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ILLUSTRATED AND EXPLAINED

BY FOUR HUNDRED AND FORTY-EIGHT HALF-TONE ENGRAVINGS FROM
PHOTOGRAPHS SHOWING PLACES OF BIBLE EVENTS
AS THEY APPEAR TO-DAY

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IN FOUR VOLUMES

VOLUME I

GENESIS—JOSHUA



FORD OF THE RIVER JORDAN, SHOWING WHERE THE ISRAELITES CROSSED THE JORDAN. [JOSHUA iii:14,16]—"And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people . . . that the waters which came down from above stood and rose up upon a heap very far from the city Adam, that is beside Zaretan; and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the

people passed over right against Jericho." In the above picture we have a view of the ford of the river Jordan where the children of Israel passed over. It conforms to the requirements. It is right against Jericho, and is known as the ford of the river Jordan. In this picture we are looking down the river. The mountains we see in the distance are the Judean mountains. This is but a little distance, about 100 yards, from the place where Christ was baptized.

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INTRODUCTION

The Holy Land, with the regions immediately adjoining, constituting the most sacred of the Bible Lands, does not lose its peculiar interest to the most advanced student of history, civilization, biography and human nature. News from Jerusalem, by cable or post, attracts the attention of both religious and non-religious readers. There was never a time when tourists flocked with more pleasure and curiosity to the haunts and homes of the principal Bible characters. There was never a time when pilgrimages, religious and scientific, were more popular. Again, the Palestine Exploration Fund of England has secured a permit from the Turkish Government to renew and extend its investigations of the soil underneath and about the Holy City. The shrill whistle of the locomotive has echoed among the mountains and valleys of Judea, and but recently a steamboat was launched on the Dead Sea. The European powers keep watch of each other, while all keep ward over the Holy places. And this not merely because of rival religious organizations, which diligently seek advantage in their search for sacred sites or hidden treasures, or build shrines at which to bow in reverent worship, but also that they may guard well this whole region that lies between the North and South, the Mediterranean highway on the west, and the approach to India on the east.

If Christianity were effete, and simply an historic memory, there would be the same interest in Palestine that classic students now feel in the researches of Schliemann and others, in Western Asia Minor and in Greece; but Christianity is a living verity. Its founder declared that He would draw all men unto himself, and commissioned his apostles to "Go into all the world, and preach this gospel to every creature," declaring: "I am with you alway, even unto the end of the world." The Christianity of the age is vital. It has greater power among men than at its genesis. Its promises have been fulfilled through the centuries. The civilization of which it is the basis and directing force, is the dominating civilization of the world today. The Book which records the marvels of His life, who "spake as never man spake," was never studied so critically, thoroughly and enthusiastically as now. Biblical research is the passion of the age. To it Philology, studies in Comparative Religion and Ethics, and Archæology—with spade and magnifying glass—pay constant tribute. The careful student of language, the Biblical exegete, the popular preacher, the Bible class teacher, the private unofficial Christian, turn eager eyes toward these sacred regions, to see every discovery that may shed further light on the Book of Books, and on the life of Him, who, as the ages go by, occupies a larger place in the civilization of our planet.

War, pestilence, earthquake, and all the sources of devastation which, through the centuries, have swept over the eastern world, have removed many landmarks, and destroyed immense quantities of valuable material. But in the Far East, and especially in Palestine, the contour of the country remains. Jerusalem still stands on her high hills, with the valleys of Hinnom and Jehoshaphat round about; with Olivet to the east, and beyond Olivet the desolations of Judea and below Judea the Ghor, and the salt waters of the Dead Sea, while beyond them rise in majesty the mountains of Moab, that stretch out in vast tablelands towards the Euphrates. Ebal and Gerizim still stand in the center of Western Palestine; and there, too, is the plain of Esdraelon, with Tabor and Gilboa, with Nazareth and Tiberias beyond. There, too, rise Hermon—the snow-crowned—and the lofty Lebanon, while at the base of Anti-libanus, amidst the flowing waters of Abana and Pharpar, stands the Pearl of the East, the mother of all cities—the ancient Damascus.

The ages have not materially changed the climate of Palestine. Still the heavy dews fall, the early rain and the later rain come down in their appointed seasons. The hot wind blows from the south and the north wind brings strength and gladness. The fields are still, in their season, white unto the harvest; and from the sea come mist and clouds, the rain, the hail and tempest. It is the old land, the same to-day as in the past yesterdays.

The manners and customs of this Eastern country have not been changed. People dress and eat and sleep and live and labor as they did two thousand years ago. The scenes of the Bible are reproduced with startling fidelity to the old record. One may find feasting and funeral, seed-sewing and harvest, elders in the gate and veiled women, grass on the housetops, sparrows seeking their nests in holy places, the grass of the field that to-day is and to-morrow is cast into the oven. The old customs and costumes remain.

The general scenic features of Palestine render it interpretative of Biblical events and shed light upon difficulties which, but for the perpetuity of its features, would have been unsolvable problems. Every traveler through Palestine discovers and makes report of these features and finds his faith in the Book confirmed. It is this feature which renders so valuable the contribution of the present work to the illustration of Biblical history. The perfection of photographic art is reached in the production of this series. The land is brought within the purview of

every reader. Here, in the fine atmosphere of the Syrian skies, are presented hills, mountains, valleys, plains, water-courses, ruins, towns, cities, fountains, fields, mosques, churches, beasts of burden, flowers of the field, and whatsoever else the sun can copy on the sensitive plate hidden in the camera.

The student is invited to the turning of its leaves as to a walk through picture galleries and museums, with the hope by its editors that the "Land of all Lands" and the "Book of all Books" may gain, through this pleasant ministry, a firmer hold on head and heart than ever before.

John Vincent

THE EXPEDITION

It is the aim of this work to bring the Land and the Book closely together, so that each may add interest to, and throw light upon, the other, and with that end in view the publishers conceived the idea of enriching it with actual photographs of scenes of Bible events and of the places where the great men of the Bible lived. Photographs of various kinds might have been secured in New York or London for almost a trifle, but they wanted first hand and authentic views so that, in the setting together of picture history and scripture we might have a new work, appealing to old and young alike, as much as any novel.

It is a "true story," now for the first time illustrated—not by portraits and copies of well-known pictures, but by photographs of the actual places as they appear to-day. These photographs have been pronounced to be as fine as the art of the camera could make them. To secure them, the publishers, at a cost of \$25,000.00, engaged the writer of this and Prof. Robert E. M. Bain of St. Louis, one of the most distinguished photographers of America, to make a tour of the lands about the Mediterranean Sea. About all we have of civilization, as well as religion had its origin around the shores of this classic sea. The wonders of the world are to be seen here. Egypt and her Pyramids, the unsolved riddle of the Sphinx, the wonderful River Nile—Herodotus called Egypt "The Gift of the Nile"—Palestine, the home of the Hebrew nation, whose mission was the grandest of all—"To teach righteousness."—They have transmitted to us this richest legacy, and have left a land filled with monuments which are traditional shrines that all the civilized world desires to visit, Phœnicia, whose people started the ideas of commerce and colonization, and who have left to us the greatest gift of all an alphabet, Damascus, "The Pearl of the Orient," the oldest city of all, Greece, the mother of art and politics, and Rome, from whence so much of civilization has sprung. "The Jews, the Greeks and the Romans are the most famous people in the world," for it is not extent of territory that makes greatness, but what they have given to the world.

We have fed upon the moral and spiritual productions of these lands for many centuries but for them and the lives that transfigured them we should not be what we are, or have the names we bear, the calendar we use, the history we know. The laws that were ordained and honored then regulate our conduct now. The hopes that were known and rejoiced in then refresh our spirits, so that in going back to Palestine, even if we do it by means of photographs, we are returning to the "birthplace of all nations."

We must, either personally or by representation, see the Land in order to clearly understand the Book—our own history, and our highest product.

I

The writer and the artist visited the lands about the Mediterranean Sea, which are known as Bible Lands. They spent some time in Egypt, where they visited Heliopolis, where Joseph married and where probably he met his father when he came down from Canaan. They visited Memphis, where Moses is said to have lived, and the Pyramids, built before Abraham came up from Ur of the Chaldees. They went to Alexandria, the school of the great Christian prophets, and leaving there, made their tour of the Holy Land. They landed at Joppa one Sunday morning, in April, and were met by pre-arrangement with a complete camping expedition with an outfit consisting of thirteen horses and mules, four muleteers, a sleeping tent, a cook tent, a lunch tent, a first-class cook and waiter, and the best dragoman in the East. With all this array of people, animals, cooking utensils and appliances for camping and traveling, they passed upon their tour of the Holy Land, taking in the places of historic interest and getting such pictures of them as the best appliances of the photographer's art made possible. They lived for a time amid the scenes and surroundings made interesting from the associations which had been gathering about them for thousands of years.

They were in Palestine in April and May, the months most suitable for getting the best view of the Holy Land. They were there at a time when the wild flowers literally covered the face of the earth. During these spring months, the flowers of Palestine stand in rows and squares and diamonds; they run up the mountains, illuminate the valleys, and peep out from the crevices of the rocks; they contest with the wheat for standing ground in the fields, and seem bent on claiming everything and occupying with their beauty every inch of soil that appears in sight; they adorn with their blooming radiance the most desolate and unseemly places; they perch upon the tops of great barren boulders, cling to their sides, throw their delicate heads down from their edges, absolutely embracing them as if determined in spite of altitude and weather to idealize them and make them luminous with their gay embellishment; they stand in regiments and platoons in the depths of great gullies the winter rains wash out of the

earth, as if they wished to hide whatever of ugliness or deformity the weather had brought to their native land; they utilize every spot as if they would advertise to passers-by the fact that Palestine is God's favorite region; they seem to be attempting to declare the fact that though the land of God's people has passed from the hands of its friends and has come to see evil days, it still enjoys a munificence of heaven's good will no other country can claim.

So they not only saw the Holy Land in its general topographical features of mountain, hill, and plain, but they saw it at a time when it was as beautiful as when Adam and Eve lived among the flowers in the first garden of the world. Thus they were able to bring to illustrate this Library the reality and beauty of Palestine.

II

A few months later they reached the city of St. Louis, with all their dry plates containing pictures of the lands they had seen, having traveled fifteen thousand miles. Their boxes of glass plates had passed through the great historic cities of the world; they had been carried from place to place by railway cars, by express wagons, by carriages, by steamboats, by rowboats, by porters, by Americans, by Englishmen, by Frenchmen, by Italians, by Egyptians, by Arabs, by Turks, by Greeks; they had been in the holds of ships, piled on the decks of steamers, and strapped on the backs of mules; they had been to the Pyramids and over the road traveled by our Savior and the apostles; they had followed in the footsteps of Saint Paul in his missionary journeys, and had been to the city of Plato and Aristotle and in the home of the Cæsars.

And yet it was demonstrated in the dark room of the photographer that of all their exposed plates they had lost only a very few. This record of a remarkable journey, unseen and invisible until brought out by the chemicals of the photographers, really took the form of what the best judges have pronounced to be the finest pictures of Bible lands that have ever been taken. They were not such as some poet or artist had seen in his imagination, but were such as the sun had faithfully painted on the sensitive glass plate. Prof. George Adams Smith, of the Free Church College, Glasgow, Scotland, author of the *Historical Geography of the Holy Land*, after seeing the pictures which illustrate this work, says: "I have never before seen photographs which bring out so accurately and strongly the sweep of the hills and the aspect of the dominant features of the country, or give you such a wide and truly representative range of view."

"These pictures," as has been well said, "furnish a most important aid to the study of the history, not only of Palestine proper, but also of Egypt, Asia Minor, Greece, Rome, and the Islands of the Archipelago. The photographs mirror as they exist to-day the ancient cities of the countries above mentioned, sacred shrines, ruined temples, famous churches, magnificent mosques, historic highways, traditional tombs, holy fields, actual scenes of events in the life of Christ, and a hundred other features to delight the eye and engage the intellect."

III

Abraham comes up from Mesopotamia and stops at Sichem, where the Canaanites dwelt. At this point the reader is helped to better understand this place by having presented to his eye a picture of Sichem, or Shechem, as it is to-day. Abraham leaves Canaan and passes down to Egypt, and here the mind is given a new and wider impression of this journey by a picture of the Pyramids, which is one of the monuments that stood in Abraham's day. Abraham returns from Egypt and pitches his tent at Bethel. Here opposite the part of the Bible where this fact is recorded is a picture of Bethel. The herdsmen of Lot and the herdsmen of Abraham fall out, making it necessary for the uncle and the nephew to separate their families and their belongings. This portion of the Holy Scripture is illuminated by a picture of the Plains of the Jordan, which Lot selected when permitted by the generous heart of Abraham to choose his own place of abode. Abraham goes to Hebron and pitches his tent in that fertile locality. This particular part of the Bible is set off by a view of Abraham's Oak, that is said to stand upon the very site where the Father of the Faithful pitched his tent in Hebron. Rachel dies and is "buried in the way to Ephrath, which is Bethlehem," and here stands a picture of Rachel's Tomb, found upon the very site where Jacob set a pillar upon her grave. Israel sends Joseph to find his brethren who had gone from Shechem to feed their flocks in Dothan. How the mind is helped in reading this interesting portion of God's word by seeing on the opposite page a picture of Dothan! Joseph is sold by his brethren to Ishmaelites who are on their way to Egypt, and here this scene is more deeply impressed upon the mind by a picture of the region in Egypt near On, where Potiphar, an officer of Pharaoh, to whom Joseph was sold, is supposed to have lived. After forty years of wandering in the Wilderness, Moses brings the Children of Israel in sight of the Promised Land. He goes up himself to the top of Nebo to take a view of the country, the only view he was ever to get of it in this world; and here this, one of the most interesting historical events in the career of the human race, is illuminated by a view of the plains of Sodom and Gomorrah, the very part of the Holy Land over which Moses looked from Nebo. Under the leadership of Joshua, after the death of Moses, the Children of Israel are led across the Jordan; and what could help the mind better to get a fresh and living view of this historic fact than a picture of the Jordan taken at the old ford where the Children of Israel crossed the sacred river?

Where Christ is represented by Matthew as being baptized in the Jordan by John, a picture is given of the place in the river where he was baptized. In the fourth chapter of John, where Christ is represented as waiting,

weary with his journey, at Jacob's well at the noon hour while the disciples were gone to Sychar to buy meat, when the woman of Samaria came to draw water, and he delivered the discourse which was one of the most remarkable he ever uttered, this scene is made more real to the mind by the picture of Jacob's Well upon which he rested, and Mount Gerizim, to which he referred and to which he pointed in his conversation with the Samaritan woman. The wondrous scene in which Christ is represented as seeing the multitudes, and going up into a mountain and calling his disciples unto him and opening his mouth and teaching them, saying: "Blessed are the poor in spirit; for theirs is the kingdom of Heaven," is illustrated by a picture of the Mount of Beattitudes, where this discourse was delivered. The thirty years of Christ in Nazareth, the silent years of His earthly life, are illustrated by pictures of the actual hills and valleys and olive trees and streets and fountains where the Son of God grew up. Beside the first miracle in Cana of Galilee, as recorded in John's gospel, there is placed a picture of Cana of Galilee nestling quiet and beautiful amid its olive groves and prickly pear fences, with its little Greek church housing the very vessels which, according to tradition, contained the water which was turned into wine.

Thus the Old and the New Testaments, by the aid of these representations of the Holy Lands, become real books. The imagination, as informed by the eye, is helped to interpret them, and we believe that with these helps the history of these lands will become more tangible and interesting than ever before. While the pictures lend a freshness that would not be possible without them, when these are taken in connection with the rich notes in the wide marginal columns, and the pen pictures and reflections and illustrations and commentaries at the bottom of the pages, it is difficult to exaggerate the value of this work. It is a rare and rich mine of the most valuable information that can possibly be found on the Bible and its Lands.

IV

Of useful helps outside the comments, notes, reflections and pictures, there is a Historical Sketch of English Translations of the Bible, including The Early Anglo-Saxon Versions; Wycliffe's Version; Tyndale's Version; Coverdale's Bible; Matthew's Bible; the Great Bible called Cranmer's; Taverner's Bible; the Genevan Bible; the Rhemish and Douay Version; an Introduction to the Right Understanding of the Word of God; Rules for Understanding the Scriptures of the Old and New Testament; an Account of the Jewish Laws and Types; the Geography and History of nations, necessary for the Right Understanding of the Historical, and especially the Prophetic Parts of Scripture correspondent texts of which are all along generally quoted; Chronological Index of Scripture History; Tables of the Measures, Weights, Moneys, and the Times mentioned in Scripture; a Table of Offices and Conditions of Men; Christ and His Kingdom in Shadows, or the Christian Dispensation as typified in the Old Testament: Blackwood's Comprehensive Aids to the Study of the Holy Bible, comprising valuable chronological, genealogical and miscellaneous tables with historic and other explanatory matter designed to facilitate the study and promote the better understanding of the Holy Scriptures; Great Periods of Bible History, including the Antediluvian period from the Creation to the Flood; period of the Dispersion, from the Flood to the Promise; period of the Patriarchs, from the Promise to the Exode; period of the Wandering, from the Exodus to the passage over Jordan; period of Theocracy, from Joshua to Samuel; intermediate period from Samuel to David as King; period of the Monarchy, from David to the Babylonian captivity; period of the Captivity and of the Restoration, from the conquest of Judea to the conclusion of the canon of the Old Testament; period of Jewish history from the conclusion of the canon of the Old Testament to the Christian era; period of the Christian Church to the end of the sacred canon. Genealogy of the Patriarchs, showing which were contemporary with each other; Feasts and Festivals of the Jews; Date and Origin of the Psalms; High Priests of the Hebrews; Prophets and their Prophecies; the Prophecies literally Fulfilled; Miracles of the Old Testament; Parables of the Old Testament; the Apochryphal period, from Malachi to John the Baptist; period between the Old and the New Testament; Jewish Seasons, Sacrifices and Oblations; Collection of Similes contained in the Scriptures; a Collection of Synonymous Terms or Phrases used in the Scriptures; a Table of the Promises in the Order of the Books; a Complete Index and Concise Dictionary of the Bible. Besides which there is also the Gospel Dispensation as Revealed in the Old Testament; the Harmony of the Four Gospels, showing the events in the life of Christ in chronological order; a list of passages in the New Testament cited from the Old; the names, titles and appellations of the Savior; the Parables, with the illustrations used and the lessons to be learned from each; the miracles wrought by our Lord and by others to attest His divinity; the warnings, promises, prayers and discourses of the Savior in chronological order; a tabular analysis of the Sermon on the Mount, with the lessons inculcated; the trial, crucifixion, resurrection and ascension of Christ, with a description of his sufferings and death; the names, titles, personality and dignity of the Holy Ghost and His co-operation in the work of redemption; a brief treatise on the authorship and date of the books of the Old and New Testament; a tabular memorial of Saint Paul; an account of the lives of the Apostles; a list of the miracles wrought by the Holy Ghost and the Apostles and Disciples, with the date and place of each; all of the above being accompanied by exhaustive references to the text and by a new map on which are traced the journeys of Christ and His Apostles, from Bethlehem to Calvary, and from Damascus to Rome.

James W. Lee

MEMOIR OF REV. JOSIAH PORTER, D. D., LL. D.

Dr. J. L. Porter was admirably trained by his early education and his intimate knowledge of Bible lands, gained by his residence in the East, for the preparation of the annotations which he has contributed. He enjoyed the advantages of a private tutor in his boyhood who devoted to his instruction an amount of care that could not have fallen to his lot in any public seminary. His classical training gave a trend to his studies, and his early taste for language was fully satisfied when he was sent to Syria.

After the usual curriculum, he graduated as Bachelor of Arts and subsequently as Master of Arts in the University of Glasgow. Thence he passed to Edinburgh for the study of theology, commencing his course in the Divinity class of the University and afterwards completing his course in the Free Church College.

He was settled as pastor for a while over the old and interesting church in High Bridge street, Newcastle-upon-Tyne. About this time the Irish General Assembly, of which he was a member, required an increase of the missionary staff, chiefly in the Jewish sphere of labor, and the leading directors, who had become acquainted with the young pastor of the High Bridge church, resolved to have him transferred to the East. He had already given evidence of his mental vigor by his articles which had appeared in the *Journal of Sacred Literature*, and for a length of time he contributed papers to that journal.

Arriving in the East, he settled in Damascus, where he applied himself with unwonted energy to the study of Arabic and Hebrew, with which tongues he became thoroughly conversant. In order to obtain a perfect mastery of oriental speech, he commenced a series of tours which served a double purpose; he found out his defects by intercourse with the people, and thus in his journeyings he speedily became fluent and accurate in conversation, while his travels were so arranged that ere long he found he had become familiar with Syria and Palestine east and west of the Jordan as well as Egypt. Wherever he went he aimed at accuracy and thorough investigation, thus preparing himself for a work which he did not anticipate but which he was subsequently called to perform.

He contributed a valuable series of papers which appeared in the *Bibliotheca Sacra*, the last of which, on the subject of miracles, was recognized as an essay of unusual clearness and peculiar power, and was published in 1873. Dr. Porter contributed to the journal of the Royal Geographical Society, and was the author of that remarkably interesting work known as "Five Years in Damascus." The second edition of this work contained a paragraph of special value, as it bears on the disputed question of the antiquity of many of the structures which still remain in the Lejah and the deserted cities of Bashan, and the candid reader will doubtless see that the position defended by the author is fully maintained. Dr. Porter was also the author of a well-known hand-book for Syria and Palestine, a work which for clearness, condensation, range of information and accuracy of statement is one of the most remarkable books of the age, and deserves a place in all private libraries. He also prepared numerous valuable articles which are accredited to his pen in Dr. Smith's Dictionary of the Bible, as well as papers for the *Encyclopædia Britannica*. And in all of his articles there is a lucidity and pictorial power and condensation of information and mastery of description which places them in the front rank of all articles upon like subjects.

He published also a reply to Bishop Colesno, which is recognized as an admirable defense against the attack of a learned but erratic man. Another book from his pen is entitled "The Pentateuch and the Gospels," and in the same year in which that notable work appeared was published his "Giant Cities of Bashan," a book which has produced a great impression upon Biblical students and drawn earnest attention to the land lying east of the Jordan. Dr. Porter had been fully aware of the fact that nearly all European and American travelers in Palestine had merely visited the region which lay between the Sinaitic peninsula, the range of the mountains of Lebanon, the Jordan and the Mediterranean. The whole territory of Gilead and Bashan and all the districts to the east of the Jordan had scarcely been penetrated. And yet every intelligent reader of the book of Deuteronomy would expect that the conquest of these lands and their subsequent settlement and long occupation by the Israelites would have produced results as worthy of research and study as the scenes to the west of the Jordan. Accordingly Dr. Porter left Damascus, and facing great personal risks, his life at times being in imminent danger, he entered the celebrated Lejah, and sojourned in several of the deserted cities which yet remain and in their desolation afford incontrovertable evidence of the literal fulfillment of prophecy. In Bashan he gathered the material for his "Giant Cities," a work of surpassing interest which reads like a romance, and thus he has largely encouraged subsequent explorers to depart from the beaten track of ordinary visitors in Palestine and to study this far eastern region which though clothed in interest had been neglected until he led the way.

He contributed articles also for the *Quarterly Review*, the *North British Review* and the *British Quarterly Review*. He delivered lectures on Palestine, Jerusalem, Mohammedanism, St. Paul and The Huguenots. Such a record of literary labor shows that the author who was capable of producing such a number of works in the few years devoted to their preparation, while busily engaged in the arduous duties of a missionary, must have possessed an amount of acquired knowledge, a capacity for expression and a thorough mastery of the subjects on which he treats, to which few writers attain. Many thoughtful men, entirely devoted to literary pursuits, would require the greater part of a long life to produce so many and so valuable works. But the energy of Dr. Porter, was displayed in a manner which, in the face of dangers at times which would have deterred ordinary travelers, he repeatedly explored every district of Syria with a minuteness which left him fully master of his subject when he came to write, and carried him through the arduous toil of his work with a rapidity of execution which is only equaled by his great accuracy.

It was to be expected that a literary career of great eminence would be distinguished by his Alma Mater, and accordingly the University of Glasgow recognized his eminent attainments by conferring upon him the degree of Doctor of Laws, and in the same month the University of Edinburgh conferred on him the degree of Doctor of Divinity.

It will thus be seen that the notes of Dr. Porter must be of special value, and that he has enriched this edition of THE SELF-INTERPRETING BIBLE by information gained not only in the seclusion of the study but also by his personal travels and painstaking examination of every part of the Holy Land. His notes on all places which require

topographical explanation are of great value, and they will be found by all thoughtful readers to cast a flood of light on the text. Dr. Porter, as a traveler, a student and a writer, has brought such elements of character, such attainments, to his share of this commentary as have stamped it with a character that needs no commendation.

The large body of annotations by which Dr. Porter has enriched this edition of *THE SELF-INTERPRETING BIBLE* are not confined to the department of topography alone. He has not confined his studies to such questions only as pertain to the East. He has kept pace with the living minds of the age in the department of the natural sciences, as they are called, and he has devoted special attention to the questions which are discussed by the man who has a mastery of Ethnology, Physiology, Biology, Chronology, Geology, and kindred branches, to the detriment of the statements of revelation, who refuses to admit the possibility of a miracle, who would believe in motion without a mover, law without a law-giver, and who would set the world into being and carry it through all its changes and evolutions without the presence of God. On all points where definition and explanation require to be made against such adversaries his attainments are very evident in his annotations. His great theological learning, his intimate knowledge of oriental tongues, will also be patent to every intelligent reader who carefully studies the notes which he has supplied.

Still further, the doctrinal harmony and accordance of evangelical view which happily characterize his contributions secure a unity of sentiment and a freedom from discord that cannot be found in other celebrated commentaries on the inspired volume. In his dedication to Lord Dufferin of his "*Giant Cities of Bashan*," speaking of his work, he says:

"I believe there is still much, very much, to be done in the illustration of the history and language of the Bible by the thoughtful and observant traveler. Bible stories are grafted upon local scenes, and as is always the case in real history these scenes have moulded and regulated to a greater or less extent the course of events. Consequently the more full and graphic the description of the scenes, the more vivid and life-like will the stories become. The imagery of scripture, too, is eminently eastern; it is a reflection of the country. The parables, metaphors and illustrations of the sacred writers were borrowed from the objects which met their eyes and with which the first readers were familiar. Until we become equally familiar with these objects, much of the force and beauty of God's Word must be lost. The topography of Palestine can never be detailed with too great minuteness. Its scenery and natural products can never be studied with too much care. Bible metaphors and parables take the vividness of their own sunny clime when viewed among the hills of Palestine, and Bible history appears as if acted anew when read upon its old stage. I had opportunity during my long residence in the East of visiting regions seldom, some of them never before, trodden by European travelers. I have in most cases attempted to group together in a popular way the incidents and results of two, three, and occasionally many visits to the same region, filling in the events of sacred history and showing the customs of primitive life as illustrated by what passed before me. My aim has been to give as far as possible a complete picture and to enable my readers to see the distant past more clearly through the medium of the present. During all my journeys the Bible was my constant companion. I read its prophecies as well as its history amid the scenes to which they refer. I could not shut my eyes to the graphic details of the record, nor to the ruin and desolation of the land, and I could not resist the conclusion which a careful comparison forced upon me. Free thought and free inquiry conducted honestly, and in the case of the Bible reverentially, is the right of every man. This, while fully granting it to others, I claim for myself. I have in all cases attempted to exhibit two pictures, one of the country as seen by men, another as it is sketched by the Hebrew prophets. One thing, however, all eastern travelers must admit—the perfect harmony between the Bible and the land in which it was written. Even M. Renan, with all his prejudice, saw it, and has expressed it in language of equal truth and beauty."

Dr. Porter's "*Giant Cities of Bashan*" reads like a romance. He says: "From the remotest historic period down to our own day there has ever been something of mystery and of strange wild interest connected with that old kingdom." His notes, therefore, are of inestimable value because he penetrated regions comparatively unknown before. Western Palestine is traversed every year and has been described in scores of volumes, but the travelers who have been known to succeed in exploring Bashan scarcely amount to half a dozen, and the state of the country is so unsettled and many of the people inhabiting it are so hostile to Europeans, and in fact to strangers in general, that there seems to be but little prospect of an increase of travel in that region. This fact added greatly to the charm and instructiveness of Dr. Porter's visit. He says: "Both land and people remain thoroughly oriental. Nowhere else is patriarchal life so fully and so thoroughly exemplified. The social state of the country and the habits of the people are just what they were in the days of Abraham and Job. The raids of the eastern tribes are as frequent and as devastating now as they were then. The flocks of a whole village are often swept away in a single incursion, and the fruits of a whole harvest carried off in a single night. The implements of husbandry too are as rude and as simple as they were when Isaac cultivated the valley of Gerar, and the hospitality is everywhere as profuse and as genuine as that which Abraham exercised in his tent at Mamre. I could scarcely get over the feeling as I rode over the fields of Bashan and climbed the wooded hills through the oak forests, and saw the primitive plows, the yokes of oxen and goats, and heard the old Bible salutation given to every passer-by, and received the urgent invitation to rest and eat at every village and hamlet, and witnessed the killing of the kid or lamb and the almost incredible dispatch with which it was cooked and served to the guests, I could scarcely get over the feeling, I say, that I had somehow been spirited away back thousands of years and set down in the land of Nod or by the patriarchal tents at Beersheba. Common life in Bashan I found to be a constant enacting of Bible stories."

The readers of this work are therefore to be congratulated upon having placed before them in connection with the holy text, the observations and notes and comments and illustrations of Dr. Porter. They throw an immense flood of light upon places and customs characteristic of the peoples and lands of the Bible. Dr. Porter's notes are signed with the letter "P."

MEMOIR OF REV. HENRY COOKE, D. D., LL. D.

Dr. Henry Cooke was born near the village of Maghera, in the county of Londonderry, Ireland. His parents were members of the Presbyterian church, and he was brought up in the faith of his fathers. His father's family was of English origin, and his mother's ancestors were from Scotland. A few days after his birth he was baptized by the Rev. Mr. Glendy, pastor of the parish, who afterward left the country and settled in Staunton, Va., whence he was removed to Baltimore, where he long held a prominent place among the ministers of the Presbyterian church.

The young lad enjoyed such educational training as the retired district of his early home supplied. To his mother, who was a woman of rare intellectual endowments and of fervent piety, he owed much of his subsequent eminence. She directed his studies and led him on from one attainment to another, and as his remarkable powers were developed she gradually directed his views toward the gospel ministry. In this respect she followed the godly custom of those mothers in Israel who in Scotland and Ulster have for several generations directed their sons to the public service of God, holding, as they have done, that this service is the most honorable on earth and that they are eminently in the way of their duty when they dedicate the choicest of their sons to the Lord.

After such scholastic training as his native place afforded, he entered the University of Glasgow, where he passed through the ordinary curriculum preparatory to graduation in the arts. It appears that he attracted little notice while in college, and none of the professors seemed to discover that they had a brilliant genius under their care. In more advanced years, when duty called him, he was bold as a lion and calm in scenes of difficulty, but in his early years, before his powers had been tested and his great ability displayed in his intellectual intercourse with other men, he was retiring and even hesitating among those who were his inferiors in many elements of manhood. Though void of display and winning no scholastic fame, he laid the foundation for future eminence, and the training of the University told on his future life. In his mature years he often referred to the fact that although it was before the days of steamboats and railroads that he had to find his way to and from Glasgow by the tedious means of the conveyances which then existed, he enjoyed many advantages which in the present day of more rapid transit are unknown to the ordinary visitor in the commercial mart of the Clyde. He had to pass through several of the most hallowed scenes of Scotland, through districts which in the olden time had witnessed the contentions of men who had been faithful unto death in their testimonies for Jesus. He was able to turn aside from place to place, and he had leisure to mingle among the descendants and to see the homes of the martyrs. His highly poetic and deeply emotional nature was awakened, and his moral nature was stirred within him when he traversed the districts of Galloway, Ayrshire and Renfrew, for he knew that he was looking upon the fields which again and again had resounded with the voice of psalms and been dyed with martyrs' blood.

He was licensed to preach the gospel when only twenty years of age, and was ordained to the ministry in the church of Dunearn as assistant and successor to the aged pastor of that parish. In the Irish Presbyterian church the admirable usage has ever prevailed of showing a tender and beautiful regard for those men who have attained to age and hoary hairs in the ministry. Instead of harassing them with care and distress or starving them by want and misery, and thus compelling them to leave the people for whose temporal and eternal good they have given their lives, the practice has been to secure the aid of a younger man as an assistant to the enfeebled laborer. Mutually they aid and cherish each other, and when the aged minister is called to his rest, the younger remains as sole pastor of the church. It was as an assistant that Henry Cooke entered the ministry, but his connection with Dunearn was brief. His powers became known in the adjoining parishes, and he was soon called to and installed in the more important church of Donegore, in the same county.

In his new position his powers were quickened into great activity. He soon found that the inhabitants of his new parish were men who could judge of intellectual worth. Many of the population of his new charge were famed for their mental vigor and independence of thought, and they had always shown a desire for logical reasoning and oratorical power. As a people they demanded earnest study, thorough preparation and great mastery of every subject which was brought into the pulpit, and they soon found that their new pastor was all that they required of him. His application became intense. His great powers were earnestly applied to the preparation of his discourses. He cultivated graces of style, strengthened his wonderful memory by unceasing labor, and sought the mastery of every subject which he treated so as to be able to carry conviction home to the souls of all who were under his care. Very soon his fame spread abroad and his services were earnestly sought on public occasions and in behalf of institutions established for benevolent and charitable objects. The inhabitants of his parish were a thoughtful people and perceiving the splendid capacity of their pastor, as soon as they became aware that he desired the advantages of still further literary culture, they generously permitted him to remove for a time to Dublin for more mature study.

During his abode in the capital he fully realized the extent of the spiritual destitution which existed in the south and west of the kingdom, and at once entered on a course of services on the Lord's day in different and widely separated districts of the country. His pastoral care of this his second charge at length terminated by his removal to the still more important one of Killyleagh, and here after three years' ministrations an incident occurred which fully called forth his wonderful powers, and determined his future career.

His parish was visited by an English preacher who had been induced to undertake a journey through Ulster to disseminate Aryan views, as it was believed that the time had come to propagate in Ireland a more liberal system than that which was contained in the old doctrine. Great things had been expected of this emissary, and there was not wanting a considerable degree of boldness on his part in appearing among a people who were ministered to by a man of such recognized power as the pastor of Killyleagh. Forthwith in his own church, in neighboring parishes, and ere long through the length and breadth of the province, his voice was heard arousing the members of the church to stand fast in the faith of the gospel. He journeyed from parish to parish, and wherever he appeared vast crowds assembled to hear him. He managed thus to reach distant places during the week, and to be at home again with his own congregation on the Lord's day. Very seldom in the history of the church have such scenes been witnessed in any land as those in which this great preacher contended mightily for the faith as it was delivered to the saints. With a zeal that no effort could repress, with toil that seemed beyond the power of man to endure, with eloquence that electrified, and with a logical keenness that convinced, he swayed the largest audiences that crowded edifices could contain. Again and again he addressed the multitudes that assembled and hung upon his lips in the open air, and often these services were protracted into the darkness of the night. Thus he gave himself to the work of exalting the Lamb of God who became man and who died for us that we should not perish, and pointed to the perfect righteousness and complete redemption effected by the sacrifice on Calvary. He warned against heresy and error, and ere long his mighty influence was felt in every part of the church. Brethren were awakened and led to take their share in this great warfare. The value of the old doctrines and church standards became better known. The divinity of the Savior and the preciousness of his atonement, the value of his righteousness and the necessity of the Spirit's work were seen in their connection, and a great revival of religion followed all over the land. Ulster was quickened and refreshed by the Spirit from on high, and the Savior cheered and blessed the souls of his servants as in pentecostal days. To describe fully the results which followed the ministrations of Dr. Cooke over the province of Ulster would require a detailed and lengthy narrative. Setting out as he did as an opponent of Aryan and Socinian views, he drew the weapons of his warfare from the inspired Word. The spirit which he awoke extended, and wherever he went the people were induced to examine the scriptures with an interest that had not been witnessed for many years. Every argument of Unitarianism was examined, and the testimony of the Word of the eternal deity of the Son of God was set forth in all its convincing power. The mind of the rising generation awoke and ere long it was found that the youth in almost every church were becoming earnest Bible scholars. In rural districts, in secluded parishes, as well as in towns and populous churches, the popular mind was stirred. Discussions on the essentials of religion, with appeals to the Word of God as the legitimate and infallible authority in the strife, soon made the people so familiar with their Bibles that preachers and public speakers had no expectation of affecting any audience unless their principles were shown to be in accordance with and based upon scripture. Hence preaching in Ulster became eminently scriptural, and therefore evangelical. The old theology of the best days of the church was proclaimed with clearness and power, and the people felt that it was founded on the Word of God.

Beginning, as this movement did, with the defence of the Savior's divinity, it rapidly extended to his work and offices. Atonement, justification, sanctification, were seen in their inseparable connection, and thus the power of Bible religion rapidly spread. It told in the increased attendance of the people, and ere long the erection of superior church edifices by overgrown congregations and the increase of an earnest ministry attested the gracious character of the work.

As previously stated, Dr. Cooke soon attracted around him great and good men who gave themselves with earnestness, wisdom and great power to the cause which they loved. But faithful as they were, they all felt that in him they had a leader who in every emergency could be relied on, whose prudent boldness and readiness were acknowledged on all sides, and whose impassioned eloquence by its beauty and its power bore down opposition and carried conviction to every unprejudiced mind.

Dr. Henry Cooke was now recognized as a leader in Zion, and forthwith it was resolved that he should be removed to the capital of Ulster where his influence could be brought to bear on the masses of that growing center of commerce. Accordingly one of the largest edifices now to be found in the Irish Presbyterian church was erected in Belfast, in which he ministered until the close of his life. Episcopalians as well as Presbyterians contributed to this work, for the catholicity of his spirit was well known. In London and elsewhere he was recognized by the Methodists and other bodies as one of the most powerful of all the supporters of the great missionary undertaking, and his voice was yearly heard in the halls and churches of the metropolis in behalf of all the evangelical schemes of the day.

It is not the object of this sketch to write a eulogy or a biography. His praise is in all the churches, and his biography is already extensively known. The aim of this notice is simply to indicate the circumstances which gave prominence to his name, and which as they developed his unwonted powers prepared him for the contribution which he has made to this SELF-INTERPRETING BIBLE. His years of contending for the orthodoxy of the church made him thoroughly intimate with every shade and turn of thought in the writings of both Old and New Testament. His memory, superior to that of most men, was as ready as it was retentive and active. He appeared never to forget anything, and words as well as sense and meaning were permanently fixed in his mind. Hence as a commentator he was ever able to collect before his mind and see at a glance all the passages of Holy Writ which bore on any subject he might have in hand. Even after his earnest student life began in his second charge, he gave dil-

gent heed to Hebrew and Greek, and instead of losing these tongues because of the multitudinous engagements of a large pastorate he became more accurate in their study from year to year. Then again, in his great struggle for the maintenance of the orthodox faith he was led to see that the evangelical doctrine inevitably tended to personal holiness and entire consecration of life. As holiness is essential in divine life, for without meekness of soul there can be no preparation for heaven, his ministrations bore as fully on the spiritual side as on the doctrinal and dogmatic side of religion. And thus the whole range of his personal experience tended to prepare him for being a commentator on the Word. Splendid as his intellectual powers were, he was not only able to see clearly every doctrine distinctly and in relation to the points with which all the articles of faith were connected, but he possessed in a wonderful degree the ability to set forth the truth in language so nervous, terse and clear that his meaning could be understood. He never uttered a confused sentence, nor left a statement so that the meaning might be misconstrued, and his deeply emotional nature displayed its intensity by a tenderness and pathos which could flow only from a heart that was deeply exercised and where sympathy reigned. Some intellects are clear and cold like an icicle, but his powers on the other hand were bright and brilliant and warm and helpful as the bright beams of the sun in the splendor of his shining.

The fame of Henry Cooke had now extended to every part of the British Empire, and his name and services were so highly valued that the University of Dublin, although under Episcopalian control, conferred on him the degree of Doctor of Laws in recognition of his high attainments, his splendid intellectual powers and his eminent public services. In consequence of the recognized power of Dr. Cooke his services on public occasions were in frequent demand, and certainly no contemporary was so often engaged in missionary meetings and urgent claims of the Bible Society, whether in Edinburgh, Dublin, London or in provincial towns. And these labors were not confined to any one evangelical denomination. His presence on such occasions was so earnestly cherished that in the full maturity of his years he was able to command no leisure for the production of works such as he was qualified to write. He was in reality obliged to be a man of ceaseless action and to live for the exigencies of the church in his own age. During one of his visits to London, where he had been called to preach and take part in the great meeting of the missionary society and other institutions which for many years had been accustomed to bring reports of their many labors before the Christian community in the month of May, he met with a loss which deprived the world of a work to the preparation of which he had devoted several years of industrious labor. In form it somewhat resembled a concordance and dictionary combined. He had brought the teaching of the Bible into sections under different heads, these sections comprising not only the text of the Word, but such brief and terse explanations as made the work a commentary, and after long and patient labor he had completed it. He had brought the manuscript with him to London with a view to publication, but before he had submitted it to any publisher it was destroyed. During his absence at the public meeting the hotel in which he was sojourning was burned and his books, papers and raiment were all consumed. The providence greatly affected him, for he attached very great importance to the work, but while he bowed in submission to the will of God he saw the hand of mercy in saving his life, for the fire might have taken place in the night season and under circumstances in which escape would have been impossible. To command the time for the resumption of this commentary he afterwards found impossible.

His influence in London with members of the different administrations of government was widely known, and accordingly when the difficulties of the national church increased and the days of its disruption drew on, great reliance was placed in him by the brethren of Scotland. His clearness of judgment, his wisdom in counsel, his great love for the parent church and his deep interest in her well-being had long been recognized. He had thrown himself with all his vigor into the struggle for asserting the liberty and freedom of that church. He toiled, wrote, prayed and hoped, but only to stand and see the church left in the hands of power and freedom only to be had by the ministry coming out and leaving houses and lands and all worldly substance for the glory of Christ. He was thus one of the great workers in freeing the church of Scotland from the domination of the state.

The religious awakening which had followed his contendings for the maintenance of gospel truth in opposition to Unitarian and Socinian errors had resulted in the erection of new church edifices and in the formation of new congregations in Ulster to an extent that had not been formerly for more than a century. To preach at the dedication of these churches and to return to aid the members in the removal of debt was expected of him in every part of the country. Beyond all doubt he preached at the dedication of more churches, and rendered aid more frequently for the removal of incumbrance from church edifices, than any man of his day in any land. Nor were such labors confined to his own church, for in England and Scotland similar services were frequently required of him, and wherever he appeared he was heard with acceptance and a blessing followed his ministrations. Many of these demands were made on him in consequence of the known expansiveness of his great Catholic spirit. Methodists, Congregationalists, and others equally appreciated his services, and thus the very greatness of the man and the splendor of his pulpit powers kept him whether he would or not before the public, and left him no time for the manual labor required to produce the works that the brilliancy of his mind, the range of his acquirements and the abundance of his resources would have rendered easy for him to prepare.

His contributions to *THE SELF-INTERPRETING BIBLE* were a labor of love. They brought the beauties of the Word to his own spirit, and thus his soul was refreshed by tasting as he went along from the wells that the Head of the Church had opened up from time to time along the church's history for the saints as they journeyed heavenward. The

great demand that has been made for this work has proven the wisdom of his being selected in the great undertaking of making this rich commentary. In the service of the church, and as an eminent citizen, he was brought into intimacy with most of the leading statesmen of his age with whom he had much intercourse, and with the dignitaries of the Episcopal church as well as with the influential men of other denominations. By all of these his greatness was recognized and those men from whom he differed were all able to see that in his nature there was nothing narrow, nothing mean or bitter or selfish, and all classes felt that he was a great and good and lovable man. As he lived for the church in general, so he was obliged to live in public to a greater degree than any minister of his day, and his time was almost constantly occupied by the active service in which he was engaged. The notes of Dr. Cooke are signed by the letter "C."

MEMOIR OF REV. JOHN BROWN, D. D., LL. D.

Rev. John Brown, the author of Brown's Concordance, was a native of Carpow, a village in the parish of Abernathy and county of Perth. His father for the greater part of his life followed the occupation of a weaver. His parents were very pious, and he says: "My parents' instructions, accompanied by God's dealings, early made such impressions on my heart as I trust will continue with me to all eternity."

About the eleventh year of his age, while in the employ of a godly shepherd of Abernathy, he conceived the idea of one day becoming a shepherd of souls. He accordingly prosecuted his studies with increasing ardor and diligence, and soon acquired a considerable knowledge of Latin and Greek. These acquisitions were made entirely without aid from others except as he was able to snatch an hour when the flocks were folded at noon to seek the solution of difficulties he could not master from two neighboring clergymen, both of whom were very obliging and took great interest in promoting the progress of this studious shepherd boy.

At twenty-five years of age he established himself at Gaisner Bridge, a village in the neighborhood of Kinross, and there laid the foundation of a school. During Mr. Brown's incumbency, which lasted two years, this school was remarkably successful and attracted scholars from considerable distances. The practical character of his teachings, the accuracy of his learning, the intimate experience which as a self-taught scholar he must have had of elementary difficulties and the best mode of solving them, and the conscientiousness and assiduity which always formed distinguishing features of his character, must have peculiarly qualified him for the discharge of his duties and laid a solid foundation for his general acceptance as an instructor of youth.

He completed, when he was twenty-nine years of age, his preparatory course of study, and approved himself on trial before the Associated Presbytery of Edinburgh, and was licensed to preach by that body. He entered upon the sacred work with deep impressions of its solemnity and usefulness. He was called to be a minister in a quiet village town, somewhat like, perhaps, the town of Drumtochy, so well known through the writings of Rev. John Watson (Ian MacLaren).

The life of Mr. Brown at this period presents the usual monotony which characterizes that of a minister of a quiet country town. When he was thirty-six years of age he for the first time appeared as an author. When he was forty-five years of age he published "Letters on the Constitution, Discipline and Government of the Christian Church." Besides the above he published a dictionary of the Holy Bible, a general history, and also a history of the British churches. When he was sixty-one years of age he published a concordance of the Bible, and at this time was invited by the Reformed Dutch Church in America to become a Professor of Divinity in their college, but this he declined.

Throughout his writings Mr. Brown's uniform aim was to be helpful to the people. The mass of facts and sentiments which his works contain will prove a most valuable acquisition to those whom the author contemplated as his readers, that great body of the people who are not in a situation to engage in any deep and learned investigations for themselves, but who will take much for granted, both from the pulpit and press, on the strength of their confidence in the general ability and worth of their instructors. Keeping this idea of the writings of our author in view, we shall find in them not a little to applaud. The selection of subjects and the general conception of almost every one of them are very happy, and in many cases the execution proves his high endowment for the tasks he undertook. Of his superior qualities as an interpreter and illustrator of scripture, this edition of the sacred word forms a distinguished monument.

HISTORICAL SKETCH

OF

ENGLISH TRANSLATIONS OF THE BIBLE.

EARLY ANGLO-SAXON VERSIONS.—Towards the close of the seventh century a monk called Caedmon wrote a poetical narrative of the creation, the exodus, and the incarnation and passion of our Lord in Anglo-Saxon. This is the earliest known translation of any part of the Sacred Scriptures into the vernacular language of England. A few years later Guthlac, the anchorite, prepared a version of the Psalms. In the beginning of the eighth century the Psalter was again translated into Anglo-Saxon by Aldhelm, Bishop of Sherborn. Twenty-six years after his death the Venerable Bede translated the Gospel of John, the Lord's Prayer, and apparently also the book of Psalms. In the ninth century Alfred the Great placed an Anglo-Saxon version of the Ten Commandments, 'with such of the Mosaic injunctions in the three following chapters of Exodus, as were most to his purpose,' at the head of his Code of Laws. His biographer tells us it was the desire of this good monarch that 'all the free-born people of his kingdom should be able to read the English Scriptures.' Towards the close of his reign he began a translation of the book of Psalms, but did not live to finish it. In the same century Aldred, a monk of Holy Isle, on the coast of Northumberland, wrote an Anglo-Saxon version between the lines of a Latin copy of the Gospels. The manuscript is in the British Museum, and is called 'The Durham Book.' Another translation of the Gospels, apparently of the same age, and written in the same way, is in the Bodleian Library. Aelfric, who became Archbishop of York in 1023, translated some portions of the Bible, which were published in 1698 with the following title:—*Heptateuchus, Liber Job, &c., Anglo-Saxonice.*

The existence of so many different translations, or perhaps revisions, made during the darkest period of our country's history, shows that there must have been some desire on the part of a section at least of the people to possess the Holy Scriptures in their own tongue. Soon after the Conquest a man called Orme wrote a paraphrase of the Gospels and Acts of the Apostles in blank verse, which was printed in 1852. Towards the end of the thirteenth century a metrical version of the Psalms was made by an unknown author, of which six copies are still extant. About the year 1320 it appears that William of Schorham wrote an English translation of the Psalter; and about the middle of the same century Richard Rolle, the Hermit of Hampole, made another translation with a commentary. At this period the attention of the Norman clergy began to be turned to the Bible, and they translated the lessons ordinarily read in the services of the Church into Anglo-Norman. It would seem, however, that down to the year 1360 the Psalter was the only book of Scripture entirely and literally rendered into

English. There are some short lessons from other books correctly translated; but all the longer works are loose paraphrases, poems founded on Bible narratives, or abridgments of the sacred text. None of them were literal, and none of them were founded upon the Hebrew or Greek originals. The Latin version was used as the text from which the translations were made, and most of the Anglo-Saxon and Anglo-Norman translations of the Psalms follow the Gallican Psalter.

WYCLIFFE'S VERSION.—The fourteenth century introduced a new era in Biblical translation. John Wycliffe, to whom we owe the first complete version of the Holy Scriptures in English, was born in 1324. He was educated at Oxford, which he entered in 1340. His thoughtful mind was early turned to the great want of the age—the right means of educating the masses; and he resolved to meet the want by giving them the Word of God in their own tongue. He probably began the work at Oxford, by translating the book of Revelation, to which he added a short commentary. It was followed, after an interval, by a version of the Gospels, with an exposition, made up chiefly of extracts from the exegetical writings of the fathers. In 1374 he was presented to the living of Lutterworth, in Leicestershire. There, in the parish church of St. Mary, which still stands, he preached the fundamental doctrines of Christianity. A single sentence from one of his sermons shows his views regarding the importance of the Bible:—'All truth is contained in Scripture. We should admit of no conclusion not approved there. There is no court besides the court of heaven. Though there were an hundred popes, and though all the friars in the world were turned into cardinals, yet we could learn more from the Bible than from that vast multitude.' At this time he was actively engaged in the translation of the Scriptures. He completed the New Testament about 1380. The translation was from the Latin, yet it set forth substantially the doctrines of the gospel. The printing-press was then unknown. Every copy had to be written by the hand. Wycliffe appears to have employed a number of scribes, but they were unable to supply the growing demand. Foxe tells us that some of the yeomen were so anxious to obtain the Word of God, that they often bartered a load of hay for a few chapters of St. Paul.

Having completed the New Testament, Wycliffe arranged with his friend Nicholas of Hereford to undertake a translation of the Old. It was begun, but ere it was finished the Romish prelates were informed of the design. Nicholas was summoned before a synod of friars in 1382, and on the 1st of July was excommunicated. He appealed to the pope: went to Rome; was tried there and imprisoned, but effected his escape. He does not seem to have returned again

to England during Wycliffe's life. Wycliffe himself, therefore, resumed the work of translation, and completed it before his death in 1384.

Immediately on the issue of his New Testament Wycliffe was charged with heresy, and cited before an ecclesiastical convention at Oxford in 1382. The charge in some way failed, yet he was expelled from the university. He was afterwards summoned to Rome, to answer before the pope charges preferred against him. He was unable, even had he been willing, to go. His health was fast failing, and he died in 1384. The enmity of Rome followed him to the tomb. In the year 1415 the Council of Constance—the council that burned John Huss—decreed that the ashes of the English heretic should be cast out of consecrated ground; and thirteen years afterwards that decree was carried into effect.

Wycliffe's translation was revised by John Purvey, curate of Lutterworth, who lived with Wycliffe during the last years of his life. Purvey's copy of the original translation is still preserved in the library of Trinity College, Dublin; and attached to it is a prologue, in Purvey's own hand, explaining his plan of revision, and showing that it was very thorough; it is prefixed to the edition of Wycliffe's Bible edited by Forshall and Madden. It was Purvey's revision which was published by Lewis in 1731, by Baber in 1810, and in Bagster's 'Hexapla.' The original version of Wycliffe was published for the first time in the edition of Forshall and Madden, 1850.

Wycliffe's Bible prepared the way for, and gave a distinctive character to, the Reformation in England. The Reformation in other countries was largely produced and directed by men of commanding genius; in England it was mainly the result of the circulation of the vernacular Bible. Wycliffe's Bible was not perfect. It followed the Latin Vulgate with almost slavish literalness, all its corruptions being retained. The style is rugged. In fact the English language was then in its infancy; and for this reason the version was not fitted to occupy a permanent place.

TYNDALE'S VERSION.—About the year 1484, just a century after the death of Wycliffe, William Tyndale was born in Gloucestershire. He entered the University of Oxford at an early age, and devoted himself to scriptural and classical studies, which were probably, in part at least, directed by the celebrated Colet, who was at that period lecturing on the Greek text of the Epistles of Paul, and endeavouring to revive learning in England. A year or two before Tyndale arrived in Oxford two students sat under Colet, who subsequently became the most celebrated scholars in Europe—Erasmus and Sir Thomas More. Foxe tells us that while at Oxford Tyndale himself began to teach Scripture truth.

About the year 1512 Tyndale removed to Cambridge, attracted apparently by the fame of Erasmus, who was then Greek lecturer in that university, and who was kindling in his students an enthusiastic love of Greek literature, and at the same time a desire for such a religious reform as would secure the supremacy of Holy Scripture. Erasmus expressed his views with all plainness:—‘I totally dissent,’ he said, ‘from those who are unwilling that the Sacred Scriptures, translated into the vulgar tongue, should be read by private individuals. I would wish even all women to read the gospel and the Epistles of St. Paul. And I wish they were translated into all languages of all people, that they might be read and known, not merely by the Scotch and Irish, but even by the Turks and the Saracens. I wish that the husbandman may sing parts of them at his plough, that the weaver may warble them at his shuttle, that the traveller may with their narratives beguile the weariness of the way.’

The exact time when Tyndale formed the resolution to translate the New Testament cannot be fixed. The lectures of Colet at Oxford, and the bold teachings of Erasmus in Cambridge, could scarcely fail to impress his mind with the necessity of the work. About the year 1520 or 1521 he removed from Cambridge and became chaplain and tutor in the family of Sir John Walsh of Sudbury Manor, near Bristol, where he remained some two years. While there, he had frequent controversies with priests and ecclesiastical dignitaries, who were wont to assemble round the hospitable table of Sir John. On one occasion, while ‘communing and disputing,’ says Foxe, with a certain learned divine, ‘he drove him to that issue, that the said great doctor burst out into these blasphemous words, ‘We were better to be without God’s law than the popes.’ Tyndale hearing this said, ‘That if God spared his life, ere many years he would cause a boy that driveth the plough to know more of the Scripture than he did.’ The resolution to translate the Scriptures must have been formed before that time, and indeed it would seem as if the work were then near completion. Tyndale was only re-echoing the words of Erasmus, uttered at Cambridge some seven or eight years before, and is it not reasonable to suppose that words which made so deep an impression upon his mind may have led him to begin his translation at the university? In 1516 Erasmus’ first edition of the Greek Testament was published. It was eagerly studied by some of his former pupils and companions at Cambridge, and it afforded additional facilities to Tyndale. When his purpose to translate was publicly announced at Sudbury, he saw that he was no longer safe there, and he removed to London, hoping to obtain the protection and patronage of Bishop Tunstall, who was an admirer of Erasmus. The bishop declined to receive him; but he found a generous friend in Humphrey Munmouth, a merchant in whose house he resided nearly a year. Tyndale’s comment on his treatment at this eventful period is worthy of record:—‘I found not only that there was no room in my lord of London’s palace to translate the New Testament, but also that there was no place to do it in all England.’ And so, in the month of May, 1524, he left England for ever. At first he sought an asylum in Hamburg; then he probably visited Luther at Wittemberg, but if so, he must have returned again to Hamburg in the beginning of 1525, where he received ten pounds from friends in England, through Munmouth. His translation of the New Testament was now complete, and in order to have it printed he went to Cologne. There, new troubles awaited him. The work was put to the press in the celebrated printing establishment of Peter Quentel; and three thousand copies were to be issued

in a quarto form, with notes. But a wily priest, called Cochlaeus, took advantage of the drinking habits of two of the printers, and wormed out of them the secret that an English New Testament was in the press. He applied to the authorities, and as Cologne was one of the strongholds of Popery, he obtained an order to seize Tyndale, Roye his secretary, and all his books and manuscripts. They were, however, apprised of their danger in time, and hastily collecting their treasures, they entered a boat, and escaped up the Rhine to Worms. In that city, where Luther had already planted the banner of Protestantism and of liberty, the first English New Testament was printed about the close of the year 1525. It was issued in an octavo form, from the press of Schöffer, son of the associate of Fust and Gutenberg, the inventors of printing. The title-page did not give the name of either translator or printer, and with the exception of a brief epistle ‘To the Reader’ at the end, the book contained nothing but the sacred text. Three thousand copies of it were printed, and these were immediately followed by an equal number of the quarto edition, the first sheets of which had been printed at Cologne. The whole were despatched to England early in 1526, but meantime Cochlaeus had written to inform the king, Cardinal Wolsey, and the Bishop of Rochester of what Tyndale was doing. The book was condemned, and active agents were employed to watch the seaports of the kingdom and seize every copy. But their efforts were unavailing. Copies of the New Testament were introduced and widely circulated through the country. For years afterwards the reading, and even the possession of them, was prohibited on pain of death. They were rigorously searched out by the officers of the church, and burned when discovered. So successful was the work of destruction, that of the quarto edition only a fragment, containing twenty-one chapters of the Gospel of Matthew, is now known to exist: it is in the library of the British Museum. A fac-simile of this precious fragment has recently been published, with a valuable preface by Mr. Arber. Of the octavo edition there are but two copies extant,—one, imperfect, in the library of St. Paul’s, London; the other complete with the exception of the title-page, in the Baptist College, Bristol. This latter volume has been beautifully reproduced in fac-simile by Mr. Fry. In August, 1534, an edition of Tyndale’s Testament was published in Holland, edited by George Joye; it contained many errors, and gave great offence to Tyndale, who issued a new and corrected edition in Antwerp three months afterwards. In the preface he says: ‘Here thou hast the New Testament or Covenant made wyth us of God in Christes bloude. Which I have looked over agayne (now at the last) with all dyligence, and compared it unto the Greke, and have weded oute of it many fautes, which lacke of helpe at the begynninge and oversyght did sowe therein.’ Every chapter bears evidence of Tyndale’s industry, and conscientious desire to produce a perfect translation. He not only re-examined the Greek text with critical minuteness, but he consulted the German of Luther, the Vulgate, and the Latin version of Erasmus, on all doubtful passages. He also improved the style of the English, making it more vigorous and idiomatical. His marginal notes are brief, but terse and thoughtful. It contains prologues to the several books, compiled chiefly from those of Luther; and at the end is a translation of the ‘Epistles taken out of the Old Testament, which are read in the Church after the use of Salisbury,’ on certain saints’ days and other special occasions. These embrace some verses from the Pentateuch, Proverbs, Isaiah, Jeremiah, Ezekiel, Joel, Hosea, Amos, Zechariah, and Malachi,

and from the Apocryphal books of Esdras, Wisdom, and Ecclesiasticus. They were evidently translated from the Hebrew and Greek originals, and are characterized by all the vigour and critical acumen of Tyndale. Although he published another edition of his Testament in 1535, yet on the whole that of 1534 may be regarded as the standard edition, and the crowning work of Tyndale’s life.

Immediately after he had completed the translation of the New Testament Tyndale resolved to translate the Old also. He appears to have given much attention to the study of Hebrew from the time of his arrival in Germany, but especially after the publication of the first editions of his Testament. On the 17th of January, 1530, the book of Genesis was issued from the press of Hans Luft, in Marburg. It was quickly followed by Numbers, Deuteronomy, Exodus, and Leviticus, each with a separate prologue; and the whole were soon afterwards published in one volume. The books in this volume (the only perfect copy of which is in the British Museum) were printed separately, and apparently in different presses, for Genesis and Numbers are in Gothic characters, the others in Roman. This was the first part of the Old Testament Scriptures translated into English out of the original Hebrew. Tyndale appears to have been its sole author, for though he met with Frith and Coverdale in Germany, there is no evidence that he was assisted in his work by either of them. There can be no doubt, however, that in translating he regularly consulted the Latin Vulgate and the German version of Luther; and in this he acted in the spirit of a true scholar, who, while exercising an independent judgment on all points, will at the same time avail himself of every assistance in the accomplishment of his work.

Some time after the publication of the Pentateuch, Tyndale prepared a translation of the book of Jonah, with a preface. It is a tract of twenty-four leaves, without place, date, or name of printer; but its authorship is indicated by the first words of the preface:—‘W. T. unto the Christian Reader.’ Only one copy is now known to exist; it, however, was reproduced in fac-simile by Mr. Fry, in 1863.

Tyndale’s translation, so far as it goes, is the basis of our English Bible. ‘In it the general character and mould of our whole version was definitely fixed. The labours of the next seventy-five years were devoted to improving it in detail.’ Tyndale’s sole object was to place the English reader, as far as possible, in direct contact with the inspired text. He had no party purpose to serve. He was a student of God’s Word, and not of the schools of human philosophy or ecclesiastical theology. He used every means of acquiring such a knowledge of Greek and Hebrew as would enable him to go to the fountain-head of revelation. He studied Greek, as has been seen, at Oxford and Cambridge, and Hebrew under the Jewish rabbins of Germany; and he studied with such success that his scholarship was lauded even by his enemies. He cast aside, too, all those ecclesiastical and theological glosses and dogmas which had become incrustated upon the words of Scripture. He employed a vigorous Anglo-Saxon idiom and phraseology. Throughout his whole translations there is the stamp of sterling honesty. No word is selected to please any man, to advance any party, or to favour any particular dogma. With perfect sincerity and truth he was able to say, ‘I call God to witness, that I never altered one syllable of God’s Word against my conscience.’

Some time before his imprisonment Tyndale formed a close friendship with John Rogers, the reformer and martyr. Rogers was educated at Cambridge,

where he was distinguished for classical scholarship. Having taken orders he was appointed chaplain to the English merchant company at Antwerp. There he met Tyndale, was convinced of the errors of the Church of Rome, and became an ardent student of Scripture. He appears to have assisted Tyndale in revising his editions of the New Testament and the Pentateuch, published in 1534, and in his other literary labours: 'and to him was bequeathed, according to a tradition that has never been disputed, the honour of completing that great work to which Tyndale had consecrated his life.'

COVERDALE'S BIBLE.—Tyndale's capture was planned in London. The man who, under the guise of friendship, basely betrayed him, was sent specially from England for that purpose. The only crime of Tyndale was his love of divine truth, and his success in giving to his countrymen the Word of God in their own tongue. And yet, while steps were being taken to effect his imprisonment and death, Crumwell and Cranmer, then rising into favour at the English court, were instigating Miles Coverdale to prepare a translation of the whole Bible. The Convocation which met in London at the close of 1534 petitioned Henry VIII. 'that the Sacred Scriptures should be translated into the English tongue by certain honest and learned men named for that purpose by his majesty, and should be delivered to the people according to their learning.' It appears that the work of translation made some progress, though it is not certain whether the king granted the prayer of the petition. Meantime, however, Coverdale had been labouring quietly somewhere in Germany, and on the 4th day of October, 1535, he published the first edition of the entire Bible in English. The book is printed in a very peculiar German type, and there is no name of place or printer in it. The most probable opinion is, that it was executed at the press of Fröschover in Zurich. Its title, which is surrounded by quaint woodcuts, is as follows:—'*BIBLIA: The Bible, that is the Holy Scripture of the Old and New Testament, faithfully and truly translated out of Douche and Latyn in to Englishe.*' The translation was not made from the original languages. Coverdale was not qualified for such a task. His knowledge of Hebrew appears to have been limited. He states with commendable honesty in his dedication to Henry VIII.:—'And as I do with all humbleness submit mine understanding and my poor translation unto the spirit of truth in your grace, so make I this protestation (having God to record in my conscience), that I have neither wrested nor altered so much as one word for the maintenance of any manner of sect; but have with a clear conscience purely and faithfully translated this out of five sundry interpreters, having only the manifest truth of the Scripture before mine eyes.' The 'interpreters' to which he alludes were probably, 1. The German of Luther; 2. The Swiss-German of Leo Juda, published at Zurich 1525-29; 3. The Latin of Sanctes Pagninus; 4. The Vulgate; 5. The English Pentateuch, Book of Jonah, and New Testament of Tyndale. One characteristic of Coverdale's as compared with Tyndale's translation is, that it adopts ecclesiastical terms freely from the Vulgate, such as 'penance,' 'priest,' 'church,' 'confess.' Another characteristic is that smoothness and rhythm are frequently studied more than exact literality in rendering. It follows Tyndale's version very closely in the Pentateuch and New Testament, and any changes introduced are taken either from the German or the Vulgate. In the poetical books, as he had no English guide, he translated almost verbatim from the Swiss-German.

Coverdale's Bible was freely admitted into England, and was sanctioned by Cranmer, who became Archbishop of Canterbury in 1533. In some of the copies now existing there is a variation in the title and in the wording of the dedication, from which we may conclude that a new title was printed and affixed to some copies when offered for sale in England. The new title omitted the words 'out of Douche and Latyn;' and in the dedication 'Queen Jane' (Seymour) is inserted instead of 'Queen Anne' (Boleyn). In 1536 an injunction was issued by Crumwell to the effect that a copy of the English Bible should be placed in each parish church throughout the kingdom, 'for every man that will to look and read therein.' Coverdale's was the only English Bible then extant, and consequently it may be regarded as the *first authorized version*. In the same year, or, as some suppose, early in 1537, a new and revised edition was issued from the press of James Nycolson, Southwark, and was the first complete English Bible printed in England; at the foot of the title-page are these important words:—'Set forth with the king's most gracious licence.'

While these great changes were taking place in England, the life of William Tyndale was drawing to a close. His enemies in England had placed him in the iron grasp of Popery, and its hierarchy resolved to revenge upon him the loss of a kingdom. On the 6th of October, 1536, he was burned in Vilvorde. His last words were worthy of the cause for which he lived, and for which he died. Standing beside the stake, he lifted up his hands and prayed:—'Lord Jesus, open the eyes of the King of England.'

MATTHEW'S BIBLE.—It appears that while Tyndale was in prison he laboured, whenever opportunity offered, at his chosen task of translating the Bible. Ere his death he had probably advanced as far as the end of 2 Chronicles. His manuscripts fell into the hands of his former associate John Rogers, who resolved to complete the work. In this he was aided by a person called Thomas Matthew, in whose name the book was published. It was printed in August, 1537, at some place on the Continent, but chiefly at the expense of two citizens of London, Richard Grafton and Edward Whitchurch. It was made up of Tyndale's Pentateuch of 1534, and New Testament of 1535, his manuscript translation of Joshua to 2 Chronicles, with Coverdale's version of the remaining books of the Old Testament. Through Grafton's influence with Cranmer, the king's licence was obtained; and thus, not quite a year after Tyndale's martyrdom, his Bible was distributed in England by royal authority. In the preceding year (1536) Tyndale's New Testament, as revised by him in 1534, was printed in London, by Thomas Berthelet. This book has a special interest, because it was the first portion of the English version of Holy Scriptures printed on English soil.

THE GREAT BIBLE, CALLED CRANMER'S.—The authorities in England were not satisfied with either Coverdale's or Tyndale's version, both of which obtained a wide circulation in 1537. 'The first was imperfect in its conception; the second was burdened with notes and additions which could not fail sooner or later to call out bitter antagonism.' Crumwell and others, therefore, resolved to have a new English translation prepared. Much obscurity exists both as to the way in which it was prepared, and the parties who originally planned it. Some say Rogers had a leading part in it. It seems, however, that Coverdale was ultimately selected as editor, and Grafton as pub-

lisher. Matthew's Bible was adopted as the basis, but the text was carefully though not very judiciously revised. Coverdale states in letters to Crumwell how the revision was conducted:—'We follow not only a standing text of the Hebrews, with the interpretation of the Chaldee and Greek; but we set also in a private table the diversity of readings of all texts, with such annotations in another table as shall doubtless delucidate and clear the same.' The changes made in Tyndale's Pentateuch and historical books are chiefly after the version of Sebastian Münster, which was published at Basle in 1534-5; but some of them are from the Vulgate. In the New Testament Tyndale's version is considerably modified, so as to bring it into closer conformity to the Vulgate. A large number of short phrases, like glosses, have been introduced into the text, especially in the New Testament, from the Vulgate, which have no equivalents in the original. Some erroneous renderings were also adopted from the same source, one of which may be mentioned, as it is unfortunately retained in our Authorized Version. It is John x. 16, which Tyndale translates correctly as follows:—'And other sheep I have which are not of this fold. Them also must I bring, that they may hear my voice, and that there may be one flock and one shepherd.' In the new translation it was rendered, 'And other sheep I have which are not of this fold. Them also must I bring, and they shall hear my voice, and there shall be one fold and one shepherd.' The force of the passage is here lost by confounding the Greek words *αὐτῶν*, 'a fold,' and *ποιμνῆς*, 'a flock,' both of which are rendered 'fold,' the reviser following the Vulgate, which has *ovile* in both places.

The Book of Psalms was revised with more success than any other part of the Bible. This did not result so much from a stricter adhesion to the Hebrew text, as from a careful study of Luther's version and the Swiss-German, which are distinguished by a regard to the spirit rather than to the letter and idiom of the original. The language is smooth and flowing, and therefore the translation is often paraphrastic. It is perhaps, for this reason, better adapted for chanting, and for the public services of the church. This Psalter is still retained in the English Prayer-book.

The printing of the Bible was begun in Paris towards the close of the year 1538, by royal licence; but ere it was completed the licence was withdrawn, and the sheets were seized by the Inquisition, and condemned to the flames. Some were saved, bought by Grafton, and imported to England. Grafton afterwards succeeded in bringing over workmen, presses, type, and paper to London, where THE GREAT BIBLE was published in April, 1539. As first issued there was no prologue; but in November of the same year a prologue was written by Cranmer, and inserted in all the copies remaining. The prologue contains some account of the early circulation of the English Bible, as well as a defence of the policy of printing and distributing the Scriptures in the vernacular, and a strong exhortation to every man to read for himself. In April, 1540, a new edition was printed by Grafton, the title-page of which mentions the prologue 'made by the reverend father in God, Thomas Archbishop of Canterbury,' and adds, 'This is the Bible appointed to the use of the churches.' It was apparently the insertion of Cranmer's prologue which gave to this book the name of 'Cranmer's Bible.' Three other editions of it were published in the same year. The last of these, 'finished in November,' has the following title:—'The Bible in English of the largest and greatest volume, authorized and appointed

by the commandment of our most redoubted Prince and Sovereign Lord King Henry the VIII., supreme Head of this his Church and realm of England: to be frequented and used in every church within this his said realm, according to the tenor of his former injunctions given in that behalf.'

TAVERNER'S BIBLE.—In the year 1539, while *The Great Bible* was passing through the press, Richard Taverner, a lawyer and good Greek scholar, edited another Bible, which was printed in London by John Byddell for Thomas Berthelet. It was based on Matthew's Bible; but in his revision he attempted to make the language more vigorous and idiomatic. His critical powers were not great, and his alterations, though occasionally giving more force and terseness, were not on the whole successful, and did not gain a permanent place in the sacred literature of the country. 'The Bible and the New Testament were each reprinted once, and his Old Testament was adopted in a Bible of 1551. With these exceptions his revision appears to have fallen into complete neglect.

From the year 1525, when the first English New Testament was printed, till 1542, thirty-nine editions of the New Testament and fourteen of the whole Bible, were published, in addition to a number of selected books and portions of Scripture, which were issued separately. The effect of the circulation of God's Word upon people of every age and class, was wonderful. Boys and old men, girls and matrons, flocked to the churches, where ponderous Bibles, chained to the massive pillars, lay open upon stands for the use of the public. Bishop Bonner, afterwards one of the most active of Queen Mary's persecuting agents, set up six large Bibles in St. Paul's. Bishop Tunstall, who had been one of Tyndale's greatest enemies, and who was one of the prime movers in burning his New Testaments at St. Paul's Cross, was ordered by the king to edit a new edition of the Bible for use in every church throughout England; and this he did in 1540.

In the year 1542 a change took place. The papal party had for a time been regaining influence, and their rule now became paramount. Tyndale's Bible was proscribed; and no one, unless of noble or gentle birth, was permitted to read the Scriptures, under pain of imprisonment. On the death of Henry, in 1547, the reformers again rose to power. His successor, Edward, inaugurated a new era in the history of our country. He ordered the Bible to be carried before him at his coronation, pronouncing, as he did so, these remarkable words:—'That book is the sword of the Spirit, and to be preferred before these swords. Without that sword we are nothing, we can do nothing, we have no power: from that we are what we are this day.' During his brief reign, thirty-five editions of the New Testament and fifteen of the entire Bible were published. It is interesting to note how the sterling qualities of Tyndale's version recommended it to the English people. Of the editions of the New Testament printed, twenty-five were Tyndale's.

THE GENEVAN BIBLE.—Mary ascended the throne in 1553, and reigned five years. During her reign neither Bible nor Testament was printed in England. Rogers, Crammer, Latimer, Ridley, and others, who had so largely aided in giving the Scriptures to the English people in their own tongue, were burned at the stake; and some of the noblest of England's worthies were driven from their country, and forced to seek an asylum in Geneva. In that city, stimulated, no doubt, by the scholarship, eloquence, and enthusiasm of John Calvin, the English exiles

were led to consider the desirableness of a new version of the Bible. None of those yet published satisfied critical scholars. 'The Great Bible' was even less satisfactory than that of Tyndale, and the changes and interpolations adopted from the Vulgate tended, in many cases, seriously to mislead the inquirer after truth. Geneva was at that time singularly adapted for the production of a new version. It was the centre of Biblical learning. Calvin and Beza, with others, were engaged in a critical revision of Olivetan's French version. A revised Italian translation was in preparation, under the care of Gallars and Beza. Robert Stephen, who had already distinguished himself in Paris, both as a scholar and editor, was then an exile in Geneva, where, in 1551, he published his Greek Testament side by side with the Vulgate and the Latin of Erasmus. Before leaving Paris, he had printed two editions of the Hebrew Bible, to one of which was attached the commentary of Kimchi on the Minor Prophets. Leo Juda's Latin version of the Old Testament was completed by Bibliander and Pellican, and printed at Zurich in 1543. A revised edition of Erasmus' translation of the New Testament was added to it in 1544. Beza's Latin version of the New Testament was printed in 1556. Castalio's Latin version was published at Basle in 1551, and his French version four years later. It was, therefore, under the most favourable circumstances that the revision of the English Bible was undertaken at Geneva.

The New Testament was first revised, apparently under the sole superintendence of William Whittingham, who had married the sister of John Calvin. Whittingham was educated at Oxford, and had visited most of the great seats of learning in Europe. On the accession of Queen Mary he fled to Frankfort, and thence to Geneva. He was an accurate scholar, and he had a sound judgment and a keen perception of the style best suited to convey the sense of the sacred text. In his preface he says, 'It was diligently revised by the most approved Greek examples and conference of translations in other tongues, as the learned may easily judge, both by the faithful rendering of the sentence, and also by the propriety of the words and perspicuity of the phrase.' This describes the character of the book. It was not a new translation. Tyndale's version was adopted as the basis. Stephen's recently published Greek Testament was the text used. The Latin of Beza was the chief source, or at least suggester, of the emendations upon Tyndale. Whittingham, however, exercised an independent judgment on each word and clause, though in the first instance his attention was probably called to defects by the renderings of Beza or Castalio. Indeed, in a few instances, Beza's rendering was followed in preference to that of Tyndale, though the latter was right. Still the revision was thorough, and on the whole judicious. It keeps very close to the Greek, and yet expresses the meaning, for the most part, in terse and idiomatic English. The New Testament was published on the 10th of June, 1557, with a Prologue, or 'Epistle declaring that Christ is the end of the Law, by John Calvin.' The expense of publication was defrayed mainly by John Bodley, father of the founder of the Bodleian Library. In addition to the merits of the translation, it had some peculiarities which contributed to its usefulness and popularity. It was the first New Testament in which the text was divided into separate verses. The verses, which had originated with Robert Stephen a few years before, had only been marked on the margin of his Greek Testament of 1551. Words which had no equivalents in the original, but which were added to complete the sense, were printed in *italics*. Short ex-

planatory notes were also placed in the margin. Of these notes the translator says, 'I have endeavoured so to profit all thereby, that both the learned and others might be holpen; for to my knowledge I have omitted nothing unexpounded, whereby he that is anything exercised in the Scriptures of God, might justly complain of hardness; and also . . . I have explicat (explained) all such places by the best learned interpreters as either were falsely expounded by some, or else absurdly applied by others; so that by this means both they which have not ability to buy the commentaries upon the New Testament, and they also which have not opportunity and leisure to read them because of their prolixity, may use this book instead thereof.' These notes have in many cases a strong doctrinal bias.

The revision of the Old Testament was begun immediately after the printing of the New, and continued without intermission for two years. The names of the revisers are not all known; but it is certain that Whittingham, Gilly, and Sampson were engaged in it, and they were most probably aided, among others, by Miles Coverdale and John Knox. *The Great Bible* was the basis, but its text was revised with much care, and brought into closer conformity to the Hebrew. The revisers were manifestly men of competent scholarship and profound Biblical knowledge. They made full use of all available aids. The Latin versions of Leo Juda, Sebastian Münster, and Sanctes Pagninus, and the French translation of Olivetan, as revised by Calvin, were constantly consulted, and many important emendations made from them. In those books originally translated by Tyndale, the text is not much changed (Genesis—2 Chronicles); but in the poetical and prophetic books the changes are so numerous that the translation may be considered new. It is much more literal, and at the same time more forcible, than its predecessors. The Bible was printed at Geneva in the year 1560, at the expense of John Bodley, and it was dedicated to Queen Elizabeth.

The Genevan Bible was far superior to all that preceded it. It is confessedly the best in the English language, with the exception of the Authorized Version. Though never formally 'authorized' for public use in the churches, it soon took the place in public estimation hitherto held by Tyndale's, and retained it for some eighty years, during which period it passed through more than one hundred and fifty editions. The place of its origin, the way in which it rendered ecclesiastical terms, and the tenor of its annotations, endeared it to the hearts of the Puritans of England and Presbyterians of Scotland. It was the first English Bible printed in Roman type.

The New Testament published with the Old in 1560 was different from that of 1557. It was revised by some new hand, and the changes introduced, chiefly from Beza, are not improvements. In the year 1576 another revision of this Testament was published with the following title:—'The New Testament of our Lord Jesus Christ, translated out of Greek by Theodore Beza, . . . Englished by L. Tomson.' 'Tomson's New Testament,' says Westcott, 'presents the fullest form of Beza's influence. One peculiarity is characteristic of Tomson alone. In his anxiety to express the emphatic force of the Greek article, he consistently renders it by "that" or "this," and in many cases the effect is almost grotesque. One example will suffice: "He that hath that Son hath that life; and he that hath not that Son hath not that life" (1 Jn. 5.12). But notwithstanding its peculiarities, this Testament became popular, and was generally attached to the Genevan Bible.

THE BISHOPS' BIBLE.—Soon after the accession of Queen Elizabeth, the heads of the English Church, under the leadership of Archbishop Parker, began to consider the propriety of a new version, or revision, of the Bible, which might be authorized by the rulers of church and state, and acceptable to all sects and classes in the country. Parker resolved to divide the Bible into a number of sections, and to portion them out for translation or revision among a select few, whose position in the church, and established character for scholarship, might tend, he supposed, to give their work weight with the public. Each man, on completing his section, was to send it back to the archbishop for final revision, approval, and publication. It appears that, in addition to the archbishop, the following were selected:—Alley, Bishop of Exeter; Davies, Bishop of St. David's; Sandys, Bishop of Worcester; Parkhurst, Bishop of Norwich; Barlow, Bishop of Chichester; Horne, Bishop of Winchester; Bentham, Bishop of Lichfield; Grindal, Bishop of London; Scambler, Bishop of Peterborough; Cox, Bishop of Ely; Bullingham, Bishop of Lincoln; Guest, Bishop of Rochester; Goodman, Dean of Westminster; Pearn, Dean of Ely; and Pierson, Prebendary of Canterbury. Rules were laid down for their guidance—1. 'To follow the common English translation used in the churches, and not to recede from it but where it varieth manifestly from the Hebrew or Greek original. 2. To use sections and divisions in the texts as Pagnine in his translation useth, and for the verity of the Hebrew to follow the said Pagnine and Münster specially, and generally others learned in the tongues. 3. To make no bitter notes upon any text, or yet to set down any determination in places of controversy. 4. To note such chapters and places as contain matter of genealogies, or other such places not edifying, with some strike or note, that the reader may eschew them in his public reading. 5. That all such words as sound in the old translation, to any offence of lightness or obscenity, be expressed with more convenient terms and phrases.' The rules were good, but they do not appear to have been followed strictly; and a plan was pursued by at least one of the revisers calculated to corrupt rather than amend the version. Guest, in returning the Book of Psalms, wrote to Parker:—'Where in the New Testament one piece of a psalm is reported, I translate it in the Psalms according to the translation thereof in the New Testament.' This might have been allowable had the quotations in the New Testament been uniformly made verbatim from the Old, which they are not.

The revision was begun in 1564, and the Bible was published in 1568 in a magnificent folio volume. From the fact that the revisers were nearly all prelates, it is usually called *The Bishops' Bible*. It was an improvement upon 'The Great Bible,' for it omitted most of the interpolations from the Vulgate, and to some extent amended the text, adopting the best renderings of the Geneva, and giving a number of new and happy translations from the Greek in the New Testament. But as a whole it was not satisfactory, and it disappointed the expectations of the learned. The scholarship of the revisers appears to have been defective, especially in Hebrew. A new edition appeared in 1572, the New Testament portion being still further revised. Still it did not command the confidence of scholars; it did not meet the wants of the church; and it did not gain the affections of the people, who continued to prefer the Geneva. In the year 1571 an ecclesiastical order was issued, that 'every archbishop and bishop should have at his house a copy of the Bible, . . . and that it should

be placed in the hall or the large dining-room, that it might be useful to their servants or to strangers.' It was also enjoined that there should be a copy in each cathedral, and as far as possible in all churches.

THE RHEMISH AND DOUAY VERSION.—

The Roman Catholic hierarchy in England, and indeed over Europe, offered the most determined opposition to the translation of the Sacred Scriptures when they found that through the press they could be freely disseminated among the people. Tyndale and all associated with him were ruthlessly persecuted. His Testaments were searched for, seized, and burned by the authorities in England. So late as the year 1530 it was a capital offence even to possess one of them. But when the spread of Reformation principles gave religious liberty to the nation, the Romish hierarchy found themselves unable successfully to oppose the publication of the English version. There was a growing demand for it on the part of the people, and to supply that demand edition after edition issued from the press. Another mode of opposition was therefore adopted. The Protestant versions were charged with being unfaithful. Leading Roman Catholic divines affirmed that they contained deadly heresies, and gave gross misrepresentations of the Divine Word. The English Bible was called 'The Devil's Book,' 'The Gospel of the Devil.' In the year 1580 Robert Parsons, in a little work printed at Douay, entitled 'Reasons why Catholics refuse to go to Church,' says, 'First, the Scripture is read there in false and shameless translations, containing manifest and wilful corruptions to draw it to their own purposes.' In 1581 Cardinal Allen, in his 'Apology for the English Colleges at Rome and Rheims,' speaks of the Bible of Protestants as 'falsely, corruptly, and deceitfully translated.' In 1582 Gregory Martin published, at Rheims, 'A Discovery of the Manifold Corruptions of the Holy Scriptures by the Heretics of our days,' in which he styles the Protestant Bibles, 'Not indeed God's Book, Word, or Scripture, but the Devil's Word.' When these sweeping allegations began to be exposed by men of learning, and called in question by a thoughtful public, the Roman Catholics felt themselves bound to establish their charges by producing a translation of their own. In the year 1568 a number of English Roman Catholics established a college at the town of Douay, in Flanders, for the education of English priests. Some years afterwards, political disturbances having arisen, the college was transferred for a time to Rheims, in France, and there the first Anglo-Romish version of the Bible was commenced. The New Testament was published in 1582 with the following title:—'THE NEW TESTAMENT OF JESUS CHRIST, TRANSLATED FAITHFULLY INTO ENGLISH, out of the Authentical Latin, according to the best corrected copies of the same, diligently conferred with the Greeke and other editions in divers languages. With ARGUMENTS of bookes and chapters, ANNOTATIONS, and other necessarie helpes, for the better understanding of the text, and specially for the discoverie of the CORRUPTIONS of divers late translations, and for clearing the CONTROVERSIES in religion. In the English College of Rheims.'

The men who took the leading part in this translation were the following:—Gregory Martin, an M.A. of Oxford, who went to Douay in 1570, and was ordained priest in 1573. He is said to have translated the whole Bible. He was considered 'the principal linguist of the seminary.' William (afterwards Cardinal) Allen, Richard Bristow, and John Reynolds, who revised the text and prepared the voluminous notes. The New Testament has a lengthened preface,

containing a plausible defence of the position taken by the Church of Rome in regard to vernacular translations of the Bible. It is denied that the church ever forbade absolutely such translations; but it is admitted that she claims the sole right of determining who shall be permitted to read, and how the words are to be interpreted. It is stated on the authority of the Council of Trent, 'that the Holy Scriptures, though truly and catholically translated into vulgar tongues, yet may not be indifferently read of all men, nor of any other than such as have express licence thereunto of their lawful ordinaries, with good testimony from their curates or confessors, that they be humble, discreet, and devout persons, and like to take much good and no harm thereby.' The Protestant versions are denounced in the strongest terms. They are styled 'false and impious.' It is said that 'no other books in the world are so pernicious as heretical translations of the Scriptures, poisoning the people under colour of divine authority.'

It is enough to say of the Rheims Version that it contains all the corruptions, errors, and interpolations of the Vulgate. It was not even the Latin text of Jerome which the Rheims translators took as their standard, though it, in Jerome's own opinion, was imperfect; but it was a text which, during a long course of ages, had gradually become more and more corrupt, and which the Council of Trent was forced to acknowledge to be defective. Yet with strange disregard alike of history and criticism, the translators affirm that 'it is not only better than all other Latin translations, but than the Greek text itself, in those places where they disagree.' The language of the Rheims Version is barbarous, many of its words being unintelligible to ordinary readers. The translators were aware of this, and give their reason:—'Continually keeping ourselves as near as is possible to our text and to the very words and phrases which by long use are made venerable, though to some profane or delicate ears they may seem more hard or barbarous.' A few examples will show the character of the version in this respect:—Phi. 2. 7, 'He exinanited himself;' Ga. 5. 4, 'You are evacuated from Christ;' Ep. 6. 12, 'Against the spirituals of wickedness in the celestialis;' 1 Ti. 6. 20, 'O Timothee, keep the depositum;' He. 13. 16, 17, 'And beneficence and communication do not forget: for with such hostes God is promerited. Obey your prelates, and be subject to them;' 1 Co. 5. 7, 'Purge the old leaven, that you may be a new paste, as you are aymes. For our Pasche, Christ, is immolated.' What possible meaning could ordinary readers extract from such language? It is only too evident that the version was made rather to cloak than unfold the sense of God's Word. And this is not the worst feature. Many single terms are so rendered, and many sentences so construed, as to pervert the plain meaning for party purposes, and to give a colouring of authority to false dogmas. Take the following examples:—He. 11. 21, 'By faith, Jacob dying, blessed every one of the sons of Joseph, and adored the top of his rod.' The note to this passage is in the same spirit:—'Observe in these words, *He adored the top of his rod*, that adoration may be done to creatures, or to God at and before a creature. . . . Now at or before the crucifix, relics, images. . . . By all which it is evident, that it is false which the Calvinists teach, that we may not adore image, crucifix, or any visible creature, &c.' Rev. 2. 21, 'And I gave her time that she might do penance.' Lu. 17. 14, 'Go, show yourselves to the priests,' on which is the following comment:—'This leprosy signifieth sin, which though God may and can

heal without any man's means, yet he doth it not ordinarily but by the priest's ministry; therefore let no man despise God's ordinance, nor say that it is enough to confess to God though he never come at the priest.' In the note on 1 Ti. 5. 15 it is said:— 'We may here learn, that for those to marry which are professed (i.e. who had taken the vow of celibacy) is to turn back after Satan. For he speaketh of such as were married contrary to their vow. And hereupon we call the religious that marry (as Luther, Bucer, Peter Martyr, and the rest) apostates.' On Mat. 13. 29 it is said:— 'Where ill men (be they heretics or other malefactors) may be punished or suppressed without disturbance and hazard of the good, they may and ought by public authority either spiritual or temporal to be chastised or executed.' A note of like character is found on Lu. 9. 55:— 'Not justice, nor all rigorous punishment of sinners is here forbidden, nor the Church or Christian princes blamed for putting heretics to death. . . . Therefore Saint Peter used his power upon Ananias and Sapphira, when he struck them both down to death for defrauding the Church.' On 1 Co. 13. 3 it is said:— 'Believe assuredly and hold for certain, that no heretic and schismatic that uniteth not himself to the Catholic Church again, how great almes soever he give, yea or shed his blood for Christ's name, *can possibly be saved*.' It will be manifest to every thoughtful reader that one great object the Romish Church had in view in preparing this singular translation, and writing these dreadful notes, was to propagate the pernicious dogmas, and to endeavour to defend the persecuting principles of Popery. The comments have been well described as 'a mass of bigotry, sophistry, and unfairness.'

The preface to the Rhemish Testament commences with the statement that the Bible had been long since translated by the Roman Catholics, and that 'the Old Testament' was still 'lying by for lack of good means to publish the whole in such sort as a work of so great charge and importance requireth.' It so remained for twenty-seven years. At length, in 1609, the first volume of the Old Testament was printed at Douay, and in the following year the second and concluding volume. The translation and notes are similar in character and spirit to those of the New Testament. The translators were probably the same who prepared the New Testament; and the annotations are said to be the work of Thomas Worthington, president of the English College of Douay. They are much less copious than those of the New Testament. A second edition of the Bible appeared at Rouen in 1635; but no other edition of the Douay Bible was published for the space of a hundred and fifteen years. The New Testament was republished in 1600, 1621, 1633, and again in 1738.

KING JAMES' VERSION.—Soon after the accession of James I. to the throne of England, a conference of the leading clergy was held at Hampton Court (January, 1604) 'for the determining of things pretending to be amiss in the Church.' It was there moved by Dr. Reynolds, president of Corpus Christi College, Oxford, that a new version of the Bible should be prepared, as those which were allowed in the reigns of Henry VIII. and Edward VI. were corrupt. The king approved of the motion; and a few months afterwards, upon the advice of the bishops, nominated a body of fifty-four translators. The list was completed and ratified on the 30th of June, 1604. The nominations appear to have been made solely on the ground of eminent qualifications for the task. The men selected were among the first scholars in England. Yet, it so happened, that all shades of opinion and

ecclesiastical polity were represented. The High Church party had Andrews, Bishop of Winchester; Barlow, Bishop of Lincoln; and Ravis, Bishop of London. The clergy of Puritan tendency were represented by Reynolds of Oxford, and Chaderton and Lively of Cambridge; while the learned, independent of party, were represented by such men as Sir Henry Saville, and Saravia, Prebendary of Westminster. Canon Westcott's estimate of the staff is just:— 'Of these scholars many (as Andrews, Overall, Saville, and Reynolds) have obtained an enduring reputation apart from this common work in which they were associated. Others, whose names are less familiar, were distinguished for special acquirements requisite for their task. Lively, Spalding, King, and Byng were successively professors of Hebrew at Cambridge, and Hardinge and Kilbye at Oxford. Harmer and Perin were professors of Greek at Oxford, and Downes at Cambridge. Bedwell was the most distinguished Arabic scholar of the time. Saravia was an accomplished modern linguist. Thompson, Chaderton, Smith, and Bois were equally distinguished for their knowledge of ancient languages.' The competency of such men for the work assigned to them no scholar will question. Had the critical apparatus we now possess been in their hands, so as to enable them to elaborate a pure Hebrew and Greek text, and to apply to its elucidation all the resources of grammar and philology, ere they proceeded to revise the English, we should have inherited from them a version which probably never could have been surpassed. In addition to scholarship they had another indispensable qualification—they were deeply imbued with the spirit of the sacred writers.

Of the fifty-four originally nominated only forty-seven entered upon the work. They were arranged in six classes, and appointed to sit—two classes at Westminster, two at Oxford, and two at Cambridge; and the books of the Bible were apportioned among them as follows:—

I. Westminster, Hebrew—Andrews, Bishop of Winchester, president, with nine others,—Genesis to 2 Kings.

II. Westminster, Greek,—Barlow, Bishop of London, president, with six others,—the Epistles.

III. Cambridge, Hebrew,—Lively, Prof. of Hebrew, president, with seven others,—1 Chronicles to Ecclesiastes.

IV. Cambridge, Greek,—Dupont, president, with six others,—the Apocrypha.

V. Oxford, Hebrew,—Hardinge, Prof. of Hebrew, president, with six others,—Isaiah to Malachi.

VI. Oxford, Greek,—Ravis, Bishop of London, president, with seven others,—Gospels, Acts, and Revelation.

A code of rules, in substance as follows, was laid down for their guidance:—

1. The Bishops' Bible to be followed, and as little altered as the truth of the original will permit.
2. The proper names to be retained, as nigh as may be, according as they were vulgarly used.
3. The old ecclesiastical words to be kept, viz. the word *church* not to be translated *congregation*, &c.
4. When a word hath divers significations, that to be kept which hath been most commonly used by the most ancient of the fathers, being agreeable to the propriety of the place and the analogy of the faith.
5. The division of the chapters to be altered either not at all, or as little as may be.
6. No marginal notes to be affixed, but only for the explanation of Hebrew and Greek words.
7. Such quotations of places to be marginally set

down as shall serve for the fit references of one scripture to another.

8. Every particular man of each company to take the same chapter or chapters, and having translated or amended them severally by himself, where he thinketh good, all to meet together, confer what they have done, and agree for their parts what shall stand.

9. As any one company hath despatched any one book in this manner, they shall send it to the rest to be considered.

10. If any company upon the revision of the book so sent doubt or differ upon any place, to send them word thereof, note the place, and send the reasons; to which if they consent not, the difference to be compounded at the general meeting, which is to be of the chief persons of each company, at the end of the work.

11. When any place of special obscurity is doubted of, letters to be directed by authority to send to any learned man in the land for his judgment of such a place.

12. Letters to be sent from every bishop to the rest of his clergy, admonishing them of this translation, and to move as many as, being skilful in the tongues, to send their particular observations to one of the companies.

13. The directors in each company to be—the Deans of Westminster and Chester in that place, and the king's professors in Hebrew and Greek in either university.

14. These translations to be used when they agree better with the text than the Bishops' Bible, viz. Tyndale's, Matthew's, Coverdale's, Whitchurch's, Geneva.

15. Besides the said directors, three or four of the most ancient and grave divines in either of the universities, not employed in translating, to be assigned by the vice-chancellor, upon conference with the rest of the heads, to be overseers of the translations as well Hebrew as Greek, for the better observation of the fourth rule.

All arrangements were completed in 1604, and many of those nominated appear to have entered privately upon their duties; but the classes were not called together, and the formal work of translation and revision was not commenced till 1607, and it was not finished till 1610. In the latter year three copies of the entire Scriptures, revised in accordance with the rules, were furnished—one by Westminster, one by Oxford, and one by Cambridge, and sent to Stationers' Hall. There a revision-committee, composed of one member from each class, reviewed and corrected the copies, and prepared them for the press. Nine months were spent in this work, each member of committee receiving a small weekly pension. The manuscript was then handed to Dr. Smith, who, aided by Bilson, Bishop of Winchester, gave it a final examination and corrected the proofs. Smith was a profound Oriental scholar, and discharged his onerous and responsible duties with singular ability and faithfulness. He also wrote the preface, and has given in it, after a brief history and defence of former English versions, a very clear and satisfactory account of the labours of the translators. Though quaint and pedantic, this preface throws much light on some of the peculiarities of our version. The Bible was printed in 1611 with the following title:— '*The Holy Bible, containing the Old Testament and the New. Newly translated out of the original tongues; and with the former Translations diligently compared and revised, by his Majesty's special commandment. Appointed to be read in Churches.*' It was a folio volume, printed in black-letter by Robert Barker, London.

The manner in which the version was prepared, and

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the materials used in its preparation, must always be subjects of special interest to the student of Biblical literature and to the general public in these lands. These are indicated with considerable minuteness in the preface, and what is wanting there may be gleaned from other authentic sources. Dr. Smith says:— 'Truly we never thought from the beginning that we should need to make a new translation, nor yet to make a bad one a good one, but to make a good one better, or out of many good ones one principal good one, not justly to be excepted against; that hath been our endeavour, that our mark. To that purpose there were many chosen that were greater in other men's eyes than in their own, and that sought the truth rather than their own praise.' The translators then acknowledge the general faithfulness and substantial accuracy of the versions of Tyndale and Coverdale, and of the revised editions put forth by the Geneva exiles and the English bishops. They had in these a solid basis; and their task was to examine, collate, and critically revise, so as to bring the version into closer and fuller conformity with the originals. Of their competency for this task Dr. Smith says: 'They came, or were thought to come to the work . . . learned, not to learn. . . . And in what sort did these assemble? In the trust of their own knowledge, or of their sharpness of wit, or deepness of judgment, as it were in an arm of flesh? At no hand. They trusted in Him that hath the key of David, opening and no man shutting: they prayed to the Lord, the Father of our Lord, to the effect that St. Augustine did: *O let Thy Scriptures be my pure delight; let me not be deceived in them, neither let me deceive by them.* In this confidence, and with this devotion, did they assemble together; not too many, lest one should trouble another; and yet many, lest many things haply might escape them.' The care and research they exercised is thus shown:— 'If you ask what they had before them, truly it was the Hebrew text of the Old Testament, the Greek of the New. . . . These tongues we set before us to translate, being the tongues wherein God was pleased to speak to his church by his prophets and apostles. Neither did we run over the work with that posting haste that the Septuagint did, if that be true which is reported of them, that they finished it in seventy-two days; neither were we barred or hindered from going over it again, having once done it. . . . Neither, to be short, were we the first that fell in hand with translating the Scripture into English, and consequently destitute of former helps. . . . None of these things. The work hath not been huddled up in seventy-two days, but hath cost the workmen, as light as it seemeth, the pains of twice seven times seventy-two days and more. Matters of such weight and consequence are to be speeded with maturity; for in a business of moment a man feareth not the blame of convenient slackness.' The time spent upon it was seven years. Three (1604-7) were occupied in preliminary arrangements and individual research on the part of the fifty-four scholars appointed, and numerous others whom they consulted. Three years more were taken up in the systematic united work of the six classes. Each man in each class translated all the books intrusted to his class; then the whole class met, and after thorough revision adopted a common text; then that text was in succession sent to each of the other classes for examination; then the whole was submitted to the final revision of six elected delegates, one from each class, representing the Hebrew and Greek scholars respectively, together with six consulting assistants. The manuscript was finally placed in the skilful hands of Dr. Smith, who passed it through the press,

revising the proofs. A more complete system could scarcely have been invented.

The translators did not confine their attention to the English, nor to modern versions: 'Neither did we think much,' says Dr. Smith, 'to consult the translators or commentators, Chaldee, Hebrew, Syrian, Greek, or Latin,—no, nor the Spanish, French, Italian, or Dutch. Neither did we disdain to revise that which we had done, and to bring back to the anvil that which we had hammered; but having and using as great helps as were needful, and fearing no reproach for slowness, nor coveting praise for expedition, we have at the length, through the good hand of the Lord upon us, brought the work to that pass that you see.' A critical examination of the *Authorized Version*, and a comparison of it with the previous English and other translations, prove the truth of Dr. Smith's words. Every verse appears to have been weighed with scrupulous care, and whatever tended to make the translation more literal, more plain, more terse and forcible, was adopted. The original texts were always the final standards of appeal; but in seeking the real sense, assistance from all quarters—from versions ancient and modern—was made use of; and in expressing that sense in vigorous, idiomatic English, words and phrases were freely taken from others. Even the Rhemish Version of the New Testament supplied a number of expressive words of Latin origin, and a few happy renderings. The Geneva version was largely drawn upon. 'The chief influence of the Rhemish Version,' says Canon Westcott, 'was upon the vocabulary of the revisers, that of the Geneva version upon the interpretation.' In the Old Testament the Antwerp Polyglott, published 1569-72, rendered essential service, especially its sixth volume, which contains the very accurate interlinear Latin translation of the Hebrew text by Arias Montanus. The Latin Version of the Old Testament and Apocrypha, published a few years later (1579) by Tremellius and Junius, was also consulted, and furnished some excellent renderings. For faithfulness and perspicuity this version has never been surpassed. The Latin translation of Castalio, begun at Geneva in 1542, finished at Basle in 1550, and published in 1551, was likewise used, as was that which bears the name of Leo Juda (Tiguri, 1543). Dr. Smith mentions the Spanish, French, Italian, and German as having been consulted. He doubtless refers to the Spanish of Cassiodore de Reyna, printed at Basle in 1569; to the French of Olivetan, revised by Calvin, and afterwards more fully by the College of Pastors and Professors at Geneva, and published in 1588; to the Italian of Diodati, translated at Geneva, and published in 1607; and to the German of Luther, and Swiss-German, published at Zurich, under the care of Leo Juda, in 1529. In the New Testament the admirable Latin Version of Beza, first published by Robert Stephen at Geneva, in 1556, was used in bringing out the more delicate shades of meaning, which previous English translators had sometimes overlooked. Not only was the sense of the divine originals faithfully studied, but the selection of words and phrases, and the structure and rhythm of sentences best calculated to give force and beauty to the version, were watched with the most scrupulous care. Every clause, indeed every word, was anxiously weighed, and no point was considered too minute for the keen critical eyes of the laborious and conscientious revisers. The marginal readings, and the difference in type (now represented by our *italics*), which showed words inserted for explanation, and which had no direct representatives in the Hebrew or Greek, make it clear how anxious the authors were to bring the reader as

far as possible into contact with the very letter of the inspired original. Of the marginal readings, Dr. Smith says in the preface: 'Some peradventure would have no variety of senses to be set in the margin, lest the authority of Scripture for deciding of controversies by the show of uncertainty, should somewhat be shaken. But we hold their judgment not to be so sound in this point. For though *whatsoever things are necessary are manifest*, . . . yet for all that it cannot be dissembled, that partly to exercise and whet our wits, . . . partly to stir up our devotion to crave the assistance of God's Spirit by prayer, . . . it hath pleased God . . . here and there to scatter words and sentences of that difficulty and doubtfulness, not in doctrinal points that concern salvation, but in matters of lesser moment, that fearfulness would better beseech us than confidence. . . . There be many words in Scripture which be never found there but once, so that we cannot be helped by conference of places. Again, there be many rare names of certain birds, beasts, and precious stones, &c., concerning which the Hebrews themselves are so divided among themselves for judgment, that they may seem to have defined this or that, rather because they would say something, than because they were sure of that which they said. . . . Now in such case doth not a margin do well to admonish to seek further, and not to conclude or dogmatize on this or that peremptorily? For as it is a fault of incredulity to doubt of those things that are evident; so to determine of such things as the Spirit of God hath left (even in the judgment of the judicious) questionable, can be no less than presumption.' Here we have the true spirit of sanctified scholarship—a spirit that should ever guide the Biblical student, stimulating him to ever-increased research, and restraining him from dogmatism.

One other point is noticed in the preface, and may occasionally be observed in the version, in which, in my opinion, the authors did not show their usual soundness of judgment: 'We have not tied ourselves to an uniformity of phrasing, or to an identity of words, as some peradventure would wish that we had done.' In fact they have, in not a few places, obscured the sense by giving a different rendering in different passages to words that are the same in the original. The Epistles of Paul afford many examples. In Ro. iv. one Greek word is translated 'count,' 'impute,' 'reckon,' and the force and precision of the apostle's reasoning is thereby to some extent lost. So in the book of Psalms the same Hebrew word is translated in one place 'grave,' in another 'hell;' and yet it means neither the one nor the other.

Though the version was prepared under the sanction of royalty, and by the leading members of the Church of England, it does not appear that it was ever formally authorized by council, convocation, or parliament. The Great Bible was authorized by a special proclamation of Henry VIII. The Bishops' Bible, being only a revision of the preceding, inherited, as it were, its title; and as King James' Version was intended to take the place of the Bishops', and in fact did so, it may be regarded as indirectly authorized. But it did not at once supersede all others, for though no edition of the Bishops' Bible was published subsequent to 1611, the Geneva continued for a considerable time to retain its place in the affections of the English people; editions of it were printed as late as 1644. Every effort was used, however, to gain popularity for the new version. It was printed in the same form, and illustrated with the same woodcuts as the Geneva; and it was only by an examination of the text that the one could be distinguished from the other.

HISTORICAL SKETCH OF ENGLISH TRANSLATIONS OF THE BIBLE.

There are some slight differences between our modern authorized version and that published in 1611, a few of which it may be well to note:—

| 1611. | MODERN. |
|--|---|
| 1 Jn. 5. 12, 'He that hath not the Son hath not life.' | 'He that hath not the Son <i>o</i> , God hath not life.' |
| Mat. 12. 23, 'Is this the Son of David?' | 'Is <i>not</i> this the Son of David?' |
| Ep. 2. 13, 'But now in Christ Jesus ye who <i>sometimes</i> were far off.' | 'But now in Christ Jesus ye who <i>some time</i> were far off.' |
| 1 Ti. 1. 4, 'Which minister questions rather than edifying.' | 'Which minister questions rather than <i>godly</i> edifying.' |
| Ro. 12. 2, 'That acceptable.' | ' <i>And</i> acceptable.' |
| He. 12. 1, 'Run with patience <i>unto</i> the race.' | 'Run with patience the race.' |

Besides verbal changes such as the above, the spelling and punctuation have been greatly altered, the *italics* have been revised, and the headings of chapters and of pages considerably modified. Sometimes the changes made were not improvements, yet on the whole they have tended to adapt the version to the English-speaking people of the present day. There are still some old words retained which I fear are not generally understood by ordinary readers, and for which modern words might with advantage be substituted. For example: Job 18. 19, 'He shall neither have son nor *nephew*;' it should be '*son's son*.' *Nephew* in old English was equivalent to the French *neveu* and Latin *nepos*, a 'grandson.' Ge. 45. 6, 'There shall neither be *earing* nor harvest.' *Earing* is the old Anglo-Saxon *eriung*, 'ploughing.' So De. 21. 4, 'A rough valley which is neither *eared* nor sown;' and Is. 30. 24, 'The young asses that *ear* the ground.' *Ear* comes from the Latin *arare*, 'to plough.' It was a common word when the version was made; now it is obsolete. 2 Ch. 21. 20, it is said of the death of Jehoram, 'he departed without being *desired*.' The sense is 'regretted;' the word *desire* was from the Latin *desiderare*, and was formerly understood in the sense of 'regret.' Ex. 28. 8, 'The *curious* girdle of the ephod.' The word did not sig-

nify, as now, 'odd' or 'strange,' but, like the Latin *curiosus*, 'wrought with care.' 2 Th. 2. 7, 'He who now *letteth* will *let*.' *Let* here signifies 'to hinder,' from the Anglo-Saxon *lettan*. Ac. 17. 5, 'Certain *lewd* fellows,' i.e. some of 'the common people,' 'the mob,' from the Anglo-Saxon *leode*, German *leute*, 'people.' 1 Ti. 2. 9, 'That women adorn themselves in modest apparel, with *shamefacedness* and sobriety.' This is a corruption; the earliest editions read *shamefastnesse*, which is an expressive old word formed like *steadfastness*. Ge. 14. 23, 'Shoe-latchet,' from the French *lacet*, the 'lace' of a shoe. Mar. 9. 6, 'He *wist* not what to say;' he *knew* not, from the Anglo-Saxon *witan*, the same as the German *wissen*. 1 Co. 8. 1, 'We *do you to wit* of the grace of God;' *wit* here comes from the same root, hence the meaning is, 'We cause you to know.' Ac. 21. 15, 'We took up our *carriages*, and went up to Jerusalem.' The word means 'baggage,' something requiring to be carried.

As a whole, however, our English Version is admirable. The facts which I have narrated show at what an extraordinary cost of time, labour, and scholarship it has been produced. It is the result of nearly a century of toil and research. During that long period the work not only occupied the attention of the ripest scholars in England, but it was aided, directly or indirectly, by the greatest Biblical critics in Europe. Its history, when known, cannot fail to infuse into the mind a deeper veneration for it, and a fuller confidence in its faithfulness. There is a romance in some of the incidents of its long story which fix them indelibly on the memory, and endear the Bible itself to the heart of the Christian. The men who laid the foundations of our Bible were thoroughly in earnest. They were moved to their work and sustained in it by a higher than human power. Hardships, persecution, exile, death itself, could not shake their firm resolve to give to their country the pure Word of God. 'Tyndale, who gave us our first New Testament from the Greek, was strangled for his work at Vilvorde. Cover-

dale, who gave us our first printed Bible, narrowly escaped the stake by exile; Rogers, to whom we owe the multiform basis of our present version, was the first victim of the Marian persecution; Cranmer, who has left us our Psalter, was at last blessed with a death of triumphant agony. The work was crowned by martyrdom, and the workmen laboured at it in the faith and with the love of martyrs.' And in a spirit worthy of their sainted predecessors, the authors of the Authorized Version introduced the finished work to their readers:—'It remaineth that we commend thee to God, and to the Spirit of his grace, which is able to build farther than we can ask or think. He removeth the scales from our eyes, the vail from our hearts, opening our wits that we may understand his Word, enlarging our hearts, yea correcting our affections, that we may love it above gold and silver, yea that we may love it to the end. O receive not so great things in vain; O despise not so great salvation.'

Our version has many noble qualities. In the simplicity and chasteness of its style, combined with general dignity and vigour of expression, it has never been equalled. It has all the Saxon purity of the classic age of English literature. It has become as it were a part of the national mind. Its pithy sentiments and pointed proverbs, its happy turns of expression and noble figures, are upon every lip. It has entered into the very hearts of the people. It is interwoven with all that is noblest and purest in our national literature. And, what is of importance in these days, it forms the one link of union between different sects, and it contributes to bind us together as a Protestant nation by a tie which even the strife of party and the war of politics cannot sever. Its blemishes, too, numerous as we admit them to be, change no fact, alter no precept, obscure no doctrine. They slightly mar the surface, and this with delicate hand we might remedy; but they do not mar the exquisite symmetry nor touch the solid foundation of Revealed Truth.

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THE WHOLE EDITED BY

REV. WILLIAM BLACKWOOD, D.D., LL.D.

GENUINENESS, AUTHENTICITY, INSPIRATION, PRESERVATION AND VALUE

OF THE

WORD OF GOD.

THE SACRED VOLUME, usually called *THE BIBLE* or *THE BOOK* by way of eminence, consists of two parts, the Old Testament and the New Testament. It contains a great variety of different compositions, embracing sixty-six smaller volumes comprising historical narratives, laws, ordinances, poetry, doctrines, moral and religious precepts written by different persons widely separated from each other in place and time. More than fifteen hundred years elapsed while the authors of these peculiar productions were engaged in writing them. Even in a literary aspect the Sacred Scriptures form the most remarkable book which the world has ever seen. Of all writings they are the most ancient. The events which they record are of the most profound interest. The wisest and best of men have borne witness to their efficacy as an instrument of enlightenment and purification. The Bible opens to us the mystery of creation, which would for ever remain an insoluble problem only for the light which shines from the Word of God. It reveals the character of God, and it is the only book in which a full and faithful portraiture can be found of the nature and condition of man. It reveals man's immortality and the end for which he was created. It deals with the origin of evil, and the inseparable connection between sin and misery. It explains the principles on which the Ruler of the Universe is governing the world, and while it depicts the vanity of the present life, it sets forth the glory which is reserved in a future scene for the pious faithful servants of God. In no other volume have we such close and accurate statements given of the secret workings of the human heart, and so minute and comprehensive details of the moral disease which affects the race of man. The divine origin of the Book is thus attested, because it shows that the Creator, who formed man in his own image, and who knew all the elements of sin and misery into which man fell by transgression, has here depicted, as God alone could do, the results of the Fall. What the sacred volume thus states man everywhere recognizes as true, and it is only in the Bible that a plan of restoration is set forth worthy of the character of God and suitable to all the necessities of man.

Now, the Bible expressly and repeatedly claims to be *THE WORD OF GOD*, the only and complete Revelation of Divine Will. It is affirmed that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in

righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16. But it must be obvious that the Bible could not be effectually profitable for these great ends, nor could it make the man of God perfect, if it were not perfect itself. If its different books or sections were at variance with each other, if the doctrines revealed and the moral duties enjoined were not substantially the same throughout, if its teachings were dishonoring to God and his righteous law, or tolerant of impurity and disobedience in man, and if all the parts of the volume were not in harmony, were not in accordance with fact and did not concur in the plan of the whole,—it is obvious that such a claim could not be sustained.

That it is *possible* for the Creator to make his will known to his intelligent creatures by direct revelations must be admitted. The deep degradation of the heathen in all ages and in all lands, the utter uncertainty and darkness in which the most eminent pagan philosophers have found themselves respecting God, eternity, the state of the soul and the realities of a future life, the dismal confusion in which the human mind must ever remain on the subject of pardon and reconciliation, and the distressing mystery which everywhere appears in Providence if the mind and purpose of God be not revealed,—unite in showing how essential to the well-being of man it is that his will should so be made known.

The original languages of the Bible are Hebrew, Chaldee and Greek. The Old Testament was written in Hebrew, excepting a few portions which, from particular circumstances, were in the cognate Chaldee dialect. The learned reader will find this dialect in Dan. ii. 4; vii. 28; Ezra iv. 8; vi. 18; vii. 12–26. The books of Moses exist in two forms. Besides the ordinary Hebrew text, there is also the Samaritan Pentateuch, which was in use among the mixed population who inhabited the kingdom of Israel after its conquest by the Assyrians, composed of the poorer classes left in the country by Shalmaneser, and of the heathen colonists who were introduced by him (2 Kings xvii. 24–41), and who, in consequence of their political hostility to the Jews, acknowledged only the writings of Moses. The date at which the Hebrew-Samaritan text had its origin is uncertain, it being ascribed by some to a period shortly after the division of the two kingdoms, and by others to a date subsequent to the Assyrian captivity. This text,

though inferior in value to the Hebrew, is useful as affording confirmation of it from an independent authority.

All the authors of the New Testament appear to have written in the Greek language. That this tongue was already familiar to them as a vehicle of their religious thoughts and feelings is evident from their frequent use of the Greek translation, called the Septuagint, in quoting the Old Testament, and from the REMARKABLE accordance of their style with the style of that ancient and precious version. This language was also peculiarly suitable for this important purpose, because at that time it was almost universally known and very generally used in the most civilized parts of the world.

GENUINENESS.—That the different books of the Old and New Testament are GENUINE—that is, were written by the persons whose names they bear—we have the most satisfactory evidence; and we have no more reason to doubt the fact than we have to question the authorship of Herodotus, Xenophon, Livy or Tacitus. For,

1. The books of the Old Testament have always been received as genuine by the Jews from the earliest period to the present time. In addition to the fact that the older books have been referred to by subsequent sacred writers, we have the strongest evidence afforded of the genuineness of the Old Testament by Jewish translators and writers, such as the translators of the Septuagint and others. On the other hand, a numerous succession of Christian writers have quoted or alluded to very many passages of the New Testament from the times of the Apostles to the present day. Indeed, in the early ages, when evidence was available, the genuineness of the books of the New Testament was not questioned by the heathen adversaries or heretics.

2. The language and style of the books of the Old and New Testaments prove them to have been written at different times and by different authors. Thus the Pentateuch, which is extremely simple and contains words of undoubted Egyptian origin, bears internal evidence of its age and authorship, while in the books of Esther, Ezra and Nehemiah the proper names and the occurrence of Chaldee and Persian words show their date to be later than the Babylonish Captivity, while the Greek in which the New Testament is written is mingled with words and expressions which are Hebrew, Chaldee, Syriac and Latin in their character—a style which only accords with the time, the situation and the circumstances of the writers to whom the different books of the Christian Scriptures are ascribed.

3. The moral impossibility of their being forgeries is quite apparent. If the OLD TESTAMENT books be forgeries, they must have been written by Jews, Gentiles or Christians. But the Gentiles were ignorant of the history and religious rites and economy of the Jews, who would never have received and sanctioned the works of their enemies. Christians could not have written them, for many centuries before the Advent they had been the recognized authority in the Jewish civil and ecclesiastical polity. The Jews would not have forged such a system of costly religious services, and such a record of crimes, idolatries and deserved chastisements, as the historical books contain. Then, as to the NEW TESTAMENT, the Jews were violent enemies of Christianity; they put its Founder to death, and the apostles and disciples were persecuted alike by Jew and Gentile, who would equally have detected any forgeries that commended the religion which they opposed. So also the genuineness of the Epistles addressed to the early churches was capable of demonstration at the time, and it would have been impossible for church after church to have been led to receive these Epistles and other writings, if they had not possessed indubitable evidence that they were really what they professed to be; and thus, if these books are not to be received, all other ancient writings in the world must be rejected as spurious.

AUTHENTICITY.—It is no less certain that the Sacred Writings are AUTHENTIC, that is, they relate matters of fact, and consequently they are entitled to credit and may claim the greatest authority. For,

1. The writers had the best means of information. Generally they

lived among the scenes which they described, and their authority for the events which they did not see was of an indubitable character. Thus it was with Moses, Joshua, Samuel, Ezra, Nehemiah and the Prophets, and the same principle applies to the Evangelists and the writers of the New Testament.

2. As they were not ignorant, so the sacred writers neither did nor could deceive others. Collusion was impossible. They were so far separated in time and place that they had no means to carry out a system of forgery and fraud. The exode from Egypt, the wanderings and scenes in the wilderness, and the great facts of Jewish history, were such that nothing could induce a whole people, and the people in neighboring lands, to receive the facts of the Old Testament history as true if they had not occurred. The New Testament condemns falsehood and deception. If, then, the writers of the New Testament books were not honest, their conduct is inexplicable. Their religion exposed them to suffering and death, and yet they held steadfastly to the facts which they recorded, and thus they would present the appearance of men encountering suffering in the maintenance of that which they knew to be false, and by immoral means attempting to establish the purest religion which the world has ever known.

3. Such multitudes of incidents and allusions to persons, times, events and places are found in both Old and New Testaments, that it must be obvious no writers except honest men, who recorded facts, would venture so to commit themselves. Forgers keep clear of such allusions, and false witnesses know the difficulty of framing a consistent story where many supposed facts have to appear. Besides, the great national institutions of the Jews were associated with the most celebrated incidents of their history. Thus the rite of Circumcision, the Passover, the feasts of Tabernacles and of Pentecost could never have been associated in the life of the nation, as they were, with great historical events, if these events had never occurred. And so also, the ordinances of Baptism and the Lord's Supper under the Christian dispensation, perpetuate the memory and demonstrate the truth of the facts in the Gospel history; for men in different lands never could have successfully united to perpetuate a system of falsehood by such ordinances, if Christ had not lived, wrought miracles, died and rose from the dead; while it is incredible that posterity would have been led, by a continued observance of such rites, to receive as true what all their ancestors had declared to be false.

INSPIRATION.—But further, the Scriptures are not merely entitled to be received as Authentic, Genuine and Credible, but as containing the will of God revealed to man as an infallible rule of faith and religious truth, or, in other words, as DIVINELY INSPIRED.

To use the language of a judicious expositor, by the Divine inspiration of the Scriptures we mean “such a complete and immediate communication by the Holy Spirit to the minds of the sacred writers, of those things which could not have been otherwise known, and such an effectual superintendence as to those particulars concerning which they might otherwise obtain information, as sufficed absolutely to preserve them from any error in all things which could in the least affect any of the doctrines or precepts contained in their writings. They wrote, indeed, in such language as their different talents, education, habits and associations suggested or rendered natural to them; but the Holy Spirit so entirely superintended them, when writing, as to exclude every improper expression, and to guide them to all those which best suited their several subjects.” They are the *voice*, but the Divine Spirit is the *SPEAKER*. In this view, every sentence must be considered as “the sure testimony of God,” in that sense in which it is proposed as truth. Facts are recorded, and words are given, as they were spoken; but the morality of the words and actions must be judged of by the doctrinal and preceptive parts of the same book.

Now, that the Sacred Scriptures are inspired, we have abundant evidence which amounts to a moral demonstration. For,

1. The writers themselves expressly claim Divine inspiration, and

openly assert that the Scriptures are the Word of God. The Old Testament prophets unhesitatingly speak of themselves and of their predecessors as declaring the word of God. They do not utter their teachings for review and criticism, but for their adoption. Their language is, *Thus saith the LORD*, and thus they demand assent and obedience. So also the writers of the New Testament speak of the prophets of the Old Testament "as holy men of God who spake as they were moved by the Holy Ghost." Our Saviour fully recognizes the Old Testament as the Word of God and possessing Divine authority, while the writers of the New Testament claim attention to their own instructions as the Word of God. Now, as the *veracity* of the writers must be admitted, it follows that the Scriptures are inspired and infallible. For if the writers of the Old and New Testaments were *wise* men, they could not have been so deceived as to believe that they, their predecessors and contemporaries, were inspired, if such had not been the case. If they were *good* men, they could not have acted the part of deceivers, and *bad* men would not, if they could, have written such books, in which the wicked are so clearly condemned; and it therefore follows incontrovertibly that the Sacred Scriptures are infallible because they are inspired.

2. The matter contained in the Bible requires a Divine inspiration. Passing by the purity and elevation of doctrine, the prediction of future events, and admitting, as must be conceded, the veracity of the writers, there is much in the Scriptures which could only have been known by man on the authority of God. The facts connected with the Creation, and many incidents detailed respecting the Deluge, could have been known by God alone. Then, again, the mysteries of the Trinity, the nature and perfections of God, the Covenant of Grace, the Incarnation and the provisions for redemption by means of atonement, the results as enjoyed in justification, adoption and sanctification, the office of the Comforter, the Mediatorial Headship of the Saviour, and the other doctrines which make up the Theology of Scripture, are such that God only could reveal. This is the only system of doctrine that meets all man's legal and moral wants, satisfies reason and conscience, sustains the soul in prospect of the future life, while it honors God by a full recognition of his sovereignty, his holiness and righteousness; and thus its very perfection shows that the mind which conceived and revealed it must be Divine. It is true there are mysteries in the Bible, and there are mysteries in Nature also. Both are from the same author, and in Nature and revelation the finite can never come into communion with the infinite without recognizing the fact that clouds and darkness must ever surround the throne of the Eternal, and that the infinitude of God cannot be fully comprehended in all its relations by the feeble grasp of man. It would be a just ground of suspicion, if in a Revelation which professed to treat of the Being, Nature and purposes of the Eternal, there were no matters which were not above the level of the ordinary powers of finite creatures.

In the Scriptures only, and in such books as make the Bible their basis, can a delineation of the character of God be found which comprises all excellence; while his laws, ordinances, works and dispensations are set forth as clothed with purity, justice, truth and goodness. So also while man's moral condition is faithfully portrayed, the remedy which the Scriptures reveal for our diseases is worthy of the character of an infinitely righteous Governor of the universe, and adequate to all our wants. Now, these things were written at a time when all the rest of the world were sunk in the grossest ignorance of God and religion, were worshiping idols and living in abominable vices. Several heathen nations had made great attainments in the arts and sciences, but they utterly failed to realize the character of God and of a holy, spiritual religion. That the Jews and the early Christians, who were comparatively rude and backward in philosophy and literature, should have attained to such clear ideas as they possessed respecting the Divine Being, his government, and everything relative to holiness and moral purity, can only be explained by the fact that the Books in which these things were taught were, as they claimed to be, a direct Inspired Revelation from God.

Then, again, the different books of the Bible were written in different ages and countries, by men of different ranks and classes—by shepherds, fishermen, priests, warriors, statesmen, kings and others—and yet *all* the books have *one* great object. Amid numerous diversities of form, style and mode of thought, they are pervaded by the same ideas, which are gradually developed, without real contradictions, yet with such circumstantial variations as disprove all possibility of collusion, and show conclusively that *one* mind, through more than fifteen hundred years, must have used these writers to produce such a perfect system of progressive and harmonious truth.

It pertains to Omniscience alone to foresee and foretell the future. Hence PROPHECY is a perpetual miracle, as one event after another is accomplished which had been predicted in past ages. Almost every historical passage of the Bible is a narrative of something antecedently foretold, and the New Testament is little else than a relation of the fulfillment of the predictions and types of the Old Testament relative to the Messiah and his Church. The latest of these prophecies were delivered seventeen hundred years ago, and some of them are three thousand years old. Their fulfillment is literal and obvious. Shem and Japheth are "ruling" and "enlarged," and the descendants of Ham are still "the servants of servants." Ishmael has "multiplied," but the family of Esau has been "cut off for ever." The sceptre has "departed from Judah," and yet the Jews are alone as a people and not incorporated with other nations. Nineveh is completely destroyed, and Babylon has been swept with the besom of destruction and made a possession "for the bittern and pools of water," "a dwelling-place for dragons, an astonishment and hissing, without an inhabitant." Tyre has become a place "for fishers to spread their nets upon;" Egypt, "a bare kingdom;" and the fate of the four great monarchies was so literally foretold that the history of their fate is merely an expansion of the prophecy. So in the New Testament the grand apostasy from the Christian faith was predicted, and the fate of the seven Asiatic churches was set forth in terms as definite and clear as if the prophecy had actually been written after their fall and ruin.

The Divine mission of the prophets and inspired writers has also been authenticated by the wondrous MIRACLES which God enabled them to perform; thus attesting to the world that they were His messengers. These miracles were cognizable by the senses, performed in the presence of multitudes, and often were commemorated by special ordinances. It was impossible for the Jews ever to mistake the origin and object of the Passover. In the subsequent life of the people, no means could have persuaded them that the ordinance dated from the flood and was observed to commemorate that memorable judgment. If the Passover had not been instituted in Egypt at the time and for the objects specified, then in no future age could a whole people have been deceived and led to adopt an observance which they all knew had no foundation in fact. And so also it would have been equally impossible to have induced the Jews of any later age to change the object for which the ordinance was observed, and so introduce a false fact or even a real occurrence into a place in the national ritual. The passage through the Red Sea and the destruction of the Egyptians were historical facts known to both nations at the time; and never afterward could the Jewish people have been led to believe that their ancestors passed through the sea had there been no real foundation for the fact. When a miracle has been wrought in presence of a multitude, when it has been tested by the senses, and when an institution has been established at the time to commemorate the transaction, and when from age to age this institution has thus been observed in memory of the fact, the miracle must be real and the fact true. The force of this principle must be obvious. All these elements may not be found in many facts of history which are nevertheless true, but any fact in which they are all found to unite cannot be false; and thus the Lord, by establishing the Old Testament ordinances at the time and for the objects designated, secured, in the perpetuation of these ordinances, an irrefragable proof for the reality of the miracle, and therefore for the truth of the revela-

tion; because almighty power and goodness would not, by a display of omnipotence, authenticate a messenger or a statement that would deceive. The New Testament miracles were equally real and similarly sustained. The ordinance of the Lord's Supper is equally valuable as an historical proof, and as it has ever been observed by all the Church in memory of the atoning sacrifice on Calvary, so from age to age the bond that connects our faith with the life, the teaching, the miracles and the death of our blessed Lord has never been broken and it cannot be dissolved. So also the feeding of the multitudes, the changing of the water into wine and the resurrection of our Lord were fully attested by many hundreds of witnesses, who willingly surrendered their lives in maintenance of the truth that these wonders were performed; and by these incontestable evidences Omnipotence confirms the Divine mission and infallible teaching of the authors of our most holy faith.

Thus, to adopt the language of a learned commentator of the seventeenth century, "The inspiration pleaded for extends to all the books of the Sacred Scriptures, and to all the writers of them and principal speakers introduced in them; and though all that is contained in them is not of God or inspired by him, as the quotations from heathen writers, the words of Satan, the speeches of bad men and even of good men, in which some things not right are said of God, as by Job and his three friends, yet the writers of the books in which these sayings are were under a divine impulse, inspiration and direction to commit these several things to writing, partly for the truth of historical facts and partly to show the malice of devils and wicked men, as well as the weaknesses and frailties of good men, and all are for our caution and instruction."

PRESERVATION.—The Sacred Scriptures are not only genuine and authentic, but they have been transmitted to us uncorrupted and un mutilated. That they have come down to us—in all essential points—the same as they were given by the authors, rests on most satisfactory evidence. A few letters or even unimportant words may have been omitted or changed in the lapse of ages by transcribers, but the fact is established that the Holy Scriptures have suffered less from the injury of time than any other ancient writings whatever. Even the most imperfect manuscripts extant would not change an article of our faith or ignore one moral precept.

The original manuscripts of the Old Testament were preserved with the utmost care by the Jews, who were famed for their faithful guardianship of their Sacred Books. Even the words and letters were enumerated, and a constant watchfulness was maintained lest errors or omissions should prevail. The translation of the Old Testament into the Septuagint Version when the Canon was closed, the spread of the Jews into different lands with manuscripts in their possession, the division of the Jews into sects and parties who watched each other with jealousy, clearly show that before the time of Christ fabrication or omission was impossible. After that event, the Christians exercised as watchful a care over these books as the Jews had done, and any attempt at fraud by Jews or Christians would immediately have been detected and exposed.

The integrity and purity of the New Testament are equally unquestionable. The rapid multiplication of early manuscripts and translations into other tongues, the spread of copies into distant lands, the reverence of the Christians for their Sacred Books, the rise of sects and parties who generally appealed to the same authority for the truth of their respective systems, unite in showing that any material alteration in these books could not have been made without the fact being known; and thus the ever-watchful hand of Providence may be clearly seen in the manner in which the Sacred Text has been preserved from century to century through the most troubled periods. The histories of mighty empires and treatises on philosophy and literature of great value have perished, and can never be recovered; but the Sacred Scriptures, though more ancient and exposed to the savage hostility of men who sought their destruction by every

means, have been faithfully preserved. The prophets never accused the Jews of falsifying their Sacred Books. Jesus charged the Jews with unbelief and other grievous sins, but never with the guilt of mutilating or destroying any part of the Old Testament. An examination of nearly twelve hundred manuscripts affords a remarkable proof of uncorrupted preservation and identity. All other books have shared the usual fate of the progress of time. They have been worn out, neglected or destroyed; but the loving care, the watchful jealousy and honest guardianship which have ever been displayed in the preservation of the Sacred Books, even to the numbering of the words and the letters, are without a parallel, and thus we have secured to us the pure and uncorrupted revelation of God's holy will. The efforts of such tyrants as Antiochus Epiphanes and Diocletian to root out every copy of the Scriptures proved utterly unavailing, and only caused the Word to be more loved and more faithfully treasured. During the bloody persecution of the Syro-Grecian king, all who were found with copies of the Law were put to death, and every copy that could be discovered was burned. The Roman tyrant, after the most barbarous havoc of the Christians, issued an edict commanding them, on pain of death, to deliver up their Bibles. Many complied, but the effect on the Jews and the Christians of these sanguinary courses was to make them love and cherish the Scriptures more and more. They were carefully concealed, copies were carried to distant and secure places, and thus, even in the fire, the inspired revelation which God gave to be the Rule of Faith to his Church in all ages, he has preserved through the ages, and now THE WORD is scattered abroad throughout all the earth, to be a light to all nations.

Among the most effective agencies in preserving the Scriptures has been the multiplying of translations or versions in different languages. The SAMARITAN TEXT of the Pentateuch has already been mentioned. It is nearly the same as the Hebrew text, with the exception of being written in the Samaritan character, which many have believed to be the old Hebrew. For a thousand years this version had fallen into oblivion, although its existence was known by learned men. The celebrated Scaliger drew attention to the fact that it still existed in the East, and, after much labor and delay, six copies were procured by Archbishop Usher. Afterward, another copy was procured, from which Morinus printed the Samaritan Pentateuch in the Paris Polyglot. In a critical point of view it is of great value; it serves to establish correct readings, and it affords irrefragable arguments in support of the authenticity and integrity of the books of Moses. The SAMARITAN VERSION is a literal translation of the Hebrew-Samaritan text into the Samaritan dialect, which is intermediate between the Chaldee and Syriac languages. This version is allowed to be very old, considerably prior to the Christian era. The learned Walton held that it was made before the schism between the Jews and the Samaritans.

The Chaldee Paraphrases or TARGUMS (meaning an *interpretation* or *version*) are translations of the Hebrew Scriptures into the Chaldean language, following, it is supposed, the mode of interpretation by Ezra. At first, the expositions were oral, and Onkelos and Jonathan are credited with the labor of compiling the two most celebrated paraphrases, which cover the Pentateuch, Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel and the twelve minor prophets. Their chief use is in casting light on the meaning of words and on Jewish ceremonies, customs and laws. The remaining eight are of less value. Their corrupted style, the legends and traditions which they contain, and the lateness of the date of their compilation, unite in establishing their great inferiority.

Allusion has also been made to the SEPTUAGINT, by far the most famous and valuable of all the old versions of the entire Jewish Scriptures. From the time of Alexander the Great numerous colonies of Jews had settled in Egypt, and as they lost the use of the Hebrew tongue the necessity became urgent that the Scriptures should be rendered into Greek for their benefit. Accordingly, THE SEPTUAGINT (*i. e.*, seventy) was prepared by different authors, and it was so called because seventy,

or rather seventy-two, elders of the Sanhedrim at Alexandria are believed to have examined and approved of the work. The five books of Moses were translated first in the time of Ptolemy Philadelphus, king of Egypt, and others were added until the whole Old Testament was finished, and the version dates about two hundred and eighty years before the birth of Christ. The transcendent value of this version may be seen from the extensive usage that it obtained in Jewish synagogues, from the fact that our blessed Lord and the Apostles habitually quoted from it, and also from the fact that it helps to determine the state of the Hebrew text at the time when the version was made. Besides, it establishes beyond all doubt the point that our Lord and his inspired Apostles recognized the duty of rendering the Word into the vulgar tongues of all people, so that all men might in their own speech hear the wonderful things of the Lord.

Versions of inferior value, such as the Greek of Aquila, of Theodotion and of Symmachus, may be passed over, but the two principal Syriac versions deserve notice. The PESHITO—*i. e.*, *literal* or *correct*—is the most ancient and the most important. It is held by the Syrians that a great part of the Old Testament was translated in the time of Solomon for the use of Hiram, king of Tyre, and that the remainder of the books were translated in the time of Abgarus, the king of Syria. Every competent critic admits the excellence of this version, and speaks of its fidelity in the highest terms. The language is pure, the idioms are rendered with great accuracy, and the whole is written with the ease and fluency of an original. The second and third Epistles of John, the second Epistle of Peter, the Epistle of Jude and the Revelation of John are wanting. The other SYRIAC version, the PHILOXENIAN, called after Philoxenus, who ordered and superintended its preparation, is much later. It contains all the books omitted in the Peshito, and it is of value to critics whose object is to examine various readings in order to restore the genuine text of the original. There are at least seven ARABIC versions. The Persian is limited, comprising only the five books of Moses and the four Gospels, while the ETHIOPIC comprehends the Psalms, some of the minor prophets, a few fragments of other books, together with the New Testament. The COPTIC, or that in the dialect of Lower Egypt, includes only the Pentateuch, the Psalms and the New Testament, and is of a late date; but the SARIDIC version, in the dialect of Upper Egypt, is much older, and is of the greatest value, as it bears evidence of dating from the beginning of the second century. It is confined to the New Testament, and its evidence is of surpassingly great importance.

The ARMENIAN version dates from the end of the fourth century. It is said to have been twice translated from the Syriac, and lastly from the Greek, thus showing considerable care in its preparation; and among the learned it is much esteemed because of the aid which it supplies in settling various readings. The ITALIC is the name given to old Latin versions made by different persons before the time of Jerome. He complained that many copies had become corrupted, and his anxiety to see an accurate copy of the Scriptures in the Latin tongue led him to enter on the most celebrated of all his works. Before Jerome's time the Latin language had become common in many provinces of the Roman empire, and hence it was all-important that provision should be made by a faithful translation for the Christians who understood that tongue alone. He began to revise the Italic, but he soon abandoned that project, and entered on the rendering of a new translation of nearly the whole of the Scriptures. It was gradually introduced into the Church, and the great approbation that it received speedily caused it to be almost universally adopted. Such is the origin of the celebrated VULGATE LATIN VERSION, which dates from A.D. 384. Copies were rapidly multiplied, and in consequence of haste and careless transcription many errors and corruptions appeared in it. An effort was made in 1593 to issue a perfect edition, which received the sanction of the Pontiff, Sixtus V., but his successor, Clement VIII., was obliged to order another edition, in consequence of the multitudinous errors of the copy sanctioned by Sixtus. The imperfect edition of Clement, with all its mistakes, has been used

since his day for successive editions and for those now in common use. Still, the Vulgate, when properly edited, is of great importance, and many learned men esteem it as almost equal in value to a manuscript of the fourth century.

The SCLAVONIAN, or *Old Russian Version*, was executed from the Greek by Cyril in the ninth century, and the GOTHIC Version is very old; but a few chapters of the Epistle of Paul to the Romans and the four Gospels alone remain of it. There are also ancient translations in the Georgian, Armenian, Ethiopic and other languages.

Very early in Anglo-Saxon times repeated efforts were made to have the Scriptures turned into the speech of the common people. The first was a PSALTER by ADHELM of Sherborn, A. D. 706, and at his earnest request EGBERT of Lindisfarne translated the four Gospels, the manuscript of which is to be seen in the British Museum. The venerable Bede, who died A. D. 735, rendered the whole Bible into Saxon. A translation of the Book of Psalms was undertaken by the illustrious King Alfred, who is also said to have translated the greater part of the New Testament. He died A. D. 900, leaving it unfinished. The Pentateuch and several books of the Old Testament were translated from the Vulgate by Ælfric, the archbishop of Canterbury, about a century afterward, and other portions in Saxon continued to be issued from time to time. During the Norman period rhyming paraphrases of different books appeared, but these were so fragmentary in their character, and the language of the people had become so much changed, that the want of a great work to meet the exigencies of the land began to be widely felt.

To the eminent JOHN WYCLIFFE belongs the honor of first making a version of the whole Bible into English, which he completed about A. D. 1380. Its appearance was hailed with delight, but its circulation was greatly restricted because of the extreme costliness of copies before the invention of printing, and by the severe punishments, in many cases amounting to death, to which persons having it in their possession were made liable. Nevertheless, it became an instrument of vast power, and as persecution did not succeed in repressing its circulation to a considerable extent, it contributed greatly to prepare the way for the extensive and happy changes which afterward took place. The first PRINTED copy of the Scriptures in English was produced by William Tyndale, a native of the Valley of the Tyne, in Northumberland. Unable to effect his object in his native land, because of persecution, he went to the Continent—first to Cologne, next to Worms and afterward to Antwerp. There he prepared his version of the New Testament from the Greek, and not from the Latin Vulgate, as former English translators had done. He managed to have the work printed in Holland to the extent of thirteen editions in ten years; and the greater number of these copies found their way secretly into England, where they were widely circulated, and produced the happiest and most enduring results. Fox of Hereford, a fierce opponent of the spread of the Bible, declared that "the lay people do now know the Holy Scriptures better than many of us." Tyndale next proceeded to translate the Pentateuch and the book of Jonah from the Hebrew, and copies of these were largely circulated. He had prepared a long and exceedingly bold and able preface to the book of Jonah, which made a great impression. He made great progress in translating the remainder of the Old Testament, when he was seized by Romish emissaries at Antwerp, and put to death at Vilvorde, near Brussels, A. D. 1536. His manuscripts were happily saved, and falling into the hands of his friend, John Rogers, the work was completed, so that in the year 1537 the whole Bible, with prologues and annotations, was printed, having the letters W. T. in large flowing capitals at the end of the Old Testament, to show the very large share which Tyndale's labors had contributed to that part of the volume; and with "an exhortation to the study of the Bible," signed J. R., thus pointing out Rogers as the editor. For this eminent service Rogers was rewarded with the honor of being the first martyr burned in Smithfield in the reign of Mary. With the view of concealment, the name "Thomas Mathew" was attached to it, and it therefore became known as MATHEW'S BIBLE.

Some two years previously, Coverdale's Bible had been printed at Zurich, but as it was rendered out of the German and Latin, it was speedily superseded by Tyndale's superior version.

After these a revised edition of Tyndale's version appeared, under the title of the GREAT BIBLE. It was commenced by Coverdale, at Paris, in 1538, but the Inquisition interposed, and the sheets, presses and workmen were conveyed to London, where the work was finished, and published in 1539 by royal license. Through Cranmer's influence it was ordered that the clergy should provide "one book of the whole Bible of the largest volume in English, to be set up in the churches." "It is wonderful," says Strype, "to see with what joy the book was received, not only among the learned sort and those that were noted for lovers of the Reformation, but generally all England over; and with what greediness God's word was read, and what resort to places where the reading of it was. Everybody that could bought the book, or busily read it, or got others to read it for them if they could not themselves; and divers more elderly people learned to read on purpose; and even little boys flocked among the rest to hear portions of the Holy Scriptures read." TAVERNER, a learned layman, published a revision of Tyndale in 1539, and Cranmer secured a revised edition of the Great Bible in 1540, for which he prepared a preface.

Next came the very celebrated GENEVAN BIBLE, which was printed in 1560. It was a new translation, with annotations, by William Whittingham and two other English ministers, who had fled to Geneva during the persecution in Queen Mary's reign. This Bible became exceedingly popular—so much so that out of one hundred and thirty editions of Bibles and Testaments printed between 1560 and 1603, ninety were of the Genevan text. The BISHOPS' Bible appeared in 1568. Archbishop Parker engaged several bishops and other learned men to prepare it, and hence the name. Marginal notes were appended, and it exhibits some material differences from other versions. The Romanists, finding that the circulation of the Scriptures could not be repressed, resolved to have a version of their own, and accordingly the New Testament was printed at Rheims in 1582, and the Old Testament at Douay in 1610.

When the celebrated conference was held at Hampton Court in the reign of James VI., a learned Puritan divine, Dr. Reynolds, urged the king to procure a more accurate version than had yet been obtained, whereupon forty-seven learned men were commissioned to enter on the work. They were divided into six companies—two meeting in Oxford, two in Cambridge and two at Westminster. According to the instructions they received, they followed the Bishop's Bible, then in general use, as closely as faithfulness to the original manuscripts and authorities would permit. The translation was commenced in the spring of 1607, and the work occupied almost three years, at the end of which three Bibles—one from Westminster, and one from each of the universities—were produced, and sent after revision to London. Here a committee of six—two from each company—reviewed the whole work, which was finally revised by Dr. Smith (afterward bishop of Gloucester, a very learned man, who wrote the preface) and Dr. Bilson, bishop of Winchester, after which it was first published in 1611. Thus this most precious version—THE AUTHORIZED—was perfected and prepared for use among people using the English tongue. It has justly been admired for its great fidelity, perspicuity and elegance. Time, as it flowed on, has served to deepen the attachment of its readers, until speedily it gained a lodgment in the Church and in the households of God's people so secure that a newly-revised

edition would perhaps fail to supplant it. In 1769, Dr. Blayney, under the direction of the vice-chancellor and the delegates of the university, revised the punctuation, the marginal references, also the proper names, and added no less than thirty thousand four hundred and ninety-five new references in the margin. This edition, which, from its accuracy, has been called THE STANDARD, is used for the multiplication of correct copies for public use.

Little need be said about the apocryphal books, except that they do not belong to the canon of Scripture. They are mostly the production of Alexandrian Jews and their descendants. As a collection of ancient Jewish works anterior to Christianity, they may be examined to shed some light on history and exhibit the teachings of uninspired men on prudence and morality. The labors of the great Bible societies have now turned the Word of God into so many languages, and circulated editions so numerous, that the great mass of mankind may now read the revelation of God's merey, and enjoy in their own tongue the inspired message which he has sent for the enlightenment and salvation of the family of man.

INESTIMABLE VALUE.—To comprehend something of the preciousness of the Sacred Record, it is only needful to look at those nations which have lain in darkness respecting the being, the attributes and government of God, which have borne the trials and woes of life, going down to death in ignorance of any way of deliverance from guilt and misery. Wherever the Bible has been received, its effects for time and eternity are such as no other book has ever produced. Character and conduct are altered, elevated and purified; thus eminent virtue in life flows from its reception. It supplies the most powerful motives to honesty, industry and social integrity, while it reveals a perfect system of reconciliation with God, and thus sustains in view of eternity. It has diffused a vastly beneficial influence wherever it has been known, improving the moral and social state of the world to such a degree as to make its own accounts of the depravity of former times, though corroborated by many ancient writers and by the actual existing practices at the present day of the dark parts of the world, appear almost incredible. These effects are seen in all households, in all societies and in all nations, just in proportion to the degree of conformity in which the teachings of the Word are received and its holy precepts obeyed. While heathen countries are profligate and disorderly, it is invariably found that just as men in professedly Christian nations reject the truths of the Bible and set at naught its authority, so far do vice and crime abound. When the influence of God's truth prevails in the heart, then is God honored and served, and then also are the sanctions of human law duly regarded; and thus for time and eternity the power of revelation is shown to be the most healthful and beneficent instrument that the world has ever known. All other systems of religion have proved utterly worthless for the purpose of renovating the character or ameliorating the condition of those who have most heartily received them, and thus, while they have been ineffective to eradicate the depraved principles of the human heart, and to make men pure, benevolent and virtuous in life, they have universally failed to supply any solid ground for peace and happiness in a future state. The Word of God alone, because it is His Message and Word to our fallen, ruined race, fills up the measure of our wants, directs, controls, sustains and comforts through all conditions in time, while it lightens the bed of death and the grave, and allures the soul to a world of glory.

GREAT PERIODS OF BIBLE HISTORY.

| PERIOD. | BIBLE HISTORY HAS BEEN DIVIDED INTO TEN PERIODS, AS FOLLOWS: | YEARS. |
|---------|---|--------|
| I. | THE ANTEDILUVIAN PERIOD: FROM THE CREATION TO THE FLOOD..... | 1657 |
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THE ANTEDILUVIAN PERIOD, FROM THE CREATION TO THE FLOOD (1657 YEARS).

| YEAR OF THE WORLD. | BEFORE CHRIST. | EVENTS OCCURRING BEFORE THE FLOOD. | YEAR OF THE WORLD. | BEFORE CHRIST. | EVENTS OCCURRING BEFORE THE FLOOD. |
|--------------------|----------------|---|--------------------|----------------|--|
| I | 4004 | The first year of the Mundane Era, and of the life of Adam. Whether the years of Adam are reckoned from his creation, or from the expulsion from Paradise, is left undecided. | 987 | 3017 | Translation of Enoch, aged 365 years. |
| | | | 1042 | 2962 | Death of Seth, aged 912 years. [Bisection of the period from Adam to the Promise.] |
| | | Cain and Abel. | 1056 | 2948 | Birth of Noah. |
| 130 | 3874 | Birth of Seth. | 1140 | 2864 | Death of Enos, aged 905 years. |
| 235 | 3769 | Birth of Enos. "Then began men to call upon the name of the Lord." | 1235 | 2769 | Death of Cainan, aged 910 years. |
| | | | 1290 | 2714 | Death of Mahalaleel, aged 895 years. |
| 325 | 3679 | Birth of Cainan. | 1422 | 2582 | Death of Jared, aged 962 years. |
| 395 | 3609 | Birth of Mahalaleel. | 1536 | 2468 | The ark begins to be prepared (120 years). |
| 460 | 3544 | Birth of Jared. | 1557 | 2447 | Noah's eldest son is born (500 years). |
| 622 | 3382 | Birth of Enoch. | 1558 | 2446 | Shem is born. |
| 688 | 3317 | Birth of Methuselah. | 1652 | 2352 | Lamech dies, aged 777 years. |
| 874 | 3130 | Birth of Lamech. | 1656 | 2348 | Methuselah dies, in his 969th year. |
| 930 | 3074 | Death of Adam, aged 930 years. | 1657 | 2347 | The Flood, in the 600th year of Noah, and the 99th year of Shem. |

NOTE.—The death of Abel must be supposed to have not long preceded the birth of Seth, since Eve regarded Seth as the substitute "for Abel, whom Cain slew." In that case there will be no difficulty in explaining Cain's exclamation, "Every one who findeth me shall slay me." In one hundred and twenty years after the Creation, the earth may have had a considerable population.

THE ORIGIN OF NATIONS, FROM NOAH AND HIS SONS.

FROM NOAH AND HIS SONS.

| SHEM'S SONS AND DESCENDANTS. | | |
|------------------------------|---|--|
| SONS OF SHEM. | PRINCIPAL COUNTRIES PEOPLED BY THEM. | PRINCIPAL NATIONS SPRUNG FROM THEM. |
| | Assyria. Syria. Persia. Arabia N. Mesopotamia. | |
| ELAM..... | | Elamites, or Persians. |
| ASSHUR..... | | Assyrians. [— <i>Josephus</i> . |
| ARPHAXAD..... | | "Chaldeans are Arphaxadeans." |
| LUD..... | | Lydians.— <i>Bishop Watson</i> . |
| ARAM..... | | Syrians, Armenians. |
| HAM'S SONS AND DESCENDANTS. | | |
| SONS OF HAM. | Arabia. Egypt. North coast of Africa. | |
| CUSH..... | | Ethiopians, or Abyssinians. |
| MIZRAIM..... | | Egyptians. |
| PHUT..... | | Lybians. |
| CANAAN..... | | Canaanites. |

| JAPHET'S SONS AND DESCENDANTS.* | | |
|---------------------------------|---|---|
| SONS OF JAPHET. | PRINCIPAL COUNTRIES PEOPLED BY THEM. | PRINCIPAL NATIONS SPRUNG FROM THEM. |
| | Asia Minor. Armenia. Caucasus. Europe. | |
| GOMER..... | | Russians, Germans, Gauls, Britons. |
| MAGOG..... | | Scythians. |
| MADAI..... | | Medes.— <i>Josephus</i> . |
| JAVAN..... | | Ionians and Athenians. |
| TUBAL..... | | Iberians (<i>Josephus</i>) and Albanians. |
| MESHECH..... | | Moscovites. |
| TRAS..... | | Thracians, or the People of the Hellespont, now called the Dardanelles. |

* "By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations."—GEN. x. 5.

* "By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations."—GEN. x. 5.

PERIOD OF THE DISPERSION:

FROM THE FLOOD TO THE PROMISE (435 YEARS).

| YEAR OF THE WORLD. | BEFORE CHRIST. | EVENTS FROM THE FLOOD TO THE PROMISE. | YEAR OF THE WORLD. | BEFORE CHRIST. | EVENTS FROM THE FLOOD TO THE PROMISE. |
|--------------------|----------------|---|--------------------|----------------|--|
| 1657 | 2347 | Noah issues from the ark, the 27th of the second month. (October or November.) | 2049 | 1955 | Death of Serug, aged 230 years. |
| 1658 | 2346 | Birth of Arphaxad. | 2083 | 1921 | Death of Terah; ABRAHAM DEPARTS TO CANAAN. |
| 1693 | 2311 | Birth of Salah. | | | |
| 1723 | 2281 | Birth of Eber. | 2083 | 1921 | Abraham, seventy-five years old, departs from Haran, to which place he had previously gone from Ur of the Chaldees (GEN. xi. 31-xii. 5); comes to Sichern; thence to a place between Bethel and Ai; thence advances southward, and, in consequence of a famine, descends into Egypt, where he makes no long stay, xii. Returns to Bethel. Lot separates from Abraham, xiii. At this time the cities of the plain revolted from Chedorlaomer, to whom they had been subject twelve years, xiv. 1. Chedorlaomer's invasion and battle with the kings of these cities. Abraham rescues Lot. Melchizedek blesses him, xiv. THE WORD OF THE LORD COMES TO ABRAHAM; THE PROMISE, xv. |
| 1757 | 2247 | Birth of Peleg. The earth divided in his days. Babel, THE CONFUSION OF TONGUES. | | | |
| 1787 | 2217 | Birth of Reu. | 2084 | 1920 | |
| 1819 | 2185 | Birth of Serug. | | | |
| 1849 | 2155 | Birth of Nahor. | | | |
| 1878 | 2126 | Birth of Terah. | | | |
| 1948 | 2056 | Terah's eldest son is born. | | | |
| 1996 | 2008 | Death of Peleg, aged 239 years. | 2091 | 1912 | |
| 1997 | 2007 | Death of Nahor, aged 148 years. | | | |
| 2006 | 1998 | Death of Noah, aged 950 years. | | | |
| 2008 | 1996 | BIRTH OF ABRAHAM. | | | |
| 2026 | 1978 | Death of Reu, aged 239 years. | | | |

PERIOD OF THE PATRIARCHS,

FROM THE PROMISE TO THE EXODUS (420 YEARS).

| BEFORE CHRIST. | EVENTS FROM THE PROMISE TO THE EXODUS. | BEFORE CHRIST. | EVENTS FROM THE PROMISE TO THE EXODUS. |
|----------------|---|----------------|---|
| 1910 | Abraham 86 years old. Ishmael is born, GEN. xvi. | | PADAN-ARAM, and pitched his tent before the city, and he bought a parcel of a field where he had spread his tent, of the children of Hamor . . . and he erected there an altar," xxxiii 17-20. |
| 1897 | Abraham 99 years old. The covenant renewed; circumcision ordained, GEN. xvii. The visit of the Three Angels, xviii. Destruction of Sodom, xix. Abraham journeys southward; second denial of Sarah, xx. (in Gerar). | 1737 | Between this year and 1825 Jacob is settled at Hebron. |
| 1896 | Isaac is born (in Beer-sheba), GEN. xxi. Long sojourn in the land of the Philistines, ver. 34. Abraham offers up Isaac, xxii. | 1728 | Joseph's dreams, GEN. xxxvii. He is sold into Egypt. Judah separates from his brethren and marries Shuah, xxxviii. Birth of Er, Onan and Shelah, 1825-1822. Jacob removes from Hebron to Shechem; the slaughter of the Shechemites by Simeon and Levi, xxxiv. Jacob departs from Shechem and is commanded to remove to Bethel, xxxv. 1. |
| 1859 | The time is not specified; the next event is the death of Sarah, aged 127 years, Abraham 137 years old, xxiii. | 1729 | Departure from Bethel to Ephrath; about this time Rachel dies in giving birth to Benjamin, GEN. xxxiv. 16-20. Jacob removes to Edar, thence to Hebron. |
| 1856 | Isaac marries Rebekah, GEN. xxv. 20. Abraham marries Keturah. | 1717 | Joseph has been some time in prison, GEN. xxxix.; interprets the dreams of the butler and baker, xl. (two years before Pharaoh's dream, xli. 1). |
| 1836 | Esau and Jacob born, GEN. xxv. Isaac removes to Gerar in consequence of a famine; denies his wife, xxvi. | 1716 | Isaac dies, aged 180 years, GEN. xxxv. 28. |
| 1821 | Abraham dies, aged 175 years, GEN. xxv. 1. | 1715 | Pharaoh's dream; Joseph advanced; seven years of plenty begin, GEN. xli. |
| 1796 | Esau, 40 years old, marries, GEN. xxvi. 34. | 1708 | "Judah took a wife for Er his first-born" about this period, GEN. xxxviii. 6. Death of Er and Onan. Joseph's two sons born. |
| 1773 | Ishmael dies, aged 137 years, GEN. xxv. 17. | 1705 | Seven years of famine begin. |
| 1759 | Isaac 137 years old. Blesses Jacob and Esau. Jacob flees to Padan-aram, GEN. xxvii., xxviii. Esau goes to Ishmael [to his family] and marries his daughter, xxviii. 6. | 1704 | First descent of the Patriarchs into Egypt, GEN. xlii. |
| 1753 | Jacob, having served fourteen years, marries Leah and Rachel, GEN. xxix. 20-30. Leah bears Reuben, Simeon, Levi and Judah. Bilhah bears Dan and Naphtali to Rachel. Zilpah bears Gad and Asher to Leah. Leah bears Issachar, Zebulon and Dinah. | 1689 | Second visit; Joseph discovers himself; Jacob and his household descend into Egypt, GEN. xlii.-xlv. |
| 1745 | Rachel bears Joseph, GEN. xxx. 25. Jacob serves six years for his cattle, twenty years in all, xxxi. 41. | 1633 | Jacob dies, aged 147 years, GEN. xlvii. 28. |
| 1743 | The departure from Padan-Aram, GEN. xxxi. Jacob 97 years old. Wrestles with the angel, xxxii. Interview with Esau xxxiii. Comes to Succoth, and there builds a house, ver. 17 Hence to Shalem, a city of Shechem, "WHEN HE CAME FROM | 1571 | Joseph dies, aged 110 years, GEN. l. 26. |
| | | 1531 | Moses born. |
| | | | Moses flees to Midian, where he remains forty years, Acts vii. 30. |

PERIOD OF THE WANDERING,

AFTER THE EXODUS FROM EGYPT (40 YEARS).

GENEALOGY OF THE PATRIARCHS,

SHOWING WHICH WERE CONTEMPORARY WITH EACH OTHER.

| GENEALOGY OF THE PATRIARCHS. | | YEAR OF THE WORLD..... | BEFORE CHRIST..... | THESE COLUMNS SHOW WHICH OF THE PATRIARCHS WERE CONTEMPORARY WITH EACH OTHER, AND FOR HOW LONG A PERIOD. | | | | | | | | | | | | | | | | | | | | | | |
|------------------------------------|----------|------------------------|--------------------|--|------------|--------------|------------|------------|------------|----------|------------|-----------|------------|---------------|-----------|-----------|-------------|-----------------|------------|------------|-----------------|-------------|-----------|-----------|-----------|------|
| | | | | JACOB..... | ISAAC..... | ABRAHAM..... | TERAH..... | NAHOR..... | SERUG..... | REU..... | PELEG..... | EBER..... | SALAH..... | ARPHAXAD..... | SHEM..... | NOAH..... | LAMECH..... | METHUSELAH..... | ENOCH..... | JARED..... | MAHALALEEL..... | CAINAN..... | ENOS..... | SETH..... | ADAM..... | |
| | | | | Aged | Aged | Aged | Aged | Aged | Aged | Aged | Aged | Aged | Aged | Aged | Aged | Aged | Aged | Aged | Aged | Aged | Aged | Aged | Aged | Aged | Aged | Aged |
| ADAM..... | Created | ... | 4004 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| SETH..... | Born.... | 130 | 3874 | 130 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| ENOS..... | Born.... | 235 | 3769 | 235 | 105 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| CAINAN..... | Born.... | 325 | 3679 | 325 | 195 | 90 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| MAHALALEEL..... | Born.... | 395 | 3609 | 395 | 265 | 160 | 70 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| JARED..... | Born.... | 460 | 3544 | 460 | 330 | 225 | 135 | 65 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| ENOCH..... | Born.... | 622 | 3382 | 622 | 492 | 387 | 297 | 227 | 162 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| METHUSELAH..... | Born.... | 687 | 3317 | 687 | 557 | 452 | 362 | 292 | 227 | 65 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| LAMECH..... | Born.... | 874 | 3130 | 874 | 744 | 639 | 549 | 479 | 414 | 252 | 187 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| ADAM..... | Died.... | 930 | 3074 | 930 | 800 | 695 | 605 | 535 | 470 | 308 | 243 | 56 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| ENOCH..... | Transl.. | 987 | 3017 | ... | 857 | 752 | 662 | 592 | 527 | 365 | 300 | 113 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| SETH..... | Died.... | 1042 | 2962 | ... | 912 | 807 | 717 | 647 | 582 | ... | 355 | 168 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| NOAH..... | Born.... | 1056 | 2948 | ... | ... | 821 | 731 | 661 | 596 | ... | 369 | 182 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| ENOS..... | Died.... | 1140 | 2864 | ... | ... | 905 | 815 | 745 | 680 | ... | 453 | 266 | 84 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| CAINAN..... | Died.... | 1235 | 2769 | ... | ... | ... | 910 | 840 | 775 | ... | 548 | 361 | 179 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| MAHALALEEL..... | Died.... | 1290 | 2714 | ... | ... | ... | ... | 895 | 830 | ... | 603 | 416 | 234 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| JARED..... | Died.... | 1422 | 2582 | ... | ... | ... | ... | ... | 962 | ... | 735 | 548 | 366 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| SHEM..... | Born.... | 1558 | 2446 | ... | ... | ... | ... | ... | ... | ... | 869 | 682 | 502 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| LAMECH..... | Died.... | 1651 | 2353 | ... | ... | ... | ... | ... | ... | ... | 964 | 777 | 595 | 93 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| METHUSELAH..... | Died.... | 1656 | 2348 | ... | ... | ... | ... | ... | ... | ... | 969 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| THE DELUGE..... | ..... | 1656 | 2348 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| ARPHAXAD..... | Born.... | 1658 | 2346 | ... | ... | ... | ... | ... | ... | ... | ... | 600 | 98 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| SALAH..... | Born.... | 1693 | 2311 | ... | ... | ... | ... | ... | ... | ... | ... | 602 | 100 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| EBER..... | Born.... | 1723 | 2281 | ... | ... | ... | ... | ... | ... | ... | ... | 637 | 135 | 35 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| PELEG..... | Born.... | 1757 | 2247 | ... | ... | ... | ... | ... | ... | ... | ... | 667 | 165 | 65 | 30 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| REU..... | Born.... | 1787 | 2217 | ... | ... | ... | ... | ... | ... | ... | ... | 701 | 199 | 99 | 64 | 34 | ... | ... | ... | ... | ... | ... | ... | ... | ... | |
| SERUG..... | Born.... | 1819 | 2185 | ... | ... | ... | ... | ... | ... | ... | ... | 731 | 229 | 129 | 94 | 64 | 30 | ... | ... | ... | ... | ... | ... | ... | ... | |
| NAHOR..... | Born.... | 1849 | 2155 | ... | ... | ... | ... | ... | ... | ... | ... | 763 | 261 | 161 | 126 | 96 | 62 | 32 | ... | ... | ... | ... | ... | ... | ... | |
| TERAH..... | Born.... | 1878 | 2126 | ... | ... | ... | ... | ... | ... | ... | ... | 793 | 291 | 191 | 156 | 126 | 92 | 62 | 30 | ... | ... | ... | ... | ... | ... | |
| PELEG..... | Died.... | 1996 | 2008 | ... | ... | ... | ... | ... | ... | ... | ... | 822 | 320 | 220 | 185 | 155 | 121 | 91 | 59 | 29 | ... | ... | ... | ... | ... | |
| NAHOR..... | Died.... | 1997 | 2007 | ... | ... | ... | ... | ... | ... | ... | ... | 940 | 438 | 338 | 303 | 273 | 239 | 209 | 177 | 147 | 118 | ... | ... | ... | ... | |
| NOAH..... | Died.... | 2006 | 1998 | ... | ... | ... | ... | ... | ... | ... | ... | 941 | 439 | 339 | 304 | 274 | ... | 210 | 178 | 148 | 119 | ... | ... | ... | ... | |
| ABRAHAM..... | Born.... | 2008 | 1996 | ... | ... | ... | ... | ... | ... | ... | ... | 950 | 448 | 348 | 313 | 283 | ... | 219 | 187 | ... | 128 | ... | ... | ... | ... | |
| REU..... | Died.... | 2026 | 1978 | ... | ... | ... | ... | ... | ... | ... | ... | ... | 450 | 350 | 315 | 285 | ... | 221 | 189 | ... | 130 | ... | ... | ... | ... | |
| SERUG..... | Died.... | 2049 | 1955 | ... | ... | ... | ... | ... | ... | ... | ... | ... | 468 | 368 | 333 | 303 | ... | 239 | 207 | ... | 148 | 18 | ... | ... | ... | |
| TERAH..... | Died.... | 2083 | 1921 | ... | ... | ... | ... | ... | ... | ... | ... | ... | 491 | 391 | 356 | 326 | ... | 230 | ... | ... | 171 | 41 | ... | ... | ... | |
| ARPHAXAD..... | Died.... | 2096 | 1908 | ... | ... | ... | ... | ... | ... | ... | ... | ... | 525 | 425 | 390 | 360 | ... | ... | ... | ... | 205 | 75 | ... | ... | ... | |
| ISAAC..... | Born.... | 2108 | 1896 | ... | ... | ... | ... | ... | ... | ... | ... | ... | 538 | 438 | 403 | 373 | ... | ... | ... | ... | ... | 88 | ... | ... | ... | |
| SELAH..... | Died.... | 2126 | 1878 | ... | ... | ... | ... | ... | ... | ... | ... | ... | 550 | ... | 415 | 385 | ... | ... | ... | ... | ... | 100 | ... | ... | ... | |
| SHEM..... | Died.... | 2158 | 1846 | ... | ... | ... | ... | ... | ... | ... | ... | ... | 568 | ... | 433 | 403 | ... | ... | ... | ... | ... | 118 | 18 | ... | ... | |
| JACOB..... | Born.... | 2168 | 1836 | ... | ... | ... | ... | ... | ... | ... | ... | ... | 600 | ... | ... | 435 | ... | ... | ... | ... | ... | 150 | 50 | ... | ... | |
| ABRAHAM..... | Died.... | 2183 | 1821 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 445 | ... | ... | ... | ... | ... | 160 | 60 | ... | ... | |
| EBER..... | Died.... | 2187 | 1817 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 460 | ... | ... | ... | ... | ... | 175 | 75 | 15 | ... | |
| ISAAC..... | Died.... | 2288 | 1716 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 464 | ... | ... | ... | ... | ... | ... | 79 | 19 | ... | |
| JACOB..... | Died.... | 2315 | 1689 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 180 | 120 | 147 | |

NOTE.—This tabular view is interesting...

NOTE.—This tabular view is interesting and instructive in several particulars. It shows that Noah might have received the account of creation through six equal channels with equal directness, thus: from Adam through Enos only, or from Cainan or Mahalaleel, or Jared or Methuselah, or Lamech, his own father. Lamech was fifty-six years contemporary with Adam, and ninety-three years with Shem; and Shem, again, was contemporary for several years both with Abraham and Isaac. The communication from Adam to Abraham and Isaac is only through Lamech and Shem.

All the generations from Adam to the flood were eleven. Of all these, Adam was contemporary with eight; Seth, with nine; Enos, ten; Cainan, ten; Mahalaleel, ten; Jared, ten; Enoch, nine; Methuselah, eleven; Lamech, eleven; Noah, eight; Shem and brothers, four. Thus, there were never less than nine contemporary generations from Adam to the flood, which would give, in one lineal descent, eighty-one different channels through which the account might be transmitted.

Who ever imagined, without making the comparison, that Shem lived to witness all the glorious things transacted between God and Abraham? Who would have supposed that Abraham and Isaac lived with those who, for one hundred years of their early life, witnessed and assisted in the building of the ark; who were borne triumphantly in it through the swelling flood, saw the opening heavens, felt the heaving earth when its deep foundations were broken up, and heard the groan of a perishing world? Yet such was the fact. Noah was contemporary with every generation after him down to Abraham, and Shem down to Jacob.

These narrations bring the account to the time when minute and particular history commences, and when the art of inscribing upon papyrus, and probably upon parchment, was understood. The participants in the awful scenes of the flood lived to see the Pharaohs, the pyramids and obelisks of Egypt, and probably to have those scenes stereotyped on monuments and in hieroglyphics which have come down to us; so that we have the account, in a manner, second-handed from Shem.

PERIOD OF THE THEOCRACY:

FROM JOSHUA TO SAMUEL (335 YEARS).

| BEFORE CHRIST. | EVENTS FROM JOSHUA TO SAMUEL. | BEFORE CHRIST. | EVENTS FROM JOSHUA TO SAMUEL. |
|-----------------------------|--|----------------|---|
| 1451 | 10 Nisan, 13-14 April, passage of the Jordan; circumcision at Gilgal, passover 14 Nisan, 17-18 April, siege of Jericho, seven days; war with Ai; convocation on Mount Ebal, perhaps at Pentecost. Peace with Gibeon; confederacy of the five kings of the south; their defeat; after which, in one campaign, Mak-kedah, Libnah, Lachish, Eglon, Hebron, Debir, are taken and destroyed; thus the south is conquered. | 1413 | THE FIRST SERVITUDE, Chushan Rishathaim of Mesopotamia eight years, Judg. iii. 8. |
| 1450 \| to 1445 | Jabin of Hazor and the other kings of the north are defeated in a battle at Merom. The north is conquered. This war lasted a long time. In 1445, after the return to Gilgal, the separate wars begin, viz., those in which the tribes were to take possession and exterminate the remainder of the Canaanites, especially the Anakim. "They consulted the Lord, saying, Who shall go up for us first against the Canaanites, to fight against them? And the Lord said, Judah shall go up first." Judg. i. 1, 2. Caleb claims Hebron, Josh. xiv. 13. The battle in Bezek, Judg. i. 4-7. Jerusalem is taken and burnt, ver. 8; thence the army, commanded by Caleb, goes to the highlands; Hebron and Debir are taken, Josh. xv. 14 ff.—Meanwhile, Joshua is exterminating the Anakim and other Canaanites from the highlands of Israel, Josh. xi. 23 ff. Thus the subjugation of the land is complete, with the exception of the parts noted, Josh. xiii. 2-6. | 1405 | THE FIRST JUDGE, Othniel, son of Kenaz, Judg. iii. 9. The land had rest forty years, ver. 11. |
| 1445 | In 1445, after the return to Gilgal, the separate wars begin, viz., those in which the tribes were to take possession and exterminate the remainder of the Canaanites, especially the Anakim. "They consulted the Lord, saying, Who shall go up for us first against the Canaanites, to fight against them? And the Lord said, Judah shall go up first." Judg. i. 1, 2. Caleb claims Hebron, Josh. xiv. 13. The battle in Bezek, Judg. i. 4-7. Jerusalem is taken and burnt, ver. 8; thence the army, commanded by Caleb, goes to the highlands; Hebron and Debir are taken, Josh. xv. 14 ff.—Meanwhile, Joshua is exterminating the Anakim and other Canaanites from the highlands of Israel, Josh. xi. 23 ff. Thus the subjugation of the land is complete, with the exception of the parts noted, Josh. xiii. 2-6. | 1343 | THE SECOND SERVITUDE, Eglon of Moab, eighteen years, Judg. iii. 14. |
| 1444 | The convocation at Shiloh; the tabernacle erected; the land divided among the seven tribes, the boundaries of Judah and Joseph having been first defined, Josh. xviii., xix. The cities of refuge and of the Levites are assigned; the trans-Jordanic tribes dismissed, Josh. xx.-xxii. | 1325 | THE SECOND JUDGE, Ehud, Judg. iii. 15. Rest, eighty years, during which time, after the death of Ehud, the THIRD JUDGE was Shamgar. |
| Ab. 1443 | Joshua, one hundred and ten years old, holds a convocation of the whole nation [at Shiloh, Josh. xxiii.], in which he delivers his parting charge; the convocation assembles again at Shechem, and renews the covenant. Joshua dies. | 1305 | THE THIRD SERVITUDE, Jabin of Canaan, twenty years, Judg. iv. 3. |
| — | The Angel of the Lord rebukes the people at Bochim, Judg. ii. 1-5. | 1285 | THE FOURTH JUDGE, Barak, forty years. |
| A period of about 30 years. | The people served the Lord all the days of the elders who outlived Joshua, who had seen all the great works of the Lord, that he did for Israel, Judg. ii. 7. "All that generation died, and there arose another generation after them, which knew not the Lord, nor yet the works which he had done for Israel," ver. 10. "The children of Israel did evil," etc., Judg. iii. 7. | 1245 | THE FOURTH SERVITUDE, the Midianites, seven years, Judg. vi. 1. |
| | | 1238 | THE FIFTH JUDGE, Gideon, forty years, Judg. vi. 11, 12. Abimelech reigns three years. |
| | | | THE SIXTH JUDGE, Tola, twenty-three years, Judg. x. 1. |
| | | | THE SEVENTH JUDGE, Jair, twenty-two years, Judg. x. 3. |
| | | | THE FIFTH SERVITUDE, Philistines and Ammonites, eighteen years, Judg. x. 7. |
| | | | THE EIGHTH JUDGE, Jephthah, six years, Judg. xii. 7. |
| | | | THE NINTH JUDGE, Ibzan, seven years, Judg. xii. 9. |
| | | | Eli, high-priest, forty years. |
| | | to | THE TENTH JUDGE, Elon, ten years, Judg. xii. 11. |
| | | | THE ELEVENTH JUDGE, Abdon, eight years, Judg. xii. 14. |
| | | | THE SIXTH SERVITUDE, Philistines, forty years, Judg. xiii. 1. |
| | | | THE TWELFTH JUDGE, Samson, twenty years, Judg. xv. 20. The birth of Samson was announced during a time of Philistine oppression, Judg. xiii. 5; that is, while the Philistines were oppressing the south and west, and the Ammonites the east, Judg. x. 7. At the beginning of the sixth servitude, he might be between twenty and thirty years old. |
| | | 1116 | Autumn. The ark is taken; Eli dies. Somewhat earlier, Samson is taken; the ark is in captivity seven months; restored in the days of wheat-harvest, 1 Sam. vi. 1, 13 (hence the time of capture is defined). The return of the ark must have preceded Samson's death and the great overthrow of the lords of the Philistines. Perhaps the great sacrifice to Dagon, in Gaza, besides its connection with the rejoicing on account of the capture of Samson (Judg. xvi. 23), may have been intended as a celebration of the deliverance from the plagues, 1 Sam. v., vi. |

INTERMEDIATE PERIOD,

FROM SAMUEL TO DAVID (68 YEARS).

| BEFORE CHRIST. | FROM SAMUEL TO DAVID AS KING. | BEFORE CHRIST. | FROM SAMUEL TO DAVID AS KING. |
|----------------|--|----------------|---|
| 1116 | Probably at Passover (or Pentecost), the day of the deliverance at Mizpeh. Samuel begins to judge Israel. | — | David at Saul's court, hated by Saul; he comes to Samuel, 1 Sam. xviii., xix.; finally quits the court of Saul, and goes to the priest Ahimelech at Nob; thence to the cave at Adullam; pursued by Saul, who slays Ahimelech and the priests; Abiathar escapes to David; David defeats the Philistines at Keilah; spares Saul's life, who takes an oath of him and departs. |
| 1091- | Ishbosheth born. | | Samuel dies. Saul, again pursuing David, is a second time spared by him; David flees to Achish at Gath, sixteen months before the death of Saul. |
| 1086-1079 | David born in one of these years. | 1060 | David at Ziklag all this year. |
| 1070-1063 | In one of these years, Saul, previously anointed and elected, then rejected, is, after his victory over the Ammonites (1 Sam. xi.), solemnly re-elected. The time was about Pentecost, 1 Sam. xii. 17. | 1058, Winter. | The Philistines make war. Saul at Endor; is defeated on the following day, and slays himself. David reigns over Judah in Hebron seven years and six months, 2 Sam. ii. 11. |
| 3d of Saul. | War against the Philistines, 1 Sam. xiii.-xv. | 29. | |
| 4th ———? | Saul sent against Amalek; is proved, and, being found wanting, is rejected. | 1058 | |
| 1063 | David is anointed by Samuel at Bethlehem; is sent for to be minstrel to Saul, 1 Sam. xvi. | 1055, Spring. | |
| — | (After David's return home) the Philistines come out to war at Shochoh; David slays Goliath, 1 Sam. xvii. | 1048 | |
| 1064 | | | |

FEASTS AND FESTIVALS OF THE JEWS;

WITH THE SEASONS AND PRODUCTS OF THE YEAR.

| MONTH OF | | NAME. | ANSWERING TO THE MONTHS OF | FESTIVALS AND LESSONS. | SEASONS AND WEATHER. | | PRODUCTIONS. |
|-----------------|----------------|--|----------------------------------|---|----------------------|--|---|
| SACRED YEAR. | CIVIL YEAR. | | | | | | |
| 1st. | 7th. | Abib, or Nisan (30 days), Exod. xii. 2; Ezra vii. 9; Neh. ii. 1; Esth. iii. 7. | Parts of Mar. and April. | 3. Lev. vi.; Jer. vii. 21. 14. Paschal lamb slain. The Passover. 16. The first-fruits of the barley-harvest presented. 21. End of the Passover and unleavened bread. | HARVEST BEGINS. | The latter rain begins to fall, Deut. xi. 14; Zech. x. 1. The weather during the rains chilly, Ezra x. 9; John xviii. 19. This rain prepares the corn for harvest. Great heat, especially in the plains. The rivers swell from the rains, Josh. iii. 15; 1 Chron. xii. 15; Jer. xii. 5. | Barley ripe at Jericho; wheat partly in ear; fig tree blossoms; winter-fig still on the tree, Matt. xxi. 19; Mark xi. 23. |
| 2d. | 8th. | Tyar, or Zif (29 days), 1 Kings vi. 1. | Parts of April and May. | 11. Lev. xvi. 1; Ez. xxii. 14. The second Passover (Num. ix. 10, 11), for such as could not celebrate the first. | | The latter rains still frequent. These rains often preceded by whirlwinds, 1 Kings xviii. 45; Matt. viii. 24. | Barley generally three weeks earlier than wheat. Barley generally cut this month, Ruth i. 22. Wheat begins to ripen. |
| 3d. | 9th. | Sisan, or Siuvan (30 days), Esth. viii. 9. | Parts of May and June. | 6. Pentecost, or feast of weeks. First-fruits of wheat-harvest (Lev. xxiii. 17, 20), and first-fruits of all the ground, Deut. xxvi. 2, 10, 16; 1 Kings xii. 25-33. 10. Num. i.; Hos. i. | SUMMER BEGINS. | Excessive drought. From April to Sept. no rain or thunder, 1 Sam. xii. 17; Prov. xxvi. 1. The morning cloud seen early, but soon disappears, Hos. vi. 4; xiii. 3. Copious dews at night, Job xxix. 9; Ps. cxxxiii. 3. North and east winds increase drought, Gen. xli. 6; Jer. iv. 8. | Wheat ripening on the hills in June; in the valleys, early in May. |
| 4th. | 10th. | Thammuz (29 days). | Parts of June and July. | 3. Num. xiii. 1; Josh. ii. 26. Num. xxii. 2; Mic. v. 7. | | Heat increases. | Grass in some places a yard high, John vi. 10. |
| 5th. | 11th. | Ab (30 days), Ezra vii. 9. | Parts of July and Aug. | 3. Num. xxx. 2; Jer. i. 20. Deut. i.; Isa. i. | HOT SEASON. | Heat intense; country apparently burned up. Lebanon nearly free from snow. | Early vintage, Lev. xxvi. 5. Rice and early figs ripen. |
| 6th. | 12th. | Elul (29 days), Neh. vi. 15. | Parts of Aug. and Sept. | 3. Deut. vii. 12; Isa. xlix. 14. 20. Deut. xvi. 18; Isa. li. 12. | | Heat still intense, 2 Kings iv. 19, 20; Ps. cxxi. 6; Isa. xlix. 9, 10; Rev. vii. 16. | Ripe figs at Jerusalem; olives at Jericho; grapes ripening. |
| 7th. | 1st. | Tisri, or Ethanim (30 days), 1 Kings viii. 2. | Parts of Sept. and Oct. | 1. Feast of trumpets, Lev. xxiii. 24; Num. xxix. 1. 10. Day of atonement, Lev. xxiii. 27, 28. 15. Feast of tabernacles, or of the in-gatherings, Ex. xxiii. 16; Lev. xxiii. 34. First-fruits of wine and oil, Lev. xxiii. 39. 21. Gen. i.; Isa. xlii. 5. | SEED-TIME BEGINS. | Heat in the day; nights frosty, Gen. xxxi. 40. Showers frequent; the former, or early rain. Ploughing and sowing begin. | Grape harvest general. |
| 8th. | 2d. | Marchesvan, or Bul (29 days), 1 Kings vi. 38. | Parts of Oct. and Nov. | 8. Gen. xxiii. 1; 1 Sam. i. 1. | | Sometimes the early rain begins now. Wheat and barley sown. | The latter grapes gathered. |
| 9th. | 3d. | Chisleu (30 days), Zech. vii. 1; Neh. i. 1. | Parts of Nov. and Dec. | 10. Gen. xxxvii. 1; Amos ii. 6. 25. Feast of the dedication, 1 Mac. iv. 52-59; John x. 22, 23. | WINTER BEGINS. | Trees lose their foliage. Snow begins to fall on the mountains, Josh. xxxvi. 22. | |
| 10th. | 4th. | Thebeth (29 days), Esther ii. 16. | Parts of Dec. and Jan. | 25. Ex. x. 1; Jer. xlvi. 13. | | On the mountains the cold is severe. Hail; snow, Josh. x. 11; Ps. xlvii. 16, 17. Weather warm at intervals, Ezek. xxxiii. 30, 31. | Grass and herbs spring up after the rains. |
| 11th. | 5th. | Shevet, or Shebet (30 days), Zech. i. 7. | Parts of Jan. and Feb. | 17. Ex. xxi. 1; Jer. xxxiv. 8. | COLD SEASON. | Corn still sown. At the beginning of the cold season the weather cold, but gradually becomes warm. | The winter-fig found on the trees, though they are stripped of their leaves. |
| 12th. | 6th. | Adar (29 days), Ezra vi. 15. Ye Adar, or 2d Adar. | Parts of Feb. and Mar. | 1. Ex. xxxviii. 21; 1 Sam. xvii. 13. 14, 15. Feast of Purim. 25. Lev. i. 1; Isa. xliii. 21. | | Thunder and hail frequent. Barley sometimes sown. | The almond tree blossoms. |

NOTE.—The

NOTE.—The first month of the sacred year was the one whose full moon followed next after the vernal equinox, and therefore sometimes answered to March and sometimes to April, and sometimes to parts of both.

PERIOD OF THE MONARCHY:

FROM DAVID TO THE BABYLONISH CAPTIVITY (442 YEARS).

| BEFORE CHRIST. | EVENTS IN THE HISTORY OF THE ISRAELITES. | | CONTEMPORANEOUS EVENTS IN HEATHEN COUNTRIES. | |
|----------------|---|----------------|---|--|
| 1048 | David reigns at Jerusalem over all Israel. Prophets <i>Nathan</i> and <i>Gad</i> . David places the ark in Zion; extends his kingdom from Egypt to the Euphrates. | | HIRAM I. (Abibal), king of Tyre; HADADEZER of Aram-zobah; TOI of Hamath; HANUN of Ammon. | |
| 1017 | Solomon succeeds. Prophet <i>Nathan</i> . | | PSINACHES in Egypt; HADAD and GENUBATH in Edom (?); REZON in Damascus. | |
| 1014 | Commencement of the building of the temple. | | HIRAM of Tyre; PSENENNES in Egypt. | |
| 1004 | Completion of the temple, and beginning of the palace-building. | | Homeric age (?). | |
| 994 | Dedication of the temple. | | SESONCHIS (Shishak) in Egypt. | |
| 975 | Solomon dies. Division of the kingdom. | | | |
| | KINGDOM OF JUDAH. | BEFORE CHRIST. | KINGDOM OF ISRAEL. | |
| 977 | REHOBOAM reigns seventeen years. Prophet <i>Shemaiah</i> . | ... | JEROBOAM reigns twenty-two years. Prophet <i>Ahijah</i> . | |
| 973 | Jerusalem plundered by..... | ... | Israel. | Shishak. |
| 960 | ABIJAM three years; war between Judah and | 854 | NADAB reigns two years. | TABRIMMON in Syrian Damascus. |
| 957 | ASA reigns forty-one years. | 953 | BAASHA twenty-four years; Prophet <i>Jehu</i> . | OSORKON (Zerah?) in Egypt. |
| 953 | Victory over Zerah. | ... | Israel. | BENHADAD I. in Syrian Damascus. |
| 932 | War between Judah and..... Judah is aided by..... Prophets <i>Azariah</i> and <i>Hanani</i> . | ... | ... | Syrian Damascus. |
| | | 930 | ELAH reigns two years. | |
| | | 929 | ZIMRI. Civil war for four years. | |
| | | 927 | OMRI alone for six years. | |
| | | 926 | Samaria made the capital. | |
| 914 | JEHOSHAPHAT reigns 25 years; fights with | 918 | AHAB 22 years; marries JEZEBEL, daughter of Ahab unsuccessfully against..... Prophets <i>Elijah</i> and <i>Micaiah</i> . | ETHBAAL (Itobal) of Tyre and Sidon. BEN-HADAD II. of Syrian Damascus. |
| 900 | is victorious over Ammon and Moab. fights in alliance with..... Prophets <i>Jehu</i> , <i>Jehaziel</i> and <i>Eliezer</i> . | 897 | AHAZIAH two years; revolt of Moab. | |
| | | 896 | JEHORAM reigns twelve years. | |
| 892 | JEHORAM eight years, having married Athaliah, daughter of..... Edom revolts. Philistines & Arabians plunder Jerusalem. | ... | Jehoram against..... | Moab. |
| | | ... | Ahab. Prophet <i>Elisha</i> . | |
| 885 | AHAZIAH one year; fights in alliance with | ... | Joram unsuccessfully against..... | HAZAEI of Syrian Damascus. |
| 884 | Ahabiah and..... ATHALIAH's usurpation lasts six years. | ... | Joram killed by Jehu. | LYCURGUS in Sparta (?). |
| 878 | JOASH reigns forty years. Prophet <i>Joel</i> (?). | 884 | JEHU reigns twenty-eight years. The country east of Jordan conquered by Prophet <i>Jonah</i> . | Hazael. |
| 856 | Repairing of the temple. Gath taken, and Jerusalem threatened by | 856 | JEHOAHAZ 17 years; Israel reduced by..... | Hazael. |
| 840 | The Syrians invade Judah. | ... | ... | Hazael. |
| 839 | AMAZIAH 29 years; besieges Edom; is defeated by..... | 840 | JEHOASH reigns sixteen years; defeats the Syrians three times under Jehoash, who as conqueror enters Jerusalem. | BEN-HADAD III. |
| | | 825 | JEROBOAM II. 41 years; restores boundary of Israel, by war with Syrians..... | |
| 811 | UZZIAH reigns fifty-two years; fortifies the Edomite seaport Elath. Prophet <i>Amos</i> . | 784 | Interregnum of ten years. Prophet <i>Hosea</i> . | BEFORE CHRIST. 776 The first Olympiad. |
| | | 774 | ZECHARIAH reigns six months. | |
| | | 773 | SHALLUM reigns one month. | |
| 759 | JOTHAM reigns sixteen years. Prophets <i>Micah</i> and <i>Isaiah</i> (till reign of anasseh (?)). | 762 | MENAHEN ten years; Israel tributary to the | ... Assyrians under PHUL. |
| | | 760 | PEKAHIAH reigns two years. PEKAH reigns twenty years. | |
| 743 | AHAZ sixteen years; obtains against..... the help of the..... Prophet <i>Obed</i> ; Ahab dependent on Assyria. | ... | Israel and the..... | 753 Building of Rome. |
| | | ... | Transportation of many of the people to..... | 747 NABONASSAR in Babylon. |
| | | ... | Interregnum of nine years. | ... Syrians under REZIN. |
| 727 | HEZEKIAH reigns twenty-nine years; conquers the Philistines. | 740 | HOSHEA nine years; tributary to the..... | ... Assyrians under TIGLATH-PILESER. |
| | | 731 | attempts to free himself by alliance with | ... Assyria. |
| | | 724 | Samaria besieged by..... | 734 Syracuse founded. |
| | | 722 | Samaria taken. Israel led captive into..... The land peopled by Assyrian colonists. | ... Assyrians; |
| | | ... | Assyrian colonists sent into Israel by..... | ... So, king of Egypt. |
| 714 | Judah invaded by..... | ... | Prophet <i>Nahum</i> (?). | ... SHALMANESER of Assyria. |
| 713 | Destruction of the Assyrian army. Embassy from..... | ... | | ... Assyria. |
| 698 | MANASSEH reigns fifty-five years. | ... | | 716 GYGES in Lydia. |
| | | ... | | 715 NUMA POMPILIUS. |
| 643 | AMON reigns two years. | ... | | ... SENNACHERIB. |
| 641 | JOSIAH reigns thirty-one years. | ... | | 709 DEIOCES in Media. |
| 629 | Prophet <i>Jeremiah</i> . Prophet <i>Zephaniah</i> . | ... | | ... MERODACH-BALADAN in Babylon. |
| | | ... | | ... ESAR-HADDON. |
| 624 | Finding of the book of the law, and suppression of idolatry extending to the cities of Samaria. | ... | | 671-17 PSAMMETICUS in Egypt. |
| 610-9 | Josiah falls in battle against Necho, king of Egypt. | ... | | 658 Byzantium founded. |
| | JEHOAHAZ reigns three months; JEROIAKIM eleven years. | ... | | 637 Cyrene settled by Greeks; Irruptions of Scythians. |
| 606-5 | Judah made tributary by Nebuchadnezzar. Date usually fixed for commencement of the seventy years' subjection to Babylon. | ... | | 625 NABOPOLASSAR independent in Babylon. |
| | | ... | | 623 DRACO's laws at Athens. |
| | | ... | | 617 ALYATTES in Lydia. |
| | | ... | | 616 Necho reigns in Egypt. |
| | | ... | | 610 Eclipse of Thales. |
| | | ... | | 606 Capture of Nineveh by the Medes and Babylonians. The Egyptians defeated by the Chaldeans at Carchemish. |

KINGS AND PROPHETS OF JUDAH AND ISRAEL.

ARRANGED IN PARALLELS.

THREE KINGS OF ALL ISRAEL.

SAUL.....REIGNED 40 YEARS.....BEFORE CHRIST 1095.
DAVID.....REIGNED 40 YEARS.....BEFORE CHRIST 1055.
SOLOMON.....REIGNED 40 YEARS.....BEFORE CHRIST 1015.

| PROPHETS OF JUDAH. | | BEGAN TO REIGN. | YEARS REIGNED. | TWENTY KINGS OF JUDAH. | BEFORE CHRIST. | NINETEEN KINGS OF ISRAEL. | YEARS REIGNED. | BEGAN TO REIGN. | PROPHETS OF ISRAEL. |
|--|----------------|-----------------|---|------------------------|----------------|--|----------------|-----------------|-------------------------------|
| Shemaiah..... | 1 Kings 12. 1 | 17 | REHOBOAM..... | 975 | 974 | JEROBOAM..... | 22 | 1 Kings 12. 20 | Man of God from Judah Ahijah. |
| Oded..... | 1 Kings 15. 1 | 3 | ABIJAM, or <i>Abijah</i> | 957 | | | | | |
| Azariah..... | 1 Kings 15. 9 | 41 | ASA..... | 955 | | | | | |
| Hanani..... | | | | | 954 | NADAB..... | 2 | 1 Kings 14. 20 | |
| Jehu, son of Hanani..... | | | | | 953 | BAASHA..... | 24 | 1 Kings 15. 16 | Elijah. Micaiah. |
| | | | | | 930 | ELAH..... | 2 | 1 Kings 16. 6 | |
| | | | | | 929 | ZIMRI..... | 7 da. | 1 Kings 16. 10 | |
| | 1 Kings 22. 41 | 25 | JEHOSHAPHAT..... | 914 | 918 | OMRI..... | 12 | 1 Kings 16. 16 | |
| Eliezer..... | | | | | | AHAB..... | 22 | 1 Kings 16. 28 | Elisha. |
| Jahaziel..... | 2 Kings 8. 16 | 8 | JEHORAM, or <i>Joram</i> (Four years jointly with Jehoshaphat his father, and four years alone.) | 889 | 897 | AHAZIAH..... | 2 | 1 Kings 22. 40 | |
| | 2 Kings 8. 25 | 1 | AHAZIAH, or <i>Jehoahaz</i> | 885 | 896 | JEHORAM, or <i>Joram</i> (son of <i>Ahab</i>)..... | 12 | 2 Kings 3. 1 | |
| | 2 Kings 11. 3 | 6 | ATHALIAH..... | 884 | | | | | |
| | 2 Kings 11. 21 | 40 | JEHOASH, or <i>Joash</i> | 878 | 884 | JEHU..... | 28 | 2 Kings 9. 6 | Jonah. |
| Zechariah, son of <i>Jehoiada</i> | 2 Kings 14. 1 | 29 | AMAZIAH..... | 838 | 856 | JEHOAHAZ..... | 17 | 2 Kings 13. 1 | |
| | | | | | 839 | JEHOASH, or <i>Joash</i> | 16 | 2 Kings 13. 10 | |
| | | | | | | | | | |
| Zechariah..... (who had understanding in the visions of God, 2 Chron. xxvi. 5.) | 2 Kings 14. 21 | 52 | AZARIAH, or <i>Uzziah</i> | 810 | 825 | JEROBOAM II..... | 41 | 2 Kings 14. 23 | Hosea. Amos. |
| | | | | | 784 | Interregnum for eleven years. | | | |
| | | | | | 773 | ZACHARIAH..... | 6 mo. | 2 Kings 15. 8 | |
| | | | | | 772 | SHALLUM..... | 1 mo. | 2 Kings 15. 13 | |
| Isaiah..... | 2 Kings 15. 32 | 16 | JOTHAM..... | 758 | 772 | MENAHEM..... | 10 | 2 Kings 15. 17 | Oded. |
| Micah..... | 2 Kings 16. 1 | 16 | AHAZ..... | 742 | 761 | PEKAHIAH..... | 2 | 2 Kings 15. 23 | |
| | | | | | 759 | PEKAH..... | 20 | 2 Kings 15. 27 | |
| | | | | | | | | | |
| Nahum..... | 2 Kings 18. 1 | 29 | HEZEKIAH..... | 726 | 739 | HOSHEA kills PEKAH. Anarchy for some years. Hoshea settled in the kingdom..... | 9 | 2 Kings 17. 1 | |
| | | | | | 730 | | | | |
| Joel..... | 2 Kings 21. 1 | 55 | MANASSEH..... | 698 | 721 | The Kingdom of Israel overthrown by the Assyrians. Shalmaneser, king of Assyria, came up against Samaria in the sixth year of the reign of Hoshea (B. C. 724), and after a siege of three years took the city, carried Israel away into Assyria, and having removed them to the cities of Halah and Habor, by the river Gozan, and into the cities of the Medes, he placed Assyrians in the cities of Samaria in their room. | | | |
| Jeremiah..... | 2 Kings 21. 19 | 2 | AMON..... | 643 | | | | | |
| Habakkuk..... | 2 Kings 22. 1 | 31 | JOSIAH..... | 641 | | | | | |
| Zephaniah..... | 2 Kings 23. 30 | 3 mo. | JEHOAHAZ, or <i>Shallum</i> | 610 | | | | | |
| Ezekiel..... | 2 Kings 23. 34 | 11 | JEHOIAKIM..... | 610 | | | | | |
| Daniel..... | 2 Kings 24. 8 | 3 mo. | JEHOIACHIN, or <i>Jeconiah</i> , or <i>Coniah</i> | 599 | | | | | |
| Obadiah..... | 2 Kings 24. 18 | 11 | ZEDEKIAH..... | 529 | | | | | |
| | | | Judah carried captive to Babylon..... | 588 | | | | | |
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| Haggai..... | | | GOVERNORS OF JERUSALEM AFTER THE CAPTIVITY. | | | | | | |
| Zechariah..... | | | ZERUBBABEL..... | 546 | | | | | |
| Malachi..... | | | EZRA..... | 457 | | | | | |
| | | | NEHEMIAH..... | 445 | | | | | |

NOTE.—The glory of Israel ended with the reign of Solomon. The kingdom was thenceforth dismembered. Ten tribes, of which Ephraim was chief, separated and formed the Kingdom of Israel. Judah and Benjamin alone remained faithful to the house of David. Most of the Levites and many out of the other tribes who feared God (2 Chron. 11. 13-36) adhered to Judah. Jeroboam, the first king of Israel, knew why Solomon had been rejected, and yet he established a system of idolatry at Dan and Bethel. The people shared his feelings, and ever afterward idolatry became a part of the national religion. All the kings of Israel were depraved, and the nation copied the conduct of their kings, refusing all reproof. At the captivity, the land was settled by people from the region of Tigris and Euphrates. A cloud of mystery has ever since hung over the fate of the ten tribes. Very different were the destinies of Judah. Of twenty kings, all descendants of David, who for 388 years held the throne, six are mentioned with great praise—Asa, Jehoshaphat, Uzziah, Jotham, Hezekiah and Josiah—while others are commended. Others were fearfully wicked—Jehoram, Ahaz, Manasseh and Amon—introducing idolatrous worship into the temple itself and filling Jerusalem with blood. After the captivity of Judah the country was not colonized, thus leaving the land free for the people to return. Thus, while prophets warned and while threatened judgments were disregarded, the solemn lesson was displayed that when men and nations voluntarily choose evil and reject counsel, they prepare themselves for the retributions that necessarily follow in the Divine government.

DATE AND ORIGIN OF THE PSALMS,

ARRANGED ACCORDING TO THE OCCASION AND ORDER.

| PSALMS. | AFTER WHAT SCRIPTURE. | PROBABLE OCCASION ON WHICH EACH PSALM WAS COMPOSED. | BEFORE CHRIST. | PSALMS. | AFTER WHAT SCRIPTURE. | PROBABLE OCCASION ON WHICH EACH PSALM WAS COMPOSED. | BEFORE CHRIST. |
|-----------------|--|--|----------------|---------------|--|---|----------------|
| 1..... | Neh. 13. 3..... | Written by David or Ezra, and placed as a preface to the Psalms..... | 444 | 75, 76..... | 2 Kings 19. 35..... | On the destruction of Sennacherib..... | 710 |
| 2..... | 1 Chron. 17. 27. | On the delivery of the promise by Nathan to David—a prophecy of Christ's kingdom.. | 1044 | 77..... | Dan. 7. 28..... | During the Babylonish captivity..... | 539 |
| 3..... | 2 Sam. 15. 29..... | On David's flight from Absalom..... | 1023 | 78..... | 1 Chron. 28. 21, or 2 Chron. 19. 56..... | Inserted toward the end of David's life..... | 1015 |
| 4..... | 2 Sam. 17. 29..... | During the flight from Absalom..... | 1023 | 79..... | Jer. 39. 10..... | On the destruction of the city and temple.... | 588 |
| 5..... | 2 Sam. 17. 29..... | During the flight from Absalom..... | 1023 | 80..... | Dan. 7. 28..... | During the Babylonish captivity..... | 539 |
| 6..... | 1 Chron. 28. 21..... | Inserted toward the end of David's life..... | 1015 | 81..... | Ezra 6. 22..... | On the dedication of the second temple..... | 515 |
| 7..... | 2 Sam. 16. 14..... | On the reproaches of Shimei..... | 1023 | 82..... | 2 Chron. 19. 7..... | On the appointment of judges by Jehoshaphat | 897 |
| 8..... | 1 Chron. 28. 21..... | Inserted toward the end of David's life..... | 1015 | 83..... | Jer. 39. 10, or 2 Chron. 20..... | On the desolation caused by the Assyrians... | 588 |
| 9..... | 1 Sam. 17. 4, or 1 Chron. 16. 43. | On the victory over Goliath..... | 1063 | 84..... | Ezra 3. 13..... | On the foundation of the second temple..... | 535 |
| 10..... | Dan. 7. 28..... | During the Babylonish captivity..... | 539 | 85..... | Ezra 1. 4..... | On the decree of Cyrus..... | 536 |
| 11..... | 1 Sam. 19. 3..... | When David was advised to flee to the mountains..... | 1062 | 86..... | 1 Chron. 28. 21. | Inserted toward the end of David's life..... | 1015 |
| 12..... | 1 Chron. 28. 1..... | Inserted toward the end of David's life..... | 1015 | 87..... | Ezra 3. 7..... | On the return from the Babylonish captivity. | 536 |
| 13, 14, 15..... | Dan. 7. 28..... | During the Babylonish captivity..... | 539 | 88..... | Exod. 2. 25..... | During the affliction in Egypt..... | 1531 |
| 16..... | 1 Chron. 17. 27, or 1 Sam. 27..... | On the delivery of the promise by Nathan to David..... | 1044 | 89..... | Dan. 7. 28..... | During the Babylonish captivity..... | 539 |
| 17..... | 1 Sam. 22. 19..... | On the murder of the priests by Doeg..... | 1060 | 90..... | Numb. 14. 45..... | On the shortening of man's life, &c..... | 1489 |
| 18..... | 2 Sam. 22. 51..... | On the conclusion of David's wars..... | 1019 | 91..... | 1 Chron. 28. 10. | After the advice of David to Solomon..... | 1015 |
| 19..... | 1 Chron. 28. 21..... | Inserted toward the end of David's life..... | 1015 | 92, 93..... | Dan. 7. 28..... | During the Babylonish captivity..... | 539 |
| 20, 21..... | 2 Sam. 10. 19..... | On the war with the Ammonites and Syrians. | 1036 | 94..... | Jer. 39. 10..... | On the destruction of the city and temple... | 588 |
| 22..... | 1 Chron. 17. 27. | On the delivery of the promise by Nathan; or in severe persecution..... | 1044 | 95..... | 1 Chron. 28. 21. | Inserted toward the end of David's life..... | 1015 |
| 23, 24..... | 1 Chron. 28. 21, or 1 Chron. 16. 43..... | Inserted toward the end of David's life..... | 1015 | 96..... | 1 Chron. 16. 43. | On the removal of the ark from Obed-edom's house..... | 1051 |
| 25, 26, 27..... | Dan. 7. 28..... | During the Babylonish captivity..... | 539 | 97..... | | | |
| 28, 29..... | 1 Chron. 28. 21. | Inserted toward the end of David's life..... | 1015 | 98..... | 2 Chron. 7. 10... | On the removal of the ark into the temple... | 1004 |
| 30..... | 1 Chron. 21. 30. | On the dedication of the threshing-floor of Araunah..... | 1017 | 99..... | | | |
| 31..... | 1 Sam. 23. 12..... | On David's persecution by Saul..... | 1060 | 100..... | 1 Chron. 28. 21. | Inserted toward the end of David's life..... | 1015 |
| 32, 33..... | 2 Sam. 12. 15..... | On the pardon of David's adultery..... | 1034 | 101..... | Dan. 9. 27..... | On the near termination of the captivity.... | 538 |
| 34..... | 1 Sam. 21. 15..... | On David's leaving the city of Gath..... | 1060 | 102..... | 2 Sam. 12. 15..... | On the pardon of David's adultery..... | 1034 |
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| 43..... | 2 Sam. 17. 29..... | On David's flight from Absalom..... | 1023 | 108..... | 1 Chron. 17. 27. | On the promise by Nathan to David..... | 1044 |
| 44..... | 2 Kings 19. 7..... | On the blasphemous message of Rabshakeh. | 710 | 109..... | Ezra 3. 7..... | On the return from the captivity..... | 536 |
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| 60..... | 1 Kings 11. 20..... | On the conquest of Edom by Joab..... | 1040 | 127, 128..... | Dan. 7. 28..... | During the Babylonish captivity..... | 539 |
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| 64..... | 1 Sam. 22. 19..... | On David's persecution by Saul..... | 1060 | 132..... | Ezra 3. 7..... | On the return from the captivity..... | 536 |
| 65..... | 1 Chron. 28. 21. | Inserted toward the end of David's life..... | 1015 | 133..... | 2 Chron. 7. 10... | On the removal of the ark into the temple... | 1004 |
| 66..... | Ezra 3. 13..... | On laying the foundation of the second temple..... | 535 | 134..... | Dan. 7. 28..... | During the Babylonish captivity..... | 539 |
| 67..... | Dan. 7. 28..... | During the Babylonish captivity..... | 539 | 135..... | Ezra 6. 13..... | On the rebuilding of the temple..... | 519 |
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NOTE.—The Book of Psalms is quoted in the New Testament, or clearly referred to, upwards of seventy times.

AUTHORS.—The question of the authorship of many of the Psalms has caused much discussion, and is still an open one. Though an interesting question, it is not vitally important. The Psalms are usually ascribed to the several authors, as follows: David, 85; Solomon, 7; Moses, 9; Asaph, 12; Heman, 1; Ezra, 3; the sons of Korah, 11; Hezekiah, 1; Daniel, 1; Haggai, 1; Unknown, 19.

¹ Applied to our Lord by Peter, Acts 2. 25–31; and by Paul, Acts 13. 35, 36.

² Explained and applied to our Lord, Heb. 1. 8, 9; 1 Pet. 3. 22; Eph. 1. 22; Phil. 2. 9–11.

³ Cited by our Lord to prove his Divinity, Matt. 22. 44; by Peter, Acts 2. 32–36; Paul, 1 Cor. 15. 25–28; Heb. 7. 1–28; 8. 1.

⁴ Cited by our Lord, Matt. 21. 42; explained by Peter, Acts 4. 11; 1 Pet. 2. 4, 5; Paul, Rom. 9. 32, 33; Eph. 2. 20, 21.

⁵ Calmet and most commentators refer this Psalm to the captivity.

TABLE OF THE PSALMS

ADAPTED TO THE PURPOSES OF PRIVATE DEVOTION.

| NO. | PRAYERS ADAPTED TO VARIOUS SUBJECTS. | NO. | PSALMS OF PRAISE AND ADORATION, DISPLAYING THE ATTRIBUTES OF GOD. |
|-------------------------|---|--|--|
| 1. | Prayers for pardon of sin, Ps. vi., xxv., xxxviii., li., cxxx. Psalms styled penitential, vi., xxxii., xxxviii., li., cii., cxxx., cxliii. | 1. | General acknowledgments of GOD'S goodness and mercy, and particularly his care and protection of good men, Ps. xxxiii., xxxiv., xxxvi., xci., c., cxii., cxvii., cxviii., cxxi., cxlv., cxlvi. |
| 2. | Prayers composed when the Psalmist was deprived of the public exercise of religion, Ps. xlii., xliii., lxiii., lxxxiv. | 2. | Psalms displaying the power, majesty, glory and other attributes of JEHOVAH, Ps. viii., xix., xxiv., xxix., xxxiii., xlvii., l., lxx., lxvi., lxxvii., lxxviii., xcvi., xcvi., xcvi., xcix., civ., cxl., cxlii., cxv., cxxxiv., cxxxix., cxlvii., cxlviii., cl. |
| 3. | Prayers in which the Psalmist appears extremely dejected, though not totally deprived of consolation, under his afflictions, Ps. xlii., xliii., lxix., lxxvii., lxxxviii., cxliii. | INSTRUCTIVE PSALMS. | |
| 4. | Prayers in which the Psalmist asks help of GOD, in consideration of his own integrity and the uprightness of his cause, Ps. vii., xvii., xxvi., xxxv. | 1. | The different characters of good and bad men—the happiness of the one and the misery of the other, Ps. i., v., vii., ix., x., xi., xii., xiv., xv., xvii., xxiv., xxv., xxxii., xxxiv., xxxvi., xxxvii., l., lii., liii., lviii., lxxii., lxxv., lxxxiv., xci., xcii., xciv., cxii., cxix., cxxi., cxv., cxvii., cxviii., cxxxiii. |
| 5. | Prayers expressing the firmest trust and confidence in GOD under afflictions, Ps. iii., xvi., xxvii., xxxi., liv., lvi., lvii., lxi., lxxi., lxxxvi. | 2. | The excellence of GOD'S law, Ps. xix., cxix. |
| 6. | Prayers composed when the people of GOD were under affliction or persecution, Ps. xlii., lx., lxxiv., lxxix., lxxx., lxxxiii., lxxxix., xciv., cxii., cxliii., cxxxvii. | 3. | The vanity of human life, Ps. xxxix., xli., xc. |
| 7. | The following are also prayers in time of trouble and affliction: Ps. iv., v., xi., xxviii., xli., lv., lix., lxiv., lxx., cix., cxx., cxl., cxli., cxlii. | 4. | Advice to magistrates, Ps. lxxii., ci. |
| 8. | Prayers of intercession, Ps. xx., lxvii., cxlii., cxxxii., cxli. | 5. | The virtue of humility, Ps. cxxxi. |
| PSALMS OF THANKSGIVING. | | PROPHETICAL PSALMS. | |
| 1. | Thanksgivings for mercies bestowed on particular persons, Ps. ix., xviii., xxi., xxx., xxxiv., xl., lxxv., cxiii., cxvii., cxviii., cxxxviii., cxliv. | Ps. ii., xvi., xxii., xl., xlv., lxviii., lxxii., lxxxvii., cx., cxviii. | |
| 2. | Thanksgivings for mercies bestowed upon the Israelites in general, Ps. xli., xlviii., lxx., lxxvi., lxxviii., lxxxi., lxxxv., xcvi., cv., cxiv., cxvi., cxxix., cxxxv., cxxxvi., cxlix. | HISTORICAL PSALMS. | |
| | | Ps. lxxviii., cv., cvi. | |

THE BOOKS OF THE OLD TESTAMENT

IN THEIR NARRATIVE ORDER.

| NAMES. | AUTHORS. | DATES IN YEARS BEFORE CHRIST. | NAMES. | AUTHORS. | DATES IN YEARS BEFORE CHRIST. |
|-------------------|---|-------------------------------|---------------------|------------------------|---|
| JOB | JOB..... | Unknown. | PSALMS | DAVID and others.... | { At various times.—Those by DAVID from 1060 to 1016. |
| GENESIS | MOSES..... | From 4004 to 1635. | SOLOMON'S SONG..... | SOLOMON | About 1016. |
| EXODUS | MOSES..... | From 1635 to 1491. | PROVERBS | SOLOMON | About 1000. |
| LEVITICUS | MOSES..... | 1491. | ECCLIESIASTES..... | SOLOMON | About 976. |
| NUMBERS | MOSES..... | From 1491 to 1451. | 1 KINGS..... | { Probably JEREMIAH. } | 1 KINGS, from 1015 to 889. |
| DEUTERONOMY | MOSES..... | 1451. | 2 KINGS..... | { JEREMIAH. } | 2 KINGS, from 889 to 588. |
| JOSHUA | JOSHUA..... | From 1451 to 1425. | 1 CHRONICLES..... | EZRA and others..... | From 4004 to 532. |
| JUDGES | SAMUEL..... | From 1425 to 1120. | 2 CHRONICLES..... | EZRA | From 536 to 456. |
| RUTH | Unknown | From 1241 to 1231. | EZRA | NEHEMIAH..... | From 455 to 433. |
| 1 SAMUEL..... | { Compiled by SAMUEL, NATHAN and GAD. } | From 1135 to 1055. | NEHEMIAH | MORDECAI | From 521 to 495. |
| 2 SAMUEL..... | { SAMUEL, NATHAN and GAD. } | From 1055 to 1016. | ESTHER..... | | |

THE PROPHETICAL BOOKS

IN THEIR CHRONOLOGICAL ORDER.

| NAMES. | BEFORE CHRIST. | KINGS OF JUDAH. | KINGS OF ISRAEL. | NAMES. | BEFORE CHRIST. | KINGS OF JUDAH. | KINGS OF ISRAEL. |
|------------|----------------------|--------------------------------------|---|------------|----------------------|--|------------------|
| JONAH. | Between 856 and 784. | JOASH, AMAZIAH, or AZARIAH. | JEHU and JEHOAHAZ, or JOASH and JEROBOAM II. | JEREMIAH. | Between 628 and 586. | JOSIAH. | |
| AMOS. | Between 810 and 795. | UZZIAH, ch. i. 1. | JEROBOAM II., ch. i. 1. | HABAKKUK. | Between 612 and 598. | JEHOIAKIM. | |
| HOSEA. | Between 810 and 725. | UZZIAH, JOTHAM, AHAZ, HEZEKIAH. | JEROBOAM II., ch. i. 1. | DANIEL. | Between 606 and 534. | During all the captivity. | |
| ISAIAH. | Between 810 and 698. | UZZIAH, JOTHAM, AHAZ and HEZEKIAH. | ZECHARIAH, SHALLUM, MENAHEM, PEKAHIAH, PEKAH and HOSEA. | OBADIAH. | Between 588 and 583. | Soon after the siege of Jerusalem by NEBUCHADNEZZAR. | |
| JOEL. | Between 810 and 660. | UZZIAH or MANASSEH. | ZECHARIAH, SHALLUM, MENAHEM, PEKAHIAH, PEKAH and HOSEA. | EZEKIEL. | Between 583 and 562. | Captivity. | |
| MIKAH. | Between 758 and 699. | JOTHAM, AHAZ and HEZEKIAH, ch. i. 1. | PEKAH and HOSEA. | HAGGAI. | About 520 or 518. | After the return from Babylon. | |
| NAHUM. | Between 720 and 698. | About the close of HEZEKIAH'S reign. | | ZECHARIAH. | Between 520 and 518. | | |
| ZEPHANIAH. | Between 640 and 609. | JOSIAH, ch. i. 1. | | MALACHI. | Between 436 and 420. | | |

PERIOD OF THE CAPTIVITY

AND OF THE RESTORATION (206 YEARS).

| BEFORE CHRIST. | EVENTS IN THE HISTORY OF THE ISRAELITES. | BEFORE CHRIST. | CONTEMPORANEOUS EVENTS IN HEATHEN COUNTRIES. |
|----------------|---|----------------|---|
| 606 | Prophet <i>Habakkuk</i> . | 606 | NEBUCHADNEZZAR, king of Babylon. |
| 599-8 | JEHOIACHIN (3 months). Jerusalem taken by the Chaldeans. Jehoiachin in exile. | 600 | PSAMMIS, king of Egypt. |
| | ZEDEKIAH (Mattaniah) reigns, under the Chaldeans (11 years). | 595 | HOPHRA (Apries), king of Egypt. |
| 594 | <i>Ezekiel</i> appears as prophet, thirty years after Josiah's reformation, at the river Chebar in Babylonia. | 594 | SOLOON at Athens. |
| 589 | Zedekiah applies to..... | | Hophra. |
| 588 | Commencement of the siege of Jerusalem by the Chaldeans. | | |
| 587 | Jeremiah in prison. | | |
| | Destruction of Jerusalem; Zedekiah taken prisoner; transportation of the people to Babylon. | | |
| | GEDALIAH is appointed governor by Nebuchadnezzar, and is killed by Ishmael; the people flee into Egypt. | | Nebuchadnezzar captures Tyre under ETH-BAAL II. |
| | Prophet <i>Obadiah</i> (?) | | |
| 574 | <i>Ezekiel's</i> visions, fifty years after Josiah's reformation. | 570 | Birth of Pythagoras. |
| 561 | Jehoiachin's captivity at Babylon relieved by..... | 569 | AMASIS, king of Egypt. |
| | <i>Daniel's</i> prophetic visions. | | EVIL-MERODACH. |
| | PALESTINE becomes a province of..... | 560 | PRISTRATUS at Athens. |
| | PERSIA. | | NERIGLISSAR at Babylon. |
| | | 555 | BELSHAZZAR. |
| | | 538 | Capture of Babylon by Cyrus. |
| | | | DARIUS rules in Babylon. |
| 536 | Return of exiles to Jerusalem under Zerubabel in the..... | | |
| | Rebuilding of the temple begun. | | |
| | First year of CYRUS. | 534 | TARQUIN at Rome. |
| | CAMBYSES (Ahasuerus of Ezra iv.). | 529 | |
| 521 | Building of temple stopped by..... | 525 | Cambyses conquers Egypt. |
| | SMERDIS (Artaxerxes of Ezra iv.). | | |
| 520 | Temple recommenced in the..... | | |
| | Prophets <i>Haggai</i> and <i>Zechariah</i> . | | |
| 517 | Temple completed. | | |
| | DARIUS HYSTASPES (Darius of Ezra iv. 24; v.; vi.). | 510 | Tarquin expelled from Rome. |
| | Second year of Darius. | 509 | Rome's first treaty with Carthage. |
| | | 498 | Battle of Lake Regillus. |
| | | 494 | Roman tribunes appointed. |
| | | 490 | Battle of Marathon. |
| | | 486 | Egypt revolts from Persia. |
| | | 485 | |
| | Invasion of Greece..... | 484 | Egypt is reconquered. |
| | XERXES I. (Ahasuerus of the book of Esther). | 482 | |
| | | 480 | Battle of Thermopylae and Salamis. |
| | | 479 | Battle of Plataea; sea-fight of Mycale. |
| | | | |
| | Third year, great feast..... | 478 | |
| | Invasion of Greece..... | 473 | |
| | | 464 | |
| | Seventh year, return. | 461 | PERICLES at Athens. |
| | ESTHER made queen..... | | |
| 457 | Ezra's journey to Jerusalem with a large company, and a commission from Artaxerxes. | 453 | Roman Decemvirs. |
| 444 | Nehemiah, at Jerusalem, governor for twelve years, till the year 432. | | Herodotus the historian. |
| | | 443 | Censors at Rome. |
| | | 431 | Peloponnesian war begins. |
| | | 430 | Plague at Athens. |
| | | 429 | Pericles dies. |
| | | 425 | |
| | | 424 | |
| | | 423 | Socrates, Xenophon and Thucydides at Athens. |
| 420 | The Prophet <i>Malachi</i> concludes the Old Testament Scriptures. | | |
| 409 | Manasseh builds a temple on Mount Gerizim. | 405 | DIONYSIUS in Sicily. |
| | ARTAXERXES MNEMON. | 404 | Athens taken by Lysander. |
| | | 401 | Retreat of the ten thousand. |
| | | 400 | Death of Socrates. |

NOTE.—The captivity of the Jews in Babylon tended greatly to cure them of the sin of idolatry, to which they had been addicted for so many years; a result which all their previous warnings, corrections and judgments had failed to produce. It diffused the fear of Jehovah among the heathen, and elicited from Cyrus, from Nebuchadnezzar, from Darius, acknowledgments of his perfections and claims. It also prepared the way for the coming of Christ and the dispensation of the Gospel, by taking away many of those things wherein consisted the glory of the Jewish dispensation, and by causing the dispersion of the Jews throughout a great part of the known world. These dispersed Jews, carrying with them the Holy Scriptures containing the prophecies of the Messiah, became the means of diffusing some knowledge of the true religion and of raising, to some extent, a general expectation of the coming of the Saviour. These events were also of great importance, as presenting a striking fulfillment of prophecy.

Babylon having fallen, as had been foretold, Cyrus the conqueror had among his chief men Daniel, the servant of Jehovah. Daniel doubtless brought to the monarch's notice the predictions of Isaiah, and now that at the end of seventy years' captivity Cyrus found the sovereign power in his own hands, he issued a decree, in which, after acknowledging the supremacy of Jehovah, he gave permission to the Jews in any part of his dominions to return to their own land and to rebuild the city and temple of Jerusalem.

The restoration of the Jewish church, temple and worship was an event of the highest consequence, as tending to preserve true religion in the world and preparing the way for the appearance of the Great Deliverer.

THE HIGH-PRIESTS OF THE HEBREWS,

FROM THE COMMENCEMENT TO THE SUBVERSION OF THEIR STATE AND GOVERNMENT.

| BEFORE CHRIST. | ORDER. | 1. SUCCESSION, ACCORDING TO SEVERAL PORTIONS OF THE SCRIPTURES. | 2. TAKEN FROM 1 CHR. vi. 3-15. | 3. FROM JOS. ANT. JUD., l. x. c. 8, l. xx. c. 10. | 4. FROM THE JEWISH CHRONICLE, ENTITLED SEDER OLAM. | ORDER. | THE FOLLOWING IS FROM EZRA, NEHEMIAH AND JOSEPHUS. |
|--|--------|--|--------------------------------|---|--|--------|---|
| 1490 | 1 | Aaron consecrated | Aaron..... | Aaron..... | Aaron. | 36 | Eleazar, B.C. 291; under this pontiff the Septuagint translation is said to have been made about B.C. 285; died 276. |
| 1452 | 2 | Eleazar consecrated..... | Eleazar.... | Eleazar..... | Eleazar. | 37 | Manasseh, B.C. 276; died 250. |
| 1433 | 3 | Phinehas consecrated..... | Phinehas.. | Phinehas.... | Phinehas. | 38 | Onias II., B.C. 250; died 217. |
| 1414 | 4 | Abiezer, or Abishua, } During the | Abishua.... | Abiezer..... | Eli. | 39 | Simon II., B.C. 217; died 195. |
| | 5 | Bukki, } rule of the | Bukki..... | Bukki..... | Ahitub. | 40 | Onias III., B.C. 195; deposed 175, and died 167. |
| | 6 | Uzzi, } Judges. | Uzzi..... | Uzzi..... | Abiathar. | 41 | Jesus, or Jason, B.C. 175; deposed 172. |
| 1186 | 7 | Eli, of the race of Ishamar, consecrated. | Zerahiah... | Eli..... | Zadok. | 42 | Onias IV., otherwise called Menelaus, B.C. 172; died 163. |
| 1146 | 8 | Ahitub..... | Meraioth.. | Ahitub..... | Ahimaaz, under Rehoboam. | 43 | Lysimachus, vicegerent of Menelaus, killed B.C. 170. |
| | 9 | Abiah | Amariah.. | Ahimelech.. | Azariah, under Abiah. | 44 | Alcimus, Jacimus or Joachim, B.C. 160. |
| | 10 | Ahimelech, or Abiathar..... | Ahitub I.... | Abiathar.... | Jehoshaphat, under Jehoiarib, under Jehoram. | 45 | Onias V. did not exercise his office in Jerusalem, but retired into Egypt, where he built the temple Onion, B.C. 157. |
| 1090 | 11 | Abiathar, Ahimelech or Abimelech. | Zadok I.... | Zadok..... | Jehoshaphat, under Ahaziah. | 46 | Judas Maccabeus restored the altar and the sacrifices in 165; died in 153. |
| 1045 | 12 | Zadok consecrated..... | Ahimaaz.. | Ahimaaz.... | Jehoiadah } under Phadaiah } Joash | 47 | Jonathan, the Asamonean, brother of Judas Maccabeus, consecrated 153; died 143. |
| 989 | 13 | Ahimaaz..... | Azariah.... | Azariah..... | | 48 | Simon Maccabeus, B.C. 143; died 136. |
| 959 | 14 | Azariah, perhaps Amariah of 2 Chron. xix. 11. | Johanan, vi. 9, 10. | Joram..... | | 49 | John Hyrcanus, B.C. 136; died 106. |
| | 15 | Johanan, perhaps Jehoiada of 2 Chron. xxiv. 15. | Azariah.... | Issus..... | | 50 | Aristobulus, king and pontiff, died 106. |
| 863 | 16 | Azariah, perhaps Zechariah, son of Jehoiada. | Amariah.. | Axioramus.. | | 51 | Alexander Jannæus, king and pontiff, 105. |
| 825 | 17 | Amariah, perhaps Azariah, under Uziah. | Ahitub II.. | Phideas..... | | 52 | Hyrcanus, from 68 to 42. |
| 768 | 18 | Ahitub II. } under Jotham, king | Zadok II.. | Sudeas..... | | 53 | Aristobulus, brother of Hyrcanus, usurped the high-priesthood, and held it three years and three months, from 69 to 66. |
| | 19 | Zadok II. } of Judah. | Shallum... | Juelus..... | | 54 | Antigonus, his son, also usurped the office and held it from 42 to 37, when he was taken by Soclus. |
| 734 | 20 | Uriah, under Ahaz..... | Hilkiah.... | Jotham..... | | 55 | Ananeel of Babylon, made high-priest by Herod, B.C. 37; held the office till 36. |
| | 21 | Shallum..... | Azariah.... | Uriah..... | | 56 | Aristobulus, the last of the Asamoneans, held the position less than one year, and Ananeel was made high-priest again in 35. |
| 711 | 22 | Azariah, under Hezekiah (2 Chr. xxxi. 10). | Seraiah.... | Neriah..... | | 57 | Jesus, son of Phabis, deposed B.C. 20. |
| | 23 | Hilkiah, under Hezekiah..... | Jehozadak | Odeas..... | | 58 | Simon, son of Boethus, 20; deposed 5 B.C. |
| 645 | 24 | Eliakim, or Joakim, under Manasseh, continued to live under Josiah, B.C. 609, and longer. | Joshua..... | Sallumus.... | | 59 | Matthias, son of Theophilus, B.C. 5; meeting with an accident that prevented the discharge of his duties, Ellem was elevated for one day. |
| 608 | 25 | Azariah, perhaps Neriah..... | | Hilkiah..... | | 60 | Joazar, son of Simon, B.C. 4; relieved A.D. 1. |
| 575 | 26 | Seraiah, at commencement of Captivity. | | Seraiah..... | | 61 | Eleazar, brother of Joazar, A.D. 1. |
| 520 | 27 | Jozadak, during Captivity..... | | Jozadak..... | | 62 | Jesus, son of Siah, A.D. 6; Joazar was restored A.D. 7; deposed 13. |
| | 28 | Joshua, or Jesus, son of Jozadak. | | Jesus, or Joshua. | | 63 | Ananus, son of Seth, A.D. 13 to 24. |
| SUCCESSION AFTER THE CAPTIVITY. | | | | | | | |
| THE FOLLOWING IS FROM EZRA, NEHEMIAH AND JOSEPHUS. | | | | | | | |
| 29 | | Joachim, under the reign of Xerxes, Jos. Ant., l. ii. 5. | | | | 64 | Ishmael, son of Phala, in 24. |
| 30 | | Eliashib, Joasib or Chasib, consecrated high-priest during governorship of Nehemiah, B.C. 420. | | | | 65 | Eleazar, son of Ananus, made in 24. |
| 31 | | Joiada, or Judas, Neh. xii. 10, B.C. 413. | | | | 66 | Simon, son of Camithus, made high-priest in 25. |
| 32 | | Jonathan, or John, 373. | | | | 67 | Joseph, surnamed Caiaphas, made in 26, and continued till 35. |
| 33 | | Jaddua, or Jaddus, who received Alexander the Great at Jerusalem in B.C. 341, and died in 321. | | | | 68 | Jonathan, son of Ananus, made in 35, and continued till 37. |
| 34 | | Onias I., B.C. 321; died 301. | | | | 69 | Theophilus, son of Jonathan, made in 37, and continued till 41. |
| 35 | | Simon I., called the Just, 300; died 291. | | | | 70 | Simon, surnamed Cantharus, and son of Simon Boethus, was made high-priest in 41. |
| | | | | | | 71 | Matthias, son of Ananus, made high-priest in 42. |
| | | | | | | 72 | Elioneus, made in 44, and continued till 45. Simon, son of Cantharus, was a second time made high-priest A.D. 45, and deposed the same year. |
| | | | | | | 73 | Joseph, son of Caneus, was made high-priest in A.D. 45, till 57. |
| | | | | | | 74 | Ananias, the son of Nebodeus, was made high-priest in the year of the vulgar era 47, and enjoyed the priesthood till 63. |
| | | | | | | 75 | Ismael was ordained high-priest, A.D. 63. |
| | | | | | | 76 | Joseph, surnamed Cabei, in 63. |
| | | | | | | 77 | Ananus, the son of Ananus, in 63. |
| | | | | | | 78 | Jesus, the son of Ananus, in 64. |
| | | | | | | 79 | Jesus, the son of Gamaliel, in 64. |
| | | | | | | 80 | Matthias, the son of Theophilus, was made high-priest in A.D. 70. |
| | | | | | | 81 | Phannias, the son of Samuel, was made high-priest in 70, the year Jerusalem and the temple were destroyed, and a final period was put to the Jewish priesthood. |

THE PROPHECIES

IN THE PENTATEUCH AND HISTORICAL BOOKS.

| TEXT. | THE PROPHECY. | FULFILMENT. |
|------------------------|---|----------------------|
| Gen. xv. 5, 6..... | Concerning the Number of Abraham's Seed..... | 1 Chron. xxi. 5, 6. |
| Gen. xv. 13..... | Concerning Abraham's going into Egypt and the Bondage of his descendants..... | Gen. xli. 3-7. |
| Gen. xv. 14-16..... | Concerning the Deliverance from Egypt..... | Exod. xii. 34-37. |
| Gen. xviii. 10..... | Concerning Isaac..... | Gen. xxi. 1. |
| Gen. xxxvii. 5..... | Of Joseph's Advancement..... | Gen. xlii. 6. |
| Josh. vi. 26..... | Of the Builder of Jericho..... | 1 Kings xvi. 34. |
| 1 Sam. ii. 34..... | Of the Death of Eli's Son..... | 1 Sam. iv. 11. |
| 1 Sam. xxviii. 19..... | Of the Death of Saul..... | 1 Sam. xxxi. 2. |
| 1 Kings xiii. 2..... | Of the Birth of Josiah..... | 2 Kings xxiii. 15. |
| 1 Kings xiv. 22..... | Of the Death of a Prophet..... | 1 Kings xiii. 30. |
| 1 Kings xiv. 10..... | Of the Destruction of the House of Jeroboam..... | 1 Kings xv. 29. |
| 1 Kings xiv. 12..... | Of the Death of Jeroboam's Son..... | 1 Kings xvi. 17. |
| 1 Kings xvi. 3..... | Of the Destruction of Baasha's House..... | 1 Kings xvi. 11. |
| 1 Kings xvii. 1..... | Of the Great Drought in the Reign of Ahab..... | 1 Kings xviii. 41. |
| 1 Kings xx. 2..... | Of the Syrian Invasion..... | 1 Kings xx. 26. |
| 1 Kings xxi. 19..... | Of the Punishment for the Murder of Naboth..... | 1 Kings xxii. 38. |
| 1 Kings xxi. 21..... | Of the Destruction of the House of Ahab..... | 2 Kings x. 11. |
| 1 Kings xxi. 23..... | Of the Death of Jezebel..... | 2 Kings ix. 36. |
| 2 Kings iii. 17..... | Of the Miraculous Supply of Water..... | 2 Kings iii. 20. |
| 2 Kings vii. 1..... | Of a Plentiful Supply of Food..... | 2 Kings vii. 18. |
| 2 Kings vii. 2..... | Of the Death of the Unbelieving Lord..... | 2 Kings vii. 17-20. |
| 2 Kings x. 30..... | Of the Reign of Jehu's Sons to the Fourth Generation..... | 2 Kings xv. 12. |
| 2 Kings xix. 7..... | Of the Death of the King of Assyria..... | 2 Kings xix. 35, 37. |
| 2 Kings xx. 17..... | Of the Babylonish Captivity..... | 2 Kings xxiv. 10-18. |

THE PROPHETS, AND THEIR PROPHECIES, IN CHRONOLOGICAL ORDER.

| PASSAGES CHIEFLY | JONAH, B. C. 840-784. | AMOS, 810-786. | HOSEA, 800-725. | ISAIAH, 765-698. | JOEL, 810-796. | MICAH, B. C. 758-699. | NAHUM, 720-698. | ZEPHANIAH, 640-609. | JEREMIAH, 628-585. | HABAKKUK, 612-598. | DANIEL, 606-534. | OBADIAH, 588-563. | EZEKIEL, B. C. 595-536. | JAGAI, 520-518. | ZECARIAH, 520-510. | MALACHI, 498-397. B. C. 420. |
|---|------------------------|----------------|----------------------|---|----------------|-----------------------|-----------------|---------------------|--|--------------------|-----------------------|-------------------|---|-----------------|--|------------------------------|
| MORAL, DEVOTIONAL— | | | | | | | | | | | | | | | | |
| To Israel..... | ii-viii. | | iv-xiii. | xxv.-xxviii. 11 | | ii. 12 | | | Lam. i-v. | iii. | | | | | | |
| To Judah..... | | | iv. 15, etc.; xii. 2 | ix. 8-21; xxviii. i-v.; xxii. 8, etc.; xxix, xxx. | | | | | | | | | | | | |
| HISTORICAL..... | i-iv. | | | xxxvi.-xxxix. | | | | | xxviii.; xxix.; xxxii. 1-25; xxxvi.-xliii. 7; lii. | | i-vi. | | | | | |
| PROPHETIC (A)— | | | | | | | | | xxx.; xxxi. | | | | | | | |
| Israel..... | ii.-ix. 10 | iii. | v. 8-vi. 3 | vii. 1-25; xiv. 24-viii.; ix. 8; 28; xvii. xv. 11 | i. | vii. | | | i.-xxv.; xxviii.; xxix.; xxxiii.; xxxiv.; xli.; xlii. 26; i. | i. | ix. | | ix.-xxiv.; xxxiii.; xxxvi.; xxxvii.; xxxix.-xlviii.? | | | |
| Judah..... | i. 2; ii. 4, 5 | | | xxii. 1; xxiv. (viii. 5-9) lii. | i.; ii. 27 | | | | | | | | | | i. 7-vii.; xi. | |
| Assyria, Nineveh | iii. 4 | | | x.; xiv.; xxx.; xxxi. xlii.; xiv. 24-28; xxi. | | | | | xxv. 12; xxxvii.; l.; li. | ii. | ii. 36; iv. 19; v. 25 | | xxx. 3-18 | | | |
| Babylon, Chaldaea | | | | | | | | | xliii.; xlii. 29; xlii.; l. | | | | xxx. 4-6 | | | |
| Egypt..... | | | | xix.; xx. xviii. | | | | | xlix. 7; Lam. iv. 21 | | | | xxxv.-xxxix. | | | |
| Ethiopia..... | | | | xxi. 11 | | | | | xlviii. | | | | xxxv. | | | |
| Edom..... | i. 11 | | | xv. xvi. | | | | | | | | | xxxvi.-xxxviii. | | | |
| Moab..... | ii. 1 | | | vii. 1-9; viii.; xvii. xxiii. | | | | | | | | | xxxviii. | | | |
| Syrians..... | i. 3-5 | | | Arabia, xxi. 13, etc. | | | | | | | | | xxxviii. | | | |
| Tyrians..... | i. 9 | | | | | | | | | | | | xxxviii. | | | |
| Other nations..... | i. 9 | | | | | | | | | | | | xxxviii. | | | |
| PROPHETIC (B)— | | | | | | | | | | | | | | | | |
| Our Lord's first coming..... | i. 17 | | xi. 1; xlii. 14 | vii. 14; ix.; xl.-lxiii. | ii. 28 | v. | | | xxxi. 22; xxx. | | ix. 24-26 vii. 13 | | xxxiv. 23, etc. | ii. 7, 9 | ii. 10, 11; xi. 9; xli. 12; xlii. 10; vi.; xlii. 1-7 | iii.; iv. 1-3 |
| Events subsequent, where Israel is named..... | ix. 11-15 | xlii. 14 | i. 10; ii. 14-23 | xxviii. 5; x. 20, etc. | | ii. 12 | | | xxx.; xxxiii.; xxxi.; xxxii. 5 | | | | vi. 10; xxxix. | | | |
| Judah..... | | xiv. | iii. 5 | xxii. 20; xxiv. 14, etc.; ix.; i-v.; xxvii.-xxxv. | ii. 28 | iv. 5 | | | | | | | xxviii.; xxxix. 22; xxxvi. 25; xxxiv. 20, 21; xl.-xlviii. | | | |
| Gentiles..... | ix. 12 See Acts xv. 17 | | | | | | | | | | | | | | | |
| Egypt converted. | | | | xix. 18-23 | | | | | | | | | | | | |
| Assyria..... | | | | xix. 23-25 | | | | | | | | | | | | |
| Moab restored..... | | | | | | | | | | | | | | | | |
| Elam..... | | | | | | | | | | | | | | | | |

PROPHECIES LITERALLY FULFILLED.

| TEXT. | THE FULFILMENT. | TEXT. | THE FULFILMENT. |
|-----------------------|--|---------------------|--|
| Gen. ix. 25, 27. | The descendants of Shem and Japheth are "ruling" and "enlarged," but the descendants of Ham are still "the servants of servants." | Nah. i., iii. | Nineveh is completely destroyed, and for ages its locality was unknown. |
| Gen. xvi. 10, 12. | The posterity of Ishmael have "multiplied exceedingly," living like "wild men," "their hand against every man," free in "the presence of all their brethren" and of all their enemies. | Isa. xlii., xiv. | Babylon has been swept with "the besom of destruction," is made "a desolation for ever," "a possession for the bitter and pools of water," "a dwelling-place for dragons, an astonishment and hissing, without an inhabitant." |
| Gen. xvii. 20. | "The sceptre has departed from Judah." | Ezek. xxvi. 4, 5. | Tyre has become "like the top of a rock, a place for fishers to spread their nets upon." |
| Gen. xlix. 10. | The Jews have been "led away into all nations," "Jerusalem has been trodden down by the Gentiles," the people have been "plucked from off their own land," "removed into all the kingdoms of the earth," "scattered among the heathen," "among all people," "sifted among all nations," have "become a proverb," have found "among these nations no ease, and the sole of their foot had no rest," have "been many days without a king and without a sacrifice." | Ezek. xxix. 14, 15. | Egypt became "a base kingdom," tributary to strangers, and never able to "exalt itself above the nations." |
| Lev. xxvi. 38, 39. | | Dan. xi. 37, 39. | The fourth and last of the four great kingdoms was divided into ten kingdoms, and among them has arisen a power with a triple crown, "diverse from the first," "with a mouth speaking very great things," "wearing out the saints of the Most High," "changing times and laws," ruling "over many and dividing the land for gain." |
| Deut. xxviii. 62, 67. | | Luke xxi. 24. | The Jews have been led into all nations, and Jerusalem has been trodden down of the Gentiles. |
| Ezek. v. 10, 15. | | 1 Tim. iv. 1-3. | The apostasy here predicted has taken place. The Roman Church has forbidden the priesthood "to marry," and "commanded to abstain from meats." |
| Hos. iii. 4. | | Rev. ii., iii. | The decay of the seven Asiatic churches and their fate have been literally foretold. |
| Num. xxiii. 9. | The Lord has given to the Messiah "the heathen for his inheritance," and the progress of the Gospel is hastening the time when "from the rising of the sun, even to the going down of the same, his name shall be great among the Gentiles." | Rev. xiii.-xvii. | The rise, power and fury of the mystical Babylon are here set forth, and Rome built on seven hills is pointed out as the seat of this tyranny. |
| Num. xxiv. 20. | The family of Esau has become extinct, "cut off for ever," so that there is "none remaining of the house of Esau." The "palaces of Bozrah" have been "devoured by fire." Fire was "kindled in Rabbah and in the palaces thereof," and Ammon was destroyed as in "the day of the whirlwind." | | The Omniscient Lord of all, who seeth the end from the beginning, could alone have foretold these events, which have already come to pass. |
| Ps. ii. 8. | | | |
| Mal. i. 11. | | | |
| Jer. xlix. 17, etc. | | | |
| Ezek. xxv. 12, etc. | | | |
| Joel iii. 19. | | | |
| Amos i. 11, etc. | | | |
| Obad. x. 18, etc. | | | |

PROPHECY COMPARED WITH HISTORY.

| PROPHECY OF FOUR KINGDOMS REPRESENTED BY FOUR BEASTS. | | CORRESPONDING EVENTS IN THEIR HISTORICAL ORDER. | |
|---|--|---|--|
| NO. | THE FIRST BEAST.—DAN. vii. 4. | NO. | ASSYRIAN EMPIRE. |
| 1. | A lion, | 1. | The Babylonian empire; |
| 2. | having eagle's wings; | 2. | Nineveh, etc., added to it—but |
| 3. | the wings were plucked; | 3. | Nineveh was almost destroyed at the fall of Sardanapalus. |
| 4. | it was raised from the ground, | 4. | Yet this empire was again elevated to power, |
| 5. | and made to stand on the feet, as a man, | 5. | and seemed to acquire stability under Nebuchadnezzar, |
| 6. | and a man's heart [intellect] was given to it. | 6. | who laid the foundation of its subsequent policy and authority. |
| THE SECOND BEAST.—DAN. viii. 3, 4. | | PERSIAN EMPIRE. | |
| 1. | A ram | 1. | Darius, or the Persian power. |
| 2. | which had two horns, | 2. | Composed of Media and Persia— |
| 3. | both high, | 3. | both considerable provinces, |
| 4. | but one higher than the other: | 4. | Media the most powerful; yet this most powerful |
| 5. | the highest came up last; | 5. | Median empire, under Dejoces, rose after the other, |
| 6. | the ram pushed west, north and south, | 6. | and extended its conquests, under Cyrus, over Lydia, etc., west; |
| 7. | did as he pleased, and became great. | 7. | over Asia, north; over Babylon, etc., south; and, ruling over such an extent of country, was a great empire. |
| THE THIRD BEAST.—DAN. viii. 5-12. | | GRECIAN EMPIRE. | |
| 1. | A he-goat | 1. | Alexander, or the Greek power, |
| 2. | came from the west, | 2. | came from Europe (west of Asia) |
| 3. | gliding swiftly over the earth; | 3. | with unexampled rapidity of success; |
| 4. | ran unto the ram in the fury of his power, | 4. | attacked Darius furiously, and |
| 5. | smote him, | 5. | beat him—at the Granicus, Issus, etc.; |
| 6. | broke his two horns, | 6. | conquered Persia, Media, etc.; |
| 7. | cast him on the ground, | 7. | ruined the power of Darius, |
| 8. | stamped on him, and | 8. | insomuch that Darius was murdered, etc. |
| 9. | waxed very great; | 9. | Alexander overran Bactriana to India, |
| 10. | when he was strong his great horn was broken, and | 10. | but died at Babylon in the zenith of his fame and power; |
| 11. | instead of it came up four notable ones | 11. | his dominions were parceled among Seleucus, Antigonus, Ptolemy, Cassander (who had been his officers); |
| 12. | toward the four winds of heaven; | 12. | In Babylon, Asia Minor, Egypt, Greece. |
| 13. | out of one of them a little horn waxed great | 13. | Antiochus the Great, succeeded by Antiochus Epiphanes, |
| 14. | toward the south and east, | 14. | conquered Egypt, etc., |
| 15. | which took away the daily sacrifice, cast down the sanctuary, etc. | 15. | and endeavored utterly to subvert the Jewish polity, polluting their temple-worship and sacrifices to the utmost of his power. |
| THE FOURTH BEAST.—DAN. vii. 7, 8; 19-21. | | ROMAN EMPIRE. | |

THE BOOKS OF THE PROPHETS:

SHOWING THE OCCASION OF EACH PROPHECY, WITH DATE AND SCRIPTURE REFERENCE.

| PROPHECY. | AFTER WHAT SCRIPTURE. | PROBABLE OCCASION OR PERIOD IN WHICH THE PROPHECY WAS WRITTEN. | BEFORE CHRIST. |
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| ii., iii., iv., v., vi..... | 2 Chron. xxv. 21..... | Designation of Isaiah to the prophetic office..... | 758 |
| vii., viii., ix., x. 1-5..... | 2 Kings xvi. 5..... | On the invasion of Judea by Rezin and Pekah..... | 742 |
| 5, to end, xi., xii., xiii., xiv. 1-28. | Isa. xxiii. 18..... | On the first invasion of Palestine by Sennacherib..... | 715 |
| 28, to end..... | 2 Chron. xxviii. 27..... | On the death of Ahaz and the accession of Hezekiah..... | 726 |
| xv., xvi..... | 2 Chron. xxxi. 21..... | On the approaching invasion of Moab by Shalmaneser..... | 726 |
| xvii..... | Isa. x. 4..... | Against Damascus on the invasion of Rezin..... | 742 |
| xviii., xix..... | 2 Kings xviii. 8..... | On the approaching captivity of the ten tribes, and against Egypt..... | 721 |
| xx..... | 2 Kings xviii. 16..... | On the capture of Ashdod..... | 713 |
| xxi..... | Isa. xxii. 14..... | On the appearance of the Medes and Persians in Sennacherib's army..... | 713 |
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| 21, 22..... | Isa. xxxviii. 8..... | Recovery of Hezekiah..... | 713 |
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| xl., xli., to end of the Book of Isaiah's Prophecies..... | 2 Kings xix. 37..... | Written in the latter years of the reign of Hezekiah, while the kingdom enjoyed peace after the destruction of Sennacherib's army..... | 710 699 |
| JEREMIAH i., ii., iii. 1-6..... | 2 Chron. xxxiv. 7..... | On the designation of Jeremiah to the prophetic office..... | 629 |
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| 5..... | Jer. xxxix. 1..... | Part of the narrative of the siege of Jerusalem..... | 589 |
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| 11, to end..... | Jer. xlvii. 7..... | Jeremiah attempts to escape from Jerusalem..... | 588 |
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|--|--------------------------|--|----------------|
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| xxxii. 1-17, 17, to end..... | Ezek. xxviii. 26..... | On hearing of the fall of Jerusalem—Against Egypt..... | 587 |
| xxxiii. 1-21..... | Ezek. xxxii. 22..... | To the captives in Babylon..... | 587 |
| 21, to end..... | Jer. lii. 30..... | On hearing of the fall of Jerusalem..... | 587 |
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| 8, to end..... | Lam. v. 22..... | Condition of Daniel at Babylon..... | 606 |
| ii..... | Ezek. xxx. 19..... | Nebuchadnezzar's first dream..... | 570 |
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| v..... | Ps. cxxiii..... | Belshazzar's feast..... | 539 |
| vi..... | Ps. cii..... | Daniel is cast into the den of lions..... | 537 |
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| 10, to end, viii. ix..... | 2 Kings xiv. 28..... | On being accused of a conspiracy against Jeroboam II..... | 784 |
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| iii. iv. v. vi. vii..... | Isa. xvi. 14..... | Written to support the reformation by Hezekiah..... | 722 |
| NAHUM i. ii. iii..... | Isa. xix. 25..... | Against Nineveh, immediately after the captivity of the ten tribes..... | 720 |
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| ix. x. xi. xii. xiii. xiv..... | Ezra x. 44..... | Probably about the time of Ezra's reformation..... | 457 |
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NOTE.—The above Table states after what Scripture the different portions of the prophetic books are to be read in the order of time, but it does not necessarily imply that there is any connection of subject between the Scripture and the prophecy; as, for instance, 2 Kings xvi. 5, with Isa. vii. x. 1-5, presents us with an astonishing view of the long-suffering of God to one of the most wicked of men: the prophet Isaiah, for the consolation of Ahaz, was sent not only to assure him of immediate safety, but to announce to him one of the most splendid prophecies in the Old Testament respecting the promised Messiah (Isa. vii. 14; ix. 6, etc.).

In studying prophecies, as in parables, we are chiefly to consider their scope and design, without attempting to find too minute or exact an explanation of the poetical symbols or images in which the Sacred Books abound; many of these are simply used as adornments of style—the sky and trees in the background to fill in and beautify the picture.

Many of the Old Testament prophecies have a twofold application: first, directly to the temporal punishments and blessings of the Jews; and secondly, less directly, yet clearly and unequivocally, to the Messiah and His kingdom. In fact, almost all the prophecies in the Old Testament, whatever their direct significance and object, are to be referred to the Gospel, where alone we can find their full completion. We must not, however, look for a mystical or typical meaning in every prophecy; as a rule, when the direct meaning is plain and complete in sense and application, or when history shows an entire fulfilment, it is scarcely needful or expedient to depart from it or to be over-curious to look beyond.

In the reckoning of time, in prophetic language, a day denotes a year, and often things yet future are, to indicate their certainty, spoken of as though past. When the prophets speak of the *last days* or the *latter days*, they always refer to the Messianic era, and so also, generally, when they use the expression *that day*.

THE FULFILMENT OF PROPHECY.

THE MESSIAH AND THE ESTABLISHMENT AND DIFFUSION OF THE CHRISTIAN RELIGION.

AMONG the particulars foretold respecting the promised MESSIAH were, the time when he was to appear (Dan. ix. 25, etc.); the nation, tribe and family from which he was to descend, and the place of his birth (Isa. xi. 1; Jer. xxiii. 5, 6; Mic. v. 2, etc.); his divine as well as his human nature (Isa. vii. 14; ix. 6, 7, etc.); the poverty and meanness of his external condition (Isa. xlix. 7; lii. 14; liii. 2, etc.); and the unparalleled excellence and dignity of his personal character, combining wisdom and knowledge, purity, righteousness and invincible courage with meekness, kindness, compassion and humility, more than human forbearance, unfaltering trust in God and complete resignation to his will (Isa. xi. 2-5; xl. 10, 11; xliii. 2, 3; 1. 5-7; Dan. ix. 26, etc.). The prophecies are also as minutely descriptive of his work and sufferings. They set forth the greatness and the benignity of his miracles and the gracious character of his ministry (Isa. xxv. 6; liii. 4; lxi. 1, etc.); they foretell his rejection by his countrymen and his judicial condemnation; they describe him as "bearing the sins of many;" "healing by his stripes;" "giving his soul an offering for sin;" and "making intercession for transgressors" (Isa. lii. 13-15; liii. 7; Zech. xiii. 7; xii. 10, etc.). To all this they add the most glowing descriptions of his subsequent exaltation and glory, and his success in his great enterprise as the consequence and reward of his sufferings (Isa. ix. 6, 7; lii. 13-15; liii. 10-12, etc.). That all these predictions were fulfilled in our Lord Jesus Christ, the whole history of his life and death, his resurrection

and ascension, abundantly testifies, as will be seen by turning to the references here quoted and to others similar in character.

The prophecies further present to us the character of the GOSPEL as well as of its Author. They explicitly foretell a future and perfect revelation of the Divine will (Isa. xi. 9; xl. 5; Jer. xxxi. 31-34, etc.); and the promulgation of the gospel and the conversion of the Gentiles to a religion proceeding from Judea (Isa. ii. 2-4; xlii. 1-7; xlix. 6; lx. 1-3, etc.)—a place and a people which might seem the most unlikely to have been the instruments of communicating such a gift to the world. For separated as the Jews were from the rest of mankind by their civil institutions, their peculiar prejudices and the feeling of contempt with which they were regarded by other nations, they appeared, especially in their broken and humbled state, the last people from whom a universal religion could be expected to arise. Yet the history of the establishment of Christianity as a known, unquestionable fact contains the fulfilment of all these prophecies which were recorded so many ages before. And though we see not yet that universal reception of the gospel, and that prevalence of Christianity over the whole earth, which these great promises reveal, it is to be remembered, that what has been accomplished is in itself a sure pledge of a more perfect consummation, and the present state of the world in many of its relations encourages the hope, as it affords the opportunity and the means, by the power and grace of God's Holy Spirit, of such universal diffusion.

THE JEWS AND THE LAND OF JUDEA.

While promises were given to the chosen people that prosperity and happiness should attend their obedience, they were threatened, if disobedient, with punishments proportioned to their sins. The first predictions upon this subject were delivered by Moses more than 3200 years ago (Lev. xxvi. 36-39, 44; Deut. iv. 27; xxviii. 20-68), and the writings of succeeding prophets abound with similar declarations. These predictions contain several remarkable peculiarities out of the usual course of human affairs.

1. It was repeatedly foretold that they should be scattered and removed into the utmost parts of the earth (Jer. xv. 4; Ezek. xiii. 10-16; Hosea ix. 17, etc.). And all the records of history attest that *dispersion* has been the fate of the Jewish people in a manner and degree in which it has never befallen any other race. The first infliction of this national calamity was by the Assyrian power, when the ten tribes were swept into captivity. The second great infliction of it befel the surviving kingdom of Judah at the time of the Babylonian conquest, and after the days of the Messiah, followed the catastrophe effected by the Roman arms, which extended and aggravated the calamity of dispersion beyond any former example.

Not only in the extent and manner of their dispersion, but in its continuance, the case of the Jews is without a parallel. To this day their own country is lying waste and desolate, whilst they, its proper owners, are to be seen everywhere, living in the heart of cities and taking a part among the busiest traffickers in the great markets of the world; present in all countries, but with a home in none; closely incorporated among themselves, yet universally dispersed, intermixed, and yet separated; neither amalgamated nor lost. What race has suffered so much and yet endured so long? What nation has subsisted as a distinct people in *their own country* so long as the Jews have done in their *dispersion in all countries*?

2. It was further foretold of them that they should become "an astonishment, a proverb and a by-word among all the nations whither the Lord should lead them" (Deut. xxviii. 37; Jer. xxiv. 9, 10; xxix. 18, etc.). Here a circumstance apparently dependent upon the capricious judgment of men was made the subject of a specific prediction. But is it not one of the most observable things, among all which this outcast people has been made to endure, that over and above spoliation of property, civil disfranchisement and severe persecutions under the name of law, their cup of suffering has had that last ingredient largely infused—that they have been marked out for the scorn and contempt of the world?

3. Another prediction respecting this nation was that while the kingdom—the body politic—was to be destroyed, and the people were to be "sifted" through the nations, yet the seed so sifted was not to perish (Jer. xli. 28; Amos ix. 8, 9). And how remarkable is the history of the Jews, made up of these opposite particulars, *destruction* and *preservation*, scattering and safekeeping, combined! They have not been utterly destroyed, though "a full end has been made of their enemies." Though oppressed and vanquished, banished and spoiled, they have survived the mightiest monarchies, and now overspread the world.

It is worthy of notice, with reference to the present condition of this people, that whilst an obstinate attachment to the name and memory of their law is the proximate visible cause which cements and perpetuates their scattered race, their rejection of Christianity, when it was offered to them, is imputed in the Christian Scriptures to their corruption and violation of the moral law, and their culpable blindness as to the sense of the prophecies (Acts vii.; xxviii. 25-28; Rom. ix.-xi.; 2 Cor. iii. 14-18, etc.), and these appear still to be the hindrances to their reception of the gospel.

Many prophecies of more propitious import concerning the Jews, that yet remain to be accomplished, are reserved for testimonies to future generations, if not to the present (Deut. xxx. 3-5; Isa. xi. 11, 12; Jer. xxxi. xxxiii.; Ezek. xxxvi., xxxvii.; Amos ix. 13-15, etc.). And it is a very observable circumstance that, throughout all the changes which have occurred among the kingdoms of the earth during so many centuries, nothing has happened to render the accomplishment of these prophecies impossible, but that, on the contrary, the state of the Jewish people, as well as of Christian and heathen nations at this day, is such as to render them easily capable of receiving a complete fulfilment. And when these predictions of their conversion to Christ shall be accomplished, the whole taken together will be indeed a sign and wonder to all nations, and a prelude to the universal triumph of true Christianity.

Another large class of prophecies (intimately connected with those last mentioned) concerning the LAND OF JUDEA has received an equally striking fulfilment. The particular features of the future desolation, as foretold by the prophets, exactly accord with the descriptions of modern travelers. The country has been "overthrown by strangers," is "laid waste," and is "utterly spoiled;" has become as a "desolate wilderness;" "few men are left," and "the mirth of the land is gone."

MIRACLES OF THE OLD TESTAMENT.

| THE MIRACLE. | THE OBJECT OR OCCASION. | THE PLACE. | THE TEXT. |
|---|---|-----------------------------|--|
| The Multiplication of Languages..... | To Defeat Wrong Ambition..... | Babel..... | Gen. xi. 7-9. |
| Certain Sodomites Smitten with Blindness..... | To Punish them for Murderous Intent..... | Sodom..... | xix. 11. |
| Destruction of Sodom and Gomorrah..... | As Punishment for their Great Wickedness..... | Sodom and Gomorrah..... | xix. 24, 25. |
| Lot's Wife Turned into a Pillar of Salt..... | As Punishment for Disobedience in Looking Back..... | On the road from Sodom..... | xix. 26. |
| The Burning Bush—not Consumed..... | The Call of Moses..... | Horeb..... | Ex. iii. 2. |
| Moses' Rod Transformed into a Serpent..... | To Confirm his Faith..... | Horeb..... | iv. 2-5. |
| Moses' Hand made Leprous and Healed..... | To Confirm his Faith..... | Horeb..... | iv. 6, 7. |
| Aaron's Rod Transformed into a Serpent..... | To Convince Pharaoh of his and Moses' Divine Mission..... | Egypt..... | vii. 10-12. |
| The Ten Plagues..... | To Compel Pharaoh to let the Israelites Go Forth..... | Egypt..... | vii.-xii. |
| The Pillar of Cloud by Day and of Fire by Night..... | To Baffle the Egyptians and Guide the Israelites..... | Near Egypt..... | xiii. 20, 21. |
| The Red Sea Divided, and Returned to its Channel..... | To make a Road for the Israelites, and Drown the Egyptians..... | Near Egypt..... | xiv. 21, 22. |
| The Waters of Marah made Sweet..... | To Supply Drinking Water for the Israelites..... | Marah..... | xiv. 24, 25. |
| Quails and Manna Sent..... | To Supply the Israelites with Food..... | The Wilderness..... | xvi. 13-35. |
| Water brought from the Rock..... | To Supply the Israelites with Water..... | Horeb and Meribah..... | xvii. 5-7; Num. xx. 8-12. |
| Victory over the Amalekites..... | To Convince the Israelites of his Authority..... | Rephidim..... | xvii. 8-16. |
| Aaron's Rod Buds, Blossoms and Bears Almonds..... | As Punishment for their Rebellion..... | Kadesh..... | Num. xvii. 1-8. |
| Korah and his party Destroyed..... | To Rebuke their Murmurings..... | ..... | xvi. 31-35. |
| Plague Sent and Stayed..... | To Rebuke their Murmurings..... | ..... | 41-50. |
| Fiery Serpents Sent and some of those Bitten Cured..... | To Rebuke him for Going to Balak..... | Desert of Zin..... | xxi. 7-9. |
| Balaam's Ass Speaks..... | For Offering Strange Fire..... | Pethor..... | xxii. 28-31. |
| Aaron's Sons Consumed with Fire from Heaven..... | In answer to Moses' Prayer..... | Sinai..... | Lev. x. 1, 2. |
| Miriam's Leprosy Cured..... | To Open Passage for Israelites and for Elijah and Elisha..... | Hazeroth..... | Num. xii. 10-15. |
| The Jordan Divided..... | To Aid the Israelites in its Capture..... | River Jordan..... | Josh. iii. 14-17; 2 Kings ii. 8, 14. |
| The Walls of Jericho Fall..... | To Lengthen the Day for the Israelites..... | Jericho..... | vi. 6-21. |
| The Sun and Moon Stand Still..... | To Slake his Thirst..... | Gibeon..... | x. 12, 13. |
| Samson receives Water from En-hakkore..... | To Attest Divine Authority..... | Lehi..... | Judg. xv. 19. |
| Sacrifices Consumed by Fire from Heaven..... | ..... | Several places..... | Lev. ix. 24; Judg. vi. 21; Judg. xiii. 19, 20; 1 Ki. xviii. 38; 2 Chr. vii. 1. |
| Dagon and many Philistines Fall before the Ark..... | To Compel the Philistines to return it to its Rightful Keepers..... | Ashdod..... | 1 Sam. v. vi. 19. |
| Beth-Shemeshites Smitten..... | To Punish Irreverence..... | Beth-Shemesh..... | xii. 18. |
| Thunder and Rain in Harvest-time, in answer to Samuel's Prayer..... | To Inspire Reverence..... | Gilgal..... | 2 Sam. vi. 7. |
| Uzzah Struck Dead..... | To Punish Presumption..... | Perez-Uzzah..... | 1 Kings xiii. 4, 6. |
| Jeroboam's Hand Withered..... | To Punish his Defiance of God's Messenger..... | Beth-el..... | 1 Kings xvii. 10-16. |
| The Widow's Meal and Oil Multiplied..... | To Provide her and her Son and the Prophet with Food..... | Zarephath..... | 2 Kings i. 9-12. |
| Ahaziah's Captains and their Fifties Consumed..... | To Rebuke Ahaziah's Defiance of God's Prophet..... | Near Samaria..... | ii. 11. |
| The Chariot of Fire takes Elijah to Heaven..... | To Show God's Especial Regard for him..... | Near the Jordan..... | ii. 19-22. |
| The Waters of Jericho made fit to Drink..... | In Answer to the Prayer of the People..... | Jericho..... | iii. 16-20. |
| Water provided for a Large Army..... | To Afford Means to Pay her Debts..... | Moab..... | iv. 1-7. |
| The Widow's Oil Multiplied..... | As a Reward for her Regard for the Prophet..... | Shunam..... | iv. 32-36. |
| The Shunammite's Son Raised..... | To Supply Food for the Sons of the Prophets..... | Gilgal..... | iv. 40, 41. |
| Poisonous Pottage Cured..... | The Same Purpose as the last..... | Gilgal..... | iv. 42-44. |
| One Hundred Men fed with Twenty Loaves..... | Because of his Faith..... | River Jordan..... | v. 10-14. |
| Naaman's Leprosy Cured..... | As Punishment..... | Samaria..... | v. 24-27. |
| Gehazi made Leprous..... | To Rescue the Prophet..... | Jordan..... | vi. 6. |
| Axe-head caused to Float..... | To Deliver Samaria from Siege..... | Dothan..... | vi. 19. |
| A Syrian Band Smitten with Blindness..... | To Deliver Jerusalem, in answer to Hezekiah's Prayer..... | Samaria..... | vii. 6, 7. |
| The Syrian Army put to Flight..... | As a Proof of what the Prophet had Said..... | Jerusalem..... | xiii. 20, 21. |
| The Dead Man Revived by Contact with Elisha's Remains..... | To Punish him for Usurping the Priests' Functions..... | Jerusalem..... | xix. 35. |
| Sennacherib's Army Destroyed..... | To Attest God's Power and Providence..... | Jerusalem..... | xx. 9-11. |
| The Sun made to Go Back..... | The Same Object..... | Babylon..... | 2 Chron. xxvi. 19-21. |
| Uzziah made Leprous..... | To Punish his Attempt to Escape Duty..... | Babylon..... | Dan. iii. 19-27. |
| Saved in the Fiery Furnace..... | In Answer to his Repentant Prayer..... | Mediterranean..... | vi. 16-23. |
| Daniel Saved from Lions..... | ..... | Mediterranean..... | Jon. i. 17. |
| Jonah in Whale's Belly..... | ..... | ..... | ii. |
| Jonah Delivered..... | ..... | ..... | ..... |

PARABLES OF THE OLD TESTAMENT.

| BY WHOM SPOKEN. | THE PARABLE. | WHERE SPOKEN. | TEXT. |
|------------------------------|---|--------------------|--------------------|
| BALAAH..... | Concerning the Moabites and Israelites..... | Mount Pisgah..... | Num. xxiii. 24. |
| JOTHAM..... | Trees making a King..... | Mount Gerizim..... | Judg. ix. 7-15. |
| SAMSON..... | Strong bringing forth Sweetness..... | Timnath..... | xiv. 14. |
| NATHAN..... | Poor Man's Ewe Lamb..... | Jerusalem..... | 2 Sam. xii. 1-4. |
| WOMAN OF TEKOA..... | Two Brothers Striving..... | Jerusalem..... | xiv. 1. |
| THE SMITTEN PROPHET..... | The Escaped Prisoner..... | Near Samaria..... | 1 Kings xx. 35-40. |
| JEHOASH, KING OF ISRAEL..... | The Thistle and Cedar..... | Jerusalem..... | 2 Kings xiv. 9. |
| DAVID..... | Israel Compared to a Vine..... | Jerusalem..... | Ps. lxxx. 8-16. |
| ISAIAH..... | Vineyard yielding Wild Grapes..... | Jerusalem..... | Isa. v. 1-6. |
| EZEKIEL..... | The Vine Tree..... | Jerusalem..... | Ezek. xv. |
| EZEKIEL..... | The Great Eagles and the Vine..... | Babylon..... | xvii. 3-10. |
| EZEKIEL..... | Lions' Whelps..... | Babylon..... | xix. 2-9. |
| EZEKIEL..... | The Wasted Vine..... | Babylon..... | xix. 10-14. |
| EZEKIEL..... | The Boiling Pot..... | Babylon..... | xxiv. 3-5. |
| HAGGAI..... | Holy Flesh..... | Jerusalem..... | Hag. ii. 11-14. |

THE BOOKS OF THE OLD TESTAMENT,

WITH THE AUTHORSHIP AND DATE WHEN WRITTEN.

| WHEN WRITTEN. B. C. | THE FIVE BOOKS OF MOSES; CALLED THE PENTATEUCH. | WHEN WRITTEN. B. C. |
|---------------------|---|--------------------------|
| 1491 to 1451 | <p>Besides the history of the Creation and of the world to the call of ABRAM, and of the Israelites from that time to the death of Moses, a period of 2552½ years, these Books contain the Divine Law, as given by GOD, through Moses, directly for the government of the chosen people; hence they are called by the Jews, <i>Torot</i>, or "The Law." The Pentateuch (<i>πεντε</i>, "five," and <i>τευχος</i>, "a volume," i. e., the "five-fold book") was written by the great Law-Giver, at different times between B. C. 1491 and 1451—the last eight verses being added by JOSHUA, or by EZRA. In the Jewish MSS. these Books appear as one, divided into fifty-four sections for Sabbath reading in the Synagogue; the division into five Books was made by the translators of the Septuagint, who gave them severally the names they still preserve, except that "Numbers" is the English translation of <i>Ἀριθμοί</i> of the Septuagint.</p> <p>GENESIS.—The First Book of Moses takes its name from the fact that it narrates the particulars of the <i>Genesis</i> or "creation" of the world and of ADAM and EVE (i., ii.); then follows the history of mankind in general till the call of ABRAM; the scope of the history here narrows, and we have the history of ABRAHAM and his descendants to the death of JOSEPH, B. C. 1635. The period covered by <i>Genesis</i> is 2269 years.</p> <p>EXODUS.—The Second Book embraces 145 years, to the erection of the Tabernacle in the desert, B. C. 1491, and comprises the history of the bondage in Egypt; the miraculous plagues resulting</p> <p>in the Deliverance of Israel and their going out from Egypt (hence the name <i>Exodus</i>); their entrance into the Wilderness of Sinai; the promulgation of the Law; and the building of the Tabernacle. The centre and crowning jewel of this Book is the DECALOGUE—that wonderful God-given Code that has ever formed and ever will form the basis of all proper laws.</p> <p>LEVITICUS.—This Book covers but one month; its contents are the duties assigned to the Priests and Levites, and a minute description of the rites and ceremonies of the Mosaic dispensation.</p> <p>NUMBERS.—The Book of Numbers gives the history of thirty-eight years, though most of the events belong to the first and last of those years. Its contents are, the numbering (hence the name) or marshaling of the people for their journey to the Promised Land; a statement of their conduct during their wanderings; an account of the consecration of the Tabernacle; a repetition of some of the principal laws and some additional precepts; directions for the division of Canaan; and the numbering at the close of their journey.</p> <p>DEUTERONOMY.—The Fifth Book of Moses is called <i>Deuteronomy</i> (<i>δεύτερος</i>, "second," and <i>νομος</i>, "law," i. e., "the second law," or the "Repeated Law") because it contains a repetition of the Mosaic Law, civil and moral; it also embraces a recapitulation of some of the events of their wanderings; the solemn confirmation of the Law by blessings and cursings on Ebal and Gerizim; predictions relative to their future, including a very striking one of the MESSIAH; the selection of JOSHUA as MOSES' successor; and finally the death and burial of the great leader.</p> | 1491 to 1451 |
| | THE HISTORICAL BOOKS, FROM JOSHUA TO ESTHER. | |
| | <p>The Historical Books narrate the civil and religious history of the Jews from their first settlement in Canaan to their return thither from Babylon—a period of 1018 years. The object being to set forth GOD'S glory, not that of his people or their rulers, these Books do not give a full history, but rather selections therefrom: such facts are dwelt upon as best show the development of the objects and purposes of the Divine government.</p> | |
| 1426 | THE BOOK OF JOSHUA was undoubtedly written by JOSHUA himself, the account of his death and burial being added probably by EZRA. It contains the history of the conquest and partition of Canaan; the renewal of GOD'S covenant with Israel; and the farewell, death and burial of JOSHUA, comprising a period of thirty years. | |
| 1049 | THE BOOK OF JUDGES. —This book covers about 309 years, to the death of SAMSON, B. C. 1120, and comprises the history of the murmurings, adversities, disorder and general anarchy of the Israelites during the period of transition from the Theocratic to the monarchic form of government. The portion from chapter xvii. to the end is a digression. The authorship of this Book has been disputed, but it is imputed to SAMUEL by Jewish authorities. | |
| 1049 | THE BOOK OF RUTH. —The author of this sweet little pastoral, as well as its date, is very uncertain, though, as it was part of the preceding Book in the early Hebrew canon, it may safely be ascribed to the same writer. Ruth, though a Moabitess, and hence a Gentile, was an ancestress of King David. | |
| 1049 to 1016 | THE BOOKS OF SAMUEL. —The division into two Books is not found in the early MSS. It has been decided by the best authorities that SAMUEL wrote the first twenty-four chapters, and NATHAN and GAD the remainder. They contain the history of the Israelites for about 120 years—B. C. 1135 to 1016. The exceedingly romantic story of David, the shepherd-boy, the soldier, the king, the sweet psalmist—his rise from obscurity to the throne of all Israel—makes the Books of Samuel one of the most delightfully interesting of narratives, and the sweet sincere friendship of DAVID and JONATHAN lends an additional charm. | |
| 721 to 458 | THE BOOKS OF THE KINGS (like the former, but one Book in the Jewish MSS.) take up the history of the Nation of Israel at the time of its highest glory, and carry us step by step | |
| | <p>down to the subversion of both Judah and Israel. The First Book covers 126 years, to the death of JEHOSEPHAT, B. C. 889, and the Second Book 300 years, to the destruction of Jerusalem by NEBUCHADNEZZAR, B. C. 588. The Jewish authorities ascribe the authorship to JEREMIAH.</p> <p>THE BOOKS OF CHRONICLES, like those of Samuel and of the Kings, were but one Book in the Hebrew canon, which was called the Book of Diaries; in the Septuagint they were called <i>ἡστοριογραφία</i>, "things omitted;" St. JEROME first called them by the name they now bear. The period they embrace is from ADAM to the Restoration under CYRUS, 3468 years. They form a full Epitome of Jewish History to the year 536 B. C. They were without doubt compiled by EZRA.</p> <p>THE BOOK OF EZRA was written mainly by him, and may be regarded as a supplement to Chronicles; it gives a period of 80 years to the end of Ezra's administration as governor, B. C. 456. Part of this Book (iv.-vii.) was written in Chaldaic, which language the Israelites had learned during their captivity. Between chapters vi. and vii. there occurs a hiatus of 58 years.</p> <p>THE BOOK OF NEHEMIAH was in the ancient canon called the Second Book of EZRA, though the major part of it was certainly written by NEHEMIAH himself. He was a man of great firmness, cool judgment, and an earnest servant of GOD—in short, just the man needed by the Jews at the time. He was appointed governor about B. C. 446, and went to work promptly and vigorously to rebuild the wall around Jerusalem, and shortly completed it in spite of fierce opposition from SANBALLAT and other enemies of the Jews. His entire administration is supposed to have extended over 36 years. Besides rebuilding the wall, he effected great reforms among the people. This Book closes the Old Testament History—B. C. 433.</p> <p>THE BOOK OF ESTHER has been ascribed to various authors, but it seems most probable was written by MORDECAI, one of its principal subjects. It tells how ESTHER, a pious Jewish captive, became Queen of Persia, and saved the Jews residing in that realm from the plots of HAMAN; it also tells how MORDECAI arose from a very humble position to be second only to the king. The Ahasuerus of this Book has been shown by excellent authorities to have been XERXES II. The whole story forms a beautiful illustration of GOD'S providential care of His people.</p> | 438 456 433 490 |

THE BOOKS OF THE OLD TESTAMENT,

WITH THE AUTHORSHIP AND DATE WHEN WRITTEN.
(CONCLUDED FROM PRECEDING PAGE.)

| WHEN WRITTEN. B. C. | THE POETICAL BOOKS. | WHEN WRITTEN. B. C. |
|--|---|---------------------|
| 1520 | THE BOOK OF JOB takes rank not only as the first written of the Books of Inspired Scripture, but has been shown by Archbishop USHER and others to be the most ancient literary production in the world, having been written not later than 1520 B. C.—that is, ten centuries before CONFUCIUS and SOLON, more than five centuries before HOMER, and earlier than the earliest date claimed for the Vedas. The best authorities favor the opinion that it was written by JOB himself. It sets forth the sufferings of JOB and his unflinching submission to the Divine will. | |
| 1046 to 160 | THE BOOK OF PSALMS. —This is a collection of Sacred Songs composed at various times and mostly by DAVID. They are models of acceptable devotion: the Christian Church adopts them as her own language, or the language of her Lord. As mere literary productions they have been called the national ballads of the Hebrew people: many of them are perfect gems of Oriental poetry. Not a few of the Psalms are prophetic, containing predictions of the life, character and sufferings of our Saviour. For Date and Origin, and Arrangement for Devotional Purposes, see pages 14 and 15. | 976 |
| 1000 | THE PROVERBS. —This collection of pithy, wise, practical sayings was undoubtedly written by King SOLOMON. The Book assumed its present form some two hundred and fifty years after SOLOMON, during the reign of HEZEKIAH. Its characteristics are those of a poetical moral philosophy. | 1016 |
| | ECCLESIASTES. —The most generally received opinion is that this Book was written by SOLOMON in his old age, after he had repented of his self-indulgences and sins, by way of teaching a solemn lesson from his own melancholy experience. | |
| | SONG OF SOLOMON. —The Hebrew name of this beautiful poem is "The Song of Songs." The tradition of the Jews is that this Song was written by SOLOMON in his youth; the same tradition ascribes the Book of Proverbs to his prime and Ecclesiastes to his old age. It takes rank as one of the finest gems of Oriental poetry. Many Christian writers regard it as a beautiful allegory,—the Bride as the Church of CHRIST and the Bridegroom as her Divine Lord; taking this view, the last ten verses beautifully depict the entire separation of the Church from the world and her perfect consecration to the love and service of her Lord. | |
| THE PROPHETICAL BOOKS, IN THEIR CHRONOLOGICAL ORDER. | | |
| 856 | JONAH. —With the exception of the prayer in chapter iii., this Book is a simple narrative of JONAH's call as a messenger to Nineveh, his attempt to escape the duty, the punishment that overtook him, his subsequent obedience and the result. He lived during the reign of JEROBOAM II., or even earlier; he may indeed have been, as some think, a disciple of ELISHA. | |
| 800 | JOEL. —JOEL prophesied to Judah not later than the reign of UZZIAH, warning the people of their overthrow unless they should repent of their idolatry and turn to GOD. | |
| 790 | AMOS denounces the idolatry of the king and people, and foretells the captivity of Israel, which was fulfilled sixty years later by SHALMANESER; but beyond this he promises them deliverance and a return to more than their pristine glory under Messiah. | |
| 790 to 725 | HOSEA. —HOSEA prophesied to Israel during the turbulent reigns of the last seven kings—in all sixty years. The idolatry everywhere prevalent and its inevitable punishment are his themes; he also tells them of their ultimate restoration under the Messiah. | |
| 760 to 698 | ISAIAH. —Jewish tradition says ISAIAH was nephew to King AMAZIAH, and father-in-law to MANASSEH, by whom he was murdered. His prophetic labors extended at least over a period of forty-seven years, possibly sixty-two years. ISAIAH has been aptly termed the <i>evangelical prophet</i> . His great theme is the humiliation, the work, the glory of the Messiah, and the blessed results of His salvation. It pervades the entire Book, and gives it a charm for the Christian student that no other Book of the Old Testament can rival. Our Lord and His Apostles quote ISAIAH more frequently than all the other prophets. While the writings of ISAIAH are distinguished throughout for peculiar elevation and grandeur of style, those passages, running all through the Book, that tell of the "coming Saviour," his sufferings, patience and glory, are positively sublime. In fact, ISAIAH had as clear a conception of the God-man JESUS as had any of the Apostles. He was so full of Christ that, no matter what his primary topic, it always led him to his one loved theme. | |
| 750 | MICAH wrote during the reigns of JOTHAM, AHAS and HEZEKIAH. His subject is the same as that of AMOS, HOSEA and JOEL. | |
| 720 | NAHUM. —This prophecy of NAHUM was chiefly uttered as a warning to Nineveh, foretelling the overthrow of the Assyrian empire. | |
| 630 | ZEPHANIAH prophesied to both Judah and Israel, foretelling their downfall as a punishment for their idolatry and utter profligacy. | |
| 628 to 586 | JEREMIAH. —JEREMIAH was called to the prophetic office about seventy years after ISAIAH's death, in the thirteenth year of JOSIAH's reign, while quite young. During the pious JOSIAH's reign his influence and advice had great weight, but soon after JEROAKIM ascended the throne JEREMIAH's work was interrupted, though not stopped. During ZEDEKIAH's reign he was arrested and cast into prison, where he was confined till the fall of Jerusalem. He and BARUCH were subsequently compelled to accom- | |
| | pany some of his people in their flight to Egypt, where tradition says he was stoned to death by some of the Jews incensed at his fearless reproaches of their crimes. His writings are remarkable for pathos. The burden of his complaint was the universal wickedness of the princes and people. He predicted the punishments that overtook them, and also foretold the Restoration, mentioning CYRUS by name more than a hundred years before that monarch's birth. His prophecy is full of allusions and direct predictions of the Messiah. | |
| | THE LAMENTATIONS OF JEREMIAH , some maintain, were written on the death of JOSIAH, but the general opinion among commentators is that they are directly applicable to the wretchedness of the Jews during the captivity, and have prophetic allusion to their future miseries after their dispersion. | |
| | HABAKKUK. —This prophet is supposed to have ministered during the reigns of MANASSEH and AMON, or in that of JEROACHIN. His subject is mainly the judgments that were to overtake the Chaldeans. | 626 |
| | DANIEL. —This great prophet was of noble, if not of royal, blood. He was, with other Hebrew youth, carried captive to Babylon, and educated for service at NEBUCHADNEZZAR's court, where he afterward rose to high positions of great trust. He was ninety years of age at the time of the Restoration under CYRUS, and contributed largely to the consummation by opening CYRUS's eyes to the prophetic passages that had appointed to him the work. His Book contains both narrative and prophecy. In the latter are wonderful predictions as to the Four Great Empires of the Assyrians, Persians, Greeks and Romans. He also foretells with great distinctness the time of Messiah's appearing, the rise and fall of Antichrist and the consummation of all things here below. | 534 |
| | OBADIAH. —This Book consists of but one chapter, directed against the Edomites, telling them that "Edom shall be as though it had never been." | 586 |
| | EZEKIEL. —Like JEREMIAH, EZEKIEL was of the Sacerdotal family. He commenced his ministry about the fifth year of the Captivity. His messages were delivered partly before and partly after the destruction of Jerusalem. The former consist chiefly of reproofs, condemnation and exhortation, while the latter are consolatory, promising the distressed people deliverance and future prosperity. The last nine chapters contain a remarkable Vision clearly referring to the glory of the Church of Christ. | 595 to 572 |
| | HAGGAI. —It was this prophet who predicted that the <i>glory of the Second Temple</i> should exceed that of the <i>First</i> . He flourished about B. C. 520. | 520 |
| | ZECHARIAH was contemporary with HAGGAI. He prophesied very clearly of the advent and glory of the Messiah. | 520 |
| | MALACHI , the last prophet before Christ, prophesied during the governorship of NEHEMIAH. He foretells the preaching of St. John Baptist and the Advent of the Great Deliverer. | 520 |

THE APOCRYPHAL PERIOD:

FROM MALACHI TO JOHN THE BAPTIST.

| BEFORE CHRIST. | EVENTS IN THE HISTORY OF THE ISRAELITES. | BEFORE CHRIST. | CONTEMPORANEOUS EVENTS IN PERSIA, SYRIA AND EGYPT. | | | BEFORE CHRIST. | CONTEMPORANEOUS EVENTS IN EUROPE. |
|----------------|---|----------------|---|-----|--|----------------|--|
| 413 | Joiada, Judas or Jehoiada high priest. | 405 | Artaxerxes Mnemon, Persia. | | | 404 | Euclid. |
| 373 | Jonathan, John or Johanan high priest. | 401 | Death of Cyrus the younger. | | | 401 | Retreat of Ten Thousand. |
| 351 | Ochus, king of Persia, plants Jews near the Caspian. | 381 | Artaxerxes Ochus, Persia. | | | 397 | Xeuxis. |
| 341 | Jaddua high priest. | 350 | Egypt recovered by Persians. | | | 389 | Plato. |
| 332 | Alexander, having destroyed Tyre, visits Jerusalem; plants Jews in Alexandria. | 335 | Darius Codomanus, Persia. | | | 363 | Mantineia; death of Epaminondas. |
| 324 | Alexander dies; his kingdom divided. | 331 | Alexander defeats Persia on the Granicus, 334; at Issus, 333; at Arbela, the Persian empire ends. | | | 356 | Birth of Alexander. |
| 321 | Onias I. high priest. | 324 | Ptolemy Lagus, Egypt. | | | 345 | Aristotle. |
| 320 | Ptolemy Lagus captures Jerusalem; plants Jews in Alexandria and Cyrene. | 312 | Seleucus I.: Nicator, Syria. | | | 338 | Demosthenes. |
| 312 | Seleucus obtains Syria; era of the Seleucidæ. | 312 | Empire of Seleucus from Antioch to India. | | | 334 | Apelles. |
| 306 | The dominions of Alexander formed into four kingdoms, as foretold by Daniel. | 291 | Seleucus on the Tigris built. | | | 295 | Epicurus. |
| 300 | Simon the Just high priest. | 285 | Dionysius (Alex.) determines solar year. | | | 281 | Theocritus. |
| 292 | Eleazar high priest. | | | | | 280 | Pyrrhus, king of Epirus, enters Italy. |
| 285 | Version of the LXX. commenced at Alexandria. | | | | | 268 | [Berosus, |
| 250 | Onias II. high priest. | | | | | 261 | Manetho, Egyptians.] |
| 246 | Ptolemy Euergetes offers sacrifices at Jerusalem. | | | | | 264 | First Punic war. |
| 216 | Ptolemy Philopater, prevented from entering the holy of holies, attempts to destroy the Jews in Alexandria, but is miraculously prevented. | 285 | P. Philadelph. | 280 | Antiochus I. | 258 | Regulus prisoner. |
| 203 | Antiochus the Great obtains Palestine. | 247 | P. Euergetes I. | 261 | Ant. II. Theos. | 236 | Archimedes. |
| 200 | The sect of the Sadducees founded. | | | 246 | Sel. II. Callinic. | 220 | Plautus. |
| 199 | Scopas, an Egyptian general, recovers Judea to the king of Egypt. | 222 | P. Philopater. | 226 | Sel. III. Keraun. | 224 | Colossus of Rhodes overthrown. |
| 198 | Antiochus regains Judea. | 205 | P. Epiphanes. | 223 | Ant. III. the Great. | 220 | Hannibal. |
| 195 | Onias III. high priest. | 190 | First Roman army in Asia. | | | 218 | Second Punic war. |
| 176 | Heliodorus, attempting to plunder the temple, is prevented by an angel. | | | | | 216 | Battle of Cannæ. |
| 170 | Antiochus Epiphanes takes Jerusalem, slays 40,000 persons and profanes the temple. | 181 | P. Philometh. | 187 | Sel. IV. Philop. | 210 | Zeno. |
| 167 | Antiochus persecutes the Jews. | | | 175 | Ant. IV. Epiph. | 202 | Hannibal defeated in Africa by Scipio Africanus. |
| 165 | Judas Maccabæus purifies the temple and institutes the feast of dedication. | | | 164 | Ant. V. Eup. | 190 | Scipio Asiaticus. |
| 161 | Judas Maccabæus slain; his brother Jonathan succeeds. | | | 162 | Demetr. Soler defeated and slain by Alexander Balas. | | |
| 149 | Onias builds a temple in Egypt like that in Jerusalem. | 146 | P. Physcon. | 150 | | 149 | Third Punic war, lasts three years. |
| 144 | Jonathan, murdered by Tryphon, is succeeded by Simon his brother, who is made ruler by Demetrius. | 144 | P. Physcon. | 146 | Demet. Nicator. | 148 | Carthage destroyed. |
| 143 | The sovereignty and priesthood confirmed by the Jews to Simon and his posterity. | | | 144 | Ant. VI. Theos. | 148 | Corinth destroyed. |
| 136 | Simon murdered; John Hyrcanus his son succeeds him. | | | 143 | Tryphon. | | |
| 135 | The Pharisees. | | | 139 | Ant. VII. | 136 | Scipio Nasica. |
| 130 | John Hyrcanus throws off the Syrian yoke and makes himself independent. He destroys the temple on Mount Gerizim. | | | 130 | Demet. Nic. II. | 133 | Tiberius Gracchus. |
| 110 | The Essenes. | 116 | P. Lathyrus. | 127 | Alexander. | | |
| 106 | Aristobulus succeeds his father Hyrcanus and assumes the title of king. | | | 123 | Ant. VIII. | 111 | Jugurthine war (five years). |
| 105 | Alexander Jannæus succeeds his brother Aristobulus and reigns for 27 years. | 88 | P. Alexander. | 111 | Ant. IX. | | |
| 78 | Jannæus dies. Alexandra his wife succeeds and makes her son Hyrcanus high priest, and favors the Pharisees. | 81 | P. Auletes? | 108 | Ant. VIII. and IX. | 100 | Julius Cæsar born. |
| 69 | Alexandra dies. Hyrcanus succeeds, but is forced to yield the crown to his younger brother, Aristobulus. | | | 93 | Philip and Ant. X. | 88 | Civil war. Marius and Sylla. |
| 65 | Pompey the Great reduces Syria to a Roman province. Hyrcanus endeavors to regain the crown. | 55 | P. Auletes. | 92 | Demetrius Euc. | 81 | Cicero's first oration. |
| 63 | Pompey, appealed to by Hyrcanus and Aristobulus, decides for the former; he takes Jerusalem and makes Judea tributary. | | | 83 | Tigranes of Armenia. | | |
| 57 | Aristobulus and his son Alexander, raising disturbances, are vanquished by Gabinius, the Roman governor of Syria. | | | 69 | Ant. XI. | 71 | Spartacus. |
| 54 | Crassus plunders the temple. | | | 65 | Pompey makes it a Roman province. | 69 | Lucullus defeats Mithridates and Tigranes. |
| 47 | Antipater, being appointed by Julius Cæsar procurator of Judea, makes his son Herod governor of Galilee, and Phasael, of Jerusalem. | | | | | 63 | Catiline conspiracy. |
| 44 | Walls of Jerusalem rebuilt. | | | | | 60 | First triumvir.: Pompey, Cæsar, Crassus. |
| 43 | Antipater poisoned; Herod and Phasael revenge his death. | | | | | 60 | Catullus. |
| 40 | The Parthians, having taken Jerusalem, slay Phasael and place Antigonus, son of Aristobulus, upon the throne. Herod flies to Rome and is appointed king of Judea. | | | | | 57 | Sallust. |
| 37 | Herod takes Jerusalem, beheads Antigonus and is established as king of Judea; reigns 34 years. | | | | | 50 | Cornelius Nepos, Varro. |
| 35 | Herod makes Aristobulus, brother of his wife Mariamne, high priest, but afterwards murders him. | 51 | Cleopatra. | 51 | Bibulus. | 49 | Battle of Pharsalia. |
| 25 | Herod rebuilds Samaria and calls it Sebaste. | | | 50 | Q. M. Scipio. | 46 | Cæsar reforms calendar. |
| 22 | Herod begins to build Cæsarea. Trachonitis, Auranitis and Batanea are added to his dominions. | | | 47 | S. Cæsar. | 44 | Cæsar slain. Diodorus Sic. |
| 17 | Herod, after two years' preparation, begins to rebuild and enlarge the temple. | | | 43 | Cassius. | 42 | Battle of Philippi. |
| 6 | Zacharias receives the announcement respecting the birth of John the Baptist. The Canon of the New Testament begins. | | | 38 | Ventidius. | | |
| | | | | 39 | Parthians invade Syria, 50; and are fiercely expelled by Vent. | 44 | Second triumvir.: Oct., Ant., Lepidus. |
| | | | | | | 36 | Lepidus expelled the triumvir. |
| | | | | | | 33 | War between Oct. and Ant. |
| | | | | | | 31 | Battle of Actium. |
| | | | | | | 27 | Octavius emperor, with title of Cæsar Augustus. |
| | | | | | | 31 | Mæcenæ. |
| | | | | | | 29 | Horace. |
| | | | | | | 27 | Propertius. |
| | | | | | | 25 | Livy. |
| | | | | | | 21 | Tibullus. |
| | | | | | | 20 | Ovid. |
| | | | | | | 5 | Dion. Halicarn. |

SIGNIFICATIONS OF OBSOLETE WORDS,

AND WORDS THAT REQUIRE EXPLANATION.

| THE WORD. | DEFINITION. | TEXT. | THE WORD. | DEFINITION. | TEXT. |
|------------------------|--|------------------------------|------------------------|----------------------------------|-----------------------------|
| Agone..... | Ago..... | 1 Sam. xxx. 13. | Marrow..... | Secrets of the heart..... | Heb. iv. 12. |
| All..... | A large number..... | Luke xv. 1; Matt. iii. 5. | Meat..... | (1) Wheat flour; (2) Doctrines.. | (1) Lev.ii.1; (2)Heb.v.14. |
| Apothecary..... | Perfumer..... | Ex. xxx. 25, 35. | Meat, to eat..... | To do God's will..... | John iv. 32, 34. |
| Audience..... | Hearing..... | Gen. xxiii. 13; Luke vii. 1 | Melt, utterly..... | Be entirely dismayed..... | 2 Sam. xvii. 10. |
| Babes..... | Humble, docile Christians..... | Matt. xi. 25. | Milk..... | Elementary doctrines..... | 1 Cor. iii. 2. |
| Bestowed..... | Stationed..... | 1 Kings x. 26. | Milk, sincere..... | Pure principles..... | 1 Pet. ii. 2. |
| Bonnets..... | Turbans..... | Ex. xxviii. 40. | Mincing..... | Walking affectedly..... | Isa. iii. 16. |
| Burden..... | Judgments, calamities..... | Isa. xiii. 1; xv. 1; xix. 1. | Minish..... | Diminish..... | Ex. v. 19; Ps. cvii. 39. |
| Carriage..... | Baggage..... | Isa. x. 28. | Mist..... | (1) Blindness; (2) Blackness. | (1) Acts xiii. 11; (2) 2 |
| Cast out..... | Excommunicate..... | John ix. 34. | Mock..... | (1) Baffle, thwart; (2) Bring | Pet. ii. 17. |
| Champaign..... | A plain or valley..... | Deut. xi. 30. | Night..... | (1) Adversity; (2) Ignorance; | (1) Num. xxii. 29; (2) |
| Chapiters..... | Ornaments..... | 1 Kings vii. 16. | Observation..... | (3) Death. | Gen. xxxix. 17. |
| Charge..... | Taxes..... | 1 Kings xi. 28. | Occurrent..... | Outward show..... | (1) Isa. xxi. 12; (2) Rom. |
| Charger..... | A large dish..... | Num. vii.; Matt. xiv. 8. | Ouches..... | Taking place..... | xiii. 12; (3) John ix. 4. |
| Clay, thick..... | Worldly riches..... | Hab. ii. 6. | Overlay..... | Sockets..... | Luke xvii. 20. |
| Coasts..... | Entire territory..... | Deut. xvi. 4. | Passion..... | Smoother..... | 1 Kings v. 4. |
| Concision..... | Formal upholders of circum- | Phil. iii. 2. | Perfect..... | Sufferings and death..... | Ex. xxviii. 11 |
| Concluded..... | Decreed (orig. <i>Shut up together</i>) | Rom. xi. 32; Gal. iii. 22. | Polls..... | Eminently righteous..... | 1 Kings iii. 19. |
| Concupiscence..... | Evil desires in general..... | Rom. vii. 8; 1 Thess. iv. 5 | Prating..... | Careful count..... | Acts i. 3. |
| Conversation..... | Conduct, behavior..... | 1 Pet. ii. 12; Gal. i. 13. | Prevent..... | Talking rashly..... | Job i. 1; Gen. vi. 9. |
| Cover the feet..... | Lie down to sleep..... | 1 Sam. xxiv. 3. | Prevent me..... | Go before, precede..... | Num. i. 2. |
| Cross..... | Christian self-denial..... | Matt. x. 38. | Princes..... | Anticipate wants; succor me..... | 3 John 10. |
| Curse..... | Reville or speak evil of..... | Ex. xxii. 28. | Prison..... | Chief men, leaders..... | 1 Thess. iv. 15. |
| Daysman..... | Arbitrator, umpire..... | Job ix. 33. | Provoke..... | Place of departed spirits..... | Job iii. 12; Ps. lxxix. 6. |
| Delectable..... | Desirable..... | Isa. xlv. 9. | Quick..... | Influence, excite..... | 1 Kings iv. 2. |
| Dignities..... | Civil rulers..... | 2 Pet. ii. 10; Jude 8. | Rentest thy face..... | Living..... | 1 Pet. iii. 19. |
| Dig the ground..... | Cultivate the land..... | 1 Sam. vii. 12. | Reward..... | Distendest thy eyes..... | Heb. x. 24; 1 Cor. x. 22. |
| Ensample..... | Example or type..... | 1 Cor. x. 11. | Sabaoth..... | Rearguard..... | Acts x. 42. |
| Ensnue..... | Follow, pursue..... | 1 Pet. iii. 11. | Savour..... | Hosts, armies..... | Jer. iv. 50. |
| Entreat..... | Treat, use..... | Acts xxvii. 3. | Scrip..... | Scent, odor..... | Josh. vi. 9. |
| Eschew..... | Flee from, shun..... | 1 Pet. iii. 11. | Seared..... | A small bag, a wallet..... | Rom. ix. 29; Jas. v. 4. |
| Everlasting..... | For a long yet limited time..... | Gen. xvii. 8. | Seethe..... | Made inactive, insensible..... | Eph. v. 2; 2 Cor. ii. 15. |
| Every whit..... | (1) Every minute detail; (2) | (1) 1 Sam. iii. 18; (2) | Seducing..... | Boil..... | Luke xxii. 35. |
| Fan..... | In every part..... | John vii. 23; xiii. 10. | Servitor..... | Enticing into heresy..... | 1 Tim. iv. 2. |
| Fellow, my..... | Winnowing implement..... | Matt. iii. 12. | Selah..... | Servant..... | Ex. xxxiv. 26. |
| Foolishness..... | My equal..... | Zech. xiii. 6. | Sensual..... | A <i>rest</i> in singing..... | 1 Tim. i. 1. |
| Fray..... | Vice, crime..... | Mark vii. 22. | Seven..... | Carnal, sinful..... | 2 Kings iv. 43. |
| Fruits..... | Terrify, affright..... | Jer. vii. 33; Zech. i. 21. | Sew pillows..... | In various Psalms..... | Jude 19; Jas. iii. 15. |
| Garden..... | Works, actions..... | Matt. vii. 16, 20. | Sheets..... | Carnal, sinful..... | Ps. xii. 6; Prov. xxiv. 16. |
| Gird up the loins of | The Church..... | Isa. lviii. 11. | Shipwreck..... | Several, many..... | Ezek. xiii. 18. |
| the mind..... | Bring the mind into Christian | 1 Pet. i. 13. | Shoe, to cast out over | Make or fasten cushions..... | Judg. xiv. 12, 13. |
| Gods..... | frame..... | Ex. xxii. 28. | Shoulder, to withdraw | Exposure of backsliders to ruin | 1 Tim. i. 19. |
| Go out or come in..... | Judges, great men..... | 1 Kings iii. 7. | Silverlings..... | To subdue..... | Ps. lx. 8; cviii. 9. |
| Governor listeth..... | Conduct matters..... | Jas. iii. 4. | Sin..... | To rebel..... | Neh. ix. 29. |
| Greeks..... | Pilot wishes..... | Acts xix. 10. | Sincere..... | Small coin..... | Isa. vii. 23. |
| Groves..... | Gentiles in general..... | 1 Kings xiv. 23. | Sore..... | Sin-offering..... | 2 Cor. v. 21; Hos. iv. 8. |
| Habergeon..... | Places of idol worship..... | Ex. xxxix. 23. | Spoilers..... | (1) Unadulterated; (2) Un- | (1) 1 Pet. ii. 2; (2) Phil. |
| Hale..... | Corselet, or breastplate..... | Luke xii. 58. | Strait..... | sullied..... | i. 10. |
| Haply..... | Accuse..... | Mark xi. 13. | Straitened..... | (1) Very much; (2) Very | (1) 1 Sam. xvii. 24; (2) |
| Harnessed..... | Possibly..... | Ex. xiii. 18. | Taches..... | severe..... | Gen. xii. 56. |
| Holpen..... | Equipped, or furnished..... | Isa. xxxi. 3. | Tale..... | Foragers..... | 1 Sam. xiii. 17. |
| Hosen..... | Helped..... | Dan. iii. 21. | Tempered..... | Contracted, difficult of passage | Matt. vii. 13, 14. |
| Howbeit..... | The inner tunic..... | 1 Kings xi. 22. | Thousand..... | Pained, distressed..... | Luke xii. 50. |
| High-places..... | Nevertheless..... | (1) 1 Kings iii.; (2) 1 | Tossed to and fro..... | Fastenings, hooks..... | Ex. xxxv. 11. |
| Idols..... | (1) Places of worship; (2) | Kings xii. 31, 32; xiv. 23. | Trench..... | Number, account..... | Ex. v. 8. |
| Imaginations..... | Places of idol worship..... | 1 John v. 21. | Trow..... | (1) Accurately mixed; (2) | (1) Ex. xxx. 25; (2) 1 |
| Inditing..... | Anything too highly prized.... | 2 Cor. x. 5. | Unward..... | Symmetrically formed..... | Cor. xii. 24. |
| Inherit..... | Corrupt reasonings..... | Ps. xlv. 1. | Unwittingly..... | A large indefinite number..... | Ps. xci. 7. |
| Inheritance..... | Bubbling up, overflowing..... | Isa. liv. 3; Ps. lxxxii. 8. | Unworthy..... | Fickle, changeable..... | Eph. iv. 14. |
| Inn..... | Subdue..... | Ps. xxviii. 9; xciv. 14. | Vanities..... | Camp..... | 1 Sam. xxvi. 5; xvii. 20. |
| Iron..... | Halting-place, camp..... | Ex. iv. 24. | Ware..... | Imagine, think..... | Luke xii. 9. |
| Jangling..... | (1) Barren, dry land; (2) | (1) Deut. xxviii. 23; (2) | Wavering..... | Rebellious, disobedient..... | Acts ii. 40. |
| Jesus..... | Strength; (3) Severe trial..... | Dan. ii. 33, 41; (3) Ps. | Wench..... | Thoughtlessly, unintentionally | Josh. xx. 3. |
| Kerchiefs..... | Unprofitable, pernicious dis- | cvii. 10. | Whit..... | Without due reverence..... | 1 Cor. xi. 29. |
| Kick..... | cussion..... | 1 Tim. i. 6. | Whoring..... | Idols..... | Acts xiv. 15. |
| Kine..... | Greek of Joshua..... | Acts vii. 45; Heb. iv. 8. | Wind..... | A band or company..... | Neh. xii. 24. |
| Kine of Bashan..... | Veils of false prophets..... | Ezek. xiii. 18, 21. | Wink at..... | (1) Aware; (2) Watchful..... | (1) Acts xiv.; (2) 2 Tim. |
| Knops..... | Oppose, rebel against..... | 1 Sam. ii. 29; Acts ix. 5. | Wit..... | Doubting, hesitating..... | iv. 15. |
| Lamp..... | Cows..... | Gen. xxxii. 15; xli. 2. | Wit, we do you to..... | Any large fish..... | Heb. x. 28; Jas. i. 8. |
| Leasing..... | Effeminate, profligate rulers | Amos iv. 1. | Witness..... | Smallest appreciable quantity.. | 2 Sam. xvii. 17. |
| Let..... | and nobles..... | 1 Kings vii. 18. | Wont..... | Straying..... | 1 Sam. iii. 18. |
| Leviathan..... | Ornaments in form of fruit..... | 1 Kings xv. 4. | Wot..... | Hoods, veils..... | Ex. xxxiv. 15. |
| Libertine..... | A son and heir..... | Ps. iv. 2; v. 6. | Wroth..... | Destruction..... | Isa. iii. 22. |
| Listeth..... | Hindert..... | Isa. xlii. 13; Rom. i. 13. | Yearned, bowels..... | Bear patiently with..... | Jer. xlix. 36. |
| Lower parts of the | A persecuting monarch..... | Isa. xxvii. 1. | | Knew..... | Acts xvii. 30. |
| earth..... | A Jew having Roman citizen- | Acts vi. 9. | | We tell you..... | Luke ii. 49; John v. 13. |
| Magnificat..... | ship..... | John iii. 8; Jas. iii. 4. | | A willow twig, or bough..... | 2 Cor. viii. 1. |
| | Willth..... | Eph. iv. 9. | | Testimony..... | 1 John v. 6, 8, 9. |
| | Abode of disembodied spirits.. | 1 Chron. xxii. 5. | | Used, accustomed..... | Matt. xxvii. 15. |
| | Grand, illustrious, superb..... | | | Know, be aware of..... | Acts iii. 17. |
| | | | | Very angry..... | Matt. xviii. 34. |
| | | | | Intense affection, or love..... | 1 Kings iii. 26. |

A GLOSSARY OF SYMBOLIC WORDS

AND PHRASES OF THE INSPIRED WRITERS.

| THE WORD. | EXPLANATION. | TEXT. | THE WORD. | EXPLANATION. | TEXT. |
|--|--|---|------------------------------------|---|---|
| Abaddon, <i>Heb.</i> Apollyon, <i>Gr.</i> | A name derived from the title of the Arabian kings, and applied to the Mohammedan powers, by whom the Christian Church in the East was sorely oppressed. | Rev. ix. 11. [50, 51. Isa. lxvi. 3; Ezek. xvi. Rev. xvii. 4. | Dew..... | Power of Christ in the Resurrection..... | Isa. xxvi. 19. Matt. xv. 26. Isa. lvi. 10. Phil. iii. 2; Rev. xxii. 15. |
| Abomination.. | 1. Sin, in general..... 2. Idolatrous rites of Popery..... The idolatrous ensigns of the Roman army..... | Rev. ix. 11. [50, 51. Isa. lxvi. 3; Ezek. xvi. Rev. xvii. 4. Matt. xxiv. 15. | Dogs..... | 1. Gentiles, as sunk into impurity..... 2. Idle, luxurious ministers of religion. 3. Caviling, unprincipled teachers..... | Isa. xxvi. 19. Matt. xv. 26. Isa. lvi. 10. Phil. iii. 2; Rev. xxii. 15. |
| Abomination of Desolation. | An apostate city or Church..... | Isa. i. 21; Rev. xvii. 5. | Doors..... | The entrance, or enlarged exercise of the gospel ministry..... | 1 Cor. xvi. 9. Ezek. xxix. 23. Rev. xii. 9. Ps. xci. 13. [13. Isa. xxxviii. 1-3; Jer. xlii. |
| Adulteress, or Harlot..... | Idolatry and apostasy..... | Jer. iii. 8, 9; Rev. ii. 22. | Dragon..... | A royal enemy—the king of Egypt..... | 1 Cor. xvi. 9. Ezek. xxix. 23. Rev. xii. 9. Ps. xci. 13. [13. Isa. xxxviii. 1-3; Jer. xlii. |
| Adultery..... | 1. Intelligent beings employed by God as ministers of His Providence..... | 4-7, 14; Rev. vi. 6; v. 11. Matt. xxv. 41; Jude 6. Rev. i. 20; ii. 18, 12, 13. | Drunkenness.. | 2. Satan actuating his agents..... | 1 Cor. xvi. 9. Ezek. xxix. 23. Rev. xii. 9. Ps. xci. 13. [13. Isa. xxxviii. 1-3; Jer. xlii. |
| Angels..... | 2. Apostate spirits..... 3. Bishops or pastors of churches..... | Isa. i. 21; Rev. xvii. 5. Jer. iii. 8, 9; Rev. ii. 22. Isa. li. 9; Heb. i. 4-7, 14; Rev. vi. 6; v. 11. Matt. xxv. 41; Jude 6. Rev. i. 20; ii. 18, 12, 13. | Dust & ashes.. | 2. Senselessness, the effect of Divine judgments..... | Isa. xxix. 9; li. 21. Gen. iii. 19; xviii. 27. Ezek. xvii. |
| Angel of the Lord..... | Jesus Christ..... | Zech. i. 11. | Eagle..... | Human nature..... | Isa. xxix. 9; li. 21. Gen. iii. 19; xviii. 27. Ezek. xvii. |
| Arm..... | 1. The omnipotence of God..... | Jer. xxvii. 5; xxxii. 17. | Earthen vessels..... | 1. A king or kingdom..... | Isa. xxix. 9; li. 21. Gen. iii. 19; xviii. 27. Ezek. xvii. |
| Armor..... | 2. The power and miracles of Christ..... | Isa. lii. 1; John xii. 38. | Earthquakes.. | 2. The Roman army, whose standards were eagles..... | Isa. xxix. 9; li. 21. Gen. iii. 19; xviii. 27. Ezek. xvii. |
| Arrows..... | 3. Gracious influences of God..... | Rom. xiii. 2; Eph. vi. 11. | Egypt..... | 3. Emblems of renewed strength..... | Isa. xxix. 9; li. 21. Gen. iii. 19; xviii. 27. Ezek. xvii. |
| Babes..... | Spiritual graces..... | Job vi. 4. | Elders, the twenty-four. | The human body..... | Isa. xxix. 9; li. 21. Gen. iii. 19; xviii. 27. Ezek. xvii. |
| Babylon..... | 1. Judgments of God..... | Ps. lxxv. 3. | Eyes..... | Political revolutions..... | Isa. xxix. 9; li. 21. Gen. iii. 19; xviii. 27. Ezek. xvii. |
| Balaam..... | 2. Slanderous words..... | 1 Cor. iii. 1; Heb. v. 13. | Face..... | Wickedness..... | Isa. xxix. 9; li. 21. Gen. iii. 19; xviii. 27. Ezek. xvii. |
| Beast..... | Young or feeble Christians..... | Rev. xiv. 8; xvii. xviii. | Family..... | Eminent saints, perhaps patriarchal believers..... | Isa. xxix. 9; li. 21. Gen. iii. 19; xviii. 27. Ezek. xvii. |
| Beasts..... | Papal Rome..... | 2 Pet. ii. 15; Jude 11. Rev. ii. 14. | Fat..... | I. Applied to the Almighty, denote, 1. His Infinite Knowledge..... 2. His Watchful Providence..... | Isa. xxix. 9; li. 21. Gen. iii. 19; xviii. 27. Ezek. xvii. |
| Black, Blackness..... | The errors and impurities of that apostate..... | Dan. vii. 17. [7, etc. Rev. xiii. 2, 12; xvii. 3. | Father..... | II. Applied to Jesus Christ, they denote His Omnipresence..... | Isa. xxix. 9; li. 21. Gen. iii. 19; xviii. 27. Ezek. xvii. |
| Blasphemy..... | 1. A heathen power..... | Rev. iv. 10. | Fire..... | III. Applied to man, they denote, 1. The understanding, the eyes of the mind..... | Isa. xxix. 9; li. 21. Gen. iii. 19; xviii. 27. Ezek. xvii. |
| Blindness..... | 2. The Papal Antichrist..... | Jer. xiv. 2; Joel ii. 6. Rev. xiii. 1, 5, 6; xvii. 3. | Flesh..... | 2. A friendly counselor..... | Isa. xxix. 9; li. 21. Gen. iii. 19; xviii. 27. Ezek. xvii. |
| Blood..... | Ignorance of Divine Doctrine..... | Isa. xxix. 18; Rom. xi. 25; Eph. iv. 18. | Forehead..... | 3. The whole man..... | Isa. xxix. 9; li. 21. Gen. iii. 19; xviii. 27. Ezek. xvii. |
| Book..... | Symbol of the Atonement by Christ..... | Matt. xxvi. 28; Heb. xiii. 20. | Fruit..... | 4. Human designs..... | Isa. xxix. 9; li. 21. Gen. iii. 19; xviii. 27. Ezek. xvii. |
| Book of Life.. | The sanctified Church of Christ..... | 1 Cor. xii. 13, 27. | Furnace..... | The favor of God..... | Isa. xxix. 9; li. 21. Gen. iii. 19; xviii. 27. Ezek. xvii. |
| Bow..... | Symbol of the Divine Decrees..... | Ps. xl. 7; Heb. x. 7. | Gates..... | The Church of God..... | Isa. xxix. 9; li. 21. Gen. iii. 19; xviii. 27. Ezek. xvii. |
| Bowels..... | The heavenly register of the people of God..... | Rev. iii. 5; xx. 12, 15; xxii. 19; Matt. iii. 16. | Gates of the daughter of Sion..... | 1. The most excellent of everything..... | Isa. xxix. 9; li. 21. Gen. iii. 19; xviii. 27. Ezek. xvii. |
| Branch..... | 1. Vigorous health..... | Job xxix. 20. | Gates of death..... | 2. Riches..... | Isa. xxix. 9; li. 21. Gen. iii. 19; xviii. 27. Ezek. xvii. |
| Bread, food.... | 2. Symbol of evangelical conquest..... | Rev. vi. 2. | Gog with Magog..... | God, whose we are by creation and gracious adoption..... | Isa. xxix. 9; li. 21. Gen. iii. 19; xviii. 27. Ezek. xvii. |
| Bride..... | Tender sympathy..... | Phil. ii. 1; Luke i. 78. | Grapes..... | Destructive calamity..... | Isa. xxix. 9; li. 21. Gen. iii. 19; xviii. 27. Ezek. xvii. |
| Bridegroom.... | Christ..... | Isa. xi. 1; Jer. xxxiii. 5; xxxviii. 15; Zech. iii. 8. | Grapes, Wild..... | 1. Riches..... | Isa. xxix. 9; li. 21. Gen. iii. 19; xviii. 27. Ezek. xvii. |
| Briers..... | 1. Divine Doctrine..... | Dent. viii. 3; Isa. lv. 2; Matt. i. 4. | Graves..... | 2. Mortal man..... | Isa. xxix. 9; li. 21. Gen. iii. 19; xviii. 27. Ezek. xvii. |
| Brimstone..... | 2. Christian fellowship..... | 1 Cor. x. 17. | Graves, the..... | 3. Human virtues or religious privileges. | Isa. xxix. 9; li. 21. Gen. iii. 19; xviii. 27. Ezek. xvii. |
| Bulls..... | The Church of Christ..... | Rev. xxi. 9. | Graves, the..... | Public profession of religion..... | Isa. xxix. 9; li. 21. Gen. iii. 19; xviii. 27. Ezek. xvii. |
| Cedars..... | Christ, the Husband of the Church..... | John iii. 29; Rev. xxi. 9. | Graves, the..... | Consummate hypocrisy and deceit..... | Isa. xxix. 9; li. 21. Gen. iii. 19; xviii. 27. Ezek. xvii. |
| Cedars of Leb..... | Persons of pernicious principles..... | Isa. lv. 13. [9. Job xviii. 15; Isa. xxxiv. | Graves, the..... | Religious virtues and enjoyments..... | Isa. xxix. 9; li. 21. Gen. iii. 19; xviii. 27. Ezek. xvii. |
| Cedar, twigs of..... | 1. Perpetual desolations..... | Rev. xiv. 10. | Graves, the..... | Trying afflictions, or the place..... | Isa. xxix. 9; li. 21. Gen. iii. 19; xviii. 27. Ezek. xvii. |
| Chaff..... | 2. Emblem of torment..... | Rev. ix. 17. | Graves, the..... | Emblems of purity and joy..... | Isa. xxix. 9; li. 21. Gen. iii. 19; xviii. 27. Ezek. xvii. |
| Clouds..... | 3. Pernicious doctrines..... | Ps. xxii. 12. | Graves, the..... | Symbol of security..... | Isa. xxix. 9; li. 21. Gen. iii. 19; xviii. 27. Ezek. xvii. |
| Crown of life.. | Violent men..... | Zech. xi. 2. | Graves, the..... | The ordinances of Divine worship..... | Isa. xxix. 9; li. 21. Gen. iii. 19; xviii. 27. Ezek. xvii. |
| —of glory..... | Eminent men..... | Isa. ii. 13. | Graves, the..... | Imminent danger..... | Isa. xxix. 9; li. 21. Gen. iii. 19; xviii. 27. Ezek. xvii. |
| Cup..... | Kings, princes of Judah..... | Ezek. xvii. 4. | Graves, the..... | 1. Scythian powers in former ages..... | Isa. xxix. 9; li. 21. Gen. iii. 19; xviii. 27. Ezek. xvii. |
| Cup of salvation..... | Nobility, military chiefs..... | Ps. i. 4; Matt. iii. 12. | Graves, the..... | 2. Infidel nations in the last days..... | Isa. xxix. 9; li. 21. Gen. iii. 19; xviii. 27. Ezek. xvii. |
| Cup of blessing..... | Worthless, irreligious persons..... | Jer. iv. 13; Isa. lx. 8; Heb. xii. 1. | Graves, the..... | Gospel blessings..... | Isa. xxix. 9; li. 21. Gen. iii. 19; xviii. 27. Ezek. xvii. |
| Darkness..... | Armies, multitudes..... | Jas. i. 12; Rev. ii. 10. | Graves, the..... | Virtues of religion..... | Isa. xxix. 9; li. 21. Gen. iii. 19; xviii. 27. Ezek. xvii. |
| Darkness of sun, stars, &c. | Immortality, felicity and glory of Heaven..... | Ps. xxiii. 5. Isa. li. 17. | Graves, the..... | Sinful tempers and manners..... | Isa. xxix. 9; li. 21. Gen. iii. 19; xviii. 27. Ezek. xvii. |
| Day..... | 1. Blessings of Divine Providence and Grace..... | Ps. xxvii. 13. | Graves, the..... | The incursions of violent enemies..... | Isa. xxix. 9; li. 21. Gen. iii. 19; xviii. 27. Ezek. xvii. |
| Day..... | 2. Divine Judgments..... | 1 Cor. x. 16. | Graves, the..... | Protection and favor..... | Isa. xxix. 9; li. 21. Gen. iii. 19; xviii. 27. Ezek. xvii. |
| Day..... | Thankful acknowledgment of Divine Mercies..... | Jer. xxiii. 1. Rom. xiii. 12. | Graves, the..... | Influence of the Holy Spirit..... | Isa. xxix. 9; li. 21. Gen. iii. 19; xviii. 27. Ezek. xvii. |
| Day..... | Cup at the Lord's Supper, in allusion to the paschal cup..... | Isa. xiii. 10. | Graves, the..... | Extreme judgment, or end of the world. | Isa. xxix. 9; li. 21. Gen. iii. 19; xviii. 27. Ezek. xvii. |
| Day..... | 1. Calamity and misery..... | Ezek. iv. 6; Rev. ii. 10; xi. 9; xii. 6. | Graves, the..... | 1. The understanding or governing principle in man..... | Isa. xxix. 9; li. 21. Gen. iii. 19; xviii. 27. Ezek. xvii. |
| Day..... | 2. Irreligion and ignorance..... | Isa. xxxiv. 8. | Graves, the..... | 2. Chief of a people..... | Isa. xxix. 9; li. 21. Gen. iii. 19; xviii. 27. Ezek. xvii. |
| Day..... | Disorders in the government..... | 1 Thess. v. 5. | Graves, the..... | 3. The metropolis of a country..... | Isa. xxix. 9; li. 21. Gen. iii. 19; xviii. 27. Ezek. xvii. |
| Day..... | 1. A Year..... | Gen. xxv. 1. | Graves, the..... | 1. The powerful Providence of God..... | Isa. xxix. 9; li. 21. Gen. iii. 19; xviii. 27. Ezek. xvii. |
| Day..... | 2. An appointed season..... | Eph. ii. 2; Rev. iii. 1. Rev. ii. 11; xx. 14. | Graves, the..... | 2. God..... | Isa. xxix. 9; li. 21. Gen. iii. 19; xviii. 27. Ezek. xvii. |
| Day..... | 3. A state of Evangelical knowledge..... | | Graves, the..... | 3. Political or ecclesiastical governments..... | Isa. xxix. 9; li. 21. Gen. iii. 19; xviii. 27. Ezek. xvii. |
| Day..... | Separation of the spirit from the body. | | Graves, the..... | 4. The visible Church..... | Isa. xxix. 9; li. 21. Gen. iii. 19; xviii. 27. Ezek. xvii. |
| Day..... | Insensibility to the evil of sin, and to the duties and pleasures of the Divine friendship..... | | Graves, the..... | 1. The general receptacle of departed souls..... | Isa. xxix. 9; li. 21. Gen. iii. 19; xviii. 27. Ezek. xvii. |
| Day..... | Eternal banishment from God..... | | Graves, the..... | 2. The place of eternal torment for the impenitent..... | Isa. xxix. 9; li. 21. Gen. iii. 19; xviii. 27. Ezek. xvii. |
| Day..... | | | Graves, the..... | 1. Strength..... | Isa. xxix. 9; li. 21. Gen. iii. 19; xviii. 27. Ezek. xvii. |
| Day..... | | | Graves, the..... | 2. Divine protection..... | Isa. xxix. 9; li. 21. Gen. iii. 19; xviii. 27. Ezek. xvii. |
| Day..... | | | Graves, the..... | 3. Royal power..... | Isa. xxix. 9; li. 21. Gen. iii. 19; xviii. 27. Ezek. xvii. |

A GLOSSARY OF SYMBOLIC WORDS

AND PHRASES OF THE INSPIRED WRITERS.

(CONCLUDED FROM PRECEDING PAGE.)

| THE WORD. | EXPLANATION. | TEXT. | THE WORD. | EXPLANATION. | TEXT. |
|--|---|--|--------------------------------|--|---|
| Horsq..... | Emblem of conquest, the work of its rider..... | Joel ii. 4; Hab. i. 8; Jer. iv. 13. | Seal, Sealed... | 2. Symbol of secrecy..... 3. Token of special commission..... 4. Emblem of peculiar interest..... | Isa. xxix. 11. John vi. 27. Eph. i. 13; iv. 30; Rev. vii. 2-4. Luke viii. 5-11; 1 Pet. i. 23; 1 John iii. 9. |
| Horse..... | White, emblem of happy conquest; red, of bloody war; black, of disease and pestilence; pale, of famine and misery. | Rev. vi. 2, 8; Zech. vi. 2. | Seed..... | Evangelical Doctrine..... | Isa. xxix. 11. John vi. 27. Eph. i. 13; iv. 30; Rev. vii. 2-4. Luke viii. 5-11; 1 Pet. i. 23; 1 John iii. 9. |
| House..... | Church of God..... | Isa. ii. 2; 1 Tim. iii. 15; Heb. iii. 6. | Serpent..... | Satan, the devil..... | Gen. iii. 1; 2 Cor. xi. 3; Rev. xii. 9. |
| Hunger and Thirst..... | 1. Natural desires after happiness..... 2. Spiritual desires..... | Prov. xix. 15; Isa. lv. 1; Rev. xxii. 17. Amos viii. 11; Matt. v. 6; Luke i. 53. | Sheep..... | The disciples of Christ..... | Zech. xiii. 7; John x. 11, 16; 1 Pet. ii. 25. |
| Idolatry..... | 1. Covetousness..... 2. An object excessively beloved..... | Col. iii. 5. 1 John v. 21. | Shield..... | Faith in the Divine promises..... | Eph. vi. 16. |
| Image of gold, silver, brass and iron. | The four universal monarchies—Assyrian, Persian, Macedonian, Roman. | Dan. ii. 31, 45. | Sleep..... | 1. Death..... 2. Carnal security..... | Dan. xii. 2; John xi. 11; 1 Thess. iv. 14. Rom. xiii. 11. |
| Incense..... | Devotional exercises..... | Rev. v. 8. | Sodom and Gomorrah..... | An apostate, wicked city..... | Isa. i. 10; Rev. xi. 8. |
| Infirmities..... | 1. Bodily weakness..... 2. Spiritual weakness..... | Matt. viii. 17; Isa. liii. 4. Rom. viii. 26. | Sores..... | Spiritual maladies..... | Isa. i. 6; liii. 5. |
| Jerusalem..... | 1. Church of God..... 2. Heavenly glory..... | Ps. cxx. 6; Isa. lxxv. 18; lxxvi. 13. Heb. xii. 22; Rev. iii. 12; xxi. xxii.; Gal. iv. 24, 26. | Sower..... | A gospel preacher..... | Matt. xiii. 3, 37. [16. |
| Keys..... | 1. Power and authority..... 2. Commission of the Gospel ministry. | Rev. i. 18; Isa. xxii. Matt. xvi. 19. | Star..... | 1. A prince or ruler..... 2. Eminent pastors of churches..... | Num. xxiv. 17; Rev. xxii. Rev. i. 20. |
| Laborers..... | Gospel ministers..... | Matt. ix. 37, 38; 1 Cor. iii. 9. | Stone..... | 1. Jesus Christ..... 2. A true believer..... | Ps. cxviii. 22; Isa. xxviii. 16; Matt. xxi. 42. |
| Lamb..... | The Messiah, typified by the paschal lamb and the daily Israelitish sacrifice. | Ex. xii. 11; xxix. 38, 41. | Stone, White.. | Seal or token of full absolution..... | 1 Pet. ii. 5. |
| Lamp..... | 1. Profession of religion..... 2. Divine illumination and comfort..... | Matt. xxv. 3, 4. 2 Sam. xxii. 29. | Sun..... | 1. The Lord God..... 2. Jesus Christ..... | Ps. lxxxiv. 11. Mal. iv. 2. |
| Leaven..... | Corrupt principles and practices..... | Matt. xvi. 6; 1 Cor. v. Dan. vii. 6. [6, 8. | Sun and Moon | States, civil and ecclesiastical..... | Joel ii. 31; Acts ii. 20. |
| Leopard..... | 1. A subtle, rapacious enemy..... 2. Antichristian power..... | Rev. xiii. 2. Ps. xvi. 11. | Swine..... | Unclean, infidel persons..... | Matt. vi. 6. |
| Life..... | 1. Immortal felicity..... 2. Evangelical doctrine..... 3. A state of justification..... 4. Christ, the source of life, natural, spiritual and eternal..... | John vi. 33. John v. 24; Col. iii. 3. John i. 4; xi. 25; xiv. 6; Col. iii. 4. Esth. viii. 16. | Sword..... | 1. The symbol of destruction..... 2. The word of God—the weapon of a Christian..... | Deut. xxxii. 41, 42. |
| Light..... | 1. Joy, peace and prosperity..... 2. Evangelical knowledge and holiness. | Isa. viii. 20; Eph. v. 8; 1 John i. 7. | Tabernacle..... | The human body..... | Eph. vi. 17. |
| Lion..... | 1. An emblem of fortitude, the ensign of the tribe of Judah..... 2. A title of Christ..... | Gen. xlix. 9. Rev. v. 5. | Talents..... | The gifts of God bestowed on man..... | 2 Cor. v. 1; 2 Pet. i. 13, 14. |
| Locusts..... | Teachers who corrupt the gospel..... | Rev. ix. 3. | Tares..... | Wicked infidels..... | Matt. xxv. 15. |
| Manna..... | The felicities of immortality..... | Rev. ii. 17. | Teeth..... | Symbols of cruelty..... | Matt. xiii. 38. |
| Mountain..... | 1. A kingdom, state, republic or city..... 2. The kingdom of Christ's Church..... | Isa. ii. 12, 14; Zech. iv. 7. Isa. ii. 2; xi. 9; Dan. ii. 35. | Thorns..... | 1. Worldly cares, riches and pleasures. 2. Perverse unbelievers..... | Prov. xxx. 14. Luke viii. 14. |
| Mystery..... | A thing or doctrine unknown until revealed..... | Rom. xvi. 25; 1 Cor. ii. 7; Col. i. 26; Rev. i. 20. | Throne..... | 1. Government or kingdom..... 2. An order of angels..... | Ezek. ii. 6. [12, 16. |
| Naked..... | Destitute of the garment of holiness..... | Rev. xxi. 25. [21. | Thunders..... | Prophecies..... | Gen. xli. 4; 2 Sam. vii. Col. i. 16. |
| Night..... | Ignorance, error, adversity..... | 1 Kings xvii. 12; Isa. vii. 35. | Trees..... | Good or bad men..... | Rev. x. 4. |
| Number two..... | A few..... | Isa. xix. 24; Zech. xiii. 9. | Vine..... | 1. The Hebrew Church..... 2. Christ, the Head of the Church..... | Ps. i. 3; Matt. iii. 10. |
| Number three, or third..... | Excellency..... | Isa. xix. 24; Zech. xiii. 9. | Vineyard..... | The Church of God..... | Ps. lxxx. 8; Jer. ii. 21. |
| Number four..... | Universality..... | Isa. xi. 12; Ezek. vii. 2. | Vipers..... | Wicked children of wicked parents..... | John xv. 1. |
| Number seven..... | Perfection..... | Rev. i. 4-xxii. Isa. ii. 13. | Walk after the flesh, to..... | To be guided by sensual appetites..... | Isa. v. 1, 6; Jer. ii. 10. |
| Oaks..... | Princes..... | Rom. xi. 17. Rom. xi. 24. | Walk after the Spirit, to..... | To follow the motions of the Holy Spirit and the counsels of the Word of God. | Matt. iii. 7; xii. 34. |
| Olive, Wild..... | Sensual man..... | Rev. vii. 7. Luke xxiii. 43; Rev. ii. 7. | Walk with God, to..... | To live in communion with God, acting as in his sight to please and glorify him..... | Rom. viii. 1. |
| "Cultivated."..... | The Church of Christ..... | 1 Cor. v. 12. Matt. ix. 12. | Wash..... | Purification { 1. Moral..... 2. Spiritual..... | Rom. viii. 1. |
| Palm..... | An emblem of joy and victory..... | Gal. ii. 9. | Washed..... | Pardon and sanctification..... | Gen. v. 24; vi. 9. |
| Paradise..... | Heaven, the residence of the Redeemed. | Rev. iii. 12. Deut. xxxii. 2. | Washing..... | The grace of the Holy Spirit..... | Ps. xvi. 6; lxxiii. 13. |
| Passover..... | Jesus Christ..... | Isa. xlv. 3. Isa. lix. 19; Jer. xli. 7, 8. | Water..... | 1. Afflictions and troubles..... 2. Multitudes of people..... 3. Evangelical ordinances..... 4. The blessings of the Holy Spirit..... | Ps. li. 2; Ezek. xvi. 9. |
| Physician..... | Jesus Christ..... | Job xxix. 6; Ps. xxxvi. 8. | Waters..... | Seven years. Seventy weeks of years are four hundred and ninety years..... | 1 Cor. vi. 11; Rev. i. 5; vii. 14. |
| Pillar..... | 1. The chief support of a family, city or state..... 2. A monument of grace in the temple of glory..... | Rev. xxii. 1; Ezek. xlvii. Ps. xviii. 2; Isa. xlv. 10. | Week..... | General desolation..... | Isa. xlv. 3; John iii. 5; iv. 10. |
| Rain..... | 1. Emblem of saving doctrine..... 2. Spiritual influences..... | Ps. ii. 9. Ps. xxiii. 4. | Wilderness..... | 1. General desolation..... 2. This world of trial..... | Ps. lxxx. 8; Rev. xvi. 15. |
| River..... | 1. The irruption of an invading army..... 2. An emblem of exuberant blessings..... 3. Overflowings of Divine love and grace..... | Matt. v. 13. Col. iv. 6. | Wind..... | 1. The operations of the Holy Spirit..... 2. Divine judgments..... 3. Desolation..... General destructions..... | Isa. lv. 1. Isa. xlv. 3; John vii. 37. |
| Rock..... | A secure refuge..... | Isa. lx. 5. | Wine..... | 1. Temporal blessings..... 2. Gospel provision..... 3. Divine indignation..... Persecuted churches or their pastors..... | Dan. ix. 24. |
| Rod..... | 1. Powerful authority..... 2. Divine faithfulness..... | Song Sol. iv. 12. | Witnesses..... | 1. Fierce, irreligious men..... 2. Bitter persecutors..... 3. Avaricious men, professedly Christian ministers..... | Isa. xxvii. 10; Jer. xxii. 6. |
| Salt..... | 1. The principles and virtues of Christians..... 2. The wisdom of Christian prudence..... | | Wolf, Wolves. | 1. Oppressive servitude..... 2. Painful religious rites..... 3. The delightful service of Christ..... 4. Moral restraints..... | 1 Cor. x. 5, 6; Isa. xli. 18. |
| Sea..... | The remote islands and countries of the Gentiles..... | | Yoke..... | | John x. 12; Acts xx. 29. |
| Seal, Sealed..... | 1. Symbol of security..... | | | | Ezek. xlii. 2, 3. |

PRECIOUS STONES OF THE SCRIPTURE.

| STONES. | DESCRIPTIVE AND GENERAL REMARKS. |
|------------------|--|
| Ad'aman..... | The Hebrew word is twice translated thus (in both instances it is used metaphorically—Ezek. iii.; Zech. vii.); in a third instance, Jer. xvii., it is rendered "Diamond." It means a very hard stone, and the latter is the hardest we know of. |
| Ag'ate..... | One of the stones in the High-priest's breastplate; a variety of quartz occurring in nodules, semi-transparent and uncrystallized. |
| Am'ber..... | This was probably not the substance known among us by that name, but rather a metal; some suppose it was a mixture of brass (or copper) and gold, others regard it as brass highly polished. |
| Am'ethyst..... | In the High-priest's breastplate; violet, bordering on purple, composed of a strong blue and a deep red. |
| Ber'yl..... | In the High-priest's breastplate, also in the foundation of the New Jerusalem; a pellucid gem of a bluish green color, of the genus EMERALD, though less valuable. |
| Car'buncle..... | In the High-priest's breastplate; supposed by some to have been the GARNET, by others the EMERALD; it was certainly a bright flashing gem. |
| Chalced'ony... | One of the stones in the foundation of the New Jerusalem; there is great diversity of opinion concerning it; possibly it was a species of AGATE, variegated and cloudy. |
| Chrys'olite..... | In the foundation of the New Jerusalem; probably a species of TOPAZ; a transparent gem of yellowish green color; the name signifies the <i>golden stone</i> . |
| Chrysopra'sus. | In the foundation of the New Jerusalem; a species of BERYL, resembling the CHRYSOLITE, except that it has a bluish shade in its golden green. |
| Di'amond..... | In the High-priest's breastplate; it is too well known to demand more than mention. |
| Em'erald..... | In the High-priest's breastplate, and in the foundation of the New Jerusalem; see particularly Rev. iv. 3; requires no description here: its superb beauty is well known. Anciently called SMARADUS. |
| Ja'cinth..... | In the High-priest's breastplate, and in the foundation of the New Jerusalem; a handsome gem of a deep reddish yellow; identical with the LIGURE of Ex. xxviii. and xxxix. |
| Jas'per..... | In the High-priest's breastplate, and in the foundation of the New Jerusalem; a species of quartz, red, yellow or green, usually handsomely spotted. |
| Lig'ure..... | See JACINTH. |
| On'yx..... | In the High-priest's breastplate; also, two of them, with the names of the heads of the twelve tribes engraved thereon, were placed on the shoulders of the ephod; it was much used like the Cameo is now, the device being cut on the opaque white, while the darker stripes served as border and groundwork; it was white, blue and gray, or brown, in layers. |
| Ru'by..... | A valuable gem of rose-red color, class <i>Corundum</i> ; in High-priest's breastplate (rendered SARDIUS); some have thought that the AGATE of our version was the RUBY, as that rendered RUBY in two passages was probably RED CORAL. |
| Sap'phire..... | The Hebrew name signifies <i>splendor</i> ; it is second only to the DIAMOND in hardness, lustre and value; generally of beautiful pure blue, sometimes blue, red and yellow combined; in High-priest's breastplate. |
| Sar'dius..... | Supposed to be the RUBY; rendered SARDINE, in Rev. iv. 3, where it is thought to be CORNELIAN. |
| Sar'donyx..... | A variety of the ONYX, with a shade of translucent deep orange brown; in the foundation of the New Jerusalem. |
| To'paz..... | A superb yellow or golden green gem; in High-priest's breastplate, and in the foundation of the New Jerusalem. Some have supposed that it is our CHRYSOLITE. |

TREES AND PLANTS, FRUIT AND FLOWERS, AND SPICES OF BIBLE LANDS.

| TREES, ETC. | DESCRIPTIVE AND GENERAL REMARKS. |
|---------------------------|--|
| Algun,Almug. | Imported by SOLOMON to make columns, balustrades, etc., of the Temple, from Ophir; supposed to have been the RED SANDAL-WOOD TREE, the wood of which is very heavy, hard, fine-grained and of a beautiful garnet color, or it may have been the WHITE SANDAL-WOOD, which is still much used in India for utensils and fine work. |
| Almond..... | This superb tree has ever been a favorite, on account not only of its beauty, but equally so of its early blooming; its beautiful rose-pink blossoms are harbingers of spring. |
| Aloes, or Lign- aloes. | A tree or plant from which was obtained a valuable sweet-scented wood, as, also, a delightful, pungent, aromatic gum prized for perfuming rooms and clothing, and for anointing the dead. The ALOE of Palestine reaches a height of scarce five feet, while the East Indian ALOE frequently attains an altitude of one hundred and twenty feet and girth of twelve feet. |
| Anise..... | Marginal rendering "DILL," probably correct; this was a small plant of little pecuniary value, though both the plant and seeds were used as a carminative and as a condiment. |
| Apple..... | As the APPLE is little known in Palestine, the QUINCE or the CITRON may have been intended; evidently, a large tree and a fruit of rich color, fine flavor and fragrant odor. |
| Ash..... | This may have been the ASH, though many learned critics have held otherwise; the larger number are in favor of the opinion that a species of PINE was intended. |
| Barley..... | The BARLEY of Palestine is our common grain of same name. |
| Bay..... | A symbol of a prosperous career. Possibly a LAUREL or a CEDAR, but more probably the OLEANDER, called the ROSE-BAY, is the tree meant. |
| Bean..... | Still a common article of food in the East; the kinds most used are the WHITE HORSE BEAN and the KIDNEY-BEAN. |
| Box..... | Thought by some to have been a species of CEDAR, but it may with equal probability have been the BOX TREE, as rendered. |
| Bramble..... | This bush has been identified by HASSELQUIST and others as the BLACKBERRY. |
| Brier..... | This variety of the WILD ROSE seems to have been indigenous to the soil of Palestine; the Hebrew word signifies "brier" and "scorpion." |
| Bulrush,Rush. | "BULRUSH" and "RUSH" are used interchangeably in our version; in some places the Egyptian PAPYRUS is intended, in others the common marsh RUSH. |
| Calamus,Sweet Cane. | An ingredient of the holy anointing oil, also mentioned as a perfume; supposed to have been imported from India; the root, stem and flowers, when bruised, are very fragrant. |
| Camphire..... | No doubt this was the HENNA of the Arabs, a shrub rising five or six feet, with fragrant whitish flowers in clusters. The powdered leaves were used as a dye for the finger-nails, etc. |
| Cassia..... | One of the ingredients of the holy anointing oil; the plant resembles CINNAMON, though scarcely so fine or fragrant; the rind or bark was used as a perfume. |
| Cedar..... | At one time cedar trees were very abundant in Palestine, especially in the Lebanon region; its great height, straightness and the hardness and durability of its wood made it very valuable for building. |
| Chestnut..... | The PLANE TREE has been considered by many as the tree meant. A native of Western Asia, it has taken kindly to the soil and climate of Europe and America. |
| Cinnamon..... | One of the ingredients of the holy anointing oil; the tree was the same that now bears the name, and the inner rind was used as now. |
| Cockle..... | An Oriental weed, smaller but of more brilliant flower than the cockle of this country; the plural of the same Hebrew word is rendered "wild-grapes" in Isa. v., and hence some have claimed that it meant noxious weeds in general. |
| Coriander..... | Generally admitted to be the same plant as bears the name now in the East; it is chewed by all classes for the pleasant flavor it imparts to the breath; it is also used to flavor food. |
| Cucumber..... | The well-known plant that is still extensively cultivated in all parts. |
| Cumin..... | This plant was similar to the CORIANDER, and probably the same as that now known as FENNEL or CARAWAY. In time its seeds make an excellent styptic. |
| Cypress..... | Some have maintained that the tree so named in our version was the ILEX, a species of OAK, but it is more likely it was the ordinary EVERGREEN CYPRESS. |
| Date..... | See PALM. |
| Dill..... | See ANISE |

TREES AND PLANTS, FRUITS AND FLOWERS,

AND SPICES OF BIBLE LANDS.

(CONCLUDED FROM PRECEDING PAGE.)

| TREES, ETC. | DESCRIPTIVE AND GENERAL REMARKS. |
|------------------|--|
| Dove's Dung... | BOCHART pronounces this CHICK-PEAS, while Dr. THOMSON says it was a coarse kind of BEAN. |
| Fig..... | This well-known tree abounded in Palestine, the Mount of Olives being especially noted for its luxuriant growth. |
| Fir..... | The Hebrew word would apply to any tree that could be cut into boards, planks, etc.; doubtless certain species of PINE and JUNIPER were meant, possibly the LARCH or CYPRESS. |
| Fitch, Vetch... | A small pea, though coarse and scarcely palatable, still an article of food, yet chiefly cultivated as food for doves and pigeons. |
| Flags..... | Two Hebrew words rendered thus; the first was probably a name for any marsh-weed; the other word no doubt included sea-weeds in general. |
| Flax..... | This was the common FLAX, and was used, as now, for manufacturing linen. |
| Galbanum..... | A plant from which exudes a resinous gum resembling ASSAFÆTIDA in smell and medicinal properties; an ingredient of the holy anointing oil. |
| Gall..... | The Hebrew word rendered thus usually is in two places translated HEMLOCK; it was some noxious plant, probably the PORRY; it was certainly of bitter taste, and poisonous in some degree. |
| Garlic..... | While this resembles the GARLIC of the present day, it was of a more delicate kind; it was native to Askalon. |
| Gopher..... | Material used in constructing the ark; it may have been the PINE or CEDAR, but more probably the CYPRESS. |
| Gourd..... | This name is applied to two distinct vines; the one, poisonous, either the COLOCYNTH or the WILD CUCUMBER; the other (Jon. iv.) the CASTOR-OIL plant. |
| Grape..... | The GRAPE-VINE is still extensively cultivated in Syria and Palestine, and it flourishes far beyond its average in this country; a bunch of grapes grown at Welbeck weighed 19½ pounds, and measured 19½ inches in length and 19½ inches in breadth or diameter. |
| Grass..... | This term in our version includes all that clothes the ground with verdure; there is a peculiarly beautiful variety noticed by HASSELQUIST as abounding in Palestine, called the SHEEP'S FESCUE. |
| Heath..... | Two Hebrew words; the one may have indicated the HEATHER or LING; the other probably should have been translated "ruins" or "forlorn," though some think it does indicate a plant, and they name the TAMARIX or JUNIPER. |
| Hemlock..... | See GALL. |
| Holm..... | A species of OAK, mentioned only in the Apocryphal Book of the History of SUSANNAH. |
| Husk..... | Archbishop FRENCH says the HUSK mentioned in the Parable of the Prodigal Son was the fruit of the CAROB TREE; they have a hard dark outside and a dull sweet taste. |
| Hyssop..... | Probably the common HYSSOP; it was early valued for its medicinal properties, and used as a remedy for affections of the throat and chest. |
| Juniper..... | Generally supposed to have been a species of broom, a leguminous plant, with white flower; the roots are bitter, and edible only when driven by hunger. |
| Leeks..... | Not our LEEK, but the FENU-GREC, a native of Egypt, resembling CLOVER, used as food by men; it was supposed to be a specific against worms and dysentery. |
| Lentil..... | A leguminous plant, yielding a pulse, resembling small beans; it was chiefly used in soup or pottage. |
| Life, Tree of... | Never identified, and possibly the name indicated no tree, but was used only as symbolic to point to the great Tree of Life, JESUS. |
| Lign-aloe..... | See ALOE. |
| Lily..... | Tradition says that the LILY grew in such quantities that the stalks dried were used as fuel; one kind is particularly noticed by travellers as peculiarly gorgeous. |
| Mallows..... | Supposed by some to have been the SEA-PURLAIN, which grew near the sea-coast, and was eaten chiefly by the poor, but probably a coarse kind of greens, called "Jew's Mallow." |
| Mandrake..... | Still thrives in Syria and Palestine; many strange superstitions clustered around the MANDRAKE; the fruit was about the size of an ordinary egg, and very pleasant to the taste. |
| Mastich..... | The MASTICH TREE is mentioned only in the History of SUSANNAH; it produced a fragrant resin. |
| Meadow..... | In the Hebrew of Gen. xli. 2, 18, the word rendered meadow probably indicated a water-plant or marsh-plant. |
| Melon..... | Generally regarded as indicating the WATERMELON, which grew in great profusion in Egypt and in the Levant; it was about the same as our WATERMELON. |
| Millet..... | Identical with our MILLET; it was cultivated extensively and the green stalks used as fodder, while the grain was much prized. |
| Mint..... | The SPEARMINT, which was much cultivated and used in Palestine; besides its culinary uses, it was scattered over the floors on account of the pleasant scent it exhales when bruised. |
| Mulberry..... | While the MULBERRY abounds in Palestine (see SYCAMINE) the tree intended here was rather a BALSAM TREE distilling white tears of a pungent, acrid taste. |
| Mustard..... | A species that, from a minute seed, grew into a considerable tree, with numerous branches, is described by travellers; its fruit resembled CURRANTS in form, while its seed was similar to our MUSTARD. |
| Myrrh..... | Myrrh is a gum resin extracted from the tree balsam-myrrh, which grows in Arabia and Africa; it exudes from the bark; an ingredient of the holy anointing oil. |
| Myrtle..... | This tree was very popular on account both of its beauty and its sweet scent. Being very prolific, the groves of MYRTLE have been described by travellers as exceedingly handsome. |
| Nettle..... | Not materially different from the NETTLE or THISTLE; too well known to require more than mention. |
| Oak..... | Many varieties of this well-known and always useful tree abounded in the Holy Land. |
| Olive..... | This tree is called in Isaiah the OIL TREE; it still grows luxuriantly everywhere near the Mediterranean, and is abundant in Palestine. It was and still is highly prized. |
| Onion..... | The ONION of Egypt, though similar to that so well known among us, was far superior to it in delicacy and richness of flavor. |
| Palm..... | This was the DATE-PALM TREE, which has ever grown abundantly in the Holy Land, and has always been deservedly a favorite. |
| Pannag..... | Supposed to be the GINSENG; cultivated extensively in China and Chinese Tartary; it has been considered a wonderful panacea for many diseases. |
| Paper-Reed... | See BULRUSH. |
| Pine..... | The name occurs three times in our version, and in each case it is probably a mistranslation, though the PINE TREE did grow in Palestine. |
| Pomegranate... | One of the most ancient and beautiful of fruit and flower trees (it is rather a bush); the fruit is about the size of an orange. |
| Poplar..... | Probably the WHITE POPLAR; it is mentioned but twice in our version, and some have questioned the rendering. |
| Reed..... | CANE growing in the marsh-lands, used for making arrows, also some kinds for manufacturing door-mats, etc. |
| Rose..... | Many varieties abound in Palestine and Syria and other Bible lands; travellers say that the Roses of Syria exceed in beauty and perfection those of any other country. |
| Rue..... | A perennial plant; it was used as a condiment, and to it was attributed the power of preventing poison from affecting the human system; it was also thought to ward off infection. |
| Rush..... | See BULRUSH. |
| Rye..... | See SPELT. |
| Saffron..... | A perennial plant, the stigmas of the flowers of which have long been used as a medicinal stimulant and as a condiment. |
| Shittah..... | Shittim is the plural form, and shittim-wood is the wood of the SHITTIM TREE; this, it is generally agreed, is the ACACIA. |
| Spelt..... | The Hebrew word has been variously rendered "rye" and "fitches," but the grain meant is no doubt SPELT, a variety of wheat with smooth or bald ear. |
| Spikenard..... | The VALERIAN JATAMANSI, the root of which is still a valued drug. |
| Sycamine..... | This tree is mentioned but once, and the MULBERRY TREE is supposed to have been intended; the mulberries of Palestine are described as a delicious fruit resembling our largest blackberries. |
| Sycamore..... | Not the tree that is grown in this country and Europe, but the SYCAMORE-FIG, which, though a lofty and a wide-spreading tree, was yet tender, and its wood of little account. |
| Vine of Sodom. | Not positively determined what tree or vine is intended; among those suggested the more probable seem to be the "mad apples" of the Arabs, or the bitter apple. |
| Wheat..... | About the same in all important points as that of the present day. |
| Willow..... | Two Hebrew words; the one either the WEEPING WILLOW, or more likely the OLEANDER; the other the EGYPTIAN WILLOW. |
| Wormwood..... | The Scripture term is general, comprising various bitter plants. |

SCRIPTURE MEASURES, WEIGHTS AND COINS.

NOTE.—Corrected by the latest scientific discoveries down to the present time; from McCulloch, Gregory, Brande, Lavoisne, Smith and other authorities.

I. MEASURES OF LENGTH AND DISTANCE.

MEASURES OF LENGTH.

THE Bible cubit was shorter than that of other countries. In the times of the Hebrew monarchy, three different cubits were recognized by the Jews. 1. The common cubit, in length of our inches and decimals of an inch, 15.8763, or slightly more than a foot and a quarter. 2. The ancient Mosaic cubit, a hand-breadth longer than the first, and of the same length with the smaller Egyptian cubit, that is, 19.0515 inches, or about a foot and seven inches; and 3. The new cubit, equal to the royal Egyptian cubit, equal to about 20.6 inches, or 1 foot 8½ inches.

MEASURES OF DISTANCE.

A "Sabbath Day's Journey" was 2000 cubits, or six-tenths of a mile. It is said the term originated thus: The rabbins took the text in Exodus xvi. 29: "Let no man go out of his place on the seventh day," and on the strength of it forbade all travelling. Then they made an exception, allowing the walk from the houses next the Tabernacle, across the empty space always kept around it, to the edifice, for the purpose of worship. Now, this empty space was always just 2000 cubits wide. And, finally, they allowed every man to travel on the Sabbath, not more than this distance of 2000 cubits from the wall of his own city in any direction.

The furlong of the New Testament is the Greek Stadium, the length of the celebrated Greek national race-course at Olympia. It consisted of 600 Greek feet, equal in English measure to 606 feet 9 inches. The mile mentioned in the New Testament was possibly a Roman mile.

MEASURES OF SURFACE.

The Jews had no such system as our "square measure," which enabled them to name an area by its size, as "square foot," "acre," etc. They had to designate the space they wanted to describe by naming its length or breadth. The Bishop of Peterborough has added, under this head, a number of interesting and learned calculations, which are here given, with such modifications as the present state of

biblical science requires, and using the Mosaic or legal cubit. This cubit is nearly the largest or Egyptian one.

The Altar of Incense.—Only two sides of it, viz., its length and breadth, are expressed by Moses; each of them is affirmed to be one cubit. Yet he declares it was four square; whence we collect that its sides and its top were each just a square cubit. (See Exodus xxx. 2.) Now the Jewish square cubit amounts to almost exactly two and a half English square feet, so that the Altar of Incense was a cube of 2½ feet every way.

The Table of Shew-Bread, Ex. xxv. 23.—This is affirmed to be two cubits in length and one in breadth. None doubt but it was rectangular, containing two Jewish square cubits. These amount to five English square feet, nearly, that is, 722 square inches.

The Boards of the Tabernacle.—These were each ten cubits in length and one and a half in breadth (Ex. xxvi. 16). Being rectangular, they contained 15 Jewish square cubits, or just about 37½ English square feet. They were, in short, boards 15 ft. 10 in. long, and 2 ft. 4½ in. wide. This seems an extraordinary width to be required in a country so destitute of large trees as the wilderness of Sinai.

The Mercy Seat.—This was God's Throne of Grace among the Jews. Moses (Ex. xxv. 17) affirms that its length was two cubits and a half, its breadth one cubit and a half. This makes the area of the Mercy Seat to be 3 ft. 11½ in. long, by 2 ft. 4½ in. wide, or about 8 4-5 square feet.

The Square Cubit in Square Feet.—A square cubit reduced to inches is 19 × 19 = 361 sq. inches. Divide this by 144, the number of square inches in one square foot, and we have 2 73-144 square feet. Reduce this vulgar fraction to decimals, and we have 2.5 square feet, nearly; the exact figures running into a repeating decimal, thus: 2.5076308888 +.

The Court of the Tabernacle.—This was the ground on which the priests performed all the solemn public worship of Israel in Moses' time. The area of this court is described by Moses (Ex. xxvii. 18), by its length 100 cubits and its breadth everywhere 50 cubits. Wherefore this area must be in Jewish measure 5000 square cubits, since that is the product of 100 multiplied into 50. This was then equal to an area of 12,500 square feet.

II. MEASURES OF CAPACITY.

LIQUID MEASURES.

These were: 1, the Log, a word originally meaning a basin; 2, the Hin, an Egyptian word; and 3, the Bath, a Hebrew word meaning "measured."

DRY MEASURES.

1. The Cab (only in 2 Kings vi. 25), a word meaning hollow or concave; 2, the Omer (only in Exodus xvi. 16-36), a word meaning a heap, or a sheaf; 3, the Seah, which means "measure," this being the most usual measure for household uses; 4, the Ephah, an Egyptian word; 5, the Half-bomer or Lethech (in Hosea

iii. 2 only), a word meaning something poured out; 6, the Homer (meaning "heap") or Cor, as it is elsewhere called, from the circular vessel in which it was measured.

| Measures. | JOSEPHUS. Gallons. | RABBINISTS. Gallons. |
|--|-----------------------|-------------------------|
| Homer or Cor (10½, or 6½ bushels)..... | 86.696 | 44.286 |
| Ephah or Bath..... | 8.6696 | 4.4286 |
| Seah..... | 2.8898 | 1.4762 |
| Hin..... | 1.4449 | .7381 |
| Omer..... | .8669 | .4428 |
| Cab..... | .4816 | .246 |
| Log..... | .1204 | .0615 |

III. COINS AND MONEY.

1. MONEY NOT COINED.

All the money mentioned in the Bible before the time of Ezra and Nehemiah, that is, before the period of the return from captivity, was uncoined money, and seems always to have been silver, gold being mentioned as a valuable metal, but not as money. This uncoined money was used by weight. Therefore it is very likely that the money mentioned in the Bible before the times of Ezra and Nehemiah consisted of silver rings, and that it was paid and received by weight, as is described in Genesis xxiii. 16.

2. COINED MONEY.

The Maccabean shekel was a silver piece about as heavy as a silver half dollar. It had on one side a figure of a vase, supposed to have represented the pot of manna preserved in the tabernacle, and on the other side a stem with three flowers, supposed to have represented Aaron's rod that budded. With the vase was an inscription signifying "Shekel of Israel," and with the branch another signifying "Jerusalem the Holy." These inscriptions were in old Hebrew letters, similar in style to our own capitals, and were like the Phœnician and Samaritan alphabets.

The Daric.—The Persian Daric, mentioned in the Old Testament, was a gold coin, so named after Darius, the name of several Persian kings, just as in modern times Louis and Napoleon have been the names of French coins.

"A Piece of Money" (Matt. xvii. 24-27) found in the fish by St. Peter, and with which he paid tribute for himself and Christ, was a *stater*, a Greek silver piece, of the value of a silver half dollar.

The Penny was the *denarius*, the principal silver coin of the Romans, up to the beginning of the third century after Christ. It was worth almost exactly 14 cents.

Farthing is the word used in the authorized version of the Bible to translate

two different Greek words. One of these is *Kodrantēs* (Matt. v. 26; Mark xii. 42), which is the Greek form of the Latin word *Quadrans*. The Roman *Quadrans* was a small copper coin, and was, as its name indicates, the quadrant or quarter of the *as*. This *as* was a copper coin, sixteen of which were equal to a *denarius*. The *as* was accordingly about equivalent to the old-fashioned "red cent," and the farthing to a quarter of a cent. The other word translated "farthing" is *Assarium* (Matt. x. 29; Luke xii. 6), the Greek form of the Latin *Assarium*, which was the small *as*, equal to half the *as*. This farthing was therefore twice as large as the other.

Mite, in Greek, *Lepton*, was a copper piece, the smallest coin in circulation, and worth half the first of two farthings above described, viz., the *quadrans*.

TABLE OF BIBLE MONEY.

| Denominations. | Grains. | Value, nearly. |
|--|-----------|----------------|
| Gold Shekel..... | 132 | \$5.69 |
| Gold Maneh..... | 13,200 | 569.00 |
| Gold Talent..... | 1,320,000 | 56,900.00 |
| Silver Gerah..... | 11 | .02½ |
| Silver Beka..... | 110 | .26½ |
| Silver Shekel..... | 220 | .53 |
| Silver Maneh..... | 13,200 | 569.00 |
| Silver Talent..... | 1,320,000 | 56,900.00 |
| Copper Shekel..... | 528 | .103 14-100 |
| Copper Talent..... | 792,000 | 47.14 |
| Persian Daric or Dram (gold)..... | 128 | 5.52 |
| Maccabean Shekel (silver)..... | 220 | .53 |
| "Piece of Money" (Stater, silver)..... | 220 | .53 |
| Penny (Denarius, silver)..... | 58 6-7 | .14 |
| Farthing (Quadrans, copper)..... | 42 | .08½ |
| Farthing (Assarium, copper)..... | 84 | .17 |
| Mite (copper)..... | 21 | .042½ |

NOTE.—The lawful weight of the U. S. silver dollar is 412½ grains.

REMARKABLE MOUNTAINS AND HILLS,

AND RIVERS, LAKES AND SEAS OF BIBLE LANDS.

REMARKABLE MOUNTAINS AND HILLS.

| THE NAME. | DESCRIPTIVE AND GENERAL REMARKS. |
|-----------------------|---|
| Ab'arim..... | Chain east of the Jordan; PEOR, NEBO and PISGAH belong to it. |
| Anti-Lib'anus..... | The eastern of two extensive parallel ridges, now called <i>Jebel esh-Shurki</i> . See LEBANON. |
| Ar'arat..... | The term refers to the country Armenia, on the mountains of which the ark rested; the same Hebrew word is in two passages rendered Armenia; there are two peaks especially known as ARARAT; the highest point is 17,750 feet above the sea and 14,573 above the level of the plain. |
| Ba'shan..... | A mountainous country, east of the Jordan; remarkable for height, and for rich woodland and pasturage; the HILL OF BASHAN was HERMON. |
| Cal'vary..... | Usually called a mount, but there is no authority in or out of Scripture for so calling it. |
| Car'mel..... | Range extending about 28 miles; the highest point of MOUNT CARMEL is 1728 feet above the sea; now generally called <i>Mar Elyas</i> . |
| E'bal..... | Mountain in Palestine opposite GERIZIM, on northern side of valley of Shechem; it rises 2700 feet above the sea; now called Sitti Lalamiyah. |
| E'phraim..... | The highland portion of the territory of Ephraim. |
| Ga'reb..... | A hill near Jerusalem; the Hebrew name signifies "scabby," and some suppose it was to this hill lepers were sent "out of the congregation." |
| Ge'bal..... | The mountainous tract extending from the Dead Sea to Petra. |
| Geriz'im..... | A mountain of Ephraim, opposite EBAL, the valley of Shechem (now Nablús) intervening; it rises 2600 feet above the sea. |
| Gilbo'a..... | Ridge of hills rising at Jezreel, eastern end of Plain of Esdraelon; the ridge extends about ten miles, west to east; now called <i>Jebel Fukáah</i> . |
| Gil'ead..... | A mountainous region east of the Jordan, in extent about 60 by 20 miles. |
| Her'mon..... | Also called SION; it was on the north-eastern border of Palestine; it rises boldly, at the southern end of Anti-Libanus, to a height of about 10,000 feet above the sea, from 2000 to 3000 feet above the chain; present name <i>Jebel esh-Sheikh</i> . |
| Hor..... | On the boundary ("at the edge") of Edom, it is the highest and most conspicuous of the sandstone mountains of Edom, its height being 4800 feet above the Mediterranean, and more than 6000 above the Dead Sea; its double top makes it conspicuous far and near; the tomb of Aaron is on the more northern peak; modern name <i>Jebel Nebi Harám</i> . |
| Ho'reb..... | See SINAI. |
| Leb'anon..... | Very celebrated chain north of Palestine; it comprises really two distinct parallel ranges, which enclose the valley of Lebanon (Cœle-Syria); the western, or main, range commences at 33° 20' N. lat., and runs upward of 100 miles south-westwardly; these mountains were remarkable for their scenery, their unrivalled trees and verdure; they ranged in height from 6000 to 10,200 feet above the sea. |
| Ne'bo..... | "Over against Jericho" was the highest peak of the ABARIM range; from its lofty summit Moses viewed the Promised Land, and on it he died and near it was buried; about 4500 feet high. |
| Ol'ives (Olivet)..... | The ridge of OLIVET is about a mile long from north to south, its elevation nearly 300 feet above the site of the Temple in Jerusalem; it is one of the little hills or rocky crowns which encircle the Holy City, being in itself comparatively insignificant. It derives its chief importance and attractiveness from the fact that it was a favorite resort of our SAVIOUR and was the scene of many of the leading incidents of His eventful life; highest point about 2700 feet above the sea. |
| Pe'or..... | One of the ABARIM range, from the summit of which Balaam blessed, while desirous of cursing, Israel. |
| Pis'gah..... | One of the ABARIM range, of which NEBO was the summit. |
| Rim'mon..... | The ROCK RIMMON was a peak north-east of Geba and Michmash. |
| Sama'ria..... | The site on which Omri built the city of the same name. |
| Seir..... | Mountainous district of which HOR was the highest peak. See HOR. |
| Si'nai..... | HOREB was probably the designation of the group, while SINAI denoted a single mountain: these mountains lie nearly in the centre of the peninsula embraced between the two arms of the Red Sea; Horeb was called the "Mountain of God." The highest point was upward of 7000 feet above the sea. |
| Si'on..... | See HERMON. |
| Ta'bor..... | This mountain rises abruptly, from the north-eastern arm of the Plain of Esdraelon, to a height of 1900 feet; it stands entirely insulated, except on the west, where a narrow ridge connects it with the mountains of Nazareth; modern name <i>Jebel et-Túr</i> . |
| Zi'on..... | The southwestern hill of Jerusalem. |

RIVERS, LAKES AND SEAS.

| THE NAME. | DESCRIPTIVE AND GENERAL REMARKS. |
|-----------------------|--|
| Ab'ana..... | Rising in the Anti-Libanus, at a height of 3343 feet, and passing Abila, it flowed through Damascus; modern name <i>Barada</i> . |
| Æ'non..... | "Near to Salim," where John the Baptist baptized; has not been identified; it may have been at <i>Wady Farah</i> , five miles northeast of Jerusalem. |
| Ar'non..... | River east of the JORDAN, the boundary of Moab and of the Amorites; modern name <i>El-Mojeb</i> . |
| Che'bar..... | River of Babylonia, possibly the CHABORAS (now <i>Khabour</i>), but probably the <i>Nahr Malcha</i> , or royal canal of Nebuchadnezzar. |
| Dead Sea..... | This name does not occur in the Bible, but the sea is noticed by a number of names—the Salt Sea, the Sea of the Plain, the East Sea, the Former Sea, and the Sea where there is no difficulty of identification; its usual name now is the DEAD SEA, from the belief, now exploded, that neither vegetable nor animal life could subsist in or near it. It is of an elongated oval shape, save that the regularity of the figure is broken by a large peninsula from its eastern shore; its extreme length is about 46 miles, breadth above 10 and area about 300 square miles—the dimensions vary, however, somewhat, at times. Its level is 1289 feet below that of the Mediterranean. |
| Egypt, river of..... | Two Hebrew words; the one indicates the NILE (see SIHOR); the other the <i>Wady el-Arish</i> , that falls into the Mediterranean, near Rhinocolura. |
| Gal'ilee, sea of..... | The largest, longest and most important river of Western Asia; its length is 1780 miles, over two-thirds of which are navigable for small vessels. Called also Sea of Tiberias, Sea or Lake of Gennesareth or Gennesaret, Sea of Chinnereth or Cinnereth, and Matt. iv. 15, <i>the sea</i> . The Jordan enters it at its northern end and passes out at its southern end, the bed being simply a depression of the great Jordan valley; its level is 653 feet below that of the Mediterranean; the banks on the east are nearly 2000 feet high, deeply furrowed by ravines; the west bank is less regular, but equally picturesque. |
| Gi'hon..... | Second river of Paradise, that "compasseth the whole land of Ethiopia." Like boundaries of Eden, the locality of this river cannot be determined. |
| Great Sea..... | The Mediterranean. |
| Ha'bor..... | River of Mesopotamia; it is the CHABORAS (now <i>Khabour</i>). |
| Hid'dekel..... | The TIGRIS, one of the rivers of Eden; its length is estimated at 1150 miles, of which about 300 miles are navigable for rafts in the seasons of flood. |
| Jab'ok..... | A stream falling into the JORDAN about midway between the Sea of Galilee and the Dead Sea; the present name is <i>Zurka</i> , or the Blue River. |
| Jor'dan..... | The great river of Palestine; its sources are in the Anti-Libanus; a traveller has well said, "It is without any parallel, historical and physical, in the whole world." Macgregor says, "The Jordan is the sacred stream not only of the Jew, who has Moses and the prophets; of the Christian, who treasures his master's life upon earth; of the cast-out Ishmaelite, who has dipped his wandering bloody foot in this river since the days of Hagar; but also of the Moslem faithful, who deeply reverence the Jordan." Present name <i>Esh Shediah</i> . |
| Me'rom..... | The waters of Merom, the name of a lake in northern part of Palestine; the <i>Samachonitis</i> of Josephus, and <i>Bahr el-Háleh</i> of the present day. |
| Moch'mur..... | A wady or torrent, mentioned only in Judith; modern name <i>Wady Makfuriyeh</i> . |
| Nile..... | See SIHOR. |
| Nim'rim..... | The waters of Nimrim, a stream or brook of Moab; now <i>Wady Nemeirah</i> . |
| Phar'par..... | It is eight miles from the city, but flows across the whole plain of Damascus; it is about 40 miles long; modern name <i>Awaj</i> . |
| Pi'son..... | One of the four rivers of Paradise; the most generally received opinion identifies it with the <i>Ganges</i> . |
| Red Sea..... | In some passages, called "the Sea," and in Isaiah, "the Egyptian Sea;" the Hebrew name is "the Sea of Süph;" it lies between Egypt and Arabia; its length is about 1400 miles, average breadth 150 miles, and area 180,000 square miles; its western arm is now called the <i>Gulf of Suez</i> , and its eastern the <i>Gulf of Akaba</i> ; it is very deep, more than 6000 feet at its deepest soundings. |
| Si'hor..... | Or <i>Shihor</i> ; this is the more general Scripture name for the NILE, which recent explorations show to be the longest river in the world, except the Missouri-Mississippi, if we regard the two as one. Its length, as far as ascertained, is 2300 miles in a direct line, to which must be added several hundred on account of its windings. It is also notable for the phenomena of its annual overflow. Modern name <i>Bahr en-Nesl</i> . |
| U'lai..... | A river of Susiana, probably the Eulæus of the Greeks and Romans. |

FIRST CENTURY OF THE CHRISTIAN ERA.

| BEFORE CHRIST. | EVENTS IN THE CHRISTIAN CHURCH. | EVENTS IN ROME AND IN PALESTINE, SYRIA, ETC. | BEFORE CHRIST. |
|-------------------|---|---|-------------------|
| 5 | JESUS is born at Bethlehem, of Judea, on <i>Monday, December 25th</i> , four years and six days before the common era. | Twenty-eighth year of Augustus Cæsar's reign. | 5 |
| 4 | He is circumcised, <i>Jan. 1st</i> ; <i>Feb. 2d</i> He is presented in the Temple; a few days later the Wise Men visit Him, and JOSEPH, in obedience to angelic warning, takes the young child and His mother and flees into Egypt. | Cyrenius is appointed governor of Judea and Varus of Syria. | 4 |
| 2 | Being informed by the angel of Herod's death, JOSEPH, MARY and the Holy Child JESUS return from Egypt and take up their residence at Nazareth. | Antipater makes a plot against his father Herod, but is detected. | 3 |
| | | Herod causes the massacre of all male infants in Judea of two years and under, in the hope of killing the announced King of the Jews. | 2 |
| | | Antipater is put to death, about <i>Nov. 19th</i> or <i>20th</i> ; Herod dies a terrible death, <i>Nov. 25th</i> , and his kingdom is divided among his sons; Archelaus has Judea, Idumea and Samaria, with title of ethnarch or king; Antipas becomes tetrarch of Galilee and Peræa, and Philip of Trachonitis and vicinity. | |
| YEAR OF OUR LORD. | | | YEAR OF OUR LORD. |
| 8 | JESUS, being twelve years of age, is taken by His reputed father and His mother to the Temple, and, when they leave, He remains; they return, seeking Him, and find Him in the midst of the doctors, "both hearing them and asking them questions." His mother expostulates with Him, and He makes His memorable reply (Luke ii. 49). (April) He goes with MARY and JOSEPH, and is "subject to them," and "increases in wisdom and stature, and in favor with GOD and man." | Tiberius returns to Rome from Rhodes, is adopted by Augustus, and invested with the tribune. | 4 |
| 26 | JOHN BAPTIST begins to preach and baptize; toward the close of the year, JESUS, being about thirty years old, is baptized by JOHN; soon after this He enters upon His public ministry. | There is a great famine at Rome. | 6 |
| 28 | JOHN BAPTIST is beheaded by Herod Antipas. | Archelaus is deposed and banished to Lyons, by Augustus, on account of his tyranny and maladministration; his dominion is reduced to a Roman province and annexed to Syria, Coponius being appointed governor of Judea. | 7 |
| 29 | <i>Friday, April 15th</i> , OUR LORD AND SAVIOUR JESUS CHRIST IS CRUCIFIED, DIES AND IS BURIED; <i>Sunday the 17th</i> , HE RISES FROM THE DEAD; HE APPEARS REPEATEDLY TO CHOSEN WITNESSES, AND <i>Thursday, May 26th</i> , ASCENDS TO HIS FATHER'S RIGHT HAND. | Augustus makes Tiberius his colleague in the empire, <i>Aug. 28th</i> . | 11 |
| | <i>June 5th</i> , the Day of Pentecost, the HOLY GHOST descends upon the Apostles and Disciples, while "they were all with one accord in one place;" St. PETER delivers a powerful discourse, and about three thousand are added to the Church. | A census is taken at Rome, which shows 4,037,000 citizens; Augustus dies, aged 76 years, <i>Aug. 19th</i> , at Nola; Tiberius Nero Cæsar is made emperor the same day. | 14 |
| | [For Chronology of Miracles, see page 55.] | Caiaphas is made High-priest; the Jews are banished from Rome. | 19 |
| 30 | The office of Deacon is created, and seven men are appointed. | Tiberius retires to Caprea, leaving the direction of the empire to Sejanus. | 26 |
| 31 | St. STEPHEN, the first Christian martyr, is stoned to death, and a great persecution ensues. | Pontius Pilate is made governor of Judea. | 31 |
| 33 | SAUL of Tarsus is converted. [For Chronology of St. PAUL's life, see Tabular Memoir, p. 53.] | Sejanus is disgraced and put to death. | 36 |
| 38 | St. MATTHEW writes the Hebrew of his Gospel. [For Chronology of the Books of the New Testament, see pages 50, 51, 52.] | Tiberius declares himself friendly to the Christians, and proposes to enrol JESUS among the gods, but the Senate refuses. | 37 |
| 42 | The name <i>Christians</i> is applied to the followers of CHRIST at Antioch. | Tiberius dies at Misenum, near Baiæ, <i>March 16th</i> or <i>26th</i> , aged 78 years, and is succeeded by Caius Caligula. | 41 |
| 44 | St. JAMES (the brother of JOHN) is beheaded by Herod Agrippa, who also casts St. PETER into prison, whence he is rescued by an angel. | Pontius Pilate commits suicide, having been deposed and sent into exile. | 43 |
| 45 | The fearful famine, foretold two years before by AGABUS, rages throughout Judea. | The Emperor Caligula assassinated on the fourth day of the Palatine games by Chæreas and others; his uncle Claudius Cæsar succeeds him; Seneca is banished to Corsica. | 44 |
| | | Herod Agrippa I. is smitten by the angel of the Lord, and dies a miserable death (some authorities place this in A. D. 49). | 46 |
| | | Cuspius Fadus is made governor of Judea, etc. | 47 |
| | | Tiberius Alexander is made governor. | 48 |
| | | Claudius takes upon himself the title of censor; he puts to death many of the first men of Rome to gratify the revenge of his wife Messalina. | 49 |
| | | Ventidius Cumanus is made governor of Judea. | 50 |
| | | A census is taken, which is said to show 6,900,000 citizens in Rome; Messalina is put to death for her open crimes. | 52 |
| | | Seneca is recalled from banishment, and made preceptor of Nero Cæsar (afterward emperor). | 54 |
| | | The city of London founded by the Romans. | 59 |
| | | The Jews expelled from Rome by Claudius. | 64 |
| | | Antonius Claudius Felix is made governor of Judea, etc., and Herod Agrippa II. King of the Jews. | 65 |
| | | Claudius is poisoned by his wife Agrippa, and is succeeded by Nero Cæsar, the most infamous of Roman emperors. | 66 |
| | | Nero puts his mother Agrippina to death, and enters upon his fearful career. | 67 |
| | | Gessius Florus is made governor, and the Jews begin their revolt by stoning him. | 68 |
| | | Nero puts Seneca, his former preceptor, and other eminent men, to death. | 69 |
| | | The Jewish war begins in <i>May</i> of this year; 20,000 Jews are slain in Cæsarea; all Syria is filled with slaughter. | 70 |
| | | Vespasian defeats the Jews and takes Josephus, the historian, prisoner. | 77 |
| | | Nero is deposed, and commits suicide; Galba is proclaimed emperor. | 79 |
| | | The Zealots in Jerusalem divide themselves into two parties, and murder one another by thousands, committing the most horrid cruelties. | 80 |
| | | The civil war between Galba, Otho, Vitellius and Vespasian ends in triumph of the last-named, and he assumes the government. | 81 |
| | | Jerusalem is taken and destroyed by Titus, <i>Sept. 7th</i> ; thus ends the Jewish war in the entire overthrow of their state and their dispersion; Josephus estimates 1,100,000 persons perished in the siege, and in all 1,357,660 in the war; the prisoners taken from the Jews, 97,000. | 96 |
| | | A dreadful plague rages in Rome, 10,000 persons dying within a day. | 98 |
| | | Vespasian dies; his son Titus succeeds him. | 99 |
| | | Terrible pestilence breaks out again. | |
| | | Titus dies, <i>Sept. 13th</i> , and his brother Domitian succeeds him. | |
| | | Domitian is killed, and with him ends the line of Cæsars; Nerva becomes emperor. | |
| | | Nerva dies, <i>Jan. 21st</i> , and Trajan, who is absent in Germany, is proclaimed emperor. | |
| | | Trajan enters Rome quietly, without parade. | |
| 95 | The second Roman persecution of the Christians commences; tradition says St. JOHN was thrown into a caldron of boiling oil near the Latin gate at Rome and miraculously preserved; he is afterward banished to the Isle of Patmos. | | |
| 96 | St. JOHN is released from banishment on the accession of Nerva. | | |
| 100 | St. JOHN, the venerable Apostle, the last of the Twelve, is supposed to have died at Ephesus about A. D. 100. | | |

HOW TO READ THE WORD OF GOD.

A FEW SIMPLE RULES.

In order to the profitable reading of the Word of GOD it is necessary to approach its sacred pages with becoming reverence and humility. Some persons read the Bible as a book of amusement, while others peruse it for its antiquarian character and its historical records. Others again read thoughtlessly; being accustomed from childhood to see the Book in their households, they unconsciously come to treat it as a common thing. In order, however, to study it with saving benefit, the heart must be prepared with pious dispositions and with illumination of the HOLY GHOST, which is promised to those who ask it.

1. Read with *reverence*. Remember that it is an inspired revelation in which ALMIGHTY GOD sets forth His plan of grace and mercy. To read a message from the LORD with lack of reverence or with thoughtlessness is as unwise as it is dangerous.

2. Read with *docility*. Remember that GOD is the Teacher in the Word. Do not therefore use it so as to make it sustain favorite theories or preconceived opinions. To act thus is to assume that man knows beforehand what GOD should reveal, and that it is not dishonoring to GOD to compel His Word to speak as man pleases. So also to reject the teachings of the Bible because they are humiliating to man's supposed ability or dignity is to act as if GOD knew not our state and nature, and that man were wiser than GOD.

3. Read with *intelligence and care*. Compare passage with passage, and it will be found that the Bible will be its own interpreter. There are many difficult and profound places in the Bible. Do not reject or deal rashly with such passages. Lay them aside for thought and prayer and future reading, and in time it will be found that light will arise in unexpected quarters, and such portions will be made plain.

4. Read *studiously*. Let the earnest attention of the mind and all the faculties of the soul be applied, remembering that the Word is given to make wise unto salvation. Do not ignore the lessons of any book or part of a book. Realize the fact that the Bible is *all* from GOD, and that, though all the books are not of equal interest, they are all designed for our instruction, and they all unite to complete the revelation as a whole. Read the Bible so as to discern the *system* of truth which pervades the Book, and remember always that if natural things in the universe are worthy of study, much more so are the lessons of JEHOVAH, set forth in His Word, that reveal a Saviour and tell us of the inheritance of the saints in another world.

5. Read *regularly*. It is related of CHRYSOSTOM that he read the Epistle to the Romans twice every week, and of the Rev. THOMAS GOUGE, that he read fifteen chapters daily. Aim not so much at quantity as at regularity, so as daily to feed on the Word, and thus we shall experience its sustaining and controlling power. In the labors and cares of every-day duty, as well as in the temptations, we shall feel the benefit of such feeding on the Divine counsels in the Holy Word.

6. Study the *design* of each book. Errors and heresies generally arise from separating passages and reading them without regarding their relative bearing and connection, and applying a dogmatic meaning to them, instead of ever reading with the conviction that no one part and no one book can be opposed to any others, and that a spirit of unity pervades the whole.

7. Discern always the connection which is shown to exist between *doctrine and duty*, and strive after spiritual obedience. To receive right views of GOD, heaven, hell, the SAVIOUR, pardon and acceptance, will necessarily lead to right feelings, and where the affections and the heart are right, then right acting will follow. In other words, true doctrines, *rightly* apprehended, are inseparable from spiritual feelings and efforts after corresponding obedience. There is darkness in every mind where mere *legality* or notional *formality* prevails.

8. Remember that the Bible is given not only to teach, but to sustain under trial, and to cheer under affliction. This is a world of care, a scene of disappointments, bereavements, trials and distress. This is not the inheritance and the rest. Here the believer walks by faith, and the soul has to lean on an unseen stay, but a never-failing support. Of that support the Word is ever full, both of direction and promise. Read with faith and receive the promise with the simplicity and heartiness of a little child, and it will be found that the LORD is a present help in the time of trouble. Study, then, the Word that teaches the soul how to cast the burden on the LORD.

9. Rely constantly on the teaching of the HOLY SPIRIT, and look for His gracious presence to shine on the Word and make the soul wise unto salvation. Remember that the "natural man receiveth not the things of the SPIRIT OF GOD. They are spiritually discerned." The HOLY GHOST has given the Word by His inspiration, and it is His office to interpret it to the soul, and to seal it on the heart. Ever look for that teaching. Read with humility, with a tender, docile spirit, being assured that if any man lack wisdom, let him ask of GOD, who giveth liberally, and it shall be given to him.

ANSWERED PRAYERS

RECORDED IN THE OLD AND NEW TESTAMENTS.

| BY WHOM OFFERED. | SUBJECT OR NATURE OF PETITION. | THE RECORD. | BY WHOM OFFERED. | SUBJECT OR NATURE OF PETITION. | THE RECORD. |
|-------------------|--|----------------------------|------------------|--|---------------------------|
| ABRAM..... | Being childless, asks an heir..... | Gen. xv. 1-6. | The Church..... | For protection under persecution..... | Acts iv. 23-31. |
| LOT..... | Permission to escape to Zoar..... | Gen. xix. 18-22. | CORNELIUS..... | For Divine favor and enlightenment..... | Acts x. 1-4, etc. |
| ELIEZER..... | For success on his errand..... | Gen. xxiv. | INTERCESSORY. | | |
| ISAAC..... | For children..... | Gen. xxv. 21, 24-26. | ABRAHAM..... | For ISHMAEL..... | Gen. xvii. 18-20. |
| JACOB..... | Implores deliverance from his brother..... | Gen. xxxiii. 9, xxxiii. 4. | ABRAHAM..... | For Sodom and Gomorrah..... | Gen. xviii. 20-32. |
| ISRAEL..... | Wrestles with GOD all night for His blessing..... | Gen. xxxii. 24-30. | ABRAHAM..... | For Abimelech and his family..... | Gen. xxi. 17. |
| The Israelites... | For deliverance from bondage..... | Ex. ii. 23-25. | ABRAHAM..... | For Pharaoh (four times)..... | Ex. viii. 12, 13, 30, 31; |
| MOSES..... | That he may see the Promised Land..... | Deut. i. 25; xxxiv. 1-4. | MOSES..... | For the children of Israel (five times)... | ix. 33; x. 18, 19. |
| The Israelites... | Power to overcome the king of Canaan..... | Judg. iv. 3, 23. | | | Exod. xxxiii. 11-14, 31- |
| GIDEON..... | For signs of success..... | Judg. vi. 36-40. | | | 34; xxxiii. 15-17; |
| SAMSON..... | For water to quench his thirst..... | Judg. xv. 18, 19. | | | Num. xi. 2; xiv. 13- |
| SAMSON..... | For strength to obtain vengeance on the Philistines..... | Judg. xvi. 28-30. | | | 20; xxi. 7, 8. (See Ps. |
| HANNAH..... | For a son..... | 1 Sam. i. 10-28. | | | evi. 23.) |
| DAVID..... | Returns thanks and prays for continued favor..... | 2 Sam. vii. | MOSES..... | For Miriam..... | Num. xii. 11-14. |
| SOLOMON..... | For an understanding heart (wisdom)... | 1 Kings iii. 6-14. | SAMUEL..... | For the Israelites..... | 1 Sam. vii. 5-12. |
| ELISHA..... | For deliverance from a Syrian force..... | 2 Kings vi. 17-23. | SOLOMON..... | For God's favor on the Temple and on the people..... | 1 Kings viii.-ix. 3. |
| JEREMIAH..... | For deliverance from the Syrians..... | 2 Kings xiii. 4, 5. | A prophet..... | For the cure of the king's hand..... | 1 Kings xiii. 6. |
| HEZEKIAH..... | Protection against Sennacherib..... | 2 Kings xix. 15, etc. | ELIJAH..... | For restoration of life to widow's son... | 1 Kings xvii. 20-23. |
| HEZEKIAH..... | For recovery from dangerous illness..... | 2 Kings xx. | ELIJAH..... | That God would triumph over Baal..... | 1 Kings xviii. 36-38. |
| JABEZ..... | For the Divine blessing..... | 1 Chron. iv. 10, etc. | ELISHA..... | For restoration of life to the Shunammite's son..... | 2 Kings iv. 33-35. |
| The Reubenites. | For victory in an approaching battle... | 1 Chron. v. 18-22. | HEZEKIAH..... | For those who had eaten the Passover unsanctified..... | 2 Chron. xxx. 18-20. |
| Abijah's Army. | For victory over Jeroboam..... | 2 Chron. xiii. 14-18. | The Levites..... | For the people..... | 2 Chron. xxx. 27. |
| ASA..... | For aid against the Ethiopians..... | 2 Chron. xiv. 11-15. | EZRA..... | Confession in behalf of the people..... | Ezra ix. |
| JEROSHAPHAT... | For victory over the Syrians..... | 2 Chron. xx. 31. | NEHEMIAH..... | For the remnant in captivity..... | Neh. i. |
| JEROSHAPHAT... | For protection against his enemies..... | 2 Chron. xx. 6-27. | JEREMIAH..... | For relief of the people in the great famine (answered unfavorably)..... | Jer. xiv. |
| MANASSEH..... | For deliverance from the Assyrians..... | 2 Chron. xxxiii. 12, 13. | DANIEL..... | For the remnant of Judah..... | Jer. xlii. |
| NEHEMIAH..... | For protection from Sanballat and Tobiah..... | Neh. iv. | HABAKKUK..... | For the restoration of Jerusalem..... | Dan. ix. 20-23. |
| AGUR..... | For moderation in his desires..... | Prov. xxix. | | For revival of God's work (a noble model of prayer)..... | Hab. iii. |
| JONAH..... | For deliverance from the whale..... | Jonah ii. | St. PETER..... | For restoration of life to Dorcas..... | Acts ix. 40. |
| ZACHARIAS..... | For a son..... | Luke i. 13. | The Church..... | For St. PETER's deliverance from prison | Acts xii. 5-12. |
| The Publican... | For mercy, forgiveness and justification | Luke xviii. 9-14. | St. PAUL..... | For the father of PUBLIUS..... | Acts xxviii. 8. |
| The Crucified | | | | | |
| Thief..... | To be remembered by Jesus..... | Luke xxiii. 42, 43. | | | |
| The Apostles... | On choosing an Apostle..... | Acts i. 15-26. | | | |

GREEK AND ROMAN DEITIES,

AND RELIGIOUS SYSTEMS.

DURING the ministry of our SAVIOUR His journeys and teachings were confined to the territory of Palestine. He did not therefore come personally into contact with the heathen temples of the Greeks or the Romans, or mingle with the followers and priests of these false systems. His nearest approach to heathenism in a dominant form was at the time of His visit to the coasts of Tyre and Sidon (Matt. xv. 21, 29) and His journey back through the northern districts of the Sea of Galilee. The disciples, however, early came into contact with all the varied forms of the idolatry of the empire. At Antioch, in Cyprus and Crete, in the cities of Asia Minor, in Greece and in Italy, indeed wherever they went in their missionary labors, in all lands around the Mediterranean Sea, they encountered the popular system of the day, just as those who went eastward had to meet the followers of the Persian and Syrian systems. It is important, therefore, that a brief description of the leading deities of Greece and Rome should be given, in order that the character of the religions may be comprehended with which the Gospel had to contend, and over which it so rapidly and signally prevailed. The Romans received their deities and their mythology from the Greeks, but in many respects the people of different provinces modified their beliefs respecting the lives and characters of their gods.

JUPITER, or JOVE, was the supreme Roman deity. He was held to be the eldest son of SATURN and RHEA. He and his brothers NEPTUNE and PLUTO divided the world by lot among themselves. The heavens, the air and the clouds constituted his wide domain (Homer, II. 13: 355). All aerial phenomena were under his control; therefore, lightnings, thunder, storms, rain and snow were exhibitions of his will. These, at times, were warnings, at others, judgments. He is represented as a Grecian prince dwelling in royal state on Mount Olympus with JUNO and his household. The poets describe his quarrels with JUNO, her rage and the immoralities of which they were all guilty. Though HOMER mentions the parents of the gods, he never states the localities in which they had been born. An old tradition made the Isle of Crete the birth-place of the Olympian JUPITER. He was rocked in a golden cradle, fed on honey and the milk of the goat Amalthea, while the *Curetes* danced around him, clashing their arms to prevent SATURN from hearing his cries. The Arcadians contended that JUPITER first saw the light among their mountains.

He first espoused METIS, but being warned that her child would equal himself in knowledge and strength, he swallowed her, and the goddess MINERVA sprang from his head. His second wife, THEMIS, bore him the SEASONS and the FATES. The ocean nymph, EURYNOME, produced him the GRACES. CERES became the mother of PROSERPINA; MNEMOSYNE, of the MUSES, and LATONA, of APOLLO and DIANA. His last spouse was JUNO, the mother of MARS, HEBE and the ILITHYIÆ. The oak and the eagle were dedicated to him. His celebrated shield (*Aegis*), which sent forth thunder and lightning, was made by VULCAN, and, according to HOMER, APOLLO sometimes bore it for him.

The most celebrated of his temples was at Olympia, in Elis, where every fourth year the *Olympic games* were celebrated. He had a splendid temple also in Ægina, but his greatest oracle was at Dodona. The Greeks represented him as a model of dignity and majesty, with his eagle standing beside his throne, while he grasped his sceptre and thunder.

NEPTUNE, the god of the sea, the brother of JUPITER and PLUTO, was one of the most ancient of the Grecian deities. His wife was AMPHITRITE, and their children were TRITON and RHODOS. The latter became the bride of HELIUS, the sun god. NEPTUNE had a numerous progeny. Beside his residence on Olympus, NEPTUNE had a splendid palace beneath the sea at Ægæ, and HOMER gives a glowing description of his passage from this palace on his way to Troy, the chariot-wheels only touching the watery plain as the monsters of the deep gambled around their king. The most celebrated of his temples were at the Isthmus of Corinth, at Onchestus, Helice, Træzene and the promontories of Tænærum and Geræstus. NEPTUNE is represented, like JUPITER, as serene and majestic, his form strong and muscular, and hence "the chest of NEPTUNE" is a poetic expression to indicate power. He usually bears in his hand the trident, the three-pronged symbol of his power, and dolphins and other marine animals accompany his images. The animals sacrificed to him were usually *black bulls, rams and pigs*. In Ionia and the commercial cities of Doris he was extensively worshipped. The horse was sacred to NEPTUNE and the rivers, and was employed as a general symbol of the waters, the idea being, according to some, that NEPTUNE introduced the horse into Greece over the sea.

PLUTO, called also **HADES,** was the brother of JUPITER and NEPTUNE. He was the lord of the lower world, or the abode of the dead. His rule was inexorable, and as he was deaf to supplication, and permitted no return from his realms, he was an object of aversion to gods and men. His region is represented in the *Itiad* as being within the earth. Its name was Erebus, a dreary, dark and cheerless scene, where the dead, both good and bad, wandered in a weak, unhappy state, having no strength or power of body and mind. Some suffered more than others, for instance, SISYPHUS, TITYUS and TANTALUS. The whole realm and rule were dreary and to be dreaded. The *cypress*, the *narcissus* and the *ailanthus* were sacred to him, and *black animals*, as oxen and sheep, were sacrificed to him.

JUNO, a Roman female deity, identical with the Grecian HERA, was the daughter of SATURN and RHEA. She was sister and wife of JUPITER. Their children were MARS, HEBE and the ILITHYIÆ, to whom some add the GRACES. VULCAN was the son of JUNO, without a father, and she was said by some to have originated the monster TYPHON. The chief seats of her worship were Argos, Samos and Plata, but she was generally honored, as at Sparta, Corinth, Coreyra and elsewhere. The *willow*, the *pomegranate*, the *dittany* and the *lily* were her sacred plants, while the *cuckoo* and the *peacock* were appropriated to the Olympian queen.

MARS was the son of JUPITER and JUNO, or, as some have said, of BELLONA. OVID, in his *Metamorphoses*, relates the fables connected with his origin. MARS delighted in war and strife, yet the skill of MINERVA defeated his violence. HOMER describes his enormous size, his terrible voice and great martial power. TERROR and FEAR (DEIMOS and PHOBOS) were his sons; they and his sister STRIFE (ERIS) accompanied him to battle. HESIOD says that HARMONIA was the daughter of MARS and VENUS.

SATURN, called by the Greeks **KRONOS**, was the son of CÆLUS or URANUS and TERRA, the goddess of the earth. TERRA had a mighty progeny, the *Titans*, six males and six females, the youngest being SATURN. The children were hated by their father, who thrust them into a cavern of Earth. EARTH, grieved at such conduct, produced the substance called "*steel*," with which, in the form of a sickle, having aroused the *Titans* and SATURN, the latter mutilated his father, and the drops of blood falling on the earth gave birth to ERINNYES, the *Giants* and the *Melian nymphs*. After this SATURN obtained his father's kingdom on condition that he should not bring up any male children. RHEA, his wife, concealed the birth of JUPITER, NEPTUNE, PLUTO and JUNO, and instead of the children gave him large stones, which he swallowed. SATURN was in consequence of this myth confounded with the grim deity MOLOCH of the Tyrians, the Carthaginians and the Phœnicians. SATURN has been held to be the same with TIME, and on this account he is represented as devouring his children and casting them up, as TIME devours and produces again. NIEBUHR regards SATURN as the earth, and CREUZER considers him as the great god of nature, who suffices for himself, and who is satisfied with his own comprehensive powers. There were no temples of KRONOS in Greece, but at Athens there was a chapel dedicated to him and RHEA. Sacrifices were made to him at Olympia, and the Athenians had a festival in his honor. The priests among the Romans offered sacrifices to him bareheaded. He is represented as an old man, bareheaded, holding a scythe in his hand, and a serpent, which bites its own tail—an emblem of time and the revolution of the year. Fetters were hung on his statues in commemoration of his having been imprisoned by JUPITER, and all slaves when freed dedicated their chains to him.

APOLLO, the son of JUPITER and LATONA, was the god of archery (HOMER), prophecy and music. All sudden deaths were ascribed to him as rewards and punishments. At the banquets of the gods he played on his lyre at Olympus. Bards and prophets received their skill from him and the Muses. The chief seats of his worship were at Delphi in Phocis, Delos, Patara in Lycia, Claros in Ionia, Grinium in Æolis and Didymi in Miletus, where revelations were given. The *hawk*, *swan* and *cicada* were dedicated to him, and the *bay tree* was sacred under his care. His statues represented him as the perfection of manly beauty, in his hands a bow or a lyre, and a chaplet of bay leaves around his head. The statue "APOLLO BELVIDERE" shows the idea that the ancients entertained of his form.

DIANA, called by the Greeks **ARTEMIS**, was the daughter of JUPITER and LATONA. She was sister to APOLLO, and presided over the chase, and the sudden deaths of women were caused by her. She is a virgin speeding over the hills, with a train of nymphs, in pursuit of game. She turned ACTÆON into a stag for looking at her bathing. ORION perished by her arrows, and with her brother she destroyed the children of NOBE. It is likely that, as a threefold goddess, she was worshipped as SELENE, the MOON, as ARTEMIS or DIANA, Earth, and as HECATE or PROSERPINA in Erebus. She was also identified as the goddess of Nature, and adored at Ephesus, where her image (Acts xix. 21-41) was held sacred. It was of great size and of immense value, covered with breasts and heads of animals to denote the fecundity of nature.

MERCURY, called **HERMES** by the Greeks, was the messenger of the gods, and particularly of JUPITER. He was the god of speech, eloquence (Acts xiv. 8-18), the patron of orators, of merchants, of all dishonest persons, of thieves, of travelers and of shepherds. He presided over highways, cross-roads, and conducted the souls of the dead to the regions below. He was usually represented with a *chlamys* or cloak, a *petasus* or winged cap and the *talaria* or winged sandals. In his hand he bears the *caduceus* or staff, with two serpents twined around it, with wings at the end of the rod. The older statues were mere posts with a rude head and a beard carved on them, and they were erected on roads, foot-paths and in gardens.

MINERVA, or ATHENE, the daughter of JUPITER, was the goddess of wisdom and skill, and of all the liberal arts and sciences. Every prudent chief was viewed as being under her patronage, and she was the inspirer of all able artists. Thus she inspired EPÆUS to frame the wooden horse by which Troy was taken, and the celebrated ship Argo. Her favorite plant was the *olive*, and she was chiefly honored at Athens, the city to which she gave its name, and where the splendid festival Panathenæa was celebrated in her honor.

VENUS, a very celebrated Roman deity, was considered as identical with the Grecian goddess APHRODITE. HESIOD says she sprang from the foam of the sea into which the mutilated portions of URANUS had been thrown by his son SATURN. She landed on the island of Cythera, and thence she went to Cyprus with LOVE and DESIRE attending her. She was the patroness of Love, presided over birth and growth in general, and was the goddess of gardens. Her favorite plants were the *rose* and the *myrtle*. She was chiefly worshipped at Cythera and Cyprus, where at Paphos, Golgi, Idalium and Amathus she was adored. At Cnidus, Miletus, Coos, Corinth, Athens and Sparta she was worshipped, and the services in her honor were often scenes of great immorality.

The Greeks and Romans possessed an insufficient idea of the omnipresence, omnipotence and unity of the Deity. Their gods had been rulers or heroes, and they were endowed with all the passions and vices of humanity. The powers of nature, the phenomena of the heavens, and natural objects were personified and represented by images, and these became objects of adoration. The testimony of history establishes the fact that the worshipping of impure, wicked and abominable objects conducted to immoralities in those who served them (Rom. i. 21-32). The educated classes perceived the absurdity of such worship, and they became sceptics and utterly reckless. The lower classes groveled in superstition and darkness, without God and without hope. To a people so situated, when the Gospel came in power, it was found to be a message worthy of the great Father of the Universe. To the Roman slave in his thralldom, and the pauper in his field of toil, it brought freedom and opulence. To thoughtful men, who meditated on life, moral evil and eternity, it brought rest and peace; and so in the Apostolic age the missionary of the Cross was recognized as a messenger of mercy, and multitudes hastened to cast their idols aside and to embrace the GREAT DELIVERER who brought peace to their souls.

PROGRESSIVE REVELATION OF DIVINE TRUTH.

THE thoughtful student of the Word of God will not fail to notice the elementary character of the Pentateuch, as well as the directness and simplicity of the language and style of the early books of the Old Testament as contrasted with the matter and the style of the Epistles in the New Testament. An ascending scale of progress is very perceptible. In the revelation of doctrine there is a development, just as in the natural world there is a progression from the germ or the seed to the condition of the fully expanded tree.

A peculiarity is observable also in the mode in which Divine truth has been given to the Church. Instead of a stream issuing from the fountain and holding its way onward with a gradual increase, as it keeps to a level plane, the current is suddenly enlarged at distinct periods by new and great additions, which elevate the stream to a higher plane, on which it continues to flow. In process of time another addition is vouchsafed, and on a still higher platform the stream advances, and thus it has continued to grow until in due time the Church has received the fullness of doctrine, which it was the purpose of the LORD to bestow.

1. From the fall of ADAM until the Deluge, the Church was left with the knowledge that in time "the Seed of the woman" would bruise the head of the serpent, that thus a moral deliverer would appear. There was enough here to form a basis for faith and hope. In the expulsion from Eden and in the government of the universe, GOD had indicated His hatred of sin, yet from century to century the human race seems to have disregarded the promise, and to have degenerated into a condition of violence and licentiousness that threatened to dissolve the bonds of society. The long-threatened Deluge came, and thus the LORD asserted His character as the Moral Governor, showing that patience is neither approval nor forgetfulness, and that persistency in evil entails misery and woe.

2. In the family of NOAH the new world entered on its course with all the lessons of the past. The terrors of the LORD had been so unmistakably displayed as to teach men that with Him there was judgment as well as mercy. Yet the tendency of the race soon became manifest, and a system of symbolizing of the powers of nature began to engross the minds of men, which tended to the lowest forms of idolatry, and speedily extended its fascinating influence. In this transition state another important and gracious manifestation took place.

3. ABRAHAM was called, and the announcement made that in him, according to the flesh, should the Deliverer come. As yet, the Messiah might be of any nation, of any race or family, or in any age. Now, the faith of the Church was directed to a particular quarter, and the descent of the Messiah, in a certain line, was declared, so that this prophetic promise enlarged the spiritual vision and established the faith of the Church. Brought into Egypt and sunk in bondage as the descendants of ABRAHAM were, their condition seemed to be hopeless, and the LORD appeared to have forgotten His promise, but in the depth of their darkness and suffering their lot was suddenly changed to light and freedom.

4. Under the leadership of MOSES the Hebrews went out from Egypt—a mighty host. They received at his hands a wonderful system of social and ecclesiastical laws. They were provided with all the details of a complicated churchly system, that tended to keep them separate from the heathen around them, and to perpetuate among them the increased knowledge of GOD and of salvation which their sacrifices and typical institutions contained. The commentary on the Levitical system in the Epistle to the Hebrews shows that all the great fundamental doctrines of the Gospel were exhibited in type and figure in the institutions of the Law, and thus under MOSES the Church stands forth in advance of any former condition, invested with privileges such as no former age had enjoyed.

5. Time rolled on, and the unsettled transition period of the Judges came to an end. The weak administration of ELI and the evil conduct of his sons, and of the sons of SAMUEL also, led the people to desire the consolidation of the nation; and now SAMUEL, the last of the Judges, founder of the monarchy, and first of the great prophetic band that from his day indicated the will of GOD to the people, takes his place as a reformer, and stands at the head of another distinct period. As the projector of the Schools of the Prophets and the originator of the other educational institutions that so largely affected the social life of the Jewish people until the captivity, SAMUEL's influence and policy mark out a distinct era.

6. The rulers and the people, both in Israel and in Judah, seemed unable to comprehend the folly and the wickedness of their idolatrous departure from the service of Jehovah, and to realize the fact that those judgments would overtake them of which their prophets so plainly spake, if they did not repent and turn to the LORD. Their captivity served to humble those who had been carried to the Tigris and the Euphrates, and the oppression endured by those who had been left in the land prepared them for recognizing the mercy of GOD in their restoration under EZRA and NEHEMIAH. As a statesman and a patriot, perhaps NEHEMIAH never had a superior. Great as MOSES was as a legislator, NEHEMIAH was as eminent as a restorer of the civil and religious polity of his countrymen.

There is little doubt but that during the captivity the spiritual necessities of the people led them when separated from the temple to form associations for religious objects, and after the Restoration, under the administration of NEHEMIAH and his immediate successors, the synagogue system rapidly spread, and ere long it extended over the land. The advantages of parochial or congregational worship were thus enjoyed by the people in their "meeting-houses," where the Law was read. Harkening to the Scriptures in such assemblies, the people were warned against the sins of their fathers, and the old tendency to idolatry was successfully opposed. Such a system of parochial or village worship was really a framework for the Christian Church, as the rulers and members of these synagogues had only to recognize the Messiah when he appeared, and forthwith they became Christian organizations.

7. In the fulness of time the SAVIOUR came, according to the sure word of prophecy. As the paschal lamb was slain in the eve of the Jewish day, so the Great Antitype died for our sins in the eve of the Jewish Church's existence and at the close of the national day. The sceptre was departing from Judah. The power of Rome was rapidly turning Palestine into a mere province of the empire, and every vestige of Jewish rule was about to disappear. That which in Jewish sacrifices and symbols was exhibited to the Church during ages of expectancy was now realized in the person and work of the SON OF GOD. On the cross He could utter, "It is finished," and then bowing His head, He gave up the ghost.

This section, however, has not so much to do with our LORD in His office of a Priest atoning as in His prophetic office as a Great Teacher. The Jews did not fall into actual idolatry after the captivity, but so far as spiritual worship and right views of the MESSIAH'S kingdom were concerned they had sadly degenerated. The priesthood and the chief priests had become political, and they desired a MESSIAH mainly in order to beat back the power of Rome and consolidate the Jewish rule. The sect of the Pharisees had extended a spirit of formalism and superstition among the people. They had set "the traditions of the elders" not only on a level with the Revealed Word, but on many points they had made the Word of none effect by their traditions. On the other hand, the Sadducees had fallen into a cold, degrading scepticism, rejecting immortality and all the sanctions of a future life, thus striking at the very basis of moral obligation. Now, our LORD, as the GREAT TEACHER, opened up the character of the Law of GOD, showing the spirituality of its nature, the universality of its demands and the sanctions by which it exacts obedience. He unveiled the utter sinfulness of the Pharisaic spirit, and showed the inutility of mere external obedience while the heart was corrupt, and the life in aim and motive was opposed to GOD. He taught by precept and example what it was to be good, and merciful, and benevolent, and kind, to sow in this life, and what to expect in the future harvest.

Against the Sadducean errors He established the great doctrine of immortality, which He illustrated and confirmed by His own Resurrection. Over evil spirits, over disease and death, over the kingdom of nature, as well as over the souls of men, He showed His lordship and sovereignty, and so with signs and wonders manifold He established the divinity of His mission and showed that He was the SON OF GOD with power. Thus teaching, He called sinners to Himself to receive and rest in a full salvation. By fervid appeals and earnest supplications, by illustrations drawn from Jewish rites that told of safety and of healing, He proclaimed His mission and called sinners to Him, that in Him they might enjoy eternal life.

8. Plain though our LORD'S teaching had been before His death, and still more clear after His resurrection, yet His Apostles were slow to learn. They clung to the idea of a great Jewish kingdom under the sway of a MESSIAH whose reign would be more powerful than that of DAVID, more magnificent than that of SOLOMON, and more permanent than that of any judge or monarch of all their line. The teaching of our LORD after His resurrection impressed their minds, and as they waited in Jerusalem they in some measure recognized the truth that His kingdom was not to be of the fashion of this world, that in its nature it was spiritual—a dominion over souls—and that earthly boundaries were not to limit its extent, and that earthly monarchs themselves would become its citizens and recognize the ascended SAVIOUR as LORD and RULER over all. At the Pentecostal effusion of the SPIRIT their minds were opened to discern the Gospel message in all its fulness, and then a PETER, a JAMES and a JOHN could preach and write, as their Epistles testify. A mightier intellect—PAUL, the Pharisee, humbled and taught by the risen SAVIOUR—goes forth at His command as the herald of salvation, and in his Epistles the Church has the full completion of doctrine which was the purpose of the KING OF ZION to bestow. The promise in the garden was simple, but it was enough for faith. When PETER and PAUL and JOHN laid down their pens, nothing more profound, more elevated or more extensive in their range could be required for the Church's use than the truths which these servants of the LORD had proclaimed!

SELECT CHAPTERS FOR SPECIAL OCCASIONS.

| PARTICULAR OCCASION. | APPROPRIATE CHAPTERS. | PARTICULAR OCCASION. | APPROPRIATE CHAPTERS. |
|---------------------------|--|-------------------------------|---|
| Affliction..... | Job xxxiii.; Ps. xxvii., xlii., cxix. 65-72. cxxx.; Lam. iii.; Rom. viii.; 2 Cor. iv.; Rev. xxi. | Pecuniary losses..... | Job i. |
| Baptism..... | Mark x. 13, etc.; Acts ii. 37, etc. | Recovery from..... | Job xlii. |
| Birth-day..... | Ps. ciii., cxxxix. | Recovery from sickness..... | Ps. xxx., xci., ciii., cxvi., cxviii.; Isa. xxxviii. |
| Child-birth..... | 1 Sam. i. 9, etc.; Ps. cxvii., cxlviii. | Repentance..... | Josh. xxiv.; Ps. li., xxxii., lxxxviii., cxxx., cxxxix. |
| Death of Neighbors..... | Job xiv.; Eccles. ix., xii. | Sabbath-day..... | Ex. xvi.; Neh. xiii. 15, etc.; Ps. xxvii., lxxxiv., xcii., xcv., c., cxxii. |
| Death in the family..... | Job xxxix.; 1 Cor. xv. | Servants newly hired..... | Col. iii. |
| Death of an aged man..... | Gen. i. | Sickness..... | Ps. vi., xxiii., xxxviii., lxxxviii., cii.; Isa. xxxviii.; Rom. viii.; 2 Cor. v.; Rev. xxi. |
| Death of a wife..... | Gen. xxiii. | Thanksgiving..... | Ps. ix., xxxiv., lxvi., lxxi., xcvi., ci., ciii., cxxxviii., cxlv., cxlvii. |
| Death of a child..... | 2 Sam. xii. 15, etc. | Traveling..... | Ps. cxxi. |
| Lying detected..... | Ps. ci.; Acts v.; Rev. xxi. | Youth leaving the family..... | Gen. xxxix.; Prov. i.—iv.; Eccles. xii. |
| Marriage..... | John ii.; Eph. v. | | |
| New Year..... | Ps. ciii. | | |

AIDS FOR SOCIAL AND PRIVATE PRAYER.

| TEXT. | EXPRESSIONS FOR SOCIAL AND PRIVATE PRAYER. | TEXT. | EXPRESSIONS FOR SOCIAL AND PRIVATE PRAYER. |
|--|---|--|---|
| ADORATION. | | INTERCESSION. | |
| Jer. x. 6..... 7..... | Forasmuch as there is none like unto thee, O Lord, thou art great, and thy name is great in might; who would not fear thee, O King of nations? | Psa. lxxvii. 3.... Psa. vii. 9..... | Let the people praise thee, O God; let all the people praise thee. Oh let the wickedness of the wicked come to an end; but establish the just. |
| Psa. cxlv. 10.... | All thy works shall praise thee, O Lord, and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power. | Eph. vi. 24.... Psa. cxv. 4.... | Grace be with all them that love our Lord Jesus Christ in sincerity. Do good, O Lord, unto those that be good, and to them that are upright in their hearts. |
| Psa. xviii. 1, 2.. | I love thee, O Lord, my strength. The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower. | Isa. lxiiv. 1.... Psa. xliii. 3..... | O that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence. O send out thy light and thy truth. |
| Psa. lxxii. 1..... 2..... | Truly my soul waiteth upon God; from him cometh my salvation. He only is my rock and my salvation; he is my defence, I shall not be greatly moved. | THANKSGIVING. | |
| Psa. lviii. 11.... | Be thou exalted, O God, above the heavens; let thy glory be above all the earth. | Psa. cvii. 15.... Psa. cxliii. 2.... 3..... 5..... 6.... | Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! Blessed be the name of the Lord from this time forth and for evermore. From the rising of the sun unto the going down of the same, the Lord's name is to be praised. Who is like unto the Lord our God, who dwelleth on high, who humbled himself to behold the things that are in heaven and in the earth? |
| CONFESSION. | | 1 Pet. i. 3..... 4..... | Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away. |
| Dan. ix. 5..... | We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments. | Eph. i. 3..... | Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in Christ. |
| 1 John i. 8..... | If we say we have no sin, we deceive ourselves, and the truth is not in us. | Psa. lxxiii. 18.. 19.. | Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory. Amen and Amen. |
| Isa. lxiiv. 6..... | We are all as an unclean thing. | Psa. xl. 5..... | Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered. |
| Psa. li. 3..... | I acknowledge my transgression, and my sin is ever before me. | Psa. cxxxix. 17. 18. | How precious also are thy thoughts unto me, O God! how great is the sum of them! If I should count them they are more in number than the sand: when I awake I am still with thee. |
| Rom. vii. 18.... 24.... | For I know that in me, that is in my flesh, dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. O wretched man that I am, who shall deliver me from the body of this death? | Psa. ciii. 1..... 2..... 3..... 4..... | Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits. Who forgiveth all thine iniquities, who healeth all thy diseases. Who redeemeth thy life from destruction: who redeemeth thee with loving-kindness and tender mercies. |
| Job xi. 4..... | Behold, I am vile; what shall I answer thee? I will lay my hand upon my mouth. | Psa. cxvi. 12.... 13.... | What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation and call upon the name of the Lord. |
| SUPPLICATION. | | Psa. cxlv. 10.... | All thy works shall praise thee, O Lord, and thy saints shall bless thee. |
| Psa. lxxvii. 1.... | God be merciful unto us, and bless us; and cause his face to shine upon us. | DEDICATION. | |
| Psa. lxxxv. 7.... 8.... | Wilt thou not revive us again, that thy people may rejoice in thee? Show us thy mercy, O Lord, and grant us thy salvation. | Isa. xxvi. 13. Isa. lxiii. 19.. Psa. cxvi. 9, 16. | O Lord our God, other lords besides thee have had dominion over us; but by thee only will we make mention of thy name. We are thine. I will walk before the Lord in the land of the living. O Lord, truly I am thy servant; I am thy servant and the son of thine handmaid: thou hast loosed my bonds. |
| Luke xviii. 13. | God be merciful to me, a sinner. | DOXOLOGY. | |
| Psa. li. 1..... 9..... 10..... | Have mercy upon me, O God, according to thy loving-kindness: according unto the multitude of thy tender mercies, blot out my transgressions. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. | Phil. iv. 20.... Rev. vii. 10.... 12.... | Now unto God and our Father be glory for ever and ever. Amen. Salvation to our God which sitteth on the throne, and unto the Lamb. Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen. |
| Psa. cxxxix. 23. 24. | Search me, O God, and know my heart; try me, and know my thoughts. And see if there be any wicked way in me, and lead me in the way everlasting. | 1 Tim. i. 17... Rom. xvi. 27. | Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. Amen. To God, only wise, be glory, through Jesus Christ, for ever. Amen. |
| Psa. xxv. 4, 5... 7..... 11..... 12..... 15..... | Show me thy ways, O Lord; teach me thy paths. Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day. Remember not the sins of my youth, nor my transgressions; according to thy mercy remember thou me for thy goodness' sake, O Lord. Cast me not away from thy presence: and take not thy holy spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit. O Lord, open thou my lips; and my mouth shall show forth thy praise. | | |
| Psa. cxix. 18... 149... 175.... | Open thou mine eyes, that I may behold wondrous things out of thy law. Hear my voice according unto thy loving-kindness: O Lord, quicken me according to thy judgment. Let my soul live, and it shall praise thee; and let thy judgments help me. | | |
| Prov. xxx. 8... 9.... | Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me. Lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain. | | |
| Psa. xxxix. 4... | Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am. | | |

TO READ THE BIBLE THROUGH IN A YEAR.

Various tables have been constructed for this object, but generally they are confused and difficult to be carried out. Perhaps the following is one of the simplest arrangements that could be adopted:

If the one hundred and nineteenth Psalm be reckoned as eleven chapters (i. e., two parts for a chapter), then all the chapters in the Old Testament will number nine hundred and thirty-nine (939). In the New Testament there are two hundred and sixty chapters (260). Now, if the Lord's Days, or fifty-two Sabbaths, be devoted to the New Testament, five chapters daily would include the whole book (i. e., $52 \times 5 = 260$). Reading three chapters daily, on the other days of the week, or during three hundred and thirteen days (i. e., $313 \times 3 = 939$), would exactly make nine hundred and thirty-nine, the number of chapters contained in the Old Testament. It is obvious that if the Old and New Testaments be read

through consecutively from day to day, the same object will be accomplished by reading five chapters on the Lord's Days, and three on each of the other days of the week, still remembering to take two parts of the one hundred and nineteenth Psalm as a chapter.

During leap years, the extra day may be provided for by the division of some of the long chapters, as judgment would direct; so as to have a portion for the last day of February.

It is obvious that such a mode of reading the Word of God may become very unprofitable, as quantity might come to be the chief object, instead of that thoughtful comparison of passage with passage, and that lengthened and prayerful examination of difficult portions, which alone can enable the Christian reader to profit by THE WORD.

JEWISH SEASONS, SACRIFICES AND OBLATIONS.

THEIR TYPICAL REFERENCE TO CHRIST, HIS WORK AND INSTITUTIONS.

SACRIFICES AND OBLATIONS.

The distinction between sacrifices and oblations consisted in this, that in the former the thing offered was wholly or partially destroyed, as being Jehovah's only; in the latter, it was acknowledged to be His gift, and then enjoyed by the offerer. The sacrifices were divided into *burnt-offerings*, with the accompanying *meat-offerings* (meat-food in general, especially corn and flour), *peace-offerings*, *sin-offerings*, for sins committed ignorantly, and *trespass-offerings*, for wilful sins and for ceremonial uncleanness.

I. THE BURNT-OFFERING, or *perfect sacrifice*, was so called because it was wholly consumed by fire upon the altar of burnt-offering, and so, as it were, sent up to God on the wings of fire. It signified that the offerer belonged wholly to God, and that he dedicated himself soul and body to Him. Burnt-offerings were made on behalf of the whole people or by one or more individuals who must bring them of their own free will (Lev. i., vi. 8-13). Three kinds of animals, free from blemish, might be offered: (1) a young bullock of not more than three years; (2) a lamb or kid, a male of the first year; (3) turtle doves or young pigeons. Burnt-offerings were made on the following occasions, viz.:

1. The Daily Sacrifice of a yearling lamb or kid was offered at the times of the morning and evening prayer before the priest went into the tabernacle to burn incense.

2. The Sabbath Burnt-Offering was the daily sacrifice doubled (Num. xxviii. 9, 10).

3. The Burnt-Offerings at the festivals of the New Moon, the three great feasts, the Day of Atonement and the Feast of Trumpets, were generally two bullocks, a ram and seven lambs (Num. xxviii. 11; xxix. 39).

4. Private Burnt-Offerings PRESCRIBED BY THE LAW, at the consecration of priests, the purification of women, the removal of leprosy or other ceremonial uncleanness, the performance or the accidental breach of the vow of a Nazarite.

II. THE MEAT-OFFERING and the DRINK-OFFERING always accompanied the burnt-offering, for which, indeed, the meat-offering might be substituted by the poor. As the burnt-offering signified the consecration of *life* to God, so in the meat-offering the produce of the land was presented before Him as being His gift, with the devout acknowledgment in both cases, "Of thine own have we given thee" (1 Chron. xxix. 14).

III. THE PEACE-OFFERING was not an atoning sacrifice to make peace with God, but a joyful celebration of *peace made* through atoning provisions of the covenant. Jehovah, as it were, was in His *House* inviting the worshiper who had been reconciled and accepted to *feast with Him*. Only a part of the offering was burnt on the altar and was thus offered to Jehovah; the breast and the shoulder belonged to the priests, and the rest might be eaten by the worshiper.

IV. THE SIN-OFFERING was an expiatory sacrifice for sins of ignorance committed by a priest, or by any of the people. Special victims were enjoined in different cases with special ceremonies (Lev. vi. 24-30).

V. TRESPASS-OFFERINGS were for sins committed knowingly, as well as for acts of ceremonial uncleanness.

And thus in all these sacrifices and offerings, which were continued from year to year, the Jews had before their minds the great facts of their guilt and exposedness to condemnation because of their violation of God's righteous law. They were taught their inability to satisfy the demands of the law which they had broken, and, above all, that when they deserved judgment, deliverance was graciously prepared for them by way of substitution and atonement. They were taught that it was not possible "that the blood of bulls and of goats should take away sins," yet these shadows intimated the substance of good things to come when the Great Deliverer, by one perfect offering, which needed no repetition, should finish the work of redemption, and for ever sit down at the right hand of God. As in the type, the blood of an innocent victim was shed, so in the case of the great Antitype, the holy and righteous One who knew no sin, who was pure and undefiled, gave His life as a ransom for the guilty, His vicarious death and sufferings atone for guilt, and thus peace with God is the portion of the believer in the Saviour. The believing Jew was permitted to eat of the peace-offering as an intimation of the fact that reconciliation and acceptance had been secured; so now the Christian is assured that, being justified by faith (Rom. v. 1), he has peace with God through our Lord Jesus Christ.

VI. OBLATIONS are not clearly distinguished from those sacrifices which were of the nature of *gifts*; they included *incense*, things *vowed*, *first-fruits* of corn, of wine, oil and wool, the *first-born* of man and beast, and *tithes* of the produce of the land.

THE SACRED SEASONS.

These fell under three heads.

I. Those connected with the Sabbath, namely:

1. The weekly Sabbath itself.
2. The Feast of the New Moon.
3. The Sabbatical Month, and the Feast of Trumpets.
4. The Sabbatical year.
6. The Year of Jubilee.

II. The three great historical festivals, namely:

1. The Passover.
2. The Feast of Pentecost.
3. The Feast of Tabernacles.

III. The Day of Atonement.

I. THE SABBATICAL SEASONS.

1. **THE SABBATH** is so named from a Hebrew word which signifies *rest*. That this was one of the primal institutions adopted by Moses from the ancient patriarchal usage is implied in the very words of the law, "*Remember the Sabbath day to keep it holy*." The institution was not intended to promote idleness, but to prohibit *work for worldly gain*.

2. **THE FEAST OF THE NEW MOON** marked the completion of the lunar month. The first sight of her new crescent was announced by the sound of two silver trumpets (Num. x. 10).

3. **THE SABBATICAL MONTH and the FEAST OF TRUMPETS.** The month of Tisri, the first of the civil but the seventh of the sacred year, had a kind of Sabbatic character (Lev. xxiii. 24). The calendar was arranged so that the first day of this month fell on a Sabbath. This, the civil *New Year's* day, was ushered in by the blowing of trumpets, and hence was called the *Feast of Trumpets*. On the tenth of this month the great Day of Atonement was kept, and from the fifteenth to the twenty-second of the month the Feast of Tabernacles, the greatest of the whole year, was celebrated. All the great festivals were observed within a Sabbatic cycle of seven months.

4. **THE SABBATICAL YEAR.** Each seventh *day*, and each seventh *month* and each seventh *year* were holy. The land belonged to Jehovah, and it also had to keep its Sabbaths to Him. It was to be a season of rest and especially of great kindness to the poor. The land was not to be sown, nor the vineyards and the olive-yards dressed; no fruit or produce of any kind was to be gathered from the soil, but all was to be left to the poor, the slave and the stranger (Ex. xxiii. 10, 11). This was a "year of release," because in it creditors were bound to release poor debtors. Slaves also were to be set free (Deut. xv. 12-18). From the first the people neglected these injunctions, and it was one of the national sins which were punished by the Babylonian captivity.

5. **THE YEAR OF JUBILEE** occurred every fiftieth year. It completed every

half century. It began on the tenth of the seventh month, the great Day of Atonement. Sacrifice being offered, the trumpet of jubilee proclaimed "liberty to the captive and the opening of the prison doors to those that were bound." The land was left uncultivated as in the Sabbatic year, and all alienated possessions returned to the families to whom they had been allotted in the first division of the holy land. The institution was based on the principle that the land was God's, who granted to each family its portion, and thus the principle was asserted that the land, the people, all belonged to God, were His servants and incapable of belonging to any one but Him; and thus the jubilee completed the great Sabbatic cycle of years at the close of which, in a limited sense, "all things were made new."

II. THE THREE GREAT HISTORICAL FESTIVALS.

Thrice in the year at these feasts all the males were required to appear before Jehovah at the tabernacle, and afterward at the temple. No age was prescribed: Jesus went up to the Passover at the age of twelve (Luke ii. 42), Samuel still younger (1 Sam. i. 24).

1. **THE PASSOVER**, which was the most solemn of the three festivals, as the memorial of the nation's birth and the type of Christ's death, was kept for seven days, from the evening which closed the fourteenth to the end of the twenty-first day of the first month of the sacred year, Abib or Nisan (April). Certain differences existed between the ordinance as observed in Egypt and the "Perpetual Passover." The latter was thus observed: On the fourteenth day of Nisan all leaven was put away out of their houses, and on the same day all males who were not infirm had to appear with an offering of money at the national sanctuary, according to his means (Deut. xvi. 16, 17). As the sun was setting the lambs were slain, and the fat and the blood given to the priests. The lamb was then roasted whole, and eaten with bitter herbs and unleavened bread, no portion of it being left until the morning. The same night the fat was burned by the priests after the fifteenth day had commenced, and the blood was sprinkled on the altar. On the fifteenth no work, except preparing food, was done, as it was a holy day. On the sixteenth of the month, the morrow after the Sabbath, the first sheaf of the harvest was presented and waved by the priest before the Lord, and a male lamb was offered as a burnt-sacrifice, with a meat and drink-offering. Special offerings were made during all the period, and the seventh day, the twenty-first of Nisan, appears to have been one of peculiar solemnity. Cheerfulness was to prevail during all the week, and in later years the *Hallel*, Psalm cxiii.-cxviii., was sung (Matt. xxvi. 30). The Passover has the profoundest and yet the clearest significance of any typical rite. Its teaching is summed up in the words, "**CHRIST OUR PASSOVER IS SACRIFICED FOR US**" (1 Cor. v. 7), who was in fact put to death at the very season of the Passover, as "a lamb without blemish and without spot" (1 Pet. i. 19; Isa. liii. 7; John i. 29; Acts viii. 32).

SEASONS, SACRIFICES AND OBLATIONS.

2. THE PENTECOST, or HARVEST FEAST, or FEAST OF WEEKS, was a supplement to the Passover. It lasted only one day. The people had presented, at the Passover, the first sheaf of the harvest, and thereafter had returned to their homes to gather in the crops of the year. Then they returned to keep this feast before Jehovah. It was kept fifty days after the sixteenth of Nisan, and fell about the end of May. The Pentecost was the Jewish harvest home, and the people were enjoined to rejoice before Jehovah with their families, their servants, the stranger, the fatherless and the widow, as they brought a free-will offering to the Lord (Deut. xvi. 9-12). The great feature was the presentation of two loaves made from the first-fruits of the harvest, and until these were offered none might eat of the grain newly gathered, nor could any other than first-fruits be presented to the Lord.

3. THE FEAST OF TABERNACLES, or FEAST OF INGATHERING, completed the round of annual festivals. It was a thanksgiving for the harvest and a memorial of the time when the Israelites dwelt in tents in the wilderness. It fell in the autumn, when the chief fruits of the earth, the corn, the wine and the oil, were gathered in. Its duration was strictly only seven days (Deut. xvi. 13), but it was followed by a day of holy convocation. During the seven days the Israelites were commanded to dwell in booths (*tabernacles*) formed of the boughs of trees.

III. THE DAY OF ATONEMENT.

This was the one single fast, or day of humiliation, prescribed by the Mosaic law, whence it is called the *Fast* (Acts xxvii. 9). It was observed five days before the Feast of Tabernacles, and all were obliged to omit their work of every kind and to "afflict their souls" on pain of being cut off from among the people. Its ceremonies signified the humiliation of the people for all the sins of the year, and the remission of those sins by the atonement made within the veil by the high-priest, who alone performed all the sacrifices of the day (Lev. xxiii. 26-32). The victims were (1) a young bullock for a sin-offering and a ram for a burnt-offering for the high-priest himself and his family, and (2) a ram for a burnt-offering and two young goats for a sin-offering for the people. Two goats were presented at the door of the tabernacle; the high-priest cast lots on them, the

one lot being inscribed "for Jehovah," the other "for Azazel." The latter was called the *scape-goat*. The high-priest then offered first the young bullock as the sin-offering for himself and his family. Having slain it at the altar, he took some of its blood, with a censer filled with live coals from the altar, and a handful of incense, and entering into the most holy place, he threw the incense on the coals, thus enveloping the ark in a fragrant cloud and partially shrouding it from his own eyes, lest he should die for a profanely curious gaze, and then he sprinkled the blood seven times before the mercy-seat.

The goat "of Jehovah" was then slain as a sin-offering for the people, and the high-priest again went into the most holy place and performed the same ceremonies with its blood. As he returned through the holy place, in which no one else was present, he purified it by sprinkling some of the blood of both the victims on the altar of incense. This completed the purification of the sanctuary, the second stage of the atonement. Then followed the remission of the people's sins by the ceremony of devoting the *scape-goat*, the one on which the lot had fallen "for Azazel." The high-priest laid his hands upon its head, and confessed over it the sins of the people, and the victim, loaded as it were with those sins, was led out by a man, chosen for the purpose, to the wilderness, into "a land not inhabited," and there let loose. The meaning of this type of the *true Atonement*, not by the blood of bulls or of goats, but by the precious blood of Christ Himself, is set forth in the Epistle to the Hebrews (chap. ix., x.), showing us, that, as the scape-goat typically carried away into a land of forgetfulness the sins for which atonement had been made, so our great Deliverer, on whose head we lay our burden, carries away our transgressions, and our sins are remembered no more.

IV. FESTIVALS AFTER THE CAPTIVITY.

1. THE FEAST OF PURIM, or of LOTS, was observed annually to commemorate the preservation of the Jews in Persia from the massacre to which they were devoted by Haman (Esth. ix. 24).

2. THE FEAST OF DEDICATION commemorated the purging of the temple and the rebuilding of the altar after Judas Maccabeus had driven out the Syrians, a.c. 164. It is named only once in the canonical Scriptures, John x. 22.

THE LAWS OF THE HEBREWS.

The Jewish Commonwealth was founded on a religious basis. In form, it was a monarchy, with JEHOVAH for its unseen king; but in its substance, it was a commonwealth, in the strictest sense; the people enjoying equal rights, being all the children of God and united together as brethren.

On leaving Egypt, and in the first stage of their history, the Jews could scarcely be called a nation in the political sense of the term; they were a body of tribes, the main bond of union being the "promise given to the fathers." Each of these tribes had its own patriarchal government by the "princes" of the tribe and the "heads" of the respective families, but as yet no central government existed. In the second stage of their history, the constitution was essentially the same: Jehovah was their sovereign, and the laws that He had given to them were to be obeyed; the *Judges* were local and special deliverers raised up in seasons of great national need and distress. In process of time a king was demanded, and a social state longed for that would unify the people and consolidate them as a nation; the reign of Saul was an experiment in which the self-will of the king was constantly asserting itself against the will of Jehovah; the accession of David marks the establishment of the true Hebrew monarchy.

The political law of the kingdom was summed up in the one great duty of governing according to the law of God. The *Princes of the Congregation*, or the heads of tribes, seem to have always retained a certain power in the state. The chief provisions of the civil law of Moses may thus be classified:

1. The Law of Persons. The power of a father was held to be sacred over his children (Ex. xxi. 15-17). The first-born was to have a double portion of the father's inheritance. In default of sons, property might pass to daughters, if they married in their own tribe. The wife could never become independent of her husband. The laws of service and servitude—Ex. xxi. 1-6, 20; Lev. xxv. 10, 45, 46.

2. The Law of Things. The land belonged to God, and its holders were merely His tenants. At the jubilee all land that had been sold or alienated returned to the original owners. A house might be redeemed in a year, and if not then redeemed the title was lost, except in the case of Levites' houses. Debts were released at the seventh year, and tithes of all produce were required to be given for the support of the Levites.

3. In the Criminal law, the offences against God were specified in the first four commandments. Idolatry, witchcraft, blasphemy and Sabbath-breaking were severely condemned (Num. xv. 32-36). Offences against man are summed up in the other commandments: in the fifth (the commandment with promise), respect and regard for parents are enjoined; in the sixth, murder, cruelty and violence are forbidden; in the seventh, licentiousness is condemned, while the eighth forbids theft, purloining or perversion of justice; the ninth denounces false witness and untruthfulness, and the tenth condemns the sin of covetousness and all lusting after that which belongs to others.

THE PARABLES OF OUR LORD.

From the time indicated by Matt. xiii., Parables enter largely into our LORD'S teaching. Many of them may have been repeated more than once with certain variations, as, e.g., those of the Pounds and the Talents, Matt. xxv. 14, Luke xix. 12; of the Supper, in Matt. xxii. 2, and Luke xiv. 16. There is an obvious order and object in those which the Evangelists have recorded, and their meaning will be better understood by studying in the class to which from their character they naturally belong.

For instance, there is a group which have for their subject the laws of the Divine kingdom, in its nature, growth and consummation. Under this head may be placed: THE SOWER, Matt. xiii., Mark iv., Luke viii.; THE WHEAT AND THE TARES, Matt. xiii.; THE MUSTARD-SEED, Matt. xiii., Mark iv.; THE SEED CAST INTO THE GROUND, Mark iv.; THE LEAVEN, Matt. xiii.; THE HID TREASURE, Matt. xiii.; THE PEARL OF GREAT PRICE, Matt. xiii.; THE NET CAST INTO THE SEA, Matt. xiii.

The next group are of a different character. They occur chiefly between the mission of the Seventy and the last approach to Jerusalem. They are drawn from the life of men rather than from the kingdom of nature, and they are chiefly delivered in reply to questions. They are such as these: THE TWO DEBTORS, Luke vii.; THE MERCILESS SERVANT, Matt. xviii.; THE GOOD SAMARITAN, Luke x.; THE FRIEND AT MIDNIGHT, Luke xi.; THE RICH FOOL, Luke xii.;

THE WEDDING-FEAST, Luke xii.; THE FIG TREE, Luke xiii.; THE GREAT SUPPER, Luke xiv.; THE LOST SHEEP, Matt. xviii., Luke xv.; THE LOST PIECE OF MONEY, Luke xv.; THE PRODIGAL SON, Luke xvi.; THE UNJUST STEWARD, Luke xv.; THE RICH MAN AND LAZARUS, Luke xvi.; THE UNJUST JUDGE, Luke xviii.; THE PHARISEE AND THE PUBLICAN, Luke xviii.; THE LABORERS IN THE VINEYARD, Matt. xx.

Toward the close of our LORD'S ministry, before and after His entry into Jerusalem, the Parables assume a new character. They are Theocratic, but the phase on which they dwell is that of the final consummation of the kingdom. In part, they are prophetic of the rejection of Israel; in part, of the great retribution at the Coming of our LORD. They are to the earlier parables what the prophecy of Matt. xxiv. is to the Sermon on the Mount. To this class may be referred: THE POUNDS, Luke xix.; THE TWO SONS, Matt. xxi.; THE VINEYARD LET OUT TO HUSBANDMEN, Matt. xxi., Mark xii., Luke xx.; THE MARRIAGE-FEAST, Matt. xxii.; THE WISE AND FOOLISH VIRGINS, Matt. xxv.; THE TALENTS, Matt. xxv.; THE SHEEP AND THE GOATS, Matt. xxv.

NOTE.—The Table on page 36 presents the Parables of JESUS CHRIST our LORD in their chronological order, with the lesson we should learn from each; the above classification will be found exceedingly useful in studying the Parables in their connection with, and bearing upon, each other.

RELIGIOUS SECTS AND POLITICAL FACTIONS

DURING OUR LORD'S MINISTRY.

RELIGIOUS SECTS, THEIR FOUNDERS AND TENETS.

AFTER the spirit of prophecy ceased, and there were no inspired persons to settle disputes in religious matters among the Jews, different opinions soon sprang up and divided them into various sects and parties. The chief of these were the Pharisees, the Sadducees and the Essenes. These sects are generally believed to have arisen after the Babylonish captivity, and they differed in the following particulars. The *Zaddikim* gave themselves to the study of the Scriptures; the *Chasidim* studied how to add to the Scriptures. The former professed a desire to conform to the law; the latter would be above the law, voluntarily adding to what the law required. These persons speedily fell into two sects, with broadly marked distinctions.

I. THE PHARISEES

PROBABLY derived their name from the Hebrew word *perushim*, in Syriac *pherishai*, which signifies persons who are separated from others. They assumed this name because they claimed a more than ordinary sanctity (Acts xxvi. 5). Josephus tells us that they boasted that they were the favorites of heaven, and they held that God was in strict justice bound to bless and make them partakers of the terrestrial kingdom of the Messiah, and to crown them with eternal happiness. Pharisaism rose gradually, but it was consolidated as a sect at least two hundred years before the Advent.

The great body of the populace were attracted to the sect because of their outward sanctity, their zeal and their assumption of superiority. In doctrine they held a mixture of fatalism and liberty. They believed in angels, in the existence of human spirits, in immortality and in a species of resurrection of the good, or rather in a transmigration similar to the system of Pythagoras. Above all they were noted for the manner in which they placed the traditions of the elders not only on a level with the law of God, but often above it, and thus by their explanations and refinements they made the commandment of God of none effect (Matt. xv. 6). They affected great austerity and external mortification, but there was an ostentation, self-conceit and hypocrisy in all that they did. They made long prayers and gave alms "to be seen of men." They were scrupulous in observing fasts and ordinances, washing of hands, cups and vessels, while they neglected "the weightier matters of the law, judgment, mercy and faith" (Matt. xxiii. 23; Luke xviii. 11, 12). They affected a peculiar dress—long robes, deep fringes and broad phylacteries—and yet they sought the chief seats in the synagogues, and to be honored in the market places, thus showing their pride, selfishness and arrogance, even while they professed themselves to be engaged in the service of Jehovah. Hence the terrible denunciations and warnings of our Lord (Matt. xxiii.; Mark xii.; Luke xi.), in which he exposes their character and prepares them for the judgment that awaited them.

II. THE SADDUCEES

APPEAR to have derived their name from *Sadock*, a pupil of Antigonus Sochoeus, president of the great Sanhedrim, about two hundred and sixty years before Christ. He enjoined his pupils to serve God from pure love, and not from fear nor from hope of reward. Sadock, misunderstanding or perverting his master's tenets, taught that there was no future state of rewards and punishments, and the Sadducees held that "there is no resurrection, neither angel nor spirit" (Matt. xxiii. 23; Acts xxiii. 8), and that the soul perishes with the body. They rejected all traditions, professing to receive only the letter of Scripture, and mainly accepting the books of Moses. They denied a superintending providence, holding that man had an absolute liberty to shape his life as he pleased, and that prosperity or adversity was entirely in his own hands, being simply the result of his wisdom or his folly. In numbers the Sadducees were inconsiderable, but the opulent and the elevated classes were often found in their ranks, and all who simply expected to find happiness or even existence in this life.

III. THE ESSENES

PROBABLY derived their name from a Syriac word which signifies to *heal* or *cure*, not because they studied medicine, but because they gave heed to the diseases of the soul. They appear to have been divided into two parties, one of them being called by *PHILO* *practical Essenes*. They engaged in husbandry and mechanical arts. Both classes were abstemious in their food, living on coarse fare and drinking water only. Their houses were mean, and so also was their raiment, which they never changed till worn out. They eschewed all ornaments and neatness in dress. They lived in societies, and had all their goods in common. Avoiding extravagance, they were moral in outward character and rigid in their observance of the Sabbath. They believed in the immortality of the soul—rejecting a resurrection—the existence of angels, a future state of rewards and punishments, and that all things followed by an eternal fatality or chain of necessary causes.

It is not known when this sect arose. Paul is held to refer to them (Col. ii. 18, 21, 23) where he speaks of "a voluntary humility," and "neglecting of the body." They had some peculiar views respecting angelic beings, and they were noted for their custom of swearing all who entered into their fellowship, to "keep and observe the books of the sect and the names of the angels with care." The dogmas also to which Paul adverts in his words "touch not, taste not, handle not," are such as the Essenes held. They would not taste any pleasant food, but lived on coarse bread, drank nothing but water, and many of them would not eat until after sunset, while if they were touched by any not of their own sect, they would wash as if they had been polluted.

POLITICAL FACTIONS, THEIR FOUNDERS AND OBJECTS.

I. THE SAMARITANS

WERE the descendants of the heathen colonists settled in Israel at the time of the captivity. Originally they were heathen, but gradually they became acquainted with the system of the Jews. When Nehemiah attempted a reformation of the Church, a priest, Manasseh, fled to Samaria, and his father-in-law, Sanballat, the governor, erected a temple, in which he ministered. To this temple disorderly Jews who would not be reformed continued to go, and thus, while the priests in Jerusalem were annoyed, the population was augmented in Samaria who professed the true God. Idolatry was therefore largely abandoned, and the descendants of that mixed population held tenaciously to the services of their Samaritan temple. The enmity never died out which was caused by the refusal of the Jews to allow the heathen colonists to aid in reconstructing the temple at Jerusalem, and this feeling was intensified by the fact that when the Jews were in peace and safety their favor was sought by the Samaritans, but when the savage assaults of Antiochus Epiphanes threatened the destruction of the nation, their northern neighbors were ready to renounce their faith, and to disavow all their desired alliances, even going so far as to offer to dedicate their temple on Mount Gerizim to Jupiter Olympius. Hence, it was the highest term of reproach among the Jews, to call a person a Samaritan (John viii. 48), and so great was their animosity that they would neither ask nor receive favors from each other (John iv. 9).

Around the site of their ruined temple a wretched bandful still continues to rally, where they observe a peculiar form of sacrifice. At Nabulus they have a synagogue, and they boast of having an ancient manuscript copy of the Pentateuch three thousand five hundred years old.

II. THE HERODIANS

WERE distinguished from the other Jews, by concurring in the scheme of Herod to submit himself and his dominions to the Romans. They apprehended that the Roman power would be irresistible, and that a wise if not a selfish policy was to cultivate the favor of the Roman emperors. They joined in the policy of Herod in erecting temples with images for idolatrous worship, in building theatres and

instituting pagan games, and in all these they were opposed to the Pharisees, who held it was unlawful to pay taxes to the Roman emperor. In doctrine they are believed to have been Sadducean, for that which by one Evangelist is called the leaven of Herod (Mark viii. 15) is by another (Matt. xvi. 6) styled "the leaven of the Sadducees."

III. THE GALILEANS OR GAULONITES

WERE a faction headed by Judas the Galilean, or Gaulonite, against the Roman power, when Augustus levied a tax on Judea and reduced it to the form of a Roman province. He proclaimed that tribute was due to God alone, and therefore should not be paid to the Romans, that religious liberty should be asserted, and that the divine laws were to be defended by force of arms. This party was soon suppressed, and it is probable that a reference is made to it, in the allusion to those whom Pilate slew, and whose blood had been mingled with their sacrifices.

IV. THE ZEALOTS,

Of whom so much mention is made in the account of the Jewish wars by Josephus, were probably in league with the Galileans, and LAMY holds that the *Just Men*, whom the Pharisees and Herodians sent to entangle our Lord in his conversation (Matt. xxii. 15, 16; Mark xii. 13, 14; Luke xx. 20), were members of this political party.

V. THE SICARII,

RENDERED murderers in Acts xxi. 38, were really a band of assassins who derived their name from their using poniards like the Roman *Sica*. These they concealed in their garments, and, like the Indian thugs, they used them in secret, to slay their victims. They appear to have been under the lead of an Egyptian impostor.

THE PERIOD BETWEEN THE OLD AND NEW TESTAMENTS.

JEWISH HISTORY FROM SECULAR SOURCES.

JUDEA continued subject to the kings of Persia about two hundred years, but does not appear to have had a separate governor after Nehemiah. It was annexed to the province of Syria, and the administration of its affairs was left to the high-priest, subject to the control of the provincial rulers. This raised the high-priesthood to a degree of temporal dignity and power which very soon made it an object of ambition to the different members of the family of Aaron, and gave rise to many violent and disgraceful contests among them for the office.

Upon the overthrow of the Persian army by Alexander, Syria and the neighboring countries fell under his power, and Tyre was taken after an obstinate resistance. Alexander then marched into Judea to punish the Jews, who, as faithful subjects of the king of Persia, had sent the Tyrians supplies of provisions, and refused them to him. But it is related that, as he approached Jerusalem, and saw a procession of the people clothed in white coming to meet him, headed by Jaddua the high-priest, and all the priestly race, in their robes of office, his heart was turned to spare and favor them. He continued to them the free enjoyment of their laws and religion, and exempted them from tribute during their sabbatical years; and when he built the city of Alexandria, he placed a great number of Jews there, and gave to them the same privileges as to his Greek subjects.

After the death of Alexander and the division of his empire among his generals, Judea became a subject of contention between the kings of Syria and Egypt, which ended in its forming for a time part of the monarchy of Egypt. Ptolemy Soter, the king of Egypt, brought many thousands of the Jews into that country, settled them there and treated them kindly, placing them on an equality with the Greeks at Alexandria. Greek being the common language of that city, it was quickly learned by the Jewish settlers, and became the native language of their children who were born there, and who on that account, in process of time, were called *Hellenists*, or Grecian Jews, a name which afterward came to be applied generally to all Jews speaking the Greek language in foreign countries (see Acts vi. 1; ix. 29; xi. 20, etc.). These Grecian Jews had synagogues in Alexandria, in which the writings of Moses and of the prophets, translated into Greek for this purpose, were read every sabbath day. This translation, which is called the *Septuagint*, contributed much to spread the knowledge of true religion through the western part of the world. It came into common use among the Jews, and the quotations made from the Old Testament Scriptures in the New, by the evangelists and apostles, are often, though not always, from this version.

Seleucus, king of Syria, about 300 B. C., built numerous cities in Syria and Asia Minor, and regarding the Jews as good and faithful citizens, endeavored to attract them to his new cities by the offer of the same privileges as were enjoyed by the Greeks and Macedonians. They accordingly settled there in great numbers, especially at Antioch in Syria.

It is worthy of notice that by these events the Jews were brought into contact with a new form of heathenism. They had already encountered its more ancient and more barbarous forms during their sojourns in Egypt and in Babylon, the headquarters and central seats of idolatry in their days. But now, by their dispersion in Egypt, and the other countries bordering on the eastern end of the Mediterranean, they were everywhere brought into contact with the more cultivated and refined mythology and philosophy of the Greeks; and there are good grounds for believing that they were the means of communicating to the more candid and teachable among them some knowledge of a purer religion.

During the reign of Ptolemy Soter the prosperity of the Jews was much promoted by the internal administration of an excellent high-priest, Simon the Just. He repaired and fortified their city and temple, and made a spacious reservoir of water, "in compass as a sea."

After the Jewish nation had been tributary to the kings of Egypt for about eighty years, it became, by the conquest of Antiochus the Great, subject to the kings of Syria, but the Jews were still governed by their own laws, under the high-priest and council of the nation.

Judea, being situated between Syria and Egypt, suffered much during the whole of this period from the frequent wars in which those countries were engaged, and was the arena of many bloody and destructive battles. Besides this, the peace of the nation was greatly disturbed by the claims of rival candidates to the office of high-priest, which afforded to the kings of Syria frequent pretexts for interfering with the internal affairs of the nation. And all these evils were considerably aggravated by the corruption and misconduct of the chief men, and the increasing wickedness of the people, who began to neglect the worship and the law of God far more than they had ever done since their return from the captivity.

God saw fit to punish the Jews for this defection by the hand of Antiochus Epiphanes, who came with an army and plundered the city and temple of Jerusalem with every conceivable circumstance of cruelty and profanation. For three years and a half they were altogether deprived of their civil and religious liberties. The daily sacrifice was suspended; the temple itself was dedicated by Antiochus to Jupiter Olympius, whose statue was erected on the altar of burnt offering; the worship of Jehovah and the observance of his law were prohibited under the severest penalties; every copy of the sacred writings that could be seized was burned; and the people were required, under pain of death, to sacrifice to idols. Never before had the Jews been exposed to so furious a persecution. The apostates were numerous, but a remnant continued faithful; and these events were doubtless useful in calling the attention of the heathen around to those great principles for which many of the Jews were willing to peril their lives.

At length, God raised up a deliverer for his people in the noble family of the Asamoneans. Mattathias, a priest eminent for his piety and resolution, and the father of five sons, encouraged the people, by his example and exhortations, "to

stand up for the law," and having collected around him a large number of faithful men, he undertook to deliver his people, and to restore the worship of the God of Israel. But being very old when he engaged in this arduous work, he did not live to see its completion. At his death his eldest son Judas succeeded to the command of the army, in which he was greatly assisted by his brother Simon, a man of remarkable prudence. The motto on his standard was Exod. xv. 11: "Who is like unto thee among the gods, O Jehovah?" the Hebrew words being, *Mi Camoka Baalim Jehovah*: and from the initial letters of these words, M C B I, is said to be derived the word *Maccabi* or *Maccabee*, which became the surname of the family.

After several victories over the troops of Antiochus, Judas Maccabæus gained possession of Jerusalem; and his first care was to repair and purify the temple for the restoration of the Divine worship. This reconsecration of the temple and revival of its worship was ever after celebrated by an annual feast of eight days. It occurred at the time of the winter solstice (165 B. C.), and was called the Feast of the Dedication (John x. 22).

The war was carried on for twenty-six years, with five successive kings of Syria, and after many sanguinary battles the Syrians were driven out of the country, and the Jews, under their Maccabean princes, regained for a time their independence and the free exercise of their religion, which they commemorated by commencing a new epoch in 143 B. C. as the year of "the freedom of Jerusalem." They had again regular troops, strong garrisons and alliances with other powers, including even Rome, and the boundaries of the state were extended by the subjugation of the Idumeans and Philistines, as well as of Moab, Ammon and Arabia Petrea. Previously to this, in the year 153 B. C., as the Asamonean family were descended from the eldest branch of the race of Aaron, the office of high-priest was assumed by Jonathan, the then reigning prince, and it remained in the family until the usurpation of Herod.

This season of prosperity was, however, of short duration. The nation was exceedingly troubled by internal dissensions, especially on the part of the Pharisees, who first appear prominently in history in the reign of John Hyrcanus, as forming a large and powerful body, of turbulent character and lofty pretensions, and carrying on fierce quarrels with the rival sect of the Sadducees, which led upon one occasion to a dreadful civil war. There were also violent contests for the throne between rival members of the royal family, which greatly weakened the nation, and it was ill-prepared to withstand the extending power of Rome, which in the year 63 B. C. subjugated Syria, and soon afterward conquered Egypt. In the year 63 B. C. Pompey marched his army into Judea, besieged and took Jerusalem and made the country tributary to the Romans, though it was still governed by the Maccabean princes. During the reigns of the later princes of this family, Herod Antipater, an Idumean by birth, obtained a position of power and influence in the land, and after his death, his son, Herod the Great, so ingratiated himself with the Romans that he obtained the appointment of king of Judea in the place of Antigonus. He had, however, some difficulty in obtaining possession of his kingdom, as the people were greatly attached to their Maccabean kings. But he came against Jerusalem with a Roman army of 60,000 men, and, after a siege of above half a year, took the city by storm, and massacred many of the inhabitants. Shortly afterward he put to death Antigonus, and thus ended the Asamonean dynasty, after it had subsisted a hundred and twenty-five years.

Herod was a man of great abilities and of indomitable resolution, but an ambitious and cruel tyrant, unscrupulous as to the means by which he gained his ends. He persecuted to death all the members and adherents of the Asamonean house, and he even put to death his wife and two of his own sons. He degraded the high-priesthood by making the tenure of the office dependent on his own pleasure. In order to gain popularity with his subjects, as well as to increase his own fame, he greatly enlarged and beautified the temple at Jerusalem, making it, in some respects, more magnificent than that of Solomon. He also erected in neighboring cities many heathen temples, and constructed numerous public works, such as bridges, roads, baths, aqueducts and harbors, the cost of which he defrayed by heavy exactions upon his subjects.

In the thirty-sixth year of the reign of Herod, while Augustus was emperor of Rome, THE SAVIOUR OF THE WORLD WAS BORN.

Herod was succeeded in the government of the greater part of Palestine by his son Archelaus, who acted with great cruelty and injustice, and in the tenth year of his reign, upon a complaint being made against him by the Jews, he was banished by Augustus to Vienne, in Gaul, where he died. Publius Sulpitius Quirinus (who is called in Greek Cyprenias, Luke ii. 2), the president of Syria, was then sent to reduce the countries over which Archelaus had reigned to a Roman province, and a governor of Judea was appointed under the title of Procurator, subordinate to the president of Syria. But the Jews were still permitted to exercise their religious worship without molestation or restraint.

Meanwhile, in the Gentile world, the old systems of idolatry had fallen into disrepute, partly through the extreme corruptions of worship and of morals connected with them, and partly through the cultivation of Grecian philosophy, the conflicting theories of which, however, utterly failed to satisfy the wants of mankind, as they afforded little solid truth and produced no moral renovation. At the same time, the universal prevalence of the Roman power, ensuring internal peace and facilitating communication between different parts of the world, together with its indifference to the various forms of religious belief and worship, opened, for a time, a wider field for the diffusion of the gospel. So that Providence combined with prophecy to mark this as the "fulness of time," when the expected SAVIOUR should come into the world.

A COMPARATIVE CHRONOLOGICAL TABLE,

FROM THE CREATION TO THE BIRTH OF CHRIST.

| HALES. | | TO THE DEATH OF SOLOMON. | USHER. | | HALES | | TO THE BIRTH OF CHRIST. | USHER. | |
|--------|-------|---|--------|-------|-------|-------|---|--------|-------|
| B. C. | A. M. | | B. C. | A. M. | B. C. | A. M. | | B. C. | A. M. |
| 5411 | 100 | Creation..... | 4004 | | 990 | 4421 | Jeroboam's calves set up..... | 974 | 3030 |
| 5311 | 201 | Birth of Cain and Abel..... | 4003 | 1 | 973 | 4438 | Death of Rehoboam..... | 958 | 3046 |
| 5181 | 230 | Murder of Abel..... | 3875 | 129 | 972 | 4439 | Abijah conquers Jeroboam..... | 957 | 3047 |
| 4996 | 415 | Birth of Seth..... | 3874 | 130 | 970 | 4441 | Asa succeeds Abijah..... | 955 | 3049 |
| 4786 | 625 | Enos born..... | 3769 | 235 | 968 | 4443 | Nadab succeeds his father Jeroboam..... | 954 | 3050 |
| 4616 | 795 | Cainan born..... | 3679 | 325 | 966 | 4445 | Baasha, the son of Abijah, succeeds Nadab..... | 953 | 3051 |
| 4451 | 960 | Mahaleel born..... | 3609 | 395 | 929 | 4482 | Jehoshaphat succeeds Asa..... | 914 | 3090 |
| 4289 | 1122 | Jared born..... | 3544 | 460 | 904 | 4507 | Death of Jehoshaphat..... | 889 | 3115 |
| 4124 | 1287 | Enoch born..... | 3382 | 622 | 900 | 4511 | Ahab killed at Ramoth Gilead..... | 897 | 3107 |
| 3937 | 1474 | Methuselah born..... | 3317 | 687 | 890 | 4521 | Jehoram smitten with an incurable disease..... | 887 | 3117 |
| 4481 | 930 | Lamech, father of Noah, born..... | 3130 | 874 | 895 | 4516 | About this time Athaliah murders the royal family, all but Joash..... | 884 | 3120 |
| 3914 | 1497 | Adam dies..... | 3074 | 930 | | | Joash anointed king by Jehoiaada..... | 878 | 3126 |
| 4269 | 1142 | Enoch is translated..... | 3017 | 987 | 889 | 4522 | Jehu dies about this time..... | 856 | 3148 |
| 3755 | 1656 | Seth dies..... | 2962 | 1042 | 867 | 4544 | Joash, king of Israel, succeeds Jehoahaz about this time..... | 839 | 3165 |
| 4071 | 1340 | Noah born..... | 2948 | 1056 | 850 | 4561 | Amaziah succeeds Joash, king of Judah..... | 839 | 3165 |
| 3877 | 1534 | Enos dies..... | 2864 | 1140 | | | Jeroboam II. succeeds his father..... | 825 | 3179 |
| 3721 | 1690 | Cainan dies..... | 2769 | 1235 | 848 | 4563 | Amaziah dies, Uzziah succeeds..... | 810 | 3194 |
| 3439 | 1922 | Mahaleel dies..... | 2714 | 1290 | 833 | 4578 | Jeroboam II. dies..... | 784 | 3220 |
| 3275 | 2136 | Jared dies..... | 2582 | 1422 | 809 | 4602 | Pul invades Israel..... | 771 | 3333 |
| 3184 | 2227 | God denounces the Deluge..... | 2468 | 1536 | 792 | 4619 | Jotham succeeds Uzziah..... | 758 | 3246 |
| 3155 | 2256 | Lamech dies..... | 2353 | 1651 | 770 | 4641 | Rezin and Pekah invade Judah about this time..... | 742 | 3262 |
| 3154 | 2257 | Methuselah dies..... | 2348 | 1656 | 757 | 4654 | Ahaz succeeds Jotham..... | 742 | 3262 |
| 3153 | 2258 | Noah leaves the Ark..... | 2347 | 1657 | 742 | 4669 | Ahaz sues for assistance to Tiglath-Pilezer..... | 740 | 3264 |
| 3018 | 2393 | Arphaxad, son of Shem, born..... | 2346 | 1658 | | | Hezekiah succeeds Ahaz..... | 727 | 3277 |
| 2888 | 2523 | Salah, son of Arphaxad, born..... | 2311 | 1693 | 741 | 4670 | Shalmanezar succeeded by Sennacherib about this time..... | 715 | 3289 |
| 2754 | 2657 | Eber, son of Salah, born..... | 2281 | 1723 | 740 | 4671 | Sennacherib invades Judea..... | 713 | 3291 |
| 2614 | 2797 | Peleg, son of Eber, born..... | 2247 | 1757 | 725 | 4686 | Hezekiah's miraculous cure..... | 713 | 3291 |
| 2554 | 2857 | Babel built about this time..... | 2247 | 1757 | 715 | 4696 | Sennacherib slain, Esarhaddon succeeds..... | 706 | 3298 |
| | | About this time Nimrod builds Nineveh and founds the Assyrian empire..... | 2233 | 1771 | | | Manasseh succeeds Hezekiah..... | 698 | 3306 |
| 2624 | 2787 | Ren, son of Peleg, born..... | 2217 | 1787 | 715 | 4696 | Esarhaddon seizes on Babylon..... | 680 | 3324 |
| 2492 | 2919 | Serug, son of Ren, born..... | 2185 | 1819 | 709 | 4702 | Manasseh carried captive to Babylon..... | 677 | 3327 |
| 2362 | 3049 | Nahor, son of Serug, born..... | 2155 | 1849 | 708 | 4703 | Amon succeeds Manasseh..... | 643 | 3361 |
| 2233 | 3128 | Terah, father of Abraham, born..... | 2126 | 1878 | 696 | 4715 | Amon murdered, Josiah succeeds..... | 641 | 3363 |
| 2213 | 3198 | Haran, son of Terah, born..... | 2126 | 1878 | 677 | 4734 | Josiah slain in battle..... | 610 | 3394 |
| 2305 | 2806 | Noah dies..... | 2056 | 1948 | 671 | 4740 | Nebuchadnezzar besieges Jerusalem..... | 590 | 3414 |
| 2153 | 3258 | Abram born..... | 1998 | 2006 | 641 | 4770 | Ezekiel begins to prophecy in Chaldea..... | 587 | 3417 |
| 2143 | 3268 | Sarah born..... | 1996 | 2008 | 639 | 4772 | Seventy years' captivity begins..... | 606 | 3398 |
| 2093 | 3318 | Abram called from Ur to Haran..... | 1986 | 2018 | 608 | 4803 | Ezra sent as governor of Judea..... | 457 | 3547 |
| 2078 | 3333 | Abram comes into Canaan..... | 1922 | 2082 | 602 | 4809 | Eliashib succeeds to the high-priesthood..... | 453 | 3551 |
| 2077 | 3334 | Abram goes into Egypt..... | 1921 | 2083 | 590 | 4821 | Nehemiah's reform among the Jews about this time..... | 428 | 3576 |
| 2070 | 3341 | —His victory over five kings—Melchisedec blesses him..... | 1920 | 2084 | 586 | 4825 | Malachi prophesies about this time..... | 420 | 3584 |
| | | Ishmael born..... | 1913 | 2091 | 457 | 4954 | Eliashib..... high-priest..... | 420 | 3584 |
| 2067 | 3344 | Abram's name changed—Circumcision instituted—Isaac promised..... | 1910 | 2094 | 453 | 4958 | Joiada, or Judas..... | 413 | 3591 |
| 2054 | 3357 | Isaac born..... | 1897 | 2107 | 420 | 4991 | Jonathan, or John..... | 373 | 3631 |
| 2028 | 3383 | Abraham commanded to offer Isaac..... | 1896 | 2108 | 420 | 4991 | Jaddua or Jaddus..... | 341 | 3663 |
| 2013 | 3398 | Isaac marries Rebecca..... | 1872 | 2132 | 413 | 4998 | Onias I..... | 321 | 3683 |
| 1993 | 3418 | Jacob and Esau born..... | 1856 | 2148 | 373 | 5038 | Simon the Just..... | 300 | 3704 |
| 1973 | 3438 | Death of Abraham..... | 1836 | 2168 | 341 | 5070 | Eleazar..... | 291 | 3713 |
| 1916 | 3495 | Jacob's flight into Mesopotamia..... | 1821 | 2183 | 321 | 5090 | Manasses..... | 276 | 3723 |
| 1895 | 3526 | Joseph sold into Egypt..... | 1760 | 2244 | 300 | 5111 | Onias II..... | 250 | 3754 |
| 1872 | 3539 | Promotion of Joseph—seven years of plenty begin..... | 1728 | 2276 | 291 | 5120 | Simon II..... | 217 | 3787 |
| 1863 | 3548 | Jacob sends his sons to Egypt to buy corn..... | 1715 | 2289 | 276 | 5135 | Onias III..... | 195 | 3809 |
| 1728 | 3683 | Moses born about this time..... | 1767 | 2297 | 217 | 5194 | Jesus, or Jason..... | 175 | 3829 |
| 1688 | 3723 | Moses flees into Midian..... | 1571 | 2433 | 195 | 5216 | Onias, or Menelaus..... | 172 | 3832 |
| 2337 | 3074 | Job lives about this time..... | 1531 | 2473 | 175 | 5236 | Judas Maccabeus..... | 163 | 3841 |
| 1648 | 3764 | God sends Moses to deliver Israel..... | 1520 | 2484 | 172 | 5239 | Jachim, or Alcimus, high-priest..... | 160 | |
| 1647 | 3763 | Law delivered at Mount Sinai..... | 1491 | 2513 | 163 | 5248 | He is appointed high-priest..... | 153 | 3851 |
| 1647 | 3764 | About this time Israel turned back to wander forty years..... | 1491 | 2513 | 160 | | Simon..... | 143 | 3861 |
| 1608 | 3803 | The Israelites pass Jordan..... | 1489 | 2595 | | | John Hyrcanus..... | 136 | 3868 |
| 1582 | 3829 | The sun and moon stand still..... | 1451 | 2553 | 143 | 5268 | Aristobulus and Antigonos..... | 106 | 3898 |
| 1366 | 4045 | Joshua dies..... | 1450 | 2554 | 136 | 5275 | Alexander Jannæus..... | 105 | 3899 |
| 1110 | 4301 | Gideon delivers Israel..... | 1443 | 2561 | 106 | 5305 | Queen Alexandra..... | 78 | 3926 |
| 1108 | 4303 | Saul made king of Israel..... | 1245 | 2759 | 105 | 5306 | Hyrcanus II..... | 69 | 3935 |
| | | Saul's rash sacrifice and consequent rejection..... | 1095 | 2909 | 78 | 5333 | Aristobulus II..... | 69 | 3935 |
| 1100 | 4311 | Saul spares Agag, and is finally rejected..... | 1079 | 2925 | 69 | 5342 | Pompey takes Jerusalem, and establishes Hyrcanus II..... | 63 | 3941 |
| 1070 | 4341 | Death of Saul..... | 1055 | 2949 | 63 | | Antigonos..... | 40 | 3964 |
| 1036 | 4375 | Death of Absalom..... | 1021 | 2983 | 40 | 5371 | Idumean king, Herod the Great..... | 37 | 3967 |
| 1020 | 4391 | Completion of the temple..... | 1004 | 3000 | 37 | 5374 | John the Baptist born..... | 4 | 4000 |
| 991 | 4420 | Death of Solomon..... | 975 | 3029 | 5 | 5411 | | | |

AN INTRODUCTION

TO THE

RIGHT UNDERSTANDING OF THE ORACLES OF GOD.

CHAPTER I.

OF THE DIVINE AUTHORITY OF THE SCRIPTURES OF THE OLD AND NEW TESTAMENT.

No man, who is an unbiassed *free thinker*, can soberly hearken to the dictates of his natural reason, and seriously ponder the absurd and contradictory principles and practices which have been or are prevalent among mankind, without perceiving that the *light*, or even the *law* of nature, is altogether insufficient to direct us to true holiness, or lasting happiness, in our present lapsed condition. It can give us no plain, distinct, convincing, pleasant, powerful, and lasting ideas of God. It cannot direct us in the right manner of worshipping him with due love, resignation, humility, self-denial, zeal, wisdom, sincerity, and fervent desire of the eternal enjoyment of him. It cannot show us our true happiness, which is suited to our highest powers, which may always be enjoyed without shame, suspicion, fear, or dread of loss or danger, and which will in every situation support and comfort us. It can discover no true system of morality, perfect in its rules, means, and motives. It can discover no effectual incitements to virtue, drawn from the excellency and presence of God the lawgiver, from the authority of his law, or from his discovering a proper regard to it in rewarding virtue and punishing vice. It cannot manifest in a striking manner the certainty, excellence, pleasure, and allurements of virtue or of future reward, nor carry us to that proper pitch of religion and virtue in our heart, which will ripen us for the full and immediate enjoyment of God. It cannot show us one perfect example of virtue, either among learned or unlearned heathens; nor give us any promise of God's assisting us in the study of it. It can discover no certainty that God will pardon our sins,—no proper atonement,—no actually pardoned sinner,—no happy soul, praising God for his pardoning mercy,—no spiritual worship,—appointed by God for rebellious sinners,—no purpose, promise, perfection, or name of God, that can secure his pardon;—nor does it give us any hint that it could consist with his honour, or is intended in his patient bearing with sinners on earth;—nor does it afford any divine proclamation of pardon, nor even any incitement to us to forgive our injurers;—and, in fine, it cannot effectually sanctify our heart, nor produce that bent of will and affection, that inward peace with God, that sufficiency of light and strength from God, or that solid hope of eternal happiness, which is necessary to produce true holiness and virtue. It cannot support us under heavy and bitter afflictions, by showing us God's fatherly care of us, his promises to us, or his making all things to work together for our good,—nor can it comfort us against death by certain views of his love

to us, and providing everlasting life and happiness for us. While reason, then, plainly suggests the *possibility*, the *desirableness*, and the *necessity* of a revelation from God, adapted to our circumstances, the books of the Old and New Testament manifest themselves *reasonable*, *credible*, and *divinely inspired*: It is their *DIVINE INSPIRATION* (which indeed supposes them *reasonable* and *credible*) that we now attempt to demonstrate. In what manner the influence, by which the penmen of the Scriptures were directed, affected them, we pretend not fully to explain. It is enough for us to know, that thereby they were infallibly guided and determined to declare what they did not formerly know; to conceive properly of what they had formerly known; and to express their subject in terms absolutely just in themselves, and calculated to convey the truths represented to others. But so far we may conclude, that, while the penmen exercised their own reason and judgment, Ps. 45. 1; Mar. 12. 36; Lu. 1. 3; Ac. 1. 1; 1 Pe. 1. 11, the Holy Ghost (1) Effectually stirred them up to write, 2 Pe. 1. 21. (2) Appointed to each his proper share or subject correspondent with his natural talents, and the necessities of the church in his time, Mat. 25. 15; 2 Pe. 1. 21. (3) Enlightened their minds, and gave them a duly distinct view of the truths which they were to deliver, Je. 1. 11-16; 13. 9-14; Eze. 4. 4-8; Da. 10. 1, 14; 9. 22-27; 8. 15-19; 12. 8; Am. 7. 7, 8; 8. 2; Zec. 1. 19, 21; 4. 11-14; 5. 6; Jn. 16. 13; Ep. 3. 3, 4; 1 Pe. 1. 10, 11. Perhaps this illumination was given all at once to Paul, when caught up to the third heaven, but was bestowed gradually on the other apostles, Mar. 4. 34; Lu. 24. 17, 45; Jn. 20. 22; Ac. 2. 4; 10. 9-15, 28, 34. (4) He strengthened and refreshed their memories to recollect whatever they had seen or heard, which he judged proper to be inserted in their writings, Je. 31. 3; Lu. 1. 3; Jn. 14. 26. (5) Amidst a multitude of facts, he directed them to write precisely what was proper for the edification of the church, and neither more nor less, Jn. 20. 30, 31; 21. 25; Ro. 4. 23, 24; 15. 4; 1 Co. 10. 6-11. (6) He excited in their minds such images and ideas as had been treasured up in their memories, and directed them to other ends and purposes than themselves would ever have done of their own accord. Thus, under inspiration, Amos draws his figures from herds, flocks, and fields; Paul makes use of his classical learning, Am. i. ix.; Ac. 17. 23; 1 Co. 15. 33; Tit. 1. 12. (7) He immediately suggested and imprinted on their minds such things as could not be known by reason, observation, or information, but were matters of pure revelation, Is. 46. 9, 10; 41. 22, 23; 45. 21; whether they respected doctrines, 1 Ti. 3. 16; or facts past or future, Ge. 1. 2, 3; Le. xxvi., &c. (8) He so superintended every particular writer, as to spiritually guide him in his matter, words, and arrangement; and, by this superintending influence, made them all in connection so

write, as to render the whole Scripture, at any given period, a sufficient blessed rule to direct men to true holiness and everlasting happiness, De. 8. 4; Ps. 1. 2; 19. 7-11; 119. 105; Mat. 22. 29; Lu. 16. 29, 31; Jn. 5. 39; Ro. 15. 4; 2 Ti. 3. 15-17; 2 Pe. 1. 19. Many of the sentences recorded in Scripture are not inspired in themselves, being the words of Satan or of wicked men; but the Scripture report relative to these expressions is directed by divine inspiration.—That our books of the Old and New Testament, the APOCRYPHAL TRACTS being excluded from both, are of an *INSPIRED* and *DIVINE* original, is thus evident.

I. The subject *MATTER* of them requires a divine inspiration. The history of the creation, and part of that of the flood, &c., therein related, were known only to God. Mysteries relative to the Trinity of persons in the Godhead; the promise of grace: the incarnation of the Son of God; his undertaking offices, and states, and our union with him; justification, adoption, sanctification, spiritual comfort, and eternal blessedness, in him, are therein declared;—which God only could comprehend or discover. The nature of religion therein prescribed is so pure and benevolent, that God alone could devise or appoint it. While it represents the Most High as everywhere present—as infinitely perfect, powerful, wise, and good—holy, just, and true—an infinitely gracious lover of righteousness and hater of iniquity,—as our bountiful Creator and Preserver, and as the infinitely merciful Redeemer of our souls, by the obedience and death of his only-begotten Son,—it requires us to know, believe in, and revere him with our whole heart, soul, mind, and strength, as our Father, Friend, Husband, Saviour, and Portion in Christ; and confidently to depend on him, and ask from him whatever we need in time or eternity; and to obey him in all that he commands, as children whom he hath begotten again to a lively hope, and established as the heirs of an everlasting inheritance. We are here taught how human nature may be truly improved and perfected, by our receiving Jesus Christ as made of God unto us wisdom, righteousness, sanctification, and redemption,—as an effectual principle and root of true holiness;—and by our walking in him by faith, denying ungodliness and worldly lusts, and living soberly, righteously, and godly, patiently, contentedly, and cheerfully,—setting our affections upon things above, where Christ is, and through the Spirit mortifying every sinful and selfish inclination. We are taught to love our neighbours as ourselves, perfectly fulfilling the particular duties of every relative station; and to lay aside all malice, envy, hatred, revenge, or other malevolent dispositions or passions; to love our enemies; to render good for evil, blessing for cursing; and to pray for them that despitefully use us. These laws of universal purity and benevolence are prescribed with an authority

proper only to God, and extended to such a compass and degree as God alone can demand: and those sins are forbidden which God alone can observe or prohibit. The most powerful motives to duty, and dissuaves from vice, are here most wisely proposed, and powerfully urged,—motives drawn from the nature, the promises, the threatenings, the mercies, and the judgments of God; particularly from his kindness in the work of our redemption, and his blessed relations to us in Christ; and from advantages or disadvantages, temporal, spiritual, and eternal. And while the most excellent means of directing and exciting to, and of exercising piety and virtue, are established in the most prudent forms and authoritative manner, the most perfect and engaging patterns of holiness and virtue are set before us in the example of Jesus Christ our Redeemer, and of God as reconciled in him, and reconciling the world to himself, Ex. 20. 1–17; Le. xviii. –xx.; De. iv. –xxv.; Mat. v. –vii.; Ro. vi. xii. –xv.; Ga. v. vi.; Ep. iv. –vi.; Col. iii. iv.; 1 Th. v.; Tit. ii.; Ja. i. –v.; 1 Pe. i. –v.; 2 Pe. i.; 1 Jn. i. –v., &c. &c.

II. The MANNER in which these subjects are exhibited in the Scriptures is evidently divine;—wise, condescending, and yet majestic. The discoveries have been gradual, as men stood in need of them or were in a proper condition to receive them, Ge. iii. ix. xii. xvii., &c.; He. 1. 1. The principal points,—as of God's manifestation of himself to sinful men; his full satisfaction in and with Christ as our Mediator; and the law of the ten commandments,—were declared from heaven with uncommon solemnity, Mat. 3. 17; 17. 5; Ex. 20. 1–18, &c. And while these and other similar truths are announced in a style the most plain and simple, there appears therein something astonishingly sublime and majestic. While the dictates are authorized with a THUS SAITH THE LORD, the very style, particularly in Scripture songs, Job, Psalms, Lamentations, and Isaiah, and in our Saviour's discourses, &c., is at once surprisingly suited to the dignity of the Author, the nature of the subject, and the condition of the persons addressed.

III. The manifest SCOPE of the Scriptures is to render sin loathsome and hated, and to promote holiness and virtue; to humble men, and reform them from their beloved lusts and sinful practices; and to exalt and glorify God to the highest. No good angel or man could dare to personate God in the manner of the Scriptures; nor could bad angels or men publish, and so warmly inculcate, what is so remarkably contrary to their own vicious inclinations and honour. It therefore remains that God alone must be the author and inditer of them.

IV. Notwithstanding the dictates of Scripture are so extremely contrary to the natural inclinations of mankind, and were published without any concert by various persons, of very different conditions, and in different ages and places, yet such is the marvellous HARMONY of all the parts, in their whole matter and scope, as irrefragably demonstrates that these penmen must all have been directed by the same Spirit of God. One part of our Bible is so connected with, and tends to the establishment of another, that we cannot reasonably receive any part without receiving the whole. In the New Testament we have the historical narrative of the fulfilment of the typical and verbal predictions of the Old. In both Testaments the subsequent books, or subsequent parts of a book, are connected with that which went before, as a narrative of the execution of a scheme begun, or of the fulfilment of a prophecy declared. If we receive the history, we must also receive the prediction. If we admit the prediction, we must believe the history. To a diligent searcher of the Scriptures, it cannot fail to occasion

a most pleasant astonishment to find everywhere the same facts supposed, related, or prepared for; the same doctrines of a gracious redemption through Jesus Christ exhibited, or supposed to be true; the same rules or exemplifications of piety and virtue, and motives thereto; the same promises of mercy, or threatenings of just misery, to persons, societies, or nations, exhibited without a single contradiction. When there is an appearance of contradiction, it will be found that the different passages do not respect the same thing or person, in the same respect, and in the same circumstances of time, place, or manner; and so there is no contradiction at all.

V. The manifest CHARACTER OF THE PENMEN further evinces the divine original of the Scriptures. They everywhere discover the utmost candour and disinterestedness: they everywhere candidly publish the infirmities or even faults of themselves, their friends, and nation. None of them ever gained anything in this world by their work but trouble and vexation; and, according to their own principles, they could obtain nothing in the next but everlasting destruction, if they indulged themselves in any imposture. The matter and manner of their work infinitely transcended their abilities. Setting their predictions aside for a moment, how could men of the best education, and especially men of no education, form such exalted schemes of sense, piety, and virtue? Or how could wicked men, inspired by Satan, publish and prosecute such a scheme of mystery, holiness, and morality? Such is the character of Jesus Christ, drawn by the four evangelists, with every mark of simplicity and candour, and in which ignominious suffering is made a leading article, that the delineation thereof—and that too by persons of no uncommon knowledge—without a real and exactly answerable model, would, to every unbiassed free-thinker, appear more incredible and impossible than even the incarnation, obedience, and death of the Son of God, therein attested, however astonishing.

VI. The providence of God has, in a most marvellous manner, PRESERVED the Scriptures of the Old and New Testaments from being lost or corrupted. While perhaps millions of other books, once of considerable fame in the world, and which no one sought to extirpate, are lost and forgotten, the Scriptures, though more early written, and though Satan and his agents unnumbered have hated them, and sought to cause their memory to perish from among men, or to corrupt them, still remain, and remain in their purity. In great wisdom and kindness, God, for their preservation, ordered an original copy to be laid up in the holy of holies, De. 31. 26; and that every Hebrew king should write out a copy for himself, De. 17. 18; and appointed the careful and frequent reading of them, both in private and public. With astonishing kindness and wisdom has he made the contending parties who had access to the Scriptures—such as the Jews and Israelites, the Jews and Samaritans, the Pharisees and Sadducees, the Jews and Christians, and the various parties of Christians—MUTUAL CHECKS upon each other for almost three thousand years past, that they might not be able either to extirpate or to corrupt any part of them. When the Christians had almost utterly lost the knowledge of the Hebrew originals, God, by his providence, stirred up the Jewish rabbins to an uncommon labour for preserving them in their purity, by marking the number of letters, and how often each was repeated, in their Masorah. By what tremendous judgments did he restrain and punish Antiochus Epiphanes the Syro-Grecian king, Dioclesian the Roman emperor, and others, who attempted to destroy the copies of Scrip-

ture, in order to extirpate the Jewish or Christian religion! And he has bestowed amazing support and consolation on such as have risked or parted with their lives rather than deny the dictates of Scripture, or in the least contribute to their extirpation or misinterpretation. By quickly multiplying the copies or the readers of the Scriptures, he rendered it impossible to corrupt them in anything important, without causing the corruption all at once to start up into every copy dispersed through the world, and into the memories of almost every reader;—than which nothing could be more absurd to suppose. Nay, it is observable that of all the thousands of various readings which the learned have collected, not one in the least enervates any point of our faith or duty towards God or man.

VII. Multitudes of MIRACLES, which only the infinite power of God could effect, have been wrought for the confirmation of the doctrines and facts mentioned in the Scriptures, and for evincing the divine mission of the principal publishers thereof. The wisdom and goodness of God required him, especially when in the days of Moses and Christ he was establishing a new form of worship, to mark the important declarations of his will with some distinguishing characteristics, awakening to consideration. Nothing appears more proper for this end than a series of uncontrolled miracles, which no power could check, and which supported nothing but what was agreeable to reason, so far as it could conceive of it. Neither reason nor experience can admit that the infinite wisdom and goodness of God could permit one, much less multitudes of uncontrolled miracles to be wrought for the confirmation of falsehood. But the miracles wrought in confirmation of the Scriptures have every favourable circumstance that could be wished. Their number was almost beyond reckoning, and all of them calculated to answer some great and benevolent end. According to the nature of the broken law, many of those wrought by Moses, Elijah, and Elisha were tremendous and dreadful. According to the nature of the gospel which they published, the miracles wrought by Jesus Christ and his apostles were generally of a benevolent nature and tendency. Moreover, most of the miracles mentioned in Scripture were performed in so public a manner that both friends and foes had the fullest access to a thorough examination of their nature and certainty. Most of them were wrought when the concurrent circumstances of Providence loudly called mankind to observe and examine them. Most of them—as the passage of the Hebrews through the Red Sea and through Jordan; the forty years' sustenance of the people in the Arabian desert, by manna from heaven and water from a rock; the stoppage or retrograde motion of the sun; the feeding of thousands with a few loaves and fishes; and the raising of dead persons—were of such a nature, that nothing less than absurdity itself can suppose the senses of the witnesses to have been deceived, or that any power less than divine could have produced them. Besides, all these miracles were wrought in confirmation of a religion the most holy, pure, and benevolent; and most of them by persons who were eminent patterns of virtue. And that such miracles were wrought, is in part attested by the inveterate enemies thereof, whether Jews or heathens.

VIII. The PROJECT of reforming mankind by the Scriptures, and the manifest SUCCESS thereof, is a continued miraculous proof of their divine original. What, but a certain evidence of his divine commission, could have made Moses risk his character—that on the sixth day of the week the whole Hebrew nation in the wilderness should always find manna sufficient

for two days, and that the sixth year should always produce a double crop; and, on that supposition, enact a standing law, that they should never attempt to gather *manna* on the seventh day, or to cultivate their fields on the seventh year? Without certain assurance of divine protection from their inveterate enemies on every hand, on those occasions, could he ever have required that all the males able to walk should, three times every year, leave their homes, and assemble to keep the sacred festivals near the middle of their country? Without manifest warrant from God, could he ever have hoped that there would be a sufficiency of males in Aaron's family to execute the priesthood for all Israel, free from all those blemishes which he marks out as excluding from that office? Without this, could he ever have hoped that the small country of Canaan could afford sustenance for his numerous nation, while they were debarred from so many kinds of eatables, and were required to give yearly so much of the product to the Lord?—The PROJECT of Christianity, and its SUCCESS, are still more astonishing. Nothing less than a certain warrant and almighty influence from God could effect the one or the other. How is it possible that a few men, weak or villainous, without the smallest assistance from worldly influence, could ever form a scheme to reform the whole world from principles and practices deep-rooted in their inclination, and firmly established by extensive custom, by long-confirmed laws, and the high and universal authority of nations,—by mere declarations of what they thought true?—nay, by what they knew to be falsehood, if they were impostors! How could villains, or even the weakest, choose for their hero One who had been always condemned, and had lately been crucified between thieves as a noted malefactor, by the common consent of his own countrymen!—One who, if he was not God in our nature, had abused his disciples' confidence, and decoyed them into a train of temporal and eternal miseries!—One who had never encouraged them to hope for anything in this world, in following him, but crosses, hatred, reproach, imprisonment, tortures, and death;—nor, if they indulged themselves in a fraudulent prosecution of their cause, for anything in the future state but everlasting destruction! How stupendous, and absolutely incredible, that a few villainous projectors of reformation should begin their work, a few weeks after, in the very place where, and among the very multitude by whom, Jesus their hero had been ignominiously crucified;—and should in the most public and undaunted manner, in the face of danger and death, avow him to be the Son of God; and to have risen from the dead, ascended to heaven, and sat down at the right hand of God;—that amidst the deepest poverty, cruel hatred, calumnious reproach, and inhuman persecution from enemies, they should, with unwearied zeal and cheerfulness, carry on their project, never appearing to covet any outward honour or wealth;—and that they should form a system of doctrines and morals, infinitely superior, in sense and dignity, to all the productions of Socrates, Plato, Aristotle, Cicero, and other renowned doctors of the heathen world! How astonishing is it that these few preachers, without the smallest encouragement from earthly powers, should so triumph over the craft, the rage, and power of the infuriated Jews; triumph over the pride, the policy, and power of the Roman empire, when at its full strength and maturest sagacity;—over the pride of learning, and the obstinacy of ignorance, hatred, prejudice, and lust;—over the hardened inclinations, deep-rooted customs, and long-fixed laws of Jews and heathens;—and that, contrary to every temptation from outward advantage, nay, notwithstanding every conceivable form of opposition, the gospel

should, within a few years after Christ's ascension, be preached in almost every corner of the Roman empire and the countries adjacent;—and that multitudes, at the hazard of every temporal loss or punishment from men, should readily believe, constantly adhere to, and cheerfully and strictly practise the same! And it is equally astonishing, that, for more than seventeen hundred years, notwithstanding innumerable persecutions, together with the wickedness of professors, and the inconceivable villanies or base indifference of the clergy, this project has been more or less successful in reforming the hearts and lives of multitudes in almost every nation of importance under heaven.

IX. Nothing more clearly demonstrates the divine authority of the Scriptures than the EXACT FULFILMENT of the typical and verbal predictions therein exhibited, in the most circumstantial manner, hundreds or thousands of years before that fulfilment took place, or there was the smallest appearance of it. Predictions (especially as above circumstantiated) necessarily imply a looking with certainty through an *infinity* of possible events, and seeing and declaring what shall certainly happen, and what not. Such foresight and declaration can only take place in the omniscient and almighty Governor of the world, who alone can declare the end from the beginning.—To mark the all-seeing JEHOVAH, the author of Scripture, its pages are crowded with predictions, the exact fulfilment of which is recorded in the inspired and other histories written since the events took place. Almost every historical passage in our Bible is a narrative of something antecedently foretold. The New Testament is little else than a representation of the fulfilment of the types and predictions of the Old, relative to Jesus Christ and his gospel church. Nay, the histories of churches and nations, from the beginning to the end of the world, do, to a judicious observer, represent little more than the fulfilment of Scripture predictions, as to the families of Adam and Noah; the Canaanites, Amalekites, Ammonites, Moabites, Edomites, Philistines, Egyptians, Ethiopians, Syrians, Assyrians, Chaldeans, Persians, Greeks, Romans, Saracens, Tartars including Goths, Huns, and Turks; and especially the Jews, Jesus Christ, the New Testament church, and Antichrist; as shall be hereafter manifested. This proof, drawn from the fulfilment of predictions, increases in evidence more and more as that fulfilment takes place, and is observed. The dispersion and misery of the Jewish nation, so long continued, or so often repeated; the progress and continuance of the gospel among the Gentiles; the long-continued dominion of the popes, and the partial revolt from it at the Reformation; the past and present condition of the Turkish empire; the present state of Assyria, Chaldea, Arabia, Phenicia, Canaan, Egypt, &c., in exact correspondence to Scripture predictions, are standing testimonies of the divine original of our Bibles, no less conclusive and striking than if we had miracles wrought every day.

X. Though the above arguments are sufficient to silence gainsayers, and to produce a rational conviction that the Scriptures are of *divine* original and authority, it is only the effectual application of them to our mind, conscience, and heart, in their SELF-EVIDENCING DIVINE LIGHT and POWER, which can produce a cordial and saving persuasion that they are *indeed the Word of God*. But, when thus applied, this word brings along with it such light, such authority, and such sanctifying and comforting power, that there is no shutting our eyes nor hardening our hearts against it; no possibility of continuing stupid and unconcerned under it: but the whole faculties of our soul

are necessarily affected with it, as indeed marked with divine evidence, and attended with almighty power, 1 Th. 1.5; 2.13; Jn. 6.63.

CHAPTER II.

OF RULES FOR UNDERSTANDING THE SCRIPTURES OF THE OLD AND NEW TESTAMENTS.

I. *Let us labour, in much fervent prayer and supplication, for the powerful influence and inhabitation of the Holy Ghost (who perfectly understands the Scriptures, and indited and appointed them for our spiritual edification), that he may constantly interpret and apply them to our heart. He is the Spirit of wisdom and revelation in the knowledge of Christ; He it is who searcheth all things, yea, the deep things of God: He is the Anointing, that is Truth, and teacheth all things. He can enlighten our eyes, and make us to know the things freely given us of God, and to see wondrous things out of God's law; can make us by the Scriptures, wiser than our teachers—wise unto salvation, Ep. 1.17,18; 3.16–19; 1 Co. 2.10,12; 1 Jn. 2.20,27; Ps. 119.18,96–108; 2 Ti. 3.15–17.*

II. Being renewed in the spirit of our minds, and having in us the *mind of Christ*, we ought, under a deep sense of God's presence and authority in the Scripture, earnestly, and with much self-denial, to search the Scriptures, by much serious reading and meditation thereon; chiefly that we may spiritually know the mind, behold the glory, and feel the gracious power of God therein, in order to our faith in and obedience to them. The natural man receiveth not the things of the Spirit of God: it is the man who feareth God to whom he will teach his way, and reveal the secrets of his grace;—it is the man who hath the Spirit of Christ, the mind of Christ—who hath seen the Lord, and tasted that he is gracious—the man who hath had his eyes opened, that can discern, judge of, and understand the matter or manner of Scripture revelations, 1 Jn. 2.20,27; Ps. 25.12,14; 1 Co. 2.14–16; Jn. 14.21–23; Lu. 24.45; Ps. 119.18. A deep sense of our ignorance, and of our absolute need of Scripture influence, must animate us to the earnest study of knowledge. He, who thinks that of himself he knows divine things to any purpose, knoweth nothing as he ought to know—only with the lowly wisdom. God, who resisteth the proud, giveth grace to the humble: the meek will he guide in judgment; the meek will he teach his way. The mysteries of the kingdom he hides from the self-conceited, wise, and prudent; and reveals them unto babes, 1 Co. 8.2; Pr. 11.2; Ja. 4.6; Ps. 25.9; Mat. 13.11; 11.25. Scarcely can anything tend more effectually to blind the mind, and harden the heart, than the searching of the Scriptures in a philosophical manner, regarding merely or chiefly the rational sense of the passage. Hence multitudes of preachers, who daily study the Scriptures for the sake of their external performances, are of all men the most ignorant how Christ's words are spirit and life. The god of this world blinds their minds; so that hearing many things, they never open their eyes; and seeing many things, they never behold one truth, or the subject thereof, in its glory, Is. 6.9,10; 42.18,19; 56.9; 2 Co. 4.3,4.

III. We must earnestly study to reduce all our Scriptural knowledge to practice. Not any number of the best rules can make an apprentice to understand his business so much as a considerable practice therein. When serious contemplation of Scripture and experimental feeling and practice of it meet together, true scriptural knowledge must needs be

greatly enlarged and sweetened. The man *that doeth Christ's will, he shall know of his doctrine whether it be of God.* If God's commandments be ever with us, and be kept by us, they will render us *wiser than our enemies, wiser than the ancients, or even our teachers,* Jn. 7.16,17; Ps.119.98,100.

IV. In searching the Scriptures, *we must proceed in an orderly manner*, beginning with that which is most plain and practical, and afterwards study that which is more difficult and obscure. To recommend this method, the FIRST PART of both Testaments is chiefly HISTORICAL, plainly declaring what things had been done, and intermingled with plain directions how the more necessary duties ought to be done. Of this kind are the books of the Old Testament from GENESIS to ESTHER inclusively, and the first five books of the New. These ought carefully to be studied, as there are manifold references and allusions to that which is contained in them in the other books. Nay, even in the subsequent histories, there is frequent mention of, or allusion to, the creation; flood; deliverance from Egypt; captivity in Babylon; birth, life, and death of Christ. The SECOND PART of both Testaments, *i.e.* from JOB to the SONG of SOLOMON inclusively in the Old, and all the EPISTLES in the New, consist chiefly of DOCTRINAL declarations of the nature, perfections, purposes, and works of God; of the person and mediation of Jesus Christ, and the way of salvation through him; and of man in his innocent, fallen, recovered, and eternal state; mingled with commands and directions how to behave answerably to the relations and providences of God towards us; together with manifold hints of the conduct of God and the cases of his people. The LAST PART in both Testaments is chiefly PROPHEITICAL, declaring beforehand the mercies and judgments which should take place all along, till the end of the world; but intermingled with manifold charges of guilt, as the cause of the judgments threatened; and with historical hints of the circumstances or fulfilment of the predictions, and directions how to behave aright. This part, generally relating to things then future, is naturally most obscure. It is even necessary that it should be so, that the persons concerned might be induced to a careful expectation of, and preparation for, the events; and that men might be the less able to counterfeit or to attempt preventing some of them.

V. It is of great use to *form in our mind a brief collection of the most plain and important histories, doctrines, laws, and predictions of Scripture, which may serve as a kind of standard and criterion for understanding of others.* Thus a fixed view of the creation; the fall of man; the flood; the calling of Abraham; the fate of Joseph; the Israelites' entrance into and deliverance from Egypt; their travels in the wilderness; settlement in Canaan; change of their government by judges into that by kings; division of their kingdom into two; their captivities into Assyria and Babylon;—and of the birth, life, death, and resurrection of Jesus Christ; and of the spread of the gospel, which followed by means of the remarkable effusion of the Holy Ghost;—will greatly contribute towards our right understanding of other historical points, and even of many predictions. We should endeavour to obtain a compendious view of the nature of God, as a Spirit, infinite, eternal, unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth; subsisting in three distinct persons, Father, Son, and Holy Ghost; and who has, in his eternal decree, given his Son to the world; and, in execution of that love, forms all things into being in creation, and preserves and governs them therein by his providence:—And of man, who, being created perfectly holy, and admitted into a state

of friendship with his Maker, did, by disobedience to God, render himself and all his natural posterity sinful and miserable: that they being utterly incapable, as well as unwilling to recover themselves, God, of his love and unbounded grace and mercy, formed a new kingdom, in which his own Son was made their Mediator, Surety, Saviour, and Redeemer!—their Prophet, to instruct them; their Priest, to offer sacrifice and intercede for them; and their King, to subdue, rule, and defend them;—that in consequence of his obedience, suffering, and glorification, they may, by his Spirit, be saved from sin, justified, adopted, sanctified, comforted, and glorified;—And of the ten commandments, or of Christ's summary of them, Mat. 22. 37, 38; 7. 12. Or those scriptures commonly cited in evangelical theologies may serve as a criterion for understanding the doctrines and laws of Scripture. Such a brief summary of divine truth is the *analogy or proportion of faith*, Ro.12.6; is the *delineation, draught, platform, pattern, or form of sound words*, which ought to be *held fast in faith and love which is in Christ Jesus*, Ro.6.17; 2 Ti.2.13. By attention to it we may immediately discern when texts are plain or when they are figurative. Thus, if bodily members be ascribed to God, it will teach us to understand them as representing his spiritual excellencies, since God himself is a Spirit. If God be said to *deceive* men, or to *harden* them in sin, it will teach us to understand those texts only of his permitting men to be deceived and hardened by Satan and their own lusts—since God is infinitely holy. If the sacramental elements be called Christ's *body and blood*, it will teach us to understand them as *signs and seals* of his person and righteousness; but not as transubstantiated into his material *body and blood*,—since *the heavens contain him* till the end of the world, Ac. 3.21. If the Scriptures represent saints as exposed to punishments for sin, or as obtaining rewards by their gracious tempers and good works, it will teach us to consider both in that form in which saints meet with them, *i.e.*, as secured for them by the blood of Christ, as bestowed by God's redeeming love, and suited to their state as persons indissolubly married to Christ and saved by faith in him.

VI. Not only must every text be understood in harmony with the *analogy of faith*, or general plan of revealed truth, but also in agreement with the plain scope and tendency of the passage, chapter, or book where it lies. This plain scope must therefore be earnestly searched out and observed in an accurate observance of the contents of each book or chapter. Thus the scope of the historical books of the Old Testament is to represent the fate of his Hebrew people; and therefore every text thereof ought to be understood in agreement with this. The scope of the Psalms is to express the saints' exercises, and to acknowledge God as blessed in himself, and the author of all blessedness to men; and in reference to these ought every text therein to be understood. The scope of the Proverbs is to teach men wisdom and discretion; of Ecclesiastes, to point out the insufficiency of all created enjoyments to render men happy; of the Song of Solomon, to exhibit the kind and familiar fellowship between Christ and his people: and therefore, in agreement with this scope, ought the several texts in each of them to be understood. The scope of the prophetic parts in both Testaments is to warn the church of her dangers on account of sins, and to encourage her hopes of preservation under, and deliverance from, the greatest tribulations. The scope of the Gospels, by Matthew, Mark, Luke, and John, is to exhibit Jesus Christ as the Son of God and promised Messiah, that we might believe in him to the saving of our soul.

The general scope of the Epistles is to point out our need of a Saviour, and the blessings which we receive through him; and to direct us how to improve these aright in our personal practice, relative duties, and ecclesiastical fellowship. More particularly the scope of the Epistles to the Romans and Galatians is to establish the doctrine of justification through faith in Jesus Christ, and to teach us how to improve it. The scope of those to the Corinthians is to redress contentions and disorders among church members; of those to Timothy and Titus, to direct church-officers; of that to the Hebrews, to manifest Christ's headship over the church, and his fulfilment and wise abolition of the typical ceremonies; of James, to show the vanity of pretending faith without exercising good works; of Peter and Jude, to warn their Jewish brethren of the approaching ruin of their nation, and of their duty with respect to it; of John, to comfort them in their distress, and enable them to examine themselves fully. The particular texts ought therefore always to be understood in reference to the manifest scope of each epistle, and the particular passage of it.

VII. *The various texts which are similar, either in words or in signification, or even which represent a similar subject, ought to be carefully compared.* On almost every subject a multitude of phrases will be found which, when compared, do amazingly illustrate and as it were support one another. The truth which is more darkly represented in one passage, is represented more clearly in others. Part of the attributes or circumstances of persons or things is so represented in one text, and part of them in another, that only by searching the several scriptures, and connecting them together in one view, can we obtain a true or just apprehension of them. In particular, the types of the Old Testament must be compared with their antitypes in the New. The predictions must be compared with the history of their fulfilment; and the passage in which the point is purposely handled ought to be chiefly attended to in the comparison, as Ge. i. on creation; Ro. iii.—v. on justification, &c.—To carry this comparison of Scripture texts, one with another, to a due extent, or a due degree of exactness, will perhaps appear very difficult; but the more it is practised it will become the more easy and pleasant. The inexpressible advantage which attends it will infinitely more than compensate the toil. Herein the serious inquirer has the Spirit of God for his director, the lively oracles of God for his commentary. He has the pleasure of discovering the truth for himself in God's own light; and the discovery which he thus makes, by humbly searching the Scriptures is inexpressibly more agreeable than merely to have met with it at random in some commentator. Being acquired by care and labour, it generally fixes itself much more firmly in the mind. And while we are thus occupied in comparing the several texts, we may humbly expect that the Holy Ghost will illuminate all with his glory, and apply all to the heart.

VIII. *We ought never to content ourselves with a general view of any text, or of the words of it abstractedly considered; but should search out what is therein chiefly and emphatically intended by the Spirit of God as it stands in such a particular connection. Thus thousands of unexpected beauties will appear to our view.* Never are the oracles or truths of God seen in their real and manifold glory but when they are viewed in their proper connections. The glory of redeeming grace is never justly conceived of unless it be viewed as abounding where sin had abounded—as reigning unto eternal life where sin had reigned unto death, Ps.cvi.; Eze.xvi.xx.; Ro.iii.v.; Ep.ii. Man's

wickedness is never justly perceived without viewing it in connection with *that God* against whom, and *that goodness* against which, it is committed, De. xxxii.; Ro. 2. 4. Gospel holiness is never rightly understood but when viewed in connection with that state of salvation in which, the gracious principles and motives from which, the manner in which, and the end to which, it is performed. The history of typical persons or events, and the form of typical ordinances, are never properly understood but in connection with their antitypes. Never can we discern the tenderness of the grace, or the seasonableness of the mercies or judgments of God, without carefully observing the connection, when, where, and after what, the mercy or judgment happened. Nay, never are the oracles of God rightly received but when viewed in their proper connection with Jesus Christ, as the author, matter, and end of them. This connection of the sacred oracles is often contained in a small particle—AND, THEN, THEREFORE, BECAUSE, IN, BY, TO, THROUGH, &c.; and sometimes we are left to collect it from the station in which one thing is placed with another. We ought therefore not only to weigh every word of the Holy Ghost, but carefully to mark how things stand joined one with another. Thus, by observing the context, 1 Pe. 4. 18, we learn that the *saving of the righteous with difficulty* relates to their escaping when the Jewish nation was destroyed, not to their spiritual salvation; and that the *eating doubtfully*, Ro. 14. 23, relates immediately to the partaking of common meats, not to the receiving of the Lord's supper.

IX. *Christ Jesus being the great subject and end of Scripture revelation, we ought everywhere to search if we can find him. The Scriptures testify of him*, Jn. 5. 39. *To him give all the prophets witness*, Ac. 10. 43. In Moses, in the Psalms, and in the Prophets, there are things concerning him, Lu. 24. 27, 44. His name is the *Word of God*; and the Scripture is but the *testimony of Jesus*, Re. 19. 10, 13. It is but a gradual revelation of him, answerable to the counsels of God as a God of order,—answerable to the growing state of the church, and of every saint on earth. Scripture history does but exhibit man's need of Christ, and God's preparation of the world for him. Scripture genealogies do but direct to the line of Christ, and thus mark him out as the promised Messiah. Scripture chronology does but mark the seasons of Christ, the *times of promise, and days of power*. He is the end and fulfiller of all Scripture laws, Ro. 10. 4; Ga. 4. 24. Gospel declarations are but the exhibitions of him as the light and life of the world. In Christ all the *promises are yea and amen*, 2 Co. 1. 20. What then can be more absurd, more unchristian, than to overlook or to evade the discerning of Jesus Christ, especially when the description and work cannot agree to another; but, after all, we must take heed to discern him only in the manner he is really represented by the Holy Ghost, and no other. To fix spiritual meanings upon phrases which were never immediately intended by the Holy Spirit in them, is to profane the Scripture, and expose it to contempt. But where Jesus Christ and his fulness are immediately exhibited, we must conceive of them as thus exhibited. Where he is but indirectly exhibited, it is only in that manner we must apprehend him there. Where he is represented in a type, we must discern him through that type, as a medium.

X. As to the infinite mind of the Holy Ghost, *every subject and every event are at once perfectly in view, his words in Scripture ought always to be understood in the fullest latitude of signification that the analogy of faith and of the context can admit*. Historical

hints must be understood as relating to everything similar preceding the date, unless the context restrict them. God's *nourishing and bringing up children*, Is. 1. 2, includes all the favours he had done for the Jewish nation from the call of Abraham, Ge. xii., to the date of the prophecy. Their *rebellious* against God must include all their wickedness in, and after their deliverance from Egypt, till Isaiah uttered these words. Sometimes a phrase does not only relate to both church and state, but at once represents the sinful crime and the wrathful punishment thereof. Thus, Is. 1. 5, *The whole head is sick, and the whole heart is faint, &c.*, may at once denote the sinfulness of the church and nation, among all ranks, high and low, and in every person; and likewise the miserable state of both under Abaz, &c. Figures relating to the church, as in the Song of Solomon, &c., and manifold promises relating to it, ought to be applied to it as the visible mystical body of Christ; and also to every particular member of it. And these figures and promises ought to be understood in one manner when applied to the church, and in another manner when applied to a particular soul. The same promises or threatenings frequently relate to both church and state; in which case they are to be understood in one view when applied to the former, and in another view when applied to the latter. Thus most of the promises and threatenings which respect the Jewish nation are to be understood in both these views. The predictions which we have in Re. vi. viii. relate to the Christian church and to the Roman state. The predictions we have Re. 9. 1–11 relate to the power of the popes in the west, and of the Mahometans in the east. Predictions ought to be considered as fulfilled in every event posterior to their date which can correspond with their terms and context. Types, so far as they prefigure things future, must be understood in the same latitude. Thus most of the Old Testament histories are again verified in antitypes, with respect to their antitypical fulfilment. And thus the predictions relative to David, Solomon, the Jewish nation, &c., besides their immediate fulfilment on these objects, have an antitypical accomplishment in Christ and his gospel church. The prediction of the enmity between Jesus Christ and his people on the one hand, and the devil and his subjects on the other, Ge. 3. 15, has its fulfilment in all the contentions between these parties from the fall of man till the end of the world, whether in a single person or a social capacity. The prediction of trouble to mankind, particularly women, Ge. 3. 16–19, has its accomplishment in all the painful conceptions, child-birth, nursing, &c., of women;—in all their subjection to and ill usage by men;—and in all the troubles of persons, families, or nations;—in all the storms, earthquakes, bad seasons, scanty crops, &c., which happen. The prediction of Noah concerning the fate of his sons, Ge. 9. 25–27, has had its accomplishment in the fate of mankind ever since. The prediction of men's being *blessed in Abraham* or in his seed, Ge. 12. 3; 22. 18, has been fulfilled in his and his posterity's usefulness to render men pious or happy; but chiefly in the Gentiles' salvation through Jesus Christ; and even in the outward happiness of nations where the gospel has been received. The predictions of God's *giving Canaan to Abraham, Isaac, Jacob, and their seed*, Ge. 12. 7; 13. 15, &c., was not only fulfilled in God's bringing the Hebrews into, and continuing them for many ages in, that country, but also in his bringing multitudes of believers into a gracious state, the gospel church, and the heavenly glory. The predictions of Moses, in Le. xxvi.; De. xxviii.—xxxiii., not only had their fulfilment in the diversified sinning and repenting, and in the mercies and judgments which have or

shall befall the Jewish nation, but in whatever similar hath or shall befall the gospel church and the members thereof; nay, in the eternal happiness of saints and ruin of sinners. The predictions of destruction to their enemies of Egypt, Assyria, Babylon, &c., not only have had their fulfilment in the diversified disasters of these nations, but perhaps also an antitypical fulfilment in the disasters of the wicked and other enemies of the gospel church. The predictions of distress or prosperity announced to the Jews by Amos, Micah, Isaiah, &c., before the Assyrian invasion, had different steps of fulfilment. (1) In the invasion under Hezekiah, and the merciful deliverance therefrom, and the reformation and prosperity which followed. (2) In the invasion of their kingdom under Manasseh, and the deliverance therefrom, and the reformation and prosperity under Josiah. (3) In their captivity in Babylon, and deliverance therefrom, and the prosperity which ensued. (4) In their harassments under the Syro-Grecians and the Romans, and the present long dispersion and the future deliverance therefrom. (5) In the erection of the gospel church. (6) In the entrance into, and happiness of, the faithful lives of the saints. And (7) In the happiness of the church in the eternal state. The like prophecies by Isaiah, Micah, Zephaniah, Obadiah, Jeremiah, and Ezekiel, after the Assyrian invasion, had their fulfilment in the oppressive captivity of Babylon, and deliverance therefrom, and the prosperity which ensued; and in the other four subsequent steps already mentioned. Those by Haggai, Zechariah, and Malachi related only to what followed the deliverance from Babylon. The predictions of Daniel (ch. ii. iii. vii. xi. xii.) had, or shall have, their fulfilment in the rise, management, and ruin of those respective empires. The majestic coming of Jesus Christ, predicted by himself, Mat. xxiv.; Lu. xx., and by the prophets, had, has, or will have, its accomplishment in his destruction of the Jewish nation—of the heathen empire of Rome—wickedness—and in the final judgment of the world;—in order to the erection or glorification of his church in these different periods. The predictions of the wickedness of those who reject Christ, 2 Th. 2. 2–11; 1 Ti. 4. 1–4; 2 Ti. 3. 1–6, &c., have their fulfilment in whatever similar happens in any period of the progress of wickedness. The predictions of the church's happiness in Re. vii. xi. xix. xx. xxi. xxii., shall have their fulfilment not only in the glorious coming age, but chiefly in the eternal state. So many events being thus narrated, and especially foretold in the same passage, it cannot reasonably be thought strange that the prophetic terms do not exactly agree to any one of the particular events or steps of fulfilment; they will nevertheless all agree to the whole fulfilment conjunctly taken. And the terms which appeared too high or too low for one step of fulfilment, will appear exactly answerable to another step. What did not answer to the predictions, literally understood, will be found to have corresponded to them in a figurative and spiritual sense.

XI. *The language of Scripture, especially in the poetical and predictory parts, abounding with figures, it is necessary to have the knowledge of the principal of these fixed in our mind*. The most remarkable figures of Scripture language are, (1) The name of ONE THING IS GIVEN TO ANOTHER, because of some connection with it, as its cause or effect, or as its subject or adjunct. Thus the temple is called *Lebanon*, because built of cedar-wood brought from Lebanon, Zec. 11. 1. A heavenly frame is called the *Spirit*, because produced by him, Re. 1. 10. The name of parents, *Jacob Israel, Moab, &c.*, is given to their posterity, Is. 42. 22; 15. 1, 2, 5. A testimony is called the *mouth*, &c.

17. 6. Speech is called *the tongue*, Pr. 25. 15. The benefits which God bestows are called his *love* or *grace*, because they proceed from it, Jn. 1. 16; 1 Jn. 3. 1. The name of the effect is given to the cause: thus the name of the power of God, Ro. 1. 16. Esau's taking Canaanitish wives is called a *grief*, i.e. the cause of it, Ge. 26. 35. Faith is called *victory* over the world, i.e. the cause of it, 1 Jn. 5. 4. Samaria is called *the transgression* of Israel, and Jerusalem the *high places* of Judah, i.e. the cause thereof. Mi. 1. 5. Wisdom and knowledge are called *stability*, because they are means of it, Is. 33. 6. The name of an act is given to its object; so God is called the *fear*, *hope*, *trust*, &c., of his people, Ge. 31. 53; Joel 3. 16. The name of what contains anything is given to the thing contained: thus the inhabitants are called by the name of the city, the country, the world, &c., Je. 4. 4. 14, 29; Ge. 6. 11. The liquor is called a *cup*, 1 Co. 11. 25; and hence *cup* denotes a portion of mercy and judgment, Ps. 16. 5; 23. 4. Pullets are called a *nest*, De. 32. 11. The dispositions, thoughts, desires, &c., are called the *heart*, Ps. 62. 8; Je. 17. 9. What belongs to a person is called by his name: thus Christ's people are called *Christ*, 1 Co. 12. 12. The Lord's oblations are called *the Lord*, De. 10. 9, with Nu. 18. 8–31. The name of the sign is given to the thing signified; as when the supreme authority is called a *sceptre*, Ge. 49. 10; Zec. 10. 11.—or of the thing signified to the sign; as when the elements in the Lord's supper are called Christ's *body* and *blood*, 1 Co. 11. 24, 25;—or of a quality to that in which it is found; as when a crimson or scarlet-coloured thing is called *crimson* and *scarlet*; or a field containing springs is called the *upper* and *nether springs*, Is. 1. 18; Jos. 15. 19. The name is put for the person or thing named: thus the *name of God*, *name of Christ*, signify God himself, Christ himself, De. 28. 58; Ac. 4. 12. Sometimes also persons and things are named according as they appear, not as they really are: thus angels appearing as men are called *men*, Ge. xviii. xix. &c. The devil resembling Samuel is called *Samuel*, 1 Sa. 28. 14–20. Error is called a *gospel*, as it pretended to be one, Ga. 1. 6. (2) By taking persons or things together, MORE UNIVERSAL TERMS ARE USED FOR MORE RESTRICTED ONES;—as ALL for many, for all kinds, for some of every sort, for the greater or better part, Mat. 3. 5; 19. 28. The world, earth, or whole world, for the Roman empire, for the Gentiles, for the wicked, for the unbelievers, for many, La. 2. 1; Ro. 1. 8; 1 Jn. 2. 2; 5. 18; Re. 13. 3, 8; for Canaan, Ro. 4. 13. EVERY CREATURE for men, or many of them, Mar. 16. 15; Col. 1. 23. NORTH is put for Chaldea, a country north-east of Jerusalem, Je. 1. 13, 15; Zec. 6. 8. BEFORE for the east side, RIGHT HAND for south side, &c., Is. 9. 12. FOR EVER is put for a long time, Ge. 17. 8, 13; Da. 2. 4. Christ is said to *die*, be *buried*, *rise again*, &c., when it was only his body that died, &c., Jn. 19. 29, 42.—Or more restricted terms are used for more universal ones; as one for all of the kind, Ps. 1. 1. YESTERDAY for time past, He. 13. 8. THRICE, SEVEN TIMES, TEN TIMES, for often, very often, 2 Co. 12. 8; Ps. 119. 169; Nu. 14. 22. A-THOUSAND for very many, Is. 30. 17; De. 32. 30. A part for the whole, as souls for persons, Ac. 2. 43; Christ's resurrection for his whole appearance on earth, particularly after his death, Ac. 1. 22. AN HOUR, or DAY, for a period of time, Ps. 37. 13; Jn. 14. 23; 5. 25. (3) THE EXPRESSION APPEARS TO MEAN MUCH LESS OR MUCH MORE THAN IS REALLY MEANT; thus in the ten commandments, especially those negatively delivered, and in most of the negative injunctions, much less is expressed than is really meant, Ex. 20. 3–17. The Hebrew spies are represented as grasshoppers, i.e. very little, Nu. 13. 33. The tops of towers or walls are represented as reaching up

to heaven, when very high, Ge. 11. 4; De. 11. 1. Men are represented as the sand on the shore, as a sea, as the dust, as the dew, as the grass, the vapours of a cloud, &c., when very many, Ge. 13. 16; 1 Sa. 13. 5; Ps. 110. 3; 72. 16. Plenty of a thing is represented as rivers of it, Job 29. 6; Ex. 3. 8. Saul and Jonathan as swifter than eagles, and stronger than lions, 2 Sa. 1. 23. (4) Some expressions, being uttered with a DERISIVE AIR, have a signification directly contrary to their natural meaning, as De. 32. 38; 2 Sa. 6. 20; 1 Ki. 18. 27; 22. 15; Ps. 22. 8; Ec. 11. 9; Zec. 11. 13; Mat. 26. 45. (5) But no figure more abundant in Scripture than METAPHOR, by which the names, qualities, or actions, proper to one person or thing, are attributed to another, because of some likeness between them. By this figure, and in order to accommodate to our weakness, almost the whole visible creation of God is formed into a representation of things spiritual and divine. By it Jehovah, Jesus Christ, the Holy Spirit; angels and men, in their different classes of good and bad; nations, churches, &c., are likened to human persons, in their parts, members, characters, stations; and even to animals, &c.—God's purposes, providence, covenants, word, law, gospel, ordinances, and blessings;—so also graces, sins, prosperity, adversity, life, death, resurrection, last judgment, and this world, heaven, hell, &c., are likened to things material, &c.; and that we may have emblematical instructors ever before us, metaphors are drawn from God himself, and from angels, but chiefly from human persons; from animals and vegetables; from the celestial luminaries or airy meteors; from substances fiery, liquid, or earthy; from means of human accommodation, houses, food, raiment, &c.; from times, typical institutions, &c. (See SCRIPTURE METAPHORS.) Two things are necessary to be always observed with respect to this figure:—

1. That the likening of anything to another naturally produces a likening of the acts, relations, and attributes of the thing compared, to the acts, attributes, and relations of the thing to which it is compared; nay, the relations and acts themselves, of the persons or things compared, receive a correspondent figurative representation. Thus, when God or Christ is figuratively represented as a MAN, his attributes are consequently represented as hands, feet, eyes, ears, mouth, nostrils, bowels; and he is represented as thinking, speaking, walking, writing, sitting, standing, riding, flying, sleeping, &c., Ps. 20. 6; 18. 8; 130. 2; Is. 1. 20; 60. 13; He. 4. 13, &c.;—and as a father, master, husband, king, warrior, husbandman, builder, &c., Mal. 1. 6; Is. 63. 16; 54. 5; 33. 22; 63. 1; Mat. 16. 18; Jn. 15. 1. These again introduce other correspondent figurative representations. Under the notion of a FATHER, he is represented as begetting, adopting, teaching, loving, pitying, and providing for and giving an inheritance to his people, 1 Pe. 1. 3; Ep. 1. 5; Ps. 32. 8; 103. 13, &c. Under the notion of a MASTER, he is represented as having a house, chambers, servants; and the favours he bestows in consequence of obedience are called a REWARD, Jn. 14. 2; Ca. 1. 4; Re. 22. 3, 12. Under the notion of a HUSBAND, he is represented as betrothing, affectionately loving, dwelling with, and providing for his people; who are represented as his bride, spouse, bringing forth children, and the like; and their apostasy from him by idolatry, or other indulged iniquity, is called whoredom, and themselves represented as harlots, Je. iii.; Ho. ii. iii.; Eze. 16. 23. Under the notion of a KING, he is represented as having subjects, armies, laws, sceptre, crown, throne, palace, Ps. xlv. cx. cxlviii., &c. Under the notion of a WARRIOR or CAPTAIN, he is represented as having armour, sword, bow, arrows, spear, helmet, &c., fighting with and routing his opposers, Hab. iii.;

Ps. vii. xviii. xxxv.; Is. lix. lxiii.; and angels, clouds, &c., are represented as his horses or chariots. Under the notion of a HUSBANDMAN, he is represented as hiring labourers, and ploughing, planting, sowing, reaping, winnowing churches or nations, as his fields, vineyard, garden, and corn; and the days of remarkable judgment are the harvest, vintage, Mat. xx. If he is represented as a FOWL, eagle, hen, &c.; his perfections and providences are represented as wings, feathers, Ps. 91. 4; Mat. 23. 37. Under the figure of a RAVENOUS BEAST, lion, bear, leopard, he is represented as roaring, tearing, swallowing up, waiting to destroy, &c., Am. 1. 2; Ho. 5. 14; 13. 7, 8. When the church in general is represented as a WOMAN, Christ is her head; young converts rooted in him, her hairs; ministers, her eyes, neck, feet; divine oracles and ordinances, her breasts and ornaments; church members, her children or daughters; blameless ones, virgins; scandalous and apostate ones, harlots. But when a particular saint is represented as a WOMAN, hope is the head; good works, the hair or feet; spiritual knowledge and faith, the eyes or ears; faith, the neck and hand; faith and love, the breasts; praise, prayer, and holy converse, the mouth or lips; love, the bowels; the affections and conversation, the feet; Christ's righteousness, implanted graces, bestowed gifts, and holy exercises, their robes and ornaments, Ps. xlv.; Ca. i.–viii. When the church is compared to a VISIBLE WORLD, Christ, or God in him, or his Word, is the light, the sun; ministers, the stars; ordinances, the moon and clouds; divine doctrines and influences, the refreshing wind, rain, dew, wells, rivers; persecution and distress, the storms, winter, night, scorching noon; saints, the corn, green grass, fruitful shrubs or trees; and their works or rewards are their fruit, Ca. i. ii. iv. vi.–viii., &c. When nations are represented as a VISIBLE WORLD, laws, rulers, and great men or idols are figured out as the sun, moon, stars, mountains, principal trees, or boughs, on which the subjects grow as berries, or sit as birds; and those of lower stations as the earth, air, sea, rivers, grass, stubble; and fearful judgments are the storms, earthquakes, eclipses, night, thunderings, lightnings, harvest, vintage, Re. vi. vii. viii. xiv. xvi.; Is. xxiv.; Eze. xxxiv. When nations are represented as a FAMILY, the country or chief city is the mother, the lesser ones the daughters; and if flourishing or never taken, they are called virgins, and magistrates are the parents, Is. xxiii. xlvii.; Je. xl.–li.; Eze. xvi. xxiii.; when nations or armies are represented as FLOCKS and HERDS, their governors are the shepherds; great or valiant men, the rams, bulls, he-goats, fat ones, &c., Eze. xxxiv.; Je. xxv.

2. That in fixing the sense exhibited by a metaphor, the comparison ought never to be run too far, or into anything which cannot be properly applied to the person or thing represented. And that which appears chiefly intended by the Spirit of God, and which is obviously figured out to us in the nature, form, or use of the thing from which the metaphor is taken, ought to be chiefly attended to. Thus, in metaphorical language, the term God represents angels, prophets, and magistrates, as God's deputies, and like him in dignity, glory, &c., Ex. 17. 1; Ps. 82. 1; 97. 7; but denotes devils, idols, or our belly, as worshipped and served instead of God, 2 Co. 4. 4; Phi. 3. 19. ANGEL represents Christ, ministers, or magistrates, as bearers of God's message or active performers of his work, Re. ii. iii. viii. ix. xvi. xvii. MAN, in what pertains to and is done by him, represents God in his excellencies and glorious works; eyes denote his knowledge and pity; ears, his knowledge or attention; mouth or lips, his word or authority; arms, hands, fingers, his power; heart, his purpose or love; bowels, his mercy; feet, his

providential work; his face, his essential glory or providential manifestation of himself, &c., Ps. 34.15, 16; Is. 1.20; 25.11, &c. The frequent representation of God by this emblem at once exhibits JEHOVAH in his heavenly relations and appearances in the most endearing manner, and suggests the marvellous and everlasting inhabitation of his Son in our nature. But *indwelling grace and sinfulness* are represented as *men*, to denote their residence in our whole nature, and having in them what is similar to our several powers, Ep. 4.22, 24. WOMEN represent what is *comely, kind*, or what is *weak and dispirited*, Ca. 1.8; Na. 3.13. VIRGINS represent *professors* or *churches* as beautiful in their conversation, ordinances, or form; or *cities and countries*, glorious, prosperous, or never destroyed, Is. xxiii.; Je. xlv.; Mat. xxv.; Re. xiv. WIVES often figure out *saints and churches* as united to Christ, rendered fruitful by him, or adulterously departing from him, Ca. i.—viii.; Je. iii.; Eze. xvi. xxiii. TRAVELLING WOMEN represent *God and Christ*, as powerfully accomplishing remarkable events, Is. 42.14; 53.10; but represent *wicked men* as earnestly working mischief, or as rendered suddenly miserable, Ps. 7.14; Is. 13.8. USEFUL ANIMALS, as *sheep, oxen, doves*, represent *Christ* and his *people* as social, patient, pure, peaceable, and as acceptable sacrifices to God, Mat. 22.4; Jn. 21.17; but figure out *wicked men* as stupid, thoughtless, worthless, and as miserable sacrifices to the vengeance of God, Is. 53.6; 34.6. RAVENOUS ANIMALS, as *eagles, lions, &c.*, represent *God, Christ*, and the *saints* as courageous, powerful, active, or terrible, Ho. 13.8; Re. 5.5; Pr. 28.1; Is. 40.31; but figure out *wicked men* as crafty, malicious, mischievous, destructive, Ps. 10.9; 22.20, 21; and their *claws, teeth, horns*, denote their *power and means of doing mischief*; and so *horns* become emblems of *kings, kingdoms, oppressors*, Da. vii. viii.; Zec. 1.18. *Animal flesh* denotes spiritual or temporal *blessings*; as nourishing and strengthening, Is. 25.6; Re. 19.21; *indwelling grace* denotes grace as sensible and easily impressed by God's influences, Eze. 36. 26; *indwelling sinfulness* refers to it as conveyed by natural generation, and as base, polluted, and putrifying, Ga. 5.17, 24. The CELESTIAL LUMINARIES as lofty, illuminating, or refreshing, represent *God, Christ*, or his *word, ordinances, ministers, people*, Is. 60.19; Re. 8.12; but as scorching or blasting, they represent *afflictions, distress, persecutions*, Re. 7.16; 16.8. VEGETABLES, *plants, trees, corn, grass, flowers*, represent *Christ* and his *people* as divinely formed and influenced, comely, lively, fruitful, and useful, Ca. ii. iv. vi. vii.; but figure out *wicked men* as in different stations, fruitful in wickedness, quickly blasted and destroyed by the wrath of God, Eze. xv. xxxi. STONES figure out *Christ* and his *people* as prepared of God, precious, durable, firm, and useful in building the church, 1 Pe. 2.4–6; Re. xxi.; but represent *wicked men* as insensible, obstinate, hurtful, Zec. 7.12. MOUNTAINS represent *Christ*, his *church*, or *ordinances*, as lofty, openly exhibited, firmly fixed, and in their protecting, supporting, and satisfying fullness, Is. 32.2; Joel 3.13; but also figure out *difficulties, opposition*, and *enemies, states, or cities*, Re. viii. xvii. WATER, *rivers, seas, depths, floods, rain, dew*; WIND, FIRE, as pure, purifying, pleasant, or useful, denote *Christ*, his *Spirit, word, ordinances*, Is. 32. 2; 44.3, 4; Eze. 37.9; Mat. 3.11; but as ruinous or terrible, they denote *fearful judgments, opposition, affliction*, Ps. 69.1, 2; Je. 4.11. Of COLOURS, *white* represents purity, glory, freedom, priesthood, peace, victory, Re. 3.4; *black* or *pale*, terribleness, calamity, death, grief, filthiness, Re. 6.5, 8; *green*, comeliness, growth, fruitfulness, freshness, Ca. 1.16; *red, scarlet, &c.*, what is terrible, bloody, murderous, Re. 6.4; Is. 1.18.

XII. *Where Scriptures at first sight seem to contradict one another, we must, by a serious consideration of them, labour to discover their harmony. But if we should not be able to reconcile them, we ought not to pronounce them irreconcilable, but rather attribute a deficiency to our own understandings.* There can be no real contradiction, but when the differing passages mean *precisely the same person or thing, and precisely in the same respect and circumstance*: no such contradiction is to be found in Scripture. But where there seems to be one, either (1) The *same* terms are used in a *different sense* in the differing texts. Thus Paul directs to work out our salvation *with fear and trembling*, i.e. filial fear and holy awe, Phi. 2.12. John says there is *no fear* in love,—perfect love casteth out fear, i.e. slavish fear, 1 Jn. 4.18. The Samaritans *feared the Lord*, i.e. with a slavish dread,—and yet *feared not the Lord*, i.e. with a child-like, sincere, and holy awe of him, or a right worshipping of him, 2 Ki. 17.32–34. It is *appointed* for men once to *die*, i.e. a temporal death, He. 9.27; and yet if any one keep Christ's sayings, *he shall never see death*, i.e. eternal death, Jn. 8.51. A man is *justified*, i.e. before God in his person and state, *by faith without the deeds of the law*, Ro. 3.28; and yet *by works a man is justified*, i.e. before men, and *not by faith only*, Ja. 2.24. *Hatred* of others is very sinful, Tit. 3.3; and yet to *hate* our nearest relations, i.e. to love them less than we do Christ, is our duty, Lu. 14.26. Or (2) The seemingly opposite texts really treat of *different subjects*. Thus the Spirit of truth *guided* the apostles *into all truth*, i.e. in their doctrine, Jn. 16.13; and yet Peter erred, and *was to be blamed*, i.e. in his practice, Ga. 2.11–18. John Baptist was *not Elias*, i.e. not the prophet who lived under Ahab, Jn. 1.21; and yet was the Elias foretold by Malachi, i.e. one in the spirit and power of the ancient Elijah, Mal. 4.5; Mat. 11.11, 12, 14, 18; Mar. 9.11–15; Lu. 1.17. Or (3) In the seemingly opposite texts the same subject is considered in *different parts or respects*. Thus believers in Christ their head, as justified in his righteousness, and in respect of their new nature, and what they aim at and shall quickly obtain, are all *fair without spot*, Ca. 4.7; Je. 50.20; Nu. 23.21; 1 Jn. 3.9; 5.18; and yet in themselves, and with respect to remaining corruption in them, are all *as an unclean thing—carnal, sold under sin*, Is. 64.6; Ro. 7.14. In respect of his divine nature, Christ and his Father are *one*, Jn. 10.30; 1 Jn. 5.7. In respect of his divine person, he is his Father's *equal and fellow*, Zec. 13.7; Phi. 2.6. But in respect of his manhood and mediatory office, his Father is *greater* than he, Jn. 14.28; is his Master, Is. 49.3; his Head, 1 Co. 11.3; his God, Ep. 1.3; Jn. 20.17; his Creator, Je. 31.22; his Portion, Ps. 16.5, 6. In respect of his divine nature, Christ is the *Lord from heaven*, 1 Co. 15.47; *God over all*, Ro. 9.5. In his human nature he is the *fruit of the earth*, Is. 4.2; the *child born*, Is. 9.6. Or (4) The seemingly opposite texts respect *different times and places*. Thus during Christ's humiliation, the *Spirit was not*, i.e. was not remarkably poured out, Jn. 7.39; and yet after Christ's ascension he was poured out, Ac. ii.; 1 Th. 1.5. Circumcision and other Jewish ceremonies were long necessary duties, Ge. 17.9, 10; Ro. 3.1, 2. But after their abolition by the incarnation, obedience, death, and resurrection of Christ, they became sinful rites, Ga. 5.2; 4.9–11; Is. 66.3.

Most of the seeming contradictions in Scripture are found in the historical parts, where their connection with the great subject or scope of Scripture is less considerable, and where the blunder of a transcriber, or of a printer, in a few letters, might be easily admitted, without really detracting from the honour of the ora-

cles of God.—The apparent contradictions in the history appear owing to the same persons having different names, or the deed being done by different persons: to the one of which it is ascribed in one text, and to another in the other text; or deeds similar, being really different. Reckoning of time is sometimes from one period and sometimes from another; especially when some kings had for some years a conjunct reign with their father, and then a separate reign by themselves. Round numbers of *hundreds* or *thousands*, are put for such as differed but little from them. What is not included in one reckoning is included in another, &c. Thus the sojourning of the Hebrews from the call of Abraham to leave his native country, Ge. 12. 1, to the deliverance from Egypt, was 430 years, Ex. 12.40, 41; Ga. 3.17; but from the birth of Isaac to that deliverance were but 400 years, Ge. 15.13. Jacob and his descendants, at their going down into Egypt, were in all seventy persons, Ge. 46.26, 27; De. 10.22; but excluding Joseph and his two sons, who were in Egypt before, and including eight of Jacob's daughters-in-law, they made seventy-five souls, Ac. 7.14. David, by Abishai and his army, slew 18,000 Edomites who came to assist the Syrians; or 18,000 Syrians, and also 12,000 Edomites: Joab assisted in killing 12,000 of these, or killed 12,000 besides, 2 Sa. 8.13; 1 Ch. 18.12; Ps. lx. title. The Ammonites hired 32,000 Syrians, besides the 1000 from Maachah; 33,000 in all, 2 Sa. 9.6; 1 Ch. 19.6, 7. Of the Syrian army were slain 7000, who fought in 700 chariots, and 40,000 horsemen, and as many footmen, or 40,000 horsemen who dismounted and fought on foot, 2 Sa. 10.18; 1 Ch. 19.17. Adino, or Jashobeam, might slay in one battle 800, and in another 300, 2 Sa. 23.8; 1 Ch. 11.11. When David numbered the people, the men of Judah amounted to 470,000, who, with the 30,000 under their thirty mighties, made 500,000. The men of Israel amounted to 800,000 exclusive of the 238,000 standing troops, which, put together, make almost 1,100,000, 2 Sa. 24.9; 1 Ch. 21.5; 27.1–15. No more than *three* years of famine were threatened for David's numbering the people, 1 Ch. 21.12; but, had these been added to the *three* preceding years of famine for Saul's murdering the Gibeonites, they, together with the year of release, would have made *seven*, 2 Sa. 24.13. David gave to Araunah, or Ornan, *fifty shekels of silver* for the thrashing-floor, and the oxen then sacrificed, 2 Sa. 24.24: and afterwards bought the whole farm for *six hundred shekels of gold*, for the temple to be built on, 1 Ch. 21.25. Solomon had 4000 stables, in which were 40,000 stalls, ten in each; or he had 4000 stalls at Jerusalem, and 40,000 in all, 1 Ki. 4.26; 2 Ch. 9.25. Hiram got 20 measures of oil for his family, 1 Ki. 5.11; and 20,000 baths of oil for his artificers besides, 2 Ch. 2.10. Solomon's workmen had 3300 subordinate overseers, and over these 300 more, in all 3600, 1 Ki. 5.16; 2 Ch. 2.18. The temple was founded in the 480th year of the deliverance from Egypt, 1 Ki. 6.1: therefore the 450 years mentioned Ac. 13.20, must either mark the time from the birth of Isaac to the settlement in Canaan, or the years of oppression mentioned in the book of Judges must be included in the *years*; or some of the latter judges must have been contemporary. Each of the brazen pillars, at the entrance of the tabernacle, was almost *eighteen cubits*, which, being joined together, made *thirty-five cubits* for both, 1 Ki. 7.15; 2 Ki. 25.17; 2 Ch. 2.15; Je. 52.21. The brazen sea had ordinarily no more than *two thousand baths* of water in it, 1 Ki. 7.26; but if filled to the brim, it could have held 3000, 2 Ch. 4.5. Solomon's fleet brought him from Ophir *four hundred and fifty talents* in all, of which 420 were clear gain, or they brought him 420 talents at one voyage, and 450 in

another, 1 Ki. 9.28; 2 Ch. 8.18. At least in Solomon's time there was nothing in the ark but the two tables of the law, 1 Ki. 8.9; 2 Ch. 5.10; but the pot of manna and Aaron's budding rod were once in it, or rather placed in the fore-side of it, He. 9.4. King Ahaziah began his reign in the twenty-second year of his age, 2 Ki. 8.26; and in the forty-second year of the royalty of his mother's family, to which he was so like in his conduct, 2 Ch. 22.2. The vessels of gold and silver were not made till after the temple itself was repaired, 2 Ki. 12.10, 14; but were afterwards formed of what metal remained, 2 Ch. 24.11, 14. Jehoiachin's release was appointed on the 25th day of the month, Je. 52.31; but not executed till the 27th, 2 Ki. 25.27. Of the two lists of the returning captives, in Ezr. ii. and Ne. vii. the one may mark the numbers enrolled in order to return, and the other the numbers which actually returned.—To reconcile the apparent inconsistencies in the four Gospels, nothing more is necessary but to place the passages in their proper order, as is attempted in the subsequent CHRONOLOGY.

XIII. To obtain an exact knowledge of the Scripture, especially in its historical and prophetic parts, it is of great use to understand the GEOGRAPHY, which marks the *situation of the places* where the events mentioned took place, to understand the CHRONOLOGY, which marks the *time* when the events happened, and to understand the HISTORY of the *nations*, the fate of which the Scripture narrates or foretells. Without this knowledge our understanding of the histories or predictions of Scripture must be extremely scanty and confused, as we cannot perceive the events in their proper circumstances and connections. To assist the reader with what is most necessary on these heads is the aim of the last two chapters of this Introduction.

XIV. To be capable of perusing the oracles of God in their originals, with HUMILITY of mind, will open to our view, especially in the Old Testament, a scene of emphasis and glory, in thousands of instances, which cannot be exhibited in any translation whatsoever, and which no commentator observes.

CHAPTER III.

OF THE JEWISH LAWS AND TYPES.

For many ages mankind seem to have had no other form of government, either civil or sacred, but that of the *patriarchal* kind. Fathers were at once kings and priests to their numerous descendants. When God thought proper to form a nation for himself, and separated them from the rest of the world, they appear, for the first four hundred years, to have had no other government of their own. While they were in Egypt they had *elders*; but these appear to have been nothing more than the wisest and gravest among them, or the heads of their tribes, who had no power or civil jurisdiction, Ex. 3.16, with 18.13, 18. Their *officers* were nothing but overseers of their tasks, Ex. 5.14.

When they came out of Egypt, God, who formerly stood related to them as their Creator and covenant God, became a kind of national King to them. In correspondence to this threefold character, he gave them laws, moral, ceremonial, and civil. As their King, he gave them laws concerning servants, retaliations, damages, inheritances, marriages, borrowing of money, wars, punishments, admission into places of power and trust, or even into the camp or congregation, &c., Ex. xxi.—xxiii.; Le. xviii.—xx. xxv.; Nu. 5.1, 2; xxvii. xxxiv.—xxxvi.; De. xix.—xxv. As their King, he directed the form of their encampment and marching in the wilderness, Ex. xiii. xiv.; Nu. i.—

iv. ix. x.; directed their wars with the Amalekites, Midianites, and Canaanites, Ex. xviii.; 1 Sa. xv.; Nu. xxxi.; De. xx.; Jos. vi. viii.; and appointed their officers, Ex. iii. iv.; Nu. i. xi. Many things, which in another view were religious ceremonies, seem, in some respect, to have pertained to the form of the Jewish *theocracy*. The tabernacle, or temple, was the *palace* of their king; the oblations were his *revenues* or civil list; the priests and Levites, his *courtiers* and *officers*. Nor do I know but many of them were civil judges as well as ecclesiastical officers; even as our ruling elders in the church may lawfully be magistrates in the state.

To maintain the true religion constantly among them, and to prevent idolatry, which is at once so dishonourable to God and so destructive to the morals of mankind, and for securing their internal peace and happiness, he formed them into a nation uncommonly separated from the nations around. He even prohibited them to imitate their neighbours in the customs which they had observed in their false worship; as planting trees near altars; boiling kids in their mothers' milk; and perhaps sundry others; the unreasonableness of which we cannot now so clearly perceive. Idolatry and witchcraft, being at once the most presumptuous rebellion against the God of nature, and high treason against him as the King of Israel, were justly declared punishable by death in every Israelite or sojourning proselyte. To render their constitution firm, and to prevent their oppressing one another, he appointed the country which he gave them to be divided into 601,730 shares; to each warrior a share of about twelve acres of ground; and by the return of inheritances, once every fifty years, at the jubilee, he fixed these shares in their respective families. This secured a numerous body of freeholders, always ready to defend their country against every invader. And, while the Levites were dispersed through the nation for its religious instruction, their forty-eight cities and suburbs, which they held by divine right, at once accommodated them, and secured their persons and families as hostages for their good behaviour. Every tribe being independent in itself, their princes were captains in war, and magistrates in time of peace.

After their settlement in Canaan every city had its particular judges, who held their courts, at least some of them, in the gates, De. 16.19; Ju. 11.5, 6; Zec. 8.16. Every tribe had its supreme and subordinate rulers, according to the plan of Jethro the Midianite, Ex. xviii.; De. i. The chief rulers were called *princes*, or *heads of thousands*, Nu. 32.2; Jos. 9.15; 17.4; Nu. 10.4. Perhaps the *seventy elders*, mentioned Nu. xi., were the sixty rulers of ten thousands, together with the twelve princes of the tribes, Nu. i. vii. Of these, some think the Jewish sanhedrim or parliament was first constituted, and afterwards continued. But the utter silence of the Old Testament about any such court, when there was no king nor judge to govern the people, Ju. xvii. xxi., and when the people generally followed their kings, either in idolatry or reformation, makes the existence of any such court in those times extremely doubtful. Whether most of their fifteen judges, after effecting the several national deliverances for which God raised them up, retired to a private life, as before, is not altogether evident.

The Hebrews' request of a king is represented as a rejection of their theocratical form of government, 1 Sa. 8.7; 12.17, 19; under their kings, especially after the division of the kingdom, we find but small vestiges of it. Nay, except by David and Solomon, who were also prophets, we find scarcely anything good done by any of them, in which any sovereign on earth may not

imitate them on proper occasions. Even when they were appointed by God to the government, they were called to their office by the people, as much as our British kings. They were installed in it by unction, at least where their title seemed dubious, 1 Sa. 10.1; 16.1; 1 Ki. 1.30; 2 Ki. 11.12; 23.3. They were crowned with a crown somewhat like the high-priest's mitre, 2 Sa. 1.10; 2 Ki. 11.12; Ps. 21.3. The principal subjects tendered them a kiss, importing allegiance, Ps. 2.12; and the people by loud acclamations testified their subjection, 1 Sa. 10.24; 1 Ki. 1.39. According to law none but a native Israelite could be king. Every king was to transcribe, for his own use, a copy of the Mosaic laws. He was to govern with equity and lenity. He was not to multiply to himself wives, horses, silver, or gold, but to depend on the assistance and protection of God in all his undertakings, De. 16.18–20; 17.14–20. Their great council, in which the supreme magistrate or his representative presided, had only power to enact regulations for executing the laws prescribed by God himself: nor, according to these rules, do they seem to have had any power of levying taxes. Till the reign of Saul, the Hebrews had never any standing troops; but the 601,730 freeholders were obliged, on a proper call, to bear arms against the enemy at their own expense, Ju. iii. vi. xx.; 1 Sa. xi. Saul had but a few thousand standing forces, 1 Sa. 13.2; 26.2; but David increased their number to 288,000, 1 Ch. 27.1–15. Jehoshaphat increased those of Judah to 1,160,000; 2 Ch. 17.14–19.

It only remains to take notice of some of the *CLASSES* or *SECTS* mentioned in the Scripture history of the Jewish nation. As (1) The *SCRIBES*. The most honourable of these were the secretaries of state and war, 2 Sa. 8.17; 2 Ki. 18.18; 22.3; 25.19. The inferior *scribes* were much like our writers to the signet, &c., 1 Ch. 2.55. Many of the Simeonites, it is said, being scattered amongst the other tribes, kept public schools, and were scribes of the lowest form, Ge. 49.7. There appears to have been another kind of *ecclesiastical scribes*, who were preaching clergy, and expounded the law of Moses in their own way, Lu. 5.17, 21; 11.44. (2) *RABBINS*. The title of *RABBI*, in the earlier ages, only denoted such as were of superior rank and station, Job 32.9; Es. 1.8; Je. 39.3; 41.1. But some ages before our Saviour's incarnation, the self-conceited doctors of learning began to assume it as a badge of literary honour, Mat. 23.7, 8. (3) The *PHARISEES* were a very numerous sect. They pretended that the traditions of the elders were of at least equal authority with the written Word of God. They affected to discover an uncommon sanctity in many painful austerities and trifling shows of devotion. They enlarged the fringes on the corners of their garments, and marked their foreheads with scrolls of parchment called *phylacteries*, on which were inscribed some noted sentences of the law, Mat. 6.23. (4) The *SADUCEES*. They seem to have acknowledged the divine authority of at least the books of Moses, but denied the existence of separate spirits, and the resurrection of the dead. They denied the word of God, and pretended that men were absolute masters of their own actions, without any supernatural influence. Many of the rich and powerful were of this sect, Ac. 23.8; 5.17; but we never hear of one of them converted to the Christian faith. (5) The *SAMARITANS* were the offspring of those heathens whom the kings of Assyria brought from the East, and planted in the country of the ten tribes. Their religion was a motley mixture of the heathen and the Jewish. They and the Jews generally hated one another to an uncommon degree; and in the days of our Saviour the Jews

thought them all possessed by the devil, 2 Ki. 17. 24-34; Ezr. iv. v.; Ne. ii. iii. iv. vi.; Lu. 9. 52, 53; Jn. iv.; 8. 48. (6) The GALLILEANS were a party headed by one Judas, who refused to submit to the Romans, or to pay them any tribute, Lu. 13. 1; Ac. 5. 37. (7) The HERODIANS were the flatterers of Herod the tetrarch of Galilee, who were ready to comply with whatever heathenish customs he introduced, in order to please his Roman friends, Mat. 22. 16; Mar. 8. 15.

The knowledge of the TYPICAL REPRESENTATIONS under the Old Testament dispensation is of much more importance, the whole of it being intended by God as a proper mean of ushering his Son into our world, and into his subsequent glory: every religious rite, every noted person and event observable therein, may justly be considered as an emblem of what is spiritual, and as a TYPE, a FIGURE, a SUBSTANTIAL PREDICTION of good things to come. This idea is strongly supported by the apostle's calling the Jewish ordinances *shadows of good things to come*, the body of which is Christ, Col. 2. 17; and by most of his Epistle to the Hebrews. To view the noted PERSONS, EVENTS, and RITUAL INSTITUTIONS in relation to Jesus Christ and his New Testament and heavenly church, is indeed to apprehend them in a most amiable and engaging point of light. In this view we discern all the prophets bearing witness to our glorious and worthy Redeemer. Among these shadows of good things to come we may rank,

I. TYPICAL PERSONS, who, in their distinguished origin, their amiable qualities, their honourable stations, their peculiar work or call to it, their wise and faithful performance thereof, and remarkable success therein, represent Jesus, the Mediator of the New Testament and Saviour of men. In this light we may consider (1) ADAM, in his immediate formation by God, his perfect likeness to God, his distinguished form, in which the spiritual and material substances of creation were connected; in his lordship over this sublunary world, his divine marriage, and in his parental and federal relation to mankind, Ge. i. -v.; Ro. 5. 12-19; 1 Co. 15. 21, 22. (2) ABEL, in the debasement of his name, the righteousness of his life, the excellency and acceptableness of his sacrifice; in his brother's hatred and murder of him, and the fearful punishment which ensued, Ge. 4. 1-16; He. 11. 4; 12. 24; 1 Jn. 3. 12. (3) ENOCH, in his self-dedication to God, upright walking with him, clear prediction of the last judgment and embodied translation to heaven, Ge. 5. 22-24; He. 11. 5; Jude 14, 15. (4) NOAH, as the comforter of his friends, the upright favourite of his God, the erector of the ark, the saviour of his family and animals, the acceptable sacrificer to God, the covenant-head of those who reaped the new world, and the predictor of their different fates, Ge. v. -x.; He. 11. 6; 1 Pe. 3. 19, 20. (5) MELCHIZEDEK, in the secrecy of his genealogy; in his immediately divine instalment in the priesthood; in his relation to an accursed people as their priest and king; in his having no official successor; in his superiority to and blessing of Abraham; and in his generous refreshment of the victorious but weary troops, Ge. 14. 18-20; Ps. 110. 4; He. 7. 1-11. (6) ABRAHAM, in his divine call to leave his native country; in his firm trust in, ready obedience to, and high favour with God; in his meekness, his kindness, and his boldness in favour of Lot, his injurious friend; in his perfect equity and extensive usefulness to his neighbours; in his covenant headship over his long-promised and marvellously produced seed; and in the extraordinary oblations, whereby he confirmed it; and in the distinguished tempers and fate of those born in his house, Ge. xii. -

xxv.; Ps. 105. 6-15; Ac. 7. 2-8; Ro. iv.; Ga. 3. 6-18; 4. 22-31; He. 11. 8-19. (7) ISAAC, in his long-predicted, much-desired, and marvellous birth; in his early enduring of persecution; in his voluntary oblation of himself to God, a source of great blessings to himself and his seed; in his happy marriage to his Gentile kinswoman; and in the long-desired birth, different tempers and states of his children, Ge. xxi. -xxvii.; Ga. 4. 26-29. (8) JACOB, in his noted uprightness; his acquirement of the birthright and blessing; his manifold troubles, and divine support and comfort under the same; his prevalent wrestling and powerful prayers; his numerous offspring, and the extensive blessings he left them, Ge. xxv. -xxxv.; xlv. -l.; Ho. 12. 3; 4. 12. (9) JOSEPH, as a darling son, marked with princely apparel; a hated, but prudent and affectionate brother; a trusty, wise, and successful servant; an inspired interpreter and prophet; a resolute resister of temptation; a patient sufferer of trials unnumbered, and through them highly exalted and singularly blessed; and, in fine, as the preserver of nations, the advancer of his master's kingdom, and nourisher of his father's family, Ge. 30. 22-24; xxxvii.; xxxix. -l.; Ps. 105. 16-22; Ac. 7. 9-18. (10) JOB, in his remarkable piety, integrity, humility, and usefulness; in his original happiness and wealth; in his sudden and sovereign reduction to depths of misery and woe; in his manifold and grievous sufferings from every quarter—hell, earth, and heaven; his remarkable patience under them; and his restoration at last to redoubled glory and wealth, Job i. -xlii.; Eze. 14. 14; Ja. 5. 11. (11) MOSES, in his honourable but hazardous birth; his marvellous preservation; his manifold trials, and patience under them; in his solemn call to his extensive office of deliverer, mediator, extraordinary priest, unparalleled prophet, honoured lawgiver, and king in Jeshurun; in his incomparable intimacy with God; and in his meekness, disinterestedness, fidelity, and zeal in the discharge of his work, Ex. ii. to De. xxxiv.; Ps. 105. 26, 27; 77. 20; Ac. 7. 20-40; He. 11. 23-29. (12) AARON, as a renowned saint, an eloquent orator, a holy prophet, a great high-priest, a covenant-head and common parent of priests unnumbered; in his solemn call to and investiture in his office of priesthood, and the confirmation thereof by miracles of mercy and wrath; in his laborious, faithful, and affectionate discharge thereof; and at last in his voluntary death on mount Hor, leaving his sacred vestments to his son, Ex. 4. 14-16; viii. -x. xxviii. xxxi.; Le. viii. -x.; Nu. xvi. xvii. xx. (13, 14) BEZALEEL and AHOIAB, as the divinely called, singularly qualified, faithful, laborious, and successful framers of a tabernacle for the symbolic residence of God, Ex. xxxi. xxxvi. -xl. (15) PHINEHAS, in his divinely directed though uncommon zeal for God and his nation; in his honourable reward of victory, peace, and everlasting priesthood; and in his covenant headship over his priestly posterity, Nu. xxv. xxxi.; Ps. 106. 30, 31. (16) JOSHUA, in his name pregnant with *salvation*; his education under Moses the lawgiver; his solemn call and repeated encouragement from God to his work, and his diligence therein; his miraculous assistance, diversified exploits, marvellous conquests, and wise distribution of the promised Canaan to God's chosen people; and in his zeal and care to establish among them the true worship and service of God, Ex. 17. 10, 13; Nu. 13. 16, 16; 14. 6-10, 30; 27. 15-23; De. 31. 1-8; Jos. i. -xxiv.; Ac. 7. 45; He. 4. 8. (17) GIDEON, in his original meanness; his lovely humility and meekness; his clearly divine, solemn, and miraculously attested call to deliver Israel; his amazing success by unlikely instruments; his care to reform his nation, maintain peace with his friends, and punish his con-

temners, Ju. vi. -viii.; 1 Sa. 12. 11; He. 11. 32-34. (18) SAMSON, in his preternatural birth; his solemn separation to the service of God; his marvellous exploits; the men of Judah's betrayal of him into the hand of his enemies; and, in fine, his voluntary death for the ruin of his people's destroyers, Ju. xiii. -xvi.; He. 11. 32-34. (19) BOAZ the Bethlehemite, in his abundant wealth; his humble and affectionate mind; his divinely directed and honourable marriage to a destitute Gentile widow, and the happy issue thereof, Ru. i. -iv. (20) SAMUEL, in his marvellous birth; his early dedication to God; his solemn call to and faithful service of God as the prophet and deliverer of Israel; and in the remarkable justice which overtook the nation for rejecting him, 1 Sa. i. -xxxi.; He. 11. 32-34. (21) DAVID, in his fidelity, patience, meekness, zeal, eminent devotion, firm faith in, and high favour and familiarity with God, and in his triple union and call to this office, in which he was at once the psalmist, prophet, and monarch of Israel, and a head to the heathen around; in his covenant-headship over his royal posterity; in his unnumbered and grievous afflictions from every side, and his holy resignation thereto; in his marvellous exploits, and almost ever-successful wars with the enemies of his nation; in his astonishing care to order the church, and his expensive preparations for building the temple of God, 1 Sa. xvi. -xxx.; 2 Sa. i. -xxiv.; 1 Ki. i. ii.; 1 Ch. iii. xi. -xxix.; Ps. ii. -cl.; Ac. 13. 22. (22) SOLOMON, in his dearness to God; in his early and solemn enthronement; his charge from and benediction by his father; in his astonishing wisdom, wealth, and renown; in the extent, order, peace, and happiness of his kingdom; in his expensive, skilful, and laborious erection of a magnificent temple for God, and in his solemn dedication thereof by sacrifices and prayer, 2 Sa. 12. 25; 7. 12-16; 1 Ch. 17. 11-15; xxii. xxviii.; 2 Ch. i. -ix.; 1 Ki. i. -x.; Ps. lxxii. cxxxii. (23) ELIJAH, in his debased appearances, fervent zeal, effectual prayers, discriminating sacrifice, miracles of mercy and judgment, power over the nations, embodied translation to heaven, and the fearful reward which overtook his opposers of the family of Ahab according to his predictions, 2 Ch. 21. 12-15; 1 Ki. xvii. -xix. xxi.; 2 Ki. i. ii.; Lu. 4. 25, 26; Ja. 5. 17, 18. (24) ELISHA, in his solemn call to his prophetic function, and ready compliance therewith; his plentiful endowment with the Spirit of God, numerous miracles of mercy and judgment, usefulness to his nation, the manifold injuries he received, and the fearful resentments thereof by his God, 1 Ki. 19. 19-21; 2 Ki. ii. -ix.; 13. 14-21; Lu. 4. 27. (25) JONAH, in his exposure to the raging storm and billows, his burial alive in the whale's belly, and resurrection therefrom on the third day; and in the success which attended his subsequent ministration among the Gentiles, 2 Ki. 14. 25; Jonah i. -iv.; Mat. 12. 39-41. (26) ELIAKIM, in his succession to a traitor in office; his distinguished authority and faithful exercise thereof, for the honour of his master and advantage of his nation, Is. 22. 20-24. (27) DANIEL, in his renowned piety and uprightness; his high favour with God; his distinguished wisdom and uncommon revelations of God's purposes; his powerful prayers; his advancement to high honours through exile, debasement, and trouble; and in the terrible justice which overtook his malicious persecutors, Da. i. -xii.; Eze. 14. 14; 28. 3. (28) ZERUBABEL, in his dearness to God; his leading his people from Babylon to Canaan; and in his rebuilding the temple by weak means, and notwithstanding much opposition, Ezr. i. -vi.; Zec. 4. 6-10; Hag. 1. 14; 2. 23. (29) JOSHUA the high-priest, in the resistance he received from Satan; the divine changing of his apparel; in the contempt which he and his fellows endured

and in their subsequent crowns of honour, and their fellowship with angels, Zec. iii. vi.; Ezr. 5. 2. (30) JOHN BAPTIST, in his divinely predicted, preternatural, and gladdening birth; his early and eminent sanctity of nature and life; and in his solemn call to his work of reformation; his zeal, fidelity, and success therein; and in his martyrdom in the cause of truth, Mat. iii. xiv.; Lu. i. iii.; Jn. i. iii. These did all prefigure Jesus Christ in everything—in his person, state, or conduct correspondent with these things.

II. TYPICAL CLASSES OR ORDERS OF MEN, which prefigured Jesus Christ and his gospel ministers or people in their stations, endowments, work, and reward. Thus (1) The ISRAELITES IN GENERAL, in the meanness of their extract; the supernatural manner of their production from Abraham; their long-continued paucity and weakness; their obstinacy and wickedness, and frequent murmurings and rebellions; their manifold distresses, wanderings, and enemies; and especially in God's federal betrothing of them to himself in their progenitors; marking them with his sign of circumcision; separating them to himself as his peculiar people, children, and servants; bestowing upon them his peculiar protection, provision, direction, laws, ordinances, promises, and country; and his increasing them into a multitude of nations; were figures of the saints, particularly in the gospel church, He. 11. 11, 12; Ex. i. ii. xiii. xiv. xvi. xvii. xix.; Nu. i. —xxxvi.; De. iv. —ix.; 26. 5-9; Ro. 9. 4, 5, &c. (2) The FIRST-BORN HEBREW MALES, as memorials of an accomplished redemption from Egypt; as the beginning of their father's strength, and preservers of their honourable name; as heirs to a double portion of their inheritance, and their principal blessing; as heads (if not priests before the law) to their brethren; as the honour of their families, and means of sanctifying them to God and procuring his blessing thereon; prefigured Jesus Christ, and were emblems of his chosen saints, Ex. 13. 2, 11-16; 22. 29; 34. 19; Nu. 3. 45-51; 8. 16; De. 21. 16, 17. (3) The KINSMEN-REDEEMERS, in their necessary nearness of kin, that the right of redemption might be theirs; in their recovering their friends' inheritance, if mortgaged; redeeming his person, if enslaved; avenging his blood, if he had been murdered; and in marrying his widow, and raising him up an honourable seed, if he died childless; prefigured Jesus Christ in our nature, securing our happiness, avenging our blood upon Satan and our lusts, redeeming our persons; and, by union and communion with them, rendering us fruitful in good works, Le. 25. 25; Nu. 35. 19-28; Ru. 4. 1-10. (4) The YOUNGER UNMARRIED BROTHERS of a Hebrew who died childless, in their obligation to espouse their brother's widow, and raise him up an heir to his estate, and their exposure to contempt if they refused, represent ministers and professors of the Christian church, who, by communion with the church, must either raise up a spiritual seed to Jesus their departed Brother, or expose themselves to everlasting shame and contempt, De. 25. 5-10. (5) The VOLUNTARY BOND-SERVANTS, who, from love to their master and family, refused to go free at the end of their term, and had their ear fastened to his door-post, in token of their engagement to perpetual service, figured out Jesus Christ, as from love to God and his people voluntarily engaging himself in the perpetual work of our salvation, and his people as constrained by his love to perpetual obedience, Ex. 21. 5, 6; De. 15. 16, 17. (6) The SOJOURNING STRANGERS, not Canaanites, in the tender care taken of them; in their free access to the oracles and ordinances of God, and to the cities of refuge; represented the free and abundant access of the Gentiles to the gospel church, and their high privileges therein, Ex.

22. 21; 12. 48, 49; Le. 19. 10; Nu. 15. 4; 19. 10; 35. 15, &c. (7) The HANGED MALEFACTORS of Israel in their accursed death and speedy burial, figured out our Redeemer as bearing with our guilt and curse; crucified for the pardon of our crimes; and decently interred without delay, to mark that the law was fulfilled for us, De. 21. 22, 23. (8) The HEBREW JUDGES, in their solemn call to deliver their people from that misery which their sins had procured; in their divine qualification for their work, and success therein; prefigured Jesus, our necessary, divinely called, well-qualified, and successful deliverer, Ju. ii. —xvi.; 1 Sa. i. —vii.; 12. 11; Ne. 9. 27. (9) The HEBREW KINGS of David's family as introduced by the Israelites' rejection of God's immediate government; as taken from among their brethren; as divinely called to, and secured in, power by a perpetual covenant; as installed by unction, coronation, kisses, and shouts of subjection; as copying out the law of God for themselves, and constantly attending to it as the rule of their administrations; as charged not to trust on carnal supports nor wallow in fleshly pleasures; as sitting on the Lord's throne and ruling the Lord's people, but never exalting their heart above them; and as fighting the Lord's battles, and extirpating his accursed enemies; represented Jesus Christ as the mediatorial King of his church; and his saints, as made kings unto God, 1 Sa. viii. xiii. xv.; 16. 1-13; 2 Ch. xi. xii.; 1 Ki. 1. 39; 2 Ki. 11. 12; 23. 30. (10) The HOLY PROPHETS, in their divine mission to, furniture for, and direction in their work; and in their diligence, fidelity, and zeal in it; explaining God's laws, attesting his truths, revealing his purposes, announcing his promises and threatenings, and directing his people; in being often signs and wonders to men; and in suffering much abuse and persecution from them, and in God's fearful resentment thereof; represented Jesus Christ and his gospel ministers and saints, Is. vi.; Je. i.; Eze. ii. —xi.; He. i.; Is. i. to Mal. iv.; 2 Ch. 36. 15-17; Mat. 23. 34, 35. (11) The NAZARITES, in their voluntary separation from others and solemn dedication to God; in the honourable length of their hair; in their abstinence from everything intoxicating and polluting; in their exact fulfilment and solemn finishing of their vow; figured out Jesus, his ministers, and his people, as solemnly, and yet voluntarily, set apart to their sacred work; as constant and increasing in their manifested subjection to God; making known their moderation to all men; and as, amidst debasement and troubles, perfecting holiness in the fear of the Lord; and at last finishing their course in a manner thankful, solemn, and highly honourable to God, Nu. vi.; Ju. xiii. (12) The NETHINIMS, *i.e.* given ones, which consisted of the Gibeonites, and such others as were devoted to the lower services of the tabernacle or temple, in drawing water to wash the sacrifices, or hewing wood to burn them; in their voluntary subjection, their mean employment, and yet distinguished nearness to God; represented our devoted, condescending, and debased Redeemer, approaching to, and enjoying remarkable fellowship with God in the service of his church, and his ministers and saints, Jos. 9. 22-27; 1 Ch. 9. 2; Ezr. 2. 58. (13) The LEVITES, in their honourable separation to the service of God, as a reward of their zeal against the worshippers of the golden calf; in their standing in the room of the first-born Israelites; in their being appointed to their work for preventing plagues on the Hebrew nation; in their early enrolment in the sacred lists, from a month old; in their solemn instalment in their office, by washing, waving, and diversified oblations; in their extensive labour, watching and bearing the tabernacle and its furniture, assisting the priests in the sacrifices, teach-

ing the people, &c., during the vigour of life, and then retiring to an honourable rest; and in their large allotment of cities and incomes, though by far the smallest of the Hebrew tribes; prefigured Jesus, as the solemnly installed, the once debased, but faithful Servant of his Father, in all the concerns of his church; and were emblems of his ministers and saints, in their labours of love and their ample reward, Ex. 32. 27-29; De. 33. 8-11; Mal. 2. 5, 6; Nu. iii. iv. viii. xviii.; 35. 1-8; De. 12. 11-19; 14. 27-29; 18. 6-8; 2 Ch. 17. 8, 9. 19. 8; xxix. —xxx. i.; Ne. viii. (14) The AARONIC PRIESTS, in their attested descent from Aaron; their unblemished bodies; their separation from their brethren; their temperate diet, moderate mourning, and honourable marriage; their plain, but pure and sacred apparel; their divine call, and solemn attestation thereof by miracles of mercy and wrath; their solemn consecration to their office by washing, enrobing, oblations, unctions, and feasting; and in their extensive work of rearing and unrearing the tabernacle in the wilderness, taking care of the sacred furniture, offering all the gifts and sacrifices of their nation, burning the incense, placing and removing the show-bread, lighting and dressing the sacred lamps, blowing the silver trumpets, teaching and blessing the people, judging of their leprosy, purifying the unclean, encouraging the people in their battles; and, in fine, in their plentiful and sacred reward; prefigured Jesus in his honourable pedigree, perfect purity, absolute fitness for his work, solemn call to it, and instalment therein, and his faithful and complete discharge thereof, issuing in a glorious, abundant, and everlasting reward; and they were also emblems of his ministers and saints, He. 5. 1; Ezr. 2. 62, 63; Le. xxi.; 22. 1-13; 24. 5-9; 1. —x. xii. —xv.; Ex. xxix.; 28. 40-43; 2 Ch. 13. 10, 11; Nu. 4. 5-16; 6. 23-26; 8. 2, 3; 10. 1-10; xv. —xviii. xxviii. xxix.; De. 17. 8-13; 18. 1-5; 20. 1-4. (15) The HIGH-PRIEST, in his peculiar dignity; his government of the other priests; in his double suit of sacred vestments, the simple and golden; his plentiful unction; his never defiling himself, nor leaving the sanctuary; his espousing none but an honourable virgin; his performing the whole work of the annual expiation, purifying the sanctuary and its furniture, entering within the vail and returning to bless the people; prefigured Jesus, the sole High-priest of our profession, in his unparalleled excellency, dignity, and purity; his headship over his people; his robes of manhood, mediatorial office, and righteousness; his divine call to, and full preparation for his work, by the abundant influences of the Holy Ghost; his perfect attachment to, and attendance on that work; his communion with true and sanctified persons and pure churches; his making a full atonement for our sins, and bringing in an everlasting righteousness; and his entering into heaven by his sacrifice, that he might thence return to bless men in the gospel dispensation and last judgment, Ex. 28. 1-39; 29. 6; Le. 21. 10-12; viii. ix. xvi.

III. TYPICAL EVENTS, or transient things, which prefigured Jesus, and the great events of our redemption by him. (1) NOAH'S ARK, in its divine contrivance, appointment, and plan; in its firmness, strength, and fitness to swim through swelling floods, and to protect from deluging rains; in its capacious and regular stories, rooms, and entrance; in its illumination only from above; in its being the sole means of saving persons and animals from the overflowing deluge; in its saving the cargo which God directed by it, by the exposure of itself; and, in fine, firmly settling on its lofty rest; represented Jesus, in his diversified offices and states, as the sole means of saving a lost world committed to him by God from the overflowing deluge of transgression; and is a figure of his body

the church, without the limits of which none can be saved, Ge. vi.—viii.; He. 11.7; 1 Pe. 3.20, 21. (2) JACOB'S LADDER, erected in the wilderness, and reaching from Jacob on earth to a promising JEHOVAH in heaven, and occupied by angels ascending and descending thereon; represented Jesus, as the Son of Jacob in his manhood, and of JEHOVAH in his divine person; in his different states of debasement and exaltation as the Mediator between God and men, ministered to by angels himself, and in whom they ministered to us, Ge. 27.11–15; Jn. 1.51. (3) MOSES' BUSH; low, earthly, and combustible; *burning, but not consumed*; represented Jesus' manhood; low and weak in itself, inhabited by his fullness of Godhead, and exposed to the fierceness of his Father's wrath, but not consumed; and his church, under fiery tribulations, but not destroyed, because inhabited by a promising God, Ex. 3.2–10; Ac. 7.30–34. (4) The PILLAR OF CLOUD AND FIRE, which conducted the Hebrews in the wilderness, in its form; its seasonable origin; its hovering over the erected tabernacle; in its bedewing, enlightening, protecting and directing influence; and in the many oracular instructions received from thence; marked out Jesus Christ, and his gospel ordinances, Ex. 13.20–22; 14.20; 40.34–38; Nu. 9.15–23; 10.33, 34; Ne. 9.14, 19; Ps. 105.39; 1 Co. 10.2. (5) The TREE discovered by God, and cast by Moses into the bitter waters of Marah for sweetening them, represented Jesus, found out by God, made under the law, and crucified for us, sweetening everything awful, bitter, and troublesome, Ex. 15.22–25. (6) The MANNA, divinely formed, marvellous in virtue; given freely, seasonably, plentifully, daily, early, and abundantly, to ill-deserving and even contemning murmurers, ready to perish; and gathered by all daily and early; shared equally; carefully prepared; speedily and regularly eaten: a golden potful of which was preserved for a lasting memorial in the holy of holies, represented Jesus as the bread of life, given to sinners of mankind in the gospel, and gathered and eaten by a true faith; and of which there is a plentiful memorial contained in gospel ordinances, Ex. xvi.; Nu. 11.4–9, 31–33; 21.5, 6; Ne. 9.15, 20; Jn. 6.32–57. (7) The ROCKS of Rephidim and Kadesh, as smitten by Moses' rod, and emitting streams of water sufficient for all the Hebrew millions, and following them in their way through the wilderness, represented Jesus, as obeying and suffering under Moses' law, that thence might issue forth streams of redeeming love, blood, spirit, and truth, for the life and comfort of sinners of mankind, Ex. 17.1–7; Nu. 20.1–11; Ne. 9.15, 20; Ps. 78.15, 16; 105.41; 114.8; 1 Co. 10.4. (8) The WELL DUG by the nobles of Israel on the border of Moab, at Moses' direction, represented Christ as the fountain opened in the gospel, by the prophets and apostles, for the purification and comfort of his people in this world, Nu. 21.16–18. (9) The CLUSTER OF GRAPES, brought by Caleb and Joshua from Eshcol, might figure out his unnumbered excellencies, blessings, promises, gifts, and graces, brought near in the gospel, and exhibited to men as evidences of the plenty which is to be enjoyed in the Canaan above, Nu. 13.23, 24. (10) While AARON'S BUDDING ROD, laid up in the foreside of the ark, marked the divine appointment, the constant succession, and ever useful labours of the Aaronic priests, it represented Jesus the ever flourishing and fruitful branch of the Lord; and the gospel rod of his strength, as the demonstrative evidence of his call to his high-priesthood, Nu. xvii.; Ps. 110.2. (11) The BRAZEN SERPENT, appointed by God, framed by Moses, and lifted up on a pole, that the serpent-bitten Israelites might be healed by looking to it, represented the Almighty Jesus, in the likeness of sinful flesh, fulfilling Moses' law, and lifted up on the

cross and in the gospel, as the divinely-appointed, the easy, the accessible, the universal, and infallible Saviour and medicine of sinful men, who look to him by faith, Nu. 21.4–9; Jn. 3.14–17. (12, 13) The POOLS OF BETHESDA and SILOAM, occasionally noted for their healing virtue, might figure him out as the marvellous healer of maimed, withered, lame, diseased, and blind sinners, Jn. 5.1–4; 9.6, 7; Zec. 13.1; Is. 8.6. (14, 15) The DELIVERANCE of the Hebrews from Egypt and Babylon, in the time and manner fixed by God's promise, and notwithstanding much opposition, prefigured Jesus' promised, seasonable, marvellous, all-powerful deliverance of the nations from their misery under heathenism or Popery, through his erection or re-establishment of his gospel church; and are emblems of men's deliverance from an unregenerate state, Ex. xiv.; Ps. lxxviii. cv.; Ezr. i. ii. (16) The TRAVELS of the Hebrews in the wilderness, amidst sins, judgments, trials, mercies, and revelations unnumbered, and their marvellous ENTRANCE into Canaan, were typical of the diversified fates of the gospel church, and her marvellous entrance into her millennial and eternal rest, Ex. xv. to De. xxxiv.; Ne. 9.15–23; Ps. lxxviii. 14–54; 105.39–43; 106.14–33; Jos. i.–v. (17) Their divinely directed and wonderfully successful WARS, in the conquest or preservation of Canaan, were typical of the manifold struggles of the gospel church to extend her boundaries or maintain her privileges; and emblematical of the saints' spiritual warfare on earth, Ex. 17.8–16; Nu. 21.1–3, 21–35; Jos. vi.–xii.; Ju. i.–xvi.; 2 Sa. v. viii. x. &c.

IV. MISCELLANEOUS ORDINANCES, many, if not most of which, pertained to their civil as well as to their ceremonial system. These in general directed them to live as a people separated to the Lord, and who in all things, even the most minute, were zealous for his honour. (1) To mark them Abraham's seed, distinguished from all others; to seal with them the covenant of grace, and their peculiar relation to God; to prefigure Jesus Christ as shedding his blood for his people; and to represent our spiritual regeneration and mortification, every man-child was, under pain of death, to be CIRCUMCISED on the eighth day, Ge. xvii. (2) To mark that nothing should be rashly, or in an improper condition, given to the Lord, no animal, however clean, was to be offered till it was at least seven days old, Ex. 22.30. The fruit of trees was held polluted for the first three years, and only on the fourth year given to the Lord, after which it was the lawful property of its owner, Le. 19.23–25. The price of a dog, or the hire of a harlot, or anything else unlawfully gotten, was never to be offered to the Lord, De. 23.18; Is. 61.8. A bond-woman defiled, having nothing of her own, was to bring no trespass-offering, but to be scourged for her fault, Le. 19.20–22. (3) To mark a regard to the Lord's oblations, and to Jesus' death, thereby represented, none might eat of any blood, or of the fat of any cattle, sheep, or goats, Le. 17.6; 7.23–27. (4) To excite the Jews to the utmost purity in all manner of conversation, none might eat of clean beasts which had been torn, or had died of themselves, Le. 17.15; De. 14.21; and every one was to ease nature at a proper distance, and cover the excrements, De. 23.12–14. (5) To prevent symbolizing with heathenish and inhuman superstition, and to animate to the most tender compassion, none might cut his flesh or make himself bald in mourning for deceased friends, Le. 19.27, 28; De. 14.1. None might boil an animal in its mother's milk, or slay the dam along with her young, Ex. 23.19; 34.26; De. 14.21; 22.6, 7; Le. 22.28. Nor was the mouth of an ox, while treading out the corn, to be muzzled, De. 25.4. (6) To teach them the hurtfulness of improper mixtures

of persons in societies, or of works and grace, or of ordinances of God and inventions of men; no eunuchs, bastards, Ammonites or Moabites, were to be admitted into any share of the Hebrew government, De. 23.1–8. No Israelite might wear a garment proper to the other sex, De. 22.5. None might wear a garment of woollen and linen, De. 22.11. None might sow his field with a mixture of divers seeds, De. 22.9. None might plough with an ox and an ass yoked together, De. 22.10; nor gender his cattle with divers kinds, Le. 19.19. (7) To mark the most disinterested love and tender compassion towards mankind; and to figure out the rich abundance of Jesus' redeeming grace, no servant who had fled from a hard master was to be delivered back to him, De. 23.15. No captive maid was to be married till she had remained a month to prepare herself and bewail the loss of her parents, De. 21.10–14. No man betrothed or newly married, or who had newly built a house or planted a vineyard, was required to attend in war, De. 20.5–7; 24.5. None might lend money upon usury to a poor Hebrew, if to any Hebrew at all, or render him a bond-servant, Le. 25.36, 37; De. 23.19. None might reap the corners of his field, nor glean those of his vineyard, nor shake his fruit-trees a second time, nor bring home a sheaf which he had once forgotten in the field; but all was to be left to the poor, to the stranger, to the fatherless, and the widow, Le. 19.9, 10. (8) Not only to deter from every indulgence of fleshly lust, but to mark the fearful end of those who hypocritically join themselves to the church, or who dishonour Jesus by their scandalous and continued outbreaks, the woman who falsely imposed herself upon a husband as a virgin was to be publicly stoned, De. 22.21; and a priest's daughter who played the harlot was to be burned, Le. 21.9. (9) To animate them to a constant gratitude for mercies received, and a regard to the commandments of God, every Hebrew's upper garment was marked with a blue fringe, commemorative of the redemption from Egypt, and of his obligation to obey the law of Moses, Nu. 15.37–41.

V. TYPICAL PLACES, which were ceremonially holy, but in different degrees. Canaan was holy in the lowest degree; the cities of refuge in the second; Jerusalem in the third; Mount Zion in the fourth; and the tabernacle and temple in the highest. In the more sacred places God symbolically dwelt: thither his offerings were brought; there his festivals were kept; and thence his oracles were to be sought, De. 12.5–7; Ps. lxxxvii. cxxii. cxxxii. (1) CANAAN, as the wonted residence of ejected sinners; as a land divinely chosen for God's favourites; long promised, freely bestowed, and graciously inspected by the eye of God; a land orderly allotted to God's chosen people, brought thither by miracles unnumbered; a land singularly nourished by the influences of heaven, and fruitful in everything necessary for subsistence and delight; and, to crown all, the sacred residence of JEHOVAH, and of the ordinances of his grace—but how despised and come short of through unbelief!—prefigured the state of the New Testament church and of the celestial happiness; and was an emblem of our new-covenant state of union to and fellowship with Jesus Christ, Ge. 15.18–21; Ex. 3.8, 17; 6.8; Nu. 14.7, 8; De. 6.10, 11; 8.7–10; 11.9–12; Ne. 9.25, 35; Eze. 20.6, 15; Ps. 106.24; He. 3.19. (2) The CITIES OF REFUGE, in their names; and as being near to the borders of the heathen, and easily accessible to every man-slayer; as Levitical cities of instruction; as perpetually having their gates open, with excellent roads leading to them; and in the protection and peace which they secured for the refugees who remained in them till the death of the high-priest; represented Jesus Christ as the all-

renowned, near, accessible, completely furnished, and everlasting refuge of sinful men, Jews and Gentiles, in which they receive spiritual light, life, liberty, peace, and safety, Nu.35.6-34; De.4.41-43; Jos.xx.xxi. (3) JERUSALEM, in its name marking peace and perfection discerned and possessed; in its stable foundation, compact form, beautiful appearance, and strong fortifications; and as a city chosen of God, holy, healthy, rich, renowned, royal, populous, and privileged, prefigured the gospel church below and the heavenly Jerusalem above, Ps.48.1-4; 76.2; 122.2-9; 125.2; Jos.15.63. (4) MOUNT ZION, in its beautiful situation; its extensive and pleasant prospect; its unshaken stability; its joyous dwellings; its protection by and dearness to God as the peculiar residence of himself and his chosen kings of David's family, was also an emblem of our fixed and glorious spiritual state, and a figure of the gospel church and of the heavenly glory, 2 Sa.v.; Ps.48.2-4; 76.1; 78.68,69; 125.1. (5) The TABERNACLE, appointed for God's peculiar residence, was thus formed: a court sixty-one yards long, and about half as much in breadth, was inclosed by a linen hanging, perhaps of net-work, about nine feet in height, suspended by silver hooks on fifty-six brazen pillars, fixed at bottom in large sockets of the same metal. The sole entrance from the east was twelve yards wide, but hung over with a fine veil of embroidered linen suspended on four pillars; here, under the sky, stood the brazen altar and laver, at a small distance from the entrance of the sanctuary: hither every clean Hebrew or proselyte might come with his oblations. At the west end of this court stood the tabernacle, which was a close tent in form of a house, standing from east to west: its length was about $54\frac{1}{2}$ feet, its breadth $18\frac{1}{2}$, and its height as much: it was erected by forty-eight strong boards of shittim-wood overlaid with gold, fixed at bottom in ninety-six large sockets of silver, and bound together by five cross-bars of shittim-wood overlaid with gold; over these was spread a fourfold covering of embroidered linen, of haircloth, of strong leather, and of rams' skins dyed red, all properly connected by clasps or buttons. Its whole east end served for an entrance, and was hung with a veil of embroidered linen suspended by golden hooks on five pillars of shittim-wood overlaid with gold. This tent was divided into two apartments: the first, called the *sanctuary* or *holy place*, was in length $36\frac{1}{2}$ feet, and in breadth or height half as much. Into this only the clean priests might enter; and in the west or inner end of it stood the golden candlestick, altar of incense, and table of show-bread. Beyond, and separated from this by another veil of embroidered linen, suspended on four pillars of shittim-wood overlaid with gold, and fixed in sockets of silver, was the ORACLE or MOST HOLY PLACE, a square room of $18\frac{1}{2}$ feet, into which only the high-priest might enter on the day of expiation; and where the ark, with its furniture and the cloud of glory overshadowing it, had their residence. The tabernacle was solemnly consecrated at its erection, and every year was sanctified anew on the day of expiation. After it had been long carried from place to place, all that was important of it was lodged in Solomon's temple. It represented Jesus Christ, the free but altogether pure and precious gift of God, in his marvellous form but much unseen excellencies; in the order and connection of his offices, states, and everything else; as having in himself all fulness of atoning, purifying, enlightening, interceding, nourishing, law-magnifying virtue; as well-pleasing to God; and as being the sole Mediator, in whom God and his people have fellowship one with another. It also represented the church in her divine plan, her

pure and precious materials, connected by the wisdom of God; in her different states, filled with all the fulness of Christ, consecrated by his blood and Spirit, and formed for his service; and at last, in all her true members and important concerns, fixed in the heavenly temple, Ex.xxv.-xxvii.; 30.26-29; xxxvi.-xl.; Nu.iii.iv.; Jos.18.1. (6) The TEMPLE stood on Mount Moriah, towards the south-east of Jerusalem, in a large court surrounded by a high wall, and divided into two parts, the INNER for the priests and Levites, and the OUTER for the clean Israelites. Its plan was divine, and the preparations for it were immense. It was a very magnificent structure. The wall of it consisted of alternate rows of cedar-wood and hewn stone, probably polished marble. The whole inside—floor, walls, and roof—was overlaid with gold, and curiously marked with figures of cherubim and palm-trees. On the outside of the wall were reared, in three stories, ninety chambers for accommodating the attending priests. Just before the entrance, or east end, stood the brazen altar, 36 feet square and 18 feet high, with a large brazen sea and ten lavers for washing the priests and sacrifices. The entrance was a porch of 36 feet from north to south, 18 from east to west, and 219 high, in the form of a steeple. On each side of the porch was a magnificent pillar, almost 33 feet high, and curiously adorned with chapters and figured pomegranates. Beyond this porch was the sanctuary, an apartment of 73 feet in length, $36\frac{1}{2}$ in breadth, and $54\frac{1}{2}$ in height. Here, at the west end, stood ten, if not eleven, golden candlesticks, each with seven branches; as many tables of show-bread, with twelve loaves on each; and a large altar of incense between the two rows of candlesticks and tables. To the westward of this apartment, and separated from it by a fine partition and veil, was the HOLY OF HOLIES, a square room of $36\frac{1}{2}$ feet in length and breadth, and $54\frac{1}{2}$ in height. Here, amidst thick darkness, stood the ark with its furniture, to which Solomon added two new cherubim of olive-tree, the wings of which stretched the whole breadth of the house over it. It also was solemnly dedicated by sacrifices and prayer, and was annually purified on the great day of expiation. It prefigured Jesus Christ and his church in their more glorious and exalted state. It typified his manhood as the divinely-planned, curious, pure, and glorious residence of his Godhead; typified his person as the glorious, fixed, and lasting means of our fellowship with God; typified the church, as formed by manifold oracles, ordinances, and members, to be the residence of Father, Son, and Holy Ghost; and typified heaven itself in its glorious fulness of redemption, and as the honoured mansion of complete and immediate fellowship with God; and it was an emblem of every particular saint, whose soul and body are by Jesus built up and consecrated as temples to God, 1 Ki.vi.-viii.; 1 Ch.xxii.-xxvi.; 29.1-9; 2 Ch.iii.-vi.

VI. The TYPICAL or SACRED UTENSILS were (1) The ARK. It was a chest made of shittim-wood, very fine and almost incorruptible, overlaid with gold; 4 feet 7 inches in length, 2 feet nine inches in breadth, and as much in height. At the top it had a golden cornice round about its lid, called the mercy-seat, because the symbol of the divine presence rested on it, which was of pure gold. Out of the ends of this lid were hammered two golden cherubim, which, with their expanded wings, covered the whole mercy-seat, while they seemed to pore upon it. Within this ark were repositied the two tables of the moral law; and in some other place of it the golden pot full of manna, Aaron's budding rod, and a copy of Moses' law. Being consecrated by an unction of blood and oil, it ordinarily stood on the floor at the very west end of the holy of

holies. But in the wilderness, and even afterwards, it was, when necessary, carried about by means of staves fixed in its golden rings. None but priests might see it, under pain of death. By means of it the Israelites' passage through Jordan was opened, the lofty walls of Jericho were brought down, the Philistines and their idol were plagued, the curious Bethshemites were slain, and the family of Obed-edom were blessed. It represented Jesus Christ God-man, to the astonishment of angels and men, fulfilling all righteousness, glorifying and delighting his Father to the highest, and containing in him every memorial of JEHOVAH's kindness; everything necessary for the instruction, confirmation, and nourishment of his people; and who, being consecrated to his work, and carried about in the gospel, directs their journeys, blesses those who sincerely receive him, overcomes their enemies, opens their passage into their promised rest, and punishes such as profanely abuse him, Ex.25.10-22; 37.1-9; 40.9,35; 16.33,34; Nu.17.10; De.10.3-5; Le.16.2; Jos.3.11-17; 6.14-20; 1 Sa.v.; 6.19; 2 Sa.6.11; 1 Ki.8.4-12. (2) The TABLE OF SHOW-BREAD was formed of shittim-wood overlaid with gold. It was 3 feet 8 inches in length, half as much in breadth, and 2 feet 9 inches in height; and had at top a double cornice of gold to preserve the loaves from falling off. When necessary it was carried by staves of shittim-wood fixed in rings of gold. It had the same form of consecration as the ark. It stood in the north-west corner of the sanctuary. Upon it stood, in two rows, twelve loaves of show-bread, one for each Hebrew tribe, with some frankincense on them. The old ones were removed every Sabbath, and given to the priests for food, and new ones put in their place. Solomon made ten new golden tables, five of which were placed on each side of the golden altar, on each of which were placed twelve loaves. This table and its furniture prefigured Jesus Christ blessing all faithful men, in every generation, before God in his intercession; or the gospel, as presenting him and his fulness to his people, chiefly on the weekly Sabbath, Ex.25.23-30; 29.31; 30.27; 37.10-16; 40.22; Le.24.5-9; 8.31; 1 Ki.7.45; 2 Ch.4.8; Mat.12.4; He.9.2-21. (3) The ALTAR OF INCENSE, so called because frankincense was daily burned thereon while the burnt-offerings were consumed by sacred fire on the brazen altar, was formed of shittim-wood overlaid with gold. It was four-square, almost 22 inches in length and breadth, and twice as much in height. Whether its top was a golden grate I know not: it is certain it was surrounded with a golden cornice, which prevented the falling of any incense from it. It had spires or horns at the four corners of it, and was portable by staves of shittim-wood fixed in its golden rings. It was consecrated by an unction of blood and oil, and had its horns annually tipped with the blood of the general expiation. Solomon seems to have made a new one of cedar-wood, perhaps larger than that of Moses. It stood in the middle at the west end of the sanctuary, over against the mercy-seat. It represented Jesus Christ appearing before God in our nature in his intercession, and presenting our services to him, Ex.30.1-10; 27.34-38; 37.25-29; 1 Ki.6.20; Re.8.3,4. (4) The GOLDEN CANDLESTICK consisted of almost 114 pounds weight of gold beaten out into seven branches adorned with knops and flowers. It stood on the south side of the golden altar; and being daily supplied with sacred oil, and its lamps lighted and trimmed by the priests, was the sole illuminator of the sanctuary. Solomon made ten golden candlesticks, and placed five of them on each side of the sanctuary. It represented Jesus Christ, who hath the seven spirits of God, as the sole enlightener of his church, and his

church as the enlightener of this dark world, Ex. 25. 31-40; 40.22-25; Le. 24.1-4; Nu. 8.1-4; 1 Sa. 3.3; 1 Ki. 7.49; 2 Ch. 4.7. (5) The BRAZEN LAVER was a large vessel holding water for the priests to wash their hands or feet, or the sacrifices, while they were occupied in their work at the tabernacle or temple. It stood near to the entrance of the sanctuary. Solomon formed ten new lavers, each capable of containing about 307 gallons 5 pints English wine-measure, five of which he placed on each side of the entrance to the sanctuary upon bases of curious workmanship. He also formed a still larger vessel, called the BRAZEN SEA, which upon occasion could hold 23,029 gallons 5 pints, which he placed upon 12 brazen oxen, three looking towards each quarter. This represented Jesus Christ as the fountain opened for the purification of all men, exhibited in the gospel by the twelve patient, pure, and laborious apostles, and other ministers, Ex. 30.17-21; 38.8; Le. 8.10,11; 1 Ki. 7.23-40; 2 Ch. 4.2-6, 14,15; He. 9.21. (6) The ALTAR, upon which the Lord's part of the sacrifices and meat-offerings was burned. Before the flood we read of no altars at all. Before the erection of the tabernacle the altars appear to have been formed of earth or unhewn stones; and such were afterwards used on some particular occasions. They represented Jesus in his debased state, but capable of enduring the suffering necessary to save. That which Moses formed consisted of shittim-wood overlaid with brass. It was about 9 feet square and 5½ feet high. Its top was a brazen grate, through which the ashes of the oblations fell into a pan below. At each corner it had a brazen spire or horn, which protected man-slayers. It was carried about when necessary on staves of shittim-wood overlaid with brass. The new altar which Solomon built for the temple was 36½ feet square, and its height 18½ feet. It had an easy access on the east side. After the captivity a large pile of stones appears to have supplied the place of it. This altar was consecrated by an unction of blood and oil. It represented Jesus Christ in his debased state as our infinitely-valuable Mediator, all-sufficient atonement, and never-failing refuge from God's wrath; through whom we have access to and nourishment from God, and our persons and services are rendered acceptable in his sight, Ex. 27.1-9; 29.36,37; 38.1-7; 1 Ki. 7.50; 2 Ch. 4.1; Ezr. 3.3, with Ge. 8.20; 12.7; 35.1,3; Ex. 20.24,25; Nu. 19.3; De. 21.4; Jos. 8.30-35; Ju. 6.24; 1 Sa. 7.6; 2 Sa. 24.25; 1 Ki. 8.63,64; 18.30,32. (7) For calling together the Hebrew assemblies, for announcing their journeys in the wilderness, for encouraging them in their battles, for proclaiming their festivals, or for triumphing on them by a solemn sound over the sacrifices, Moses made two SILVER TRUMPETS for the priests. Solomon increased the number to 120. These represented the gospel, by the preaching of which sinners are gathered to Jesus, animated to their spiritual pilgrimage, encouraged in their Christian warfare, and have their liberties and spiritual feasts announced; and of which the great subject is Christ and him crucified, Nu. 10.1-10; 2 Ch. 5.12; Ps. 81.1,2; 89.15. (8) The STANDARDS of weight and measure kept in the sanctuary might represent Christ's Word and his perfect pattern, Eze. 55.9-12; Ex. 30.13.

VII. TYPICAL OBLATIONS. Immediately after the fall God appears to have instituted sacrifices. With the skins of sacrificed animals our first parents were clothed by him, Ge. 3.21. Abel's offering of a sheep, Noah's oblations of animals and fowls, Abraham's oblation of a ram instead of Isaac, Ge. 4.4; 8.20; 22.13; Job's offerings for his children, and his friends' oblation for themselves, Job 1.5; 42.8; are the most noted sacrifices we read of during the first 2513 years

of the world. Never, till in the federal transaction between God and Israel, Ex. xxiv., do we read of any sacrifices besides burnt-offerings. God having separated the Hebrews for a people to himself, exceedingly extended and expressly inculcated the law of typical oblations, including SACRIFICES, in which there was a destruction of the animal life, to the honour of God; and GIFTS, in which no life was destroyed, as in meat-offerings, drink-offerings, soul-ransom money, tithes, &c. While these oblations were intended as an acknowledgment that the Hebrews held all their property from God, they were typical of Jesus Christ, offered to God and useful to men, and generally represented the moral duties of ministers and people. The animals, as living, eatable, clean, tame, social, valuable, male, and in the prime of life, &c., and the fine flour, marked out the necessary excellency in Jesus Christ and his people, and their services. The voluntary manner in which they were offered represented the willing and cheerful obedience of Christ and his people. The presentation thereof at the door of the tabernacle imported dedication to God, and acceptableness through Christ's person and mediation. The laying on of the offerer's hands imported the transferring of guilt on the sacrifice, and the devoting it to God. The slaughter of the animals represented the death of Christ, that the offerer ought thus to have suffered, and our surrender of our life to his service. The sprinkling of the blood round about the altar or towards the mercy-seat, &c., marked the divine virtue of Christ's blood to satisfy a sinful world and purify the whole church. The washing of the sacrifice, or any part of it, marked the perfect purity of Christ, in which his people ought to imitate him. The burning of the whole or part of the oblation represented the sufferings of Christ and his people. The holy fire denoted the sacrifice of Christ for sinners, and holy love flaming in Christ and in his people. The parting of the oblations between God and the priests, or, in some cases, also the people, imported that the obedience and suffering of Christ, and even of his people, at once glorify God and bring advantage to men.

These oblations were (1) BURNT-OFFERINGS, so called because the flesh was wholly burned. These were the most dignified, as well as the most ancient and the most frequent, being offered on eight or nine stated times, and as many particular occasions; nay, repeatedly offered every day. Except when poverty obliged a man to offer birds, they were always to be of male cattle, sheep or kids. Being presented at the door of the tabernacle, and by the laying on of hands, charged with the offender's guilt, they were slain, and the flesh being rendered all pure, burned on the altar; the blood was sprinkled round about it; and the skin given to the priest. A meat-offering and drink-offering always attended them. They represented Jesus Christ, by the complete sacrifice of himself, honouring all his Father's perfections, that his people might obtain spiritual clothing, nourishment, and comfort, Le. 1.2,13; 6.8-13; 7.8; 22.19-27; Nu. 15.1-16; xxviii. xxix. (2) The SIN and TRESPASS OFFERINGS were never merely voluntary. Their matter was regulated according to the station, crime, or ability of the offerer. A bullock was offered for a priest, or for the congregation, or for their rulers; the fat was burned on the altar; the rest of the animal burned without the camp; and the blood partly sprinkled on the golden altar, or towards the mercy-seat; and the rest poured at the bottom of the brazen altar. In other cases the priest had the flesh for his share, and the blood, except of the expiation goat and leper's trespass-offering, was sprinkled on the horns, and round about the bottom

of the brazen altar; but a very poor man offered an omer of fine flour, and a suspected adulteress an handful of barley-meal without any frankincense. They represented Jesus Christ, divinely charged with our sins, and dying to enable us to meet God's justice, and for advancing his own and his people's happiness, Le. iv. v.; 6.1-7, 24-30; 7.1-11; xvi.; Nu. 15.22-31. (3) PEACE-OFFERINGS, thanked God for mercies received, and obtained mercies desired, or paid vows. They might be either of a male or female of the herd or flock, as the offerer pleased. The fat was burned to the Lord; the right breast and shoulder, cheeks and maw, belonged to the priests; and the rest was returned to the offerer, to make a feast thereof with his friends; which, if a thank-offering, it behoved them to eat the same day; and in other cases on that and the next day. These offerings represented Jesus Christ as securing for us everlasting peace and prosperity, to the honour of his Father, the joy of ministers, and the speedy comfort of saved men, Le. iii.; 7.11-21, 28, 34; De. 18.3. (4) The MEAT-OFFERINGS, whether offered separately by themselves, or as appendages to burnt-offerings, peace-offerings, trespass-offerings, or to the kid and lamb sin-offerings, consisted of fine flour, frankincense, oil, and salt. Whether they were baked or fried, or not, a part thereof was burned on the altar to the Lord, and the rest belonged to the priests. They represented Jesus Christ, the most excellent fruit of the earth, prepared by dolorous sufferings to be the everlasting joy of JEHOVAH, and delightful nourishment of his chosen people, Le. 2.6, 14-23; 7.9,10; Nu. 15.1-16; 18.9,10. (5) The DRINK-OFFERINGS of wine were scarcely ever used alone, but attended the meat-offerings. Part of the wine was poured out to the Lord on the altar, and the rest was given to the priests. They represented that fulness of consolation which flows from Jesus' offering of himself for us, and our feeding on him by faith, Ex. 29.40; Nu. 15.1-16; xxviii. xxix. (6) The HOLY ANOINTING OIL was formed by pounding together myrrh, cinnamon, cassia, calamus, and olive-oil. By an unction of it the priests and holy utensils were consecrated to their sacred work; and on nothing else might it be put, or any ointment made like unto it, under pain of death. It represented the Holy Ghost in his manifold precious virtues, by whom Jesus Christ, his ministers, people, and ordinances, are consecrated to, and fitted for their respective uses, Ex. 30.22-33. (7) The SOUL-RANSOM MONEY, of which every man, poor or rich, was to give half a shekel when the congregation was numbered, if not once every year, that there might be no plague among them, represented Jesus Christ as a ransom, equally given for both poor and rich, to prevent the infliction of God's wrath on his people, Ex. 30.11-16; 38.25,26. (8) The FIRST-FRUIT of animals, vegetables, dough, wool, &c., which were partly assigned to the Lord, and partly to the priests, represented Jesus Christ as the great honourer of God, and the sanctifying head of his people; and represented his people as the glory and preservers of nations and churches, Ex. 13.12-16; 22.29,30; Le. 22.27; Nu. 18.12-18; 15.17-21. (9) To commemorate the Israelites' living in the wilderness on tenth deals of manna, their limited meat-offerings were all proportioned by tenth deals, Nu. 15.1-16. For the same reason the share which the Lord demanded of their crop was measured by TENTHS or TITHES. One-tenth of their whole income from their fields, &c., was assigned to the Levites in general, who gave a TENTH part thereof to the priests. A second TENTH of their incomes was appointed to be spent in feasting the poor, &c., at the sacred festivals. At least every third year ANOTHER TENTH, or perhaps

the **SECOND TENTH**, was to be given to the Levites and the poor at their homes. These **TITHES** figured out Jesus Christ as the abundant provision of his people; and his people as the abundant means of his satisfaction and delight. They represented the duty of our devoting a considerable part of our incomes to the Lord, and of maintaining his faithful ministers in a decent manner, Nu. 18. 20-32; De. 14. 22-29. (10) Devoted things or persons assigned to the Lord by voluntary vow, more or less solemn. Nothing belonging to the Lord by an antecedent claim, as *first-fruits*, *tithes*, &c., might be devoted. Nothing devoted might be redeemed back, without paying a *fifth-part* more than the priest's estimation of its worth. And nothing devoted under a curse could be redeemed at all. These gifts represented Jesus Christ and his saints voluntarily, deliberately and constantly devoted to the service of God, Le. xxvii.

The **WAVE** and **HEAVE OFFERINGS** were not different from what we have mentioned, but were either *less sacred* oblations, or but a part of the *more sacred*. Thus the right shoulder and breast, fat, kidneys, &c., of the priest's ram of consecration, with the loaf, the cake of oiled bread, and wafer of unleavened bread, which attended it, Ex. 29. 22-26; Le. 8. 25-29; the right shoulder and breast, and perhaps the fat, of all peace-offerings, with the leavened loaf of the thank-offering, Le. 7. 30; 10. 15; the lepers' trespass-offering with its attendant log of oil, Le. 14. 12, 24; the jealousy-offering, Nu. 5. 25; the sheaf or omer of ripe ears at the feast of unleavened bread, Le. 23. 15; the two loaves at Pentecost, and their attendant peace-offering, Le. 23. 19, 20; the first of the dough, Nu. 15. 19, 21; the tithes, Nu. 18. 24-30; the Lord's tribute of the spoil of Midian, Nu. 31. 29, 41; were *heaved up* towards heaven, or *waved* towards the four winds, in acknowledgment of their coming from God, and in token of devoting them to his service, who is the Most High, and everywhere present **JEHOVAH**.

More abundantly to represent Jesus Christ in his person, his righteousness, and the virtue of them, two or more of the simple sacrifices were often joined together. Thus, for the consecration of the Levites, for the purification of a defiled Nazarite, for the purification of a woman polluted by child-birth, for the purification of one cured of a running issue, and for a congregational sin of ignorance or bird-expiation, a burnt-offering and a sin-offering were connected, Le. 5. 7; 12. 6, 8; 15. 14, 30; Nu. 8. 12; 6. 11; 15. 24. For the consecration of priests, a sin-offering, burnt-offering, and ram of consecration, *i.e.* a kind of peace-offering, Ex. xxix.; Le. viii. ix. For a Nazarite after finishing his vow, a sin-offering, burnt-offering, and peace-offering, Nu. 6. 14. For the purification of a healed leper, a bird-offering, a burnt-offering, a sin-offering, and a trespass-offering, Le. 14. 6-20. For dedicating the Mosaic altar, burnt-offerings, sin-offerings, peace-offerings, twelve days repeated, Nu. vii. For dedicating Solomon's temple, large burnt-offerings and peace-offerings, 1 Ki. 8. 63, 64. For dedicating Zerubbabel's temple, burnt-offerings, sin-offerings, and peace-offerings, Ezr. 8. 16. At Pentecost, a burnt-offering, sin-offering, and peace-offering, Le. 23. 15-21; Nu. 28. 26-31. At the other monthly and annual festivals, a burnt-offering and sin-offering, Le. xxiii.; Nu. xxviii. xix.

VIII. TYPICAL OR SACRED SEASONS. (1) To be a constant mean of Israel's fellowship with God, and to represent Jesus Christ as promised before the foundation of the world, and in these last times offered for all the world, to be the constant nourishment of their souls, and daily mean of their access to God and familiar intimacy with him—a lamb, bought with the

public money, and charged with the guilt of all the tribes, by the laying on of the hands of the *stationary men* who represented them, was offered for the nation every morning about nine o'clock, while the incense was burned on the golden altar, and the people prayed in the court; and another in the afternoon; with their respective meat-offerings and drink-offerings, Ex. 29. 38-45; Le. 6. 9, 12; Nu. 28. 1-8, &c. (2) To prefigure the evangelical and celestial rest, and more abundant manifestation of Jesus Christ therein, not only was every **SABBATH** to be observed as a day of rest from all manner of work, and used in the exercises of devotion, but thereon the morning and evening sacrifices were doubled, Ex. 31. 12-17; 35. 2, 3; Nu. 15. 32-35; 28. 9, 10. (3) To thank God for the merciful alternations of the moon and changing of the seasons; to expiate the sins, and make grateful acknowledgment of the mercies of the finished month, and to supplicate the continuance of these favours, and to represent the renovation of all things to infinite advantage by Jesus' incarnation and mediation, and the happy and extensive discovery and virtue of himself and his work in the *evangelical* and *eternal* state; the **DAY OF THE NEW MOON'S APPEARANCE** was celebrated by abstinence from the *servile labours* of ploughing, sowing, &c., and a large burnt-offering of two bullocks, one ram, and seven lambs; and a sin-offering of one kid was offered for the congregation; over which sacrifice the priests blew with the silver trumpets, Am. 8. 5; 2 Ki. 4. 22; Nu. 28. 11-15; 10. 10; Ps. 81. 1, 2. (4) To commemorate the Hebrews' deliverance from Egypt; to seal the covenant of grace with the genuine seed of Abraham; to prefigure our redemption through the sacrifice of Jesus Christ, the Lamb of God, in the end of the world, by the rulers and people of Judah at this very season of the year; and to represent our safe and delightful feeding on him by faith and with godly sorrow; the **PASSOVER** was yearly observed on the 14th day of that month in which they came out of Egypt; which, for commemoration of that deliverance, was appointed to *begin* their sacred year, and answered nearly to our month of March. A male lamb or kid of a year old was taken, sacrificed, or at least slain; its blood sprinkled on the door-posts and upper lintel, as a means of preservation from the angel who destroyed the first-born of the Egyptians; and the flesh of it being roasted, without breaking a bone thereof, was eaten that same night by about twelve or twenty in a company, with unleavened bread, bitter herbs, and pious conference. Such as could not observe it that very day did it on that same day in the following month, Ex. xii.; Le. 23. 5; Jos. 5. 10; De. 16. 1-7; Nu. 9. 9-14; 28. 16; 2 Ch. 30. 1-20; 35. 1-18. (5) To commemorate the Israelites' affliction and coarse fare in Egypt, and their sudden deliverance therefrom; to commemorate their seven days' travels before they got through the Red Sea; to prefigure the low and afflicted, but devout life of our Redeemer and of his saints on earth; and to prefigure the fate of his gospel church; the **FEAST OF UNLEAVENED BREAD** was observed on the seven days which followed the passover; on the first and last of which no *servile work* of ploughing, sowing, or the like, was transacted. No bread but *unleavened* was eaten upon any of the seven. On each of them two bullocks, one ram, and seven lambs, were offered for a burnt-offering, and a kid for a sin-offering for the congregation. The silver trumpets were blown over the burnt-offering, while it lay on the altar, Ex. 12. 17-20; 13. 4-10; 23. 14-17; 34. 18; Le. 23. 6-8; De. 16. 8; Nu. 28. 17-25. To sanctify the approaching harvest, and prefigure the resurrection of Jesus Christ, our great sacrifice from the dead, on that very day of the year, and the effectual spread of the

gospel which followed it, a *sheaf of barley* was publicly reaped, thrashed, and winnowed: *an omer of the meal or ears*, being *waved* and *heaved* along with frankincense and oil, part of it was burnt on the altar along with a lamb for burnt-offering, and part of its double meat-offering, Le. 23. 9-14. (6) To give thanks for their quiet possession of Canaan, and for the mercies of the finished harvest; to commemorate the publication of the law from Mount Sinai; to prefigure the effusion of the Holy Ghost after our Saviour's ascension, and the amazing spread and influence of the gospel by means thereof, was the festival of **PENTECOST** observed; *i.e.* of the fiftieth day after the passover, about our Whitsuntide. No *servile work* was done thereon. Besides the ordinary festival sacrifice of two bullocks, two rams, and seven lambs, for a burnt-offering, and a kid for a sin-offering, another sacrifice was offered of one bullock, two rams, and seven lambs, for a burnt-offering, a kid for a sin-offering, and two lambs for a peace-offering, along with two leavened loaves, each containing a tenth deal of fine flour; as the first-fruits of their finished wheat harvest. In presenting this oblation they made a solemn acknowledgment of the original meanness of their nation, and of God's gracious fulfilment of his promises to them, Ex. 23. 14-17; 34. 22, 23; Le. 23. 15-21; Nu. 28. 26-31; De. 16. 9-12; 26. 1-11. (7) To commemorate the creation of all things at this season; to thank God for the mercies of the finished civil year, and to obtain mercies for the year now commencing; to prepare the people for the *great day of atonement*; and especially to prefigure the joyful and efficacious spread of the gospel of our crucified Redeemer, was the **FEAST OF TRUMPETS** observed on the first day of the first civil, but seventh sacred month. No *servile work* was done thereon. To the *new-moon* offering above mentioned was added another sacrifice of one bullock, one ram, and seven lambs for a burnt-offering, and a kid for a sin-offering. The silver trumpets, or others of rams' horns, were blown over the burning sacrifices from morning till night, Nu. 29. 1-6; 10. 10. (8) Perhaps to commemorate the fall of man on this day of the year, or to commemorate God's reconciliation to Israel after they had worshipped the golden calf, or contemned Canaan; but chiefly for expiating the sins of the preceding year, and to prefigure Jesus' debased and laborious course of obedience and suffering as the sole mean of atonement for a guilty world before God, the **ANNUAL EXPIATION** was observed on the 10th day of this month. No manner of work was to be done thereon more than on the Sabbath. All the Hebrews observed it in solemn *fasting* and *affliction of their souls*. After the daily sacrifice of a lamb for a burnt-offering, and the festival sacrifice of one bullock, one ram, seven lambs, for a burnt-offering, and a kid for a sin-offering, were finished, the high-priest, washed in water, and mostly dressed in his plain garments, performed the whole work of sacrificing peculiar to that day. For himself and his fellow-priests he offered a bullock for a sin-offering. Having carried some incense into the holy of holies, and kindled it before, perhaps on the west side of the ark, he carried in part of the bullock's blood, and sprinkled it amidst the smoke of the incense, once towards the top, and seven times towards the foreside of the ark. Of the two goats for a sin-offering for the whole nation, one chosen by lot was offered: part of its blood was carried into the most holy place, and sprinkled once towards the top, and seven times towards the front of the mercy-seat, to make atonement for the oracle and sanctuary, which was ceremonially polluted by the sins of the worshippers who attended at it. The rest of the blood of the goat, mingled with part of the blood of the

bullock, was sprinkled towards both sides of the sanctuary. The horns of the golden, and I suppose also of the brazen altar, were tipped therewith seven times. The other goat, after being charged with the guilt of the nation, confessed to God over his head, was dismissed by a fit person into the wilderness. Two rams, one for the priests and another for the people, were then offered for burnt-offerings; along with the fat of the bullock and goat of the sin-offerings; the flesh of which was burned without the camp. The high-priest then solemnly blessed the people, Nu.29.7-11; Le.23.26-32; xvi. (9) To commemorate the Israelites' safe dwelling in their tents for forty years in the Arabian wilderness; to show their thankfulness to God for their happy enjoyment of their fruitful country; to prefigure Jesus' tabernacling in our nature, and through his whole life solemnly offering up himself an infinitely valuable sacrifice to God, to make reconciliation for the sins of his people; to prefigure the state of the gospel church, the abundant manifestation and virtue of a crucified Redeemer therein, and the noted rest and joy of the apostolic and spiritual periods; and to represent the believers' pilgrimage on earth, and at last happy entrance into heaven; was the FEAST OF TABERNACLES celebrated by all the Israelites, at the place where God's tabernacle or temple stood, on the 15th and seven following days of the *seventh sacred and first civil month*. The first and last days thereof were solemn convocations, on which no *servile work* was done; the people dwelt in booths formed of olive-branches, &c.; and sin-offerings, and large, but constantly decreasing burnt-sacrifices, were offered on each of the days for the Israelitish nation, Le.23.33-43; De.16.13-15; 31.10; Ne.8.13-18; Nu.29.12-38. The law was read with peculiar solemnity at the feast of tabernacles, &c.; and it was only at THIS FEAST, the PASSOVER or feast of unleavened bread, and PENTECOST, that all the males of Israel, capable of travelling, were obliged to attend, Ex.23.14-17; 34.22,23; De.16.16. (10) For securing solemn instruction to the Hebrew nation; for relief of the poor, especially such as were in debt; and to mark Canaan the Lord's peculiar and rightful property; to manifest that not its fruitful soil, but God's providence was their security for a supply; and to prefigure our spiritual redemption, liberty, and rest, through Jesus Christ, particularly in the New Testament church and heavenly state; the SEVENTH YEAR, beginning with the seventh sacred month, when the fields were quite clear of their crop, was observed as a sabbath. The fields lay uncultivated; their spontaneous growth was common property, but chiefly belonged to the poor. And the debt which one Israelite owed to another was forborne if not remitted, Le.25.2-7; De.15.1-18; 31.10. (11) To keep the property of their respective shares of Canaan fixed in the Hebrew families, and to keep their genealogies clear till Christ should come; to prevent perpetual oppression, poverty, and bondage, or even undue hastening to be rich; but chiefly to prefigure our redemption by Jesus Christ in the evangelical and celestial state of the church; that year, which, beginning on the 10th day of the seventh sacred month, i.e. the fast of expiation, consisting partly of the 49th and partly of the 50th year, was observed as a JUBILEE of rest. It was proclaimed by sound of trumpet through the whole country; perhaps most of the inhabitants joined in the solemn sound. The fields lay uncultivated. The spontaneous growth belonged chiefly to the poor. Every debt which one Israelite or proselyte of the covenant owed to another was absolutely and finally remitted. Slaves and prisoners were set free. Estates which had been sold reverted to their original proprietors; and hence the nearer to the approaching

jubilee a sale took place, the price of lands was so much the lower, Le.25.8-55.

IX. TYPICAL PURIFICATIONS. If a Hebrew under ceremonial uncleanness ate of the sacred oblations; if he ate any blood or any fat of sacrificeable animals; if he contemned the ordinance of circumcision, the passover, or water of separation; or if he were chargeable with murder, adultery, or any other presumptuous sin, no means of purification or of atonement were left him,—an awful hint to presumptuous contemners of Jesus Christ or his oracles and ordinances, that for them is reserved nothing but everlasting destruction from the presence of the Lord, and from the glory of his power, Nu.15.30,31; 1Sa.3.14. But (1) If a wife were suspected of adultery, the case was cleared by a solemn adjuration of her before God by the priest; a coarse offering of barley-meal, to bring sin to remembrance; and a drinking of holy water impregnated with dust of the sanctuary, and with ink which had marked the curse due to adultery. If she were guilty, this draught made her thighs to rot and her belly to swell; if she were innocent, it rendered her healthy and fruitful,—an awful token of God's detestation of adultery and every approach thereto, or ill-grounded suspicion thereof; and that, by the effect of Jesus' death and word, and of afflictive providences on their hearts, the hypocrisy or sincerity of professors is much tried in this life; and that dreadful shall be the trial and punishment of hypocrites at last, Nu.v. (2) Not only was the general pollution of the Hebrew nation, and of the tabernacle, temple, and ordinances, which they had infected, annually purged by the GREAT EXPIATION already mentioned; but when murder was committed, and the murderer unknown, an unyoked heifer, brought by the nearest magistrates, was slain in a rough valley over running water. The magistrates, washing their hands over the slain heifer, solemnly protested their innocence of the crime and their ignorance of the criminal; and the priests present supplicated forgiveness.—A figure this of our redemption through the death of Jesus Christ, the seed of the woman, in the rough valley of this world, and the influence of his pure and purifying Spirit as connected therewith, De.xxi. (3) In DEFILEMENT contracted from HOLY THINGS, the high-priest, who offered the goat of the GREAT ANNUAL EXPIATION, and sprinkled its blood; he who led the scape-goat into the wilderness, or who burned the flesh of sin-offerings for priests or the congregation; was purified by a *simple washing in water*, Le.4.16,24-28. The brazen-pot, in which the flesh of other sin-offerings was boiled, was purified by washing and rinsing; but if it were an earthen vessel, it could not be cleansed at all, Le.6.23. The priest, who killed the red heifer; and he who casts the cedar-wood, hyssop, and scarlet wool into the fire with her flesh; he that burned her flesh; he that carried her ashes and laid them up in a clean place; he who sprinkled the water of separation, or even touched it; had to wash himself or clothes, if not both, and remain unclean until the even, Nu.19.7,8,10,21,22. (4) In DEFILEMENT contracted from UNCLEAN ANIMALS, which are emblems of wicked persons, he who touched their carcass was unclean until the even; and he who bore their carcass or ate thereof had to wash his clothes and remain unclean until the even, Le.xi.; De.xiv. (5) While circumcision ceremonially purged the original defilement of the child, Ge.17.9-14; Jos.5.2-8; the DEFILEMENT contracted by the mother IN CHILD-BIRTH, after remaining therein for a time, and twice as long in the case of a female child as in that of a male, was removed by a burnt-offering and a sin-offering, Le.xii. (6) In purging the DEFILEMENT contracted by LEPROSY, which required so much circum-

spection in the priests judging of it, and which represented sinful corruption reigning or raging in persons, families, or nations, the leper was seven times sprinkled with a mixture of water and of the blood of the slain bird: he shaved off all the hair on his flesh, and washed his body and clothes; and though admitted to the camp, was for seven days restrained from entering his own house: on the seventh day he again shaved off all the hair on his flesh, and washed his body and clothes; on the eighth day he offered a trespass-offering, a sin-offering, a burnt-offering, and a log of oil. The priest touched the extremities of the leper's body with part of the blood of the trespass-offering. After sprinkling part of the oil seven times towards the tabernacle, he in like manner touched the extremities of the body of the healed leper therewith, and poured another part of it on his head. Thus his purification not a little resembled the consecration of the high-priest. The leprous house was purified by a sevenfold sprinkling of bird's blood mingled with running water, Le.xiii. xiv. And if a man had but a scab suspected for a leprosy, he had to wash his clothes, Le.13.6. (7) In DEFILEMENT contracted from RUNNING ISSUES, which represented the scandalous eruptions of indwelling lusts, which are extremely infectious, the person when healed continued seven days in his purification; he washed his body and clothes in running water; and on the eighth offered two turtle-doves or two young pigeons, the one for a sin-offering and the other for a burnt-offering. He who touched the flesh or the bed of the person who had the issue, or had sat on his seat, or been spit upon by him, had to wash his body and clothes, and remain unclean until the even. He who but touched what had been under the unclean person had to remain unclean until the even, if not also to bathe himself and wash his clothes. The vessel of earth which had been touched by the unclean person was to be broken, and that of wood to be rinsed in water, Le.xv. (8) To purge out the DEFILEMENT contracted from DEAD BODIES, which represented a heart dead in sin and a fallen covenant-head, a red unyoked heifer was to be slain without the camp, even for the next in dignity to the high-priest. Her blood was seven times sprinkled towards the tabernacle. Her flesh, and the rest of her blood, and even her excrements, were burned, together with cedar-wood, hyssop, and scarlet wool; and the ashes were laid up in a clean place without the camp. Of these ashes, mingled with running water, the *water of purification* was formed. He who touched a dead body or any part of it, or a grave, remained seven days in his uncleanness. He was to be sprinkled with the water of purification on the third and seventh day by a clean person with a bunch of hyssop: on the seventh day he had to wash himself and his clothes. The house or tent in which a person had died, and all the vessels in it, remained unclean seven days, and were purged by the sprinkled water of purification; and even he who touched anything which the unclean person had touched was rendered unclean until the even, Nu.xix. These PURIFICATIONS represented our spiritual cleansing from the sin of our holy exercises,—the sin of our fellowship with wicked men,—the sin of our original corruption or natural actions,—the sin of our indwelling lusts or infectious outbreaks, by the sacrifice, blood, and Spirit of Jesus Christ, the Lamb of God and seed of the woman, continually applied to our conscience, heart, and practice while we live in this world.

CHAPTER IV.

A SHORT VIEW OF THE GEOGRAPHY AND HISTORY OF NATIONS; NECESSARY FOR THE RIGHT UNDERSTANDING OF THE HISTORICAL, AND ESPECIALLY THE PROPHETICAL PARTS OF SCRIPTURES, THE CORRESPONDENT TEXTS OF WHICH ARE ALL ALONG GENERALLY QUOTED, AND OUGHT TO BE CAREFULLY COMPARED.

CHALDEA and CANAAN are the countries on earth the situations of which claim our particular regard, and to these the respective bearings of other countries have somewhat peculiarly important. CHALDEA was situated mostly to the westward of the river Euphrates, between the 31st and 35th degree of north latitude, and in the 45th, 46th, 47th, 48th, and 49th of east longitude from London. It had Northern Arabia on the west, Persia on the east, Assyria on the north-east, and Mesopotamia on the north-west. Through these territories ran south-eastward into the Persian Gulf the famed rivers of Euphrates and Hiddekel, or Tigris. Here, about the 32d degree of north latitude, God created man and planted the garden of Eden upon the banks of the united stream of the rivers just mentioned; and which, a little below, was divided into the two rivers of Pison on the west, and Gihon on the east, Ge. 2. 8-14; 2 Ki. 19. 12, 13; Eze. 27. 21. The spot was not only extremely delightful in itself, but adapted for the spread of mankind from thence into the rest of the world. From the wood of which Noah built his ark, one is tempted to think that it was formed in this country. Not long after the flood we find the bulk of mankind in the plain of Shinar, and building the tower of Babylon, which could scarcely be 150 miles to the north-westward of Eden, Ge. 11. 1-9. Here Nimrod erected the first kingdom that we know of on earth. Not long after, Ashur, a descendant of Shem, erected another at Nineveh, about 150 miles to the north-east, on the river Hiddekel, Ge. 10. 9-12.

From Babel the posterity of Noah gradually dispersed themselves into the different quarters of the world. The descendants of JAPHETH, who became by far the most numerous, removed northward, and peopled the northern half of Asia. Thence the descendants of Javan and Gomer moved to the north-west, and peopled Europe. No doubt the descendants of Magog, or others, moved from Eastern Tartary into America, and peopled a great part of that country. The posterity of SHEM peopled the southern part of Asia, Assyria, Mesopotamia, Syria, Arabia, Chaldea, Persia, Judea, and perhaps China. But in later times, by the invasions of the Greeks, Romans, Tartars, and Turks, and by the European settlements in the East Indies, most of what once pertained to the descendants of Shem is now subjected to those of Japheth. Of the posterity of HAM, the Canaanites took up their dwelling in that pleasant country which has been since called by their name, and which God had marked out for the residence of his peculiar people. It lies in the 32d, 33d, and 34th degrees of north latitude, and the 36th and 37th of east longitude from London, about four hundred miles westward of Babylon. It has Arabia on the east and south, Egypt on the south-west, the Mediterranean Sea on the west, Mount Lebanon and Syria on the north, and shall hereafter be more particularly described. The rest of Ham's off-spring, after part of them had continued for some generations in Asia, removed south-westward to Africa, and peopled it. No doubt some of them from thence, by means of tempests or otherwise, crossed the ocean into South America and the islands adjacent. Dis-

tinguished estrangement from the knowledge of the true God, miserable bondage to Satan and to their fellows of mankind, have in every age been the general characteristics of the descendants of Ham, particularly of those by Canaan. Never that we know of did they form themselves into any extensive and lasting empire. Never, except for a short time and in a very restricted extent, have they been able to rule over the descendants of Shem or Japheth, Ge. x.; 9. 25-27. But a more particular account of these descendants of Noah mentioned in Scripture is necessary.

I. Not long after God had frustrated the attempt of mankind at Babel, and confounded their language, the CANAANITES, descended from Ham's youngest son, in seven principal nations of Amorites, Hittites, Jebusites, Girgashites, Perizzites, Hivites, &c., took possession of CANAAN, and formed themselves into almost as many kingdoms as they had cities, Ge. 10. 15-19; 12. 6; 13. 7; 14. 2, 5-7; 15. 19-21; Ex. 3. 8; 23. 23; Jos. xii.; Ju. 1. 7. Notwithstanding all that Melchizedek, one of their kings, could do to reform them, they quickly became monsters in wickedness; and God punished them with terrible ravage and reduction by Chedorlaomer, king of Elam, Ge. 13. 13; xiv. About sixteen years after, A. M. 2107, their kingdoms of Sodom, Gomorrah, Admah, and Zeboiim were, for their unnatural lewdness, consumed with fire and brimstone from heaven, and the country turned into a dead and poisonous lake, into which the river Jordan hath since run without any visible outlet, Ge. xviii. xix.; Job 18. 11-21; Is. 1. 9, 10; 13. 19; Eze. 16. 49, 50; Am. 4. 11; Zep. 2. 9; 2 Pe. 2. 6; Jude 7. The rest of the Canaanites were relieved about 440 years longer, till God had prepared the Hebrew nation to take possession of their country, Ge. 15. 16. And for some time before the Hebrews invaded Canaan, God had weakened the natives by pestilence, swarms of insects, civil wars, and the like, Ex. 23. 28; Nu. 13. 32; De. 7. 20; Jos. 24. 12; Ju. 1. 7. Within about seven years Moses conquered two powerful kingdoms on the east, and Joshua thirty-one lesser kingdoms on the west of Jordan, and gave their land to the Israelites, Ge. 15. 18-21; Ex. 3. 8; 23. 23; 34. 11; Nu. 21. 21-35; xxxii. xxxiv.; De. 2. 26-37; 3. 1-20; Jos. vi.-xxi. Such Canaanites as were left in the land (many of them being made tributaries), having seduced the Israelites into a compliance with their idolatries, retained or recovered a considerable part of the strongest places of the country. They even formed themselves into a mighty kingdom in Western Galilee, which, governed by Jabin, did for twenty years terribly oppress the Israelites. But their army was defeated, and it is probable their empire unhinged, by Barak, De. vii.; Nu. 33. 55, 56; Jos. 23. 11-16; Ju. i.-iv.; Ezr. 9. 11, 12; Ps. 106. 34-40. Such as still remained we may suppose assisted the Midianites, and especially the Philistines, to oppress the Israelites, Ju. vi. x. xiii.; 1 Sa. iv. xiii. xxxi. But King David and Solomon reduced them all as slaves to their people. The latter employed 153,000 of them in the most servile parts of his work—in building his temple, palace, &c., Ge. 9. 25, 26; 2 Sa. 5. 6-9; 1 Ki. 5. 15, 16; 9. 20, 21; 1 Ch. 11. 4-8; 2 Ch. 2. 17, 18; 8. 7, 8. While part of the Canaanites continued among the Israelites till after their captivity, tempting them to idolatry, others joined their Gibeonite brethren, dedicating themselves to the servile work of God's temple under the name of Nethinims, 1 Ch. 9. 2; Ezr. ix. x.; 2. 55, 58; Ne. 2. 3; xiii.

Such Canaanites as had formed themselves into the kingdoms of Zidon and Tyre, on the north-west of Canaan, not only escaped the sword of the Jewish conquerors, but for many ages carried on a most flourishing trade, especially by sea. Scarcely was

there a coast or isle adapted to trade in the Mediterranean to which they did not send forth their colonies. No doubt multitudes who fled from the sword of Joshua, Barak, or David, took refuge among them, while others retired to Greece, north of Africa, &c., and there formed themselves into powerful states. The Tyrians entered into a brotherly covenant of friendship with the Israelites under David and Solomon, 2 Sa. v.; 1 Ki. v. ix.; Am. 1. 9. But this they grossly violated in joining the grand alliance against Jehoshaphat, Ps. 83. 7; and in delivering up Jewish refugees to the Edomites in the days of Jehoram and Ahaz, or in selling them to the Grecians for slaves, Joel 3. 4-6; Am. 1. 9. To punish this and their other abounding impieties, Shalmaneser, king of Assyria, about A. M. 3282, ravaged their country, took multitudes prisoners, and sold them to the Arabs for slaves, Is. xxiii.; Joel 3. 4-8; Am. 1. 9, 10. But the Tyrians having defeated his fleet, obliged his troops, who had besieged their capital for five years, to retire. They then pushed their traffic with more assiduity and vigour than ever. There was scarcely a nation in the west of Asia, north of Africa, or south of Europe with which they had not some trading. The whole strength of Phœnicia was employed in their fleets and armies, Is. 23. 17; Eze. xxvii. Provoked with their attempts to assist Zedekiah, king of Judah, Nebuchadnezzar, king of Babylon, after he had sacked Jerusalem, A. M. 3416, marched his troops into Phœnicia, and marking his motions with terrible ravage and bloodshed, multitudes were slain, or taken prisoners and sold for slaves. The merchants fled away to Cilicia, Spain, Carthage, &c. By fire and sword he rendered their once glorious country almost utterly desolate. Ethbaal, their haughty monarch, was ignominiously slain. And after a siege of thirteen years, Tyre was taken, A. M. 3432; but the inhabitants had removed themselves and their valuable effects to a neighbouring island about seventy paces from the shore. Disappointed of the rich booty which they expected as the reward of their inexpressible fatigues, the Chaldeans raged like infernal spirits, abusing and murdering the few weak or sickly Tyrians whom they could find, burning the city, and hurling the ashes thereof into the sea. That Nebuchadnezzar in his fury pursued the fugitive Tyrians into the north of Africa, the Mediterranean isles, or south-west of Spain, as some writers pretend, is scarcely probable. It is more likely that those in the island pacified his rage by a partial submission. But to the inexpressible grief and vexation of not only the Phœnicians themselves, but of the merchants who traded with them, much of the Tyrian wealth was lost in the sea or otherwise destroyed; and never while the Chaldean monarchy continued did they recover their power or traffic, Is. xxiii.; Je. 25. 9, 22; 27. 3-8; 47. 4; Eze. xxvi.-xxviii.; Joel 3. 4-8; Am. 1. 9, 10.

But, just seventy years after the Chaldeans had destroyed their city on the continent, instead of which they had built one upon the island, we find the Tyrians assisting Darius Hystaspes, king of Persia, against the Ionian rebels of Lesser Asia, A. M. 3502. They also aided Xerxes, his son, in his mad invasion of Greece. Having fortified their new city, and recovered their enriching trade, they and their fellow Phœnicians, in conjunction with the Egyptians, attempted to free themselves from the Persian yoke. About A. M. 3653 Artaxerxes Ochus ravaged their country in his inhuman manner. The Zidonians, finding themselves betrayed in the siege by Tennes their king, and Mentor his Grecian general, set fire to their city and perished in the flames, to the number of 40,000. The rest of the Phœnicians submitted, and had their slavery increased. Much about the same time the slaves mur-

dered almost all their masters at Tyre. Highly provoked with their refusing to admit him into their city, that he might sacrifice to their principal idol, Alexander the Great, about A.M. 3672, laid siege to Tyre; and, with infinite labour and expense, took it by storm, after a siege of seven months. About 15,000 of the inhabitants had fled off in the Zidonian ships; and many of their wives and children had been transported to Carthage when the siege began. Of the men who remained, Alexander put 8000 to the sword, crucified 2000 of the principal, and sold 30,000 to the Jews, Arabs, and others, for slaves, Ge. 9. 25, 27; Ps. 83. 7-18; Is. xxiii.; Je. 47. 4; Eze. xxvi.-xxviii.; Joel 3. 4-8; Am. 1. 9, 10; Zec. 9. 1-4.

When Alexander's fury was abated, he repealed Tyre from the continent of Phenicia. But Antigonus, one of his captains who succeeded him, soon after reduced it to the brink of ruin, having taken it by a siege of nineteen months. The Alexandrians in Egypt having drawn to themselves the trade of the nations around, the Phenicians could never recover their influence: they were also often embroiled in the contests between the Syro-Grecian and Egypto-Grecian successors of Alexander the Great. To punish their frequent riots, and their siding with Cassius his enemy, Augustus, the Roman emperor, a little before our Saviour's birth, deprived the Tyrians and Zidonians of their municipal freedom. About A.D. 194 Niger, the Roman usurper, burned Tyre into a heap of ruins, and murdered most of its inhabitants. From A.D. 633 to about 1130 Phenicia was enslaved by the Saracens and Seljukian Turks. It had been subjected about 160 years to the inhuman popish Crusades, when Alphix, the sultan of Egypt, took it, and utterly destroyed Tyre and Zidon and the other places of strength, that they might never more afford shelter to the Europeans; since which Tyre has been generally a heap of ruins, inhabited only by a few pitiful fishermen, Is. xxiii.; Joel 3. 4-8; Am. 1. 9, 10; Je. 47. 4, 7; Zec. 9. 1-4; Eze. xxvi.-xxviii. The Canaanites, who, in their flight from Joshua, David, Nebuchadnezzar, &c., had retired to the north of Africa, formed there several sovereignties; but that of Carthage was the most noted. After terrible contentions among themselves, or with the Greeks in Sicily, and Romans in Sicily, Spain, Italy, and Africa, they were all, about 3858, reduced by the Romans to the basest servitude. For about 1900 years past their country, by the tyranny of the Romans, Vandals, Saracens, and Turks, has been an almost constant scene of misery and bondage. Such Phenicians as retired to Europe, and there for a time subsisted under the names of Bœotians, Pelasgi, Etruscans, &c., were quickly reduced to misery and bondage by the Greek and Roman descendants of Japheth. Thus Noah's curse of servitude followed these Canaanites whithersoever they fled to escape it, Ge. 9. 25-27.

II. The PHILISTINES were a part of the posterity of Mizraim, the second son of Ham, Ge. 10. 14; 1 Ch. 1. 11, 12. Leaving Caphtor, or the north-east parts of Egypt, they very early settled in a small strip of territory along the sea-shore, in the south-west of Canaan, having driven out the Avites, who before possessed it, De. 2. 23; Je. 47. 4; Am. 9. 7. In the days of Abraham, Isaac, and Ephraim, they had begun to discover their malicious spite against the Hebrews, Ge. xx. xxi. xxvi.; 1 Ch. 7. 21. Notwithstanding Joshua's allotment of their territory to the tribe of Judah, they long retained their fortified cities of Gaza, Ashkelon, Ashdod, Ekron, and Gath. Nor did they ever lose an opportunity of doing the Israelites mischief. Neither covenants of friendship with the patriarchs, nor the rebuffs they met with from Shamgar, Samson, the ark, Samuel,

Jonathan, Saul, or David, could long restrain their implacable resentment, Ju. 3. 31; xiii. -xvi.; 1 Sa. iv. -vii. xiii. xiv. xvii. xviii. xxxi.; 2 Sa. v.; 1 Ch. 14. 8-17. At last David reduced their country, 2 Sa. 8. 1; 1 Ch. 18. 1. But towards the end of his reign they attempted to revolt, 2 Sa. 21. 13-22; 1 Ch. 20. 4-8. Not long after the division of the Hebrew monarchy they renewed the war with the ten tribes, 1 Ki. 15. 27; 16. 15. To their own hurt they joined in the grand alliance against Jehoshaphat, king of Judah, about A.M. 3112, 2 Ch. xx.; Ps. 83. 7-18. Under Jehoram his son they ravaged the kingdom of Judah, and sold multitudes of Jews to the Edomites or Greeks, 2 Ch. 21. 16, 17; Joel 3. 6; Am. 1. 6. Notwithstanding Uziah, king of Judah, had reduced part of their country, they, in the days of Ahaz his unhappy grandson, again took arms, and seized upon part of Judea, 2 Ch. 26. 6; 28. 13; Is. 9. 12. About 20 years after, Hezekiah reduced their whole country to the brink of ruin, 2 Ki. 18. 8; Is. 14. 29-31. Not long after they were attacked by the Assyrians, Is. 20. 1. To expel the Assyrian troops, Psammiticus, king of Egypt, reduced Ashdod by a siege of 29 years. They nevertheless spitefully harassed the Jews when distressed by the Chaldeans. Pharaoh-hophra, in his march to assist Zedekiah, king of Judah, A.M. 3415, smote Gaza their capital. In his march from Tyre to Egypt, A.M. 3432, Nebuchadnezzar, provoked with their attempts to assist the Tyrians, desolated their country, burned their cities, and murdered the inhabitants. Under the Persian government they recovered a little; but abandoned themselves to pride, idolatry, and bloodshed. Having destroyed Tyre, Alexander the Great, A.M. 3672, marched against the Philistines, whose cities were then garrisoned by Persian troops, took Gaza by storm, demolished its walls, and murdered its inhabitants, or sold them for slaves, and placed Macedonian garrisons in all their fenced cities. About A.M. 3841 Judas Maccabeus, the Jewish deliverer, subdued the whole country of the Philistines. About sixty-five years afterward, Jannæus, his brother's grandson, burned Gaza into a desert, and incorporated the remnant of the Philistines with such Jews as he placed in their country, Ps. 83. 7-17; Is. 14. 29-31; 11. 14; Je. xlvii.; Eze. 25. 15-17; Am. 1. 6-8; Zec. 1. 21; 9. 5-7.

III. The EGYPTIANS descended from Ham, by his son Mizraim, Ge. 10. 6, 13. Their country was about 600 miles in length from north to south, and lay on the north-east of Africa, on the west of the Red Sea, and south-west of Canaan. The river Nile, which runs from south to north, by its annual overflowing rendered the country exceedingly fertile; and at last, dividing itself into several streams, ran into the Mediterranean Sea. Their principal cities were No, Zoan, On, Migdol, Pithom, Rameses, Noph or Memphis, Tahpanhes, and it is said about 20,000 others, Ge. 41. 45; Ex. 1. 11; 14. 2; Nu. 13. 22; Is. 19. 13; Je. 44. 1; 46. 14, 25; Eze. 30. 13-18; Na. 3. 8. It seems that sometimes the southern part of the country was called PATHROS, and the lower part of it EGYPT, Is. 11. 11; Je. 44. 1. Not long after the dispersion from Babel, Mizraim and his family founded their kingdom here, Ge. xi. xii. Their monarchy continued above 1600 years; and their kings were generally surnamed PHARAOH. A terrible famine of seven years, beginning A.M. 2290, had ruined their nation, had not Joseph the Hebrew, by his prudence, saved them alive. By his sale of the corn which he had laid up, he made their fields, their cattle, and persons, the property of their king, Ge. xl.-xlvii. Their cruel oppression of the Israelites, when sojourning among them, drew upon them TEN fearful plagues; and at last all their

first-born were slain in one night, and their army drowned in the Red Sea, A.M. 2513, Ex. i.-xiv.

Perhaps provoked by the contempt which Solomon had discovered for their princess, his queen, in collecting his seraglio of women, the Egyptians became his enemies, and protected his opponents. Shishak, who it seems first united Egypt under one king, and extended his empire far and wide into Africa and Asia, A.M. 3034, ravaged Judea, 1 Ki. xi.; 14. 23-28; 2 Ch. 12. 1-9. In his absence his brother rebelled; and after his death his large empire fell into pieces; and Egypt itself bent under the power of the Ethiopians. Provoked with their attempts to assist the Hebrews of Israel and Judah, the Assyrians (I suppose under Sennacherib) for about three years terribly ravaged their country. About A.M. 3330 a civil war broke out among the twelve princes, whom it seems the Assyrian king had constituted his deputies in the land. After it had raged about fifteen years, Psammiticus subdued his eleven competitors. But, notwithstanding all his efforts to restore the power and felicity of the nation, his wars with the Assyrians in Palestine, and his provoking 200,000 of his troops to retire into Ethiopia, greatly weakened it, Is. 19. 1-17; xx.; and perhaps xviii.; Na. 3. 8-10. About A.M. 3390 Pharaoh-nechoh, his son, attempted to extend his power on the ruins of the now falling Assyrian empire; and took Carchemish, a city upon the Euphrates; and rendered the Jewish nation his tributaries. Nebuchadnezzar, the Chaldean, soon after, A.M. 3396, gave his troops a terrible defeat; took Carchemish, and pursued the Egyptians to the frontiers of their country, 2 Ki. 23. 29-35; 24. 1-7; 2 Ch. 35. 20-24; 36. 3-6; Is. 19. 1-7; Je. 47. 1; 46. 1-12. Puffed up with the felicity which he and his kingdom had enjoyed in the beginning of his reign, Pharaoh-hophra and his subjects abandoned themselves to pride, idolatry, carnal security, and other impieties. Terrible miseries ensued. Provoked with the unhappy issue of his expedition against the Cyrenians, many of his own subjects took arms against him. Making Amasis, his general, their king, they routed his hired troops, and took himself prisoner. They even obliged Amasis to deliver him into their hands, and ignominiously strangled him. Meanwhile Nebuchadnezzar, to revenge the Egyptians' attempts to assist the Jews or Tyrians against him, invaded their country, A.M. 3432; routed their armies; murdered the inhabitants, or by terror drove them out of the land; seized on their wealth; burned their cities; and carried off their idols. For about forty years, the once populous country of Egypt continued almost utterly desolate, Je. 44. 29, 30; 43. 8-13; 25. 9, 19; 46. 13-26; Eze. xvii. xxix.-xxxii.; Is. 19. 1-17.

The Chaldean empire being ruined A.M. 3466, the Egyptians under Amasis attempted to recover their freedom. But Cyrus of Persia, marching his troops into their country, obliged them to acknowledge his authority. After his death Amasis quickly revolted from the Persian yoke. But Cambyses, A.M. 3478, marched against them; and placing before his troops cats, dogs, and other animals which the Egyptians adored, he easily stormed Pelusium, their principal frontier on the north-east. He cruelly ravaged the country; murdered the inhabitants; killed their deified animals; abused and slew their priests; demolished their temples; and transported about 3000 of their idols to Persia. About A.M. 3517 the Egyptians again revolted from under the Persian yoke. Darius Hystaspes prepared to reduce them. After his death, Xerxes his son ravaged their country and rendered their bondage more grievous. Instigated by Inarus, king of Lybia, whom they had acknowledged their

sovereign, they again revolted about A.M. 3540. In a bloody war of six years Artaxerxes Longimanus reduced the most of them. About 3590, Amyrtæus, who had for some time reigned in the fen country, furiously attacked the Persian garrisons, and drove them quite out of Egypt. After the Egyptians had struggled with the Persians for their liberty about sixty years, a furious intestine war between Nectanebus and a Mendesian prince exhausted their strength. Taking this opportunity, Artaxerxes Ochus and his Persian troops, about 3650, ravaged their country with inexpressible barbarity; murdered the inhabitants; demolished their temples; and returned home laden with booty. In A.M. 3672 Alexander the Great marched his Grecian troops into Egypt. Wearied of the Persian yoke, the Egyptians readily submitted to him as their powerful deliverer. For about 323 years after this they were governed by the Grecian Ptolemies, under four or five of whom their country bade fair to recover its ancient splendour. About A.M. 3995 the Romans reduced it into one of their provinces, and retained it under their yoke about 650 years. In A.D. 640 the Saracens conquered it, and established in it their Mohammedan delusion, which has ever since been the authorized religion. About A.D. 970 the Moslem caliph of Cyrene wrested it from the caliph of Bagdad. He and his posterity governed it 200 years. About A.D. 1171 Saladin the Kurd craftily seized it for himself; and he and his descendants governed it about 80 years. For the next 275 years it was ruled by Mameluke slaves; 24 of them Turks, and 23 Circassians. Since 1525 it has been oppressed by the Ottoman Turks. All the principal families being transported to Constantinople, a Turkish Pacha, with 24 subordinate Begs, all originally slaves, govern it, under the Grand Seignior. Thus for more than 2000 years backward Egypt has never been governed by a proper native of the country; nor has any nation under heaven been so remarkably governed by the *basest of slaves*. Meanwhile, a mad propensity to the most stupid idolatry or superstition, brutish ignorance, sloth, cowardice, dishonesty, deceit, cruelty, murderous malice, and inclination to sodomy, have formed the great lines of their national character, Is. 19. 1-17; xx.; and perhaps xviii.; 27. 1; 30. 1-6; 31. 1-3; 43. 3; Je. 25. 9, 13, 19; Je. 46. 13-26; Eze. xxix. xxxii.; Da. 11. 5-25, 42, 43; Joel 3. 19; Zec. 10. 11; 14. 18.

IV. The CUSHITES or ETHIOPIANS descended from Ham's eldest son. For many ages part of them resided on the south-east of Babylon and west of Persia. That country is still called Susiana or Chusistan, i.e. the *country of Cush*, Ge. 10. 6, 7; 2. 13. The CUSHITES, whom the king of Assyria transported to Canaan, were no doubt the remains of them in that place, 2 Ki. 17. 24, 30; Ezr. 4. 9, 10. Part of these Cushites, after long continuance about Babylon (Ge. 10. 8-10), moved westward into Arabia, and for a time dwelt about the eastern gulf of the Red Sea, Hab. 3. 7; Nu. 12. 1. From thence part of them gradually emigrated into Abyssinia, southward of Egypt, Es. 1. 1; 8. 9; Je. 13. 23. During the civil war which happened in Egypt, after the death of Shishak, about A.M. 3050, Zerah the Ethiopian (2 Ch. 14. 9-13) seems to have seized on that kingdom. About A.M. 3278 Sabacon, another Ethiopian, reduced Egypt a second time, and entered into a confederacy with Hoshea, king of Israel, against the Assyrians, 2 Ki. 17. 4. Tirhakah, who marched to the assistance of Hezekiah, king of Judah, was probably the same as Sethon his successor. When Sennacherib, Sennacherib, or Esarhaddon his son, for three years ravaged the land of Egypt, part of Ethiopia shared the same fate, Is. xviii. xx.; 43. 3. Nebuchadnezzar the Chaldean, and Cyrus and Cambyses,

kings of Persia, in their turns ravaged the northern parts of Ethiopia. Since that period the Romans, Saracens, and Turks, who have been successively governors of Egypt, have frequently harassed the northern Ethiopians. And sometimes the savage Gallas and Giagas from the south have almost desolated their country. Ever since the conversion of the eunuch, A.D. 35 (Ac. 8. 26-39), Christianity has been known, and for about 1400 years has had a civil establishment in African Ethiopia, but is much disgraced by ignorance and superstition. Neither the repeated attempts of the Saracen or Turkish Mohammedans, nor of the European Papists, have ever been able to establish in it their respective delusions, Ps. 68. 31; 87. 4; Is. xviii. xx.; 43. 3, 6; 45. 14; 49. 12; Eze. 30. 4, 5; Da. 11. 43; Zep. 2. 12. Part of the Ethiopians will assist Gog and Magog against the converted Jews in the beginning of the millennium, Eze. 38. 5.

V. The AMALEKITES appear to have sprung from Ham, and to have existed as a nation long before Esau or AMALEK his grandson were born, and to have been one of the most ancient and powerful: they had their residence on the south and south-west of Canaan, almost all along from the western gulf of the Red Sea to the bank of the Euphrates, Ge. 14. 7; Nu. 24. 7, 20; 1 Sa. 15. 7; 27. 8; 1 Ch. 4. 39, 40. No token of their connection with the Edomites appears in history; but being allied with the Egyptians, or covetous of booty, they attacked the Israelites in their march from Egypt to Sinai. To punish their behaviour, God not only enabled Joshua to defeat them on that occasion, but appointed the Hebrews to exterminate them from the earth, Ex. 17. 8-16; De. 25. 17-19. Next year they assisted the Canaanites against the presumptuous Israelites, Nu. 14. 45. About A.M. 2639 they assisted the Moabites, and about 2797 the Midianites against Israel—on both which occasions they shared the miserable fate of their allies, Ju. 3. 13; 6. 6. They continuing in their impiety and hatred of Israel, God, about A.M. 2942, appointed Saul to destroy them utterly, which in part he effected. Not long after David cut off a part of what remained. Their alliance against Jehoshaphat, about A.M. 3112, issued to their hurt. About A.M. 3290 the Simeonites cut off many more. By his projecting the utter destruction of the Jewish nation, Haman the Amalekite drew complete ruin upon himself and his friends; since which no remains of the nation are to be found in the histories of mankind, Ex. 17. 14, 16; Nu. 24. 20-22; De. 25. 17-19; 1 Sa. 14. 48; 15. 1-8; 27. 8, 9; 30. 1-20; 2 Sa. 8. 12; 1 Ch. 4. 39-43; Ps. 83. 7-17; Is. iii. vii.-ix.

VI. The EDMITES sprang from Abraham by Esau his grandson. Partly by intermarriages, and partly by conquest, they seized on the country southward of Judea, which had been formerly possessed by the HORITE descendants of Ham. It included the mountains of Seir and Hor, and the provinces of Uz, Dedan, Teman, &c. Their principal cities were Bozrah, Selah, &c. It was of old moderately watered and fertile, Ge. 25. 25, 30; 27. 39, 40; 32. 3; 36. 1-9, 32-39; De. 2. 12; Nu. 20. 23; 33. 37; 34. 3; Is. 21. 11; 34. 5, 6; Je. 49. 7, 8, 22; La. 4. 21; Eze. 25. 12, 13. Like Esau their ancestor, the Edomites were generally given to hunting and war. While the Israelites groaned under their Egyptian taskmasters, the Edomites had become a powerful nation under their kings and dukes. But being excluded from the peculiar privileges of Abraham's seed, they mingled themselves with the heathen; and, learning their ways, abandoned themselves to the slavery of their own sinful lusts, Ge. 36. 10-43; 27. 40; 25. 23; Ex. 15. 15, 16; 1 Ch. 1. 35-54. Notwithstanding repeated entreaties they denied the Israelites a

passage through their country into Canaan, but it seems they afterwards behaved in a more benevolent manner, Nu. 20. 14-21; De. 2. 28, 29; 23. 7. For about 400 years after the Edomites seem to have applied themselves much to trade. Elath and Eziongeber, on the Red Sea, were their principal ports. Saul harassed them, 1 Sa. 14. 47; David rendered them tributaries to the Israelites, Ge. 25. 23; 27. 29, 37, 40; 2 Sa. 8. 14; 1 Ki. 11. 15, 16; Ps. lx. cviii. Notwithstanding Hadad's attempt to revolt, they continued 150 years subject to Judah, and were governed by a deputy, Ge. 25. 23; 27. 29, 37, 40; 1 Ki. 11. 15-22; 22. 47; 2 Ki. 3. 7. About A.M. 3112 they entered into a combination with the neighbouring nations to extirpate the Israelites, but almost perished in the attempt, 2 Ch. xx.; Ps. lxxxiii. Not long after they revolted from Jehoram, king of Judah, and with no small bloodshed rendered themselves independent, Ge. 27. 40; 2 Ch. 21. 8-10. To revenge some insult, perhaps of their buying the Jews for slaves from the Tyrians and Philistines, Amaziah invaded their country, and inhumanly murdered many thousands of them, and took Selah their capital. Uzziah his son further ravaged their country, and took Elath, their principal seaport on the Red Sea, 2 Ki. 14. 7; 2 Ch. 25. 11, 12; 26. 2; Am. 1. 6, 9. About A.M. 3264 they ravaged the south parts of Judea, and murdered and took prisoners a great many of the inhabitants, 2 Ch. 28. 17. But God quickly resented the injuries done to his people. The Assyrians in a terrible manner ravaged the country of Edom, and destroyed Bozrah, their new capital. When the Chaldeans, about 3416, burned Jerusalem, and murdered and took captive most of the Jewish nation, the Edomites assisted them, and instigated their utmost severity. But in the righteous judgment of God the same Chaldeans, about five years after, rendered the country of Edom a desolate wilderness. Ever since it has been plagued with barrenness and drought, and has swarmed with serpents. When the Chaldean monarchy was unhinged, in A.M. 3466, the Edomites re-collected themselves. Part of them incorporated with the Ishmaelites on the south, and part of them seized upon the south parts of Judea: these Darius Hystaspes ordered them to evacuate, but with what success we know not. About A.M. 3841 Judas Macabeus, the Jewish hero, offended with the Edomites for assisting the Syro-Grecians against his nation, ravaged their country, slew 40,000 of them, and dismantled Hebron their capital. About thirty-five years after Hircanus his nephew reduced the Edomites, and obliged them to incorporate with the Jews and profess their religion. But just before the sacking of Jerusalem by Titus, a body of Edomites deserted the Jews, and got off laden with booty. Ever since the Edomitic nation has been consigned to oblivion, Nu. xxiv.; Ps. 137. 7; Is. 21. 11; xxxiv.; 11. 14; Je. 25. 9, 21; 27. 3, 6, 7; 49. 7-22; La. 4. 21, 22; Eze. 25. 12-14; 32. 29; xxxv.; 36. 2; Joel 3. 19; Am. 1. 11, 12; Ob. 21; Mal. 1. 4.

VII. The MIDIANITES were the offspring of Abraham by Keturah. Most of them dwelt on the south-east of the Dead Sea, eastward of the Edomites. But part of them, perhaps to shun the idolatrous infection of the rest, took up their residence near the north-east point of the Red Sea; among these Jethro, the father-in-law of Moses, was a prince or priest, Ge. 25. 2-6; 37. 28; Ex. ii. iii. xviii. About A.M. 2552 the Northern Midianites were subjected to or allied with the Moabites. Their women were peculiarly instrumental in seducing the Israelites to whoredom and idolatry. This their wickedness God punished with the almost utter destruction of their nation, Nu. 22. 4, 7; xxv. xxxi.; Jos. 13. 21. About A.M. 2797 the Midianites rendered the Israelites their tributaries, and ~~at~~ sever

years greatly oppressed them. But Gideon, by a handful of troops, reduced them to the brink of ruin. It is probable that their small remains incorporated with the Moabites or Ishmaelites, Ju. vi.—viii. The posterity of Jethro lived among the Jews under the name of KENITES and RECHABITES till the Assyrians and Chaldeans carried them away captive, Ex. 2.21; 18.1,2; Nu. 10.29–32; 24.21,22; Ju. 4.11; 1 Ch. 2.55; 2 Ki. 10.15,23; Je. xxxvi.

VIII. IX. The MOABITES and AMMONITES were the product of Lot's incest with his daughters, Ge. 19.30–33. The Moabites dwelt eastward of the Midianites, along the banks of the river Arnon, which runs westward into the Dead Sea. Their principal cities were Ar, Kir, Bozrah, Heshbon, Elealeh, &c. This country they took from the gigantic Emims, who were the offspring of Ham, De. 2.9–11; Nu. 21.13–15,26; 22.36; Is. xv. xvi.; Je. 48. 1–5, 19–24. The AMMONITES had their residence on the north-east of the Moabites, and east of the Reubenites and Gadites, in the territories which they wrested from the gigantic Zamzummins, another part of the descendants of Ham. Rabbath was their principal city, De. 2.18–22; 3.11; 2 Sa. 12. 26–29; Am. 2.14. When the Israelites, in A.M. 2552, encamped on the border of the Moabites in their way to Canaan, they, and it seems also the Ammonites, invited and hired Balaam to curse that people, that they might be destroyed. But God not only obliged him to bless the Israelites and denounce destruction upon their enemies, but for this cause excluded the Moabites and Ammonites from the congregation of Israel to all generations, De. 23.3–6; Nu. xxi.—xxv.; Ne. 13.1,2. From A.M. 2639 to 2657 the Moabites grievously oppressed the Israelites, but were driven out of Canaan by Ehud, and Eglon their king was slain, Ju. 3.12–30. From A.M. 2840 to 2858 the Ammonites terribly oppressed the Israelites on the east of Jordan, but were reduced by Jephthah, Ju. x. xi. About A.M. 2909 or 2939 Nahash the Ammonite ravaged Gilead, and refused every term of submission but what was inhuman and barbarous; but his army was almost wholly cut to pieces by Saul, 1 Sa. xi. Saul afterwards warred with success upon the Ammonites and Moabites, 1 Sa. 14.47. They both seem to have favoured David while he was persecuted by Saul; but, provoked with their insolent or barbarous conduct, he conquered them both not long after he became king of Israel, Nu. 24.17; 1 Sa. 22.3,4; 2 Sa. 8. 2,11,12; x.—xii.; 1 Ch. xviii.—xx.; Ps. 60.8; 108.9. For about 150 years they continued subject to the Israelites, and after the division of the kingdom, fell to the share of the ten tribes. After the death of Ahab the Moabites rebelled, but were severely chastised by King Jehoram, his son, and his assistants in the war, and their country almost ruined, 2 Ki. 1.1; iii. Both nations joined as principals in the grand alliance against Jehoshaphat, king of Judah, but their army perished in the attempt, 2 Ch. xx.; Ps. lxxxiii. The kings of Israel being no longer able to retain them in subjection, Uziah and Jotham, kings of Judah, rendered them tributary; but it is probable they resumed their liberty during the unhappy reign of Ahaz, 2 Ch. xxvi.—xxviii. While the Syrians from the north, or Assyrians from the north-east, ravaged the land of Israel, the Ammonites and Moabites seized on the cities which lay next them, and in the most inhuman manner murdered the inhabitants. God speedily and severely punished their injustice and cruelty. The Assyrians, about 3290, seized their wealth, burned their cities, murdered or carried captive their people, and desolated their country. After the death of Esarhaddon, king of Assyria, they resumed their independency. About A.M. 3398 they assisted the

Chaldeans in ravaging the kingdom of Judah, and, with the utmost cruelty and insolence, pushed on the ruin of that nation. Not long after Jerusalem was burned to a heap, Nebuchadnezzar, offended with the Moabites and Ammonites for their attempts to assist the Tyrians, and for the murder of Gedaliah, his Jewish deputy, furiously invaded their country; and, by carrying off their wealth, burning their cities, and murdering the inhabitants, rendered it an absolute desert. After the overthrow of the Chaldean empire in 3466, such as remained returned to their country, and successively became the tributaries of the Persians, Greeks, and Romans. Notwithstanding their own servitude they took every opportunity to distress the Jews after their captivity. Provoked with their insults, particularly during the persecution of Antiochus Epiphanes, Judas Maccabeus, with a handful of Jews, about A.M. 3840 invaded the country of the Ammonites, routed their forces, burned their cities, and made slaves of their wives and children. About seventy years after, Jannæus, his grand-nephew, reduced the Moabites into a state of slavery to the Jewish nation, Is. xv. xvi.; 25.10; Je. xlviii.; 49.1–6; Eze. xxv.; Am. i.13–15; 2.1–3; Zep. 2.8–10.

X. The SYRIANS or ARAMITES were the offspring of Shem's youngest son, and of Nahor, the brother of Abraham; perhaps mingled with some Canaanites, Ge. 10.22,23; 22.21,22; 1 Ch. 1.17. Their country lay on the north-east of Canaan and Mount Lebanon: anciently it extended far beyond the river Euphrates to the eastward, and perhaps included most of Mesopotamia, 2 Sa. 10.16. Cushan-rishathaim, who for eight years greatly oppressed the Israelites, was probably the king of the Syrians beyond the Euphrates, Ju. 3.8–10. Their ancient kingdoms were Zoba, Damascus, Hamath, Geshur, Rehob, Ishtob, Maachah, &c., 2 Sa. 8.3,9; 10.6,8; 15.8; 1 Ch. 19.6,8. The Syrians on this side the Euphrates were either conquered by David, about A.M. 2964, or voluntarily submitted, 2 Sa. viii. x.; 1 Ch. xviii. xix. But about sixty years after, Rezon, a servant of Hadadezer, whom David had conquered, formed a kingdom for himself at Damascus, which quickly extended itself over all Syria on this side the river, and proved a terrible scourge to the kingdom of Israel, particularly in the days of Baasha, Ahab, Jehoram, Jehu, and Jehoahaz, 1 Ki. 11.23–25; 15.18–20; xx. xxii.; 2 Ki. 6.8,28,29; 10.32,33; 13.3–7; 2 Ch. 22.5; and even to the kingdom of Judah, which lay further off, particularly in the days of Joash and Ahaz, 2 Ki. 12.17,18; 16.5,6; 2 Ch. 24.23,24; 28.5; Is. 7.1–8; 9.12. But God did not suffer the injuries which they did to his people to pass unpunished. Twice, with a handful of men, Ahab routed their huge armies, and brought them to the brink of ruin, 1 Ki. xx. A preternatural noise terrified them from their cruel siege of Samaria, 2 Ki. vii.; and Joash and Jeroboam, descendants of Jehu, repeatedly routing their armies, reduced them to the very brink of despair, 2 Ki. 13.15–25; 14.25–28.

But more terrible judgments overtook them soon afterwards. Hired by Ahaz, king of Judah, Tiglath-pileser the Assyrian made their wealth a prey, burned their cities, murdered the inhabitants, transported part of the survivors to Media, or caused them to serve in his army against the Israelites, Is. 8.4; 9.12; 17.1–3; Am. 1.3–5; 3.12; with 2 Ki. 16.7–9. During the decline of the Assyrian monarchy the captive Syrians returned and repopled their country. Part of them assisted Nebuchadnezzar the Chaldean against the Jews, 2 Ki. 24.2. Not long after, on some provocation, he marched his troops into Syria; burned Damascus, Hamath, Arpad, and other principal cities into heaps of rubbish; and cruelly murdered the inhabit-

ants, or transported them as slaves to his eastern dominions. Under Cyrus the Persian, about A.M. 3466, and his successors, the Syrians once more returned and rebuilt their cities. When Alexander the Grecian conqueror marched this way about 3672, Hadrach, Hamath, and Damascus were obliged to submit. Ever since Syria has been a scene of war, ravage, and bloodshed. Here the Grecian monarchs of Egypt and Syria often conflicted. It was terribly ravaged by Eumenes the Pergamenian, and by Hircanus the Jew, and by the Parthians and others. About A.M. 3939 the Romans reduced it into one of their provinces. Under them it was often plagued with Parthian and Persian invasions, and miserably distressed by earthquakes. From A.D. 634, when the Saracens seized on it, it became a frequent scene of war between them and the Christian emperors of Constantinople. Towards the end of the eleventh century of Christ the Seljukians wrested it from the Saracens, and erected one of their four kingdoms at Aleppo, and another at Damascus. After the European crusaders had held it about a hundred years, rendering it a constant scene of the murder of Turks and of one another, Saladin, the conqueror of Egypt, drove them out of most of it about A.D. 1196. Since that time it has been generally oppressed by the Ottoman Turks, and not a little exposed to the plundering Druses of Lebanon and the roving Arabs. Nor, except at Aleppo and Damascus, is there now anything important but ancient ruins, Is. 17.1–8; Je. 49.23–27; Am. 1.3–5; Zec. 9.1,2.

XI. The ASSYRIANS were the posterity of Ashur, the second son of Shem. They formed one of the most ancient kingdoms in the world. Their residence was on the banks of the Hiddekel or Tigris, eastward of Mesopotamia. Nineveh, their principal city, stood above 500 miles to the north-east of Jerusalem, Ge. 10. 11,12,22; Na. 2.8. About A.M. 3170 God, by Jonah, threatened the wicked Ninevites with immediate destruction; but their solemn fasting and repentance prevented it, Jonah i.—iv. About A.M. 3230 the Assyrians under Pul began to be powerful, and to extend their empire. He and his successors, Tiglath-pileser, Shalmaneser, and Sennacherib, conquered the Medes, Persians, Chaldeans, Syrians, Ammonites, Moabites, Edomites, Philistines, Israelites, Egypt, and part of Phœnicia, Arabia, and Ethiopia, 2 Ki. 15.19,29; 16.7–9; 17.3–6,24,27; 18.34; 19.12,13,17; Is. 10.7–14; 36. 19; 37. 11–13, 18; 7. 17–25; 8.4; x. xv.—xxiv. xxviii.; Am. i. ii.; Joel 3.2–8; Eze. 31.3–9.

Their transactions in Canaan were the most important. Not long after Pul had laid the Israelites under tribute, Tiglath-pileser, hired by Ahaz, king of Judah, about A.M. 3270, entered Syria; and by murder and captivity of the inhabitants, laid it desolate. The Israelitish territories in Galilee, and on the east of Jordan, soon after shared a like fate. After Shalmaneser had ruined the kingdom of Israel and ravaged the country of the Philistines, if not also of the Egyptians and Ethiopians (Is. xviii. xix.), Sennacherib, his son, provoked by Hezekiah's refusal to pay the tribute which Ahaz his father had promised, prepared to subvert the kingdom of Judah. By valuable presents and a profound submission Hezekiah attempted to avert the stroke. But, contrary to treaty, Sennacherib invaded Judea and took all the fortified cities, Jerusalem excepted. Having defeated Tirhakah the Ethiopian, who came to assist Hezekiah, and ravaged Egypt and part of Ethiopia, or perhaps rather been terrified by that powerful monarch, he marched towards Jerusalem. By Rabshakeh his general, and by his letters to Hezekiah, he insolently defied the God of the Jews to protect them. But he had scarcely terrified the inhabitants of Jerusalem by bringing up his army to

Tophet, on the east of the city, when God by a fiery pestilence, or some other awful stroke, cut off 185,000 of his most valiant troops in one night. Leaving his baggage for a prey, he retreated home with the utmost precipitation and terror; but was scarcely arrived when two of his sons murdered him while he was sacrificing to his idol, De. 28. 49-52; Is. 5. 25-30; 7. 8, 17-25; 8. 4, 7, 8; 10. 5-34; xvii. xxii. xxiv. xxvii.-xxxiii.; 9. 4; 14. 25; 17. 12-14; 24. 21, 22; 27. 1; 28. 21; 29. 7, 8; 30. 27-33; 31. 4-9; 33. 1-4, 13, 14, 23; xxxvi. xxxvii. xxv.-xxvii. xxxv.; 2 Ki. xvii.-xix.; 2 Ch. xxxii.; Eze. xxxi.

Esarhaddon, his son, who reigned from about 3296 to 3338, by cession, or conquest, appears to have reunited the kingdom of Babylon to his own. Thither he carried King Manasseh and his fellow-captives of Judah, 2 Ch. x.; 33. 11; Is. 39. 6, 7. About the same time he transported the remnant of the Israelites into the east, and re-peopled their country with his eastern captives, 2 Ki. 17. 24-41; Eze. 4. 2, 10. After his death the Assyrian empire hastened towards ruin. God punished them for their idolatry, their blasphemy of himself, and their oppression of his people; and for their pride, carnal security, whoredom, murder, and deceit. Sennacherib, indeed, defeated the revolted Medes, and destroyed Ecbatan, their capital. But to revenge this, Phraortes, king of Media, about A.M. 3352, invaded Assyria and laid siege to Nineveh. He being slain, Cyaxares, his son, carried on the war with great fury, and once and again renewed the siege of Nineveh. But an irruption of the Scythians into Media obliged him to raise it, and forbore the war for about twenty-eight years; during which, it seems, Nabopolassar, ruler of Babylon, revolted from the Assyrians, and rendered himself an independent sovereign. Sarak, king of Assyria, rendered desperate by the many disasters of his empire, burned his palace upon himself, his family, and his enormous heaps of wealth, amounting, it is said, to about 205 millions sterling. The flames continued raging fifteen days. About A.M. 3398 Cyaxares, having got rid of his Scythian guests, and fixed a peace with the Lydians, renewed his war with the Assyrians. He and Nebuchadnezzar of Babylon laid siege to Nineveh. By contracting alliances, by repairing their fortifications, and by hoarding up provisions, the Assyrians had done what they could to preserve their capital. But while they observed some revel in honour of their idol, or to celebrate some trifling victory, the Medes fell upon their troops while buried in drunkenness and sleep and cut them to pieces. The Tigris, or some river which runs into it, high swelled by excessive rains or by the melting of the Armenian snows, broke down about two miles and a half of the wall of Nineveh. When this inundation subsided, the Medes and Chaldeans furiously rushed in by the breach, probably in the night season, and filled the whole city with ravage, bloodshed, and flames. Quite confounded, the Assyrians and their allies could do nothing effectually for their own defence. Their strongest fortifications were surrendered almost upon the conqueror's demand. The merchants, and perhaps the queen, or the effeminate monarch, fled off in the most precipitate manner; and part of them took up their quarters in the Carduchian hills adjacent. The confederated Medes and Chaldeans, having plundered Nineveh of everything valuable, and murdered most of its inhabitants, burned it into a ruinous heap, to the great joy of the oppressed tributaries. It was never rebuilt; nor, for these 2000 years past, has any one exactly known where it stood. About A.M. 3750 the Persians built a city of the same name near Mosul, on the east of the Tigris; but the place of it too has, for many ages, been scarcely discernible, Eze. 31. 10-17; 32. 22; Na. i.-iii.; Mi. 5. 6; Zep. 2. 13-15.

XII. How long the ancient kingdom of Babylon, or Shinar, established by Nimrod (Ge. 10. 9, 10; 14. 1), continued we cannot certainly determine. The CHALDEANS appear to have sprung from Arphaxad, the third son of Shem. For many ages after Abraham left their country they were perhaps little better than a thievish banditti, Ge. 11. 28; Jos. 24. 2, 3; Ne. 9. 7; Job 1. 17. About A.M. 3260 Pul, or Tiglath-pileser, probably formed them into a regular nation, and made Baladan or Nabonassar, his younger son, king, 2 Ki. 20. 12; Is. 23. 13; 39. 1, 2. By some means or other Esarhaddon, about A.M. 3310, reunited Chaldea to his Assyrian empire, and he and his son retained it about sixty years. At last Nabopolassar, the governor of it, and perhaps the just heir to the throne, rendered himself king. About A.M. 3399 Nebuchadnezzar, his son succeeded him, and erected a new empire, or rather a continuation of the Assyrian, in another branch of the ancient royal family. Raising an army of 300,000 warriors, he routed the troops of Pharaoh-Necho, king of Egypt, at the Euphrates, and took Carchemish, putting all the garrison to the sword. Having assisted Cyaxares, the Mede, in the overthrow of Nineveh, he, with a formidable army of Chaldeans, Scythians, and others, subdued the Syrians, Jews, Ammonites, Moabites, Edomites, and part of the Arabs. Enraged by the Tyrians' withdrawal of their persons and wealth, after he had besieged them for thirteen years, he wreaked his fury upon the Philistines and Egyptians who had assisted them, and terribly alarmed, if not ravaged, Ethiopia and Lybia. On the east he reduced the Medes and Persians or Elamites. Wherever he prevailed, by burning the cities, and by murdering or transporting the inhabitants, he generally left behind him a desolate wilderness. Their princes he either murdered or condemned to perpetual imprisonment; and the people who survived were generally made slaves in Chaldea, Is. 14. 4-6, 12, 16, 17; xv. xxiv.; 39. 6, 7; 2 Ki. 20. 17, 18; Je. 51. 20-23; 25. 9-38; 27. 3-7; xix. xxi. xxiv. xxxix. xli.-xlix.; Hab. 1. 6-17; 2. 5-17; Da. 2. 37, 38; 4. 12, 22; 5. 19; 7. 4; Zec. 6. 2; De. 28. 49-52; Is. 5. 25-30; Eze. iv.-vii. ix. xvii. xix.-xxxii. xxxv.

Having finished his conquests, Nebuchadnezzar abandoned himself to idolatry, pride, and other impieties. Out of his immense spoils he formed a monstrous golden image for Bel his principal god, who, he imagined, had rendered him so successful; which, together with its pedestal, was at least 90 feet high and 9 in breadth. His subjects were peremptorily commanded to worship it, under pain of being immediately burned, Is. 46. 6; Je. 10. 2-15; Hab. 1. 11, 16; 2. 18, 19; Da. iii. By expending his spoils and employing his captives, in his buildings at Babylon, he rendered it the wonder of mankind. Its walls were 87 feet broad, 350 high, and about 60 miles in circuit; and were fortified with 250 if not 316 towers, at proper distances. His success swelled his pride to an uncommon pitch. To punish it, God, by a kind of delirium, rendered him for seven years like a brute. At last his reason was restored, and he acknowledged God's dominion over him. He was reinstalled in his throne, and soon after died, A.M. 3443, having reigned two years with his father and forty-three by himself, Da. iv.; v. 18-21.

The Chaldeans' contempt of God; their idolatry, astrology, magic, and sorcery; their carnal security, luxury, and avarice; their barbarous murder and oppression of the Jews and other conquered nations, now began to be punished by God. Notwithstanding the prudent endeavours of Nitocris, his Median queen, Evil-Merodach was noted for nothing but folly and riot. By badly abusing some of the Medes at a hunting match, he laid the foundation of a ruinous

war with that nation. In the third year of his reign Neriglissar, his sister's husband, murdered him and reigned in his stead. Jealous of the growing power of the Medes, he marched against them with a prodigious army of his own troops, besides 150,000 whom he had hired from Lydia, Phrygia, Cappadocia, Arabia, &c. Cyrus the Persian, who commanded the Median troops, routed this huge host with an army scarcely a third part of their number. Neriglissar was slain. Laboroschard, his infant son, who succeeded him, the people murdered, when he had reigned but nine months, noted for nothing but the cruelty of his administrators; and Belshazzar, the son of Evil-Merodach, reigned in his stead. Gobrias and Gadates, two Chaldean lords, provoked, the one by the murder of his son, and the other by the castration of himself, had revolted to Cyrus and drawn the provinces which they governed along with them. Having in two years subdued the nations which it was probable would assist the Chaldeans, Cyrus ravaged their country and marched against Babylon, their capital. Here Belshazzar's troops had shut themselves up, having stored the city with provisions sufficient for twenty years. For two years Cyrus besieged Babylon without any success. At last in A.M. 3466, informed of the approach of their annual idolatrous revel, on which Belshazzar profaned the sacred vessels of the Jewish temple, in libations to his idols and in ministering to his drunkenness, he brake down the bank at the head of the new canal which Nitocris had dug for preventing the Euphrates from overflowing the country. By this means he diverted the river from its ordinary passage through Babylon. No sooner was the channel emptied of water than Gobrias and Gadates led part of his troops down, and others up, the channel into Babylon. The drunken Chaldeans having left their gates on the river quite open, the Medo-Persian troops rushed in thereat and opened the other gates to their fellows. While the intoxicated Chaldeans partly lay buried in sleep and vomit, and partly ran up and down to inform the distant corners of the city that the Persians had entered it; while the merchants, husbandmen, and hired troops laboured to escape for their lives, while every part of the city was filled with consternation, howling, and desperate sorrow; the Medes, Persians, Phrygians, and others of Cyrus' army, furiously spread burning and bloodshed on every side. While the flames of the city ascended to heaven, the streets ran with the blood of murdered warriors, princes, magicians, and even of innocent babes, dashed against the stones. Belshazzar and his thousand lords were despatched in their drunkenness and sleep. His whole family and friends were miserably murdered or ignominiously reduced. Many of his subjects' carcasses rotted above ground, or were devoured by beasts or interred like brutes. Bereaved of their husbands, the delicate ladies and others were ignominiously ravished or cruelly murdered. The immense riches of the city became a spoil. The temples were pillaged. The idols Bel, Nebo, Merodach, Nergal, Sheshach, &c., were broken to pieces, and the metal carried off for a prey. The sacred vessels of the Jewish temple, which were found in the temple of Bel, were carefully preserved, and afterwards restored to the Jews. Not a little of the city being burned, and its high walls broken down, the whole constitution of the empire was unhinged; and the people who remained alive reduced to the basest servitude, under the Medes, Persians, Jews, and other nations, who had lately been their captives.

Recovering themselves under the mild government of Cyrus, encouraged by the confusions which followed upon the death of Cambyzes his son, and provoked

that Darius Hystaspes had quite deserted their city and fixed his residence at Shushan in Persia, the Babylonians, after four years spent in preparations, in A.M. 3487, made an open revolt. For twenty months Darius in vain besieged them with all his forces. To prevent a surrender through want of provision, the besieged strangled all their unnecessary eaters, old men, children, and most of their women. After fixing the plot with his master Darius, Zopyrus, a Persian general, having fearfully mangled his face, fled over to the Babylonians, pretending that Darius had thus abused his body for his advising him to raise the siege. They readily credited his pretences, and made him commander of a body of their troops. With these he made several successful sallies upon the retiring besiegers; and his success quickly procured him the command of the whole Babylonian army and of the whole city. He seized the first opportunity to open, for his master's troops, two of the principal gates. Darius, thus master of the place, impaled 3000 of the principal rebels and pardoned the rest; and from the neighbouring provinces supplied them with 50,000 wives. He lowered their walls three fourth-parts of their height. About A.M. 3680, Babylon remained still pretty considerable; and Alexander the Great resolved to restore it to its ancient grandeur; but Seleucus, his Syro-Grecian successor, having drained it of about 500,000 of its inhabitants to people his new city of Seleucia, in the neighbourhood, it quickly dwindled into a mere desert, and the Euphrates, overflowing part of it, turned it into a lake or fen. Before the birth of our Saviour, Strabo, and after him Pliny, represent it as utterly desolate, nothing remaining but the walls. About A.D. 400 Jerome represents it as a hunting-park for the Persian kings. For many ages past no one knows certainly where it stood. The supposed seat of it is so haunted with venomous and doleful animals, that it cannot be safely approached but during the winter cold, which renders these creatures torpid or confines them to their holes, Ps. 137.8,9; 79.6; Mi. 4.10-13; 5.5,6,15; 7.10; Is. 41.2,3,25; 42.13-15; 43.14; 44.25; 45.1-3; 46.1,2,11; 48.14; xxi. xiii. xiv.; Je. 10.25; 12.14; 25.12-14,26; 27.7; 1. li.; Hab. 2.3-19; Da. v.; 7.4,12; Zec. 6.6,8; 5.5-11; De. 32.35-43.

XIII. The MEDES sprang from Japheth, by his son MADAI. The ELAMITES, or PERSIANS, from ELAM, the eldest son of Shem, whose name they ordinarily bear in Scripture, Ge. 10.2,22; 14.1; Is. 21.2; Ac. 2.9. Both of these were conquered by the Assyrians. Part of both served in Sennacherib's army against the Jews, Is. 22.6. The Medes, instigated by Dejoces, about A.M. 3294, revolted from under the Assyrians, and rendered the Persians their tributaries. About 110 years after, assisted by the Chaldeans, they overturned the Assyrian empire and destroyed Nineveh. Both, but especially the Persians, were obliged to submit to the Chaldeans; and Nebuchadnezzar built himself a magnificent palace at Shushan in Persia, Je. 25.9,25; 27.7; 49.34-39.

Cyrus, who is so often marked out in the predictions of Scripture, advanced the glory of both nations to its highest pitch. Having long commanded the Median troops of Astyages, his mother's father, and of Darius her brother and his own father-in-law, against the Chaldeans and others, he became heir to the Persian crown by his father, and to the Median by his wife, Da. 9.1; 5.31. Under his command the Medo-Persian troops conquered the three powerful kingdoms of Lydia on the north, Babylon in the middle, and Egypt on the south; all to the westward. The multitudes he slew, and the spoils he seized, were astonishing; Is. 41.2,3,25, 45.1-3; 46.11; 48.14; xlviii. xxi. xiii.

xiv.; Je. 1. li.; Da. 2.32,39; 7.5; 8.3,4,20; Zec. 6.2,6,8. Most of the captives who had been enslaved by the Chaldeans, he allowed to return and repeople their desolated countries. To the Jews he also restored their sacred vessels; and solemnly encouraged and kindly assisted them to rebuild their temple; 2 Ch. 36. 22,23; Is. 45.13; 44.28; Ezr. i.; 6.2-5. He established his empire according to the most just and prudent regulations; but Cambyses, his madly cruel son and successor, almost ruined it by his expedition into Egypt and Ethiopia. Artaxerxes Smerdis, the magian impostor, throughout his reign did nothing more than obstruct the building of the Jewish temple, Ezr. 4.6-24. Darius Hystaspes, who encouraged the building of it, and who was perhaps the AHASUERUS who divorced Vashti, married Esther, advanced and pulled down Haman, and rendered Mordecai his chief minister of state, extended the empire to its utmost greatness. The conquests and government thereof reached into Iberia, Albania, Colchis, and Scythia on the north; into Lesser Asia and its islands, Syria, and Canaan, on the west; and into Egypt, Ethiopia, part of Arabia, and India, on the south; Ezr. v. vi.; Es. i.-x.; Da. viii. 3,4; 7.5.

Provoked with the European Greeks for assisting their rebellious brethren in Lesser Asia and the Egyptians, and for giving his father's troops a terrible defeat, Xerxes, furnished with the immense spoils of Cyrus and Cambyses, and with the hoarded wealth of Darius his father, madly resolved to extirpate that nation. While the Carthaginians, by his instigation, attacked them in Sicily and Italy, about A.M. 3526, he marched an unwieldy army of several millions into Greece. The Greeks having defeated his armies and fleets, began to think of conquering his whole empire; and the struggles of the Egyptians to recover their liberty had afforded them an excellent opportunity, had not their own contentions and treachery prevented their improving it. Agesilaus the Spartan once seemed on the point of overturning it. In their lingering or often-repeated wars the Greeks more and more perceived the luxury, folly, and weakness of the Persian state. About A.M. 3671 Alexander the Great of Macedonia, having perfected the reduction of Greece into one kingdom, marched an army of about 35,000 excellent warriors (Egeatæ, or goatish men, armed with brass), headed by the most prudent generals, against the Persians, whose emblem of royalty then was the golden head of a horned ram. Highly provoked by the insolent messages of Darius Codoman their king, Alexander furiously routed their huge armies in the great battles of Granicus, Issus, and Arbela; and by overrunning rather than fighting, in six years subdued the whole Persian empire, Ge. 9.27; Nu. 24.24; Da. 2.32,39; 7.5,6; 8.3-7; 10.20; 11.2,3; Zec. 6.2,6,8. About A.M. 3754 the Parthians, who perhaps were chiefly Scythians and Gauls, formed a powerful kingdom in Persia, which continued about 482 years, and sometimes extended from the Indus on the south to the Hellespont on the north. It was long the distinguished terror of the Roman empire. About A.D. 220 or 232 the government was transferred to another nation, or at least to another family. This Persian kingdom was a terrible plague to the Christian emperors, especially to those of the East; and was a most inveterate and cruel persecutor of other Christians. Ever since A.D. 634 Persia has been a distinguished scene of the most shocking miseries, oppression, murder, and almost everything horrid, under the Saracens, Seljukians, Tartars, Turk-mans, Sophis, and modern usurpers, Da. 2.44,45; 7.12.

XIV. The GREEKS, comprehending the Athenians,

Spartans, Æolians, Ionians, Dorians, &c., sprang from Javan, the fourth son of Japheth. When they first removed from Lesser Asia into the south-east of Europe we cannot certainly determine; but about A.M. 3150 several colonies, chiefly Æolians and Ionians, returned from their over-stocked countries in Europe to the western parts of Lesser Asia. While the Greeks with great assiduity cultivated different branches of literature among themselves, they gradually penetrated into the Persian territories; and about A.M. 3672, under Alexander the Macedonian, they reared up an empire of their own upon the ruin of the Persian, less opulent and showy, but much more powerful and warlike, Ge. 9.27; Nu. 24.24; Da. 2.32,39; 7.6; 8.5-7,20,21; 10.20; 11.3; Zec. 6.3,6,8.

Scarcely had Alexander spent twelve years in over-running the world, when he died, perhaps of drunkenness, in the very flower of his age. His whole family was quickly extirpated. His queen Statira, the daughter of Darius, was murdered by Roxana, another of his wives, and thrown into a well. Eurydice, another wife, and Philip Arideus, his brother, were murdered by Olympias his mother. For this Olympias herself was murdered by Cassander's soldiers. Roxana and Alexander Ægus, her son, whom Eumenes had for a time so bravely supported, were privately murdered by Cassander. About a year after he murdered Barsine, the only surviving wife of Alexander, and Hercules her son. Antigonus, one of his generals who attempted to govern the whole empire, being reduced, it was divided into four parts; to each of Alexander's remaining principal generals a part. Cassander had Greece in Europe on the west. Lysimachus had Thrace, Bithynia, &c., on the north. Seleucus Nicator had Syria and other eastern provinces. Ptolemy Lagus had Egypt, &c., on the south. Lysimachus' share was quickly wrested from him; and most of it united to Syria. Cassander's share was soon after divided into the several states of Macedonia, Achaia, Ætolia, &c. About A.M. 3856 most of it was reduced by the conquering Romans, Da. 7.6; 8.8,22; 11.4; 2.40; 7.7,19,23.

The thigh-like kingdoms of Egypt on the south of Canaan, and of Syria on the north, long subsisted. Ptolemy Lagus, surnamed the Saviour, ruled over Egypt, Canaan, Phenicia, Hollow Syria, Caria, Cyprus, part of Arabia, and the Egean Isles. Seleucus Nicator, or conqueror, who founded his empire in A.M. 3692, was still more powerful; ruling over not only Syria, but Persia, Chaldea, Mesopotamia, Assyria, Armenia, Media, Pontus, and almost all Lesser Asia; from which, after about sixteen years' contest, he drove Demetrius, son of Antigonus; and to which, after the death of Lysimachus in A.M. 3723, he added Thrace and part of Macedonia in Europe. But his son Antiochus Soter's wars with the Gauls, Bithynians, and Pergamenians, together with the revolt of the Parthians that ensued, exceedingly weakened the kingdom. Wearied with their ruinous contentions, Ptolemy Philadelphus of Egypt and Antiochus Theos of Syria, about A.M. 3756, agreed to a mutual peace. Ptolemy carried his daughter Berenice into Syria; persuaded Antiochus to divorce Laodice his queen and spouse Berenice, and settle the crown on her children. But Ptolemy was scarcely dead when Antiochus divorced Berenice, recalled Laodice to his bed, and settled the crown of Syria upon Seleucus Callinicus her son. To prevent Antiochus changing his mind, Laodice quickly despatched him by poison, and fixed her son on his throne about 3758. Berenice, her child, and all her Egyptian attendants, were murdered before the Lesser Asians or Egyptians could come up to protect them. To revenge the death of his sister, Ptolemy Evergetes

of Egypt marched his troops into Syria, reduced most of that kingdom, and returned home laden with rich spoils, and with 2500 Egyptian idols, which Cambyses the Persian had carried off about 300 years before. These, to the great joy of his subjects, he replaced in their temples. In his return through Canaan he offered a solemn sacrifice of thanksgiving to God at Jerusalem, Da. 11.5-9.

After he had been terribly plagued by Hierax his brother, and by Eumenes, king of Pergamus, Seleucus was taken prisoner by the Parthian revolters. His sons, Ceraunus and Antiochus the Great, resolved to be revenged on Ptolemy, and to recover what their father had lost. Death carried off both Ceraunus and Ptolemy while they prepared for the war. Ptolemy Philopater succeeded his father in Egypt. Antiochus routed his forces at Berytus, and recovered Phenicia and Hollow Syria. Whether he executed his purpose of ravaging Egypt we do not certainly know; but next year he marched his forces to Egypt, intending to wrest that kingdom from its luxurious prince. But Ptolemy routed his army at Raphia, a city on the north-east border of Egypt, and obliged him to restore Canaan and Hollow Syria. In his return from viewing these provinces, Ptolemy at Jerusalem offered sacrifices of thanksgiving to JEHOVAH. But highly enraged that the terrors of God or the importunity of the Jews had hindered his entrance into the holy of holies, he caused about forty or sixty thousand Jews to be inhumanly massacred in Egypt. He granted the Syrians a peace upon the easiest terms, that he might have leisure to wallow in lewdness with Agathoclea his harlot, and her infamous brother. Offended with his baseness, many of his subjects revolted. Nor was it long before he died of his debaucheries. Ptolemy Epiphanes, his infant son, succeeded. Antiochus of Syria therefore agreed with Philip of Macedonia to conquer the Egyptian dominions, and to share them betwixt them. Ptolemy being solely governed by Agathoclea, his father's catamite, his subjects were upon the very point of revolting; and several seditions actually happened. The Alexandrians at last took arms, and put Agathoclea, his sister, and his friends, to death. Scopas, Ptolemy's general, who perhaps himself intended to ascend the throne, recovered Canaan and Hollow Syria; but Antiochus by three or four bloody battles retook them. Assisted by the Jews, whom he honoured with distinguished favours, he marched his army into Egypt to conquer it. But finding that the Romans, whose resentment he dreaded, had taken young Ptolemy under their protection, he resolved to make himself master of it by fraud. Having bribed his beautiful daughter Cleopatra to betray or murder her future husband, upon the first opportunity he married her to young Ptolemy; and assigned him Phenicia, Hollow Syria, and Canaan, for her dowry. But Cleopatra, regardless of the horrid mandates or bribes of her father, faithfully adhered to the interests of her husband; and the Egyptian generals suspecting Antiochus' intentions, kept themselves on their guard. Enraged to see his designs on the kingdom of Egypt wholly disappointed, Antiochus, with a fleet of 300 ships, and a formidable army, rendered himself master of several coasts of Lesser Asia, Thrace, and Greece, and of Samos, Euboea, and other islands in the eastern part of the Mediterranean Sea. Informed afterwards of Ptolemy's death, he once more prepared to wrest the kingdom of Egypt from his infant grandson; but a terrible storm, and the death of Scopas, who intended to betray that nation, prevented him. Instigated by Hannibal, the famous and now fugitive general of the Carthaginians, he, assisted by some of the European Greeks, next

commenced a war upon the Romans. To revenge this affront, together with the injury which he had done to their allies in Lesser Asia, the Romans quickly engaged him. Acilius their general routed his army in Greece, and drove him quite out of Europe. Livius and Emilius at different times defeated his fleets. Lucius Scipio, with an army of 30,000, routed his army in Lesser Asia, slew 54,000 of them, stripped him of all his dominions to the northward of Mount Taurus, and condemned him to pay 12,000 talents of silver to the Romans, for defraying the expenses of the war with him. Covered with shame and disgrace, Antiochus retired to the inmost parts of his kingdom, where, attempting to pillage a temple of Jupiter at Elymais in Persia, for money to pay his Roman debt, he was murdered by the infuriated mob. Seleucus Philopater his son, who succeeded him, was remarkable for nothing but raising of taxes to defray his father's Roman debt; and for an unsuccessful attempt by Heliodorus his minister to pillage the temple of God at Jerusalem. Not long after the same Heliodorus poisoned his master for the sake of his throne, Da. 11.10-20.

Not Demetrius his son, but Antiochus his brother, succeeded him, A.M. 3829. He had been some years at Rome as a hostage, or pledge of security, for the payment of the Roman debt; and was one of the most base, frantic, and mischievous persons that ever breathed. By flattering the Romans to befriend him; by flattering Eumenes, king of Pergamus, to assist him; and by flattering the Syrians to submit to him, he peaceably fixed himself on the throne. Having quickly routed the forces of Heliodorus the usurper, of Demetrius, the true heir to the crown, and of Ptolemy Philometer of Egypt, who claimed it in right of his mother, he distributed his spoils among his subjects, which exceedingly gained him their affection. Highly piqued that Euleus and Lenæus, the curators of young Ptolemy, should have demanded for their master the provinces of Phenicia, Hollow Syria, and Canaan, which had been assigned for his mother Cleopatra's dowry, but it seems had never been delivered up, Antiochus, having repaired the fortifications of these countries, marched his army into Egypt with an intention to conquer it. His incomplete victory on the border of Egypt obliged him to return home. Next year he invaded Egypt afresh, and Alexandria excepted, ravaged most of it. While his deputy governors treacherously surrendered the island of Cyprus, the effeminately educated monarch of Egypt did almost nothing in defence of himself or his subjects. Perhaps he was taken prisoner by his uncle Antiochus. It is certain they feasted together, and formed a league of amity which neither of them intended to keep; but both were baulked of their treacherous intentions. In his return homeward, Antiochus in cold blood ravaged Jerusalem, murdered 40,000 of the Jews, and made as many slaves. Meanwhile the Alexandrians, finding that Ptolemy their sovereign was entirely managed by his treacherous uncle, made Physcon, his brother, king in his stead. To resent this affront Antiochus again invaded Egypt; but finding it more difficult than he expected to reduce the supporters of Physcon, he returned home, in hopes that the civil war between the two brothers would quickly render the kingdom an easy prey to himself. But suspecting his intentions, the two Ptolemies, Philometer and Physcon, agreed to reign jointly in peace. Informed hereof, Antiochus again invaded Egypt, and ravaged part of it. But Popilius and other Roman ambassadors arriving in Macedonian ships, charged him and all his forces to evacuate Egypt if he regarded the friendship of their state.

Stung with indignation at this disappointment, when all things promised such success; and provoked by the peculiarity of their religion, and by some affronts they had given him; he, in his return to Syria, made terrible work among the Jews. Before this he had turned out Onias the legal high-priest, and sold his office to his treacherous brothers Jason and Menelaus, one after another. Now, assisted by his heathen generals and apostate Jews, he stopped the daily sacrifice; rendered the temple a scene of idolatry and lewdness; compelled the people to eat swine's flesh; and, in fine, attempted, with all his might, to destroy every copy of the Scriptures and every faithful worshipper of God. Meanwhile the Armenians and Persians revolted. The Armenians he quickly reduced; but the Persian mob gave him a furious repulse while he attempted to plunder one of their temples. Informed in his way homeward that Judas Maccabeus and the faithful Jews who assisted him had routed his armies in Canaan, he furiously vowed to extirpate their whole nation. Immediately a horrible distemper seized on his body. His flesh was filled with crawling worms, rotted, and fell off in pieces, with intolerable torment and stench. Convinced that it was the punishment of his horrid abuse and persecution of the Jews and their worship, he solemnly vowed to their God, that if he recovered he would restore their religion and grant them the most advantageous instances of his favour. But his vows were in vain. The inexpressible torment and stench quickly put an end to his miserable life, near Babylon, A.M. 3840, Da. 11.21-35; 8.9-14, 23-25.

Having languished a hundred years more amidst terrible contentions and miseries, the Syro-Grecian dominions, about A.M. 3939, fell into the hands of the conquering Romans. About thirty-five years after, those of Egypt shared the same fate. When the Roman empire was divided, A.D. 338, most of that which had anciently pertained to the Greeks was allotted to the emperor of the East, who had his residence at Constantinople. Their territories in Europe were sometimes terribly ravaged by the Goths, Huns, &c. Those which were in Asia and Africa, about A.D. 640, generally fell into the hands of the Saracens. From them they passed, about 400 years afterward, to the Seljukian Turks. For about three or four hundred years past almost the whole Grecian empire has been subject to the Ottoman Turks, by whose oppression it is fearfully depopulated, Da. 7.12; 2.40; 11.40-43; Zec. 6.7; Re. 8.7-12; ix.

XV. After the rich and bloody empire of the Assyrians and Chaldeans; the prudently formed, moderately wealthy, but inactive, and often basely governed empire of the Medes and Persians; the rapidly formed and powerful, but quickly divided, empire of the brass-armed Greeks; had, according to the immutable purposes of God, and amidst difficulties unnumbered, successively sprung up from contemptible origins; and had finished their work, and filled up the measure of their iniquities, and then dwindled back to their primary meanness: the empire of the ROMANS, who were descended from Japheth by his son Javan or Gomer, succeeded. In this Satan made a more ample display of earthly glory, and erected a more powerful bulwark for the support of iniquity, than had ever before existed. In pride, avarice, murderous cruelty, and tyrannical oppression, chiefly of the people of God, it resembled the preceding monarchies; but in its commonwealth form, which was chiefly directed by two consuls, till at last it was divided into two parts, it differed from them. In policy, power, extent, and terror to every opposer, it far exceeded them. Sprung from the basest ori-

gin, these Romans gradually conquered the Italians, Spaniards, Helvetians, Gauls, Britons, Germans, Panonians, Illyrians, Dalmatians, Greeks, Thracians, Lesser Asians, Pontians, Iberians, and Armenians, descended from Japheth; and the Lydians, Mesopotamians, Syrians, Jews, and some Arabs, descended from Shem. They enslaved the Etruscan, Pelasgian, Heracleian, Phenician, and Carthaginian posterity of Canaan, together with the Mauritanian, Getulian, Numidian, Lybian, Cyrenian, and Egyptian descendants of Ham, in Africa. Rome, which was the seat of their empire, stands about 1200 miles north-west of Jerusalem; but the empire itself extended from north to south about 2600, from east to west about 3000 miles. Their conquests extended chiefly to the southward. They successively adopted seven different forms of government. For the first 200 years they had kings. From A.M. 3472 to 3960 they were governed by consuls, tribunes, decemvirs, and dictators, in their turns. After this to A.M. 4480, by emperors, heathen and Christian. From A.D. 476 to 556, they were governed by Gothic kings. Since A.D. 756 the popes have been at once their spiritual and their civil heads, Da. 2. 33, 40-43; 7. 7, 8, 23, 24; Zec. 6. 1-7; Re. 12. 3; 13. 1; 17. 3, 9-11.

About A.D. 44 a terrible famine of seven years' continuance afflicted the empire. Not long after, multitudes of earthquakes happened in it, in Italy, Lesser Asia, and Canaan, and in the isles of Crete, Samos, Chios, &c. Laodicea, Hierapolis, and Colosse were quite overturned, Joel 3. 30; Mat. 24. 7; Lu. 21. 11; Ac. 11. 28; 2. 19, 20. The opposition of the emperors Nero, Domitian, Trajan, and Adrian to the everywhere victorious gospel of Christ, and the cruel persecution of his followers, drew upon their dominions the tremendous justice of God. The noted victories of Vespasian over the Jews in the first century of the Christian era, and of Trajan over the Jews and Parthians in the next, were quickly followed by fearful and bloody disasters. While the Parthians and other heathens murdered the Romans in other countries, the Jews, enraged with the ruin of their nation, city, and temple, murdered about 500,000 or more of them in Cyprus, Cyrene, and Egypt. The slaughter of Jews unnumbered, in revenge of this, did but more and more weaken the empire, Re. 6. 1-4. Whatever zeal Marcus Aurelius and Septimus Severus discovered for common equity and for the support of their subjects, their persecution of the Christians issued in such scarcity of provisions that people were obliged to eat their victuals by weight and measure; and labourers were scarcely able to earn what was necessary for their own subsistence, Re. 6. 5, 6. In the third century of the Christian era the Roman empire became more and more miserable. From 235 to 296 the Christians were generally and sometimes terribly persecuted, and millions of them murdered. In true just resentment of this, twenty emperors and thirty usurpers, after making no small havoc among their opposers, or even their friends, were cut off almost all in a miserable manner. Moreover, while the Persians in the East plagued Syria and the countries adjacent, the Goths, Quadi, Sarmatæ, Suevi, and Vandals ravaged almost all the Roman territories in Europe. Few cities and scarcely one unwall'd town escaped their infernal pillage and murder. Besides fearful earthquakes, a terrible pestilence of fifteen years' continuance pervaded the whole empire from south to north. Multitudes were left unburied. Dogs and other ravenous animals were so accustomed to human carrion that they sometimes entered towns and devoured the living, Re. 6. 7, 8.

The fourth century opened with a terrible persecu-

tion of the Christians by Diocletian and his fellow-emperors, which lasted ten years. All on a sudden God pleaded the cause of his persecuted people and meted out justice upon their heathen oppressors. While multitudes were swallowed up by earthquakes or terrified by ill-boding omens in the sky, Constantine, being elected emperor by his troops, and provoked by the designs of his heathen partners in government, took arms against the persecuting emperors and their Caesars or subordinate emperors. While Diocletian abandoned his imperial crown for a private life, Maximinian, Galerius, Maximin, Maxentius, and Licinius were so plagued with repeated discomfitures and disasters that they hid themselves in dens and caves. While some other principal persecutors murdered themselves in the most desperate anguish, Maximin and Licinius publicly acknowledged their disasters to be the just reward of Jesus Christ upon them for persecuting his people. Multitudes of the heathen priests, who had all along been distinguished instigators of the persecutions, were miserably destroyed. Even Maximin and Licinius murdered thousands of them; because by their false predictions of victory they had decoyed them into their ruinous wars with Constantine. In fine, the heathen worship of the sun, moon, and stars, and other idols, was abolished by law, Re. 6. 12-17; Ps. 2. 8, 9; 18. 30-43; 21. 8-12; 35. 26, 27; 40. 14-16; 46. 6-8; 48. 4-11; 59. 12-15; 69. 23-28; 68. 1, 2, 12, 30; 79. 6-13; 83. 9-18; 94. 24; 96. 13; 98. 9; 72. 9; 110. 5, 6; 132. 18; 149. 6-9; Pr. 1. 24-32; Is. 66. 15-17; Joel 3. 9-16; Zep. 3. 8; Hag. 2. 22; Mi. 4. 13; 5. 5-15.

From A.D. 323 to 338 the Roman empire, now Christianized by law, enjoyed a short repose. Meanwhile Constantine repaired the ancient Byzantium, on the north-west of the Euxine Sea, and called it CONSTANTINOPLE, after himself, and rendered it his imperial seat. His death was followed by fearful calamities. The contemporary or separate reigns of his three sons were chiefly marked with mutual contentions one with another; rebellions of Maxentius, Sylvanus, and others; terrible ravages by the Persians and Armenians in the east; and by the Allemans, Scots, and Picts in the west. The short reign of Julian their cousin was principally noted for his crafty and cruel attempts to abolish Christianity and restore heathenism, and his ruinous loss in the Persian war. In A.D. 364 Valentinian divided the empire with Valens his brother, after which this division generally remained. The emperor of the western part resided at Rome, and the emperor of the east at Constantinople. Being now composed of ancient Romans, conquered nations, and invading Scythians, the Roman state became extremely weak and disjointed. Theodosius the Great united its parts, and restored it to some degree of its wonted order and strength. But he dying in 395, and dividing it to his sons Honorius and Arcadius, it gradually became more and more weak and miserable. The Goths under Rhadagaisus and Alaric ravaged Greece, Italy, &c., besieged Rome, murdered about a third part of the imperial subjects, and obliged the western emperor to allow them Gaul (or France) and Spain for their residence. In A.D. 410 Alaric again ravaged Italy and burned Rome. Meanwhile other armies of Goths, Alans, and Vandals almost desolated Gaul and Spain, and took possession thereof. The Vandals crossed the Mediterranean Sea by the Straits of Gibraltar, and by terrible ravage rendered themselves masters of the Roman territories in Africa, and there formed a powerful kingdom. Attila and his infernal Huns for fourteen years ravaged Thrace, Greece, France, and part of Italy in the most barbarous manner, putting almost every one

they could find to the sword. The emperor Valentinian III., by promising them an annual tribute, diverted them from their intended attack upon Rome. To revenge the murder of this emperor on his subjects, Eudoxa his queen implored the assistance of the African Vandals. They, under Genseric their king, in A.D. 455, ravaged Sicily and Italy, pillaged Rome, and returned home laden with spoil. The western empire, now terribly desolated, languished about twenty years more under eight short and turbulent reigns. In A.D. 476 Odoacer, whom the Heruli and other barbarians had chosen for their king, deposed the emperor Augustulus; and translated the seat of his own royalty to Ravenna, another city of Italy. His kingdom had scarcely lasted sixteen years, when Theodoric the Ostrogoth unhinged it, and founded another, of about sixty-four years' continuance. Hitherto the Roman consuls, senate, and magistrates had always maintained some vestiges of their ancient power and dignity. But Justinian the emperor of Constantinople, having recovered Africa from the Vandals and part of Italy from the Goths, his successor, Justin II., A.D. 566, totally abolished the distinguished honours of Rome, reduced it to the same level with the neighbouring cities, and made the Exarch of Ravenna his deputy-governor of it. The Romish bishop, about A.D. 606, obtaining an imperial mandate by which he was declared UNIVERSAL BISHOP, immediately began to grasp at civil power. In A.D. 756 he actually became prince of Rome and the two territories adjacent, and restored to that city part of its ancient privileges. The succeeding popes attempted to extend an imperial influence over the nations. Hating the Emperor of Constantinople, the Romans proclaimed Charles the Great, king of France and Germany, their emperor. About A.D. 800 he and the pope established the German empire instead of the Roman; which *healed head of the beast* will probably continue till the glorious better age commence, Da. 2. 33, 41-43; 7. 8; Zec. 6. 7; Re. 8. 1, 7-12; 13. 2, 3, 15; 12. 3.

About A.D. 480 the western empire had begun to be parcelled out into TEN TOES OR HORNS; i.e. sovereign states of barbarians who came from the East; viz. Huns, Ostrogoths, Visigoths, Franks, Vandals, Suevi and Alans, Burgundians, Heruli and Rugians, Saxons, Lombards. Bishop Chandler classes them thus: the Ostrogoths in Mæsia, the Visigoths in Pannonia, the Suevi and Alans in Spain and part of France, the Vandals in Africa, the Franks in France, the Heruli and Thuringi in Italy, the Saxons and Angles in Britain, the Huns in Hungary, the Lombards on the banks of the Danube, and afterwards in Italy. Sir Isaac Newton arranges them thus: the Vandals and Alans in Africa and Spain, the Suevi in Spain, the Visigoths, the Alans in France, the Burgundians, the Franks, the Britons, the Huns, the Lombards, and the Exarchate of Ravenna. In the eighth century Bishop Newton arranges them thus: the Senate of Rome, the Greek Exarchate of Ravenna, the Lombards, the Huns, the Allemans, the Burgundians, the Franks, the Goths, the Britons, the Saxons. Ever since the fall of the Roman empire it has been generally parcelled out into ten distinct sovereignties, notwithstanding frequent alterations of their form, extent, &c. At present we have the states of Italy, the Two Sicilies, Portugal, Spain, France, Britain, Holland, Germany, Hungary, and Switzerland; or by joining Holland, Hungary, or Switzerland to Germany, we may admit Turkey for a tenth. The different nations of which these states were composed, and their diversified tempers and laws, have rendered their constitutions weak and inconsistent. Da. 2. 33.

41-43; 7.7, 20; Re. 12.3; 13.1; 17.3, 12, 16. For almost 1200 years past these ten sovereignties have, in whole or in part, submitted to the tyranny of the Antichristian popes; but when 1260 from the full manifestation of Popery are finished, they shall renounce his authority and employ their power to abolish it. What alterations these ten states will undergo in their own form, by the general conversion of mankind to Christ in the coming age, we know not, Da. 2. 44, 45; 7. 8, 11, 24-27; Re. 13. 1, 12-17; 17. 12-16.

XVI. ARABIA is of great extent, reaching from Egypt on the west to Persia on the east; and from the Indian Ocean on the south to Canaan; nay, in the east parts, to Syria on the north. The south part of it, between the Red Sea and the Persian Gulf, was peopled by the posterity of Joktan, Ge. 10. 26-30; 1 Ch. 1. 20-23. The north parts by the ISHMAELITES, who, when multiplied into their twelve tribes, swallowed up most of the descendants of Keturah, Esau, and Lot, Ge. 16. 10, 12; 17. 20; 21. 9-21; 25. 1-4, 12-18; 36. 1-16; 19. 37, 38. Part of the Ishmaelites anciently traded with the Egyptians in spices; and long after with the Tyrians in spices, ebony, jewels, gold, ivory, precious clothes, and cattle, Ge. 37. 25; Eze. 27. 15, 20-22; but they have generally applied themselves to the management of flocks and herds, dwelling in tents, and roving from place to place, as they found most convenient for pasture, Is. 13. 20; 21. 13; 60. 6, 7; Eze. 25. 4, 5. They have in every age been distinguished for lewdness, robbery, ravage, revenge, and murder; and have been a common nuisance and plague to mankind around them. It was the interest of each of the many conquerors who approached their territories to extirpate them; but none has ever so much as properly reduced them to subjection, Ge. 16. 12. Some of them assisted the Midianites against Israel, and shared in the vengeance of Gideon, Ju. 6. 3; 8. 24. They sent friendly compliments to Solomon; and perhaps the Queen of Sheba was an Arabian, 1 Ki. 10. 1-15; 2 Ch. 9. 1-14. Shishak, the Egyptian conqueror, was obliged to protect his kingdom from their depredations by a deep ditch and line of defence. They complimented Jehoshaphat with some flocks; but quickly after, to their own hurt, they joined in the grand alliance against him, 2 Ch. 17. 10, 11; xx.; Ps. 83. 6-17. They terribly ravaged Judea under Jehoram his son, 2 Ch. 21. 16, 17.

About A.M. 3200 the Gadites and Reubenites gave the eastern Ishmaelites or Hagarenes a terrible defeat, and seized on their territory and wealth, 1 Ch. 5. 15-22. About 3290 the Assyrians ravaged their country. Many of the Kedarenes were murdered and their flocks carried off for a spoil. The Dedanites fled to the woods, where many of them perished by hunger. The Kenites were carried prisoners to Nineveh, Nu. 24. 21, 22; Is. 21. 13-17. About A.M. 3420 Nebuchadnezzar the Chaldean ravaged the northern parts of Arabia, put multitudes of the Dedanites, Buzites, Temanites, Scenites, and Kedarenes to the sword, burned their cities, and carried off their wealth for a prey, Je. 25. 9, 23-25; 49. 30-33. Provoked by their contempt of himself, or by their depredations on his subjects, Alexander the Great, about A.M. 3678, in vain resolved to extirpate them. Antigonus, his mighty general, who attempted to succeed him; Pompey, the victorious Roman commander; and the emperors Augustus, Trajan, and Severus attempted to reduce or destroy them in vain. Providence always, and sometimes miraculously, maintained the independency of these wild descendants of Abraham by Hagar, Ge. 16. 12.

About A.D. 608 Mahomet, a crafty Ishmaelite,

assisted, it is said, by a villanous Jew and a treacherous Christian monk, under pretence of reforming his countrymen's gross idolatry, contrived a religious system adapted to the then reigning taste of Jews and Christians as well as heathens; promising to those who embraced it manifold carnal enjoyments both in time and in eternity. After spending about fourteen years in private attempts on his idolatrous neighbours, he was obliged to flee from Mecca, the place of his birth, to Medina, where he procured a considerable number of followers, who were called SARACENS. Encouraged by this he altered his plan, and began to propagate his tenets by fire and sword. While a preternatural darkness of the sun, from June to October, presaged their ruinous influence, his army of Saracens prodigiously increased. Like locusts and scorpions, they chiefly ravaged and murdered the nations during the five months of summer; and it was about five prophetic months, or 150 years, before their ruinous power began to decline. The strength of their armies chiefly consisted in cavalry, and their incursions were rapid and violent. Dressed with turbans or mitres, their heads appeared as if crowned; and their captains reckoned themselves on a level with kings. They had beards as men; but plaited their hair as women. They pretended to a masculine religion; but lust for women, revenge, and cruelty chiefly marked their character. Their daring hearts and destructive weapons rendered their inroads alarming and terrible. Their tail, the very scum of their armies, spread misery and death wherever they went; and the delusions they propagated were ruinous and damning. But Abubeker the caliph, or successor of Mahomet, made it a standing law that none should destroy corn or fruit-trees, or hurt any cattle, but when it was necessary for subsistence; and God so managed their conquests and ravages that his faithful servants generally escaped. Nor, though they wreaked their fury upon empty and idolatrous Christians all along, from China to the Atlantic Ocean, could they ever render themselves masters of the Christian capitals of Rome and Constantinople, even though they pillaged the former, and often besieged the latter. By the direction of Satan, and of Mahomet and his successors (CALIPHS), especially for the first eighty years, they murdered an infinity of mankind. In Asia, they conquered Arabia, Canaan, Syria, Chaldea, Persia, Media, Armenia, Assyria, with part of Lesser Asia, India, and Tartary. In Africa they conquered Egypt, Nubia, Libya, Barbary, Fez, and Morocco, and other countries on the north of the river Senegal. In the Mediterranean they seized upon Cyprus, Sicily, and many other islands. In Europe they conquered Portugal and Spain, with part of Italy and France. From A.D. 760 to 910 their power was either at a stand, or more generally on the decline. Their setting up other caliphs in opposition to the mighty lords of Bagdad; the religious differences between the Persians and other Mahometans, and the terrible animosity occasioned thereby; the success of the Christians in Spain; and the perpetual inroads and growing power of the Seljukians in Persia, greatly weakened their authority. Tangrolipix, the Seljukian Turk, about A.D. 1040 or 1055, rendered himself sovereign of Persia, stripped the caliph of Bagdad, who was the chief, of his civil authority, leaving him but a mere shadow of spiritual power.

In A.D. 1260 the Jenghizian Tartars utterly abolished the caliphate of Bagdad. Mostanser the caliph escaped to Egypt, where he and his successors enjoyed a show of spiritual government till, in 1525, that country was conquered by the Ottoman Turks. In A.D. 1610 the Spaniards drove about 900,000 Saracens and Moors

out of their country. For more than 400 years past the Ottoman Turks have possessed a great part of their ancient conquests. Others, of Tartarian original, have still longer possessed their kingdom of Persia, Hindoostan, &c. Thus these ISHMAELITES or SARACENS are, after an amazing blaze of earthly grandeur, reduced to, if not below, their ancient baseness. They nevertheless maintain their wonted independency, and still oblige the haughty sultans of Constantinople to pay them a yearly tribute of 40,000 crowns as the condition of their allowing the Turkish pilgrims a safe passage to Mecca, their holy city, Ge. 16. 12; Da. 11. 40; Re. 9. 1-11.

XVII. The Scythians, Tartars, and Turks are the offspring of Japheth, by MAGOG, and perhaps some others of his sons, Ge. 10. 2; Eze. xxxviii. xxxix. They have multiplied exceedingly, and have often made the most terrible irruptions into Europe or Southern Asia. About A.M. 3370, under Madyes or Oguz Khan, they ravaged Western Asia. It seems they intended to have penetrated into Egypt had not Psammiticus, by flattery and compliments, diverted them. It was not till after twenty-eight years, and the massacre of their chiefs by Cyaxares' orders, that they evacuated Media or submitted to its king. Much about the same period they seem to have conquered China. About A.M. 3510 the Scythians carried on a furious war with Darius Hystaspes the Persian. About A.M. 3754 the Parthians founded a powerful kingdom in Eastern Persia, which continued 482 or 475 years. Before the birth of our Saviour the Dacians had begun to ravage the north-east parts of the Roman empire, but were reduced by the emperor Trajan about A.D. 110. The Sarmatæ began their ravaging of Germany about A.D. 69, but were reduced by the Huns about 450, and more fully by the Goths about 500. The Alans began ravaging Media about A.D. 70, and Europe 120; and at last settled in Spain about 409. The Suevi began their ravages about A.D. 85, fixed their residence in Spain 409, and were subdued by the Goths about 585. The Vandals began their murderous incursions about A.D. 166. They ravaged all along from Germany to the Atlantic Ocean, crossed the Mediterranean Sea, and erected a kingdom in Africa 407. Issuing from thence, about 455, they ravaged Sicily and Italy, and pillaged Rome; but about 536 were subdued by Justinian, the emperor of Constantinople. Perhaps the Galles or Gages in the heart of Africa are part of their murderous descendants. About if not before A.D. 215, the Goths began their terrible ravages of the Roman empire. In A.D. 410 they took and burned Rome, and about the same time fixed their residence in Italy, Gaul, and Spain. About A.D. 250 the Franks began their ravages, and about 420 settled in Gaul, which, from them, has been since called FRANCE. The Heruli began their ravages about A.D. 256, and, along with others, abolished the Roman empire in 476, but within about sixty years were once reduced by the Ostrogoths, and again by the emperor Justinian. About A.D. 257 the Burgundi began their ravages, but were reduced by the Franks about 534. About 269 the Gepidæ began their incursions; but about 572 the Lombards, who had just before established a powerful kingdom in Italy, subdued the rest. The Lombards themselves were reduced by Charles the Great of France and Germany about 200 years after. From A.D. 376 the Huns committed the most terrible ravages through a great part of Europe, and at last settled in Hungary. About the same time the Haiathelite or Ephthalite Huns committed the most shocking depredations in the kingdom of Persia. From about A.D. 485 to 1390 the Bulgars frequently ravaged the eastern empire,

but were at last reduced by the Ottoman Turks. Whether the Saxons, who so furiously warred in Germany, and who murdered the Britons of England and dwelt in their stead; and the Marcomans, Allemans, and Quadi, who bore their part in ravaging the Roman empire, were also of a Scythian or Tartar original, we cannot determine; nor can we say what desolations were made in Tartary by the emigration of such multitudes towards the west. But it is certain that, by murdering the old inhabitants and one another, a great part of Europe was rendered a shambles of bloodshed and war, and turned into a comparative desert. Nor till many ages afterwards were these countries moderately peopled or cultivated. So general was the destruction that the language, and even the laws, of the Romans or natives were extirpated, and the language of the ravagers, and their feudal system, inhuman diversions, and probations of causes, were everywhere introduced. Thus the robes of the image appeared as *formed of iron and clay*; and the *grizzled horses of the fourth chariot walked to and fro in the earth*, Da. 2.33, 41-43; Zec. 6.7; Re. 6.4, 8; 8.7-12.

About A.D. 1000 Mahmud Gazni, with an army of Tartars and others, founded the empire of the Gaznevides in the East Indies, which continued for some ages powerful and flourishing. While the power of the Saracens was on the decline multitudes of Turks had gradually poured themselves from the north-east into Persia and Mesopotamia. They formed four sultanies or kingdoms near to the Euphrates—that of Bagdad in A.D. 1040 or 1055, of Damascus and Aleppo in 1079, and of Iconium in 1080. The first was by far the most powerful. For more than 200 years God, by their own mutual contentions, and by the invasions of the European crusades for the recovery of Canaan, and by the invasions of the Tartars, restrained their motions and kept them as it were *bound by the river Euphrates*. Arisen from the smallest beginnings, Jenghiz Khan, an eastern Tartar, and his sons, between 1200 and 1260, conquered most of Asia and the east of Europe to the frontiers of Germany. Besides several smaller states in India, &c., they formed the three powerful empires of Kipjak, partly in Europe, and of China and Persia in Asia. None of these continued respectable in the Jenghizian family beyond the ninth or tenth generation. About A.D. 1400 Tamerlane, with a huge army of Tartars, overran Western Asia, murdered an infinity of mankind, many of them in cold blood, and founded the two powerful empires of Persia and Hindoostan,—the last of which, comprehending about thirty-two kingdoms on this side the Ganges, is still governed by his Mogul descendants. Thus God has *multiplied Japheth, and made him dwell in the tents of Shem*, Ge. 9.27; Re. 9.14.

To avoid the fury of the Jenghizian Tartars, Soliman Shah, a Turkish lord, with his three sons, attempted to cross the Euphrates to the westward. He was drowned in his passage. His two elder sons returned home and submitted to the enemy; and not long after Ortogrul, the youngest, with his sons Condoz, Sarubani, and Othman, crossed the river and obtained from the Seljukian sultan of Iconium a settlement on the western borders of Armenia. Othman, from whom the Turks are still called OTTOMANS, becoming a valiant captain, many of the Seljukians deserted their own sultans and joined him. With these he frequently routed the straggling Tartars or his Christian neighbours. His victories made the Ottoman bands prodigiously increase. The strength of their armies generally consisted in horsemen, of whom they have sometimes had a million in pay. Dressed in blue, scarlet, or yellow livery, they were extremely

furious, desperate, and cruel; horrid blasphemers, and mad with zeal for the Mahometan delusion. Assisted by newly-invented fire-arms of a monstrous size, protected by sparkling breastplates, and steelled in heart with courage and fury, for almost 400 years they spread the most tremendous ravage and murder among the apostate Christians in the west of Asia and south-east of Europe. They began their conquests with the taking of Kutahi in Asia, A.D. 1281 or 1302, and ended them with the taking of Kaminiek in Poland, 1672, or at the peace of Carlowitz in 1698. Under their emperors, Othman, Orchan, Amurath I., Bajazet I. (whom Tamerlane the Tartar so terribly routed, and carried about in an iron cage), Mahomet I., Amurath II., Mahomet II., Bajazet II., Selim I., Soliman, Selim II., Amurath III., and Mahomet IV., they made themselves masters of the whole of the eastern Romish empire from Ethiopia on the south to Poland on the north, and from near the Caspian Sea on the east to the Straits of Gibraltar on the west. Few countries mentioned in Scripture escaped their conquering fury. Those which they subdued, though anciently populous, rich, and fertile, were by their murders and tyrannical oppressions rendered a comparative desert. Instead of hundreds or thousands of wealthy and populous cities, none, except Constantinople in Europe; Smyrna, Bagdad, Aleppo, and Erzerum in Asia; Cairo and Alexandria in Egypt; to which we can scarcely add Algiers, Tunis, and Tripoli in Africa, now deserve much notice, Ge. 9.27; Da. 11.40-43; Zec. 6.7; Re. 9.12-21.

What tidings from the north and east shall hereafter terrify the Ottoman empire we know not; but in the beginning of the millennium we expect the Turks and their Persian, Ethiopian, Lybian, and Arabian allies to attack the Jews when just converted to the Christian faith and returned to Canaan, and miserably to perish in the attempt, leaving their carcases to fatten the fields and their wealth for spoil, Eze. xxxviii. xxxix; Da. 11.44, 45. In the end of that happy period we expect the descendants of Magog—Russians, Tartars, and Turks, or other like savages, with their wicked auxiliaries—to attempt an utter destruction of the Christians, but to be destroyed by some ruinous plague, Re. 20.8, 9.

XVIII. Notwithstanding God's destruction of the old world by a flood, to purge away its universal corruption, mankind quickly returned to their wonted wickedness, or invented new methods of guilt; and therefore, to preserve religion among them, God selected a peculiar nation for himself. For about 2000 years the Jewish or Hebrew descendants of Shem were the distinguished people of God, Ge. 9.26. Abraham himself was for this purpose separated from the rest of mankind, and he and his promised seed, i.e. those only by Isaac and Jacob, were by solemn covenant adopted into peculiar relation to the Most High. While Abraham himself was a blessing to the nations around, he was also highly favoured by God; and Isaac and Jacob were conceived by a supernatural influence, and were in like manner by their instructions, example, and otherwise, rendered public blessings to mankind. A seed numerous as the sand was promised to these divinely-confederated patriarchs. But to exercise their faith and patience, it had during the first 215 years increased to no more than seventy persons. In the last half of the 430 years prescribed by God for their wandering condition, it increased into about three millions, men, women, and children, notwithstanding terrible oppression and manifold attempts to murder their male children, Ge. 12.1-3; 13.16; 15.4, 5, 13, 14, 16; 17.4-7, 16, 19, 21; 18.10, 14; 21.1-8, 12; 22.17, 18; 25.21-34; 26.3, 4; 27.22-29; 28.3,

14, 15; 31.13; 35.11; xvi.; Ex. i.; De. 7.7; 10.22; 26.5; Jos. 24.2-4; Ps. 105.6-24; Is. 51.2; Ac. 7.2-18.

When the Hebrews had sojourned in Egypt about 215 years, and had for almost a hundred been cruelly oppressed, God, notwithstanding their sinfulness and many compliances with the heathen abominations, did, in A.M. 2513, miraculously bring them forth from their bondage with great honour and wealth, and, by tenfold plagues, severely punished their Egyptian persecutors, Ge. 15.14, 16; 46.4; 50.24, 25; Ex. i.-xiv.; De. 11.2-4; 4.20, 34, 37; 5.15; 6.12, 21, 22; 7.8, 18, 19; 9.26; 13.10; 16.1; 26.6-8; Jos. 24.5-7; Ju. 2.1; 10.11; 1 Sa. 12.6, 8; Ne. 9.9-11; Ps. 66.5-12; 77.14-20; 114.1; 80.8; 81.5-7; 78.12, 43-52; 105.26-38; 106.7-12; 135.8, 9; 136.10-15; 74.12-15; 89.10; Is. 51.9, 10; 63.9-15; Je. 32.20, 21; 2.6; Eze. 16.2-7; 20.5-10; 23.3; Ac. 7.18-36; 13.17.

Notwithstanding their frequent murmurings, renewed rebellions, and repeated idolatries, God for forty years guided and protected them in the wilderness by a miraculous pillar of cloud; fed them with manna from heaven, and with water from the flinty rocks of Rephidim and Kadesh; and twice regaled them with the flesh of quails. In the most solemn manner he gave them his laws, and appointed them governors in church and state for the execution of them. His tabernacle was erected among them, and their tents regularly pitched around it. And having by diversified plagues cut off that wicked generation who contemned his promised Canaan, he, by a miraculous passage through Jordan, and by manifold victories over the natives, gave them the possession of that country. His tabernacle was erected in the middle of the land, his covenant of peculiar friendship renewed with them, and the influences of his Holy Spirit remarkably bestowed upon them, Ge. 12.2, 7; 13.14-17; 15.7-21; 17.7, 8, 21; 21.12; 22.17, 18; 24.60; 26.3, 4; 27.28, 29; 28.3, 4, 13-15; 35.11, 12; 50.24, 25; Ex. 3.8; 6.4-8; 15.13-17; 23.23-31; 33.14; 34.10, 11; Nu. 14.31; 15.1; 26.53-55; 33.51-54; xxxiv.; 35.10; De. 1.7, 8; 4.1; 5.16; 6.1, 3, 10, 18; 7.1, 2, 20-24; 8.7-9; 9.1-3; 11.10, 21-25; 12.9, 10, 29; 26.1; 30.18, 20; 31.13; 32.8-14; xxxiii.; 34.4; Jos. 1.2-6; 3.10-13; 6.3-5; 8.1, 2; 10.8; 11.6; Ex. xv.-xl.; Le. i.-xxvii.; Nu. i.-xxxvi.; De. i.-xxxiv.; Jos. i.-xxiv.; Ne. 9.12-25; Pa. 44.3, 4; 66.11, 12; 77.14-20; 78.12-55; 80.8-11; xc.; 95.8-11; 99.6-8; 105.39-45; 106.7-33; 107.1-7; 114.1-8; 135.10-12; 136.16-22; Is. 48.21; 63.9-14; Je. 2.2, 3, 6, 7; 31.2; 32.21, 22; Eze. 16.2-14; 20.10-23, 35; Ac. 7.36-45; 13.18, 19.

Their situation and fate in Canaan exactly corresponded with the benedictions of Jacob and Moses, Ge. xlix.; De. xxxiii. Their territory was about 180 miles in length from north to south, and 80 in breadth from east to west. The river Jordan (which, taking its rise in Lebanon, and running southward, formed in its course the lake of Merom and the far larger sea of Chinneroth, Galilee, or Tiberias), together with the brooks and rivulets which crossed the country, and a multitude of fruitful hills and valleys, rendered it exceedingly pleasant and fertile. Lebanon on the north, Hermon and Gilead on the east, Tabor in the middle, and North Carmel on the west, were some of the more delightful mountains. This territory comprehended about 9,231,000 acres of ground, which, after saving perhaps two millions for the Levitical cities and for the chiefs of families, allowed each of the 601,730 warriors who conquered it about twelve acres apiece. The arable grounds yielded sometimes sixty or an hundred fold. The rich pastures produced large quantities of milk and honey. Thus, by the blessing of God, their land was fully capable of maintaining its numerous inhabitants. The Reubenites,

Gadites, and half-tribe of Manasseh had their portions on the east of Jordan, Nu.xxiii.; De.iii.; Jos.xiii. The portion of the REUBENITES lay on the north-east of the Dead Sea of Sodom, and north of the river Arnon. It included Peor, Nebo, and Pisgah, hills which at present make a very rugged appearance. Their principal cities were Heshbon, Jahaz, Bamoth-baal, Beth-peor, Medeba, Adam, Shittim, Bezer, Mephaath, Beth-jeshimoth, &c., part of which the Moabites afterwards took from them, Nu.32.3,37,38; De.3.12,16; Jos.13.15-21; 21.36,37; 1 Ch.6.78,79; with Is.15.2,4,6; 16.9; Je.48.21-24. Northward of the Reubenites the children of GAD had their inheritance in a soil more plain and fertile. Their principal cities were Dibon, Ataroth, Aroer, Jazer, Enon, Succoth, Penuel, Mahanaim, East Mizpeh, Ramoth-gilead, &c., part of which were afterwards seized by the Ammonites and Moabites, Nu.32.34-36; Jos.13.24-28; 21.38,39; 1 Ch.6.80,81; with Je.48.21-24; 49.2. Northward of the Gadites, in the large territory of Galilee of the Gentiles, were seated the Eastern MANASSITES. Their principal cities were Edrei, Ash-taroth, Golan, Geshur, Sharon, Jabesh-Gilead, Chor-azin, Bethsaida, Girsasha, Gadara, &c., Nu.32.39-42; Ex.3.14,16; Jos.13.29-31; 1 Ch.6.71; Mat.11.21; Lu.8.26. Nine tribes and a half had their portions on the west of Jordan. In the south parts, westward of the Dead Sea, JUDAH had a large inheritance of about a hundred fenced cities, among which were Libnah, Makkedah, Azekah, Engaddi, Adullam, Hebron, South Bethlehem, Beth-shemesh, Gath, Ekron, Ashdod, Askelon, and Gaza, which last five the Philistines long retained, Jos.xv.; 21.13-16; 2 Ch.11.5-10; Ne.11.25-30. The SIMEONITES had their portion out of the south-west part of the territory of Judah. Their chief cities were Beer-sheba, Hormah, Ziklag, &c., Jos.19.2-8. The BENJAMITES had a small strip along the north border of Judah: it included Jericho, Beth-el, Gibeon, Gibeah, Ramah, Gilgal, Mizpeh, Bahurim, Nob, Anathoth, Lod, Hadid, and Ono, and the northern half of Jerusalem, Jos.18.11-28; 21.17,18; Ne.11.31-35; 1 Ch.6.60; Ezr.2.33. The DANITES had their portion on the west of the Benjamites. Their chief cities were Zorah, Eshtaol, South Gath-rimmon, Aijalon, Ekron, Gibbethon, if not also Joppa, Jos.19.40-47; 21.23,24; 1 Ch.6.69. Along the north border of Benjamin and Dan the EPHRAIMITES had their portion. It abounded with pleasant hills—Ephraim, Gerizim, Ebal, Zalmon or Salmon, &c. The principal cities were Sharon, Lydda, two Beth-horons, Shechem, Samaria, Beth-el, Shiloh, Najoth, Gezer, &c. Northward of this was the portion of the Western MANASSITES. Their principal cities were Taanach, Beth-shean, Endor, Megiddo, Salem, Bezek, Thebez, North Gath-rimmon, Tirzah, Cesarea, Antipatris, Jos.xvi.xvii.; 21.21-25; 1 Ch.6.66-70; Ge.14.18; 1 Sa.11.8; Ju.9.47-50; 1.27; 1 Ki.16.8,9; Ac.9.35,36; 23.31,33. Along the north border of these Manassites was seated the tribe of ISSACHAR. Their chief cities were Kishon, North Jarmuth, Tabor, Nain, Jezreel, Aphek, &c. Here were the mounts Tabor, Gilboa, and North Carmel, and the famed valley of Jezreel, Jos.19.17-23; 21.28,29; 1 Ch.6.72,73; Lu.7.11; 1 Ki.21.1; 20.30; 18.20; Ju.4.6; 8.18; 1 Sa.31.1; Is.35.2; Ho.1.5. Along the north border of the men of Issachar the ZEBULUNITES had their portion, which, as well as the three preceding, extended all along from Jordan on the east to the Mediterranean Sea on the west, and contained the rivers Kishon and Belus, if not also part of Mount Tabor. The chief cities were Cinnereth or Tiberias, Cana of Galilee, Gennesaret, North Beth-lehem, &c., Jos.19.10-16; 21.34,35; Ju.1.30; Mat.14.34; Jn.6.1; 2.1. Northward of the

Zebulunites, on the west side, were seated the tribe of ASHER, whose principal cities were Rehob, North Hebron or Abdon, Aphek, Beth-shemesh, Kanah, Accho or Ptolemais, Jos.19.24-31; 21.30,31; Ju.1.31; 1 Ch.6.74,75; Ac.21.7; and on the east side was the portion of the NAPHTALITES, whose principal cities were Hammath, Ramah, Hazor, Kedesh, Beth-shemesh, Kirjath-sepher, Capernaum, &c., Jos.19.32-38; 21.32; 1 Ch.6.76; Ju.1.33; Mat.11.23. This and the three next preceding portions lay mostly in Lower or Western Galilee.

In correspondence with the legal dispensation they were under, and that they might be standing emblems of the people of God in their imperfect state, the Hebrews were generally happy or miserable as they obeyed or disobeyed the divine Lord of their country. Neglect to extirpate the idolatrous Canaanites issued in their sudden and often repeated apostasy from God to the like abominations. This JEHOVAH punished with repeated and grievous oppressions by the Mesopotamians, the Moabites, the Canaanites, the Midianites, the Ammonites, and Philistines. But upon their repentance he delivered them by Othniel, Ehud, Barak, Gideon, Jephthah, Samson, and Samuel, their judges, Ex.23.24,32,33; 34.12-17; Le.18.24-30; Nu.33.52-56; De.iv.-xiii.xxviii.-xxxii.; 7.2-5,16,25,26; 18.9-12; 20.16-18; Jos.23.4-16; 24.20; Ju.i.-xxi.; 1 Sa.i.-vii.; 2 Ki.17.7-23; Ne.9.26-31; Ps.106.34-46; 78.56-67; Eze.20.25-29; 16.15-34.

About A.M. 2909, or rather twenty or thirty years later, the Hebrews, wearied of their immediate subjection to God and his occasional deputy judges, desired to have a king like their heathen neighbours. Their sinful desire was granted; but it did not alter the tenor of their happiness and misery to their advantage. Under Saul, their first king, they were reduced to the very brink of ruin; but under David and Solomon, who succeeded him, their glory and happiness were advanced to the highest, correspondent to the blessings of Isaac, Jacob, and Moses. The whole of the Canaanites who remained among them were reduced to slavery; and all the nations, from the River of Egypt on the south-west to the Euphrates on the north-east, Philistines, Edomites, Moabites, Ammonites, and Syrians, were rendered their tributaries, Le.xxvi.; De.iv.-xii.xxviii.; 32.15-43; 1 Sa.8.11-18; 12.14,15,25; 16.1-13; 23.17; 24.20; 25.30; 26.25; 2 Sa.7.10-16; 1 Ch.17.9-14; Ge.27.28,29; xlix.; De.xxxiii.; Ps.xx.xxi. lx.lvi.; 89.3,4,19-29; lxxii.cxxxii.; 1 Sa.viii.-xxxi.; 2 Sa.i.-xxiv.; 1 Ch.x.-xxix.; 1 Ki.i.-x.; 2 Ch.i.-ix.; Ps.xviii.cxliv.; 78.67-72.

To punish the apostasy of Solomon and his subjects, God, before his death, began to chastise them, by means of Hadad the Edomite and of Rezon the Syrian. Immediately after it the ten tribes of Ephraim, Manasseh, Simeon, Dan, Rueben, Gad, Issachar, Zebulun, Asher, and Naphtali, in A.M. 3075, revolted from the royal family of David and formed a distinct kingdom of their own; which, under nineteen wicked sovereigns, of nine different families, continued 254 years. To prevent their travelling up to the solemn feasts at Jerusalem, Jeroboam, an Ephraimite, their first king, established among them the idolatrous worship of the golden calves. To these Omri and Ahab added other idolatrous abominations still more hateful. Notwithstanding the faithful warnings of Ahijah the Shilonite, and of the man of God from Judah, and of Jehu the son of Hanani, and of Micahiah, and of the wonder-working Elijah and Elisha, and of Jonah, Amos, Hosea, and other prophets in their respective ages, the ten tribes continued obstinate in their iniquity, particularly in worshipping the calves of Beth-el and Dan. The frequent murder of their

kings, especially just before the ruin of their monarchy, and the civil wars attending it; their repeated wars with the kingdom of Judah, and especially the invasions of the Syrians and Assyrians, rendered them generally miserable. The craft of Jeroboam I.; the valour of Baasha; the miraculous victories of Ahab; the successful wars of Jehoash, Jeroboam II., and Pekah, quickly issued in the ruin of their families and the distress of their kingdom. Of the eleven contemporary kings of Judah, only Asa, Jehoshaphat, and Jotham were indisputably pious; and prosperity attended their reigns and that of Uzziah. Rehoboam's inconsistency and Joash's apostasy were punished by Egyptian and Syrian invasions. Under the wicked reigns of Jehoram, Ahaziah, and Ahaz, the nation was reduced to the very brink of destruction. Ignorance, ingratitude, contempt of God and his oracles and ordinances, breach of covenant with him, idolatry, devilish divinations, alliances with heathens around and dependence on them instead of God, pride, hypocrisy, scornful obstinacy in wickedness, neglect of relative duties, selfishness, hatred, bloodshed, luxury, lewdness, injustice, oppression, falsehood, deceit, envy, covetousness, and every similar form of iniquity, having long prevailed among all ranks in Israel and Judah, God, by the Assyrians, fearfully punished them. After Pul and Tiglath-pileser had distressed and weakened the kingdom of Israel, Shalmaneser quite destroyed it in A.M. 3283; and, with Esarhaddon, his grandson, about forty years after, carried off the poor remains of the ten tribes to Media and other eastern parts of their empire, whence few, if any of them, ever returned to Canaan. From A.M. 3290 to 3294 Sennacherib terribly ravaged the kingdom of Judah, and took most if not all their fenced cities, except Jerusalem. But when he had brought up his forces to attack that sacred capital, God, in answer to Hezekiah and Isaiah's prayers, by an angel cut off 185,000 of them in one night and delivered the city, Le.26.14-39; De.4.25-28; 28.15-68; 29.18-28; 30.18; 31.16-20; 32.15-30; Jos.23.13-16; 24.20; 1 Sa.12.25; 2 Sa.7.14-16; 1 Ch.17.13,14; Ps.89.30-51; 1 Ki.9.6-9; 11.9-13,26-39; 14.7-16; 16.2-4; 17.1; 18.41,45; 20.13,28,42; 19.17; 21.21-24,29; 22.15,17,28; 2 Ch.18.6,27; 2 Ki.1.6,16; 3.17,18; 2 Ch.20.15-17; Ps.83.1-18; 2 Ch.21.12-15; 24.20; 2 Ki.9.6-10; 10.30; 8.10-13; 13.17-19; 14.25; Ho.1.4,5; Am.7.9; ii.-ix.; Mi.i.-iii.; 4.11-13; vi.vii.; Ho.i.; 2.2-13; iv.-xiii.; Is.i.-x. xvii. xxii.-xxiv.; 1 Ki.xi.-xxii.; 2 Ki.i.-xix.; 2 Ch.x.-xxvii.cxxxii.; 2 Ki.17.7-23; Is.cxxvi.-cxxxix.

Though the Jews had been severely punished for their hypocrisy and lukewarmness in the reformation attempted by king Hezekiah, and notwithstanding the manifold warnings of Hosea, Isaiah, Micah, and other prophets, yet they ungratefully abused their deliverance from the Assyrians, and the unnumbered mercies of both church and state consequent thereto. A most shocking scene of idolatry, murder, witchcraft, and everything horrid opened under king Manasseh, about A.M. 3306; which, notwithstanding his own repentance, and the piety and zealous reformation of Josiah his grandson, issued in the ruin of the state. After Josiah's death in A.M. 3394 both kings and subjects abandoned themselves to the most enormous impieties, to contempt and forgetfulness of God, to hypocrisy in, or profane neglect or abuse of his worship, to carnal confidence in themselves or their heathen allies, to profane swearing and open violation of the Sabbath, to neglect of relative duties and want of natural affection, to hatred, murder, luxury, whoredom, perverting of judgment, falsehood, slander, and covetousness. To punish these

and their other enormities, under Manasseh and Amon, the Lord gave them up into the hands, first of Pharaoh king of Egypt, and then of Nebuchadnezzar the king of Babylon. He, in different invasions, wasted their country, carried captive their princes and people who escaped his sword, and in A.M. 3416 burned their cities and temple, and rendered their land a desolate wilderness. While Daniel and others, who were first carried prisoners to Babylon, were kindly and sometimes honourably used, those who came after were treated with much severity, contempt, and derision. Such of the poor as were left in Canaan and those who acceded to them, quickly after the murder of Gedaliah by Ishmael, retired to Egypt, where they mostly perished in a few years, when Nebuchadnezzar ravaged that country, Le. 18. 28, 29; 26. 14-39; De. 4. 25-28; 27. 14-26; 28. 15-68; 29. 18-28; 30. 17, 18; 31. 17-19; 32. 15-30; Jos. 23. 13-16; 24. 20; 1 Ki. 9. 6-9; 2 Ch. 7. 19-22; 34. 23-28; 2 Ki. 20. 17, 18; 21. 11-15; 22. 16-20; Mi. 4. 10, 11; ii. iii. vi. vii.; Hab. i. -iii. 16; Zep. i.; 2. 1-3; 3. 1-8; Ho. 6. 11; Am. 2. 4, 5; v. vi.; 9. 1-10; Is. i. -v.; 6. 9-12; 9. 13-21; xxiv.; 27. 10, 11; 28. 14-22; 30. 1-17; 42. 17-25; 58. 1-5; 59. 1-15; Eze. ii. -xxiv.; Je. i. -xliv. lii.; 2 Ki. xxiv. xxv.; 2 Ch. xxxvi.; La. i. -v.; Je. xxiv. xxix.; Da. i. -v.

When the Jews, who were first carried captive, had been just seventy years in Babylon, Cyrus the Persian, who had, about two years before, taken Babylon and abolished the power of the Chaldeans, by a solemn proclamation, A.M. 3468, commissioned them to return to their country and rebuild the temple of their God. To encourage them he restored the sacred vessels which Nebuchadnezzar had brought away; and ordered his lieutenants on the west of the Euphrates to assist them with materials and money. About 30,000 of the tribes of Judah and Benjamin, and perhaps 12,000 of the other tribes, immediately returned, under the direction of Zerubbabel and of Joshua the high-priest. Notwithstanding much opposition and trouble, in twenty years they rebuilt the temple and established the worship of God. About seventy years after, Ezra and Nehemiah, as deputies of the Persian king, reformed their corruptions and rebuilt the wall of Jerusalem. The Jews meanwhile astonishingly increased in numbers and enjoyed a tolerable degree of happiness. The Ammonites, Moabites, Samaritans, Philistines, Edomites, and Arabians indeed took every opportunity to harass them; and Haman the Amalekite, by a plot, brought them to the very brink of destruction. But God, by means of Zerubbabel, Ezra, Nehemiah, Esther, and Mordecai, frustrated their attempts. Excepting that Artaxerxes Ochus, about 3653, ravaged their country and transported multitudes of them into Egypt or to the east of Media for slaves, the Persian kings generally favoured them. But neither their mercies nor judgments restrained them from wickedness. They indeed from this time abhorred idolatry, which they reckoned the chief cause of their Chaldean captivity; but indulged themselves in marriages with the heathens, in cruelty to their Hebrew wives, in contempt of God's ordinances and profanation of his Sabbaths, and the like, Ge. 17. 7, 8; Le. 26. 40-45; De. 4. 29-31; 30. 1-10; 32. 35-43; 1 Ki. 8. 46-50; Ne. 1. 8, 9; Ps. 68. 22; 69. 35, 36; Is. 1. 25, 27; 4. 2-6; 11. 11-16; 19. 24, 25; 24. 22, 23; xxv. -xxvii. xxxv.; 14. 1-3; 40. 1, 2, 9-11, 29-31; 41. 8-20; 42. 13-16; 43. 14-21; 44. 21-28; 45. 13, 17; 46. 12, 13; 48. 16-21; 49. 10-26; 51. 11-23; 52. 1-12; 59. 19-21; lx. lxvi.; Je. 3. 12-25; 12. 7-16; 23. 3-8; 24. 5-7; 29. 10-14; xxx. -xxxiii.; 50. 4-8, 19, 20, 28, 33, 34; 51. 6; Eze. 6. 8-10; 11. 15-20; 16. 60-63; 20. 34-38; 28. 24-26; 34. 13-31; 36. 24-38; xxxvii. xl. -xlviii.; Ho. 2. 14-23; 6. 2; 14. 1-8; Joel 3. 1, 2, 16-21; Am. 9. 11-15; Ob. 17-21; Mi. 2. 12, 13; 4.

6, 7, 10, 13; 5. 5-15; 7. 12-20; Zep. 3. 9-20; Zec. i. -iii. vi. viii. -xiv.; Mal. i. -iii.

While the Grecian armies, between A.M. 3672 and 3834, so often marched through the country of the Jews, which lay between Syria and Egypt, God protected them in a marvellous manner. About 3672 Alexander the Great marched against them to punish their assisting his obstinate opposers of Tyre. But the humble supplication of their high-priest entirely stifled his resentment and secured his favour. He offered large sacrifices to their God, and confirmed to them whatever privileges they had enjoyed under the Persian kings. Having built Alexandria in Egypt, he settled multitudes of Jews therein, and allowed them the same privileges as his Macedonian subjects. About 3684 Ptolemy Lagus, king of Egypt, to revenge the attachment of the Jews to Laomedon his rival, furiously ravaged their country and carried 100,000 of them prisoners to Egypt; but he there used them so kindly, even promoting them to places of power and trust, that many others followed them thither of their own accord. Seleucus Nicator of Syria, having built thirty-five, if not forty, new cities, sixteen of which he called *Antioch*, after his father; nine *Seleucia*, after himself; six *Laodicea*, after his mother; three *Apamea* and one *Stratonice*, after his wives; placed in them as many Jews as he could, and assigned them the same privileges as they had at Alexandria in Egypt. About 3720 Philadelphus, king of Egypt, at his own expense, ransomed all the Jews who were enslaved in his dominions and gave them their freedom. It is said that he, or Euergetes his son, procured a Greek translation of their laws for the use of his famous library. Ptolemy Philopater offered large thank-offerings at the temple of Jerusalem for the victory which he obtained over Antiochus the Great; but enraged that their priests or their God had hindered his access into the HOLY OF HOLIES, upon his return to Egypt he terribly oppressed the Jews there, depriving them of their privileges, and assembled multitudes of them in order to have them devoured by ravenous beasts. Instead of hurting the Jews, the animals furiously turned upon and devoured the heathen spectators. Provoked by his barbarity, the Jews of Canaan readily submitted to Antiochus the Great, who had invaded their country. He repaired their temple at his own expense; complimented them with 20,000 pieces of silver, 1400 measures of wheat, and 375 of salt, for its service; and confirmed to them all their privileges which had been granted by Alexander the Great. As Jerusalem was much depopulated, he exempted from tribute, for three years, such as would settle in it, and commanded all his subjects to let their Jewish slaves go free. But Scopas, the Egyptian general, quickly forced the Jews to return to the obedience of his master, and placed a garrison at Jerusalem. About A.M. 3828 Heliodore of Syria, by order of his master Seleucus, attempted to pillage the temple of Jerusalem, but an angel affrighted him from the undertaking; and soon after he was permitted to poison his master and thus hasten ruin upon himself, Joel 3. 16, 17; Ps. 68. 29, 30; Eze. 26. 20; 21. 27; Da. 9. 25; 11. 14, 16, 20; Zec. 2. 8; 9. 8; 8. 20.

Antiochus Epiphanes was scarcely fixed upon the Syro-Grecian throne when the Jews severely felt his madness and fury. Because Onias their high-priest refused to comply with some heathen abominations, he turned him out of his office, and sold it to Jason, his more complaisant brother, for 350 talents of silver. Disgusted with Jason, he quickly turned him out, and sold it to Menelaus, another brother, for 650 talents. When Antiochus was in Egypt, about A.M. 3834, the Jews, falsely informed of his death, made

public demonstrations of their joy; and Jason attempted to recover the high-priesthood. Provoked by this, and detesting their peculiar manner of worship, Antiochus, in his return homeward, forced his way into Jerusalem, murdered 40,000 of the inhabitants, and sold as many more for slaves. He carried off 1800 talents of the sacred money, and a great part of the furniture of the temple, and made two of his most inhuman favourites governors of the country. About two years after, mad with rage that the Romans had frustrated his designs upon Egypt, he ordered his troops, in their return through Judea, to pillage the cities, murder such as were able for war, and sell the women and children for slaves. Upon the Sabbath, when the Jews superstitiously declined to fight, his troops entered Jerusalem, killed multitudes in cold blood, and carried off 10,000 prisoners. They erected a fort hard by the temple, whence they might sallies forth and murder such as dared to worship there. Not long after Antiochus dedicated the temple itself to Jupiter Olympius, a chief idol of the Greeks, and erected his statue upon the altar of burnt-offering. For 2300 mornings and evenings, or 1150 days, the daily sacrifice was entirely stopped, and the temple rendered a scene of idolatry, lewdness, and murder. Such Jews as refused to worship idols or eat swine's flesh were exposed to all the horrors of persecution, torture, and death. Eleazar and a widow, with her seven sons, were the most distinguished martyrs. Others, hazarding everything dear, instructed their neighbours, and warned them to avoid every sinful compliance. Mattathias, a priest, and his sons Judas, Jonathan, Simon, &c., commonly called MACCABEES, took arms, and with astonishing bravery and conduct defended their religion and liberties. After many lesser advantages, Judas, who succeeded his father in the command, gave Nicanor, the Syro-Grecian general, a terrible defeat, A.M. 3839; recovered the temple, repaired and purified it, and restored the worship of God; and repaired Jerusalem, which had been reduced to almost a ruinous heap. After he had, with a handful of troops, for some years proved a terrible scourge to the Syro-Grecians, Edomites, Arabs, and other heathens around, he was slain A.M. 3843, and Jonathan his brother succeeded him. He and Simon his brother, who succeeded him, with astonishing bravery and prudence continued to rectify the disorders of both church and state. Onias the high-priest, son of the above-mentioned, having settled in Egypt, where he afterwards built a temple for those of his nation according to the form of that at Jerusalem, these Maccabees officiated in Canaan both as high-priests and as civil governors; but were both at last treacherously murdered. About A.M. 3869 Hircanus succeeded Simon his father. He first procured a peace with the now weakened Syro-Grecians, and then revolted from their yoke, and rendered himself an independent sovereign of the Jews. He subdued the Edomites, and forced them to embrace the Jewish religion. He reduced the Samaritans, and demolished Shechem and Samaria, their capitals, and razed their temple on Mount Gerizim. Alexander Janneus, his son, after a short reign of Aristobulus, his brother, succeeded him in A.M. 3899. He reduced the Philistines, obliged them to embrace the Jewish religion, and burned Gaza, their capital, into a ruinous heap. He also reduced the Moabites, Ammonites, and part of the Arabians. Never since the days of Solomon had the dominion of the Jewish nation been so extensive. Never but under these three reigns were they, after the captivity, independent of the heathen powers—Persians, Greeks, or Romans, Da. 8. 9-14, 23-25. 9. 25; 11. 23-35; Zec. 14. 1-3; xiii.; 8. 8, 9; 12. 2-8.

10.1-7; 9.13-16; Is. 49.24-26; 63.1-4; Mi. 4.12,13; Ob. 17-21; Eze. 25.14; Zep. 2.7-9; Is. 11.14; Nu. 24.17-19; Am. 9.11-15.

By his cruelties and other misconduct Alexander had exceedingly disgusted many of his subjects, particularly the Pharisees. After his death in A.M. 3925 his widow, with no small prudence, governed the nation for nine years. She was scarcely in her grave when Aristobulus, her younger son, joined by multitudes of those who hated the Pharisees, contended for the crown and high-priesthood against Hircanus, his elder but indolent brother. Finding that the Arabs assisted Hircanus, he, in A.M. 3940, applied to the Romans for help. But they, turning his enemy under Pompey, quickly reduced the country. He and several of his captains pushed their way into the holy of holies. And soon after Crassus, another Roman, bent on his fatal Parthian expedition, pillaged the temple of about 10,000 talents of silver. After Judea had for thirty-two years been a continued scene of ravage and bloodshed, Herod, the son of Antipater, who had acted as a principal incendiary by the assistance of Antony the Roman triumvir, obtained the crown through much barbarity and murder. Finding that neither force nor flattery could render him, who was a Gentile—at least by his father—and who, to please Augustus the emperor, had made heathen compliances, quiet on his throne, he, in A.M. 3984, resolved to recommend himself by rebuilding their ruinous temple. Within three years and a half the principal parts were finished in a most magnificent form. It took eight years more for the rest. Nay, in A.M. 4033, it appears not to have been finished, Eze. 21.26,27; Hag. 2.6,7,22; Mi. 5.1,3; Zec. 14.1,2; Mal. 4.1; Jn. 2.20.

When the long-promised Messiah appeared in the flesh, A.M. 4000, the Jews, finding their carnal imaginations and expectations nowise answered in him, notwithstanding the clearest evidence in his doctrine, miracles, and behaviour, rejected and ignominiously crucified him, and did what they could to prevent the spread of his gospel among the Gentiles. To mark him actually come, the sceptre gradually departed from them. He had scarcely made his appearance in the temple, in the twelfth year of his age, when Judea was reduced into a Roman province. When he died, about twenty-four years after, they seem to have had no power of life and death in their hands. After the conversion of the centurion and his friends, A.C. x., we find not the least vestige of civil power among them independent of the Romans. The destruction of the Galileans at the temple by Pilate; the destruction of others by the falling tower of Siloam; the self-destruction of Judas the traitor; the alarming exit of Ananias and Sapphira; the consumption of Herod by worms; the blindness of Elymas the sorcerer; the murder of about 100,000 Jews in Egypt, Syria, and Canaan by their heathen neighbours,—were but foreboding earnest of the fearful miseries of that nation for the rejection of Jesus Christ. The appearance of pretended Messiahs—Simon, Dositheus, Theudas, Felix the Egyptian, and many others; the astonishing spread of the gospel through the Roman empire; and the persecution of Christians by Jews and heathens, and even by the edicts of Nero the emperor; the multitudes of earthquakes in Europe, Lesser Asia, &c.; the continued rumours of war, which disheartened many of the Jews from the cultivation of their fields; the hanging of a star, shaped like a sword, over Jerusalem for a whole year; the nocturnal blazing of a noontide light, about midnight, over the temple and places about, for half an hour, at the feast of tabernacles; a cow's bringing forth a lamb while she was led forward to the altar for sacrifice; the spontaneous

opening of the east gate of the temple whilst shut with strong bolts, though twenty men could in general scarcely open it; the apparitions of armies in the air, fighting battles and besieging cities; the unaccountable and absolutely obstinate crying of a country fellow, called *Jesus*, in the city for more than seven years, especially at the solemn feasts, '*Woe to Jerusalem—Woe to the people—Woe to the temple*;' and who, while at last he added, '*Woe to myself*,' was struck dead on the spot; were providential omens thereof, Ps. 22.6-20; 35.11-26; 69.1-21; Pr. 1.20-32; Is. 8.14,15; 49.4,7; 50.2-9; 52.14; 53.1-8; 65.1,2,5,6; Da. 9.24; Zec. 11.8-13; Mat. ii.-xxviii.; Mar. i.-xv.; Lu. iv.-xxiii.; Jn. v.-xii. xviii. xix.; Ac. ii.-xxviii.; Ge. 49.10; Is. 66.6; Joel 2.30,31; Zec. 11.1; Mat. 24.3-13,24,30; Mar. 13.5-13,24-26; Lu. 21.7-17,25; Ac. ii.-xxix.; 1 Th. 2.14-16.

About A.D. 67 Cestius Gallus, the Roman governor of Syria, having invested Jerusalem, raised the siege without any visible reason and retired with the Jews at his heels. Taking this opportunity, the Christians, as directed by their Lord, left the city and retired to Pella beyond Jordan, where Providence protected them, Mat. 24.14-16; Mar. 13.14,15; Lu. 21.20,21. Not long after, Vespasian, whom God just then marvellously advanced to the Roman throne, in A.D. 69, invaded their country from the north-east, and quickly spread murder and flames all along to the south-west. Beginning at Galilee, where the inhabitants of Chorazin, Bethsaida, Nazareth, and Capernaum had been principal rejecters of Jesus Christ, he took the cities by force, burned them into heaps, and murdered almost every inhabitant. The Jews resisted with madness, and chose rather to murder themselves than surrender to the most compassionate generals. Nowhere was the scene more shocking than at Jerusalem, where the worship of God had been long profaned and our Lord had been crucified. The Romans invested the city, while the Jews, not only from Canaan, but from the countries around, were assembled to keep their passover, perhaps to the number of two or three millions. Thus their solemn feast which commemorated their miraculous deliverance from Egypt, and which prefigured Jesus' death, and at which he had been crucified, became their snare and trap. Split into three different factions, the besieged Jews spent their time in barbarously murdering one another, or united in desperate but unsuccessful sallies against the Romans. Some even in sport murdered their fellows, to try the sharpness of their swords. At last the faction headed by Eleazar was treacherously massacred; and while the heaps of unburied corpses occasioned a pestilence, their destruction of each other's magazines hastened a terrible famine. Even the most delicate ladies were obliged to broil their infants for food. Meanwhile the Jews scorned every gracious proposal which the compassionate Titus, now general for Vespasian his father, could make them. Having besieged the city about six months, the Romans, A.D. 70, forced their way into it from the east. Provoked with the obstinacy of the besieged, they murdered every one they met with. While the streets ran with blood, the air was filled with the groans of the dying, the howlings of the terrified, and the desperate outcries of the ravished; and the flames of the burning city ascended up to heaven. Instigated by a pretended Messiah, 6000 took refuge in the temple. Titus was extremely bent upon preserving it; but one of his soldiers, by casting a brand, set it on fire. Nor could all his authority make his loving and obedient troops so much as attempt to quench the flames. The outcries of the Jewish beholders became then absolutely infernal. Not long after its rival

temple in Egypt, built by Onias, shared a similar fate. Jerusalem was turned into a ruinous heap. The foundations of the temple were ploughed up, probably in quest of treasure; and, for the like reason, much of the rubbish of the houses was turned up; and it is said, not only the bellies of the dead but of the living were ripped up for the sake of the gold which they were supposed to have swallowed. Besides 257,660 who perished in other places, 1,100,000 are said to have lost their lives at Jerusalem alone. Titus caused the ringleaders in the rebellion to be crucified all round the city, till no more wood for crosses could be had. About 97,000 were taken prisoners. Many of these were sent into Egypt by sea to be slaves. About 11,000 perished with hunger. Part were transported to Syria, to be devoured by wild beasts in the public diversions, or sold at the lowest rate for slaves. Not one descendant of David that could be found was left alive. Nevertheless multitudes of Jews still remained in the Roman empire. These, about A.D. 119, murdered about 500,000 of the Roman subjects, Christians and heathens. But Trajan, the valiant emperor, with no small difficulty and with terrible bloodshed, reduced them. About A.D. 134 Ælius Adrian, the emperor, prohibited them from circumcising their children, and appointed a colony of heathens to rebuild Jerusalem and name it *Ælia*, after himself. About 200,000 Jews, assembling under Barcochab, one of the banditti who had for a century before infested Canaan with their robberies, and now a pretended Messiah, murdered the Roman subjects wherever they could find them. With no small difficulty the Romans defeated them in battle. After a siege of three years they took Bitter their capital. Fifty other garrisons quickly surrendered. In this war about 600,000 Jews are said to have been slain by the sword, besides those who perished by fire, famine, or pestilence. For several years fairs were held in Syria for selling the prisoners; and of those who were transported to Egypt many perished by hunger, shipwreck, and massacres. Adrian built his city on Mount Calvary; and, in contempt of the Jews, erected a marble statue of a swine over its principal gate. For about 500 years after this they durst not, without bribing the soldiers or hazarding their lives, approach near the ruins of their once sacred capital.

Since this period the Jews have continued scattered among all nations, obstinately adhering to their ancient and distinguished ceremonies, in contempt of Christ; their numerous pretenders to Messiahship in every age and nation having hardened them in their delusions, and drawn upon them an infinity of mischiefs. Dreadful have been their persecutions by the kings of Persia, Roman emperors, Arabian caliphs, kings of Spain, France, England, and princes of Germany; and often from the groundless fury of the enraged populace in these places. A few instances shall represent their miserable condition. About the beginning of the fifth century of the Christian era the people of Macedonia, Dacia, Syria, and Minorca, murdered multitudes of them on account of their insulting their religion, and forced the remainder to hide themselves in dens and caves of the earth. In the sixth century, Julian, their pretended Messiah, and his followers drew upon themselves, by their insolence, the death of 20,000, and the enslavement of as many more. In the eleventh, twelfth, thirteenth, and fourteenth centuries, the Popish Crusaders murdered them almost wherever they could find them, while the Jews themselves murdered their own children, that the Crusaders might not cause them to be baptized. About the beginning of the thirteenth century Nasser the Arabian caliph, provoked by

their madly running after pretended Messiahs, scarcely left one of them alive in Mesopotamia and the places around. After various confiscations of goods, banishments, and bloody massacres, they were finally expelled from England by King Edward, A.D. 1291, to the number of 160,000. Edward permitted them to transport their substance to France; but there, in his own dominions, he confiscated it for himself; so that most of them perished through want. After several banishments and massacres, they were, in 1300, finally expelled from France. About 1492 the Spaniards banished 600,000 or 800,000 of them. Most of these perished by shipwreck, or through the inhumanity of the Africans. Many of their carcasses lay unburied. Between A.D. 1663 and 1666 scarcely any of them were left alive in the Persian empire. To save their lives or wealth, many of them have, from age to age, pretended to embrace the Romish idolatry. Perhaps at present 16,000 or 20,000 of them are professed Papists in Portugal and Spain, and not a few of them in clerical orders. These their friends endeavour to have circumcised at death, Le. 26.14-39; De. 4.26-28; 28.49-68; 29.18-28; 30.17,18; 31.16-18,29; 32.15-34; Ps. 2.1-5,9; 21.8-12; 35.23,26; 40.14,15; 50.2,3; 69.22-23; 58.2-11; 59.11-15; 109.1-20; 110.5,6; 132.18; 140.9,10; 55.15,23; Pr. 1.24-32; Is. 2.6-21; 3.1-26; 4.1; 5.24-30; 6.9-12; 8.15,21,22; 9.13-21; 24.1-22; 27.10,11; 28.17-22; 10.22,23; 42.19,20,22-25; 59.1-18; 65.2-7,11-15; 66.3,4,6,7,14-18; Eze. 6.1-7; vii. ix. xv.; 16.35-39; Da. 9.26,27; Ho. 3.4; Am. 9.1-10; Zep. 1.13-18; Zec. 13.8; 14.1,2,4,5; Mal. 4.1,3,5,6; Mat. 3.12; 8.12; 12.43-45; 21.37-44; 22.6,7; 23.34-39; 24.1-41; 26.64; Mar. 12.1-9; 13.1-31; Lu. 11.49-51; 13.1-9,24-35; 17.22-37; 19.14,27,41-44; 20.16-18; 21.20-33; 23.29-31; Jn. 5.43; 7.34; 8.21,24; Ro. 11.8-25; 1 Th. 2.15,16; He. 2.3; 6.6-8; 10.26-31; 1 Pe. 4.17,18; 2 Pe. 2.9-22; 3.9-11; De. 4.27,28.

Notwithstanding their inexpressible miseries, the Jews, everywhere scattered, have, for 1700 years past, remained a people distinct from the rest of mankind, and never in the common manner incorporated with others. It is computed that their present number amounts to 3,000,000; 1,000,000 of which lives in the Turkish empire; 300,000 in Persia, India, and China; and 1,700,000 in Africa and Europe. Except in Portugal and Spain, their condition is now generally tolerable. It is even observable, that scarcely one of their distinguished oppressors, whether persons or nations, has long escaped the justice of Heaven. About A.D. 1866, or 1867, we expect the whole of the Hebrew tribes to be converted to the Christian faith, and to be happily and orderly replaced in Canaan, where it is probable they will continue to the end of the world. When they shall be just settled, the Turks and their allies, we expect, will attempt to dispossess them, and seize on their wealth; but shall miserably perish in the enterprise, Le. 26.40-45; De. 4.29-31; 30.1-10; 32.35-43; 1 Ki. 8.45-50; Ps. 68.22-30; 69.35,36; Is. 1.25-27; 4.2-6; 9.1-7; 11.11-16; 19.24,25; 24.22,23; 27.12,13; xxv. xxvi. xxxv.; 41.8-20; 42.9-16; 43.18-21; 44.23,26,27; 45.17; 46.12,13; 49.10-26; 51.11,17-23; 52.1-12; liv.; 55.8-13; 56.8; 57.13-19; 58.12; 59.19-21; lx.-lxvi.; Je. 3.18; 23.3,4,7,8; 30.3,8-11; 31.1,8,10,38-40; 32.36-44; 33.6-14; 50.4,5; Eze. 11.16-20; 16.60-63; 20.34-38; 28.24-26; 34.13-31; 36.24-38; xxxvii.-xlvi.; Da. 12.1; Ho. 1.11; 3.5; 2.14-23; 6.2; 14.1-8; Joel 3.1,2,16-21; Am. 9.11-15; Ob. 17-21; Mi. 2.12,13; 4.6,7,13; 5.5-15; 7.12-20; Zep. 3.9-20; Zec. 8.7,13; 10.6-12; 12.2-9; 14.1-11; Ro. 11.15,26-32; 2 Co. 3.16; Eze. xxxviii. xxix.

XIX. No history is more important than that of the CHRISTIAN CHURCH in her Head and members. This world was chiefly created for a theatre, on which

JEHOVAH might transact the work and display the glories of our redemption. To prepare the way for this great work, God permitted mankind to fall in Adam their covenant-head. In prosecution of it he published the first promise in paradise; instituted sacrifices; and, by an effusion of his Spirit, made the descendants of Seth to distinguish themselves from those of Cain, and observe social and public assemblies for his worship. By an overflowing flood he swept off the multiplied offspring of the serpent, and testified that the grant of the earth to man, under the first covenant, was entirely annulled. Immediately after the flood he bestowed on Noah and his descendants a new grant of the earth, founded on that new covenant which cannot be broken by men's sin. When the seed of the serpent again waxed strong, and attempted to defeat his designs in their building of Babel, he dispersed them; but it was round about Canaan, where the Redeemer intended to appear in manhood, and from whence the glad tidings of redemption were to be published, Ge. i.-xi. To preserve religion in the recorrupted world, God separated Abraham and his seed for himself by a peculiar covenant relation, founded on, and emblematic of, the covenant of grace. For almost two thousand years he marvellously preserved that family out of which the Messiah was to spring, and continued the true religion among part of them, even under the oppression of the most powerful and active agents of hell. To them the covenant of grace was gradually manifested, and confirmed by many solemnities, signs, and types, Ge. xii.-l. &c.

Intending quickly to abandon the rest of mankind to the slavery of Satan, he, by the deliverance of his people from Egypt, further separated them for himself. To regulate and fix them in this state, he added a multitude of positive laws, which, whether *ecclesiastical* or *civil*, did almost all exhibit Jesus Christ and his work of redemption. The fate of that generation in the wilderness; the remarkable effusion of the Holy Ghost on their children; their unbloody victories over the natives, and safe settlement in Canaan; their mingled troubles, deliverances, and rests, under the Judges; and their glory and wealth under David and Solomon; were but so many figures of the approaching redemption by Jesus Christ. To mark their imperfection and their true design, the most purifying ceremonies, as the *sin-offering*, *annual expiations*, and *water of separation*, remarkably spread defilement. The Jewish nation, church, and ordinances had no sooner arrived at their meridian glory, than they began to fade, and make way for the exhibition of Christ himself. Whilst the captivity in Babylon weaned them from their obstinate attachment to idolatry, the loss of the diadem of David's family, of the magnificence of the temple, and of the Urim and Thummim, sacred fire, ark, Shekinah, and perhaps other principal types, taught them to look for the speedy manifestation of the things prefigured. The dispersion of the Jews through the Persian, Grecian, or Roman empires, with their sacred books along with them, prepared the nations, as by broken hints, for the spread of the gospel by means of the pentecostal converts, or of the preachers who followed them into their several countries. By the successive rise and fall of the Chaldean, Persian, and Grecian empires, God had shown that every alteration of external government did but change the form of men's sinfulness and misery, if not add thereto. After repeated attempts Satan had, in the constitution and extent of the Roman empire, erected the strongest battery against God and his Christ which had ever existed, and had reduced God's separated nation to the lowest depth of corruption and misery. And, that the appearance of Jesus

might be the more observable, the miracles, once so common in Israel, had for 700 years almost entirely ceased; nor for 400 had one prophet appeared among them, Ex. iii. to Es. x. &c.

In the fulness of time, A.M. 4000, when the long-continued tribeship and legislative power were departing from the descendants of Judah; when that tribe had undergone manifold calamities and changes of government and masters; when Daniel's *seventy weeks*, or 490 years from the edict of Artaxerxes to rebuild Jerusalem, were just expiring; when the nations had been *shaken* by the rise of the Persian, Grecian, and Roman empires, and by the fall of the two former; when the second temple yet *stood*, but hastened towards ruin; when the family of David remained distinct in genealogy, but was extremely debased; when both Jews and Gentiles generally expected the unparalleled birth of a glorious Redeemer; and when an uncommon peace, of about twelve years' continuance, extended over most, if not all the world; the eternal Son of God, without any change in his divine nature or person, assumed a real manhood; in respect of which he became the son of Eve, Abraham, Isaac, Jacob, Judah, Jesse, David, and Mary the Virgin; and was born at Bethlehem. Endowed in this manhood with an incomparable fulness of gifts and grace, and peculiarly supported in his work, his perfection in knowledge, in wisdom, holiness, meekness, and zeal, was amazing, Ge. 49.10; Eze. 21.27; Mi. 5.3,5; Da. 9.24; Hag. 2.6-9,21-23; Mal. 3.1; Nu. 24.17; Is. 7.14; 9.6; 28.16; 40.3,5,9,10; 48.17; 49.26; 45.17-25; Je. 23.5,6; 33.15,16; Ho. 1.7; Ps. 45.6; 97.7; He. 1.6; Pr. 8.22,23,30; Ps. 2.7; Zec. 13.7; Ex. 23.21; Ge. 3.15; 12.3; 22.18; 26.4; 28.14; 49.10; De. 18.18; Je. 30.21; Is. 11.1,10; Lu. 1.69; 2 Sa. 7.12,14; Ps. 72.1; 89.3,20; Eze. 34.23,24,29; 37.24,25; 17.22; Is. 53.2; 4.2; 7.14; Zec. 3.8; Da. 2.34,35; Je. 31.22; Mi. 5.2; Lu. 1.32,35; with Mat. i.; Lu. i. ii. 3.23-38; Ro. 1.4; 9.5; Jn. 1.14; Is. 49.1-3; 48.16,17; 11.2-4; 61.1-3; 50.4-7; 42.1-6; Ps. 89.19-21; 45.2,7; 2.6; 18.50; 28.8; 132.17; 1 Sa. 2.10; Da. 9.24; Is. 10.27; 49.8; 52.13; 53.7,9,11; 59.17; 63.5; Ps. 16.8; 18.28-36; 28.7; 40.7,8; 69.9; Pr. 8.14; Zec. 9.9; Je. 30.21; Mat. 3.15,17.

Having, as our *Saviour*, undertaken the great work of redeeming us from our sins, he, in the character of our *High-priest*, offering himself in the sacrifice of himself, appeared in the likeness of sinful flesh, the manner of his birth being extremely debased. Hatred, contempt, reproach, poverty, and trouble were his inseparable attendants in life. In his infancy Herod attempted to murder him. During his public ministry he wandered about without any fixed abode. While Satan repeatedly tempted him to the vilest of crimes, Jews, Samaritans, and others affronted and abused him. In ratifying the new covenant, and abolishing the ancient ceremonies by his death, his sorrows were quite inexpressible. While Judas, instigated by Satan, betrayed him, and Peter thrice denied him, the other disciples forsook him. Notwithstanding his manifest innocence, Jews and Gentiles of all ranks concurred to persecute and murder him. He was spit upon, buffeted, scourged, condemned, and crucified. Not only in the garden, but when his body was distorted on the cross, he seemed to be deserted, and loaded also with the sins of a lost world. While nothing but gall and wormwood were allowed to quench his thirst; while the soldiers in sport parted his garments, and the profligate multitude insulted him with scoffs; he, imploring forgiveness to his murderers, and committing his soul to God, expired, an atonement for sin. Yet notwithstanding repeated attempts, not a bone of him was broken. He was interred in the tomb of *the rich*, but sealed up

and watched by the wicked. Upon the third day he conquered death, and rose again to receive his glorious reward. And after he had sufficiently manifested the reality of his resurrection, and instructed his disciples, he ascended into the *sanctuary* and *holy of holies* above, to make continual intercession for us, Je. 30.21; Ps. 40.6-8; Ex. xxviii. xxix.; Le. i.-v. viii. ix. xvi.; Nu. xix. xxviii. xxix.; Ps. 110.4; 22.1-21; 35.11-21; 40.1-15, 17; 41.5-9; 69.1-21, 29; 55.3-9; 109.2-4; 89.38-45; Is. 11.1; 49.7; 50.8; 25.8; 52.14; liii.; Mi. 5.1; Ho. 11.1; 12.14; 6.2; Da. 9.24, 25; Zec. 9.9; 13.7; 3.9; 12.10; Lu. 13.32, 33; 9.31; Mat. 12.40; 16.21; 17.9, 22, 23; 20.18, 19, 22, 28; 21.38, 39; 26.2, 21, 23, 24, 31, 32, 34; Jn. 1.29, 36; 2.19; 6.70, 71; 10.11, 18; 11.50; 12.24, 27, 31-33; 13.18, 21, 38; 15.13; 16.7, 10, 21, 22; 20.17; Ps. 16.9, 10; 110.1; Mat. ii.; 4.1-10; 8.20; 9.3, 11; 11.19; 12.24; xxvi. xxvii.; Lu. 11.15, 16; 15.1; 20.20; 22.23; Jn. 5.16; 6.60, 66; vii.-x.; 11.47, 48, 57; xviii.-xx.; Ac. 1.1-11; He. v.-ix.; 10.22.

In his debasement and glory he was, and is, equally the *Saviour*, *Shepherd*, *Prophet*, and *Teacher* of his church, whether Jews or Gentiles; feeding them, particularly the poor, by his truths, ordinances, influences, and blessings. His personal ministrations were chiefly confined to Judea, especially in the courts of the temple at Jerusalem, where multitudes attended; and in the regions of Galilee, where the grossest ignorance had long prevailed. He confirmed his precious, seasonable, practical, and sanctifying doctrines by miracles unnumbered, and which emblematically represented his spiritual work in the redemption of men. He feasted thousands on a few loaves, without diminishing the food. He healed the most incurable diseases; made the blind to see, the deaf to hear, the dumb to speak, the dead to live, the devils to leave the possessed, the storms to become calm, the trees to wither, the fishes to assemble into nets, or even to bring the money which he needed. And yet his ministrations had but inconsiderable success in the conversion of sinners, Ge. 49.10, 18; Ps. 14.7; 53.7; 98.2, 3; Is. 19.20; 42.7; 45.17, 22; 46.13; 48.17; 49.6, 7, 25, 26; 59.20; 63.1-5; Je. 23.6; 33.16; Ho. 1.7; Zep. 3.17; Zec. 9.9, 11; Mat. 1.21; Lu. 1.31, 47; Ps. 23.1-3; Is. 40.11; 49.9, 10; 41.17, 18; Eze. 34.11-16, 22-29; 37.23-27; Mi. 5.4, 5; Zec. 13.7; 11.7, 11; Hag. 2.7, 9; Mal. 3.1-3; Is. 41.27; 9.1, 2; 52.7, 15; 40.3; De. 18.15-19; Ge. 49.10; Ps. 22.22; 40.9, 10; Pr. 1.20-24; viii.; 9.1-12; Job 33.23; Is. 11.9; 42.1, 3, 6, 7; 49.6; 50.4; 48.17; 54.13; 55.3-11; 59.19, 20; Lu. 1.79; 2.32; Mal. 4.2; Is. 29.18, 19; 35.5, 6; 41.17; Eze. 34.16; Is. 25.8; Ho. 13.14; Mat. iv.-xxv.; Mar. i.-xiii.; Lu. iv.-xxi.; Jn. ii.-xvi.; Ro. 15.8; He. 1.1; 2.3, 4; Ac. 10.33; Is. 49.4; 53.1; 6.9, 10; Jn. 12.37-40.

Amidst his lowest debasement he discovered his *Royal Headship* over his church. He taught in his own name. He appointed twelve, and afterwards seventy more, of his disciples to act as his deputies, heralds, and ambassadors in the work of the gospel. He at least twice expelled the merchants from the courts of the temple. He instituted *baptism* and his own *supper* for seals of his covenant. Being raised from the dead, he more abundantly exercised his kingly office in appointing extraordinary and ordinary officers in the church, and in qualifying them with the Holy Ghost. He issued forth his oracles, and appointed his gospel ordinances. And he extends his dominion in the world by increasing, ruling, and protecting his subjects, and by restraining and conquering his and their enemies, Ge. 49.10; Ps. 2.6; 21.3-6; 24.7-10; 8.1; 45.6, 7; 68.18-35; 89.19-37; xciii. xevi.-c.; 118.22; 22.27-31; 132.17, 18; lxxii. cx.; Ca. 1.4, 12; 3.6, 9, 11; 7.5; Is. 2.3, 4; 4.2; 9.6, 7; 11.3-5; 12.6; 24.15, 16, 23; xxv.; 32.1, 2; 35.2; 40.9-11; 42.1-4; 45.5-26; 52.13, 15; 53.11, 12; 55.4; 63.1-6; Je. 23.5, 6; 33.15, 16;

Eze. 17.22, 23; 21.27; 34.24, 29; 37.24, 25; 44.3; 45.7, 8, 22-25; 46.1-8, 10; Da. 7.13, 14; 2.44; 9.25; 12.1; Ho. 3.5; 13.10, 14; Mi. 2.13; 4.3, 8; 5.1, 2, 4, 5; Zep. 3.15, 17; Zec. 6.12, 13; 11.4, 7; 13.7; 14.9; Mal. 3.1-3; Lu. 1.32, 33; 1 Co. 15.2, 25; Mat. iv.-xxvi.; Mar. i.-xiv.; Lu. iv.-xxii.; Jn. i.-xix.; Ac. i.-xix.; Re. i.-xxii.; 1 Ti. 1.17; 6.15, 16.

For almost 2000 years after the call of Abraham, and especially after the departure of the Israelites from Egypt, very few Gentile sinners had been converted, or even called to fellowship with God. But the promised Shiloh had scarcely appeared in the likeness of sinful flesh, when wise men from the East, two centuries, the Syro-Phœnician woman, and the Samaritans and Greeks, received him by faith. He had scarcely ascended to heaven when he poured down the Holy Ghost in a wonderful manner. Qualified by his influences, the apostles and others, beginning at Jerusalem, preached with amazing success, and confirmed their doctrine by miracles. Within about forty years Arabia, Egypt, Ethiopia, and Cyrene on the south and west; Chaldea, Mesopotamia, Assyria, Armenia, and Persia on the east; Phenicia, Syria, Lesser Asia, Pontus, Thrace, Greece, Illyricum,¹ Italy, if not also France, Spain, and Britain on the north and west; had received the gospel; and multitudes had believed on Christ, and formed themselves into regular societies, under the apostles, evangelists, prophets, pastors, teachers, ruling elders, and deacons, whom he had appointed; and walked in holy fellowship with God and among themselves. Wretched ignorance, gross idolatry, vain superstition, savage barbarity, shocking lewdness, and other like abominations, were, by the power of the gospel, obliged to give place to spiritual knowledge, piety, and virtue in every form, Ge. 49.10; Is. 11.1, 10; 2.2; Mi. 4.1; Joel 2.28; Pr. 1.23; Is. 32.15, 16; 44.3-5; Mat. 10.23; 28.20; Jn. 14.17, 18, 26; 15.26, 27; 16.7-14; 20.22; Lu. 24.49; Ac. 1.8; Ps. 72.6; Ho. 14.5; Eze. 34.26; Ps. 65.9-13; 68.9, 10; Is. 55.10-13; Joel 3.18, 21; Zec. 13.1; 14.8; Eze. 47.1-12; Is. 61.3, 11, 25, 3, 5-7; 41.17-19; 43.19; 12.3; Jn. 7.38, 39; Mar. 16.17, 18; Is. 35.3, 5, 6; 42.18; 29.18; Jn. 18.12; Am. 9.11; Ps. 69.34-36; 45.16; 68.22-28; 72.16, 17; Is. lxi.; 32.20; 60.20; Mat. 19.28; 5.13, 14; Ps. 132.16; Eze. 44.17-25; Ge. 3.15; 12.2, 3; 22.18; 26.4; 28.14; 49.10; De. 32.36, 43; Ps. 2.8; 14.7; 18.43; 22.27-31; 45.3-6, 9-17; xlvii.; 65.5; 66.1-4; lxxvii.; 68.22-35; 69.33-36; lxxii. lxxxvii.; 89.2-4, 18-29; xcii. xcvi.-c. cx.; 132.13-18; cxlix.; Is. 1.25-28; 2.2-5, 17-21; 4.2-6; 9.7; xi. xii.; 18.7; 19.18-25; xxv. xxvii.; 27.1-6, 12, 13; 29.18-30; 18.26; 32.1-4, 15-20; xxxv.; 41.10-20; 42.1-16; 44.2-5; 45.22-25; 49.6-26; 52.15; 53.10-12; liv. iv.; 56.8; 57.14-19; 59.16-21; lx.-lxxii.; 63.1-5; 65.16-25; 66.8-14, 18-24; Je. xxxi. xxxii.; Eze. 17.22-24; 34.11-31; 36.21-38; xxxvii. xl.-xlviii.; Da. 2.35, 44; 7.14; Ho. 1.10, 11; 2.14-23; xiv.; Joel 2.28-31; 3.16-21; Am. 9.11-15; Mi. iv. v.; 7.14-20; Zep. 3.9-20; Hag. 2.6-9; Zec. 2.10-13; 8.20-23; 14.8-11; Mal. 1.11; 4.2; Mat. 8.11; 16.18; 20.6-16; 13.3-52; 21.28, 29, 41, 43; 22.9, 10; 26.13; 24.14; 28.18-20; Mar. 16.15, 16; Lu. 2.32; 14.23; 24.47; Jn. 1.9; 3.16, 17; 8.12; 10.16; 11.52; 12.23, 24, 32; 16.8; Ac. 1.8; ii.-xix.; Ro. 1.7, 8; 11.11; 15.8-19; 1 Co. 1.2; 2 Co. 1.1; 8.1; Ga. 2.2; Ep. 1.1; Phi. 1.1; Col. 1.1; 2.1; 4.13; 1 Th. 1.1; 1 Pe. 1.1; Re. 1.11.

During this period the Christians, and especially their teachers, were hated and persecuted by the Jews and the heathen mob. But till their religion had spread and taken deep root among the Gentiles, they experienced no imperial persecution. God even made

the junction of so many nations into one Roman empire, which Satan had erected as his impregnable bulwark against the approaching Messiah, a mean of its more easy spread. The destruction and dispersion of the Jewish nation, which soon after took place, were also calculated to wean men from the typical ceremonies, and to make them examine the character and religion of Jesus, who had so circumstantially predicted these events. From A.D. 66 to 312 the church was repeatedly under general persecutions, appointed by the Roman emperors, particularly under Nero, about 66; Domitian, 96; Trajan, 107; Adrian, 120; Aurelius, 160; Severus, 202; Maximin, 235; Decius, 250; Valerian, 257; Aurelian, 272; and Diocletian, 303. These persecutions were very useful to prevent the church's swarming with errors, or the propagators of them; for many, particularly the Gnostics, fond of mingling the heathen philosophy with the gospel of Christ, formed abominable tenets, in opposition to his person and grace. The monstrous Nero led the way in imperial persecution. Having, for his revenge or his diversion, burned part of Rome, his capital, he charged it to the Christians' account. Multitudes of them were burned in heaps in his gardens, for his nocturnal recreation; and in many corners of his vast empire they were inhumanly exposed to wild beasts, or otherwise tortured and slain. For about 250 years after, scarcely a disaster by sword, famine, or pestilence, came upon the Roman subjects, but the heathens, and especially their priests, pretended that the toleration of the Christians in their peculiar religion had provoked the gods to inflict it, and begged to have them utterly extirpated. The persecutions above-mentioned were all of them remarkably distressing. Those of Aurelius and Severus were extremely ruinous. Those under Maximin, Decius, and Valerian were still more furious and cruel. Millions of Christians were murdered without or by form of law. Multitudes were, for the public diversions, torn to pieces by lions, tigers, and other ravenous beasts, in the theatres. And the last, between A.D. 302 and 312, was still more terrible and bloody. Almost in every place of the Roman empire Christians, and especially their preachers, were scourged to death; had their flesh pulled off them by pincers, or mangled with broken pots; or they were torn asunder by beasts, or between trees; or were roasted between gentle fires; or, by holes made in their flesh, had melted lead poured into their bowels. In Egypt alone 144,000 are said to have been cut off by violent deaths, and 700,000 more banished. Their churches were everywhere demolished; and their books, especially the Scriptures, sought out and burned.

Scarcely any, whether the Jewish nation or particular persons, as Herod, Domitian, &c., who had persecuted the Christians, long escaped the justice of God. Terrible ravages by the Goths, Persians, and others, had often punished the Roman empire. But never was the justice of Heaven so manifest as in the case of Diocletian and his assistants. He and Heraclius his partner had scarcely begun their barbarous work when Galerius, their instigator, caused them to resign their authority and retire to a private life. After living some years in great anxiety, it is said that Diocletian poisoned himself. After several efforts to resume his imperial authority, Heraclius had his neck broken for attempting to murder Constantine his son-in-law. Maxentius and his army of about 200,000 were most of them slain by the enemy, or drowned in the Tiber, where they had laid snares for Constantine. Galerius died of a most tormenting and loathsome distemper, begging the prayers of the Christians as a mean of his relief. Constantine, son

¹ N. B. The churches of Ephesus, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, Laodicea, Colosse, Galatia, Paphlagonia, Cilicia, Pisidia, &c., were in Lesser Asia; those of Philippi, Thessalonica, and Corinth in Greece; and of Rome, in Italy.

to Constantinus, the only Cæsar who had not joined in the persecutions, being called from Britain, was made emperor by his troops. He proclaimed a toleration of the Christian religion in the whole Roman empire; but Maximin his colleague in the east quickly revoked it, and attacked Constantine's forces, which were commanded by Licinus his brother-in-law. But being shamefully routed, he in a fury murdered multitudes of the heathen priests, who had instigated him to the war. When he was ready to give a second battle to Licinus, he was struck with blindness and terrible torments in both body and mind. In rage and despair he poisoned himself, confessing that he was plagued by Jesus Christ for his persecution of the Christians. Licinus, who was now deputy emperor in the east, for a time pretended to favour the Christians; but, instigated by the heathen priests, he at last commenced a furious persecution. In three great battles, in the last of which about 100,000 were slain and himself taken prisoner, Constantine reduced him, after which he was put to death, Ge. 3.15; Da. 11.30-35; Re. 6.3-12; Jn. 15.20; 16.2,33; 21.18,19; Ac. 14.22; 2 Ti. 2.11; 3.12; Mat. 16.24; 10.17-22,34-39; 22.6, 24.9,10,18; Lu. 12.49-53; 21.12-17; Re. 2.10; 3.10; 1 Co. 11.19; 2 Pe. 2.1-3; Mat. 24.5,11,24; Ac. 20.29,30; 1 Ti. 4.1-3; 2 Ti. 3.1-6,13; 4.3,4; Ge. 3.15; Re. 6.12-17; 12.2-4,7; De. 32.36-43; Ps. 2.1-6,9,12; 21.8-12; 68.14,21,23,30; xciii. xvi. -xcix.; 110.5,7; 89.23; 18.37-42; 35.5,6,26; 132.18; Is. 8.9,10; 9.4; 42.13,14; 49.24-26; 51.22,23; 54.15,17; 41.11; 45.24; 63.1-6; 66.15,16; Re. 1.7.

From A.D. 320 to 606 all the emperors except Julian professed themselves Christians. Constantine, and Theodosius in the fourth, and Justin I. and Justinian in the beginning of the sixth centuries of the Christian era, distinguished themselves by their care for the church. Constantine first of all made the Christian the established religion of the empire. He admitted few but Christians to places of power or trust; and while he erected churches and schools, and appointed salaries for their teachers, he warmly inculcated and carefully exemplified the due observation of the Lord's day. At first he tried soft methods for converting the heathens; but finding them obstinate, he began to pull down their temples, break in pieces their idols, and banish or even put to death their enraged priests. By the free preaching of the gospel, and by the spread thereof among the Indians, Persians, and those on the east of the Euxine Sea, many were turned to the Lord. But Constantine's excessive kindness to the doctors of the Christian church, and to their new converts, tempted them to ambition and dissimulation. Many, awed by his authority or example, or attracted by the favours they expected, professed themselves Christians, who had neither knowledge of, nor due regard to, Jesus or his truths. By his assumption of a kind of headship over the church, at least in some instances, the clergy were encouraged to model her government according to the form of that established in the empire. The favours of Theodosius, Justin, and Justinian were perverted to much the same purpose. While the inundations of the ravaging Goths, Huns, &c., were almost ruining both church and state, the Donatists in Africa, who separated from their fellow-Christians as not sufficiently pure in their practice; the Arians and half-Arians, through most of the empire, who denied our Saviour's proper divinity; the Pelagians, who denied the necessity of his righteousness for our justification, and of his Spirit's influence to regenerate the heart; the Nestorians, who were thought to hold a twofold person in Christ; and the Eutychians, who allowed him but one compounded nature, and other corruptors of the truth,—were fearful plagues to the

church, by their soul-ruining errors, and by the furious contentions, rival councils, and even persecutions and massacres which they produced. The Arians, who in the fourth century held about thirty-two councils, and had often persecuting kings or emperors to abet them, were peculiarly hurtful, and had once forced most of the clergy to their side. But the doctrines of Pelagius, especially when a little refined, gradually and more insensibly infected most of the Christian church, both ministers and people.

By such means the church became a motley mass of practical heathens, mingled with a few real and circumspect Christians. The great zeal of the fashionable clergy was to render her in her offices, superior and subordinate, similar to the imperial state; and, for the gratification of their carnal proselytes, to borrow whatever they could find from the Jewish or heathen superstitions. Even in the fourth century lordly bishops, metropolitans, archdeacons, subdeacons, exorcists, and canonical singers were introduced. Candles were lighted by day in the churches. Incense was burned while prayers were offered or sacraments administered. On the stated fasts some particular meats were forborne. Abstinence from marriage was esteemed a high degree of sanctity, especially among the clergy. Prayers were directed to saints departed. Pretended relics were held in great veneration. Images of saints, and of Jesus Christ, were placed in churches, and sometimes were worshipped. The clergy began to officiate in canonical robes, which they held to be sacred. Prayers were made for the dead, and even sometimes for mitigation of torments to the damned. Baptism was held of absolute necessity to salvation, and hence was administered to the dead, or by lay persons. Pilgrimages to our Saviour's sepulchre, and a monkish retirement from fellowship with mankind, were reckoned a transcendent devotion. By the end of the sixth century the doctrines of the church were deeply infected with Pelagianism. The discipline had been long remiss, corrupt, or partial, chiefly in favour of the liberal or the great; and the principal concern of the leading clergy was who should be greatest. The notion of a purgatory or middle state; multitudes of sacred festivals and litanies, in honour of angels, the Virgin Mary, and martyrs; and consecrations of churches, were introduced. Everything supposed to have had connection with martyrs was held in veneration. But not contented with all these human or rather devilish inventions in the worship of God, Gregory the Great, a sainted and famous Bishop of Rome, added his new canons of the mass; his canticles and antiphones; and his almost innumerable ordinances concerning stations, litanies, processions, Lent, oblations for the dead, pontifical robes, consecrations, and relics, Mat. 24.5,11,24; Ac. 20.29,30; 1 Co. 11.19; 1 Ti. 4.1-3; 2 Ti. 3.1-6,13; 4.3,4; 2 Pe. 2.1-3; Re. vii. viii.; 12.8-17.

In the beginning of the seventh century two principal enemies to Jesus Christ formally appeared on the earth—the *Mahometan delusion* in the East, which has ever since extirpated or oppressed the Christian religion in a great part of the world; and the long-predicted *Papery* in the west. The imperial seat had been long before removed to Constantinople. The western empire had been abolished, and ten motley kingdoms formed out of its ruins. Every shadow of Rome's ancient forms of government by kings, consuls, decemvirs, tribunes, dictators, emperors, heathen or Christian, was gone; and Rome itself, in A.D. 566, subjected to the Exarch of Ravenna. These things had given the bishops of Rome an opportunity to extend their ambitious views. The clerical form of church government still wanted an

imperial LORD OVER ALL instead of Jesus Christ; and by promoting divisions, by encouraging appeals to themselves from the eastern and other bishops, by pretending deeds of councils in their own favour, and by unwearied struggles with the bishops of Constantinople, the Romish bishops had long and earnestly contended for the supremacy. About A.D. 606 or 608 Phocas, an absolute monster of treachery, cruelty, and everything horrid, had, by the inhuman murder of his worthy master Mauritius and family, become the emperor of the East. It seems the Bishop of Constantinople disdained the friendship of this infernal wretch. But Boniface III. of Rome, by his fulsome flatteries, obtained his imperial appointment to be the *UNIVERSAL BISHOP of the Christian church*. Deputies were immediately despatched throughout the western churches to introduce the new Gregorian superstition and to procure a formal submission to the Roman pope. The missionaries being extremely ignorant of everything important, or at least incapable of officiating in the language of the places to which they were sent, it is said that Pope Vitalian, about A.D. 666, appointed their public worship to be everywhere performed in the now long disused Latin tongue. This at once concealed the ignorance of his missionaries, and became a standing badge of the church's subjection to Rome. Just five prophetic months, or 150 years after the pope had obtained his spiritual supremacy, and 666 years after John had received his Revelations in Patmos, Pope Stephen III., assisted by Pepin, king of France, who, by the help of a former pope, had treacherously usurped his master's throne, rendered himself a *CIVIL LORD* of the states of Rome, Ravenna, and Pentapolis; in consequence of which his cardinals or privy counsellors dressed themselves in purple and scarlet. Several of the succeeding popes claimed an absolute power to dispose of not only the Christian kingdoms and empires, but even of what belonged to heathens, everywhere in the world. By deceiving or terrifying princes with their excommunications and interdicts, by decoying or forcing them to the holy war in Canaan, and by raising up traitors against them, they caused them to submit to their slavery. The ten kingdoms which had been formed out of the ruins of the western empire all submitted to the idolatry, superstition, and clerical tyranny of Rome. The haughty pontiffs even pretended to command the angels, whether good or bad, to do what they pleased,—nay, they claimed an authority over JEHOVAH himself, in empowering their priests to create or divide the glorified body of his Son at their pleasure; in adding to his standard of faith and practice apocryphal tracts, human traditions, and decrees of popes or their councils; in founding the authority of his oracles on the will of their church, and, contrary to his express command, debarring all but their clergy from the free perusal of them; in altering, reversing, or confirming his laws as they pleased; in making multitudes of persons and things his partners in worship, and in protection of the world; in appointing multitudes of holidays in opposition to his law; and by pardoning men's sin or indulging them in it, and cancelling the obligations of oaths, &c. Most dreadful were the scenes of wickedness against God and man which prevailed in the whole antichristian body, but especially among their clergy. These, *regular* and *secular*, multiplied like *locusts*, till, by their delusions and oppressive exactions, they everywhere destroyed the souls of the people, enslaved their bodies, and ruined their estates. Under the different denominations of Augustinians, Benedictines, Franciscans, Dominicans, Carmelites, Jesuits, &c., huge armies of monks zealously sup-

ported the Romish bishop and his abominations. In the Benedictine Order alone, before the Reformation, it is said there had been above 15,000 monasteries, 24 popes, 200 cardinals, 1600 archbishops, 4000 bishops, 15,700 abbots who had been authors, and 156,000 *deified saints*. While the pope and his clergy wallowed in every fleshly abomination, and everywhere spread the most pernicious errors, gross idolatry, and superstition, by pretences to uncommon sanctity, and by magical wonders and pretended visions, they made their ignorant votaries believe what they pleased. By inhumanly excluding from trade, or even from their habitations, such as dissented from them; and by murderous inquisitions, massacres, and wars, in which millions of Waldenses and Protestants were slain, they terrified others into a blind submission, Da. 7.8, 20-25; 11.36-39; 2 Th. 2.3-12; 1 Ti. 4.1-3; 2 Ti. 3.1-7, 13; 4.3, 4; Re. 9.1-11; 11.2; xiii.; 17.1-14, 17, 18; 18.12, 13.

Notwithstanding the diabolical fraud and barbarous rage of these antichristian *locusts* and their abettors, Jesus Christ has always qualified and encouraged a proper number to bear witness for his injured doctrines and laws against the contrary abominations,—among whom may be reckoned the council of Charles the Great of France at Frankfort, in the eighth century; Claude, bishop of Turin, and his followers, in Piedmont, in the ninth and tenth; the WALDENSES in the south of France, in the twelfth and subsequent centuries, who, by war and persecution, were scattered into Germany, Italy, and Britain, and of whom Wickliffe and his followers in England, in the fourteenth century, and Huss and his followers in Germany, in the fifteenth, were the genuine offspring. Notwithstanding their faithful contentings, and notwithstanding dreadful judgments inflicted by Saracens, Turks, &c., the Antichristians still prevailed. The oracles of God were almost wholly unknown. Many of the bishops had never perused, and perhaps never seen them.

Doctrines were tried by false miracles and lying wonders, not by the Word of God. Many of the leading truths of the gospel were buried in oblivion, and the contrary errors established and believed. Even the remains of truth were rendered almost unintelligible by scholastic terms and arguments. Religion lay buried under wicked and senseless traditions and papal decrees. Worship was drowned in depths of heathenish, Jewish, or magical superstitions. Devotion chiefly consisted in adoring the sacramental bread, the Virgin Mary, saints, angels, images, and relics. Pardons of sin, or indulgences therein; admissions to ecclesiastical offices, or even to celestial thrones, were sold for money; and none but the poor, who could pay nothing, were consigned to eternal damnation. In ignorance many of the clergy were similar to brutes; but in pride, avarice, oppression, lewdness, blasphemy, and everything abominable, they were complete infernals. Meanwhile God—by making the *holy war* a means of introducing knowledge from the East—by forcing the learned Greeks into the papal dominions, through the capture of Constantinople by the Turks—and by causing the contentions between rival popes, and the struggles of the councils of Basil and Pisa, to sink the credit of the pontiffs among their votaries—prepared the way for the Protestant Reformation.

In A.D. 1517 Zuinglius in Switzerland, and Luther in Germany, shocked with the blasphemous manner in which the papal pardons of and indulgences in sin were exposed to sale, openly declared their detestation of them. By a diligent search of the Scriptures in defence of their conduct, their views of divine truth were exceedingly enlarged; and what they apprehended

themselves they boldly preached to others, and warned them of their danger in a continued adherence to Rome. Wearied of the tyranny, and detesting the monstrous wickedness of the Romish clergy, multitudes embraced their doctrines, and attempted to search the Scriptures for themselves; for which purpose the learned reformers supplied them everywhere with *translations* in their mother tongue. Notwithstanding the utmost efforts of the popish rulers in both church and state, by pretended miracles and apparitions; by perfidy and flattery; by prohibitions of Protestant books; by wars, persecutions, and massacres;—and notwithstanding the lukewarmness, scandals, contentions, and even enthusiastic madness and horrible blasphemy, which took place among too many of the nominal Protestants, the true scriptural religion was, in less than fifty years, not only preached with remarkable success, but formally established by the civil authority, in a great part of Germany, in Sweden, in Denmark, in Holland, and half of Switzerland, and in Britain; and was, by public edicts, allowed in France, Poland, Hungary, and Transylvania. Since that period the Protestant religion has been almost entirely rooted out of Hungary, Austria, Bohemia, France, Palatinate on the Rhine, &c.; and the Papists have greatly increased in several of the Protestant dominions. It is doubtless true, however, that the number of Protestants in Europe has increased, notwithstanding all opposition. On several occasions, as in Germany 1418 and 1550, and in Britain 1558 and 1688, the opposers of Antichrist have been remarkably delivered, after they had for *three years and a half* appeared on the very brink of destruction. But the great slaughter of Christ's *witnesses*, by the apostatizing of Protestants to the essentials of Popery, and by the persecution of such as shall continue faithful, and their glorious resurrection, we suppose, are still future, Re. 11.2-10; 14.1-23; 17.14-17.

Partial effusions of the vials of God's wrath upon the Antichristians have also taken place. The Saracens not only murdered their eastern brethren in error, idolatry, and superstition; but, about A.D. 718, conquered Spain, and afterwards ravaged France and a part of Italy; seized upon Sicily and Naples; and thought it highly meritorious to harass and murder the Romish idolaters. From A.D. 830 to 980 the contentions between the descendants of Charles the Great, and the invasions of the Hungarians, deluged Germany, France, and Italy with torrents of human blood. From A.D. 1090 to 1290 millions perished in the pretended *holy war* with the infidel Saracens and Seljukian Turks for the recovery of Canaan. Scarcely a kingdom in Europe but was disordered in its constitution, drained of men, and beggared of wealth by these mad attempts, which the popes promoted with all their fury and craft, that they might have an opportunity to extend their power in Europe while the princes of the respective nations warred in the East. From A.D. 1200 to 1370 the furious wars between the *papal* and *imperial* factions, commonly called GUELFs and GIBELINS, rendered Germany and Italy a comparative desert. Between A.D. 1370 and 1447, or later, the frequent contentions of rival popes, and the brave resistance of the faithful Bohemians, involved the antichristian dominions in terrible misery and bloodshed. Between A.D. 1486 and 1534 a sweating sickness and other pestilential disorders cut off multitudes in England, Germany, and France. Between 1370 and 1698 the Ottoman Turks made the most shocking havoc among the Papists who inhabited Hungary, Poland, Dalmatia, the Mediterranean isles, and even part of Italy and Germany. But none of

these plagues in the least reformed the pope or his votaries. When, between A.D. 1517 and 1570, about the half of his subjects revolted and embraced the Protestant religion, shame obliged their neighbours to drop several of their papal customs that were absolutely stupid or horribly wicked; but the whole substance of their errors and corruptions, a little varnished, was judicially established by the Council of Trent, which was concluded A.D. 1563. Modern history is generally considered to begin with the discovery of America, and there are three inventions which belong to the Middle Ages, but were not put into general use till the beginning of Modern Times, which have had much to do with the great progress made by the human race in the last four hundred years. These are the magnetic needle, gunpowder, and the printing press. Gunpowder is said to come from the Chinese, but it was not used in Europe until the fourteenth century. These and all other discoveries and inventions which have come into use in modern times, have lent themselves as servants to aid Christianity in changing the face of the earth, and the character and direction of the human race, so we may get a glimpse of the coming time now, when Christianity, as the truth, the way, and the life, will be dominant in the whole earth.

The antichristian and Mahometan delusions being extirpated from the face of the earth, the gospel will, we expect, with amazing rapidity and success, spread through the whole habitable world. Both Jews and Gentiles shall heartily embrace it, and turn to the Lord with one consent, and unite in his body the church. Then shall her doctrine, worship, discipline, and government be restored to the apostolic plan, and exactly correspond with the *measuring-line* and *reed* of God's Word. Astonishing shall be the abilities, labours, and success of her pastors and other officers; and amazing the knowledge, holiness, zeal, order, unanimity, and peace of her members. Such shall be their multitude and quality, as if all the ancient martyrs had risen from their graves to enjoy the most glorious fellowship with Christ. So general shall be the reformation of mankind, that perhaps few will remain apparently wicked: and long, with increasing growth, shall this happy period continue, Ge. 3.15; 12.2, 3; 22.18; 26.4; 28.14; 49.10; De. 32.36-43; Ps. 2.8; 14.7; 18.43; 22.27-31; 45.3-6, 9-17; xlvii.; 65.5; 66.1-4; lxxvii.; 68.22-35; 69.33-36; lxxii. lxxxvii.; 89.2, 3, 18-29; xciii.; xcvi.-c.; ex.; 132.13-18; cxlix.; Is. 1.25-28; 2.2-5, 17-21; 4.2-6; 9.8; xi. xii.; 18.7; 19.18-25; 24.23; xxv. xxvi.; 27.1-6, 12, 13; 29.18-24; 30.18-26, 29; 32.1-4, 15-20; xxxv.; 41.10-20; 42.1-16; 44.2-5; 45.22-25; 49.6-26; 52.15; 53.10-12; liv. lv.; 56.8; 57.14-19; 59.16-21; lx.-lxii.; 63.1-5; 65.16-25; 66.8-14, 18-24; Je. xxxi. xxxiii.; Eze. 17.22-24; 34.11-31; xxxvi.-xlvi.; Da. 2.35, 44; 7.14, 22, 27; 2.12; Ho. 1.10, 11; 2.14-23; 3.5; 6.2; xiv.; Joel 2.28-32; 3.16-21; Am. 9.11-15; Mi. 4.5; 7.14-20; Zep. 3.9-20; Hag. 2.6-9; Zec. 2.10-13; 8.20-23; 14.8-11, 20, 21; Mal. 4.2; Ro. 11.12, 15, 25-32; Re. vii.; 11.11-19; 15.2-4; 19.1-9; 20.1-5; xxi.; 22.1-6.

There seems to be forces at work in our day which indicate that truly the time is soon to come when the knowledge of the Lord shall cover the earth as the waters cover the sea. Men are being brought together as in one neighborhood. Already great enterprises are being contemplated which look to the speedy removal of whatever remaining obstacles there are to world-wide companionship among men. A railroad is already built from Joppa to Jerusalem, and from Damascus to Beyrout. There is talk of building a bridge across the Straits of Dover near Folkstone. The Mombasa and Nyanza Railway in Africa

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is to connect with the interior lakes and the coast. Among the possibilities of the near future is a railroad across Siberia from St. Petersburg to Behring Strait, and also one across Alaska to Behring Strait, while Behring Strait itself is to be bridged or ferried. A ship canal around Niagara Falls is contemplated, and also, it is said, a railroad from Quebec to Belle Isle in Labrador, with connecting ocean steamship lines to Midford, in Wales. When all the projected enterprises which look to completer union and fellowship among men are completed, there will not any longer be foreigners, but all men will be neighbors. Humanity will be then organized, all the scattered members of races and once isolated tribes will be brought into one body; the best ideas, the best science, the best religion, the best morals will then have the same opportunities of triumph everywhere, throughout the whole body of humanity, as they have had hitherto opportunities of triumphing among the more favored races. There is to be in the good coming time one science, one moral law, and one religion. This unity of the human race, too, is coming about day by day through the ordinary operation of law and truth. The kingdom of heaven cometh not with observation, but slowly and gradually it is permeating and gathering to itself all peoples and tongues. Our Lord said, "If I be lifted up I will draw all men unto me." Through the truth as it is in Christ and through the power of the Holy Spirit the race is gradually being reorganized, and in the ages to come is to be not ideally only but really the body of Christ.

CHAPTER V.

A CHRONOLOGICAL HARMONY OF THE SCRIPTURE HISTORIES, AND OF THE FULFILMENT OF ITS PREDICTIONS.

| Year of the World | Before Christ | Year of the World | Before Christ | Scripture History |
|-------------------|---------------|-------------------|---------------|---|
| | | | | FROM eternity JEHOVAH himself alone subsisted in three persons—Father, Son, and Holy Ghost, Ge. 21.33; De.33.27; Ps.90.2; Is.44.6; Hab.1.12; 1 Jn.5.7; 2 Co.13.14; Mat.28.19; 3.16,17, &c. |
| | | | | God created the world in Christ, Ac. 15.18; Is. 46.10, Ep. 1.11; 2 Ti. 1.9, &c. He sent into the world his Son as the Mediator and Representative of humanity, Ps. 40.6-8; 89.3,4; Is. 53.10; Je. 30.21; Zec. 6.13. |
| 1 | 4004 | | | God created all things; covenanted with mankind; Adam fell into sin, and his posterity in him; God published salvation by Christ, but denounced troubles and sorrows in this life, Ge. i.—iii.; Ex. 20.11; Ec. 7.29; Ro. 5.12-21; 1 Co. 15.22. |
| 2 | 4003 | | | Cain, and not long after, Abel is born, perhaps with twin-sisters. Some years after Cain becomes a husbandman, Abel a shepherd, Ge. iv. |
| 129 | 3875 | | | Cain and Abel offer sacrifice. Cain murders Abel, and is punished; but his family increases, Ge. iv.; He. 11.4; 1 Jn. 3.12; Jude. Next year Seth is born. |
| 235 | 3769 | | | Enos is born. Public societies for God's worship are introduced, to distinguish the Sethites from the offspring of Cain, Ge. 5.6; 4.26. |
| 987 | 3017 | | | After predicting the last judgment, pious Enoch is translated to heaven without tasting of death, Ge. 5.23,24; He. 11.5; Jude 14,15. |
| 1056 | 2948 | | | Noah, the famous preacher and patriarch, is born, to the great joy of Lamech his father, Ge. 5.23; Eze. 14.14,20. |
| 1536 | 2468 | | | The Sethites marrying with the Cainites, men become abominably wicked. Noah warns them of the flood, and begins to build his ark, Ge. vi.; He. 11.7; 1 Pe. 3.20; 2 Pe. 2.5. |
| 1656 | 2348 | | | Methuselah, son of Enoch, dies. The world, with perhaps double of its present inhabitants, is drowned by a flood. Noah, his family, and some animals are preserved in the ark, Ge. 5.27; vii.; Lu. 17.26,27; Mat. 24.37-39; Job 22.16; 1 Pe. 3.19,20; 2 Pe. 2.5; 3.6. |
| 1657 | 2347 | | | The flood ceases; the ark settles in Armenia: Noah, his sons, and the animals, came forth of the ark. Noah offers sacrifices of thanksgiving. God covenants with him; allows him to eat flesh; forbids murder; gives him the rainbow as a token that the earth should never more be drowned. Not long after Noah plants a vineyard; is drunk; and foretells the fate of his seed, Ge. viii. ix.; Is. 54.8-10. |
| 1760 | 2244 | | | Men, being generally reconverted, build the Tower of BABEL. God confounds their language and disperses them. Nimrod founds a kingdom in Chaldea, Asshur another in Assyria, and Mizraim a third in Egypt, Ge. 10.9-13. |
| 2008 | 1996 | | | Two years after the death of Noah Abraham is born in the 130th year of Terah. Sarai or Ischah, his brother Haran's daughter, is born ten years after, Ge. 11.26-32; 17.17; 20.12. |
| 2079 | 1925 | | | Chedorlaomer, king of Elam, subdues the kingdoms of Sodom, Gomorrah, &c., Ge. 14.1-3. |
| 2083 | 1921 | | | Terah dying after they had dwelt five years in Haran. Abraham, directed by God, and encouraged by a promise of Christ and a numerous seed, enters Canaan. The land is promised to his seed. A famine forces him into Egypt. From hence the 430 years of the Hebrew sojourning are reckoned by some, Ge. xii.; Jos. 24.2,3; Ne. 9.7,8; Ps. 105.9-15; Ex. 12.40,41; Ac. 7.2-5; Ga. 3.17; He. 11.8. |
| | | | | Returning to Canaan, Lot retires to Sodom. God renews his covenant with Abraham. He removed southward to Hebron, and built an altar for the worship of God, Ge. xiii. |
| 2091 | 1913 | | | After twelve years' servitude the kings of Sodom, Gomorrah, Admah, Zeboim, and Zoar revolted; Chedorlaomer and his allies ravage their country, defeat their troops, take Lot and others captive. Abraham defeats the conquerors, rescues the prisoners, recovers the spoil, and is blessed by Melchizedek. God promises him a numerous seed, and Canaan for their inheritance, Ge. 9.25; xiv. xv.; He. 7.1-11; Ac. 7.6,7; Ga. 3.17; Ps. 105.9-15; Ne. 9.7,8. |
| 2093 | 1911 | | | Despairing of the promised seed by herself, Sarah gives Hagar to Abraham for a concubine, that she might bear it. After Hagar had fled from the family and returned, she bears Ishmael, Ge. xvi.; 25.12-18; Ga. 4.22-31. |
| 2106 | 1898 | | | God constitutes Abram, and his seed by Isaac, his peculiar people; appoints circumcision as the seal of this covenant; changes Abram's and Sarai's names. Soon after he and two angels visit Abraham and Sarah, renew the promise of Isaac's birth; Abraham intercedes for the preservation of Sodom, &c.; the two angels warn Lot and his family to remove; Sodom, Gomorrah, Admah, and Zeboim are destroyed by fire and brimstone; Lot's wife is turned into a pillar of salt; the Dead Sea is formed out of this country. Not long after Lot, made drunk by his two daughters, commits incest with them, and hence the Moabites and Ammonites proceeded, Ge. xvii.—xix.; Is. 13.19; 1.9, 10; Eze. 16.44-50; Zep. 2.9; 2 Pe. 2.6-8; Jude 7; Am. 4.11. |
| 2108 | 1896 | | | Sarah bears Isaac. About three or four years after Ishmael mocks him, and he and Hagar are in consequence expelled |
| | | | | from the family, Ge. xxi.; Ac. 7.8; Ro. 9.9; He. 11.11,12; Ga. 4.22-31. |
| 2144 | 1860 | | | To try Abraham's faith and obedience, God commands him to offer Isaac in sacrifice. Abraham readily obeys; Isaac's death is prevented, and Abraham and his family greatly blessed, Ge. xxii.; He. 11.17-19; Ja. 2.21. Soon after Sarah dies, and is buried at Machpelah, Ge. xxiii. 49.30-32. |
| 2148 | 1856 | | | Isaac, by the direction of Providence, is married to Rebekah the daughter of Bethuel, his Syrian cousin, Ge. xxiv. Shem, the son of Noah, dies ten years after, Ge. 11.10,11. |
| 2168 | 1836 | | | While Abraham's family by Keturah and Hagar mightily increase, Esau and Jacob are born to Isaac, Ge. xxv.; Jos. 24.4; Ac. 7.8; Ro. 9.10-13. |
| 2183 | 1821 | | | Abraham dies. Four years after Heber, the great-grandson of Shem, dies, aged 464 years, from whom the HEBREWS were named, Ge. 25.7; 11.17. |
| 2208 | 1796 | | | Esau having sold Jacob his birthright, marries two Canaanites, which grieves his parents, Ge. 25.27-34; 26.34; He. 12.16. Being blessed of God, Isaac greatly prospers, notwithstanding the envy of the Philistines, Ge. xxvi. |
| 2244 | 1760 | | | Instigated by his mother, Jacob fraudulently obtains his father's principal blessing. Esau's rage hereat obliges him to flee to Mesopotamia. He receives a vision and a promise at Bethel; arrives at Haran, and serves Laban his uncle, Ge. xxvii.—xxix.; He. 12.16; Ge. 31.13; Ho. 12.3,4,12. |
| 2251 | 1753 | | | For his service Jacob receives Leah and Rachel, his two cousins, for wives; by whom, and their handmaids, within fourteen years, he has eleven sons and one daughter. God also renders him rich in flocks, Ge. xxxix. xxx.; Ho. 12.12; Ac. 7.8. |
| 2265 | 1739 | | | After serving Laban for twenty years, Jacob and his family privately remove to Canaan. Laban pursues, but is pacified. Jacob meets with angels at Mahanaim; with God at Peniel; and with Esau in love, Ge. xxxi.—xxxiii. |
| 2270 | 1734 | | | Dinah is deflowered, and the Shechemites circumcised and murdered. Jacob removes to Bethel, where Deborah, Rebekah's nurse, dies. Soon after Rachel dies in childbirth of Benjamin. Reuben commits incest with Bilhah, Ge. xxxiv. xxxv. |
| 2276 | 1728 | | | Joseph, now seventeen years old, is for his dreams hated, and sold by his brethren to Ishmaelites and Midianites, who sell him to Potiphar the Egyptian, Ge. xxxvii.; Ps. 105.17; Ac. 7.9. |
| 2286 | 1718 | | | About seventeen years after his marriage with the daughter of Shuah the Canaanite, Judah commits incest with Tamar his daughter-in-law, who bears him Pharez and Zerah. Joseph refuses to commit adultery with his mistress; and by false accusation is imprisoned, Ge. xxxviii. xxxix.; Ps. 105.18. |
| 2288 | 1716 | | | Isaac dies, aged 180 years. Soon after Esau removes from Canaan, and finally settles in Mount Seir; where his family, cohabiting with the Horites, wonderfully increase, Ge. 35.28,29; xxxvi. |
| 2289 | 1715 | | | Having, perhaps two years before, interpreted the dreams of the baker and butler, Joseph is liberated, and interprets those of Pharaoh; is made ruler of Egypt, and married to a princess, Ge. xl.xli.; Ps. 105.19-22; Ac. 7.10. |
| 2296 | 1708 | | | After seven plentiful years, a terrible famine begins in Egypt and the place about, Ge. 42.52; Ac. 7.11; Ps. 105.16. |
| 2298 | 1706 | | | After Jacob's sons had twice gone to Egypt to buy corn, and been tried by Joseph, he and all his family go and reside there |

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| Year of the World | Before Christ. | | Year of the World | Before Christ. | | Year of the World | Before Christ. | |
|-------------------|----------------|---|-------------------|----------------|--|-------------------|----------------|--|
| 2909 | 1095 | The Israelites, weary of God's deputy-judges, request a king, to render them like the neighbouring nations. Saul is made king, and defeats the Ammonites. Samuel resigns his government, 1 Sa. viii.-xii.; Ac. 13.20,21; He. 11.32-35. | 2984 | 1020 | they return to their allegiance, 2 Sa. xv.-xx.; Ps. ii.-vi. xlii.-xlii. | 3034 | 970 | selves for three years regularly, and lived prosperously. But afterwards revolting to idolatry, Shishak, king of Egypt, ravages their country, and pillages Jerusalem and the temple, 1 Ki. 14.21-31; 2 Ch. xi. xii. |
| 2939 | 1065 | For intermeddling with priestly work, for neglecting the utter destruction of the Amalekites and their property, and for consulting with a witch, Saul's army is routed by the Philistines; and he murders himself about two years after the death of Samuel. David, who had been anointed king by Samuel about seven years before, and who for about four years had been persecuted, and had composed several of his psalms, as vi. vii. xxxiv. xxxv. lii.-lii. lxiii. lxiv. cxx. cxlii. cxliii. &c., returns from the country of the Philistines; re-sents Saul's death upon an Amalekite; laments over Saul and Jonathan's death; and praises God for his deliverances, Ps. ix. xviii. Directed of God he repairs to Hebron, where he is made king of Judah. Meanwhile Abner made Ishbosheth king of Israel, 1 Sa. xlii.-xxxix.; 1 Ch. x.; 2 Sa. i. ii. xxi. | 2987 | 1017 | David numbers his subjects. God punishes his sin in the death of 70,000 of them. By his deep humiliation and sacrifice he stops the plague. He purchases a spot for the temple to be built on, 2 Sa. xxiv.; 1 Ch. xxi.; 26.23,24. | 3046 | 958 | Abijam succeeds Rehoboam. He routs Jeroboam's army of 800,000, slays 500,000 of them, and takes Beth-el and other cities from him, 1 Ki. 15.1-8; 2 Ch. xlii. |
| 2949 | 1055 | After Ishbosheth had reigned seven years, much of which time had been spent in skirmishes with the servants of David, he is deserted by Abner, and murdered by two of his servants; upon which the principal men of Israel, with a large body of the people, assemble and make David their king, 2 Sa. ii.-v.; 1 Ch. xii.; Ps. 89. 19,20, &c.; Ac. 13.22; Ps. 78.68-72. | 2988 | 1016 | David being now extremely infirm, Abishag is procured to sleep with him as his concubine. Assisted by Joab and Abiathar, Adonijah his eldest son attempts to seize the throne; but, by the activity of Nathan the prophet and Bathsheba, David gives orders to anoint Solomon his successor, 1 Ki. i. | 3049 | 955 | Asa succeeds Abijam; reigns forty-one years; zealously extirpates idolatry; strengthens his kingdom with forts; defeats an Ethiopian army of 1,000,000; renews his subjects' covenant with God; and deposes Maachah his idolatrous grandmother, 2 Ch. xiv. xv.; 1 Ki. 15.9-15. |
| 2956 | 1048 | After taking Jerusalem from the Jebusites, and building himself a palace there, and defeating the Philistines twice, David, attended with many thousands of Israelites, brings up the ark of God with great solemnity from Kirjath-jearim to a tent which he had formed for it on Mount Zion, 2 Sa. v. vi.; 1 Ch. xlii.-xvi.; Ps. 78. 68,69; xxiv. xlvii. lxviii. xciii. xcv.-cxlii. cxliii. cxlii.-cl. | 2989 | 1015 | Having made immense preparations for the building of the temple, and given Solomon a plan of it, and a charge concerning it, he fixes the order of the priests, Levites, singers, and porters, for the temple; as either now or before he had regulated the trained bands and the royal property; and having solemnly charged Solomon and the princes of Israel to cleave to the Lord, he soon after died.—Not long after, Adonijah, Joab, and Shimei were slain by Solomon's order, 1 Ch. xxii.-xxix.; 1 Ki. iii. | 3052 | 952 | Baasha murders Nadab the son of Jeroboam and the whole family, and reigns over Israel. Engaged in a war with Baasha, Asa hires the Syrians treacherously to invade the kingdom of Israel, and imprisons the prophet who reproved his conduct, 1 Ki. 15.16-22; 1 Ch. 16.1-10. |
| 2959 | 1045 | David intends to build a temple, but God restrains him; allots that honour to his son; promises to establish his kingdom; and David, with great thankfulness, pleads for its accomplishment, 2 Sa. vii.; 1 Ch. xvii.; 22.6-13; Ps. cxxxii.; 1 Ki. 5. 2-5; 8.15-19; 2 Ch. 6.4-9; Ac. 7.46. | 2990 | 1014 | Solomon, who already had Rehoboam by an Ammonitess, marries an Egyptian princess, to whom Pharaoh her father gave Gezer, a city of the Philistines, in compliment, 1 Ki. 14.21; 3.1,2; 9.16. In answer to his prayer in his vision, God grants Solomon an uncommon share of wisdom, which he manifests in judging between two harlots; in fixing the crown officers and providers for his large household; and in his songs, proverbs, and philosophical discourses, he becomes the admiration of the princes and nations around, 1 Ki. iii. iv.; 2 Ch. i. | 3074 | 930 | Zimri murders Elah the son of Baasha; reigns over Israel seven days; but, being besieged by his master's troops, he burns the palace upon himself, 1 Ki. 16.9-20. |
| 2962 | 1042 | After he had subdued the Philistines, Moabites, Amalekites, Syrians, and almost all the Ammonites, and thus extended the dominion of the Israelites to the utmost extent promised, Ge. 15.18-21; Ex. 23.23-31; 34.11; De. 11.24; 2 Sa. 8.10; 1 Ch. xviii.-xx.,—he commits adultery with Bathsheba; murders Uriah her husband; and being reproved by Nathan, bitterly repents. The child sickens and dies, 2 Sa. xi. xii.; Ps. li. | 3000 | 1004 | After securing the assistance of Hiram king of Tyre, and making great preparations, Solomon, in the 480th year of the deliverance from Egypt, lays the foundation of the temple. It was finished in seven years and six months, just 3000 years after the creation, and 1004 before Christ's birth. The next year it was dedicated by solemn prayer and large sacrifices, 1 Ki. v.-ix; 2 Ch. ii.-vi.; Ac. 7.47. Solomon finishes his magnificent palace, 1 Ki. 7.1; 9.10; 2 Ch. 8.1. About this time he wrote his inspired Song, Ca. i.-viii; carried on his repairs of cities and enriching trade; and was visited by the queen of Sheba, 1 Ki. ix. x.; 2 Ch. viii. ix.; 1.15-17. | 3079 | 925 | After four years of civil war between Omri and Tibni, Omri prevails, and reigns wickedly; builds Samaria, and renders it his capital, 1 Ki. 16.21-28; Mi. 6.16. |
| 2970 | 1035 | Bathsheba, perhaps the grand-daughter of Abithophel, now David's wife, bears Solomon, 2 Sa. 12.24,25; 1 Ch. 3.5; 14.4. | 3013 | 991 | After great licentiousness with heathenish women, and apostasy to their idolatries, Solomon, being reproved by a prophet, repents; writes his Ecclesiastes, and perhaps his Proverbs; and dies, 1 Ki. xi. Ne. 13.26; Ec. i.-xii.; Pr. i.-xxix. | 3086 | 918 | Ahab, still more wicked than his father, reigns over Israel; marries Jezebel a Zidonian princess, and by her advice introduces the worship of Baal; Hiel, with the loss of his sons, rebuilds accursed Jericho, 1 Ki. 16.29-34; Mi. 6.16. |
| 2971 | 1033 | Amnon, David's eldest son, deflours his sister; and after two years is murdered by Absalom her full brother, 2 Sa. 12.10; xiii. | 3029 | 975 | Provoked by Rehoboam's haughty threatenings, the Ephraimites and other nine tribes revolt from the family of David, and form a separate kingdom under Jeroboam the son of Nebat. To prevent their return to Judah, by going up to Jerusalem at the solemn feasts, he establishes the idolatrous worship of the calves of Dan and Beth-el among them. Nor could the reproof of the man of God, nor the miracles attending it, render him penitent, 1 Ki. xii. xiii.; 2 Ch. x. | 3090 | 914 | Asa dying, Jehoshaphat succeeds him. He reforms his kingdom, fortifies his cities, and forms a militia of 1,160,000, 2 Ch. xvii.; 1 Ki. 22.41-46. He first made friendship with the kings of Israel, and took Ahab's daughter to be the wife of Jehoram his son. |
| 2972 | 1032 | After Absalom had lived three years an exile with his grandfather Talmi, king of Geshur, he is, by Joab's means, brought back to Jerusalem, and two years after is reconciled to his father David, 2 Sa. 13. 37-39; xiv. | 3030 | 970 | Many Levites and others retiring from the kingdom of Jeroboam to that of Rehoboam, he and his subjects conducted them | — | — | In answer to Elijah's prayer, a drought of three years and a half plagues the kingdom of Israel. Ravens at first, and afterwards a poor widow of Zarephath, whose son he restores to life, feed Elijah. |
| 2977 | 1027 | Absalom rebels against David; is joined by Abithophel, who hanged himself, and by most of the Israelites. David and his friends flee over Jordan: there Absalom's huge host is defeated, and himself slain by Joab. After some altercation with the men of Judah the Israelites again revolt under Sheba; but he being slain, | 3000 | 1004 | After great licentiousness with heathenish women, and apostasy to their idolatries, Solomon, being reproved by a prophet, repents; writes his Ecclesiastes, and perhaps his Proverbs; and dies, 1 Ki. xi. Ne. 13.26; Ec. i.-xii.; Pr. i.-xxix. | — | — | Having by his sacrifice, burned with fire from heaven, demonstrated that not Baal, but JEHOVAH, was the true God, he causes the prophets of Baal to be slain, and procures rain. Terrified by the threatenings of Jezebel, he retires far southward to Sinai; but is reproved by God for his flight, and ordered back to anoint Jehu king over Israel, Hazael over Syria, and Elisha prophet in his own room, 1 Ki. xvii.-xix. |
| 2983 | 1021 | Absalom rebels against David; is joined by Abithophel, who hanged himself, and by most of the Israelites. David and his friends flee over Jordan: there Absalom's huge host is defeated, and himself slain by Joab. After some altercation with the men of Judah the Israelites again revolt under Sheba; but he being slain, | 3013 | 991 | Provoked by Rehoboam's haughty threatenings, the Ephraimites and other nine tribes revolt from the family of David, and form a separate kingdom under Jeroboam the son of Nebat. To prevent their return to Judah, by going up to Jerusalem at the solemn feasts, he establishes the idolatrous worship of the calves of Dan and Beth-el among them. Nor could the reproof of the man of God, nor the miracles attending it, render him penitent, 1 Ki. xii. xiii.; 2 Ch. x. | 3103 | 901 | Benhadad king of Syria having insolently threatened the destruction of Samaria, God punishes him with a signal defeat by a handful of Israelites. Next year, to punish his captain's blasphemy, his army is almost utterly cut off. He submits; and Ahab, to his own ruin, makes a treaty of peace with him, 1 Ki. xx. |
| | | | — | — | Many Levites and others retiring from the kingdom of Jeroboam to that of Rehoboam, he and his subjects conducted them | 3104 | 900 | By seizing upon Naboth's vineyard, whom Jezebel had for this purpose basely murdered, Ahab draws upon himself and family fearful denunciations of wrath, but his external repentance for a time defers the execution, 1 Ki. xxi. |
| | | | — | — | Many Levites and others retiring from the kingdom of Jeroboam to that of Rehoboam, he and his subjects conducted them | 3107 | 897 | Having in the preceding year associated their eldest sons, Ahaziah and Jehoram, in power with themselves, Ahab and Jehoshaphat, encouraged by the false prophets, march against the Syrians for the recovery of Ramoth-Gilead. Jehoshaphat is endangered, and Ahab slain, 1 Ki. xxii.; 2 Ch. xviii. |
| | | | — | — | Many Levites and others retiring from the kingdom of Jeroboam to that of Rehoboam, he and his subjects conducted them | 3108 | 896 | While Jehoshaphat, reproved by a prophet, proceeds in the reformation of his kingdom, Ahaziah, the successor of Ahab, dies |

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| Year of the World | Before Christ | of a fall from a window. Elijah destroys two idolatrous troops by fire from heaven; is translated. Elisha succeeds him; heals the bitter water and barren fields of Jericho; and by two she-bears destroys forty-two insolent children of Bethel, 1 Ki. 22. 49-53; 2 Ch. xix.; 2 Ki. i.iii. | Year of the World | Before Christ | of his father; ravages the country of the Edomites with inhuman barbarity; provokes Jehoash king of Israel to war, in which his army is routed, Jerusalem and the temple pillaged, and himself taken prisoner, 2 Ki. 4.1-14; 2 Ch. xxv. | Year of the World | Before Christ | Judah. He, with great zeal and diligence, reforms his kingdom; refuses to pay tribute to the Assyrians; and reduces the Philistines, 2 Ch. xxxix.-xxxix.; 2 Ki. 18.1-8; Is. 14.29. |
|-------------------|---------------|---|-------------------|---------------|---|-------------------|---------------|--|
| 8109 | 895 | The Moabites, who had been subject to the Israelites since David conquered them, rebelling after the death of Ahab, Jehoram his son, assisted by Jehoshaphat and the king of Edom, and miraculously supplied with water by Elisha, ravages their country, 2 Ki. iii. | — | — | Jonah the prophet foretells the relief of the Israelites. Unwilling to denounce the destruction of Nineveh, he flees to Tarsish. A whale swallows him up, and, after three days, casts him out upon dry land. He warns the Ninevites; they repent and are spared, 2 Ki. 14.25; Jonah i.-iv.; Mat. 12.39-41; 16.4. | 3283 | 721 | Finding that Hoshea had, with the assistance of the Egyptians, conspired to render himself independent, Shalmaneser invades his kingdom; demolishes Samaria his capital; takes him prisoner; and transports the remaining Israelites to Assyria and Media, whence few, if any of them, ever returned to Canaan, Is. vii. viii. xxiv. xxviii.; Ho. iv.-xiii.; Am. ii.-ix.; Mi. ii. iii. vi. vii.; 2 Ki. 17.3-23; 18.9-12; 2 Ch. 30.6; Ne. 9.32. He soon after ravaged Phenicia, and besieged Tyre five years, &c. |
| — | — | Elisha multiplies the widow's oil; promises a son to the Shunammite, and restores him to life; renders poison harmless; multiplies provision; heals Naaman of his leprosy, and smites Gehazi with it; makes iron swim; blinds and opens the eyes of the Syrian soldiers. The Syrians, affrighted by God, raise the siege of Samaria, when the inhabitants were almost famished, and leave plenty of provision, 2 Ki. iv.-vii. | 3180 | 824 | After being his father's partner twelve years, Jeroboam succeeds his father Jehoash, and restores the kingdom of Israel almost to its ancient glory, 2 Ki. 14.16, 23-28. | 3291 | 713 | Having reduced the Moabites, Ammonites, Edomites, Philistines, if not also the Egyptians, Sennacherib the Assyrian, contrary to treaty, invades Judea, and takes all the fenced cities except Jerusalem: his army is cut off; perhaps in the third year, by an angel, on the east of Jerusalem. During this war Hezekiah was miraculously delivered from his deadly distemper, Am. i. iii.; Is. xv. xxiv.-xxviii.; Mi. i.-iii.; 2 Ki. xviii.-xx.; 2 Ch. xxxii. |
| 8112 | 892 | Meanwhile Jehoshaphat is miraculously victorious over the allied army which had invaded his kingdom with a view to extirpate the Israelites, 2 Ch. xx.; Ps. lxxviii. lxxxiii. — He allots his younger sons presents and fenced cities; and, for the second time, installs Jehoram on his throne, 2 Ch. 21.2, 3; 2 Ki. 8.16. | 3194 | 810 | Amaziah king of Judah being murdered by his subjects, Azariah or Uzziah succeeds him and reigns prosperously fifty-two years, 2 Ki. 14.21, 22; 15.1-4; 2 Ch. 26.1-15. | 3294 | 710 | Chaldean ambassadors coming to Hezekiah, he vainly shows them his wealth. God threatens him, that it and his seed should be carried captive to Babylon, Is. xxxix.; 2 Ki. 20.12-21; 2 Ch. 32.25-33. |
| 8115 | 889 | After Jehoshaphat's death, Jehoram, being sole king, introduces the idolatry of the house of Ahab his father-in-law into Judea, murders his brethren, and contemns the warning which the prophet Elijah had left him. The Edomites and Libnites revolt. The Philistines, Arabs, and others, ravage his kingdom and murder his family, 2 Ch. xxi.; 2 Ki. 8.16-24. | — | — | The prophets Amos, Hosea, and perhaps Joel, prophesy; reprove the Israelites for their sins, and foretell their approaching, but just judgments, Am. i.-ix.; Ho. i.-xiv.; Joel i.-iii. | — | — | While Judah flourishes, Isaiah, and perhaps Micah, prophesy, Is. xl.-lxvi.; Mi. iv. v. |
| 8119 | 885 | Ahaziah, his only surviving son, succeeds; and having reigned about a year alone, he and Jehoram king of Israel, and other male descendants of Ahab, together with Jezebel and the priests of Baal, are slain by Jehu, to whom God had given the kingdom of Israel, 2 Ki. 8.25, 29; ix. x.; 2 Ch. xxii. | 3221 | 783 | A terrible earthquake is felt in Judea, Am. 1.1; Zec. 14.5; Jeroboam II. dying, a civil war, at least an interregnum of eleven years and a half, ensues, at the end of which Zachariah his son, the fourth in descent from Jehu, reigns six months, 2 Ki. 15.8-12; 10.30. | 3306 | 698 | Manasseh succeeds Hezekiah. He introduces idolatry, persecution, and other abominations, 2 Ki. xxi. 24, 3, 4; 22.1, 17; Jer. 15.4; 2 Ch. 33.1-10. |
| — | — | After Athaliah, the daughter of Ahab, had murdered all the seed-royal of David she could find, and had tyrannized six years, Jehoiaha the high-priest, assisted by his fellow-priests and nobles, installs Joash, Ahaziah's son, when seven years of age, on the throne; kills Athaliah and Matan her idolatrous high-priest; reforms the nation; and renews their covenant with God, 2 Ki. xi.; 2 Ch. xxiii. | 3233 | 771 | Shallum his murderer had reigned but one month, when Menahem, probably Zechariah's general, slew him, and reigned ten years. While he was butchering his opponents, Pul king of Assyria invaded the kingdom, and laid it under tribute, 2 Ki. 15.13-22. | 3328 | 676 | Esarhaddon invades Judea; carries Manasseh prisoner to Babylon; where he repents, and is restored to his kingdom, perhaps as a tributary of the Assyrians, 2 Ch. 33.11-19. |
| 8126 | 878 | Joash, king of Judah, and his subjects, turn idolaters. He murders Zechariah the priest, son of Jehoiaha, and his own cousin, for reproving him. Soon after the Syrians ravage his kingdom, and his servants murder him, 2 Ki. 12.17-21; 2 Ch. 24.17-27. | 3241 | 763 | About this time Uzziah, proud of his conquests and wealth, attempts to offer incense in the temple, is withstood by Azariah the high-priest, and struck with a leprosy. Jotham his son governs the kingdom, 2 Ki. 15.5, 6; 2 Ch. 26.16-23. | — | — | About this time Esarhaddon transported the remains of the Israelites to the east, and further re-peopled their country with heathen tribes from Persia, Chaldea, &c. They formed a religion, partly Jewish, partly heathen; and were called Samaritans, 2 Ki. 17.21-41; Ez. 4.2, 9, 10, 17; Jn. iv.; 8.48; Lu. 9.52, 53. |
| 8149 | 855 | Jehoash, in the twenty-third year of his reign, gives orders for repairing the temple, which are executed with great prudence and fidelity, 2 Ki. xii.; 2 Ch. xxiv. Jehu king of Israel is succeeded by Jehoahaz his son. Under both, especially the latter, Hazael, who, by murdering his master Benhadad, had become king of Syria, terribly ravaged their kingdom, 2 Ki. 10.29-36; 13.1-9; 8.7-15. | 3245 | 759 | Having murdered Pekahiah the son of Menahem, Pekah begins to reign over Israel, and reigns twenty years. | 3363 | 641 | Josiah, a child of eight years, succeeds his obstinately wicked father Amon; he, with great zeal, reforms his kingdom; repairs the temple; renews his subjects' covenant with God; solemnly celebrates the pass-over. During his reign Jeremiah and Zephaniah prophesy, if not also Nahum and Habakkuk, Je. i., perhaps to xvii.; Zep. i.-iii.; Na. i.-iii.; Ha. i.-iii. |
| 8164 | 840 | Joash, king of Judah, and his subjects, turn idolaters. He murders Zechariah the priest, son of Jehoiaha, and his own cousin, for reproving him. Soon after the Syrians ravage his kingdom, and his servants murder him, 2 Ki. 12.17-21; 2 Ch. 24.17-27. | 3246 | 758 | Next year Jotham begins his prosperous reign over Judah; 2 Ki. 15.27, 28, 32-33; 2 Ch. xxvii. | 3394 | 610 | Unadvisedly giving battle to Pharaoh-necho king of Egypt, Josiah is slain; after which the kingdom of Judah becomes miserable, 2 Ki. 23.29, 30; 2 Ch. 35.20-24. |
| 8165 | 839 | Jehoash, grandson of Jehu, succeeds his father Jehoahaz as sole king of Israel; visits the prophet Elisha on his death-bed; according to whose predictions he gives the Syrians three terrible defeats, 2 Ki. 13.10-23; 14.15, 16. | 3262 | 742 | Ahaz succeeds Jotham, and reigns very wickedly and unhappily. Pekah king of Israel kills 120,000 of his best troops in one battle, and carries off 200,000 prisoners, which by order of the prophet Oded, are sent back. He and Resin king of Syria ravage Judea, and intend to render it tributary to them, under a deputy of their own. The Edomites and Philistines, from the south and west, also distress it. Ahaz hires Tiglath-pileser of Assyria to attack his enemies, who, after murdering multitudes of the Syrians and Israelites on the east of Jordan and in Galilee, carries the rest captive to Media. Ahaz introduces the Syrian idolatry, and pollutes the temple, 2 Ch. xxviii.; Is. 7.1-9; 2 Ki. xvi.; 15.29. | 3395 | 609 | Jehoahaz, whom the people had made king, being carried prisoner into Egypt, Pharaoh-necho makes Jehoiahim king, who reigns wickedly eleven years, 2 Ki. 23.31-37; 2 Ch. 36.1-5. Under him Jeremiah and Urijah, if not also Habakkuk and Zephaniah, prophesy, Je. xix. xx. xxvi. xxii. xxiii. xxv. xxxv. xxxvi. xlv. xlvii.-xlix.; Ha. i.-iii.; Zep. i.-iii. |
| 8168 | 838 | Amaziah succeeds his father Joash on the throne of Judah, punishes the murderers | 3274 | 730 | Hoshea, who had killed Pekah nine years before, at last, by a long civil war, renders himself king of Israel, and is less wicked than his predecessors. Shalmaneser king of Assyria renders him tributary, 2 Ki. 15.30; 17.1, 2. | 3401 | 603 | Nebuchadnezzar the Chaldean, now partner in the kingdom with his father, invades Judea, renders Jehoiahim his tributary; carries off Daniel, his companions, and others, to Babylon, with part of the vessels of the temple of God, which he places in that of Belus, 2 Ch. 36.6, 7; Je. 35.11; 29.10; Is. 39.7; Da. 1.2, 3, 7, &c. |
| — | — | — | 3278 | 726 | After being partner with his father one year, Hezekiah begins to reign alone over | — | — | Jehoiahim rebels against Nebuchadnezzar, now sole king of Babylon, 2 Ki. 24.1. |

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| Year of the World. | Before Christ. | | Year of the World. | Before Christ. | | Year of the World. | Before Christ. | |
|--------------------|----------------|--|--------------------|----------------|---|--------------------|----------------|--|
| — | — | Daniel makes known and interprets Nebuchadnezzar's dream of the image, which the wise men could not, Da.ii. | 3466 | 538 | While the Medes and Persians besiege Babylon, Belshazzar and his lords celebrate an impious revel. A hand-writing, interpreted by Daniel, denounces their immediate ruin. That same night Babylon is taken, Belshazzar slain, and his monarchy rendered subject to the Medes and Persians, Da.v.; Is.xiii.xiv.xxi.xlvi.xlvii.; Je.25.12; 27.7; 1.li.; Hab.ii. | 3574 | 430 | Malachi the prophet reproves the Jews for their contempt of God's ordinances, sacrilege, marriages with heathens, and cruelty to their Jewish wives, Mal.i.-iv. |
| 3403 | 601 | After a long and furious war, Nineveh is destroyed by the Medes, assisted by Nebuchadnezzar the Chaldean, Na.i.-iii.; Eze. xxxi. | — | — | Daniel is advanced by Darius the Mede; but by the envy of his fellow-rulers, is cast into the den of lions. He is delivered and his accusers destroyed, Da.vi. He solemnly supplicates the restoration of the Jewish nation; has the coming of Christ, and the disasters attending it, intimated to him by the angel Gabriel, Da. ix. | 3591 | 413 | The Egyptians revolt from Darius Nothus, king of Persia. It required sixty-four years to reduce them, Is. xix.; Eze. xxix. xxx.; Zec. 10.11; Joel 3.19; Is. 27.1. |
| 3404 | 600 | While Nebuchadnezzar is occupied in seizing the kingdom of Assyria, he sends an army of Chaldeans, Syrians, Moabites, and Ammonites, against Jehoiakim king of Judah, who ravage his kingdom, murder him, drag his corpse out by the gate of Jerusalem, and leave it unburied, 2 Ki. 24.2; Je. 22.18,22; 18.19; 36.30. | 3468 | 536 | Cyrus succeeding his father Cambyzes as king of Persia, and Darius, his uncle and father-in-law, as king of Media, proclaims liberty for the Jews to return to Canaan and rebuild their temple, and restores to them their sacred vessels, which had been dedicated to the Chaldean idol Bel. About 30,000 of the tribes of Judah and Benjamin, and perhaps 12,000 of the other tribes, 7337 proselytes and servants, return under the direction of Zerubbabel and Jeshua, Is. 44.23-28; 45.13; 48.20; 2 Ch. 36.22,23; Ezr. i.ii.; Ne. vii. | 3596 | 408 | Scarcely had Nehemiah finished his reformation when Manasseh, the son-in-law of Sanballat, began to build the Samaritan temple on Mount Gerizim, Ne. 13.28,29; Jn. 4.20. |
| 3405 | 599 | His son Jehoiakin, whom, it seems, he had made his partner ten years before, after reigning alone three months and ten days, surrenders himself to Nebuchadnezzar, who carries him and his family, courtiers, and principal magistrates, warriors, and artificers, in all 18,000, to Babylon; together with Ezekiel the priest, afterwards a prophet, and Mordecai, and part of the furniture of the temple, 2 Ki. 20.17,18; Is. 39.6,7; 2 Ch. 36.9,10; 2 Ki. 24.6-10; Je. 22.24-30; 29.1,2; xxiv.; Eze. 17.4,12; 1.2, 3; Is. 2.6. | 3469 | 535 | After observing the feast of tabernacles, and making preparation for seven months, the Jews, amidst joy and grief, lay the foundation of the second temple, Ezr. iii. But their Samaritan neighbours, by their open influence at court, and by accusing them as rebels to Cambyzes and Artaxerxes Magus, long hinder the building, Ezr. iv. Daniel hath his last vision, x.-xii. | 3655 | 349 | After reducing the revolted Cyprians and Phenicians, and ravaging part of Judea, Artaxerxes Ochus, king of Persia, finally reduces the Egyptians; since which they have never been governed by a prince of their own, Eze. 29.14,15; 30.13; Zec. 10.11; Is. xix. |
| 3406 | 598 | Zedekiah, brother of Jehoiakim, being made king by Nebuchadnezzar, as his tributary, reigns wickedly. Jeremiah continues prophesying in Judea, Je. xxi. xxvii.-xxxiv. xxxvii. xxxviii. l.li.; if not also xix.xx.; and Ezekiel begins to prophesy in Chaldea, Eze. i.-xxxi. | 3480 | 524 | Cambyzes, after the death of Amasis, ravages Egypt and part of Ethiopia, and ruins his own army. | 3670 | 334 | After the Persians and Greeks had been generally in a state of war for 160 years, Alexander the Great marches 35,000 Greeks into Asia, with whom in six years he conquers the whole Persian empire, Da. vi. vii.; 8.5-7; 10.20; 11.3; Zec. 6.6. |
| — | — | Zedekiah, depending on the Egyptians, rebelled; to punish which, Nebuchadnezzar, after a siege of almost two years, burns Jerusalem and the temple; carries off captive all the Jews who remained except a few of the poorer sort; whom, together with Jeremiah, now liberated from prison, he commits to the care of Gedaliah. But Gedaliah being quickly murdered, the rest retire into Egypt, and force Jeremiah along with them, Je. liii. xxxix.-xliv.; 2 Ki. xxv.; 2 Ch. xxxvi.; La. i.-v. | 3484 | 520 | Encouraged by the prophets Haggai and Zechariah, and after this by a decree of Darius Hystaspes in their favour, the Jews resume the building of their temple; and in about four years finish and dedicate it, about seventy-two years after it had been burned by the Chaldeans, Ezr. v.vi.; Hag. i.ii.; Zec. i.-xiv. About this time Darius reduced the revolted Babylonians, Is. xiii. xiv. xxi. xlvii.; Je. l.li. | 3672 | 332 | Alexander furiously destroys Tyre and Philistia. The Jews and Egyptians submit to him, Is. 23.1-18; Zec. 9.1-8. |
| 3416 | 588 | Jeremiah, Ezekiel, and Obadiah prophesy, Je. xliii. xlv.; Eze. xxxii.-xlvi.; Ob. i.; Ps. lxxiv. cxxxix. cxxxvii. are penned; and Jeremiah's Lamentations, i.-v. | 3489 | 515 | Perhaps about this time Esther was made queen of Persia instead of Vashti; and after five years the plot and ruin of Haman took place. But some historians place these events thirty-six years later, under Xerxes, or rather fifty-six, under Artaxerxes Longimanus, Es. i.-x. | 3681 | 323 | Alexander dies. Within fifteen years after his whole family is murdered, and his empire divided among four of his principal generals, Da. 7.6; 8.8; 11.4. The two principal divisions were the kingdom of empire of Egypt on the south of Canaan and of Syria on the north. For more than 150 years these were generally in a state of war one with another; nevertheless the Jews, whose country lay betwixt them, were marvellously protected by Providence, Da. 11.5-29; Zec. 10.8. |
| — | — | Having desolated the countries of Ammon, Moab, Edom, Phenicia, Philistia, and Egypt, Nebuchadnezzar returns to Babylon, where, out of his immense spoils, he forms a gigantic image to his god Belus. Shadrach, Meshach, and Abed-nego, refusing to worship it, are miraculously preserved in the fiery furnace, and are promoted to great honours, Je. xxv. xlv.-xlix.; Eze. xxv.-xxxi. xxxv.; Is. xv.-xxiii.; Hab. i.ii.; Da. iii. He also builds palaces, hanging gardens, the temple of Belus, &c., Da. 4.30. | 3490 | 514 | The Egyptians revolt from Darius. About six years after Xerxes his son reduces them. | 3829 | 175 | Antiochus Epiphanes succeeding his brother Seleucus, persecutes the Jews, and sets to sale their high-priesthood. He makes four attempts to rob Ptolemy his nephew of the kingdom of Egypt. |
| 3433 | 571 | Daniel interprets Nebuchadnezzar's dream of the tree cut down. Next year Nebuchadnezzar, for his pride, is deprived of his reason, and dethroned for seven years, Da. iv.; 5.18-21. | 3517 | 487 | Darius having for the last sixteen years of his life carried on an unsuccessful war with the Greeks, Xerxes his son, after four years' preparation, invades their country with an army of some millions; but he and his Carthaginian allies are shamefully repulsed, Da. 11.2; 10.20; 7.5; 8.4. | 3834 | 170 | In his return from his second expedition into Egypt he takes Jerusalem, murders 40,000, and takes as many more prisoners to be sold for slaves. |
| 3442 | 562 | Nebuchadnezzar hath his reason restored; he acknowledges God's sovereignty; is restored to his throne; and dies, having reigned forty-five years. | 3525 | 479 | Artaxerxes Longimanus succeeds his father Xerxes. The Egyptians again revolt, but are reduced. | 3836 | 168 | In his return from his fourth expedition, when he was checked by the peremptory demands of the Roman ambassadors, he stops the daily sacrifice, and attempts to abolish the Jewish worship. |
| 3443 | 561 | Evil-merodach, his son, succeeds, and exalts Jehoiachin king of the Jews, 2 Ki. 25. 27-30; Je. 52.31-34. | 3540 | 464 | Ezra is sent to Jerusalem by Artaxerxes as his deputy-governor of Judea. With great zeal he separates the Jews from their strange wives, Ezr. vii.-x. Perhaps it was now that Esther was married to Ahasuerus, and Haman's plot and ruin five years after, Es. i.-x.; and, by her influence, Artaxerxes greatly favoured the Jews. | 3840 | 164 | After some years' struggling, Judas Maccabeus defeats Antiochus' army at Jerusalem, restores the worship of God in the temple, and institutes the feast of dedication. Not long after this Antiochus dies miserably, Da. 11.21-35; 8.23-25; Zec. 1.20,21; 9.13-17; 12.2-7; Jn. 10.22. |
| 3449 | 555 | Neriglissar, Nebuchadnezzar's son-in-law, who had murdered Evil-merodach, and his family being murdered in their turn, Belshazzar, the son of Evil-merodach, becomes king of Babylon, Je. 27.7. Daniel hath his vision of the four beasts; and about two years after, of the ram and he goat, Da. vii. viii. | 3547 | 457 | Nehemiah is appointed deputy-governor of Judea, and rebuilds Jerusalem. Con- | — | — | For thirty years after, Judas and his brethren Jonathan and Simeon protect their nation; governing their church as high priests, and their state as civil rulers dependent on the Syro-Grecians. |
| — | — | — | 3559 | 445 | — | 3870 | 184 | After this John Hircanus the son of Simon, and Alexander Jannaeus his son, having rendered the Jewish nation independent, reign prosperously for about fifty years, and subdue the Samaritans, Edomites, Ammonites, Moabites, and Philistines, Is. 11.14; Mi. 4.12,13; Ob. 18-21. |
| — | — | — | — | — | — | 3926 | 78 | After a war of six years with his subjects, Alexander dies. Alexandra his widow wisely governs the state nine years, Hircanus her son being high-priest. |
| — | — | — | — | — | — | 3940 | 64 | After five years' contention between Hircanus, her elder but peaceable son, and Aristobulus the younger, they both apply to the Romans for help. |

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CHRONOLOGICAL INDEX OF SCRIPTURE HISTORY.

| Year of the World. | Year of our Lord. | | Year of the World. | Year of our Lord. | | Year of the World. | Year of our Lord. | |
|--------------------|-------------------|---|--------------------|-------------------|---|--------------------|-------------------|--|
| 4035 | 32 | whereupon the Jews attempt to stone him, Jn. viii. The <i>seventy disciples</i> return with a joyful account of their success; he shows the scribe the way to eternal life; delivers the parable of the <i>good Samaritan</i> ; and, leaving Jerusalem, comes to Bethany, where he commends Mary's attention and choice, Lu. 10. 17-42. Returning to Galilee, he instructs his disciples how to pray; delivers the parable of the <i>importunate friend</i> ; dining with a Pharisee, he admonishes him and his brethren of their sin and danger, Lu. 11. 1-13, 37-54; cautions his disciples against hypocrisy and the fear of man; declines to decide a case of property between two brothers; pronounces the parable of the <i>rich fool</i> ; repeats the cautions against covetousness which he had given in his sermon on the mount; inculcates watchfulness for his second coming, and care to entertain his present message, Lu. xii.; urges the necessity of repentance; delivers the parable of the <i>barren fig-tree</i> ; cures a deformed woman on the Sabbath; and, regardless of Herod's hatred, prosecutes his work, Lu. xiii. Invited to dine with a Pharisee, he cures a man of a dropsy on the Sabbath, and vindicates himself; recommends humility and generosity; in his parable of the <i>marriage supper</i> foretells the rejection of the Jews and calling of the Gentiles; and urges a deliberate resolution in religion, Lu. xiv. To vindicate his familiar converse with publicans and sinners he pronounces the parable of the <i>lost sheep</i> , <i>lost piece of silver</i> , and <i>prodigal son</i> , Lu. xv.; and of the <i>unjust steward</i> and <i>rich glutton</i> , Lu. xvi.; and exhorts his disciples to simplicity, forgiving offences, and humility, Lu. 17. 1-11. Travelling through Samaria to Jerusalem, he rebukes the intemperate zeal of James and John against the Samaritans, and heals ten lepers, Lu. 9. 51-56; 17. 12-19. Coming near to Jerusalem, he warns the Jews against expecting a pompous kingdom of the Messiah; and foretells their approaching miseries, Lu. 17. 20-37; and, by his parables of the <i>importunate widow</i> and the <i>humbled publican</i> , he recommends importunity, perseverance, and humility in prayer, Lu. 18. 1-14. At Jerusalem, during the <i>feast of dedication</i> , he opens the eyes of one born blind; encourages him when excommunicated by the Sanhedrim; admonishes the proud Pharisees of their danger; represents himself as the Messiah and shepherd of God's flock, and as one with his Father; and to avoid being stoned as a blasphemer on that account, retires beyond Jordan. | 4036 | 33 | Jn. 12. 1-11; Mat. 26. 6-13; Mar. 14. 3-9. On the first day of the week he rides in triumph to Jerusalem; weeps over it upon sight of it; drives out the traders from the court of the temple, and works miracles there; converses with some Greeks, and retires to Bethany. Returns to Jerusalem; next morning curses the barren fig-tree, and again expels the merchants from the temple, which exasperates the priests; and at even returns to Bethany, Mat. 21. 1-19; Mar. 11. 1-19; Lu. 19. 28-48; Jn. 12. 12-50. Returns to Jerusalem on Tuesday morning; the fig-tree is withered; he confounds the Jewish rulers who had questioned his authority; delivers the parables of the <i>two sons</i> , the <i>vineyard let out to husbandmen</i> , and the <i>marriage-dinner</i> , Mar. 11. 20-33; 12. 1-12; Lu. 20. 1-19; Mat. 21. 20-46; 22. 1-14; confounds the Jews in their attempt to ensnare him about paying tribute; proves the resurrection of the dead; shows what is the great commandment; silences the Pharisees with respect to the Messiah's divinity; and repeats his denunciations against them, Mar. 12. 13-40; Lu. 20. 20-47; Mat. 22. 15-39; xxiii. Going out of the temple at even, he applauds the liberality of the poor widow; foretells his coming to destroy Jerusalem and to judge the world, and the signs thereof; and by the parables of the <i>servants</i> , <i>ten virgins</i> , and <i>talents</i> , and by the description of the last judgment, inculcates watchfulness, sincerity, and activity in religion, Mar. 12. 41-44; Lu. 21. 1-36; Mat. xxiv. xxv. and warns his disciples that he should be betrayed in two days to his enemies. That same night the Jewish rulers plot his death; and Judas coming in at the very time, agrees to betray him, Mat. 26. 1-5, 14-16; Mar. 14. 1, 2, 10, 11; Lu. 21. 37, 38; 22. 1-6. On Thursday he directs two of his disciples to prepare the passover; and having spent that day, and perhaps most of the Wednesday, in solemn prayer, he sits down with his disciples at night, and eats the passover; rebukes their ambition; washes their feet; intimates that Judas should betray him, who thereon retires to the Jewish rulers; he exhorts them to brotherly love; foretells Peter's denial of him; administers the Eucharist, Mat. 26. 17-29; Mar. 14. 12-25; Lu. 22. 7-27; Jn. xiii.; and entertains his disciples with a consolatory discourse, which he concludes with a solemn prayer, Lu. 22. 28-32; Jn. xiv. xvii. After singing a hymn, and warning Peter and his fellow-disciples of their future trial and fall, he retires to the garden of Gethsemane, where, after terrible inward trouble and prayer, he is betrayed by Judas, but makes his apprehenders fall backward, and heals Malchus' ear. Being carried to the palace of Caiaphas, he is examined and abused; Peter thrice denies him, Mat. 26. 30-75; Mar. 14. 26-72; Lu. 22. 31-71; Jn. 18. 1-27. On Friday morning the Jewish rulers remit him to Pilate, who, after examination, sends him to Herod as <i>tetrarch of Galilee</i> . After some insolent abuse he is returned to Pilate as an <i>innocent person</i> . After several attempts to release him, Pilate, protesting his own innocence, condemns him to be crucified to please the Jews, Mat. 27. 1-26; Mar. 15. 1-15; Lu. 23. 1-25; Jn. 18. 28-40; 19. 1-16. Judas repents and hangs himself, Mat. 27. 3-10; Ac. 1. 16-20. Jesus is led to Calvary, bearing his cross, and there nailed to it. While his garments are divided, and himself insulted, he converts a fellow-sufferer; recommends his mother to the care of | 4036 | 33 | John, his beloved disciple; supplicates pardon to his murderers; recommends his departing soul to God; and expires in triumph. Amazing prodigies attend his death; his body being pierced, but not a bone of it broken, is begged and buried by Joseph of Arimathea. His enemies secure the grave by a large stone sealed and a strong guard, Mar. 15. 16-47; Mar. 23. 26-56; Jn. 19. 16-42; Mat. 27. 26-66. Early on the first day of the week Jesus rises from the dead, his grave being opened by angels, who affrighted the guard, and made them run from the sepulchre. Mary Magdalene, finding the grave open, calls Peter and John, who enter into it and return. Mary staying at the grave, Jesus appears to her, Mar. 16. 1-4; Lu. 24. 1, 2, 12; Jn. 20. 1-17. Leaving her he appeared to the other women whom the angel had before informed of his resurrection. This they reported to his incredulous disciples, Mat. 28. 5-10; Mar. 16. 2, 5-11; Lu. 24. 3-11; Jn. 20. 18. While the guard report to the Jewish rulers how they had been terrified by the earthquake and angels, and are instructed to use an ill-formed falsehood, Jesus appears to Peter, and then to the two disciples on their way to Emmaus; and, in fine, to ten of them that evening, Mat. 28. 11-15; Mar. 16. 12, 13; Lu. 24. 13-43; Jn. 20. 19-23; 1 Co. 15. 4, 5. On that day week he appears to all the eleven, and cures Thomas of his unbelief, Jn. 20. 24-29. Some time after he appears to his disciples at the sea of Tiberias; tries Peter's affection, and foretells his martyrdom, Jn. 21. 1-24. He appears to the whole body of his followers in Galilee; and afterwards, on several occasions, to his disciples. At last, leading them out of Jerusalem to the Mount of Olives or Bethany, he, in their sight, ascends into heaven, 1 Co. 15. 6, 7; Mat. 28. 16-20; Mar. 16. 15-20; Lu. 24. 44-52; Jn. 20. 30; 21. 25; Ac. 1. 1-12. The apostles return to Jerusalem. Upon Peter's motion Matthias is elected in the place of Judas, Ac. 1. 13-26. On the tenth day after Jesus' ascension the Holy Ghost is poured out upon his disciples, to guide them into all truth, direct them to work miracles, and to speak the languages they had never learned. That very day the apostles preach, and all the different tribes assembled at Pentecost hear them in their own language, and 3000 are converted to Christ, Joel 2. 28-32; Lu. 24. 49; Mar. 16. 17, 18; Jn. 7. 39; 14. 16-20, 26; 15. 26, 27; 16. 7-15; Ac. ii. Peter and John cure a lame man. Peter adds an affecting discourse to the spectators, Ac. iii. Behaving courageously before the Sanhedrim, they are threatened; but returning to their brethren, they thank God, and are again filled with the Holy Ghost, Ac. 4. 1-31. The number and zeal of the converts still increasing, many devote their substance to the Lord. God's striking Ananias and Sapphira dead for keeping back a part of the price of their lands, and other miracles, promote the enlargement of the church, Ac. 4. 4, 32-37; 5. 1-16. Enraged hereat, the Jewish rulers imprison the twelve apostles; but an angel liberates them. Being again apprehended, they are, by Gamaliel's advice, dismissed with their life, Ac. 5. 17-42. The converts daily increasing, seven deacons are chosen to manage their sacred donations. Stephen, one of them, confounding the Jews with proofs of Jesus' Messiahship, is called before the Sanhedrim as a blasphemer; and while he was making a long defence, is interrupted |
| 4036 | 33 | Here he declares against rash divorces; blesses the <i>little children</i> ; tries the young ruler's obedience; represents the danger of riches, Mat. xix.; Mar. 10. 1-31; Lu. 18. 15-30; and, by the parable of <i>labourers in a vineyard</i> , warns the Jews not to envy the Gentiles' admission to fellowship with God in his church, Mat. 20. 1-16. Informed of Lazarus' sickness, after his death he returns to Bethany near Jerusalem, and raises him from the dead; the Sanhedrim having agreed he should for this be put to death, he retires to a city called <i>Ephraim</i> , Jn. xi. Returning towards Jerusalem, he foretells his sufferings; rebukes the ambition of James, John, and their mother; and, passing through Jericho, cures two blind men, Mat. 20. 17-34; Mar. 10. 32-52; Lu. 18. 31-43. He converts Zaccheus the publican; and, by the parable of the <i>pounds</i> , represents the misery coming on the Jewish nation, Lu. 19. 1-28. At Bethany he is feasted by Lazarus, and anointed by Mary, | | | | | | |

CHRONOLOGICAL INDEX OF SCRIPTURE HISTORY.

| Year of the World. | Year of our Lord. | | Year of the World. | Year of our Lord. | | Year of the World. | Year of our Lord. | |
|--------------------|-------------------|---|--------------------|-------------------|--|--------------------|-------------------|--|
| | | and tumultuously stoned, Ac.vi.vii. A violent persecution ensues at Jerusalem, which scatters all the preachers but the apostles. Philip, another deacon, preaches to the Samaritans. Peter and John, sent by the apostles, go there, and communicate the miraculous influences of the Holy Ghost. Simon, a pretended convert, offers them money for such power, but his offer is detested. Philip baptizes the Ethiopian eunuch, and preaches along the west borders of Canaan, Ac.viii. | | | the Galatians; and where Gallio takes their part against the furious Jews, Ac. xvii.; 18.1-18. An Egyptian Jew pretends to be the Messiah, and is followed by 30,000, whom Felix disperses, Ac.21. 38. | | | 66,95,107,120,160,202,235,250,257,272, and 303, the Christian church was terribly persecuted by the Roman emperors; and heresies and contentions, especially in the interval of persecution, rendered her state very miserable. Meanwhile the Roman empire, by the murder of emperors, by the ravages of the Scythian tribes, and by famines and pestilences, was no less unhappy. These things were foretold by the opening of the second, third, fourth, and fifth seals, Re.6.3-11; 12.1-4. |
| 4038 | 35 | Saul, who had assisted at the stoning of Stephen, and had been a most furious persecutor, is miraculously converted near Damascus, and becomes a most zealous preacher; preaches in Arabia; returns to Damascus; escapes a snare laid for his life. After three years he repairs to Jerusalem; sees Peter and John; but the Jews being enraged at his bold discourses, he is sent to Tarsus in Cilicia, his native place, Ac.7.58; 8.1-3; 22.3-21; 26.4-20; 9.1-30; 1 Co.15.8-10; Ga.1.12-24; 1 Ti. 1.12-16. | 4059 | 56 | Paul returns from Europe to Asia; touches at Ephesus; leaves there Priscilla and Aquila, who had followed him from Corinth; and hastens by Cesarea to Jerusalem against the time of the passover, Ac.18. 18-22. | 4316 | 313 | After a terrible persecution of the Christians for ten years, the heathen emperors and their armies are quite overthrown by Constantine; heathenism is abolished, and Christianity made the established religion of the empire, Re.6.12-17; 12.5-12; Ps. 21.8-12; 110.5,6; 68.28-31. |
| | | The persecutions ceasing, the Jewish converts greatly increase. Peter cures Eneas of a palsy at Lydda, and restores Dorcas to life at Joppa. Called by the order of an angel, encouraged by a vision of animals, and directed by the Holy Ghost, Peter preaches to and baptizes Cornelius and other Gentiles at Cesarea, and, to the great joy of his brethren, accounts for his conduct, Ac.9.31-43; x.; 11.1-18. The gospel is preached at Antioch in Syria with great success. Barnabas and Saul for about a year labour in confirming the converts there. Agabus foretelling a famine, a collection is made for the poor saints at Jerusalem, Ac.11.19-30. | 4060 | 57 | After visiting the regions of Galatia and Phrygia, Paul preaches a considerable time at Ephesus; whence Apollos, an Alexandrian, had been sent to Corinth; but is opposed by Demetrius the silversmith and his mob; writes his first epistle to the Corinthians, if not also that to the Galatians, Ac.18.23-28; xix.; 1 Co.i.-xvi.; Ga.i.-vi. | 4326 | 323 | The church began to enjoy a considerable calm of fifteen years, in which multitudes were converted to Christ, Re.vii.; 8.1. |
| | | | 4063 | 60 | Departs from Ephesus to Macedonia in Europe; collects a contribution for the poor saints at Jerusalem. Informed of the good success of the former, writes his second epistle to the Corinthians, and perhaps the first to Timothy; comes to Corinth, whence he writes his epistle to the Romans, Ac.20.1-3; 2 Co.8.1,2,6,9; i.-xiii.; 1 Ti.i.-vi.; Ro.16.1; i.-xvi. | 4341 | 338 | After Constantine's death, by means of the partition of the empire into the <i>Western</i> and <i>Eastern</i> , and by the ravages of the Goths and other barbarians (especially after 395, till the Western empire was utterly abolished in A.D. 476, and the whole power of Rome extinguished about 566), the Roman empire was generally miserable. And in the same period, by the schism of the Donatists; by the heresies of the Arians, Pelagians, Nestorians, and Eutychians, and the contentions and persecutions attending the same; and by the gradual introduction of the Roman hierarchy and superstition, the church became more and more miserable, Re.8. 5-12; 12.13-17. |
| 4047 | 44 | Herod Agrippa murders James the apostle and brother of John, and imprisons Peter, who is liberated by an angel. When Herod had just displayed his pride, and accepted blasphemous flattery, he is smitten by an angel, and eaten up of worms, Ac.xii. | 4064 | 61 | Paul purposes to sail directly to Syria with the collection; but being informed that the Jews laid wait for his life, he travels through part of Europe and Lesser Asia; earnestly exhorts the elders of Ephesus to faithfulness and diligence in their office; arrives at Jerusalem; is apprehended in the temple; claims the privilege of a Roman and escapes scourging; pleads his cause before the Sanhedrim. To prevent his assassination by the Jews, Lysias the Roman captain sends him to Felix the governor of Judea at Cesarea; who, though he trembled at his discourse, kept him prisoner two full years, Ac.xx.-xxiv. | 4483 | 480 | By this time <i>ten toes, horns</i> , or kingdoms were formed out of the Roman empire, which, though often altered in their particular extent or form of government, have ever since continued, and have for the most part been subject to the power of the POPE, Da.2.41,42; 7.7,20,24; Re. 12.3; 13.1; 17.3; 10.12. |
| 4048 | 45 | Having delivered the collection, Barnabas and Saul return from Jerusalem to Antioch along with John Mark. By the direction of the Holy Ghost they are separated to preach to the Gentiles. They preach in Cyprus, where Elymas the sorcerer is struck blind, and Sergius the Roman governor is converted; and in Pamphylia, at Antioch in Pisidia, Iconium, Lystra, and Derbe, and all places in Lesser Asia, &c.; and in all meet with opposition, Ac.xiii.xiv. | 4066 | 63 | Paul is pannelled before Festus the new governor; appeals to Cæsar; pleads his cause before Festus and Agrippa. After a dangerous passage and shipwreck on the isle of Malta, he arrives at Rome, where he is continued a prisoner at large for two years, Ac.xxv.-xxviii., and writes his epistles to the Philippians, Philemon, Colossians, Ephesians, and Hebrews, Phi.i.-iv.; Col.i.-iv.; Eph.i.-vi.; He. i.-xiii. | 4609 | 606 | The Roman state, which had been long forming by the gradual corruption of the doctrine, worship, discipline, and government of the Christian church, arrived at its perfect form, the Bishop of Rome being constituted her UNIVERSAL HEAD; who has ever since generally ruled over most part of the Roman empire in the West, Da.7.8,24-26; 11.36-39; 2 Th.2.3-12; 1 Ti.4.1-3; 2 Ti.3.1-9; 4.3,4; Re.9.1-11; xiii.xvii. Meanwhile the Mahometan delusion was introduced into the East, and furiously propagated far and wide by fire and sword. It still continues established in the extensive empires of Indostan, Persia, Turkey, and Morocco, Re.9. 1-11; Da.11.40. |
| 4052 or 4055 | 49 or 52 | Some Jewish preachers insisting that the Gentile converts ought to be circumcised and keep the law of Moses, the dispute is referred to a synod of apostles and elders at Jerusalem, whose determination being given, is dispersed among the churches, to their great joy, Ac.15.1-35; 16.4,5. Peter coming down to Antioch, sinfully dissembles, and is rebuked by Paul, Ga. 2.11-21. Paul with Silas, and Barnabas with John Mark, separate, and visit the churches which they had lately planted, Ac.15.36-41. Paul, Silas, and Timothy travel through much of Lesser Asia. Directed by a vision, Paul crosses the Mediterranean Sea into Macedonia in Europe; preaches at Philippi, where Lydia is converted and the devil dislodged from a sorceress, on which account they are cast into prison, but quickly liberated, and the jailer converted, Ac.xvi. | 4068 | 65 | About the end of this year he is set at liberty; preaches in Crete, and leaves Titus to set things in order; perhaps preaches in Spain. | 4759 | 756 | A hundred and fifty years, or five months after their rise, and 666 years after John received his Revelations, and about seventy years after a most dreadful pestilence in Asia and Europe, the popes became <i>civil lords</i> in Italy, and gradually extended their civil power over all the ten kingdoms of their subjects, and claimed it over all the earth. At the same time the Mahometan delusion and Saracenic empire were at their highest summit of power, Da.7.8,24; 11.37,40; 2 Th.2.4; Re. 13.2,12. |
| 4056 | 53 | They plant churches at Thessalonica and Berea; Paul preaches at Athens; proceeds to Corinth, whence he writes his epistles to the Thessalonians, and perhaps that to | 4069 | 66 | From Rome he writes his epistle to Titus, and at least the second to Timothy. About this time Nero begins the first imperial persecution of the Christians after the gospel had, for more than thirty years, been spreading and taking deep root in the empire. About this time James, Peter, and Jude wrote their epistles to the dispersed Hebrews. | 4803 | 800 | The German empire is founded by Charlet the Great, Re.13.3,14,15. |
| 4057 | 54 | They plant churches at Thessalonica and Berea; Paul preaches at Athens; proceeds to Corinth, whence he writes his epistles to the Thessalonians, and perhaps that to | 4077 | 70 | Jerusalem utterly laid waste by the Romans, and the Jewish nation destroyed in the most miserable manner. This, together with the disasters which followed under Trajan about A.D. 116, and under Adrian about 134 or 136, plainly marked God's abolition of the Levitical ceremonies, as none of the principal ones could be any more observed; and so weaned the Christians from their attachment to them, Mat.8.11,12; 23.34-39; Lu.29.42-44; 21.20-26, &c. | 5058 | 1055 | After pouring themselves south-westward into Persia for several ages, the Seljukian Turks about this time formed the four kingdoms of Bagdad, Iconium, Aleppo, and Damascus, near the Euphrates; but, by their own contentions, by the Tartar |
| | | to the Thessalonians, and perhaps that to | 4093 | 90 | About this time, or some years after, John wrote his Revelations, and perhaps also his Epistles. | | | |
| | | | | | From A.D. 66 to 312, particularly about | | | |

CHRONOLOGICAL INDEX OF SCRIPTURE HISTORY.

| Year of the World. | Year of our Lord. | Year of the World. | Year of our Lord. | Year of the World. | Year of our Lord. |
|--|-------------------|--|-------------------|--|-------------------|
| 5284 | 1281 | 5899 | 1896 | 5899 | 1896 |
| invasions, and by the war of the European crusades, their power was restrained for 200 years, Re.9.14. | | And now, in the year of our Lord 1896, we see the Turkish empire tottering to its fall. Under the instigation and direction of the Sultan, the Ottoman Turk has been permitted to fill and, if possible, exhaust the measure of diabolical crime. There is throughout Christendom a general expectation of the utter dismemberment of the Sultan's dominions. During the twentieth century we may expect such a revival of truth and righteousness and love, as they are expressed through Jesus Christ, as has never been witnessed on this earth before. Enough has been accomplished through the gospel of Jesus Christ already to bring to the hearts of men renewed conviction of the truth of Isaiah's prophecy: "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow | | out of his roots. And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of council and might, the spirit of knowledge and of the fear of the Lord. * * * The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together: and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Is. xi. ; 1, 2, 6, 7, 8, 9. | |
| The Ottoman Turks began their conquests upon the Christians, and for about 390 years gradually carried it on, murdering an infinity of men, and forming a very extensive empire, which still subsists, Da.11.40-43; Re.9.15-19. | | | | | |
| Claude of Turin and his followers, in the ninth and tenth; the Waldenses in the twelfth and thirteenth; the Wickliffites in the fourteenth; and the Hussites in the fifteenth centuries; and others, amidst poverty and persecution, faithfully testified against the Popish abominations. | | | | | |
| 5520 | 1517 | | | | |
| A more extensive reformation began by Luther, Zuinglius, Calvin, and others, which issued in the revolt of about half of the Pope's subjects from him. Re.11.3-6. | | | | | |

TABLES OF THE MEASURES, WEIGHTS, MONIES, AND TIMES, MENTIONED IN SCRIPTURE;

WITH AN APPENDIX, CONTAINING THE METHOD OF CALCULATING SCRIPTURAL MEASURES OF SURFACE.

A MEASURE is a known quantity applied to another of the same kind that is less known, to make its dimensions better known, by help of numbers expressing the proportion that the known quantity bears to the unknown. The dimensions to be measured are three: 1. *Mere length*, which hath but one dimension. 2. *Surface*, which consists of lengths multiplied into breadth; so it hath two dimensions, as it were, interwoven; and this is always measured by some square surface already known, as by a square foot or a square cubit, or any other square already known by help of its side. Moses generally useth the square cubit. 3. *Solidity or capacity*, which hath three dimensions multiplied into each other—length, breadth, and height or depth. This is measured by a known cube. From solidity ariseth weight in all sublunary bodies; and by weight we measure the value of coins. Therefore I shall join weights and coins together in the fourth table.

I use = to signify equal; :: to express proportion; . is called *separatrix*, parting decimals from integers.

TABLE I.—MEASURES OF LENGTH.

I express the cubit and its parts both by inch measure and by foot measure, which I deduce from inches by this proportion:—

| | In. Meas. | Ft. Meas. |
|--|-----------|-----------|
| As 12 . 1 . :: 21.888 | 1.824 | |
| | In. Dec. | Ft. Dec. |
| A Cubit is = to | 21.888 | 1.824 |
| A Span the Longer = half a cubit = to | 10.944 | .912 |
| Span the Less = one-third of a cubit = to | 7.296 | .608 |
| A Hand's breadth = one-sixth of a cubit = to | 3.648 | .304 |
| Finger's breadth = one-twenty-fourth of a cubit = to | .912 | .076 |

Measures of many cubits length I express only in foot-measure:—

| | Ft. Dec. |
|---|--------------|
| A Fathom . . . = 4 Cubits . . . | 7.296 |
| Ezekiel's Reed . . . = 6 Cubits . . . | 10.944 |
| Schenus, the Egyptian line for land-measure, which, I think, Scripture useth to divide inheritances (Ps. 16. 6 and 77. 55). They used different lengths, but the shortest and most useful was | .80 = 145.92 |

Herodotus mentions a *schenus* just 300 times as long. I judge that all the greater were made in proportion to the least.

| | |
|--|----------------------------|
| The Mile | = 4000 cubits = 7296 feet. |
| Stadium, one-tenth of their mile | = 400 cubits = 729.6 |
| Parasang, three of their miles = 1200 cubits = 4 English miles and 580 feet. | |
| Five Stadia, or two thousand cubits, made a Sabbath-day's journey | |
| Ten Stadia, or four thousand cubits, made an Eastern mile. | |

Twenty-four Eastern miles or ninety six thousand cubits, equal to thirty-three miles, one hundred and seventy two paces, four feet English, made a day's journey.

TABLE II.—MEASURES OF SURFACE.

Moses hath described these by square cubits. I here express them reduced to our square feet. The method of this reduction is taught in an Appendix. I first propose three clear examples given by Moses; secondly, I place six instances of greater difficulty.

The clearest examples are—

I. The Altar of Incense. Only two sides of it, viz. its length and breadth, are expressed by Moses; each of them is affirmed to be one cubit. Yet he declares that it was four-square; whence we collect that it was just one square cubit (see Ex. 30. 2). Now it is demonstrated in the Appendix that one Jewish square cubit amounts to in surface 3 English square feet and about 47 square inches.

II. The Table of Showbread (Ex. 25. 23). It is affirmed to be two cubits in length and one in breadth. None doubt but it was rectangular, containing two Jewish square cubits. These amount to above 6 English square feet and above a half, viz. 94 square inches.

III. The Boards of the Tabernacle, each ten cubits in length and one and a half in breadth (Ex. 26. 16), being rectangular, must contain 15 Jewish square cubits. These are proved to contain very near 50 square feet of English measure.

The more difficult cases reserved to the Appendix are—

I. The Mercy-seat, whose surface is = 12 square feet and a half.

II. A general method is taught of reducing any given number of Jewish cubits to English square feet.

III. The example of the 15 square cubits in the boards of the tabernacle is made clearer.

IV. The Court of the Tabernacle (described Ex. 27. 18) is found to be just half the Egyptian *aroura*, and to contain 1 rood 21 perches 27 square feet, &c.

V. The whole *aroura* is determined and reduced to our English measure, 3 roods 2 perches 55 square feet.

VI. The suburbs or glebe-land given to each city of the Levites (Nu. 35. 3-5), is showed to be a square, on each of the four sides of every city, containing a million of Jewish square cubits, or 100 *aroura*, which amount to in each square 76 acres 1 rood 20 perches 80 square feet; whence we collect that all the

four-squares amounted to 305 acres 2 roods 1 perch, beside 51 feet square.

TABLE III.—MEASURES OF CAPACITY.

| | Wine gal. | Pinta. | Sol in |
|---|-----------|--------|--------|
| <i>Epha</i> or <i>Bath</i> , . . . | 7 | 4 | 15 |
| <i>Chomer</i> (<i>Howar</i> in our translation), . . . | 75 | 5 | 7 |
| <i>Seah</i> , one-third of an epha, . . . | 2 | 4 | 3 |
| <i>Hin</i> = one-sixth of an epha, . . . | 1 | 2 | 1 |
| <i>Omer</i> , one-tenth of an epha, . . . | 0 | 6 | 0.5 |
| <i>Cab</i> , one-eighth of an epha, . . . | 0 | 3 | 10 |
| <i>Log</i> , one-seventh-second of an epha, . . . | 0 | 0.5 | 10 |
| <i>Measures of Syria</i> (Jn. 2. 6) = <i>Cong. Rom.</i> . . . | 0 | 7.5 | 0 |
| <i>Cotyla</i> (Eastern), one-hundredth of an epha, . . . | 0 | 0.5 | 3 |

This *cotyla* contains just ten ounces avoirdupois of rain-water; *omer*, 100; *epha*, 1000; *chomer*, 10,000. So by these weights all these measures of capacity may be expeditiously recovered very near exactness.

TABLE IV.—OF WEIGHTS AND COINS.

The Jewish weights are reduced to the standard grains of our Troy weight, whereof 438 are equal to the Roman ounce, and to our ancient English avoirdupois ounce. The value of Jewish and Roman weights and coins, at the present rate of silver and gold, expressed in pence and decimals of a penny.

| | Grains dec. | Pence dec. | s. d. q. |
|--|-------------|------------|----------------|
| <i>Shekel</i> is the original weight . . . | = 219. = | 28.2875 = | 2 4 1 |
| <i>Bekah</i> , half a shekel . . . | = 109.5 = | 14.1437 = | 1 2 1/2 |
| <i>Gerah</i> , one-tenth of a bekah . . . | = 10.95 = | 1.41437 = | 0 1 1/2 |
| <i>Mimeh</i> = 100 shekel weight . . . | = 21900. = | | |
| <i>Maneh</i> , in coin = 60 shillings . . . | = 13140. = | 1697.25 = | 2 s. d. 7 1 5 |
| <i>Talent of Silver</i> = 3000 shillings . . . | = 657000. = | 84862.5 = | 353 11 20 ob |
| <i>Talent of Gold</i> the same weight . . . | | | = 5675 15 7 ob |
| The <i>Golden Darice</i> (Ezr. 2. 69) seem to be coins of Darius the Mede. They weighed 12 gerahs. . . | = 131.4 = | | 1 0 4 |

Roman money mentioned in the New Testament:—

| | Pence. | Farthings. |
|---------------------------------|--------|------------|
| <i>Denarius</i> (silver), . . . | 7 | 3 |
| <i>Assis</i> (copper), . . . | 0 | 3 |
| <i>Assarium</i> , . . . | 0 | 1 1/2 |
| <i>Quadrans</i> , . . . | 0 | 1/4 |
| <i>A Mite</i> , . . . | 0 | 1/8 |

TABLE V.—OF TIMES.

The Jewish hours were introduced about the time of their captivity in Babylon. Their ordinary ones were of the same length as ours. Their day, begin-

ning at six o'clock in the morning, they divided into twelve hours; of which our nine o'clock in the morning was the third, our noon their sixth, our three o'clock afternoon their ninth, and our five o'clock their eleventh. But they seem also to have at last divided their day into four great hours or watches, each containing three of the ordinary ones, and of these their third hour was from noon to three o'clock. Their night they divided into four watches, each consisting of three hours; the first ended about nine o'clock, the second at midnight, the third at three o'clock or cock-crowing, and the fourth about six o'clock in the morning. Their WEEK, copied from God's example in the creation of the world, began on our Sabbath, and ended on Saturday. Their MONTHS were regulated by the changes of the moon; and each third year consisted of thirteen of these months or moons. Their names were—

| | | | |
|------------------|-----------|----------------------|-----------|
| 1. Abib or Nisan | March | 7. Ethanum or Tizri | September |
| 2. Zif or Jair | April | 8. Bul or Marchesuan | October |
| 3. Sivan | May | 9. Chisleu | November |
| 4. Thamuz | June | 10. Thebeth | December |
| 5. Ab | July | 11. Shebeth | January |
| 6. Elul | August | 12. Adar | February |
| | September | 13. Veader | March |

Their CIVIL YEAR, originating from the creation of the world, began with Ethanum or Tizri, in our September; and by it their releases and jubilees were regulated. Their SACRED YEAR, originating from their deliverance from the Egyptian bondage (Ex.xii.), began with Abib or Nisan, in our March.

AN APPENDIX

To the Second Table of Measures of Surface described by Moses, showing the Method of reducing them by calculations to the measures used in England, for the benefit of those that understand Decimal Arithmetic and desire to try the Reductions given in the Table, or to make further improvements in this kind of measures.

I.—THE MERCY-SEAT.

I shall begin with reduction of the measures of the mercy-seat, which was God's throne of grace among the Jews. Moses, in Ex.25.17, affirms that its length was two cubits and a half, its breadth one cubit and a half. The fractions adhering to its length and breadth make some difficulty to beginners in arithmetic, which the decimal way doth much abate. Supposing, therefore, what I have elsewhere proved, that the Jewish cubit was a foot-measure 1.824, the length must be expressed in foot-measure and decimals thereof, 4.560. The breadth in like measure will be 2.736. Wherefore the product of these numbers multiplied into each other gives its surface 12.47616; in number of its square feet and decimals thereof, 12 square feet and very near half a square foot. If the decimals had been 50, it had just been half a foot. If we desire to express those decimals of a foot in square inches, as is usual in England, we must multiply .47616 by 144, the square inches of a foot, and the product will be 68.56704, which shows that the decimals we found amount to 68 square inches and about half an inch more: we need not be nicer.

II.—A SQUARE CUBIT REDUCED TO OUR MEASURE.

2. In the altar of incense Moses describes the Jewish square cubit, which must be reduced to our foot-measure thus— 1.824×1.824 . The product of these numbers multiplied will be the upper surface of this altar, 3.326976, that is, 3 square feet and .326976 decimals of a square foot, which we may express by 47 square inches and a few decimals of an inch square, inconsiderable.

III.—THE BOARDS OF THE TABERNACLE.

3. Moses' description of the boards of the tabernacle (Ex. 26. 16), by ten cubits in length and one and a

half in breadth, naturally leads a man to discern in each board's surface 15 Jewish square cubits; because if we conceive a line drawn from the end of one cubit at the bottom of the board to the end of one cubit at the top of the board, this must needs be 10 whole square cubits on one side of that line, and ten half square cubits (= to 5 whole) on the other side of that line; here, therefore, are 15 square cubits. The reduction of these into English square feet is performed by multiplying 15, viz. the number of cubits given, into 3.326976, the feet and decimals of one square cubit, and the product will be 49.90464, and that is very near to 50 square feet; for those decimals amount to above 130 square inches, and a little more than 13 square inches would make it just 50 feet, which abatement we need not here regard.

IV.—THE COURT OF THE TABERNACLE.

4. Let us now go to the measure of the surface of land. But we will begin with the court of the tabernacle, the ground on which the priests performed all the solemn public worship of Israel in Moses' time. The area of this court is described by Moses (Ex.27.18), by its length, 100 cubits, and its breadth everywhere 50 cubits. Wherefore this area must be in Jewish measure 5000 square cubits, for that is the product of 100 multiplied into 50. To reduce these 5000 Jewish cubits into English square feet, I must multiply 5000 into 3.326976; the product is 16,634.88 English square feet.

But in cases of such long numbers of feet, we use, for brevity's sake and to help our memories, to reduce them into perches, or roods, or acres, which contain known numbers of square feet. A perch contains 272 square feet and one-fourth; a rood is—to 10,890 square feet; an acre is—to 43,560 square feet. It is plain that the number 16,634.88 hath not integers equal to those of an acre, but it hath enough to answer those in a rood, and some overplus; therefore I must divide 16,634.88 by 10,890, which is a rood. By such division continued in the decimal way until I have a fraction of five or six places, which is exact enough, I find the quotient to be 1.527537, which assures me that my number 16,634.88 hath but once entirely in it a whole rood, but it hath moreover in it many decimal parts of a rood. These therefore I reduce to the perches contained in them by multiplying them into 40, which is the number of perches that make up a rood, and cutting off six places from the product, which is 21.101480; so I find there are 21 perches entire, and the figures after the separatrix are decimals of a perch. These also I multiply by 272.25, which are the square feet and decimals of a perch. The product of this last multiplication, after eight places cut off from it by the separatrix, because there were six places of decimals in one of the multipliers, and two in the other, is 27.62793000. Hence I learn that there are therein but 27 entire feet; all the eight decimal places amount to little above half a foot, and therefore I cast them away as inconsiderable in the measure of land. This method of reduction by multiplication of decimals I find to be easier than the common way of reduction by division, and therefore I propose it to be used by beginners in this practice of surveying. So I find this court to contain in English measure 1 rood 21 perches 27 feet, and little more than half a foot square. But reflecting upon Moses' measure by cubits, and finding them to be precisely 5000 square cubits, I observed that they were just half 10,000, which I had observed from Herodotus' *Euterpe* to be the area of the Egyptian *aroura*, by which their land was as generally measured as ours is by acres and roods. (See Herodot. l. 2., c. 168.) I called also to mind a passage in Manetho, an Egyptian priest, cited by Josephus in his first book Against Apion, where he affirms that Manetho, in his history of the reign, wars, and expulsion of the Pastors (whom Africanus affirms to be Phenicians or Canaanites, and Josephus vainly believed to be Jews), wrote out of the public records of Egypt that these Pastors made at Abaris a very large and strong encampment that encompassed 10,000 *arouræ*, sufficient to contain 240,000 men, and long enough to maintain their cattle. Hence it appears that not only the Egyptians, but the Phenicians or Canaanites also, that had dwelt

among them and had reigned there during the time of six kings successively, used this measure of land called *aroura*. Now this was long before Moses' time: for the beginning of Amosis or Tethmosis, who expelled them out of Egypt, was very near the time of Abraham's death, as appears by the annals of the learned primate of Ireland. Wherefore I believe that Moses, who was skilled in all Egyptian learning, especially surveying, did of choice make the court of the tabernacle to be just half an *aroura*, which was a known measure to him and his people, who had long dwelt in Egypt; and divine authority directed him so to do.

V.—THE REDUCTION OF AN AROURA TO ENGLISH MEASURE.

5. Because we have shown from Herodotus that an *aroura* is the square of 100 Jewish or Egyptian cubits; and 100 such cubits may, in English foot-measure, be expressed by 182.4 English feet, it follows that the square of this number will express exactly the number of the English square feet that are contained in an *aroura*. Now, by multiplication of 182.4 into itself, I find the product to be 33,269.76; therefore I conclude that there are 33,269 square feet entire, and .76 decimals of a square foot in an *aroura*. Now, to reduce these English square feet into roods, perches, and the remainder of square feet, I use the method used in the last paragraph. First, I divide them by 10,890, the square feet in a rood, and the quotient I find 3.055074—that is, 3 roods and .055074 decimals of a rood. Secondly, I multiply these decimals by 40, which is the number of perches in a rood; the product is 2.202960: hence I conclude there are therein 2 perches and .292960 decimals of a perch. Thirdly, I multiply these last decimals by 272.25, which are the square feet of a perch; the product is 55.25586000—that is, 55 entire square feet. The eight places of decimals amount to little above one-fourth of a square foot; therefore I reject them as inconsiderable in measure of land. By all these reductions it is found that an *aroura* is in English measure 3 roods 3 perches 55½ square feet. Hence it follows also that it is not well translated by *jugerum*, for it is much larger; nor is it well in English called an *acre*, for it is considerably less. To this place I refer the use of the lesser sort of *Σχοῖνος*, which yet is most convenient for the use of the Egyptians and of the Jews to measure out private men's inheritances, by a line which was 80 cubits long. For the length of this line will measure one side of an *aroura*, if the other side be 125 cubits long, which is the length of this line and its half, and 5 cubits above half of it, which they might easily mark in it by a knot or ring; and by this means they might easily lay any number of *arouræ* together, all of them rectangular and parallel to each other. Such lines, I suppose, for measure of inheritances, are intimated Ps.78.55 and 16.6, &c.

VI.—THE LEVITES' GLEEBE.

6. I shall conclude with an example, amounting, after reduction, to a number of English acres, which measure we have not yet reached to. This I take from Nu.35.3-5. There Moses describes what measure of land the Levites were to be allowed for their cattle, their goods, and all their beasts, on the north-east, south, and west sides of each of their cities; so that the city was to be in the midst of the land belonging to it. This land in our translation is called suburbs, because of its nearness to all their cities. But we must not thence imagine that it means houses and streets adjoining to their cities, in which sense we sometimes use the word suburbs; for Moses plainly tells us they were places for their several sorts of cattle to feed in, such as might also be orchards or gardens for fruits, or perhaps for a little corn, comprehended in the word, their goods. These fields he limits by 1000 cubits, which was just a quarter of an eastern mile, but amounts in mere length to 608 yards English measure, and therefore exceeds a quarter of an English mile by 168 yards in length. But it is certain that cattle cannot feed upon mere length, but this must signify the side of some surface of land bounded thereby; and we must have two sides of some surface given before we can find the area of surface contained

Therefore Moses (ver. 5) tells us that on each side of each city they must measure 2000 cubits, which will determine no surface, unless we understand it to mean the two sides of a square bounded on every side by 1000 cubits. These two sides multiplied into each other will produce a square that contains just a million of square cubits, and that is a known and exact measure of just 100 *arourae*. And this shows that the 2000 cubits mentioned (ver. 5) are the two sides of that square, whereof the 1000 mentioned (ver. 4.) is one, and may be called the root of the square. This shows the agreement of the two different numbers. The reduction of this million of square cubits will be performed by the same method that I have used before. Therefore, first, I express 1000 Jewish by 1824 English feet, without any separatrix, according to the principles owned in decimal arithmetic; and the square of that number will be 3,326,976 without a separatrix. Secondly, I divide this number by 43,560, which are the square feet of an acre, and find the quotient to be 76.376859, which signify 76 entire acres and .376859 decimals of an acre. Thirdly, to find what roods are contained in these decimals, I multiply them by 4, the number of roods in an acre, and find the quotient to be 1.507436, which proves that there is but one rood in them, and the six figures cut off by the separatrix (because there were six decimals in one of the multipliers) are all decimals of a rood. Fourthly, therefore, to find what perches are in these last decimals, I multiply them by 40, which is the number of perches contained in a rood. The product is 20.297440; hereby I find that there are 20 entire perches, besides the decimals of a perch, placed after the separatrix. Fifthly, to find what square feet are in those last decimals, I multiply them by 272.25, which are the square feet and decimals in a perch; the product is 80.97804, which is 80 square feet; and all the decimals not amounting to a square foot I

reject as inconsiderable in measure of land. Thus we have found that this and every other square on each side of every Levitical city was prescribed to be 76 acres 1 rood 20 perches 80 square feet in our measure, but was just a million of square cubits in their measure.

To add the four squares belonging to one Levitical city together, the best way would be to take the first quotient that we found in acre measure, viz. 76.376859, and we must multiply it by 4; and we shall find, by the method I have used, all the four squares together to amount to 305 acres 2 roods 1 perch; we need not take notice of any lesser quantities in this case. We may also by this method find the sum of the acres belonging to all the forty-eight cities of the Levites, and many other improvements in this kind of measuring surfaces.

TABLES OF MEASURES, &c.

SCRIPTURE MEASURES OF LENGTH REDUCED TO ENGLISH MEASURE.

| Digit | .. | .. | .. | .. | .. | .. | Eng. ft. In. dec. |
|-------|------|------|-------|--------|----------------|--------------|--------------------------------|
| | | | | | | | 0 0.012 |
| 4 | Palm | .. | .. | .. | .. | .. | 0 3.648 |
| 12 | 3 | Span | .. | .. | .. | .. | 0 10.944 |
| 24 | 6 | 2 | Cubit | .. | .. | .. | 1 9.888 |
| 96 | 24 | 8 | 4 | Fathom | .. | .. | 7 3.552 |
| 144 | 36 | 12 | 6 | 1½ | Ezekiel's reed | .. | 10 11.328 |
| 192 | 48 | 16 | 8 | 2 | 1½ | Arabian pole | 14 7.104 |
| 1920 | 480 | 160 | 80 | 20 | 18½ | 10 | Schenus or mea. line 145 11.04 |

THE LONGER SCRIPTURE MEASURES.

| Cubit | .. | .. | .. | .. | .. | Eng. miles. Paces. Ft. dec. |
|-------|--------------------|-----------------------|--------------|----------|-----------------|-----------------------------|
| | | | | | | 0 0 1.824 |
| 400 | Stadium or furlong | .. | .. | .. | .. | 0 145 4.6 |
| 2000 | 5 | Sabbath day's journey | .. | .. | .. | 0 7.29 3.0 |
| 4000 | 10 | 2 | Eastern mile | .. | .. | 1 403 1.0 |
| 12000 | 30 | 6 | 3 | Parasang | .. | 4 153 3.0 |
| 96000 | 240 | 48 | 24 | 8 | A day's journey | 33 172 4.0 |

SCRIPTURE MEASURES OF CAPACITY FOR LIQUIDS, REDUCED TO ENGLISH WINE MEASURE.

| Caph | .. | .. | .. | .. | .. | Gals. Pinta. Sol. in. |
|------|-----|-----|-----|------|--------------|--------------------------|
| | | | | | | 0 0 0.177 |
| 1½ | Log | .. | .. | .. | .. | 0 0 0.211 |
| 5½ | 4 | Cab | .. | .. | .. | 0 3½ 0.844 |
| 16 | 12 | 3 | Hin | .. | .. | 1 2 2.533 |
| 32 | 24 | 6 | 2 | Seah | .. | 2 4 5.067 |
| 96 | 72 | 18 | 6 | 3 | Bath or epha | 7 4 15.2 |
| 960 | 720 | 180 | 60 | 30 | 10 | Coron, Chomer 75 5 7.625 |

SCRIPTURE MEASURES OF CAPACITY FOR THINGS DRY, REDUCED TO ENGLISH CORN MEASURE.

| Gachal | .. | .. | .. | .. | .. | Pks. Gals. Pinta. Sol. in. |
|--------|-----|---------------|------|------|-------|------------------------------------|
| | | | | | | 0 0 0.031 |
| 20 | Cab | .. | .. | .. | .. | 0 0 2½ 0.073 |
| 36 | 1½ | Gomer or Omer | .. | .. | .. | 0 0 5½ 1.211 |
| 120 | 6 | 3½ | Seah | .. | .. | 1 0 1 4.036 |
| 360 | 18 | 10 | 3 | Epha | .. | 3 0 3 12.107 |
| 1800 | 90 | 50 | 15 | 5 | Letch | 16 0 0 26.500 |
| 3600 | 180 | 100 | 30 | 10 | 2 | Chomer, } 32 0 1 18.969 Coron } |

N.B.—A Scotch pint contains three English of corn measure, and almost four of wine measure.

A TABLE OF OFFICES AND CONDITIONS OF MEN.

Patriarchs, or fathers of families, such as Abraham, Isaac, and Jacob, and his sons.

Judges, temporary supreme governors, immediately appointed by God over the children of Israel.

Kings, and they either of the whole nation, or after the falling off of the ten tribes, of Judah or Israel.

Elders, senators, the LXX. or Sanhedrim.

Officers, provosts, sheriffs, or executioners.

Judges, inferior rulers, such as determine controversies in particular cities.

Israelites, Hebrews, descendants from Jacob.

An Hebrew of the Hebrews, an Israelite by original extraction.

A Proselyte of the Covenant, who was circumcised, and submitted to the whole law.

A Proselyte of the Gate, or stranger, who worshipped one God, but remained uncircumcised.

OFFICERS UNDER THE ASSYRIAN OR PERSIAN MONARCHS.

Tirshatha, or governor, appointed by the kings of Assyria or Persia.

Heads of the Captivity, the chief of each tribe or family, who exercised a precarious government during the captivity.

UNDER THE GRECIAN MONARCHS, SUPERIOR OFFICERS.

Maccabees, the successors of Judas Maccabeus, high-priests who presided with kingly power.

UNDER THE ROMAN EMPERORS.

Presidents, or governors, sent from Rome with imperial power.

Tetrarchs, who had kingly power in four provinces.

Proconsuls, or deputies of provinces.

INFERIOR OFFICERS.

Publicans, or tax-gatherers.

Centurions, captains of a hundred men.

ECCLESIASTICAL OFFICERS, OR SECTS OF MEN.

High-priests, who only might enter the holy of holies.

Second-priests or *Sagan*, who supplied the high-priest's office in case he were disabled.

High-priests for the War, set apart for the occasion of an expedition.

Priests, Levites of the sons of Aaron, divided into twenty-four ranks, each rank serving weekly in the temple.

Levites, of the tribe of Levi, but not of Aaron's family; of these were three orders—Gershonites, Kohathites, Merarites, several sons of Levi.

Nethinims, inferior servants to the priests and Levites (not of their tribe), to draw water and cleave wood, &c.

Prophets, anciently called seers, who foretold future events and denounced God's judgments.

Children of the Prophets, their disciples or scholars.

Wise Men, called so in imitation of the eastern magi or Gentile philosophers.

Scribes, writers and expounders of the law.

Disputers, that raised and determined questions out of the law.

Rabbies or *Doctors*, teachers of Israel.

Libertines, freed-men of Rome, who, being Jews or

proselytes, had a synagogue or oratory for themselves.

Gaulonites or *Galileans*, who pretended it unlawful to obey a heathen magistrate.

Herodians, who shaped their religion to the times, and particularly flattered Herod.

Epicureans, who placed all happiness in pleasure.

Stoics, who denied the liberty of the will, and pretended all events were determined by fatal necessity.

Simon Magus, author of the heresy of the Gnostics, who taught that men, however vicious their practice was, should be saved by their knowledge.

Nicolaitans, the disciples of Nicolas, one of the first seven deacons, who taught the community of wives.

Nazarites, who under a vow abstained from wine.

Nazarenes, Jews professing Christianity.

Zelotes, *Sicarii*, or murderers, who, under pretence of the law, thought themselves authorized to commit any outrage.

Pharisees, separatists, who, upon the opinion of their own godliness, despised all others.

Sadducees, who denied the resurrection of the dead, angels, and spirits.

Samaritans, mongrel professors, partly heathens and partly Jews, the offspring of the Assyrians sent to Samaria.

Apostles, missionaries, or persons sent; they who were sent by our Saviour, from their number, were called The Twelve.

Bishops, successors of the apostles in the government of the church.

Deacons, officers chosen by the apostles to take care of the poor.

A COLLECTION OF THE NAMES AND TITLES GIVEN TO JESUS CHRIST.

| | | | | |
|--|--|---|--|---|
| <p>Adam, 1 Co. 15:45. Advocate, 1 Jn. 2:1. Alpha and omega, Re. 1:8; 22:13. Amen, Re. 3:14. Ancient of days, Da. 7:22. Angel, Is. 63:9; Mal. 3:1. Anointed, Ps. 2:2; 45:7. Apostle, He. 3:1. Apple-tree, Ca. 2:3. Author and finisher of our faith, He. 12:2. Babe, Lu. 2:16. Beginning of the creation of God, Re. 3:14. Begotten of the Father, Jn. 1:14. Beloved, Ca. 1:13; Ep. 1:6. Bishop, 1 Pe. 2:25. Blessed, 1 Ti. 6:15. Branch, Zec. 3:8; 6:12. Brazen serpent, Jn. 3:14. Bread of life, Jn. 6:48, 51. Bridegroom, Mat. 9:15. Brightness of the Father's glory, He. 1:3. Bundle of myrrh, Ca. 1:13. Campfire, Ca. 1:14. Captain, Jos. 5:14; He. 2:10. Child, Is. 9:6. Chosen, Mat. 12:18; Lu. 23:35. Christ, Mat. 1:16; 2:4. Commander, Is. 55:4. Consolation of Israel, Lu. 2:25. Corner-stone, Ep. 2:20; 1 Pe. 2:6. Counsellor, Is. 9:6. Covenant, Is. 42:6. Covert, Is. 32:2. Creator, Is. 43:15. Creditor, Lu. 7:41. Cyrus, Is. 45:1. David, Je. 30:9; Eze. 34:23; 37:24, 25; Ho. 3:5. Day's-man, Job 9:33. Day-spring, Lu. 1:78. Day-star, 2 Pe. 1:19. Deliverer, Ac. 7:35; Ro. 11:26. Desire of all nations, Hag. 2:7. Dew, Ho. 14:5.</p> | <p>Diadem, Is. 62:3. Door of sheep, Jn. 10:7. Eagle, De. 32:11. Elect, Is. 42:1. Ensign, Is. 11:10. Eternal life, 1 Jn. 5:20. Everlasting Father, Is. 9:6. Express image, &c., He. 1:3. Faithful witness, Re. 1:5; 3:14; 19:11; Ps. 89:37. Father of eternity, Is. 9:6. Fatted calf, Lu. 15:23. Feeder, Is. 40:11. Fir-tree, Ho. 14:8. First-begotten of the dead, Re. 1:5. First-born from the dead, Col. 1:18. First and last, Re. 1:17; 2:8. First-fruits, 1 Co. 15:23. Flesh, Jn. 1:14. Forerunner, He. 6:20. Foundation, Is. 28:16. Fountain, Zec. 13:1. Friend of sinners, Mat. 11:19. Gift of God, 2 Co. 9:15. Glorious Lord, Is. 33:21. Glory of God, Is. 40:5. God, Jn. 1:1; 1 Ti. 3:16; 1 Jn. 5:20. God blessed for ever, Ro. 9:5. Gold, Ca. 5:11. Golden altar, Re. 8:3. Governor, Mat. 2:6. Gracious, 1 Pe. 2:3. Guide, Ps. 48:14. Habitation, Ps. 91:9. Harmless, He. 7:26. Head of the church, Col. 1:18. Heir of all things, He. 1:2. Help, Ps. 33:20; 40:17. Heritage, Is. 58:14. High (Most), Lu. 8:28. Highest, Ps. 18:13; Lu. 1:32. Holy of Israel, Is. 41:14. Holy child, Ac. 4:30. Holy One, Lu. 4:34; Ac. 3:14. Honey-comb, Ca. 4:11. Hope, Ac. 28:20; 1 Ti. 1:1. Horn of salvation, Lu. 1:69.</p> | <p>Husband, Is. 54:5; Je. 31:32. I Am, Ex. 3:14; Jn. 8:58. Jacob, Is. 41:8; 44:1, 5. Jah, Ps. 68:4. Jehovah, Is. 26:4; 40:3. Jerusalem, Ca. 6:4. Jesus, Mat. 1:21; 1 Th. 1:10. Image of God, 2 Co. 4:4. Immanuel, Is. 7:14; Mat. 1:23. Immortal, 1 Ti. 1:17. Inheritance, Eze. 44:28. Invisible, 1 Ti. 1:17. Israel, Is. 44:21; 49:3. Judah, Re. 5:5. Judge, Mi. 5:1; Ac. 10:42. Just One, Ac. 3:14; 7:52; 22:14. King, Mat. 21:5; 25:34. King everlasting, Lu. 1:33. King of Israel, Jn. 1:49. King of the Jews, Mat. 2:2. King of kings, Re. 17:14; 19:16. Ladder, Je. 28:12. Lamb, Re. 5:6-13; 13:8. Lamb of God, Jn. 1:29, 36. Lawgiver, Is. 33:22; Ja. 4:12. Leader, Is. 55:4. Life, Jn. 14:6. Light (true), Jn. 1:8, 9; 3:19; 8:12; 9:5; 12:35, 46. Lion, Re. 5:5. Living God, 1 Ti. 3:15. Living stone, 1 Pe. 2:4. Long-suffering, Ex. 34:6. Lord, Mat. 3:3; Mar. 11:3; Ro. 1:3. Lord of glory, 1 Co. 2:8. Lord of lords, Re. 17:14; 19:16. Lovely, Ca. 5:16. Maker and preserver of all things, Jn. 1:3, 10; 1 Co. 8:6; Col. 1:16; He. 1:2, 10; Re. 4:11. Man, Ac. 17:31; 1 Ti. 2:5. Master, Mat. 8:19; 23:8. Mediator, 1 Ti. 2:5. Mediator of the new covenant, He. 12:24. Melchisedec, He. 7:1. Merciful, He. 2:17.</p> | <p>Messenger, Mal. 2:7; 3:1. Messiah, Da. 9:25; Jn. 1:41. Michael, Da. 12:1; Re. 12:7. Mighty God, Is. 9:6; 63:1. Minister, He. 8:2. Morning-star, Re. 2:28; 22:16. Moses, Ac. 3:22. Nazarene, Mat. 2:23. Offspring of David, Re. 22:16. Ointment, Ca. 1:3. Our righteousness, Je. 23:6; 33:16. Passover, 1 Co. 5:7. Physician, Mat. 9:12. Plant of renown, Eze. 34:29. Polished shaft, Is. 49:2. Potentate, 1 Ti. 6:15. Power of God, 1 Co. 1:24. Priest, He. 3:1; 4:14; 7:26. Prince, Ac. 5:31. Prince of life, Ac. 3:15. Prince of peace, Is. 9:6. Prince of the kings of the earth, Re. 1:5. Prophet, De. 18:15, 18; Lu. 24:19. Propitiation, 1 Jn. 2:2; 4:10. Purifier, Mal. 3:3. Ransom, 1 Ti. 2:6. Reaper, Re. 14:15. Redeemer, Job 19:25; Is. 59:20. Refiner, Mal. 3:3. Refuge, Is. 25:4. Resurrection, Jn. 11:25. Righteousness, Je. 23:6. Rock, De. 32:15; 1 Co. 10:4. Rod and staff, Is. 11:1. Roe and hart, Ca. 2:9. Root of David, Re. 5:5. Root and offspring of David, Re. 22:16. Rose of Sharon, Ca. 2:6. Ruler, Mi. 5:2. Sacrifice, Ep. 5:2. Salvation, Lu. 2:30. Samaritan, Lu. 10:33. Sanctification, 1 Co. 1:30. Sanctuary, Is. 8:14. Saviour, Lu. 2:11; Ac. 5:31.</p> | <p>Second man, 1 Co. 15:45. Seed of Abraham, Ga. 3:29. Seed of David, 2 Ti. 2:8. Seed of the woman, Ge. 3:15. Servant, Is. 42:1, 19; 44:21. Sharp sword, Is. 49:2. Shepherd, Zec. 11:16; Jn. 10:11; He. 13:20. Shield, Ge. 15:1; Ps. 18:35. Shiloh, Ge. 49:10. Solomon, Ca. 3:7; 8:11, 12. Son (only-begotten), Jn. 1:14, 18; 3:16, 18. Son of David, Mat. 9:27; 21:9. Son of God, Mat. 4:3:8, 29; Lu. 1:35. Son of the Highest, Lu. 1:32. Son of man, Mat. 8:20; Jn. 1:51. Sower, Mat. 13:3. Spirit, 1 Co. 15:45; He. 9:14. Star and sceptre, Nu. 24:17. Stone refused, Mat. 21:42. Strength of Israel, 1 Sa. 15:29. Strong God, Ps. 89:8; Re. 18:8. Substance, He. 10:34. Sun of righteousness, Mal. 4:2. Surety, He. 7:22. Tabernacle, He. 8:2; 9:11. Teacher, Jn. 3:2. Temple, Mar. 14:58. Testator, He. 9:16, 17. Treasure, Lu. 12:33. Tree of life, Re. 2:7. True, Re. 3:7; 19:11. Truth, Jn. 14:6. Vine, Jn. 15:1. Wall of fire, Zec. 2:5. Way, Is. 35:8; Jn. 14:6. Wedding-garment, Mat. 22:12. Well of living water, Ca. 4:15. Wisdom of God, 1 Co. 1:24. Witness, Is. 55:4. Wonderful, Is. 9:6; 28:29. Word, Jn. 1:1. Word of God, Re. 19:13. Worthy, He. 3:3; Re. 5:12. Yesterday, to-day, and for ever, He. 13:8.</p> |
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A COLLECTION OF THE APPELLATIONS GIVEN TO THE CHURCH OF GOD IN THE SCRIPTURES.

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| <p>Adopted sons, Ga. 4:5. Angels, Lu. 20:36. Assembly of saints, He. 10:23. Believers, Ac. 5:14. Beloved of God, Ps. 60:5; 108:6. Blameless, Phil. 2:15. Blessed, Ps. 2:12; 32:1. Body of Christ, Ep. 1:23. Branches, Jn. 15:5. Brethren, Ro. 8:29; 12:1. Bride, Re. 21:2, 9; 22:17. Building of God, 1 Co. 3:9. Called, Is. 62:12; Ro. 8:28. Candlestick, Re. 1:12; 2:5. Cedars, Ps. 92:12; Eze. 31:8. Children of kingdom, Mat. 13:38. Christ, 1 Co. 12:12. Christians, Ac. 11:26; 1 Pe. 4:16. Church of God, 1 Co. 1:2. Circumcision, Phil. 3:3. Citizens, Ep. 2:19. City of God, He. 12:22; Re. 3:12. Comely, Ca. 1:5. Companions, Ps. 45:14; Ca. 1:7. Complete, Col. 2:10. Congregation of saints, Ps. 149:1. Contrite, Is. 57:15; 66:2. Converts, Is. 1:27. Corner-stones, Ps. 144:12.</p> | <p>Daughter of the king, Ps. 45:13. Dead in Christ, 1 Th. 4:16. Dear children, Ep. 5:1. Dearly beloved, Je. 12:7. Delights, Ca. 7:6. Dew, Ps. 110:3; Mi. 5:7. Disciples, Is. 8:16; Mat. 5:1. Dove, Ca. 2:14; 5:2. Eagles, Ps. 73:5; Is. 40:31. Elect, Is. 45:4; Mat. 24:22. Election, Ro. 9:11; 11:5, 7. Escaped, Is. 45:20; 2 Pe. 1:4. Excellent, Ps. 16:3; Pr. 12:26. Fair, Ca. 1:15; 2:10; 4:10. Faithful, Ep. 1:1; Col. 1:2. Family of God, Ep. 3:15. Fearful, Is. 35:4. Fig-trees, Ca. 2:13. First-born, He. 12:23. First-fruits, Ja. 1:18. Flock of God, Ac. 20:28. Fold of Christ, Jn. 10:16. Followers of God, Ep. 5:1. Fountain, Ca. 4:12. Free men, 1 Co. 7:22. Friends of God, Ja. 2:23. Fruitful, Col. 1:10. Fullness of Christ, Ep. 1:23. Garden inclosed, Ca. 4:12.</p> | <p>Gathered, Is. 56:8. General assembly, He. 12:23. Generation of upright, Ps. 112:2. Glorious, Ps. 45:13. Glory of God, Is. 46:13. Grapes, Ho. 9:10. Habitation of God, Ep. 2:22. Heirs of God, Ro. 8:17. Heritage of God, Je. 12:7. Hidden ones, Ps. 83:3. Holy, 1 Co. 3:17; Ep. 1:27. Holy brethren, He. 3:1. House of God, 1 Ti. 3:15. Humble, Ps. 9:12; 34:2. Husbandry of God, 1 Co. 3:9. Jacob, Ps. 147:7; 147:19. Jerusalem above, Ga. 4:26. Jerusalem (heavenly), He. 12:22. Jerusalem (holy), Re. 21:10. Jewels of the Lord, Mal. 3:17. Image of God, Ro. 8:29. Inhabitants of Zion, Is. 12:6. Joint-heirs with Christ, Ro. 8:17. Joy of the whole earth, Ps. 48:2. Israel of God, Ga. 6:16. Justified, Ac. 13:39. Kingdom of heaven, Mat. 13:38. Kings, Re. 1:6; 5:10. Lambs, Is. 40:11; Jn. 21:15.</p> | <p>Lamb's wife, Re. 21:9. Light of the world, Mat. 5:14. Lily among thorns, Ca. 2:2. Little ones, Zec. 13:7. Living stones, 1 Pe. 2:5. Lot of God's inheritance, De. 32:9. Love, or his love, Ca. 4:7. Lowly, Ps. 138:6; Pr. 3:24. Members of Christ, Ep. 5:30. Merciful, Mat. 5:7. Mighty, Ps. 112:2; Ac. 18:24. Mount Zion, He. 12:22. Mourners, Is. 57:18. Needy, Ps. 9:18; Is. 25:4; 41:17. Obedient, 1 Pe. 1:14. Palaces, Ps. 45:15; 48:3, 13. Palm-trees, Ps. 92:12; Ca. 7:8. Peaceable, Ge. 34:21. Peculiar people, 1 Pe. 2:9. Perfect, 2 Ti. 3:17; He. 12:23. Pilgrims, He. 11:13. Pillar of truth, 1 Ti. 3:15. Plants, Ps. 144:12; Ca. 4:13. Poor, Mat. 5:3; 11:5. Portion of the Lord, De. 32:9. Precious, Ps. 116:15; Is. 43:4. Princes, 1 Sa. 2:8; Ps. 45:16. Pure in heart, Mat. 5:8. Ransomed, Is. 35:10; 51:11.</p> | <p>Redeemed, Is. 51:11; 62:12. Sanctified, 1 Co. 1:2; 6:11. Saved of the Lord, De. 33:29. Seed, Ps. 22:30; 112:2. Sheep, Jn. 10:3, 4; 21:16. Sincere, Phil. 1:10. Sister, spouse, Ca. 4:12. Sons of God, Jn. 1:12; Ro. 8:14; Ga. 4:6. Spiritual, Ga. 6:1; 1 Pe. 2:5. Stars, Ps. 148:3; Re. 3:1. Stones, 1 Ti. 2:5. Strangers, Ps. 39:12; 119:19. Temple of God, 1 Co. 3:16. Treasure of God, Ps. 135:4. Vessels of mercy, Ro. 9:23. Vineyard, Is. 5:1; 27:2. Virgins, Je. 31:4; Re. 14:4. Undeified, Ca. 5:2; 6:9. Upright, Ps. 11:7; 37:37. Watchmen, Is. 52:8; 62:6. Wayfaring men, Is. 35:8. Wise men, 1 Co. 6:5. Woman, Re. 12:1. Worshippers, He. 10:2. Worthy, Re. 3:4. Written in heaven, He. 12:23. Zealous of good works, Tit. 2:14. Zion, Ps. 69:35; 76:2; 87:2.</p> |
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A COLLECTION OF SIMILES CONTAINED IN THE SCRIPTURES,

ARRANGED ALPHABETICALLY.

Adulterer, *ers*, to a horse neighing, Je. 5.9; to an oven heated, Ho. 7.4; the *a* fear, to the terrors of the shadow of death, Job 24.17.
Adultery, one enticed to *a*. to a bird hastening to a snare, Pr. 7.22; to an ox led to the slaughter, 7.22.23.
Adversity, one in *a*. to a dove mourning, Is. 38.14; 59.11; Nu. 2.7; to a vessel broken, Ps. 31.12.
Affliction, *ns*, one in *a*. and not able to escape, nor patiently submit, to a wild bull in a net, Is. 57.20; time of *a*. to a cloudy day, Eze. 34.12; *a*. to waves of the sea, Ps. 42.7.
Amazed, one *a*. in calamity, to one drunken, Job 12.25.
Apostates from God, to a deceitful bow, Ps. 78.57; Ho. 7.16.
Apostle, *ies*, of Christ, to an ambassador, 2 Co. 5.20; to light, Mat. 6.22; to a nurse, 1 Th. 2.7.
Army, an *a*. of enemies, to a storm, Eze. 38.9.16.

B.

Babylon, to a thrashing-floor, Je. 51.33.
Beauty, of the drunkards of Ephraim, to a flower, Is. 28.1; man's *b*. to hasty fruit, 4; to a moth, Ps. 39.11; in a foolish woman, to a jewel in a swine's snout, Pr. 11.22.
Beloved, one dearly *b*. to the soul of a man, 1 Sa. 18.1.
Boasting, one *b*. in a false gift, to clouds without rain, Pr. 25.14.
Body, *ies*, our *b*. to clay, Job 13.12; 10.9.
Bones, of the dead, to chips scattered, Ps. 141.7.
Brethren, in unity, to precious ointment, Ps. 133.1.
Builder, to a hearer of the word, Mat. 7.24.27; Lu. 6.48.49.

C.

Calamity, to a gloomy day, Joel 2.2.
Certainty, to seal or sew up, Job 11.17.
Charity, a professor without *c*. to sounding brass, 1 Co. 13.1.
Chastisements of God in love, to a father's corrections, De. 8.5; Mat. 3.17.
Children, to arrows, Ps. 127.4; to olive plants, 128.3; to plants growing, 144.12.
Christ, to an apple-tree, Ca. 2.3; to a bridegroom, Mat. 9.15; to a bishop, 1 Pe. 2.25; to a cluster of camphire, Ca. 1.14; to a corn dying, Jn. 12.24; to a corner-stone, Lu. 20.17.18; to a lamb, Re. 5.6.13; a lamb to the slaughter, Is. 53.7; to a light, Jn. 1.5.7.9; to a lion, Re. 5.5; to a bundle of myrrh, Ca. 1.13; to a physician, Lu. 5.17; to a plant growing, Is. 53.2; to a purifier, Mal. 3.4; to a root out of a dry place, Is. 53.2; to pillars of smoke, Ca. 3.6; to a vine, Jn. 15.1.5; his beauty, to dove's eyes, Ca. 1.14; his coming, to a thief's coming, 1 Pe. 3.10; his name, to the saviour of good ointments, Ca. 1.3; Christ and his hearers, to a hen and chickens, Mat. 23.37.
Church, to a body, 1 Co. 12.12; to a bride-chamber, Mat. 9.15; to a city, Ps. 122.3; to a dove, Ca. 2.14; to a floor, Lu. 3.17; to horses, Ca. 1.9; to husbandry, 1 Co. 3.9; to a lily among thorns, Ca. 2.2; to a pleasant plant, Is. 5.7; a tender plant, 53.2; to a sheepfold, Jn. 10.2; to a vineyard, Is. 5.1; Ps. 29.6; to a virgin mourning for her first husband, Joel 1.8; to a wine-press trodden, La. 1.15; to a comely woman, Ca. 1.8; Je. 6.2; Eze. 6.7.14; the church considered as apostate, to a harlot, 23.5.17.26.35; to a treacherous wife, Je. 3.20; to a whore, Eze. 16.28; left in affliction, to a wife of youth refused, Is. 54.6; to a woman in travail, 26.17; Je. 4.31; in her comeliness, to tents of Kedar and curtains of Solomon, Ca. 1.5; without comfort, to a garden without water; Is. 1.30; impoverished, to a vessel empty, Je. 51.34; left desolate, to an oak without a leaf, Is. 1.30.

Churches, to candlesticks, Re. 1.20; 2.1.
City, a *c*. destroyed, to a ploughed field, Mi. 3.12.
Commandments, to frontlets, De. 6.8; 11.18.
Confusion upon the wicked, to a mantle, Ps. 109.29.
Contention of brethren, to bars of a castle, Pr. 18.19.
Corruption, the whole mass of *c*. in man, to a body, Ro. 7.23.
Counsel in a man's heart, to deep waters, Pr. 20.5.
Countenance, angry, against a backbiting tongue, to the north wind driving away rain, Pr. 25.23.
Cruel and unnatural, to an ostrich, La. 4.3.
Curse that is causeless, to a bird wandering, Pr. 26.2.

D.

Danger, to a snare or gin, Job 18.8.9.
David, to an angel, 2 Sa. 14.7; 1 Sa. 29.9; in trouble, to locusts, Ps. 109.23; his establishment, to the moon, 89.37; his seed on the throne, to the sun, 36; to an owl in the desert, 102.6.
Days, man's *d*. to smoke vanishing, Ps. 102.3.
Dead, death, their state, to darkness, Ps. 143.3; desire of *d*. in calamity, to treasure hid, Job 3.21.
Deceiver, a *d*. to a madman casting fire-brands, Pr. 26.19; to a broken staff or reed, Is. 36.6.
Desolation of a place, to a field ploughed, Je. 26.18.
Desperate, speeches of one *d*. to wind, Job 6.20.
Destruction, sudden *d*. to a wall sliding, Ps. 62.3; to a tottering fence, ib.
Devil, to a lion, 1 Pe. 5.8; to a strong man, Mat. 12.29; to a wayfaring man, 2 Sa. 12.4.
Devices, *d*. of the wicked, to a net spread, Ps. 140.5; to ploughing, Job 4.8.
Devour, one disposed to *d*. to a wolf, Ge. 49.27.
Disciples, Christ's *d*. to lambs, Lu. 10.3; to salt, Mat. 5.13; to sheep, 10.6; Jn. 10.3.8.16.27.
Doctrine of Christ, to a shaft polished, Is. 49.2; to a sword, ib.; false *d*. to heaven, Mat. 16.8.
Drunkard, to one sleeping on the top of a mast in the midst of the sea, Pr. 23.34.
Dwelling, safe *d*. to a nest in a rock, Nu. 14.21.

E.

Earth made barren, to iron, De. 28.23.
Elect, to sheep, Mat. 25.33; to wheat, Lu. 3.17.
Enemy, to a flood, Is. 59.10; Je. 46.7.8; to a storm, Eze. 38.9.16; a fainting *e*. to the heart of woman in pangs, Je. 48.41; 49.22; the *e*. wasting Israel, to glean as a vine, 6.9; the noise of an *e*. to the roaring of the sea, 23.
Enemies, to eagles flying, Je. 48.40; 49.22; La. 4.19; Da. 8.1; to fanners fanning, Je. 51.3; to tow, Is. 43.17; to fishers fishing, Je. 16.16; to wolves, Mat. 10.16; of the Lord, to fat of lambs, Ps. 37.20; of the Lord's people, to dragons, Je. 51.34; Eze. 29.3; to eagles, De. 28.40; approaching with violence, to bees, Ps. 118.12; their flattering words, to butter, Is. 55.2; in multitude, to caterpillars, Je. 51.14.27; to dew falling, 2 Sa. 17.12; boasting against the church, to dream of eating and drinking, and yet remain hungry, Is. 29.8; overthrown, to dust, 41.2.
Ephraim, glory of, to a bird fleeing, Ho. 9.11; to an heifer, 10.11; to a bullock, Je. 31.18.

F.

Face, the *f*. hardened for God, to flint, Is. 50.7.
Faith, to a shield, Ep. 6.16.

Famine, famishing to the blackness of an oven, La. 5.10.
Favour of a king, to a cloud of latter rain, Pr. 16.15.
Fear, sudden *f*. to a woman in travail, Ps. 48.6.
Fearful, to grasshoppers, Job 39.20.
Flesh, all *f*. to grass, Is. 40.6.
Fool, a *f*. in his folly, to a bear robbed, &c., Pr. 17.12; a *f*. in honour, to a stone in a sling, 26.8; a *f*. returning to his folly, to a dog to his vomit, 11.
Folly, to darkness, Ec. 2.13; to a dead fly, 10.1.
Forgotten, one *f*. to a dead man, Ps. 31.12.
Forsaken, one *f*. to a pelican in the wilderness, Ps. 102.6.
Friend, the countenance of a *f*. to iron sharpening iron, Pr. 27.17.

G.

Gad, the tribe of *G*. to a lion, De. 33.20.22.
Glory, the *g*. of Joseph, to the firstling of a bullock, De. 33.17.
Glorious, God's *g*. appearing, to brightness, Hab. 3.4.
God, to a man astonished, Je. 14.9; to a husbandman, Job 15.1; to a shepherd, Is. 31.10; Eze. 34.12.23; to a mighty man, Is. 42.13; to a potter, Ro. 9.21; to a shadow, Is. 25.4; to a sanctuary, Eze. 11.16; about his people, to mountains about Jerusalem, Ps. 125.1; in his love to his people, to a mother's love, Is. 49.15; defending his people, to birds flying, 31.5; rejoicing over his people, to a bridegroom, 62.5; seeming to neglect his people, to a wayfaring man, Je. 14.8; against his people, to a moth, Ho. 5.12; to a lion in secret places, La. 3.10; forsaking Judah, to a lion forsaking his covert, Je. 25.37; in his displeasure, to a leopard or lion, Ho. 13.7.8; to a moth, Is. 51.8; his displeasure, to a bridle, 30.28; in displeasure, to a bear lying in wait, La. 2.10; in wrath, to a bear robbed, &c., Ho. 13.8; unreconciled, to an adversary, Mat. 5.25; his vengeance, to clothing, Is. 59.17; his zeal for his, to a cloak, ib.; his way in finding out sin, to searching with candles, Zep. 1.12; appearing in mercy, to the morning, Ho. 6.3; his voice, to a noise of many waters, Eze. 43.2.
Godly, tempted by the wicked, to a bird fleeing, Ps. 11.1; escaping out of danger, to a bird escaping out of a snare, 24.7; coming out of trouble, to silver tried, 66.10; to fruitful ground, He. 6.7; to willows by the waters, Is. 44.4; being exalted, to the horn of a unicorn, Ps. 92.10; in God's house, to a green olive, 52.8.
Goodliness of all flesh, to a flower, Is. 40.6.

H.

Hand of the Lord, to a flood of mighty waters, Is. 28.2.
Harlot, her lips, to the honey-comb, Pr. 5.3; her flattering, to a dart at the heart, 7.23; one enticed by her, to a fool going to the stocks, 22; her end, to a sword and to wormwood, 5.4.6.26.
Heart, to adamant, Zec. 7.12; afflicted, to wax, Ps. 22.14; faint *h*. to a woman, Je. 51.30; of a man to man, to face answering face in water, Pr. 27.19; of a man, to an oven, Ho. 7.6.7; of the proud, to grease, Ps. 119.70; a valiant *h*. to a lion, 2 Sa. 17.10; a wicked *h*. to a potsherd covered with silver dross, Pr. 26.23; of a people overcome, to water, Jos. 7.5; he that singeth songs to a heavy *h*. to one that taketh away a garment in cold weather, Pr. 25.20.
Heaven, *ns*, to a curtain, Is. 20.22; Ps. 124.2; to a garner, Lu. 3.17; decaying, to old garments, Ps. 102.26.
Heaviness, to a stone, Ex. 15.7.
Heresy, to a gangrene, 2 Ti. 2.17.
Heritage, God's *h*. to a speckled bird, Je. 12.9.

Holds, strong *h*. to fig-trees, and ripe figs, Na. 3.12.
Horses, swift, to eagles, Je. 4.13.
Honour, to a crown, Job 31.36; for a fool, to snow in summer, Pr. 26.1.
Hope, to an anchor, He. 6.19; *h*. falling, being fixed on uncertain things, to a bed too short, Is. 28.20.
Host, Ahab's *h*. to a flock of kids, 1 Ki. 19.27; of heaven, to a fig falling, Is. 34.4; heaven and the *h*. thereof, to a scroll rolled, ib.
House, Jeroboam's *h*. to dung, 1 Ki. 14.10.
Hypocrites, to grass or green herbs, Job 8.12.16; to a rush, 11.13; to a whitened sepulchre, Mat. 23.27; his hope, to a spider's web, Job 8.14.

I.

Idols, to a palm-tree, Je. 10.5; idolaters, to adulteresses and their paramours, Eze. 23.20.45; idolatry, to scum, 24.11.
Jealousy, God's *j*. to fire burning, Ps. 79.5; 83.14; to the grave, and the coals thereof, to a vehement flame, Ca. 8.6.
Jerusalem, to a fruitful plant, Eze. 19.10; to a pot seething, Je. 1.13; Eze. 24.3; to a vapour, Is. 4.14.
Incurable, to a breach of waters, La. 2.13.
Iniquity, to a breach swelling in a wall, Is. 30.13; to a heavy burden, Job 38.4; to wind, Is. 64.6.
Instruction, to rain, De. 32.2.
Instruments of judgment, to an axe, Is. 10.15; Mat. 3.10.
Israel, the tents of *I*. to a garden by the river's side, Nu. 24.6; to a lion, 23.24; 24.9; to a home-born slave, Je. 2.14; smitten of the Lord, to a reed shaken, 1 Ki. 14.15.
Instability, to water, Ge. 49.4.
Judge, unjust, to a whitened wall, Ac. 23.3.
Judgment, God's *j*. to a great deep, Ps. 36.6; to hemlock, Ho. 10.4; measured, to a line, 2 Ki. 21.13; unjust *j*. to gall, Am. 6.12; the day of God's *j*. to a lion, 5.18; God's *j*. to fire, Je. 15.14.

K.

Kings, a good *k*. to tender grass springing, 2 Sa. 23.4; to light of the morning without a cloud, ib.; a *k*. heart, to rivers of water, Pr. 21.1; a *k*. favour, to dew falling, 19.12; a proud *k*. to death never satisfied, Hab. 2.5; a wicked *k*. to an idol broken, Je. 22.28; a *k*. cut off, to foam upon the waters, Ho. 10.7.
Kingdom, to a lioness, Eze. 19.2.5; a *k*. weakened, to an arm broken, 30.21; a *k*. overthrown, to a strong staff broken, Je. 48.17.
Knowledge, lips of *k*. to precious jewels, Pr. 20.15; abundance of *k*. to waters covering the sea, Hab. 2.14.

L.

Land, a *L*. flourishing, to a fair heifer, Je. 46.20.
Laughter of fools, to crackling of thorns in a fire, Ec. 7.8.
Law, God's *L*. to a glass, Ja. 2.23; to a sign, De. 6.8; 11.18.
Life, man's *L*. or time, to the days of an hireling, Job 7.12; to a cloud, 9; to an eagle flying, 9.20; to grass flourishing, Ps. 90.5; 102.4.11; 103.15; to a hand's breadth, 39.5; to a pilgrimage, Ge. 47.19; to a post, Job 9.25; to a shadow, 14.2; to a swift ship, 9.26; to sleep, Ps. 90.5; to a tale told, 9; to wind, Job 7.7; to a weaver's shuttle, 6; Is. 38.12.
Light of heaven, to a garment, Ps. 104.2.
Lion, a *L*. roaring, to a king's wrath, Pr. 1.12.
Lord, to streams of broad rivers, Is. 33.24; comforting his people, to dew falling, 18.4; hastening to destroy the wicked, to a woman in travail, 42.14.
Loss, irrecoverable *L*. to water spilt, 2 Sa. 14.14.

Love, to bands, Ho. 11.4; God's *z*, to dew, 14.5; to a father's, Nu. 11.12; De. 1.31; Ps. 103.13; Pr. 3.12.

M.

Majesty, God's dreadful *m*, to fire devouring, Ex. 24.17.

Malice of the wicked, to poison of serpents, Ps. 50.4.

Man, *s*, to ashes, Ge. 18.27; to grass, 1 Pe. 1.24; to a worm, Job 25.6; Mi. 7.17; dead body, to dung, Je. 9.22; Zep. 1.17; vain *m*, to an ass's colt, Job 11.12; a contemptible *m*, to a bramble, Ju. 9.15; a *m*, leaving his place, to a bird wandering from her nest, Pr. 27.8; in honour, to a beast, Ps. 49.12,20; without understanding, to a beast, 73.22; a godly man, to a tree planted, 1.3; enduring and bettered by afflictions, to gold, Job 23.10; to a branch flourishing, Pr. 11.28; an ungodly *m*, words, to burning fire, 16.27; an unfaithful *m*, to a broken tooth, or a foot out of joint, 25.19; a slothful *m*, to a thorn hedge, 15.19; frail *m*, to a leaf, Job 13.25; Is. 64.6; an innocent *m*, to a lamb, Je. 10.19; a laborious *m*, to the ant, Pr. 6.6; goodness, to a morning cloud, Ho. 6.4; in misery, to dust and ashes, Job 30.19; a slothful *m*, on his bed, to a door turning upon hinges, Pr. 26.14; a righteous *m*, falling down before the wicked, to a fountain troubled, 25.26; a *m*, praised, to a fuming pot, 27.21; a deceitful *m*, to a fox, Lu. 13.32; a rich *m*, to grass flourishing, Is. 1.10,11.

Men, base *m*, to earth, Job 30.8; cruel *m*, to lions, Ps. 57.4; evil *m*, to fire burning, Is. 65.5; disobedient *m*, to blind, De. 28.29; unreformed, to a bullock, Je. 31.18; covetous great *m*, to briars, Mi. 7.4; to an hedge of thorns, ib.; in distress, to blind, Zep. 1.17; cruel *m*, their jaw teeth, to knives, Pr. 3.14; ensnared, to fishes, Hab. 1.14; in God's hand, to clay, Je. 18.6; following their own course, to a horse rushing into the battle, 8.6.

Members, Christ's *m*, to branches, Jn. 15.5.

Mercy, God's *m*, to heaven's height, Ps. 103.11.

Messenger, that is faithful, to snow in harvest, Pr. 25.15; that is slow, to vinegar to the teeth, 10.26.

Minister, *s*, Christ's *m*, to an angel, Re. 2.1; to a light, Mat. 5.14; to stars, Pr. 2.1; Da. 12.3; to watchmen, Eze. 33.7; a careful *m*, to a nurse, 1 Th. 2.7.

Misery, one in great *m*, to a mark shot at, Job 7.20; one delivered out of *m*, to the morning, 12.17; Is. 58.10; past, to waters passing away, Job 11.16.

Moisture, wanting in man, to drought in summer, Ps. 32.4.

Monarch, a mighty *m*, to a cedar, Eze. 31.3; 2 Ki. 19.9.

Mourning, to a dragon's wailing, Mi. 1.8.

Mountains moving, to a calf skipping, Ps. 29.6.

Moving, not *m*, to a stone, Ex. 15.15.

Mouth, the *m*, to a fountain, Ja. 3.10,11.

Multitude, to dust, Is. 29.5; to grasshoppers, Ju. 7.12; Je. 46.23; to grass, Job 5.15.

N.

News, good *n*, from far, to cold water to a thirsty soul, Pr. 25.25.

Nations, a strong *n*, to a hammer, Je. 50.23; before God, to dust, Is. 40.15; to a drop of a bucket, 17; to a grasshopper, 22.

O.

Obstinate sinners, to an adder, Ps. 58.4; to brass, Je. 6.28; to a backsliding heifer, Ho. 4.16; to iron sinew, Is. 48.4; to lees settled, Zep. 1.12.

Old and ripe for the grave, to a shock of corn, Job 5.26.

Oppressing a poor man, to rain sweeping, Pr. 28.3.

P.

Pains, taking, to breaking clods, Ho. 10.11.

Parable, a *p*, in a fool's mouth, to one leg shorter than another, Pr. 26.7; to a thorn going into the hand of a drunkard, 29.

Patient enduring wrong, to deaf and dumb, Ps. 38.13,14.

Peace of God's people, to a river, Is. 58.18; 66.6.

People, a *p*, base, to dross, Eze. 21.18; a *p*, under God's displeasure, to metal in a furnace, 22.18,20,22; a *p*, in distress, to a woman in travail, Ho. 13.13; Mi. 4.10; a *p*, destroyed, to heaps cast up, Je. 50.26; a *p*, heartless, to a dove, Ho. 7.11; of Israel, to figs, Je. 24.2,5,9; 29.17; Ho. 9.10; to fuel, 7.12; a *p*, idolatrous, to a girdle rotten, Je. 3.10; a *p*, of small power, to grass, 2 Ki. 19.26; a *p*, preserved, to a brand plucked out of the fire, Am. 4.11; a *p*, under God's punishment, to a vessel broken, Is. 30.14; a *p*, rebellious, to a heifer backsliding, Ho. 4.16; a *p*, scattered, to sheep scattered, Je. 50.17; a *p*, spoiled, to a fig-tree barked, Joel 1.7; a *p*, straying, to sheep lost, Je. 50.6; a *p*, wicked, to kine, Am. 4.1; a *p*, wanton, to a fat heifer, Je. 50.11; God's *p*, to the apple of an eye, De. 32.12; to a bird trembling, Ho. 11.11; to corner-stones polished, Ps. 144.12; to doves flying to the windows, Is. 60.8; to doves' wings, Ps. 68.13; to a dromedary, Je. 2.23; to gold, La. 4.1,2; to grapes, Ho. 9.10; to a hearth of fire, Zec. 12.6; to a horse led, Is. 63.13; to a lion, Je. 12.8; Mi. 5.18; to sheep, Ps. 44.11,12; 119.176; God's *p*, among others, to showers on grass, Mi. 5.7; delivered, to a brand plucked out of the fire, Zec. 3.2; fallen from him, to an empty vine, Ho. 10.1; in his favour, to corn growing, 14.7; to a cloud flying, Is. 60.8; forgetting God, to a bride not forgetting her ornaments, Je. 2.32; mixed with idolaters, to a cake not turned, Ho. 7.8.

Persecution, to make furrows, Ps. 129.3.

Person contemptible, to a dead dog, 1 Sa. 24.14; 2 Sa. 9.8; a vile *p*, to a beast, Jn. 15.18.

Perpetuity, to days of heaven, De. 12.21.

Pleasure, spiritual *p*, to marrow, Ps. 63.5.

Plenty, to dust, Job 22.24; Ps. 78.27; Zec. 9.3; to stone, Job 22.24.

Posterity, Abraham's *p*, to dust, Ge. 13.16; to sand, 22.17; 32.12; to stars, 21.17; 26.4; of the wicked, to a chain compassing, Ps. 73.6.

Power, weak *p*, to corn blasted, 2 Ki. 19.6; Is. 7.27; God's *p*, to eagle's wings, Ex. 19.4; De. 32.11; to an east wind, Je. 18.17; God's *p*, to destroy, to a rod of iron, Ps. 2.9; to a whirlwind, 58.9; Fr. 1.27; Is. 40.24; 66.15; Je. 23.9; 30.23; God's restraining *p*, to a bridle, Is. 37.29.

Prayer, hands lifted up in *p*, to the evening sacrifice, Ps. 141.2.

Priests, murdering *p*, to a robber lying in wait, Ho. 6.9.

Princes, to matter, Is. 1.25.

Prophets, false *p*, to a lion roaring on his prey, Eze. 2.15; to a snare, Ho. 9.8.

Prosperity, the time of *p*, to the noon-day, Job 11.17; of the wicked, to a spark or candle, 18.5,6.

Protection, God's *p*, to a helmet of salvation, Is. 59.17; to a quiver, 49.2; to a shield, Ps. 5.12; 3.3; Ge. 15.1; to a wall, Zec. 2.5.

Proud, to hell, Hab. 2.5.

Providing, God's *p*, for his people, to meat, Ho. 11.4.

Punish, God's means to *p*, to fish-hooks, Am. 4.2.

Punishment, instruments of *p*, to a saw and staff in a man's hand, Is. 10.15.

Purpose, God's *p*, to punish, to a bow bent, La. 2.12.

R.

Rain, to dust, De. 28.14.

Recovery, help for *r*, to a roller, Eze. 3.21.

Refrain, one not worth *r*, to a flea, 1 Sa. 24.14; 26.20.

Religious, those truly *r*, to a garden watered, Is. 58.11.

Remembrance, God's *r*, of his, to grave in the palm of the hand, Is. 42.16.

Reproach, to a sword in the bones, Ps. 42.10; Pr. 12.18.

Reprobates, to goats, Mat. 25.33.

Reprover, a wise *r*, to an obedient ear, to an ear-ring of gold, Pr. 25.12.

Riches, ill-gotten, to a partridge's eggs, Je. 17.11; vanishing, to an eagle flying toward heaven, Pr. 23.5; spiritual *r*, to great spoils, Ps. 119.162.

Righteous, flourishing, to a cedar, Ps. 92.12; to a palm-tree flourishing, ib.; falling

down before the wicked, to a spring corrupted, Pr. 25.26.

Righteousness, man's *r*, to filthy rags, Is. 64.6; a good man's *r*, to light, Ps. 37.6; to the noon-day, ib.; springing forth, to the earth bringing forth, Is. 61.11; of Zion, to brightness going forth, 62.1.

Ruler, a godly *r*, to rain, Job 29.23; a wicked *r*, to a bear ranging, Pr. 28.15.

S.

Sacrifice of a rebellious people, to bread of mourners, Ho. 9.4.

Salvation, to a bridegroom and bride adorned, Is. 5.10.

Senselessness, to a stone, 1 Sa. 25.37.

Sin, to cart-ropes, to cords, Is. 5.18; to scarlet and crimson, 1.18; a greater *s*, to a beam, a lesser to a mote, Mat. 7.3; blotting out, to a thick cloud, Is. 44.2; put away, to east from west, Ps. 103.12; pardoned, to snow and wool, Is. 1.18; Ps. 51.7.

Sion, her prosperity to grass flourishing, Ps. 72.16; her salvation to a lamp, Is. 62.1.

Sky, to a molten looking-glass, Job 37.18.

Skin, through famine, to an oven black, La. 5.10.

Slip, one ready to slip, to a lamp despised, Job 12.5.

Smallness, to dust, Da. 5.21; 2 Sa. 22.43; Ps. 18.12; of stature, to grasshoppers, Nu. 13.23.

Smell of Jacob, to a field, Ge. 27.27.

Sorrow, passionate *s*, to a bear roaring, Is. 59.11; of the godly, to a crane's noise, 38.14.

Speaking, familiarly, face to face, Ex. 33.11; unseasonably, to an ox lowing over provender, Job 6.5.

Spirit, an afflicted *s*, to a bottle in the smoke, Ps. 119.83; a base *s*, to an ass, Ge. 49.14; the Holy *S*, to a dove, Lu. 3.22; an unruly *s*, to a city broken down, Pr. 25.28.

Statutes, God's *s*, to gold, Ps. 19.20.

Store, man's *s*, to clay, Job 27.16.

Strength, dried up, to a potsherd, Ps. 22.15; renewed, to eagles, 103.5.

Strife, to fire, Pr. 16.20; the beginning of *s*, to waters let out, 17.14.

Suffer, an innocent brought to *s*, to an ox led to slaughter, Je. 11.19.

Subtlety, to a snare, Ho. 5.1.

Sun, to a bridegroom, Ps. 19.5.

Suretyship, to a snare, Pr. 6.2; a man entered into it, to a bird in the hand of a fowler, 5; to a roe running from the hunter, ib.

T.

Teachers, true *t*, to a candle, Mat. 5.15; to salt, 13; false *t*, to chaff, Je. 23.28; to clouds carried with tempest, 2 Pe. 2.17; to clouds without water, Jude 12; to foxes, Ca. 2.15; to shepherds, Je. 50.6; to wandering stars, Jude 13; to trees without fruit, 12; to waves of the sea, 13; to wells without water, 2 Pe. 2.17.

Terrors, to waters, Job 27.20; Ps. 88.17.

Thoughts, God's *t*, to the heavens high, Is. 55.9; man's *t*, to a shadow, Job 17.7.

Time past, to a watch in the night, Ps. 90.4.

Troubles, to snares, Job 22.10; man born to *t*, to sparks flying upward, 5.7.

Tongue, a lying *t*, to a bow bent, Je. 9.3; to fire, Is. 3.6; a slanderous *t*, to a razor, Ps. 52.2; *t*, and teeth of the wicked, to spears, arrows, and swords, 57.4; 64.3; to a serpent's *t*, 140.3.

Trusting, one *t*, in man, to the heath in the desert, Je. 17.6; one *t*, in God, to a tree planted, 7.8.

Trying, God *t*, to refining as silver, Zec. 13.9.

U.

Uncomfortable state, to darkness without order, Job 9.22.

Undaunted, one *u*, to an adamant, Eze. 3.9; to lions' faces, 1 Ch. 12.8; to a prince, Job 31.37.

Understanding, of a man, to a bucket, Pr. 20.5; one without *u*, to a horse, Ps. 32.9.

Unity of brethren, to dew descending, Ps. 133.3; to precious ointment, 1.

Unnatural, to an ostrich, La. 4.3.

Voice, God's *v*, to roaring, Je. 25.30.

W.

Waiting on the Lord, to servants waiting, Ps. 123.2.

Ways, distasteful, to sour drink, Ho. 4.18; of a rebellious people, to a menstruous woman, Eze. 36.17; our own *w*, in God's service, to swine's flesh, Is. 66.3.

Weak, that which is *w*, to straw, rotten wood, and stubble, Job 41.27,28; to water, Eze. 7.17; 21.7.

Welfare passing away, to a cloud, Job 30.15.

Whore, to a deep pit, Pr. 23.27; to a robber, 28.

Wicked, to ashes, Mal. 4.3; to chaff, Ps. 1.4; to dew, Ho. 13.3; to dirt, Ps. 18.42; to a dog, 52.6; to dross, 119.119; to ground bringing forth thorns and briars, He. 6.8; to a garment moth-eaten, Je. 50.9; to a lion in his den, Ps. 10.9; 17.12; to lions, Je. 51.38; Ps. 22.12; to the sea troubled, Is. 57.20; to scorpions, Eze. 2.6; to stubble, Job 21.18; Ps. 83.13; Ex. 15.7; Is. 47.2; Nu. 1.10; to thorns, 2 Sa. 23.6,7; Is. 33.12; to bulls, Ps. 22.12; to wax, 68.2; the *w*, devising evil, to digging earth, Pr. 16.27; Je. 18.20,22; their sacrifices, to a dog's head cut off, Is. 66.3; consuming God's people, to eating bread, Ps. 14.4; in the day of wrath, to fuel in the fire, Is. 9.19; Eze. 15.6; to grass, Ps. 37.2; flourishing, to a green bay-tree, 25; to grass flourishing, 92.7; 129.6; their violence, to a garment, 73.6; their desire, to the grave, Pr. 1.12; licking dust, to a serpent, Mi. 7.17; their doings, to mire, Is. 57.20; their hope, to a puff, Job 11.20; removed from their confidence, to grapes shaken, 15.33; their anguish, to a king ready to battle, 24; their teeth, to arrows, Ps. 57.4; their speeches, to poison, 140.3; their prosperity, to light, Job 18.5,6; their cursing, to oil, Ps. 109.18; their destruction, to a potter's vessel broken, 2.9; Je. 19.11; to a candle put out, Job 21.17,18; God casting them away, to a stone cast out of a sling, 1 Sa. 25.29; their devices, to a snare, Ps. 140.5; their violent taking away, to a storm, Job 28.20,21; in their death, to sheep dead in a pit, Ps. 49.14; perishing, to smoke vanishing, 68.2; to a dream, Job 20.8; to dung, 7; their miseries, to slippery ways in the dark, Je. 23.12; quenched, to thorns in fire, Ps. 118.12; easily cut off, to ears of corn, Job 24.24; in their strength, to tow, Is. 1.31; their way, to darkness, Pr. 4.19; their devices, to a morning cloud, Is. 33.11; to cords, Ps. 140.5; their violence, to waters breaking out, Job 30.14; Ps. 124.5; their power spent, to waters running away, 58.7; against the godly, to a whirlwind, Hab. 3.14; to a wheel, Ps. 83.13.

Wife, a man's *w*, to a ewe-lamb, 2 Sa. 12.3; a fruitful *w*, to a fruitful vine, Ps. 128.3.

Wine, to a serpent biting, Pr. 23.32.

Wise teachers, to the bright firmament, Da. 12.3; paths of the *w*, to light, Pr. 4.18.

Wisdom, the well-spring of *w*, to a brook flowing, Pr. 18.4; knowledge of *w*, to a honey-comb, 24.13; to light, Ec. 2.3; God's *w*, to light going forth, Ho. 6.5; to rubies, Pr. 3.15.

Witness, false *w*, to a mantle, Pr. 25.16; to a sword, ib.

Woman, a virtuous *w*, to the price of rubies, Pr. 31.10; to a ship, 14; a wicked *w*, shaming her husband, to rottenness in the bones, 12.4; a contentious *w*, to wind not to be hid, 27.16.

Word, *s*, God's *w*, to rain, Is. 55.10,11; to fire, Je. 23.29; 5.14; 20.9; to snow, Is. 55.10,11; to silver tried, Ps. 12.6; to a sword, Ep. 6.17; to a honey-comb, Ps. 19.10; 119.103; to a hammer, Je. 23.19; to light shining, 2 Pe. 1.19; God's *w*, concealed, to fire, Je. 20.9; of the mouth, to wind, Job 8.2; of a tale-bearer, to wounds, Ps. 26.22; bitter *w*, to arrows, 64.3; of a secret enemy, to drawn swords, 55.21; pleasant *w*, to the honey-comb, Pr. 16.24; of the wise, to nails, Ec. 12.11; to goads, ib.

Work of the wicked, to a spark, Is. 1.31.

Wrath, stirring up *w*, to churning butter, Pr. 30.31; a fool's *w*, to a stone, 27.3; Gods *w*, to fire, Nu. 1.6; Am. 5.6; to fire burning, La. 2.4; Ps. 89.46; Je. 21.12; to a lion roaring, Is. 38.13; Je. 4.7; 49.19; Ho. 5.14; to an oven heated, Mal. 4.1; Ps. 21.9; to wind blowing, Is. 40.23,24; Je. 51.1.

A COLLECTION OF SYNONYMOUS TERMS OR PHRASES USED IN THE SCRIPTURES.

- Abase**, ed, ing, to break the pride, Le.26.19; cut off the arm, 1Sa.2.31; defile the horn, Job 16.15; be stripped of glory, 19.9; lay low, tread down, De.28.43; Job 40.11, 12; Ps.13.11; 18.27; Is.10.6; humble, De.8.16; Is.10.33; bring into contempt, 3.9; to nothing, 40.25; embrace dung-hills, La.4.5; be of no repute, Phi.2.7; become vile, La.1.11.
- Abhor**, ed, est, ing, to stink, Ge.34.30; not smell, Le.26.36; unsavoury, 2Sa.22.27; to hate, Ps.139.22; dung on the face, Mal.2.3; not named, Ep.5.3.
- Abide**, ing, to sit, 2Ki.19.27; lodge, Ps.91.1; pitch or dwell, Ge.13.12; 36.7; Ps.132.14; eat bread, Am.7.12.
- Abject**, base men of no name, Job 30.8; feeble, fallen, Ec.12.8.
- Ability**, able, power of hand, Ge.39.29; full of power, Mi.3.8; sufficiency, 2Co.3.5; according to power, 13.10.
- Abolish**, ed, disannulled, Is.28.8; reject, frustrate, Mat.7.9; destroy, 1Co.6.13; vanish away, 13.8.10; broken down, Ep.2.14; blotting out, and taking out of the way, Col.2.14; removing, He.12.27.
- Abomination**, an unclean thing, Is.64.6; made vile, Na.3.6.
- Abortive**, untimely birth, Job 3.16; 1Co.15.8; Ec.3.8; one that dies in the womb, Job 10.18.19.
- Absent**, not present, De.29.15; missing, 1Sa.20.18; laid up, Col.1.5; taken from, 1Th.2.17.
- Abstain**, to be temperate, 1Co.9.25.
- Abundance**, dew of heaven and fatness of the earth, Ge.27.28; dip the foot in oil, De.33.24; wash the steps with butter, Job 29.6; full as, &c., Is.11.9; as a river, as waves of the sea, 48.18; running over, Lu.6.38.
- Abuse**, to mock, 1Sa.31.4; Je.38.19; to know, Ju.19.25; sodomy, 1Co.6.9.
- Accept**, Acceptable, &c., to have respect, Ge.4.4; find grace, 6.8; smell a sweet savour, 8.21; turn to ashes, Ps.20.3; be pleased, 69.31; set forth as incense, directed, 141.2; eat as pleasant, Ca.14.16; receive comfort, Is.57.6; heard or had in remembrance, Ac.10.31; to have access, Ro.5.2; to ascend up, Re.8.4.
- Access**, to have boldness, Ep.3.12; an entrance, 2Pe.1.11.
- Accomplish**, to establish, 1Sa.2.23; nothing fall to the ground, 3.19; do all according, 25.30; confirm and perform, Is.44.26; Phi.1.6; effect, Ec.12.23; fulfil, Da.4.33; Mat.5.18; speak, Hab.2.3; be done, Mar.13.30.
- Account**, ed, reckoned, 2Ki.12.15; Mat.25.19; sum, 2Ki.22.4; Required, Lu.12.48; burden, Ga.6.5.
- Accuse**, witness against, 1Sa.12.3; to tell, 27.11; reprove, Job 40.2; condemned, 8; lay to charge, ask, Ps.35.11; prophesy against, Je.26.11; find occasion, Da.6.5; complain, Ac.25.7; signify crimes, 20.27; charge, Ro.8.33.
- Acquit**, ed, to be clear, Ge.24.8; answer for, 30.33; hold guiltless, Ex.20.7; 1Ki.2.9; justify, 2Ch.6.23; delivered, Job 28.7; Pr.14.25; bring forth to light, Mi.7.9; release, Jn.19.10; made free, Ro.8.2.
- Adopted**, tion, called by another name, Ge.48.16; Is.56.6, 7, 8; a seed, Ga.3.29; children, Je.2.19.
- Adorn**, ed, comely, Ca.1.10; decked, Is.61.10; 63.1; Je.10.4; Eze.23.40; beautified, Ezr.7.27; prepared, Re.21.2.
- Advance**, est, lift up the head, Ge.40.13; to promote, Nu.22.17; to make high, De.16.19; to exalt, 1Sa.2.1; 1Ki.16.2; set among princes, Ps.113.8; made the head, 1Sa.15.17; to be ruler, 2Sa.7.8.18; set up on high, 1Ch.14.2; Job 5.11; to magnify, 7.17; glory increased, Ps.49.16; to ride on high places, Is.58.14; preferred, Da.6.3; set over, He.2.7.
- Adversity**, bitterness of soul, Job 21.25; affliction, 30.27; burned with heat, 30; solitary, dark as night, 3; distress, Ge.35.3; 1Ki.1.29; misery, Ju.10.16; Pr.31.7; want, 6.11; evils, De.31.17; troubles, Ps.34.17; calamity, De.32.35; sorrows, Ps.107.39.
- Advice**, give counsel, Ex.18.19; to consider, Ju.18.14; 1Sa.25.17; see what one doth, 1Ki.20.22; consult, 1Ch.13.1; teach, make wise, Pr.16.23; take heed, Ac.5.35.
- Adultery**, a trespass, Nu.6.2; lewdness and folly, Ju.20.6; a fire that consumeth, Job 31.12; uncleanness, Nu.5.19; filthiness, Eze.16.36; abomination, 22.11.
- Affect**, Affected, Affections, bowels, Ge.43.30; 1Ki.3.26; the heart, 2Sa.15.6; Ca.4.9; esteemed, laid up, Job 23.12; prefer, Ps.137.6; to burn, 2Co.11.29; Lu.24.32.
- Afflict**, ed, Affliction, sorrow, Ex.3.7; Ge.3.16; heaviness, 1Pe.1.6; adversity, Ps.94.13; chain, La.3.7; tribulation, Ep.3.13; Re.2.22; grief, Job 2.13; hedged in, 3.23; woundeth, 5.18; cast down, 6.21; bitterness, 9.18; witnesses (plagues), 10.17; cleave the reins, 16.13; the rod of God, 21.9; Eze.20.37; God's arrows, Ps.38.2; wine of astonishment, 60.3; lying among pots, 68.13; bread of tears, 80.5; made black, Ca.1.6; water of gall, poison, Je.8.14; covered with ashes, La.3.16.
- Affording**, yielding, Mar.4.8.
- Affright**, ed, heart failed, Ge.42.28; trembled, 1Sa.28.5; without courage, Jos.2.9.11; dismayed, Is.21.3; joints of the loins loosed, Da.5.6; rottenness in the bones, Hab.3.16.
- Age**, Aged, years of life, Ge.47.9; the days, 35.28; ancient, Job 12.12; stricken in years, Jos.23.1; full of days, Je.6.11.
- Agree**, to be of one mind, Phi.4.2; Re.17.13; Phi.2.2; 1Co.1.10; of one heart, or knit in soul, 1Sa.18.1; Ac.4.32; 2Co.13.11; to be at peace, 1Th.5.13; to assent, 2Ch.18.12; dwell together, Ps.133.1.
- Agreement**, accord, Ac.1.14; 2.1; atonement, Ro.5.11; concord, 2Co.6.15; friendship, Pr.22.24; fellowship and communion, Ps.94.20; 2Co.6.15.
- Aid**, help, Ge.2.18; De.33.7; Job 31.21; He.4.16; relief, Ac.1.29; strengthen one's hands, Ju.9.24; Ezr.6.22; succour, 2Sa.18.3; 2Co.6.2; He.2.28.
- Aliant**, en, a stranger, De.14.21; a foreigner, Ob.11; one afar off, Ac.2.39.
- Allow**, ed, approve, Ps.49.13; consent, Ge.34.15; know, Ro.7.15; to like, so ye love, Am.4.5; choose, 2Sa.16.18.
- Allure**, to steal the heart, 2Sa.15.6; entice, Ex.22.16; Ju.16.5; draw away, Ac.20.30; by persuasion, 1Co.2.4; by flattery, Ps.5.9.
- Almighty**, nothing too hard, Je.32.17.27; can do all, Job 42.2; all things possible, Mat.19.26.
- Alms** (to give), stretch out the hand, Pr.31.20; cast bread upon waters, Ec.11.1; to disperse, Ps.112.9; distribute, Ro.12.13; communicate, Ps.4.15; to relieve, 1Ti.5.10.
- Amazed**, astonished, Mar.10.24; filled with wonder, Ac.3.10; affrighted, Mar.16.5.6; terrified, Ps.10.18; marvelled, Ac.2.7. See *affrighted*, *astonished*.
- Ambassador**, a messenger, De.2.26; one sent, Job 13.16.
- Ambition**, arrogance, Is.13.11; loftiness, Je.48.29.
- Amend**, reform, Le.26.23; repent, Re.2.5; 3.19; return, Ac.26.20.
- Amiable**, lovely, sweet, 2Sa.1.23; desirable, Eze.23.6.
- Amiss**, to sin, Le.4.2; to offend, Is.3.2; to err, Ja.5.19.
- Angels**, sons of God, Job 1.6; 38.7; heavenly host, 2Ch.18.18; Lu.2.13; ministering spirits, He.1.14.
- Anger**, wrath, Ex.32.10; Ge.4.5; displeasure, Ps.2.5; cholera, Da.8.7; fury, 3.19; indignation, Na.1.6; rage, 2Ki.5.12; jealousy, Ps.79.5.
- Anguish**, vexation, Ec.1.14; grief, bitterness of spirit, Ge.26.35; 1Sa.25.31; strainness, Ex.6.9; perplexity, Mi.7.4; pangs, pain, Is.2.3; Ps.25.18.
- Apostasy**, falling from the doctrine of grace, Ga.5.4; backsliding, Je.8.5; to turn aside, Ps.125.5; revolt, Is.6.6; draw back, He.10.38.39; denying Christ, 2Pe.2.1; denying the faith, 1Ti.5.8.
- Apparently**, face to face, 1Co.13.12; plainly, Job 16.19.
- Appeal**, decline, De.17.11.
- Appease**, ed, to quiet, Zec.6.8; Ps.131.2; pacify, Pr.21.14; abate, Ju.8.3; assuage, Job 16.5.
- Appoint**, ed, command, Je.1.7; wrought, 2Co.5.5.
- Approve**, to favour, Pr.8.35; De.33.23; to accept, Ec.9.7; to please, Job 2.10; to consent to, Ro.7.16; to commend, Ec.8.15.
- Apt**, convenient, Ac.24.25; commodious, 27.12; fit, 1Ch.7.40; meet, Ge.2.18; prepared, Ro.9.22.
- Armour**, harness, Je.46.4; weapons, 2Ch.23.10; instruments of war, 1Sa.8.12.
- Arrogancy**, loving pre-eminence, 3Jn.9; pride, Pr.8.13; Je.49.16; loftiness, 48.16; pomp, Eze.30.18; high looks, Ps.18.27.
- Artificer**, workman, Ho.8.6; craftsman, 13.2; chapman, 2Ch.9.14.
- Ascribe**, sacrifice, Hab.1.16.
- Ashamed**, amazed, Is.13.8; blush, Je.6.15; Ezr.9.6; clothed with shame, Job 8.22; confounded, 6.20; Is.45.17; Ps.35.4.
- Assembly**, congregation, Pr.5.14; concourse, Ac.19.43; company, Nu.16.11; meeting, Is.1.13; the church, Ac.14.27.
- Assent**, to agree, Am.3.3; Ac.24.9; 15.15; to speak with one mouth, 2Ch.18.12.
- Assign**, to appoint, Nu.4.19.
- Assist**, to aid, Ju.9.24; to help, Lu.5.7; Phi.4.3; to stand with, 2Ti.4.16.17.
- Assurance**, assure, earnest, 2Co.5.5; seal, Ep.1.13.
- Assuredly**, certainly, Jos.9.24; verily, 2Ki.14.14.
- Assuage**, appease, Es.2.1; Ac.19.35.
- Astonied**, Astonished, amazed, Ex.15.15; confounded, Ac.2.6; no spirit, 1Ki.10.5; wondered, Je.4.9.
- Astray**, to forsake the right way, 2Pe.2.15; to wander, Je.14.10; to walk in paths of darkness, Pr.2.19.
- Attended**, Attentive, gave ear, Job 29.21; waited, 23; to hang on, Lu.19.48; set the heart upon, Eze.20.4; to lay up words in the heart, Job 22.22.
- Avail**, to help, Mar.5.26; to profit, Is.2.14; to be effectual, Ja.5.16.
- Avoid**, go from, Ge.26.16; depart, Job 28.28; eschew, 1Pe.3.11.
- Austere**, cruel, Pr.11.17; hard, Mat.25.24; unreasonable, 2Th.3.2.
- Author**, a father, Ge.4.20, 21; instructor, 22; ringleader, Ac.24.5.
- Authority**, dominion, Mat.20.25; government, Is.22.21; in the hand, Ge.16.6; hath the keys, Re.3.7; power, 2Th.3.9; rule, 1Co.15.24.
- Aware** (not), wist not, Ac.23.5; suddenly, Ec.6.12.

B.

- Band**, cord, Ps.2.3; chain, 68.6; fetters, 105.18; yoke, Je.2.20.
- Baptize**, to wash, Lu.11.38; He.9.10; to dip, Jn.13.26; Lu.16.24; Re.19.13.
- Barbarian**, one of a strange language, Eze.3.6; one whose language is not known, Je.5.15.
- Bare** (to make), uncover, Je.49.10; reveal, Hab.3.9.
- Barren**, empty, Ho.10.1; fruitless, Jude 12; Tit.2.14; bring forth no fruit, Lu.8.14; yieldeth not her strength, Ge.4.12; a place of no seed, Nu.20.5; unprofitable, Tit.3.9.
- Base**, a dog, 1Sa.17.43; a dog's head, 2Sa.3.8; of no name, Job 30.8; a broken idol, Je.22.28; of no account, 1Ki.10.21; lightly esteemed, 1Sa.1.25; a servant of servants, Ge.9.25; an abject, Ps.35.15; vile, Job 30.8; a worm, Ps.22.6; filth, offscouring, 1Co.4.11; dung, Phi.3.4; contemptible, Mal.2.9; nothing, 2Co.12.11.
- Bastard**, seed of the adulterer, Is.57.3; children of whoredom, De.23.2; Ho.1.2; 2.4; sons of an harlot, Ju.11.1.
- Beauty**, Beautiful, pleasant, Ge.3.6; La.2.4; comely, Eze.16.14; 1Sa.16.18; goodly, Ge.39.6; lovely, 2Sa.1.23; no spot or blemish, Ca.4.7; 2Sa.14.25; desirable, Eze.23.6; purer than snow, &c., La.4.7; fair, Ge.12.11; Es.1.11; well-favoured, Da.1.4.
- Beautify**, to deck, Is.61.13; to adorn, Je.31.4; to garnish, 2Ch.3.6.
- Before**, in presence, Lu.1.8; in sight, Mat.2.9; Ro.3.20.
- Beginning**, principal part, Pr.1.7; first, Ex.12.1; at the first, Pr.20.21.
- Beguile**, deceive, Je.2.5; defraud, 1Th.4.6; deal treacherously, Is.47.2; deal falsely, Je.8.10; deal subtly, 2Ki.10.19; deal corruptly, Ne.1.7.
- Behold**, to see, Ge.45.12; to look upon, 12.11.
- Believe**, to embrace, He.11.13; to see him that is invisible, 27; to trust, Ps.2.12; to rest, 37.7; to stand still, Ex.14.13; to take hold, Is.56.4; 64.7; to be a son of Abraham, Lu.19.9.
- Beloved**, accepted, 1Sa.18.5; in favour, 2.26; soul loveth, Ca.1.7; man of the right hand, Ps.80.17; well pleased in, Mat.3.17; precious in the eyes, Is.43.4; a signet on the hand, Je.27.24; in the heart, 2Co.7.3.
- Benefit**, grace, 1Co.10.32; a good work, Mat.26.10.
- Benefit** (to), to deal well with, Ge.32.9; do good to, Nu.10.29; do well to, Ps.49.18.
- Benevolence**, good-will, Da.33.6; readiness of will, 2Co.8.11.
- Bereave**, take away, 2Sa.4.11; deprive, Ge.27.45; rob, 2Sa.17.8.
- Beseech**, pray, 2Co.5.20; entreat, Ex.8.8; require, 2Sa.3.13; intercede, Je.7.16; Ne.2.4; 1Ki.19.4.
- Besiege**, to pitch against, Je.52.4; cast a bank against, Is.37.33; or a mount, Eze.4.2; 26.8.9.
- Best**, chief, Ac.13.50; 1Co.13.13; excellent, Phi.1.10; principal, Is.28.25; highest, Ec.5.8.
- Bethink**, bring back to the heart, 2Ch.6.31; repent, Mat.12.41; come to one's self, Lu.15.17.
- Beware**, take heed, He.3.12; be not deceived, De.11.16; be cunning, Pr.19.25; circumspect, Ep.5.15.
- Bewail**, grieve, Ru.1.13; lament, Ju.11.40; mourn, 1Sa.16.2; Mat.2.16; sorrow, 1Co.5.2; Ja.4.9.
- Bewray**, disclose, Is.26.21; discover, Pr.25.9; to show, Mat.8.4; to tell, Nu.14.14; reveal, Da.2.47.
- Birth**, brought forth, Ex.28.10; from the bowels of the mother, Is.49.1.
- Bishop**, overseer, Ac.20.21.
- Bishoprick**, office or charge, Ac.1.20.
- Bitter**, gall of asps, Job 20.14; bread of mourners, Ho.9.4.
- Blame**, blot, Job 31.7; error, 2Pe.3.17; fault, Ge.41.9; offence, Ho.5.15; sin, Mat.12.31.
- Blameless**, not give occasion, &c., 1Ti.5.4.
- Blaspheme**, profane, Le.18.21; curse, Job 1.13.
- Bless**, ed, to be gracious, Ge.43.29; to deal well, Ex.1.20; to make the face to shine upon, Nu.25.26; to satisfy with favour, De.33.2; to load with benefits, Ps.68.19; beauty of the Lord to be upon, 90.17.
- Blind**, cannot see, Is.44.18; vailed, 2Co.3.15.
- Boast**, to glory, 2Co.11.12; to magnify one's self, Is.10.15; to talk proudly, 1Sa.2.3.
- Bold**, face like flint, Is.50.7; as adamant, Eze.3.9; confident, 1Jn.2.28; courageous, Am.2.16; not affrighted, Job 39.22; face not changed, Ec.3.1; not terrified, Phi.1.28; not ashamed, Is.50.7.
- Bondage**, servant of servants, Ge.9.25; in the house of bondmen, De.7.8; Mi.6.4; a yoke of iron upon the neck, De.28.48; in the iron furnace, 4.20; neck under persecution, La.5.5; labour without rest, Ib.
- Bound**, limit, Job 14.5; landmark, Ho.5.10; border, Is.10.14.
- Bright**, clear, Ca.6.10; burnished, Eze.17.3; shining, 2Ch.2.16; white, Le.13.24.
- Burdensome**, too heavy, Ex.18.18.

C

Calamity, heavy affliction, Je. 8.17; bonds of death, Ps. 73.42; darkness, Je. 13.16; grief, Es. 6.2; trouble, Ps. 73.5; sorrow of heart, Pr. 19.13; desolation, Is. 10.3; misery, Ps. 57.1.
Called, spread out the hand, Is. 65.2; take out, Ac. 15.14.
Calves, rude and wanton, Ps. 68.30.
Candle, lamp, Pr. 18.28; light, 4.18; torch, Ne. 2.4.
Captive, bondman, Ge. 44.33; to serve enemies, Je. 17.4.
Care, burden, Ps. 55.22; seek after, 142.4; take thought for, Mat. 6.25, 28; set heart upon, 2 Sa. 18.3; heart take no rest, Ec. 2.23.
Catechise, train up, Pr. 22.6; instruct, Lu. 1.4; inform, Ac. 21.24; teach, 1 Co. 14.19.
Cave, hole, Je. 13.4; Is. 2.9; den, Ju. 6.2; a hollow place, Jos. 10.16.
Cease, to rest, 1 Sa. 25.9; to be still, Ps. 4.4; quiet, 107.30; to forbear, Ex. 23.5; to forsake, Ps. 37.8; to intermit, La. 3.49.
Ceremonies, ordinances, Ex. 12.17; elements, Ga. 4.3; manner, Nu. 9.14.
Certain, doubtless, Nu. 14.30; amen, 2 Co. 1.20; true, De. 10.14; sure, Ne. 2.23; without contradiction, He. 7.7; immutable, 6.17; established, Ge. 41.32.
Champaign, the plain, Ge. 13.10; open valley, Eze. 37.2.
Change, alter, Le. 27.10; reverse, Nu. 23.20; shaken, He. 12.27.
Chapman, merchant, Re. 18.3, 11; buyer and seller, Is. 24.2.
Charge, burden, 2 Co. 12.16; lay to one's charge, Ps. 53.11.
Chaste, not defiled, Re. 14.4; possesseth his vessel in sanctification, 1 Th. 4.4.
Chasten, to afflict, Is. 53.4; to correct, Je. 30.11.
Cheerfulness, mirth, Ne. 8.12; joyfulness, De. 21.47; rejoicing, Je. 15.10; Ps. 45.15.
Cherish, to lay in the bosom, Ro. 4.16.
Chide, contend, Pr. 24.9; strive, Col. 1.29.
Chief, head over all, Ep. 1.22; pillars, Ga. 2.9.
Chiefly, most of all, Ac. 20.18; first of all, Ro. 3.2; especially, Ac. 26.3; above all, 3 Jn. 2.
Chosen, separate, Ex. 33.10; elect, Lu. 18.7; taken, Mat. 24.40.
Christian, the new name, Is. 62.2; 65.15; the worthy name, Ja. 2.7.
Church, congregation, De. 23.2; Ex. 12.19; assembly, Ne. 8.18; Ps. 89.7.
Circumcise, to cut the foreskin of the flesh, Ge. 17.11.
Clean, good, Ec. 9.2; guiltless, Nu. 5.31; 1 Ki. 2.9; pure, Ps. 24.4; Pr. 20.9.
Clear (to), free, Ge. 24.8; acquit, Job 10.14; hold guiltless, Ex. 20.7; blameless, He. 7.26; innocent, Ps. 94.21; just, Pr. 17.15; unprovable, Tit. 1.6; without sin, He. 4.15.
Cleave, to attend, 1 Co. 7.35; to join to, Ac. 26.2; to stick together, Job 41.17.
Clothe, to array, Es. 6.9; to cover, Ps. 69.13; to gird, 93.1.
Clouds, chambers for rain, Ps. 104.13; doors of heaven, 78.23; bottles of heaven, Job 38.37; secret places of thunder, Ps. 81.7.
Cogitations, thoughts, Ge. 6.5; Ju. 5.15; thoughts busied, 1 Ch. 29.18.
Comely, fair, Ge. 6.2; fit, Col. 3.18; Pr. 25.11.
Comeliness, honour, 1 Co. 12.23; vigour, Da. 10.8.
Comfort, exhortation, Ac. 15.31; gladness, Ps. 30.11; joy, Is. 61.3; light, Mi. 7.8.
Comfort (to), assuage grief, Job 16.5; strengthen the heart, Ju. 19.5; to refresh, 2 Co. 7.13; to wipe away tears, Is. 25.8; to restore comforts, 57.18; to speak to the heart, Ru. 2.13.
Commend, bless, Ps. 10.3; extol, 30.1; Da. 4.37.
Commodious, fit, Le. 16.21; seem good, Je. 40.4.
Companion, fellow, Ju. 7.13; partaker, Ep. 5.7; of the society, Ezr. 4.7.
Compassion, bowels and mercy, Is. 63.15; Col. 3.12; bowels yearn, Ge. 43.30; tender-hearted, Ep. 4.32; have pity, 1 Pe. 3.8; soul grieved for, Job 30.25; to extend mercy, Ps. 109.12.
Complain, murmur, La. 3.39; cry against, Job 31.38; find fault, Ro. 9.19.

Complaint, quarrel, Col. 3.13 (see the marg.); meditation or grief, 1 Sa. 1.16.
Complete, whole, Ep. 6.11; entire, Ja. 1.4; filled, Col. 4.12.
Conceal, tell not, 2 Sa. 1.29; keep the doors of thy mouth, Mi. 7.5.
Concluded, to be under, Ro. 3.9.
Concord, agreement, 2 Co. 6.16; onemouthing, Ro. 15.6; one heart, Ac. 4.32; one consent or shoulder, Zep. 3.9; unity, Ps. 133.1.
Condemn, to testify against, Job 15.6; appoint to die, Ps. 102.20; to refer to judgment, 2 Pe. 2.4.
Confer, to commune, Lu. 24.15; to reason, Mat. 21.25.
Confess, acknowledge, Ps. 32.5; witness, Jn. 1.7; give thanks, Ps. 18.49.
Confidence, to trust, Phi. 3.4; to boast, Ps. 44.8; to make one's arm, Je. 17.5.
Confound, put to shame, Ps. 40.14.
Conquer, to ride on high places of the earth, De. 32.13; to tread down, Mi. 5.8; to vanquish or overcome, Re. 2.7, 11, 17, 26; to get victory, 15.2.
Conscience, our spirit, Ro. 8.16.
Consecrated, new made, He. 10.20; set apart, Ex. 13.12; hallowed, Nu. 3.13; devoted, Le. 27.21, 28.
Consider, to think, 2 Co. 10.7; to weigh, Job 6.2; to ponder, Pr. 24.12; to set the heart upon, Hag. 1.5.
Constant, no otherwise minded, Ga. 5.10; strong, 2 Ti. 2.1; established, He. 13.9; faithful to death, Re. 2.10; to continue, 2 Ti. 3.14; to endure, He. 12.3.
Consume, eat up, Je. 22.22; burn up, Lu. 5.4; swallow up, Ps. 21.9; devour, Is. 9.12.
Contemn, despise, Mat. 6.24; puff at, Ps. 10.5; Job 12.21; cast behind, Ps. 50.17; lightly esteem, De. 32.15; seem vile, 25.3.
Contend, to fall out, Ge. 45.24; to chide, 31.36.
Continual, without intermission, La. 3.49; without removing, Is. 14.6; rest not day and night, Re. 4.8.
Continue, lodge, Job 17.2; endure, Mat. 10.22; abide, Phi. 1.25. See *abide*, *constant*.
Conversant, a companion, Ps. 119.63; to walk, Jos. 8.35; go in and out, Ac. 9.28.
Convert, ed, enlarge or persuade, Ge. 9.27; circumsise the heart, De. 30.6; cause those that are asleep to speak, Ca. 7.9; deaf to hear, &c., Is. 29.18; betroth, Ho. 2.19; make ready, Lu. 1.17; transform, Ro. 12.2; changed, 2 Co. 3.18; a new creature, 5.17; translated, Col. 1.13; open the door, Re. 3.20.
Correct. See *chasten*.
Corrupt, loathsome, Job 7.5.
Covenant, agreement, Is. 28.15; sure, Ne. 9.38; league, 2 Ch. 16.3; law, Ho. 8.1.
Covering, veil, Is. 25.7.
Covetous, to turn after lucre, 1 Sa. 8.3; heart walk after the eyes, Job 31.7; make gold his hope, 24; greedy of gain, Pr. 1.19; the eye not satisfied, Ec. 4.8; enlarge desire, Hag. 2.5; serve mammon, Mat. 6.24; mind earthly things, Phi. 3.19.
Counsellor, to be instead of eyes, Nu. 10.31; to make to understand, or teach judgment, Is. 40.1.
Courage, to be strong, 1 Sa. 4.9; not afraid, De. 1.17; hold, Pr. 28.1; endure hardness, 2 Ti. 2.3.
Craftiness, dealing subtly, Ge. 3.1; wisely, Ex. 1.10; wilily, Jos. 9.4; reservedness, Pr. 7.10.
Cruel, the eye evil, De. 28.54; brutish, Eze. 21.31; furious, 23.25; have no pity, Is. 3.8; sharp, Hab. 1.8; bitter and hasty, 6; hard, Ca. 8.6.
Curse, ed, to blow upon, Hag. 1.9; anathema, 1 Co. 10.22.
Custom, manner, Is. 22.21; Ac. 17.2; Le. 18.30.

D

Damned, utterly cut off, Nu. 15.31; blotted out, &c., Ps. 69.28; go down into hell, 33.15; turned into hell, 9.17; punished, &c., 2 Th. 1.9; second death, Re. 2.11; under God's wrath, Ep. 5.6.
Danger, to be but as a dead man, Ge. 20.3; Ex. 12.33; the bitterness, 1 Sa. 15.32; mischief come, 2 Ki. 9.7; gate of death, Ps. 9.13; shadow of death, 23.4; soul in one's hand, 119.107.

Dark, black, Is. 50.3; binding, 2 Sa. 22.12; gloomy, Job 10.22; cloud, 36.32; obscure, Pr. 20.20.
Dead, Death, silence, Ps. 94.17; dwell in dust, Is. 26.19; latter end, De. 32.29; change, Job 14.14; king of terrors, 18.14; land of forgetfulness, Ps. 88.12.
Deceitful, unfaithful, Pr. 25.19.
Deceive, Deceit, deal falsely, Ge. 21.23; subtly, 27.35; to beguile, 29.25; put out the eyes, Nu. 16.14; to mock, Ju. 16.10; to flatter, Ps. 5.9; to be a lie, 72.9; craft, Da. 8.25; delude, 2 Th. 2.11.
Declare, confess and show, Ac. 19.18; reveal, 1 Co. 3.13; to lay before, Ex. 19.7; to open, Ps. 49.4.
Decline, forsake, Pr. 4.6; go astray, 7.25.
Decree, appoint, Pr. 8.29.
Defence, banner, Ge. 17.15; an help, De. 33.7; a wall, 1 Sa. 25.16; a tower, &c., 2 Sa. 22.51; a shield, Ps. 91.4; a covert, Is. 16.4; a refuge, 25.4; shadow of a rock, 32.2; a sanctuary, 8.14.
Defer, prolong, Eze. 12.28; delay, Ex. 32.1; linger, Ge. 19.16; 43.10.
Defile, ed, unclean, Le. 15.4; profane, 20.3; polluted, La. 4.14; to foul, Eze. 4.14.
Defy, reproach, 1 Ch. 20.7; rail, 1 Sa. 25.14; revile, Ex. 22.28.
Degenerate, not keep the first estate, Jude 6.
Delay. See *defer*.
Delight, full rest, Is. 18.4; pleasant, or of desire, Am. 5.11; to be desired, Ge. 3.6; beloved, Ho. 9.16.
Deliver, to rid out, Ex. 6.6; to redeem, 2 Sa. 4.9; to draw out, Ps. 18.16; to loose the bonds, 116.16; to enlarge, 118.4; give rest from, Is. 14.3; plucked out, Am. 4.11.
Delusions, devices, Is. 66.4.
Deny, withhold, Pr. 30.7, 9; refuse, Nu. 22.14.
Depart, fall away, 2 Th. 2.3; revolt, Is. 59.13; leave, Jn. 16.28.
Depend, look for, Tit. 2.13; wait, Ac. 1.4.
Deprive, bereave, Ge. 42.36; take away, 2 Ki. 2.3.
Deride, mock, Mat. 27.29; scoff, Hab. 1.10; scorn, Pr. 3.34.
Descry, search, Nu. 10.33; discover, Is. 57.8; find out, Nu. 32.23.
Desire, prayer, Ro. 10.1; request, Ps. 106.15; expectation, Pr. 11.23.
Desire (to), to long, Ge. 31.30; to lust, De. 15.15; to have pleasure, 1 Pe. 1.12.
Desolate, waste, Je. 4.29; as a wilderness, Is. 27.10; without inhabitant, Je. 51.37.
Despair, the heart die, 1 Sa. 25.37; cast away confidence, He. 10.35; without hope, Ac. 27.20; 1 Th. 4.13; without help, 2 Co. 4.8; swallowed up, 2.7.
Despise, not know, Job 9.21; set light, 2 Sa. 19.43; lightly esteem, 1 Sa. 2.30; refuse, Pr. 15.32; set at naught, Mar. 9.12; cast behind, Ps. 50.17; kick at, 1 Sa. 2.29.
Destitute, naked, Ja. 2.15; forsaken, Is. 60.15.
Destroy, blot out, De. 9.14; cut off, Le. 17.10; devour, Je. 15.3; eat up, Nu. 24.8; lick up all, 22.4; cause to perish, Es. 8.11; swallow up, Ps. 50.22; make empty, Je. 51.34; root out, Zep. 2.4.
Destroyer, spoiler, Je. 15.8; robber, Job 5.5.
Destruction, overthrow, Ge. 19.29; ruin, Eze. 18.38.
Determination, purpose, Ec. 3.1, 17.
Devise, take counsel, Ps. 31.13.
Devil, adversary, 1 Pe. 5.8; accuser, Re. 22.9, 10; enemy, Mat. 13.28, 39; father of lies, Jn. 8.44; Satan, Re. 12.9; the tempter, Mat. 4.3; wicked one, 1 Jn. 5.18; god of this world, 2 Co. 4.4; old serpent, Re. 12.9.
Diminish, abate, Ex. 5.8, 11; decrease, Pr. 13.11; cut off, Eze. 5.11, 16, 17; make thin, Is. 17.11.
Direct, guide, 1 Th. 3.11, 12; make straight, Is. 45.2.
Disappoint, cut off occasion, 2 Co. 11.12; hope cut off, Job 8.14; purpose broken, 17.11; send away empty, Lu. 1.53; plant and not eat, Am. 5.11; come short, He. 4.1.
Discipline, instruction, Ps. 50.17; learning, Pr. 1.5.
Disclose, bring to light, 1 Co. 4.5; discover, Pr. 18.2; show forth, 26.26; to manifest, 1 Co. 4.5. See *declare*.
Discomfit, dismay, 1 Sa. 17.11; to terrify, Ju. 8.12; weaken the hands, Je. 38.4; to make to fly, Is. 31.8; make hearts to melt, Jos. 14.8.

Disgrace, pour contempt upon, Ps. 107.40; cast filth on, Na. 3.6; make contemptible, Mal. 2.9; get a blot, Pr. 5.7.
Disperse, scatter, Eze. 28.12; not left together, 1 Sa. 11.11.
Displeased, evil in the eyes, Pr. 24.18; Nu. 22.34; countenance altered, Ge. 31.5; angry, 1 Ki. 20.43.
Distress, disquiet, Je. 50.34; to straiten, Is. 29.2.
Distribute, impart, Ro. 12.8; communicate, He. 13.16.
Drowsiness, sleeping, Mar. 13.36; slothful, Pr. 19.15; idleness, 31.27.
Dwell, abide, Ps. 15.1; remain, Ge. 38.11; lodge, Job 17.2.

E

Early, before day, Mar. 1.35; about dawning, Jos. 6.15; betimes, 2 Ch. 36.5; at the voice of the bird, Ec. 12.4; rising of the morning, Ge. 19.15.
Earnest, a pledge, Ge. 38.17, 18.
Ears, daughters of music, Ec. 12.4.
Earth, dry land, Ge. 2.5, 9; God's footstool, Is. 66.1; habitable world, Ps. 24.1.
Ease, rest, Je. 46.27; Mat. 11.29; liberty, Ac. 24.23; peace, Is. 27.2; quietness, Ac. 24.2.
Ease (to), to refresh or comfort, Job 7.13; take off the yoke, Is. 57.9; undo heavy burdens, 6.
Ease (to be at), secure, careless, Ju. 18.7, Is. 31.9.
Edify, build, Jude 20; feed, Pr. 10.11, 21; minister grace, Ep. 4.29.
Elders, beginning of strength, De. 21.17; Ge. 49.3; chief, Ps. 105.36.
Elected, severed, Le. 20.26; chosen, De. 7.6; set apart, Ps. 4.3; written in heaven, He. 12.23.
Eloquent, a man of words, Ex. 4.10; speak well, 14; choice words, Job 9.14; words of delight, Ec. 12.10; persuasive, 1 Co. 2.4; excellency of speech, 1.
Eminent place, brothel-house, Eze. 16.24.
Empty, void, Ne. 5.13; swept, Mat. 12.44; waste, Is. 24.1.
Encline, hear, Ps. 55.2; give ear, 54.2; 45.10.
Enclose, compass, Ps. 17.9; environ, Jos. 7.9.
Encourage, to comfort, 1 Sa. 30.6; speak comfortably to, 2 Ch. 30.22; to strengthen, Je. 23.14; Ps. 27.14.
Endamage, to do harm, 1 Sa. 26.21; to hurt, 2 Sa. 18.31.
Endeavour, follow on, Ho. 6.3; press towards, Phi. 3.14; to be constant, 1 Ch. 28.7.
Endure, stand, Mat. 12.26; suffer, 1 Pe. 2.19.
Enemy, adversary, Ps. 89.42; foe, Mat. 10.36; seeketh life, Je. 22.25; seeketh to hurt, Ps. 13.17; persecutor, 31.15; oppressor, Es. 3.10.
Enflame, pursue, Is. 5.11.
Enjoy, possess, Jos. 1.15; delight in, Ec. 2.24; to be thine, De. 28.47; rejoice in, Job 20.18.
Enlighten, convert, make wise, Ps. 19.7, 8.
Enmity, old hatred, Eze. 25.15.
Enough, wealth, Pr. 30.15; content, Ge. 33.9.
Enquire, salute, bless, 1 Ch. 18.10; seek, 2 Sa. 21.1; search, Job 9.6.
Ensample, type, 1 Co. 10.11; pattern, He. 8.5.
Ensign, banner, Ps. 20.5; standard, Is. 49.22.
Entice, allure, Ho. 2.14; seduce, Eze. 13.10; persuade, 1 Co. 2.4; deceive, Je. 9.5.
Envy, emulation, Ga. 5.20; indignation, Job 5.2; jealousy, Pr. 27.4; grief, Ps. 112.10; an evil eye, Pr. 23.6.
Equal, not behind, 2 Co. 12.11; alike, Ec. 1.16; after his ways, Eze. 33.20; companion, Ju. 15.26; meet, Es. 3.8.
Equity, justice, 2 Sa. 15.4.
Error, ignorant, Le. 5.15; He. 5.2; deceit, Is. 30.10; swerving or oversight, Ge. 43.12; rashness, 2 Sa. 6.72; amiss, Da. 3.29; fault, Ps. 19.12.
Err (to), to wander, Ge. 37.15; go astray, Ps. 58.3; out of the way, Is. 28.7; go aside, Nu. 5.12; to transgress, Pr. 6.10; sin, Job 5.24.
Escape life for a prey, Je. 21.9; be hid, Zep. 2.3; passed over, Ps. 141.10; deliver himself, 2 Sa. 20.6; go forth, 1 Sa. 14.41; remain, 2 Ch. 36.20.

Eschew, depart from, Ps. 34.14; decline not to, Pr. 7.25.
 Establish, fasten as a nail, Is. 22.23; strengthen, Ps. 89.21; found, 78.69; prepare, Pr. 3.19; Ge. 41.32; continue, Ps. 102.28; confirm, 2 Ch. 25.3.
 Estate, principality, Jude 6.
 Esteem, reputation, Ga. 2.2; receive, 4.14; account, Ps. 144.3; hide, Job 23.12; honour, 1 Sa. 2.30.
 Eternal, days of eternity, Mi. 5.2; neither beginning of days, nor end of life, He. 7.3; is, and was, and is to come, Re. 1.4; alpha and omega, 22.13; of ages, Is. 26.4; continually, at all times, Ps. 119.20; to all generations, 89.1.
 Evident, before the face, Job 6.28; manifest, 2 Ti. 3.9.
 Evil, naught, 2 Ki. 2.19; bad, Le. 27.12; that wherein God delights not, Is. 65.12; mischief, Ex. 38.10; trouble, De. 31.17; darkness, Job 30.26.
 Exact, afflict, Ps. 89.21; cause to come forth, 2 Ki. 15.20.
 Exalt, make nest as high as the eagle, Je. 49.16; bring to honour or promote, Pr. 4.8; magnify, Da. 11.36; lift up, Is. 33.10; set up, Job 5.11; cause to ascend, Is. 14.13.
 Examine, to ask straitly, Ge. 43.7; to prove or try, 2 Co. 13.5; Ps. 26.2; to torture, Ac. 22.29.
 Example, figure, 1 Co. 10.6.
 Exceed, add to, 1 Ki. 10.7.
 Excel, surpass, Pr. 31.29; chiefest, Ca. 5.10; mighty, Ps. 103.10.
 Excellent, exalted, Ps. 148.13; cool, Pr. 17.27; precious, Ps. 36.8; glorious, 76.4.
 Excess, waste, Mat. 26.8.
 Excommunicate, cast out, Jn. 9.22; 3 Jn. 10; cut off, Ge. 17.14; deliver to Satan, 1 Co. 5.2.
 Excuse, to cloak, Jn. 15.12.
 Execrable, accursed, Jos. 16.18; abominable, Pr. 28.9.
 Execute, judge, Zec. 7.9.
 Exempted, free, 1 Ki. 15.22.
 Exercise, walk, Ps. 131.1; afflict, Ec. 7.13.
 Exhort, beseech, 1 Th. 4.1; comfort, 18; desire, 1 Ti. 2.1.
 Expectation, suspense, Lu. 3.15.
 Expedient, profitable, 1 Co. 6.12.
 Expel, drive from, Jos. 23.5.
 Expired, fulfilled, 1 Sa. 18.26; return of the year, 2 Ch. 36.10.
 Extinguished, consumed, Job 6.17.
 Extol, bless, Ps. 145.2; boast, 2 Co. 10.13.
 Eyes, lookers out, Ec. 12.3.

F.

Face, open, Ge. 1.20.
 Fade, decay, He. 8.13; consume, Ps. 39.11; is not, 103.16; languish, Is. 24.4; wither, 19.6; wax old, He. 2.11.
 Fail, cut off, 2 Ch. 6.20; forsake, 1 Ch. 28.20; fall from, He. 12.15; make void, Ps. 89.33; dried up, Is. 19.36; lie, Hab. 3.17; deceive, Job 6.15.
 Faint, feeble, 1 Th. 5.14; troubled, Job 4.5; heart melt, Jos. 2.24; Is. 13.7; weary, 1 Sa. 14.28; no spirit, Jos. 5.1; no might, Is. 40.29; tender, De. 20.3; as women, Je. 50.37.
 Fair, beautiful, 1 Sa. 16.12; Ho. 10.11; pleasant, Ge. 3.6; desirable, Eze. 23.30; food of countenance, Ge. 24.16; Es. 1.11; comely, 2.7; well-favoured, Ge. 29.17; goodly, 36.6.
 Faithful, trusty, Job 12.20; true, Pr. 14.25; sound heart, 30; believing, 1 Ti. 6.2.
 Fall, destruction, Pr. 17.19; offence, Ro. 5.16.17; stumble, Pr. 24.17; perish, Ps. 9.3; punish, Ho. 4.14.
 Falsely, lyingly, Le. 6.3; subtly, Ps. 105.25; deceitfully, Ex. 8.29.
 Fame, Famous, great name, 2 Sa. 7.9; good report, Phi. 4.8; He. 11.2; renown, Nu. 16.2; lasting remembrance, Ps. 112.6; obtain witness, He. 11.4; honourable, Is. 3.5; name spread abroad, 2 Ch. 26.15.
 Famine, want of food, Job 30.3; no bread, 2 Ki. 25.3; scarcity, De. 8.9; cleanness, Am. 4.6.
 Fan, winnow, Ru. 3.2; cleanse, Je. 4.11; scatter, 1 Ki. 14.15; Je. 49.36.
 Fashion, form, Jn. 4.16; pattern, Ex. 25.46.
 Fast, afflict the soul, Is. 58.3.5; roll in dust, Mi. 1.10.
 Fat, grease, Ps. 119.70; bones flourish, Is. 66.14.
 Fault, error, Ps. 19.13; wickedness, Ac. 25.5; offence, Ro. 5.17; sin, disobedience,

19.20; wrinkle, Ep. 5.27; iniquity, 1 Sa. 25.24; guilt, Mat. 23.18.
 Favour, grace, Ge. 32.5; acceptance, 20; to delight in, 1 Sa. 18.22; great with, 2 Ki. 5.1; to know, Ru. 2.10; extend mercy, Ps. 109.12; take pleasure, 102.14.
 Fear, faintness, Le. 26.36; hang in doubt, De. 28.66; feebleness of hand, Je. 47.3; without heart, Ho. 7.11; awe, Ps. 4.4; trembling, Phi. 2.12; terror, Ge. 35.5; horror, Ps. 55.5; dread, Ex. 15.16; reverence, He. 11.7; trouble, Jn. 14.27; 1 Pe. 3.15.
 Feeble, bowing, Job 4.4; not many, Is. 16.14; abjects, Zec. 12.8.
 Feed, fill the appetite, Job 38.37; give bread, Ne. 9.15; satisfy, Ps. 81.16; fill with good, 104.28; nourish, Ge. 45.11; rule, 1 Ch. 11.2; bear, Zec. 11.16; guide, Ps. 78.72.
 Feel, know, Job 20.20; seek out, Ec. 8.17.
 Feet, steps, Is. 26.6; ankles, Ps. 18.36.
 Fervent, earnest, Phi. 1.20; hot, Ps. 39.9; burning, Je. 20.19; zealous, Nu. 25.11.13.
 Few, gleanings, Is. 17.6; 24.13; men of number, 1 Ch. 18.8; short, Job 14.1.
 Fields, out places, Job 5.11; open places, Pr. 8.26.
 Fierce, ness, strong, De. 28.50; sharp, Hab. 1.1; violent, Ps. 140.4; furious, Pr. 22.24; rage, Da. 3.19; indignation, Ps. 78.49.
 Fight, brawl, Tit. 3.1; contend, Pr. 13.10; war, Ja. 4.1; strive, Ro. 13.13.
 Fill, replenish, Ge. 1.28; satisfy, Ps. 132.15; abundantly moisten, Is. 43.24.
 Filthy, abominable, Le. 7.21; corrupt, Ge. 6.11; defiled, Eze. 23.13; polluted, Ezr. 2.62; unclean, Le. 5.2; vile, Na. 3.6; stinking, Ps. 14.3; mud or scum, Eze. 24.12.13.
 Finish, perfect, Ge. 2.1; make ready, 2 Co. 9.5; seal up, Da. 9.24; fulfil, Ge. 29.27; performed, Ex. 5.13.
 Firm, stable, 1 Ch. 16.30; steady, Ex. 17.52; unmovable, 1 Co. 15.58.
 Firmament, expansion, heaven, Ge. 1.8.
 First, chief, Eze. 20.41; 44.30.
 Fishers, anglers, Is. 19.8.
 Fit, apt, 1 Ch. 7.10; convenient, Mar. 6.21; prepare, Pr. 21.1; expedient, 1 Co. 7.12; ready, Ezr. 7.6; made up, Ro. 9.22.
 Fixed, prepared, Ps. 57.7; trusteth, established, 108.1; 112.7.
 Flattereth, gives goodly words, Ge. 49.21; smooth words, Ps. 55.21; sew pillows, Eze. 13.18; speak to please, 1 Th. 2.4.5; Jude 16; Je. 6.14; 23.31.
 Flourish, bud, Is. 27.6; bloom, Nu. 17.8; blossom, Is. 35.1.2; green, Ps. 92.14; revive, Phi. 4.10.
 Follow, at the feet, Ex. 11.8; go with, 1 Co. 10.4; go after, De. 1.36.
 Foolish, absurd, Je. 23.13; brutish, Ps. 49.20; Is. 19.11; ignorant, Ps. 73.22; deceived, Is. 19.13; silly, Job 5.2.
 Forget, remember as waters that pass away, Job 11.16; depart from the heart, De. 4.9; memorial perish, Es. 9.22; written in the earth, Je. 17.13.
 Forgive, not impute, Ro. 4.8; blot out, Ne. 4.5; Je. 18.23; Ps. 51.9; cover, 32.2; 85.2; pardon, Ex. 34.9; spare, Ne. 13.22; not remember, He. 8.22.
 Form. See *fashion, likeness, similitude*; cut out, Job 33.6; make, Ge. 2.18; create, 1.21.27; shape, Ps. 51.5.
 Former, before, Ps. 79.8; ancient, Mal. 3.4.
 Forsake, hide the face, Ps. 10.1; stand afar off, 38.11; cast off, 77.7; to show the back, Je. 18.17; come out, Re. 18.4; depart, 1 Sa. 16.14; leave, Ru. 1.16; reject, Je. 7.20; forget, Is. 49.14; come backward, Je. 15.6; go astray, 2 Pe. 2.15; lightly esteemed, De. 32.15.
 Forward, willing, 2 Co. 8.10.
 Found, searched, 1 Ki. 7.47.
 Founded, established, Ps. 24.2.
 Freed, justified, Ro. 6.7.
 Friendly, to the heart, Ho. 2.14; Ju. 19.3; Ru. 2.13.
 Froward, perverse, Pr. 8.8; churlish, 1 Sa. 25.3; son of Belial, 17; turneth away, Is. 57.17.
 Fruit, increase, De. 28.4; Eze. 34.27; profit, Pr. 14.23; gain, Da. 11.39.
 Fruitful, valleys spread abroad, Nu. 24.6; like Eden, Is. 51.3; a watered garden, 57.11; made to flourish, Eze. 17.24.
 Fugitive, vagabond, Ge. 4.12; fall away, 2 Ki. 25.11.
 Full, wholly, Job 12.23; fulfilled, 1 Ki. 11.6; plenty, Ge. 41.53.
 Furiously, in madness, 2 Ki. 9.20.
 Furnish, order, Ps. 78.19; perfected, 2 Ti. 4.5.

G.

Gain, substance, Mi. 4.13; buy, Da. 2.8.
 Galleries, walks, Eze. 41.15; 42.3.
 Gap, breach, Eze. 13.5.
 Garnish, cover, 2 Ch. 3.6.
 Garnished, covered, 2 Ch. 3.6.
 Gather, glean, Ju. 1.7; take away, Ps. 26.9; assemble, Zep. 3.8; call, Ju. 6.34.
 Gave, rendered, 2 Ki. 17.3; added, Job 42.9.
 Generation, age, Ac. 13.36.
 Girl, a maid child, Le. 12.5; virgin, Ge. 24.16; damsel, De. 22.23.
 Give, deliver, Pr. 4.9; distribute, Ep. 4.28; impart, Ro. 12.8; send, 2 Ch. 30.24.
 Give thanks, confess, He. 13.15.
 Glad, merry in heart, 2 Ch. 7.10; sing, Ps. 100.2; rejoice, Joel 2.23; shout for joy, Ps. 21.6.
 Gloominess, darkness, Zep. 1.15.
 Glorious, decked, Is. 63.1; goodly of ornament, Da. 11.16.
 Glory, honour, Ps. 29.2; tongue, 30.12; brightness, 89.44; praise, 9.14.
 God, he that abideth of old, Ps. 55.23; Jah, 68.4; the portion of Jacob, Je. 10.16; the Hope and Saviour of Israel, 14.8; Ancient of days, Da. 7.9; the Lord, Am. 9.6; most High, Ps. 83.18; Almighty, Ge. 17.1; El-Elohe-Israel, 33.20; Jehovah, Ex. 3.15; Preserver of men, Job 7.20; King over all, Ps. 47.2.7; the first and last, Is. 41.4; Father of glory, Ep. 1.3.17.
 Godly, saints, Ps. 16.3; God's hidden ones, 83.3; that follow righteousness, Is. 51.1.7; rod of God's inheritance, Je. 10.16; house of Jacob, Mi. 2.7; wisdom's children, Lu. 7.35.
 Gospel, good tidings, Is. 40.9; peace, salvation, 52.7; rod of his mouth, 11.4; rod of strength, Ps. 110.2; power of God, Ro. 1.16; living waters, Zec. 14.8; the grace of God, Ep. 3.2; word of life, Phi. 2.16; word of God, He. 6.5; Christ's fame, Mat. 3.12; children's bread, 15.26; word of faith, Ro. 10.8; revelation of the mystery, 16.25; word of reconciliation, 2 Co. 5.18.19; word of truth, Ep. 1.13; word of promise, Ga. 3.8; word of the kingdom, Mat. 24.14.
 Governors, nursing fathers, Nu. 11.26; keep the charge of the Lord, 1 Ki. 2.3; ancients, Is. 3.14; magistrates, Ju. 18.7; powers, Lu. 12.11; judges, Ezr. 7.25.
 Grace, fruit of the Spirit, Ga. 5.22; the fullness of God, Ep. 3.19; love, Phi. 1.9; gift, 2 Co. 1.19; thanksgiving, 1 Co. 10.30.
 Grant, accept, Ge. 19.21; answer, 35.3; not say nay, 1 Ki. 2.20; accomplish desire, 5.9; hear prayer, 2 Ki. 20.5; perform words, Je. 28.6; fulfil, Ps. 20.4; give, 1 Ch. 21.22.
 Grave, the bed, 2 Ch. 16.14; sepulchre, Ge. 23.6; tomb, Mat. 27.60; heap, Job 30.24; hell, Ps. 16.10; chamber of death, Pr. 7.27; pit of destruction, Ps. 55.23; Is. 38.17; land of darkness, Job 10.21; long home, Ec. 12.5; house appointed for all, Job 30.23; heart of the earth, Mat. 12.27; lower parts of the earth, Ep. 4.9; land of forgetfulness, Ps. 88.11.
 Greedy, strong of appetite, Is. 56.11; never have enough, Ib.
 Grief, anguish, Ge. 42.21; sorrow, 3.16; vexation, 2 Ch. 15.5; heaviness, Ezr. 9.5.
 Grieve, humble, 2 Co. 12.21; make sad, Eze. 13.22; provoke, Ge. 26.35; much bitterness, Ru. 1.13.
 Grieved, bitter, 1 Sa. 30.6; shortened, Ju. 10.16.
 Grievous, hard, Ps. 31.18; strong, 1 Ki. 2.8; heavy, Ge. 41.31.
 Guard, keeper of the head, 1 Sa. 28.2; counsel, 2 Sa. 23.23; runners, 1 Ki. 14.27.
 Guide, direct, Ge. 46.28; eyes to others, Job 29.15; an husband, Pr. 2.17; teachers, Ro. 2.19; have rule, He. 13.7.17.
 Guilty, debtor, Mat. 23.18; subject to judgment, Ro. 3.19.

H.

Habitation, dwelling, resting-place, Is. 32.18; pasture, Je. 9.10; tent, Ps. 69.25; establishment, 89.14.
 Half, part, Da. 12.7.
 Hallow, set apart, Ex. 13.12; separate, 1 Ch. 23.13; cleanse, Ac. 11.9; dedicate, De. 20.5; observe, Ex. 12.42.
 Hand, side, Ec. 4.1; power, Is. 50.2.
 Hap, chance, 2 Sa. 1.6; peradventure, Ex. 13.17.
 Happened, came to pass, Ru. 2.3.
 Happy, blessed, Ps. 1.1; well with, 128.2.
 Hard, ness, hid, Je. 32.17; marvellous, 2 Sa. 13.2; blindness, Mar. 3.5; obstinate, De. 30.3.
 Harlot, strange woman, Ju. 11.2; whose heart is snares, Ec. 7.26; painted eyes, Eze. 23.40; mistress of witchcrafts, Na. 3.4; whore, De. 23.17.
 Harm, evil, 2 Ki. 4.41; heart, 1 Sa. 24.9.
 Harmless, sincere, Phi. 2.15.
 Haste, pant, Ec. 1.5; flee away, Ca. 8.14; speed, 1 Sa. 20.38; not delay, Ps. 119.16.
 Hasty, short, Pr. 14.23; rash, Is. 32.4; heady, 2 Ti. 3.4.
 Hate, abhor, Le. 24.14; Am. 5.10; abominate, 1 Sa. 13.4; odious to, 1 Ch. 19.6; not away with, Is. 1.13; reject, Je. 14.19; would destroy, Ps. 69.4.
 Haughty, proud, Pr. 21.24; lofty, Ps. 131.1.
 Haven, mart, Is. 23.3; entry of the sea, Eze. 27.3; harbour, Joel 3.16.
 Heady, carried headlong, Job 5.13; rash, Ep. 5.2; unadvised, Ps. 106.33; not to be admonished, Ec. 4.13. See *hasty*.
 Heal, bring health, Je. 33.6; cure, Ho. 5.13; recover, Je. 8.22; bind up, Ho. 5.6; Is. 3.7.
 Hear, attend, Ps. 86.6; to receive, Job 4.12; bow the ear, Ps. 131.2; Pr. 5.1; Ps. 78.1; 86.6; hearken, Is. 21.7; Mal. 3.16; lay to heart, Mal. 2.2; obey, Pr. 15.32; regard, Job 35.13; answer, 1 Sa. 7.9.
 Hearken, consent, 1 Ki. 23.8; incline the ear, Ps. 45.10; listen, Is. 49.1; receive instruction, Je. 35.13; hear in hearing, Job 37.2.
 Heart, soul, Ps. 10.3; bowels, 40.8; mind, Is. 21.4; inward parts, Job 38.26.
 Hearts, gates, Ps. 24.7; hands, He. 12.12; Joins of the mind, 1 Pe. 1.13.
 Heathen, Gentiles, Ga. 2.15; uncircumcised, 1 Sa. 14.6; infidel, 1 Ti. 5.5; tents of wickedness, Ps. 84.10; nations, Eze. 36.15.
 Heaven, height, Ps. 148.1; firmament, 19.1; God's dwelling, 2 Ch. 6.39; habitation of holiness, 30.27.
 Heavy, hard, 1 Ki. 14.6; displeased, 20.43; weighty, Pr. 27.3; grievous, Mat. 23.4.
 Help, deliver, Ps. 40.17; strengthen, 20.2; take by the hand, Job 8.20; save, 2 Sa. 14.4; support, Ps. 20.2; comfort, 86.17.
 Hide, keep close, Job 28.21; conceal, Ps. 40.10; sought for, Pr. 28.12.
 Hinder, forbid, Lu. 11.52; drive back, Ga. 5.7; make an error, Ne. 4.8; turn away, Job 9.12; stop, 2 Co. 11.10.
 Hire, wages, Ge. 29.15; reward, Mat. 6.2.
 Honourable, lifted up, 2 Ki. 5.1; eminent, Job 22.8; great, Na. 3.10; glory, Is. 5.13.
 Hope, trust, Ps. 70.5; wait for, 38.15; desire, Pr. 13.12; harbour, Joel 3.6.
 Horrible, burning, Ps. 11.6; filthy, Je. 23.14.
 Humble, base in one's own sight, 2 Sa. 6.22; tender, 1 Ki. 22.19; low eyes, Job 22.29; afflicted, Ps. 9.12.
 Hunger, appetite, Ec. 6.7; long, Ps. 107.9.
 Husband, lord, Ge. 18.12; covering of the eyes, 20.16; guide, Pr. 2.17; good man, 7.19; head, Ep. 5.23.
 Hypocrite, one that covers his sin, Job 31.33; spirit not steadfast, Ps. 78.8; near in lip and far off in heart, Is. 29.13; feigned, Je. 3.10; corrupt within, though fair without, Mat. 23.27; Lu. 12.39; a form of godliness, but denying the power, 1 Ti. 3.5; wells without water, 2 Pe. 2.17.

I & J.

Idle, slothful, Pr. 12.24; work not at all, 4 Th. 3.11.
 Idol, Idols, molten gods, Le. 19.4; strange gods, Mal. 2.11; new gods, De. 32.17; other gods, Je. 7.18; graven images, Ho. 11.2; dung gods, De. 29.17; abomination of the heathen, Is. 44.19; vanity, Je. 18.15; stumbling-block, Eze. 14.3; shame, Ho. 9.10; devil, 1 Co. 10.21; confusion, Is. 41.29.
 Idolatry, will-worship, Col. 2.23; worshiping devils, 1 Co. 10.19; whoring, Eze. 6.9; pollution, Ac. 15.20; men's inventions, Ps. 106.29; blasphemy, Is. 65.7; filthiness, Eze. 36.25.
 Jealousy, anger, Ps. 79.5; fury, Zec. 8.2.
 Ignorance, no knowledge, Ep. 4.18; Ho. 4.1; blindness (see *blindness*); night, Mi. 3.6; darkness, Mat. 4.16; Lu. 1.79; unlearned, Ac. 4.13; vail, Is. 25.7.
 Imagine, meditate, Ps. 2.1; intend, 21.11.

Immutable, no shadow of turning, *Ja. 1.17*; *change not*, *Mal. 3.6*; the same for ever, *Ps. 102.27*.
Importunity, give no rest, *Is. 62.7*.
Impudent, a whorish forehead, *Je. 3.3*; not ashamed, *6.15*; hardeneth his face, *Pr. 21.20*; cannot blush, *Je. 6.15*.
Impute, behold, *Nu. 23.21*; counted, *Ro. 4.3*; reckoned, *9*.
Incense, perfume, *Ex. 30.35,37*; memorial, *Is. 66.3*.
Incomprehensible, past finding out, *Job 9.10*; unsearchable, *Ps. 145.3*; *Is. 40.28*.
Increase, ascend, *1 Ki. 22.35*; enlarge, *Job 12.23*; make strong, *Je. 5.6*; break forth, *Ge. 30.30*; to grow, *2 Th. 1.3*; bring forth, *Eze. 36.11*; multiply, *Ge. 16.10*; to add, *2 Sa. 24.3*.
Incurable, no healing, *Na. 3.19*; use medicines in vain, *Je. 46.11*; grievously sick, *Mt. 1.9*.
Indignation, anger kindled, *Ge. 30.2*; wrathful, *Ps. 64.24*; fury, *Na. 1.16*; fierce anger, *Zep. 3.8*; envy, *Ac. 5.17*.
Infamy, reproach, *Pr. 6.13*; name for a curse, *Is. 65.15*; polluted of name, *Eze. 22.5*.
Inferior, under, *Job 12.3*; lower, *He. 2.7*; attained not, *1 Ch. 11.21*.
Infinite, of no number, *Ps. 147.5*; no end, *Na. 2.9*; as dust of the earth, *Ge. 13.16*; as the sand, &c.; *1 Sa. 13.5*; not to be measured, *Ho. 1.10*; passeth knowledge, *Ep. 3.19*.
Infolding, catching, *Eze. 1.4*.
Inform (see *intrude*), declare, *Is. 44.7*.
Inhabit, ed, dwell, *Zec. 8.5*; abide, *10.10*.
Iniquity, punishment, *Job 21.19*; grief, *Is. 1.13*; grievance, *Hab. 1.13*; sin, *Job 13.23*.
Illuminate, illuminate, *He. 10.32*; open the eyes, *Lu. 24.31*; shine, *Is. 60.1*.
Innocent, harmless, *He. 7.26*; faultless, *Jude 24*; without transgression, *Job 33.9*; clean hands, *Ps. 24.4*.
Instruct, give understanding, *Ps. 119.130*; to teach, *Is. 40.14*; put words in the mouth, *Ex. 4.15*; strengthen, *Job 4.3*.
Integrity, uprightness, *Ps. 25.21*; sincerity, *Ge. 20.5*.
Interpret, expound, *Ju. 14.14, 19*; make known the meaning, *Da. 5.16*; give the sense, *Ne. 8.8*; to show, *Job 33.23*.
Intreat, ask, *1 Sa. 20.28*; beseech, *Es. 8.3*; supplicate, *Job 41.3*; make prayer, *Da. 9.13*.
Invite, bid, *Zep. 1.7*; call, *Mat. 22.3*.
Join, associate, *Da. 11.6*; sew together, *Ezr. 4.12*; mingle, *Is. 9.11*; add, *Ac. 5.13, 14*.
Joy, gladness, *Nu. 10.10*; mirth, *Is. 24.11*; laughter, *Ps. 126.2*; sing, *Job 1.12*.
Judge, minister judgment, *Ps. 9.8*; govern, *67.4*; discern, *1 Co. 2.14, 15*; determine, *5.3*; recompense, *Eze. 7.3, 8*.
Judgment, justice, *Job 8.3*; equity, *Is. 56.1*; right, *59.8*; condemnation, *1 Co. 11.34*; fruit of righteousness, *Am. 6.12*; correction, *Hab. 1.12*.
Just, innocent, *Job 27.17*; perfect, *Pr. 11.1*.
Justified, cleared, *Ps. 51.4*; freed from sin, *Ro. 6.7*.

K.

Keep, hide, *Ps. 17.8*; hold fast, *1 Co. 15.2*; do, *1 Ch. 4.10*.
Kind, ness, favourable, *Ju. 21.21*; love, *Tit. 3.4*; mercy, *Is. 63.7*; pity, *9*.
King, anointed, *Ps. 18.50*; ruler of the people, *105.20*; head, *1 Sa. 15.17*.
Kinsman, redeemer, *Ru. 2.20*; acquaintance, *2 Ki. 10.11*; neighbour, *1 Ch. 38.11*.
Know, consider, *1 Sa. 25.17*; understand, *Job 15.9*; compass, *Ec. 7.25*; perceive, *Job 14.21*.
Knowledge, skill, *Da. 1.17*; excellent spirit, *5.12*.

L.

Labour, work, *Ps. 104.23*; painful, *2 Co. 11.27*; travail, *Ec. 1.13*; *1 Th. 2.9*; sweat, *Ge. 3.19*; deed, *44.15*; endeavour, *2 Co. 5.9*; strive, *Col. 4.12*.
Laid upon, required, *1 Ki. 8.31*; make sick, *De. 29.22*.
Lamentable, doleful, *Mt. 2.4*; mournful, *Mal. 3.14*.
Law, doctrine, *Ps. 19.7*; appointed by law, *Ne. 12.44*; statutes, *Ex. 15.6*; commands, *De. 30.11*; ordinance, *Ec. 12.43*; testimonies, *25.16*.

Lead, to be head, *De. 20.9*; teach, *Ps. 25.4*; 5; guide, *9*; *27.11*.
Lean, tell the bones, *Ps. 22.17*; body consumed, *Pr. 5.11*; apply the heart to wisdom, *Ps. 19.12*; *Pr. 2.2*.
Leave, forsake, *He. 13.5*; depart, *Ge. 31.55*; withdraw, *He. 10.38*; cause to cease, *Ru. 4.14*; reserve, *1 Sa. 9.24*; cast out, *Re. 11.2*.
Let, hinder, *Ac. 8.36*; withstand, *Nu. 22.32*; withhold, *Ge. 23.6*; forbid (see *forbid*); turn back, *Is. 43.13*.
Letter, epistle, *Ac. 15.30*; a writing, *2 Ch. 21.12*.
Lewd, wicked, *Ac. 18.14*.
Liberal, bountiful, *1 Ki. 10.13*; bountiful eye, *Pr. 22.9*; soweth beside all waters, *Is. 32.20*; open hand, *De. 15.14*.
Liberty, freedom, *Le. 19.20*; large, *Ps. 119.45*; power, *1 Co. 8.9*; boldness, *He. 10.19*.
Life, days of flesh, *He. 5.7*; quickening, *Eze. 13.22*; breath, *Ac. 17.25*; length of days, *De. 30.20*; breath, *Re. 13.15*; soul, *Ge. 1.20, 30*; favour, *Job 10.12*.
Light, day, *Ge. 1.5*; morning, *1 Sa. 25.22*; *Is. 8.20*; shine, *Joel 2.10*; lamp, *Pr. 6.23*; understanding, *Ps. 119.130*; brightness, *Is. 60.3*; gladness, *Es. 8.16*.
Likeness, resemblance, *Zec. 5.6*; similitude, *Nu. 22.8*; as, so, *Ju. 8.18*; according, *Ps. 58.4*; equality, *Da. 5.21*; habit, *Phi. 2.7*.
Limit, determine, &c.; *Job 14.5*; appoint, *Je. 50.44*; restrain, *Eze. 31.15*; space or bound, *40.12*.
Line, rule, *2 Co. 10.16*; direction, *Ps. 19.4*.
Live, that breathe, *Jos. 10.40*; life within me, *2 Sa. 1.9*; have being, *Ps. 104.33*; abide in the flesh, *Phi. 1.22, 23*; in this tabernacle, *2 Pe. 1.13*.
Lofty, proud, *Is. 2.12*; haughty, *11*; high, *13*.
Long, consume, *2 Sa. 13.39*; wait, *Job 3.21*; hunger, *Ps. 107.9*; expect, *Job 6.8*.
Look, set the eyes, &c.; *Je. 3.12*; observe, *Job 13.27*; hasten, *2 Pe. 3.12*.
Loose, let go, *Jn. 11.44*.
Lord, Holy One of Israel, *Is. 29.19*; ruler, *Ps. 105.21*; The Highest, *18.13*; The Mighty God, *50.1*.
Love, cleave to, *De. 11.22*; pity, *Tit. 3.4*.
Lukewarm, neither cold nor hot, *Re. 3.16*; halt between two, *1 Ki. 18.21*.
Lust, long, *Ge. 34.8*; cleave to, *3*; concupiscence, *Ro. 7.7*; pleasure, *Ja. 4.1, 3*.
Lying, words of falsehood, *Is. 59.13*; devising, *Job 11.3*; deceit, *Ho. 11.12*; vanity, *Ps. 62.9*.

M.

Mad, void of understanding, *Pr. 17.18*; beside one's self, *2 Co. 5.13*; play the madman, *1 Sa. 21.14*; mischievous, *Ec. 10.13*.
Made, framed, *He. 11.3*; formed, *Ps. 104.26*; hewed, *Is. 5.2*; caused, *Eze. 16.7*; built, *27.5*; fashioned, *Job 10.8*.
Magistrates, rulers, *Ho. 4.18*; elders, *Ru. 4.4*; heirs of restraint, *Job 18.7*.
Magnify, glorify, *2 Th. 1.10*; set the heart upon, *Job 7.17*.
Maintain, nourish, *Ge. 45.11*; prove, *Job 13.15*; profess, *Tit. 3.14*; make judgment, *Ps. 9.4*.
Make, turn, *Ps. 41.3*; form, *Is. 27.11*; build, *Ezr. 5.4*.
Man, flesh, *Ge. 6.12*; dust and ashes, *18.27*; Adam, *2.15*; ripe of age, *1 Co. 14.20*; soul, *Ex. 12.16*.
Manifest, bare, *Is. 52.10*; open face, &c.; *2 Co. 3.18*; naked, *He. 4.13*; made known, &c.; *Lu. 8.17*.
Manna, corn of heaven, *Ps. 78.24*; angels' food, *25*; bread of the mighty, *ib.*; bread of heaven, *105.4*.
Manner, ordinance, *Nu. 15.24*; word, *1 Sa. 17.30*; law, *2 Sa. 7.19*.
Many, seven, *Job 5.19*; multitude, *2 Ch. 11.23*; great, *Ps. 18.16*.
Marry, ied, take, *Le. 21.13*; join in affinity, *Ezr. 9.14*; espouse, *Ca. 4.11*; yoked, *2 Co. 6.14*; betrothed, *De. 22.23*; dwell with, *Ne. 13.23*.
Martyrs, witnesses, *Re. 11.3*.
Marvellous, astonishing, *1 Ki. 9.8*; wonderful, *Lu. 2.18*; *Is. 29.14*; amazing, *Ac. 2.7*; difficult, *Zec. 8.6*.
Meditate, muse, *Ps. 143.5*; remember, *63.6*; pray, *Ge. 24.63*; think upon, *Phi. 4.8*; commune, &c.; *Ps. 4.4*; lay to heart, *Mal. 2.2*.
Meek, slow to anger, *Pr. 15.18*; gentle, peaceable, *Ja. 3.17*; *2 Ti. 2.24*; lowly, *Pr.*

16.19; easy to be entreated, *Ja. 3.17*; forbearing, *Pr. 25.15*.
Memory, name, *Ps. 109.13*; remembrance, *2 Sa. 18.18*.
Mercy, grace, *Ge. 33.11*; *Ps. 4.1*; kindness, *Ru. 1.8*; *Ps. 25.6*; compassion, *2 Ki. 13.23*; heart turned, *Ho. 11.8*; bounty, *1 Ki. 3.6*; pity, *Am. 1.11*.
Merry, glad, *Ec. 10.19*; songs, *Ju. 9.27*.
Might, strength, *Da. 3.20*; strong, *Is. 8.2*; rock, *3.29*; power, *2 Th. 1.7*; hidden, *Je. 33.3*; many, *Is. 17.12*.
Mind, heart, *De. 8.2*; thought, &c.; *Is. 26.3*.
Minister, messenger, *2 Ch. 36.16*; master of assembly, *Ec. 12.11*; servant, *Is. 49.5*; watchman, *62.6*; steward, *Lu. 12.12*; *1 Co. 4.1*; separated to the gospel, *Ro. 1.1*; builder, *1 Co. 3.10*; ambassador, *2 Co. 5.20*; preacher, teacher, *1 Ti. 2.7*; man of God, *2 Ti. 6.11*; elder, *1 Pe. 5.1*; angel, *Re. 2.1*; star, *1.20*; *6.13*.
Ministry, charge, *Ac. 12.25*.
Mischief, vanity, *Ps. 56.4*; punishment, *2 Ki. 7.9*; evil, *2 Sa. 16.8*; iniquity, *Ps. 7.14*.
Misery, bitter in soul, *Job 3.20*.
Mock, deride, *Je. 20.7*; a proverb, &c.; *De. 28.37*; shoot out the lip, *Ps. 2.27*; make a wide mouth, *Is. 57.4*; reproach, *Je. 20.8*; their music, *La. 3.63*; scoff, *Hab. 1.10*; taunt, *2.6*.
Moment, twinkling of an eye, *1 Co. 15.52*; small time, *Ex. 26.22*.
Morning, break of day, *Ge. 32.24*; *Ju. 19.2*; *Ca. 2.17*.
Mortal, dwell in houses of clay, *Job 4.19*; dust, *Ge. 3.19*; bodies of clay, *Job 13.12*; shall die, *Is. 5.7*; breath in the nostrils, *2.22*.
Mortify, circumsise, *Je. 4.4*; cut off, *Mat. 5.30*; deny, *Lu. 9.23*; crucify, *Ro. 6.6*; destroy, *1 Co. 3.5*; bring in subjection, *9.27*; abstain from, *1 Pe. 2.11*.
Mourn, weep, *Ge. 50.1*; *La. 1.2*; cry, *2 Sa. 13.19*; lament, *Je. 22.18*; bow down, &c.; *Ps. 35.14*; wail, *Je. 9.17, 18*; languish, *Ho. 4.3*.
Multiply, make great, *Ge. 12.2*; *2 Sa. 22.36*; hath many, *1 Ch. 23.11*.
Multitude, as the sand, *Is. 48.19*; cloud, *He. 12.1*; fulness, *Ge. 48.19*; tumult, *Lu. 22.6*.
Murder, shed blood causelessly, *Ge. 9.6*; *1 Sa. 25.31*; slay presumptuously, *Ex. 21.14*; guilt of innocent blood, *De. 19.13*; swallow up, *Pr. 1.12*; way of Cain, *Jude 11*.
Murmur, complain, *La. 3.29*; discontent, *Nu. 14.26*; *16.41*; *Mar. 14.5*.
Muster, take the sum, *Nu. 26.2*; gather an army, *1 Sa. 28.1*; number, *1 Ki. 20.25*.

N.

Naked, ness, bare, *Eze. 16.7*; uncovered, *Is. 22.6*; shame, *20.4*.
Name, praise, *Is. 48.9*; glory, *59.19*; fame, *Jos. 9.9*; memorial, *Ex. 3.15*.
Nature, flesh, *Ro. 8.8*; sense, *Ja. 3.15*.
Never, since the world began, *Jn. 9.32*; unto generation and generation, *Ps. 10.6*.
New, hidden, *Is. 48.6*; principal, *Eze. 47.12*; raw, &c.; *Mar. 2.21*.
News, tidings, *2 Sa. 18.20*; *1 Ki. 14.6*; *2 Ki. 7.9*.
Night, twilight, *Pr. 7.9*; evening, *Ps. 30.5*; shadow of death, *Am. 5.8*.
Noise, sound, *Re. 9.9*; voice, *19.6*; tumult, *1 Sa. 14.19*.
Nourish, carry in the bosom, *Nu. 11.12*; give suck, *La. 4.3*; make great, *Eze. 31.4*.
Number, tale, *1 Sa. 18.27*; count, *1 Ki. 3.8*; search out, *Job 34.24*.
Nurture, admonition, *Ep. 6.4*.

O.

Oath, swearing, *Le. 5.1*; *He. 7.21*; adjure, *1 Sa. 14.28*; curse, *Da. 9.11*.
Obey, hearken, *Ge. 3.17*; submit, *16.5*; *Ps. 18.44*; follow fully, *Nu. 14.24*; go in and out, &c.; *27.21*; ears open, *Ps. 40.6*; perform, *119.112*; believe, *Ac. 5.36*; cleave to, *De. 4.4*; follow with the heart, *1 Ki. 14.8*.
Obscure, in a riddle, *1 Co. 13.12*; darkness, *Is. 29.18*.
Observe, look narrowly, *Job 13.27*; keep, save, *Mar. 7.9*.
Obstinate, stiff-necked, *De. 9.6*; harder than rock, *Je. 5.3*; hard, *Is. 48.4*; iron sinew, *ib.*.
Offer, bring up, *Mal. 1.17*; sacrifice, *1 Ki. 2.33*; add, *Re. 8.3*; pour out, *Phi. 2.17*.

Offendeth, a stumbling-block, *Mat. 5.29*; scandal, *13.41*.
Open, reveal, *Ps. 119.18*; uncover, *Job 33.16*; dig, *Ps. 40.6*; cleave, *Mar. 1.10*.
Oppress, tread upon, *Am. 5.11*; swallow up, *8.4*; take by violence, *Mt. 2.2*; tear in pieces, *Na. 2.12*; gnaw, *Zep. 3.3*; devour, *Mat. 23.14*; crush, *Job 20.19*; break, *Is. 58.6*; waste, *Ps. 7.9*; terrify, *10.18*.
Ordained, wrought, *2 Co. 5.5*; ordered, *Ro. 13.1*; founded, *Ps. 8.2*; prepared, *Ep. 2.10*; gave, *Je. 1.5*.
Ordered, established, *Ps. 37.23*; disposed, *50.23*; orderly manner, *Ju. 6.26*; bind or tie, *1 Ki. 20.14*.
Ordinance, tradition, *1 Co. 11.2*; ceremonies, *He. 9.1*; observations, *Mal. 3.14*.

P.

Pacified, anger abated, *Ju. 8.3*; heart towards, *2 Sa. 14.1*.
Painful, diligent, *Pr. 10.4*.—See phrases, *Ps. 127.2*; *Pr. 31.15, 18, 27*; *Ec. 8.16*.
Pardon, forgive, *1 Ki. 8.30*; acquit, *Job 10.14*; cover sin, *Ps. 32.1*; not impute sin, *2 Co. 5.19*; blot out, *Ps. 51.9*.—See more, *2 Ch. 30.18*; *Is. 38.17*; *55.7*; *Ho. 14.2*.
Partake, er, united, *Ge. 17.6*; to eat, *Ps. 141.4*; have fellowship, *Ps. 94.20*; company with, *Pr. 29.3*; portion with, *Ps. 50.18*.
Partial, ity, respect persons, *De. 16.19*; accept persons, *Ps. 82.2*; *Pr. 18.5*; accept faces, *Mal. 2.9*; wrangling, *Ja. 3.17*.
Past, driven away, *Ec. 3.15*.
Pastors, keepers, *Ca. 8.11*; guides, *He. 13.7*; princes of the people, *Je. 22.22*.
Pasture, feeding-place, *Ne. 2.11*; grass, *Ps. 23.3*.
Patience, dumb, *Ps. 39.9*; bearing, *Je. 10.19*; forbearing, *2 Ti. 2.24*; suffering, *Is. 5.7*.
Peace, rest, *De. 12.10*; still, *2 Ch. 12.9*; quiet, *Je. 47.6, 7*; safely, *Ho. 2.18*; all well, *2 Sa. 18.28*; prosperity, *Da. 8.25*; league, *Job 5.23*; silence, *Job 13.13*.
People, waters, *Re. 17.1*; nations, *Pr. 14.34*; children, *Ge. 29.1*.
Perfect, fully, *1 Ki. 11.6*; to the end, *1 Pe. 1.13*; upright, *Ge. 6.4*; full age, *He. 5.14*; sincere, *De. 18.13*; hold integrity, *Job 2.3*.
Perform, do as spoken, *Ge. 28.15*; visit as said, *21.1*; make good, *Nu. 23.19*; fulfil, *Je. 14.25*; verify, *1 Ki. 8.26*; keep, *De. 23.23*; finish, *Phi. 1.6*.
Perfume, sweet odours, *2 Ch. 16.14*.
Peril, jeopardy, *1 Co. 15.30*; danger, *Mat. 5.22*; adventure life, *Ju. 9.17*.
Perish, become as dung, *Ps. 83.10*; sleep perpetually, *Je. 51.39*; consume, *1 Sa. 27.1*; destroy, *Da. 2.18*; cut off, *Ge. 41.36*; utterly waste, *Is. 60.12*.
Permission, passing over, *Ro. 3.25*.
Pernicious, lascivious, *2 Pe. 2.2*.
Perpetual, of old, *Eze. 35.5*.
Persecute, shamefully entreat, *1 Th. 2.2*; trouble, *2 Th. 1.6*; shoot at, &c.; *Ge. 49.23*; hunt, *1 Sa. 24.11*; pursue, *25.29*; devour, *Ps. 80.13*; plough, *129.3*; waste, *Ge. 1.13*; chase out, *1 Th. 2.15*.
Persecutors, briars, *Eze. 28.24*; foxes, *Lu. 13.32*; wolves, *Jn. 10.12*; beasts, *1 Co. 15.32*; destroyer, *Je. 50.1*.
Persevere, hold fast, *1 Ti. 1.19*; retain, *Job 2.9*; follow on, *Ho. 6.3*; run, *He. 12.1*; overcome, *Re. 2.17*; faithful to death, *2.10*.
Persuade, ed, bow the heart, *2 Sa. 19.14*; force, *Pr. 17.21*; break the bone, *25.15*; have confidence, *Ga. 5.10*; assured, *Ro. 14.15*; deceive, *1 Ki. 22.20*.
Pestilence, sword of the Lord, *1 Ch. 21.12*; death, *Je. 9.21*; plague, *Nu. 14.37*.
Pine, consume, *Zec. 14.12*; burn with hunger, *De. 32.24*; flow out, *La. 4.9*.
Pity, lament, *Ps. 69.20*; compassion, *Eze. 16.5*; spare, *Jn. 5.19*.
Plead, argue, *Job 6.25*; fill the mouth with arguments, *23.4*; speak on one's behalf, *36.2*; open the mouth in a cause, *Pr. 31.8, 9*; take vengeance, *Je. 51.36*.
Pleasant, sweet, *2 Sa. 1.23*; desirable, *2 Ch. 32.27*; comely, *Ps. 14.1*; good, *Ec. 7.26*; fruitful, *Is. 32.12*.
Please, ing, good in the eyes, *Ge. 41.37*; *1 Ch. 13.2.4*; acceptable, *1 Ti. 5.4*; be good, *Es. 1.19*; find favour, *8.5*.
Plenty, fulness, *Ge. 48.19*; fatness, *27.39*; without number, *41.49*; abundance, *De. 28.47*; sufficiency, *Job 20.22*; cup run over, *Ps. 23.5*; fats overflow, *Joel 2.24*; *3*.

13; strength, Job 22.25; greatness, Ps. 103.8.
 Plough, till, Ge. 9.12; break up, Je. 4.4; open, Is. 28.24, 25.
 Polluted abominable, Eze. 4.11; plunge in the ditch, Job 9.31; unclean, Is. 64.6; trodden under foot, Eze. 16.6.
 Ponder, lay up in the heart, 1 Sa. 21.12.
 Poor, fallen into decay, Le. 25.35; without power, Job 26.2; needy, Ps. 113.7; destitute, Is. 2.25; a beggar, 1 Sa. 2.8; in want, Lu. 15.14; brought to a piece of bread, Pr. 6.26; afflicted, Job 36.6; weak, Ps. 41.1; broken in heart, 10.9; hath no helper, 72.12.
 Posterity, generation to come, Ps. 78.6; offspring, Job 27.14; seed, Ps. 25.13; left in the tabernacle, Job 20.26.
 Power, stretched-out arm, Ex. 6.6; might, De. 3.24; right hand, Ps. 118.16; key, Re. 9.1; strength, Job 26.2; dominion, 2 Ch. 32.9; liberty, 1 Co. 8.9; substance, 1 Sa. 9.1.
 Praise, glorify, Ps. 50.23; magnify, 38.3; calves of the lips, Ho. 14.2; ascribe greatness, De. 32.3; offer sacrifice, Ps. 37.6; thanksgiving, 100.1.
 Pray, seek, Ps. 27.8; call, Ge. 12.8; cry, Ex. 2.23; beseech, Job 1.14; make request, Phi. 4.6; intercession, Je. 7.16; supplication, Job 8.5; lift up the soul, 1 Sa. 1.15.
 Preach, publish, De. 32.3; declare, Ac. 20.27; warn, 31; doctrine drop, De. 32.2; teach, 2 Ch. 17.9; feed, Jn. 21.16; prophesy, 1 Co. 14.3; manifest, 2 Co. 2.14; hold forth, Phi. 1.15; handle the word, 2 Co. 4.2; divide the word, 2 Ti. 2.15; communicate, Ga. 2.2.
 Predetermined, ordained, Jude 4.
 Prepared, loins girded, Je. 1.17; madeready, 2 Co. 10.16; fitted, He. 10.5; fixed, 2 Ch. 12.14; established, Ps. 101.17.
 Presence, face, 2 Ki. 13.23; appearance, 2 Co. 10.1.
 Preserve, keep, Ge. 28.15; Pr. 4.6; save, Ge. 45.7; bind in the bundle of life, 1 Sa. 25.29; hold up, Ps. 71.6; reserve, 70.11.
 Pride, high look, Ps. 101.5; heart lifted up, De. 8.14; arrogancy, Je. 48.29; haughty, Ps. 131.1; heart exalted, Ho. 13.6; naughtiness of heart, 1 Sa. 17.28.
 Profaneness, wickedness, Ge. 6.5; defiling, Le. 20.3; violation of the law, Eze. 22.26; pollution, Mal. 1.7.
 Profit, use, Ep. 1.29; life and grace, Pr. 3.22; help, Is. 30.5.
 Promise, give the hand, Ezr. 10.19; covenant, Ps. 89.34; purpose, Nu. 14.34.
 Promote, lift up the head, Ge. 40.20; exalt, Job 5.11.
 Prosper, it, good success, Jos. 1.8; bless, De. 33.11; grow great, 2 Sa. 5.10; speed, Ge. 24.12; enlarge, &c., De. 11.20; go well with, 4.40; flourish, Da. 4.4; grow, Mal. 4.2; increase, Job 8.7; Ps. 73.12; prevail, Ju. 4.24; do wisely, Jos. 1.7; the Lord be with, Ge. 39.2, 3, 23; peace, Zec. 8.12.
 Protection, hiding, De. 32.38.
 Proud. See *pride*.
 Prove, try, Ps. 11.4; examine, 26.2; tempt, Ge. 22.1; charge, Ro. 3.10; visit, Ps. 17.3.
 Provide, feed, Ge. 48.15; make houses, Ex. 1.21; care for, De. 11.12; look well unto, Je. 40.4.
 Publish, make known, Is. 38.19; to show, Da. 4.2; sound a trumpet, Mat. 6.2; spread abroad, Mar. 1.45.
 Punish, visit, Le. 18.25; find out, Nu. 32.23; to repay, De. 7.10; render vengeance, 32.41; chastise, 2 Ki. 12.11; cut off, Ps. 101.8; wound, Je. 30.14.—See phrases, De. 32.41; 2 Ki. 8.12; 1 Sa. 5.6, 9; Is. 65.7; Je. 13.1; 50.15.
 Pure, unspotted, Ja. 1.27; Job 11.15; clean, Job 14.4; innocent, Ps. 19.13; refined, 119.140; right, Pr. 20.11; white, Da. 12.20; purified, Is. 27.9; washed, 4.4.
 Purpose, in the heart, 1 Ki. 8.18; set the face, Lu. 9.51; determine, 2 Ch. 2.1; decree, 1 Co. 7.37; foundation, Is. 19.10; thoughts of the heart, Job 17.11.

Q.

Quake, tremble, De. 2.25; shake, Job 4.12; quiver, Hab. 3.16.
 Quarrel, strife, De. 1.12; fall out, Ge. 45.24; controversy, De. 21.5; inward grudging, Mar. 6.19; complaint, Col. 3.13.
 Quicken, give life, 2 Co. 3.6; revive, Ezr. 9.8.
 Quickly, diligently, 1 Sa. 20.19; hasten, 2 Ch. 18.

Quiet, at ease, Job 21.23; rest, 2 Ch. 20.30; not angry, Eze. 16.42; silent, Ju. 16.2; peaceable, 2 Sa. 3.27.

R.

Race, course, 2 Ti. 4.7.
 Rage, fury, Da. 3.13; tumult, &c., Ps. 65.7.
 Rail, speak evil, 2 Pe. 2.10; reproach, He. 10.33; 1 Ti. 5.4; fly upon, 1 Sa. 25.14.
 Ransom, atonement, Job 33.24; price, 1 Co. 6.20.
 Rebel, revolt, Je. 29.30; break the yoke, Ge. 24.40; stiff-necked, 2 Ch. 36.13; withdraw the shoulder, Ne. 9.29; be froward, Is. 57.17; turn the back, Je. 2.27; not to obey, 22.21; resist, Ac. 7.51.
 Rebuke, reprove, Pr. 1.13; blame, Ga. 2.11; reproach, Ro. 15.3; correct, Ho. 5.2; chastise, Ps. 38.1.
 Recall, make to return to the heart, La. 3.21.
 Receive, take to themselves, Jn. 3.24; lay up, Job 22.22; suffer, 2 Co. 11.16.
 Recompense, give, Eze. 7.3; judge, &c., 8.
 Redeem, ransom, Ex. 6.6; Je. 31.11; Ho. 13.14; deliver, Col. 1.13; send forth, Zec. 9.11; buy, De. 32.6; Re. 14.4.
 Refresh, revive, Ju. 15.9; comfort, Ge. 18.5; breathe, Job 32.20.
 Refuge, hiding-place, covert, shadow, Is. 32.2; fortress, Ps. 91.2; defence, 59.16; shield, &c., 1 Sa. 22.3; high place, Ps. 9.9.
 Regard, set heart on, 1 Sa. 4.20; consider, Is. 18.4; receive with good-will, Mal. 2.13; observe, Ro. 14.6; lay to heart, 1 Sa. 25.25; delight in, Is. 13.17.
 Regenerate, born of the Spirit, Jn. 3.6; new creature, 2 Co. 5.17; quicken, Ep. 2.1; renewed, 4.9; new lump, 1 Co. 5.7.
 Reject, put away, Je. 3.8; cast from, 2 Ki. 13.23; cast behind, Ne. 9.26; no delight in, 2 Sa. 15.26.
 Rejoice, be glad, Ex. 4.14; to joy, Is. 9.3; delight, Pr. 2.14; clap hands, Is. 55.12; take pleasure, 2 Co. 12.10; lift up, Job 31.29; sing, Ps. 65.8, 12; glorying, 1 Th. 2.19; praise, De. 32.43.
 Relieve, satisfy with bread, Job 29.15; strengthen the hands, Eze. 16.49; cover the naked, 18.7; refresh, Phil. 7; succour, Ro. 16.2; help (see *help*); right one, Is. 1.17; make the soul come again, La. 1.11.
 Religious, heart lift up in the ways of the Lord, 2 Ch. 17.6; set one's self to seek the Lord, 20.3; lift up the face to God, Job 22.26; working righteousness, Ac. 10.35; see Ja. 1.27; godly, Ps. 4.3; devout, Ac. 10.2.
 Rely, trust, Ps. 40.4; cast our burden, 55.22; abide, 91.1; look unto, Is. 17.7; lean, 36.6; stay upon, 50.10.
 Remain, stand, Nu. 9.8; stay, Ge. 19.17; tarry, Nu. 22.19; abide (see *abide*); rest, Pr. 14.33; surplussage, Ex. 26.13.
 Remember, think of, Ge. 40.14; lay up, &c., De. 11.18; bring to mind, Is. 46.8; bind about the neck, Pr. 3.3; keep, 4.2; grave, &c., Is. 49.16; have in the heart, Phi. 1.7; come into mind, Je. 44.21.
 Remission, blotting out, Ac. 3.19 (see *forgiveness*); pardon, Eze. 23.21; not remember, He. 8.12; hide his face from sin, Ps. 51.9.
 Remnant, residue, Ne. 11.20; rest, 1 Sa. 15.15; escaping, Ezr. 9.14.
 Renew, strengthen, Is. 4.13; change, Job 29.20.
 Rent. See *cleave, tear*.
 Repair, mend, 2 Ch. 34.10; close, 1 Ki. 11.27; revive, 1 Ch. 11.8; renew, 2 Ch. 24.4; set up, Ezr. 9.9; found, 2 Ch. 24.27.
 Repent, turn, Pr. 1.23; convert, Ac. 3.19; amend, Je. 7.3, 7; grieve at the heart, Ge. 6.6.
 Report, tell, Ge. 10.2; declare, Mi. 1.10.
 Reproach, shame, 2 Sa. 13.13; proverb, &c., 1 Ki. 9.7; scourge of the tongue, Job 5.21; spit in the face, 30.10; contempt, 31.34; wound, Ca. 5.7; infamy, Eze. 36.3; spectacle, 1 Co. 4.9; revile, Is. 51.7; dishonour, Ps. 69.19; scorn, derision, 44.13; song, Ps. 69.10, 11.
 Reprobate, no part in the Lord, Jos. 22.27; vessels of wrath, Ro. 9.22; appointed to wrath, 1 Th. 5.9; not sealed, Re. 9.4; not written in the book of life, 13.8.
 Reprove, rebuke, Pr. 9.7.8; convince, Job 6.8; argue, Is. 11.4; discover, Ep. 5.13.
 Requite, reward, Re. 18.6; recompense, 2 Ch. 6.23; measure, Mat. 7.2.
 Resist, stand against, Ep. 6.11; gainsay, Lu. 21.15.

Restrain, a hook in the nose, 2 Ki. 19.28; Eze. 38.4; frown, 1 Sa. 3.13.
 Reveal, bring to light, Job 28.11; show, 11.6; make known, Ep. 1.9; open the ear, 2 Sa. 7.17.
 Revenge, requite, Ge. 50.15; render, &c., Ju. 9.5; recompense, 2 Th. 1.6; execute judgment, Mi. 7.9.
 Reverence, rise up before, Le. 19.32; regard, 2 Ki. 3.14; acknowledge, 1 Co. 16.18; count worthy of honour, 1 Ti. 5.17.
 Revile, belch out with their mouths, Ps. 59.7; speak evil, Jude 10.
 Revive, preserve alive, Hab. 3.2; raise up, Ho. 6.2.
 Reward. See *recompense, wages*.
 Riches, treasures, Je. 49.4; mammon, Lu. 16.9; substance, Pr. 8.21; goods, Re. 3.17; wealth, Job 31.25; strength, Pr. 27.24.
 Righteous, innocent, Ps. 94.17; keepeth truth, Is. 26.2; upright, Ps. 97.11; faithful, 119.138; equal, 8.9; clean, 2 Sa. 29.25.
 Rule, the key, Is. 22.20; line, 2 Co. 10.13.

S.

Sacrifice, offering, Mal. 1.10; feast, 1 Sa. 9.12; praise, Ps. 50.23.
 Sacrilege, devour that which is holy, Pr. 20.25; take the accursed thing, Jos. 7.1.
 Sad, of a sorrowful spirit, 1 Sa. 1.15; countenance fallen, Ex. 4.6.
 Salety, victory, Pr. 21.31.—See phrases, Ps. 91.1; Ca. 2.14; Is. 33.16; 1 Sa. 14.4.
 Salvation, rest to the soul, Mat. 11.29; hope laid up in heaven, Col. 1.5; eternal redemption, He. 9.12; deliverance, 2 Sa. 19.2.
 Salute, greet, 1 Sa. 25.5; inquire of one's welfare, 1 Ch. 18.10.
 Sanctify, wash, Is. 3.4; sprinkle clean water, Eze. 36.25; purify, Da. 12.10; Is. 66.17; cleanse, 2 Co. 7.1; purge, He. 9.14; consecrate, Ex. 29.33; set apart, Ne. 12.47; cause iniquity to pass away, Zec. 3.4.
 Sanctuary, tabernacle, Nu. 8.9; holy place, 1 Ki. 8.10; beauty of holiness, 1 Ch. 16.29; God's house, Is. 66.5; tent of the congregation, Le. 16.33.
 Satan (see *devil*); god of this world, 2 Co. 4.6; prince of the power of the air, Ep. 2.2; the tempter, 1 Th. 3.5; adversary, 1 Pe. 5.8; evil, 2.
 Satisfy, ied, fill, Mat. 15.33; not hunger, Jn. 6.35.
 Saviour, deliverer, Ju. 3.9; preserver, Job 7.20; mighty to save, Is. 63.1; author of eternal salvation, He. 5.9.
 Scandal, a stone of stumbling, Is. 8.14; offence, Ga. 5.11; Phi. 1.10.
 Scatter, disperse, Eze. 12.15; discomfit, 2 Sa. 22.15; spread, Mal. 2.3; break in pieces, Ps. 94.5.
 Scholar, son of the prophet, 1 Ch. 25.8; brought up at the feet, Ac. 22.3; a disciple, Is. 8.16; one that answereth, Mal. 2.12.
 Scorn, shake the head, 2 Ki. 19.21; derision, Ps. 79.4; contempt, 123.4; scoff at, Hab. 1.10; reproach, Ps. 79.4.
 Scribe, secretary, 2 Sa. 8.17; one that handleth the pen, Ju. 5.14.
 Search, seek, Ec. 7.20; understand, Ps. 139.1, 2; dig, Je. 2.34; felt, Ge. 31.37; sound, 1 Sa. 20.12.
 Season, set time, 2 Ki. 4.16; opportunity, Mat. 26.16.
 Secret, ly, dark place, Is. 45.19; wonderful, Ju. 13.18; hide, Lu. 8.17; by stealth, Job 4.12.
 Secure, safe, 1 Ki. 4.25; Job 11.18; at rest, 1 Ki. 5.4; without care, Je. 49.31.
 See, set the eyes upon, Ge. 44.21; perceive, Job 9.11; enjoy, 7.7.
 Seed, pedigree, Ezr. 2.59; offspring, Job 21.8; grain, Joel 1.17.
 Seek, inquire, Zep. 1.6; delight in, Mal. 3.1; procure, Pr. 17.9; make supplication, Job 8.5; devise, Ps. 35.4.
 Sell, turn into money, De. 14.25.
 Separate, divide, Ne. 11.36; disperse, Eze. 22.15; come out from, 2 Co. 6.17; take the precious, &c., Je. 15.9; consecrate, Nu. 7.8; withdraw, Ga. 2.12.
 Serve, to stand before, 1 Sa. 16.22; Je. 40.9; to follow, 1 Sa. 25.27; to be at command, 1 Ch. 28.21; to dwell with, Ps. 101.6; minister, 1 Ki. 5.16.
 Shame, blot, Pr. 9.7; infamy, 25.10; confusion, Is. 30.3; reproach, Ru. 2.15.
 Shelter, shadow, Is. 4.6; show (see *declare, reveal, manifest, discover*).

Sickness, disease, Mat. 4.23; infirmity, 8.17; shadow of death, Job 16.16; first-born of death, 18.13; affliction, 30.27; pain, 33.19.
 Sign, wonder, Ps. 105.27; memorial, Ex. 13.9; miracle, 2 Ch. 32.24.
 Silent, hold peace, Ju. 18.19; voice not heard, 1 Sa. 1.10; stop the mouth, Job 5.16; dumb, Ps. 39.2; shut the lips, Pr. 17.27, 28; not speak, Job 4.2; 2 Sa. 19.10.
 Sin, transgress, 1 Jn. 3.4; Ps. 25.17; offence, Ro. 3.15, 17; iniquity, Ge. 15.16; wickedness, 39.9; perverseness, Nu. 23.21; unrighteousness, 1 Jn. 5.17; to err, Job 5.4; not obey, Je. 3.25; guilt, Ps. 69.5.
 Skilful, wise-hearted, Ex. 28.3; cunning, Ca. 7.1.
 Slack, delay, Ex. 32.1; linger, Ge. 19.16; slow, Tit. 1.12.
 Slander, report slanderously, Ro. 3.8; bring up an evil name, De. 22.14; evil report, Nu. 14.36.
 Slaughtering, fill places with dead bodies, Ps. 110.6; carcasses torn, Is. 5.25; garments rolled in blood, 9.5.—See more phrases, Is. 34.3, 6, 7; 46.10, 11; Je. 9.22; 18.21; 19.7; 46.10, 15; Eze. 14.19; 32.6; 39.17, 19; Ho. 9.12; 10.14; Zep. 1.17; Re. 14.10; 19.18.
 Slay, make fall, 2 Ch. 32.20; wound, Eze. 28.9; kill, Ge. 43.16.
 Sleep, take rest, Jn. 11.11, 13; lie down, De. 31.16.
 Small, narrow, Pr. 24.10; short, Is. 37.27; despised, Ob. 1.2.
 Sojourner, pilgrim, 1 Pe. 2.11; stranger, Ps. 39.12.
 Solitary, alone, Ps. 102.6, 7; dark, Job 30.3.
 Sorrow, affliction, De. 16.3; trouble, La. 1.21; pains, Ps. 116.3; sadness, Ec. 7.3; distress, Is. 5.30.
 Speech, language, Ps. 19.3; report, Hab. 3.2.
 Stable, Stablish, founded, Is. 14.32; strength, En. Da. 11.1; confirm, ib.; settle, 1 Pe. 5.10.
 Steward, overseer, Ge. 39.4; governor, 1 Ki. 18.3; over the house, Is. 36.3.
 Stranger, of hard language, Eze. 3.5; alien, La. 5.2; foreigner, Ob. 11; sojourner, Ps. 39.12; not of God's people, 2 Ch. 6.32.
 Strength, might, Pr. 24.5; help, Is. 1.6; rock, Ps. 19.14; power, 71.18; support, 20.2.
 Strife, dissension, Ac. 15.2; discord, Pr. 6.14; disquietness, Ps. 38.8.
 Stubborn, stiff-necked, Ex. 32.9; neck an iron sinew, Is. 48.4; will not be charmed, Je. 7.17; settled on lees, Zep. 1.12.
 Study, apply the heart, Pr. 2.2; acquaint the heart, Ec. 2.7; give attendance, 1 Ti. 4.13; meditate, &c., 15.
 Subjection, bow down unto, Is. 49.23; Ro. 14.11; ruled over, Ge. 4.7.
 Submit, yield obedience, 2 Sa. 22.40; Ps. 18.44; give the hand, 1 Ch. 29.24; kiss, Ps. 2.12; bend unto, Is. 60.24; put the neck under the yoke, Je. 27.8.
 Substance (see *riches, wealth*); ground, confidence, He. 11.1; estate, Job 22.20.
 Succeed, inherit, De. 2.12; possess, 12.29; rise instead, Nu. 32.14.
 Suddenly, speedily, Ge. 44.11; unawares, 31.20; in a moment, Je. 4.20; as a whirlwind, Pr. 1.27; as a thief, 1 Th. 5.2, 4; as travail on a woman, 3.
 Superfluous, more than enough, Ex. 36.5.
 Support, to hold, Ps. 37.23; bear up, 75.3; uphold, He. 1.3; sustain, Ps. 3.5.
 Suspense, halt between two, 1 Ki. 18.21; in a strait betwixt two, Phi. 1.23; doubtful mind, Lu. 12.29.
 Swear, lift up the hand, Nu. 14.30; put the hand under the thigh, Ge. 47.29.
 Swerve, err, 2 Ch. 33.9; decline, De. 17.11; depart, Ps. 18.21; turn to the right or left hand, Pr. 4.27; Is. 30.21.
 Swift, light of foot as a roe, 2 Sa. 2.18; skipping, Ca. 2.8; like hinds' feet, Ha. 3.19.
 Sword, instrument of death, Ps. 7.13; razor, Is. 7.20; dart, Joel 2.8; drought, De. 28.22.

T.

Take, apprehend, 1 Ki. 18.20; surprise, Je. 18.41; choose, 2 Ti. 5.9.
 Take away, pluck out, Ps. 52.5; cause to perish, Je. 25.10.
 Talk, open the lips, Pr. 13.3; meditate, 1 Ki. 18.27.
 Teach, disperse knowledge, Pr. 15.7; cause

SYNONYMOUS TERMS OR PHRASES USED IN THE SCRIPTURES.

to understand, Ne. 8.7; sit in Moses' chair, Mat. 23.2; give instruction, Pr. 9.9; make wise 16.23; whet or sharpen, De. 6.7; interpret, Is. 43.27.

Temple, the Lord's palace, 1 Ch. 29.1; house of the Lord, Ne. 6.10; sanctuary (see *sanctuary*); beauty of holiness, Ps. 29.2; holy mountain, Is. 56.7; courts of holiness, 62.9; house of prayer, Mar. 11.17; holy hill, Ps. 43.3; God's resting-place, 2 Ch. 6.41.

Terrible, make afraid, Job 13.11; the messenger of death, Pr. 16.14; an army, Ca. 6.10; God's indignation, Na. 1.6; dreadful, Hab. 1.7.

Think, speak in the heart, De. 9.4; consider, &c., Ho. 7.2; conceive, Ex. 38.10; remember, Ge. 9.14; reckon, 2 Co. 10.2.

Thought, purpose, Eze. 38.10; conscience, Ec. 10.20; reasoning, 1 Co. 13.11; said with himself, 2 Ki. 5.11.

Thunder, voice of God, Ex. 9.28.

Time, days, 1 Ki. 11.42; season, Da. 2.21; Ec. 3.1.

Tongue, language, Ge. 11.17; speech, Ex. 4.10.

Teach, dig a pit for a friend, Job 6.27; unfaithful, Mal. 2.15; transgress, Ho. 6.7.

Tremble, shake, &c., 2 Sa. 12.8; quake, quiver, Hab. 3.16; bones shake, Job 4.14.

Tribute, levy, 1 Ki. 4.6; mulct, 2 Ki. 23.33; sufficiency, De. 6.10; pieces of silver, Ps. 8.30.

Triumph, set up banners, Ps. 20.5; shout for mastery, Ex. 32.8.

Trouble, burden, 2 Sa. 15.33; terrify, 1 Sa. 16.14; shorten, Job 21.4; poverty, 1 Ch. 22.14; perplexity, Is. 22.5; commotion, 2 Ch. 29.8; evil, Je. 2.20; anguish, Is. 30.6; distress, Ps. 107.6; sorrow, 116.3.

True, verified, Ge. 42.20; not deceitful, Zep. 3.13; without controversy, 1 Ti. 3.16; of purpose, Da. 3.14.

Trust, eth, rely upon, 2 Ch. 13.18; eyes upon, 20.12; stayeth on, Is. 26.3; wait on, Ps. 25.23; hope in, Ep. 1.10; strengtheneth himself, Ps. 52.7; rolleth himself, 22.8.

Turn, give another heart, 1 Sa. 10.9; reverse, Je. 2.24; convert, Am. 1.3.

Type, example, He. 8.5; pattern, 9.23.

V.

Vagabond, a fugitive, Ge. 4.14; a wanderer, Ps. 59.15; base, of no name, Job 39.8; one without place, Ps. 109.10; lewd fellow, Ac. 17.5.

Vain, naught, Am. 6.13; fruitless, 2 Co. 15.10; foolish, La. 2.14; unprofitable, 1 Sa. 12.21; empty, Job 11.12; to no purpose, Mal. 3.14; wind, Job 15.2.

Vanish, consume or cut off, Job 6.17; per-

ish, 20.7; flee away, Pr. 23.5; go away as dew, Ho. 6.4; pass away, 13.3; cease to be seen, Lu. 24.31.

Vanity, that which is light, of no value, Is. 40.17, 23; 41.29; changeable, Ec. 1.2; 2.11; satisfies not, 5.10; iniquity, Ps. 10.7; lying, Eze. 13.6; 21.29; untempered mortar, 22.28.

Vantage, gain, Ac. 16.16; profit, Pr. 14.23.

Vengeance, zeal, Is. 59.17; recompense, De. 32.35; judgment, He. 10.27; vials of wrath, Re. 16.1; fury, Is. 59.18.

Vex, provoke, 1 Sa. 1.4; make ashamed, Ps. 6.10; grieve the heart, 1 Sa. 2.23; cause sorrow, Pr. 10.10; cut to the heart, Ac. 7.54; break in pieces, Job 19.2; make the soul bitter, 27.2; make the heart sick, Pr. 13.12; torment, Lu. 16.24; oppress, Ps. 107.39; Ex. 2.21; crush, Ju. 10.8.

Victory, conquest, Re. 6.2; crowns, 19.12; palm, 7.9; mastery, Ex. 32.18; prevail, 2 Ch. 27.5; subdue, Ge. 2.28; to carry away, 2 Ch. 28.8; overcome, Re. 17.14.

View, behold, Mar. 12.41; look, Nu. 12.10; to see, 2 Ki. 7.2; mark, Ru. 3.4; set the heart on, Pr. 24.31.

Vile, base, Job 30.8; 2 Sa. 6.22; churl, Is. 32.7; contemptible, Mal. 2.9; despised, Pr. 12.9; lightly esteemed, 1 Sa. 31.15; of no value, Job 13.4; refuse, 1 Sa. 15.9; accursed, 3.13; offscouring, La. 3.45; folly, Ju. 9.24.

Violence, force, Ge. 31.31; power, Ezr. 4.23; tyranny, Ja. 2.6; incursion, Je. 22.17.

Virgin, hath not known man, Ge. 24.16; 19.8; a maid, Ex. 22.16; a damsel, De. 22.23.

Visage, face, Job 16.16; look, Ps. 18.27; countenance, 10.4; form, Da. 3.19; beauty, Is. 52.14; 53.2.

Visit, restore, Je. 27.22; perform the good word, 29.10; do judgment, 51.47; avenge, Ho. 1.4; try, Job 7.18.

Unable, weak, Nu. 13.18; faint, De. 20.3; is not in me, Ge. 41.16; too heavy for me, Nu. 11.14; no might in the hand, De. 28.32.

Unadvisedly, rashly, Pr. 14.17; 2 Sa. 24.10; void of counsel, De. 32.28; without understanding, Pr. 7.7; destitute of wisdom, 15.21.

Unbelief, disobedience, He. 4.11.

Unblamable, unprovable, Col. 1.22; unrebukable, 1 Ti. 6.14; no fault found, 1 Sa. 29.3; clear, 2 Co. 7.11; guiltless, Nu. 5.31; innocent, De. 27.25.

Unchangeable, no variability, &c., Is. 1.17; stable, 1 Co. 15.18; constant, 1 Ch. 28.7; not repent, Nu. 29.19; altereth not, Da. 6.8.

Unclean, defiled, Le. 5.3; polluted, Ezr. 2.62; filthy, abominable, Job 15.10; Le. 11.8, 10, 43; common, Ro. 14.14.

Uncover, to make bare, Is. 32.11; leave naked, Eze. 16.39; lay open, Pr. 13.16; make naked, Is. 22.6.

Undeified, perfect, sincere, Ps. 119.1.

Understanding, prudence, 2 Ch. 2.12; wisdom, Pr. 8.12; discretion, Ps. 112.5; knowledge, Ge. 2.9; skill, Da. 9.22; reason, 4.34, 36; perceiving, 2 Ki. 4.9.

Unfaithful, treacherous, Zep. 3.4; in whom is no faith, De. 32.20; rebellious, Is. 1.23 (*Vulgate translation*).

Unfruitful, unprofitable, Job 13.3; vain, Tit. 3.9; barren, Joel 2.20; desolate, Is. 7.19.

Ungodly, sons of Belial, Ju. 19.22; children of wickedness, 2 Sa. 7.10; haters of God, Ro. 1.30; alienated from the life of God, Ep. 4.18; forget God, Ps. 9.17.

Unity, knit together, 1 Co. 1.10; agreement, Mat. 5.25; join together, Ep. 4.16; bind upon, Pr. 6.21.

Unjust, that knoweth no shame, Zep. 3.5; unrighteous, 1 Co. 6.9; deceitful, Ps. 43.1; covenant-breakers, Ro. 1.31; a man of iniquity, Ps. 43.1.

Unprofitable, vain, Tit. 3.9; 2 Co. 6.1; do no good, Job 15.3; of none effect, Ga. 5.4.

Unsavory, no taste, Job 6.6; without seasoning, Mar. 9.50.

Unsearchable, not comprehended, Job 37.5; Is. 40.18; Je. 17.9; 46.23.

Unspeaking, cannot be uttered, Ro. 8.26; 2 Co. 12.4.

Unstable, moving, La. 1.8; wavering, Ep. 4.14; changeable, Is. 52.2; false, deceitful, Pr. 11.18.

Unwise, understand not, Pr. 28.5; brutish, 12.1; foolish, Ro. 2.20; want understanding, Pr. 28.16; simple, 2 Ti. 3.6.

Voice, sound, Re. 1.15; noise, Jos. 5.10; speech, Col. 4.6.

Vow, lift up the hand to the Lord, Ge. 14.22; bind one's self by a bond, Nu. 30.3; to open the mouth to God, Ju. 11.35.

Uphold, strengthen, Is. 41.10; deliver, Ps. 116.8.

Upright, perfect, Pr. 2.21; innocent, Job 17.8.

Usury, taking increase, Eze. 18.8; dishonest gain, 22.12.

W.

Wages, allowance, Lu. 3.14. See *hire*.

Wail, lament, Je. 9.10; mourn, Am. 5.16; howl, Mi. 1.8.

Wait, silent, Ps. 65.1; hope, watch, 130.5; stand, Ne. 12.41; expect, Job 32.4; look for, Ps. 145.15.

Walk, observe, do, Eze. 37.24; keep, 36.27.

Wander, abide not in the house, Pr. 7.11 (*see err*); go up and down, 2 Sa. 15.20.

Want, hunger, thirst, &c., De. 28.48; famine, Job 30.3.

Wash, cleanse, purge, Ps. 51.27.

Waste, weaken, Job 14.10; decay, 11; come

to nought, 18; lay on heaps, Ps. 137.3; destroy, 8; desolate, ruin, Eze. 36.33, 36.

Weak, without strength, Ro. 5.6; feeble, 1 Th. 5.14; dust and ashes, Ge. 18.27; defence departed, Nu. 14.9; small power, 2 Ki. 19.26; as women, Ne. 3.13; compassed with infirmity, He. 5.2; tender, 2 Sa. 3.39; loose, Job 12.21.

Wealth, multitude of riches, Ps. 49.6; strength, Pr. 5.10.

Weary, faint, 1 Sa. 14.28; cut off, Job 10.1; no might, Is. 40.28.

Weep, draw water, 1 Sa. 7.6; pour out tears, Job 16.20; eyes run down, Je. 9.18.

Wicked. See *ungodly*.

Wife, a married woman, Ge. 20.12; an helpmeet for man, 2.18; desire of the eyes, Eze. 24.26; companion, Mal. 2.14; glory of the man, 1 Co. 11.8; weaker vessel, 1 Pe. 3.7.

Wilderness, a place of no seed, Nu. 20.5; desert land, De. 32.10; a land of drought, Je. 2.6; solitary place, Is. 35.1; where no way is, Ps. 107.40.

Willing, please, Ge. 16.6; with desire, De. 18.6; forward, 2 Co. 9.2; do from the heart, Ep. 6.6; with good-will, 7.

Wind, blast of God's nostrils, Ex. 15.8.

Wisdom, knowledge, Job 34.2; understanding, 28.28; prudence, Pr. 8.12; 19.11; discretion, 2.10, 11; counsel, Job 12.13; instruction, Pr. 9.10.

Word, rod of the mouth, Is. 11.4; voice, Jn. 5.25; sword of the Spirit, Ep. 6.7; incorruptible seed, 1 Pe. 1.23; sharp sword, Re. 2.12.

Work, operation, Ps. 28.5; labour, Job 10.3; hand, Ex. 14.1; account, Ro. 9.28; to do, He. 13.21; deed, Ja. 1.25.

Worship, bow down, Ps. 92.6; sacrifice, 1 Sa. 1.3; serve, Lu. 4.7.8.

Wounded, made sick, 1 Ki. 22.34; grief, Ps. 147.3; bruised, Is. 53.5; thrust through, Je. 37.10.

Wrath, jealousy, Ps. 79.5; smoke, 18.8; sore displeasure, 2.5; heart hot, De. 19.6.

Y.

Yield, give the hand, 2 Ch. 30.8; bring forth, Ps. 67.6; submit, 1 Pe. 2.13; give place, Ep. 4.27; be entreated, Ja. 3.17; return to, Je. 15.19; grant to, Ezr. 7.6; assent, Ge. 34.15; obey, 27.8.

Yoke, burden, Is. 14.25; bond, Je. 5.5.

Young, of yesterday, Job 8.9.

Youth, stripling, 1 Sa. 17.55, 56; young man, 58.

Z.

Zealous, hot within, Ps. 39.4; courageous, Jos. 23.6; valiant, Je. 9.3; fervent in spirit, Ro. 12.11; earnest, Phi. 1.20; striving, 27; contending earnestly, Jude 3.

A COLLECTION OF THE PROPHECIES WHICH CONCERN THE CALLING OF THE JEWS, AND THE GLORY WHICH SHALL BE IN THE LATTER DAYS.

1. The Jews shall be gathered from all parts of the earth where they are now scattered, and brought home into their own land. For this, see Is. 11.11; 27.12, 13; 43.5, 6; 49.11, 12; 60.4.

Compare Je. 3.18; 16.14, 15; 23.3; 30.10; 31.7, 8, 10; 32.37.

So Ho. 11.10, 11; Zep. 3.10; Zec. 8.7, 8; 10.8-10.

2. They shall be carried by the Gentiles unto their place, who shall join themselves with the Jews, and become the Lord's people, Is. 49.22; 14.12; 60.9; 66.19, 20; 2.2-4.

Compare Je. 3.17; 16.19; Eze. 47.22, 23; Mi. 5.3; Zec. 2.11; 8.20-23.

3. Great miracles shall be wrought when Israel is restored, as formerly when they were brought out of Egypt, viz.:-

(1) Drying up the river Euphrates, Is. 11.15, 16; Zec. 10.11; Re. 16.12; Ho. 2.15; Mi. 7.15.

(2) Causing rivers to flow in desert places, Is. 41.17-19; 48.20, 21; 43.9, 20.

(3) Giving them prophets, Is. 66.18-21; Ho. 12.9, 10.

(4) The Lord Christ himself shall appear at the head of them, Is. 35.8; 52.12; 58.8; Ho. 1.10, 11; Mi. 2.12, 13.

4. The Jews, being restored and converted to the faith of Christ, shall be formed into a state, and have judges and counsellors over them as formerly: the Lord Christ himself being their king, who shall then also be acknowledged king over all the earth, Is. 1.26; 60.17. Compare Je. 23.4; 30.8, 9, 21; Ho. 3.5; Eze. 34.23, 24; 37.24, 25; Is. 54.5; Ob. 21; Zec. 14.5, 9; Ps. 22.27, 28.

5. They shall have the victory over all their enemies, and all kings and nations of the earth shall submit unto them. For which see Is. 11.13, 14; 41.14-16; 49.23; 60.12, 25;

10-12; Joel 3.7, 8, 19, 20; Ob. 17, 18; Mi. 4.6-8, 11-13; 5.5-7; 7.16, 17; Zec. 2.13; 9.13-15; 10.5, 6; 12.6; Nu. 24.17; Is. 49.23; 60.10-16; 66.19, 20.

6. The Jews restored shall live peaceably, without being divided into two nations, or contending with one another any more, Is. 11.13, 14; 14.1, 2; Je. 3.18; 50.4; Eze. 37.21, 22; Ho. 1.11.

(1) They shall be very numerous, and multiply greatly, Is. 27.6; 44.3, 4; 49.18-21; 54.1-3; 61.9; Je. 23.3; 30.18-20; 31.27; Eze. 34.11; 36.37, 38.

(2) They shall have great peace, safety, and outward temporal prosperity, Is. 32.16-18; 33.24; 54.13-17; 60.18, 21; Je. 23.3-6; 30.10; 32.34-41; 33.6-9; 50.19, 20; Joel 3.17, 18; Mi. 7.18-20; Zep. 3.13; Zec. 3.9, 10.

(3) They shall be very glorious, and a blessing in the whole earth, Is. 19.24, 25; 61.9; Je. 33.9; Eze. 34.26; Zep. 3.19, 20; Zec. 8.13.

7. The land of Judea shall be made eminently fruitful, like a paradise, or the garden of God, Is. 29.17; 35.1, 2, 7, 9; 51.3, 16; 54.11-13; 55.12, 13; 60.17; 65.17, 25; Eze. 34.26, 27; 36.37; Joel 3.18; Am. 9.13, 14.

8. Jerusalem shall be rebuilt, and after the full restoration of the Jews, shall never be destroyed nor infested with enemies any more, Is. 52.1; 26.1; 60.18; 33.6; Joel 3.17; Ob. 17; Zec. 14.10, 11; Je. 31.38-40; Eze. 38.11.

9. A little before the time of the Jews' call and conversion, there shall be great wars, and confusion and desolation throughout all the earth, Is. xxxiv.; Joel 3.1, 10; Zep. 3.8, 9; Eze. 28.25, 26; Hag. 2.21-23; Je. 30.7-10; 2 Ch. 15.3-7. So that we may say, as Balaam did, prophesying of that very time, *'Alas, who shall live when God doeth this?'* Nu. 24.23.

A TABLE OF THE PROMISES, IN THE ORDER OF THE BOOKS.

GENESIS.

Of Christ's victory over the devil, 3.15; to Noah, of preservation in the ark, 6.18; of the several seasons, 8.21,22; of security from a flood, 9.9,11,15; of the calling of the Gentiles, 27; to Abram, to make him a great nation, 12.2,3; of the land of Canaan, and a numerous seed, 13.15-17; of a son, 15.4; and numerous offspring, 5; the return of his posterity from bondage, 15.14,16; to Hagar, of a numerous seed, 16.10; to Abram, of a numerous seed, 17.2,4,6; to be a God to him and his seed, 7; to give him Canaan, 8; of Isaac, 16.19,21; to bless and multiply Ishmael, 20; of a son by Sarah, 18.10,14; to make Ishmael a nation, 21.13; of a numerous seed, 22.17,18; to Isaac, to give him Canaan, 26.3; to multiply his seed, 4.24; 28.13-15; to Jacob, to be with him, 31.3; of Canaan and a numerous seed, 35.11,12; to Jacob, to bring him out of Egypt again, 46.3,4.

EXODUS.

To Moses, to be with him, 3.12; to give the Israelites favour with the Egyptians, 21; to teach him what to say, 4.12; to the Israelites, to bring them into Canaan and to be their God, 6.6,8; freedom from sickness upon obedience, 15.26; to the Israelites, to be his peculiar people upon their obedience, 19.5,6; of long life to honouring of parents, 20.12; of his presence and blessing in places of solemn worship, 24.1; of defence to obedience, 32.22; of health, 25; of long life, 26; of victory, 27; to Israel, of his presence, and to be their God, 29.45; to Moses, of his presence, 33.14; to show him his glory, 19; of safety, when they appeared before God, 34.24.

LEVITICUS

Life to the obedient, 18.5; safety, 25.18,19; plenty, 26.3-5; peace, 6; victory, 7,8; God's presence, 11-13; removal of judgments to the penitent, 40-42,44,45.

NUMBERS.

Of Christ and his kingdom, 24.17-19; to Phinehas, of the priesthood, 25.12,13.

DEUTERONOMY.

Of mercy to the penitent, 4.29-31; long life to the obedient, 40; 5.33; 6.2; prosperity, 6.3,18; spiritual and temporal blessings, 7.12-15; long life and victory, 21-25; welfare to themselves and posterity, 12.28; blessings to the obedient, 15.4-6,18; life and the land to those that do justice, 16.20; of Christ, 18.15,18; victory, 20.1,4; blessing to the charitable, 24.19; long life to them that do justly, 25.15; many blessings to the obedient, 28.1-14; outward prosperity, 29.9; return from captivity to the penitent, 30.2-5; renewal of the covenant, 6; plenty, 8-10; blessing to the obedient, 16; not to fail nor forsake, 31.6,8; to Joshua, to be with him, 23; long life to the obedient, 46,47.

JOSHUA.

To Joshua, 1.5-9; 10.8.

JUDGES.

To Gideon, of victory, 6.16; 7.7; to Manoah, of a son that should deliver Israel, 13.3,5.

I. SAMUEL.

Honour to those that honour God, 2.30; mercy to the obedient, 12.14; not to forsake his people, 22.

II. SAMUEL.

To David, of mercy to his seed, 7.12-16.

I. KINGS.

To Solomon, long life upon his obedience, 3.14; and to establish his throne, 9.4.

5; 11.38; to dwell among them upon their obedience, 6.12,13; of supply to the widow of Sarepta, 17.14; to Ahab, of victory, 20.13; of respite of judgments upon his humiliation, 21.29.

II. KINGS.

To the Shunammite, of a child, 4.16; of plenty in Samaria, 7.1; to Jehu, of continuing the kingdom to him for four generations, 10.30; of deliverance from enemies to those that fear God, 17.39; to Hezekiah, to defend the city, 19.30,31,34; of healing him and lengthening his life, 20.5,6; to Josiah, that he should die in peace, 22.20.

I. CHRONICLES.

Many mercies to David and his seed, 17.9-14; 22.9,10,13.

II. CHRONICLES.

To Solomon, of wisdom, riches, and honour, 1.12; pardon and audience, 7.14,15; to Solomon, to establish his throne if obedient, 17.18; of stability and prosperity to believers, 20.20; mercy to the penitent, 30.9.

JOB.

Deliverance from trouble, war, famine, slanders, 5.19-22; security from mischievous accidents, 23; a comfortable habitation, 24; flourishing posterity, 25; long life, 26; to piety and sincerity, 8.5-7; prosperity and security, 11.15-19; of perseverance and growth in grace, 17.9; of good to acquaintance with God, 22.21; of wealth to the penitent and righteous, 23.24; of defence, 25; of audience, 27; of audience and pardon to the penitent, 33.26-28; of prosperity to the obedient, 36.11.

PSALMS.

Of fruitfulness and prosperity to the godly, 1.3; of audience, 4.3; of blessing and favour to the righteous, 5.12; of refuge to the oppressed, 9.9; needy not always forgotten, 18; safety to the poor oppressed, 12.5; stability and perseverance to the citizens of Zion, 15.1-5; of direction to happiness, 16.11; to the meek, 22.26; of blessing to the poor, 24.4,5; of instruction to the penitent, 25.8; of direction to the meek, 9; of mercies to those that fear God, 12-14; of safety in trouble, 27.5; of care in distress, 10; of strength to those that wait, 14; of strength to his people, 29.11; not to be always angry, 30.5; of hiding to those that fear God, 31.20; of strength to those that hope in God, 24; of mercy to those that trust in God, 32.10; of deliverance to those that fear God, 33.18,19; of protection, 34.7; of no want, 9.10; audience and deliverance to the righteous, 15.17,19; nigh to the broken in heart, and saves them, 18; satisfaction in ordinances, 36.8,9; habitation and food to trusting in God, 37.3; of desires granted to delighting in God, 4; to those that commit their way to God, 5.6; of inheriting the earth to waiting on God, 9; and to the meek, 11; of upholding to the righteous, 17; of a lasting inheritance to the upright, 18; food in famine, 19; of direction to a good man, 23; of upholding, 24; of inheriting the land to the righteous, 29; that steps shall not slide, 31; of not leaving the righteous in the power of the wicked, 33; to waiting on God, 34; of help and deliverance to the righteous, 39,40; of many blessings to him that considers the poor, 41.1-3; of help in trouble, 50.15; of salvation to him that orders his conversation aright, 23; of support, 55.22; of plenty and blessing to praising of God, 67.5-7; to the humble, 69.32,33; of help to the poor, 72.12-14; of guidance, 73.24; of satisfaction to large expectations, 81.10; of victory and plenty to obedience, 13.16; of peace to his people, 85.8; of plenty, 12; to David, 80.4,20-29; and to his seed, 30-37; of deliverance from pestilence, 91.3-7,10; of protection, 11,12; of deliverance to those that

love God, 14; of audience, 15; of long life, 16; of flourishing and fruitfulness, 92.12-14; of not casting off his people, 94.14; of preservation, deliverance, and comfort, 97.10,11; of regarding the prayer of the destitute, 102.17; not always chide, 103.9; of blessing on the posterity of those that fear God, 112.2; and wealth, 3; and establishment, 6-8; of blessing to them that fear God, 115.13-15; of security, 121.3; and preservation, 6-8; of prosperity to those that love the church, 122.6; of stability to trusting in God, 125.1,2; of deliverance from oppression, 3; of joy, 126.5,6; of sundry blessings to those that fear God, 128.1-6; of redemption from sin, 130.8; to David, 132.11-18; of deliverance from enemies, 138.7; to the upright, 140.13; to calling upon God, 145.18; of fulfilling their desires, 19; of preservation to those that love God, 20; of help for those in distress, 146.7-9; of healing to the broken in heart, 147.3; to the meek, 6

PROVERBS.

Of safety, 1.33; of knowledge to those that seek it, 2.4,5,9; of wisdom to the righteous, 6.7; to the upright, 21; of long life and favour, 3.2-4; of direction to those that trust in God, 5.6; of health and strength to those that fear God, 7.8; of plenty, to honouring God with estates, 9.10; of safety and security to the obedient, 21-26; to love of wisdom, 4.8,9; righteous not famish, 10.3; of stability to righteous, 30; 12.3,7; and a sure reward, 11.18; of blessing to him that sells corn, 26; of flourishing to the righteous, 28; just shall come out of trouble, 12.13; no evil shall happen to him, 21; to the diligent, 24; 13.4; of reward to him that fears the commandment, 13; of honour to him that regards reproof, 18; of wisdom to him that converses with the wise, 20; of good to the righteous, 21; of flourishing to the upright, 14.11; of mercy to them that devise good, 22; of audience to the righteous, 29; of quietness of mind to those that commit their works to the Lord, 16.3; of peace to them that please God, 7; to a wise and faithful servant, 17.2; of safety to the righteous, 18.10; to the charitable, 19.17; of satisfaction to them that fear God, 23; of blessing to the children of the just, 20.7; and to the bountiful, 9; of reformation to correction, 23.13,14; to good education of children, 22.6; of joy to the father of good children, 23.24; of reward to the wise, 24.14; of blessing to them that rebuke sinners, 25; of reward to a good servant, 27.18; to the upright, 28.10; of pardon to the penitent, 13; of safety to the upright, 18; of plenty to the diligent, 19.20; of favour to reprovers, 23; to trust in God, 25; of deliverance to the wise, 26; of plenty to the charitable, 27; to correction, 29.17; of honour to the humble, 23; of safety to them that trust in God, 25; 30.5.

ECCLESIASTES.

To the fear of God, 8.12; to the charitable, 11.1.

ISAIAH.

Of pardon to the penitent, 1.18; of plenty to the obedient, 19; of safety in common calamities, 3.10; of joy in the use of ordinances, 12.3; of perfect peace to trusting in God, 26.3; of peace to believers, 27.5; of moderate correction, 8; of reformation by affliction, 9; of joy to the meek, 29.19; of favour to his people, 30.18,19; of continuance of the means of grace, 20.26; of safety to the righteous, 33.15,16; of pardon to the members of the church, 24; Christ's care of weak believers, 40.11; of strength to the faint, 29; and to them that wait, 31; of strength and support, 41.10-14; of comfort to spiritual poor, 17.18; of direction to the ignorant, 42.16; of safety in dangers, 43.2; of pardon, 25; of the Spirit, 44.3; of increase of grace, 4; of pardon, 22; of support and deliverance in trouble, 46.4; of sparing, 48.9; not forget, 49.15,16; of light

to those in darkness, 50.10; of everlasting joy, 51.11; of knowledge, 52.6; comfort in desertion, 54.7,8; to hearing, 55.3; of mercy to the penitent, 7; of the success of the word, 10.11; to the observation of the Sabbath, 56.4-7; righteous happy in death, 57.2; of God's presence, and reviving to the humble, 15; not contend for ever, 16; of peace, 19; of audience, 58.9; to liberality, 10.11; to observation of the Sabbath, 13.14; to trembling at the word, 66.2; to outcasts, 5.

JEREMIAH.

To Jeremiah, of protection, 1.8,19; 15.19,20; of mercy to the penitent, 2.12; of rest to the righteous, 6.16; to amendment, 7.3; to obedience, 23; 11.4,5; to Jeremiah, of favour with enemies, 15.11; of flourishing and fruitfulness to those that trust in God, 17.7,8; to observation of Sabbath, 24.23; of freedom from evil to the penitent, 18.8-10; 26.13; of a heart to know God, 24.7; return from Babylon, 27.22; 29.10-14; 30.3,18-22; 31.8-10,12; 32.37-44; 33.7, &c.; 46.27,28; 50.4,5; of moderation in correcting, 30.11; of a new covenant, 31.31-34; to Ebedmelech, of deliverance, 39.18.

LAMENTATIONS.

Not cast off for ever, 3.31,32.

EZEKIEL.

Of one heart and a new spirit, 11.19; to remember and establish the covenant, 16.60,62; of pardon to those that reform, 18.21,22,27,28; 33.15,16,19; of a new heart, 36.26; of return from Babylon, 37.21; 39.25.

DANIEL.

To those that turn many to righteousness, 12.3; of the increase of knowledge, 4.

HOSEA.

Of reconciliation and mercy, 2.14, &c.; of healing to the penitent, 6.1; of increase of knowledge to them that seek it, 2; of not executing the fierceness of anger, 11.9; of healing their backslidings, 14.4; of growth in grace and fruitfulness, 5-7.

JOEL.

Of a blessing to repentance, 2.12-14,19-32.

AMOS.

Of life to the penitent, 5.4,6,14,15.

MICAH.

Not angry for ever, 7.18; of subduing and pardoning iniquities, 19.

HABAKKUK.

Of increase of knowledge, 2.14.

ZECHARIAH.

Of mercy to the penitent, 1.3.

MALACHI.

Of mercy to the penitent, 3.7; of plenty to payment of tithes, 10; of sparing, 17; of mercy to those that fear God, 4.2.

MATTHEW.

To the poor in spirit, 5.3; to mourners, 4; to the meek, 5; to desires after righteousness, 6; to the merciful, 7; to the pure in heart, 8; to peacemakers, 9; to persecuted for righteousness' sake, 10-12; of open reward to secret alms, 6.4; and to secret prayer, 6; and to secret fasting, 18; of pardon to those that forgive others, 14; of clothing, 30; of supply to those that first seek righteousness, 33; of desires granted to earnest seekers, 7.7; of blessedness to the doers of God's will, 21; of salvation to perseverance, 10.22; to confessing of Christ, 32; of reward to those that lose life for Christ, 39; to kindness to Christ's mini-

A TABLE OF THE PROMISES.

ters, 41.42; of rest to those that come to Christ, 11.28; to humility, 18.4; of Christ's presence to those met in his name, 20; of everlasting life to those that forsake all for Christ, 19.29; to asking in faith, 21.22; of exaltation to the humble, 23.12; of salvation to perseverance, 24.13; of reward to those that faithfully employ their talents, 25.21, 23, 29; of life everlasting to the righteous, 46; of Christ's presence with his ministers, 28.20.

MARK.

To faith, 9.23; to prayer of faith, 11.24.

LUKE.

Of great reward to love of enemies, 6.35; of being taught what to say, 12.12; 21.15; to the charitable, 14.13, 14; of speedy relief from persecutors, 18.8.

JOHN.

Of everlasting life to believing, 3.15, 36; 5.24; 6.40, 47; never thirst more, 4.14; 5.35; of not casting out him that comes to Christ, 5.37; to the doers of God's will, 7.17; to believers, 38; to such as continue in Christ's word, 8.32; to those that keep Christ's sayings, 51; that Christ's sheep shall never perish, 10.28; that believers shall never die, 11.25, 26; nor abide in darkness, 12.46; that whatsoever we ask in

Christ's name he will do, 14.13, 14; to those that love God, 23; of helping our memories, 26; that the Spirit shall guide into all truth, 16.13; of receiving to those that ask, 24.

ACTS.

Of pardon to believers, 10.43; and salvation, 16.31.

ROMANS.

Of everlasting life to continuance in well-doing, 2.7; that sin shall not have dominion, 6.14; that all things shall work together for good, 8.28; that nothing shall separate us from Christ's love, 39; that believers shall not be ashamed, 9.33; of salvation to confession and faith, 10.9; and to calling upon God, 13; of bruising Satan under our feet, 16.20.

I. CORINTHIANS.

Of confirming to the end, 1.8; of relief under temptations, 10.13.

II. CORINTHIANS.

Of consolation to sufferers, 1.7; of bountiful reaping to bountiful sowing, 9.6.

GALATIANS.

Of everlasting life to those that sow to the Spirit, 6.8; of reaping in due time, 9.

EPHESIANS.

Of reward for any good we do, 6.8.

PHILIPPIANS.

Of changing our vile bodies, 3.21; of peace, 4.7; of supplying all our needs, 19.

COLOSSIANS.

Of appearing with Christ in glory, 3.4.

I. THESSALONIANS.

To be ever with the Lord, 4.17.

II. THESSALONIANS.

Of keeping from evil, 3.3.

I. TIMOTHY.

Of preservation in child-bearing, 2.15; to ministers that are diligent, 4.16.

II. TIMOTHY.

Of reigning with Christ to sufferers with him, 2.12; of a crown of righteousness, 4.8.

HEBREWS.

Of pardon, 8.12; 10.17; of never leaving us, 13.5.

JAMES.

Of wisdom to those that ask it, 1.5; of a crown of life, 12; to the doers of the law, 25; to resisting the devil, 4.7; to drawing nigh to God, 8; to those that humble themselves, 10; health and pardon to the prayer of faith, 5.15.

I. JOHN.

Of pardon to confession of sin, 1.9; to see God as he is, 3.2; of pardon, 5.16.

REVELATION.

To him that overcomes, 2.7, 11, 17, 26-28; 3.5, 12, 21; of a crown of life to those that persevere, 2.10; to sup with him that opens to him, 3.20; to those that are before the throne of God, 7.15-17; to the thirsty, 21.6; to him that overcomes, 7.

CHRIST promised, Is. 7.14; 9.6, 7; 11.1-10; Je. 23.5, 6; 33.15, 17; Hag. 2.7; Zec. 3.8; 6.12.—The blessings of his kingdom, Is. 32.1-4, 17, 18; 35.1.

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1. St. Luke's preface, Lu. 1.1-4.
2. Christ's divinity, Jn. 1.1-5, 9-14.
3. John Baptist's birth foretold, and Christ's, Lu. 1.5.
4. Mary in danger to be put away, Mat. 1.18.
5. Christ's birth, Lu. 2.1-20.
6. Christ's pedigree both by father and mother, Mat. 1.1-17; Lu. 3.23.
7. Christ's circumcision; Mary's purification, Lu. 2.21-40.
8. The wise men, Mat. 2.
9. Christ disputes with the doctors, Lu. 2.41.
10. John's ministry, Mat. 3.1-12; Mar. 1.1-8; Lu. 3.1-18; Jn. 1.6-8.
11. Christ baptized, Mat. 3.13-17; Mar. 1.9-11; Lu. 3.21-23; Jn. 1.15-18.
12. Christ tempted, Mat. 4.1-11; Mar. 1.12-23; Lu. 4.1-13.
13. John's testimony of Christ; some disciples called, Jn. 1.19.
14. Christ's first miracle, Jn. 2.
15. Christ's discourse with Nicodemus, &c., Jn. 3.
16. John imprisoned, Mat. 14.3-5; Mar. 6.17-20; Lu. 3.19, 20.
17. Christ converts many Samaritans, &c., Mat. 4.12; Jn. 4.
18. Christ preaches in Galilee, Mat. 4.17; Mar. 1.14, 15; Lu. 4.14, 15.
19. Christ preaches at Nazareth, Lu. 4.16-30.
20. Christ at Capernaum, Mat. 4.13-16; 8.1-17; Mar. 1.21-45; Lu. 4.31-44; 5.12-16.
21. Christ heals a man sick of the palsy, Mat. 9.2-8; Mar. 2.1-12; Lu. 5.17-26.
22. Christ calls Peter, &c., Mat. 4.18-22; Mar. 1.16-20; Lu. 5.1-10.
23. Christ calls Matthew, and eats with him, Mat. 9.9-17; Mar. 2.13-22; Lu. 5.17-39.
24. Christ asserts his Godhead, Jn. v.
25. The disciples pluck ears of corn, Mat. 12.1-8; Mar. 2.23-28; Lu. 6.1-5.
26. Christ heals many, Mat. 12.9-16; Mar. 3.1-12; Lu. 6.6-11.
27. Christ chooses and ordains his apostles, Mar. 3.13-21; Lu. 6.12-19.
28. Christ's sermon on the mount, Mat. 5.1-12; Lu. 6.20-36.
29. Mat. vi.
30. Mat. 7.1-30; Lu. 6.37-49.
31. The centurion's servant healed, Mat. 8.5-13; Lu. 7.1-10.
32. A widow's son raised, Lu. 7.11-17.
33. John's message to Christ, Mat. 11.2-19; Lu. 7.18-35.
34. Chorazin and Bethsaida upbraided, Mat. 11.20.

35. A woman anoints Christ, Lu. 7.36; 8.1-3.
36. Of blasphemy against the Holy Ghost, Mat. 12.22-45; Mar. 3.22-30; Lu. 11.14-26, 29-32.
37. Christ's mother and brethren seek him, Mat. 12.46-50; Mar. 3.31-35; Lu. 8.19-21.
38. The parable of the sower, &c., Mat. 13.1-53; Mar. 4.1-34; Lu. 8.4-18; 13.18-21.
39. A scribe will follow Christ, Mar. 4.35; Mat. 8.18-22.
40. The disciples in a storm, Mat. 8.23-27; Mar. 4.36-41; Lu. 8.22-25.
41. Christ heals the possessed, Mat. 8.28-34; Mar. 5.1-20; Lu. 8.26-39.
42. Jairus's daughter raised, Mat. 9.18-26; Mar. 5.21-43; Lu. 8.41-56.
43. Two blind men cured, Mat. 9.27-34.
44. Christ teacheth at Nazareth, Mat. 13.54-58; Mar. 6.1-6.
45. Christ journeys again to Galilee, Mat. 9.35.
46. The apostles sent out, Mat. x. 1; Mar. 6.7-13; Lu. 9.1-6.
47. John beheaded, Mat. 14.6-12; Mar. 6.21-29.
48. Herod's opinion of Christ, Mat. 14.1, 2; Mar. 6.14-16; Lu. 9.7-9.
49. Five thousand fed, Mat. 14.13-21; Mar. 6.30-44; Lu. 9.10-17; Jn. 6.1-13.
50. Christ walks on the sea, Mat. 14.22-36; Mar. 6.45-56; Jn. 6.14-21.
51. Christ's flesh must be eaten, Jn. vi. 5; 8.1.
52. Impious traditions, Mat. 15.1-20; Mar. 7.1-23.
53. The woman of Canaan's daughter healed, Mat. 15.21-28; Mar. 7.24-30.
54. A dumb man healed, Mat. 15.29-31; Mar. 7.31, &c.
55. Four thousand fed, Mat. 15.32-39; Mar. 8.1-10.
56. The leaven of the Pharisees, Mat. 16.1-12; Mar. 8.11-21.
57. A blind man healed, Mar. 8.22-26.
58. Peter's confession of Christ, Mat. 16.13-28; Mar. 8.27-38; 9.1; Lu. 9.18-27.
59. Christ's transfiguration, Mat. 17.1-13; Mar. 9.2-13; Lu. 9.28-36.
60. Christ cures a lunatic child, Mat. 17.14-23; Mar. 9.14-32; Lu. 9.37-45.
61. Humility pressed, Mat. 18.1-9; Mar. 9.33-50; Lu. 9.46-50.
62. The feast of tabernacles, Jn. 7.2-9.
63. Christ goes to Jerusalem, Lu. 9.51; Jn. 7.10.
64. The seventy sent forth, Lu. 10.1-6.
65. Christ at the feast of tabernacles, Jn. 7.11, &c.

66. An adulteress, &c., Jn. viii.
67. A blind man healed, Jn. ix.
68. Christ the good shepherd, Jn. 10.1-21.
69. The seventy return, Lu. 10.17.
70. The efficacy of prayer, Lu. 11.1-13, 27, 28, 33, &c.
71. Against hypocrisy, carnal fear, covetousness, &c., Lu. xii.
72. An exhortation to repentance, Lu. 13.1-17.
73. The feast of dedication, Lu. 13.22; Jn. 10.22.
74. The strait gate, Lu. 13.23.
75. A dropsical man healed; the wedding-feast, Lu. xiv.
76. The lost sheep, goat, and son, Lu. xv.
77. The unjust steward and rich glutton, Lu. xvi.
78. Scandal to be shunned, &c., Lu. xvii.
79. The unjust judge and proud Pharisee, Lu. 18.1-14.
80. Concerning divorce, Mat. 19.1-12; Mar. 10.1-12.
81. Little children brought to Christ, &c., Mat. 19.19-30; Mar. 10.13-31; Lu. 18.15-30; Mat. 20.1-16.
82. Lazarus sick, Lu. 11.1-16.
83. Christ foretells his passion, Mat. 20.17-19; Mar. 10.32-34; Lu. 18.31-34.
84. The request of the sons of Zebedee, Mat. 20.20-28; Mar. 10.35-45.
85. A blind man healed; Zaccheus converted; the parable of the pounds, Mat. 20.29-46; Mar. 10.46; Lu. 18.35-43; 19.1-27.
86. Lazarus raised, Jn. 11.17.
87. Mary anoints Christ, Mat. 26.6-13; Mar. 14.3-9; Jn. 12.1-11.
88. Christ's kindly entrance into Jerusalem, and casting buyers and sellers out of the temple, Mat. 21.1-16; Mar. 11.1-11, 15-19; Lu. 19.28-38; Jn. 12.12-19.
89. Some Greeks desire to see Christ, Jn. 12.20.
90. The fig-tree cursed, Mat. 21.17-22; Mar. 11.11-14, 20-26; Lu. 21.37, 38.
91. Christ's authority questioned, Mat. 21.23-27; Mar. 11.27-33; Lu. 19.1-8.
92. The parable of the two sons, Mat. 21.28, 32; Mar. 12.1.
93. The vineyard let out, Mat. 21.33-46; Mar. 12.1-12; Lu. 20.9-19.
94. The parable of the marriage-feast, Mat. 22.1-14.
95. About paying tribute; Christ confutes the Sadducees, and puzzles the scribes, Mat. 22.15-46; Mar. 12.13-37; Lu. 20.20-44.
96. The Pharisees and scribes taxed and threatened, Mar. 12.38-40; Lu. 20.45-47.

97. The widow's two mites, Mar. 12.41-44; Lu. 21.1-4.
98. Christ foretells the destruction of Jerusalem and the Jewish state, Mat. 24.1-51; Mar. 13.1-37; Lu. 21.5-36.
99. The parable of the virgins and talents; the last judgment described, Mat. xxv.
100. Christ washes his disciples' feet, &c., Jn. xiii.
101. The preparation for the passover, Mat. 26.1-5, 14-19; Mar. 14.1, 2, 10-16; Lu. 22.1-13.
102. Christ institutes the sacrament of the Lord's supper, Mat. 26.20-30; Mar. 14.17-26; Lu. 22.14-23.
103. Christ begins his consolatory discourse, Jn. xiv.
104. Christ the true vine, Jn. xv.
105. Christ comforts his disciples, Jn. xvi.
106. Christ's mediatory prayer, Jn. xvii.
107. Christ warns his disciples of their forsaking him, Mat. 26.31-35; Mar. 14.27-31; Lu. 22.22-39; Jn. 18.1, 2.
108. Christ's agony, Mat. 26.36-46; Mar. 14.32-42; Lu. 22.40-46.
109. Christ's apprehension, Mat. 26.47-56; Mar. 14.43-52; Lu. 22.47-53; Jn. 18.3-11.
110. Christ's arraignment, Mat. 26.57-68; Mar. 14.53-65; Lu. 22.54, 63-65; Jn. 18.12-16, 19-24.
111. Peter's denial, Mat. 26.69-75; Mar. 14.66-72; Lu. 22.55-62; Jn. 18.17, 18, 25-27.
112. Christ's arraignment before the Sanhedrim, Pilate, and Herod, Mat. 27.1, 2, 11-14; Mar. 15.1-5; Lu. 22.66-71; 23.1-12; Jn. 18.28-38.
113. Christ condemned by Pilate, Mat. 27.15-23, 26-30; Mar. 15.6-10; Lu. 23.13-25; Jn. 18.39, 40; 19.1-3, 16.
114. Judas hangs himself, Mat. 27.3-10.
115. Christ crucified, Mat. 27.31-56; Mar. 15.20-41; Lu. 23.26-49; Jn. 19.16-37.
116. Christ's burial, Mat. 27.57-61; Mar. 15.42-47; Lu. 23.50-56; Jn. 19.38-42.
117. Christ's resurrection, Mat. 28.1-8; Mar. 16.1-8; Lu. 24.1-12; Jn. 20.1-10.
118. Christ's appearing first to Mary Magdalene, then to others, Mat. 28.9-15; Mar. 16.10, 11, 13, 14; 24.13-48; Jn. 20.11-20.
119. Another appearance of Christ, and his discourse with Peter, Jn. xxi.
120. Christ commissions his disciples, and afterwards ascends into heaven, Mat. 28.16-20; Mar. 16.15-20; Lu. 24.49-53.

CHRONOLOGICAL TABLES.

A TABLE EXHIBITING THE IMPORTANT EVENTS IN PROFANE HISTORY DURING THE LIFE OF JESUS CHRIST.

| | Year of Christ's Life. |
|---|------------------------|
| A plot of Antipater against his father Herod is discovered, | 1 |
| Antipater is convicted before Quintilius Varus, and put to death, | 2 |
| Herod dies. Archelaus succeeds him in the government of Judæa, | 3 |
| This year begins the Christian era, | 4 |
| Caius Cæsar, grandson to Augustus, passes through Jerusalem to march against the Armenians, | 5 |
| Tiberius is recalled from Rhodes, and returns to Rome, | 7 |
| Caius Cæsar dies after his return from Armenia, | 8 |
| Augustus, on the death of his two grandsons, adopts Tiberius, | 9 |
| Archelaus is accused before Augustus for his maladministration. He is banished to Lyons in Gaul. Coponius is made procurator of Judæa, | 10 |
| Marcus Ambivius is made procurator of Judæa. Salome, the sister of Herod, dies, | 15 |
| Tiberius is admitted into the government with Augustus, | 17 |
| Annius Rufus is made procurator of Judæa, | 18 |
| Augustus Cæsar dies. Tiberius succeeds him, | 19 |
| Valerius Gratus is made procurator of Judæa, | 20 |
| Germanicus, the adopted son of Tiberius, is sent to quell disturbances in the East, | 22 |
| Germanicus reduces Cappadocia and Comagene into Roman provinces, | 23 |
| Germanicus is poisoned at Antioch by Piso, president of Syria, | 24 |
| Piso, being accused of this murder, kills himself, | 25 |
| Valerius Gratus removes Annas from being high-priest, and gives the office to Ismael, the son of Fabus, | 28 |
| Eleazar, the son of Annas, is made high-priest, | 29 |
| Simon, the son of Camith, is made high-priest in place of Eleazar. Caiaphas succeeds him, | 30 |
| Pontius Pilate is made procurator of Judæa, | 31 |
| Herod puts to death John the Baptist, | 32 |
| Pontius Pilate condemns Jesus to be crucified, | 34 |

THE DISCOURSES OF JESUS ARRANGED IN CHRONOLOGICAL ORDER.

| | Places. | |
|--|------------|-----------------|
| Conversation with Nicodemus, | Jerusalem. | Jn. 3. 1-21. |
| Conversation with the woman of Samaria, | Sychar. | Jn. 4. 1-42. |
| Discourse in the synagogue of Nazareth, | Nazareth. | Lu. 4. 16-31. |
| Sermon upon the mount, | " | Mat. v.-vii. |
| Instructions to the apostles, | Galilee. | Mat. x. |
| Denunciations against Chorazin, &c., | " | Mat. 11. 20-24. |
| Discourse on occasion of healing the infirm man at Bethesda, | Jerusalem. | Jn. v. |
| Discourse concerning the disciples' plucking ears of corn on the Sabbath, | Judæa. | Mat. 12. 1-8. |
| Refutation of his working miracles by the agency of Beelzebub, | Capernaum. | Mat. 12. 22-37. |
| Discourse on the bread of life, | " | Jn. vi. |
| Discourse about internal purity, | " | Mat. 15. 1-20. |
| Discourse against giving or taking offence, and concerning the forgiveness of injuries, | " | Mat. xviii. |
| Discourse at the feast of tabernacles, | Jerusalem. | Jn. vii. |
| Discourse on occasion of the woman taken in adultery, | " | Jn. 8. 1-11. |
| Discourse concerning the sheep, | " | Jn. x. |
| Denunciations against the scribes and Pharisees, | Peræa. | Lu. 11. 29-36. |
| Discourse concerning humility and prudence, | Galilee. | Lu. 14. 7-14. |
| Directions how to attain heaven, | Peræa. | Mat. 19. 16-30. |
| Discourse concerning his sufferings, | Jerusalem. | Mat. 20. 17-19. |
| Denunciations against the Pharisees, | " | Mat. xxiii. |
| Prediction of the destruction of Jerusalem, | " | Mat. xxiv. |
| The consolatory discourse, | " | Jn. xiv.-xvii. |
| Discourse as he went to Gethsemane, | " | Mat. 26. 31-36. |
| Discourse to the disciples before his ascension, | " | Mat. 28. 16-20. |

THE PARABLES OF JESUS ARRANGED IN CHRONOLOGICAL ORDER.

| Parable of the | Places. | |
|--|---------------|------------------|
| Sower, | Capernaum. | Mat. 13. 1-23. |
| Tares, | " | Mat. 13. 24-43. |
| Seed springing up imperceptibly, | " | Mar. 4. 26-29. |
| Grain of mustard-seed, | " | Mat. 13. 31, 32. |
| Leaven, | " | Mat. 13. 33. |
| Hidden treasure, | " | Mat. 13. 44. |
| Precious pearl, | " | Mat. 13. 45, 46. |
| Net, | " | Mat. 13. 47-50. |
| Two debtors, | " | Lu. 7. 36-50. |
| Unmerciful servant, | " | Mat. 18. 23-35. |
| Samaritan, | Near Jericho. | Lu. 10. 25-37. |
| Rich fool, | Galilee. | Lu. 12. 16-21. |
| Servants who waited for their lord, | " | Lu. 12. 35-48. |
| Barren fig-tree, | " | Lu. 13. 6-9. |
| Lost sheep, | " | Lu. 15. 3-7. |
| Lost piece of money, | " | Lu. 15. 8-10. |
| Prodigal son, | " | Lu. 15. 11-32. |
| Dishonest steward, | " | Lu. 16. 1-12. |
| Rich man and Lazarus, | " | Lu. 16. 19-31. |
| Unjust judge, | Peræa. | Lu. 18. 1-8. |
| Pharisee and publican, | " | Lu. 18. 9-14. |
| Labourers in the vineyard, | " | Mat. 20. 1-16. |
| Pounds, | Jericho. | Lu. 19. 12-27. |
| Two sons, | Jerusalem. | Mat. 21. 28-32. |
| Vineyard, | " | Mat. 21. 33-46. |
| Marriage-feast, | " | Mat. 22. 1-14. |
| Ten virgins, | " | Mat. 25. 1-13. |
| Talents, | " | Mat. 25. 14-30. |
| Sheep and the goats, | " | Mat. 25. 31-46. |

THE MIRACLES OF CHRIST ARRANGED IN CHRONOLOGICAL ORDER.

| Jesus | Places. | |
|---|-----------------|------------------|
| Turns water into wine, | Cana. | Jn. 2. 1-11. |
| Cures the nobleman's son of Capernaum, | " | Jn. 4. 46-54. |
| Causes a miraculous draught of fishes, | Sea of Galilee. | Lu. 5. 1-11. |
| Cures a demoniac, | Capernaum. | Mar. 1. 22-28. |
| Heals Peter's wife's mother of a fever, | " | Mar. 1. 30-31. |
| Heals a leper, | " | Mar. 1. 40-45. |
| Heals the centurion's servant, | " | Mat. 8. 5-13. |
| Raises the widow's son, | Nain. | Lu. 7. 11-17. |
| Calms the tempest, | Sea of Galilee. | Mat. 8. 23-27. |
| Cures the demoniacs of Gadara, | Gadara. | Mat. 8. 28-34. |
| Cures a man of the palsy, | Capernaum. | Mat. 9. 1-8. |
| Restores to life the daughter of Jairus, | " | Mat. 9. 18-26. |
| Cures a woman of an issue of blood, | " | Lu. 8. 43-48. |
| Restores to sight two blind men, | " | Mat. 9. 27-31. |
| Heals one possessed with a dumb spirit, | " | Mat. 9. 32-33. |
| Cures an infirm man at Bethesda, | Jerusalem. | Jn. 5. 1-9. |
| Cures a man with a withered hand, | Judæa. | Mat. 12. 10-13. |
| Cures a demoniac, | Capernaum. | Mat. 12. 22, 23. |
| Miraculously feeds five thousand, | Decapolis. | Mat. 14. 15-21. |
| Heals the woman of Canaan's daughter, | Near Tyre. | Mat. 15. 22-28. |
| Heals a man who was dumb and deaf, | Decapolis. | Mar. 7. 31-37. |
| Feeds miraculously four thousand, | " | Mat. 15. 32-39. |
| Gives sight to a blind man, | Bethsaida. | Mar. 8. 22-26. |
| Cures a boy possessed of a devil, | Tabor. | Mat. 17. 14-21. |
| Restores to sight a man born blind, | Jerusalem. | Jn. ix. |
| Heals a woman under an infirmity for eighteen years, | Galilee. | Lu. 13. 11-17. |
| Cures a dropsy, | " | Lu. 14. 1-6. |
| Cleanses ten lepers, | Samaria. | Lu. 17. 11-19. |
| Raises Lazarus from the dead, | Bethany. | Jn. xi. |
| Restores to sight two blind men, | Jericho. | Mat. 20. 30-34. |
| Blasts the fig-tree, | Olivet. | Mat. 21. 18-22. |
| Heals the ear of Malchus, | Gethsemane. | Lu. 22. 50, 51. |
| Causes the miraculous draught of fishes, | Sea of Galilee. | Jn. 21. 1-14. |

CHRIST AND HIS KINGDOM IN SHADOWS;

OR,

THE CHRISTIAN DISPENSATION,

AS TYPIFIED IN

THE OLD TESTAMENT,

AND ESPECIALLY IN THE

MOSAIC RITES AND CEREMONIES.

BY

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TYPES IN GENERAL;

THEIR ORIGIN AND SCOPE.

As all things lie naked and open before God, as His thought is eternal, as He is One, there is a unity in His whole scheme, there is one grand idea harmonizing the minutest details of His plan—a plan which bridges over all time, as it reaches from eternity to eternity. As God has made the visible universe and controls all events with reference, ultimately, to spiritual beings and spiritual ends, it is natural that His thought and plan, so far as they are revealed in one era, should look to something in the times to come. Hence it is that in the realm of Nature, and yet more in God's peculiar Revelation of Himself in the Kingdom of Grace, there is a constant typical reproduction, a repetition of the Divine idea in new degrees of clearness, so that every present is an antitype of some past and a type of some future. Man, in nature, is the antitype of ages of premonition and promise. Nature herself is the type of Grace, and Grace, under the Old Dispensation, is the type of Grace under the new. "In the Divine works the least blade of grass reveals the most perfect symmetry; in God's words, even the most insignificant, there is the closest coherence." "The Bible is one Book—one grand thought, which embraces the infinite, divine whole in it, the thought which is the spring of the ages, the measure of all that is past and of all that is to come." "When a flower springs up, the spirit which is to shape it is already in the seed, and with every leaf that opens, that hidden something which is the reason of its shape is more and more revealed." "The whole Old Testament is one grand Prophecy, one grand type of that which was to come and has come."

SPECIAL MEANING OF THE WORD TYPE.

The word type is a Greek word in an English shape. It originally means anything produced by a blow—a print, a figure, shape, form, pattern, sample. The word type is used with various degrees of latitude. Sometimes it is employed in a sense sufficiently wide to comprehend every sort of figurative allusion which the ingenuity of the interpreter can trace in Holy Scripture. In its proper theological sense, a type is a person, a thing or an event, which either in whole or in part is divinely meant and appointed as the symbol of a person, a thing or an event not yet revealed. It is one reality hiding for a time another reality. It is a prophecy, but it is not put into language. The lamb is a symbol of Christ. The Paschal Lamb is a type of Christ in the natural, instinctive innocence and gentleness of every lamb, the mind can trace an analogy to the moral innocence and gentleness of our Lord. But the Paschal Lamb is divinely appointed, in part at least, for the very purpose of symbolizing the sacrifice made and the redemption wrought by Christ. We can apply the symbol of a lamb to any one who is innocent and gentle, but the type of the Paschal Lamb can be applied to our Saviour alone. We can call a little child a lamb, but we cannot call it a Paschal Lamb. We generally mark the antitype with the defi-

nite article. Thus we say Christ is the Paschal Lamb, the Atoning Sacrifice, the High Priest. A type, then, is a prophetic similitude, meant in God's mind and expressed in some other way than by words. It is a prophecy in things. It is the shadow of something coming, and, therefore, can be cast only by a substance: "Which are a shadow of things to come, but the body is of Christ." Col. ii. 17. "There are things done," says Augustine, "but prophetically done; they are on earth, but they are of heaven; they are through men, but they come from God."

INTERPRETATION OF TYPES.

Great care should be taken that we do not assume as types what are not types. Nothing is a type unless the Bible asserts or implies that it is, or unless it comes clearly within the scope of the same principles on which these assertions rest in other cases. The Bible settles all the principles, but it has not room for all the details. We are to get types out of the Bible, on Bible principles, not to put them into the Bible on our own. We are not to treat the types with an ill-regulated fancy which will make the Scriptures suffer for the fault of the expositor.

But it is also possible to err in the other extreme. We may mistake a rationalistic spirit of depreciation or a constitutional prosiness for sobriety of judgment. The imagination has its perils, but so has the lack of imagination. "Too sharp is dull," but dull is also dull. We must not run into the error of transfusing our own fancies into the divine record, but neither must we be insensible to the glorious richness of its poetry of symbol, allegory and type, in which there is not simply an expression of truth, but a transfiguration of it. The Bible is not only mind to mind, but is also heart to heart—God's mind and heart to ours. Nor for the space of a solitary word, are we to forget whose mind and heart we have to deal with in the Bible. That construction of the whole is most probable, all other things being equal, which is most consonant with the majesty, the depth, the omniscience, of the divine mind, the largeness, the tenderness, the pity, of the divine heart. The range of the interpreter is to be widened by the divine range, the divine range not to be narrowed by the meanness and barrenness of the expositor. There is a common guilt and a common curse to him who adds and to him who takes away. He who takes away, robs the hungry of bread; he who adds, puts husks or poison to the lips of the trusting.

But even in the sober development of undoubted types we should carefully distinguish between the points of comparison which are distinctly asserted in the Holy Scriptures themselves (and we mean here to embrace the Old Testament also, which has many elucidations of typical reference), and those which are mere inferences or conjectures of the interpreter, however able and plausible they may be. The one interpretation is infallible, the other is at best simply probable. In the divine application and explanation of types there is a characteristic economy and repression, while the general tendency of expositors has been toward profusion and extravagance.

THE MOSAIC TYPES.

"We have found Him of whom Moses in the law and the prophets did write." "Had ye believed Moses ye would have believed me, for he wrote of me." "Beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." "All things which are written in the law of Moses and in the prophets and in the Psalms concerning me." All the books of Moses have by pre-eminence a direct connection with the person and work of Messiah; they are the fountain-head of prophecy. Moses is the germ of all the Prophets, as Christ is the germ of all the Apostles.

GENESIS records the Fall of Man, from which arose the necessity of sending a Redeemer; it shows the *certainly* and *character* of His coming in the promises made of God to the Patriarchs, and sets forth the example of their fate in a Saviour to come, and in the earliest history of the Church presents materials for the edification of the Church of Christ to the end of time. An old divine well said, that no better title could be given to Genesis than this: "Book of the Gospel touching the promises concerning Christ."

EXODUS, in the history of the liberation from Egypt, shadows the Deliverance wrought by Christ, his character as the true Paschal Lamb and the Bread which came from Heaven, and shows in type the nature of his Priesthood and Propitiatory Sacrifice.

The Key to LEVITICUS is given in the Epistle to the Hebrews, which shows that Christ and His Redemptory Work are veiled under the whole body of the types of the Ceremonial Law.

The BOOK OF NUMBERS adds to the treasures of typical theology the type of the Brazen Serpent, the Red Heifer and the Smitten Rock.

The BOOK OF DEUTERONOMY is the repetition and sealing of the Law and of the Promises concerning Christ.

DIVISION AND CLASSIFICATION OF THE MOSAIC TYPES.

With reference to time, the types may be classified as the Pre-Mosaic, the Mosaic and the Post-Mosaic. We confine ourselves here mainly to the second class. They have been arranged in the order suggested by Christ's Person and Office, His Priesthood, Sacrifice and Benefits. In a still more completely methodical way they have been arranged in the order of a complete system of divinity. HULSIUS arranges them as— I. Typical Sacraments: the Tree of Life; the Tree of the Knowledge of Good and Evil; Circumcision; the Paschal Supper. II. Miracles: Noah's Ark; the Passage of the Red Sea; the Pillar of Cloud and Fire; the Manna; the Smitten Rock. III. Persons: Melchizedek; Jacob and Esau; Moses; the Priests; Levites (Nethinims; Nazarites; Rechabites; Prophets; Interpreters; Wise Men; Scribes; Disputers; Rabbis; Pharisees; Essenes; Sadducees; Herodians; Galileans; Samaritans; Publicans). IV. Sacrifices. V. Ablutions. VI. Instruments: the Ark of the Covenant; Altars; the Ephod. VII. Places: the Tabernacle; the Temple; Court of the Gentiles; High Places and Groves; Gates; Cities of Refuge (Synagogues and Schools). VIII. Festivals. IX. Visions. X. Enemies.

The most natural, most comprehensive and easily remembered division of the Mosaic types is that which classifies them by their associations and connections with—I. Sacred Places. II. Edifices. III. Structures. IV. Persons. V. Offices. VI. Things. VII. Acts. VIII. Times and Occasions. IX. Events; and this is the division we shall follow.

I. TYPES RELATED TO HOLY PLACES.

FROM its natural circumference to its divinely appointed centre, the Promised Land was considered holy. The sanctity intensified as it approached the centre, the holy passing into the more holy, the more holy into the most holy. The entire land was holy; Jerusalem was specially holy in the land; the temple was the holiest point in Jerusalem, and by various gradations within the temple, was reached the place within the veil; the holy of holies, the holiest of all.

1. THE HOLY LAND

Was given by God to His covenant people. It was to be the place of their rest. It was separate from all lands; it was little but glorious. It was a land flowing with milk and honey; rich in its products, land of

the palm, the fig, the olive and the vine. It was wonderfully guarded and blessed. Covered with flocks and herds, with its waving forests and its fertile lowlands, watered by numerous streams and rivers, washed by the Midland Ocean of the Mediterranean and by inland seas, it once supported a population of twenty millions, with a thousand cities and towns. The Holy Land was a typical land in all these respects, and a source of numerous images of the New Testament Church on Earth, and yet more of that Church in its heavenly glory. The Israelite passes through the desert of the world to the peace of the Church, through the desert of life to the joy of heaven. "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth," etc., Heb. xi. 13-16.

2. SALEM OR JERUSALEM.

Salem, "peace," has merged its name in Jerusalem, the hallowed city, which not alone the Jew and the Christian reverence, but which the Mohammedan calls "the place of the Sanctuary," "the Blessed Sanctity," "the Holy." Jerusalem is "the city of the great King," city of the Temple and of the Ark, devoted to God's glory, and the only place in which the full ritual of His worship could be observed. God had chosen it, that His name might be there. The fond old legendary faith of the Jew was that in Jerusalem no serpent or scorpion could hurt, no fever could burn, that nothing polluting was allowed to enter it, that no traces of the dead were left in it. "Glorious things are spoken of thee, O city of God." It is a type of the Jerusalem which is above, the great, the holy city, the heavenly; the city of the living God, the free, the mother of us all, Gal. iv. 26; Heb. xii. 22, the New Jerusalem, which cometh down out of heaven from God prepared as a bride adorned for her husband, the name of which is written on Him that overcometh. Rev. iii. 12; xxi. 2, 10-27.

3. ZION OR SION,

In its widest sense, was the whole mountain range on which Jerusalem lay. In a more restricted sense it was the highest part of the range. It was the city of David, God's holy hill, the place of His choice, His desire, His founding and His dwelling, the place of sacred song and gladness, the point from which the law went forth. It was to Jerusalem as the soul is to the body. The glory of Jerusalem was that Zion was in it. It was the centre of the centre and heart of the heart. The whole land was counted its daughter. It was type of the Church of the New Testament, the Kingdom of the Messiah into which all nations were to be gathered. On Zion God has placed His Kingly Son. Ps. ii. 6. Zion is the habitation of the Lord. Ps. ix. 12. Help and the Redeemer comes from Zion. Ps. xiv. 7; Isa. lix. 20; Rom. xi. 26. God shines forth from it. Ps. 1. 2. In Zion the chief Corner-stone is laid, tried, elect, precious and sure. Isa. xxviii. 16; Rom. ix. 33; 1 Pet. ii. 6. To the daughter of Zion comes her King, meek and having salvation. Zech. ix. 9; Matt. xx. 5. As the Church on earth becomes the glorified Church in heaven, Zion is type of the celestial glory which shines in the city of our God. Heb. xii. 22. Beautiful for situation, the joy of the whole earth is this Zion. This is Jehovah's rest for ever. On this Mount Sion stands this Lamb, and with Him stand the happy thousands on whose forehead His Father's name is written. The redeemed of the Lord shall return and come with singing unto Zion, and everlasting joy shall be on their head. They shall obtain gladness and joy, and sorrow and mourning shall flee away. Her priests shall be clothed with the spotless robes of salvation through a Saviour's righteousness, and her saints shall shout aloud for joy. Ps. xlviii. 2; cxxlii. 13, 14; Isa. li. 11; Rev. xiv. 1.

II. TYPICAL EDIFICES.

THE Tabernacle, with its various parts (Ex. xxvi., xxxvi.), was a Temple within a Tent, or a Tent whose chief part was a Temple. The Tabernacle proper was distinct from the Tent, as the interior from the exterior, the shrine from the Temple at large. Two terms are used in the original to mark the difference between the Tent and the Tabernacle in the stricter sense in which it was the dwelling-place of the

Most High. See the passages in which the tent or covering is distinguished from the Tabernacle, as Ex. xxvi. 7, 12, 13; xxxv. 11, and in other places. Our Authorized Version ordinarily translates both these terms by Tabernacle. But one is the Tabernacle Tent, the other the Tent Tabernacle. The Tabernacle Tent is called the Tent or Tabernacle of the testimony or witness, and the Tabernacle of the congregation or assembly. The Tent-Tabernacle was the movable Sanctuary and palace of the King of Kings. The Tabernacle as moving, was an emblem of the Church in her militant and wandering state, yet as the abode of God it was a shadow of heaven where God shall tabernacle among his saints. Rev. xxi. 3. As the place of God's personal special indwelling and manifestation, it was the type of Christ, the Word who became flesh and tabernacled among us. 'John i. 14. Within the tent of His humanity was the Tabernacle-Shrine of His Deity.

The firm linkings of the Tabernacle are like the bonds of the saints; its Artificers, trained of God, are like faithful ministers; the men and women who gave to it, and worked for it, are like believers who conjoin their gifts and toils in building up the Church. The cloud and fire which covered the tabernacle are emblems of the divine protection by day and night; the excellence of the shittim wood, Ex. xxv. 5, 10, 13, 23, 28, its hardness and freedom from corruption point to the firmness and incorruptness that become saints who are the body of Christ.

In its fluctuation as a preparation for the fixedness of the Temple which followed it, it is like our earthly house of this Tabernacle, 2 Cor. v. 1-4, which we put off, 2 Pet. i. 14, that we may pass into the abiding house of our Father, the Temple not made with hands, and may in due time be clothed upon with our house which is from heaven—incorruption and immortality. But the Tabernacle itself was but a reduced copy of another typical temple. It was a miniature of the Universe, the great Temple of the Most High. The Outer Court of the Tabernacle corresponds with the natural World, the Holy Place with the Church, the Most Holy with Heaven. The whole Universe is but a revelation of God in various degrees. The lowest revelation is in Nature, the mediate is in His Word and in His Church, the supremest is in Heaven, and these three grades of revelation involve three grades of fellowship with God, the faintest through nature, the intermediate through grace, the most perfect in glory. But man himself is a miniature of the Universe, man is himself a Tabernacle, and LUTHER has traced in man the same triple idea. Man's body is the Outer Court, his soul, his powers of understanding and of knowledge is the Holy Place, his spirit is the Holy of Holies. "Man is the glory of God." See 1 Cor. iii. 16, 17.

THE PARTS AND DIVISIONS OF THE TABERNACLE.

The main parts and divisions of the Tabernacle were—

1. The Court (Ex. xxvii. 9-19; xxxviii. 9-31), the outer or great Court, the open space around the Tabernacle proper. We may call it the Tabernacle Tent.

2. The Holy Place (Ex. xxviii. 33, 34), or Sanctuary (Lev. iv. 6), the first or outer chamber of the Tabernacle proper (A), through which was the entrance into—

3. The Most Holy Place (Ex. xxviii. 33, 34), the Holiest of all (Heb. ix. 3), the inner apartment, which, in conjunction with the Holy Place, formed the Tabernacle proper, or Tent Tabernacle (B). They were separated (4) by a veil.

1. The Outer Court or Great Court was the Tabernacle Tent or open space in front of and at the sides of the Tabernacle. It was curtained in, and was open at the top. It contained the Brazen Laver for the ablution of the priests and the Brazen Altar for burnt offerings. In the permanent shape it took in the Temple it was divided into two parts separated by a wall. Within the wall was the Court of the Jews and of the Proselytes. Outside of the dividing wall, was the Court of the Gentiles. The Gentiles were forbidden under penalty of death to pass within the wall. In the Court within the wall our Lord and his Apostles taught; it was into this Paul was charged as having brought the Greeks. Acts xxi. 28. It was from the part outside of the wall, the Court of the Gentiles, that our Lord drove the traffickers and money-changers. Matt. xxi.; John iii. The Court of the Gentiles typified the vocation of the nation into the Church of our Lord. They who had beheld expectant, found that in Christ the dividing

wall was broken down; "in Christ Jesus there is neither Jew nor Greek," Gal. iii. 28. They "who sometimes were afar off are made nigh. He is our peace who hath made both one, and hath broken down the middle wall of partition between us." Eph. ii. 11-19.

2. The Holy Place was the outer apartment or chamber of the Tabernacle proper. None but the priests were allowed to enter it. In the morning it was entered to offer incense on the altar which stood there, and to extinguish the lamps of the golden candlestick, which were lighted again in the evening. On the Sabbath the *shew-bread* was changed.

3. The Most Holy or Holiest, the Holy of Holies or Oracle, was a type of the heavenly sanctuary, the central point of God's revelation of himself, the place of the immediate presence of the manifested Jehovah. Within the Most Holy was the Ark of the Covenant, which was the Propitiatory or Mercy Seat overshadowed by the Cherubim. The High Priest alone entered it, and to him it was allowed to enter only on the day of Atonement, which came but once a year.

The Jewish Talmudists and Rabbins held that the "Tabernacle was meant to be a book of deeper wisdom, and of something more glorious than itself, and hence shadowed heavenly and eternal things." A common opinion among the Jews is that the three parts of the Tabernacle signify the three parts of the Universe. The Court open to the elements signifies the world, in which men of all classes come together. The Holy Place represents the starry heavens. The Most Holy Place is Heaven where God sits enthroned among the angels, of whom, by pre-eminence, the Cherubim are figures.

4. The Veil separated the Holy of Holies from the Holy Place, "the Holy Ghost this signifying that the way into the holiest of all was not yet made manifest, while as the first Tabernacle was yet standing." Heb. ix. 8. When our Lord yielded up the ghost, "the veil of the temple was rent in twain from the top to the bottom." Matt. xxvii. 51. In this act was implied that the Father had accepted the sacrifice of His Son as finished and perfect. The Type had vanished in the Antitype; the true High-Priest had superseded the shadow; the real Veil, the Flesh of Christ, had been rent; the true Atoning Blood had been sprinkled; the new and living Way opened by which, not alone from the Holy Place but from the outer Court, all might have boldness to enter into the holiest by the blood of Jesus. The Typical mysteries had vanished. Jew and Gentile are one—the moral Universe has uninterrupted access to the throne and heart of God.

III. TYPICAL STRUCTURES,

OR DURABLE PARTS OF THE FURNISHING OF THE TYPICAL EDIFICES.

THE ALTARS. There were two altars in the Tabernacle. 1. The first was the Brazen Altar, the Altar of Burnt Offering. It stood within the Court, the first great object facing the entrance. In passing from the beginning to the end of the Tabernacle, the order would be—first, the great and only Altar for Atoning Sacrifice; second, the Laver for washing; third, the Holy Place with the light of its Golden Candlestick on one side, the food of its Shew-Bread on the other, the Priest at its Altar of Incense, between, but advanced toward the Veil, then, within the Veil, the Type of Heaven itself. The great Altar stood under the open heavens, accessible to all. The fire for its sacrifice had fallen direct from God, and was never allowed to go out.

Is there not a system of theology in this order? First, is the Atoning Sacrifice of an all-sufficient Saviour, which gives character and efficacy to all else. It is open as the heavens, and free to all. God has accepted it. Its efficacy changes not. In the arrangement of the application and results of His Sacrifice, we have first the Laver of Holy Baptism and of Regeneration, the Illumination of the Holy Spirit, and the nourishment with the Flesh of our Lord which is the Bread from Heaven, and then the Thanksgiving into which all the life of the Christian rises,—until at last he enters within the Heavenly Veil, into which the Great Fore-Runner has passed before him.

2. The Second or Golden Altar, stood in the Holy Place centrally, before the Veil, so that at the parting of the Veil it seemed to be common to both the Holy Place and the Most Holy, Heb. ix. 4. No sacrifices were offered on it. But once in a year, on the Great Day of Atonement,

ment, the High Priest sprinkled on the horns of it the blood of the sin-offering. Ex. xxx. 10. Every morning and night incense was burned on it.

The Great Altar represents Christ in his Atoning Sacrifice, the Golden Altar represents Him in His Intercessory character. The sweet Incense which arose in a cloud to cover the Mercy-Seat typified the Prayers of all saints accepted through Him, and the worship which in every place is to be offered by Him to Jehovah's name, Mal. i. 11; Rev. viii. 3. Christ is at once Priest, Sacrifice and Altar. There was but one Altar for the whole Burnt-Offering, as there is but one Propitiatory Sacrifice for the race through all time. On this Altar were laid the gifts of God's people. The Altar sanctified their gifts, as Christ sanctifies ours. All the vessels of the Altar typified the application and method of receiving the benefits purchased for us by Christ. The Horns of the Altar show that it was to be clung to, as well as fled to; the penitent fear is to be followed by the believing trust.

3. The Brazen Laver stood between the Altar of Atonement and the entrance to the Holy Place. In its pure waters the Priests were to wash away their pollutions, under penalty of death for neglect. It typified the need of the Washing of Regeneration, the Laver of a true Baptism, the Sanctifying work of the Holy Spirit, the purchase and necessary sequence of the Sacrifice of Christ. The Laver was constructed of what had been mirrors, Ex. xxxviii. 8. The mirror could reflect, and thus make its holder more perfectly aware of the impurities he had contracted on his face and vestments, and thus could prepare him for the more effectual application of the cleansing. The Laver, with its burnished surface, may have become one vast mirror, a mirror of mirrors, which may have helped to point out to him who approached any lack of conformity with the external demands of the law. So he who comes to the cleansing must know himself, and act up to that knowledge, James i. 23, 25.

Though we be Priests of one God, and in His service, we must at each approach seek a re-application of the blood of cleansing. "I will wash my hands in innocence; so will I compass thine altar, O Lord," Ps. xvi. 6. The Christian needs not merely that great forgiveness which is once for all, and that washing of the Holy Ghost which is once for all, but needs the daily forgiveness of the trespasses of the day, the washing of the hands which are busy in life's work, the washing of the feet which are soiled upon the road we traverse, Ex. xxx. 19. He that has had that great bathing of regeneration still needs renewed applications of the spiritual washing, John xiii. 1-10.

The Holy Spirit is the applier of the washing, for he takes of the things that are Christ's and makes them ours; but Christ's riven side is the source of the purifying flood—coming "not by water only, but by water and blood." "The Spirit and the water and the blood, these three agree in one," 1 John v. 6, 7. He is the Fountain opened for sin and for uncleanness, Zech. xiii. 1. All his loved ones are washed, sanctified and justified in his name, 1 Cor. vi. 11. For Christ loved the Church and gave himself for it, that he might sanctify and cleanse it with the washing of water—by the washing of regeneration and renewing of the Holy Ghost by the word, that He might present it to himself a glorious Church, holy and without blemish, Eph. v. 26; Tit. iii. 5.

4. The Golden Candlestick, in the Holy Place on the south side. On it the lamps were placed. It typifies the Church, dark in itself, but illumined by the presence and Spirit of Christ. Christ illumines the Church that the Church may enlighten the world.

Its seven parts mark its various functions and the adaptations of its various members to them. Christ is in the midst of them. The light symbolizes Him, at whose coming Zion is to arise and shine. He is the Glory of the Lord who arises upon her—a light to lighten the Gentiles—the true light which enlighteneth every man—the Light of the world—the Light of life. The arrangement was that of a vine-cluster of lights, about a centre. Christ is the central light, but his people are by His Grace the light of the world. The ornaments of the Candlestick, the golden flowers and fruits, add to its uses, the beauty of art copying nature, for nature and art are in their truest places when hallowed to the service of Christ. The perfumes of the alabaster box shed upon the head of our Lord are not wasted. The various instruments and ar-

rangements connected with the Golden Candlestick were meant to keep the flame in its pure brightness, to typify the continuous brightness of the light of Grace which shines upon us, and to remind us to let our light "so shine."

5. The Golden Table stood on the north side of the Holy Place. It was designed for holding the Shew-Bread. It symbolizes the Church as that Holy Place in which Israel comes before God in the Sacrifice of Thanksgiving, and receives from God the Sacrament of Blessing.

6. The Ark of the Covenant was in the Holy of Holies, as described, Ex. xxv., xxxvii. It was prepared under the influence of the Spirit of God, in accordance with the model shown to Moses in the Mount. It was constructed of the choicest wood, and covered and lined with gold.

Inside the Ark was placed the Testimony, or Two Tables of the Law. The book of the Law, the urn which held the manna, and Aaron's rod which budded, were placed beside the Ark. The ceremonial object of the Ark was that it might be a sacramental token of the special presence of God.

As a type of Christ, the Ark symbolizes His gracious presence as God, in the Temple of His Church. Where the Ark went, divine strength and triumph attended it. It held the tables of the Law, and Christ came not to destroy the Law, but to fulfill it. The Law is beneath the Gospel, and the Gospel rests on the Law.

7. The Mercy-Seat, or Propitiatory, was the cover of the Ark of the Covenant. It was of pure gold throughout, Ex. xxv. 17. It was conceived of as a typical footstool of the throne of God, whence He revealed His mercy, for we seek mercy at the feet of our God. It was, with the Cherubim, the crowning glory of the Ark, which represented the Law. The Mercy-Seat rested on the Law, and yet was above it. That it ordinarily was in the thick darkness of the innermost shrine points to the King invisible, hidden impenetrably till the light of His own mercy reveals Him, at the entrance of the Supreme High-Priest into the Holiest of all.

God is in glory among the angels, but earth is His footstool, a lower part, but a true part, of His throne. The High-Priest himself would have been smitten to death, had he come unbidden into the Holy Place, within the veil before the Mercy-Seat, Lev. xvi. 2. When God appeared in the cloud upon the Mercy-Seat, the High-Priest was to approach with the censer, that the cloud of incense might cover the Mercy-Seat, that he die not. He was to sprinkle of the blood of the sin-offerings upon the Mercy-Seat and before it, Lev. xvi. 11-15. It was of gold, the most precious of metals; pure gold without alloy; no mere gilding or plating, but massive gold to the centre—emblem of the precious and pure mercy of God to which we have access through the atoning blood, and the High Priesthood of our Lord. "There will I meet with thee and commune with thee," v. 22. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need," Heb. iv. 16.

8. The Cherubim (the word is the Hebrew plural of Cherub) were two figures of gold, placed at the ends of the Mercy-Seat. Their faces were turned toward it, and their wings were expanded so as to touch above it. They symbolized the majesty of Jehovah, to whom all the created powers of the Universe, whether angelic, human, or physical, render homage and service—and all of which are interested, each in its own way, the highest the most deeply, in the great mystery of which the Mercy-Seat is the centre. They are the living things around the Throne. The Cherubim are not *images* of angels; they are *symbols* of angels, in common with the rest of God's creatures, and of angels by pre-eminence, as the highest of God's creatures.

IV. TYPICAL PERSONS.

THE Old Testament presents to us Typical Persons, "for," says AUGUSTINE, "the life of these men of old, like their tongues, was prophetic."

1. ADAM was a type of Christ. The old writers trace such parallels as these: Adam was the father of the whole race, from whom the whole race derives its natural life, as Christ is the source of the regenerate, new-born life of the world. 2. Adam was formed of the virgin

earth, Christ sprang from a pure Virgin. 3. Adam was formed in the image of God, Christ is the express image of His person. 4. In Adam a body derived from earth and a spirit given from heaven were united, in Christ were personally blended the human and divine: "the second Man, is the Lord from heaven." 5. Adam was constituted lord of the earth, to Christ all power is given, all things are delivered into His hands. 6. Adam was the guardian of Eden, Christ is the opener and restorer of Paradise. 7. Adam was endowed with peculiar gifts of understanding, Christ is the possessor of all knowledge. 8. Adam unfallen was spotless, Christ is holy, harmless, undefiled and separate from sinners.

Abel, Noah, Melchizedek, Abraham, Joseph, Jonah, David and Solomon have also furnished many suggestions to those who love to trace the substance of the New Testament in the shadows of the Old.

II. In the history of ABEL, many points of association with our Lord and his Church have been found. The name Abel itself speaks of the life of mourning, to which the man of sorrows was called. Abel was a keeper of sheep, and Christ is the great Shepherd. Abel in his offering showed forth the idea of sin felt and forsaken, of Atoning Sacrifice, of God's redeeming love; and these are the great central ideas of the dispensation of our Lord. Abel and his offering were regarded with acceptance by Jehovah, as Christ was the object of His infinite love, and His sacrifice was received with the infinite complacency of the Father. Abel was the object of malicious hate on the part of his brother, as Christ was of His own race and of the unregenerate world. It was the hate which purity excites in the corrupt heart. "Cain was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." Abel also embodied the great New Testament centre of personal salvation—Justification by Faith. "By Faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it, he being dead, yet speaketh."

But there is contrast as well as parallel. The blood of Abel cried for vengeance against his murderer. The dying Jesus prayed for His enemies—"Father, forgive them." The plea of His blood united with the intercession of His prayer for them and for us, and "we are come to the blood of sprinkling that speaketh better things than that of Abel," Gen. iv. 10; Heb. xii. 24.

III. ENOCH in his translation foreshadowed the passing of our Lord bodily into the heavens. So also did ELIJAH, but in both these cases death was passed by, not overcome. Their life was made secure only by the certainty that Christ would vanquish the enemy who, though evaded, lingered in unbroken might in the rear.

IV. NOAH was, as it were, a second Adam, the new father of the spared race, and a new type of Christ. The Ark is a type of the Church. The deluge which at once destroyed and saved is a type of that holy Baptism "of water and of the spirit," which in its divine efficacy, rightly received and used, destroys the old Adam, and raises the souls that are saved into newness of life, 1 Peter iii. 20-22.

V. The most wonderful of the personal types of Christ, is MELCHIZEDEK, and, next to our Lord himself, the most mysterious personage of history. "Bearing a title which Jews in after ages would recognize as designating their own sovereign, bearing gifts which recall to Christians the Lord's Supper, this Canaanite crosses for a moment the path of Abram, and is unhesitatingly recognized as a person of higher spiritual rank than the 'friend of God.' Disappearing as suddenly as he came in, he is lost to the sacred writings for a thousand years; and then a few emphatic words for another moment bring him into sight as a type of the coming Lord of David. Once more, after another thousand years, the Hebrew Christians are taught to see in him a proof that it was the consistent purpose of God to abolish the Levitical priesthood." He was not Enoch, nor Shem, nor Ham, nor Messiah the Son of God, nor the Holy Spirit. Conjecture has exhausted itself—and we know simply what the Book itself reveals. No hand of man or angel can draw the curtain farther away. His character, personal and official, was not fixed by his human relations, for in the land of the Canaanites he shines in the pure light of a righteous king, a prince of peace, a priest of the Most High. Melchizedek: "first

being by interpretation king of righteousness"—and "righteousness shall be the girdle of His loins"—"and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." "After that also, the king of Salem, which is, king of peace"—and when He came, angels sang, "Peace upon earth." He is the "Prince of Peace." Melchizedek brings forth not an atoning sacrifice, but bread and wine for the nourishment and reviving of his great guest, Abraham, the father and type of believers, as Christ offers to the world the bread of heaven, the wine of rejoicing, and gives them supremely in giving himself, John vi., 55, 56. He was priest uniting in type the regal and sacerdotal, as does our Lord the priest-king. "He shall be a priest upon his throne," Zech. vi. 13. He was priest of the Most High God, towering in his majesty in a world utterly lapsed into idolatry. He stands before Abraham and reveals in the promise of his mystic office that in which Faith sees as present a far-off day, and rejoices in it. "And he blessed Abram, blessed him that had the promises, and without all contradiction the less is blessed of the greater." And Abram gave him tithes of all, and in Abram the tribe which was afterward exempted from tithes-paying, and received tithes, pays them to this priest who rises above the Levitical priesthood.

Melchizekek was, as priest, "without father, without mother, without descent or pedigree." His priesthood was not determined like the Levitical by natural descent—required and rested in no registry in authentication of parentage, but typified our Lord's as directly given from heaven. Christ sprang from a tribe which was as a tribe devoid of all claim to the priesthood, Heb. vii. 14.

Melchizedek, as priest, had "neither beginning of days nor end of life." His term of priesthood was not fixed by his age, beginning its days because his natural days were of this or that number, nor ending because his natural days had reached a certain bound. Ordained of God, individually his priesthood began, in God's purpose, with his very being, and ran on throughout all his life. His priestly life, as such, had no end. "Made like unto the Son of God, he abideth a priest continually," Heb. vii. 3. "Thou art a priest for ever after the order of Melchizedek." The priests under the Law "were many priests, because they were not suffered to continue by reason of death; but this man because he continueth for ever, hath an unchangeable priesthood—passing not from one to another. Wherefore he is able also to save to the uttermost—and for evermore—them that come unto God by him, seeing he ever liveth to make intercession for them," Heb. vii. 23-25.

VI. ABRAM was first a "high father," like a mountain standing in its grandeur, and towering in solitude. But he became ABRAHAM, the "father of a multitude." He stood no longer alone. The whole assembly of the faithful rose around him. He is the father and exemplar of all the faithful.

VII. ISAAC recalls the offering made by God's love for the salvation of the World. Abraham was tested; but, at the decisive moment, God provided a sacrifice which was accepted for Isaac. But that provision itself was possible, and answered its ends, only because God would not spare himself what He spared Abraham. "God so loved the world that He gave His only-begotten Son;" He spared not His own Son. When God's best beloved lay on the Altar, no substitute was found for Him, but He endured the anguish, and died to redeem us.

VIII. JOSEPH suggests many parallels. Like Christ "he came unto his own, and his own received him not." Rejected, he rose to the throne, forgave his brethren, saved them, enriched them, and exalted them.

In the Mosaic Economy, in connection with the richest typical period, the most prominent names are Moses, Aaron and Joshua.

IX. MOSES, like Christ, was saved from the death which was threatened in his infancy by the hatred of a cruel king; like Christ, renounced riches and kingly power to suffer humiliation, poverty and sorrow for his people's sake and God's glory; like Christ, led forth Israel from bondage, fed them with heavenly bread, refreshed them with living water, guided them to victory, interceded for them, taught them God's most holy will, was the mediator of the Covenant confirmed with blood, reared the Tabernacle of the Highest in the world—was Prophet, Priest and King. He was the founder and the highest representative of his race before God, as he was the representative of God to his peo-

ple—and Christ is our Advocate with the Father, and the Revealer of the Father to us.

X. AARON's typical character is so merged in his High-Priesthood as to make a distinct treatment of it unnecessary. The office of Moses was unique and he had no successors. There arose no prophet like unto him—until the Supreme Prophet came, like him, yet as the light of noontide is like the light of dawn. The office of Aaron was a general one, and was transmitted—there was an order of Aaron, but no order of Moses. In Moses the office was embodied in the man, in Aaron the man was lost in the office, and we shall therefore in its place consider it rather than him.

XI. JOSHUA is typical of Christ in his name, which means "Jehovah Saviour." He was the servant of Moses, as Christ was the minister of the circumcision, Gal. iv. 4. He was full of the spirit of wisdom (Deut. xxxiv. 9), the spirit which rested without measure on Christ. He finished what Moses began, he brought the people of God into the Land of Promise, by his victories secured it to them, and put them in possession of its rest. Christ's people in Him find rest for their souls, inherit the incorruptible, the undefiled and unfading Kingdom of Heaven.

XII. DAVID was a type of Christ. He was the great representative monarch of Israel, the victor over its enemies, the establisher of its kingdom, and, in his true, uncorrupted character, the "man after God's heart." He is the type of Christ, as Christ is related to the Church militant—the Church in her warfare, both assailing evil and assailed by it.

XIII. As David typifies Christ as the Captain of our Salvation, coming for a time to bring not peace upon earth, but a sword, so SOLOMON typifies our Lord as the Prince of Peace, Head of the Church triumphant, its enemies subdued, tranquility and joy in all its borders. With Solomon, the Tabernacle, once wandering, is fixed—is transfigured into the Temple. This typifies the final glory of Christ's Kingdom in the New Jerusalem, where every part shall be so supremely holy that degrees of sanctity shall pass away. There shall be no Temple *therein*, for all shall be Temple. "The Lord God Almighty and the Lamb are the temple of it," Rev. xxi. 22.

XIV. But not only were these individuals typical, ISRAEL itself, as a Nation, was a typical race. The old Church foreshadowed the new in its trials, deliverance and glories. These types of the old Israel, are bound to the antitypes of the new Israel. Israel was a race of kings and priests—and we are, like them, a royal priesthood, an holy nation, a peculiar people, to show forth the praises of Him who hath called us out of darkness into His marvelous light, 1 Pet. ii. 9.

V. TYPICAL OFFICIAL PERSONS.

1. THE High-Priest was alone in his order. He is not called the highest, as if the others were like him, except in degree—as if they were high, and higher, and he simply highest. He is *the* High-Priest; "the chief" or head priest (Jer. xii. 24), and "chief over the chief of the Levites," Num. iii. 32. His office endured through his entire life. He was supreme in the Church. He was to possess the highest endowments of person, body, mind and character.

The anointing of the High-Priest, by which he was solemnly consecrated to his office, was different from all the other anointings. His *head*, not his raiment, was anointed, and the anointing was not by sprinkling, but by copious *outpouring*. "God hath anointed thee with the oil of gladness *above thy fellows*," Ps. xlv. 7; Heb. i. 9. The High-Priest is designated as "the priest that is anointed," the Messiah Priest, Lev. iv. 3. "God anointed Jesus with the Holy Ghost and with power," Acts x. 38. "God giveth not the spirit by measure unto Him," John iii. 34.

The garments of the High-Priest were of the richest kind "for glory and for beauty," Ex. xxviii. 2. "He beautified him," says Sirach, "with comely ornaments, and clothed him with a robe of glory. He put upon him perfect glory; and strengthened him with rich garments." The same writer, describing a High-Priest "in his coming forth from behind the veil," says: "He was as the morning star in the midst of a cloud, and as the moon at the full; as the sun shining upon the Temple of the Most High, and as the rainbow giving light in the bright clouds;

and as the flavor of roses in the spring of the year, as lilies by the rivers of waters, and as the branches of the frankincense tree in the time of summer; as fire and incense in the censer, and as a vessel of beaten gold set with all manner of precious stones; and as a fair olive-tree budding forth fruit, and as a cypress-tree which groweth up to the clouds. When he put on the robe of honor, and was clothed with the perfection of glory, when he went up to the holy altar, he made the garment of holiness honorable," Ecclus. xlv. 7; 1. 6-11. The High-Priest's dress consisted of four parts in common with the other Priests, while four parts, (to-wit: the breastplate, the ephod, the ephod robe and mitre) were peculiar to him.

The High-Priest, in his exalted office and personal dignity, foreshadows the glory of the person and office of our Lord. He sought and announced the will of God by Urim and Thummim; he consecrated and initiated the Priests and Levites; he presided in the sacred conventions and directed in all matters of religion. The High-Priest alone went into the Second Tabernacle, "once every year, not without blood, which he offered for himself and for the errors of the people; but Christ being come, an High-Priest of good things to come by a greater and more perfect tabernacle, not made with hands, neither by the blood of goats and calves, but by his own blood, He entered in once into the Holy Place, having obtained eternal redemption for us," Heb. ix.

The High-Priest was to abstain at the times of deepest sorrow, from the ordinary manifestations of grief. He was, shadowing Christ, to show his separateness, even in the sphere of his sympathy. The High-Priest could marry only a pure virgin and might marry the daughter of a king—as Christ takes to himself His Church, the virgin daughter of the great King. Not till the death of the High-Priest could those who had taken refuge in the appointed cities leave them, and Christ died "that through death He might destroy him that had the power of death, and deliver them who through fear of death were all their life-time subject to bondage," Heb. ii. 14, 15.

2. The Priests (Ex. xix.) typically represent that spiritual priesthood into which all believers are called by God for His service and into which they are introduced by Christ (Ex. xix. 6; 1 Pet. ii. 5-9; Rev. i. 6), to offer up spiritual sacrifices. The tip of the ear, the thumb and the foot of the priests were anointed, as symbols of the total consecration of the whole priesthood, not alone in soul and spirit, but in body also—in all its senses, activities and powers. The Priest's hands were to be filled when they approached the altar, as the hand of the believer brings to God the offerings of gifts and of holy works, of religion and of charity. The official duties of the Tabernacle, the benediction of the people, the proclamation of the Festivals, the sounding of the trumpet, the teaching of the Law, the bearing of the Ark, point to the various forms of fidelity and usefulness in all believers, and pre-eminently in the Ministers of the Gospel. The various peculiar personal duties of the Priests set forth the sanctity, sobriety and purity which become all Christians, and especially all Ministers.

When the Priests were to be consecrated, their old garments were to be laid aside, as we must put off the old, before we can put on the new. Their bodies were washed with clean water (Ex. xxix. 4), and we are to "draw near, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water," Heb. x. 22. "Christ has washed us from our sins, and made us priests unto God," Rev. i. 5, 6. The same precious oil which was poured upon the High-Priest, and which was never to be used except for holy things and holy persons, was sprinkled upon the Priests—they had the unction of the Highest, though in a less degree—as every believer receives the anointing of God (1 John v. 20, 27), in due measure, from the fullness of Him, on whom it descends without measure. After the washing and unction, the vestments were put upon them. They were not, under penalty of death, to drink wine nor strong drink when they went into the Tabernacle—as we, for love's sake, are to touch nothing which may be attended by dishonor to God, and become a cause of stumbling to our fellow men. The Priest's person was to be without blemish and his life without spot—and we are to be holy, as He which hath called us is holy. We are "a chosen generation, a royal priesthood, an holy nation, a peculiar people, that we should shew forth the praises of Him who hath called us out of darkness into his marvelous light," 1 Pet. ii. 9.

3. The Levites or Priestly race (Ex. vi. 25), typify the same general truths that are typified by the Priests, but they show forth more especially the great element of willing aid, the harmony of the lesser gift, with the greater—that, while there are differences of administration, there is one Spirit.

4. The Prophets were teachers of the people, expounders and appliers of the Word of God, reformers of the Church, utterers of predictions, preachers of the Law and Gospel, and performers of miracles. In this they typify the Great Prophet, the Teacher of the world—who sent forth also His faithful Ministers, as the Father sent Him.

5. The Nazarites (Num. vi. 2-21) typify the self-sacrificing separation voluntarily made, in God's service, supremely by Christ, but, after His most blessed example, by all who are truly His.

6. The Kings, Ex. xv. 18; Deut. vii. 14, 15. The regal office of our Lord is typified in its true grandeur in the theocracy, when Jehovah was temporal King of His people, and in the particular kings of a later time its various features are shown forth—especially in David and Solomon.

VI. TYPICAL THINGS, NATURAL AND ARTIFICIAL.

1. THE Animals which God accepted in sacrifice, were to be clean and therefore proper as food, were gentle and domesticated, or associated with man and free from imperfections. These animals were:

1. The Ox; the Bull; the Bullock, the Heifer and Calf.
2. The Sheep; the Ram, the Lamb.
3. The Goat; the Kid.
4. The Turtle-dove; the Pigeon.

These all symbolize the gentleness, meekness and spotlessness of the One True Sacrifice, the Lamb of God, who was led as a sheep to the slaughter; who was like a lamb dumb before his shearers; whose innocent and precious blood, as of a lamb without blemish or spot, was shed for men, and whose flesh is given for the life, and is the food, of the world.

2. The Oil was to be of the most perfect purity, prepared direct from the fruit of the Olive—the tree of peace, the token of pardon. It fed the flame—as the Holy Ghost supplies all grace. The anointing oil, reviving and consecrating, typifies the oil of joy, shed in supremest measure on Christ, our High-Priest and King. Healing, it typifies the saving application made by the Good Samaritan to the wounds of our sinful nature. Fragrant, it symbolizes the acceptableness of the offering brought by devout hearts—and it is like pure Love, which hallows all it touches.

3. The Vestments, or holy garments of the High-Priest, are the subject of very minute directions, Ex. xxviii. Clothing should express character, personal or official, and be in harmony with it. The glory and beauty of the Priestly robes symbolize the majesty and loveliness of Christ in his Person, Office and Work, whom God hath clothed with the garments of salvation, and hath covered with the robe of righteousness, Isa. xi. 10. The most precious materials, the most vivid and significant colors, the most exquisite workmanship, symbolizing the highest glories of earth and heaven, combined to give to the garments of the High-Priest a fitness for association with his work—in which he typified our Lord, who unites in His Nature, His Person and Character all that is fairest in the two worlds—who is “chiefest among ten thousand and altogether lovely.”

4. The Urim and Thummim, lights and perfections, Manifestation or Revelation and Truth, were precious stones set in the Breastplate which the High-Priest was to put on when he went in before the Lord, Ex. xxviii. 30; Lev. viii. 3; Num. xxvii. 21; Deut. xxxiii. 8. They point to Christ as the Manifestor of the mind of God, the source of guidance and relief in all the perplexities of His Church and of His people.

5. The “Plate of Pure Gold,” in the shape of an open blossom, with “Holiness to Jehovah,” engraved thereon, was to be put on the Mitre of the High-Priest. This symbolizes the perfect consecration of the Great High-Priest.

6. The Girdle reminds us of Him of whom the Prophet says: “Righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins,” Isa. xi. 5.

7. The Vestments of the Priests shared in the glory and beauty of those of the High-Priest, yet were inferior—to symbolize the fact that though His glory is given by Christ to His priestly people, He yet in all things has the pre-eminence.

8. The Incense, rising in clouds from the burning coals, is like the prayers and praises of the saints which soar heavenward from hearts kindled by devotion. Most of all, is it like the intercessory prayers of the great Mediator, through which all other prayer is acceptable to God.

9. The Colors were of the richest and most expressive nature. Principal among them were Blue, Purple, Scarlet, Crimson, Red, Golden, and White.

The Blue was the deep, dark blue of the Oriental sky. It was a natural symbol of heaven and the heavenly, of the habitation of God, and of the softened revelation of His grace and glory.

The Purple was associated with the supremest dignity, with exalted position, and therefore symbolized the regal position of God as King of Israel. The clothing of our Lord with the purple robe was unconscious confession and undesigned prophecy, Matt. xxvii. 28; John xix. 2.

Scarlet, Crimson, blood-Red, was the symbol of life and energy, of the absolute energy and immortal life of God, and of His love which imparts life and energy.

Josephus considers the four colors, White, Purple, Blue and Scarlet, as symbolizing the four great elemental parts of the Universe—the earth, yielding the flax for the white linen; the sea, from which was taken the costly shell-fish of the purple; the blue, air; and the deep-red, fire.

In a brilliant and ingenious little book, lately published under the title “Solar Hieroglyphics,” the whole symbolism of light and color is developed in a very suggestive manner.

White was the color of the curtains of the fine-twined linen of the Tabernacle, Ex. xxvi. 1, and of the ephod of the priests, Ex. xxviii. 5, 6. It is the color of the apparel in Angelic manifestations, Matt. xxviii. 3; Mark xvi. 5; John xx. 12. To the Bride of Christ is granted that she shall be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints. The armies in Heaven follow the Word of God upon white horses, clothed in fine linen, white and clean, Rev. xix. 8, 14. It is the symbol of triumph. When Messiah goes forth conquering and to conquer He sits upon a white horse, Rev. vi. 2; xix. 11. It is the symbol of His Eternal Deity: “His head and His hair was white like wool, as white as snow,” Rev. i. 14. When He comes wearing His golden crown, and bearing the sickle for the earth's final reaping, He sits upon a white cloud, Rev. xiv. 14. Through the Book of Revelation, white is the Saviour's color, it belongs alone to Him and to them who are His. In the Transfiguration, which was a temporary revelation of our Lord in “the form of God,” His “raiment was white as the light, and glistening,” Matt. xvii. 2; Mark ix. 3; Luke ix. 29. White is the symbol of beauty and innocence: of majesty and glory: of eternity, wisdom, righteousness and holiness: of prosperity and gladness. It was a special symbol of the sanctity and majesty of God as the Holy and Glorious One of Israel. It shadowed forth the sanctification of God through Israel, and of Israel by God; but most of all the attributes of the revealing Jehovah, the incarnate Son of God, our Saviour.

10. The Perfumes embraced the sweetest principal spices: Stacte, Onycha, Galbanum, Ex. xxx. 34; Myrrh, Frankincense, Cassia, Cinnamon. The preparation of these was of the most careful kind. They typified the fragrance of holiness, and the attractiveness of the supremely holy Saviour.

11. The Shew-bread figured the Body of our Lord, as the Bread from Heaven, John vi., and in its place the presentation of our Lord's ascended Body before the throne of the Majesty in the Heavens.

12. The Hyssop, with Cedar-wood and scarlet, was the instrument of purgation, typical of the applying instrumentality of the blood of sprinkling, with which he that is purged is truly clean, Ps. li. 7.

Among the other plants and fruits which come into the typical world, are the fruits at large which were given to the Lord: the Almonds of Aaron's budding rod; the Pomegranates (images of the fragrance of truth and the fruitfulness of life) which were wrought on the hem of

the Ephod, Ex. xxviii. 33, and suggested the form of the knops on the Golden Candlestick, Ex. xxvi. 31; the Vine, Grapes and Wine.

VII. TYPICAL ACTS.

GOD, as holy King, dwells in holy places, and is served by holy persons. In these places, these persons bring before Him holy things in HOLY ACTS. These holy acts are:—1. The presentation of Sacrifices and Offerings. 2. The Sacrificial Feasts and sacrifices and offerings. 3. The giving of First-Fruits. 4. The paying of tithes, or tenth-parts. 5. The making of vows. 6. The investitures. 7. The purifications under the law.

SACRIFICES AS TYPICAL ACTS.

1. The Sacrifices are divided into seven classes:
 - a. The Holocaust, or whole Burnt-Offering.
 - b. The Sin-Offering, the Sacrifice or Offering for Sin, Heb. x. 6, 8.
 - c. Trespass-Offering, Lev. v. 15.
 - d. Thank-Offering, or Peace-Offering, Ex. xx. 24.
 - e. The First-Born, First-Begotten, Ex. xiii. 2.
 - f. Tithes of Beasts, Lev. xxvii. 32.
 - g. The Paschal Lamb, Ex. xii.

These have been reduced to three general classes: the SELF-DEDICATORY, the EUCHARISTIC and the EXPIATORY.

The order of the ceremonial actions presented many points of typical suggestion:

First was the bringing or presentation of the Sacrifice. The hands were laid upon the head of the victim, and confession of sin was made, or, in the Thank-Offering, praise was given to God. The victim was slain. The blood was sprinkled. There was a waving and a heaving of the parts of the Sacrifice. The parts were laid on the altar; were salted; were laid upon the fire; certain parts of the Sacrifice were eaten, some by the Priests, others by those who brought the victims. The Sacrifice was consumed with fire.

The following points may be noticed in the Sacrifices as types:

1. All Expiatory Sacrifices were types of the One Atoning Sacrifice, made for the sins of the whole world, by our Lord, through His most perfect obedience, His sufferings, and His death on the Cross.

2. The system of Sacrifices was ordained for the cleansing of men from sin, and "now once in the end of the world hath Christ appeared to put away sin by the sacrifice of Himself," Heb. ix. 26.

3. All the Sacrifices were to be perfect and spotless. "Whatsoever hath a blemish, that shall ye not offer; for it shall not be acceptable for you," Lev. xxii. 19, 20. "This is the offering, two lambs *without spot*," Num. xxviii. 3. Christ offered himself without spot to God, Heb. ix. 14. He is a Lamb without blemish and without spot, 1 Pet. i. 19.

4. The person offering was to confess his sins, Lev. v. 5; and if we confess our sins, God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness, 1 John i. 9.

5. He was to put his hand on the head of the Burnt-Offering, Lev. i. 4. It was a solemn act of transfer, in which, in faith in God's assurance, he realized that the penalty of his guilt was to be laid upon a True Sacrifice, of which the ritual Sacrifice was a type. "Surely He hath borne our griefs and carried our sorrows. He was wounded for our transgressions; He was bruised for our iniquities, the chastisement of our peace was upon Him; and with His stripes we are healed. . . . The Lord hath laid on Him the iniquity of us all," Isa. liii. 4-6. Faith is the hand of the soul, the power by which it lays hold. By it resting on Christ, we rejoice in the assurance that He has taken our sins on His sinless head; "that God hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him," 2 Cor. v. 21.

6. The victim was slain, Ex. xxix. 11. Our Lord was brought as a Lamb to the slaughter, Isa. liii. 7; Acts viii. 32. In the midst of the throne He stands, a Lamb as it had been slain. In the new song, they sing "Thou wast slain, and hast redeemed us to God by Thy blood. Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." The names of God's children are written in the Book of Life of the Lamb slain from the foundation of the world.

7. The victim was slain *before the Lord*, by His appointment, in the way, at the time and place, appointed by Him, God looking upon it and accepting it. Christ is no self-elected, self-imposed sacrifice, but is the Lamb ordained and accepted of God.

8. It was slain at the *door of the Tabernacle*—brought within the sphere of the supernatural, and standing in relations not of this world. The sacrificial efficacy of Christ's blood is not derived from the ideas and relations of the world of nature. The sphere in which His sacrifice is operative is that of the True Tabernacle which the Lord pitched and not man, a greater and more perfect Tabernacle, not made with hands, the temple of the tabernacle of the testimony in heaven, Rev. xv. 5.

9. The blood was taken. This, says our Lord, is my blood of the New Testament—the New Testament in my blood.

10. The blood was taken, for the Sacrifice was not only to be made, but was to be applied. "Take," says our Lord—"this is my body." The glorious distinctive work of the Spirit is the work of reception in order to impartation. "He shall glorify me; for He shall receive (take) of mine, and shall show it unto you." The Sacrifice made would not avail, if it were not a sacrifice taken and applied.

11. The blood was applied to the *Altar* also. Nothing of earth is so pure as not to need the cleansing power of the atoning blood. None of the attendant things, separable from Christ's work, added to its efficacy. He hallows the Cross, not the Cross Him, and all He sanctifies are things of association with Him. The Cross is itself the dark and accursed instrument of torture and murder. Yet the blood which has sprinkled has made it a symbol of the world's hope and joy. "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

12. The blood was applied with the *finger*. This symbolizes the divine care, and the solicitous exactness and perfect adaptation in the application of the atoning blood. The Bible speaks of the arm of God, the hand of God, and the finger of God, Luke xi. 20. All these express power, but the finger is the instrument of power as most minutely and specifically directed; it marks individualizing power.

13. A portion of the blood was poured out at the bottom of the Altar, Ex. xxix. 12. The blood of our great Sacrifice was freely poured forth for men, and the Altar of the world's redemption has the blood of Christ on it, and at its base.

14. The typical Sacrifice was considered in two great aspects: First, as typical of the Saviour's merit—its richest portions, expressive of value, were laid upon the Altar and received there of God, Ex. xxix. 13. Secondly, as typical of the odiousness of sin—Christ as our representative was made sin and a curse for us, and representatively bore the wrath of God, Ex. xxix. 14. "The bodies of those beasts, whose blood is brought into the sanctuary by the High-Priest for sin, are burned without the camp; wherefore Jesus also, that he might sanctify the people with His own blood, suffered without the gate," Hebrews, xiii. 11, 12.

15. The blood was sprinkled. Sprinkling is the act of distribution. The efficacy of the Atonement is as broad as it is specific. It is applied to each alone; it is applied to the many in masses. As the finger marks the perfection of its adaptation, the sprinkling marks its freeness. Messiah is to sprinkle many nations, Isa. lii. 15. The blood of Christ is that blood of sprinkling which speaketh better things than the blood of Abel, Heb. xii. 24; by it we have our hearts sprinkled from an evil conscience, Heb. x. 22; for we are chosen unto sprinkling of the blood of Jesus, 1 Pet. i. 2.

16. The blood was to be sprinkled *seven times*. Seven is the number symbolic of perfection. The blood of Christ is perfect in its virtue; God uses the means for its perfect application, and it cleanses from all sin.

17. When the High-Priest entered into the Most Holy Place, he was to take of the blood of the bullock, and sprinkle it with his finger upon the *Mercy-Seat* eastward; and before the *Mercy-Seat* he was to sprinkle of the blood with his finger seven times. He was then to kill the Goat of the Sin-Offering, that was for the people, and bring his blood within the veil, and sprinkle it also upon the *Mercy-Seat* and before it, and thus make an atonement for the Holy Place, because of the uncleanness of the children of Israel, and because of their transgressions in all their

sins, Lev. xvi. 14-16. These typical acts closely associate the efficacy of Christ's blood with His efficacy as Intercessor, His redemption with His character as the Propitiation (the Mercy-Seat), for God has set Him forth to be a Propitiation (or Mercy-Seat) through faith in His blood, Rom. iii. 25. We approach the Father by approaching Christ. The atoning blood of Christ gives Him the character of the Mercy-Seat. Where Christ is, there, says God, "will I meet with thee, and I will commune with thee from above the Mercy-Seat," Ex. xxv. 14-22. Christ is our mighty intercessor in the Heaven of heavens, in which He appears, and pleads the merit of His blood.

It was to be sprinkled *eastward*, toward the sun-rising—emblem of spiritual hope and joy, suggestive of the bright and Morning Star, Rev. xii. 16, and of the rising of the Sun of Righteousness, with healing in His wings, Mal. iv. 2, and of "the tender mercy of our God; whereby the Day-spring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide the feet of the perplexed into the way of peace," Luke i. 78, 79. The blood of Christ is a power within the Veil. The type foreshadowed the acceptance in the highest Heaven of what was done on Earth, and our hope enters with our Forerunner, Christ, into that which is within the Veil, Heb. vi. 19, 20. The great underlying thought is, that the Atoning blood of Christ touches heaven as well as earth, is to God-ward as well as to Man-ward, is not a mere appeal to man, but is a governmental necessity of God, that it is not needed alone to reconcile us to the Father—as much of the shallow thinking of the hour considers it—but also is needed to reconcile the Father to us. The sacrifice of Christ is not merely an *at-one-ment*, as the means of bringing about unity, but it is a *propitiation*. Christ is the *propitiation* for our sins, sent by the Father to this great end, 1 John ii. 2, iv. 10—that is, there is just wrath to be averted, undeserved favor to be conciliated, equity to be harmonized with pity. Christ is our absolute need, for we should perish without Him; but He is also the relative need of God—that is, God's administration needs Christ for the voluntary ends of its all-embracing mercy. The Atonement is not a mere argument from God reconciled in advance of it, and aiming by it at a mere breaking down of our reluctance to be at peace with Him, but it is the mighty instrument by which God is reconciled; by which His holiness can be harmonized with His pity; by which God might be just, *and yet* the justifier of him which believeth in Jesus.

18. One of the most striking acts of the sacrificial ritual was the *waving and heaving up* of the offerings. They were put on the hands of the Priests and waved, shaken to and fro, for a wave-offering before the Lord, Ex. xxix. 24-27. As the waving was from side to side, the heaving was an upward motion. The offering was swung to and fro; and then with the impetus thus given was raised aloft. The sheaf of first-fruits was also to be waved before the Lord, to be accepted for the people, on the morrow after the Sabbath, Lev. xxiii. 11, 12. The lamb for the poor man's trespass-offering was to be waved to make an atonement for him, Lev. xiv. 21-24. Waving and heaving formed one of the most striking and common actions of the ritual.

The taking of the offerings into the priestly hands marked them at once as separated from their natural connections. The wave-offering was the accompaniment of peace-offerings. The Rabbis explain the heaving of the shoulder as an acknowledgment that God has His throne in Heaven, the waving of the breast that He is present in every quarter of the Earth. The one rite testified to his eternal majesty on high, the other to His being among and with his people.

19. Every oblation of the Meat-offering was seasoned with salt. They were not to suffer the salt of the covenant of their God to be lacking. With all their offerings they were to offer salt, Lev. ii. 13. Salt is the symbol of resistance to change, hence the symbol of covenant relation of personal incorruption, of preservation through grace.

20. The consummation of the sacrificial act was by fire: it was burned to ashes. Fire is the instrument of divine resumption. It breaks up the uses and relations of the object seized by it, and restores them to their elemental conditions. It destroys corruption, it restores purity. By it God accepts that which is pleasing to Him, and destroys that which He abhors. Fire is the image of the work of the Spirit; it is also the image of the destruction of the lost. Fire accepts the sacrifice as offered to God; it destroys it as representative of sin and guilt. It images the

intense and consuming sorrows and sufferings of the Saviour in His passion and bloody death.

21. The Expiatory Sacrifices were always to be accompanied by the Eucharistic Sacrifices, to symbolize the duty of showing forth the praises of Him who hath redeemed us. The Meat-Offerings, the Peace-or Thank-Offering, and the other Eucharistic Sacrifices were a sign of thankful services. "The characteristic ceremony in the Peace-Offering was the eating of the flesh by the sacrificer (after the fat had been burnt before the Lord, and breast and shoulder given to the Priests). It betokened the enjoyment of communion with God 'at the table of the Lord' in the gifts which His mercy had bestowed."

22. "It is clear that the idea of sacrifice is a complex idea, involving the propitiatory, and the dedicatory and the eucharistic elements. Any one of them taken by itself, would lead to error and superstition. The propitiatory alone would tend to the idea of atonement by sacrifice for sin, or being effectual without any condition or repentance and faith; the self-dedicatory, taken alone, ignores the barrier of sin between man and God, and undermines the whole idea of atonement; the eucharistic alone leads to the notion that mere gifts can satisfy God's service, and is easily perverted into the heathenish attempt to 'bribe' God by vows and offerings."

The SACRIFICES of the Mosaic Economy open with the PASSOVER, which is pre-eminently typical of the Paschal Festival of the New Testament, because in the Passover, we have a Sacrifice, which prepares the way for a Sacrament, the Passover being both Sacrifice and Sacrament. In a Sacrifice we give to God, in a Sacrament God gives to us; in a Sacrifice we impart, in a Sacrament we receive. The typical relation between Christ and the Paschal Lamb may be presented in this—

TABLE OF PARALLELS.

| THE PASCHAL LAMB. | CHRIST. |
|---|--|
| 1. Was to be a male of the flock. | 1. Was to be true man. |
| 2. Without spot. | 2. Without sin. |
| 3. Slain, and roasted. | 3. Suffered and was crucified, "our passover is sacrificed [or slain] for us," 1 Cor. v. 7. |
| 4. His legs were not to be broken. | 4. Not a bone of Him was broken. |
| 5. Was to be slain between the evenings. | 5. Died in the third hour of the afternoon. |
| 6. The lintel and posts were to be struck with the blood. | 6. His blood is sprinkled for the saving of the soul, Heb. xii. 24; 1 Pet. i. 2. |
| 7. The destroyer was not suffered to come in where the blood was sprinkled. | 7. The blood of sprinkling speaketh better things than that of Abel. |
| 8. The lamb was to be eaten entire. | 8. Christ is ours, and is to be taken wholly. |
| 9. To be eaten without leaven. | 9. "Let us keep the feast with the unleavened bread of sincerity and truth," 1 Cor. vii. 8. |
| 10. To be eaten with bitter herbs. | 10. Bitter is the bondage from which Christ redeems us. |
| 11. To be eaten in haste, with the loins girded as for a journey. | 11. "Let your loins be girded about, and ye yourselves like unto men who wait for their Lord," Luke xii. 35, 36. |
| 12. To be eaten by those only who were in the covenant. | 12. Christ in the power of His saving blood is received only by those embraced in the new covenant. |

Next to the Paschal Lamb in the uniqueness and richness of suggestion is the Red Heifer, Num. xix. 2-10. The points that have been specially noted in regard to the Red Heifer in the original and the later ritual, are these:

a. The Heifer of pure red color was very rare in Palestine, and of great price. The Red Heifer of this rite was to be without spot or blemish, no yoke was to have come upon her.

b. The Heifer was to be given the Priest of special dignity, the Sagan or representative of the High-Priest, who at the time of the institution of the rule, was Eleazar, the son of Aaron.

c. The Heifer was taken to Mount Olive to be slain there. The pile of wood on which the body was to be burned faced toward the Temple.

d. When the Red Heifer had been slain the Priest took the blood with his left hand, dipped into it his finger, and sprinkled of her blood directly before the tabernacle or temple seven times, with his eyes turned to its eastern gate.

e. The Heifer was then completely burned in his sight. The skin, the flesh, the blood, everything was burned. During the burning, cedar-wood, hyssop, and scarlet wool were cast into the flame.

f. The Ashes of the Heifer were carefully gathered, and separated into three parts. One part was kept on Mount Olivet, and was mingled with living water, and used to purify the children of Israel. Another part was taken to the Temple for the purification of the Priests. The third part was reserved as a memorial.

g. The burning of the Red Heifer was a rite of very rare occurrence. The Jewish doctors say that it took place but once in the era of the first Temple (including the time of the Tabernacle), and this while Moses was living. The other eight occasions were during the time of the second Temple.

There are great writers on Typology who consider the Red Heifer the most complete of the Types of Christ.

The red color marks the hue of sin, Isa. i. 18, which Christ bore in its penalty and curse as our representative. The Heifer, though bearing the hue of sin, was to be without spot or blemish, and Christ, though He was made sin for us, knew no sin, He was without spot or blemish, holy, harmless, undefiled, and separate from sinners, Heb. vii. 26; 2 Cor. v. 21. The Heifer was to have known no yoke, and Christ's submission to the Law was purely spontaneous. He was "made under the law, to redeem them that were under the law." He lay down His life of Himself. The Red Heifer was slain outside of the camp in the presence of all the people. "The bodies of those beasts whose blood is brought into the sanctuary by the High-Priest for sin, are burned without the camp. Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate. Let us go forth therefore unto Him without the camp bearing His reproach," Heb. xiii. 11-13. On the Mount of Olives the first blood-shedding of the Atonement took place where our Saviour's blood fell, mingled with His sweat, to the ground. Nor is it a mere matter of accidental coincidence that the chief priestly actor in the Sacrifice of Christ was not Annas, who was the High-Priest, but Caiaphas, his son-in-law, who was his Sagan or vicar. The purification by the sprinkling of the ashes of the Heifer points to the **cleansing efficacy of the sacrifice of Christ**: "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" Heb. ix. 13, 14.

The sense of the need of sacrifice has "been deeply rooted in men's hearts, and has been from the beginning accepted and sanctioned by God, and made by Him one channel of His revelation. In virtue of that sanction it has a value partly symbolical, partly actual, but in all respects derived from the one True Sacrifice of which it was the type. All its ideas are capable of full explanation only by the light reflected back from the Antitype."

VIII. TYPICAL TIMES AND OCCASIONS.

THE typical times and occasions may be classified with respect to the frequency of occurrence, as, daily, the times of daily service; weekly, the Sabbath; monthly, the New Moon; annual, the three great Festivals, the Passover, the Pentecost, and the Feast of Tabernacles; the New Year or Day of Trumpets, and the Day of Atonement; every fifty years, the Year of Jubilee.

1. Every day a bullock was to be offered for a Sin-Offering for Atonement. It was to be day by day continually, Ex. xxix. 36. Two lambs were to be offered, one in the morning, the other in the evening. It was an affecting confession of a need constantly existing and never met—"the Priest offering oftentimes the same sacrifices which can never take away sins."

2. The Sabbath shadowed that rest of soul which is to be found in Christ, Matt. xi. 28, and the Sabbatism of that holy and eternal rest into which God receives His people when the world's whole work of toil is past for ever, Heb. iii. 3, and they rest from their labors, Rev. xiv. 13.

3. The New Moon was the calendar of all infant nations. The sun marked the day, the moon the month, and the division of the lunar month into quarters gave the weeks. The New Moons are constantly referred to by Moses as already familiar to the people in sacred connections. The New Moon called the people to thanksgiving for the mercies of the month, the mercies which came from the Father of light, in whom is no variableness nor shadow of turning. It gave the great lesson of finding in all the visible and changing the reminders of what we owe to the invisible God, and to our unchanging and faithful Saviour.

4. The day of the Passover was Israel's birthday as a distinct and chosen nation, and shadowed forth the transition of the New Testament Israel into the glorious liberty, purchased by Christ's Death and sealed by His Resurrection. Its typology centres in the Paschal Lamb and the Paschal Supper.

5. Pentecost came on the fiftieth day after the second day of the Passover. It is called the Feast of Weeks and Feast of the Seventh, because it followed the seven weeks—the seven sevens—after the Passover. It was also called the Feast of Harvest, because by the time of its coming the harvest, which began at the Passover, was ended. It occurs at the general time of the giving of the Law on Sinai, and hence the Rabbis call it the Day of the Giving of the Law.

On Pentecost, the fiftieth day after our Lord's Resurrection, the Spirit was poured out upon the disciples. It marks the harvest consummation of the great work begun at the Paschal Sacrifice of the Lamb of God. It was to be kept with a tribute of a free-will offering according as the Lord had blessed the giver, and thus taught us to honor the Lord with our substance, to lay by us in store as God hath prospered us, knowing that if there be a willing mind it is accepted of God, according to that a man hath, Deut. xvi. 9, 10; Prov. iii. 9; 1 Cor. xvi. 2; 2 Cor. viii. 12.

The wave-loaves of fine flour offered at this feast were to be baked with leaven, for leaven not only symbolizes change and corruption, but also symbolizes self-diffusing, self-assimilating power, and in this latter aspect "the Kingdom of Heaven is like leaven, which a woman took and hid in three measures of meal till the whole was leavened," Lev. xxiii. 17; Matt. xiii. 33. And in this way the link of association is made between typical reference of this Festival to the Pentecostal effusion of the Spirit and the Parable of the Leaven. The Pentecost points out *who* it is, by whose most blessed word the Gospel is to be spread abroad in all the world, even the Holy Ghost, and the Parable points out *how* and *through what* the work is done, even the Word of God, with its self-diffusing, all-assimilating, all-leavening power.

Here also, as in all types, by the very nature of the case, there are contrasts as well as likenesses. For as we know of *what* a shadow is the shadow, by its *likeness* to the thing which casts it—so we also know that it is the shadow, and not the thing itself, by its *contrast* with that thing. We know the shadow of a man by its conformity, so far as its nature allows, with the man who casts it; but it is so unlike him that we contrast it even more than we compare it with him. Contrast the giving of the Old Covenant with the smoking and quaking mountain, the trembling and appalled people, its thunders and lightnings, its awful trumpet-peal as if the judgments of a violated law were already bursting on the world—contrast these with the gentler, yet no less expressive tokens of the Christian Pentecost, the rushing mighty wind, emblem of the Spirit in His world-wide breathings, the cloven tongues of fire, which told of the divine flames which human tongues taught of God were to kindle. The Old Pentecost commemorated the giving of a Law written on those stones which imaged the hardness of the natural heart, the New Pentecost was accompanied by the outpouring of that Spirit, who takes away the heart of stone, and on the tenderer heart, the heart of flesh, which is his own work, writes the New Law of Love, Heb. xii. 14-24. The offering of the firstlings in the Old speaks of that more glorious bringing in of the first-fruits of the New Pentecost, the Gentiles and Jews (each in their own way, prepared by Providence for the grace of the common Father of men), who were among the redeemed at the first outpouring, Rom. xvi. 5; Rev. xiv. 4.

6. The day of Atonements (the Hebrew word is always in the plural), Lev. xxiii. 27, was one of special solemnity and humiliation. The Talmud calls it "*the Day*." It was no feast or festival. On this day only, the High-Priest was permitted to enter the Holy of Holies.

After observing every precaution necessary for the strictest purity, he bathed, robed himself in white, offered sacrifice for himself and for the people. He burned incense in the Most Holy, so that the mercy-seat was hidden by clouds of smoke, and sprinkled the blood before the mercy-seat seven times, toward the East. Passing from the Most Holy into the Holy Place, where none but he was permitted at this time, he purified it by sprinkling blood on the Altar of incense. The rites involved all the chosen race, beginning with the High-Priest and his family and ending with the entire people. It was kept five days before the Feast of Tabernacles, in its atoning significance and deep sadness preparing for that great feast of rejoicing. It was the Kyrie before the Gloria in Excelsis. It tells us that the shedding of blood is needed for Remission, and that the penitent seeking of pardon is the pathway to the assurance of faith. The great central act in the part of the High-Priest points to Christ, who "is not entered into holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer Himself often, as the High-Priest entereth into the holy place every year with the blood of others; for then must He often have suffered since the foundation of the world: but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself," Heb. x. 24-26.

7. The Day of Preparation for the Day of Atonements was "a memorial of blowing of trumpets." On that day in the Tabernacles, and subsequently in the Temple, were blown, from early dawn until night, not the silver trumpets of gladness, but the winding trumpets of rams-horns. It was a sound of sadness they gave forth, and was meant to call men to that penitential preparation which is needed for the Day of Expiation. The Word has its note of sadness as well as of joy. The Word makes tears before it dries them. Only in the heart saddened by a true repentance, claimed by the fore-running Law, springs up the joyous assurance of the Gospel flowing from faith in the Atonement. It was also called the beginning of the year, because it was fixed for the first day of the month Tisri, which, though the seventh month ecclesiastically, was the first month of the civil year. It was related to the great day for which it made men ready as the ministry of John the Baptist was to the work of our Lord. It prefigured a ministry of preparation, a going before the face of the Lord—a lifting up of the voice like a trumpet to show God's people their transgressions, and the house of Jacob their sins, Luke i. 76; Isa. lviii. 1.

8. The Feast of Tabernacles is also called the Feast of Ingathering. It commemorates trials and changes past, and toil rewarded by the gathering of its fruits. As the Day of Trumpets immediately preceded and prepared for the Day of Atonements, the Feast of Tabernacles followed that day of deep and awful significance—as it were the rejoicing in the results which Faith embraced and made her own. As the Day of Atonements was the greatest of days in its sadness, the Fast of fasts, the Day of the Festival of Tabernacles, was the greatest of days in its joys, it was the Feast of feasts. Philo calls it "the greatest of Feasts." It is the Feast, as by pre-eminence sacred and happy. The tabernacles of the jubilant people were made of fresh, leafy boughs, as remembrancers of the sole shelter which their fathers could find when they were fugitives from Egypt. The Exodus itself was the fruit of a long period of Providential toil and pain. But the Festival commemorated also the ingathered fruits of the earth, the *exodus*, the outcome of man's toil and pain.

The Passover is the Festival of the Church's birth, the Pentecost is the Festival of her adult endowment, the Feast of the Tabernacles points to the great Festival of her finished Redemption in Heaven, the Redemption which waited on the Day of Atonement for the world. The wilderness is passed; the changing booth, the hasty tabernacle has been exchanged for the eternal mansions; the full ripe fruit has been gathered in; the eternal rejoicing has been entered on. "They that sow in tears shall reap in joy. He that goes forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

9. The Sabbath Year, Lev. xxv. 2, took place every seventh year. It was a year of Sabbaths. It applied to the year the same general principles which held good of the weekly Sabbath and its typology. The people were to allow the land to be still, and thus were to be taught implicit trust in God. They were to be taught tenderness to the poor, and regard even to the beasts of the field. Some Jewish and some Christian writers have connected with this Festival the idea of a Sabbatic Year of the World. The connecting of the Sabbath Year specially with the manumission of servants has arisen from a failure to notice that the Hebrew servant was to be released after six years, dating from any time at which his servitude began, Ex. xxii. 2; Deut. xv. 12.

10. The Year of Jubilee followed the seven sevens of the seventh years, Lev. xxv., xxvii. It was the great year of rest, following on the seventh Sabbath Year. It was a time of holy gladness, of music, of family reunion, of restitution and restoration of what had been forfeited and lost, of release from burdens and slavery, of free forgiveness, and of bounteous giving. It was meant to symbolize the acceptable year of the Lord, the time of the Advent of Christ, and that time of consummation when all Sabbaths of the week and year shall find their antitype in the Jubilee of Heaven.

The Feast of Tabernacles shadows heavenly joy in its relation to the past, the Year of Jubilee shows what it is in itself, eternal rest from all ill, eternal immunity from all burdens and sorrows, eternal gladness. The Year of Jubilee is the Year of Restoration—of Paradise Restored. The inheritance once forfeited is resumed for ever. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." "The ransomed of the LORD shall return, and come to Zion with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

IX. THE TYPICAL EVENTS; OR, HISTORICAL TYPES.

1. THAT "history repeats itself," simply means that God acts in unity and harmony with Himself; that His plans widen, but that there are no breaks in them. The first appearance of a thought of God in history, gives us a type of what will recur in innumerable combinations, but in unchanged essence and principle, again and again, till time shall be no more. Hence, history, which relatively to the past is prophecy fulfilled, is relatively to the future prophecy unfulfilled, just as a blossom is a bud fulfilled, and a fruit unfulfilled. Moses was the greatest of prophets, not in the number of his prophecies, in the narrower sense of the word prophecy, but as the giver, beyond all men of the prophetic olden time, of the facts, the principles, the laws and institutions which shadow the future. The most prophetic part of the Old Testament is the Pentateuch, and the most prophetic book of the Pentateuch is Genesis—it is the great nursery for the primal plants of all prophecy and of all history. All prophecy and all history grow out of the Book of Genesis. It is, as its title and place would lead us to expect, the Book of all beginnings.

2. The Creation of the World has furnished suggestions almost ample enough in themselves for a System of Christian Divinity. It presents many images of the New Creation in individuals and in the world, or the Regeneration, whether that word means the total work of the New Dispensation, or the miniature of that work which the Holy Spirit traces in each believer. The original Creation has also been used as a type of the Resurrection of man, both spiritual and bodily.

The first Creation was the direct work of God; all the persons of the Trinity were active in it, each after his own distinctive character; it was followed by order out of chaos, light from darkness, life from deadness; it moved in beautiful progression, each step preparing for the next; it ended in the production of man in God's image. It was attended by God's benediction, and succeeded by His Sabbath rest, on a world with no taint of sin or sorrow on it. All these are images of the New Creation in its beginnings, advance, and consummation.

3. The planting of the Garden of Eden, or Paradise, has always been among the favorite themes of typical suggestions. Augustine makes

Paradise the "indicator of the future of the Church. Paradise is the Church; its four rivers are the four Gospels; its fruit trees the saints; the fruits are their holy works; the tree of life is the Holy of Holies, even Christ; the tree of knowledge of good and evil is the free will of man." In the Church, as in Paradise, we hear the voice of God and He walks with us, we have the purest joys, the sweetest privileges given to man on earth. But the Church militant is but a prophecy of the Church triumphant, and Paradise is a type of the Church in heaven, yet more than of the Church on earth. Paradise is an image of the sinless beauty and joy of the world of the Redeemed. There are the true Tree of Life, and the river of God, the streams of whose living waters burst forth from beneath the throne of God, and the Lamb, Rev. ii, 7; xxii. 1. There the incarnate God reveals His presence for ever among His saints.

4. The building of the Ark presents many points of parallel with the Christian Church. Like the Ark, the Church is designed to save God's children from the flood of wrath which sweeps over the world of the godless; in the Church the saved form one family; the Church is planned and constructed by divine guidance, on the model divinely prescribed; the storms which destroy all the evil only ensure the Church's rising higher and resting more securely above all peril—"the gates of hell shall not prevail against her." Like the Ark, the Church is sailless and rudderless, yet moves and is guided, ever aright, by God's hand of Providence and Grace. The world of the godless which is not willing to be saved by the Ark yet often bears a part in building it—they that deride it shall yet seek, too late and in vain, to be saved by it. Wealth and genius and skill have been made tributary to the work of the Church; but they who possessed them were often led by an overruling Providence to use them for the welfare of others, neglecting their own.

5. The appearing of Jehovah in the Burning Bush, Ex. iii. The consummation is in the incarnation of Christ, where the lowly humanity shone unconsumed, in the glorious brightness of the Deity.

6. The sojourn of Israel in Egypt presents many interesting analogies to the Church. In distress and oppression Israel was not forgotten. All things were ripening for its redemption, and when the hour of God's deliverance came, the line was drawn between Egypt, the rich and proud oppressor, and Israel the lowly. Darkness was thick over the one, light in all the dwellings of the other; the angel of death smote the one, and passed over the other; the first-born of the one died, from the king's palace to the beggar's wayside, in the house of the other the parents and the first-born were rejoicing in the coming deliverance. In the Exodus the one stood stricken and trembling, the other went forth with a high hand, singing, the Lord hath triumphed gloriously!

7. The movement of the Pillar of Cloud and of Fire, Ex. xiii., was a type of Christ as God hidden and revealed in humanity, guiding His Church through the wilderness to the Land of Rest. The pillar of cloud and fire was associated with the angel of the divine presence, or the manifested Jehovah. It was cloud by day to temper the glare; it was fire by night to relieve the darkness. From it the Lord looked forth to trouble His enemies, and to comfort His people. It went before His people as their guide through the wilderness. They went in safety only as they followed it. Like our Lord it presented a union of the natural with the divine; the Deity dwelt within the cloud of humanity. God veils and reveals himself in clouds. At the Transfiguration, a cloud was around our Lord and His heavenly visitants. At His Ascension, a cloud received Him out of their sight, and He shall come again in the clouds of heaven, and we shall be caught up into the clouds to meet our Lord in the air. The luminous cloud is the special token of the divine presence.

8. The Crossing of the Red Sea, Ex. xiv., was a type of Holy Baptism, which sunders and consecrates, which separates the Church from the world. "All our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea," 1 Cor. x. 1, 2. It was their baptism out of slavery into national life.

9. The falling of the Manna is directly connected with Christ as given for the life of the world, both by our Lord Himself and by St. Paul.

In John vi. 32 and the following verses, our Lord contrasts the giving of Himself as the antitype and verity, with the giving of the Manna as the type and shadow. St. Paul, 1 Cor. x. 3, says: "Our fathers did all eat the same spiritual meat." In the Manna, which in virtue of its typical relation is "spiritual meat," they had the type of which Christ is the reality. He is the bread of God "which cometh down from heaven, and giveth life unto the world." "Manna," says an old divine, "tasted like honey. Thus is Christ to them that love Him, honey to the heart, melody to the lips [mel in corde, in ore melos]." The Manna represents the Church as a thing of life, yet of lowliness. The bush which burned but was not consumed, imaged the Church of the past and of the future, which, amid the fire of tribulation, in which God permits His people to be tested, is not destroyed. Our God is a fire—consuming to His enemies, purifying and illumining to His children. To the good and the bad alike come sorrows; but while the sorrow of the world worketh death, the light affliction which is but for a moment works a far more exceeding and eternal weight of glory for those who look in faith at the things which are unseen to the natural eye, 2 Cor. iv. 17.

But the mode of God's manifestation in this case was in keeping with His whole manner of self-revelation. The invisible God appears in the visible, the Creator in the created, the exalted in the lowly; and in this broader scope of construction the burning bush is a shadow of that whose perfect has also been compared to the Gospel, to the Eucharist, and to the joys of Eternal Life, Rev. ii. 17.

10. The Smiting of the Rock, Ex. xvii. "Our fathers did all drink the same spiritual drink: for they drank of that spiritual rock that followed the 1: and that rock was Christ," 1 Cor. x. 4. Type of the Smitten Rock of our Salvation, the source of our life, of the water of which he who drinketh thirsts no more, John vi. 35. He was smitten by the Law—"the law was given by Moses." To the stroke flowed forth responsive the blessings of salvation, "Grace and Truth came by Jesus Christ."

11. The Budding of Aaron's Rod and its being laid in the Ark, Num. xvii., Heb. ix. 4, typified Christ in His lowliness, Isa. xi. 1, and in His rejection, Ps. xxii. 16, and then in the glory of His return to life; His exaltation to eternal triumph, "believed on in the world;" His perpetual appearing in heaven, "received up into glory."

12. The making and Lifting up of the Brazen Serpent, Num. xxi. 9, points first to the nature and source of sin, of the deadly wound inflicted by this old Serpent, whose head was to be bruised by the Seed of the woman. The healing Serpent was appointed by God; it bore an external similarity to that which did the harm, as Christ appeared in the "likeness of sinful flesh," and was made sin and a curse for us. The remedy was simple: It was only look and live. It was meant for all: "Every one that is bitten;" "God so loved the world;" "Our Lord Jesus Christ by the grace of God tasted death for every man." Its power was the power of a divine promise offered to every one, and actually received in its benefits by all who believed—"When he looketh upon it, he shall live." "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in Him should not perish, but have eternal life," John iii. 14, 15. The Symbol of Humiliation became the Standard of Triumph. The Cross of Christ is the glory of His Church.

13. The construction of Solomon's Temple. While the Temple differed in no essential respect from the Tabernacle in its typology, it yet in certain respects presented the same points at a more advanced stage. In some measure, the Temple brought forth more perfectly the idea of the finished structure of God, the Church triumphant, fixed and secure. "In the erection of the Temple," says Gerhard, "no sound of axe or hammer was heard: and it is by the Word and the Cross in this life, the living stones are made ready to be laid in the heavenly Jerusalem"—the sounds that indicate trial and fitting will not be heard there. The preparations of Providence often seem full of agitation; its consummations are made in calm. Fire, Earthquake and Storm, the bowing of the cedars, the rocking of the mountain, the rending of the rocks, go before, the still small voice comes after, but God comes in the voice. God uses the former to prepare the way for the latter.

X. THE SECONDARY PURPOSES OF THE CEREMONIAL LAW.

1. We have seen that Christ is the supreme end of the Ceremonial Law. Its grand object was to foreshadow Him, and to prepare the way for His work. But the Law had other objects, subordinate yet real; relatively small yet absolutely great; "not glorious" with respect to the "glory that excelleth," yet with respect to all other glory full of brightness.
2. The Ceremonial Rites bound together the people of God, brought them into public assemblies for common worship, and knit them closely together by the most sacred ties. There is no external bond like that of common religious usages.
3. They were marks of the profession of one Religion, the confession of one Faith. They distinguished the Mosaic polity from that of all other nations. These Ceremonies were a hedge of separation, "a middle wall of partition," between Israel and the Gentiles with their idolatrous rites. "What nation is there so great that hath statutes and judgments so righteous as all this law, which I set before you this day?" "He hath not dealt so with any nation: and as for his judgments, they have not known them," Deut. iv. 8; Ps. cxlvi. 20; Eph. ii. 14.
4. They reminded men of sin, and continually and earnestly warned them of its various kinds, its guilt and punishment, Heb. x. 3. The Ceremonial Law was the divine means of profoundly moral ends.
5. They were a solemn and constant test and exercise of obedience toward God. They helped to educate the chosen race in the worship of God, and in a true, heartfelt service of Him.
6. They were disciplinary, involving a correction of the tendency of the people to fall into the idolatrous habits of the surrounding nations, Deut. xii. 30. They were at once as a fire to purify and make the nation ductile, and as the mould into which the metal was to flow and be set.
7. They were the means of support to the Ministry, by the portion of the sacrifices, the tithes, and other forms of provision for their needs.
8. Rightly used, they excited the expectations, quickened the desires, and prepared the heart of the people for the advent of the "Mighty God, the Father of the era to come, the Prince of Peace." The Law was their Schoolmaster as it is ours, to lead them, as it leads us, to Christ, that they, even as we, might be justified by Faith. "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made. Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe," Gal. iii. 19-22.

XI. ABROGATION OF THE CEREMONIAL LAW.

1. THE Jew maintains that the Ceremonial Law is still in force—that the something it shadows has not come to take its place. The whole typical explanation given by the Christian Church involves that the Ceremonial is fulfilled in Christ, and is therefore abrogated by Him.
2. The Ceremonial Law shows by its very nature that it is capable of change and of abrogation. The Moral Law is written in man's nature as a responsible being, and in its essential character is unchangeable. It is the Law of all time, the Law of heaven as well as of earth, of angels as well as of men, the Law for God, as well as the Law of God. It is that Law the complete conformity with which is the revelation of God's absolute holiness. It is not imposed on God, but is the necessary presupposition of His perfection. Ceremonial Laws are but legal means, deriving their authority from the will of the giver, requiring changes as circumstances change, and necessarily ceasing altogether as soon as the circumstances which originated them cease altogether.
3. The circumstances which originated the Ceremonial Law, and which made it so necessary and useful, have entirely ceased. It was

to furnish a shadow of Christ and His kingdom, and Christ and His kingdom have come. It was to separate Israel wholly from the idolatry of the Pagan religion, and this, its work, has been done for ages. Israel, once insanely Polytheistic in its tendencies, is now inflexibly Monotheistic. Whatever of good the Old Dispensation bore in it, is reproduced far more perfectly in the New. With the passing away of the reason, passes away the Law itself.

4. The performance of the Ceremonial Law has long ceased to be possible. The persons, the places, the forms of it are lost. The Holy Land is held by the oppressors of the Jews, the Temple is gone, the Jewish race is scattered over the world. The tribe of Levi cannot be distinguished from other tribes, still less the family of Aaron be sundered from the other families as the Ceremonial Law requires. It is true the Jewish race have been driven from the Holy Land before—but their dispersion was but for a limited and stated time—this dispersion has existed for many centuries. The distinctions were not effaced which were necessary, now they have vanished. Is it said the Jews are yet to return to their old home to restore the ancient ritual? We shall not enter into the question of the unfulfilled prophecies connected with this great and profoundly interesting race, but would ask the thoughtful Jew one question: Is it conceivable that the Jewish race, if they had Palestine in possession, would, if they could, restore the minutiae of the Levitical ceremonies? Is there one Jew in a thousand so little influenced by the growth of religious ideas, that he could go back to animal sacrifices, and the burdensome details of the Mosaic Ceremonial Law? The cultivated Jewish thought of the world, if it does not coincide with the Christian thought, moves at least in parallelism with it. The Jew is nowhere so much at home as he is in the lands of Biblical Christianity, and if Palestine were thrown open to the Jews to-day, but with the understanding that they who returned to it were to conform strictly to the Levitical Law, Palestine in a little time would have fewer Jews in it than it has now.

5. The Old Testament itself teaches that the Ceremonial Law is to be abrogated, Ps. cx. 3, 4. See Heb. vii. 11, 12; Jeremiah xxxi. 32; Dan. ix. 27.

6. The New Testament teaches the same doctrine repeatedly, Gal. iv. 1-3; Eph. iv. 14; Col. ii. 14.

7. The New Testament economy is so diverse from the Old, that the distinctive ceremonies of the Old cannot be retained in the New, even by way of memorial.

8. Many of the greatest Jewish divines have confessed that when Messiah comes he will abrogate the Ceremonial Law.

9. But while the Ceremonial Law is abrogated as law, it still is rich in teaching and suggestion. It is still profitable for doctrine. If we cannot use the lock without the key, neither can we use the key without the lock. We must study the New Testament to understand the Old; we must study the Old Testament to understand the New.

10. The ceremonial law, so far as it rests on principles which are unchanged by time, the broad general principles of all worship, may furnish useful hints to be employed wisely in the exercise of Christian liberty, by the people of God through all ages. Its reverence, its care of God's prescription, its humility, its sense of sin, its confession of need of atonement, its self-sacrifice and personal consecration, its order, propriety, and richness of significance,—these are lessons, in perpetual freshness, and are "written for our learning." If we love it most for Christ's sake, yet should we love it no little for its own.

11. There is a sadness which lingers around fallen glory, though that glory, in its own nature, was destined to a necessary decay. The Mosaic Economy is the most majestic, the most wonderful, of superseded things. It was, as the Apostle well styles it, "glorious." The name of Moses is one of the greatest in the records of the race. He lifted a race of slaves to such a freedom as the world had not conceived of: he gave, to the demoralized victims of lawless tyranny, a law which has been the wonder of all ages. He so preserved and fixed the result of his grand work, that the race which bears the impress of it has shown the intensest moral tenacity in the annals of nations. Every Jew is a living monument of the amazing power of the Mosaic Statutes. A race which at first seemed destined to lose itself in the morass of the surrounding idolatry, now holds its wonderful existence, like a stream of fresh water which flows through the Ocean without mingling with its current.

So completely does Moses prepare the way for his Divine successor, that in the actual order of Providence, it is no extravagance to say, No Moses, no Christ, as it is supremely true, also, that, had there been no Christ in God's plan there would have been no Moses. Moses and Christ are correlates in Redemption. Hence, in the New Testament the name of Moses is one which is treated with profound reverence. In the Epistle to the Hebrews, the Apostle, as he shows that Christ, as He is above Angels, must be in person God: so he shows that, as He is in office above Moses, He must be in office Messiah. "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High-Priest of our profession Jesus Christ, who was faithful to him that appointed (him that made him), as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house, hath more honor than the house; for every house is builded by some man, but he that hath built all things is God. And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a SON over his own house; whose house are we, if we hold fast the confidence, and the rejoicing of the hope firm unto the end."

"CONSIDER the Apostle and High-Priest of our profession." On that matchless One, who blends the glory of the heavenly with the charm of a perfect human sympathy, who is very God of very God, and very

man, born of the Virgin to our low estate—on him fix the eyes of your understanding. Gaze on Him till the light of His form brings you within its own transfiguring power, till the applying Spirit transforms you by his light and changes you into the same image from glory to glory.

Ponder with the heart what has been opened to the mind. Christ justifies a faith which banishes every fear. From Him springs a comfort which rises above all sorrows. What has grief of pain, what has death to appall him who can say, Christ is mine, and I am His? His is a Love "deeper than the Grave in which He lay, higher than the Heavens to which He rose, ancient as Eternity and undying as the Souls He redeemed."

Point others to Christ. Bring to His feet the sinners whom He has so tenderly loved. Guide your life by His life. Build on Him, live by Him, live for Him. Know nothing among men but Jesus Christ and Him crucified. For Him the ages waited and ripened. For Him they have expanded, in the time which has followed His coming. All that does not bow before His sceptre will be broken by it. Let it not be in vain for us, that such a Saviour was foreshadowed, that such a Saviour has been given. Woe be to us if, as we stand on the Holy Mount on which the Law and the Prophets bow before our Lord Jesus Christ, we turn a deaf ear to that voice which comes from the excellent glory—"THIS IS MY BELOVED SON, IN WHOM I AM WELL PLEASED."

THE CITIES OF THE BIBLE

— ALSO —

Its Mountains, Valleys, Rivers, Lakes and Countries,

ALPHABETICALLY ARRANGED,

— WITH —

PRONUNCIATION AND SIGNIFICANCE OF EACH NAME

— AND A —

HISTORICAL SKETCH OF THE SCENES AND EVENTS RECORDED BY THE INSPIRED WRITERS.

— EDITED BY —

REV. JOHN H. MORRIS.

ABILENE (ab-i-le'ne), a small canton situated among the mountains of Antitabanus, west of Damascus, of which Lysanias was tetrarch in the time of John the Baptist. Abila was the capital.

ACCAD (ak'kad), "fortress," one of the five cities in the "land of Shinar," or Babylonia, founded by Nimrod in the beginning of his kingdom; identified by Jerome with *Nisibis* in the north of Mesopotamia.

ACELDAMA (ak-el'da-ma), "field of blood," a place just without the walls of Jerusalem, south of Mount Zion, so called because it was bought with the thirty pieces of silver for which CHRIST was betrayed, previously called the Potters' Field, being a place whence they obtained their clay, Matt. 27:7.

ACHMETHA (ak-me'thah), the ECBATANA of classical writers, the capital of Media, built by Dejoces or Phraortes, and surrounded with seven walls, Ezra 6:2. Its site is occupied by *Hamadan*, in Persia.

ACHOR (a'kor), a valley near Jericho.

ADRAMYTTIUM (ad-ra-mit'ti-um), a maritime city of Mysia, in Asia Minor, opposite the island Lesbos, and about eighty miles north of Smyrna. It was famous for its shipping trade. It is now called *Adramyt*, with about fifteen hundred houses.

ADRIA (a'dri-ah), the sea on the east of Italy, called the Adriatic, or the Gulf of Venice. In Paul's time it embraced that part of the Mediterranean between Crete and Sicily.

ADULLAM (a-dul'lam), a city in the lowlands of Judah, southwest of Jerusalem. It was a small town for four hundred years after CHRIST, but even its ruins cannot now be found. The Cave of Adullam, in which David and his men concealed themselves from Saul, some identify with the Cave of *Khureitum*, near Bethlehem.

ADUMMIM (a-dum'mim), "red or bloody," a mountain and city of Jericho, in the tribe of Benjamin; infested with robbers, Josh. 15:7; 15:17. The parable of the Good Samaritan is founded on it, Luke, 10:30-36.

AI (a'i), "ruin," a city near Bethel, about ten miles north of Jerusalem, called also *Aiath*, Isa. 10:28, and *Aija*, Neh. 11:31. Its ruins are still seen on top of a ridge east of Bethel. 2. A city of the country of Moab, taken and pillaged by the Chaldeans, Jer. 49:3.

AIN, "a fountain," the great fountain of the Orontes now called *Ain el-Asu*, about ten miles southwest of Riblah.

AKRABBIM (ak-rab'bim), "scorpions," called also *Maaleh-Akrabbim*, *Scorpion-height*, a chain of hills on the southern border of Palestine, close to the valley of the Arabah.

ALEXANDRIA (al-ex-an'dre-a), a once famous city in Egypt, near the western branch of the Nile, where it flows into the Mediterranean; it derived its name from Alexander the Great, who founded it about 332 B. C. It was one of the most flourishing and celebrated cities of the world, the metropolis of the kings of Egypt, and long the grand seat of commerce and wealth. The modern Alexandria is built on the ruins of the ancient city, about one hundred and twenty-five miles north of Cairo. It is the seat of an extensive and increasing commerce. Its population, of various nationalities, is above 40,000.

AMPHIPOLIS (am-fip'o-lis), "around the city," a city of European Turkey, formerly the capital of Macedonia, situated on the river Strymon, which nearly surrounded it, from whence it took its name. It was distant about thirty-three miles from Philippi. It was founded about 470 years before CHRIST; the Turks call it *Emboli*. It was called *Popolia* in the time of the Byzantine empire. A village of about one hundred houses now occupies part of its site.

ANATHOTH (an'a-thoth), "answers"—i. e., to prayer—a city of Benjamin, about three Roman miles north from Jerusalem; was the birth-place of Jeremiah. Now *Anata*, a village of fifteen or twenty houses.

ANTIOCH (an'te-ok), the capital of Syria, on the banks of the river Orontes, about thirty miles from where it falls into the Mediterranean, and about one hundred and eighty miles north of Sidon, and three hundred north of Jerusalem. It was built by Seleucus Nicator, B. C. 301, and was the residence of the Syrian kings, the Seleucidae. It was ranked the third city of the earth. The term *Christians* was first used here. From it Paul started on his missionary journeys. It was the scene of the birth and earlier labors of the celebrated Greek Father Chrysostom. It has been besieged and plundered no fewer than fifteen times, and has been visited by four earthquakes, in one of which 25,000 persons are said to have perished. It is little else than a heap of ruins.

ANTIOCH OF PISIDIA, a city of Asia Minor, about twenty-five miles northeast of Seleucia, in which Paul and Barnabas preached the Gospel, Acts 13:14.

APPII-FORUM (ap'pe-i-fo'rum), a town on the western coast of Italy, on the great road (*Via Appia*) from Rome to Brundisium, about forty-three Roman miles south of Rome. Here Paul met a band of Christians from Rome, when he was on his way thither as a prisoner.

AR (ar), "a city," the capital of Moab, south of the river Arnon, and on the east of the Dead Sea. The ruins bear the name of *Rabba*.

ARABAH (ar'a-bah), "desert," the name given to the whole Jordan valley down to the eastern gulf of the Red Sea, a distance in all of about one hundred and fifty miles. The name is found only once in the English Bible, where it is the name of a district in Benjamin, called also Beth-Arabah.

ARAD (a'rad), "a wild ass," a city in the south of Palestine.

ARAM (a'ram), "high region." See SYRIA.

ARARAT (ar'ar-at), the name of a portion of Armenia, on the "mountains" of which the ark rested after the flood. It is nowhere in Scripture given as the name of a mountain. The "mountains" of Ararat is the range which rises in the valley of the Aras, the ancient Araxes, and is terminated in two peaks, the loftiest of which rises to a height of 17,750 feet above the level of the sea. The expression, "the land of Armenia," in 2 Ki. 19:37 and Isa. 38: 38, is in the original Ararat. Jeremiah, 51:27, speaks of Ararat as one of the countries of the north—i. e., north of Babylon.

ARGOB (ar'gob), "stony" or "stone-heap," a district in the half-tribe of Manasseh in Bashan, on the east of the Lake of Galilee, originally ruled over by Og, Deut. 4:4, 13. It extended twenty-two miles

from north to south, and fourteen from east to west. It contained sixty walled towns; "and though a vast majority of them are deserted, they are not ruined."

ARIMATHEA (ar-e-ma-the'a), "the double heights," a city of Judah, the birth-place of Joseph the counselor, in whose sepulchre our LORD was laid. Some have identified it with *Ramleh*.

ARMAGEDDON (ar-ma-ged'don), "the mountain of Megiddo," a name used emblematically for a place of great slaughter and mourning, Rev. 16:16, allusion being made to that great battle-field, the plain of Esdraelon, on the southern border of which stood Megiddo. See JEZREEL.

ARMENIA (ar-me'nyā), "high-land," a large country of Western Asia on the north of Mesopotamia, and on the east of Cappadocia. It is generally mountainous, and gives rise to the Tigris and the Euphrates. It is four hundred and thirty miles from east to west, and three hundred from north to south. It is divided into fifteen provinces, of which Ararat is the central. It was reduced to a Persian province by Cyrus. The Armenians profess Christianity, but in a very corrupted state, having departed very far from the purity of the Gospel both in doctrine and worship. Armenia is now subject to the Turks. In 2 Ki. 19:37, and Isa. 37:38, the Hebrew word Ararat is rendered by the word *Armenia*. This country is identical with Togarmah.

ARNON (ar'non), "noisy," a small river east of the Dead Sea, the boundary between Moab and the Amorites, rises in the highlands of Moab and falls into the Dead Sea.

AROER (ar'o-er), "heath," a city on the north bank of the river Arnon. It is now a ruin called *Arair*. 2. A city near Rabbath-Ammon, and another in Judah, 1 Sam. 30:28.

ARPAD (ar'pad), or **ARPHAD**, "support," a city of Syria.

ARVAD (ar'vad), "wandering," or **ARADUS** (a-ra'dus), a small island and city off the north coast of Phœnicia. It is now called *Ruad*, and has about 3,000 inhabitants.

ASHDOTH-PISGAH (ash'doth-piz'gah), a place near the base of Mount Pisgah. It is called the *Springs of Pisgah*, Deut. 4:49.

ASIA (āzh'ya), one of the quarters into which geographers have divided the earth, has been the scene of the most wonderful events in the history of man; here the human race was created, the Jews were planted, the Sacred Scriptures chiefly indited, the SON of GOD accomplished our redemption, and from it the Gospel was diffused through the world. Asia, mentioned in the New Testament, for the word is not found in the Old Testament, is usually divided into two parts, Asia Major and Asia Minor. Asia Major comprehends by far the most extensive eastern parts of the continent: Canaan, Assyria, Syria, Arabia, Persia, Mesopotamia, Armenia and Chaldea. Asia Minor, in the form of a peninsula, is bounded on the north by the Euxine Sea, on the south and west by the Mediterranean Sea, and on the east by Armenia, etc. It is about nine hundred and sixty miles in length, and four hundred in breadth; and the chief divisions of it are Mysia, Lydia, Caria, Lycia, Pamphylia, Pisidia, Galatia, Lycaonia, Phrygia, Bithynia, Paphlagonia, Pontus, Cappadocia, Cilicia and the islands of Cyprus and Rhodes. As used in Acts 2:9; 6:9; 19:10, 22, 26, 27; 2 Tim. 1:15; 1 Pet. 1:1, the name applies to Proconsular Asia, comprehending only Phrygia, Mysia, Caria and Lydia.

ASKELON (as'ke-lon), "migration," one of the "fenced cities" of the Philistines, upon the coast of the Mediterranean, between Gaza and Ashdod. Is now desolate as predicted, Zech. 9:5; Zeph. 2:4.

ASSOS (as'sos), a seaport in Mysia, in the northwest of Asia Minor, about twenty miles south of Troas. Its ruins are still distinguishable.

ASSYRIA (as-sir'ya). The country of Assyria and the Assyrian empire are to be distinguished. The empire comprehended Babylon and Mesopotamia. In its widest sense the Assyrian empire comprehended all the countries which lay between the Mediterranean and the Indus.

ATHENS (ath'enz), "City of Athene" [*i. e.*, Minerva], the capital of Attica, Greece, situated about forty-six miles east of Corinth. It was founded by Cecrops, about 1,556 years before CHRIST, and, therefore, it is one of the most ancient remaining in the world. It was the most eminent in population, wealth, magnificence, commerce, literature, philosophy, oratory, poetry and the fine arts. Its idolatry was notorious; and the number of Athenian gods is reckoned by Hesiod at 30,000. Petronius said it "was easier to find a god in Athens than a

man." Here Paul preached. It was governed by the Romans before the time of CHRIST; and in the fourth and fifth centuries it was pillaged by the Goths. From A. D. 1455, for a number of years, it was under the sway of the Turks. It suffered dreadfully in the war between the Greeks and the Turks, yet it bravely sustained three sieges—twice in the year 1822, and finally in 1826; and now it is free, the capital of the kingdom of Greece. Its population is about 40,000.

The **Acropolis** and the **Areopagus**, or **Mars Hill**. The former was the citadel of Athens, and was remarkable for the number of important edifices that crowded its summit and sides. The latter was a small eminence, a little to the northwest of the Acropolis. It was so called in consequence, as it was said, of Mars having been the first person tried there, for the murder of Halirrhothius, son of Neptune. The members of the Council or Courts were called *Areopagites*.

ATTALIA (at-ta'li-a), a seaport town of Pamphylia, in Asia Minor, situate about thirty miles southwest of Perga.

AVEN (a'ven), "iniquity," a city of Egypt eastward of the river Nile, elsewhere called On or Heliopolis.—See ON.

AZOTUS (a-zo'tus), Acts 8:40, the Greek form of **Ashdod** (ash'dod), one of the five cities of the Philistines, midway between Joppa and Gaza. Here was the temple of Dagon in which the Philistines deposited the ark. Here Philip was found, after baptizing the eunuch, Acts 8:40; it is now an insignificant village called *Esdud*.

BABYLON (bab'e-lon), "confusion, mixture," in Hebrew and Chald. *Babel*, the capital of the country called *Shinar* in Genesis, and in the later Scriptures *Chaldea*. Besides its application to the city of Babylon, the name (in Heb.) is also used to denote the district of Chaldea lying between the Tigris and the Euphrates, as well as Babylonia, the province of the Assyrian empire, and also Persia, Ezra 5:13. The city of Babylon was the capital of the province of Babylon, and of the Chaldean Empire. It was one of the most magnificent cities that ever existed. It was built by Nimrod, the great-grandson of Noah, in the place where the tower of Babel had been. This city was an exact square, built on a large plain, and was fifty-six miles in circumference, fourteen miles on each side. The walls were eighty-seven feet thick, three hundred and thirty-five in height, with one hundred gates of solid brass, twenty-five on each side. It had fifteen streets crossing one another at right angles, each one hundred and fifty feet wide; and the whole city contained six hundred and seventy-six squares. The famous *hanging gardens* were a succession of terraces, raised on arches. The river Euphrates ran through this city. The inhabitants became remarkable for their superstitious, lewd and debauched practices. Darius, king of Persia, demolished its gates and walls, B. C. 538; Xerxes pillaged the temple of Belus in the year 478; Alexander the Great intended to renew it, but he soon died, 323; Seleucus Nicanor, carried away about 500,000 people to a new city called Seleucia on the Tigris; a few people continued till the first century of CHRIST; but in the second it was deserted, and fell into ruins. The ruins of this once famous city are found near the modern village of *Hillah*, on the west bank of the Euphrates, about fifty miles south of Bagdad. The most remarkable of all the mounds found in that region is the vast ruin called *Birs Nimrud*, about six miles southwest of *Hillah*, and which is supposed by some to represent the tower of Babel. The mound called *Babel* is supposed to represent the temple of Belus; the mound of the *Kasr* ("palace") the great palace of Nebuchadnezzar; and the mound of *Amram* the "hanging gardens." There are many other great masses of ruins on both sides of the Euphrates not yet fully explored.

BASHAN (ba'shan), "fruitful, or light, sandy soil," a district east of Jordan reaching from Gilead to Hermon; high hill of, called the hill of God, Ps. 68:15; its fruitfulness and rich pastures are especially noticed repeatedly, the district is now called *Hauran*. The cities of Bashan remain almost in the state in which they were in the days of Og.

BEEROTH (be'e-roth), "wells," a city of the Gibeonites ten miles north of Jerusalem; near it are the remains of a church built by the empress Helena. It is now called *el-Bireh*, a village of 700 inhabitants.

BEERSHEBA (be-er'she-ba), "well of the oath," the name of a city, and also of a well, at the southern extremity of the Holy Land; first mentioned in the history of Abraham, who planted a grove there.

BEREA (be-re'a), "heavy, weighty," a city of Macedonia, lying about twenty miles west of Thessalonica. It now bears the name of *Verria*, in Roumelia, and has a population of about 20,000.

BESOR (be'sor), "cold," a brook in the south-west corner of Canaan, falling into the Mediterranean a few miles to the south of Gaza, supposed to be that in which the Ethiopian eunuch was baptized, Acts 8: 26, etc.

BETHABARA (beth-ab'a-ra), in the best MSS. *Bethany*, a place on the Jordan east of Jericho where John baptized, John 1: 28.

BETHANY (beth'a-ne), "house of dates," a village of some note, situated on the east side of the Mount of Olives, about fifteen furlongs (two Roman miles) from Jerusalem, was the residence of Lazarus, Martha and Mary, where JESUS was wont to spend His few hours of relaxation in social conversation with that faithful family. Here our LORD performed His marvelous miracle of calling Lazarus back to earth after he had been four days dead; here Mary anointed CHRIST; from its vicinity CHRIST ascended into heaven. It is now but a small and poor village of about twenty families. It is called by the Arabians *el' Azariyeh*.

BETH-AVEN (beth-a'ven), "house of nothingness, or of iniquity," the same as—

BETHEL (beth'el), "house of GOD," a city twelve miles north of Jerusalem, originally called Luz; was first called Bethel by Jacob, Gen. 28: 19; here Jeroboam set up his idol calf, 1 Ki. 12: 28, 29; called for this reason Beth-aven, Hos. 4: 15; 10: 5. It is now a mass of ruins called *Beitin*. The name Bethel was also applied to a small town in the south of Judah, Josh. 12: 16; 1 Sam. 30: 27; called also *Chesil*, Josh. 15: 30; *Bethul*, 19: 4; and *Bethuel*, 1 Chr. 4: 30.

BETHESDA (beth-ez'da), "house of mercy," a pool on the east of Jerusalem famed in the time of CHRIST for its healing virtue, John 5: 2.

BETH-GAMUL (beth-ga'mul), "house of a camel," a city of Moab, now called *Um el Jemal*. "This," says Mr. Graham, "is perhaps among the most perfect of the old cities I saw. It is surrounded by a high wall forming a rectangle, which seems to enclose more space than the modern Jerusalem. The streets are many of them paved. There were some very large public buildings. The houses were some of them very large, consisting usually of three rooms on the ground-floor and two on the first story, the stairs being formed of large stones built into the house-walls and leading up outside. The doors were, as usual, of stone; sometimes folding-doors, and some of them highly ornamented. . . . Taking my rifle with me, I wandered about quite alone in the old streets of the town, entered one by one the old houses, went up stairs, visited the rooms, and, in short, made a careful examination of the whole place; but so perfect was every street, every house, every room, that I almost fancied I was in a dream wandering alone in this city of the dead, seeing all perfect yet hearing not a sound."

BETHLEHEM (beth'le-em), "house of bread," is often mentioned in the Old Testament. It was originally called *EPHRATH* or *EPHRATAH*, Gen. 35: 19; 48: 7, and whence it derived its later name is not known.

Bethlehem lies a little east of the road from Jerusalem to Hebron, about six miles from the former. There is a long lime-stone hill running east and west, with deep valleys to the north and south. The east end of this hill is bold; on the west it slopes gradually to the valley. On the sides of the hill are terraced gardens, with olive trees, fig trees and vines; and on the top to the east and north-east lies the village, now called "*Beit-lahm*," with a population of about three thousand. In the most easterly part is the celebrated Church of the Nativity, which owes its foundation to the empress Helena, mother of Constantine the Great. It is enclosed within the walls of the convent, which is now parceled out among the Greek, Latin and Armenian monks. Two spiral staircases lead down to the cave or grotto of the nativity twenty feet below the floor of the church; in a small semi-circular niche, the exact spot marked by a star inlaid in the marble, corresponding to the point in the heavens where the star appeared to the magi, is a Latin inscription stating that JESUS was born "here." A row of lamps are always burning. Opposite is a large irregular cavity, where it is said the manger stood, a block of white marble being hollowed out in it like a manger. Here, too, is the altar of the Magi. And other lamps are suspended. There are also shown the sepulchre of the innocents, the grotto or crypt

where Jerome lived and studied, and chapels dedicated to Joseph and other saints. The probability of our LORD's having been born in a cave need not here be discussed. A long current of tradition is in favor of it; and it is possible that the place where Mary took shelter, there being "no room in the inn," might be one of the caverns in the lime-stone-rock. But certainly the place where the eastern sages visited the SAVIOUR was a "house," Matt. 2: 11. The traditional scene of the angels' appearance to the shepherds is a plain about a mile away, where is a miserable village, called "*Beit-Sahur*;" while the traditional Well of David is half a mile to the north of the town; but, according to Dr. Robinson, there is "no well of living water" near.

There is little note of Bethlehem in the early Israelitish history; it is not even numbered in the list of the towns belonging to Judah. But Salma, or Salmon, and Hur, both of the tribe of Judah, are said to have been each "the father of Bethlehem"—that is, to have colonized it.

Here was born King David, and here he was anointed king by Samuel, and it was in consequence called "the City of David." Here, too, was born JESUS, the CHRIST. Indeed, it was in New Testament times Bethlehem had its highest honor. Thither Joseph and Mary had to repair, as descendants of David, to David's city. There, in the adjoining fields, the angelic host announced the glad tidings of the SAVIOUR's birth; and there was that wonderful event consummated, when the child JESUS was born of a mortal mother. Thither also came the Eastern sages to present their offerings; and there was the cruel slaughter of the little ones by Herod, awakening as it were, again, Rachel's lamentation. Its modern name is "*Beit-lahm*," with about three thousand inhabitants.

BETHPHAGE (beth-fa'ge), "house of figs," a small village situated on the east side of the Mount of Olives, nearer to Jerusalem than Bethany; JESUS lodged there. No trace of it is seen.

BETHSAIDA (beth-sa'e-da or beth-sa'dah), "house of fishing," a city of Galilee, not far from Capernaum, on the western shore of the Sea of Galilee.

BEYROOT (ba'root), or **BEIRUT** (bi'rut), anciently **BERYTUS** (be-ri'tus), a town nineteen miles north of Sidon, on the coast of Syria. It was known to the Greeks by the name Berytus, and it is supposed to be the same as Berothai or Berothah of Scripture. It was an ancient town of the Phœnicians; was captured by the Romans, B. C. 150; rose to great eminence, and Greek learning was cultivated with great success until an earthquake laid the town in ruins, A. D. 511. It changed masters repeatedly during the Crusades, and in 1291 the sultan took the city and reduced it to ashes. During the present century it has received a fresh impulse, and now bids fair to become the most important trading place on the coast.

BITHYNIA (bi-thin'ya), a province of Asia Minor, on the Euxine Sea and Propontis, about two hundred miles in length and one hundred and twenty in breadth, and separated from Europe by the narrow straits of Bosphorus. Paul designed to visit it, but was forbidden by the Holy Spirit, Acts 16: 7; Christian congregations were early formed in it. It now forms one of the districts of Turkish Anatolia. Its capital is *NICE*, anciently *NICÆA*, now called *Isnik*. The city is renowned in ecclesiastical annals for the great Nicene Council that convened here in A. D. 325 at the call of the emperor Constantine to settle the differences that had arisen in the Church in respect to the doctrines of Arius. It was attended by two hundred and fifty Bishops, besides a large number of Presbyters, Deacons and others from different parts of the Christian world. This Council did not give peace to the Church, as the controversy still went on.

BOZRAH (boz'rah), "enclosure," a city of Moab in "the land of Mishor," Jer. 48: 24. Identified with *Busrah*, a village about sixty miles south of Damascus. 2. An ancient city the capital of Edom, in Arabia Petrea, about one hundred and fifty miles south-west of the former.

CÆSAREA (sez-a-re'a), a city on the shore of the Mediterranean, about sixty miles north-west of Jerusalem, was built by Herod the Great, and named in honor of Cæsar Augustus. It bore the names of Cæsarea Stratonis, Maritime Cæsarea and Cæsarea Palestinæ, to distinguish it from Cæsarea Philippi. Herod made it his residence, and thus elevated it to the rank of civil and military capital of Judea. During

the Crusades the city was taken in 1101 by King Baldwin, and retaken and destroyed in 1187 by Saladin. Only now extensive ruins, called *Kaisariyeh*.

CÆSAREA PHILIPPI, a city that stood between Sidon and Damascus, near the source of the Jordan. Its ancient name was Paneas. It was enlarged and embellished by Philip the tetrarch, who called it Cæsarea in honor of his emperor, Tiberius Cæsar, adding *Philippi*, to distinguish it from the Cæ-area on the sea-coast. It is now called *Baneas*, a wretched village of about forty houses. The ruins cover a wide space.

CAIRO (kî'ro), for many years the capital of Egypt, is situated near the east side of the Nile, twenty miles above the place where the river diverges into the streams that make the Delta. It is distant from Alexandria, the great port of Egypt, one hundred and thirty miles, and for several years past these cities have been connected by a railroad which is carried over the Nile by an enormous viaduct. Cairo contains upward of 400,000 inhabitants, and it occupies the second place for size, population and importance in the Turkish empire. It was founded A. D. 970.

CALAH (ka'lah), "vigorous old age," one of the most ancient of the cities of Assyria, Gen. 10:12; probably represented by the modern *Nimrud*.

CALNEH (kal'neh), "fortified dwelling," a city on the west bank of the Tigris, built by Nimrod, supposed to be the same as *Calno*, Isa. 10:9, and *Canneh*, whose inhabitants traded with the Tyrians, Ezek. 27:23; its site is identified by some with the modern *Niffer*, fifty miles south-east of Babylon.

CALVARY (kal'va-re), "skull," mentioned but once, in Luke 23, 33, as the place where CHRIST was crucified. It is a term adopted from the Vulgate version, so-called because executions were performed there, and skulls were probably left lying on the ground; or probably because it was a bare round spot like a skull. In John 19:17 it is called *GOLGOTHA*. The identity of the site of Calvary is doubtful.

CANA (kā'na), of Galilee, "reedy," a village about eight miles north of Nazareth, and sixteen from the lake. Jesus wrought his first miracle here. It was the native place of Nathaniel. The true site of Cana is disputed; the probability is in favor of *Kana-el Jelit*.

CAPERNAUM (ka-per'na-um), "city of consolation," a city on the north-west shore of the Sea of Galilee, and distant about ninety-six miles from Jerusalem. Here CHRIST preached to multitudes, and made it His chief place of residence after the people of Nazareth had attempted his life, and hence it is spoken of as "His own city." Our LORD uttered a fearful prophecy against it, on account of the unbelief of its inhabitants, notwithstanding his many mighty works performed in their midst. In CHRIST's day it was a flourishing town, Matt. 11:23.

CAPHTOR (kaf'tor), "chaplet," "knop," the original seat of the Philistines; called an isle or coast country, Jer. 47:4. Some say that it was Cappadocia, others the island of Cyprus, others the coast of the Egyptian Delta. Most probably it was Upper Egypt.

CAPPADOCIA (kap-pa-do'she-a), the most eastern province of Asia Minor, extending from Mount Taurus to the Euxine Sea, and was bounded by Pontus on the north, Lycaonia and part of Armenia on the south, Galatia on the west, and by the Euphrates on the east. It contained many rich and populous cities. It became a Roman province A. D. 17. It was subsequently wrested from the Romans by the Turks, under whose dominion it continues. A number of Christians still remain, but greatly corrupted. It is now called *Amasia*.

CARMEL (kar'mel), "park, garden," a city in the mountains of Judah, ten miles south-east of Hebron. 2. A celebrated mountain on the coast of the Mediterranean. It is about 1728 feet high. The range extends about twenty-eight miles, and in the south-east is connected with the mountains of Samaria. For its beauty and luxuriant forests it was compared with Bashan. Carmel is now called *Jebel Mar Elias*.

CENCHREA (sen-kre'a), "millet," the eastern seaport of Corinth, on the Saronic Gulf. It was distant about nine miles from Corinth.

CHIOS (ke'os), an island in the Ægean Sea, near to Lesbos, and about twelve miles from the shore of Smyrna. Now called *Scio*.

CHORAZIN (ko-ra'zin), one of the cities in which our LORD's mighty works were done. It lay on the western coast of the Sea of Galilee, near to Capernaum. The modern *Korazy* probably marks its site.

CILICIA (sil-ish'e-a), the most south-eastern province of Asia Minor, the capital of which was Tarsus.

CNIDUS (ni'dus), a city at the extreme south-west end of Asia Minor, on a promontory in Caria; its ruins are extensive, from which it is judged to have been a very important city.

CŒLE-SYRIA is the name originally given by the Greeks to the valley or hollow between Lebanon and Anti-libanus, extending probably one hundred miles between the two mountain ranges. Cœle-Syria afterward included a much wider district, comprising the tracts east of the Jordan down to the very shores of the Red Sea, and the cities of Heliopolis, Abila of Lysanias, Damascus, Gadara, Pella, Philadelphia, etc., and even Scythopolis, on the west of the Jordan.

COLOSSE (ko-los'se), "punishment," or "correction," an ancient city of Phrygia, not far from Laodicea and Hierapolis; an epistle, written probably at Rome during his first imprisonment, Acts 28:16, 30, was sent by Paul to the church in this city.

COOS (ko'os), "top," an island of the Mediterranean, one of the Sporades, near the coast of Caria, in Asia Minor. Its present name is *Stanchio*, and its population is about 8000.

CORINTH (kor'inth), the capital of Achaia, Greece, situated on the isthmus or neck of land which joins the Morea to Attica on the north. It was founded about 1514 years B. C., and therefore is one of the most ancient cities in the world. Its commodious haven and advantageous situation gave it a vast commerce and immense wealth. Riches introduced pride, luxury and lewdness to a vast degree. Here the fine arts were cultivated with the greatest success; and the splendid style of its public buildings gave rise to the most elaborate of the four orders of Grecian architecture. At the time of Paul's visit (A. D. 52), Gallio the Roman pro-consul, a brother of Seneca, resided here; here Paul preached, and met with much opposition; encouraged in a vision, a church was formed, to which he afterward wrote two epistles. After a long struggle with the Turks, the inhabitants obtained success in 1823, and it now belongs to the kingdom of Greece. Its former glory has passed away. The modern village of *Corinto*, or *Gertho*, rises up amid its ruins.

CRETE (kreet), one of the largest islands in the Mediterranean, to the south-east of the Morea, is about one hundred and forty miles in length, and varies from six to thirty-five miles in breadth. It was originally called the *happy island*, from its fertility and salubrity. Some have supposed that it is the Caphor mentioned in Scripture, Jer. 47:4; while others think that it was settled by Philistines from Egypt, some of whom afterward passed over to Palestine, and were called Caphorim, Gen. 10:14, and Cherethims, Ezek. 25:16. It contained a hundred cities or considerable towns. The present population is estimated at about 300,000, mostly Greeks. It is now called *Candia*.

CYPRUS (si'prus), an island of the Mediterranean, situated between Cilicia and Syria; about one hundred and forty miles in length, and varying in breadth from five to fifty miles. Some suppose it to be identical with Chittim, Num. 24:24; Dan. 11, 30. It is nearly traversed from east to west by two lofty chains of mountains, which, during winter, are covered with snow. It was celebrated in ancient times for its fertility and beauty, for its dense population, and for the gayety and licentiousness of its inhabitants. Its fruits, particularly grapes, and its corn are of a superior quality. Its modern name is *Kubris*.

CYRENE (si-re'ne), a city and province of Lybia, in Africa, westward of Egypt. At the present time it belongs to the Turks. Many Jews resided here.

DALMANUTHA (dal-ma-noo'tha), a place on the east side of the Sea of Galilee, mentioned only in Mark 8:10.

DALMATIA (dal-mā'she-a), a province of old Illyricum, now a province of Austria, on the eastern shore of the Adriatic. The country is two hundred miles in length and forty in breadth. Its population is about 405,000, mostly Slavi, of whom above 300,000 are Roman Catholics.

DAMASCUS (da-mas'kus), one of the most ancient and celebrated cities of Syria, and now the largest in Asiatic Turkey. It is the oldest existing city in the world, mentioned by Abraham 1910 years before CHRIST, Gen. 14:15; 15:2. Since A. D. 1517 it has been under the

Turks. It is situated in the midst of an extensive plain, about two hundred miles south of Antioch, and one hundred and twenty north-east of Jerusalem, well watered and beautiful and fertile. It has many rivulets and canals connected with the large river the Abana (modern *Barada*), which runs through the city. Its population is now about 140,000, of whom nearly 15,000 are of the Greek Church, 6000 Jews, and the remainder are Arabs and Turks.

DECAPOLIS (de-kap'o-lis), "ten cities," a district of Palestine, situated on both sides of Jordan. Josephus says the ten cities were Damascus, Philadelphia, Raphana, Scythopolis, Gadara, Hippos, Dion, Pella, Gerasa and Otopos (or Canatha), all on the east of Jordan except Scythopolis.

DERBE (der'be), "juniper tree," a city of Lycaonia, a province of Asia Minor; Paul and Barnabas retreated to it after having been driven from Lystra.

EBAL (e'bal), "stone," a hill of Samaria from which the curses of the law were pronounced, Deut. 27: 14. See Shechem.

EBENEZER (eb-en-e'zer), "stone of help," the name which Samuel gave a stone, commemorative of God's help to Israel.

EDOM (e'dom), "red," the country of Esau, formerly called Mount Seir, and subsequently Idumea.

EKRON (ek'ron), "eradication," the most northern of the five cities of the Philistines, situated in the plain between Azotus and Jamnia. Now *Akir*, five miles southwest of Ramleh.

ELAH (e'lah), "terebinth or oak," the valley in which David slew Goliath; not identified.

ELAM (e'lam), "age," south of Assyria, and east of Persia Proper. Its capital was called *SUSA*. The name Elam was at one time given to the whole of Persia. It was called *Susiana* by the Greeks and Romans.

ELATH (e'lath), or **ELOTH** (e'lōth), "trees, terebinths," a seaport town on the eastern gulf of the Red Sea near to which the Israelites passed.

EMMAUS (em-mā'us), "hot springs," a village "threescore furlongs," or about seven and a half miles, distant from Jerusalem, memorable for CHRIST's interview with two of his disciples on their way thither.

ENDOR (en'dor), "fountain of Dor—i. e., of the age," a city four miles south of Mount Tabor; is now called *Endur*.

ENGEDI (en-ge'di), "the fountain of a kid," originally called *Hazazon-Tamar*, 2 Chr. 20: 2, the name of a city on the east side of the Dead Sea about thirty miles south-east of Jerusalem. Celebrated for the excellence of its vineyards, Cant. 1: 14.

ENON (e'non), "fountain," a place near Salim where John baptized.

EN-ROGEL (en-ro'gel), "fountain of the secret, or fuller's fountain," a spring on the south-east of Jerusalem, in the valley of the Kidron, the site of which is occupied by the "Fountain of the Virgin."

EPHESUS (effe-sus), the capital of Ionia, and in the time of the Romans of the entire province of Asia. It was situated on the south of the river Cayster about twenty-three miles north of Miletus and forty south of Smyrna. It was chiefly famed for a magnificent temple of Diana. This is said to have been four hundred and twenty-five feet long and two hundred and twenty broad. Its roof was supported by one hundred and twenty-seven pillars, sixty feet high, twenty-seven of which were curiously carved, and the rest polished. It was burned on the same day Socrates was poisoned, viz., two hundred years before CHRIST. It was rebuilt with more splendor; it was destroyed by an earthquake nineteen years after CHRIST, but it was soon rebuilt again. It had been seven or eight times destroyed before Pliny wrote. The ruins of the temple have recently been explored, and several sculptured pilasters, etc., have been exhumed. The city is now in utter ruin. A small portion of its site is occupied by the Turkish village *Ayasuluk*.

EPHESUS, the first mentioned of the cities to the churches of which the apocalyptic messages were addressed.

ESHCOL (esh'kol), "a bunch of grapes," a valley near Hebron from which the spies brought a bunch of grapes which required two men to carry it.

EUPHRATES (eu-frā'teez), the largest and most important of all the rivers of Western Asia. Its most frequent name in Scripture is "the river," 1 Ki. 4: 21; Ezra 4: 10, 16; Ps. 72: 8; Ex. 23: 31. It is also

called "the great river," Deut. 1: 7; Josh. 1: 4. It has two sources in the mountains of Armenia. The western, called *Kara-su* (black river), after flowing 270 miles, joins the eastern, called the *Murad*, at a point about 400 miles from its source. These two tributaries thus united form the Euphrates properly so called. After many windings it is united with the Tigris at *Kurnah*, and at length falls into the Persian Gulf. Its entire course is about 1500 miles. It is navigable for large vessels as far up as Bassora. It flowed through ancient Babylon. Like the Nile, it overflows its banks at certain seasons of the year, which renders a great part of the country exceedingly fertile.

FAIR HAVENS, a harbor on the south side of the island of Crete.

GADARA (gad'a-ra), one of the ten cities called Decapolis, the metropolis of Peraea, about six miles from the Sea of Galilee, where CHRIST permitted the devils He had ejected to destroy a herd of swine. Its ruins are called *Um-Keis*.

GALATIA (ga-lā'shya). The Galatians were of Celtic origin. After various wanderings they crossed over into Asia Minor, and, about B. C. 280, settled in that part of Phrygia which was afterward called Galatia, or Gallo-Græcia. About B. C. 26, they were conquered by the Romans, and their country was made a Roman province, and together with Lycaonia placed under a Roman governor. About A. D. 266 it was overrun by the Goths, and afterward became a province of Turkey. It is now called *Natolia*.

GALILEE (gal'lē), "circle," "circuit," a large and fertile territory in the north of Canaan, twenty cities of which Solomon gave to Hiram, 1 Kings 9: 11; the upper part was called **GALILEE OF THE GENTILES**, from its containing many Gentile inhabitants; their dialect was corrupted, and hence Peter was detected by his speech. Here JESUS dwelt from His youth; from it He came to John the Baptist; here He preached and performed miracles; here He met with His followers after His resurrection; there were numerous churches in Galilee, Acts 9: 31.

GATH, "a wine-press," one of the five cities of the Philistines, has been identified with *Tell es-safieh*, a hill ten miles east of Ashdod.

GAZA (ga'zah), "strong," the capital and stronghold of the Philistines, situated toward the southern extremity of Canaan, and about sixty miles south-west of Jerusalem, was an important city before the time of Abraham, Gen. 10. Its modern name is *Ghuzzeh*, containing about 1500 inhabitants.

GERGESA (ger'ge-sa), a city on the eastern shore of the Sea of Galilee. The country might thus be called either that of the Gadarenes or of the Gergesenes, Matt. 8: 28; Mark 5: 1.

GERIZIM (ger'e-zim), a mountain of Samaria, on which the Samaritans erected their temple, in opposition to that at Jerusalem.

GETHSEMANE (geth-sem'a-ne), "oil-press," or "oil-garden," in John 18: 1 called "a garden," in Matt. 26: 36 "a place," was a retired spot on the west of the Mount of Olives, and in the vicinity of Jerusalem. Here our Saviour, on the night before His crucifixion endured His agony and was betrayed and apprehended, Matt. 26: 36; Mark 14: 32; and previous to this, Jesus with His disciples frequented this beautiful spot, John 18: 1, 2. The probable garden consists of a small plot of ground, with a low enclosure of stones. There stand in it eight venerable-looking olive-trees, which seem as if they might have remained from time immemorial.

GIBEON (gib'e-on), "belonging to a hill," one of the four cities of the Hivites. A small village remains, called *el-Jib*, about six miles north-west from Jerusalem. The ruins are quite extensive.

GIHON (gi'hon), "a stream," originally the name of one of the four heads of the rivers which watered Eden, Gen. 2: 13; was also subsequently the appellation of a fountain on the west of Jerusalem, the scene of the anointing of Solomon as king.

GILBOA (gil-bo'ah), "bubbling fountains," a ridge of hills on the east of the plain of Esdraelon, which extends ten miles from east to west.

GILEAD (gil'e-ad), "the heap or mass of testimony," a range of mountains extending from the south end of the Sea of Galilee to the north end of the Dead Sea, a distance of about sixty miles, having an average breadth of about twenty miles. This region is sometimes called "Mount Gilead," Gen. 37: 25; sometimes the "land of Gilead," Num. 32: 1. In the New Testament Gilead is referred to as "Perea," and

"beyond Jordan," Matt. 4: 15; John 1: 28. It abounded with trees which produced a valuable gum, called the *balm* of Gilead.

GILGAL (gil'gal), "a rolling away," a celebrated place on the west of Jordan, where the Israelites were circumcised.

GOMORRAH (go-mor'rah), "submersion," one of the five cities of the plain. It was next to Sodom in importance as well as in wickedness.

GOSHEN (go'shen), a very fertile province in Egypt which Joseph procured for his father and brethren, and where the Israelites dwelt during the whole of their sojourn in that country. It probably lay to the east of the Nile in Lower Egypt.

GREECE (greess), an extensive country on the south-east of Europe, and including Ionia and Asia Minor. In the Old Testament, Greece and Greeks are mentioned under the name of *Javan*. It was probably peopled soon after the flood by the descendants of Japheth in the line of Javan. In the days of Alexander the Greeks were masters of Egypt and Syria, the countries beyond Euphrates, and other provinces. Few countries are more favored by nature as to soil, climate and productions. In the arts and sciences Greece attained a great eminence, as also in poetry and eloquence. After a long and grievous oppression (from the fall of the Byzantine empire), the Greeks arose in 1822 against the Turks, and ultimately gained their independence. The modern Kingdom of Greece was established in 1832. In 1863 it was enlarged by the annexation of the Ionian Islands. Its population is about 1,500,000. The Greeks profess Christianity, but in a corrupted form.

HADAD-RIMMON (ha'dad-rim'mon), "the name of two Syrian idols, Hadad and Rimmon," a place in the valley of Megiddo, near to which the good king Josiah was slain, and his army routed.

HARAN (ha'ran), "mountaineer," also called *Charran*, Acts 7: 2, 4, was a place in Mesopotamia, or more properly in Padan-Aram. It is identified with the modern village called *Harrân* on the banks of the *Belik*, which flows into the Euphrates.

HAURAN (how'ran), "caves, cave-land," a country north-east of Canaan and south of Damascus, embracing a portion of the kingdom of Bashan. It is identical with the Greek province of *Auranitis*.

HAVOTH-JAIR (ha'voth-jä'r), "villages of Jair"—i. e., those which Jair took from the Ammonites, on the north of Mount Gilead.

HEBRON (he'brun), "fellowship," the oldest town in Palestine, and one of the most ancient and renowned cities of the world, called Kirjath-Arba, Jud. 1: 10; Mamre, Gen. 33: 19; 35: 37. Its modern name is *el-Khulil*, "the friend," with a population of about one thousand, including about sixty Jewish families.

HERMON (her'mon), or **SION** (si'on). See **LEBANON**.

HERMONITES, properly *Hermons*, the (three) summits of Hermon.

HESHBON (hesh'bon), "reason, intelligence," chief city of Sihon, king of the Amorites, about twenty miles east of the river Jordan. It was famous for its fish-pool, Cant. 7: 4; its ruins are still seen.

HIERAPOLIS (hi-er-rap'o-lis), a "sacred or holy city," a city of Phrygia, in Asia Minor, in the neighborhood of Colosse; here Christianity was early planted, Col. 4: 13. Its modern name is *Pambuk Kalessi*, about five miles north of Laodicea.

HINNOM (hin'nom), "lamentation," a deep and narrow ravine to the south and west of Jerusalem. It is first mentioned in Josh. 15: 8; 18: 16. From the time of Joshua it became the common cesspool of the city. It is said that perpetual fires were kept up in it to consume all that was combustible. It was called the "valley of the son" or "children of Hinnom," Jer. 19: 2. By the later Jews it was called *Ge-Hinnom*, *Gehenna*, as a type of the place of eternal punishment.

HOR is a conspicuous object in the Edomitish chain, rising just to the west of the city of Petra, 4800 feet above the sea level. It is entirely of sandstone, and has a double top. In the little hollow between the peaks it has been supposed that Aaron died. On the highest, the northernmost, is a small building 28 feet by 33 inside. It consists of two apartments, one below the other; in the undermost is a recess regarded as Aaron's tomb. This may be ancient; the structure above is modern. Mount Hor is now called *Jebel Neby Harad*.

HOREB (ho'reb). See **SINAI**.

ICONIUM (i-ko'nyum), the metropolis of ancient Lycaonia, in Asia Minor, situated in a beautiful and extensive plain at the foot of Mount Taurus, about fifty miles east of Lystra. Its modern name is *Konie*, with a population of about 30,000.

IDUMEA (id-u-me'ah), "red," the Greek form of Edom, originally called "Mount Seir," a country bordering on the Holy Land, possessed by the Edomites or descendants of Esau; was bounded on the north by the Dead Sea and Moab, and extended southward to the eastern gulf of the Red Sea.

ILLYRICUM (il-lir'i-kum), a country in Europe lying between Pannonia and the Gulf of Venice, now called Sclavonia, and about four hundred and eighty miles in length and one hundred and twenty in breadth. Dalmatia, which Titus visited, 2 Tim. 4: 10, was the southern part of this province.

ITALY, a well-known and highly-celebrated country in the south of Europe. It is bounded on the north by the Alps, which separate it from Austria and Switzerland, on the south by the Mediterranean, on the east by the Gulf of Venice, and on the west by France and the Mediterranean. It is about 700 miles in length, and from 100 to 320 in breadth. In 1859 the greater part of the peninsula was erected into the Kingdom of Italy. In 1866 Venetia was added, and in 1870 the incorporation was completed by the removal of the seat of government to Rome. Its climate is generally mild and genial, and the soil is fertile. The Roman Catholic religion is established, but under the new government a great measure of liberty is enjoyed by Protestants.

ITUREA (it-u-re'ah), a small province of Syria, in the north-east of Palestine, where Philip was tetrarch. It derived its name from Jetur (1 Chron. 1: 31), son of Ishmael; now called *Jedur*.

JABBOK (jab'bok), "a pouring out," a rivulet falling into the Jordan about thirty miles below the Sea of Galilee. Now called *Zurka*, or *Blue River*.

JABNEEL (jab'ne-el), "God causeth to be built," probably the same as Jabneh, called by the Greeks and Romans Jamnia. Now called *Yebna*, about eleven miles south of Jaffa. Its population is about 3000.

JACOB'S WELL, a well of water near the city of Shechem, at which CHRIST instructed the woman of Samaria. Still known by the same name, about half a mile south-east of *Nablus*, at the foot of Mount Gerizim.

JERICHO (jer'i-ko), "place of fragrance," the largest city in the valley of Jordan, about twenty miles north-east from Jerusalem. First mentioned in Num. 22: 1, and repeatedly afterward. Near it CHRIST healed two or perhaps three blind men. It is called "the city of palm trees," Deut. 34: 3; 2 Chron. 28: 15. It is now a small village called *Riha* or *Eriha*, with about two hundred inhabitants.

JERUSALEM (je-ru'sa-lem). First of the "CITIES OF THE BIBLE" in the sacred associations that cluster around its history, and precious to the Christian, not only in its associations, but more as the Divinely indicated type of the city not made with hands, eternal in the heavens.

It is first mentioned in the Sacred Writings by the name **JERUSALEM** in Joshua 10: 1, but was a city of renown long before. It is distant from the Dead Sea and Jordan valley fifteen miles, and from the Mediterranean thirty-one miles. It was called **SALEM**, "peace," in the time of Abraham, Gen. 14: 8; Heb. 7: 2, when Melchizedek was its king. It is so called also in Ps. 76: 2; and it was called **JEBUS**, "habitation" or "foundation," at the time Israel obtained possession of the Holy Land, Josh. 15: 8; 18: 28; 1 Chron. 11: 14. It seems probable, therefore, that the name Jerusalem is merely a compound of the terms Jebus and Salem. It is called "Zion," 1 Ki. 8: 1; "City of God," Ps. 46: 4; "City of the Great King," Ps. 48: 2; "the Holy City," Neh. 11: 1-18; "City of Solemnities," Isa. 33: 20.

In its most flourishing state it consisted of four parts, built on four hills; namely, Zion, Akra, Moriah and Bezetha. In fact, the whole foundation was a high rock, with four heads or hills, and with steep ascents on every side, except the north; and surrounded with a deep valley, which was embosomed with hills.

Jerusalem stands in a central position, but off the great road between Egypt and Syria. "In several respects," says Dr. Stanley, its situation is "singular amongst the cities of Palestine. Its elevation is remarkable, occasioned, not from its being on the summit of one of the numerous hills of Judea, like most of the towns and villages, but because it is on the edge of one of the highest table-lands in the country. Hebron, indeed, is higher still by some hundred feet; and from the south accordingly (even from Bethlehem) the approach to Jerusalem is by a slight descent. But from every other side the ascent is perpetual; and to the

traveler approaching Jerusalem from the west or east it must always have presented the appearance beyond any other capital of the then-known world—I may add beyond any important city that has ever existed on the earth—of a mountain-city, breathing, as compared with the sultry plains of the Jordan or of the coast, a mountain-air, enthroned, as compared with Jericho or Damascus, Gaza or Tyre, on a mountain-fastness."

From the plain of Esdraelon, southward, runs a broad mountain-ridge, forming a precipitous wall to the east, but sinking gradually toward the western sea-coast. This ridge is rocky and uneven, cut up by deep ravines, generally running east or west. Some distance south of the open plain round Gibeon two such valleys begin; and on the tongue of elevated land between them stands Jerusalem. One valley, to the north-east, runs nearly due south—it is the valley of the Kidron or Jehoshaphat; the other, to the west—the valley of Hinnom—runs a while south, then, bending to the east, it joins that of the Kidron, the further course of which is to the Dead Sea. The city therefore is separated on the east, south and western sides by deep and precipitous ravines, as it were the ditches which encircle some great natural fortress. There is another ravine running from the upper level, north and south, through the city itself, dividing it into two unequal portions. This, or part of it, was called the Tyropæon. On the west of this was the upper city, or Mount Zion, on the east was Mount Moriah, also Akra or the lower city, less elevated than the western part. From this central valley a branch about halfway up extended westward; and there was another depression north of Moriah, between it and Bezetha, the new city. It was among the advantages of the position of Jerusalem that, defended as already noted to the east, south and west, by deep ravines, it had room for enlargement on the north and north-west. The heights of different points in and near the city above the level of the Mediterranean are—North-west corner of the city, 2610 feet; Mount Zion, 2537; Mount Moriah, 2429; bridge over the Kidron, near Gethsemane, 2281; Pool of Siloam, 2114; Bir Eyub, at the confluence of the Hinnom and Kidron, 1996; Mount of Olives, Church of Ascension on summit, 2724.

We may perhaps form some idea of the ancient city from the modern aspect of Jerusalem. Many of the great features of the scenery must be the same. Doubtless there was then life—stirring life—whereas now there is desolation and death. There were round the city inviting gardens and orchards, especially to the north, and in the valley of Hinnom. And there were pleasant slopes, instead of the huge mounds of rubbish from the demolition of buildings, giving a dull monotonous hue to the general view, while the houses look dingy and dilapidated. Still, the houses of the ancient city were most probably of the same character as those at present existing, with flat roofs and few windows; and probably the streets were as narrow; and the shops or bazars presented a similar appearance. And those of one trade congregated together. Thus we read of a "bakers' street," Jer. 38: 21. The line of walls and towers must in some places occupy the former sites, though both to the north, and in the upper city to the south and south-east, the extent is very much contracted, much being now bare that once was covered with houses. There were anciently many gates, and of course there must have been corresponding roads into the country. Solomon is said to have carefully paved them with black stone. But probably even then there were not above two or three of what we may call principal roads to the capital. At the gates, were open spaces, often called streets in our version (*e. g.* 2 Chron. 29: 4; 32: 6; Ezra 10: 9; Neh. 8: 1, 3, 16), where large assemblies could gather. For the supply of water there were pools, conduits, etc. We also find burial-places mentioned. Those of the kings were in the City of David (2 Chron. 12: 16; 14: 1 and elsewhere). But some of the sovereigns were not buried in the royal sepulchre (28: 27). Many tombs were in the valley of Hinnom, or that of the Kidron, hewn in the rock.

Doubtless Jerusalem, as it stood in its entirety, with its hills around, with its cisterns and springs, with its gardens and its sumptuous buildings, was a noble city, and it might have continued the "joy of the earth" had its people been faithful to the covenant of their God. From a hill-fortress it had grown into a metropolis. It was wealthy and populous; it was peaceful, for the God of Israel dwelt there, and splen-

did were the ceremonies with which His worship was celebrated by the multitudinous priests who ministered in the sanctuary. Well might all nations flow to the "mountain of the Lord's house" "established in the top of the mountains," Isa. 2: 2.

The history of Jerusalem, from the time when it was taken by the children of Judah until the time of our LORD, is given in all its remarkable details in the Sacred Scriptures—its prosperity; its sins and GOD's repeated rebukes and warnings; its sad vicissitudes—its up and downs are all depicted by the Inspired Writers. Its history, subsequently to the Scripture records, may be briefly told: About seventy years after CHRIST it was besieged, taken, sacked and burned by Titus. Above one million of the Jews perished, and ninety-seven thousand were taken prisoners; and our SAVIOUR's prediction—that it should become a heap of ruins—was fully verified. It gradually became settled again; but in the year 134 the emperor Adrian banished all the Jews, prohibiting their return on pain of death. The temple was demolished, and the site ploughed up. Several hundred years after, the city was again rebuilt. In the year 614 the Persians captured it, and ninety thousand Christians were slain. In 637 the Saracens seized it, and kept it till 1079, when the Turks became its masters. It was taken by the first Crusaders in 1099, and held by the Christians till 1187, when it was taken by Saladin. After various changes it was taken by the sultan Selim I. in 1517. In 1542 its present walls were built by Soliman the Magnificent. In 1832 the pasha of Egypt occupied it, but in 1841 it once more passed under the Turkish sceptre. Under the auspices of the "Palestine Exploration Fund" it is now being explored by means of excavations, which have already brought to light many very interesting facts regarding the ancient city, over the ruins of which the modern one is built. Its present population is about sixteen thousand, of whom four thousand are Moslems, eight thousand Jews, eighteen hundred Greeks, thirteen hundred Latins and about nine hundred of various nations.

Of the great features of Jerusalem we can recognize enough for satisfaction. Here are the slopes and here the valleys of which Scripture tells; here is the city which sages and monarchs and prophets of old time inhabited. Within the small circuit on which you look, JESUS taught and suffered and rose again. But when you want to fix exactly upon the spot where this or that great event occurred, you are at fault: you have the broad outlines of the picture, you cannot discern the minuter touches. To reconstruct the ancient city is impossible. But as Dr. Thomson reminds us, when contemplating the ruins of the city of David, "there is another Zion, whose towers are still more glorious, and shall never be overthrown." "GOD is known in her palaces for a refuge," Ps. 48: 3. And "this GOD is our GOD for ever and ever." How often is this name synonymous with the Church of the living GOD! and no other spot but one can divide with it the affection of His people; no other name but one can awaken such joyful hopes in the Christian's heart. The temporal Zion is now in the dust; but the true Zion is rising and shaking herself from it, and putting on her beautiful garments to welcome her King when He comes to reign over the whole earth.

Jerusalem is a type of the Jerusalem which is above, the great, the Holy City, the heavenly, the City of the Living GOD, the free, the mother of us all, Gal. 4: 26; Heb. 12: 22; see also Ezek. 48: 30-45. John describes the New Jerusalem, the name of which should be written on the Christian Conqueror, Rev. 3: 12, as of unequalled magnificence, "descending out of heaven from GOD," with twelve foundations of precious stones, and twelve gates of pearl, her streets of rich gold, the whole glowing with clear light, resplendent, not with sun or moon, but with the glory of GOD and of the Lamb. The gates stand ever open, and ample are the dimensions, Rev. 21: 10-27. The city is called "the bride, the Lamb's wife," the abode of such as are redeemed from among men.

JEZREEL (*jez're-el*), "what GOD planteth," aptly called "the Versailles of Israel," a city of great celebrity situated in the midst of a beautiful and extensive plain of the same name, on the west of Jordan. It is represented by the modern *Zerin*, a village of about twenty houses, situated at the western point of Mount Gilboa, and the plain is called *ESDRAELON*.

JOPPA (jop'pah), "beautiful," called Japho, Joshua 19:46, a sea-port town, on the shores of the Mediterranean Sea, about thirty-seven miles north-west from Jerusalem, is repeatedly mentioned in Scripture. The modern name is *Jafa* or *Jaffa*, and it has about 5000 inhabitants of whom one hundred and fifty are Jews, six hundred nominal Christians, and the rest Moslems. "Among its population are fugitives and vagabonds from all countries."

JORDAN (jor'dan), "falling down," called "the river," Gen. 31:21, the chief river of the Holy Land, the uppermost spring of which is the *Hasbany*. After a course of about three miles through a beautiful valley, it enters a dark defile of six or seven miles, issuing from which it enters into a marsh of about ten miles extent, the termination of which is the Lake Merom (Huleh). Leaving this lake, it flows rapidly with increasing volume for twelve miles, when it enters the Sea of Galilee. Flowing from the south-west end of this sea, it descends with great speed till it is lost in the Dead Sea. Its whole course is in a direct line about one hundred and twenty miles, and in its windings about two hundred, and is almost throughout below the level of the Mediterranean. Its Arab name is *Esh-Sheriah*, "the watering place."

KIDRON, or **CEDRON** (ke'dron), "turbid," a brook which ran through the Valley of Jehoshaphat, on the east side of Jerusalem, between the city and the Mount of Olives. CHRIST passed it in His way to Gethsemane, John 18:1. The Convent of Mar Saba occupies a considerable portion of the rocky sides of this gorge. This remarkable convent consists of a large number of caves in the sides of lofty precipices, enlarged in some cases, and fashioned into houses or cells by the aid of walls closing apertures and connecting jutting strata. It has been aptly called a "beehive."

KIR, "a wall," the country between the Black Sea and the Caspian, to which the Syrians, and part of the Hebrews, were carried captive by the Assyrians.

KIR-HARE-SHETH (kir-har'e-sheth), "brick fortress," a principal city of the Moabites, called also Kir-Haresh, Isa. 16:11; Kir-Har-aseth, 2 Ki. 3:25; and Kir-Heres, Jer. 48:31, 36. It stands on the southern frontier of Moab, ten miles from the south-east corner of the Dead Sea.

KISHON (ki'shon), "tortuous, winding, stream," an "ancient river," a brook in the Holy Land, which rises in Mount Tabor, and flows nearly westward into the Mediterranean, near the northern base of Mount Carmel. Its modern name is *Nahr Mukutt*.

LAODICEA (la-o-di-se'ah). There were six cities so called in Asia; that mentioned in Scripture was in Southern Phrygia, about forty miles east of Ephesus. It was originally called Diospolis, and afterward Rhoas. It was destroyed by an earthquake in A. D. 63, but was soon rebuilt. It became a Christian city of eminence. It was destroyed by the Mohammedans, and is now a scene of utter desolation.

LEBANON (leb'a-non), "whiteness," always with the article *the* in prose. It is so called either because the whole range is composed of whitish limestone rock; or more probably because snow covers its summits during most of the year. It consists of two distinct ranges, which run parallel for about one hundred miles. The eastern range is designated *Antilibanus*, the southern peak of which is **Hermon**, or **Sion**. The average height of the Lebanon is about 7000 feet; that of the Anti-Lebanon, about 5000, the Hermon being 10,000 feet high.

LIBYA (lib'ya), Heb. *Phut*, a general name for Africa, but properly that part of it which lay on the south coast of the Mediterranean westward of Egypt; its inhabitants were a warlike race.

LYCAONIA (ly-ka-o'ni-a), a province of Asia Minor, bounded by Cappadocia on the east, Galatia on the north, Phrygia and Pisidia on the west, and by Cilicia on the south. Its chief cities were Iconium, Derbe and Lystra.

LYCIA (lish'ya), a province in the south-west of Asia Minor, bounded on the north by Phrygia, on the south by the Mediterranean, on the east by Pamphylia, and on the west by Caria. It contained about twenty-three cities, chief of which were Patara and Myra. A few Greek Christians are in this province, but the Mohammedans prevail.

LYDDA (lid'dah), the Greek form of *Lod*, called Diospolis, "city of Jupiter," a few miles east of Joppa, on the road to Jerusalem. It is now a poor village called *Ludd*.

LYDIA (lid'e-a), a maritime province in the west of Asia Minor. That mentioned in Ezek. 30:5 was *Lud*, a place on the continent of Africa, compare Isa. 66:19; Ezek. 27:10.

LYSTRA (lis'tra), a city of Lycaonia, in Asia Minor, about forty miles west of Iconium.

MACEDONIA (mas-se-do'ni-a), a large country north-east of Greece, peopled by the descendants of Javan. In the time of the Romans the whole country between Tænarus (Cape Matapan) and the valley of the Danube was divided into three districts, viz., Illyricum, Achaia and Macedonia (which included Thessaly, and formed with it one province). Its metropolis was Thessalonica. It was a famous monarchy under Philip and his son Alexander the Great.

MACHEPELAH (mak-pe'lah), "portion, lot, double cave," the name of the burying-place of the patriarchs, which Abraham bought from Ephron the Hittite for a burying-place for Sarah; Abraham himself was buried there; also Isaac, Rebekah and Jacob. Over this spot the celebrated Mosque *El Haran* stands.

MAGDALA (mag'da-la), "a tower," a town on the west of the Sea of Galilee, either the same with *Dalmanutha* or near it, Matt. 15:39, compare with Mark 8:10. Now a small village, called *Mejdel*, about three miles north of Tiberias, containing about twenty wretched hovels.

MAHANAIM (ma-ha-na'im), "camps," a town east of Jordan, on the north bank of the Jabbok.

MARCH OF THE ISRAELITES FROM EGYPT TO THE PROMISED LAND

The history of this great march is full of interest for the Bible student, and equally full of warnings, and of important lessons to the devout Christian as he wanders in this world's wilderness on his way to the Land of Promise beyond the Jordan of death. We present here but the briefest outline of this history with such references as will enable the reader to fill in the details.

The forty-sixth chapter of Genesis tells us of Israel's journey to Egypt, and from that to the second of Exodus details the subsequent history to the birth of Moses.

The Israelites sojourn in Egypt 430 years, from Abraham, B. C. 1913, to B. C. 1491, Gen. 15:13; Ex. 12:40, 41; Acts 7:6; Gal. 3:17—idolatry of, in, Ezek. 20:6-9; Ezek. 23:8—multiply in Egypt, Ex. 1:7-20; Ps. 105:24; Acts 7:17—Pharaoh's cruelty and oppression, Ex. 1:8-22; 2:11, 5; Acts 7:18-21—God promises deliverance, Ex. 2:23-25. Moses sent to them, Ps. 78; 105-107; 136; Acts 7—murmur against Moses, Ex. 5:20, 21; 14:10-12—exempt from the plagues of Egypt, Ex. 8:22, 23; 9:4-6, 26; 10:23; 11:7; 12:13—keep the first Passover, Ex. 12:1-28. 50—obtain jewels from the Egyptians, Ex. 11:2, 3; 12:35, 36; Ps. 105:37—depart from **Rameses**, Ex. 12:31-42; 13:3, 4; 14—number of, Ex. 12:37—none feeble, Ps. 105:37—accompanied by a mixed multitude, Ex. 12:38; Num. 11:4—their herds and flocks, Ex. 10:9, 24; 12:38; 34:3; Num. 11:22. Led by the angel of the LORD, Ex. 23:20-23; 32:34; 33:2, 14; Ps. 78:51-54; Isa. 63:11-14—order of marching and encamping, Num. 2; 10:14-28. March from **Rameses** to **Succoth**, **Etham**, **Pi-hahiroth**, Ex. 12:37; 13:20; 14:2; Num. 33:5-7. Passage of the **Red Sea**—destruction of Pharaoh, Ex. 14; Deut. 11:4; Ps. 78; 105-107; 136—song of Moses and Miriam, Ex. 15:1-20. March three days through the **Wilderness of Shur** to **Marah**, Ex. 15:23; Num. 33:8—murmur at the bitter water—it is sweetened, Ex. 15:24, 25. March to **Elim**, Ex. 15:27; Num. 33:9. To the **Red Sea**, Num. 33:10. To **Desert of Sin**, Ex. 16:1; Num. 33:11—murmur for bread, Ex. 16:2, 3—manna sent, Ex. 16:4-36—quails sent, Ex. 16:13. March to **Dophkah**, **Alush**, Num. 33:12, 14; Ex. 17:1. To **Rephidim**—murmur for water, Ex. 17:2, 3—water brought from the rock at **Massah** or **Meribah**, Ex. 17:5-7—Amalekites defeated, Ex. 17:8; Deut. 25:17, 18. March to **Desert of Sinai** in the third month, Num. 33:15; Ex. 18:5; 19:1—have judges and captains appointed, Ex. 18:25; Deut. 1:9-17—receive the Law at Sinai—terror at the giving of the Law, Ex. 19:16, 17; Num. 17:12, 13; Heb. 12:18-21—elders go up the mount, Ex. 24:1, 9-11—covenant with the LORD, Ex. 19:3-9; 24:3-8—make a golden calf, Ex. 32; Deut. 9:7-21—three thousand slain by the Levites, Ex. 32:28—plague on account of the calf, Ex. 32:35—mourn on God refusing to lead them, Ex. 33:4-6—Tabernacle of Moses pitched without the camp, Ex. 33:9, 10—contributions for the Tabernacle, Ex. 35; 21-29;

36: 3-7; Num. 7—make the Tabernacle, Ex. 35: 30-35; c. 36-40—second Passover kept, Num. 9: 1-5—numbering of the people, Num. 1: 1-46; Ex. 38: 25, 26. March to **Taberah**—murmuring punished by fire, Num. 11: 1-3; Deut. 9: 22; March to **Kibroth-hattaavah**, Num. 11: 34; 33: 16—seventy elders appointed, Num. 11: 16, 17, 24-30—murmuring for flesh, Num. 11: 4-9; Ps. 78: 18—quails sent, Num. 11: 18-23, 31, 32; Ps. 78: 26-29—punished by plague, Num. 11: 33, 34; Ps. 78: 30, 31. March to **Hazereth**, Num. 11: 35; 33: 17. To **Kadesh**, in the Desert of **Paran**, or **Zin**, Num. 12: 16; 13: 26; 33: 36; Deut. 1: 2, 19—spies sent to Canaan, Num. 13; 32: 8; Deut. 1: 22, 25; Josh. 14: 7—Discouraged and rebel at their report, Num. 14; Deut. 1: 26-35; 9: 23—spies die of plague, Num. 14: 37—Israel defeated by Amalek at Hormah, Num. 14: 40-45; Deut. 1: 41-44—dwell at **Kadesh**, Deut. 1: 46.

They turn back from **Kadesh** and wander for thirty-eight years by the Red Sea, Num. 14: 25-34; Deut. 1: 40; 2: 14—stations visited by them, **Rithmah** to **Ezion-Geber**, Num. 33: 18-36—all but two die from twenty years old, Num. 14: 28-30; Deut. 2: 14. Return to **Kadesh**, Num. 20: 1; 33: 36; Jud. 11: 16, 17—Sabbath-breaker stoned, Num. 15: 32-36—rebellion of Korah, Num. 16; Deut. 11: 6—fourteen thousand die of plague, Num. 16: 41-50—Miriam's death, Num. 20: 1—murmur for water at **Meribah**—refused a passage by Edom, Num. 20: 14-21. March from **Kadesh** to **Beeroth** and **Mount Hor**, or **Mosera**—Aaron's death, Num. 20: 22, 29; 33: 37; Deut. 10: 6—defeat King Arad, Num. 21. March to **Zalmonah** and **Punon**, Num. 33: 41, 42; 21: 6; Deut. 2: 8—murmur—bitten by serpents—healed on looking to the brazen serpent, Num. 21: 4-9. March to **Oboth** to the mountains of **Abarim** or **Pisgah**, Num. 21: 10-20; 33: 43-47; Deut. 2: 13-24—defeat the Amorites, Num. 21: 21-31; Deut. 2: 26-37. March by **Bashan** to the plains of **Moab**, opposite Jericho, Num. 21: 33; 22: 1; 33: 48, 49—defeat Og, king of Bashan, Num. 21: 33-35; Deut. 3: 1-17—Balak sends for Balaam to curse them, Num. 22: 24; Deut. 23: 3, 4—corrupted by the Moabites, Num. 25—the plague stayed by Phinehas, Num. 25: 5-18—conquest of Midian, Num. 31—numbering of the people, Num. 26—covenant with the LORD, Deut. 29—death of Moses—mourning for him, Deut. 34. Their provision in the wilderness, Deut. 8: 4; 29: 5, 6; Neh. 9: 21—circumcision omitted, Josh. 5: 5, 7—piety of those who entered Canaan, Josh. 23: 8; Jer. 2: 2, 3; Judg. 2: 7-10.

Joshua appointed to succeed Moses, Num. 27: 18-23; Deut. 31: 23.

MEDIA (me'di-a), "the middle land," the country of the Medes, bounded on the north by part of the Caspian Sea; on the south by Persia, Susiana and Assyria; on the east by Parthia and Hyrcania; and on the west by Armenia Major. It was partly into this country that Shalmaneser carried the ten tribes captive. The Medes and Persians, who were both branches of the great Aryan family of nations, were united under Cyrus into one monarchy, B. C. 558. It is now included under the dominion of the shah of Persia.

MEDITERRANEAN SEA. This name is not found in Scripture, but the sea is frequently referred to. It is spoken of as the "great sea," Num. 34: 6, 7; Josh. 1: 4; Ezek. 47: 10, 15, 20; "sea of the Philistines," Ex. 23: 31; "sea of Joppa," Ezra 3: 7; "the sea," Josh. 15: 4, 46; "hinder sea," Zech. 14: 8; "utmost sea," Deut. 11: 24.

MEGIDDO (me-gid'do), "place of troops," an ancient royal Canaanitish city at the north-east base of Mount Carmel. The plain on the southern border of which it stood is called the "valley of Megiddo," 1 Chr. 35: 22; Megiddon, Zech. 12: 11.

MELITA (me-le'tah), now called **Malta** (maul'ta), an island in the Mediterranean Sea, twenty miles long and twelve broad, on the coast of which Paul was shipwrecked. Since 1814 it has been a British dependency. Its population is about 120,000, for the most part Roman Catholics excessively ignorant.

MESOPOTAMIA (mes-o-po-ta'mi-a), "middle of rivers," Heb. *Aram-naharaim*, "Aram of the two rivers," a province situated between the rivers Tigris and Euphrates, called by the Hebrews *Padan-aram*. This region, Syria or Aram, "between the two rivers," is nearly seven hundred miles long, and from fifty to two hundred and fifty broad. Here Abraham, Nahor, Sarah, Rebekah, Leah, Rachel and all the children of Jacob save Benjamin, were born. It is now under Persian rule.

MILETUS (mi-le'tus), or **Miletum** (mi-le'tum), a seaport city in Asia Minor, and about forty miles south of Ephesus. It originally

stood on the coast; but now, by reason of the silting up of the Meander, it is ten miles inland. The ruins of the city bear the name of *Melas* among the Turks.

MITYLENE (mit-i-le'ne), the chief city of the island of Lesbos, in the Aegean Sea. The modern town is called *Mitylen*.

MIZRAIM (miz-ra'im), "distress," "straitness," the name by which Egypt is generally designated in the Hebrew Scriptures. It is a word in the dual number signifying the *two Misraim*—i. e., the Upper and the Lower *Misraim*, the name by which Egypt is still spoken of by the Arabs. In Isa. 11: 11 the name denotes Lower Egypt as distinguished from Pathros or Upper Egypt.

MORIAH (mo-ri'ah), "the appearance of JEHOVAH," a mountain within the walls of the east part of Jerusalem. The great Mosque of Omar is now on its summit.

MOSQUE OF OMAR. This Mohammedan temple stands in the *Haram-es-Sherif*, which certainly occupies the area of Solomon's Temple. The **ROCK UNDER THE DOME**, with its interesting **CAVE-CHAPEL**, is supposed to indicate the spot where Abraham's altar stood on which he was ready to offer Isaac.

MOUNTAINS. Palestine is very mountainous. The expression "mountain of Israel," Ezek. 36: 1, denotes the entire country. The most celebrated were Carmel, near the Mediterranean, Josh. 19: 26; Ebal, in Samaria, 8: 30; Egedi, near the Dead Sea, 15: 62; Gaash, in Ephraim, 24: 30; Gilboa, south of the valley of Jezreel, 2 Sam. 1: 21; Gilead, beyond Jordan, Gen. 31: 21; Gerizim, in Samaria, Judg. 9: 7; Hermon, beyond Jordan, Josh. 11: 3; Hor, in Idumea, Num. 20: 25; Horeb, probably the same as, or the range of which Sinai was a part, Deut. 1: 2; Lebanon, or Libanus, which separates Canaan on the north from Syria, 3: 25; Moriah, on which the temple was built, 2 Chr. 3: 1; Nebo, a peak of Pisgah, Num. 32: 3; Olivet, on the east of Jerusalem, Matt. 21: 1; Paran, in Arabia, Gen. 14: 6; Deut. 1: 1; Peor, in Moab, Num. 23: 28; Pisgah, in the country of Moab, Num. 21: 20; Sier, in Idumea, Gen. 14: 6; Sinai, in Arabia, Ex. 19: 2; Deut. 33: 2; Sion, or Zion, in Jerusalem, 2 Sam. 5: 7; 2 Ki. 19: 21; Tabor, in Lower Galilee, to the north of the great plain, Judg. 4: 6.

MOUNT OF OLIVES (ol'ivz), or **OLIVET** (ol'i-ve't), called also Mount of Corruption, 2 Ki. 23: 13, a hill on the east side of Jerusalem, from which it was separated by the Kidron Valley. It derived its name from the olive trees which abounded on its sides, some of which still remain. David went up it when he fled from Absalom. It was a favorite resort of Jesus. By way of, he entered Jerusalem, Matt. 21: 1; Mark 11: 1; at night he abode in, Luke 21: 37; John 8: 1; retired to, after the Passover, Luke 21: 39; Matt. 26: 30; ascended to Heaven from, Acts 1: 12. The ridge extends about a mile from north to south, and is about two hundred and twenty feet above the site of the temple. It has three summits with distinct names.

MYRA (mi'rah), a city of Lycia, near the Mediterranean Sea, and forty miles east of Patara; here Paul embarked for Rome. Now called *Dembra*.

MYSIA (mis'i-a), the north-west province of Asia Minor on the Aegean Sea.

NAIN (na'in), "beauty," a town of Galilee, about two miles south of Mount Tabor, memorable as the place where CHRIST restored to life the son of a widow. The place exists under the name of *Nein*.

NAZARETH (naz'a-reth), "separated," "sanctified," a small city of mixed race, in Lower Galilee, about seventy miles north of Jerusalem, six west of Mount Tabor and twenty-four south-east of Ptolemais. It is not mentioned in the Old Testament. It was noted for the wickedness of its inhabitants, so much so that Nicodemus' first query, on hearing the LORD called "Jesus of Nazareth," was, "Can any good come out of Nazareth?" Here JESUS dwelt from his childhood till He commenced His public ministry; here He preached, and an attempt was made to put Him to death. After this He made Capernaum His chief place of residence, "His own City." It still exists under the name of *en-Nazirah*, having about four hundred inhabitants.

NEAPOLIS (ne-ap'o-lis), "new city," a seaport city on the east of Macedonia, a few miles south of Philippi. The site is occupied by the Turkish village of *Kavalla*, with about 6,000 inhabitants, nine-tenths of whom are Mohammedans, the rest Greeks.

NICOPOLIS (ni-kop'o-lis), "a city of victory," the name of several ancient cities. That to which Paul refers was probably in Epirus. It was founded by Augustus to commemorate the battle of Actium.

NILE, a celebrated river of Egypt which flows from south to north. It begins to swell at the middle of June, attains its greatest height in September, and subsides to its usual level about the end of October, and, on the northern part of Egypt, it spreads about twenty miles on each side. When the waters subside, the inhabitants sow their seed, which settles into the mud, and without further trouble produces a rich crop. It is called *Sihor*, "the black river," Josh. 13: 3; Jer. 2: 18; and the river of Egypt, Heb. *Nahar Mitzraim*, Gen. 15: 18.

NINEVEH (nin'e-veh), "habitation of Ninus," the ancient capital of Assyria. Its founder, according to Assyrian mythology, was the son of Nimrod. It is said to have been sixty miles in circumference, and in the time of Jonah its population must have been 600,000. It outstripped even Babylon itself in its dimensions. Its walls were sixty miles in compass, one hundred feet in height, and so thick that three chariots abreast could be driven along their top; and they were defended by 1,500 towers, each 200 feet high. In the year 601 B. C. it was completely destroyed by fire, and soon after the time of CHRIST not a trace of it could be found. By recent excavations on the site many remarkable sculptured monuments have been discovered, which from their structure and inscriptions, illustrate certain notable features of that ancient city, and confirm notices of it in the histories of ancient authors.

NO, "place," "portion," a once populous city of Egypt, generally thought to be Thebes or Diospolis. In Nah. 3: 8 it is called "populous No," in the Heb. *No-Amon*—i. e., No of Amon, meaning the place or possessions or chief seat of the Egyptian god Amon. It originally stood on both sides of the river Nile, about five hundred miles from its mouth. In the time of its splendor it extended on both sides as far as the mountains; it had one hundred gates, and on an emergency could send into the field by each of these gates twenty thousand fighting men and two hundred chariots. About 81 B. C., after a siege of three years, it was finally destroyed by Ptolemy X. Extensive ruins still mark its site. It is impossible to wander among these scenes and behold these hoary yet magnificent ruins without emotions of astonishment and deep solemnity. Everything around testifies of vastness and of utter desolation. All is gloomy, awful, grand. The walls of all the temples are covered with hieroglyphics. Many of these afford happy illustrations of Egyptian history.

NOB (nob), "a high place," a small town built on a conical rocky tell about two miles north of Jerusalem.

NOPH (noff), a city of Egypt, the ancient Memphis, capital of the country in the time of the patriarchs.

ON, "light," "the sun," rendered in the Septuagint version *Heliopolis*, "city of the sun," one of the oldest cities in the world. In Jer. 43: 13 it is called Beth-Shemesh, in Ezek. 30: 17 Aven. It was situated in the land of Goshen, in Egypt, about twenty miles from Memphis. The site of the city is now occupied by low mounds, the only remains of its famous temple being a granite obelisk about sixty-eight feet high.

OPHIR (o'fir), "abundance," a country which abounded in gold and precious stones. Its locality has not been identified; some place it on the east coast of Africa, and some in India.

PALESTINE (pal'es-teen), "land of strangers or emigrants," called Canaan, Num. 33: 5; Land of Promise, Gen. 13: 15; Land of Jehovah, Hos. 9: 3; Land of Israel, 1 Sam. 13: 19; Immanuel's Land, Isa. 8: 8; the Holy Land, Zech. 2: 12. The Hebrew word *Peleseth*, usually rendered Palestine, is also sometimes rendered Philistia, Ps. 60: 8; 87: 4; 98: 9, and Palestina, Ex. 15: 14; Isa. 14: 29, 30. The name Palestine originally meant only "the land of the Philistines." Its boundaries are described by Moses, Num. 34: 1-12. Modern Palestine is divided into two pashalics—Sidon, including Western Palestine, and Damascus, comprehending all east of Jordan. Palestine is now "a land of ruins." Everywhere are seen the remains of cities and villages.

PAMPHYLIA (pam-fil'e-a), "a nation made up of every tribe," a province of Asia Minor, bounded on the east by Cilicia, on the west by Lycia, on the north by Pisidia, and on the south by the Mediterranean.

PAPHOS (pa'fos), a famous city of Cyprus, situated on the western coast of the island. Its modern name is *Baffa*, where ruins are found.

PATARA (pat'a-rah), a seaport town of Lycia, in Asia Minor, with a large harbor on the east side of the river Xanthus, and about forty miles west of Myra. The site of the city is now a desert. Ruins of great extent are seen rising above the mounds of sand which cover the place.

PATMOS (pat'mos), one of the Sporades, "the scattered isles," a rocky and bare island in the Ægean Sea, situated about forty-five miles westward of Miletus. It is about thirty Roman or twenty-eight English miles in circumference. It has a safe and large harbor. It is now called *Patino*, with a population of about 4,000. It was the place of John's exile, where he wrote the REVELATIONS.

PEOR (pe'or), "the cleft," a mountain in Moab, near to Pisgah.

PERGAH (per'gah), a city of Pamphylia, on the Cestrus, about forty miles north from the Mediterranean shore.

PERGAMOS (per'ga-mos), "height, elevation," a city of Mysia, in Asia Minor, situated about twenty miles from the sea on the river Cai-cus, "in one of the most lovely and fertile valleys of the world." Under the Romans it became the capital of a province called Asia Propria. It was famous for its immense library, collected in rivalry of that of Alexandria. From it our "parchment" (*pergamenum*) derives its name. It was the headquarters of the opposition to CHRIST and His Gospel in that region, Rev. 2: 13. The modern city, called *Bergamo*, abounds in ruins of great extent. Its population is estimated at from 14,000 to 30,000, of whom 3,000 are Greeks, 300 Armenians and the rest Turks.

PERSIA (per'zhya, Heb. *Pharas*), an ancient kingdom of Asia. In the height of its glory it was 2,800 miles long and 2,000 broad, and included parts of Europe, Asia and Africa. From the south of the Caspian Sea to Hindostan, a continued chain of deserts extends; and in the southern provinces the plains, as well as the mountains, are sterile and bare. The northern districts, on the contrary, are remarkable for their beauty and fertility. The rivers of Persia are few and small; and instead of falling into the sea, most of them flow into lakes in the interior. The established religion is the Mohammedan, but there are still some who adhere to the ancient worship of fire.

PHENICE (fe-ni'se), "palm," a seaport town, more properly *Phoenix*, now *Lutro*, on the south-west shore of the island of Crete.

PHILADELPHIA (fil-a-del'fi-a), "brother love," a city of the province of Lydia, in Asia Minor, about twenty-five miles south-east of Sardis, and about seventy north-east of Smyrna. Its modern name is *Alla Shehr*. The population is about 15,000, most of whom are Turks. It contains the ruins of some twenty-five churches.

PHILIPPI (fil-lip'pi), "warlike men," "lovers of horses," one of the chief cities of Macedonia, lying on the borders of Thrace, and on the banks of the river Gangitis (now *Angista*), a deep and rapid stream about seventy miles north-east from Thessalonica. It was repaired and named by Philip, the father of Alexander the Great. The city is now wholly in ruins.

PHILISTIA (fil-lis'ch'a), "land of strangers," or the "land of the Philistines," embraced the coast plain on the south-west of Palestine, extending for about forty miles from Joppa to the valley of Gerar on the south, and with a breadth of from ten to twenty miles. The Philistines probably emigrated originally from Crete either directly or through Egypt into Palestine.

PHOENICIA (fe-nish'i-a) or **PHOENICE** (fe-ni'se), a small country on the coast of Syria, stretching from the promontory of Carmel about one hundred and twenty miles north, with an average breadth of twenty miles. The name is probably derived from the Greek *phoenix* (a palm tree); it does not occur in the Old Testament. Tyre and Sidon were the principal cities of Phœnicia.

PHRYGIA (fri'jya), "dry, barren," an inland province of Asia Minor. Its boundaries are not clearly defined. Its principal cities were Laodicea, Hierapolis and Colosse.

PHUT, "afflicted," a country of Africa which some have identified with Nubia, others have supposed that it was west of Lybia on the north coast of Africa; but more generally it has been identified with Lybia.

PISGAH (piz'gah), "the heights, an isolated peak," the name of the range of hills of which Nebo was one of the peaks. Moses is sometimes said to have viewed Canaan from Nebo, and sometimes from Pisgah.

PISIDIA (pi-sid'e-a), "a pitch tree," a mountainous province of Asia Minor, having Phrygia on the north and Pamphylia on the south.

PONTUS (pon'tus), "the sea," a province of Asia Minor, bounded on the north by the Pontus Euxinus (Euxine Sea), whence it took its name, on the south by Cappadocia, on the east by Colchis, and on the west by Paphlagonia and Galatia. Under Nero it became a Roman province along with Cappadocia.

PTOLEMAIS (tol-e-ma'is), a seaport town of Canaan, on the shore of the Mediterranean, about twenty-seven miles south of Tyre. It was an important city, well fortified, in the reign of Ptolemy Philadelphus, the king of Egypt, who greatly enlarged and beautified it. On his third missionary journey Paul visited it, and "saluted the brethren and abode with them one day;" it was formerly called *Accho*, Ju. 1:31; is now called *Akka* or *St. Jean d' Acre*. Its population at present is about 5,000.

PUTEOLI, a seaport of Campania in Italy, in the Bay of Naples. Here the apostle stayed a few weeks on his way to Rome, Acts 28:13, 14. The present city is called *Pozzuoli*.

QUICKSANDS, or **SYRTES**, sand-banks on the coast of Africa over against Sicily, fatal to ships, Acts 27:17.

RABBAH (rab'bah), "a great city," the capital city of the Ammonites, stood near the source of the river Jabbok, called Rabbath-beni-Ammon, Deut. 3:11; Rabbath of the Ammonites, Ezek. 21:20. Its modern name is *Ammân*. Its ruins lie twenty-two miles east of Jordan.

RAMAH (ra'mah), "a high place," a city of Benjamin, near to Gibeah; here the Jewish prisoners were disposed of after their capital was taken, which occasioned the mourning of Rachel's daughters, Jer. 40:1; 31:15. It has been identified with *Er-Ram*, a small Arab village about five miles north of Jerusalem. 2. A city on the frontiers of Asher. Identified with *Rameh*, about seventeen miles south-east of Tyre. 3. One of the fortified places of Naphtali.

RAMESES (ra-me'ses), one of Pharaoh's treasure cities of Lower Egypt, in the land of Goshen, was built by the Israelites. The site some suppose is to be sought in the ruins of *Aboo-Kesheyd*, north-east of Heliopolis.

RHEGIUM (re'ji-um), "breach," a city on the south-west coast of Italy, opposite Messina, in Sicily. Paul landed on his way to Rome, Acts 28:13. Its modern name is *Reggio*, the capital of Calabria, with a population of about 10,000.

RHODES, an island of the Mediterranean, about seventy-five miles east of Crete, and about one hundred and twenty miles in circumference. The city of Rhodes was celebrated for the Colossus, a brazen statue of Apollo, one hundred and five feet high, which was erected over the entrance of the harbor. The population of the island is about 20,000.

ROME (rôme), the capital of Italy, on the river Tiber, about fifteen miles from its mouth, long the mistress of the world; was founded about 748 B. C., and increased to such an extent that it covered seven hills, whence it was called *urbs septicolis*, "city of the seven hills." In Nero's reign (A. D. 64), about two-thirds of it was destroyed by fire, but it was rebuilt with great splendor. In the reigns of Vespasian and Trajan the population was about 2,000,000. Rome is not mentioned in the Old Testament; but the empire of Rome is referred to by Daniel, under the name of the "fourth kingdom," Dan. 2:40; 7:7, 17, 19; 11:39, 40. The population of the Roman Empire in the time of CHRIST is estimated at 85,000,000. Strangers from Rome were among those at Jerusalem on the day of Pentecost; from it Claudius commanded all Jews to depart; Paul was carried to it a prisoner, and remained there two years preaching. He sent an epistle to the saints there, written from Corinth, A. D. 57 or 58. It is called "that great city which reigneth over the kings of the earth," Rev. 17:18. For centuries this great city was the capital of the "States of the Church," where the Pope had sway as a temporal prince. In the month of September, 1870, the troops of Victor Emanuel entered Rome, and in a few days the "States of the Church" ceased to exist. The Pope was deprived of his temporal power, and permitted to reside in Rome only as the spiritual overseer of the Church which owns his authority.

SALAMIS (sal'a-mis), "shaken, beaten," a city in the island of Cyprus, on its south-east coast.

SALIM (sa'lim), "peace," an ancient city, about six miles north-east of Jerusalem, near the river Jordan.

SALMONE (sal-mo'ne), the eastern promontory of the island of Crete.

SALT SEA, the name of that lake at the south-east of the Holy Land which separated it from the country of the Moabites, Gen. 14:3; Deut. 3:17; it is called also the Sea of the Plain, Deut. 4:49; the Sea, Ezek. 47:8; the East Sea, Joel 2:20; the Asphaltic Lake. The Arabs called it the Dead Sea and the Sea of Lot (*Bahr Lut*). It is about forty-six miles long, and a little more than ten miles broad, although these dimensions vary according to the season of the year. Its greatest depth is about thirteen hundred feet. Its surface is twelve hundred and eighty-nine feet below the level of the Mediterranean. Its waters contain twenty-six and a quarter per cent. of saline particles, while those of the ocean contain only four per cent. Its specific gravity is 1.172, so that a traveler floated in it "easily in an upright position, with head and shoulders above the water." The land around it is gloomy and barren, and an awful silence hangs over the whole scene.

SAMARIA (sa-mā'ria), a "watch-height," in Heb. *Shomeron*, corrupted by the Greeks into Samaria, was the capital city of the Ephraimites, situated about forty-two miles north from Jerusalem, and called after the name of the original owner (Shemer) of the hill on which it was built, about B. C. 925, by Omri the sixth king of Israel. For two centuries it was the capital of the kingdom of Israel, till the carrying away of the ten tribes by Shalmaneser, B. C. 720. The site of the city is now covered with terraced vineyards and corn-fields, amid which are groups and long ranges of columns. On one section of it stands the small village of *Sebastieh*, a corruption of the Greek *Sebaste*. The name is also applied to the country of the Ephraimites; in the New Testament, it always means the country between Judea and Galilee, west of Jordan, which belonged to the tribes of Ephraim and Manasseh. Christians were scattered through this region by persecution; Philip preached CHRIST to its inhabitants, and they received the Word.

SAMOS (sā'mos), an island in the east of the Mediterranean, about nine miles from the coast of Asia Minor, south of Ephesus. It is about seventy-two miles in circumference, and contains about 12,000 inhabitants.

SAMOTHRACIA (sam-o-thra'shya), a small island in the north-east part of the Ægean Sea, about thirty miles distant from the coast of Thracia. It is seventeen miles in circumference, is now called *Samo-thraki*, and contains only a single village.

SARDIS (sar'dis), capital of the ancient kingdom of Lydia, in Asia Minor, situated at the foot of Mount Tmolus, in the plain watered by the river Pactolus. Its modern name is *Sart Kalessi*, consisting of only a few miserable dwellings amid the ruins of former grandeur.

SAREPTA (sa-rep'tah), Luke 4:26, a Phœnician town on the shores of the Mediterranean between Tyre and Sidon. The Old Testament name is *Zarephath* (zar'e-fath).

SEA. The Hebrew word (*yām*) rendered "sea" is applied to the ocean, Gen. 1:2, 10; lakes, Job 14:11; great rivers, as the Nile, Nah. 3:8; Isa. 19:5; Amos 8:8; the Euphrates, Jer. 51:36; the sea of Gennesareth or Galilee, Matt. 4:18; the Sea of Jazer, beyond Jordan, near the city of Jazer, Jer. 48:32; the Dead or Salt Sea, Gen. 14:3; the Red Sea (called the Egyptian Sea, Isa. 11:15), Ex. 10:19, and twenty-five other passages; the *Great Sea* (called also the "hinder"—i. e., the western—sea, Dan. 11:24; Joel 2:20); the Mediterranean, which washes the whole western shore of Canaan, Ps. 104:25; the molten lava in the temple, 1 Ki. 7:23; 2 Chr. 4:2; the whole mighty ocean which shall give up its dead, Rev. 20:13.

The **SEA** or **LAKE OF GALILEE** (gal'i-le), a lake in the Holy Land about fourteen miles long and seven broad in the widest part. Its surface is six hundred and fifty-three feet below the level of the Mediterranean. It is called by Moses the **SEA OF CHINNERETH**, Num. 34:11; the New Testament writers call it the **SEA OF GALILEE**, Matt. 4:18; 15:29; Mark 1:16; the **SEA OF TIBERIAS**, John 6:1, 23; and the **SEA OF GENNESARETH**, Luke 5.

On this lake our LORD calmed the storm, and here His disciples were accustomed to fish.

SEIR (se'ir), "rough, bristly," the mountain district on the east of Arabah; was afterward the possession of Esau and his posterity. Hence

Seir is often put for Edom or the Edomites, Ezek. 25:8. It extended from the Dead Sea to the Elanitic Gulf. 2. A mountain named as one of the landmarks on the north boundary of Judah, Josh. 15:10.

SELA, or **SELAH** (se'lah), "a rock," the capital of Idumea, situated near the base of Mount Hor in the *Wady Mousa*. Is usually known by the name *Petra*, which is the Greek equivalent of *Sela*. It consisted of dwellings cut out of the rock. It is now a lonely, deserted ruin, according to the words of the prophets.

SELEUCIA (se-leu'shi-a), a city of Syria, situated on the shores of the Mediterranean, about five miles north of the river Orontes, and about sixteen miles west of Antioch.

SEPHARVAIM (sef-ar-va'im), "the two Sipparas," a city of Mesopotamia whence colonists were brought to Samaria. It stood on the Euphrates above Babylon, on both sides of the river.

SHEBA (she'bah), "covenant," or **Seba**. The country or kingdom of this name comprehended the greater part of Arabia Felix, the *Saba* of profane history.

SHECHEM (she'kem), "shoulder, ridge," a town of the Canaanites, called also Sichem, Gen. 12:6; Sychem, Acts 7:16; and Sychar, John 4:5. It was situated in the valley between Mounts Ebal and Gerizim, about thirty-four miles north of Jerusalem and seven south of Samaria. It was called *Neapolis* by the Romans, a name which is still preserved in its Arabic name *Nablus*; it became the capital of Samaria. It has about 8,000 inhabitants, but only some fifteen or twenty Samaritan families.

SHILOH (shi'lo), "peace," a name of the MESSIAH, Gen. 49:10; comp. Mic. 5:2, 5, with Matt. 2:6, was also applied to a city of the tribe of Ephraim, among the hills half-way between Bethel and Shechem. The modern name of Shiloh is *Seilun*.

SHUR (shur), "a wall," a city on the confines of Egypt, somewhere near the modern Suez, and which gave name to the adjacent part of the desert.

SHUSHAN (shu'shan), "a lily," called **Susa** by the Greeks, the capital of the province of Elam, a fortress of the ancient Susiana or Cissia. It stood on the banks of the Choaspes. It is now a mass of ruins called *Sus*, lying between the *Shapur* and the *Dizful*.

SIDDIM (sid'dim), "open fields, plains," the broad plain in which Sodom and Gomorrah lay. It was "full of slime pits," Gen. 14:10.

SIDON (si'don), the Greek form of **Zidon**, "a fishery," the capital of Phœnicia, situated on the shore of the Mediterranean, about twenty miles north of Tyre, and about twenty south of Beirut; it was founded by Zidon, the eldest son of Canaan; judgments against it, on account of the great wickedness of its inhabitants, were foretold by Ezekiel, 28:10, and it is frequently mentioned in the Gospel history, Matt. 11:21, 22; 15:21; Mark 3:8; 7:24, 31; Luke 4:26; 6:17; 10:13, 14. Paul, in his voyage to Rome, touched at, and found Christians there, Acts 27:3. It is now called *Saida*, a poor town, with a population of about 7,000 Moslems and 500 Jews.

SILLOAM (si-lo'am), "sent, sending," a fountain of water rising in the southern part of the Tyropœon valley, between the upper and the lower city of Jerusalem, whence it flowed past Zion and Moriah. It is called a "pool," Neh. 3:15; John 9:7-11; spoken of as running "waters," Isa. 8:6. There were probably two pools, the *upper*, Isa. 7:3 (called also the *King's Pool*, Neh. 2:14), and the *lower pool*, Isa. 22:9.

SINAI (si'ni), "bush of the LORD," a mountain in the desert of Arabia, situated in the peninsula formed by the two gulfs of the Red Sea. The area of the peninsula is about 11,500 square miles. It is one of the most mountainous and intricate regions on the face of the earth. It is a desert of rocks, gravel and boulders; of gaunt mountain gorges and arid valleys and plateaus. **Horeb** was probably the name of the mountain group of which Sinai formed a peak. There is much difference of opinion as to which of these peaks was Sinai; the *Jebel Mousa* answers most fully to the descriptions of Moses, and is in all probability the true "Mount of the Law." In the library of the famous "Convent of Mount Sinai," Tischendorf found the *Codex Sinaiticus*, which is the oldest and the only complete uncial MS. of the New Testament hitherto discovered.

SMYRNA (smer'nah), "myrrh," a city of Ionia, in Asia Minor, on the east shore of the Archipelago, or Ægean Sea, and about fifty miles

north of Ephesus. It is now called *Ismir* by the Turks. Its population is estimated at about 130,000.

SODOM (sod'om), "burning," a city in the "plain of Jordan," near by, or on the ground now covered with the Dead or Salt Sea; on account of the extreme wickedness of its inhabitants, it was consumed with fire from heaven, and swallowed up by an earthquake. The name is used *metaphorically*, Rev. 11:8. *Sodoma* is the Greek form, Rom. 9:29.

SYENE (si-e'ne), "opening or key," an ancient city in the southern frontiers of Egypt, on the east of the Nile, and about five hundred miles south of Alexandria. The modern city of *Aswan* stands near its ruins.

SYRACUSE (sir'a-kuse), a noted city on the south-east coast of the island of Sicily. In the modern town, which is a place of some importance, are to be found some ruins of the ancient city.

SYRIA (sir'e-a), an ancient kingdom, situated on the north frontiers of Canaan, and of which Damascus for a long time, and afterward Antioch, was the capital. It was known to the Hebrews under the name of *Aram*.

TABOR (tā'bor), "mound, quarry," a celebrated mountain in Palestine, six miles east of Nazareth, on the northern side of the plain of Esdraelon, with a graceful, rounded summit. Its height above the sea is 1,865 feet. It is supposed, but not proven, to be that on which CHRIST was transfigured, and which is called by Peter the *holy mount*. 2. A city at the foot of the mountain, also called **Chisloth-Tabor**. 3. An oak or grove of oaks in Benjamin, 1 Sam. 10:3.

TADMOR (tad'mor), "palm tree," a city once in great renown, built by Solomon in the midst of a desert, about halfway between Damascus and the Euphrates, at the foot of a range of chalky hills. It retained this name till the conquest of Alexander the Great, when it was changed to **Palmyra**. Its ruins exhibit innumerable and most magnificent specimens of architecture, covering several miles.

TAHAPANES (ta-hap'a-nes), an ancient city of Lower Egypt, called Tehaphnehes, Ezek. 30:18; Tahpanhes, Jer. 43:7; 44:1; 46:14, and Hanes, Isa. 30:4.

TARSHISH (tar'shish), "hard," an old celebrated, opulent, cultivated, commercial city, which carried on trade in the Mediterranean and with the seaports of Syria. This was probably the city of *Tartessus*, in Spain, then a Phœnician colony.

TARSUS (tar'sus), the capital of Cilicia, in Asia Minor, on the banks of the river Cydnus, the native place of Paul, Acts 21:39. As a seat of Greek philosophy and literature it ranked with Athens and Alexandria.

TEKOA or **TEKOA** (te-ko'ah), "a pitching of tents," a city six miles south of Bethlehem, the ruins of which bear the name *Teku'a*.

THEBEZ (the'bez), "brightness," or **Thebes**, not the celebrated Egyptian city (see No), but a city of the tribe of Ephraim, situated near to Shechem and thirteen miles south-west of Bethshan. It is represented by the modern village of *Tubds*.

THE HOLY LAND was bounded by Arabia on the east; on the south by the wilderness of Paran, Idumea and Egypt; on the west by the Mediterranean; and on the north by the mountains of Lebanon. Canaan proper was about one hundred and fifty-eight miles long, and on an average about forty broad. As occupied by all the tribes, including those on the east of Jordan, it consisted of about 19,000 square miles. But as extended by conquest in the time of David and Solomon the kingdom reached to the Euphrates, and to the remotest confines of Edom and Moab, 1 Ki. 4:21. It has been distinguished by various names, such as **Canaan**, the **Land of Promise**, **Judea**, **Palestine** and the **Holy Land**. It is described as "a land flowing with milk and honey." It was well watered, very fruitful, abounding with rich pastures and flowers, and much diversified with hills and valleys. From its position its climate was very hot during eight months in the year. It is described in reference to many of its natural advantages, Deut. 8:7-9; 11:10-12; promised to Abraham, Gen. 12:7; its boundary, Ex. 23:31; Num. 34:1; Josh. 1:3; conquered by Joshua, 11:16; its kings enumerated, 12:9; the names of those who were to divide it, Num. 34:16; how to be divided, 26:52; divided by lot, Josh. 14:1, etc.; its borders not conquered, 13:1; Judg. 2:3; its ruined cities to be rebuilt after the return of the Israelites from their dispersion, Isa. 49:19; 61:3; 52:9; 54:3; 61:4; Ezek. 36:33; what portion of it will be for the

sanctuary, 45: 1, etc.; for the city, 6; for the prince, 7; its boundary, 47: 13; its division by lot, 48: 1. At the time of CHRIST it was divided into five provinces, Judea, Samaria, Galilee, Perea and Idumea. This once beautiful land has been constantly suffering under the horrors of servitude and frequent wars. After the destruction of Jerusalem, A. D. 71, the land remained almost desolate till about the fourth century, when pilgrims began to resort to it. In the beginning of the seventh century it was occupied by the Saracens, who held it till it was taken by the Crusaders in the twelfth. For about eighty years after that it was the scene of constant wars between the Christians and the Saracens. After passing through various revolutions it was finally absorbed in the Turkish empire in 1317. Its once noble cities are now poor villages, and most of the former villages are utterly extinct. Its barren, poverty-stricken and altogether ruinous condition affords a remarkable example of the fulfillment of the divine threatening, "He turneth rivers into a wilderness, and the water-springs into dry ground; a fruitful land into barrenness, for the wickedness of them that dwell therein," Ps. 107: 33, 34.

THESSALONICA (thes-a-lo-ne'ka), the capital city of Macedonia, situated on the Thermaic Gulf (Gulf of Saloniki). It was anciently called *Therma*. Here Paul, Silas and Timothy planted a church, and to the Christians here Paul sent two epistles. Its modern name is *Saloniki*, and it has a population of about 70,000.

THE THREE TAVERNS, a place on the Applan Way, about thirty-three Roman miles south of Rome.

THYATIRA (thi-a-ti'rah), a city of Lydia, in Asia Minor, about twenty-seven miles north of Sardis, and fifty-six north-east of Smyrna. Its modern name is *Ak Hissar*, with a population of about 15,000, between 300 and 400 of whom are nominal Christians.

TIBEREAS (ti-be'ryas), a city on the western shore of the Sea of Galilee. It was built by Herod Antipas, the murderer of John the Baptist, in honor of the emperor Tiberius, and during the Roman supremacy was the metropolis of Galilee. It was noted for several centuries after the destruction of Jerusalem for its rabbinical academy. Here the Jewish Mishna was completed. The modern city is called *Tubarieh*. In 1837 it was nearly destroyed by an earthquake, six hundred of the inhabitants perishing in the ruins. It contains about two thousand inhabitants, of whom a few are Christians, eight hundred Jews, and the rest Mohammedans. It is one of the four *holy cities* of the Jews (the others being Jerusalem, Hebron and Safed), in which prayers are offered for the world twice every day.

TOPHET (to'fet), or more correctly **TOPHETH**, 2 Ki. 23: 10, a place on the south-east of Jerusalem, in the "valley of the son of Hinnom" by "the entry of the east gate." It became in later times the scene of sacrifices to Baal. It received its name from *toph*, a *drum*, which was beaten to drown the cries of the victims.

TRACHONITIS (trak-o-ni'tis), "rugged region," a small rocky district east of Jordan, of which Philip was tetrarch. Identified with the modern *Lejah*, south of Damascus, and in the centre of the kingdom of Bashan. Its Hebrew name was *Argob*.

TROAS (tro'as), a seaport town near to the Hellespont, between the promontories Lectum and Sigeum, south of the site of ancient Troy; sometimes considered as belonging to the Lesser Mysia. It must, if we may judge by the ruins, have been of considerable extent. Indeed, it was of importance as the point of arrival and departure for those journeying between Macedonia and certain Asiatic districts. It was here that Paul had the heavenly vision which led him to cross over into Europe with the Gospel message. It is now called *Eski Stamboul*.

TROCYLLIUM (tro-gil'le-um), a cape and town on the Ionian coast, between Ephesus and the mouth of the Meander at the foot of Mount Mycale over against Samos.

TYRE (tire), "rock," an ancient and flourishing city of Phœnicia, on the coast of the Mediterranean Sea. There were two cities of the same name; one, the most ancient, was situated on the mainland, and was destroyed by Alexander the Great; the other stood upon a small island, about two hundred yards from the coast. It is called the daughter of Zidon, Isa. 23: 12, and is frequently noticed in the Scriptures. The "coasts of Tyre" were once visited by CHRIST; the Gospel was received there. The predictions against Tyre have been so fully verified that it is now a miserable ruin, unoccupied except by a few fishermen as "a place to spread nets upon," Ezek. 26: 14. Its modern name is *Sur*.

UR, "fire, light," an ancient city of Chaldea, the native place of Terah and Abraham, has been identified by some with *Mugheir*, some desolate mounds situated about six miles west of the Euphrates, and midway between the ruins of Babylon and the Persian Gulf. But possibly Edessa, the modern *Orfah* or *Urfah*, occupies the site of "Ur of the Chaldees."

UZ, "sandy, soft soil," a country in Arabia, where Job resided; its situation is uncertain, but probably it adjoined Bashan on the east; it is first mentioned in Gen. 10: 23.

VALLEY, low ground lying between hills, as of Siddim, where stood Sodom and Gomorrah, Gen. 14: 3; of Shaveh, or the King's Dale, 17; Eshcol, Num. 32: 9; Jezreel (ESDRAELON), Hos. 1: 5; Bochim, Jud. 2: 5; Gad, 2 Sam. 24: 5 (margin); Jericho, Deut. 34: 3; Lebanon, Josh. 11: 17; the Passengers, or Hamon-gog, Ezek. 39: 11; Achor, Josh. 7: 24; Isa. 65: 10; Hos. 2: 15; Ajalon, Josh. 10: 12; Sorek, Jud. 16: 4; Ela, 1 Sam. 21: 9; Rephaim, or giants, Josh. 15: 8; 18: 16; 2 Sam. 5: 18; Isa. 17: 5; Berachah, 2 Chr. 20: 26; Hinnom or Tophet, Josh. 18: 16; 2 Ki. 23: 10; Jer. 7: 32; Megiddo, 2 Chr. 35: 22; Zech. 12: 11; Salt, 2 Sam. 8: 13; Succoth, Ps. 60: 6; 108: 7; Baca, Ps. 84: 6; Gibeon, Isa. 28: 21; Jehoshaphat, or D. cision, Joel 3: 2, 14; Shittim, 18; Moab, Deut. 34: 6; Zephathah, 2 Chr. 14: 10; Zeboim, 1 Sam. 13: 18; Gerar, Gen. 26: 17; Hebron, 37: 14.

WILDERNESS. The Heb. word *midbar*, usually translated "wilderness," is derived from a root which signifies "to lead to pasture;" and means a pastoral country or district as distinguished from an agricultural. The *midbar* of Syria and Arabia was inhabited for the most part by nomads, who lived in tents. Mention is made of the wilderness of Arabia, Shur, Paran, Jericho, Judah, Engedi, Ziph, Maen. Beersheba, etc., Ex. 14: 3; 15: 22; Num. 10: 12; 13: 3; 14: 2, 29; Deut. 1: 19; 32: 10; Luke 8: 29; the Hebrews thus named the common ground near cities and villages, which remained uncultivated, and was destined for feeding their cattle, 1 Ki. 19: 15; Isa. 40: 3; Matt. 3: 1; 15: 33; Luke 15.

ZIKLAG (zik'lag), "pressed," a city on the south of Judea; was given by Achish, king of Gath, to David for an asylum from the rage of Saul.

ZION (zi'on), "dry, sunny mount," called *Sion* in the New Testament, the highest point in Jerusalem, being 2,539 feet above the level of the Mediterranean. See JERUSALEM.

ZOAN (zo'an), "low," a very ancient city of Egypt (built seven years after Hebron), not far from the Mediterranean, near the mouth of the Tanitic branch of the Nile, and long of great note. It was called *TANIS* by the Greeks; now *Sân*, an insignificant village.

ZOAR (zo'ar), "smallness," originally called Bela, one of the five cities which rebelled against Chedorlaomer. It seems to have stood near the base of the mountain range at the south-east corner of the Dead Sea.

COMPLETE INDEX AND CONCISE DICTIONARY

OF THE

HOLY BIBLE:

IN WHICH THE VARIOUS PERSONS, PLACES, AND SUBJECTS MENTIONED IN IT ARE ACCURATELY REFERRED TO; AND EVERY DIFFICULT WORD BRIEFLY EXPLAINED.

DESIGNED TO FACILITATE THE CONSULTATION AND STUDY OF THIS SACRED VOLUME.

AARON, *ā'ron* [enlightener?], was of the family of the Kohathites and of the tribe of Levi, Ex. 6.16-20. He was the son of Amram and Jochebed, and elder brother of Moses;—was called by God to be the high-priest of the Israelites;—was born in the year of the world 2430, 774 after the flood, and 1574 before Christ;—appointed to assist Moses, and to be specially useful as an excellent speaker, Ex. 4.14-16;—meets him in the wilderness, 4.27;—goes with him to Pharaoh, 5.1, &c.;—married Elisheba, the daughter of Amminadab, and had four sons, 6.23;—along with Hur, stayed the hands of Moses while the Hebrews fought with Amalek, 17.10-12;—he and his sons set apart for the priest's office, 28.1, &c.; 40.13;—solemnly consecrated, Le. 8.1, &c.;—commanded to burn incense before the Lord every morning and evening, Ex. 30.7, 8; to make atonement with the blood of the sin-offering once every year, 10;—makes the golden calf, 32.1; Ac. 7.40;—Moses prays for him, De. 9.20;—offers for himself and the people, Le. 9.1, &c.;—resignedly held his peace when his two sons were consumed for offering strange fire, 10.3;—solemnly blesses the people, 9.22, 23;—instructed how to bless the people, Nu. 6.23-26;—he and Miriam unjustly complain of Moses, 12.1, &c.;—stayed the plague, after Korah's rebellion, by going between the living and the dead, 16.48;—his rod buds, 17.8; He.9.4;—sins at Meribah, for which he is not allowed to enter Canaan, 20.7-13;—dies in Mount Hor, 20.28; cf. De.10.6;—aged 123 years, 33.39;—in his office as high-priest was a type of Jesus Christ, He.5.4; he is called 'the saint of the Lord,' Ps. 106.16.

AARONITES, *ā'ron-ites*, the offspring of Aaron, 1 Ch.12.27; 27.17;—were so numerous as to have assigned for them thirteen cities, Jos.21.13-19;—Eleazar, Aaron's son, was their chief, Nu.4.16.

AB, the Chaldee name of the eleventh month of the Jewish civil year, and the fifth of their sacred, corresponding to part of our July and August;—was not used till after the return from Babylon. It does not occur in the O. T. This month is always mentioned as the 'fifth,' Zec.7.5; 8.19.

ABADDON, *a-bād'don*, and **APOLLYON** (the destroyer), the former the Hebrew, and the latter the Greek name of the angel of the bottomless pit, the king of the Apocalyptic Locusts, Re.9.11.

ABAGTHA, *a-bāg'thah*, one of the seven chamberlains in the palace of Sennacherib, Is. 37.

ABANA, *āb'a-nah* (Gr. *Ἀβανὰ*), one of the two rivers of Damascus, 2 Ki.5.12. It rises in the centre of the Anti-Lebanon range, runs through the city, and falls into a lake about twenty miles to the east.

ABARIM, *āb'a-rim* (the passages), Je. 24.20; De.32.49, a range of high and rugged hills on one of which (Nebo)

Moses died, lying along the north-east shore of the Dead Sea, Nu.27.12; 33.47, 48; De.32.49. See **NEBO**, **PHOR**, and **PISGAH**.

ABASE, to lower, or bring into contempt, Job 40.11; Is.31.4; Da.4.37; Mat.23.12; 2 Co.11.7; Phi.4.12.

ABASING, humbling, 2 Co.11.7.

ABATE, to grow lower or less, Ge.8.3; Le.27.18; De.34.7.

ABBA, *āb'bah*, a Syriac word; the emphatic form of the Heb. *Ab*, signifying Father, Mar.14.36; Ro.8.15; Ga.4.6. As the Greek word rendered Father is always joined with it, this may express the greater ardency of affection and filial confidence in the use of the phrase.

ABDA, *āb'dah* [the servant, i.e. of God], (1) The father of Adoniram, 1 Ki.4.6.—(2) The son of 'hammua, Ne.11.17.—(Obadiah, 1 Ch.16).

ABDEEL (servant of God), the father of Shelemaiah, Je.36.26.

ABDI, *āb'de* [my servant], (1) A Levite in the time of David, 1 Ch.6.44.—(2) An Israelite of the 'sons' of Elam, Ezr.10.26.—(3) A Levite, the father of Kish, 2 Ch.29.12.

ABDIEL, *āb'di-el* [servant of God], son of Guni, 1 Ch.5.15.

ABDON, *āb'don* [servile], (1) One of the judges of Israel, who left forty sons and thirty grandsons, Ju.12.13, 14;—probably same as **BDAN**, 1 Sa.12.11.—(2) The son of Micah, 2 Ch.34.20;—he is also called Achbor, son of Michaiab, 2 Ki.22.12.—(3) A son of Shashak, 1 Ch.8.25.—(4) The first-born of Gibeon, 1 Ch.8.30.—(5) A Levitical town of the Gershonites, Jos.21.30.

ABEDNEGO, *a-bed'ne-go* [servant of Nego], the Chaldean name given to Azariah, one of Daniel's three friends, Da.1.7; 2.49; 3.12, &c.

ABEL, *ābel* [vanity], the second son of Adam;—a keeper of sheep, Ge.4.2;—his sacrifice more acceptable to God than Cain's offering, 4. He.11.4;—a worshipper of God by faith in the Messiah, and killed by his brother Cain;—the cause of this attributed to Cain's hatred of Abel's righteousness, 1 Jn.3.12. He was the first martyr for Christ;—his blood mentioned, Mat.23.35; Lu.11.51;—his more excellent sacrifice, He.11.4;—his blood, or rather the blood of his sacrifice, alluded to as speaking, He.12.24.

ABEL, *ābel*, GREAT STONE OF, was in the field of Joshua, near Bethshemesh, where the ark of the Lord rested when it was brought back by the Philistines to Kiriath-jearim. Sa.6.8, 14. In 2 Sa.20.15, 18 **ABEL** stands for **ABEL-BETH-MAACHAH**.

ABEL MAIM, *ābel-mā'im* [meadow or plain of the waters], Ju.11.33; 2 Ch.16.4;—OF **ABEL-BETH-MAACHAH**, 1 Ki.15.20; a city of the tribe of Naphtali, at the west base of Hermon. From its importance called 'a mother in Israel,' 2 Sa.20.19. It belonged to the region of Maachah. Here Sheba was beheaded, 2 Sa.20.14-18;—eighty years after, it was ravaged by Benhadad, 1 Ki.15.20;—and 200 years

subsequent, it was destroyed, 2 Ki.15.29. It is now represented by the village of Abil-el-Kameh.

ABEL-MEHOHA, *ābel-me-hō'la* [meadow of dancing], a city west of Jordan, about 12 miles south of Bethshan, in the tribe of Manasseh, 1 Ki.4.12. It was the birth-place and residence of Elisha, 19.16. Near this city Gideon defeated the Midianites, Ju.7.9-23.

ABEL-MIZRAIM, *ābel-miz-rāy-im* [mourning of the Egyptians], a place near Hebron, so called from the great mournings of the Egyptians and Hebrews: t the funeral of Jacob, Ge.50.11.

ABEL-SHITTIM, *ābel-shit tim* [meadow of acacias], a city about 11 miles east of Jordan, in the plains of Moab. The scene of the last encampment of Israel on that side of Jordan. Here 24,000 Israelites were cut off in one day or idolatry and uncleanness, Nu.25.1-18; 33.49.

ABEZ, *ābez* [lustre, tin], a city in the tribe of Issachar, Jos.19.20.

ABHOR, to detest, or reject, De.32.19; Job 42.6; Ps.22.24; 89.38; 119.163; Ro.2.22; 12.9.

ABIA, *a-bī'a*, and **ABIAH**. See **ABIJAH**.

ABI-ALBON, *a-bī-āl'bon* [father of strength], one of David's thirty mighty men, 2 Sa.23.31;—called Abiel, 1 Ch.11.32.

ABI-ASAAPH, *a-bī-a-saf* [father of gathering], the youngest of the three sons of Korah, Ex.6.24.

ABIATHAR, *a-bī'a-thar* [father of abundance], the thirteenth high-priest;—son of the high-priest Ahimelech;—escapes from Saul and joins David and his party in the cave of Adullam, 1 Sa.22.20;—sent back to Jerusalem with the ark, when David fled from Absalom, 2 Sa.15.29;—joint high-priest with Zadok, 2 Sa.17.17; 15.35;—conspires to make Adonijah king in succession to David's father, 1 Ki.1.7;—on this account, is thrust out from the priest's office by Solomon, 2.26.

ABIB, *ābib* [green ears], or **NISAN**, as it was called after the captivity, (the first month of the sacred, and the seventh of the civil year;—it began with the new moon in April, Ex.12.2; 13.4; 23.15).

ABIDAH, *a-bī'dah* [father of knowledge], the son of Midian, and grandson of Abraham by Keturah, Ge.25.4.

ABIDAN, *ābī-da* [father of judgment], the son of Gideon, and captain of the tribe of Benjamin at the time of the exodus, Nu.1.1; 2.22; 10.24.

AMDE, *ā-mē* or **AMUD**, Ge.19.2; 24.55; Ps.15.16; 4; Mat.10.11; Jn.15.4; 1 Co.3.14; 7.8, 20. To love Christ and keep his commandments, is to abide in Christ, Jn.15.6, 10.

ABIEL, *ābī-el* or **ABIEEL** [father of strength], (1) The father of Ner (1 Sa.14.51), who was the grandfather of Saul, 1 Ch.8.33. In 1 Sa.9.1 he is called the father of Kish, meaning grandfather.—(2) An Arbatheite, one of David's warriors, 1 Ch.11.32;—called also **ABI-ALBON**, 2 Sa.23.31.

ABI-EZER, *ābī-ēzer* [father of help], (1) One of the three sons of Hammoleketh, 1 Ch.7.18;—called also Jeezer, Nu.26.30.—(2) One of David's thirty chief warriors, 2 Sa.23.27; 1 Ch.11.28.

ABI-EZRITE, *ābī-ēzrite*, the descendant of Abiezer, Ju.6.11, 24.

ABIGAIL, *ābī-gale* or *ābī-gāl* [father of joy], (1) The wife of Nabal;—her behaviour to David, 1 Sa.25.14, &c.;—married to him, 39;—taken captive, 30.5;—rescued, 18.—(2) Daughter of Nabal and Jesse, David's sister, and wife of Jether, an Ishmaelite, 1 Ch.2.16, 17; 2 Sa.22.25.

ABIHAÏL, *ābī-hale* [the father of strength], (1) The second wife of Rehoboam, and the 'daughter' (=descendant) of Eliah, 2 Ch.11.18.—(2) The father of Zuriel, Nu.3.35.—(3) The wife of Abishur, 1 Ch.2.29.—(4) The son of Huri, 1 Ch.5.14.—(5) The father of Esther, and uncle of Mordecai, Es.2.15; 9.29; cf. 2.7.

ABIHU, *a-bī-hu* [my father, He], second son of Aaron, Ex.6.33;—is consecrated priest, 28.1;—offers strange fire, and perishes Le.10.1, 2. See **NADAB**.

ABIHUD, *a-bī-hud* [father of praise], the son of Bela, and grandson of Benjamin, 1 Ch.8.3;—called Ahihud, 7.

ABIJAH, **ABIAH**, or **ABIA**, *a-bī'jah* [father (i.e. possessor) of Jehovah], (1) A son of Becher, 1 Ch.7.8; there in the form **Abiah**.—(2) A daughter of Machir, 1 Ch.2.24.—(3) Second son of Samuel, 1 Sa.8.2; 1 Ch.6.12.—(4) One of the descendants of Eleazar, and chief of the eighth of the 24 courses of the priests, 1 Ch.24.10. To this course belonged Zachariah, the father of John the Baptist, Lu.1.5.—(5) The second king of the separate kingdoms of Judah, 1 Ch.3.10;—reigned 3 years, 2 Ch.12.16; 13.1, 2;—his character, 1 Ki.15.3;—his wives and children, 2 Ch.12.20-22;—he is also called **ABIJAH**, 1 Ki.14.23; 15.1, 7, 8.—(6) The only pious son of Jeroboam, died in early youth, 1 Ki.14.1-18.—(7) Daughter of Zechariah, and mother of King Hezekiah, 2 Ch.29.1;—she is also called **ABI**, 2 Ki.18.2.—(8) One of those who affixed their signatures to the covenant made by Nehemiah (10.7), probably the same as in Neh.12.4.

ABILENE, *ābī-lē-ne*, a small canton situated among the mountains of Anti-Libanus, west of Damascus, of which Lysanias was tetrarch in the time of John the Baptist. Abila was the capital, Lu.3.1.

ABILITY, power or skill, Le.27.8; Da.1.4; Mat.25.15; Ac.11.29; 1 Pe.4.11. Measure of wealth, Ezr.2.66.

ABIMAEEL, *ābī-mā'el*, one of the sons of Joktan in Arabia, Ge.10.28; 1 Ch.1.22.

ABIMELECH, *ab-im'le-ek* [father of the king], (1) King of Gerar, takes Abraham's wife, Ge.20.2.—(2) Another king of Gerar;—gives reproof concerning Isaac's, 26.9;—makes a treaty with him, 31.—(3) A bastard son of Gideon, his history, Ju.9.1;—dies, 54.—(4) Interchanged for **ACHISH**, king of Gath (in title of Ps. xxxiv.)—(5) Son of Abiathar, a high-priest in the time of David, 1 Ch.18.16.

ABINADAB, *ab-in'a-dab* [father of nobleness or willingness], (1) The second of the eight sons of Jesse, 1 Sa.16.8, 17.13.—(2) The third of the four sons of Saul, 1 Ch.8.33; 1 Sa.31.2; 1 Ch.10.2.—(3) Solomon's son-in-law, 1 Ki.4.11.—(4) A Levite in whose house the ark of the covenant was deposited, 1 Sa.7.1;—it remained there for 70 years, 2 Sa.6.3, 4.

ABINOAM, *ab-in'no-am* [father of grace], the father of Barak the judge, Ju.4.6, 12; 5.1, 12.

ABIRAM, *a-bī'ram*, (1) With his brother Dathan, and Korah, conspired against Moses and Aaron, for which God caused the earth to swallow them alive, Nu.16.1; Ps.106.17. See **KORAH**.—(2) The eldest son of Hiel, the Bethelite, 1 Ki.16.34.

ABIASHAR, *ābī-shag* or *a-bī'shag* [father of (i.e. given to) error], a woman of Shunem, who cherishes David in his old age, 1 Ki.1.4;—asked of Solomon for a wife to Adonijah, 2.21.

ABIAHAI, *āb-bī-shā'i* [father (i.e. serious) of a gift], son of David's sister, Zeruah, 1 Ch.2.16;—a noted warrior;—asked liberty to kill Saul, but hindered by David, 1 Sa.26.7;—desired to kill Shimei when he cursed David, 2 Sa.16.9;—pursues and slays Abner, 2 Sa.3.24-30;—slays a mighty giant, 21.17;—with his spear cut off 300 men, 23.18;—one of the three who fetch water for David from the well of Bethlehem, 1 Ch.11.15-20.

ABIAHALOM, *āb-bī-shā'lon*, a fuller form of the name Absalom, 1 Ki.15.2; 2 Ki.11.21.

ABIAHUA, *āb-bī-shū'ah*, (1) A son of Bela and grandson of Benjamin, 1 Ch.8.4.—(2) The son of Phinehas, and father of Bukki, being the fourth Jewish high-priest, 1 Ch.6.4, 5, 50.

ABIASHUR, *ābī-shur* [father of the wall], 1 Ch.2.28.

ABITAL, *ābī-tal* [father of dew], David's fifth wife, 2 Sa.3.4; 1 Ch.3.3.

ABITUB, *ābī-tub* [father of goodness], 1 Ch.8.11.

ABIUD, *ābī-ud* or *a-bī'ud*, the Greek form of the name ABIHU, Mat.1.13.

ABJECTS, low base men, Ps.35.15.

ABNER, *āb'ner* [father of light], son of Ner, captain of Saul's host, 1 Sa.17.55;—makes Ishbosheth king;—his men and those of David fight, 2 Sa.2.12;—kills Asahel, the brother of Joab, 23;—revolts to David, 3.12;—killed by Joab, 27;—David mourns for, 2 Sa.3.31-39.

ABOARD, on board a ship, Ac.21.4.

ABOLISH, to repeal or make void, Isa.18.51, 6; 2 Co.3.13; Ep.2.15; 2 Ti.1.10.

ABOMINATION of Desolation, Mat.24.15; Da.9.27;—thought by some to refer to the Roman army, so called on account of its ensigns and images, which the soldiers worshipped, the approach of which would be a warning of the desolation of the city.

others more correctly render the expression in Daniel 'the abomination of the desolator,' and refer it to the pollution of the temple by Antiochus Epiphanes in erecting an idol altar on the altar of burnt-offering.

Abominations, things hateful, Ge. 43:34; 45:34;—sins in general, Is. 66:3; 44:4;—idols so called, 1 Ki. 11:7; Je. 44:3; Is. 66:3;—sacrifices and prayers of the wicked are abominations to God, Pr. 15:8; 21:27; 28:9. **Abound**, to have great plenty, Pr. 28:20; Mat. 24:12; Ro. 5:20; 6:1; 2 Co. 1:5; 8:7; 2 Pe. 1:8.

Abraham, a-bra-ham (father of a multitude), son of Terah, Ge. 11:26, 27;—born B.C. 1996;—was a native of Chaldaea, and descended through Heber, in the ninth generation, from Shem, the son of Noah;—called at 75 years of age to leave his native country and kindred, Ge. 12:1;—God promises to make him the father of a great nation, and of the Messiah, 23:7;—he departs with Sarai his wife, and Lot his brother's son, 4:5;—builds altars in Canaan, and calls on the name of the Lord, 7:8;—goes into Egypt on account of a famine, 12:10;—from fear of the king denies his wife, 12:10;—returns to Canaan, 13:1;—separates from Lot; dwells at Hebron, Ge. xiii.; 14:13; 35:27;—God renews his promise to him, 14:8;—rescues Lot, 14:14, &c.;—is blessed by Melchizedek, 14:18;—a son promised to him, 15:4;—Sarai gives him Hagar to be his wife, 16:3;—who bears him Ishmael, 15:1;—God renews his promise and covenant with him and his seed, on which occasion his name is changed from Abram to Abraham, 17:1-14;—circumcises all the males of his household, 23, &c.;—entertains three angels, 18:1, &c.;—promise of a son by Sarah renewed to him, which she hearing, laughed, 12;—intercedes for Sodom, 23, &c.;—sojourns in Gerar, 20, 1;—a second time denies his wife, 2;—enters into a treaty with Abimelech, 22, &c.;—Isaac is born to him, 21, &c.;—casts out Hagar and her son, 9, &c.;—called to offer Isaac, 22, &c.;—purchases a burying-place for Sarah, 23, 1, &c.;—sends his servant for a wife to Isaac, 24, 1, &c.;—his sons by Keturah, 25, 1, &c.;—his age and burial, 7;—his faith and character, Ge. 18:19; 22:12; Ne. 9:7, 8; Ps. 105:6; He. 11:8-19;—called the friend of God, 2 Ch. 20:7; Is. 41:8; Ja. 2:23;—Christ's discourse concerning his seed, Jn. 8:37-58;—justified before God, not by works, but by faith, Ro. 4:1-22;—he and his believing seed the true church, Ga. 3:7, 14, 22;—justified before men, or proved to be a believer, by works, Ja. 2:21;—reverenced by the Jews, Mat. 3:9; Lu. 13, 16, 18; Jn. 8:33-40.

Abram, a-b'ram (high father, father of elevation). The original name of Abraham, and uniformly given to him up to Ge. 17:4;—also so named in 1 Ch. 1:27, and Ne. 9:7.

Abasalom, a-b'sa-lom (father of peace), the third son of David, and his only one by Maacah, the daughter of Talmi, king of Geshur, 2 Sa. 3:3; 1 Ch. 3:2;—kills his brother Amnon, 2 Sa. 13:23;—flees to Talmi, king of Geshur, 37;—recalled, 14, 21;—his beauty, &c., 25;—brought to his father, 33;—rebels, 15, 1, &c.;—defeated and slain, 18, 9;—David's lament for, 2 Sa. 18, 39; 19, 4. **ABSA-LOW'S PILLAR** in the King's Dale, 2 Sa. 18:18.

Absent, not present, Ge. 31:49; 1 Co. 5:3; 2 Co. 5:8, 9; Phi. 1:27; Col. 2:5.

Abstain, to keep from, Ac. 15:20, 29; 1 Th. 4:3; 5:22; 1 Ti. 4:3; 2 Pe. 1:11.

Abstinence, to refrain from food, Ac. 27:21. See **FASTING** and **TEMPERANCE**.

Abundance, in great plenty, De. 28, 47; 1 Sa. 16; 1 Ki. 10:10, 27; 2 Ch. 9:9; Mat. 12:34; 13:12; Ro. 5:17.

Abuse, to impose on, or ill use, Ju. 10:25; 1 Sa. 31:4; 1 Co. 6:9; 7:31; 9:18.

Abyss, or **DEEP**, the chaos on which the Spirit of God moved, Ge. 1:2;—the place of the dead, Ro. 10:7;—also hell, Lu. 8:21; Re. 9:1; 11:7; 20:3.

Accad, ak'kad (fortress), one of the five cities in the 'land of Shinar,' or Babylonia, founded by Nimrod in the beginning of his kingdom, Ge. 10:10;—identified by Jerome with Nisibis in the north of Mesopotamia.

Accept, to receive favourably, Mal. 1, 10, 13;—to esteem highly, Ac. 24:3;—God accepts men's persons and services only through Christ, Ep. 1:6; 1 Pe. 2:5.

Acceptable, agreeable, kindly received, Ps. 19, 14; 69, 13; Is. 49, 8; Lu. 4:9; Ro. 12, 1, 2; Ep. 5:10.

Access, free admission to God only through Christ, Jn. 14:6; Ro. 5:1, 2; Ep. 2:18; 3:12; He. 7:25; 1 Pe. 3:18. **Access** by the agency of the Spirit, Ep. 2:18;—by the instrumentality of faith, Ro. 5:2; Ep. 3:12; He. 11:6;—by prayer in seeking mercy, He. 4:16;—freedom to exercise it, Ep. 3:12; He. 10, 19, 22;—earnestly desired by saints, Ps. 27, 4; 42, 1, 2; 63, 1; 84, 2;—blessedness of it, Ps. 16, 11; 36, 8, 9; 65, 4; 73, 28. Examples, Ge. 18, 23, 33; Ex. 24, 2; 34, 4-7.

Accho, ak'ko, now called Acre or Acca, also St. Jean d'Acre, and Ptolemais, a seaport of Canaan, about 30 miles south of Tyre, Ju. 1:31. It was an important city, well fortified, in the reign of Ptolemy Philadelphus, the king of Egypt, who greatly enlarged and beautified that place. Its population at present is about 5000.

Accompanied, joined, Ac. 10:23; 11, 12; 20, 4, 38.

Accomplish, to perform or fulfil, Le. 22:31; Job 14, 6; Ps. 64, 6; Is. 55, 11; Da. 9, 2; Lu. 9, 31.

Accord, to unite or agree with, Jos. 9, 2; Ac. 1:14; 2:1, 46; Phil. 2, 2;—of its own accord, freely, without pains or constraint, Le. 25, 5; 2 Co. 8:17.

Account, to esteem or judge, Ps. 144, 3; Mat. 18, 23;—to give account, or have conducted right, Mat. 12, 36; Ro. 14, 12; He. 13:17; 1 Pe. 4:5;—God giveth no account of his doings, is not responsible, Job 33:13.

Accursed, or **CURSED**, devoted to destruction, as were the idolatrous nations of Canaan, Nu. 21, 2, 3; De. 7, 2, 26;—separated from the church, or excommunicated, Ro. 9, 3;—consigned to eternal misery, 1 Co. 16, 22; Ga. 1:8, 9.

Accusations, false charges brought against, Lu. 19, 8; 1 Ti. 5:19;—instances of, Ge. 31, 30; 39, 13;—rash. See **SLANDER**.

Aceladama, a-cel'da-ma (field of blood), a place just without the walls of Jerusalem, south of Mount Zion, so called because it was bought with the thirty pieces of silver for which Christ was betrayed, Mat. 27:8; Ac. 1, 19;—previously called the Potters' Field, being a place whence they obtained their clay, Mat. 27, 7.

Achaia, a-k'a-yah, under the Romans Greece was divided into two provinces—Macedonia and Achaia. The latter province occupied the north-west portion of the Peloponnesus, and included Corinth as its capital. Churches in, visited by Paul, Ac. 18, 1-12; 2 Co. 1, 1; 11, 10;—contribute to the saints at Jerusalem, Ro. 15, 26. See **GREECE**.

Achaicus, a-k'a-ti-kus, a Christian of Corinth who visits Paul at Rome, 1 Co. 16, 17.

Achan, a'kan, or **ACHAR**, a'kar (trouble), the son of Carmi, devoted to death in the valley of Achor for coveting and concealing the accursed spoil at the taking of Jericho, Jos. 7, 22; 22, 20; 1 Ch. 2, 7.

Achaz, a'kaz, Mat. 1, 9; elsewhere **HAZAR**.

Achobor, ak'bor, (1) The son of Mechiaiah; was sent by Josiah to Huldah to inquire regarding the newly-discovered book of the law, 2 Ki. 22, 14;—an illudemean, 2 Ch. 34, 20. (2) An Idumean, father of Baalhanan, one of the Edomites kings, Ge. 36, 38; 1 Ch. 1, 49.

Achim, a'kim, son of Sadoe, and father of Eleazar, among the paternal ancestors of Christ, Mat. 1, 14.

Achish, a'kish, (1) Elsewhere called **ABIMELECH**, Ps. 34, title, king of Gath, a city of the Philistines;—to

his court David withdrew from Saul's persecution, 1 Sa. 21, 10;—before him David feigned himself mad, 13;—some years after, gave David Ziklag to reside in, 27, 5, 6. (2) Another king of Gath, to whom the two servants of Shimei fled, 1 Ki. 2, 39, 40.

Achmetha, ak-m'e'thah, the ECBATANA of classical writers, the capital of Media, built by Dejoces or Phraortes; and surrounded with seven walls, Ezr. 6, 2. Its site is occupied by the modern city of Hamadan, in Persia.

Achor, ak'or (trouble), a valley near Jericho, Jos. 7, 26; Ho. 2, 15. It received this name from the trouble Achan's trespass brought on Israel.

Achsa, ak'sah (anklet), daughter of Caleb, Jos. 15, 16; 1 Ch. 2, 49. **Achsa**.

Achshaph, ak'shaf (fascination), a royal city of the Canaanites;—Joshua smote the king of it, and gave it to the tribe of Asher, Jos. 12, 20. It was not far from Acccho, Jos. 19, 25.

Achizib, ak'zib (falsehood), (1) A city of the tribe of Asher, on the shore of the Mediterranean Sea, about 12 miles north of Acccho, Jos. 19, 29. (2) A town in the plain of Judah, Jos. 15, 44. It is probably the same as CHEZIB, Ge. 38, 5.

Acknowledge, to confess or approve, De. 27, 17; Ps. 32, 5; Pr. 3, 6; Is. 33, 13; 1 Co. 14, 37; 16, 18; 2 Co. 1, 13.

Acquaint, to inform or make known, Job 22, 21; Ps. 139, 3; Ec. 2, 3; Is. 53, 3.

Acquaintance, familiarity, or a person with whom we are acquainted, Job 19, 13; Ps. 31, 11; Lu. 2, 44; 23, 49.

Acre, a portion of land, in English measure, 4840 square yards; in the Hebrew the translation of the Heb. *ts'med*, which means a yoke, i. e., as much as one yoke of oxen can plough in a day, 1 Sa. 14, 14; Is. 5, 10.

Activity, the quality of being active; also the habit of diligent pursuit of business, Ge. 47, 6.

ACTS OF THE APOSTLES, one of the sacred books of the New Testament, written by Luke (comp. Lu. 1-14 with Ac. 1, 1), and which contains the history of the infant church for about thirty years after Christ's death.

Acts, deeds, exploits, or achievements, De. 11, 3, 7; Ju. 5, 11; 2 Sa. 23, 20; 1 Ki. 11, 41; Ps. 103, 7; 145, 4.

Ada, ADAH, a'dah (ornament), (1) One of the two wives of Lamech, and mother of Jabal and Jubal, Ge. 4, 19, 20, 23. (2) The daughter of Elon the Hittite, and the first of the three wives of Esau, Ge. 26, 24, 10.

Adah, one of the wives of Esau, Ge. 26, 24, 10; called **BASHEMATH**, Ge. 26, 34; 28, 9.

Adahiah, ad-a-t'ah (adorned by Jehovah), (1) The father of Jediah, 2 Ki. 22, 1. (2) The son of Ethni, and father of Zerah, 1 Ch. 6, 4;—apparently the same as Iddo, 21, 3. (3) The father of Maaseiah, 2 Ch. 23, 1;—apparently the same as Jada, Lu. 3, 30. (4) The father of Hazaiah, of the tribe of Judah, Ne. 11, 5. (5) A priest, son of Jeroham, 1 Ch. 9, 12; Ne. 11, 12. (6) A son of Bani, an Israelite, Ezr. 10, 29, also Ezr. 10, 39.

Adalia, ad-a-li'ah, one of the ten sons of Haman, Es. 9, 8.

Adam, ad'am (red, hence the earth), the first man, created in the image of God, Ge. 1, 27;—put into the garden of Eden, 2, 15;—gives names to all terrestrial creatures, 19;—obtains a help-meat, 22;—prohibited from eating of the fruit of the tree of knowledge of good and evil, 17;—violates the divine law, and is banished from paradise, 3, 6, 24;—his age and death, 5, 5;—all dead in him, as involved in his transgression, Ro. 5, 12-19; 1 Co. 15, 22;—a type of Christ, the second Adam, 45. The name given, in one instance, to both of our first parents, Ge. 5, 2.

Adam, ad'am, a city which was situated in the valley of the Jordan, 36 miles north of Jericho, Jos. 3, 16; 1 Ki. 7, 46.

Adamant, the same hard and precious stone which we call a diamond, Ez. 28, 18;—translated diamond, Je. 17, 1;—the prophet's forehead compared

to, Eze. 3, 9;—wicked men's hearts, Zec. 7, 12;—used to convey an idea of extreme hardness or obduracy.

Adami, ad'da-mi (red earth), a city near the border of Naphtali, Jos. 19, 32;—called also **ADAMAH**, 36.

Adar, ad'ar (large), (1) The name of the twelfth month of the Jewish sacred year, and the sixth of their civil, agreeing to our February, Ezr. 6, 15. (2) A contracted form (Jos. 15, 3) of the name of the place elsewhere called **HAZAR-ADDAR**, Nu. 34, 4.

Adbeel, ad-be'el (miracle of God), the third of the twelve sons of Ishmael, Ge. 25, 13; 1 Ch. 1, 29.

Add, to join, De. 4, 2; Ac. 2, 41; 2 Pe. 1, 5;—to increase, Pr. 16, 23;—to bestow, Ge. 30, 24;—to proceed to utter, De. 5, 22.

Addar, ad'dar, a son of Bela, and grandson of Benjamin, 1 Ch. 8, 3;—elsewhere called **ARD**, Ge. 46, 24.

Adder, a venomous serpent, brought forth alive, and not hatched from an egg. It is smaller and shorter than the snake, and has black spots on its back. It, and all serpents in general, are *charmed* by music. The *deaf* adder mentioned, probably means one so full of venom as to be insensible to sweet sounds, Ps. 58, 4;—the name *adder* is used as the translation of four different Heb. words.

In *Ec.* 4, 9, it denotes the *cerastes*, a serpent of the *viper* tribe. In *Ps.* 58, 4, and *91*, 13, it probably denotes an *asp*.

Addi, ad'di, the father of Melchi (= Maaseiah, 2 Ch. 34, 8) in the maternal ancestry of Christ, Lu. 3, 28.

Addon, ad'don (lord), a city of the Babylonian empire, Ne. 7, 61.

Adiel, ad'i-el (ornament of God), (1) One of the posterity of the patriarch Simeon, 1 Ch. 4, 36. (2) The father of Azmaveth, 1 Ch. 27, 25. (3) A priest, the father of Maasiah, 1 Ch. 9, 12.

Adin, ad'din, the head of one of the Israelitish families, Ezr. 2, 15.

Adithaim, ad-i-tha'im, a town in the plain of Judah, Jos. 15, 36.

Adjure, to bind by an oath, under the penalty of a curse, Jos. 6, 26; Mar. 5, 7;—to charge solemnly, Mat. 26, 63; Ezr. 10, 13.

Adlai, ad-la'i or ad-la-i, the father of Shaphat, who was herdsman under David, 1 Ch. 27, 29.

Admah, ad'mah, one of the five cities in the vale of Siddim, Ge. 10, 19. See **SODOM** and **SALT SEA**.

Admatha, ad'ma-tha, the third-named of the seven princes or courtiers of Xerxes, Es. 1, 14.

Administration, those to whom the care of public affairs is committed, 1 Co. 12, 5; 2 Co. 9, 12.

Admiration, high esteem, Jude 16; Re. 17, 6.

Admonish, to warn a brother of a fault; our duty, Le. 19, 17; Mat. 18, 15; Lu. 17, 3, 4; 2 Th. 3, 15; He. 3, 13;—how to act when admonition is neglected, Mat. 18, 16, 17.

Adnah, ad'nah, (1) A chiliarch of the tribe of Manasseh, 1 Ch. 12, 20. (2) A general under Jehoshaphat, 2 Ch. 17, 14.

Ado, trouble, bustle, Mar. 5, 39.

Adonibezek, a-don't-be'zek (lord of Bezek), took seventy kings captive, and cut off their thumbs and great toes, and fed them with crumbs from his table, Ju. 1, 7;—fled from the armies of Israel, but was caught and disabled by having his thumbs and great toes cut off, 1, 6;—died at Jerusalem, 7.

Adonijah, ad-o-ni'jah (my Lord is Jehovah), (1) David's fourth son, born while his father reigned over Judah only, 2 Sa. 3, 4;—claims the kingdom, 1 Ki. 1, 5;—put to death, 2, 13-25. (2) One of the Levites sent to assist in teaching the law, 2 Ch. 17, 8. (3) A chief Israelite after the captivity, Ne. 10, 16; elsewhere called **Adoniram**, Ezr. 2, 13; 8, 13.

Adonikam, ad-o-ni'kam, Ne. 7, 18.

Adoniram, ad-o-ni'ram (lord of heights), the receiver-general of the imports in the time of David, Solomon, and Rehoboam;—stoned when

collecting tribute for Rehoboam, 1 Ki. 12, 18, 14, 6, 14; 2 Sa. 20, 24;—called **ADORAM**, 1 Ki. 12, 18; also **HADORAM**, 2 Ch. 10, 18.

Adoni Zedek, a-don'i-z'e'dek (lord of justice), king of Jerusalem, then called Zedek;—enters into alliance with five other kings to oppose Joshua, Jos. 10, 3-5;—the sun stood still a whole day till Joshua discomfited them, 12-14.

Adoption (NATURAL), an act by which one takes another into his family, and treats him as his own child;—thus Pharaoh's daughter adopted Moses, Ex. 2, 10; Mordecai adopted Esther, Es. 2, 7;—adoption was confined to sons.

(NATIONAL), by which God takes a whole people to be his visible church, and to enjoy many privileges, Ro. 9, 4.

(SPIRITUAL), consists in God's receiving sinners into his family of grace, and constituting them his sons, 2 Co. 6, 18;—preceded by the new birth, Jn. 1, 12, 13;—is of God's grace, Eze. 16, 6; 36, 26-28; Ep. 1, 5, 6;—faith instrumental in it, Ga. 3, 26;—bestowed through Christ, Jn. 1, 12; Ga. 4, 4, 5; Ep. 1, 5;—*Marks* of adoption: renunciation of all former masters, Is. 26, 13;—love to God, 1 Jn. 4, 7;—the spirit and practice of prayer, Ga. 4, 6;—the Holy Spirit witnessing of it, Ro. 8, 16; 2 Co. 1, 22;—looking daily up to God for instruction, Ps. 25, 4, 5;—obedience to his will, Mat. 7, 21;—longing for the heavenly inheritance, Ro. 2, 7; 2 Co. 4, 18;—*Privileges* of the adopted: God is their Father, 2 Co. 6, 18;—made heirs of God, Ro. 8, 17; Ga. 4, 7; Re. 21, 7; Mat. 25, 40; Jn. 20, 17; 1 Co. 9, 5;—Christ is their brother, He. 1, 11;—the Spirit is their leader, Ro. 8, 14;—God gives them a new name, Is. 56, 5; Re. 2, 17; 3, 12, 14, 1;—a new spirit, Ro. 15;—instruction, Ps. 32, 8;—protection, Ps. xxxiv.;—provision, Is. 33, 16; Pr. 10, 3;—guidance, Is. 58, 11;—correction, De. 8, 5; 2 Sa. 7, 14; Pr. 3, 11, 12; He. 12, 6-11;—access in prayer, Ps. 34, 15, 17;—a guard of angels, He. 1, 14;—a glorious inheritance, Mat. 13, 43; Ro. 17; Ga. 3, 29, 4; Ep. 3, 6. *Duties* of the adopted: they are bound to love their heavenly Father, De. 6, 5;—to venerate and honour him, Mal. 1, 6;—to obey him, Je. 7, 23; 1 Pe. 1, 14;—to filial and confident reliance on him, Mat. 6, 26, 32;—to love their brethren, 1 Jn. 4, 7;—to seek after holiness, 2 Co. 6, 17, 18; Phil. 2, 15; 1 Jn. 3, 2, 3.

(GLORIOUS), in which the saints, being raised from the dead, are, at the last day, solemnly owned to be the children of God, and enter into heaven, Ro. 8, 23.

Adoram, ad-o-ra'm, a town in the south-west of Judah, 2 Ch. 11, 9.

Adoram, a-do'ram, David's tribute-gatherer, 2 Sa. 20, 24; elsewhere called **ADONIRAM**.

Adoration, the holy and reverent ascription of divine honours to God, Ps. 104, 1-6; 102, 25-27; Is. 6, 1-3; 40, 22; Re. 4, 11; 5, 12; 19, 1-6.

Adorn, to deck or beautify, Is. 61, 10; Je. 31, 4; Lu. 21, 5; 1 Ti. 2, 9; 1 Pe. 3, 3, 5; Re. 21, 2.

Adrammelech, ad-ran'me-lek (glory of the king), (1) Son of Sennacherib, king of Assyria;—he and his brother murder their father, 2 Ki. 19, 37. (2) An idol of this name worshipped by the inhabitants of Sepharvaim, 2 Ki. 17, 31.

Adramyttium, ad-ra-mit' ti'um, a maritime city of Mysia, in Asia Minor, opposite the island Lesbos, and about 80 miles north of Smyrna, Ac. 27, 2. It was famous for its shipping trade. It is now called *Adramycti*, with about 1500 houses.

Adria, a'dri-a, the sea on the east of Italy, called the Adriatic, or the Gulf of Venice, Ac. 27, 27. In St. Paul's time it embraced that part of the Mediterranean between Crete and Sicily.

Adriel, a'dri-el (flock of God), the son of Barzillai, married Merab, the daughter of Saul, after she was promised to David, 1 Sa. 18, 19;—had five

Akub, *ak-kub*, the contracted form of *Yakob*.—(1) One of the Levites who kept the gate of the temple, 1 Ch. 9:17; Ezr. 2:42.—(2) Head of one of the families of the Nethinim, Ezr. 2:45.—(3) A descendant of David, 1 Ch. 3:24.

Akrabhim, *ak-rab-bim* [scorpions], also called *Maaleh-Akrabbim*, *score-height*, Jos. 15:3, a chain of hills on the southern border of Palestine, close to the valley of the Arabah.

Alabaster, called *gypsum* or *sulphate of lime*, a substance from which pots and vessels for holding perfumes were made at Alabastro, in Egypt, hence the vessels were called by the Greeks *alabastros*. At length, however, all boxes that contained odoriferous ointment were called *alabaster-boxes*, although they were not made of the stone called alabaster. The expression used by Mark, 14:3, 'she brake the box,' means only that she opened or unsealed it.

Alammelech, *al-lam-me-lek*, a city on the border of the tribe of Asher, Jos. 19:26.

Alarm, sudden terror or danger, Nu. 10:5, 7; 1 Ch. 13:12; Je. 4:19; 49:2; Zep. 1:16.

Albeit, notwithstanding, although, Ezr. 13:7; Phil. 19.

Almeth, *al-meth*, (1) The last of the nine sons of Becher, called ALAMETH, 1 Ch. 7:8.—(2) The first of the two sons of Jehoadah, 1 Ch. 8:36.—(3) A sacerdotal city of the tribe of Benjamin, three miles north of Jerusalem, and near Anathoth, 1 Ch. 6:60;—elsewhere called ALMON, Jos. 21:18; now *Almit*.

Alexander, *al-ex-and'er* [helper of men], (1) A Jew, addresses the people at Ephesus, Ac. 19:33.—(2) A convert who apostatized, 1 Ti. 2:10; 2 Ti. 4:14.—(3) The son of Simon, the Cyrenian, Mar. 15:21.—(4) A Jew who took part against Peter and John, Ac. 4:6.

Alexandria, *al-ex-and'ri-a*, a once famous city in Egypt, near the western branch of the Nile, where it flows into the Mediterranean; it derived its name from Alexander the Great, its founder, about 332 B.C. It was one of the most flourishing and celebrated cities of the world, the metropolis of the kings of Egypt, and long the grand seat of commerce and wealth;—Jews from it persecuted Stephen, Ac. 6:9;—Apollos a native of it, 18:24;—in a ship belonging to it, Paul sailed for Rome, 27:6. The modern Alexandria is built on the ruins of the ancient city, about 125 miles north of Cairo. It is the seat of an extensive and increasing commerce. Its population, of various nationalities, is above 40,000.

Alexandrians, Jews from Alexandria, Ac. 6:9.

Alum-trees, 2 Ch. 2:8. See **ALMUG**.

Aliah, *al-l'ah*, or **ALVAH**, the second named of the Edomitish chieftains descended from Esau, Ge. 36:40; 1 Ch. 1:51.

Alian, *al-l'an*, or **ALVAN**, the first named of the five sons of Shobal, Ge. 36:23; 1 Ch. 1:40.

Aliant, an alien, a stranger, Job 19:15; Ps. 69:8.

Alien, a stranger or foreigner, one not having the rights and privileges of the citizens of the country in which he lives, Ezr. 18:3; De. 14:21; Is. 61:5; La. 5:2; Ep. 2:12; He. 11:34.

Alienate, estranged, Ezr. 23:17, 18, 22; Ep. 4:18; Col. 1:21.

Alive, naturally, Ge. 7:23; 12:12; 50:20;—spiritually, Lu. 15:24, 32; Ro. 6:11, 13.

All, every creature or person, Ge. 4:2, 11; Job 34:19; Ps. 14:3, &c.;—frequently means only a great number, as Ex. 9:6, 19; Mat. 3:5; Lu. 15:1; Ac. 2:5. **All in All**, Christ is, Ep. 1:23; Col. 3:11;—Christ is all in his people's righteousness, Ro. 3:25;—*sanctification*, 1 Co. 1:30;—*instruction*, 1 Jn. 2:27;—*guidance*, Ps. 73:24;—in *supplying* their wants, Phi. 1:19;—in his *supreme* esteem, Ro. 8:35.

Alleging, maintaining, Ac. 17:3.

Allegory, a figurative mode of speech, consisting of metaphors analogous to a subject, instead of the subject it-

self; every parable is a kind of allegory. Paul applies the history of Hagar and Sarah spiritually, and in doing so, says, 'which things are allegorized,' *i.e.* are allegorically applied, Ga. 4:24-31.

Allelujah, or **HALLELUJAH** [praise ye the Lord], to be met with at the beginning or end of several psalms, particularly in the 145th, and those which follow;—and in Re. 19:1-6.

Alliance, any union or connection of interests between persons, families, states, or corporations. Such alliances are occasionally referred to in Scripture by the term *covenant*, and were forbidden to exist between the Jews and their heathen neighbours, and, by consequence, believers are still prohibited from entering into them, Ex. 23:32, 33; 34:12, 15; De. 7:2, 3; Ju. 2:2; Ezr. 9:12; Is. 8:11, 12; 30:2; Ho. 4:17; 12:1;—believers not to contract such marriage alliances, 2 Co. 6:14-17; 2 Ch. 19:2; De. 7:3, 4; Ezr. 9:2;—all avoidable alliances to be shunned, Nu. 16:26; Ezr. 10:11; Je. 51:45; 1 Co. 5:9-11; 2 Th. 3:6; 1 Ti. 6:5; 2 Ti. 3:5;—evil results of, De. 31:16; Jos. 23:12, 13; Ju. 2:1, 3; 3:5, 7; 2 Pe. 2:18, 19; Re. 18:4. Examples:—Abraham, Ge. 14:13; Isaac, 26:28; Gibeonites, Jos. 13:1; Solomon and Hiram, 1 Ki. 5:12; Jehoshaphat and Ahaziah, 2 Ch. 20:35; Zedekiah, Je. 37:7; Ezr. 17:15-17; &c.

Allied, to be connected or tied, Ne. 13:4.

Allon, *al-l'on* [an oak], (1) The son of Jedaiah, 1 Ch. 3:7.—(2) A town on the border of Naphtali, Jos. 19:33.

Allon-Bachuth, *al-l'on-bak'uth* [oak of weeping], a place near Bethel, so called from a tree under which Jacob encamped, and where Deborah, Rebekah's nurse, was buried, Ge. 35:8.

Allow, to yield or grant, Lu. 11:48; Ac. 24:15; Rp. 7:15.

Allowance, a pension, 2 Ki. 25:30.

All to, Ju. 9:53, an old English word, meaning 'thoroughly' or 'completely'.

Allure, to entice by means, Ho. 2:14; 2 Pe. 2:18.

Almighty, omnipotent, able to do all things;—applied to God, Ge. 17:1; 35:11; 43:14, &c.;—applied to Christ, Re. 1:8.

Almodad, *al-mo'dad*, the first named of the thirteen sons of Joktan, Ge. 10:26; 1 Ch. 1:20.

Almon, *al-mon*. See **ALMETH**.

Almon-Diblahaim, *al-mon-dib-la-haim*, the first station of the Israelites in the wilderness, Nu. 33:46; probably same as BETH-DIBLATHAIM, Ge. 48:22.

Almond-tree, resembling the peach-tree in its leaves and blossoms;—Jacob sent its fruit to Joseph, Ge. 43:11;—the hoary locks of the aged compared to its white blossoms, Ec. 12:5;—Aaron's rod of, Nu. 17:8.

Almost persuaded to be a Christian, but not saved, Ac. 26:28.

Alms-giving, recommended, De. 15:7; Job 22:7, 31, 16; Ezr. 16:49; Lu. 3:11; 11:41; Ep. 4:28; 1 Ti. 6:18; He. 13:16; 1 Jn. 3:17;—must be accompanied with prayer, Is. 58:7, 9; Ac. 10:2, 4;—will be rewarded, Ps. 41:1; 112:9; Pr. 14:21; 19:17; 22:9; 28:27; Mat. 25:35; Lu. 6:38; 14:14; 1 Ti. 6:18, 19; He. 6:10;—the neglect of it will be punished, Job 20:19; Pr. 21:13; Ezr. 12:12; Mat. 25:41-46;—to be given chiefly to the pious and deserving, Ro. 12:13; 2 Co. 9:1; Ga. 6:10;—not to the idle, 2 Th. 3:10;—according to men's ability, Mar. 12:43; Ac. 11:29; 1 Co. 16:2; 2 Co. 8:12; 1 Pe. 4:11;—cheerfully and speedily, Pr. 3:27; Ro. 12:8; 2 Co. 8:11; 9:7;—not from ostentation, Pr. 20:6; Mat. 6:1;—proper to attend fasting, Is. 58:7.

Almug, or **ALMUG-TREE**, which Solomon ordered from Tyre for the building of the temple; supposed to have been the cypress, but more probably it was the sandal-wood, 1 Ki. 10:11, 12.

Aloes, an odoriferous tree which grows about two feet high, and gives a very bitter gum;—employed in perfuming, Ps. 45:8; Pr. 7:17;—and in embalming the bodies of the dead, Jn. 19:39.

Aloof, at a distance, Ps. 38:11.

Alpha and **OMEGA**, the first and the

last letters of the Greek alphabet, applied to Christ to signify his eternal existence, and that he is the *All and all* in the scheme of grace, Re. 1:8, 11; 21:6, 22:13.

Alpheus, *al-f'e-us*, the Greek name, CLEOPHAS or CLEOPAS the Hebrew or Syrian name of the same person (comp. Jn. 19:25; Lu. 24:10).—(1) The father of James the Less, Mat. 10:3; Mar. 3:18, and husband of Mary, the sister-in-law of our Lord's mother, Jn. 19:25; he was one of Christ's apostles, Mat. 10:3; Lu. 6:15.—(2) The father of Levi or Matthew, Mar. 2:14.

Already, now, at this time, Ex. 1:5; Mal. 2:2; Mat. 17:12; Jn. 3:18; Phi. 3:16; Re. 2:25.

Altar, structure built for offering thereon sacrifices to God, Ex. 20:24;—*of burnt-offering*, or *brazen-altar*, made of shittim-wood, and overlaid with plates of brass, Ezr. 27:1, &c.; 38:1;—Christ compared to it, He. 13:10;—*of incense*, or the *golden altar*, stood within the holy place; that of the tabernacle was made of shittim-wood, overlaid with plates of gold; that of Solomon's temple of cedar-wood, 1 Ki. 6:20, 7:48; Ec. 30:11; 37:25; Le. 16:18, 19;—the offerings of the princes at its dedication, Nu. 7:10;—*of brass*, in the temple of Solomon, 2 Ch. 4:1;—set up after the captivity, Ezr. 3:1, &c.

Altars, how to be made, Ez. 20:24; De. 27:5;—how to be anointed or dedicated, Ex. 40:10; Le. 8:10, 11;—offerings at the dedication of, Nu. 7:10;—erected for the worship of the true God, Ge. 8:20; 12:7; 13:4; 22:9; 26:25; 33:20; 35:1, &c.; Ex. 17:15;—for idolatrous purposes to be destroyed, Ex. 34:13; De. 7:5; 12:2;—of Noah, Ge. 8:20;—Abraham, 12:7, 8;—Isaac, 26:25;—Jacob, 33:20;—Balaam, Nu. 23:1, 14, 29;—Joshua, De. 27:4-7;—of Reubenites, Jos. 22:10;—Gideon, Ju. 6:26, 27;—Samuel, 1 Sa. 7:17;—Saul, 14:35;—David, 2 Sa. 24:18;—Elijah, 1 Ki. 18:31.

Alter, to change, exchange, Le. 27:10; Ezr. 6:11, 12; Ps. 89:34; Lu. 9:29.

Although, notwithstanding, Ex. 13:17; Job 2:3; Je. 31:32; Mar. 14:29.

Altogether, completely, Nu. 16:13; Ps. 14:3; Jn. 9:34; 1 Co. 5:10.

Aluash, *al-lush*, a station in the desert, Nu. 33:13.

Amad, *am-ad* [people of duration], a town near the border of Asher, Jos. 19:26.

Amalek, *am-a-lek* [dweller in a valley], or **AMALEKITES**, a powerful people of Arabia Petrea, called 'the first of all the nations,' Nu. 24:20;—supposed by some writers to be descended from Ham, the son of Noah;—defeated in the wilderness, Ezr. 17:8;—to be destroyed, 14; De. 25:17;—plunder Ziklag, 1 Sa. 30:1;—defeated by Saul, 14:48; 15:7;—at last utterly destroyed, 1 Ch. 4:41-43.

Amam, *am'am* [gathering], a city in the south of Judah, Jos. 15:26.

Amasa, *am-a-nah* or *am-a-nah* [a covenant], a peak of one of the mountains of Lebanon, mentioned in Ca. 4:8.

Amariah, *am-a-ri'ah*, (1) One of the descendants of Aaron, 1 Ch. 6:7, 52.—(2) A Levite, 1 Ch. 23:19.—(3) A 'chief-priest,' 2 Ch. 19:11.—(4) Another high-priest, 1 Ch. 11:17; Ezr. 7:3.—(5) A Levite, 2 Ch. 31:15.—(6) The son of Hizkiah, Zep. 1:1.—(7) The son of Shepharim, Ne. 11:4.—(8) One of the priests who returned with Zerubabel from Babylon, Ne. 10:3.

Amasa, *am-a-sah* or *am-a-sah* [burden], the son of Ithra, and of Abigail, David's sister, 1 Ch. 2:17;—commands the army of Absalom, 2 Sa. 17:25;—slain by Joab, 20:4.

Amasai, *am-a-sai* or *a-ma'sai*, (1) The son of Elkanah, 1 Ch. 6:25.—(2) Chief of the captains who joined David while he was in the wilderness, evading Saul, 12:18.—(3) One of the priests appointed to precede the ark on its removal from the house of Obed-Edom, 1 Ch. 15:24.

Amazement, great wonder or perplexity, Ac. 3:10; 1 Pe. 3:6.

Amaziah, *am-a-ri'ah* [strength of Jehovah], (1) The eighth king of Judah,

succeeds his father Jehoash, 2 Ki. 12:21; 2 Ch. 25:1;—defeats the Edomites, 2 Ki. 14:7;—defeated by Jehoash, king of Israel, 12;—murdered, 19; 2 Ch. 25:27.—(2) The idolatrous priest to the golden calves of Bethel, complained of, Am. 7:10;—God's judgments upon him, 17.—(3) A Levite, 1 Ch. 6:45.

Ambassador, a person sent to a foreign court as the representative of his king, 2 Ch. 32:31; Pr. 13:17; Is. 18:2; 30:4; 33:7; Je. 49:14;—Paul styles himself and his fellow-apostles ambassadors of Christ, 2 Co. 5:20.

Ambassage, a public mission, Lu. 14:32.

Amber, Hebrew *chasmil*, Ezr. 1:4; 8:2. In these passages the reference is merely to the colour of amber, a beautiful bituminous resin, mostly of a yellow or orange colour; or as others, with more probability, suppose, the reference is to a metal composed of gold and copper, or silver, of a peculiarly dazzling brightness.

Ambition, desire of honour, reproved, Mat. 18:1; 20:20; Lu. 22:24;—vanity of, Job 20:5-9; Ps. 39:5; 49:11-20;—punishment of, Pr. 17:19; Is. 14:12-15; Ezr. 31:10, 11; Ob. 3:4. Examples of, Ge. 11:4; Nu. 12:1, 2; 2 Sa. 15:4; 1 Ki. 1:5; Is. 22:15, 16; 3 Jn. 9.

Ambush, or **AMBUSHMENT**, soldiers or assassins secretly placed to assail their enemy unexpectedly, Jos. 8:2; Je. 51:12; 2 Ch. 13:13.

Amen, a Hebrew word, which signifies *firm*, and metaphorically *faithful*. Our Saviour often uses it to express the truth of what he says; 'Amen, amen, I say unto you,' rendered in our translation, verily, verily, Jn. 3:35;—all the promises of God are *amen* in Christ, that is, infallibly true and certain, 2 Co. 1:20;—Christ himself, true and faithful prophet, is called the *Amen*, Re. 3:14;—Jehovah is denominated the God of truth, (Hebrew) the God *Amen*, Is. 65:16. At the end of prayer it is used to signify our earnest desire and assurance to be heard;—amen, so be it, so it shall be, Nu. 5:22; De. 27:15; 1 Ki. 1:36; Ch. 16:36; Ps. 72:19; 89:52; Mat. 6:13; Re. 22:20.

Amerce, to punish; a fine or penalty, De. 22:19.

Amethyst, a gem of purple colour, set in the breast-plate of the high-priest, Ezr. 28:19;—in the foundation of the new Jerusalem, Re. 21:20.

Ami, one of Solomon's servants, Ezr. 2:57.

Amiable, lovely, or pleasing, Ps. 84:1.

Amis, wrong, criminally, 2 Ch. 6:37; Da. 3:29; Lu. 23:41; Ja. 4:3.

Amittai, *am-mit-tai* or *am-mit-tai*, the father of Jonah, Jonah 1:1; 2 Ki. 14:25.

Ammah, *am-mah*, a hill to the east of Gibeon, where Abner was defeated, 2 Sa. 2:24.

Ammi, *am-mi* [my people], a figurative name given to the people of Israel, Ho. 2:1.

Ammiel, *am-mi-el* [people of God], (1) One of the twelve spies sent by Moses to explore the land of Canaan, Nu. 13:12.—(2) Father of Machir, 2 Sa. 9:4, 5; 17:27.—(3) Father of Bathsheba, 1 Ch. 3:5 (called also Eliam, 2 Sa. 11:3).—(4) Sixth son of Obed-Edom, 1 Ch. 26:5.

Ammihud, *am-mi-hud*, (1) The father of Elishama, Nu. 1:10; 2:18.—(2) Father of Shemuel, Nu. 34:20.—(3) Father of Talmi, king of Geshur, 2 Sa. 13:37.—(4) Son of Omri, 1 Ch. 9:4.

Amminadab, *am-min-a-dab*, (1) The father of Aaron's wife, Elisheba, Ex. 6:23;—mentioned among the progenitors of Christ, Mat. 1:4.—(2) The son of Kohath, 1 Ch. 6:22.

Ammiadib [attendants of the prince], a person whose chariots were proverbial for their swiftness, Ca. 6:12.

Ammishaddai, *am-mi-shad-da-i* [people of the Almighty], father of Ahiczer, who was chief of the Danites at the exodus, Nu. 1:12.

Ammon, *am-mon*, another form of the name BEN-AMMI, the son of Lot, and the father of the Ammonites, Ge. 19:38.

Ammonites, *am-mon-ites*, a people

descended from Ben-Ammi, the son of Lot, who possessed the country on the east of the Jordan, and to the north-east of Moab;—the conquest of them forbidden to the Israelites, De. 2:19;—not to be received into the congregation of Israel, 23:3;—oppress the Israelites, Ju. 10:7;—conquered by Jephthah, 11:32;—by David, 2 Sa. 10:14; 12:26;—by Jotham, 2 Ch. 27:5;—the final conquest of them foretold, Ezr. 21:28, 25; 1 Je. 49:1;—to be restored, 6;—God's judgments upon them, Am. 1:13; Zep. 2:8.

Ammon, *am-mon* [faithful], (1) The eldest son of David by Ahinoam of Jezreel, 1 Ch. 3:1; debauches his half-sister Tamar, 2 Sa. 13:14;—slain by Absalom, 25.—(2) The first of the four sons of Shimon, 1 Ch. 4:20.

Amok, *am-ok*, the father of Eber, and chief among the priests that returned from Babylon, Ne. 12:7, 20.

Amon, *am-on* [artificer], (1) The fifteenth king of Judah, succeeds Manasseh, 2 Ki. 21:19; 2 Ch. 33:20;—murdered, 24; 2 Ki. 21:23.—(2) Governor of the city of Samaria in the time of Ahab, 1 Ki. 22:26.—(3) The head of one of the families of the Nethinim, Ne. 7:59;—called Ami, Ezr. 2:57.

Amorites, *am-o-rites*, a tribe of the idolatrous Canaanites, sprung from Emor, the fourth son of Canaan, Ge. 10:16; described as 'those who dwell in the mountains,' Nu. 13:29, in contrast to the Canaanites or lowlanders;—many of them were of gigantic height, Am. 2:9;—their iniquity not full in the time of Abraham, Ge. 15:16;—to be utterly destroyed, De. 20:17;—not wholly so in the time of the judges, Ju. 1:34.

Amos, *am-oz* or *am-os* [borne, a burden], One of the twelve minor prophets, contemporary with Hosea and Isaiah, and who lived about 780 years before Christ;—the son of Nahum (or Johanan), Lu. 3:25.

Amoz [strong], the father of Isaiah, Is. 1:1; 2 Ki. 19:20; 20:1.

Amphipolis, *am-phi-p'o-lis* [around the city], a city of European Turkey, formerly the capital of Macedonia, situated on the river Strymon, which nearly surrounded it, from whence it took its name. It was distant about 33 miles from Philippi. It was founded about 470 years before Christ;—Paul and Silas passed through it, Ac. 17:1;—the Turks call it *Embold*. It was called *Popolia* in the time of the Byzantine empire. A village of about 300 houses now occupies part of its site.

Amplias, *am-phi-as*, a Christian at Rome, beloved by Paul, Ro. 16:8.

Ananiam, *an-nam*, (1) The son of Kohath, and the father of Aaron, Moses, and Miriam, Ex. 6:20; 1 Ch. 3:1;—died in Egypt aged 137 years, Ex. 6:20.—(2) One of the 'sons' of Bani, Ezr. 10:34.—(3) A descendant of Esau, 1 Ch. 1:41.

Anraphel, *am-ra-fel* [keeper of the gods], the king of Shinar, one of the confederated monarchs who made war against the kings of Sodom, and captured Lot, Ge. 14:1, &c.;—conquered by Abraham, 15.

Anzi, *am-zi* [strong], (1) A Levite, son of Bani, 1 Ch. 6:46.—(2) A priest, Ne. 11:12.

Anab, *an-ab*, one of the cities in the mountains of Judah, Jos. 11:21.

Anah, *an-ab*, (1) The fourth of the sons of Seir, Ge. 36:20, 29; 1 Ch. 1:38.—(2) The second of the two sons of Zibeon, Ge. 36:18, 24.

Anaharath, *an-a-ha-rath*, a city on the border of Issachar, Jos. 19:19.

Ananiah, *an-a-fah*, one of the assistants of Ezra in reading the law, Ne. 8:4.

Anak, *an-ak* [long-necked, *i.e.* a giant], the father of the Anakims, a race of giants;—had three sons, Jos. 15:14;—their descendants, from their gigantic appearance, inspired with terror the spies who were sent to search and report on the land of Canaan, Nu. 14:33;—the whole race cut off by Joshua, 11:21.

Anammelech, *an-nam-me-lek*, an idol worshipped by the people of Sepharvaim, 2 Ki. 17:31.

Anan, a'n'an [cloud], one of the chief Israelites that sealed the sacred covenant on the return from Babylon, Ne. 10.26.

Ananiah, (1) The father of Maaseiah, Ne. 3.23. (2) A town in the tribe of Benjamin, Ne. 11.32.

Ananias, an-a-ni'as, the Greek form of the name ANANIAH, (1) A high-priest of the Jews, unjustly commands those who stood by to smite Paul, Ac. 23.1-5; went to Caesarea to prosecute the apostle, 24.1. (2) A disciple of Christ who resided at Damascus.—the Lord Jesus appeared to him in a vision, and directed him to go to Saul of Tarsus for his instruction, Ac. 9.10.—he objects the previous character of Saul, 13.—is again commanded, and obeys, 15-20. (3) and Sapphira struck dead for endeavouring to impose upon the apostles, Ac. 5.1, &c.

Anath, a'nath [an answer, i.e. to prayer], father of Shamgar, Ju. 3.31.

Anathema, strictly means something *set apart* or *separated*—separation from the church, and from Christ, ANATHEMA MARANATHA, *accursed, our Lord cometh*, 1 Co. 16.22.—Paul, while a Pharisee, wished himself anathematized, Ro. 9.3.—blasphemers call Christ anathema, or accursed, 1 Co. 12.3.

Anathoth, an'a-thoth [answers, i.e. to prayer], (1) A city of Benjamin, about three Roman miles north from Jerusalem.—given to the priests, 1 Ch. 6.60.—here Abiathar the priest was confined after he was deposed, 1 Ki. 2.26.—the birthplace of Jeremiah, Je. 1.1.—its inhabitants threatened, 1.21.—now *Anata*, a miserable village of fifteen or twenty houses.—(2) The eighth of the nine sons of Becher, 1 Ch. 7.8. (3) One of the chief Israelites after the return from Babylon, Ne. 10.19.

Ancestors, forefathers, predecessors, Le. 26.45.

Anchor, an instrument for fastening or stopping the course of a ship at sea;—cast from the ship in which Paul was, Ac. 27.30.—*hope* is the anchor of the soul, He. 6.19.

Ancient, of old time, De. 33.15; Job 12.12; ANCIENTS, elders, Ps. 119.100;—ANCIENT OF DAYS, a name given to Christ because of his eternal deity, Da. 7.9, 13.

Ancles, or ANKLES, joints of the feet or legs, Ac. 3.7; Eze. 47.3.

Andrew [manly], son of Jonas, and brother of Simon Peter, an apostle, attends Jesus, Jn. 1.40.—called, Mat. 4.18.—his answer about the loaves, Jn. 6.8.—brings Greeks to Jesus, 12.22.—asks him about the signs of the times, Mar. 13.3.—is with the disciples in the upper room, Ac. 1.13.

Andronicus, an-dro-ni'kus or andron'-i-kus [man-conquering], a Jewish Christian, kinsman of Paul, and his fellow-prisoner, Ro. 16.7.

Anem, a'nem, a Levitical city of Issachar, near Bethel, 1 Ch. 6.73; Jos. 15.34.—called EN-GANNIM, Jos. 19.21; 21.29.

Aner, a'ner, (1) A city of the half tribe of Manassah, on the west of Jordan, and appears to be the same with Tannach, 1 Ch. 6.70; Jos. 21.25; Ju. 1.27.—(2) A Canaanitish chief, Ge. 14.13, 24.

Angels [messengers], celestial spirits, said to be wise, good, and immortal, 2 Sa. 14.17, 20; Ps. 103.20; Mat. 25.31; Lu. 20.36; 1 Ti. 5.21.—are created and imperfect beings, Job 4.18; Mat. 24.36; Pe. 1.12.—are appointed as guardians of men, Ps. 34.7; 91.11; Ec. 5.6; Mat. 18.10; Ac. 12.15; He. 1.14.—charged with folly, Job 4.18.—ignorant of the day of judgment, Mat. 24.36.—desire to know what the apostles knew, 1 Pe. 1.12.—are in great numbers, De. 33.2; Ps. 68.17; Da. 7.10; Mat. 26.53; Lu. 2.13; He. 12.22; Jude 14; Re. 5.11.—are of great strength, Ps. 103.20; 2 Pe. 2.11.—of inconceivable activity, Ju. 13.20; Is. 6.2-6; Mat. 13.49; 26.53.—hav. appeared in the form of man, Ge. 18.1, 2; 19.1-5; Ju. 13.6-9, 11; Lu. 24.4.—are in the immediate presence of God, Mat. 18.10; Lu. 1.19.—execute the purposes of God, Nu. 22.22; Ps. 103.21; Mat. 4.39;

42:28.2; Jn. 5.4; Re. 5.2.—are of different ranks, Da. 10.13; Jude;—are subject to Christ, 1 Pe. 3.22; He. 1.6.—not to be worshipped, Ju. 13.16; Col. 2.18; Re. 19.10; 22.8, 9.—worship God, Ne. 9.6; Ps. 148.2; Is. 6.3; Lu. 2.13, 14; Re. 5.11, 12; 7.11, 12.—rejoice when sinners are converted, Lu. 15.10.—conduct souls to paradise, Lu. 16.22.—will be the future companions of the heirs of salvation, He. 12.22, 23; Re. 5.11, 12.

Angels, messengers of God, entertained by Abraham, Ge. 18.1, &c.;—sent to Sodom, 19.1.—to Manoah, Ju. 13.3, 9.—to David, 2 Sa. 24.17.—to Elijah, 1 Ki. 19.5.—smite the Assyrians, 2 Ki. 19.35.—rescue Jacob, Ge. 48.16.—speak to him, 31.11.—appear to Ezekiel, Eze. 1.9, 10.—to Daniel, Da. 6.22; 10.5-10, 16, 18; 12.5-7.—Zachariah, Zec. 2.33; 1.24.1.—Joseph, Mat. 1.20; 2.13, 19.—to Zacharias, Lu. 1.19.—to Mary, 26.—deliver Peter from prison, Ac. 12.7.—smite Herod, 23.—ministering spirits, He. 1.14; 1 Ki. 19.5; Ps. 104.4; Lu. 16.22; Ac. 12.7, 27, 25.—have communicated the Divine will to man, Da. 8.16, 17; 9.21, 22; Mat. 2.13; Lu. 1.19; Ac. 15.20, 8, 6.—encamp about them that fear God, Ps. 34.7.—sing glory to God and good-will to men, Lu. 2.14.

—, attend Christ on earth after his temptation, Mat. 4.11.—in his agony, Lu. 22.43.—roll the stone from his sepulchre, Mat. 28.2.—announce his birth, Lu. 2.9.—at his resurrection, 24.4.—at his ascension, Ac. 1.10.—will be sent to gather the wicked at the day of judgment, Mat. 13.41.—and the elect, 24.31.—to accompany Jesus at his second coming, 16.27.

—, sometimes Christ appeared as one; to Abraham, Ge. 18.17; 22.15;—to Jacob, 32.28;—to Moses, Ex. 3.2, &c.;—to the Israelites, Ju. 2.1, &c.;—to Gideon, 6.11. The 'ANGEL OF HIS PRESENCE,' Is. 63.9, is supposed to refer to the Incarnate Word. *Angel of the Lord* is one of the titles of the pre-incarnate Messiah, Ge. 16.7, 13; 18.2, 22; 22.11, 12; 31.11, 13; 32.24, 30; Ex. 3.2, 4, 6, 14.

—, some so called that sinned, 2 Pe. 2.4;—that fell from their first estate, Jude 6.

—, the presiding ministers or overseers of the church, Re. 2.1, 8, 12, 18; 3.1, 7, 14. They are so called because they are messengers or ambassadors of God; and as the term angel signifies messenger, it is employed to denote, in special instances, not a nature but an office.

Anger, resentment—general advice to repress it, Ps. 37.8; Pr. 16.32; 17.14; Ep. 4.26, 31; Col. 3.8; Ja. 1.19.—exposes a man, and makes him incapable of friendship, Pr. 22.24; 25.8, 28.—a mark of folly or madness, Job 5.2; Pr. 12.16; 14.29; 19.11; 27.3; 29.20.—may bring a man to destruction, Job 5.2; Pr. 19.19; Mat. 5.22.—stirred up by grievous words, Pr. 15.1; Ju. 12.4; 2 Sa. 19.43.—persons given to it to be avoided, Pr. 22.24; Ge. 49.6.—one of the works of the flesh, Ga. 5.20.—comes from pride, Pr. 13.10; 21.24.—its effects on others, Pr. 15.1, 18; 17.14, 26; 21.29; 22.30.—may be innocent, Ne. 5.6; Ep. 4.26; Mar. 3.5; Le. 10.16; Nu. 16.15.—how pacified, Pr. 15.1, 16; 24.21; 25.15; Ec. 10.4; Mat. 5.25.

—, examples of it, in Cain to Abel, Ge. 4.5.—Potiphar's wife to Joseph, 39.13.—Simeon and Levi to the Shechemites, Ju. 27; 49.6.—of Balaam to his ass, Nu. 22.27.—Balak, 24.10, 11.—Ephraimites, Ju. 8.1; 2 Ch. 25.10.—of Moses, Nu. 20.10; Ps. 106.33.—of Saul to Jonathan, 1 Sa. 20.30.—of Jonah, Jonah 4.1.—of the Jews against Jesus, Lu. 4.28.—of the elder son in the parable of the prodigal, 15.28.

—, examples of reasonable anger, of Jacob with Laban, Ge. 31.36.—of Moses with Pharaoh, Ex. 11.8.—with the Israelites, 32.19.—the sons of Aaron, Le. 10.16.—at the rebellion of Korah, &c., Nu. 16.15.—after the battle with the Midianites, 31.14.—of Jesus with the Pharisees, Mar. 3.5.—of God for sin, Ge. 6.7; 30.12; Ex. 14.14.—his anger to be dreaded, Ps. 2.1; 23.7; 90.11; Mat. 10.28.—its most

fearful expressions reserved for the future, Mat. 25.41; Ro. 2.5, 8; 2 Th. 1.7, 8; Re. 6.17; 11.18; 19.15.

Angle, to fish with a rod, line, and hook, Is. 19.8; Hab. 1.15.—the word rendered 'hook,' Job 41.1, 2.

Anguish, inward pain, Ge. 42.21; 2 Sa. 1.9; Ps. 119.143; Jn. 16.21; Ro. 2.9; 2 Co. 2.4.

Aniam, a-ni'am [sighing of the people], the last-name of the four sons of Shemidah, 1 Ch. 7.19.

Anim, a'nim [fountains], a city of Judah, Jos. 15.50.

Anise, a species of parsley with large sweet-scented seeds, familiarly known by the name of *dill*;—the Pharisees paid tithes of it, Mat. 23.23.

Anna, an'na, Greek form of the name *Hannah*, an aged widow, daughter of Phanneel, of the tribe of Asher.—her character and prophecy, Lu. 2.36, 37.

Annas, an'nas, high-priest of the Jews, along with Caiaphas, at the time of Christ's death;—continued, according to custom, to retain the title, though not actually in office.—before him Christ was brought, Jn. 18.13.—persecutes the apostles, Ac. 4.6.

Anointed, the word first used in Ge. 31.13, with reference to the pouring of oil on the stone which Jacob set up for a pillar, Ge. 28.18.—of kings: Saul, 1 Sa. 9.16.—David, 1 Sa. 16.3, 12.—Solomon, 1 Ki. 1.39, &c.—priests, Ex. 29.30; 30.30.—and prophets: Elisha, 1 Ki. 19.16.—ingredients of the ointment described, Ex. 30.23-33.

—, Christ, the ANOINTED, the MESSIAH of God, Lu. 4.18; Ac. 10.38.

—, Christ was anointed by a woman, a sinner, Lu. 7.37.—by Mary, the sister of Lazarus, Jn. 12.3.—by another woman, Mat. 26.6. The terms *anoint*, *anointed*, used to illustrate the sanctifying influence of divine grace, 2 Co. 1.21; 1 Jn. 2.20-27; Re. 3.18.

Anon, soon, quickly, Mat. 13.20; Mar. 1.30.

Answer, a reply to a question, Ge. 41.16; Job 32.3; Lu. 20.26.—*answers* to be deliberately made, Pr. 18.13; Jn. 7.51.

Anti-Christ, a person, or power, or system of error, opposed to Christ;—his coming foretold, 2 Th. 2.3; 1 Ti. 4.1, &c.;—is said to be come, 1 Jn. 2.18; 4.3.

Antioch, an'ti-ok, (1) The capital of Syria, on the banks of the river Orontes, about 30 miles from where it falls into the Mediterranean, and about 180 miles north of Sidon, and 300 north of Jerusalem. It was built by Seleucus Nicator, b.c. 307, and was the residence of the Syrian kings, the Seleucids. It was ranked the third city of the earth. *Luke* and *Theophilus* were born in this place. Here Paul and Barnabas preached, and had many Christian converts, Ac. 11.20.—the term *Christian* was first used here, 26.—Paul reproves Peter at, Ga. 2.11-15. From it Paul started on his missionary journeys. It was the scene of the birth and earlier labours of the celebrated Greek father Chrysostom. It has been besieged and plundered no fewer than fifteen times, and has been visited by four earthquakes, in one of which 25,000 persons are said to have perished. It is of little else than a heap of ruins.—(2) of Pisidia, a city of Asia Minor, about 25 miles north-east of Seleucia, in which Paul and Barnabas preached the gospel, Ac. 13.14.—Jews from, persecute Paul at Lystra, 14.19.

Antipas, an'ti-pas, a faithful martyr, Re. 2.13.

Antipatris, an'ti-pi'tris or an'ti-pa'tris, a town in Palestine, built by Herod the Great, in honour of his father, 15 miles from Joppa, and 40 from Jerusalem, situated in the plain of Sharon, on the road from Jerusalem to Caesarea, Ca. 23.31.

Antiquity, long ago, Is. 23.7.

Antiochian, an-to-thi'jah [answers from Jehovah], a descendant of Benjamin, 1 Ch. 8.24.

Ante, or emmetts, small insects, remarkable for their diligence, econo-

my, and prudent foresight, and from which a lesson of industry may be learned, Pr. 6.6; 30.25.

Anub, a'nub, one of the sons of Coz, of the tribe of Judah, 1 Ch. 4.8.

Anvil, the iron block on which the smith lays his metal to be forged, Is. 47.7.

Anxiety, perplexity about worldly things, to be avoided, Mat. 6.25; 13.22; Lu. 12.22; Jn. 6.27; 1 Co. 7.32; Phi. 4.6; 1 Ti. 6.8.—trust in God frees from, Je. 17.7, 8; Da. 3.16.—vanity of, Ps. 39.6; Ec. 4.8.

Apace, quickly, speedily, Ps. 68.12.

Apert, separately, privately, Ex. 13.12; Le. 18.19; Ps. 4.3; Mat. 14.13; Ja. 1.21.

Apelles, a-pel'les, a Christian at Rome, 'approved in Christ,' Ro. 16.10.

Apes, or monkeys, brought in Solomon's fleet from Ophir, 1 Ki. 10.22; Ch. 9.2; Is. 13.21; 34.14.

Apharsachites, af-far'-sa-kites or APARSATHCHITES, the name of one of the nations whom the Assyrian King planted in Samaria, Eze. 5.6; 6.6; 4.9. APARSATHITES, name of another tribe removed to Samaria by the king of Assyria, Eze. 4.9.

Aphek, a'fek [citadel], the name of several towns, but none of them of great note, Jos. 19.30; 13.4.—called APHIK, Ju. 1.31; 1 Sa. 4.1; 29.1; 1 Ki. 20.26.

Aphekah, a town in Judah, Jos. 15.53.

Apheh, af-fy'ah, great-grandfather of Kish, 1 Sa. 9.1.

Aphrah, a town in the plain of Judah, Mi. 1.10.

Aphses, the head of the eighteenth of the twenty-four courses of the priests, 1 Ch. 24.15.

Apiece, to each one's share, separately, Nu. 3.47; Lu. 9.3; Jn. 2.6.

Apocrypha [hidden, secret], the word is used in its ordinary sense in Mar. 4.22. About the end of the second century the word began to bear the signification 'spurious.' The name is first found in the writings of Clement Alexandrinus (died about A.D. 215) to denote a number of books sometimes placed between the Old and New Testaments. It was not admitted by ancient Christians into the canon of Scripture. It was never received by the Jews, nor by Philo nor Josephus. Though forming no part of the sacred canon, some parts of it are of historical value, as the Books of the Maccabees.

Apollonia, ap-poi-lo-ni-a, a city of Macedonia, situated on the north of Amphipolis, and in which was a temple of Apollo;—Paul passed through it on his way to Thessalonica, Ac. 17.1.

Apollo, a-pol'los, a Jew of Alexandria, one of John's disciples, an eloquent preacher of the gospel;—taught assiduously while he knew only the baptism of John, Ac. 18.24.—instructed by Aquila, &c., 26.—a party at Corinth attached to him, 1 Co. 1.12; 3.4, &c.

Apollyon, a-pol'y'on, Re. 9.11. The Greek equivalent of the Heb. title ABADDON.

Apostasy, a departure from a religious profession;—the causes and danger of it, Mat. 12.43; 13.21; Jn. 6.60-66; 1 Ti. 4.1; He. 6.4; 10.26, 38; 2 Pe. 2.20.—of man, Ge. 3.6; 6.1-6.—of many of the disciples of Jesus, Jn. 6.66.—of some early Christians, 1 Ti. 4.1.—of the last days, Da. 7.25, 26; 2 Th. 2.3-10; 1 Ti. 4.1-3.

Apostles [sent forth, messengers]. The twelve disciples to whom our Lord entrusted the organization of his church. The characteristic features of their office were, (1) That they should have seen the Lord, and been ear and eye witnesses of what they testified, Jn. 15.27.—(2) They must have been immediately called and chosen by Christ himself, Lu. 6.13.—(3) They were inspired, Jn. 16.13; 1 Co. 2.10. (4) They had the power of working miracles, Mar. 16.20; Ac. 2.43. Their names, Mat. 10.1-5.—Christ's charge when he sent them forth, Mat. 10.5-42.—their power of binding and loosing, Mat. 18.18; 16.19; Jn. 20.23; 1 Co. 5.4, 5.—

power of working miracles, Mat. 10.1, 8; Mar. 16.20; Lu. 9.1, 2; Ac. 2.43; 3.6; 19.11, 12.—to do greater works than even Jesus had done, Jn. 14.12.—their words were the words of God, Mat. 10.20, 40; 2 Co. 5.20; 1 Th. 2.13; 4.8.—witnesses of Christ's resurrection, Ac. 1.22; 4.33; 10.40, 41.—witnessed the ascension of Christ, Lu. 24.50, 51; Ac. 1.2, 9.—hated by the Jews, Mat. 10.22; 24.9; Lu. 21.17; Jn. 15.18.—their sufferings, 1 Co. 4.9.—false ones complained of, 2 Co. 11.13. The name is used once in the New Testament, He. 3.1, as a descriptive designation of Christ, as emphatically *the sent of God*.

Apostleship, the office of the apostles, Ac. 1.25; Ro. 1.5; 1 Co. 9.2; Ga. 2.8.

Apocary, one who compounds or prepares drugs or perfumes, Ex. 30.25, 35; Ec. 10.1.

Appaim, ap'paim [the nostrils], the second of the two sons of Nadab, 1 Ch. 2.30, 31.

Apparel, clothing, garments, 2 Sa. 12.20; Ac. 20.33.—appearance, Is. 63.1; Ac. 1.10. See CLOTHES.

Apparently, visibly, openly, Nu. 12.8.

Appeal, to refer to another as judge, as of Paul to Caesar, Ac. 25.21; 26.32; 28.19. The principle of recognition in the Mosaic law, De. 17.8, 9.

Appear, to be seen, Ge. 1.9; Ps. 42.2.—to seem, Mat. 6.16; 23.28.

Appease, to remove anger, Ge. 32.20; Es. 2.1; Pr. 15.18; Ac. 19.35.

Appertain, to belong to, Le. 6.5; Nu. 16.30; Je. 10.7; Ro. 4.1.

Appetite, a desire for food or worldly things, Job 38.39; Pr. 23.2; Ec. 6.7; Is. 29.8.

Apphia, ap-fi'a, Greek form of Lat. name *Appia*, a Christian female at Colosse, supposed to have been the wife of Philemon, Phil. 2.

Appii-Forum, ap-pi-i-for'm, a town on the western coast of Italy, on the great road (*Via Appia*) from Rome to Brundisium, about 43 Roman miles south of Rome. Here Paul met a band of Christians from Rome, when he was on his way thither as a prisoner, Ac. 28.15.

Apple-tree, a species of fruit, probably the *citron*, large and fragrant, Ca. 2.3; 8.5; Joel 1.12. The proper apple-tree is very rare in the East.

Apple of the Eye, peculiarly tender, God's care of his people, Ps. 17.8; Pr. 7.21; Zec. 2.8. In La. 2.18 the expression is used figuratively for tears.

Appoint, to settle or determine, Ge. 30.28; Le. 26.16; Is. 26.1; Mat. 24.51.

Apprehend, to seize on or understand, 2 Co. 11.32; Ac. 12.4; Phi. 3.22, 23.

Approach, drawing near, De. 31.14; Ps. 65.4; 1 Ti. 6.16.

Approve, to like or commend, Ps. 49.13; 1 Co. 16.3; Phi. 1.10.

Apron, a cloth hung before, Ge. 3.7; Ac. 19.12.

Aquila, ak'we'-la [an eagle], a Jew of Pontus, in Asia Minor, who, with his wife Priscilla, had been driven from Rome by the decree of the emperor Claudius. Paul finds them at Corinth, on his first visit to that city, Ac. 18.2; they go with Paul to Syria, 18.

Ar, ar [a city], the capital of Moab, south of the river Arnon, and on the east of the Dead Sea;—it was burned by the Ammonites, Nu. 21.28.—cf. Is. 15.1. The ruins bear the name of *Rabba*.

Arab, a'rab [ambush], a town in the mountains of Judah, Jos. 15.52.

Arabab, ar'-ra-bah [desert], the name given to the whole Jordan valley, down to eastern gulf of the Red Sea, a distance in all of about 150 miles. The name is found only once in the English Bible, Jos. 18.18, where it is the name of a district in Benjamin, called also Beth-Arabab, Jos. 15.61.

Arabia, a-ri'-be-a [wild desert], an extensive country of Asia; is about 7000 miles in length, and 1000 in breadth. It is bounded by the Indian Ocean on the south, the Red Sea and the Isthmus of Suez on the west, Canaan and part of Syria on the north-west and north, and the mountains of Chaldea and the Persian Gulf on the east. It is divided by the Greek *geograph*

phers into *Arabia Petrea*, or the Rocky, on the north-west, comprehending what was formerly the land of Midian; *Arabia Deserta*, or the Desert, on the east of Canaan, the country of the Ishmaelites, now in country of the Bedouins; and *Arabia Felix*, or the Happy, on the south. It contains vast sandy deserts in the interior, but on the coasts it is fertile and beautiful. Its earliest name in Scripture is the 'east country,' *Ge. 25.6*;—and its inhabitants were called 'children of the east,' *Ju. 6.3*; *12.15*; *15.21*;—the burden or punishment of, *Is. 21.13*; *Je. 25.24*;—Paul went into it, *Gal. 1.17*.

Arabians, descendants of Ishmael, *Ge. 25.13, 14*;—brought flocks to Jerushaphat, *2 Ch. 17.11*;—God helped Uziah against them, *2 Ch. 26.7*;—some of them present in Jerusalem when the apostles preached, *Ac. 2.11*;—prophecies concerning, *Is. 21.11-17*; *42.11*; *60.7*; *Je. 25.23, 24*.

Arad, *Arad* [a wild ass], a Canaanitish city in the south of Palestine, *Nu. 21.1*. See **HORMAH**.

Arab, *Arab*, *Ezr. 2.5*.
Arām, *Arām* [high region], the high-land country, 2000 feet above the level of the sea, between the Tigris and Mediterranean, peopled by descendants of Shem, *Ge. 10.22, 23*; *22.21*; *1. Ch. 1.17*.

Ararat, *Ararat*, the name of a country, most probably a portion of Armenia, on the 'mountains' of which the ark rested after the flood, *Ge. 8.4*. It is nowhere in Scripture given as the name of a mountain. The 'mountains' of Ararat are now identified with that range which rises in the valley of the Aras, the ancient Araxes, and is terminated in two peaks, the loftiest of which rises to a height of 17,750 feet above the level of the sea. The expression, 'the land of Armenia,' in *2 Ki. 19.37*, and *Is. 38.16*, is in the original Ararat. *Jeremiah (51.27)* speaks of Ararat as one of the countries of the north, i.e. north of Babylon.

Aranaah, *ar-aw-nah*, or **ORNAN**, a Jebusite who sells his threshing-floor to David for 600 shekels of gold, *1 Ch. 21.25*; *2 Sa. 24.24*.

Archangel, the chief angel, *1 Th. 4.16*; *Jude. 9*.

Archelaus, *Ar-ke-la'us* [prince of the people], son of Herod the Great;—succeeds his father, who died the same year our Saviour was born, and reigns in Judea, *Mat. 2.22*.

Archers, persons who shot with the bow, in hunting or in battle;—Ishmael was an archer, *Ge. 21.20*;—see *1 Sa. 31.3*; *Ch. 10.3*; *Job 16.13*; *Is. 22.3*; *Je. 51.3*.

Arches, buildings in the form of a bow, such as are used in bridges, windows, vaults, &c., *Ezr. 4.10*.

Archi, *Archi*, a town or district on the border of Ephraim, near Bethel, *Jos. 16.21*;—celebrated as the birth-place of Hushai, one of those who adhered to David during the rebellion of Absalom, *2 Sa. 15.32*; *16.16*.

Archippus, *Ar-kip'pus* [master of the horse], a pastor of the church of Colosse, exhorted by Paul, *Col. 4.17*;—Paul salutes him by Philemon as his 'fellow-soldier,' *Phile. 2*.

Arcturus, *Ark-tu'rus* [bear-keeper], the name given by the ancients to the brightest star in the constellation Boötes, and sometimes to the whole constellation. The older interpreters understand by it the constellation *Ursa Major*, which is most probably the correct reference, *Job 9.9*; *38.32*.

Ardon, *ar'don* [descendant], the last-named of the three sons of Caleb, *1 Ch. 2.18*.

Areli, *ar-eli* [heroic], a son of the patriarch Gad, *Ge. 46.16*.

Areopagite, the title of the judges of the supreme court of Athens, the Areopagus.

Areopagus, *Ar-e-op'a-gus* [the hill of Mars], a place where the magistrates of Athens held their supreme council, and also the council itself;—Paul

was cited before this court, *Ac. 17.19-32*.

Artas, *ar'e-tas* [graver], the king of Syria, father-in-law to Herod Antipas, at the time the governor of Damascus sought to apprehend Paul, *Ac. 9.23, 24*; *2 Co. 11.32, 33*.

Argob, *argob* [stony or stone-heap], a district in the half-tribe of Manasseh in Bashan, on the east of the Lake of Galilee, originally ruled over by Og, *De. 4.4, 13*. It extended 22 miles from north to south, and 14 from east to west. It contained sixty walled towns, 'and though a vast majority of them are deserted they are not ruined,' *De. 3.4, 14*; *1 Ki. 4.13*.

Arguments, controversies, *Job 23.4*.

Aridai, *a-rid'dai*, one of Haman's sons, *Es. 9.8*.

Aridatha, *a-rid'a-thah*, one of Haman's sons, *Es. 9.8*.

Ariel, *Ar'e-el* [the lion of God], (1) The name of one of Ezra's chief men, *Ezr. 8.16*;—(2) A name given to Jerusalem, *Is. 29.1, 7*, and in *Ezr. 4.15, 16* to the altar of burnt-offerings.

Arimathea, *ar-e-ma-the'a* [the double heights], a city of Judah, the birth-place of Joseph the counsellor, in whose sepulchre our Lord was laid, *Mat. 27.57*; *Jn. 19.38*. Some have identified it with Ramah, Samuel's birth-place (*1 Sa. 1.1, 19*), but on insufficient grounds.

Arioch, *Ar'e-ok* [lion-like], (1) King of Ellasar, *Ge. 14.1, 9*;—(2) The captain of the royal guard, into whose care Daniel and his companions were committed, *Da. 2.24*.

Arisai, *a-riss'a-i*, a son of Haman, *Es. 9.9*.

Arise, to rise up, *Ac. 20.30*;—to repent, *Ep. 5.14*;—comforted, *Am. 7.2*.

Aristarchus, *ar-is-tar'kus* [best prince], a Thessalonian who accompanied Paul to Ephesus and shared his labours, *Ac. 19.29*; *20.4*; *27.2*; *Col. 4.10*.

Aristobulus, *ar-is-tob'ul-lus*, the household of, mentioned *Ro. 16.10*.

Ark, of Noah, *Ge. 6.14*;—it was from 100 (comp. *Ge. 5.32*; *7.36*) to 120 years in building (comp. *Ge. 6.3*; *1 Pe. 3.20*). According to the usual calculation it was 450 feet long, 75 wide, and 45 deep; divided into three stories.

Ark of Bulrushes, in which Moses was exposed among the flags of the Nile, *Ex. 2.3*.

Ark of the Covenant (*Jos. 3.6*; *He. 9.4*), a small chest, made of acacia or shittim-wood, overlaid with gold. It was about four feet and a half long, two feet and nine inches broad, and as much in height. Within it were deposited the two tables of the moral law, *De. 31.26*, a golden pot of the manna, *Ex. 16.33*, and Aaron's rod that budded, *Nu. 17.10*; and the top of the chest was covered with two golden cherubim. Here the lid is called the *mercy-seat*, over which the *Shakinah* hovered like a visible cloud, the emblem of Jehovah's presence. The ark was lost when the temple was destroyed. Though a similar ark was made after the Jews returned from Babylon, yet it never regained its sacred contents;—its dimensions, *Ex. 25.10*;—made by Bezaleel, *37.1*;—placed in the holy of holies, *Ex. 26.33*; *He. 9.3, 4*;—carried to the river Jordan, which is divided at its approach, *Jos. 3.15*;—carried around Jericho, and said to have 'compassed the city' when its walls fell down at the time of its destruction, *Jos. 6.6-20*;—taken by the Philistines, *1 Sa. 4.11*;—Dagon falls before it, *5.3*;—returned, *6.10*; received by Abinadab, at Kirjath-jearim, where it remained 20 years, *7.1*;—brought from thence in a new carriage, when Uzzah was smitten for laying his hands on it, *2 Sa. 6.1, &c.*;—received by Obed-Edom, *10*;—brought to Jerusalem, *15*;—taken with him by David when he fled from Absalom, but sent back again, *15.24*;—brought to the temple of Solomon, *2 Ch. 5.2*;—the glory of God covers it, and fills the temple, *13*;—apsalm composed on the removal of it, *Ps. lxxviii*;—called the ark of God's strength, *2 Ch. 6.41*; *Ps. 132.8*;—and ark of the testimony, *Ex.*

30.6; *Nu. 7.89*;—of the law, *Ex. 25.22*;—of God, *1 Sa. 3.3*;—of the Lord, *Nu. 10.33*; *2 Sa. 6.2*;—referred to as the glory of Israel, *1 Sa. 4.21, 22*. It was eminently symbolical of the presence of the Lord, and before it the mind of the Lord was consulted, *Jos. 7.6-9*; *Ju. 20.27*; *1 Ch. 13.3*.

Ark of the Testament, seen in vision by John, *Re. 11.19*.

Arkites, a branch of the family of Canaan which settled in Phenicia, *Ge. 10.17*; *1 Ch. 1.5*. Their capital, Arka, still exists as a small village on the north-west slope of Lebanon.

Arm, metaphorically used for strength, *1 Sa. 2.31*; *Is. 51.9*.

Arm of God, his almighty agency, *Je. 27.5*; *32.17*; *Is. 52.10*; *53.1*; *63.12*.

Armageddon, *Ar-ma-ged'don* [the mountain of Megiddo], a name used emblematically for a place of great slaughter and mourning, *Re. 16.16*, when allusion is made to that great battle-field, the plain of Esdraelon, on the southern border of which stood Megiddo, *Ju. iv.5*; *5.19*; *6.33*; *vii.2*; *Ch. 35.20-24*.

Armenia, *ar-mē-ne-a* [high-land], a large country of Western Asia, on the north of Mesopotamia, and on the east of Cappadocia. It is generally mountainous, and gives rise to the Tigris and the Euphrates. It is 430 miles from east to west, and 300 from north to south. It is divided into 15 provinces, of which Ararat is the central. It was reduced to a Persian province of Cyrus. The Armenians profess Christianity, but in a very corrupted state, having departed very far from the purity of the gospel, both in doctrine and worship. They form a distinct religious community, known by the name of the Armenian Church, which is governed by four patriarchs, by archbishops, doctors, secular priests, and monks. Armenia is now subject to the Turks. In *2 Ki. 19.37*; *Is. 37.38*, the Hebrew word Ararat is rendered by the word *Armenia*. This country is identical with Togarmah, *Ge. 10.3*; *Ezr. 27.14*; *38.6*.

Armour, a weapon of war, *1 Sa. 17.54*;—the Christian, *Ro. 13.12*; *2 Co. 6.7*; *Ep. 6.13, &c.*

Armour-bearer, of Abimelech, *Ju. 9.54*;—Jonathan, *1 Sa. 14.6, 7*;—Saul, *16.21*;—Goliath, *17.7*;—Joab, *2 Sa. 18.15*.

Armoury, an arsenal, or repository of arms, *Ca. 4.4*; *Je. 50.25*.

Army, a host, or a vast number of warriors. The armies of Israel consisted of the whole male adult population, and could easily be mustered when required, *Nu. 1.2, 3*; *26.2*; *1 Sa. 11.6-8*. Each soldier had to arm and support himself. Large armies, *2 Ch. 13.14*; *19.17-18*.

Arnon, *ar-non* [noisy], a small river east of the Dead Sea, the boundary between Moab and the Amorites, rises in the highlands of Moab, and falls into the Dead Sea, *Nu. 21.14*; *22.36*; *De. 2.24, 36*.

Arod, *ar'od*, son of Gad the patriarch, *Ge. 46.16*.

Aroer, *ar'oe-r* [heath], (1) A city of Reuben, situated on the north bank of the river Arnon, *De. 4.48*; *Ju. 11.26*; *2 Ki. 10.33*; *Jos. 13.16*;—Jephthah defeated the Ammonites, *Ju. 11.26-33*. It is now a ruin called Arai. (2) A city of Gad, situated near Rabbath-Ammon, *Jos. 13.25*;—(3) Another in Judah, *1 Sa. 30.28*.

Arpad, *ar'pad*, or **ARPAD** [support], a city of Syria, near Hamath, conquered by the Assyrians, *2 Ki. 18.34*; *Is. 10.9*; *36.19*; *37.33*.

Arphaxad, *ar-fax'ad*, the third son of Shem, born about two years after the flood, *Ge. 11.10-12*;—died aged 438 years, *13*.

Array, to put on apparel, *Ge. 41.42*; *Ex. 6.9*; *Ac. 12.21*; *Re. 7.3*;—to put an army ready to fight, *2 Sa. 10.9*; *Lu. 23.11*.

Arrived, reached, *Lu. 8.26*; *Ac. 20.15*.

Arrogancy, proud contempt, *1 Sa. 2.3*; *Pr. 8.13*; *Is. 13.11*; *Je. 48.29*.

Arrow, a pointed weapon shot from a bow, *1 Sa. 20.36*; *2 Ki. 9.24*;—inward terror, or judgments of God, *Job 6.4*; *Ps. 38.27*;—wicked intentions, *Ps. 11.*

2.64, 3;—lightnings spoken of as the arrows of Jehovah, *Hab. 3.4*; *Ps. 18.14*;—calamities, *Job 6.4*; *Ps. 91.5*;—human injuries, as of a lying tongue, are arrows, *Ps. 120.4*; *64.3*.

Artaxerxes, *Ar-tax-erks'es* [great king], (1) A Persian king, his decree to prevent the building of the walls of Jerusalem, *Ezr. 4.17, &c.*;—(2) **LONGIMANUS**, reigned 40 years, and died 425 B.C. In the seventh year of his reign he issued his gracious command to Ezra respecting Jerusalem, *Ezr. 7.11-26*, and fourteen years afterwards permitted Nehemiah to return and build Jerusalem.

Artemas, *ar'te-mas*, a Christian disciple who helped Paul, *Tit. 3.12*.

Artificer, one skilful in handy-works, *Ge. 4.22*; *1 Ch. 29.5*; *2 Ch. 34.11*; *Is. 3.3*.

Artillery, weapons of war, *1 Sa. 20.40*.

Arts, magical, &c., *Ac. 19.19*.

Aruboth, *ar'ub-both* [windows], a district on the sea-shore of Judah, mentioned only in *1 Ki. 4.10*.

Arumah, *a-roo'mah* [exalted], a town near Shechem, where Abimelech dwelt, *Ju. 9.41*.

Arvad, *ar'vad* [wandering], a small island and city off the north coast of Phenicia, *Ge. 10.18*; *Eze. 27.8, 11*. It has about 3000 inhabitants; now called *Ruad*.

Arvadites, the people of Arvad, *Ge. 10.18*; *Eze. 27.8-11*.

Ash, *ash* [physician], a good king of Judah, succeeded his father Abijah, *1 Ki. 15.8*; *2 Ch. 14.1*;—defeats Zerah the Ethiopian, *12*;—makes a solemn covenant with God, *15.12*;—degrades his mother for idolatry, *16*;—joins the king of Syria, *16.2*;—his war with Baasha, king of Israel, *1 Ki. 15.16*;—his death, after reigning forty-one years, *23*; *2 Ch. 16.13*.

Ashael, *as'a-hel* [creature of God], son of David's sister Zeruiah, and brother of Joab, slain by Abner, *2 Sa. 2.18-24*.

Ashaiah, *as-a'iah*, an officer of Josiah, *2 Ch. 36*; *6.30*; *2 Ch. 34.20*.

Asaph, *as'af* [converner], a Levite, son of Barachias, and a celebrated musician in the time of David, *1 Ch. 6.39*; *25.2*;—his name affixed to *Ps. l* and *lxxiii*;—sons of, *1 Ch. 25.1, 2*; *2 Ch. 20.14*; *29.13*; *Ezr. 2.41*; *3.10, 11*.

Ascend, to climb up, *Jos. 6.5*; *Ps. 24.3*;—up to heaven, *Ep. 4.8, 9*; *Re. 8.4*; *11.12*.

Ascension, the rising of Christ into heaven, *Ac. 1.9-12*;—predictions respecting, *Ps. 24.7-10*; *47.5, 6*; *68.17, 18*; *Da. 7.13, 14*; *Mi. 2.13*;—foretold by Christ himself, *Jn. 6.62*; *7.33*; *14.28*; *16.5*; *20.17*;—Mount Olivet the scene of, *Ac. 1.12*;—took place forty days after his resurrection, *Ac. 1.3*;—*evidences*: by his disciples, *Ac. 1.9, 10*;—by two angels, *11*;—seen by Stephen, Paul, and John, *7.55*; *69.3*; *Re. 1.12-18*;—his promised descent of the Holy Ghost, *Jn. 16.7, 14*; *Ac. 2.33*;—the terrible judgments he foretold, *Mat. 26.64*; *Jn. 8.21*;—the time of it, *Ac. 1.3*;—the place of it, *12*;—the effects of it in fulfilling his predictions, *Jn. 16.7, 14*;—in bestowing miraculous gifts, *Ac. 2.33*. See **EXALTATION OF CHRIST**.

Ascribe, to impute to, *De. 32.3*; *Job 36.3*; *Ps. 68.34*.

Asenath, *as'e-nath*, the daughter of Potipherah, and the wife of Joseph, *Ge. 41.45, 50*.

Ash tree, some species of the pine, *Is. 44.14*.

Ashtored, *ash'tor-dod*, the portion of those who are, *Mar. 8.38*; *Lu. 9.26*.

Ashan, a Levitical city about 20 miles south-west of Jerusalem, *Jos. 15.40*; *19.7*.

Ashdod, *ash'dod*, one of the five cities of the Philistines, *Jos. 13.3*;—midway between Joppa and Gaza, called by the Greeks AZOTUS, *Ac. 8.40*;—assigned to the tribe of Judah, *Jos. 15.47*;—possessed by the Philistines, *1 Sa. 5.7-9*;—here was the temple of Dagon in which the Philistines deposited the ark;—Uzziah demolished its walls, *2 Ch. 26.6*;—it fell into the hands of Tartan, the Assyrian general, *Is. 20.1*;—the place where Philip was found, after baptizing the eu-

nuch, *Ac. 8.40*;—it is now an insignificant village called *Esdud*.
Ashdodth-Pisgah, *ash'doth-piz'gah*, a place near the base of Mount Pisgah, *De. 3.17*; *Jos. 13.20*. It is elsewhere called the *Springs of Pisgah*, *De. 4.49*.

Asher, *ash'er* [blessedness], the son of Jacob, his inheritance on the shore of the Mediterranean, from Carmel to Zidon, *Jos. 19.24*;—his descendants, *1 Ch. 7.30*; *12.36*.

Ashes, the remains of burned fuel, *Le. 6.10, 11*;—used in token of humiliation and extreme grief, *2 Sa. 13.19*; *Es. 4.1*; *Job 42.6*; *Jonah 3.6*; *Mat. 11.21*;—to feed on ashes, *Is. 44.20*.

Ashima, *ash'imā*, an idol of Hamath introduced into Samaria, *2 Ki. 17.30*.

Ashkelon, *ash'kel-on*, or **ASKELOON** [migration], one of the 'fenced cities' of the Philistines, upon the coast of the Mediterranean, between Gaza and Ashdod;—was taken by the tribe of Judah, *Ju. 1.18*; *14.19*;—exploits of Samson at, *Ju. 14.19*;—it is now desolate;—its desolation was predicted, *Zec. 9.5*; *Zep. 2.4*.

Ashkenaz, *ash'ke-naz*, one of the sons of Gomer, *Ge. 10.3*;—called also Aschenaz, *1 Ch. 1.6*; *Je. 51.27*.

Ashnah, name of two cities whose site has not been identified, *Jos. 15.33, 43*.

Ashpenaz, *ash'pe-naz*, the governor of Nebuchadnezzar's eunuchs, who changed the name of Daniel and his three companions, *Da. 1.3-17*.

Ashtaroath, *ash'ta-roth*, or **ASHTORETH**, *ash'to-reth*, (1) A famed goddess of the Zidonians, and also of the Philistines (*1 Ki. 11.5*; *1 Sa. 31.10*), probably meant by the 'queen of heaven,' *Je. 7.18*;—served by Israel, *Ju. 2.13*; *10.6*;—Samuel charged to put away, *1 Sa. 7.3, 4*;—(2) A city on the east of Jordan, in Bashan, in the kingdom of Og, *Ju. 12.4*; *13.12*; *9.10*.

Ashtaroath-Karnaim, *ash'ta-roth-car'nā-im* [Ashtoreth of the two horns], a city of the half-tribe of Manasseh, east of Jordan, famed for the worship of Ashtoreth or Ashtoreth, the goddess of the Zidonians, *Ge. 14.5*; *De. 1.4*.

Ashur, *ash'ur* [happy, prosperous], (1) The son of Shem, founded Nineveh, *Ge. 10.11*;—(2) A posthumous son of Hezron, *Ch. 2.24*;—his descendants, *4.5*.

Asia, *as'he-a*, one of the quarters into which geographers have divided the earth;—has been the scene of the most wonderful events in the history of man;—here the human race were created;—the Jews were planted;—the Sacred Scriptures chiefly indited;—the Son of God accomplished our redemption;—and from it the gospel was diffused through the world. Asia mentioned in the N. T., for the word is not found in the O. T., is usually divided into two parts, Asia Major and Asia Minor. Asia Major comprehends by far the most extensive eastern parts of the continent;—Canaan, Assyria, Syria, Arabia, Persia, Mesopotamia, Armenia, and Cilicia. Asia Minor, in the form of a peninsula, is bounded on the north by the Euxine Sea, on the south and west by the Mediterranean Sea, and on the east by Armenia, &c. It is about 960 miles in length, and 400 in breadth; and the chief divisions of it are, Mysia, Lydia, Caria, Lycia, Pamphylia, Pisidia, Galatia, Lycania, Phrygia, Bithynia, Paphlagonia, Pontus, Cappadocia, Cilicia, and the islands of Cyprus and Rhodes. As used in *Ac. 9.26*; *6.9*; *13.20, 26, 27*; *2 Ti. 1.15*; *1 Pe. 1.1*, it means Proconular Asia, comprehending only Phrygia, Mysia, Caria, and Lydia.

Asleep, to take rest, *Jonah 1.5*; *Mat. 8.24*;—to die, *Ac. 7.60*; *2 Pe. 3.4*;—a term only applicable, in denoting death, to the death of the righteous, *1 Co. 15.18*; *1 Th. 4.13, 15*.

Assnapper, *as-nap'per*, an Assyrian prince, *Ezr. 4.10*.

Asp, a small poisonous serpent, which kills within a few hours, *De. 32.33*; *Job 20.14, 16*; *Is. 11.8*; *Ro*

Asriel, as'-re-el [the help of God], a son of Gilead, also of Manasseh the patriarch, 1 Ch. 7.14.

Ass The ass constituted a considerable part of the wealth of ancient times, Ge. 12.16; 30.43; Job 1.3;—Saul searches for 1 Sa. 9.3;—rode upon by great men: Abraham, Ge. 22.3;—Jair's thirty sons, Ju. 10.3, 4;—Abdon's forty sons, 12.13, 14;—Christ, Mat. 21.5.—
— of BALAAH, speaks, Nu. 22.28.—
—, wild, described, Job 39.5; Is. 32.14; Ho. 8.9;—the natural man likened to, Job 11.12;—Ishmael is likened to, Ge. 16.12.

Assault, a violent attack, Es. 8.11.

Assay, to try or examine, De. 4.34; Ac. 9.26; He. 11.29.

Assemblies, meetings of Christians, not to be forsaken, He. 10.25;—masters of, Ec. 12.11.

Assembly a company met, Ex. 12.6; Ps. 89.7; Ac. 19.32.

Assent, to agree to in judgment, Ac. 24.9.

Ashur, ash'ur [a step], the second son of Shem, Ge. 10.22, who gave name to Assyria, Ho. 14.3; 5.13; 12.1.

Ashurim [steps], an Arab tribe descended from Dedan, Ge. 25.3; = *Ashurites*, 2 Sa. 2.9.

Assist, to help, Ro. 16.2.

Assistance, divine help, necessary in all our undertakings, Je. 10.23; Jn. 15.5; 1 Co. 15.10; 2 Co. 3.5; Phi. 2.13; 1 Ti. 1.12.

—, promised upon proper application, Ps. 37.45; Is. 58.9; Je. 29.12, 13; Mat. 7.11; 21.22; Lu. 11.9; Ja. 1.5; 1 Jn. 5.14.

—, instances and acknowledgment of such, Ge. 24.12; 1 Sa. 10.2; Ki. 19.20; 20.2; 2 Ch. 13.13; Job 42.10; Ps. 3.4; 118.5; 120.1.

Associate, to join together, Is. 8.9.

Assos, as'sos, a seaport in Mysia, in the north-west of Asia Minor, about 30 miles south of Troas, Ac. 20.13, 14;—its ruins are still found.

Assuage, to ease or abate, Ge. 8.1; Job 16.5, 6.

Assurance, (1) *Of understanding*, i.e. perfect knowledge and entire persuasion of the doctrine of Christ, Col. 2.2.—(2) *Of faith*, a firm belief in Christ, entire trust in his sacrifice and priestly office, He. 10.22. (3) *Of hope*, a firm conviction that God will grant what he has promised, He. 6.11. This word is commonly used to denote a firm persuasion of our being in a state of salvation. But this assurance does not belong to the essence of faith. It is a result or consequence of faith, posterior to it in the order of nature, and frequently so also in the order of time. This grace of assurance has been attained by saints, Job 19.25; Ps. 17.15; 23.4; 73.24; Ro. 8.38, 39; 2 Ti. 1.12; 4.18; 1 Jn. 2.5, 14, 15;—we are exhorted to seek after it, 2 Co. 13.5; He. 6.11; 1 Th. 5.21; 2 Pe. 1.10;—people of God sometimes deprived of it, Job 13.24; 23.9; 29.3; Ps. 44.24; 77.7; 88.14; Is. 50.10.

Assyria, as-sy'-e, the country of Assyria and the Assyrian empire are to be distinguished. The empire comprehended Babylonia and Mesopotamia. In its widest sense the Assyrian empire comprehended all the countries which lay between the Mediterranean and the Indus, Ge. 2.14; 2 Ki. 15.29; 17.6; Is. 11.11; 19.23, 24, 25; Zep. 2.13, &c.;—many of the prophecies of Nahum and Zephaniah were fulfilled in its overthrow.

Assyrians, the people of Assyria proper, of which Nineveh was the capital. Their country lay on the Tigris, and was bounded on the north by the mountains of Armenia, in the south by Susiana and Babylonia, on the east by a part of Media and the mountain range of Zagros or mountains of Kurdistan, and on the west by the Tigris and Mesopotamia. Its modern name is *Kurdistan*. In extent it is about the size of Great Britain. Their conquest of Syria foretold, Is. 8.4, &c.; 10.5, &c.;—to be punished, ro. 12, 26; 14.24; 30.31; 31.8;—their glory and destruction, Eze. 31.3;—to be wasted, Mi. 5.6; Zep. 2.13. The recent discoveries that have been made among the ruins of Nineveh throw

much light on the history of the Assyrian empire.

Astonied, or **ASTONISHED** it generally means filled with perplexity, fear, or wonder, Ezr. 9.3, 4; Is. 52.14; Da. 3.24; 4.19; Mat. 7.28; 22.33; Lu. 2.47; 5.9; Ac. 9.6.

Astonishment, surprise, amazement, De. 28.28, 37; 2 Ch. 7.21; Ps. 60.3; Je. 8.21; 42.18; Eze. 4.16; 23.33.

Astray, out of the right way, Ps. 119.176; Pr. 5.23; 1 Pe. 2.25.

Astrologers, men who, by observing the motion of the heavenly bodies, pretend to foretell future events, Is. 47.13; Da. 1.20; 2.27; 4.7; 5.7.

Asuppim, one of the apartments of the temple, probably where the stores were kept, 1 Ch. 26.15, 17.

Asyncretus, a-sin'kre-tus, a Christian at Rome, Ro. 16.14.

Atad, at'ad [a thorn], a place where solemn mourning for seven days was made for Jacob, Ge. 50.10, 11. From this circumstance it was afterwards called ABEL-MIZRAIM.

Ataroth, at'ar-oth [crows], (1) A town east of Jordan, Nu. 32.3.—(2) A town on the border of Ephraim, Jos. 16.2, 7.—(3) A place in the tribe of Judah, 1 Ch. 2.54.

Athach, ath'ak [lodging-place], a town in the extreme south of Judah, 1 Sa. 30.30.

Athaiab, ath-a'-i'ah, a son of Uzaiab, the son of Zechariah, Ne. 11.4.

Athaliah, ath-a'-li'ah (remembered of Jehovah), (1) Daughter of Ahab and Jezebel; she was the wife of Joram king of Judah, and mother of Ahaziah. She destroys the seed-royal, 2 Ki. 11.1; 2 Ch. 22.10;—her death, 2 Ki. 11.2; 2 Ch. 22.16;—23.2.—(2) One of the sons of Jeroham, 1 Ch. 8.26.—(3) The father of Jeshaiab, Ezr. 8.7.

Atheists, the proper designation of those who deny the being of God, Ps. 14.1; 53.1; Pr. 30.9;—deny his providence, Job 21.15; 22.13; 34.9; Ps. 10.11; 73.11; 78.19; 94.7;—deny him in their works, Ex. 5.2; Job 31.28; Tit. 1.16.

Athens, ath'ens [city of Minerva], a city of Greece, the capital of Attica, situated about 46 miles east of Corinth. It was founded by Cecrops about 1550 years before Christ, and therefore it is one of the most ancient remaining in the world. It was the most eminent in population, wealth, magnificence, commerce, literature, philosophy, oratory, poetry, and the fine arts. Idolatry in it was notorious; and the number of their gods is reckoned by Hesiod at 30,000. Petronius said it 'was easier to find a god in Athens than a man.' It produced Solon, Socrates, Demosthenes, &c., besides many renowned generals;—here Paul preached, Ac. 17.16–22. It was governed by the Romans before the time of Christ; and in the fourth and fifth centuries it was pillaged by the Goths. Since 1455 it was under the slavery of the Turks. It suffered dreadfully in the war between the Greeks and Turks, yet it bravely sustained three sieges; twice in the year 1822, and finally in 1826; and now it is free, the capital of the kingdom of Greece. Its population is above 40,000.

Athirst, thirsty, dry, Ju. 15.18; Ru. 2.9; Mat. 25.44;—a desire for happiness, Re. 21.6; 22.17.

Atonement, the AT-ONE-MENT, the setting AT-ONE of two parties who were at enmity. The word is used to signify reconciliation or expiation. It is found only once (Ro. 5.11) in the New Testament, but frequently in the Old. The Hebrew word so rendered means a covering, Ps. 32.1. It is translated *reconciliation*, Le. 6.30; 8.15; Eze. 45.15; Da. 9.24.—The great annual day of atonement, the Jews, Le. 23.26;—sacrifices on it, Nu. 29.7, 8;—manner in which they were to be offered, Le. 16.1–24.

Atonement of Christ, his covering, or expiating the sins of men by suffering as their substitute or surety, Is. 53.5–7, 12; Mat. 20.28; 26.28; Ju. 6.51; Ro. 3.25; 5.6–9; 2 Co. 5.21; Ga. 1.4; 3.13; Ep. 1.7; 1 Ti. 2.6; Tit. 2.14; He. 9.

26; 7.27; 1 Pe. 2.24; 3.18; 1 Jn. 1.7; 2.2; 4.10; Re. 1.5; 5.9;—the great theme of apostolic preaching, 1 Co. 1.23;—necessary for the expiation of sin, Is. 59.16; Lu. 24.26, 45; Ac. 17.3; He. 2.10; 9.22;—made once and finished, He. 7.27, 29, 26, 10.14; 1 Pe. 3.18;—effects reconciliation with God, Ro. 5.10; 2 Co. 5.18–20; Ep. 2.13–16; Col. 1.20–22; He. 2.17;—was voluntary, Ps. 40.6–8; Jn. 10.17, 15, 17, 18; 14.1; Ep. 5.2;—faith or trust in it necessary for benefit, Ro. 3.25; 1 Pe. 2.7;—typified in the sacrifices of the Levitical law; in Isaac, Ge. 22.2; in the passover, Ex. 12.2, &c.

Attain, to reach or obtain, Ps. 139.6; Pr. 1.5; Eze. 46.7; Ho. 8.5; Ac. 27.12; Phi. 3.12.

Attalia, at-ti'-a, a seaport town of Pamphylia, in Asia Minor, situate about thirty miles south-west of Perga;—Paul and Barnabas visited it on their return to Antioch from the inland part of Asia Minor, Ac. 14.25.

Attendance, the act of waiting on another, 1 Ki. 10.5; 1 Ti. 4.13; He. 7.13.

Attent, heedful, intent, 2 Ch. 6.40; 7.15.

Attentively, carefully, Ne. 1.6; 8.3; Job 37.2.

Attire, dress, ornaments, Le. 16.4; Pr. 7.10; Je. 2.32; Eze. 23.15.

Audience, an assemblage of persons to hear, Ge. 23.13; Ex. 24.7; 1 Sa. 25.24; Ne. 13.1; Lu. 7.1; Ac. 13.16; 22.22.

Augment, to increase, Nu. 32.14.

Augustus, aw-gus'tus [venerable], the successor of Julius Caesar, and emperor of Rome at the time of Christ's birth, Lu. 2.1. He reigned 41 years, and dying A. D. 14, was succeeded by Tiberius Caesar, Lu. 3.1. The general title of the Roman emperors. In Ac. 25.21, 25 it is Nero who is referred to.

Aunt, a father or mother's sister, Le. 18.14.

Austere, harsh or severe, Lu. 19.21.

Author, the beginner of a thing, 1 Co. 14.33; He. 9.12.

Authority, legal power, rule, Es. 9.29; Pr. 29.2; Mat. 7.29; 8.9; 20.25; Ac. 8.27; 9.14; 1 Co. 15.24; Tit. 2.15.

Ava, a'vah [ruin], a place from which colonists were brought to Samaria, 2 Ki. 17.24; 18.34. Probably the same as Ahava, Ezr. 8.15, 21, 31; and Ivah, 2 Ki. 18.34; 19.13.

Availeth, profiteth, Es. 5.13; Ga. 5.6; Ja. 5.16.

Aven, a'ven [iniquity], (1) A city of Egypt, eastward of the river Nile, elsewhere called On or Heliopolis. Eze. 30.17.—(2) A plain in Syria. It seems to be the great plain or valley of Lebanon (the modern *El-Buk'a*), Am. 1.5; Jos. 11.17, in which stood Baalbec. It lies between Lebanon and Anti-Libanus, about 30 miles from Damascus.—(3) The contracted form of Beth-Aven or Bethel, Ho. 10.5, 8.

Avenge, to punish for a crime or injury, Le. 19.18; 26.25; De. 32.43; Is. 1.24; Lu. 18.3; Ro. 12.19; Re. 6.10.

Avenger of Blood, Jos. 20.3; Nu. 35.12, pursued the murderer or manslayer to avenge the blood of the slain.

Averse, not favourable to, contrary to, Mi. 2.8.

Avim, a'vim [ruins], a city of Benjamin, Jos. 18.23.

Avites, a'vites, a tribe of early settlers in Palestine, who came from Avah, or Ivah, on the north-west of Chaldaea;—were destroyed by Sennacherib, king of Assyria, Is. 36.1–12; 37.13;—they worshipped the idols Nibhaz and Iartak, 2 Ki. 17.31.

Avith, a'vith, a city of the Edomites, Ge. 36.35.

Avoid, to shun, Pr. 4.15; Ro. 16.17; 1 Co. 7.2; 1 Ti. 6.20; 2 Ti. 2.23; Tit. 3.9.

Avouched, De. 26.17, 18, on the part of Israel a solemn and deliberate choice of God, and on the part of God a solemn promise to succour and bless his people.

Awake, to be ready or lively, Ju. 5.12; Job 8.6; 14.12; Ps. 7.6; 17.15; Mar. 4.38; Lu. 9.32; Ro. 13.11; Ep. 5.14.

Aware, attentive, vigilant, Ca. 6.12; Je. 50.24; Lu. 11.44.

Awe, a reverential fear, Ps. 4.4; 33.8; 119.161.

Awl, a servant bored with it in his ear, to represent his voluntary perpetual servitude, Ex. 21.6; De. 15.17.

Axe, a carpenter's tool of iron, De. 19.5; 1 Sa. 13.20, 21; 2 Sa. 12.31;—Elisha causes to swim, 2 Ki. 6.5, 6;—human instrument, the king of Assyria, Is. 10.15;—God's judgment, Mat. 3.10.

Azaliah, az-a'-li'ah, the father of Shaphan, 2 Ki. 22.3; 2 Ch. 34.8.

Azaniah, az-a'-ni'ah, Ne. 10.9.

Azareel, az-a'-re-el [helped by God], (1) A Benjamite slinger, 1 Ch. 12.6.—(2) A musician of the temple, 1 Ch. 25.18.—(3) Son of Jeroboam, 27.22.—(4) Ezr. 10.41.—(5) Son of Ahasai, Ne. 11.13.

Azariah, az-a'-ri'ah [helped of Jehovah]. There are 16 persons of this name mentioned in the O. T. (1) The most distinguished, also called Uziah, succeeded his father Amaziah on the throne of Judah, 2 Ki. 14.21;—becomes a leper for officiating as a priest, 15.5;—dies, 7.—(2) The son of Oded, prophecies in the time of Asa, 2 Ch. xv.

Azekah, az-e'-kah [broken up], a city of Judah, situated about 12 miles west of Jerusalem;—famed for the destruction of five kings by Joshua, Jos. 10.15, 35;—in it the Philistines were routed when David killed Goliath, 1 Sa. 17.32–53. It is now called *Tel Zakaria*.

Azem, a'zem [a bone], a city first given to Judah and then to Simeon, Jos. 15.29; 19.33;—called Ezem, 1 Ch. 4.20.

Azgad, az'gad, Ne. 10.15.

Aznaveth, az-ma'veth [strong as death], (1) 2 Sa. 23.31; 1 Ch. 12.3.—(2) A village in Benjamin, Ezr. 2.24.

Azmon, az'mon [strong], a place in the south of Palestine, Nu. 34.4, 5.

Aznoth-Tabor, az-noth-ta'bor [the ears of Tabor], a city of Naphtali, Jos. 19.34.

Azotus, a-zo'tus, Ac. 8.40, the Greek form of ASHDOD.

Azzah, az'za, a form of the name Gaza, De. 2.23; 1 Ki. 4.24.

B.

Baal, ba'al [lord, ruler], (1) The name of chief male divinity of the Phoenicians, Bet being the Babylonian name of this god.—The worship of, a besetting sin of the Jews—prevailed also in ancient Scandinavia; Balak brought Balaam to the high-places of, Nu. 22.41;—the Israelites worshipped, Ju. 2.13;—God commanded Gideon to throw down the altar of, 6.25;—his prophets slain by order of Elijah, after his victory over them at Mount Carmel, 1 Ki. 18.40;—by Jehu, 2 Ki. 10.18.—(2) The fourth son of Jehiel, Benjamite, 1 Ch. 8.30.—(3) Name of a Reubenite, 1 Ch. 5.—(4) A city of Simeon, 1 Ch. 4.33, same as Baalath-Beer, Jos. 19.8.

Baalath, ba'al-ath [mistress, one that is governed], (1) A city of the tribe of Judah, Jos. 15.29;—same as Balah, 19.3;—assigned to Simeon, 1 Ch. 4.29.—(2) A name for Kirjath-Jearim, Jos. 15.9, 10; 1 Ch. 13.6.—(3) A mountain on the north-west boundary of Judah, Jos. 15.11.

Baalath, ba'al-ath [mistress], a city of Dan, about 12 miles north-west from Jerusalem, Jos. 19.44.

Baalath-Beer [having a well], a city of Simeon, Jos. 19.8.

Baal-Berith, ba'al-be'ri'th [lord of the covenant], an idol worshipped by the men of Shechem, Ju. 8.33.

Baale, ba'a'-ley, of Judah, a city in the tribe of Judah, from which the ark was brought to Jerusalem, 2 Sa. 6.2;—called Kirjath-Jearim, 1 Ch. 13.6.

Baal-Gad, ba'al-gad [lord of fortune], a city in the valley of Lebanon, situated at the north-west foot of Mount Hermon, Jos. 11.17; 12.7; probably same as BAAL-HERMON, 1 Ch. 5.23.

Baal-Hamon, ba'al-ham'on [lord of multitude], a place where Solomon had a vineyard, Ca. 8.11.

Baal-Hazor, ba'al-ha'zor [lord of a lake], a place near Ephraim, between Bethel and Jericho, where Absalom had a sheep-farm, and where he murdered his brother Amnon, 2 Sa. 13.23.

Baal-Hermon [lord of Hermon], probably one of the peaks of Mount Hermon, Ju. 3.31; 1 Ch. 5.73.

Baali, ba'a'-li [my lord], Nu. 2.16.

Baalim, ba'a'-lim [masters], Ju. 2.11; 8.33; Je. 2.23.

Baalis, ba'a'-lis [son of exultation], king of the Ammonites at time of Babylonish captivity, Je. 40.14.

Baal-Meon, ba'al-me'on, or BETH-BAL-MEON [lord of dwelling], a town given to the Reubenites, Nu. 32.38;—the Moabites recovered it, and at last was destroyed by the Chaldeans, Eze. 25.9.

Baal-Peor, ba'al-pe-or [lord of Peor], an idol of the Moabites, which the Israelites joined them in serving, Nu. 25.3; 31.16; Jos. 22.17;—twenty-four thousand of them punished with death, 9.

Baal-Perazim, ba'al-per-a-zim [lord of breaches], a place in the valley of Rephaim, about three miles south-west of Jerusalem, where David routed the Philistines, 2 Sa. 5.20;—called MOUNT PERAZIM, Is. 28.21.

Baal-Shalishah, ba'al-shal-e-shah [lord of Shalishah], a place in Ephraim whence a man came with provisions for Elisha, 2 Ki. 4.38, 42.

Baal-Tamar, ba'al-ta'mar [lord of palm-trees], a place near Gibeon, where the other tribes destroyed the Benjamites, Ju. 20.33.

Baal-Zebub, ba'al-ze'bul [lord of flies], the god of the Philistines, at Ekron, consulted by Ahaziah, 2 Ki. 1.2, 3, 6.

Baal-Zephon, ba'al-ze'fon [lord of the north, or place of Typhon], a town belonging to Egypt on the border of the Red Sea, not far from Suez, Ex. 14.2, 9.

Baana, ba'a'-nah [son of affliction], (1) Son of Ahilud, 1 Ki. 4.12.—(2) Son of Hushai, 4.16.—(3) Father of Zadok, Ne. 3.4.—(4) One of those who returned from Babylon, Ezr. 2.2.

Baanah, ba'a'-nah [son of affliction], another form of Baana, (1) One of the sons of Rimmon. In company with his brother Rechab, entered Ishbosheth's house and cut off his head, 2 Sa. 4.5–8;—David punished their guilt, 9.12.—(2) One of the chiefs of the Jews who returned from Babylon, Ezr. 2.2.

Baara, ba'a'-ra, one of the wives of Shiharaim, 1 Ch. 8.8.

Baasha, ba'a'-sha, the third king of Israel, and the son of Ahijah, succeeds Nadab, 1 Ki. 15.28;—Jehu prophesies against him, 16.1;—his death, 6.

Babbler, a prattler, or senseless talker, Ec. 10.11; Ac. 17.18; 1 Ti. 6.20; 2 Ti. 2.16.

Babel, ba'bel [confusion, mixture], TOWER of, mentioned only once in Scripture, built in the plain of Shinar, 102 years after the flood. Materials of brick were prepared three years, and the building was carried on twenty-two years. It was of prodigious extent and height. About 1700 years after its erection, Herodotus saw a structure at Babylon, consisting of eight towers, raised one above another, and each 75 feet, in whole 600; and above the highest was built the temple of Belus. Strabo says it was 600 feet in height. The top of the tower was reached by an easy sloping ascent on the outside of the building, which went round it in a spiral form. In different portions were large rooms, with arched roofs, supported by pillars. The temple of Belus was supposed to be the ancient tower, but it is probable that it was a much more recent building. The building of Babel, and the confusion of tongues there, Ge. 11.7–9. The name Babel (in Heb.) was afterwards applied to the city Babylon, Ge. 10.10, and to the whole province of which it was the capital, Eze. 23.17, margin.

Babes, infants, Ex. 2.6; Lu. 1.41, 44; 2.12, 16;—weak, or foolish, Is. 2.4; He. 5.13;—humble and teachable persons,

God reveals divine truth to them, Mat. 11:25; Lu. 10:21.

Babylon, bāb'lon [confusion, mixture], in Hebrew and Chald. *Babel*, the capital of the country called *Shinar* in Genesis, and in the *later* Scriptures *Chaldea*. Besides its application to the city of Babylon, the name (in Heb.) is also used to denote the district of Chaldea lying between the Tigris and the Euphrates (2 Ki. 24:1; 25:7), as well as Babylonia, the province of the Assyrian empire (2 Ch. 32:31; 33:11), and also Persia, Ezr. 5:13. The city of Babylon was the capital of the province of Babylon, and of the Chaldean empire. It was one of the most magnificent cities that ever existed. It was built by Nimrod, the great-grandson of Noah, in the place where the tower of Babel was erected. This city was an exact square, built on a large plain, and was 56 miles in circumference, 14 miles on each side. The walls were 87 feet thick, 335 in height, and 100 gates of solid brass, 25 on each side. It had fifteen streets crossing one another at right angles, each 150 feet wide; and the whole city contained 676 squares. The famous *hanging gardens*, as they are termed, were a succession of terraces, raised on arches. The river Euphrates ran through this city. Nebuchadnezzar king of Babylon, in 1648 years after Nimrod, and 588 before Christ, burned the temple of Jerusalem, and carried many of the Jews to it, 2 Ki. 25:8, 9; Je. 52:12-30;—the inhabitants were remarkable for their superstitions, lewd, and debauched practices, and, in consequence, severe judgments were specially threatened against them, Is. 13:1-22; 14:22, 23; 47:10-15;—its destruction foretold, Is. 13:1, &c.; 14:4, 47:1;—by the Medes and Persians, 21:2;—their idols cannot save them, 46:1; Je. 52:15, 18, 35; 51:1, &c.;—Daniel was a captive in it, Da. 1:1, 2;—the king built a great golden image, 1:1-7;—was besieged by Cyrus (B.C. 538), and the king, Belshazzar, was slain, 5:17-31;—Cyrus liberated the Jews, and sent them to rebuild the temple, 2 Ch. 36:22;—Darius, king of Persia, demolished its gates and walls, B.C. 538;—Xerxes pillaged the temple of Belus in the year 478;—Alexander the Great intended to renew it, but he soon died, 323;—Seleucus Nicator carried away about 500,000 people to a new city called Seleucia on the Tigris;—a few people continued till the first century of Christ; but, in the second, it was deserted, and fell into ruins. The ruins of this once famous city are found near the modern village of *Hillah*, on the west bank of the Euphrates, about 50 miles south of Bagdad. The most remarkable of all the mounds found in that region is the vast ruin called *Birs Nimrud*, about 6 miles south-west of *Hillah*, and which is supposed by some, though on insufficient grounds, to represent the tower of Babel. The mound called *Babel* is supposed to represent the temple of Belus; the mound of the *Kasr* ('palace') the great palace of Nebuchadnezzar; and the mound of *Amran* the 'hanging gardens.' There are many other great masses of ruins on both sides of the Euphrates not yet fully explored.

Babylon the Great, said also to be 'the mother of harlots, and abominations of the earth,' is a symbolical title of Papal Rome, or the antichristian power, represented by the Popish church, Re. 17:5;—its fall predicted, 14:8; 18:2;—description of certain of its features, 18:1-14.—The *Babylon* mentioned in 1 Pe. 5:13 is supposed by some to have been a place in Egypt, and by others the enigmatical title of Rome (Re. 17:5); but most probably it refers simply to the Chaldean Babylon, where that epistle was composed, and where it is known a large number of Jews resided.

Baca, bā'kah [weeping], name of some valley, used by the psalmist as the emblem of devotion and sorrow, Ps.

84:6;—the plur. of this word is rendered 'mulberry-trees' in 2 Sa. 5:23, 24; 1 Ch. 14:15.

Back Parts of God, denote the less glory of his presence, Ex. 33:23.

Backbiting, censuring or reproaching the absent, condemned;—in Pr. 25:23 the word so rendered denotes *secrecy* in tale-bearing;—in Ps. 15:3 to *run about tattling*;—in Ro. 1:30 an *evil-speaker*;—2 Co. 12:20, *evil-speaking*.

Backslide, to draw back from God, or apostatize from the truth, 1 Ki. 11:9; Ga. 3:1-3; 5:4; Re. 2:4; Ex. 32:7, 8; Ne. 9:26;—the guilt and danger of those who do so, Pr. 14:14; Je. 2:19; Lu. 9:62; He. 10:38;—pardoned if repented of, 2 Ch. 7:14; Je. 3:12, 36; 5:—such persons invited to return, Je. 3:12, 14; Ho. 14:4;—God threatens to forsake and punish backsliders, Nu. 14:43; De. 11:28; Ju. 3:7, 8; Is. 17:10, 11; Je. 15:6; Ho. 7:13;—*causes* of backsliding: 'cares of the world; improper connections; inattention to closet duties; self-conceit; indulgence; parleying with temptation;—*examples* of: Saul, 1 Sa. 15:11; David, 2 Sa. 12:14; Solomon, 1 Ki. 11:4-40; Asa, 2 Ch. 16:7; disciples, Mat. 26:56; Jn. 6:66; churches of Asia, Re. 2:14, 3:2.

Backward, unwilling, to the back, Ge. 9:23; 1 Sa. 4:18; Job 23:8; Ps. 40:14; 70:2; Is. 41:59; 44:1; Jn. 18:6.

Badger, the animal known by this name was not found in southern Asia. It has not yet been noticed out of Europe. Most probably some animal of the seal species is intended when mention is made of the 'badgers' skins; others suppose that it may have been an animal of the antelope tribe, Ez. 25:5; 26:14; 35:7; Nu. 4:10; Ez. 16:10.

Bahurim, bā-hū'rīm [low grounds], a village of the Benjamites, about two miles north-east of Jerusalem, 2 Sa. 3:16; 16:5;—Shimei was a native of, 2 Sa. 17:18; 1 Ki. 2:8.

Bajith, bā'jith [the house], a temple or city in the country of Moab, Is. 15:2.

Bakbuk, bak'buk [a bottle], the head of one of the families of Nethinims, Ezr. 2:51.

Balaam, bā'lam [devourer of the people], a son of Beor or Bosor, a noted prophet or diviner;—dwelt in Pethon, a village of Mesopotamia, De. 23:4;—applied to by Balak, king of Moab, to curse Israel; Nu. 22:5;—his ass speaks, 28;—his prophecies concerning the future happy state of Israel, 23:18, &c.; xxiv.;—he counselled Moab to seduce Israel to sin, 31:16;—wishes to die with the righteous, 23:10;—was slain, 31:8; Jos. 13:22;—his doctrine mentioned by Christ, Re. 2:14.

Baladan, bal'la-dan [valiant and wealthy], (1) The father of Merodach-baladan, king of Babylon, 2 Ki. 20:12.—(2) A surname of that king, Is. 39:1.

Balah, bal'la [a contraction of Baalah, or Bilhah], a city in the tribe of Simeon, Jos. 19:3.—The same as Bilhah, 1 Ch. 4:20, or Baalah, Jos. 15:29.

Balak, bal'ak [empty], a king of the Moabites, Nu. 22:2, 15.

Balances, a pair of, a symbol of justice, Job 31:6; Ps. 62:9; Pr. 11:1;—when used to weigh corn a symbol of scarcity, Re. 6:5; Je. 20:26; Ez. 4:16, 17.

Bald, the head without hair;—some children in Bethel showed contempt for Elisha as a prophet of the Lord by crying after him, 'Go up, thou bald-head,' and forty-two were torn in pieces, 2 Ki. 2:23.

Baldness, when voluntary, a sign of mourning, Is. 22:12; Je. 47:5.

Balm, a precious gum, extracted from the balsam-tree, more particularly ascribed to Gilead, Ge. 37:25; Je. 8:22; 46:11; 51:8; Ez. 27:17.

Bamoth, bā'moth [heights] (in the singular *BAMAH*, Ex. 20:29), a place on the borders of Moab, east of Jordan, which was conquered from Sihon, Nu. 21:19, 20.—The same as Bamoth-Bal, Jos. 13:17. In Nu. 21:41 it is translated 'the high-places of Baal.'

Band, a chain or cord, Lu. 8:29; Ac.

16:26;—a company, Ac. 10:1;—a shepherd's staff so called in prophecy, Zec. 11:7;—a band of Roman soldiers, Ac. 21:31, consisted of the tenth of a legion;—in Ps. 84:4 the word means the fear of death.

Bani, bā'ni [built], (1) A Levite, 1 Ch. 6:46.—(2) One of David's 37 warriors, 2 Sa. 23:36.—(3) Ezr. 2:10; 10:29, 34; called also BANIUM, Ne. 7:15.

Banishment, exile, transported, 2 Sa. 14:14; Ezr. 7:26; La. 2:14; Ac. 18:2; Re. 1:9.

Bank, the side of a river, Ge. 41:17;—a heap of earth raised, 2 Sa. 20:15;—a public stock of money, Lu. 19:23.

Banner, ENSIGN, STANDARD, set up for war, Je. 4:21; 50:2;—displayed for truth, Ps. 60:4. The several tribes of Israel had their respective banners or standards, and they were directed to keep by these in their encampments and marches, Nu. 1:52; 2:10, 17, 18, 34.

Banquet, a sumptuous feast, Es. 5:4, 6; Job 41:6; Am. 6:7; Da. 5:1.

Baptism, washing by sprinkling, affusion, or dipping, Mar. 7:4; 1 Co. 10:2; He. 9:10; Re. 19:13; Ac. 10:44, 45; compared with 1 Is. 16.

—of John, Mat. 3:5, &c.; Mar. 1:4, &c.; Lu. 3:3, &c.; Jn. 1:25, &c.; 3:23;—Jesus questions the Pharisees concerning it, Mat. 21:25; Mar. 11:29; Lu. 20:4.

—Christian, appointed, Mat. 28:29;—to be administered to all who believe, Mar. 16:16; Ac. 2:41; 8:12, 37; 18:8;—repentance necessary, Lu. 2:3; Ac. 2:38;—administered to the household or family of believers: the family of Lydia, Ac. 16:15;—of the jailer, 33;—of Stephanas, 1 Co. 1:16;—to both men and women, Ac. 8:12;—to Simon, 13;—the eunuch, 38;—Saul of Tarsus, 9:17, 18;—Cornelius and his friends, 10:47, 48;—called the circumcision of Christ, Col. 2:11;—believers baptized into one body, 1 Co. 12:13;—into Christ's death, Ro. 6:3;—buried and raised with him in baptism, or dead to sin and raised to holiness, 4;—compared to the saving of Noah by water, 1 Pe. 3:21;—with the Spirit, Mat. 3:11; Mar. 1:8; Lu. 3:16; Jn. 1:33; Ac. 1:5;—regeneration, the inward and spiritual grace, signified by it, Jn. 3:5; Ro. 6:3, 4, 11; Tit. 3:5, 6;—remission of sins signified by it, 2 Co. 5:2;—only one baptism, Ep. 4:5;—'baptized for the dead,' 1 Co. 15:29;—'baptized with fire,' Mat. 3:11.

—overwhelming trials, or bloody sufferings, Mat. 20:22; Mar. 10:39; Lu. 22:50.

Barabbas, bā-rāb'bas [son of Abba], a robber guilty of sedition and murder, Mar. 15:7;—released by Pilate rather than Jesus, Mat. 27:16; Lu. 23:18; Jn. 18:40.

Barachel, bā'rā-ke'el, the father of Elihu, Job 32:6.

Barachias, bā-rā-k'ias, the father of Zechariah, Zec. 1:17; Mat. 23:35.

Barak, bā'rak [lightning], the son of Abinoam, chosen to liberate the Hebrews from the Canaanites, Ju. 4:6-9;—proves victorious, 15;—his, and the prophetess Deborah's song, 5:1, &c.;—his faith commended, He. 11:32.

Barbarian, literally, a *foreigner*, a term used by the Greeks, Romans, and Jews, Ac. 28:6, 4; Ro. 1:14; 1 Co. 14:11; Col. 3:11.

Barbed, jagged with hooks, Job 41:7.

Barber, Ezr. 5:1.

Bare, naked, Le. 13:45, 55;—pure, mere, 1 Co. 15:37;—*BARE-FOOT*, indication of distress, Is. 20:2-4; 2 Sa. 15:20.

Bar-Jesus [son of Joshua], the patronymic of Elymas (the Turkish *Ulema*), a sorcerer, Ac. 13:6;—withstood Paul, 8;—solemnly rebuked and struck with blindness, 9-11.

Bar-jona, bār-jō'nāh [the son of Jona], the patronymic of the apostle Peter, Mat. 16:17; Jn. 1:42; 21:17.

Bark, to make a noise as a dog, Is. 56:10;—to peel the bark, Joel 1:7.

Barley, a well-known grain, Ex. 9:31; Le. 27:16; Nu. 5:15; De. 8:8; 2 Ch. 2:10; Is. 28:25; Jo. 3:2; 2 Sa. 14:30.

Barn, a repository for grain, 2 Ki. 6:27; Lu. 12:24;—heaven, Mat. 13:30. The word rendered barn in Job 39:12;

2 Ki. 6:27, signifies rather a *thrashing-floor*.

Barabas, bār'na-bas [son of comfort], a Levite of the island of Cyprus, a disciple of Christ, sells his possession, Ac. 4:36;—sent from Jerusalem to Antioch about the proselytism of the Gentiles, 11:22;—'a good man and full of the Holy Ghost and of faith,' 11:24; 15:26;—goes to Tarsus to find Paul, 25;—accompanies him in his first progress, 13, 2;—separates from him, 15:39;—led into an error by Peter, Ga. 2:13;—'He bore such a relation to Paul as Melancthon did to Luther—that of a gentle, confiding, earnest, but subordinate co-operator.'

Barrel (a pitcher), a vessel for keeping flour, 1 Ki. 17:12; 18:33;—for carrying water, Ge. 24:14.

Barrenness, unfruitfulness, Ps. 107:34;—with no child, mentioned as a reproach, Ge. 30:1; 1 Sa. 1:6;—removed in a miraculous manner from Sarah, Ge. 18:10; 21:2;—from Rebekah, 25:21;—from Rachel, 30:22;—the wife of Manoah, Ju. 13:2;—from Hannah, the mother of Samuel, 1 Sa. 1:19;—from Elizabeth, the wife of Zacharias, Lu. 1:7.

Bars, to fasten doors or gates, Ex. 26:26; Ne. 3:3, 6;—rocks in the sea, Jonah 2:6;—the boundary of the sea, Job 38:10.

Barsabas, bār'sa-bas [son of Saba], (1) Surnamed Justus, highly honoured as a candidate for the office of apostleship, Ac. 1:23.—(2) The patronymic of Judas, Ac. 15:22.

Bartholomew, bār-thol'o-mew [son of Tolmai], one of the twelve apostles, Mat. 10:3; Ac. 1:13;—was a witness of the ascension, Ac. 1:4, 12, 13;—supposed to be the same person who in John's Gospel is called Nathaniel, Jn. 1:45-49.

Bartimeus, bar-te-me'us [son of Temeus], one of the two blind beggars of Jericho who sat by the wayside begging, cured of blindness, Mat. 20:30; Mar. 10:46.

Baruch, bā'rūk [blessed], a Jewish prince, who, from attachment to Jeremiah, acted as his secretary or scribe;—charged to take care of the writings of Jeremiah's purchase, Je. 32:13, 14;—writes the prophecies of Jeremiah, 36:4;—which are burned by the king, 23;—writes them anew, 32;—comforted by Jeremiah, 45:1.

Barzillai, bar-zil'la'i [made of iron], (1) A Melchite, 2 Sa. 21:8.—(2) A Gileadite of Rogelim;—his kindness to David when he fled from Absalom, 2 Sa. 17:27;—refuses David's kind offers, 19:34;—David charges Solomon to show kindness to his family, 1 Ki. 2:7.

Base, the foundation of a pillar, 1 Ki. 7:27; Ezr. 3:3;—mean, vile, Job 30:8; Is. 3:5.

Bashan, bā'shan [fruitful, or light, sandy soil], a district east of Jordan reaching from Gilead to Hermon; its early inhabitants were Amorites, De. 3:11-13; 4:47;—its king opposed the Israelites, Nu. 21:33;—Moses gave it to the half-tribe of Manasseh, 32:33;—high hill of, called the hill of God, Ps. 68:15;—bulls of, 22:12;—oaks of, Is. 2:13; Ezr. 27:6; Zec. 11:2;—its fruitfulness and rich pastures, Je. 50:19; Mi. 7:14; Is. 33:9; Na. 1:4;—it is now called Hauran.

Bashan-Havoth-Jair, name given to the region of Argob in Bashan, conquered by Jair, De. 3:14; Nu. 32:41.

Bathemath, bash'e-math [fragrant], a daughter of Ishmael, and one of the three wives of Esau, Ge. 26:34; 36:3, 4, 12. When first mentioned she is called MAHALATH, Ge. 28:9.

Baskets, vessels made of twigs, &c., for holding bread, Ge. 40:16; Ex. 29:3, 23;—for gathering grapes, Je. 6:9;—first-fruits of the harvest preserved in, De. 26:2, 4;—Paul escapes from Damascus in, 2 Co. 11:23;—fragments gathered in, Mat. 14:20; Mar. 6:43; Lu. 9:17.

Basons, vessels to hold water, four different Hebrew words are so rendered. That used in Ex. 24:6 is rendered 'goblet,' Ca. 7:2; and 'cup,' Is. 22:24.

Bastard, one born out of wedlock, De. 23:2; Zec. 9:6; He. 12:8.

Bat, an animal of the order of the *Cheiroptera*, or hand-winged. It comprises a great number of genera, species, and varieties, from the size of the smallest mouse to that of the vampire, which is as large as a squirrel. They are common in the East. The bats mentioned in Scripture were the true Vespertilionidae, the insect-eating bat similar to the European. The word in Hebrew means *flying in the dark*, Le. 11:19; Is. 2:20.

Bath, a measure for liquids, the same with the ephah, each containing the tenth-part of a homer. Its capacity was 8 galls, 3 qts. The word is rendered measure in Lu. 16:6; Is. 5:7; Ez. 45:10, 11, 14.

Bathe, to wash in a bath, Le. 15:5, 8, 11, &c.;—judgments from God, Is. 34:5.

Bath-rabbim, bath-rāb'bim [daughter of many], a gate of the city of Heshbon, Ca. 7:4.

Bathsheba, bath'shē-bah [daughter of the oath, or of seven], the daughter of Eliam, 2 Sa. 11:3, or Ammiel, 1 Ch. 3:5, and wife of Uriah;—David commits adultery with her, 2 Sa. 11:4, 5;—the child born in adultery died, 2 Sa. 12:15-18;—she is married to David, 11:27;—becomes the mother of Solomon, 12:24; 1 Ki. 1:11;—presents the request of Adonijah to marry Abishag the Shunamite, 1 Ki. 2:13;—is called Bathshua, 1 Ch. 3:5.

Batter, to beat down, 2 Sa. 20:15.

Battering-rams, engines used to beat down the walls besieged, Ez. 4:2; 21:22.

Battle, an exhortation of the priest to precede it, De. 20:1;—who shall be dismissed before it, 5;—not always to the strong, Ec. 9:11.

Battle-axe, a heavy axe to cut trees, houses, &c., in the way of victory, Je. 51:20.

Battle-bow, either a bow to shoot in war, or an army of archers, Zec. 9:10; 10:4.

Battlement, a parapet wall or balustrade surrounding the top of the flat-roofed houses of the Jews, to prevent persons from falling off, De. 32:8;—also used to denote the fortification of a city, Je. 5:10.

Bay, the colour of one of the teams of horses in Zechariah's vision, Zec. 6:3, 7.

Bay-tree, only occurs in Ps. 37:35; some suppose it to be the laurel, and others the cedar of Lebanon.

Bazlith, baz'lith [nakedness], the head of one of the families of the Nethinim, Ezr. 2:52; Ne. 7:54.

Bdellium, a gum or resin resembling myrrh, used as a perfume, Ge. 2:12;—like manna in colour, Nu. 11:7;—others regard the word as meaning pearls or precious stones. The LXX. render the word in one place carbuncle, and in another crystal.

Beacon, a signal or mark on conspicuous places to warn of danger, or to give direction, Is. 30:17.

Bealiah, be-a-li'ah, one of David's Benjamite heroes, 1 Ch. 12:5.

Bealoth (the plur. of Baal), (1) A town in the extreme south of Judah, Jos. 15:24.—(2) A district of Asher, rendered in 1 Ki. 4:16 incorrectly 'in Aloth.'

Beam, a plank of wood, a thorn, or splinter, Ju. 16:14; Mat. 7:3-5.

Beans, 2 Sa. 17:28; Ezr. 4:9.

Bear, a fierce beast of prey;—killed by David, 1 Sa. 17:34;—killed forty-two children who mocked Elisha, 2 Ki. 2:24;—its fierceness illustrating judgments of God, La. 3:10; Ho. 13:8;—symbolical: Da. 7:5;—of a ferocious enemy, Pr. 17:12; Is. 11:7; Re. 13:2.

Beard, tearing, or neglecting to trim, a token of deep sorrow, Ezr. 9:3; Is. 15:2; Je. 41:5;—insult offered to David's ambassadors by cutting off, 2 Sa. 10:4, 5;—Jews forbidden to cut off or mar, for the dead, Le. 19:27; 21:5.

Bearers, carriers of burdens, 70,000 for building the temple, 2 Ch. 2:18.

Bearing with the weaknesses and infirmities of others, a duty, Ro. 14:1; 15:1; 1 Co. 13:7; Ga. 6:1, 2.

Beasts, all animals as distinguished.

from man, Ps. 36.6.—named by Adam, Ge. 2.20.—Solomon's knowledge of, 1 Ki. 4.33.—not to be cruelly used, Pr. 12.10.—to rest on the Sabbath, Ec. 20.10; 23.12; De. 5.14.—subject to the same fate with men, Ec. 3.18, &c.;—in Re. 4.6, 8, 9; 5.6, 14; 6.1; 7.11; 14.3; 19.4, the literal rendering *living one or living creature* would be more appropriate;—in prophetic language, heathen kingdoms or powers, Da. 7.4–8.11, 12, 8.4.—the papal antichrist, Re. 13.1, &c.;—Paul describes some of his furious opponents as 'wild-beasts,' 1 Co. 15.32.—a similar figure in Ps. 22.12, 16; Ec. 3.18.

Beat, to smite, De. 25.3.—to overcome, 2 Ki. 13.25; Ps. 89.23.—to demolish, Ju. 8.17; 9.45.

Beautify, to render comely, Ezr. 7.27; Ps. 149.4; Is. 60.13.

Beautiful Gate of the Temple, Ac. 3.2.

Beauty, the vanity and danger of it, Ps. 39.11; Pr. 6.25; 31.30.—a shepherd's staff so called in prophecy, Zec. 11.7.—persons remarkable for it: Sarah, Ge. 12.11.—Rebekah, 22.16.—Rachel, 29.17.—Joseph, 39.6.—Moses, Ex. 2.2; He. 11.23.—David, 1 Sa. 16.12, 18.—Bathsheba, 2 Sa. 11.2.—Tamar, the daughter of David, 13.1.—Absalom, 14.25.—Abishag, 1 Ki. 1.4.—Vashti, the wife of Ahasuerus, Es. 1.11.—Esther, 2.7.

Bebal, be-ba' [father], the head of one of the families that returned from Babylon, Ezr. 8.11.

Becher, be-ker [first-born], the second son of Benjamin, Ge. 46.21; Ch. 7.6.

Bechorath, be-kō' [first-born], great-grandfather of Ner, the grandfather of Saul, 1 Sa. 9.1.

Beckoned, gave a sign with the hand, Lu. 22.57; Jn. 13.24; Ac. 19.33; 21.40; 24.10.

Bed, mattresses and skins laid on the floor, used as beds, Mat. 9.6.—elevated cushioned benches so used, 2 Ki. 1.41; 20.3.—were sometimes movable, Ex. 8.3; 2 Sa. 4.5–7.—**BEDSTED** of Og, king of Bashan, De. 3.11.—the grave, Is. 57.2.

Bedad, be-dad [separation], Ge. 36.35; 1 Ch. 1.46.

Bedan, be-dan, 1 Sa. 12.11; probably the same as the judge Abdon.

Bedeiah, bed-e-yah [servant of Jehovah], Ezr. 10.35.

Beer, common in Palestine;—deposited their honey in clefts of the rock, &c., Ps. 81.16; Ju. 14.8.—honey—a common article of food in Canaan, 1 Ki. 14.3; Ca. 5.1.—symbol of the Assyrian king, Is. 7.18.

Beeliada, be-el-yā-dah, a son of David, 1 Ch. 14.7; the same as Eliada, 2 Sa. 5.16.

Beelzebub, be-el-'ze-bub, or **BELZEBUB** [the god of flies], the chief idol god of the Ekronites, 2 Ki. 1.3, and hence the chief of the devils, Satan, is so called in the New Testament, Mat. 10.25; 12.24; Lu. 11.15–19. See **BALZEBUB**.

Beer, be'er [a well], (1) A town in Benjamin, probably same as Beeroth, Ju. 9.21.—(2) A halting-place of the Israelites, Nu. 21.16–18.

Beer-Elim, be-er-'elim [well of heroes], a place on the border of Moab, Is. 15.8.

Beer-lahai-roi, be'er-la-hā'e-roy [the well of him who lives and sees me], a fountain near which the angel of the Lord found Hagar, Ge. 16.7, 14.—Isaac dwelt near, Ge. 24.62; 25.11.

Beerī, be'ry [illustrious], (1) The father of Judith, Ge. 26.34.—(2) Father of the prophet Hosea, Ho. 1.1.

Beeroth, be-erōth [wells], a city of the Gibeonites, called to the tribe of Benjamin, ten miles north of Jerusalem, Jos. 9.17; 2 Sa. 4.2; near it are the remains of an old church, built by the empress Helena,—now called *el-Bireh*, a village of 700 inhabitants.

Beeroth, be-erōth [for the children of JAAKAN], a group of wells in the wilderness, De. 10.6, called *Bene-'achik-dren* of Jaakan, Nu. 33.31, 32.

Beersheba, be-er-shē-ba [well of the oath], the name of a city, and also of a holy land,—first mentioned in the history of Abraham, who

planted a grove there, Ge. 21.33.—made a league with Abimelech at, 26.33.—given to Simeon, Jos. 19.2.—Elijah fled to, 1 Ki. 19.3.

Beeshterah, be-esh'tē-rah [house of Astarte], a city on the east of Jordan, Jos. 21.27.—called Ashtaroth, 1 Ch. 6.71.

Beetle, an insect of the locust family, altogether different from that so called by us. The word occurs only in Le. 11.22.

Beeves, the old plur. of *beer*, used in the O. T. for cattle, Le. 22.19, 21; Nu. 31.28, 38.

Befallen, happen, Le. 10.19; Nu. 20.14; Es. 6.13; Mat. 8.33.

Beforehand, previously, Mar. 13.11; 2 Co. 9.5; 1 Pe. 1.11.

Beget, to generate or produce, Ge. 17.20; De. 4.25; Je. 29.6.

Beggar, one who begs for alms, 1 Sa. 2.8; Ps. 109.10;—Lazarus, Lu. 16.20–22.—the blind man, Jn. 9.8.—the lame man, Ac. 3.2–5.

Beginning, that which is first, Ge. 1.1; Jn. 1.1; He. 3.14.—from eternity, before any creature was made, Jn. 1.1; 2 Th. 2.13; Re. 1.8.

Begotten, naturally, Ju. 8.30;—supernaturally, He. 11.17;—spiritually, 1 Co. 4.15.

Beguile, to cheat, or impose on, Col. 2.4, 18; 2 Pe. 2.14.

Behalf, to do or speak in one's favour, Ro. 16.19; 1 Co. 1.4; 1 Pe. 4.16.

Behaviour, conduct, course of life, 1 Sa. 21.13; 1 Ti. 3.2; Tit. 2.3.

Behaved, cut off the head, 2 Sa. 4.7; Mat. 14.10; Re. 20.4.

Beheld, looked upon, Nu. 21.9; 23.21; Ps. 119.158; Mar. 15.47; Re. 5.6.

Behemoth, be'-he-moth, an animal described in Job 40.15, &c. The word is also translated *beast*, Job 35.11; Ps. 72.2; *cattle*, Ps. 50.10.—generally supposed to be the hippopotamus, the river-horse of Egypt, an animal of great strength and bulk. It is frequently met with above 16 ft. long and 7 ft. in height. 'He eateth grass like an ox.'

Behind, after, 2 Sa. 3.16.—inferior to, 2 Co. 11.5.—near to, Is. 30.21.

Behold, This word is not an interjection, but the imperative mood, expressing command or exhortation. It is a call to fix the attention on a subject, Is. 7.14; 42.1; Mar. 16.6; Jn. 1.29; Re. 3.20; 16.15; 22.7.

Behoved, it was fit, Lu. 24.46; He. 2.17.

Bel, be' [vain, nothing], an idol of the Chaldeans, the same as Baal, Is. 46.1; Je. 50.2; 51.44. See **BAAL**.

Bela, be'lah [a thing swallowed], (1) One of the five cities of the plain, Ge. 14.2.—afterwards called Zoar, 19.20, 30.—(2) A king of Edom, son of Beor, Ge. 36.32, 33; 1 Ch. 1.43.—(3) Son of Azaz, a Reubenite, 1 Ch. 5.8.

Belah, be'lah, eldest son of Benjamin, 1 Ch. 7.6.

Belch, to throw out malice, Ps. 59.7.

Belial, be'lial [worthless], a name given to Satan, 2 Co. 6.15.—wicked men called sons of, De. 13.13; Ju. 19.22; 1 Sa. 1.16; 2.12; 10.27, &c.

Believe, to give credit or assent, Ge. 45.26; Ac. 8.13.—to receive or depend on, Jn. 1.12; 3.15, 16. See **FAITH**.

Bellows, an instrument to blow the fire, Je. 6.29.

Bells, on the lower borders of the high priest's robe, that he might be heard as he went in and out of the holy place, Ex. 28.33.—horse bells, or bridles, inscribed *Holiness to the Lord*, i.e. a spirit of religion shall pervade all the pursuits and occupations of men, Zec. 14.20.

Belly, the bowels, Mat. 15.17.—carnal pleasures, Ro. 16.18.—sometimes put for the mind or heart, Jn. 7.38; Job 15.35; 20.15; Pr. 20.27, 30.—the inhabitants of Crete called *slow bellies*, or given to *sloth and gluttony*, Tit. 1.12.—the 'belly of hell,' Jonah 2.3, signifies the grave or the underworld.

Belong, appertain to, Ge. 40.8; Le. 27.24; Ps. 47.9; Mar. 9.41.

Beloved, much valued and delighted in, De. 21.15; Ne. 13.26; Ac. 15.25.—the new Jerusalem, Re. 20.9.—Christ is, Mat. 3.17; Mar. 1.11.

Belshazzar, bel-shā'zar [master of

the secret or treasure], the last king of the Chaldees, under whom Babylon was taken by Cyrus;—his impious feast, Da. 5.1, &c.;—sees a hand-writing on the wall, 5.—Daniel's interpretation of it, 25.—his death, 30.

Beltashazzar, bel-tē-shā'zar [Bel's prince, i.e. whom Bel favours], the Chaldean name given to Daniel, Da. 1.7; 2.26.

Bemoan, to mourn over, Je. 15.5; 16.5; 22.10; 31.18; Na. 3.7.

Benaiah, ben-ay'ah [made by Jehovah], (1) Son of Jehoiada the chief priest, 1 Ch. 27.5, one of David's valiant men, 2 Sa. 23.20.—succeeds Joab in the command of the army, 1 Ki. 2.35; 4.4.—(2) A Pirathonite, one of David's thirty mighty men, 2 Sa. 23.30.—(3) A Levite, 1 Ch. 15.18.—(4) A priest, 1 Ch. 15.24.—(5) A Levite in the time of Hezekiah, 2 Ch. 31.13. For others of the same name see 1 Ch. 4.36; Ezr. 11.1, 13; Ezr. 10.25, 30, 35, 43.

Ben-Ami, ben-am'i [son of my people], father of the Ammonites, Ge. 19.38.

Benches, seats for rowers in ships, Eze. 27.6.

Beneath, under, below, Ex. 20.4; Job 18.16; Is. 14.9; 51.6; Jn. 8.23.

Bene-Berak, ben-be'e-rak [sons of lightning], Jos. 19.45; a city in the tribe of Dan.

Benediction, form of priestly, Nu. 6.23–26; by Melchizedek, He. 7.1–7.—David, 2 Sa. 6.18, 20.

Benefactors, persons who confer benefits, or do good to others, Lu. 22.25.

Benefits, gifts of God, 2 Ch. 32.25; Ps. 68.19.—to do good, Je. 18.10.—salvation, 1 Ti. 6.2.

Bene-Jaakan, bene-jā'-kan [the sons of Jaakan], used as an abbreviation for Beeroth—the wells of the) Bene-Jaakan, an encampment of the Israelites, Nu. 33.31, 32.

Benevolence, good-will, 1 Co. 7.3.

Benhadad, ben-hā'-dad [son of Hadad], (1) The king of Syria, came to assist Asa, king of Judah, 1 Ki. 15.18.—(2) Son of the former, besieges Samaria, 1 Ki. 20.1, &c.;—defeated, 20.—again, 29.—taken prisoner, but dismissed, 33.—(3) The son of Hazael, who succeeded his father in Syria, 2 Ki. 13.24;—defeated Jehoash in three engagements, 25.

Ben-Hail, ben-ha'il [the son of strength], one of the 'princes' of the people sent by Jehoshaphat to instruct the Jews, 2 Ch. 17.7.

Ben-Hanan, ben-ha'-nan [the son of grace], of the posterity of Judah, 1 Ch. 4.20.

Benjamin, ben-jā'-min [son of my right hand], the youngest son of Jacob and Rachel, born, Ge. 35.18; with her dying breath his mother called him *Benoni* [son of my sorrow], but his father called him Benjamin;—goes into Egypt, 43.15.—his descendants, 1 Ch. 7.6.—his sons and chief men, 8.1.

Benjaminites, their inheritance, Jos. 18.11.—almost extirpated by the other tribes, Ju. 20.26, &c.;—allowed to seize wives, 21.16.

Ben-Zotheth, ben-zō'heth [son of Zotheth], 1 Ch. 4.20.

Beon, be'on, a pasture-ground east of Jordan, Nu. 32.3; probably a contraction for Beth-Beon, Je. 47.23.

Beor, be'or [a torch], (1) The father of Balaam, Nu. 22.5.—(2) Father of Bela, Ge. 36.32.

Bera, be'ra [a well], king of Sodom, was assisted by Abraham, Ge. 14.2.

Berachah, be-ra-kah [blessing], (1) A valley half way between Jerusalem and Hebron, where Jehoshaphat gained a victory over the Moabites and Ammonites, 2 Ch. 20.26.—(2) One of the thirty Benjamite warriors, 1 Ch. 12.3.

Berachiah, or **BERECHIAH**, be-ra-ki'ah, or be-er-ki'ah [blessed by Jehovah], (1) The father of Asaph, 1 Ch. 6.39. For others of the same name see 1 Ch. 28.12; 1 Ch. 3.20; 9.16; Zec. 1.1, 7; Ne. 3.4.

Beraiah, be-ra-yah [the choosing of the Lord], of the posterity of Benjamin, 1 Ch. 8.21.

Berea, be-rē'a [heavy, weighty], a city of Macedonia, lying about 20 miles

west of Thessalonica;—here Paul preached with success, Ac. 17.10.—its inhabitants commended for searching the Scriptures, 11. It now bears the name of *Verria* in Roumelia, and has a population of about 20,000.

Bereave, deprive or take away, Ec. 4.8; Je. 15.7; Eze. 5.17; Ho. 13.8.

Bered, be'rad [hail], a place in the south of Palestine, Ge. 16.14.

Beriah, be-ri'ah [in evil], (1) Ephraim's sons had been slain (1 Ch. 7.21–23), and he called his next son Beriah, 'because it went evil with his house.'—(2) A son of Asher, Ge. 46.17.—(3) A Benjamite, 1 Ch. 8.13.

Berith, be'ri'h [covenant], the idol of the Shechemites, Ju. 9.46. See **BAAL-BERITH**.

Bernice, ber-ni'se, the eldest daughter of Agrippa the Great, and sister of the younger Agrippa, king of the Jews—whom she accompanies on a visit to Felix, Ac. 25.13. Her first husband was her uncle—she was a woman of an abandoned character.

Berodach-Baladan, be-rō'-dak-ba'-adan, a king of Babylon, 2 Ki. 20.12.—called also Merodach-Baladan, Is. 39.1.

Berothai, ber'o'-thay [my wells], a city of Syria, north of Damascus, 2 Sa. 8.8; the same as Chun, 1 Ch. 18.8. Originally also the same as Berothah, Eze. 47.16.

Beryl, a transparent gem, probably the topaz. It was the tenth stone in the high-priest's breast-plate, Ex. 28.20; Eze. 1.16; 10.9; Da. 10.6; Re. 19.20.

Beseech, to entreat or implore, Ex. 32.18; Ps. 80.14; Ro. 12.1; Ga. 4.12.

Beset, to harass or perplex, Ps. 22.12; 139.5; Ho. 7.2; He. 12.1.

Besiege, to surround a city to take it, De. 28.52; 1 Ki. 8.37.

Besom, to sweep with destruction, occurs only in Is. 14.23.

Besor, be'sor [cold], a brook in the south-west corner of Canaan, and falling into the Mediterranean a few miles to the south of Gaza, 1 Sa. 30.9.—supposed to be that in which the Ethiopian eunuch was baptized, Ac. 8.26, &c.

Besought, *past* of beseech, Ge. 42.21; Ex. 32.11; Je. 26.19; Mat. 8.31.

Bestead, an obsolete word, to treat, accommodate. In Is. 8.21 the phrase 'hardly bestead' means *oppressed*.

Bestiality, forbidden, Le. 18.23.—punishable with death, 20.15; Ex. 22.19.

Bestir, to hasten, 2 Sa. 5.24.

Bestow, to confer upon, De. 14.26; Lu. 12.17, 18; 1 Co. 12.2; 13.3.

Betah, be'tah [trust, security], a city in Syria, which was taken from Hadadezer, 2 Sa. 17.1.—it is called Tibhath, 1 Ch. 18.8.

Beten, be'ten [belly], a place on the border of the town of Asher, Jos. 19.25.

Bethabara, beth-āb'-ara [house of ford or passage], in the best MSS. *Bethany*, a place on the Jordan east of Jericho, where John baptize^d Jn. 1.28.

Beth-Anath, beth-ā'-nath [house of response], of Naphtali, nine or ten miles north-west from the Sea of Galilee, Jc. 19.38; 1.33.

Bethany, beth-ā'-ne [house of dates], a town of some note, situated on the east side of the Mount of Olives, about fifteen furlongs (two Roman miles) from Jerusalem, the residence of Lazarus, Martha, and Mary, Jn. 12.1.—here Mary anointed Christ, Matt. 26.6, 7.—from its vicinity Christ ascended into heaven, Lu. 24.50.—now but a small and poor village of about 20 families. It is called by the Arabians *el-Azaryah*.

Beth-Araba, beth-ar'-ba [house of the desert], a city of Benjamin, at the north end of the Dead Sea, Jos. 18.22.

Beth-Aram, beth-ar'-am [house of height], one of the towns of Gad on the east of Jordan, Jos. 13.27.—the same as Beth-Haran, Nu. 32.36. The ruins are called *Beit-Ramah*.

Beth-Arbel, beth-ar'-bel [house of God's court], a place mentioned only in Ho. 10.14.

Beth-Azmaaveth, beth-az-ma'veth

[house of Azmaaveth], a village of Benjamin, Ne. 7.28.

Beth-Aven, beth-ā'-ven [house of nothingness, or of iniquity], same as Bethel, Ho. 10.5; 4.15; Jos. 7.2. The wilderness of, Jos. 18.12.

Beth-Baal-Moon, beth-bā'-al-mōon [house of Baal-Moon], a place in Reuben, Jos. 13.17. See **BAAL-MEON**.

Beth-Barah, beth-bā'-ra [house of crossing], a ford or place on the Jordan named in Ju. 7.24.

Beth-Birel, beth-bir-'ē-i, a city of Simeon, 1 Ch. 4.31;—probably the same as Beth-Leboath, Jos. 19.6.

Beth-Car, beth-kar, a place to which the Hebrews, under Samuel, pursued the Philistines: the site of the stone Ebenezer, 1 Sa. 7.11.

Beth-Dagon, beth-dā'-gon [the house of Dagon], (1) A town of Judah, Jos. 15.41.—(2) A place on the border of Asher, Jos. 19.27.

Beth-Diblathaim, beth-dib-la-thā'im [house of Diblathaim], a city of Moab, Je. 48.22;—called also Almon-Diblathaim, Nu. 33.48.

Bethel, beth-el [house of God], (1) A city 12 miles north of Jerusalem, was originally called *Luz*;—first called Bethel by Jacob, Ge. 28.19.—built an altar at, many years after, 35.1, 6, 7.—visited yearly by Samuel, 1 Sa. 7.16;—here Jeroboam set up his idol calf, 1 Ki. 12.28, 29; called for this reason Beth-aven, Ho. 4.15; 10.5. It is now a mass of ruins called *Beitin*.—(2) A town in the south of Judah, Jos. 12.16; 1 Sa. 30.27;—called also Chesil, Jos. 15.30; Bethul, 19.4; and Bethul, 1 Ch. 4.30.

Beth-Emek, beth-e'-mek [house of the valley], a border town of Asher, Jos. 19.27.

Bether, be'th [mountain of division, or of perfume], probably denoting those tracts of country that were the favourite resort of the hart and the roe, Ca. 4.6, 8; 8.14.

Bethesda, the-shē-da [house of mercy], a pool in the east of Jerusalem, famed in the time of Christ for its healing virtue, Jn. 5.7. Identified by Dr. Robinson with the 'Fountain of the Virgin' in the valley of the Kedron, a short distance above the 'Pool of Siloam.'

Beth-Gr-mul, beth-ga'-mul [house of a camel], a city of Judah, Eze. 48.23. It is called *U' Yamad*. 'This,' says Mr. Graham, 'is perhaps among the most perfect of the old cities I saw. It is surrounded by a high wall forming a rectangle, which seems to inclose more space than the modern Jerusalem. The streets are many of them paved.—The houses were some of them very large, consisting usually of three rooms on the ground-floor and two on the first story, the stairs being formed of large stones built into the house-walls and leading up outside. The doors were, as usual, of stone; sometimes folding-doors, and some of them highly ornamented. . . . Taking my rifle with me, I wandered about quite alone in the old streets of the town, entered one by one the old houses, went up stairs, visited the rooms, and in short, made a careful examination of the whole place; but so perfect was every street, every house, every room, that I almost fancied I was in a dream wandering alone in this city of the dead, seeing all perfect yet not hearing a sound' (Blakie's *Bible History*, p. 124, n.). These cities of Bashan remain to this day almost in the state in which they were in the days of Og.

Beth-Haccorer, beth-hā'-ker-er [house of the vineyard], a city of Judah, about 8 miles south-east from Jerusalem, Je. 6.1; Ne. 3.14.

Beth-Hoglah, beth-hog'-lah [maggie-place], a city in Benjamin, now *Haglak*, between Jericho and Jordan, Jos. 18.19, 21.

Beth-Horon, beth-hō'-ron [house of the hollow], two towns of Ephraim, about 3 miles distant from each other, the 'Upper,' Jos. 16.5; 21.22; and the 'Nether,' 16.3; 18.13; 1 Ch. 7.24; 2 Ch. 8.5, about 13 miles north-west of Jerusalem;—Solomon repaired and for

tified the lower, 1 Ki. 9.17. The sites of these towns are occupied by the two Arab villages *Beit-Ur el-Foka* and *Beit-Ur el-Tahla*.
Beth-lach, to recollect, 1 Ki. 8.47; 2 Ch. 6.37.
Beth-Jeshimoth, beth-jesh-'e-moth [house of desolations], a city of the Reubenites, in the valley of Arabah, east of Jordan, at the north end of the Dead Sea, Nu. 33.49;—was seized by the Moabites, and at last destroyed by the Chaldeans, Jos. 13.20; Eze. 25.9.
Bethlehem, beth-'le-hem [house of bread], a town of Judah about 6 miles south of Jerusalem, often mentioned in the Old Testament, Ge. 35.19; Ju. 12.8; Ru. 1.19; 1 Sa. 16.4; 2 Sa. 23.15, &c. It was called *Ephrath* or *Ephratha*, Ge. 35.19; 48.7;—king David born here, 1 Sa. 16.12; 20.6, and anointed by Samuel, 16.1-13;—hence called 'city of David,' Lu. 2.4;—the birthplace of Christ, Mat. 2.1;—children of, slain by Herod, 16. Its modern name is *Beit-Lahm*, with about 3000 inhabitants.
Beth-Marcaboth, beth-mar/'ka-both [house of the chariots], a city of Simeon, Jos. 19.5; 1 Ch. 4.31.
Beth-Nimrah, beth-nim'rah [house of limpid water], a town in the valley 5 miles east of Jordan, Jos. 13.27;—called Nimrah in Nu. 32.3.
Beth-Peor, beth-pe'or [house of Peor], a city of Moab, east of Jordan, De. 4.46; Jos. 13.20.
Bethphage, beth-fa'ge [house of figs], a small village situated on the east side of the Mount of Olives, nearer to Jerusalem than Bethany, Mat. 21.1; Mar. 11.1; Lu. 19.29;—Jesus lodged there, Mat. 21.17;—no trace of it is seen.
Beth-Rapha, beth-ra'fa [house of Rapha, or giant], one of the posterity of Judah, 1 Ch. 4.12.
Beth-Rehob, beth-re'hob [house of Rehob], a place near which was the valley in which was Laish or Dan, Ju. 18.28;—called Rehob, Nu. 13.21; 2 Sa. 10.8.
Bethsaida, beth-sa'e-da or beth-sa'dah [house of fishing], (1) A city of Galilee, not far from Capernaum, on the western shore of the Sea of Galilee, Mat. 11.21; Lu. 10.13;—the birthplace of Philip, and the city of Andrew and Peter, Jn. 1.44;—a woe denounced against it by Christ, Mat. 11.21;—(2) A city on the east bank of the Jordan, also called Julias, Lu. 9.10;—a blind man cured at, Mar. 8.22.
Beth-Shan, or BETH-SHEAN, beth-shan, or beth-she'an [house of quiet], a city of the Manassites, on the west of Jordan, 6 miles north-east of Jerusalem, and at the east of the plain of Jezreel, Jos. 17.11;—after the battle of Gilboa the Philistines fastened the dead body of Saul to its walls, 1 Sa. 31.10. It is now a village of about 60 or 70 Arab families. Extensive ruins still remain.
Bethshemesh, beth-she'mesh [house of the sun], (1) A sacerdotal city on the northern border of the tribe of Judah, about fourteen miles west of Jerusalem, Jos. 21.16;—many of its inhabitants struck dead for looking into the ark, 1 Sa. 6.19;—same as Irshemesh, Jos. 15.10; 19.41, 43; 1 Ki. 4.9. It is identified with the modern Arab village *Ain-Sheems*.—(2) A town of Issachar, Jos. 19.22.—(3) A town of Naphtali, Jos. 19.38; Ju. 1.33.—(4) Used in Je. 43.13 for *Heliopolis* or *On*, an idolatrous temple in Egypt.
Beth-Shittah, beth-shit'a [house of the acacia], a place to which the Midianites fled, Ju. 7.22.
Beth-Tappuah, beth-tap'pu-ah [house of apples], a city of Judah, near Hebron, Jos. 15.53.
Bethuel, beth-u'e'l [man of God], (1) Father of Rebekah, Ge. 22.22, 23; 24.24.—(2) A town of Simeon, 1 Ch. 4.30.
Beth-Zur, beth-zur [house of a rock], a city of Judah, about twenty miles south of Jerusalem;—it was fortified by Rehoboam, Jos. 15.58, 2 Ch. 27.7. Now known as *Beit-Sar*, four miles north of Hebron.

Betimes, early, Ge. 26.31;—seasonably, Pr. 13.24;—continually, Job 8.5.
Betray, to deliver up treacherously, 1 Ch. 12.17; Mat. 24.10; 26.16.
Betroth, or ESPOUSE, to promise or contract marriage, Ge. 24.57-59; Ex. 22.16; De. 28.30;—Mary was espoused to Joseph, Mat. 1.18;—believers are betrothed or espoused to Christ, Ho. 2.19, 20; 2 Co. 11.2.
Beulah, bu'lah [married], a symbolical name applied to the land of Israel, or to the Jewish church, Is. 62.4.
Bewail, to mourn over, Le. 10.6; Re. 18.9.
Bewitched, charmed with deceit, Ac. 8.9; Ga. 3.1.
Bewray, to expose, discover, Is. 16.3; Mat. 26.73.
Beyond Jordan, usually signifies, in the writings of Moses, the western side of the river, as he wrote on the eastern, Ge. 50.10, 11; De. 1.1, 5; 3.8, 20; 4.46, but in the writings of Joshua (5.1; 12.7; 22.7) it means the eastern side.
Bezaleel, bez-a-l'e-el [the shadow of God], a famous artificer; he and Aholiab divinely instructed to make the tabernacle, Ex. 31.2; 35.30.
Bezek, be'zek [lightning], (1) A city of Judah, the residence of Adoni-Bezek, about two miles from Beth-Zur, and westward of Bethlehem, Ju. 1.4.—(2) A place where Saul reviewed his troops, within a day's march of Jabesh, on the west of Jordan, 1 Sa. 11.8.
Bezer, be'zer, a town of Reuben, one of the cities of refuge east of Jordan, De. 4.43; Jos. 20.8.
Bible, the name used since about the fourth century to denote the volume of sacred writings. It is from the Greek word *biblos*, signifying book. The different parts of this sacred volume were composed at different periods, during a space of about 1600 years from the time of Moses downward. The books constituting the O. T. (thirty-nine in number) were collected in the time of Ezra and Nehemiah, after the return from Babylon. The collection of the books of the N. T. (twenty-seven in number) was gradually formed during the second century. The first complete translation of the Bible into English was completed by Wyckliffe, in 1384, about sixty years before the discovery of the art of printing. The N. T. was first printed by Tyndale at Worms in 1525, and the Pentateuch in 1530. Till his death, in 1536, he was engaged in sending forth different editions of the N. T., and of portions of the O. T. Coverdale's translation was published in 1535, and was the first complete English Bible printed; it was dedicated to Henry VIII. Tyndale's version was completed by Matthew, and printed in 1537. In 1539, Coverdale's Bible, revised under the sanction of Cranmer, was published. It was printed in large folio, and called the *Great Bible*. In 1540 another edition of it was printed 'by authority,' with a preface by Cranmer, and hence was called *Cranmer's Bible*. During the brief reign of Edward VI. eleven editions were printed. During Mary's persecution, Whittingham, Knox, &c., in their exile, made a new translation in Geneva. The N. T. was printed in 1557, the Old in 1560. It was called the *Geneva Bible*. Archbishop Parker, with the sanction of Queen Elizabeth, and aided by various bishops, revised the existing translations, and published an edition in 1568, which was called the *Bishops' Bible*. This continued to be in common use in the churches, as reprinted in 1572, under the name of *Matthew Parker's Bible*, for about forty years. King James resolved to publish a revised translation, and for this purpose appointed 54 learned men, 47 of whom only undertook the work, which was completed and published in 1611, and has ever since been our Authorized English Version. The division of the Scriptures into chapters and verses is comparatively a modern invention; and, having been resorted to for the

purpose of facilitating reference, and not for distinguishing the several subjects, the divisions are not always the most fortunate. The division into chapters, as they now stand in the Old and New Testaments, is generally ascribed to the schoolmen who, with Cardinal Hugo of St. Cher, prepared in A.D. 1240 a concordance for the Vulgate translation. The Latin Bible, with *Astiles* or brief notes, published by this cardinal, was the first that contained chapters. The verses into which the New Testament is divided were introduced by Henry Stephen in 1551, and in this he followed the plan which had been applied by the Masoretes to the Hebrew Scriptures. **Bichri**, bik'ri [first-born, or first-fruits], the father of Sheba, 1 Sa. 20.1, 2, 6, 22.
Bidkar, bid'kar, Jehu's 'captain,' 2 Ki. 9.25.
Bier, that on which something is borne, a frame to carry the dead upon, Lu. 7.14;—to the rich, very splendid, 2 Sa. 3.31.
Bighthan, big'than, or BIGHTHANA, big'tha-na [garden], one of Ahasuerus' chamberlains, who, with Teresh, conspired against the king's life, Es. 2.21; 6.2.
Bigvai, big'va-i [husbandman], head of one of the families of Israelites, Ne. 7.7; 10.16.
Bildad, bil'dad [son of contention], one of Job's three friends, probably descended from Shuah, the son of Abraham and Keturah. His answers to Job in justification of God's dealings, Job viii. xviii. xxv.
Bileam, bil'e-am [foreign], a place in the plain of Esdraelon allotted to the Levites, 1 Ch. 6.70;—identical with Ibleam, Jos. 17.17, and Gath-Rimmon, Jos. 21.25.
Bilhah, bil'hah [faltering or bashfulness], (1) A town of Simeon, 1 Ch. 4.29;—identical with Balah, Jos. 19.3.—(2) Handmaid of Rachel, Ge. 29.20.
Bill of Divorce, De. 24.1, 3; Is. 50.1; Je. 3.8; Mat. 19.7; Mar. 10.4. See *DIVORCE*.
Billows, rolling waves, Jonah 2.3; Ps. 42.7.
Binnui, bin'nu-i [building], (1) Head of one of the families of Israelites, Ne. 7.15.—(2) A Levite who returned from Babylon with Zerubbabel, Ne. 12.8; 10.9.
Birds, not to be taken with their young, De. 22.6;—usually caught with a snare, Ps. 124.7; Pr. 27.3; Am. 5.5.
Birsha, bir'sha [in evil], a king of Gomorrah, Ge. 14.2.
Birth, pangs of, Ex. 1.19;—treatment of the infant when born, Eze. 16.4; Lu. 2.7-11;—premature, Ps. 58.8.
Birth-days, celebrated with great rejoicings, Job 1.4; Ge. 40.20; Mat. 14.6;—kept by Herod, Mar. 6.21.
Birthright, or primogeniture, the right of the first-born or eldest son, Ge. 25.31;—he was consecrated to the Lord, Ex. 22.29;—had a double portion of the inheritance, De. 21.17;—had dominion over his brethren, Ge. 27.29;—of Esau sold, 25.31;—of Manasse transferred to Ephraim, 48.17;—of Reuben forfeited, 49.3; 1 Ch. 5.1.
Bishops [overseers or inspectors], the same persons who are called *presbyters* or *elders*, comp. Ac. 20.17, 18 with 20.28, and 1 Pe. 5.1, 2 with 5.17; their qualifications, Ac. 20.28; 1 Ti. 3.1; 5.1; 2 Ti. 4.1; Tit. 1.5; 1 Pe. 5.1;—Christ the bishop of souls, 1 Pe. 2.25.
Bithiah, bith-'ah [daughter of the lord], a daughter of Pharaoh, 1 Ch. 4.18.
Bithron, bith'ron [the divided place], a defile in the Jordan valley, 2 Sa. 2.29.
Bithynia, bi-thin'i-a, a province of Asia Minor, on the Euxine Sea and Propontis, about 200 miles in length and 120 in breadth, and separated from Europe by the narrow straits of Bosphorus. Paul designed to visit it, but was forbidden by the Holy Spirit, Ac. 16.7;—Christian congregation was early formed in it, 1 Pe. 1.1. It now forms one of the districts of Turkish Anatolia. In Nice, its capital, the famous Christian council was held in 325.

Bitter Herbs, the passover eaten with, Ex. 12.8, to remind of the bondage of Egypt;—bitterness, the symbol of affliction and misery, Ex. 1.14; Ru. 1.20.
Bittern, a fowl about the size of a heron, retired into the wilds and fens;—Isaiah foretold that Babylon should be a place for, Is. 4.23;—Zephaniah predicted the same of Nineveh, Zep. 2.14. These predictions denote the utmost solitude and desolation.
Bitterness, a bitter taste, Ex. 15.23;—deep sorrow, Job 7.11; Pr. 14.10;—malice, 2 Sa. 2.46.
Bizjothjah, biz-joth'jah [contempt of Jehovah], a town in the south of Judah, Jos. 15.28;—identical with Baal-hah and Balah, 19.2, 3; also Baalath-Beer, 19.8; and Bilhah, 1 Ch. 4.29.
Biztha, biz'tha, the second of the seven chamberlains of Ahasuerus (Xerxes), Es. 1.10.
Blackness, terror, or judgments, Joel 2.6; Is. 50.3; Na. 2.10;—hell, Jude 13.
Blains, blisters, pustules, or putrid sores, the sixth plague on the Egyptians, Ex. 9.9.
Blameless, innocent, Ge. 44.10; Ju. 15.3; Mat. 12.5; Lu. 1.6.
Blasphemy, speaking reproachfully or irreverently of God, or of his Word, Ps. 74.18; Is. 52.5; Ro. 2.24; Re. 13.6; 16.11, 21;—punishable with death, Le. 24.15, 16, 23;—blasphemer executed, 23;—of Sennacherib, 2 Ki. 19.8-19, 37; 2 Ch. 32.9; Is. 36.1, &c.;—of the Pharisees in ascribing the miracles of Christ to Beelzebub, Mat. 9.34; 12.24; Mar. 3.22; Lu. 11.15; Jn. 10.20;—against the Holy Spirit—the ascribing of the cure of blind and dumb men to the agency of Satan—not to be forgiven, Mat. 12.31; Mar. 3.28; Lu. 12.10;—idolatry reckoned blasphemy, Is. 65.7; Eze. 20.27, 28;—inconsistent conduct of believers leads others into it, 2 Sa. 12.14; Eze. 36.22, 23; 1 Ti. 5.1. In the original Greek the word often occurs when applied to reproaches or calumny not aimed against God, but a prophet, an angel, a good man, &c., and is rendered *raile, revile, speak evil*, &c.; as in Mat. 12.31; 27.39; Mar. 15.29; Lu. 23.39; Ro. 3.8; 14.16; 1 Co. 4.13; 10.30; Ep. 4.31; 1 Ti. 6.4; Tit. 3.2; 1 Pe. 4.14; 2 Pe. 2.10, 11; Jude 9, 10. See *SIN AGAINST THE HOLY GHOST*.
Blast, to parch, Hag. 2.17;—storm of wind, Ge. 41.6; 1 Ki. 8.37;—God's anger, Ex. 15.8; 2 Sa. 22.16.
Blasius, blas'tus, chamberlain of Herod Agrippa, Ac. 12.20.
Blaze, to publish about, Mar. 1.45.
Bleating, the crying of a sheep, Ju. 5.16; 1 Sa. 15.14.
Bluish, imperfection or deformity, no beast having any to be sacrificed, Le. 22.19; De. 15.21; 17.1; Mal. 1.8, 14.
Bless, God blesses us, by bestowing benefits on us, Ge. 12.2, 3; Ex. 20.24; Job 42.12; Ps. 45.2; Ep. 1.3;—we bless God, by our ascribing to him the praise and glory which are his due, Ps. 36.12; 34.1; 96.2; 103.1; 104.1; 145.1-3;—men bless their fellowmen (1) when they expressed good wishes toward them, Ge. 14.19; He. 7.1, 6, 7; (2) when in spirit of prophecy they predicted blessings to come upon them, Ge. 49.1-28; He. 11.21; De. 23.1-29.
Blessed, happy, enjoying the favour of God. Persons who are, Ps. 65.4; 89.15; 32.1, 2; 144.15; Is. 30.18; Je. 17.7; Lu. 11.28; 12.37; Re. 16.15; 22.14, 17;—in possession of certain graces, Mat. 5.3-12.
Blessing, or BENEDICTION, the form of it in the wilderness, Nu. 6.22;—the patriarchal blessing of sons: Isaac blessing Jacob and Esau, Ge. xxvii.;—Jacob his twelve sons, Ge. xlix.;—Moses the twelve tribes, De. xxxiii.;—at the removal of the ark, Nu. 10.33;—and curses to be pronounced at Mount Gerizim and Ebal, Jos. 8.33;—apostolic, 2 Co. 13.14. *Cup of*, 1 Co. 10.16.
Blind, *naturally*, not to be misled, Le. 19.14;—cursed is he that does it, De. 27.18;—cured (see *MIRACLES*):—*morally*, ignorant, Is. 6.10; 42.18, 19; Mat. 15.14; Ro. 2.19;—*spiritually*, not enlightened by God, Re. 3.17; Jn. 2.11;—men may be made so judi-

cially, Ps. 69.23; Is. 29.10; 44.18; Mat. 13.13-15; Jn. 12.40.
Blindfolded, the eyes covered, Lu. 22.64.
Blindness, inflicted on the Sodomites, Ge. 19.11;—on the Syrians, 2 Ki. 6.18;—on Paul, Ac. 9.8;—on Elymas, 13.11;—cured, Mat. 12.22; 9.27; 20.30; Mar. 8.22; 10.46; Jn. 9.1; Ac. 9.18.
BLINDNESS, is want of a proper discernment of spiritual things, Ep. 4.18; 1 Jn. 2.11;—produced and maintained by love of sin, Jn. 3.19, 20; Ro. 1.21;—promoted by the devil, 1 Ki. 22.22; 2 Co. 4.4;—voluntary and wilful, Ps. 82.5; Eze. 12.2; Ac. 28.27; Ro. 1.19-21; 2 Pe. 3.5;—inflicted as a judgment, 1 Ki. 22.23; Is. 6.9, 10, 29, 10; 44.18; Mat. 13.14, 15; Jn. 12.40; Ro. 1.10;—can be removed only by divine power, Is. 42.7; Lu. 4.18; Jn. 1.9; 8.12; 9.39; 2 Co. 3.16, 17.
Blood, not to be eaten, Ge. 9.4; Le. 3.7; 7.26; 17.10, 14; 19.26; Eze. 35.17; Ac. 15.29;—of sacrifices, how disposed of, Ex. 23.18; Le. 4.7, 18; 5.9; 17.14;—avenger of, he who avenged the death of his relatives, Nu. 35.24, 27;—metaphorically: race, Ac. 17.26;—slaughter, Is. 34.3; Eze. 14.19;—premature death, Eze. 32.6; 39.18.
Blood, of Christ, his *righteousness*, including the whole of his obedience and sufferings, of which the shedding of his blood was the completion;—called precious, 1 Pe. 1.19;—blood of the covenant, Zec. 9.11; He. 13.20;—blood of sprinkling, 12.24;—redemption through it, Ep. 1.7; Col. 1.14; 1 Pe. 1.18; Re. 5.9;—sanctification through it, He. 10.27;—cleanses from sin, 1 Jn. 1.7; Re. 1.5;—the wine in the eucharist, or Lord's supper, so called, Mat. 26.28; Mar. 14.24; Lu. 22.20; 1 Co. 11.25.
Blossom, a flower that grows on a plant, Ge. 40.10; Is. 5.24; 26.17; 35.1, 2.
Blot, a scorn or reproach, Job 31.7; Pr. 7.7;—*out*, or obliterate, as sin, Ex. 32.32; Ps. 51.1; 14.22.
Blue, azure, or sky colour, was anciently considered as a rich and magnificent colour, Ex. 25.4; 28.31; 39.3; Nu. 15.38; 2 Ch. 2.7; Es. 1.6; 8.15; Eze. 23.6.
Boanerges, bo-a-ner'ges [sons of thunder], a surname given by our Lord to James and John, on account of their earnest impetuous spirit, Mar. 3.17.
Boar, a male swine, Ps. 8.13;—in all other instances the word is rendered 'swine,' Le. 11.7; De. 14.8; Pr. 11.22; Is. 65.4; 66.3.
Boasters, proud of speech, Ro. 1.30; 2 Ti. 3.2; Ja. 3.5; 4.16.
Boasting, with haughty speech, censured, Ps. 52.1; Pr. 10.14; 25.14; 1 Co. 4.7; 2 Co. 10.12, 15.
BOAZ, bo'az [strength], or Booz, (1) A descendant of Judah, a man of rank and wealth, kinsman to Elimelech the husband of Naomi, Ru. 2.1;—showed kindness to Ruth, who gleaned in his fields, 8-17;—married her, 4.13;—mentioned in the genealogy, Mat. 1.5.—(2) The name of the left-hand banner pillar erected by Solomon in the court of his temple, 1 Ki. 7.21; 2 Ch. 3.17.
Bocacru, bok'e-ru [the first-born is he], one of the six sons of Azel, a descendant of Saul, 1 Ch. 8.38; 9.44.
Bochim, bo'kim [the weepings], a place near to Gilgal where the Israelites wept when reproached by the angel, Ju. 2.1, 5.
Body, to be kept pure, Ro. 12.1; 1 Co. 6.13; 1 Th. 4.4;—not to be defiled, Le. 19.28; 21.5; De. 14.1;—changed at the resurrection, Mat. 22.30; 1 Co. 15.42, 51; Phi. 3.21.
Body, of Christ, his church so called, Ro. 12.5; 1 Co. 12.27; Ep. 1.23, 23; 4.12; Col. 1.18; 2.19;—the bread in the Lord's supper figuratively so called, Mat. 26.26; Mar. 14.22; Lu. 22.19; 1 Co. 11.24;—'of sin,' Re. 6.6, called also 'of this death,' Ro. 7.24, means the system and habit of sin, the sinful nature viewed as a loathsome burden.
Bohan, bo'nan [a thumb], a memorial stone set up in the valley of Achor, Jos. 15.6; 17.17.

Boll, an inflammatory swelling, Ex. 9:9—rendered 'botch' in De. 28.27, 35—the disease of Job, 2.7.

Boisterous, stormy, Mat. 14.30.

Bold. See **COURAGE**.

Boldness, signifies in certain passages confident trust, Ep. 3.12; He. 10.19; Phi. 1.20—in prayer, He. 4.16.

Bolled, an old word, once only in the Bible, and which means *podded, full and ripe*, Ex. 9.31.

Bondage, slavery or captivity, Ex. 1.14; Ex. 9.8—spiritual subjection, He. 2.15—servile fear, Ro. 8.15.

Bondmen, not to be ill-treated, Le. 25.39.

Bones, of the paschal lamb not to be broken, Ex. 12.46; Nu. 9.12—of Jesus not broken, Jn. 19.36; Ps. 34.20.

—, **DRY**, their revival represents the restoration of the Jews, Eze. 37.1, &c.

Bonnet, a simple head-dress or turban, consisting of a piece of cloth folded about the head, worn by females, Is. 3.20—by priests, Ex. 29.28; Eze. 44.18. In Ex. 28.40; 29.9; 39.2, 8; Le. 8.13, a different word is used in the Hebrew original, denoting the sacred cap or turban of the common priests as distinguished from the high-priest's mitre.

Book. Books in their modern form were unknown to the ancient Jews. The earliest writing is inscription on a rock. The works of Hesiod were written on sheets of lead; the laws of Solon on wooden plates; the decalogue on tables of stone. Tablets covered with wax in common use, De. 27.2, 3; Lu. 1.63. Such tablets were used in Europe during the middle ages, and were called *codices*. Leaves and bark of trees were also used, especially the inner bark, called by the Greeks *biblos*, whence *book*. Parchment (so named from Pergamus, where its manufacture was carried on) was the principal writing material for many ages, Is. 8.1; Je. 36.2, 6; Eze. 2.9, 10; Zec. 5.1; Is. 29.11. The *papyrus*, or paper-reed of the Nile, was used till about the 11th century. The five books of Moses, called the Pentateuch, are the most ancient, being written between fifteen and sixteen hundred years before Christ.

—, **SEALED**, exhibited to John, Re. 5.1—open, 10.2—**to eat a book** is to consider its contents carefully, Je. 15.16; Eze. 2.8–10; 3.1–3, 14; Re. 10.9—**book of judgment**, Da. 7.10—of life, Phi. 4.3.

Books, either included in Scripture under other names, or not preserved, because not inspired—of the wars of God, Nu. 21.14—of Jasher, Jos. 10.13; 2 Sa. 1.18—of Samuel concerning the kingdom, 1 Sa. 10.25—of Solomon, 1 Ki. 4.32, 33—the chronicles of David, 1 Ch. 27.24—the acts of Solomon, 1 Ki. 11.41—of Nathan, Samuel, and Gad, 1 Ch. 29.29; 2 Ch. 9.29—of Ahijah the Shilonite, 29—the visions of Iddo, 29—of Shemaiah the prophet, 12.15—of Jehu, 20.34—the sayings of the seers, 33.19.

Booths, tents formed of branches of trees, made by Jacob for his cattle, Ge. 33.17—Israelites lodge in, during the feast of tabernacles, Le. 23.42, 43; Ne. 8.14—a remarkable one, Jonah 4.5.

Booty, the spoil or pillage, Nu. 31.32; Je. 49.32; Hab. 2.7.

Borders of garments enlarged by the Pharisees, Mat. 23.5. See **PHYLACTERIES**.

Born Again. See **REGENERATION**.

Borrow, the Hebrews from the Egyptians, or rather, Heb., *ash ordaman*, Ex. 3.22—law respecting, 22.14—the wicked borrow and pay not, Pr. 27.7—the inconvenience of it, Pr. 27.7.

Bosath, *bo's'ath*, in 2 Ki. 22.1 for *Boskath* [strong region], a city of Judah, Jos. 15.39.

Bosom, the breast of the arms, Nu. 11.12—the heart, or the best affection, Ru. 4.16—Christ in the bosom of the Father, Jn. 1.18—Christ carries his lambs in his, 15.40.11.

Bosor, *bo'sor*, the Aramaic form of the name Boor, the father of Balaam, 2 Pe. 2.15.

Boss, the exterior convex part of a buckle, Job 15.26.

Bottles, anciently made of leather, or the skins of animals;—used for milk, Ju. 4.10—for wine, Jos. 9.4, 14; 1 Sa. 16.20; Mat. 9.17; Mar. 2.11; Lu. 5:37, 38—for water, Ge. 21.14, 15, 19;—strong drink, Ho. 2.15;—those of the Gibeonites rent and bound up, Jos. 9.4;—the psalmist like a bottle in the smoke, old, dry, and shrivelled, Ps. 119.83;—new wine not to be put into old, Mat. 9.17.

Bottomless, deep beyond conception;—pit, hell, or *endless or perpetual* punishment, Re. 9.1, 2, 11; 11.7; 17.8; 20.1, 2.

Bountifulness, simplicity, sincerity, 2 Co. 9.11.

Bounty, a free gift, 1 Ki. 10.13; 2 Co. 9.5.

Bow, for shooting arrows, Ge. 27.31—symbol of conflict and victory, Re. 6.2—of deceit (because apt to turn aside), Ho. 9.16; Je. 9.3—the rainbow, Ge. 9.13, 14—its permanency, ver. 15, 16.

—, **down the head**, or the knee, to give homage to men, Ge. 24.26; 27.29; 43.28—to worship God, Ps. 95.6; Ro. 14.11; Ep. 3.14.

Bowels, used in a figurative sense for affections or emotions of the heart, 2 Co. 6.12; Phil. 7—pity or compassion, Is. 63.15; Je. 31.20—for the seat of wisdom or understanding, Job 38.36; Ps. 51.10; Is. 16.11.

Box-tree, a shrub evergreen, but in the East, its native country, it attains the size of a forest-tree, and the wood is of considerable use, Is. 41.19; 60.13.

Bozrah, *boz'rah* [inclosure], (1) A city of Moab in 'the land of Mishor', Je. 48.24. Identified with *Busrah*, a village of about 15 families, about 60 miles south of Damascus. (2) An ancient city of Edom, in Arabia Petrea, the capital of the land of Edom, and about 150 miles south-west of the former—Jobab, king of Edom, was a native of it, Ge. 36.33—it was ravaged by the Assyrians, and afterwards by the Chaldeans, Is. 34.6; 63.1; Je. 49.22; Am. 1.12; Mi. 2.12.

Bracelets, ornamental chains of silver, gold, &c., about the wrist, Ge. 24.30; Ex. 35.22.

Bramble, properly thorns, Ju. 9.14, 15—a man of base and evil condition, Lu. 6.44.

Branch, genuine believers, so called with reference to their union to Christ, Jn. 15.5—children, or posterity, Job 8.16; 15.32, 33—a symbol of kings descended from royal ancestors, Eze. 17.3, 10; Da. 11.7—a symbol of the Messiah, Is. 11.1; Je. 23.15; Zec. 3.8; 6.12.

Brandish, to shake a glittering sword, Eze. 32.10.

Brass, a compound metal, formed of copper and zinc, which was first made in Germany in the 13th century. The Hebrew word rendered *brass* means *copper*, or rather *bronze*, a native production found in the hills of Palestine, De. 8.9—used for armour, 1 Sa. 17.5, 6—musical instruments, 1 Ch. 15.19—symbol of baseness and obduracy, Eze. 22.18—a brow of, signifying boldness and impudence in sin, Is. 48.4; Je. 6.28—the Grecian monarchy, under Alexander the Great, called a kingdom of brass, Da. 2.39.

Bravery, finery, 'of their tinkling ornament', Is. 3.18.

Brawling, speaking loud, or quarrelling, Pr. 25.24.

Bray, to cry harsh for thirst, Job 6.5; 30.7—to bruise or pound, Pr. 27.22.

Brazen Sea, Ex. 30.18; 38.8; 1 Ki. 7.23–26; 2 Ch. 4.2–5, the great laver placed in the priests' court of the temple.

Brazen Serpent, erected by Moses in the camp of Israel, Nu. 21.9.

Breach, a gap in a wall, Eze. 26.10—not to perform a promise, Nu. 14.34—punishment, 2 Sa. 6.8—an injury or hurt, Le. 24.20.

Bread, the manna in the wilderness, Ex. 16.4, &c.; Jn. 6.32—Christ, 33—believers called one, 1 Co. 10.17—the gospel, Pr. 9.5; Mat. 15.26—of wheat or barley, Is. 28.28—of sorrow, Ps.

137.2—of tears, Ps. 80.5—of wickedness, Pr. 4.17—of deceit, 20.17.

Bread, twelve loaves presented every Sabbath before the Lord at the golden table; hence the name *show-bread*, i.e. *bread of face*, or *bread of setting before*, Ex. 25.30; Le. 24.5, 6.

Breadth, the measure from side to side, Ge. 6.15; 13.17; Ex. 27.18; Ep. 3.18; Re. 21.16.

Break, to dash to pieces, Ex. 34.13—to weaken, Ps. 10.15—to shine, Ca. 2.17.

Breastplate, (1) Of the high-priest, a piece of embroidery of about ten inches square, and of very rich work; it was made double, so as to form a bag or pouch, in which the Urim and Thummim were deposited. It contained twelve precious gems, set in gold, each representing a tribe of Israel. It was called the *memorial*, Ex. 28.12, 29; the *breastplate of judgment*, 28.15. See **URIM**.—(2) An article of ancient armour, Is. 59.17; Ep. 6.14; Re. 9.5; translated *coat of mail*, 1 Sa. 17.5, 38; *habergeon*, 2 Ch. 26.14; Ne. 4.16.

Breath, air for the lungs, Job 9.18—the life, Ps. 146.4; Da. 5.23.

Breathe, to infuse the soul, Ge. 2.7—the gifts of the Holy Ghost, Jn. 20.22.

Brethren, one of the common appellations of Christians—to forgive each other, Mat. 5.23, 24; 18.21, 22—to bear one another's burdens, and admonish each other, Ga. 6.2; 2 Th. 13.15—to confess their faults, and pray for each other, Ja. 5.16—to love each other, Ro. 12.10; 1 Th. 4.9; He. 13.9—how to prevent anger and hatred between, Mat. 18.15. See **BROTHER** AND **BROTHERS**.

—, **of Christ**, his kinsmen, or relations, Mat. 12.46; 13.55; Mar. 6.3; Lu. 8.19.

Bribery, the crime of giving or taking rewards for bad practices,—censured, Ex. 23.8; De. 16.19; Job 15.34; Pr. 17.23; 29.4; Ec. 7.7; Is. 5.23; Eze. 13.19; Am. 2.6.

—, **examples**: of the lords of the Philistines to Delilah, Ju. 16.5—of the sons of Samuel, 1 Sa. 8.3—of Asa to Benhadad, 1 Ki. 15.19—of Judas Iscariot, Mat. 26.14—of the soldiers who guarded the sepulchre of Jesus, 28.12—of Simon the sorcerer offered to Peter, Ac. 8.18—expected of Paul's friends by Felix, 24.26.

Brick, clay kneaded, and baked, or hardened, usually by the heat of the sun, also in kilns, 2 Sa. 12.31; Je. 43.9; Na. 3.14—tower of Babel built of, Ge. 11.3—the Hebrews compelled to make, in Egypt, Ex. 1.14; 5.7.

Bride, figuratively, the saints and the church, Re. 18.23; 21.2, 9; 22.17.

Bridegroom, a man betrothed or newly married, Jn. 2.9—Christ compared to, Mat. 9.15; Mar. 2.19; Lu. 5.34; Jn. 3.29.

Bridle, figuratively, the restraints of God's providence, 2 Ki. 19.28; Is. 30.28—prudent and pious watchfulness, Ps. 39.1; Ja. 1.26; 3.2.

Briefly, in few words, Ro. 13.9; 1 Pe. 5.12.

Briers, figuratively, an enemy, the Assyrian army, Is. 10.17—mischievous persons, Eze. 28.24; Mi. 7.4—sins and lusts, He. 6.8.

Brigandine, a coat of mail or habergeon, composed of iron rings, Je. 46.4; 51.3.

Brightness, light, Is. 59.9—form of beauty, Da. 4.36—glory and splendour, Eze. 28.7; Da. 12.3; He. 1.3.

Brimstone (i.e. *burning stone*), and fire, rained on Sodom, Ge. 19.24—shall be rained on the ungodly, Ps. 11.6; Job 18.15; Is. 34.9, in allusion to the destruction of the cities of the plain;—corrupt and infernal doctrine compared to, Re. 9.7—symbol of torment, Ps. 9.6; Re. 14.10.

Broidered, wrought with various colours of needle-work, Ex. 28.4; Re. 16.10, 13—on plated hair, 1 Ti. 2.9; comp. 1 Pe. 3.3.

Broiled, roasted on the fire, Lu. 24.42.

Broken, destroyed, *shivered*, Ge. 17.14; Le. 15.12; Mat. 15.37; Jn. 19.36.

Brooks, rivulets, such as Arnon, Jab-

bok, Kidron, Sorek, &c., which arise from subterranean springs—also winter torrents, which are dried up in summer (Job 6.15, 19, as the River of Egypt, Nu. 34.5; Jos. 15.4, 47, and most of the torrents of Palestine).

Broth, soup, Ju. 6.19, 20—in Is. 65.4 the word means pieces of bread over which broth is poured.

Brother. Brothers are properly male children of the same parents (Ge. 4.2), but used of more remote kindred, Ge. 13.8; Es. 10.3; Ac. 7.25, 28—used to denote spiritual relationship, Mat. 12.46, 47; Mar. 3.31; Lu. 8.19—a penitent, to be forgiven and restored, Ga. 6.1—offended, hard to be won, Pr. 18.19—brothers of our Lord, Mat. 13.55. See **BRETHREN**.

Brotherhood, society, union, Zec. 11.14; 1 Pe. 2.17.

Brotherly, like brothers, Am. 1.9; Ro. 12.10; 1 Th. 4.9; He. 13.1; 2 Pe. 1.7.

Brothers, examples of enmity between them: of Cain to Abel, Ge. 4.8—Esau and Jacob, 27.1, &c.—the brethren of Joseph, 37.1, &c.—Amnon and Absalom, 2 Sa. 13.28—Jehoram and his brethren, 2 Ch. 21.4—two that applied to Jesus to divide their inheritance, Lu. 12.13.

Bruise, heel of Christ bruised by Satan, Ge. 3.15—Christ bruises Satan's head, Ro. 16.20—Christ bruised for our iniquities, Is. 53.5—bruised reeds Christ will not break, Is. 43.3; Lu. 4.18.

Bruit, a word of French origin, meaning report, rumour, or noise, Je. 10.23; Na. 3.19.

Brutish, resembling a beast, Ps. 92.6; Pr. 12.1; Is. 19.11; Jude 10; 2 Pe. 2.11.

Bucket, a vessel to draw up water in, Nu. 24.7; Is. 40.15.

Buckler, **SHIELD**, **TARGET**, a piece of defensive armour, to ward off arrows, or the blows of a sword or spear, 1 Ch. 5.18; 12.34; 1 Ki. 10.16; 1 Sa. 17.6, 7; Pr. 2.7; Ps. 18.2.

Buffeted, beaten or harassed, Mat. 26.67; 1 Co. 4.11; 2 Co. 12.7; 1 Pe. 2.20.

Builders, faithful ministers, 1 Co. 3.9, 10—the church a building, 1 Co. 3.9–17.

Bukki, *buk'ki* [waster], the fifth from Aaron in the line of high-priests, father of Uzzi, 1 Ch. 6.5, 51.

Bukkiah, *buk'ki'ah* (wasted by Jehovah), a Kohathite Levite, one of the temple musicians, 1 Ch. 25.4, 13.

Bul [rain], the eighth month of the Jewish sacred year, and the second of their civil, corresponding to part of our October, 1 Ki. 6.38.

Bulls, symbol of powerful and insolent persecutors, Ps. 22.12; 69.30; 68.30; Is. 34.7.

Bullock, a young bull, never castrated by the Jews, Ex. 29.31; Le. 4.4—used in the plough, 1 Sa. 14.14—for treading out corn, De. 25.4—in waggon, Nu. 7.3—for burdens, 1 Ch. 12.40. Illustrative, Ps. 22.12; 68.30; De. 33.17.

Bulrush, a shrub growing in fens, and easily bowed by the wind. From the inside bark of this vegetable the papyrus of the Egyptians was derived. It was used for writing (see **PAPER**), when prepared in one way, and for food when prepared in another, Je. 15.16; Eze. 3.1, 3; Re. 10.8–10. Baskets and even boats were made of the bulrush, Ex. 2.3; Is. 18.2; 35.7.

Bulwarks, towers erected on the walls of cities, usually at the corners, 2 Ch. 26.15; Zep. 1.6; Ps. 48.13; Is. 26.1—to also be erected by the besiegers, De. 20.20.

Bunah, *bu'na* [discretion], one of Judah's posterity, 1 Ch. 2.25.

Burden, predictions sometimes, though not exclusively, of heavy judgments thus called—of Babylon, Is. 13.1—of Moab, 15.1—of Egypt, 19.1—of Tyre, 23.1, &c.—the weight of sin and trouble, Ps. 38.4; 55.22; He. 12.1—of infirmity, Ga. 6.2.

Burdensome, grievous, troublesome, Zec. 12.1; 2 Co. 11.9; 12.13, 14.

Burial, the Jews did, to their dead enemies, 1 Ki. 11.15—the want of it a calamity, De. 28.26; Ps. 79.2; Ec. 6.3; Is. 14.19; Je. 7.33; 16.4, 6; 25.33; 34.20—a pompous one of Jacob, Ge. 50.7,

&c.—body of deceased washed and laid out for, Ac. 9.37—of Lazarus, Jn. 11.44—of Jesus, Mat. 27.57.

Burn, to inflame with anger, La. 2.3—violent lusts, 1 Co. 7.9—holy zeal, 2 Co. 11.29.

Burning Bush, the Lord appeared in, to Moses, at the foot of Mount Horeb, Ex. 3.2.

Burnished, polished, Eze. 1.7.

Burnt-offerings, daily, Ex. 29.38–42; Nu. 28.3–8—on the great festivals, Le. 23.37; Nu. 28.11–27; 29.2–22; Le. 16.3—on Sabbath, Nu. 28.10—offered at other times, Ex. 29.15; Le. 12.6, 8; 14.19; 15.15, 30.

Burst, to break asunder, Pr. 3.10; Je. 2.20; Mar. 2.21; Ac. 1.18.

Bushel, a corn measure, the Roman *modius* = 2 gallons = $\frac{1}{4}$ of an English bushel, Mat. 5.15; Mar. 4.21.

Bushy, full of small branches, Ca. 5.11.

Business, diligence in, commanded, Ro. 12.11; 1 Th. 4.11; 2 Th. 3.12—advantages of, Pr. 22.9; Ep. 4.28—the neglect of, to be punished, Pr. 19.15; 2 Th. 3.10.

Busy-bodies, officious persons, who meddle with other people's concerns, censured, Pr. 20.3; 26.17; 1 Th. 4.11; 2 Th. 3.1; 1 Ti. 5.13; 1 Pe. 4.15.

Butler [bottler], a servant employed in furnishing the table, Ge. 40.1, 9, 12; 41.9; Is. 7.15; Ne. 1.11.

Butter, as used in Scripture, sour or coagulated milk, which, mixed with water, makes a refreshing beverage, Ge. 18.8; De. 32.14. Job 29.6, 'I washed my steps with butter,' denotes abundance.

Buttocks, the thickest part of the thigh, 2 Sa. 10.4; Is. 20.4.

Buy, the truth, Pr. 23.23—the blessings of salvation without money, Is. 55.1—Christ bought his people, Ac. 20.28; 1 Co. 6.20; 1 Pe. 1.18.

Buz [contempt], the son of Nahor, by Milcah, and ancestor of Elihu, the companion of Job, Ge. 22.21; Job 32.2; Je. 25.23.

Buzi, *bu'zi*, a priest, the father of the prophet Ezekiel, Eze. 1.3.

C.

Cab, a measure containing one-third of an omer, or an eighteenth part of an ephah, about 33 pints wine measure—during the siege of Samaria, the fourth-part of a cab of doves' dung, or rather *chick-pease*, was sold for five pieces of silver, 2 Ki. 6.25.

Carbon, *kā'b'on* [cake], a place in the plain of Judah—a city in the tribe of Judah, Jos. 15.40.

Cabin, small cells for the separate confinement of prisoners, Je. 37.16.

Cabul, *kā'b'ul* [bound, boundary, as nothing], (1) A city on the frontier of the lot of Asher, Jos. 10.27; probably the modern *Kabul*, 8 miles east of Acocho.—(2) A district of 'twenty cities,' that Solomon gave to Hiram, king of Tyre, 1 Ki. 9.10–13.

Cæsar. See **CESAR**.

Cage, for birds, or wild beasts, Je. 5.27; same word rendered 'basket,' Am. 8.1—in Re. 18.2 used in sense of *prison*.

Caiaphas, *kāy'a-fas*, a high-priest at the time Christ was put to death: the office was formerly for life, but at this time the Romans appointed to the office and removed from it at their pleasure—his advice to put Jesus to death, Jn. 11.49; 18.14—Jesus examined before him, Mat. 26.57; Mar. 14.53; Lu. 22.54; Jn. 18.14—he belonged to the sect of the Sadducees, Ac. 5.17. Annas was probably his vicar or deputy.

Cain, *kain* [possession, lance], (1) The eldest son of Adam—his mother, too sanguine in her hopes, seems to have imagined that he was the promised seed, when she called him a *man*, the Lord, Ge. 4.1—a tiller of the ground, 2—offered fruit, 3—was angry, and reproved by the Lord, 5–7—kills his brother Abel, 8—alluded to with censure, 1 Jn. 3.12; Jude 11.—(2) A city in the lowlands of Judah, Jos. 15.57.

Calnan, *ky'nan* [possession], the son of Enos, and father of Mahalalel, Ge. 5:9-14. In Lu. 3:36 he is called the son of Arphaxad, but probably this was another of the same name.

Cakes, bread of fine flour, Ex. 12:30; Le. 7:12; Nu. 15:20; Ju. 7:13;—the 'cake not turned'—mixture of truth and error, Ho. 7:8.

Calah, *ka'lah* [vigorous old age], one of the most ancient of the cities of Assyria, Ge. 10:12; probably represented by the modern *Nimrud*.

Calamities. See AFFLICTIONS.

Calamus, an aromatic plant, an ingredient in the sacred perfume, Ex. 30:23; Ca. 4:14;—an article in the trade of Tyre, Eze. 27:19;—called SWEET CANE, Is. 43:24; Je. 6:20.

Calcol, *kal'kol*, one of the five sons of Mahol, who were famous for their wisdom, 1Ch. 2:6;—called Chalcol, 1Ki. 4:31.

Caldron, a large cooking vessel, 1Sa. 2:14;—an emblem of the destruction of Jerusalem, Eze. 11:3, 17.

Caleb, *ka'leb* [a dog, or the valiant hero], (1) the son of Jephunneh, was one of the twelve who were sent by Moses to spy the land;—gives a good account of the land of Canaan, Nu. 13:30; 14:6; De. 1:36;—obtains Hebron, Jos. 14:6; 15:13;—(2) The son of Hur, his descendants, 1Ch. 2:50;—(3) A district about Carmel, of Judah, allotted to Caleb, 1Sa. 30:14; Jos. 14:13.

Call, made by Aaron, in imitation of the Egyptian idol *Apis*, Ex. 32:4;—Jeroboam made two golden calves, and set one in Bethel and the other in Dan, 1Ki. 12:28;—the calves were a snare to the people till the time of the captivity;—a fattened, the choicest animal food, 1Sa. 28:24; Am. 6:4; Lu. 15:23.

Calkers, carpenters, who build and repair ships, Eze. 27:9, 27.

Call, God's invitation in the gospel, addressed to all men, Pr. 8:4; Is. 45:22; 55:1; Mar. 16:15; Jn. 7:37; Re. 22:17;—rejected by many, Mat. 20:16; 22:14; Jn. 5:40;—awful doom of those who refuse, Pr. 1:24, &c.; Je. 26:4-6; 35:17; Ac. 13:46; 18:6; He. 12:25; Mat. 22:3-7; Re. 2:5.

—, effectual, when men yield to the Spirit and come to Christ;—it is a call from death to life, Jn. 5:24, 25;—from darkness to light, Ac. 26:18; 1Pe. 2:9;—from bondage to liberty, Ga. 5:13;—from fellowship with the world to the fellowship of Christ, 1Co. 1:9;—from enmity to peace, 1Co. 7:15; Col. 3:15;—from sin to holiness, 1Th. 4:7;—from misery to happiness, 1Co. 7:15;—made effectual, Ps. 110:3; Ac. 13:48; 2:47. In its nature it is of grace, Ca. 1:15;—a holy calling, 2Ti. 1:9;—a high calling, Phi. 3:14;—a heavenly calling, He. 3:1;—when men repent they are accepted, Ro. 11:29;—to the eternal glory of Christ, 2Th. 2:14; 1Pe. 5:10.

Calma, repose, rest, Ps. 107:29; Jonah 1:11, 12; Mat. 8:26.

Calneh, *kal'ne* [fortified dwelling], a city on the west bank of the Tigris, built by Nimrod, Ge. 10:10; supposed to be the same as *Calno*, Is. 10:9, and *Canneh*, whose inhabitants traded with the Tyrians, Eze. 27:23;—its site identified by some with the modern *Niffer*, 50 miles south-east of Babylon.

Calvary, *kal'va-re* [skull], mentioned but once, in Lu. 23:33 in the Greek *Cranion*, a skull, as the place where Christ was crucified. It is a term adopted from the Vulgate version, so called because executions were performed there, and skulls were probably left lying on the ground; or probably because it was a bare round spot like a skull. In Jn. 19:17 it is called *Golgotha*. The identity of the present site of Calvary is doubtful.

Calve, to bring forth young, Job 21:10; 39:1; Ps. 29:9; Je. 14:5.

Calves, young cows, Ps. 68:30; Ho. 10:5; 13:2; He. 9:12, 19;—of the lips, figuratively represents praise to God, Ho. 14:2; Re. 13:15.

Camel [carrier], a large quadruped, with a long and slender neck, long legs, and short ears; and which can

carry a heavy burden, and travel long without drink, during intense heat. The Bactrian camel has two humps on its back, while that generally mentioned in Scripture has only one. Abraham had many, Ge. 12:16;—Job had three thousand, Job 1:3;—coarse raiment made of their hair, *Jahn*, Mat. 3:4; 2Ki. 1:8; Eze. 13:4. The dromedary is a smaller and nimbler species of the camel, Is. 66:20; Je. 2:23.

Camon, *ka'mon* [full of stalks], the burial-place of Jair the Gileadite, Ju. 10:5.

Camp, the order of tents for the Hebrews in the desert; forty-one encampments in the journey through the wilderness are mentioned, Nu. xxxiii. The form of encamping described, Nu. 2:2, 3;—the tabernacle was placed in the midst, and Moses, Aaron, and their families had their tents on the east of it; and the angel of the Lord went before the camp, Ex. 14:19;—an army in the open air, 1Sa. 4:6.

Camphire, a plant of great beauty and fragrance found in Egypt and the East, called *al-henna* and *khofreh* by the Nubians. From its leaves an orange dye is made, Ca. 1:14; 4:13.

Cana, *ka'nah*, OF GALILEE [reedy], (1) a village about eight miles north of Nazareth, and sixteen from the lake;—Jesus' first miracle here, Jn. 2:1, &c. It was the native place of Nathanael, 21:2. The true site of Cana is disputed. The probability is that *Kana-el-Yellil* is the true site.—(2) A town of the tribe of Asher, near Sidon, Jos. 19:28.

Canaan, *ka'nan* [low or lowland], (1) The fourth son of Ham, who sported with his father's shame, Ge. 9:22;—was cursed, 25;—his posterity was numerous and was subjugated by the Israelites, the descendants of Shem, thus fulfilling Noah's prophecy, 2Ch. 7:9. His eldest son Zidon was founder of the city of the same name.—(2) THE LAND OF, so named from Canaan, the son of Ham, bounded by Arabia on the east; on the south by the wilderness of Paran, Idumea, and Egypt; on the west by the Mediterranean; and on the north by the mountains of Lebanon. Canaan proper was about 158 miles long, and on an average about 40 broad. As occupied by all the tribes, including those on the east of Jordan, it consisted of about 19,000 square miles. But as extended by conquest in the time of David and Solomon the kingdom reached to the Euphrates, and to the remotest confines of Edom and Moab, 1Ki. 4:21. It has since been distinguished by other names, such as the Land of Promise, the Holy Land, Judea, and Palestine. It is described as 'a land flowing with milk and honey.' It was well watered, very fruitful, abounding with rich pastures and flowers, and much diversified with hills and valleys, resembling the southern counties of Scotland. From its position its climate was very hot during eight months in the year;—described in reference to many of its natural advantages, De. 8:7-9; 11:10-12;—promised to Abraham, Ge. 12:7;—its boundary, Ex. 23:31; Nu. 34:1; Jos. 1:3;—conquered by Joshua, 11:16;—its kings enumerated, 12:9;—the names of those who were to divide it, Nu. 34:16;—how to be divided, 26:52;—divided by lot, Jos. 14:1, &c.;—its borders not conquered, 13:1; Ju. 2:3;—its ruined cities to be rebuilt, after the return of the Israelites from their dispersion, Is. 49:19; 54:3; 52:9; 54:3; 61:4; Eze. 36:33;—what portion of it will be for the sanctuary, 45:1, &c.;—for the city, 6;—for the prince, 7;—its boundary, 47:13;—its division by lot, 48:1. At the time of Christ it was divided into five provinces, Judea, Samaria, Galilee, Perea, and Idumea. This once beautiful land has been constantly suffering under the horrors of servitude and frequent wars. After the destruction of Jerusalem, A.D. 71, the land remained almost desolate till about the 4th century, when pilgrims began to resort to it. In the beginning of the 7th century it was occu-

pied by the Saracens, who held it till it was taken by the Crusaders in the 12th. For about 80 years after that it was the scene of constant war between the Christians and Saracens. After passing through various revolutions it was finally absorbed in the Turkish empire in 1317. Its once noble cities are now poor villages, and most of the former villages are utterly extinct. Its barren, poverty-stricken, and altogether ruinous condition affords a remarkable example of the fulfilment of the divine threatening, 'He turneth rivers into a wilderness, and the water springs into dry ground; a fruitful land into barrenness, for the wickedness of them that dwell therein,' Ps. 107:33, 34. Its cities, mountains, rivers, brooks, and valleys are mentioned each apart.

Canaan, *Language of*, Is. 19:18, the language of the Jews in Palestine, the Hebrew.

Canaanites, *idolatrous*, to be exterminated, Ex. 23:31; 34:12; Nu. 33:50; De. 20:16;—not wholly conquered by Joshua, 16:10; 17:12; Ju. 1:27, &c.; 2:20; 3:1, &c.;—six nations of, Ex. 3:8, 17; 23:23; 32:2.

Candace, *kan-da'se*, a queen of Ethiopia, that region in Upper Nubia called by the Greeks *Meropé*;—her high treasurer converted by the preaching of Philip the evangelist, Ac. 8:27.

Candle, light originally with oil-lamps, Job 18:6;—the soul, Pr. 20:27;—ministers, Mat. 5:15.

Candlestick, for the tabernacle, formed of gold, with six branches, and with oil, Ex. 25:37; 37:17;—stood in the holy place, on the south side, i.e. on the left of the person entering, and opposite the table of show-bread, Ex. 26:35;—shown in vision to Zechariah, Zec. 4:1;—the seven churches, Re. 1:20. In Mat. 5:15, a lamp-stand.

Candour, fair, open, and impartial dealing, commended and exemplified, 2Sa. 12:7; Ps. 15:2, 3; Mat. 7:1, 12; 2Co. 1:12.

Cane, a tall sedgy plant with a hollow stem, 1Ki. 14:15; Job 40:21; Is. 19:6; 35:7;—common in Arabia and Syria;—used in writing. The Hebrew word is usually rendered *reed*, except in Is. 43:24 and Je. 6:20, where it is rendered *cane*. Sweet cane (reed of fragrance), enumerated among other aromatic substances, Ca. 4:14; Eze. 27:17. See CALAMUS.

Canneh, *kan'ay* [a plant], Eze. 27:23; same as Calneh or Calno.

Canker [gangrene], an eating sore ending in mortification, 2Ti. 2:17; Ja. 5:3.

Canker-worm, one that preys upon the fruits, and is much like to the locusts, Joel 1:4; Na. 3:15, 16;—elsewhere called the caterpillar, Je. 51:27; Ps. 105:34.

Canticles, *kan'ti-kels* [song], the Latin name given to the Song of Solomon.

Capernaum, *ka-per'na-um* [city of comfort], a city on the north-west shore of the Sea of Galilee, and distant about ninety-six miles from Jerusalem, Mat. 4:13, 14;—here Christ preached to multitudes, and performed many mighty works, Mat. 8:5; Lu. 7:1; Mat. 8:14; Lu. 4:38; Mat. 9:1; Mar. 2:1; 3:33; Lu. 4:33. Christ uttered a fearful prophecy against, Mat. 11:23; Lu. 10:15. In Christ's day it was a flourishing town, Mat. 11:23;—Jesus very frequently visited this city, it was called 'his own city,' Lu. 4:16-31. The site of this city is still matter of dispute.

Caphtor, *kaf'tor* [chaplet, knop], the original seat of the Philistines, De. 2:23; Am. 9:7;—it is called an 'isle' or coast country, Je. 47:4. Some say that it was Cappadocia, others the island of Cyprus, others the coasts of the Egyptian Delta. Most probably it was Upper Egypt.

Caphtorim, *kaf'tor-im*, the Philistines, De. 2:23;—the descendants of Mizraim, Ge. 10:14.

Cappadocia, *ka-pa-do'she'a*, the most eastern province of Asia Minor, extending from Mount Taurus to the Euxine Sea, and was bounded by Pontus on the north, Lycaonia and part of Armenia on the south, Galatia on the west, and by the Euphrates

on the east. It contained many rich and populous cities;—persons from it present in Jerusalem, when the apostles preached, Ac. 2:9;—Peter addresses the strangers in, 1Pe. 1:1. It became a Roman province A.D. 17. It was wrested from the Romans by the Turks, under whose dominion it continues. A number of Christians still remain, but greatly corrupted. It is now called *Amasia*.

Captain, a military officer, Jos. 10:24; Ju. 11:6, 11; Is. 22:3;—the praetorian prefect, Ac. 28:16;—the superintendent of the priests who kept watch in the temple by night, Ac. 4:1; 5:24;—Christ, captain of salvation, He. 2:10.

Captive, one taken prisoner, Ge. 14:14; Ex. 12:29; Ps. 106:46; 137:3; Je. 13:17, 19; Da. 11:8.

Captives, *female*, how to be treated, De. 21:10.

Captivity, slavery, or bondage, of the ten tribes forming the kingdom of Israel, by the Assyrian Shalmanezzer, B.C. 720, 2Ki. 15:29; 17:3-5; 1Ch. 5:26;—of the two tribes, the kingdom of Judah, by the Chaldeans, 2Ki. xxiv.; 2Ch. xxxvi.; Je. xxv. xxvii. xxix. xxxii. xxxiv. li.; Eze. xlii.; Da. 1:1;—the sufferings of the captivity, Ps. 137:1-5; Je. 49:31. 'He led captive all his foes, Ep. 4:8;—'children of the captivity,' Ezr. 4:1;—psalm of praise on their return from it, Ps. cxxxv.; Is. xxvi.

Carbuncle [flashing as lightning], a very elegant gem, of a deep red colour, mingled with scarlet. It was the third in the first row of the high-priest's breastplate, Ex. 28:17; Is. 54:12; Eze. 28:13. Under this name are comprehended several brilliant stones of the same family, as the ruby and the garnet.

Carcase, a dead body of man or beast, Le. 5:2; Is. 14:19; Mat. 24:28.

Carchemish, *kar'ke-mish* [fortress of Chemosh], a town of the Assyrians, on the banks of the Euphrates. It commanded the passage of the river, and was therefore the battle-field of Egypt and Assyria, Is. 10:9; Je. 66:2;—taken by the Egyptians, 2Ch. 35:20;—retaken by Nebuchadnezzar, Je. 46:1-12.

Cariah, *ka-re'ah*, 1Ki. 25:23; Je. 40:8.

Carefulness, great care, vigilance, Eze. 12:18; 1Co. 7:32; 2Co. 7:11.

Careless Persons, or those who are secure and unconcerned, called to serious thoughtfulness, Is. 32:9-11.

Cares, *anxious*. See ANXIETY.

Carmel, *kar'mel* [park, garden], (1) A city in the mountains of Judah, ten miles south-east of Hebron, Jos. 15:55;—here Saul erected a monument, 1Sa. 15:12;—here Nabal dwelt, 25:5.—(2) A celebrated mountain on the coast of the Mediterranean. It is about 1728 feet in height. This range extends about twenty-eight miles, and in the south-east is connected with the mountains of Samaria. For its beauty and luxuriant forests it was compared with Bashan, Ca. 7:5; Is. 33:9; 35:2; Je. 46:18. Here Elijah offered his sacrifice, which was consumed by fire from heaven, 1Ki. 18:21-38;—here 450 prophets of Baal were slain, 40. Carmel is now called *Tebel Mar Elias*.

Carmelite, *kar'mel-ite*, a designation of Nabal, 1Sa. 27:2; 30:5;—of Abigail, 2Sa. 3:35;—of one of David's warriors, 23:35.

Carmi, *kar'mi*, one of the sons of Reuben, Ge. 47:9; Ex. 6:14.

Carmites, *kar'mites*, a family of Reuben, Nu. 26:6.

Carnal, fleshly, sensual, sinful, Ro. 7:14; 8:9; 15:27; 1Co. 3:1, 3; 9:11; 2Co. 10:4; He. 7:16; 9:10;—*mind*, its enmity against God, Ro. 8:7;—the ceremonial parts of the Mosaic dispensation were, He. 7:16; 9:10;—weapons of Christian warfare are not, 2Co. 10:4.

Carpenter, Christ reproached as the son of, Mat. 13:55;—himself so called, Mar. 6:3.

Carpus, *kar'pus* [fruit, or fruitful], a convert of Paul, who dwelt at Troas, 2Ti. 4:13.

Carriage, a load for man or beast, Ju. 18:21; 1Sa. 17:22;—baggage, Is. 10:28;

—'they took up their carriages'—packed up their baggage, Ac. 21:4.

Carry, to bear, protect, or drive, Ge. 37:25; 42:19; Ex. 33:15; Is. 23:7; Mar. 6:55; Ep. 4:14.

Carshena, *kar-shē'na*, an officer of Ahasuerus, Es. 1:14.

Cart, a carriage for luggage, 1Sa. 6:7; 2Sa. 6:3; Is. 28:28;—the same word rendered 'waggon,' Ge. 45:19, 20, 27; Nu. 7:3, 6, 7, 8;—'chariot,' Ps. 46:9;—'litter,' Is. 66:20.

Carving, cutting figures or images, Ex. 31:5; Ju. 18:18; 1Ki. 6:18; 2Ch. 33:7; Ps. 74:6; Pr. 7:16.

Casement, a window or grate with hinges, Pr. 7:6;—translated *lattice* in Ju. 5:28.

Casiphia, *ka-sif'ta* [silver], a place supposed to have been near Babylon, where Levites had settled during the captivity, Ezr. 8:17.

Casluhim, *kas-lu'im* [hopes of life], a name descended from a son of Mizraim, Ge. 10:14; 1Ch. 1:12.

Cassia, a sweet aromatic spice, an inferior kind of cinnamon, used in making the sacred oil, and other perfumes, Ex. 30:24; Ps. 45:8;—was an article of Tyrian trade, Eze. 27:19.

Cast-away, a lost person, 1Co. 9:27.

Cast-out, to excommunicate, Jn. 9:22, 34.

Castles, places fortified, Ge. 25:16; 1Ch. 6:54; 2Ch. 27:4;—the castles of the sons of Ishmael were watch-towers, Ge. 25:16.

Castor and Pollux, *kas'tor* and *pol'lux*, called the *Dioscuri* in the original, Ac. 28:11. In the Greek and Roman mythology they were reckoned the twin-sons of Jupiter; they were the tutelary deities of sailors; their images, therefore, were affixed to the heads of ships.

Caterpillars, insects which prey on leaves and fruits, 1Ki. 8:37;—often employed in execution of God's judgments, Ps. 78:46; 105:34;—represent a great multitude, Is. 33:4; Je. 51:14, 27.

Cattle, to be watered, or freed from danger, on the Sabbath-day, Mat. 12:11; Lu. 13:15; 14:5.

Caul, (1) A net-work that covers the heart of some animals, Ex. 29:13; 34:4;—(2) A cap of a net-work worn by females, Is. 3:8.

Causeless, without reason, 1Sa. 25:31; Pr. 26:2.

Causeway, a paved way, 2Ch. 26:16; 2Ch. 9:4. The same word is rendered 'ways,' Ps. 84:5.

Caves, places of habitation, Ge. 19:30;—of concealment, Jos. 10:16; Ju. 6:2; 1Sa. 13:6; 22:2; 24:3; 2Sa. 23:13;—places for burial, Ex. 19:29; 49:29; Jn. 11:38;—of Adullam, 1Sa. 22:1; Makediah, Jos. 10:16;—in the wilderness of Engedi, 1Sa. 24:3.

Cease, to leave off, 1Sa. 7:8;—to be forgotten, De. 32:26;—to be removed, La. 5:14;—to abstain from, Ps. 37:8; 1Sa. 1:16.

Cedar, the noblest of trees. It rises to the height of 70 or 80 feet; its branches spread out almost horizontally to a distance sometimes of 120 feet; is always green, and affords a delightful shade, 2Ki. 19:23; Ca. 5:15; 2Sa. 7:2; 1Ki. 4:33; Ps. 80:10; 92:12; Am. 2:9;—the temple of Solomon built with it, 1Ki. 6:15;—he applies to Hiram for it, 5:6;—he wrote of it, 4:33;—an emblem of the future prosperous state of Israel, Eze. 17:22.

Cedron, *Jn. 18:1*. See KIDRON.

Ceiling, of a room, Hag. 1:4;—of cedar or fir, 1Ki. 6:15; 2Ch. 3:5; Je. 22:14.

Celebrate, to praise, Le. 23:32, 41; Is. 38:18.

Celestial, heavenly, 1Co. 15:40.

Celibacy, or abstinence from marriage, commended under certain circumstances, Mat. 19:12; 1Co. 7:1-35;—forbidding to marry is a character of the apostasy, 1Ti. 4:3.

Cellars, stores for wine, &c., 1Ch. 27:28;—the same word applied to the treasury of the temple, 1Ki. 7:5, and of the king, 14:26.

Cenchrea, *ken-krē'a* [millet], the eastern seaport of Corinth, on the Saronic Gulf. It was distant about 9 miles from Corinth. Paul sailed thence for Ephesus, Ac. 18:18; Ro. 16:1.

Censer, a vessel in the form of a cup,

for the purpose of carrying the fire in which incense was burned, Le. 16.12; —of Korah, &c., to be applied to the covering of the altar, Nu. 16.6,37,38. That used on the great day of atonement made of pure gold, 1 Ki. 7.50; He. 9.4. It is spoken of under the designation of a 'spoon', Nu. 7.14, and a 'vial', Re. 5.8.

Centurion, a Roman officer having the command of a hundred soldiers; —one of them came to Christ, and begged him to heal his servant, Mat. 8.5; —another confessed the Messiahship and innocence of Christ at his crucifixion, Mat. 27.54; Lu. 23.47; —Cornelius the first Gentile convert to Christianity one of them, Ac. 10.1.

Cephas, sē'fas [a rock, or stone], the Syriac surname of Peter, Jn. 1.42.

Ceremonies, rites, Nu. 9.3, or ordinances, He. 9.1, used in the Jewish worship. See TYPES.

Certain, sure, some, Nu. 16.2; De. 13.13; Mat. 20.20; Ga. 2.12.

Certainty, that which is real and fixed, Jos. 23.13; Pr. 22.21; Da. 2.8; Lu. 1.4; Ac. 21.34; 22.30.

Certify, to give sure information, 2 Sa. 15.28; Ezr. 4.16; Ga. 1.11.

Cesar, or **CESAR**, sē'zar, the regal title of the Roman emperors, as Augustus, Lu. 2.1; —Tiberius, Mat. 22.11; —Nero, Ac. 25.11; —Claudius, 11.28, who banished (A.D. 50) the Jews from Rome, 18.2.

Cesarea, sē-zar-ē'a, a city on the shore of the Mediterranean, about 60 miles north-west of Jerusalem, and was built by Herod the Great, in honour of Augustus; —was the residence of Philip, Ac. 8.40; —and of Cornelius, 10.1,24; —scene of Herod Agrippa's death, 12.19; —Paul was brought to, after his conversion, 9.30; —Cornelius sent messengers from, to Peter, 11.11; —Paul was sent to, to be tried before Felix, 23.23. It bore the names of Cesarea Stratonis, Maritime Cesarea, and Cesarea Palestine, to distinguish it from Cesarea Philippi. Herod made it his residence, and thus elevated it to the rank of civil and military capital of Judea. During the Crusades the city was taken in 1101 by king Baldwin, and retaken and destroyed in 1187 by Saladin. Only now extensive ruins, called *Kaisariyeh*.

Cesarea Philippi, a city that stood between Sidon and Damascus, near the sources of the Jordan, Mar. 8.27. Its ancient name was Paneas. It was enlarged and embellished by Philip the tetrarch, who called it Cesarea, in honour of his emperor Tiberius Cesar, adding *Philippi*, to distinguish it from the Cesarea on the sea-coast. It is now called *Baneda*, a wretched village of about forty houses. The ruins cover a wide space.

Chafed, highly provoked, 2 Sa. 17.8.

Chaff, the husk of corn, Ps. 1.4; 35.5; —false doctrine, Je. 23.28; —ungodly, vile, worthless persons, Zep. 2.2; Job 21.18; Mat. 3.12.

Chain, a series of links, Ge. 47.42; Ex. 28.14; —bondage, La. 3.7; —prisoner, Ac. 12.7; —heli, Jude 6.

—of gold, with which Joseph was honoured, Ge. 41.42; —on the camels of the Midianites, Ju. 8.26; —on Daniel, Da. 5.29; —an emblem of the fate of Israel, Ezr. 7.23.

Chalcedony, kal'se-do-ne, a precious stone, a species of quartz of very many shades of colour, Re. 21.19.

Chaldea, kal-dē'a [Heb. *Kasdim*], a country in Asia, which lay eastward of Syria. It was situated on the banks of the Tigris and the Euphrates, extending southward to the Persian Gulf. It is first mentioned in Ge. 11.28. Its soil was very fertile. It was well watered by the annual inundations of the Tigris and the Euphrates, Je. 50.10; 51.24,35; Ezr. 16.29; 23.16.

The two names Chaldea and Babylonia were often applied to the same country, Je. 24.5; 25.12; 50.8; Ezr. 12.13. By the conquest of neighbouring tribes and nations the Chaldeans founded the vast empire, which, from them, was called Chaldea. From 1650 it has been under the dominion of the Turks.

Chaldeans, or **CHALDEES** (Heb. *Kasdim*), denotes until the captivity the inhabitants of Chaldea (Shinar), the capital of which was Babylon, 2 Ki. xxv.1; Is. 13.19, 23.13; 45.14; Je. 21.4. But in the book of Daniel the Chaldeans are mentioned in connection with the magicians and astronomers as a distinct priestly class. The Chaldeans were one of the original Cushite tribes that inhabited the plains of Chaldea. They gradually gained the ascendancy over the other tribes, and gave name to the whole country. The language of this old Cushite tribe was the learned language for scientific and religious literature, and all who became acquainted with that 'learning' (Da. 1.4) were called Chaldeans. They were the learned class, which comprehended the priests, magicians, and astronomers.

Chalk-stones, a soft mineral like limestone, Is. 27.9.

Chamber, the private apartments of a house called chambers, 2 Sa. 18.33; Ps. 19.5; Da. 6.10; —guest-chamber, Mat. 14.14; —inner, 2 Ki. 9.2; —little, 2 Ki. 4.10; —upper, Ac. 9.37; —of imagery, Ezr. 8.7-12; —the clouds, Ps. 104.13.

Chambering, riot or debauchery, Ro. 13.13.

Chamberlain, Es. 1.10, 12, 14; 2.3, 14, 15, 21; 4.4, 5; —generally elsewhere more correctly rendered *eunuch*, Da. 1.3, 7; Is. 56.3, 4, &c.; —an officer in eastern courts; —in Ro. 16.23, the city treasurer.

Chameleon, a little animal of the lizard kind, which has the power of changing the colour of its skin, Le. 11.30.

Chamois, a species of goat, De. 14.5.

Champagne, a plain, open country, De. 11.30.

Champion, a 'mighty man,' 1 Sa. 17.51; —in 17.4, 23, it is used of Goliath, as a man between the two, who stood between the armies of the Hebrews and the Philistines.

Chance, unforeseen, a thing unexpected or unlooked for, 1 Sa. 6.9; —accident, 2 Sa. 1.9; —excluded by Divine Providence, Ps. 91.3, &c.; Pr. 16.33; Mat. 6.26; 10.29; Lu. 12.6.

Chancellor, a high officer of the Persian court, Ezr. 8.9.

Chanceoth, happeneth, De. 23.10.

Changeable, fickle, Is. 3.22.

Changes, alterations, Ge. 45.22; 2 Ki. 5.5; Job 10.17; Ps. 55.19.

Chanana, kā'nān, Ac. 7.11, another form of Canaan.

Channel, the bed of a stream, Ps. 18.15; Is. 8.7, 12; —elsewhere 'stream,' 'river,' &c.

Chant, to sing, occurs only in Am. 6.5.

Chapel, a holy place, a place of worship, Am. 7.13; —elsewhere rendered *sanctuary*, Ex. 25.8; Le. 12.4; 21.12; 2 Ch. 22.19, &c.

Chapiters, ornaments on the tops of pillars, &c., called in modern architecture *capitals*, the uppermost parts of columns, Ex. 36.38; 38.17; 1 Ki. 7.16.

Chapmen (travellers), i.e. for purposes of traffic, 2 Ch. 9.14; —called *spice merchants*, 1 Ki. 10.5.

Chapt, rent with drought, Je. 14.4.

Charge, an order, injunction, or command; —of God to Adam, Ge. 2.16; —of Moses to Joshua, De. 31.7; —of God to Joshua, Jos. 1.2; —of Joshua to the people, 22.11, 23; —of David to Solomon, 1 Ki. 2.1; 2 Ch. 22.6; —of Jehoshaphat to the judges, 2 Ch. 19.6; —of Jesus to the apostles, Mat. 10.1, &c.; —to the seventy, Lu. 10.1; —to Peter, Jn. 21.15; —to the apostles before his ascension, Mat. 28.19, 20; Mar. 26.16; —of Paul to the elders of Ephesus, Ac. 20.17, &c.

Chargeable, costly, 2 Sa. 13.25; Ne. 5.15; 2 Co. 11.9; 1 Th. 2.9.

Charger, a shallow basin or bowl, now called a *salver*, Nu. 7.13, 19, &c.; Ezr. 1.9; Mat. 14.8; Mar. 6.25; —elsewhere rendered *disk*, Ex. 25.29; 36.16; Nu. 4.7.

Chariots, frequently used in ancient times in war, drawn by two or more horses, and carrying two men. Pharaoh pursued Israel with six hundred, Ex. 14.7; —Philistines fight against

Israel with thirty thousand, 1 Sa. 13.5; —Solomon had a thousand and four hundred, 1 Ki. 10.26; —Jabin, king of Canaan, had nine hundred of iron, Ju. 4.3. The 'chariot in Ca. 3.9, 10, was probably a palanquin; —'of the cherubim' (1 Ch. 28.18), the frame on which the cherubim rested; —horses, 2 Ki. 7.14; —man, 2 Ch. 18.33; —of the sun, 2 Ki. 23.11.

Charity, or **LOVE**, and general benevolence, recommended, Ez. 23.4; Le. 19.18; De. 15.7; 22.1; Job 31.16, &c.; Pr. 24.17; 25.21; Ec. 11.1; Mat. 7.12; 22.39; 1 Co. xiii.1; Ja. 2.8. See AFFECTION and LOVE.

Charm, as enchanter, use of serpent-charming, Ps. 58.5; Je. 8.17; Ec. 10.11.

Charran, kar'ran, Ac. 7.2, 4. See HARRAN.

Chasten, to correct in love, Ps. 118.18; Re. 3.19; —to punish, Le. 26.28; Pr. 19.18; —to humble, Da. 10.12.

Chastisement, correction, Job 34.37; He. 12.8; —of our peace, on Christ, the punishment by bearing which he reconciled us to God, Is. 53.5. See AFFLICTION.

Chastity, enjoined, 2 Co. 6.4, 6; Ga. 5.19-22; 1 Co. 7.5; Phi. 4.8; 1 Ti. 4.12; Tit. 1.8, 15; Th. 4.3; —an example of it in Joseph, Ge. 39.7; —in Job, Job 31.1.

Chatter, to make noise like birds, Is. 38.14.

Chaws, jaws, Ezr. 29.4; 38.4.

Chebar, ke'bar (strength or power), a river in Chaldea, where Ezekiel saw several of his visions, Ezr. 1.1; 3.15; 10.15, 20. Commonly supposed to be the Chaboras of the Greeks, now called *Khabour*, falling into the Euphrates at Circium; by others supposed to be the Euphrates, but most probably it was the Royal canal, the *Nahr Malcha*, of Nebuchadnezzar.

Checker-work, flowers, images, &c., 1 Ki. 7.17.

Cheodorlaomer, ked-or-lō'-mer (binding of a sheaf), a king of Elam, takes Sodom, Ge. 14.11; —defeated by Abraham, 15.

Cheerful, gay, merry, frank, Pr. 15.13; Zec. 8.19; 2 Co. 9.7.

Cheerfulness, liveliness, recommended, Pr. 12.25; 15.13; 17.22.

Cheese, slices of curdled milk, 1 Sa. 17.19; —coagulated milk, Job 10.10; 2 Sa. 17.29. In each of these passages the original term so rendered is different.

Chelubai, ke-lū'-bay, a son of Hezron, 1 Ch. 2.9; —called Caleb, 18.19.

Chemarims, kēm-a-rims, the name of Baal's priests, Ezr. 1.4. The same word rendered 'idolatrious priests,' 2 Ki. 23.5; Ho. 10.5.

Chemosh, ke'mosh (subduer or fire-god), the national god of the Moabites, Nu. 21.29; 1 Ki. 11.7; Je. 48.13. See BAAL-PHOR.

Chenaanah, ke-na'-nah. (1) A warrior in the time of David, 1 Ch. 7.10. (2) The father of the false prophet Zedekiah, 2 Ch. 18.10, 23.

Chenaniah, ken-a-ni'ah (God's goodness), a Levite of the family of the Itharites, and a chief musician of the temple, 1 Ch. 15.22, 27.

Chephirah, kef-i'rah (the village), one of the Gibeonite towns of Benjamin, Jos. 9.17; Ne. 7.29; Ezr. 2.25; now *Kefir*, about 11 miles west from Jerusalem.

Cherethims, kēr'-eth-ims, probably Cretans, Ezr. 25.16; the word rendered 'Cherethims' is in Zep. 2.5 rendered 'Cherethites.'

Cherethites, found alone only in 1 Sa. 30.14 and Zep. 2.5. Elsewhere 'Cherethites' are named along with the 'Pelithites.' These two classes constituted David's body-guard, 2 Sa. 18.15; 1 Ki. 1.38, 44.

Cheriah, to nurse up and comfort, 1 Ki. 1.2, 4; Ep. 5.29; 1 Th. 2.7.

Cherith, ke'rith (separation), a brook of which Elijah drank till it was dry, 1 Ki. 17.3, 4. It was probably the valley of Achor, now called the *Wady Kelt*, between Jerusalem and Jordan.

Cherub, tshér'ub (as a master), (1) A place mentioned in Ezr. 4.9; Ne. 7.61, supposed to be in Babylonia. (2)

An order of spiritual intelligences. The word **CHERUBIM** first occurs in Ge. 3.24; —figures of, for the ark, Ex. 25.18-20; 37.6; —between them God dwelt, or manifested his presence, 1 Sa. 4.4; Ps. 80.1; Is. 37.16; —for the temple, 2 Ch. 3.11; —seen in vision by Ezekiel, Ezr. 1.4; 10.8; 11.22.

Chezed, ke'sed, the fourth of the eight sons of Nahor, Ge. 22.22.

Cheuil, ke'sil, a town in the south of Judah, Jos. 15.30; probably the same as Bethul, Jos. 19.4.

Chestnut-tree, probably the tree now known as the *plane-tree*, Ge. 30.37; Ezr. 31.8.

Chesulloth, ke-sul'loth (the hopes), a city in the tribe of Issachar (Jos. 19.18), on the border of Zebulun, at the foot of Mount Tabor, and hence called Chisloth-Tabor, Jos. 19.11.

Now Ikadd. Probably same as Tabor of 1 Ch. 6.77.

Cheweth, grindeth with the teeth, Le. 11.4, 7; De. 14.6, 8.

Chickens, the young brood of hens, Mat. 23.37.

Chide, to reprove or blame, Ex. 17.2; Ju. 8.1; Ps. 103.9.

Childon, ché'don [a dart], 1 Ch. 13.9; —called the threshing-floor of Nachon, 2 Sa. 6.6.

Chief, the principal, dearest, or greatest, Ge. 40.9, 21, 22; Nu. 3.32; Ps. 78.51; Mat. 20.27; Ep. 2.20; —of Asia, Ac. 19.31; —among the captains, 2 Sa. 23.8.

Chiefest, the best, 1 Sa. 9.22; 2 Ch. 32.33; Ca. 5.10; Mar. 10.44; 2 Co. 11.5.

Childbirth, the purification after it, Le. 12.1, &c.; —exemplified by Mary, the mother of Jesus, Lu. 2.22-24.

Childhood, infancy, 1 Sa. 12.2; Ec. 11.10.

Childish, puerile, trivial, 1 Co. 13.11.

Childless, having no children, Ge. 15.2; 1 Sa. 15.33. See BARREN.

—, to be so, a curse to the wicked, Le. 20.20; 2 Sa. 6.23; Je. 22.30; Ho. 9.14; —promises to good men who are so, Ps. 68.6; 113.9; Is. 56.4.

Children, to be instructed, Ge. 18.19; De. 4.9; 6.6; 11.19; Ps. 78.5; Ep. 6.4.

—, their duty, to regard the directions of their parents, Le. 19.3; Pr. 1.8; 6.20; 13.1; 15.5; 23.22; Lu. 2.1; Ep. 6.1; Col. 3.20; —not to grieve their parents, Pr. 19.26; —not to rob their parents, 28.24; —not to despise them, De. 27.16; Pr. 15.5, 20; 23.22; 30.17; Ezr. 22.7; —to honour and maintain them, Ex. 20.12; De. 5.16; Ep. 6.2, 3; —the smiting of their parents punishable with death, Ex. 21.15; Le. 20.9; De. 21.18, &c.; —not to bear malice, but to love one another, Jn. 13.34; 15.12, 17; Ro. 12.9, 10; He. 13.1; 1 Jn. 2.9, 10; 3.23; 4.7, 11, 20.

—, the duty of parents to chastise them for their faults, Pr. 13.24; 19.18; 22.15; 23.13, 14; 29.15, 17; —this duty neglected by David to Absalom, 1 Ki. 1.6; —by Eli to his sons, 1 Sa. 2.22-25; 3.13.

—, to suffer for the sins of their parents to the third and fourth generation, Ex. 20.5; De. 5.9; —this to be reversed, Ezr. 18.1, &c.

—, good, a blessing to their parents, Pr. 10.1; 15.20; 23.24; 27.11; 29.3; —God's heritage, Ps. 127.3.

—, wicked, and undutiful, a disgrace and a curse, Pr. 10.1; 17.21, 25; 19.13; 28.7; 29.15.

—of God. See ADOPTION.

Chileab, kil'e-ab (protected by the father), the second son of David by Abigail, 2 Sa. 3.3; —also called Daniel, 1 Ch. 3.1.

Chilion, kil'e-on (pinning), the younger son of Elimelech and Naomi, Ru. 1.2.

Chilmad, kil'mad, a place mentioned in Ezr. 27.23.

Chimham, kim'ham (pinning), the son of Barzillai the Gileadite, for whose sake David honoured him; and whence, it appears, he built a town, 2 Sa. 19.37, 38; Je. 41.17.

Chimney, a passage for smoke, an opening covered with lattice-work, Ho. 13.3; —in the houses in the East the smoke escapes through the windows, Is. 44.16; 47.14.

Chinneroth, kin'ner-oth, De. 3.17; Jos. 21.35. —See of Chinnereth, Nu. 34.11; Jos. 13.27; —afterwards called Sea of Gennesaret. See CINNERETH.

Chios, kē'os, an isl. in the *Ægean Sea*, near to Lesbos, and about 12 miles from the shore of Smyrna, Ac. 20.15. Now called *Sio*.

Chisleu, kis'lu, the ninth month of the sacred year of the Jews, and the third of their civil, commencing with the new moon of our December, Ne. 1.1.

Chisloth-Tabor, kis'loth-tā'bor (flanks of Tabor), a place on the border of Zebulun, Jos. 19.12. Also called Chesulloth. It is the modern *Ikadd*.

Chittim, kit'tim (those that bruise), a branch of the descendants of Javan, the son of Japheth, Ge. 10.4; —mentioned in the prophecy of Balaam, Nu. 24.24; and in Is. 23.1, 12; Da. 11.30. The name is supposed by some to be equivalent to Hitites.

Chium, ke'un, the Heb. form of the Arabic *Kaïnan*, an Egyptian idol, thought by some to be Saturn, Am. 5.26.

Chloë, klō'ë (verdure), a woman at Corinth noted for piety, 1 Co. 1.11; Ro. 16.10, 11.

Chode, quarrelled, Ge. 31.36; Nu. 20.3.

Choler, irascibility, great anger, Da. 8.7; 11.11.

Choose, to select, Ex. 17.9; Nu. 16.7; Ps. 25.12; Lu. 6.13. See ELECTION.

Chorazin, ko-rā-zin, one of the cities in which our Lord's mighty works were done. It lay on the western coast of the Sea of Galilee, near to Capernaum, Mat. 11.21; Lu. 10.13. The modern *Kerazeh* probably marks its site.

Chozeba, ko-zē'ba (lying), a city of Judah, 1 Ch. 4.22. It is probably identical with Achbiz, De. 28.5, and Chozib, Jos. 15.44.

Christ, the Greek word corresponding to the Hebrew *Messiah*, both meaning *anointed*, so called in allusion to the anointing with oil of those who were set apart to a sacred office, Ex. 28.41; 29.7; 1 Sa. 9.16; 15.1; persons so anointed were consecrated to God, 1 Sa. 24.6; 2 Sa. 19.21; 1 Ch. 16.22. The anointing was also an emblem of the effusion of the Holy Spirit, Mat. 3.16, 17; Jn. 3.34; 1 Jn. 2.20, 27. Thus, Jesus, the saviour, is the *anointed*, Is. 61.1; Da. 9.25; Ps. 118.26. The name *Christ* was originally used as descriptive of character or office, Mat. 26.63; Mar. 8.29; 14.61; Jn. 1.20, 25, &c. Jesus, the personal name of our Lord, gradually came to be absorbed in his official name *Christ*. He is described by various names and titles: —Advocate, 1 Jn. 2.1; —alpha and omega, Re. 1.8; 22.13; —amen, 3.14; —apostle, He. 3.1; —beginning of the creation of God, Re. 3.14; —branch, Zec. 3.8; 6.12; —commander, Is. 55.4; —corner-stone, 1 Pe. 2.6; —living stone, 2.4; —David, Je. 30.9; Ezr. 34.23; 37.24; Ho. 5.3; —day-spring, Lu. 1.78; —deliverer, Ac. 7.35; Ro. 11.26; —Emanuel, Is. 7.14; Mat. 1.23; —first-begotten from the dead, Re. 1.5; —first and last, 1.17; —God blessed for ever, Ro. 9.5; —governor, Mat. 2.6; —holy one, Lu. 4.34; Ac. 3.14; Re. 3.7; —horn of salvation, Lu. 1.69; —image of God, 2 Co. 4.4; —just one, Ac. 13.14; 7.52; 22.14; —king ever-lasting, Lu. 1.33; —king of Israel, Jn. 1.49; —king of the Jews, Mat. 2.2; —king of kings, Re. 17.14; 19.16; —lamb of God, Jn. 1.29, 36; —lamb who opened the sealed book, Re. 5.6; —lamb slain from the foundation of the world, 13.8; —leader, Is. 55.4; —light, true, Jn. 1.9; 3.19; 8.12; 9.5; 12.35, 46; —Lord, Mat. 3.3; Mar. 11.3; —lord of glory, 1 Co. 2.8; —lord of lords, Re. 17.14; 19.16; —lion of the tribe of Judah, 5.5; —maker and preserver of all things, Jn. 1.3, 10; 1 Co. 8.6; Col. 1.16; He. 1.2, 10; Re. 4.11; —mediator, 1 Ti. 2.5; —mediator of the new covenant, He. 12.24; —Nazarene, Mat. 2.23; —high-priest, He. 3.1; —prince, Ac. 5.31; —prince of life, 3.15; —prince of peace, Is. 9.6; —prince of the kings of the earth, Re. 1.5; —prophet, De. 18.15, 18; Lu. 24.19; —redeemer, Job 19.25; Is. 59.20; —our righteousness, Je. 23.6; 33.16; —root of David, Re. 5.5; —root and offspring of David, and bright and morning star, 22.16; —ruler, Mi. 5.2; —saviour, Lu. 2.11; &c.

5:31—shepherd in the land, Zec 11. 16—good shepherd, Jn. 10. 11—great shepherd of the sheep, He. 13. 20—son of the highest, Lu. 1. 32—only son of God, Mat. 3. 17; 8. 29; Lu. 1. 35—begotten son, Jn. 1. 14, 18; 3. 16, 18—son of man, Mat. 8. 20; Jn. 1. 51—son of David, Mat. 9. 27; 21. 9—star and sceptre, Nu. 24. 17—bright and morning star, Re. 22. 16—true, 3. 7; 19. 11—witness, Is. 55. 4—faithful witness, Re. 1. 5; 3. 14; 19. 11—word, Jn. 1. 1—word of God, Re. 19. 13—Christ was above Moses, He. 3. 5—and all the Levitical priests, He. 7. 21; 8. 1, &c.—was co-eternal with the Father, Jn. 1. 1; 3. 17; 5. 36; Col. 1. 17; He. 13. 8—co-equal with the Father, Mat. 28. 18; Jn. 5. 23; 16. 15; 17. 10; Phi. 2. 6; Col. 1. 16; 2. 9—of one substance with the Father, Jn. 10. 30, 38; 12. 45; 17. 11, 22; 14. 9—though, in his humanity, inferior to the Father, 14. 28—King of kings, Lord of lords, and God of gods, Ro. 14. 9; Phi. 2. 9; Col. 2. 10, 15; 1 Pe. 3. 22; Re. 17. 14; 19. 16—has a name above every name, Phi. 2. 9—was perfect man, Mat. 4. 2; 8. 24; 26. 38; Jn. 1. 14; 4. 6; 11. 35; 12. 27; 19. 28; Phi. 2. 7; He. 2. 14—was without sin, though tempted as other men, Jn. 8. 46; 2 Co. 5. 21; He. 4. 15; 7. 26; 1 Pe. 2. 22; 1 Jn. 3. 5—was perfect God, as appears from the NAMES and TITLES of God given him;—God, Jn. 1. 1; the great God, Tit. 2. 13; the mighty God, Is. 9. 6; the true God, 1 Jn. 5. 20—God over all, blessed for ever, Ro. 9. 5—LORD, as it is in Hebrew, *Yehovah*, Is. 6. 1, compared with Jn. 12. 41; Is. 40. 3, compared with Jn. 1. 23—the ATTRIBUTES of God are ascribed to him; such as *eternity*, Jn. 1. 1; 8. 58; Col. 1. 17; Re. 1. 10—18; Mi. 5. 2, compared with Mat. 6. 9—*omnipotence*, Phi. 3. 21; Col. 2. 9, 10; Re. 1. 8—*omniscience*, Jn. 21. 17; 2. 24, 25; Re. 2. 23—*omnipresence*, Mat. 18. 20; 28. 20; Jn. 3. 13; Ep. 4. 10—*immortality*, He. 13. 8—the WORKS of God are ascribed to him; such as, the *creating* of all things, Jn. 1. 3; Col. 1. 16—*upholding* all things, He. 1. 3; Col. 1. 17—*governing* all things, Ep. 1. 22; Mat. 28. 18—*forgiving sins*, Mat. 9. 2, 6; Lu. 5. 20—*giving eternal life*, Jn. 10. 28—*promising and sending the Holy Ghost*, Jn. 14. 26; 15. 26; Ac. 1. 5; 2. 4—*raising himself from the dead*, Jn. 2. 19; 10. 17, 18—*raising all the dead*, Jn. 5. 28—*judging the world*, 5. 22; Ac. 17. 31—*sentencing* both the righteous and the wicked to their everlasting portions, Mat. 25. 31–46—RELIGIOUS WORSHIP is given to him, equally with the Father, 28. 19; Ac. 7. 59, 60; 2 Co. 13. 14—*angels are commanded to worship him*, He. 1. 6—*the redeemed in heaven worship him*, Re. 5. 8–14—*all men are to honour him, even as they honour the Father*, Jn. 5. 23—was the Messiah spoken of by the prophets, Lu. 24. 27; Jn. 1. 45; 4. 25; 5. 39, 46; 11. 27; Ac. 26. 22—came down from heaven, Jn. 3. 13, 31; 6. 38, 10; 16. 28—for our sakes, Mat. 18. 11; Lu. 19. 10; Jn. 3. 17; 10. 10; 12. 47—was incarnate of the Virgin Mary, Mat. 1. 18; Lu. 1. 35—died for our sins, Is. 53. 8; Da. 9. 26; Mat. 20. 28; Ro. 4. 25; 5. 6; 1 Co. 15. 3; Ga. 1. 4; Ep. 2. 4; He. 9. 28—abolished death, 2 Ti. 1. 10—rose again the third day, Lu. 24. 1, 46, 47; Ac. 2. 24; 3. 15; 4. 10; 5. 30; 10. 40; 17. 31; Ro. 10. 9; 1 Co. 6. 14; 15. 3, 4; 1 Th. 1. 10; He. 13. 20; 1 Pe. 3. 18—ascended up to heaven, Mar. 16. 19; Lu. 24. 51; Ac. 1. 2, 9; Ep. 4. 8; 1 Ti. 3. 16—sitteth on the right hand of God, Mar. 16. 19; Ac. 7. 56; Ep. 1. 20; Col. 3. 1; He. 1. 3; 8. 1; 10. 12; 12. 2; 1 Pe. 3. 22—is the alone head of the church, Ep. 1. 22; 4. 15; 5. 23; Col. 1. 18—is the only foundation of the church, Is. 28. 16; Mat. 16. 18; 21. 42; 1 Co. 3. 11; Ep. 2. 20; 1 Pe. 2. 4–7—is employed as the Advocate of his people, Ro. 8. 34; He. 7. 25; 1 Jn.

2. 1—and in preparing mansions for them, Jn. 14. 2—Christ will come again to judge the world, Ac. 1. 11; 1 Th. 4. 16; 2 Th. 4. 1—was expected by the Jews at the time of his coming, Mar. 15. 43; Lu. 2. 25, 38; 3. 15; Jn. 1. 25, 45; 4. 25; 10. 24; 11. 27—is the pattern that we ought to follow, Mat. 11. 29; Jn. 13. 15; Phi. 2. 5; 1 Pe. 1. 15; 2. 21; 1 Jn. 2. 6—was trusted in by Abraham and the patriarchs, Jn. 8. 56; He. 11. 1, &c.—to be the object of our faith, Jn. 14. 1; Ac. 16. 31—all who believe in him shall be saved, Jn. 3. 14–16, 36; 6. 40; they who believe not in him shall perish, Jn. 8. 24; 3. 36; 1 Jn. 5. 10–12—to be the object of our love, 1 Co. 16. 22; Ep. 6. 24; 1 Pe. 1. 8—not to be denied, Mat. 10. 33; Mar. 8. 38; Lu. 9. 26; 12. 9; Ro. 1. 16; 2 Ti. 2. 12; 1 Jn. 2. 23—excellencies of his character: holiness, Ac. 4. 27; He. 7. 26; Re. 3. 7; Ac. 3. 14—righteousness, Is. 53. 11; 32. 1; 1 Th. 4. 9; He. 1. 9—faithfulness, Is. 11. 5; 1 Th. 5. 24; 2 Th. 3. 4—guileless, Is. 53. 9; 1 Pe. 2. 22—spotless, 1 Pe. 1. 19; Jn. 8. 46; 2 Co. 5. 21—zeal, Jn. 2. 17, with Ps. 69. 9; Lu. 2. 49—meekness, Is. 53. 7, with Mat. 26. 63; 27. 12; Zec. 9. 9; Mat. 11. 29—compassion, Is. 40. 11; Mat. 14. 14; 20. 34; Lu. 19. 41; Ja. 5. 11—filial obedience, Ps. 40. 8; Jn. 4. 34; Lu. 2. 51—predictions respecting. See PROPHECY—events of his life. See JESUS—his miracles. See MIRACLES—his parables. See PARABLES—his example. See EXAMPLE—Christians, the term first used at Antioch, Ac. 11. 26—the salt of the earth, Mat. 5. 13—the light of the world, 14—their privileges, 1 Pe. 2. 5, &c.; He. 12. 2—the sons of God, 1 Jn. 3. 1, 2; Ro. 8. 14, &c.—one with Christ and the Father, Jn. 17. 21, 21—all one body, Ep. 4. 15, 16—the temple of God, 1 Co. 3. 16—Chronicles, annals, state-papers, records of history, 1 Ki. 14. 19; 1 Ch. 27. 24; Es. 6. 1. In the Hebrew Bible the Books of Chronicles are placed last. Ezra was probably their author. They appear to be supplementary to the two Books of Kings. They contain an epitome of all the sacred history down to the year of the return from Babylon—3500 years.—Chrysolite, kry-se-lyte [gold stone], a precious stone of a golden or yellow colour, probably the topaz of the moderns, Re. 21. 20.—Chrysoprasus, kry-so-pra'sus [gold leek], a precious jewel of a green colour mingled with yellow, Re. 21. 20. The word is elsewhere rendered *beryl*.—Chub, kub, an Ethiopian province, Eze. 30. 5.—Chun, kün, a Syrian city, 1 Ch. 18. 8; called Berthai, 2 Sa. 8. 8.—Church, a number of persons, organized as a body, who meet to worship the Lord, and to observe the ordinances of Christ, Jn. 10. 16; Ro. 12. 5; 1 Co. 10. 17; 12. 13; Ga. 3. 28; He. 11. 40; 12. 23—sometimes means the whole body of professing believers, Mat. 16. 18; Ac. 4. 27; Ep. 3. 10, 21; Col. 1. 24—sometimes a single, local, or private congregation, Ac. 14. 27; 18. 22; Ro. 16. 5; 1 Co. 14. 23; 1 Jn. 9—sometimes the governors of the church, Mat. 18. 17; Ac. 14. 27—sometimes, as some think, the place of worship, 1 Co. 11. 18; 14. 19, 34. The phrase 'catholic church' is only rightly applied to the church universal, including all true believers.—Churches, reverence to be observed in them, Le. 26. 2; Ps. 93. 5; Ec. 5. 1; Je. 30; Eze. 5. 11; 1 Co. 11. 1, &c.; 14. 23, &c.—instances of a profanation of them censured, 2 Ki. 21. 4; 2 Ch. 33. 7; Mat. 21. 12; 23. 17.—Churl, a rude, surly, ill-bred man; also a miser, a niggard, Is. 32. 5, 7; comp. 1 Sa. 25. 3, 10, 11, 17.—Churning, making butter, Pr. 30. 33.

Chushan-rishathaim, ku'shan-rish-tha'im, a king of Mesopotamia who oppressed Israel for eight years, Ju. 3. 8–10.—Chuzza, tsü'za or kü'za [possession], the steward of Herod Antipas, Lu. 8. 3.—Cieled. See CEILING.—Cilicia, sil-ish'e-a, the most south-eastern province of Asia Minor, the capital of which was Tarsus, the birth-place of Paul—men from, disputed with Stephen, Ac. 6. 9—Paul and Silas went through, confirming the churches, 15. 41.—Cinnamon-tree, a species of the laurel. The aromatic called cinnamon, made from its inner bark, was one of the ingredients of the holy oil, Ex. 30. 23; and an article of commerce, Re. 18. 13.—Cinnereth, sin'ne-reth, or CHINNER-OTH [lyre], a city of the tribe of Naphtali, on the west of the Sea of Genesareth, Jos. 11. 2; 12. 3; 19. 35; 1 Ki. 15. 20.—Circuit, a route, 1 Sa. 7. 16—of the sun, Ps. 19. 6.—Circumcision, the cutting of the foreskin of males on the eighth day after their birth, instituted, Ge. 17. 10—of the Shechemites, 34. 24—of the sons of Moses, Ex. 4. 25—of the Israelites in Gilgal, Jos. 5. 2—of a dissension about it, Ac. 15. 1, &c.—the apostles consulted, 6—their decree concerning it, 29—when it profiteth, Ro. 2. 25—of the heart, 29; De. 10. 16; 30. 6—the true, among Christians, Phi. 3. 3; Col. 2. 11—not to be submitted to by the Gentile converts, Ga. 5. 2—the gospel of, committed to Peter, 2. 7—Abraham justified without, Ro. 4. 10. The rite still practised by the modern Jews.—Circumpect, watchful, Ex. 23. 13.—Circumspection, looking around with cautious and careful conduct, recommended, Ex. 23. 13; Mat. 24. 42; Ro. 12. 17; 2 Co. 8. 21; Ep. 5. 15; Phi. 4. 8; 1 Th. 4. 12; 5. 6; 1 Pe. 2. 12; 3. 16.—Cistern, a large vessel, or a reservoir, to retain water. Cisterns were very necessary in Canaan, where fountains were scarce, 2 Ki. 18. 31; Pr. 5. 13—these cisterns or pits when empty were used as places of punishment, Je. 38. 6; Ps. 40. 2—the left ventricle of the heart, Ec. 12. 6.—Cities of Refuge, six of the sacerdotal cities so set apart, Nu. 35. 9–34. See REFUGE and LEVITICAL.—Citizen, one born in a city, Ac. 21. 39—one who has the freedom and privileges of a city, 22. 28.—City, a walled town, 2 Ki. 10. 2; Is. 36. 1; De. 3. 5—of David, 1 Ch. 11. 5—Bethlehem also called city of David, Lu. 2. 11—of God—Jerusalem, Ps. 46. 4—holy, Ne. 11. 1—the church on earth, Re. 11. 2—heaven, He. 11. 10, 16.—Civility, or kindness and politeness to others, recommended, Lu. 14. 10; Ro. 12. 10; 13. 7; 1 Pe. 2. 17.—Clamorous, loud, noisy, Pr. 9. 13.—Clanda, klaw'da, a small island, about 7 miles long and 3 broad, near the south-west coast of Crete, passed by Paul in his voyage to Rome, Ac. 27. 16.—Claudia, klaw'di-a, a pious Roman lady, 2 Ti. 4. 21.—Claudius Cæsar, klaw'di-us se'zar, the fifth of the Roman emperors, the successor of Caligula (A.D. 41); great death foretold to take place during the reign of, Ac. 11. 28—banishes the Jews from Rome, 18. 2.—Claudius Lysias, klaw'di-us lys'i-us, the Roman tribune who commanded the guard at Jerusalem, rescued Paul, Ac. 21. 33—commanded him to be scourged, 22. 24—sent him under a guard, with a letter, to Felix, 23. 26.—Claws, the distinctive mark of a clean beast, De. 14. 6—of a beast or bird of prey, Da. 3. 33; Zec. 11. 16.—Clay, the bodies of men likened to, Job 4. 19; 13. 12; 33. 6; Is. 64. 8; Je. 18. 6—worldly riches compared to, Hab. 2. 6.—Clean, ceremonially pure, Le. xi. xv.—Nu. xix.—free from sin, Ps. 51. 7—empty, Pr. 14. 4.

Cleave, to adhere to with affection and constancy, as a man to his wife, Ge. 2. 24; Mat. 19. 5—Israel to the Lord, De. 4. 4; Jos. 23. 8—to the Lord Christ, Ac. 11. 23.—Clemency, mercy, humanity, Ac. 24. 4.—Clement, klem'ent [mild], a noted Christian preacher, Phi. 4. 3.—Cleopas, kle'o-pas, the form CLEOPHAS occurs, Jn. 19. 25—one of the two with whom Jesus walked to Emmaus, Lu. 24. 18—not the same person as the CLEOPAS (properly *Clophas*), who was also called Alphæus (Mat. 10. 3), mentioned in Jn. 19. 25. He was the husband of Mary, the sister of the mother of our Lord.—Clerk, one very wise in Ephesus, Ac. 19. 35.—Climbed, ascended, Je. 4. 29; Lu. 19. 4.—Cloak, (1) A large outward covering, Mat. 5. 40—worn by the high-priest under the ephod, Ex. 28. 31—by persons of rank, 1 Sa. 15. 27; Job 1. 20—by women, 2 Sa. 13. 18—the 'cloak' mentioned in 2 Ti. 4. 13 was a thick upper garment called *pænula*, worn by the Romans as a protection from the weather.—(2) A fair pretence, or concealment, Jn. 15. 22; 2 Th. 2. 5; 1 Pe. 2. 16.—Close, to shut up, Ge. 2. 21—to cover, Je. 22. 15.—Clothes, garments, vestments. The Hebrews wore a sort of shirt or tunic, of linen, reaching to the calf, generally with sleeves, but sometimes having only arm-holes. A girdle confined it to their waist. Over this various garments were worn, according to the quality of the person. All classes wore something in the form of a large shawl, called a *cloak*, or *upper garment*, reaching to the ankles, Mat. 21. 8. When a person had nothing on but the tunic he is said to be *naked*, Jn. 21. 7. In this manner the person condemned was stoned to death, Ac. 7. 58. Rending of, an expression of the highest grief, Ge. 37. 29; 2 Sa. 13. 31; Jos. 7. 6; 2 Ki. 19. 1.—Cloud, a pillar of, was the Shekinah, or symbol of God's presence with his people—conducts the Israelites through the Red Sea, Ex. 14. 19—through the wilderness, Nu. 9. 15—'of witnesses,' He. 12. 1.—Clouds, multitudes, armies, Je. 4. 13; Is. 44. 22; 60. 8—the chariot of God, Ps. 104. 3.—Clouted, old and patched, Jos. 9. 5.—Cluster, a bunch, like grapes, raisins, &c., Ge. 40. 10; Nu. 13. 23; Mi. 7. 1; Re. 14. 18.—Cnidus, n'dus, a city at the extreme south-west end of Asia Minor, on a promontory in Caria, Ac. 27. 7—its ruins are seen, from which it is judged to have been a very important city.—Coals, seldom used to warm men, except in the nights of winter, Jn. 18. 18—faggots of wood or bushes chiefly used for fuel, Ps. 58. 9; Ec. 7. 6; Jn. 15. 6—of juniper, terrible, and of long continuance, Ps. 120. 4—of fire, the lightnings proceeding from God, 18. 8, 12, 13; 140. 10.—Cock, apprised Peter's denial of Christ, Mar. 14. 68, 72.—Cock-crowing, denotes the time from midnight to daybreak, Mar. 13. 35.—Cockatrice, a species of serpent or viper, Is. 11. 8; 14. 29; 59. 5; Je. 8. 17.—Cockle, a weed that grows among corn, but more probably a species of nightshade or aconite, Job 31. 40. The plural of this word is rendered 'wild grapes,' Is. 5. 2.—Coffer, a chest, 1 Sa. 6. 8, 11, 15.—Coffins, were not used by the ancient Jews, except for persons of distinction, Ge. 50. 26.—Cogitations, thoughts or meditations, Da. 7. 28.—Cöl-Hozeh, kol-hö'zeh [every seer], a descendant of Judah, Ne. 3. 15.—Collar, the opening of a garment that closes around the neck, Job 30. 18—among the spoils of the Medianites, a kind of ear-drop, Ju. 8. 26.—Collection, for the poor Christians at Jerusalem, Ac. 11. 29; 1 Co. 16. 1; 2 Co. 8. 1; 9. 1, &c.; Ro. 15. 26.—College, the residence of the prophetess Huldah, 2 Ki. 22. 14; 2 Ch. 34. 22.

Collops, slices or thick pieces of flesh, Job 15. 27.—Colony, a province occupied by Roman citizens, a designation given to Philippi, Ac. 16. 12.—Colosse, ko-lo'se [punishment or correction], an ancient city of Phrygia, not far from Laodicea and Hierapolis, Col. 2. 1—an epistle, written probably at Rome during his first imprisonment (Ac. 28. 16, 30), was sent by Paul to the church in Col. 1. 2.—Colours, coat of many, Ge. 37. 3.—Colt, a young ass, Mat. 21. 2, 7; Mar. 11. 5; Lu. 19. 35.—Comely, decent, graceful, 1 Sa. 16. 18; 1 Co. 7. 35; 11. 13; 12. 24.—Comfort, joy, ease, assistance, Job 6. 10; Ps. 119. 50; Ac. 9. 31; Ro. 15. 4; Phi. 2. 19.—Comfortable, giving comfort, pleasing, 2 Sa. 14. 17; Zec. 1. 13.—Comforter, one of the titles of the Holy Spirit, whose office it is to comfort the saints, Jn. 14. 16, 26; 15. 26; 16. 7. The word in the original is *Paraclete*, and means one who stands by another to help him. In 1 Jn. 2. 1, it is rendered *advocate*, and is applied to the Saviour.—Commandments, the ten delivered by God from Mount Sinai, Ex. 20. 1, &c.; De. 5. 6, &c.—written by God himself, Ex. 24. 12; 31. 18; 34. 1; De. 5. 22; 9. 10—not abrogated by Christ, Mat. 5. 17; Mar. 10. 17; Lu. 18. 18—summed up by Christ, Mat. 22. 37–40; Mar. 12. 29–31.—Commission, a trust, Ezr. 8. 36; Ac. 26. 12.—Commodes, convenient, Ac. 27. 12.—Common, ordinary or usual, Nu. 16. 29; Ec. 6. 1—ceremonially unclean, Ac. 10. 14; 11. 8—all things common, 2. 44, 45.—Commotion, a tumult, Lu. 21. 9.—Commune, to converse or talk together;—Abraham communed with the children of Heth, Ge. 23. 8;—Hamor with Jacob, 34. 6, &c.—to converse with our own hearts, Ps. 4. 4; 77. 6.—Communion, a sharing something in common with another, Jn. 15. 1–17; 17. 10, 20–26; Ro. 12. 4, 5; 2 Co. 13. 14; Ep. 4. 16; 1 Jn. 1. 3, 6, 7—the Lord's Supper so called, 1 Co. 10. 16. See LORD'S SUPPER.—with God, or the communication of divine graces from him, and the return of devout affections to him, enjoyed by believers, 1 Jn. 1. 3;—experienced by those only who are reconciled to him, Am. 3. 3; 2 Co. 6. 15;—and who love and obey him, Ps. 73. 25; Jn. 14. 23—vain for men to make pretensions to it, who are living in sin, 1 Jn. 1. 6—to obtain it, we must study to know his will, Jn. 5. 39—be often in prayer, Lu. 8. 1—embrace opportunities of retirement, Ps. 4. 4—frequently meditate on his perfections, providences, love, and promises, 104. 34—watch against vain thoughts, 119. 113;—and be found in the use of all the means of grace, 27. 4—its advantages are, humility and hatred of sin, Job 42. 5, 6—deadness to the world, Phi. 3. 8; Ga. 6. 14—patience under trouble, Ro. 8. 18; 2 Co. 4. 17—fortitude in danger, Ro. 8. 31—gratitude for mercies received, Ps. 103. 1—direction under difficulties, Pr. 3. 5, 6—happiness in death, Ps. 23. 4; 1 Pe. 5. 55;—and panting desires for heaven, 2 Ti. 4. 7, 8.—Compact, closely and firmly united, knit together, Ps. 122. 3; Ep. 4. 16.—Companion, associate, partner, Ec. 32. 27; Ps. 119. 63; Pr. 13. 20; 28. 7; Re. 1. 9.—Company, bad, to be avoided, Ps. 1. 1; 26. 4; Pr. 1. 10; 2. 12; 4. 14, 15; 12. 11; 23. 20; 24. 7; 29. 27; 22. 24; 28. 7, 10; 29. 24; Ro. 1. 32; 1 Co. 5. 9; 15. 33; 2 Co. 6. 14; Ep. 5. 7; of the wise and good, beneficial, Pr. 13. 20; Mal. 3. 16, 17.—may be necessary, and do good, Mat. 9. 10; 11. 19; Mar. 2. 15; Lu. 15. 2; 1 Co. 5. 10; 1 Th. 5. 14.—Companies (TRAVELLING), Is. 21. 13; Ge. 37. 25.—Comparison, the art of comparing, Ju. 8. 2; Hag. 2. 3; Mar. 4. 30.—Compassion, pity, sympathy, Mat. 9. 36;—recommended, Pr. 19. 17; Zec. 7. 9; Lu. 10. 33, 37; Ga. 6. 2; 1 Pe. 3. 8.

Compel, to force, Le. 25.39;—to urge by reasonable motives, Lu. 14.23.
Competency, sufficiency, what it consists in, Ge. 28.20; Pr. 30.8; He. 13.5; 1 Ti. 6.8.
Complaint, accusation, Ac. 25.7;—lamentation, 1 Sa. 1.16;—Psalms of: iii. vi. vii. x. xii. xiv. xvii. xlii. xxxii. xxxv. xxxvi. xxxviii. xxxix. xli. xlv. li. lii. li. lvi. lix. lx. lxxv. lxxvii. lxxix. lxxx. lxxxiii. lxxxviii. xciv. ci. cix. cxx. cxxix. cxxx. cxli. cxlii.
Complete, full, perfect, Le. 23.15; Col. 2.10; 4.12.
Compliances, submissions, in important things dangerous, De. 13.3; Pr. 7.10; Da. 3.16; 6.10; Ga. 2.5, 11;—in things indifferent advised, 1 Co. 9.20.
Comprehend, to conceive, Job 37.5; Ep. 3.18.
Conceal, to hide, Ge. 37.26; Pr. 11.13; 12.23.
Concealment, hiding of crimes, the guilt of it, Ps. 50.18; Pr. 13.3; 29.24; 2 Jn. 11.
Conceit, pride, censured, Pr. 3.7; 14.16; 26.12; Is. 5.21; Ro. 12.16.
Conception, a conceiving in the womb, Ge. 3.16; Ru. 4.13.
Concission, used by Paul to cast contempt on the ordinance which the Jews valued so highly. By this term he designates the zealots for circumcision, Phi. 3.2. When circumcision ceased to be a sacred ordinance by divine appointment, its performance might well be called a *concission*, or mere cutting of the flesh, for its spiritual significance was gone.
Conclude, to infer, as from premises, Ro. 3.28;—to decide, to make a final judgment, Ro. 11.32; Ga. 3.22;—resolution, Ac. 21.25.
Concubines, wives of the second rank, and subordinate to the mistress of the house, Ge. 25.6; 2 Sa. 5.13; 1 Ki. 11.3, &c. In the N. T. concubinage is ranked with fornication and adultery, Mat. 19.9; 1 Co. 7.2.
Concupiscence, inordinate affection, evil desire, censured, Ex. 20.17; Ga. 5.16; 1 Th. 4.5; 1 Pe. 2.11;—translated *lust*, Jn. 8.44; *desire*, Lu. 22.15; Phi. 1.23.
Condemnation, all men under, as sinners, Ro. 5.16, 18; Jn. 3.18;—necessary consequence of sin, Ro. 6.23; Pr. 11.5; 12.13; 13.6;—all freed from, who are in Christ, Ro. 8.1.
Conduit, a water-course, or *trench* for water to flow in, 1 Ki. 18.35, 35;—the aqueduct made by Hezekiah, which conveyed water from the pool of Gihon, or upper pool, into the city on the west side, 2 Ki. 18.17; Is. 7.3; 36.2.
Coney, is believed to be the *wubbar*, known by natural historians as the *Hyrax syriacus*, a gregarious animal generally inhabiting the clefts of rocks. The Hebrew name is *shaphan*, Ps. 104.18; Pr. 30.26.
Confederacy, a league or alliance, Is. 8.12; Ob. 7.
Confession of Christ, a necessary duty, Mat. 10.32; Mar. 8.38; Lu. 9.26; 12.8; Ro. 10.9; 2 Ti. 2.12; 1 Jn. 2.3; 4.15;—to God, Ju. 10.10, 15; Ezr. 9.5; Ne. 1.6; Ps. 32.5; 38.18; 41.4; 51.3; 119.67, 176; Pr. 28.13; Je. 3.13; Da. 9.5, 20; 1 Jn. 1.8, 9.
Confidant, to one another, Le. 5.5; Nu. 5.7; Mat. 3.6; Mar. 1.5; Ac. 19.18; Ja. 5.16.
Confidence, trust, reliance, assurance, Ps. 65.5; 118.8; Ga. 5.7; Ep. 3.12.
Confirm, to strengthen, 1 Ch. 14.2;—to fulfill, Da. 9.12, 27.
Confiscation, the act of transferring forfeited property to public use, Ezr. 7.26.
Conflict, combat or struggle, Phi. 1.30; Col. 2.1.
Conformable, suitable, Phi. 3.10.
Confound, baffled, Ac. 9.22;—ashamed, Job 6.20; Je. 31.39;—destroyed, Je. 1.7;—amazed, Ac. 2.6.
Confusion, perplexity, disorder, Le. 18.23; 1 Co. 14.33; Ja. 3.16.
Congealed, frozen, Ez. 15.8.
Congratulation, to express joy for happiness, 1 Ch. 18.10.
Congregation, the entire community of the circumcised, Nu. 15.15;—gathered together by the blowing of silver trumpets, 20.23;—this was the

Hebrew parliament; the daughters of Zelophehad, a, pealed to it, 27.1-3;—an assembly, a church, Le. 10.17; 16.33; Nu. 10.7; Jos. 9.27; Ps. 1.5; 22.23;—found only once in N. T., Ac. 13.43, to denote the assembled worshippers in a synagogue.
Coniah, ko-ni'ah, Je. 22.24, 28; 37.1;—called Jehoiachin, 2 Ki. 24.8;—Jecooniah, 1 Ch. 3.17;—Jecoonias, Mat. 1.12. He succeeded his father Jehoiakim as king of Judah.
Cononiah, kon-o-ni'ah, a Levite in the reign of Hezekiah, who had the charge of 'the offerings, and the tithes, and the dedicated things,' 2 Ch. 31.12, 13.
Conquerors, those who subdue their enemies, Ro. 8.37; Re. 6.2.
Conscience, that in every human breast which judges of the moral character of our actions, Pr. 20.27; Ro. 2.14, 15;—a weak one to be respected, Ro. 14.2; 1 Co. 8.12.
Conscience, the happiness of a good one, Job 27.6; Da. 14.14; 28.1; 29.6; Ro. 14.22; 2 Co. 1.12; Ga. 6.4; 1 Ti. 1.19; 1 Jn. 3.19, 21; Ac. 23.1; 24.16; 1 Co. 4.4; 2 Th. 1.3; He. 13.18.
Conscience, the terror of an evil one, Ge. 4.21; 2 Sa. 24.10; Ps. 38.3; 40.12; Pr. 14.14; 18.14; 28.1; 29.6; Jn. 8.9; Mat. 27.3; Ac. 24.25; Tit. 1.15.
Conscience, purified only by the blood of Christ, He. 9.14; 10.2, 10, 22.
Consecrate, to make sacred, or devote to the service of the Lord, as were all the first-born, both of man and beast, Ex. 13.2;—the tribe of Levi consecrated, Nu. 3.6-10;—the whole nation of the Jews, Ex. 19.6;—all genuine believers, 1 Pe. 2.9.
Consent, to be of the same mind, Ge. 34.23; Ac. 8.1; Ro. 7.16.
Consideration, serious thoughts, recommended, De. 4.39; 32.29; Ps. 77.6; 119.59; Pr. 15.28; 22.3; Is. 1.3; Ez. 18.28; Hag. 1.5, 7; Lu. 24.28; 1 Ti. 4.15; 2 Ti. 2.7.
Consolation, comfort, Je. 16.7; Lu. 25.25; Ro. 15.5; 2 Co. 1.5; Phi. 2.1; He. 6.18;—Christ is called, Lu. 2.25.
Consorted, associated, Ac. 17.4.
Conspiracy, a conjunct plot, 2 Sa. 15.12, 31; 2 Ki. 12.20;—a rejection of God's authority, Je. 11.9; Ez. 12.25.
Constancy, or steadiness, required of us, in our *devotions*, Lu. 18.1; 1 Th. 5.17, 18;—under our *sufferings*, Mat. 5.11, 12; 1 Pe. 4.12, 13;—in our *profession*, Ga. 6.9;—in our *friendships*, Pr. 27.10;—in our *obedience*, Ps. 119.33.
Constellations, an assemblage of stars, Is. 13.10.
Constrained, compelled, Mat. 14.22; Lu. 24.29; Ac. 16.15; 2 Co. 5.14.
Consulted, took counsel with, or together, 1 Ki. 12.6; 1 Ch. 13.1; Ps. 83.3; Da. 6.7; Hab. 2.10; Mat. 26.4; Jn. 12.10.
Consume, to waste, destroy, or spend, Ge. 41.30; Ex. 33.3; Job 20.26; Ps. 39.11; Is. 10.18; 2 Th. 2.8; Ja. 4.3.
Consummation, completion, Da. 9.27.
Consumption, a waste, Le. 26.16; De. 28.22; Is. 10.22, 23; 28.22.
Contain, to comprise, hold, 1 Ki. 8.27; Jn. 21.25; 1 Co. 7.9.
Contemn, to scorn, Ps. 10.13; 15.4; Is. 16.14; Ez. 21.10, 13.
Contemptible, base, Da. 12.2; Mal. 1.7, 12; 2 Co. 10.10.
Contemptuously, scornfully, Ps. 31.18.
Contend, to strive, contest, De. 2.9; Job 9.3; Is. 49.25;—to reprove, Ne. 13.11;—to punish, Am. 7.4.
Content, satisfied, Ge. 37.27; Mar. 15.15; Lu. 3.14; He. 13.15.
Contention, strife or dispute, Pr. 13.10; Phi. 1.16; 1 Th. 2.2.
Contentious, quarrelsome, perverse, Pr. 21.19; 26.21; 27.15; Ro. 2.8; 1 Co. 11.16.
Contentment, satisfaction, recommended, Pr. 30.8, 9; He. 13.5; 1 Ti. 6.6; 1 Co. 7.20;—of Esau, Ge. 33.9;—of Barzillai, 2 Sa. 19.35;—of the Shunammite, 2 Ki. 4.13;—of Paul, Phi. 4.11;—it is opposed to envy, Ja. 3.16;—avarice, He. 13.5;—pride, Pr. 13.10;—anxiety, Mat. 6.25, 34;—repining, 1 Co. 10.10.
Continual, lasting, incessant, Ex. 20.42; Nu. 4.7; Pr. 15.15; Is. 14.6; Lu. 18.5; Ro. 9.2.
Contradiction, opposition, whether

by words, reproaches, or attempts to defeat, 1 J. 7.12, 13.
Contrary, disagreeing, opposite, Le. 26.21; Mat. 14.24; Ac. 17.7; 18.13; Ko. 11.24; Ga. 5.17; Tit. 2.8.
Contribution, joint giving money for the poor, Ro. 15.26.
Contrite, CONTRITION, for sin; a heart broken, bruised, or deeply affected with grief for sin;—promises to such, Ps. 34.18; 51.17; Is. 57.15; 61.1; 66.2;—examples of it: in David, 2 Sa. 12.13; Ps. 51.3, 4;—Peter, Mat. 26.75.
CONTRITION, evidences of. See REPENTANCE.
Contrivances, disputes, vain and profitless ones to be avoided, 1 Ti. 4.7; 6.4, 20; 2 Ti. 2.16; Tit. 3.9.
Controversy, a dispute, De. 17.8; Ho. 4.1; 12.2; 1 Ti. 3.16.
Convenient, fit or proper, Pr. 30.8; Je. 40.4; Mar. 6.21; Ro. 1.28; 1 Co. 16.12; Ep. 4.1; Phil. 8.
Conversant, familiar, Jos. 8.35; 1 Sa. 25.15.
Conversation, familiar discourse, but in Scripture it means generally the whole outward course of a man's life, his conduct, behaviour, Ps. 37.14; 50.23; 2 Co. 1.12; Ga. 1.13; Ep. 2.3; 4.22; He. 13.7; Ja. 3.13; 1 Pe. 2.12; 3.1, 2, 16; 2 Pe. 3.11;—religious and edifying, recommended, De. 6.7; 11.19; Ps. 35.28; 37.30; 40.10; 71.22; 72.12; 105.2; Pr. 10.31; Mal. 3.16; Mat. 12.35; Ep. 4.29; Col. 3.16; 4.6; 1 Th. 4.9, 5.11;—In Phi. 3.20 the word rendered 'conversation,' however, means 'citizenship,' in He. 13.5 it means 'disposition.'
Conversation, with the profligate and idle to be avoided, Mat. 12.30; Ep. 4.29; 5.3; Col. 3.2; 2 Pe. 2.7.
Conversion, the turning of a sinner, in heart and practice, from what is forbidden to what is commanded, 2 Ki. 17.13; Ac. 26.18; Ps. 51.13; Is. 6.10;—spoken of as being 'renewed,' Ez. 4.23, 24;—restored to sight, 1.18; Re. 3.18;—raised from the dead, Jn. 5.21-24; Ep. 2.1;—earnest calls to it, Is. 55.7; Ez. 33.11; Ac. 3.19;—those who do turn shall be saved, Ez. 18.27; Is. 55.7;—those who do not, must perish, Mat. 18.3;—beneficial to those who promote it, Da. 12.3; 1 Ti. 4.16; Ja. 5.19;—accomplished by the grace of God, 1 Ki. 18.37; Jn. 6.44; Ac. 3.26; 11.21, 23; 16.14; Ro. 15.18;—promises connected with, Ne. 1.9; Je. 3.14; Ez. 18.27; Ho. 6.1-3;—subject of prayer, Ps. 80.7; 85.4; Je. 31.18; La. 5.21.
Conversion, the evidences of, are, *hatred* of sin, Ps. 101.3; 119.104;—*love* to God, 73.25;—*delight* in his people, Jn. 13.35;—*attendance* on and love to his ordinances, Ps. 27.4;—*trust* in his word and mercy, 9.10;—*obedience* to his will, Mat. 7.20.
Convert, change, Ps. 51.13; Mat. 18.31; Jn. 12.40; Ja. 5.19.
Convey, to carry, 1 Ki. 5.9; Ne. 2.7; Jn. 5.13.
Conviction, a detection of sin, sometimes the fruit of natural conscience, Jn. 8.9;—produced by the Holy Spirit, 16.8;—guilt and danger of stifling, Ps. 29.1; Je. 7.8.
Convince, to make sensible by plain proofs, Job 34.12; Jn. 8.46; Tit. 1.9; Ja. 2.9; Jude 15.
Convocation, the assembling of multitudes for the worship of God, Ex. 12.16; Le. 23.27; Nu. 28.26.
Coos, ko'os (top), an island of the Mediterranean, one of the Sporades, near the coast of Caria in Asia Minor, Ac. 21.1. St. Paul passed a night in it on his voyage from Miletus to Rhodes. Its present name is *Stanchio*. Its population is about 8000.
Copied, transferred from some other book, or transcribed, as from an original, Pr. 25.1.
Copper, a hard, heavy, and ductile metal, next to silver, Ezr. 8.27;—the word so rendered here is generally elsewhere rendered *brass*. Palestine abounded in De. 8, and it was used for many purposes;—the word is translated *steel*, 2 Sa. 22.35; Ps. 18.34; Job 20.24; Je. 15.12;—vessels of, brought to Tyre, Ezr. 27.13.
Coppersmith, Alexander, an adversary of Paul so called, 2 Ti. 4.14.

Copv, a manuscript or transcript, De. 17.18; Jos. 8.32; Ezr. 4.11; Es. 3.14.
Cor, HOMER, a measure, consisting of 10 baths or ephahs, Ez. 45.14.
Coral, formerly supposed to be a plant, but now known to be a congeries of small marine animals; or, properly, the shells they form gathered into large solid masses, and oft forming rocks in the sea. It is very common in the Red Sea, the Persian Gulf, &c.; and is exceedingly dangerous to ships. An article of Tyrian merchandise, Ez. 27.16; Job 28.18.
Corban, a H'brew word meaning a gift consecrated to God or to his service—occurs only once in N. T., Mar. 7.11, 12.
Cords, small ropes, Ex. 35.18;—*silver cord*, spinal marrow, Ec. 12.6;—of love, Ho. 11.4;—of sin, the power of sinful habit, Pr. 5.22.
Coriander, a plant with a hot seed, Ec. 16.31.
Corinth, kor'inth, the capital of Achaia, situated on the isthmus or neck of land which joins the Morea to Attica on the north. It was founded about 1514 years B.C., and therefore is one of the most ancient cities in the world. Its commodious haven and advantageous situation gave it a vast commerce and immense wealth. Riches introduced pride, luxury, and lewdness, to a vast degree. Here the fine arts were cultivated with the greatest success; and the splendid style of its public buildings gave rise to the most elaborate of the four orders of Grecian architecture. At the time of Paul's visit (A.D. 52), Gallio the Roman pro-consul, a brother of Seneca, resided in—here Paul preached, and met with much opposition, Ac. 18.1, 6;—encouraged in a vision, 9;—a church was formed, to which he afterwards wrote two epistles, which bear the name of this place. After a long struggle with the Turks, the inhabitants obtained success in 1823, and it now belongs to the kingdom of Greece. Its former glory has passed away. The modern village of *Gertho* rises up amid its ruins.
Corinthians, two epistles written by Paul to the Christians in Corinth—the first probably from Ephesus between 56 and 59, and the second shortly after the first, from some place in Macedonia.
Cormorant, in Le. 11.17; De. 14.17, is associated with the 'guil' as an unclean bird. In Is. 34.11 and Zep. 2.14 a different Hebrew word is used (elsewhere rendered 'pelican,' Ps. 102.6); and the cormorant is mentioned as an emblem of ruin and desolation.
Corn, the general Scripture name for all kinds of grain, Jos. 5.11; 1 Sa. 17.17; Mar. 4.28; Jn. 12.24.
Cornelius, kor-ne'li-us, a centurion, the first Gentile convert, Ac. 10.1, &c.
Corner-stone, one at the angle, Job 38.6;—Christ himself, Ps. 118.22; Ac. 4.11; Is. 28.16; comp. 1 Pe. 2.6; Ep. 2.20.
Cornet, an instrument like a flute made of ram's horn, used by the priests for sounding in war or at religious solemnities, 1 Ch. 15.28; Ps. 98.6; Je. 4.5, 19; comp. Job 39.25; Da. 3.5; Ho. 5.8.
Correct, punish, Ps. 39.11; 94.10; Pr. 29.17; Je. 2.19; 10.24.
Correction, amendment, punishment, Job 37.13; Pr. 3.11; 7.22; Je. 20.5; 5.3; Hab. 1.12; 2 Ti. 3.16.
Corrupt, to defile, taint, or bribe, Ge. 6.11; De. 4.16; Ps. 14.1; 73.8; Ez. 20.44; Da. 2.9; Mat. 7.17, 18; Ep. 4.22; Re. 19.2.
Corruptible, that which may be corrupt, Ro. 1.23; 1 Co. 9.25; 1 Pe. 1.18.
Corruption, or depravity, of human nature universal, Job 14.4; Ps. 51.5; Jn. 3.6; Ro. 3.23; Ga. 5.17; Ep. 2.1, &c.; Col. 2.13.
Corruption, called the flesh, Jn. 3.6; Ro. 8.5; Ga. 5.17;—the natural man, 1 Co. 2.14;—the old man, Ro. 6.6; Col. 3.9;—the vanity of the mind, Ep. 4.17;—evil concupiscence, Col. 3.5; 1 Th. 4.5;—the carnal mind, Ro. 8.7.
Corruption, applied to the grave, or putrefaction of the body, Ps. 16.10;

Ac. 13.34, 35; Ps. 49.9;—to sinful courses, Ps. 1.4; 2.12, 19.
Cosam, ko'sam [diviner], one of our Saviour's ancestors, Lu. 3.28. He is not mentioned in the O. T.
Costly, dear, expensive, 1 Ki. 5.17; 7.9; Jn. 12.3; 1 Ti. 2.9.
Cotes, huts or shelters, 2 Ch. 32.28.
Cottage, a hut formed of boughs, a 'booth,' as the word is elsewhere rendered, Is. 1.8;—a hanging bed suspended between trees so called, 24.20; the same word being rendered 'lodges,' 1.8. In Zep. 2.6 the word 'cottages' is more correctly rendered 'cisterns' for holding water.
Couches, beds, Ge. 49.4; Ps. 6.6; Lu. 19.24; Ac. 5.15.
Coulter, a ploughshare, 1 Sa. 13.20, 21.
Council, a consultation, Mat. 12.14;—counsellors, Ac. 25.12;—a throng or company of persons, Ps. 68.27;—the Sanhedrim, or supreme council of the Jews, Mat. 5.22;—tribunals subordinate to the Sanhedrim, Mat. 10.17; Mar. 13.9.
Counsel, advice, Pr. 20.18;—God's purpose, Ac. 4.28; Ep. 1.11;—his counsels are unchangeable, Ps. 33.11; Job 23.13; Pr. 19.21; Ro. 9.11; He. 6.17, 18;—are sovereign, Da. 4.35; Ps. 115.3; 135.6;—shall be performed, Is. 46.10, 46.11.
Counsellor, an adviser, Pr. 11.14; 15.22; Ro. 11.34;—a state counsellor, 1 Sa. 15.12; Ezr. 7.28;—a chief man of the government, Job 3.14; 12.17;—a member of the Sanhedrim, Mar. 15.43; Lu. 23.50;—the Messiah, Is. 9.6.
Countenance, the face of man, 1 Sa. 18;—discovers his mind, Pr. 15.13; Ge. 31.5; Da. 5.6.
Countenance, of God shining on his people, his dealing kindly with them, Ps. 4.6; 11.7; 21.6; Nu. 6.26;—the rebuke of God's countenance, Ps. 80.16.
Court, to make up the loss, Ex. 7.4.
Country, native, the love of it expressed, Ne. 2.3;—as distinguished from the city, the field, Mar. 15.21.
Countryman, one of the same country, 2 Co. 11.26; 1 Th. 2.14.
Couple, a pair, 2 Sa. 13.6; 16.1; Is. 21.13-15; Ps. 3.6; 27.1; 46.1; 56.4, 11; 112.7; 118.6; Pr. 28.1; He. 13.6.
Courage, mental, Ps. 119.46; Mar. 8.38; 2 Ti. 1.8; 1 Pe. 4.16.
Courage, examples of: in Jonathan, 1 Sa. 14.6;—David, 17.32;—Shadrach and his companions, Da. 3.18;—Daniel, 6.10;—Peter and John, Ac. 4.19;—Peter and the other apostles, 5.29;—Paul, 20.24; 21.13; the Christians in general, Ro. 8.38.
Courageous, brave, noble, Jos. 1.7; 2 Sa. 13.28; Am. 2.16.
Court, an area in connection with a house, enclosed by walls, oft called a court-yard, 2 Sa. 17.18;—the tabernacle for God's worship, Ez. 27.9;—the courts, or uncovered spaces connected with the temple were three, 2 Ki. 21.5; 2 Ch. 28.6.
Courteous, kind, affable, 1 Pe. 3.8.
Cousin, Lu. 1.36, 58, a blood relative or 'kinsman,' as the word is elsewhere rendered, 14.12; 21.16; 2.44; Ro. 9.3.
Covenant, a contract or agreement between two parties. The word is rendered 'league,' Jos. 9.6, 7, 11, 15; 'confederacy,' Ob. 7. The Hebrew word is derived from a root meaning 'to cut,' because when a covenant was ratified, the animals sacrificed were divided into two, and the persons contracting passed between the parts, Ge. 15.9, 10, 17, 23, 33, &c.; Je. 34.15, 18, 19. The covenant of God with Noah, Ge. 9.12;—with Abraham, 17.1, 10;—of Abraham with the Hittites, 23.3, &c.;—of Isaac and Abimelech, 26.31;—of Jacob and Laban, 31.44;—of Joshua and the people, Jos. 24.25;—made by Josiah, 2 Ki. 23.3;—of the Jews after their return from Babylon, Ne. 10.1, &c.;—a new one to succeed the Mosaic, Je. 31.31; 32.37; He. 8.6; 10.16;—Christ the mediator of it, He. 8.6; 9.15; 12.24;—the

filled in him, Lu. 1:68-79;—ratified by his blood, He. 9:14-24. In Ro. 9:4 'covenants' mean the promises made to Abraham;—the word denotes the two dispensations, the Jewish and the Christian, He. 8:7-13; comp. Ex. xx-xvii;—sign of a covenant, Ge. 9:12; 17:11; Ex. 31:16, 17. **Covenant of salt**, Nu. 18:19; 2 Ch. 13:5; salt the emblem of incorruption used in the ratification of a *perpetual covenant*. **Covert**, a retreat, 1 Sa. 25:20;—a whicket, Job 38:40;—a hiding-place, 2 Ki. 16:18;—Christ, Is. 32:2. **Covet**, to desire what is good, 1 Co. 12:31;—to desire what is sinful, Ex. 20:17; Mi. 2:2. **Covetousness**, or immoderate desire of earthly things, forbidden, Ex. 20:17; De. 5:21; Ro. 7:9; 13:9;—absorbs the affections, Eze. 33:21; 2 Pe. 2:14;—boundless, Ec. 5:10; Hab. 2:5;—censured, Pr. 23:7; Lu. 12:15; 1 Co. 6:10; Ep. 5:3; Col. 3:5; 1 Ti. 6:9; He. 13:5; 1 Jn. 2:15;—threatenings against, Job 20:15; Is. 5:8; 57:17; Je. 16:12, 13; Mi. 2:1, 2; Hab. 2:9, 11; Ro. 1:28, 29. —examples of: in Achan, Jos. 7:21;—Eli's sons, 1 Sa. 2:12-15;—Samuel's sons, 8:3;—Gehazi, 2 Ki. 5:20;—Balaam, Nu. 22:17, 21; 31:8; 2 Pe. 2:15; Jude 11;—Ahab, 1 Ki. 21:22;—young ruler, Mat. 19:22;—Judas Iscariot, Mat. 26:14;—Ananias and Sapphira, Ac. 5:1, &c.;—Demetrius, 19:24;—Felix, 24:26;—the folly of it, Ec. 4:8; 5:10. **Cowardice**, want of courage, the cause of it, Le. 26:17, 36; Ps. 53:5; Pr. 28:1;—of Adam and Eve, Ge. 3:8;—of Sarah, 18:15;—of the disciples of Jesus in the ship, Mat. 14:26;—of Peter, 30:—of all the disciples when he was apprehended, 26:56. **Cozbi**, ko'z'bi, with a number of her countrywomen (Midianites), came into the camp of the Israelites, to seduce them to uncleanness, Nu. 25:6-18. **Cracknels**, a sort of hard, thin cakes, punctured with holes, 1 Ki. 14:3. **Craft**, deceit or guile, Da. 8:25; Mar. 14:11;—a trade or occupation, Ac. 18:3; 19:25, 27. **Crane**, the original word so rendered means *leaper*, with reference to the swiftness of the bird, Is. 38:14; Je. 8:7. Some interpreters translate the word 'swallow'; Luther prefers the rendering 'heron'. **Crave**, to ask earnestly, Mar. 15:43. **Creation**, ascribed to God, Ge. 1:1; Ps. 124:8; 146:6; Ne. 9:6; Ac. 14:15; 17:24;—was wrought by the second person in the Godhead, Jesus Christ, Jn. 1:3, 10; 1 Co. 8:6; Ep. 3:9; Col. 1:16; He. 1:2; Re. 4:11;—the whole creation groaneth, Ro. 8:22. **Creator** to be remembered in youth, Ec. 12:1. **Creature**, new, spiritually renewed, 2 Co. 5:17;—the whole creation, Ro. 8:39; Col. 1:15;—the whole human race, Ro. 8:20, 21. **Creditors**, they to whom a debt is owed, their duty, De. 15:2;—certain rules prescribed to them, Ex. 22:26, 27; De. 24:6, 10, 11; 23:20; Le. 25:35, 36; Mat. 18:23. **Credulity**, too great easiness in believing men; caution against, Pr. 14:15; Je. 29:8; Mat. 24:4, 23; Mar. 13:5; Lu. 21:8; 1 Jn. 4:1. **Creek**, a small bay or inlet from the sea, Ac. 27:39. **Creescens**, kres'sens, one of Paul's helpers, supposed to have been one of the seventy disciples of Christ, 2 Ti. 4:10. **Crete**, kreet, one of the largest islands in the Mediterranean, to the south-east of the Morea, is about 140 miles in length, and varies from 6 to 35 miles in breadth. It was originally called the *happy island*, from its fertility and salubrity. Some have supposed that it is the Capthor mentioned in Scripture, Je. 47:4; while others think that it was settled by Philistines from Egypt, some of whom afterwards passed over to Palestine and were called Capthorim, Ge. 10:14; and Cherethites, Eze. 25:16. It contained a hundred cities or considerable towns. The present population is estimated at about 300,000.

mostly Greeks. It is now called *Candia*. Paul sailed close by, Ac. 27:12, 13;—left Titus there, Tit. 1:5;—its inhabitants infamous for falsehood, &c., 12. **Cretians**, kre'shi-ans, the inhabitants of the island of Crete, Tit. 1:12. **Crimes**, many of them accounted capital among the Jews, and to be punished with death. *See* DEATH. **Crimson**, a very deep red colour obtained from an insect called by the Arabians *kermes*, 2 Ch. 2:7; 3:14; Is. 1:18; Je. 4:30. **Crisping-pin**, Is. 3:22; a female ornament, probably a *reticula* or small ornamented bag. It is rendered 'bag' in 2 Ki. 5:23. **Crispus**, kris'pus, the chief ruler of the Jewish synagogue at Corinth, converted and baptized by Paul, Ac. 18:8; 1 Co. 1:14. **Crocodile**. *See* LEVIATHAN. **Cross**, a sort of gibbet consisting of two pieces of wood placed across each other in the form of \dagger or \times , but that of our Saviour is said to have been of the former kind. Christ was put to death on, Mat. 27:32. The word is used figuratively for crucifixion itself, Ep. 2:16; He. 12:2; 1 Co. 1:17, 18; Ga. 5:11; 6:12, 14; Phi. 3:18;—also for any severe suffering; the self-denial and sufferings of the Christian life, Mat. 10:38; 16:24; Mar. 8:34; 10:21; Lu. 9:23; 14:27. **Crouch**, to stoop low, 1 Sa. 2:36; Ps. 10:10. **Crown**, a diadem or head-band, a ribbon surrounding the head, Eze. 16:12;—worn by newly married persons, Ca. 3:11; Eze. 16:12;—usually a mark of royalty, 1 Ch. 20:2; Es. 1:11;—worn by the Jewish high-priest, Ex. 29:6; 39:30; Le. 8:9;—the glorious reward of the redeemed called a crown of *life*, Re. 2:10; 3:11;—of *righteousness*, 2 Ti. 4:8;—of *glory*, 1 Pe. 5:4;—incorruptible, 1 Co. 9:25. **Crucify**, the Roman custom, to nail a slave to a cross, Mat. 20:19; 27:31; He. 6:6. **Cruelty**, a want of feeling, forbidden, Ge. 9:5, &c.; De. 25:3; Pr. 11:17; 12:10; Eze. 18:18;—examples: of Simeon and Levi, Ge. 34:25; 49:5;—of Pharaoh, Ex. 1:14;—of Adoni-bezek, Ju. 1:7;—of Menahem, 2 Ki. 15:16;—of Jehoram, 2 Ch. 21:4;—of Herod the Great, Mat. 2:16. **Crumbs**, for dogs, the Gentiles so called, Mat. 15:27; Lu. 16:21. **Crystal**, a transparent stone, the finest species of quartz;—was anciently supposed to be pure water congealed by length of time into hard ice, and hence the Greek word for it, which properly signifies *ice*, Job 28:17; Re. 4:6; 21:11; 22:1. **Cubit**, the measure from the point of the elbow to the point of the middle finger, commonly reckoned half a yard. By some the cubit of Scripture has been reckoned at nineteen, by others at nearly twenty-two inches, Ge. 6:16; De. 3:11; Mat. 6:27. **Cuckoo**, a solitary bird, well known by its peculiar cry, Le. 11:16. **Cucumber**, a plant, the fruit of which is fleshy like an apple, Nu. 11:5; Is. 1:8. **Cummin**, a plant somewhat like fennel, which the Jews sowed in their fields, producing aromatic seeds, Is. 28:25, 27;—the scribes and Pharisees paid tithes of it, Mat. 23:23. **Cup**, a drinking vessel, Ge. 40:11;—sufferings from God, Is. 51:17;—a symbol of God's blessing, Ps. 23:5; 116:13;—of judgment, Ps. 75:8; Re. 14:10;—sufferings of our Saviour, Mat. 20:22; 26:39. **Cup of blessing**, 1 Co. 10:16. **Cup-bearer**, 1 Ki. 10:5;—Rabshakeh, of Sennacherib; Nehemiah, of Artaxerxes;—cup-bearers among the attendants of Solomon, 1 Ki. 10:5; 2 Ch. 9:4. **Curiosity**, an inquisitiveness, to be wise above what is written, condemned, De. 29:29; Ac. 1:6, 7;—in vain speculations censured, 1 Ti. 1:4; Tit. 3:9. **Curious**, made with art, Ex. 28:8; Ac. 19:19. **Current**, good money, Ge. 23:16. **Curse**, of the earth, &c., after the fall,

Ge. 3:14;—of Cain, 4:11;—of Canaan, 9:25;—of the Israelites if disobedient, Le. 26:14; De. 28:15, &c.;—to be pronounced from Mount Ebal, 27:13;—not to curse the deaf, Le. 19:14;—to bless, and not to curse, Ps. 62:4; Ro. 12:14; Ja. 3:10;—remarkable instances of cursing, 2 Ki. 2:23; Ps. 109:6, &c.; Je. 17:18; Mal. 2:2. **Cursing** (PROFANE). *See* SWEARING. **Curtains**, curiously made for the tabernacle, Ex. 26:1-13; 36:8-17;—used as a synonym for the tabernacle, 2 Sa. 7:2; 1 Ch. 17:1. **Cush**, kush (blackness), the eldest son of Ham, and father of Nimrod, Ge. 10:6, 7;—the Cushites principally inhabited the south of Egypt called Ethiopia, Eze. 29:10. Egypt and Cush are generally associated, Ps. 68:31; Is. 18:1; Je. 46:9. *See* ETHIOPIA. **Cushman**, ku'shan, a name found in Hab. 3:7; supposed to be identical with Cush. **Cushi**, ku'shi, *i.e.* the Cushite, the Ethiopian. (1) A messenger sent to David to inform him of Absalom's death, 2 Sa. 18:21;—(2) Zephaniah's father, Zep. 1:1. **Custody**, charge or security, Nu. 3:36. **Custom**, ordinary practice, Ge. 31:35; Lu. 4:16;—a tax, Ro. 13:7. **Cuth**, kuth, CUTHAH, kuth'ah, a region of Asia, whence Shalmaneser king of Assyria brought colonists to Samaria, 2 Ki. 17:24, 30. **Cymbals**, hollow vessels of brass, which, being struck against each other, make a sharp sound, 2 Sa. 6:5; 1 Ch. 15:16; 16:5, 42; Ps. 150:5; 1 Co. 13:1. **Cypress**, a tree, evergreen, with dark and gloomy foliage, tall, and strong; used by the Romans in funeral ceremonies, Is. 44:14;—rendered *fir-tree*, 2 Sa. 6:5; 1 Ki. 5:8. **Cyprus**, sy'prus, an island of the Mediterranean, situated between Cilicia and Syria; about 140 miles in length, and varying in breadth from 5 to 50 miles. Some suppose it to be identical with Chittim, Nu. 24:24; Da. 11:30. It is nearly traversed from east to west by two lofty chains of mountains, which, during winter, are covered with snow. It was celebrated in ancient times for its fertility and beauty, for its dense population, and for the gaiety and licentiousness of its inhabitants. Its fruits, particularly grapes, are pre-eminent; and its corn is of a superior quality. Its modern name is *Kubris*.—Joses, surnamed Barnabas, and an old disciple, Mnason, were natives of it, Ac. 4:36; 21:16;—the gospel carried to it by some who fled from persecution, 11:19;—saints in, confirmed by Paul and Barnabas, 13:4, &c.; 15:39. **Cyrene**, sy-re'ne, a city and province of Lybia in Africa, westward of Egypt. At the present time it belongs to the Turks. Many Jews resided here, Mar. 15:21; Lu. 23:26;—Simon the Cyrenian was compelled to bear the Saviour's cross, Mat. 27:32;—Jews from, were numerous in Jerusalem, Ac. 2:10; 6:9. **Cyrenius**, sy-re'ne-us, in its Latin form *Quirinus*, the Roman deputy or proconsul of Syria; he held this office, as is now proved, twice—first, four years before and at the time of our Lord's birth, and again about eight or ten years after, Lu. 2:1, 2. **Cyrus the Great**, sy-rus, the founder of the Persian empire, mentioned by name, long before his time, as the deliverer of Israel, Is. 44:28; 45:1;—his decree in favour of the Jews, 2 Ch. 36:22; Eze. 1:1;—restores the vessels of the temple, Eze. 1:7.

D.

Dabbasheth, dab'bash-eth (hump of a camel), a city of Zebulun, Jos. 19:11; 1 Ch. 6:72. **Daberath**, dab'e-rath, a Levitical town near the foot of Mount Tabor, Jos. 19:12; 1 Ch. 6:72. Incorrectly called Dabareh, Jos. 21:28; probably

identical with the modern *Deburieh*, at the western base of Tabor. **Dagger**, a short sword, Ju. 3:16, 21, 22. **Dagon**, da'gon, meaning according to some *corn*, hence supposed to be the god of agriculture; according to others, more correctly, *fish*. The national god of the Philistines at Gaza and Ashdod, Ju. 16:21-30; 1 Sa. 5:5, 6;—falls before the ark of God, 1 Sa. 5:3. **Dainty**, nice or delicate, Ps. 141:4; Re. 18:14. **Dale** (THE KING'S), a valley, apparently near the Dead Sea, Ge. 14:17; 2 Sa. 18:18. **Dalmanutha**, dal-ma-nu'tha, a place on the east side of the Sea of Tiberias, mentioned only in Mar. 8:10. **Dalmatia**, dal-ma'she-a, a province of old Illyricum, now a province of Austria, on the eastern shore of the Adriatic. The country is 200 miles in length and 40 in breadth. Its population is about 405,000, mostly Slavi, of whom about 300,000 are Roman Catholics. Titus preached in it, 2 Ti. 4:10. **Damages**, to be made good, Ex. 21:28, 35; 22:5; Le. 6:2; 24:18; Nu. 5:7; Eze. 33:15; Lu. 19:8. **Damaris**, dam'a-ris, a woman of Athens, converted to the gospel by the apostle Paul, Ac. 17:34. **Damascenes**, dam'a-sens, inhabitants of Damascus, 2 Co. 11:32. **Damascus**, da-mas'kus, one of the most ancient and celebrated cities of Syria, and still the largest city in Asiatic Turkey. It is the oldest existing city in the world—mentioned by Abraham 1910 years before Christ, Ge. 14:15; 15:2. Since A.D. 1517 it has been under the Turks. It is situated in the midst of an extensive plain, about 200 miles south of Antioch, and 120 north-east of Jerusalem, well-watered, and beautiful and fertile. It has many rivulets and canals connected with the large river the Abana (modern *Barada*), which runs through the city. Its population is now about 140,000, of whom nearly 15,000 are of the Greek church, 6000 Jews, and the remainder are Arabs and Turks. An altar was seen there by Ahaz, one and like it set up in the temple, 2 Ki. 16:10;—thru-pened with being conquered, Je. 49:23;—and destroyed, Is. 17:1;—Saul proceeded to, on his persecuting errand, Ac. 9:2. **Dammeseek**, dam'mes-ek (activity), 2 Ki. 16:9; the Hebrew for *Damascus*. **Damnation**, the awful punishment of the wicked in hell, Mat. 23:33; 25:41-46; Mar. 16:16; Jn. 5:28, 29; 2 Pe. 2:3;—sometimes, *judgment*, condemnation, or punishment in this life, 1 Co. 11:29; Ro. 13:2. In Ro. 14:23 the word *dammens* means *self-condemned*. **Damsel**, a young maid, Ge. 24:55; Mat. 14:11; 26:69; Ac. 12:13; 16:16. **Dan**, dan (judge), (1) The fifth son of Jacob, and the first of Bilhah, Rachel's handmaid; he was the father of the tribe called by his name;—his birth, Ge. 30:6;—prophetic blessing of his father concerning him, 49:16, 17;—one of the most numerous of the tribes of Israel, Nu. 1:39; 26:42, 43; (2) Or LAISH, a city at the chief source of Jordan, south of Mount Hermon, and the northern extremity of Canaan. Near to it Abraham routed the Canaanitish kings, Ge. 14:14;—here Jeroboam set up one of his idols, 1 Ki. 12:29;—laid waste by Benhadad, 1 Ki. 15:20; 2 Ch. 16:4;—traded with Tyre, Eze. 27:19. **Dancing**, on solemn occasions, and in religious worship, Ex. 15:20; 32:19; 2 Sa. 6:14; Ps. 149:3; 150:4. **Dancing**, an expression of joy, Ju. 11:34; 1 Sa. 18:6; 29:5; Je. 31:4; Mat. 14:6. No instances are recorded in Scripture in which both sexes united in this exercise, either in worship or amusement. It was performed only by one sex. **Dandled**, a fondled child, Is. 66:12. **Danger**, peril, hazard, Mat. 5:21, 22; Mar. 3:29; Ac. 19:27, 40. —, from persecution, to be avoided by prudence, Mat. 4:12; 10:16, 23; 12:15; Jn. 7:1; Ac. 14:6; 17:14;—ex-

amples of deliverance from it to be sought by lawful means: in the case of Jacob, Ge. 32:6;—of Joseph, 40:14;—of David by Michal, 1 Sa. 19:12. **Danger**, of Elijah from Jezebel, 1 Ki. 19:2;—of Jesus before being carried to Egypt, Mat. 2:13;—of Jesus from the Pharisees, 12:15;—of the apostles, Ac. 8:17;—of Paul, 9:23;—of Paul and Barnabas, 14:5, &c. —, deliverance from, to be prayed for, Ge. 32:11; 1 Sa. 26:24; Ps. 7:1; 55:16; 59:1; 71:12, &c.; Jn. 12:27. —, incurred heedlessly by Dinah, Ge. 34:1;—by Peter going on the water, Mat. 14:28;—of Paul's companions on the voyage, Ac. 27:9. **Daniel**, dan'iel (judge of God), (1) David's son by Abigail, 1 Ch. 3:1; called Chileab, 2 Sa. 3:3;—(2) A distinguished Jew who was carried captive to Babylon. One half of his book (ch. i-vi.) is a historical narrative filling out the sketch given in 2 Ch. 36:20. His deportation to Babylon, Da. 1:6;—refuses the king's provisions, 8:1;—interprets Nebuchadnezzar's dreams, 2:1, &c.; 4:1;—the writing on the wall, 5:25;—made chief of the presidents by Darius, 6:1;—cast into the den of lions, 16:1;—his vision of the four beasts, 7:1, &c.;—of the ram and he-goat, 8:1, &c.;—terrified with a vision, 10:5;—his prophecy of the seventy weeks, 9:24;—of the kings of the north and south, 11:1, &c.;—to have his part in the resurrection, 12:13;—the testimony of God in his favour, Eze. 14:14; 28:3;—(3) One of the chiefs who accompanied Ezra from Babylon, Eze. 8:2. **Danites**, dan'ites, descendants of Dan;—go in quest of more country, Ju. 18:1;—rob Micah, 14, &c.;—their inheritance, Jos. 19:40;—conquer Laish, Ju. 18:27;—set up an idol there, 30. **Dannah**, dan'nah (lowly), a city among the mountains of Judah, Jos. 15:49. **Darda**, dar'da (pearl of knowledge), one of the four wise men mentioned in 1 Ki. 4:33;—called Dara, 1 Ch. 2:6. **Darius**, dar-i-ris (ruler), (1) *The Medus*, reigns in Babylon, Da. 5:31;—his decree in honour of the God of Daniel, 6:26;—was probably Astyages, the last king of the Medians;—(2) *King of Persia*, son of Hystaspes, renews the decree of Cyrus in favour of the Jews, Eze. 6:1;—was defeated by the Greeks in the famous battle of Marathon (B.C. 490). **Darkness**, in Egypt, Ex. 10:21;—at the crucifixion of Jesus, Lu. 23:44. —, of the *sun, moon, and stars*, in prophetic language, signifies the gloom or horror which hangs over governments;—the destruction of Babylon thus predicted, Is. 13:10;—of Tyre, 24:25;—Idumea, 34:4. *See* also Eze. 32:7; Joel 2:10, 31; 3:15. **Darling**, one beloved, Ps. 22:20; 35:17. **Dart**, a weapon thrown by the hand. 2 Sa. 18:14; Job 41:26; Ep. 6:16; He. 12:20. **Dathan**, da'than, joined Korah in revolt against Moses and Aaron, Nu. 16:1; 26:9; Ps. 106:17. *See* KORAH. **Daub**, to besmear or plaster, Ex. 2:9; Eze. 13:10-12, 14. **Daughter**, the church of Christ, Ps. 45:10;—the inheritance of her father to pass to, Nu. 27:7; 36:2. **David**, da'vid (beloved, dear), the eighth and youngest son of Jesse, and descendant of Judah, Ru. 4:22; Mat. 1:6;—anointed by Samuel, 1 Sa. 16:12;—the Spirit of the Lord comes upon him, 18;—attends Saul, 19;—kills Goliath, 17, 38; &c.;—marries Michal, the daughter of Saul, 18, 22, &c.;—concealed by her, 19:12;—goes to Samuel, 18;—takes leave of Jonathan, 20:42;—takes the hallowed bread, 21:1, &c.;—feigns madness at Gath, 13;—at Adullam, 22:1;—sends his parents to the king of Moab, 3;—rescues Keilah, 23:1, &c.;—favoured by an invasion of the Philistines, 23:25;—dwells at Engedi, 29;—cuts off the skirt of Saul, 24:1, &c.;—sends to Nabal, 25, 2, &c.;—marries Abigail, 39;—spares Saul at Achish, 26:4;—at Gath, 27, 3;—dismissed by Achish, 29, 6;—rescues plunder from some Amalekites, 30, 18;—laments

over Saul and Jonathan, 2 Sa. 1. 17;—made king at Hebron, 2. 1; 1 Ch. 11. 1;—sons born to him there, 2 Sa. 3. 2;—mourns for Abner, 3. 31;—those that joined him at Ziklag, 1 Ch. 12. 1;—at Hebron, 23;—made king of all Israel, 2 Sa. 5. 1;—takes Zion from the Jebusites, 6;—sons born to him at Jerusalem, 13;—defeats the Philistines, 5. 17, 22; 8. 1; 1 Ch. 14. 8; 18. 1;—brings the ark from Kirjath-jearim, 2 Sa. 6. 1; 1 Ch. 13. 1;—proposes to build a temple, 2 Sa. 7. 2; 1 Ch. 17. 1;—God's promise to him on account of it, 11; 2 Sa. 7. 11, &c.;—his prayer and thanksgiving, 1 Ch. 17. 16;—conquers the Moabites, 2 Sa. 8. 2;—the Syrians, 9. 10, 16; 1 Ch. 18. 3, 6;—the Edomites, 2 Sa. 8. 14; 1 Ch. 18. 13;—the Ammonites, 2 Sa. 10. 6; 12. 26; 1 Ch. 20. 1;—takes Rabbah by Joab, 20. 1;—sends for Mephibosheth, 2 Sa. 9. 1;—sends ambassadors to Hanun, 1 Ch. 19. 2;—the friendship of Hiram for him, 14. 1;—his wives and children, 3;—brings the ark from the house of Obed-edom, and is despised by Michal, 15. 29;—a great festival on this occasion, 16. 1;—appoints ministers to attend it, 37;—his adultery with Bathsheba, 2 Sa. 11. 4;—marries her, 11. 26;—repents, 12. 13;—flees from Absalom, 15. 13;—mourns his death, 18. 33;—cursed by Shimei, 16. 5;—pardons him, 19. 18;—his officers, 20. 23; 1 Ch. 18. 14;—more wars with the Philistines, 2 Sa. 21. 15, 18, &c.;—his valiant men, 23. 8;—his psalm of thanksgiving at removing the ark, 1 Ch. 16. 7, &c.;—after his victories, 2 Sa. 22. 4, &c.;—numbers the people, 24. 1; 1 Ch. 21. 1;—buys Araunah's threshing-floor, 2 Sa. 24. 18; 1 Ch. 21. 18;—his preparations for the building of the temple, 22. 1, 5;—cherished by Abishag in his old age, 1 Ki. 1. 3, &c.;—gives a charge to Solomon, 2. 1; 1 Ch. 22. 6; 28. 9, 20;—makes Solomon king, 23. 1;—appoints the services of the Levites, 24;—of the porters, 26. 1;—the treasurers, 20;—officers and judges, 29;—his last words, 2 Sa. 23. 1;—appoints twelve captains, one for each month, 1 Ch. 27. 1;—his death at the age of seventy years [B.C. 1013], 29. 28; 2 Sa. 5. 4;—was buried in the city of David, 1 Ki. 2. 10;—his descendants, 2 Sa. 3. 2-5; 1 Ch. 3. 1-7;—the psalm in which he asserts his integrity, Ps. xxvi.;—his vow of upright conduct, ci.;—enumerates the promises of God to him, li. xxxix. ci. xxxii. The name *David* applied to Messiah, Eze. 34. 23, 24; Ho. 3. 5;—house of, his posterity, Is. 7. 2, 13; Je. 23. 12;—son of, applied to Jesus as the title of the Messiah, Mat. 1. 1; 9. 27; 12. 23; 15. 22, &c.;—root of, used also of the Messiah, Re. 5. 22, 26; Is. 11. 1, 10;—kingdom of, the reign of Messiah, Re. 11. 10;—key of, regal authority, Re. 3. 7;—city of, the castle and palace of Zion, 1 Ch. 11. 7; 1 Ki. 8. 1;—Bethlehem also so called, Lu. 2. 4, 11, as David's birth-place.

Dawning, the breaking of the day, Jos. 6. 15; Ju. 19. 26; Ps. 119. 147; Mat. 28. 1; 2 Pe. 1. 10.

Day, the natural, was reckoned by the Jews from one evening to the next, Le. 23. 32; in Europe and America, and generally among civilized nations, the day begins at midnight. The word used to denote an indefinite time, Ge. 2. 4; Is. 22. 4; Ac. 17. 31;—a man's life, Ju. 9. 4;—the time of Christ's incarnation, 8. 56.

Days (THE LAST), means the end of the world, Jn. 6. 39, 44, 54; 11. 24; 12. 48; Ja. 5. 3;—the time of the gospel dispensation, Is. 2. 2; Mt. 4. 1; Ac. 2. 17; He. 1. 2; 9. 26; 2 Pe. 3. 3;—the corrupt age of the church, 2 Ti. 3. 1; 2 Pe. 3. 3.

Daysman, an umpire or arbitrator, Job 9. 33.

Day-spring, the first dawning of light, used of Christ, Lu. 1. 78;—the light which exposes the wicked, Job 38. 12.

Day-star, the promised Messiah, or the light of joyful hope and expectation which shines on a believer's soul, 2 Pe. 1. 19.

Deacons [servants], *seven*, appointed by the apostles, Ac. 6. 5;—their qualifications, 1 Ti. 3. 8, 12.

Dead, *spiritually*, mankind are all naturally in this state, Ep. 2. 1, 5; Col. 2. 13; 1 Ti. 5. 6.

—, *corporeally and literally*, those who are so cannot praise God, Ps. 115. 17;—God not the God of the dead, but of the living, Mar. 12. 27; Lu. 20. 28;—ignorant of what passes in this world, Job 14. 21; Ps. 146. 4; Ec. 9. 5;—undergo no saving change, Ec. 9. 10;—shall hear the voice of the Son of God, Jn. 5. 28;—that die in Christ blessed, Re. 14. 13;—shall stand before God for judgment, 20. 12.

—, *raised*, the widow of Zarephath's son, 1 Ki. 17. 22;—the Shunammite's son, 2 Ki. 4. 35;—a man, by the bones of Elisha, 13. 21;—the widow's son at Nain, by Jesus Lu. 7. 15;—the daughter of Jairus, Mar. 9. 25; Mar. 5. 42; Lu. 8. 55;—Lazarus, Jn. 11. 44;—Tabitha, by Peter, Ac. 9. 40;—Eutychus, by Paul, 20. 12.

Dead Sea, a name which began to be in use in the second century, to denote the 'Salt Sea,' from its supposed deadly properties. See SALT SEA and Sodom.

Deaf, not to be cursed, Le. 19. 14;—healed, Mar. 7. 32; 9. 25;—willfully so, censured, De. 30. 17; Ps. 58. 4; Pr. 21. 13; Is. 30. 9; 42. 18; 43. 8; Je. 5. 21; 22. 21; Eze. 12. 2; Mat. 13. 15; Ac. 3. 23; 7. 51.

Dearth, scarcity and high price of provisions;—in the days of Jacob, Ge. 41. 54; 42. 1;—of the prophet Elisha, 2 Ki. 4. 38;—of Jeremiah, Je. 14. 1;—Agabus foretold there should be a great, Ac. 11. 28. See also 2 Ch. 6. 28; Ne. 5. 3; Ac. 7. 11.

Death, how it came into the world, Ge. 3. 17, 19; 1 Co. 15. 22;—the wages of sin, Ro. 5. 12; 6. 23;—certain to all, Job 14. 5; 21. 13; Ps. 49. 19; 89. 48; Ec. 8. 9; 9. 11; 8; He. 9. 27;—levels all men, Job 1. 21; 3. 17, &c.; Ec. 9. 15;—to be frequently thought of, Ps. 39. 4; 90. 12;—sometimes desirable, Job 3. 21; 6. 8; 7. 15, 16; 10. 1; Phi. 1. 23;—Christians have hope in it, 2 Co. 5. 1, &c.;—their death full of peace, Ge. 15. 15; 2 Ki. 22. 20; Ps. 37. 37; Is. 57. 2; Lu. 2. 29;—is precious in God's sight, Ps. 72. 14; 116. 15;—the wicked are driven away in their guilt, Pr. 14. 32;—we ought speedily to prepare for it, Ec. 9. 10;—all who are in Christ are blessed at, Re. 14. 13;—conquered by Christ, Is. 25. 8; Ro. 6. 9; 1 Co. 15. 55-57; 2 Ti. 1. 10; Re. 1. 18;—he delivers from the fear of it, He. 2. 15.

—, by the Jewish law, the punishment for murder, Ge. 9. 6; Ex. 21. 12; Le. 24. 17;—for man-stealing, Ex. 21. 16; De. 21. 27;—for cursing a parent, Ex. 21. 17; Le. 20. 9; Mat. 15. 4;—for witchcraft, Ex. 22. 18; Le. 24. 17;—for bestiality, Ex. 22. 19; Le. 20. 17;—for sacrificing to a strange god, Ex. 22. 20;—for enticing to idolatry, Re. 13. 6, &c.;—for breaking the Sabbath, Ex. 31. 14; 35. 2; Nu. 15. 35;—for sacrificing children to Moloch, Le. 20. 2;—for incest, 20. 11, 12, 14, 17, 19;—for the fornication of the daughter of a priest, 21. 9;—for sodomy, 20. 13;—for adultery, 10; De. 22. 22;—for defiling a betrothed damsel, De. 22. 23;—for approaching a woman in her separation, and the woman who suffers it, Le. 20. 18;—for blasphemy, 24. 14; 1 Ki. 21. 10;—for any person, except a priest or a Levite, touching the tabernacle, Nu. 1. 51; 3. 10, 38; 18. 22;—for false prophecy, De. 13. 5; 18. 20;—for false witness in a penal case, 19. 16, 21;—for disobeying the sentence of a judge, Nu. 15. 30; De. 17. 12;—for the owner of an ox that kills any person, if the ox had been used to do mischief, Ex. 21. 29;—for all kinds of idolatry, De. 17. 5.

Death, eternal, results from sin, Ro. 6. 16, 21; 8. 13; Ja. 1. 15;—referred to under different figures, Ro. 6. 23; 2 Th. 1. 9; 2 Pe. 2. 17; Re. 2. 11; 19. 20; 21. 8; Mar. 9. 44; Mat. 25. 41.

— of Christ, was appointed by God, Is. 53. 10; Ac. 2. 23; 4. 27, 28;—was voluntary, Jn. 10. 11, 18; Ga. 1. 4; 2. 20; Ep. 5. 2; Tit. 2. 14;—substitutionary, or in the room of sinners, Mat. 20. 28; Tit. 2. 14; 1 Pe. 3. 18; Ga. 3. 18;—a proper sacrifice for our sins, 1 Co. 5. 7; He. 9. 26;—peculiarly painful,

Mat. 26. 38; 27. 46;—ignominious, He. 12. 2;—accursed, Ga. 3. 13.

Death of saints, compared to sleep, 1 Co. 15. 18; 1 Th. 4. 14;—precious in God's sight, Ps. 116. 15;—is attended by the divine presence, Ps. 23. 4; 2 Co. 5. 8; Phi. 1. 23;—full of blessing, Re. 14. 13; Is. 57. 2; Pr. 14. 32; Phi. 1. 21; 2 Ti. 4. 8; Re. 3. 21.

— of the wicked, unexpected, Job 21. 13; Ps. 37. 20; Pr. 29. 11; Lu. 12. 20;—without hope, Job 8. 13, 14; Pr. 11. 7;—like the death of beasts, Ps. 49. 12, 20;—God has no pleasure in their death or destruction, Eze. 18. 23, 32; 33. 11; 2 Pe. 3. 9.

Debase, to degrade, Is. 57. 9.

Debate, to dispute, Pr. 25. 9; Is. 27. 8.

Debir, de'ber [sanctuary], (1) A stronghold of the sons of Anak assigned to the tribe of Judah, its earlier name was Kirjath-sepher (city of books), or Kirjath-sannah (city of doctrine), Jos. 15. 15, 49; Ju. 1. 11;—taken by Joshua, Jos. 11. 21;—given to the priests, 21. 15;—(2) Another city of the tribe of Gad, probably the same as Lodebar, east of Jordan, Jos. 13. 26; 2 Sa. 9. 4; 17. 27;—(3) A place on the north boundary of Judah between Jericho and Jerusalem, Jos. 15. 7.

Deborah, de'bô-rah [bee], (1) Rebekah's nurse, dies, Ge. 35. 8;—(2) The prophetess, 'wife of Lapidoth,' encourages Barak to fight the Canaanites, Ju. 4. 4;—her song, 5. 1, &c.

Debts, to be punctually paid, Ps. 37. 21; Pr. 3. 27, 28;—the contracting of them to be avoided, Ro. 13. 8;—to be forgiven to those who are not able to pay, Mat. 18. 27, 35;—our sins also so called, 6. 12.

Decapolis, de-căpô-lis [ten cities], a district of Palestine, situated partly on both sides of Jordan, Mat. 4. 25; Mar. 5. 20; 7. 31. The population of these cities are mostly heathen, Lu. 8. 26, 27, 39. Josephus says the ten cities were Damascus, Philadelphia, Raphana, Scythopolis, Gadara, Hippos, Dion, Pella, Gerasa, and Otopos (or Canatha), all on the east of Jordan except Scythopolis.

Decay, to decline, or consume away, Le. 25. 35; Ne. 4. 10; Ec. 10. 18; He. 8. 13.

Decease, death, Lu. 9. 31; 2 Pe. 1. 15.

Deceit, fraud, or pretence, censured, Le. 19. 11; 25. 14; Ps. 5. 6; 55. 23; Pr. 20. 17; Je. 22. 13; 1 Co. 6. 8.

—, of others, to be guarded against, Pr. 14. 15;—in matters of religion, Je. 29. 8; Mat. 24. 4; Ep. 5. 6; 2 Th. 2. 3.

— (SELF-), Is. 30. 10; Ja. 1. 22, 26.

Deceivers, men who lead into errors, or teach false doctrines in the last times, 2 Jn. 7; Jude 4.

Decision, prompt and steady determination in religious matters, commanded, and the want of it censured, Jos. 24. 14, 15; 2 Ch. 15. 12, 13; 1 Ki. 18. 21; Mat. 6. 24; Ja. 1. 8; 4. 8;—advantages and reward of, 1 Co. 15. 58; He. 3. 14;—examples of, Ec. 32. 26; Nu. 13. 30; Jos. 24. 15; 2 Ch. 15. 8; Ac. 21. 13.

Valley of, i. e. the valley in which Zion's enemies will meet their determined doom, a poetical name for the valley of Jehoshaphat, Joel 3. 14.

Decked, dressed, Pr. 17. 16; Re. 17. 4.

Declaration, affirmation, Es. 10. 2; Lu. 1. 1; 2 Co. 8. 19.

Declare, to tell, Ps. 9. 11;—to explain, Ge. 41. 24; Is. 53. 8.

Decline, to turn aside from the path of duty, cautions against, Ex. 23. 2; De. 17. 11; Pr. 4. 5; 7. 25.

Decree, royal enactment, Da. 2. 9, 13, 15.

Decrees of God, are his eternal and fixed purposes respecting whatever comes to pass, Da. 4. 24; Ac. 15. 18; Ep. 1. 4;—they are infinitely wise, Ro. 11. 33;—immutable, Mat. 6. 1;—universal, Ep. 1. 11;—secret, till he be pleased to reveal them, De. 29. 29; Mat. 24. 36;—shall all be accomplished, Is. 46. 10; Da. 4. 35.

Dedan, de'dan, (1) The son of Raamah, and grandson of Cush, Ge. 10. 7; 1 Ch. 1. 9;—his descendants inhabit a country of the same name on the Persian Gulf, and trade with Tyre in ivory, &c., Eze. 25. 13; 27. 15-20; 38. 13;—(2) The son of Jokshan, and

grandson of Abraham, Ge. 25. 3;—his descendants inhabit Dedan, a district in Arabia Petraea, Je. 25. 23; 49. 8.

Dedanim, de'dan-im, the people of Dedan, Is. 21. 13; called Dodanim, Ge. 10. 4.

Dedicate, to inscribe, to devote to, De. 20. 5; 2 Sa. 8. 11; 2 Ki. 12. 18; 1 Ch. 26. 20; 2 Ch. 2. 4.

Dedicated Things, or things set apart to the service of God, to be regarded, Le. 27. 28; Nu. 16. 38; Mar. 11. 17;—profaned, Da. 5. 2.

Dedication, of the tabernacle, Ex. 40. 9, 34;—of the temple, 1 Ki. 8. 1, &c.;—of the wall of Jerusalem, Ne. 12. 27.

Dedication (FEAST OF), instituted, A.C. 164, in commemoration of the purification of the temple after its desecration by Epiphanes, Jn. 10. 22.

— (SELF-), to the Lord, examples of, Ps. 116. 16; Is. 44. 5; 2 Co. 8. 5.

Deemed, judged, Ac. 27. 27.

Deep, from surface to the bottom, Eze. 32. 14;—the sea, Job 41. 31;—hell, Lu. 8. 31.

Defamed, slandered, 1 Co. 4. 13.

Defeat, frustration, overthrow, 2 Sa. 15. 34.

Defence, a guard or vindication; the Lord is to his people a sure Job, 22. 25; Ps. 7. 10; 59. 16; 62. 2; 89. 18; 94. 22.

Defer, to delay, put off, Ec. 5. 4; Is. 48. 9; Da. 9. 19.

Defile, to pollute, *morally*, by forbidden intercourse, Ge. 34. 2, 5;—to be guilty of idolatry, Le. 20. 3; Eze. 43. 7, 8;—to indulge in any sin, Job 15. 16; Is. 6. 5.

Defraud, to rob or cheat, forbidden, Le. 19. 13; Mar. 10. 19; 1 Co. 6. 8; 1 Th. 4. 6.

Defy, to boast against one, Nu. 23. 7, 8; 1 Sa. 17. 10, 25, 26.

Degenerate, base, become worse than they were originally;—the Jews were, Je. 2. 21.

Degrees (SONGS OF), the title given to fifteen psalms (the 120th to the 134th inclusive), either because of their peculiar excellence, or their being intended to be sung by the Jews in the several stages of their journey, when they came up to Jerusalem to worship, or with reference to the melody in which they were to be chanted.

Dehavites, de-hă'vites [villagers], people of Havah or Ava, brought by the king of Assyria to Samaria, Eze. 4. 10.

Delaiah, de-lă-iah [whom the Lord has freed], 1 Ch. 24. 18 (called Dalaiah, 3. 24), the head of one of the courses of priests in the time of David.

Delays, in business often dangerous, Pr. 27. 1; Ec. 9. 10; Jn. 9. 4;—especially in spiritual matters, Ec. 12. 1; Is. 55. 6; Mat. 25. 10; Lu. 11. 6; 12. 35; 2 Co. 6. 2; He. 3. 13; Ja. 4. 13.

Delicate, delightful, Is. 44. 9.

Deliberation, careful thought, recommended, Pr. 15. 28; 29. 20.

Delicate, fine, nice, De. 28. 54; Mi. 1. 16.

Delicately, finely or nicely, the danger of thus treating servants, Pr. 29. 21.

Deliciously, in luxury, pleasure, Re. 18. 3.

Delight, to satisfy or please, Ps. 37. 4; Mal. 3. 1; Ro. 7. 22.

Delilah, de-lî'lah [languishing], a woman in the valley of Sorek, loved by Samson, Ju. 16. 4;—her treachery to him, and victory over him, 6-20.

Deliverance, God works for his people, from their troubles, Job 5. 19; Ps. 50. 15.

—, remarkable instances of: Shadrach and his companions, Da. 3. 22, &c.;—of Daniel, 6. 22;—of Peter and John, Ac. 5. 19;—of Peter, 12. 7;—of Paul and Silas, 16. 26;—of Paul at Rome, 2 Ti. 4. 17.

Deluge, the universal flood of the earth (B.C. 2356). When the race of man had greatly increased on the earth, wickedness in every form began to abound, every imagination of the thought of the human heart was only evil continually. But in the midst of the world of crime and guilt 'Noah was a just man and walked with God.' For 120 years God warned mankind of the coming deluge

by means of Noah. They repented not at the warning, at last the flood came and swept them all away. The history of this is given in Ge. vi. viii. The deluge lasted for 12 lunar months and 10 days. Noah and his family were 370 days in the ark. Referred to in N. T., Mat. 24. 37; Lu. 17. 26; 2 Pe. 2. 5.

Delusions, threatened under the reign of antichrist, 2 Th. 2. 11.

Demas, de'mas [of the people], an early professor of Christianity, who, from love of the world, forsook Paul, Col. 4. 14; 2 Ti. 4. 10.

Demetrius, de-mê'tri-us [belonging to Ceres, or to corn], (1) A silversmith of Ephesus, who made silver 'shrines,' or models of the temple of Diana; raises a tumult, Ac. 19. 24;—(2) The Elder, his good report, 3 Jn. 12.

Demoniacs, persons possessed by devils, were numerous in the time of Christ, Mat. 8. 16; Lu. 4. 41;—that they were really possessed, and not simply under diseases, appears from the devils knowing Christ, and addressing him by his name, Mat. 8. 28, 29; Mar. 1. 24;—supplicating Christ, Mat. 8. 31; Mar. 5. 7;—obtaining permission from Christ, Mat. 8. 32;—Christ addressed them as devils, Mar. 5. 8; Lu. 4. 35;—such cases are clearly distinguished from diseases, 1. 34; Lu. 9. 1. Moreover, it could not be, according to the theories of infidelity, a mere supposition on the part of the demoniacs that they were possessed, else the 2000 swine mentioned, Mar. 5. 13, must have supposed themselves possessed likewise!!

Demons, or, as they are called in our translation, *devils*; the spirits of dead men *defiled*, which were worshipped by the heathen, under the similitude of idols, De. 32. 17; Ps. 106. 36, 37;—joining in sacrifices to them forbidden, 1 Co. 10. 20, 21.

Demonstration, a sure proof, 1 Co. 2. 4.

Denial (SELF-). See SELF.

Denounce, to inform against, De. 30. 18.

Dens, the caves where wild beasts lodge, Job 37. 8; 38. 40; Ps. 10. 9; Da. 16;—the retreats of the persecuted, He. 11. 38.

Denying Christ, manner of doing this, Mat. 25. 41-43; Lu. 10. 16; Phi. 3. 18, 19; 2 Pe. 2. 1; 2 Jn. 7;—punishment of, Mat. 10. 33; Mar. 8. 38; Lu. 9. 26; Jude 4.

Departure, a going away, Eze. 26. 18; 2 Ti. 4. 6.

Depose, to put out of office, Da. 5. 20.

Deposit, or pledge, the law relating to it, Ex. 22. 7.

Depravity. See CORRUPTION.

Deputy, one who acts for another, 1 Ki. 22. 47; Ac. 13. 7; 18. 12; 19. 38.

Derbe, de'rbe [juniper-tree], a city of Lycaonia, a province of Asia Minor; Paul and Barnabas retreated to it, after having been driven from Lystra, Ac. 14. 6;—the native place of Gaius, 20. 4.

Deride, to laugh at or mock, Hab. 1. 10;—the Pharisees and the rulers derided Christ, Lu. 16. 14; 23. 35.

Derision, mockery, reproach, Ps. 44. 13; 59. 8; Je. 20. 7; La. 3. 14; Ho. 7. 16.

Descend, to come down, Mar. 15. 39, Ro. 10. 7; Ep. 4. 10.

Descended, Christ, into the lower parts of the earth; or came from heaven to our world, and lay in the grave, Jn. 1. 3; Ep. 4. 9, 10.

Describe, to represent by words, Jos. 18. 48; Ro. 4. 6; 10. 5.

Desecry, to spy out or discover, Ju. 1. 23.

Desert, or wilderness; as of Sinai, Eze. 19. 2;—of Zin, Nu. 20. 1, &c. See WILDERNESS.

Desire, inordinate, forbidden, Ex. 20. 17; De. 5. 21.

Despair, hopeless, Ec. 2.20;—to be grieved against, Ps. 34.19; 37.24; 113.7; 140.12; 145.14; Pr. 24.14; Lu. 18.1; 2 Co. 4.8; Ga. 6.9; 2 Th. 3.13; He. 12.3. Examples of despair: Cain, Ge. 4.13; 14; Ahithophel, 2 Sa. 17.23; Judas, Mar. 27.5.

Despite, envy, or malice, Eze. 25.6; He. 10.9.

Destitute, those in want to be supplied by their brethren, Mat. 26.11; Lu. 11; Ja. 2.15; 1 Jn. 3.17. See **ALMS**.

Destroy, to pull down, cut off, kill, Ge. 18.23; Ex. 15.9;—to cast into hell, Mar. 1.24; Lu. 4.34;—to hurt a weak Christian, Ro. 14.15.

Destruction, temporal death, Ps. 90.3;—the mortification of sin, 1 Co. 5.5; Ro. 6.6;—the final punishment of the wicked, Phi. 3.19; 2 Pe. 2.1; 2 Th. 1.9.

Determinate, or fixed, the counsel of God is, Ac. 2.23.

Detestable, hateful, Je. 16.18; Eze. 5.11; 7.20; 11.18.

Deuil, de-u'il (invocation of God), one of the princes of the children of Gad, Nu. 1.4; 7.42; 47.10; 20.20;—called Reuel, 2.14.

Deuteronomy, deu-ter-on'-o-mē (the repetition of the law), the name given by the Greek translators to the last of the five books of Moses. It was written, except the last chapter, by Moses, De. 1.5; 34.1; 2 Ch. 35.4;—was to be read before all Israel every seven years in the year of release, De. 31.9-13.

Devious, crafty plots, of Satan, many of them known, 2 Co. 2.11.

Devil, this name is derived from the Greek *diabolos*, an accuser, and corresponds with the Hebrew word *Satan*. His names and characters: Abaddon, i.e. a destroyer, Re. 9.11; accuser of the brethren, 12.10;—adversary, 1 Pe. 5.8;—angel of the bottomless pit, Re. 9.11;—Apollyon, i.e. a destroyer, 9.11;—the beast, 19.19;—Beelzebub, Mat. 12.24; Mar. 3.22;—deceiver, Re. 12.9; 13.14; 20.3;—great dragon, 12.7, 9; 20.2;—evil one, Jn. 17.15;—god of this world, 2 Co. 4.4;—liar and murderer, Jn. 8.44;—prince of the world, 12.31; 14.30; 16.11;—prince of the power of the air, Ep. 2.2;—Satan, 1 Ch. 21.1; Job 1.6; Mat. 4.10; Re. 12.9;—old serpent, Ge. 3.13; 2 Co. 11.3; Re. 12.9;—sinner, 1 Jn. 3.8;—tempter, 1 Th. 3.5;—wicked one, Mat. 13.19, 38; 1 Jn. 2.13;—he that had the power of death, He. 2.14;—the spirit that now worketh in the children of disobedience, Ep. 2.2.

—appears in the divine presence, Job 1.6; 2.1;—earnestly labours after man's destruction, Job 1.7; 2.2; Mat. 13.19; 1 Pe. 5.8;—may be conquered, if properly resisted, Ep. 4.27; 6.10; 2 Ti. 2.26; Ja. 4.7; 1 Pe. 5.9; 1 Jn. 2.13;—his suggestions to be carefully guarded against, Mat. 13.19; 2 Co. 11.3; Ep. 6.11;—inspires evil thoughts, and draws men into sin, Ge. 3.1; 1 Ch. 21.1; Lu. 22.3; 27.1; Ac. 5.3; 1 Co. 7.5; 2 Co. 11.3;—misquotes and perverts Scripture, Mat. 4.6, with Ps. 91.11, 12;—takes the guise of an angel of light, 2 Co. 11.14;—his suggestions are always contrary to the Word of God, or to faith, or to charity, Mat. 4.6, 9; Ep. 6.16; 1 Jn. 3.8, 10;—can do nothing without God's permission, Ju. 9.23; 1 Ki. 22.22; Job 1.12; 2.6, 12; 16; Eze. 14.9; Mat. 8.31; 2 Th. 2.11;—is sometimes permitted to afflict men and disappoint their desires, Job 1.2; 2.6; Lu. 13.16; 2 Co. 12.7; 1 Th. 2.18; Re. 2.10;—had power granted him of working miracles, Eze. 7.11, 22; 8.7; Mat. 24.24; 2 Th. 2.9; Re. 13.13; 16.14; 19.20;—and also to possess human bodies, 1 Sa. 16.14, 23; 18.10; 19.9; Mat. 4.24; 8.16;—was formerly in heaven, but cast out for his disobedience, Jn. 8.44; 2 Pe. 2.4; Jude 6;—Judas so called, Jn. 6.70;—and also Peter, Mat. 16.23; Mar. 8.33;—Christ's triumph over him, Ge. 3.15; Ps. 68.18; Lu. 13.31; 1 Jn. 3.8; Col. 2.15; Ps. 68.18.

Devilish, infernally wicked, Ja. 3.15.

Devils, more properly rendered *demons*, are many, and appear to be of different ranks, acting under the direction of one, Mat. 9.34; 12.24; Mar. 5.9; Lu. 8.27; Ep. 6.12; 2 Th. 7.9.

Devils, knew Jesus to be the Son of God, Mat. 8.29; Mar. 3.11; 5.7; Lu. 34.41;—are reserved to farther punishment, 2 Pe. 2.4; Jude 6, Re. 20.3;—expect and fear their final sentence, Mat. 8.29; Mar. 1.24; Ja. 2.19;—sacrifices not to be offered to them, Le. 17.7; De. 32.17; 2 Ch. 11.15; 1 Co. 10.20.

Devoted, set apart to the Lord, Le. 27.21, 28;—to belong to the priests, Nu. 18.14.

Devotion, religious observances, Ac. 17.23.

Devour, to eat up, Ge. 37.20;—riotously, Lu. 15.30;—cruelly, 1 Pe. 5.8;—to kill, 2 Sa. 2.26.

Devout, pious, godly, as was Simeon, Lu. 2.25;—those who carried Stephen to his burial, Ac. 8.2;—Cornelius, 10.2;—Ananias, 22.12.

Dew, gentle moisture which falls on the earth during night, often copiously, Ju. 6.37-40; 2 Sa. 17.12; Job 29.19; Ca. 5.2;—an emblem of spiritual blessings, De. 32.2; Ho. 14.5-7;—a symbol of prosperity, Job 29.19;—an army, 2 Sa. 17.12.

Diadem, a crown, Job 29.14; Is. 28.5; 62.3; Eze. 28.13.

Dial, of Ahaz, an erection for the purpose of determining the apparent progress of the sun by his shadow, 2 Ki. 20.11; Is. 38.8.

Diamond, the hardest and most valuable of precious stones, Ex. 28.18; Eze. 28.13;—the word used, Je. 17.1, denotes a deep and permanent record of the sins of Judah.

Diana, di-a'-na, a celebrated goddess of the heathen, Ac. 19.24, &c. The Diana of Asia Minor was altogether different from the Diana of the Greeks.

Dibblaim, dib-lā'im, a symbolic prophetic surname of a harlot, Ho. 1.3.

Dibblath, dib-lath, Eze. 6.14; probably a corruption for Riblah, a city in the extreme north border of Palestine.

Diblathaim, dib-lath-ā'im (two casks), a city of Moab and station of the Israelites, Nu. 33.46; Je. 48.22.

Dibon, di-bon (pinning), (1) A city about 3 miles north of the river Arnon, which Moses gave to the tribe of Gad, Nu. 32.33-34;—afterwards yielded up to the tribe of Reuben, Jos. 13.9, 17;—it was destroyed by the Chaldeans, Je. 48.18. In Nu. 33.45 it is called Dibon-gad, and is the same as Dimon, Is. 15.9;—(2) A town in the south of Judah, Ne. 11.25;—the same as Dimonah, Jos. 15.22.

Didymus, did'e-mus (a twin), the surname of the apostle Thomas, Jn. 11.16. See **THOMAS**.

Diet, a portion of daily food, Je. 52.34;—the same word rendered 'allowance,' 2 Ki. 25.30; 'victuals,' Je. 40.5; 'dinner,' Pr. 15.17.

Difference, disagreement, Ex. 11.7; Ac. 15.9; Ro. 3.2; Jude 22.

Difficulties, distresses, in the Christian warfare, Mat. 7.14; Lu. 13.24; Ro. 8.13; Ga. 5.17; Ep. 6.16; 1 Pe. 4.18.

Digged, made a pit or trench, Ge. 21.30; Ps. 7.15; Mat. 21.33; Ro. 11.3.

Dignities, persons in high office, not to be calumniated, 2 Pe. 2.10; Jude 8.

Diklah, dik-lah (palm-tree), a Joktanite tribe, Ge. 10.27.

Dilean, dil'e-an (sourd-field), a city in the tribe of Judah, Jos. 15.38.

Diligence, industry, recommended, Pr. 6.6; 10.4; 12.24; 13.4; 22.29; 27.23; Ro. 12.11; 2 Th. 3.11.

—in spiritual concerns, De. 6.7; 11.13; Pr. 4.23; Is. 55.2; Jn. 6.27; Ac. 24.16; 1 Co. 15.58; Ga. 6.9; Phi. 1.4; 2 Th. 3.13; He. 6.12; 2 Pe. 3.14.

Diminish, to make less, Is. 21.17; Je. 26.2; Ro. 11.12.

Dimness, dulness of sight, Is. 8.22; 9.1.

Dinah, di-nah (judged, vindicated), only daughter of Jacob and Leah, born, Ge. 30.21;—debauched by Shechem, 34.2.

Dinhabah, din-ha'bah (robber's den), a city of Idumea, the capital of King Bela, Ge. 36.32.

Dionysius, dy-o-nish'-us (a votary of Bacchus), the Areopagite, a judge of the court of Areopagus, was a convert at Athens, Ac. 17.34.

Diotrephes, di-ot're-fez (nourished by Jupiter), an ambitious man, did not receive the disciples, 3 Jn. 9.

Direct, to order, Ge. 46.38, Ps. 5.3; Pr. 3.6; 11.5; 1 Th. 3.11; 2 Th. 3.5.

Disannul, to alter or abolish, Job 40.8; Is. 14.27; 28.18; Ga. 3.17.

Discern, to observe and know, Ge. 31.32; Mat. 16.3;—to have a spiritual knowledge of, 1 Co. 11.29.

Discerning of Spirits, a miraculous power of perceiving men's secret mind and conduct, and of distinguishing the true from the false, 1 Co. 12.10; 1 Jn. 4.1.

Disciples (scholars), of Christ, twelve whom he named apostles, Mat. 10.1-4;—three thousand became so at the discourse of Peter, Ac. 2.41;—increased to five thousand men, 4.4;—many thousands in Jerusalem, 21.20.

—(CHARACTER OF); they learn of Christ and imitate his spirit, Mat. 11.29;—bow to his authority alone in matters of faith and duty, 23.8-10;—obey his commandments, 7.21;—love their brethren, Jn. 13.35;—steadfastly persevere in his service, 8.31.

Discipline, correction, instruction, Job 36.10.

Discipline in the Church, appointed, Mat. 16.19; 18.15-19; Tit. 1.5;—deals with offenders, 1 Co. 5.4, 5.13; 1 Ti. 5.20; 2 Ti. 4.2;—obedience to it required, He. 13.17.

Disclose, to tell or reveal, Is. 26.21.

Discomfit, to rout or conquer, Ex. 17.13; 1 Sa. 7.10.

Discomfiture, defeat, 1 Sa. 14.20.

Discord, or strife, promoters of it censured, Pr. 16.14, 19; 16.28; 17.9; 18.8; 26.20; Ro. 1.29; 2 Co. 12.20.

Discreet, prudent, modest, and cautious; aged women ought to teach the young to be so, Tit. 2.5.

Discretion, a good man guides his affairs with, Ps. 112.5;—preserves the young, Pr. 1.4; 2.11; 3.21; 5.2;—deferreth anger, 19.11;—God instructs man to, Is. 28.26.

Disdain, to scorn, 1 Sa. 17.42; Job 30.1.

Disease, distemper, malady, 2 Ki. 1.2; 8.8; Ps. 38.7; 41.8; Mat. 4.23; Jn. 5.4.

Disfigure the Face, the Pharisees did so when they fasted, by assuming a dejected and rueful look, Mat. 6.16.

Disguise, to conceal, 1 Sa. 28.8; 1 Ki. 14.20; 20.38; 2 Ch. 35.22.

Dishonesty, deceit, fraud, 2 Co. 4.2.

Dishonour, disgrace, reproach, Eze. 4.14; Ps. 35.26; 69.19; Ro. 9.21; 2 Ti. 2.20.

Disinherit, to deprive of the inheritance, Nu. 14.12.

Dismayed, terrified, De. 31.8; Is. 21.3; 41.10; Je. 8.9; Ob. 9.

Disobedience, a breach of duty, curses attending it, Le. 26.14; De. 28.15.

Dispatch, to kill or put an end to, Eze. 23.47.

Dispensation, a plan or system of principles divinely revealed, an economy, 1 Co. 9.17; Ep. 1.10; 3.2; Col. 1.25;—rendered 'stewardship' in Lu. 12.42.

Disperse, to scatter, 1 Sa. 14.34; Pr. 15.7; Eze. 12.15;—the Jews were scattered abroad, Is. 11.12; Je. 25.34; 1 Pe. 1.1; hence were called the 'dispersion,' or *diaspora*.

Display, to spread wide, Ps. 60.4.

Displeasure, anger or offence, De. 9.19; Ju. 15.3; Ps. 2.5; 6.1.

Dispossess, to deprive of, Nu. 33.53; De. 17; Ju. 11.23.

Disputing, wrangling about trifles, to be avoided, 1 Ti. 1.4; 4.7; 6.20; 2 Ti. 2.14, 23; Tit. 3.

Disquiet, uneasiness, Je. 50.34.

Dissemble, to play the hypocrite, Jos. 7.11; Je. 42.20; Ga. 2.13.

Dissension, or disagreement; Paul and Barnabas had, with the Judaizing teachers, Ac. 15.2;—between themselves, 39;—in Christian churches to be avoided, 1 Co. 1.10; 3.3.

Dissimulation, false appearance and pretence, censured, Pr. 10.18; Ga. 2.11.

Dissolve, to melt, separate, Ps. 75.3; Is. 14.31; 2 Co. 5.1; 2 Pe. 3.11, 12;—to solve or explain, Da. 5.12.

Distaff, an instrument to spin with, Pr. 31.19.

Distraacted, perplexed or rendered frantic; the terrors of God make men, Ps. 68.15.

Distraction, or confusion, we ought to wait on God without, 1 Co. 7.35.

Distress. See **AFFLICTION**.

Distribute, to divide among many, Jos. 13.32; 2 Ch. 31.14; Lu. 18.22.

Distrist, of God's promises blamable, Ge. 18.12; 2 Ki. 7.2; Lu. 1.20; 12.29; 1 Ti. 2.8.

Diverse, different, Le. 19.19; Ps. 78.45; Mat. 4.24; He. 1.1; Ja. 1.2.

Divination, pretending to foretell future and hidden events, used only of false prophets of all kinds, forbidden, Le. 19.26, 31; De. 18.10;—practised by the Israelites, 2 Ki. 17.17;—by Nebuchadnezzar, Eze. 21.21;—disuasives from it, Je. 27.9.

Divine, heavenly, godlike, Ge. 44.15; Eze. 13.9; Mi. 3.6.

Divorces, the law respecting them, De. 24.1; Mat. 5.32; 19.9;—forbidden by Christ, Mat. 5.32; Lu. 16.18;—not justified by difference of religion, 1 Co. 7.10-14.

Doctors, teachers of the Mosaic law, Lu. 2.46; 5.17; Ac. 5.34; Jn. 3.10.

Doctrines, precepts, false, not to be received, Mat. 16.6; Ga. 1.8; 1 Jn. 4.1; 1 Th. 5.21;—sound ones, not endured by some, 2 Ti. 4.3.

Dodai, dod'ai (amatory), an Ahohite, one of David's officers, 1 Ch. 27.4;—probably the same as *Dodo*, 2 Sa. 23.9.

Dodanim, dod'-nim (leaders), a tribe descended from the fourth son of Javan, Ge. 10.4; 1 Ch. 1.7.

Dodavah, dod'-a-vah (beloved of Jehovah), father of the prophet Eliezer, 2 Ch. 20.37.

Doeg, dō'eg (fearful), an Edomite, an enemy of David, 1 Sa. 21.7;—kills the priests, 22.17;—psalms occasioned by his malice, Ps. 137, and cxx. —a prayer to be delivered from him, cxi.

Dog, an unclean animal according to the law of Moses, and regarded with peculiar contempt by the Jews, Ex. 22.31; De. 23.18; 1 Sa. 17.43; 24.14; 2 Sa. 9.8;—symbol of uncleanness and apostasy, Pr. 26.17; Phi. 3.2; Re. 22.15;—of the Gentiles, Mar. 7.27;—of unholiness, Mat. 23.24.

Doleful, sorrowful, Mi. 2.4;—doleful creatures' (Heb. *schim*), a general name for screech-owls, Is. 13.21.

Door, Christ is the, by whose authority teachers must enter into the church, Jn. 10.1;—and through whom all men who enter shall be saved, 9.

Dophkah, dōf'-kah (a knocking), the eighth encampment of Israel, Nu. 33.12.

Dor (dwelling), an ancient city of the Canaanites on the shore of the Mediterranean, Ju. 1.7; 1 Ki. 4.11. It is now represented by the little village of *Tantara* (or *Tortara*), about 9 miles north of Caesarea.

Dorcas, dōr'-kas (antelope), the Greek name of Tabitha, distinguished for her benefactions, Ac. 9.36;—died, and was much bewailed, 39;—raised to life by Peter, 40.

Dote, to grow silly, Je. 50.36; 1 Ti. 6.4;—to love extremely, Eze. 23.5, 7, 9, 16, 20.

Dothan, dō'-than (two cisterns), a place among the hills near the southern border of the plain of Esdraelon;—here Joseph was sold by his brethren, Ge. 37.17;—the residence of Elisha, and the scene of the vision of the horses and chariots of fire, 2 Ki. 6.13-19.

Double, twice as much, Ge. 43.12;—abundance, Is. 40.2;—deceitful, 1 Ti. 3.8; Ja. 1.8.

Dough, unbaked paste, Ex. 12.34, 39; Je. 18;—the first of it to be given to the priests, Nu. 15.17.

Doves, the emblem of simplicity and innocence, Mat. 10.16;—offered by those who were poor, and unable to afford a lamb, as in the case of Mary, Lu. 2.24;—this arrangement prescribed in Le. 12.6-8. In a wild state, dwell in holes in the rocks, Ca. 2.14; Je. 48.28;—as a dove the Spirit descended on Christ, Mat. 3.16; Mar. 1.10; Lu. 3.22;—Ephraim compared to, Ho. 1.11;—emblem of spring, Ca. 2.2.

Dowry, a portion given by a husband for his wife, Ge. 34.12; 1 Sa. 18.25.

Drag, a fishing-net, Is. 19.8; Hab. 1.15, 16.

Dragon, Is. 27.1;—translated *whale* in Ge. 1.21; Job 7.12;—*serpent* in Ex. 7.

9;—used figuratively to represent a destructive tyrant, Je. 51.34; Eze. 29.2;—the Roman empire in its heathen state, Re. 12.3;—Satan, 20.2.

Draught, a catch of fishes, Lu. 5.4, 9;—part of the belly, Mat. 15.17;—a place for the reception of filth, 2 Ki. 10.27.

Dreadful, frightful, terrible, Ge. 28.17; Job 15.21; Mal. 1.14.

Dreams, commonly insignificant, Ec. 5.3, 7;—*supernatural*, to Abimelech, Ga. 20.3;—Jacob, 28.12; 31.10;—Laban, 31.24;—Joseph, 37.5, 9;—Gideon, Ju. 7.17;—Solomon, 1 Ki. 3.5;—Joseph, the husband of Mary, Mat. 1.20; 2.13; 19;—the wise men from the east, 2.12;—the wife of Pilate, 27.19;—Peter, Ac. 10.10;—Paul, 26.19; 18.9; 27.23;—*prophetic*, interpreted of Pharaoh's butler and baker, Ge. 40.5;—of Pharaoh, 41.1;—of a Midianite, Ju. 7.13;—of Nebuchadnezzar, Da. 2.1, &c.; 4.1;—of Daniel, 7.15; 8.1.

Dress, of men and women to be distinguished, De. 22.5;—extravagance in it censured, Is. 3.16, &c.; 1 Ti. 2.9; 1 Pe. 3.3.

Drink, STRONG (Heb. *shekar*), the priests prohibited from, when they went into the tabernacle, Le. 10.9;—Nazirites to abstain from, Nu. 6.3;—use of, to excess not uncommon among the Jews, Ps. 107.27; Is. 24.20; 49.26; 51.17-22.

Drink-offerings, rules concerning them, Nu. 15.5.

Dromedary (swift runner), probably the African or Arabian species of camel, having one hump on its back, as distinguished from the Bactrian, which has two; but it is swifter, and can carry a man a hundred miles in a day, 1 Ki. 4.28; Es. 8.10; Is. 60.6; Je. 2.23.

Dropey, a collection of water in the body, cured by Jesus, Lu. 14.2.

Dross, the scum of metals separated by the process of melting, Ps. 119.119; Pr. 25.4;—the impure metal itself before being smelted, Is. 1.22, 25; Eze. 22.18, 19.

Drought, dry weather of long continuance, 1 Ki. 17.1;—promise in time of it, Is. 58.11.

Drowsiness, in the worship of God punished, Ac. 20.9;—its effects on worldly business, Pr. 23.21.

Drunkness, censured, Pr. 20.1; 23.33; Is. 5.22; Lu. 21.34; Ro. 13.13; 1 Co. 5.11; Ep. 5.18; 1 Th. 5.7; 1 Pe. 4.3.

—leads to other vices, Pr. 23.33-35; Is. 5.11, &c.; 28.7; 1 Th. 5.11; Hab. 2.5;—to poverty, Pr. 23.21;—destroys health, 23.29, 30;—debasement, Is. 28.1; Je. 25.27; 48.26;—the cause of quarrels, Pr. 23.29, 30;—excludes from the kingdom of heaven, Mat. 24.49; Lu. 12.45; 1 Co. 6.10; Ga. 5.21.

—examples of it: Noah, Ge. 9.21;—Lot, Jo. 33, 35;—Nabal, 1 Sa. 25.36; Elah, 1 Ki. 16.9;—Ben hadad, 20.16.

Drusilla, drō'-sil'-la, the third and youngest daughter of Herod Agrippa, Ac. 12.1-4, 20-23;—left her husband Azizus, and lived with Felix, and was with him at Caesarea, 24.24.

Dukes, heads of tribes or nations, Ge. 36.15, 21; Ex. 15.15; Jos. 13.21.

Dulcimer (Vul. *symphonia*), a double pipe with a sack, *bagpipe*, a musical instrument in use among the Jews. Luther renders the word *lute*, Da. 3.5, 10, 15.

Dumah, dū'-mah (silence), a country somewhere near or in Arabia Petrea, so called from a son of Ishmael, Is. 21.11; Ge. 25.14.

Dumb persons, cured, Mat. 9.32; 12.22; Mar. 7.32; Lu. 11.14.

—*figuratively*, those professed teachers who either cannot, or will not, make known the will of God to men, Is. 56.10.

Dung, used for fuel, Ec. 4.12-15;—the dung-gate, Ne. 2.13;—dung-hill, Da. 2.5; 3.29;—grovelling on a dung-hill, mark of extreme sorrow, 1 Sa. 2.8.

Dura, dū'-ra (circle), a plain in the south-east of Babylon near the mound now called *Babylon*, or according to others the great plain which Babylon itself was situated, Da. 3.1.

Darable, the riches and honours of divine wisdom are, Pr. 8. 18;—the friendship of God is, 18. 24.

Dust, sitting in, a token of humiliation, La. 3. 29;—casting of, on the head, of mourning, Jos. 7. 6;—to shake off from the feet, Mat. 10. 14; Mar. 6. 11; Ac. 13. 51;—*figuratively*, the grave, Ge. 3. 9;—a great multitude, 13. 16.

Duties, some more important, and to be preferred to others, 1 Sa. 25. 11; Ho. 6. 6; Mat. 9. 13; 12. 7; 23. 23; Lu. 11. 42.

Duty of Man, in general, De. 10. 12; Jos. 22. 5; Ps. 1. 1, &c.; Eze. 18. 5; Ho. 12. 6; Mi. 6. 8; Zec. 7. 9; 8. 16; Mat. 19. 16; 22. 37; 1 Ti. 6. 11; 2 Ti. 2. 22; Tit. 2. 11, &c.; Ja. 1. 27.

Dwarf, a person far below the ordinary size of men, Le. 21. 20.

Dying Saints, comfortable texts for, Ge. 49. 18; 2 Sa. 23. 5; Job 5. 19; 8. 6, 7; 19. 25-27; Ps. 23. 4; 31. 5; 48. 14; 73. 24, 25; Lu. 2. 29; Jn. 14. 2; Ro. 8. 38; 1 Co. 15. 55; 2 Co. 5. 1; Phi. 1. 21.

E.

Eagle, one of the largest and most powerful of the birds of prey, Nu. 24. 21; Job 39. 27-30; Je. 49. 16;—its tenderness toward its young, Ex. 19. 4; De. 32. 11;—its destructiveness, Is. 46. 11; Ho. 8. 1;—kings of Babylon and Egypt compared to, Eze. 17. 3, 7;—quickness of its flight emblem of shortness of life, Job 9. 26; Pr. 23. 5.

Eat, bored, of a servant who would not go free, Ex. 21. 5, 6;—heavy ears, Is. 6. 10;—uncircumcised ears, Je. 6. 10;—itching ears, 2 Ti. 4. 3.

Earing, an old word for *ploughing*, Ge. 45. 6; Eze. 34. 21;—to ear, to cultivate, De. 21. 4; 1 Sa. 12; Is. 30. 24.

Early, those who seek Christ, encouraged, Pr. 8. 17.

Earnestly, eagerly, warmly, zealously, Nu. 22. 37; Job 7. 2; Ja. 5. 17.

Earnest of the Spirit, those graces which are the pledge and the foretaste of heaven, 2 Co. 1. 22; 5. 5; Ep. 1. 14.

Ear-rings, ornaments of gold or silver hung in the ears, both by men and women, in eastern countries, Ge. 35. 4; Ex. 32. 35; 22; Ho. 2. 13.

Earth, creation of, Ge. 1. 1, &c.;—to be destroyed by fire, 2 Pe. 3. 10;—a new one to be made, Re. 21. 1; 2 Pe. 3. 13.

Earthquake, shaking and heaving of the earth. Earthquakes evidently arise from certain powers operating within the circumference or crust of the earth; and seem to proceed from the same causes as volcanoes, acting differently, according to the difference of situation, or different nature of the surface on which they operate.

An earthquake when Elijah was at Mount Sinai, the first recorded as having happened in Palestine (B.C. 905), 1 Ki. 19. 11;—in the time of Uzziah, Am. 1. 1; Zec. 14. 5;—at the crucifixion of Jesus, Mat. 27. 54;—at the resurrection of Jesus, 28. 2;—mentioned among the calamities to precede the destruction of Jerusalem, 24. 7;—symbol of revolution in the political world, He. 12. 26.

East, the rising of the sun, Ge. 3. 24; 12. 8; 13. 11; 29. 1;—indefinitely, Ps. 103. 12; Da. 8. 9;—*country*: Arabia, Ge. 25. 6;—*sea*, the Dead Sea, Nu. 34. 3; Eze. 47. 18; Joel 2. 20.

Easter, properly the *passover*, and is so rendered in every passage except Ac. 12. 4.

Ebal, *ē-bāl* [stone], a hill near Shechem, from which the curses of the law were pronounced, De. 27. 14. Shechem (the modern *Nablās*) lies in the valley between Ebal and Gerizim.

Ebedmelech, *ē-bēd-me-lek* [servant of the king], an Ethiopian servant of Zedekiah, Je. 38. 7-12.

Ebenezer, *ē-bēn-ē-zer* [stone of help], the name which Samuel gave a stone, commemorative of God's help to Israel, 1 Sa. 7. 12.

Ebony, [stone, i. e. stone-wood], the heart-wood of the date-tree, Eze. 7. 15.

Ebronah, *ēb-rō-nah* [passage over], a station of the Israelites near Ezion-Gaber, Nu. 33. 34-35.

Ecclesiastes, *ēk-kle-zē-ās-tēs* [the preacher], an inspired book written by Solomon in his old age.

Edar, *ē-dar* [flock], tower of, Jacob's first halting-place between Bethlehem and Hebron, Ge. 35. 21.

Eden, *ē-dēn* [paradise], (1) The earthly paradise where man in innocence was placed. The Sept., following the Chaldees, called it 'paradise,' Ge. 2. 15;—Adam driven from, 3. 23;—(2) A region subdued by the Assyrians, 2 Ki. 19. 12; Is. 37. 12. It lay somewhere in the north-west of Mesopotamia.

Edification, building up in knowledge and piety, mutual, to be consulted, Ro. 14. 19; 15. 2; 1 Co. 14. 12, 26; Ep. 4. 12; 1 Th. 5. 11; He. 10. 24;—the word of God a chief instrument in edifying, Ac. 20. 32;—foolish questions adverse to, 1 Ti. 4. 4.

Edom, *ē-dōm* [red], (1) Esau the elder twin-brother of Jacob, so called from his red hair, Ge. 25. 25, or from the colour of the pottage for which he sold his birthright, 30.—(2) The country afterwards given to Esau, Ge. 36. 6; Nu. 33. 37;—previously called Mount Seir, Ge. 32. 3; 36. 8;—dukes of, 36. 15-19;—kings of, 31.

Edomites, *ē-dōm-ites*, the descendants of Edom, refuse the Israelites a passage through their country, Nu. 20. 14; De. 2. 4;—when to be admitted into the congregation, De. 23. 8;—conquered by David, 2 Sa. 8. 14;—revolt from Jehoram, 2 Ki. 8. 20; 2 Ch. 21. 8;—to be conquered, Je. 49. 7; Eze. 25. 13; 35. 1, &c.;—judgments upon them, Am. 1. 11; Ob. 1, &c.

Edrei, *ē-dre-ī* [strength], (1) One of the chief towns of the kingdom of Bashan, east of Jordan, Jos. 12. 4, 5; 13. 12; De. 3. 10. Here Og was defeated by the Israelites, Nu. 21. 33-35. In the early ages of Christianity it was the seat of a bishop. It has been generally identified with *Dera*.—(2) A town of Naphtali near Kedesh, Jos. 19. 37.

Education, the Israelites commanded to give a religious one to their children, De. 6. 7;—the happy effects of a good one, Ge. 18. 19; Pr. 22. 6; 29. 17; 2 Ti. 3. 15;—fatal effects of a bad one, Pr. 29. 15.

Effectual, fervent or inwrought prayer, Ja. 5. 16.

Effeminate, a catamite, one addicted to strange lust, 1 Co. 6. 9.

Eglaim, *ēg-lā'im* or *ēg-lā-im* [two ponds], a city of Moab, Is. 15. 8;—probably the same as En-Eglaim.

Eglon, *ēg-lon* [heifer], (1) King of the Moabites, oppressed Israel for eighteen years, Ju. 3. 14;—assassinated by Joshua;—(2) A city of the Amorites, about 34 miles south-west of Jerusalem, Jos. 10. 3, 23-25;—was afterwards given to Judah, 15. 39. The modern *Ajlun* occupies its site.

Egypt, *ē-yipt*, a much renowned kingdom of antiquity, situated in the north-east of Africa; and extending about 530 miles in length and 250 in breadth. It was called by the Hebrews 'the land of Mizraim,' the form of the word being *duai* to denote the two divisions of Upper and Lower Egypt. The Coptic name is *Keme*, meaning *black*, so called from its dark alluvial soil. In Is. 11. 11 it is called *Pathros*; in Ps. 87. 4, *Rahab*; in Ps. 105. 23, 27, 'the land of Ham.' The Arabs call it *Misr* [red mud]. The arts and sciences were very early cultivated here, and maintained a greater degree of perfection for some ages than was found in any other nation. In its ancient glory it is said to have sustained about eight millions of inhabitants, and was the granary of the world. The river Nile runs through it northward to the Mediterranean, and waters it by its wide inundations, which spread fertility over its whole extent. The pyramids of Egypt are above 3000 years old, and stand south-west of Grand Cairo. The largest, that of Cheops, is 474 feet high, and covers a space of about 13 acres. They were the mausoleums

or burying-places of the Egyptian kings. A prophecy to Abraham that his posterity should be slaves there, Ge. 15. 13;—its ten plagues: the river turned into blood, Ex. 7. 19;—frogs come on the land, 8. 5;—the dust becomes lice, 16;—swarms of flies, 20;—murrain of the cattle, 9. 1;—boils, 8;—hail, 3;—locusts, 10. 3;—darkness, 12;—death of the first-born, 12. 29;—destruction of the whole army of, 14. 28;—a hymn on the departure of the Israelites from it, Ex. xv. 1; Ps. cxiv. 1;—Ham's posterity in, mentioned, Ps. 78. 51; 105. 23, 27;—its ruin foretold, Is. 19. 1, &c.;—favour to be shown to it in the latter days, 18, &c.;—to be conquered by the Assyrians, 20. 1;—the Israelites threatened for their confidence in it, 30. 17, 31. 31;—its ruin again foretold, Je. 44. 30, 46. 1;—its desolation for forty years, Eze. 29. 8;—given to Nebuchadnezzar as a reward for his services at Tyros, 17; 32. 17;—its desolation, 30. 17, 31. 1, 18;—a lamentation over it, 32. 1, &c.;—how to be punished if the inhabitants do not send to worship at Jerusalem, Zec. 14. 18;—the holy family's flight into, Mat. 2. 13-20. It is now a fief under viceroys of the Turkish empire. The whole land is crowded with relics of antiquity. The population is about 3½ millions; a considerable portion of them are Christians and Jews. The Christians are called *Copts*.

Egypt, RIVER OF, (1) *The Nile*, as in Ge. 15. 18, where the Hebrew word is *nahar*, 'river.' The Nile was the southern border of the land given in covenant promise to Abraham.—(2) *Wady el-Arish*, as in Nu. 34. 5; Jos. 15. 4; 2 Ch. 7. 8, where the Hebrew is *nakkhal*, 'a torrent-bed'; this was the southern border of the land possessed by the twelve tribes.

Egyptians, Pharaoh sends them to Joseph for food, Ge. 41. 55;—accounted it an abomination to eat with the Hebrews, Ex. 14. 9;—drowned in the Red Sea, 27;—when to be received into the congregation, De. 23. 8;—Jews forbidden to form an alliance with, Is. 57. 2; 31. 1; 36. 6.

Ehud, *ē-hud* [junior], a Benjamite, one of the judges of Israel, delivers from the oppression of the Moabites, Ju. 3. 15.

Ekrón, *ēk-rón* [eradication], the most northern of the five cities of the Philistines, situated in the plain between Azotus and Jamnia, Jos. 13. 3;—taken by the tribe of Judah, Ju. 1. 18;—its inhabitants, afraid of the ark of God, send it away, 1 Sa. 5. 10;—Baalzebub the god of, 2 Ki. 1. 2;—its ruin foretold, Zep. 2. 4. Now *Aktr*, 5 miles south-west of Ramleh.

Elah, *ē-lah* [terebinth or oak], (1) The king of Israel, succeeds Baasha, 1 Ki. 16. 6;—murdered by Zimri, 16. 10;—(2) The valley in which David slew Goliath, 1 Sa. 17. 2, 19; 21. 9.

Elam, *ē-lām* [age]. (1) The eldest son of Shem, and father of the Elamites, Ge. 10. 22;—his descendants to be conquered, Je. 49. 34;—to be restored, 39.—(2) A country south of Assyria, and east of Persia proper, peopled by the descendants of Shem, Ge. 10. 22. Its capital was called Susa. The name Elam was at one time given to the whole of Persia. It was called *Susiana* by the Greeks and Romans.

Elath, or *ElOTH*, *ē-lath* [trees, terebinths], a seaport town on the eastern gulf of the Red Sea, near to which the Israelites passed, De. 2. 8;—taken by David, and held in the days of Solomon as a place of commerce, 2 Ch. 8. 17;—after being retaken by the Edomites, it was again taken and built by Azariah, 2 Ki. 14. 22.

Eldad, *ē-lād* [favoured of God], and **Medad**, two of the seventy elders of Israel, being divinely endowed with a spirit of prophecy, Nu. 11. 26.

Elders, aged men, seventy chosen by Moses as his assistants, Nu. 11. 16;—the magistrates, heads of the people, and rulers, so called among the Jews, Ge. 50. 7; 1 Sa. 16. 4; 2 Ki. 6. 32; Eze. 8. 1;—rabbis or teachers, Mat. 7. 35.

Elders, or **PRESBYTERS**, in the *New Testament church*, a title assumed by the apostles, 1 Pe. 5. 1; 2 Jn. 1. 3 Jn. 1;—given to the pastors, teachers, and rulers of Christian churches, their qualifications and duty, Ac. 11. 30; 14. 23; 15. 4, 6; 16. 4; 20. 17; 1 Ti. 3. 1; 5. 1, 19; Tit. 1. 5; 1 Pe. 5. 1;—symbolical, Re. 4. 4, 10; 5. 5-8, 14; 7. 11, 13; 11. 16.

Elealeh, *ē-lē-ah-leh* [whither God has ascended], an Amorite city east of Jordan;—Moses gave it to the tribe of Reuben, Nu. 32. 37;—was ravaged by the Assyrians and the Chaldeans, Is. 15. 4; Je. 48. 34;—now *El-Ah*, two miles north of Heshbon.

Eleazar, *ē-lē-ā-zar* [God the helper], (1) Son of Aaron, and his successor in the office of high-priest, Nu. 20. 26;—he and Joshua divided the land, 34. 17;—died, Jos. 24. 33.—(2) The son of Dodo the Ahohite, and the second of the three most eminent of David's thirty-seven heroes, 2 Sa. 23. 9; 1 Ch. 11. 12.

Elect, is spoken of Christ, Is. 42. 1; Mat. 12. 18;—of good angels, 1 Ti. 5. 21;—of the Israelites as a nation, De. 7. 6;—of individuals to worldly advantages, 1 Sa. 10. 24; Ro. 9. 11;—of such as have faith in Christ to eternal life, Tit. 1. 1;—the elect, Mat. 24. 22;—his elect, Mar. 13. 27;—'his own elect,' Lu. 18. 7; 'God's elect,' Ro. 8. 33; Col. 3. 12.

Election, God's purpose of mercy, by which he chose all who have faith in Christ to everlasting life;—it is eternal, Ep. 1. 4; 3. 11; 2 Th. 2. 13;—blessed, Ep. 1. 6, 11; 2 Ti. 1. 9;—personal, Mat. 20. 23; 25. 34; Ac. 22. 14; 2 Ti. 2. 19;—conditional on their part, 2 Ti. 1. 9; Ro. 8. 28; 9. 11; 11. 5, 6;—immutable, and certain of accomplishment to every one who believes, Ro. 8. 29, 30;—it is in Christ, Ep. 1. 4;—it is holiness as the means, and salvation as the end, Ro. 8. 29; Ep. 1. 4; 2. 10; 5. 27; 1 Th. 5. 9. See **PREDESTINATION**.

El-Elohe-Israel, *ēl-ēl-ō-hā-is-ra-el* [God, the God of Israel], the name given by Jacob to the altar he built near Shechem, Ge. 33. 18-20.

Elements, simple bodies of the material universe; and applied in 2 Pe. 3. 10, to denote the component parts of which this material world is formed. Used in Ga. 4. 3, 9 as a designation of the ceremonial law, and spoken of as *elements of the world*, because temporary, and destined to pass away;—the alphabet of the letters, or first principles of knowledge, Col. 4. 8 (*margin*);—rendered 'rudiments,' Col. 2. 8, 20.

Elephant, the largest of all land animals, supposed by some to be referred to in 1 Ki. 10. 22; 2 Ch. 9. 21; where 'ivory,' i. e. *elephant's tooth*, is mentioned.

Elhanan, *ēl-hā-nan* [God-favoured], a distinguished warrior, the brother of Goliath, 2 Sa. 21. 19.

Eli, *ē-lī* [exalted], high-priest of the Jews when the ark was in Shiloh, 1 Sa. 1. 3, 9;—he succeeded Samson also as judge in Israel, which office he held for forty years, 4. 18;—he reproves Hannah, who was praying for a child, 1. 12;—the sins of his sons, 2. 12;—a prophecy against his house, 27;—his sons slain, 4. 11;—his death, 18.

Eli, *ē-lī* [my God], Mat. 27. 46. See **ELI**.

Eliakim, *ē-lī-ā-kim* [whom God raises up], (1) The son of Hilkiah, sent by Hezekiah to the prophet Isaiah, 2 Ki. 19. 2;—a prediction of his greatness, Is. 22. 20-23.—(2) The son and successor of Josiah, king of Judah, 2 Ch. 36. 4;—called Jehoikim, 2 Ki. 23. 34; 2 Ch. 36. 4.

Elisaph, *ē-lī-ā-saf* [whom the Lord has added], the son of Deuel or Reuel, prince of the tribe of Gad, Nu. 10. 20.

Eliezer, *ē-lī-ē-zer* [help of God], (1) 'Of Damascus,' the pious steward of Abraham's household, Ge. 15. 2;—sent to Mesopotamia for a wife to Isaac, 24. 2;—his godly conduct and success, 12-67.—(2) The son of Moses, Ex. 18. 4; 1 Ch. 23. 15.—(3) The son of

Zichri, commanded four hundred and twenty thousand men, 1 Ch. 27. 16.—(4) The son of Dodavah, a prophet, foretold the destruction of Jehoshaphat's fleet, 2 Ch. 20. 37.

Elihu, *ē-lī-hū* [my God is Jehovah], one of Job's friends who visited him in his distress; his speeches, Job xxxii-xxxvii.

Elijah, *ē-lī-jah* [my God is Jehovah], 'the Tishbite, a native of Gilead, a prophet of great renown, foretells a drought, 1 Ki. 17. 1;—fed by ravens, 6;—visits a widow at Zarephath, 9;—raises her son to life, 22;—sent to meet Ahab, 18. 1;—his contest with the prophets of Baal, 21;—brings rain, 45;—threatened by Jezebel, he goes to Horeb, 19. 9;—sends to anoint Jehu, 16;—calls Elisha, 19;—denounces judgments against Ahab and Jezebel for taking the vineyard of Naboth, 21. 17;—reproves Ahaziah for sending to consult Baalzebub, 2 Ki. 1. 4;—brings fire from heaven on his soldiers, 10. 12;—divides the river Jordan, 2. 8;—goes to heaven in a chariot of fire, 11;—promised to return before the great day of God, Mal. 4. 5;—this referring to John the Baptist, as seen, Mat. 11. 14; Mar. 9. 11 and the reason of the designation thus given to John assigned, Lu. 1. 17;—John the Baptist so called, Mat. 17. 12, 13.

Elim, *ē-līm* [trees], the second station of the Israelites after crossing the Red Sea, Ex. 15. 27.

Elimelech, *ē-līm-ē-lek* [my God king], a Bethlehemite, the husband of Naomi, driven by famine into the land of Moab, Ru. 1. 1.

Eliphalet, *ē-lī-fa-let* [God is his deliverance], (1) One of David's sons born in Jerusalem, 2 Sa. 5. 16; 1 Ch. 3. 6;—called Elipelet, 1 Ch. 14. 7.—(2) Son of Ahasai, one of David's mighty men, 2 Sa. 23. 34.

Eliphaz, *ē-lī-faz* [strength of my God], a Temanite, one of Job's friends, whose speeches were against him, Job 4. 1; v. xv. xxii.

Elisabeth, *ē-līs-a-beth* [the oath of God], the wife of Zacharias and the mother of John the Baptist, her character, Lu. 1. 5;—her song when saluted by Mary, 42, &c.

Elisha, *ē-lī-shā* [God's salvation], the son of Shaphat of Abel-meholah, the disciple and successor of Elijah in the prophetic office, follows Elijah, 1 Ki. 19. 19;—sees him ascend to heaven, 2 Ki. 2. 11;—divides the river Jordan, 14;—restores the unwholesome water at Jericho, 21;—mocked by young men, who are destroyed by bears, 24;—procures water for the army of Jehoshaphat, 3. 20;—multiplies the widow's oil, 4. 1;—procures a son for the good Shunammite, 14;—raises him to life, 32;—cures the deadly pottage at Gilgal, 38;—feeds an hundred men with twenty loaves, 42;—cures Naaman of leprosy, 5. 14;—transfers it to Gehazi, 27;—makes iron to swim, 6. 6;—discloses the secret counsels of the king of Syria, 8;—an army sent to seize him smitten with blindness, 13;—promises plenty in a siege of Samaria, 1. 1;—promises to Hazael at Damascus, 8. 7;—sends to anoint Jehu king of Israel, 9. 1;—foretells Joash's three victories, 13. 14;—writes to Jehoram, 2 Ch. 21. 12;—a dead man comes to life on being put into his sepulchre, 2 Ki. 13. 21;—died at the age of 90 years, during 60 of which he prophesied, 20.

Elishama, *ē-līsh-a-mā* [whom God has heard], the name of several persons, Nu. 1. 10; 2 Sa. 5. 16; Je. 36. 12.

Elishaphat, *ē-līsh-a-fat* [my God judgeth], one of Jehoiaada's captains, 2 Ch. 23. 1.

Elishaba, *ē-līsh-e-bā* [God is her oath], the daughter of Amminadab, Nu. 3. 3, and wife of Aaron, Ex. 6. 23.

Elishaphan, *ē-līsh-a-fan* [whom God has protected], the son of Uzziel, and chief of the house of the Kohathites, Nu. 3. 30;—he and his brother carry the dead bodies of Nadab and Abihu to their graves, Le. 10. 4.

Elkanah, *ēl-kā-nah* [God possesses], father of Samuel, 1 Sa. 1. 1;—his peculiar regard for his wife Hannah, 5.

Eikosh, e'k'osh [God my bow], the birthplace of the prophet Nahum, Na. 1.1.

Elasar, e'l-a-sar [the oak of Assyria], kingdom in Asia, whose king Ario-och was one of the allies of Chedor-laomer, Ge. 14.19.

Elm, Ho. 4.13: elsewhere rendered *elm*.

Elinathan, e'l-nā'than [God's gift], was sent to bring the prophet Urijah from Egypt, Je. 26.22;—opposed the burning of Jeremiah's prophecies, 36.12.

Eloil, e'loy [my God], a Syro-Chaldaic word, Mar. 15.34.

Elon, e'lon [oak], (1) A judge of Israel, Ju. 12.11.—(2) A city of Dan, Jos. 19.43, probably the same as *Elon-Beth-Hanan*, 1 Ki. 4.9.

Eloquent, fluent and elegant speech, Ec. 4.10: 15.3: Ac. 18.24.

El-Paran, e'l-pā'ran [the oak of Paran], a tree in the wilderness of Paran, Ge. 14.6.

Eletekeh, e'l-te'keh [God its fear], a city of Dan, Jos. 19.44: 21.23.

Elul, e'ul, the sixth month of the Jewish ecclesiastical, and twelfth of the civil year, beginning with the new moon of September, Ne. 6.15. Probably derived from a root which means 'to glean,' 'to cut off' the latest grapes.

Eluzai, e-lū'za-i [God is my strength], an officer of king David, 1 Ch. 12.5.

Elymas, e'l-e-mas [a wise man], a name applied to a Jew called Bar-Jesus, Ac. 13.6-11. See *BAR-JESUS*.

Elzabad, e'l-zā-bad [the dowry of God], an officer of king David, 1 Ch. 12.12.

Embalming of dead bodies much practised by the Egyptians. It was practised also by the Hebrews in the case of Jacob, Ge. 50.2; and Joseph, 26. Asa's grave was 'filled with sweet odours and divers kinds of spices,' 2 Ch. 16.14. The body of Christ also was embalmed, Jn. 19.39, 40; the spices, &c., were, however, only applied to his body externally, as was oft done to the dead, instead of regular embalming.

Embassies, or public messengers sent, from Jacob to Esau, Ge. 32.3;—from Moses to the king of Edom, Nu. 20.14;—from Jephthah to the Ammonites, Ju. 11.12;—from David to Hanun, 2 Sa. 10.2;—from Sennacherib to Hezekiah, Is. 36.2.

Embolden, bold or daring, Job 16.3: 1 Co. 8.10.

Embrace, to hold fondly in the arms, Ge. 29.13: 33.4: Ac. 20.1: He. 11.13.

Embroidered, decorated with needlework, Ex. 28.39: 35.35: 38.23.

Emerald, a precious stone of a green colour, of the species of *beryl*, and iridescence next to the ruby, Ez. 28.18: Ez. 27.16: Re. 4.3: 21.19.

Emerods, a disease, the older form of the word *hemorrhoids* or *piles*, threatened to the disobedient Jews, De. 28.27;—inflicted on the men of Ashdod, 1 Sa. 5.6,9,12.

Emims, e'mims [terrors], a warlike people, and of gigantic stature, who inhabited the east borders of Canaan; smitten by Chedorlaomer, Ge. 14.5;—the Moabites dispossessed them, De. 2.10,11.

Eminent, high, above others, Eze. 16.24,30: 17.22.

Emmanuel, em'man-ū-el, Mat. 1.23. See *IMMANUEL*.

Emmaus, em-mā'us [hot springs], a village 'threescore furlongs,' or about 7½ miles distant from Jerusalem, memorable for Christ's interview with two of his disciples on their way thither, Lu. 24.13.

Emmor, em'mor, the same as Hamor, father of Shechem, Ac. 7.16.

Empire, a large dominion, Es. 1.20.

Empty, void, not full, Ge. 31.42: 41.27: Na. 2.10: Mat. 12.44: Mar. 12.3.

Emulation, striving to excel in what is good, Ro. 11.14;—in what is evil, Ga. 5.20.

Enam, e'nam [the double spring], a city in the lowlands of Judah, Jos. 15.34.

Encamp, to form a camp, Ex. 14.2: Nu. 1.50: Ps. 27.3: Zec. 9.8.

Encountered, provoked to dispute, Ac. 17.18.

Encourage, to animate, De. 1.38: 2 Ch. 31.4: Ps. 64.5.

Endor, en-dor [fountain of Dor, i.e. of the age], a city in the tribe of Manasseh, 4 miles south of Mount Tabor;—memorable for the account given of the witch of, 1 Sa. 28.7;—it is now called *Endâr*.

Endow, or **ENDUE**, to give a dowry or portion, Ex. 22.16: Ge. 30.20: Lu. 24.49: Ja. 3.13.

Endure, to undergo, Ge. 33.14: Mat. 24.13: He. 12.7.

Engelaim, en-eg-lā'im [the fountain of calves], a well or town on the Dead Sea, opposite to Engedi, mentioned only in Eze. 47.10; probably the same as Eglaim in Is. 15.8. Supposed by some to be identical with *Ain-Ajlâh* at the north end of the Dead Sea.

Enemies, their cattle to be brought to them if found astray, Ex. 23.4;—their misfortunes not to be rejoiced at, Job 31.29: Ps. 35.13: Pr. 24.17;—their death not to be wished for, 1 Ki. 3.11;—mourn, and be concerned for them, Ps. 35.13;—trust in God for deliverance from, Ezr. 8.31: Ps. 18.48;—Christ prayed for, Lu. 23.34;—good to be done for their evil, 25.21: Mat. 5.44: Lu. 6.27,35: Ro. 12.14,20.

Engaged, promised, Ge. 30.21.

Engedi, en-ge'di [the fountain of a kid], originally called *Hasaon-Tamar*, 2 Ch. 20.2;—the name of a city on the east side of the Dead Sea, about 30 miles south-east of Jerusalem, given to the tribe of Judah, Jos. 15.62;—here David was an exile, 1 Sa. 24.1;—here the allied army, which came against Jehoshaphat, encamped, 2 Ch. 20.2. Celebrated for the excellence of its vineyards, Ca. 1.14.

Engines, warlike instruments for throwing stones, 2 Ch. 26.15: Eze. 26.9.

Engrave, letters or figures cut on stone, Ex. 28.11; Zec. 3.9: 2 Co. 3.7.

Enhakkore, en-hāk'ko-re [the fountain of the crier], the spring of Lehi, where Samson was miraculously supplied with water, Ju. 15.19.

Enjoy, to feel with pleasure, Jos. 1.15;—to have in abundance, He. 11.25.

Enlarge, to increase or render more wide, Ge. 9.27: Ps. 119.32: Mat. 23.5.

Enlighten, to give light or instruct, Ps. 18.28: 19.8: Ep. 1.18: He. 6.4.

Enmishpat, en-mish'pat [fountain of judgment], the same as Kadesh, Ge. 14.7.

Enmity, bitter and deep-rooted hatred, put between the seed of the woman and the serpent, Ge. 3.15;—the carnal, or fleshly and unrenowned mind is, against God, Ro. 8.7;—the friendship of the world is, Ja. 4.4;—applied to the ceremonial law, as a cause of enmity between Jews and Gentiles, and said to be slain by Christ, Ep. 2.14-16.

Enoch, e'noh [dedicated], (1) A son of Cain, Ge. 4.17.—(2) The son of Jared, and father of Methuselah, Ge. 5.18;—walked with God, 22;—God took him, 24;—was translated to heaven without dying, He. 11.5;—prophesied, Jude 14.—(3) A city built by Cain, Ge. 4.17,18.

Enos, e'nos [man, multitude], the son of Seth, Ge. 4.26;—the father of Cainan, or Canaan, 5.9.

Enquire, to search or ask, Ge. 25.22: Ps. 27.4: Is. 21.12: Mat. 10.11: Ac. 9.11.

Enrich, to make rich, 1 Sa. 17.25: Eze. 27.33: 1 Co. 1.5: 2 Co. 9.11.

Enrogei, en-rō'gei [fountain of the secret, or fuller's fountain], a spring on the south-east of Jerusalem, in the valley of the Kidron, Jos. 15.7: 18.16;—Adonijah's coronation at, 1 Ki. 1.9.

Ensample, an example, 1 Co. 10.11: Phil. 3.17: 2 Th. 3.9: 2 Pe. 2.6.

Enshemesh, en-shē'mesh [the well of the sun], the name of a fountain, between Jerusalem and Jericho, Jos. 15.7: 18.17.

Ensign, Ps. 74.4: Is. 5.26: Zec. 9.16. See *BANNER*.

Ensnare, to bring into sin or bondage, Job 34.30.

Ensnue, to follow, 1 Pe. 3.11.

Entappuah, en-tap'pū-ah [spring of

Tappuah, or of an apple], a place in the tribe of Manasseh, Jos. 17.7.

Enterprise, an undertaking, Job 5.12.

Entertain, to be hospitable, He. 13.2.

Entice, to allure or attract, Ex. 20.16: De. 13.6: Ju. 14.15: 2 Ch. 18.19,20: Pr. 1.10: Ja. 1.14.

Enticers to Vice to be avoided, Pr. 1.10.

Entire, whole, undivided, Ja. 1.4.

Entrance, a passage, invitation, Ju. 1.24,25: Ps. 119.130: 1 Th. 2.1: 2 Pe. 1.11.

Entry, the act of entrance, or place by which persons enter, 2 Ki. 16.16: 1 Ch. 9.19: 2 Ch. 4.22: Jer. 14.4: 43.9: Pr. 8.3.

Environ, to surround, Jos. 7.9.

Envy, vexation at another's excellence or success, condemned, Job 5.2: Ps. 37.1: Pr. 3.31: 14.30: 23.17: 24.19: 27.4: Ro. 13.13: 1 Co. 3.3: Ga. 5.21: Ja. 3.14: 5.9: 1 Pe. 2.1;—leads to every evil work, Ja. 3.16.

—examples of: Cain, Ge. 4.5;—the Philistines, 26.14;—Rachel, 30.1;—Joseph's brethren, 37.4, 11;—Korah, &c., Nu. 16.1, &c.;—Saul, 1 Sa. 18.8;—Haman, Es. 5.9;—princes of Babylon, Da. 6.3,4;—chief priests, Mar. 15.10.

Epaphras, ep'a-fras, a native of Colosse, and a faithful preacher there, Col. 1.7: 4.12;—Paul's fellow-prisoner at Rome, Phil. 23.

Epaphroditus, e-pā'ro-dī'tus [belonging to Aphrodite or Venus], a disciple of Philippi, sent to Paul at Rome, Phil. 2.25: 4.18.

Epenetus, e-pe-ne'tus [laudable], one of those who first embraced the gospel in Achaia, Ro. 16.5.

Ephah, e'fah [gloom], (1) The eldest of the five sons of Midian, Ge. 25.4.—(2) A place called by his name, which abounded with camels and dromedaries, Is. 60.6.

Ephah, e'fah [measure], (in the original a different word from the preceding), a measure for grain, containing 10 omers = 1½ English bushel, equivalent in capacity to the *bath* for liquids, Ex. 16.36: 1 Sa. 17.17.

Epheas-Dammim, e-fes-dam'im [end of blood], the place where the Philistines were encamped when Goliath was slain, 1 Ch. 11.13;—called *Pas-Dammim* in 1 Sa. 17.17.

Ephesians, e-fē-zhi-ans, inhabitants of Ephesus, Ac. 19.28,34,35;—epistle to the, written by Paul about the commencement of his imprisonment at Rome, at the same time as that to the Colossians, about A.D. 62.

Ephesus, e'fē-sus, the capital of Ionia, and in the time of the Romans of the entire province of Asia. It was situated on the south of the river Cayster, about 23 miles north of Miletus, and 40 south of Smyrna. It was chiefly famed for a magnificent temple of Diana. This is said to have been 425 feet long and 220 broad. Its roof was supported by 127 pillars, 60 feet high, 27 of which were curiously carved, and the rest polished. It was burned on the same day Socrates was poisoned, viz. 200 years before Christ. It was rebuilt with more splendour; it was destroyed by an earthquake nineteen years after Christ, but it was soon rebuilt again. It had been seven or eight times destroyed before Pliny wrote. The ruins of the temple have recently been explored, and several sculptured pilasters, &c., from it have been deposited in the British Museum. First visited by Paul when on his second missionary journey, Ac. 18.18-28. He came a second time to, 19.1;—here he preached three years, 20.31;—magical books burned on the reception of the gospel, 19.19;—tumult raised here against him by Demetrius, 19.23;—fought with beasts at, or was opposed by brutal men, 1 Co. 15.32;—the angel or minister of the church at, addressed, Re. 2.1, &c. The city is now in utter ruin. Its site is occupied by the Turkish village *Ayasuluk*.

Ephod, e'fod [something girt], a sacred vestment in the form of an upper garment, worn by the priests. There were two kinds, that of plain linen,

for the ordinary priests, 1 Sa. 22.18: 2 Sa. 6.14; and that of the high-priest, which was richly embroidered,—it is described, Ex. 28.6: 39.2;—its robe, 22.

Epphatha, e'f'a-thah, a Syro-Chaldaic word, meaning *be opened*, Mar. 7.34.

Ephraim, e'f'a-im or e'f'a-im [double fruitfulness], (1) Younger son of Joseph, born, Ge. 41.52;—preferred to Manasseh, 48.19;—his descendants, 1 Ch. 7.20,28;—his sons defeated by the men of Gath, 21.—(2) A city about ten miles north of Jerusalem, Jn. 11.54.

—(GATE OF), one of the gates of Jerusalem, 2 Ki. 14.13: 2 Ch. 25.23;—the *wood of*, the forest in the east of Jordan in which Absalom was killed, 2 Sa. 18.6.

Ephraimites, e'f'a-mites, their possessions were in the very centre of Palestine, extending from the Mediterranean to the Jordan, Jos. 16.1, &c.; 17.14: 1 Ch. 7.28;—defeated by the Gileadites, Ju. 12.5;—threatened for their pride, Is. 28.1, &c.

Ephratah, e'f'a-tah [fruit, posterity], (1) A city of Judah (Ru. 4.11: Ps. 132.6), elsewhere called *Ephrath* and *Bethlehem*, Ge. 48.7,35: 16.19. Mi. 5.1.—(2) The wife of Caleb, 1 Ch. 2.19, 50:4.4.

Ephron, e'f'ron [fawn-like], (1) A range of hills on the northern boundary of Judah, Jos. 15.9.—(2) A Hittite who generously offered Abraham a field for a burying-place, Ge. 23.8.

Epicureans, ep-e-kū're-ans, a sect of Gentile philosophers, followers of Epicurus, an Athenian philosopher (died B.C. 271), who maintained that the world was made, not by God, but by the fortuitous concurrence of atoms, that God interferes not in its government, that the soul dies with the body, that there are no angels, and that pleasure is the chief good, Ac. 7.18.

Epistles, or letters, written by the apostles to the churches, or to particular individuals, are *twenty-one* in number, beginning with Romans and ending with Jude, Ro. 16.22: 1 Co. 5.9: Col. 4.16, &c.; 14 were written by Paul, 1 by James, 2 by Peter, 3 by John, and 1 by Jude.

Equal, like another, uniform, just, Ps. 17.2: 55.13: Mat. 20.12: Col. 4.1: Re. 21.6.

Equity, or justice, the great rule of it, Le. 19.18: Mat. 7.12: 22.39: Ro. 13.8: Ja. 2.8.

Er [watchful], the eldest son of Judah by Bath-Shuah, a Canaanitess, Ge. 38.37: 46.12.

Erastus, e-rās'tus [beloved], 'the chamberlain of the city' of Corinth, converted by Paul, Ac. 19.22: Ro. 16.23.

Erech, e'rek [length], a city of Chaldaea, built by Nimrod, east of the Tigris, Ge. 10.10. It was probably the city of the Archivites, Ezr. 4.9.

Erech, to build or rear, Ge. 33.20.

Errand, a message, Ge. 24.33: Ju. 3.19: 2 Ki. 9.5.

Error, a mistake, Ec. 5.6;—false doctrines, 1 Jn. 4.6;—sins, Ps. 19.12: He. 9.7.

Esar-Haddon, e-sar-hād'don [gift of fire], king of Assyria, the son and successor of Sennacherib, 2 Ki. 19.37: Is. 37.38.

Esau, e'saw [hairy], the son of Isaac, and brother of Jacob, born, Ge. 25.25;—sells his birthright for red pottage, whence he is called Edom (red), 30.32;—meets Jacob, 33.1, &c.;—his wives and descendants, 36.1, &c.;—1 Ch. 35.5.

Escape, to get out of danger, Ps. 56.7: Mat. 23.33: Ro. 2.3;—those who neglect Christ's great salvation cannot, He. 2.3: 12.25.

Eschew, to shun, as Job did, evil, Job 1.1;—and as all must do who love life, and desire to see good, Ps. 34.12,13: 37.27,28: Is. 1.16,17: 1 Pe. 3.10, 11.

Essek, e'sek [contention], the name of a well dug by Isaac's herdsmen in the valley of Gerar, Ge. 26.20.

Esh-Baal, e'sh-bā'al [man of Baal], the fourth son of King Saul, 1 Ch.

8.33: 9.39. The same as *Isboseth*, 1 Sa. 31.2: comp. 2 Sa. 2.8.

Eshcol, e'sh'kol [a bunch of grapes], (1) A chief of the Amorites, one of Abraham's allies, Ge. 14.24.—(2) A valley near Hebron from which the spies brought a bunch of grapes, which required two men to carry, Nu. 13.24: 32.9: De. 1.24.

Esh-taol, e'sh-ta-ol [narrow pass], a city in the low country of Judah, Jos. 15.33;—near to it Samson was born and buried, Ju. 13.2: 16.31.

Eshtemoa, or **ESHTEMOH**, e'sh-tēm' o-ah [obedience], a town in the mountains of Judah; assigned to the priests, Jos. 15.50: 21.14;—a present of the spoils taken from the Amalekites sent by David to the inhabitants of, 1 Sa. 30.28.

Eshl, e'sh'li, mentioned in the genealogy of Christ, Lu. 3.25;—probably identical with Elioenai, 1 Ch. 3.23,24.

Espousals, a contract to enter into marriage, Ca. 3.11: Je. 2.2.

Espouse, See *BETROTH*.

Espy, to discover unexpectedly, Ge. 42.27;—to inspect narrowly, Jos. 14.7;—to contemplate, Je. 48.19.

Esrom, e's'rom, Greek form of *Haserom* [walled in], (1 Ch. 2.5), Mat. 1.3, Lu. 3.35.

Establish, to fix, 1 Ki. 9.9;—to confirm, Nu. 30.13: 1 Jo. 5.19;—to consign, 38;—to ratify, He. 10.9.

Estate, condition, Ge. 43.7;—place, Da. 11.7;—applied to persons of power and wealth, Mar. 6.21.

Esteem, to value or judge, Job 36.19: Ps. 119.128: Is. 53.4: Phil. 2.3: 1 Th. 5.13.

Esther, e's'ter [star], called also *Hadasah* [myrtle], (Es. 2.7), the daughter of Abihail, the uncle of Mordecai, obtains favour, Es. 2.15;—made queen, 17;—appoints a fast, 4.15;—favourably received by the king, 5.1;—invites Haman the Agagite to a feast, 5.8;—asks her own life and that of her people, 7.3;—accuses Haman, 5.—(BOOK OF), author not known, contains account of events in the history of the Jews in Persia in the time of Ahasuerus, the Xerxes of Greek history, the son and successor of Darius.

Estimate, to put a value or price on a thing, Le. 27.14;—*estimation*, the valuing or the price, Le. 5.15: 27.2,3: Nu. 18.16.

Estranged, alienated, or turned away as strangers; the wicked are, from God, Job 19.13: Ps. 58.3: Eze. 14.5.

Etam, e'tam [eyrie], (1) A town in the tribe of Judah probably not far from Bethlehem, was fortified by Rehoboam, 2 Ch. 11.6.—(2) A place in Simeon, 1 Ch. 4.32;—*rock of*, to which Samson retired after the slaughter of the Philistines, Ju. 15.8,11.

Eternal, EVERLASTING, sometimes denotes a long but limited time;—continuance of the ceremonial law, Le. 16.34;—the promise of Canaan for a possession, Ge. 17.8;—when applied to God, it means always duration without beginning or end, Ge. 21.33: De. 33.27: Is. 40.28;—the never-ending bliss of heaven, and the torments of hell, Mat. 25.46: Mar. 10.30: 2 Th. 1.9:—*life*, Da. 12.2: Mat. 19.16: Jn. 3.15, &c.

Etham, e'tham [boundary of the sea], the second station of the Israelites on leaving Egypt, Ex. 13.20.

Ethan, e'than [perpetuity], the Ezrahite (Ps. 89. title), one of the wisest men of his age, except Solomon, 1 Ki. 4.31;—several psalms were written by him, and, among the rest, the eighty-ninth;—he was one of the principal masters of the temple music, 1 Ch. 15.17.

Ethiopian, e'th'a-nim [perennial streams], one of the months of the Jewish calendar, so called because the brooks were then full from the autumnal rains, 1 Ki. 8.2;—called *Tivri* after the captivity.

Ethbaal, eth-bā'al [with Baal], a king of Sidon and father of Jezebel, Ahab's wife, 1 Ki. 16.31.

Ethiopia, e'thē-ō'p-ia [blackness region of burned faces], an extensive country of Africa, southward of

Script: comprehending Northern Abyssinia, Nubia, Sennar, and Kordofan. It is bounded by the Red Sea on the east, the Libyan Desert on the west, and the highlands of Abyssinia on the south. It was known to the Hebrews by the name of *Cush*, and is generally so called in Scripture, Ge. 10. 6-8; 1 Ch. 1. 8-10; Is. 11. 11;—complexion of its people, Je. 13. 23;—merchandise of, Is. 45. 14;—Moses found a wife of, Nu. 12. 1;—Zerah, king of, 2 Ch. 14. 9-15;—Candace, queen of, her treasurer baptized, Ac. 8. 27-29;—Ebed-Melech the Ethiopian befriended Jeremiah, Je. 38. 7-23; 39. 15-18;—its conversion to God foretold, Ps. 68. 31; 87. 4; Is. 45. 14.

Eubulus, eū-bū'lus [good in counsel], a Christian at Rome, a convert of Paul, 2 Ti. 4. 21.

Eucharist, a scriptural name in the original Greek, Lu. 22. 19; 1 Co. 11. 24; meaning the giving of thanks. See LORD'S SUPPER.

Eunice, eū-ne-se [good victory], the mother of Timothy, distinguished for her faith, 2 Ti. 1. 5;—by birth a Jewess, but married to a Gentile, Ac. 16. 1.

Eunuchs, God prohibited such from his congregation, De. 23. 1;—a promise to those who keep his Sabbaths, Is. 56. 4;—different kinds mentioned, Mat. 19. 12;—conversion of one from Ethiopia, Ac. 8. 27, &c.

Eunodias, eū-nō-di-as [a good journey], a female disciple at Philippi, Phi. 4. 2.

Euphrates, eū-frā'tes, the largest and most important of all the rivers of Western Asia. Its most frequent name in Scripture is 'the river,' 1 Ki. 4. 21; Ezr. 4. 10, 16; Ps. 72. 8; Ezr. 23. 31. It is also called 'the great river,' De. 1. 7; Jos. 1. 4. It has two sources in the mountains of Armenia. The western, called *Karax* (black river), after flowing 70 miles, joins the eastern, called the *Murad*, at a point about 400 miles from its source. These two tributaries thus united form the Euphrates, properly so called. After many windings it is united with the Tigris at *Kurnah*, and at length falls into the Persian Gulf. Its entire course is for about 1500 miles. It is navigable for large vessels as far up as Bassora. It flowed through ancient Babylon. Like the Nile it overflows its banks at certain seasons of the year, which renders a great part of the country exceedingly fertile;—flows in the garden of Eden, Ge. 2. 14;—a boundary of the country possessed by the Israelites, 15. 18; De. 11. 24; Jos. 1. 4; 2 Sa. 8. 3;—a symbol of the Assyrian power, Is. 8. 7;—a girdle hidden near it a type of the captivity, Je. 13. 1;—four angels loosed from it, Re. 9. 14;—the sixth angel pours his vial into it, 16. 12.

Euroclydon, eū-rok'ly-don [south-east billow], a wind prevalent in the Mediterranean Sea, and dangerous to ships, from its partaking of the qualities of a whirlwind, Ac. 27. 14.

Eutychus, eū-te'kus [of good fortune], a young man of Troas who from sleeping while Paul preached, falls down dead, and is restored to life, Ac. 20. 5-12.

Evangelists [gospelers, publishers of glad tidings], an order in the Christian church, next in order to the apostles; such as Philip the deacon, Timothy, Mark, Titus, Silas, &c., Ac. 21. 8;—appointed by Christ, Ep. 4. 11;—their duty, 12; 2 Ti. 4. 5;—the authors of the canonical Gospels so called.

Eve, ēve [life or living], the name given by Adam to the first woman, his wife, as the progenitor of the human family, Ge. 3. 20, 24, 17;—her creation, 2. 21, 22;—given to Adam for a help meet, 23;—deceived by the serpent, 3. 1-6;—her punishment, 16;—receives her name, 20;—mentioned by an apostle, 2 Co. 11. 3; 1 Ti. 2. 13.

Evening, the period following sunset with which the Jewish day began, Ge. 1. 5, Mar. 13. 35;—the Jews reckoned two evenings—the first beginning at sunset, and the second beginning with the darkness;—hence

the phrase 'between the two evenings,' Ex. 12. 6; 30. 8 (margin).

Ever, *For ever* frequently means only a stated time, Ge. 49. 26; Ex. 12. 24; 1 Ki. 8. 13; 2 Ki. 21. 7; 2 Ch. 7. 16; Ps. 49. 11; Ec. 1. 4; Je. 17. 25; Phil. 1. 5. **Everlasting**, without end, Ge. 21. 33; Ex. 40. 15; Ps. 24. 7; 112. 6; Is. 9. 6; 60. 19; Mat. 18. 8; 25. 46.

Evermore, eternally, De. 28. 29; 2 Sa. 22. 51; Ps. 16. 11; 89. 28; Jn. 6. 34; He. 7. 28.

Evidence, witness or testimony, Je. 32. 10, 11, 14, 26; He. 11. 1.

Evident, plain, fully proved, Job 6. 28; Ga. 3. 11; Phi. 1. 28; He. 7. 14, 15.

Evil—Merodach, ē'vil-me-rō'dak [prince of Merodach], the son and successor (B.C. 561) of Nebuchadnezzar, liberated Jehoiachin, king of Judah, after a confinement of thirty-seven years, 2 Ki. 25. 27.

Ewes, female sheep, Ge. 21. 28, 29; Le. 14. 10; 2 Sa. 12. 3; Ps. 78. 71.

Exaction, a demanding more than is due, censured, Ne. 5. 7; 10. 31; Eze. 22. 12; 45. 9; Mat. 18. 28; Lu. 3. 13.

Exactor, a prince, Is. 60. 17;—rendered 'task-master,' Ex. 3. 7;—oppressor, Job 3. 18;—'raiser' of taxes, Da. 11. 20.

Exalt, to lift up or extol, Ex. 15. 2; 1 Sa. 2. 10; Ps. 34. 3; 99. 5; Mat. 23. 11; 2 Co. 11. 20; 1 Pe. 5. 6.

Exaltation of Christ, his elevation into heaven;—into the throne of glory, Ac. 2. 33, 35; 31;—shall sit in rest at the right hand of God the Father, Ps. 110. 5;—angels, principalities, power, and dominion, put in subjection to him, Ep. 1. 20, 21;—all are commanded to worship him, Phi. 2. 9;—shall come to judge the world, Ac. 17. 31.

Examination, a trial or proof, Ac. 25. 26;—self, commanded, Ps. 4. 4; La. 3. 40; Mat. 7. 35; 1 Co. 11. 28; 2 Co. 13. 5; Ga. 6. 4;—prayer for assistance in, Ps. 26. 2; 139. 23, 24;—examples of, Ps. 77. 6; 119. 59.

Example, good, to be followed, Lu. 10. 37; Jn. 8. 39; 1 Co. 4. 16; 11. 1; Phi. 3. 17; 4. 9; 1 Th. 1. 7; 2 Th. 3. 9; He. 12. 1; 2 Pe. 2. 6; Jude 7.

Example of Christ, to be studied and imitated by all his followers, Mat. 21. 29; Jn. 13. 15, 34; Ro. 15. 5; Phi. 2. 5; He. 3. 1; 12. 2; 1 Pe. 2. 21; 1 Jn. 2. 6;—in respect of filial duty, Lu. 2. 51; Jn. 19. 26, 27;—obedience to God, Jn. 4. 34; 9. 4;—zeal for his glory, 2. 17; 8. 49, 50; 17. 4;—fervent devotion, Lu. 6. 12; 9. 29; 22. 44;—resignation to his Father's will, Jn. 6. 38; 18. 11; Lu. 22. 42;—self-denial, 2 Co. 8. 9;—humility, Phi. 2. 7, 8;—condescension, Mat. 8. 3, 7;—meekness, 11. 29;—compassion, Lu. 19. 41; Mat. 9. 36;—firmness in resisting temptation, 4. 1-11; 22. 27;—overcoming the world, Jn. 16. 33, with 1 Jn. 5. 4;—forgiveness and love of enemies, Lu. 23. 34; Col. 3. 13.

Exceed, to surpass or go beyond, De. 25. 3; 1 Sa. 20. 41; Mat. 5. 20; 2 Co. 3. 9.

Excel, to surpass, to be eminent, Ge. 49. 4; Ps. 103. 20; Is. 10. 10; 1 Co. 14. 12.

Excess in eating and drinking condemned, Ep. 5. 18; 1 Pe. 4. 3, 4.

Exchange, to give one thing for another, Ge. 47. 17; Le. 27. 10; Mat. 16. 26.

Exchangers of Money, a kind of bankers, Mat. 25. 27.

Exclude, to shut out, Ga. 4. 17; Ro. 3. 27.

Excommunication, the judicial exclusion, or cutting off from the church, practised among the Israelites for neglecting circumcision, Ge. 17. 14;—for neglecting the passover, Ex. 12. 15, 19; Nu. 9. 13;—eating of sacrifice in a state of uncleanness, Le. 7. 20, 22; 22. 3;—neglecting the rites of purification, Nu. 19. 13, 20;—keeping the meat of sacrifices beyond the time prescribed, Le. 19. 8;—sacrificing in other places than that of the national worship, 17. 9;—eating blood or the fat of sacrifices, 7. 25; 17. 10, 14;—neglecting the day of atonement, 21. 29;—imitating the holy oil or incense, Ex. 30. 33, 38.

Christian, instituted by our Lord, Mat. 18. 15, 18;—practised and commanded by the apostles, 1 Co. 5. 11; 16. 22; 2 Co. 2. 2; 2 Th. 3. 14; 1 Ti. 1. 10; Tit. 3. 10.

Excuses for neglecting duties, the folly of them, 2 Ki. 5. 13; Mat. 22. 5; Lu. 12. 47; 14. 18; Ro. 1. 20; Ja. 4. 17.

Execration, a curse, Je. 42. 18; 44. 12.

Execute, to perform, to put to death, Ex. 12. 12; Nu. 5. 30; Ps. 119. 84; Jn. 5. 27; Ro. 13. 4.

Emptied, free from, 1 Ki. 15. 22.

Exercise, employ, exert, Ps. 131. 1; Mat. 20. 25; Ac. 24. 16.

Exhort, to incite to a good action, Ac. 4. 40; 27. 22; 2 Co. 9. 5; Tit. 1. 9; 2. 6, 9, 15; 1 Pe. 5. 1.

Exhortation, an incitement to what is good; the duty of it, Ac. 13. 15; Ep. 5. 11; 1 Th. 4. 18; 2 Th. 3. 15; He. 3. 13; 10. 24, 25.

Exile, one banished from his country, 2 Sa. 15. 19; Is. 51. 14.

Exodus, ex'o-dus [the departure], the second book of Moses, which relates the departure (B.C. 1658) of Israel from Egypt. It embraces the history of the Israelites, from the death of Joseph to the erection of the tabernacle in the wilderness, a period of about 145 years. Ps. lxxviii. and cv. are a devotional commentary on this book.

Exorcists, persons who cast out evil spirits; Jews at Ephesus, Ac. 19. 13.

Expedient, fit, profitable, Jn. 11. 50; 16. 7; 18. 14; 2 Co. 8. 10; 12. 1.

Experience, to try the benefit of it, Ec. 1. 16; 2. 1, &c.;—approval as the result of trial, Ro. 5. 4.

Experiment, or proof, 2 Co. 9. 13.

Expert, skillful, dexterous, 1 Ch. 12. 33, 35; Je. 50. 9; Ac. 26. 3.

Expiation, the act of atoning for a crime. See ATONEMENT.

Exploits, great actions, achievements, Da. 11. 28, 32.

Expound, to explain, Ju. 14. 14; Mar. 4. 34;—exemplified, Ne. 8. 8; Ac. 18. 26; Lu. 24. 27.

Extinct, extinguished or put out, as the light of a candle, Job 17. 1; Is. 43. 17.

Extol, to praise, Ps. 30. 1; 68. 4; 145. 1; Da. 4. 37.

Extortion, unjust exaction of money, Eze. 22. 12; Mat. 23. 25;—Christians commanded to have no willing fellowship with those who practise it, 1 Co. 5. 11;—intercourse with them sometimes unavoidable, 10.

Extravagance, or superfluity and wasteful expense, censured, Pr. 18. 9; 21. 20; 22. 16.

Extremity, utmost distress, Job 35. 15.

Eyes to be guarded, on account of temptation, Job 31. 1; Ps. 119. 37; Pr. 4. 25; 23. 31; Mat. 5. 29, 30; Mar. 9. 47. An 'evil eye' the symbol of an envious disposition, Pr. 23. 6; Mat. 20. 15;—'eye-service,' Ec. 6. 6;—'eyelids,' adorning of, 2 Ki. 9. 30; Je. 4. 30; Eze. 23. 48;—'eyelids of the morning,' Job 41. 18.

Eye-salve, Christ's Word and Spirit, Re. 3. 18.

Ezbaï, ēz'ba-i, the father of Naarai, who was one of David's thirty heroes, 1 Ch. 11. 37.

Ezekiel, ē-zē'ki-el [God my strength], the son of Buzi. He was both a prophet and a priest, was carried into captivity along with Jehoiachin, king of Judah, and was settled with other exiles on the banks of the river Chebar. He continued to exercise the prophetic office for about twenty-two years, i.e. to the twenty-seventh year of the captivity. He was contemporary with Jeremiah and Daniel. His first vision, Eze. 1. 1, &c.;—his commission, 2. 1;—eats a roll presented to him by an angel, 3. 1, &c.;—encouraged, 4;—foretells the taking of Jerusalem, 4. 1;—carried to Jerusalem in a vision, 8. 1;—brought back again, 11. 24;—removes his dwelling as a type of the approaching captivity, 12. 1;—directed not to mourn for the death of his wife, 24. 15;—his duty as a watchman, 33. 1, &c.;—not respected by the people, 30.

Ezel, ēzel [departure], (STONE OF), the scene of the parting of Jonathan and David, 1 Sa. 20. 19.

Ezion-Geber, ē-zion-gē'ber [the giant's backbone], a city of Idumea, on the east branch of the Red Sea, and not far from Elath; thus far back

the Hebrews were brought for their sins, after they had touched the borders of the promised land, Nu. 33. 35;—here Solomon equipped his fleet for Ophir, 1 Ki. 9. 26.

Ezra, ez'rah [help], the son of Seraiah, a priest and ready scribe in the law of God, goes to Jerusalem, Ezr. 7. 1;—his companions from Babylon, 8. 1;—keeps a fast, 21; Ne. 9. 1;—his prayer and confession, Ezr. 9. 5;—reforms the illegal marriages, 10. 1, &c. *Book of*, contains a continuation of the history of the Jews, from the close of the Book of Chronicles, and embraces a period of about eighty years. From ch. 4. 8 to 6. 19, and from the 1st to 27th verse of 7th chapter, it is written in the Chaldee language.

Ezrahite, ez-rah'-ite, a designation given to Ethan, 1 Ki. 4. 31; Ps. lxxxix. (inscrip.);—to Heman, Ps. lxxxviii. (inscrip.)

F.

Fables, idle and groundless stories, whether heathen or Jewish, not to be regarded, 1 Ti. 1. 4; 4. 7; 20. 2; 2 Ti. 2. 14; Tit. 1. 14.

Face, God talked with men face to face, or in a familiar manner, and amid visible displays of his glory, Nu. 14. 14; De. 5. 4; 34. 10;—of God, his favour, Ps. 31. 16; 80. 7; Da. 9. 17;—his omnipresence, 1 Sa. 26. 20;—the displays of his glory which are not enjoyed in this world, Ez. 33. 20; 1 Ti. 6. 16;—his wrath, Ps. 34. 16;—of Christ, his person, 2 Co. 4. 6;—glorious appearance, Re. 20. 11.

Fade, to wither or decay, 2 Sa. 22. 46; Is. 64. 6; Je. 8. 13; 1 Pe. 1. 4; 5. 4; Ja. 1. 11.

Fail, to decay, die, Ge. 47. 16; De. 31. 6; Ps. 69. 3; 77. 8; Lu. 16. 9; 17. 1; Is. 43. 8; He. 1. 12; 12. 15.

Fainteth, the soul does for God, when its desires after him are ardent and overpowering, Ps. 84. 2.

Fair, comely, beautiful, Ge. 6. 2; 12. 11; Pr. 11. 22; Mat. 16. 2; Ac. 7. 20; Ro. 16. 18; Ga. 6. 12.

Fair Havens, a harbour on the south side of the island of Crete, Ac. 27. 8-10, 21.

Fairs, fixed meetings for merchandise, mentioned only in Eze. 27. 12, 14, 16, 19, 22, 27.

Faith, CREDIT, or BELIEF, in God necessary to please him, Ge. 15. 6; Ex. 4. 31; 14. 31; Nu. 20. 12; De. 32. 20; Ch. 20. 20; Ne. 9. 8; Ps. 78. 22; 106. 12; Is. 7. 9; 40. 10; Da. 6. 23; Jonah 3. 5; Hab. 2. 4; Jn. 14. 1; Ro. 4. 3; 5. 1; He. 11. 6. —, the want of it a kind of sin, Nu. 14. 11; De. 1. 32; 2 Ki. 17. 14; Ps. 106. 13; Ro. 11. 23; He. 3. 9.

—in Christ, or the belief of God's testimony concerning him, connected with and necessary to salvation, Jn. 3. 15, 16, 36; Ro. 3. 25, 26; 1 Co. 1. 21; He. 10. 39;—commanded as our duty, 1 Jn. 3. 23; Ac. 16. 31;—is a fruit of the Spirit, and the gift of God, Ro. 12. 3; Ga. 5. 22; Ep. 2. 8; 6. 23; Phi. 1. 29;—the righteousness of God apprehended and appropriated by faith, Ro. 3. 22; 4. 13; 9. 30; 10. 6; Phi. 3. 9;—excludes boasting or self-righteousness, Ro. 3. 27; Ga. 2. 16; 5. 4; Ep. 2. 8, 9.

—, when genuine, it is from the heart, Ac. 8. 37; Ro. 10. 9, 10;—works by love to Christ and his people, Ga. 5. 6;—purifies the heart, Ac. 15. 9;—overcomes the snares and temptations of the world, 1 Jn. 5. 4;—is productive of good works, Ja. 2. 14, 18;—abiding, Col. 2. 7;—whatsoever is not of it is sin, Ro. 14. 23.

—, necessarily connected with remission of sin, Ac. 10. 43; Ro. 3. 25;—justification, Ac. 13. 39; Ro. 5. 1; Ga. 2. 16;—sanctification, Ac. 15. 9; 26. 18;—spiritual life, Jn. 20. 31; Ga. 2. 20;—preservation, 1 Pe. 1. 5;—Gift of the Spirit, Ga. 3. 14; Ep. 1. 13;—adoption, Jn. 1. 12; Ga. 3. 26.

—Christians are justified by, Ro. 3. 28; 5. 1;—sanctified by, Ac. 15. 9; 26. 18;—live by, Ga. 2. 20; 3. 11; Hab. 2. 4; He. 10. 38;—walk by, 2 Co. 5. 7;—conquer by, 1 Jn. 5. 4;—have access to God by, Ep. 3. 12.

Faith, examples of strong and triumphant: Caleb, Nu. 13. 30;—Job, Job 19. 25;—Shadrach, &c., Da. 3. 17;—Daniel, Da. 6. 23;—David, 1 Sa. 17. 32; 30. 6; 1 Ch. 27. 23;—Israelites, Ex. 4. 31; 1 Ch. 5. 20;—widow of Zarephath, 1 Ki. 17. 13-15;—Hezekiah, 2 Ki. 18. 5;—Zacharias, Lu. 1. 64;—Abel, He. 11. 4;—Enoch, 5;—Noah, 7;—Abraham, 8. 9, 17;—Isaac, 20;—Jacob, 21;—Joseph, 22;—Moses, 23-24, 27;—Rahab, 31, &c.

—in Christ, guilt and danger of those who are without, Mar. 16. 16; Jn. 3. 18, 36; 8. 24; 2 Co. 4. 4; 1 Jn. 5. 10.

—in Christ, brief summaries and confessions of, by Peter, Mat. 16. 16;—by Martha, Jn. 11. 27;—by the Ethiopian eunuch, Ac. 8. 37;—by Paul, 1 Ti. 1. 15;—by John, 1 Jn. 4. 9, 10.

—, an empty profession of, made by unrenowned men, and therefore soon relinquished, Jn. 6. 66; Ac. 8. 13, 21; 1 Jn. 2. 10.

—, devils have, in the existence of God, and tremble, Ja. 2. 19.

—of miracles, extraordinary, and peculiar to the first age of the gospel, Mat. 17. 20; 21. 21; Mar. 11. 23; Lu. 17. 6; 1 Co. 12. 9; 13. 2.

Faithful, God is to his promises, Nu. 23. 19; De. 7. 9; He. 10. 23; 11. 11;—the gospel testimony is, 1 Ti. 1. 15;—genuine believers in Christ are, Ep. 1. 12; Col. 1. 2.

Faithfulness, as applied to God, a divine attribute, assuring of the truth and certain accomplishment of all he has promised, Ps. 89. 1; 33. 34; Nu. 23. 19; He. 10. 23; as applied to man, fidelity, firm adherence to duty, Mat. 24. 45; Lu. 12. 42; 1 Co. 4. 1, 2; 1 Ti. 1. 12;—demanded in the use of gifts or talents, Mat. 25. 19-23; Lu. 19. 15-19; 1 Pe. 4. 10;—in ministering in the word of God, Je. 23. 28; 1 Co. 4. 2; 2 Co. 1. 7; 2 Ti. 2. 2;—exemplified by Joseph, Ge. 39. 22, 23;—Moses, Nu. 12. 7; He. 3. 2, 5;—David, 1 Sa. 22. 14;—Daniel, Da. 6. 4;—Paul, Ac. 20. 20, 27;—Antipas, Re. 2. 13.

Fall of Man, Adam's transgression of the positive law of God, Ge. 2. 16, 17; 3. 6;—by which he lost the image of God, after which he was created; and subjected himself and his posterity to the penalty of that law, 2. 17; 3. 19; Ro. 5. 12-19; 1 Co. 15. 22.

Fallow-deer, among the beasts used for food, De. 14. 5; 1 Ki. 4. 23. It is smaller than the stag (*Cervus elephas*), having its horns, which are shed annually, serrated on the inside. It is the *Cervus dama* of naturalists. Others are of opinion that the fallow-deer does not exist in Asia, and refer the word so rendered to the *Oryx leucoryx*, or white antelope.

Fallow-ground, a field uncultivated, Je. 4. 3; Ho. 10. 12;—every seventh year the land rested fallow, Le. 25. 1-7; De. 15. 1-10.

False, not true, deceiving, Ex. 23. 1; Ps. 119. 104; Mat. 24. 24; 2 Co. 11. 13, 26; Ga. 2. 4; 2 Pe. 2. 1.

Falsehood. See LYING.

Fame, renown or honour from men, the vanity of it, Ps. 49. 11; Ec. 1. 11; 2. 16;—not to be preferred to the praise of God, Jn. 12. 43; 1 Th. 2. 6.

Familiar, affable, well acquainted with, Job 19. 14; Ps. 41. 9;—spirits, Le. 19. 31; 20. 6; De. 18. 11; 1 Sa. 28. 3, 9; 2 Ki. 21. 6; Is. 8. 19; 19. 3;—also the *Pythia*, Ac. 16. 16, or divining spirit, by the aid of which necromancers were supposed to conjure, Le. 20. 27; 1 Sa. 28. 7, 8.

Family, the whole church of God, Ep. 3. 15.

Famine, when Abraham went into Egypt, Ge. 12. 10;—in the time of Joseph, 41. 56;—when Elimelech went into the land of Moab, Ru. 1. 1;—of three years, on account of Saul's treatment of the Gibeonites, 2 Sa. 21. 1, &c.;—in the time of Elijah, 1 Ki. 17. 1;—in Samaria, in the time of Elisha, 2 Ki. 6. 25;—in Jerusalem, and a message from God concerning it, Je. 14. 1;—of the word of God, Am. 8. 11.

Famine, to starve, Ge. 41. 55; Pr. 10. 3; Is. 5. 13; Zep. 2. 11.

Fan, a winnowing shovel, by which grain was thrown up against the wind

that it might be cleansed of chaff, Is. 30.24; Mat. 3.12; Lu. 3.17.

Farewell, adieu, the parting compliment, Lu. 9.61; Ac. 15.29; 18.21; 2 Co. 13.11.

Farm, land occupied by a farmer, Mat. 22.5.

Farting, a piece of brass money, used by the Romans, and of which there are two different kinds. The one was the *assarius* (Mat. 20.29; Lu. 12.6) in the time of our Lord, the equivalent of the *as*, a copper coin equal to the tenth of a *denarius* or *drachma*, which was a silver coin equal to about $\frac{1}{16}$ d.; the other is the *quadrans*, the fourth of an *as*, equal to $\frac{1}{4}$ *lepta* or mites, Mat. 5.26; Mar. 12.42.

Fashion, form, custom, Ge. 6.15; Mar. 2.12; 1 Co. 7.31; Phi. 2.8; Ja. 1.11.

Fasting, abstinence from food, accompanied with religious humiliation, mentioned as a general duty of all Christians at some times, Mat. 9.14, 15; Mar. 2.20; Lu. 5.35; 2 Co. 6.5;—accompanying solemn prayer, Ps. 35.13; Da. 9.3; 1 Co. 7.5;—what kind is acceptable to God, Is. 58.3, &c.; Joel 2.12, 23; 2 Co. 7.9; Mat. 6.17;—to be proclaimed in a time of public calamity, Joel 1.14; 2.15; 2 Sa. 1.12. During the captivity four fasts were statedly observed by the Jews: (1), in the 4th month, in commemoration of the capture of Jerusalem, Je. 51.27; (2), in the 5th month, for the burning of the temple, 2 Es. 10.3; (3), in the 7th month, for death of Gedaliah, 41.2; (4), in the 10th month, for beginning of attack on Jerusalem, 52.4;—the institution of several annual ones, Zec. 7.3, &c.; 8.19;—of Moses, forty days, Ex. 24.18; De. 9.9;—a second time, 18;—of Daniel, Da. 10.2;—of Esther, Es. 4.15;—by the Ninevites, Jonah 3.5;—of Jesus, Mat. 4.2; Lu. 4.2. Exemplified: David, 2 Sa. 12.16; Ps. 109.24; Nehemiah, Ne. 1.4;—Esther, Es. 4.16;—Anna, Lu. 2.37. Some of the Pharisees fasted 'twice in the week,' though the law enjoined only one fast on the great day of atonement.

Fat, signifying riches, or prosperity, De. 31.20; 32.15; Ps. 22.29; Je. 5.8.

Fatherless (THE), promises of God toward, Ex. 22.23; De. 10.18; Ps. 10.18; 68.5;—threatenings against the oppressors of, Ex. 22.23; 24.15; 10.2; Je. 5.8, 29; Mal. 3.5;—duties to be performed toward, De. 14.29; Ps. 82.3; Is. 1.17; Ja. 1.27;—wrongs against, to be avoided, De. 24.17; Pr. 23.10; Zec. 7.10; Je. 2.3;—blessedness of taking care of, De. 14.29; Job 29.12, 13; Je. 6.7.

Fathers, founders or patriarchs of a tribe, De. 1.11; 1 Ki. 8.34; Mat. 3.9; 23.30; Mar. 10.1; Lu. 1.32, 73; 6.23, 26;—a title of respect to kings, prophets, and priests, Ju. 17.10; 18.19; 1 Sa. 10.12; 2 Ki. 12.5; 13.6; 21;—protectors or guardians, Job 29.16; Ps. 68.5; De. 32.6;—authors or beginners of anything called fathers, Ge. 4.21, 22; comp. Job 38.28; Jn. 8.44; Ro. 4.12;—the son not to be punished for the father's transgression, De. 24.16; Eze. 18.20;—power of, Ex. 22.17; Nu. 30.3, 5; 12.14; De. 21.18, 21.

Fathom, the space one may cover by stretching both arms laterally, about six feet, Ac. 27.28.

Fault, an offence, committed by a brother, should be told to him, Mat. 18.15;—those who are overtaken with, to be tenderly treated, Ga. 6.1;—to be mutually confessed by Christians, Ja. 5.16.

Favour, kindness, good-will, Ge. 39.21; Ps. 5.12; 30.5, 7; 44.3; 89.17; Lu. 2.52; Ac. 7.10.

Fear, motives to it, De. 32.39; 1 Sa. 2.6; 1 Ki. 17.36; Job 13.11; 28.28; Ps. 76.11; 110.130; 4; Pr. 1.7; 14.26; Je. 5.22; 10.6, 7; Mat. 10.28; Lu. 12.5.

—, opposed to presumption, Pr. 28.14; Ro. 11.20; 1 Co. 10.12; Phi. 2.12; He. 4.1; 12.28; 1 Pe. 1.17.

—, happy effects of it, Ps. 25.12; 112.1; Pr. 10.16; 19.23; 22.4; Ec. 8.12.

—, marks of it, Pr. 8.13, 14, 26, 16.6.

—, the effect of guilt, Ge. 3.8, 4.14; 34.7; Ac. 16.38; 24.25; Ja. 2.19.

Fear of God, or a holy awe of his majesty, and care not to offend him, recommended, De. 6.13; 10.12; Jos. 24.14; 1 Sa. 12.24; 1 Ch. 16.25; Ps. 2.11; 33.8; Pr. 3.7; 23.17; Ec. 12.13; Mal. 1.6; He. 12.28; 1 Pe. 1.17.

—, promises to them who cherish it, 2 Ki. 17.39; Ps. 25.12, 14; 31.19; 33.18; 34.7, 9; 103.11, 13, 17; 145.19; Is. 50.10; Mal. 3.16; 4.2; Lu. 1.50.

Fear of man, the bounds of it, De. 7.17, &c.; Ps. 56.4; 118.6; Pr. 29.25; Is. 8.12; 51.7; Mat. 10.26; He. 13.6; 1 Pe. 3.14.

Fear of punishment, a motive to obedience, Job 31.23; Lu. 12.5; 2 Co. 5.11.

Feasts, by Abraham on the weaning of Isaac, Ge. 21.8;—by Isaac to entertain Abimelech, 26.30;—by Laban on the marriage of his daughters, 29.22;—by Pharaoh on his birth-day, 40.20;—on the marriage of Samson, Ju. 14.10;—by Nabal on his sheep-shearing, 1 Sa. 25.2, 36;—by David for Abner, 2 Sa. 3.20;—by Solomon on his sacrificing at Gibeon, 1 Ki. 3.15;—at the dedication of the temple, 8.65;—by Jeroboam, 12.32;—Belshazzar, Da. 5.1;—by Ahasuerus, Es. 1.3;—for Esther, 2.18;—by Herod on his birth-day, Mar. 6.21;—at a marriage at Cana, Jn. 2.1;—by Matthew to entertain Jesus, Mat. 9.9; Lu. 9.29.

Feasts, or religious festivals, among the Jews, besides the weekly Sabbath, were the new moons, 1 Sa. 20.5; Ps. 81.3; Nu. 28.11;—the pass-over or 'feast of unleavened bread,' Ex. 12.3, &c.;—the pentecost, or 'feast of weeks' (a week of weeks from the seventh day of the passover), lasted only one day, Ac. 2.1; 20.16;—of trumpets, Le. 23.24;—of expiation or atonement, 27;—of tabernacles, lasted eight days, called also the 'feast of ingathering,' Ex. 23.16; Le. 23.34, 39;—of the seventh year, or year of release, 25.3, 4;—of the jubilee, celebrated at the end of every seven times seven years, 8-13;—of dedication, in remembrance of the new dedication of the temple after it had been profaned by Antiochus Epiphanes, Jn. 10.22;—of Purim, in commemoration of the deliverance of the Jews from the malice of Haman, Es. 3.6, 7; 9.24, 32.

Feathers, the plumes of birds, Le. 1.16; Job 39.13; Ps. 68.13; 91.4; Da. 4.33.

Feeble, weak, Ge. 30.42; Ps. 38.8; 1 Co. 12.22; 1 Th. 5.44; He. 12.12.

Feign, to dissimble, 2 Sa. 14.2; 1 Ki. 14.5; Lu. 20.20; 2 Pe. 2.3.

Felix, *felix* (happy), deputy-governor of Judea (A.D. 53). He enticed Drusilla to divorce Azizus, king of Emesa, and then took her as his own wife;—receives Paul as a prisoner, Ac. 23.33;—hears him plead, 24.10;—trembles when he hears him preach, 25;—leaves him to Festus, 27.

Felloes, the pieces that form the circumference of a wheel, 1 Ki. 7.33.

Fellow, used occasionally as an appellation of contempt, Ge. 19.9; Mat. 12.24; 26.64; Ac. 18.13; 22.22;—associate or equal, Zec. 13.7;—companion, Da. 2.13.

Fellowship of the Saints, with God, 1 Jn. 1.3; 1 Co. 1.9;—with one another, 1 Jn. 1.7. See COMMUNION.

Fenced, protected, Job 10.11; 19.8; Is. 5.2; Je. 15.20; Eze. 36.35;—*cities*, 2 Ch. 11.10, 23; 12.4; Nu. 32.17, 36; Jos. 10.10; 19.35; 2 Ki. 3.19.

Fens, miry places, Job 40.21.

Ferret, the animal usually known by this name is of the weasel family, but that mentioned in Le. 11.30 is supposed to have been of the lizard species called the *gecko*.

Ferry-boat, a boat for passage, 2 Sa. 19.18.

Fervency, heat or ardour of spirit, required in serving God, Ro. 12.11;—in Christian charity or love, 1 Pe. 4.8.

Fervent, ardent, Ro. 12.11; Ja. 5.16; 1 Pe. 4.8; 2 Pe. 3.10.

Festus, *festus* (joyful), the governor of Judea who succeeded Felix (A.D. 60); hears Paul plead, Ac. 25.7;—hears him again in the presence of Agrippa, 26.1, &c.

Fetch, to bring, or bear a thing to-

ward or to a person, 2 Sa. 9.5; 11.27; 1 Ki. 7.13; 9.28; 2 Ki. 11.4; 2 Ch. 12.11; Je. 26.23; Ac. 28.13.

Fetters, shackles or chains, for binding prisoners and madmen, Ju. 16.21; 2 Ki. 25.7; Mar. 5.4.

Fever, a disease attended with heat, thirst, and quick pulse; of Peter's wife's mother cured by Jesus, Mat. 8.14; Mar. 1.31; Lu. 4.38;—of the father of Publius at Malta by Paul, Ac. 28.8.

Fidelity, or strict honesty, required of servants, Tit. 2.10.

Field, a piece of ground from which the trees have been 'felled,' cleared—an open tract, Ge. 23.11, 20; 31.4; Mat. 13.24; 27.7.

Fierce, furious, cruel, Ge. 49.7; Mat. 8.28; 2 Ti. 3.3; Ja. 3.4.

Fiery Serpents, sent among the Jews, Nu. 21.6;—trials sometimes the lot of God's people, 1 Pe. 4.12.

Fightings and wars come from men's lusts, Ja. 4.

Figs, applied to Hezekiah's boil, 2 Ki. 20.7; Is. 38.21;—Abigail gives 200 cakes of, to David, 1 Sa. 25.18;—early, Ca. 1.3; Mt. 7.1; Is. 28.4; Ho. 9.10.

Fig-tree, very common in Palestine. It becomes large, divided into many branches, which are furnished with leaves shaped like those of the mulberry. One of its peculiarities is that its fruit shoots forth before the leaves, and hence a tree with leaves and without fruit may be known to be barren, Mat. 21.19; Mar. 11.13. It affords a friendly shade,—parable of, Mat. 24.32.

Figures, to represent God not to be made, De. 4.15, 16;—of any kind not to be worshipped, Ex. 20.4, 5.

—, types, or resemblances: Adam was one of Christ, Ro. 5.14;—the holy of holies, in the Jewish temple, was one of heaven, He. 9.9, 24.

Fillet, a band for the hair, an astragal, or architectural ornament, Ex. 27.10, 11; 36.38; Je. 52.21.

Filthy, polluted, man as a sinner is, Job 15.16; Ps. 14.3;—our very rightness is, Is. 64.6.

Finally, in conclusion, 2 Co. 13.11; Ep. 6.10; Phi. 3.1; 4.8.

Finer, a worker in gold and silver, Pr. 25.4.

—, In Ju. 17.4 the word is rendered 'founder,' and in Is. 47.7 'goldsmith.'

Finger of God, the visible effect of his power, Ex. 8.19; 31.18; De. 9.10; Lu. 11.20.

Finishing-pot, melting-pot or crucible, Pr. 17.3; 27.21.

Finish, to complete or end, Lu. 14.28; 9.30; Jn. 4.34; 5.36; Ac. 20.24; Ro. 9.28.

Fire from Heaven, destroys Sodom, &c., Ge. 19.24;—consumes the sacrifice of Abraham, 15.17;—the victims offered for Aaron and the people, Le. 9.24;—mingled with hail in the plagues of Egypt, Ex. 9.23;—destroys many of the Israelites at Taberah, Nu. 11.1, &c.;—two hundred and fifty in the rebellion of Korah, 16.35;—of Nadab and Abihu, the sons of Aaron, Le. 10.2;—consumes the sacrifice of Gideon, Ju. 6.21;—of Manoah, 13.19;—of Elijah at Mount Carmel, 1 Ki. 18.38;—of Solomon at the dedication of the temple, 2 Ch. 7.1;—destroys those who were sent to take Elijah, 2 Ki. 1.10, 12;—coals of fire an emblem of the fate of Israel, Eze. 10.1;—the world at last to be destroyed by, 2 Pe. 3.7.

Firkin, the *amphora*, a liquid measure equal to a bath, containing about 9 gallons, Jn. 2.6.

Firmament (the expansion), the visible heavens, Ge. 1.7, 20; Ps. 19.1; Da. 12.3.

First-born, not to be disinherited, De. 21.15;—of the Israelites claimed by God, as a memorial of the destruction of those of the Egyptians, Ex. 13.2;—and also of their cattle, 11; De. 15.19;—to be ransomed, Ex. 34.20;—of the poor, the most miserable of the poor, Is. 14.30;—of death, Job 18.13;—Christ the 'First-born of every creature,' Col. 1.15;—a name of honour, Ex. 4.22; Je. 31.9; Ps. 89.27.

First-fruits, the law relating to them, Ex. 22.29; 23.19; 34.26;—the offerings

at the presentation of them, Nu. 28.26;—the confession to be made at the time, De. 26.1, &c.

Fir-tree, very tall, straight, evergreen, of dense foliage, and abounding with a gum called *rosin*, Ps. 104.17; Is. 41.19; 55.13; Ho. 14.8.

Fishers, most of the apostles were, Mat. 4.18; Mar. 1.16;—wisdom of God in employing such instruments, 1 Co. 1.26-29.

Fishes, created, Ge. 1.20;—one swallows Jonah, Jonah 1.17;—a miraculous draught of them at the call of Peter, Lu. 5.6;—one caught to pay the tribute for Jesus and Peter, Mat. 17.27;—draught of, when Jesus appeared in Galilee after his resurrection, Jn. 21.6. **Fish-market** in Jerusalem, Eze. 47.10; Ne. 3.3. **Fish-gate**, Zec. 14.10. **Fish-hooks**, Am. 4.2; Job 41.1, 2. **Fish-pools** of Heshbon, Ca. 7.4.

Fitches, vetches, or the chick-pea, Is. 25.27. In Eze. 4.9 it is the rendering of a different Hebrew word; in the margin correctly translated 'spelt,' and in Ex. 9.22, and Is. 28.25, incorrectly translated 'rye.'

Flagons, vessels for carrying wine, Is. 22.24. In 2 Sa. 6.19, Ca. 2.5, and Ho. 3.1, the word means cakes made of grapes.

Flags, a kind of rushes, or water plants with broad leaves; Moses was laid among them, Ex. 2.3, 5. Translated 'meadow,' Ge. 41.2, 3.

Flakes, of flesh; the loose hanging parts, or the veins of it, Job 41.23.

Flattery, false praise, to be guarded against, Job 17.5; 32.21; Ps. 12.3; Pr. 24.24; 26.28; 28.23; 29.5; Is. 5.20; 1 Th. 2.5; Da. 11.21, 32, 34. Examples of: woman of Tekoah, 2 Sa. 14.17; Absalom, 15.5;—Job's friends, Job 29.5, 25;—Herodians, Lu. 20.21;—Tyrians, Ac. 12.22.

Flax, a well known plant, of the fibre of which linen is made, Ex. 9.31; Jos. 2.6; Pr. 31.13.

Fleece, the wool shorn off from a sheep;—the dry and wet fleece a sign to Gideon, Ju. 6.36.

Flesh, granted to man for food after the flood, Ge. 9.3.

—, a term used to denote the corruption of human nature, Ro. 7.5; Ga. 5.17;—the motions of it tending to sin, Ro. 7.5;—not to walk after it, but after the Spirit, 8.9, 12, 13, 14;—the works of it, Ga. 5.19;—to be abstained from, 1 Pe. 2.11; 2 Pe. 2.10.

Flies, swarms of, sent on the Egyptians, Ex. 8.21; Ps. 78.45.

Flint, or hard rock, water miraculously brought from, Nu. 20.11; De. 8.15; Ps. 114.8;—a *face* or *forehead* like, meaning undaunted boldness and courage, Is. 50.7; Eze. 3.9.

Floats, large pieces of timber fastened together to convey goods with the stream, 1 Ki. 5.9; 2 Ch. 2.16.

Flock, a company, or drove of sheep or goats, distinguished from the *herds*, which consisted of oxen;—attended by Rachel, Ge. 29.2, 9;—watched by Jacob, 30.36;—though cut off from the fold, Hab. 3.17.

Flood, Ge. 7.8;—not to return again, Da. 3.5, 7, 10, 15;—See DELUGE.

Flourish, to bud, spring forth, appear beautiful, Ps. 72.7, 16; 92.7, 12; Pr. 11.28; Is. 17.11.

Flowers, were in great variety and abundance in Palestine, yet seldom spoken of except in the analogy they afford to the transitory life of man, Job 14.2; Ps. 103.15; Is. 28.1; Ja. 1.10; 1 Pe. 1.24.

Flute, a musical pipe well known, Da. 3.5, 7, 10, 15;—'minstrels,' Mat. 9.23, 24, were players on.

Fluttering, brooding like young birds, De. 32.11.

Flux, a dysentery, Ac. 28.8.

Flying, moving with wings, Le. 11.21, 23; Ps. 148.10; Re. 4.7.

Foaming, casting froth as a raging sea, Mar. 9.20; Jude 13;—'foam upon the water,' Ho. 10.7.

Fodder, hay, straw, Job 6.5;—rendered 'corn,' 24.6; 'provender,' Is. 30.24.

Folds, pens for sheep, Nu. 32.24; Ps. 50.9; Je. 3.3; Zep. 2.6.

Follow Christ, to do so includes attendance on his doctrines, Jn. 10.27;

—obedience to his commands, 15.14;—imitation of his example, 1 Jn. 2.6;—renunciation of or mortification to the world, Lu. 18.22;—willingness to bear affliction for the sake of Christ, Mat. 10.38; 16.24;—reliance on his blood and Spirit, Ro. 3.25, 26; 8.1, 4, 14;—perseverance to the end of life, Mat. 10.22; Re. 2.10.

Folly, want of knowledge or understanding, Pr. 12.16; 18.2; Ec. 5.3.

—, vice, Ps. 5.5; Pr. 1.7, 22; 3.5; 10.18; 13.19; 19.1; 26.11; 28.26; Je. 4.22; 5.4; Mar. 7.22; Tit. 3.3.

Food given for the use of man, Ge. 1.29, 30.

—, promised to the people of God, Ps. 34.9, 10; 37.3; 111.5; 132.15; Is. 33.15, 16; 65.13; Mat. 6.33.

Fool, a person void of understanding, Pr. 10.8; 12.3;—used to signify one who is a *reprobate wretch*, Mat. 5.22;—often means a wicked or atheistical person, Ps. 14.1; 53.1; 10.23; 26.10;—some of the characteristics of a fool: disregard of instruction, Pr. 1.7; 15.5;—self-confidence, 14.16; 22.3;—self-sufficiency, 12.15;—love of mischief, 10.23;—officious, or meddling, 20.3;—contentious, 18.6;—incorrigible, 26.11; 27.22.

Foolishness, the gospel, which publishes eternal life through a crucified Saviour, thus accounted by the Greeks, 1 Co. 1.18, 21, 23;—spiritual things appear so to unlearned men, 2.14;—the wisdom of the world is thus accounted by God, 3.19.

Footstool, one of gold made for Solomon's throne, 2 Ch. 9.18;—the *carl* is God's, Is. 66.1; Mat. 5.35;—the *ari* 1 Ch. 28.3; Ps. 99.5.

Forbearance, patiently bearing provocation or offence, recommended, Mat. 18.26; 1 Co. 13.4, 7; Ep. 4.2; Col. 3.12; 1 Th. 5.14.

—, of God to men, Ps. 58.21; Ec. 8.11; Ro. 2.4; 2 Pe. 3.9, 15.

Forbidding, hindering by word or deed, Lu. 23.2; Ac. 28.31; 1 Th. 2.16.

Forced, compelled, violated, Ju. 1.34; 20.5; 2 Sa. 13.14, 22.

Ford, passage of Jordan, Jos. 2.7;—Jabbok, Ge. 32.22;—Arnon, Is. 16.2;—Euphrates, Je. 51.32.

Forecast, to calculate or plan beforehand, Da. 11.24, 25.

Forehead, the upper part of the face, Ex. 28.38; Le. 13.47; Re. 14.9; 17.5.

Foreigner, one born in, and who has come from another country, Ex. 12.45; De. 15.3; Ob. 11; Ep. 2.19.

Foreknowledge of God, or his eternal acquaintance with all things, as asserted, Ge. 18.18; 1 Ki. 22.32; Ac. 2.23; 4.28; Ro. 8.29; 2 Ti. 1.9; 1 Pe. 1.2, 20.

Foreordain, to fix or appoint beforehand, 1 Pe. 1.20.

Forerunner, a harbinger, one sent before: Christ is so called, He. 6.20.

Foreskin, cut off in circumcision, Ge. 17.11, 14; Ex. 4.25. *Hill of*, a place near Galgal where the Israelites were circumcised before entering Canaan, Jos. 5.3.

Forest, a woody and uncultivated tract of ground; Solomon built the house of the, 1 Ki. 7.2;—Asaph keeper of the king's, Ne. 2.8;—of the south, an emblem of the state of Israel, Eze. 40.45;—of cedars on Lebanon, 2 Ki. 19.23; Ho. 14.5, 6;—of Carmel, Is. 37.24;—in Arabia, 21.13.

Forfeited, lost or alienated by fault or crime, Ezr. 10.8.

Forgetfulness of God and our Duty, dangerous, De. 4.9; 6.12; 8.11; 2 Ki. 17.38; Ps. 44.17, 20; Pr. 3.1; Ja. 1.25;—punishment of, De. 8.19; 1 Sa. 12.9; Ps. 9.17; Je. 18.15-17; Ho. 8.14.

Forgetfulness of Favours, censured, Ec. 9.15;—of Pharaoh's butler to Joseph, Ge. 40.23; 41.9.

Forgiveness, examples of: in Christ to his crucifiers, Lu. 23.34;—in Stephen to his murderers, Ac. 7.60;—in Joseph to his brethren, Ge. 50.20, 21;—in David, 1 Sa. 24.7; 2 Sa. 19.28-23;—in Paul, 2 Ti. 4.16.

Forgiveness of Sin, a blessing which God only can bestow, Is. 43.25; 55.7; Da. 9.9; Mt. 7.18, 19; Mar. 2.7; Lu. 5.21;—given through Christ, Ac. 3.1;—includes all sin, even the most aggravated, Je. 33.8; Is. 1.18; Eze. 18.23; 33.

16; Mat. 12. 31; Mar. 3. 28; Col. 2. 13; —is freely conferred on the sinner, Is. 43. 25; Re. 22. 17; —is complete, Ro. 8. 1, 33, 34; —is promised to all who repent, and believe on Christ, Ex. 34. 6; 2 Ch. 7. 14; Ps. 32. 1; 103. 3; 130. 4; Pr. 28. 13; Is. 1. 18; 55. 7; Je. 31. 34; Da. 9. 24; Mar. 1. 4; Lu. 1. 77; 3. 3; 24. 47; Ac. 2. 38; 5. 31; 8. 22; 10. 43; 13. 38; Ro. 3. 25; Col. 1. 14; He. 8. 12; Ja. 5. 15; 1 Jn. 2. 12; —procured alone by Christ's blood or sacrifice, Mat. 26. 28; Ep. 1. 7; Tit. 2. 14; He. 9. 14, 22; 1 Jn. 1. 7; Re. 1. 5; —to be sought with the whole heart, De. 4. 29; 1 Ch. 28. 9; Ps. 119. 2; Je. 29. 13; 1 Th. 5. 17.

Forgiveness of Injuries, commanded, Pr. 19. 11; Mat. 6. 15; 18. 21; Mar. 11. 25; Lu. 6. 36; 17. 4; Ep. 4. 32; Col. 3. 13; Ja. 2. 13.

Forms and Patterns of prayer and thanksgiving appointed, Ex. 15. 1, 20; Nu. 6. 22; 10. 35; De. 21. 8; 26. 3, 5, 13, 15; 31. 19; Ne. 12. 46; Mat. 6. 9; Lu. 11. 2.

Fornication, forbidden to the Israelites, Le. 19. 20; De. 23. 17; —a law concerning it, De. 22. 28; —censured in general, Pr. 2. 16; 5. 3; 6. 25; 7. 6; 22. 14; 23. 27; 29. 3; 31. 3; Ec. 7. 26; Ho. 4. 11; Mat. 15. 19; Mar. 7. 21; Ac. 15. 20; Ro. 1. 29; 1 Co. 5. 9; 6. 9, 13, 15; 2 Co. 12. 21; Ga. 5. 19; Ep. 5. 3, 5; 1 Th. 4. 3; 1 Ti. 1. 10; He. 12. 16; 13. 4; Re. 2. 14, 20; 21. 8; 22. 15. See WHOREDOM.

Fornication, motives to avoid it, Pr. 2. 16; 5. 3; 6. 24; 7. 5; 9. 18; 29. 3; Ho. 4. 10; 1 Co. 6. 18; Ep. 5. 5; Col. 3. 5; He. 13. 4; Jude 7; Re. 21. 8; 22. 15.

—, laws relating to it, Ex. 22. 16; Le. 19. 20; —the price of it not to be given to the sanctuary, De. 23. 18.

— of Judah, Ge. 38. 2, 15; — of Zimri and Cozbi, Nu. 25. 6; — of Samson, Ju. 16. 1, &c.

—, signifying *whoredom* of married persons, Mat. 5. 32; 19. 9.

—, the sin of idolatry, 2 Ch. 21. 11; Ec. 16. 29.

Forsake, God will not, his own people, Ps. 94. 14; He. 13. 5; —when he does, in appearance, it is only for a short time, Is. 54. 7; 49. 14–16; Ne. 9. 31.

Forsaking the assemblies of the saints, condemned, He. 10. 25.

Forsaking God, involved in forsaking his ordinances, 2 Ch. 29. 6; —in forsaking his covenant, De. 29. 25; 1 Ki. 19. 10; Je. 22. 9; —in trusting in man, Je. 17. 5; —prosperity a temptation to, De. 32. 15; Pr. 30. 8, 9; Ne. 9. 25, 26; Ho. 13. 6; —entails severe punishment, De. 28. 20; 29. 24, 25; Ps. 89. 30–32; Is. 1. 28; Je. 19. 10; Ho. 4. 6.

Forswear, to break an oath or vow, forbidden, Mat. 5. 33.

Fortwith, speedily, without delay, Ezr. 6. 8; Mat. 13. 5; Mar. 1. 29; Ac. 9. 18.

Fortress, a stronghold, or place of protection; the Lord is to his children, Ps. 18. 2; 31. 3; 71. 3; 91. 2; 144. 2; Je. 16. 19.

Fortunatus, for-tu-nātus (prosperous), a disciple of Corinth, a friend of Paul, 1 Co. 16. 17.

Forwardness, alacrity, the utmost willingness, 2 Co. 9. 2.

Found, what is so to be restored, Le. 6. 3.

Foundation, Christ is, on which we are required to build our faith, and hopes of salvation, Is. 28. 16; 1 Co. 3. 11; Mat. 16. 18; Ac. 4. 12; —the foundation of the apostles and prophets, Ep. 2. 20, refers to the doctrines they taught, and these rest on Jesus, 'the chief corner-stone'—the everlasting will of God, 2 Ti. 2. 19.

Founder, one who casts figures of melted metal, by pouring it into moulds, Ju. 17. 4; Je. 6. 29; 10. 9, 14.

Fountain, spring of water, Ge. 16. 7; —perpetual, valued greatly, Ps. 36. 7, 9; Is. 49. 10; Je. 2. 13; —used to denote children, De. 32. 28; Pr. 5. 16; —opened for sin, Zec. 13. 1.

Fowler, one who catches fowls, Ps. 91. 3; Pr. 6. 5; Ho. 9. 8.

Fowls, when created, Ge. 1. 20.

Fox, a wild animal of the dog kind, remarkable for its cunning, Ju. 15. 4; La. 5. 18; Ezr. 13. 4; Mat. 8. 20; —Herod, the tetrarch of Galilee, so called, on account of his craftiness, Lu. 13. 31. Some think that this word

is *jackal*, an animal very common in Palestine and Asia Minor.

Fragments, broken pieces of meat, not to be lost, Mat. 14. 20; Ju. 6. 12.

Frail, easy to be broken or destroyed; man is, Ps. 39. 4.

Frame, form, construction, Ps. 103. 14; Ec. 4. 2.

Frankincense, a sweet-smelling gum, anciently burned in temples, now sometimes used in medicine, Ex. 30. 34; Le. 2. 1; Mat. 2. 11. Called '*frank*' because of the freeness with which it burns and emits its odours.

Fraud. See DECEIT.

Fray, frighten, De. 28. 26; Je. 7. 33; Zec. 1. 21.

Freckled, full of spots, Le. 13. 39.

Freedom, true, Jn. 8. 36; Ro. 6. 16; 2 Pe. 2. 19.

Fret, to vex, 1 Sa. 1. 6; Ps. 37. 1; Is. 8. 21.

Friend, Christ is a sincere, Jn. 15. 9; —constant, 13. 1; —disinterested, Ro. 5. 6–8; —honourable, Phi. 2. 9; —almighty, 3. 21; —everywhere present, Mat. 28. 20; —everlasting, He. 13. 8.

Friends, the value of them, Pr. 17. 17; 18. 24; 27. 9, 17; —how separated, 17. 9; —danger from unfaithful ones, Ps. 55. 12; Pr. 25. 19; —examples of such: of Jael to Sisera, Ju. 4. 18; —of Delilah to Samson, 16. 4, &c.; —of Ruth to Naomi, Ru. 1. 16, 17; —of Joab to Abner, 2 Sa. 3. 27; —to Amasa, 20. 9; —of the friends of David, Ps. 38. 11; 41. 9; —of Judas to Jesus, Mat. 26. 48.

—, examples of sincere and steadfast: Jonathan and David, 2 Sa. 1. 26; —Barzillai and David, 17. 27; 19. 31; 1 Ki. 2. 7; —Paul and Titus, 2 Co. 2. 13; —Paul and Timothy, 2 Ti. 1. 2.

Fringes, hems or borders on garments, Mat. 9. 20; 14. 36; —laws concerning them, Nu. 15. 37; De. 22. 12.

Frogs, one of the plagues inflicted on Egypt, Ex. 8. 2; —mentioned in the visions of John, Re. 16. 13.

Frontlets. This word occurs only in Ex. 13. 16; De. 6. 8; 11. 18; and the meaning of the injunction there is, that they should keep the statutes of God distinctly in view. But soon after the return from Babylon the Jews gave these commands as to 'frontlets' a literal interpretation, and had portions of the law written on pieces of parchment, and worn as badges about their persons. The passages thus written were these four: Ex. 13. 2–10, 11–21; De. 6. 4–9; 11. 18–21. These strips of parchment were rolled up and put into a small case, which they bound to the centre of their foreheads. See PHYLACTERIES.

Frost, notwithstanding the heat of the day in the Holy Land, is often severe at night, Ge. 31. 40; Job 37. 10; Ps. 147. 16.

Frugality, thrift or careful sparing, recommended, Pr. 18. 9; Jn. 6. 12.

Fruits, of the Spirit, or gracious habits produced in believers, mentioned, Ga. 5. 22, 23; —meet for repentance, Mat. 3. 8; —of righteousness, Phi. 1. 11.

Frustrate, to defeat or make void; men hired to, Ezr. 4. 5; —the apostle Paul did not, the grace of God, Ga. 2. 21.

Fuel, aliment for fire, Is. 9. 5, 19; Ec. 15. 4; 21. 32.

Fugitive, a runaway or deserter, Ge. 4. 12; Ju. 12. 4.

Fulfilled, the Old Testament prophecies concerning Christ were, Mat. 1. 22; 2. 15; 8. 17; 12. 17; 13. 35; 21. 4; 27. 35. See PROPHECY.

Fuller, one who cleanses and dresses cloth, 2 Ki. 18. 17; Is. 7. 3; 36. 2; Mal. 3. 2; Mar. 9. 3.

Fullness of Christ, the abundance of grace with which he was filled, Jn. 1. 16; —the church is also called the *fullness of Christ*, because it makes him a complete or perfect Head. He is not a Mediator full and complete without his mystical body, Ep. 1. 23.

Fullness of the Godhead bodily, substantially, or fullness of perfections essential to God, Col. 2. 9.

Fullness of Time, the period fixed for Christ's advent, Ga. 4. 4; Ep. 1. 10.

Furnished, furnished or polished, Ezr. 2. 9, 11, 28.

Furlong, a Greek measure of distance, a *stadion*, equal to 606½ feet,

or about one-ninth of an English mile, Lu. 24. 13; Jn. 6. 19; 11. 18.

Furnace, sharp and grievous afflictions, Ezr. 22. 18, 20, 22; —a place where a vehement fire may be excited, Da. 3. 6, 11, 15, 19; —hell, Mat. 13. 42, 50.

Furnish, to supply, De. 15. 14; Ps. 78. 19; Is. 65. 11; Je. 46. 19.

Furrows, a long opening of the ground with a plough, Job 31. 38; Ps. 65. 10; 129. 3; Ec. 17. 7, 10; Ho. 10. 4, 10.

Further, to a greater distance, any more, Nu. 22. 26; De. 20. 8; Job 38. 11; 40. 5; Mat. 26. 39, 65.

Fury, rage, Ge. 27. 44; Da. 3. 15; —the judgments of God, Job 20. 23; Is. 59. 18; Je. 36. 7.

Future State mentioned, or alluded to, in the Old Testament, Job 21. 30; 19. 25; Ps. 9. 17; 16. 11; 17. 15; Pr. 14. 32; Ec. 3. 17; 11. 9; Da. 12. 13.

—, no marriages in it, Lu. 20. 34; —our bodies changed in it, 1 Co. 15. 42, 51, &c.; —the happiness of it, Re. 7. 15, 21. See HEAVEN.

G.

Gaal, gā'al [contempt], the son of Ebed, conspires against Abimelech, Ju. 9. 22; —defeated by him, 34.

Gaash, gā'ash [a tumult], a hill of Ephraim; here Joshua was buried, Jos. 24. 30; —mention is made of the 'brooks of Gaash,' 2 Sa. 23. 30; i.e. valleys or water-courses.

Gabbatha, gāb'ba-tha [high, elevated], the Hebrew name of the judgment-seat in Pilate's palace, whence he pronounced sentence of death on Christ, Jn. 19. 13; —called in Greek by a word rendered 'pavement.'

Gabriel, gā'b'ri-el [God is my strength], an archangel, appears to Daniel, Da. 8. 16; 9. 21; —to Zacharias, Lu. 1. 19; —to the Virgin Mary, 26.

Gad [a troop], (1) The seventh of Jacob's sons, the first-born of Zilpah, Ge. 30. 11; —had seven sons, 46. 16; —his descendants, 1 Ch. 5. 11; —his inheritance, Jos. 13. 24; —Moses' blessing on, De. 33. 22; —(2) A prophet who adhered to David under the persecutions of Saul, 1 Sa. 22. 5; —sent by God to David, to propound to him the choice of one of three plagues, for proudly numbering the people, 2 Sa. 24. 11; —wrote a history of David's life, 1 Ch. 29. 29.

Galadara, gād'a-ra, one of the ten cities called Decapolis, the metropolis of Peraea, about six miles from the Sea of Tiberias, where Christ permitted the devils he had ejected to destroy a herd of swine, Lu. 8. 26–37. Its ruins are called *Um-Kris*.

Galadrenes, gād'a-reens', inhabitants of Galadara, Mar. 5. 1; Lu. 8. 26, 37.

Gadde, gad'de, ramble about, Je. 2. 36.

Gaddei, gad'dy [my army], one of the men sent by Moses to spy the land of Canaan, Nu. 13. 11.

Gaddiel, gad'di-el [fortune sent by God], of the tribe of Zebulun, which he represented as one of the twelve 'spies,' Nu. 13. 10.

Gadites, gad'ites, descendants of Gad the patriarch, De. 3. 12; Jos. 22. 1; 28. 8.

Gainsaying, contradicting, speaking against, Lu. 21. 15; Ac. 10. 29; Ro. 20. 21; Tit. 1. 9.

Gaius, gā'yus [earthly], (1) A noted Christian at Corinth, in whose house the disciples were wont to assemble; was baptized by Paul, Ro. 16. 23; 1 Co. 1. 14; —(2) A Macedonian who accompanied Paul to Ephesus, Ac. 19. 29; —(3) A Christian to whom John addressed his third epistle (A.D. 92).

Galatia, gal'ā-shi'a. The Galatians were of Celtic origin. After various wanderings they crossed over into Asia Minor, and (about B.C. 280) settled in that part of Phrygia which was afterwards called Galatia, or Gallo-Graecia. About B.C. 26 they were conquered by the Romans, and their country was made a Roman province, and together with Lyca-

onia placed under a Roman governor. Here Paul preached the gospel and planted churches (about A.D. 53), Ac. 16. 6; 18. 23; —to these churches he wrote his epistle to the Galatians, Ga. 1. 2. About A.D. 266 it was overrun by the Goths, and afterwards became a province of Turkey. It is now called *Natolia*.

Galbanum, a resinous gum, an ingredient in the sacred incense, Ex. 30. 34.

Galeed, gal'e-ed [heap of witness], a place so called by Jacob, Ge. 31. 47, 48.

Galileans, Lu. 13. 1, a sect among the Jews, related to the Pharisees in their religious views, but differing from them in their political opinions. The party was originated by Judas of Galilee, who in 'the days of the taxing' taught that all foreign domination was unscriptural. The Pharisees attempted to identify our Lord and his disciples with this sect, applying this name to them as a term of reproach, Jn. 7. 41, 52; Mat. 26. 69; Mar. 14. 70; Lu. 22. 59.

Galilee, gal'lee [a circle, circuit], a large and fertile territory in the north of Canaan, twenty cities of which Solomon gave to Hiram, 1 Ki. 9. 11; —the upper part was called *Galilee of the Gentiles*, from its containing many Gentile inhabitants; their dialect was corrupted, and hence Peter was detected by his speech, Mar. 14. 70; —here Christ dwelt from his youth, Mat. 2. 23, 23; —from it he came to John the Baptist, 3. 13; —here he preached and performed miracles, 4. 23, 24; —here he met with his followers after his resurrection, 28. 7; Mar. 16. 7; —churches in, Ac. 9. 31.

(SEA OF), Mat. 4. 18; 15. 29; Mar. 1. 16. See GENESARETH.

Gall, a bitter herb or root, perhaps hemlock, De. 29. 18; 32. 32; Ho. 4. 4; Mat. 27. 34; —anything bitter, pernicious, or distressing, Je. 8. 14; La. 3. 5, 19; —an unrenowned eat, Ac. 8. 23; —also an animal fluid secreted by the liver, Ps. 69. 21; Job 16. 13; 20. 14, 25.

Gallant, brave, Is. 33. 27.

Galleries, upper rooms, or passages and seats above stairs, Ec. 4. 15; 42. 3.

Galley, a ship rowed with oars, Is. 33. 21.

Gallim, gal'lim [heaps], a little village of Benjamin, about 4 miles north of Jerusalem, 1 Sa. 25. 44; Is. 10. 30.

Gallio, gal'li-o, the proconsul of Achaia (A.D. 53), and brother of Seneca, the celebrated moralist, the Roman governor at Corinth, Ac. 18. 12; —did not concern himself with the controversies between the religious parties existing around him, 17.

Gallows, a gibbet, for executing a malefactor, Is. 6. 4; 7. 10; 9. 13. In Ge. 40. 19 and De. 21. 22, 23, the word is rendered 'tree.'

Gamaliel, gam'ā'le-el [recompense of God], a celebrated Pharisee, and rabbi or doctor of the law; his advice respecting the apostles, Ac. 5. 34; —Paul's tutor, 22. 3.

Gammadims, gām'ma-dims [cubit-high men, pigmies; others render the word, short-swords men, watchmen], soldiers placed in the towers of Tyre, Ec. 27. 11.

Gamul, gam'ul [weaned], one of the priesthood in David's reign, 1 Ch. 24. 17.

Gaped, stared, Job 16. 10; Ps. 22. 13.

Garden, Ge. 21. 33; Nu. 24. 6; Is. 1. 8; —church likened to, Ca. 4. 12; Is. 58. 11.

Garlands, a kind of crowns, placed on the head of animals to be sacrificed, Ac. 14. 13.

Garlick, a well-known plant, much used in Egypt, Nu. 11. 5; —now known by the name of *shalot* or *eschalot* [*Allium esculonum*].

Garment, any covering for the body, Ge. 9. 23; 25. 25; Ps. 69. 11; 102. 26; Mat. 9. 16, 20; Re. 1. 13. See CLOTHES.

Garner, the old form of the word *granary*, a storehouse or barn for corn, Ps. 144. 13; Joel 1. 17; Mat. 3. 12; Lu. 3. 17.

Garnish, to adorn, 2 Ch. 3. 6; Job 26. 13; Mat. 12. 44; Re. 21. 19.

Garrison, a place of defence, 1 Sa. 19. 23; —a band of soldiers, 2 Co. 11. 32.

Gate, the entrance into a city, house, &c., Ju. 16. 3; —to heaven strait, and that of destruction broad, Mat. 7. 13; —of a city, a place of judicial proceedings, De. 17. 5; Am. 5. 10; 12. 15.

Gath [a wine-press], one of the five cities of the Philistines, the birthplace of Goliath, 1 Sa. 17. 4; —David conquered it, 2 Sa. 8. 1; —Uzziah brake down its walls, 2 Ch. 26. 6; —Anakims were the ancient inhabitants of, Jos. 11. 22. It has been identified with *Tell es-sāfieh*, a hill 10 miles east of Ashdod.

Gather, to collect, Ge. 31. 46; 41. 35; Mat. 3. 12; 6. 26; Jn. 6. 12; —used also to denote man's death or burial, Ju. 2. 10; 2 Ki. 22. 20; Ec. 49. 29, 33.

Gath-hepher, gāth-hē'fer [the wine-press of the well], a city of Galilee, the birthplace of the prophet Jonah, Jos. 19. 13; 2 Ki. 14. 25; —called Gittah-hepher, Jos. 19. 13.

Gath-rimmon, gāth-rim'mon [the wine-press of the pomegranate], (1) A city in Dan, Jos. 19. 45; —(2) Another in the half-tribe of Manasseh, Jos. 21. 25; —called Bileam, 1 Ch. 6. 70.

Gaza, gā'zah [strong], the capital and stronghold of the Philistines, situated towards the southern extremity of Canaan, and about sixty miles southwest of Jerusalem; was an important city before the time of Abraham, Ge. x.; —was inhabited by the Avims, De. 2. 23, and Anakims, Jos. 11. 22; —taken by the tribe of Judah, Ju. 1. 18; —Samson carried away the gates of, 16. 1, 3; —here he was confined, 21; —Philip the evangelist goes towards it, Ac. 8. 26. Its modern name is *Ghazzeh*, containing about 1500 inhabitants.

Gazing, looking earnestly, Na. 3. 6; Ac. 1. 11; He. 10. 33.

Geba, gē'bah [a hill], a city of the tribe of Benjamin, given to the priests, Jos. 21. 17. Identified with the village of *Yeba*, about six miles north of Jerusalem.

Gebal, gē'bal [mountain], a city or district on the north of Canaan, within the territories of Phoenicia, where the Gibeites dwelt, famous as stone-hewers and ship-carvers, Ezr. 27. 9; Jos. 13. 5; 1 Ki. 5. 18. Now called *Jebel*.

Gebim, gē'bim [the ditches], a place near Jerusalem, mentioned only in Is. 10. 31.

Gedaliah, gēd-a-lī'ah [made great by Jehovah], son of Ahikam, made governor of the Jews who were left by Nebuchadnezzar, Je. 40. 7; —murdered, 41. 2.

Geder, gē'der, or GEZER [a wall], one of the thirty-one ancient royal towns of the Canaanites whose kings were defeated by Joshua, Jos. 12. 13; —may be identified with Gedor, 15. 58; —and Beth-Geder, 1 Ch. 2. 57.

Gederah, ged-e'rāh [the sheepfold], a city of Judah, Jos. 15. 36.

Gederoth, ged-e'rōth [sheepfolds], a town in the 'valley' of Judah, Jos. 15. 41; —taken by the Philistines, 2 Ch. 28. 18.

Gehazi, ge-hā'zi [valley of vision], the servant of the prophet Elisha, made a leper for his falsehood and deceit, 2 Ki. 5. 27.

Gelliloth, gē'lī-loth [circles, circuits], a city of Benjamin, Jos. 18. 17; —called Gilgal, 15. 7.

Gemariah, gēm-a-rī'ah [whom Jehovah has made perfect], (1) Son of Hilkiah, sent by Zedekiah to Babylon with tribute-money for Nebuchadnezzar; —took charge of Jeremiah's letter, Je. 29. 3; —(2) Son of Shaphan, a scribe in the time of Jehoikim, Je. 36. 11–20.

Gender, to get, or breed with young, Le. 19. 19; —to produce or give rise to, 2 Ti. 2. 23; Job 38. 29; Ga. 4. 24.

Genealogies, lists or records of ancestors; —preserved with extraordinary care, Ezr. 2. 62; He. 7. 3; —origin of that of Israel and Judah, 1 Ch. 9. 1, &c.; —of David, Ru. 4. 18; —of Jesus, Mat. 1. 1, &c.; Lu. 3. 23, &c.; —cautions to guard against foolish questions about, 1 Ti. 1. 4; Tit. 3. 9.

General, common, He. 12. 23; —a commander, 1 Ch. 27. 34.

Generosity, or liberality recommended,

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71. 43.—the sole object of worship, Ex. 20. 1; De. 4. 14, 39, 40; Lu. 4. 8;—to be feared, Ps. 33. 8; 76. 7;—to be loved, Mat. 22. 37;—to be obeyed, Ac. 5. 29;—not to be tempted, De. 6. 16; Mat. 4. 7;—compared to light, 1 Jn. 1. 5;—the description of his throne in a vision, Re. 4. 2;—the symbol of his presence returns to the temple, Eze. 43. 1, &c.;—addresses Job, Job 38. 3; xl. xli.;—to be imitated, Eze. 5. 1;—the marks of his sons, Ro. 8. 14; 1 Jn. 5. 2. **Goddesses**, female gods, according to the heathen mythology, such as Ash-toreth, 1 Ki. 11. 5, 33;—the queen of heaven, or the moon, Je. 44. 17, 25;—Diana, Ac. 19. 27, 35. &c. **God forbid**, in the original it is, 'Let it not be,' or 'Far be it,' Ro. 3. 31; 9. 14. **Godhead**, the nature or essence of God, Col. 2. 9; Ro. 1. 20; Ac. 17. 29.

ITV. **Godliness**, or piety to God, consists in reverencing his perfections, Ps. 104. 1;—esteeming him as our chief good and portion, 73. 25; La. 3. 24;—fearing to offend him, Ge. 39. 9;—studying, by holiness of life, to promote his honour, 2 Pe. 3. 11;—confiding in him for all we need, Ps. 48. 14; 73. 24.

—, **advantages of**, profitable to all things, 1 Ti. 4. 8; 6. 6;—promises to, Ps. 4. 3; 2 Pe. 2. 9.

Gods, great men and rulers are so called in some instances, Ex. 22. 28; Ps. 82. 1; 138. 1; 1 Jn. 30. 34; 1 Co. 8. 5.

—, **heathen**, Adramelech and Anammelech, of Sepharvaim, 2 Ki. 17. 31;—Ashima, of Hamath, 30;—Ash-toreth, of the Sidonians, 1 Ki. 11. 33;—Baal, of Tyre, &c., Ju. 2. 13;—Baal-berith, 8. 33;—Baalezebub, of Ekron, 2 Ki. 1. 2;—Bel and Nebo, of the Babylonians, Is. 46. 1;—Chemosh, of the Moabites, 1 Ki. 11. 7;—Dagon, of the Philistines, Ju. 16. 23;—Diana, of Ephesus, Ac. 19. 24;—Jupiter and Mercury, of the Greeks and Romans, 14. 12;—Milcom and Molech, of the Ammonites, 1 Ki. 11. 5, 7;—Nergal, of Cuth, 2 Ki. 17. 30;—Nibhaz and Tartak, of the Avites, 31;—Nisroch, of the Assyrians, 19. 37;—Chiun or Remphan, Am. 5. 26; Ac. 7. 43;—Succoth-benoth, of the Babylonians, 2 Ki. 17. 30;—Tammuz, of the Syrians, Eze. 8. 14.

GOG, [mountain], (1) One of the descendants of Reuben, 1 Ch. 5. 4;—(2) Gog, along with Magog, represents the Scythians, or northern barbarians; their destruction foretold, Eze. 38. 2; 39. 1;—the antichristian power of the entire earth, Re. 20. 8, 9.

Golan [exile], a city of Bashan in the half-tribe of Manasseh, east of the Sea of Tiberias; it was given to the Levites, and appointed to be a city of refuge, De. 4. 43; Jos. 20. 8; 21. 27; 1 Ch. 6. 71.

Gold, the most heavy (except platinum), dense, pure, ductile, and valuable of all metals; God's Word compared to, on account of its inestimable worth, Ps. 19. 10;—tried saints compared to, Job 23. 10; 1 Pe. 1. 7;—the streets of the New Jerusalem, Re. 21. 18, 21.

Goldsmith, one who makes golden wares, Ne. 3. 8; Is. 40. 19; 41. 7; 46. 6; Ac. 3. 8.

Golgotha, gol-go-thah [a skull], the Hebrew name of the place where Christ was crucified, Mat. 27. 33; Mar. 15. 22; Jn. 19. 17. **See CALVARY.**

Goliath, gol-i'ath [a captivity, or passing over], a mighty giant of Gath, about 10½ feet high, 1 Sa. 17. 4;—'morning and evening for forty days' he defied the armies of Israel, 8—10;—slain by David, 49.

Gomer, gom'er [perfection], the eldest son of Japheth, Ge. 10. 2;—prediction respecting, Eze. 38. 6.

Gomorrath, gom-or'rah [submersion], one of the five cities of the plain. It was next to Sodom in importance as well as in wickedness, Ge. 19. 4, 8; 13. 10; 14. 11, 18, 20, 24. **See SODOM.** **Gopher-wood**, pitch wood, mentioned only once in Scripture as the wood of which the ark was built. It was probably the cypress, Ge. 6. 14.

Gorgeous, fine, splendid, glittering, Lu. 7. 25; 23. 11; Eze. 23. 12. **Goshen**, go'shen [frontier], (1) A very fertile province in Egypt, which Joseph procured for his father and brethren, and where the Israelites dwelt during the whole of their sojourn in that country. It probably lay to the east of the Nile in Lower Egypt, Ge. 45. 10; 47. 1—6. (2) Another place of the same name, near Gibeon, Jos. 10. 41; 15. 51.

Gospel [good news, glad tidings], the joyful intelligence of salvation, through Christ; called the gospel of God, Ro. 1. 1;—of Christ, 16;—of salvation, Ep. 1. 13;—of peace, 6. 15; Lu. 2. 10, 14;—the word of God's grace, Ac. 14. 3; 20. 32;—word of reconciliation, 2 Co. 5. 19;—word of life, Phi. 2. 16;—word of Christ, Col. 3. 16;—ministration of the Spirit, 2 Co. 3. 8;—mystery of Christ, Ep. 3. 4;—unsearchable riches of Christ, 8;—sincere milk of the word, 1 Pe. 2. 2;—the glorious gospel, 1 Ti. 1. 11;—to be preached to all descriptions of men, Mar. 16. 15; Tit. 2. 11;—the salvation which it publishes to be offered freely to all, Is. 55. 1; Jn. 7. 37; Re. 22. 17;—all who believe it shall be saved, Mar. 16. 16;—the blessings of it, Ro. 1. 16; 1 Co. 1. 18; Ep. 2. 1, &c.; 1 Pe. 1. 1, &c.;—superior to the law of Moses, Jn. 1. 17; 2 Co. 3. 7;—the danger of rejecting it, Mar. 16. 16; Lu. 10. 16; Jn. 3. 36; 12. 48; He. 2. 3; 10. 28; 12. 25;—to whom it is hidden, 2 Co. 4. 3, 4;—no other to be preached, Ga. 1. 8, 9;—the remarkable propagation of it, Mar. 4. 30; Jn. 12. 32; Ac. 2. 41; 4. 4; 6. 7; 12. 24; 13. 49; 19. 20; 1 Co. 16. 9;—shall in due time be preached in all the world, Ps. 2. 8; 22. 27; 72. 8, 11, 17; 86. 9; Is. 2. 2, 3; 40. 4, 5; 42. 1, 4, 6, 7; 49. 6; Da. 2. 44; Hab. 2. 14; Mal. 1. 11; Mat. 8. 11; 24. 14;—to be earnestly defended, Phi. 1. 17, 27; Jude 3.

Gourd, a climbing shrub of quick growth allied to the family of the cucumber. The gourd of Jonah, 4. 6, was probably the *palma Christi*, the castor-oil plant;—'wild gourds,' 2 Ki. 4. 39.

Government, executive power, of all things committed to Christ, as Mediator, Is. 9. 6, 7; Mat. 28. 18; Ep. 1. 20, 22;—governments, an order of rulers in apostolic churches, 1 Co. 12. 28;—wicked men despise, 2 Pe. 2. 10.

Gozan, go'zan [a fleece of wool, passing over, or pasture], a river in Media, mentioned in several places, 2 Ki. 17. 6; 18. 11; 19. 12; 1 Ch. 5. 26; Is. 37. 33.

Grace, of God, his compassion, manifested in the gift of his Son, and the blessings of salvation through him, Jn. 1. 16, 17; 2 Co. 8. 9; Ep. 2. 8; 2 Ti. 1. 9;—pardon is of grace, Ro. 11. 5; Ep. 1. 6;—divine-calling, Ga. 1. 15; 2 Th. 1. 11, 12;—pardon of sin, Ep. 1. 7;—justification, Ro. 3. 24;—adoption, Ep. 1. 5;—sanctification, 2 Co. 9. 8;—faith, Ac. 18. 27; Ep. 2. 8;—hope, 2 Th. 2. 16;—promised to all men, Ps. 84. 11; Is. 55. 1, 2; 2 Co. 12. 9;—God's conferring it on men is complete, Ex. 33. 19; Mat. 11. 25; Ro. 9. 15, 16;—free, Ro. 5. 8; 1 Jn. 4. 10;—**distinguishing**, Mat. 20. 16; Ro. 9. 15;—**preventing**, to be appreciated as assisting to holiness, 1 Jn. 4. 19;—blessed, tending to the accomplishment of its end, Ro. 8. 38, 39; Phi. 1. 6;—necessary to the performance of good works, 1 Ki. 8. 58; Ps. 119. 32; Jn. 6. 44; Ro. 8. 8; 1 Co. 3. 6; 12. 3; 15. 10; Phi. 2. 13; He. 13. 21;—will be increased when improved, Mat. 13. 12; Lu. 8. 18; Jn. 15. 2;—given to the humble, Pr. 3. 34; Ja. 4. 6; 1 Pe. 5. 5;—believers made what they are by it, 1 Co. 15. 10; 2 Co. 1. 12;—should be earnestly sought in prayer, He. 4. 16; Ja. 1. 5;—examples of prayer for, Ge. 4. 29; Nu. 6. 25; Is. 33. 2; Ro. 1. 7; 1 Co. 1. 3; 2 Co. 1. 2; 13. 14; Ga. 6. 18; Ep. 6. 24; 1 Ti. 2. 1; Re. 1. 4.

Grace of God, the gospel so called, Jn. 1. 17; Ac. 14. 3; 20. 24; Ro. 5. 2; 2 Co. 6. 1; Tit. 2. 11; 1 Pe. 5. 11;—Christian virtues, 2 Co. 8. 7; 2 Pe. 3. 18. **Gracious**, full of free favour, Ge. 43. 29; Ex. 33. 19; 34. 6; Ps. 77. 9; Pr. 11. 16; Is. 30. 18; Lu. 2. 2; 1 Pe. 2. 3.

Graff, or **GRAFF**, to insert a scion, or branch, of one tree into the stock of another; the Gentiles were grafted into the church, Ro. 11. 17, 19;—the Jews shall be, 23;—the Word of God is, into the heart, Ja. 1. 21.

Grapes, the fruit of the vine, Ge. 40. 10; Le. 25. 5, 11; Mat. 7. 16;—brought from the land of Canaan by the spies, Nu. 13. 23;—an emblem for the instruction of the Israelites, Eze. 18. 1, &c.;—not to be gathered till the vine was three years old, Le. 19. 23;—gleaning of, to be left for the poor, 10.

Grasshopper, an insect of the locust kind, but small, Le. 11. 22; Nu. 13. 33; Ju. 6. 5; Is. 40. 22;—the word rendered 'grasshopper' in Ec. 12. 5 is rendered 'locust' in 2 Ch. 7. 13;—destructive to vegetation, Am. 7. 1;—often found in great multitude, Ju. 6. 5; 7. 12; Je. 46. 23.

Grate, a net-work of brass like a sieve for the bottom of the great altar of sacrifice, Ex. 27. 4; 35. 10; 38. 4, 5.

Gratitude, a desire to return benefits, recommended, 2 Sa. ix. 2; 2 Ki. 4. 18; Lu. 17. 15;—want of it reproved, Is. 1. 2, 3.

Grave, (1) Sober, serious, and solemn; deacons required to be, 1 Ti. 3. 8;—and aged Christians, Tit. 2. 2;—(2) Sepulchre for burying the dead; Jacob set a pillar over Rachel's, Ge. 35. 20;—God will ransom his people from, Ho. 13. 14;—the Christians' song of victory over, 1 Co. 15. 55.

Gravel, hard or coarse sand, Pr. 20. 17; Is. 48. 19; La. 3. 16.

Grease, the soft part of fat, Ps. 119. 70. **Great Sea**, the Mediterranean, extends from east to west nearly 2300 miles, Nu. 34. 6; Jos. 1. 4; 9. 1, 15, 12; Eze. 47. 10, 15; Da. 7. 2;—called the 'utmost sea,' Joel 2. 20;—the 'hinder sea,' Zec. 14. 8.

Greaves, defensive armour for the legs, reaching from the foot to the knee; mentioned only in 1 Sa. 17. 6.

Grecians, gre'sh-ians, foreign Jews (*Hellenists*) as opposed to Palestinian Jews, Ac. 6. 1; 11. 20; whereas 'Greeks' (*Hellenes*) are Greeks by race, Ac. 16. 13; or Gentiles as opposed to Jews—many of the Grecians converted, Ac. 11. 19–21.

Greece, grece, an extensive country on the south-east of Europe, and including Ionia and Asia Minor, Zec. 9. 13; Ac. 20. 2. In the Old Testament, Greece and Greeks are mentioned under the name of *Javan*, Is. 66. 19. It was probably peopled soon after the flood by the descendants of Japheth in the line of Javan. In the days of Alexander, the Greeks were masters of Egypt and Syria, the countries beyond Euphrates, and other provinces. Few countries are more favoured by nature, as to its soil, climate, and productions. Many of the most famous statesmen, orators, and generals of antiquity had their birth there. The arts and sciences of Greece attained a great eminence, as did also poetry and eloquence. After a long and grievous oppression (from the fall of the Byzantine empire) the Greeks arose in 1822 against the Turks, and ultimately gained their independence. The modern kingdom of Greece was established in 1832. In 1863 it was enlarged by the annexation of the Ionian Islands. Its population is about 1,500,000. The Greeks profess Christianity, but in a corrupted form, being nearly allied to Popery.

Greedy, ravenous, eager, Ps. 17. 12; Pr. 1. 19; Is. 56. 11; 1 Ti. 3. 3.

Greeks, as used by the Jews this word was synonymous with *Gentiles*, Ac. 19. 10, 20, 21; 1 Co. 22. 23, 24;—apply to Jesus, Jn. 12. 20;—many believed, Ac. 14. 1.

Greetings, honourable salutations, courted by the Pharisees, Mat. 23. 7; Lu. 11. 43; 20. 46;—expressions of true friendship, addressed to the saints, Ac. 23. 23; Ro. 16. 3, &c.; 1 Co. 16. 20, &c.

Grey Head. **See HOARY HEAD.** **Grief**, for the loss of friends allowable; in Abraham for the death of Sarah, Ge. 23. 2;—Joseph for the death of his father, 50. 1, &c.;—David for Saul and Jonathan, 2 Sa. 1. 11;—for Abner,

3. 31;—Jesus at the death of Lazarus, Jn. 11. 35;—Paul for the sickness of Epaphroditus, Phi. 2. 27.

Grief, should not be immoderate, 2 Sa. 12. 20; 1 Th. 4. 13; 1 Co. 7. 30.

Grind, to crush small, Ec. 32. 20; De. 9. 21; Ju. 16. 21; Nu. 11. 8;—figuratively to oppress, Is. 3. 15;—allusion to the noise of the hand-mills, Je. 25. 10; Ec. 12. 4; Re. 18. 22. The 'grinders ceasing' because they are few, Ec. 12. 3, is supposed to represent the loss of the teeth in old age.

Grisled, mixed black and white hairs; party-coloured as goats, Ge. 31. 10, 12;—horses, Zec. 6. 3, 6.

Groaning, deep distress, Ex. 2. 24;—an overwhelming sense of the evil of sin, and the value of spiritual blessings, Ro. 8. 26; 2 Co. 5. 2.

Grope, to feel what one cannot see, De. 28. 29; Job 5. 14; 12. 25.

Grove, the word so rendered in Ge. 21. 33, means a tree. The heathen worshipped their gods in groves of trees, De. 12. 2, 3; Ho. 4. 13;—hence grove and idol were almost convertible terms, 2 Ki. 23. 6.

Groves, frequently the places of idol worship, 1 Ki. 15. 13; 16. 33; 2 Ki. 17. 16;—not to be planted near the place of the national worship, De. 16. 21.

Grudging, reluctance, toward our brethren forbidden, Le. 19. 18; Ja. 5. 9;—alms not to be given with, 2 Co. 9. 7;—hospitality to be used without, 1 Pe. 4. 9.

Guard, caution, defence, Ge. 37. 36; Da. 2. 14; Ac. 28. 16.

Gudgodah, gud-go'dah [thunder], the fortieth encampment of the Israelites in the wilderness, also named Horagidgad, Nu. 33. 32; De. 10. 7.

Guest, one lodged in the house or entertained at the table of another, 1 Ki. 1. 41, 49; Mat. 22. 10; Lu. 19. 7;—chamber, a room for strangers, 1 Sa. 9. 22; Mar. 14. 14; Lu. 22. 11.

Guide, God promises to direct and instruct his people, Ps. 25. 9; 32. 8; Is. 42. 16; 48. 17; 49. 10; 58. 11.

Guile, or **DECEIT**, we are required to be without, Ps. 34. 13; 1 Pe. 2. 1; 3. 10;—persons without it approved, Ps. 32. 2; Jn. 1. 47; Re. 14. 5. **See DECEIT.** **Guilty**, not innocent, wicked, Ex. 34. 7; Mat. 23. 18; Ro. 3. 19.

Gulf, an abyss, Lu. 16. 26.

Gurbaal, gur-ba'al [sojourn of Baal], a place in Arabia, on the confines of Judea, successfully attacked by Uzziah, 2 Ch. 26. 7.

Gutters, water-courses, some subterranean passages through which water flowed, 2 Sa. 5. 8. In Ps. 42. 7 the word is rendered 'water-spouts'; in Ge. 30. 30, it means drinking-troughs.

H.

Haahashtari, ha-a-hash-ta'ri [mule-driver], a son of the patriarch Ashur, 1 Ch. 4. 6.

Habaiah, ha-ba'yah [protected by Jehovah], a priest in Ezra's time, Ezr. 2. 61; Ne. 6. 63.

Habakkuk, hab'a-kuk [embracer], one of the twelve minor prophets, who lived about 600 years before Christ; foretells the destruction of Judah by the Chaldeans, Hab. 1;—the overthrow of the Chaldeans, ii.;—his sublime prayer, iii.

Habbaziniyah, hab-az-i-ni'ah [lamp of Jehovah], Je. 35. 3.

Habergeon, Ne. 4. 16; Job 41. 26; a coat of mail, 1 Sa. 17. 8, or breastplate, Re. 9. 9. The English 'hauberk' was the diminutive of 'hauberke,' a quilted doublet.

Habitation, dwelling-house, Ex. 15. 2; Le. 13. 46; Job 5. 3; Ps. 26. 8; 89. 14; Is. 22. 16; Ac. 1. 20; Ep. 2. 22; Re. 18. 2.

Habits, either good or bad, not easily changed, Pr. 22. 6; Je. 13. 23; Job 20. 17.

Hachaliah, hāk-a-lī'ah [ornament of Jehovah], father of Nehemiah, Ne. 1. 1.

Hachilah, hāk'i-lah [the darksome hill], a hill on the south-east part of Judea; here David hid himself from

Saul, 1 Sa. 23. 19. The modern *Tel Zif*.

Hadad, hā'dad [sun], the name of a Syrian idol, given to the kings of Edom, 'the Edomite,' adversary of Solomon, 1 Ki. 11. 14–22.

Hadadezer, hād-ad-e'zer [Adad is my help], king of Zobah in Syria, conquered by David, who took from him 1000 chariots, 20,000 footmen, and 700 horsemen, 2 Sa. 8. 3;—David slew of the Syrians who came to succour him 22,000 men, 5;—some years after he again made war with David, who defeated him, 10. 15–19;—called Hadadezer, 2 Sa. 10. 16; 1 Ch. 18. 3.

Hadamimmon, hād'ad-rim'mon [the name of two Syrian idols, Hadad and Rimmon], a place in the valley of Megiddo, near to which the good king Josiah was slain, and his army routed, which occasioned a great mourning, 2 Ch. 35. 22, 24; Zec. 12. 11.

Hadaashah, hād-a'shah [news], a city in the valley of Judah, Jos. 15. 37.

Hadaasah, ha-da'sah [myrtle], the Jewish name of Esther, Es. 2. 7.

Hadoram, ha-dō'ram [Hador, i.e. the fire-god, is exalted], (1) One of the sons of Shem, 1 Ch. 1. 21;—(2) A son of Tou, 1 Ch. 18. 10.

Hadrak, hād'rak [inclosure], a land near Damascus, denounced by Zechariah, Zec. 9. 1.

Hagar, hā'gar [flight, stranger], an Egyptian servant to Sarah, given to Abraham to wife, Ge. 16. 2;—flees from Sarah, 6;—encouraged by an angel to return, 7–12;—bare Ishmael to Abraham, 15;—she and her son dismissed, 21. 9–14;—comforted by an angel in the wilderness, 17;—her history allegorized, Ga. 4. 22.

Hagarenes, hā-gar-e'ens, or **HAGARITES**, the descendants of Hagar, 1 Ch. 5. 10, 20; Ps. 83. 6.

Haggai, hā'gai [one who keeps holiday], a prophet who returned from the Babylonian captivity with Zerubbabel, Ezr. 2. 2;—he and Zechariah promote the rebuilding of the temple (B.C. 520), 5. 1, &c.;—his prophecies referred to, 5. 1; 6. 14; He. 12. 20.

Haggiah, hag-gī'ah [festival of Jehovah], one of the posterity of Levi, 1 Ch. 6. 30.

Hagith, hā'gith [festivity], a wife of David, and mother of Adonijah, 1 Sa. 3. 4; 1 Ki. 5. 11; 1 Ch. 3. 2.

Hail, (1) A storm of, one of the plagues of Egypt, Ex. 9. 24; Ps. 78. 47, 105; 32. 33;—in the defeat of the Canaanites, Jos. 10. 11;—fulfils God's word, Ps. 148. 8;—(2) Health be to you, Mat. 26. 49; 27. 29; Lu. 1. 28.

Hair, of Absalom remarkable, 2 Sa. 14. 26;—used as a type of the fate of Jerusalem, Eze. 5. 1;—gray hairs to the old a 'crown of glory,' Pr. 16. 31;—pure white a symbol of divine majesty, Da. 7. 9;—a natural covering to women, 1 Co. 11. 15;—'plaiting the hair' censured, 1 Pe. 3. 3.

Hakupha, hak-u'fah [crooked], one of the Nethinims whose descendants returned to Babylon, Ne. 7. 53.

Hallelujah. **See ALLELUIAH.**

Hallohesh, hal-lo'hesh [whisperer], one who sealed the covenant, Ne. 10. 24.

Hallow, to render sacred, to set apart to a holy use, Ex. 20. 11; 28. 38;—to reverence or worship, Le. 22. 32; Mat. 6. 9.

Halt, (1) Lame on the feet, Ge. 32. 31; Ps. 38. 17; Je. 20. 10;—(2) Falter between two opinions, 1 Ki. 18. 21.

Ham [hot], (1) The youngest son of Noah; his offence and punishment, Ge. 9. 22;—his descendants, 10. 6; 1 Ch. 1. 8;—(2) A name given in Scripture to Egypt, Ps. 105. 27.

Haman, hā'mān [honourable], an Agagite or Amalekite, an ambitious and unprincipled courtier who became prime minister of Ahasuerus, Es. 3. 1;—not respected by Mordecai, 2;—the want of this honour destroyed his happiness, 5. 13;—obtains a decree to kill all the Jews, 3. 8;—erects a gallows to hang Mordecai, 5. 14;—hanged on it himself, 7. 10;—his sons hanged, 9. 12.

Hamath, hām'ath [fortress], a noted city of Syria, and capital of a province of the same name, lying on the river

Orontes, on the north boundary of Palestine, Jos. 13.4; Ju. 3.3;—the king of, friendly to David, 2 Sa. 8.9;—afterwards taken by the Assyrians in the time of Hezekiah, 2 Ki. 17.24; 18.34;—called 'Hamath the Great,' Am. 6.2.

Hammedatha, hām-mē'dā-tha, the father of Haman, Es. 8.5; 9.10, 24. **Hammer**, the word of God compared to, Je. 23.29;—Babylon called the hammer of the whole earth, Jo. 23.

Hamonah, hām-ō'nah [multitude], a city and a valley, mentioned in Eze. 39.16 as a place where multitudes of Gog shall be buried. The valley of HAMON-GOG (Gog's multitude) is the prophetic name of the valley in which they shall be buried, Eze. 39.11, 15.

Hamor, ha'mor [an he-ass], prince of Shechem, whose son ravished Dinah, Ge. 34.2;—his application to Jacob, and his destruction, 6.26.

Hamul, ha'mul [spared], a grandson of Judah, 1 Ch. 2.5.

Hananeel, ha-nām-ē-el [the grace of God], a kinsman of the prophet Jeremiah, sold him a field, Je. 32.7.

Hananeel, ha-nām-ē-el [grace from God], a tower at Jerusalem, Ne. 3.1; 12.30; Je. 31.38.

Hanani, ha-nā'nī [grace to me, or mercy], the prophet, reproves Asa, 1 Ch. 16.7.

Hananiah, han-a-nā'h [grace of the Lord], the false prophet, Je. 28.1;—breaks Jeremiah's yoke, 10;—his death foretold, 15.

Hand, of the Lord, denotes his power, whether in punishing or saving, Jo. 1.12; 2 Sa. 2.4; 14. Ne. 2.8; Job. 2.10; Ex. 9.3; 16.3; 18.59. 1.1; Lu. 1.66;—of Moses' leprosy, Ex. 4.6;—of Jeroboam withered, 1 Ki. 13.4;—withered, restored by Jesus, Mat. 12.10; Mar. 3.2; Lu. 6.6;—writing on the wall seen by Belshazzar, Da. 5.5.

Hand-breadth, a measure about 4 inches, Ps. 39.5; Is. 48.13;—rendered 'span,' La. 2.20.

Handle, to manage, Ge. 4.21; Ju. 5.14; Ps. 115.7; Je. 2.8; Lu. 24.39.

Handmaid, Ge. 16.3; 29.24; 1 Sa. 1.11, 16; Ps. 86.16; 116.16; Lu. 1.38.

Hands, imposition of, in blessing, Ge. 48.14; Mat. 19.15;—in dedicating sacrifices, Ex. 29.10; Le. 1.4;—in ordaining to offices, Nu. 8.10; 27.18; De. 34.9; Ac. 6.6; 1 Ti. 4.14; 5.22; 2 Ti. 1.6;—in miraculous cures, Mar. 6.5; 16.18; Lu. 4.40; 13.13; Ac. 9.7; 28.8;—in imparting the gift of the Holy Spirit, Ac. 8.17; 19.6.

—, lifted up in prayer, Ex. 17.11; Ps. 28.2; 63.4; 88.9; 134.2; 141.2; 143.6;—in taking an oath, Ge. 14.22.

—, to pour water on, to serve, as Elisha did to Elijah, 2 Ki. 3.11;—to wash publicly, to declare innocent, De. 21.6, 7; Mat. 27.24.

Hanging, an infamous death, Nu. 25.4; De. 21.22; Ga. 3.13;—of Pharaoh's baker, Ge. 40.19;—of those who joined in the worship of Baal-peor, Nu. 25.4;—of the five kings by Joshua, Jos. 10.26;—of Saul's sons, 2 Sa. 21.8;—of Haman and his sons, Es. 7.9; 9.14.

Hannah, han'nāh [graciousness], the wife of Elkanah, and mother of the prophet Samuel, reproached for her barrenness, 1 Sa. 1.6;—prayed for a son, 10.11;—first proved, and then encouraged by Eli, 14.17;—bears Samuel, 20;—presents him to the Lord, 24;—her song, 2.1, &c.

Hannu, han'nun [gracious], the son and successor of Nahash, king of the Ammonites, who insulted David's ambassadors, by cutting their clothes and beards, 2 Sa. 10.2, 4; 1 Ch. 19.2-6.

Hapharaim, hāf'ā-rā'im [two pits], a city in the tribe of Issachar, Jos. 19.19.

Haply, perhaps, 1 Sa. 14.30; Mar. 11.13; Lu. 14.29; Ac. 5.39; 17.27; 2 Co. 9.4.

Happiness, felicity, wherein it consists, Ps. 1.1, &c.; 32.1; 40.4; 106.3; 112.1; 119.1; 128.1; 144.15; 146.5; Pr. 3.17; 29.18; Is. 56.2; Mat. 5.3, &c.; Lu. 6.20; 11.28; 12.43; Jn. 13.17; Ro. 4.7; 14.22; Ja. 1.12; Re. 14.13.

Haran, hā-ran [mountaineer], (1) The eldest son of Terah, and brother of Abraham, and father of Lot, Ge. 11.

26-31;—(2) The place where he dwelt called after his name, 32.12.4.5;—also called *Charran*, Ac. 7.2, 4. It was a place in Mesopotamia, Ge. 24.10, or more properly in Padan-Aram, 25.20. It is identified with the modern village called *Harrān* on the banks of the *Belik*, which flows into the Euphrates.

Harbonah, hār-bō'nah [ass-driver], one of the seven eunuchs of King Ahasuerus, Es. 1.10; 7.9.

Harden, obdurate, Ex. 4.21; 14.17; De. 15.7; Job. 6.10; Ps. 95.8.

Hare, a well-known, swift, and timid animal, Le. 11.6; De. 14.7.

Hareth, ha'reth [thicket], a forest in the tribe of Judah, into which David fled from Saul, 1 Sa. 22.5.

Hariaiah, hār-hā'yāh [zeal of Jehovah], the father of Uzziel, Ne. 3.8.

Harim, hā'rīm [flat-nosed], (1) The head of the second course of priests, 1 Ch. 24.8;—his descendants, to the number of 1017, returned from captivity, Ezr. 2.39;—those of them who had married strange women agree to put them away, 10.21;—(2) Another person of this name, 2.32; Ne. 7.35.

Harlot, literally, a common prostitute, Pr. 29.3;—metaphorically, the idolatrous impurities of Israel, Is. 1.21; Je. 2.20; 3.1; Eze. 16.15, &c.

Harmless, innocent, untainted, Mat. 10.16; Phil. 2.15; He. 7.26.

Harnepher, hār-ne-fer [snorer], one of the sons of Zophai, 1 Ch. 7.36.

Harness, armour for warriors, or furniture for horses, 1 Ki. 20.11; 22.34; 2 Ch. 9.24.

Harod, hā'rod [fear, astonishment], a fountain of water at the foot of Mount Gilboa, Ju. 7.1; 1 Sa. 29.1.

Harosheth, hār-ō-sheth [wood-cutting], a city of Upper Galilee, near the Lake Merom, where Sisera resided, and his army was routed, Ju. 4.2, 16.

Harp, a stringed musical instrument, invented by Jubal, much used by the prophets, and in the worship of God, 1 Sa. 10.5; 1 Ch. 25.3; Ps. 33.2; 43.4; 57.8;—David skilful in use of, 1 Sa. 16.16, 23.

Hart, Ps. 42.1. See DEER.

Harvest, the season of reaping corn and fruits, begins in Palestine about commencement of April and ends in June, Ge. 8.22;—of barley, Ex. 9.31; 32; Ru. 2.23;—of wheat, Ex. 34.22;—Sabbath kept in, 21;—promises of, Ge. 8.22; Je. 5.24;—illustration of a people who are ripe for destruction, Joel 3.13;—the end of the world, Mat. 13.30;—a season of wrath, Re. 14.15.

Hashabiah, hāsh-a-b'ah [regarded by Jehovah], son of Kemuel of Hebron, Ezr. 8.24; 1 Ch. 26.30.

Hashbadanah, hāsh-bād'-ā-nā [consideration in judging], a Levite, mentioned Ne. 8.4.

Hashmonah, hāsh-mō'nāh [fatness], an encampment of the Israelites in the wilderness, Nu. 33.29.

Hashupha, hāsh-shū'fa [uncovered], one of the Nethinim, Ne. 7.46.

Hatipha, hā-ti'fā [captured], a Nethinim, Ne. 7.50; Ezr. 2.54.

Hatred, ill-will, of our fellow-men to be guarded against, Le. 19.17; Pr. 10.12, 18; 26.24; 1 Jn. 2.9; 3.15; 4.20.

Haughtiness, pride and arrogance, condemned, 2 Sa. 22.28; Pr. 16.18; 18.12; Is. 2.11, 17. See PRIDE.

Haunt, to frequent, 1 Sa. 30.31; Eze. 26.17.

Hauran, hāw-ran [caves, cave-land], a country north-east of Canaan, and south of Damascus, embracing a portion of the kingdom of Bashan, Eze. 47.16, 18. It is identical with the Greek province of *Auranitis*.

Haven, a seaport, Ge. 49.13; Ps. 107.30; Ac. 27.8, 12.

Havilah, hāv'ilāh [terror], the son of Cush, Ge. 10.7;—gave name to the country of, probably identical with Colchis, 25.18; 1 Sa. 15.7.

Havoth, to lay waste, Ac. 8.3.

Havoth-Jair, hā'vōth-jā'ir [cabins or villages of Jair], the villages or hamlets which Jair took from the Ammonites, on the north of Mount Gilead, Nu. 32.41; Ju. 10.4.

Hawk, a well-known bird of the falcon tribe, unclean according to the law, Le. 11.16;—described, Job 39.26.

Hazeel, hāz'-el [seeing God], probably an officer in the army of Naaman the Syrian, sent to consult Elisha at Damascus, 2 Ki. 8.7;—his iniquity predicted, 13;—kills his master, 15;—oppresses Israel, 10, 32; 13.22; diverted by presents from proceeding to Jerusalem, 12.17;—his death, 13.24.

Hazar-Gaddah, hāz'-ar-gād'dah [village of fortune], a town in the extreme south of Judah, Jos. 15.27.

Hazar-Maveth, hāz'-ar-mā'veth [court of death], a descendant of Shem, 1 Ch. 1.20.

Hazerthoth, hāz'-er-thoth [villages], the sixteenth encampment of the Israelites in the wilderness, Nu. 11.35; 12.16.

Hazor, hāz'or [inclosure, village], (1) The chief city of North Palestine, on the west side of the waters of Merom, taken by Joshua, Jos. 11.10; 15.23. (2) One of the cities of Judah in the south, Jos. 15.23. (3) A place in which the Benjamites resided after the captivity, Ne. 11.33.

Head, Christ, is of his body—the church, Ep. 5.23;—of principality and power, Col. 2.10;—of all things for the good of his church, Ep. 1.22;—applied to rulers, princes, magistrates, Ex. 18.25; De. 1.15; 16.13; 21; Is. 7.9;—the chief of families, Ex. 6.14, 25; 1 Ch. 5.24.

Healing, curing ailments, Je. 30.13; Mat. 4.23; Lu. 9.6; Ac. 10.38.

Health, the value of, and how preserved, Pr. 3.7, 8; Ac. 27.34; 1 Ti. 5.23.

Hear, we are commanded to hear Christ, Mat. 17.5; Mar. 9.7; and the Spirit addressing the churches, Re. 2.7, 11, 17, 29; 13.9;—we ought to do so attentively, Lu. 21.38; Ac. 10.33; He. 2.1;—with reverence, Ps. 89.7;—with faith, He. 4.2;—with discrimination, Mar. 4.24;—with a humble and teachable disposition, Lu. 10.39; Ja. 1.21;—with self-application, Mat. 26.22;—with constancy, Pr. 8.34; Ac. 2.42, 46; Ja. 1.24, 25;—with a view to practice, Mat. 7.24-27; Ro. 2.13;—with prayer, Ps. 119.18, 27.

Heart, the seat of the affections, desires, and motives, commonly used for the soul, Ps. 19.8; 44.21; Is. 9.9;—naturally depraved, Ge. 6.5; 8.21; Ec. 9.3; Mat. 15.19;—hard and unfeeling in matters relating to the soul, Ps. 119.70; Eze. 11.19; Ep. 4.18;—proud, Ps. 10.4; 73.6; Is. 9.9; Je. 49.16; Ob. 3;—deceitful, Ps. 12.2; Pr. 28.26; Je. 17.9; 1 Co. 8.2; Ga. 6.3; Re. 17.1;—rebellious, Je. 5.23;—idolatrous, Eze. 14.3, 4.

—, should be pure, Jos. 24.14; 1 Sa. 16.7; 1 Ch. 28.9; 29.17; Ps. 7.8; 24.4; 51.6; 73.1; 119.80; 125.4; Pr. 4.23; 26.24; 24.12; Mat. 5.8; Lu. 8.15; 11.39; Ro. 2.29; 1 Ti. 1.5; 2 Ti. 2.22; Ja. 4.8.

—, evidences of its being pure, are its abhorring vain and sinful thoughts, Ps. 119.113;—delighting in holy meditation, Ps. 1.2; 119.97;—desirous of nearness to God, 42.1, 2; 63.1; 84.2;—prompting to holy conversation and deportment, Mat. 12.34, 35; Ja. 3.13;—exciting to pray for greater purity, Ps. 51.2, 7, 10.

—, we are commanded watchfully to keep, Pr. 4.23;—the Lord looks chiefly to it, 1 Sa. 16.7; Je. 17.10;—a broken and a contrite one pleasing to the Lord, Ps. 34.18; 51.17; Is. 57.15; 61.1; 66.2.

—, God judicially hardens, or in righteous judgment gives up sinners to harden themselves: as in the case of Pharaoh, Ex. 4.21; 7.13; 9.12;—of Sihon, De. 2.20;—of the inhabitants of Canaan, Jos. 11.20;—of the Israelites, Ps. 81.12;—of the Gentiles, Ro. 1.24.

—, marks of one thus hardened, are insensibility and indifference about the state of the soul, Ps. 119.70; Is. 1.3; 6.10;—total neglect of duties, Job 21.14, 15; Ps. 10.4;—unrestrained indulgence in sin, Ro. 1.24; Ep. 4.18, 19;—contempt of threatened judgments, Is. 5.18, 19; 2 Pe. 3.3, 4.

—, awful doom of those who are

thus hardened in, Pr. 29.1;—cautions to guard us from, 1 Sa. 6.6; Ps. 95.8; Pr. 28.14; He. 3.8, 15; 4.7.

Heath, the place on which the fire is made, Ge. 18.6; Ps. 102.3; Is. 30.14.

Heath, a plant in barren wastes. It is probably the juniper that is meant in Is. 17.5-8.

Heathens, those who are without the written Word of God, Ps. 2.1; Mat. 6.7; Ga. 2.9;—might know somewhat of God by his works, Ac. 14.17; Ro. 1.19, 20;—are notwithstanding ignorant of him, 1 Co. 1.21;—are sunk into idolatry and vice, Ro. 1.21-32;—shall be judged by the law and light of nature, 2.12-16;—in the latter times shall enjoy the gospel. See GOSPEL.

Heaven, sometimes means the place where holy souls dwell, 2 Ki. 2.1, 11; Lu. 2.25; Ep. 3.15; Col. 1.5; 1 Pe. 1.4;—and sometimes the visible firmament, Ge. 1.11; Le. 26.19; De. 4.11; Lu. 4.19; Lu. 21.26;—the heaven of heavens, 2 Co. 6.18;—the third heaven, 12.2.

—, the happiness of it, Ps. 16.11; Da. 12.3; Mat. 5.12; 13.43; Lu. 12.43; Jn. 12.26; 17.21; 1 Co. 2.9; 13.12; 1 Pe. 1.4; Re. 7.16, 17; 14.13.

—, degrees of happiness in it, Mat. 16.27; Lu. 19.17; Jn. 14.2; 1 Co. 15.41; 2 Co. 9.6.

—, who will be admitted into it, Mat. 5.13; 22.10; Ro. 2.7; 1 Ti. 6.19.

—, who will be excluded from it, Mat. 21.31; Lu. 13.27; 1 Co. 6.9; Ga. 5.21, &c.; Re. 22.15.

Heaviness, sorrow and distress of mind, Ezr. 9.5; Ps. 69.20; Pr. 10.1;—Christ comforts those who are in, Is. 61.3.

Heber, EBER, hē'ber [community], (1) The son of Shelah, and great-grandchild of Shem, Ge. 10.24. (2) The husband of Jael who killed Sisera, Ju. 4.17-21.

Hebrews, a name given to the Israelites, Ge. 14.13; 40.15; Ec. 2.6; 3.18; 1 Sa. 4.6, 9, &c.; derived from Heber the ancestor of Abraham, or from Eber (beyond, from the other side), the name by which the Jews were known to foreigners, while in speaking among themselves of themselves they used the name Israelites.

Hebrews (EPISTLE TO), though anonymous yet the weight of evidence is in favour of the opinion that it was written by Paul about A.D. 62. Its great design is to show that the Levitical priesthood was a shadow of that of Christ, and that the legal sacrifices prefigured the great and final atonement made by his blood.

Hebron, hē'bron [fellowship], the oldest town in Palestine, and one of the most ancient and renowned cities of the world, Nu. 13.22;—called Kirjath-Arba, Ju. 1.10; Mamre, Ge. 33.19; 35.37;—Abraham dwelt there, 13.18;—taken from the Amorites, Ju. 1.10. Its modern name is *el-Khuldt* [the friend], with a population of about 1000, including about 60 Jewish families.

Hedge, for protecting fields or gardens, Ps. 15.19;—whatever defends from harm, Is. 5.5; Eze. 13.5;—troubles and hindrances, La. 3.7; Ho. 2.6.

Heel, put for the body, or the inferior part of human nature, Ge. 3.15.

Hegai, hēg'-ai [eunuch], Es. 2.8, 15.

Heifer (RED), a young cow, the use of its ashes, Nu. 19.1, &c.

Heinous, very wicked, Job 31.11.

Heirs of God, Christians so called, Ro. 8.17; Ga. 4.7; Ep. 3.6; Tit. 3.7; He. 6.17; Ja. 2.5;—Christ the heir of all things, He. 1.2.

Helbon, hēl'bon [fat], a city of Syria, not far from Damascus, famed for its excellent wine, Eze. 27.18.

Heleph, hēl'eff [an exchange], a city of Naphtali, Jos. 19.33.

Heli, hē'lī, probably the father of Joseph, husband of the Virgin Mary, Lu. 3.23.

Helipolis, hēl'-op'-olis [the city of the sun], one of the oldest cities in the world, situated in Lower Egypt, about 10 miles north-east of Cairo. It is thus named both in the Septuagint and Vulgate, but called *Ora* in the Hebrew; Joseph married the

daughter of Potipherah the priest of, Ge. 41.45; 46.20. The site of the city is now occupied by low mounds, the only remains of its famous temple being a granite obelisk about 68 feet high.

Hell. This word is the translation of the Hebrew *sheol* and the Greek *hades*. *Sheol* is rendered by our translators thirty times by *grave*, e.g. Ge. 42.28; 45.29; Ps. 49.14; 141.7; Is. 38.18. It is rendered *hell*, as denoting the place of punishment, De. 32.22; Ps. 9.17; Pr. 23.14; Mat. 5.29; 10.28; 23.33; Mar. 9.43; Lu. 12.5; 16.23; 2 Pe. 2.4. This is its most frequent signification. The horrors and punishments of it set forth, Mat. 13.42; 18.9; 25.30; Jude 13; Re. 14.10; 19.20; 20.10, 14; 21.8;—sufferings in it various, according to the degrees of guilt, Mat. 11.22; 23.14; Lu. 12.47, 48;—the eternity of the torments thereof asserted, Da. 12.2; Mat. 3.12; 25.46; Mar. 9.44; Lu. 16.26; Jude 13.

Helmet, a metal cap for defending the head, 1 Sa. 5.38;—*figuratively*, the hope of salvation, Ep. 6.17; 1 Th. 5.8.

Heman, hē'man [faithful], (1) A Kohathite, the grandson of Shemuel, the 'singer,' 1 Ch. 6.33. (2) The son of Zerach, celebrated for his wisdom, 1 Ki. 4.31; 1 Ch. 2.6.

Hemlock, a poisonous herb, Ho. 10.4;—*figuratively*, perverted judgment, Am. 6.12.

Hepher, hē'fer [a pit or well], a city of the ancient Canaanites; was subdued by Joshua, Jos. 12.17;—also the name of Zelophead's father, 17.3.

Hezibah, hēz'-ibah [pleasure, delight], the queen of Hezekiah, and mother of Manasseh, 2 Ki. 21.1;—the church thus called, Is. 62.4.

Herald, one who proclaims the orders of a king, Da. 3.4.

Herbs, appointed for the food of man, Ge. 1.8;—figurative of the transitory prosperity and life of man, 2 Ki. 19.26; Ps. 37.2.

Herd, larger cattle, distinguished from the smaller called the *flock*, Ge. 18.7; Ex. 10.9; Hab. 3.7.

Heresy [sect], a system of opinions; rendered 'sect,' Ac. 24.5; 26.5; 28.22;—corruption of the true faith, 1 Co. 11.19.

Heretics, those who hold or teach false doctrine, Tit. 3.10; 2 Ti. 2.17, 18.

Heritage, inheritance, estate by succession, Ex. 6.8; Ps. 16.6; 61.5; 1 Pe. 5.3.

Hermas, and HERMES, hēr'mas [Mercury or gain], two disciples of Christ residing in Rome, to whom Paul sends his salutations, Ro. 16.14.

Hermogenes, hēr-mō-jen-es [descendant of Mercury], one who turned his back on Paul, and probably on a Christian profession, 2 Ti. 1.15.

Hermion, hēr'mon [lofty, prominent peak], a mountain in the north-eastern boundary of the Holy Land, often mentioned, Jos. 12.5; 13.5, 11; Ps. 89.12; 133.3. This mountain is 8950 feet above the level of the sea. Its modern name is *Jebel-esh-sheikh* [chief mountain], called by the Sidonians 'Sirion,' De. 3.9.

Heronites, properly *Hermans*, that is the (three) summits of the Hermon, Ps. 42.6.

Herod the Great, an Idumean, the second son of Antipater, who had been made procurator of Judea by Julius Caesar, B.C. 47; king of Judea when Christ was born, Mat. 2.1;—was troubled at the report of his birth; 3;—sent for the Magi, or wise men, who had come to see Christ, and by falsehood endeavoured to make them inform him where the infant Saviour was, 7, 8;—enraged, because they complied not with his wish, he commanded all the children in Bethlehem, from two years old and under, to be murdered, 16. After his death by a dreadful disease his kingdom was divided among his three sons. His son Archelaus (Mat. 2.22) received Judea, Idumea, and Samaria; Philip received Batanea, Iturea, and Trachonitis; and Herod Antipas, called Herod the Tetrarch (Lu. 3.1), Galilee.

—*Antipas the Tetrarch*, son of

Herod the Great by his wife Malchaze a Samaritan, King of Galilee, married his brother's wife, Mat. 14:3;—reproved for this by John the Baptist, 4;—imprisons and puts him to death, 3-10; Mar. 6:17; Lu. 9:7, 9;—hears of the fame of Jesus, Mat. 14:1;—reported to design to kill him, Lu. 13:31;—examines him, 23.6.

Herod Agrippa I., the grandson of Herod the Great by his eldest son Aristobulus, puts to death the apostle James, Ac. 12:2;—imprisoned Peter, 3,4;—his terrible death, 20-23;—he reigned seven or ten years, and was the father of Agrippa, Bernice, Drusilla, and Mariamne.

Agrippa II., son of the preceding, is mentioned in the New Testament only by the name of *Agrippa*. Festus brought Paul before him, and was almost persuaded to be a Christian, Ac. 26:1-32. After the destruction of Jerusalem he went to Rome, where he died at the age of seventy.

Herodians, he-ro'di-ans, a Galilean political party, who favoured Herod's ambitious desire to gain from Rome the title of *king*. In their religious tenets they were Sadducees, Mat. 22:16; Mar. 12:13.

Herodias, he-ro'di-as, the sister of Herod Agrippa I., and granddaughter of Herod the Great; her first husband was her uncle Philip, son of Herod the Great, whom she deserted, and lived in adulterous intercourse with Herod Antipas, his brother.

Heron, an unclear bird according to the law, Le. 11:19; De. 14:18. The Heb. word (*anaphah*) so rendered is supposed to designate a species of plover.

Heshbon, hesh'-bon (reason, intelligence), chief city of Sihon, king of the Amorites, about 20 miles east of the river Jordan; given to the tribe of Reuben, Jos. 13:17;—afterwards assigned to the Levites, 21:39;—famous for its fish-pond, Ca. 7:4;—its ruins are still seen.

Heth (trembling, fear), the eldest son of Canaan, and father of the Hittites, Ge. 10:15;—Abraham purchased a burying-place from his sons, 25:10;—the daughters of, embittered Rebekah's life, 27:46.

Hew, to cut wood or stone, Ex. 34:4;—to slay or cut into pieces man or beast, Ho. 6:5; 1 Sa. 11:7.

Hezekiah, hēz-e-ki'ah [strengthened of the Lord], king of Judah, succeeds Ahaz, 2 Ki. 16:20; 2 Ch. 28:27;—conquers the Philistines, 2 Ki. 18:8;—made war upon by Sennacherib, 18:13; 2 Ch. 32:1; Is. 36:1, &c.;—receives ambassadors from Babylon, 2 Ki. 20:12; Is. 39:1;—threatened for his ostentation, 46;—cleanses the temple, 2 Ch. 29:3;—proclaims a solemn fast, 30:1;—sick, but recovers, 2 Ki. 20:1, &c.; Is. 38:1, &c.;—dies, 2 Ki. 20:21.

Hiddekel, hid'-e-ke'l (the rapid Tigris), one of the rivers which had their source in paradise, Ge. 2:14;—on the banks of it Daniel had one of his visions, Da. 10:4. It rises about 15 miles south of the source of the Euphrates, and after pursuing a south-east course joins that river at Korna, about 50 miles above Bassorah.

Hiel, hi'-el (the Lord liveth), a man of Bethel, who, notwithstanding the curse denounced by Joshua against him who should build a city against him who should verify it, 1 Ki. 16:34.

Hierapolis, hi-er-ri-pō'-lis (a sacred or holy city), a city of Phrygia, in Asia Minor, in the neighbourhood of Colosse; here Christianity was early planted, Col. 4:13. Its modern name is *Pamukkale* [cotton-castle], about 5 miles north of Laodicea.

Higgaion, hig-ga'-yon (the murmuring), the low tone of the harp, Ps. 92:3. In Ps. 139:15 it means meditation, and in Ps. 138:1 is a musical sign.

High Places, places chosen for the erection of altars, Ge. 12:7, 8; 22:2; 31:54; Jo. 6:25, 26; 1 Sa. 9:12; but after the building of the temple such places became an abomination, as the scenes only of idol-worship, 1 Ki. 3:2, 4; 11:3, 32; 13:2; 14:23, &c.

High-priest, his robes, Ex. 28:39;—

how he must enter the holy of holies, Le. 16:1, &c.;—succession after the captivity, Ne. 12:10;—Christ our great, Me. 4:14.

Hilkiah, hil-ki'ah [portion of Jehovah], a high-priest in the reign of Josiah, 2 Ki. 18:18, 37; Is. 36:22; 2 Ki. 22:4; 2 Ch. 34:15; Ne. 8:4.

Hill Country, the country immediately to the south of Jerusalem, Lu. 1:39.

Hin, a liquid measure, containing the 4th part of a 'bath,'=12 Roman sextarii=5 quarts, Ex. 29:40; 30:24, &c.

Hind, the female of the red deer or stag, Job 39:1; Ps. 29:9;—swift and sure of foot, 2 Sa. 22:34; Ps. 18:33;—emblems of activity, Ge. 49:2;—gentleness, Pr. 5:19;—modesty, Ca. 2:7; 3:5;—earnest longing of, Ps. 42:1;—maternal affection, Je. 14:5.

Hinder, to obstruct, Ge. 24:56; Ac. 8:36; 1 Co. 9:12; Ga. 5:7.

Hinges, joints on which a door turns, 1 Ki. 7:50; Pr. 26:14.

Hinnom, hin'-nom [lamentation], a deep and narrow ravine to the south and west of Jerusalem. It is first mentioned in Jos. 15:8; 18:16. From the time of Joshua (2 Ki. 23:10, 13, 14; 2 Ch. 34:4, 5) it became the common cesspool of the city. It is said that perpetual fires were kept up in it to consume all that was combustible. It was called 'the valley of the son' or 'children of Hinnom,' Je. 19:2. By the later Jews it was called *Ge Hinnom*, *Ge-henna*, to denote the place of eternal punishment.

Hiram [noble, free], (1) King of Tyre (called also *Huram*, 1 Ch. 14:1; 2 Ch. 2:2, 11, 12), reigned thirty-three years over Tyre, seven in David's reign and twenty-six in that of Solomon; sends to David, 2 Sa. 5:11;—congratulates Solomon on his accession, 1 Ki. 5:1;—makes him a present, 9:14;—his answer to Solomon about assistance in building the temple, 2 Ch. 2:11;—(2) An eminent artificer, sent from Tyre to assist in the building of the temple, &c., 1 Ki. 7:13;—and the furniture of it, 15, &c.—(3) A Benjamite, 1 Ch. 8:5.

Hire, to be paid promptly to the labourer, Le. 19:13; De. 24:14, 15;—of a whore not to be brought into the house of the Lord, 23:18.

Hireling, one employed for hire for a limited time—figurative allusion, Job 7:1; 14:6;—one who takes little interest in the flock compared with the shepherd, Jn. 10:12, 13.

Hissling, crying like a serpent, and used to denote scorn or contempt, 2 Ch. 29:8; Je. 18:16; Mi. 6:16;—to call with a hiss denotes authority, Is. 5:26; 7:18; Ec. 10:8.

Hitherto, till now, Ex. 7:16; Ps. 71:17; Jn. 5:17; Ro. 1:13.

Hittites, hi'-tites, the descendants of Heth, the second son of Canaan; two of David's mighty men were, 1 Sa. 26:6; 2 Sa. 11:6;—in the days of Elisha, they had kings of their own, 2 Ki. 7:5.

Hivites, hi'-vites, a tribe of the Canaanites, Ge. 10:17;—sometimes called *Avims*, De. 23:3; Jos. 13:3.

Hizkiah, hiz-ki'ah [the strength of the Lord], one who sealed the covenant with Nehemiah, Ne. 10:17.

Hoary Head, gray hairs, a crown of glory, when found in the way of righteousness, Pr. 16:31;—the beauty of old men, 20:29;—honour to be given to, Le. 19:32;—promise to carry to, Is. 46:4;—prayer for one who has reached, Ps. 71:18.

Hobab, ho'-bab (beloved), the son of Raguel the Midianite, Nu. 10:29; Ju. 4:11;—usually identified with Jethro, Ex. 18:5, 27, comp. Nu. 10:29, 30;—accompanies him and the Israelites in the wilderness, Nu. 10:29;—Heber a descendant of, Ju. 4:11.

Hobab, ho'-bah [hiding-place, hidden], a town north of Damascus, whither Abraham pursued the kings who had taken Lot, Ge. 14:15.

Hodab, hod-a'-bah (the praise of the Lord), one of David's posterity, 1 Ch. 3:24.

Hoglah, hog'-lah [partridge], the third of the five daughters of Zelophehad, Nu. 26:33.

Holied, raised up on high, Ac. 27:40.

Holiness, freedom from sin, and devotedness to God; the necessity of it, Le. 11:44; 19:2; Ps. 4:3; Ro. 6:19; 12:1; 13:12; 2 Co. 7:1; Ep. 1:4; 4:24; Phi. 1:27; Col. 1:10; 1 Th. 2:12; 1 Pe. 1:15; 2 Pe. 3:11;—a motive to it: from the holiness of God, Le. 11:44; 19:2; 1 Pe. 1:16;—from the dissolution of all things, 2 Pe. 3:11;—none can see him without it, He. 12:14;—must be served in, Lu. 1:74, 75;—saints invited, and called to it, Ro. 8:29; Ep. 1:4; 1 Th. 4:7; 2 Ti. 1:9;—promised to the church, Is. 35:8; Ob. 17; Zec. 14:20, 21.

Holy, genuine, has its seat in the heart, and grows from a gracious and full surrender to the Holy Spirit, Jn. 3:6; Ro. 6:22; 8:5;—appears in purity of speech, Col. 4:6;—sanctity of practice, Phi. 1:11;—progressive advancement in goodness, Job 17:9; Phi. 3:13.

Holy, specially required of the ministers of Christ, Le. 21:16; Is. 52:11; Mat. 5:13, 14, 16; Ro. 2:21; 2 Co. 6:3, 6; 1 Ti. 3:2, &c.; 4:12, &c. &c. **Holon**, ho'-lon [sandy], (1) A city of the priests, situated in the mountains of Judah, Jos. 15:51; 21:15;—called Hilen in 1 Ch. 6:58.—(2) A city of Moab, Je. 48:21.

Holpen, helped, Ps. 83:8; 86:17; Is. 31:3; Da. 11:34; Lu. 1:54.

Holy, often applied to God, to signify his infinite purity, Le. 19:27; 21:8;—frequently he is called 'The Holy One of Israel,' 2 Ki. 19:22; Ps. 71:22; 78:41; Is. 1:4;—persons, places, and things so called, which are separated to the Lord, Ex. 19:6; Le. 16:33; Nu. 31:6.

Holy Ghost, or **HOLY SPIRIT**. See GHOST.

Homer [a heap], a measure of capacity=10 baths, Le. 27:16; Nu. 11:32; Ec. 4:5, 11; called also a *cor*.

Honest, upright or becoming, Lu. 8:15; Ac. 6:3; Ro. 12:17; 2 Co. 8:21.

Honesty, in our dealings, enjoined, Le. 19:13, 35; De. 25:13; Pr. 11:1; 20:10, 23; 28:8; Je. 17:11; Ho. 12:7; Mi. 6:8, 11; Mar. 10:19.

Honey, was so abundant in Canaan, that the land was said to flow with it, Ex. 3:8, 17; 13:5; De. 32:13; 1 Sa. 14:25; Pr. 25:27; Ca. 4:11.

Honour, true and permanent, promised to them who honour and serve God, 1 Sa. 2:30; Pr. 3:16, 18; Jn. 12:26.

Hoods, of the Jews, like the turbans of the Turks and Persians, raised high in the middle, Is. 3:23.

Hope, of eternal life, is founded on the promises and merits of Christ, Col. 1:27; 1 Th. 3:3; 2 Th. 1:6; Tit. 1:2;—said to be saved by it, Ro. 8:24;—rejoicing in it, 12:12;—a motive to godliness, Ro. 15:4; 13:14; He. 3:6; 1 Pe. 1:13;—certain objects of the saint's hope: Christ's second appearing, Tit. 2:13;—the resurrection, Ac. 23:6; 24:15;—future glory, Ro. 5:2; Col. 1:27.

—of the hypocrite and unjust shall perish, Job 8:13, 14; Pr. 11:7.

Hophni, hof'ni [pugilist], and **Phinehas**, the sons of Eli, the high-priest, 1 Sa. 1:3;—were dissolute and abandoned men, 2:12, 17;—hearkened not to the gentle reproof of their father, 25;—their doom foretold, 27-34;—revealed also to young Samuel, 3:11-14;—both slain by the Philistines, 4:11, 17.

Hor, hōr [the mountain], (1) A mountain on the confines of Idumea, on which Aaron died, Nu. 20:25, 28; 33:38, 39. It has a double summit, and is 4800 feet above the Mediterranean.—(2) A mountain named only in Le. 34:7, 8, probably identical with Lebanon.

Horeb, ho'-reb (dry, desert), probably another name for the whole or a part of Sinai. Here the angel of the Lord appeared to Moses, while he kept the flock of Jethro, Ex. 3:1, 2;—here Moses smote the rock, and drew water for all the host of Israel, 17:6;—God's covenant with the Israelites there, De. 5:1, &c.

Hor-hagidgad, hor-ha-gid'gad [mount of thunder], the thirty-third encampment of the Israelites, Nu. 33:32.

Horites, ho'-rites, or **HORIMS** [dwellers in caves], an ancient people who dwelt

in the mountains of Seir, Ge. 14:6;—were powerful and had prizes before Esau conquered their country, 36:20; De. 2:12, 22.

Hormah, hor'-mah [dedicated], a royal city of the Canaanites in the tribe of Simeon, to which the Canaanites pursued the Israelites, when, in opposition to Moses, they attempted to enter the Land of Promise, Nu. 14:45;—many years after, it was conquered by them, 21:1-3;—called Zephath, Ju. 1:17.

Horn, a defensive weapon of an ox, Ex. 21:29;—figuratively, an emblem of honour and power, 1 Sa. 2:1, 10; Ps. 132:17; Je. 48:25;—powerful kingdoms, Da. 7:8, 11, 21; 8:5, 8, 9, 22; Zec. 1:18, 19, 21.

Hornets, a species of wasp, remarkable for strength and irritability, employed as instruments of divine judgment on the Canaanites, Ex. 23:28; De. 7:20; Jos. 24:12.

Horon, and **Horonaim**, hōr'on and hōr-o-nā'im [two caverns], a city of Arabia, on the east of the Dead Sea, Is. 15:5; Je. 48:3;—Sanballat probably a native of, Ne. 2:10, 19; 13:28.

Horrible, dreadful, terrible, Ps. 11:6; Je. 30:18; Ho. 6:10.

Horse, Ge. 49:17;—riding on, a mark of dignity, Ec. 10:7;—used by kings and warriors, Ex. 14:9, 23; Es. 6:8;—war-horse described, Job 39:10, &c. **Horses**, the Jewish kings forbidden to multiply, De. 17:16;—Solomon, contrary to this prohibition, had 40,000 stalls of, 1 Ki. 4:26;—in the vision of Zechariah, Zec. 1:7.

Hosanna, ho-zān'-nah [save, I beseech thee], used as a prayer, or an ascription of praise, Mat. 21:9, 15; Mar. 11:9, 10; Jn. 12:13.

Hosea, ho-zē'ah [saving], one of the minor prophets, son of Beeri, contemporary with Isaiah. His ministry extended from Jeroboam's death to the beginning of Hezekiah's reign, about sixty years.

Hosen, the old plur. of 'hose,' an under garment, Da. 3:21.

Hoshama, hosh'a-mah [heard, or he obeying], one of the posterity of David, 1 Ch. 3:18.

Hoshea, ho-shē'a [salvation], (1) The same with Joshua, De. 32:44.—(2) The nineteenth and last king of Israel, 2 Ki. 15:30; 17:1;—he and his people conquered, and carried captive into Assyria, 5:6; 17:3, &c.;—and thus the kingdom of the ten tribes came to an end, 2 Ki. 17:1-6; Ho. 13:16 (B.C. 725).

Hospitality, the practice of kindly entertaining strangers, recommended, Ro. 12:13; 1 Ti. 3:2; Tit. 1:8; He. 13:2; 1 Pe. 4:9;—test of Christian character, 1 Ti. 5:10.

—examples: of Abraham to the angels, Ge. 18:3, &c.;—of Lot to the angels, 19:2;—of Laban to Abraham's servant, 24:31;—of Jethro to Moses, Ex. 2:20;—of an old man at Gibeath to a Levite, Ju. 19:15;—of Job, Job 31:32;—of Lydia to Paul and Silas, Ac. 16:15;—of the people at Melita, 28:2.

Host, one who lodges and entertains guests, Lu. 10:35; Ro. 16:23.

Hostages, persons given to another as a pledge for the performance of certain conditions, 2 Ki. 14:14; 2 Ch. 25:24.

Hosts, or **ARMIES**, Jehovah is often called the Lord of, Ex. 12:41; 1 Sa. 1:11; Ps. 59:5; 84:1, 3, 12, &c.

Houghing of Horses, disabling them, by hamstringing, i.e. cutting the 'tendon Achilles' of the hinder legs, Jos. 11:6, 9; 2 Sa. 8:4.

Hour, the Jews for many ages did not divide the day by hours, but into the morning, noon, first evening, and last evening. After the Chaldean captivity, and especially after they came under the Romans, they adopted the division of the day into twelve hours, beginning with the rising of the sun, Da. 4:19; Mat. 9:22; 27:45, &c.

House, denoting a family, Ge. 12:17; 1 Ti. 5:8;—a race, Lu. 2:4;—property, 1 Ki. 13:8.

Householder, master of a family, Mat. 13:27, 52; 21:33.

Houses, of the Jews, were built flat on the roof, on which, as the season

favoured, they walked, prayed, slept, and published any important matter to the people in the streets, 1 Sa. 9:25; Mat. 10:27; Ac. 10:9;—to prevent them from falling from, it was guarded by a parapet wall, De. 22:8;—new houses to be dedicated, 20:5;—the leprosy in, Le. 14:33.

Howbeit, nevertheless, Ju. 4:17; Is. 10:7; Mat. 17:27; Ga. 4:8.

Howling, like the noise of a dog, Is. 15:8; Je. 25:36; Zep. 1:10.

Huge, vast, large, 2 Ch. 16:8.

Hukkok, huk'-kok [decreed], a place on the borders of Naphtali, near Zebulun, Jos. 19:34; 1 Ch. 6:75.

Huldah, hul'-dah [a weaver], a prophetess, foretells the destruction of Jerusalem, 2 Ki. 22:15; 2 Ch. 34:23.

Humanity, or social kindness, enjoined, De. 22:1; Lu. 10:37; Ep. 4:32; Col. 3:12; 1 Pe. 3:8.

Humility, or lowliness of mind, recommended, Ps. 138:6; 144:3; Pr. 11:2; 16:19; 18:12; 22:4; Is. 57:15; Mi. 6:8; Mat. 18:4; 23:12; Lu. 14:11; Ro. 12:16; Phil. 2:3; Col. 3:12; Ja. 4:10; 1 Pe. 2:17; 5:5;—to obtain and cherish this excellent spirit, we should consider that we are mortal creatures, Job 7:1; 14:1;—dependent creatures, Ac. 17:28; 1 Co. 4:7;—ignorant creatures, Job 8:9; 11:12;—sinful creatures, Ro. 3:23; 7:14, 18;—we should consider its advantages, Lu. 14:11; Ja. 4:6;—and study the example of Christ, Mat. 11:29;—advantages of it: it is pleasing to God, 1 Pe. 3:4;—approved by good men, Pr. 29:23;—has the promise of divine care and love, Ps. 25:9; Is. 57:15;—it keeps us from being hurt by prosperity, Pr. 1:32; Ge. 39:2;—makes us patient and resigned in adversity, Job 2:10; Ps. 69:32, 33;—examples of: Moses, Ex. 18:24;—Gideon, Ju. 6:15;—Elijah, 1 Ki. 19:4;—Daniel, Da. 2:30;—the Psalmist, Ps. 131:1;—Jesus Christ, Phil. 2:8;—John the Baptist, Lu. 3:16;—Peter, Ac. 3:12; 10:26;—Paul and Barnabas, 14:15;—Cornelius, 10:33;—Paul, 1 Co. 15:9; 2 Co. 12:11; Ep. 3:8; 1 Ti. 1:5.

Hunger, a desire of food, Ec. 16:3; De. 28:48; Lu. 15:17;—after righteousness, blessedness of them who do, Mat. 5:6;—no hunger shall be felt in heaven, Re. 7:16.

Hungry, promises to them who feed the, Is. 58:10; Ec. 18:7; Mat. 25:35;—soul, God filleth, Ps. 107:9; Lu. 1:13.

Hunters, they who chase, Ge. 10:9; 25:27; Pr. 6:5; Je. 16:16.

Hur [a hole], (1) The son of Caleb, who, along with Aaron, held up Moses' hands, while Israel fought with the Amalekites, Ex. 17:10;—to him and Aaron, Moses directed the people for counsel, while he was on Sinai, 24:14;—(2) One of the kings of Midian, Nu. 31:8; Ec. 24:14.

Hurl, to drive quickly, Nu. 35:20; Job 27:21; 1 Ch. 12:2.

Hurtful, mischievous, Ezr. 4:15; Ps. 144:10; 1 Ti. 6:9.

Husbandman, one who cultivates the ground, an honourable occupation, Ge. 9:20; Je. 51:23; Jn. 15:1; 2 Ti. 2:6; Ja. 5:7.

Husbandry, the art of tillage, or cultivating the ground; the antiquity and honour of it, Ge. 3:2, 3; 2 Ch. 26:10; Pr. 12:11; 28:19; Ec. 5:9.

Husbandry, the church called God's, 1 Co. 3:9.

Husbands, the *house-hands*, who connect the family, and keep it together, their duty, Ge. 2:24; Pr. 5:15, 18; Mal. 2:14, 15; 1 Co. 7:3; Ep. 5:25; Col. 3:19; 1 Pe. 3:7.

Hushai, hū'-shai [haste], an Archite, a particular friend of David's, who acted as his spy, 2 Sa. 15:32;—his counsel preferred to that of Ahithophel, 17:7.

Hushathite, hū'-shath'-ite [hasting], descended from Hushai, 1 Ch. 11:29.

Husheh, the utmost cover of fruit, Nu. 6:4; 2 Ki. 4:42. In Lu. 15:16 the word refers to the fruit of the carob-tree, which was used in feeding swine, called also *St. John's-bread*, from the idea that the Baptist used it in the wilderness.

Huzzab, huz'-zab [molten], supposed

to be the queen of Nineveh, but the meaning is uncertain, Na. 2. 7.
Hymeneus, hy-men-8us [nuptial, or a wedding song], and **Alexander**, for a time professed the Christian faith; but fell into error and vice, for which they were excommunicated, 1 Ti. 1. 20.—he and **Philetus** maintained that the resurrection was past, 2 Ti. 2. 17, 18.
Hymns, psalms, and spiritual songs, recommended, Ac. 16. 25; Ep. 5. 19; Col. 3. 16; Ja. 5. 13. The hymn mentioned in Mat. 26. 30 was the *great Hallel*, consisting of Ps. cxiii.—cxviii.
Hyperbole, a rhetorical figure, or less than they really are; great and beautiful ones, 2 Sa. 1. 23; Je. 4. 13; La. 4. 19; Am. 9. 9; Hab. 1. 8.
Hypocrisy, the assuming of a character which we are conscious does not belong to us, with a view to impose on mankind; its guilt and punishment, Job 8. 13; 15. 34; 27. 8; 36. 13; Is. 29. 13; 33. 14; 58. 2; Je. 3. 10; Eze. 33. 1; Mat. 6. 2, 5; 7. 21; 23. 13, 23, 28; 24. 51; Lu. 12. 1; 16. 15; 1 Pe. 2. 1; Re. 3. 1.—examples of: Pharisee, Ex. 8. 28, 29; Balaam, Nu. 23. 10;—Saul, 1 Sa. 15. 13—15;—Jehu, 2 Ki. 10. 16, 31;—Herod, Mat. 2. 8;—Judas, 26. 25, 48;—Pilate, 27. 24;—Ananias, Ac. 5. 1—10.
Hypso, a plant, either the marjoram or the thorny caper, much used in the Jewish purifications, Ex. 12. 22; Le. 14. 4, 6, 9, 51, 52.

I.

I AM THAT I AM, the name by which God made himself known to Moses, expressive of his *self-existence* and *independence*, Ex. 3. 14.—in similar terms Christ speaks of himself, Jn. 8. 58.

Ihar, ih'har [chosen], one of David's sons, 2 Sa. 3. 15; 1 Ch. 3. 6.

Ibbeam, ib'be-am [he consumes the people], a city of Manasseh, on the border of Issachar, west of Jordan, Jos. 17. 11.—the Canaanites still dwelt in it, 12. 13.—identical with Bileam, 1 Ch. 7. 9.

Ibzan, ib'zan [illustrious], a judge of Israel, Jn. 12. 8.—had thirty sons and thirty daughters, 9.

Ichabod, ik'a-bod [where is the glory?], a name given to the son of Phinehas when the ark was taken by the Philistines, 1 Sa. 4. 19—22.

Iconium, i-ko'ni-um, the metropolis of ancient Lycaonia, in Asia Minor, situated in a beautiful and extensive plain at the foot of Mount Taurus, about 50 miles east of Lystra. Paul and Barnabas fled to it, Ac. 13. 51.—here they preached in the Jews' synagogue, 14. 1.—here they were persecuted, 2. 6. Its modern name is *Konia*, with a population of about 30,000.

Ido, id'o [his hand], (1) A prophet of the kingdom of Judah, who wrote the annals of the reign of Rehoboam and Abijah, 2 Ch. 12. 15.—vision of, 9. 29.—book of, 12. 15.—story of, 13. 22.—(2) The father of Berachiah, and grandfather of the prophet Zechariah, Zec. 1. 1; Ex. 5. 1; 6. 14.—(3) The chief of the half tribe of Manasseh, 1 Ch. 27. 21.

Idle, lazy, Ex. 5. 8.—not working, Mat. 20. 3; Lu. 11. 1; 1 Ti. 5. 13.

Idleness, sloth, censured, Pr. 6. 6, 11; 10. 4, 26; 12. 24, 27; 13. 4; 15. 19; 18. 9; 19. 15, 24; 20. 13; 21. 25; 22. 13; 23. 21; 24. 30. 13; Ec. 10. 18; Eze. 16. 49; Job. 12. 11; 1 Th. 4. 11; 2 Th. 3. 10; 1 Ti. 5. 13. Parties who exemplified it, Is. 56. 10; Jer. 17. 21; 2 Th. 3. 11.

Idol, an image or statue representing some false deity, to which worship was given, Le. 19. 4; De. 29. 17; Ps. 96. 5.—anything too much esteemed, 1 Jn. 5. 21.

Idolatry, forbidden, Ex. 20. 4, 22; 22. 20, 23, 24; Le. 26. 1; De. 4. 15; 11. 16; 17. 2; 18. 9; 27. 15; Ps. 97. 7; Je. 2. 9; 1 Co. 10. 14; 1 Jn. 5. 21; Re. 2. 18; 22. 15.—the folly of it ridiculed, 1 Ki. 18. 27; Ps. 115. 4; 135. 15; 144. 9; 46. 1; Je. 2.

26; 10. 3.—the punishment of it, death, De. 13. 9; 17. 2.—the Canaanites extirpated on account of it, De. 12. 29.—the monuments of it to be destroyed, Ex. 23. 24; 34. 13; De. 7. 5, 25; 12. 1, &c.; 29.—all communication with idolaters forbidden, De. 5. 1, &c.

Idolatry, examples of it: Laban, Ge. 31. 19, 30.—Jacob's household, 35. 2—4.—Egyptians, Nu. 33. 4.—the Israelites in the golden calf, Ex. 32. 1, &c.;—in the worship of Baal-peor, Nu. 25. 1, &c.;—after the death of Joshua, Ju. 2. 12; 3. 7.—after the death of Gideon, 8. 33.—the Danites, 18. 30.—Solomon, 1 Ki. 11. 4.—Jeroboam, 12. 28.—in the time of Ahab, 18. 22.—Ahaz, 2 Ki. 16. 3.—the Samaritans, 17. 29.—Amaziah, 2 Ch. 25. 14.—Manasseh, 33. 2.

—, covetousness so called, Col. 3. 5.

Idols, meat offered as sacrifice to them not to be eaten by Christians, except in particular cases, 1 Co. 8. 1; 10. 14, &c., 25.

Idumea, id-ü-m'ah [red], the Greek form of Edom, originally called 'Mount Seir,' a country bordering on the Holy Land, possessed by the Edomites, or descendants of Esau; was bounded on the north by the Dead Sea and Moab, and extended southward to the eastern gulf of the Red Sea, Is. 34. 5; Eze. 35. 15; 36. 5; Mar. 3. 8.

Igeal, ig'e-al or ig'e-al [avenger], (1) One of the sons of Shemaiah, 1 Ch. 3. 22.—(2) One of David's famous warriors, 2 Sa. 23. 36.

Ignominy, shame or reproach, Pr. 18. 3.

Ignorance, want of knowledge, Ep. 4. 18.—sins of, Le. 5. 1.—sacrifices for them, Nu. 15. 22; Le. 4. 1.—does not excuse sin, Le. 4. 2; Lu. 12. 48.—chosen by wicked men, Job 21. 14; Ro. 1. 28.

—, *voluntary*, censured, Jn. 3. 19; 2 Pe. 3. 5.

—, *involuntary*, comparatively excusable, Jn. 9. 41; Ro. 14. 1; 15. 1; 1 Co. 8. 9; 9. 22; 1 Ti. 1. 13.—but not excusable when there are the means of information, Jn. 3. 19; 5. 40; 17. 11, 30; 2 Pe. 3. 5.

Ignorant, the want of understanding, Is. 56. 10; 63. 16.—without knowledge, Ac. 17. 3; Ro. 1. 13; He. 5. 2.

Illuminated, enlightened with the saving knowledge of Christ, He. 10. 32.

Illyricum, il-lyr'i-kum, a country in Europe, lying between Panonia and the Gulf of Venice, now called Slavonia, and about 480 miles in length, and 120 in breadth; from Jerusalem to this country, Paul preached, Ro. 15. 19.—Dalmatia, which Titus visited, 2 Ti. 4. 10, was the southern part of this province.

Images, not to be worshipped, Ex. 20. 4; De. 4. 15; 5. 8; 16. 22.—a golden one set up by Nebuchadnezzar, Da. 3. 1, &c.;—are seen by him in a dream, 2. 1, &c.

Imaginations, the ideas, conceptions, purposes, and desires of men naturally evil, Ge. 6. 5.—corrupt reasonings, 2 Co. 10. 5.

Immanuel, or EMMANUEL, im-man'-el [God with us], a name given to Christ, expressive of his partaking both of the divine and human natures, Is. 7. 14; 8. 8; Mat. 1. 23.

Immediately, in a moment, instantly, Mat. 4. 22; 8. 3; Ac. 9. 34; 12. 23; Ga. 1. 16; Re. 4. 2.

Immortality, not subject to death or dissolution, ascribed to God, 1 Ti. 1. 17. 6. 16; the bodies of believers shall be immortal, 1 Co. 15. 55.—brought to light by the gospel, 2 Ti. 1. 10.

Immutability, unchangeableness, ascribed to God, Ps. 102. 27.—to his counsel, promise, and oath, He. 6. 17, 18.—to Jesus Christ, 13. 8.

Impart, to communicate, Lu. 3. 11; Ro. 1. 11; 1 Th. 2. 8.

Impediment, in speech, that which hinders one to speak plain, Mar. 7. 32.

Impenitent, one who repents not of sin, Ro. 2. 5.

Imperious, commanding in a haughty and insolent manner, Eze. 16. 30.

Implacable, scarcely to be pacified or reconciled, Ro. 1. 31.

Implead, to charge with crimes before a judge, Ac. 19. 38.

Implicit faith, or believing as we are taught, without examining for ourselves, condemned, Is. 8. 20; Ac. 17. 11; 1 Th. 5. 21; 1 Jn. 4. 1; Re. 2. 2.

Importunity, or earnestness in prayer, the prevalence thereof, Ge. 32. 26; Lu. 11. 5; 18. 1. See PRAYER.

Impose, to lay or bind upon one, Ezr. 7. 24; He. 9. 10.

Imposition of hands. See HANDS.

Impossible, what cannot be done, nothing is so to God, unless it imply evil, or a contradiction, Lu. 1. 37; 18. 27.

Impotent, weak and incapable of action, Jn. 5. 7; Ac. 4. 9; 14. 8.

Impoverish, to make poor, Ju. 6. 6; Is. 40. 20; Je. 5. 17.

Imprecations, or prayers for curses, remarkable ones, Job 3. 3; Ps. 28. 4; 59. 5; 133. 14; 143. 12; Je. 18. 21; 20. 12, 14; La. 3. 64.

Imprison, to shut up in prison, Ac. 22. 19; 2 Co. 6. 5; He. 11. 36.

Impudence, want of modesty and shame, censured, Pr. 7. 13; 21. 29; Eze. 3. 4, 7.

Impute, to account, or ascribe to a person that which he himself hath not, or did not; and to deal with him as if it were his; thus God imputed our sins to Christ, Is. 53. 6; 1 Pe. 2. 24;—and thus he imputes the righteousness of Christ to believers, and on its account treats them as if it were their own, comp. Phil. 18 with Ro. 4. 5—13; 2 Co. 5. 21;—to lay to one's charge, 2 Sa. 19. 19;—to be held guilty, Le. 17. 4.

Inability, *natural* or *physical*, the want of ability to do that which we wish; as of the blind to see, or the lame to run, Mat. 9. 27; Ac. 3. 2.—*moral* inability, consists in the want of inclination, desire, and will to do what God requires, Job 21. 14; Jn. 5. 40; 8. 43.

Incense, a rich perfume compounded of frankincense and other spices used in sacrifices, Ex. 30. 8, 34; 37. 29;—the merit of Christ's death, Re. 8. 3, 4.

Incensed, provoked to anger, or kindled into rage, Is. 41. 11; 45. 24.

Incoerit, illicit commerce of those connected by consanguinity or affinity, forbidden, Le. 18. 6, &c.; 20. 17; De. 22. 30; 27. 20; Eze. 22. 11; Am. 2. 7.

—, examples of it: of Lot, Ge. 19. 33;—of Reuben, 35. 22;—of Judah, 38. 18;—of Amnon, 2 Sa. 13. 1, &c.;—of Absalom, 16. 21;—of Herod, Mar. 6. 17.

Incantments, or ENCHANTMENTS, magical charms or spells; the practice of witchcraft, or the arts of conjuration and sorcery, forbidden, Le. 19. 26; De. 18. 9—12.

Incline the ear, to listen attentively, Pr. 5. 13; Je. 7. 24; 11. 8; 25. 4.—the heart, to earnestly study and desire, Jos. 24. 23; 1 Ki. 8. 58; Ps. 78. 1.

Inclose, to compass, or shut up round about, as Israel did the Benjamites, Ju. 20. 43;—wicked men did Christ, Ps. 22. 16.

Incontinent, unchaste, 2 Ti. 3. 3.

Incorruptible, not liable to corruption or decay; God is, Ro. 1. 23.—the bodies of saints shall be, 1 Co. 15. 52.—the seed, or word and agency of the Spirit, by which they are born again, 1 Pe. 1. 23;—their heavenly inheritance, 4.

Increase, the produce of the earth and of cattle, Le. 19. 25; De. 7. 13;—to grow, advance, or improve, Col. 1. 10; 1 Th. 3. 12;—to multiply, 1 Ch. 27. 13.

Incredible, what cannot be believed, the resurrection of the dead ought not to be so accounted, Ac. 26. 8.

Incredulity, not believing the testimony of men, how far innocent, Pr. 26. 25; Je. 12. 6; Mat. 24. 23; 1 Jn. 4. 1;—of the apostles, and especially of Thomas, Mat. 28. 17; Mar. 16. 11, &c.; Lu. 24. 11; Jn. 20. 24.

Incurable, what cannot be healed, 2 Ch. 18. 17.—that which is very difficult to be cured, Job 34. 6; Je. 15. 18; 30. 12.

India, an extensive country in the south of Asia, remarkable for its fertility and riches. The name occurs only in Es. 1. 7, 8, as the limit of the territories of Ahasuerus in the east.

As there used it denotes not the peninsula of Hindostan, but the districts round the Indus—the Punjab. **Indignation**, wrath or anger, Ne. 4. 1; Es. 5. 9; Mat. 20. 24.—the judgments of God, or the dreadful effects of his anger, Is. 26. 20; 34. 2.—a holy displeasure against one's self for sin, 2 Co. 7. 11.

Indite, to form thoughts for speech or writing, from the overflowing of the heart; or as the word signifies, from its *boiling* or *bubbling* up, Ps. 45. 1.

Industry, or diligence, of body and mind, recommended, Pr. 6. 6; 10. 4; 12. 24; 13. 4; 21. 5; 22. 29; 27. 23; Ep. 4. 28; 1 Th. 4. 11. Examples of, Ge. 29. 9; 31. 6; Ex. 2. 16; Ru. 2. 2, 3; Ac. 9. 39.

Inexcusable, not to be excused, or palliated by apology, Ro. 2. 1.

Infallible, that which cannot be mistaken, or admit of doubt, Ac. 1. 3.

Infamy, loss of character by crimes; disgrace, reproach, Pr. 25. 10; Eze. 22. 5; 36. 3.

Infant [one who cannot speak], a young child, 1 Sa. 15. 3; Job 3. 16; Ho. 13. 16; Lu. 18. 15;—during the millennium there shall not be an infant of days, that is, all Christians shall be *men* in Christ, in respect of gracious attainments, Is. 65. 20.

Inferiors, persons beneath us in rank, station, or wealth, not to be despised, Pr. 17. 5; Ro. 12. 10, 16;—their duty towards their superiors, Pr. 25. 6; Ro. 13. 7.

Infidelity, disbelief of Christianity; the causes of it, Jn. 5. 44; 2 Co. 4. 4; Ep. 2. 2; 2 Th. 2. 12;—the danger of it, Mar. 16. 16; Lu. 12. 46; Ro. 1. 28; 2 Ti. 2. 12; Re. 2. 18;—of the Israelites, Ps. 106. 24;—of the inhabitants of Nazareth, Mat. 13. 57;—of the brethren of Jesus, Jn. 7. 5;—of the Jews at Jerusalem, 12. 37;—at the preaching of Paul, Ac. 13. 44. See UNBELIEF.

Infidels, those who reject revelation; Christians not to contract marriages with them, 2 Co. 6. 14. See UNBELIEVERS.

Infinite, without bounds or limits, as God's understanding is, Ps. 147. 5;—that which is exceeding great, Job 22. 5; Na. 2. 9; 3. 9.

Infirmities, weaknesses which are unavoidable; allowances to be made for them, Job 14. 4; Ps. 78. 39; 103. 14; Mat. 7. 3; Ro. 7. 14; 14. 2; 15. 1; Ga. 5. 17; 6. 1; He. 4. 15;—sickness or feebleness of body, Lu. 7. 21; 1 Ti. 5. 23;—afflictions, or persecutions, 2 Co. 12. 10;—spiritual weakness, and defects in grace, Ro. 6. 19; 8. 26.

Inflame, to set on fire, Is. 5. 11; 57. 5.

Inflammation, a disease, accompanied with a sensation of heat, arising from obstructed blood, or matter; threatened for disobedience, Le. 13. 38; De. 28. 22.

Inflicted, imposed as a punishment, 2 Co. 2. 6.

Influence, the power of one thing operating on another; as from the sun, moon, stars, or rain, to cause the earth bring forth fruit, Job 38. 31.

Infolding, inclosing, Eze. 1. 4.

Informing, or discovering of great crimes, a duty, De. 13. 8.

Ingathering, the feast of, called also the 'feast of tabernacles,' celebrated after all the produce of the fields and vineyards was gathered in, Ex. 23. 16; Le. 23. 39—44; Jn. 6. 37, 38.

Ingrat. See GRAFF.

Ingratitude, insensibility to favours received, and return of evil for good, censured, Job 19. 14—16; Ps. 74. 10; 7. &c.; Pr. 17. 13; Je. 3. 5; 2 Ti. 3. 2.—of Pharaoh's butler to Joseph, Ge. 40. 23;—of the Israelites to the family of Gideon, Ju. 8. 34;—of Saul to David, 1 Sa. 18. 6, &c.;—of Joash, 2 Ch. 24. 22.

Inhabitants, they who dwell in a place, Ge. 19. 25; Ps. 33. 8, 14; Da. 4. 35.

Inherit, to possess by inheritance, Ge. 15. 8; Mat. 19. 29; He. 6. 12.

Inheritance, an estate by succession or donation, Nu. 26. 53, 54; Pr. 13. 22;—those whom God hath chosen as his peculiar people, Ps. 28. 9; 94. 14.—the kingdom of heaven, Ep. 5. 5; 1 Pe. 1. 4.

Iniquity, sin and wickedness in general, Ge. 15. 16; 1 Sa. 3. 14; Mat. 7. 23;—original corruption, Ps. 51. 5.—punishment for sin, Ge. 19. 15; Le. 5. 1.

Injure, to do a person wrong or injustice, Ga. 4. 12.—an *injurious* person is one who wrongs others, 1 Ti. 1. 13.

Injustice, prohibitions against, Ex. 22. 21, 22; 23. 6; Le. 19. 15, 35; De. 16. 19; Pr. 22. 16; Je. 22. 3.—punishment of, Pr. 11. 7; 28. 8; Am. 5. 11, 12; 8. 5. Examples of, Ge. 39. 20; 1 Sa. 8. 3; 1 Ki. 21. 10, 15, 16; Da. 6. 4; Ac. 24. 27.

Inkhorn, a vessel for holding ink, originally made of horn, Eze. 9. 2, 3, 11; Je. 36. 18.

Inn, a place for travellers to lodge in. In ancient times hospitality was so common, that public *inns* such as are found in modern times did not exist.

In the earliest ages the word denoted merely a place or well where travellers might conveniently rest. Afterwards khans or caravansaries were built such as are now found in the East, where travellers may have lodging and food, Ge. 42. 27; 43. 21; Ex. 4. 24; Lu. 2. 7; 10. 34.

Innocent, not guilty of particular crimes, Ex. 23. 7; De. 25. 15; Ps. 10. 8; 5. 5; Mat. 27. 24.

Innumerable, that cannot be numbered, Job 21. 33; Ps. 40. 12; Lu. 12. 1; He. 12. 22.

Inordinate, disorderly, excessive, not under restraint, Eze. 23. 11; Col. 3. 5.

Inquisition, inquiry, search, or examination, De. 19. 18; Es. 2. 23; Ps. 9. 12.

Inquisitiveness, or prying into the business of others, censured, Jn. 21. 21; 1 Pe. 4. 15.

Insatiable, not to be satisfied; things that are so, Pr. 27. 20; 30. 15; Ec. 1. 8; 4. 8; 5. 10; Hab. 2. 5.

Inscription, a sentence written or engraved on pillars, altars, &c., Ac. 17. 23.

Inspiration, a supernatural divine influence exercised on the minds of the sacred writers, by which they were qualified to communicate to the world the will of God; as was the case with the prophets and apostles, 1 Sa. 10. 10; 2 Sa. 23. 2; Mat. 10. 20; Jn. 14. 24; 16. 13.

Ep. 3. 5; 2 Ti. 1. 16; 2 Pe. 1. 21. Manners of inspiring referred to, Nu. 7. 89; 12. 6; 24. 4; Job 33. 15; Is. 6. 8; Eze. 11. 24; Ac. 19. 21. Examples, Ex. 4. 12; Nu. 24. 8; Ac. 1. 16; 8. 29; 10. 19; 13. 2; 16. 6, 7; 21. 11; Re. 1. 10.

Inspiration of the Scriptures of the Old and New Testaments is proved by *external evidence*—God enabled the penmen of them to perform *miracles* (see MIRACLES), numerous, various, and in the most public manner;—and he taught them to utter *prophecies* (see PROPHECY) of many future events, which none but he could disclose to them. And it is proved by *internal evidence*, or from what is contained in the Scriptures themselves; such as the *sublime majesty* with which God speaks in them, Is. 57. 15; 66. 1, 2;—the *perfect holiness* which they inculcate, Ps. 12. 6; 19. 8; Mat. 5. 8; He. 12. 14;—the *scope* and *design* of the whole, to humble sinful men, and to exalt God; and to promote both our present and eternal happiness, Is. 64. 6; 1 Ch. 16. 23—29; 1 Ti. 4. 8;—their *gravity*, *fulness*, and *clearness*, 2 Ti. 3. 13—17;—their *absolute perfection* as a rule of duty, Ps. 119. 7; Re. 22. 18, 19;—the *harmony* or agreement of all their parts, though written by various persons, and in different ages, Lu. 24. 27; Ac. 10. 43;—their *power* and *efficacy* both to convert and comfort, Ps. 119. 7, 8; 119. 50; He. 4. 12.

Instability, want of steadiness, censured, 1 Ki. 18. 21; Ho. 6. 4; Ep. 4. 14; Col. 1. 23; Ja. 1. 6.

Instant, urgent, immediate, quick, Is. 30. 13; Lu. 2. 38; 2 Ti. 4. 2.

Instantly, immediately, Lu. 7. 4; Ac. 26.

God executes his works of mercy or judgment, *Is. 41:15*.
Insurrection, a seditious rising or tumult, *Ezr. 4:19*; *Ps. 64:2*; *Mar. 15:7*; *Ac. 18:12*.

Intangle, to perplex, or to bring into trouble or danger, *Ex. 14:3*; *Mat. 22:15*; *Gal. 5:1*; *2 Pt. 2:20*.

Integrity, entireness, sincerity, honesty, *Ge. 20:5,6*; *Job 2:3,9*; *Ps. 25:21*; *Pr. 19:1*.

Intelligence, information by correspondence, *Da. 11:30*.

Intend, to aim or purpose, *Jos. 22:33*; *2 Ch. 28:13*; *Ac. 5:28*.

Intent, design or purpose, *2 Sa. 17:14*; *2 Ki. 10:19*; *Jn. 11:5*; *13:28*; *Ac. 9:21*.

Intercession of CHRIST, his pleading for his people, by appearing in heaven as their advocate, and presenting his sacrifice in their behalf, *Ro. 8:34*; *He. 7:25*; *9:11,14,22,26*; *10:19,21*; *1 Jn. 2:1*; —he pleads for the conversion of all unconverted ones; and for the consolation, preservation, and glorification of all saints, *Jn. xviii. 1*; *Jn. 2:1,2*—the properties of his intercession are, that it is *authoritative*, *Jn. 17:24*—wisely adapted to the case of all people, *2:25*—*compassionate*, *Is. 63:9*; *He. 2:17*; —*earnest*, *Jn. 17:11*, *17:21*—*unceasing*, *He. 7:25*—*prudent*, *1 Jn. 2:1,2*—the intercession of Christ is *calculated to teach us*, that it is through Christ only we can come to God, *Jn. 14:6*;—that the love of Christ is unchangeable, *Jn. 13:1*—that the salvation of all who believe is certain, *He. 7:25*—that we have strong encouragement to come to him with our prayers, *Re. 8:3,4*.

—OF THE HOLY SPIRIT, is his assisting his people by his influences, operating on their hearts, in their prayers, *Ro. 8:26*—his intercession differs from Christ's, who intercedes *without* his people, and in heaven, *He. 9:24*—whereas the Holy Spirit intercedes *within* them, and on earth, *Gal. 4:6*; *Ep. 6:18*.

—OF THE SAINTS, examples: of Abraham for Sodom, *Ge. 18:23*—of Lot for Zoar, *Gen. 19:18*—of Moses for the people, *Ex. 32:11*; *Nu. 14:17*; *De. 9:18,26*.

Intermeddle, to share of, *Pr. 14:10*—to attempt to deal in, *18:1*.

Intermission, ceasing, stopping a little, *La. 3:49*.

Interpretation, a translation from one language into another, *Jn. 1:42*; *1 Co. 12:10,30*; *14:27*; *Ac. 13:8*—the gift of expounding dreams and visions, *Ge. 40:8*; *Da. 2:4,45*; *4:19*—exposition or explanation, *Pr. 1:6*; *2 Pt. 1:20*.

Intreat, to beseech, to beg earnestly, to pray, *Ge. 23:8*; *Ex. 8:8,28*; *1 Ki. 13:6*—to entertain or use kindly, *Ge. 12:16*; *Je. 15:11*; *Ac. 27:3*.

Intrude, proudly to intermeddle with what we have nothing to do with, *Col. 2:18*.

Invade, to enter into a country with hostile intentions, *1 Sa. 23:27*; *27:8*; *30:1*.

Inventions, wise and artful contrivances, *Pr. 8:12*—sinful schemes and practices, *Ps. 99:8*; *106:29*; *Ec. 7:29*.

Invisible, what cannot be seen by our bodily eyes, *Ro. 1:20*; *Col. 1:15*, *16*; *1 Ti. 1:17*; *He. 11:27*.

Inward parts, signify the heart or soul, *Ps. 5:9*; *51:6*; *Pr. 20:27*; *Je. 31:33*.

Ira, *Irah* [watchful], (1) One of David's 30 warriors, *2 Sa. 23:26*; *1 Ch. 11:28*—(2) A Jethrite, also one of David's warriors, *2 Sa. 23:38*—(3) A Jairite and priest, *2 Sa. 20:26*.

Irad, *I'rad* [runner], son of Enoch, *Ge. 4:18*.

Irijah, *I'ri-jah* [seen of Jehovah], son of Shemeiah, *Je. 37:13*.

Iron, the metal so called, the most useful in the world, *Nu. 35:16*; *Job 28:2*—the parched and hardened earth, *De. 28:23*—iron yoke, one heavy and galling, *De. 28:48*; *Je. 28:13,14*—hoofs, feet, or teeth, great and destructive power, *Da. 2:33*; *7:7,19*; *Mi. 4:13*—'northern iron', *Je. 15:12*.

—made to swim, *2 Ki. 6:6*.

Irony, or sarcasm, when a person means the contrary of what he says; examples of, *Le. 26:34,35*; *2 Sa. 6:20*; *1*

Ki. 18:27; *2 Ki. 18:23*; *Job 26:3,3*; *Mar. 7:9*; *1 Co. 2:6*.

Irpel, *ir-pe'el* [God restores], a city of Benjamin, *Jos. 18:27*.

Ishemesh, *ir-sh'e-mesh* [city of the sun], a city of Dan, *Jos. 19:41*—identical with Beth-shemesh.

Isaac, *I'zak* [laughter], promised to Abraham, *Ge. 17:16*; *18:10*—born in Gerar, *21:1*—a feast made when he was weaned, *8*—was bound to be offered in sacrifice by his father, *22:9*—his father sends for a wife to him, *24:1*, &c.;—went out into the fields to meditate or pray, *63*—married to Rebekah, *67*—has two sons by her, *25:24*—goes to Gerar during a famine, *26:1*—God's promise to him and his seed, *43*—falsely called his wife his sister, *7*—the Lord appeared to him, and blessed him, *24*—Abimelech makes a covenant with him, *28*—sends Esau for venison, that he might bless him, *27:1*, &c.;—is deceived by Jacob, and blesses him, *18:29*—trembled exceedingly when Esau entered, and blessed him also, but in an inferior degree, *33:40*—called Jacob, and again blessed him, and sent him to Padan-aram, *28:1*—his age and death, *35:27-29*.

Isaiah, *I-z'ah* [the salvation of the Lord], one of the most eminent of the prophets, both for the majesty of his style, and the clear views which he exhibits of the character, sufferings, and kingdom of Christ, and therefore usually called the *evangelical* prophet. Little is known of his personal history. He was the son of Amoz, began his public ministry in the end of the reign of Uzziah (B.C. 756), and continued it till the end of the reign of Hezekiah (B.C. 711). He was contemporary with Hosea, Amos, and Micah. He is sent with a heavy complaint against Judah, *Is. 1:1-10*—prophesieth of Christ's kingdom, *2:1-5*—of the calamities coming on Judah, *3:1-9*—sees the glory of God, *6:1*—receives his commission, *9*—encourages Ahaz, *7:1-12*—and Hezekiah, *2 Ki. 19:21*; *Is. 37:21*—foretells the Babylonian captivity, *39:6*; *2 Ki. 20:17*—foretells the preaching of John the Baptist, *Is. 40:3*—the office of Christ, *42:1-4*—his sufferings, *liii*; the glory of the church, *60:1-14*—the calling of the Gentiles, and the rejection of the Jews, *65:1-16*—God's judgments against the wicked, *66:15*, &c.

Isariot, *ish-k'ar'ot*. See **JUDAS**.

Ishbak, *ish-bak* [leaner], one of Abraham's sons by Keturah, *Ge. 25:2*.

Ishbubenoh, *ish-bi-b'e-noh* or *ish-bi-b'e-nob* [my seat is at Nob], one of the Rephaim, a giant of the Philistines, killed by Abishai, when he was about to cut off David, *2 Sa. 21:16,17*.

Ishboeth, *ish-bo'sheth* [man of shame], the son of Saul, made king by Abner, *2 Sa. 8*—murdered, *4:5-8*.

Ishl, *I'shi* [a husband]. It is said, *Ho. 2:16*, that Israel should no more call God 'Baali,' *Lord*, or rigid Master; but 'Ishi,' *husband*, a kind and gentle ruler.

Ishmael, *ish-ma-el* [God who hears], (1) The son of Abraham by Hagar, born at Mamre, *Ge. 16:15*—prophecies concerning him, *17:17,20*—saved from dying of thirst, *21:19*—his descendants, *25:12*; *1 Ch. 1:29*—(2) Conspires against Gedaliah, *Je. 40:41*, &c.

Ishmaelites, *ish-ma-el-ites*, the descendants of Ishmael, the son of Hagar, *Ge. 37:27*; *xxxix*; *Ju. 8:24*; *Ps. 83:6*—also ISHMEELITES, *Ge. 37:25*, *27,28*.

Ishmerai, *ish-me-ri* [preserved by Jehovah], a descendant of Benjamin, *1 Ch. 8:18*.

Isle, or ISLAND, properly, a spot of earth surrounded with sea, as Cyprus, Crete, Rhodes, &c., *Ac. 4:36*; *27:7*; *21*—the Hebrews thus called any colony or settlement, *Ge. 10:5*; *Job 22:30*—maritime places, *Is. 20:6*; *22:9*; *Eze. 27:7*—places separated from their country by sea, *Is. 24:15*; *40:15*; *42:4*, *10*, *12*—islands properly called, *Es. 10:1*. The 'Isles of the Gentiles,' probably the region

around the Mediterranean, *Ge. 10:5*, *comp. Zep. 2:11*.

Ismaeliah, *is-ma-ki'ah* [supported by Jehovah], a Levite, *2 Ch. 31:13*.

Ismaiah, *is-mi'ah* [heard by Jehovah], the name of two of David's officers, *1 Ch. 12:41*; *27:19*.

Israel, *is-ra-el* [prince who prevails with God], a name given by the angel to Jacob at Mahanaim, *Ge. 32:28*—often used to signify his descendants, *Ex. 4:22*; *5:2*, &c.;—used to denote the ten tribes (*2 Sa. 2:9*; *1 Ki. 12:1*) under Rehoboam; and Jacob's posterity, *1 Co. 10:18*—all true believers, *Is. 45:17*; *Ro. 9:6*.

Israelites, *is-ra-el-ites*, the descendants of Israel, or Jacob, the usual name of the twelve tribes from the time of the exodus till the revolt under Jeroboam;—oppressed in Egypt, *Ex. 1:7*; *5:9*—the heads of their families, *6:14*—directed to demand jewels of the Egyptians, *11:2*—leave Egypt, *12:30*—numbered, *Nu. 1:2*—again, in the plains of Moab, *26:1*—enter into a covenant with God, *Ex. 19:5*, &c.; *De. 29:10*—called a peculiar people, *26:18*—the order of their encampment, *Nu. 2:1*—of their marches, *10:14*—all their stations in the wilderness, *33:1*, &c.;—murmur at Taberah, *11:1*—on the death of Korah, &c., *16:41*—at the return of the spies, *14:1*—punished for it, *26:26*; *63*—defeated, *14:45*—all the murderers perished in the wilderness, *De. 2:16*—defeat the Canaanites at Hormah, *Nu. 21:1*—join in the worship of Baal-peor, *25:1*—their various rebellions enumerated, *De. 9:1*—swerve from their worship after the death of Joshua, *Ju. 2:7*; *3:7*—repent when oppressed by the Philistines and Moabites, *10:10*—their ingratitude to the family of Gideon, *8:35*—their war with the tribe of Benjamin, *19:29*, &c.;—defeated by the Philistines, and the ark taken, *1 Sa. 4:1*, &c.;—desire a king, *8:5*—carried captive to Babylon, *2 Ki. 25:11*; *2 Ch. 36:20*; *Je. 39:5*—return from their captivity, *Ezr. 1:5*, &c.;—the number that returned, *2:7*; *Ne. 7:5*; *Ec. vii*—their rebellions enumerated and lamented, *Ezr. 9:5*; *Ne. 9:9*, &c.; *Eze. 20:5*—their degeneracy complained of, *Is. 1:1*, &c.; *43:22*; *Am. 2:9*; *Mi. 3:1*, &c.; *6:1*; *7:1*; *Hab. 1:1*; *Zep. 3:1*, &c.; *Zec. 7:5*; *Mal. 1:2*; *3:7*, &c.;—their sufferings for their sins, *Is. 1:7*; *3:1*; *5:24*; *7:17*, &c.; *9:8*, &c.; *10:1*, &c.; *17:49*; *22:1*, &c.; *30:1*, &c.; *32:9*; *xxxv*; *38:17*; *39:1*, &c.; *40:1*, &c.; *41:1*, &c.; *42:24*; *50:1*; *51:17*; *57:19*; *59:2*; *63:10*; *64:5*; *65:2*, &c.; *Je. 13:22*; *14:17*; *15:1*, &c.; *16:10*; *17:1*; *18:11*; *Eze. 6:7*; *7:1*, &c.; *8:18*; *9:1*, &c.; *12:18*; *14:1*, &c.; *16:1*, &c.; *xxi*; *22:1*; *xxiii*; *Ho. 2:1*, &c.; *3:14*; *iv*; *13:1*, &c.; *Am. 2:4*; *6:1*; *4:1*; *6:1*; *8:1*; *9:1*; *Mi. 1:1*, &c.; *2:1*; *Zep. 1:1*, &c.

—their future restoration foretold, *Is. 1:26*; *4:2*, &c.; *14:1*; *27:29*; *38:18*; *39:15*; *44:22*; *54:6*, &c.; *60:1*, &c.; *Je. 31:31*; *33:1*; *50:4*; *Eze. 11:16*; *36:26*; *Zep. 3:13*; *Zec. 12:10*; *13:1*, &c.

—their return from their present dispersion particularly promised, *Is. 11:11*, &c.; *14:1*, &c.; *18:2*, &c.; *27:12*; *49:9*, &c.; *51:11*; *65:9*; *66:8*; *Je. 12:14*; *16:14*; *23:1*; *30:1*, &c.; *xxxii*; *32:30*; *33:14*; *40:1*; *46:27*; *Eze. 6:11*; *16:12*; *22:16*; *30:23*; *38:24*; *39:21*; *36:1*, &c.; *xxxvii*; *Da. 12:1*—represented by the revival of dead bones, *Eze. 37:1*, &c.

—their prosperity and virtue in the last times, *Is. 2:1*, &c.; *9:1*, &c.; *12:1*, &c.; *25:6*; *xxvi*; *28:5*; *35:1*, &c.; *40:1*; *41:1*; *44:1*, &c.; *51:22*; *52:12*; *62:4*; *65:17*; *Eze. 17:22*; *Ho. 1:7*; *10:1*; *11:8*; *13:9*; *14*; *Joel 2:21,28*; *3:1*, &c.; *Am. 9:11*; *Ob. 17*; *Mi. 2:12*; *4:1*, &c.; *7:8*, &c.; *Zep. 3:14*, &c.; *Zec. 2:1*, &c.; *8:2*, &c.; *10:5*; *14:9*, &c.

—the nations that have oppressed them will suffer for it, *Is. 17:33*; *34:1*, &c.; *49:25*; *54:3*; *55:5*; *60:16*; *61:5*; *63:1*; *66:20*; *74:46*; *76:27*; *Joel 3:2*; *Mi. 5:8*; *7:16*; *Zep. 3:8*; *Hag. 2:22*; *Zec. 10:5*, &c.; *12:49*; *14:1*, &c., *12*.

—other nations will be subject to them, *Is. 49:22*.

Israelites, they will be the instructors of all other nations, *Is. 42:1,10*; *49:6*; *56:6*; *60:3*; *62:2*; *65:1*; *66:19*.

—they will no more be two kingdoms, but one, *Eze. 37:22*.

—their history a warning to Christians, *1 Co. 10:6*. See **Jews**.

Issachar, *is-sa-kar* [there is reward], the fifth son of Jacob; his inheritance, *Jos. 10:17*—his descendants, *1 Ch. 7:1*.

Issue, children or posterity, *Ge. 48:6*; *Mat. 22:25*—a passage or outlet, *Ps. 68:20*—to come forth hastily, *Jos. 8:22*—disease of men, how cleansed, *Le. 15:2*, &c.;—of women, *19*.

Italy, a well-known and highly-celebrated country in the south of Europe. It is bounded on the north by the Alps, which separate it from Austria and Switzerland; on the south by the Mediterranean sea, on the east by the Gulf of Venice, and on the west by France and the Mediterranean. It is about 700 miles in length, and between 100 and 320 in breadth. In 1859 the greater part of the peninsula was erected into the kingdom of Italy. In 1866 Venetia was added, and in 1870 the incorporation was completed by the removal of the seat of government to Rome. It is mentioned, *Ac. 28:27*; *27:1*—Paul was a prisoner at Rome when he wrote his epistle to the Hebrews, *He. 13:24*. Its climate is generally mild and genial, and the soil is fertile. The Roman Catholic religion is established in, but under the new government since the pope lost his temporal power a great measure of liberty is enjoyed by Protestants.

Itch, a disease of the skin, threatened for disobedience, *De. 28:27*.

Itching, tickling words for amusement, *2 Ti. 4:3*.

Ithamar, *ith'a-mar* [isle of palm-trees], the fourth and youngest son of Aaron; he and his descendants continued in the rank of ordinary priests till the days of Eli, when the high-priesthood was transferred into his family, *Ex. 6:23*.

Ithiel, *ith'i-el* [God with me], and **Ucal**, children or disciples of Agur, *Ne. 11:7*; *Pr. 30:1*.

Ithream, *ith-re-am* [remnant of the people], the sixth son of David, born in Hebron, *2 Sa. 3:5*; *1 Ch. 3:3*.

Ittah-Kazin, *it-tah-ka-zin* [time of a judge], a town near the east boundary of the tribe of Zebulun, *Jos. 19:13*.

Iurea, *it-u-re'ah*, a small province of Syria, in the north-east of Palestine, where Philip was tetrarch, *Lu. 3:1*. It derived its name from Jetur (*1 Ch. 2:31*), son of Ishmael;—now called *Jeddr*.

Ivah, *I'vah* [overturning, ruin], a city in Babylon, *2 Ki. 18:34*; *19:13*; *Is. 37:33*—the same as Ava, *2 Ki. 17:24*—probably also as Ahava, *Ezr. 8:15,21*, &c.

Ivory, the tusk of the elephant, hard, solid, of a white colour, and capable of a fine polish; Solomon had a throne of it, *1 Ki. 10:18*—we read also of beds of it, *Am. 6:4*—and of houses of it, *1 Ki. 22:39*; *Am. 3:15*.

Izhar, *iz-har* [a shining one], (1) A son of Kohath, *1 Ch. 6:2,18*—(2) A Levite, *Ex. 6:18*.

Izrahiah, *iz-ra-hi'ah* [whom Jehovah brings forth], grandson of Issachar, *1 Ch. 7:3*.

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Jaakobah, *ja-ak'o-bah* [supplanter, heel-catcher], a paragon form of the name Jacob; a chief man of the tribe of Simeon, *1 Ch. 4:36*.

Jaalam, *ja'a-lam* [concealer], one of the sons of Esau, *Ge. 36:5*.

Jaareegim, *ja-ar-e-o-r'e-gim*, a Bethlehemite, *2 Sa. 21:19*; *1 Ch. 20:5*.

Jaazaniah, *ja-az-za-ni'ah* [whom Jehovah hears], (1) The son of a Maachathite, *2 Ki. 25:23*—(2) One of the Rechabites, *Je. 35:3*—(3) The son of Shaphan, *Eze. 8:11*.

Jaaziah, *ja-a-z'ah* [whom Jehovah

consoles], a descendant of Merari, *1 Ch. 24:26,27*.

Jabal, *ja'bal* [stream], one of the sons of Lamech, and the father of such as dwell in tents, *Ge. 4:20*.

Jabbok, *jab'bok* [a pouring out], a rivulet falling into the Jordan, about 30 miles below the Sea of Galilee, *Ge. 32:22*; *De. 2:37*; *Jos. 12:2*. Now called *Zurka*, or Blue River.

Jabesh-Gilead, *ja'besh-gile-ad* [dry land in Gilead], a city of the half tribe of Manasseh in the land of Gilead, distant a night's journey from Bethshan (*1 Sa. 31:12*), and about 6 miles from the ruins of Pella. It was destroyed for not joining the Israelites in the war with the tribe of Benjamin, *Ju. 21:10*—threatened by the Ammonites, *1 Sa. 11:1*—delivered by Saul, &c.—the inhabitants bury the bodies of Saul and Jonathan, *31:11*; *1 Ch. 10:11*—David commends them to it, *2 Sa. 2:5*. The ruin called *el-Deir* marks its site.

Jabez, *ja'bez* [he causes pain], (1) A person of whom highly honourable mention is made, *Ch. 4:9*—his prayer, *10:2*—(2) A place in Judah, *1 Ch. 2:55*.

Jabin, *ja'bin* [he who understands], (1) King of Hazor, in the northern part of Canaan, *Jos. 11:11*—defeated by Joshua, *2:15*—(2) Another king of Hazor, who, in the days of the Judges, oppressed the Israelites for twenty years, *Ju. 4:2,3*—defeated by Deborah and Barak, who delivered the Israelites, *4:24*—this victory adjudged to, *Ps. 83:9*.

Jabneel, *jab'neel* [God causeth to be built], (1) A town on the frontiers of Naphtali, *Jos. 19:33*—(2) A town in the tribe of Judah, *15:11*; probably the same as Jabneh, called by the Greeks and Romans Jannia

Jagur, ja'gur [lodging-places], a city of Judah, on the south-west of the Dead Sea, Jos. 15:21.

Jah, a contraction for Jehovah, the proper name of God, importing his self-existence and eternal duration, Ps. 68:4. See **JEHOVAH**.

Jahaleel, ja-ha'-leel [praising God], father of Ziph, 1 Ch. 4:16.

Jahaz, JAH-AZAH, ja'haz, ja-hā'zah [a place trodden down], a city on the northern frontiers of Moab, and near Aroer, and not far from the river Arnon: here Moses defeated the army of Sihon, Nu. 21:23; allotted to the Reubenites, and afterwards to the Levites, Jos. 13:18; 1 Ch. 6:78; taken by the Moabites after the death of Ahab, and destroyed by the Chaldeans, Is. 15:4; Je. 48:21; also called Jahaz, Jos. 13:18; Jahazah, 21:36; Jahaz, 1 Ch. 6:76.

Jahziel, ja-haz'-el [seeing God], a son of Hebron, 1 Ch. 23:19;—the name of others also, 12:4; 16:6; 2 Ch. 20:14-17.

Jahdiel, jah'di'-el [whom God makes joyful], one of the posterity of Manasseh, 1 Ch. 5:24.

Jahleel, jah'-leel [hoping in God], son of Zebulun, and progenitor of the Jahleelites, Nu. 26:26.

Jailer, or keeper of a prison, of Philippi, his conversion, Ac. 16:33.

Jair, ja'ir [whom God enlightens], (1) For about twenty-two years a judge of Israel, Nu. 31:1;—had thirty sons who had thirty cities, 4:—(2) The son of Segub, took several towns from the Amorites, Nu. 32:40, 41; 1 Ch. 2:21-23.

Jairus, ja'rus [diffuser of light], a chief ruler of the synagogue at Capernaum, Mar. 5:22; Lu. 8:41;—besought Jesus to heal his only daughter; and while doing so, was informed that she was dead, 49;—Jesus restored her to life, 55.

James [supplanter], (1) Son of Zebedee and Salome, and elder brother of John the Evangelist, usually called *James the Greater*; called to attend Jesus, Mat. 4:21;—his zeal reproved, Lu. 9:54;—his request to sit at the right hand of Jesus, Mat. 20:20; Mar. 10:35;—put to death by Herod Agrippa, Ac. 12:2;—(2) A son of Cleopas, Mar. 15:40;—called the 'Lord's brother,' Ca. 1:19;—an apostle, Mat. 13:55; 15:40;—brother of Jude, Lu. 6:16;—Jesus appears to him after his resurrection, 1 Co. 15:7;—addresses the apostles about the discipleship of the Gentiles, Ac. 15:13;—the author of the epistle of James, Ja. 1:1.

Jamlech, jam'-lek [kingly], a prince of the tribe of Simeon, 1 Ch. 4:34.

Jangling, or unprofitable contention, censured, 1 Ti. 2:6.

Jannes, jan'-ner, and **Jambres**, two Egyptian magicians, who, by their arts, opposed Moses, 2 Ti. 3:8; Ex. 7:9-13.

Janoah, ja-nō'hah [rest], a city on the north-east border of Ephraim, Jos. 16:7;—called Janoah, 2 Ki. 15:29. Identical with the modern village of *Janān*, about 12 miles south-east of Nablūs (=Sichem).

Japheth, ja-feth [enlargement], the eldest (Ge. 10:21; comp. 9:24) son of Noah;—he and Shem modestly cover their father while he lay exposed, 9:23;—his enlargement foretold by his father, 27;—his descendants, Ge. 10:21; 1 Ch. 1:5.

Japhia, ja-fā'ah [splendid], (1) A city of Zebulun, surrounded with a double wall, Jos. 19:12. Identical with *Yafa*, about 2 miles south-west of Nazareth, a village of about thirty houses. (2) One of the sons of David, 2 Sa. 5:15.

Japhleti, jā'pā-ti [the Japhletite, deliverer], descendant of a son of Heber, Jos. 16:3; 1 Ch. 7:32, 33.

Jareb, ja'reb [adversary], a figurative title of the king of Assyria, Ho. 5:13; 10:6.

Jared, ja'red [descent], the son of Mahaleel, and father of Enoch, Ge. 5:15; Lu. 3:37.

Jareiah, ja-re'-siah [whom Jehovah nourishes], one of the 'sons' of Jerahmeel, 1 Ch. 8:27.

Jarmuth, jar'mūth [height] (1) A

city of Judah, the king of which was killed by Joshua, Jos. 10:3-5, 22-26; 12:11. The modern *Yarmuk*. (2) A Levitical city, Jos. 21:29, called Remeth, 19:21, and Ramoth, 1 Ch. 6:73.

Jasher, ja'sher [righteous], a book or public register in which memorable events were written by a scribe of this name; or the book of the records of 'upright men,' Jos. 10:13.

Jashobeam, ja-shō'-beam [to whom the prophet turneth], a valiant man in David's army, who with his spear slew 300 men, 1 Ch. 11:11;—he, with other two of the mighty men, passed through the camp of the Philistines, and drew water for David, 16:17.

Jashub, ja'shub or Jash'ub [turning himself], the third named of the four sons of Issachar, 1 Ch. 7:1.

Jason, jā'son [healing], a Greek form of Jesus or Joshua, the host of Paul and Silas at Thessalonica; to preserve them from danger, hazarded his life, Ac. 17:5;—he afterwards appears to have removed to Rome, Ro. 16:21.

Jasper [polished, glittering], a gem of various colours, white, red, brown, and bluish green, Ex. 28:20; Eze. 28:13; Re. 4:3; 21:11.

Javan, jā'van [clay], (1) The fourth son of Japheth, and the father of the Ionians or Greeks, Ge. 10:2;—used for Ionia, Is. 66:19; Eze. 27:13;—the Macedonian empire, Da. 8:21; 10:20; 11:2;—the Syrian empire, Zec. 9:13;—(2) A town in Southern Arabia, whence the Phenicians bought sword blades, Eze. 27:19. Probably *Ual* in Yemen.

Javelin, a spear, or half pike, or kind of dart, Nu. 25:7; 1 Sa. 18:10, 11.

Jaw-bone, the bone in which the teeth are fixed, Ju. 15:15, 17.

Jaws, often used figuratively to denote wicked men's power and cruelty, Job 29:17; Ps. 22:15; Is. 30:28; Ho. 11:4.

Jazer. See **JAZER**.

Jealousy, the suspicion between married persons of want of fidelity to each other, Nu. 5:14;—the trial of it, 11:31;—violence of this passion, Pr. 6:34; Ca. 8:6;—its image shown to Ezekiel, Eze. 8:5.

—, an earnest concern for the welfare of others, joined with fear of their misconduct, 2 Co. 11:2;—God's regard for his own glory, and his hot displeasure against sin, De. 29:20; Ps. 78:58; Is. 42:13.

Jeherechiah, jēb-er-re-ki'ah [whom Jehovah blesses], father of Zechariah the priest, Is. 8:2.

Jebus, jē'bus [place trodden down], the capital and stronghold of the Jebusites, an ancient name given to Jerusalem, Jos. 18:28; 1 Ch. 9:4. See **JERUSALEM**.

Jebusi, jēb'-u-si, the name used for JEBUS in Jos. 15:8; 18:16, 28.

Jebusites, jēb'-u-sites, the descendants of *Jebus*, the son of Canaan, Ge. 10:16;—not conquered by Joshua, Jos. 15:63;—David encouraged his men to kill them, 2 Sa. 5:8.

Jecaniah, jēk-a-mi'ah [whom Jehovah gathers], son of Jecaniah, 1 Ch. 3:18.

Jecaniah, jēk-o-mi'ah [whom Jehovah appoints], sometimes called *Coniah* or *Jehoiachin*, king of Judah, the son of Jehoiakim, 1 Ch. 3:16;—his sons, 17;—succeeds his father, 2 Ki. 24:6; 2 Ch. 36:8;—foretold that he should be carried to Babylon, Je. 22:25;—carried away captive, 2 Ki. 24:12; Je. 24:1;—false prophecy respecting his return, 28:4;—after thirty-seven years' imprisonment in Chal-dea, he was released, and raised to dignity, 52:31.

Jediah, jē-dā'ah [knowing Jehovah], a priest, who returned from the Babylonish captivity with 973 of his brethren, Ezr. 2:36; Ne. 7:39.

Jediael, jēd-i-a'el [known of God], a brave officer in David's army, who abandoned Saul, and joined the son of Jesse, 1 Ch. 11:45; 12:20.

Jedidah, jēd-i'dah [well-beloved], the mother of Josiah, 2 Ki. 22:1.

Jedidiah, jēd-i'di-ah [friend of Jehovah], name given to Solomon at his birth by Nathan, 2 Sa. 12:25.

Jeduthan, jēd-ū'than [praising], one of the four great masters of the temple music, 1 Ch. 16:38, 41, 42;—several of the Psalms bear his name, particularly the xxxix. lxxvii., &c.

Jegar, jahadad, jē'gar-sa-ha-ū'thah [pile of testimony], name given by Laban to the heap of stones, memorial of his league with Jacob, Ge. 31:47.

Jehdeiah, jē-dei'ah [whom Jehovah makes joyful], one of David's officials, 1 Ch. 27:30.

Jehzekel, jē-hēz'e-ke'l [whom God makes strong], one of the priests, 1 Ch. 24:16.

Jehoahab, jē-hō'a-dah [whom Jehovah adorns], a descendant of Saul, 1 Ch. 8:36.

Jehoahaz, jē-hō'a-haz [possession of the Lord], (1) Son and successor of Josiah, king of Judah, 2 Ki. 23:31; 2 Ch. 36:1;—carried to Egypt, 2 Ki. 23:33; 2 Ch. 36:4;—foretold not to return, Je. 22:10;—(2) Son and successor of Jehu, king of Israel, 2 Ki. 10:35;—his death, 13:9.

Jehoash, jē-hō'shah [Jehovah given], or in the contracted form *JOASH*, (1) The son of Ahaziah, king of Judah, saved by his aunt, and made king after his father, 2 Ki. 11:12; 2 Ch. 23, 1, &c.;—kills Zechariah, the son of Jehoiada, 24:21;—killed by his servants, 25; 2 Ki. 12:20;—(2) King of Israel, son of Jehoahaz, and grandson of Jehu, was wicked, 2 Ki. 13:10, 11;—died, 13.

Jehohanan, jē-hō'ha-nan [whom Jehovah restores], a military commander under Jehoshaphat, 2 Ch. 17:15; 23:1.

Jehoiachin, jē-hoy'-ā-kin [Jehovah appointed], son and successor of Jehoahaz, king of Judah, 2 Ki. 24:8;—called Coniah, Je. 22:24;—Jecaniah, 1 Ch. 3:17;—Jeconias, Mat. 1:12.

Jehoiada, jē-hoy'-a-dah [the Lord knows], the high-priest, preserves Joash from the cruelty of Athaliah, 2 Ch. 23:1;—anoints him king, 2 Ki. 11:12;—restores the worship of God, 2 Ch. 23:16;—his death, 24:15.

Jehoiakim, jē-hoy'-ā-kin [whom Jehovah sets up], the second son of Josiah, and the brother of Jehoahaz; his original name was Eliakim, which Necho changed to Jehoiakim, 2 Ki. 23:34;—succeeds Jehoahaz, 2 Ki. 23:34; 2 Ch. 36:4;—conquered by Nebuchadnezzar, 2 Ki. 24:1;—carried to Babylon, 2 Ch. 36:6; Da. 1:1;—his death, after a reign of eleven years, 2 Ki. 24:6;—foretold to be buried like an ass, Je. 22:19.

Jehoiarib, jē-hoy'-ā-rib [whom Jehovah defends], the head of the first family of the priests established by David, 1 Ch. 24:7;—from this illustrious family were the Maccabees descended.

Jehoram, jē-hō'ram [exaltation of the Lord], (1) Eldest son and successor of Jehoshaphat, the fifth king of Judah, 1 Ki. 22:50; 2 Ki. 8:16; 2 Ch. 21:1;—the Edomites revolt from him, 8;—the Philistines and Arabs distress him, 16;—receives a letter from Elijah, 12;—his death, 19; 2 Ki. 8:24;—buried without royal honours, 2 Ch. 21:14-20;—(2) Or *JORAM*, tenth king of Israel, succeeds his elder brother Ahaziah, 2 Ki. 1:17;—goes to war with the Moabites, 3:6;—killed by Jehu, 9:11.

Jehoshabeath, jē-ho-shāb'e-ath [whose oath is Jehovah], daughter of king Joram and wife of Jehoiada the high-priest, 2 Ch. 22:11.

Jehoshaphat, jē-hosh'-a-fat [Jehovah will judge], (1) Son and successor of Asa, king of Judah, 1 Ki. 22:42; 2 Ch. 17:1;—his greatness, 22;—makes an alliance with Ahab, 18, 19; 1 Ki. 22:2;—with Ahaziah, 2 Ch. 20:35;—joins him in his war with the Moabites and Edomites, 2 Ki. 3:7;—reproved by the prophet Jehu, 2 Ch. 19:2;—proclaims a fast, 20:3;—defeats the Ammonites, Moabites, and Edomites, 22;—makes ships to go to Tarshish which are destroyed, 35; 1 Ki. 22:48;—dies, 50; 2 Ch. 21:1;—(2) The son of Ahilud, recorder, or secretary to David, and afterwards to Solomon, 2 Sa. 8:16; 1 Ki. 4:3;—(3) **VALER** OF, mentioned

only in Joel 3:2, 12. It is a narrow valley running from north to south between Jerusalem and the Mount of Olives, through which the brook Cedron flows. The 'King's Dale,' mentioned in Ge. 14:17 and 2 Sa. 18:18, is probably this valley. Called 'Valley of Decision,' Joel 3:14.

Jehovah, jē-hō'vah, or **JAH**, one of the Scripture names of God, significant of his self-existence, and giving existence to all others, Ps. 83:18; Is. 12:2; 26:4;—it is given both to Christ and the Holy Spirit (see these articles). The Jews had so great a veneration for this name, that they called it the *ineffable* name, and therefore would not pronounce it; on which account its true pronunciation was forgotten. This name occurs very frequently in the Old Testament; but is commonly rendered *LORD* in our Bibles, and printed in capital letters, to distinguish it from the name *Lord*, signifying *Ruler* or *Governor*.

Jehovah-Jireh, jē-hō'vah-jir'eh [the Lord will see or provide], the name given by Abraham to the place on Mount Moriah where the angel of the Lord appeared to him when he was about to offer up his son Isaac, Ge. 22:14.

Jehovah-Nissi, jē-hō'vah-nis'-si [the Lord my banner], name given by Moses to an altar erected in celebration of the great victory over the Amalekites, Ex. 17:15.

Jehovah-Shalom, jē-hō'vah-shāl-lom [the Lord is peace], name given by Gideon to the altar he erected at Ophrah to commemorate the salutation by the angel of the Lord, Ju. 6:24.

Jehovah-Shammah, jē-hō'vah-shām-mah [the Lord is there], the name of the future Jerusalem, the church of God, Eze. 48:35.

Jehovah-Tsidkenu, jē-hō'vah-tsid'-ke-nū [the Lord our righteousness], Je. 23:6.

Jehozabab, jē-hōz'-a-bad [whom Jehovah bestows], one of the murderers of Joash, 2 Ch. 24:26.

Jehozadak, jē-hōz'-a-dak [the justice of the Lord], son of Seraiah, a high-priest, 1 Ch. 6:14.

Jehu, jē'hū [he that is], (1) The son of Nimshi and grandson of Jehoshaphat, captain of the troops of Joram, king of Israel, anointed king of Israel, 2 Ki. 9:6;—kills Joram, king of Judah, in the field of Naboth, 24;—kills the sons of Ahab, 10:1;—and forty-two priests of Baal, 18;—dies, after reigning twenty-eight years, 35;—(2) *The prophet*, the son of Hanani the seer, reproves Jehoshaphat, 2 Ch. 19:2.

Jehudijah, jē-hu-dī'jah [praise of the Lord], the wife of Ezra, 1 Ch. 4:18.

Jekameam, jēk-a-mē'am [who gathers the people], of the posterity of Levi, 1 Ch. 23:19.

Jekamiah, jēk-a-mi'ah [whom Jehovah gathers], of the posterity of Judah, 1 Ch. 2:44.

Jemima, jē-mi'ma [handsome as a day or dove], the name of the first of Job's three daughters, Job 42:14.

Jemuel, jem'-uel, or **NEMUEL** [day-light of God], the first named of the sons of Simeon, Ge. 46:10; 1 Ch. 4:24.

Jepthah, jēf'thah [the opener], one of the judges of Israel, who was the son of Gilead by a concubine, Ju. 11:1;—thrust out from his father's house by his brothers, 2;—was solicited to head the Gileadites against the Ammonites, 5;—agrees on terms that he should continue to be their head, 9;—first expostulates with the Ammonites, 12-28;—his rash vow, 30, 31;—proves victorious, 33;—is met by his daughter, who was ignorant of his vow, 34;—did with her according to his vow, by devoting her to God in perpetual virginity, 39;—the daughters of Israel went yearly to lament, or *talk with*, and condole with her, 40;—the Ephraimites quarrel with him, 12, 1;—his death, 7;—his faith, He. 11:32.

Jephunneh, jē-fun'neh [nimble], father of Caleb, Nu. 13:6; 14:6; 30:38; 36:6.

Jerahmeel, jer-ah-mē'el [on whom God has mercy], the tribe descended from, inhabited the southern borders of Judah, 1 Sa. 27:10, 30, 29.

Jeremiah, jer-e-mi'ah [exalted of the Lord], called also **JEREMY**, Mat. 2:17; **JEREMIAS**, 16:14, was the son of Hilkiah the priest of the line of Abiathar (1 Ki. 2:26-35), and one of the chief of the Hebrew prophets—entered on his office in the thirteenth year of the reign of Josiah (8 c. 628);—his commission, Je. 1:4;—a promise from God to himself, 15:19;—lamentations over Josiah, 2 Ch. 35:25;—directed to prophesy in the gates of Jerusalem, Je. 17:19;—complaints of ill-usuage, 20:7;—advises the king to yield to Nebuchadnezzar, 21:8;—foretells the seventy years' captivity, 25:8;—apprehended, 26:8;—acquitted, 16;—writes to the captives at Babylon, 29:1;—foretells the fate of two lying prophets, 20;—and of She-maiah, 30;—imprisoned by Zedekiah, 32:1;—buys a field, 6;—has his prophecies written by Baruch, 36:1, 32;—foretells the return of the Chaldeans after they had left the city, 37:6;—put into prison, 14;—into the dungeon, 38:6;—favoured by Zedekiah, 14;—by Nebuchadnezzar, 39:11;—goes to Gedaliah, 40:6;—promises Johanan safety in Judah, 42:7;—foretells Nebuchadnezzar's conquest of Egypt, 43:8;—the destruction of his countrymen in Egypt, 44:11;—gives his prophecy to Seraiah, to be carried to the Euphrates, 51:59;—complaints of the misery of his country, La. 1:18.

Jeribai, jēr-i-bi [contentious], one of David's mighty men, 1 Ch. 11:46.

Jericho, jer-i'-ko [place of fragrance], the largest city in the valley of Jordan, about 20 miles north-east from Jerusalem. First mentioned in Nu. 22:1;—spies sent to view it, Jos. 2:1;—taken by Joshua, 6:20;—rebuilt by Hiel, 1 Ki. 16:34;—here was a school of the prophets, 2 Ki. 2:4, 5, 15;—Elisha healed its waters, 2:19-22;—Christ passed through, Lu. 19:1;—near it he healed two or perhaps three blind men, Mat. 20:29-34; Mar. 10:46-52; Lu. 18:35;—called the 'city of palm-trees,' De. 34:3; 2 Ch. 28:15. It is now a small village called *Riha* or *Eriha*, with about 200 inhabitants.

Jerioth, jer-i'oth [timidity], wife of Caleb, 1 Ch. 2:18.

Jeroboam, jēr-o-bō'am [increaser of the people], (1) The son of Nebat, opposes Solomon, 1 Ki. 11:26;—addressed by the prophet Ahijah, 29;—made king by the ten tribes, 12:12;—sets up the worship of the calves, 28;—opposed by the prophet at Bethel, 13:1;—his death, after a reign of twenty-two years, 14:20;—(2) The son of Joash, succeeds him as King of Israel, 2 Ki. 13:13; 14:16;—during his reign luxury, pride, oppression, and idolatry prevailed, Am. 2:6-16; v. vi.;—dies after a reign of forty-one years, 2 Ki. 14:29.

Jerubbab, jē-rub-bā'al [let Baal plead], surname of Gideon, Ju. 6:32; 7:1.

Jernei, jēr-e'el [founded of God], a wilderness, westward of the Dead Sea, and not far from the desert of Zin, in which Jehoshaphat obtained a signal victory over the Ammonites, Moabites, &c., 2 Ch. 20:16, &c.

Jerusalem, jē-rū'sa-lem [foundation or habitation of peace], the metropolis of the kingdom of Judah, and the seat of government during the reigns of David, Solomon, and their successors. It is distant from the Dead Sea and Jordan valley 15 miles, and from the Mediterranean 31 miles. It was called *Salem* [peace], in the time of Abraham, Ge. 14:18; He. 7:2. It is so called also in Ps. 76:2; and it was called *Jebus* at the time Israel obtained possession of the Holy Land, Jos. 15:8; 18:28; 1 Ch. 11:4. It seems probable, therefore, that the name *Jerusalem* is merely a compound of the terms *Jebus* and *Salem*. It is called *Zion*, 1 Ki. 8:1;—city of God, Ps. 46:4;—city of the Great King, Ps. 48:2;—the holy city, Ne. 11:1-18;—city of solemnities, Is. 33:20. In its

most flourishing state it consisted of four parts, built on four hills; namely, Zion, Acra, Moriah, and Bethetha. In fact, the whole foundation was a high rock, with four heads or hills, and with steep ascents on every side, except the north; and surrounded with a deep valley, which was embosomed with hills. The city was encompassed with three walls, over which there were towers, and appears to have been about 4½ miles in circumference. It was taken by the children of Judah, Ju. 1. 8;—partly inhabited by the Jebusites, 21;—by David, 2 Sa. 5. 6; 1 Ch. 11. 4;—expulsed with, and threatened for its crimes, Je. 1. 15; ii. 3; 4. 19; v. 19; &c.; 11. 1, &c.; Eze. xxi. 22. 1, &c.;—described as an exposed infant, 16. 1, &c.;—taken by Nebuchadnezzar, 2 Ki. 25. 4; 2 Ch. 36. 17; Je. 39. 1; 52. 4, &c.;—burned, 52. 12;—represented as a female captive, Is. 3. 26;—its desolation lamented, La. 1. &c.;—its captivity represented by a figure, Eze. 1. 5; 1;—to be rebuilt, Je. 31. 38;—built after the captivity, Ne. 3. 1, &c.;—after much opposition, 4. 1, &c.;—its walls finished, 6. 15;—its inhabitants chosen by lot, 11. 1, &c.;—the dedication of its walls, 12. 27;—its future state, Eze. 48. 30;—its new name, 35;—Christ's lamentation over it, Mat. 23. 37;—foretells the destruction of the temple, and of it, 24. 28;—it represents the gospel, Ga. 4. 26;—a new one descending from heaven, Re. 21. 10. About seventy years after Christ it was besieged, taken, sacked, and burned by Titus. Above 1,000,000 of the Jews perished, and 97,000 were taken prisoners; and our Saviour's prediction—that it should become a heap of ruins—was fully verified. It gradually became settled again; but in the year 134 the Emperor Adrian banished all the Jews, prohibiting their return on pain of death. The temple was demolished, and the site ploughed up. Several hundred years after, this city was again rebuilt. In the year 614 the Persians captured it, and 90,000 Christians were slain. In 637 the Saracens seized it, and kept it till 1079, when the Turks became its masters. It was taken by the first Crusaders in 1099, and held by the Christians till 1187, when it was taken by Saladin. After varied changes it was taken by the Sultan Selim I. in 1517. In 1542 its present walls were built by Soliman the Magnificent. In 1832 the Pasha of Egypt occupied it, but in 1841 it once more passed under the Turkish sceptre. Under the auspices of the 'Palestine Exploration Fund' it is now being explored by means of excavations, which have already brought to light many very interesting facts regarding the ancient city, over the ruins of which the modern one is built. Its present population is about 16,000, of whom 4000 are Moslems, 8000 Jews, 8000 Greeks, 1300 Latins, and about 900 of various nations.

Jerusha, *je-rû'sha* [possessed], the mother of King Jotham, 2 Ki. 15. 33.

Jeshanah, *jesh-a-nah*, a city of the kingdom of Israel near Bethel and Ephraim, Nu. 34. 2; 2 Ch. 13. 19.

Jeshebeab, *jesh-êb'e-ab* [seat of his father], chief of a family of priests, 1 Ch. 24. 13.

Jeshimon, *jesh'i-mon* [a wilderness], a city in the wilderness of Maon, belonging to the tribe of Simeon, situated in the southernmost part of Palestine, 1 Sa. 23. 24.

Jeshishai, *je-shish'i* [grayish], one of the posterity of Gad, 1 Ch. 5. 14.

Jeshohaiah, *jesh-o-hai'ah* [worshipper of Jehovah], a prince of the tribe of Simeon, 1 Ch. 4. 36.

Jeshua, *jesh-u'ah* [Jehovah the salvation], the son of Jozebed, and high-priest of the Jews when they returned from Babylon, Ne. 7. 7; 12. 1, 7, 10, 26; Eze. 2. 2;—called Joshua, Hag. 1. 1, 12; 2. 2; 4. 2; Zec. 3. 1, 7, 10. The name of several other persons, 1 Ch. 24. 11; 2 Ch. 31. 15; Eze. 2. 6, 40; 8. 33;—also the name of a city of Judah, Ne. 11. 26.

Jeshurun, *jesh'u-run* [upright], a

symbolical name given to the people of Israel in token of affection, De. 32. 15; 33. 5, 26; Is. 44. 2.

Jesimiel, *jesh-im'i-el* [appointed of God], of the tribe of Simeon, 1 Ch. 4. 36.

Jesse, *jê'se* [firm or manly], the son of Obed, and the father of David, Ru. 4. 17, 22;—his descendants, 1 Ch. 2. 13;—Christ is called the 'Root of David,' Re. 5. 5; 22. 16; the 'Root of Jesse,' Is. 11. 10.

Jesting, not to be improperly used, Pr. 26. 18, 19; Ep. 5. 4.

Jesuites, *jesh-u'ites*, the posterity of Jesu, Nu. 26. 44.

Jesus, *jê'sus* [Saviour], the name by which our glorious Redeemer is called, because he saves his people from their sins, Mat. 1. 21, 25. For his divine character, &c., see CHRIST. The principal incidents in his history are his genealogy, both by his father and mother, Mat. 1. 1, &c.; Lu. 3. 23, &c.;—conception, Mat. 1. 18; Lu. 1. 26, &c.;—birth, Mat. 1. 25; Lu. 2. 6;—circumcised, 21;—visited by the Magi, Mat. 2. 1, &c.;—carried into Egypt, 14;—is brought back, and settles at Nazareth, 23;—is taken to Jerusalem at twelve years of age, Lu. 2. 42;—is baptized, Mat. 3. 13; Mar. 1. 9; Lu. 3. 21; Jn. 1. 32;—his temptation, Mat. 4. 1, &c.; Mar. 1. 12; Lu. 4. 1;—his first disciples, Jn. 1. 35; Mat. 4. 18; Mar. 1. 16; Lu. 9. 1;—his miracles: changes water into wine, Jn. 2. 1 (see MIRACLES);—attends the first passover at Jerusalem, 13;—his conversation with Nicodemus, 3. 1, &c.;—with the woman of Samaria, 4. 1, &c.;—preaches in Galilee, Mat. 4. 17; Mar. 1. 14; Lu. 4. 14;—at Nazareth, Lu. 4. 16-30;—his discourse on the mount, Mat. 6. vii.;—a similar one on the plain, Lu. 6. 20, &c.;—discourages several persons from following him, Mat. 8. 18; Lu. 9. 57;—discourses with the Pharisees about fasting, Mat. 9. 14; Mar. 2. 18; Lu. 5. 33;—asserts his Godhead, Jn. 5. 17, &c.;—walks in the corn-fields, Mat. 12. 1; Mar. 2. 23; Lu. 6. 1;—calls the twelve apostles, Mat. 10. 2; Mar. 3. 13; Lu. 6. 13;—discourses about the sin against the Holy Ghost, Mat. 12. 31; Mar. 3. 22; Lu. 11. 15;—his mother and brethren desire to speak to him, Mat. 12. 46; Mar. 3. 31; Lu. 8. 19;—sends out the twelve apostles, Mat. 10. 1; Mar. 6. 7; Lu. 9. 1;—discourses about John the Baptist, Mat. 11. 7; Lu. 7. 24;—pronounces woe against Chorazin, &c., Mat. 11. 20; Lu. 10. 13;—dines with Simon the Pharisee, Lu. 7. 36;—reproves those who followed him for the loaves and fishes, Jn. 6. 26;—exhibits himself as the bread of life, 33, 35;—discourses concerning his mission, 5. 17;—concerning traditions, Mat. 15. 1; Mar. 7. 1;—discourses about a sign from heaven, Mat. 16. 1; Mar. 8. 17; Lu. 12. 54;—foretells his sufferings, Mat. 16. 21; 20. 17; Mar. 8. 31; 9. 31; Lu. 9. 18;—his transfiguration, Mat. 17. 1; Mar. 9. 2; Lu. 9. 28; 2 Pe. 1. 16;—again foretells his sufferings, Mat. 17. 22;—pays the tribute-money, 24;—discourses concerning humility and forgiveness, 18. 1; Mar. 9. 33; Lu. 9. 46;—reproves the apostles for rebuking one who cast out devils in his name, Mar. 9. 38; Lu. 9. 49;—leaves Galilee to go to Judea, Jn. 7. 2; Mat. 19. 1;—foretells the destruction of Jerusalem, Lu. 13. 34; 17. 20;—again he foretells it, 21. 5; Mat. 24. 1, &c.; Mar. 13. 1, &c.;—his reply to those who told him that Herod intended to kill him, Lu. 13. 31;—sends forth seventy disciples, 10. 1;—discourses with the Jews about his mission, at the feast of tabernacles, Jn. 7. 11;—his address to the woman taken in adultery, 8. 1;—discourses with the Jews about his being the light of the world, 1;—concerning Abraham's seed, 31;—is entertained by Mary and Martha, Lu. 10. 38;—inveighs against the Pharisees, 11. 37;—discourses about the Galileans slain by Pilate, 13. 1;—discourses about humility and suffering in his cause, 14. 26;—about his being the Messiah, at the feast of dedication, Jn. 10. 22;—concerning divorce, Mat. 19. 3; Mar. 10. 1;—blesses little children, Mat. 19.

13; Mar. 10. 13; Lu. 18. 15;—addresses a rich young man, Mat. 19. 16; Mar. 10. 17; Lu. 18. 18;—retires to Ephraim in the wilderness, Jn. 11. 54;—foretells his sufferings a third time, Mat. 20. 17; Mar. 12. 30; Lu. 18. 31;—entertained by Zaccheus, Lu. 19. 2;—his lamentation over Jerusalem, 19. 41;—supers at Bethany, Mat. 26. 6; Mar. 14. 1; Jn. 12. 1;—makes a triumphal entry into Jerusalem, Mat. 21. 1; Mar. 11. 1; Lu. 19. 29; Jn. 12. 12;—cleanses the temple, Mat. 21. 12; Mar. 11. 11; Lu. 19. 45; Jn. 2. 14;—a voice from heaven is heard in the temple, in answer to his prayer, Jn. 12. 28;—discourses again concerning his mission, 30;—concerning the baptism of John, Lu. 20. 3;—about tribute to Caesar, Mat. 22. 17; Mar. 12. 13; Lu. 20. 20;—about the resurrection, Mat. 22. 23; Mar. 12. 18; Lu. 20. 27;—about the great commandment, Mat. 22. 35; Mar. 12. 28;—about the Messiah, as the son of David, Mat. 22. 41; Mar. 12. 35; Lu. 20. 41;—inveighs against the Pharisees, Mat. 23. 1; Mar. 12. 38; Lu. 20. 45;—his observation on the poor widow's mite, Mar. 12. 41; Lu. 21. 1;—discourse on watchfulness, Mat. 24. 42; Mar. 13. 33; Lu. 21. 34; 12. 35;—describes the last judgment, Mat. 25. 31-46;—Judas engages to betray him, 26. 14; Mar. 14. 10; Lu. 22. 3;—his preparation for the last passover, Mat. 26. 17; Mar. 14. 12; Lu. 22. 7;—censures the contest among the disciples about who should be greatest, Lu. 22. 24;—washes their feet, Jn. 13. 1;—the last supper, Mat. 26. 20; Mar. 14. 18; Lu. 22. 14;—institutes the Lord's supper, Mat. 26. 26; Mar. 14. 22; Lu. 22. 19; Co. 11. 33;—his discourse to comfort his disciples, Jn. 14. 1, &c.;—compares himself to a vine, 15. 1, &c.;—gives the promise of the Holy Spirit, 16. 26; 15. 26; 16. 7;—prays for his disciples, 17. 1, &c.;—his agony in the garden of Gethsemane, Mat. 26. 36; Mar. 14. 32; Lu. 22. 39;—is taken, and carried before Caiaphas, Mat. 26. 57; Mar. 14. 53; Lu. 22. 54; Jn. 18. 12;—is denied by Peter, Mat. 26. 69; Mar. 14. 66; Lu. 22. 54; Jn. 18. 15;—is brought before Pilate, Mat. 27. 11; Mar. 15. 1; Lu. 23. 2; Jn. 18. 28;—examined by Herod, Lu. 23. 6;—crucified, Mat. 27. 33; Mar. 15. 21; Lu. 23. 33; Jn. 19. 17;—buried, Mat. 27. 60; Mar. 15. 46; Lu. 23. 53; Jn. 19. 42;—his resurrection, Mat. 28. 1; Mar. 16. 1; Lu. 24. 1; Jn. 20. 1;—appears first to Mary Magdalene, Mar. 16. 9;—afterwards to two disciples going to Emmaus, Lu. 24. 13; Mar. 16. 12;—to all the apostles, Mar. 16. 14; Lu. 24. 36; Jn. 20. 19;—to the disciples in Galilee, Mat. 28. 16; 1 Co. 15. 6; Jn. 21. 1;—his final instructions, Mat. 28. 18; Mar. 16. 15; Ac. 1. 3;—his ascension, Mar. 16. 19; Lu. 24. 51; Ac. 1. 9;—appears to Paul on his way to Damascus, Ac. 9. 4, 17;—speaks to him at Corinth, 18. 9;—appears to him at Jerusalem, 22. 17;—to John in Patmos, Re. 1. 13-17.

Jesua, meaning *Joshua*, the son of Nun, the captain of Israel, Ac. 7. 45; He. 4. 9.

Jether, *jê'ther* [scruples], (1) The husband of Abigail, David's sister, and the father of Amasa, 1 Ch. 2. 17;—(2) The son of Gideon, Ju. 8. 20;—(3) Father of Amasa, David's general, 1 Ki. 2. 5, 32; 1 Ch. 2. 17;—called also Ithra, 2 Sa. 17. 6.

Jethlah, *jê'th'lah* [high], a city of Dan, Jos. 19. 42.

Jethro, *jê'thro* [excellence], a priest and prince, or the chief *shekh*, of Midian, and the father-in-law of Moses, Ex. 2. 16;—his flocks kept by Moses, 3. 1;—Moses solicited him for permission to visit his brethren, 4. 18;—brought to Moses in the wilderness his wife and sons, 18. 1, 2;—is affectionately received by Moses, 7;—took a burnt-offering and sacrifices for God, 12;—his advice to Moses concerning judging the people, 17, &c.

Jewel, a costly ornament of gold, silver, or other precious metals, worn on the forehead, the nose, the ears, and the hand, Ge. 24. 53; Eze. 16. 12, 17, 30;—*figuratively*, the people of God, who are precious in his sight, Mal. 3. 17.

Jewess, a female Jew, as was the mother of Timothy, Ac. 16. 1;—and Drusilla the wife of Felix, 24. 24.

Jewry, the country of Judea, Da. 5. 13; Jn. 7. 1.

Jews, a name which came into use for the first time as a designation of the subjects of the kingdom of Judah, 2 Ki. 16. 6; 25. 25; Je. 32. 12; 38. 19. After the return from captivity it became the designation of the whole Israelitish people. In the N. T. it is used to denote the descendants of Jacob, as distinguished from the Gentiles, Mar. 7. 3; Lu. 23. 51. The original designation of this people was the *Hebrews*, which fell into disuse after the exile. Their great privileges, De. 4. 33; 7. 6; 1 Ch. 17. 21; Ro. 3. 1; 9. 4;—their rejection and dispersion foretold, Le. 26. 33; De. 4. 27; 28. 64; Da. 12. 7; Ho. 9. 17;—are to be recalled and acknowledged Jesus Christ, De. 30. 1; Is. 11. 11; Je. 23. 3; 29. 14; 31. 8; 32. 37; Eze. 36. 33; 39. 25; Ho. 3. 5; Am. 9. 14; Zec. 8. 7; Ro. 11. 1, 23; 2 Co. 3. 16;—in danger from Haman, Es. 3. 8;—allowed to defend and avenge themselves, 8. 7; 9. 15;—Paul laments their case, Ro. 9. 1;—their conversion foretold, 11. 26. See ISRAELITES.

Jezebel, *jê'ze-bel* [chaste], the wife of Ahab, king of Israel, was daughter of Ethbaal, king of the Zidonians, 1 Ki. 16. 31;—attempted to cut off the prophets of the Lord, 18. 4;—fed at her table 400 idolatrous prophets of the groves, and 450 of the prophets of Baal, 19;—persecutes Elijah, 19. 1;—plots against Naboth, 21. 5;—killed and devoured by dogs, 2 Ki. 9. 33;—the name became proverbial for a wicked woman, 2 Ki. 9. 22; Re. 2. 20.

Jezer, *jê'zer* [formation], the third of the four sons of Naphtali, and head of the family of the Jezerites, Ge. 46. 24; Nu. 26. 49.

Jeziel, *jê'zi-el* [assembled by God], a friend of David, 1 Ch. 12. 3.

Jezoar, *jê'zo-ar* [white], one of the posterity of Judah, 1 Ch. 4. 7.

Jezrahiah, *jê'ra-hi'ah* [whom Jehovah fringes forth], the chief of the singers at the dedication of the wall of Jerusalem, Ne. 12. 42.

Jezeel, *jê'zêl* [what God planteth], (1) The Versailles of Israel, a city of great celebrity in the half tribe of Manasseh, situated in the midst of a beautiful and extensive plain of the same name, on the west of Jordan, and the south border of Issachar, Jos. 19. 18;—Abner made Ish-bosheth king over it, 2 Sa. 2. 9;—Ahab had his palace in, 1 Ki. 21. 1;—the dogs did eat Jezebel by the wall of, 23; 2 Ki. 9. 30-37;—threatening to revenge on Jehu the blood of, Ho. 1. 4. In the valley of Jezeel, lying between the parallel ridges of Gilboa and Moreh, and forming an offshoot of the plain of Jezeel (=Esdrælon), Gideon gained his memorable victory over the Midianites, Ju. 6. 33. This city is represented by the modern *Zerin*, a village of about twenty houses, situated at the western point of Mount Gilboa.—(2) A city in the south of Judah, Jos. 15. 56;—David took a wife from, 2 Sa. 25. 43.

Jidlahph, *jid'lahf* [tearful], son of Nahor, Abraham's brother, Ge. 22. 22.

Jiphtah, *jif'tah* [opening], a city in the tribe of Judah, Jos. 15. 43.

Jiphtahel, *jif'tah-el* [God opening], a valley bounding the tribes of Zebulun and Asher, Jos. 19. 14, 27.

Joab, *jô'ab* [Jehovah-father], the son of Zeruiah, David's sister, and brother to Abishai and Asahel, 2 Ch. 2. 16;—the commander-in-chief of David's army, 2 Sa. 2. 13; 8. 16; 20. 23;—kills Abner, 3. 27;—and Amasa, 20. 10;—remonstrates with David against numbering the people, 1 Ch. 21. 3;—puts words into the mouth of a widow to plead for Absalom's restoration, 2 Sa. 14. 2;—slew Absalom, contrary to David's orders, 18. 14;—dissuades David from mourning for Absalom, 19. 1;—put to death by orders of Solomon, and was buried in his own house, 1 Ki. 2. 5-34.

Joah, *jô'ah* [Jehovah-brother], (1) Secretary to King Josiah, and by him

employed in repairing the temple, 2 Ch. 34. 8.—(2) Secretary to King Hezekiah, sent to receive the propositions of Rabshakeh, 2 Ki. 18. 18.

Joahaz, *jô-a'haz*, a contracted form of JEHOIAHAZ, the father of Joah, recorder in Josiah's reign, 2 Ch. 24. 8.

Joanna, *jô-a'nah* [grace or gift of the Lord], the wife of Chuza, Herod's steward, who, after being cured by Christ, followed him, Lu. 8. 2, 3.

Joash, *jô'ash* [Jehovah-given], (1) Son and successor of Ahaziah, king of Judah, 2 Ki. 13. 1;—called Jehoash, 12. 1.—(2) Son and successor of Jehoahaz, king of Israel, 2 Ki. 13. 9;—encouraged by Elisha, 15;—defeats Ben-hadad, 25;—defeats Amaziah, 14, 12;—dies, 16; 13. 13.

Job, *jôb* [persecuted], the patriarch so renowned for his patience, lived in the country of Uz, probably on the eastern border of Palestine, between the deluge and the call of Abraham; his character and wealth, Job. 1. 1, &c.; his losses, 1. 8;—his children all killed, 18. 19;—his patient resignation, 20-22;—his personal sufferings, 2. 7;—reproves his wife's proposal to curse God and die, 10;—he curses his day, 3. 1, &c.;—answers Eliphaz, 6. 1; 7. 1;—replies to Bildad, 9. 1; 10. 1;—to Zophar, 12. 1; xiii. xiv.;—to Eliphaz's second speech, xvi. xvii.;—to Bildad's, xix.;—replies to Zophar's second speech, xxii. xxiv.;—to Eliphaz's third speech, xxv.;—to Zophar's arguments, xxix. xxx.;—asserts his innocence, xxxi.;—submits to God, 40. 3; 42. 1;—is restored to double prosperity, 10, 12;—has the same number of children as before, 13;—his faith in a resurrection, 19. 25;—his age (200 years) and death, 42. 16, 17;—is classed with Noah and Daniel, Eze. 14. 14, 20;—his patience celebrated, Ja. 5. 11.

Jobab, *jô'hab* [desert], a son of Joktan, Ge. 10. 29;—tribe descended from, 1 Ch. 1. 23.

Jochbed, *jok'e-bed* [Jehovah her glory], the wife of Amram, and the mother of Aaron, Moses, and Miriam, Ex. 6. 20; Nu. 26. 59.

Joel, *jô'el* [whose God is Jehovah], (1) One of the minor prophets, the son of Pethuel or Bethuel, Joel. 1. 1. See his prophecies.—(2) The eldest son of Samuel, 1 Sa. 8. 2.—(3) The son of Josiah, 1 Ch. 3. 5.—(4) The son of Zichri, Ne. 11. 9, &c.

Joeliah, *jô-ê'lah*, one of David's friends, 1 Ch. 12. 7.

Joezer, *jô-ê'zer* [Jehovah is his help], one of the Korhites who resorted to David at Ziklag, 1 Ch. 12. 6.

Jogbehah, *jog-be'hah* [lofty], a city in the tribe of Gad, Nu. 32. 35; Ju. 8. 11.

Johanan, *jô-ha'nah* [Jehovah-groomed], contracted form of JEHOHANAN, informs Gedaliah of Ishmael's conspiracy against him, Je. 40. 13;—requests Jeremiah to inquire of God, 42. 1, 2;—goes to Egypt, contrary to the word of God, and takes Jeremiah with him, 43. 1, &c.

John, *jôn* [the gift of God], (1) *The Baptist*, son of Zacharias and Elizabeth, Lu. 1. 13;—his birth, 57;—his habit, Mat. 3. 4;—his testimony to Jesus, Jn. 1. 15, 19; 3. 27; Mat. 3. 11; Mar. 1. 7; his preaching, Mat. 3. 1; Mar. 1. 1; Lu. 3. 3;—imprisoned by Herod, 1. 10;—is beheaded, Mat. 14. 1; Mar. 6. 14; Lu. 9. 7;—his disciples at Ephesus, Ac. 19. 3.—(2) *The apostle*, son of Zebedee and Salome, was a companion of Peter, Andrew, and Philip, who were all of Bethsaida;—is called by Jesus, Mat. 4. 21;—leans on the bosom of Jesus, 13. 23;—receives his mother after the crucifixion, 19. 25;—his Gospel (written about A.D. 78), its design, Jn. 20. 31;—his attestation to the divinity of our Lord, 1. 1-5; 4. 14; 5. 7-27; 10. 18; 1 Jn. 1. 1;—was banished to Patmos, Re. 1. 9.

John Mark. See MARK.

Joiarib, *jô-a-rib* [Jehovah defends], contracted form of JEHOIARIB, one who returned from the Babylonish captivity, Eze. 8. 16.

Joined, literally *joined*, the strongest attachment, 1 Co. 6. 16.

Jokdeam, *jok'de-am* [burning of the

people, a city in the mountains of Judah, Jos. 15:56.
Jokmeam, jok'me-am [gathered of the people], a city in the tribe of Ephraim, 1 Ch. 6:68.
Jokneam, jok'né-am [possessed of the people], a city of Zebulun, near Mount Carmel, Jos. 12:22; 19:11; 21:34.
Jokshan, jok'shan [snarer], one of the sons of Abraham by Keturah, Ge. 25:1 Ch. 1:32.
Joktan, jok'tan [small], the second name of the two sons of Eber, and progenitor of thirteen nations in Arabia, Ge. 10:25-30.
Jonadab, jon'a-dab [Jehovah is liberal], a contracted form of JEHOADAB, the son of Rechab, was contemporary with Jehu, and witnessed his zeal in destroying the family of Ahab, 2 Ki. 10:15—his command to his descendants, Je. 35:6, &c. See RECHABITES.
Jonah, jon'ah [a dove], one of the minor prophets, was the son of Amittai of Gath-hepher, 2 Ki. 14:25;—is commanded to go to Nineveh, Jonah 1:2;—flees from the presence of God, 3:—swallowed by a fish, 1:7;—his prayer, 2: 1;—preaches to the Ninevites, 3:2;—his sorrow and anger because his predictions were not fulfilled, 4: 1;—is reproved by God, 4:—mentioned by Christ, Mat. 12:39-41.
Jonathan, jon'a-than [gift of God], (1) *a young Levite*, who became priest to Micah, Ju. 17:10;—the Danites take him with them, and he and his posterity were priests to their idol at Dan, 18:19, 30.—(2) The son of David's brother Shimeah, and one of the chief members of the council by which he administered the civil affairs of his kingdom, 1 Ch. 27:32; 1 Sa. 21:21; 1 Ch. 20:7.—(3) The eldest son of Saul, distinguished for his piety and his valour, defeats a garrison of the Philistines, 1 Sa. 14:13;—in danger from his father's rash vow, 39;—his friendship for David, 18: 1;—informs David of his father's design against him, 19:1;—makes a covenant with him, 20: 1;—takes leave of him, 35;—comforts him at Ziph, 23: 14;—falls along with his father and two brothers at the fatal battle of Gilboa, 31: 2;—his death lamented by David, 2 Sa. 1:11, 17-27.
Joppa, jop'pah [beautiful], called Japho, Jos. 19:46;—a seaport town, on the shores of the Mediterranean Sea, about 37 miles north-west from Jerusalem;—here the wood which Solomon brought from Lebanon was unloaded, 2 Ch. 2:16;—here Jonah found the ship in which he fled, Jonah 1:3;—here Peter restored Dorcas to life, Ac. 9:40;—here he received the messengers of Cornelius, 10:5, 23. The modern name of this city is *Jafa* or *Jaffa*, of about 5000 inhabitants, of whom 150 are Jews, 600 nominal Christians, and the rest Moslems. 'Among its population are fugitives and vagabonds from all countries.'
Joral, jor'i [sprinkling], a descendant of Gad, 1 Ch. 5:13.
Joram, jor'am [high], 2 Ki. 8:16;—called Jehoram, 3:1-9, King of Israel.
Jordan, jor'dan [flowing down], called 'the river,' Ge. 31:21; the great river of the Holy Land, the uppermost spring of which is the *Hazbany*, which rises in the great fountain of *Fur* near *Hasbiya*, about 12 miles north of *Tell-el-Kady*. After a course of about 3 miles through a beautiful valley, it enters a dark defile of 6 or 7 miles, issuing from which it enters into a marsh of about 10 miles extent, the termination of which is the lake *Merom* [*Galilee*]. Leaving this lake it flows rapidly with increasing volume for 12 miles, when it enters the Sea of Galilee. Flowing from the south-east end of this sea it descends with great speed till it is lost in the Dead Sea. Its whole course is in a direct line about 120 miles, and in its windings about 200, and is almost throughout below the level of the Mediterranean. Its Arab name is *Esh-Sheriah* [the watering-place]. The Israelites passed over on the tenth day of the first month (B.C. 1451),

Jos. 3: 1, &c.; 4: 11; Ps. 114: 3;—was divided by Elijah, 2 Ki. 2: 8;—by Elisha, 14;—John baptized in, Mat. 3:6;—its 'overflow' spoken of, 1 Ch. 12:15; Je. 12:5.
Jorkoam, jor-kó-am or jor-kó-am [paleness of the people], son of Raham, 1 Ch. 2:44.
Josedech, jos'e-dek [whom Jehovah makes just], one of the high-priests, Hag. 1:1.
Joseph, jós'eph [addition, increase], (1) The son of Jacob by Rachel; born, Ge. 30:24;—his dreams, 37: 5, &c.;—sold into Egypt, 28;—bought by Potiphar, 39:1;—put into prison, 40;—interprets the prisoners' dreams, 40:12;—brought before Pharaoh, and interprets his dream, 41:14, &c.;—set over the land of Egypt, 41;—his sons, 50;—treats his brethren roughly, 42: 9;—his favour to Benjamin, 43:16;—makes himself known to his brethren, 45: 1, &c.;—meets his father, 46:29;—presents him to Pharaoh, 47:7;—gets all the land of Egypt for Pharaoh, 48;—visits his sick father, 48:11;—his death at the age of 110 years, 50:26;—his bones carried out of Egypt, Ezr. 13:19.—(2) *The husband of Mary*, and reputed father of Christ, was of the royal line of the house of David, Mat. 1:6, 16; Lu. 1:27;—by occupation a carpenter, Mat. 13:55;—espoused Mary, Mat. 1:18;—was informed by an angel respecting the extraordinary nature of her conception, and the child she was to bring forth, 20:21;—was again warned to flee into Egypt, 2:13;—returned and settled at Nazareth, 23;—took Jesus and his mother to Jerusalem, to observe the passover, Lu. 2:41-43;—appears to have died before Christ entered on his public ministry, Ju. 19:25-27.—(3) *Of Ari-mathea*, a Jewish senator, and a believer in Christ, Mat. 27:57; Mar. 15:42; Lu. 23:50; Ju. 19:38;—did not consent to the crucifixion of Christ, Lu. 23:51;—went to Pilate and begged the body of Jesus, 52;—took it down, wrapped it in linen, and buried it in his own newsepulchre, 53.—(4) *Called Barsabas*, one of the two chosen by the early church to fill the vacant office of the apostleship, Ac. 1:23. See BARSABAS and JESUS.—(5) Several others thus named, Nu. 13:7; 1 Ch. 25:2; Ezr. 10:42; Ne. 12:14.
Joses, or JOSEPH, jós'ez [sparing, exalted], the son of Mary and Cleophas, was the brother of James the Less, and nearly related to Christ, Mat. 13:55; 27:56; Mar. 6:3; 15:40, 47;—sur-named Barsabas, Ac. 1:23.
Joshaviah, josh-a-viah [Jehovah is sufficient], one of David's mighty men, 1 Ch. 11:46.
Joshbekashah, josh-bék'a-shah [seat in hardness], one of the sons of He-man, 1 Ch. 25:24.
Joshua, josh'u'a [saviour], (1) The son of Nun. His original name was Oshea, Nu. 13:8;—he is also called Hoshea, De. 34:44;—Jesus, Ac. 7:45; He. 4: 8;—he styled 'Moses' minister, Ezr. 24:13;—he was one of the spies sent to explore the Land of Promise, Nu. 13:16;—he, along with Caleb, gave a good account of it, 14:6;—is appointed to succeed Moses, 27:18;—encouraged by Moses, De. 31:7;—God gives him a charge, 14;—succeeds Moses, 34:9; Jos. 1: 1;—his instructions, Jos. 1: 8;—an angel appears to him, 5:13;—God encourages him, 8: 1;—writes the law on stones, 32;—conquers all the land of Canaan, 11:16;—his inheritance, 19:49;—his exhortation before his death, 23:1; 24: 1, &c.;—died at the age of 110 years, 25:29. *The Book of*, was written by Joshua except the last five verses—contains the history of the Israelites under the government of Joshua—sustains the same relation to the Pentateuch that the Acts of the Apostles does to the four Gospels. It embraces a period of 25 years.—(2) *The high-priest of the Jews* when they returned from captivity—the son of Josedech, Hag. 1:1, 12, 14;—was encouraged, along with Zerubbabel, the governor, in rebuilding the temple, after the return from Babylon, 2:4;—a type in the prophecy of Zechariah,

Zec. 3: 3;—called Jeshua, Ne. 8:17; 7:7; Eze. 2:2, &c.
Josiah, jós'sah [healed by Jehovah], the son and successor of Amon, king of Judah, succeeds his father, 2 Ki. 22:24; Ch. 33:25;—repairs the temple, 2 Ch. 34:8; 2 Ki. 22:3, &c.;—finds the book of the law, 2 Ch. 34:14;—keeps a solemn passover, 35:1;—slain, 23; 2 Ki. 22:29;—Jeremiah's lamentation over him, 2 Ch. 35:25.
Josibiah, jos'e-bi'ah [dweller with Jehovah], the father of Jehu, a chief man of the tribe of Simeon, 1 Ch. 4:35.
Josiphiah, jos'e-fiah [increased by Jehovah], one who returned from the Babylonian captivity, Ezr. 8:10.
Jot, or TITTLE, a point, or the smallest letter or mark of a word, meaning the least supposable part, Mat. 5:18.
Jotbatha, jót-ba-thah [goodness], the thirty-fourth encampment of the Israelites, a 'land of torrents of water,' Nu. 33:33.
Jotham, jót'h'am [Jehovah is upright], (1) The youngest son of Gideon, addresses the people of Shechem in a parable, Ju. 9:7;—his imprecation fulfilled, 56.—(2) *King of Judah*, son and successor of Uzziah, 2 Ki. 15:7; 2 Ch. 27:1;—conquers the Ammonites, 5;—dies, after a reign of forty-one years, during twenty-five of which he was associated with his father, 9; 2 Ki. 15:38.
Journey a day's, the space covered with quails round the camp of Israel, reckoned about 20 miles, Nu. 11:31;—*a Sabbath-day's*, reckoned by the Jews to be about 7 furlongs or $\frac{1}{2}$ of a mile; but it is probable that they were allowed to travel to the synagogue, though much farther distant, Ac. 1:12; 2 Ki. 4:23.
Journeys of the Israelites, or their marches from the time they left *Rameses*, in Egypt, till they pitched their camp in *Gilgal*, in the Land of Promise, seem to have been fifty-two in number, Ezr. 12:37; 13:20; 14:2; 15:23, 27; 16:1; 17:1; Nu. 33:1, &c.; Jos. 4:19. When they left Egypt the number of males above twenty years of age was 603,550, and when they entered Canaan it was 607,730.
Joy, or gladness, is an agreeable sensation of the mind, arising from the possession or anticipation of something esteemed valuable, pleasant, or good. Is a gift of God, Ps. 4:7; Ec. 2:26; 5:19, 20. *Natural joy* arises from things which are earthly and perishing, Es. 5:9; 8:16; Ec. 7:14. *Religious and spiritual joy*, experienced by the people of God, arises from a warrant to claim God as their Father and portion, 2 Co. 6:18; La. 3:24; Hab. 3:17, 18;—Christ as their all-sufficient Saviour, Ju. 6:37; He. 7:25;—to expect all, while in this world, that God knows to be good for them, Ps. 34:10; 84:11;—and a glorious inheritance beyond the grave, 1 Pe. 1:3, 4;—in its nature and properties it is pure, refined, and unknown to the men of the world, 1 Co. 2:14;—sources or causes of it, Ju. 15:10, 11; 16:24; 17:13; Ac. 2:28; Ro. 15:13;—its sources remain unchangeable, He. 13:5, 8;—it is unspeakable, 1 Pe. 1:8;—it shall be eternal, Is. 35:10; Ju. 16:22. The joy of the wicked is delusive, Pr. 14:13; short-lived, Job 20:5; Ec. 7:6.
Jozabab, jor'a-kar [Jehovah-remembered], one of the two servants who assassinated Jehoshaphat, king of Judah, in Millo, 2 Ki. 12:20, 21.
Jubilee, the grand sabbatical year among the Hebrews, and celebrated at the end of every seven times seven years, Le. 25:8, 9;—this was the year of general release, not only of all debts, like the common sabbatical or every seventh year, but of all slaves, and of all lands and possessions which had been sold, or otherwise alienated from the families and tribes to which they originally belonged, 10-17.
Judah, jód'ah [the praise of the Lord], the fourth son of Jacob by Leah, Ge. 29:35;—saves Joseph from death, 37:26;—his sons by Shuah, 38:34;—his guilty connection with Tamar, his daughter-in-law, 35;—his confession of his guilt, 26;—pleads with his father to send Benjamin, along with

his brothers, into Egypt, 43:3;—intercedes with Joseph not to detain Benjamin, and offers himself in his room, 44:18-34;—is constituted, by his father's prophetic blessing, the head of his brethren, from whom their kings were to descend, 49:8-10;—his tribe, and that of Simeon, war with the Canaanites, Ju. 1:1, 17;—their inheritance, Jos. 15:1, &c.;—warned by the example of the ten tribes, Ho. 4:15;—Moses' blessing on the tribe of De. 33:7;—the boundaries and principal towns of the tribe of, Jos. xv.;—they anointed David king in Hebron, 2 Sa. 2:1-11;—at the division into two kingdoms the tribe of Benjamin alone adhered to that of Judah, 1 Ki. 12:16-19;—the remaining ten tribes constituting the kingdom of Israel.
Judazing, or attempting to induce the Gentile converts to join with Christianity the religious rites of the Jews, plainly condemned, Ga. 3: 1, &c.; 5: 1, 6, 12; Col. 2:8, 16.
Judas, jód'as, the graced form of the Heb. JUDAH [celebrated], (1) The author of 'the epistle of Jude,' the 'brother of James,' Lu. 6:16;—called Lebbeus, Mat. 10:3;—Thaddeus, Mar. 3:18;—his question to Jesus, Ju. 14:22.—(2) *Isca-riot*, is called the 'son of Simon,' Ju. 6:21. The word *Isca-riot* may mean a man of *Kerioth* (a town of Judah, Jos. 15:25). He was one of the twelve disciples of our Lord;—censures Mary for anointing Jesus, Ju. 12:4;—his treachery foretold, Mat. 26:21; Mar. 14:18; Lu. 22:21; Ju. 6:71; 13:21;—agrees with the priests, Mat. 26:14; Mar. 14:10; Lu. 22:3;—betrays Jesus in the garden, Mat. 26:47; Mar. 14:43; Lu. 22:47; Ju. 18:3;—hangs himself, Mat. 27:3; Ac. 1:16.—(3) *Of Galilee*, his insurrection, Ac. 5:37.—(4) or BARSABAS, commended, Ac. 15:22, 32.
Judea, jü-dé'a, the Greek form of JUDAH, the two words being frequently used indiscriminately for the country of Judah, 1 Sa. 23:3; 2 Ki. 24:20; 2 Ch. 2:7;—sometimes the whole land of Canaan, Mat. 24:16; Ac. 1:8. Daniel (2:25; 5:13) uses this name to denote the land of the Jews generally. The province of Judea lay in the south of Palestine, and extended from the Jordan to the Mediterranean. In the N. T. it is this province which is generally meant by the name *Judea*, Lu. 5:17; Mat. 4:15; Ju. 4:47, 54. In Lu. 1:5 it denotes the whole of Palestine.
Judge, to try a cause, Ex. 18:13; 1 Co. 6:2;—to censure rashly, Mat. 7:1; 1 Co. 4:3;—to condemn or punish, Ro. 14:13; He. 13:4.
Judges, (1) Ordinary officers, to be appointed, De. 16:18; 17:8;—their qualifications and duty, Ex. 18:21; 23:6; Le. 19:15; De. 1:13, 16; 16:18; 17:8; 2 Ch. 19:6; Ps. lxxiii.; Pr. 18:5; 24:3; 31:8; Ezr. 7:25;—bad ones described, 1 Sa. 8:1; Is. 1:23; Ho. 4:18; Zep. 3:3; Mi. 3:9; Lu. 18:24;—bad ones threatened, Pr. 17:15; 24:24; Is. 5:23; 10:1.—(2) Extraordinary men, raised up by God to deliver Israel from oppression, and execute judgment against their tyrants, before they had a king. When the nation sinned, it was punished by anarchy, invasion, or conquest; but when it had been duly humbled a deliverer was found. On six occasions, extending over a period of about 400 years, the land was invaded by the enemies of Israel. Not many years after the death of Joshua the people fell into the idolatries of the Canaanites, and then the series of oppressions and deliverances began.
i. Servitude, Chushan Rishathaim, king of Mesopotamia, lasted 8 years.
1. Judge OTHNIEL delivered and judged Israel, 40 years.
ii. Servitude, Eglon, king of Moab; Ammon, Amalek, 18 years.
2. Judge EHUD, 10 years.
3. Judge SHAMGAR ('slew of the Philistines'), unknown years.
iii. Servitude, Jabin of Hazor, in Canaan, 20 years.
4. Judge DEBORAH, 20 years.
5. Judge BARAK, 40 years.

iv. *Servitude*, Midian, Amalek, and children of the East, 7 years.
6. Judge GIDEON, 40 years.
7. Judge ABIMELECH, 3 years.
8. Judge TOLA, 23 years.
9. Judge JAIR, 22 years.
v. Servitude, Ammonites with Philistines, 18 years.
9. Judge JEPHTHAH, 6 years.
10. Judge IBZAN, 7 years.
11. Judge EGLON, 10 years.
12. Judge ABDON, 8 years.
vi. Servitude, Philistine, 40 years.
13. Judge SAMSON ('in the days of the Philistines'), 20 years.
14. Judge ELI, 40 years.
15. Judge SAMUEL, 12 years.
Judges [BOOK OF], gives the history of the Jews under the fifteen judges, extending over a period of 450 years, Ac. 13:20. It is generally supposed that Samuel the prophet, the last of the judges, was the author of it.
Judging, others rashly and censoriously, condemned, Mat. 7:1; Lu. 6:37; Ro. 2:1; 14:3, 4; 1 Co. 4:5; Ja. 4:11, 12;—ourselves, or trying our character by careful and impartial self-examination, commanded, 1 Co. 11:31; 2 Co. 13:5. See EXAMINATION.
Judgment [FUTURE], intimations of it, Ps. 1:5; 9:7; 1:1; Ec. 3:17; 11:9; 12:14;—to be administered by Christ, Mat. 16:27; 25:31; Ju. 5:22, 27; Ac. 10:42; 17:31; Ro. 2:16; 2 Co. 5:10; 2 Ti. 4: 1;—the time of it unknown, Mat. 24:44; Mar. 13:32; 1 Th. 5:2; 2 Pe. 3:10;—why delayed, 9:15.
Judgment, to be preceded by false Christs, Mat. 24:5, 24;—the appearance of the man of sin, 2 Th. 2: 8; 1 Ju. 2:18;—the preaching of the gospel among all nations, Mat. 24:14; Lu. 21:24; Ro. 11:25; Re. 14: 6;—the conversion of the Jews, Ho. 3:5; Ro. 11:23, &c.; 2 Co. 3:16;—remarkable wars and other calamities, Mat. 24:6, 21.
—, the circumstances of it: a trumpet will be sounded, Mat. 24:31; 1 Co. 15:52; 1 Th. 4:16;—a change will take place in the bodies that are raised, Mat. 22:30; 1 Co. 15:42; Phi. 3:21; Col. 3:4; 1 Ju. 3:2;—a conflagration or change in the world, Zep. 3:8; 2 Th. 1:8; 2 Pe. 3:7;—Christ coming in the clouds, Da. 7:10, 13; Mat. 16:27; 24:30; 26:64; Lu. 21:27; Ac. 1:11; 1 Th. 3:13; 4:16; Re. 1:7;—who will then judge all men, Mat. 24:31; 25:31; Ro. 14:10; 2 Co. 5:10; Jude 15; Re. 20:12, 13;—according to their works, Job 34:11; Ps. 62:12; Pr. 24:12; Ec. 11:9; 12:14; Je. 17:10; 32:19; Eze. 18:20; Mat. 16:27; 25:35-45; Ro. 2:6; 1 Pe. 1:17; Re. 20:12, 13, 22;—heathens, by the law of conscience, Ro. 2:12, 14, 15;—Jews, by the law of Moses, 12;—the apostles to be judges with Christ, Mat. 19:28; Lu. 22:30; 1 Co. 6:3;—the righteous will be separated from the wicked, Mat. 13:49; 25:32. The coming of the judgment calls to repentance, Ac. 17:30, 31;—holiness, 2 Co. 5:9, 10; Ac. 2:38, 11, 14;—prayer and watchfulness, Mat. 25:13; Mar. 13:33.
Judgments of God, meaning his law or word; so called because they are the rule by which he will judge all to whom they are given, and by which they ought to judge themselves, Ps. 19:9; 80: 30; 119:13, 20, 30, 39, 43, &c. &c.
—, the punishments which he inflicts on transgressors, are all righteous, Ps. 97:2; 145:17; Ro. 2: 2; Re. 16:7; 19:2;—sometimes dark and unsearchable, Ro. 11:33;—illustrate the righteous character of God, Ex. 9:14-16; Eze. 39:21, 22; Da. 9:14.
—, on sinners, examples of: on individuals, Cain, Ge. 4:11;—Canaan, 9:25;—Achan, Jos. 7:25;—Saul, 1 Sa. 15:23;—Uzzah, 2 Sa. 6:7;—Ahab, 1 Ki. 22:38;—Gehazi, 2 Ki. 5:27;—Jezebel, 9:39;—Nebuchadnezzar, Da. 4:31;—Ananias, &c., Ac. 5:10;—Herod, 12:23;—Elymas, 13:11;—on nations or communities: the universal deluge, Ge. 6:7;—the confusion of languages, 11:7;—the destruction of Sodom and Gomorrah, 19:24;—the plagues of Egypt, Ex. vii-xiii.;—the drowning of Pharaoh and his hosts, 14:28;—the sufferings

of Israel in the wilderness, Nu. 21: 6; 25: 9;—people of Ashdod, 1 Sa. 5: 6;—Amalekites, 1 Sa. 15: 3, &c. See **FAMINE**, **PESTILENCE**, **PLAGUE**, &c.

Judgment Hall, the hall in the palace of the Roman governor, where cases were tried and adjudicated upon, Jn. 18: 28;—called the 'common hall,' Mat. 27: 27; Mar. 15: 16.

Julce, sap of grapes, Ca. 8: 2.

Julia, jū'lī-a, a friend of Paul's, to whom he sends his salutations, Ro. 16: 15.

Julius, jū'lī-us, the centurion of Augustus' band, to whose care Festus committed Paul, to be conveyed prisoner to Rome, Ac. 27: 1;—showed much kindness to Paul, 2;—saved him from the murderous design of the soldiers, 43.

Jumping, leaping or skipping, Na. 3: 2.

Junia, jū'nī-a, an early convert to Christianity, of whom Paul speaks in honourable terms, Ro. 16: 7.

Juniper, the Heb. word so rendered probably denotes a species of broom: the Spanish broom. This wood burns with a remarkably bright flame, and emits great heat, Ps. 120: 4;—Elijah rested under shade of, 1 Ki. 19: 4, 5.

Jupiter, jū'pī-ter (helping father), perhaps derived from *Ja*, *Yao*, or *Yehovah*; the supreme god of the heathens, whom they regarded as the chief governor of heaven and earth, and whom they represented as notorious for his wicked and lascivious intrigues;—the inhabitants of Lystra called Barnabas Jupiter, Ac. 14: 12;—his priests wished to offer sacrifice to Paul and Barnabas, 13, 18.

Jushabhesed, jū-shāb'he-sed [re-turner of kindness], one of the posterity of king David, 1 Ch. 3: 20.

Just, upright or righteous, God is perfectly and essentially, De. 32: 4; Is. 45: 21; Zep. 3: 5;—Christ is, Ac. 3: 14;—the Just One, 7: 52; 1 Pe. 3: 18;—good men are, in respect of honesty and equity in their transactions, Ge. 6: 9; Pr. 3: 33; 4: 18; 10: 7; Mat. 1: 19; Lu. 2: 25.

Justice, required of man, De. 16: 20; Ps. 82: 3; Mat. 7: 12; Lu. 6: 31; Ro. 13: 7; Phi. 4: 8; Is. 56: 1; Eze. 45: 9; Mi. 6: 8.

Justice of God, the infinite rectitude of his nature, by which he must extend to every one his due, Ge. 18: 25; De. 32: 4; 2 Ch. 19: 7; Job 8: 3; Ps. 145: 17; Je. 9: 24; 32: 18; Da. 9: 14; Eze. 18: 25; Re. 15: 3; 19: 1, 2.

Justification. This word occurs only in Ro. 4: 25; 5: 16, 18. It denotes that relation to the law of God into which a sinner is brought by virtue of the righteousness of Christ being imparted to him. It is a judicial act of God proceeding from his infinite heart of compassion. It involves pardon and restoration to the divine favour; is an individual and instantaneous act, admitting of no degrees, Jn. 5: 24; Ro. 8: 1;—not to be attained by the law, Ac. 13: 39; Ro. 3: 20; 8: 3; Ga. 2: 16; 3: 11; He. 7: 19;—nor by any other performance, Job 9: 25; 4; Ps. 130: 3; 143: 2;—is given unto us by the grace of God, Ro. 3: 24; 4: 4; 11: 5; Ep. 2: 8; 2 Ti. 1: 9; Tit. 3: 5;—through the merits and blood of Christ, Ac. 13: 38; Ro. 5: 9, 10; 1 Co. 1: 30;—by the means of faith, Ro. 3: 22; 4: 16; Ga. 2: 16; 3: 11, 24; Ep. 2: 8; He. 10: 38; 11: 7;—it is an act of justice as well as of grace; the law being perfectly fulfilled, and divine justice satisfied, by Christ, Is. 42: 21; Ro. 3: 24-26;—is complete and blessed, 8: 30-39.

—*effects or blessings of*, are entire freedom from all *penal* evil in this life, and that which is to come, Ro. 8: 28; 1 Co. 3: 22;—peace with God, Ro. 5: 1;—access to God through Christ, with filial confidence, Ep. 2: 18; 3: 12;—the joyous attainment of eternal life, Ro. 5: 9; 8: 30.

—*evidences of*, are deliverance from the dominion of sin, Ro. 6: 1-22;—supreme love to the Saviour, 1 Jn. 4: 19;—persevering reliance on his blood, Ga. 2: 16; Phi. 3: 8, 9;—devotedness to his service, 2 Co. 5: 14, 15; Ga. 2: 20;—justice in all our dealings with our fellow-men, Mi. 6: 8; 1 Th. 2: 10.

—*excellencies of this me-*

thod of, are that it supports the honour of God's perfections and government, Ps. 85: 10; Ro. 3: 26;—humbles the sinner, and glorifies the Saviour, 27; Re. 1: 5, 6;—places all the children of God on the same level, in regard to want of merit in themselves, and obligations to divine grace, Ro. 3: 30; 10: 12; Col. 3: 11;—establishes the faith and hope of believers on a sure and everlasting foundation, Ro. 8: 30-34.

Justification, the seeming difference between Paul's account of, Ro. 3: 24, 28; Ga. 2: 16; and that of James, Ja. 2: 24; arises from the following causes: Paul treats of the justification of our *persons* before God, Ro. 3: 26; but James of the justification of our *faith* before men, as professed believers, Ja. 2: 18;—Paul speaks of those who are 'without strength, ungodly and sinners,' till the moment they are justified, Ro. 4: 5; 5: 6, 8, 10; but James of them who are already righteous, and who give proof of it by their works, Ja. 2: 14, 21, 22;—in the justification mentioned by Paul, works have no share, Ro. 4: 6; 11: 6; but in that by James, it is by good works alone that it can have existence, Ja. 2: 17, 26. **Justile**, to clash, Na. 2: 4.

Justus, jū'stus (righteous), (1) Another name for Joseph, surnamed Barsabas, Ac. 1: 23;—(2) A pious man, in whose house Paul preached at Corinth, 18: 7;—(3) Called also Jesus, a fellow-labourer of Paul's, Col. 4: 11.

Jutta, jū'tah [extended], a city of Judah; identical with *Yutta*, a large village about 5 miles south of Hebron, Jos. 15: 55.

K.

Kab. See **CAB**.

Kabzeel, káb'zel [God gathers], a city of Judah, near the west shore of the Dead Sea, towards its southern extremity, Jos. 15: 21;—here Benaiah, the general of Solomon's army, was born, 2 Sa. 23: 20;—called Jekabzeel, Ne. 11: 25.

Kadesh, ká'desh [a holy place], a place in the north-west of the desert of Paran, forming the south border of the land of the Hebrews, and the west of that of the Edomites, Nu. 20: 16; 34: 4;—was called at an earlier period En-Mishpat [fountain of judgment], Ge. 14: 7, and Kadesh-Barnea, Nu. 32: 8; 34: 4; Jos. 10: 41;—here the Israelites long sojourned, De. 1: 46;—from it the spies were sent to explore the Promised Land, Nu. 13: 26; 32: 8;—here Miriam died, or, as some think, in another place of the same name, Nu. 20: 1;—here, at the waters of Meribah, Israel rebelled, and Moses incurred the divine displeasure, Nu. 20: 10; De. 32: 51.

Kadmiel, kád'mī-el [one before God], a returned captive, Ezr. 3: 40; Ne. 7: 43.

Kadmonites, kád'mon-ites [people of the East], ancient inhabitants of Canaan, Ge. 15: 19.

Kanah, ká'nah [of reeds], (1) A river on the south border of the western Manassites, Jos. 16: 8; 17: 9;—(2) A city of Asher, not far from Zidon, Jos. 19: 28.

Kareah, ka-rē'ah [bald head], father of Johanan, Je. 40: 16.

Karkaa, kar-kā'ah [a floor or foundation], a city in the borders of Judah, Jos. 15: 3.

Kedar, kē'dar [black, black-skinned], a son of Ishmael, and father of the Kedarenes, who resided in Arabia, Ge. 25: 13;—in this country David seems to have sojourned, Ps. 120: 5;—descendants of, traded with the Tyrians, Eze. 27: 21;—to be conquered, Je. 49: 23;—to add to the glory of the church, Is. 60: 7; the 'children of' 21: 17;—their tents, like those of all the other nomad tribes of Arabia, were black;—were rich in flocks and celebrated as warriors, 1 Ch. 1: 29; Ca. 1: 5; Is. 42: 11; 49: 28; Je. 2: 10.

Kedemah, kē'dē-mah [ancient], the youngest son of Ishmael, Ge. 25: 15;—

his posterity resided to the eastward of Gilead, and seem to have given name to the city of Kedemoth, near the river Arnon, De. 2: 26; Jos. 13: 18; 21: 37.

Kedemoth, kē'dē-moth [antiquities], a city of Reuben, near the river Arnon, Jos. 13: 18; 21: 37.

Kedesh, kē'desh [sanctuary], a town in Upper Galilee, which belonged to the tribe of Naphtali, Jos. 19: 37;—appointed one of the three cities of refuge on the west of Jordan, 20: 7; 21: 32.

Keep, to hold fast, 2 Ti. 1: 14;—to watch over, Ps. 127: 1;—to save, Jn. 17: 15;—to perform fully, Mat. 19: 17; 26: 18.

Keeper, one who keeps, Ge. 4: 2; 39: 21; Ps. 121: 5; Ac. 16: 27, 36.

Keheleth, ke-hē'lā-thah [assembly], an encampment of Israel, Nu. 33: 22.

Keilah, ke'ilāh [fortress], a city of Judah, north-west of Hebron, Jos. 15: 44;—saved by David from the ravages of the Philistines, 1 Sa. 23: 1-5;—here Abiathar came to David, 6;—from it David and his men departed, being warned by God, 12: 13;—rulers from, assisted Nehemiah in rebuilding Jerusalem, Ne. 3: 17, 18;—has been identified with *Kila*, a ruin situated on a cliff 8 miles from Eleutheropolis [*Beit Jibrin*].

Kemuel, kēm'u-el [assembly of God], (1) The third son of Nahor, and father of Aram, Ge. 22: 21;—(2) A prince of the tribe of Ephraim, one of those appointed to divide the land of Canaan, Nu. 34: 24.

Kenath, kē'nath [possession], a city of Bashan in Argob, 1 Ch. 2: 23;—was taken by Nobah a Manassite, and called after his own name, Nu. 32: 42. Now *Kunawat*.

Kenaz, kē'naz [hunting], the fourth son of Eliphaz, the son of Esau, and one of the dukes of Edom, Ge. 36: 15;—the name also of the father of Othniel and the brother of Caleb, Ju. 1: 13; 3: 9.

Kenites, kē'nites [smiths, or dwellers in a nest], an ancient people, who inhabited a district lying to the westward of the Dead Sea, and extending their borders far into the Arabian desert;—Jethro, a 'priest of Midian,' the father-in-law of Moses, was one of them, Ju. 1: 16;—their land promised to the Hebrews, Ge. 15: 19;—for the sake of Jethro, they were not cut off, but allowed to dwell in the tribe of Judah, 1 Sa. 15: 6; Ju. 1: 16.

Kenizzites, kē'niz-ites, one of the tribes of the ancient Canaanites, who seem to have dwelt in the mountains of Judah, Ge. 15: 19.

Kerchiefs, used by the false prophets, were head-tiers, turbans, or veils bound to the head so as to cover the face, Eze. 13: 21.

Kerioth, kēr'oth [cities], (1) A city of Judah, Jos. 15: 25, supposed to have been the birth-place of Judas Iscariot;—(2) of Moab, Je. 48: 24;—called Kiriath, Am. 2: 2.

Kernal, the substance within a shell, Nu. 6: 4.

Keturah, ke-tū'rah [incense], the wife of Abraham, Ge. 25: 1;—called also his *concubine*, and by some thought to have been so, long before the death of Sarah, 1 Ch. 1: 32;—her descendants, the Keturaites, Arabs, Ge. 25: 2-4; 1 Ch. 1: 32.

Key, literally, an instrument to open a lock, Ju. 3: 25;—*figuratively*, an emblem of power and government, Is. 22: 22; Re. 3: 7; 9: 1; 20: 1;—the authoritative administrations of the gospel, in publishing its truths, dispensing its ordinances, and pointing out the characters both of the righteous and the wicked, Mat. 16: 19; Jn. 20: 23.

Keziz, kē'ziz [the end], VALLEY OF, a place mentioned among the cities of Benjamin, Jos. 18: 21.

Kibroth-Hattaavah, kib'roth-hat-tā'-vah [the graves of lust], the place where Israel loathed the manna, and lusted after other food; and where they were smitten with a great plague, Nu. 11: 4, 34, 35.

Kick, *figuratively*, to rebel wantonly

and stubbornly against God, 1 Sa. 2: 29; De. 32: 15.

Kidneys, the inward parts of some animals, Ex. 29: 13; Le. 9: 10.

Kidron, or CEDRON, kī'dron [turbid], a brook which ran through the valley of Jehoshaphat, on the east side of Jerusalem, between the city and the Mount of Olives;—David crossed it in his escape from Absalom, 2 Sa. 15: 23;—near by it, Asa, Hezekiah, and Josiah burned the idols and abominations of their predecessors, 1 Ki. 15: 13; 2 Ki. 23: 4; 2 Ch. 29: 16;—Christ passed it in his way to Gethsemane, Jn. 18: 1.

King, a relation, Le. 18: 6; 20: 19; 2 Sa. 19: 42; Mar. 6: 4.

Kindness, love, good-will, Ac. 28: 2; 2 Co. 6: 6; Ep. 2: 7; Col. 3: 12.

Kindred, relation, affinity, Ge. 12: 1; Lu. 1: 61; Ac. 4: 6; 7: 13.

Kine, the old plural of *cow*, cows, Ge. 32: 15; 41: 2; De. 7: 13;—*figuratively*, proud, grovelling, and powerful rulers, Am. 4: 1; Eze. 39: 18.

King, the chief ruler of a tribe, city, or kingdom;—the first of whom we read was Nimrod, Ge. 10: 8-10;—at first the extent of the dominions of kings was often very limited, as appears from seventy of them being conquered by Adonibezek, Ju. 1: 7;—thirty-two being subject to Benhadad, 1 Ki. 20: 1;—thirty-one being conquered by Joshua, Jos. 12: 24;—Saul was the first in Israel, 1 Sa. 11: 15;—to him succeeded David, 2 Sa. 5: 1-3;—Solomon was his successor, 1 Ki. 1: 39;—after him the tribes were divided (B.C. 975) into the kingdom of *Judah*, and the kingdom of *Israel*, 12: 16-20. The kingdom of *Judah*, including the tribes of Judah and Benjamin, was governed by twenty kings; and the kingdom of *Israel*, including the other ten tribes, was governed by nineteen kings. The following is a table of these kings, with the years of each in his reign, and the year before Christ when they died:—

KINGS OF JUDAH.

| | Reigned | B.C. |
|---|-----------------|-----------|
| 1. Rehoboam, | 16 years, | died 958 |
| 2. Abijah or Abijam, | - - - 3 " | " 955 |
| 3. Asa, | - - - 41 " | " 914 |
| 4. Jehoshaphat (his son Jehoram being associated with him about three years), | 25 " | " 889 |
| 5. Jehoram, | - - - 4 " | " 885 |
| 6. Ahaziah, | - - - 1 " | " 884 |
| 7. Queen Athaliah, | 6 " | " 884 |
| 8. Joash or Jehoash, | - - - 40 " | " 839 |
| 9. Amaziah, | - - - 29 " | " 810 |
| 10. Uzziah or Azariah, | - - - 52 " | " 758 |
| 11. Jotham, | - - - 16 " | " 742 |
| 12. Ahaz, | - - - 16 " | " 726 |
| 13. Hezekiah, | - - - 29 " | " 698 |
| 14. Manasseh, | - - - 55 " | " 643 |
| 15. Amon, | - - - 2 " | " 641 |
| 16. Josiah, | - - - 31 " | " 610 |
| 17. Jehoahaz, 3 months. | - - - - | " |
| 18. Jehoakim, | - - - 11 " | " 599 |
| <i>First captivity, B.C. 606.</i> | | |
| 19. Jehoiachin or Jeconiah, | 3 months, | - - - 599 |
| <i>Second captivity, 599.</i> | | |
| 20. Zedekiah or Mataniah, | - - - 11 years, | " 588 |
| <i>Final captivity, 588.</i> | | |

KINGS OF ISRAEL.

| | Reigned | B.C. |
|----------------------------|-----------------|----------|
| 1. Jeroboam I., | 22 years, | died 954 |
| 2. Nadab, | - - - 2 " | " 934 |
| 3. Baasha, | - - - 24 " | " 920 |
| 4. Elah, | - - - 2 " | " 919 |
| 5. Zimri, | - - - 7 days, | " 918 |
| 6. Omri, | - - - 12 years, | " 918 |
| 7. Ahab, | - - - 42 " | " 897 |
| 8. Amaziah, | - - - 2 " | " 886 |
| 9. Jehoram, | - - - 12 " | " 884 |
| 10. Jehu, | - - - 28 " | " 856 |
| 11. Jehoahaz, | - - - 17 " | " 839 |
| 12. Jehoash, | - - - 16 " | " 825 |
| 13. Jeroboam II., | 41 " | " 784 |
| <i>Interregnum, - 11 "</i> | | |
| 14. Zachariah, | - - - 6 mths. | " 773 |

| | Reigned | B.C. |
|-----------------------------------|-----------------|----------|
| 15. Shallum, | - - - 1 mth. | died 772 |
| 16. Menahem, | - - - 10 years, | " 762 |
| 17. Pekahiah, | - - - 2 " | " 753 |
| 18. Pekah, | - - - 20 " | " 738 |
| <i>Interregnum, - 9 "</i> | | |
| 2 Ki. 15: 30, comp. 17: 1. | | |
| 19. Hoshea, | - - - 9 " | " 721 |
| <i>Captivity to Assyria, 721.</i> | | |

See each of these kings in their names. —After their return from Babylon, the Jews had no kings for about 400 years; but were ruled by deputy-governors under the Persians or Greeks. Subsequently to that period, Hircanus, Aristobolus, Jannæus, and his sons Hircanus and Aristobolus, all high-priests, ruled with supreme power. After these governed Herod the Great, Archelaus, Herod Agrippa, and Agrippa his son, who all were tributary to the Romans; and during the reign of the last of these Jerusalem was destroyed by Titus (A.D. 70). **Kingdom of God**, or of HEAVEN, the church of Christ, on earth, or in celestial glory, or inclusive of both states; announced by Daniel, Da. 4: 7, 9, 22;—by John the Baptist, and by Jesus, Mat. 3: 2; 4: 17; 10: 7; 12: 28; Mar. 1: 15; Lu. 10: 9, 11; 17: 20;—a subject for prayer, Mat. 6: 10; Lu. 11: 2;—to be sought for, Mat. 6: 33; Lu. 12: 31;—the qualifications for it, Mat. 7: 21; Mar. 9: 37; Lu. 9: 62; 13: 24; Jn. 3: 3; Ac. 14: 22; Ro. 14: 17; 1 Co. 6: 9; 15: 50; 2 Th. 1: 4, 5.

Kings, their duty, De. 17: 14; 2 Sa. 23: 3; Ps. 120: 10; Pr. 14: 35; 16: 12; 17: 20; 28: 25; 31: 4;—the Israelites desire one, 1 Sa. 8: 5;—the Israelites forewarned of the consequences of having one, 1 Sa. 8: 11, &c.;—respect due to them, Pr. 24: 21; Ec. 8: 2; Ro. 13: 1; 1 Pe. 2: 13, 14, 17;—under the control or direction of God, Ps. 76: 12; Pr. 21: 1;—the ceremony of making one, 2 Ki. 11: 12;—precepts about them, Pr. 25: 1;—the misery of having a foolish and bad one, Pr. 25: 18; 29: 12; Ec. 4: 13; 10: 5, 6, 16;—their power, Ec. 8: 2, 4; 10: 20;—*Books of*, contain the annals of the Jewish nation from the close of David's reign to the destruction of the kingdom of Judah and the desolation of Jerusalem, together with the subsequent liberation of Jehoiachin from his prison in Babylon, a period of about 427 years. Probably they were compiled by Jeremiah or Ezra from previously existing records which had been written by several of the prophets.

Kings' Dale, probably the plain of Rephaim, or the valley of Jehoshaphat, Ge. 14: 17, comp. 2 Sa. 18: 18.

Kinsfolk, relations, 1 Ki. 16: 11; 2 Ki. 10: 11; Job 19: 14; Lu. 2: 44; 21: 16.

Kir [a wall], the country between the Black Sea and the Caspian, to which the Syrians, and part of the Hebrews, were carried captive by the Assyrians, 2 Ki. 16: 9;—prediction of Amos concerning, Am. 1: 5; 9: 7.

Kir-Harsheth, kir-hār'e-sheth [brick fortress], a principal city of the Moabites, ravaged by Jehoram, 2 Ki. 3: 25;—long after ruined by the Assyrians, and by the Chaldeans, Is. 15: 1; 16: 7, 11; Je. 48: 31;—called also Kir-Harsheth, Is. 16: 11;—Kir-Harsheth, 2 Ki. 3: 25; and Kir-Heres, Je. 48: 31, 36. It stands on the southern frontier of Moab, about ten miles from the south-east corner of the Dead Sea. At Dibon, in this region, was discovered in 1866 the celebrated Moabite stone, a black basaltic block containing a Phœnician inscription relative to the deeds of a Moabitish king in his war against Joram, king of Israel. See **MESHA**.

Kiriath, kir'e-oth [cities], a city of Moab, which was ruined when that country was conquered by Nebuchadnezzar, Am. 2: 2;—called Keriath, Je. 48: 24.

Kirjathaim, ker'jath-ā'im [the two cities], also called Kiriathaim, (1) A city of the Reubenites, on the east of Jordan, and 10 miles west of Medeba, Nu. 32: 37; Je. 48: 1, 23; Jos. 13: 19;—(2) A city of Naphtali, 5 miles north-west of the head of the Sea of Galilee.

Ch. 6, 76—probably same as Kartan, Jos. 1.32.
Kirjath-Arba, ker'jath-ár'bah [city of Arba], the ancient name of Hebron, the place where Sarah died, Ge. 23.2; Jos. 14.15; 20.7.
Kirjath-Buzoth, ker'jath-hú'zoth [a city of streets], the royal residence of Balak, Nu. 22.39.
Kirjath-Jearim, ker'jath-jé'rim [the city of woods or forests], a town of Judah, on the confines of Benjamin, Jos. 15.9;—its inhabitants receive the ark from the Philistines, 1 Sa. 7.1;—from it David removed the ark, 1 Ch. 13.6;—called Kirjath-Arim, Ezr. 2.25;—Baalah, Jos. 15.9, 10;—Baale of Judah, 2 Sa. 6.2;—Kirjath-Baal, Jos. 18.14. Now called *Kuryet el-Enah*, 8 miles west of Jerusalem.
Kirjath-Seph-r, ker'jath-sé'fer [city of the book], sometimes called Debir, taken by Othniel, to whom Caleb gave his daughter in marriage as a reward for, Ju. 1.13;—called Kirjath-Sannah [palace-city], Jos. 15.9.
Kiah [hard], 1. The son of Ner and father of Saul, 1 Sa. 9.1;—(2) The son of Gibeon, 1 Ch. 8.30;—(3) The son of Mahli, 23.21;—(4) The son of Abdi, 2 Ch. 29.12.
Kiahon, kí shon [tortuous, winding stream], an 'ancient river,' a brook in the Holy Land, which rises in Mount Tabor, and flows nearly westward into the Mediterranean, near the northern base of Mount Carmel; the scene of the defeat of Sisera and of the destruction of the priests of Baal by Elijah, Ju. 4.7, 13; 5.21; 1 Ki. 18.40. Its modern name is *Nahr Mukatta*.
Kiss, used as a token of affection to kindred, Ge. 27.26; 31.28; 1 Ki. 19.20;—an expression of friendship, real or pretended, 1 Sa. 20.41; 2 Sa. 20.9; Mat. 26.49; of homage, 1 Ki. 19.18; Ps. 2.12.
Kite, a species of falcon, somewhat larger than a tame pigeon, Le. 11.14; De. 14.13.
Knead, to work dough with the fist, Ge. 18.6; 1 Sa. 28.24; 2 Sa. 13.8; Je. 7.18.
Knee, to bow to another, imports reverence and honour to him, Ge. 41.43;—religious worship, 1 Ki. 19.18; Is. 45.23; Ro. 14.11; Phi. 2.10.
Kneeling, a becoming posture for prayer and supplication, Ps. 22.29; 95.6; 99.5; Ro. 14.11; Ep. 3.14; Phi. 2.10;—examples of it: of Solomon at the dedication of the temple, 1 Ki. 8.54; 2 Ch. 6.13;—of Ezra, Ezr. 9.5;—of Daniel, Da. 6.10;—of Jesus, Lu. 22.41;—of Stephen, Ac. 7.60;—of Peter, 9.40;—of Paul, 20.36; 21.5.
Knife, to cut with, Ge. 22.6; Ju. 19.29; Pr. 23.32; 30.14.
Knit, to make close, Ju. 20.11; 1 Ch. 12.17; Ac. 10.11; Col. 2.2.
Knock, to employ earnestness and importunity, as Christ does with sinners, Re. 3.20;—as we are required in prayer, Mat. 7.8; Lu. 11.6.
Knowledge, in general, and especially that which is religious; evil of being without it, Pr. 19.2; Is. 27.11; 2 Th. 1.8;—its great value, Pr. 8.10, 11; 2 Ti. 3.15;—bestowed on those who earnestly and diligently seek it, Pr. 2.3-6; Ja. 1.5;—the fear of the Lord is the beginning of, Pr. 1.7; 9.11; Ps. 111.10;—despised by fools, Pr. 1.22;—valued and treasured up by the wise, 10.14; 15.14;—aggravates guilt, when men act contrary to it, Lu. 12.47; Ju. 15.22; Ro. 1.21; 2.21; Ja. 4.17;—ought to be communicated, De. 6.7; Ps. 78.4; 119.13; Mat. 5.14; 10.27; 1 Co. 12.7, &c.; 1 Pe. 4.10.
Knowledge of God, his undervalued, eternal, and perfect acquaintance with all things, past, present, and future, 1 Sa. 2.3; Job 37.6; Ps. 147.5; Da. 2.22; Ac. 15.18; He. 4.13.
—our acquaintance, with his Scripture character and will, is either merely *speculative*, Tit. 1.16;—or *spiritual and saving*, Ju. 17.3;—this includes a holy reverence for God, Je. 10.7; Re. 15.4;—love to him as supremely great and good, Ps. 18.1; Zec. 9.17;—humble confidence in his mercy and promise, Ps. 9.10;—sincere, universal, and persevering obedience to his will, 1 Jn. 2.3.

Knowledge of God, to increase in, we must depend on him from whom all light proceeds, Ja. 1.6;—diligently study his revealed will, Pr. 2.3-5; Ho. 6.3;—cultivate a humble frame of mind, Ps. 25.9;—watch against corrupt affections, Lu. 21.34;—meditate frequently on his love and grace, Ps. 104.34;—prefer this knowledge to everything else, Phi. 3.8.
Kolath, kol'hath [assembly], the second son of Levi, and father of the *Kohathites*, Ge. 46.11; Nu. 4.18, 34, 37;—from him by Aaron, the son of Amram, sprung the Hebrew priests, Ex. 6.18; 1 Ch. 6.2, 3.
Kolaiah, kol-t'ah [the voice of the Lord], one who returned from the Babylonian captivity, Ne. 11.7.
Korah, kó'rah [ice], (1) The son of Esau by Aholibamah, Ge. 36.14, 18;—(2) The son of Izhar, and great-grandson of Levi, Ex. 6.21;—his rebellion against Moses and Aaron, Nu. 16.1-3;—his awful punishment, in which 250 were swallowed up in the earth, 32.
Korahites, ko'rah-hites, sons of Korah, a family of Levites and singers, 1 Ch. 9.19-31;—twelve psalms attributed to, Ps. xlii-xliix. lxxiv. lxxv. lxxvii. lxxviii.
Kushiah, kush-t'ah, the same who is called Kishi in 1 Ch. 6.44;—the father of Ethan, 1 Ch. 15.17.

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Laadah, lá'a-dah [order], one of the grandsons of Judah, 1 Ch. 4.27.
Laadan, lá'a-dan [put in order], a son of Ephraim, 1 Ch. 7.26.
Laban, lá'ban [white, shining], (1) The son of Bethuel, the brother of Rebekah, and father of Leah and Rachel; kindly receives Abraham's servant, Ge. 24.29;—approves the proposal of giving Rebekah to be the wife of Isaac, 30.51;—his friendly reception of Jacob, 29.13;—agrees to give him Rachel to wife, as a reward for his service, 15-29;—deceives him by substituting Leah in her place, 23;—afterwards gives him Rachel also, 29;—induces Jacob to tarry with him by fixing his wages, 30.27-34;—pursues after Jacob, and overtakes him, 31.22, 23;—warned by God, in a dream, not to hurt Jacob, 24;—makes a covenant with Jacob, 44;—parted peacefully from him, 55;—(2) One of the stations of the Israelites after crossing the Red Sea, De. 1.1.
Labour, toil, the appointed lot of all men, Ge. 3.19;—diligence in, approved and commanded, Pr. 13.11; 16.26; 28.19; Ec. 5.12; Ac. 20.35; Ep. 4.28; Th. 2.9; 4.11; 2 Th. 3.10;—more for spiritual than worldly things, Jn. 6.27.
Lachish, lá'kish [obstinate, tenacious], a city of Judah, south of Jerusalem, taken by Joshua, Jos. 10.31, 32;—Amaziah fled to, from a conspiracy, 2 Ki. 14.19;—fortified by Rehoboam, 2 Ch. 11.9;—the king of Babylon fought against, Je. 34.7;—inhabited after the return from Babylon, Ne. 11.30.
Lacking, wanting, or without, Le. 2.13; 1 Co. 16.17; 2 Co. 11.9; 1 Th. 3.10.
Ladder, Jacob's, Ge. 28.12.
Laden, oppressed with a burden, as with taxes, 1 Ki. 12.11;—with ceremonial observances, Lu. 11.46;—with sin, Is. 1.4; Mat. 11.28.
Lady, a female of distinction, Ex. 1.18; 2 Jn. 5;—*figuratively*, a powerful city, as Babylon, Is. 47.5.
Lahairoi, lá-hí'roy [who liveth and seeth me], a well near which Isaac dwelt, Ge. 24.62; 25.11; 16.14.
Lahmam, lah'mam [place of fight], a place in the plains of Judah, Jos. 15.40;—Heb. *Lahmas*.
Laiish, lá'ish [strong, a lion], (1) The father of Phalti, to whom Saul gave Michal, David's wife, 1 Sa. 25.44; 2 Sa. 3.15;—(2) The original name of the city of Dan, Ju. 18.14, 29;—called Leshem, Jos. 19.47;—(3) A village of Benjamin near Jerusalem, Is. 10.30.
Lake, a confluence of waters, surrounded by land; such as that of Merom, Jos. 11.7;—Gennesaret, Lu. 5.

1;—Dead Sea, or Sodom, Jos. 3.10;—*figuratively*, hell, Re. 19.20; 20.10; 21.8.
Lamb, one to be offered every morning, and another every evening, Ex. 29.38, 39; Nu. 28.3;—two to be offered in the morning, and two in the evening of Sabbath, 9.11;—the paschal, a type of Christ, Ex. 12.5-6; Le. 9.3; 23.12; Jn. 19.36; 1 Pe. 1.19;—Christo called, Jn. 1.29, 36; Re. 5.6; 13.8;—on Mount Zion, La. 1.1;—overcomes the seven kings, 17.10-14;—his wife, 21.9.
Lamech, lá'mek [overthrower, wild man], (1) Descendant of Cain by Methuselah, Ge. 4.18;—the first who practised polygamy, 15;—his children, 20-22;—his speech to his wives, 23, 24;—(2) The son of Methuselah, and father of Noah, Ge. 5.25;—his age and death, about five years before the flood, 28-31.
Lamentations of Jeremiah, one of the sacred books, written by that prophet, in which hepathetically bewails the destruction of the city and temple of Jerusalem, the overthrow of the state, and the dispersion of the people. The book consists of five lyric poems: comp. the ancient elegies, 2 Sa. 1.17, 18; 3.33; 2 Ch. 35.25.
Lame Persons, cured by Jesus, Mat. 11.5;—by Peter, Ac. 3.2;—by Paul, 14.8.
Lamp, *figuratively*, an open and visible profession of religion, Mat. 25.1, 3, 4, 7, 8;—a son or successor, who preserves one's name from being extinguished, 1 Ki. 15.4; Ps. 132.17;—outward prosperity, Pr. 13.9; 20.20.
Lamps, in the tabernacle, how lighted, Nu. 8.1.
Lancets, LANCES, short spears, 1 Ki. 18.8; Je. 50.44.
Land, to be redeemed, Le. 25.23-28.
Landmarks, not to be removed, De. 19.14; 27.17; Pr. 22.28.
Languages, confounded at Babel, about a century after the flood, Ge. 11.1, &c.;—gift of, at the day of Pentecost, Ac. 2.4;—conferred by the apostles, E. 17;—on Cornelius, 10.46;—by Paul at Ephesus, 19.6;—one among many gifts of the same Spirit, 1 Co. 12.10.
Language, to become weak or feeble, applied to persons, Ps. 41.3; Is. 59.8; Ho. 4.3;—to fields and plants, Is. 16.8; Joel 1.10, 12.
Laodicea, lá-od-i-cé'ah. There were six cities so called in Asia; that mentioned in Scripture was in Southern Phrygia, about 40 miles east of Ephesus. It was originally called Diospolis, and afterwards Rheos. Paul's concern for the saints in, Col. 2.1; 4.13;—salutations to them, 15;—charge to read an epistle to them, and one from them, 16;—Christ's message to the church there, Re. 3.14. It was destroyed by an earthquake in the year A.D. 63, but was soon rebuilt. It became a Christian city of eminence, the see of a bishop, and the meeting-place of councils. It was destroyed by the Mohammedans, and is now a scene of utter desolation.
Lapidoth, láp'i-doth [torches], (1) The husband of Deborah the prophetess, Ju. 4.4;—(2) The name of the place also where she dwelt, 5.
Lapping, drinking from the hollow of the hand, as did the three hundred who followed Gideon, Ju. 7.5-7.
Lapwing, supposed to be the modern *hoopoe*; unclean according to the law of Moses, Le. 11.19.
Large, Assyria was extensive, Is. 22.18; Ho. 4.16;—great liberty and comfort, Ps. 18.19; 31.8; 38.5.
Lasciviousness, lewdness or lust, manifested either by words or actions, censured, Mar. 7.21; Ro. 13.13; 2 Co. 12.21; Ga. 5.19; Ep. 4.19; 5.3; Col. 3.5; 1 Pe. 4.3; Jude 4.
Lasea, lá-sé'ah, a city of Crete, about the middle of the southern coast, 5 miles east of Fair Havens, and close to Cape Leonda, Ac. 27.8.
Lasharon, lá-shá'ron [the plain], a city whose king Joshua vanquished, Jos. 12.18.
Last Times or Days, their errors and degeneracy foretold, 1 Ti. 4.1; 2 Ti. 3.1; 2 Pe. 3.4.

Latchet, a string that fastens the shoes, Is. 5.27; Mar. 1.7; Lu. 3.16.
Latin, the language of the ancient Romans, Lu. 23.38; Jn. 19.20.
Lattice, a window made in the form of network, with small cross bars of wood or iron, prior to the invention of glass, Ju. 5.28; 2 Ki. 1.2; Ca. 2.9.
Laud, to praise or extol, Ro. 15.11.
Laughter, immoderate, its folly, Pr. 14.13; Ec. 2.2; 7.3, 6; Ja. 4.9;—sometimes innocent, Ec. 3.4;—of Sarah, re-proved, Ge. 18.13.
Launched, put from shore into the sea, Lu. 8.22; Ac. 21.1.
Laurel, or BAY-TREE, the prosperity of the wicked compared to, Ps. 37.35.
Laver, a vessel for washing, used in the service of the tabernacle, stood between the altar of burnt-offering and the entrance to the holy place, Ex. 30.17; 38.8;—ten for the temple, 1 Ki. 7.38; 2 Ch. 4.6.
Lavish, indiscreetly liberal. Is. 46.6.
Law, sometimes denotes the *whole revealed will of God*, contained in his Word, Ps. 1.2; 19.7; 40.8; 94.12; 119.18, 29, 34, 44, 51, 53, 55, &c.; Is. 8.20; 42.21; Jn. 12.34; Ro. 2.14, &c.
—, sometimes means the *Mosaic economy*, as distinguished from the Christian, Jn. 1.17; Mat. 11.13; 23.5; Ac. 13.39; 18.13; 28.23; Ro. 6.14; He. 7.19.
—, sometimes the *ceremonial observances* of the Jewish dispensation, Lu. 2.27; Ac. 15.24; Ep. 2.15; He. 9.22; 10.1;—this could not procure pardon and eternal life, He. 10.1-4;—is abolished by Christ, Ac. 15.24; Ga. 3.24; 4.4; 5.1.
—, sometimes the *judicial* or civil, for the distribution of justice; which, among the Jews, was incorporated with both the moral and the ceremonial, 1 Ki. 7.51; 18.31; Ac. 19.38; 23.3; 1 Co. 6.1, 6, 7; 1 Ti. 2.9.
—, frequently, in the New Testament, the *five books of Moses*, Lu. 24.27, 44; Ac. 13.15;—the *moral law*, or the Decalogue as delivered to Moses, Ex. 20.3-17; Mat. v-xvii; Lu. 10.27; Ro. 7.7;—it is perpetually binding on all who have access to it, Mat. 5.17, 18;—holy, just, and good, Ro. 7.12;—spiritual, requiring the obedience of the heart, as well as of the life, Mat. 5.28; Ro. 7.14;—none can obey it perfectly, 3.9-12, 19, 23; Ga. 2.22; Ja. 3.2;—justification and eternal life cannot be obtained by it, Ro. 3.20; Ga. 2.16;—curse pronounced against all who break it, De. 27.26; Ga. 3.10;—Christ has redeemed his people from this curse, 2 Co. 5.21; Ga. 3.13;—by it is the knowledge of sin, Ro. 3.20; 7.7;—is a schoolmaster to bring sinners to Christ, Ga. 3.24;—is a rule of life to all believers, Jn. 14.21; 1 Co. 7.19; 1 Jn. 2.4; Re. 22.14.
—positive, that which is not founded in the nature of things, as is the moral, but which rests solely on the divine appointment; the prohibition given to man in innocence, Ge. 2.17;—the holy rite of baptism, Mat. 28.19;—the ordinance of the Lord's supper, Mat. 26.26, 27; Lu. 22.19, 20.
—, of nature, the will of God relating to human actions, discoverable by the light of nature, and obligatory on all mankind, Ro. 1.19, 20; 2.14, 15.
Lawful, things that are so not always expedient, Mat. 17.25; 1 Co. 6.12; 10.23.
Lawgiver, God is the supreme, Is. 33.22; Ja. 4.12.
Lawsuits among Christians ought, if possible, to be avoided, by a reference to the judgment of their brethren, Mat. 5.40; 1 Co. 6.1-7.
Lawyers, men who were conversant with the Jewish laws, and professed to explain them to the people; but who, on account of their binding heavier burdens on others than themselves, &c., were censured by Christ, Mat. 5.20; 23.23, &c.; Mar. 12.38; Lu. 11.46.
Lazarus, lá'a-rus [help of God], (1) The brother of Martha and Mary, raised from the grave by Jesus, Jn. 11.41;—sat at table with Christ, 12.2;—visited by many Jews, 9;—(2) The

name of the poor and afflicted man in the parable, Lu. 16.20, &c.
Lead, a heavy metal, used in very ancient times, Ex. 15.10; Nu. 31.22; Zec. 5.6-8;—poured into engraving characters to make them better seen (or perhaps the *hammer* of lead), Job 19.24;—the Egyptians sank as, Ex. 15.10;—the Jews, on account of their heavy guilt, compared to, Ec. 22.18, 20.
Lead, to conduct and guide, as God does his people, De. 4.27; 32.12; Ps. 23.3; Is. 48.17;—by his Word, Ps. 119.105; 2 Ti. 3.16;—by his providence, Ps. 37.23; Pr. 16.9;—by his Holy Spirit, Ec. 36.27; 1 Ro. 16.13;—*promises* that he will thus lead his people, Is. 40.11; 42.16; 49.10; 57.18; Je. 31.9; Ps. 25.9; 32.8;—*prayers* for this blessing, Ps. 5.8; 25.5, 9; 31.3; 43.3; 61.2; 139.24.
Leaf, of a tree, the life of man frail as, Is. 64.6;—*figuratively*, an evidence of grace, Ps. 2.3;—prosperity, Is. 1.30; Je. 17.8.
League, a covenant or solemn agreement, Jos. 9.6; Ju. 2.2; 1 Sa. 22.8; 2 Sa. 5.3, &c.
Leah, lé'ah [wearied], the eldest daughter of Laban, Ge. 29.16;—given treacherously for a wife to Jacob, 23;—favoured of the Lord, 31;—Dinah her daughter, 34.1;—her sons, 35.23;—buried in the same cave with Sarah, Abraham, &c., 49.31.
Leanness, thinness of flesh, Ge. 41.34;—*figuratively*, want of spiritual comfort and improvement, Ps. 106.15; Is. 10.16; 24.16.
Leaping, jumping, 2 Sa. 6.16; Ca. 2.8; Ac. 3.8.
Learning, gaining knowledge; valued and sought after by the wise, Pr. 1.5; 9.9;—the Scriptures are designed to impart it to us, Ro. 15.4.
Leaving, falsehood or lies, Ps. 4.2; 5.6.
Leathern, made of leather, 2 Ki. 1.8; Mat. 3.4.
Leaven, ferment mixed with any body to make it light; and hence it is used to signify dough or bread thus prepared, Ex. 12.15; 13.7; 23.15;—*figuratively*, whatever produces a change in the mass with which it mixes, as the gospel does among men for the better, Mat. 13.33; Lu. 13.21;—erroneous doctrines and notorious sinners for the worse, Mat. 16.6, 12; 1 Co. 5.6-8.
Lebanon, lé'bá-non [whiteness], always with the article *the* in prose, as 1 Ki. 5.6, 9, 20; Ec. 3.7. It is so called either because the whole range is composed of whitish limestone rock, or more probably because snow covers its summits during most of the year. It consists of two distinct ranges, which run parallel for about 100 miles. The long narrow valley, from 5 to 8 miles in width, lying between is called Coele-Syria (Hollow Syria), and the 'valley of Lebanon,' Jos. 2.17. The eastern range is usually designated by Latin writers *Antilibanus*, the southern peak of which is Hermon. Lebanon was famous for its cedars, Ps. 29.5; 92.12; Is. 14.8;—its fragrance, Ca. 4.11; Ho. 14.6;—the source of many streams, Ca. 4.15;—the emblem of wealth, majesty, and glory, Ps. 72.16; 133.3; Is. 35.2; 60.13. The average height of the western range, the Lebanon, is from 6000 to 8000 feet; that of the eastern range, the Anti-Lebanon, about 5000 feet; its loftiest peak, the Hermon, being 10,000 feet high. The four great rivers of Syria have their source in the Anti-Lebanon. The ruins of the whole district are very extensive, and full of interest. Lebbaeus, leb-bé'us, or THALLDEUS, the same with Judas or Jude, the apostle, Mat. 10.3; Mar. 3.18;—the brother of Jesus, Mar. 6.3; Lu. 6.16; Ac. 1.13.
Lebonah, le-bó'nah [frankincense], a place between Shiloh and Bethel, now called the valley of *Khan Le-ban*, Ju. 21.19.
Lechah, lé'kah [going], probably a town of Judah, 1 Ch. 4.21.
Ledges, small mouldings on the edge, 1 Ki. 7.28, 35, 36.
Leeks, plants similar to onions, Nu. 11.5;—rendered 'grass,' 1 Ki. 18.5;—'herb,' Job 8.12;—'hay,' Pr. 27.25.

Lees, the dregs of wine settled at the bottom; hence 'wines on the lees' signifies *aged* and pure wine, Is. 25.6; *figuratively*, men settled in a sinful course, 48.11; Zep. 1.12.

Legion, in the Roman army, was a body of infantry consisting of ten cohorts, or 6000 men;—used to signify a vast multitude, Mar. 5.9; Lu. 8.30; Mat. 26.53.

Lehabim, lē'ha-bim [flame], descendants of Ham, probably identical with the Lubim, or Libyans, Ge. 10.13; 1 Ch. 1.11.

Lemuel, lēm'eu-el, [of God], supposed by some to be Solomon; lessons from his mother to him, Pr. 31.1, &c.

Lending, to a poor brother, recommended, De. 15.7; Ps. 37.26; 112.5; Mat. 5.42; Lu. 6.35;—the house not to be entered to recover a thing lent, De. 24.10.

Leontiles, a kind of grain resembling fitches, or small peas, Ge. 25.34; 2 Sa. 23.11.

Leopard, a beast of prey, of the cat tribe; strong, swift, fierce, and voracious, Is. 11.6; Je. 13.23; Hab. 1.8;—*figuratively*, a persecuting power, Da. 7.6; Re. 13.2.

Leprosy, an infectious and terrible disease, common in Syria and in many warm countries, but sometimes found also in cold countries, as Norway, &c. It first attacks the skin, but at last it affects the whole system. Patients often live many years, but are seldom, if ever, cured. To be judged by the priest, De. 24.8;—laws concerning it, Le. 13.1, &c.;—how cleansed, 14.1, &c.;—in a garment, 13.47;—in a house, 14.33;—how cleansed, 48.1;—of Moses' hand, Ex. 4.6;—of Miriam, Nu. 12.10;—of Naaman, 2 Ki. 5.1;—of Gehazi, 27.1;—of Uzziah, 2 Ch. 26.40;—cured by Jesus, Mat. 8.2; Mar. 1.40; Lu. 5.12; 17.12.

Let, used to signify to hinder, Ex. 4.13; 13.13; 2 Th. 2.7.

Letters, or epistles, sent from David to Joab, 2 Sa. 11.14;—from Jeezebel to the people against Naboth, 1 Ki. 21.9;—from the King of Syria to the King of Israel, 2 Ki. 5.6;—from Jehu to the Samaritans, 10.1;—from Elisha to Jeroboam, 2 Ch. 21.12;—from Sennacherib to Hezekiah, 2 Ki. 19.10, 14; Is. 37.14;—from Bishlam, &c., to Artaxerxes, Ezr. 4.7;—from Tatnai to Darius, 5.6;—from Sanballat to Nehemiah, Ne. 6.5;—from Nehemiah to Sanballat, 6.8;—from Jeremiah to the captives at Babylon, Je. 29.1;—from the apostles to the church at Antioch, Ac. 15.23;—from Claudius Lysias to Felix, 23.25.

Letushim, le-tū'shim [the hammered], great-grandson of Abraham by Keturah, Ge. 25.3.

Lummim, le-um'mim [peoples], great-grandson of Abraham, Ge. 25.3.

Levi, lē'vi [joined], (1) The third son of Jacob and Leah, born, Ge. 29.34;—assisted Simeon in massacring the Shechemites, 34.25;—his sons, and his age, Ex. 6.16;—his descendants, 1 Ch. 6.15—(2) The tribe of, separated from the rest for the service of the sanctuary, De. 10.8.

Leviathan, le-vī'a-than, a terrible animal, described in Job xli.; but not identified by modern naturalists. The most probable supposition is that it is the crocodile, the well-known animal inhabiting the Nile and other eastern rivers, of great strength and swiftness in swimming, as well as of enormous voracity. It is mentioned Ps. 74.14;—*figuratively*, some formidable monarch, Is. 27.1.

Levites, lē'vites, descendants of Levi; accepted instead of the first-born, Nu. 3.12, 40;—numbered, 25;—again in the land of Moab, 26.57;—the great families of: Kohathites, who had charge of the sacred vessels, 3.37;—Gershonites, of the hangings and curtains of the tabernacle, 4.22-26;—and the Merarites, of the boards and pillars, 7.1-9;—their age in service, 4.3, 8.23;—consecrated, 8.5;—their inheritance, De. 18.1;—their portion of meat, 3.4;—not to be deserted when poor, 12.19;—forty-eight cities with fields and gardens given to them, Ru. 35.1; Jos. 21.2, &c.;—*see* of these

were **CITIES OF REFUGE**;—genealogies and offices of the Levites, 1 Ch. 9.14, &c.;—the services appointed them by David, 23.24;—their charge of the treasury, 26.20;—their charge in future time, Eze. 44.10;—were supernumerated at 50 years of age, Nu. 4.47; 8.25, 26.

Leviticus, le-vi'ti-kus, the third book of Moses, so called because it consists chiefly of laws relating to the Levitical priesthood; contains the history of the first month of the second year of the wanderings in the wilderness.

Levy, a number of men raised from the general population, 1 Ki. 5.13, 14; 9.15;—to impose a tax, Nu. 31.28; 1 Ki. 9.21.

Lowliness, or lustful licentiousness, condemned, Ju. 20.6; Eze. 22.11;—*figuratively*, idolatry with its impure rites, Je. 11.15; 13.27; Eze. 16.43; 22.9; 23.27, 29, &c.

Liberality, or bounty, the alms given to the poor, 1 Co. 16.3; 2 Co. 8.2.

Libertines, 'freemen,' *libertini*, as they were called by the Romans, Ac. 6.9. Those here referred to were probably Jews who had been taken prisoners in war and reduced to slavery, and had afterwards been emancipated and permitted to return to their own country.

Liberty, of conscience, is that freedom from restraint in our choice, and judgment about, matters of religion, which every man has a right to exercise, Ro. 14.4; Ja. 4.12.

Christian and spiritual, consists in freedom from the yoke of the ceremonial law, Ro. 6.14; Ep. 2.15;—from the curse of the moral law, Ga. 3.13;—from the guilt, power, and defilement of sin, Ro. 8.1; 6.14; 1 Co. 6.11;—from the dominion of Satan, Col. 1.13; 1 Jn. 3.8;—from the corruption of the world, Ga. 1.4;—from a spirit of bondage, and in the enjoyment of freedom of access to God, Ro. 8.15; Ep. 2.18;—from the fear of death and the grave, Ho. 13.14; 1 Co. 15.55, 56;—and from eternal punishment, 1 Th. 1.10; 5.9.

Christian, how to be used, 1 Co. 7.22; Ga. 5.1, 13; 1 Pe. 2.16.

Libnah, lib'nah [whiteness], (1) A city in the southern part of the tribe of Judah, Jos. 15.42;—given to the priests, 21.13;—the inhabitants of, offended with Jehoram for his idolatry, revolted, 2 Ki. 8.22;—sustained a terrible siege from Sennacherib, Is. 37.8; 2 Ki. 19.35;—(2) A place near Mount Sinai, where the wandering Hebrews encamped, Nu. 33.20.

Libni, lib'ni [whiteness], the son of Gershon, Ex. 6.17.

Libya, lib'e-a, Heb. *Phut*, a general name for Africa, but properly that part of it which lay on the south coast of the Mediterranean, westward of Egypt; its inhabitants mentioned as a warlike race, Je. 46.9;—its fall, with that of Egypt, foretold, Eze. 30.5;—men from, at Jerusalem, on the day of Pentecost, Ac. 2.10.

Lice, a well-known insect, one of the plagues of Egypt, Ex. 8.16-18; Ps. 105.31.

Licence, or permission, Ac. 21.40; 25.16.

Life. See **LYING**.

Lieutenants, the deputy-governors of the Persian king, Ezr. 8.36; Es. 3.12.

Life, natural, God its author and preserver, Ge. 2.7; Ac. 17.28; Job. 12.10; Ps. 36.6; 66.9; Da. 5.23;—the value of it, Job. 2.4; Ps. 49.8; Mat. 16.26; Mar. 8.36; Lu. 9.25;—short and uncertain, 1 Ch. 29.15; Job. 7.16; Ps. 39.5, 6, 9; 103.15; Is. 40.6; Lu. 12.20; Ja. 4.14; 1 Pe. 1.24; full of trouble and vanity, Job 5.7; 14.1; Ec. 1.2; 12.8. Figures illustrating its character: *a pilgrimage*, Ge. 47.9;—*a tale*, Ps. 90.9;—*a post*, Job 9.25;—*a ship*, 9.26;—*a hand-breadth*, Ps. 39.5;—*a dream*, 73.20;—*a sleep*, 90.5;—*a shadow*, Ec. 6.12;—*a vapour*, Ja. 4.14;—*a flower*, Job 14.2;—*grass*, Is. 40.6; 1 Pe. 1.24;—*wind*, Job 7.7;—how it should be spent, Lu. 1.74, 75; Re. 14.8; 1 Pe. 1.17; Ec. 3.12.

Life, spiritual, consists in being quickened by the Spirit of God, Ep. 2.1, 5;

—in living in the service of God, Ga. 2.19, 20;—is imparted by Christ, Ja. 5.21, 25; 6.33, 51-54; 14.6;—it is accompanied with spiritual-mindedness, Ro. 8.6;—it is hidden and secure, Col. 3.3.

Life, eternal, through Christ, Jn. 3.15, 36; 4.14; 6.40; 10.28; 17.2; 2 Ti. 1.10; 1 Jn. 4.9; 5.12;—consists in never-ending freedom from death, Lu. 20.36; Re. 21.4;—in a body and soul resembling Christ, Phi. 3.21; 1 Co. 15.48, 49, 53; 2 Co. 3.18; 1 Jn. 3.2;—in the enjoyment of unspeakable bliss, 1 Pe. 1.4; Re. 7.16, 17;—and in the assurance that their happiness shall never end, 1 Th. 4.17; Re. 3.12.

Long, promised as the reward of virtue, Ex. 20.12; De. 5.33; 6.2; Pr. 2.16; 9.11; 10.27;—not to be preferred to our duty, Mat. 10.39; 16.25; Mar. 8.35; Lu. 9.24; 17.33; Jn. 12.25.

Light, created, Ge. 1.3;—brighter than the sun appearing to Paul, Ac. 26.13;—Christ so called, Jn. 1.9; 8.12; 9.5; 12.35, 46.

Lightning, consumes the sacrifices, Le. 9.24; 1 Ki. 18.38; 2 Ch. 7.1;—destroys the enemies of David, 2 Sa. 22.15; Ps. 18.14;—directed by God, Job 28.26; 37.31; 38.25; Ps. 144.6.

Lign-aloës, line-ā'loës, a species of odoriferous tree, 8 or 10 feet high, from both the flower and the wood of which a rich and costly perfume is obtained, Nu. 24.6; Ps. 45.8.

Ligure, a precious gem, said to resemble the carbuncle, Ex. 28.19; 39.12.

Likeness. See **FIGURE** and **IMAGE**.

Likhi, lik'hi [learned], one of Manasseh's posterity, 1 Ch. 7.19.

Lily, the lotus or water-lily, Ho. 14.5;—used as food, Ca. 4.5;—*of the valleys*, i.e. of the water-courses, Ca. 2.16. In Ca. 5.13 allusion is probably made to the Persian lily. The 'lily of the field' was the scarlet martagon lily, Mat. 6.28.

Lime, the manufacture of, known to the ancients, Am. 2.1;—the bones of the king of Edom burned to, Is. 33.12.

Limit, bound, Eze. 43.12; Ps. 78.41; Ec. 4.7.

Lineage, family, race, or progeny, Lu. 2.4.

Linen, cloth made of the fibre of hemp or flax, Ex. 28.42; 1 Sa. 2.18; Mat. 27.59;—emblematical of righteousness, Re. 15.6; 19.8, 14.

Lingered, hesitated, Ge. 19.16; 43.10; 2 Pe. 2.3.

Lintel, the upper part of a door-frame, Ex. 12.22; 1 Ki. 6.31; Am. 9.1; Zep. 2.14.

Linus, l'nus, a disciple mentioned by Paul, 2 Ti. 4.21.

Lion, the noblest, strongest, and the fiercest of the beasts of prey. It is found only in torrid climates, and much less numerous now than formerly. Slain by Samson, Ju. 14.5, 18;—by David, 1 Sa. 17.34;—killed a prophet, 1 Ki. 13.24;—killed one who did not obey a prophet, 20.36;—inhabited the banks of the Jordan, Je. 49.19; 50.44;—an emblem of the Israelites, Eze. 19.1, &c.

Lips, unclean, Is. 6.5;—burning, Pr. 26.23;—covering of, a token of mourning, Eze. 24.22.

Liquor, any strong drink, Ex. 22.29; Nu. 6.3.

Listeth, willeth, or thinketh fit, Mat. 17.12; Mar. 9.13; Jn. 3.8; Ja. 3.4.

Litters, a kind of close conveyance like the eastern palanquin, Is. 66.20.

Lively, full of life, Ex. 1.19; Ps. 38.19; Ac. 7.38; 1 Pe. 1.3; 2.5.

Liver, one of the entrails, Ex. 29.13; Le. 3.4; Pr. 7.33.

Lizards, animals with a long body, and four legs; some of which live both on land and in water, Le. 11.30.

Lo-ammi, lo-ām'mi [not my people], symbolical name of a son of Hosea, Ho. 1.10.

Lo ruhamah, lo-ru-ha-mah [not obtaining mercy], symbolical name of a daughter of Hosea, Ho. 1.6.

Loathe, or dislike, as God does all iniquity, Je. 14.19; Ec. 11.8;—as a good man does himself, on account of sin, Eze. 6.9; 40.43; 36.31.

Loaves, of bread, twenty feed a great

number, 2 Ki. 4.42;—five feed 5000, Mat. 14.15;—seven feed 4000, 15.32.

Locks, the hair of the head, Nu. 6.5; Ju. 16.13; Is. 47.2; Eze. 44.20;—instruments for fastening doors, Ju. 3.23, 24; Ne. 3.3, 6, &c.

Locust, a flying insect, most destructive to the fruits of the ground in the East. It is from 2 or 3 inches long, and of the thickness of a man's thumb. Its head is shaped like that of a horse. The mouth is large, and furnished with teeth, which make a crackling sound like fire among stubble or the rattling of hail-stones. The plague of, Ex. 10.4; Ps. 78.46; 105.34;—sometimes used for food, Mat. 3.4;—*figuratively*, teachers of false doctrine, Re. 9.3;—terrible judgments of, Joel 1.1, &c.; 2.1, &c.

Lodebar, lo-dē'bar [without pasture], a city in the tribe of Gad not far from Mahanaim; here Mephibosheth resided with Machir the Ammonite, 2 Sa. 9.4, 5.

Lofly, high, proud, Ps. 131.1; Pr. 30.13; Is. 2.11, 12; 57.7, 15.

Log [a basin], a liquid measure, one-twelfth of an hin, equal to the cubic contents of six hen-eggs, according to the Rabbins, = 216 cubic inches.

Lois, lō'is, the grandmother of Timothy, distinguished for her faith, 2 Ti. 1.5.

Long-suffering, bearing injuries or provocations for a long time; a characteristic of God, Ex. 34.6, 7; Nu. 14.18; Ne. 9.17; Ps. 86.15; Ro. 9.22; 1 Pe. 3.20; 2 Pe. 3.9. Illustrated, Ps. 78.38; Is. 48.9; Mat. 23.37; 1 Ti. 1.16.

Lord, one who has rule and authority;—in the Hebrew Old Testament, the name *Yehovah* (see **JEHOVAH**) often occurs, and is commonly rendered Lord, and printed in capital letters (LORD), and applied equally to the Father, the Son, and the Holy Spirit, Ge. 2.4, 5, 7, 8; Is. 6.1, comp. with Jn. 12.41; Je. 31.31, 34, comp. with He. 10.15, 16;—in small characters (Lord or lord), it is applied not only to the supreme God, but to kings, Ge. 40.1; 2 Sa. 19.19, 20;—to princes and nobles, Ge. 40.10, 30;—to prophets, 1 Ki. 18.7; 2 Ki. 2.19;—to husbands, Ge. 18.12.

Lord's Day, observed, Ac. 20.7; 1 Co. 16.2; Re. 1.10. See **SABBATH**.

Lord's Supper, instituted, Mat. 26.26; Mar. 14.22; Lu. 22.19; 1 Co. 11.23;—called also the *communion*, 10.16;—the *ucharist* (see **EUCARIST**), Lu. 22.1;—the *feast*, 5.8;—the *breaking of bread*, Ac. 2.42; 20.7;—the *cup of the Lord*, and the *Lord's table*, 1 Co. 10.21;—enjoined by Christ on all his friends, Lu. 22.19; 1 Co. 11.24;—guilt and danger of profaning it, 27.29;—self-examination required to prevent its abuse, 28;—was observed stately and frequently by the primitive church, Ac. 2.42; 20.7;—tempers of mind with which it should be observed, 1 Co. 5.7, 8;—ought to be followed with holiness of life, 2 Ti. 2.19; Tit. 2.11-13; 1 Jn. 2.6.

Lot [a covering, veil], (1) The son of Haran, and nephew of Abraham, accompanies Abraham, Ge. 12.5;—separates from him, and resides in Sodom, 13.10;—rescued from its destruction, 19.1, &c.;—his sons by his daughters, Ge. 19.31;—vexed with the society of the wicked, 2 Pe. 2.7;—his wife turned into a pillar of salt, Lu. 17.32;—(2) A portion of anything, an inheritance, Jos. 15.1; Ps. 125.3; Is. 17.14.

Lots, casting of, disposed of by God, Pr. 16.33;—cast for the scape-goat, Le. 16.8;—to divide the land of Canaan, Nu. 26.55;—cast by Saul, 1 Sa. 14.40;—for the garments of Jesus, Mat. 27.35;—for the choice of an apostle, Ac. 1.26.

Love of God to all men, is from everlasting, Je. 31.3; Ep. 1.4;—is complete, De. 7.8; 10.15; Ex. 33.19; Ro. 9.15, 21;—is altogether unmerited, Ro. 8.7; De. 7.7; Job 7.17;—purely disinterested, Job 22.2; 35.7, 8; 1 Jn. 4.10;—discriminating, or distinguishing, 2 Th. 2.16; He. 2.16; Jude 6;—incomparably transcending, Ps. 8.4; Job 7.17;—unspeakably great, Jn. 3.16; Ep. 2.4;—fraught with the richest blessings, Ep. 1.3, 4; 1 Jn. 3.1, 2;—unchangeable,

Zep. 3.17;—eternal, Is. 54.10; Ro. 8.35-39;—discovered, in giving his Son, Jn. 3.16; 1 Jn. 4.9;—in Christ's death, Ro. 5.8; 1 Jn. 4.10;—in providential dealings, De. 7.11-15; 23.5; He. 12.6;—in leading me to love himself, 1 Jn. 4.19;—in preserving them, Ps. 37.28; 41.11; 127.2.

Love of men to God, ought to be sincere, 1 Sa. 16.7;—supreme, De. 6.5; 10.12;—constant, Jude 21;—progressive, Phi. 1.9;—operative, exciting to honour and obey him, 1 Jn. 2.5; 5.3; 2 Jn. 6.

—to God, commanded, De. 10.1; 19.9; 30.16; Jos. 22.5; 23.11;—its character, De. 6.5; 10.12; 30.6; Mat. 22.37; Lu. 10.27;—is produced in the heart by the Spirit, Ro. 5.5; Ga. 5.22; 2 Th. 3.5;—*produces* brotherly love, 1 Jn. 3.17; 4.20, 21; 5.1; 2;—obedience, 5.3; 2 Jn. 6;—hated of sin, Ps. 97.10;—*manifests itself* in frequently thinking of him, Is. 26.8, 9;—aspiring after conformity to his image, 2 Co. 3.18; Ep. 5.1;—thirsting after communion with him, Ps. 42.1, 2; 63.1;—studying in all things to please him, 1 Jn. 5.3;—grieving for dishonour done to him, and for the hiding of his face, Job 23.3; Ps. 31.3, 4;—delighting in his word, ordinances, and people, Ps. 119.10; 27.4; 84.1, 2; 1 Jn. 4.21; 5.1.

—, *brotherly*, consisting in goodwill to all men, especially the saints; and in a readiness to promote their best interests, Le. 19.18; Mat. 22.39; 1 Jn. 3.14; 15.12, 17; Ro. 12.10; 13.8; 1 Co. 13.13; Ga. 5.6, 13; 6.10; Col. 3.14; 1 Th. 3.12; 4.9; Ep. 4.1, 32; 5.2; Phi. 2.1; 1 Ti. 1.5; He. 13.1; Ja. 2.8; 1 Pe. 1.22; 3.8; 4.8; 1 Jn. 2.9; 3.10, 23; 4.7, 11, 20; 2 Jn. 5;—*exemplified*: Joseph, Ge. 45.15;—Ruth, Ru. 1.16, 17;—Jonathan, 1 Sa. 20.17, 41, 42;—centurion, Lu. 7.5;—and others, Ac. 2.46; 16.15; Ro. 16.3, 4; Phi. 4.15; 2 Ti. 1.6-18. See **AFFECTION** and **CHARITY**.

—, as it relates to the saints of God, consists in esteeming them because they profess and appear to be his children, 1 Jn. 5.1;—and *manifested* in preferring their company, Ps. 119.63; Ac. 2.44; 4.32;—tenderly sympathizing with them amid their joys and sorrows, Ro. 12.15; 1 Co. 12.26;—aiding them in bearing their burdens, Ga. 6.2; 1 Th. 5.14;—supplying their wants, Mat. 25.35; 1 Jn. 3.17, 18;—praying for them, Ep. 6.18; Phi. 1.4;—reproving and admonishing them in the spirit of meekness, Le. 19.17; Mat. 18.15; He. 10.25.

—OF CHRIST, and of his religion, Mat. 10.37; 1 Jn. 5.9; 21.15, &c.; 1 Co. 16.22; 1 Pe. 1.8;—*to us*, Jn. 15.13; Ro. 8.35; Ep. 5.25;—notices of its manifestations, Lu. 19.10; 23.34; Ga. 2.20; 1 Jn. 3.16; Re. 1.5; He. 7.23; 9.24;—the same in its properties with God's love to his people (which see).

—, the peculiar law of the gospel, Jn. 13.34; 15.12, 17; Ga. 6.2; 1 Jn. 3.23; 4.21.

—OF OUR COUNTRY: in Nehemiah, Ne. 2.3;—in David, Ps. 25.2; 51.18; 122.6; 124.1; 126.1; 137.5;—in Paul, Ro. 10.1.

—OF THE WORLD, dangerous, Mat. 6.24; 13.22; 19.22; 1 Ti. 6.9; 2 Ti. 4.10; Ja. 1.27; 4.4; 1 Jn. 2.15.

Loving-kindness, tender regard, mercy, and favour of the Lord, Ps. 26.3; 36.10; Je. 9.24;—certain features of it: *good*, Ps. 69.16;—*excellent*, 36.7;—*marvellous*, 17.7; 31.21;—*multitudinous*, Is. 63.7;—*everlasting*, 54.8;—*better than life*, Ps. 63.3;—its actions, 40.11; 119.76, 88; Je. 31.3; Ho. 2.19.

Low Country, the western portion of Judah, 2 Ch. 26.10;—called also the *valley*, Jos. 15.33;—*valley*, 1 Ki. 10.27;—*low plains*, 2 Ch. 27.28.

Lowering, or gloomy, cloudy, Mat. 16.3.

Lower parts of the earth, the earth itself, Ep. 4.9;—the valleys, or the Gentile world, Is. 44.23;—the womb of a mother, Ps. 139.13;—the grave, or state of the dead, 63.9.

Lowling, or making a lowling noise like oxen, 1 Sa. 6.12; 15.24; Job 6.5.

Lowliness, meekness and humility, commanded, Ep. 4.2; Phi. 2.3. See **HUMILITY** and **MEekNESS**.

Labin, lō'bim [dwellers in a scorched land], people of Africa, 2 Ch. 12. 3; 16.8.

Lucas, lō'kas, the same with Luke, Phil. 24.

Lucifer, lō'f'er [light-bringer, the morning star], the title by which Isaiah describes Nebuchadnezzar, Is. 14. 12.

Lucius, lō'shi-us [of light], of Cyrene, a Greek colony in the north of Africa, Ac. 13. 1.

Lucra, worldly gain, riches, 1 Sa. 8. 3; 1 Ti. 3. 3; Tit. 1. 7, 11; 1 Pe. 5. 2.

Lud [strife, inhabitants of the desert], a people of Asia Minor descended from the son of Shem, Ge. 10. 22.

Ludim, lō'dim, the descendants of Mizraim, the second son of Ham, Ge. 10. 13; 1 Ch. 1. 11;—called Lydians, Je. 46. 9; which is an inaccurate rendering for *Ludim*.

Lubith, lō'hith [a floor made of boards], a place in Moab, Is. 15. 5; Je. 48. 5.

Luke, LUCAS [light-giving], the evangelist, and constant companion and assistant of Paul;—mentioned by Paul, Col. 4. 14; 2 Ti. 4. 11.

Lukewarmness, or indifference in religion, censured, 1 Ki. 18. 21; Mat. 23. 27; Lu. 9. 55; Ac. 26. 29; Re. 3. 15.

Lunatics, persons affected with a species of madness, supposed to be influenced by the moon, cured, Mat. 4. 24; 17. 15, &c.

Lurk, to lie concealed and in wait, Pr. 1. 11, 18; Ps. 17. 12.

Lusta, or lewd desires, of the flesh to be repressed, Mat. 5. 29; 15. 19; Ro. 13. 1; Co. 9. 27; Ga. 5. 16, 19; Col. 3. 5; 1 Pe. 2. 11;—unnatural, Ro. 1. 26; Ep. 5. 12; 1 Th. 4. 5.

Luz [an almond-tree], (1) The ancient name of Bethel, Ge. 28. 19.—(2) A city in Arabia Petraea, about the south-east of the Dead Sea; built by a person who had resided at Bethel, Ju. 1. 25, 26.

Lybia, See LIBYA.

Lycania, ly-kā-ni-a, a province of Asia Minor, bounded by Cappadocia on the east, Galatia on the north, Phrygia and Pisidia on the west, and by Cilicia on the south. Its chief cities were Iconium, Derbe, and Lystra;—churches planted here by Paul and Barnabas, Ac. 14. 6;—the 'speech of,' Ac. 14. 11; supposed to have been the ancient Assyrian.

Lycia, ly-si-a, a province in the south-west of Asia Minor, bounded on the north by Phrygia, on the south by the Mediterranean, on the east by Pamphylia, and on the west by Caria. It anciently contained about twenty-three cities, the chief of which were Patara and Myra;—Paul came to Myra, Ac. 27. 5;—a few Greek Christians are in this province, and the Mahometans prevail.

Lydda, lō'dah, the Greek form of *Lod*, called Diospolis [city of Jupiter], a few miles east of Joppa, on the road to Jerusalem;—Peter visited the saints here, Ac. 9. 32;—here he cured Eneas, who had kept his bed eight years, 33;—its inhabitants generally turned to the Lord, 35;—it is now a poor village called *Ludd*.

Lydia, (1) A maritime province in the west of Asia Minor. That mentioned in Eze. 30. 5 was *Lud*, a place on the continent of Africa, comp. Is. 66. 19; Eze. 27. 10;—(2) A woman, converted, Ac. 16. 14;—she and her household baptized, 15.

Lying, uttering falsehood, knowing it to be false, forbidden, Le. 19. 11; Pr. 24. 28; Ep. 4. 25; Col. 3. 9;—hateful to God, Ps. 6. 16, 17; 12. 22;—threatened with severe punishment, Ps. 5. 6; Pr. 12. 19, 15, 5. 9; Re. 21. 8, 27;—abominable in the sight of men, Ps. 101. 7; 119. 163; 120. 2; Pr. 15. 5; 19. 22;—characteristic of a wicked man, Ps. 53. 3; 58. 3; Pr. 14. 5, 25; Is. 30. 9;—comes from the devil, Jn. 8. 44; Ac. 5. 3;—punishment of, Ps. 6. 16; 120. 3, 4; Pr. 19. 5; Je. 50. 36; Re. 21. 8, 27. 22. 15.

—examples of: Cain to God, Ge. 4. 9;—of Sarah, 18. 15;—of Jacob to his father, 27. 18;—of the prophet in Bethel, Ki. 13. 18;—of Gehazi, 2 Ki. 5. 25;—of Ananias and Sapphira, Ac. 5. 1, &c.

Lying, prevarication, quibbling, or double-dealing;—examples censured: of Abraham, Ge. 12. 11–13; 20. 2, 9;—of Isaac, 26. 7, 18;—of Rachel, 31. 34, 35;—of Saul, 1 Sa. 15. 13–28;—of Peter, Mat. 26. 72.

Lysias, list-as, the chief captain of the Roman band at Jerusalem, rescues Paul, Ac. 21. 31; 23. 23;—writes to Felix about him, 23. 26;—sends him to Caesarea, 33.

Lystra, list-ra, a city of Lycaonia, in Asia Minor, about 40 miles west of Iconium;—here Paul and Barnabas were taken for gods, Ac. 14. 11;—the native place of Timothy, 16. 1, 2.

M.

Maacah, mā'a-kah [oppression], a small kingdom adjoining Argob and Bashan, 2 Sa. 10. 6, 8;—inhabited by the Maachathi, De. 3. 14, or Maachathites, Jos. 12. 5; 13. 11–15.

Maachah, mā'a-kah [oppression], (1) The son of Nahor, Ge. 22. 24;—supposed to be the father of the Maachathites, De. 3. 14; Jos. 12. 5.—(2) Daughter of Talmi, king of Geshur, was the wife of David, and mother of Absalom and Tamar, 2 Sa. 3. 3.—(3) The mother or grandmother of Asa, king of Judah, 1 Ki. 15. 10.—(4) The father of Achish, king of Gath, 2. 39.—(5) The head of the tribe of Simeon in the days of David, 1 Ch. 27. 16.

Maaseiah, mā-a-sei'ah [work of Jehovah], (1) The son of Ahaz, assassinated, 2 Ch. 27. 7.—(2) A porter of the temple, Ne. 12. 41, 42.

Maaziah, mā-a-z'ah [consolations of Jehovah], a chief of the families of the priests, 1 Ch. 24. 18.

Macedonia, mas-se-dō'ni-a, a large country north-east of Greece, peopled by the descendants of Javan. In the time of the Romans the whole country between Taenarus (Cape Matapan) and the valley of the Danube, was divided into three districts, viz. Illyricum, Achaia, and Macedonia (which included Thessaly, and formed with it one province). Its metropolis was Thessalonica. It was a famous monarchy under Philip and his son Alexander the Great; to visit which Paul was directed by a vision, Ac. 16. 9;—Silas and Timothy preached in it, 18. 5;—churches in, exemplary in their contributions to the poor saints, Ro. 15. 26, 2 Co. 8. 1–5.

Machir, mak'kir [sold], the son of Manasseh, grandson of Joseph, and chief of the Machirites, Ge. 50. 23; Nu. 32. 39;—to him, or rather his seed, Moses gave Gilead, 40.

Machpelah, mak-pē'lah [portion, lot, double cave], the name of the burying-place of the patriarchs, which Abraham bought from Ephron the Hittite, for a burying-place for Sarah, Ge. 23. 9, 17; xix. 1;—himself buried there, 25. 8, 9;—also Isaac, Rebekah, and Jacob, 49. 29–32. Over this spot a large mosque has been built. In 1862 it was visited by the Prince of Wales and Dean Stanley. The cave itself, however, beneath the mosque has never yet been entered by any traveller.

Madai, mād'ī [middle land], the name of the third son of Japheth, and of the nation (the Medes) that sprang from him, Ge. 10. 2, 2 Ki. 17. 6.

Madmannah, mad-mān'ah [dung-hill], a city of Judah, lying toward the coast of Edom southward, Jos. 15. 31; 1 Ch. 2. 49;—was invaded by the Assyrians, Is. 10. 31. It has been identified with *El Minyā*, about 15 miles south-west of Gaza.

Madness, insanity, rage, De. 28. 28; Lu. 6. 11; 2 Pe. 2. 16.

Magdala, māg'da-lah [a tower or greatness], a town on the west of the Sea of Tiberias, either the same with *Dalmannatha*, or near it, Mat. 15. 39, compared with Mar. 8. 10. Now a small village called *Mejdel*, about 3 miles north of Tiberias, containing about twenty wretched hovels.

Magdalene, māg'da-lē-ne, a woman dispossessed of devils by Christ, Lu. 8. 2; Mat. 27. 56. Probably a native of Magdala.

Magi, māg'ī, or wise men from the East, the priest class among the Persians, Je. 39. 3, 13;—their journey to see Jesus, Mat. 2. 1, &c.

Magicians, diviners or fortune-tellers, sent for to interpret Pharaoh's dreams, Ge. 41. 8;—oppose Moses, Ex. 7. 11, 22; 8. 7;—could not produce the lice, 18;—of Babylon sent for to find out and interpret the dream of Nebuchadnezzar, Da. 2. 2;—Jews forbidden to consult, Le. 10. 31; 20. 6.

Magistrates, civil rulers, or rulers over particular cities; to be respected, Ex. 22. 28; De. 17. 8, &c.; Ac. 23. 5;—heaven, to be obeyed by Christians, Ro. 13. 1, 3; Tit. 3. 1; 1 Pe. 2. 13;—not a terror to the good, but to the evil, Ro. 13. 4; 1 Pe. 2. 14.

Magnific, magnific, stately, very great, 1 Ch. 22. 5.

Magnificence, worldly grandeur, its vanity, Ec. 2. 4, &c.; Ac. 19. 27.

—of Solomon, 1 Ki. 4. 21, &c.; 10. 1, &c.; 2 Ch. 1. 14, &c.; 9. 9.

Magnify, to make great, as God does his word, Ps. 138. 2;—his mercy, Ge. 19. 19;—Jesus did the law, Is. 42. 21;—God does men, Jos. 3. 7; 4. 14; 1 Ch. 29. 25; 2 Ch. 32. 23;—men do God, by proclaiming his greatness, Ps. 34. 3; 69. 30; Lu. 1. 46.

Magog, mā-gōg, the second son of Japheth, and a tribe descended from him, Ge. 10. 2; 1 Ch. 1. 5. Generally understood of the Scythians. Scythia = the land of Magog, Eze. 38. 2. See GOG.

Mahalaleel, mah-lā'a-leel [praise of God], the son of Cainan, of the race of Seth, Ge. 5. 15.

Mahalath, mah-lā-lath [smoothness], (1) The wife of Rehoboam, 2 Ch. 11. 18.—(2) The daughter of Ishmael, whom Esau married, Ge. 28. 9;—called Bashemath, 36. 3.

Mahanaim, mā-hā-nā'im [camps], a town east of Jordan, on the north bank of the Jabbok, in the territory of Gad, to the site of which Jacob gave this name, Ge. 32. 1, 2;—given to the Levites, Jos. 21. 38;—here Ish-bosheth fixed his residence during his short reign, 2 Sa. 2. 8;—hither David retired from the fury of Absalom, 17. 27.

Mahaziath, mah-hāz'ī-oth [vision], a chief of the singers in the temple, 1 Ch. 25. 30.

Maher-shalal-hash-baz, mā'her-shāl'al-hāsh'baz [hastening to the spoil], a child so called, to signify a future event, Is. 8. 1, &c.

Mahlah, mā'hā-lah [disease], one of the daughters of Zelophehad, who, with her sisters, received her portion of the Land of Promise, because their father died without male issue, Nu. 26. 33; 27. 1; Jos. 17. 3; 1 Ch. 7. 18.

Mahlon, mā'hōn [sick], the son of Elimelech and Naomi, who married Ruth, but died without children, Ru. 1. 2–5.

Maiden, a woman servant, Ex. 2. 5; Ru. 2. 8, 22; Lu. 12. 45.

Mail, or coat of mail, a piece of armour for the protection of the body in war, 1 Sa. 17. 5.

Maimed, persons who either wanted members of their body, or had lost the use of them;—cured, Mat. 15. 30, 31.

Maintain, to uphold, to plead, 1 Ki. 8. 45; Ps. 140. 12; Tit. 3. 8.

Majesty, the infinite greatness of God, 1 Ch. 29. 11; Job 37. 22; Ps. 93. 1; 104. 1; 145. 5;—the royal pomp of earthly kings, Es. 4. 4; Da. 4. 30, 36; 5. 18, 19.

Makdedah, mak-kē'dah or mak'kedah [place of shepherds], a city of the tribe of Judah, 12 miles south-west from Jerusalem, Jos. 10. 10, 17, 21, 29; 15. 41.

Malachi, mā'lā-kī [angel of Jehovah], the last in order of the Old Testament prophets, was contemporary with Nehemiah; prophesied about 430 B.C. After him no prophet arose in Israel till the time of John the Baptist, of whose appearing he foretold, Mal. 4. 5, 6;—referred to by our Lord, Mat. 11. 10; 17. 10–12. Of the personal history of the prophet nothing is known.

Malchiah, mā'l-kī'ah [Jehovah's king], the keeper of the prison at Jerusalem, into the miry dungeon of which Jeremiah was cast, Je. 38. 1–6;—several other persons of this name, 1 Ch. 6. 40; 9. 12; Eze. 10. 25; Ne. 3. 11, 14.

Malchiel, mā'l-kī-el [God's king, i.e. appointed by God], a grandson of Asher, 1 Ch. 7. 31.

Malchiram, mā'l-kī-rām, a son of Jeconiah, 1 Ch. 3. 18.

Malchishua, mā'l-kī-shū'ah [king of help], the third son of Saul, who perished in battle with his father and two brothers, 1 Sa. 31. 2; 1 Ch. 10. 2.

Malchom, mā'l-kōm, or Milcom, an idol of the Ammonites, said to be the same with Moloch, 1 Ki. 11. 33. See MOLOCH.

Malchus, mā'l-kus, a servant of Caiaphas, whose ear Peter cut off, but who was healed by Christ, Jn. 18. 10. All the evangelists record the event, but the names of Peter and Malchus are only mentioned by John.

Malefactors, evil-doers, offenders against the law, criminals; two crucified with Christ, Lu. 23. 32, 33, 39;—Christ arraigned as one, Jn. 18. 30.

Males, all who were able to travel required to attend at the tabernacle or temple *thrice* a year, namely, at the *passover, pentecost, and feast of tabernacles*, Ex. 23. 17; 34. 23; De. 16. 16.

Malice, deep-rooted ill-will or violent hatred, forbidden, Ge. 34. 7, 25; 37. 5, 18; Pr. 17. 5; 24. 17; 26. 24; Mar. 6. 17; 1 Co. 5. 8; 14. 20; Ep. 4. 31; Col. 3. 8, 17; 3. 1; 1 Pe. 2. 1, 16;—may work its own ruin, Ps. 7. 15, 16; 9. 15; 35. 8; Pr. 5. 22; 26. 27; Es. 7. 10;—punishment of, Am. 1. 11, 12; Ob. 10–15.

Malice, of Cain to Abel, Ge. 4. 8;—of Esau to Jacob, 27. 41;—of Saul to David, 1 Sa. 19. 10;—of Joab to Abner, 2 Sa. 3. 27;—of Haman to Mordecai, Es. 3. 6;—of the presidents, Da. 6. 4;—of Herodias, Mar. 6. 19;—of the scribes and Pharisees to Jesus, Mar. 11. 18, &c. In Ja. 1. 21 the word is rendered 'naughtiness.'

Maliciousness, the same as malice, Ro. 1. 29; 1 Pe. 2. 16.

Malignity, a temper of mind obstinately bad, and delighting in what is evil, Ro. 1. 29.

Malloes, a plant, supposed to be of the bramble kind, with leaves like the lettuce; used for food, Job 30. 4.

Maluch, mā'luk [reigning], one who signed the covenant with Nehemiah, Ne. 10. 4.

Mammon, a Syriac word signifying riches, Lu. 16. 9, 11;—personified, Mat. 6. 24; Lu. 16. 13.

Manire, mām're [fruitfulness], (1) The brother of Aner and Eshcol, was an Amorite, and the friend of Abraham, Ge. 14. 13.—(2) The country where he dwelt, called by his name, 13. 18; 23. 17;—was one of Abraham's favourite places of residence, 18. 1, 10, 14. The cave of Machpelah, now covered by the great *Haram* in Hebron, lay 'before Mamre,' Ge. 23. 17, 19; 25. 9.

Man, his primeval dignity, Ge. 1. 26, 27; 2. 7; Ps. 8. 5; Ec. 7. 29;—his fall, Ge. 3. 17; 6. 5; 8. 21; Ps. 14. 3; Je. 17. 9;—universal corruption of his nature, Job 14. 4; Ps. 51. 5; Jn. 3. 6; Ro. 2. 23; Ga. 5. 17; Ep. 2. 1, &c.;—his mortality, Job 7. 10; 14. 5, 7, 10, 12; Ec. 12. 7; Ro. 5. 12; 1 Co. 15. 22;—what is best for him in this world, Ec. 2. 24; 3. 12, 22; 5. 18; 7. 1–3, 5, 8; 9. 7;—the great business of his life, 12. 13; Am. 4. 12; Lu. 10. 27; Mar. 8. 36; 2 Pe. 1. 10.

—his frailties, Ps. 39. 5, 11; 62. 9; 78. 39. 103. 14; 144. 4; 146. 3; Ro. 7. 18; 1 Pe. 1. 24.

—his dignity restored by Christ, 1 Co. 15. 49. Ep. 5. 25, 27; Phi. 3. 21, Col. 3. 10; He. 2. 10; 2 Pe. 1. 4; 1 Jn. 3. 2.

Mananah, mā-nā'en [comforter], one of the five prophets at Antioch, an early believer and acquaintance of Herod, Ac. 13. 1.

Manahethites, mā-nā'h'eth-ites [reeds], of the posterity of Judah, 1 Ch. 2. 52, 54.

Manasseh, mā-nās'seh [forgetfulness], (1) The eldest son of Joseph, Ge. 41. 51;—blessed by his grandfather Jacob,

48. 8–14;—his inheritance, Jos. 13. 29; 17. 1;—his descendants, 1 Ch. 7. 14;—the chief men of the half tribe, 5. 23;—conquered 'Pul, king of Assyria, 26.—(2) Fourteenth king of Judah, succeeds his father Hezekiah, 2 Ki. 21. 1; 2 Ch. 33. 1;—he was very wicked and idolatrous, 2. 9;—shed much innocent blood, 2 Ki. 21. 16; 24. 4;—was carried to Babylon, 2 Ch. 33. 11;—prayed, was converted and restored, 13;—dies, aged sixty-eight years (a.c. 664), 20; 2 Ki. 21. 18.

Mandrakes, found by Reuben in the field—uncertain whether they were some kind of pleasant flowers, or citron apples, or a plant usually so called—supposed to remove barrenness, and therefore earnestly sought by Rachel, Ge. 30. 14–16; Ca. 7. 13.

Maneh [part, portion], a mina = $\frac{1}{60}$ th part of a talent = 100 shekels, or 50 ounces avoirdupois weight, 1 Ki. 10. 17; 2 Ch. 9. 16;—divided into three parts, Eze. 45. 12.

Manger, the wooden trough in which horses are fed; served for the cradle of Christ, Lu. 2. 7, 12, 16.

Manifest, to make apparent, or clearly visible, as God was in the flesh, 1 Ti. 3. 16;—as Christ did his glory, by his miracles, Jn. 2. 11;—as he will make the counsels of men's hearts, 1 Co. 4. 5.

Manifest, many in number, great and various, as are the mercies of God, Ne. 9. 10, 27;—his works, Ps. 104. 24;—his wisdom, Ep. 3. 10;—our sins, Am. 5. 12.

Manna [what is it?], the food with which God miraculously fed the Israelites in the wilderness for forty years, and sustained almost *three millions* of men, women, and children!—described, Ex. 16. 14, 15;—regulations respecting the gathering and preparing of it, 16. 21;—a double quantity to be gathered on the sixth day, as none fell on Sabbath, 22–30;—an omer of it preserved, 16. 32;—ceased while encamped at Gilgal, after the first passover in Canaan, Jos. 5. 10, 12;—hidden, promised, Re. 2. 17.

Manner, custom, deportment, Ge. 25. 23; 1 Co. 15. 33; He. 10. 25.

Manoah, mā-nō'ah [rest], the father of Samson, was of the tribe of Dan, Ju. 13. 2;—entreated the Lord that the angel who appeared to his wife might come again to instruct them;—his prayer answered, Ju. 13. 15;—his fears quelled by his wife, 22, 23.

Mansions, fixed dwellings, the abodes of the blessed, Jn. 14. 2.

Man-slaughter, killing a person without malice, as in a sudden quarrel, or by accident;—the law respecting it, Ex. 21. 18; Nu. 35. 22; De. 19. 4; Jos. 20. 1.

Man-stealing, laws against it, Ex. 21. 16; De. 24. 7.

Mantle, a cloak, Ju. 4. 18; 1 Sa. 28. 14; 1 Ki. 19. 13, 19.

Maon, mā'on [a dwelling-place], a city of Judah, here Nabal dwelt, and near which David hid himself, Jos. 15. 55; 1 Sa. 23. 24; 25. 2;—identified with *Ma'in*, about 7 miles south-east of Hebron.

Mar, to disfigure, Le. 19. 27;—to spoil or render useless, 2 Ki. 19. 17; Je. 13. 7; Mar. 2. 22.

Marah, mā'rah [bitterness], a place on the east side of the western gulf of the Red Sea, so named from its bitter waters, Ex. 15. 23.

Maralah, mā'ra-lah [trembling], a city in the tribe of Zebulun, Jos. 19. 11;—identified with *M'alal*, about 4 miles south-west of Nazareth.

Maranatha, mā-rā-nā'thah, two Aramaic or Syriac words, meaning the *Lord cometh*, 1 Co. 16. 22. See ANATHA.

Marble, a species of limestone, of various colours, which takes a fine polish, provided by David for building the temple, 1 Ch. 29. 2;—pillars and pavement of, in Ahasuerus palace, Es. 1. 6.

Marches of the Israelites in the wilderness. See JOURNEYS.

Marehah, mā-rē'shah [place at the top], a city in the tribe of Judah, Jos. 15. 44;—fortified by Rehoboam, 2 Ch.

11. 8;—native place of Eliezer the prophet, 20. 37;—near to it Asa routed the Ethiopians, 14. 9.

Mariners, seamen or sailors; the inhabitants of Zidon were, Eze. 27. 8, 9, 27. 29;—those in the ship with Jonah, 1. 5.

Marshes, or marshes, miry places, Eze. 47. 11.

Mark, John surnamed Mark, Ac. 12. 12;—was the nephew probably of Barnabas, Col. 4. 10. His mother was that Mary in whose house the disciples frequently met, and where Peter found them praying, Ac. 12. 12-16;—accompanies Paul and Barnabas to Antioch, 12. 25;—his conduct disapproved of by Paul, and left by him on his second progress, 15. 37;—accompanied Barnabas, 39. *Gospel of*, describes the actions rather than the discourses of Christ;—was probably written at Rome and for the Romans.

Markets, the places of selling meat, &c., Mat. 11. 16; 23. 7; Lu. 11. 43; 20. 46.

Marriage, its institution, Ge. 2. 21;—to be contracted between one man and one woman, Le. 18. 18; Mal. 2. 14, 15;—is honourable, He. 13. 4;—indissoluble, Mat. 19. 6; 1 Co. 6. 16; Ep. 5. 31;—unlawful ones, Le. 18. 1, &c.;—with strangers forbidden to the Jews, Ezr. 10. 1; Ne. 13. 23;—lawful for all Christians, 1 Co. 7. 38; 1 Ti. 5. 14; He. 13. 4;—when prudent, 1 Ti. 5. 14; 1 Co. 7. 2, 9;—not prudent in time of persecution, 1 Co. 7. 1, 7, 26;—between persons of different religions censured, Ge. 24. 14; De. 7. 3; Jos. 23. 12; 2 Ki. 8. 18; 2 Co. 6. 14;—none in heaven, Mat. 22. 30; Mar. 12. 25; Lu. 20. 35;—attended with feasting, Ge. 29. 22; Mat. 22. 3; Jn. 2. 1;—the happiness of a suitable one, Pr. 12. 4; 18. 22; 19. 14; 31. 10, &c.;—the misery of an unsuitable one, &c.; 19. 13; 21. 9, 19; 25. 24; 27. 15;—duties of, see HUSBANDS AND WIVES.

Marrow, the fat contained in the hollow of bones, Job 21. 24;—the secret dispositions, thoughts, and designs of the soul, He. 4. 12;—the rich blessings of grace, Ps. 63. 5; Is. 25. 6.

Mars-Hill, Ac. 17. 19. See ARROFAGUS.

Mart, a market, a place of public traffic, Is. 53. 3.

Martha, mār'tha [stirring up, bitter, provoking, a lady], the sister of Lazarus, too much occupied at the entertainment of Jesus, Lu. 10. 38;—her behaviour at the death of her brother, Jn. 11. 1, 20;—Jesus sups at her house, 12. 2.

Martyrdom, suffering death for attachment to Christ and his gospel; the obligation of submitting to it, rather than renounce Christ, Mat. 10. 38, 39; 16. 24; Mar. 8. 34; Lu. 14. 26; Ac. 5. 40; 9. 16; 20. 24; 21. 13; 1 Co. 12. 3; Phil. 1. 29; 1 Ti. 4. 10; 1 Pe. 4. 19; Re. 12. 11;—will be amply rewarded, Mat. 5. 10; Ro. 8. 17; 2 Ti. 1. 12; 2. 12; 1 Pe. 4. 13; Re. 2. 10; 6. 11; 7. 14.

—, of Abel, Ge. 4. 8, with 1 Jn. 3. 12;—of Urijah, Je. 26. 20-23;—the Baptist, Mar. 6. 27;—of Stephen, Ac. 7. 57;—of the apostle James, 12. 2;—of the ancients, He. 11. 33, 36;—of Antipas, Re. 2. 13.

—, sufferings approaching to it, of the apostles, Ac. 5. 40;—of Paul, 13. 50; 14. 19; 16. 23; 2 Co. 6. 4; 11. 23, &c.

Marvel, to wonder, Ge. 43. 33; Ec. 5. 8; Mat. 8. 10, 27, &c.

Marvellous, wonderful, Job 5. 9; Ps. 17. 7; Jn. 9. 30.

Mary, Heb. MIRIAM [exalted], (1) *The mother of Jesus*, a descendant of the royal house of David, Mat. 1. 6-16;—addressed by the angel Gabriel, and conceived by the almighty agency of the Holy Ghost, Lu. 1. 26-35;—her song, 46-55;—married to Joseph, who had previously espoused her, Mat. 1. 18, 19;—brings forth the Saviour in Bethlehem, Lu. 2. 1-7;—she, with her husband, brought the infant to Jerusalem, to present him to the Lord, 21-24;—she accompanied her husband every year to the passover, 41;—took Jesus with her when he was twelve years old, 42;—attended him to a marriage, Jn. 2. 1;—inquires for Jesus when he was teaching, Mat.

12. 46; Mar. 3. 31; Lu. 8. 19;—at his crucifixion, and committed to the care of John, Jn. 19. 25;—with the other disciples after the resurrection of Jesus, Ac. 1. 14. —(2) *Magdalene*, dispossessed of seven devils, Lu. 8. 2;—witnessed Christ's crucifixion afar off, Mat. 27. 56;—attended his burial, 60, 61;—brought spices to embalm his body, Mar. 16. 1;—the first to see Jesus after his resurrection, Mat. 28. 1, 9; Mar. 16. 1, 9; Jn. 20. 14;—she was not the 'woman in the city which was a sinner,' mentioned in Lu. 7. 37, and the idea that she was of unchaste character has no foundation. —(3) *The sister of Lazarus*, attends the discourse of Jesus while her sister was busy in preparing to entertain him, Lu. 10. 39;—pours precious ointment on him at the supper in Bethany, Mat. 26. 7; Mar. 14. 3; Jn. 11. 2; 12. 3. —(4) *The wife of Cleophas*, the mother of James and Joseph, and supposed to be the sister of the Virgin Mary;—stood by the cross, Mar. 15. 40; Jn. 19. 25. —(5) *The mother of John Mark*, Ac. 12. 12.

Mash, or MESHECH, mē'shek [drawn out], the fourth son of Aram, and grandson of Shem, Ge. 10. 23; 1 Ch. 1. 17.

Masons, those who work and build in stone, eminently distinguished in their art in the time of David and Solomon, 2 Sa. 5. 12; 2 Ki. 12. 12; 1 Ch. 22. 2; 2 Ch. 24. 12.

Masters, their duty to instruct their servants as well as their children, Ge. 18. 19; Jos. 24. 15; Ac. 10. 2;—should select those of upright moral character, Ps. 101. 6, 7;—not to permit them to labour on the Sabbath, Ex. 20. 10;—to use them with tenderness, Le. 25. 43; 46. 53; De. 24. 14; Job 31. 13; Mat. 8. 5; Lu. 7. 2; Col. 4. 1; Ep. 6. 9;—to pay them duly, Le. 19. 12; De. 24. 15; Je. 22. 13; Mal. 3. 5; Ja. 5. 4;—good masters, Abraham, Ge. 18. 19;—Joshua, Jos. 24. 15;—centurion, Lu. 7. 2, 3.

Matrī, matrī [son of Jehovah], one of Saul's progenitors, 1 Sa. 10. 21.

Matrix, the womb, Ex. 13. 12, 15; 34. 19; Nu. 13. 2; 18. 15.

Mattan, māt'tan [gift], a priest of Baal, killed before the altar of his false god, 2 Ki. 11. 18; 2 Ch. 23. 17.

Matthan, māt'than [gift], the son of Eleazar, father of Jacob, and grandfather of Joseph the husband of Mary, Mat. 1. 15, 16.

Matthew, māt'h'ṭhū [God's gift], a native of Galilee, called also Levi, Mar. 2. 14;—a tax-gatherer under the Romans; called to attend Jesus, Mat. 9. 9; Mar. 2. 14; Lu. 5. 27;—makes a feast, and introduces many publicans and sinners to Christ, Mat. 9. 10;—numbered with the apostles, 10. 3; Mar. 3. 18; Lu. 6. 15; Ac. 1. 13. *Gospel of*, probably written about A.D. 61, was principally intended for Palestine; its design was to prove to the Jews that Jesus was the Christ.

Matthias, mat'th'as [given of the Lord], chosen in the place of Judas Iscariot, Ac. 1. 26.

Mattock, an instrument made of wood, in common use in Egypt, Is. 7. 25;—in 1 Ch. 13. 20 the word so rendered means a ploughshare, in 2 Ch. 34. 6 it properly means a pickaxe.

Maul, a hammer, Pr. 25. 18.

Mazzaroth, probably means the twelve signs of the zodiac, Job 38. 32.

Meadow, a flat grassy surface, generally flanked by rivers or lakes, Ge. 41. 2, 18; in Job 8. 11 the word is rendered 'flag.'

Measure, (1) To compute its quantity, Ex. 26. 2; Mat. 7. 2; Ga. 1. 13. —(2) Heb. *sedh*, the third part of an ephah, Ge. 18. 6; 1 Sa. 25. 18; 2 Ki. 7. 1, 16;—the Greek equivalent occurs, Mat. 13. 33; Lu. 13. 21.

Meat-offering, rules concerning it, Le. 2. 1; 6. 17; Nu. 15. 1.

Meats, clean and unclean, Le. 11. 1; De. 14. 3, &c.;—to Christians, Ac. 15. 29; Ro. 14. 2, 6, 14, 20; 1 Co. 8. 8, 10; 10. 25; Col. 2. 16; 1 Ti. 4. 3.

Mebunnai, me-bun'nai [building], one of David's mighty men, 2 Sa. 23. 27.

Medad, mē'dad [love], one of the seventy elders chosen by Moses, Nu. 11. 26, 27.

Medan, mē'dan [strife], the third son of Abraham by Keturah, Ge. 25. 2.

Meddle, to provoke, interpose, De. 2. 5, 19; 2 Ki. 14. 10; Pr. 20. 19.

Meddling, with strife, danger of, Pr. 26. 17.

Medeba, med'e-bah [waters of quiet], a city of the tribe of Reuben, situated about 4 miles south-east of Heshbon, Jos. 13. 16;—afterwards it was taken by the Moabites, Is. 15. 2.

Medes, mē'des, the inhabitants of Media, destined to conquer Babylon, 2 Ki. 17. 6; Da. 5. 28, 31; Is. 21. 2.

Media, mē'di-a [the middle land], the country of the Medes, bounded on the north by part of the Caspian Sea; on the south by Persia, Susiana, and Assyria; on the east by Parthia and Hyrcania; and on the west by Armenia Major;—it was partly into this country that Shalmaneser carried the ten tribes captive, 2 Ki. 17. 6; 18. 11; Is. 13. 17, 18; 21. 2, 3; Je. 25. 25. The Medes and Persians, who were both branches of the great Aryan family of nations, were united under Cyrus into one monarchy, B.C. 558, Es. 1. 3, 14, 18, 19; Da. 6. 8, 12. It is now included under the dominion of the Shah of Persia.

Mediator, (1) A messenger or *internuntius*, as Moses, Ga. 3. 19. —(2) An efficient peacemaker who reconciles parties at variance, 1 Sa. 2. 25; Job 9. 33;—Christ the only one between God and man, 1 Ti. 2. 5; He. 8. 6; 9. 15; 12. 24.

Medicine, what tends to remove or prevent diseases either of body or soul, Pr. 17. 22; Je. 30. 13; 46. 11;—leaves of certain trees to become such, Eze. 47. 12; Re. 22. 2.

Meditation, fixed and deep thought on religious subjects, the duty and benefit of it, Ge. 24. 63; Ps. 1. 2; 4. 4; 77. 12; 107. 43; 119. 15, 78, 97, 148; 143. 5; Pr. 4. 26.

Mediterranean Sea. This name is not found in Scripture, but the sea is frequently referred to. It is spoken of as the 'great sea,' Nu. 34. 6, 7; Jos. 1. 4; Eze. 47. 10, 15, 20;—'sea of the Philistines,' Ex. 23. 31;—'sea of Joppa,' Ezr. 3. 7;—'the sea,' Jos. 15. 4, 46;—'hinder sea,' Zec. 14. 8;—'utmost sea,' De. 11. 24.

Meekness, a mild and winning sweetness of temper, not easily ruffled by ill-treatment, or provoked to resentment;—is manifested, by studying not to give just ground of offence to others, Ac. 24. 16; 1 Co. 10. 32;—by calmness under provocations, Lu. 21. 19; Tit. 1. 7;—by a forgiving and pacific disposition, Mat. 5. 44; Ro. 12. 18; 2 Ti. 2. 2;—by docility in receiving, and promptitude in obeying the word of God, Ja. 1. 21, 22;—by resignation to the will of God under trials, 1 Sa. 3. 18; Ps. 39. 9; Job 1. 21;—is produced by the Holy Spirit, Ga. 5. 22, 23.

—, *excellency and advantages* of it is observing what God has required, Mat. 11. 29; Ga. 6. 1; Ep. 4. 1, 2; 1 Ti. 6. 11; 2 Ti. 2. 25;—a noble victory over corrupt nature, Pr. 16. 32; 19. 11;—is a characteristic of true wisdom, Ja. 3. 17;—an ornament to our nature, 1 Pe. 3. 4;—productive of much happiness both to its possessor, and those about him, Is. 29. 19; Mat. 11. 29;—has many promises annexed to it, Ps. 22. 26; 25. 9; 37. 11; 147. 6; 149. 4; Pr. 3. 34; Is. 29. 19; 57. 15; 66. 2; Mat. 5. 5; 11. 29; Col. 3. 12; Ja. 3. 13.

—, *to obtain, and to cultivate it*, we ought to consider that it is enjoined by God, Zep. 2. 3; Col. 3. 12; 1 Ti. 6. 11;—attended with many advantages (see above);—to guard against the contrary temper of mind, Ep. 4. 31; Col. 3. 8, 13, 14;—earnestly to pray for it, Zep. 2. 3; Mat. 7. 7;—and often to meditate on the examples of it in good men, but especially in Christ. See next article.

—, *examples* of Abraham to Lot, Ge. 13. 8;—of Moses, Nu. 12. 3;—of Micahiah to the prophet Zedekiah, 1 Ki. 22. 24;—of Jeremiah, Je. 26. 14;—of Jesus, Is. 53. 7; Mat. 11. 29; Jn. 18. 10, &c.

Megiddo, me-gid'do [place of troops], an ancient royal Canaanitish city at the north-east base of Mount Carmel, Jos. 17. 11; Jn. 1. 27;—near to it Jabin's

army was routed by Deborah and Barak, Ju. 5. 19;—here, too, Pharaoh-Necho defeated and mortally wounded good king Josiah, 2 Ki. 23. 29, 30. The plain on the southern border of which it stood is called the 'valley of Megiddo,' 1 Ch. 35. 22;—Megiddon, Zec. 12. 11.

Mehetabel, me-hē'ta-bel [blessed of God], wife of Hadad, a king of Edom, 1 Ch. 1. 50.

Mehujael, me-hū'ja-el [smitten of God], a grandson of Enoch, Ge. 4. 18.

Mehuman, me-hū'man [faithful, eunuch], an officer of Ahasuerus, Es. 1. 10.

Mejarkon, me-jār'kon [the waters of yellowness], a city of Dan, near the brook called the Waters of Jarkon, Jos. 19. 46.

Mekonah, mēk'o-nah [a place or base of a pillar], a city of Judah, Ne. 11. 28.

Melchi, mē'ki [my king], an ancestor of Joseph, Lu. 3. 28.

Melchiah, mel-k'iah [Jehovah's king], son of Pashur the priest, Ne. 11. 12; Je. 38. 1.

Melchizedec, mel-kiz'ze-dek [king of righteousness], King of Salem, and priest of the most high God, blesses Abraham, Ge. 14. 18;—a type of Jesus, He. 5. 6; 7. 1, 15;—Abraham said to have paid tithes to him, 7. 2.

Melech, mē'lek [a king], a descendant of king Saul, 1 Ch. 8. 35.

Melita, mel-i'tah, now called *Malta*, an island in the Mediterranean Sea, 20 miles long and 12 broad;—on the coast of which Paul was shipwrecked, Ac. 28. 1, &c. Since 1814 it has been a British dependency. Its population is about 120,000, for the most part Roman Catholics excessively ignorant.

Melody, sweet musical sounds, Am. 5. 23;—of the heart ought to accompany the voice, in praise to God, Ep. 5. 19.

Melons, herbaceous, climbing plants of the gourd tribe, which produce a fruit the richest and most highly flavoured of all the fleshy fruits;—the Israelites lusted after those of Egypt, Nu. 11. 5.

Melted, made or become liquid, Ex. 16. 21; Ju. 5. 5;—applied to the heart as denoting loss of courage, Jos. 5. 1;—from distress, Ps. 22. 14.

Members, parts of the body, Ps. 139. 16; Mat. 5. 29; Ja. 3. 6.

Memorial, that which hands down or preserves the memory of a person or event; as, the names of God, Ex. 3. 15;—the day of the passover, 12. 14;—the record of a victory, 17. 14, &c.

Memory, the power of retaining or recollecting things past, 1 Co. 15. 2;—memorial, name, report, Pr. 10. 7; Is. 26. 14.

Memphis, mēm'fis (Heb. *Moph*, Ho. 9. 6), a large and celebrated city of Egypt, situated on the west side of the river Nile, about 20 miles south of Cairo, and on the south-west of which stand the renowned *pyramids*. It was the capital of the Pharaohs, who reigned in Lower Egypt in the time of the patriarchs who sojourned there. It is said to have had a circumference of about 19 miles. But its glory has long ago departed. Under the name of *Noph* it is prophesied of, Je. 46. 19; Is. 19. 13; Eze. 30. 16. Its site is now marked by the insignificant village of *Mitrahene*.

Menahem, mēm'a-hem [comforter], the son of Gadi, cut off Shallum, and seized the crown of Israel, 2 Ki. 15. 14;—laid waste Tiphshah for refusing to acknowledge him king; purchased, at 100 talents of silver, the friendship of the King of Assyria, 19;—reigned ten years, and died, 17. 21, 22.

Menstruous, monthly flux, or what is defiled by it, Is. 30. 22; La. 1. 17; Eze. 18. 6.

Meonothai, me-on'o-thi, a son of Othniel, 1 Ch. 4. 14.

Mephath, mē'fa-th [splendour], a city of Reuben, east of Nebo, and 6 miles south-west of Medeba, Jos. 13. 28; 21. 37.

Mephibosheth, me-fi'b'o-sheth [utterance, or fame of Baal], (1) A son of king Saul by Rizpah, 2 Sa. 21. 8, 9. —(2) The son of Jonathan, received by

David, 2 Sa. 9. 6;—falsely accused by Ziba, 16. 1;—excuses himself, 19. 24.

Merab, mē'rab [increase, growth], the elder of the two daughters of Saul, who promised her in marriage to David, but gave her to another, 1 Sa. 14. 49; 18. 17, 19.

Meraioth, me-rī'oth [rebellions], (1) A son of Ahitub, Ne. 11. 11; 12. 15. —(2) A son of Zerahiah, 1 Ch. 6. 6.

Merari, mē'rā-ri [bitter], the third son of Levi, 1 Ch. 6. 1, 16; Ge. 46. 11.

Merathaim, mē'r-a-thā'im [the land of double captivity], a poetical name for Chaldea, Je. 50. 21; Eze. 32. 23.

Merchandise, trade, commerce, De. 21. 14; Mat. 22. 5; 2 Pe. 2. 3; Re. 18. 11.

Merchants, those of Midian, and other parts of Arabia, were the most ancient, Ge. 37. 28;—those of Nineveh and Jerusalem, numerous and wealthy, Na. 3. 16; Eze. 17. 4.

Mercurius, mer-kū'ri-us, or *MERCURY*, one of the fabulous heathen gods, Ac. 14. 12;—the god of merchandise.

Mercy, clemency, affectionate pity, Ge. 24. 27; Pr. 14. 21; Eze. 6. 23; Ho. 4. 1. — OF GOD, his compassion to the miserable, Ex. 20. 6; 34. 6; 2 Sa. 24. 14; Ps. 57. 10; 86. 5; 100. 5; 103. 8; 119. 64; Is. 1. 18; 1 Pe. 1. 3;—it is tender, Ps. 25. 6; 40. 11; 79. 8; 103. 4;—free, Ex. 2. 24;—abundant, 1 Pe. 1. 3;—rich, Ex. 33. 19; Ro. 9. 18; Tit. 3. 5;— manifold, Ne. 9. 27; La. 3. 32;—filling the earth, Ps. 119. 64; 145. 9;—everlasting, Ps. 100. 5; 103. 17; 138. 8. Character of parties towards whom it is exercised, 1 Ki. 8. 23; Ps. 103. 17; Pr. 28. 13; Is. 49. 13; 54. 7; 55. 7; Je. 3. 12; Joel 2. 13.

—, the duty of man, Pr. 3. 3; Zec. 7. 9; Lu. 6. 36; 10. 30, &c.; Ro. 12. 8; Col. 3. 12; Ja. 1. 27;—the reward of it, Ps. 37. 26; 112. 4, &c.; Pr. 3. 34; 11. 17; 16. 6; 21. 21; Is. 58. 6; Mat. 5. 7; Lu. 6. 35; Ja. 2. 13.

Mercy-seat, or *Propitiatory*, the covering or lid of the ark of the covenant, or holy chest, which contained the tables of the law, and over which the cherubim were placed, and the Shekinah resided; and from which God mercifully spake to his people, Ex. 25. 17, 20, 22; 26. 34; 37. 6; Le. 16. 13; 1 Ch. 28. 11. The holy of holies called 'the place (more correctly 'the house') of the mercy-seat,' 1 Ch. 28. 11.

Meribah, mē-rī'bah [chiding], (1) A place where the people of Israel murmured, on the west gulf of the Red Sea, Ex. 17. 1-7. (2) Another fountain having a similar history in the desert of Zin near Kadesh, Nu. 20. 13, 24; 27. 14; De. 32. 51; Ps. 95. 8.

Meribbaal, me-rīb'ba-al [contender against Baal], son of Jonathan; also called Mephibosheth, 1 Ch. 8. 34.

Merodach, me-rō'dak, an idol of the Babylonians, probably the planet Mars, Je. 50. 2.

Merodach-Baladan, or BERODACH-BALADAN, the son of Baladan, king of Babylon, sent to congratulate Hezekiah on his recovery, 2 Ki. 20. 12; Is. 39. 1.

Merom, mē'rom [heights], a marshy lake through which Jordan flows. It lies near Mount Hermon;—near it Jabin and other kings met to fight Joshua, Jos. 11. 5. It is now called *El-Huleh*.

Meronothite, me-ron'o-thite, (1) A native of some place called Meroneth, 1 Ch. 27. 30. —(2) A repairer of the walls of Jerusalem, Ne. 3. 7.

Meroz, mē'roz [secret], a city or place near the brook Kishon, whose inhabitants refused to assist their brethren in their contest with Sisera, Ju. 5. 23.

Mesha, mē'shab [retreat], (1) The King of the Moabites, tributary to the King of Israel, 2 Ki. 3. 4;—revolted;—overcome in war, and in rage sacrificed his eldest son, 24-27. The 'Moabite stone,' discovered in 1868 amid the ruins of *Dhibān* (the ancient Dibon), in the heart of the old country of Moab, contained an inscription which was found to be a record of the exploits of Mesha, in singular harmony with the Biblical records of that period. This stone, of black basalt, was erected B.C. 896, in the second year of the reign of Ahaziah

king of Israel, the very year of Elijah's translation. During all these ages it had stood unchanged till the period of its discovery. It was afterwards broken into fragments by the Bedouins, but impressions of the inscription had been previously obtained, so that with the aid of what is found on the fragments it may be regarded as complete. It is the only extant specimen of Moabite literature.—(2) A place in the possession of the Jokhanites in south-eastern Arabia, Ge. 10.30.

Mesabach, me'shak [ram], the sun-god of the Chaldeans, the name given to Mithael, one of the Hebrew youths who were Daniel's companions, Da. 1.7.

Meshech, me'shek [drawing out, possession], the sixth son of Japheth, Ge. 10.2; Ps. 120.5.

Meshelemiah, mesh-e-le-m'ah [whom Jehovah treats as a friend], the father of Zechariah, one of the porters of the tabernacle of the congregation, 1 Ch. 9.21;—called Shelemiah, 26.14;—Shallum, 9.18.

Mesullam, me-shul'am [friend, i.e. of God], one who returned from the Babylonian captivity, Ne. 3.4, 30; 10.20. There are about twenty different persons of this name mentioned in Scripture.

Mesopotamia, mes-o-po-tā-mi-a [middle of rivers], Heb. *Aram-naharaim* [Aram of the two rivers], a province situated between the rivers Tigris and Euphrates, called by the Hebrews *Padan-aram*, Ge. 28.2. This region, Syria or Aram, 'between the two rivers,' is nearly 700 miles long, and from 50 to 250 broad. Here Abraham, Nahor, Sarah, Rebekah, Leah, Rachel, and all the children of Jacob, save Benjamin, were born, Ge. 11.31; xxix. xxx.; Ne. 9.7; Ac. 7.2;—from it came Balaam to curse Israel, De. 23.4;—persons from it were present at Jerusalem on the day of Pentecost, Ac. 2.9. It is now under Persian rule.

Mess, a share of meat at table, Ge. 43.34.

Message, an errand,—an awful one to Eglon, Ju. 3.20;—the revelation of God's will so called, 1 Jn. 1.5.

Messenger, 1 Sa. 11.7; 2 Co. 3.6;—the spies so called, Jos. 6.17;—minister of the gospel, 2 Co. 8.23;—Christ the Messenger of the Covenant, Mal. 3.1.

Messiah [anointed], a Hebrew word of the same import with *Christ* in Greek;—prophecies relating to him, and the glories of his reign, Is. 2.2; 9.6, &c.; 11.1; &c.; xlii. 32.1, &c.; Je. 23.5; 33.15; Eze. 34.23; Da. 2.44; 7.27; Am. 9.11; Mi. 4.1; 5.2, &c.; Zec. 3.8; 6.12; 9.9. Mal. 3.1;—to be cut off, Da. 9.26;—mourning for him, Zec. 12.10;—expected by the Jews at the time of our Saviour, Mat. 15.43; Lu. 2.38; Jn. 4.25; 10.24; 11.27. See PROPHECIES, CHRIST, JESUS.

Metre, measure, Ex. 16.18; Ps. 60.6; 108.7; Mat. 7.2; Mar. 4.24; Lu. 6.38.

Metheg-Ammah, me'theg-ā-mah [the bridle of Ammah, i.e. of the mother city], was either Gath, or some other city near it;—it was taken from the Philistines by David, 2 Sa. 8.1.

Methuselah, me-thū'se-lah [man of arms], the son of Enoch, Ge. 5.21;—father of Lamech, 25;—died at the age of 969 years, and was the oldest of whom we read, 27;—was contemporary with Adam 243 years, and with Noah 600 years;—the flood commenced that very year in which he died, A.M. 1656.

Mennim, me-nū'im [dwelling-places], one of the order of Nethinims, Ne. 7.52.

Miamin, mi-a'min [the right hand], a returned captive, Ex. 10.25; Ne. 12.5.

Micah, mi'kah [who is as Jehovah?], (1) One of the minor prophets, who began to utter his predictions about 750 years before Christ, Mi. 1.1;—he continued prophesying about fifty years, from the commencement of the reign of Jotham to the close of that of Hezekiah, Je. 26.18.—(2) An Ephraimite, the son of a rich and superstitious widow, Ju. 17.1, &c.;—

robbed of his gods by the Danites, 28.18.

Micaiah, mi-kai'ah [who is as Jehovah?], (1) A prophet of the Lord in the days of Ahab, who hated him for his faithfulness, 1 Ki. 22.8;—foretells the death of Ahab, and the defeat of Israel, 17–28.—(2) The mother of Abijah, 2 Ch. 13.2;—the son of Gemariah, who informed the princes of Judah that Baruch had read to the people Jeremiah's prophecies, Je. 34.11.

Michael, mi'ka-el [who is like God?], an archangel, or the chief of the angelic princes, Da. 10.13; 12.1;—his contention with the devil, Jude 9;—fights against the dragon, Re. 12.7.

Michal, mi'kal [who is as God?], the youngest daughter of Saul, married to David, 1 Sa. 18.20;—saves his life by a stratagem, 19.12;—given to Phalti, 25.44;—brought back to David, 2 Sa. 3.13;—despises him for dancing before the ark, 6.16, 20.

Michmash, mik'mash [something hidden], a city of Benjamin, near to which Jonathan and his armour-bearer began a noted defeat of the Philistines, 1 Sa. 13.5; 14.1, &c.;—it was rebuilt after the captivity, Ne. 11.31. The insignificant modern village of *Mikhmas*, about 7 miles north of Jerusalem, occupies its site.

Michmethah, mik'me-thah [hiding-place], a town on the north border of Ephraim, Jos. 16.6; 17.7.

Middlemost, in the midst, Eze. 42.5.

Midian, mid'-an [strife], the fourth son of Abraham by Keturah, Ge. 25.2;—he was the father of the Midianites, 37.28;—he gave name to the land of Midian (Madian, Ac. 7.29), into which Moses fled, and where Jethro, his father-in-law, resided, Ex. 2.15, 16; 18.1;—'curtains of,' Hab. 3.7.

Midianites, descendants of Midian, settled on the borders of Moab and Edom, Ge. 26.35;—to a company of Joseph was sold, 27.25;—joined with Moab in inciting Balaam to curse Israel, Nu. 22.4–7;—to be vexed for enticing the Israelites to the worship of Baal-peor, 25.17;—defeated, 31.1;—offering after the victory over them, 48;—oppress the Israelites, Ju. 6.1;—conquered by Gideon, 7.16; 8.17, 28.

Midnight, Ex. 11.4; 12.29; Mat. 25.6.

Midwives, their laudable behaviour in Egypt, Ex. 1.15;—God's kindness to them, 20.21.

Migdal-El, mig'dal-el [the tower of God], one of the 'fenced cities' of Naphtali, Jos. 19.38.

Migdal-Gad, mig'dal-gad [tower of Gad], a town of Judah in the plain of Philistia, about 2 miles east of Ascalon, Jos. 15.37.

Migdol, mig'dol [a tower], (1) A place on the west coast of the Red Sea, near to which the Hebrews encamped before they passed through it, Ex. 14.2; Nu. 33.7, 8.—(2) A city in the north-east border of Lower Egypt, where a colony of Jews settled after the destruction of Jerusalem, Je. 44.1; 46.14.

Mightily, powerfully, De. 6.3; Ac. 18.28; 19.20; Col. 1.29.

Mighty Men, Heb. *Gibborim*, David's body-guard, composed originally of the 600 men who joined him in his exile. They were formed into three divisions of 200 each, and thirty bands of twenty each. The captains of the twenties formed 'the thirty,' and of the two hundreds 'the three,' and the captain of the whole guard was called 'the captain of the mighty men,' a post held by Abishai the son of Zeruiah, 2 Sa. 23.8–39; 1 Ch. 11.11–47.

Milchah, mi'kah [a queen], (1) Daughter of Haran and Nahor's wife, Ge. 11.29; 22.20.—(2) One of Zelophead's daughters, Nu. 26.33.

Milcom, mi'kom. See MOLECH.

Mildew, a destructive dew, which spots and corrodes plants, De. 28.22; Am. 4.9; Hag. 2.17.

Mile, the Roman mile = a thousand paces, or 1612 yards, thus 142 yards less than our mile, Mat. 5.41.

Miletum, mi-lē-tum, a place where Paul left Trophimus sick, 2 Ti. 4.20;—probably the same as Miletus.

Miletus, mi-lē-tus, a seaport city in Asia Minor, and about 40 miles south of Ephesus;—Paul's arrival at, and address to the elders of Ephesus, Ac. 20.15–17. It originally stood on the coast, but now, by reason of the silting up of the Meander, it is 10 miles inland. The ruins of the city bear the name of *Melas* among the Turks.

Milk, the milk of Canaan flowed with, or was rich in pasture, Jos. 5.6;—*figuratively*, the elementary or most simple parts of instruction, 1 Co. 3.2; He. 5.12;—that which is *sincere*, is pure and unadulterated truth, 1 Pe. 2.2.

Millennium, the thousand years during which Christ shall reign gloriously in his church, Re. 20.1–8.

Millet, a coarse grain given to cattle, but seldom used by men, except in times of great scarcity, Eze. 4.9.

Million, ten hundred thousand, Ge. 24.60.

Millo, mi'llo [filial], (1) A noted person, whose family assisted the Shechemites in making Abimelech king, Ju. 9.6.—(2) A place where king Joash was murdered, 2 Ki. 12.20.—(3) The name of a part of the citadel of Jerusalem, probably the rampart, 2 Sa. 5.9; 1 Ch. 11.8; 1 Ki. 9.15, 24; 11.27. In the Heb. the definite article is always prefixed to it—'the Millo.'

Mills, MILLSTONES, were anciently small, about the size of a common grindstone, and easily turned by the hand; and in which corn was ground by women and slaves, De. 24.6; Ju. 16.21; Is. 47.2; Je. 25.10; Mat. 24.41.

Mincing, walking with proud and affected gait, Is. 3.16.

Mind, a carnal, or fleshly and unrenowned, Ro. 8.6, 7; Col. 2.18;—a *spiritual*, or renewed and heavenly, Ro. 8.6;—a *double*, or deceitful and inconstant, Ja. 1.8;—a *reprobate*, one given up of God, Ro. 1.28.

Mingled, mixed, Ex. 9.24; Mat. 27.34; Mar. 15.23; Re. 8.7.

Miniamin, min-i-a'min [right hand], one of the high-priests, Ne. 12.17, 31.

Minister, (1) A servant; Christ so called, Ro. 15.8; He. 8.2.—(2) Angels, Ps. 104.4.—(3) Those who preach the gospel, and dispense the ordinances of baptism and the Lord's supper, 1 Co. 3.5.—(4) Magistrates, Ro. 13.4, 6.

Ministers, of the gospel of Christ, are styled *pastors*, Ep. 4.11;—*teachers*, 1 Co. 12.28;—*labourers*, Mat. 9.38; 1 Co. 3.9;—*workers*, 2 Co. 6.1;—*stewards*, 1 Co. 4.1, 2; 1 Pe. 4.10;—*watchmen*, Is. 52.8; Ep. 6.18;—*bishops* or *overseers*, 1 Ti. 3.1; Tit. 1.7;—*rulers*, 1 Ti. 5.17;—*preachers*, 2 Ti. 2.11; 1 Pe. 5.1;—*servants*, 2 Ti. 2.24; 2 Pe. 1.1;—*angels*, signifying messengers or persons sent, Re. 2.18, 12; 3.1, 7, 14.

the qualifications which they ought to possess, 1 Ti. 3.1–8; Tit. 1.6–9;—holy and pure, 1 Co. 13.1; 1 Ti. 3.9;—patient, 2 Co. 6.4; 2 Ti. 2.24;—humble, Ac. 20.19;—disinterested, 2 Co. 12.14; 1 Th. 2.6;—affectionate, Phil. 1.7; 1 Th. 2.8, 11.

in what light to be considered, 1 Co. 4.1; 2 Co. 5.20; 6.1;—to have a regular call from Christ and his church, Jn. 10.1; Ac. 1.15–26; 14.23; 26.15; 1 Ti. 4.14; Tit. 1.5; He. 5.4.

their duty: diligent in studying, preaching, &c., Ro. 12.7; 1 Co. 9.16; Phil. 1.20; Col. 4.1; 1 Ti. 4.13; 5.17; 2 Pe. 1.12;—strive to edify, Je. 31.15; Jn. 21.15–17; Ac. 20.28; 2 Co. 12.19; 1 Pe. 5.2;—preach with boldness, Is. 58.1; Eze. 2.6; Mat. 10.7, 8; Ac. 4.19, 31; 5.29; Ep. 6.19;—without reserve, Ac. 20.20; 20.27; Ro. 15.19;—in purity, 2 Co. 2.17; 4.2; 2 Ti. 2.15; Tit. 1.9;—much in prayer, Ac. 6.4; Ep. 6.18;—in what light to be considered, 1 Co. 4.1; 2 Co. 5.20; 6.1;—to have a regular call from Christ and his church, Jn. 10.1; Ac. 1.15–26; 14.23; 26.15; 1 Ti. 4.14; Tit. 1.5; He. 5.4.

their duty: diligent in studying, preaching, &c., Ro. 12.7; 1 Co. 9.16; Phil. 1.20; Col. 4.1; 1 Ti. 4.13; 5.17; 2 Pe. 1.12;—strive to edify, Je. 31.15; Jn. 21.15–17; Ac. 20.28; 2 Co. 12.19; 1 Pe. 5.2;—preach with boldness, Is. 58.1; Eze. 2.6; Mat. 10.7, 8; Ac. 4.19, 31; 5.29; Ep. 6.19;—without reserve, Ac. 20.20; 20.27; Ro. 15.19;—in purity, 2 Co. 2.17; 4.2; 2 Ti. 2.15; Tit. 1.9;—much in prayer, Ac. 6.4; Ep. 6.18;—in what light to be considered, 1 Co. 4.1; 2 Co. 5.20; 6.1;—to have a regular call from Christ and his church, Jn. 10.1; Ac. 1.15–26; 14.23; 26.15; 1 Ti. 4.14; Tit. 1.5; He. 5.4.

behave to those who oppose them, Mat. 10.14; Lu. 9.5; 10.11; Ac. 18.6; Ga. 6.1; 2 Ti. 2.25.

Ministers, ought to be treated with respect, Mat. 10.40; Lu. 10.16; Jn. 13.20; 1 Co. 16.10, 16; Phil. 2.29; 1 Th. 4.8; 5.12; 1 Ti. 5.17; He. 13.17;—entitled to a maintenance, Mat. 10.10; Lu. 10.7; 1 Co. 9.7; Ga. 6.6; 1 Th. 2.6; 2 Th. 3.9; 1 Ti. 5.18; 2 Ti. 2.6;—to be much prayed for, Ep. 6.18, 19; Col. 4.3; 1 Th. 5.25; 2 Th. 3.1.

Ministration, (1) The period of continuance in office, Lu. 1.23.—(2) Distribution of alms, Ac. 6.1; 2 Co. 9.13.—(3) 'Ministration of death,' of the Spirit, 2 Co. 3.7, 8.

Minni, min'ni [division], supposed to be a contraction for Armenia, Je. 51.27.

Minnith, min'nith [allotment], a town of the Ammonites, a few miles east of Heshbon, Ju. 11.33;—famed for its fine wheat, Eze. 27.17.

Minstrel, a musician or piper, 2 Ki. 3.15; Mat. 9.23.

Mint, a well-known garden herb, of which the Pharisees paid tithes, though not required by the law, Mat. 23.23. The law required tithes only of the produce of the field, De. 14.2.

Miracles, wonderful effects, above human or natural power, performed in attestation of divine truth, and therefore the proper evidence of a divine mission, Ex. 4.2; Jos. 2.10; 5.1; 1 Ki. 18.24; Jn. 5.36; 10.25; Ac. 16.25;—the reality of those wrought by Christ, and by prophets and apostles, proved by their number and variety;—their being performed publicly, and not in a corner;—before enemies as well as friends;—*instantaneously*, and not by slow degrees;—*independent* of all second causes;—were such as all men could examine and judge of, and all served an important end, worthy of a divine author, viz. to establish divine truth. For the illustration of these, see the following articles.

—wrought by *Moses* and *Aaron*, their rod became a serpent, and swallowed the rods of the magicians, Ex. 7.10, 12;—turned the waters of the Nile into blood, 20;—covered the land of Egypt with frogs, 8.6;—caused the dust of the land to become lice, 17;—brought grievous swarms of flies, 24;—a murrain, or death of cattle, 9.3;—boils and blains on man and beast, 10;—grievous thunder, lightning, and hail, 23;—locusts over the land, 10.12;—palpable and awful darkness, 21;—divided the Red Sea, 14.21;—sweetened the bitter waters of Marah, 15.25;—brought water for all the congregation out of the rock at Rephidim, 17.6;—obtained victory for Israel over Amalek, by holding up Moses' hand, with the rod of God, 9–13, &c.

—in feeding the Israelites by manna. See MANNA.

—by *Joshua*; when Jordan overflowed its banks, it parted, and allowed the Israelites to pass over dry, Jos. 3.14–17;—the walls of Jericho fell down flat, when he taught the Israelites to shout, 6.8–21;—at his word the sun and moon stood still, 10.12.

—wrought by *Elijah*; caused the widow's Zarephath's barrel of meal not to waste, 1 Ki. 17.14–16;—raised to life the widow's son, 21–23;—obtained life from heaven to consume the sacrifice, 18.30–38;—obtained rain, after a long drought of three years, and a half, 41–45;—twice brought fire from heaven, which consumed each time a captain and fifty men of Ahab's, 2 Ki. 1.10, 12;—divided Jordan, 2.8.

—wrought by *Elisha*; divided Jordan, 2 Ki. 2.14;—healed the waters at Jericho, 21.22;—obtained a large supply of water, 3.16–20;—multiplied the widow's oil, 4.3–6;—raised to life the son of the Shunammite, 32–35;—prevented the fatal effects of poison, 40, 41;—fed a hundred men with a few loaves, 42–44;—cured Naaman's leprosy, 5.10, 14;—inflicted the leprosy on Gehazi, for his sin, 27;—caused

iron to swim, 6.5;—smote the army of the king of Syria with blindness, 18;—man revived by touching Elisha's bones, 2 Ki. 13.21.

Miracles, Daniel, Shadrach, Meshach, and Abed-nego, were cast into a burning fiery furnace, but unhurt, Da. 3.19–26;—Daniel cast into a den of lions, was preserved, 6.10–24.

—*Jonah* fled from God's command; was cast into the sea, and was preserved three days and three nights; and was restored, and obliged to perform his commission, Jonah 1.1–10; 2.1–4.

—performed by *Christ*;—turned water into wine, Jn. 2.7;—healed a nobleman's son at Capernaum, 4.50;—passed unseen through the multitude, Lu. 4.30;—gives a miraculous draught of fishes, 5.4;—cured a demoniac, Mar. 1.25; Lu. 4.33;—healed Peter's wife's mother, Mat. 8.15; Mar. 1.29; Lu. 4.38;—cured multitudes, Mat. 4.24; Mar. 1.34;—cleansed a leper, Mat. 8.3; Mar. 1.40; Lu. 5.12;—healed the paralytic let down in a bed, Mat. 9.6; Mar. 2.3; Lu. 5.18;—the impotent man at Bethesda, Jn. 5.5–9;—the withered hand on the Sabbath, Mat. 12.10; Mar. 3.1; Lu. 6.6;—cured a great number, Mar. 3.10; Lu. 6.17;—the centurion's servant, Mat. 8.5; Lu. 7.1;—raised to life the widow's son at Nain, Lu. 7.15;—healed a demoniac, Mat. 9.32; Lu. 11.14;—still-ed the tempest, Mat. 8.24; Mar. 4.37; Lu. 8.23;—cast out a legion of devils, Mat. 8.28; Mar. 5.2; Lu. 8.26;—healed a woman of a bloody issue, Mat. 9.20; Mar. 5.25; Lu. 8.43;—raised the daughter of Jairus, Mat. 9.18; Mar. 5.22; Lu. 8.41;—gave sight to two blind men, Mat. 9.27;—cured a dumb demoniac, 32; Lu. 11.14;—gave power to the apostles to heal, Mat. 10.1; Mar. 3.15; 6.7; Lu. 9.1;—healed many, Mat. 14.14; Lu. 9.11;—fed five thousand with five loaves and two fishes, Mat. 14.17; Mar. 6.35; Lu. 9.12; Jn. 6.5;—walked on the sea, Mat. 14.26; Mar. 6.48;—healed the daughter of the Syro-Phoenician woman, Mat. 15.22; Mar. 7.24;—one who was deaf and dumb, Mar. 7.32;—healed multitudes, Mat. 15.30;—fed four thousand with seven loaves and a few fishes, 24; Mar. 8.5;—cured a blind man, Mar. 8.22;—a deaf and dumb demoniac, Mat. 17.14; Mar. 9.14; Lu. 9.37;—causes a fish to bring the tribute money, Mat. 17.27;—gives sight to a man born blind, Jn. 9.6, 7;—healed a woman who had been diseased eighteen years, Lu. 13.11;—cured the dropsy on the Sabbath, 14.2;—cleansed ten lepers, 17.12;—raised Lazarus from the grave, Jn. 11.44;—cured blind Bartimeus, Mat. 20.34; Mar. 10.52; Lu. 18.42;—withered the barren fig-tree, Mat. 21.19; Mar. 11.13;—restored the ear of Malchus, Lu. 22.51;—caused a miraculous draught of fishes after his resurrection, Jn. 21.6.

—wrought by the *Apostles* in the name of Christ;—Peter healed a lame man, Ac. 3.6;—many signs and wonders wrought by the apostles, 5.2;—the Holy Ghost communicated by Peter and John, 8.14–17;—Eneas made whole, 9.34;—Dorcas restored to life, 40;—Paul heals a cripple at Lystra, 14.8–10;—casteth out a spirit of divination from a damsel, 16.16;—the Holy Ghost given by the imposition of hands, 19.6;—restored Eutychus to life, 20.10;—healed the father of Publius, and many others, 28.8, 9.

—pretensions to them in proof of idolatry not to be regarded, Re. 13.1;—delusive ones foretold, Mat. 24.24; 2 Th. 2.9; Re. 13.13; 16.14; 19.20.

Miriam, mir'i-am [bitterness], the same name as Mary in the N. T., the sister of Moses and Aaron, leads the song after the passage through the Red Sea, Ex. 15.20;—her punishment for complaining of Moses, Nu. 12.14;—her death at Kadesh-barnea in the first month of the fortieth year after the exodus, 20.1.

Mirth, unseasonable, reproved, Pr. 14.13; 25.20; Ec. 2.2; 7.2;—sometimes allowable, 3.4. See JOY.

Miscarrying, abortive, Ho. 9.14.
Mischief, hurt or injury, falls upon the contrivers of it, Ps. 7.14; 9.15; 52.1; 57.6; 64.8; Pr. 4.16; 26.27; Ec. 10.8; Is. 33.1.

—, or violence, complained of and censured, Ps. 140.1, &c.; Pr. 10.23; 14.17; 21.10.

Miserable, unhappy, Job 16.2; 1 Co. 15.19; Re. 3.17.

Misael, mi-sha'el (entreaty), (1) One of the sons of Uzziel the uncle of Moses, Ex. 6.22.—(2) One of Daniel's companions, Da. 1.6.—(3) One that stood by Ezra, Ne. 8.4.

Miserephoth, Maim, mis' re-foth-ma'im (burnings of water), a place on the sea-coast, a few miles north of Sidon;—to this place Joshua pursued the Canaanites who had arrayed themselves against him, Jos. 11.8.

Mist, a moist and dusky vapour, Ge. 2.6;—blindness, Ac. 13.11;—inextricable gloom, 2 Pe. 2.17.

Mite (Gr. *lepton*), a small copper coin equal in value to about 1/16th of a penny, Mar. 12.42; Lu. 12.59; 21.2.

Mithredath, mith' re-dath, (1) An officer of Cyrus, Ezr. 1.8. In Ezr. 7.21, and Da. 3.23, this word is rendered 'treasurer'.—(2) One who opposed the rebuilding of the walls of Jerusalem, Ezr. 4.7.

Mitre, a kind of turban or crown for the high-priest, Ez. 28.36; 39.30.

Mitylene, mit-i-lē-ne, the chief city of the island of Lesbos, in the Ægean Sea;—through it Paul passed in his way from Corinth to Judea, Ac. 20.14. The modern town is called *Mitylen*.

Mixed, joined, Ez. 12.38; Ne. 13.3; Ho. 7.1; He. 4.2.

Mixtures, in seed and cattle to be avoided, De. 22.9, &c.

Mizpeh, miz'peh (a watch-tower), (1) A city of the tribe of Judah, situated in the plain of Philistia, Jos. 18.26.—(2) A city of Benjamin, Jos. 18.26;—here Saul was elected king, 1 Sa. 10.17.21.—Gedaliah was assassinated, 2 Ki. 25.25; Je. 40.6-15.—(3) On Mount Gilead, named by Laban, Ge. 31.23, 25, 48;—here Jephthah resided, Ju. 11.11.—(4) Mizpeh of Moab, where the king lived to whom David committed the care of his parents, 1 Sa. 22.3.—(5) The land of Mizpeh, Jos. 11.3.—(6) The valley of Mizpeh, Jos. 11.3, 8. This is probably the country of Cæle-Syria.

Mizraim, miz-ra'im (distress, straitness), (1) The son of Ham, Ge. 10.6, 13.—(2) The name by which Egypt is generally designated in the Hebrew Scriptures. It is a word in the dual number signifying the *two Misr*, i.e. the Upper and the Lower Misr, the name by which Egypt is still spoken of by the Arabs. In Is. 11.11 the name denotes Lower Egypt as distinguished from Pathros or Upper Egypt.

Mnason, na'son, an aged disciple of Christ, a native of Cyprus, Ac. 21.16.

Moab, mo'ab (of the father), (1) The son of Lot by his eldest daughter, and the father of the Moabites, Ge. 19.37.—(2) An ancient kingdom, eastward of the Dead Sea, and south-east of Judea, the inhabitants of which are called Moabites. See MOABITES.

Moabites, mo'ab-ites, not to be received into the congregation of Israel, De. 23.3;—conquered by David, 2 Sa. 8.2;—rebel after the death of Ahab, 2 Ki. 1.1;—defeated, 3.24;—the king sacrifices his son, 27;—their desolation foretold, Is. 15.1, &c.; 16.1; Je. 48.1; Ez. 25.8; Am. 2.1; Zep. 2.8;—to be restored, Je. 48.47.

Mob, at Thessalonica, raised against Paul by the Jews, Ac. 17.5;—at Ephesus, 19.45-47;—metaphorically represented, Ps. 65.7.

Mocking, at others censured, Job 13.9; Ps. 35.16; Pr. 17.5; 30.17;—of Ishmael at the birth of Isaac, Ge. 21.9;—of young men at Elisha, 2 Ki. 2.23;—of Sanballat and Tobiah, Ne. 2.9; 4.1-3;—of Herod and his men of war at Christ, Lu. 23.11;—of the Roman soldiers, 36;—of the Jews at the apostles, Ac. 2.13;—of the Athenians at Paul's preaching, 17.32.

Moderation, calmness of mind, temperance, equanimity, enjoined, 1 Co. 7.29, 31; Phil. 4.5.

Modesty, humble and chaste deportment, enjoined, Ep. 5.3, 4; 1 Ti. 2.9.

Moisture, sap, wetness, Ps. 32.4; Lu. 8.6.

Moladah, mol'a-dah (birth, lineage), a city in the extreme south of Judah, afterwards given to Simeon, Jos. 15.26, 19.2; 1 Ch. 4.28.

Mole, Is. 2.20, a well-known animal that burrows in the earth. The word so rendered in Le. 11.30 means properly the chameleon;—that rendered 'weasel' in 29 is properly the mole.

Molech, mo'le'k (king), the national god of the Ammonites. It was made hollow and a fire was kindled within it, and when the arms were red-hot the victims were cast into them and immediately consumed. Children not to be sacrificed to him, Le. 18.21; 20.2;—some of them were, 2 Ki. 16.3; 21.3; 6; Je. 32.35; Ez. 20.31;—called Milcom, 1 Ki. 11.5;—Moloch, Ac. 7.43.

Mollified, softened, Is. 1.6.

Molten, melted, Ez. 32.4; 1 Ki. 7.16; Job 28.2; Mi. 1.4.

Moment, the shortest space of time, Ps. 30.5; Lu. 4.5; 1 Co. 15.52.

Money, traded with anciently by weight, not coined;—Abraham weighed 400 shekels of silver as the price of his burying-place, Ge. 23.15, 16;—Joseph was sold for 20 shekels of silver, Job 37.28;—coined, used in the time of Christ, Mat. 22.19, 20.

—, usefulness of, Ec. 7.12; 10.19;—danger from the love of it, 1 Ti. 6.10.

Money-changers, persons who, at a certain rate of profit, gave smaller pieces of money for greater, or greater for smaller, to accommodate those who came to the temple;—twice driven by Christ out of the courts of the temple, Mat. 21.12; Ju. 2.14, 15.

Monsters, things unnatural, La. 4.3.

Month, the time of a moon's revolution. See YEAR.

Monuments, tombs, or idol-temples, by sleeping in which idolaters expected dreams or visions from their gods, Is. 65.4.

Moon, a secondary planet, always attendant on our earth. Her diameter is 2175 miles, and 240,000 miles distant from us. She has no light, except what she reflects from the sun. Her appointment and use, Ge. 1.14; Ps. 104.19;—stood still, Jos. 10.12;—an object of idolatrous worship, De. 17.3; Job 31.26; Je. 44.17;—called 'the lesser light', Ge. 1.16;—the church compared to, Ca. 6.10.

Moral Duties, exhortation to them, Ro. 12.1, &c.; Ep. 4.1; 5.1, &c.; Phil. 4.8; Col. 3.1; 1 Th. 4.1; 5.4; Tit. 3.8; He. 13.1, &c.; 1 Pe. 1.15; 2 Pe. 1.5;—comprised in a small compass, Mi. 6.8; Mat. 7.12; 22.37; Ga. 5.14.

Morasthite, mo-ras'thite, an inhabitant of Morasth, Je. 26.18;—Micah the prophet said to be one, Mi. 1.1.

Mordecai, mo'r-de-ky (a votary of Merodach), the son of Jair, of the family of Saul, and one of the chiefs of the tribe of Benjamin; was carried to Babylon along with Jehoiachin, king of Judah;—the guardian of Esther, Es. 2.5;—discovers a treason, 21;—rewarded for it, 6.6;—his mourning on account of a decree against the Jews, 4.1;—advanced, 8.1, 15; 10.3;—returned to Jerusalem, Ezr. 2.2; Ne. 7.7.

Moreh, mo'reh (high oak), (1) An oak, or grove of oaks near Shechem, the first halting-place of Abram after his entrance into Canaan, Ge. 12.6;—again mentioned on the entrance of the Israelites into Canaan, De. 11.30.—(2) A hill in the plain of Jezreel, Ju. 7.1, 2.

Moriah, mo-ri'ah (the appearance of Jehovah), a mountain within the walls of the east part of Jerusalem;—here Abraham intentionally offered Isaac, Ge. 22.2;—here Solomon built the temple, 2 Ch. 3.1. The great mosque is now on its summit.

Morning, *eyelids* of, or first appearance of light, Job 41.18;—*wings* of, rapid spread of the sunbeams, Ps. 139.9.

Morsel, a small piece of bread, Ge. 18.5; Ps. 147.17; Pr. 17.1; He. 12.16.

Mortal, liable to death, as the body of man is, Job 4.17; Ro. 6.12; 8.11; 1 Co. 15.53.

Mortar, cement to connect stones in building, Ec. 11.3; Le. 14.42;—also a vessel for braying in with a pestle, Nu. 11.8; Pr. 27.22.

Mortgaged Land, consigned to a creditor to be his, if not redeemed within a limited time, Ne. 5.3.

Mortification, or putting to death the body of sin, how to be exercised, Ec. 7.2; Mar. 8.34; 1 Co. 9.25; Ga. 6.14; Col. 3.5.

Mosera, mo-sērah (learning, discipline, a bond), the place where Aaron died and was buried, De. 10.6;—also called Moseroth, as one of the places where Israel encamped, Nu. 33.30.

Moses, mō'zez (drawn out of the water), the brother of Aaron, and the illustrious Jewish lawgiver (see AARON);—born, Ex. 2.2;—the son of Amram, 1 Ch. 6.3;—saved by Pharaoh's daughter, Ex. 2.5;—kills an Egyptian, 12;—goes to Midian, 15;—marries Zipporah, 21;—his sons, 22;—God appears to him in the bush, 3.2;—in Midian, 4.19;—returns to Egypt, 20;—circumcises his son, 25;—meets Aaron, 27;—his age at the time, 7.7;—his rod becomes a serpent before Pharaoh, 10;—his song after passing through the Red Sea, 15.1, &c.;—goes up to Mount Sinai, 24.1;—builds an altar, 4;—continues forty days without food, 18;—desires to see the glory of God, 33.18;—shown it, 34.5;—passes a second time forty days without food, 28;—his face shines, 29;—complains of his charge, Nu. 11.10;—smites the rock at Meribah, 20.7;—his address to the Israelites before his death, and recapitulation of their history, De. 1.1, &c.;—his warning concerning their future disobedience, 31.29;—his song on the same subject, xxxii.;—blesses the tribes, xxxiii.;—not permitted to go over Jordan, 3.26;—views the land of Canaan from Mount Nebo, 34.1;—dies, 5;—his age, 7;—and character, 10;—his prayer, Ps. xc.;—his laws to be remembered, Mal. 4.4;—the Israelites said to be baptized to him, 1 Co. 10.1;—his faith celebrated, He. 11.23-28.

Mote, a speck, or minute particle of dust, Mat. 7.3, 4; Lu. 6.41, 42.

Moth, a very small and frail insect, Ps. 39.11; Mat. 6.19;—emblem of men's weakness, Job. 4.19;—devastations of, Ps. 50.9.

Mother. This name among the Hebrews denotes also a grandmother, 1 Ki. 15.10;—a distant female ancestor, Ge. 3.20. See PARENTS.

Mountains. Palestine is very mountainous. The expression 'mountains of Israel', Ez. 36.1, denotes the entire country. The most celebrated were Carmel, near the Mediterranean, Jos. 19.26;—Ebal, in Samaria, 8.30;—En-gedi, near the Dead Sea, 15.2;—Gaash, in Ephraim, 24.30;—Gilboa, south of the valley of Jezreel, 2 Sa. 1.21;—Gilead, beyond Jordan, Ge. 31.21;—Gerizim, in Samaria, Ju. 9.7;—Hermion, beyond Jordan, Jos. 11.33;—Hor, in Idumea, Nu. 20.25;—Horeb, near to Sinai, De. 1.2;—Lebanon, or Libanus, which separates Canaan on the north from Syria, 2.25;—Moriah, on which the temple was built, 2 Ch. 3.1;—Nebo, part of the mountains of Abrahim, Nu. 32.3;—Olives, on the east of Jerusalem, Mat. 21.1;—Paran, in Arabia, Ge. 14.6;—11.1;—Pisgah, in the country of Moab, Nu. 21.20;—Seir, in Idumea, Ge. 14.6;—Sinai, in Arabia, Ex. 19.2;—De. 33.2;—Sion, or Zion, in Jerusalem, 2 Sa. 5.7; 2 Ki. 19.21;—Tabor, in Lower Galilee, to the north of the great plain, Ju. 4.6;—*figuratively*, a difficulty is a 'great mountain', Zec. 4.7, or comp. Ps. 30.7; 36.6; 46.3; 97.5; 125.2; Is. 54.10; Je. 3.23;—Messiah's kingdom compared to a mountain, Is. 2.2; 11.9; Da. 2.35.

Mourning, grief, for the dead not to be attended with disfiguring the body, De. 14.1;—accompanied with plaintive music, Ma. 9.23;—preferable to laughter, Ec. 7.2;—threatened to the Israelites, Am. 8.10; Mi. 1.6; Zec. 12.11;—over mystical Babylon, Re. 18.19.

Mourning FOR SIN the evidence of repentance, Ps. 38.6; 51.2; Mat. 5.4; 1 Co. 5.2; Ja. 4.9.

— for Jacob, Ge. 50.3;—for Aaron, Nu. 20.29;—for Moses, De. 34.8;—of David for his child, 2 Sa. 12.16;—of the king of Israel for the famine in Samaria, 2 Ki. 6.30;—of David for Saul and Jonathan, 2 Sa. 1.11;—for Abner, 3.31;—for Absalom, 18.33, &c.;—for his friend, Ps. 35.13;—of the Israelites after the destruction of Jerusalem, La. 2.10;—of Darius on the condemnation of Daniel, Da. 6.18.

Movable, capable of being moved, Pr. 5.6.

Mower, a cutter of hay or corn, Ps. 129.7; Am. 7.1.

Mowings (KING'S). The best or earliest of the pasture was assigned to the king for his war-horses, Am. 7.1.

Mufflers, veils or masks with which women cover their face, all except the eyes, Is. 3.19.

Mulberry-trees, trees which, as the name imports, produce berries of a cool and pleasant juice, 2 Sa. 5.23, 24. They abound in Syria;—their leaves are the appropriate food of the silk-worm;—called 'sycamine-tree', Lu. 17.6.

Mules, the mongrel produce of the horse and ass, very sure-footed, and hardy for travelling;—David and his sons rode on them, 2 Sa. 13.29;—Solomon rode on one at his coronation, 1 Ki. 1.33, 38;—Ahab had vast numbers of them, 1 Ki. 18.5;—breeding of, forbidden, Le. 19.19.

Multiply, to increase in number, Ge. 1.22; Ex. 1.10; 2 Co. 9.10.

Multitude, a great number, not to be followed to do evil, Ex. 23.2; Mat. 7.13.

Munition, a fort or fortification, Is. 29.7; 33.16; Na. 2.1.

Murder, killing any person wilfully and unlawfully; forbidden, Ex. 20.13; De. 5.17;—punishable with death, Ge. 9.6;—laws relating to it, Nu. 35.30; Le. 24.17.

—, *uncertain*, how expiated, De. 21.1.

— of Abel by Cain, Ge. 4.8;—of the sons of Gideon, Ju. 9.5, 24;—of Abner by Joab, 2 Sa. 3.27;—of Amasa by Joab, 20.8;—of Baasha by Zimri, 1 Ki. 16.9;—of Naboth by Ahab, 21.8;—Zechariah by Joab, 2 Ch. 24.21;—of Zechariah king of Israel by Shallum, 2 Ki. 15.10;—of Amnon by his servants, 21.23.

Murmuring, or unreasonable complaining, censured, 1 Co. 10.10; Phil. 2.14; Jude 16.

— of the Israelites at Moses in Egypt, Ex. 5.20; 14.11;—at Marah, 15.23;—at Sin for want of bread, 16.2;—for water, 17.2;—at Taberah, Nu. 11.1;—at the report of the spies, 14.1;—after the death of Korah, &c., 16.41;—loathing manna, &c., 21.5.

Murray (death), a plague among cattle, Ex. 9.3.

Muse, to think closely, or to consider, Ps. 143.5.

Mushi, mu'shi (the One withdrawn), a son of Merari, 1 Ch. 6.19; 23.23; 24.26.

Musical Instruments, invented by Jubal, son of Lamech, Ge. 4.21;—used at the conveyance of the ark, 1 Ch. 15.28;—regulated for the national worship by David, 16.42; 2 Ch. 29.25;—to be used in praising God, Ps. 33.2; 81.2; 92.3; 108.2; 150.3;—their effect on Saul, 1 Sa. 16.14, 23;—many of them mentioned as used in Babylon, at the worship of the golden image, Da. 3.5, 10, 15.

Musicians, men skilled in harmony, Re. 18.22.

Mustard, a well-known plant, which grew in Canaan to the height of a tree, Mat. 13.31.

Musty, to array, or to put an army into rank and order, 2 Ki. 25.19; Is. 13.4; Je. 52.25.

Mutter, to grumble, Is. 8.19; 59.3.

Mutual, relating to both parties, Ro. 1.12.

Muzzle, to put anything in or on the

mouth of a beast, to restrain it from eating, De. 25.4; 1 Co. 9.9; 1 Ti. 5.18.

Myra, my'rah, a city of Lycia, near the Mediterranean Sea, and 40 miles east of Patara;—here Paul embarked for Rome, Ac. 27.5;—now called *Demira*.

Myrtle, a gum or resin taken from the *Cistus creticus*, a thorny tree 8 or 9 feet high, which abounds in Arabia. It was an ingredient in the holy ointment, Ex. 30.23;—used in embalming the dead, Jn. 19.39;—as a perfume, Es. 2.12; Ps. 45.8; Pr. 7.17;—wine mingled with, Mar. 15.23, comp. Mat. 27.34.

Myrtle, a beautiful and fragrant tree, ever green, and which produces rose flowers, Ne. 8.15; Is. 41.19; 55.13; Zec. 1.8, 10, 11.

Mysia, mis'i-a, the north-west province of Asia Minor, on the Egean Sea;—Paul passed through and embarked at Troas on his first voyage to Europe, Ac. 14.7, 8.

Mystery, that which was hid, or known *obscurely* or *darkly* before, but is now clearly revealed; as the gospel or new economy, Ep. 3.3, 4, 9, 6; 19; Col. 1.26; 2.2;—the doctrines of the gospel, Mar. 4.11; Ro. 16.25;—some spiritual truth, *couched* or *hid* den under external representation or similitude, Re. 1.20; 17.7;—truths, which, after they are revealed, have something in them dark and unfathomable, 1 Ti. 3.16;—'mystery of iniquity,' 2 Th. 2.7.

N.

Naamah, na'a-mah (pleasant), (1) Daughter of Lamech, and sister of Tubal-Cain, Ge. 4.22.—(2) An Ammonitess, the wife of Solomon, and mother of Rehoboam, 1 Ki. 14.21.—(3) A town in the plain of Judah, Jos. 15.41.

Naaman, na'a-man (pleasantness), a distinguished general in the army of the King of Syria, 2 Ki. 5;—directed by a little maid to apply to Elisha for the cure of his leprosy, 2.3;—slights the means prescribed by the prophet, 11;—prompted by his servants, he uses it, and is cured, 14;—his grateful acknowledgments to the prophet, 15;—resolves to serve only the God of Israel, 17, 18.

Naamathite, na'a-ma-thite, one of Job's three friends, Zophar, who lived at Naamah, Job. 2.11; 11.1; 20.1.

Naashon, na-ash'on, Aaron's brother-in-law, Ex. 6.23; Nu. 7.17;—also called Nahshon, Ru. 4.20; or Naasson, Lu. 3.32.

Nabal, na'bal (a fool), a rich man of Maon, in the tribe of Judah;—his ungrateful behaviour to David, 1 Sa. 25.2;—his death, 38.

Naboth, na'both (fruits), an Israelite of the city of Jezreel; had a vineyard near the palace of Ahab, which he coveted, 1 Ki. 21.1, 2;—refuses to part with it, 3;—murdered by the contrivance of Jezebel, 21.1, &c.

Nachon, na'chon (prepared), the threshing-floor by which Uzzah died, 2 Sa. 6.6;—called also Chidon, 1 Ch. 13.9; and after the death of Uzzah was called Perez-Uzzah.

Nadab, na'dab (gift), (1) and ABHU, sons of Aaron, slain for offering strange fire, Le. 10.1, &c.—(2) *King of Israel*, succeeds his father Jeroboam, 1 Ki. 14.20;—dies, 15.27.

Nahaball, na-ha'bal (pasture), a city of the tribe of Zebulun, Jos. 19.15;—given to the Levites, 21.35.

Nahash, na'hash (serpent), (1) A king of the Ammonites, threatens the inhabitants of Jabesh-gilead, 1 Sa. 11.1;—defeated by Saul, 11.—(2) Another name for Jesse, or, as some suppose, the wife of Jesse, and mother of David, 2 Sa. 17.25; comp. 1 Ch. 23.15, 16.

Nahor, na'hor (snorting), son of Terah, and brother of Abraham, Ge. 11.26;—married Milchah, 29;—his descendants, 22.20.

Nahum, na'hūm (comforter), one of

the minor prophets, who uttered his predictions against Nineveh in the reign of Hezekiah (B.C. 713), which were fulfilled in the destruction of that city about a century after Nahum. He is called the 'Elkoshite,' but his personal history is quite unknown, Na. i. 1.

Nalla, large spikes or pegs, were commonly fixed in the walls of the houses, in ancient times, for hanging clothes, &c. on, Ezr. 8: 15; 22: 23, 25.

Nain, nā'in [beauty], a town in Galilee, about 2 miles south of Mount Tabor, memorable as the place where Christ restored to life the son of a widow, Lu. 7: 11-15. The place exists under the name of *Nem*.

Naioth, ny'oth [habitations], a part of the town of Ramah, or a place near it, where Samuel and David dwelt, 1 Sa. 19: 18, 22.

Naked, altogether unclothed, Ge. 2: 25;—the duty and reward of clothing them who are, Mat. 25: 34-36;—guilt and punishment of slighting them, 41-43;—without a cloak or mantle, and with nothing more than a shirt, Is. 63: 9; Mi. 1: 8; Jn. 21: 7 (see CLOTHES);—figuratively, those who are destitute of an interest in the righteousness of Christ, and of personal holiness, Re. 3: 17, 18.

Name, reputation or character; the value of a good one, Pr. 15: 30; 22: 1; Ec. 7: 1;—how to be obtained, Ps. 112: 6; Pr. 10: 7.

—of God, to be revered, Ex. 20: 7; Le. 12: 12; Ps. 111: 9; Mat. 6: 9.

—of JESUS, to be revered, Phi. 2: 10;—prayer to be made in it, Jn. 14: 13, 16, 23; Ro. 1: 8; Ep. 5: 20; Col. 3: 17; He. 13: 15; 1 Pe. 2: 5.

Names or TITLES given to Jesus illustrating his character and office. See CHRIST.

—given for particular reasons: in the case of Noah, Ge. 5: 29;—of Abraham, 17: 5;—of Sarah, 15:—of Isaac, 19: 21, 6;—of the sons of Jacob, 29: 33, &c.;—of John the Baptist, Lu. 1: 13;—of Jesus, Mat. 1: 21.

Naomi, na'om [beautiful, agreeable], the wife of Elimelech, and the mother-in-law of Ruth, Ru. 1: 2-5;—returns from the land of Moab to Bethlehem, 6-22;—sends Ruth to glean, 2: 2;—instructs her how to act towards Boaz, 3: 1, &c.

Naphthali, nā'f'thā-li [my wrestling], the sixth son of Jacob, Ge. 30: 8; 35: 25;—his sons, 46: 24;—prophetic blessing given him by his father, 49: 21;—to his descendants by Moses, De. 33: 23;—inheritance of his tribe, Jos. 19: 32;—his descendants, 1 Ch. 7: 13. After the captivity Naphthali became the most densely populated district in Palestine, and was the principal scene of our Lord's public labours. In the N.T. it is called *Nephtalim*, Mat. 4: 13, 21-22.

Napkin, a cloth to wipe the hand, &c., Lu. 22: 30; Jn. 11: 44; 20: 7.

Narcissus, nār-cis-sus, a person of note at Rome, the Christians in whose family are kindly saluted by Paul, Ro. 16: 11.

Narrow, or of small breadth, the way to heaven is, Mat. 7: 14.

Nathan, nā'than [given], a prophet of the Lord: commands David for his intention to build a temple, 2 Sa. 7: 3;—reproves him for his adultery with Bathsheba, 12: 1;—prevents Adonijah from being made king, 1 Ki. 1: 11-27;—sent by David to anoint Solomon, 32, &c.;—wrote the history of David, 1 Ch. 29: 29.

Nthanael, nā-thā'nā'el [the gift of God], one of the twelve disciples of Christ, much commended by him, and supposed to be the same with Bartholomew, attends Jesus, Jn. 1: 45-50;—saw Christ after his resurrection, 21: 2.

Nathanael, shall worship the Lord, Ps. 86: 9;—the gospel to be preached to all, Mt. 24: 14; Mat. 13: 10; Lu. 24: 7;—that oppress the Jews to be destroyed, Je. 25: 12;—represented as angry before the great day of wrath, Re. 11: 18;—dispersion of, Ge. x.

Native Country country in which a person is born, Ge. 22: 10.

Nativity, the birth of a person, or the

origin of a nation, Eze. 16: 3, 4;—place of birth, Ge. 11: 28; Ru. 2: 11; Je. 46: 16. **Natural**, produced by nature, Ro. 1: 26, 27; 1 Co. 2: 14; 15: 44.

Nature, the ordinary course of things which God has fixed, Ro. 1: 26, 27;—the light of reason, 2: 14;—common sense, or the general consent of nations, 1 Co. 11: 14;—substance or essential parts, He. 2: 16;—birth or natural descent, Ga. 2: 15; Ep. 2: 3.

Naughty, useless, corrupt, or bad, Pr. 6: 12, 17, 4; Je. 24: 2.

Navel, the middle of the body, Job 40: 16; Pr. 3: 8; Eze. 16: 4.

Navv, a fleet of ships, 1 Ki. 9: 26, 27; 10: 11, 22.

Nazarene, naz-a-reen', an inhabitant of Nazareth so called, Mat. 2: 23;—a name given by way of contempt to the followers of Christ, because he was of Nazareth, Ac. 24: 5.

Nazareth, nā'zā-rēth [separated, sanctified], a small obscure city of mixed race, in the tribe of Zebulun, in Lower Galilee, about 70 miles north of Jerusalem, 6 west of Mount Tabor, and 24 south-east of Acco or Acre. It is not mentioned in the O.T. It was noted for the wickedness of its inhabitants, Mar. 1: 9; Lu. 4: 29; Jn. 1: 46;—here Christ dwelt from his childhood till he commenced his public ministry, Lu. 2: 51; 4: 16;—here he preached, and an attempt was made to put him to death, 16-30. After this he made Capernaum his chief place of residence, 'his own city,' Lu. 4: 16-31; Mat. 4: 13-16. It still exists under the name of *en-Nāsirah*, having about 400 inhabitants.

Nazarites, nā'zā-rites, persons devoted to the service of God, or bound by a vow, either for a specified time or for life;—rules concerning them, Nu. 6: 2, &c.;—'charges' for the sacrifices at the completion of the vow, Ac. 21: 24.

Neapolis, ne-āp'o-lis [new city], a seaport city on the east of Macedonia, a few miles south of Philippi, which Paul visited, Ac. 16: 12. The site is occupied by the Turkish village of *Kavalla*, with about 6000 inhabitants, nine-tenths of whom are Mahomedans, the rest Greeks.

Neariah, ne-a-ri'ah [servant of Jehovah], one of the posterity of David, 1 Ch. 3: 22, 23.

Nebaioth, ne-by'oth [heights], the chief and oldest of the Ishmaelite tribes, descended from the eldest son of Ishmael, Ge. 25: 13; 1 Ch. 1: 29.

Nebat, ne'bat [holder], of the tribe of Ephraim, and race of Joshua, was the father of Jeroboam, the first king of the ten tribes who revolted from the house of David, 1 Ki. 11: 26.

Neb, ne'bo [the head], (1) A city of the Reubenites, east of Jordan, in the vicinity of Heshbon, Nu. 32: 3, 38; 33: 47;—its fall predicted as a city of Moab, Je. 48: 1, 22;—(2) A city in the land of Judah, about 12 miles west of Jerusalem, Ezr. 2: 29; 10: 43; Ne. 7: 33.

—(3) A mountain beyond Jordan, where Moses died, forming part of the range of Abarim, De. 32: 49; 34: 1. —(4) An idol of the Chaldeans, supposed to be the planet Mercury, Is. 46: 1.

Nebuchadnezzar, neb-ū-kad-nē'zar [treasure of Nebol], generally called Nebuchadrezzar in Jeremiah, also in Eze. 30: 18;—the great king of Babylon, the son and successor of Nabopolassar;—carries Jehoiakim captive, 2 Ch. 36: 6;—and Jehoiachin, 10;—foretold to conquer the neighbouring nations, Je. 27: 1;—uses divination in marching to Jerusalem, Eze. 21: 19;—takes Jerusalem, and burns it;—dies the temple, 2 Ch. 36: 19;—his dream of the great image, Da. 2: 1, &c.;—requires all men to worship his golden image, 3: 1, &c.;—his dream of the great tree, 4: 5;—interpreted by Daniel, 5: 1;—his praise of the true God, 2: 47; 3: 28; 4: 37;—his arrogance, 4: 30;—his insanity, 33;—restoration, 35;—dies after a reign of forty-three years, probably about 561 B.C.

Nebuzar-Adan, neb-ū-za-ra'dan [chief of the executioners], general of the armies of Nebuchadnezzar: besieged Jerusalem, 2 Ki. 25: 8;—destroyed that

city, and took the people captive, 9-20; Je. 39: 1-14;—liberated the prophet Jeremiah, 40: 1-6.

Necessary, things that are most so, Job 23: 12; Pr. 4: 7; Ec. 12: 13; Mat. 6: 33; Lu. 10: 42; 12: 31; Jn. 6: 27.

—, for temporal life, Ge. 28: 20; Pr. 30: 8; 1 Ti. 6: 8.

Necessity, excuses legal injunctions, Mat. 12: 1, &c.; Mar. 2: 23; Lu. 13: 15.

Necho, nē'ko, king of Egypt (B.C. 610), 2 Ch. 35: 26;—defeated by Nebuchadnezzar, 2 Ki. 24: 7; Je. 46: 2.

Necromancy, pretending to foretell future events by questioning the dead, De. 18: 11. See DIVINATION.

Nedabiah, ned-a-bi'ah [whom Jehovah impels], one of David's posterity, 1 Ch. 3: 18.

Needful, necessary, Lu. 10: 42; Ac. 15: 5; Phi. 1: 24; Ja. 2: 16.

Needle, an instrument for sewing, Mat. 19: 24.

Needing, sneezing, expresses the manner in which the leviathan breathes and throws forth water, Job 41: 18;—a symptom of returning life, 2 Ki. 4: 35.

Neginoth, neg-i'noth [stringed instrument], title of Ps. iv.

Neglect, no attention, Mat. 18: 17; 1 Ti. 4: 14; He. 2: 3.

Negligent, careless, 2 Ch. 29: 11; 2 Pe. 1: 12.

Nehemiah, ne-he-mi'ah [whom Jehovah comforts], the inspired author of the book which bears his name;—laments the state of Jerusalem, Ne. 1: 1, &c.;—his prayer, 5;—thirteen years after the return of Ezra to the land of Israel is sent (about 444 B.C.) by Ahasuerus to Jerusalem, 2: 1;—arrives there, 9;—urges the Jews to build, 17;—rebukes the usurers, 5: 6;—finishes the wall, 6: 15. *The Book*—is a continuation of that of Ezra;—it brings to a close the history of the Old Testament. After the time of Nehemiah Judea became subject to the governor of Syria.

Nehiloth, ne-he'loth [perforated], an instrument of music, title of Ps. v.

Nehushtan, ne-hush'tan [a piece of brass], the name given by Hezekiah to the brazen serpent made by Moses, 2 Ki. 18: 4.

Neigh, to cry as a horse, Je. 5: 8; 8: 16; 13: 27.

Neighbour, to be loved as one's self, Le. 19: 18; Mat. 22: 39; Mar. 12: 33; Ja. 2: 8.

Nemuel, nem-eu'el [day of God], son of Simeon, 1 Ch. 4: 24;—also called Jemuel, Ge. 46: 10; Ex. 6: 15.

Nephews, the sons of a brother or sister, used to signify grandchildren, Ju. 12: 14; Job 18: 19; Is. 14: 22; in 1 Ti. 5: 4 means descendants. The word is derived from *nepos*, and in old English means grandson.

Nephishesim, ne-fish'e-sim [expansions], one in the order of the Nethinims, Ne. 7: 52.

Nephtuah, nef-tō'ah [open, or an opening], a well in the tribe of Benjamin, Jos. 18: 15.

Nereus, ne're-us, one noticed by Paul, Ro. 16: 15.

Nergal, nēr'gal [man-devourer], an idol of the Cuthites, a tribe of the Chaldeans or Persians, 2 Ki. 17: 30.

Nero, ne'ro, one of the most wicked and infamous of the Roman emperors, from whose household some were converted to the Lord, Phi. 4: 22.

Nest, for birds, high habitation, Nu. 24: 21; De. 22: 6; Job 29: 18; Hab. 2: 9.

Net, an instrument for catching fishes, birds, wild beasts, &c., Job 18: 8; 19: 6; Ps. 9: 15; 10: 9; Mat. 14: 18; 13: 47.

Nethaniah, nēth-a-ni'ah [given of Jehovah], (1) One of the royal race of Judah, Is. 40: 8, 14; 41: 6, 11;—(2) One of the four sons of Asaph, 1 Ch. 25: 2;—(3) A Levite, 17: 8;—(4) The father of Jehudi, Je. 36: 14.

Nether, the lower, Ex. 19: 17; De. 24: 6; Jos. 5: 10; Ec. 31: 14, 16, 18.

Nethermost, the lowest, 1 Ki. 6: 6.

Nethinims [dedicated persons], the hereditary temple servants—at first a portion of the conquered Gibeonites given as sacri-d servants to the priests, 1 Ki. 9: 20-22;—not called by this name till after the captivity, Ne. 3: 26, 7: 46, 60, 73; 10: 28;—Ezra brought 220

of them with him out of captivity, Ezr. 8: 17-20;—their service, 1 Ch. 9: 2; Ezr. 2: 43, 58.

Netophah, ne-tof'ah [dropping], a village and district of the same name, lying between Bethlehem and Anathoth, 1 Ch. 9: 16; Ezr. 2: 22; Ne. 7: 26; Je. 40: 8.

Nettles, common stinging herbs, Job 30: 7;—the presence of, betokens neglect, hence the allusions in Pr. 24: 31; Is. 34: 13; Ho. 9: 6.

Nevertheless, notwithstanding that, Mat. 14: 9; Ro. 5: 14; Ep. 5: 33.

New Creature, every one who is in Christ is, 2 Co. 5: 17; Ga. 6: 15; Ep. 2: 10. This *newness* described as a spiritual resurrection, Ro. 6: 4-6; Ep. 2: 1, 5; Col. 2: 12; 3: 1. See REGENERATION.

New Heart and Spirit, promised, Ezr. 11: 19; 36: 26, 27.

New Heavens and Earth, promised, Is. 65: 17; 66: 22; Re. 21: 1; 2 Pe. 3: 13.

New Jerusalem, the glorious state of the church during the millennium, Re. 3: 12; 21: 2.

New Moons, offerings on them, Nu. 28: 11.

Nibhaz, nib'haz [barker], the idol-god of the Avites, who was worshipped in the likeness of a dog, 2 Ki. 17: 31.

Nicanor, ni-ka'nor [a conqueror], one of the seven first deacons of the church at Jerusalem, honourably mentioned, Ac. 6: 3-6.

Nicodemus, nik-o-dē-mus, a Pharisee and ruler among the Jews; his conversation with Jesus, Jn. 3: 1;—pleads in his favour, 7: 50;—comes to embalm him, 19: 39.

Nicolaitans, nik-o-lā'i-tans, an early sect of heretics, a class of Gnostics noted for their wickedness, Re. 2: 6, 15.

Nicolas, nik'o-las [conqueror the people], a proselyte of Antioch and one of the deacons of the church in Jerusalem, Ac. 6: 5.

Nicopolis, ni-kop'o-lis [a city of victory], the name of several ancient cities. That to which Paul refers was probably in Epirus. It was founded by Augustus to commemorate the battle of Actium, Tit. 3: 12.

Night, used for a season of adversity, Is. 21: 12;—a time of ignorance, Ro. 13: 12;—death, Jn. 9: 4.

Night-hawk, probably the night-owl, an unclean bird according to the law, De. 14: 15; Le. 11: 16.

Night-watches, the periods into which the night was divided, for changing the watchmen or sentinels, Ps. 63: 6; 119: 148. There were four night-watches: (1) From sunset to the third hour of the night, Mar. 11: 11; Jn. 20: 19. (2) From the third hour of night to midnight, (3) Cock-crowing, to the third hour after midnight. (4) To the twelfth hour of the night, called also morning, Jn. 18: 28.

Nile, a celebrated river of Egypt, which flows from south to north. The great problem of its source has not yet been conclusively settled. The great lake Nyanza in Africa near the equator is supposed to be its main source. It begins to swell at the middle of June, attains its greatest height in September, and subsides to its usual level about the end of October, and, on the northern part of Egypt, it spreads about 20 miles on each side. When the waters subside the inhabitants sow their seed, which settles into the mud, and without further trouble produces a rich crop. It is called *Sihor* [the black river], Jos. 13: 3; Je. 2: 18;—and the River of Egypt, Heb. *Nahar Mitzraim*, Ge. 15: 18.

Nimrah, nim'rah [limpid, pure], a place 2 miles east of the Jordan, on the road from Jericho to Es-Salt; also called Beth Nimrah and Nimrin, Nu. 32: 3, 36.

Nimrim, nim'rim [limpid, pure], 'the waters of,' same as Nimrah, Is. 15: 6; Je. 48: 34, comp. Nu. 32: 3, 36.

Nimrod, nim'rod [rebel], the son of Cush, and founder of the Babylonian empire;—his exploits, Ge. 10: 8-10.

Nineveh, nin'e-veh [habitation of Ninus], the ancient capital of Assyria, usually called *Ninus* by the Greeks and Romans, after the name of its founder who, according to Assyrian

mythology, was the son of Nimrod. The marginal reading of Ge. 10: 11 is to be preferred. It is said to have been 60 miles in circumference, and in the time of Jonah, its population, reckoning children the fifth part, must have been 600,000. It outstripped even Babylon itself in its dimensions. Diodorus Siculus affirms that its walls were 60 miles in compass, 100 feet in height, and so thick that three chariots abreast could be driven along their top; and they were defended by 1500 towers, each 200 feet high. In the year 606 before Christ, it was completely destroyed by fire; and soon after the time of Christ not a trace of it could be found. Jonah preaches there, Jonah 3: 3;—spared on repentance, 10: 11;—threatened with destruction, Na. i. iii. The last notice of it in Scripture is in Zep. 2: 13-15, about 630 B.C. It was for a long time well nigh forgotten. Shapeless mounds opposite Mosul were all that tradition could point to as remaining of it. By recent excavations on the site, commenced in 1842 by M. Botta, French consul at Mosul, and in 1845 by Layard and others, many remarkable sculptured monuments have been discovered, which, from their structure and inscriptions, illustrate certain notable features of that ancient city, and confirm notices of it in the histories of ancient authors.

Nisan, nī'san [month of flowers or new day], the first month of the Jewish ecclesiastical year, Ne. 2: 1. It began about the time of the vernal equinox, as the *civil* year like that of the Egyptians began about the time of the autumnal equinox. See ABIB.

Nisroch, nis'rok [great eagle], an idol of the Assyrians, 2 Ki. 19: 37; Is. 37: 38.

Nitre, Pr. 25: 20; Je. 2: 22, not saltpetre, but *natron* or soda, a natural mineral alkali, an incrustation found at the bottom of various lakes in Egypt after the summer heat has evaporated the water. It is used for washing.

No [place, portion], a once populous city of Egypt, generally thought to be Thebes or Diospolis, Je. 46: 25; Eze. 30: 14, 15, 16. In Na. 3: 8 it is called 'populous No,' in the Heb. *No-Amōn*, i.e. No of Amōn, meaning the place, or possessions, or chief seat of the Egyptian god Amōn. It originally stood on both sides of the river Nile, about 500 miles from its mouth. In the time of its splendour it extended on both sides as far as the mountains; it had 100 gates; and on an emergency could send into the field by each of these gates 20,000 fighting men and 200 chariots. About 81 B.C., after a siege of three years, it was finally destroyed by Ptolemy X. Extensive ruins still mark its site. 'It is impossible to wander among these scenes and behold these hoary yet magnificent ruins without emotions of astonishment and deep solemnity. Everything around testifies of vastness and of utter desolation.—All is gloomy, awful, grand.—The walls of all the temples are covered with hieroglyphics. Many of these afford happy illustrations of Egyptian history.'—Robinson.

Noah, nō'ah [rest], the tenth in descent from Adam through Seth. He was the son of the second Lamech the son of Methuselah, and was born forty-six years after the death of Adam, and fourteen after that of Seth. He was contemporary with Enos for sixteen years, and with Terah the father of Abraham 128 years. Born, Ge. 5: 28;—his character, 6: 9;—forewarned to build the ark, 13: 14, &c.;—saved from the deluge, 8: 1;—offered sacrifice to God, 22: 2;—his intoxication, 9: 21;—died 350 years after the flood, aged 950 years, 22: 2;—his descendants, 10: 1;—mentioned together with Job and Samuel as singularly righteous, Eze. 14: 14;—his faith celebrated, He. 11: 7;—called a preacher of righteousness, 2 Pe. 2: 5.

Nob [a high place], a small town built on a conical rocky *tell* about 2 miles north of Jerusalem;—David fled to, 1 Sa. 21: 1;—here Doeg, by Saul's

orders, murdered eighty-five priests with their families, 22. 18, 19;—here the Benjamites resided after the captivity, Ne. 11. 32.

Nobles, persons of high birth and station, Ex. 24. 11; Ju. 5. 13;—not many such effectually called, 1 Co. 1. 26.

Nod [banishment], a land so called from Cain's having fled to it, Ge. 4. 16.

Noisome, offensive, disgusting, noxious, Ps. 91. 3; Eze. 14. 21; Re. 16. 2.

Noph, nuff, a city of Egypt, the ancient Memphis, capital of the country in the time of the patriarchs, Is. 19. 13; Je. 2. 16. *See* MEMPHIS.

North, used relatively to the situation of any country in regard to Judea, Je. 6. 1;—denotes Media and Assyria, 4. 18.

Nostrils, cavities of the nose, Ge. 2. 7; 12. 2; Job 4. 9; 27. 3; Is. 2. 22.

Notable, very remarkable, distinguished, Da. 8. 5, 8; Mat. 27. 16; Ac. 2. 20, 4. 16.

Nourish, to feed or maintain, Ge. 47. 12; 2 Sa. 12. 3;—to instruct and build up in faith and comfort, 1 Ti. 4. 6.

Novice, one newly converted, and who is unexperienced and unskilful, 1 Ti. 3. 6.

Numbering of the people by David, 1 Ch. 21. 1; 2 Sa. 24. 1. In this business Joab was occupied nine months and twenty days, 2 Sa. 24. 3, 9.

Numbers (THE BOOK OF), contains an account of the two numberings of the people:—at the commencement of their journeyings, when there were in all 625,850 including the Levites, and at the close, when they were about to enter Canaan (xvi.), when there were in all 625,030, being a decrease of only about 1000, though half a million had perished in the wilderness;—the great lesson of this book, He. 3. 19; 4. 1.

Nurse, a woman who suckles a child, Ec. 2. 7;—*figuratively*, good kings and queens, Is. 49. 23;—faithful ministers of the gospel, 1 Th. 2. 7.

Nurture, education, instruction, Ep. 6. 4.

Nuts, various fruits of them, Ge. 43. 11; Ca. 6. 11.

Nymphs, nim'fas [bridegroom], a Christian in Laodicea, noted for the piety of his household, Col. 4. 15.

O.

Oak. The word frequently so rendered (*alah*) denotes the *terebinth* or turpentine-tree, which abounds in Syria and Palestine. From its size and foliage as well as its age, it formed an important landmark, Jos. 24. 26; Ju. 6. 11; 2 Sa. 18. 9; 1 Ch. 10. 12. The word *plains* denotes groves of oaks in Ge. 12. 6; 13. 18; 14. 13; 18. 11; Ju. 9. 6; where, as also in Ge. 35. 8; Jos. 19. 32; Zec. 11. 2, the common oak is meant, and is the rendering of a different Hebrew word (*alaw*);—of Bashan celebrated, used in ship-building, Eze. 27. 6;—emblem of greatness and distinction, Is. 2. 13; Zec. 11. 2.

Oars, instruments to row boats with, Is. 33. 21; Eze. 27. 6, 29.

Oaths, or solemn vows by appeal to God, to be strictly performed, Nu. 30. 2; Ps. 15. 4; Mat. 5. 33;—false oaths condemned, Le. 6. 3; 19. 12; Je. 7. 9; Eze. 17. 15; Zec. 5. 4; 8. 17; Mal. 3. 5.

Oath, *light ones*, not to be taken, Ex. 20. 7; Le. 19. 12; Eze. 5. 3; Mat. 5. 34; 23. 16; Ja. 5. 12.

Oath, taken by lifting up the hand to God, Ge. 14. 22;—putting the hand under the thigh, 24. 47, 29;—by the name of God, De. 2. 13.

Oath, *examples of God*: to Abraham, Ge. 22. 16; He. 6. 13;—against Amalek, Eze. 17. 16;—against Moses, De. 4. 21;—against the house of Eli, 1 Sa. 3. 14;—to David, 2 Sa. 3. 9; Ps. 89. 35, 110. 4;—against the Israelites, Nu. 14. 28–35; De. 1. 34; Ps. 95. 11;—against the Assyrians, Is. 14. 24;—for the restoration of Israel, 54. 9, 62. 8;—against the Jews going to Egypt, Je. 44. 26.

Oath, imposed on Abraham's servants Ge. 24. 3;—on Joseph by Jacob,

47. 31; 50. 5;—on the Israelites by Joseph, 50. 25.

Oaths, required in case of a pledge, Ex. 22. 11;—of a wife suspected of adultery, Nu. 5. 27;—of the spies of Rahab, Jos. 2. 12;—mentioned in the prayer of Solomon, 1 Ki. 8. 37;—in favour of Joash by the high-priest, 2 Ki. 11. 4;—of the priests and Levites by Ezra, Ezr. 10. 5;—by Nehemiah, Ne. 5. 12;—of the people, 10. 29;—of Jesus by the high-priest, Mat. 26. 63.

Oath, *taken voluntarily*: by Isaac and Abimelech, Ge. 21. 31;—by Jacob to Laban, 31. 53;—by Moses, Jos. 14. 9;—by David and Jonathan, 1 Sa. 20. 42;—by Saul to the witch of Endor, 28. 10;—by David, Ps. 132. 2;—(or rather appeals) by Paul, Ro. 1. 9; 2 Co. 1. 18, 23; 11. 31; Ga. 1. 20; 1 Th. 2. 5, 10.

Oath, *rash ones*: by Esau to Jacob, Ge. 25. 33;—by the Israelites to the Gibeonites, Jos. 9. 19;—by Jephthah, Ju. 11. 30;—(or adjuration) by the high priest to Jesus, Mat. 26. 63;—by the Israelites in Mizpeh, Ju. 2. 1;—by Saul, 1 Sa. 14. 24, 39, 44;—by Herod to the daughter of Herodias, Mat. 14. 7, 9.

Obadiah, ob-a-di'ah [servant of the Lord], twelve persons of this name are mentioned. The most noted are: (1) The prophet who wrote that book which bears his name. (2) The governor of Ahab's house, who concealed and fed 100 prophets whom Jezebel sought to destroy, 1 Ki. 18. 3, 4;—meets Elijah, 7. (3) A valiant man who came to join David's army in the wilderness, 1 Ch. 12. 9. (4) Another whom Jehoshaphat sent into the cities of Judah to instruct the people, 2 Ch. 17. 7. (5) One of the principal men in the days of Nehemiah, Ne. 10. 5.

Obed, ob-ed [a servant], (1) The son of Boaz and Ruth, was the father of Jesse, and grandfather of David, Ru. 4. 17. (2) One of David's valiant men, 1 Ch. 11. 47.

Obed-edom, ob-ed-e'dom [a servant of Edom], a Levite of the time of David, receives the ark, and his prosperity in consequence of it, 2 Sa. 6. 10; 1 Ch. 13. 14.

Obedience to the revealed will of God, is expressly commanded, De. 13. 4; 27. 10; 30. 8, 16; Je. 7. 23; 26. 13; Mat. 7. 21;—it ought to be *universal*, 2 Co. 7. 1; Ja. 2. 10, 11;—*sincere*, Ps. 51. 6; 1 Ti. 1. 5;—*cheerful*, 1 Co. 9. 17; 2 Co. 9. 7;—the fruit of *love*, 2 Co. 5. 14; 1 Jn. 5. 3;—*diligent*, He. 6. 11, 12; 2 Pe. 1. 5;—*uniform*, Ps. 106. 3; 119. 44, 117; Ac. 2. 42;—*unfeigned*, De. 5. 32, 33; 28. 14;—*persevering*, Ro. 2. 7; Ga. 6. 9;—from respect to the *authority* of God, and with an eye to his *glory*, 1 Co. 10. 31;—to be performed in dependence on the assistance of the Holy Spirit, Ps. 71. 16; 1 Pe. 1. 2;—and with reliance on the blood of Christ for its acceptance with God, Ep. 1. 6. Exemplified by Noah, Ge. 6. 22;—Abraham, 12. 1–4; 22. 3, 12;—Caleb and Joshua, Nu. 32. 12;—Asa, 1 Ki. 15. 11;—Joseph, Mat. 1. 24;—wise men, 2. 12;—Paul, Ac. 26. 19.

Obedience, *advantages of*: it *adorns* and *commends* the gospel, Mat. 5. 16;—is an *evidence* of a gracious state, 7. 21; Ja. 1. 22–25;—rejoice the hearts of God's people, Ac. 11. 23; 1 Jn. 3. 15;—is accompanied with present peace, Ps. 25. 12, 13; 119. 165;—is glorifying to God, Jn. 15. 8; Phi. 1. 11;—is encouraged by many promises, Ep. 1. 19; 2. 22; Le. 26. 3–12; De. 26. 16–19; 30. 16; 32. 46, 47; Is. 1. 19; Je. 7. 23; Job 36. 11; Pr. 8. 32; Lu. 11. 28;—leads to eternal glory, Ro. 2. 7; 6. 22; Re. 22. 14.

Obedience, *better than sacrifice*, 1 Sa. 15. 22; Ps. 50. 8; 51. 16; Pr. 15. 8; Is. 1. 11, &c.; Je. 7. 21; Ho. 6. 6; Am. 5. 22; Mi. 6. 6; Mat. 9. 13; 23. 17.

Obedience, *of Christ* as Mediator, was cheerful and voluntary, Jo. 4. 6–8; He. 10. 5–7;—absolutely perfect, 1 Pe. 2. 22; He. 7. 26;—in the room and stead of his people, Ro. 5. 19, Phi. 2. 8; He. 8. 9;—well-pleasing and acceptable to God, Mat. 12. 18, Jn. 8. 29; 2 Pe. 1. 17.

Obeisance, honour and reverence to

a superior, Ge. 37. 7, 9; 43. 28; Ex. 18. 7, 2 Sa. 1. 2; 14. 4.

Oblation, an offering or sacrifice, Le. 2. 4; 3. 1; 7. 14, &c. *See* OFFERING and SACRIFICE.

Obscure, dark, or little known, Pr. 20. 20; Is. 29. 18; 58. 10; 59. 9.

Obscurity, darkness, calamity, Is. 29. 18; 58. 10; 59. 9.

Observation, a mark or notice, Lu. 17. 20.

Observe, to mark with attention, Ge. 37. 11; De. 11. 32;—to put in practice, Ex. 12. 17; 31. 16; Mat. 28. 20.

Obstinacy, or stubbornness, reprov. ed, De. 21. 18; 30. 17; 1 Sa. 15. 23; Ps. 58. 4; Pr. 29. 1; Is. 30. 9; 42. 18; 43. 8; Je. 5. 21; Eze. 12. 2; Mat. 13. 15; Ac. 23. 7, 51.

Occasion, a season or ground, Ge. 43. 18; Ro. 7. 8; Ga. 5. 13; 1 Ti. 5. 14.

Occupation, trade or employment, Ge. 46. 33; Ac. 18. 3; 19. 25.

Occupy, to employ or use, Ex. 38. 24; Eze. 27. 9; Lu. 9. 13.

Occurrent, taking place, 1 Ki. 5. 4.

Odd, not even, Nu. 3. 48.

Odious, hateful, 1 Ch. 19. 6; Pr. 30. 23.

Odour, fragrant or sweet smell, Le. 26. 31; Jn. 12. 3.

Offences, or grounds of causing others to stumble and offend, to be avoided, Mat. 5. 29, 18, 7. &c.;—not to be given to Christian brethren, 1 Co. 8. 9; 9. 19, &c.; 10. 32;—how to behave when they arise, Ps. 25. 9; Mat. 18. 15;—'offence of the cross', that is, the gospel, which is a stumbling-block to carnal men, Ga. 5. 11.

Offerings, OBLATIONS, and SACRIFICES, in the Jewish worship, were of three kinds:—those which were *bloody*, and which consisted of slain animals, Le. 1. 2, 14; 3. 2, 7;—those which consisted of *fruits and meats*, 2. 11; 23. 10;—the *heave-offering*, Ex. 29. 27;—*wave*, 24;—and those which consisted of *drink or wine*, Ex. 29. 40; Nu. 15. 4, 7.

Offerings, *by fire* were, the *burnt-offering*, Le. 1. 3, &c.;—the *meat-offering*, 2. 1, &c.;—the *peace-offering*, 3. 1, &c.;—the *sin-offering*, 4. 2, &c.;—the *trespass-offering*, 5. 15, &c.;—and the *consecration-offering* for the priests, 8. 25, &c.

Offerings, besides those which were prescribed and obligatory, there were *free-will offerings* sometimes made, Le. 22. 21; Nu. 15. 3; De. 16. 10; 23. 23; Ezr. 1. 4; 3. 5; 7. 16.

Offerings, those called *thank-offerings* were of the same kind with the peace-offerings, and were intended to return thanks to God for favours obtained, 2 Ch. 29. 37; 33. 16; Am. 5. 22.

Offerings, to be according to ability, 1 Ch. 29. 13, &c.; Ezr. 2. 69; Mar. 12. 43; 2 Co. 8. 12; 1 Ti. 6. 17;—for the tabernacle, Ex. 35. 4, &c.;—for its dedication, Nu. 7. 1;—of David for the temple, 1 Ch. 29. 2, &c.;—of the primitive Christians, Ac. 4. 34.

Offerings, OF SACRIFICES to be without blemish, Le. 22. 21.

Offerings, OF THE WICKED an abomination, Pr. 15. 8; 21. 27; 28. 9; Is. 1. 18; 61. 8; 66. 3.

Officers, or servants intrusted with authority over others; as those of Pharaoh, Ge. 40. 2;—of David, 1 Ch. 26. 29; 27. 25;—of Solomon, 1 Ki. 4. 7; 2 Ch. 8. 10.

Offscouring, the refuse or basest of all things, La. 3. 45; 1 Co. 4. 13.

Offspring, children or posterity, Job 5. 25; 21. 8; 27. 14; Is. 44. 3; 48. 19; Re. 22. 16.

Off, and **OFTEN**, frequent observance of the Lord's supper, 2 Co. 11. 25, 26.

Og [giant], king of Bashan, of gigantic stature, conquered, Nu. 21. 33; De. 3. 1.

Ohel, oh-el [tent], one of the posterity of David, 1 Ch. 3. 20.

Oil, for burning in the sanctuary, Ex. 27. 20; Le. 24. 1;—the sacred, for consecrating, Ec. 30. 23; 37. 29;—of the widow not failing, 1 Ki. 17. 14;—multiplied, 2 Ki. 4. 4;—used as a medicine, Lu. 10. 34;—applied to the sick, Ja. 5. 14;—*oil-tree*, probably the olive, Is. 41. 19.

Ointment, oil perfumed, used to anoint the head, &c., Ps. 133. 2; Ec. 9. 8; Mat. 26. 7;—used as a medicine, Ec. 10. 1; Is. 1. 6.

Old age, to be respected, Le. 19. 32; 1 Ti. 5. 1;—what renders it valuable and venerable, Pr. 16. 31; 20. 29;—the infirmities of it, Ec. 12. 1, &c.;—the duty required of it, Tit. 2. 2.

Old, of the antediluvians, Ge. 5. 1, &c.;—of Abraham, 25. 7;—of Isaac, 35. 29;—of Jacob, 47. 28;—of Joseph, 50. 26;—of Moses, De. 34. 7;—of Caleb, Jos. 14. 10.

Olives (MOUNT OF), Zec. 14. 4; usually OLIVET, called also MOUNT OF CORRUPTION, 2 Ki. 23. 13. A hill on the east side of Jerusalem, from which it was separated by the Kidron valley, Eze. 11. 23; Zec. 14. 4. It derived its name from the olive-trees which abounded on its sides, Ne. 8. 5, some of which still remain. David went up it when he fled from Absalom, 2 Sa. 15. 30. It was a favourite resort of Jesus. By way of, he entered Jerusalem, Mat. 21. 1; Mar. 11. 1;—at night he abode in, Lu. 21. 37; Jn. 8. 1;—retired to, after the passover, Lu. 21. 39; Mat. 26. 30;—ascended to heaven from, Ac. 1. 12. The ridge extends about a mile from north to south, and is about 220 feet above the site of the temple. It has three summits with distinct names.

Olive-tree, an evergreen which produces an abundant fruit, from which an oil is expressed, De. 24. 20; 28. 40;—its leaves and branches an emblem of peace, Ge. 8. 11;—proverbial for its fatness, Ju. 9. 8, 9;—a symbol of fresh and living piety, Ps. 52. 8;—the church, Ro. 11. 17, 24;—two in the vision of Zechariah, Zec. 4. 3.

Olympas, o-lim'pas, a saint at Rome saluted by Paul, Ro. 16. 15.

Olympic Games, were celebrated by the ancient Greeks in honour of Jupiter Olympius, every fifth year, for five successive days, in the plains of Elis, near the city of Olympia and Mount Olympus, in the Morea of Greece. They were attended by immense multitudes of all ranks, and consisted in feats of valour and agility. The victor in any of them had awarded him, by the judges, a chaplet of wild olive. Similar to them were the *Isthmian Games*, celebrated in the isthmus of Corinth; and those instituted by Herod in some parts of Judea. Though none of these is directly mentioned in Scripture, yet there are several obvious and beautiful allusions to them, 1 Co. 9. 24–27; Phi. 3. 12–14; 1 Ti. 6. 12; 2 Ti. 2. 5; 4. 7, 8; He. 12. 1–3.

Omega, the last letter of the Greek alphabet. *See* ALPHA.

Omer [a heap or sheaf], occurs only in Ex. 16. 16–36, a dry measure equal to the tenth of an ephah, whence called 'a tenth deal', Le. 14. 10; 23. 13; Nu. 15. 4, &c.

Omitted, neglected, left undone, Mat. 23. 23.

Omnipotence of God, his power to do all things, Ge. 17. 1; 18. 14; Job 23. 13; 42. 2; Ps. 135. 6; Je. 32. 17; Da. 4. 35; Mat. 10. 26; Lu. 1. 37; Re. 19. 6.

Omnipresence of God, his being present everywhere, 1 Ki. 8. 27; Ps. 139. 7, &c.; 1 Pr. 15. 3; Je. 23. 23.

Omniscience of God, his seeing and knowing all things, Job 26. 6; 28. 24; 34. 21; Ps. 33. 13; 94. 9; 139. 1, &c.; Je. 32. 19; Mat. 10. 29; Ac. 15. 18. *See* GOD.

Omri, om'ri [a sheaf], king of Israel, succeeds Zimri, 1 Ki. 16. 21;—builds Samaria, which became the capital of the kingdom of the ten tribes, 21;—dies, 28.

On [light, the sun], rendered in the Septuagint version *Heliopolis* [city of the sun], one of the oldest cities in the world. In Je. 43. 13 it is called Beth-Shemesh, in Eze. 30. 17 Aven. It was situated in the land of Goshen in Egypt, about 20 miles from Memphis.

Onan, on'an [strong], second son of Judah, his sin and punishment, Ge. 38. 4–10.

Onesimus, o-nēs'i-mus [profitable], a slave of Philemon, who had fled from him and come to Rome, where he was converted;—was sent back, recommended to his master, by Paul, Phil. 10;—sent by Paul to Colosse, Col. 4. 9.

Onesiphorus, o-ne-sif'o-rus [bringing profit], one of the primitive Christians, not ashamed of Paul's chains, 2 Ti. 1. 16;—his household saluted, 4. 19.

Onions, much used in Egypt, Nu. 11. 5.

Ono, o'no [strong], (1) A city of Benjamin, about 5 miles north of Lydda, 1 Ch. 8. 12. (2) A plain near it of same name, Ne. 6. 2, called 'the valley of Chareshim,' 1 Ch. 4. 14, and 'valley of the craftsmen,' Ne. 11. 34.

Onycha, o-ny'kah, an odoriferous spice, an ingredient in the sacred ointment, Ex. 30. 34.

Onyx, a kind of chalcedony, half-transparent (like the *human nail*, hence its name) with variously-coloured belts and veins, and therefore called 'the banded agate,' Ex. 28. 20; Job 28. 16; Eze. 28. 13.

Open, to unlock, Ac. 16. 26;—to explain, Lu. 24. 32;—to receive an answer to our prayers, Mat. 7. 7;—to receive Christ into the heart, Re. 3. 20.

Operation, work, Ps. 28. 5; Is. 5. 12; 1 Co. 12. 6; Col. 2. 12.

Ophel, o'fel [the hill, swelling mound], apart of ancient Jerusalem surrounded and fortified by a separate wall, 2 Ch. 27. 33–34; Ne. 3. 26; 11. 21. It was the continuation of the ridge of Moriah south of the temple.

Ophir, o'fir [abundance], (1) The son of Joktan, and descendant of Shem, Ge. 10. 29. (2) The name of a country possessed by his posterity, which abounded in gold and precious stones, 1 Ki. 9. 28; 10. 11; 22. 48; 1 Ch. 29. 4; 2 Ch. 8. 18; Job 22. 24; Is. 13. 12;—the gold of, proverbial for its fineness, Job 22. 24; 28. 16; Ps. 45. 9; Is. 13. 12. Its locality has not been identified: some place it on the east coast of Africa, and some in India.

Ophrah, off'rah [fawn], (1) The native place of Gideon, Ju. 6. 11, 24;—also the place of his burial, 8. 32; 9. 5. (2) A place in Benjamin, Jos. 18. 23; 1 Sa. 13. 17.

Opinion, a sentiment, a notion, 1 Ki. 18. 21; Job 32. 6, 10, 17.

Opportunity, to do good not to be neglected, Is. 55. 6; Mat. 5. 25; Jn. 9. 4; 12. 35; Ga. 6. 10.

Opposers, or adversaries, of the truth, how to behave to them, Lu. 9. 54; 1 Th. 1. 4; 2 Ti. 2. 24.

Oppression, severity, or unjust and harsh treatment, forbidden, Ec. 22. 21; Ps. 12. 5; Pr. 22. 16, 22; Je. 22. 17; Eze. 22. 29; Mi. 2. 2; Zec. 10. 2; Mal. 3. 5.

Oppressions, that are in the world, Ec. 3. 16; 4. 1; 5. 8; 7. 7.

Oracle, a divine revelation, such as is the whole inspired volume, 2 Sa. 16. 23; Ac. 7. 38; Ro. 3. 2; 1 Pe. 4. 11;—the holy of holies, from which God often revealed his will to the Jews, 1 Ki. 6. 16; 8. 6; 2 Ch. 4. 20;—the temple generally, Ps. 28. 2.

Oration, a public discourse or speech, Ac. 12. 21.

Orator, a public speaker, an advocate, Ac. 24. 1.

Orchard, a garden of fruit-trees, Ca. 4. 13; Ec. 2. 5.

Ordain, to command, 1 Co. 9. 14;—to appoint, Ro. 7. 10;—to give rules and directions, 1 Co. 11. 2; He. 9. 6.

Ordained, determined for eternal life, Ac. 13. 48.

Order, to regulate, Ec. 27. 21; Ju. 13. 12; 1 Ki. 10. 14; Ps. 110. 4; Col. 2. 5; He. 7. 11.

Ordinances of God, are his fixed arrangements of natural events, Job 33. 33; 119. 91; Je. 31. 35, 36;—his commandments in general, Ex. 18. 20; La. 4. 8;—his directions respecting his worship, Mal. 3. 7, 14; He. 9. 10;—the offices of civil magistracy, Ro. 13. 2.

Ordination, or the regular appointment of Christian ministers, Mar. 3. 14; Ac. 1. 22; 6. 3; 1 Ti. 4. 14, 5. 22; 2 Ti. 2. 21; 1 Ti. 5. 22;—not to be given to those who are not duly qualified to receive it, Ac. 6. 3; 1 Ti. 3. 10; 5. 22.

Oreb, o'reb [THE ROCK], [raven's crag], the place where the men of Ephraim put to death Oreb a prince of Midian, from whom it derived its name, Ju. 7. 25; Ps. 83. 11; Is. 10. 26.

Organ, a musical instrument, supposed to have been like the 'Pan's pipes'

of the Greeks, Ge. 4. 21; Job 21. 12; Ps. 37; Ps. 150. 4.
Orion, or *ion*, a southern constellation seen in November, and hence associated with the bands of frost which no one can dissolve, Job 9. 9; 38. 31; Am. 5. 8.
Ornaments, such as jewels, rings, bracelets, &c.;—given by Abraham's servant to Rebekah, Ge. 24. 22;—earrings, 35. 4; Ex. 32. 2;—of Solomon's bride, Ca. 1. 10;—various, used by the Israelitish women, 1. 3, 18, &c.;—Christian wives cautioned against excess in, 1 Pe. 3. 3-5.
Ornan, or *nan*, a Jebusite whose threshing-floor David purchased, 2 Sa. 24. 16, 24. See **ARAUNAH**.
Orpah, or *pa* [fawn], Naomi's daughter-in-law, Ru. 1. 4-14.
Orphan, those who are early deprived of their parents; the charge concerning them, Ex. 22. 22; De. 10. 18; 24. 17; 27. 19; Job 22. 9; 31. 17; Pr. 23. 10; Is. 1. 17, 23; Ja. 1. 27;—are under the protection of God, Ps. 10. 14, 18; 68. 5; 146. 9; Pr. 23. 11.
Oseas, o-z'as, or **OSEE**, 6'zee (Ro. 9. 25), the Greek form of Hosea.
Osprey, a species of eagle, an unclean bird, Le. 11. 13; De. 14. 12.
Ostrife, the great sea-eagle, so called from the idea of its breaking the bones of its prey, De. 14. 12.
Ostrich, the tallest of all birds, one species reaching the height of 7 feet, and another of 10 feet. It is an unclean bird according to the law, of great voracity, and gregarious. Its cry is piercing and mournful. The female described, Job 39. 18; La. 4. 3. The word meaning ostrich is rendered *owl* in Job 30. 29; Is. 13. 21; 34. 11; Je. 50. 39.
Otherwise, in a different manner, Mat. 6. 1; Ro. 11. 6; Phi. 3. 15.
Othniel, oth-ni-el [the lion of God], the son of Kenaz, by his valour obtained for his wife Achsah, the daughter of Caleb, Ju. 1. 11;—first judge of Israel;—delivers Israel from the King of Mesopotamia, 3. 9.
Ouches, sockets for fastening the precious stones in the high-priest's ephod, Ex. 28. 11, 13, 14; 39. 6, 13.
Outcast, an exile, one driven from home and country, Ps. 147. 2; Is. 11. 12; 16. 3, 4; 27. 13; Je. 49. 36.
Outgoing, outmost or farthest borders, Jos. 17. 9, 18; 18. 19; 19. 14, 22; Ps. 65. 8.
Outlandish, of another country or nation, Ne. 13. 26.
Outrageous, violent, furious, Pr. 27. 4.
Outward, external, apparent, Mat. 23. 27; Ro. 2. 28; 1 Pe. 3. 3.
Oven, a place for baking of bread, Le. 24. 26; 26;—persons inflamed with lust, compared to, Ho. 7. 4, 6, 7;—the day of judgment, Mat. 4. 1.
Overcharge, to fill or burden too much, Lu. 21. 34; 2 Co. 2. 5.
Overcome, to subdue or vanquish, Ge. 40. 19; Lu. 11. 22; Ro. 3. 4.
Overflow, to be full, to deluge, De. 11. 4; Ps. 69. 2, 15; Is. 8. 8; 10. 22.
Overlay, to cover, Ex. 25. 11; 26. 32;—to smother, 1 Ki. 3. 19.
Overpass, to omit, Je. 5. 28.
Overplus, what is left more than sufficient, Le. 25. 27.
Overseer, one who overlooks or takes charge of a business, Ge. 39. 4; 41. 34; 2 Ch. 2. 18;—a pastor or bishop, Ac. 20. 28.
Overshadow, to cover with a shadow, Mat. 17. 5; Mar. 9. 7; Ac. 5. 15;—to operate by almighty and creating agency, Lu. 1. 35.
Oversight, superintendence, or charge of, Nu. 3. 32; 4. 16; 1 Pe. 5. 2;—error or mistake, Ge. 43. 12.
Overtake, to catch anything by pursuit, Ge. 44. 4; Ho. 7. 1; Th. 5. 4.
Overthrow, to overturn, defeat, or ruin, Ge. 19. 25; Ex. 14. 27; De. 12. 3; Ac. 30; 2 Ti. 18.
Overwhelm, to swallow up, Ps. 78. 53; 124. 4;—to cover with gloom and sorrow, 55. 5; 61. 2; 77. 3.
Owe, to be in debt to another, Mat. 18. 28; Lu. 7. 41; 16. 5;—to be guarded against, Ro. 13. 8.
Owl, a bird of the hawk kind; haunts solitary and desolate places;—seeks its prey by night;—makes a doleful

cry, Le. 11. 17; De. 14. 16; Is. 34. 14; Ps. 102. 6.
Ox, that goes, the law concerning it, Ex. 21. 28, 35;—of an enemy to be restored, 23. 4; De. 22. 1;—that treads the corn not to be muzzled, De. 25. 4;—quoted by Paul, 1 Co. 9. 9.
Ozem, o-zem [strength, viz. of God], the sixth son of Jesse, and brother of David, 1 Ch. 2. 15.
Ozias, o-z'as [strength of Jehovah], the son of Joram, and father of Joatham, Mat. 1. 8, 9.

P.

Paarai, pa'a-ri [revelation of Jehovah], the Arbite, one of David's mighty men, 2 Sa. 23. 35;—called Naarai, the son of Ebai, 1 Ch. 11. 37.
Face, a geometrical measure of 5 feet;—a step, reckoned at 2½ feet, 2 Sa. 6. 13.
Pacify, to appease, reconcile, or quiet one who is angry, Pr. 16. 14; Es. 7. 10; Ec. 10. 4; Eze. 16. 63.
Padan-Aram, pa'dan-a'ram [the plain, or arable land of Aram=Syria], the tract of country called Padan, Ge. 48. 7; Mesopotamia, Ge. 24. 10; and 'the country of Syria,' Ho. 12. 12. This name was more specially given to that portion of the country which bordered on the Euphrates. From it Rebekah, Isaac's wife, was brought, Ge. 24. 10; 25. 20;—to it Jacob fled from Esau, 28. 6, 7; 31. 18; 35. 9, 26.
Paddle, an iron instrument for digging holes in the earth, De. 23. 13.
Pagiel, pa-gi-el [event of God], a head of the tribe of Asher, Nu. 1. 13; 7. 72.
Painful, full of pain, Ps. 73. 16.
Painting of the face, the practice of harlots, and proud and shameless women, 2 Ki. 9. 30; Je. 4. 30; Eze. 23. 40.
Paior, two joined, Lu. 2. 24; Re. 6. 5.
Palace, a magnificent house, fit for kings, 1 Ki. 16. 18; 21. 1; 2 Ch. 9. 17;—the temple at Jerusalem, 1 Ch. 29. 1, 19;—the church, Ps. 45. 15;—the pretorium or barracks of the imperial guards, Phi. 1. 13;—the residence of the high-priest, Ju. 18. 15.
Paleness, want of colour, Je. 30. 6.
Palestine, pal'es-tine [land of strangers or emigrants], called Canaan, Nu. 33. 5;—Land of Promise, Ge. 13. 15;—Land of Jehovah, Ho. 9. 3;—Land of Israel, 1 Sa. 13. 19;—Immanuel's Land, Is. 8. 8;—the Holy Land, Zec. 2. 12. The Hebrew word *Pelesthe*, usually rendered Palestine, is also sometimes rendered Philistia, Ps. 60. 8; 87. 4; 98. 9; and Palestina, Ex. 15. 14; Is. 14. 29, 30. The name Palestine originally meant only 'the land of the Philistines.' Its boundaries as described by Moses, Nu. 34. 1-12;—as allotted to the twelve tribes, Jos. 13. 8-23; xv-xix. Modern Palestine is divided into two pashalics—Sidon, including western Palestine, and Damascus, comprehending all east of Jordan. Palestine is now 'a land of ruins.' 'Everywhere are seen the remains of cities and villages.'
Palmer-worm, an insect of the locust tribe, Joel 1. 4; Am. 4. 9.
Palm-tree, grows very tall and upright, and is an evergreen, producing fruit called *dates*, Ex. 15. 27; Le. 23. 40; De. 34. 3; Ju. 1. 16;—its branches a symbol of joy and victory, Ju. 12. 13; Re. 7. 9;—abounded in the valley of the Jordan;—Jericho called the 'city of palm-trees,' De. 34. 3.
Palsy, a well-known disease, which unites the whole or part of the body for action, and sometimes deprives it of feeling; cases of, cured, Mat. 4. 24; 8. 6, 9; 2 Lu. 5. 18; Ac. 8. 7; 9. 33.
Paltiel, pal-ti-el [deliverance of God], a prince of the tribe of Issachar, Nu. 34. 26.
Pamphylia, pam-fil'i-a [a nation made up of every tribe], a province of Asia Minor, bounded on the east by Cilicia, on the west by Lycia, on the north by Pisidia, and on the south by the Mediterranean Sea, which washes its coasts, Ac. 27. 5;—in Perga, one of

its principal cities, Paul and Barnabas preached the gospel, 13. 13; 14. 24;—in this province John Mark deserted them, 15. 36-38;—strangers from, in Jerusalem on the day of Pentecost, 2. 10.
Panic, fear, or sudden consternation and terror, threatened, Ex. 15. 16; Le. 26. 8, 36; De. 2. 23; 32. 30; Jos. 23. 10.
Paran, of the inhabitants of Canaan before Jacob, Ge. 33. 5;—before Joshua, Jos. 2. 9; 5. 1;—of the Philistines before Jonathan, 2 Sa. 14. 15;—before David, 1 Ch. 14. 15, &c.;—of the Assyrians at the siege of Samaria, 2 Ki. 7. 6.
Pannag, pan-nag', a Hebrew word untranslated, Eze. 27. 17; probably means some kind of spice or balsam, something savoury.
Pant, to gasp for breath, Ps. 38. 10; 42. 1; 119. 131; Is. 21. 4; Am. 2. 7.
Paper-reeds, a kind of bulrushes which grow by the banks of the Nile, in Egypt, of the skins or films of which paper was long made, Is. 19. 7; 2 Ju. 12. See **BOOKS**.
Paphos, pa'fos, a famous city of Cyprus, situated on the western coast of the island, where Paul preached, and converted Sergius Paulus, the Roman proconsul, Ac. 13. 16, 12;—here Elymas the sorcerer was struck blind, 8. 17. Its modern name is *Baffia*, where ruins are found.
Parable, (1) A dark or obscure saying, Ps. 49. 4; 78. 2;—(2) A fictitious narrative under some important truth is conveyed, as Jotham's, of the trees making a king, the first parable on record, Ju. 9. 7;—of the poor man's ewe lamb by Nathan, 2 Sa. 12. 1;—the woman of Tekoah's, of two brothers striving together, 14. 1;—a prophet's, of the prisoner that escaped, 1 Ki. 20. 39;—Jehoshua's, of the thistle and the cedar, 2 Ki. 14. 9;—of the vineyard yielding grapes, Is. 5. 1. Of this class also are the parables of the N. T. (3) The name is sometimes used to denote a discourse in figurative or poetical language, Nu. 23. 7; Job 27. 1.
Parables of Jesus, are variously reckoned according to the range of signification given to the name. Some reckon as many as fifty, others reckon only thirty. They may be divided into three groups: (1) The parable of the sower, Mat. 13. 3; Mar. 4. 3; Lu. 8. 5;—the wheat and tares, Mat. 13. 24;—the grain of mustard-seed, 13. 31; Mar. 4. 30; Lu. 13. 18;—the leaven, Mat. 13. 33; Lu. 13. 20;—the hidden treasure, Mat. 13. 44;—the pearl of great price, 45;—the seed opening insensibly, Mar. 4. 26;—the net cast into the sea, Mat. 13. 47;—(2) Of the unmerciful servant, 18. 23;—of the two debtors, Lu. 7. 41;—the good Samaritan, x. 3;—the friend at midnight, xii. 1;—the great supper, xiv. 1;—the lost sheep, xv. 1;—the lost piece of money, xv. 1;—the prodigal son, xv. 1;—the unjust steward, xvi. 1;—the rich man and Lazarus, xvi. 1;—the unjust judge, xviii. 1;—Pharisee and publican, xviii. 1;—the labourer and the vineyard, Mat. xx. 1;—(3) Of the pounds, Lu. xix. 1;—the two sons, Mat. xxi. 1;—the vineyard let to husbandmen, xxi. 1;—the marriage feast, xxii. 1;—wise and foolish virgins, xxv. 1;—talents, xxv. 1;—sheep and goats, xxv. 1.
Paradise, a word of Persian origin, meaning a tract of pleasure-ground like the English *park*. The corresponding Hebrew word is rendered 'forest,' Ne. 2. 8; 'orchard,' Ec. 2. 5; Ca. 4. 13;—(1) The earthly, in which Adam was put, Ge. 2. 8. See **EDEN**.—(2) The heavenly, promised to the penitent thief, Lu. 23. 43;—Paul caught up to, 2 Co. 12. 4;—the tree of life in it, Re. 2. 7.
Par amour, a whorish lover or mistress; the heathen so called, whose idolatries the Jews followed, Eze. 23. 20.
Paran, pa'ran [a place of caves], a desert of Arabia Petrea, lying to the southward of Palestine, and to the north-east of the eastern gulf of the Red Sea; here Ishmael dwelt, Ge. 21. 21;—here the cloud rested in the

march of the Israelites, Nu. 10. 12;—here they pitched their camp, 12. 10;—from it the spies were sent to view the Land of Promise, 13. 3;—to it David went after the death of Samuel, 1 Sa. 25. 1;—Mount Paran in the wilderness of Paran, De. 33. 2; Hab. 3. 3.
Parcel, a small lot, a quantity, Ge. 33. 19; Ru. 4. 3; 1 Ch. 11. 13.
Parched, scorched or dried, Is. 35. 7; Je. 17. 6.
Parchment, called by the Romans *pergamenum* (because it was prepared chiefly at Pergamus), whence parchment, sheep-skin dressed for writing on, 2 Ti. 4. 13. The skins of young calves when so prepared are called *vellum*.
Pardon, of sins, God only has power to grant, Mar. 2. 7, 10;—is the gift of free grace, Ep. 1. 6, 7;—through the mediation of Christ, He. 9. 28; 1 Ju. 1. 7. See **FORGIVENESS**.
Parents, to be honoured, Ex. 20. 12; De. 5. 16; Ep. 6. 2;—law against cursing them, Ex. 21. 17; Le. 20. 9; Pr. 20. 20;—or smiting them, Ex. 21. 15.
Parents, their duty, to educate their children religiously, Ge. 18. 19; De. 4. 6, 7; 10. 1; 32. 46; Pr. 7. 8; 5; Pr. 22. 6; Joel 1. 3; Ep. 6. 4;—not to spare necessary correction, 1 Sa. 3. 13; Pr. 13. 24; 19. 18; 22. 15; 23. 13, 14; 29. 15, 17;—not to discourage them too much, Ep. 6. 4; Col. 3. 21;—to provide for their children, 2 Co. 12. 14; 1 Ti. 5. 8;—partiality to children to be avoided, Ge. 37. 3, 4; Mat. 22. 16; 1 Ti. 5. 21;—their joy or sorrow from their children's education, Pr. 10. 1; 15. 20; 17. 21, 25; 19. 13; 29. 15, 17.
Parents, examples of Abraham, Ge. 18. 19;—of David, 1 Ch. 28. 9;—of Job, Job 1. 5;—of Timothy, Pr. 3. 1;—of the parents of Lemuel, 2 Ti. 1. 5; 3. 15.
Parlour, a lower room for reception and entertainment of visitants, Ju. 3. 20, 23; 1 Sa. 9. 22.
Parasaita, par-mash'ta [superior], one of Haman's sons, Es. 9. 9.
Parmentas, par-me-nas [abiding], one of the seven deacons of the church in Jerusalem, Ac. 6. 5, 6.
Paricide, or the murder of a father, punishable with death, Ex. 21. 15;—committed by the sons of Sennacherib, 2 Ki. 19. 37.
Partaker, an associate, a sharer, Ps. 50. 18; 1 Co. 9. 23; 1 Pe. 5. 1.
Parthians, par-thi-ans, the inhabitants of Parthia, in the north-west of Persia, Ac. 2. 9. Parthia is bounded on the east by Asia, on the west by Media, on the north by Hyrcania, and on the south by Carmania, and extends about 600 miles in length. It formed part of the great Persian monarchy. Revolting from the Macedonian power it became an independent kingdom, B.C. 256, whose sovereigns are known by the name of the Arsacidae. In A.D. 226 it was again subdued by the Persians.
Partial, inclined only to one part, Mal. 2. 9; Ja. 2. 4.
Partiality, unfair and unjust treatment of others, to be avoided, Mat. 22. 16; Ja. 2. 1, 9; Jude 16.
Particular, individual, 1 Co. 12. 27; Ep. 5. 33.
Partition, a wall that divides two apartments, 1 Ki. 6. 21. The middle wall of, refers to the wall separating between the court of the Gentiles and that of the Jews, Ep. 2. 14.
Partner, a sharer, Lu. 5. 7, 10; Pr. 29. 24; 2 Co. 8. 23; Phil. 17.
Partridge, the bird so called is unknown in the East. That mentioned, 1 Sa. 26. 2; Je. 17. 11, was a species of grouse abundant in Palestine.
Paruah, par-u'ah [flourishing], one of the tribe of Issachar, 1 Ki. 4. 16.
Parvaim, par-v'im, a place famous for fine gold, probably identical with Ophir, 2 Ch. 3. 6.
Pas-Dammim, pas-dam'im [the cessation of blood], the scene of a fierce contest with the Philistines, 1 Ch. 11. 13;—called Ephes-Dammim, 1 Sa. 17. 1.
Pashur, pash'ur [a priest], to be punished for smiting Jeremiah, called also Magor-missabib, 'terror round about him,' Je. 20. 1-20.

Passages, roads, Ju. 12. 6; 1 Sa. 14. 4; Je. 22. 20; 51. 32.
Passion, natural affection or infirmity, Ac. 14. 15; Ja. 5. 17;—suffering and death of Christ, Ac. 1. 3.
Passover, the first of the three great annual Jewish festivals, so called because the destroying angel passed over the houses of the Israelites, while he slew all the first-born of the Egyptians;—instituted, Ex. 12. 3, 43; 1. 5;—rules concerning it, Le. 23. 4; Nu. 9. 1; De. 16. 1;—offerings on it, Nu. 28. 16;—observed by Hezekiah, 2 Ch. 30. 1;—by Josiah, 35. 1;—after the captivity, Ezr. 6. 19;—Christ compared to it, 1 Co. 5. 7.
Pastoral Life, the origin of it, Ge. 4. 20. See **SHEPHERD**.
Pastors, shepherds, or ministers of the gospel, whose business it is to feed the sheep of Christ, Je. 3. 15; 10. 21; 23. 1, 2; Ep. 4. 11. See **MINISTERS**.
Pasture, a place for feeding flocks and herds of cattle, Ge. 47. 4; 1 Ch. 4. 39. 41;—spiritual nourishment, Ps. 23. 2; Ju. 10. 9.
Patarea, pat'a-rah, a seaport town of Lycia, in Asia Minor, with a large harbour on the east side of the river Xanthus, and about 40 miles west of Myra;—Paul visited it on his journey from Greece to Syria, Ac. 21. 1. The church of, was represented by its bishop in the Council of Nice (A.D. 325). The site of the city is now a desert. Ruins of great extent are seen rising above the mounds of sand which cover the place.
Pate, the crown of the head, Ps. 7. 16.
Pathros, pa'thros [region of the south], a city and district of Upper Egypt, mentioned by several of the prophets, Is. 11. 11; Je. 44. 1, 15; Eze. 29. 14; 30. 14;—its place is not found.
Pathrusim, path-ru'sim, the plural of Pathros, the name of a tribe descended from Mizraim, a grandson of Ham the patriarch, Ge. 10. 14; 1 Ch. 1. 12.
Patience, or calmness of mind in bearing evils, persisting in duty, and in waiting for promised good, recommended, Job 2. 10; Ps. 37. 17; Pr. 3. 11; 24. 10; Ec. 7. 8; Mi. 7. 7; Lu. 21. 19; Ro. 12. 12; 1 Th. 5. 14; He. 10. 36; 12. 1, &c.; 1 Ja. 1. 3; 5. 7; 1 Pe. 2. 19; 3. 16.
Patience, motives to cultivate it, are the command of God, 1 Ti. 6. 11; He. 12. 1; 2 Pe. 1. 6;—his patience with us, Ex. 34. 6; Ro. 4. 2; 9. 22; 1 Pe. 3. 20;—our present state renders it necessary, He. 10. 36;—the evils which flow from the want of it, and the advantages which attend it, Ec. 7. 8; Ps. 37. 1-17;—our trials are less than we deserve, Ezr. 9. 13; La. 3. 39;—they are intended for our benefit, Ro. 8. 28; 2 Co. 4. 17;—they will soon terminate in triumph, Ro. 8. 18; Ja. 5. 7, 8;—the example of good men, and especially of Christ. See next article.
Patience, examples of Moses, Nu. 12. 3;—of Job, Job 1. 20;—of David, Ps. 40. 1;—of Simeon, Lu. 2. 25;—of Paul, 2 Ti. 3. 10;—of the Thessalonians, 1 Th. 1. 3;—of the religious in former times, He. 10. 34;—of Christ, Is. 53. 7; 1 Pe. 2. 23;—the impatience of the apostles, Lu. 9. 54.
Patience of God, is his long-suffering or forbearance, Nu. 14. 18; Ps. 86. 15;—he is called the God of patience, Ro. 15. 5;—it is exercised to wards all the people, Is. 30. 18; Ro. 3. 25; 1 Ti. 1. 16; 2 Pe. 3. 9;—and towards his enemies, Ec. 8. 11; Ro. 2. 4;—it is manifested by giving warnings of his judgments, Am. 1. 1; Jonah 1. 2; 1 Pe. 3. 20; 2 Pe. 2. 5;—by delaying to execute them, Ps. 50. 21; 2 Pe. 3. 9.
Patience, examples of: towards the antediluvians, Ge. 6. 3;—the inhabitants of Sodom, 18. 20, 21;—Pharaoh, Ex. 5. 2; 7. 4;—the Israelites in the wilderness, Ac. 13. 18;—the Amorites and Canaanites, Ge. 15. 16; Le. 18. 28;—the Gentile world, Ac. 17. 30;—fruitless professors, Lu. 13. 7.
Patmos, pat-mos, one of the Sporades [the scattered isles], a rocky and bare island in the Egean Sea, situated about 45 miles westward of Miletus. It is about 30 Roman or 28 English miles in circumference;—to

It the apostle John was banished, and here he had the prophetic visions recorded in the Apocalypse, Re. 1. 9. It has a safe and large harbour. It is now called *Patino*, with a population of about 4000.

Patriarch, the head or prince of a family, applied chiefly to those who lived before the time of Moses, Ac. 2.20; 7.8,9; He. 7.4.

Patrimony, the goods or inheritance left by a father to his child, De. 18.8.

Patrobas, pat-rō'bas, a Christian at Rome, noticed by Paul, Ro. 16.14.

Pattern, an example or model, Ex. 25.9,40; Nu. 8.4; Tit. 2.7; He. 8.5; 9.23.

Patterns, Christ, and the prophets and apostles are to be ours, Mat. 11.29; Jn. 13.15; 1 Co. 4.16; 11.1; Phi. 2.5; 3.17; 1 Th. 1.6; He. 6.12; 12.2; 1 Pe. 2.2; 1 Jn. 2.6. See **EXAMPLE**.

Pau, pa'u [a bleating], a city in the land of Idom, Ge. 36.39;—also called *Pai*, 1 Ch. 1.50.

Paul [little], originally called *Saul*, Ac. 13.9;—a native of Tarsus in Cilicia, of the tribe of Benjamin, Ro. 11.1;—was a Pharisee of the strictest order, Ac. 23.6;—educated by Gamaliel, 23.3;—a persecutor of Stephen, 8.1;—of the church in general, 9.1;—struck blind on his way to Damascus, 9.22.6; 13.9;—his conversion, 9.26.37;—first visit to Jerusalem, 9.26; Ga. 1.18;—first residence at Antioch, Ac. 11.25-30;—second visit to Jerusalem, 11.30; 12.25;—first missionary journey (A.D. 45-47), 13.1; 14.26;—second residence at Antioch, 14.28;—third visit to Jerusalem, 15.2-30; Ga. 2.1-10;—second missionary journey (A.D. 53?), 15.36,40; 18.22;—fourth visit to Jerusalem, 18.21,22;—third residence at Antioch, 18.22,23;—third missionary journey (A.D. 54-58), 18.23; 21.15;—fifth visit to Jerusalem and arrest and imprisonment at Caesarea, 21.15; 23.35;—voyage to and arrival at Rome (A.D. 60, 61), 27.1; 28.16;—where he continues two years, 31.

—his character of the heathen world, Ro. 1.19, &c.; of the Jews, 2.17;—exhorts to moral duties, 12.1, &c.;—to candour, 14.1; 15.1;—his preaching not rhetorical, 1 Co. 2.3;—his condescension to all persons, 9.19; 10.33;—disclaims dominion over the faith of Christians, 2 Co. 1.24;—his zeal and disinterestedness, 4.1; 6.4; 7.2; 11.7; 12.13;—exhorts to a liberal contribution to the poor Christians at Jerusalem, 8.7;—complains of his opposers at Corinth, 10.2; 11.13;—his revelations, 12.1, &c.; Ga. 2.2;—his sufferings, 2 Co. 11.23; Phi. 1.13;—threatens his opposers, 2 Co. 13.2;—an apostle appointed by Christ himself, Ga. 1.1;—his history, 1.16, &c.;—opposes Peter, 2.11;—desires to die, Phi. 1.20;—his advantages as a Jew, 3.4;—rejoices in his sufferings, Col. 1.24;—at Philippi and Thessalonica, 1 Th. 2.2;—proposes his example to Christians, 1 Co. 11.1; Phi. 3.17; 2 Th. 3.7;—commends himself, 2 Co. 11.12; 1 Th. 2.5;—calls himself the chief of sinners, 1 Ti. 1.15;—his near view of death, 2 Ti. 4.6;—leaves his cloak and parchments at Troas, 13;—sends Tychicus to Ephesus, 12;—deserted at his first hearing before Nero, 16;—his epistles commended by Peter, 1 Pe. 3.15.

Pavilion, a tent, chiefly one for a king, prince, or general, 1 Ki. 20.12, 16; Je. 43.10;—God makes darkness his, 2 Sa. 22.12; Ps. 18.11;—hides his people in his, 27.5; 31.20.

Paw, the foot of a horse or lion, Le. 11.27; 1 Sa. 17.37; Job 39.21.

Peace, God the author of temporal peace, Le. 26.6; 1 Ch. 22.9; Ps. 147.14; Is. 45.7;—God in Christ the author of spiritual peace, Ro. 5.33; 16.20; Phi. 4.9; 1 Th. 5.23; 2 Th. 3.16; Is. 9.6;—Christ gives peace, Lu. 24.36; 14.27; 20.19,21; 2 Th. 3.16;—imparted through Christ's atonement, Is. 53.5; Ro. 5.1; Ep. 2.14, 15; Col. 1.20;—who may look for peace, Le. 26.6-5; 1 Ro. 15.19; 20.17; 15.18; Pr. 16.7; Is. 66.12;—to saints, Ps. 72.3,7; Is. 55.12;—to the meek, Ps. 37.11;—to the

obedient, Ps. 119.165; Is. 48.18; Je. 16.16; Ro. 2.10;—to the repentant, Is. 57.18, 19; Mat. 11.28, 29;—to be cultivated, Ps. 34.14; 133.1; Pr. 3.30; 15.17; 17.1, 14, 17; 20.3; 25.8; Zec. 8.19; Mar. 9.50; Ro. 12.18; 14.19; 2 Co. 13.11; 1 Th. 5.13; He. 12.14; 2 Ti. 2.22; 1 Pe. 3.11;—by what means, Pr. 15.1; 25.9,15; Col. 3.13; 1 Th. 4.11.

Peace-makers, their blessedness, Mat. 5.9; Ja. 3.18.

Peace-offerings, rules concerning them, Le. 3.1, &c.; 7.11;—the priest's portion of them, 28.

Peacock, a large and well-known fowl, with a fine crest of feathers, and tail peculiarly beautiful;—imported by Solomon, 1 Ki. 10.22; 2 Ch. 9.21;—described, Job 39.13.

Pearl, a hard, white, shining gem, found in some shell-fishes of the oyster species, Job 28.18; Mat. 7.6; 13.45;—the gates of the New Jerusalem, each of one, Re. 21.21.

Peculiar Treasure and People, the church is to God, Ex. 19.5; De. 14.2; Ps. 135.4; Tit. 2.14.

Pedabzar, ped'ah-zur [whom the rock, i.e. God, preserves], a head of the tribe of Manasseh, Nu. 1.10.

Pedaiah, ped'ayah [whom Jehovah preserves], grandfather of Jehoiakim, 1 Ki. 23.36;—others so named, 1 Ch. 3.19.

Pedigree, genealogy, or descent by parentage, Nu. 1.18.

Peel, stripped of the bark, clothes, or skin, Is. 18.2,7; Eze. 29.18.

Peep, to chirp faintly as young birds do, the sound attributed to departed spirits, and produced probably by the art of *ventriloquism*, practised by wizards, and 'them that have familiar spirits' (rendered by the LXX. 'ventriloquists'), Is. 8.19; 29.4.

Pekah, pek'ah [open-eyed], the son of Remaliah, commanded the army of Pekahiah, king of Israel, and, after conspiring to slay him, succeeded him, 2 Ki. 15.25;—confederate with Rezin, king of Syria, against Judah, Is. 7.1;—cut off 120,000 of Judah, and took 200,000 prisoners, 2 Ch. 28.6-8;—slain, 2 Ki. 15.30.

Pekahiah, pek'-ah-h'ah [the Lord has opened his eyes], the seventeenth king of Israel, succeeds his father, Menahem, 2 Ki. 15.22;—slain, 25.

Pekod, pek'od [visitation], a name given to Babylon, Je. 50.21;—to its inhabitants, Eze. 23.23.

Pelataiah, pel'-a-t'ah [whom Jehovah delivers], (1) Son of Benaiah, a prince who lived in the time of Zedekiah, king of Judah, Eze. 11.1,13;—(2) Son of Hananiah, 1 Ch. 3.21.

Peleg, pel'eg [division], the son of Eber, in whose days men were divided by the confusion of language, Ge. 10.25; 11.16.

Peletites, pe'leth-ites [runners, couriers], valiant soldiers, who with the Cherethites formed David's bodyguard. They were probably of Cretan origin, 2 Sa. 18.8.

Pelican, a large tropical bird, with long crooked beak, the fore part of the head towards the throat naked, and which haunts the swamps of the desert, Le. 11.18; De. 14.17; Ps. 102.6. The word is rendered 'cormorant' in Is. 34.11 and Zep. 2.14.

Peniel, pen-i'el [the face of God], a place on the east of Jordan, near the brook Jabbok, so named by Jacob, because he here saw the face of God, Ge. 32.24-30;—here the Gadites built a city, the tower of which Gideon cast down, Ju. 8.8,9,17;—it was rebuilt by Jeroboam, 1 Ki. 12.25. **PENUEL** (8.9) was probably the original form of the name. This is the form given in the Samaritan Pentateuch.

Peninnah, pen-in'nah [coral], one of the wives of Elkanah, the father of Samuel, 1 Sa. 1.2.

Penny, a Roman silver coin, the *denarius*, = 16 ases = between 6d. and 7d., current among the Jews in the time of Christ, Mar. 6.37; 12.15; Re. 6.6. The penny brought to Christ, Mat. 22.15-21; Mar. 13.15-17; Lu. 20.19-25, was a *denarius* of Tiberius. The rate of wages a penny (*denarius*) a day, Mat. 20.9,13.

Pens, used in writing by the ancients were not quills, but made of small and strong reeds, Ju. 5.14; Ps. 45.1; 3 Jn. 13;—those for gravings in stone, &c., were of iron, Job 19.24; Je. 17.1.

Pentecost, the second of the three great annual festivals of the Jews, thus named because it was kept on the fiftieth day from the morrow after the first passover Sabbath, Le. 23.15, 16. It lasted for one day only. It was the harvest feast, and was called the *feast of weeks*, because it was kept seven weeks after the passover, Ex. 34.22;—directions how it ought to be observed, De. 16.9;—the descent of the Spirit upon it, Ac. 2.1, &c.

Penury, poverty, Pr. 14.23; Lu. 21.4.

People of God, the church of Israel, Ju. 20.2; 2 Sa. 14.13; Ps. 47.9;—professing and genuine Christians, He. 4.9; 1 Pe. 2.10.

—their duty to God's ministers, Mat. 10.14; Lu. 10.16; 1 Co. 4.9,14; Ga. 6.6; 1 Th. 4.8; 5.12; 1 Ti. 5.17; He. 13.7,17.

Peor, p'or [the cleft], a mountain in Moab, near to the mountains of Nebo and Pisgah; Balak brought Balaam to the top of Nu. 23.28;—the idolatry of the Israelites, in worshipping Baal-peor, called the *matter* and the *iniquity* of, 25.3,18; 31.16; Jos. 22.17.

Peradventure, perhaps, may be, Ge. 18.24,28,29,32; 24.5,39; Ex. 13.17; 32.30; Jos. 9.7; Ro. 5.7; 2 Ti. 2.25.

Perceive, to know, or discover, De. 29.4; 1 Jn. 3.16.

Perdition, destruction, final ruin, Phi. 1.28; 1 Ti. 6.9; He. 10.39;—Judas, called the son of, Jn. 17.12;—and also Antichrist, 2 Th. 2.3.

Peres-Uzza, per'es-uz'za [the breach of Uzzah], a place near Jerusalem, where Uzzah, the son of Aminadab, was smitten by God because he laid his hands on the ark, 1 Sa. 6.8;—called Nachon, 2 Sa. 6.1;—Chidon, 1 Ch. 13.9.

Perfect, God is absolutely and infinitely, Mat. 5.48;—the law, or word, of the Lord is completely, Ps. 19.7;—his work is, and his way, De. 32.4; 2 Sa. 22.31;—faithful and eminent saints are now comparatively, as Noah and Job, Ge. 6.9; Job 1.8,2,3;—believers in Christ shall all in due time be completely, Ep. 4.13; Col. 1.28; 4.12; He. 12.23;—prayer to God to make his people, Jn. 17.23; Col. 4.12; 1 Th. 3.10; He. 13.21; 1 Pe. 5.10.

Perfection, none can find out God to, Job 11.7;—in obedience and holiness, not attainable by man, Job 9.20; 15.14; Pr. 20.9; Ro. 3.10; 1 Jn. 1.8;—to be aimed at, De. 18.13; 1 Ki. 8.61; Mat. 5.48; Lu. 6.36; 2 Co. 13.9,11; Ep. 5.1; He. 13.21;—blessings resulting from, Ps. 37.37; Pr. 2.21;—will be attained by saints, Jn. 17.23; Ep. 4.13; Col. 1.28.

Perform, to fulfil or execute, Ge. 26.3; Mat. 5.33; Ro. 2.6; 2 Co. 8.11.

Perfume, what gives a sweet odour or agreeable smell, Ex. 30.35; Pr. 17.17; 27.9; Is. 57.9.

Pergah, per'gah, a city of Pamphylia, on the Cestrus, about 40 miles north from the Mediterranean shore. Paul and Barnabas landed here on their voyage from Paphos, and here they left Mark, Ac. 13.13;—on his return from the interior of Pamphylia Paul again visited it and preached the gospel, 14.25.

Pergamos, per'ga-mos [height, elevation], a city of Mysia in Asia Minor, situated about 20 miles from the sea on the river Caicus, 'in one of the most lovely and fertile valleys of the world.' Under the Romans it became the capital of a province called Asia Propria. It was famous for its immense library, collected in rivalry of that of Alexandria. From it our 'parchment' (*pergamenum*) derives its name. Christ's message to the church there, Re. 2.12-17; called 'Satan's seat,' because it was the head-quarters of the opposition to Christ and his gospel in that region. The modern city, which abounds in ruins of great extent, is called *Bergama*. Its population is estimated at from 14,000 to 30,000, of whom 3000 are Greeks, 300 Armenians, and the rest Turks.

Perilous Times, in the last days, 2 Ti. 3.1.

Perils, or imminent dangers, endured by Paul, 2 Co. 11.26.

Perish, to lose natural life, Nu. 17.12; Jonah 1.6; Mar. 4.38;—to be subjected to eternal punishment, Jn. 3.15; 1 Co. 1.18; 2 Co. 2.15; 2 Pe. 2.12.

Perizzites, per'iz-zites, a tribe of the ancient Canaanites, Ge. 13.7; 15.20;—delivered into the hands of Judah, Ju. 1.4;—Solomon made them to pay tribute, 2 Ch. 8.7;—not mentioned in the catalogue of Canaanitish tribes, Ge. x.

Perjury, swearing falsely; forbidden, Ex. 20.16; Le. 6.3; 19.12; De. 5.20; Zec. 5.4; 8.17; 1 Ti. 1.10;—of Zedekiah against Nebuchadnezzar, 2 Ch. 36.13.

Permit, to allow or suffer, 1 Co. 16.7; He. 6.3; Ac. 26.1; 1 Co. 14.34.

Pernicious, destructive, very hurtful, 2 Pe. 2.2.

Perpetual, everlasting or endless, Ps. 9.6; Je. 50.5;—to the end of time, Ge. 9.12; Ex. 31.16;—the continuance of the legal dispensation, Ex. 29.9; 30.8.

Perplexed, greatly vexed or disturbed, Es. 3.15; Is. 22.5; Joel 1.18; Lu. 9.7; 2 Co. 4.8.

Persecution, or oppression and exposure to suffering and death, for Christ's sake; foretold to be the lot of the apostles and primitive Christians, Mat. 10.18; Jn. 15.18-21;—saints may expect persecution, Mat. 10.17; 2 Ti. 3.12; Ga. 4.29; Ac. 14.22;—ought not to fear it, Mat. 10.26,28; Lu. 12.4; 1 Pe. 3.14; Re. 2.10; Is. 51.7;—how to behave under it, Mat. 5.44; 10.22; Ro. 12.14; 1 Co. 4.12; 2 Co. 12.10; 1 Pe. 4.19;—the reward of it, Mat. 5.10; 16.25; Mar. 8.35; Lu. 9.24; 1 Pe. 4.14; Ja. 1.2; Re. 6.9; 7.13. Exemplified: *Daviah*, Ps. 31.15; 119.157, 161;—*Jeremiah*, Je. 18.18-20; 32.2; 38.9;—*three Hebrews*, Da. 3.13-21;—*Daniel*, 6.5;—*man born blind*, Jn. 9.28,34;—*Peter*, Ac. 4.3;—*church at Jerusalem*, 8.1;—*Paul*, 9.23; 16.22.

Perseverance, or steadfast continuance, in duty enjoined, Mat. 10.22; 24.13; Lu. 9.62; Ac. 13.43; 1 Co. 15.58; 16.13; Col. 1.23; 2 Th. 3.13; 1 Ti. 6.17; He. 3.6,14; 10.38; 2 Pe. 1.7; Re. 2.10,25.

—OF THE SAINTS, or their continuance in a state of grace, till they are brought to glory, appears from the eternal love of God, Ro. 8.29; Ep. 1.3; Je. 31.3; Mat. 22.9-24; Ac. 13.48;—the immutability of, *love, wisdom*, and *faithfulness*, in the riches of grace, Je. 31.3; Ep. 3.10; 1 Th. 5.24;—their being saved by Christ, because of his obedience and suffering, Je. 32.40; Jn. 17.2, 6; and secured by him, Jn. 11.42; 17.11, 15, 20; Ac. 20.28; Tit. 2.14;—their union to Christ, Ep. 1.23; Jn. 17.21, 23;—his intercession for them, Jn. 17.24; Ro. 8.34;—the work of the Holy Spirit, in renewing them, and dwelling in them, Jn. 3.5,6,8; Tit. 3.5; Ga. 4.6; Ro. 8.9,11;—and from many express declarations and promises, Job 17.9; Ps. 94.14; 125.1; Pr. 4.18; Is. 54.7-10; Je. 32.38-40; Jn. 3.14,15; 5.24; 10.27,28; Ro. 8.29,30; Phi. 1.6; He. 13.5.

Persia, per'shi-a (Heb. *Pharas*), an ancient kingdom of Asia. In the height of its glory it was 2800 miles long and 2000 broad, and included parts of Europe, Asia, and Africa. In this extensive sense the name occurs in 2 Ch. 36.20,22; Eze. 4.5,7,24; 6.14; Da. 10.13, 20; 11.2. From the south of the Caspian Sea to Hindostan a continued chain of deserts extends; and in the southern provinces the plains, as well as the mountains, are sterile and bare. The northern districts, on the contrary, are remarkable for their beauty and fertility. The rivers of Persia are few and small; and, instead of falling into the sea, most of them flow into lakes in the interior. The established religion is the Mohammedan; but there are still some who adhere to the ancient worship of fire;—Es. 1.3, 14,18; Eze. 27.10; 38.5;—predictions respecting, Da. 8.20.

Persians, the inhabitants of Persia, foretold to conquer Babylon, Is. 21.2.

Persons of men not regarded by God, or not valued on account of their

rank or wealth, De. 10.17; 2 Ch. 19.7; Job 34.19; Ac. 10.34; Ro. 2.11; Ga. 2.6; Ep. 6.9; Col. 3.25; 1 Pe. 1.17.

Persons, when not to be regarded by men, Le. 19.15; De. 1.17; 16.19; Pr. 24.23; Mat. 22.16; Ja. 2.1; Jude 16.

Persuade, to advise or excite to the performance of something, 2 Ch. 32.11; 1 Ki. 22.20-22; Ac. 13.43; 14.19; to believe and be assured, Ro. 4.21; 8.38; 14.14; 2 Ti. 1.12; He. 11.13.

Perverseness, spiteful and obstinate crossness, and adherence to what is wrong, Pr. 11.3; Is. 59.3; Eze. 9.9.

Pervert, to put out of order, to corrupt, De. 16.19; 1 Sa. 8.3; 24.17; Ac. 13.10; Ga. 1.7.

Pestilence, a contagious and fatal distemper, or kind of plague, threatened for disobedience, Le. 26.25; Nu. 14.12; De. 28.21;—three days of, sent on Israel for the sin of David, by which 70,000 perished, 2 Sa. 24.13;—foretold by Christ, Mat. 24.7.

Pestilent Fellow, one who is ill-disposed, Ac. 24.5.

Peter, p'eter [a rock or stone], the son of Jonas, and hence called *Simon Bar-jona*, and brother of Andrew, Jn. 1.40;—his name originally was *Simeon*, 41;—Jesus called him *Cephas* or *Peter*, which is of the same import, 42;—a native of Bethsaida, 45;—attends Jesus, Mat. 4.18; Lu. 5.11; Jn. 1.41;—rebukes him, Mat. 16.22; Mar. 8.32;—is sharply rebuked by Christ, Mat. 16.23;—acknowledges him to be the Messiah, 16.16; Jn. 6.69;—protests that he will not deny him, Mat. 26.35;—draws his sword in defence of Christ, and cuts off Malchus' ear, Jn. 18.10;—denies him, Mat. 26.69; Mar. 14.69; Lu. 22.54; Jn. 18.15, &c., 25;—sees him after his resurrection, Lu. 24.34; 1 Co. 15.5;—three times avows his love to Christ, Jn. 21.15-17;—addresses the disciples about a successor of Judas, Ac. 1.15;—his speech to the Jews on the day of Pentecost, 2.14;—cures a lame man at the gate of the temple, 3.1;—imprisoned together with John, 4.3;—many cures performed by him, 5.15;—imprisoned, and released by an angel, 18,19;—speaks boldly before the magistrates, 29;—communicates the Holy Spirit to the Samaritans, 8.17;—confounds Simon Magus, 20;—cures Eleazar of the palsy, 9.33;—raises Dorcas to life, 36;—converts Cornelius, 10.24;—defends himself about Peter to the Gentiles, 11.27;—imprisoned by Herod and delivered by an angel, 12.3, &c.;—opposed by Paul, Ga. 2.11;—expects to die soon, 2 Pe. 1.14;—his testimony to the transfiguration of Jesus, 18;—commends Paul's epistles, 3.15. *Epistles* of, were not addressed to any particular church, and hence are called *general*. The first was written from Babylon (1 Pe. 5.13), on the Euphrates, where many Jews resided, though the city was in ruins.

Pethahiah, p'eth'-ah'ah [whom Jehovah sets free], a head of the division of the priesthood, 1 Ch. 24.16.

Pethor, p'eth'or [a table], a city of Mesopotamia, about the east bank of the Euphrates, and the native place of Balaam, Nu. 22.5; De. 23.4.

Pethuel, p'eth'-u'el [man of God], the father of Joel the prophet, Joel 1.1.

Phalti, fil'ti [deliverance of Jehovah], the son of Laish, married Michal, after Saul had taken her from David, 1 Sa. 25.44;—from him David afterwards took her, 2 Sa. 3.15.

Phanuel, fa-nu'el, the father of the prophet Amos, Lu. 2.36.

Pharaoh, f'rao [the king], the name of a race of kings who successively sat on the throne of Egypt:—

—first mentioned in Scripture, takes Sarah from Abraham, Ge. 12.15;—restores her, 20.

—second, his prophetic dream, Ge. 41.1, &c.;—exalts Joseph, 39-45;—his kind reception of Jacob and his sons, 47,1-10.

—third, oppressed and persecuted the Israelites, Ex. 1.8-11;—commanded their male children to be drowned, 22;—his daughter saved Moses, and adopts him for her son, 2.5-10.

Pharaoh, fourin, Moses sent to him, Ex. 3. 10;—his obduracy foretold, 19;—God's message to him, 4. 22, 23;—refuses to let Israel go, 5. 1, 2;—hardens his heart, 7. 14;—drowned in the Red Sea, 14. 23.

—, fifth known to us, gave protection to Hadad, son of the King of Edom, who was contemporary with David, 1 Ki. 11. 15–22.

—, sixth, gave his daughter in marriage to Solomon, 1 Ki. 3. 1;—took Gezer, and gave it for a present to his daughter, 9. 16.

—, seventh mentioned, is he with whom Hezekiah made a league, 2 Ki. 18. 19–21.

Pharaoh-Hophra, fá'ro'-hof'rah, grandson of the former, entered into alliance with Zedekiah, king of Judah, against the King of Babylon, Je. 46. 1, 16;—predictions against him, Is. 19. 1, &c.; 20. 4; Eze. 29. 1; 30. 20–26; 31. 2; 32. 2;—reigned over Egypt twenty-five years.

Pharaoh-Necho, fá'ro nē'ko, carries Jehoahaz captive to Egypt, 2 Ki. 23. 33;—foretold not to return, Je. 22. 10;—his defeat foretold, Eze. 17. 17.

Pharisees, fá're'ses [separatists], a much celebrated religious sect among the Jews, which sprang up after the return from captivity; they represented the prevailing legal spirit of Judaism;—they laid claim to superior sanctity, Lu. 18. 9–12;—for a pretence made long prayers, Mat. 23. 14; Mar. 12. 40;—paid tithes of what was not required, Mat. 23. 23; Lu. 11. 42;—fasted often, Lu. 18. 12;—made broad their phylacteries, Mat. 23. 5;—added the traditions of the fathers to the written law, Mar. 7. 3, 8, 13;—but they were proud, arrogant, and avaricious; and therefore their hypocrisy was often exposed and severely censured by Christ, Mat. 5. 20; 15. 3, &c.; 16. 6, 12; 23. 12, 23, 33; Mar. 8. 15; Lu. 11. 38, 42; 12. 1; 16. 14; 18. 9.

Pharpar, fá'par [swift], one of the 'rivers of Damascus', 2 Ki. 5. 12. Its modern name is *Avaj*. Its volume is about one-fourth of that of the Abana. Its total length is about 40 miles.

Phoebe, fá'be [shining, pure], a deaconess of the church at Cenchrea, near Corinth, Ro. 16. 1, 2.

Phoenice, fá'ni'se [palm], (1) A seaport town, more properly *Phazis*, now *Lutro*, on the south-west shore of the island of Crete, Ac. 27. 12. (2) The accurate form of *Phenicia*, Ac. 11. 19; 15. 3.

Phenicia, fá'ni'sh'a, a small country on the coast of Syria, stretching from the promontory of Carmel about 120 miles north, with an average breadth of 30 miles. The name is probably derived from the Greek *phénix* (a palm-tree); it does not occur in the Old Testament. Those scattered by the persecution which followed the death of Stephen came to, Ac. 11. 19;—Paul and Barnabas passed through, 15. 3;—Paul went in a ship bound for, 21. 2;—Tyre and Sidon were principal cities of it.

Philch, fá'kol [all-commanding], general of the army of Abimelech, king of Gerar, Ge. 21. 22.

Philadelph, fá'l-dél'fi-a [the love of the brother], a city of the province of Lydia, in Asia Minor, about 25 miles south-east of Sardis, and about 70 north-east of Smyrna;—Christ's message to the church there, Re. 3. 7. Its modern name is *Allak Shehr* [city of God]. The population is about 15,000, most of whom are Turks. It contains the ruins of some twenty-five churches.

Philemon, fá'lē'mon, a rich and pious citizen of Colosse, to whom Paul addressed the epistle which bears his name, Phil. 1.

Philetus, fá'lē'tus [beloved, amiable], an apostate Christian, 2 Ti. 2. 17, 18.

Philip, fá'líp [warlike, lover of horses], (1) The apostle, a native of Bethsaida, attends Jesus, Jn. 1. 43;—Greeks come to him desiring to see Jesus, 12. 21;—Jesus questions him about the leaves, 6. 5;—he desires to see the Father, 14. 8. (2) The evangelist, one of the seven deacons, Ac. 6. 3–5;—

preaches to the Samaritans, 8. 5;—to the eunuch of the Queen of Ethiopia, 26;—carried to Azotus, and goes there to Caesarea, 40;—receives Paul and his companions, 21. 8. (3) The son of Herod the Great, and of Mariamne his third wife, the daughter of Simon the high-priest;—his wife, Herodias, was taken from him by his brother, Mat. 14. 3; Mar. 6. 17. (4) The son of Herod the Great and Malthace his fourth wife, and tetrarch of Batanea, Trachonitis, and Auranitis, Lu. 3. 1.

Philippi, fá'líp'pí [warlike men, lovers of horses], one of the chief cities of Macedonia, lying on the borders of Thrace, and on the banks of the river Gangitis (now *Angista*), a deep and rapid stream, about 70 miles north-east from Thessalonica. It was repaired and named by Philip, the father of Alexander the Great. Paul and Silas came hither from Neapolis and there abode 'certain days', and preached by 'river side where prayer was wont to be made', Ac. 16. 12, 13;—here Lydia was converted, and she and her family baptized, 14. 15;—here they cast out a spirit of divination, 16. 18;—here they were beaten and imprisoned, 22, 23;—here the jailer was converted, and he and his family baptized, 25–34;—here a church was formed, to which (about A.D. 62) Paul wrote the epistle to the Philippians, Phi. 1. 1. The Philippian Christians were very kind to Paul, and sent to relieve his temporal wants, 2 Co. 11. 9; 1 Th. 2. 2. The city is now wholly in ruins.

Philistia, fá'lís'ti-a [land of strangers], or the 'land of the Philistines,' embraced the coast plain on the south-west of Palestine, extending for about 40 miles from Joppa to the valley of Gerar on the south, and with a breadth of from 10 to 20 miles. The Philistines probably emigrated originally from Crete (= Caphtor) either directly or through Egypt into Palestine, Ps. 60. 8; 77. 4; 108. 9.

Philistines [strangers], the inhabitants of Philistia, conquered by Shamgar, Ju. 3. 31;—oppress the Israelites, 16. 7; 13. 1;—in the battle of Aphek they carried away the ark of God and slew 30,000 Israelites, 1 Sa. 4. 1–11. They put the ark in the temple of Dagon, 5. 1;—suffer in consequence of it, 3. 8, 10;—send it back, 6. 10;—defeated after a sacrifice by Samuel, 7. 9;—suffer no smith in Israel, 13. 19;—defeated by Saul, 14. 20, 31;—by David, 2 Sa. 5. 17, 22;—were defeated by the Amalekites, 1 Sa. xxx. 1; Ch. 12. 19;—at Gibeon they defeated the Israelites, 1 Sa. xxxi. 1; Ch. 10. 1. Under Solomon they were tributary, 1 Ki. 2. 39, 40; 4. 21, 24;—distress Jehoram, 2 Ch. 21. 16;—their destruction foretold, Je. 47. 1; Eze. 25. 15; Am. 1. 6; Zep. 2. 4; Zec. 9. 5.

Philology, fá'lól'o-gus [a lover of learning, a lover of the word], noticed by Paul, Ro. 16. 15.

Philosophy [love of wisdom], *heathen*, the folly of it, 1 Co. 1. 19; 2. 6; Col. 2. 8.

Phinehas, fá'nē-as [mouth of brass], (1) The son of Eleazar, kills Zimri and Cozbi, Nu. 25. 6; Ps. 106. 30. (2) The son of Eli, his guilt and death, 1 Sa. 1. 3; 2. 12, 22, 34; 3. 13; 4. 11.

Phlegon, fá'gēn, one of the Christians at Rome to whom Paul sent his salutation, Ro. 16. 14.

Phrygia, fá'rid'já [dry, barren], an inland province of Asia Minor. Its boundaries are not clearly defined. Its principal cities were Laodicea, Hierapolis, and Colosse. In his missionary journeys Paul twice traversed the province, where he preached the gospel and formed a church, Ac. 16. 6; 18. 23.

Phut [afflicted], a country of Africa, peopled by the third son of Ham, Ge. 10. 6;—its inhabitants leagued with, if not subject to, the Egyptians, about Hezekiah's reign, Na. 3. 9. Some have identified it with Nubia, others have supposed that it was west of Lybia on the north coast of Africa; but more generally it has been identified with Lybia, Je. 40. 9; Eze. 27. 10; 30. 5; 38. 5.

Phygellus, fá'yē'l'us, and **HERMOGENES**, forsook Paul in his distress, 2 Ti. 1. 15.

Phylacteries [preservations], small square boxes made of parchment or skin, containing slips of parchment with these passages written on them: Ex. 13. 2–10, 11–17; De. 6. 4–9; 11. 13–21, and which the Jews wore, bound on their foreheads or arms; from a false interpretation of Ex. 13. 9, 16; Nu. 15. 38, 39;—the Pharisees made theirs broad from ostentation, Mat. 23. 5. See **FRONTLETS**.

Physicians, (1) Embalmers of dead bodies, Ge. 50. 2. (2) Doctors of medicine, 2 Ch. 16. 12; Mat. 9. 12; Mar. 5. 26. (3) Healers of sorrow and spiritual distress, Je. 8. 22; Job 13. 4.

Pictures, for worship, and images of the Canaanites, to be destroyed, Nu. 33. 52.

Piece of money, Mat. 17. 27, the *stater* (i.e. standard coin), a Greek imperial silver coin equal to a shekel (= about 28. 1d.);—of *silver*, Lu. 15. 8, the Greek *drachma*, nearly = 8d.;—'thirty pieces of silver,' i.e. shekels, Mat. 26. 15; 27. 3–6; comp. Zec. 11. 12, 13; Ex. 21. 32.

Pierce, to bore through, greatly pain, Nu. 24. 8; 2 Ki. 18. 21; Ps. 22. 16; Lu. 2. 35.

Pierced, prophecies that Christ should be, Ps. 32. 16; Zec. 12. 10.

Piety, occurs only in 1 Ti. 5. 4, where it means natural affection on the part of children.

Pigeons, *young*, or doves, a burnt-offering, Le. 1. 14;—offered by those who could not afford a lamb, for a trespass-offering, 5. 6, 7;—offered by women, after childbirth, who could not give a lamb, 12. 8; Lu. 2. 24.

Pihabiroth, fá'há-bi'roth, an Egyptian word meaning a place where grass or sedges grow, the pass through which the Hebrews marched to the west shore of the Red Sea, Ex. 14. 2; Nu. 33. 7–8.

Pilate (PONTIUS), fá'lát, pon'shí-us, the sixth Roman procurator of Judea; questions Jesus, Mat. 27. 11; Mar. 15. 1; Lu. 23. 1; Jn. 18. 33;—is warned by his wife not to condemn Christ, Mat. 27. 19;—attempts to release him, 23;—attests Christ's innocence, 24;—yet delivers him to be crucified, 26;—directed the inscription to be placed over his cross, and refused to change it, Jn. 19. 19–22;—permitted Joseph to bury the body of Jesus, Mat. 27. 57–66. After holding the office of procurator for about ten years, Pilate was summoned to Rome to answer to charges brought against him, but before he arrived Tiberius died. Soon after this Pilate committed suicide.

Pile of wood for burning dead corpses in, allusions to, Is. 30. 33; Eze. 24. 9.

Pilgrimage, the journey of a pilgrim, human life compared to, Ge. 47. 9; Ex. 6. 4; Ps. 119. 54.

Pilgrims, those who travel on a religious account; good men compared to, He. 11. 13; 1 Pe. 2. 11.

Pillar, the cloud in the wilderness, which resembled one, Ex. 13. 21;—erected for a monument or memorial by Jacob at Bethel, Ge. 28. 18;—at the grave of Rachel, 35. 20;—by Joshua, Jos. 24. 26;—by Absalom, 2 Sa. 18. 18;—two for support and ornament in Solomon's temple, 1 Ki. 7. 15; 2 Ch. 3. 17.

Pillow, a cushion to sleep on, Ge. 28. 11; 1 Sa. 19. 13; Mar. 4. 38; Eze. 13. 16.

Pilot, one who steers a ship, Eze. 27. 8, 28.

Pine-tree, is somewhat akin to the fir, but more solid and durable, Is. 41. 19; 60. 13. In Ne. 8. 15 probably means cypress.

Pinnacle of the temple. It is uncertain what is meant by this expression. Some think it denotes the roof of 'Solomon's porch,' others the roof of the temple, and others one of its wings or battlements, Mat. 4. 5; Lu. 4. 9.

Pipe, a musical instrument, a tube, 1 Sa. 10. 5; 1 Ki. 1. 40; Zec. 4. 2, 18; 1 Co. 14. 7.

Pirathon, fá'ra-thon [peak], a place in Ephraim where Abdon was buried, Ju. 12. 13, 15;—an inhabitant of, called a *Pirathonite*, 1 Ch. 27. 14; 11. 31.

Pisgah, fá'gah [the heights, an isolated peak], like Abarim, the name of the range of hills of which Nebo was one of the peaks. Moses is sometimes said to view Canaan from Nebo, and sometimes from Pisgah, De. 3. 27; 34. 1;—Balak brought Balaam to the top of, Nu. 23. 14.

Pisidia, pí-sid'i-a [a pitch-tree], a mountainous province of Asia Minor, having Phrygia on the north and Pamphylia on the south. Paul entered it with Barnabas from Pamphylia, Ac. 13. 14;—after having been 'expelled out of their coasts,' they again returned through Pisidia to Pamphylia, 14. 21–24.

Pison, pí'son [overflowing], one of the four great rivers which watered the garden of Eden, Ge. 2. 11, 12. The most ancient opinion identifies it with the Ganges, but nothing definite is known of it.

Pit, a hole in the ground, in which eastern monarchs often kept their prisoners, Is. 24. 22; 51. 14;—the grave, Job 17. 16; Ps. 28. 1; 30. 3;—deep distress, Ps. 40. 2; 88. 6;—a place to entrap game, Eze. 19. 8;—hell, Re. 9. 2; 20. 1.

Pitch, with which the ark of Noah was covered, supposed to be a sort of bitumen or asphalt, Ge. 6. 14. The ark of Moses covered with, Ex. 2. 3; called 'slime,' Ge. 11. 3; 14. 10.

Pitcher, a vessel for carrying liquids, Ge. 24. 14; Ju. 7. 16; Mar. 14. 13.

Pithom [the narrow place], one of the treasure-cities built by the Hebrews in Goshen for Pharaoh, Ex. 1. 11.

Pitiful, tender, La. 4. 10; Ja. 5. 11; 1 Pe. 3. 8.

Pity, tender feeling for pain and misery, manifested by God to his people, Ps. 103. 13; Ja. 5. 11;—required of us to the poor and afflicted, Job 6. 14; Ps. 41. 1, 2; Pr. 28. 8.

Plague, a contagious disease, the pestilence, inflicted on Pharaoh on account of Sarah, Ge. 12. 17;—on the Israelites in the wilderness, Nu. 14. 37; 16. 46; 25. 9;—for David's numbering the people, 2 Sa. 24. 15;—denotes the judgment of God, Ex. 9. 14;—any calamity or scourge, Mar. 5. 29, 34; Lu. 7. 21.

Plagues of Egypt, cover a period of six weeks, Ex. xiv–xvii.

Plain, smooth, flat, Ge. 11. 2; 13. 10; Ps. 27. 11; Pr. 15. 19;—distinctly, Mar. 7. 35;—the 'plain,' the lower valley of the Jordan, extending southward from the Dead Sea, De. 1. 1, 7, 2; 8. 3, 17; Jos. 3. 16; 1 Sa. 23. 24;—the country between Joppa and Gaza (the *Shephelah*), Jos. 11. 16; 1 Ch. 27. 28; Je. 17. 26;—plain (more correctly *oak*) of Moreh, Ge. 12. 6;—Mamre, 13. 18;—Zaanaim, Ju. 4. 11;—'of the pillar,' 9. 6;—Meonenim, 37;—Tabor, 1 Sa. 10. 3.

Planets [wanderers], those stars (known to the ancients before the invention of telescopes) which change their places in the heavens, and appear brighter and larger than the fixed stars. They all move round the sun; and the secondaries or moons which several of them have also move round their respective planets, 2 Ki. 23. 5.

Plantation, a place planted, Eze. 17. 7.

Plants, created, Ge. 1. 11;—children compared to, Ps. 128. 3; 144. 12.

Platter, a large flat vessel, Mat. 23. 25; Lu. 11. 39.

Pleasant, delightful, Ge. 2. 9; 3. 6; Ps. 16. 6; Is. 2. 16; Mal. 3. 4.

Pleasantness, delightfulness, Pr. 3. 17.

Pleasure, enjoyment, its vanity, Ec. 2. 1–12.

Pledges, pawns which a lender takes from a borrower to secure the return, or payment, of what is lent;—laws concerning them, De. 24. 6–7.

Pleiades, that cluster of little stars commonly called the *seven stars*, though their number is vastly greater, Job 9. 9; 38. 31. They appear in April, and thus are associated with spring.

Plenteous, copious, fruitful, Ge. 41. 34; Ps. 86. 5; Mat. 9. 37.

Plenty, abundance, our duty to be thankful for it, Ex. 23. 16; De. 16. 10; Ps. 103. 1, 5.

Plotthet, or formeth devices to hurt, the wicked, Ps. 37. 12.

Flowing, or tilling the ground, not to be done with an ox and ass together, De. 22. 10;—Elijah found Elisha engaged in, 1 Ki. 19. 19;—the sluggard will not engage in, Pr. 20. 4. In Ge. 45. 6 'earing' properly means plowing.

Flow-shares, promises that swords shall be beat into, or war cease, Is. 2. 4; Mi. 4. 3; Joel 3. 10.

Plumb-line, the line on which the plummet, or leaden weight, of masons and carpenters hangs, for discovering the exactness of their work;—an emblem of the rejection of Israel, Am. 7. 7.

Plummet, a leaden weight, 2 Ki. 21. 13; Is. 28. 17; Zec. 4. 10.

Plunge, to put suddenly under water, Job 9. 31.

Poets, composers of poems or songs, heathen ones quoted, Tit. 1. 12, from Epimenides a poet of Crete, Ac. 17. 28, from Aratus of Cilicia. The book of Job, the Psalms, the Song of Solomon, the Lamentations of Jeremiah, a great part of the prophetic writings, and many passages in the historical books of the Hebrew Scriptures, are poetical compositions.

Poison, of serpents, De. 32. 24; Ps. 58. 4;—of dragons, De. 32. 33;—of asps, Job 20. 16; Ro. 3. 13.

Policy, art of government, prudence, Da. 8. 25.

Poll, the head, Nu. 1. 2, 18, 20, 22; 3. 47;—to clip short the hair of the head, Eze. 44. 20; Mi. 1. 16.

Pollute, to defile ceremonially, Ex. 20. 25; 2 Ki. 23. 16;—to defile morally, Eze. 20. 13, 31; 23. 30; 36. 18.

Pollux, fá'lúx, Ac. 28. 11. See **CASITOR**.

Polygamy, having more wives than one, disapproved, Ge. 2. 24; Mat. 19. 4; Mar. 10. 6; Ro. 7. 3; 1 Co. 7. 2. See **MARRIAGE**.

Polytheism, having more gods than one, expressly condemned, Ex. 20. 3; Is. 43. 10; 44. 8; Ho. 13. 4.

Pomegranates [granate apples, i.e. apples with many grains], brought by the spies from Eshcol, Nu. 13. 23;—abounded in Canaan, De. 8. 8;—representations of, placed at the bottom of the high-priest's robe or ephod, Ex. 28. 33, 34; 39. 24, 25.

Pommel, a round ball or knob, 2 Ch. 4. 12, rendered 'bowls,' 1 Ki. 7. 41.

Pomp, noisy or gaudy appearance, Is. 5. 14; 14. 11; Eze. 7. 24; 30. 18; Ac. 25. 23.

Pond, or **Pool**, containing standing water, Ex. 7. 19; 2 Sa. 2. 13; 4. 12; Is. 35. 7; 41. 18; Jn. 5. 2; 9. 7.

Ponder, to weigh in the mind, to muse or consider, Pr. 4. 26; 5. 21; 21. 2; Lu. 2. 19.

Pontus, pon'tus [the sea], a province of Asia Minor, bounded on the north by the Pontus Euxinus (Euxine Sea), whence it took its name, on the south by Cappadocia, on the east by Colchis, and on the west by Paphlagonia and Galatia;—Peter mentions it in his first epistle, 1 Pe. 1. 1. Under Nero it became a Roman province along with Cappadocia. Jews had established themselves here, Ac. 2. 9;—here Aquila lived, 18. 2.

Pools, of water, Bethesda, Jn. 5. 2;—Siloam, 9. 7;—Gibeon, 2 Sa. 2. 13;—Hebron, 4. 12;—Samaria, 1 Ki. 22. 38;—*Upper Pool*, 2 Ki. 18. 17;—*Lower*, Is. 22. 9;—*King's*, Ne. 2. 14;—*Old*, Is. 22. 11.

Poor, those who have through the providence of God, 1 Sa. 2. 7; Ps. 75. 7;—promises to them who are, Job 5. 15; 36. 15; Ps. 9. 18; 68. 10; 69. 33; 72. 4, 12, 13; 102. 17; 109. 31; 113. 7; 140. 12; Is. 14. 30; Ja. 2. 5;—duties of the rich to them, Le. 25. 35; De. 15. 7; Ps. 41. 1; 112. 9; Pr. 3. 9, 10, 27; 11. 24, 25; 14. 21, 31; 19. 17; 22. 9; 28. 27; Is. 58. 6–12; Eze. 18. 7, 9; Mar. 10. 21; 1 Ti. 6. 17–19; He. 13. 16;—character and danger of those who neglect and despise them, De. 15. 9; 24. 15; Pr. 11. 26; 17. 5; 21. 13; 28. 27; Mat. 25. 41–46; Ja. 2. 15, 16; 1 Jn. 3. 17;—their advantages, Ps. 37. 16; Pr. 28. 6; Ec. 5. 12;—on a level with the rich, Pr. 22. 2; Mat. 11. 5; Lu. 7. 22; Ja. 1. 9; 2. 5;—their condition sometimes preferable to that of the rich, Pr. 15. 16; 16. 8; 19. 1; 28. 6; Mat. 19. 23; Lu. 6. 20;

—the inconvenience and danger of poverty, Pr. 14.20; 18.23; 19.4, 7; 30.9; Ec.9.15;—through vice and idleness, Pr.6.11; 10.4; 13.4; 19.15; 20.13; 23.21; 28.19. Examples of caring for the poor, Ru. 2.14; Job 29.12-16; Ec. 39.10; Ac. 9.36, 39; 11.29, 30; 2 Co. 8.1-5.

Poor in spirit, or the humble, their blessedness, Is.66.2; Mat.5.3.

Poplar-tree, is somewhat similar to the willow, Ge.30.37; Ho.4.13.

Populous, full of people, De.26.5; Na.3.8.

Poratha, por'a-tha, a Persian name, one of the sons of Haman, slain along with his nine brothers, Es.9.8.

Porch, the entrance hall, Ec.40.7, 48;—the 'porch of the Lord', 2 Ch.15.8; 29.17, denotes the temple;—the fore court or passage leading from the porch to the temple, Mat.26.71.

Porcius, por'shus, Porcius Festus, a Roman governor of Judea, Ac.24.27.

Porters, those who keep, and shut or open the gates of a city or house, 2 Sa.18.26; 2 Ki.7.10;—David appointed 4000 in the temple, 1 Ch.23.5;—they were divided and arranged under principal directors, 26.1-13; 2 Ch.8.14.

Portion, the share of goods which is allotted to one, Ge.14.24; 31.14; Lu.15.12;—God is his people's, Ps.16.5; 119.57; 142.5; La.3.24;—the final state of man, Ps.11.6; Mat.25.46;—to be a 'portion for foxes' is to be slain and left buried, Ps.63.10;—a 'worthy portion', 1 Sa.1.5.

Possess, to hold or enjoy, Ge.22.17; Nu.13.30; Lu.8.12.

Possession, having in one's power, Ge.17.8; Ps.2.8; Mat.19.22.

Possible, all things so with God, Ge.18.14; Job 42.2; Je.32.17; Mat.19.26; Lu.1.37; 18.27.

Pest, (1) A pillar, Ex.12.7; Ju.16.3;—(2) A swift messenger, 2 Ch.30.6; Es.3.13; 8.14; Job 9.25.

Posterity, offspring, children, descendants, Nu.9.10; 1 Ki.16.3; 21.21; Ps.49.13; 109.13.

Pot, boiling, an emblem of Jerusalem, Ec.24.1, &c.;—a 'seething pot', Job 41.31;—'rendered' 'basket', Je.24.2;—'kettle', 1 Sa.2.14;—'caldron', 2 Ch.35.13.

Potentate, a mighty sovereign and ruler, 1 Ti.6.15.

Potiphar, pot'i-far, the chief officer of Pharaoh's body-guard, to whom Joseph was sold, Ge.37.36; 39.1;—advances Joseph, 4;—is deceived by his wife, and casts Joseph into prison, 20.

Potiphara, pot-i-fe'rah [sun's own], a priest of On, whose daughter Asenath became the wife of Joseph, Ge.41.45.

Potshards, pieces of broken earthen vessels, men compared to, Is.45.9;—*figuratively*, things that are worthless, Ps.22.15; Pr.26.23; Is.45.9.

Pottage, broth, flesh cut in small pieces and boiled with rice, flour, parsley, &c., Ge.25.29; 2 Ki.4.38-40.

Potter, one who makes earthen vessels, a type of the sovereign power of God, Je.18.2; Ro.9.21;—the breaking of his vessels an emblem of the destruction of Jerusalem, Je.19.1, 11;—*potter's field*, Mat.27.7. See ACCLDAMA.

Pourtray, to paint or draw a picture, 1 Ki.22.1; 8.10; 23.14.

Power, no security against evils, Job 1.1, &c.; 12.17; 34.24; Ps.33.16; 44.6; Lu.1.51.

—or God, described as *sovereign*, Job 9.12; Da.4.35; Ro.9.21;—*great*, Ps.66.3; 79.11; Is.40.26; Na.1.3;—*irresistible*, De.32.39; 2 Ch.20.6; Job 11.10; Da.4.35;—*glorious*, Ex.15.6; Is.63.12;—*unspeakable*, Job 5.9; 9.10;—*incomprehensible*, Job 26.14; 37.23; Ec.3.1;—a motive to obedience, Ps.76.7; Is.26.4; Mat.10.28; 1 Pe.5.6.

—*all, given to Christ*, Mat.11.27; 28.18; Jn.3.35; Ep.1.20; 1 Pe.3.22; Re.1.1.

Praise or God, exhortation to it, &c., Ps.22.23; 67.3; 69.34; 119.164; Is.38.19; Ac.2.47; 16.25;—ought to be offered not only with the voice, but with the understanding and heart, Ps.147.1; 111.1; 138.1; 1 Co.14.15; Ep.5.19; Col.3.16;—should be frequent,

Ps.34.1; 35.28; 119.164; 145.2; He.13.15;—should be expressed by *singing*, Ps.13.6; 18.49; 21.13; 30.4; 33.3; 89.1; 104.33; 147.1; Is.12.5; 42.10; 44.23; 48.20; 49.13; Mat.26.30; Ac.16.25; Ep.5.19; Col.3.16; Ja.5.13.

Praise of God, the subjects of, are, God's goodness, love, and mercy, Ps.28.7; 57.9, 10; 63.3; 89.1; 106.1; Is.12.2, 4, 5; his majesty and glory, Ps.96.1, 6; 138.5; Is.24.14; Ec.3.12;—his holiness, Ex.15.11; Is.6.3;—his wisdom, Da.2.20; Ro.16.27; Jude 25;—his justice and righteousness, Ps.7.17; xviii.101.1; 145.7; the gift of his Son Christ Jesus, Lu.1.63, 69, 70; 2.10, 11, 13, 14, 28; 3.2; 2 Co.9.15;—redemption, with all its blessings, through him, Is.44.23; Ps.103.1-5; 1 Co.15.7; 2 Co.2.14; Ep.1.3-6; 1 Pe.1.3, 4; Re.1.5, 6; 5.12, 13; 7.9, 10;—the obedience and faith of the saints, Ro.6.17; 2 Co.8.16; Ep.1.15, 16; Phi.1.3; Col.1.3, 4; 1 Th.2.13; 3.9; 2 Th.1.3;—all his wonderful works, of creation, providence, and grace, Ps.9.1, 26; 75.1; 104.24; 111.1, 2; 139.14; 150.1, 2; Re.15.1, &c. &c.

—OF MEN, no proper principle of action, Mat.6.1; Ga.5.26; Phi.2.3.

Prancing of horses, their springing and bounding, Ju.5.22; Na.3.2.

Prating, talking excessively and carelessly, Pr.10.8, 3; Jn.10.

Prayer to God, an approach of the soul to God with the request for help or blessing, the obligation and use of, 2 Ch.7.14; Ps.105.4; Is.63.15, &c.; Mat.7.7; Lu.18.1; Phi.4.6; Col.4.2, 1 Ti.2.1; 1 Pe.1.17.

—its *posture*—standing, 1 Ki.8.22; Mat.6.5; Mar.11.25; Lu.18.11;—*knelling*, 1 Ki.8.54; Ac.9.40; 20.36, 21.5.

—*different kinds of*—*mental* or *ejaculatory*, without the utterance of the voice, Ex.14.15; 1 Sa.1.13;—*secret*, or alone in the closet, Da.6.10; Mat.6.6; 14.23; Lu.6.12; Ac.10.9;—*family*, or with our household, Jos.24.15; 2 Sa.6.20;—*social and public*, Lu.10.10; Ac.1.14; 2.42; 12.12; 16.13, 16.21, 21.5.

—*a due preparation for it*, Job 11.13; Ps.66.18; 145.18; Pr.15.8, 29; 28.9; Is.1.15; 29.13; 59.2; Mar.7.11; 25.9; Jn.9.31; 1 Ti.2.8; Ja.1.6; 3;—to be presented in faith, Mat.21.22; Mar.11.24; He.11.6;—with the whole heart, Je.29.13; La.3.41; Ps.119.58, 145; He.10.22;—with desire to be answered, Ps.27.7; 102.2; 108.6; 143.1;—in the name of Christ, Jn.14.13, 14; 15.16; 16.23; Ep.5.20; He.13.15; 1 Pe.2.5;—with dependence on the assistance of the Holy Spirit, Ro.8.15, 26;—with the spirit and understanding, Jn.4.22-24; 1 Co.14.15;—with trust in God, Ps.56.9; 86.7; 1 Jn.5.14;—with importunity, Ge.32.26; Jn.11.8, 9; 18.1-7;—with fervour, Ps.59.17; Lu.6.22; 11.8; 18.1; Ro.12.12; Ep.6.18;—*frankly*, Ps.55.17; 86.3; 119.164; Da.6.10; Lu.2.37; 18.1; 21.36; Ac.10.21; 1 Th.3.10; 5.17; 1 Ti.5.5; 2 Ti.1.3; 1 Pe.4.7;—without ostentation, Mat.6.6; Lu.18.11;—without vain repetitions, Ec.5.2; Mat.6.7;—for all conditions of men, Ep.6.18; 1 Ti.2.1.

—its prevalence when properly made, Ps.34.15; 145.18; Is.30.19; Je.29.12; Mat.7.7; Jn.15.7; Ja.1.5; 5.14; 1 Pe.3.2; 1 Jn.3.22; 5.14.

—*examples of answers to it*: of Abraham's servant, Ge.24.12;—of Jacob, 32.9;—Moses, Ex.32.11, 31; Nu.14.13; De.3.23;—Gideon, Ju.6.17, 37;—Mannaah, 13.8;—Samson, Ju.16.28;—Hannah for a child, 1 Sa.1.10;—David, 2 Sa.7.18; 1 Ch.29.10; Ps.5.1, &c. &c.;—Solomon at the dedication of the temple, 1 Ki.8.22; 2 Ch.6.12;—Hezekiah, 2 Ki.19.15; 20.2;—Mannaah in his distress, 2 Ch.33.12;—Daniel, Da.6.3;—Jonah, Jonah 2.1, &c.;—Habakkuk, Hab.3.1, &c.;—Asa, 2 Ch.14.11;—Jehoshaphat, 20.6;—Ezra, 9.6;—the Levites, Ne.9.5;—Esther, Es.4.16;—Amos, Am.7.2, 5;—Zacharias for a son, Lu.1.13;—blind man, Lu.18.38, 41;—thief on the cross, Lu.23.42, 43;—Cornelius, Ac.10.1;—Paul and Silas, Ac.16.25, 26.

—*examples of, for others*: of Abraham for Abimelech, Ge.20.17;—Isaac for his wife, 25.21;—Moses for

the people, Ex.32.11; 33.12; Nu.11.2;—for Miriam, 12.13;—Samuel for the people, 1 Sa.12.23;—the Christians for Peter, Ac.12.5;—Jesus for his executioners, Lu.23.34;—Stephen for his persecutors, Ac.7.60;—Paul for the Jews, Ro.10.1; 10.1;—the church for him, 15.30;—for Christians, 2 Co.1.11; Ep.1.16; 18.18; Col.4.3; 1 Th.5.25; 2 Th.3.1; He.13.18;—for enemies, Mat.5.44; Lu.23.34.

Prayer, proper to precede great undertakings:—of Elisha before he raised the dead child, 2 Ki.4.33;—of Jesus before the appointment of a successor to Judas Iscariot, Ac.1.24.

—*forms or patterns of it*: of Moses for the people, Nu.6.22;—on the removal of the ark, 10.35;—of the elders of a city clearing themselves of a murder, 21.8;—on offering the first-fruits, 26.3, 5, 13;—by Jesus for all Christians, Mat.6.9; Lu.11.2; Jn.17.1, &c.

Preaching the gospel of Christ, a divine institution, Mat.28.19; Mar.16.15;—though accounted foolishness by many, yet is the wisdom and power of God, 1 Co.1.18-21;—honoured in the conversion of 3000 on the day of Pentecost, Ac.2.41;—other 2000 added to their number, 4.4;—the Ethiopian eunuch, 8.35;—Cornelius and his friends, 10.34-44;—Lydia, 16.14;—the jailer at Philippi, 31.34;—and by it all the Christian churches were planted and watered, 1 Co.3.6.

—of the gospel of Christ ought to be plain and easily understood, 1 Co.14.19;—*scriptural* in sentiment and style, 2.4, 13; Tit.2.1;—*full*, keeping nothing back, Ac.20.20, 27;—*bold* and undaunted, 9.27, 29; 14.3;—*solemn*, and free from all theatrical airs and levity, 2 Co.4.5; 1 Ti.3.8;—*earnest* and warm, 1 Co.2.4; Col.1.28;—*affectionate* and winning, 1 Th.2.7, 8;—and with a desire to bring men to Christ, 2 Co.5.20.

—(called *prophesying*), more useful than the display of spiritual gifts, 1 Co.14.1, &c.

Precepts, injunctions or commands, Ne.9.14; Is.28.10, 29.13;—the whole word of God, Ps.119.4, 15, 27, 40, 45, &c.

—or rules of virtue and prudence in general, Pr.x-xvii.

Precious, or highly valuable, as Christ is to believers, 1 Pe.2.4, 7;—his blood or sacrifice, 1.19;—the promises, 2 Pe.1.4.

Predestinate, to fix or decree beforehand, as God has done all things from eternity, Ep.1.11.

Predestination, or God's pre-ordination, or fore-appointment of certain objects to a particular end: thus he is frequently mentioned as disposing of the good things of this world according to his will and pleasure, in such terms as imply his predestination to those matters, as De.8.18; 1 Ch.29.12; 2 Ch.1.11; Job 1.21; 9.12; Ps.75.7; Da.4.17, &c.

—the establishment of Israel in Canaan, and the destruction of several wicked states and kingdoms, predestinated, Ge.12.7; 13.15; Ex.7.4; 9.16; De.2.30; Jos.11.20; Is.44.28; 46.9.

—particular persons have been predestinated to advance God's glory, and to serve his purposes in different manners:—Pharaoh, 9.16;—the Canaanites, Jos.11.20;—Cyrus, Is.44.28;—Jeremiah, 1.5;—Paul, Ac.9.15; Ga.1.15, 16.

—God frequently produces good from men's evil intentions, and this is represented as his predestination, Ge.50.20; 45.7; Job 5.12; Ps.33.10; 137.1; Pr.16.9, 33; 19.21; Ac.2.23; 4.26-28.

—the means of our redemption, and the propagation of the gospel, were predestinated, Ge.3.15; 12.3; 49.10; Ps.40.7-10; Mat.16.18; Is.53.13; Jn.7.30; 8.20; 13.21; Ac.16.7; Ro.9.9; Ep.5.1, 11.

—some persons have been predestinated to grace and glory, Lu.10.20; 12.32; Ac.13.48; Ro.8.28, 29; 9.29; Ep.1.4, 5; 2 Ti.1.9; 1 Pe.2.9. See ELECTION.

Predestination, dooms no man to eternal damnation, except as the merited punishment of his unbelief, rejection of Christ, and obstinate continuance in sin, Ps.9.17; Mat.25.41-43; Jn.3.36; Ro.2.6, 8, 9; Ga.6.7, 8; Re.21.8; 22.15.

Pre-eminence, superiority, precedence, highest in honour, power, &c., as Christ is, Col.1.18;—man has not, above beasts, in respect of liability to death, Ec.3.19;—Diotrephes proudly sought, 3 Jn.9.

Prefer, to regard more, Ps.137.6; Da.6.3; Jn.1.15, 30.

Prejudice, prepossession, or a judgment or opinion formed before examination:—effects of it, 1 Sa.10.27; Mat.13.55; Lu.19.14; Jn.1.46; 7.48, 52; 9.16; Ac.2.13; 17.18; 21.28; 22.22.

Premeditate, to think of and study a matter beforehand, Mar.13.11.

Preparation (DAY OF), Mat.27.62, the first day of the feast of Passover.

Prepare, to make ready, or qualified, Ex.15.2; Mat.11.10; Lu.3.4.

Presbytery, an ecclesiastical court of elders, or presbyters, for ordaining church officers, and governing the church, 1 Ti.4.14.

Prescience of God, his perfect and eternal foreknowledge of all things, Ac.15.18; 17.26; He.4.13.

Prescribing, ordering, or commanding, Ezr.7.22; Is.10.1.

Presence, being present, Ge.3.8; Lu.13.26; Ac.3.19, 1 Co.1.29.

Present, ready, Ps.46.1; Lu.5.17; Ro.7.18; 1 Co.3.22.

Presents, or gifts, of Abimelech to Abraham, Ge.20.14;—of Abraham's servant to Rebekah, 24.22, 53;—of Jacob to Esau, 32.13;—of Jacob and his sons to Joseph, 43.11;—of Joseph to his brethren, 45.21;—of David's father to Saul, 1 Sa.10.20;—to the captain of the host, 17.18;—of Jonathan to David, 18.4;—of the Queen of Sheba to Solomon, 1 Ki.10.10;—of the King of Syria to Elisha, 2 Ki.5.5;—of the wise men, Mat.2.11.

—advantages resulting from, Pr.17.8; 18.16; 21.14;—danger of judges accepting of, 29.4; Ec.7.7.

Preservation, our being daily kept in life, and from hurt, is from God, Ps.3.5; 4.8; 121.8; La.3.22; Mat.6.11; Ac.17.28.

Presidents, chief rulers under the king, Da.6.2, 3, 4, 6.

Presses, vessels or cisterns into which the juice of the grapes flowed, Is.16.10; Hag.2.16.

Presume, venture, De.18.20; Es.7.5.

Presumption, or self-confidence and obstinacy manifested, Job.15.25, 26; Pr.12.15; Ho.12.8; Lu.18.11; Ro.13.2; Re.3.17;—reproved, or punished, Ps.19.13; Pr.27.1; Lu.12.18; Ja.4.13; Re.18.7.

—*sins of*, peculiarly heinous, Nu.15.30; De.17.12; Ps.19.13; 59.5; Mat.18.17; Lu.12.47; Ja.4.17. Exemplified, builders of Babel, Ge.11.4;—Israelites, Nu.14.44;—Korah, &c., Nu.16.3, 7;—men of Bethshemesh, 1 Sa.9.19;—Jeroboam, 1 Ki.13.4;—Benhadad, 1 Ki.20.10;—Uzziah, 2 Ch.26.16;—sons of Sceva, Ac.19.13, 14.

Presumptuous, haughty, irreverent, Ps.19.13; 2 Pe.2.10.

Pretorium, the head-quarters of the Roman governor, built by Herod at Jerusalem, Mar.15.16;—rendered 'common hall', Mat.27.27;—'hall of judgment', Jn.18.28, 33; 19.9. In Ac.23.35 'hall of judgment' refers to Herod's palace at Caesarea. In Phi.1.13 'palace'.

Prevail, to overcome, Ge.7.20; Job 18.9; Mat.16.18.

Prevarication. See LYING.

Prevent, to anticipate, or to go before, Ps.79.8; 88.13; 119.148; Mat.17.25; 1 Th.4.15.

Prevention, of evil advised, Pr.14.16; 23.3; Mat.10.23.

Prey, to plunder, Je.30.16;—what is taken by spoil or plunder, Ge.49.9, 10; Nu.14.3; 23.24; 31.12.

Price, value, Le.25.16; Mat.13.46; 1 Pe.3.4.

Prick, to pierce, Nu.33.55; Ps.73.21; Ac.23.7, 9.5. The 'pricks' mentioned Ac.9.5 were goads, long pointed

sticks used to drive oxen by pricking them.

Pride, or conceit, hateful to God, Pr.6.16, 17; 16.5; Am.6.8;—hinders in seeking God, Ps.10.4; Ho.7.10;—reproved, Ps.101.5; 131.1; 138.6; Pr.3.7; 6.17; 8.13; 16.18; 17.19; 21.4; 26.12; 29.23; Ec.7.16; Is.5.21; Je.9.23; Lu.15.11; 18.9; Ro.12.16; 1 Co.4.7, 8, 2; 2 Co.10.18; Ga.6.3; Phi.2.3; Ja.4.6.

—*or ambition to exalt one's self*, Ps.131.1; Pr.17.19; Lu.21.25, 6; Je.45.5; Mar.9.34; 10.42; Lu.11.43; 14.9; Ro.12.16; 1 Th.2.6;—*motives to guard against it*, Ps.10.4; 12.3; 18.27; Pr.6.17; 13.10; 15.25; 16.5; 28.25; Is.14.13, &c.;—the marks of it, Ps.13.4; Pr.17.19; 30.12; Mat.23.5; Lu.11.43; Jn.7.18.

—*examples of it*, punished in the case of Korah, Dathan, and Abiram, Nu.16.1;—of Haman, Es.3.1, &c.;—of Nebuchadnezzar, Da.4.30;—of Simon Magus, Ac.8.9, 10;—of Herod Agrippa, 12.22.

Priests, those who offered sacrifice to God, instructed the people, and interceded for them; the first mentioned is Melchizedek, Ge.14.18;—prior to the time of Moses, no distinct class of men were appointed to this office, but every father of a family seems to have acted as priest of his household; as Abel, Ge.4.4;—Noah, 8.20;—Abraham, 22.13;—Isaac, 26.25;—Jacob, 33.20; 35.7;—from the giving of the law by Moses all the male posterity of Aaron were appointed to be priests, Ex.28.1, &c.;—their consecration, 29.1, &c.;—their offerings at that time, Le.6.9;—their garments, Ex.28.40; 29.27, &c.;—forbidden to drink wine during their ministration, Le.10.8;—their portion of the sacrifices, Nu.8.9; De.18.3;—the heave-offering out of it, Nu.18.25;—their mourning, Le.21.1;—their marriages, 13;—to be without blemish, 17;—when they must abstain from holy things, 21;—their genealogies, 1 Ch.9.10;—distributed into orders by David, 24.1, &c.;—and Levites, their cities, 6.54;—who of them returned from Babylon with Zerubbabel, Ne.7.21;—their offices in the temple, 44;—ordinances for them in future time, Ec.4.17;—priesthood of Christ foretold and executed, Ps.110.4; Je.33.17; Zec.6.12; He.4.14; 5.1; 7.11; 8.1, &c.

—*High*, or chief of all the priests, was Aaron himself, and after him the eldest son of the eldest branch of his family, Ex.28.1; Nu.20.28;—he was to be clothed with peculiar garments, Ex.28.2-14;—to wear a breast-plate, with twelve precious stones, bearing the names of the twelve tribes of Israel, 15-29;—to him pertained the *Urim* and the *Thummim*, 30;—his long robe had golden bells and pomegranates fixed to its hem, 33-35;—his head was crowned with a mitre, on which was a plate of gold with this inscription, HOLINESS TO THE LORD, 36-38;—was to be consecrated by being anointed with the holy oil, and by sacrifice, 29.1-37;—not to uncover his head, or rend his clothes, Le.21.10;—to marry only a virgin of his own people, 13.14;—he alone entered into the holy of holies, 16.1, &c.;—was supreme judge of all controversies in the Jewish church, Mat.23.3; Lu.22.54.

—(HIGH), *Christ our great*, He.4.14;—this was foretold of him, Ps.110.4;—he was called of God, as was Aaron, He.5.4, 5;—was anointed with the Holy Ghost above measure, Ac.4.27; 10.38;—voluntarily offered himself, in soul and body, a sacrifice for men, Is.53.10; Mat.20.28; Jn.10.11; Ep.5.2; Tit.2.14; Je.9.26; 10.5, 6;—his sacrifice was infinitely perfect, he needed to offer it only once, He.10.10-14;—he has entered into the most holy place to present it to God, 9.11;—he intercedes for his people, Ro.8.34; He.7.25; 1 Jn.2.1.

Prince, the son of a king, or one possessed of high rule and authority;—Christ is the prince of peace, Is.9.6;—the prince of life, Ac.3.15;—*prince* of the kings of the earth, Re.1.5;—the devil is called the prince of this

Protest, to give a solemn declaration of one's opinion or resolution, *Ge. 4.3; 3: 1 Sa.8.9; Zec.3.6; 1 Co.15.31.*

Prove, to try or examine one's self, *2 Co.13.5; 1 Th.5.21*—to manifest by argument or evidence, *Ac.9.22; Ro.3.10*—to try by some mercy or affliction, that men may know themselves, and be known by others, *Ec.16.4; De.8.2.*

Proviender, dry food for cattle, such as hay or corn, *2 Sa.25.32; 42.27; 43.24; Ju.19.19,21; Is.30.24.*

Proverb, a short and pithy moral sentence, maxim, comparison, or enigma, expressed in a style that is poetical and figurative, *Pr.1.1, &c.*—a by-word, *De.28.37; 1 Sa.10.12; Ps.69.11*;—a kind of parable, *Jn.16.25,29.*

Provide, to procure beforehand, to prepare, or to supply, *Ge.22.8; 30.30; Job.38.41; Mat.10.9; Ro.12.17; 1 Ti.5.8.*

Providence, prudent foresight and care in managing affairs, *Ac.24.2.*

Providence of God, is his continual superintendence and care over creation; asserted, *Ec.1.13; Ne.6.9; Job.1.12; 26.6; 6: 23,14; Ps.65.9; 75.6; 105.14; 113.7; 127.1; 147.6; Pr.16.9; 33.19,21; 20.24; 21.30; Ec.9.1,11; Job.10.23; Mat.6.26; 10.29; Jn.3.27*—it is *universal*, extending over the *natural* world, *Is.104.13; 135.5-7; 147.8-18; 148.7,8; Job.9.5,6; 21.9-11; 37.6-13; Ac.14.17*—the *brute creation*, *Ps.104.21-29; 147.9; Mat.6.26; 10.29*—*general affairs of men*, *1 Ch.16.31; Ps.47.7; 66.7; Pr.21.1; Job.12.23; Is.10.33-34; Da.2.21; 4.25*—the *affairs of individuals*, *1 Sa.2.6; Ps.18.30; Pr.16.9; Is.45.5; Lu.1.53; Ja.4.13-15*—the *free acts of men*, *Is.12.36; 1 Sa.24.9-15; Ps.33.14,15; Pr.16.11-19; 21.20; 24.21; Je.10.23; Phi.2.13*—is exercised over the *sinful acts of men*, *2 Sa.16.10; 10.21; Ps.76.10; Ro.11.32; Ac.4.27,28*—is *unerringly wise*, *Ps.104.24*; *Is.28.29*—sometimes *dark* and mysterious, *Ps.18.11; 77.19; Ro.11.33*—*always just*, *De.32.4; Ps.97.2; Ho.14.9*—*perfectly holy*, *Ps.145.17*—executed with almighty power, *Job.9.12; Da.4.35*—commonly connected with the use of second causes or *means*, *1 Ki.22.28,34; Ac.27.31; 34.34*—cannot be *defeated*, *1 Ki.22.30-34; Pr.21.30; Is.8.9,10; Je.9.33*—is the execution of an *eternal purpose* embracing all God's works from the beginning in one entire system, *Ac.15.18; Ep.1.11; Ps.104.24; Is.28.29.*

Province, a country, or part of a kingdom, *1 Ki.20.14,15; Ezr.4.15; 6.2; Es.1.1*—a country subject to the Roman empire, *Ac.23.34; 25.1.*

Provision, or food, *Ge.42.25; 45.21*—that for Solomon's household for one day, *1 Ki.4.22,23*—God's promise to bless Zion's, *Ps.132.15*—not to be made for the gratification of sinful inclinations, *Ro.13.14.*

Provocation, the cause of making one angry, as sin does anger, *1 Ki.15.30; 21.22; 2 Ki.23.26; Ne.9.18; Ps.95.8.*

Provoke, to enrage, or rouse to anger, *Ex.23.21; Nu.14.11; De.32.20; 1 Co.10.22; Ep.6.4*—to stir up, or to excite, *Ro.11.11,14; He.10.24.*

Prudence, wisdom applied to practice, recommended, *Pr.8.12; 12.16; 23.13; 16.18; 8.15; 15.9; 11.2; 3.3; 17.17,18; Mat.10.16; Ep.1.8; Ja.3.13*—Examples of: *Joseph*, *Ge.41.39*; *David*, *1 Sa.16.18*—*counsellors*, *1 Ki.12.7*—*Nehemiah*, *Ne.2.12-16*; *13.18*—*Gamaliel*, *Ac.5.34-39.*

Prune, to cut off superfluous branches from trees and vines, to promote their fruitfulness, *Le.25.34; Is.5.6.*

Psalmist, one who composed psalms—*2 Sa.23.1.*

Psalms, called the 'Psalms of David' because he was the author of the greatest number of them, and was the founder of psalmody as an institution. This book (*Lu.20.42*) consists of five parts, (1) *Psi.i-xli.*;—(*xxlii-lxxlii.*);—(3) *lxxliii-lxxxix.*;—(4) *xc-cvii.*;—(5) *cviii-c.* Psalms exhorting to virtue, *iv. xi. xiv. xxiv. xxxii. xxxvii. xli. xlix. lxxxi. lxxxiv. xc. xcix. cxxv.*—expressive of the character and faults of the righteous and the wicked, *vii. x. xii. xiv. xv. xxx.*

xi. liiii. lviii. lxxii. lxxxii. ci. cxii. cxxv.
cxxxv. lxxxi. cxxiii. —of prayer,
in general, iv. v. xxvi. xxviii. lx.
lxxxvi. ex. cxxiii. cxxvii. cxli. cxlv.
—of supplication in distress, xlii. xviii.
xli. xxv. xxxi. xxv. xxxviii. xl. xliii.
liv. lv. lix. lx. lxiv. lxix. lxx. lxxiv.
lxxx. lxxxii. lxxxviii. xciv. cxx. cxxiii.
cxxxvii. cxli. cxlii. cxliii. —penitential,
vi. xxi. xxxi. xxxv. xxxviii. li. cxxx.
—expressing trust in God, iii. xii.
xvi. xxii. xxvii. xlv. xlv. lvi. lvi. lii.
lxii. lxiii. lxxvii. cxli. cxcli. cxxvii. cxxx.
cxxxviii.; —celebrating the perfec-
tions of God, viii. xix. xxix. xxxiii. i.
lv. lviii. lxxvi. xcii. xcvi. xcvi. xcix.
cx. cxii. cxiii. cxiv. cxxv. cxxvi.
cxxxix. cxlvii.; —of praise and thanks
giving, ix. xviii. xx. xxii. xxx. xxxiv.
xl. xlvii. xlviii. lxiii. lxv. lxvii. lxxv.
lxxvi. lxxxvii. xcii. xcvi. c. ciii. cvii.
cxi. cxv. cxvii. cxvii. cxxiv. cxxvi.
cxxx. cxxxix. cxlv. cxli. cxlvii. —cl.,
—historical, lxxviii. lxxxix. cv. cvi.
cxxxv. cxxxvi.; prophetic of Christ,
ii. xxi. xlii. xlv. lxii. cx. c.

Psaltery, a kind of harp or dulcimer,
of Babylonish origin, much used
among the Hebrews, in the praise
of Ps. 33. 2, 57. 8, 71. 22, 81. 2, 92.
3; toB 2; Psa 93. 2, 130.

Ptolemais, tol e-mâ'is, a seaport town
of Canaan, on the shore of the Medi-
terranean, about 27 miles south of
Tyre,—on his third missionary journey
Paul visited it, and "saluted the
brethren and abode with them one day,"
Ac 21. 7; —was formerly called
Acho, Ju. i. 31;—is now called *Akko*
or *St. Jean d'Acre*

Public, common, known, Mat. r. 19.

Public Worship, decency to be ob-
served in it, I Co. ii. 18; 14. 40. See
WORSHIP

Publicans, tax-gatherers or officers
who farmed the taxes and public re-
venues exacted by the Romans from
the Jews. The Roman senate farmed
the taxes to persons who undertook
to pay a certain sum into the treasury
(*publicum*, hence *publicani*).
Such contracts were generally in the
hands of the richest class among the
Romans, who employed agents who
were the actual gatherers of the taxes.
These agents were called *portitores*
by the Romans, and it is to them
that the name publicans (*tellones*) is
exclusively given in the New Testam-
ent. Zaccheus is supposed to have
belonged to the first of these classes,
and Matthew to the second. As a
rule they were so oppressive in their
exactions, and wicked in their prac-
tice, that they were abhorred by the
Jews as the very refuse of mankind,
Mat. 9. 11; 18. 17; Mat. 2. 16; Lu. 5. 30;
—some good, Mat. 21. 31; Lu. 18. 13;
19. 27.

Publish, to make known, De. 32. 3; Ps.
26. 7; Mar. i. 45.

Publius, pub-li-us [common], the go-
vernour of Melita, Paul cures his fa-
ther, Ac. 28. 8.

Pudens, pŭ'dens [shamefaced], a dis-
ciple of the cross nominated by Paul, 2
Ti. 4. 21.

Puff at a person, to hiss and make
mouths at him, Ps. 10. 5; 12. 5.—w^r,
to fill with self-conceit, ro. 5. 6, 18, 19;
5. 8; 11. 13. 4; Col. 2. 18.

Ful, pul [elephant, lord], (v) King of
Assyria, invades the kingdom of Is-
rael, 2 Ki. 15. 19;—conquers the half
tribe of Manasseh, 1 Ch. 5. 26.—(A
region mentioned only in Is. 66.
19, probably some distant province
in Africa.)

Pulpit, an elevated place for a pub-
lic speaker, Ne. 8. 4.

Pulse, coarse grain, such as peas or
beans, 2 Sa. 17. 28; Da. 1. 12, 16.

Punishment of the wicked in gene-
ral, Job 15. 20; 18. 5; 24. 6; 27. 13;—due
to them in this life, Ps. 11. 6; Pr. 11.
19, 21; 21. 15; 22. 8; Is. 57. 21; Ro. 2. 8;
—abandonment to their own lusts, Ps.
81. 12; Is. 63. 17;—subjection to terror,
Ps. 53. 5; Pr. 28. 1;—exposure to shame,
Ps. 53. 5; Pr. 3. 35;—the ruin of their
family and name, Ps. 34. 16; 37. 28;
104. 35; Pr. 2. 22; 12. 7, 14, 15; 24. 20;—
without hope, Job 8. 13; Ps. 112. 10; Pr.
20. 28; 11. 7;—often sudden and unex-
pected, Ps. 35. 8; 64. 7; Pr. 29. 1; Job 21.
34. 20; 1 Th. 5. 3;—eternal, Is. 66.

41. *Da. 12.2; Mat. 18.8; 25.41,46; Mar. 3.29; 9.43; Lu. 3.17; 2 Th. 1.9; Jude 7.*—in proportion to guilt, *Mat. 11.22, &c.; 23.14; Lu. 12.47; Ro. 2.6,9; 2 Co. 5.10*—*examples, in Cain, Ec. 4.11*—*Er, the son of Judah, 38.7*—*of the family of Eli, 1 Sa. 2.31*—*of Eli and his sons, 4.11,18*—*of Gehazi, 2 Ki. 5.27*—*of Sennacherib, 19.35, 37*—*of Judas Iscariot, Ac. 1.18*—*of Ananias and Sapphira, 5.1*—*of king Herod, 12.23*—*of Elymas, 13.11. See WICKED.*

Punishments, of a civil kind among the Jews,—*retaliation, or returning stripe for stripe, eye for eye, &c., Ex. 21.23-25; De. 19.21*—*fining in a sum of money, Ex. 21.18, 19, 22, 32*—*scourging, not above four stripes a once, De. 25.3; 2 Co. 11.24*—*imprisonment, Le. 24.12; Nu. 15.34*—*pulling off the hair, Is. 50.6*—*blasting—killing with the sword, Ju. 8.21; 1 Ki. 2.25; Ac. 12.2*—*hanging, De. 21.22, 23; Jos. 8.29; 10.26*—*stoning to death, Jos. 7.25; 1 Ki. 12.18; 21.13; Ac. 7.58*—*throwing of persons from the top of a rock, or precipice, 2 Ju. 5.12; Lu. 4.29*—*beheading, Ch. 9.5; 2 Ki. 10.7; Mat. 14.10*—*sawing asunder, He. 11.37*—*tearing to pieces alive, 2 Sa. 12.31*—*crucifixion, which they borrowed from the Romans, Mat. 27.35, 38*—*burning with fire, Le. 20.14; 21.9.*

Punon, pū'non [darkness], an encampment of the Israelites in the wilderness, *Nu. 33.42.* It was probably here that Moses set up the brazen serpent, *21.9,10.*

Pur, or PURIM, a festival among the Jews, in memory of the lots cast by Haman, Es. 9.20.

Purchases, the manner of making them, by Abraham, Ge. 23.3—*by Boaz, Ru. 4.7*—*by Jeremiah, Je. 32.7,44.*

Purge, to clean, Ps. 51.7; Is. 1.25; Mat. 3.12. He. 9.14.

Purifications, were of various kinds among the Hebrews, some for deliverance from ceremonial uncleanness, Le. 8.15; 12.4, 6; Nu. 31.23—*others from moral transgressions, Nu. 19.9,17.*

Purity of HEART, or perfection of character required, Ro. 6.19; Ep. 1.4; Phi. 2.15; 2 Pe. 3.14—*respecting the works of the flesh, Ga. 5.16; Ep. 5.3; Col. 3.5; 1 Pe. 2.11.*

Purloin, to take what belongs to another in a secret and thievish manner, Tit. 2.10.

Purple, a beautiful red colour tinged with blue, dyed with the blood of a shell-fish, found in plenty on the north-west coast of Canaan—*cloth and skins of this dye were used for the curtains of the tabernacle, Ex. 25.4; 26.1, &c.*—*Daniel was clothed with scarlet or, Da. 5.7*—*Mordecai, Es. 8.15*—*Christ, in mock majesty, Mar. 15.17.*

Purpose, intention, Ru. 2.16; Mat. 26.8; Ep. 3.11; 6.22.

Purses, a kind of girdles, Mat. 10.9; Mar. 6.8.

Pursue, to chase, Ex. 15.9; De. 19.6; Ps. 34.14; Na. 1.8.

Purtenance, what pertains or belongs to anything, Ex. 12.9.

Put, 1 Ch. 8.1; 2 Co. 3.9. See PHUT.

Puteoli, a seaport of Campania in Italy, in the bay of Naples. Here the apostle stayed a few weeks on his way to Rome, Ac. 28.13,14. The present city is called Puzzuoli.

Putiel, pū'ti-el [afflicted of God], the father-in-law of Eleazar, *Ec. 6.25.*

Putrefying, rotting, Is. 1.6.

Pygarg, probably a species of gazelle or mountain-goat, De. 14.5.

Q.

Quadrupeds, four-footed animals, created, Ge. 1.24.

Quails, a species of birds of less size than the partridge, which otherwise it much resembles, sent to the Israelites, Ex. 16.13; Ps. 78.27; 105.40—*in anger, Nu. 11.31.*

Quake, to shake as with terror; Mount Sinai did, Ex. 19. 18.—the ground on which stood the army of the Philistines did, 1 Sa. 14. 15.—the earth did at the death of Christ, Mat. 27. 51.

Quantity, measure, size, 15. 22. 24.

Quarrels, 25. 25; contests or grounds of strife, Le. 26. 25; 2 Ki. 5. 7; Mar. 6. 19;—to be avoided, Pr. 3. 30; 17. 14; 20. 3; 25. 8;—to be forgiven, Col. 3. 13;—whence they arise, Ja. 4. 1.

Quarries, mines out of which stones are cut or digged, Ju. 3. 19, 26;—but probably the word here means *graven images*.

Quarter, a part of a city or country, Ge. 19. 4; Jos. 18. 14; Is. 47. 15; 56. 11; Mar. 1. 45.

Quartus [the fourth], a disciple resident at Corinth, probably a Roman, mentioned by Paul, Ro. 16. 23.

Quaternion, a company of four, the usual number of a Roman night watch, Ac. 12. 4.

Queen, the wife or consort of a king, Ne. 2. 6; Es. 1. 9;—a sovereign princess, or ruler of a kingdom, 1 Ki. 10. 1, 4, 10; Ac. 8. 27;—the church of Christ, Ps. 45. 9;—the antichristian church, Re. 18. 7;—the moon, Je. 44. 17, 25.

Quench, to put out fire, Nu. 11. 2; Ps. 118. 12;—to allay thirst, Ps. 140. 11;—to resist and suppress the calls and influences of the Spirit, 1 Th. 5. 19.

Questions, to instruct by questions and answers in catechising, enforced, Ge. 18. 19; De. 4. 9; 6. 6–9; 11. 19; Ps. 78. 5; Ep. 6. 4.

— are of various kinds; religious and sincere, De. 6. 20; Ac. 9. 6;—blasphemous, 1 Jn. 4. 48;—curious, Lu. 13. 13;—foolish and unlearned, 2 Ti. 2. 23; Tit. 3. 9;—hard or difficult, 1 Ki. 10. 1;—captious and ensnaring, Mar. 12. 14;—leading or pointing to the answer to be given, Nu. 23. 19;—hypocritical, Mat. 2. 7;—accusatory, Ne. 2. 19;—affirmative, Nu. 12. 2;—negative, 23. 8.

Quick, the living, Nu. 16. 30; Ac. 10. 42; 2 Ti. 4. 1; 1 Pe. 4. 5;—very tender and sensible, Le. 13. 10, 24;—very ready, Is. 11. 3.

Quicken, to give natural life to the dead, Ro. 4. 17. 8; 11;—to give spiritual life, Ep. 2. 1, 5; Col. 2. 13;—to enliven with fresh vigour and activity, Ps. 80. 18; 119. 25, 37, 40, &c.

Quickly, speedily, Ge. 18. 6; Ex. 32. 8; Mat. 5. 25; 28. 7; Lu. 14. 21; Ac. 12. 7; 22. 18; Re. 2. 5; 3. 11; 22. 12, 20.

Quicksands, or **SYRTES**, sand-banks on the coast of Africa over against Sicily, fatal to ships, Ac. 27. 17.

Quiet, calm, still, Ju. 16. 2; Ps. 35. 20; Ac. 19. 36; 1 Th. 4. 11; 1 Ti. 2. 2; 1 Pe. 3. 4.

Quietestness, mildness of temper, Ju. 5. 28; Job. 20. 20; Pr. 17. 1; Is. 30. 15; 32. 17; Ac. 24. 2; 2 Th. 3. 12.

Quit, free, Ex. 21. 19, 28; Jos. 2. 20;—to behave, 1 Sa. 4. 9.

Quite, completely, Ge. 31. 15; Ex. 23. 24; Nu. 17. 10; Job 6. 13.

Quiver, a case for holding arrows, Ge. 27. 3; Job 39. 23; Ps. 127. 5; Is. 22. 6;—*figuratively*, 49. 3; La. 3. 13.

Quivered, quaked or trembled, Hab. 3. 16.

R.

Raamah, *râ'a-mah* [a trembling], the fourth son of Cush, whose descendants colonized Arabia Felix and a large portion of the interior of Africa, Ge. 10. 7;—his descendants brought to Tyre precious stones, gold, and spices, Eze. 27. 22.

Rabbah, *râb'hah* [a great city], (1) The capital city of the Ammonites, stood near the source of the river Jabbok, De. 3. 11;—called *Rabbath-beni-Ammon*, De. 3. 11;—*Rabbath* of the Ammonites, Eze. 21. 20;—Joab besieged it, and took it, 2 Sa. 11. 1;—predictions against, Je. 49. 2, 3; Eze. 25. 5; Am. x. 14. Its modern name is *Amman*. Its ruins lie about 22 miles east of Jordan, and 14 north-east of Heshbon. 'The aspect of the whole place is desolate in the ex-

treble. (2) A town in Judah, Jos. 15.60.
Rabbath-Moab, the capital of the Moabites, commonly called *Ar*, Nu. 21.28; Is. 15.1.
Rabbi, *rabbi*, a title of dignity among the Hebrews, signifying *master* or *doctor of the law*; it was much coveted by the scribes and Pharisees, Mat. 23.7;—Christ dissuades his disciples from affecting it, 8;—the disciples frequently applied it to Christ, Jn. 1.38, 49; 3.2.26; 6.25.
Rabboni, *rab-bo'ni* [my master], the same as *Rabbi*, Jn. 20.16.
Rab-mag [chief magician], Je. 39.3.13.
Rabsaris, *rab-sa-ri's* [chief eunuch], chief of the eunuchs of Sennacherib, 1 Ki. 18.17.
Rabshakeh, *rab'sha-keh* [chief cup-bearer], his blasphemous message, 2 Ki. 18.17–37. These two officers of the court of the Assyrian king—the Rabsaris and the Rabshakeh—stood next in rank to the Tartan, and represented their master in embassies.
Raca, *ra'kah*, a Syriac term of reproach and contempt, signifying *empty, vain, beggarly, foolish*; danger of thus calling a brother, Mat. 5.22.
Race, a running match; not always to the swift, Ec. 9.11;—the Christian course compared to, 1 Co. 9.24;—to be run with patience, He. 12.1.
Rachel, *ra'chel* [a ewe], daughter of Laban, is met by Jacob, Ge. 29.9–12;—married to him, 28;—freets on account of her barrenness, 30.1;—bears Joseph, 23;—bears Benjamin, and dies, 35.18;—represented as mourning for her children, Je. 31.15;—*Rachel's tomb* about a mile north of Bethlehem, Ge. 35.16–20.
Rafters, roof timber, Ca. 1.17.
Rage, violent anger or fury, 2 Ki. 12.2; Ch. 16.10; Pr. 6.34; Da. 3.12.
Ragged rocks, uneven, consisting of parts almost dissolved, Is. 2.21.
Rags, worn-out clothes or tatters; slothfulness brings men to, Pr. 23.21;—our righteousness compared to filthy, Is. 64.6.
Raguel, *ra-gu'el* [the friend of God], (1) The father of Jethro (—Hobab), the father-in-law of Moses, Nu. 10.29; Ex. 3.1; 18.1.—(2) A son of Esau, Ge. 36.4, 10.
Rahab, *ra'hah* [large], (1) A harlot of Jericho, receives the spies sent by Joshua, Jos. 2.1;—saved at the destruction of Jericho, 6.25;—the wife of Salmon, Mat. 1.5;—served by her faith, He. 11.31;—by works, Ja. 2.5.—(2) A name given to *Egypt*, significant of the pride and strength of that kingdom, Ps. 73.13, 14; 87.4; 89.10; Is. 51.9, 10.
Railer, a reviler, 1 Co. 5.11.
Railing, or reproachful speech, to be avoided, 1 Co. 5.11; 1 Pe. 3.9; 2 Pe. 1.7; Jude 9.
Raiment, clothes or dress, given as an expression of esteem, Ge. 24.53; 45.22; Es. 4.4;—of a neighbour not to be held as a pledge, Ec. 2.26.97.
Rain, the vapour exhaled by the sun from the seas and the earth, and which falls from the clouds in drops, Le. 26.4; Ec. 1.3;—extraordinary, for forty days, at the deluge, Ge. 7.12;—promised in due season, Le. 26.4; De. 11.14; 28.12;—usually fell in plenty twice a year: the one, called the *former rain*, in September or October, Ho. 6.3; the other, called the *latter rain*, in March or April, just before the harvest, Pr. 16.15; Je. 5.4; Ho. 6.3; Joel 2.3.
Rainbow, a meteor in form of a partly-coloured semicircle, appearing only in a rainy sky opposite to the sun; caused by the refraction of his rays on a watery cloud, and visible only when he is not more than forty-two degrees above the horizon;—a token that there will not be another general deluge, Ge. 9.13–16;—one seen round the throne, Re. 4.3;—on the head of an angel, 10.1.
Raisins, a well-known kind of dried grapes, 1 Sa. 25.18; 30.12; 2 Sa. 16.1; 1 Ki. 12.40.
Rakem, *ra'kem* [void], one of the posterity of Manasseh, 1 Ch. 7.16.
Ram, (1) A male sheep; one caught

in a thicket by the horns appeared to Abraham, Ge. 22. 13;—offered in sacrifice, Ex. 29. 16, 18; Le. 9. 2, 4;—*figuratively*, an emblem of monarchy, Da. 8. 3, 4, 6, 7, 20;—(2) Or *battering-ram*, an engine anciently much used in besieging cities, for making a breach in their walls, Ecc. 4. 2; 21. 22.

Ramah, *ra'mah* [a high place], (1) A city of Benjamin, near to Gibeah, Jos. 18. 25;—in it dwelt Elikanah and Samuel, 1 Sa. 1. 1, 19; 7. 17; 8. 25, 27;—here the Jewish prisoners were disposed of, after their capital was taken, which occasioned the mourning of Rachel's daughters, Ge. 40. 1; 31. 15;—rebuilt by those who returned from Babylon, Ne. 7. 30; 11. 33. Has been identified with *Er-Ram*, a small Arab village about 5 miles north of Jerusalem.—(2) A city on the frontiers of Asher, Jos. 19. 29. Identified with *Rameth*, about 17 miles south-east of Tyre.—(3) One of the fortified places of Naphtali, Jos. 19. 36.—(4) In 1 Sa. 1. 19, same as Ramathaim-Zophim, 1. 1.—(5) In 2 Ki. 8. 29; 9. 22. 6, same as Ramoth-Gilead. **Rameses**, *ra-me'ses* [son of the sun], one of Pharaoh's treasure-cities of Lower Egypt, in the land of Goshen, and was built by the Israelites, Ge. 47. 11; Ex. 1. 11. The site is not determined. Some suppose that it to be sought in the ruins of *Aboo-Keskyd*, north-east of Heliopolis. **Ramoth**, *ra'moth*, or **RAMOTH-GILEAD** (heights of Gilead), a famous city of the tribe of Gad, in the mountains of Gilead, and about 18 miles north of Heshbon, De. 4. 43;—it was a city of refuge, Jos. 20. 8;—was much in idolatry, Ho. 6. 8; 12. 11;—was the scene of many sieges and battles between the Israelites and Syrians;—here King Joram was wounded in battle, 2 Ki. 8. 28, 29; 9. 14, 45. It is now called *es-Salt*. **Rampart**, a bank or fence for the protection of a city, La. 2. 8;—the sea was as one to No, Na. 3. 8. **Ranges**, ranks, Le. 11. 35; 2 Ki. 11. 8. **Ransom**, the price paid for the pardon of an offence, or the redemption of a slave or captive, Ex. 21. 30; 30. 12; Pr. 6. 35;—Christ the ransom of mankind, Mat. 20. 28; 1 Co. 6. 19, 20; 1 Ti. 2. 6. See **ATONEMENT** and **REDEMPTION**. **Rape**, a violent forcing or a woman; laws respecting it, De. 22. 25;—instances of, Ju. 19. 25; 2 Sa. 13. 1, &c. **Rase**, to destroy or overthrow completely, Ps. 137. 7. **Rashness**, unguarded haste in speaking or acting, censured, Ps. 51. 22; 116. 10; Pr. 14. 29; Ec. 5. 2; Is. 32. 4; Ac. 19. 36. **Rattling**, making a noise, Na. 3. 2. **Ravaging**, robbing and despoiling, Ge. 49. 27; Ps. 22. 13; Ec. 22. 25, 27; Mat. 7. 15. **Ravens**, birds of prey, nearly of the size of a common hen, of a black colour, with a bluish back; feed Elijah, 1 Ki. 17. 4, 6;—God feedeth them, Job 38. 41; Ps. 147. 9; Lu. 12. 24;—when feeding on a dead body, first devours the eyes, hence Pr. 30. 17. **Ravin**, rapaciousness, Na. 2. 12. **Ravish**, to violate a person's chastity by force, Is. 13. 16; La. 1. 11; Zec. 14. 2;—to enamour, or cause one highly to delight in, Pr. 5. 19, 20; Ca. 4. 9. **Razor**, a well-known instrument used in shaving, Ec. 5. 1;—a deceitful and flattering tongue, Ps. 52. 2;—a Nazarene forbidden to use, Nu. 6. 5. **Reading** the book of the law publicly practised, Ec. 24. 7; Jos. 8. 34; 2 Ki. 22. 8, 23. 2. Ne. 8. 3, 18; 9. 3;—the apostolical epistles in the churches, commanded, Col. 4. 16; 1 Th. 5. 27. —of the Scriptures. See **SCRIPTURES**. **Ready**, or prepared for the coming of the Lord, we are commanded to be, Mat. 24. 42; Lu. 12. 40;—to every good work, Tit. 3. 1;—to give an answer respecting the ground of our hope, 1 Pe. 3. 15. **Reanan**, *re-a'nah* [whom Jehovah cares for], (1) A son of Shobal, and grandson of Judah, 1 Ch. 4. 2.—(2) A family of Nethinims, who returned

from Babylon with Zerubbabel, Ezr. 2. 47; Ne. 7. 30. **Realm**, a kingdom or empire, 2 Ch. 20. 30; Ezr. 7. 13, 23; Da. 1. 20; 6. 3. **Reap**, to cut down corn in harvest, Le. 19. 9; 23. 10, 22; 25. 11; Ru. 2. 3;—to receive the fruit of works, good or bad, Job 4. 8; Ps. 126. 5; Pr. 22. 8; Ho. 8. 7; 10. 12; Ga. 6. 7, 8. **Reason**, to be employed in religion, Is. 1. 18; 5. 3; Lu. 12. 57; 1 Co. 10. 15; 11. 13; 1 Pe. 3. 15;—not a sufficient guide, De. 12. 8; Pr. 3. 5; 14. 12; Ro. 1. 22, &c.; 1 Co. 14. 2.

Rebekah, *re-bek'ah* [cord with a noose], the daughter of Bethuel, and sister of Laban;—meets the servant of Abraham, Ge. 24. 15, 45;—married to Isaac, 27;—bears Esau and Jacob, 25, 24;—deceives her husband, 27, 1. &c.;—was buried in Abraham's tomb. **Rebellion**, opposition to God, or the rejection of his authority, forbidden, Nu. 14. 9; Jos. 22. 19;—several ways in which it is exhibited, Nu. 20. 3, 10; De. 9. 23; 1 Sa. 8. 7, 8; Ne. 9. 26; Ps. 106. 24, 25; 107. 11; Is. 1. 5; 59. 13; Ec. 20. 8; 17. 15; Da. 9. 5;—punishment for, Le. 24. 14, 15; 2 Sa. 12. 15; Is. 1. 20. Je. 4. 16–18; Ec. 20. 8;—the act of rising up against lawful authority; *examples*, of Aaron and Miriam against Moses, Nu. 12. 1;—of Korah, Dathan, and Abiram, 16. 1;—of Absalom against David, 2 Sa. 15. 1;—of the servants of Zimri against him, 1 Ki. 16. 9;—of the sons of Sennacherib against him, 2 Ki. 19. 37. **Rebuke**, to reprove or check for a fault, Le. 19. 17; Pr. 8. 1; Lu. 17. 3; 1 Ti. 5. 20; 2 Ti. 4. 2; Tit. 1. 13; 2. 15;—to chasten or correct for sin, Ps. 6. 1; 38. 1; 39. 11; Is. 54. 9; Ec. 3. 19;—to drive away, Mat. 17. 18; Mar. 1. 25;—Lu. 4. 39. **Reception**, a reception, Mat. 9. 9; Mar. 2. 14; Lu. 5. 27. **Receive**, to take, to embrace, Ps. 6. 9; Pr. 2. 1; 2 Co. 7. 2.

—**CHRIST**, to believe in him, by admitting, with the whole heart, the gospel testimony concerning him, Mat. 40. 10; 1 Jn. 12. 12; Col. 2. 6. **Rechabites**, *re-ka-bites* [riders, horsemen], a family of Kenites or Midianites descended from Jonadab, 2 Ki. 10. 15; Nu. 20. 29–32; Ju. 1. 16;—they neither built houses, nor sowed, nor planted, nor drank wine; their example recommended to the Israelites, Je. 35. 1–19;—for 300 years they fully observed this rule of life. They are still to be found in the mountainous country north-east of Medina. They are called *Bani Khair*—sons of Heber.

Reckon, to count or compute, Le. 25. 50; 27. 18; Mat. 18. 24;—to judge or conclude, Ro. 6. 11; 8. 18. **Recommendation**, letters of, in favour of Aquila and Priscilla, Ac. 18. 27;—not wanted by Paul, 2 Co. 3. 1;—of Titus, 2 Co. 8. 22;—of Tychicus, Ep. 6. 21; Col. 4. 8;—of Aristarchus, &c., 4. 10;—of Onesimus, Phil. 1. &c. **Recompense**, requital of deeds, either good or evil, De. 32. 35; Job 35. 31; Lu. 14. 12; Ro. 1. 26; 11. 9. **Reconcile**, to make things agree, Le. 6. 30; 1 Sa. 29. 4; Ec. 45. 20. **Reconciliation**, the restoring to friendship parties at variance;—of God and man by Christ, Ro. 5. 10; 2 Co. 5. 18; Ep. 2. 16; Col. 1. 20;—results, peace with God, Ep. 2. 16, 17; access to God, Ep. 2. 18;—with an offended brother, Mat. 5. 23; Ro. 12. 18. In He. 2. 17 this word is used to denote *what Christ did* for us by his death, whereas it is generally used to signify the *effect* of what he did.

Rec'd, authentic memorial, Ezr. 6. 2;—the gospel, 1 Jn. 5. 10, 11.

Record, to mark in a register, Ne. 12. 8, 22;—to declare, Ex. 20. 24; 1 Ch. 16. 4; Is. 8. 2; Ac. 20. 26.

Recorder, an officer in the court of the king of Judah, a secretary, or one who registers events, Ne. 12. 22; 2 Sa. 8. 16; 2 Ki. 18. 18; 2 Ch. 34. 8.

Recount, to number over, Na. 2. 5. **Recover**, to regain health, property, &c., Ju. 11. 26; 1 Sa. 30. 8; 2 Ki. 21. 5; 3. 3; Ps. 39. 13; Mar. 16. 18.

Reddish, tending to redness, Le. 15. 19, 42, 49; 14. 37.

Redeem, to buy back persons or things which are sold or forfeited, Ex. 13. 13; Le. 25. 25, 29, 48; Nu. 18. 15;—to deliver from temporal evil, Ec. 6. 6; Job 5. 20; 6. 23; Mi. 4. 10;—to rescue from sin and hell, Ga. 3. 13; 4. 5; Tit. 2. 14; Re. 5. 9. **Redeemer**, he who ransoms and saves, the Lord Jehovah is to his people, Ps. 19. 14; 78. 35; Is. 41. 14; 43. 14; 44. 6, 24;—Jesus Christ is emphatically so called, Job 19. 25; Is. 59. 20.

Redemption, of mankind from sin and its consequences, effected by Christ, 1 Co. 1. 30; Ga. 3. 13; Ep. 1. 7; Col. 1. 14; He. 9. 12; 1 Pe. 1. 18; Re. 5. 9;—the price paid is called the *ransom*, Mat. 20. 28; Mar. 10. 45. In 1 Ti. 2. 6 Christ is said to be this ransom;—it includes deliverance from all iniquity, Ps. 130. 8; Tit. 2. 14;—from the curse of the law, Ga. 3. 13;—from sin in its guilt, Ep. 1. 7; Col. 1. 14;—its dominion, 1 Pe. 1. 8;—from all evil, Ep. 1. 14; 4. 30; 1 Co. 1. 30; Tit. 2. 14;—from the tyranny of Satan, 1 Jn. 3. 8;—the undue ascendancy of the world, Ga. 1. 4;—from vain conversation, 1 Pe. 1. 8;—from the power of death, and the dominion of the grave, Ho. 13. 14; 1 Co. 15. 57;—from hell, 1 Th. 1. 10;—and a right to eternal bliss in heaven, Re. 5. 9;—characteristics of it: *precious*, Ps. 49. 8;—*plentiful*, 130. 7;—*eternal*, He. 9. 12. **Redound**, to tend towards, 2 Co. 4. 15.

Red Sea, an arm of the Indian Ocean, which stretches along the west side of Arabia, and the east of Ethiopia and Egypt. Its length is about 1400 miles, and its average breadth about 150. Its western arm, the Gulf of Suez, is about 190 miles long, and its eastern, the Gulf of Akaba, about 112 miles. It is frequently simply designated 'the sea,' Ex. 14. 2, 9, 21; Jos. 24. 6, 7, &c. In Is. 11. 15 it is called 'the Egyptian Sea.' Its name in Hebrew is 'the Sea of *Sûph*,' Ex. 10. 19; 13. 18; 15. 4, 22, &c. This Hebrew name (*Sûph*) is supposed to mean 'weedy,' hence 'the weedy sea.' 'The appellation 'Red Sea' as applied distinctively to the two Gulfs of Suez and Akaba is comparatively modern. It seems to have been applied to them only as continuations of the Indian Ocean. This makes it probable that the term 'Red' was derived from the corals of the Indian Ocean.' Passage of the Israelites over the western arm, Ex. xiv. 19, referred to, De. 11. 4; Ju. 11. 16; Ne. 9. 9–11; Ps. 66. 6; 26. 36, &c. The head of the Gulf of Suez has retired for a distance of about 50 miles since the Christian era.

Reed, a hollow and slender plant, growing in fenny and watery places, Job 40. 21;—any thing feeble and easily broken, 2 Ki. 18. 21; Is. 36. 6; 42. 3; Mat. 11. 7;—a Jewish measure of 6 cubits and 3 inches, Ec. 40. 3; Re. 11. 1; 21. 15, 16;—used instead of *quills*, 3 Jn. 13.

Reel, to stagger, Ps. 107. 27; Is. 24. 20. **Refine**, to purify, Zec. 13. 9.—Christ a 'refiner,' Mal. 3. 3.

Reformation, or amendment, must be universal, Mat. 5. 19; Ja. 2. 10;—time of, meaning the advent of Christ, He. 9. 10.

Refrain, to withhold, Ge. 45. 1; Is. 48. 9; Ac. 5. 38; 1 Pe. 3. 10.

Refresh, to revive and strengthen, Ec. 23. 12; 31. 17; 1 Ki. 13. 7; 1 Sa. 16. 23; Ro. 15. 32; 1 Co. 16. 18.

Refuge, God is to his people, De. 33. 27; Ps. 9. 14; 46. 1.

—*cities of*, appointed for those who unwares, and without design, should kill any person. These cities were Kedesh, Shechem, and Hebron, on the west of the Jordan; and Golan, Ramoth-Gilead, and Bezer on the east. They were all easy of access, the roads to them kept in good repair, and where cross ways met, posts were set up with an inscription pointing to that which led to refuge, Nu. 35. 6; De. 4. 41; 19. 1; Jos. 20. 1, &c. **Refuse**, to deny or reject, Ex. 4. 24; Ac. 25. 11; He. 12. 25;—to hear the call of God, the danger of, Pr. 24. 31.

Regard, to observe or esteem, Ge. 45.

20; Ec. 5. 9; Lu. 18. 4;—iniquity in the heart, danger of, Ps. 66. 18.

Regeneration. This word is found only in Mat. 19. 28; Tit. 3. 5. It denotes a change of heart and life, effected by the agency of the Holy Spirit, Jn. 3. 8; Tit. 3. 5;—it is called being *born again*, Jn. 3. 3;—born of the Spirit, 5. 6;—being quickened, Ep. 2. 1;—passing from death to life, 5. 24; 1 Jn. 3. 14;—a new creature, 2 Co. 5. 17; Ga. 6. 15;—Christ formed in the heart, Col. 1. 27;—partaking of a divine nature, 2 Pe. 1. 4;—in its *nature*, it is a *supernatural* change, Jn. 3. 6; Ep. 2. 4, 5;—*internal*, invisible, and inexplicable, Jn. 3. 8;—*visible* in its effects, 1 Jn. 3. 9; 4. 7, 5. 4;—*universal*, extending to all the faculties, affections, and actions of life, 2 Co. 5. 17;—*imperfect*, in its degree of light and holiness, 1 Co. 13. 9, 12;—*permanent* and abiding, Phil. 1. 6;—*essential* to salvation, Jn. 3. 3, 5; Ga. 6. 15;—the *evidences* of this change are hatred of, and abstinence from sin, 1 Jn. 3. 9;—love to Christ and his people, 1 Pe. 1. 8; 1 Jn. 4. 7; 3. 14;—love to the Word of God, and delight in meditating on it, Ps. 1. 2; 119. 97;—love to the public ordinances of religion, 26. 8; 27. 4; 84. 1–4;—deadness to the world, and victory over it, Ga. 6. 14; 1 Jn. 5. 4;—heavenly mindedness, Ps. 73. 25; Is. 26. 8; Mat. 6. 21;—fruitfulness in holiness, Ro. 6. 22; Ga. 5. 22; Ep. 4. 24.

Region, a country or tract of land, De. 3. 4; 1 Ki. 4. 11, 24; Mat. 3. 5; 4. 16. **Register**, a public record for marking genealogies and important events, Ezr. 2. 62; Ne. 7. 5, 6, 4.

Rehabiah, *re-ha-b'iah* [the breath of the Lord], son of Eliezer, and grandson of Moses, 1 Ch. 23. 17.

Rehearse, to tell over, Ex. 17. 14; Ju. 5. 11; 1 Sa. 8. 21; 17. 31; Ac. 11. 4; 14. 27.

Rehob, *re'hob* [street, broad place], (1) A city on the north border of Canaan, Nu. 13. 21; Jos. 19. 38; 21. 31. It is called Beth-Rehob, 2 Sa. 10. 6.—(2) A town of Asher, near to Zidon, Jos. 19. 28.—(3) Another city of Asher, Jos. 19. 30, which was assigned to the Levites, Jos. 21. 31; 1 Ch. 6. 75.

Rehoboam, *re-ho-b'am* [enlarger of the people], the son and successor of Solomon, 1 Ki. 12. 1; 2 Ch. 10. 1;—the ten tribes revolt from him, because of his tyrannical conduct, 2 Ch. 10. 1; 1 Ki. 12. 16;—forbidden to invade Israel, 2 Ch. 11. 1;—his wives and children, 18;—invaded by Shishak, 12. 1;—his death, 16; 1 Ki. 14. 31.

Rehoboth, *re'ho* both [roomy places, streets], (1) A city near Nineveh, built soon after the flood, Ge. 10. 11.—(2) 'Rehoboth by the river' (Euphrates), a city where Saul, a king of Edom, was born, Ge. 36. 37.—(3) The well dug by Esau, Ge. 26. 22, about 23 miles south-west of Beer-sheba.

Reign, to rule as sovereign, Ge. 37. 8; Ex. 15. 18; 2 Sa. 5. 4; Lu. 1. 33; 19. 14; Ro. 5. 17, 21; 6. 12.

Reins, or kidneys; *figuratively*, the seat of the affections and dispositions, Job 16. 13; 19. 27; Ps. 7. 9; 26. 12; Is. 51. 5. **Rejection**, or abandonment by God, for impenitence, Ps. 81. 12; Pr. 1. 29; Mat. 7. 23; Mar. 16. 16; Jn. 3. 18; Ac. 7. 42; Ro. 1. 24; 2 Th. 2. 11; Re. 3. 16.

Rejoicing, on what accounts allowable, Le. 23. 40; De. 16. 14; Ps. 105. 3; 65. 12; Pr. 20. 2; Ac. 5. 41; Ro. 12. 15; 1 Th. 5. 16; 1 Pe. 4. 13. See **JOY**.

Relapsing, or falling back into sin, dangerous, Mat. 12. 43; Jn. 5. 14; He. 6. 4; 2 Pe. 2. 20.

Release (YEAR OF), every seventh year, Ex. 21. 2; De. 15. 1, 13, 10; Je. 34. 14. **Relieve**, to free others from hardships, a duty, Le. 25. 35; Ps. 146. 9; Is. 1. 17; La. 1. 11, 16; 1 Ti. 5. 10, 16.

Religion, the ritual of the Hebrew worship, Ac. 26. 5; Ga. 1. 13, 14;—genuine and practical godliness, called pure and undefiled, Ja. 1. 27.

Rely, to put trust in, 2 Ch. 16. 8. **Remain**, to continue, to be left, Ge. 38. 11; Jos. 8. 22; Lu. 10. 7.

Remedy, a cure or reparation, 2 Ch. 36. 16; Pr. 6. 15; 29. 1.

Remember, to bear in, or call in mind, Ge. 40. 23; Ex. 13. 3; Ps. 22. 27; Lu. 1. 72; Ga. 2. 10; 2 Ti. 2. 8.

Remission, pardon, Mat. 26. 1. 1. 77; 24. 47; He. 9. 22. See **FORGIVENESS**.

Remit, to pardon or declare to be pardoned, Jn. 20. 23.

Remnant, a part which is left, Le. 2. 3; 13; Mat. 22. 6; Ro. 9. 27; 11. 5.

Remove, to put from its place, or exchange place, &c., Ge. 48. 17; Ps. 36. 11; La. 1. 8; Mat. 21. 21; Ac. 7. 4; Ga. 1. 6.

Remphan, an object of idolatrous worship among the Egyptians, supposed to be the planet Saturn, Ac. 7. 43;—called Chniun, Am. 5. 26.

Render, to give or return, Ps. 23. 4; Is. 66. 15; Mat. 21. 41; Ro. 13. 7.

Rendering of CLOTHES, or tearing their border, an expression of grief, Ge. 27. 29; 2 Ch. 34. 27; Ezr. 9. 3; Job 1. 20; 2. 12.

Renewing, or making new, Ro. 12. 2; Ep. 4. 23; Col. 3. 10; Tit. 3. 5. See **REGENERATION**.

Renounce, to give up what, 2 Co. 4. 2. **Renown**, wide-spread fame, Ge. 6. 4; Nu. 1. 16; 16. 2; Ec. 16. 14; 34. 29.

Repair, to amend, 2 Ki. 12. 5; 2 Ch. 24. 5; Ezr. 9. 9.

Repay, to recompense, De. 7. 10; Job 21. 31; Lu. 10. 35; Ro. 12. 19.

Repentance, a change of mind, arising from conviction that we have done wrong, and leading to amendment of conduct;—commanded, Ac. 17. 30; Re. 2. 5, 16; 3. 3;—its necessity, 1 Ki. 8. 47; Ps. 7. 12; Ec. 18. 30; Lu. 13. 3; 15. 7, 24; 24. 47; Ac. 2. 38; 3. 19; 17. 30; 26. 20; 2 Pe. 3. 9;—when genuine, it includes just views of the evils of sin, Ge. 39. 9; Ps. 51. 4;—conviction of guilt and danger, 38. 4; 12;—sincere contrition and sorrow, Job 42. 6; 2 Co. 7. 10;—shame and confusion, Ezr. 9. 6–15; Je. 31. 19; Ec. 16. 6, 63; Da. 9. 7, 8;—humble confession to God, 1 Ki. 8. 47; Ps. 32. 5; 51. 3;—forsaking of sin in heart and practice, 101. 3; 119. 104, 113, 128, 163;—endeavours after universal obedience, 119. 6, 15, 117; Ec. 4. 22; Ja. 3. 13;—carefulness against relapses into sin, 2 Co. 7. 19, 11. In Mat. 21. 29, 32; 27. 3; 2 Co. 7. 8; He. 7. 21, the word (*metanoia*) rendered repentance, means merely *regret*, or a change of plans without implying any change of disposition, as is the case with the word *metanoia* elsewhere so rendered.

Exhortations to, Le. 26. 40; De. 30. 1; Is. 1. 16; Je. 3. 12; 4. 4; 22. 1; 26. 1, &c. Ec. 18. 30; Ho. 6. 2; 12. 6; 14. 1; Joel 1. 8; 2. 12; Am. 5. 4; Zep. 2. 3; Zec. 1. 3. Ac. 3. 19;—motives to, 1 Sa. 7. 3; Na. 1. 9; Job 22. 23; Ps. 32. 5; Is. 1. 16; Je. 4. 1; Ec. 33. 11; Zec. 1. 3; Ro. 2. 4; Re. 2. 5;—if genuine, will obtain pardon, Le. 26. 40; De. 4. 29; 30. 1–3; Pr. 28. 13; Is. 55. 6, 7; Je. 18. 36; 36. 3; Ec. 18. 21; 36. 31; Ac. 2. 38;—danger in delaying, Ps. 18. 41; 119. 60; Pr. 1. 28; 29. 13; Is. 55. 6; Je. 7. 16; 11. 11; 14. 10; Ec. 8. 18; Mi. 3. 4; Zec. 7. 13; Mat. 25. 10; Lu. 12. 20; 19. 44; Ac. 3. 23; Ro. 13. 12; 2 Co. 6. 2; He. 3. 7, 13; 12. 17; Re. 2. 22;—preached by John the Baptist, Mat. 3. 2; Mar. 1. 4; Lu. 3. 3;—by Jesus, Mat. 4. 17; Mar. 1. 5;—by the apostles, Mar. 6. 12; Ac. 20. 21;—ascribed to God, Ge. 6. 6; De. 32. 36; 1 Sa. 15. 1; 2 Sa. 24. 16; Ac. 11. 18; 2 Ti. 2. 25;—Christ exalted to give, Ac. 5. 31;—through the operation of the Spirit, Zec. 12. 10; Jn. 16. 8;—not accomplished merely by judgments, Am. 4. 6–13; Re. 9. 20, 21; 16. 9;—nor by miracles, Lu. 16. 30, 31. Exemplified: *David*, 2 Sa. 12. 13;—*Moses*, 2 Ch. 33. 12, 13;—*Nineveh*, Jonah 3. 5–8;—*Peter*, Mat. 26. 75;—*Zacchæus*, Lu. 19. 8;—*the thief*, 23. 40, 41;—*false*, exemplified: *Saul*, 1 Sa. 25. 24–30;—*Ahab*, 1 Ki. 21. 27–29;—*Judas*, Mat. 27. 3–5.

Repetitions, in prayer, or saying the same thing over and over again, merely for the sake of length, condemned, Mat. 6. 9.

Rephaim, *re-f'im* [giants], an ancient tribe noted for their gigantic stature. They had settlements in the land of Bashan, which was called 'the land of the Rephaim,' Ge. 14. 5; De. 3. 13; Jos. 13. 12. The country of the Ammonites was also called 'the land of the giants' (Rephaim). *The valley of*, or 'valley of the giants' (Jos. 15. 8, 18, 16) lay between Jerusalem

and Bethlehem, in which the Philistines opposed David, after he was anointed king, and where he twice defeated them, 2 Sa. 5. 18, 22; 23. 13; 1 Ch. 11. 15, 19;—it was fruitful in corn, Is. 17. 5. Has been identified with the plain called *el-Bukaa*.

Raphidim, *rafi-dim* [resting-places], an encampment of the Israelites near to Horeb, where the people murmured, Ex. 17. 1; 19. 2; Nu. 33. 14, 15;—here Amalek fought with them, Ex. 17. 8.

Replenish, to fill with, Ge. 1. 28; Is. 2. 6; 23. 2; Je. 31. 25; Eze. 26. 2; 27. 25.

Repliest, answer, Ro. 9. 20.

Reports, or rumours, of an *evil kind*, not to be lightly spread or credited, Ex. 23. 1; Le. 19. 16; Ps. 15. 3; 1 Co. 13. 7; Tit. 3. 2; Ja. 4. 1.

Reproach, infamy or disgrace, sin is to any people, Pr. 14. 34;—censure, or slanderous speech, how to be borne, Mat. 5. 11; 1 Co. 4. 12; 1 Pe. 4. 4; He. 11. 24–26; 13. 13.

Reprobate, *not approved*, as base metal, Je. 6. 30;—men of corrupt principles and practices, Ro. 1. 26; 2 Co. 13. 5–7;—‘concerning the faith,’ unsound in the true faith, 2 Ti. 3. 8;—*castaway*, 1 Co. 9. 27;—*rejected*, He. 6. 8.

Reproof, or rebuke, how to be given, Le. 19. 17; Pr. 8. 24, 25; 27. 5; 1 Th. 5. 14; 2 Th. 3. 15; 1 Ti. 5. 1, 20;—how to be received, Pr. 10. 17; 12. 1; 13. 18; 15. 5, 10, 31; 19. 20; 27. 12, 23; 29. 1; Ec. 7. 1.

Reprove, to blame, Job 6. 25; Ps. 50. 8; Jn. 16. 8; Ep. 5. 11.

Reputation, or good character, its value, Pr. 22. 1; Ec. 7. 1;—a little fully injurious to, Ec. 10. 1.

Repute, to reckon or account, Job 16. 3; Da. 4. 35.

Request, to ask, pray for, or solicit, Ju. 8. 24; Ne. 2. 4; Es. 4. 8;—an entreaty or petition, 2 Sa. 14. 15, 22; Ezr. 7. 6; Es. 3. 3; Ps. 21. 2; Phi. 4. 6.

Require, to ask as a favour, Ezr. 8. 22;—to demand as a debt, Ge. 31. 39; De. 10. 12; Lu. 19. 23;—to call to account for, or to avenge, Ge. 9. 5; De. 18. 19; 23. 21; Lu. 11. 50.

Requite, to repay, or to recompense, Ge. 50. 15; De. 32. 6; Ps. 10. 14; Je. 51. 56; 1 Ti. 5. 4.

Rere-ward, the last body or troop of an army, Nu. 10. 25; Jos. 6. 9, 13; Is. 52. 12; 58. 8.

Rescue, to save from danger, De. 28. 31; 1 Sa. 14. 45; 30. 18; Da. 6. 27; Ho. 5. 14; Ac. 23. 27.

Resemble, to be like to, Ju. 8. 18;—to liken or compare to, Lu. 13. 18.

Ressen, *re'sen* [a bride], a ‘great city’ of Assyria founded by Nimrod. It stood on the banks of the Tigris between Calah (*Nimrad*) and Nineveh, Ge. 10. 12.

Reserve, to keep in store, Je. 3. 5; 50. 20; 2 Pe. 2. 9.

Residue, the remaining part, or what is left, Ex. 10. 5; Ne. 11. 20; Is. 21. 17; Mar. 16. 13; Ac. 15. 17.

Resignation, or submission without discontent to the will of God, under trials, our duty, He. 12. 9; Ja. 4. 7;—commanded, Ps. 37. 7, 10;—motives and obligations to it are, that nothing can befall us without the knowledge and appointment of God, Da. 4. 35; Mat. 10. 29–31;—our trials are all merited by us, La. 3. 39; Mi. 7. 9;—are less than we have deserved, Ezr. 9. 13; Ps. 103. 10;—are intended for our good, Ro. 8. 28; 2 Co. 4. 17; He. 12. 11;—shall soon all terminate, Ps. 102. 11; He. 10. 37;—shall be followed by unspeakable and eternal bliss, Ro. 8. 18; 2 Co. 4. 17.

Resist, to oppose, or to fight against, Ec. 3. 1; Mat. 5. 59; Lu. 21. 15; Ac. 6. 10; 7. 51; 12. 4; 17. 1; 1 Pe. 5. 9.

Resolution, or courage in the discharge of duty, Ep. 6. 10; 2 Ti. 2. 1; Ja. 6. 1; 1 Pe. 5. 9;—in the case of Job, Job. 2. 10;—Shadrach and his com-

panions, Da. 3. 16;—of Daniel, Da. 6. 10;—of the apostles, Ac. 4. 19;—of Paul, 20. 24; 21. 13.

Resolutions, or fixed determinations; good ones, Job 13. 15, 27; 34. 31; Ps. 17. 3; 119. 7, 8, &c.

Resort, to have recourse, to repair to, Ne. 4. 20; Ps. 71. 3; Mar. 2. 13; 10. 1; Jn. 10. 1, 41.

Respect, to regard or esteem, Le. 19. 15; Nu. 16. 15; De. 1. 17; 16. 19.

—, attention or reverence, how and when to be shown, Pr. 25. 6; Lu. 14. 10; Ro. 12. 10; Phi. 2. 3; 1 Pe. 2. 17; 3. 8.

Respite, a reprieve, pause, or interval, Ex. 8. 15; 1 Sa. 11. 3.

Rest, from labour, to be given to man and beast on the Sabbath, Ex. 16. 23; 20. 10; 31. 15; 35. 2; Le. 23. 3, 32;—a future promised to Christians, He. 4. 9.

Restitution FOR INJURIES, or the restoring of anything lost or taken away, enjoined, Ex. 22. 5; Le. 6. 4; Nu. 5. 7; 1 Sa. 12. 3; Job 20. 18; Eze. 33. 15; Lu. 19. 8;—of all things, Ac. 3. 21.

Restoration of the Jews foretold. See ISRAELITES.

Restore, to give back, Ge. 20. 7; Ex. 22. 1; Lu. 19. 8; Ac. 1. 6; Ga. 6. 1.

Retrain, to withhold, or to keep back, Ge. 8. 2; 11. 6; Job 15. 8; Ps. 76. 10; Is. 63. 15; Ac. 14. 18.

Resurrection, the rising of the body from the dead to new life, and union with the soul, Job’s hope of, Job 19. 25;—David’s, Ps. 16. 10; 49. 15;—Isaiah’s prediction of, Is. 26. 19;—of the dry bones, representing the restoration of the Jews, Eze. 37. 1, &c.;—mentioned to Daniel, Da. 12. 2, 13;—preached by Jesus, Mat. 17. 23; 22. 31; Jn. 5. 21, 28;—his own foretold, Mat. 12. 40; 16. 21; Mar. 9. 31; 14. 28; Jn. 2. 19;—Paul’s account of, 1 Co. 15. 1, &c.; 1 Th. 3. 13;—denied by the Sadducees, Mat. 22. 23; Ac. 23. 8;—not incredible, Mar. 12. 24; Ac. 26. 8;—not contrary to reason, Jn. 12. 24; 1 Co. 15. 35–44;—proved by Christ’s resurrection, 1 Co. 15. 12–20;—accomplished by Christ’s power, Jn. 5. 28, 29; 6. 39; 40. 44;—the first, 1 Co. 15. 23; 1 Th. 4. 16; Re. 20. 5.

— OF CHRIST is proved by the great number of witnesses who saw and conversed with him after he had risen, 1 Co. 15. 6;—the frequency of his interviews with many of them, Mat. 27. 9, 10; 28. 16, 17; Mar. 16. 9; Lu. 24. 13–34, 44; Jn. 20. 19, 20, 26; 21. 1–5;—their very incredulity and slowness in believing, Mar. 9. 10; Lu. 24. 1–12;—their deep conviction and assurance of its truth, manifested by their publication of it before his murderers and their persecutors, Ac. 2. 22–24;—they could have no motive to attempt an imposture, 1 Co. 15. 19;—without deviation or exception they all continue to agree in their testimony, though exposed to suffering and death, Ac. 2. 32;—the miracles which they performed in the name of Christ, and in confirmation of their testimony, 2. 43; 5. 12;—its necessity, Lu. 24. 45, 46; Ro. 4. 25; 8. 34; 1 Co. 15. 14, 17, 19;—attributed to power of God, Ac. 2. 24; 3. 15; Ro. 8. 11; Ep. 1. 20; Col. 2. 12;—also to his own power, Jn. 20. 10; 10. 18;—first-fruit of the resurrection, of believers, Ac. 26. 23; 1 Co. 15. 20, 23.

Retain, to hold fast, or to keep, Job 2. 9; Pr. 4. 4; 11. 16; Jn. 20. 23; Ro. 1. 28.

Retaliation, or the act of returning like for like, laws and observations concerning, Ex. 21. 24; Le. 24. 20; De. 19. 21; Pr. 24. 29; Mat. 5. 38; Ro. 12. 17; 1 Co. 6. 7; 1 Th. 5. 15; 1 Pe. 3. 9;—threatened to the unmerciful, Mat. 7. 2; Mar. 4. 24; 2 Co. 9. 6.

Retire, to retreat, or to withdraw, Jn. 20. 39; 2 Sa. 11. 15; 20. 22; Je. 4. 6.

Return, to come or go back, repay, Ge. 3. 9; Ps. 6. 4; Mat. 12. 44; Ac. 15. 16.

Reuben, *ru'ben* [behold a son], the eldest son of Jacob by Leah, Ge. 29. 32;—brought mandrakes to his mother, 30. 14;—lost his birthright on account of a grievous sin, 35. 22; 49. 3;—kept his brethren from killing Joseph, 37. 21;—rent his clothes when he found him not in the pit, 29;—reminded his brethren of their cruelty to him, 42. 22;—offered his two sons to his father for the safety of ‘Benja-

min, 37;—his father’s last words to him, 49. 34;—his sons and descendants, Nu. 26. 5–11; 1 Ch. 5. 1–3;—the tribe of, was the least distinguished in nearly every respect.

Reubenites and Gadites, &c., apply for leave to settle beyond Jordan, Nu. 32. 1;—granted, 33; De. 3. 12; Jos. 1. 12; 13. 15;—sent thither after the conquest of Canaan, Jos. 22. 1;—their number and conquests, 1 Ch. 5. 18;—Moses invoked a prophetic blessing on Reuben, De. 33. 6;—the Reubenites repented for not aiding the western tribes against Sisera, Ju. 5. 15, 16;—their territory invaded by the Syrians under Hazael, 2 Ki. 10. 32;—about a century later were carried captive to Assyria, 1 Ch. 5. 6, 26; 2 Ki. 15. 29.

Reumah, *ru'mah* [high, elevated], concubine of Nahor, Abraham’s brother, Ge. 22. 24.

Reveal, to disclose, Job 20. 27; Je. 33. 6; Da. 2. 47; Mat. 11. 27.

Revelation of God’s will to men, different modes of, Ge. 3. 9; 4. 9; 6. 13; 15. 1; 31. 24; 40. 8; Ex. 3. 2; 28. 26; 1 Sa. 28. 6; Da. 2. 19; Joel 2. 28; Mat. 10. 19; Lu. 1. 1, 26, 67; 2. 26; Ac. 2. 1; 1 Co. 14. 30;—all Scripture is given by revelation from God, 2 Ti. 3. 16; 1 Pe. 1. 11; 2 Pe. 1. 21;—*Book of*, commonly called the Apocalypse, written by John in Patmos about A.D. 95 or 96.

Revellings, luxurious feasting, and wanton behaviour, Ga. 5. 21; 1 Pe. 4. 3.

Revenge, or return of evil for an injury or affront, to be refrained from, Le. 19. 18; Pr. 20. 22; 24. 29; Mat. 5. 39; Ro. 12. 19; 1 Th. 5. 15; 1 Pe. 3. 9;—reproved by Christ, Lu. 9. 54, 55;—Christian revenge is to well-entreated the enemy, Pr. 25. 21, 22; Ex. 23. 4, 5; Mat. 5. 44; Ro. 12. 20;—examples of revenge: *Simon and Levi*, Ga. 2. 25;—*Samson*, Ju. 15. 7;—*Joab*, 2 Sa. 3. 27;—*Ezekiel*, 1 Ki. 19. 2;—*Ahab*, 22. 26;—*Haman*, Es. 3. 15;—*Herodias*, Mar. 6. 10–24.

Revenue, income, or annual profits, Ezr. 4. 13; Pr. 8. 19; 15. 6; 18. 5; 31. 12.

Reverence, veneration, humble and submissive respect, 2 Sa. 9. 6; 1 Ki. 1. 31; Es. 3. 2; Ps. 89. 7; He. 12. 9, 28.

Reverse, to repeal or overturn, Nu. 23. 20; Es. 8. 5, 8.

Reviling, reproaching, or speaking abusively of, forbidden, Mat. 5. 22; 1 Co. 6. 10; 1 Pe. 2. 3, 9; 2 Pe. 2. 11.

Rid, to get free or clear from, Ge. 37. 22; Ex. 6. 6; Le. 26. 6; Ps. 82. 4; 144. 7, 11.

Riddance, a complete removal of, Le. 23. 22; Zep. 1. 18.

Riddle, something intricate or complicated, an enigma, or dark and puzzling question;—*Samson’s*, Ju. 14. 12–19;—*Ezekiel’s*, Eze. 17. 2.

Rifle, to rob or plunder, Zec. 14. 2.

Righteous, those who are just and upright in heart and practice, both towards God and man;—their character described, Ps. 112. 5, Pr. 12. 10; 13. 5; 21. 12; Mat. 12. 35; Jn. 1. 47;—under several characters, 2 Ch. 34. 2; Ps. 15. 1, &c.; 37. 21; 112. 5; Pr. 10. 20; 12. 5; 10. 13; 15. 28; 21. 26; 28. 1; 29. 7; Eze. 18. 5, &c.; Mar. 6. 20; Lu. 1. 6; Ga. 1. 7, &c.; 11. 24; Ro. 5. 7.

— and wicked compared, Ps. lxxxvii. xlix. lxxiii. lxxiv. 16; 14. 9; 28. 1, &c.; Is. 3. 10;—have oft the same fate in this world, Ec. 7. 15; 8. 14; 9. 2;—their happiness and privileges, Ps. 37. 23; Pr. 12. 2; 13. 22; 14. 18; 25. 13; 33. 15; Ro. 2. 10; 5. 7; 10. 5, 9; 2 Co. 3. 18; Ep. 2. 19; Col. 1. 12; 3. 4; He. 12. 14; 1 Jn. 3. 2; Re. 2. 7, 11, 17, 26, 28; 3. 5, 12, 21; 22. 14;—salt of the earth, and light of the world, Mat. 5. 13, 14;—sons of God, Ro. 8. 14, &c.; 1 Jn. 3. 1, 2;—one with Christ and the Father, Jn. 17. 11, 21;—temple of God, 1 Co. 3. 16;—free from trouble, Ps. 91. 14; Pr. 1. 31; 17. 7; Is. 32. 17; Re. 7. 16; 21. 4;—to be remembered with respect, Ps. 112. 6; Pr. 10. 7;—to be blessed in their posterity, Ex. 25. 5, 6; De. 4. 40; 12. 25; Ps. 37. 26; 137. 17; Pr. 11. 27; 12. 7; 14. 26; 20. 7; Lu. 1. 50;—to inherit eternal life, Da. 12. 2; Lu. 18. 30; Jn. 3. 15; 4. 14; Ro. 2. 7; 1 Ti. 6. 19; Tit. 1. 2; 1 Jn. 2. 25; Jude 21.

Righteousness of God, as the governor of the world, asserted, Ps. 11. 7; 36. 6; 48. 10; 71. 19; 97. 2; 111. 3; 119. 137, 142; 145. 17; Je. 9. 24; Da. 9. 7; Re. 16. 5;—certain characteristics of, Ps. 48. 10; 71. 15, 19; 97. 2; 111. 3; 119. 142;—things wherein it is shown, De. 4. 8; Ju. 5. 11; 1 Sa. 12. 7; Ps. 9. 9; 106. 13; 119. 62, 123, 138; 145. 17;—how saints should treat it, Ps. 22. 31; 35. 28; 40. 10; 71. 16; 145. 7; Da. 9. 16.

— OF CHRIST, his perfect

raucan, about 75 miles east of Crete, and about 120 miles in circumference. The city of Rhodes was celebrated for the colossus, a brazen statue of Apollo 105 feet high which was erected over the entrance of the harbour.

Paul touched at, on his return voyage by his third missionary journey (A.D. 58), Ac. 21. 1. The population of the island is about 20,000.

Riblah, *rib'lah* [fertility], a city in the country of Hamath, about 12 miles north-east of the fountain of the Orontes and on the right bank of that river. Here Pharaoh-Necho deprived Jehoahaz of his crown, and gave it to Jehoikim, 2 Ki. 23. 33, 34;—here Nebuchadnezzar abode while his army besieged Jerusalem, 25. 6;—here king Zedekiah’s sons were slain, and his own eyes put out, Je. 39. 5; 52. 9–11.

Ribs, bones in the sides of animals, Eve formed of one, Ge. 2. 21, 22;—figuratively, the kingdoms of Lydia, Babylon, and Egypt, Da. 7. 5.

Riches, their vanity and uncertainty, Job 36. 19; Pr. 11. 4, 28; 15. 16; 23. 5; 1 Ec. 5. 12; 6. 11; Je. 9. 23; Eze. 7. 19; Zep. 1. 8; Mat. 6. 19; Lu. 12. 16, &c.; Ja. 5. 1; Re. 18. 16;—cannot redeem or deliver man’s soul, Ps. 49. 6–9; 1 Pe. 1. 18; Zep. 1. 8; Re. 6. 15–17;—not to trust in them, Job 31. 24; Ps. 62. 10; Je. 9. 23; 1 Ti. 6. 17;—folly of thus trusting, shown, Lu. 12. 16–21;—the dangers to which they expose men, Pr. 11. 21; 28. 11; 30. 8; Ec. 5. 12; Mat. 13. 22; Ja. 2. 6; 5. 5;—no mark of divine favour, Ps. 73. 12; Mat. 5. 45; Lu. 1. 53; Ja. 5. 1;—the fate of ill-gotten ones, Job 20. 15; Pr. 10. 2; 16. 8; 20. 21; 21. 6; 22. 16; 28. 8, 22; Je. 17. 11;—to be acquired by honest labour and industry, Pr. 10. 4; 12. 11; 13. 4; 22. 29; 28. 19;—uses for which they should be employed, 1 Ch. 29. 3; Mat. 19. 21; Lu. 16. 9; 1 Jn. 3. 17;—if well used, a blessing, Pr. 11. 20; 19. 4; 22. 7; Ec. 7. 12; Lu. 16. 9; 1 Ti. 6. 19;—the duty of those who are possessed of them, Ps. 62. 10; 1 Ti. 6. 17; Ja. 1. 10;—what are true riches, Ge. 37. 22; Ex. 6. 6; Le. 26. 6; Ps. 82. 4; 144. 7, 11.

Rid, to get free or clear from, Ge. 37. 22; Ex. 6. 6; Le. 26. 6; Ps. 82. 4; 144. 7, 11.

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— and wicked compared, Ps. lxxxvii. xlix. lxxiii. lxxiv. 16; 14. 9; 28. 1, &c.; Is. 3. 10;—have oft the same fate in this world, Ec. 7. 15; 8. 14; 9. 2;—their happiness and privileges, Ps. 37. 23; Pr. 12. 2; 13. 22; 14. 18; 25. 13; 33. 15; Ro. 2. 10; 5. 7; 10. 5, 9; 2 Co. 3. 18; Ep. 2. 19; Col. 1. 12; 3. 4; He. 12. 14; 1 Jn. 3. 2; Re. 2. 7, 11, 17, 26, 28; 3. 5, 12, 21; 22. 14;—salt of the earth, and light of the world, Mat. 5. 13, 14;—sons of God, Ro. 8. 14, &c.; 1 Jn. 3. 1, 2;—one with Christ and the Father, Jn. 17. 11, 21;—temple of God, 1 Co. 3. 16;—free from trouble, Ps. 91. 14; Pr. 1. 31; 17. 7; Is. 32. 17; Re. 7. 16; 21. 4;—to be remembered with respect, Ps. 112. 6; Pr. 10. 7;—to be blessed in their posterity, Ex. 25. 5, 6; De. 4. 40; 12. 25; Ps. 37. 26; 137. 17; Pr. 11. 27; 12. 7; 14. 26; 20. 7; Lu. 1. 50;—to inherit eternal life, Da. 12. 2; Lu. 18. 30; Jn. 3. 15; 4. 14; Ro. 2. 7; 1 Ti. 6. 19; Tit. 1. 2; 1 Jn. 2. 25; Jude 21.

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— OF CHRIST, his perfect

obedience to all the demands of the divine law, and his endurance of its penalty, in the room, and for the justification of his people; and which is often called the *righteousness of God*, because appointed and accepted by God;—called sometimes the righteousness of faith, because apprehended by faith, Ro. 4. 13; 9. 30; 10. 6;—wrought out by him, who is truly God in our nature;—and exhibiting a bright display of God’s righteousness, Je. 23. 6; 33. 16; Mal. 4. 2; Ro. 1. 17; 3. 22; 10. 3; 1 Co. 1. 30; 2 Co. 5. 21; Phi. 3. 9; 2 Pe. 1. 1.

Righteousness of the SAINTS consists in Christ’s righteousness imputed to them, 2 Co. 5. 21; Phi. 3. 9;—in principles of righteousness implanted in them, Ep. 4. 23, 24;—and in righteousness of life exemplified by them, Ep. 2. 10; Tit. 2. 14.

Rigour, strictness and severity, Ex. 13. 13; Le. 25. 43.

Rimmon, *rim'mon* [a pomegranate apple], (1) An idol worshipped by the people of Damascus, 2 Ki. 5. 13;—(2) A steep rock north-east of Geba and Michmash which served as a fortress to the Benjamites, Ju. 20. 45;—(3) A city of the tribe of Simeon, Jos. 15. 21, 32; 1 Ch. 4. 32; Ne. 11. 29;—(4) A city of Zebulun, 1 Ch. 6. 77.

Ringleader, the head of a mob or party, Ac. 24. 5.

Rings, used as ornaments for the ears, hands, fingers, &c., were very ancient, Ge. 24. 22, 30, 47; 41. 42; Nu. 31. 50; Ec. 3. 10; 8. 2; Lu. 15. 22; Ja. 2. 2.

Roll, a piece of skin or parchment, written sometimes on both sides, and rolled together, instead of being bound in cut leaves, Ezr. 6.2; Is. 8.1; Je. 36.2, 6, 23, 29;—one flying, in a vision of Zechariah, Zec. 5.1.

Roman, or *freed man*, citizen of Rome, Paul was, Ac. 16.37; 22.25, 27, 29.

Rome, river, the capital of Italy, on the river Tiber, about 15 miles from its mouth, long the mistress of the world; was founded about 748 B.C., and increased to such an extent that it covered seven hills, whence it was called *urbs septicolis*, 'city of the seven hills.' In Nero's reign (A.D. 64) about two-thirds of it was destroyed by fire, but it was rebuilt with great splendour. In the reigns of Vespasian and Trajan the population was about 2,000,000. Rome is not mentioned in the O. T.; but the empire of Rome is referred to by Daniel, under the name of the 'fourth kingdom,' Da. 2.40; 7.7, 17, 19; 11.3, 40. The population of the Roman empire in the time of Christ is estimated at 85,000,000. Strangers from, at Jerusalem on the day of Pentecost, Ac. 2.10;—from it all Jews were commanded to depart, 18.2;—Paul was carried to it a prisoner, 28.16;—remained there two years preaching, 30.31;—sent an epistle to the saints there, written from Corinth, A.D. 57, 58, Ro. 15; comp. Ac. 20.2, 3, 16;—it is called 'that great city which reigneth over the kings of the earth,' Re. 17.18. For centuries this great city has been the capital of the 'States of the Church,' where the pope had sway as a temporal prince. In the month of Sept., 1870, the troops of Victor Emanuel entered Rome, and in a few days the 'States of the Church' ceased to exist. The pope was deprived of all his temporal power, and permitted to reside in Rome only as the spiritual overseer of the church which owns his authority.

Root, Christ is called the, Is. 11.10; Re. 5.5; 22.16.

Rotten, putrid, not sound, Job 13.28; 41.27; Je. 38.11, 12; Joel 1.17.

Roughly, rudely, boisterously, Ge. 42.30; 1 Sa. 20.10; Pr. 18.23.

Rouse, to stir up from rest or quiet, Ge. 49.9.

Robbers, wandering and plundering robbers, 1 Ch. 12.21.

Royal, kingly, Ge. 49.20; Jos. 10.2; Ac. 12.21; Ja. 2.8.

Ruby, a precious stone, second only to the diamond in hardness, of a red colour, mixed with purple, Job 28.18; Pr. 3.15; 8.11; 20.15; 31.10.

Rudder, the helm, or part which steers a ship, Act. 27.40.

Ruddy, approaching to red, 1 Sa. 16.12; Ca. 5.10; La. 4.7.

Radiments, elements or first principles of science, Col. 2.8, 20; Ga. 4.3, 9.

Rae, a small garden plant. This word is found only in Lu. 11.42. In the parallel passage, Mat. 23.23, anise (= dill) is used.

Rafus, rufus (red), the son of Simon the Cyrenian, Mar. 15.21;—he, or one of the same name, is saluted by Paul, Ro. 16.13.

Rahamah, ru-ha'mah [having obtained mercy], the name Israel would still bear, if she returned to God, Ho. 2.1.

Ranous, fallen to ruin, 2 Ki. 19.25; Is. 17.1; 37.26.

Rulers, or civil magistrates, to be respected and obeyed, Ro. 13.1-7; Tit. 3.1; 1 Pe. 2.13, 14;—the devil and his agents so called, Ep. 6.12.

Rump, the buttock, Ex. 29.22; Le. 3.9; 8.25; 9.19.

Running the Christian race, directions for, 1 Co. 9.24; He. 12.1.

Rush, a well-known plant (Job 8.11; Is. 9.14; 19.15) found in marshy places; translated 'hook,' Job 41.2; 'bulrush,' Is. 58.5. The 'bulrush' in Ex. 2.3; Is. 35.7; 18.2, is a different word in Heb. denoting the Egyptian papyrus.

Rushed, entered with violence, Ju. 9.44; 20.37; Ac. 19.29.

Rust, earthly riches liable to, Mat. 6.19;—of their riches, a witness against avaricious rich men, Ja. 5.3.

Ruth, rooth [beauty], accompanies her mother-in-law from the land of Moab to Bethlehem, more than 200 years before the time of David, Ru. 1.16;—gleans in the fields of Boaz, 2.1, &c.;—claims the right of relationship to him, 3.8;—married to him, 4.10. *Book of*, has been placed by the Jews in the Hagiographa. It was probably written by the author of the Book of Judges, and belongs to the period of about the middle of the judges.

Rye, a well-known bearded grain, Ex. 9.32; Is. 28.25. In Ex. 4.9 the same word is rendered 'fitches.'

S.

Sabachtnani, sa-bak-tha'ni, the Syro-Chaldean of the Hebrew word quoted by Christ from Ps. 22.1, and which signifies *hast thou forsaken me?* Mat. 26.46; Mar. 15.34.

Sabaoth, sab-a'oth, hosts or armies, Ro. 9.29; Ja. 5.4.

Sabbath [rest], so called because God rested on it from his work of creation, and appointed it for rest to man and beast, Ge. 2.2;—charge to keep it, Ex. 16.25; 20.8, 10, 23, 12; 31.12; 34.21; 35.2; Le. 23.3; De. 5.12; Je. 17.21;—a day in which specially to remember God's goodness, De. 5.15;—to be spent in worshipping God, in reading and hearing his word, &c., Le. 19.30; 26.2; Is. 58.13; Eze. 46.3; Mar. 6.2; Lu. 4.16, 31; 13.10; Ac. 13.14, 15, 27; 42.44; 15.21; 17.23; 18.4;—no manner of work to be done on it, Ex. 20.10; Le. 23.12; 34.21; 35.2, 3; De. 5.14, 15; Je. 17.21;—promises to them who keep it, Is. 56.2, 4-7; 58.13, 14;—threatenings against those who break it, Ex. 31.14, 15; 35.2; Je. 17.27; Eze. 22.8, 14, 26, 31;—offerings on it, Nu. 28.9;—a breaker of it stoned, 15.32;—the violation of it corrected by Nehemiah, Ne. 13.15-22;—the superstitious observance of it censured, and works of charity and mercy to be done on it, Mat. 12.1, 11; Mar. 2.23, 27; Lu. 13.15; Jn. 7.23;—instances of its having been dishonoured, Ex. 16.27; Nu. 15.32; Ne. 13.16; Je. 17.21-23;—its profanation the cause of natural judgments, Eze. 20.15, 16; 23.38, 47.

Sabbath-day's journey, Ac. 1.12, a distance of 2000 cubits, measured from the wall of the city in which the traveller lived; about six-tenths of a mile.

Change of, from the seventh to the first day of the week, arguments for:—Christ rose from the dead on the first day, which has ever since been kept sacred to the memory of this event, Mat. 28.1; Mar. 16.1;—Christ honoured this day, by often meeting with his disciples, Jn. 20.19, 26;—it is called the *Lord's day*, namely, the Lord Christ's day, Re. 1.10;—on this day the apostles received the Holy Ghost, to qualify them for their work, Ac. 2.1, compared with Le. 23.15;—on this day Paul preached to the disciples, who had met to eat the Lord's Supper, Ac. 20.7;—the directions which Paul gives to the church at Corinth plainly allude to their religious assemblies on this day, 1 Co. 16.1, 2.

Christian, ought to be sanctified as a day of rest from worldly labour and care, though not from works of mercy and charity, Ex. 20.10; Mat. 12.12;—a day of remembrance of Christ's finishing his humiliation by rising from the dead, 1 Co. 15.20;—a day of meditation and prayer, Re. 1.10;—a day of public worship, and commemoration of the sacrifice of Christ, Jn. 20.19; Ac. 20.7;—a day of holy joy, Ps. 118.24; Is. 58.13;—a day of anticipation of the heavenly rest, He. 4.9.

Sabbatical Year, the septennial rest for the ground from all cultivation, &c., Ex. 23.10; Le. 25.1; De. 15.1.

Sabeans, sa-be'ans, (1) A tribe of marauders who inhabited Arabia, descended from Sheba, grandson of Ke-

turah, carried away Job's cattle, Job. 1.5;—(2) The descendants of the eldest son of Cush, who inhabited Ethio'pia, Is. 43.3; 45.4;—(3) Descendants of a son of Joktan inhabiting Arabia Felix, Joel 3.8.

Sabtechah, sab'te-kah [dark-coloured], the name of a son of Cush, colour of a tribe descended from him, and of the region they inhabited on the east of the Persian Gulf in Carmania, Ge. 10.7; 1 Ch. 1.9.

Sackbut, a musical wind-instrument in use among the Chaldeans, the form of which is uncertain, Da. 3.5, 7.

Sackcloth, coarse apparel, made commonly of black goats' hair, used for sacks, Ge. 42.25; Le. 11.32;—and also worn as a sign of mourning, Ge. 37.34; Job 16.15; Jonah 3.5; 2 Sa. 3.31; Es. 4.1, 2; Ps. 137.1.

Sacrifice, by shedding the blood of animals, as an acknowledgment that the life of the offerer was forfeited, and a supplication for pardon, was of very early appointment, as appears from those of Cain and Abel, Ge. 4.3, &c.;—of Noah, 8.20;—of Abraham, 15.9; 22.13;—of Job, Job. 1.5.

Sacrifice, to be without blemish, Le. 22.19;—its age, 26;—how to be eaten, 29, 30;—for morning and evening, Nu. 28.3;—of the meat and drink offering, 15.1, &c.;—on the Sabbath, 28.9;—on the new moons, 11;—at the passover, 16, &c.;—on the offering of the first-fruits, 26;—to be in one place, De. 12.5. See OFFERINGS.

Sacrifice, insignificant without true piety, 1 Sa. 15.22; Ps. 50.8; 51.16; 1.11; Je. 6.20; Am. 5.21; Mi. 6.6; Ho. 6.6; Mar. 12.33.

Christ gave himself a sacrifice for our sins, 1 Co. 15.3; Ep. 5.2; Ga. 1.4; 1 Ti. 2.6, 14; He. 7.27; Ro. 5.6-8; 1 Pe. 3.18; 4.1.

Sacrilege, the crime of profaning or violating anything dedicated to divine worship, forbidden and censured, Pr. 20.25; Mal. 3.8, 9; Ro. 2.22.

Saddle, a seat put on a horse, mule, or ass, Ge. 22.3; Nu. 22.21; Ju. 9.10; 2 Sa. 16.11; 17.23.

Sadducees, sad'du-seez [just or righteous ones], one of the three noted sects among the Jews, in the days of our Lord, who maintained that the soul of man is *material*, like his body, that there is no other spirit besides God, that there is no resurrection of the dead, and all the rewards of virtue, and punishments of vice, reach only to this present life;—their opinions repudiated by our Lord, Mat. 16.1-12; 22.23-34; Mar. 12.18-27; Lu. 20.27-38;—join the priests in persecuting the apostles, Ac. 4.1-5; 17;—divided against the Pharisees who had joined them in accusing Paul, 23.6-8. They rapidly disappear from history after the first century, and the opinions of the Pharisees predominate among the Jews.

Sadness of the countenance, or mourning under trials, makes the heart better, Ec. 7.3.

Safe, those are who trust in the Lord, Pr. 29.25.

Saffron, an odoriferous herb, of the crocus family, Ca. 4.14.

Sailors, mentioned among those who mourn the fate of Babylon, Re. 18.17.

Saints, or holy ones, the genuine people of God, who are sanctified by his Word and Spirit, 1 Sa. 2.9; 2 Ch. 6.41; Ps. 136.3; 37.28; Ro. 1.7, 8, 27, &c. In De. 33.2 and Jude 14 the word probably means angels.

Salamis, sal'a-mis [shaken, beaten], a city in the island of Cyprus, on its south-east coast;—here Paul and Barnabas preached, Ac. 13.5. See CYPRUS.

Salathiel, sa-la'thi-el [asked of God], the son of Jeconiah, and father of Zerubbabel, 1 Ch. 3.17; Mat. 1.12; Lu. 3.27.

Salem, sal'em [peace], supposed to be the original name of Jerusalem, in the days of Melchizedek, Ge. 14.18; He. 7.1; Ps. 76.2.

Salim, sal'im [peace], an ancient city, near which Jacob pitched his tent, Ge. 33.18;—it stood about six miles north-east of Jerusalem, near the river Jordan, where John is said to

have baptized many, Jn. 3.23;—called *Shalenu*, Re. 33.18;—*Shalim*, 1 Sa. 9.4. **Salmon**, sal'mon [shady], the name of a hill, Ps. 68.15;—called *Zalmon*, Ju. 9.48.

Salmoene, sal-mo'ne, the eastern promontory of the island of Crete, Ac. 27.7. See CRETE.

Salome, sa-lo'me [peaceable], the wife of Zebedee, and mother of James and John, Mar. 15.40; 16.1, with Mat. 27.56; supposed to have been the sister of the Virgin Mary.

Salt, to be used with every burnt-offering, Le. 2.13;—Christians compared to it, Mat. 5.13; Mar. 9.49; Lu. 14.34;—covenant of, Nu. 18.19; 2 Ch. 13.5.

Salt Sea, the name of that lake at the south-east of the Holy Land, which separated it from the country of the Moabites, Ge. 14.3; De. 3.17;—it is called also the Sea of the Plain, De. 4.49;—the Sea, Eze. 47.8; the East Sea, Joel 2.20;—the Asphaltic Lake. The Arabs call it the Dead Sea, and the Sea of Lot (*Bahr Ldt*). It is about 46 miles long and a little more than 10 miles broad, although these dimensions vary according to the season of the year. Its greatest depth is about 1300 feet. Its surface is 1289 feet below the level of the Mediterranean. Its waters contain 26½ per cent. of saline particles, while those of the ocean contain only 4 per cent. Its specific gravity is 1.179, so that a traveller floated in it 'easily in an upright position, with head and shoulders above the water.' The land around it is gloomy and barren, and an awful silence hangs over the whole scene.

Salutations, friendly compliments, whether by words, letters, or kisses, Mat. 5.47; 10.12; Lu. 1.29, 41; 1 Co. 16.21; Col. 4.18.

Salvation, temporal safety, preservation, or deliverance, is from God only, Ps. 3.8; Is. 43.11; Ho. 13.4; Jn. 2.9; Ac. 7.25; 27.34; He. 11.7; 1 Ti. 4.10.

Salvation, deliverance from sin and hell, and the final enjoyment of heavenly bliss, is through Christ, Mat. 1.21; Lu. 1.69; 2.30; Jn. 3.16, 17; 10.9; Ac. 4.12; 5.31; 13.23; 15.11; 16.31; Ro. 10.9; Ep. 1.3, 7; 1 Ti. 1.15; 2 Ti. 1.10; Tit. 3.5; He. 2.10; 5.9; 7.25;—is offered freely to all, Is. 45.22; 55.1; Mat. 11.28; Jn. 7.37; Re. 22.17;—is of grace, Ep. 2.8; 2 Ti. 1.9; Tit. 2.11;—and not of works, Ro. 11.6; Ep. 2.9; 2 Ti. 1.9; Tit. 3.5;—is through faith in Christ, Mar. 16.16; Ac. 16.31; Ro. 10.9; Ep. 2.8; 1 Pe. 1.5. See SAVIOUR.

Samaria, sa-ma'ri-a [watch-height], in Heb. *Shomerin*, corrupted by the Greeks into *Samaria*, (1) The capital city of the Ephraimites, situated about 42 miles north from Jerusalem, and called after the name of the original owner (Shemer) of the hill on which it was built, about A.C. 925, by Omri the sixth king of Israel, 1 Ki. 16.24;—a grievous famine there, 2 Ki. 6.24;—relieved by the flight of the enemy, 7.6;—a mixture of different nations settled in it, 2 Ki. 17.24; Ezr. 4.9, 10. For two centuries it was the capital of the kingdom of Israel till the carrying away of the ten tribes by Shalmaneser (B.C. 720), 1 Ki. 18.3, 5. The site of the city is now covered with terraced vineyards and corn-fields, amid which are groups and long ranges of columns. On one section of it stands the small village of *Sebatich*, a corruption of the Greek *Sebate*, comp. Mi. 1.6; Ho. 13.16.

(2) The country of the Ephraimites, 1 Ki. 13.32;—in the New Testament, it always means the country between Judea and Galilee, west of Jordan, which belonged to the tribes of Ephraim and Manasseh, Lu. 17.11; Jn. 4.4;—Christians were scattered through, by persecution, Ac. 8.1;—Philip preached Christ to its inhabitants, 5;—they received the Word, 14.

Samaitans, sa-ma'ri-tans, inhabitants of the country of Samaria. After Shalmaneser, king of Assyria, had carried away captive the ten tribes of Israel, he repopulated Samaria with a colony of Babylonians, Cuthians, and other idolaters, 2 Ki. 17.24. These, after a time, quitted the worship of idols, embraced the Jewish religion, and built a temple on Mount Gerizim; and their offspring, mixed with apostate Jews, are called *Samaritans*;—their enmity to the Jews, Lu. 9.52, 53; Jn. 4.9;—their name used by the Jews as a reproach, 8.48. At present the Samaritans are only about 200 in number, they reside in *Nablos*, the ancient Shechem, and still with scrupulous minuteness observe the passover on a sacred spot on Mount Gerizim.

Samos, sa'mos, an island in the east of the Mediterranean, about 9 miles from the coast of Asia Minor, a few miles south of Ephesus, Ac. 20.15. It is about 72 miles in circumference. It contains about 12,000 inhabitants.

Samothracia, sam-o-thra'shi-a, a small island in the north-east part of the *Ægean* Sea, about 30 miles distant from the coast of Thracia. It is 17 miles in circumference;—here Paul visited on his way from Troas, Ac. 16.11. It is now called *Santhrakhi*, and contains only a single village.

Samson, sam'son [sun], the son of Manoah, born, Ju. 13.24;—marries a Philistine, 14.1;—his riddle, 12;—kills thirty Philistines, 19;—burns their corn, 15.3;—kills a thousand men with a jaw-bone, 14;—escapes from Gaza, 16.1;—seduced by Delilah, 4, &c.;—taken by the Philistines, and his eyes put out, 21;—recovers his strength before his death, and destroys many of the Philistines, 22, &c.;—was for twenty years a judge of Israel.

Samuel, sam'u-el [asked of, and lent to God], the son of Elkanah, by Hannah, born, 1 Sa. 1.20;—devoted to God, 24;—who speaks to him when very young, 3.1, &c.;—was the first of a series of prophets that continued in unbroken succession till the close of the Old Testament, Ac. 3.24;—was early known as 'the seer,' 1 Sa. 9.7, 8; Ac. 7.25; 27.34; He. 11.7; 1 Ti. 4.10.

Samuel, deliverance from sin and hell, and the final enjoyment of heavenly bliss, is through Christ, Mat. 1.21; Lu. 1.69; 2.30; Jn. 3.16, 17; 10.9; Ac. 4.12; 5.31; 13.23; 15.11; 16.31; Ro. 10.9; Ep. 1.3, 7; 1 Ti. 1.15; 2 Ti. 1.10; Tit. 3.5; He. 2.10; 5.9; 7.25;—is offered freely to all, Is. 45.22; 55.1; Mat. 11.28; Jn. 7.37; Re. 22.17;—is of grace, Ep. 2.8; 2 Ti. 1.9; Tit. 2.11;—and not of works, Ro. 11.6; Ep. 2.9; 2 Ti. 1.9; Tit. 3.5;—is through faith in Christ, Mar. 16.16; Ac. 16.31; Ro. 10.9; Ep. 2.8; 1 Pe. 1.5. See SAVIOUR.

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Sanctification, the progressive conformity of the heart and life to the will of God, 1 Th. 5.23;—it includes both dying to sin, and living in holiness, 1 Pe. 2.24;—in its nature it is a *divine* work, Tit. 3.5; 1 Pe. 1.2;—referred to the Father, 1 Th. 5.23; He. 13.20, 21;—to the Son, Ep. 5.25, 26; Tit. 2.14;—to the Holy Ghost, 1 Co. 6.11; 2 Th. 2.13;—a *progressive* work, Job 17.9; Pr. 4.18;—an *internal* work, Ep. 4.23;—a work always *visible* in its effects, Ac. 11.23; Ro. 7.4;—a work which is *never left* till it is perfected, Phil. 1.6;—a work *necessary* to our peace, usefulness, and eternal happiness, Ro. 6.20-22; Ep. 5.26, 27; He. 12.24;—accomplished through Christ's sufferings, He. 10.10; 13.12;—by instrumentality of the Word, Jn. 17.17, Ep. 5.26;—its *evidences* are, freedom from sin, Ro. 6.2, 6, 18;—the love and practice of holiness, Ps. 51.7, 10; Ro. 6.22;—humility, Job 42.5, 6; Ep. 3.8;—deadness to the world, Ga. 6.14;—patient submission to the will of God under afflictions, Job 2.10; Ps. 39.9;—growing desires after heaven, 2 Co. 5.4-8; Phil. 1.23.

Sanctify, to make holy, to treat as holy, or to set apart for holy services,

Ex. 19.10; 22.23; 30.29; De. 5.12; Is. 8.13; 29.23; Ep. 5.26; 1 Th. 5.23.

Sanctuary, the Holy of Holies, Le. 4.6;—the temple at large, 2 Ch. 20.8;—the one place of national worship for the Israelites, De. 12.5;—David longs to attend it, Ps. 42.2; 63.1; lxxiv.;—its place after the restoration of the Jews, Eze. 48.8;—heaven, He. 8.2;—a place of refuge and shelter so called, Is. 8.14; Eze. 11.16.

Sandals, at first, were only soles of leather or wood, fastened on the feet with strings or thongs; afterwards they were covered like shoes by the richer, but the Hebrew slaves went barefoot, Mar. 6.9; Ac. 12.8;—commonly rendered 'shoe', Mat. 3.11; 10.10; Mar. 1.7; Lu. 3.16; 10.4; &c. See WASHING.

Sanhedrim, or SENATE, san'he-drim, the supreme council of the Jewish nation, composed of seventy or seventy-two judges, and said to have taken its rise from the seventy elders appointed to assist Moses;—Christ was brought before it, Mat. 27.1; Jn. 11.47;—Stephen, Ac. 6.12, 15;—Peter and John, 4.5-7;—the apostles, 5.21, 27.

Sapphire, a precious stone, second only to the diamond in lustre, hardness, and value; and of a pure blue, or deep azure colour, Ex. 24.10; 28.18; Job 28.16; La. 4.7; Eze. 1.26; Re. 21.19.

Sarah, s'rah [lady, or princess], the wife of Abraham, Ge. 11.29; 12.5;—her name changed from Sarai [my princess], 17.15;—bare Isaac when she was above ninety years, 21.2;—died at Hebron, aged 127 years, 23.2;—buried, 49. Isaiah (51.2) is the only prophet who makes mention of her. See ABRAHAM.

Sardine, or SARDIUS, a gem of a deep red or bloody colour, of the chalcidony family, Eze. 28.17; Eze. 28.13; Re. 4.3; 21.20.

Sardis, s'ar'dis, capital of the ancient kingdom of Lydia in Asia Minor, situated at the foot of Mount Tmolus, in the plain watered by the river Pactolus. Here was one of the 'seven churches' to which John addressed an apocalyptic message, Re. 3.1. Its modern name is *Sert-Kalesi*, consisting of only a few miserable cottages amid the ruins of former grandeur.

Sardonyx. See ONYX.

Sarepta, sa-rép'tah, Lu. 4.26, a Gentile town on the shores of the Mediterranean between Tyre and Sidon. See ZAREPHATH.

Sargon, s'ar'gon, a King of Assyria, Is. 37.36.

Satan, s'a'tan [an enemy], the devil; appears in the presence of God, Job 1.6; 2.1;—tempts Joshua the high-priest, Zec. 3.1;—tempts Jesus, Mat. 4.1; Mar. 1.13; Lu. 4.2;—the prince of the demons, Mat. 9.34;—Judas so called, Jn. 6.70;—Peter so called, Mar. 8.33;—seen by Jesus as lightning falling from heaven, Lu. 10.18;—his synagogue, Re. 2.9;—bound for a thousand years, 20.2. See DEVIL.

Satiety, to satisfy, to fill, or to glut, Je. 31.14, 25; 46.10.

Satisfying, contenting, Ps. 103.5; Pr. 13.25; Col. 2.23.

Satyr, a fabulous being, a hairy shaggy monster, half man, half goat, a species of demon, Is. 13.21; 34.14; rendered 'devils', (17.7) 2 Ch. 11.15; 'goat', 4.24; 16.8.

Saul [asked], (17) The son of Kish, of the tribe of Benjamin, and first King of Israel; sent to find his father's asses, 1 Sa. 9.1;—applies to Samuel, 18;—prophesies, 10.9;—chosen king, 17;—the restriction under which he held the sovereignty, 25;—delivers the inhabitants of Jabesh-gilead, 11.11;—arms the people against the Philistines, 13.3;—defeats them, 14.20;—makes a rash vow, 24;—sacrifices without waiting for Samuel, 13.8;—his success against the enemies of Israel, 14.47;—his family, 49;—deserted by Samuel, 15.35;—sends for David, 16.19;—endeavours to kill him, 18.10; 19.10, 11;—prophesies, 19.22;—pursues David, 22.6;—orders the execution of the priests of Nob, 11;—spared by David in the cave, 24.1,

&c.;—also at Hachilah, 26.4;—consults a witch at Endor, 28.7;—slain, 31.2; 1 Ch. 10.2;—seven of his sons put to death by the Gibeonites, 2 Sa. 21.8;—buried by David, 12;—his descendants, 1 Ch. 8.33; 9.39;—(2) Of Tarsus. See PAUL.

Saviour, one who delivers from danger and misery, as God does by his providential care, Ps. 106.21; Is. 45.15, 21; Je. 14.8; 1 Ti. 4.10.

—, our Lord Jesus Christ, Lu. 2.11; Jn. 4.42; Ac. 5.31; 13.23; Ep. 5.23; Phi. 3.20;—he saves from sin, Mat. 1.21;—from the thralldom of Satan, He. 2.14; 1 Jn. 3.8;—from the world, Ga. 1.4;—from the sting of death, 1 Co. 15.55-57;—from the grave, Ho. 13.14; 1 Co. 15.22, 23; P. 3.20, 21;—from hell, 1 Th. 1.10;—and brings to the enjoyment of eternal bliss in heaven, Mat. 25.34; 1 Pe. 1.3, 4; 2 Pe. 1.11.

—, Christ is, able to save to the uttermost, He. 7.25; and he is willing to save all who come to him, Mat. 11.28; Jn. 6.37.

Savour, scent, odour, or smell, Le. 26.31; Nu. 15.3; 28.13; Eze. 10.1; Joel 2.20; 2 Co. 2.15; Ep. 5.2.

Saws, for cutting wood or stones, 1 Ki. 7.9; Is. 10.15;—the Ammonites tortured under, 2 Sa. 12.31; 1 Ch. 20.3;—ancient worthies put to death by, He. 11.37.

Scabbard, the sheath of a sword, Je. 47.6.

Scaffold, a temporary gallery, 2 Ch. 6.13.

Scales, the covering of fishes, Le. 11.9, 10; De. 14.9, 10;—a skin or film on the eye, Ac. 9.18;—balances for weighing, Is. 40.12.

Scall, a disease incident to the hairy parts of the body, as the head or beard, Le. 13.30-36.

Scalp, the top or crown of the head, where the hair divides itself, Ps. 68.21.

Scapè-goat, a type of Christ, Le. 16.22; Is. 53.4; 1 Pe. 2.24.

Scarcely, hardly, Ro. 5.7; 1 Pe. 4.18.

Scarlet, a beautiful bright red, much worn by great men, 2 Sa. 1.24; Pr. 31.21; La. 4.5; Da. 5.7;—*figuratively*, sins of deep enormity, Is. 1.18;—emblem of luxury, Re. 17.3, 4;—of honour or prosperity, Pr. 31.21.

Scatter, to disperse or drive into different places, Ge. 11.9; 49.7; Le. 26.33;—to overthrow or destroy, Ps. 68.14; 89.10, 29.

Scent, smell, odour, Job 14.9; Je. 48.11; Ho. 14.7.

Sceptre, a rod or staff of authority in the hands of kings, governors, or rulers, Ge. 49.10; Nu. 24.17; Es. 5.2;—a 'right sceptre' = just government, Ps. 45.6.

Sceva, s'e'vah, a Jew who resided at Ephesus, of the priestly order, whose seven sons went about pretending to exorcise or cast out devils, Ac. 19.14-16.

Schism, a breach, rupture, or division in the Christian church, 1 Co. 1.10; 3.3; 11.18; 12.25; 2 Co. 13.11.

Schoolmaster, the law a, or pedagogue, or tutor, to bring to Christ, Ga. 3.24.

Schools, or colleges of prophets, instituted by Samuel, the great reformer and organizer of the prophetic order, at Ramah, 1 Sa. 19.19;—Bethel, 2 Ki. 2.3;—Jericho, 5;—Gilgal, 4.38. In these institutions young men were trained for the prophetic office. School of Tyrannus, Ac. 19.9.

Scorpion, a venomous reptile, somewhat resembling a lobster, with eight legs, and a long slender tail, armed with a sting; it is generally about 3 or 4 inches in length, though in very hot countries it is much larger. They are of diverse colours, De. 8.15; 1 Ki. 12.11; Eze. 2.6; Lu. 10.19; 11.12; Re. 9.3, 10.

Scourging, a punishment among the Jews, who were prohibited to give above forty stripes at once, Le. 19.20; De. 25.2; 2 Co. 11.24;—by the Romans, Mat. 10.17; 27.26; Ac. 5.40;—no Roman citizen could be subjected to, Ac. 22.25, 26.

Scribe, an officer of state, who wrote

the king's letters, and drew up his decrees, &c., 2 Ki. 12.10; 25.19; 2 Ch. 24.11; Is. 38.18;—after the exile this name was given to those who copied the law, and were skilled in its interpretation, Je. 8.8; Eze. 7.6, 12;—Ezra organized a body of such men, of whom he was chief, Ne. 8.1, 4, 9, 13; 12.26;—to this order belonged Jonathan, David's uncle, 1 Ch. 27.32;—Baruch, the secretary of Jeremiah, Je. 36.26;—and those who lived in the days of Christ, Mat. 5.20; 9.17; 16.21; 17.10; 20.18; 23.2; 13.14; 26.3, &c.

Scrip, a small bag or wallet; it was used for food or for money, 1 Sa. 17.40; Mat. 10.10; Mar. 6.8; Lu. 22.35, 36.

Scriptures [writings], applied by way of eminence to those which were contained in the Bible, and which are given by inspiration, 2 Ti. 3.16 (see INSPIRATION);—ought to be read and studied by all men, Mat. 21.42; Jn. 5.39; Ac. 17.11; Ro. 15.4; 16.26; 1 Co. 10.11;—should be read and studied with holy reverence, Ps. 85.8;—with faith in their divine authority, 119.66;—with meek and humble docility of mind, 33; Ja. 1.21;—with prayer for the teaching of the Holy Spirit, Job 34.32; Ps. 25.5; 119.12, 18;—various important ends for which they are given, 2 Ti. 3.16;—promote the sanctification, edification, and comfort of believers, 1 Th. 17.19; Ac. 20.32; Ro. 15.4;—producing illumination, Ps. 119.130;—spiritual cleansing, Ps. 119.9; Jn. 15.3; Ep. 5.26;—yielding joy, Ps. 119.119, 111, 162;—making wise, 19.7;—danger of rejecting them, Mar. 16.16; Lu. 10.16; Jn. 3.36; 12.48; He. 2.3; 10.28; 12.25;—to be frequently meditated upon, De. 6.6; 11.18; Ps. 1.2; 119.97; Jn. 5.39; 2 Pe. 3.2;—a privilege of the Jews, Ro. 3.2;—the advantage of the study of them, Ps. 19.7; 119.9, 72, 98, 103; Ro. 15.4; Ep. 6.17; 2 Ti. 3.15; Ja. 1.25;—to be preserved entire, De. 4.2; Pr. 30.6; Re. 22.18.

— of the Old Testament quoted or referred to in the New, Mat. 1.23; 2.5, 6, 15; 3.3; 4.14; and in above 300 other places.

Scroll, a writing rolled up, Is. 34.4; Re. 6.14.

Scum, the wicked, Eze. 24.6, 11, 12.

Scurvy, a disease, scabbled, Le. 21.20; 22.22.

Scythians, syth'i'ans, a nomad people who dwelt near the Euxine and Caspian seas. They were probably descendants of Magog. In Col. 3.11 the name is used as a general term for the rude, ignorant, degraded.

Sea. The Heb. word (*yām*) rendered 'sea' is applied to the ocean, Ge. 1.2, 10;—lakes, Job 14.11;—great rivers, as the Nile, Na. 3.8; Is. 19.5; Am. 8.8;—the Euphrates, Je. 51.36;—the Sea of Gennesareth or Galilee, Mat. 4.18;—the sea of Jazer, beyond Jordan, near the city of Jazer, Je. 48.32;—the Dead or Salt Sea, Je. 14.3;—the Great Sea called (also the 'hinder', i.e. the western sea, Da. 11.24; Joel 2.20), the Mediterranean, which washes the whole western shore of Canaan, Ps. 104.25;—the molten laver, in the temple, 1 Ki. 7.23; 2 Ch. 4.2;—the whole mighty ocean, which shall give up its dead, Re. 20.13;—none in the new earth, 21.1.

Sealing, or marking with a stamp wax on letters or deeds, the antiquity and use of it, Ge. 38.18; Eze. 28.11; 1 Ki. 21.8; Ne. 9.38; Es. 3.12; Da. 6.17; Mat. 27.66;—*figuratively*, the stamping of the divine image on the soul, by the Holy Spirit, 2 Co. 1.22; Ep. 1.13; 4.30.

Seals (SEVEN), opened, Re. 6.1.

Search, to examine carefully, as we are commanded to do the Scriptures, Jn. 5.39;—as God does the hearts of men, 1 Ch. 28.9; Je. 17.10.

Seared, burned or cauterized, and thus rendered hard, callous, and unfeeling, 1 Ti. 4.2.

Seasons, the lights of heaven appointed for, Ge. 1.4; Ps. 104.19;—certainty of their regular succession, Ge. 8.22;—one given for every lawful purpose, Ec. 3.1-8.

Seat, the scribes and Pharisees sat in

Moses', Mat. 23.2;—loved the uppermost, in the synagogues, Lu. 11.43.

Seba, s'e'bah [man], a son of Cush, Ge. 10.7; whose descendants formed a nation in the distant south, Ps. 72.10. In Is. 45.14 they are called Sabaeans.

Sebat, s'e'bat [shoot], the fifth month of the Jewish civil year, and the eleventh of theirsacred, from the new moon in Feb. to the new moon in March, the month when trees begin to shoot, Zec. 1.7.

Secacah, s'e'k'a-kah [inclosure], a city of the wilderness of Judah, near the western shore of the Dead Sea, Jos. 15.61.

Secret, what is hidden; actions will be discovered, Ec. 12.14; Mat. 10.26; Lu. 8.17; 12.2; 1 Co. 4.5.

Secretly, privately, Ge. 31.27; De. 13.6; Ps. 10.9; 13.10; Jn. 11.28.

Secrets, of a lawful kind, not to be revealed, Pr. 17.9; 25.9; Mi. 7.5;—Samson's betrayed, Ju. 16.5, 18.

Sect, a party distinguished by some peculiar tenets; such as the *Pharisees*, *Sadducees*, and *Herodians*, Ac. 5.17; 15.5; 24.5;—rendered 'heresy' in Ac. 24.24.

Security, from evil, how to be attained, Ps. 15.1-5; Pr. 1.33; 10.9; 2 Pe. 1.10.

Sedition, rebellious tumult or insurrection against lawful government; condemned, Ac. 24.5; Ga. 5.20;—rendered 'insurrection', Mar. 15.7; 'dis-sension', Ac. 15.2.

Seducers, tempters or corrupters, not to be regarded, Pr. 28.10; Mat. 5.19; 23.15; 24.11; 2 Ti. 3.13.

Seeds of different kinds not to be sown together, De. 22.9.

Seer, a prophet, who had a foresight of the future, 1 Sa. 9.9.

Seethe, to prepare food in hot or boiling water, &c., forbidden to be done on Sabbath, Ex. 16.23;—a kid not to be thus prepared in its mother's milk, 23.10; 34.26; De. 14.21.

Seugub, s'e'gub [elevated], (1) A son of Hezron, 1 Ch. 2.21;—(2) A son of Hiel, 1 Ki. 16.34.

Seir, s'e'ir [rough, bristly], (1) The father of the ancient Horites, Ge. 36.20;—(2) The name of the mountain district on the east of Arabia where his posterity dwelt, 14.6; De. 2.12;—was afterwards the possession of Esau and his posterity, Ge. 32.3; 33.14, 16; 36.8, 9. Hence Seir is often put for Edom or the Edomites, Eze. 25.8. It extended from the Dead Sea to the Elanitic Gulf.—(3) A mountain named as one of the landmarks on the north boundary of Judah, Jos. 15.10.

Sela, or SELAH, s'e'lah [a rock], the capital of Idumea, situated near the base of Mount Hor in the *Wady Musa*. It was taken by Amaziah, king of Judah, and named by him Joktheel (God-subdued), 2 Ki. 14.7; 2 Ch. 25.11, 12. This remarkable city is usually known by the name *Petra*, which is the Greek equivalent of *Sela*. It consists of dwellings cut out of the rock. It is now a lonely deserted ruin, according to the words of the prophets, Is. 34.5-15; Je. 49.7-10, 18; Eze. xxxv.; Joel 3.19.

Selah, s'e'lah, a term used seventy-one times in the book of Psalms, the import of which is not well known; though it is most generally believed to denote a *pause* in singing, or to excite and quicken attention, Ps. 3.2, 4, 8; 4.2, 4; 7.5; 9.16, 20; 32.5, &c.; Hab. 3.9, 13.

Selenia, se-lu'shi'a, a city of Syria, situated on the shores of the Mediterranean, about 5 miles north of the river Orontes, and about 16 west of Antioch;—here Paul and Barnabas embarked for Cyprus, Ac. 13.4.

Self-deception, the deceit which many practise on themselves by judging favourably of their state and character, 1 Co. 3.18; Ga. 6.3; Ja. 1.22, 26;—sinners often given up to, Ps. 81.12; Ho. 4.17; 2 Th. 2.10, 11.

Self-dedication. See DEDICATION.

Self-denial, a Christian duty, Mat. 16.24; Mar. 8.34; Lu. 9.23;—must be exercised in regard to every forbidden indulgence, how pleasant soever, or

presently profitable. Mat. 5.29, 30; 18.8, 9; Tit. 2.12;—sometimes in things lawful, 1 Co. 8.13; 9.20; 10.23;—in respect of our own righteousness, Is. 64.6; Phi. 3.7-9;—our own wisdom, 1 Co. 3.18-20;—our own strength, 2 Co. 12.10;—our own will, Mat. 6.10; 26.39;—and our own life, 16.24, 25; Mar. 8.34, 35; Lu. 9.23, 24;—a test of devotedness to God, Mat. 10.37, 38; Lu. 14.27, 33;—becomes pilgrims and strangers, He. 11.13-15; 2 Pe. 2.11.

Self-denial, motives to excite us to the practice of; the express command of Christ, Mat. 16.24;—his eminent example, 2 Co. 8.9; Phi. 2.5-8;—the encouragement he gives, Mat. 16.25; 19.29;—the example of the saints, particularly Abraham, Moses, and Paul, He. 11.8, 17, 24-26; 2 Co. 11.23-27; Re. 12.11.

Self-examination. See EXAMINATION.

Self-interest, or SELFISHNESS, how it discovers itself, Mi. 3.11; Mal. 1.10; Mat. 20.21; Ro. 15.1; 1 Co. 10.33; Phi. 2.21; 2 Ti. 3.2; 1 Jn. 3.17;—characteristic of the natural man, Phi. 2.1;—not to make us disregard the interests of others, 1 Co. 10.24; Phi. 2.21; 2 Ti. 4.10; of Nabal, 1 Sa. 25.50.

Selling, frauds to be avoided in, Le. 19.13, 36; 25.14; Pr. 11.1; 16.11; 20.10, 23.

Selvege, the edge of a web of cloth, Ex. 26.4; 36.11.

Senate, the chief court of the Jews, consisting of the 'elders of Israel', Ac. 4.8; 5.21. See SANHEDRIM.

Sensors, members of the Sanhedrim, Ps. 105.22.

Senesh, sen'eh [thorn-rock], the name of a rock, the scene of Jonathan's remarkable adventure against the Philistines, 1 Sa. 14.8.

Sennacherib, sen-n'ak'e-rib [appearing like a lion], king of Assyria, invades Judah, 2 Ki. 18.13; 2 Ch. 32.1; Is. 36.1;—in one night his vast army was destroyed by the angel of the Lord, 2 Ki. 19.35; 2 Ch. 32.21; Is. 37.36;—himself slain, Is. 37.37; 2 Ki. 19.37.

Sense, (1) The meaning or signification of Scripture, Ne. 8.8;—(2) Any one of our bodily organs of perception; namely, seeing, hearing, smelling, tasting, and feeling, He. 5.14.

Sensual, carnal, as opposed to spiritual, Ja. 3.15; Jude 19.

Sensuality, or devotedness to bodily pleasures, censured, Am. 6.4; Lu. 16.19, &c.; 1 Co. 15.32; Ja. 5.5.

Sentence, the decision of a judge, acquitting or condemning, De. 17.9, 10; Ps. 17.2; Lu. 23.24;—God's, pronounced against sin, not speedily executed, Ec. 8.11;—that which shall finally be passed on the righteous, Mat. 25.34;—on the wicked, 41.

Separate, to divide, or put asunder, Ge. 13.9; Je. 27.12; Lu. 6.22; Ro. 8.35, 39;—from the wicked, our duty, 2 Co. 6.17.

Sepharvaim, sefar-v'v'im [the two Sippars], a city of Mesopotamia whence colonists were brought to Samaria. It stood on the Euphrates, above Babylon, on both sides of the river, 2 Ki. 17.24; 18.34; 19.13; Is. 36.19; 37.13.

Septuagint, an ancient Greek version of the Old Testament; an old but questionable tradition states that it was thus named because translated by seventy, or rather seventy-two Jews in the time of Ptolemy Philadelphus, king of Egypt, about the year 285 before Christ; and from which both our Lord and his apostles frequently quote texts, rather than from the Hebrew, De. 8.3; in Mat. 4.4; De. 6.16; in Mat. 6.7; Ho. 6.6; in Mat. 9.13; Le. 19.18; in Mat. 19.19; Ps. 8.2; in Mat. 21.16; Ps. 118.22, 23; in Mat. 21.42; Ex. 3.6; in Mat. 22.37; in Mat. 26.31, &c. &c.

Sepulchres, or places for burying the dead, were usually hollow rooms dug into rocks, with an upright door to enter into them, to which a large stone was put, Ec. 3.2; Ju. 8.32; 1 Sa. 10.2; 2 Sa. 2.32; Is. 22.16; Mat. 27.60. See GRAVE.

Serah, s'e'rah [abundance], a daughter of Asher, the only female mentioned

among those that went down into Egypt, Ge. 46:17.
Seraiah, ser-'ah [warrior of Jehovah], (1) A high-priest of the Jews, was taken captive, and, along with seventy others, put to death at Riblah, Je. 52:24-27. (2) The scribe or secretary of David, 2 Sa. 8:17. There were several others of the same name.
Seraphim, ser-'a-fim [brilliant ones], the plural of seraph, seen by Isaiah, Is. 6:1-4.
Sergius Paulus, ser-'gi-us paul'us, the deputy-governor of Cyprus, converted by Paul, Ac. 13:12.
Serjeants, officers of the Romans called *licitors*, who carried a bundle of rods before the magistrates, for whipping malefactors, Ac. 16:35, 38.
Serpent, deceives Eve, Ge. 3:1;—fiery ones destroy many of the Israelites, Nu. 21:4, &c.;—a brazen one made by Moses, 8;—abused to superstition, 2 Ki. 18:4;—the erection of it declared to be typical of the crucifixion of Christ, Jn. 3:14;—the devil called 'the serpent', Re. 12:9, 14, 15;—an emblem of wickedness, Mat. 23:33;—of cruelty, Ps. 58:4;—of treachery, Ge. 49:17.
Serug, ser'ug [shoot, tendril], the father of Nahor, and the grandfather of Abraham, Ge. 11:22-26; Lu. 3:35.
Servants, properly *slaves*, Ge. 9:25; 27:37; Jn. 8:34; Ro. 6:19;—among the Hebrews there were two kinds: the first were foreigners taken captive in war, or purchased; and these their masters kept, exchanged, or sold according to their pleasure, Le. 25:44-46;—the second were Hebrews, who from poverty had sold themselves, or were delivered up by their parents, in a time of dire necessity, to satisfy the demands of an unfeeling creditor; and this class might either be redeemed at any time, or otherwise were bound to continue in servitude only till the seventh year, or the year of jubilee, when they were free if they chose, Ex. 21:2-6; Le. 25:47-55;—law respecting daughters sold to be, Ex. 21:7-11;—fugitive, not to be delivered up, De. 23:15;—not to be oppressed, 24:14.
 —, their duty to be diligent and obedient, Ep. 6:5-7; Col. 3:22; 1 Ti. 6:1; Tit. 2:1; 1 Pe. 2:18;—to be faithful, Lu. 16:10-12; 1 Co. 4:2; Tit. 2:10;—not to purloin, Tit. 2:10;—not to be slothful or wasteful, Pr. 18:9; Jn. 6:12;—should be content with their situation, 1 Co. 7:20, 21;—compassionate to their fellows, Mat. 18:33. Examples of good servants: *Eliezer*, Ge. xxiv.:—*Jacob*, 31:36-40;—*Joseph*, 39:3; Ac. 7:10;—*David's servants*, 2 Sa. 12:18;—*servants of Naaman*, 2 Ki. 5:2-4, 13;—*others*, Mat. 8:9; Ac. 10:7.
Servitor, an old word, meaning a *servant*, 2 Ki. 4:43.
Seth, or **SETH** [compensation, appointed], the third son of Adam, Ge. 4:25; 5:3;—the father of Enos, 6;—his age and death, 8.
Settle, fix, 1 Ch. 17:14; Eze. 36:11; Lu. 21:14; 1 Pe. 5:10.
Seven, regarded by the Jews as a number of perfection, because God rested on the seventh day, Ge. 2:2;—their land rested from tillage every seventh year, Le. 25:4, 5;—used as a round number for many, 1 Sa. 2:5; Job 5:19; Ps. 12:6; 119:164; Pr. 26:16, 25; Is. 4:1; Je. 15:9; Mat. 12:45; 18:21.
Seventy Elders, appointed to relieve Moses, Ex. 18:25; Nu. 11:16;—called up to the mount, Ex. 24:1.
 —DISCIPLES sent out by Jesus, Lu. 10:1;—their return, 17.
 —**WERKS**, Daniel's prophecy so called, Da. 9:24.
Several, one by itself, 2 Ch. 11:12; 26:21.
Severity of God, his *discarding* one from a family in righteous judgment, Ro. 11:22;—manifested to Sodom, Ge. 19:24;—to the sons of Aaron, Le. 10:1, &c.;—to Miriam, Nu. 12:10;—to the man who gathered sticks on the Sabbath-day, 15:32;—to Korah, &c., 16:31;—to Uzzah, 2 Sa. 6:6;—to Ananias and Sapphira, Ac. 5:1;—to Herod, 12:23.

Sewed, joined, Ge. 3:7; Job 16:15.
Sexes, male and female, to be distinguished by their dress, De. 22:5.
Shaalabbin, sha-'al-'ab-bin [city of foxes], a city of Dan, Jos. 19:42; Ju. 1:35;—called Shaalbim, Ju. 1:35.
Shaashgag, sha-'ash-'gag [servant of the beautiful], a Persian eunuch in the court of Ahasuerus, Es. 2:14.
Shadow, the law was, of gospel blessings, He. 10:1;—our days on earth compared to, Job 14:2; 17:7;—of death, means the gloomy darkness with which it is often attended, 3:5; 10:21; 12:22; 16:16; 24:17; 34:22; Ps. 23:4; 44:19; 107:10, 14; Is. 9:2; Mat. 4:16; Lu. 1:79.
Shadrach, sha-'drak [a royal one], the Chaldean name of Hananiah, who, with his companions *Meshaiah* and *Abednego*, were accused to Nebuchadnezzar, Da. 3:12;—brought before him, and charged to serve his idol, 13:15;—their bold and firm resolution, 16-18;—were cast into the fiery furnace, 19-23;—were miraculously preserved and called forth by the king, 24-26.
Shaft, a spire, an arrow, Ex. 25:31; Is. 49:2.
Shaharaim, sha-'har-'a'im [morning and evening dawn], a descendant of Benjamin, who resided in Moab, whose numerous posterity, by his two wives, is mentioned, 1 Ch. 8:28-28.
Shahazimath, sha-'haz-'i-math, a city in the tribe of Issachar, Jos. 19:22.
Shallum, sha-'lum [retribution], (1) A son of Naphtali, and father of the Shillemites, Ge. 46:24; Nu. 26:49; 1 Ch. 7:13;—(2) The fifteenth king of Israel, the son of Jabesh, who murdered and succeeded Zechariah, 2 Ki. 15:10;—after one month slain, 14:22;—(3) King of Judah, son of Josiah, Je. 22:11.
Shalmaneser, sha-'ma-ne'-zer, king of Assyria, subdued the kingdom of Israel, and obliged their king to pay tribute, 2 Ki. 17:3;—imprisoned their king for conspiracy, 4;—after three years' siege, took Samaria, ravaged the fenced cities of Israel, massacred the inhabitants, and carried the remainder captive [B.C. 721], 5, 6; 18:9-12.
Shambles, the flesh-market, 1 Co. 10:25.
Shame, the offspring of sin, Ge. 3:7;—just cause of it, Ps. 25:3; Is. 1:29; 42:17;—unreasonable, Mat. 10:32; Mar. 8:38; Lu. 9:26; Ro. 1:16; 2 Ti. 1:8;—from guilt, Ge. 38:26; Eze. 9:6; Pr. 13:5; Je. 2:6; 3:25; Jn. 3:20;—from disgrace, 2 Sa. 10:5; Lu. 13:17; 16:3;—from bashfulness, 2 Ki. 2:17.
Shamefacedness, modesty, 1 Ti. 2:9.
Shamgar, sha-'gar, the third judge of Israel, delivers the Israelites from the Philistines, Ju. 3:31.
Shammah, sha-'mah [astonishment], (1) The third of David's mighty men, who, along with Eleazar, routed the Philistines, 2 Sa. 23:11, 12;—one of the three who broke through the host of the Philistines and brought water to David, 13-17;—(2) A brother of David, 1 Sa. 16:9;—called Shimeah, 2 Sa. 13:3, and Shamma, 1 Ch. 2:13;—(3) Another of David's thirty champions, 2 Sa. 23:33;—(4) A third champion of the same name, called also Shammoth and Shamhuth, 1 Ch. 11:27; 28.
Shaphan, sha-'fan [sly, or prudent one], secretary of the temple in the time of Josiah, 2 Ki. 22:8, 9;—informed that king that the book of the law was found, 10, 11; 2 Ch. 34:14-18.
Shaphat, sha-'fat [judge], (1) One of those sent to spy the Land of Promise, Nu. 13:5;—(2) The father of Elisha, 1 Ki. 16:16;—(3) Several others so named, 1 Ch. 3:22; 5:12; 27:29.
Sharon, sha-'ron [a plain], or **SARON**, Ac. 9:35; (1) The fertile plain extending from Joppa to Caesarea, rich in pasture, 1 Ch. 27:29; 33:9;—and celebrated for its roses, Ca. 2:—(2) A place in Gad on the other side of Jordan, 1 Ch. 5:16.
Shashak, sha-'shak [assaulter, runner], one of Simeon's posterity, 1 Ch. 8:14.
Shaveh, sha-'veh [a plain], a valley where dwelt the Emims, called also

'The King's Dale', Ge. 14:5; 2 Sa. 18:18.
Shaving, a rite of purification, Le. 14:8;—by the Nazarenes, Nu. 6:9;—by Paul, Ac. 18:18; 21:24;—a token of humiliation, Job 1:20;—forbidden with respect to the corners of the beard, Le. 19:27; 21:5;—of David's ambassadors by Hanun, 2 Sa. 10:4;—the head, a disgrace to a woman, 1 Co. 11:6;—customary with the Egyptians, Ge. 41:14.
Sheaf, of the first-fruits to be presented to the Lord, Le. 23:10, 11;—bringing home of, on Sabbath, re. proved, Ne. 13:15.
Shealtiel, she-'al-ti-el [asked of God], father of Zerubbabel, Eze. 3:2, 8; Ne. 12:1.
Shearers, those who clip the fleece from sheep with shears, Ge. 38:12; 1 Sa. 25:7, 11; 2 Sa. 13:23; Is. 53:7.
Shear-Jashub, she-'ar-'ja shub [the remnant shall return], a son of the prophet Isaiah, Is. 7:3. It is conjectured that it is a symbolical name like that of his brother Mahar-shalah-shabaz.
Sheath, scabbard of a sword, 1 Sa. 17:51; 1 Ch. 21:27; Jn. 18:11.
Sheba, she-'bah [covenant], or **SEBA**, the name of several persons, (1) A son and also a grandson of Cush, Ge. 10:7; 1 Ch. 1:9;—(2) A son of Joktan, Ge. 10:28; 1 Ch. 1:22. His descendants inhabited south of Arabia;—(3) A son of Jokshan, and grandson of Abraham, Ge. 25:3; 1 Ch. 1:32;—(4) From the Sheba peopled by descendants of Joktan the queen came who visited Solomon, 1 Ki. 10:1; 2 Ch. 9:1;—incense from, and merchants of, mentioned, Je. 6:20; Eze. 27:22; 38:13; Mat. 12:42. The kingdom of, comprehended the greater part of Arabia Felix—the *Saba* of profane history;—(5) A man who excited rebels against David, 2 Sa. 20:1;—slain, 22.
Shebnah, she-'nah [youth], a treasurer and secretary to Hezekiah, 2 Ki. 18:18;—his death foretold, Is. 22:15-19.
Shechem, she-'kem [shoulder, ridge], (1) A son of Hamor and prince of Shechem, debauches the daughter of Jacob, Ge. 34:2;—made honourable proposals to marry her, 4:12;—murdered by Simeon and Levi, 25;—(2) A town of the Canaanites, called also Sichem, Ge. 12:6; and Sychem, Ac. 7:16. It was situated in the valley between Mounts Ebal and Gerizim, about 34 miles north of Jerusalem, and 7 south of Samaria. It was called *Neapolis* by the Romans, a name which is still preserved in its Arabic name *Nablus*;—near it Jacob bought a piece of ground, in which Joseph was buried, Ge. 33:19; 50:13;—here Joshua assembled the Israelites before his death, Jos. 24:1, &c.;—it became the capital of Samaria, and was called *Sychar*, Jn. 4:5;—it has about 8000 inhabitants, but only some 15 or 20 Samaritan families.
Sheep, a well-known animal, of which some of the ancients had vast flocks, Job 1:3; 42:12;—appointed to be offered in sacrifice, Le. 1:10; 22:19, &c.;—*figuratively*, the people of God, Ps. 79:13; 95:7; 100:3; Jn. 10:2-4, &c.
Shebariah, she-ha-'ri'ah [Jehovah is the shining one], one of the posterity of Benjamin, 1 Ch. 8:26.
Shekel, (1) A weight among the Hebrews, = $\frac{1}{2}$ oz. avoirdupois, Ge. 24:2; Ex. 30:23; 2 Sa. 14:26; Eze. 4:10;—(2) A piece of money of the above weight, valued in *gold* about $\frac{1}{2}$ s., Nu. 7:14, 20, 26, 32, &c.; Ju. 8:26; 1 Ki. 10:16;—in *silver* about 2s. 1d., Ge. 23:15; Ex. 30:13, 15; De. 22:19, 29; 2 Ki. 15:20.
Shelemiah, she'l-e-m'ah [Jehovah is recompenser], a porter of the temple, 1 Ch. 26:14.
Sheleph, she-'lef [drawing out], the second son of Joktan, Ge. 10:26; 1 Ch. 1:20.
Shelomith, she'l-o-mith, [peacefulness], a daughter of Zerubbabel, 1 Ch. 3:19;—the name also of several men, 1 Ch. 23:18; 26:25; Eze. 8:10.
Shelmuel, she'l-o-mi-el [peace of

God], a prince of the tribe of Simeon, Nu. 1:6.
Shem [name], the eldest son of Noah, Ge. 5:32;—he, with Japheth, modestly covered their father's nakedness, 9:23;—his age, 11:10;—his descendants, 10:21 (the word 'elder' in this verse refers to Shem, and not to Japheth); 1 Ch. 1:17.
Shema, she-'ma [rumour], a city in the south of Judah, Jos. 15:26.
Shemaiah, she-m-'i'ah [whom Jehovah hears], (1) The prophet applies to Rehoboam, 2 Ch. 11:3; 12:5;—(2) Many others of this name, Eze. 8:13; Ne. 3:29; Je. 36:12, &c.
Shemida, she-mi-'da [fame of the wise one], a son of Gilead, Nu. 26:32.
Sheminith, she-mi-'nith [the eight], probably denotes a musical instrument with eight cords, 1 Ch. 15:21; Ps. vi. xii. title.
Shenir, she-'ner [coat of mail], a name of Mount Hermon, De. 3:9.
Shepham, she-'am [a bare region], a place mentioned in the description Moses gives of the eastern boundary of Canaan, Nu. 34:10, 11.
Shephatiah, she-fa-'ti'ah [the Lord judgeth], (1) A son of David, 2 Sa. 3:4;—(2) A son of king Jehoshaphat, 2 Ch. 21:22;—(3) Others so named, 1 Ch. 9:8; 27:16; Je. 38:1.
Shepherd, Christ is, to his flock; he purchased them with his blood, Jn. 10:11;—seeks them out and gathers them into his fold, Eze. 34:11-13;—feeds them in his green pastures, Is. 40:11; Eze. 34:14, 15;—leads and guides them, Jn. 10:4;—heals their diseases, Eze. 34:16; Lu. 4:18;—protects them from enemies, Jn. 10:12, 13, 27, 28;—brings them at last to his heavenly fold, Re. 7:16, 17.
Shepherds, representing prophets, re. proved for their negligence, Eze. 34:1, &c.; Zec. 11:3, 15; 13:7.
Sheriffs, officers in the Chaldean empire, whose particular powers and functions we know not, Da. 3:2, 3.
Sheshack, she-'shak [thy flax, thy joy], a name given to Babylon, Je. 25:26; 51:47.
Sheshbazzar, she-sh-baz-'zar [joy of the vintage, or joy in adversity], a prince of Judah, generally believed to be Zerubbabel, to whose care Cyrus committed the sacred vessels sent back to Jerusalem, Eze. 1:8, 11; 5:14, 16, compared with Zec. 4:9.
Shethar-Boznai, she-ther-boz-nai [shining star], one of the Persian governors of Syria, who came to Jerusalem along with Tatnai, Eze. 5:3; 6:6.
Shew, or **SHOW**, an appearance, a public sight, 1 Co. 11:26; Col. 2:15; Ga. 6:12.
Shew-bread [bread of face, or of the presence], twelve loaves which the priests placed anew every Sabbath on the golden table, before the Lord, Ex. 25:30; Le. 24:5-8;—to be eaten afterwards by the priests only, 9.
Shibboleth, shib-'bo-leth [a stream], the Ephraimites were not able to pronounce this word, but called it *SIBBOLETH*, in consequence of which they were detected, and 42,000 of them slain, Ju. 12:1-6.
Shield, a piece of defensive armour, made of wood, and covered with leather, brass, or gold, 1 Ki. 10:17; 14:27; 2 Ch. 14:8;—God is, to his people, Ge. 15:1; De. 33:29; Ps. 33:20; 84:11;—faith so called, Ep. 6:16.
Shigaion, shig-'ga-yon [a song or hymn], according to some a dithyrambic song, according to others a plaintive song or elegy, Ps. vii. title. In Hab. 3:1 the plur. form *SHIGIONOTH* is used.
Shihon, shi-'hon [a ruin], a city of the tribe of Issachar, Jos. 19:19.
Shiloah, shi-'lo'ah [a sending], waters of, said to be the same as Gihon, Is. 8:6. See **GIHON** and **SILLOAM**.
Shiloh, shi-'lo [peace], (1) A name of the Messiah, Ge. 49:10; comp. Mi. 5:2, 5, with Mat. 2:6;—(2) A city of the tribe of Ephraim, among the hills half-way between Bethel and Shechem: here Joshua divided that portion of Canaan westward of Jordan to the nine and a half tribes, Jos. 18:1, 10;—here he fixed the tabernacle of God, and here it continued from

the days of Joshua to the death of Eli, 18:1; 19:51; Ju. 18:31; 21:19; 1 Sa. 1:3, 24; 1 Ki. 2:27; 14:2, 4. See **TABERNACLE**. The modern name of Shiloh is *Seilan*.
Shimeah, shim-'e'ah [fame, rumour], a brother of king David, 2 Sa. 13:3; called Shamma, 1 Ch. 2:13; Shammah, 16:9; Shammuah, 2 Sa. 5:14.
Shimei, shim-'e-i [renowned, hearer], a Benjamite and a kinsman of Saul, curses David, 2 Sa. 16:5;—pardoned, 19:18;—put to death by Solomon for breach of engagement, 1 Ki. 2:36-46.
Shimshai, shim-'shi [Jehovah is splendour], a scribe in the time of Ezra, Eze. 4:17, 23.
Shinar, shi-'nar [perhaps, country of the two rivers], the extensive and fertile plain through which the Euphrates and Tigris flow, Ge. 10:10; 11:23; 14:1, 9; Is. 11:11;—to it Nebuchadnezzar carried the sacred vessels of the temple, Da. 1:2.
Shiphrah, shi-'rah [beauty], one of the Egyptian midwives who saved the Hebrew children, Ex. 1:15.
Shipmaster, the captain or owner of a ship, Jn. 1:6; Re. 18:17.
Ships, probably originated from Noah's ark, and were early employed in trade by the tribes of Zebulun and Dan, Ge. 49:13; Ju. 5:17;—Solomon built a navy of, 1 Ki. 9:26;—Jehoshaphat, 22:48; 2 Ch. 20:36, 37.
Shipwreck, the destruction of a ship by rocks, shallows, &c., 2 Co. 11:25;—renouncement of a religious profession, and exposure to ruin, 1 Ti. 1:19.
Shishak, shi-'shak, king of Egypt, plunders Jerusalem, 1 Ki. 14:25; 2 Ch. 12:2-9. Probably the Sesostris of profane history.
Shitrai, shi-'ri [Jehovah is a decider], one set over David's cattle, 1 Ch. 27:29.
Shittim, shi-'tim [acacias], (1) A place in the plains of Moab opposite Jericho, where the Israelites encamped for the last time before crossing the Jordan, Nu. 25:1. From thence Joshua sent the spies, Jos. 2:1;—(2) A valley west of Jordan and near Jerusalem, Joel 3:18.
Shittim-wood, used in making the tabernacle and its furniture, was durable, incorruptible in water, and became black, Ex. 25:5, 10, 13, 23; 26:15, 26, 32; 27:1.
Shivers, small broken pieces, Re. 2:27.
Shobach, sho-'bak [expansion], a general of the king of Syria whom David slew, and routed his mighty army of 700 chariots and 40,000 cavalry, 2 Sa. 10:16-18.
Shock of corn, sheaves set up in the field for winnowing, Ju. 15:5; Job 26:7.
Shooch, sho-'ko [branches, hedge], (1) A city in the low country of Judah, 2 Ch. 28:18;—called Socoh, Jos. 15:35;—Shoco, 2 Ch. 11:7;—Shochoh, 1 Sa. 17:1. It was about 13½ miles south-west of Jerusalem; near it David killed Goliath, 1 Sa. 17:1;—(2) A town in the mountains of Judah about 10 miles south-west of Hebron, Jos. 15:48.
Shoe. The Hebrews used sandals (see **SANDALS**) or shoes which covered their feet and legs when abroad; and women of quality wore shoes or gaiters of costly texture;—to put off, a mark of reverence, Eze. 3:5; Jos. 5:15;—taken off and given to another, a token of a surrender of one's rights, De. 25:9; Ru. 4:7;—removed, a token of subjection, 2 Sa. 15:30; Is. 20:2-4; Eze. 24:17;—hence 'cast over a country, a sign of its subjection, Ps. 60:8; 108:9;—to bear or unloose, the meanest office, Mat. 3:11; Mar. 1:7.
Shophan, sho-'fan [extension], a city of Gad, Nu. 32:35. See **ZAPHON**.
Shoshannim, shosh-'na-nim [lilies], the title of Ps. xlv. lix. and lxxx. Probably refers to a musical instrument.
Shoulder, a burden on, means servitude and oppression, Ge. 49:15; Is. 10:27;—to pull away, to rebel, Ne. 9:29; Zec. 7:11;—to be carried on, honour, Is. 49:22.
Shovels, instruments for digging, Ex. 27:3; Nu. 4:14.
Shred, to cut in pieces, 2 Ki. 4:39.
Shrines, small models of the temple

and image of Diana at Ephesus, Ac. 19.24.
Shroud, a shelter, Ezr. 31.3.
Shubael, shu'ba-el [captivity of God], one of the posterity of Levi, 1 Ch. 24.20; called Shebuel, 23.16; 26.24.
Shulamite, shu'lam-ite, the feminine form of the Hebrew word rendered Solomon, a name given to the spouse, Co. 6.13.
Shunamite, shu'nam-ite, (1) A native of Shunem, Abisag so called, 1 Ki. 1.2.—(2) The hostess of Elisha, 2 Ki. 4.12.—her son raised to life by Elisha, 32.—brought to the king, 8.1.
Shunem, shu'nem [the two resting-places], a city of the tribe of Issachar, about 3 miles north of Jezreel, where the Philistines encamped before Saul's last battle, Jos. 19.18; 1 Sa. 28.4.—visited by Elisha, 2 Ki. 4.8.—Abisag, David's last wife, belonged to, 1 Ki. 1.3.
Shur, shur [a wall], a city on the confines of Egypt, somewhere near the modern Suez, and which gave name to the adjacent part of the desert, Ge. 16.7; Ex. 15.22; 1 Sa. 15.7; 27.8.
Shushan, shu'shan [a hilly], called Susa by the Greeks, a city in the province of Elam, a fortress of the ancient Susiana or Cissia. It stood on the banks of the Choaspes. It is now a mass of ruins called *Sus*, lying between the *Shapur* and the *Diifal*, Ne. 11; Es. 2.8; 3.15; 8.15; Da. 2.8.
Shuttlah, shu'tlah [noise of breaking], a son of Ephraim, 1 Ch. 7.20.
Shuttle, shortness of life compared to the swiftness of its flight, Job 7.6.
Sibbecai, sib'be-ki [thicket of Jehovah], one of David's mighty men, 1 Ch. 27.11.
Sibmah, sib'mah [coolness], a town occupied by the Reubenites on the east of the Dead Sea, Nu. 32.38; Jos. 13.19.—famous for its vines, Is. 16.8.—it was destroyed by the Assyrians and Chaldeans, Is. 16.8; Je. 48.32.—called Shebam, Nu. 32.3.—Shibmah, 38.
Sick, to be visited, 2 Ki. 8.29; Job 2.12; Mat. 25.36.—to be prayed for and anointed with oil, as the token of miraculous recovery, Ja. 5.14, 15.
Sickle, an instrument for cutting down corn, De. 16.9; 23.25; Je. 50.16; Joel 3.13; Mar. 4.29.
Sickness, why permitted, De. 28.22; Job 2.7, &c.; 5.17; Ps. 94.12; Jn. 9.3; 11.4; 1 Co. 11.30.—threatened in punishment of sin, Le. 26.14–16; 2 Ch. 21.12–15.—how to behave under it, Ge. 50.24; 2 Ki. 20.1; Ja. 5.14.
Siddim, sid'dim [open fields, plains], the broad plain in which Sodom and Gomorrah lay. It was 'full of slime pits,' Ge. 14.10.
Sidon, sid'on, the Greek form of Zidon [a fishery], a renowned city, the capital of Phoenicia, situated on the shore of the Mediterranean, about 20 miles north of Tyre, and about 20 south of Beirut; it was founded by Sidon, the eldest son of Canaan, Ge. 10.15, 19.—judgments against, predicted, Eze. 28.10.—frequently mentioned in the gospel history, Mat. 11.21, 22; 15.21; Mar. 3.8; 7.24, 31; Lu. 4.26; 6.17; 10.13, 14.—Paul, in his voyage to Rome, touched at, and found Christians there, Ac. 27.3. It is now called *Saida*, a poor town, having a population of about 7000 Moslems and 500 Jews.
Sign, a mark, token, or proof, Ex. 3.12; 31.13; Ro. 4.11.—a miracle, Ex. 4.8, 9, 17, 28; Jn. 2.18, 20, 30.
Signet, a seal, often set on a ring, Ge. 38.18; Ex. 28.11, 21, 36; Da. 6.17; Hag. 2.23.
Signification, a meaning, 1 Co. 14.10.
Signify, to mean, or declare, Ac. 21.26; 23.15; 1 Pe. 1.11.
Signs, requested and given, Ge. 9.13; 15.8; 24.14; Ex. 4.1; Jos. 2.12; Ju. 6.26; 1 Sa. 10.22; 18; 1 Ki. 13.3; 2 Ki. 8.7, 8, 15.7; 14; Mat. 12.28; 16.1; Mar. 8.13; Lu. 11.16; Jn. 2.18; 6.30.
Sihon, sh'hon [sweeping away], the king of the Amorites, conquered, Nu. 21.21, &c.; De. 2.26.
Sihor, sh'hor [black], a name for the river Nile, so called from the black deposit of mud it leaves after the inundation, Is. 23.3; Je. 2.18; Jos. 13.3; 1 Ch. 13.5.

Silas, si'las (contracted for Silvanus, 2 Co. 1.19), one of the most active primitive preachers, exhorts the Christians at Antioch, Ac. 15.23.—accompanied Paul in his progress, 40.—imprisoned with him at Philippi, 16.19.
Silence, or refraining from speaking, sometimes commendable, Ps. 39.2; Pr. 17.12; 17.28; 26.4; Mi. 7.5; 1 Ti. 2.11; Ja. 1.19.—*figuratively*, utter destruction, Is. 15.1.—death and the grave, Ps. 94.17; 115.17.
Silk is not mentioned in the Bible except in Eze. 16.10, 13.—it probably means *finest linen*, for silk was not then known.
Silly, weak, harmless, Job 5.2; Ho. 7.11; 2 Ti. 3.6.
Siloam, si-lo'am [sent, sending], (1) A fountain of water rising in the southern part of the Tyropean valley between the upper and the lower city of Jerusalem, whence it flowed past Zion and Moriah, called a 'pool,' Ne. 3.15 (SILOAH); Jn. 9.7–11.—spoken of as running 'waters,' Is. 8.6. There were probably two pools, the *upper*, Is. 7.3 (called also the *king's pool*, Ne. 2.14), and the *lower pool*, Is. 22.9.—(2) A tower or high wall near the 'pool,' Lu. 8.4.
Silvanus, sil-vā-nus, a faithful preacher with Paul, 2 Co. 1.19; 1 Th. 1.1; 2 Th. 1.1; 1 Pe. 5.12. See **SILAS**.
Silver, not mentioned before the flood, but used in traffic in the time of Abraham, Ge. 23.15, 16.—so abundant in the days of Solomon, that it was little valued, 1 Ki. 10.21.—thirty pieces of, promised to Judas, Mat. 26.15; 27.3–6, 9.—were probably *shekels*, comp. Ex. 21.32.
Silverlings, pieces of silver, shekels, Is. 7.23.
Silvermith, one who works in silver, Ac. 19.24.
Simeon, sim'e-on [hearing], (1) The second son of Jacob, Ge. 29.33.—he and Levi murder the Shechemites, Ge. 34.25.—detained in Egypt, 42.24.—his inheritance, Jos. 19.1.—his tribe descendants, 1 Ch. 4.24.—his tribe conquers Gedor and the Amalekites, 39.—on the journey through the wilderness the tribe of, marched and encamped under the standard of Reuben, Nu. 12.10, 18.—(2) A pious old man at Jerusalem who earnestly waited for the coming of Messiah, Lu. 2.25.—it was revealed to him that he should see Christ, 26.—took Christ in his arms and blessed God, 28.—foretold Mary how she should be tried by witnessing the death of Jesus, 34.35.—(3) An eminent teacher of the church, called *Niger*, or the Black, from his swarthy complexion, Ac. 13.1.
Similitude, a likeness or resemblance, 2 Ch. 4.3.—none of God seen, and none to be made, De. 4.12, 15, 16.—a comparison or simile in speech, Ho. 12.10.
Simon, sim'on [that hears], (1) The son of Mary and Cleophas, and the brother or cousin-german of Jesus, Mat. 13.55; Mar. 6.4.—(2) *The Canaanite*, Mat. 10.4. This name is not to be interpreted as denoting his nationality, but is an Aramaic word meaning *zeal*, and therefore is of the same signification as *Zelotes*, Mar. 3.18; Lu. 6.15; Ac. 1.13.—(3) *Surnamed Peter*, the apostle, Mat. 10.2. See **PETER**.—(4) *The Pharisee*, Lu. 7.36, &c.—(5) *The leper*, entertains Jesus at Bethany, Mat. 26.7; Mar. 14.3.—(6) *The father of Judas Iscariot*, Jn. 6.71; 12.4.—(7) *The Cyrenian*, carries the cross of Jesus, Mat. 27.32; Mar. 15.21; Lu. 23.26.—(8) *The tanner*, with whom Peter lodged at Joppa, Ac. 9.43; 10.6, 17, 32.—(9) *Magus*, at Samaria professes to believe the gospel, Ac. 8.9, 13.—desires to purchase the gift of the Holy Spirit, 18.
Simony, the crime of buying or selling church preferment; or of presenting any one to an ecclesiastical benefice for money, gift, or reward; so called from its resemblance to the sin of Simon Magus, Ac. 8.18.
Simplicity, signifying meekness and innocence, Ps. 19.7; 116.6; Pr. 9.4.—ignorance and inexperience, Pr. 1.22; 7.7; Ro. 16.18.—folly and wickedness, Pr. 1.32.

Sin, moral offence against God, where it consists, Jn. 15.22; Ro. 3.20; 4.15; 1 Co. 15.56; Ja. 1.15; 1 Jn. 3.4; 5.17.—incident to all men, 1 Ki. 8.46; Job 14.25.4; Ps. 130.3; Pr. 20.9; 24.16; Ec. 7.20; Ja. 3.2; 1 Jn. 1.—comes from the heart, Mat. 15.19; 1 Jn. 14.—how it should be dealt with: *confessed*, Le. 5.5; Ju. 10.10; Job 33.27; Pr. 28.13; Ps. 51.4.—*hated*, Ps. 97.10; 119.163; Pr. 8.13; Am. 5.15; Ro. 12.9.—*mourned*, Ps. 38.18; Je. 3.21; 2 Co. 7.9, 10.—*guarded against*, Ps. 4.4; 39.1; 1 Co. 10.12; He. 12.1.—*mortified*, Ro. 8.13; Col. 3.5.—*presumptuous*, the danger of, Nu. 15.30; Ps. 19.13; 59.5; Lu. 12.47; Ro. 1.32; He. 10.26.—*against the Holy Ghost*, or the malicious ascription of Christ's miracles, by those who saw them, to Satanic agency, unpardonable, Mat. 12.31; Mar. 3.28; Lu. 12.10.—*meaning sin-offering*, Ho. 4.8; 2 Co. 5.21; He. 9.26, 28; 13.11.
Sin [mire, clay], called 'the strength of Egypt,' (1) A city in the land of Egypt, the Pelusium (marsh town) of the Greeks, now called *Damietta*, Eze. 30.15.—(2) *The wilderness* of, into which the Hebrews entered as soon as they passed the Red Sea. Here the manna was first gathered, Ex. 16.1; 17.1. It is now called *el-Kaa*.
Sinai, sin' [bush of the Lord], a mountain in the desert of Arabia, situated in the peninsula formed by the two gulfs of the Red Sea. The area of the peninsula of Sinai is about 11,500 square miles. It lies between the Gulf of Suez on the west and the Gulf of Akabah (*Sinus Aelaniticus*) on the east. 'It is one of the most mountainous and intricate regions on the face of the earth. It is a desert of rocks, gravel, and boulders; of gaunt mountain gorges and arid valleys and plateaus.' The Israelites come thither, Ex. 19.1.—the ten commandments delivered from it, 20.1, &c.; De. 5.4, &c.—represents the law, Ga. 4.24.—the terrors of it not affecting Christians, He. 12.18, &c. Horeb was probably the name of the mountain group of which Sinai formed a peak. There is much difference of opinion as to which of these peaks was Sinai; the peak of Sufsafeh, which rises abruptly from the plain of Rihah, answers most fully to the descriptions of Moses, and is in all probability the true 'Mount of the Law.' In the library of the famous 'convent of Mount Sinai,' Tischendorf found (4th Feb. 1859) the *Codex Sinaiticus*, which is the oldest and the only complete uncial MS. of the New Testament hitherto discovered. According to him it was written in the fourth century by four different but contemporary scribes.
Sincere, pure and unmixed with error, 1 Pe. 2.2.—single, candid, and upright, Phi. 1.10.
Sincerity, singleness of heart, opposed to dissimulation or hypocrisy, required; Jos. 24.14; 1 Sa. 12.4; 16.7; 1 Ch. 28.9; 29.17; Ps. 32.7; 73.1; Mat. 5.8; Ro. 12.9; Phi. 1.10; Col. 3.22.
Sinews, tendons, muscles, or nerves, Ge. 32.32; Job 10.11; 30.17; Eze. 37.6.
Singers appointed by David, 1 Ch. 25.1.
Singing in divine worship, 1 Ch. 6.32; 13.8; Ne. 12.28; Mat. 26.30; Ac. 16.25.—recommended, Ps. 95.1; 96.1; xcvi.1; 100.1; 1 Co. 14.15, &c.; Ep. 5.19; Col. 3.16; Ja. 5.13. See **PRAISE**.
Sinim, sin'im, Is. 49.12, a distant eastern land, probably China.
Sin-offering, rules relating to, Le. 5.1, &c.; 6.24.—for wilful offences, 6.1, &c.
Sion, si'on [lofty], one of the names of Mount Hermon, De. 4.48.—it was called *Sirion* by the Sidonians, and *Shenir* by the Amorites, 3.9. See **ZION**.
Siphmoth, si'fmoth [fruitful place], a city of Judah to which David sent his costly spoils, 1 Sa. 30.28.
Sirion, si'ryon [breast-plate], the Sidonian name of Mount Hermon, De. 3.9; Ps. 29.6.
Sisera, sis'e-ra [battle array], the gene-

ral of the army of Jabin, king of Hazor, Ju. 4.2.—killed by Jael, 18, &c.
Sister, a term used by the Hebrews to all near female relations, Ge. 12.13; 20.12; Mat. 12.50; 13.56.
Sith, an obsolete word, meaning since or because, Je. 15.7; 23.38; Eze. 35.6.
Situation, a position, a place, 2 Ki. 19.19; Ps. 48.2.
Sivan, si'van, the third month of the Jewish sacred year, and the ninth of their civil, from the new moon in June to the new moon in July, Es. 8.9.
Skilful, knowing, 1 Ch. 5.18; 15.22; Da. 1.4; Am. 5.16.
Skipped, passed with a leap, Ps. 114.4; Je. 48.27.
Skirt, a part of the garment below the waist, De. 22.30; Ru. 3.9.
Slack, or inactive, God is not, concerning his promise, 2 Pe. 3.9.
Slander, false or invective reproach; censured, Ex. 23.1; De. 22.13; Ps. 15.3; 50.19, 20; 64.3; 101.5; Pr. 10.18; Ro. 1.30; 2 Co. 12.20; Tit. 2.7; Ja. 4.11.—includes bearing false witness, Ex. 20.16; De. 5.20; Lu. 3.14.—tale-bearing, Le. 19.16.—judging uncharitably, Ja. 4.11, 12.—a characteristic of the devil, Re. 12.10.
Slaughter, in battle of great numbers, Jos. 8.25; Ju. 1.4; 11.29, &c.; 12.6; 20.21, 25, 35, 44; 1 Sa. 4.10; 2 Sa. 8.5; 10.18; 1 Ki. 20.29, 30; 2 Ki. 14.7; 1 Ch. 18.12; 2 Ch. 13.17; 25.11; 28.6; Es. 9.16.
Slave, a female captive; how to be treated, De. 21.10.—a runaway not to be delivered, 23.15. See **SERVANTS**.
Sleep, sweet to a labouring man, but oft withheld from the rich, Ec. 5.12.—not to be indulged in too much, Pr. 6.4; 20.13; 23.21; 24.33.—spiritual indolence and security, Ep. 5.14.—death, or the rest of the body, 1 Th. 4.14.
Slime, or BITUMEN, a kind of clayey pitch, used in building Babel, Ge. 11.3.—the vale of Siddim abounded with, 14.10.—the ark in which Moses was put was daubed with, Ex. 2.3.
Sling, an instrument formed of cords for throwing stones with the hand to a great distance, and with great force, Ju. 20.16; 1 Sa. 17.40, 50; 2 Ki. 3.25; 2 Ch. 26.14.
Slippery, unstable, ready to fall, Ps. 35.6; 73.18; Je. 23.12.
Slothfulness, laziness or indolence, censured, Pr. 12.24, 27; 15.19; 18.9; 19.15, 24; 21.25; 22.13; 24.30; Ec. 10.18; Ro. 12.11; He. 6.12.
Sluggard, a lazy and idle person, reproved and instructed, Pr. 6.6, 9, 10; 10.26; 13.4; 20.4; 26.16.
Sluices, dams for catching fish, Is. 19.10.
Slumber, light and imperfect sleep, Ps. 121.4, 5; 132.4; Pr. 6.4.—spiritual negligence and insensibility, Ro. 11.8.
Smart, to suffer pain and loss, Pr. 11.15.
Smith, a worker in metal, iron, copper, silver, gold, &c.; 1 Sa. 13.19; 2 Ki. 24.14; Is. 44.12; 54.16; Ac. 19.24; 2 Ti. 4.14.
Smoke, of Sodom, Ge. 19.28.—on Mount Sinai, Ex. 19.18.—anger of God, or his judgments compared to, Ps. 18.8; Is. 14.37; Joel 2.30.
Smyrna, smir'nah [myrrh], a city of Ionia in Asia Minor, on the east shore of the Archipelago, or Egean Sea, and about 50 miles north of Ephesus.—Christ's message to the church there, Re. 2.8. It is now called *Ismir* by the Turks. Its population is estimated at about 130,000.
Snare, TRAP, or GIN, a device for catching fowls, beasts, &c., Ps. 91.3; 124.7; Pr. 7.23; Am. 3.5.—whatever catches or entangles one to his hurt, Ex. 23.33; 34.12; Lu. 21.35; 1 Co. 7.35; 1 Ti. 5.7; 6.9.
Snatch, to seize hastily, Is. 9.20.
Snorting, blowing through the nose, as a high-mettled horse, Je. 8.16.
Snow, vapours frozen in the air, 2 Sa. 23.20; Job 9.30; 37.6; Ps. 147.16; 148.8.—things compared to the whiteness of, Ex. 4.6; Nu. 12.10; Ps. 51.7; Is. 1.18; La. 4.7; Da. 7.9; Mat. 28.3; Mar. 9.3; Re. 1.14.
Snuuffers, an instrument for snuffing lamps, Ex. 37.23; 2 Ki. 12.13.

So, a king of Egypt, of Ethiopian descent, reigned about 728 B.C.—joins Hoshea against the Assyrians, 2 Ki. 17.4.
Soap, used for washing, Je. 2.22; Mal. 3.2.
Sobriety, or a decent Christian conduct, commended, 1 Th. 5.6, 8; Tit. 2.4, 6; 1 Pe. 1.13; 4.7; 5.8.
Socho, so'ko [branches], one of the posterity of Judah, 1 Ch. 4.18.—also a city of Judah, Jos. 15.48. See **SOCOH**.
Socket, a kind of base or foot with a cavity in it, in which the end of a pillar rested, Ex. 26.19, 25, 37; 27.10, 12, &c.
Sodaen, seethed, or prepared for food in warm or boiling water, Ge. 25.29; Ex. 12.9; Le. 6.28; 1 Sa. 2.15; La. 4.10.
Soder, or **SOLDER**, to cement or join pieces of metal, Is. 41.7.
Sodom, so'dom [burning], a city in the 'plain of Jordan,' near by, or on the ground now covered with the Dead or Salt Sea; on account of the extreme wickedness of its inhabitants it was consumed with fire from heaven, and swallowed up by an earthquake, Ge. 13.10, 13; 14.11, 12, 17; 18.20–25; 19.1–29; De. 29.23; Is. 19; Je. 23.14; Mat. 10.15; Lu. 17.29; 2 Pe. 2.6; Jude 7.—used *metaphorically*, Re. 11.8. *Sodoma*, the Greek form, Ro. 9.29.
Sodomites, persons who practised the sin of Sodom in the time of Rehoboam, 1 Ki. 14.24.—banished by Jehoshaphat, 22.46.
Sodomy, the sin of Sodom, forbidden, and laws to punish it, Le. 18.22; 20.13; De. 23.17; Ro. 1.27; 1 Co. 6.9; 1 Ti. 1.10.
Sojourn, to dwell in a foreign country without any fixed abode or possession, Ge. 12.10; 19.9; 26.3; Ex. 12.48; Le. 17.8, &c.
Solace, to comfort or delight, Pr. 7.18.
Soldiers, warriors engaged to preserve the peace of a country, and to fight with its enemies, 2 Ch. 25.13; Ezr. 8.22; Is. 15.4.—truly pious ones, Lu. 1.9; Ac. 10.1, 2.—their duty, Lu. 3.7.—Christian ministers so called, 2 Ti. 3.3, 4.
Solemn, awful, Nu. 10.10; Ps. 92.3; Is. 1.13; La. 2.22.
Solitary, remote from company, retired, gloomy, and desolate, Job 3.7; 30.3; Ps. 68.6; 107.4; Is. 35.1; Mar. 1.35.
Solitude, or retirement, used for devotion, Mat. 6.6; 14.23; Mar. 1.35; Lu. 5.16; 9.28.
Solomon, so'lo-mon [peaceable], the tenth son of David; his mother was Bathsheba, who had been the wife of Uriah, 2 Sa. 5.14; 12.24.—made king, 1 Ki. 1.38; 1 Ch. 23.1; 29.29.—sacrifices at Gibeon, 2 Ch. 1.3; 1 Ki. 3.—chooses wisdom in preference to riches, &c., 1 Ki. 3.5; 2 Ch. 1.7.—his application to wisdom, Ec. 1.13.—judges between two harlots, 1 Ki. 3.16.—his power and wealth, 2 Ch. 1.13.—his gold, 9.13; 1 Ki. 10.23.—his targets, 2 Ch. 9.15.—his throne of ivory, 17; 1 Ki. 10.18.—his magnificence in several respects, 2 Ch. 9.20, &c.—his science, 1 Ki. 4.29.—congratulated by Hiram, king of Tyre, 5.1.—his preparations for the building of the temple, 13.—applies to Hiram for assistance, 2 Ch. 2.3.—builds the temple, 1 Ki. 6.1, &c.; 2 Ch. 2.1; 3.1, &c.—the offerings of the heads of the tribes towards it, 1 Ch. 29.6.—his prayer at the dedication of it, 2 Ch. 6.12; 1 Ki. 8.22.—the sacrifices on that occasion, 2 Ch. 7.4.—the glory of God fills it, 5.13.—God appears to him, and gives him a solemn warning, 7.12; 1 Ki. 6.11.—his covenant with him, 9.1.—his other buildings, 2 Ch. 8.1.—his own house, 1 Ki. 7.—builds the house of Lebanon for Pharaoh's daughter, 8.—appoints the courses of the priests, 2 Ch. 8.14.—sends ships to Ophir, 17; 9.21, &c.; 1 Ki. 9.26.—receives the queen of Sheba, 2 Ch. 9.1; 1 Ki. 10.1.—gives some cities to Hiram, 9.11.—his wives and concubines, 11.1.—his idolatry, 4.—threatened for it, 9.—opposed by Haddad the Edomite, 14.—by Rezon the Syrian, 23.—and by Jeroboam.

his acts and death, 41; 2 Ch. 9. 29;—a prayer for him, Ps. lxxii.;—a song for him, cxvii. *Song of Solomon*, sets forth the union between Christ and his church under the symbol of the nuptial relation.

Solomon's Porch, Jn. 10. 23; Ac. 3. 11; the range of cloisters on the east side of the outer court of the temple.

Son, a disobedient one to be stoned, De. 21. 18;—not to be punished for the sin of his father, Eze. 18. 2, &c. See CHILDREN.

Son of God, a title given to Adam, Lu. 3. 38;—in the plural, to angels, Job 38. 7;—to professing believers, Ge. 6. 2, 4;—to genuine saints, Ho. 1. 10; Jn. 1. 12; Ro. 8. 14, 19; Phil. 2. 15; 1 Jn. 3. 1, 2. See ADOPTION.

Son, Christ emphatically so called, Mar. 1. 1; 3. 17; Lu. 4. 41; Jn. 1. 34; 3. 18; 5. 25;—in relation to his mission, 10. 36;—his incarnation, Lu. 1. 35;—his resurrection as the first-born from the dead, Ac. 13. 32, 33;—his possession, as heir of all things, He. 1. 2;—his claim to divine honour equally with the Father, Mat. 28. 19; He. 1. 6. Only on a few occasions did Christ take to himself this title, Mat. 11. 27; Jn. 5. 25; 9. 35; 11. 4.

Son of Man, a title which Daniel gives to Messiah, Da. 7. 13;—used of Christ in the N. T. about eighty times, in sixty-one of which Christ applies it to himself, expressive of his being the *promised seed*, the Messiah, and truly a partaker of our nature, Mat. 8. 20; 9. 6; 10. 23; 11. 19; 12. 8, &c.;—but though Christ takes this name to himself thus often in the gospel history, it is worthy of notice that none of his apostles give it to him, except John, in two instances, Re. 1. 13; 14. 14;—and Stephen the deacon once, Ac. 7. 50;—they speak of him by names more directly expressive of his divine dignity: such as the *Son of God*, *Jesus*, *Christ*, *Lord*, *Saviour*, *Redeemer*, &c.

—, a name of the prophet Ezekiel, used about ninety times in his book of prophecies.

Songs, sung in time of feasting and rejoicing, Ge. 31. 27; Pr. 25. 20; Eze. 26. 13.

—, *spiritual*, recommended, Ep. 5. 19; Col. 3. 16; Ja. 5. 13;—of Moses, Ex. 15. 1, &c.; De. 32. 1, &c.;—of the Israelites on finding water, Nu. 21. 17;—of Deborah, Ju. 5. 1, &c.;—of Hannah, 1 Sa. 2. 1, &c.;—of David, 22. 1, &c.;—of Mary, Lu. 1. 46;—of Zacharias, 1. 68.

Soothsayer, one who pretended to foretell future events by the motions of the clouds, the positions of the planets, the flight of birds, or magical arts, Is. 2. 6; Da. 2. 27; 5. 7, 11; Mi. 5. 12; Ac. 16. 16.

Sop, a piece of bread put into sauce or liquor, Jn. 13. 26, 27, 30.

Sorcerer, a magician, or enchanter, who pretended to perform wonders by charms, Ex. 7. 11; Is. 57. 3; Je. 27. 9; Da. 2. 2; Mal. 3. 5; Re. 21. 8, 22. 15.

Sorek, *sōrek* (choice vine), a valley in which Delilah lived, not far from Zorah, Samson's native place, Ju. 16. 4;—its choice vines, or *yellowish grapes*, Ge. 49. 11; Is. 5. 12; Jer. 21.

Sorrow, just causes of, Ps. 136. 158; Phil. 2. 27;—good effects of, Ps. 51. 17; 126. 6; Ec. 7. 3; 2 Co. 7. 10;—bad effects of, Pr. 12. 25; 15. 23; 17. 22;—not to be indulged in for the death of pious friends, 1 Th. 4. 13;—none in heaven, Is. 33. 24; Re. 7. 17.

—, *godly*, springs from views of the dissonance done to God by sin, Ps. 51. 4; 2 Co. 7. 10. See REPENTANCE.

Sositater, so-sip'-ater, a native of Berea, Paul's kinsman, to whom he sent his salutations, Ro. 16. 21;—thought to be the same person called Sotater, who accompanied Paul into Asia Minor from Greece, Ac. 20. 4.

Sosthenes, sōs'then-es, the chief ruler of the Jewish synagogue at Corinth, when Paul was in that city on his second journey into Greece, and one of the earliest converts in that city, Ac. 18. 17;—he appears to have left that city and accompanied Paul, 1 Co. 1. 1.

Sottish, dull, stupid, and addicted to liquor, Je. 4. 22.

Soul, the spiritual, reasonable, and immortal part of man, which distinguishes him from beasts, and fits him for moral and religious duties, Ge. 2. 7; 35. 18; Le. 17. 11; De. 11. 13; 13. 3; 1 Ki. 8. 48; 17. 21; 1 Ch. 22. 19; 2 Ch. 15. 12; Ps. 19. 7; 49. 8; 57. 1; 62. 1; 51. 6; 131. 1; Is. 53. 1; 61. 10; Je. 31. 12; La. 3. 25; Mi. 6. 7; Mat. 10. 28; 16. 26; Mar. 12. 33; 1 Th. 5. 23; He. 6. 19; 10. 39; 1 Pe. 2. 11;—exists after death in a state of happiness or misery, Ec. 3. 21; 12. 7; Mat. 10. 28; 22. 32; Lu. 16. 22; 23. 43; 2 Co. 5. 6, 8; Phil. 1. 23; Re. 6. 9; 20. 4;—used for the whole person, soul and body, Ge. 1. 2; 46. 15, 18, 25, 27; Ex. 12. 4; Le. 4. 2; 18. 29; 22. 11; 23. 30; Nu. 9. 13; 19. 15; Pr. 11. 25; 27. 7; Ho. 9. 4; Ac. 2. 41, 43; 3. 23; 27. 37; Ro. 2. 9; 13. 1; Re. 16. 3; 19. 15; 20. 4; 1 Sa. 25. 29; Job 33. 22; Ps. 33. 19; 40. 14; 78. 50; 107. 26; Pr. 14. 25; 22. 23; Je. 51. 6; La. 1. 11; Eze. 13. 18; 1 Th. 2. 8;—affection, desire, appetite, Ge. 34. 3; 1 Sa. 18. 1; 2 Sa. 13. 39; Job 33. 20; Pr. 13. 4; 27. 7; Is. 29. 8; 66. 3; Re. 18. 14.

Sound, wholesome doctrine, 1 Ti. 1. 10. **Sovereignty of God**, his supreme right to dispose of his creatures and favours according to what is best, Ps. 103. 19; Pr. 19. 21; 21. 30; Is. 46. 10;—is manifested in *creation*, Re. 4. 11;—in *providence*, Da. 4. 34, 35;—and in dispensing the *blessings of his grace*, Ec. 1. 19; Ro. 8. 28—30; Ep. 1. 5, 9; 3. 11; 2 Th. 1. 9;—is essentially different from his *justice*, though often ignorantly or designedly confounded with it;—*justice*, and not sovereignty, gives what is *merited*, as is the future punishment of the wicked, Ro. 2. 6—11; Ga. 6. 7, 8; 2 Th. 1. 8, 9;—but *sovereignty*, and not justice, gives or withholds what is *undeserved* and wholly of *grace*, Mat. 11. 25, 26; Ep. 1. 3—7.

Sow, to scatter seed in the earth for growth, Ge. 4. 7; 23; Ex. 23. 10; Le. 19. 19; Is. 28. 24;—*figuratively*, to perform actions good or bad, Job 4. 8; Pr. 11. 18; 22. 8; Ho. 10. 12; Ga. 6. 7, 8.

Sower, one who sows, the parable of the *Large*, Lu. 13. 3.

Spain, a large country in the southwest of Europe, which anciently included Portugal, and is surrounded by the sea except on part of the north, where it is joined to France. It is 700 miles long and 500 miles broad. In the time of the apostles it belonged to Rome. Paul intended to visit it, but it is uncertain whether his purpose was ever carried into effect, Ro. 15. 24, 28.

Span, usually reckoned 9 inches, Ex. 28. 16; 39. 9;—God meteth out heaven with his, Is. 40. 12; 48. 13.

Sparingly, scantily, 2 Co. 9. 6.

Sparrow, a well-known bird, which seems to have been sold for common food among the Jews, Ps. 84. 3. Mat. 10. 29, 31; Lu. 12. 6, 7. In Ps. 102. 7 the word 'sparrow' denotes probably a species of thrush which is often seen 'alone on the house-tops warbling its sweet and plaintive strains.'

Spear, a long weapon armed with a sharp point of metal, anciently much used in war, and still the ordinary weapon of the wandering Arabs, Jos. 8. 18; 1 Sa. 17. 7; 2 Ch. 11. 12; Jn. 19. 34.

Special, particular, De. 7. 6; Ac. 19. 11.

Speckled, spotted with various colours, Ge. 30. 32; 31. 8; Je. 12. 9; Zec. 1. 8.

Spectacle, a public show, or gazing-stock, 1 Co. 4. 9.

Speech, the proper government of, Ps. 34. 11; Pr. 4. 24; 15. 4; 17. 20; 18. 6, 7, 21; Ec. 10. 12, 13; Mat. 12. 36; Ja. 1. 26; 3. 2; 1 Pe. 3. 10;—not to be profane, Ep. 4. 29; 5. 3; Col. 3. 8;—not hasty or passionate, Pr. 18. 11; Mat. 5. 22; Tit. 3. 2;—not trifling, Pr. 10. 10, 19; 18. 2;—should be edifying, Ep. 4. 29; Col. 4. 6; 1 Th. 5. 11;—the benefit of when seasonable, Pr. 12. 25; 15. 23; 16. 24; 25. 11, 15.

Speedily, with haste, 1 Sa. 21. 1; Ps. 31. 27; 8. 8; Ec. 11. 1; Lu. 18. 8.

Spices, vegetables or drugs fragrant to the smell, and hot or pungent to the taste; Ishmaelites traded in, Ge.

37. 25;—Jacob sent a present of, 43. 11;—the ancients perfumed their women, beds, and clothes with, Es. 2. 12; Pr. 7. 17; Ps. 45. 8;—embalmed their dead with, 2 Ch. 16. 14; Mar. 16. 1; Lu. 23. 56; Jn. 19. 40.

Spider, a venomous, cruel, and crafty insect, Job 8. 14; Is. 59. 5; Pr. 30. 28;—in warm countries it is very large; one kind often measuring above 3 inches from the head to the extremity of the abdomen.

Spies, sent to view the land of Canaan, Nu. 13. 2; De. 1. 22;—those of them who brought an evil report punished, Nu. 14. 36;—sent by Joshua, Jos. 2. 1, &c.

Spikenard, a plant of a very fragrant smell and strong taste, Ca. 1. 12; 4. 14; Mar. 14. 5; Jn. 12. 3.

Spindle, an instrument turned with the hand, in spinning with the distaff, Pr. 31. 19.

Spirit (HoLy), the third person of the Trinity, Ro. 8. 26, 27; Ep. 4. 30; 1 Co. 2. 10. See GHOST.

—IN MAN, his immortal soul, Pr. 20. 27; Lu. 23. 46; 1 Co. 5. 5; 6. 20; 7. 34; Ac. 7. 59;—the temper of his mind, Pr. 14. 29; 16. 18; Ec. 10. 4; Je. 51. 11; Hag. 1. 14; Lu. 9. 55.

Spirits, signifying *pretenders to spiritual gifts*, to be tried, Mat. 7. 15; 1 Jn. 4. 1; Re. 2. 2.

—, *familiar*, evil spirits or devils, with which some persons pretended to be familiar; and by whose assistance they professed to reveal secrets, and foretell future events;—such persons were to be put to death, Le. 20. 27;—threatenings against those who consult them, 19. 31; 20. 6; De. 18. 9—12;—put away by Saul, 1 Sa. 28. 3; 19; by Josiah, 2 Ki. 23. 24;—were consulted by Saul, 1 Sa. 28. 7, 8; 1 Ch. 10. 13;—by Manasseh, 2 Ki. 21. 6; 2 Ch. 33. 6;—by the Egyptians, Is. 19. 3.

Spiritual Body, the body purified, refined, divested of all sensual and animal appetite, and brought into perfect harmony with the sanctified spirit, 1 Co. 15. 44.

Spiritual Gifts, or extraordinary and miraculous endowments bestowed on many during the first age of Christianity, are carefully to be distinguished from the saving operations and fruits of the Spirit;—the *former* consisted in gifts of tongues, working of miracles, &c., 1 Co. 12. 7—10; but the *latter* are love, joy, peace, &c., Ga. 5. 22, 23;—the *former* were sometimes bestowed on unbelievers, 1 Co. 13. 2; but the *latter* are produced in genuine believers only, Ro. 8. 15, 16; Ga. 4. 6;—the *former* were intended to continue in the church only for a time, and then to cease, 1 Co. 13. 8; but the *latter* shall be given to the children of God in every age till the end of time, Is. 59. 20, 21; He. 10. 11.

Spiritual-mindedness, consists in a mind habitually impressed with the reality and importance of spiritual things, 2 Co. 4. 18;—in having the heart and affections set on them, Col. 3. 1, 2;—in making them the theme of frequent meditation, Ro. 8. 5;—and in delighting in those exercises which are calculated to promote spiritual improvement, Ps. 84. 1, 2; 119. 97.

Spitefully, maliciously, with rancour and hatred, Mat. 22. 6; Lu. 18. 32.

Spitting upon one, an expression of the highest contempt, Nu. 12. 14; De. 25. 9; Job 30. 10; Is. 50. 6; Mat. 26. 67; 27. 30.

Spoil, plunder or booty; how much taken from the Moabites, Nu. 31. 32;—from the Hagrites, 1 Ch. 5. 21;—from the Ammonites, &c., 2 Ch. 20. 25.

—, how to be divided, Nu. 31. 27.

Spokesman, one who speaks for another, Ex. 4. 16.

Sport, diversion, Ju. 16. 25, 27; Pr. 10. 23; 26. 19.

Spouse, a husband or wife, Ca. 4. 8, 9; 5. 1. Ho. 4. 13, 14.

Spout, See WATER-SPOUTS.

Sprinkling, of blood, blood and water, oil, &c., much used in ceremonial purifications, Le. 14. 7, 16; 16. 14; Nu. 8. 7; 19. 18, 19;—the purifying opera-

tions of the blood and Spirit of Christ, Is. 52. 15; He. 9. 13, 14; 12. 24; 1 Pe. 1. 2. **Spue**, to vomit or cast out, Le. 18. 28; Je. 25. 27; Re. 3. 16.

Spunge, a submersible substance, produced by insects which inhabit it; it is soft and porous, remarkable for sucking up water, Mat. 27. 48; Mar. 15. 36; Jn. 19. 29.

Stability recommended, Ps. 17. 4; Pr. 24. 21; Mat. 7. 21; Mar. 13. 13; 1 Co. 15. 58; Ep. 4. 14; 1 Th. 5. 21; He. 10. 23; 13. 9; Ja. 1. 6.

Stachys, sta'k'es, a disciple at Rome mentioned by Paul, Ro. 16. 9.

Stacte, a valuable and fragrant gum, one of the ingredients of the sacred incense, Ex. 30. 33. The word in the original means a *drop* (comp. Job 36. 7); and this gum is so called, from its flowing out freely from the tree without the necessity of perforating the bark, as in the case of the common myrrh.

Stadium, a space of 600 feet, one-eighth part of a Roman mile. It is rendered *furlong*, Lu. 24. 13; Jn. 6. 19; 11. 18; Re. 14. 20; 21. 16.

Stagger, to reel like one drunk, Job 12. 25; Ps. 107. 27; Is. 19. 14; 29. 9;—to hesitate in doubt, Ro. 4. 20.

Stalls for horses or oxen, Solomon had 40,000, 1 Ki. 4. 26; 2 Ch. 9. 25;—Hezekiah had them for all kinds of beasts, 32. 28;—Habakkuk's song though no flock be in, Hab. 3. 17.

Stammering, speaking with hesitation and stuttering, Is. 28. 11; 32. 4; 33. 19.

Stanch, stopped from running, Lu. 8. 44.

Standard, an ensign or flag, Nu. 1. 52; 2. 30, 18, 25; Is. 49. 22; 59. 19.

Stare, to gaze upon one as a spectacle, Ps. 22. 17.

Stars, properly the fixed luminaries of heaven, distinct from the planets; though the Hebrews styled all the heavenly bodies *stars*, except the sun and moon (see SUN and PLANETS); Ge. 1. 16; Ps. 8. 3; 136. 9; 148. 3; Je. 31. 35;—a remarkable one directs the wise men, Mat. 2. 2, 7, 9, 10;—*figuratively*, rulers or conquerors, Nu. 24. 17; Da. 8. 10;—ministers of the gospel, Re. 1. 20;—wicked apostates, Jude 13;—Rome papal, Re. 8. 10, 11;—Christ the 'morning star,' 22. 16.

Stately, pompous, Eze. 23. 41.

Stature, height or measure, Nu. 13. 32; 1 Sa. 16. 7; 2 Sa. 21. 20; Mat. 6. 27; Ep. 4. 13.

Statute, a law, Ex. 15. 25; 29. 9; Le. 3. 17.

Statutes, used not only for laws and ordinances, but also for the whole word of God, Ps. 19. 8; 119. 12, 16, 23, 48, 54, &c.

Staves, plural of *Staff*, a word seldom now used, Ex. 25. 13; Nu. 4. 6; Mat. 10. 26; 26. 47, 55.

Steadfast, fixed or constant, Job 11. 15; Ps. 78. 8; Da. 6. 26; 1 Co. 15. 58; He. 6. 19; 1 Pe. 5. 9.

Stealing, taking away unjustly what belongs to others, forbidden, Ex. 20. 15; Le. 19. 11; Ps. 50. 18; Zec. 5. 14; 15. 10; 1 Co. 6. 10; Ep. 4. 28; 1 Pe. 4. 15.

Steel, iron combined with carbon. It is doubtful, however, if the Hebrews were acquainted with the process of making steel. The word so rendered properly means *copper*. The Chalybees, near the Euxine, far north of Palestine, mixed copper with brass, and thus formed a hard metal like our steel; alluded to, Je. 15. 12;—bows made of, 2 Sa. 22. 35; Job 20. 24; Ps. 18. 34.

Stem or *Jesse*, the royal family of David his son, Is. 11. 1.

Stephanas, stē'fa-nas [crowned], one of the first converts at Corinth, who, along with his family, was baptized by Paul, 1 Co. 1. 16;—he and others visited Paul at Ephesus, 16. 17.

Stephen, stē'fen [a crown], one of the first seven *deacons*, Ac. 6. 5;—is accused, 11;—defends himself, 7, 1, &c.;—is stoned, and commits his soul to Christ, 59;—prays for his murderers, 60. Was the 'first martyr.'

Stern, the hindmost part of a ship, Ac. 27. 29.

Steward, one who manages the affairs of a superior's family, particularly with respect to money, Ge. 15. 2;

43. 19; Lu. 8. 3;—ministers of Christ so called, 1 Co. 4. 1, 2; Tit. 1. 7; 1 Pe. 4. 10.

Stiff-necked, obstinate, stubborn, Ex. 32. 9; 33. 3; De. 10. 16; Ac. 7. 51.

Stocks, an instrument of punishment, a bar of wood to which prisoners were chained by the feet, Ac. 16. 24.

Stoics, a sect of heathen philosophers, who received their name from the *Stoa*, or porch at Athens, where they were taught by Zeno (born b.c. 360). They were 'severe and lofty Pantheists, whose principle was that the universe was under the law of an iron necessity, the spirit of which was what is called the deity; and that a passionless conformity of the human will to this law, unmoved by all external circumstances and changes, is the perfection of virtue,' Ac. 17. 18.

Stomacher, a piece of dress, worn either as an upper garment, or a kind of girdle, Is. 3. 24.

Stone, Christ called the *tried*, &c., Is. 28. 16;—cut out without hands, Da. 2. 34;—a *living*, 1 Pe. 2. 4;—a *heart* of, meaning one which is unfeeling and obdurate, Eze. 11. 19; Zec. 7. 12;—a *white one*, given as the symbol of pardon or acquittal, Re. 2. 17.

Stones taken out of the river Jordan, as a memorial of the Israelites having passed through it, Jos. 4. 1, &c.;—the law written on stone, 8. 32;—heaps of, raised as a witness or memorial, Jos. 7. 26; 8. 29; 2 Sa. 18. 17;—used as knives, Ex. 4. 25; Jos. 5. 2.

—, *precious*, in the ephod, Ex. 28. 17, &c.;—in the foundation of the new Jerusalem, Re. 21. 19;—in the possession of the Tyrians, Eze. 28. 13.

Stoning to death, a common punishment among the Jews, Le. 20. 2, 27; 24. 14, 16, 23; Nu. 15. 35; De. 13. 10; 22. 21, 24; 1 Ki. 21. 13; Ac. 7. 58.

Stoop, to bow down, Ge. 49. 9; 1 Sa. 24. 8; 28. 14; Jn. 8. 6.

Store-cities, built by Solomon, in which food, clothing, armour, and other necessary things were laid up, 1 Ki. 9. 19; 2 Ch. 8. 4, 6.

Stork, a bird of passage, Je. 8. 7, about the size of a crane; both white and black are found in Palestine. Its legs raise it to the height of from 3 to 4 feet, Le. 11. 19; De. 14. 18;—builds its nest in trees, Ps. 104. 17.

Storms, tempests of wind or rain, or of both mixed, Ac. 27. 18, 20;—remarkable and judicial ones in the destruction of Sodom, Ge. 19. 24;—in the plagues of Egypt, Ex. 9. 23;—in the battle against the five kings, Jos. 10. 11. See WIND.

Story, a history or account of events, 2 Ch. 13. 22; 24. 27;—the floor of a building, where one room is above another, Ge. 6. 16; Eze. 41. 16; 42. 3; Am. 9. 6.

Straight, even, plain, right forward, Jos. 6. 5; 1 Sa. 6. 12; Ps. 5. 8; Is. 40. 3; Mat. 3. 3.

Strait, narrow, difficult, 2 Ki. 6. 1; Is. 49. 20; Mat. 7. 13, 14; Lu. 13. 24.

Strangers, persons in a foreign country, Ge. 23. 4;—foreigners resident among the Jews, Ex. 20. 10; Is. 14. 1;—laws for the protection and comfort of, Ex. 22. 21; 23. 9. Le. 19. 34;—promises to, De. 10. 18; Ps. 146. 9.

Strangled Animals, or those choked or killed without the blood being discharged, not to be eaten, Ac. 15. 20.

Stratagems, or imposing artifices, practised at the taking of Ai, Jos. 8. 3, &c.;—of the Gibeonites, 9. 2, &c.;—by Gideon, Ju. 7. 16;—practised against Gibeah, 20. 29;—of Michal to save David, 1 Sa. 19. 13;—of David among the Philistines, 21. 12;—by Jehu to decoy the priests of Baal, 2 Ki. 10. 18.

Straw, to scatter or spread abroad, Ex. 32. 20, 2 Ch. 34. 4; Mat. 21. 8; 25. 24;—the stalk on which corn grows

stances of in Samson, Ju. xiv., &c.; —Saul, 2 Sa. 9. 2; Ishbi-benob, 2 Sa. 21. 16;—a brother of Goliath, 19;—David's mighty men, 1 Ch. ii. 10, &c.

Strength continued to old age, in Moses, De. 34. 7;—in Caleb, Jos. 14. 11. —, or ability for duty, and support under trials, promised, Jos. 17. 9; Ps. 27. 14; 29. 11; 41. 3; Is. 40. 29, 31; 41. 10; 2 Co. 12. 9.

Stretcheth, extendeth, Job 15. 25; Pr. 31. 20; Is. 40. 22; 44. 13.

Strife, contention or quarrelling, Ge. 13. 7; De. 1. 12; Lu. 22. 24; 1 Co. 3. 3; Ga. 5. 20;—to be avoided, Pr. 17. 1, 14; 20. 3; 26. 17; Ro. 13. 13; Ja. 3. 16;—whence it proceeds, Pr. 10. 12; 22. 10; 26. 20; 23. 29; 26. 21; 28. 25; 1 Ti. 6. 4; 2 Ti. 2. 23; Ja. 4. 1;—what it may lead to, De. 24. 10, 11; Ex. 21. 18, 22; Hab. 1. 3, 4; Ga. 5. 15; Ja. 3. 16. Examples mentioned, Ge. 13. 7; 26. 20; 31. 36; Ex. 2. 13; Ju. 12. 2; 2 Sa. 19. 41–43; Ac. 15. 2; 1 Co. 1. 11; 6. 6.

Strike, to give a heavy and violent blow, De. 21. 4; Job 20. 24; Mar. 14. 65;—to touch gently, 2 Ki. 5. 11.

Striker, or one easily excited to come to blows; a minister of Christ must not be, 1 Ti. 3. 3; Tit. 1. 7.

Striking, laws against it, Ex. 21. 18. **Stripes**, inflicted with a scourge, not to exceed forty, De. 25. 1–3;—the Jews, lest they should transgress this law, inflicted only thirty-nine, 2 Co. 11. 24.

Stripling, a tall slender youth, a young man, 1 Sa. 17. 56.

Striving, or exerting with vigorous effort, required in the business of salvation, Lu. 13. 24; Ro. 15. 30; Phil. 1. 27; Col. 1. 29; He. 12. 4.

Struggling, earnestly exerting, Ge. 25. 22.

Stubble, the short part of the straw, attached to the root, which is left on the field after the corn is reaped, Ex. 5. 12;—wicked men compared to, Job 21. 18; Ps. 83. 13; Is. 40. 24; Mal. 4. 1;—false doctrine, 1 Co. 3. 12.

Stubborn, obstinate and incorrigible, De. 21. 18; Ju. 2. 19; Ps. 78. 8; Pr. 7. 11.

Study, diligent application to books and learning, Ec. 12. 12;—earnestly to endeavour, Pr. 15. 28; 1 Th. 4. 11; 2 Ti. 2. 15.

Stuff, household furniture or property, Ge. 31. 37; 45. 20; Lu. 17. 31;—material for work, Ex. 36. 7;—corn or provision, 1 Sa. 10. 22.

Stumbling-block, anything which may cause another to stumble or fall, Is. 57. 14; Eze. 7. 10; Ro. 11. 9; 14. 13; 1 Co. 1. 23; 8. 9; Re. 2. 14;—not to be put in the way of the blind, Le. 19. 14.

Stumbling-stone, Christ was to the Jews, the humbleness of his appearance being so different from their false expectations, Is. 8. 14; Ro. 9. 32, 33; 1 Pe. 2. 8.

Stump, the part of any solid body which remains after the rest is taken away, 1 Sa. 5. 4; Da. 4. 15, 23, 26.

Subdue, to conquer or bring into subjection, Ge. 1. 28; 1 Ch. 17. 10; Ps. 47. 3; Phil. 3. 21.

Subject to, to be under, Lu. 2. 51; 10. 17, 20; Ro. 8. 7; 13. 15; Ep. 5. 24; Tit. 3. 1; 1 Pe. 2. 18; 3. 22; 5. 5.

Submission to the Will of God, or the yielding up of ourselves wholly to his disposal; our duty, Ja. 3. 18; Job 1. 21; 2. 10; Ps. 39. 9; Mat. 26. 42; Mar. 14. 36; Lu. 22. 42; Ac. 21. 14;—it includes acquiescence in his sovereign right to give or withhold his favours, Job 1. 21;—an acknowledgment of his unerring wisdom, Ro. 11. 33;—persuasion of his love and care, Ps. 103. 13; Jn. 4. 10;—diligent endeavour to know his will, Ro. 12. 2; Ep. 5. 10;—guarding against impatience and despondency, He. 10. 36;—fully surrendering ourselves to his disposal, 2 Sa. 15. 26;—for motives to this duty, see RESIGNATION.

—to spiritual guides, 1 Co. 16. 15; He. 13. 17;—to rulers, Ro. 13. 1, &c.; Tit. 3. 1; 1 Pe. 2. 13, &c.

—, in some measure, to all men, Ro. 12. 10; Ep. 5. 21; Phil. 2. 3; 1 Pe. 5. 5.

Submit, to yield to the will and authority of another, Ge. 16. 9; 2 Sa. 22. 45; Ps. 66. 3; 88. 30; Ep. 5. 22.

Suborning, procuring by secret fraud or hire, Ac. 6. 11.

Subscribe, to write the name under, for confirmation, Is. 44. 5; Je. 32. 10, 12, 44.

Substance, that of which a person or thing consists, Ps. 139. 15, 16;—a person's wealth, Ge. 12. 5; 13. 6; De. 11. 6.

Subtlety, craftiness or cunning; of the serpent, Ge. 3. 1;—of Rebekah, 27. 6;—of Laban, 29. 23;—of Rachel, 31. 34;—of Joseph, 42. 7;—of Elymas, Ac. 13. 10.

Suburbs, among the Jews, included both the buildings without the walls of a city, belonging to it, and the pasture grounds, Le. 25. 34; Nu. 35. 3, 7; Jos. 14. 4.

Subvert, to overturn, or to turn away from truth, La. 3. 36; Ac. 15. 24; 2 Ti. 2. 14; 1 Ti. 1. 11; 3. 11.

Succeed, to come into the place of another after he is dead or removed, De. 12. 21; 12. 29; 25. 6.

Success, or worldly prosperity, Jos. 1. 8.

Succoth, suk'koth [booths], (1) A place in Egypt, where the Hebrews first encamped after their emancipation, Ex. 12. 37;—(2) The name of a city or valley on the east of Jordan, and south of the Sea of Galilee, where Jacob pitched his tents, Ge. 33. 17; Ps. 60. 6;—it belonged to the tribe of Gad, Jos. 13. 27. Opposite the mouth of *Wady Yabes*, on the west bank of the Jordan, are ruins called *Sakht*, which probably mark the site of Succoth.

Succoth-Benoth, suk'koth-bē'noth [the tabernacles of daughters], an obscene deity which the Babylonians set up in Samaria, 2 Ki. 17. 30.

Succour, to relieve in distress, 2 Sa. 8. 5; 18. 31; 2 Co. 6. 2; He. 2. 18.

Succourer, a helper, Ro. 16. 2.

Suckling, an infant who sucks his mother's breasts, De. 32. 25; 1 Sa. 15. 3; 22. 19; Je. 44. 7;—praise to be perfected from, Ps. 8. 2; Mat. 21. 26.

Sudden, hasty and unexpected; the final ruin of the wicked shall be, 1 Th. 5. 3.

Sue, to prosecute by law, Mat. 5. 40.

Sufferings, or afflictions, how to be borne, 2 Co. 1. 4; 4. 8, 16; Ja. 1. 13; 1 Pe. 2. 19; 3. 14; 4. 12, &c. See AFFLICTION.

— OF CHRIST, for our redemption, included the persecutions of his infancy, Mat. 2. 13–15;—the poverty of his life, 8. 20;—the reproach of his character, 11. 19;—the pains of his body, 26. 67; 27. 27–35;—the desertion of his friends, 26. 56;—the assaults of devils, Jn. 14. 30; Col. 2. 15;—the weight of his people's sins, Is. 53. 6; 1 Pe. 2. 24;—his agony of soul, and the hidings of his father's face, Lu. 22. 44; Mat. 27. 46. See DEATH OF CHRIST.

Suffice, to be enough or sufficient, Nu. 11. 22; De. 3. 26; 1 Ki. 20. 10; Ru. 2. 14, 18; 1 Pe. 4. 3.

Sufficiency, or competency, what is deemed such, Ge. 28. 20; Pr. 30. 8; 1 Ti. 6. 8.

Suit, a set of clothes, Ju. 17. 10; Is. 3. 22;—a petition, Job 11. 19;—a controversy to be decided, 2 Sa. 15. 4.

Sukkiims, suk'ki-ims [dwellers in tents], one of the three great nations of which the army of Shishak was composed, 2 Ch. 12. 3.

Summer, that season of the year in which the days are longest and warmest; and during which, in Canaan, the days are intensely hot, and even the nights so warm that the inhabitants often slept on the house-tops in the open air, Ge. 8. 22; Ps. 32. 4; 74. 17; Pr. 6. 8; 10. 5;—*fruits*, a prophetic emblem, Am. 8. 1.

Sumptuously, expensively and with delicacy and splendour, Lu. 16. 9.

Sun, the great source of light and heat. Its diameter is about 883,000 miles. Its distance from our earth is 92 millions of miles; so that light, which flies at the swiftness of 2000 miles in a second, requires 8 minutes to reach our earth. Spots often appear in the sun, sometimes so large as to be visible to the naked eye; and their motions prove that it revolves on its own axis, in the course of

about twenty-five days;—it and the moon created, Ge. 1. 14;—described, Ps. 19. 5;—not to be worshipped, De. 4. 19; 17. 3; Job 31. 26; Eze. 8. 16, 18;—stood still, Jos. 10. 12;—went back, 2 Ki. 20. 9;—darkened, Lu. 23. 44;—outshone by a greater brightness, Ac. 26. 13;—*figuratively*, the civil and ecclesiastical state of the Jews, Joel 2. 31. See PLANETS and STARS.

Sundry, several, various, He. 1. 1.

Superfluity of Naughtiness, overflowing of malignant passions, Ja. 1. 21.

Superfluous, unnecessary, or more than enough, Le. 21. 18; 22. 23; 2 Co. 9. 1.

Superscription, a writing placed above, or on the outside; as the motto above the head on a coin, Mat. 22. 20; Mar. 12. 16; Lu. 20. 24;—or the crime for which anyone was crucified, which was written on a label, and placed above his head, on the cross, Mar. 15. 26; Lu. 23. 38.

Superstition, usually means the practice of religious rites not required, or abstaining from what is not forbidden; censured, Ec. 7. 16; 11. 4; Je. 10. 2; Mar. 7. 3; Ga. 4. 10;—but in the New Testament it has a milder sense, and denotes simply *religion*, Ac. 25. 19;—and *superstitious* means *religious*, 17. 22.

Superstitious, or weak-minded and partially informed persons, to be treated gently, Ro. 14. 1; 15. 1; 1 Co. 9. 20–22.

Supper, the last meal of the day, and commonly the principal one among the Jews as well as the Romans, Mar. 6. 21; Lu. 14. 12, 16; Jn. 12. 2;—the *Lord's Supper*, so called because instituted immediately after Christ and his apostles had eaten the paschal supper, Jn. 13. 2; 1 Co. 11. 20;—of the *great God*, the destruction of the enemies of the church, Re. 19. 17;—*marriage supper of the Lamb*, the happiness of the church during the millennium, 9.

Suppliment, to trip up the heels of another, or to get into his place by stratagem, Ge. 27. 36; Je. 9. 4.

Suppliants, humble petitioners, Zep. 3. 10.

Supplication, a petition or prayer humbly presented, 1 Sa. 13. 12; 1 Ki. 8. 28, 30, 33; &c.; Ac. 1. 14; Ep. 6. 18; Phil. 4. 6; 1 Ti. 2. 1; 5. 5; He. 5. 7.

Supply, to furnish what is wanting, 1 Co. 16. 17; 2 Co. 11. 9; Phil. 2. 30; 4. 19.

Support, to uphold or assist, Ac. 20. 35; 1 Th. 5. 14.

Suppose, to imagine or take for granted, without examination or proof, 2 Sa. 13. 32; Lu. 12. 51; 13. 2; Ac. 2. 15.

Supreme, the chief or highest, 1 Pe. 2. 13.

Sur [a turning, yielding], the name of one of the gates of Solomon's temple, 2 Ki. 11. 6;—called 'gate of the foundation,' 2 Ch. 23. 5.

Surety, one who is bail or security for another, Ge. 43. 9; 44. 32; Ps. 119. 122;—Jesus was, of the new covenant, He. 7. 22.

Suretyship, the office of a surety; the danger of it, Pr. 6. 1; 11. 15; 17. 18; 20. 16; 27. 13.

Surfeiting, eating to excess, Lu. 21. 34.

Surmisings, suspicions of something bad, 1 Ti. 6. 4.

Surname, the after name, or name which a person commonly takes from his family, Mat. 10. 3; Mar. 3. 16; Lu. 22. 3; Ac. 1. 23; 12. 12.

Surprise, to take unawares, Is. 33. 14; Je. 48. 41; 51. 41.

Susannah, su-sān'nah, a pious woman who ministered to Christ, Lu. 8. 3.

Susi, sū'si [a horseman], the father of Gaddi, one of the twelve spies, Nu. 13. 11.

Sustain, to uphold, or to supply with provision, Ge. 27. 37; 1 Ki. 1. 9; Ne. 9. 21; Ps. 55. 22; Pr. 18. 14.

Sustenance, support or provision, Ju. 6. 4; 2 Sa. 19. 32; Ac. 7. 11.

Swaddle, to put on the dress of newborn infants, La. 2. 22; Eze. 16. 4; Lu. 2. 7.

Swallow, a well known bird of passage; knows its time of migration, Je. 8. 7;—its twittering alluded to, Is. 38. 14.

Swan, a large water-bird, frequents lakes and rivers; was unclean according to the law, Le. 11. 18; De. 14. 16.

Swarm, a great number of flies, one of the plagues of Egypt, Ex. 8. 21;—of bees in the carcass of a lion, Ju. 14. 8.

Swearing Rashly and Unlawfully, censured and forbidden, Le. 19. 12; Mat. 5. 34; Ja. 5. 12;—hateful to God, Zec. 8. 17;—saints abstain from, Jos. 9. 20; Ps. 15. 4;—punishment for, Ps. 59. 12, 13; 109. 17, 18.

Swearing Lawfully, before a court of justice, ought always to be with solemn awe of the name of God, by which we swear, De. 6. 13;—in truth, judgment, and righteousness, Je. 4. 2;—and that some important end may be served, Ec. 6. 16. See OATHS.

Sweat, man to earn his subsistence by, Ge. 3. 9;—Christ's, as of blood, Lu. 22. 44.

Sweep with the besom of destruction, with hail, &c., completely to ruin, Pr. 28. 3; Is. 14. 23; 28. 17.

Serve, to wander, to deviate, 1 Ti. 1. 6.

Swine, a well known animal, the use of which was forbidden to the Hebrews, Le. 11. 7; De. 14. 8;—devils permitted by Christ to possess a herd of them, and to destroy them, Mat. 8. 30; Mar. 5. 11; Lu. 8. 32;—'to cast pearls before swine,' Mat. 7. 6.

Swoon, to faint, La. 2. 11.

Sword, a well known instrument of war, Ge. 34. 25; Ju. 8. 10;—the symbol of war and judgment, Le. 26. 25, 33; Je. 42. 16;—the word of God, Ep. 6. 17; He. 4. 12.

Sycamine, a tree common in Syria and Egypt, the black mulberry, Lu. 17. 6.

Sycamore, the *fig mulberry*, Ps. 78. 47; Is. 9. 10. Its fruit resembled the fig, but was woody and indigestible. It is lofty and shady, Lu. 19. 4;—its wood of little value, 1 Ki. 10. 27; 2 Ch. 1. 15;—to be distinguished from the English sycamore, which is a species of maple.

Sychar, sī'kar [falsehood], Jn. 4. 5. The Shechem of the O. T.

Syene, sī-ēne [opening or key], an ancient city in the southern frontiers of Egypt, on the east of the Nile, and about 500 miles south of Alexandria, Eze. 29. 10. The modern city of *Assuan* stands near its ruins.

Sympathy, or fellow-feeling and compassion, recommended, Ec. 7. 2, 4; Ro. 12. 15; 1 Co. 12. 26; Ga. 6. 2; He. 13. 3; 1 Pe. 3. 8.

Synagogues, places in which the Jews assembled for religious worship; namely, for prayer, reading the Scriptures, and for teaching and exhortation. They were built in every place where a sufficient number of persons could be found to form a congregation; and, to preserve order in them, every one of them had its stated governors and presidents, Ps. 74. 8; Mat. 4. 23; 6. 2, 5; 10. 17; 12. 9; 13. 54; 23. 6, &c.

Syntyche, sīn'ti-ke, a woman of note mentioned by Paul, Phil. 4. 2.

Syracuse, sīr'a-kuse, a noted city on the south-east coast of the island of Sicily; here Paul tarried three days, Ac. 28. 12. In the modern town, which is a place of some importance, are to be found some ruins of the ancient city.

Syria, sīr'i-a, an ancient kingdom, situated on the north frontiers of Canaan; and of which Damascus, for a long time, and afterwards Antioch, was the capital. It was known to the Hebrews under the name of *Arām*;—conquered by David, 2 Sa. 8. 3, 6; 10. 6, 16;—its king distresses Ahaz, 2 Ch. 28. 5;—Christ's fame spread through, Mat. 4. 24;—letters sent to the brethren in, Ac. 15. 23;—Paul went through, 41. 18; 21. 3; Ga. 1. 21;—prophecies regarding it which have been fulfilled, Is. 7. 8–16; 8. 4–7; 17. 1–3; Je. 49. 23–27; Am. 1. 3–5; Zec. 9. 1.

The Euphrates, Orontes, Barnady, &c., rendered it a delightful country.

Syro-Phenician, sī-ro-fī-nish 'i-an. The Phenicians of Syria are distinguished from those of Africa, the

Carthaginians. The woman commended for her faith is called in Mar. 7. 26 a Syro-Phenician, and in Mat. 15. 22 a Canaanitish woman.

T.

Taanach, tā-a-nak [sandy soil], a royal city of the Canaanites, Jos. 17. 11; 21. 25;—Barak's victory gained near, Ju. 5. 19;—it was situated on the south-west border of the plain of Jezreel (=Esdrælon), 4 miles south of Megiddo, Ju. 1. 27; 5. 19.

Taanath-Shiloh, tā-a-nath-shī'loh [approach to Shiloh], a place mentioned in Jos. 16. 6; probably identical with Shiloh.

Tabeal, tā-bē'al [God is good], a person mentioned by Isaiah, Is. 7. 6.

Taberah, tā-bē'rah [a burning], an encampment of the Israelites in the wilderness, where judgment by 'the fire of the Lord' was inflicted on the Israelites for their murmuring, Nu. 11. 3; De. 9. 22.

Tabern, beating the breast, as one does a drum, Na. 2. 7.

Tabernacle, a movable tent or lodging, formed of poles covered with cloth or skins, Nu. 24. 5; Job 11. 14; 12. 6; Mat. 17. 4;—*figuratively*, the body in which the soul lodges, as in a tabernacle, 2 Co. 5. 1, 4; 2 Pe. 1. 13, 14.

—, that beautiful and costly tent erected for the worship of God, while Israel were in the wilderness; ordered to be built, Ex. 25. 2;—its curtains, 25. 1;—its boards, 15. 36; 20;—its vail, 26. 31; 36. 35;—its door, 26. 36; 36. 37;—its courts, 27. 9; 38. 9;—free gifts for, 35. 5, &c.;—the sum offered by the heads of the tribes for, 38. 21;—set up, 40. 1;—the ark of the covenant put in it, 3;—anointed, 9;—a cloud covered, 34;—the offerings at its dedication, Nu. 7. 1, &c.;—of *testimony*, Ex. 38. 21;—of *witness*, Nu. 17. 7, 8, i.e. the law which was laid up in the tabernacle, and testified to God's holiness, &c. The tabernacle continued at Shiloh all the period of the judges; became again movable after it had lost the ark of God; under Saul was settled at Nob, 1 Sa. 21. 6;—found its way to Gibeon, 1 Ch. 16. 39;—after erection of a new tabernacle at Jerusalem, in which was the ark, 2 Sa. 6. 17; 1 Ch. 21. 9, the old tabernacle still remained at Gibeon, where Zadok the high-priest officiated, 1 Ch. 16. 39. The two tabernacles continued all the days of David, and till the temple was built, when they were either taken down, or left to natural decay.

Tabernacles (FEAST OF), Le. 23. 33; De. 16. 13;—lasted for seven days, but was followed by a day of holy convocation; during this feast the Jews dwelt in booths formed of the boughs of trees, &c.—offerings on, Nu. 29. 12, &c.;—kept after the captivity, Ne. 8. 16;—to be observed by all nations in future time, Zec. 14. 16;—called the 'feast of ingathering,' Ex. 23. 16; 34. 22.

Tabitha, tab'i-tha [gazelle], the Aramaean name of a female disciple at Joppa;—called Dorcas in Greek, Ac. 9. 36, 42.

Tables, for meals, the posture of the ancients at, was not that of sitting, as with us, but of *reclining*, by resting on the left elbow on a couch, Lu. 7. 36, 38; Jn. 13. 12, 13.

— of **Show-bread**, a part of the furniture of the tabernacle, on which the show-bread was placed, Ex. 25. 23. See SHOW-BREAD.

— of **Stone**, containing the ten commandments, Ex. 31. 18; De. 10. 1;—broken, Ex. 32. 19;—renewed, 34. 1.

Tablets, valuable ornaments, or boxes for perfume, or tippets, Ex. 35. 22; Nu. 31. 30; Is. 3. 20.

Tabor, tā'bor [mound, quarry], (1) A celebrated mountain in Palestine, on the confines of Zebulun and Issachar, and 6 miles east of Nazareth. It rises on the northern side of the plain of Esdrælon, and has a graceful

rounded summit. Its height above the sea is 1865 feet. Here Barak assembled his army, and defeated Jabin, Ju. 4.6, 14, 15;—supposed, but probably on insufficient grounds, to be that on which Christ was transfigured, and which is called by Peter (2 Pe. 1.18) the *holy mount*, Mat. 17.1; Mar. 9.2; Lu. 9.28.—(2) A city of the Levites in Zebulun, at the foot of the mountain, 1 Ch. 6.77;—probably identical with Chisloth-Tabor.—(3) An oak or grove of oaks in Benjamin, 1 Sa. 10.3.

Tabret, a kind of small drum usually beat on as an accompaniment to the pipe, &c., Ge. 31.27; 1 Sa. 10.5; 18.6; Job 17.6; Is. 5.12; 24.8; 30.32.

Tabrimon, tab'ri-mon (pleasing to Rimmon), the father of Benhadad, king of Syria, 1 Ki. 15.18.

Taches, hooks, clasps, or loops and buttons, Ex. 26.6, 11, 33; 36.13; 39.33.

Tachmonite, tach'mo-nite, chief among the captains, 2 Sa. 23.8;—called 'Jashobeam the Hachmonite,' 1 Ch. 11.11.

Tackling, the ropes of a ship, Is. 33.23; Ac. 27.19.

Tadmor, tad'mor (palm-tree), a city once in great renown, built by Solomon, in the midst of a desert, about half-way between Damascus and the Euphrates, at the foot of a range of chalky hills, 1 Ki. 9.18; 2 Ch. 8.4. It retained this name till the conquest of Alexander the Great, when it was changed to *Palmira*. Its ruins, which have been visited by several travellers, exhibit innumerable and most magnificent specimens of architecture, covering several miles. The natives give to the place the name of *Tadmor*.

Tahapanes, ta-häp'a-nēs, an ancient city of Lower Egypt, to which the rebellious Jews under Johanan, retired; and which Nebuchadnezzar soon after took, Je. 2.16;—called Tehaphnehes, Eze. 30.18;—Tahpanhes, Je. 43.7; 44.1; 46.14;—and Hanes, Is. 30.4.

Tale-bearing, or officious or malignant carrying of stories from house to house, censured, Le. 19.16; Pr. 11.13; 17.9; 18.8; 20.19; 26.20, 22; 1 Ti. 5.13; 1 Pe. 4.15.

Talent, a weight among the Jews equal to 3000 shekels, 93 lbs. 12 oz. avoirdupois; and consequently the value of a talent of silver, at 2 s. 1d. a shekel, will be £312. 10s. sterling; and one of gold twelve times as much, or £3750. Ex. 25.39; 38.24, 27; 1 Sa. 12.30; 1 Ki. 16.24; 20.39; Mat. 18.24; 25.15.

Talitha Cumi, tal'i-thah kü'mi, two words in the Syriac or Aramaic language then spoken in Palestine, meaning 'Damsel, arise,' Mar. 5.4.

Talkers, praters, Eze. 36.3; Tit. 1.10.

Talmai, tal'mi (full of furores), (1) Son of Anak, of the race of giants, destroyed by the Israelites, Nu. 13.22; Jos. 15.14.—(2) King of Geshur, was the father of Maacah, whom David married, and by whom he had Absalom and Tamar, 2 Sa. 3.3.

Tamar, tām'ar (a palm-tree), (1) The daughter-in-law of Judah, by whom she had Pharez and Zarah, Ge. 38.6–30.—(2) The daughter of David, ravished by Amnon, 2 Sa. 13.1, &c.—(3) The daughter of Absalom, of great beauty, 2 Sa. 14.27.—(4) A city of Judea, about the southern point of the Dead Sea, Eze. 47.19; 48.28;—thought to be the same with *Engedi*.

Tammuz, tam'muz, (1) A Syrian idol, the same with the Phœnician Adonis;—mourning for him, Eze. 8.14.—(2) The fourth month of the Jewish sacred year, and the tenth of their civil, beginning with the new moon in July.

Tanhumeth, tån-hû'meth (comfort), father of Seraiah, 2 Ki. 25.23.

Tanner, one who prepares hides for use, Ac. 9.43; 10.6, 32.

Tapestry, cloth beautifully figured in the loom, or with the needle, used to cover beds, to hang rooms, &c., Pr. 7.16; 31.22.

Taphath, ta'fath (ornament), the daughter of Solomon, 1 Ki. 4.11.

Tappuah, tap'pu-ah (an apple), (1) A city on the frontiers of the tribe of Manasseh, though it belonged to that

of Ephraim, Jos. 17.8.—(2) A town in the tribe of Judah, not far from Hebron, now called *Teffuh*, Jos. 15.34.

Taralah, tår'a-lah (reeling), a city of Benjamin, Jos. 18.27.

Tares, a kind of pulse or darnel, hurtful to corn;—the parable of, Mat. 13.24–30.

Target, a kind of buckler, less than a shield, worn in war for defence on the left arm, 1 Sa. 17.6; 1 Ki. 10.16; 2 Ch. 14.8.

Tarpelites, tår'pel-ites, a people of Assyria sent to colonize Samaria, Eze. 4.9.

Tarry, to abide, or stay behind, Ge. 19.2; 45.9;—God and his salvation do not, Ps. 40.17; 70.5; Is. 46.13; He. 10.37.

Tarshish, tår'shish [hard], (1) The second son of Javan, and supposed to have founded Tarshish, or Tarsus, Ge. 10.4; 1 Ch. 1.7.—(2) 'An old celebrated, opulent, cultivated, commercial city, which carried on trade in the Mediterranean, and with the seaports of Syria.' This was probably the city of Tarsus in Spain, a Phœnician colony, Ps. 72.10; Jonah 1.3, 4; 2;—Solomon sent fleets to, 1 Ki. 10.22; 2 Ch. 9.21; 20.36, 37.

Tarsus, tår'sus, the capital of Cilicia in Asia Minor, on the banks of the river Cydnus, the native place of Paul, Ac. 21.39. As a seat of Greek philosophy and literature it ranked with Athens and Alexandria.

Tartak, tår'tak (hero of darkness), an idol of the Avites, introduced by them into Samaria, 2 Ki. 17.31.

Tartan, tår'tan [commander-in-chief], an Assyrian general who stood in rank next to the king, and commanded the army in his absence, comp. Is. 20.1; 2 Ki. 18.17.

Task-masters, overseers who appoint to others their *task*, or the work required of them, Ex. 1.11; 3.7; 5.6–14.

Tattlers, idle and foolish talkers, reprov'd, 1 Ti. 5.15.

Tatnai, tat'nai (gift), a governor of Samaria; obstructs the rebuilding of the temple, Eze. 5.3;—writes to Darius against the Jews, 6.

Taunt, a common byword, scoff, or reproach, Je. 24.9; Eze. 5.15; Hab. 2.6.

Taverns (THE THREE), a place on the Appian Way about 33 Roman miles south of Rome;—some of the 'brethren' came thither from Rome to meet Paul, Ac. 28.13–15.

Tax, money or goods exacted from subjects by their governors, 2 Ki. 23.35; Da. 11.20;—the *telos*, a tax on merchandise and travellers, Mat. 17.25;—*phoros*, the annual tax on property, Lu. 20.22; 23.2;—*heionon*, the poll-tax, Mat. 17.25; 22.17; Mar. 12.14;—and the temple-tax, the *didrachma* = $\frac{1}{2}$ shekel paid by every male of twenty years old and upward, Mat. 17.24–27, comp. Ex. 30.13, 14.

Teach, how God does his people. See INSTRUCT.

Teacher, a tutor, master, or instructor, 1 Ch. 25.8;—a minister of the gospel, Ep. 4.11; 1 Ti. 2.7; 2 Ti. 1.11.

Teachers, false, foretold, Mat. 24.11, 24; Ac. 20.29; 1 Ti. 4.1; 2 Pe. 2.1; 1 Jn. 2.18; Jude 17;—their character described, and Christians warned against them, Mat. 7.15; 24.4; Ro. 16.17; 2 Co. 11.13; Ga. 1.7; Col. 2.8, 18; 1 Ti. 1.7; 4.6; 2 Ti. 3.2–5, 13; Phi. 3.2; He. 13.9; 2 Pe. 2.1, &c.

Teaching OF THE HOLY SPIRIT, may be distinguished from all merely human instruction;—it humbles the heart, 2 Sa. 7.18–21; Job 40.4, 5; Is. 6.5;—transforms the soul into the divine image, 2 Co. 3.18;—powerfully and abidingly influences the practice, Ja. 1.22–25;—produces a desire after a greater acquaintance with divine things, Ps. 119.18–20;—awakens concern for the spiritual instruction of others, 34.8; Jn. 4.29.

Tear in pieces, or utterly destroy, Ps. 7.2; 50.22; Ho. 5.14.

Tears, the couch watered with, Ps. 6.6;—put into God's bottle, 56.8;—they who sow in, shall reap in joy, 126.5;—none in heaven, Re. 7.17; 21.4.

Teats, breasts or paps, Eze. 23.3, 21;—*figuratively*, prosperity, Is. 32.12.

Tebaliah, tēb-a-lāh [Jehovah is pro-

jector], one of the porters of the temple, 1 Ch. 26.11.

Tebeth, tē'beth [winter, the cold month], the tenth month of the Jewish sacred year, and the fourth of their civil, commencing with the full moon in December, Es. 2.16.

Tedious, wearisome, Ac. 24.4.

Teil-tree, the same as the lime or *linden*. Its leaves resemble the laurel, and it has flowers like the olive, Is. 6.13;—rendered 'elm,' Ho. 4.13; 'oak,' Ge. 35.21.

Tekoa, or TEKOAH, te-kō'ah [a pitching of tents], a city of the tribe of Judah about 6 miles south of Bethlehem;—a widow from, persuaded David to recall Absalom, 2 Sa. 14.2;—repaired and fortified by Rehoboam, 2 Ch. 11.6;—near it Jehoshaphat's enemies massacred one another, 20.20;—Amos the prophet was a herdsman of, Am. 1.1;—its ruins bear the name of *Teku'a*.

Tel-abib, tel-a'bīb [a heap of grain], a city of Chaldea on the river Chabar, where the Jews were kept prisoners, Eze. 3.15.

Tellassar, tel-lās'sar [the hill of Asshur], a city of Asia, conquered by the Assyrians, 2 Ki. 19.12; Is. 37.2.

Tel-harsa, tel-hār'sah [forest-hill], a city of Chaldea, Eze. 2.59; Ne. 7.61.

Tema, tēm'ah [south], (1) A son of Ishmael, Ge. 25.15; 1 Ch. 1.30.—(2) The place where his descendants lived, called after his name, Job 6.19; Is. 21.14; Je. 25.23.

Teman, tēm'an [on the right, the south], (1) The grandson of Esau, by his son Eliphaz, and parent of the Temanites, Ge. 36.11, 15; 1 Ch. 1.53.—(2) The land of Edom thus called, Je. 49.20; Eze. 25.13; Am. 1.12.

Temanite, an inhabitant of Teman, as was Eliphaz, Job's friend, Job 4.1; 15.1; 42.9.

Temper, to mix properly, Eze. 29.2; 30.35; 1 Co. 12.24; Eze. 46.14.

Temperance, moderation in eating and drinking, and the restraint of our affections and passions, recommended, Pr. 23.1; 1 Co. 9.25; Ga. 5.23; Ep. 5.18; Tit. 1.8; 2; 2 Pe. 1.6;—it is conducive to health of body, Pr. 3.2, 8;—advantageous to the powers of the mind, 1 Pe. 2.11;—profitable to the worldly estate, Ps. 112.3; Pr. 3.16;—a defence against many temptations and evils, Pr. 23.29–35.

Tempest, violent wind, either with or without rain, hail, or snow, Jonah 1.4; Mat. 8.24; Ac. 27.18, 20;—*figuratively*, heavy affliction, Job 9.17; Is. 54.11;—terrible judgments on the wicked, Ps. 11.6; 83.15; Is. 30.30.

Tempestuous, boisterous, Ps. 50.3; Jonah 1.11; Ac. 27.14.

Temple, that magnificent house for the worship of God, built in Jerusalem on Mount Moriah, 2 Ch. 3.1; Ps. 132.13, 14. The preparations for it were immense. David and his princes contributed 108,000 talents of gold and 1,017,000 talents of silver. About 184,600 men were employed seven years in building it. Proposed to be built by David, 1 Ch. 17.1;—his preparations for it, 29.3;—built by Solomon, 1 Ki. 6.1, &c.;—the dedication of it, 8.1;—at what time from leaving Egypt, 6.1;—repaired by Joash, 2 Ki. 12.4;—burned by the Chaldeans B.C. 588, after it had stood for 424 years, 25.9; 2 Ch. 36.19;—the foundation of a new, laid after the captivity, Eze. 3.8;—finished B.C. 515, Eze. 6.15;—the dedication and feast on the occasion, 16;—the treasure in it weighed, 8.33;—the chambers in it cleansed, Ne. 13.9;—the people reprov'd for neglecting to build it, Hag. 1.2, &c.;—encouraged in building it by Zechariah, Zec. 8.9;—its glory to exceed that of the former, Hag. 2.9;—a future one described in vision to Ezekiel, Eze. xl.1;—the tabernacle so called, 1 Sa. 1.9; Ps. 27.4; 29.9. The second temple, after it had stood for about 500 years, was repaired by Herod the Great. The whole work of the repair occupied forty-six years, Jn. 2.20. Was destroyed by the Romans A.D. 70–71, Eze. 46.18; Mat. 24.2. Its site is occupied by a Turkish mosque.

Temple, *figuratively*, Christ's body, Jn. 2.19, 21;—the church, Ep. 2.21;—heaven, Ps. 11.4; Re. 7.15.

Temporal, not eternal, 2 Co. 4.18.

Tempt, to try for their *improvement*, as God does his people, Ge. 22.1;—to try for their *hurt*, as Satan does mankind, 1 Ch. 21.1; 1 Th. 3.5;—to try the patience of God, as men do by sinning boldly, Ex. 17.2; Nu. 14.22; De. 6.16; Ps. 78.18; 95.9; 106.14; Is. 7.12; Mat. 4.7; 1 Co. 10.9.

Temptation, or TRIAL, the remarkable one of Jesus, Mat. 4.1; Mar. 1.13; Lu. 4.1.

Temptations, whence they arise, Ja. 1.13, 14; Pr. 28.20; 1 Ti. 6.9;—Satan the author of, 1 Ch. 21.1; Mat. 4.1; 1 Th. 3.5;—presented by poverty or prosperity, Pr. 30.9;—saints enabled to bear, 1 Co. 10.13;—to be guarded against, Mat. 6.13; 26.41; Ep. 6.10, &c.; 1 Pe. 5.9.

Tempter, one of the names of Satan, Mat. 4.3; 1 Th. 3.5.

Tenderhearted, easily affected, 2 Ch. 13.7; Ep. 4.32.

Tenons, the ends of pieces of timber cut to be fitted into others, Eze. 26.17, 19; 36.22, 24.

Tenor, or TENOUR, sense or purport of a speech, Ge. 43.7; Ex. 34.27.

Tent. See TABERNACLE.

Tenth-deal, a tenth part of an ephah, the same as an omer, Le. 23.17.

Terah, tēr'ah (turning or wandering), the father of Haran, Nahor, and Abraham, Ge. 11.24, 26, 27;—though originally an idolater, yet, when God called his son Abraham, he accompanied him to Haran in Mesopotamia, where he died (B.C. 1921), aged 205 years, Ge. 11.31, 32.

Teraphim, tēr'a-fim [maintainers, nourishers], a kind of tutelary deities, *penates*, or household gods, objects of idolatrous worship: of Laban, Ge. 31.34;—of Micah, Ju. 17.5; 18.14;—used to favour the escape of David, 1 Sa. 19.13.

Terraces, flat roofs, or raised ascents, balustrades, 2 Ch. 9.11. See HOUSES.

Terrestrial, belonging to the earth, 1 Co. 15.40.

Terrible, dreadful, frightful, Ex. 34.10; De. 1.19; 7.21; Job 37.22; Hab. 1.7; He. 12.21.

Terrify, to make afraid, Job 3.5; 9.34; 31.34; Lu. 24.37; 2 Co. 10.9.

Terror, great fear, or dread, Ge. 35.5; Ps. 91.5; Ro. 13.3; 2 Co. 5.11.

Tertius, ter'shi-us [the third], the name of the person who wrote, from Paul's dictation, the epistle to the Romans, thought to be the same as Silas, Ro. 16.22.

Terullus, ter-tul'us, a Roman lawyer or 'orator,' employed by the Jews to conduct the prosecution of Paul before Felix, Ac. 24.1, 2.

Testament, the deed or *will* of a person, by which he determines how his property shall be disposed after his death. The original word, thus rendered several times in the New Testament, occurs very frequently, and is commonly translated *covenant*, Mat. 26.28; Mar. 14.24; Lu. 22.20; 1 Co. 11.25; 2 Co. 3.6–14; He. 7.22; 9.15–20; Re. 11.9. It ought to have been always thus translated (understanding by the word arrangement, economy, or order of things). Thus translated the appropriate name of the Bible is the *Old and the New Covenants*; namely, the Mosaic and the Christian, Mat. 26.28; Mar. 14.24; Lu. 22.20; 1 Co. 11.25; He. 7.22; 9.15–20; Re. 11.9.

Testator, one who leaves a *will*; but the original term, thus rendered, ought to have been translated *victim*, or *appointed sacrifice*, He. 9.16, 17. See TESTAMENT.

Testify, to witness or certify, Nu. 35.50; Lu. 16.28; Ep. 4.17; Re. 22.16.

Testimony, evidence or proof, Ac. 14.11;—the ten commandments, and the book of the law, which testify of God's will and man's duty, Ex. 25.16, 21; 2 Ki. 11.12;—the ark in which the law was deposited, Ex. 16.34; 30.6;—the whole Scriptures, Ps. 119.7; 119.2, 14, 22, 24, 36, 46, 59, 78, 88;—the gospel of Christ, 1 Co. 1.6; 2.1; 2 Ti. 1.8; Re. 1.2, 9.

Tetrarch, a person who has the fourth part of a province or state committed to his government, without wearing the diadem or assuming the title of king. There are three to whom this title is applied in the N. T.: Herod Antipas, Mat. 14.1; Lu. 3.1, 10; 4.7; Ac. 13.1;—Philip and Lysanias, Lu. 3.1.

Thaddeus, thad'eus, a surname of the apostle Jude, also called Lebbeus, Mat. 10.3; Mar. 3.18; Lu. 6.16.

Thankfulness, a state of being thankful, Ac. 24.3.

Thank-offerings. See OFFERINGS.

Thanksgiving to God for his mercies to us and others, a duty, De. 8.10; Ps. 51.14; 69.30; 92.1; 139.14; 147.1; Is. 25.1, &c.; Col. 3.17; 1 Th. 5.18; 1 Ti. 4.4; He. 13.15; 1 Pe. 2.9, &c.

Theatre, the only mention of, is in connection with the popular outbreak at Ephesus, Ac. 19.29, 31;—a place of amusement where public assemblies were held.

Thebez, the'bez [brightness], or THEBES, a city of the tribe of Ephraim, situated near to Shechem; 13 miles south-west of Bethshan;—at the siege of which Abimelech was killed by a woman, Ju. 9.50–54. It is represented by the modern village of *Tubās*.

Theft, or the act of stealing, forbidden, Ex. 20.15; De. 5.19; Ep. 4.28;—laws relating to, Ex. 22.1; Nu. 5.5.

Theophilus, the-off'i-lus [lover of God], an eminent Christian to whom Luke addresses his Gospel history and the Acts of the Apostles, Lu. 1.3; Ac. 1.1;—styled 'most excellent,' probably as denoting official dignity, Ac. 23.26; 24.3.

Thessalonica, thes-a-lo-ni'ka, the capital city of Macedonia, situated on the Thermo Gulf (Gulf of Saloniki). It was anciently called *Therma*. Here Paul, Silas, and Timothy planted a church, Ac. 17.1–5;—to the Christians here Paul sent two epistles, 1 Th. 1.1; 2 Th. 1.1. Its modern name is *Saloniki*, with a population of about 70,000.

Theudas, theu'das, an impostor, who, along with 400 followers, were put to death, Ac. 5.36.

Thimnathah, thim'na-tha [a thing allotted, a possession], a city in the tribe of Dan, Jos. 19.43.

Thirst, to feel want of drink, Jn. 4.13;—ardently to desire, Ps. 42.2; 63.1; Is. 55.1; Mat. 5.6; Jn. 7.37.

Thistles, well-known weeds, a part of the curse, Ge. 3.18;—parable of one, 2 Ki. 14.9; 2 Ch. 25.18;—an emblem of wicked men, Mat. 7.16; Lu. 6.43.

Thomas, tom'as [a twin], called *Didymus*, one of the twelve, Mat. 10.3;—his observation on the sickness of Lazarus, Jn. 11.16;—asks the way to the Father, 14.5;—his disbelief of the resurrection of Jesus, 20.24, 25;—his subsequent confession and adoration, 28;—sees Jesus at the Sea of Galilee, 21.2.

Thorns, a general name for many kinds of prickly shrubs, Ge. 3.18;—in Ps. 58.9 it denotes the *shammus* or buckthorn;—used to inflict punishment, Ju. 8.7, 16;—*figuratively*, great difficulties and impediments, Ho. 2.6;—the 'thorn in the flesh,' 2 Co. 12.7–9, was some corporeal infirmity sent to keep the apostle from spiritual pride.

Thoughts, of men, known to Christ, Mat. 9.4; 12.25; Lu. 5.22; 6.8; 9.47; 11.17;—govern the actions, and therefore to be attended to, Pr. 4.23; 23.7; Mat. 5.28, &c.; 15.18; Ac. 26.9; Ro. 2.15; 2 Co. 10.5; 1 Ti. 1.13.

Thousands, TEN THOUSANDS, &c., are sometimes put for great numbers in general, Le. 26.8; De. 32.30. Ps. 68.17; Is. 30.17; 60.22; 2 Pe. 3.8.

Threatenings OF MEN, or denuncements of evil against persons, Ac. 4.17, 29; 9.1;—to be forbore, Ep. 6.4; 1 Pe. 2.23.

—OF GOD, though averted when men turn from sin, yet certainly executed against the impenitent, Is. 46.11; Je. 1.12; 39.16; 51.29. La. 2.17; Eze. 12.25; 2 Pe. 3.4–10.

Three-Taverns, a place on the Appian Way, about 33 miles south of

Rome, where some brethren from the city met Paul, Ac. 28.15.

Thresh, to beat out corn from the ear or pod, Is. 41.15;—to punish, Je. 51.33.

Threshold, an entrance or gate, Ju. 19.27; 1 Sa. 5.4; Eze. 9.3; Zep. 1.9.

Throne, that chair of state, richly adorned, and covered with a canopy, on which sovereign princes usually sit to receive the homage of their subjects, to give audience to ambassadors, and to dispense justice, 1 Ki. 2.19; 10.18, 20;—heaven is God's, Ps. 11.4; Is. 66.1; Ac. 7.49;—Christ is set down in, Re. 3.21.

Throng, a crowd, Mar. 3.9; Lu. 8.45.

Thoroughly, exactly, fully, Ex. 21.19; Job 6.2; Mat. 3.12; 2 Co. 11.6.

Thrust, to push, drive, Ec. 11.17; Ju. 3.21; Is. 13.15; He. 12.20.

Thummim. See URIM.

Thunder, the noise occasioned by the discharge of electricity from a cloud positively charged, or which has more than its natural share of it, into one which is negatively charged, or has less than its natural share; the flash is called *lightning*, and the report *thunder*. Remarkable, in the plagues of Egypt, Ex. 9.23; Ps. 78.48;—at Mount Sinai, Ex. 19.16, 20.18;—at the defeat of the Philistines, 1 Sa. 7.10;—seven, in the vision of John, Re. 20.3;—called the voice of the Lord, 2 Sa. 22.14; Job 37.5; Ps. 18.13; 104.7;—its awful majesty, and powerful effects, Ps. 29.3-9.

Thyatira, thi-a-ti'rah, a city of Lydia, in Asia Minor, about 27 miles north of Sardis, and 56 north-east of Smyrna;—Lydia was from, Ac. 16.14;—Christ's message to the church there, Re. 2.18. Its modern name is *Ak-Hissar* [white castle], with a population about 15,000, between 300 and 400 of whom are nominal Christians.

Thyine-wood, the wood of an evergreen resembling the cypress, the *citrus* or citron-wood of the Romans; is aromatic, and very hard, Re. 18.12.

Tiberias, ti-bé'ri-as, (1) A city on the western shore of the Lake of Genesareth. It was built by Herod Antipas, the murderer of John the Baptist, in honour of the emperor Tiberius, and during the Roman supremacy was the metropolis of Galilee. It was noted for several centuries after the destruction of Jerusalem for its rabbinical academy. Here the Jewish Mishna was completed. The modern city is called *Tiberich*. In 1857 it was nearly destroyed by an earthquake, 600 of the inhabitants perishing in the ruins. It contains about 2000 inhabitants, of whom a few are Christians, 800 Jews, and the rest Mahomedans. It is one of the four holy cities of the Jews (the others being Jerusalem, Hebron, and Safed), in which prayers are offered for the world twice every day. (2) The lake, called the 'Sea of Tiberias', Jn. 6.1, 23.

Tiberius, ti-bé'ri-us, CÆSAR, the third Roman emperor, stepson and successor of Augustus, Lu. 2.1;—John the Baptist preaches in his reign, 3.1.

Tibhath, tib'hath [extension, level], a city of Syria, 1 Ch. 18.8. See BETAH.

Tibni, tib'ni [an intelligent one], son of Ginath, proposed for king in a time of civil war, 1 Ki. 16.21, 22.

Tidal, ti'dal [splendour, renown], one of the allied kings whom Abraham conquered, Ge. 14.1.

Tidings, news or reports, Ex. 33.4; 1 Sa. 4.19; 11.4;—*glad*, the gospel, Lu. 1.19; 2.10; 8.1; Ro. 10.15.

Tiglath-Pileser, tig'lath-pi-lé'ser [mighty prince of the Tigris], king of Assyria, invades Israel, 2 Ki. 15.29;—called Tiglath-Pileser, 2 Ch. 28.13.

Tiles, used to cover houses, were broad stones or bricks, Eze. 4.1; Lu. 5.19.

Till, to turn over or plough the ground, Ge. 2.5; 3.23; 2 Sa. 9.10.

Tillage, the act of ploughing and manuring land, 1 Ch. 27.26; Ne. 10.37; Pr. 13.33.

Timbrel, a musical instrument resembling the modern tambourine, Ex. 15.20.

Time, to us is short, Job 14.1; Ps. 89.47; 102.3, 11;—uncertain, Pr. 27.1; Ja. 4.14;—to be improved, Ec. 12.1; Mat. 5.25; Lu. 12.42; Jn. 9.4; 12.35; Ro. 13.11; 2 Co. 6.2; Ga. 6.9; Ep. 5.16; Col. 4.5;—for several purposes, Ec. 3.1.

Times, and seasons, respecting the Messiah's kingdom, not to be curiously inquired into, Ac. 1.7;—*of the restitution* (regulation or consummation) of all things, at the end of the world, 3.21.

Timnath, tim'nath [portion assigned], a city of the tribe of Judah, called also Timnah, Jos. 15.10, 57. In the time of King Ahaz it was occupied by the Philistines, 2 Ch. 28.18. It is represented by the modern village of *Timneh*, about 2 miles west of Beth-shemesh.—The residence of Samson's wife, Jos. 14.1.

Timnath-Serah, tim'nath-sé'rah [a portion of abundance], called also TIMNATH-HERES [portion of the sun], a city of the Ephraimites, where Joshua was buried, Jos. 19.50; 24.30; Ju. 2.9.

Timon, tí'mon [honourable], one of the first seven deacons of the church, Ac. 6.5.

Timothy, tim'oth-y [honoured of God], a noted evangelist, whose father was a Greek and his mother (Eunice) a Jewess, born at Derbe or Lystra, Ac. 16.1;—circumcised, 3;—sent by Paul to Philippi, Phi. 2.19;—exhorted to diligence, 1 Ti. 4.13; 6.11; 2 Ti. 1.6;—advised to drink wine for his health, 1 Ti. 5.23;—his mother and grandmother (Lois) commended, 2 Ti. 1.5;—two epistles addressed to him by Paul, 1 Ti. 1.2; 2 Ti. 1.2.

Tin, a white metal, harder than lead, lighter than almost any other metal;—an article of Tyrian commerce, Eze. 27.12;—first mentioned, Nu. 31.22. In Zec. 4.10 the same Heb. word denotes an instrument for measuring, a *plummel*.

Tingling, feeling in the ear, a sharp pain, 1 Sa. 3.11; 2 Ki. 21.12; Is. 3.16; 1 Co. 13.1.

Tiphсах, tif'sah [a passing over], (1) A city of the tribe of Ephraim, which shut its gates against Menahem; but was taken and put to the sword, 2 Ki. 15.16. (2) A large and opulent city on the west bank of the river Euphrates. It is identical with the Tarschus of the Greeks and Romans, which is probably marked by the modern *Suriyek*, 165 miles above Deir. It was the frontier of Solomon's kingdom, 1 Ki. 4.24.

Tire, a dress for the head, 2 Ki. 9.30; Is. 3.18; Eze. 24.17, 23.

Tirhakah, tir-ha'kah, a king of Cush or Ethiopia, came to assist Hezekiah, but was defeated by Sennacherib, 2 Ki. 19.9.

Tirshatha, tir'sha-tha [august], an officer of state, a Persian title borne by Nehemiah and Zerubbabel, Est. 2.63; Ne. 7.65, 70; 8.9. In Ne. 5.14, 18; 12.26 the title 'governor' is a translation of the Heb. *pecha*, a word also of Persian origin represented by the modern *pasha*.

Tirzah, tir'zah [delight], (1) An ancient royal city of the Canaanites, Jos. 12.24;—the principal residence of Jeroboam, 1 Ki. 14.17;—its site was noted for its beauty, Ca. 6.4. Has been identified with *Tellusah*, a town 6 miles north-east of *Nablas*.—(2) A daughter of Zelophehad, Nu. 27.1.

Tishbite, tish'bite, an inhabitant of Tishbe, a city of Naphtali, which is supposed to have been the birthplace of Elijah, 1 Ki. 17.1.

Tisri, or TIZRI, the first month of the Jewish civil year, and the seventh of their sacred, answering to our September-October. In 1 Ki. 8.2 it is called *Ethanim*, i.e. the month of streaming rivers.

Tithes, or *tenth parts* from the produce of their fields, gardens, vineyards, and herds, to be given to religious purposes;—given by Abraham to Melchizedek, Ge. 14.20;—vowed to God by Jacob, 28.22;—the Mo-saic laws concerning them, Le. 27.32; Nu. 18.26; De. 12.6.

—of the third year, De. 14.28;—

to be eaten at the place of public concourse, 22;—dedication to be made at the presentation of it, 26.12.

Tithes, were to be conscientiously paid when due, De. 14.22; Ne. 10.37; 13.10; Mal. 3.8; Mat. 23.23; Lu. 11.42;—no law respecting them in the Christian church, 1 Co. 9.14.

Title, a name, character, or inscription, 2 Ki. 23.17; Job 32.21, 22; Jn. 19.19, 20.

Title, the least part or point, Mat. 5.18; Lu. 16.17.

Titus, tí'tus, an eminent evangelist, a Gentile by birth, and Paul's assistant, 2 Co. 8.23;—left in Crete, Tit. 1.5;—not circumcised, Ga. 2.3;—exhorted to be diligent, Tit. 2.1;—his affection for the Corinthian Christians, 2 Co. 7.13, 8.16;—equally disinterested with Paul, 12.18;—Paul sent an epistle to him, Tit. 1.4.

Tob [good], a small district in the south-east of Syria, to which Jephthah withdrew when expelled from Gilead, Ju. 11.3, 5;—called Ish-Tob, 2 Sa. 10.6, 8.

Tobiah, to-bi'ah [the Lord is good], a Samaritan, strenuously opposed the Jews in their attempts to rebuild the temple, Ne. 2.10; 4.7; 6.1, 12, 19.

Tochen, tó'ken [a measure], a place in the tribe of Simeon, 1 Ch. 4.32.

Togarmah, to-gá'mah, the third son of Gomer, and grandson of Japheth, Ge. 10.3; 1 Ch. 1.6;—his descendants traded with Tyre, Eze. 27.14.

Tohu, tó'hú [humility, modesty], an ancestor of the prophet Samuel, 1 Sa. 1.1.

Toi, tó'i [error, erroneous way], the king of Hamath in Syria, sent his son with presents to David, 2 Sa. 8.9-11.

Toil, labour or fatigue, Ge. 5.29; 41.41.

Token, a sign or mark, or memorial, Ge. 9.12; 17.11; Ex. 3.12; 12.13; Ps. 86.17; Mar. 14.44; 2 Th. 3.17.

Tola, tó'lah [worm], (1) The eldest son of Issachar, Ge. 46.13; 1 Ch. 7.1. (2) The tenth judge of Israel, Ju. 10.1.

Tolerable, what may be borne or endured, Mat. 10.15; 11.22; Mar. 6.11; Lu. 10.12, 14.

Toll, a tax paid for passage, or liberty to sell goods in a market or fair, Ex. 4.13, 20; 7.24.

Tomb, a grave, or place for depositing the dead, Job 21.32; Mat. 8.28; 23.29; 27.60; Mar. 5.2, 3; 6.29.

Tongue, the importance of governing it, Ps. 39.1; Ja. 3.2, &c.;—*double*, censured, 1 Ti. 3.8.

Tongues, confusion of, at Babel, Ge. 11.1; &c.;—gift of, foretold, Ps. 28.11; Mar. 16.17;—conferred, Ac. 2.4; 10.46; 19.6;—not to be exercised in public worship, 1 Co. 14.2.

Tooth, for *tooth*, the law of retaliation, Ex. 21.24;—'cleanness of teeth,' famine, Am. 4.6;—children's 'teeth set on edge,' children suffering for the sins of their father, Eze. 18.2.

Topaz, a precious and transparent jewel, third in value to the diamond, Ex. 28.17; 39.10; Job 28.19; Eze. 28.13; Re. 21.20;—the cairngorm is a species of.

Tophel, tó'fel [plaster, mortar], a place supposed to be in the country of Moab, De. 1.1.

Tophet, tó'fet, or more correctly TOPHETH, 2 Ki. 23.10;—a place on the south-east of Jerusalem in the 'valley of the son of Hinnom' by 'the entry of the east gate,' Je. 7.31, 32; 19.2. It became in later times the scene of sacrifices to Baal. It received its name from *tóph*, a *drum*, which was beaten to drown the cries of the victims.

Torch, a kind of flambeau, Zec. 12.6; Na. 2.3, 4; Jn. 18.3.

Torment, lasting pain or anguish, Mat. 4.24; Lu. 16.23, 28; 1 Jn. 4.18; Re. 9.5; 14.11; 18.7, 10.

Tormentors, agents of the Jewish court of justice, whose duty it was to administer sentences, Mat. 18.34.

Tortoise, the sea one is not mentioned in Scripture, but that which lives on land, and which is called by some the *land crocodile*, and by others the *green frog*, a species of lizard, Le. 11.20.

Toss, to agitate violently, Is. 22.18; Je. 5.22.

Tossed, deeply afflicted, Ps. 109.23; Is. 54.17;—unsettled, Ep. 4.14; Ja. 1.6.

Tottering, shaking, feeble, Ps. 62.3.

Tow, more correctly WICK, Is. 43.17.

Towel, a cloth to wipe hands, &c., Jn. 13.4, 5.

Tower, a high and strong building, or a fortress, Ge. 11.4, 5; 2 Sa. 22.51; Ps. 61.3; Pr. 18.10;—of Siloam, Lu. 13.4;—Edar, Ge. 35.21;—Penuel, Ju. 8.17;—Shechem, 5.46;—Thebez, 50, 51;—David, Ca. 4.4;—Lebanon, 7.4;—Jezreel, 2 Ki. 9.17;—Hananeel, Je. 31.38;—Syene, Eze. 29.10.

To wit, an old expression, 'that is to say,' Ge. 24.21; Ex. 2.4; 2 Co. 5.19; 'we do you to wit,' means, we give you to understand, 2 Co. 8.1.

Trachonitis, trá-k-on'itis [rugged region], a small rocky district east of Jordan, of which Philip was tetrarch, Ju. 3.1. Identified with the modern *Lejah*, south of Damascus, and in the centre of the kingdom of Bashan. Its Hebrew name was *Argob*.

Trade, or lawful business, the duty of those concerned in it, Le. 25.14, Pr. 20.14; Eze. 28.16; Ho. 12.7;—of Tyre, Eze. 27.1, &c.

Traditions, doctrines or ceremonies handed down from age to age, as the Jews pretended, from the time of Moses, to whom they were *spoken* by God, without being committed to writing, and which they called their *oral law*; the Pharisees set them before the written law, Mat. 15.3; Mar. 7.9;—not to be much regarded, Mat. 15.2, &c.; Mar. 7.5, &c.; Col. 2.8; Tit. 1.14; 1 Pe. 1.18.

Traffic, merchandise, 1 Ki. 10.15; Eze. 17.4; 28.5, 18.

Train, a company of attendants, 1 Ki. 10.2; Is. 6.1;—to educate, Pr. 22.6.

Traitor, one who betrays his king, master, or friend, Lu. 6.16; 2 Ti. 3.4.

Trance, or ecstasy, a state of mind in which a person is wrapped into visions of future or distant things, while the body seems insensible, Ac. 10.10; 11.5; 22.17. The word occurs also in Nu. 24.4, 16, but only as supplied by the translators.

Tranquillity, quietness, Da. 4.27.

Transfer, to apply to one what relates to another, 1 Co. 4.6.

Transfigure, to change the figure and appearance, as Christ did on the mount, Mat. 17.2; Mar. 9.2; Lu. 9.28; 1 Pe. 1.18.

Transform, to change the form, as Satan and his ministers do, by putting on a pious appearance, 2 Co. 11.13-15;—applied to the saving change of the mind into the divine image, Ro. 12.2.

Transgress, to go over the limits which the law prescribes, Nu. 14.41; Ne. 1.8; 13.27; Mat. 15.3; Ro. 2.27; 1 Jn. 3.4;—*to disobey* is to refuse to do what the law enjoins, He. 2.2.

Transgressors, foretold that Christ should be numbered with, 15.5, 12;—this accomplished in his crucifixion with two thieves, Mar. 15.27, 28; Lu. 23.32, 33.

Translate, to remove from one place or post to another, 2 Sa. 3.10; Col. 1.13; He. 11.5.

Translation, or removal from earth to heaven, of Enoch, Ge. 5.24;—of Elijah, 2 Ki. 2.1, &c.

Transparent, what may be seen through, clear as glass, Re. 21.21.

Travail, labour, labour in childbirth, Ge. 38.27; Ps. 48.6; Jn. 16.21; Ga. 4.19; 1 Th. 5.3.

Travel, a journey, labour, or toil, Ex. 18.8; Nu. 20.14; Ac. 19.29; 2 Co. 8.19; 1 Th. 2.9.

Traverse, to go hither and thither, Je. 2.23.

Treachorous, perfidious, false, Is. 21.2; Je. 3.7-11; Zep. 3.4.

Treachery, perfidy, or breach of faith, to be guarded against, Mal. 2.16; Je. 9.4; 12.6; 2 Ti. 3.3.

—of Simeon and Levi to the Shechemites, Ge. 34.13;—of Ziba, 2 Sa. 16.1, &c.;—of Ishmael to Gedaliah, Je. 40.13; 41.5.

Treason, disloyalty, the act of betraying a sovereign; of Absalom, 2 Sa. 15.1; 18.9;—Sheba, 20.1, 22;—Adonijah, 1 Ki. 1.5; 2.13, 25;—Baasha, 1 Ki. 15.27; 16.1;—at Tirzah, 16.9, 18;—Atha-

hah, 2 Ki. 11.1, 14;—Shallum, 15.10, 14.

Treasure, a store or collection of goods, Je. 41.8;—a store of gold, silver, &c., Ge. 43.25; Eze. 22.25;—the temple, 2 Ch. 5.1;—in what ours should consist, Mat. 6.19; Lu. 12.33; Col. 3.1.

Treasury, that in which treasures are laid up, Jos. 6.19; Je. 38.11; Mat. 27.6; Mar. 12.41.

Treaties, or covenants, of Jacob and Laban, Ge. 31.44;—of the Gibeonites with the Israelites, Jos. 9.15, 19.

Treatise, a written tract or book, Ac. 1.1.

Tree, of life in Eden, Ge. 2.9; 3.22;—of knowledge, 2.17; 3.3;—of life in heaven, Re. 2.7; 22.2, 14;—known by its fruit, or men by their actions, Mat. 12.33; Lu. 6.44.

Trees, in Canaan, when fit for use after the conquest of the country, Le. 19.23;—*fruit*, not to be cut down in war, De. 20.19;—that are to grow near the river that is to flow from the sanctuary, Eze. 47.7.

Trench, a ditch about a camp or city, 1 Sa. 17.20; 26.5; 1 Ki. 18.32; in Lu. 19.43, means a palisade or rampart.

Trespass, an offence or sin, a departure from duty, Ge. 3.6; 50.17; Mat. 6.14; Ep. 2.1; Col. 2.13.

Trespass-offering, rules concerning it, Le. 7.1.

Trial, a test of virtue by suffering, 1 Co. 8.2; He. 11.36; 1 Pe. 1.7, 12.

Tribe, a class of people sprung from one origin, as the descendants of each of the twelve sons of Jacob, Ex. 28.21; 39.14.

Tribes, blessed by Jacob, Ge. 49.1, &c.;—by Moses, De. 33.1, &c.;—their boundaries, Jos. 13.15; 15.1, &c.;—the numbers and orders of them, Nu. 1.1, 26.1, &c.;—twelve princes of them under David, 1 Ch. 27.16.

Tribulation, sore vexation or distress, De. 4.30; Ju. 10.14; 1 Sa. 26.24;—the lot of all saints, Jn. 16.33; Ac. 14.22;—awful, threatened to sinners, Ro. 2.9.

Tribute, a tax or impost, exacted from the Canaanites by Solomon, 1 Ki. 9.21, 22; 2 Ch. 8.8;—that imposed by the Romans on the Jews was a *civil* tax, the poll-tax payable by every one whose name was in the 'census,' Mat. 17.25; Mar. 12.14;—the 'tribute-money,' Mat. 17.24; Lu. 20.22, was an *ecclesiastical* tax, 'the double drachma,' equal to two Attic drachmas, and corresponding to the Jewish 'half-shekel,' payable for the maintenance of the temple services by every male Jew from 20 years old and upwards, Ex. 30.13, 14; 2 Ch. 24.6, 9.

Trickle, to run down in drops, La. 3.49.

Trim, to fit out, to adjust, or to adorn, 2 Sa. 19.24; Je. 2.33; Mat. 25.7.

Trinity, or *three in unity*, a term, though not found in Scripture, yet properly enough used to signify the three persons in the one Godhead, or divine Essence, Mat. 3.16, 17; 28.19; 2 Co. 13.14; 1 Jn. 5.7;—besides these plain texts, numerous intimations of this doctrine are given in other parts of Scripture, Ee. 1.26; 3.22; 11.7; Is. 48.16; 54.16; Zec. 13.7; Mat. 3.16; Lu. 1.35; Jn. 14.16, 17, 26; 15.26; Ga. 4.6; 1 Pe. 1.2; Jude 20, 21, &c.;—and in addition to the evidence from these passages, we have the most convincing proofs of the supreme Deity both of the Son and of the Holy Spirit. See CHRIST and HOLY GHOST. Salvation the work of, 2 Th. 2.13, 14; Tit. 3.4-6; 1 Pe. 1.2. God himself, who alone comprehends his own mode of existence, has revealed this doctrine to us; and what he says we are bound to believe. In its nature it must be incomprehensible to us, for everything respecting an *eternal* and *infinite* God is so; and either to reject it on this account, or to attempt to comprehend or explain it, is alike impious and absurd, Job 11.7-9.

Triumph, to shout with joy on account of victory over an enemy, Ec. 15.1; 2 Sa. 1.20; Ps. 25.2; 47.1; 2 Co. 2.14; Col. 2.15.

Troas, tró-as, maritime city of Phrygia

or *Mysia*, on the shores of the Archipelago, a little to the south-west of the Hellespont, and about 25 miles north of Assos;—here Paul several times visited. Ac. 16.8; 20.5; 2 Co. 2.12; 2 Ti. 4.13. Near it stood ancient *Troas*. It is represented by the modern *Eske-Stambul*.

Troglodytes, troj-jil-um, a town (and promontory), at the foot of Mount Mysale, on the west coast of Asia Minor, where Paul tarried one night on his way from Troas to Miletus, Ac. 20.15.

Troop, a band of men, especially warriors or robbers, Ge. 49.19; 1 Sa. 30.8; 2 Sa. 2.25; 3.22; Ho. 7.1.

Trophimus, trof-i-mus, a native of Ephesus, who was converted by Paul, and became his companion, Ac. 20.4; 21.28, 29; 2 Ti. 4.20.

Trouble. See **AFFLICTION**.

Trow, to imagine or think, Lu. 17.9.

Truce-breakers, violators of engagements, 2 Ti. 3.3.

Trump, or **TRUMPET**, an instrument used in martial music or to convene assemblies, Nu. 10.1—sound of, at the giving of the law on Sinai, Ex. 19.16; 20.18—at the resurrection, 1 Co. 15.52; 1 Th. 4.16.

Trumpets (FEAST OF), Le. 23.23;—offerings on it, Nu. 29.1.

—*seven*, in the vision of John, Re. 8.6.

Trust, reliance on the care of another, laws concerning it, Ex. 22.7; Le. 6.1.

—*in God*, or reliance on him, a duty, Job 38.41; Ps. 22.4; 31.19; 37.3; 56.3; 91.2; 104.27; 115.9; 118.8; 125.1; 147.9; 1 Pr. 16.20; 28.25; 29.25; 30.5; Je. 17.5; 7.39; 18—ought to be, not presumptuous, but the fruit of faith in Christ, Ep. 1.12; 13—exercised through Christ, 2 Co. 3.4—without the whole heart, Pr. 3.5, 6—without any reserve, 1 Pe. 5.7—continual, Is. 26.4;—*motives* to it are, his ability to help in every case, Is. 50.10; Je. 32.17, 27;—his fatherly compassion, Ps. 103.13;—his promise, 34.22; 125.1, 2; Pr. 28.25; 29.25; Na. 1.7—his everlasting strength, Is. 26.4—his loving-kindness, Ps. 36.7—the richness of his bounty, 1 Ti. 6.17—the experience of his people, Ps. 13.5, 6; 22.4; 28.7—blessings resulting from, mercy, Ps. 32.10—peace, Is. 26.3—safety from enemies, Ps. 37.40—prosperity, Pr. 28.25;—rejoicing in God, Ps. 5.11; 33.21—happiness, Pr. 16.20.

—*declarations of it*, by Ezekiah, 2 Ki. 18.5;—by Asa, 2 Ch. 14.11;—by Job, Job 13.15;—by David, Ps. 3.6; 27.3; 57.1; 61.4;—by Isaiah, Is. 12.2;—by Paul, 2 Ti. 1.12; 4.18.

—*in anything besides God*, censured, Job 31.24; Ps. 33.16; 44.6; 49.6; 52.7; 62.10; 118.8; 146.3; Is. 30.31; 31.1; Je. 17.5; 1 Ti. 6.17.

Truth, or *sincerity of speech*, Ps. 15.2; 51.6; Pr. 3.3; 8.7; 12.17, 19; 1 Co. 5.8; Ep. 4.25.

—*purity of intention*, Jos. 24.14; 1 Sa. 12.24; Ps. 15.2.

—*Christian faith*, Jn. 1.17; Ga. 3.1; Ja. 5.19; 1 Jn. 2.21; 2 Jn. 2—how to be treated, believed, 2 Th. 12.13; 1 Ti. 4.3—acknowledged, 2 Ti. 2.25;—obeyed, Ro. 2.8; Ga. 3.1—loved, 2 Th. 2.10.

Try, to examine or prove, Ju. 7.4; 2 Ch. 32.31; Job 7.18; 12.11; Ps. 11.4; 26.2; La. 3.40; 1 Pe. 4.12; 1 Jn. 4.1.

Tryphena, tri-fē-nah, and **Tryphosa**, tri-fō-sah, two distinguished Christian women at Rome, who laboured in the cause of the gospel, Ro. 16.12.

Tubal, tū-bal [a flowing forth], the fifth son of Japheth, Ge. 10.2; Is. 66.19; Eze. 27.13; 32.26. His descendants probably peopled the country lying between the Black Sea and the Caspian.

Tubal-Cain, tū-bal-kā-ne, the son of Lamech, and the inventor of the art of forging iron, Ge. 4.22.

Tumult, a riot, or a confused and noisy rabble, 1 Sa. 4.4; 2 Sa. 18.29; Ps. 65.7; 83.2; Mat. 27.42; Ac. 21.34.

Turtle-dove, famed for its kind disposition and chastity, to be offered in sacrifice, Ge. 15.9; Le. 1.14; 7; Lu. 2.24.—is a bird of passage, Je. 8.7; hence Ca. 2.12.

Tutor, one who takes charge of a

child, and his estate, while he is under age, Ga. 4.2.

Twain, two, 1 Sa. 18.21; 2 Ki. 4.33; Is. 6.2; Mat. 5.41; 19.5; 21.31; 27.34, 51; Ep. 2.15.

Twilight, a dim light after sunset, or before the sunrise, 1 Sa. 30.17; 2 Ki. 7.5, 7; Pr. 7.9; Eze. 12.6, 7, 12.

Twinkling, a moment, 1 Co. 15.52.

Twins, two brought forth at a birth, Ge. 25.24; 38.27; Ca. 4.2, 5; 6.6.

Tychicus, tik-i-kus [fortunate], one of the primitive disciples, accompanied Paul, Ac. 20.4;—sent by Paul to Ephesus, Ep. 6.21; 2 Ti. 4.12;—sent by Paul to Colosse, Col. 4.7;—to Titus, Tit. 3.12.

Type, a figure or symbol of something future and distant, or an example designed to prefigure that distant thing;—the Mosaic institutions were a *shadow of things to come*, Col. 2.17; He. 10.1—things which happened to the fathers were examples or *types*, 1 Co. 10.11—the lifting up of the serpent in the wilderness was a type of Christ's crucifixion, Nu. 21.9; Jn. 3.14, 15—those things which were transacted in the tabernacle prefigured spiritual and heavenly things, He. 9.11, 12, 23, 24.

Tyrannus, ty-rin'-nus [reigning, prince], a teacher at Ephesus, in whose school Paul preached for two years, Ac. 19.9.

Tyranny, or severe and cruel government, in Pharaoh, Ex. 5.6;—in Rehoboam, 1 Ki. 12.14.

Tyre, tire, or TYRUS, tif-rus [rock], an ancient and flourishing city of Phoenicia, on the coast of the Mediterranean Sea. There were two cities of the same name:—one, the most ancient, was situated on the mainland, and was destroyed by Alexander the Great; the other stood upon a small island, about 200 yards from the coast. It is called the daughter of Zidon, Is. 23.12—a very splendid city, 7.8; Zec. 9.3, 4—Solomon brought Hiram from, 1 Ki. 7.13, 14—its destruction foretold, Is. 23.1, &c.—favour to be shown to it after seventy years, 17—and in the latter days, 18—threatened for insulting Jerusalem, Eze. 26.1—to be conquered by Nebuchadnezzar, 7—its great commerce, 27.1, &c.—its ruin, 26.1—God's judgments against its princes, 28.1—threatened, Am. 1.9; Zec. 9.3—the 'coasts of Tyre' once visited by Christ, Mat. 15.21–29; see also Mat. 11.21, 22; Mar. 3.8; Lu. 6.17—the gospel was received there, Ac. 21.3–6—the predictions against, have been so fully verified that it is now a miserable ruin, unoccupied except by a few fishermen as 'a place to spread nets upon,' Eze. 26.14. Its modern name is *Syr*.

U.

Ucal, eu'-kal [one that has pined away, sorrowful], a person to whom Agur addressed his words, Pr. 30.1.

Udal, eu'il [pure water], a river of Susiana (identical with the Eulaeus of the Greeks and Romans), on the banks of which Daniel had a vision, Da. 8.2, 16.

Ulam, eu-lam [solitary], (1) One of the posterity of Manasseh, 1 Ch. 7.16.—(2) Of Saul, 1 Ch. 8.39.

Ulla, u'l-la [a burden], one of the posterity of Asher, 1 Ch. 7.39.

Unaccustomed, not used to, Je. 31.18.

Unadvisedly, rashly, without deliberation or advice, Ps. 106.33.

Unawares, secretly, Ge. 31.20; Jude 4—suddenly, not expected, Ps. 35.8; Lu. 21.34; He. 13.2—without design, Nu. 35.11; De. 4.42.

Unbelief, the calling in question or discrediting of the Divine veracity; or the treating of God as if he were a liar, in what he has testified, promised, or threatened, 1 Jn. 5.10—causes of, Is. 5.44; 2 Co. 4.4; Ep. 2.2; 2 Th. 2.12; He. 3.12—consequences of, Mat. 24.11, 12; 2 Ti. 3.2–5; 2 Pe. 2.12—danger of, Mar. 16.16; Lu. 12.46; Jn. 8.24; Ro. 1.28; 2 Ti. 2.12.

Unbelievers, infidels, or those who discredit the gospel, Christians should not marry with them, 2 Co. 6.14, 15, 19;—to be shunned, Mat. 7.15; Ro. 16.17; 1 Ti. 6.5; Phi. 3.2; 2 Th. 3.6, 14—how to be distinguished in order to be avoided, 1 Th. 5.21; 1 Jn. 4.1–3—threatenings of God against, Pr. 3.34; 19.29; Je. 14.15; 23.32—obstinate, their fate, Mar. 16.16; Lu. 12.46; He. 3.19; 4.1; Re. 19.20; 20.10, 21.8.

Unblamable, without blame or fault, Col. 1.22; 1 Th. 3.13.

Uncertain, doubtful, 1 Co. 14.8;—changeable, 1 Ti. 6.17.

Unchangeable, that cannot be changed, He. 7.24.

Unchangeableness, an attribute of God only, Nu. 23.19; 1 Sa. 15.29; Mal. 3.6; He. 1.12; Ja. 1.17.

Uncircumcised, not circumcised, Ge. 17.14; 34.14; Ex. 12.48—not fit for the service of God, Ex. 6.12; Je. 6.10; Eze. 44.7; Ac. 5.1.

Unclean persons, ceremonially, to be removed from the camp, Nu. 5.1—*federally*, as the heathen and their children were, who were not God's covenant people and church, 1 Co. 7.14—*morally*, Ep. 5.5—meats that were so, Le. 11.1, &c.; De. 14.3, &c.;—what is so under the gospel, Mat. 23.27; Ro. 6.19; 2 Co. 12.21; Ep. 4.19; 5.3; Col. 3.5; 1 Th. 4.7; 2 Pe. 2.10.

Uncleanliness, want of cleanness, Le. 5.3; 14.19; Mat. 23.27; Ro. 12.4; 6.19; Ep. 4.19; 5.3; Col. 3.5; 1 Ti. 2.3; 2 Pe. 2.10.

Unclothed, the soul is, when the body is put off, 2 Co. 5.4.

Uncollected, not graceful, 1 Co. 7.36; 12.23.

Uncondemned, not proved guilty, Ac. 16.37; 22.25.

Uncorruptness, freedom from error, Tit. 2.7.

Uncover, to expose to view, or to defile, Le. 18.6–19—the head of a woman uncovered with a veil in an assembly of men, according to eastern manners, shameful, 1 Co. 11.5, 13.

Unction, anointing, the grace of God bestowed on believers, 1 Jn. 2.20.

Undeified, perfectly pure, and free from stain, He. 7.26; 1 Pe. 1.4—holy in a high degree, Ps. 119.1; Ca. 5.2; 6.9.

Undergirding, encircling the ship with ropes, Ac. 27.17.

Underpotters, supporters, or feet, 1 Ki. 7.30.

Understanding, *natural*, not sufficient to determine in matters of religion, 1 Co. 1.19; 3.19—but requires assistance, De. 4.6; 1 Ki. 3.9;—*but*, 12; Pr. 2.6; 2 Ti. 3.15.

Understood, knew, Ge. 42.23; Job 42.3; Ps. 81.5; Mat. 13.51.

Undertake, to engage, Is. 38.14.

Unequal, not equal, Eze. 18.25, 29.

Unfaithful, treacherous, Pr. 25.19; Ps. 78.57.

Unfeigned, true, sincere, and without dissimulation, 2 Co. 6.6; 1 Ti. 1.5; 2 Ti. 1.5; 1 Pe. 1.22.

Unfruitful, barren, Mat. 13.22; 1 Co. 14.14; Ep. 5.11; Tit. 3.14; 2 Pe. 1.8.

Ungirding, loosing of the girdle, Ge. 24.32.

Ungodly, contrary to God's will and image, 2 Sa. 22.5; 2 Ch. 19.2; Ps. 1.1, 4, 6; Ro. 4.5; 5.6.

Unholy, common, wicked, Le. 10.10; 1 Ti. 1.9; 2 Ti. 2.12; He. 10.29.

Unicorn, an animal with one horn, as the name signifies; noted for its strength, Nu. 23.22; 24.8—ferocity, Is. 34.7—agility, Ps. 29.6—wildness, Job 39.9—supposed to be the rhinoceros, more probably the wild buffalo.

Union to Christ, the connection between him and his people; described, by Christ being in his people, Ep. 3.17; Col. 1.27—his people being in him, 2 Co. 12.2; 1 Jn. 5.20—it is compared to the union of the body with the head, Ep. 4.15, 16—a building with its foundation, 1 Pe. 2.4, 5—a vine and its branches, Jn. 15.4, 5—the conjugal union, Ep. 5.23—the head and members of the body, 4.15, 16—the union between the Father and Son, Jn. 17.11, 21—identity of body, 1 Co. 12.12, 27—identity of spirit, 6.17;—in its *nature* it is *hidden* and in-

visible, Ep. 5.32;—*her marable*, 1 Jn. 3.1, 2;—*profitable*, 2 Co. 2.12–23;—*spiritual*, the Holy Spirit being its actuating source; ad bond, 6.17; 12.13; 1 Jn. 3.24;—*vital*, in that our spiritual life is sustained and actuated by the life of Christ through the indwelling of his Spirit, Jn. 14.19; Ga. 2.20;—*indissoluble*, Jn. 10.28; Ro. 8.35–37; 1 Th. 4.14, 17. Its *evidences* are—*love* to Christ, Jn. 14.21;—*attachment* to his people, 1 Jn. 5.1;—*delight* in his word and ordinances, Ps. 27.4; 84.1;—*imitation* of his example, 1 Jn. 2.6;—and *fruitfulness* in holiness, Tit. 2.14.

Unite, to join, Ps. 86.11.

Unity, the being in concord, Ps. 133.1; Ep. 4.3, 15;—the *oneness* of the Godhead. See **GOD**.

—*of the church*, Jn. 10.16; Ro. 12.5; 1 Co. 10.17; 12.13; Ga. 3.28; Ep. 1.10; 2.19; 4.13; 5.23, 30; Col. 1.18, 24;—among Christians, recommended, Ro. 12.16; 15.5; 1 Co. 1.10; 2 Co. 13.11; Ep. 4.3; Phi. 1.27; 2.2; 1 Pe. 3.8.

Unity of the faith, agreement in belief, Ep. 4.13;—*of the Spirit*, a union of judgment and affection among the members of the spiritual body, or church of Christ, 3—is the gift of God, Je. 27.39;—is to be sought after, 2 Co. 13.11.

Unjust, partial, not just, Ps. 43.1; Mat. 5.45; Lu. 16.8, 10; Ca. 24.15.

Unlawful, contrary to law, unjust, Ac. 10.28; 2 Pe. 2.8.

Unlearned, ignorant, Ac. 4.13; 1 Co. 14.16; 2 Ti. 2.23; 2 Pe. 3.16.

Unleavened. See **LEAVEN**.

Unmerciful, or unkind and cruel, threatenings against, Ps. 109.12, 16; Ho. 1.1; Mat. 23.23; Ja. 2.13.

Unmindful, negligent, De. 32.18.

Unmovable, fixed, Ac. 27.41; 1 Co. 15.58.

Unni, un-ni [depressed], a singer in the temple, 1 Ch. 15.18.

Unoccupied, not possessed, Ju. 5.6.

Unperfect, imperfect, Ps. 139.16.

Unprepared, not ready, 2 Co. 9.4.

Unprofitable, useless, tending to hurt, Job 15.3; Mat. 25.30; Ro. 3.12; Phil. 1.11; He. 13.17.

Unpunished, not punished; the wicked shall not be, Pr. 11.21; 16.5; 17.5; 19.5.

Unquenchable, fire that cannot be put out, Mat. 3.12; Lu. 3.17.

Unreasonable, without reason or common sense, Ac. 25.27; 2 Th. 3.2.

Unrehabitable, not blamable, or not liable to censure, 1 Ti. 6.14.

Unrighteous, unjust or wicked persons, Ex. 23.1; Ps. 71.4; Is. 55.7—threatenings against such, De. 26.16; Ro. 1.18; 2.8; 1 Co. 6.9; 2 Th. 2.10, 12.

Unruly, not governed, 1 Th. 5.14; Tit. 1.6, 10; Ja. 3.8.

Unsatisfiable, that cannot be satisfied, Eze. 16.28.

Unsavoury, tasteless, Job 6.6.

Unsearchable, that cannot be sought out, Job 5.9; Ps. 145.3; Ro. 11.33; Ep. 3.8.

Unseemly, indecent, Ro. 1.27; 1 Co. 13.5.

Unskilful, wanting knowledge, He. 5.13.

Unspeakable, what cannot be uttered, 2 Co. 9.15; 12.4; 1 Pe. 1.8.

Unspotted, free from spot or blemish, Ja. 1.27.

Unstable, inconstant, not fixed, Ge. 49.4; Ja. 1.8; 2 Pe. 2.14; 3.16.

Unstopped, opened, Is. 35.5.

Untempered, not properly mixed and wrought together, Eze. 13.10, 11, 14, 15; 22.28.

Unthankful, not disposed to acknowledge favours, Lu. 6.35; 2 Ti. 3.2.

Untimely, happened before proper time, Job 3.6; Ps. 58.8; Re. 6.13.

Untoward, perverse or rebellious, Ac. 2.40.

Unwalled, without walls for defence, De. 3.5; Es. 9.19.

Unwittingly, without knowing or intending, Le. 22.14; Jos. 20.3.

Unworthy, not meet for, not deserving of, Ac. 13.46; 1 Co. 6.2.

Upbraid, to reprove sharply, Mat. 11.20; Mar. 16.14—to scoff and scold, Ju. 8.15; Ja. 1.5.

Uphaz, eu'-faz, a place from which fine gold was brought, supposed to be

identical with *Ophir*, Je. 10.9; Da. 10.5.

Upper, higher in place, Ex. 12.7; Le. 13.45; Mar. 14.15; Ac. 1.13; 19.1.

Uppermost, the highest in place or power, Ge. 40.17; Is. 17.6; Mat. 23.6; Mar. 12.39; Lu. 11.43.

Upright, straight up, honest, righteous, Ge. 37.7; 1 Sa. 29.6; Job 1.1; Ps. 11.7.

Up roar, a tumult, 1 Ki. 1.41; Mat. 26.5; Ac. 17.5.

Ur [fire, light], an ancient city of Chaldea, the native place of Terah and Abraham, Ge. 11.28; 15.7; Ne. 9.7; 1 Ch. 11.35. It has been identified with *Mugheir*, some desolate mounds situated about 6 miles west of the Euphrates, and midway between the ruins of Babylon and the Persian Gulf.

Urbane, ur-ba'nē, a disciple at Rome mentioned by Paul, Ro. 16.9.

Urge, to entreat earnestly, Ge. 33.11; Ju. 16.16; 19.7—to provoke, Lu. 12.53.

Uriah, eu'-ri'ah [fire of the Lord], a Hittite, the husband of Bathsheba, 2 Sa. 11.3—resists David's attempts to impose on him, 6–13—is treacherously slain, by David's orders, 14–25—called *Urias*, Mat. 1.6.

Urijah, eu'-ri'ah [fire of the Lord], (1) The idolatrous high-priest, who, at Ahaz's request, formed an altar for idol-worship like one at Damascus, 2 Ki. 16.10–16.—(2) The prophet, son of Shemaiah, of Kirjath-jearim, his case mentioned, Je. 26.20, 21.

Urim and Thummim [light, i.e. revelation, and truth or perfection], probably something attached to the breastplate of the high-priest, by means of which he learned the divine will on occasions of national importance, or even of private concern. Some suppose that this was done by rays of light from the Shekinah falling on the stones of the breastplate, or on some letters inscribed on it. Others that the Urim and Thummim only qualified the high-priest for presenting himself to receive answers from the mercy-seat, which were given in audible voice, Ex. 28.30; Le. 8.8; Nu. 27.21; De. 33.8; Err. 2.63; Ne. 7.65.

Usurp, haughtily to claim power without right, 1 Ti. 2.12.

Usury (the Heb. word so rendered means *biting*), the gain taken for the loan of money, corn, &c.—the Jews, who were not a commercial people, and who borrowed only in cases of necessity, were forbidden to exact it from their brethren, Ex. 22.25; Le. 25.36; De. 23.19—censured, Pr. 28.8; Eze. 18.8, 13, 17; 22.12—may be taken of strangers, De. 23.20.

Utterance, the act of uttering words, pronunciation, Ac. 2.4; 2 Co. 8.7; Ep. 6.10; Col. 4.3.

Uttermost, extreme, most remote, 2 Ki. 7.5; Mat. 5.26; He. 7.25.

Uz [sandy, soft soil], (1) Son of Shem, Ge. 10.23.—(2) A country in Arabia, where Job resided; its situation is uncertain, but probably it adjoined Bashan on the east, Job 1.1—first mentioned, Ge. 10.23—colonized by the descendants of the son of Aram, 1 Ch. 1.7.

Uzal, u'zal [a wanderer], a son of Joktan, Ge. 10.27; 1 Ch. 1.21, whose descendants settled in the district of Arabia called Yemen, the capital of which was called Uzal. It is now called *Sanaa*, with a population of about 15,000 Jews.

Uzzah, uzzah [strength], and **Uzzio**, the sons of Abinadab, smitten for touching the ark, 1 Ch. 13.9; 2 Sa. 6.3.

Uzzen-Sherah, uz'-zen-shē'rah [ear of Shem], a small city of Ephraim, near Beth-horon, 1 Ch. 7.24.

Uzziah, uz'-zi'ah [strength of the Lord], reigned over Judah for fifty-two years. During his reign a great earthquake; referred to, Am. 1.1; Zec. 14.5. See **AZARIAH**.

Uzziel, uz'-ziel [might of God], (1) The fourth son of Kohath, Ex. 6.18; Nu. 3.19; 1 Ch. 6.2, 18.—(2) One of the sons of Ishi, 1 Sa. 14.48; 15.7; 2 Sa. 18.12.

V.

Vagabond, one who wanders about without a settled habitation, Ge. 4. 12, 14; Ps. 109. 10; Ac. 19. 13.

Vail, a covering which the Jewish women wore over their heads and faces, in token of modesty, and reverent subjection to their husbands, Ge. 24. 65; 1 Co. 11. 3, 6, 7, 10;—in Ru. 3. 15 means a *mantle* or *cloak*;—the curtain which divided the holy place from the holy of holies, Ec. 26. 31; Le. 16. 2; Mat. 27. 51; He. 6. 19;—a darkness on the mind, 2 Co. 3. 14–16.

Vain, unprofitable or worthless, De. 32. 47; Ps. 37. 17; 60. 11;—proud and foolish, Job 11. 11, 12; Ps. 39. 6; Pr. 12. 11;—wicked, Ju. 9. 4; 2 Sa. 6. 20; Ps. 26. 4.

Vainly, without effect, foolishly, Col. 2. 18.

Vajezatha, va-jēs'a-tha [pure, white], the youngest son of Haman, Es. 9. 9.

Vale. See **VALLEY**.

Valiant, brave, courageous, intrepid, 1 Sa. 14. 52; 16. 18; 2 Sa. 2. 7; 23. 20; He. 11. 34.

Valley, low ground lying between hills,—as of Sodom, where stood Sodom and Gomorrah, Ge. 14. 3;—of Shaveh, or the King's dale, 17;—Eshcol, Nu. 32. 9;—Jezreel, Ho. 1. 5;—Bochim, Ju. 2. 5;—Gad, 2 Sa. 24. 5 (margin);—Jericho, De. 34. 2;—Lebanon, Jos. 11. 17;—the Passengers, or Hamon-gog, Eze. 39. 11;—Achor, Jos. 24. 15; 24. 16; Ho. 2. 15;—Ajalon, Jos. 10. 12;—Sorek, Ju. 16. 4;—Elah, 1 Sa. 21. 9;—Rephaim, or giants, Jos. 15. 8; 18. 16; 2 Sa. 5. 18; Is. 17. 5;—Berachah, 2 Ch. 20. 26;—Hinnom or Tophet, Jos. 18. 16; 2 Ki. 23. 10; Je. 7. 32;—Megiddo, 2 Ch. 35. 22; Zec. 12. 11;—Salt, 2 Sa. 8. 13;—Succoth, Ps. 60. 6; 108. 7;—Bacah, Ps. 84. 6;—Gibeon, Is. 28. 21;—Jehoshaphat, or Decision, Joel 3. 2, 14;—Shittim, 18;—Moab, De. 34. 6;—Zephathah, 2 Ch. 14. 10;—Zeboim, 1 Sa. 13. 18;—Gerar, Ge. 26. 17;—Hebron, 37. 14.

Valour, personal bravery, prowess, Ju. 3. 29; 6. 12; 11. 1; 2 Ki. 5. 1; 2 Ch. 17. 17.

Value, the worth of a thing, Job 13. 4; Mat. 10. 31.

Vanish, to cease to be seen, to disappear, Job 6. 17; 7. 9; Is. 51. 6; He. 13. 13; Ja. 4. 14.

Vanities, heathen idols, De. 32. 21; 1 Ki. 16. 13, 26; Je. 14. 22; Ac. 14. 15.

Vanity, what is unsatisfactory and perishing, Ec. 1. 1, &c.;—subjects of named, Ps. 39. 6, 11; 60. 11; 62. 9; 94. 11; Pr. 10. 21; 21. 6; Ec. 2. 13, 14, 15; 4. 4; 6. 12; Is. 57. 12; Je. 23. 32;—or conceit and boasting, censured, De. 8. 17; 9. 4; Ps. 62. 10; Pr. 25. 27; 26. 12; 27. 30. 8; 1 Co. 8. 2; 2 Co. 10. 17; Re. 3. 17;—very common, Pr. 20. 6; Jn. 7. 18.

Vapour, moisture, like a cloud, exhaled by heat, Job 36. 27, 33; Ps. 135. 7; 148. 8; Ac. 2. 19;—life compared to, Ja. 4. 14.

Variableness, inconstancy and liability to change, none with God, Ja. 1. 17.

Variance, discord or dissension, Mat. 10. 35; Ga. 5. 20.

Vashni, vash'ni [Jehovah is strong], the son of Samuel, 1 Ch. 6. 28;—called Joel, 1 Sa. 8. 2.

Vashti, vash'ti [beauty], the queen of Ahasuerus, refused to appear at his command, Es. 1. 12;—on this account degraded from her royalty, 19.

Vaunt, to boast, Ju. 7. 2; 1 Co. 13. 4.

Vehement, violent, eager, ardent, Ca. 8. 6; Jonah 4. 8; 2 Co. 7. 11.

Vein, the stratum or course of metal in a mine, Job 28. 2.

Vengeance, punishment, or penal retribution, Ge. 4. 15; De. 32. 35, 47, 43; Is. 34. 8; 2 Th. 1. 8.

Venison, the flesh of deer, or of beasts of chase, Ge. 25. 28; 27. 3, 19, 25, 33.

Venom, poison, De. 32. 33.

Venomous, poisonous, Ac. 28. 4.

Vent, passage, outlet, Job 32. 19.

Venture, a hazard or chance, 1 Ki. 22. 34; 2 Ch. 18. 33.

Verified, proved to be true, Ge. 42. 20; 1 Ki. 8. 26; 2 Ch. 6. 17.

Verily, truly, Ge. 42. 21; Ex. 31. 13; Mat. 5. 18; 6. 2, 5;—when doubled, as it often is by Christ, it approaches to the solemnity of an oath, Jn. 7. 51; 3. 3, 5, 11; 5. 19, 24, 25; 6. 26, 32, 47, 53; &c.

Verity, truth, Ps. 111. 7; 1 Ti. 2. 7.

Vermilion, a lively red colour, Je. 22. 14; Eze. 23. 14.

Vessels of the temple, foretold to be carried to Babylon, Je. 27. 19;—used in Belshazzar's feast, Da. 5. 2;—restored, Eze. 1. 7.

Vex, to distress by provocation, frowns, wickedness, &c., Ex. 22. 21; Le. 18. 18; Nu. 25. 17, 18; Is. 63. 10; 2 Pe. 2. 7, 8.

Vexation, the cause of trouble and uneasiness, De. 28. 20; Ec. 1. 14, 17; Is. 9. 1; 28. 19; 65. 14.

Vial, a kind of vessel, in the form of a bottle or censer, 1 Sa. 10. 1;—seven of them, representing the last plagues, Re. 15. 1;—poured out, 16. 1, &c.

Vices, or faults and sins, many enumerated, Mat. 15. 19; &c.; Mar. 7. 21; Ro. 1. 19, &c.; 1 Co. 6. 9; Ga. 5. 19, &c.; 2 Ti. 3. 2; Tit. 3. 3; 1 Pe. 2. 1; 4. 3, 15; Re. 21. 8.

Victory, or conquest of enemies, from God, 1 Sa. 17. 47; Ps. 33. 16; 46. 9; 60. 12; 76. 6; 108. 13; 144. 10; Ec. 9. 11;—over death and the grave, 1 Co. 15. 55, 57.

Victuals, meat, food, sustenance, Ge. 14. 11; Ex. 12. 39; Le. 25. 37; De. 23. 19; Mat. 14. 15.

Vigilant, watchful, attentive to duty, 1 Ti. 3. 2; 1 Pe. 5. 8.

Vile, worthless, base, or wicked, De. 23. 3; Ju. 19. 24; 1 Sa. 3. 13; Job 40. 4; Ps. 15. 4; Is. 32. 5, 6.

Village, a small town without walls, Nu. 32. 42; 34. 14; Jos. 13. 30; Ju. 10. 4; 1 Ki. 4. 13. In the N. T. the word is used of Bethphage, Mat. 21. 2; Bethany, Lu. 10. 38;—Emmaus, 24. 13;—Bethlehem, Jn. 7. 42. The word 'villages' in Hab. 3. 14, should be 'captains.' In Eze. 8. 11 it means properly 'open country.'

Villany, wickedness, baseness, Is. 42. 6; Je. 29. 23.

Vine, a plant which bears clusters of grapes, out of which wine is pressed; and which so abounded in Palestine that almost every family had a vineyard, Ge. 40. 9, 10; Le. 25. 5; 1 Ki. 4. 25; 2 Ki. 18. 31;—Israel compared to, Ps. 80. 8; Is. 5. 1, 2; Eze. 15. 1, &c.;—Christ compares himself to, Jn. 15. 1.

Vinegar, weak red wine, Nu. 6. 3;—provided for the Roman soldiers, Jn. 19. 29;—'mingled with gall' was offered to our Saviour on the cross. This mixture of gall, or rather myrrh—a soporific usually administered to deaden the sense of the tortures endured—was refused by our Lord, Mar. 15. 23; Mat. 27. 34;—at a later period in his sufferings a sponge filled with a mixture of this acid wine and water was put to his mouth by one of the by-standers, who held it up on a stalk of hyssop; this was done in kindness to refresh him amid his agony, Mat. 27. 48;—poured on nitre or soda, Pr. 25. 20.

Vintage, (1) Season for making wine, or the produce of wine for the year, begins in Syria in the middle of September, and lasts two months, Le. 26. 5; Is. 16. 10; 24. 13; Mi. 7. 1;—(2) An emblem of judgments, Re. 14. 18.

Viol, a stringed instrument of music, probably the same as the psalterly, Is. 5. 12, 14; Am. 5. 23, 6. 5.

Violate, to break or transgress, Eze. 22. 26.

Violence, application of strength to do hurt, Ge. 6. 11; Le. 6. 2; 2 Sa. 22. 7.

Ps. 11. 5; Lu. 3. 14;—earnest endeavour, Mat. 11. 12.

Viper, a kind of serpent which brings forth its young alive. Its bite is very poisonous, Job 20. 16; Is. 30. 6; 59. 5; Ac. 28. 3;—the Pharisees compared to, Mat. 3. 7; 12. 34; 23. 33; Lu. 3. 7.

Virgin, a woman who has had no carnal commerce with man, Ge. 24. 16; Is. 7. 14;—*figuratively*, the church, or people of Israel, 2 Ki. 19. 21; Is. 23. 12; 37. 22; Je. 14. 17; 18. 13; 31. 4, 21.

Virginity, purity, Le. 21. 13; De. 22. 15; Lu. 2. 36.

Virgins, parable of the ten, Mat. 25. 1, &c.;—four daughters of Philip, who were prophetesses, Ac. 21. 9;—persons of either sex not married, 1 Co. 7. 25; Re. 14. 4.

Virtue, moral probity of manners, Phi. 4. 8;—Christian courage or fortitude, 2 Pe. 1. 4;—power or efficacy, Mar. 5. 30; Lu. 6. 19; 8. 46.

Virtuous woman, one who is chaste, pious, and industrious, Ru. 3. 11; Pr. 12. 4;—her character described, 31. 10–31.

Visage, the countenance, face, or look, Is. 52. 14; La. 4. 8; Da. 3. 19.

Vision, a supernatural appearance, exhibited to the eye of the body or mind while the person is awake, Nu. 24. 4; 1 Sa. 3. 1, 15; 2 Sa. 7. 17; Mat. 17. 9; Lu. 1. 22; 24. 23; Ac. 10. 17;—*Valley of*, Is. 22. 1.

Visions, or appearances of God to man, in various ways:—to Adam, probably in a human form, and by an articulate voice, Ge. 2. 16; 3. 8; 4. 9; 6. 13;—to Abraham, 12. 1; 13. 14;—in a vision, 15. 1; 17. 1; 20. 3;—as an angel to Hagar, 16. 7; 21. 17;—to Abraham as a traveller, 18. 1, &c.;—probably in a vision, 22. 1;—by an angel, 11;—to Jacob in a vision, 28. 12; Laban in a dream, 31. 24;—Jacob in a human form, 32. 1, 24;—perhaps in a vision, 35. 1, 9;—in a vision by night, 46. 2;—to Moses in a burning bush, Ex. 3. 2;—Balaam by an angel, Nu. 22. 31;—Joshua by an angel, Jos. 5. 13;—Samuel, 1 Sa. 3. 2–15;—Gideon by an angel, Ju. 6. 12;—Daniel in a vision, Da. 8. 1;—Isaiah, Is. 6. 1–8;—Ezekiel, Eze. 1. 4–14; 8. 2–14; 37. 1–10; xl–xlviii;—Amos, Am. 7. 1–9; 8. 1–6;—Zechariah, Zec. 1. 8; 3. 1; 4. 2; 5. 2; 6. 1;—Joseph by an angel, Mat. 1. 20; 2. 19;—Paul, Ac. 9. 3, 6, 12; 16. 9, 10; 18. 9; 22. 18; 2 Co. 12. 1–4;—Ananias, Ac. 9. 10–12;—Peter, 10. 9–17;—John, Re. 1. 12.

Visit, to go to see and meet with another, Ju. 15. 1; Ac. 7. 23;—God visits men, by bestowing on them mercies, Ge. 50. 24; Ps. 80. 14; 106. 4; 1. 68; Ac. 15. 14;—by inflicting chastisement or punishment, Ex. 32. 34; Ps. 89. 32; Je. 5. 9; 14. 10.

Visitation, a judicial visit, a judgment, Nu. 16. 20; Job 10. 12; Is. 10. 3; Je. 8. 12; 10. 15; Lu. 19. 44; 1 Pe. 2. 12.

Visiting others not to be frequent, Pr. 25. 17; 1 Ti. 5. 13; Tit. 2. 5.

the sick, &c., recommended, Mat. 25. 35; 2 Ti. 1. 16; Ja. 1. 27.

Vocation, calling by the Spirit and grace of God, Ep. 4. 1. See **CALL** [EFFECTUAL].

Voice, of God, thunder, Ps. 18. 13; 29. 3, 4, 7–9;—his word and commandment, De. 30. 8; Jos. 5. 6; 1 Sa. 28. 18; Ps. 106. 25.

from heaven, at the baptism of Jesus, Mat. 3. 17; Mar. 1. 10; Lu. 3. 22;—at the transfiguration, Mat. 17. 5; Mar. 9. 7; Lu. 9. 35; 2 Pe. 1. 18;—in the temple, Jn. 12. 28;—addressed Saul, Ac. 9. 4.

Void, empty, or without, Ge. 1. 2; De. 32. 28; Ps. 89. 30; Ac. 24. 16; Ro. 3. 31.

Volume, something rolled up, as was the ancient form of books, Ps. 40. 7; He. 10. 7. See **BOOKS**.

Voluntary, willing, done from free inclination, Le. 1. 3; 7. 16; Eze. 45. 12; Col. 2. 18.

Vomit, to discharge or throw up, Job 20. 15; Pr. 23. 8; 25. 16; Jonah 2. 10.

Vows, solemn engagements to God, to perform some duty, or to abstain from something sinful; not to be broken, and rules concerning them, Nu. 30. 1, &c.; Le. 27. 1; De. 23. 21; Ps. 140. 14; 56. 12; 66. 13; 76. 11; 116. 18; Ec. 5. 4; Je. 35. 6.

Vows, of a person, Le. 27. 2;—of a beast, 9;—of a house, 24;—of a field, 16;—of Jacob, Ge. 28. 20;—of Jephthah, Ju. 11. 30, 35;—of the Israelites against the Benjamites, 21. 1, &c.;—of the Rechabites, Je. 35. 6;—of the Canaanites, for the destruction of the Canaanites, Nu. 21. 2;—of Hannah, concerning Samuel, 1 Sa. 1. 11;—of David, Ps. 132. 2. See **OATHS**.

Voyage, travel by sea, Ac. 27. 10.

Vulture, a large bird of prey, of the eagle kind, with a long neck almost bare of feathers, and with the legs covered with feathers to the feet, and which feeds on carrion. The Hebrew word so rendered denotes a clamorous bird of prey. It was probably the species of falcon called by the Arabs *yûyû*, i.e. the *Falco asalon*, the English *merlin*, De. 14. 13; Job 28. 7; Is. 34. 15;—rendered 'kite' in Le. 11. 14. The word 'vulture' in the same verse is a different word in the original, denoting a ravenous bird of *rapid* flight.

W.

Wafer, a thin cake of fine flour, anointed, or baked with oil, and used in the consecration offerings of the priests, Ex. 29. 2, 23;—in the meat-offerings, Le. 2. 4;—in thank-offerings, 7. 12;—in the offerings of Nazarites, Nu. 6. 15.

Wages, money or goods given for service, Ge. 29. 15; 30. 28; 31. 7, 8; Ex. 2. 9;—not to be kept from a hired servant for even one night, Le. 19. 13.

Wagging of the head, imported insult and mocking, Je. 18. 16; La. 2. 15; Zep. 2. 15; Mat. 27. 39; Mar. 15. 20.

Waggons, sent by Joseph for his father, Ge. 45. 19, 27;—offered by the princes for the service of the tabernacle, Nu. 7. 2–8.

Wailing, mourning aloud, accompanied with wringing the hands, beating the breast, &c., Es. 4. 3; Je. 9. 10, 18; Eze. 27. 31; Mar. 5. 38.

Waiting on God, attending on his worship, Is. 40. 31; Pr. 8. 34;—trusting in his promise, and patiently expecting its fulfilment, Ps. xxv. 3; 27. 14; 33. 20; 37. 7, 9; 40. 1; 62. 1; 69. 3, 6; 130. 5, 6;—blessings to be waited for: pardon, Ps. 39. 7, 8;—mercy, 123. 2; guidance and teaching, 125. 5;—protection, 33. 20; 59. 9, 10;—salvation, Ge. 49. 18; Ps. 62. 1, 2.

Walk with God, to live as in his sight, and in obedience to his will, as did Enoch and Noah, Ge. 5. 22; 6. 9;—*after the Spirit*, to follow the teaching of the Holy Ghost in his Word, and to depend on his assistance, Ro. 8. 1, 4; Ga. 5. 16, 25;—*in Christ*, to adhere to his truth, and to tread in his steps, Col. 2. 6;—*by faith*, to be habitually impressed with the realities of the eternal world, 2 Co. 5. 7.

Wallow, to roll in the mire, or to turn from side to side, 2 Sa. 20. 12; Je. 6. 26; 48. 26; Eze. 27. 30; Mar. 9. 20; 2 Pe. 2. 22.

Wander, to rove, or go without knowing whither, Ge. 20. 13; Nu. 14. 33; De. 27. 18; He. 11. 37, 38.

Want, poverty or indigence, De. 28. 48, 57; Job 30. 3; Lu. 15. 14;—to be borne with patience, Job 1. 21; Phi. 4. 12.

Wantonness, or lasciviousness, censured, Ro. 13. 13; Ja. 5. 5; 2 Pe. 2. 18.

War, the laws of it, De. 20. 1, &c.;—wickedness not to be practised in it, 23. 9;—who are to be excused from fighting, 24. 5;—the original cause of it, Ja. 4. 1.

—, often a divine judgment, Le. 26. 25; Ju. 3. 8, 12; 4. 2; 6. 1; 10. 7; 2 Ch. 16. 9; Is. 5. 25; Je. 5. 15; Eze. 14. 7.

Ward, a prison, Ge. 40. 3; 41. 10; 42. 17; Le. 24. 12;—a watch or guard, Ne. 12. 25; Is. 21. 8; Ac. 12. 10;—a class of persons who serve together, Ne. 12. 24; 13. 30.

Wardrobe, a place where clothes are kept, 2 Ki. 22. 14; 2 Ch. 34. 22.

Ware, something exposed to be sold,

Ne. 10. 31; 13. 16, 20; Je. 10. 17; Eze. 27. 16, 18, 33.

Ware, to be *aware*, Ac. 14. 6; 2 Ti. 4. 15.

Warfare, a state of war, 1 Sa. 28. 1. —the Christian life is a warfare with spiritual enemies, 1 Co. 9. 7; 2 Co. 10. 4; 1 Ti. 1. 18;—the flesh, Ro. 7. 23; 1 Co. 9. 25–27; Col. 3. 5;—the world, Jn. 16. 33; 1 Jn. 5. 4, 5;—the devil, 2 Co. 2. 11; Ep. 6. 11;—powers of darkness, Ep. 6. 12;—the armour described, 13–17; Ro. 13. 12; 2 Co. 6. 7; 1 Th. 5. 8;—how to be conducted, He. 2. 10; 1 Ti. 1. 18, 19; 1 Pe. 5. 8; 1 Th. 5. 6; 2 Ti. 2. 4; Jude 3.

Warning, to be given to sinners, Eze. 3. 17, 18; Col. 1. 28; 1 Th. 5. 11.

Warrior, a man for war, 1 Ki. 12. 21; Is. 9. 5.

Wars of the Lord (BOOK OF THE), a document quoted, Nu. 21. 14.

Washing, the feet of strangers, customary in eastern countries, where they journeyed barefoot, or only with sandals, Ge. 18. 4; 19. 2; 24. 32; 43. 24;—the hands, the superstition of the Jews with respect to it, Mar. 7. 3; Lu. 11. 38;—*figuratively*, the purification of the soul both from the guilt and the defilement of sin, Is. 4. 4; Ep. 5. 26; Tit. 3. 5; Re. 1. 5.

Wash-pot, the vessel in which the feet were washed;—applied to Moab, to point out its abject and degraded state, Ps. 60. 8.

Waste, a desolate place, De. 32. 10; Job 30. 3; Is. 24. 1;—loss, not to be made, Pr. 18. 9; Jn. 6. 12.

Waster, one who spends lavishly, Pr. 13. 9;—anything which destroys, as a desolating army, &c., Is. 54. 16.

Watches, the Jews in ancient times divided the night into *three*: the *evening*, the *middle*, and the *morning*, each including four hours, Ex. 14. 24; Ju. 7. 19; 1 Sa. 11. 11;—after the captivity they adopted the Roman custom, and divided the night into *four* watches, Mat. 14. 25; Mar. 6. 48;—to a person sleeping soundly the time between the watches seems but a moment, Ps. 90. 4.

Watchfulness, vigilance, or care to avoid surrounding enemies and dangers; a duty, Mat. 24. 42; 25. 13; Mar. 13. 37; Lu. 12. 35; 21. 36; 1 Co. 10. 12; 16. 3; Ep. 5. 15; 1 Th. 5. 6; 1 Pe. 5. 8; Re. 3. 2; 16. 15.

Water, turned into blood, Ex. 7. 19;—made to appear as blood, 2 Ki. 3. 22;—bitter made sweet, Ec. 1. 5; 23;—turned into wine, Jn. 2. 3;—brought out of a rock, Ex. 17. 6; Nu. 20. 7;—miraculously brought to supply an army, 2 Ki. 3. 20;—divided and made to stand on an heap, Ex. 14. 21; Jos. 3. 13; 2 Ki. 2. 8, 14;—supports iron, 2 Ki. 6. 6;—Jesus walks on it, Mat. 14. 25; Mar. 6. 48; Jn. 6. 12;—of jealousy, Nu. 5. 17, &c.;—of purification, 19. 1, &c.;—of life, Re. 22. 1.

—, *figuratively*, trouble, Ps. 69. 1;—a multitude of people, Is. 8. 7;—the doctrines and ordinances of the gospel, 55. 1;—the refreshing influences of the Spirit, 12. 3; 35. 6, 7; 44. 3; Jn. 7. 37, 38.

Water-spout, a large mass of water collected into a sort of column, one end of which is on the sea or land, and the other in the clouds; and by which water, in the former case, is sometimes raised into the clouds, and sometimes, in both cases, descends from them in torrents;—a phenomenon frequently seen on the coasts of Syria, Ps. 42. 7.

Waters, a vision of, Eze. 47. 1, &c.;—living, Zec. 14. 8; Jn. 7. 38; Re. 7. 17; 21. 6; 22. 1, 17;—of *jealousy*, Nu. 5. 11; 31;—of separation, 19. 9.

Wave-offerings, so called from the particular motion used in presenting them;—a sheaf, and also portions of sacrifices, to be waved in various directions by the priests, Ex. 29. 24; Le. 8. 27.

Wavering, unstable or unsettled, He. 10. 23; Ja. 1. 6.

Waves, billows, or swellings above the level of water, Ps. 107. 25; Mat. 8. 24;—afflictions, Ps. 42. 7; 88. 7;—overwhelming enemies, Je. 51. 55; Eze. 26. 3.

Wax, (1) The substance of which bees form their cells, Ps. 22. 14; 68. 2, 97. 5.

Wheat, a well-known grain, of which bread is usually made, Ex. 9.32; Ju. 6.11;—parable of it, mixed with Jews, Mat. 13.25.

Wheels, for chariots, &c., to roll upon, Ex. 14.25; Ju. 5.28;—a species of punishment inflicted by, Pr. 20.26;—employed by potters, Je. 18.3;—seen in vision, Eze. 1.15, 16; 10.10.

Whet, to make sharp, De. 32.41; Ps. 7.12; 64.3; Ec. 10.10.

Whirlwind, a strong wind which moves rapidly about in a circular manner; and which sometimes raises heavy bodies from the ground, carries them to a distance, and produces great devastation, 2 Ki. 2.1, 11; Job 37.9; 38.1; 40.6; Ps. 58.9; Pr. 1.27;—*figuratively*, destruction by foreign armies, &c., Je. 25.32; Eze. 1.4; Da. 11.40.

Whisperer, one who secretly bears tales, an odious character, Pr. 16.28; Ro. 1.29; 2 Co. 12.20.

Whit, the least point, jot, or title, 1 Sa. 3.8; Jn. 7.23; 13.10; 2 Co. 11.5.

White stone, the token of acquittal from a charge of guilt, Re. 2.17;—*raiment*, the emblem of complete victory, immaculate purity, and festive joy, 3.4; 4.4; 7.9, 13; 15.6; 19.8, 14.

Whithersoever, to whatsoever place, Pr. 18.8; Mat. 8.19; Re. 14.4.

Wholesome, contributing to health, Pr. 15.4; 1 Ti. 6.3.

Whore, described, Pr. 2.16; 5.3; 7.5; 9.13.

—, *the great mystical one*, judged, Re. 17.1; 19.2.

Whoredom, every species of illicit commerce between the sexes, forbidden (*see ADULTERY, FORNICATION, and INCEST*); this sin disgraces and destroys the body, Job 31.12; Pr. 5.11; 1 Co. 6.18;—stupidifies the conscience, and hardens the heart, Ec. 7.26; Ho. 4.11;—blots the reputation, Pr. 6.32, 33;—wastes the estate, 5.10; 6.26;—leads to all manner of impiety and villainy, 5.8–14;—involves whole families in shame and misery, Ga. 3.1–7;—brings many to an untimely end, Pr. 6.26; 7.26;—exposes to the wrath of God, and to everlasting perdition, He. 13.4; Re. 21.8; 22.5;—to guard against this sin, we ought to be deeply impressed with its evil nature and consequences, Ge. 39.9;—to watch against indulging it in thought, Pr. 4.23; Mat. 15.19;—to avoid seeing or hearing what might prove an incentive to it, Job 31.1; Mat. 5.28;—to shun idleness and intemperance, Pr. 23.31, 33; 1 Co. 9.27;—to cherish the belief of the presence and all-seeing eye of God, Pr. 5.20, 21;—to meditate often on death, the grave, and the final judgment, Job 30.23; Ro. 14.10;—to be frequent in prayer for the help of the Spirit, Ps. 19.13;—and when circumstances render it proper, to marry, 1 Co. 7.9;—often signifies the idolatrous practices of the professing people of God, Je. 3.9; 13.27; Eze. 16.33; 23.8, 17; 43.7, 9, &c.

Whoremongers, they who converse with fornicators, 1 Ti. 1.10; He. 13.4; Re. 21.8; 22.15.

Whosoever, any without restriction, Mat. 11.6; 13.12; Ro. 2.1; Re. 22.17.

Wicked, or ungodly persons, characterized, 2 Ki. 19.26; Job 24.2; Ps. 10.3; 22.12; 36.1; 37.21; 50.17; 58.3; Pr. 2.12; 4.16; 6.12; 16.27; 21.10; 24.2; Ex. 59.3; Eze. 18.10; 22.6–12; Ro. 1.29; 3.11, &c.;—compared to despotic beings, Ps. 1.4; 58.4; 59.6; Is. 57.20; Je. 6.30; Eze. 2.6; Ho. 13.3; Mat. 7.6, 26;—not to be envied, Ps. 37.17; 73.2; Pr. 23.17; 24.19; Je. 12.13;—no peace to them, Is. 57.21;—their punishment, 27.13–23. *See PUNISHMENT.*

Wide, the gate and way to destruction, Mat. 7.13.

Widow, a woman whose husband is dead, Ge. 38.11; Ro. 7.3;—of Zarephath, her meal and oil multiplied, and her son raised to life, 1 Ki. 17.8, &c.;—of Nain, her son raised to life, Lu. 7.12;—one that gave her name commended by Jesus, Mar. 12.42.

Widows, destitute, but under the care of Providence, De. 10.18; Ps. 68.5;

146.9; Pr. 15.25; Je. 49.11;—proper objects of charity, Ex. 22.22; De. 24.17; 27.19; Job 22.9; Is. 1.17, 23; Je. 7.6; 1 Ti. 5.3; Ja. 1.27;—their qualifications for offices in the Christian church, 1 Ti. 5.4, &c.

Wife. *See MARRIAGE, and WIVES.*

Wilderness, the Heb. word *midbar*, usually translated 'wilderness,' is derived from a root which signifies 'to lead to pasture,' and means a pastoral country or district as distinguished from an agricultural. The *midbar* of Syria and Arabia was inhabited for the most part by nomads, who lived in tents. Mention is made of the wilderness of Arabia, Shur, Paran, Jericho, Judah, Engedi, Ziph, Maon, Beersheba, &c., Ex. 14.3; 15.22; Nu. 10.12; 13.33; 29.29; De. 1.19; 32.10; Lu. 8.29;—the Hebrews thus named the common ground near cities and villages, which remained uncultivated, and was destined for feeding their cattle, 1 Ki. 19.15; Is. 40.3; Mat. 3.1; 15.33; Lu. 15.4;—*figuratively*, the world, Ca. 8.5.

Wiles, crafty tricks, Nu. 25.18;—enticing temptations, Ep. 6.11.

Willily, artfully, Jos. 9.4.

Will of God, his sovereign pleasure, Da. 4.35; Ac. 21.14; Ep. 1.5;—his purpose and decree, Ep. 1.11;—his written word and law, Mat. 7.21; Ep. 5.17; 6.6; 1 Th. 4.3; 5.8.

— *OF MAN*, that faculty of the soul by which he freely chooses or rejects, Le. 1.3; 19.5;—as he sees not the excellency and importance of divine things, till his mind be enlightened by the Spirit of God; so, till this be the case, he cannot choose them, Ps. 110.3; 1 Co. 2.14; Ro. 8.5–8.

Willow, a well-known plant, which grows in moist places, and by the banks of rivers, Le. 23.40; Job 40.22; Is. 15.7; 44.4;—the 'weeping willow,' called the 'Babylonian willow,' with reference to Ps. 137.2.

Will-worship, religious rites and services not commanded, Col. 2.23.

Wimples, hoods or plaids, Is. 3.22.

Wind, a sensible motion of the air, Ge. 8.1; Ex. 15.10;—*figuratively*, destruction, Je. 49.36; 51.1; Da. 7.2.

—, a most destructive, called the *simoom* or *samiel*, which appears like a purple haze, advances with great rapidity, and, though it rarely lasts more than seven or eight minutes, is so poisonous in its effects, that it instantly dries up and withers everything over which it passes, and suffocates all who inhale it. Camels and other animals instinctively perceive its approach, and bury their mouths and nostrils in the ground; and travellers throw themselves on the sand, with their faces wrapped in their clothes, till it be past. Though not mentioned in Scripture by either of the above names, yet it is plainly referred to by its awful effects, 2 Ki. 19.35; Ps. 103.15, 16; Je. 4.11.

Windows, passages for admitting light into houses, were made of lattice-work before the invention of glass (*see LATTICE*), and opened not upon the street, but upon the court within, Ge. 6.16; 8.6, 28; Jos. 2.15, 21; Ju. 5.28;—*of heaven*, the clouds, Ge. 7.11; 8.2;—abundant effusion of blessings, Mal. 3.10.

Wine, the juice of the grape, prepared by fermentation, forbidden to the priests while officiating in the tabernacle, Le. 10.9;—intoxicates Noah, Ge. 9.21;—the proper use of it, Ju. 9.13; Ps. 104.15; Pr. 31.6; Ec. 10.19; 1 Ti. 5.23;—a type of God's anger, to be drunk by all nations, Je. 25.15;—by mystical Babylon, Re. 16.19. The Jews had a great variety of wines, all of which were fermented. They also made certain syrups or molasses from the vine, but these were never called wine.

Wine-press, to tread, or press the juice out of the grapes, Ne. 13.15; Job 24.11;—*figuratively*, to execute judgment with great slaughter, Is. 63.1–6; La. 1.15; Re. 14.19, 20; 19.15.

Wings, are figuratively used to signify the spreading and warming beams of the sun, Mal. 4.2;—protection, Ps. 17.8; 36.7; 57.1; 61.4; 63.7;—a vast

army, Is. 8.8;—the swift motions of the wind, Ps. 18.10; 104.3.

Winking with the eye, is expressive of mockery, or of giving a token to hurt others, Pr. 6.13; 10.10; Ps. 35.19;—*of God* at the times of ignorance, his patient bearing with the heathen world, Ac. 17.30.

Winnow, to clean corn from chaff by wind; the grain being taken up in a shovel, and thrown in the wind, Ru. 3.2; Is. 30.24.

Winter, in the Holy Land, extends from the beginning of December to the end of January, when the weather is variable, and often remarkable for its heavy rains, falls of snow and hail, and excessive cold and frost in the mountainous parts, though in the lower ground it is comparatively mild, Ge. 8.22; Ps. 74.17; Ca. 2.21; Mat. 24.20; 2 Ti. 4.21.

Wisdom, prudence and discretion to perceive what is proper, Ec. 2.13, 14;—knowledge of sciences and arts, Ac. 7.22;—quickness of invention, and dexterity in the execution of curious works, Ex. 31.2; 35;—craft and cunning, 2 Sa. 13.3; Job 5.13;—genuine piety, Ps. 90.12; Job 28.28;—this described, De. 4.6; Job 28.28; Ps. 111.10; Pr. 9.10; 28.7; Je. 9.24; Mat. 7.24; Ja. 3.13, 17;—the advantage of gaining it, Job 28.12, &c.; Pr. 3.13; 8.11; 16.16, 24; 3.14; Ec. 7.11; 12.11;—better than folly, 2.13; 7.19; 9.13;—the way to obtain it, 1 Ki. 3.9; Ps. 119.98; Pr. 2.1, &c.; Ec. 2.26; Da. 2.21, &c.; Ja. 1.5;—*personified*, her complaint, Pr. 1.20;—her invitation, 8.9;—her promises, 2.3;—a spurious and deceitful kind, Je. 8.9; 9.23; 1 Co. 1.19; 2 Co. 1.12; Ja. 3.15;—the marks of, in the works of God, Ps. 104.1, 24; 136.5; Pr. 3.19; Je. 10.12;—*of God*, the gospel so called, 1 Co. 1.24; 2.7;—creatures accounted wise, Pr. 6.6; 30.24.

—, men celebrated for it in different respects, Bezaleel and Aholiab, Ex. 31.2, &c.;—Ahiathophel, 2 Sa. 16.20, &c.;—Solomon, 1 Ki. 4.30;—Ethan, Heman, Chalcol, and Darda, 31;—Hiram from Tyre, 7.13;—Daniel, Eze. 28.3.

Wise Men, or **MAGI**, come from the east to Jerusalem, to see Christ, Mat. 2.1, 2;—were sent for by Herod, who attempted to deceive them, 7.8;—were guided by a supernatural star or *meteor*, 9.10;—worshipped the Saviour, and presented to him gifts, 11;—were warned of God not to return to Herod, 12.

Wishes, good and commendable, 2 Co. 13.9; 3 Jn. 2;—*evil*, to be suppressed, Job 31.1, 30; Ps. 40.14.

Wist, thought, knew, or understood, Ex. 16.15; 34.29; Le. 5.17; Jos. 2.4; 8.24; Ju. 16.20; Mar. 9.6; 14.40; Lu. 4.9; Jn. 5.13; Ac. 12.9; 23.5.

Wit, *we do you wit*, we inform you, 2 Co. 8.1.

Witchcraft, sorcery, or wicked arts and cheats, Ga. 5.20; Re. 18.23;—strictly forbidden, Le. 19.26, 31; 20.6; De. 18.10; Mal. 3.5; Re. 21.8; 22.15;—instances of it, and of similar acts, 1 Sa. 28.7; 2 Ki. 9.22; 17.17; 21.6; 2 Ch. 33.6; Ac. 8.9; 16.16; 19.19.

Witches are women, and **WIZARDS** are men, who practised secret arts, and pretended to do so by the assistance of some evil spirit, who was ever ready at their call, 2 Ki. 9.22; Is. 8.19; 29.4; 47.9, 12; Mi. 5.12;—associated with idolatry, De. 18.9–14; 2 Ch. 33.5, 6;—of Endor, 1 Sa. 28.7;—a woman who had a familiar spirit, literally, 'a mistress of the *Ob*,' to be cut off, Ex. 22.18.

Withal, likewise, or at the same time, 1 Ki. 19.1; Ps. 141.10; Ac. 25.27;—with, or by means of, Ex. 25.29; 30.4.

Withdraw, to remove or take away, 1 Sa. 14.19; Job 9.13; 13.21; Pr. 25.17; 2 Th. 3.6; 1 Ti. 6.5.

Withered, sapless, dried up, Ge. 41.23; Ps. 102.4; Mat. 12.10; Jn. 5.3.

Withhold, to refrain, hold back, or keep from, Ge. 23.6; 2 Sa. 13.13; Ps. 40.11; 84.11; Pr. 3.27.

Withs, willow twigs, entwisted boughs, Ju. 16.7–9.

Withstand, to oppose or resist, Nu. 22.32; 2 Ch. 13.7, 8; Ac. 11.17; Ep. 6.13.

Witness, a person who gives his evidence or testimony, Jn. 1.7; Ac. 1.22, 2.32; 7.58; 10.43;—*a martyr* for the truth, or one who suffers death for his testimony, Re. 1.5; 13.14;—a testimony, evidence, or proof, Ec. 22.13; De. 31.19; Mar. 14.55;—*false*, laws against it, Ex. 23.1; De. 19.16, &c.;—strictly forbidden, Ex. 20.16; Pr. 6.16, 19; 9.5, 9, 28; 21.28; 25.18;—Christ the 'faithful and true witness,' Re. 1.5; 3.14.

Witnesses, not to be fewer than two, Nu. 35.30; De. 17.6; 19.15; Mat. 18.16; 2 Co. 13.1; 1 Ti. 5.19;—*two*, that prophesy, Re. 11.3, &c.

Wittingly, knowingly, by design, Ge. 48.14.

Witty, ingenious, skilful, Pr. 8.12.

Wives, not to be slandered, De. 22.13;—when not to cohabit with, Le. 12.1–5; 20.18;—their duty, Ge. 3.16; Ep. 5.22; Col. 3.18; Tit. 2.5; 1 Pe. 3.1;—good ones are of the Lord, Pr. 18.22; 19.14;—a blessing to their husbands, Pr. 12.4; 31.10, 12, 23;—good ones mentioned, Ju. 13.10; 1 Sa. 25.3; Es. 2.15–17; Lu. 1.6; Ac. 18.2, 29; 1 Pe. 3.6;—bad ones mentioned, Ju. 14.15–17; 2 Sa. 6.16; 1 Ki. 21.25; Job 2.9; Mar. 6.17.

Wizards. *See WITCHES.*

Woe, pronounced upon the covetous oppressors, &c., Is. 5.8–22; Hab. 2.9;—by Jesus on Chorazin, &c., Mat. 11.21, &c.;—on the scribes, Pharisees, and hypocrites, 23.13–29;—on the rich, full, &c., Lu. 6.24–26;—*three* upon all the earth, Re. 8.13;—the first of them past, 9.12;—the second past, 11.14.

Wolf, a fierce and cruel beast of prey, of the dog kind, is of a quick smell, can long bear hunger, and which inhabits the forests of Palestine, and of every country of Europe except the British Isles, from which it has been exterminated, Ge. 49.17; Is. 11.6; Je. 5.6; Jn. 10.12;—wicked rulers, judges, persecutors, and false teachers, compared to *wolves*, Eze. 22.27; Zep. 3.3; Mat. 7.15; 10.16; Lu. 10.3; Ac. 20.29;—the rapacity of Benjamin compared to that of wolf, Ge. 49.27.

Woman formed, Ge. 2.21;—a virtuous one described, Pr. 31.10, &c.;—the mischief arising from a wicked one, Ge. 2.26;—one clothed with the sun, or the *church*, Re. 12.1;—one clothed in purple and *scarlet*, sitting upon a beast, 17.3.

Women, *immodest*, punished, De. 25.11;—how they should behave in assemblies for public worship, 1 Co. 11.5, &c.;—*power* (*exousia*) on the head of, i.e. the kerchief or head covering, the sign of her dependent or subordinate position, 11.10;—not to speak in public, 14.34; 1 Ti. 2.11;—*aged*, their duty, Tit. 2.3;—*young*, theirs, 2.4; 1 Ti. 5.14;—how to adorn themselves, 2.9; 1 Pe. 3.3;—*wise and prudent ones*, Deborah, Ju. 4.4, &c.;—Abigail, 1 Sa. 25.3, 14, &c.;—the woman that interceded for Absalom, 2 Sa. 14.8, &c.;—one that advised the surrender of Sheba to Joab, 20.16;—the queen of Babylon, Da. 5.10;—*pious ones*, Elizabeth, the wife of Zacharias, Lu. 1.6;—Mary, the mother of Jesus, 27;—Mary Magdalene, and others that attended Jesus, Mar. 15.40; Lu. 8.2;—Martha and Mary, the sisters of Lazarus, Jn. 11.5;—Dorcas, Ac. 9.36;—Lydia, 16.14;—Priscilla, 18.26;—*artful ones*, Rebekah, Ge. 27.65;—Michal, 1 Sa. 19.13;—*wicked ones*, Jezebel, 1 Ki. 21.7, &c.;—*Alathiah*, 2 Ki. 11.1.

Wonderful, surprising or astonishing;—God's testimonies are, Ps. 119.129;—things that are so, Pr. 30.18;—Christ so called, Is. 9.6.

Wonders, signifying *miracles*, Ex. 3.20; 4.21; Ac. 2.22, 43; 4.30;—*signs or tokens*, Is. 8.18.

Wont, accustomed or used, Ex. 21.19; Nu. 22.30; 2 Sa. 20.18; Mat. 27.15.

Wood, the timber of trees, Ge. 22.6, 7;—a forest, Jos. 17.18; 1 Sa. 23.16; 2 Sa. 18.8.

Wool, the threads that cross the warp in cloth, the weft, Le. 13.48, 51, &c.

Wool, the fleece of sheep, Ju. 6.27; 2 Ki. 3.4; Pr. 31.13; Is. 1.8.

Word of God (*the Logos*), one of the titles given to the Lord Jesus Christ, expressive of his being the teacher

and interpreter of the divine mind and will [Jn. 1:14; 1 Jn. 5:19; Rev. 19:13]—the Holy Scriptures, Lu. 4:4; Ep. 6:17; 1 Pe. 1:23;—the gospel of Christ, Lu. 5:1; Ac. 4:31; 6:7; 8:14; 13:7;—a revelation of some particular message from God, 1 Ki. 12:22; 1 Ch. 17:3.

Words of MEN, shall be judged by God, Mat. 12:36, 37.

Workmanship, manufacture, skill, 1 Ch. 27:15; Is. 44:11; Ac. 19:25.

WORKS of GOD, in creation and providence, great and unsearchable, Job 5:9; 37:5; Ps. 89:5, &c.; 104:1; Ec. 8:17; Je. 10:12;—lead to their Author, Ps. 17:1; 75:1; 145:10; Ac. 14:17; Ro. 1:19;—in redemption, Ac. 2:17;—great and marvellous, Ps. 139:14; Re. 15:3.

—of MEN, they are to be judged by them, Job 34:11; Ps. 62:12; Pr. 24:12; Is. 3:10; Je. 17:10; 32:19; Eze. 7:8, 27; 2:14; Mat. 16:27; Ro. 2:6; 2 Co. 5:10; 1 Pe. 1:17; Re. 2:23; 20:12; 22:12.

—, *good*, must be such as are required of God, De. 6:24;—must spring from love to him, 1:11;—be performed from the heart, 10:12; and must be done to his glory, 1 Co. 10:31; Phil. 1:17;—are wrought by God, Is. 26:12; Phil. 1:13;—only spring from abiding in Christ, Jn. 15:4, 5;—are *evidences* of the goodness of men's principles, Mat. 7:17; 12:33;—absolutely required, 5:16; 2 Co. 9:8; Ep. 2:10; Col. 1:10; 1 Ti. 2:7; 2 Ti. 2:21; 3:17; Tit. 2:14; 3:8, 14; He. 13:16, 21; Ja. 2:17. See OBE- DIENCE.

—OF THE LAW, will not justify, Ro. 3:20; 4:2; 11:6; Ga. 2:16; Ep. 2:8, 9;—men said to be justified by, Ja. 2:24. See JUSTIFICATION.

World, the whole material universe, Jn. 1:1;—this globe which we inhabit, 1 Sa. 2:8; Ps. 24:1; 90:2;—the Roman empire, Lu. 2:1; Re. 13:3;—Gentiles, Ro. 11:12, 25;—earthly and sensual possessions and enjoyments, 1 Jn. 2:15;—the corruptions which prevail on earth, Ga. 1:4; Ep. 2:2; Ja. 1:27;—ungodly men, Jn. 7:7; 14:17, 19, 22; 15:18, 19;—to it the followers of Christ are not to be conformed, Ro. 12:2; Ga. 6:14; Ja. 1:27; 4:4; 1 Jn. 2:15; 5:4.

Worldly, human, bent upon the world, Tit. 2:12; He. 9:1.

Worms, Job's flesh was covered with, Job 7:5;—Herod was eaten of, Ac. 12:23;—one which dieth not, or an accusing conscience, Mar. 9:44, 46, 48.

Wormwood, an herb of the genus *Artemisia*, distinguished for its extreme bitterness of taste; destructive to worms;—anything bitter and painful compared to, De. 29:18; Pr. 5:4; Je. 9:13; 23:15; La. 3:15, 19; Am. 5:7; Re. 8:11.

Worship, *civil*, the honour and reverence given to a superior, Mat. 18:26; Lu. 14:10;—*religious*, to be paid to God only, Ex. 30:14; Mat. 4:10; Lu. 4:8; Ac. 10:25; 14:13; &c.; Re. 10:10; 22:8;—not to be given to angels, Col. 2:18;—refused and reproved when offered to them, Re. 19:10; 22:8, 9.

—, *family*, in which all the members of a household meet to read the Holy Scriptures, and to join in prayer and praise; exemplified by Joshua, Jos. 24:15;—by David, 2 Sa. 6:20;—by Daniel, Da. 6:10;—by Christ and his disciples, who were his household, Lu. 9:18;—its obligation is plainly acknowledged, in the judgment threatened for its neglect, Je. 10:25;—*public*, required, De. 26:10, 11; 2 Ki. 17:36; Ps. 22:22, 25; 35:18; 95:6; 107:32; 116:14; 122:14; Mat. 18:20; Ac. 1:14, 10; 33: He. 10:25;—ought to be *solemn*, not light and trifling, Le. 10:3; Ps. 89:11; Ec. 5:1;—*sincere*, and not hypocritical, Eze. 33:31;—with *holy cheerfulness*, and not with forbidding gloom, Ps. 33:1; 100:1, 2; 147:1;—and with *simplicity* and *purity*, Mat. 15:9; He. 10:22.

—, *public*, advantages of: by it our knowledge of divine things is increased, Pr. 8:33, 34; Mal. 2:7;—our attention is called away from worldly objects and pursuits, and directed to the concerns of eternity, Ps. 85:8; Ac. 10:33;—our devotion is enlivened, and our zeal excited, Pr. 27:17; Is. 40:31;—worldly distinctions are in some

measure forgotten, and the poor meet on the same level with the rich, Pr. 22:2; Ja. 2:15;—brotherly love is promoted, Ps. 122:1, &c.;—we place ourselves within the reach of many encouraging promises, Ex. 20:24; Ps. 36:8; 92:13; 132:13–16; Is. 40:31; 56:3, 7; Mat. 18:20;—sinners are thus converted, Ac. 16:13, 14;—saints are refreshed and strengthened, Ps. 63:1–5; 84:1, &c.; Is. 40:31;—the honour of Christ's ordinances is maintained, Ps. 72:17–19; Is. 56:4–7.

Worthy, deserving of, Ge. 32:10; De. 25:2; 2 Sa. 22:4;—valuable, 1 Sa. 2:5;—suitable, or answerable to, Lu. 3:8; Ep. 4:1; Col. 1:10;—good or pious, Mat. 12:11, 13; Lu. 7:4.

Wot, to know, or be aware of, Ge. 21:26; 39:8; 44:15; Ex. 32:1; Nu. 22:6; Jos. 2:5; Ac. 3:17; Ro. 11:2; Phil. 1:22.

Wrap, to roll up in a covering, Ge. 38:14; 1 Ki. 19:13; Mat. 27:59; Lu. 2:7;—to roll together, 2 Ki. 8; Jn. 2:7.

Wrath of Man, extreme anger, prompting to revenge, Ge. 49:7; Es. 2:1; 3:5; 7:10;—just punishment, Ro. 2:5; 13:4, 5.

—of God, his holy indignation at sin, and righteous punishment of it, De. 9:7; Jos. 22:20; 2 Ch. 19:2; 24:18;—denounced on impenitent sinners, Ex. 22:24; Eze. 8:22; Lu. 21:23; Jn. 3:36; Ro. 1:18; 2:5, 8; Ep. 5:6.

Wreaths, a kind of net-work in the form of garlands or chaplets, with artificial sprigs, leaves, flowers, and fruit, Ex. 28:14, &c.; 1 Ki. 7:17; 2 Ch. 4:12, 13.

Wrest, to twist by violence, to turn by force in a wrong way, Ex. 23:2, 6; De. 19:19; Ps. 56:5; 2 Pe. 3:16.

Wrestle, to struggle with one for victory, Ge. 30:8; 32:24, 25; Ep. 6:12.

Wretched, miserable, Ro. 7:24; Re. 3:17.

Wring, to twist or turn round with violence, Le. 1:15; Ju. 6:38; Ps. 75:8; Pr. 30:33.

Wrinkle, a furrow of the skin or face, caused by age or emaciation from disease, Job 16:8;—any roughness or deformity, Ep. 5:27.

Writing, was originally practised on hard substances, such as stones and metals;—the decalogue was written on two tables, or smooth flat pieces of stone, Ex. 34:1; Re. 10:4. The book of Job is supposed by some to be the most ancient *written* document in existence; others believe that the documents embodied in the first part of the book of Genesis are the earliest extant. See BOOKS.

Wrong, an injury, Ge. 16:5; Je. 22:3, 13; La. 3:59; Mat. 20:13;—what is improper or unjust, De. 19:16; Hab. 1:4.

Wrongfully, unjustly, Job 21:27; Ps. 35:19; 38:19; 119:86; Eze. 22:29; 1 Pe. 2:19.

Wroth, angry or irritated, Ge. 4:5; 31:36; 40:2; Ex. 16:20; Is. 54:9; 64:5; Mat. 18:34; 22:7.

Y.

Yarn, *linen*, brought from Egypt by Solomon, 1 Ki. 10:28; 2 Ch. 1:14.

Yea, YEA, and NAY, *NAY*, our speech required to be; or our affirmations and denials to be simple, and free from oaths, Mat. 5:37; Ja. 5:12.

Year, is either *solar*, or *lunar*, or *civil*. The *solar* year is measured by the apparent motion of the sun through the twelve signs of the zodiac, and consists of 365 days, 5 hours, and 48 minutes. The *lunar* is measured by twelve *lunations*, or revolutions of the moon from change to change, and is eleven days less than the solar, consisting of 354 days, 8 hours, and 48 minutes. And the *civil* is that which, for convenience, computes by whole days; and among us consists of 365 days, and every fourth year of 366. Among the Hebrews the year was partly lunar and wandering, and partly solar and fixed. It consisted ordinarily of twelve, and occasionally of thirteen synodical months, alternately of twenty-nine and thirty days each,

so that two months included two moons, and the one of these years 354 days, and the other no less than 383 days. As the former of these falls eleven days short of the *true* or solar year, they were compelled, in order to keep their festivals at the proper season, to add a whole month to the year as often as it was needful, commonly once in three, and sometimes once in two years. This intercalary month was added at the end of the year, after the month *Adar*, and was therefore called *Veadar*, or a second *Adar*. The year was also distinguished into the *civil*, and the *sacred* or *ecclesiastical* year. The *civil* year commenced on the fifteenth of our September, because it was an old tradition that the world was created at that season; and by it they computed their jubilees, and dated all contracts, the birth of children, and the reign of kings. The months of this year, consisting alternately of twenty-nine and thirty days, are exhibited in the following table, with the corresponding months of our year:—

1. Tisri, to part of Sept. and Oct.
2. Marchesvan or Bul, Oct. and Nov.
3. Chisleu or Kisleu, Nov. and Dec.
4. Thebet, Dec. and Jan.
5. Sebat, Jan. and Feb.
6. Adar, Feb. and Mar.
7. Nisan or Abib, Mar. and April.
8. Jyar or Zif, April and May.
9. Sivan, May and June.
10. Thammuz, June and July.
11. Ab, July and Aug.
12. Elul, Aug. and Sept.

The *sacred* or *ecclesiastical* year, began in March, or the first day of the month Nisan, because at that time they departed out of Egypt, Ex. 12:1; Re. 23:5;—by this year they computed their festivals, and the prophets also occasionally dated their oracles and visions, Zec. 7:1. The months of this, with the corresponding months of our year, are here presented:—

1. Nisan or Abib, Mar. and Apr.
2. Jyar or Zif, Apr. and May.
3. Sivan, May and June.
4. Thammuz, June and July.
5. Ab, July and Aug.
6. Elul, Aug. and Sept.
7. Tisri, Sept. and Oct.
8. Marchesvan or Bul, Oct. and Nov.
9. Chisleu or Kisleu, Nov. and Dec.
10. Thebet, Dec. and Jan.
11. Sebat, Jan. and Feb.
12. Adar, Feb. and Mar.

—, *sabbatical*, or every seventh, Ex. 23:10; Le. 25:1; De. 15:1;—*of jubilee*, Le. 25:8. See JUBILEE.

Yearning or **THE BOWELS**, imports the movings of tender affection and compassion, Ge. 43:30; 1 Ki. 3:26.

Yell, to cry like a young lion, Je. 2:15; 51:38.

Yesterday, a thousand years are as, with God, Ps. 90:4;—*to-day*, and *for ever*, Christ is the same during, expressive both of his eternity and immutability, He. 13:8.

Yield, to produce, Ge. 1:11; 4:12; Le. 19:25; 26:4, 20;—to surrender or resign, 2 Ch. 30:8; Pr. 7:21; Mat. 27:50; Ro. 6:19.

Yoke, a curved piece of wood laid on the neck of cattle, and bound to it by thongs, for drawing waggons, &c., Nu. 19:20; 21:23;—*figuratively*, bondage or servitude, Ge. 27:40; Le. 26:13; Ac. 15:10; Ga. 5:1; 1 Ti. 6:1;—calamity, Lu. 1:14; 3:27;—a prophetic emblem, Je. 27:2;—of Christ, easy, Mat. 11:30; Ro. 12:1; 1 Jn. 5:3.

Younger, more young, Ge. 9:24; 19:31, 38; Job 30:1; Eze. 16:46, 61; Lu. 15:12, 13; 1 Ti. 5:1, 2; 1 Pe. 5:5.

Youngest, Ge. 42:13, 15; 44:2, 12; Jos. 6:26; Ju. 9:5; 12:6.

Young Persons, their duty, Le. 19:32; Pr. 1:8; Ec. 12:1; La. 3:27; Tit. 2:6; 1 Pe. 5:5;—examples of good ones: Obadiah, 1 Ki. 18:12;—Josiah, 2 Ch. 34:3;—David, Ps. 71:5, 17;—Jesus, Lu. 5:2;—Timothy, 2 Ti. 3:15;—bad ones: Eri, the son of Judah, Ge. 38:7;—the sons of Eli, 1 Sa. 2:12; 3:12, 22;—Absalom, 2 Sa. 15:2, &c.;—those that mocked Elisha, 2 Ki. 2:23. See CHILDREN.

Youth, early life, imagination of men

evil from, Ge. 8:21;—sins of, bewailed, Job 13:26; Ps. 25:7;—wife of, Pr. 5:18; Is. 54:6; Mal. 2:14, 15;—husband of, Joel 1:8.

Z.

Zaanaim, zā-a-nā'im [removals], a 'plain' (or more correctly 'terebinth'), where Heber, the Kenite, pitched his tent, on the border of Naphtali, not far from Kadesh; called also Zaanannim, Jos. 19:33; Ju. 4:11.

Zabad, zā'bad [God-given], one of David's mighty men, 1 Ch. 11:41.

Zabdi, zāb'di [gift of Jehovah], the father of Carmi, Jos. 7:1.

Zabulon, zāb'u-lon, Mat. 4:13, 15, the Greek form of Zebulun.

Zaccheus, zak-kē-ūs [just], a chief publican resident in Jericho, seeks to see Christ, Lu. 19:2–4;—is called by him, 5;—entertains Jesus, and avows concern for the poor, &c., 8;—is encouraged by him, 9, 10.

Zachariah, zāk-a-rī'ah, or ZECHARIAH [remembered of Jehovah], (1) The fourteenth king of Israel, succeeds his father Jeroboam the second, 2 Ki. 14:29;—after a wicked reign of six months, was slain, 15, 9, 10;—(2) Son of Jehoiada, high-priest of the Jews, is supposed to be the same with Azariah, 1 Ch. 6:10, 11;—was put to death in the temple by order of Joash, 2 Ch. 24:20, 21; Mat. 23:35;—(3) The son of Jeberchiah, who understood the visions of God, 2 Ch. 26:5;—attested Isaiah's writing, Is. 8:2;—(4) One of the minor prophets, was born in Babylon, returned with the first band of exiles under Zerubbabel; and, while yet young, began to prophesy soon after Hagai, Eze. 5:1;—greatly encouraged the Jews in building the second temple, Zec. 1:12, &c., 8, 7, &c.

Zacharias, an ordinary priest of the family of Abia, and the father of John the Baptist, his character, Lu. 1:6;—his vision, 11;—his prophecy, 67.

Zadok, zā'dok [just], (1) Son of Ahitub, a priest in the time of David, whom he accompanied in his flight from Absalom, 2 Sa. 15:24;—put in the place of Abiathar as high-priest, 1 Ki. 2:35;—anoints Solomon, 1:39;—his descendants to be high-priests in future time, Eze. 44:15;—(2) Also a priest, the ancestor of Ezra, Eze. 7:2.

Zair, zā'ir [little], a city or place in the land of Edom, where Joram defeated the Edomites, 2 Ki. 8:21.

Zalmon, zāl'mon [shady], a lofty hill near Shechem, which is often covered with snow, Ju. 9:48;—called Salmon, Ps. 68:14.

Zalmunna, zāl-mun'nah [shelter is denied him], and ZEBa, kings of Midian, after whom Gideon pursued, Ju. 8:5, 6;—conquered and slain by him, 10:21; Ps. 83:11.

Zamzumims, zam-zum'mims [noisy people], a race of giants, dispossessed by the Ammonites, De. 2:20;—called Zuzims, Ge. 14:5.

Zanoah, zāl-nā'ah [marsh], two towns thus named in Judah, Jos. 15:34, 56; Ne. 3:13.

Zaphnath Paaneah, zā'nath-pa-a-nā'ah [discoverer of secrets], the name which Pharaoh gave to Joseph, Ge. 41:45.

Zaphon, zā'fon [the north], a city of Gad, a few miles east of the Sea of Galilee, Jos. 13:27;—called Shophan, Nu. 32:35.

Zarah, zā'rah or ZERAH [a rising of light], the son of Judah by Tamar, and twin-brother of Pharez, Ge. 38:30;—his posterity, 1 Ch. 2:6.

Zared, zā'rad [exuberant growth], Nu. 21:12;—called also Zered, De. 2:13, 14;—a valley separating Moab from Edom.

Zarephath, zār'e-fath [smelting-house], called also Sarepta (Lu. 4:26), a city of the Phoenicians on the coast of the Mediterranean, between Tyre and Sidon, where Elijah lodged some time with a widow, 1 Ki. 17:9, 10; Lu.

4:26. It is represented by the modern village of *Sarefend*.

Zaretan, zār'e-tan [cooling], the place where the waters of Jordan rose up in an heap, and its channel for a long time made dry, Jos. 3:16;—called also Zartanah, 1 Ki. 4:12;—Zarthan, Ju. 7:46;—Zerada, 11:26;—Zerethath, Ju. 7:22.

Zareth Shabar, zā'reth-shā'bar [splendour of the dawn], a city of Reuben, a few miles south of Heshbon, Jos. 13:19.

Zathu, zā'thū [lovely, pleasant], one who signed the covenant with Nehemiah, Ne. 10:14.

Zeal, ardour of mind for or against a person or cause, 2 Sa. 21:2; 2 Ki. 10:16;—that which is good, commended, Nu. 25:11; 1 Ch. 31:21; Ec. 9:10; Mat. 5:6; 1 Co. 16:13; Ga. 4:18; Tit. 2:14; Jude 3; Re. 3:9;—*Christian*, includes scriptural knowledge of that for which we are zealous, Ro. 14:5;—unfeigned concern for the glory of God, 1 Co. 10:31;—fervent desire to promote the spiritual interests both of ourselves and others, Ro. 10:1;—active exertions in the use of appointed means, 11:14; 1 Co. 9:20, 22;—exertions proportioned to the importance of our object, Mat. 23:34;—the *motives* to it, are: the divine command, Ga. 4:17; Re. 3:19;—God abhors and threatens the want of it, Am. 6:1; Re. 3:15, 16;—the example of Christ, Ps. 69:9; Jn. 2:17;—the importance of religion, Lu. 10:42; Phil. 3:7–9;—the difficulties which attend our salvation, Ep. 6:12;—the advantage of it to ourselves and others, 2 Co. 9:2, 6; Ja. 5:20;—the glory which it brings to God, Jn. 15:8; Ga. 1:24; 2 Th. 1:11, 12;—commendable, examples of, in Moses, Ex. 32:20;—Phinehas, Nu. 25:11–13;—Caleb, 13:30; 14:6–9;—David, Ps. 119:139;—Paul, Ac. 20:24;—Epaphras, Col. 4:12, 18;—the Corinthians, 1 Co. 14:12, 17; 9:2;—*excessive*, its bad effects, Mat. 10:35; Lu. 11:26; Jn. 16:2;—*improper*, reprov'd, Lu. 9:55; Ro. 10:2;—*erroneous*, examples of Saul in slaying the Gibeonites, 2 Sa. 21:1, 2;—of the Jews against Stephen, Ac. 7:55;—of the heathens of Ephesus, 19:28;—of the Jews at Jerusalem against Paul, 21:28; 22:22;—his own zeal for the law before his conversion, 9:1, &c.; 22:3; 26:5; Phil. 3:6;—*hypocritical*, in Jehu, 2 Ki. 10:16;—*of God*, his fixed and earnest concern for his own glory, and the good of his people, 2 Ki. 19:31; 15:9, 7; 19:17; 63:15; Eze. 5:13.

Zealous, ardent, Nu. 25:11, 13; Ac. 21:20; 1 Co. 14:12; Tit. 2:14; Re. 19:31.

Zealously, with passionate ardour, Ga. 4:17, 18.

Zebah, zē'bah [sacrifice], a Midianite prince, Ju. 8:5. See ZALMUNNA.

Zebadee, zēb'e-dee, the father of the apostles James and John, Mat. 4:21; 10:2; Mar. 1:19, 20.

Zebaim, zē bō'im, (1) *The valley of* [valley of hyenas], one of the wild ravines which run down the eastern slope of Benjamin into the Jordan plain, 1 Sa. 13:18. (2) *The city of* [city of reeds], one of the five cities of the plain, and grouped with Sodom and Gomorrah, Ge. 10:19; De. 29:23; Ho. 11:8. The names of the valley and of the city respectively are in the Hebrew radically different words.

Zebul, zē'bul [habitation], governor of the city of Shechem, Ju. 9:28;—calls Abimelech to fight against Gaal, 30:41.

Zebulun, zēb'u-lun [dwelling], the sixth son of Jacob by Leah, Ge. 30:20; 35:23;—his sons, 46:14; Nu. 30:3;—prophetic benediction of his father respecting his offspring, Ge. 49:13;—the borders of the territory of the tribe of, described, Jos. 19:10–16.

Zechariah. See ZACHARIAH.

Zedad, zē'dad [mountain side], a city of Syria, on the north-east border of Palestine, Nu. 34:8; Eze. 47:15.

Zedekiah, zēd-ekī'ah [the justice of the Lord], (1) The son of Josiah, and last king of Judah, succeeds Jehoiachin, 2 Ki. 24:17; 2 Ch. 36:10;—rebels against Nebuchadnezzar, 13; Je. 52:1;—his captivity foretold, 34:1, 3, 17; Eze. 12:8, 21, 25;—sends for Jeremiah, Je. 21:1;—taken, and his eyes put out,

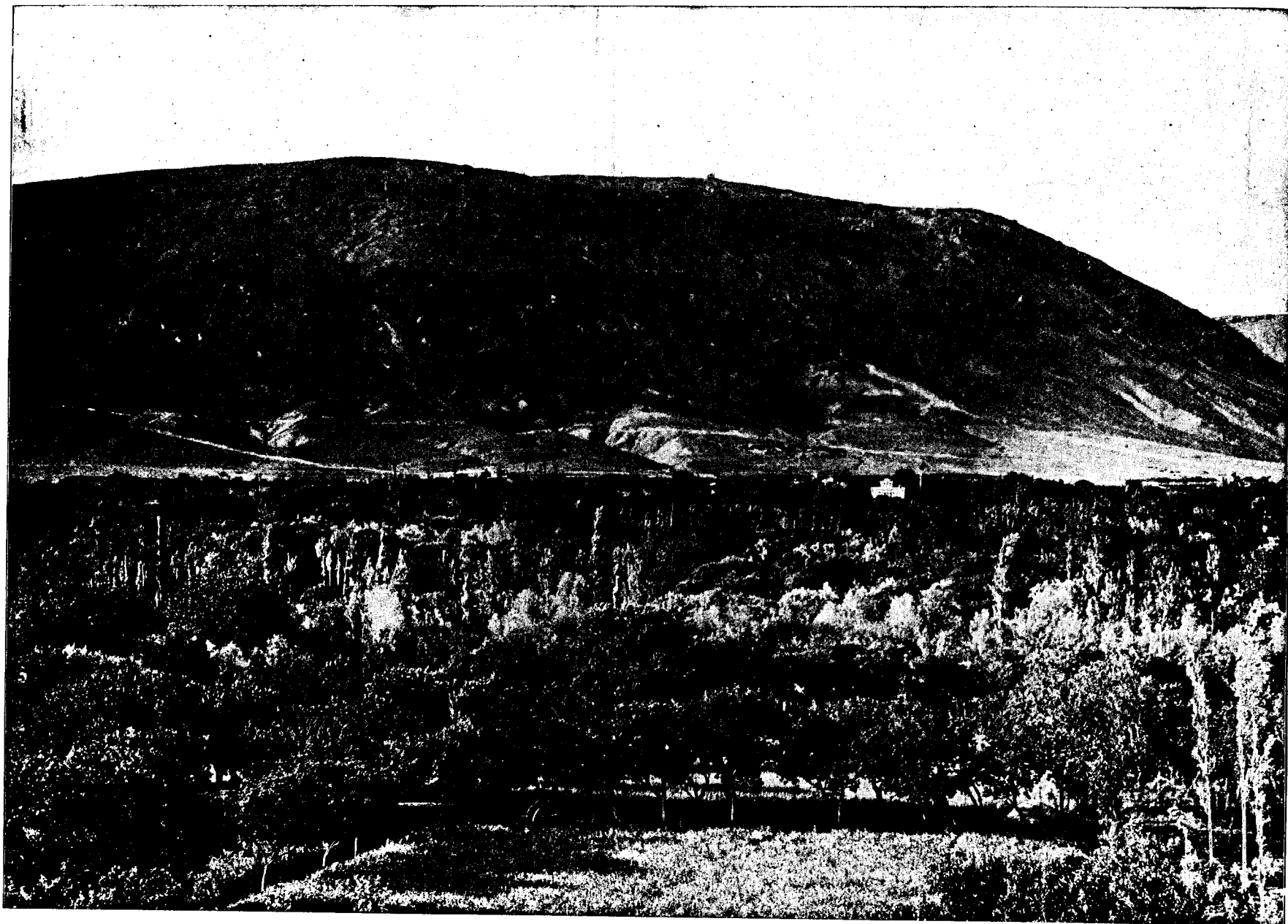
Zer, *zē* [wolf], and **OREB**, two princes of Midian taken and slain, *1* Ki. 25. 4, &c.; *Je.* 39. 4; 52. 8.—(2) The false prophet, reprov'd, *1* Ki. 22. 11, 24.—(3) Another false prophet, awfully denounced by Jeremiah, *Je.* 29. 21, 22.
Zeb, *zē* [wolf], and **OREB**, two princes of Midian taken and slain, *1* Ki. 25. 4, &c.; *Je.* 39. 4; 52. 8.—(2) The false prophet, reprov'd, *1* Ki. 22. 11, 24.—(3) Another false prophet, awfully denounced by Jeremiah, *Je.* 29. 21, 22.
Zelab, *zē* [a rib, a side], a city of the tribe of Benjamin, probably the native place of king Saul, not far from Jerusalem;—here Saul was buried in the sepulchre of Kish his father, *2* Sa. 21. 14.
Zelophehad, *ze*-lō'fe-had [first-born], the son of Hephar, died without sons, but left five daughters; their inheritance, *Nu.* 27. 1;—to whom married, 36. 10.
Zelotes, *ze*-lō'tes [zealous], the surname of Simon the Canaanite, one of the apostles, *Lu.* 6. 15. See **SIMON**.
Zelzah, *zē* [shade from the sun], a place near Rachel's sepulchre, on the boundary of Benjamin, *1* Sa. 10. 2.
Zemairam, *zem*-a-rā'im [double-mount forest], a city of the Benjamites, near Bethel, *Jos.* 18. 22;—near to it was a mount of the same name, at the foot of which 500,000 of Jeroboam's army were killed, *2* Ch. 13. 4, 17.
Zenas, *zē*nas, a distinguished Christian mentioned in Scripture, *Tit.* 3. 13. Called a 'lawyer,' as being skilled in the Jewish law.
Zephaniah, *zef*-a-nī'ah [defended of the Lord], (1) One of the minor prophets, who lived in the time of Josiah, king of Judah, *Zep.* 1. 1, &c.—(2) The deputy high-priest, under Seraiah, *2* Ki. 25. 18; *Je.* 52. 24;—by him Zedekiah consulted the prophet Jeremiah, 21. 1; 29. 29; 37. 3.
Zerah, *zē*rah [rising], (1) The son of Simeon, and father of the Zarhites, called also Zohar, *Ge.* 46. 10; *Nu.* 26.

13.—(2) King of Ethiopia or Cush, invaded Judah with 1,000,000 of infantry, and 300 chariots, but was defeated by Asa, *2* Ch. 14. 9-15.
Zered. See **ZAREU**.
Zereda, *zer*-ē'da [cooling], a town in Ephraim, *1* Ki. 11. 26; *2* Ch. 4. 17;—probably the same as Zaretan, *Jos.* 3. 16;—Zereth, *1* Ki. 7. 22.—Zartanah, *1* Ki. 4. 12;—and Zartan, *7* 46.
Zeruah, *ze*-rū'ah [reproach], the mother of Jeroboam, *1* Ki. 11. 26.
Zerubbabel, *ze*-rub'ba-bel [born in Babylon], or **ZOROBABEL**, the son of Shealtiel, and of the royal race of David, *Ezr.* 3. 2; *Mat.* 1. 12;—the same with *Shekhazzar*, his Chaldean name, *Ezr.* 1. 8, 11; 5. 14, 16;—to his care Cyrus committed the sacred vessels sent back to Jerusalem which had been carried to Babylon to the number of 5400, *1* Ki. 11. 11;—with him went up from Babylon to Jerusalem 42,360 Jews, together with 7337 servants, *2* 64. 65;—was zealous in rebuilding the temple, *Ezr.* 5. 2; *Hag.* 1. 12;—was encouraged by the prophets Haggai and Zechariah, *Hag.* 1. 1, &c.; *Zec.* 4. 6-10.
Zeruiah, *zēr*-u-rā'ah [wounded], one of David's two sisters, and mother of Joab, Abishai, and Asahel, *2* Sa. 2. 18; 3. 39; 8. 16; 16. 10; *1* Ch. 2. 16.
Ziba, *zē*'bah [statue], servant of king Saul, his treachery, *2* Sa. 16. 1; 19. 24.
Zibiah, *zib*-rā'ah [seven], the mother of king Joash, *2* Ki. 12. 1.
Zichri, *zik*'ri [remembered], the name of several of the posterity of Benjamin, *1* Ch. 8. 19, 23, 27; also *2* Ch. 17. 16.
Zidkijah, *zid*-kī'jah [the justice of the Lord], one who sealed the covenant with Nehemiah, *Ne.* 10. 1.
Zidon. See **SIDON**.
Zif [bloom-month], the second month of the Jewish sacred year, and the eighth of their civil year, agreeing to

part of our April, *1* Ki. 6. 1, 37; also called *Yjar*.
Ziklag, *zik*'lag [pressed], a city in the south of Judah, allotted to Simeon, *Jos.* 15. 31, 19. 5;—was given by Achish, king of Gath, to David for an asylum from the rage of Saul, *1* Sa. 27. 6;—was burned by the Amalekites, 30. 1;—David repaired and dwelt in it, *2* Sa. 1. 1.
Zillah, *zil*'lah [a shadow], one of the wives of Lamech, and mother of Tubal-Cain, *Ge.* 4. 19.
Zilpah, *zil*'pah [a dropping], the handmaid of Leah, and concubine of Jacob, *Ge.* 29. 24; 30. 9, 10; 35. 36.
Zilthai, *zil*'thi [shadow, i.e. protection, of Jehovah], one of the posterity of Benjamin, *1* Ch. 8. 20.
Zimran, *zim*'ran [celebrated in song], son of Abraham by Keturah, *Ge.* 25. 2.
Zimri, *zim*'ri [celebrated in song], (1) A general in the army of Eliah, king of Israel, murders and succeeds him, *1* Ki. 16. 10;—burns himself, 18.—(2) The son of Salu, a prince of a chief house of the Simeonites, slain by Phinehas for criminal connection with Cozbi, the daughter of Zur, a prince of Midian, *Nu.* 25. 14, 15.
Zin [a low palm-tree], a wilderness to the south-west of the Dead Sea;—the Israelites come thither, *Nu.* 20. 1;—rebelled in, 27. 14; *De.* 32. 51.
Zion, *zī*'on [dry, sunny mount], called **STON** in the New Testament, the highest point in Jerusalem, being 2539 feet above the level of the Mediterranean. This height was the Salem of Melchizedec, and was afterwards occupied by the Jebusites till it was taken by David, *2* Sa. 5. 9; *1* Ch. 11. 7;—sometimes denotes the whole city, *Psa.* 149. 2; 88. 2; *Is.* 33. 14; *Joel* 2. 2;—after the captivity the name given to the eminence on which the temple was built. Symbolically given to the

habitation of the redeemed, *He.* 12. 22; *Re.* 14. 1;—daughter of Jerusalem, *Is.* 1. 8.
Ziph, *zif* [a flowing], the name of a city of the tribe of Judah a few miles from Hebron on the borders of the wilderness of Ziph, where David concealed himself from Saul, *1* Sa. 23. 14, 15, 19; *Ps.* 54. title.
Zippor, *zip*'por [small bird], the father of Balak, king of Moab, *Nu.* 22. 2; 23. 18; *Jos.* 24. 9.
Zipporah, *zip*-pō'rah [little bird], one of the seven daughters of Jethro, and the wife of Moses, *Ex.* 2. 21;—bare to him two sons, 22; 4. 20;—circumcised them, 25;—she with her sons were brought by her father to Moses in the wilderness, 18. 1-6.
Zithri, *zith*'ri [protection of Jehovah], son of Uzziel, *Ge.* 6. 22.
Ziz [a flower], a hill in the south of Judah, near which the Moabites and Ammonites were destroyed by God, for the help of Jehoshaphat, *2* Ch. 20. 16-25.
Zoan, *zō*'an [low], a very ancient city of Egypt (built seven years after Hebron), not far from the Mediterranean, near the mouth of the Tanitic branch of the Nile, and long of great note, *Nu.* 13. 22; *Ps.* 78. 12, 43; *Is.* 19. 11; 30. 4; *Eze.* 30. 14;—was called **TANIS** by the Greeks; now *Sān*, an insignificant village.
Zoar, *zō*'ar [smallness], originally called **Bela**, one of the five cities which rebelled against Chedorlaomer, *Ge.* 14. 2;—for its safety Lot interceded, and to it he fled, 19. 20-23;—it seems to have stood near the base of the mountain range at the S. E. corner of the Dead Sea, *De.* 34. 3; *Is.* 15. 5.
Zobah, *zō*'bah [station], a portion of Syria constituting one of the kingdoms of Aram, lying between Hamath and the Euphrates;—against the kings

of which Saul fought, *1* Sa. 14. 47;—David smote the king of, *2* Sa. 11. 3; *1* Ki. 11. 24.
Zohelath, *zō*'he-leth [a serpent], a stone by En-Rogel, *1* Ki. 1. 9.
Zophar, *zō*'far [sparrow], one of Job's three friends who came to visit him; called the *Naamathite*, probably because he came from *Naama*, probably some place in Idumea, *Job* 11. 1;—answers, *Job* 11. 1, &c.;—his second speech, 20. 1, &c.
Zophim, *zō*'him [waters], a place on the 'top of Pisgah' to which Balak brought Balaam, *Nu.* 23. 14.
Zorah, *zō*'rah [hornet's town], a city of the tribe of Dan, near the border of Judah, not far from Eshtaol, *Jos.* 19. 41;—here Samson was born, and buried, *Ju.* 13. 2-25; 16. 31;—men sent from, to spy the land, 18. 2;—rebuilt and fortified by Renobam, *2* Ch. 11. 10;—called *Zareah*, *Ne.* 11. 29;—*Zoreah*, *Jos.* 15. 33.
Zuph, *zū*'f [honey-comb], (1) A Levite, the great-grandfather of Elkanah, the father of Samuel, *1* Sa. 1. 1; *1* Ch. 6. 34, 35.—(2) The place where his posterity dwelt was thus named, *1* Sa. 9. 5.
Zur [stone], a prince of Midian, whose daughter was killed by Phinehas for criminal connection with Zimri, *Nu.* 25. 15;—was himself slain, 31. 8.
Zurishaddai, *zū*'ri-shad'i [the Almighty my rock], the father of Shalumi, chief of the tribe of Simeon at the departure of the Hebrews from Egypt, *Nu.* 1. 6; 7. 36.
Zuzims, *zū*'zims [the prominent ones], a race of giants who dwelt beyond Jordan, and who were conquered by Chedorlaomer and his allies, *Ge.* 14. 5;—supposed by some to be the same with the *ZAMZUMMIMS*, *De.* 2. 20, 21;—were allied to the Rephaim and other gigantic races who originally inhabited Palestine.



GARDENS OF DAMASCUS. [Genesis, ii:8-14].—"And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed." The Garden of Eden was located, it is supposed by some, in the northeast of Arabia, at the junction of the Euphrates and Tigris rivers. Its real position, however, is in doubt. The picture, "Gardens of Damascus," is given here because Damascus comes nearer illustrating for us what an Eastern garden is, than any other

city of which we know; and from the mountain we see here rising from the gardens of Damascus, an observer can see the mountains on the borders of the Eastern desert toward the confines of Mesopotamia, where the original Garden of Eden is supposed by some to have been situated. The gardens of Damascus are little enclosed plantations which encompass the city and extend for several miles into the plain.

THE FIRST BOOK OF MOSES, CALLED GENESIS,

That is, GENERATION (Heb. BERESHITH, *in the beginning*). In this book we have the writings of Moses covering 2369 years, viz. the creation of all things; the original happiness and fall of man; the expulsion from Eden; the progress of various arts, the general corruption of society, and the deluge sent to punish it; the preservation of Noah and his family in the ark, and their repeopleing the earth; God's confounding of languages at the building of the tower of Babel, with his marvellous providences towards the families of Lot and Nahor, but especially of Abraham, Isaac, Jacob, and Joseph.

BEFORE CHRIST, 4004.—JULIAN PERIOD, 710.—INDICTION, 5.—CREATION FROM TISRI OR SEPTEMBER 1.

CHAPTER I.

1 The creation of heaven and earth, 3 of the light, 6 of the firmament, 9 of the earth separated from the waters, 11 and made fruitful, 14 of the sun, moon, and stars, 20 of fish and fowl, 24 of beasts and cattle, 26 of man in the image of God. 29 Also the appointment of food.

IN the beginning God created the heaven and the earth.

2 And the earth was without form, and void; and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters.

3 ¶ And God said, 'Let there be light: and there was light.'

4 And God saw the light, that it was good: and God divided the light from the darkness.¹

5 And God called the light Day,² and the darkness he called Night.³ And the evening⁴ and the morning⁵ were the first day.⁶

6 ¶ And God said, 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.'

7 And God made the firmament, and divided

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CHAP. I.

a Ps. 33. 6, 7, 9. Jn. 1. 1-3. Col. 1. 16, 17. He. 11. 3.

b Job 26. 13.

c 2 Co. 4. 6.

1 Heb. *between the light and between the darkness.*

2 i.e. shining warm-er.

3 i.e. wrapping up as in a garment.—C.

4 i.e. time of howling or uncertainty.

4 Mingling, because composed of light and darkness.—C.

5 Looking out, in reference to the sun.—C.

6 'And it was evening, and it was morning, one day.' There is manifest allusion to the Jewish mode of reckoning. Their day is from sunset to sunset. The word translated 'evening' signifies literally the time between sunset and dark. This introduces one section of the day—the 'morning' introduces the other; the two together constitute the complete day.—P.

d Je. 10. 12, 15, 16.

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7 In the clouds.

8 From *have*, because the heavens, in relation to the earth, are *heaved* or *expanded* upwards.—C.

9 The only instance in which the work of the day is not, at its close, directly pronounced *good*. The reason of the omission seems to be, that the process of dividing continues into the next day, when the separation of earth and sea being completed, the whole is pronounced *good*.—C.

1 i.e. pressing low downward.

2 i.e. straight spreaders.

3 Three distinct kinds of products are here specified:—1. The 'grass'; that is, the green tender blade of that species which is perennial, and which grows without artificial aid or cultivation. 2. The herbs yielding seed, or the grain and vegetables, which must be sown or planted. 3. The tree, whose *fruit* is a prominent feature and characteristic. The writer ascends from the lowest to the highest species of vegetable life.—P.

the waters which were under the firmament from the waters which were above the firmament:⁷ and it was so.

8 And God called the firmament⁸ Heaven. And the evening and the morning were the second day.⁹

9 ¶ And God said, Let the waters under the heaven be gathered together unto 'one place, and let the dry land appear: and it was so.

10 And God called the dry land Earth;¹ and the gathering together of the waters called he Seas;² and God saw that it was good.

11 And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind:³ and God saw that it was good.

13 And the evening and the morning were the third day.

CHAPTER I. Ver. 1. That is, in the beginning of time, God created the elements out of which all things in heaven and earth were formed. According to the teachings of chemistry there are about seventy different kinds of atoms which are the elements God used as material to build the universe. He. 11. 3, 'Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.' Ps. 102. 25, 'Of old thou hast laid the foundation of the earth, and the heavens are the work of thy hands;' 2 Pe. 3. 5; Je. 10. 12; 51. 15; Ex. 31. 17; 20. 11; Ps. 33. 6, 9; 89. 11, 12; 146. 6; 148. 1-6; Is. 44. 24; Zec. 12. 1; Ac. 14. 15; 17. 24; 4. 24; Is. 42. 5; Re. 4. 11; 10. 6; 14. 7; Ro. 1. 19, 20; 11. 36. The word ELOHIM, here rendered God, is plural, and denotes the WORSHIPFUL ONES, the Divine Persons, who equally concurred in the creation of all things. 1 Co. 8. 6, 'The Father, of whom are all things;' Mat. 11. 25, 'He is Lord of heaven and earth;' Ep. 3. 9, 'God created all things by Jesus Christ;' Jn. 1. 1-3, 'In the beginning was the Word (*the Son*), and the Word was with God, and the Word was God: all things were made by him, and without him was not anything made that was made;' Col. 1. 16; Pr. 8. 27-30; Job 26. 13, 'By his spirit he garnished the heavens;' Ps. 33. 6, 'All the host of them were made by the spirit of his mouth;' 104. 30.—[This verse is the introduction to the whole Bible. It is the introduction to history, for it marks the boundary between time and eternity. It cannot be, as has been generally supposed, a mere summary of what follows

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—a mere heading to the chapter; for it mentions the 'heaven' first, whereas in the following verses 'the earth' is first spoken of. This of itself is sufficient to show that ver. 1 refers to a prior act of God—an event anterior to those described in the subsequent part of the chapter. The terms 'heaven and earth' may mean the universe of mind and matter. Then heaven would include the celestial spheres with angels and spirits, and the earth would include all the animals which the researches of geology have brought to light, entombed in the various strata. The 'heaven and the earth,' whose creation is thus simply announced, embraced the whole pre-adamic universe. The fact of its creation at some undefined past age is recorded; and then it is indicated that from some cause the earth having been reduced to chaos, God put forth anew creative power, and prepared it for a new race of animals, and for the noblest of all—man. P.]

Ver. 2. *Earth, deep, and waters*, signify the same mingled mass of earth and water. 2 Pe. 3. 5, 'The earth standing out of the water, and in the water.'—It was *without form*; without any agreeable shape, order, or ornament: *and void*, without either vegetables to furnish it, or animals to inhabit it. And the Spirit of God in His almighty power proceeding from the Father as the source of all and through the Son as the Mediator moved upon this mingled mass, to prepare it for the intended separation of earth and water, and for the production of vegetables and animals. — [Philosophy can explain the

observed laws of motion both on earth and in the heavens; but never can account for its origin. Moses, divinely instructed, ascribes it directly to the Spirit of God: From him originates also every spiritual movement of the soul in returning to God and entering his kingdom. Jn. 3. 5. C.—*And the earth was*, or had become, *waste and desolate*. Its physical features were reduced to utter confusion; its elements were in complete disorder—chaos reigned entirely. *Darkness was upon the face of the deep*. This implies that there was some dense mist or cloud hovering over the earth's surface, so as totally to exclude light from without. The introduction of light, and the succession of day and night, prove that at the very commencement of what is usually called the creative week the sun existed, and the diurnal motion of the earth on its axis was in operation. P.]

Ver. 3. 2 Co. 4. 6, 'God commanded the light to shine out of darkness.' It, as well as all things else, was produced by Christ, who is God's personal Word, Jn. 1. 3; his wisdom and power, 1 Co. 1. 24. God created all things through Jesus Christ. The Son is not only the Mediator of Redemption, but also of Creation, Administration, and Consummation. He is the Alpha and the Omega.

Ver. 4. *God divided the light from the darkness*, by making them to take different places by turns; the light always shining upon the one half of the mingled mass, and the darkness covering the other; in much the same manner as our sun by turns illuminates the one half of the globe and leaves the other in darkness.

Ver. 5. The time of the first revolution of the dark-

14 ¶ And God said, Let there be ⁹lights in the firmament of the heaven, to divide the day from the night;⁴ and let them be for signs,⁵ and for seasons, and for days, and years:

15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

16 And God made two great⁶ lights; the greater light to rule the day,⁷ and the lesser light to rule the night: *he made* the stars also.

17 And God set them in the firmament of the heaven, to give light upon the earth,

18 And to ⁸rule over the day and over the night, and to divide the light from the darkness: and God saw that *it was good*.

19 And the evening and the morning were the fourth day.

20 ¶ And God said, Let the waters bring

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⁴ Ps. 74:16; 136:7.
⁵ Heb. *between the day and between the night*.

⁶ A sign is something that represents, confirms, or foretells another. Ro. 4:11. Ex. 3:12. Mat. 16:1-4. The heavenly lights, so attractive and glorious in their peculiar arrangements, are signs of the power, wisdom, and goodness of God. Ps. 19:1.—signs of direction by land or sea; *signs* of the seasons, which are produced by the angle of the earth's axis to the plane of its orbit; *signs* of days, whereby we count our labour; *signs* of years, whereby we count our lives. Lord, so teach us to number our days that we may apply our hearts to wisdom!—C.

⁷ Great, not as bodies compared with other heavenly orbs; but great as *lights*, in relation to the earth from which they are seen.—C.

⁸ Heb. *for the rule of the day*, &c.
⁹ Heb. 31:35.

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8 Or, *creeping*.

9 Heb. *soil*.

1 Heb. *face of the firmament*; heaven.

2 Here the word *created* is used for the first time since the record in the first verse. All that had been done in the interval was a re-arrangement of matter; now life is introduced, and it requires not simply constructive, but *creative* power. The three expressions, *great whales*, *every living creature that moveth*, and *every winged fowl* are introduced so as to embrace all forms of animal life in air and water.—F.

i ch. 8:17, 19, 1.

3 The first blessing—that is a gift from a superior to an inferior. He. 7:7, consisting in (1) fruitfulness, (2) multiplication, (3) right to occupancy in suitable places.—C.

forth abundantly the moving⁸ creature that hath life,⁹ and fowl *that* may fly above the earth in the open firmament of heaven.¹

21 And God created² great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind: and God saw that *it was good*.

22 And God ³blessed³ them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

24 ¶ And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

25 And God made the beast of the earth after

ness and of the light *were the first day*; for both the light and the darkness existed together at the same time, but on different parts of the mingled mass.

Ver. 6. This *firmament* includes the region of the sun, moon, stars, and comets: and the air or atmosphere which surrounds our earth, and separates between the water which is in the clouds and that which is in the seas and rivers. Ps. 33: 6, 9, 'By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth. He spake, and it was done; he commanded, and it stood fast;' Job 37: 18, 'He spread out the sky, which is strong, and as a molten looking-glass;' Job 26: 13; Ps. 136: 5; Je. 10: 12; 51: 15; Zec. 12: 1; Je. 10: 13, 'There is a multitude of waters in the heavens, and he causeth the vapours to ascend from the earth;' Job 26: 8, 'He bindeth up the waters in his thick clouds, and the cloud is not rent under them;' 38: 22-26, 'Hast thou entered into the treasures of the snow, and of the hail, which I have reserved? Who hath divided a water-course for the overflowing of waters, to cause it to rain upon the earth?' Job 37: 11; Ec. 11: 3; Ps. 148: 4.—[The firmament, or more literally 'the expanse,' is the atmosphere. At first the body of water on the earth's surface seems to have been in contact with another form of water like a dense mist, hovering over the earth. By the atmosphere, and the light acting upon it, the mist was absorbed, and raised in the form of clouds high above the earth. The Hebrew word translated 'above' in ver. 7 signifies 'upon,' as a sustaining power, thus describing with scientific precision the action of the atmosphere in supporting the water. P.]

Ver. 7. [The use of the word 'made' in this and other parts of the narrative must be carefully noted. It must not be confounded with 'created.' 'In the beginning God *created* the heavens and the earth.' He called the universe into existence; but all his subsequent work upon inanimate matter was a work of re-arrangement, which is expressed by the word *made*, or some such phrase as 'let there be.' P.]

Ver. 9. Job 38: 8-11, 'Who shut up the sea with doors, when I made the cloud the garment thereof, and thick darkness a swaddling-band for it, and brake up for it my decreed place, and set bars and doors, and said, Hitherto shalt thou come, but no further?' 26: 10, 'He compassed the sea with bounds;' Ps. 24: 1, 2, 'The earth he founded upon the seas, and established it upon the floods;' 136: 6, 'He stretched out the earth above the waters;' Ps. 104: 5-9; 33: 7; 2 Pe. 3: 5; Je. 5: 22; Pr. 8: 29. But the whole globe of earth and sea was hung upon nothing, Job 26: 7. The approbation of the second day's work was deferred till the separation of the waters was completed; and we have it, ver. 10.—[*Let the waters gather themselves*. No direct force of living agency is employed upon the waters; but such an arrangement of the earth's surface is implied as would bring the waters together by the law of gravitation. Some portions of the earth's crust were depressed, some upheaved. The sacred writer takes no notice of this. He has nothing to do with geology. But the Psalmist appears to indicate the way in which the waters *were made* to gather themselves. See Ps. 104: 7-10. P.]

Ver. 10. [The term *earth* is employed in a restricted

sense here. It signifies 'land,' as contradistinguished from 'sea,' whereas in ver. 1 it signifies 'world,' as contradistinguished from 'heavens.' P.]

Ver. 11. Ps. 104: 14, 15, 'He causeth the grass to grow for the cattle, and herb for the service of man; that he may bring forth food out of the earth, wine, and oil, and bread;' Job 28: 5. The purpose of the writer of Genesis was not to give a scientific description of the order of Creation, but it was to make it clear that God was the author of all things. Moses saw that God and not chance was the creator of all.

Ver. 14. According to verse 14 God appointed the sun to be the great light in the firmament and the moon to reflect that light. The sun is in itself a very extensive body of light; and the moon, though it hath no light in itself, enlightens our earth by reflecting the light of the sun; and both are called *great lights*, since by reason of their nearness they appear to us much larger than any of the stars. These lights not only form the day and night, but also form or mark out the seasons of sowing, planting, reaping, sailing, travelling, or the like; and are for signs of the weather, and sometimes of remarkable phenomena. Ps. 136: 7-9, 'God made great lights—the sun to rule by day, and the moon and stars to rule by night;' 74: 16, 17, 'The day is thine, the night also is thine: thou hast prepared the light and the sun. Thou hast made moon and winter;' 104: 19, 20, 'He appointed the moon for seasons; the sun knoweth his going down. Thou makest darkness, and it is night;' De. 4: 19, 'The sun, moon, and stars, even all the host of heaven, God hath divided unto all nations;' *for use*; Job 38: 12; Ps. 8: 3, 4; 148: 3, 5; 119: 91; Je. 31: 35; 33: 25; Mat. 16: 2, 3, 'When it is evening, ye say, It will be fair weather, for the sky is red. And in the morning, It will be foul weather to-day, for the sky is red and lowering;' Lu. 21: 25, 26, 'There shall be signs in the sun, and in the moon, and in the stars: men's hearts failing them for fear, and for looking after those things which are coming on the earth;' Mat. 24: 29; Is. 13: 10; Eze. 32: 7; Joel 2: 10-31; 3: 15; Ac. 2: 19, 20; Jos. 10: 13.

Ver. 16. [The specific object of the two great lights is mentioned; that of the stars is not. The former had an important bearing upon the earth as the abode of man; the latter had not, and consequently the writer simply mentions them to show that they are the work of God. In the 17th and 18th verses allusion is made mainly, if not exclusively, to the sun and moon. They are the rulers of the day and of the night—regulating their length, the amount of their light or darkness, and the intensity of their heat or cold. P.]

Ver. 20. [The Hebrew words may be more intelligibly translated, 'Let the waters swarm with swarms of living creatures.' There is no allusion to any productive power in the waters. God was the producing cause; the waters were merely the place in which that cause operated. The next clause ought to be rendered, 'And let fowl fly above the earth,' &c. The original does not signify that the fowls were produced in the water. P.]

Ver. 21-25. Ac. 17: 25, 'He giveth to all life, and breath, and all things;' Ps. 104: 24-26, 'The earth is

full of his riches,' minerals, vegetables, animals. 'So is this great sea, wherein are things creeping innumerable, both small and great beasts. There is that Leviathan, whales, crocodiles, and other sea monsters; Ps. 50: 10, 11, 'Every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine,' by creation; Job 40: 15. God's blessing gave the animals a power to propagate their kinds. Ps. 107: 38, 'He blesseth them, so that they are multiplied greatly;' Job 43: 12; Ps. 144: 13, 14.

Ver. 26. The plural is not here used for the singular in the manner of some modern kings. There is not in Scripture one instance of a sovereign's speaking of himself only in the plural number, *we, us, our*. But the plural *us* here denotes a consultation of the divine Persons concerning the production of that species of creatures which was to be the most perfect under heaven, and in which the glory of God was to be forever most illustriously manifested in his work of redemption.—The image of God on man includes, (1) The resemblance of his soul, in respect of spiritual substance, understanding, and will. (2) The happiness of his state, and his honourable dominion over the creatures. (3) And chiefly the moral conformity of his soul to God, in spiritual knowledge, righteousness, and holiness. Ec. 12: 1, 'Remember thy Creators,' *Heb.*, i.e. Father, Son, and Holy Ghost, 'in the days of thy youth;' Job 35: 10, 'Where is God my Maker?' *Heb.*; Is. 54: 5, 'Thy Maker, the Lord of hosts;' 1 Jn. 5: 7; Ec. 7: 29, 'God made man upright;' Col. 3: 10, 'Renewed in knowledge after the image of him that created him;' Ep. 4: 24, 'The new man after God is created in righteousness and true holiness;' 2 Co. 3: 18 with Ex. 15: 11; Ge. 5: 1; 9: 6; Ps. 8: 4-8, 'Man—thou hast made a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet; all sheep and oxen, yea, and the beasts of the field, the fowl of the air, and the fish of the sea; and whatsoever *creeping thing* passeth through the paths of the sea;' Ge. 2: 19, 20; 9: 2; Job 5: 23; Je. 27: 6.—[The order of creation was from the lowest forms of vegetable and animal life upwards. Man, as the highest of all, was made last. But man's creation is distinguished in another way. It was not merely accomplished by a divine thought—it was also the subject of a divine council; 'Let *us* make man.' As in the divine name *Elohim*, so in this form of expression there seems to be distinct indication of plurality in the Godhead. And yet the whole structure of the sentence shows that there is *unity* joined with plurality; for in ver. 27 it is said, 'So (as had been decreed in the divine council) God created man in *his* own image.' It will be observed that the word 'created' is here again used. We can scarcely suppose that the two words 'image' and 'likeness' are synonymous. It seems probable that the former was intended to express man's likeness to God *intellectually* and physically; he was in his knowledge and commanding aspect God's representative, his image upon earth. The other word most probably refers to man's *moral* nature, in which he also resembled God. P.]

his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind:⁴ and God saw that *it was good*.

26 ¶ And God said, 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his *own* image, in the image of God created he him: *male and female* created he them.

28 And God blessed them; and God said unto them, 'Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth⁵ upon the earth.

29 ¶ And God said,⁶ Behold, I have given you every herb bearing seed,⁷ which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; *to* you it shall be for meat.

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* life,⁸

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CHAP. II.

4 Vegetables and animals are arranged each after his kind, and referred to no higher denomination. But when MAN is to be formed, we read, in ver. 26: 'Let us make man in our image.' So God created man in his own image. Now what is the apostle telling us, He. 1.

3. 'The Son is the express image of the Father's person.' He is further described, 1 Ti. 3. 16, as 'God manifest in the flesh.' Being thus ever seen in the eternal purpose, Ep. 1. 9, he constitutes the glorious original after which man is formed. Of the image of God in man, knowledge, righteousness, and holiness are the principal features, Ep. 4. 24; Col. 3. 10; but every other attribute of God, even eternity, Job 10. 28, is, in created measure, exhibited in man.—C.

7 ch. 5. 1; 9. 6. 1 Co. 11. 7. Mat. 19. 4. 1 ch. 9. 1.

5 Heb. creepeth. 6 It is to be remarked, how, at every successive act of creation, ver. 9, 6, 9, 11, 24, 20, 24, 26, God speaks, Ps. 33. 9, that is, 'The Lord that was with God' (Ps. 8. 22, 31), and was God, and without whom was not any thing made that was made, Jn. 1. 3.—C.

7 Heb. seeding seed. n ch. 9. 3.

8 Heb. a living soul.

1 Host. The stars, &c., De. 4. 19, which are marshalled as a host or army is on earth; also, angels, Lu. 2. 13, who are the armies of heaven. Da. 4. 35.—C.

2 In this verse the historian takes as it were a retrospective look at all that had been done as related in the preceding chapter—the creation of the universe, 'in the beginning,' and the rearrangement of the earth's surface, and the production of vegetables and animals during the six days.—P.

3 Not resting, as opposed to *zealotry*, for that is impossible with God; but *resting*, as opposed to *working*.—C.

4 Heb. created to make.

5 Account of the beginning.—(Order and manner of production).—C.

6 Time.

7 Time.

8 Time.

9 Time.

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60 Time.

I have given every green herb for meat: and it was so.

31 And God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

CHAPTER II.

1 The first sabbath. 4 The manner of the creation. 8 The planting of the garden of Eden, 10 and the river thereof. 17 The tree of knowledge only forbidden. 19, 20 The naming of the creatures. 21 The making of woman, and institution of marriage.

THUS *the heavens and the earth were finished*, and all the host¹ of them.²

2 And on the *seventh* day God ended his work which he had made: and he rested³ on the seventh day from all his work which he had made.

3 And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made.⁴

4 ¶ These *are* the generations⁵ of the heavens and of the earth when they were created, in the day⁶ that the LORD God made the earth and the heavens,

5 And every plant of the *field* before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it

CHAPTER II. Ver. 2. [This signifies that God ceased from his work during the seventh day, having completed it in six days. The whole of the seventh day was a rest, as is stated in the second clause of the verse. P.]

Ver. 3. [Blessed. This is the third recorded blessing, see ch. 1. 22, 28; and when applied to the Sabbath-day, endows it with the gift of peculiar *fruitfulness* and *multiplication* of good. The honour or dishonour of the Sabbath has ever been the means and the evidence of a fruitful or barren, a growing or a withering, church. —Seventh. Here commences that remarkable reference to the number SEVEN, that will be found to continue to the end of the Scriptures. Six days of blessed work, closed by a seventh of sanctified rest, is the original week of creation, and well represents every form of perfection exhibited in the subsequent working of God. —Sanctified. This sanctification includes the separation of the day from common uses, and the dedication of it to the service of God. C.]

Ver. 4. [This is the commencement of a new section, and also, as it appears, of a new narrative, to a large extent complete in itself. It is a narrative of creation from a human point of view; whereas the first section of the book contains a narrative of creation from a divine point of view. The first narrative embraces the universe, giving a full account of the origin of the vegetable and animal world. The second is mainly concerned with man, and those things necessary for his support. In the first the divine Being is uniformly called *Elohim*, a name expressive of *infinite power*; in the second he is called *Jehovah Elohim*, expressing power in conjunction with *immutability*, so as to inspire man with implicit faith. *Jehovah* is the incommunicable name of God; it is not, and it cannot be, given to another. In our version it is almost universally rendered LORD.—This section terminates with the fourth chapter, and its subject is the history of man from his origin to the end of Cain's posterity. P.]

Ver. 5. God, by his creative power, brought the vegetables at first to perfection through the exercise of his will acting through soil, sun, rain, and other natural causes.—[Plant. The creation and ordering of sun, moon, stars, and earth, are mighty works, not unworthy of omnipotence; but the lowliest plant or herb equally owes its origin and qualities to God: rightly considered, it no less illustrates his wisdom, power, and goodness. There is no difference to God between the formation of a sun and a blade of grass.—Kain. Rivers, springs, rain, and dew, are appropriate emblems of grace. They are formed without man's aid, they are continued

Ver. 28. Pr. 10. 22, 'The blessing of the Lord maketh rich,' i.e. numerous and happy; Ps. 128. 1-4, 'Blessed is every one that feareth the Lord—thou shalt eat the labour of thine hand—thy wife shall be as a fruitful vine, thy children like olive plants round about thy table,' many, healthful, comely, and prosperous; 1 Ch. 26. 4-8. Obed-edom had a large and happy family, for God blessed him. And 1 Ch. 4. 10; Job 42. 12; Ps. 107. 38; Ge. 1. 22; 8. 17.—[The second blessing, adding to the former (ver. 22), conquest over the earth, and universal dominion over the living creatures. C.]

Ver. 29. Ac. 17. 25, 28, 'He giveth all things. In him we live, and move, and have our being;' Ps. 104. 14, 15, 'He causeth the grass to grow for the cattle, and herb for the service of man, that he may bring forth food out of the earth—wine, and oil, and bread;' Ps. 145. 15, 16, 'The eyes of all wait upon thee, and thou givest them their meat in due season;' 147. 9, 'He giveth to the beast his food;' Pr. 30. 8; Ps. 111. 5; Mat. 6. 11, 25, 26; Ac. 14. 17; Is. 33. 16. But it doth not appear that either men or animals would have eaten flesh during the state of innocence.

Ver. 30. [There is a difference between the food assigned to man and that given to the lower animals. The former had the higher classes of vegetable products—the cereal grain and fruits; the latter had 'every green herb.' There is no mention of animal food having been permitted. P.]

REFLECTIONS.—Stand still, my soul, and consider this wonderful work of God! O how his eternal power and Godhead shine forth in forming so vast, so well furnished worlds of creatures, rational and irrational, animate and inanimate! What infinite wisdom appears marked in the vast variety, the comely order, and the mutual subserviency of all things to the good of one another, and to his glory! What goodness, in forming such multitudes of beings to partake of his bounty as their all in all! and especially towards man, in forming him after his own image, and in so preparing this lower world to be a commodious lodging for him in his way to the mansions of light! Let me, then, in all things—in heaven, in earth, in air, in sea, and in land—in grass, in herbs, in trees, in sun, in moon, in stars, in fishes, in fowls, in cattle, and creeping things—in angels and in man—behold the excellences of my God! Let me enjoy God himself in all things, and all things in God! Let me use them all as his property, his product, and for his glory and honour! And notwithstanding my nothingness, confusion, darkness, and deadness, let me hope that my all-creating God—Father, Son, and Holy Ghost—will fashion me,

as an abridged world, into a monument of redeeming mercy, to the praise of the glory of his grace! Am I a Christian philosopher? Let me, as I have access, contemplate the creatures of God, in their almost infinitely diversified natures, qualities, and uses! Light and celestial luminaries, in their mysterious nature, extensive range, prodigious but duly proportioned distance, rapid motions, and powerful influences—Air, fixed and unfixed, inflammable and unflammable, in its fluidity, weight, elasticity, and usefulness for forming of wind, promoting of animal life, transmission of light, and the like—Water, in its fluidity, plenteousness, dispersion, saltiness or freshness, penetration, and fitness for forming rains, dews, sea-productions: and for promoting trade and intercourse between nations—Earths, stones, metals, moulds, in their adhesion, ductility, forms, colours, and uses—Vegetables, in their structure, growth, curious parts, almost infinitely diversified forms, colours, and uses—Animals, in their curious parts, connected structure, mysterious life, and dependence on food; their motions in limits, fitness for procreation and self-preservation, beautiful forms, melodious, awful, or plaintive sounds, exquisite and diversified smell and taste: and, along with these, the unlimited divisibility of matter, the laws of air, attraction, gravitation, electricity, magnetism, of muscular motion, and of nervous influences—Rational spirits, in their powers of thinking, willing, recollection, sociality, and union with bodies—as proofs of the existence and manifestations of the mysterious nature and manifold perfections of God, my God in Christ, of whom, through whom, and to whom, are all things. Let me always consider his creatures as memorials of his creating, preserving, and ruling powers, and as means of delightfully and awfully impressing my heart with his presence, observation, and influence! Let me rejoice to view all creatures as formed and fitted for subserving and promoting God's great and principal work of our redemption through Christ, and multitudes of them as instituted emblems of his persons, perfections, relations, and operations, as manifested in it! Let me, by faith, appropriate a particular new covenant-right to and property in them all, in and through Christ as my head and husband, as means of my present and pledges of my future and everlasting enjoyment of God as my ALL IN ALL: as means of exciting and leading me habitually to think on, admire, adore, and live to his glory, while I remain here in his lower sanctuary on earth; and to be always mild and humble, as brother and sister to, and dependent on, the meanest animal, insect, or atom in it!

to rain upon the earth, and *there was not* a man to till the ground.⁷

6 But there went up a mist from the earth,⁸ and watered the whole face of the ground.

7 And the LORD God formed man ^{of} the dust⁹ of the ground,¹ and breathed into his nostrils the breath of life; and man became a living soul.

8 ¶ And the LORD God planted a ⁹garden eastward in Eden; and there he put the man whom he had formed.

9 And ^{out} of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

10 ¶ And ^a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

11 The name of the first *is* *Pison*: that *is* it which compasseth² the whole land of Havilah, where *there is* gold;

12 And the gold of that land *is* good: *there is* bdellium³ and the onyx-stone.

13 And the name of the second river *is*

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7 Two things were wanting to the economy of creation at this period—rain to moisten, and man to till the ground. The place of the rain is supplied, according to our translation, by a mist going up by exhalation, and descending again as dew. The Septuagint translate it by a word signifying 'a spring or fountain,' and other high authorities translate it 'a food,' which, rising from the earth, watered the garden. In whatever sense we understand it, Moses ascribes the effect, not to what is commonly called *nature*, but traces it directly to God.—C.

8 Or, a mist which went up from, &c. d. ch. 3. 19. 1 Co. 15. 47. Ec. 12. 7.

9 Heb. dust of the ground. 1 The formation of man from dust or earth, rendered incoherent from dryness, and subject to be carried about by every wind, is revealed and recorded as a wonderful example of the work that God can produce from the most unpromising materials; whilst it is no doubt intended to represent all pride, and inculcate humility.—C.

1 Co. 15. 45. 2 ch. 4. 16. 2 Ki. 19. 12. Eze. 27. 23. A See ch. 1. 11, 12. 1 Ps. 4. 4. Ro. 1. 2. 3 Runs along the side of. 3 A gum, or pearl.

4 Runs along the side of. 5 Heb. Cush. 6 Or, eastward to Assyria. 7 Or, Adam, which signified, or joined beautiful, or joined in love. 8 Heb. eating thou shalt eat.

9 We are accustomed to say, a man is dying, just as we say a fire is dying—that is, one part dies, another is following, till finally the whole expires. Just so is man, since the death entered by sin. Every moment of his life, some part of the youngest, and the healthiest is actually dying; and this process goes on till, at last, like the dark perishing in the midst of the ashes its own burning has produced the light of life is extinguished, and man returns to the dust from which he was taken.—C. The peculiar grammatical construction of the Hebrew here—the finite verb being preceded by its own infinitive—gives greater emphasis to the sentence. It conveys the idea of absolute certainty. *Spiritual death is inevitable*; it took effect immediately upon the act of disobedience.—P.

1 Heb. as before him. 2 See ch. 1. 20, 21, 25. 3 ch. 1. 26, 28; 9. 2. Ps. 84. 8. 2 Or, the man.

Gihon: the same *is* it that compasseth⁴ the whole land of Ethiopia.⁵

14 And the name of the third river *is* Hiddekel: that *is* it which goeth toward the east of Assyria.⁶ And the fourth river *is* Euphrates.

15 And the LORD God took the man,⁷ and put him into the garden of Eden, to dress it, and to keep it.

16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat;⁸

17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.⁹

18 ¶ And the LORD God said, *It is* not good that the man should be alone; I will make him an help meet for him.¹

19 And ^{out} of the ground the LORD God formed every beast of the field, and every fowl of the air, and brought *them* ^{unto} Adam,² to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.

20 And Adam gave names to all cattle, and

without his help, and they produce, by their diffusion, a universal fruitfulness, which no plan of human wisdom and no combination of human agency could ever possibly effect. Springs (Jn. 4. 14), rivers (Jn. 7. 38), rain (Is. 55. 10), dew (Ho. 4. 5), are appropriate. C.—This clause may be translated, 'No plant of the field was yet in the land, and no herb of the field put forth shoots; for,' &c. The meaning is, that while herbs and plants had been originally formed by an immediate exercise of supernatural power, they were left to propagate and spread naturally. Hence moisture and cultivation were requisite. This explanation appears to be given as introductory to the account of the planting of the garden of Eden, and the arrangements made for its irrigation and culture. P.]

Ver. 7. God, with most exquisite art and skill, formed man's body of the dust, and created, in personal union with it, a rational soul; and so made him a human person, capable of exercising the functions of all sorts of life. Is. 64. 8, 'Lord, thou art our Father; we are the clay, and thou our potter; and we are all the work of thy hand;' Ro. 9. 20; Ps. 100. 3, 'God made us, not we ourselves;' Ps. 139. 14, 15, 'I am fearfully and wonderfully made;' 1 Co. 15. 47, 'The first man is of the earth, earthy;' Job 33. 6, 'I am formed out of the clay;' 4. 19, 'Men dwell in houses (bodies) of clay; their foundation is in the dust;' Job 33. 4, 'The Spirit of God hath made me, and the breath of the Almighty hath given me life;' 27. 3, 'The spirit, or breath, of God is in my nostrils;' Zec. 12. 1, 'The Lord formeth the spirit of man within him;' hence he is called (He. 11. 9) 'the Father of spirits;' Nu. 16. 22; 27. 16, 'The God of the spirits of all flesh.'—[From a divine point of view, man is created in the image of God—his soul immortal, his moral nature pure and perfect, his intellect capable of apprehending truth. From a human point of view, he is composed of a body of dust formed from the kindred dust of the earth, and of a living spirit breathed into it by the Creator. P.]

Ver. 8-16. Man being thus formed, the Lord graciously placed him in a garden which was an emblem of the heavenly state, called the *paradise of God*, Re. 2. 7; in a garden, which himself had planted on the third day, ch. 1. 11; in a garden, eastward from Canaan, in Eden, a spot of pleasure, which probably lay not far from the ancient Babylon, where the rivers Euphrates on the west, and Hiddekel or Tigris on the east, joined into one, and watered the garden; and after running a little southward were parted into the two streams of Gihon on the east and Pison on the west; in a garden decked and enriched with every choice and fruitful vegetable; the principal of which were, the

tree of life, so called, because of the invigorating nature of its fruit, and because it was made a sacramental pledge of man's eternal life in heaven, provided he kept the command which God made to him;—and the tree of knowledge of good and evil, so called, because, by the fruit thereof, God tried Adam's obedience, and by the eating thereof man knew the good he had fallen from, and the evil he had fallen into.—[Ver. 8. The topographical notice here, though very brief, is definite. Eden was a large district. The garden was in the eastern part of it. A river flowing through Eden entered the garden; and either in the garden, or after emerging from it, separated into four distinct channels. Two of these bear the names of two well-known rivers, the Euphrates and Tigris; but by no legitimate mode of interpretation can they be identified with those rivers as they now exist. There is no known spot whose physical features accord with the description of the text; it is vain therefore to speculate about the site of Eden. P.—Ver. 9. Tree of life. The tree of life is an emblem of Christ, 'that eternal life that was with the Father, and was manifested to us,' 1 Jn. 1. 2. Knowledge of good, as emanating from obedience; evil, as emanating from disobedience.—Ver. 10. Eden. Nothing with certainty is known of the precise situation of Eden, but two points: that it was situated somewhere on the banks of the Euphrates and Tigris. To the Euphrates Moses refers, ver. 14, as to an object of perfect familiarity to the people whom he was leading from Egypt; and Hiddekel is identified (Da. 10. 4) with the Tigris. The Pison has been supposed to be the Phasis, a river running into the Euxine; the Gihon, to be the Araxes, which runs into the Caspian. This account cannot be received, as it appears from ver. 10 that a single river went out of the garden, which was, in its course, parted into four heads.—Ver. 12. Gold. The Bible is essentially a geographical book, and this is the most ancient specimen of geography on record. Moses, who wrote by divine inspiration, for the instruction of a people familiarly acquainted with working in gold and precious gems, describes the lands watered by the rivers of paradise, by means of these natural productions. God has gifted different lands with different forms of riches, yet exposed every country to some inconvenience or want, and by this means he has provided that, where better principles are wanting, the self-interest of nations shall promote social intercourse and prevent war. The possession and right use of riches is good, it is the love of money that the apostle pronounces 'the root of all evil.' C.—Ver. 13. It may be inferred from this passage, and from the geographical notices in Ge. 10. 6-12, that there was a

primeval Cush in Central Asia, and a later Cush (called Ethiopia) in Africa. The former was the original home of the Cushites; the latter was the country to which the great body of the nation migrated, and in which they permanently settled.—Ver. 14. The Hebrew word is radically identical with the modern Arabic name of the Tigris. P.]

Ver. 16, 17. Here we have God entering into a covenant of works with Adam, and with all his natural posterity in him. This is the covenant afterwards published from Sinai, and which gendereth to bondage, Ga. 4. 24. This is the covenant which Adam transgressed, Ho. 6. 7. The breach of this covenant was necessarily supposed by the remedial one, published after the fall, Ge. 3. 15; Ro. 5. 12-21. The annexing of death to a positive command of abstinence from fruit, indifferent in itself, by an infinitely good, gracious, and wise God, inferred likewise the annexing of a glorious reward to his obedience: and in this the form of a covenant consists. The adjoining of the tree of life, and of knowledge of good and evil, to this transaction, as confirmatory seals of life or death; the frequent republication of the moral law, in a covenant form, to men, when they could not keep it as such, Le. 18. 5; De. 27. 26; Mat. 19. 17; Ga. 3. 10, 12; Ro. 10. 5; 3. 27, but especially the crediting of Adam's first sin to his natural posterity Ro. 5. 12-19, plainly establish this point. Here we have the parties of a covenant: God, manifesting his supreme authority, his unbounded goodness, and infinite condescension, on the one hand; and Adam, as without sin and righteous, capable of performing whatever God required, Ge. 1. 26, 27; 5. 1; Ec. 7. 29, and as the common head and representative of all his posterity, Ro. 5. 12-19; 1 Co. 15. 22, on the other.—Here we have a condition required—abstinence from the fruit of the tree of knowledge of good and evil, which supposed and implied perfect obedience to the whole law of God written on man's heart, or revealed to him. The end of this covenant being to render mankind happier than the duties of the natural state necessarily entitled them to be, it was proper that some positive institution should be added to the natural laws inscribed on the heart of Adam at his creation, and which might promote obedience to them. This institution, relative to the tree of knowledge, which, being in the midst of the garden, was almost continually in his view, was extremely proper, as it tended, (1) To manifest the high government of God over men, as one who could enact his good will into an exact law. (2) To render Adam's obedience or disobedience, and consequently the justice of God in rewarding or punishing him, more conspicuous, Ro. 3. 4. (3) To

to the fowl of the air, and to every beast of the field.³ but for Adam there was not found an help meet for him.

21 And the LORD God caused a 'deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof.

22 And the rib, which the LORD God had taken from man, made⁴ he a woman, "and brought her unto the man.

23 And Adam said, This *is* now bone of my bones, and flesh of my flesh: she shall be called Woman; because she was 'taken out of man.

24 Therefore 'shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh.

25 And they were both naked, the man and his wife, and were not 'ashamed.⁵

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3 Man's knowledge must have been very extensive, and his language must have been fully developed, when he accomplished this wondrous task. Both knowledge and language, therefore, must have been of divine origin.—P.

1 ch. 15. 12. 1 Sa. 26. 12. Job 4. 13; 33-35. Pr. 19. 15.

4 Heb. *builded*, i.e. *skillfully formed* most comely and delightful.

5 Pr. 18. 22. He. 13. 4.

6 1 Co. 11. 8. 1 Ti. 2. 13.

7 Mat. 19. 5. Mar. 10. 7. 1 Co. 6. 16. Ep. 5. 31.

8 De. 28. 48.

5 Where there is no sin, there is no shame.—C.

1 The word *serpent* signifies *creeping*; and is, in ordinary language, used to describe the manner of progression of a great variety of animals—some venomous, and some innocuous. In seeking the meaning of a scriptural word, we should always have reference, not to common use or representation, but to the Scriptures themselves. Accordingly in Re. 20. 2, we read of 'the dragon, that old serpent, the devil, and Satan'; and consequently, we find that the tempter was called *the serpent*, not because of employing the *form* or *body* of an animal, but because of the *subtle*, cunning, hidden, and creeping manner in which he effected his wicked purpose.—C.

2 2 Co. 11. 3. 6 Nu. 11. 21. 9 Heb. *Yea*, because, &c. [In the English tongue *yea* is derived from a word that signifies *hear*.—C.]

3 ch. 1. 17. d 2 Co. 11. 3. 1 Ti. 2. 14.

CHAPTER III.

1 The serpent deceiveth Eve. 6 Man's shameful fall. 9 God arraigneth them. 14 The serpent is cursed. 15 The promised seed. 16 The punishment of mankind. 21 Their first clothing. 22 Their casting out of paradise.

NOW the serpent¹ was more 'subtile than any beast of the field which the LORD God had made. And ^bhe said unto the woman, Yea,² hath God said, Ye shall not eat of every tree of the garden?

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

3 But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye 'touch it, lest ye die.

4 And the 'serpent said unto the woman, Ye shall not surely die:

5 For God doth know, that in the day ye eat

mark that, even in paradise, he held all which he enjoyed of God as his great Creator and Father, and ought to do nothing without his allowance. (4) To be a standing monitor to Adam, that he was fallible, and needed to take heed to his ways, and watch against every spiritual enemy; that he was not come to his full happiness and rest, since, even in paradise, he was under remarkable restraint; that his happiness lay in God himself alone; and that nothing was to be desired, but in submission to his will, and for his sake. (5) To be a summary of the law of nature, by obedience to which he might honour God, loving him with all his heart, soul, mind, and strength, and loving himself, and his posterity as himself. Here is a *penalty* threatened in case of disobedience—certain, manifold, and dreadful death, viz. (1) *Death legal*, or a sentence of condemnation fixing upon the covenant-breaker in the very moment he begins to transgress. (2) The execution of this sentence in *real death*, which is either *spiritual*, comprehending everything relative to the soul's loss of God's favour and image, and to its defilement and misery in this life, Ro. 1. 28-31; 3. 10-18; 8. 7, 8; Ep. 2. 1, 3, 12; or *natural*, which comprehends every calamity on the body, and whatever its comfort depends upon in this world, Ge. 3. 16, 19; De. xxviii.; Ec. 12. 7; 2 Pe. 3. 12; or *eternal*, comprehending all the misery of loss or of pain, to which the lost are for ever subjected in hell, Mat. 25. 41; Re. 14. 10, 11.—In the express annexing of so great a death especially to the breach of the positive part of the law of the covenant, a *promise* of a life directly opposite as the reward of perfect fulfilment of the condition was implied; comprehending the continuance of the *natural* and *spiritual* life, which he had, in all the vigour, comfort, and prosperity of it; and the enjoyment of a more glorious and eternal life in heaven, in consequence of his finishing his course of unfeigned obedience. Thus the sum of the covenant was, Mat. 19. 17, 'If thou wilt enter into life *eternal*, keep the commandments'; Ga. 3. 10, 12, 'The man that doeth these things shall live in them'; 'Cursed is every one that continueth not in all things written in the book of the law to do them'; Eze. 18. 4, 'The soul that sinneth, it shall die.' The fruit of the tree of life, as a seal of the covenant, confirmed the promise of life upon condition of perfect obedience; and the fruit of the tree of knowledge confirmed the threatening of death annexed to disobedience. The representation of all Adam's natural posterity in him was most reasonable and kind; as it was the shortest, and, humanly speaking, the safest means of securing their eternal happiness. The whole tenor of this covenant was so highly equitable and gracious, that man's uncorrupted conscience could not but approve of it; his love to himself and his posterity could not but incline him to it; his perfect conformity to the divine image could not but make him consent to whatever terms God proposed, and to receive his favours in a method so answerable to the divine perfections.—[God speaking to the man implies the man's comprehension of God's words; and here we have the first record of human intelligence and language. C.—Ver. 17. We have here the first indication of *law*. There is implied also the possession,

on the part of man, of a moral faculty capable of comprehending that law, and of a will capable of obeying it. P.]

Ver. 18. [A help suitable to man, intellectually, morally, and physically. P.]

Ver. 19. [Their bodies were formed of dust. So far it was a *formation*, not a creation; but the *life* was a creation. P.]

Ver. 20. [*Gave*, Heb. *called*. It is amazing how answerable their Hebrew names are to their appearance and nature. C.]

Ver. 21-24. God formed the woman of a rib, with the flesh therein, out of Adam's side, to note the wife's equality with her husband, and that she is his companion, and to be treated with the utmost kindness and affection. He brought her to Adam, to honour the institution of marriage, and to teach us that children ought to marry by the disposal or consent of their parents, and all only in the Lord, ch. 2. 21; 24. 4; 28. 2; Ju. 4. 2; 1 Co. 7. 38, 39; Adam accepted her as a *help m.e.t. for him*, suitable to his nature, acceptable to his person, and useful on all occasions for their mutual comfort and the propagation of their species. And God, by Adam, declared the general law of marriage, requiring the most affectionate cohabitation, inseparable union, and intimate communion during life, as if the parties were but *one person*. 1 Pe. 3. 1, 7, 'Wives, be in subjection to your husbands. Husbands, dwell with them according to knowledge, giving honour unto the wife as to the weaker vessel, and as being heirs together of the grace of life'; Ep. 5. 22-28, 'Wives, submit yourselves unto your own husbands as unto the Lord; for the husband is the head of the wife. Let the wives be subject to their own husbands in everything. Husbands, love your wives: as Christ loved the church, and gave himself for it, so ought men to love their wives as their own bodies. He that loveth his wife loveth himself.' Ge. 3. 16; 1 Co. 14. 34; 7. 16; Tit. 2. 5; Col. 3. 18, 19; 1 Ti. 5. 8; 2. 11, 12; Mal. 2. 14-16; Mat. 19. 3-9; 1 Co. 7. 14, 15.—[Ver. 23. The 'deep sleep' must have been, in its effects on the whole system, somewhat similar to the state produced by chloroform. The man was unconscious of all that occurred. But it would seem that immediately after awaking the Lord revealed to him what had been done, and at the same time presented the woman. Adam, knowing how she had been formed, and perceiving her complete adaptation to his felt want, exclaimed, with joyful and thankful surprise, 'This, at length, is the very thing; bone of my bone, and flesh of my flesh.' P.]

Ver. 25. They had no cause of shame; as there was neither deformity in their bodies, nor guilt on their consciences, nor any sinful inclination in their hearts.

REFLECTIONS.—In the faith of God's institution and blessing of the Sabbath, let me always observe it as in his sight, ceasing from my own works, as he did from his. Let me never prefer the example of a wicked generation to that of God; nor prefer the pleasures of recreation or sloth, or the profits of carnal labour, to fellowship with, and enjoyment of, God and his blessings. Let my care be to receive out of his fulness, and grace for grace; to remember his mighty works of creation and redemption, and to wor-

ship him in the beauty of holiness. How easy is it for him to work, with or without means, as he pleaseth! But O how great his kindness to man! In him the animal and the angelical natures were united; the best of this world was allotted him for his residence; and while its choicest fruits were assigned him for his food, the multitudes of its animal inhabitants were subjected to his dominion and service. A woman, every way perfect, was provided for his comfort, and for the increase of mankind. Nay, God himself entered into familiar fellowship and a gracious covenant with him, in which everlasting happiness was promised to him and his posterity upon the easiest terms. But in this first Adam, as in a figure, do I not behold the second, the Lord from heaven, Jesus the Redeemer? He is indeed the Son of God, the express image of his Father's person; the image of the invisible God; the new thing created in the earth, and the blessed fruit of it, excellent and comely. He, as Mediator, is the great product of Jehovah's counsels, the illustrious ornament and glorious centre of all his works. He is our head and representative in the second and better covenant, established upon better promises. He is our spiritual parent, who communicateth to us his indelible image, and entitles us to all the fulness of God. He is our great Prophet, Priest, and Governor, to whom all things in heaven and earth are subjected for our sake. Having by his blood purchased and by his Spirit planted a gospel-church, he dwells there, and cultivates the same; and having regained the celestial paradise, there we shall be for ever with the Lord. In him are hid all the treasures of wisdom and knowledge; and having all life and fruitfulness in his own person, he giveth to us power to eat of himself, the *Tree of life*. Being by the infinite love of God cast into the *deep sleep* of suffering and death in this world, his church was formed out of his broken body and pierced side. She is divinely brought and espoused to him; and to her he cleaves, at the expense of once leaving his Father in heaven, and of now leaving his mother, the people of Israel.

CHAPTER III. Ver. 1-6. Serpents in general have a natural subtility beyond other creatures. Mat. 10. 16, 'Be wise as serpents.' But this one had an extraordinary measure of it, being actuated by a fallen angel who had just apostatized from his holy and happy state. Re. 20. 2, 3, 8, 'The dragon, that old serpent, the devil and Satan, goeth out to deceive the nations'; 2 Co. 11. 3, 'The serpent beguiled Eve through his subtility'; Jn. 8. 44, 'The devil was a murderer from the beginning, a liar, and the father of it'; 2 Co. 2. 11, 'We are not ignorant of his devices'; 11. 14, 'Satan is transformed into an angel of light.' In the temptation of our first parents, Satan acted with the utmost subtility. (1) He chose a serpent, which was seemingly simple, but really subtle, and perhaps beautiful, which might make Eve take it for an angel, to be his instrument. (2) He accosted the woman—who perhaps had only heard the terms of the covenant from Adam—in the absence of her husband. (3) According to some, he improved their being more naked than the wild beasts of the earth, to render them discontented with their condition. But

thereof, then 'your eyes shall be opened; and ye shall be as gods, knowing good and evil.

6 ¶ And when the woman 'saw' that the tree *was* good for food, and that it *was* pleasant² to the eyes, and a tree to be desired to make *one* wise,³ she took of the fruit thereof, and did eat; and 'gave also unto her husband with her, and he did eat.

7 And the eyes of them both were opened, and they knew that they *were* naked; and they sewed⁴ fig-leaves together, and made themselves aprons.⁵

8 And they heard the 'voice of the LORD God walking in the garden in the cool⁶ of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

9 ¶ And the LORD God called unto Adam, and said unto him, Where *art* thou?

10 And he said, I heard thy voice in the garden, and I was afraid, because I *was* naked; and I hid myself.

11 And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree

B.C. 4004.
e ver. 7. Ac. 26.18.
f Sight oftentimes.
Jos. 7.21. Ju. 16.1, 2. 1 Jn. 2.16.

1 It is hence probable that our first parents avoided to approach or look upon the tree of knowledge of good and evil. God is of purer eyes than to look upon iniquity, Hab. 1.13; man, his image and his servant, must not contemplate sin, Job 31.1; Ps. 119.37.—C.

2 Heb. a desire.

3 The temptation now assumed a triple form. It assailed the appetite—the tree was good for food; the eye—it was pleasant to the eyes; and the intellect which has a natural craving for knowledge—it was 'a tree to be desired to make one wise.' Dazzled and deluded by these new feelings, God and his holy law were for the moment forgotten, and the forbidden fruit was eaten.

4 Ps. 119.17. 1 Ti. 2.14.
5 fastened on.

6 Or, things to gird about. [The Hebrew word may signify anything that is gird about the person, whether a jacket or small. It is applied to a sword-belt, 1 Sa. 17.39, and to a garment of sackcloth, Is. 15.3.—P.]

7 Ps. 29.2, 4, 5.
8 Heb. wind.
9 4.4; 9.11, 15; 18.20, 21; 16.8.

B.C. 4004.

4 ch. 2.22.
1 Ge. 44.15; 31.26; 1 Sa. 13.11. 2 Sa. 3.24. Jn. 18.35.

7 This is the first instance of a *curse*; and from the details of its several parts, has no doubt contributed still further than the word *serpent* to suggest the idea of that animal having been employed as an instrument of the temptation. But if the curse were pronounced against a mere animal, the *seed of the woman* must bruise that very animal's head and the same animal must bruise his heel. Besides the *curse* serpent has a *seed* an enmity with the *seed of the woman*, a circumstance totally inapplicable to any mere animal. Let us examine the constituent of his curse, 1. Upon thy belly shalt thou go. This phrase, when applied to Satan, represents that state of abasement under righteous judgment, in which God punishes him.

2. Dust shalt thou eat all the days of thy life. This phrase is employed to signify reluctant yielding to a conqueror, as in Ps. 72.9. 3. An unholiness of Satan against the human race, and specially against the *seed of the woman*. Christ, which unholiness is encountered by a holy enmity in Christ against all evil. 4.

whereof I commanded thee that thou shouldest not eat?

12 And the man said, The woman, 'whom thou gavest to be with me, she gave me of the tree, and I did eat.

13 And the LORD God said unto the woman, 'What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

14 ¶ And the LORD God said unto the serpent, Because thou hast done this, thou art cursed⁷ above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

15 And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his 'heel.

16 ¶ Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children: and thy desire shall be⁸ to thy husband, and he shall 'rule over thee.

The bruising of Satan's head, the seat and emblem of his usurped dominion over the world.—C. m Ge. 49.17. 8 Or, subject to thy husband. n 1 Co. 14.34.

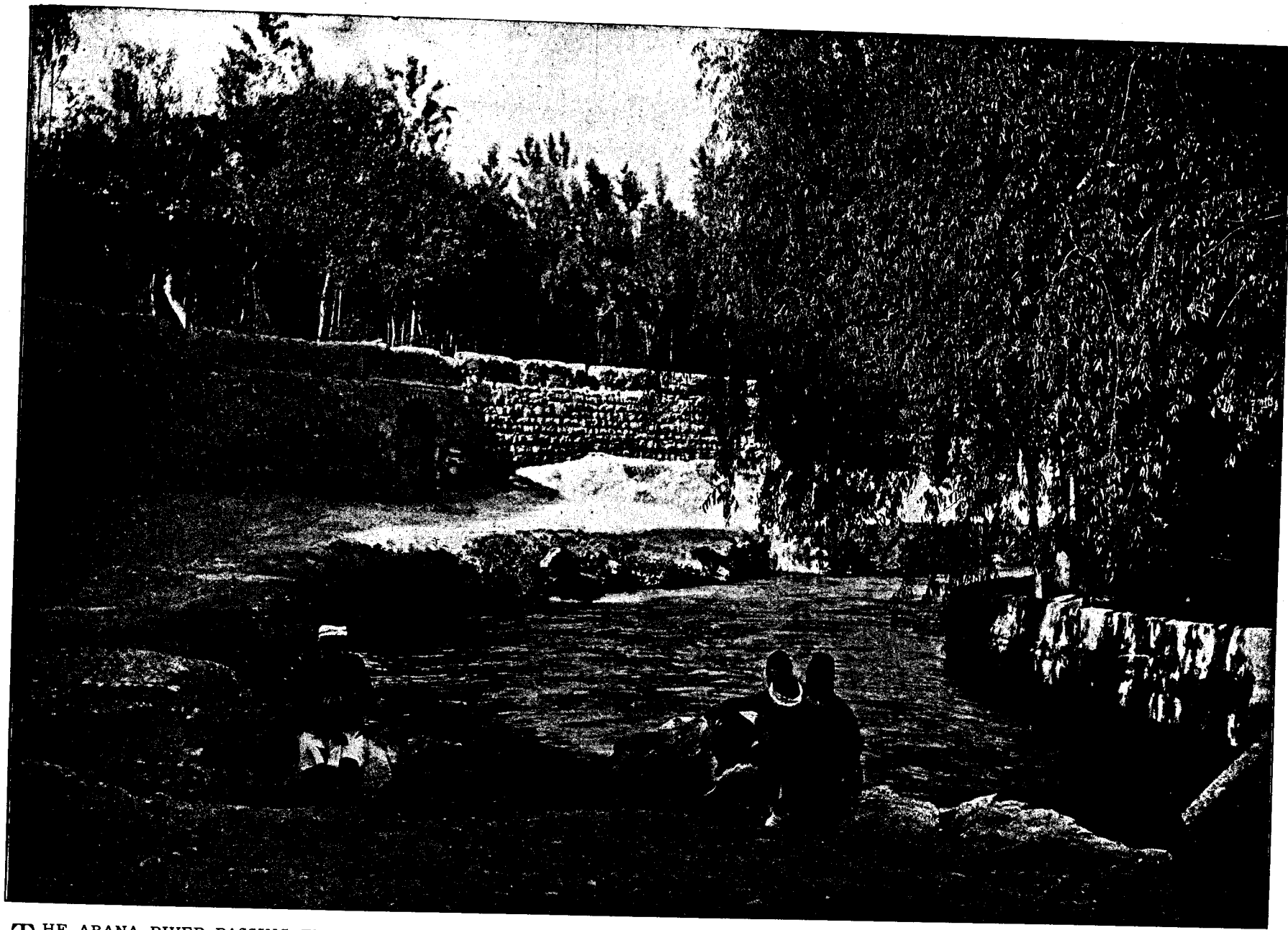
it is more certain that he moved the doubt relative to God's prohibitory charge in such ambiguous terms that it was hard to discern whether he intended merely to ask if God had really forbidden the use of that fruit,—or to insinuate that the forbidding could not be the true God, who had kindly created them but just before,—or to suggest that God was a hard master, who had forbidden them to eat of the fruit of the trees of the garden in which he had placed them. (4) Finding that the woman adhered to the command, he endeavoured to make her believe that the threatening was dark in its meaning, and uncertain or false with respect to its execution. (5) He pretended a great regard for her and her husband's welfare, as if he had been extremely desirous of promoting their knowledge and happiness. (6) Perhaps he pretended that himself had acquired what knowledge he had above other brutes by eating of that prohibited fruit. It is certain he attempted to confirm his contradiction of the threatening by a solemn appeal to God. (7) Having prevailed with the woman, he by her means tempted her husband, who complied, not from any such fondness for her as rendered him willing to transgress with her, but as deceived: and the rather as he saw she did not immediately die upon her eating of the fruit. This sin of our first parents, in eating this forbidden fruit, was exceeding great. It contained, (1) Horrid unbelief to such a degree that the devil, in the form of a beast, was believed in opposition to the solemn declaration of God. (2) The most presumptuous pride, ambition, and bold curiosity; they were in paradise, and lords of the lower world—they knew and enjoyed very much—but nothing would content them but to be as God in knowledge and happiness. (3) The most shocking ingratitude and discontent; God had given them everything proper for convenience and delight—he had made them the lords of animals and earth, the companions of angels—and yet they revolted at the inconsiderable reserve of a tree. (4) The most contemptuous apostasy from and rebellion against God; they renounced his covenant of friendship, and threw off all subjection to and professed dependence on him. (5) In this one act the whole law of God was transgressed. The authority of God, which is the foundation of it, was trampled under foot; the love, which is the complete fulfilment of it, was neglected, and hatred established, Ja. 2. 10. The symbolical law, which was a summary of and a fence to the moral, was expressly contemned and violated. Nay, each of the moral precepts was plainly broken. The aggravations of this sin were no less remarkable. (1) It was committed by persons newly made after the image of God; perfectly without sin, and capable of continuing so. (2) It was committed by them just after he had graciously received them into the most honour-

able covenant of friendship with himself. (3) It was very early committed, perhaps on the same day they were created, Ps. 49. 12. (4) It was committed against God's most express command, and when they had the fullest warning of the danger thereby incurred to them and their seed. (5) It was committed in paradise, where God dwelt as in his temple; and where everything concurred to proclaim his infinite kindness to mankind, and invite to obedience. (6) It was committed upon a very slight and but one single temptation. (7) It was occasioned by an object of very small importance, which man had no need of in paradise. (8) It respected what had been solemnly separated to the service of God, and so amounted to a sacrilegious robbing of him. In this manner, 1 Ti. 2. 14, 'The woman being deceived, was first in the transgression;' Ro. 5. 12-19, 'By one man sin entered into the world, and death by sin; and so death passed upon all men, for, or in whom, all have sinned.—Death reigned over them which had not sinned actually after the similitude of Adam's transgression. Through the offence of one man be dead.—The judgment was by one to condemnation.—By one man's offence death reigned by one.—By the offence of one, judgment came upon all men to condemnation.—By one man's disobedience many were made sinners;' 1 Co. 15. 22, 'In Adam, by his first sin, all die.'—[Ver. 1. The character of the temptation strikingly illustrates the willness of the 'old serpent.' There is nothing at first to awaken suspicion, or to shock the moral sense. There is a sly insinuation calculated to excite natural curiosity. Then there is an assertion embodying a direct lie, combined, however, with just enough of truth to give it plausibility: 'Ye shall not die; for God doth know,' &c. The temptations of Satan still exhibit the same fatal craftiness—the same knowledge of the weakness of human nature.—It will be observed that while by the historian God is called *Jehovah Elohim*, Satan only uses the one name, *Elohim*. P.—Ver. 3. Some have supposed that Eve here stated the first untruth, by adding to the commandment of God (ch. 2. 16, 17); but there is no reasonable ground for this charge, as God may have graciously added those other limitations which she here enumerates, though not previously recorded by Moses. C.—Ver. 5. The translation here tends to create a misconception in the mind of the English reader. It would leave the impression that polytheism was already known—'Ye shall be as gods.' The fact is, however, that it is the same Hebrew word which in the first clause of the verse is rendered 'God,' and in the second 'gods.' The proper translation is, 'Ye shall be as God.' P.]

Ver. 7-13. Here we have their wretched evasions after their fall. (1) When their eyes were opened—their

consciences being touched with a sense of the heinousness of their sin, whereby they had defiled their souls, and of the greatness of that misery which they had brought upon themselves and their posterity, they began to be ashamed of their nakedness, which they now found to be an occasion of sinful motions and affections; and covered with fig-leaves those parts by which the corruption of nature is propagated, upon which, for that reason, God hath put the deepest impression of shame, that fruit of sin;—and to which he appointed circumcision, the sacrament of remission, regeneration, and mortification, to be applied, ch. 17. 11. (2) When the Son of God, probably in human shape, as a pre-emptive of his future incarnation, came to seek and to save them, they, sensible of guilt and dreading punishment, foolishly sought to hide themselves from him. But 'there is no darkness, nor shadow of death, where the workers of iniquity may hide themselves,' Job 34. 22; Am. 9. 3; Ps. 139. 7-9; Pr. 15. 3; Je. 23. 24. (3) When, to convince them further, he questioned them concerning their conduct, they attempted to excuse themselves, and shift the blame upon their tempters; and, Adam appears inclined to lay the blame of his fault upon God himself, as if he had given him a tempter under the character of an helper for him, Job 31. 33; Pr. 19. 3.—[Ver. 8. 'The voice of the Lord' may signify, as in Ps. 29. 3, some manifestation of his presence in terrible commotion of the elements, which filled the guilty pair with fear; or it may perhaps be the name of the second person of the blessed Trinity, and thus equivalent to the Greek *Logos*.—'The wind of the day' is in the East the evening, when a cool refreshing breeze always springs up, and makes walking agreeable. P.]

Ver. 14-19. In this condemnation of the criminals, the serpent, which had been only an irrational instrument, is cursed, as a mark of God's high detestation of the crime; as Ex. 21. 28, 29; Le. 20. 15. Perhaps he had formerly moved upon the hinder part of his body, and so was numbered among the wild beasts which eat herbs, and are distinguished from creeping things, ch. 1. 25, 30. But now he and all his kind must henceforth be reckoned most despicable and detestable. They must creep along the earth, take down part of its dust with their food, Is. 65. 25; Mi. 7. 17, and must be the stated objects of the hatred of mankind. But this sentence, directed against the serpent, chiefly respected Satan and his angels. He is *cursed above all* the irrational animals; is left under the power of invincible folly and malice; and is in disgrace depressed below the vilest of beasts, and appointed to misery, when they have perished in death. He goes on his belly, and eats dust. His actions are base and troublesome to himself: he can never ascend higher than this world. He is trampled under the feet of Christ and his people.



THE ABANA RIVER PASSING THE GARDENS OF DAMASCUS—THE CITY KNOWN TO ABRAHAM. [Genesis, iii:23.]—"Therefore the Lord God sent him forth from the Garden of Eden to till the ground from whence he was taken." In the blooming season, the trees which stand in the Gardens of Damascus are very attractive, because of their great variety and the luxuriance of their foliage and flowers. The Damson or Damascene plum gets its name from growing in the Gardens of Damascus. Here we have the orange, the apricot, the

white mulberry, and alternating with these fruit trees, rose bushes and other flowering shrubs stand thick upon the ground. Because of this it is not difficult to persuade one's self that Damascus represents more in a living way the paradise in which our first parents lived for a while, than any other city upon earth. The Garden of Eden was created and perpetuated by the rivers of Mesopotamia, and Damascus is created and kept green by the Abana river.

17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it; cursed¹ is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life:

18 Thorns also and thistles shall it bring² forth to thee; and thou shalt eat the herb of the field.

19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

20 And Adam called his wife's name Eve,³ because she was the mother of all living.

21 ¶ Unto Adam also, and to his wife, did

B.C. 4004.

1 This is the *second* curse, and is inflicted on man's sake; and from it comes upon man himself. Let us examine its bitter ingredients. 1. Bread eaten in sorrow all our days. 2. Thorns and thistles contending in unhappy luxuriance with the herb of the field allotted for food. 3. Toil and exhaustion throughout life. 4. Death.—C.

2 Heb. *cause to bud*.

3 ch. 2. 7; 18. 27. Ec. 12. 7. Job 17. 13-16. Ps. 22. 15, 29.

3 Heb. *Chavah*, i.e. lively, or quickener.

B.C. 4004.

4 Most probably of the skins of the animals that God taught our first parents to offer in sacrifice—whence the skins of animals sacrificed were, in the law, allotted to the priest, Lev. 8.—C.

5 *Who was as one of us*.—C. The former attempt of man, ver. 5, was to become as God, and now, lest flaming sword terrors and folly, he again put forth his hand to the tree of life, in hope of living for ever, God drives him from the garden, and by cherubim and a flaming sword intercepts any attempt at return. The tree of life was an emblem of Christ, Ro. 2. 2; the cherubim, winged angelic intelligences and powers, size 10. 5, 7, &c.; and the flaming sword, either an emblem of

the LORD God make coats of skins,⁴ and clothed them.

22 ¶ And the LORD God said, Behold, the man is become as one of us,⁵ to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever,⁶

23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.

24 So he drove out the man: and he placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

death in the hand of an angel, Nu. 22. 23, or an angel, so called, according to the words of Paul, He. 1. 7.—C. Nu. 22. 23. Jos. 5. 13. 1 Ch. 21. 16, 17.

His power is restricted to earthly men, or to killing of the bodies of believers—for their souls he cannot kill; nay, their temporal death promotes the destruction of sin in them. He takes such pleasure as he is capable of in seducing reprobates to the basest wickedness, and in vexing the godly with his abominable temptations. God further threatens that the very woman whom he had seduced, and many of her posterity, should, by their free justification and their reconciliation and conversion to God, be made stated enemies to him and his friends, and enabled, through Jesus Christ, to tread on his policy, power, and his life of permitted authority on earth, to his great grief and agony of mind, notwithstanding all he should be able to do to oppose them by temptation or persecution. But the principal part of Satan's curse lay in the ruin brought on him by Jesus Christ, the eminent seed of the woman, in his redemption of mankind. Jesus Christ is called the seed of the woman, not only to import the reality of his manhood, and his close connection with believers—who are also called her seed, as followers of her in faith and holiness—but chiefly to signify that he was none of Adam's natural posterity represented in the covenant of works, and that he would be born of a virgin. He, by fulfilling the broken law—which is the strength of sin—in our stead, by making atonement for sin, and by removing the curse, has undermined the whole power and authority which Satan had over the world as the executioner of God's justice. And as by the word of his power he dislodged him from the bodies of multitudes—and by the word of his grace in the ministration of the gospel did and will expel the worship of him from multitudes of nations; so by the powerful application of his word, Spirit, and blood, to men's consciences and hearts, he casts him and his works down from their throne in them, and by the influences of his grace enables his people to resist the devil, and make him flee from them; and to mortify the deeds of the body that they may live. Thus, 1 Pe. 5. 8, 'Our adversary the devil goeth about seeking whom he may devour;' Job 1. 7, 'Going to and fro in the earth, and walking up and down in it;' Jn. 8. 41, 44, 'Wicked men are of their father the devil, and the lusts of their father they will do;' Ac. 13. 10; 1 Jn. 3. 8, 10; Mat. 13. 38; Ro. 9. 8, 'Only the children of the promise are counted for Eve's seed;' Ga. 4. 29; Pr. 29. 27, 'An unjust man is an abomination to the just; and he that is upright in the way is an abomination to the wicked;' Jn. 15. 18; Mar. 13. 13; but, 1 Jn. 3. 5, 8, 'The Son of God was manifested to take away sin—to destroy the works of the devil;' Is. 7. 14, 'A virgin did conceive, and bring forth a Son—Immanuel;' Da. 9. 24, 26, 'The Messiah shall be cut off, not for himself, but to finish transgression, and make an end of sins, and to make reconciliation for iniquity, and to bring in an everlasting righteousness;' Ps. 91. 13, 'The lion, adder, and dragon shall be trampled under feet;' Col. 2. 15, 'Having spoiled principalities and powers, he made a show of them openly, triumphing over them in his cross;' He. 2. 14, 'That through death he might destroy him that hath the power of death, that is, the devil;' Jn. 12. 31, 'Now shall the devil, the prince of this world, be cast out, of his kingdom and authority in and over men;' Jn. 16. 11; Is. 49. 24-26; Lu. 10. 18, 19; Ro. 16. 20, 'God shall bruise Satan under your feet shortly;' 1 Jn. 2. 13, 'Ye have overcome the wicked one;' 1 Pe. 5. 9; Ja. 4. 7; Ps. 91. 13. While Satan receiveth the ruinous bruise in his head, he bruises the heel of the seed of the woman; that is, he assaults by temptations,

stirs up persecution and trouble against the human nature of Christ, and against his people, while they continue on the earth: or their bodies, crushed to the dust of death by his influence, lie in the grave. But at the last day he and his agent death shall be quite overthrown and swallowed up in eternal victory. He. 4. 15; 2 Co. 13. 4; Is. 53. 4, 5; Jn. 16. 33; Ac. 14. 22; Is. 25. 8; 1 Co. 15. 25-57. The woman was condemned to a multitude of sorrows and pains, particularly in the conception, bearing, and bringing up of her children; and to a further degree of subjection to her husband, whom she had overlooked in parleying with the serpent as her instructor. 1 Ti. 2. 12, 15; 1 Co. 7. 28; 14. 34; Tit. 2. 5; 1 Pe. 3. 6; Ep. ii. iv.; Mat. 19. 8, &c. To punish Adam, the proprietor, the whole ground was cursed with respect to its soil and product. The whole lower world, being defiled under its inhabitants, was devoured by the curse, and subjected to the bondage of corruption. Is. 24. 5, 6; Ro. 8. 20-22; Ge. 5. 29; Job 31. 40; He. 6. 8; Je. 12. 13. Himself was condemned to much grief and sorrow. Ps. 127. 2. To eat the herbs of the field, instead of the delicious fruits of paradise; and to be occupied in hard labour in the cultivation of them till he died. 2 Th. 3. 10; Ep. 4. 28; Ec. 1. 1, 2, 13, 14; 2. 11, 17, 21, 26. Thus in these few verses we have a predictory description of the agency and success of Satan the destroyer, and of the incarnation, office, state, and work of Jesus our Redeemer; and in fine, of the whole fate of this lower world, particularly of mankind, from the fall of Adam till the end of time. Nor can any one seriously review the state of the world—of fields, of persons, of families, of churches, or nations, for almost six thousand years past, but he must perceive a constant and exact accomplishment thereof. Nor are the subsequent predictions, whether of mercies or judgments, anything else but a gradual opening and explication of this; the latter always pointing out more clearly and circumstantially what had been contained in the former; nor are the histories aught else but an account of the fulfilment. But one thing is remarkable, that in this declaration of Jehovah now before us the first intimation of a Saviour, and salvation through him for mankind, is not directed to Adam or Eve, but is included in a threatening directed to Satan, plainly intimating that the work of our redemption remarkably aggravates the misery of our original destroyer, and that we are not immediate parties in the covenant of our recovery, nor doth it, either in point of reality or application, depend on our work, but on the blood of Jesus Christ, and the faith we exercise in it. Ro. 5. 20, 21; Ep. 2. 1-8. [Ver. 14. It is worthy of observation here, as elsewhere in Scripture, that the curses consequent upon sin are not pronounced or executed solely upon rational beings; irrational creatures, and even the fruits of the field, and the very earth itself, are visited by divine judgments. The serpent is cursed because Satan had assumed its form when tempting Eve. The earth is cursed because it is the habitation of sinful man—'Cursed is the ground for thy sake.' P.—Ver. 15. Bruise his heel. By coming behind him stealthily, and bruising him through his false followers, Ps. 49. 5; Jn. 13. 18. C.—It is a remarkable proof at once of the wisdom and of the love of God, that the first curse pronounced on account of sin embodied in it the first promised deliverance from sin. The words are prophetic, indicating first, a long and hard struggle between the children of the devil—'thy seed,' and the children of God—'her seed;' and second, a complete victory gained

by the GREAT SEED of the woman over Satan—'I shall bruise thy head,' after a conflict. P.]

Ver. 20. Having heard, and perhaps believed, the promise relative to the seed of the woman, Adam gives his wife a new name, importing her being the mother of Jesus, the quickening spirit, and author of eternal life, and of his living members. Jn. 10. 10; 11. 25.

Ver. 21. The Lord, who had taught them to offer animals in sacrifice, as a figure of Jesus' oblation of himself for the salvation of men, taught them to make coats of the skins, as a memorial that by sinfully hearkening to the serpent they had made themselves as the beasts which perish, and that there could be no salvation from shame and danger but by the garment of Jesus' blessed atonement. Is. 61. 10; Ro. 13. 14.

Ver. 22. Perhaps we have here no ironical derision of man's folly in attempting to become wise as God: but God's affectionate lamentation over his ruined condition, and gracious resolution to turn him out of paradise, lest his vain hopes to fortify himself against death, by eating of the tree of life, should tempt him to neglect the great salvation which was offered to him in the covenant of grace. Ro. 9. 30-32; 10. 2, 3.—[One of us. When in ch. 1. 26 God said, 'Let us make man in our image,' the counsel of the DIVINE ELOHIM, or Holy Trinity, in the formation of man is revealed. When in ch. 3. 22 God says, 'The man is become as one of us, to know good and evil,' the word 'us' must refer as in the former case to the Godhead, but who in the Godhead had knowledge of good and evil? even the Son, whose eternal delights were with the children of men (Pr. 8. 31), who loved his people 'before the foundation of the world,' and who in the fulness of time was 'made a curse for us, that we might be made the righteousness of God in him.' The word *evil* here does not signify *moral evil*, but that sorrow, toil, and death, inflicted as *natural evils*, with which alone he that 'knew no sin,' yet who 'bore our griefs, and carried our sorrows,' was acquainted. C.—The plural form of the name of God, *Elohim*; the expression, 'Let us make man;' and here again the statement, 'The man is become as one of us,' all appear to shadow forth the wondrous doctrine of plurality in unity—three persons, and yet one God.—It would undoubtedly appear from this statement that there was some inherent virtue in the fruit of the tree of life calculated to preserve life indefinitely. It would seem too as if man before the fall was rendered immortal by eating of the tree of life; for if he was *created* immortal, the tree of life was unnecessary. P.]

Ver. 23, 24. The words used for the turning of man out of paradise import that he was turned out as a divorced woman from the house of her husband, never to be admitted back to a state of happiness under the broken covenant of works. Perhaps while the flaming sword turned every way to keep men from the tree of life, the divine Majesty, as reconciled in Christ, manifested himself between the cherubims, as on his throne of grace, to encourage them to humble and familiar fellowship with himself. He. 4. 16.—[Ver. 24. Heb. *The cherubim and the flaming sword which revolved*. Cherubim is a plural form, and denotes an order of celestial beings distinct from angels, and apparently higher in dignity. They are represented as closely attached to God, standing beside his throne, and bearing him. Carved figures of cherubim with outspread wings covered the mercy-seat; hence God was said to dwell 'between the cherubim.' The exact form of these figures is unknown; but it has been conjectured

CHAPTER IV.

1 The birth, trade, and religion of Cain and Abel. 8 The murder of Abel. 11 The curse of Cain. 17 Enoch the first city. 19 Lamech and his two wives. 25 The birth of Seth, 26 and Enos.

AND Adam knew Eve his wife: and she conceived, and bare¹ Cain, and said, I have gotten a man from the LORD.

2 And she again bare his brother Abel.² And Abel was a keeper³ of sheep, but Cain was a tiller of the ground.

3 And in process of time⁴ it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD.

4 And Abel, he also brought of 'the firstlings of his flock,⁵ and of the fat thereof. And the LORD had respect unto Abel and to his offering:

5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

6 And the LORD said unto Cain, 'Why art thou wroth? and why is thy countenance fallen?

7 If thou doest well,⁶ shalt thou not be accepted?⁷ and if thou doest not well, sin⁸ lieth at the door.⁹ And unto thee¹ shall be his desire, and thou shalt rule over him.

8 ¶ And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

9 And the LORD said unto Cain, 'Where is Abel thy brother? And he said, I know not.² Am I my brother's keeper?

A.M. 2. B.C. 4003.

CHAP. IV.

1 i.e. getting.

2 Heb. *Hebel*, i.e. vanity.3 Heb. *a feeder*, ch. 46:32-34; 37:13.4 Heb. *at the end of days*, perhaps on the Sabbath.

5 Pr. 9. Ex. 13:12. Nu. 18:17.

6 Heb. *sheep*, or goats.

7 Mat. 20:15. Job 5:2.

8 For a sinner, as Cain was, to do well, is to apprehend the revealed mercy of God in Christ, and to turn from his sin to God. Then is the chief of sinners accepted in the Beloved.

9 Or, have the excellency.

8 Punishment.

9 Magee and others understand by *sin* lying at the door, an animal for a sin-offering couching or lying at hand. The comparison of the text with Mat. 24:33 and Ja. 5:9 seems rather to indicate the nearness and unavoidable position of unrepented sin, which, as it were, meets the sinner at the door, whether he goes out or come in, and *lies* there unmoving, unless he cease to do evil, and learn to do well.—C.

1 Or, subject unto thee, ch. 3:10.

2 Ps. 55:21-26. 3. 2Sa. 3:27-30. 9. 10. Mi. 7:6.

3 Mat. 23:35. Jud. 1:13-12.

4 ch. 3:9.

5 Jn. 8:44. Pr. 28:13.

6 This is a direct falsehood, and proves that Cain was a true child of the devil, 1 Jn. 3:12, who was the father of lies, Jn. 8:44.

7 With great severity, ver. 24. Ps. 79:12, 24, 28.

8 gave a sign to.

9 1 Jn. 1:3 with Ps. 66:6, 8; 1 Ch. 16:29, from God's ordinances and church.

9 i.e. wandering.

1 Heb. *Chanoch*, i.e. dedicated.

2 Ps. 49:11. 2 Sa. 18:18.

A.M. 229. B.C. 3875.

1 ch. 3:13. Jos. 7:19.

2 Heb. *blood*, ch. 18:20. Re. 6:10. 2 Ki. 9:26. Job 16:18. He. 12:24.

3 Ca. 3:10. De. 28:16-20; 16-20.

4 The third instance of a curse, consisting in (1) The earth's imperfect return for labour; (2) The expulsion of the culprit from the presence of God; (3) His unsettled condition in the earth.—C.

5 Re. 12:16. Job 16:18.

6 2 ch. 3:17. De. 28:23-24. Ro. 8:20.

7 Ps. 109:10. Mat. 8:20. Is. 57:20, 21. Ps. 107:40-42. 146:28-65.

8 Or, *mine iniquity is greater than that it may be forgiven*, Re. 16:9, 11, 21.

9 Ps. 109:10. De. 28:65.

6 The earth being now about its 130th year (compare ch. 4:25 with 5:3) the number of inhabitants may readily have amounted to 100,000.

7 As for as in the space of 25 years, 70 persons became upwards of 600,000 fit for the army, Nu. 1:3.

8 (though great numbers died during this increase), we can have no difficulty in concluding that the antediluvian descendants of Adam, whose lives were so prolonged, might have now amounted to 100,000, in a period of five ordinary generations.—C.

9 Ho. 1:4. 1 Ki. 16:7.

7 with great severity, ver. 24. Ps. 79:12, 24, 28.

8 gave a sign to.

9 1 Jn. 1:3 with Ps. 66:6, 8; 1 Ch. 16:29, from God's ordinances and church.

9 i.e. wandering.

1 Heb. *Chanoch*, i.e. dedicated.

2 Ps. 49:11. 2 Sa. 18:18.

10 And he said, 'What hast thou done? the voice of thy brother's blood³ crieth unto me from the ground.

11 And now art thou 'cursed⁴ from the earth, which hath opened her 'mouth to receive thy brother's blood from thy hand.

12 When thou tillest the ground, 'it shall not henceforth yield unto thee her strength: 'a fugitive and a vagabond shalt thou be in the earth.

13 And Cain said unto the LORD, My punishment is greater than I can bear.⁵

14 Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a 'fugitive and a vagabond in the earth: and it shall come to pass, that every one⁶ that findeth me shall slay me.

15 And the LORD said unto him, 'Therefore, whosoever slayeth Cain, vengeance shall be taken on him seven-fold.⁷ And the LORD set a mark⁸ upon Cain, lest any finding him should kill him.

16 ¶ And Cain went out 'from the presence of the LORD, and dwelt in the land of Nod,⁹ on the east of Eden.

17 And Cain knew his wife; and she conceived and bare Enoch:¹ and he builded a city, and 'called the name of the city, after the name of his son, Enoch.

18 And unto Enoch was born Irad: and Irad as affectionate as ever. While they talked in the field, Cain, still enraged in his heart, murdered his righteous brother on account of his piety, Ps. 55:21; 1 Jn. 3:12. Abel's blood cried to God for just vengeance upon Cain, He. 12:24. God, notwithstanding Cain's denial and insulting pretence that he had given him no charge of his brother, condemned him to punishment, and cursed the fields which he should cultivate into a further degree of barrenness, Ps. 9:12. Cain never lamented the heinousness of his sin, but complained that it could not be pardoned, and that his punishment was too great; and that now everybody would be ready to kill him, as the public enemy of mankind, and devoted of God to destruction. But God marked him with some visible token, and denounced a still heavier vengeance against the person who should kill him. Thus, Job 18:11; 15:20-24. Terrors made him afraid on every side, and drove him to his feet. He travelled in pain all his days, &c.—Le. 26:17, 36. 'But God slew him not, lest his people should forget,' Ps. 59:11.—[Ver. 5. Why was this? The apostle Paul replies, 'By faith Abel offered unto God a more excellent (literally, a fuller) sacrifice than Cain.' The faith was shown in the nature of the offering. Cain's was an acknowledgment of God's sovereignty—it was the offering of a Deist. Abel's, in addition, was an acknowledgment of guilt, of the necessity for an atonement—it was the offering of a humble, conscience-stricken sinner. P.—

Ver. 7. Rule over him. There is no cause for jealousy, for Abel, though specially honoured of God, is still ready to obey Cain, as his elder brother. C.—This very obscure sentence appears to be connected with what immediately precedes—'Sin lieth at the door.' Sin is personified. Cain is represented as making it his slave, and employing it to execute his own wicked purposes; and the result is the murder of Abel. P.—Ver. 8. Field. The field, and not the altar of worship, as painters frequently represent, is mentioned as the scene of this melancholy transaction. Does not this suggest the probability that the immediate occasion of quarrel was some division of the land, becoming necessary in consequence of the different occupations of the brothers—pasturage and tillage?—

that they had a human face, the body of an ox, and the wings of an eagle, and that they were thus similar to the great human-headed winged bulls which Layard discovered in the palaces of Nineveh. P.]

REFLECTIONS.—Be sober, be vigilant, my soul, lest thine adversary the devil get an advantage of thee, and beguile thee through his subtlety. Never encounter him, separated from Jesus, or in thy own strength. Never dally with, but boldly and immediately resist him, and he will flee from thee. Never indulge the smallest doubt of the veracity or importance of what the Lord hath spoken. Let me always be content with such things as I have. It is not in becoming a god, but in enjoying God, as my ALL AND IN ALL, that my happiness consists. In what shame, what misery, sin always issueth!—Behold how the offended majesty of heaven flies on the wings of infinite love and mercy for the immediate relief of self-ruined men, and to proclaim, offer, and bestow upon them redemption through the blood of his Son! But alas! how they flee from him, and by covering their transgression, endeavour even to evade his favours! Blessed Jesus, if thou arraignest me, let me always fly into thy bosom of mercy and kindness; let me gladly entertain thy convictions, and acknowledge my offence, that I may not fall into the condemnation of the devil! Let all the troubles which affect this world call my sin to my remembrance, and deeply affect me with it! Blessed be Jehovah that his only-begotten Son became the seed of the woman, Immanuel, God with us—that he had his heel bruised, travailed in pangs of woe at Love's delivery of a lost world, was made to endure suffering, a man of sorrows, and acquainted with grief—was crowned with thorns, and being in an agony did sweat great drops of blood—that dust he was, and to dust he returned—and all for men—all for ME! Let my naked soul put on, not the fig-leaves of my self-righteousness, but his law-magnifying atonement. Bewailing the tremendous fall of my race, and turning my back on the law as the ministration of death, and on this blasted world as emptied of all enjoyments, let me embrace the better covenant, founded on better promises, and seek a better paradise, where not merely angelical cherubims, but

divine arms of infinite and everlasting love, shall forever shut me up to the most immediate fellowship of Jesus the Tree of Life, which beareth twelve manner of fruits every month, and whose leaves are for the healing of the nations.

CHAPTER IV. Ver. 1. If Eve thought that in Cain she had gotten THE MAN—JEHOVAH, THE MESSIAH, as the words in the Hebrew may bear, she found herself sadly mistaken.—[Some translate 'I have gotten a man—Jehovah,' and believe that Eve supposed him to be the promised seed, who was to bruise the serpent's head. But the passage will not bear such a rendering. The emphatic word is *kanilhi*, 'I have gotten'; hence the son was called Cain, which comes from the same root; and the sense of the whole is, 'I have gotten a man from (or with the assistance of) Jehovah.' P.]

Ver. 3. By instruction from God, more or less express, several of the Mosaic rites were practised long before the giving of the law at Sinai; as the distinction between clean and unclean beasts, Ge. 7:2; priests, altars, burnt-offerings, and drink-offerings, 8:20; 14:18; 22:13; 35:14; abstinence from blood, 9:4; oil for consecration, 28:18; 35:14; marriage of brothers' widows, 38:8, 9, 20.

Ver. 4. He. 11:4. 'By faith—as to the divine appointment, of which their father had informed them, and by faith in the promised Messiah, signified thereby—Abel offered unto God a more excellent sacrifice than Cain; (perhaps more proper in its matter, and certainly so in its manner), by which he obtained witness that he was righteous, God testifying of his gifts.' Perhaps the Lord testified his respect by consuming his sacrifice with fire from heaven, as in the case of Aaron, Le. 9:24; Gideon, Ju. 6:21; David, 1 Ch. 21:26; Solomon, 2 Ch. 7:1; and Elijah, 1 Ki. 18:38.

Ver. 5-15. Full of rage against God and his brother, Cain's looks became sour, dejected, envious, and angry. To convince him of his fault, God showed him that it was his own want of faith and sincerity which hindered his acceptance; and that, if he did not repent, his sin would quickly subject him to punishment; and that in temporals Abel continued as subject to him and was

begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech.²

19 ¶ And Lamech took unto him two wives:³ the name of the one *was* Adah, and the name of the other Zillah.

20 And Adah bare Jabal: he was the father⁴ of such as dwell in tents, and of such as have cattle.

21 And his brother's name *was* Jubal: he was the father⁵ of all such as handle the harp and organ.

22 And Zillah, she also bare Tubal-cain, an instructor⁶ of every artificer in brass and iron: and the sister of Tubal-cain *was* Naamah.⁷

23 And Lamech said unto his wives, Adah and Zillah, hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt.⁸

24 If Cain shall be avenged seven-fold, truly Lamech seventy and seven-fold.⁹

25 ¶ And Adam knew his wife again; and she bare a son, and called his name Seth:¹ For God, *said she*, hath appointed me another seed² instead of Abel, whom Cain slew.

26 And to Seth, to him also there was born a son; and he called his name Enos:³ then began men to call upon the name of the LORD.⁴

CHAPTER V.

¹ The genealogy, age, and death of the patriarchs from Adam unto Noah. ²⁴ The godliness and translation of Enoch.

THIS is the *book* of the generations of Adam. In the day that God created man, in the *likeness* of God made he him.⁵

2 Male and female created he them; and

A.M. 194. B.C. 3810.

2 Heb. *Lamech*, not the same as ch. 5. i.e. depressed and stricken.

3 The progressive corruption of morals appears in polygamy, terminating in jealousy, ver. 23, and threatening murder or wounding, in the spirit of unrestrained revenge.—C.

4 i.e. First inventor and teacher of making tents and ordering cattle.

5 First inventor and teacher of music.

6 Heb. *whetler*.

7 Lamech's family was remarkable. His sons were celebrated for their inventive genius, and his daughter was distinguished for personal beauty, as the name *Naamah* implies.—P.

8 Or, *I would slay a man in my wound, and a young man in my hurt*.

9 With far greater severity, Mat. 18.22.

1 Heb. *Sheth*, i.e. appointed.

2 Father of saints.

3 Heb. *Enosh*, i.e. wretchedness.

4 Or, *to call themselves by the name of the LORD*.

CHAP. V.

A.M. 1. B.C. 4004.

a History, Mat. 1.1; ch. 2.4, 9; 10.1.

b See ch. 1. 26, 27. Job 15. 14; 25. 5. Ec. 7. 29.

c We have here the beginning of a new document which goes back to the creation

A.M. 1. B.C. 4004.

of Adam, and gives a genealogical table extending down to Noah. It commences, 'This is the *book* or *writing* of the generations of Adam,' leaving the impression that it was originally a monograph. It is complete in itself, and would seem to have been embodied by Moses in its entirety.—P.

c ch. 2.23. Ac. 17.26.

1 Red, earthy, beautiful, joined in love.

d Job 14.4. Ps. 14.2. 35:1.5. Ro. 5.12.

e 1 Ch. 1.3. Lu. 3.36-38.

f Ge. 1.28, 29; 11.11. Ps. 127. 3; 128.3, 4; 144. 12.

g ver. 8. 11. 14. 17. &c. with Ps. 90. 10. De. 30. 20.

h He. 9. 27. Job 30. 23. Ec. 12. 5, 7; ver. 8, 11, 14. &c. 2 Sa. 14. 14. Ps. 49. 7-10; 80. 48. Ec. 9. 5. 6. Ec. 18. 4. Ro. 5. 12-14. 1 Co. 15. 21, 22.

i He. 9. 27. Job 30. 23. Ec. 12. 5, 7; ver. 8, 11, 14. &c. 2 Sa. 14. 14. Ps. 49. 7-10; 80. 48. Ec. 9. 5. 6. Ec. 18. 4. Ro. 5. 12-14. 1 Co. 15. 21, 22.

j Heb. *Kenan*, i.e. lamentation, 1 Ch. 1.2. Ezr. 9. 4; ch. 6. 11.

k See ver. 4.

l See ver. 5.

m Or, *Maleleel*, Lu. 3.37, i.e. the praising of God.

n See ver. 4.

o See ver. 5.

p 3574.

q Heb. *Jared*, 1 Ch. 1. 2. i.e. the coming down.

blessed them, and *called* their name Adam,¹ in the day when they were created.

3 ¶ And Adam lived an hundred and thirty years, and begat a son in his *own* likeness, after his image; and called his name *Seth*.

4 And the days of Adam, after he had begotten Seth, were eight hundred years; and he begat sons and daughters.

5 And all the days that Adam lived were *nine* hundred and thirty years: and he *died*.

6 ¶ And Seth² lived an hundred and five years, and begat Enos.

7 And Seth lived, after he begat Enos, eight hundred and seven years, and begat sons and daughters.

8 And all the days of Seth were nine hundred and twelve years: and he died.

9 ¶ And Enos³ lived ninety years, and begat Cainan.⁴

10 And Enos lived, after he begat Cainan, eight hundred and fifteen years, and begat sons and daughters.

11 And all the days of Enos were nine hundred and five years: and *he* died.

12 ¶ And Cainan lived seventy years, and begat Mahalaleel.⁵

13 And Cainan lived, after he begat Mahalaleel, eight hundred and forty years, and begat sons and daughters.

14 And all the days of Cainan were nine hundred and ten years: and *he* died.

15 ¶ And Mahalaleel lived sixty and five years,⁶ and begat Jared.⁷

16 And Mahalaleel lived, after he begat

Ver. 15. *Sevenfold*. Why was not Cain sentenced to death, according to Ge. 9. 6? Simply because his crime, however aggravated, was not murder, but manslaughter. C.]

Ver. 19. Contrary to God's original institution of marriage, and the stated equality preserved by his providence among the males and females of mankind, Lamech, the descendant of Cain, to gratify his intemperate lust, first took a plurality of wives, and introduced a custom which still remains in many places of the world; and with which not a few of the pious Hebrews, inadvertent to the sinfulness thereof, complied; Ge. xvi. xxix.; 2 Sa. iii. v. 1 Ki. xi., &c. But Christ fully laid open the iniquity of this practice, and restored marriage to its original form: Ge. 2. 18-24; Mal. 2. 14, 15; Mat. 19. 8.

Ver. 20. [Houses were of earlier origin than tents. The tent is here connected with the keeping or rearing of cattle as a trade. The reason of this will be apparent to those acquainted with the East. Large flocks require a constant supply of grass throughout the year. This cannot be had in one locality. Shepherds therefore must move from place to place—southward in winter, northward in summer. A wandering life requires a movable habitation; hence the necessity for, and the invention of, the tent. P.]

Ver. 23, 24. To deter his wives from hurting him, or to render them fearless of his being hurt by others, he boasts that he was well able to take care of himself; and that God, who took so much care of Cain, would certainly take much more care of his life, who had never been a murderer. Perhaps for this purpose he puts it to them as a question, 'Have I slain a man to my wounding, or a young man to my hurt?' &c.

Ver. 26. The professors of the true religion, descended from Seth or others, called themselves the *children of God*, as a mark of distinction from the profane descendants of Cain; and they set up or re-established the more public and solemn worship of God on the Sabbath, or

on other occasions.—[It is evident from this passage that at the birth of Enos some remarkable change took place in the manner in which the people of God paid their homage to the divine Being. It would seem that hitherto the worship had been chiefly ritualistic—by sacrifices and oblations; and that this had largely degenerated into a cold and heartless formalism. Now, however, the true nature of God, as expressed by the name *JEHOVAH*, began to be fully apprehended; and the consequence was that spiritual worship was given to him—'Then it was begun to invoke the name of *Jehovah*.' The phrase is impersonal. In the Hebrew there is no equivalent to '*men*.' The mode of invocation was doubtless by prayer, both private and social; and God was invoked as *JEHOVAH*—the immutable, promising, and faithful God. The descendants of Cain devoted themselves to the pursuit of the arts and sciences, but the children of Seth rose to a true sense of man's dignity as an accountable and immortal being. They saw that God was a Spirit; and they worshipped him in spirit and in truth. P.]

REFLECTIONS.—Let me believe the promise of God; but never sinfully hasten to obtain the promised blessing, lest I grasp a devil, a murderer, instead of the great God my Saviour! Never let me partially esteem children, or anything else, lest what I regard become the plague of my soul, or my house; while what I condemn as *vanity* be highly favoured of the Lord! Let me train up my children betimes in proper callings, and especially in the fear and service of God! Let me always honour the Lord with the best I possess, ever remembering that 'without faith it is impossible to please him!' If he show a superior regard to others, never let my eye be evil because he is good, but let me ascribe righteousness to him, and take to myself shame and confusion of face! But how great is the strength of enraged natural corruption! Nothing is so base, so impious, so unnatural, but it will attempt it. How fearful for guilty transgressors to fall into the hands of

a just God! No falsehood can deceive him, nor force withstand him. Nor can all the carnal expedients on earth relieve a conscience divinely charged and burdened with guilt. Never let me envy the prosperity of the wicked, their cities erected, their numerous and thriving families, their artful inventions, or pleasures of sense! But when Jesus adds to his church, or reforms the worship of it, let me rejoice thereat. Meanwhile, in the name, the employ, the sacrifice, and death of Abel, let me behold Jesus appearing in the likeness of sinful flesh, and sullied with the vilest reproach!—Jesus, as the great Shepherd of his Father's church:—Jesus, as the faithful offerer of himself unto God for a sacrifice of a sweet-smelling savour:—Jesus, the hatred and murder of whom, by his brethren the Jews, issued in the curse of their country, the rejection of their church, and the scattering and misery of their nation, as a lasting monument of the justice of heaven!

CHAPTER V. Ver. 3. Seth was begotten, not in the image of God, in which Adam had been created, but in the image of fallen Adam, that is, with tendencies to evil in him. 'He was shapen in iniquity, and in sin did his mother conceive him,' Ps. 51. 5. 'A child of disobedience—by nature a child of wrath, even as others,' the *profane descendants of Cain not excepted*, Ep. 2. 2, 3.—What was born of flesh, *corrupted parents*, was flesh *infected with sinful corruption*, Jn. 3. 6; Job 14. 4. Observe: believing parents produce children according to their nature, not according to their grace.

Ver. 22-24. The pure use of conjugal life does not hinder the strictest practice of holiness. Amidst all the cares and pleasures of a family, Enoch *walked with God* as his intimate and glorious Friend and Companion, who manifested to him his amiable perfections in their new-covenant form, and bestowed his gracious blessings and influences upon him, Mi. 6. 8; Ge. 6. 9. He walked after God, imitating him as his perfect and engaging pattern, and always dependent on his drawing and



THE PILGRIMS—TENTING IN THE CITY WHERE CHRIST WAS BROUGHT UP. [Genesis, iv:20.]—"He was the father of such as dwell in tents." In the twentieth verse of the fourth chapter of Genesis, tents are mentioned for the first time in the Bible. Many people continue to live in tents in Palestine, and the tents used by the natives to-day do not vary much from such as were used in the early history of the country. They are woven of goat's hair and last a long time. The picture given above is of the traveling tent used by the parties

who were sent to Bible lands to get the pictures of Bible places which illustrate this work. This modern tent, with apartments, carpets, iron bedsteads, and every convenience necessary to comfort, is as far from the tents of the Bedouins in Palestine, as Western civilization is from the primitive civilization of the sons of the desert. The modern tent we here see stands in Nazareth, near the Greek Church, and just above the Fountain of the Virgin.

Jared, eight hundred and thirty years, and begatⁿ sons and daughters.

17 And all the days of Mahalaleel were eight hundred ninety and five years: and he died.

18 ¶ And Jared lived an hundred and sixty and two years,⁸ and he begat Enoch.⁹

19 And Jared lived, after he begat Enoch, eight hundred years, and begat sons and daughters.

20 And all the days of Jared were nine hundred sixty and two years: and he died.

21 ¶ And Enoch lived sixty and five years,¹ and begat Methuselah.²

22 And Enoch walked with God, after he begat Methuselah, three hundred years, and begat sons and daughters.

23 And all the days of Enoch were three hundred sixty and five years.

24 And Enoch walked with God, and he was not: for God took him.³

25 ¶ And Methuselah lived an hundred eighty and seven years,⁴ and begat Lamech.⁵

26 And Methuselah lived, after he begat Lamech, seven hundred eighty and two years, and begat sons and daughters.

27 And all the days of Methuselah were nine hundred sixty and nine years,⁶ and he died.

A.M. 490. B.C. 3514.

n See ver. 4.

o See ver. 5.

p 3382.

q i.e. the dedicated one.

r See ver. 4.

s See ver. 5.

t 1337.

u Gr. *Methusala*.

Lu. 3: 37, i.e. at his death shall be the breaking out, viz. of the flood.

v He. ii. 5. Jude 14, 15.

w The briefest and most expressive religious biography upon record. *Three hundred and sixty-five years of believing, humble, holy walking with God, have all their events, vicissitudes, hopes, fears, joys, and sorrows, conflicts and victories, compressed into one brief sentence!—C.*

x 3139.

y Heb. *Lamech*, not the descendant of Cain, ch. 4. 18. i.e. poor, depressed, and smitten.

z See ver. 4.

a This is the longest life on record, yet the biography of Methuselah is com. rised in four things: he had a religious father, he had a family, he lived nine hundred and sixty-nine years, and he died. Hence the lives of Enoch and Methuselah been cunningly devised fables, the inventor would have adorned them with all possible attractions. A few dismisses in a few words, what in the hands of a fabulist would have filled many volumes.—C.

b See ver. 5.

c 1 See ver. 5.

A.M. 1085. B.C. 2978.

7 2918.

8 Gr. *Nor*, Lu. 3: 36; 17: 26, 27. Eze. 14. 14. 20.9 15: 49. He. 11: 7. 1 Pe. 3: 20; it signifies *rest* and *comfort*.

10 ch. 3: 17-19: 12.

11 See ver. 4.

12 12353.

13 See ver. 5.

14 2448.

15 CHAP. VI.

16 Cain's posterity.

17 The sons of men, born of the flesh, Ju. 1: 13: 6.—C.

18 Seth's posterity.

19 The sons of God, born of the Spirit, Ju. 2: 6, 29. *Jahel*.

20 Ga. 3: 26, have been from the beginning only real divisions of the human race. But as believers are by grace gathered out of the sons of men, so hypocrites and unbelievers are by temptation, Mat. xiii. discovered amongst the sons of God, their apostasy in principle soon degenerates into sensuality of practice, and whilst power is extended, riches increased, and luxury indulged, mercy is pleading with them, but justice is ready to smite.—C.

21 a 1 Pe. 3: 18, 19. Ga. 5: 16, 17.

22 b Before the flood came.

23 The word translated *sons*, is derived from a root that signifies to *fall*, or *fall upon*; and conveys the idea of apostasy from true religion, and violent invasion of others' rights and properties—apostate persecutors and tyrants.—C.

24 c God's warning, ver. 3.

28 ¶ And Lamech lived an hundred eighty and two years,⁷ and begat a son;

29 And he called his name Noah,⁸ saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed.⁹

30 And Lamech lived, after he begat Noah, five hundred ninety and five years, and begat sons and daughters.

31 And all the days of Lamech were seven hundred seventy and seven years:¹ and he died.

32 ¶ And Noah was five hundred years old; and Noah begat Shem, Ham, and Japheth.

CHAPTER VI.

1 The wickedness of the world, which provoked God's wrath, and caused the flood. 8 Noah findeth grace. 14 The order, form, and end of the ark.

AND it came to pass, when men³ began to multiply on the face of the earth, and daughters were born unto them,

2 That the sons of God⁴ saw the daughters of men that they were fair; and they took them wives of all which they chose.

3 And the LORD said, My Spirit shall not always strive with man, for that he also is flesh: yet his days⁵ shall be an hundred and twenty years.

4 There were giants⁶ in the earth in those days; and also after that,⁷ when the sons of

supporting grace, De. 13. 4; Ca. 1. 4; 8. 5. He walked before God, as his Master, Witness, and future Judge, always deeply impressed with a lively sense of his authority, presence, and purity, ch. 17. 1; 24. 40; Ps. 16. 8; 116. 9. He walked worthy of the Lord, fruitful in every good word and work, answerable to what God was to him, and had done or had promised to do for him, Col. 1. 10.—answerable to his clear foresight of the future judgment, Jude 14, 15; 2 Pe. 3. 11, 14. He walked in Christ, living by faith on him, and through the grace of God 'denying ungodliness and worldly lusts, and living soberly, righteously, and godly,' Col. 2. 6; Ga. 2. 20; Tit. 2. 11, 12. Publicly to approve and reward his holiness, and to render him a type of Christ's ascension, and a pledge of the complete and eternal glorification of the saints, God took him out of this world to heaven, both soul and body: He. 11. 5, 'By faith Enoch was translated, that he should not see death, and was not found on earth, for God had translated him to heaven; for he had this testimony—that He pleased God.'—[Ver. 22. There is a peculiarity in the Hebrew word here. It has the article; 'Enoch walked with the Elohim.' Probably this may be intended to show that idolatry was already practised, and that false gods were worshipped by many. Enoch devoutly worshipped and faithfully followed the true God. P.]

Ver. 29. Noah brought rest and comfort by the building of his ark, in which the seminary of both the world and church did rest and was saved, Ge. vii. viii. ix. And by his inventions in husbandry he freed men from much of their toil occasioned by the curse on the ground. Ge. 9. 20 with 3. 17, 18. And, as a type and a preacher of righteousness, he was a mean of directing them to everlasting rest and consolation in Christ, 1 Pe. 3. 18-20.—[Moses does not mention that Enoch was a prophet, but this information was supplied by Jude 14. So Moses does not expressly say of Lamech (not the son of Cain of the same name, but of Methuselah) that he was a prophet. Yet the name *Noah*, which he gives to his son, signifying *rest* or *comfort*, intimates a prophetic foresight of the work he was destined to accomplish in the salvation of the church by water (He. 1. 7; 1 Pe. 3. 20, 21), at the very time when his faith condemned, and water destroyed an unbelieving and rebellious world. C.]

Ver. 32. Japheth was the eldest of Noah's sons, ch. 10. 21. and Ham the youngest, ch. 9. 24: but Shem is

first mentioned, because of his piety, and his being one of the Messiah's progenitors, and because his posterity are the principal subject of Moses' writings; for the same reason Abram, though born sixty years later than Haran, is put first in the family of Terah, ch. 11. 26 with 12. 4. In the early ages of the world Providence wisely ordered it that people should live long, for the speedy replenishing of the world, and for the more effectual propagation of the true religion and other useful knowledge; and, no doubt, the superior wholesomeness of the air, and of their diet, and their temperance in the use of it, contributed to promote this longevity.

REFLECTIONS.—Whilst I read, let me with deep concern cry out, 'How is the gold become dim, and the most fine gold changed!' Behold how death reigns, through sin, from Adam to Noah; and how sure, though sometimes slowly, it strikes! Ah! what a nothing must I, my age, and all my labours be in his sight, before whom the long, long lives of ten patriarchs and replenished world make so insignificant a figure! To be born, to breathe, to rear up a family, and give up the ghost, how mean! Yet this is all of man! and how few, in a replenished world, are worthy of God's love! Let therefore Enoch, who walked with God,—or rather Jesus, the dedicated servant of God,—Jesus, who set the Lord always before him, and did always the things which pleased the Father—Jesus, who foretold the breaking forth of the floods of wrath upon Judah, and the world of the ungodly—Jesus, who clearly predicted the last judgment, and the procedure in it, and who, 'having by himself purged our sins, sat down on the right hand of the Majesty on high'—be my pattern in life, and my forerunner to glory! And let him be my rest and consolation to comfort me from all my enjoyments, to afford security and rest through all my trials, till he bring me to his new world of righteousness and glory!

CHAPTER VI. Ver. 1, 2. The descendants of Cain, or other profane persons who had joined them, are here called *men*, because they had quite cast off all regard to God and his ways; and the professors of the true religion are called the *sons of God*—they had a visible relation to him, lived in his church, and professed to be born from above, and to be ready to yield a cheerful and evangelical obedience to his commands, ch. 4. 26; De. 14. 1; 2 Co. 6. 18. These wantonly gazed

on the daughters of Cain, who seem to have been extremely handsome and jovial, Ju. 14. 1; 2 Pe. 2. 14; Mat. 5. 28; and, regardless of God's direction or allowance, they followed their fancies, and married them. Such unequal marriages of professors with the carnal and profane are expressly prohibited by the law of God, and have been a common plague to families, nations, and churches, 1 Co. 7. 39; 2 Co. 6. 14, 15; Mal. 2. 11; De. 7. 3, 4; Ex. 34. 16; Jos. 23. 12; Ge. 24. 3; 26. 34, 35; 27. 46; 28. 1, 2; xxxviii.; 2 Sa. 3. 3; with 13. 28, 29; xv.; 1 Ki. xi.; Ezr. 9. 1-3, 12; Ne. 13. 24-27.

Ver. 3. God's Spirit strove with them by his inward good motions, by the checks which he caused their consciences to give them, and by the counsels and warnings given them by Noah, the preacher of righteousness, or others, 1 Pe. 3. 18, 19; 2 Pe. 2. 5; Ne. 9. 30. They were flesh, not only frail and weak in their nature, but exceedingly and obstinately corrupt, carnal, and sensual in their heart and life—under the reign of actual sin, which is called *flesh*, Ro. 8. 1, 4, 7, 8; Jude 19—and mad on practising the manifest works of the flesh: adultery, fornication, &c., Ga. 5. 19-21.—[The action of the divine Spirit upon inert matter is mentioned in ch. 1. 2—he originated motion. His action upon man is here indicated. He strives with his sinful nature by internal, moral suasion; or, as it is called, the voice of conscience. God left man to himself; he gave them over to a reprobate mind,' Ro. 1. 28. The doctrine of the Holy Spirit is thus developed in the opening chapters of the Bible. P.]

Ver. 4. These giants, or huge-bodied men, in the pride and confidence of their stature and strength, became despisers of God and goodness, and oppressors of mankind.—[The Hebrew word *nephilim* ('giants') occurs only in one other passage (Nu. 13. 33), and there it is unquestionably used to denote men of extraordinary stature:—'There we saw the *nephilim*, the sons of Anak, who came of the *nephilim*, and we were in our own sight as grasshoppers, and so we were in their sight.' The statement of the sacred writer is strikingly corroborated by eastern tradition. The *nephilim* existed previous to the mixed marriages; and were therefore a different race from the 'mighty men—men of renown.' P.]

Ver. 5. Je. 17. 9, 10, 'The heart is deceitful above all things, and desperately wicked. I, the Lord search the heart, and try the reins, to give to every man according to his works;' Ro. 8. 7, 'The carnal mind is

God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.⁷

5 And God saw that the wickedness of man was great in the earth, and that every imagination⁸ of the thoughts of his heart was only evil continually.⁹

6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart.¹

7 And the LORD said, I will destroy man, whom I have created, from the face of the earth, both man and beast,² and the creeping thing, and the fowls of the air: for it repenteth me that I have made them.

8 ¶ But Noah found grace in the eyes of the LORD.

9 These are the generations³ of Noah: Noah was a just man, and perfect⁴ in his generations, and Noah walked with God.

10 And Noah begat three sons, Shem, Ham, and Japheth.

11 The earth also was corrupt before God, and the earth was filled with violence.

12 And God looked upon the earth, and, behold, it was corrupt: for all flesh had corrupted his way upon the earth.

13 And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them: and, behold, I will destroy them with the earth.⁵

14 ¶ Make thee an ark⁶ of gopher-wood: rooms⁷ shalt thou make in the ark, and shalt pitch it within and without with pitch.

15 And this⁸ is the fashion which thou shalt

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7 For strength and stature.

8 Or, the whole imagination. The Hebrew word signifieth not only *for* imagination, but also the purposes and desires.

9 Heb. every day.

1 We must remember in interpreting this passage that language is intended to express human ideas. When used to describe the attributes, nature, or acts of God, it must not be interpreted in its exact literality. The repentance of God is not the same as the repentance of man. It undoubtedly expresses some process of the Eternal Spirit—a process, too, in a measure analogous to what we call repentance, but which is, at the same time, in perfect harmony with the eternity of the divine purpose. We cannot understand it, for it is beyond the range of our intellect.—P.

2 Heb. from man unto beast, *Je. 4. 22-27; 12. 3, 4. Hos. 4. 3. Zeph. 1. 3. Ro. 8. 20, 22.*

3 History, see ch. 5. *110. 112, 4.*

4 Or, upright.

5 See ch. 5:24; 17:1; 48:15; *Ki. 3.6. Lu. 1.6.*

6 ver. 4, 5, 11, 13. *Job 22. 15, 16. 1 Pe. 3. 19, 20. 2 Pe. 2. 5.*

7 ch. 49. 5. *Hos. 4. 1, 2; ver. 4, 11, 12.*

8 Or, from the earth.

9 It typified Christ and his church. *He. 11. 7. 1 Pe. 3. 20.*

7 Heb. nests.

8 That the ark was sufficient to contain the animals enumerated with sufficient food, will appear when we consider that it was at least upwards of 80,000 tons burden. Neither was it necessary that any but young animals should be selected.—C.

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9 Its length was an hundred and eighty-one yards, and a half, its breadth near thirty-one yards, and its height eighteen yards and one-fourth part. It could well contain the animals and their food.

1 Zohar, translated window, signifies also splendour, light, and never occurs in the singular but in this one place. The Septuagint translators have declined to fix its meaning in Greek, perhaps for want of a correspondent word. In a case where the description is so general, may we not suppose it to have been a roofed and latticed verandah going round the upper stories of the ark, and serving at once for light and ventilation? Query. Does not the wide roof of the ark rise in a conical form till it terminates in a cubit?—C.

2 Ps. 29. 10; 93. 4; 107. 34; ch. 9. 9. *Job 22. 16, 27. Pe. 2. 5. Lu. 17. 27. Mat. 24. 39. He. 11. 7. 1 Pe. 3. 20. Is. 54. 9; ch. 7. 4, 21-23.*

3 Ro. 6. 23; 5. 12, 8, 20. See ver. 7.

4 ch. 9. 9, 11, 17, 4, 7.

5 Of preservation.

6 ch. 7. 1. *Is. 26. 20. Mat. 12. 28. He. 9. 18, 19; 11. 7. Is. 4. 6. 1 Pe. 3. 20. 2 Pe. 2. 5.*

7 At least.

8 ch. 1. 24; 2. 10; 7. 9. *Ac. 10. 11, 12 with Ps. 22. 20. Is. 11. 10. Re. 7. 9. 1 Co. 6. 9, 11.*

9 ch. 7. 2. *Ps. 36. 6; 112. 5.*

10 ch. 7. 5. *Ex. 40. 16, 19, 21, 22, 25. De. 12. 32. 1 Jn. 3. 5.*

CHAP. VII.

1 Is. 26. 20. *Eze. 9. 4, 5. 2 Pe. 2. 5. 1 Pe. 3. 20. He. 11. 7. 13; ch. 17. 10. Ac. 2. 39.*

2 ch. 6. 9. *Ps. 33. 18. Phi. 2. 15, 16. Pr. 10. 6, 7, 11. 4-8.* These only have I found, in this corrupt and depraved age, free from the common infection of worldliness, and sincere-hearted towards me.—Bp. Hall.

make it of: the length⁹ of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

16 A window¹ shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof: with lower, second, and third stories shalt thou make it.

17 And, behold, 'I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die.

18 But with thee will I establish my covenant:² and thou shalt come into the ark; thou, and thy sons, and thy wife, and thy sons' wives with thee.

19 And of every living thing of all flesh,³ two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female.

20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after their kind; two of every sort shall come unto thee, to keep them alive.

21 And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee and for them.

22 Thus⁴ did Noah; according to all that God commanded him, so did he.

CHAPTER VII.

1 Noah, with his family, and the living creatures, enter into the ark. 17 The beginning, increase, and continuance of the flood.

AND the LORD said unto Noah, Come thou, and all thy house, into the ark: for thee have I seen righteous before me in this generation.

enmity against God, and is not subject to his law, neither indeed can be; Mat. 15. 19, 'Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies;' Ps. 58. 3, 'The wicked are estranged from the womb; they go astray as soon as they are born;' 53. 1-3, 'The fool hath said in his heart, There is no God. Corrupt are they, they have done abominable iniquity. God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God. Every one of them is gone back, they are altogether become filthy; there is none that doeth good, no, not one;' Ps. 14. 1-4; Is. 1. 2-6; Ho. 4. 1, 2; Mar. 7. 21-23; Ro. 1. 28-31; 3. 10-19; 8. 8; Ga. 5. 19-21; Ep. 2. 1-3; Tit. 3. 3.

Ver. 6, 7. God's repentance denotes not any change of his purpose or will within himself. In this respect he is unchangeable, and cannot repent, Mal. 3. 6; Nu. 23. 19; 1 Sa. 15. 29; Ja. 1. 17. But it denotes the change of his providence correspondent with his fixed purpose, 1 Sa. 15. 11; Ps. 106. 45; Je. 18. 10; De. 32. 36; Ho. 11. 8. It is a word suited to our capacity; and here it denotes God's detestation of sin, and his fixed resolution to punish it, after man had made himself quite another thing than God had made him at first.

Ver. 8. To find grace in the eyes of the Lord, is to be freely loved and delighted in by him, in order to preservation from some remarkable destruction, or to the bestowal of some distinguished blessing, Ge. 19. 19; Ex. 33. 12, 13; 2 Sa. 15. 25; Lu. 1. 30; Ac. 7. 46; 2 Ti. 1. 18; He. 4. 16; thus Pr. 8. 35, 'Whoso findeth Christ findeth life, and shall obtain favour of the Lord;' 12. 2. 'A good man obtaineth favour of the Lord;' 3. 4; 18. 22.

Ver. 9. Noah was a just man, justified by faith in the

blessed righteousness of Christ: Hab. 2. 4; He. 11. 7; Ro. 1. 17; 3. 22, 24; 5. 1; 8. 33; Ro. 5. 19, 'By the obedience of one (Christ) shall many be made righteous;' 2 Co. 5. 21, 'For God made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him;' Is. 14. 24, 25; Je. 23. 6; 33. 16; Phi. 3. 9. He was perfect, upright, and sincere, a man of great integrity and godly sincerity, having his heart wholly consecrated for God, entire in his obedience to all God's commandments, and watchfully keeping himself unspotted from the world, as ch. 17. 1; De. 18. 13; Job 1. 1, 8; Ps. 37. 37; 119. 1, 5, 6; Pr. 2. 21; Mat. 5. 48; Lu. 8. 15; 2 Co. 13. 11; 2. 9; Ep. 4. 11, 12; Phi. 3. 15; Col. 1. 28; 2 Ti. 3. 17; He. 13. 21; 1 Pe. 5. 10; Re. 3. 2; Lu. 1. 6, 'Righteous before God, and walking in all the commandments of the Lord blameless;' 2 Co. 1. 12, 'In simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in this world.' Noah was perfect in his generation, amidst men extremely wicked, and notwithstanding their evil counsels, examples, and persecutions. Phi. 2. 15, 'Be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse generation, among whom ye shine as lights in the world;' 1 Pe. 2. 15, 'That with well-doing ye may put to silence the ignorance of foolish men;' 3. 16.—[We have apparently another ancient document commencing here in the usual form, 'These are the generations,' &c.; see ch. 2. 4; 5. 1; 10. 1; 11. 10, &c. Let it be observed that two distinct Hebrew words are translated 'generations' in this verse. The first signifies 'families,' or 'race,' while the second signifies 'the period of a man's life.' Noah was a perfect man in his period or age. P.]

Ver. 11. Multitudes of the most enormous sins abounded among all ranks, and were committed before

God in an open and presumptuous manner; without any fear of him; nay, in defiance to his justice. So the wickedness of Nimrod and the Sodomites was committed, ch. 10. 9; 13. 13; 19. 13.

Ver. 13. The end of all flesh is come before me. The time for the destruction of mankind and animals, fixed in my purpose, is near at hand; as Je. 51. 13; Eze. 7. 2, 3, 6; Am. 8. 2.

Ver. 22. He. 11. 7, 'By faith Noah, being warned of God of things not seen as yet, moved with fear of the approaching flood, and notwithstanding manifold scoffs from his neighbours, prepared an ark to the saving of his house.'

REFLECTIONS.—Behold the dreadful fruits of professors' intimacy and matrimonial connections with the carnal and profane! How sin transforms this world into a kind of hell, filled with corruption, wickedness, and disorder! Behold how quickly it ripens it for a destructive deluge of divine wrath! How long and how patiently God bears with the manners of these monsters of impiety, after they seem ripened for ruin! But how sad their case when his Spirit ceaseth to strive with their consciences for their conversion and reformation! What a blessing are upright saints in the midst of a crooked and perverse generation! How highly regarded and honoured of God! And what distinguished means of preserving families, nations, churches, or even the world, from utter ruin!

CHAPTER VII. REFLECTIONS.—Behold, my soul, the goodness and severity of God! His goodness—in saving the man whom his own grace had qualified for that mercy—in saving others, even the wicked part of his family, for his sake—in saving the brute animals in proportion to their serviceableness to man,

2 Of every clean beast thou shalt take to thee by sevens, the male and his female; and of beasts that are not clean by two, the male and his female.⁴

3 Of fowls⁵ also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

4 For yet seven days, and ⁴I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy⁶ from off the face of the earth.

5 And Noah did according unto all that the Lord commanded him.

6 And Noah was six hundred years old when the flood of waters was upon the earth.

7 ¶ And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.

8 Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth,

9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

10 ¶ And it came to pass after seven days,⁷ that the waters of the flood were upon the earth.

11 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day⁸ were all the fountains of the great deep broken up, and the windows⁹ of heaven were opened.¹

12 And the rain was upon the earth forty days and forty nights.

13 In the self-same day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark:

14 They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.²

15 And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life.

16 And they that went in, went in male and female of all flesh, as God had commanded him: and the Lord shut him in.

17 ¶ And the flood³ was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth.

18 And the waters prevailed, and were in-

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^c De. 14. Le. 11. ch. 6. 19-21. Ac. 10. 11, 12.

⁴ This is not at variance with the command recorded in ch. 6. 19. The spirit of that command, if not the letter, is to the effect that the animals should be taken in by pairs; here more specific instructions are given, and the number of pairs indicated—seven pairs of clean, and one of unclean.—P.

⁵ Clean ones.

^d ch. 6. 17; 2. 5. Am. 4. 7. Job 28. 25; 22. 16; 30. 27, 28; 37. 11, 12.

^e Heb. blot out. Job 22. 16. ch. 6. 7, 13; 17; ver. 21, 23.

^f Ex. 30. 32, 40; 40. 16. with Mat. 3. 17. Jn. 8. 28, 29. Phil. 2. 8. He. 5. 8.

^g 1 Pe. 3. 20. Pr. 22. 3. He. 11. 7. Mat. 24. 38. Lu. 17. 27. ver. 13-15. 2 Pe. 2. 5.

^h ch. 2. 10. Je. 8. 7. Is. 11. 6. ver. 16. Ac. 10. 11, 12. Ps. 22. 27-31. Ga. 3. 28. Col. 3. 11. Ec. 7. 9.

ⁱ Or, on the seventh day.

^j Job 22. 16. Zec. 1. 5. 6. ch. 6. 17; ver. 4. 17-20. Lu. 17. 27. Mat. 24. 38. 39.

^k About Nov. 28.

^l Ps. 33. 7-14. 15. ch. 1. 7. Is. 24. 19. 2 Ki. 7. 2. 19. Mal. 3. 10. Ps. 78. 23.

^m Or, flood-gates.

¹ The causes of the terrible inundation are described in the highly figurative style of the East. The first clause conveys the idea of the sea—the great deep—swelling beyond its natural boundaries, and, in consequence of some physical convulsion, covering the dry ground. The second clause implies that rain of unexampled heaviness poured incessantly from the clouds.—P.

ⁿ De. 9. 9, 18; 1 Ki. 19. 8. Mat. 4. 2. ver. 17.

^o See ver. 7-9.

^p Heb. wing.

^q Ps. 91. 1-10. Jn. 10. 27-29. 1 Pe. 1. 5. Jude 1.

^r Deluging rain. ver. 12.

^s Ps. 104. 6. Job 22. 16. Ex. 14. 28, 29.

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^o Bearing down everything before them.

⁴ Nine yards and a quarter.

⁵ ch. 6. 7, 13, 17. Lu. 17. 27. Job 22. 10, 2; 23. 2, 3. Ro. 12. 16, 23; 8. 20, 22. Is. 24. 1-6, 19. Je. 4. 22-27; 12. 3, 4. Ho. 3. 1. 1. 1. 17-20; 2. 3. Zeph. 1. 3.

⁶ Heb. the breath of the spirit of life.

⁷ See ver. 21, 22.

⁸ I conclude that if there be a fact well established in geology, it is this, that the surface of our globe has suffered a great and sudden revolution, the period of which cannot be dated farther back than five or six thousand years.—Curvier.

⁹ 2 Pe. 2. 5, 9. Eze. 14. 14. Pr. 11. 4. 1 Pe. 3. 20. He. 11. 7. Job 5. 19. Ps. 91. 9, 10, 15. 26, 20.

¹⁰ ver. 11. Ge. 8. 3, 4. Ps. 29. 10.

CHAP. VIII.

^a Ps. 36. 6. Jonah 4. 11. Ro. 8. 20-22.

^b Ex. 14. 21. Pr. 25. 23. Ps. 137. 8, 9.

^c Job 38. 37. Mat. 8. 9. 26, 27.

^d Heb. in going and returning.

^e ch. 7. 11, 24.

^f One of them, ch. 19. 27.

^g Armenia, Is. 37. 38.

^h Je. 51. 27. 2 Ki. 19. 37.

ⁱ Supposed to be a mountain of Armenia.

^j C.—The Ararat of the Bible is a province including the highlands of Armenia, around and between the sources of the Euphrates and Araxes. It is mentioned in 2 Ki. 19. 37; Is. 37. 38; but in both places the Authorized Version has 'Armenia.' It is a mountainous region, the highest peak in it being the traditional Ararat, which has an elevation of 17,122 ft. The great elevation of this region made it a natural resting-place for the ark; and its geographical position, affording easy outlets for fertile valleys to all quarters of the globe, fitted it in a remarkable manner for the impartial distribution of the primeval races.—P.

^k Heb. were in going and decreasing.

^l ch. 6. 16.

^m The word translated window in this verse is not *zohar*, as in ch. 6. 16, but *khulan*, as in Da. 6. 10, which was the name given to the opening towards Jerusalem, at which Daniel prayed; and which, though not required by the law, seems to have universally prevailed in Jewish oratories, and therefore most probably originated from Noah. See *Biblical theca Biblica*, vol. ii.

ⁿ 1 Ki. 17. 6. Job 38. 41. Ps. 147. 9.

^o Heb. in going forth and returning.

^p ver. 10, 11, 12. Mat. 10. 16. Song 2. 11, 12.

^q Eze. 7. 15. Mat. 11. 28. Jn. 10. 33.

creased greatly upon the earth; and the ark went upon the face of the waters.

19 And the waters prevailed exceedingly upon the earth; and all the high hills that were under the whole heaven were covered.

20 Fifteen cubits⁴ upward did the waters prevail; and the mountains were covered.

21 ¶ And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:

22 All in whose nostrils was the breath of life,⁵ of all that was in the dry land, died.

23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth:⁶ and Noah only remained alive, and they that were with him in the ark.

24 And the waters prevailed upon the earth an hundred and fifty days.

CHAPTER VIII.

1 The waters assuage. 4 The ark resteth on Ararat. 7 The raven and the dove. 15 Noah, being commanded, 18 goeth forth of the ark. 20 He buildeth an altar, and offereth sacrifice, 21 which God accepteth, and promiseth to curse the earth no more.

AND God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters assuaged:

2 The fountains also of the deep, and the windows of heaven, were stopped, and the rain from heaven was restrained:

3 And the waters returned from off the earth continually;⁷ and after the end of the hundred and fifty days the waters were abated.

4 ¶ And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains⁸ of Ararat.⁹

5 And the waters decreased continually¹ until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.

6 ¶ And it came to pass at the end of forty days, that Noah opened the window² of the ark which he had made:

7 And he sent forth a raven, which went forth to and fro,³ until the waters were dried up from off the earth.

8 Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground:

9 But the dove found no rest for the sole of

in adding seven days' space of repentance to the wretched profligates who had abused the former reprieve of 120 years, and, after all, bringing the flood gradually on them, for their awakening, and to give them still further space to repent! But let me tremble at his righteous judgments! How the clouds from above, the wells from below, so long beneficial to mankind, now concur to destroy them! What multitudes who had despised his warnings now perish by his hand! And how ineffectual is every attempt to escape! While the ark of God's testament, his new covenant, is open, let me

escape thither for my life, and bring with me, of my fellow-sinners, all whom I can. The day is at hand when the earth and the works thereof shall be burned up, and the door of mercy for ever shut. God forbid that I should be among those multitudes who shall then be shut out into outer darkness, where there is weeping, and wailing, and gnashing of teeth!

CHAPTER VIII. Ver. 1. God's remembering persons or things denotes his manifesting his notice of them, either in a way of mercy for their deliverance or

benefit, according to his promise, as here, and ch. 19. 29; 30. 22; Ex. 32. 13; Ne. 13. 14, 22; Job 14. 13; Ps. 132. 1; 106. 4; 136. 23; or in a way of wrath for their punishment, Ps. 137. 7; Am. 8. 7; Re. 16. 19; 18. 5.

Ver. 12. [It is important to note the periods of seven days which are repeatedly mentioned in this narrative. They indicate that the creation week still regulated the smaller divisions of time, and that the Sabbath was observed by the family of Noah. P.]

Ver. 14. [It thus appears that the rain continued forty days, the waters prevailed during one hundred and fifty

her foot, and she returned unto him into the ark; for the waters *were* on the face of the whole earth.⁴ Then he put forth his hand, and took her, and pulled her⁵ in unto him into the ark.

10 And he *stayed* yet other seven days, and again he sent forth the dove out of the ark:

11 And the dove came in to him in the evening; and, lo, in her mouth *was* 'an olive-leaf⁶ plucked off. So Noah knew that the waters were abated from off the earth.

12 And he *stayed* yet other seven days, and sent forth the dove, which returned not again unto him any more.

13 ¶ And it came to pass in the six hundredth and first year,⁷ in the first *month*, the first day of the month, the waters were dried up from off the earth; and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.

14 And in the *second month*, on the seven and twentieth day of the month, was the earth dried.

15 ¶ And God spake unto Noah, saying,

16 Go⁸ forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.

17 Bring forth with thee every living thing that *is* with thee, of all flesh, *both* of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that *they* may breed abundantly in the earth, and be fruitful, and multiply upon the earth.

18 And Noah went forth, and his sons, and his wife, and his sons' wives with him:

19 Every beast, every creeping thing, and every fowl, *and whatsoever* creepeth upon the earth, after their kinds,⁹ went forth out of the ark.

20 ¶ And *Noah* builded an altar unto the LORD, and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar.¹

21 And the LORD smelled a sweet savour;²

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4 Plain country.

5 Heb. *caused her to come.*

6 Is. 8. 17; 26. 3. Ps.

40. 1.

7 Ne. 8. 15. Ro. 10. 15.

20. Ps. 89. 15. Ep. 1. 13.

15. 5. 19.

6 For this reason

the olive leaf or

branch is the emblem

of peace, and the

dove the emblem of

joy.—P.

7 Is. 5. 7. 8. Job 35.

14. Ps. 27. 11. 130. 5. 6.

15. 8. 17. 30. 18.

7 2347.

8 ch. 7. 11. 13. 14.

About the beginning

of December.

9 Zec. 9. 10. Ps. 91. 11.

121. 8.

10 ch. 1. 22. Ps. 144. 13.

14: 107. 38.

8 Heb. *families.*

The calendar of

this melancholy year

has been calculated

as follows by Bas-

nage:—A. M. 1656.

Sept. Methuselah

dies. Oct. Noah en-

ters the ark. Nov.

17th, the fountains of

the great deep

broken open. Dec.

20th, the rain begins,

and continues forty

days. Jan. all men

and beasts on earth

perish. Feb. rain con-

tinues. March, the

waters remain

covering the moun-

tains till the 27th,

when they began to

abate. April 17th, the

ark rests on Ararat.

May, the waters are

receding. June 1st,

mountain tops ap-

pear. July 17th, Noah

lets go a raven; 18th,

a dove which re-

turns; 25th, the dove

returns with an olive

leaf. Aug. 2d, the

dove let out, returns

no more. Sept. 1st,

dry land appeared.

Oct. 27th, Noah leaves

the ark with his

family.—C.

9 He. 13. 10. Ro. 12. 1.

1 Pe. 2. 5. 9.

1 The language of

the original is here

very expressive. The

altar was dedicated

to JEHOVAH, Noah's

covenant God, of

whose faithfulness he

had now experimen-

tal evidence. The

offering consisted of

one at least of every

species of clean ani-

mals which he had

taken into the ark.

2 Besides, as the

Hebrew word signi-

fies, a holocaust, the

victims being wholly

consumed upon the

altar. Noah thus,

while expressing gra-

titude for his deliv-

erance, devoted all

that was saved to

God.—P.

2 Heb. *a savour of*

rest. Le. 1. 9. 13. 17. Ep.

5. 2. Co. 2. 15. Song 4.

10. 11.

A.M. 1657. B.C. 2347.

3 So curse.

7 ch. 6. 5. Mat. 15. 19.

Ro. 8. 7. 8. Ps. 51. 5. Ep.

2. 1. 17. 9.

5 Ps. 3. 6. 7. Job 22.

20. 15. 54. 9.

4 Heb. *as yet all the*

days of Noah. Ps.

74. 16. 17. Song 2. 11. 12.

CHAP. IX.

α ch. 1. 22. 28. 8. 17;

ver. 7. Ps. 126. 3. 4. 112. 1.

7 ch. 35. 10. 26. 6.

22. Job 5. 23. Ho. 2. 18.

ch. 1. 28. Ps. 8. 4-8. ch. 1.

28. 19. Eze. 34. 25.

5 Fr. 40. eating,

Le. 22. 8. 11. 2. 3.

6 ch. 1. 29. 30. Ps. 104.

14. 5.

7 Our first parents

in Paradise were evi-

dently restricted to

vegetable food, chap.

1. 29; and after they

had sinned, a similar

restriction seems to

be implied, chap. 3.

18, and to have con-

tinued, at least a-

mongst the descend-

ants of Set, till this

time, whe, we have

the first recorded

permission to use

animal food.—C.

d Le. 17. 10. 12. 14. 3.

17. 26. De. 12. 16. 23.

17. 26. De. 12. 16. 23.

17. 26. De. 12. 16. 23.

17. 26. De. 12. 16. 23.

17. 26. De. 12. 16. 23.

17. 26. De. 12. 16. 23.

17. 26. De. 12. 16. 23.

17. 26. De. 12. 16. 23.

17. 26. De. 12. 16. 23.

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17. 26. De. 12. 16. 23.

17. 26. De. 12. 16. 23.

17. 26. De. 12. 16. 23.

and the LORD said in his heart, I will not again curse³ the ground any more for man's sake; for the *imagination* of man's heart *is* evil from his youth; neither will I again smite any more every thing living, *as* I have done.

22 While the earth⁴ remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.

CHAPTER IX.

1 God blesseth Noah. 4 Blood and murder are forbidden. 8 God's covenant, 13 signified by the rainbow. 18 Noah replenisheth the world, 20 planteth a vineyard, 21 is drunken, and mocked of his son, 25 curseth Canaan, 26 blesseth Shem, 27 prayeth for Japheth, 29 and dieth.

AND God *blessed* Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.

2 And *the* fear of you, and the dread of you, shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea: into your hand are they delivered.

3 Every moving thing that liveth shall be meat⁵ for you; even as the *green herb*⁶ have I given you all things:

4 But^a flesh with the life thereof,⁷ *which is* the blood thereof, shall ye not eat.

5 And *surely* your blood of your lives will I require:⁸ at the hand of every beast will I require it, and at the hand of man; at the hand of *every man's* brother will I require the life of man.

6 Whoso sheddeth man's blood, by man shall his blood be shed: *for* in the image of God made he man.

7 And you, *be* ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

8 ¶ And God spake unto Noah, and to his sons with him, saying,

9 And I, behold, *I* establish my covenant with you, and with your seed after you;

is the gate of access to him revealed in the gospel! and what abundant room is there in his saving power, his love, his blood, his intercession, his covenant, and promise, for endangered sinners of mankind! His stories are his ancient undertaking, his humiliation, and his endless glory. No light is in him but what is of a spiritual and heavenly nature. By exposing himself to the deluging rains, the fearful billows, of his Father's wrath; to depths wherein was no standing, till at last he rested in his grave, and at his Father's right hand he bears up and saves sinners. How many despise him and his atonement! But by the power of God all who believe, both of Jews and Gentiles, are saved by him, and made heirs of new promises, inhabitants of a new covenant state, and an eternal world of blessedness!—And is not the same a figure of the gospel-church, in which, reared by Jesus' labours of love, the nations of them that are saved do live in this world 'till the winter be past, and the floods be over and gone?' And, happy period, when, after tossings unnumbered, the Lord shall call us forth into our fields, 'our house eternal in the heavens,' where rains, where storms, where nights, where winters, where curses never enter!

CHAPTER IX. [Ver. 4. This restriction seems also to imply that the animals intended for food should be regularly killed by drawing off the blood; it thus

days; and the whole period from the time Noah entered the ark till he left it was a lunar year and ten days, or just one solar year of 365 days. P.]
Ver. 20. It was common for the patriarchs to erect altars and offer sacrifices of thanksgiving for mercies received, and for the expiation of their own guilt, as in the case of Abraham, ch. 12. 7, 8; 13. 18; Isaac, 26. 25; Jacob, 35. 7; and Moses, Ex. 17. 15. These were typical of Christ our New Testament altar, as the sacrifices were of his oblation of himself, He. 10. 10-15.
Ver. 21. The Lord accepted it as a thing pleasant and delightful, proceeding from faith and gratitude, 1 Sa. 26. 19; Le. 26. 31; Am. 5. 21. God would hereafter improve the sinfulness of mankind as an occasion of manifesting his patience and mercy, Ps. 103. 11-14; 25. 21; Ex. 34. 9; Is. 43. 24, 25; 44. 22; 48. 8, 9; 7. 17, 18; 1. 18; Je. 3. 1, 4, 5, 14, 22. Thus, Ps. 106. 6-8, 'Though we have sinned with our fathers, have committed iniquity, have done wickedly, nevertheless he saved, for his name's sake, that he might make his mighty power to be known; Eze. 16. 60-63, 'Nevertheless, notwithstanding innumerable and grievous provocations, I will remember my covenant with thee; I am pacified towards thee for all that thou hast done,' 20. 4-44, 'I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings;' compare 36. 16-32; Ro. 5. 20. 21. 'Where sin abounded, grace did much more

abound; that as sin had reigned unto death, grace might reign through righteousness unto eternal life, through Jesus Christ our Lord.'

Ver. 22. How remarkably exact over all the world hath been the fulfilment of this prediction for more than 4000 years past!

REFLECTIONS.—How graciously God remembers, and in mercy visits, his people in due time! Therefore, though the vision tarry, let me wait for it. How easily, and often gradually, the Lord accomplishes his merciful designs! As he never wants instruments of affliction and ruin, so neither of gracious deliverances. Whatever means I may use of information, or of affecting my conscience and heart, let me in all my ways acknowledge God, and wait for his direction out of straits as well as in them. If I receive deliverance, let my heart be lifted up in his way, and my thanksgivings wholly depend upon his tender mercy, not on my own or others' reformation: for, alas! blessed or chastised, we are flagrant rebels still! But in this patriarch's ark do I not discern Jesus Christ? He is the absolutely necessary mean of our escaping the justly deserved and destructive floods of God's everlasting wrath. Everything in his mediatorial person and office was devised and appointed of God. He was gradually reared up in promises before he was actually incarnate, and gradually he finished his all-covering atonement. How wide

10 And with ^{every} living creature that *is* with you: of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.

11 And ^I will establish my covenant with you: neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

12 And God said, This *is* the token⁹ of the covenant which I make between me and you, and every living creature that *is* with you, for perpetual generations:

13 I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.¹

14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

15 And I will remember my covenant, which *is* between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

16 And the bow shall be in the cloud; and I will look upon it, that I ^{may} remember the everlasting covenant between God and every living creature of all flesh that *is* upon the earth.

17 And God said unto Noah, This *is* the

A.M. 1657. B.C. 2347.

Ps. 145.9; 36.6. Job xxxviii. xli. jn.4.11.

Is. 54.9; ch. 8.21, 22.

⁹ The rainbow now became a token that there should never be another flood; and, as such, it represented the covenant of grace, Ke. 4. 310.1.

¹ The Hebrew verb is in the past tense, and ought rather to be translated 'I have set.' The meaning is not that it was placed there for the first time, but that it was then appointed or constituted a sign of God's covenant.—P.

⁹⁹ Ge. 8. 21, 22. Ex. 26.12. ver. 9, 10, 11. This covenant of safety to the world was typical of the covenant of grace, Is. 54. 8-10. Ps. 59. 3, 4, 28.

A.M. 1657. B.C. 2347.

¹⁴ ch. 5. 33; 10. 1. 1 Ch. 1. 4.

² Heb. *Chanaan*.

⁹ Pr. 12. 11. ch. 5. 29; 4. 2. Is. 28. 26. Ec. 5. 9.

³ 2247.

⁹ ch. 6. 9. 1 Co. 10. 12. Pr. 20. 1. Lu. 21. 34.

⁷ Pr. 10. 7. 30. 17, with Gal. 6. 1. Pr. 25. 9, 10. Mat. 18. 15.

⁷ Gal. 6. 1, 2. 1 Ti. 5. 1.

⁵ ch. 48. 15. De. 28. 18. Jn. 8. 34.

⁴ We find in Jacob, chap. 37. 34. 38, if not a distinguishing partiality, at least a strong and special attachment, to Joseph, as the son of his old age. May not this furnish us with the reason why the prophetic denunciation of Noah is not against Ham, the immediate aggressor, but against Canaan, ch. 10. 6, as his youngest son? The wickedness of the father is punished by the bad education he gave to his son, and the consequences to which it conducted both him and his posterity. Note.—The good or evil in parents is not merely personal, but is propagated by education through remote generations.—C.

⁹ Ps. 144. 15. He. 11.

⁵ Or, *servant to them*.

⁶ Or, *persuade*. Ep. 3. 6. 13. 2. 14. 19. Ro. 11. 12. 15. 12, with He. 11. 9, 10. Mal. 1. 11. Is. 11. 10.

token of the covenant which I have established between me and all flesh that *is* upon the earth.

18 ¶ And the sons of Noah, that went forth of the ark, were ⁹Shem, and Ham, and Japheth; and Ham *is* the father of Canaan.²

19 These *are* the three sons of Noah; and of them was the whole earth overspread.

20 ¶ And Noah began *to be* an ⁹husbandman, and he planted a vineyard.³

21 And he drank of the wine, and was ⁹drunken; and he was uncovered within his tent.

22 And Ham, the father of Canaan, saw the nakedness of his father, and ⁹told his two brethren without.

23 And ⁹Shem and Japheth took a garment, and laid *it* upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces *were* backward, and they saw not their father's nakedness.

24 And Noah awoke from his wine, and knew what his younger son had done unto him.

25 And he said, ⁹Cursed *be* Canaan,⁴ a servant of servants shall he be unto his brethren.

26 And he said, ⁹Blessed *be* the LORD God of Shem; and Canaan shall be his servant.⁵

27 God shall enlarge⁶ Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

prohibits the cruel practice of mutilating animals by cutting away part of the flesh for food while they are yet alive. P.]

Ver. 9. [By *covenant*, we are not here to understand a mutual compact and agreement, but a simple and gracious promise, see Nu. 18. 19; 25. 12. C.]

Ver. 18. [The last clause of this verse is manifestly inserted as introductory to the painful incident which is narrated below. The mind of the writer being specially directed to that incident, he naturally connects Canaan with Ham. It would seem, too, from the tenor of the whole narrative, that Canaan must have been in some way implicated. Probably he was the first who discovered Noah, and then told his father. P.]

Ver. 24. [Some suppose that this expression, which may be translated 'his little son,' applies to Canaan, Noah's grandson. This, however, is contrary to the idiom of the Hebrew. There can be no doubt that the words apply to Ham, and ought to be rendered 'his youngest son,' thus indicating Ham's position in the family of Noah. P.]

Ver. 25-27. These predictions are greatly extensive: almost every prediction in Scripture relative to the Egyptians, Canaanites, Tyrians, and Sidonians, is comprehended in this repeated curse of Canaan. Almost every prediction relative to the Assyrians, Chaldeans, Persians, and Arabs, and especially what relates to the Jewish nation and Jesus Christ, is included in the blessing of Shem. Almost every prediction relative to the Greeks, Romans, Goths, Tartars, and Turks, and especially what relates to the gospel-church among the Gentiles, is contained in the blessing of Japheth. The fulfilment of these predictions is no less remarkable. Much of the scriptures of the Old and New Testaments, much of the history of nations, is no more than an account of it. The descendants of Ham, by his sons Cush, Mizraim, Phut, and Canaan, peopled Africa and part of Western Asia. For about four thousand years past the bulk of the Africans have been abandoned of Heaven to the most gross ignorance, rigid slavery, stupid idolatry, and savage barbarity. Scarcely ever hath a state formed of them made any respectable figure—the Egyptians and Carthaginians excepted; and even they had little dominion over any part of the descendants of Shem or Japheth. For many ages the northern parts of Africa were enslaved or harassed by the Assyrian, Chaldean, and Persian descendants of Shem; and next by the Greeks, but especially the Roman and

Vandal descendants of Japheth. For eleven hundred years past they have been enslaved by the Ishmaelite Saracens descended from Shem, or by the Seljukian and Ottoman Turks descended of Japheth. And what multitudes of the Western Africans were formerly bought for slaves by the English, and further by the Spaniards, the French, Portuguese, and Dutch, and condemned to the hardest drudgery in their American plantations! It was Canaan, I suppose, who first saw the nakedness of Noah, and told his father of it. His posterity first settled in the west of Asia, and the curse hath pursued them in a still more remarkable manner. About A.M. 2079 Chedorlaomer and his Elamite descendants of Shem rendered tributary the Canaanitish kingdoms of Sodom and Gomorrah, Admah, Zeboim, and Zoar. Upon their revolt he invaded and pillaged their country, Ge. xiv. Not long after they, Zoar excepted, were destroyed with fire and brimstone from heaven, for their unnatural lewdness and other abominations, Ge. xix. The Hebrews, chiefly under Moses, Joshua, and Barak, cut off most of the other Canaanites, and seized on their country, Nu. xxi.; Jos. vi.—xix.; Ju. iv. The Gibeonites and others, whose lives were spared, were subjected to slavery, Jos. ix.; Ju. i.; 2 Sa. v. Solomon had more than 150,000 of them employed as slaves in the building of the temple, 1 Ki. 9. 20, 22; 5. 15, 16. They who settled in the north-west of Canaan, and formed the once flourishing states of Tyre and Sidon, were by the Assyrians, Chaldeans, and Persians, but chiefly by the Greeks, Romans, Saracens, and Turks, reduced to great misery and bondage, till at last they were totally ruined, Is. xxiii.; Eze. xxvi. xxviii. They who fled from Joshua, or afterwards to Northern Africa, and formed the Carthaginian and other states, were, after much contention and mutual enslavement, reduced by the Romans to the basest servitude and misery; and for about two thousand years that country hath been one continued scene of slavery to the Romans, Vandals, Saracens, or Turks. The Phœnician Canaanites, who, pushing their fortunes, settled in the Mediterranean islands, or in Greece, Italy, or on the border of the Euxine Sea, have shared a similar fate of thralldom and misery from the Persians, Greeks, Romans, Saracens, Normans, or Turks. But the countries of Persia, Assyria, Chaldea, Lydia, Syria, Arabia, India, and I suppose most of China, were peopled by the posterity of Elam, Asshur, Arphaxad, Lud, and Aram, sons of Shem. The blessings bestowed upon them by God

have been remarkable. The most rich or fertile parts of the world fell to their share. They formed the Assyrian, Chaldean, Persian, and Saracen monarchies, which in their turns enslaved the offspring of Canaan. For two thousand years, from the death of Noah to that of Christ, the knowledge of the true religion and the new covenant relation to God, as his church and people, were almost wholly confined to them, particularly to the Jews; and from them the Messiah, the Lord from heaven, had his human descent; and from them the apostolic founders of the gospel church did spring. The sons of Japheth were Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. Their descendants, the Celts or Gauls, the Tartars, Medes, Greeks, Romans, Goths, Turks, &c., prodigiously multiplied, and peopled the whole of Europe, the northern half of Asia, and I suppose most of America. For many ages they have been settling themselves in the original habitations of the posterity of Shem. The Medes, assisted by the Chaldeans, overturned the Assyrian empire; and afterwards, assisted by the Persians, whom they had subdued, ruined the Chaldean. Perhaps it was their Scythian brethren who about two hundred years after founded the powerful monarchy of the Parthians in Persia and the places about; while multitudes of the overstocked Gauls from Europe invaded Asia, and partly took up their residence in Mesopotamia. About three hundred and thirty years before the birth of our Saviour, the Greeks, under Alexander, overran Asia to the river Indus, and for several ages held it in subjection. Next the Romans pushed their conquests into Syria, Assyria, and Canaan; and for more than seven hundred years retained what they could of it. For many ages the Tartarian Huns and Turks continued to pour themselves into Persia and the countries about. In the eleventh century of the Christian reckoning, the Seljukian Turks formed themselves into the four kingdoms of Bagdad, Damascus, Aleppo, and Iconium, and quickly extended their dominion as far as the Indus. Meanwhile Mahmud-Gazni, with an army of Tartars and others, invaded India, and founded there a mighty empire, which continued about two hundred years. In the 13th century Jenghis Khan and his sons, with their Tartar troops, conquered the greater part of Asia. The empires which they founded in China and in Persia continued about nine generations. In the beginning of the 15th century Tamerlane with his Tartars overran great part of Asia.

28 ¶ And Noah lived after the flood three hundred and fifty years.

29 And all the days of Noah were "nine hundred and fifty years: and he died."

CHAPTER X.

1 The generations of Noah. 2 The sons of Japheth. 6 The sons of Ham. 8 Nimrod the first monarch. 21 The sons of Shem.

NOW these are the "generations of the sons of Noah; Shem, Ham, and Japheth: and unto them were sons born after the flood.

2 ¶ The "sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

3 And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah.

4 And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.

5 By these were the "isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

6 ¶ And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.

7 And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha: and the sons of Raamah; Sheba, and Dedan.

8 And Cush begat Nimrod; he began to be a mighty one in the earth.

9 He was a "mighty hunter before the Lord; wherefore it is said, Even as Nimrod the mighty hunter before the LORD."

A. M. 1557. B. C. 2447.

u ch. 5. 5. 20. 27. 11. 11
-25. with Ps. 90. 10.
6 B. C. 1998.

CHAP. X.

a Historical account, ch. 2. 4; 5. 1; 6. 9. Mat. 1. 1.

c Ch. 1. 5-7. Eze. 38. 2. 6, 25. 17. 19. 1. 15. 6. 19. From these sprung the Gomerians, Tarshish, Medes, Greeks, Italians, &c.

7 They were Greeks.

c Zep. 2. 11. Je. 25. 22. Is. 42. 4. 49. 1. 60. 9. 59. 18.

d 1 Ch. 1. 8-16. 4. 40. Ps. 105. 23. 106. 22. 78. 51. From these sprung the Ethiopians of Cushites, the Egyptians, West Africans, and Canaanites.

8 i. e. the rebel, Mi. 5. 6. About 2218.

e Je. 16. 16. Re. 17. 6. Eze. 13. 18. ch. 6. 11; 25. 7. 2 Ch. 28. 22.

9 Nimrod is described as a hunter, an employment that in thinly peopled countries is as necessary for self-defence as for subsistence. There appears from the statement of Moses no good reason for understanding the phrase in a bad sense. Our Lord tells the disciples they should be "hunters of men," a phrase as indicative of aggression as "hunter." The word before the Lord express God's visible or acknowledged presence in a place or ordinance, chap. 18. 22. Ex. 23. 17, and seem intended to ascribe to Nimrod a religious regard to God in his rural employment as a hunter, as laying the foundation of that energy of character which progressively raised him to the throne of the first empire.—C.

A. M. 1786. B. C. 2218.

f Mi. 5. 6. Je. 50. 21. 1 Gr. Babylon, Mi. 4. 10. Is. 39. 1.

g Is. 10. 9.

h ch. 11. 2; 14. 1. Zec. 5. 11.

i Or, he went out into Assyria.

j Na. 2. 8; 3. 7. Jonah 3. 3. Is. 37. 37.

k Or, the streets of the city.

l Father of the Egyptians, &c.

m 1 Ch. 1. 11. 12. Je. 46. 9. Eze. 30. 5.

n Is. 11. 11. Je. 44. 1.

o Je. 47. 4. Am. 9. 7. De. 2. 23.

p 1 Ch. 1. 13. Jos. 11. 8. Is. 23. 4.

q ch. 15. 18-21. Eze. 3. 8; 34. 11, with Jos. 12. 8-24. Nu. 34. 2-15.

r Eze. 27. 8. Jos. 18. 24. 2 Ch. 13. 4. Is. 10. 9. Eze. 47. 16, 17.

s The Hittites (from Heth), Jebusites, Amorites, Girgassites, and Hivites, settled in Palestine, and remained there till the exodus. The Arkites settled in the northern part of Lebanon; the Sidonians dwelt beside them; the Arradites occupied the island of Arrad on the Syrian coast; and the Hamathites gave their name to the great city of Hamath.—P.

t Je. 32. 8. ch. 15. 18-21. Nu. 34. 2-15. Jos. xiv. xxi.

u Heb. Azzah.

v ch. 14. 2.

w They peopled Africa and part of the south-west of Asia.

x Black or burnt.—C.

10 And the beginning of his kingdom was Babel,¹ and Erech, and Accad, and "Calneh, in the "land of Shinar.

11 Out of that land went forth Asshur,² and builded "Nineveh, and the city Rehoboth,³ and Calah,

12 And Resen, between Nineveh and Calah: the same is a great city.

13 And Mizraim⁴ begat "Ludim, and Ananim, and Lehabim, and Naphtuhim,

14 And "Pathrusim, and Casluhim, (out of whom came "Philistim,) and Caphtorim.

15 ¶ And "Canaan begat Sidon his first-born, "and Heth,

16 And the Jebusite, and the Amorite, and the Girgassite,

17 And the Hivite, and the Arkite, and the Sinite,

18 And⁵ the Arradite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad.⁵

19 And "the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza;⁶ as thou goest unto "Sodom, and Gomorrah, and Adma, and Zeboim, even unto Lasha.

20 These are the sons⁷ of Ham,⁸ after their families, after their tongues, in their countries, and in their nations.

21 ¶ Unto Shem also, the father of all the

and founded an empire in Persia, and another in Western India, which still subsists under the Great Mogul. For about three hundred years the Ottoman Turks have been masters of Assyria, Syria, Canaan, and the places about; while the Portuguese, the Spaniards, the English, the Dutch, the Danes, and French, have been rendering themselves masters of islands or settlements, almost innumerable, in the East Indies. Thus there is scarce one single country of note which originally pertained to the offspring of Shem but is now possessed or governed by the enlarged posterity of Japheth, Arabian Hejaz excepted. Multitudes too of the posterity of Japheth in Asia and America, but chiefly in Europe, have been persuaded of God to embrace the true religion, and become his church, ever since the Jews were rejected. The far greater part of that race known to us do, and for many ages have, at least in word, made profession of the Christian faith, while very few of the descendants of Shem or Ham have so much as pretended it. Nor do I remember that the Christian religion ever had a public establishment from one of them, the Abyssinians excepted. What an exact, an expiatory, and confirming counterpart is the whole providence of God to his word! What understanding of the divine authenticity of the scriptures, and of the love and faithfulness of God, may I attain by a wise and careful observation thereof!—[Ver. 27. This remarkable prophecy is given in the form of a short poem, and consists of three parts—a curse upon Canaan, and a blessing upon Shem and Japheth. But it will be observed that each blessing embodies, while it illustrates, the first curse. Canaan appears to be mentioned as the representative of the whole Hamites—the head of that section of the Hamitic race with which the Israelites came specially into contact. The whole prophecy has been remarkably fulfilled in the history of mankind since it was uttered. The Hamites as a race have been "servants of servants," i. e., as the Hebrew idiom implies, they have been in a state of perpetual servitude under the Semitic Israelites, and the Japhetic Greeks, Romans, and Saxons. Japheth has been enlarged. His descendants occupy at this day the territories of Shem, and constitute the leading nations of the civilized world. P.]

REFLECTIONS.—Lord, what is man, that thou

Vol. 1—15

shouldst be so mindful of him and his concerns! that thou shouldst so care for his welfare and his life! that thou shouldst so familiarly covenant with him, and so often repeat thy declarations for the strengthening and confirmation of his faith! May I always accept thy favours with thankfulness, and obey thy commandments with cheerfulness! But ah, how quickly do we forget his mighty works! how fearfully do the best stumble and fall, if the Lord uphold them not mightily! How readily do fools trample on every tie of relation or duty, in order to make a mock of sin! But dreadful is the curse, lasting and extensive the disfavour, which awaits those who condemn and deride their aged parents! while blessings shall be on their head who regard them, and cover their infirmities. But let me not bid adieu to the dying patriarch, till in him I contemplate the great God my Saviour! His name is a bed of rest, and source of comfort. He is the distinguished favourite of Heaven. In the midst of a crooked and perverse generation he dared to be singularly good: at once he gave an unblemished pattern of uprightness, and boldly preached righteousness in the great congregation. To him mankind owe their recovery from ruin. By him the church is gradually built up as the mean of our salvation, and his believers are rendered true members thereof. Upon the savour of his sweet-smelling sacrifice God hath promised no more to curse the world. With him and believers is the new covenant for ever established; and to them are the inheritance and rules of the new covenant state conferred. By him is the church, the vineyard of the Lord of hosts, planted and cultivated; and in his word is irreversibly declared the everlasting fate of his faithful ones. Behold how those who love his person, and hide the infirmities of his saints, are blessed with all spiritual blessings! Behold how the curse of sin pursues both wicked Jews and carnal professors, who stumble at this corner-stone, who turn his grace into licentiousness, and the infirmity of his saints into ridicule! and what everlasting ruin it entails upon them.

CHAPTER X. [Ver. 1. This is the commencement of a new document. It contains the genealogy of the nations of the world, and thus forms an introduction to ethnology. Recent researches have tended

most remarkably to confirm its strict accuracy, and to illustrate its statements. P.]

Ver. 2. [Japheth was Noah's oldest son. Of his children Gomer was the ancestor of the Cimbric and Celts; Magog of the Scythians and Mongolians; Madai of the Medes; Javan of the Ionians and Greeks; and Meshech of the Muscovites or Russians. P.]

Ver. 5. Europe, Lesser Asia, and the islands of the Mediterranean Sea, are these isles of the Gentiles. The Jews called countries situated on the sea-shore, or parted from their own by sea, isles, Je. 47. 4. "Country (Heb. isles) of Caphtor; 25. 22. To these isles of the Gentiles the gospel promises are peculiarly directed, and on their inhabitants they have been peculiarly fulfilled, Ps. 72. 10; 97. 1; Is. 24. 15; 42. 4, 10, 12; 49. 1; 51. 5; 60. 9; 66. 19; Zep. 2. 11, &c.

Ver. 6. [The word Ham signifies "warmth;" and Ham's descendants all migrated southward. Of his sons Cush was ancestor of the Ethiopians; Mizraim of the Egyptians; Phut of the Lybians; and Canaan of the Canaanites, of whom there were many sub-tribes. P.]

Ver. 8, 9. Perhaps Nimrod first made himself popular by hunting down the wild beasts which began to infest the country, and then openly, and without fear of God, he usurped the government over his neighbours, and became so cruel an oppressor or persecutor, Je. 16. 16; La. 4. 18; Eze. 13. 18, that his name became a proverb of reproach; comp. 2 Ch. 28. 22.

Ver. 10. [Babel is Babylon; Erech is the ruin Warka, about 90 miles S.E. of Babylon, on the banks of the Euphrates; and Calneh, now called Niffer, is situated about 60 miles N.E. of Erech, in the plain of Mesopotamia. These great cities are now desolate heaps. P.]

Ver. 12. [The ruins of Nineveh cover the plain on the east bank of the Tigris, opposite Mosul. About 60 miles farther south, on the right bank of the Tigris, lie the ruins of Calah. Between the two, 20 miles from Nineveh, are extensive ruins called Nimrod, which are probably identical with Resen. P.]

Ver. 21. The children of Eber are the Hebrews, who being followers of him in his faith and holiness, and the peculiar people of God from whom the Messiah sprung, were the principal descendants of Shem, and those on whom his blessing was chiefly conferred, Nu. 24. 24. What nations these descendants of Noah

children of Eber,⁸ the brother of Japheth the elder, even to him were *children* born.⁹

22 The *children* of Shem; Elam,¹ and Ashur, and Arphaxad, and Lud, and Aram.²

23 And the children of Aram; Uz, and Hul, and Gether, and Mash.

24 And Arphaxad begat Salah,³ and Salah begat Eber.

25 And⁴ unto Eber were born two sons; the name of one *was* Peleg; for in his days was the earth divided; and his brother's name *was* Joktan.

26 And *Joktan* begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

27 And Hadoram, and Uzal, and Diklah,

28 And Obal, and Abimael, and Sheba,

29 And *Ophir*, and *Havilah*, and Jobab: all these *were* the sons of Joktan.

30 And their dwelling was from Mesha,⁴ as thou goest unto Sephar, a mount of the east.

31 These *are* the sons of Shem,⁵ after their families, after their tongues, in their lands, after their nations.

32 These* *are* the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.

CHAPTER XI.

1 One language in the world. 3 The building of Babel. 5 The confusion of tongues. 10 The generations of Shem. 27 The generations of Terah the father of Abram. 31 Terah goeth from Ur to Haran.

AND the whole earth was of one language,⁶ and of one speech.⁷

2 And it came to pass, as they journeyed from the east,⁸ that they found a plain in the land of Shinar;⁹ and they dwelt there.

3 And they said one to another, "Go to, let us make brick, and burn them thoroughly. And they had ¹brick for stone, and slime¹ had they for mortar.

4 And they said, Go to, let us build us a city and a tower, whose top *may reach* ²unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.²

5 And the LORD ³came down to see the city and the tower, which the children of men builded.

6 And the LORD said, Behold,³ the people *is* one, and they have all one language; and this they begin to do: and now nothing will⁴ be restrained from them, which they have imagined to do.

7 Go to, let ⁴us go down, and there ⁵con-

formed, and what countries they inhabited, may be seen in ch. 9. 25-27.

Ver. 25. [Eber was the progenitor of a large section of the Arabs of Arabia, through *Joktan*; and of the Hebrews through *Peleg*. Many of the Arab tribes are still known as *Bene-Kahtan*, 'children of Joktan.' P.]

REFLECTIONS.—How quickly God can repair the most remarkable breaches in external things, and make families increase and spread when he pleaseth! But alas! how soon human pride and lust of dominion revive, notwithstanding the most tremendous judgments

of God upon them! Neither floods, nor flames, nor sword, nor famine, nor pestilence, but Jesus' blood and Spirit alone, can extirpate our sinful inclinations. How property! and the more they have, the more they hunt after! But let me remember, that all my hunting after these vanities is *against*, as well as *before*, the Lord. How often God prospers the wicked under their energy and industry, and also by the same means provides wealth for his people! But much happier is it to be with Eber, a father of saints, than to be with Ham,

a parent of ambitious and tyrannical hunters, or of numerous Canaanites devoted to misery and ruin.

CHAPTER XI. [Ver. 2. Shinar embraced the great plain on both sides of the Euphrates, which was afterwards called Babylonia. Bitumen (or 'slime') wells are still found in it. Some of the most ancient bricks in the desolate mounds of Babylonia and Chaldea are 'thoroughly burned,' and are usually inscribed with the name of the reigning monarch. P.]

Ver. 5. God's coming down to see their work denotes

A.M. 1786. B.C. 2218.

A.M. 1758. B.C. 2246.

8 From Eber is derived Hebrew, a distinguishing name of the Jews.—C.

9 2346.
21 Ch. 1. 17-27. Ac. 2. 9. 2 Kl. 15. 15. Job 1. 17. From these sprung the Persians, Assyrians, Chaldeans, Lydians, and Syrians.

1 Elam colonized the country on the east bank of the Tigris, between Assyria and the Persian Gulf. It was afterwards called *Shushan*, and by the Greeks *Susiana*.—P.

2 The country of Aram embraced northern Mesopotamia and north-eastern Syria.—P.

3 Heb. *Shelah*.
21 Ch. 1. 19. ver. 21; ch. 11. 1-9.

4 1 Ch. 1. 20-23.
21 Ch. 9. 10, 13. Job 22. 24, 25, 18.

5 1 Sa. 15. 7. ch. 2. 11
4 In Arabia Felix.

6 They peopled the southern half of Asia.
21 ver. 5, 20, 31; ch. 9. 1, 7, 19. Ac. 17. 26.

CHAP. XI.
B.C. 2246.

6 Heb. *lip*.
7 Heb. *words*.

8 Not from east directly west, but from a country that lay to the east of Arabia, where Moses wrote, or of the Euphrates, the great boundary with which it is evident, ch. 2. 14, the Israelites were most familiar.—C.

9 i.e. shaking out, ver. 9. Zec. 5. 11. ch. 10. 10; 14. 1. Is. 11. 11. Da. 1. 2.

10 Pr. 1. 11. Ps. xi. 64.
5 Is. 41. 6, 7, not as He. 10. 24, 13.

11 Ex. 14. 5. 7-18. 2
12 12. N. 5. 14.
The buildings of the East are generally brick or clay.

12 There are various kinds of bitumen, but all, more or less, akin to the mineral tar contained in several kinds of pit-coal. One of these bitumens, the *stirpe* used in the building of Babel, is believed to have been the *asphaltum* found in great abundance around the Dead Sea (see Ge. 14. 10), and in Albania, the island of Trinidad, &c.—C.

13 Very high, De. 1. 28. 1. Da. 4. 11.

14 God's blessing and direction to man was to *replenish* the earth, here is a resolution to prevent the fulfilment; an unnatural resolution, that must soon have led to unnatural restraints upon the growth of population, and the exercise of personal freedom, and which therefore God in great mercy interposes to prevent.—C.

15 ch. 18. 21. Je. 22. 23. Ps. 11. 4, 13. 13. 14. He. 4. 13.

16 In derision, as Ju. 10. 14. 1 Kl. 18. 27. Ec. 11. 9.

17 May not the sentence be taken interrogatively, thus: Will nothing be restrained from them?—C.

18 ch. 1. 26; 3. 22. Is. 6. 1.
19 Job 12. 20; 5. 12, 13. Ps. 33. 10.

5 It would seem from the real signification of the original words in this and the preceding verse, that the confusion was caused by creating a variety in the forms, inflections, and pronunciation of words, and not by introducing an entirely new set of root-words. The language in fact remained *radically* the same. The most advanced researches in philology tend to confirm this opinion.—P.

6 ver. 4. 9. De. 32. 8.

7 That is, confusion. Is. xlii. xiv. Je. li. He made them to forget their wonted terms, and affix new names to things. Such as spoke the same language went with one another, ch. 10. 5, 20, 31.

8 1 Ch. 1. 17-27. Lu. 3. 34-36.

9 2346.

10 ch. 1. 28; 9. 7; 5. 4. Ps. 127. 3, 28. 3. 4; 144. 12.

11 2311.

12 2281.

13 1 Ch. 1. 19. ch. 10. 21, 25. Nu. 24. 24.

14 2247.

15 Called, Lu. 3. 35. Phalec.

16 2217.

17 Ragau, Lu. 3. 35.

18 2185.

19 Lu. 3. 35. Sarnach.

20 2155.

21 An idolater, Jos. 24. 2.

22 2126.

23 Lu. 3. 34. Thara.

24 2056.

25 Jos. 24. 2. 1 Ch. 1. 26. ch. 12. 4. 5. 22. 20-24; 29. 4, 5.

THE DISTRIBUTION OF THE POSTERITY OF NOAH.

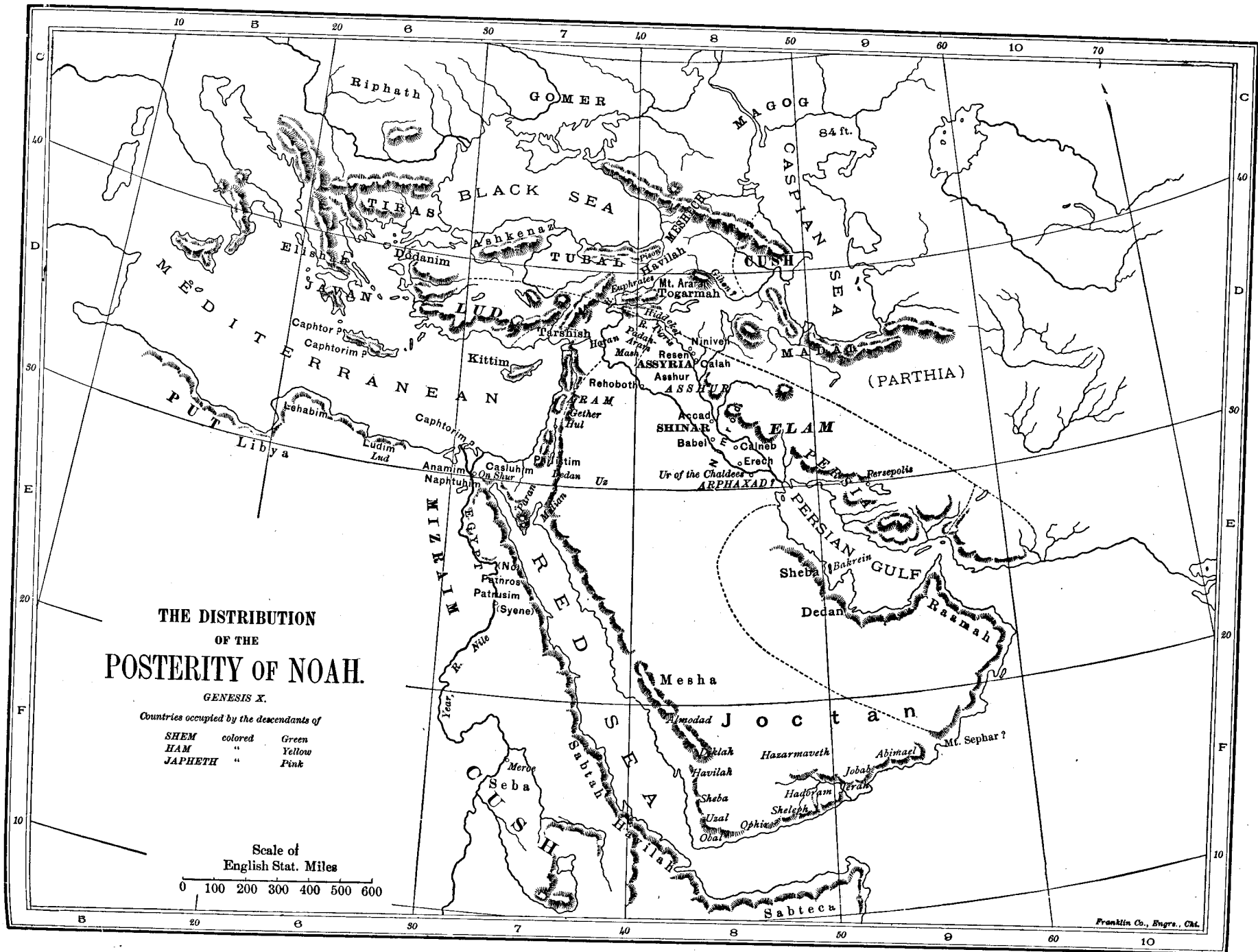
GENESIS X.

Countries occupied by the descendants of

| | | |
|---------|---------|--------|
| SHAM | colored | Green |
| HAM | " | Yellow |
| JAPHETH | " | Pink |

Scale of
English Stat. Miles

0 100 200 300 400 500 600





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MOUNT GERIZIM—WHERE THE SAMARITANS WORSHIPED. [Genesis, xii:6.]—"And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land." The "place of Sichem" referred to was afterward known as Shechem, and now is called Nablous. Shechem, or Nablous, is built between the mountains Ebal and Gerizim. It is more completely at the foot of Mount Gerizim. The mount really slopes down into the town. This is the first town mentioned in Palestine connecting it with

the history of God's chosen people. Abraham erected an altar here and consecrated the place to the worship of Jehovah, and after the children of Israel took possession of the country, the bones of Joseph were deposited at Shechem, in the parcel of land which Jacob purchased of the children of Hamor, the father of Shechem, for a hundred pieces of silver. (Joshua, xxiv:32.) This mountain is notable because it is the one to which the woman of Samaria referred in her conversation with our Savior at Jacob's well.

27 ¶ Now these are the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.

28 And Haran died before his father Terah in the land of his nativity, in ²Ur of the Chaldees.

29 And Abram and Nahor took them wives: ⁹ the name of Abram's wife was ⁹Sarai; and the name of Nahor's wife ¹⁰Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.*

30 But Sarai was ¹¹barren; she *had* no child.

31 ¶ And Terah¹ took Abram² his son, and Lot the son of Haran his son's son, and Sarai his daughter-in-law, his son Abram's wife; ³ and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto ⁴Haran,³ and dwelt there.

32 And the days of Terah were two hundred and five years: and Terah died in Haran.

CHAPTER XII.

1 God calleth Abram, and blesseth him with a promise of Christ. 4 He departeth with Lot from Haran. 6 He journeyeth through Canaan, 7 which is promised him in a vision. 10 He is driven by a famine into Egypt. 11 Fear maketh him feign his wife to be his sister. 14 Pharaoh, having taken her from him, by plagues is compelled to restore her.

NOW the ¹LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee.

A. M. 2008. B. C. 1996.

P. Ne. 9. 7. ch. 15. 7.

Ac. 7. 2. 4.

9. 2. Their brother

Haran's daughters.

9. Ge. 17. 15: 20. 12.

7. Ge. 22. 24: 24. 15.

5. Sarai, Ge. 22. 32.

c. ch. 25. 21; 29. 31. Ju.

13. 2. 1. Sa. 1. 2.

1. ch. 12. 26.

2. We learn from

Ac. 7. 2, that God's

first appearance and

direction to Abram,

was before he dwelt

in Charran. We learn

from Jos. 24. 2, that

Terah and his pro-

genitors were all idola-

ters previous to this

call, and from this

verse, 31, we find that

Terah took Abram

his son, &c., from Ur,

to go into the land of

Canaan. Is it not

therefore reasonable

to conclude that Ter-

rah had been con-

verted by the testi-

mony of Abram his

son, when he not

merely accompanied

but took him forth to

the promised land?

—C.

* H. E. 11. 8. Ne. 9. 7.

Ac. 7. 2. 4. ch. 12. 1. Jos.

24. 2. 3.

9. ch. 12. 10. 15; 27. 43;

20. 4. 5. Ac. 7. 2. 4. The

death of these ten

patriarchs is not

mentioned, as their

lives were much

shorter than in ch. 5.

8. Haran, or Char-

ran, situate in the

north-west of Mesop-

otamia, has retained

its name with little

variation in all ages.

The Greeks and Ro-

mans called it *Carra*.

It is mentioned in

Eze. 27. 23, as a place

thattraded with Tyre.

Benjamin of Tudela

(12th cent.) found it

altogether decayed.

In 1766 it was report-

ed to Niebuhr as a

small place much fre-

quented by Jews.—C.

CHAP. XII.

4. Ac. 7. 2. 3. Ps. 45. 10.

11. Lu. 14. 26. H. E. 11. 8.

Ne. 9. 7. Is. 41. 2.

A. M. 2083. B. C. 1921.

8. ch. 13. 16; 15. 5; 17. 5;

18. 18; 22. 17; 26. 4; 27. 5;

29. 28; 31. 41; 35. 11; 40. 3.

Ex. 1. 7. Nu. 1. 1.

c. Ac. 3. 25. Ga. 3. 8.

16. Ps. 72. 17. Ep. 1. 3. 1.

Co. 1. 30. Col. 3. 11. Re.

7. 9.

4. This seems to be

the second appear-

ance of the Lord to

Abram, as it removes

him from Haran,

where the family of

Terah had settled.

They had retained,

at least, some part of

their idolatry (see ch.

31. 30), and therefore

the total separation of

Abram became abso-

lutely necessary for

himself and his fam-

ily.—C. See next

note.

Note.—It is often

a sore trial to flesh

and blood to sepa-

rate, in any degree,

from irreligious rela-

tives; but if their

principles and exam-

ple tend to injure

ourselves or our chil-

dren, the sacrifice

must be made. It is

one form of that

denial of self and

taking up of the

cross, Mat. 26. 24, es-

sential to the follow-

ing of our Lord.—C.

2. To sojourn there.

Ac. 7. 4. H. E. 11. 9, with

ch. 10. 19.

c. ch. 31. 18. Ju. 9. 1. 1.

Ki. 12. 1. Jn. 4. 5.

J. ch. 10. 15; 18. 21.

c. ch. 13. 4. See ch. 8.

20.

6. We learn from

Jn. 1. 18 that no man

knows the Father, but

the Son, and he who

will, he may beget-

ten him, who is in

the bosom of the

Father, he hath de-

clared (or deduced)

him.—C. Therefore

the LORD who appear-

ed to Abram, was not

the Son of God, and

as such received

Abram's worship.—

C.

4. ch. 28. 10. Jos. 7. 2;

8. 17; 18. 22. Ne. 11. 31.

Is. 10. 28.

2 And^b I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

3 And^c I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed.

4 ¶ So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram *was* seventy and five years old when he departed out of Haran.*

5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan;⁵ and^d into the land of Canaan they came.

6 ¶ And Abram passed through the land unto the place of ⁶Sichem, unto the plain of Moreh. And the ⁷Canaanite *was* then in the land.

7 And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an ⁸altar unto the LORD, who appeared unto him.*

8 And he removed from thence unto a mountain on the east of ⁹Beth-el, and pitched his tent, *having* Beth-el on the west, and Hai on the east; and there he builded an altar unto the LORD, and called upon the name of the LORD.

his manifesting his notice of it in his deliberate and just judgments upon them for it, ch. 18. 20, 21.

Ver. 28. [The Hebrew word is *Kasdim*, but our translators have adopted the name *Chaldea* from the Greek. As a geographical term it has a wide signification, embracing the whole country of Mesopotamia, with the region extending southward to the Persian Gulf. Chaldea proper was confined to the plain on both banks of the Euphrates from Babylon southward to the Tigris. The city of *Ur* has been recently identified with the vast mounds of *Mugheir* or *Mugayer*, about 90 miles S. E. of Babylon, on the west bank of the Euphrates. On bricks dug up from the mounds of Mugheir the name *Ur* has been discovered by Loftus. It is worthy of note that *Mugheir* signifies 'Mother of Bitumen.' P.]

Ver. 31. [Terah, instead of striking right across the Arabian desert to Palestine, went north-west along the banks of the Euphrates. It is the route an Arab tribe would still follow; because in the desert there is little pasture for flocks, and no water. Haran still retains its ancient name, and some relics of former greatness. It is now a small and poor village standing on the bank of a small river called Belik, which flows into the Euphrates about 50 miles to the southward. P.]

REFLECTIONS.—How awful the presumption of sinners, who dare attempt to withstand the known command and purpose of the Almighty! Deeply should it affect us that we find the serpent's seed so harmonious and active in wickedness, while the children of promise are so divided and inactive in holiness. But with equity and ease the Lord frustrates the devices of the crafty, and turneth the counsel of the froward headlong, while he causes men's sinful attempts towards fame and power effectually to issue in their infamy and weakness. What a mercy that, as the confusion of tongues effected the dispersion of mankind, the miraculous gift of tongues contributed to spread the gospel, to gather sinners to Jesus, and to build up his church throughout the earth! Behold how the blessing of Noah begins to operate in the family of Shem, and will do till after the ascension of Christ! How proper to remark the providences of God in the names of our children, or otherwise! How precious are the saints, the church, in God's sight! They are allowed far more room in his inspired registers than all the world besides. If

Terah, who set out for Canaan, died by the way, let me tremble, lest, a promise being left me of entering into God's rest, I should seem to come short of it!—tremble lest I should be almost, but never altogether, a Christian, not far from the kingdom of God, but never a true member thereof here, or partaker of it hereafter!

CHAPTER XII. Ver. 1. While Abram was in Ur of the Chaldees, God appeared to him, probably in human shape, Ac. 7. 2, as he did at least eight times afterwards, Ge. 12. 6, 7; 13. 3, 4; 15. 1; 17. 1; 18. 1; 21. 12; 22. 1, 15, and called him to leave his country and his father's house, which for some time past had been infected with idolatry, Jos. 24. 2; 2 Co. 6. 17; Re. 18. 4; Is. 41. 2; Ne. 9. 7. He readily surrendering all for the sake of Christ, Ps. 45. 11; Lu. 14. 26, in obedience to the divine command, and relying on his direction and protection, went forth, not knowing whither the Lord stopped to lead him, He. 11. 8. But as they had stopped too long in Haran, I suppose the call here mentioned was one which he received anew after the death of his father.

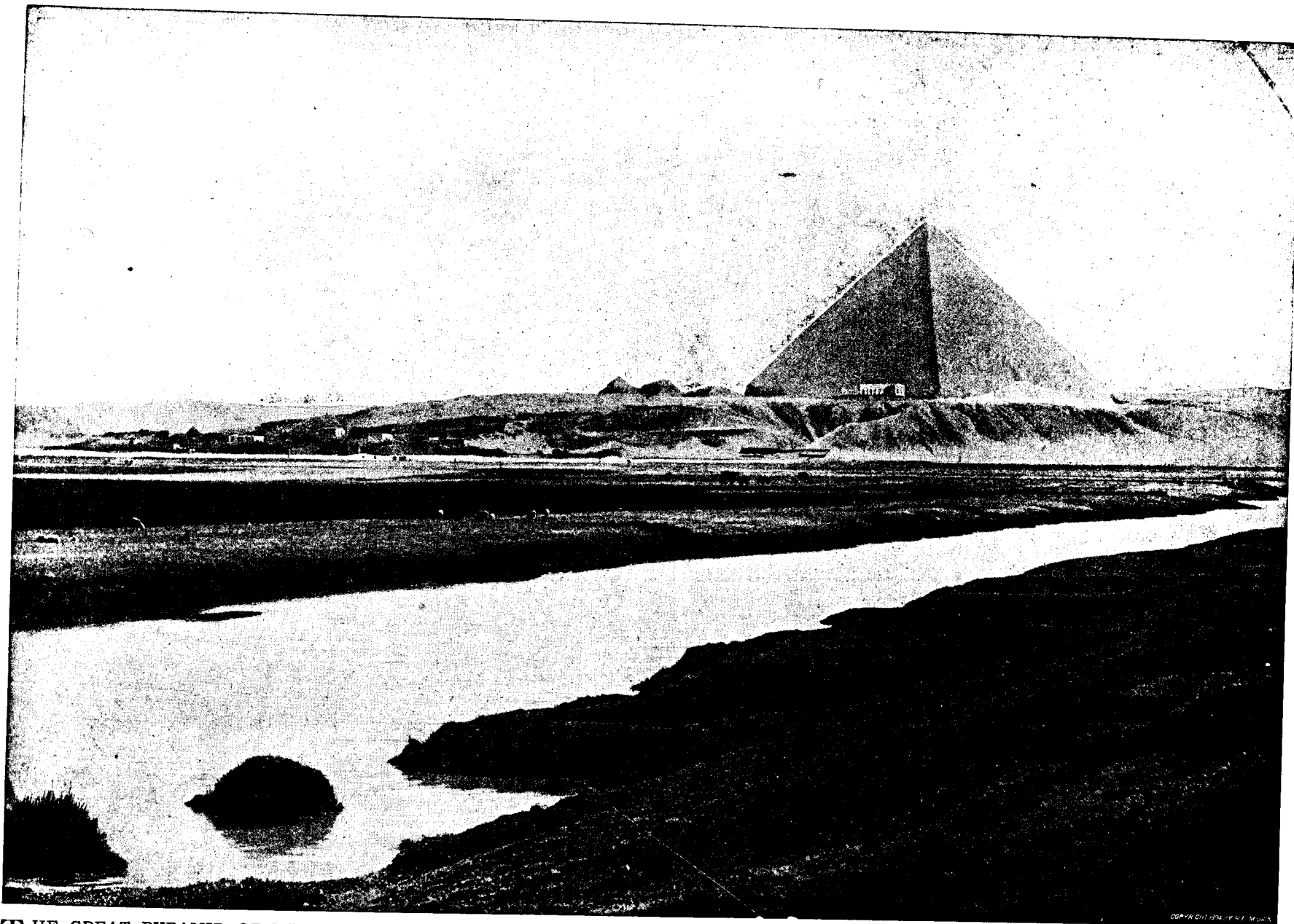
Ver. 2. Abraham was made a *great nation*. His posterity by Ishmael, by the sons of Keturah, and by Esau, were exceedingly numerous, ch. 16. 10; 17. 20; 21. 13; 25. 1–18; xxxvi.; Nu. xxxi.; Ju. vi. vii. His seed of promise, by Jacob, were as the stars of heaven and the dust of the earth in multitude, ch. 13. 16; 15. 5; 22. 17; 28. 3, 14; 32. 12; Nu. i.; 23. 10; He. 11. 12; 1 Ch. xxi.; 1 Ki. 4. 20; 2 Ch. xvii.; Je. 33. 22. His spiritual seed, followers of his faith and obedience, are still more numerous, a multitude which no man can number, Ps. 2. 8, 9; 22. 27–30; lxii. xcviii.; Is. xlii. xlix. lx.; Re. 7. 4–9; 11. 15.—All the spiritual children of Jesus, his *eminent seed*, are included herein, Is. 53. 10–12. God blessed Abram, (1) with the numerous seed mentioned; (2) with Canaan, as the future property of part of them; (3) with Christ as his *eminent seed*, Ga. 3. 16; (4) with all spiritual blessings in Christ, Ga. 3. 14, with Ep. 1. 3. Abram was a blessing, (1) to his friends and servants, who were instructed by him, Ge. 14. 14; 18. 19; (2) to his posterity, who were blessed for his sake, Ex. 3. 6–8; Le. 26. 42; Ge. 17. 20; (3) to the world, as an eminent pattern of faith and holiness, Ro. iv., and as the progenitor of Christ the Saviour, Ga. 3. 13, 16.—God did and will remarkably befriend

and prosper the friends of Abram and his natural seed, but especially of Jesus Christ and his spiritual seed; and did and will remarkably punish their enemies, Jos. 2. 9; Ge. 15. 13, 14; Ex. 17. 8–16; Mat. 10. 42; 25. 41–46. All the *families of the earth are blessed* in Abram. He was of great service to the Canaanites, in imparting revelation to some of them, or in setting before them all an engaging example of virtue. His seed of promise, and especially his spiritual seed, are useful on that account, and have been and are still the means of the prosperity or protection of nations, Is. 6. 13; 19. 24, 25; Mat. 24. 22. But it is properly in his seed (Christ) that men are *blessed*. Multitudes of nations receive much outward happiness, and the dispensation of gospel ordinances, in consequence of his undertaking for his people, Mat. 24. 24; Is. xxxv. xlix. lx.; 6. 13. And believers, gathered out of all nations, are blessed in him with temporal, spiritual, and eternal blessings, Ga. 3. 16; Ac. 3. 25, 26; Ep. 1. 3; Ps. 72. 17–19; Is. 45. 17–25. It is easy to see, that the subsequent promises and threatenings, nay, the doctrines and laws, mentioned in Scripture, are but an enlarged exposition of these two verses; and the whole fate of the Jewish and gospel church, nay, of the saints in heaven and lost in hell, are but one continued fulfilment thereof.

Ver. 3. [The command given to Abraham involved great personal sacrifices—country, kindred, and home; and also great faith—he knew not where he was going. But the blessing promised was most cheering and comprehensive. It embraced himself, all who favoured and honoured him, the whole nation that was to spring from him, and all the families of the earth. Abraham by faith saw in this last promise the most glorious and blessed of all truths—the atoning work of the Messiah, Ac. 3. 25; Ga. 3. 8. P.]

Ver. 6. [Sichem, or Shechem, or Sychar, was situated in a beautiful valley between the mountains Ebal and Gerizim. It was called by the Romans *Neapolis*, and its modern name is Nablus. A mile east of it, at the opening of the valley, is a broad and fertile plain—no doubt the place where Abraham, and afterwards Jacob, pitched their tents. P.]

Ver. 7. For about four hundred and seventy years after, the Canaanites remained fixed in the possession of Canaan; during which time God, for the confirmation of his people's faith, renewed this grant of their



THE GREAT PYRAMID OF EGYPT—A MONUMENT ABRAHAM SAW.

[Genesis, xii:11.]—When Abraham made his first visit to Egypt, 1921 B. C., the Great Pyramid, according to the estimate of Wallis Budge, Assistant Keeper of the Department of Egyptian and Assyrian Antiquities, British Museum, had been standing 1,812 years; so while we look at the Great Pyramid to-day, we may know at least that we are beholding one monument seen by Abraham. This pyramid was

built by Cheops as his tomb. This is the largest of all the pyramids; covers about thirteen acres of land, and in the center of it is what is called the King's Chamber, where Cheops was buried. It is the first object that meets the eye when approaching Cairo, and is one of the monuments that the traveler never forgets. There is enough stone, it is said, in this great pyramid to build a wall all around the frontiers of France. Much of this material has been used in the building of modern Cairo.

CHAPTER XIII.

9 And Abram journeyed, going on⁷ still toward the south.

10 ¶ And there was a ⁸famine in the land: and Abram went down⁸ into Egypt to sojourn there; for the ⁹famine was grievous in the land.

11 And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art¹ a fair woman to look upon:

12 Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife; and they ²will kill me, but they will save thee alive.

13 Say, I pray thee, thou art my sister: that it may be well with me for thy sake; and my soul shall live because of thee.⁹

14 ¶ And¹ it came to pass, that, when Abram was come into Egypt, the Egyptians¹⁰ beheld the woman that she was very fair.

15 The ¹¹princes also of Pharaoh saw her, and commended her before ¹²Pharaoh: and the woman was taken into Pharaoh's house.

16 And he entreated Abram well for her sake:² and ¹³he had sheep, and oxen, and he-asses, and men-servants, and maid-servants, and she-asses, and camels.

17 And the LORD ¹⁴plagued Pharaoh and his house with great plagues because of Sarai, Abram's wife.

18 And Pharaoh called Abram, and said, What¹⁵ is this that thou hast done unto me? why didst thou not tell me that she was thy wife?

19 Why saidst thou, She is my sister? so I might have taken her to me to wife: now therefore behold thy wife, take her, and go thy way.

20 And Pharaoh commanded his men concerning him: and they ¹⁶sent him away, and his wife, and all that he had.

country, times almost innumerable, to Abram and his seed, Ge. 13. 15; 15. 7, 18; 17. 8; 22. 17; 26. 3; 28. 4, 13, 14; 35. 12; 46. 4; 48. 21; 50. 24; Ex. 3. 8, 17; 6. 8; 12. 25; 13. 5; 20. 12; Le. 25. 2; De. 2. 24; 4. 1, 21; 11. 10, 17-31; 15. 4, 7; 8. 7, 9; 9. 1, &c. Canaan was granted as a pledge of heaven to him and his spiritual seed, Ro. 9. 6-8; Ga. 4. 22, 31.—[The land of Canaan, so called from the son of Ham, had the Mediterranean to the west, Egypt to the south, Arabia to the east, and Phoenicia and Syria to the north. From Dan on the north, to Beersheba on the south, it is in length about 150, and its average breadth is about 90 miles. But this did not include the entire possession promised to Israel, as appears from Jos. 1. 4, which extension was realized in part to David, and completely to Solomon, 1 Ki. 4. 21.—*Builded he an altar.* That Abram, before this time, knew and worshipped God, there can be no doubt; but this is the first altar erected by him; that is, the first decided and public establishment of the worship of Jehovah in his family.—*Note.* It is well known, that young Christians, who worship God in private, often find considerable difficulty in commencing family worship. Let them remember Abram's faith, and Abram's altar, and Abram's blessing, and take courage. C.]

Ver. 8. Abram called on God, i.e. worshipped him by prayer, by preaching to his family, and by offering sacrifices for himself and them, ch. 18. 19; 21. 13.—[Abram, in his new habitation, erected a second altar to God.—*Note.* It is not uncommon for men to speak and act religiously in one company or place, where

religion is prevalent, or if it may be so called, fashionable, who yet totally lay it aside in another place or company, where religion is less regarded, or perhaps altogether despised. Abram testifies for God wherever he goes. C.—Bethel is 20 miles south of Sichem, and 10 north of Jerusalem. The site of Abraham's camp was about a mile east of Bethel, on the broad summit of a rocky ridge. P.]

Ver. 13. Sarai was his sister in some sense, as Lot was his brother, ch. 13. 8; 14. 12, 14, being his father's grand-daughter, ch. 20. 12; 12. 11, 29; but it was not in that sense, but in the common acceptance of the words sister and brother, they sinfully wished the Egyptians to understand them.

Ver. 17. Thus the Lord rebuked the king; ordered him not to touch his anointed, or to do his prophets any harm, Ps. 105. 14, 15; and punished his intended whoredom with such distempers as prevented the defilement of Sarai, perhaps with a kind of emerods, ch. 20. 18; 1 Sa. 5. 10.

REFLECTIONS.—How ready and cheerful ought our obedience to be, when God plainly calls and powerfully encourages to it! What secrets of his grace and providence does the Lord manifest to such as fear him! And with what earnestness ought they to do good to all around them! Surely no discouragement, or apparent enemy, should ever make us to distrust the promise or protection of such a God! How gracious, frequent, and familiar are the visits of God to such as remember him in all their ways! May his kindness attach my heart to his service, as the first, the principal

A.M. 2083, B.C. 1921.

⁷ Heb. *in going and journeying*, He. 11. 14 Ps. 105. 13.

⁸ This was a new trial of his faith, Ps. 107. 34 Ac. 14. 22 Jn. 16. 33 Ps. 34. 19.

⁹ The phrase is most accurate. He "went down," from the uplands of Palestine to the low and flat delta of the Nile.

¹ ch. 26. 14; 1. Ru. 1. 2 Sa. 21. 1 Ki. 18. 2. 2 Ki. 8. 1 Je. 14. 1.

² ver. 14; ch. 39. 7. Pr. 31. 30.

³ 1 Sa. 27. 1. Pr. 29. 25. Mat. 10. 28.

⁴ Ro. 3. 6.8 Col. 3. 9. Jn. 8. 44. Ro. 6. 23. Eze. 18. 4.

⁵ How shall we excuse this dissimulation in Abram? We may not excuse it at all. The Spirit of God records it without comment, not because it is to be commended, or in any form initiated, but as a mere fact, illustrative of the weakness of man, and his need of more faith, and of the power of grace.

⁶ Mat. 5. 28. ch. 39. 7. 3. 5.

⁷ Pr. 29. 12. Est. 2. 2. 16. 1 Ki. 1. 2. Hos. 7. 4. 5.

⁸ The king, ch. 40. 21. 41. 1. Ex. 2. 15. 1 Ki. 3. 1. 2 Ki. 18. 21. Je. 46. 17.

⁹ The valuable acquisitions made by Abram in Egypt were not a consideration paid by Pharaoh for permission to espouse one that was taken for Abram's sister; for a brother appears not to have had such a right; but they are to be understood as a gift of generosity, like that made to Laban, Ge. 22. 15.—*Harmer.*

¹⁰ ch. 13. 24. 35. Job 1. 3. Ps. 144. 13. 14.

¹¹ Ps. 105. 14. ch. 20. 18. Job 34. 19. He. 13. 4.

¹² ch. 20. 9, 10; 26. 10; 31. 26; 33. 4, 10; 44. 15. Jos. 7. 19. 1 Sa. 14. 43.

¹³ Ex. 18. 27. Pr. 21. 1. Ps. 105. 14. 15.

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CHAP. XIII.

¹ ch. 12. 9, 20. 121. 33. Jos. 10. 40. 18. 5. 1 Sa. 27. 1. 32. 2. 7.

² The word here rendered "south" is in reality a proper name. It ought to be "towards Negeb."

Negeb embraced the country along the southern border of Palestine from Gaza to the southern end of the Dead Sea. It is the same word which is translated "south" in Ge. 12. 9, 24. 62. and many other passages, where it is a proper name.—P.

³ ch. 24. 35. Pr. 10. 22. Mat. 6. 3. 1 Th. 4. 8. 3. 9. 10. Job. 1. 32. 21. 25. 4. Negeb.

⁴ See ch. 12. 7, 8. ⁵ Ps. 107. 1. 8. 10. 5. 1. 2. Ep. 6. 18. 19. ch. 4. 26. 15. 58. 9.

⁶ About 1915.

⁷ Servants dwelling in tents, Je. 49. 39. J. ch. 36. 7.

⁸ ch. 21. 27. Ex. 2. 17. Ja. 4. 13. 16. 1. 3. 2.

⁹ ch. 12. 6; 10. 19; 15. 18. 21.

¹⁰ Co. 6. 2. He. 12. 14. Mat. 9. 9. Pr. 15. 1. Ja. 3. 17. 18.

¹¹ Heb. *men brethren*.

¹² ch. 19. 17. Is. 57. 3. Eze. 28. 13; 31. 8. Joel 2. 3.

¹³ The view from the crown of the ridge between Bethel and Ai is most commanding. It embraces a large section of Southern Palestine, and the whole valley of the Jordan and Jericho. The reference to Egypt is natural, whether we regard this passage as written by Moses, who was familiar with Egypt, or by Abraham himself, who had just returned from that country. The rich and well-watered valley of the Jordan bears in places a striking resemblance to the valley of the Nile; and it seems that resemblance was even greater before the destruction of Sodom and the enlargement of the Dead Sea. A difficulty is removed from this passage if we translate according to the grammatical construction of the Hebrew; thus: "Lot... beheld all the plain of Jordan towards Zoar, that it was well watered, &c. From the spot on which Lot stood, Zoar did not lie beyond the plain, or circuit of the Jordan, hence it is said, 'All the circuit of the Jordan towards Zoar.'—P.

1 Abram and Lot return out of Egypt. 7 By disagreement they part asunder. 10 Lot goeth to wicked Sodom. 14 God reneweth the promise to Abram. 18 He removeth to Hebron, and there buildeth an altar.

AND Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the "south."³

2 And Abram was ⁴very rich in cattle, in silver, and in gold.

3 And he went on his journeys from the south⁴ even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai;

4 Unto the ⁵place of the altar, which he had made there at the first: and ⁶there Abram called on the name of the LORD.

5 And Lot also, which went⁵ with Abram, had flocks, and herds, and ⁶tents.

6 And the ⁷land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

7 ¶ And there was a ⁸strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle. And the ⁹Canaanite and the Perizite dwelt then in the land.

8 And Abram said unto Lot, ¹⁰Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we ¹¹be brethren.⁶

9 Is not the whole land before thee? Separate thyself, I pray thee, from me: if ¹²thou wilt take the left hand, then I will go to the right; or if ¹³thou depart to the right hand, then I will go to the left.

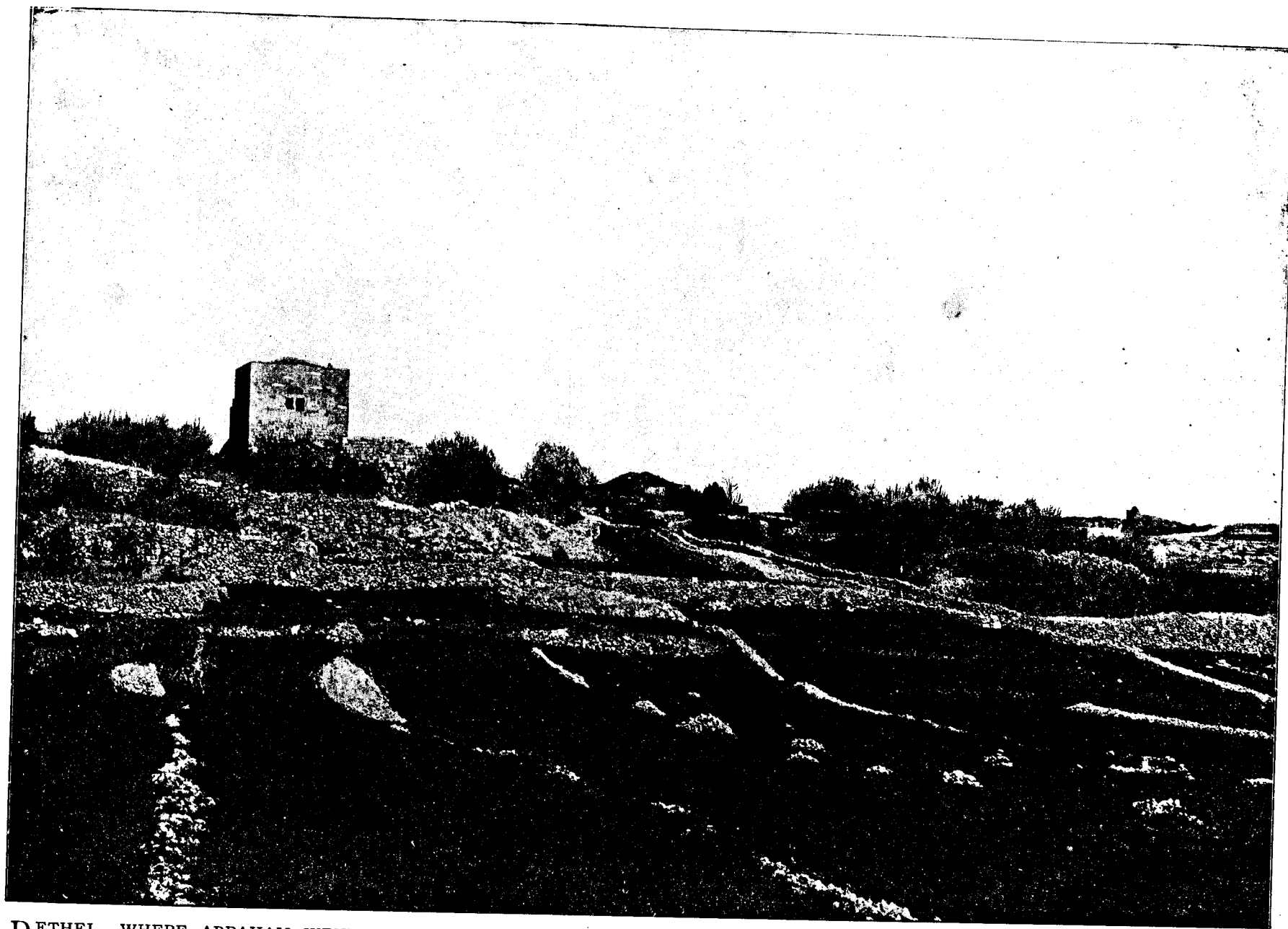
10 ¶ And Lot lifted up his eyes, and beheld ¹⁴all the plain of Jordan,⁷ that it was well watered every where, before the LORD destroyed Sodom and Gomorrah, ¹⁵even as the garden of the LORD,

part, the all, of my business in life! Let no earthly enjoyment—no, not a land flowing with milk and honey—be the portion of my cup, but JEHOVAH himself, and the Canaan above, where wars are never known! Never let me, for the sake of carnal relief or advantage, quit the place or the station in which God hath fixed me, without his plain warrant. If I presume to direct my own way, or choose out my own lot, let me dread snares to my conscience and plagues upon my concerns! If in such cases the Lord hath ever granted me deliverance, let me bewail my folly, and praise him for the sovereignty of his grace!

CHAPTER XIII. Ver. 7. It was not proper these heathens should be scandalized by a strife between such as were brethren both by natural relation and by profession of the true religion.

Ver. 8. Ps. 133. 1-3. 'Behold how good and how pleasant it is for brethren to dwell together in unity!' He. 13. 1, 'Let brotherly love continue;' Ge. 45. 24. 'He sent his brethren away, and said unto them, See that ye fall not out by the way;' Ac. 7. 26, 'Ye are brethren, why do ye wrong one to another?' Ro. 12. 10, Ep. 4. 3; 1 Th. 4. 9; He. 6. 10; 1 Pe. 1. 22; 2. 17; 3. 8, 4. 8; 2 Pe. 1. 7; 1 Jn. 2. 9, 11; 3. 14-19; 4. 7, 20, 21.

Ver. 14. [From the spot on which he stood, on the mountain east of Bethel, ch. 12. 8; ver. 3, Abraham saw a large section of Mount Ephraim on the north, Benjamin and Judah to the west and south, the Jordan valley and the long range east of the Jordan from Edom on the south almost to the base of Hermon. C.]



BETHEL—WHERE ABRAHAM WENT WITH LOT AND HIS WIFE.
[Genesis, xiii:3.]—When Abraham went up out of Egypt with Lot and his wife, his cattle, his silver, and his gold, he went on his journey from the South, even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Ai. In the picture we have a view of Bethel as it is to-day. It is twelve miles from Jerusalem, and is a place where tourists take lunch the first day out from the Holy

City. It is a desolate looking place, and the ruins of the ancient city are about three or four acres in extent. These consist of foundations, fragments of walls, and large heaps of stone. In the picture we are looking toward the northeast. South of the village there is a great reservoir. Every stone and ruin about this old place speaks of the past. Bethel means "The House of God." Hence so many churches all over the world have been called Bethel.

like the land of Egypt, as thou comest 'unto Zoar.⁷

11 Then⁸ Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.

12 Abram dwelt in the land of Canaan,⁹ and Lot dwelt in the cities of the plain, and pitched *his* tent toward Sodom.

13 But the men of Sodom were *wicked*, and sinners before the LORD exceedingly.

14 ¶ And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward:

15 For *all* the land which thou seest, to thee will I give it, and to thy seed *for ever*.¹

16 And I *will* make thy seed as the dust of the earth: so that if a man can number the dust of the earth, *then* shall thy seed also be numbered.

17 Arise, walk through the land, in the length of it, and in the breadth of it; for I will give it unto thee.

18 ¶ Then Abram removed *his* tent, and came and dwelt in the plain² of Mamre, which *is* in Hebron, and *built* there an altar unto the LORD.³

CHAPTER XIV.

1 The battle of four kings against five. 11 Lot is taken prisoner. 14 Abram rescueth him. 18 Melchiz. blesseth Abram. 20 Abram giveth him tithes. 22 The rest of the spoil, his partners having had their portions, he restoreth to the king of Sodom.

AND it came to pass, in the days of Amraphel king of *Shinar*, Arioch king of *Ellasar*, Chedorlaomer king of *Elam*, and Tidal king of nations;

2 That these made war with Bera king of Sodom,⁴ and with Birsha king of *Gomorra*, Shinab king of *Admah*, and Shemeber king of *Zeboiim*,⁴ and the king of *Bela*, which is *Zoar*.

3 All these were joined together in the *vale* of Siddim, which is the salt sea.

4 Twelve years they *served* Chedorlaomer, and in the thirteenth year they rebelled.

5 And in the fourteenth year came Chedorlaomer, and the kings that *were* with him, and

A.M. 2086. B.C. 1918.

1 ch. 14. 25. 19. 20. 22. De. 34. 3. Is. 15. 5. Je. 48. 34.

7 This land is described as well watered as the garden of the Lord, which had four rivers (ch. 2. 10), and as the land of Egypt, which being annually overflowed by the Nile, is rendered thereby one of the most fertile regions of the earth.—C.

8 About 1915.

9 Canaan proper embraced only the country lying to the west of the valley of the Jordan.—P.

m ch. 18. 20. 19. 5. 1 Sa. 15. 18. Eze. 10. 49. Mat. 9. 10. 13. Jn. 9. 24. 31. 2 Fe. 2. 7. 10. Jude 7. Ro. 1. 27. Job 34. 22. Je. 23. 24. He. 4. 13. Is. 5. 9.

n See on ch. 12. 7. 26. 4. De. 24. 4.

o See ch. 17. 7. 8.

1 The title of the Jews to the land of Canaan is as valid now as it was in the day it was granted by Jehovah to Abram, as no adverse possession of the Gentiles can invalidate the right of the Creator to give it to whom he pleases. The return of the Jews to Canaan is an event clearly predicted in the Scriptures (see especially Eze. 37. 21. 22); so that their title *for ever*, though for a time suspended, will, in God's good time, be finally resumed.—C.

p ch. 12. 21. 15. 17. 6. 16. 18. 18. 22. 17. 26. 4. 28. 3. 14. 32. 12. 35. 11. 46. 3. Ex. 1. 7. 1. Ki. 4. 20. 1 Ch. 21. 5. 2 Ch. 17. 14. 18. Ge. xxv. xxxvi. 17. 20. 21. 13. Ju. 6. 3. 5.

q Heb. plains.

r See ch. 8. 20. 12. 7. 8. ver. 4. Ps. 108. 1. Ti. 2. 8.

s Dwelt by the oaks, or, as others think, the turpentine trees of Mamre. Note.—Wherever Abram dwells, the altar to Jehovah is erected.—C.

CHAP. XIV.

B.C. 1913.

a ch. 10. 10. 11. 2. Zec. 5. 11. Is. 11. 11.

b Is. 37. 12.

c ch. 10. 22. Is. 21. 2. 22. 6. 11. 11. Je. 49. 34. 39.

d ch. 10. 19. 13. 10. 19. 20. Is. 9. 10. Ho. 11. 8. This is the first war we read of.

e ver. 3. 10. ch. 19. 24. Nu. 34. 12. De. 3. 7. Jos. 3. 16.

f ch. 9. 25. 26.

A.M. 2091. B.C. 1913.

4 Or, giants, De. 2. 11. 20. 22. 2 Sa. 18. 22.

g De. 2. 10. 11.

h Or, the plain of Kiriathaim.

6 The Rephaims, Zuzims, and Emims were different families of that gigantic aboriginal race which inhabited Syria in prehistoric times. Ashteroth, Karnaim was in Bashan; Ham and the plain of Kiriathaim lay east of the Dead Sea. When the Israelites under Moses entered Palestine, Og, the last of the Rephaim, reigned over Bashan; and at a much later period Goliath and other descendants of the Rephaim still lived among the Philistines.—P.

k ch. 36. 20. 30. 1 Ch. 1. 38. 42. 10. 7. 21. 21.

7 Horites, 'dwellers in caves,' the primitive inhabitants of Mount Seir, or Edom. They were doubtless the original excavators of those remarkable grottoes which still abound in Petra.—P.

8 Or, the plain of Paran.

l ch. 16. 14. 20. 1. De. 1. 19. 40. Nu. 20. 1.

9 Situated in the valley of Arabah, on the western border of Edom. The Israelites long encamped at the fountain of Kadesh, which appears to have been, as the name implies, an ancient 'holy place'.—P.

m Ex. 17. 8. Nu. 14. 45. 1 Sa. xv. xxxv. xxx.

n 2 Ch. 20. 2. Eze. 47. 8. 9.

1 Afterwards called Engedi; 'the fountain of the kid'.—P.

o ver. 22. ch. 19. 20. 22. See ch. 13. 10.

p See ver. 1.

q ch. 11. 3.

r Jos. 8. 24. Ps. 83. 10. Is. 24. 18. Je. 48. 44. Am. 5. 9.

s De. 28. 31. 33. 51.

t ch. 11. 27. 13. 11. Re. 18. 4. Nu. 10. 26.

u Job 1. 15. 1 Sa. 4. 12.

v ch. 13. 18.

w Or, Emorite, ch. 10. 16.

x Or, led forth, ch. 41. 2. Ps. 68. 12. 45. 3. 4. 5.

y Or, instructed.

z North of it, ch. 15. 2. 1 Ki. 15. 18.

aa Is. 41. 2. 1 Sa. 30. 8. 19.

ab Pr. 19. 41. 20.

smote the Rephaims⁴ in Ashteroth Karnaim, and the Zuzims in Ham, and the *Emims* in *Shaveh Kiriathaim*,⁶

6 And the *Horites*⁷ in their mount Seir, unto El-paran,⁸ which *is* by the wilderness.

7 And they returned, and came to En-mishpat, which *is* *Kadesh*,⁹ and smote all the country of the *Amalekites*, and also the Amorites that dwelt in *Hazezon-tamar*.¹

8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela, (the *same is* Zoar;) and they joined battle with them *in* the vale of Siddim;

9 With^o Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five.

10 And the vale of Siddim *was full of* *slime* pits; and the kings of Sodom and Gomorrah fled, and *fell* there; and they that remained fled to the mountain.

11 And they took all the goods of Sodom and Gomorrah, and all their *victuals*, and went their way.

12 ¶ And they took *Lot*, Abram's brother's son, (who dwelt in Sodom,) and his goods, and departed.

13 And there came one that had *escaped*, and told Abram the Hebrew; for *he* dwelt in the plain of Mamre the Amorite,² brother of Eshcol, and brother of Aner: and these *were* confederate with Abram.

14 ¶ And when Abram heard that his *brother* was taken captive, he armed³ his trained⁴ *servants*, born in his own house, three hundred and eighteen, and pursued *them* unto *Dan*.

15 And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which *is* on the *left* hand of Damascus.

16 And he *brought back* all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

17 ¶ And the *king* of Sodom went out to meet him (after his return from the slaughter of

Ver. 17. Abram's survey of Canaan was a mean of strengthening his faith, and of enabling him to discern the glories of heaven thereby represented.

Ver. 18. [The original name of Hebron was *Kirjath-Arba*, that is 'the city of Arba,' a celebrated chief of the Anakim. It was also called Mamre, though this appears to have been the specific name of a place beside the town, opposite Machpelah, see ch. 23. 19; 35. 27, once possessed by a powerful Amorite chief called Mamre, ch. 14. 13. P.]

REFLECTIONS.—Mark, my soul, what a load, what an occasion of strife, the riches of this world are! And how sinful and imprudent it is for the children of God to indulge contention before a carnal generation! Better to be losers in outward things than strikers about them! Never let me dare to mingle myself with monsters of wickedness for the sake of carnal advantage, lest, where I expect a paradise, I should find a hell! If, by yielding for the sake of peace, I submit myself to the worst, new visits from God, new promises, and

new surveys of the Canaan above, will more than make up my loss. Meanwhile, wherever I go, let me set the Lord always before me, and attend to his worship and service, as my principal employ; then shall his blessing go with me, and render every change on earth a pleasing earnest of the promised inheritance.

CHAPTER XIV. [Ver. 1. These princes were all from Mesopotamia, and one of them was from Elam, or Chaldaea, Abraham's native country. It is a remarkable fact that within the last few years bricks have been found in the ruins of Mugheir (Ur), the capital of Elam, bearing the name of a king, apparently contemporary with Abraham, and closely resembling Chedorlaomer. It is written *Kudur-Mabuk*. The first part is evidently identical with the Hebrew *Chedor*. This prince also has a title which signifies 'ravager of the west.' The direct distance from Elam to the Dead Sea is about 800 miles. P.]

Ver. 14. [The well-known border city, anciently

called Laish, did not get the name *Dan* till the time of the judges; but there was another ancient city in the same region called Dan-jaan, which may perhaps be that alluded to in this passage and in De. 34. 1. P.]

Ver. 18. Who this Melchizedek was, this priest of God among the Canaanites, greater than Abram, the friend of God, who were his parents or his successors, is on purpose concealed by the Holy Ghost. And hence he is without father or mother, predecessor or successor, in historical account, in order that he might typify the incomprehensible dignity, the amazing pedigree, and unchangeable duration of Jesus Christ, our great High-priest. He. 6. 20, 'Jesus was made an high-priest after the order of Melchizedek;' 5. 6, 10; Ps. 110. 4; He. 7. 1-24, 'For this Melchizedek, king of Salem and priest of the most high God, met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all the *spoil*: first being *Melchizedek*, which *is*, by interpretation, king of righteousness; and after that



BEDOUIN VILLAGE NEAR JERICHO—THE PLAIN LOT SELECTED.
[Genesis, xiii:10.]—"And Lot lifted up his eyes and beheld all the plain of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah." In the above picture we have a view of a Bedouin village as it appears to-day, that stands in the very plain of Jordan that Lot saw well watered everywhere. The waters from Elisha's Fountain, that have always been used to irri-

gate this plain, pass through this village. It would be hard to conceive of a village with a more tumbled-down, wretched appearance than this, and the people who live in the village are as degenerate looking and degraded as one would judge them to be from their place of abode. These houses are seven or eight feet high, and are built of stone, and are then covered with thorny acacia trees. This is about eight miles from the ancient site of Sodom and Gomorrah.

Chedorlaomer, and of the kings that *were* with him) at the valley of Shaveh, which *is* the king's^a dale.

18 And ^bMelchizedek king of Salem brought forth bread and wine: and he *was* the priest of the most high God.²

19 And he ^cblessed him, and said, Blessed *be* Abram of the most high God, possessor of heaven and earth:

20 And ^dblessed *be* the most high God, which hath delivered thine enemies into thy hand. And he gave him ^etithes of all.

21 ¶ And the king of Sodom said unto Abram, Give me the persons,³ and take the goods to thyself.

22 And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, ^fthe most high God, the possessor of heaven and earth,

23 That ^gI will not *take* from a thread even to a shoe-latchet, and that I will not take any thing that *is* thine, lest thou shouldest say, I have made Abram rich.

24 Save⁴ only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.

CHAPTER XV.

¹ God encourageth Abram, who complaineth for want of an heir. ⁴ God promiseth him a son, and a multiplying of his seed. ⁶ Abram is justified by his faith. ⁷ Canaan is promised again, and confirmed to him by a sign and a vision.

A^{FTER} these things the word of the LORD came unto Abram in a ^avision, saying, Fear not, ^bAbram: I *am* thy shield, and thy exceeding great reward.⁴

also, king of Salem, which is king of peace; without father, without mother, mentioned in history, without genealogy, having neither beginning of days nor end of life, recorded in scripture, but made like unto the Son of God, who abideth a priest continually. Consider how great this man was, unto whom even Abraham gave the tenth of the spoils, and who blessed him that had the promises. And, without all contradiction, the less is blessed of the greater. Levi, who receiveth tithes, paid tithes in Abraham. After the similitude of Melchizedek there ariseth another priest, even Jesus, who is made, not after the law of a carnal commandment, but after the power of an endless life; and, because he continueth ever, hath an unchangeable priesthood.¹

Ver. 22. In matters of importance, it is sometimes necessary to interpose an oath for the confirmation of our assertions or engagements, He. 6. 13-17; ch. 21. 31; 26. 31; 31. 53; 1 Sa. 20. 17; Nu. 5. 21; Ex. 22. 11; 1 Ki. 8. 31; 2 Ch. 6. 22, &c. All oaths are to be sworn by God alone, and import a taking of him to witness the truth of what we declare or engage, and calling him to avenge himself upon us if we utter falsehood, or neglect to perform our engagement, ch. 31. 53; De. 6. 13; 10. 20; Is. 45. 23; 65. 16; Je. 12. 16; Ps. 63. 11; He. 6. 13-17. In some cases, the putting of the hand of the inferior under the thigh of his superior was the declaratory sign used in swearing, ch. 24. 9; 47. 29; but lifting up of the hand was the common sign, Ex. 17. 16; De. 32. 40; Da. 12. 7; Re. 10. 5, 6.

REFLECTIONS.—How dreadful is the curse of God! After four hundred years' respite, it breaks forth upon the sinners of Sodom and the places about. From what distant quarters does God bring the executioners of it! How short-lived is that pleasure or quiet which saints attempt to procure by unnecessary connections with wicked men! How becoming and godlike

to forget the injuries which we have received; and to risk, or even to lay down, our lives for the brethren! What honour—what comfort—what blessings—attend such a conduct!—But in this Melchizedek, king of Salem and priest of the most high God, let me behold Him who is a priest for ever—Jesus, without father as man, without mother as God—the Lord from heaven! He is *King of Righteousness*. In his obedience and suffering he made reconciliation for iniquity, and brought in an everlasting righteousness; in righteousness he rules his subjects, and causeth them to work righteousness. He is *King of Peace*. By his blood he secured our peace with God, with our conscience, and with one another; in his intercession he pleads for it; and by his word and Spirit he effects it. He is our incomparable High-priest, who received not his office from any creature, nor leaves it to another. In and by him we are blessed of God with all spiritual and everlasting blessings; and with his bread and wine, presented in the gospel—his flesh, which is meat indeed, and his blood, which is drink indeed—he refresheth our souls while we are engaged in and after our warfare with sin, Satan, the world, and death. And to him is due, from every minister and saint, the voluntary tithes of everlasting praise.

CHAPTER XV. Ver. 1. *Fear not*, indulge no slavish or excessive terror on account of thine enemies, wants, or dangers; or on account of the awful appearances of God, Is. 43. 1; 41. 10; Mat. 28. 5; Re. 1. 18. I *am* thy shield, infallibly to protect thee, Ps. 3. 3; 84. 11; 91. 4, and thy exceeding great but gracious reward of thy piety and love, giving myself, in all that I am and have, to thee, as thine everlasting all and in all, Pr. 11. 18; Ps. 19. 11; 16. 5, 6; 142. 5; De. 33. 26-29; Is. 41. 10; 1 Co. 3. 22; 15. 28, 58; Col. 2. 9, 10.

Ver. 2, 3. What avails it what outward comforts be

A.M. 2091. B.C. 1913.

^a Not that, 2 Sa. 18. 13.
^b He. 7. 1-21; 5. 6, 10; 6. 20. Ps. 110. 4.

² Salem was one of the primeval names of Jerusalem, Ps. 76. 3; and it appears to have been close to that city the interview took place. This has been questioned by some late authorities, but without just cause.—P.

^c Nu. 6. 24-26. Ps. 72. 17, 19. He. 7. 6, 7.

^d ch. 9. 26. Ps. 68. 19; 144. 172, 18, 19.

^e He. 7. 4, 6. Ro. 15. 16.

³ Heb. souls.

^f Sworn, De. 32. 40. Da. 12. 7. Re. 10. 5, 6.

^g Ps. 83. 18; 24. 1; 115. 10. Is. 57. 15. Da. 4. 35.

⁴ Es. 9. 15, 16. 1 Ki. 5. 10; 13. 8. He. 13. 5.

⁵ Pr. 3. 27. Ro. 13. 7, 8. Mat. 7. 12.

CHAP. XV.

B.C. 1911.

^a Nu. 1. 6. 1 Sa. 9. 9. Da. 10. 1-16. Ac. 10. 10. He. 1. 1.

^b ch. 26. 24; 46. 3. Ex. 14. 13. 1 Ch. 28. 20. Is. 35. 4; 41. 10, 13; 43. 1, 5; 44. 2, 8. He. 12. 5.

⁴ This is the first time in the Scriptures that the word of the Lord is employed as a descriptive title of him 'that was with God, and was God,' see Jo. 1. 1. It is impossible to read and believe this chapter, and deny that the 'Word' is Jehovah. In ver. 1 the word of the Lord comes, saying:—I am thy shield, and here (ver. 2) Abram addresses him as the Lord God; see also ver. 4, 8.—C.

A.M. 2093. B.C. 1911.

^c Ps. 127. 3. ch. 30. 27; 25. 21. 1 Sa. 1. 11.

^d With ch. 12. 2; 13. 16. Pr. 13. 12. He. 10. 35, 36.

^e ch. 14. 14. Ec. 2. 7. Pr. 30. 23.

^f 2 Sa. 7. 12. ch. 17. 26; 21. 12.

^g See ch. 12. 2; 13. 16. Ro. 4. 18.

⁴ See Ro. 4. 3. Ga. 3. 6. Ja. 2. 23.

⁵ Righteousness, according to the composition of the word, signifies a full performance of what is ordered—a fulfilling of the whole will of God. Abram believed in the Lord, and it was counted to him, not as standing in, but as becoming righteousness, nor as conducting unto righteousness, that is, to Christ, the promised Seed, whose day Abram saw afar off and was glad, Jo. 8. 56, and who alone is 'the end of the law for righteousness to every one that believeth,' Ro. 10. 4.—C.

⁶ ch. 11. 31; 12. 1. Ne. 9. 7. Ac. 7. 3, 4. He. 11. 8.

⁷ See ch. 12. 7; 13. 15. 17. Ps. 105. 11. Ne. 9. 9.

⁸ Ju. 6. 17, 26. 40. 2 Ki. 20. 8. Is. 7. 12. Lu. 1. 18. Ps. 86. 17.

⁷ All the animals here enumerated were afterwards appointed for sacrifice by the law; of which Abram, by anticipation, now receives an outline.—C.

⁸ The effect of these miraculous interpositions was to isolate Abram's mind entirely from the earthly scenes and thoughts, and to bring him into immediate communion with God. God said a reality, and his voice alone was heard; the mind was filled with the one subject to the exclusion of all else. Thus the divine promise had a reality, and a vividness which impressed it indelibly on the mind of the patriarch.—F.

2 And Abram said, Lord God, 'what wilt thou give me, seeing I go childless, and the steward of my house *is* this Eliezer of Damascus?

3 And Abram said, 'Behold, to me thou hast given no seed: and, lo, 'one born in my house is mine heir.

4 ¶ And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; but 'he that shall come forth out of thine own bowels shall be thine heir.

5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them. And he said unto him, 'So shall thy seed be.

6 ¶ And he ^abelieved in the LORD; and he counted it to him for righteousness.⁵

7 ¶ And he said unto him, I *am* the LORD 'that brought thee out of Ur of the 'Chaldees, to give thee this land to inherit it.

8 And he said, Lord God, 'whereby shall I know that I shall inherit it?

9 And he said unto him, Take me an heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon.⁷

10 And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not.

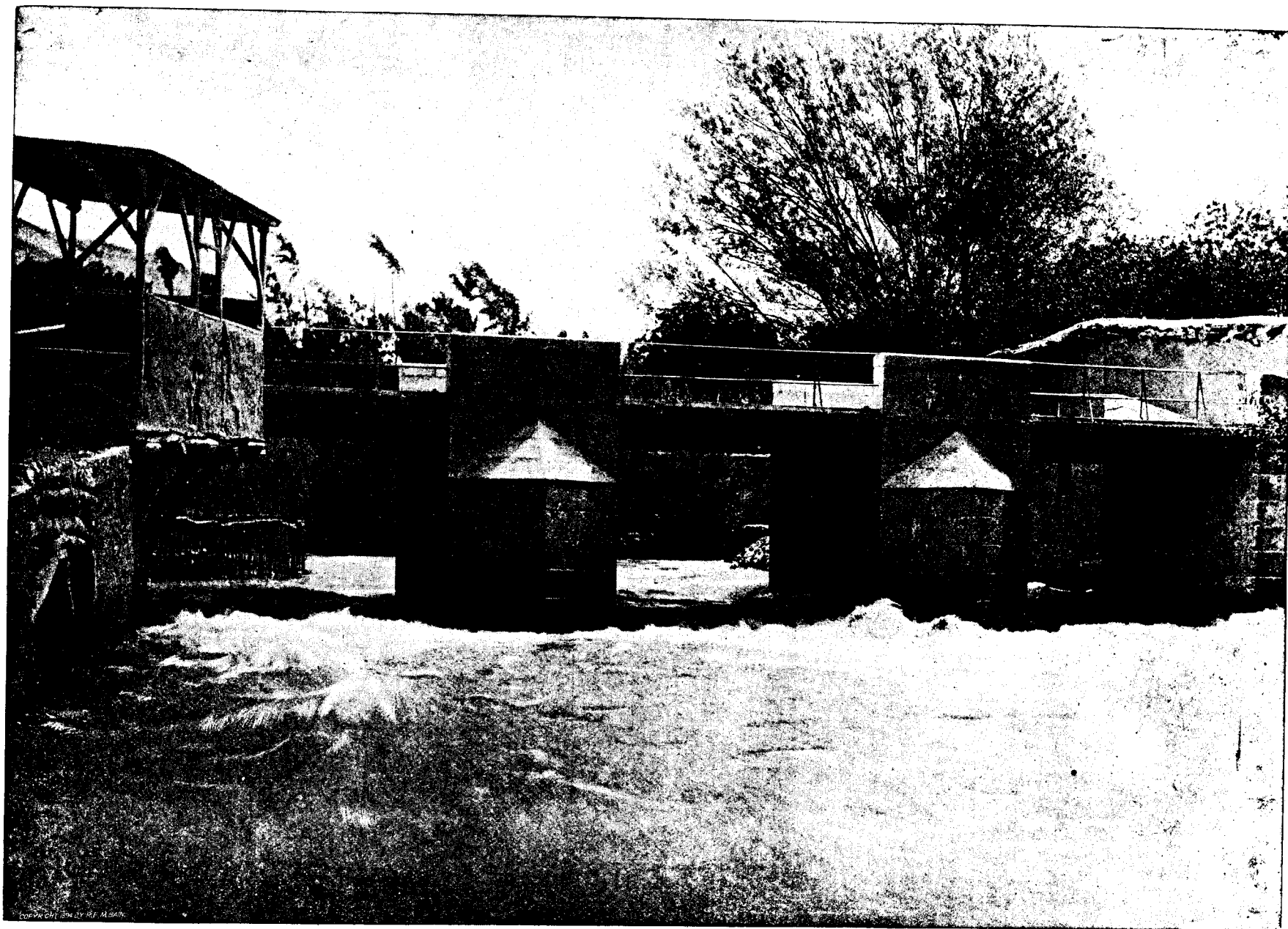
11 And when the fowls came down upon the carcases, Abram drove them away.

12 ¶ And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.⁸

13 And he said unto Abram, Know of a surety

promised me, so long as I have no child of my own, but only this Syrian servant, to be my heir. —[Ver. 3. The full force and meaning of Abram's words can only be seen by considering his position in connection with the promise originally given to him. He was not only childless, but to all human appearance hopelessly so. God had promised him that his seed should be as the stars of heaven for multitude. As yet there was no sign, and as he thought, no hope of its fulfilment. Consequently when the Lord now says, 'I am thy shield, &c.,' Abraham replies in the bitterness of hopelessness, 'What wilt thou give me?' What can make up for the want of a child? 'The heir of my house is this Damascus-Eliezer'—my slave must be my heir. Abram's complaint just amounts to this: All gifts and promises are nothing to me since a child is withheld. P.]

Ver. 8-15. Moved by the Spirit of God, he asked this sign. The beasts he presented to God were emblems of his seed: the heifer prefigured them in their patience, labour, and proneness to backsliding, Ho. 4. 16; the goat in their mischievousness and lust, Je. 5. 7, 8; the ram in their strength and fortitude, Nu. 24. 8, 9; the doves in their simplicity and harmlessness in their purest state, Ps. 74. 19. The division of the four-footed animals (1) represented the torn condition of his seed, by the division of their kingdom, &c., 1 Ki. 11. 12, 13; (2) ratified the covenant made with him and his seed, in God's passing between the pieces, in the symbol of the burning lamp. The pieces being laid over against one another, imported that God would in due time join the separated and scattered Hebrews into one body, Eze. 37. 15-22. The fowls which attempted to light on the pieces, denoted the Egyptians, and other enemies of Israel, which should in vain attempt to devour them, Eze. 17. 3, 7, 12. The horror of great darkness which fell upon Abram, signified their great distress and vexation in Egypt, and under their subse-



BRIDGE AT DAMASCUS—"IN THE OLDEST CITY OF THE WORLD." [GENESIS, xv: 2.]—"And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?" In this second verse of the 15th chapter of Genesis, Damascus is mentioned for the first time in the Bible. Thus we see that two thousand years before Christ, this city was known to Abraham, Father of the Faithful. Because of this Damascus has enjoyed the honor

throughout the ages of being regarded as the oldest city in the world. In Damascus the peculiar manners and character of the orientals are seen to perfection. Here we have the houses built around an open court, which is planted with trees, with a trickling fountain in the center. Here are bazaars, coffee houses, goldsmiths and silversmiths and manufacturers of sword blades. About a quarter of a mile from the eastern gate of the city a spot is pointed out as the scene of the conversion of Saint Paul.

that^a thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years.

14 And ^aalso that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

15 And thou ^ashalt go to thy fathers⁷ in peace; thou shalt be buried in a good old age.

16 But in the fourth⁸ generation they shall come hither again: for the iniquity of the Amorites is not yet full.

17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning⁹ lamp that passed between those pieces.

18 In that same day the LORD made a covenant with Abram, saying, ²Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.

19 The Kenites, and the Kenizzites, and the Kadmonites,

20 And the Hittites, and the Perizzites, and the Rephaims,

21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

CHAPTER XVI.

1 Sarai, being barren, giveth Hagar to Abram. 4 Hagar, being afflicted for despising her mistress, runneth away. 7 An angel sendeth her back to submit herself, and telleth her of her child. 15 Ishmael is born.

NOW Sarai, Abram's wife, bare him no children: and she had an ^ahandmaid, an Egyptian, whose name was Hagar.

2 And Sarai said unto Abram, Behold now,

A.M. 2093. B.C. 1911.

^a Ac. 7.6. Ps. 105.13. He. 11.3-13. Ex. 1. v. 12. 40. 41.

^a ch. xlv. Ex. vii. xiv. 12. 35. 36. De. 4. 20. 7. 18. 19. 21. 2. 4. Jos. 24. 4. 7. 17. 1 Sa. 12. 8. Ne. 9. 9. 11.

^a ch. 25. 8. Job. 5. 26.

7 It has been incautiously admitted by some Christian writers, and maliciously asserted by infidels, that Moses makes no mention of immortality. That Moses never uses the word *immortality*, is admitted; but the fact is taken for granted and asserted throughout all that he wrote. To Abram it was promised, *thou shalt go to thy fathers*; but his fathers were buried in Mesopotamia, and Abram was buried at Mamre, ch. 25. 9. 10. His going, therefore, to his fathers, declares the separate state of spirits, who concentrate around the throne of the Lamb, no matter how their bodies may be scattered. See 2 Co. 5. 1-8; Re. 6. 9-11. —C.

^a Eleazar and Caleb were the fourth generation from those who left Canaan, ch. xlv.

^a Heb. a lamp of fire.

^a ch. 12. 7. 13. 15. 26. 4. 17. 8. 28. 4. 13. 14. 15. 32. 12. 46. 4. 48. 24. 50. 24. Ex. 3. 8. 23. 23. 27. 34. De. 1. 9. 7. 1. 11. 23. 25. 31. Jos. 1. 4. with ch. 10. 15. Jos. xii. xiv. De. 34. 4. Ex. 23. 35. with ch. 10. 15-19.

CHAP. XVI.

^a Bondmaid, ch. 29. 10, 12. Ga. 4. 22.

A.M. 2093. B.C. 1911.

^a ch. 20. 18; 30. 2.

1 Heb. *be builded by her*, ch. 30. 3. 6. Ex. 21. 4. Hagar being Sarai's bond-servant, her children would be Sarai's children, according to the custom of these times. —Patrick.

^a ch. 3. 1-6.

^a Concubine, ch. 25. 6.

2 This act, revolting though it be to our feelings, is not uncommon in the East at the present day. —P.

^a Pr. 30. 20, 21.

^a 1 Sa. 24. 15. 2 Ch. 24. 22. Ps. 7. 8; 35. 23; 43. 1.

^a 1 Pe. 3. 7. Pr. 15. 1.

3 Heb. That which is good in thine eyes.

4 Heb. *afflicted her*.

5 This is the first mention of the angel of the Lord. *Angel* is a name not of nature, but of office, and signifies messenger. His manner of speaking, ver. 10, and Hagar's declaration, ver. 13, shows that he was JEHOVAH made manifest. See also Ho. 12. 4. 5. Jacob, the prophet says, 'He had power (the power of believing prayer) over the angel, and prevailed: he wept, and made supplication to him—even the LORD God of hosts, the LORD is his memorial.' —C.

^a Ex. 15. 22. 1 Sa. 15. 7. ch. 25. 18. Nu. 33. 8.

^a ch. 3. 9. 14. 10.

^a Ec. 10. 4. Ep. 6. 5, 6.

^a ch. 17. 20; 21. 13; 25. 12-18.

6 The Arab tribes, very many of whom are the descendants of Ishmael, occupy the country extending from Aleppo to the Arabian sea, and from Egypt to the Gulf of Persia. It is 1800 miles long and 500 broad. Besides, there are multitudes of Arabs in various parts of India and the north of Africa. —C.

the LORD hath ^arestrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her.¹ And Abram ^ahearkened to the voice of Sarai.

3 And Sarai, Abram's wife, took Hagar her maid, the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram, to be his ^awife.²

4 ¶ And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was ^adespised in her eyes.

5 And Sarai said unto Abram, My wrong ^abe upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD ^ajudge between me and thee.

6 But Abram said unto Sarai, ^aBehold, thy maid ^ais in thy hand: do to her as it pleaseth thee.³ And when Sarai dealt hardly with ^aher, she fled from her face.

7 ¶ And the angel of the LORD⁵ found her by a fountain of water ^ain the wilderness, by the fountain in the way to Shur.

8 And he said, ^aHagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.

9 And the angel of the LORD said unto her, ^aReturn to thy mistress, and submit thyself under her hands.

10 And the angel of the LORD said unto her, ^aI will multiply thy seed exceedingly,⁶ that it shall not be numbered for multitude.

quent oppressors, Ps. 55. 3-5; Da. 10. 8, 9; and hence they are like to a bush burning and not consumed, Ex. 3. 2, 3. The *burning lamp* denoted their manifest and joyful deliverance, Ju. 6. 21; Is. 62. 1; the *smoking furnace*, their affliction in Egypt, De. 4. 20; Je. 11. 4. Abram went to his fathers in death, his soul to the world of spirits, and his body to the grave, where they were gone before him, He. 12. 23; Ec. 12. 7; ch. 25. 8, 17; 49. 29; Nu. 20. 21; 27. 13; Ju. 2. 10; 1 Ch. 23. 1; 29. 28; Job 42. 17; Je. 8. 2. And it was in peace, without remarkable trouble; and in peace with God and his own conscience, and with his neighbours, Ps. 37. 37; Is. 57. 2; 2 Ki. 22. 20. It was also in a good old age: when he was full of years, weary of this world, and ready and longing for heaven, yet free from any of the infirmities of old age, and falling like ripe fruit in the time of gathering, ch. 25. 8; 1 Ch. 29. 28; Job 5. 26.

Ver. 16. *Iniquity is full*, when it is arrived at such a number of acts, such a degree of aggravation, and time of continuance, that God, in consistency with his purpose or honour, can no longer forbear to punish it, Je. 51. 13; Da. 8. 23; Joel 3. 12; Mat. 12. 32; 1 Th. 2. 16.

Ver. 17. [*Those pieces*. The first emblem, a *smoking furnace*, was an apt representation of the state of Abram's seed under the Egyptians and the Gentiles, see Je. 11. 4; Zec. 13. 9. The second, a *burning lamp*, was a no less expressive emblem of that world of which they were made the preservers (see Ps. 119. 105; Ro. 3. 7; 9. 4), of that *Light of the world* (Jn. 1. 9) that was to arise amongst them, and of that finally glorious state of *light*, that, in the promise of truth and mercy, still awaits them, Is. 60. 1-3; 62. 1. C.]

Ver. 18. Through their sloth and wickedness they never, but in the reign of David and Solomon, possessed the whole territory here assigned them, Ju. i. ii. iii. iv., with 2 Sa. viii. x.; 1 Ki. 4. 21, 24; 2 Ch. 9. 26.—[The river of Egypt is the Nile. The Hebrew word is different from that employed in Nu. 34. 5; Jos. 35. 4; 1 Ki. 8. 65, though in the English version the

same phrase is used. In the latter passages the Hebrew word signifies 'torrent-bed,' and not river; and Wady el-Arish is meant. National sin prevented the Israelites from possessing the whole country originally promised to Abraham, Ex. 23. 20-33, with Jos. 23. 13-16; Ju. 2. 20-23. The country as promised here to Abraham was much more extensive than that described by Moses in Nu. xxiv. P.]

Ver. 19, 20. It seems the Kenites, Kenizzites, Kadmonites, and Rephaims had either been mostly extirpated before the time of Moses, or were blended with the seven nations which he mentions, De. 7. 1, 17-24; Ex. 23. 23; 33. 2; 34. 11.

REFLECTIONS.—Blessed indeed are they whose God is the Lord! There is no woe, no want, to them that fear him! How happy the issue of familiar intimacy with God! Before they call, he answers; and whilst they are yet speaking, he saith, Here I am. Scarcely will he do anything important without revealing his secrets to them. How he condescends to our weakness, in giving us signs in ordinances, signs in providence, for the confirmation of our faith in his promises! But even his faithful ones must often wait long for the beginning or the full accomplishment of these promises; and through manifold trials it must be obtained. Meanwhile, then, let me wait with patient expectation; and with the patriarch, look beyond a numerous seed, and an earthly Canaan, to Jesus, and the travail of his soul, and to the better country above, the everlasting pleasures of which shall more than balance all the discouragements I can meet with by the way.

CHAPTER XVI. Ver. 5. Since you indulge your concubine in her contempt of me, may God plead my cause, and avenge the injury done to me on both you and her, 1 Sa. 24. 12, 15; Ge. 31. 53; Ex. 5. 21; De. 32. 36; 2 Ch. 20. 12; Re. 6. 10.

Ver. 7. Here, and in many other places, the *Angel of the Lord*, or *Angel Jehovah*, denotes Jesus Christ,

who is the messenger of the new covenant, ch. 22. 11; 48. 16; Ju. 2. 1; 6. 11; 13. 3; Is. 63. 9; Zec. 1. 12; 3. 5; Mal. 3. 1.

Ver. 8, 9. He puts her in mind of her relation to Sarai, to render her sensible of her fault, and dispose her to a dutiful return and subjection to her, Tit. 2. 9; 1 Pe. 2. 18; Ep. 6. 5.

Ver. 10-12. Here it is foretold that Ishmael and his seed should be *wild free men, like wild asses*; mischievous to all around them, and extremely numerous. For almost four thousand years the fulfilment hath been amazingly remarkable. Ishmael had twelve sons, who gave rise to as many tribes or nations, called by their names, and who dwelt southward in Arabia, before the face or in the presence of their near relations, the Ammonites, Moabites, descendants of Keturah, Edomites, and Jews, ch. 17. 20; 21. 13, 18; 25. 11-18. All along they have been a nuisance and plague to the nations around them; infamous for theft, robbery, revenge, pillage, and murder. It hath therefore been the continued and common interest of mankind to extirpate them from the earth. But though almost every noted conqueror who hath appeared in the world, whether Hebrew, Egyptian, Assyrian, Chaldean, Persian, Grecian, Roman, Tartar, or Turkish, hath pushed his conquests to their borders, or even beyond them into Egypt or Arabia Felix, not one hath ever been able to subdue these Ishmaelites, or deprive them of their freedom. The mighty Shishak, King of Egypt, was obliged to draw a line along their frontiers for the protection of his kingdom from their ravaging inroads. The Assyrians under Salmanneser and Sennacherib, and the Chaldeans under Nebuchadnezzar, greatly harassed them, and almost extirpated some of their tribes, Is. 21. 11-17; Nu. 24. 22; Je. 25. 23, 24; 49. 28-33. Provoked with their contempt, Alexander the Great made vast preparations for their utter destruction; but death cut short his purpose. Antigonos, one of his valiant captains and successors, provoked with their depredations, more than once, but to his repeated

11 And the angel of the LORD said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael;⁷ because the LORD hath heard thy affliction.

12 And he will be a wild man; his hand will be against every man, and every man's hand against him: and he shall dwell in the presence of all his brethren.

13 And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me?

14 Wherefore the well was called Beer-lahai-roi;⁸ behold, it is between Kadesh and Bered.

15 ¶ And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael.⁹

16 And Abram was fourscore and six years old when Hagar bare Ishmael to Abram.¹

A.M. 2093. B.C. 1911.

A.M. 2107. B.C. 1897.

7 That is, God shall

have.

m ch. 29. 32. 33. Ex. 2.

23. 24. 3. 7. Ps. 22. 24.

mercifully regarded

thy affliction and

heard thy prayers

therein, Ex. 3. 7.

n ch. 25. 18.

o ch. 22. 14. Ex. 34. 6.

7.

8 That is, the well

of him that liveth

and seeth me, ch. 24.

o rather, the well of

seeing (God) and

living.—P.]

p ch. 25. 12. 1 Ch. 1.

28.

9 The Arabs are di-

vided into two primi-

tive families or races, the

Joktanites, called

by native writers

'pure Arabs,' and the

'mixed Arabs,' be-

cause their mother

was an Egyptian.

The latter are often

called Hagarenes.—

P.]

1 1910.

CHAP. XVII.

a ch. 35. 11; 18. 14. Je.

32. 17. 27. Mat. 19. 26.

He. 7. 25. Da. 4. 35. Job

11. 7.

b ch. 5. 24. 6. 9; 48. 15.

Job. 18. 7. 1 Ki. 9. 1. Lu. 1.

6. Is. 38. 3. Ac. 23. 1. 24.

10. 2 Co. 1. 12. Mi. 6. 8. Ps.

116. 9. He. 12. 28.

c Or upright, or

sincere.

e ch. 9. 9; 12. 2; ver. 4.

5. 6. 1 Co. 4. 7.

d ver. 17. Le. 9. 24.

Nu. 14. 5; 16. 22. 45. Ju.

13. 20. 1 Ki. 18. 39.

e See ch. 12. 2; 13. 16;

22. 17; 32. 12; 35. 11; 46.

10; ver. 20. xxv. xxxvi.

Nu. 1. xxvi.

3 Heb. multitude

of nations.

f Ro. 1. 7. Ne. 9. 7.

ver. 13. Is. 62. 2. 4. Re. 2.

17. ch. 32. 28. 2. Sa. 12. 25.

Nu. 13. 16. Ju. 1. 42.

4 An high father.—

C.]

5 Father of a great

multitude.—C.]

dishonour, attempted to subdue them. Flushed with his eastern victories, Pompey, the famed Roman general, attempted to reduce them; but his army being recalled when they had hopes of gaining their purpose, these wild Arabs pursued them, almost at their heels, and dreadfully harassed the Roman subjects in Syria. Augustus, the renowned emperor, made one or more fruitless attempts to subdue them. About A.D. 110, Trajan, one of the most powerful emperors and valiant generals that ever filled the Roman throne, with a mighty army, determined if possible to subdue them, and laid siege to their capital. But storms of hail, which are scarcely ever seen in that country, thunder, lightning, whirlwind, swarms of flies, and dreadful apparitions in the air, terrified or repulsed his troops as often as they repeated their attacks. About eighty years after, Severus, another warlike emperor, determined to punish their siding with Niger, his rival, by an utter reduction of them. But, after he had made a breach on the wall of their principal city, an unaccountable difference between him and his beloved and faithful European troops obliged him to raise the siege, and leave the country. In the seventh century of the Christian era, these Ishmaelites, under Mahomet, their famed impostor, and his successors, furiously extended their empire, and their new and false religion, through a great part of Asia and Africa, and even some countries of Europe, Re. 9. 1-11. Since the fall of their empire, the Turks have made repeated attempts to subdue them; but instead of succeeding, they have been obliged, for near three hundred years past, to pay them a yearly tribute of forty thousand crowns, for procuring a safe passage for their pilgrims to Mecca, the holy city, where Mahomet was born. If, to fulfil his promise, God hath done so much for protecting the temporal liberty of miscreants, what will he not do for the salvation of his people!—[Ver. 12. The 'wild ass' (*pere*, the Hebrew word here translated 'wild') was the emblem of wild, rude, uncontrollable freedom—total disregard of law and social restraint, Job 24. 5; 11. 12. Such has ever been, and is still, the character of the Arab. He roams free through his native desert. No power has been able to control his movements, or to induce or compel him to adopt the settled habits of civilized life. His hand has been, and is, against every man who, without his protection, enters his country; and the hand of every surrounding ruler has been and is against him. Yet he dwells to this day, as he has done for nearly forty centuries, in the presence of all his brethren. He meets them on the east, west, north, and south; and none can extirpate or subdue him. P.—Against every man, and every man's hand against him. The descendants of Ishmael were divided into tribes, after the manner of the Jews, differing to a certain extent in dispositions, habits, character, and government. Many of them made great advances in civilization and learning; and exhibited the ordinary aspect of powerful, settled, and regular communities. Still there has been a vast number, of whom the Bedouins are most generally known, who have, in all ages, practically and literally realized this prediction, and lived, as they still do, in

a state of uninterrupted hostility with all men; seeking no home but the desert, submitting to no law but their will, and acknowledging no right but their sword; 'their hand against every man, and every man's hand against them.'—And he shall dwell in the presence of all his brethren. To ascertain the meaning of this phrase, we must recollect that one peculiarity in the prophecies concerning the Jews—another branch of the Abrahamic tree—was, De. 28. 64, 'And the Lord shall scatter thee among all people, from the one end of the earth even unto the other.' Now this was foretold of the child of the promise, the descendants of Isaac; but of Ishmael, the son of the bond-woman, it is said, *He shall dwell in the presence of all his brethren*; that is, while Israel shall be scattered, dispersed, and outcast, Is. 11. 12, from the land promised to Abram, *Ishmael shall abide in the land promised to Hagar*. The event has verified the prediction, and proved that it proceeded from him who 'determined the bounds of their habitation.' Israel is scattered in judgment as chaff of the thrashing-floor; Ishmael abides immovable as Sinai. C.]

Ver. 13. Have I, in this desert as well as in my master's family, and notwithstanding my misbehaviour, received a gracious visit from God, as my powerful guardian and kind benefactor? and have I duly considered, and thanked him for, and improved the same? Ps. 9. 13; Lu. 1. 48, 49.

REFLECTIONS.—The best of saints too often degrade themselves to obtain what they desire before God's time, and with some plausible pretences endeavour to conceal their guilt. An uneasiness of temper, and too much affection to creatures, often induce us to comply with their sinful proposals. But the best intended transgressions will quickly issue in shame and trouble to the guilty, especially if saints; while our tempters prove our first and principal accusers. How transcendent the mercy of God, in visiting transgressors in the very troubles which they had drawn upon their own heads! Yet remember no happy deliverance is to be expected but in the way of returning to our duty. Let me never therefore hope for comfort in children, or in anything besides, but in the Lord's way. Let me always leave it to him to give his promise a proper and honourable accomplishment in the season which he thinks fit. And if he grant me undesired visits, while the yoke of my transgressions is wreathed about my neck, let me with wonder remark his kindness, and take to myself shame and confusion of face.

CHAPTER XVII. Ver. 1. The name *Shaddai*, rendered *Almighty*, denotes all-sufficiency, as well as infinite power. And what strong encouragement to the study of perfecting holiness in the fear of the Lord is it, that God is all-sufficient and almighty to prepare us for, assist us in, and reward us for it; 2 Co. 12. 8, 'My grace is sufficient for thee: for my strength is made perfect in weakness'; Phi. 2. 12, 13, 'Work out your salvation with fear and trembling, for it is God which worketh in you, both to will and to do, of his good pleasure'; 1 Co. 15. 58, 'Be steadfast, unmovable, always abounding in the work of the Lord; knowing that your labour is not in vain in the Lord.'—[*Almighty*

CHAPTER XVII.

1 God reneweth the covenant. 5 Abram's name is changed, in token of greater blessings. 9 Circumcision is instituted. 15 Sarai's name is changed, and she blessed. 17 Isaac is promised. 23 Abraham and Ishmael are circumcised.

AND when Abram was ninety years old and nine the LORD appeared to Abram, and said unto him, I am the Almighty God, walk before me, and be thou perfect.²

2 And I will make my covenant between me and thee, and will multiply thee exceedingly.

3 And Abram fell on his face: and God talked with him, saying,

4 As for me, behold, my covenant is with thee, and thou shalt be a father of many nations.³

5 Neither shall thy name any more be called Abram;⁴ but thy name shall be Abraham:⁵ for a father of many nations have I made thee.

6 And I will make thee exceeding fruitful,

God. This is the first time Jehovah calls himself *Almighty*; or, as some render it, and the word will bear, *All-sufficient*. It is important to remark, that God, whose perfections are *infinite*, can never, in the language of a *finite being*, fully bring out the catalogue of his attributes. But, on all occasions, he puts forth that special view of his perfections which is best calculated, in his special circumstances, to be the pillar of the believer's faith. Abram was a stranger, and surrounded by enemies, God therefore declares himself *the Almighty*, able to protect him in all dangers, as well as to fulfil all his promises. C.—*El-Shaddai*, 'God-Almighty,' was the name by which the Lord announced himself or made himself formally known to Abram and to the early patriarchs. It indicated the special relationship in which he stood to them:—he was their omnipotent Protector and Provider in a strange land. P.]

Ver. 2. God's making a covenant here, and in many other places, denotes the enlargement, renewal, establishment, or confirmation of it. It cannot be imagined that, in the various instances in which this phrase is used, he had not respect to his former declarations of the same kind as still in force, Ps. 105. 8-10; Ge. 15. 18; Ex. 34. 10-27; 1 Ki. 8. 9; Je. 31. 33; Ho. 2. 18; Ge. 6. 18; ver. 7, 19, 21; Ex. 6. 4; Le. 27. 9; De. 8. 18; Eze. 16. 60, 62.

Ver. 3. He fell on his face, in token of his fear and reverence, as being afraid and ashamed to look upon God; ver. 17; Ex. 3. 6; Le. 9. 24; Nu. 22. 31; Jos. 5. 14; Ju. 13. 20; Eze. 1. 28; 3. 23; 9. 8; 42. 3; Da. 8. 17; Mat. 17. 6; Re. 1. 17; Ps. 89. 7, 'God is greatly to be feared—to be had in reverence of all that are round about him'; 95. 6, 'Let us worship and bow down before the Lord'; Ps. 96. 4, 9; 91. 9; Re. 15. 4.

Ver. 4. Abram was not only the natural parent of multitudes, and the example and teacher of faith to all believers, but was the covenant-head with respect to the Israelitish nation, and was typical of Jesus Christ as the covenant-head and father of all who believe, ch. 12. 2; Ro. 4. 16, 17; Ga. 3. 28, 29.—[This was fulfilled to the letter. Abram was the progenitor of the Ishmaelites, the Jews, the several nations of the Keturites, the Edomites, &c. P.]

Ver. 5. God's giving names to persons, imports his making them to correspond with them in their condition or usefulness, ch. 32. 28; 2 Sa. 12. 25; Is. 62. 2, 4, 5; Re. 2. 17; Je. 20. 3; 23. 6; 33. 16; Mat. 1. 21. Abram signifies *high father*; Abraham, *the high father of a multitude*; Sarai, *my princess*; Sarah, *princess of a multitude*.

Ver. 6. The Ishmaelites, Midianites, Edomites, Hebrews, and their kings, ver. 20; Nu. xxxi.; Ge. xxxvi., Mat. i., but chiefly Jesus and his spiritual subjects, Re. 17. 14; 15. 3; 11. 15; 1. 6; 1 Pe. 2. 9; Ps. 45. 16.

Ver. 7. Isaac and his Hebrew descendants were properly the natural seed with whom this covenant was established, ver. 21. By it God in Christ became, to the Hebrews in general, the head of their nation and church, and assumed them for his peculiar people: he bestowed upon them the land of Canaan as his land, in the enjoyment of which they tasted his goodness,

be *a mother* of nations;¹ kings of people shall
be of her.

17 Then Abraham ^ofell upon his face, and laughed, and said in his heart, Shall *a child* be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?

18 And Abraham said unto God, Oh that Ishmael might live before thee!

19 And God said, "Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, *and* with his seed after him.

20 And as for Ishmael, I have heard thee: Behold, I have blessed him, ^aand will make him fruitful, and will multiply him exceedingly: twelve princes shall he beget; and I will make him a great nation.²

21 But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.

22 And he ¹left off talking with him, and God went up from Abraham.³

23 ¶ And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house, and ^tcircumcised the flesh of their foreskin in the self-same day, as God had said unto him.⁴

24 And^u Abraham *was* ninety years old and nine when he was circumcised in the flesh of his foreskin.

25 And Ishmael his son *was* thirteen years old when he was circumcised in the flesh of his foreskin.

26 In the self-same day was Abraham circumcised and Ishmael his son;

27 And all the men of his house, born in the

Ex. 31. 14; Le. 18. 29; 19. 8; 20. 3, 5, 6, 17; Nu. 15. 30, 31. And surely there is no injustice that a presumptuous and obstinate rebel against a fundamental law of the church and nation of God should be punished with death.

Ver. 17. Abraham laughed, in virtue of his firm belief of the promise, and his satisfaction therein, Ro. 4. 19, 20; Jn. 8. 56; but Sarah laughed in unbelieving derision, ch. 18. 12.

Ver. 18. Let *Ishmael* live, and prosper in thy favour, and under thy special care, ch. 48. 15; Ps. 31. 22.

REFLECTIONS.—How infinite the extent, how rich the mercy, of God's granting himself, as *God Almighty*, *God All-sufficient*, to be my God, and the God of my seed! Let me by faith heartily and hastily catch the word at his mouth, and cry—"My Lord and my God, and the God of my seed! Thrice blessed heritage of the hosts of nations, secured to us as our portion for ever!" Though neither my house nor my heart be so with God as they ought, yet he hath made with me the everlasting covenant, ordered in all things and sure: and this is all my salvation and all my desire. Upon this foundation let me and mine be sealed to the day of redemption, by receiving the circumcision which is of Christ. Through his blood shed for us, and his Spirit applied to us, must our natural corruptions be mortified, our hearts purified, and our souls saved. Without this we can in no wise enter the kingdom of God. Nor let me ever forget to entreat that the Ishmaels of my carnal relations may be made alive to God through Jesus Christ our Lord; be partakers of his covenant-blessings now, and live before him for ever hereafter.

house, and bought with money of the stranger, were circumcised *with him.

CHAPTER XVIII.

1 Abraham entertaineth three angels. 9 Sarah is reproved for laughing at the strange promise. 17 The destruction of Sodom is revealed to Abraham. 23 Abraham maketh intercession for the men thereof.

AND the LORD appeared unto him in the plains of Mamre: and he sat in the tent-door in the heat of the day;

2 And* he lift up his eyes and looked, and, lo, three men stood by him: and, when he saw them, he ^bran to meet them from the tent-door, and bowed himself toward the ground,

3 And said, My Lord,⁵ if now I have found favour in thy sight, pass not away, I pray thee, from thy servant.

4 Let a little water, I pray you, be fetched, and wash your feet,⁶ and rest yourselves under the tree;

5 And I will fetch a morsel of bread, and comfort⁷ ye your hearts; after that ye shall pass on: ^cfor therefore are ye come⁸ to your servant. And they said, So do as thou hast said.⁹

6 And Abraham hastened into the tent unto Sarah, and said, Make ready¹ quickly ^athree measures of fine meal, knead *it*, and make cakes upon the hearth.

7 And Abraham ran unto the herd, and fetched a calf ^atender and good, and gave *it* unto a young man; and he hasted to dress it.

8 And he took butter and milk, and the calf which he had dressed, and set *it* before them; and he stood by them under the tree, and ^athey did eat.²

9 ¶ And they said unto him, Where *is* Sarah thy wife? And he said, Behold, in the tent.

10 And he ^asaid, I will certainly return unto thee according to the time of life;³ and, lo, Sarah thy wife shall have a son. And Sarah heard *it* in the tent-door, which *was* behind him.

11 Now ^aAbraham and Sarah *were* old and well stricken in age; and it ceased to be with Sarah after the manner of women.

12 Therefore Sarah laughed within herself, saying, ^aAfter I am waxed old shall I have pleasure, my lord being old also?

13 And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?

14 Is^a any thing too hard for the LORD? At the time appointed I will return unto thee, ac-

A. M. 2107. B. C. 1897.

* ch. 18. 19.

CHAP. XVIII.

a He. 13. 2. ch. 19. 1. Ju. 13. 3. 9.

b Ro. 12. 13. ch. 23. 7. 19. 1. 33. 6. 7. 43. 20. 28. Ru. 2. 10. 2. Ki. 2. 15.

c Guided by some evidence of superiority, Abraham addresses the three visit him; and he professes and provides his hospitality to all.—C.

d In countries where sandals, and not shoes, are worn, access to the feet for washing is easy; and in warm climates, as that of Canaan was, must be most refreshing to the traveller. We will find the custom continue in the days of our Saviour.—C.

7 Heb. stay.

c ch. 19. 8. 33. 10.

8 Heb. you have passed.

9 The hospitality of the Arabs, especially those who dwell in tents, is proverbial. No stranger could pass a tent door without receiving a pressing invitation to enter. I have many times been addressed by Arab chiefs in words almost identical with those in the text. The Bedawin are polite as they are hospitable. Their manners are polished and dignified, and their language chaste. They are profuse in the use of titles of honour, saluting every stranger as 'my lord.' In their cookery, too, I have found them as expeditious as is here represented.—P.

1 Heb. hasten.

d Mat. 13. 33.

e Mal. 1. 14. ch. 19. 3. Ju. 13. 16.

f ch. 19. 3. Lu. 24. 43.

g An Arab chief never eats with his guests; and he generally stands by while they eat, if enjoying the view of his own hospitality.—P.

h Ro. 9. 8. 9. ch. 17. 16. 19. 21. 22. 2.

i To fulfil my promise in due time.—C.

k ch. 17. 17. Ro. 4. 19. He. 11. 11. with ch. 31. 35.

l Lu. 1. 18. 34. 1 Pe. 3. 6. 1 Ki. 17. Ep. 5. 33.

m Mat. 14. 31. Lu. 8. 50. Je. 32. 17. Mi. 7. 18. Lu. 1. 13. 37. 2 Ki. 4. 16.

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7 ch. 4. 9. Col. 3. 9. Ep. 4. 25. Pr. 28. 13.

m Am. 3. 7. Ps. 25. 14. Ju. 15. 15.

n ch. 12. 31. 22. 17. 18. 26. 4. Ac. 3. 25. Ga. 3. 8. Ep. 1. 3. Ps. 72. 17.

o Ps. 1. 6. 11. 4. 34. 15. Ju. 10. 14. 2. Ti. 2. 19.

p De. 6. 7. 32. 46. Pr. 22. 6. 6. 20. 22. Ep. 6. 4. 1. Ch. 28. 9. Ps. 78. 2. 9. Is. 38. 19.

q Judgment was now about to commence on the descendants of Canaan, ch. 10. 6-19, who had been educated by the unscrupulous Ham; the LORD therefore contrasts with it the opposite character of Abraham, as one who would 'command his children and household to keep the way of the LORD.' But the LORD 'might bring' on him, in his person and posterity, that which he had spoken of him, ^aNote, 'Parental education, consisting in wisdom, temper, patience, example, and prayer, is the all and in all of a family of a country. There are two teachers—God and man. To parents it is said, 'Train up a child in the way that he should go,' and to the church it is promised, 'They shall all be taught of God.'—C.

r ch. 4. 10; 13. 13. Is. 57. 9. 9. 16. 14. 7. Ja. 5. 4.

s ch. 11. 5. Je. 17. 10. He. 4. 13. Job 34. 22; 23. 24. Ps. 90. 6.

t Whenever the infinite God reveals himself to finite man, God must needs present himself within finite limits. The only begotten Son must then declare him. On this principle God becomes subject to all the circumstances, not of finite being, but of finite manifestation, and consequently going and coming, and seeing, become necessary, as to God's knowledge, but to man's comprehension.—C.

u Two created angels, ch. 19. 1.

v Je. 15. 1. Ps. 106. 23. Eze. 22. 30. 1 Ti. 2. 1.

w Eze. 20. 47. Job 8. 3. 34. 17. Ro. 3. 5. 6. ver. 25. De. 32. 4. Ps. 11. 5-7.

x Is. 19. 24. 65. 8. 6. 13. Je. 5. 1. Eze. 22. 30. Mat. 24. 22.

y Ps. 8. 4; 144. 3. Job. 4. 19. ch. 2. 7. 13. 19. Ec. 12. 7. 15. 64. 8.

cording to the time of life, and Sarah shall have a son.

15 Then Sarah ^adenied, saying, I laughed not: for she was afraid. And he said, Nay; but thou didst laugh.

16 And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

17 ¶ And the LORD said, ^aShall I hide from Abraham that thing which I do;

18 Seeing that Abraham shall surely become a great and mighty nation, and ^aall the nations of the earth shall be blessed in him?

19 For ^aI know him, that he ^awill ^acommand his children, and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

20 And the LORD said, Because ^athe cry of Sodom and Gomorrah is great, and because their sin is very grievous,

21 I will ^ago down⁵ now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

22 And the men⁶ turned their faces from thence, and went toward Sodom: but Abraham ^astood yet before the LORD.

23 ¶ And Abraham drew near, and said, ^aWilt thou also destroy the righteous with the wicked?

24 Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that *are* therein?

25 That^a be far from thee to do after this manner, to slay the righteous with the wicked; and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?

26 And the LORD said, ^aIf I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

27 And Abraham answered and said, ^aBehold now, I have taken upon me to speak unto the LORD, which *am* but dust and ashes:

28 Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for *lack* of five? And he said, ^aIf I find there forty and five, I will not destroy *it*.

29 And he spake unto him yet again, and

CHAPTER XVIII. Ver. 2. When there were no public inns for travellers to refresh themselves, or lodge in, it was necessary and common for hospitable persons to invite them at noon or at eventide to their own houses, ch. 19. 1, 2; 24. 30, 31; Ju. 19. 20, 21; Job 31. 32.

Ver. 3. The person to whom Abraham addressed himself, and who was at least the chief speaker, was the Son of God and Judge of the world, ver. 25, with Ja. 5. 22.

Ver. 4. As people in those countries went barefooted, or with sandals, because of the heat, washing the feet

after travelling was common and needful, ch. 19. 2; 24. 32; Ju. 19. 21; 2 Sa. 11. 8; 1 Ti. 5. 10; Lu. 7. 44. Ver. 8. Abraham stood by them as their servant, to give them what they needed, Ne. 12. 44; Ga. 5. 13; Lu. 17. 8.

Ver. 10. Nine months hence, by my providence, and in fulfilment of my promise, Sarah shall have a son, ch. 17. 21.

Ver. 11. In respect of her age, and of the constitution of her body, she was past all hopes of child-bearing, ch. 17. 17; He. 11. 11; Ro. 4. 19.

Ver. 20, 21. By God's *inquiring* into things, is

meant either his bringing the persons concerned to a proper sense of their condition and conduct, Ge. 3. 9; 4. 9, 10; 16. 8; 1 Ki. 19. 9, 13; Jn. 4. 4, 9; or it marks the wisdom, patience, and equity of his procedure, ch. 11. 5, 7; Ex. 3. 8; 33. 5; Mi. 1. 3.

Ver. 22, 23. Abraham's *standing before* and *drawing near* to the Lord, imports his bold and familiar intercession with him, 1 Sa. 14. 36; Ps. 73. 28; He. 7. 19; 10. 22; Ja. 4. 8.

Ver. 25. Whenever the righteous are cut off with the wicked in public calamities, it manifests them to have been partakers with them in their sins, Am. 3. 2;

said, Peradventure there shall be forty found there. And he said, ¹I will not do *it* for forty's sake.

30 And he said *unto him*, ²Oh let not the LORD be angry, and I will speak: Peradventure there shall thirty be found there. And he said, ³I will not do *it* if I find thirty there.

31 And he said, ⁴Behold now, I have taken upon me to speak unto the LORD: Peradventure there shall be twenty found there. And he said, I will not destroy *it* for twenty's sake.

32 And he said, ⁵Oh let not the LORD be angry, and I will speak yet but this once: ⁶Peradventure ten shall be found there. And he said, I will not destroy *it* for ten's sake.

33 And ⁷the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.⁸

CHAPTER XIX.

¹ Lot entertaineth two angels. ⁴ The vicious Sodomites are stricken with blindness. ¹² Lot is sent for safety to the mountain. ¹⁸ He obtaineth leave to go into Zoar. ²⁴ Sodom and Gomorrah are destroyed. ²⁶ Lot's wife is made a pillar of salt. ³⁰ Lot dwelleth in a cave. ³¹ The incestuous origin of Moab and Ammon.

AND there came ¹two angels to Sodom at even; and Lot⁴ sat^b in the gate of Sodom: and Lot, seeing *them*, rose up to meet them; and he ²bowed himself with his face toward the ground;

2 And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and ³wash your feet, and ye shall rise up early, and go on your ways. And they said, ⁴Nay; but we will abide in the street all night.⁵

3 And he ⁶pressed upon them greatly; and they turned in unto him, and entered into his house; ⁷and he made them a feast, and did bake unleavened bread, and they did eat.⁸

4 ¶ But ⁹before they lay down, the men ¹⁰of the city, *even* the men of Sodom, compassed the house round, both old and young, all the people from every quarter.

5 And ¹¹they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know them.

6 And Lot went out at the door unto them, and shut the door after him,

7 And said, I pray you, ⁸brethren, do not so wickedly.

A.M. 2107, B.C. 1897.

y Ju. 6. 39. Job 40. 4. Is. 6. 5. Ps. 89. 7. He. 12. 28. 29.

y He. 4. 16; 10. 20-22. Ep. 5. 18. Lu. 18. 1; 11. 8. Mat. 7. 7. 11.

y Is. 65. 8. Ja. 5. 16. Mat. 7. 7. 11. Ex. 32. 9. 10. 14; 33. 13. 14; 34. 9. 10. Nu. 14. 11-20.

1897.

3 The progress of this intercession is well calculated to encourage penitent sinners and prevent despair; but the cessation of it at *ten*, is equally calculated to alarm the thoughtless, and prevent presumption. How blessed that saying, 'If any man sin, we have an Advocate with the Father.'—C.

CHAP. XIX.

y ch. 18. 1-22.

4 The sacred historian, tracing the history of Abraham, has for some time been silent as to Lot. Though he had ungenerously taken the preference over Abraham, and fully chosen the rich plain of Sodom, yet he is called in Scripture a 'righteous man vexed with his wickedness,' and as such he must be delivered.—J.

y Job 31. 32. He. 13. 2.

y ch. 18. 2.

y See ch. 18. 4.

y Lu. 24. 28, 29.

5 In many warm climates, it is customary for sleep to lie in the open air.—C.

y Ac. 16. 1. 5. Lu. 11. 8. 24. 28, 29.

y ch. 18. 6, 7. He. 13. 2. Ex. 12. 13, 39.

6 Lot had been trained to tent life. He had the feelings of a genuine Bedawee in regard to the claims of hospitality. He acted in the city as he would have acted in the desert—he not only invited, but he pressed, the strangers to enter his house. No invitation was given by any of the people of Sodom. It is the same to this day in Syria, a stranger would be left to lie in the street of a large city, while if passing through an Arab encampment he would get a pressing invitation to every tent.—F.

y Pr. 18. 4. 16. Mi. 7. 3. Ro. 3. 15.

y Ex. 16. 2; 23. 2.

y Is. 3. 9. Ju. 19. 22. Ro. 1. 27. Jude 7. Le. 18. 22; 20. 13. Je. 3. 36. 15. 2. Ti. 3. 13.

y ver. 4. 1 Sa. 30. 23. Is. 58. 7. Ac. 17. 26.

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y Ro. 3. 8. Ju. 19. 24. ch. 42. 37.

7 That temptation may lead a wise man to say a foolish thing, and a good man to purpose or do an evil thing, is often exhibited in the history of frail humanity. There can be no excuse, nor should any one be attempted, for Lot in this offer. To violate hospitality would, no doubt, have been wrong; but one sin cannot be remedied by another. The sins of good men may be recorded, but never palliated.—C.

y Is. 65. 5. 1 Sa. 17. 44. Mat. 7. 6. Je. 3. 36. 15.

y ch. 13. 11. 2 Pe. 2. 7. 8.

8 The beauty of the angels inflamed their lust.

y Blindness, 2 Ki. 6. 18.

y Is. 57. 10. Je. 2. 36.

y ch. 7. 1. Nu. 16. 26. Ex. 12. 31. Jos. 6. 22. Re. 18. 4. ver. 17, 22.

y Is. 11. Ps. 11. 5, 6. ch. 18. 20; 13. 13. Ro. 3. 8. 9. Eze. 3. 4, 9. Jude 7.

y Re. 18. 4. Nu. 16. 26. ver. 17, 22. Lu. 19. 42.

y Th. 5. 3. Mat. 24. 38. 2 Ch. 36. 16. Eze. 20. 49. Je. 30. 7.

y Nu. 16. 26. Re. 18. 4. ver. 17, 22.

y Heb. are found.

y Or, punishment.

y Ps. 119. 59. 60. Zec. 2. 3. Ju. 6. 44.

8 Lot presents a remarkable instance of the conflict between *faith* and *sight*, 2 Co. 5. 7. He is directed to depart immediately, he does not *refuse*, yet he *lingers* still. He is brought forcibly out, and warned to escape to the *mountains*; yet he entreats a refuge in a city of the *plains*. But the weakness of man is overruled to magnify the mercy of the LORD, who hearkens to his humble intercession, and spares the city for his sake. The name of this city, formerly *Bela*, Ge. 14. 2, was changed to *Zoar*, which signifies *little*, in commemoration of the plea for mercy which Lot presented.—Note, Every work is easy to omnipotence; every grant is sure to the richness of mercy. See Ep. 2. 4.—C.

y Ex. 34. 6. Is. 63. 9. Mi. 7. 18. 19. Ps. 103. 10; 106. 8; 136. 5. 15. Lu. 6. 35, 36.

y ver. 14. 15. 22. 1 Ki. 19. 3. Mat. 22. 15. Ac. 27. 31. Lu. 9. 62. Phi. 4. 13, 14.

y Ac. 10. 14. ch. 32. 26. Is. 45. 11.

8 Behold now, ⁹I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes:⁷ only unto these men do nothing; for therefore came they under the shadow of my roof.

9 And they said, ¹⁰Stand back. And they said *again*, This ¹¹one *fellow* came in to sojourn, and he will needs be a judge: now will we deal worse with thee than with them. And they pressed sore upon the man, *even* Lot, and came near to break the door.⁸

10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

11 And they smote the men that *were* at the door of the house with blindness,⁹ both small and great: so that they ¹²wearied themselves to find the door.

12 ¶ And the men said unto Lot, ¹³Hast thou here any besides? son-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring *them* out of this place:

13 For ¹⁴we will destroy this place, because the cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it.

14 And Lot went out, and spake unto his sons-in-law, which married his daughters, and said, ¹⁵Up, get you out of this place; for the LORD will destroy this city. But he ¹⁶seemed as one that mocked unto his sons-in-law.

15 And when the morning arose, then the angels hastened Lot, saying, ¹⁷Arise, take thy wife, and thy two daughters, which are ¹⁸here; lest thou be consumed in the iniquity² of the city.

16 And, ¹⁹while he lingered,³ the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD ²⁰being merciful unto him: and they brought him forth, and set him without the city.

17 And it came to pass, when they had brought them forth abroad, that he said, ¹⁸Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.

18 And Lot said unto them, ¹⁹Oh! not so, my Lord.

19 Behold now, thy servant hath found grace

Re. 18. 4; and yet it is in everlasting mercy to their souls, Is. 57. 1; Phi. 1. 23.

REFLECTIONS.—Whilst I highly esteem the kind simplicity and humble modesty of these ancient times, let me chiefly admire the kindness of my Redeemer, in so frequently visiting our world in human shape, before the *fulness of time* for his being made of a woman! But alas, that ever his messages of peace should be laughed to scorn!—laughed to scorn by a saint! O what infinite mercy and patience, that he did not strike her—that he doth not strike us—dead in the very act of unbelief! How great is the honour and kindness which God hath prepared for such as are careful to win souls! While his procedure to punish

the most abandoned transgressors is gradual and slow, readily he grants whatever forbearance his favourites can ask on their behalf—but much more what is asked on behalf of his children. What a deep sense of their own meanness and pollution familiar intercourse with God produceth in the choicest saints! His presence must always fill them with a holy fear, while, as their covenant God, they dare to plead before him, assured of a ready audience and a gracious answer.

CHAPTER XIX. Ver. 2. They meant, that they did not desire to trouble him, nor would consent unless they were pressed. Thus Christ, when constrained by his disciples, went in to tarry with them, Lu. 24.

28, 29; and Paul and Silas, when constrained by Lydia, lodged in her house, Ac. 16. 15.

Ver. 8. It was the confusion he was put into that led him to make this sinful offer, rather than have his guests abused, Mar. 9. 6.

Ver. 11. It was such a dimness and confusion of sight as that mentioned 2 Ki. 6. 18; Ac. 13. 11; Mar. 8. 24; Lu. 24. 16.

Ver. 14. Either Lot's virgin-daughters had been only betrothed to them, or Lot had other daughters who perished in the flames.

Ver. 17. The angel *Jehovah* was now come up from Abraham, and charged Lot and his companions to depart with the utmost haste, and without the *smallest*



1-16

THE DEAD SEA—WHERE SODOM AND GOMORRAH ARE SUPPOSED TO HAVE BEEN SITUATED. [GENESIS, xix: 29.]—"And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in which Lot dwelt." The cities of the plain are supposed to have been Sodom, Gomorrah, Admah, and Zeboim, and they were situated in the midst of the garden-like plain that lies between the Moab mountains and the Judean Mountains, just to the north of the Dead Sea. A shower of brimstone and

fire fell upon these cities, we are told in the nineteenth chapter of Genesis, and destroyed them. The sites, especially of Sodom and Gomorrah, are now supposed to be under the waters of the Dead Sea at the upper and northern end of it. This part of the sea is represented in the view given above. The awful doom of Sodom and Gomorrah is held up in numerous passages in the Old and New Testament as warnings, as Mark, vi: 11; II. Peter, ii: 6; Jude i: 7.

in thy sight, and thou hast magnified thy mercy, which thou hast showed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die.

20 Behold now, this city *is* near to flee unto, and it *is* a little one: Oh! let me escape thither, (*is* it not a little one?) and my soul shall live.

21 And he said unto him, ^aSee, I have accepted thee³ concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

22 Haste thee, escape thither; for ^bI cannot do any thing⁴ till thou be come thither: therefore the name of the city was called Zoar.

23 The sun was risen upon the earth when Lot entered into Zoar.

24 ¶ Then ^cthe LORD rained⁵ upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven:

25 And he overthrew those cities, and ^dall the plain, and all the inhabitants of the cities, and that which grew upon the ground.

26 ¶ But his wife ^elooked back from behind him, and she became a pillar of salt.⁶

27 ¶ And Abraham gat up early in the morning to the place where he stood ^fbefore the LORD:

28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace.

29 And it came to pass, when God destroyed the cities of the plain, that God ^gremembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

30 ¶ And Lot ^hwent up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.

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^a Ps. xviii. xl. ciii. civ. cvii. cxvi. c De. 31. 17. 1 Ki. 9. 9. Am. 3. 6. ^b Ps. 145. 19; 34. 15; 102. 17; 135. 45; 11. Lu. 11. 8.

^c Heb. *thy face*. ^d Ch. 32. 20. 28. Ex. 32. 10. 15. 45; 11. 5; 8. Mar. 6. 5. Ps. 91. 1-10.

^e The incapacity is not from want of power, but of will. The purpose of mercy to Lot must precede the purpose of judgment on the wicked cities.—C.

^f Is. 47. 11. 1 Th. 5. 2. 3. Ps. 73. 18, 19. Job 34. 20.

^g Job 18. 15. De. 29. 23. Is. 13. 19. Je. 50. 40; 40. 13. Eze. 16. 49. Ho. 11. 8. Am. 4. 11. Lu. 17. 29. Jude 7. Job 18. 15; 20. 16. Ps. 11. 6. Zep. 2. 9. La. 4. 6. 2 Pe. 2. 6.

^h The raining of brimstone and fire from heaven, has been made the subject of ridicule by thoughtless infidels. Yet would they reflect for a moment, they would remember how it is said,

The rain cometh down, and the snow from heaven; Is. 55. 10. Yet that rain and that snow were previously exhaled from the waters. In like manner, may not the brimstone have first been ejected from the bowels of the earth, where its terrible stores abound, and then again be literally *rained from heaven*!—C.

ⁱ Ch. 13. 10; 14. 3. ^j He. 10. 38. Pr. 14. 14. Lu. 17. 32.

^k Burning sulphur produces a vapour which, if it once fill the lungs, is instantly destructive to life. Lot's wife, looking back, while the vapour followed, was accordingly suffocated. This vapour, and the bituminous fire (see De. 29. 23), would literally convert the body into a salt. And the body being deprived of motion, and becoming rigid in a standing posture, and it may be surrounded and sustained by various volcanic products, would literally become a pillar, or statue, of salt.—C.

^l Re. 18. 18; 19. 3. Ps. 107. 34. Jude 7. Re. 14. 10, 11.

^m Ch. 11. 31; 30. 22. Ps. 74. 1; 32. 1; 25. 7; 106. 4; 136. 23; 105. 8. 42. Ne. 13. 14, 22.

ⁿ Ver. 17, 19-23. ^o Ch. 14. 2; 23. 10. De. 34. 15. 15. 5. Je. 48. 34.

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¹ We have said, on the evidence of Peter, that Lot was a righteous man; but how is the character consistent with this horrible narrative? Simply on the same ground that Peter's blasphemous denials of our Lord, Mat. 26. 70, 74, is consistent with his afterwards *weeping bitterly*, when Jesus *turned and looked on him*. The Scriptures record the sins of men, because they must tell *truth*; and they denounce their unrighteousness or display their evil consequences, or record the repentance of the sinner, to teach us to *flee from the wrath to come*.—C.

² Ver. 28. Mar. 9. 6. ³ Ch. 4. 1; 6. 4; 16. 2, 4. De. 25. 5.

⁴ Ch. 9. 21. Pr. 23. 31-33; 24. 10, 11. ⁵ Le. 18. 6, 7; 10; 20. 12.

⁶ Je. 3. 3; 6. 15; 8. 12; 5. 8. Is. 3. 9.

⁷ Ps. 8. 4; Ec. 7. 20. Pr. 24. 16. ⁸ 1896.

⁹ Ver. 8, with Ju. 1. 7. 1 Sa. 15. 33. Mat. 7. 2. ¹⁰ Of my father.

¹¹ Nu. xiii. xiv. Ju. iii. 2 Sa. viii. 2 Ki. iii. 1 Son of my people.

¹² De. 2. 9, 19. Ju. xi. 1 Sa. x. 2 Sa. x. Both of them were accused nations. De. 2. 3. Ne. 13. 1, 23, 25. See Introduction.

¹³ Ch. 13. 10; 14. 3. ¹⁴ He. 10. 38. Pr. 14. 14. Lu. 17. 32.

¹⁵ Burning sulphur produces a vapour which, if it once fill the lungs, is instantly destructive to life. Lot's wife, looking back, while the vapour followed, was accordingly suffocated. This vapour, and the bituminous fire (see De. 29. 23), would literally convert the body into a salt. And the body being deprived of motion, and becoming rigid in a standing posture, and it may be surrounded and sustained by various volcanic products, would literally become a pillar, or statue, of salt.—C.

¹⁶ Re. 18. 18; 19. 3. Ps. 107. 34. Jude 7. Re. 14. 10, 11.

¹⁷ Ch. 11. 31; 30. 22. Ps. 74. 1; 32. 1; 25. 7; 106. 4; 136. 23; 105. 8. 42. Ne. 13. 14, 22.

¹⁸ Ver. 17, 19-23. ¹⁹ Ch. 14. 2; 23. 10. De. 34. 15. 15. 5. Je. 48. 34.

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²¹ Ver. 28. Mar. 9. 6. ²² Ch. 4. 1; 6. 4; 16. 2, 4. De. 25. 5.

²³ Ch. 9. 21. Pr. 23. 31-33; 24. 10, 11. ²⁴ Le. 18. 6, 7; 10; 20. 12.

²⁵ Je. 3. 3; 6. 15; 8. 12; 5. 8. Is. 3. 9.

²⁶ Ps. 8. 4; Ec. 7. 20. Pr. 24. 16. ²⁷ 1896.

²⁸ Ver. 8, with Ju. 1. 7. 1 Sa. 15. 33. Mat. 7. 2. ²⁹ Of my father.

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³¹ De. 2. 9, 19. Ju. xi. 1 Sa. x. 2 Sa. x. Both of them were accused nations. De. 2. 3. Ne. 13. 1, 23, 25. See Introduction.

³² Ch. 13. 10; 14. 3. ³³ He. 10. 38. Pr. 14. 14. Lu. 17. 32.

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³⁵ Re. 18. 18; 19. 3. Ps. 107. 34. Jude 7. Re. 14. 10, 11.

³⁶ Ch. 11. 31; 30. 22. Ps. 74. 1; 32. 1; 25. 7; 106. 4; 136. 23; 105. 8. 42. Ne. 13. 14, 22.

³⁷ Ver. 17, 19-23. ³⁸ Ch. 14. 2; 23. 10. De. 34. 15. 15. 5. Je. 48. 34.

³⁹ We have said, on the evidence of Peter, that Lot was a righteous man; but how is the character consistent with this horrible narrative? Simply on the same ground that Peter's blasphemous denials of our Lord, Mat. 26. 70, 74, is consistent with his afterwards *weeping bitterly*, when Jesus *turned and looked on him*. The Scriptures record the sins of men, because they must tell *truth*; and they denounce their unrighteousness or display their evil consequences, or record the repentance of the sinner, to teach us to *flee from the wrath to come*.—C.

⁴⁰ Ver. 28. Mar. 9. 6. ⁴¹ Ch. 4. 1; 6. 4; 16. 2, 4. De. 25. 5.

⁴² Ch. 9. 21. Pr. 23. 31-33; 24. 10, 11. ⁴³ Le. 18. 6, 7; 10; 20. 12.

⁴⁴ Je. 3. 3; 6. 15; 8. 12; 5. 8. Is. 3. 9.

⁴⁵ Ps. 8. 4; Ec. 7. 20. Pr. 24. 16. ⁴⁶ 1896.

⁴⁷ Ver. 8, with Ju. 1. 7. 1 Sa. 15. 33. Mat. 7. 2. ⁴⁸ Of my father.

⁴⁹ Nu. xiii. xiv. Ju. iii. 2 Sa. viii. 2 Ki. iii. 1 Son of my people.

⁵⁰ De. 2. 9, 19. Ju. xi. 1 Sa. x. 2 Sa. x. Both of them were accused nations. De. 2. 3. Ne. 13. 1, 23, 25. See Introduction.

⁵¹ Ch. 13. 10; 14. 3. ⁵² He. 10. 38. Pr. 14. 14. Lu. 17. 32.

⁵³ Burning sulphur produces a vapour which, if it once fill the lungs, is instantly destructive to life. Lot's wife, looking back, while the vapour followed, was accordingly suffocated. This vapour, and the bituminous fire (see De. 29. 23), would literally convert the body into a salt. And the body being deprived of motion, and becoming rigid in a standing posture, and it may be surrounded and sustained by various volcanic products, would literally become a pillar, or statue, of salt.—C.

31 ¶ And the first-born said unto the younger, Our father⁷ is old, and *there is* ^anot a man in the earth ^bto come in unto us after the manner of all the earth;

32 Come, let us make our father ^cdrink wine, and we will ^dlie with him, that we may preserve seed of our father.

33 And they made their father drink wine that night: and the first-born went in, and lay with her father; and he perceived not when she lay down, nor when she arose.

34 And it came to pass on the morrow, that the first-born said unto the younger, Behold, ^eI lay yesternight with my father: let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed of our father.

35 And they made their father drink wine ^fthat night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose.⁸

36 Thus⁹ were both the daughters of Lot with child by their father.

37 And the first-born bare a son, and called his name Moab:⁹ the same *is* the father of the ^gMoabites unto this day.

38 And the younger, she also bare a son, and called his name Ben-ammi:¹ the same *is* the father of the ^hchildren of Ammon unto this day.

CHAPTER XX.

1 Abraham sojourneth at Gerar, and deneth his wife, and loseth her. 3 Abimelech taketh her, but is reproved of God in a dream. 9 He rebuketh Abraham, 14 restoreth Sarah, and reproveth her. 17 He is healed at Abraham's prayer.

AND Abraham journeyed from ^athence toward the south country,² and dwelled between ^bKadesh and Shur, and sojourned in ^cGerar.³

2 And Abraham ^dsaid of Sarah his wife, She is my sister:⁴ and Abimelech king of Gerar sent and took Sarah.

regret, from that rich country abounding with sensual pleasures, Lu. 9. 62; Phi. 3. 13, 14; Mat. 24. 16-18.

Ver. 20. Its inhabitants are few, and their guilt less; nor could it be a noted example of thy vengeance.

Ver. 24. "Then the Lord rained upon Sodom and Gomorrah brimstone and fire," etc., Jn. 5. 19; Ps. 11. 6; Job 18. 15; as a figure of their eternal sufferings in hell, Jude 7; 2 Pe. 2. 6; Re. 14. 10, 19, 20; 21. 8.

Ver. 25. The vale of Siddim was buried up and turned into a salt sea, ch. 14. 3; Nu. 34. 12; De. 3. 17; Jos. 3. 16.

Ver. 26. A lasting monument of God's wrath against her disobedience, unbelief, and love to the world, Lu. 17. 32; Nu. 16. 38.

Ver. 27. [This place was a few miles east of Hebron, on the brow of the mountain ridge which commands that section of the valley in which the doomed cities stood. P.]

Ver. 28. [Recent researches have thrown some little light on this wondrous catastrophe. The Dead Sea occupies the lowest part of a long deep valley—so deep that the surface of the water is no less than 1292 feet below the level of the ocean. The northern section of the sea is very deep, and the southern very shallow, only a few feet of water covering a slimy plain, along whose shores are salt-springs and fragments of sulphur and bitumen. In this southern section once stood the cities. The plain around them was filled, as we are told, with bitumen pits. Bitumen is inflammable, and when ignited would burn fiercely. Mr. Tristram visited a wady at the southern end of the sea, which he thus describes: 'There are exposed on the sides of the wady

large masses of bitumen mingled with gravel. These overlie a thick stratum of sulphur, which again overlies a thicker stratum of sand strongly impregnated with sulphur.' He says that the bitumen is calcined, and bears marks of having been subjected to extreme heat.—'The whole appearance points to a shower of hot sulphur, and an irruption of bitumen upon it.' The sacred writer farther says that the vale of Siddim became the Salt Sea. Suppose the vale to have sunk a few feet, or the water to have risen a few feet, after the burning of the cities, either supposition would accord with the biblical narrative, would not be without a parallel in the history of countries exposed to earthquakes, and would not be opposed to any results of modern observation. It would accord, besides, with the views of ancient writers and with uniform Jewish tradition. P.]

Ver. 29. God showed his regard to his own promise of making him a blessing, ch. 12. 3, and to his intercession in behalf of Sodom, ch. 18. 25, and to Lot's relationship to him, ch. 14. 14, 16.

Ver. 30. [The character of Lot is marked by timidity (compare ver. 19 and 30), yet was he a righteous man, 2 Pe. 2. 7.—*Note*, Grace, in conversion, seldom takes away the original character of the natural man; but merely overrules its deficiencies to humble him and warm others; and refines and elevates its excellencies; and thus, by the Spirit, mortifies the old while it quickens and establishes the new man. C.]

REFLECTIONS.—What an advantage it is for the world that in very wicked places some persons truly

pious may be found! How encouraging to entertain strangers, when 'some have thereby entertained angels unawares!' To what shocking impudence, in the vilest abominations, men's corruptions can carry them, and that notwithstanding sharp corrections or remarkable deliverances, ch. xiv. How readily those who reprove sin by their godly conversation are an eyesore to the wicked! How quickly the protectors of God's messengers are rewarded with remarkable protection or with rescue from danger! How prone are hardened sinners to sport with the most serious warnings of ruin, near and terrible!—and even saints, if strongly attached to worldly things, to defer or shift the means which have been prescribed by God for their safety! But let us remember that it is infinitely hazardous to be under the reigning power, or even the prevalence, of a carnal and unbelieving heart; for though God wonderfully restricts the range of his judgments for the sake of his people, and in answer to their prayers, yet he is and will be just in depriving them of that wealth which they sinfully attempted to increase by mingling themselves with the wicked, ch. 13. 10, 11. Yea, he causes men to be quickly wearied of the shifts which themselves devised for their safety, and obliged to take that at last which he at first prescribed them. But how dangerous is drunkenness! for it readily issues in whoredom and lasting shame.

CHAPTER XX. Ver. 3. God often intimated his mind in dreams, ch. 28. 12; 31. 24; 37. 5; 40. 8; 41. 1; 1 Ki. 3. 5; Je. 23. 25, 28, 32; Da. 2. 1; 4. 5.

3 But God came to Abimelech in a dream by night,³ and said to him, Behold, thou art but a dead man, for the woman which thou hast taken; for she is a man's wife.

4 But Abimelech had not come near her: and he said, LORD, wilt thou slay also a righteous nation?

5 Said he not unto me, She is my sister? and she, even she herself said, He is my brother: in the integrity⁴ of my heart, and innocency of my hands, have I done this.

6 And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her.

7 Now therefore restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore her not, know⁵ thou that thou shalt surely die, thou, and all that are thine.

8 Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears:⁵ and the men were sore afraid.

9 ¶ Then Abimelech called Abraham, and said unto him, What hast thou done unto us? And what have I offended thee, that thou hast brought on me, and on my kingdom, a great sin? thou hast done deeds unto me that ought not to be done.

10 And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing?⁶

11 And Abraham said, Because I thought, Surely⁷ the fear of God is not in this place; and they will slay me for my wife's sake.

12 And yet indeed she is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife.

13 And it came to pass, when God caused me to wander from my father's house, that I said unto her, This is thy kindness which thou shalt show unto me; at every place whither we shall come, say of me, He is my brother.

A.M. 2108. B.C. 1896.

Ps. 105. 14. Eze. 33. 14. Jn. 3. 4.

3 God seems often to have made known his will by dreams, in various cases, as distinct from prophetic intimations. Such things may be done still. But all such supposed communications must be tried by the infallible standard of the Word of God, which liveth and abideth for ever.—I.

J ch. 34. 24. 2 Sa. 4. 11. with ch. 18. 25; ver. 17, 18.

4 Or simplicity, or sincerity, 1 Ki. 9. 4. 1 Ki. 29. 17. Ps. 24. 4; 73. 13; 96. 2.

5 J ch. 31. 7; 35. 5. Ex. 32. 15. 34. 25; Pr. 21. 1. ch. 39. 6. Ps. 51. 4. Lc. 6. 2, with Ps. 81. 12. 2 Th. 2. 7. 11.

Ps. 105. 15; 25. 14. He. 1. 1.

6 1 Ki. 13. 6. 2 Ki. 5. 11. Jc. 14. 11; 15. 1; 27. 18. 2 Sa. 24. 17. Job 42. 8. J. 5. 16. Re. 11. 5, 6.

7 ver. 18; ch. 12. 17. Ps. 105. 14. Job 34. 19. He. 13. 4.

8 It appears by this whole history of Abimelech, that he was a man of great virtue in those days, and not an idolater, but a worshipper of the true God, as Melchizedek, the high priest of the country, was; yet not so well acquainted with divine revelation as Abraham was.—Patrick.

J ch. 12. 18; 26. 10.

9 m ch. 39. 6. He. 13. 4. Lc. 10. 2. 5 Sa. 12. 10, 11. Ro. 2. 14.

10 Abimelech's expostulation and reproof were weighty, convincing, and mild; but Abraham's answer implied criminal distrust of God, groundless suspicion of the Gerarites, and a settled plan of misconduct; and his excuse was tinged with equivocation.—I.

n Ps. 36. 1-4; 14. 4.

11 Ge. 12. 13; 11. 29. She was the daughter of his eldest brother.

J ch. 12. 13.

A.M. 2108. B.C. 1896.

g ch. 13. 9.

7 Heb. as is good in thine eyes.

r ver. 3. Pr. 27. 5.

8 The present of silver being 'destined' to the purchase of a covering of the eyes, or veil for Sarah and all her married household, seems to have been a parabolic act.—C.

J Jn. 1. 6.

9 The reproof seems to be calling Abraham her brother, and thereby reminding her of having joined in his equivocation.

Note. The wife who was appointed an help meet for man in innocency, should not now become his helper in sin; or the husband, who is constituted head of the wife, should not pervert his authority to weaken, but employ it to strengthen and confirm her, in good.—C.

J Ja. 5. 16. Mat. 7. 7. 18. 45. 11.

10 ch. 12. 17; 30. 2; 36. 2. See ver. 7.

CHAP. XXI.

a Ps. 12. 6. ch. 17. 19; 18. 10. Ro. 4. 17, 18, 19, 20. Tit. 1. 2. Ro. 4. 19.

b Ac. 7. 8. Ga. 4. 22. He. 11. 11. ch. 17. 21; 18. 10, 14. Ro. 9. 9.

c ch. 17. 19; ver. 6, 7. Ro. 9. 7. Ac. 7. 8. Jos. 24. 3.

1 Isaac means laughter, as is indicated in Sarah's words given in ver. 6, 7. It is laughter, however, not of derision, but of heartfelt joy.—P.

d ch. 17. 10, 12. Lu. 1. 6. De. 12. 32.

e ch. 17. 1, 17.

2 About 1896.

f Is. 49. 15, 21; 54. 1. Ga. 4. 26. P. 11. 11. 1. Sa. 2. 1-10. Lu. 1. 46-55. Jn. 16. 21, 22.

3 Weaned is derived from the Saxon *wean*, signifying to remove from one place to another, as a grown child is removed from its mother's breast to other nourishment.—C.

g ch. 19. 3; 26. 30; 29. 22; 40. 20. Jn. 14. 10, 12. 1. Sa. 25. 36. 2 Sa. 3. 20. 1 Ki. 3. 15. Es. 1. 3.

14 ¶ And Abimelech took sheep, and oxen, and men-servants, and women-servants, and gave them unto Abraham, and restored him Sarah his wife.

15 And Abimelech said, Behold, my land is before thee; dwell where it pleaseth thee.⁷

16 And unto Sarah he said, Behold, I have given thy brother a thousand pieces of silver: behold, he is to thee a covering⁸ of the eyes unto all that are with thee, and with all other. Thus she was reproved.⁹

17 ¶ So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maid-servants; and they bare children.

18 For the LORD had fast closed up all the wombs of the house of Abimelech because of Sarah, Abraham's wife.

CHAPTER XXI.

1 Isaac is born, and circumcised. 6 Sarah's joy. 9 Hagar and Ishmael are cast forth. 15 Hagar in distress. 17 The angel comforteth her. 22 Abimelech's covenant with Abraham at Beer-sheba, 33 who calleth upon the LORD.

AND the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken.

2 For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him.

3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac.¹

4 And Abraham circumcised his son Isaac, being eight days old, as God had commanded him.

5 And Abraham was an hundred years² old when his son Isaac was born unto him.

6 ¶ And Sarah said, God hath made me to laugh, so that all that hear will laugh with me.

7 And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born him a son in his old age.

8 And the child grew, and was weaned.³ and Abraham made a great feast the same day that Isaac was weaned.

9 ¶ And Sarah saw the son of Hagar the

Ver. 4. He was afraid that he, or even his subjects, however innocent in this point, might for his sake, 2 Sa. 24. 17; 1 Ch. 21. 17; Je. 15. 4, be destroyed as the Sodomites had been.

Ver. 7. Abraham was a prophet and interpreter of God's will, Ex. 7. 11, and one to whom he freely and familiarly manifested his perfections and purposes, Am. 3. 7.

Ver. 11. The true fear of God is not a slavish dread of him, as ch. 15. 1; but an abiding, kindly, and reverential awe of him, wrought in the heart by his Spirit—disposing and enabling to keep his commandments, and to hate and avoid whatever is sinful, Je. 32. 40; Ec. 12. 13; Pr. 8. 13; 16. 6; Ge. 22. 12; 39. 9; 42. 18; Ne. 5. 15; Job 1. 1; Ro. 3. 18.

Ver. 16. Either he gave this present of about £115 sterling to Sarah, to purchase veils for her and her maidens, for the concealment of their beauty; or to Abraham, as a memorial for Sarah to take heed henceforth to own him, not as her brother, but as her husband, as the best safeguard of her chastity.—[Kalisch gives what appears to be the true meaning of this obscure passage. He translates it thus:—'And to Sarah

he said, Behold, I have given to thy brother a thousand shekels of silver: behold, he is to thee a protection, and to all who are with thee, and with all: and thou wilt be recognized.' His exposition is as follows:—'Since Sarah deserved likewise a compensation for the anxiety suffered by her in the house of the stranger, he gave to Abraham for her a thousand shekels of silver, and addressed to her a remark embodying the experience which he had just made, and the respect with which it inspired him; he said, though she might profess that Abraham was her brother, he was her protector against every man; she might be taken by others as his sister, but she would soon be known and convicted of being his wife by the supernatural interference of God, who, both in his case and that of the Egyptian king, had watched over her purity.' P.]

REFLECTIONS.—In my wanderings through this world let me commit myself and all my concerns to God, as my God! If Jehovah be my God, my shield, and my exceeding great reward, I have no need of assistance or protection from Satan, nor of any evasive arts to shelter me from danger. Never therefore let remarkable favours from God be immediately followed

with sinful unwatchfulness and fear of man, which causeth a snare! And if I have been once overcome by them, let me take heed to my steps, lest my last error be worse than my first; but especially if I have real grace, let me beware of becoming a tempter to the profane or graceless! How much God detests uncleanness! To prevent it he inflicts judgments upon and gives extraordinary warnings even to heathens. How pitiful are the best excuses which men, particularly saints, can make for their sinning! And it must be considered as an infinite mercy that God, though he sometimes puts his people to shame for their folly, takes more care of their honour, and especially of the honour of his promises, than they do. And the prayers of penitent saints are profitable to the greatest men upon earth.

CHAPTER XXI. Ver. 1. God visited Sarah, i.e. granted the mercy he had promised, ch. 1. 24, 25; Ex. 4. 31; Ru. 1. 6; 1 Sa. 2. 21; Job 10. 12; Lu. 1. 68.

Ver. 3. i.e. Laughter, so called because of his father's believing and his mother's unbelieving laughter at the promise of his birth, and because of their great joy at the fulfilment of it, ch. 17. 17; 18. 12; ver. 6; Is. 54. 1.

Egyptian, which she had born unto Abraham, ¹mocking.⁴

10 Wherefore she said unto Abraham, 'Cast out this bond-woman and her son: for the son of this bond-woman shall not be heir with my son, *even* with Isaac.

11 And the thing was very ¹grievous in Abraham's sight because of his son.

12 And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bond-woman; in all that Sarah hath said unto thee, hearken unto her voice: for¹ in Isaac shall thy seed be called.

13 And also of the son of the bond-woman will¹ I make a nation, because he *is* thy seed.

14 And Abraham ¹rose up early in the morning, and took bread, and a bottle⁵ of water, and gave *it* unto Hagar, (putting *it* on her shoulder,) and the child, and sent her away: and she departed, and ¹wandered in the wilderness of Beer-sheba.

15 ¶ And the water was spent in the bottle, and she cast the child under one of the shrubs.

16 And she went, and sat her down over against *him* a good way off, as it were a bow-shot: for she said, ¹Let me not see the death of the child. And she sat over against *him*, and lift up her voice, and wept.

17 And ¹God heard the voice of the lad: and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear¹ not; for God hath heard the voice of the lad where he *is*.⁶

18 Arise, lift up the lad, and hold him in thine hand; for ¹I will make him a great nation.

19 And God ¹opened her eyes, and she saw a well of water; and she went and filled the bottle with water, and gave the lad drink.

20 And ¹God was with the lad; and he grew, and dwelt in the wilderness, and became an archer.

21 And he dwelt in the wilderness of Paran:⁷ and² his mother took him a wife out of the land of Egypt.

22 ¶ And it came to pass at that time, that Abimelech, and Phichol the chief captain of his host, spake unto Abraham, saying, ¹God *is* with thee in all that thou doest:

23 Now therefore ²swear unto me here by

A.M. 2108. B.C. 1896.

¹ Ga. 4.29. He. 11.36. Ne. 2.9.4.1.2. Ps. 22.6.

⁴ Heb. *laughing*, but evidently in mockery.—P.

⁵ Ga. 4.30. ch. 25.19; 17.15.21. Pr. 22.10; 20.11. Jn. 8.35. 1 Jn. 1.19. Mat. 8.14.12.22.13.

⁶ ch. 17.18. with 16. 2. He. 12.11. Jn. 13.8.

⁷ Ro. 9.7. He. 11.18.

⁸ ch. 16.10.17.20.25. 12-18.

⁹ Ps. 119.66. Ec. 9.10.

⁵ The eastern bottles were not glass according to the modern European use of the word, but skins ingeniously rendered waterproof.—C.

⁶ Gal. 4.23.24.

⁷ Pr. 21.16. Lu. 15.14. 17.15.49.15. Zec. 12.10. 1 Ki. 3.26.

⁸ ch. 15.11. Ex. 22.23. 27. 2 Ki. 13.4. Mat. 15. 32. Ps. 65.2.50.15. 91.15.

⁹ See ch. 15.1. Is. 43. 1.2.4.10.13.14. Mar. 5. 36. Re. 1.18.

⁶ In ver. 9 we find Ishmael *mocking*, which Paul, Ga. 4.29, interprets as a *persecution* of Isaac. Mocking being to a delicate and sensitive mind, as was Sarah's one of the most grievous forms of persecution against herself and her child. But now happily, in this verse, we find Ishmael *praying*, and God *hearing* and *answering*.—Note.

The happy effects of parental chastisement, when not dictated by passion, but approved and directed of God.—C.

⁷ ver. 13. ch. 16.10.17. 20.25.12-18. 1 Ch. 1.29-31.

⁸ Lu. 24.16. 31. Nu. 22.31. 2 Ki. 6.17.18.20. 15.35-5.

⁹ ch. 17.20. 16.12.39. 2.21. Ju. 6.12.

⁷ Paran lay along the southern border of Palestine, extending to the valley of Arabah on the east, and to the mountains of Sinai on the south.—P.

⁸ ch. 24.28.2. Ju. 14. 2.1 Co. 7.38.

⁹ ch. 26.28; 20.17; 39. 3. Jos. 3.7. 2 Ch. 1.1. Ro. 8.31. He. 13.5. 1 Co. 14. 25.15.45.14.

¹⁰ ch. 14.22.23; 26.28; 31.44.53. 1 Sa. 30.15. 2 Co. 1.23. 1 Sa. 20.13-17. He. 6.16. Je. 4.2. De. 6. 13.

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¹ He. 6.16. Ro. 12.18. ch. 14.13.

² ch. 26.15-22; 29.8. Ex. 2.15-17. Ju. 1.15.

³ During the summer months water is extremely scarce in the south of Palestine. The only supply for flocks and herds is got from deep wells, many of which are excavated through the rocky strata to a depth of more than 100 feet. This makes them very valuable; and to this day they form fruitful sources of quarrels and bloodshed among Arab tribes.—P.

⁴ ch. 13.7.2 Ki. 5.22. 17.8.21.14.

⁵ Pr. 18.15. 24; 19.6; 24.27.22.27.

⁶ That is, the well of the oath, ver. 24. ch. 26.31. Jos. 15.28. Ju. 20. 1.2. Sa. 17.11. 1 Ki. 4.25. It was the south border of Canaan.

⁷ ch. 14.13. 33. 53. 1 Sa. 18.3.

⁸ About 1894.

⁹ Or, tree.

¹⁰ See ch. 12.8.

¹¹ Ro. 16.26. 1 Ti. 17; 6.16. Ps. 90.2. Is. 57. 15.40.28.

¹² He. 11.9. Ps. 39.12. 1 Pe. 2.11.1. Ch. 29.15.

CHAP. XXII.

B.C. 1872.

¹ He. 11.7. 2 Sa. 24.1. with Ja. 1.13.

² God, says James, 1.13, 'is not tempted of evil, neither tempteth he any man.' How then does this consort with the statement that God tempted Abraham? God tempted no man to evil; but God *tried* the faith of his children by labours, difficulty, affliction, self-denial, and sacrifice.—C.—'Try' would be a more appropriate word here than 'tempt.' Temptation, as we understand it, implies 'inducement to sin.' Nothing of the kind is, or can be, implied here. Trial is often man's best teacher. He knows not his own weakness and want on the one hand, nor his own courage and faith on the other, until he has been tried. Trial therefore is a wise discipline to the person tried. Besides, God is pleased to instruct the world by examples as well as by direct precept. The example of Abraham's faith and devotion to God has cheered and instructed the universal church.—P.

³ Heb. *behold me*.

⁴ ch. 21.12. Jn. 3.16. Ro. 5.8.1 Jn. 4.9.10.

⁵ Ch. 3.1. Here the temple was afterward built.

God, that thou wilt not deal falsely with me, nor with my son, nor with my son's son: *but* according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

24 And Abraham said, ¹I will swear.

25 And Abraham reproved Abimelech ¹because of a well of water, which Abimelech's servants had violently taken away.⁸

26 And Abimelech said, ¹I wot not who hath done this thing; neither didst thou tell me, neither yet heard I *of it*, but to-day.

27 And Abraham ¹took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant.

28 And Abraham set seven ewe-lambs of the flock by themselves.

29 And Abimelech said unto Abraham, What *mean* these seven ewe-lambs which thou hast set by themselves?

30 And he said, For *these* seven ewe-lambs shalt thou take of my hand, that they ¹may be a witness unto me that I have digged this well.

31 Wherefore he called that place ¹Beer-sheba, because there they sware both of them.

32 Thus they made ¹a covenant at Beer-sheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.

33 ¶ And¹ Abraham planted a grove² in Beer-sheba, and ¹called there on the name of the LORD, ¹the everlasting God.

34 And Abraham ¹sojourned in the Philistines' land many days.

CHAPTER XXII.

1 Abraham is tempted to offer Isaac. 3 He giveth proof of his faith and obedience. 11 The angel stayeth him. 13 Isaac is changed with a ram. 14 The place is called Jehovah-jireh. 15 Abraham is blessed again. 20 The generations of Nahor, from whom came Rebekah.

AND it came to pass after these things, that ¹God did tempt³ Abraham, and said unto him, Abraham. And he said, Behold, *here I am*.⁴

2 And he said, Take now ¹thy son, thine only son Isaac, whom thou lovest, and get thee into the land of ¹Moriah, and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.

Ver. 12. ¹Isaac, as thine heir, shall bear and propagate thy name; and the promised seed and land, and the spiritual prerogatives, shall be entailed upon him, Ro. 9. 7, 8; He. 11. 8.

Ver. 14. *Bread and water* include all necessary provision; of which it is probable they had sufficient to have served them till they had gotten to Hagar's friends in Egypt, had they not lost their way.

Ver. 25-30. In these hot countries a well was of great value, ch. 26. 18, 20, 21. Abimelech's acceptance of the seven ewe-lambs imported his renunciation of all claim to this well.

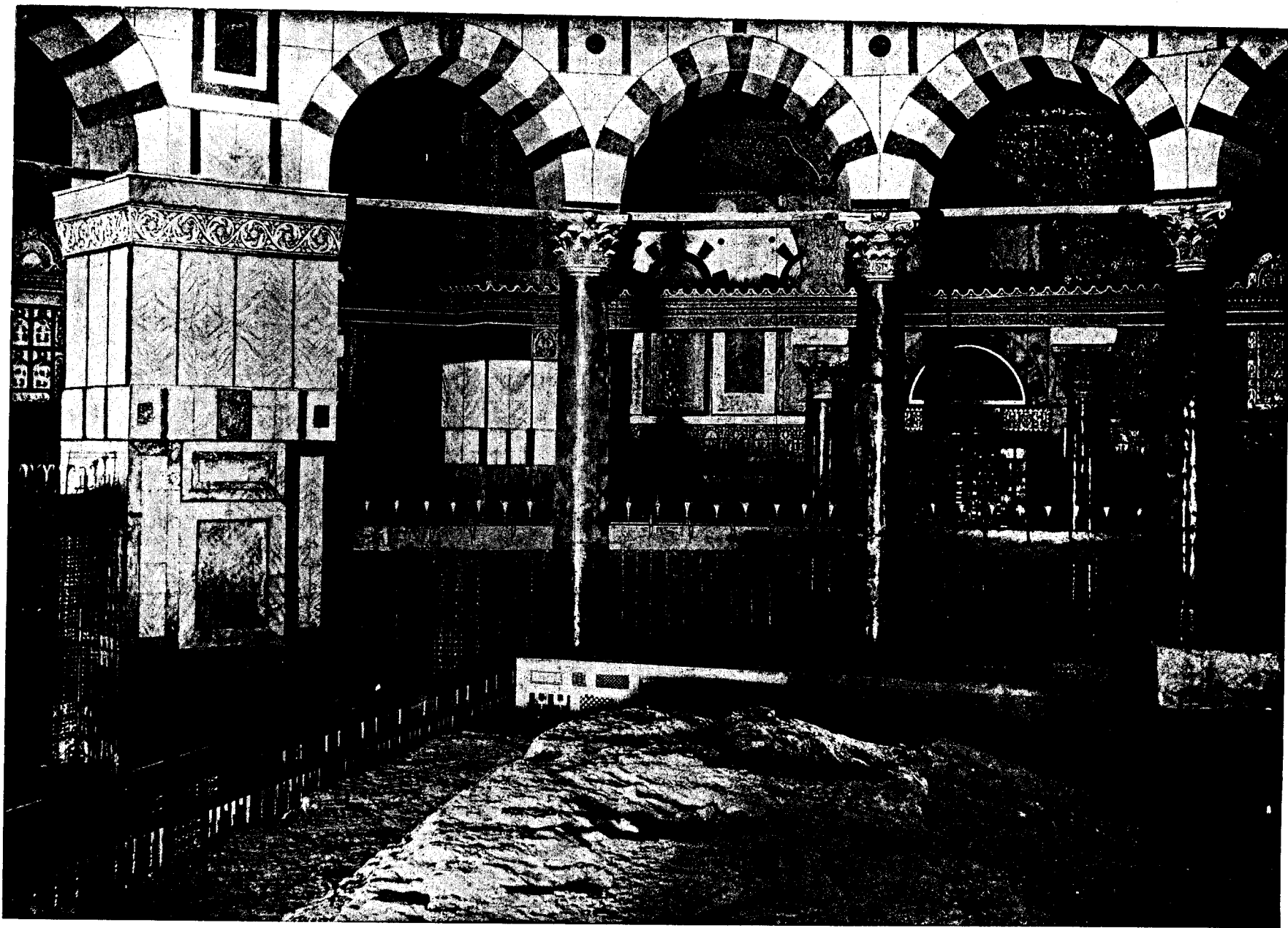
Ver. 33. The planting of groves for the opportunity of greater retirement when worshipping God, being afterwards abused to promote idolatry and superstition, was forbidden, Ex. 34. 13; De. 16. 21.

REFLECTIONS.—What a pleasure God some-

times takes to delay the fulfilment of promises, till it becomes, humanly speaking, improbable, if not impossible, for the trial of our faith and patience; but he never defers it a moment beyond the due time; and the joys which attend the seasonable fulfilment thereof are great and certain: and yet even then our attempts to anticipate it often mingle our joys with wormwood and gall! How proper in all our straits to consult the Lord, and to request and hope for his watchful care over our relations, particularly such as are exposed to dangers! Let my care be to honour God in all my conduct, and he will take care to honour me before the world, as is good in his sight! And while Sarah and her family rejoice over her son, let me, let all the redeemed, rejoice that 'to us a Child is born, to us a Son is given, whose name is Wonderful,' and that God in him hath made us, like Isaac, children of the pro-

mise! Let us Gentiles rejoice that while the Hebrews are, like Ishmael, cast out, to be wandering, wild, and hated, we are called to the fellowship of the sons of God! Here likewise let us observe how sharply God corrects those who have been insolent despisers of others, and how near the most seasonable mercies may be, whilst we perceive them not!

CHAPTER XXII. Ver. 1. God tempts no man by enticing him to sin, Ja. 1. 13; nor doth the word *nissah* here used ever signify any such thing, but to *try exquisitely*; nor doth God try men in order to promote or confirm his own knowledge of them, but to manifest what they are to themselves and to the world, that his rewarding or punishing them may appear the more wise and equal, or his blessing them the more gracious, De. 3. 2; 13. 3; Ju. 2. 22; 2 Ch. 32. 31; Ps. 139-



THE ROCK IN THE TEMPLE—WHERE ABRAHAM IS SAID TO HAVE STARTED TO SACRIFICE ISAAC. [GENESIS, xxii: 3.]—"And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him." This Rock in the Temple is now inclosed by the Mosque of Omar. It is claimed that upon this rock Abraham prepared to slay his son at

God's command, and here in later days David built his altar upon the threshing floor of Araunah the Jebusite, where the angel of the pestilence stayed his hand. Here stood the first temple in which Jehovah dwelt. It was at this place that God said, "Here will I dwell, for I have desired it." And in the sacrificial victims which for hundreds of years were offered on this spot, there was remembrance made of the promise of a nobler sacrifice which could alone procure the remission of sins.

3 ¶ And Abraham ⁴rose up early⁴ in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt-offering, and rose up, and ⁵went unto the place of which God had told him.

4 Then on the ⁶third day Abraham lifted up his eyes, and saw the place afar off.

5 And Abraham said unto his young men, Abide⁷ ye here with the ass; and I and the lad will go yonder and worship, and come again to you.⁵

6 And Abraham took the wood of the burnt-offering, and ⁸laid it upon Isaac his son; and he took the fire in his hand, and a knife: and they went both of them together.

7 And Isaac spake unto Abraham his father, and said, My father. And he said, Here *am* I, my son. And he said, Behold the fire and the wood; but where *is* the lamb⁶ for a burnt-offering?

8 And Abraham said, My son, ⁹'God will provide himself a lamb for a burnt-offering: so they went both of them together.

9 And they came to the ¹⁰'place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and ¹¹'laid him on the altar upon the wood.

10 And Abraham stretched forth his hand, and took the knife to slay his son.

11 ¶ And the ¹²'angel of the LORD called unto him out of heaven, and said, Abraham, Abraham! And he said, Here *am* I.

12 And he said, ¹³'Lay not thine hand upon the lad, neither do thou any thing unto him; for now ¹⁴'I know that thou fearest God, seeing

A.M. 2132. B.C. 1872.

d ch. 21. 14. Ps. 119.
66. Ec. 9. 10. He. 11. 19.4 The *early* rising, the *saddling* of the ass and *claving* the wood, and continuing *three* days on the journey, are remarkable instances of the deliberate obedience of Abraham.—C.e ver. 2. Mar. 10. 28.
34. De. 12. 32. Jn. 8. 29.
He. 5. 8. Phil. 2. 8.f Ex. 19. 11. 15. Le. 7.
17. Nu. 19. 12. 19. 31. 19.
2 Ki. 20. 5. Ho. 6. 2. 1 Co.
15. 4.g Mat. 9. 16. He. 12. 11.
19.

5 Abraham told no untruth in promising that he and Isaac would return, as the account that God was able to raise him from the dead, from whence also he received him in a figure. He. 11. 19.—C.

h Is. 53. 6. Jn. 19. 17.
Lu. 24. 20. 27. 1 Pe. 2. 24;
3. 18. 2 Co. 5. 21.i Or, *aid*.j 2 Ch. 25. 9. ch. 18.
14. Mat. 19. 26.k ver. 3-4. Mat. xxi.
xxvi. xxvii.l Ja. 2. 21-23. He. 11.
17-19. Is. 53. 4-6. 10.
Mat. 8. 20. xvi. xxvii. 2
Co. 5. 21. Ga. 3. 13. Phi.
2. 7. 8. He. 2. 9. 10. 9. 28.
1 Pe. 2. 24. 3. 18.m ch. 16. 7. 21. 17. ver.
16.n He. 11. 19. 2 Co. 8.
12. 1 Co. 10. 13. Job 5. 19.o Mat. 5. 16. 16. 24. 10.
37. 38. 19. 29. Jn. 2. 18.
21. with Jn. 3. 16. Ro. 5.
8. 1 Jn. 4. 9. 10.

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p Is. 30. 21. ver. 8. Ps.
89. 19. 20. 1 Pe. 1. 19. Pr.
8. 23. 31. Ps. 40. 6-8. Je.
30. 21.q Ex. 17. 15. Ju. 6. 24.
Eze. 48. 35.

r That is, the LORD will see or provide. ver. 8. 13. (Jehovah-jireh, the LORD will provide.) The LORD will provide mercy to Isaac, for whom he provided a substitute.—C.

s De. 32. 36. Ps. 135.
14. Jn. 1. 14. 1 Ti. 3. 16.t Ps. 105. 9. Lu. 1. 73.
He. 6. 13. 14. Ro. 4. 13-
17.u Power over them, ch. 24. 60. De. 21. 19. Ps.
2. 8. 9. Da. 2. 44. 45. 1 Co.
15. 57.8 Every term most expressive of an incalculable multitude appears appropriated to the race saved in union with Abraham, through the virtue of the one Seed. Thus they were to be as the particles of dust covering the globe, ch. 13. 16; and here, as the stars in the firmament, and the sand on the coasts of the oceans, lakes, and rivers.—*Davidson*.x ch. 12. 3; 18. 18; 26.
4. Ac. 3. 25. Ga. 3. 8. 29.
Ps. 72. 17. Ep. 1. 3. Ro. 8.
17.y See ch. 21. 31. Jos.
15. 28. Ju. 6. 21.

z Pr. 25. 25.

a ch. 11. 29; 24. 15. 24.

b Job 1. 1; 32. 2.

c Syrians, Ps. 60.
title. Nu. 23. 7. ch. 24. 10.

d ch. 24. 15. 24. 28. 5.

e ch. 24. 15. 24. 67. Ro.
9. 10.f Half-wife, ch. 16.
3. with 25. 6.

thou hast not withheld thy son, thine only son, from me.

13 And Abraham lifted up his eyes, and looked, and, behold, ¹⁴'behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son.

14 And Abraham ¹⁵'called the name of that place Jehovah-jireh:⁷ as it is said to this day, ¹⁶'In the mount of the LORD it shall be seen.

15 ¶ And the angel of the LORD called unto Abraham out of heaven the second time,

16 And said, ¹⁷'By myself have I sworn, saith the LORD; for because thou hast done this thing, and hast not withheld thy son, thine only son;

17 That in blessing I will bless thee, and in multiplying ¹⁸'I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess ¹⁹'the gate of his enemies:⁸

18 And⁹ in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

19 So Abraham returned unto his young men; and they rose up and went together to ²⁰'Beersheba: and Abraham dwelt at Beersheba.

20 ¶ And it came to pass after these things, that it was ²¹'told Abraham, saying, Behold, ²²'Milcah, she hath also born children unto thy brother Nahor;

21 Huz¹⁰ his first-born, and Buz his brother, and Kemuel the father of ²³'Aram,

22 And Cheshed, and Hazo, and Pildash, and Jidlaph, and ²⁴'Bethuel.

23 And Bethuel begat ²⁵'Rebekah: these eight Milcah did bear to Nahor, Abraham's brother.

24 And his ²⁶'concubine, whose name was

23, 24; 1 Co. 10. 13; Ex. 15. 25; 16. 4; Ja. 1. 12; 1 Sa. 3. 4. 6. By this command God tried the faith of Abraham with respect to his believing that in Isaac his seed should be called; and that through the death of the Messiah he and other believers should obtain everlasting salvation; and tried his obedience in the most tender point that could be conceived—his deliberate slaying of his darling, his only son by his wife, his only son now left in his own house, ch. 21. 1, 12, 14.

Ver. 2. [*Moriah* signifies 'the vision' or 'manifestation of Jehovah.' The name is here given to 'the land' on one of whose mountains the sacrifice was to be offered up; it is also given to the mountain on which the temple was built. The common belief is that these two places were identical, and we see no reason to doubt or question it. Mount Moriah is an oblong-shaped hill, or rather point of a ridge, having the deep glen of the Tyropeon on the west, and the Kidron on the east. The glens unite at the foot of the hill on the south. The elevation of the summit above the bottom of the glens is about 350 feet. Moriah is now crowned by the Great Mosque, and is one of the most venerated sanctuaries of the Mohammedans. P.]

Ver. 5. He firmly believed that God would restore his son to life from the ashes into which he expected he would be burned, and cause him to come back with him, He. 11. 19.

Ver. 6. As Isaac bore the wood, so Christ bore our sins and his cross, the cause and means of his suffering, Is. 53. 6; 1 Pe. 2. 24; Jn. 19. 17; and so we ought to bear our cross, Lu. 14. 27.

Ver. 9. Isaac, though able to resist, yielded up himself, as typical of Christ's voluntary oblation of himself for us, Phi. 2. 8; Ep. 5. 2; Ac. 8. 32.

Ver. 12. After lying under a sentence of death three days, Isaac was released by the orders of Heaven, as a figure of Christ's resurrection on the third day, 1 Co. 15. 3, 4; Mat. 16. 21; 17. 23; 20. 19; Lu. 13. 32.

Ver. 13. This ram was directed hither by divine providence, as a figure of Christ appointed of God, and engaged to make atonement for our sins, 1 Pe. 1. 19; Job 33. 24.

Ver. 14. In the extremities of distress God interposed as an helper and deliverer, De. 32. 36; Mi. 4. 10; Mat. 15. 32. And on Mount Moriah in the temple God was long manifested in the symbols of his presence, 2 Ch. 3. 1; Ps. 76. 2; and there Jesus often appeared while in the flesh, Hag. 2. 7; Jn. ii. v. vii.—x.

Ver. 16-18. He. 6. 13-18. 'When God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, Surely blessing I will bless thee, &c.—an oath for confirmation is an end of all strife; wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath, that by two immutable things, his word and oath, in which it is impossible for God to lie, we might have a strong consolation.' The promises here solemnly confirmed by oath almost wholly related to his Hebrew and his spiritual seed, ch. 21. 12. To possess the gates of their enemies, is to obtain their country, or have dominion over them, and rule among them, ch. 24. 60; De. 21. 19; 22. 24; 25. 7. The Jews had temporal dominion over their enemies in the time of Joshua, David, &c., Jos. vi.—xix.; 2 Sa. viii. x. And Christ and his people have a spiritual dominion over theirs, Ps. 2. 8, 9; 22. 27-30; Da. 4. 34, 35; Col. 2. 15; 1 Co. 15. 25, 57; Ro. 8. 37.

Ver. 24. Concubines were women of a middle con-

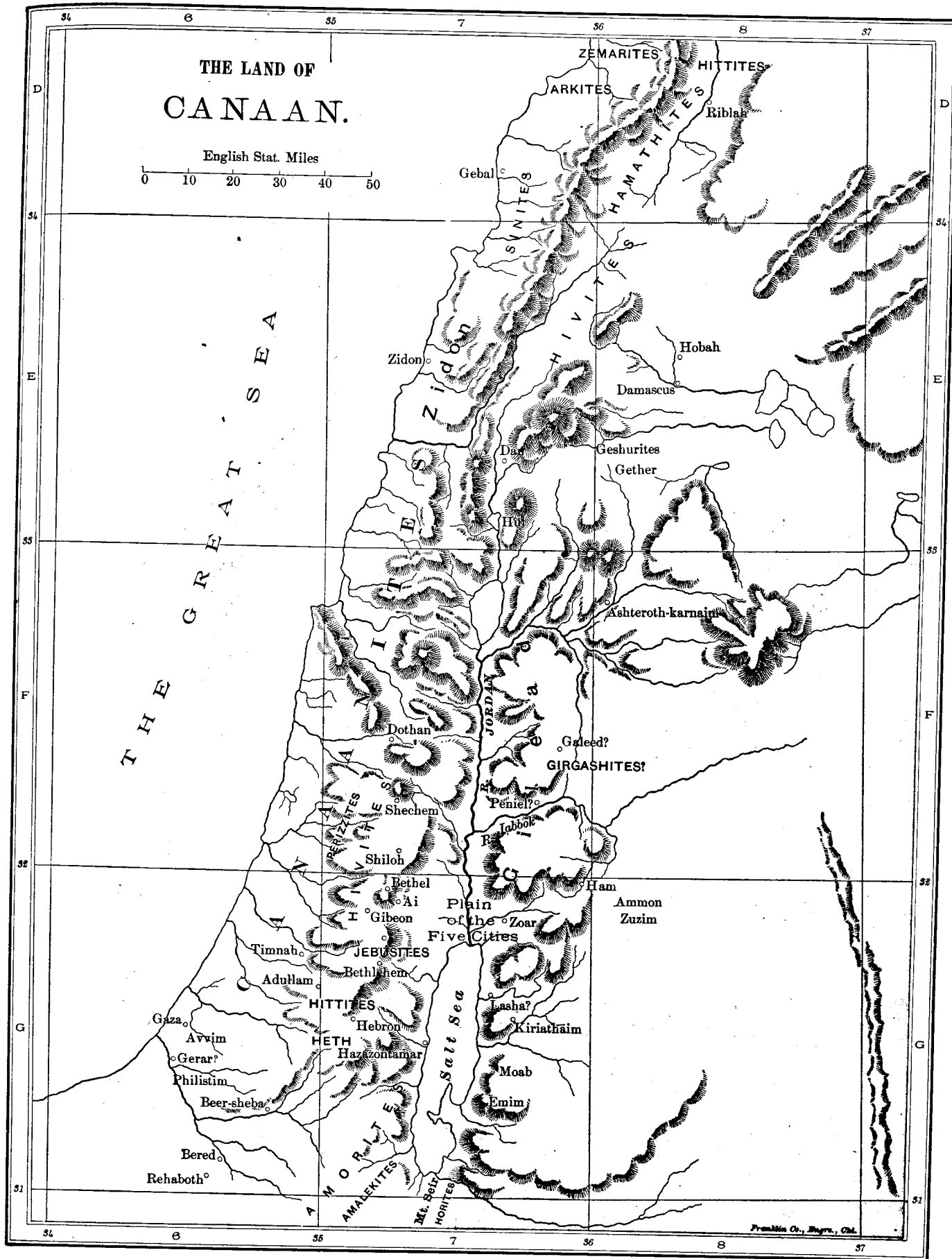
dition, between wives and harlots; a kind of half-wives, sharing in bed and board, but not in the government of the family, ch. 25. 1, 6; 30. 4; 35. 22; Ju. 19. 1; 1 Ki. 11. 3; 1 Ch. 1. 32. They served under the lawful wives, if alive, ch. 16. 6, 7; 32. 22; and their children had no title to the inheritance, ch. 25. 5, 6.

REFLECTIONS.—How necessary to count the cost when we enter upon a religious life! for who knows how many and how great our trials in it may be, since trials are increased in proportion to men's faith and spiritual comfort. Those trials are most afflicting to the believer which not only fly in the face of natural affection, or of outward honour and pleasure, but even threaten to frustrate the promises of God; yet thrice happy are they who, under the sorest trials, heartily acquiesce in the will of God, and firmly cleave to his promise, who, though he slay them, yet will still trust in him! For often when the nights of trial are at the very darkest, the Lord steps in, compasseth them about with songs of deliverance, and blesseth with all spiritual blessings in Christ Jesus. But while I admire the faith and obedience of Abraham, and the cheerful submission of Isaac—while I place these bright examples before me—my faith directs me to more glorious objects: let me with astonishment think of JEHOVAH bringing his only begotten Son into this world, permitting him to be laid on the altar, and through his sacrifice forgiving our sins! Let me behold Jesus caught, seasonably caught, in the thickets of men's wilful transgressions of his own compassion, and of our transgressions resting on him, and borne in our stead! Let me listen to the new testament in his blood, in which JEHOVAH swears that men shall be blessed in him, and all nations shall call him blessed.

THE LAND OF CANAAN.

English Stat. Miles
0 10 20 30 40 50

THE
G R E A T
S E A



Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.

CHAPTER XXIII.

¹ The age and death of Sarah. ³ The purchase of Machpelah, 19 where Sarah was buried.

AND Sarah was ^aan hundred and seven and twenty years old: *these were the years of the life of Sarah.*

2 And Sarah died in ^bKirjath-arba; the same *is* Hebron in the land of Canaan: and Abraham came to ^cmourn for Sarah, and to weep for her.

3 ¶ And Abraham stood up from before his dead, and spake unto the sons of Heth, saying,

4 *I am a* ^dstranger and a sojourner with you: give me a possession of a burying-place with you, that I may ^ebury my dead out of my sight.

5 And the children of Heth answered Abraham, saying unto him,

6 Hear us, my lord: Thou *art* a mighty prince⁸ among us; in the choice of our sepulchres bury thy dead: none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.

7 And Abraham stood up, and ^fbowed himself to the people of the land, *even* to the children of Heth.

8 And he communed with them, saying, If it be your mind that I should bury my dead out of my sight, hear me, and entreat for me to Ephron the son of Zohar,

9 That he may give me the cave of Machpelah,⁹ which he hath, which *is* in the end of his field; for as much money¹ as it is worth he shall give it me, for a possession of a burying-place among you.

10 And Ephron dwelt² among the children of Heth. And Ephron the Hittite answered Abraham in the audience of the children of Heth, *even* of all that went in at the gate³ of his⁹ city, saying,

11 Nay, my lord, hear me: The field ^ggive⁴ I thee, and the cave that *is* therein, I give it thee; ^hin the presence of the sons of my people give I it thee: bury thy dead.

12 And Abraham ⁱbowed down himself before the people of the land.

13 And he spake unto Ephron, in the audi-

A.M. 2144. B.C. 1860.

CHAP. XXIII.

^a Sarah is the only woman whose age is recorded in Scripture, ch. 17:17; 23:2, 8.

^b ch. 13:18. Nu. 13:30. Jos. 14:14, 15.

^c ch. 50:20. De. 34:8. 2 Sa. 1:12, 17. Jn. 11:35. Je. 22:18.

^d Le. 25:23. 1 Ch. 29:15. Ps. 99:12, 19. 13:105. 12:13. He. 11:13-16. ch. 17:8. 1 Pe. 2:11.

^e ch. 3:19. Ec. 12:5, 7; 6:3. Job 30:23.

^f Heb. *a prince of God*, ch. 21:22. Is. 45:14. 1 Jn. 3:1, 2.

^g ch. 18:2; 19:1. 2 Sa. 10:4. 1 Pe. 3:8. Pr. 18:24. Ro. 12:17, 18. He. 12:14.

^h Machpelah, if derived from the Hebrew, signifies *double*, and may have been so called from the cave being situated within, or beside another. If derived from the Arabic, it signifies *shut or walled up*, as is common in eastern countries, to prevent thieves from harbouring in them, or to protect them from violation.—C.

1 Heb. *full of money*, Ro. 13:8; 12:17.

2 And Ephron sat.—C.

3 Cities with walls and gates indicate the neighbourhood of warfare or predatory tribes, and the phrase *all that went in at the gate* seems to intimate the exclusion of strangers as dangerous to peace or property. Note, Let us pray for the blessed time, and it surely will come, when 'salvation will God appoint for walls and bulwarks,' Is. 26:1.—C.

4 Mat. 9:1. Lu. 2:3, 4. ch. 24:10.

5 2 Sa. 24: 21-24. Is. 32:8.

6 Theready present which Ephron makes of his field, with the uncertainty of obtaining it expressed by Abraham in ver. 13, is to be explained by a custom still prevailing in several eastern countries, and even in some provinces of Spain, of offering as a *gift* whatever a stranger praises, or seems desirous of obtaining. Abraham evidently understood the offered gift as a mere complimentary mode of expression, without any serious meaning that the offer should be accepted.—C.

7 ver. 18. Ru. 4:1, 4, 9. 11. Je. 32:7-12. Nu. 33:30. De. 17:6, 19, 15.

8 ch. 18:2; 19:1. See ver. 7.

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12 Sa. 24:24. Phi. 4:8. Col. 4:5. He. 13:5. Ro. 13:8. Ac. 20:35.

5 f. e. forty-five pounds twelve shillings and sixpence, i. e. 30. 15. Ec. 45:22. [Now equal to about £50 British money.—C.]

6 Silver in thin plates, and rolled up like paper, and that may be easily unrolled and cut into any weight, and also in small uncoined ingots, is still used in many parts of Asia.—C.

7 Mat. 7:12. Ro. 13:8. Phi. 4:8. 1 Th. 4:6.

8 ch. 49:32; 50:13; 25:9. Ac. 7:10. ver. 20.

9 Je. 32: 7, 9. ver. 20. Ps. 112:5. Ep. 5:15. Mat. 10:10. Col. 4:5.

10 Ru. 4:1. ch. 34:20. Je. 32:12.

11 ch. 3:19. Ec. 12:5, 7; 6:3. Job 30:23.

12 ch. 25:9; 49:32; 50:13, 24, 25.

CHAP. XXIV.

B.C. 1869.

^a Abraham was now an hundred and forty years old, and Isaac forty, ch. 21:5; 25:20.

7 Heb. *gone into days*.

8 ch. 12:2. Pr. 10:22. 1 Ti. 4:8. Mat. 6:33.

9 ch. 15:2.

10 ch. 23:23; 26:31; 31:44-23. 1 Sa. 20:17. Nu. 5:21. Ex. 22:11. 1 Ki. 8:22. De. 6:13; 10:30. Is. 45:23; 56:16. Je. 12:16.

11 ch. 26:34; 35:27. 46:28. 12. Ex. 34:10. De. 7:3. See ch. 6:2.

12 Abraham's care about the marriage of Isaac, suggests an important parental duty. The rich Canaanites that dwelt around him, and who might have strengthened his son by their connection and influence, he utterly rejects; and directs his attention to a distant land, and a family comparatively poor. Education and principle, not riches and power, were the grounds upon which he sought to secure his son's domestic happiness and prosperity. The language of Canaan, ver. 31, and of both Laban and Bethuel, ver. 50, 51, in which they ascribe the ruling of all events to the LORD; but above all their parting blessing in the name of the LORD, ver. 60, exhibit the quality of that religious system under which Rebekah was nurtured, and the grounds of the choice that Abraham made.—C.

ence of the people of the land, saying, But if thou *wilt* give it, I pray thee, hear me: ⁱI will give thee money for the field; take *it* of me, and I will bury my dead there.

14 And Ephron answered Abraham, saying unto him,

15 My lord, hearken unto me: The land *is* ^jworth four hundred shekels of silver;⁵ what *is* that betwixt me and thee? bury therefore thy dead.

16 And Abraham hearkened unto Ephron; and Abraham weighed⁶ to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, ^kcurrent money with the merchant.

17 And ^lthe field of Ephron, which *was* in Machpelah, which *was* before Mamre, the field, and the cave which *was* therein, and all the trees that *were* in the field, that *were* in all the borders round about, were ^mmade sure

18 Unto Abraham for a possession, in the presence of the children of Heth, before ⁿall that went in at the gate of his city.

19 ¶ And after this, Abraham ^oburied Sarah his wife in the cave of the field of Machpelah, before Mamre: the same *is* Hebron in the land of Canaan.

20 And the field, and the cave that *is* therein, were made sure unto Abraham ^pfor a possession of a burying-place by the sons of Heth.

CHAPTER XXIV.

1 Abraham *sweareth* his servant. 10 The servant's journey: 12 His prayer and sign. 15 Rebekah *meeteth* him, and *fulfilleth* his sign, 22 *receiveth* jewels, 23 *showeth* her kindness, 25 and *inviteth* him home. 26 The servant *blesseth* God. 29 Laban *entertaineth* him. 34 The servant *showeth* his message. 50 Laban and Bethuel *approve* of it. 58 Rebekah *consenteth* to go. 62 Isaac *meeteth* her, and *bringeth* her home.

AND Abraham was ^qold, and well ^rstricken in age: and the LORD had ^sblessed Abraham in all things.

2 And Abraham said unto his ^teldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh;

3 And I will make thee ^uswear by the LORD, the God of heaven, and the God of the earth, ^vthat thou shalt not take a wife unto my son of the daughters of the Canaanites,⁸ among whom I dwell:

CHAPTER XXIII. Ver. 3-20. Abraham wanted to purchase a burying-place in Canaan, and to have the claims thereto ascertained, that he and his nearest relations might have their dust laid there apart from the heathen natives; and might have it as a pledge and earnest to confirm their faith in God's promise of their possession of the whole country in his due time, ch. 25:9; 47:29, 30; 49:31; 50:13, 24, 25.—[Ver. 10. In ancient times the gate of a town or village was the place where the elders or judges sat, where cases were heard and adjudicated, and where all matters affecting the public welfare were discussed, Ge. 34:20; De. 16:18; Ru. 4:1. At the present day in many of the outlying villages of Palestine, where primitive customs are still kept up, I have seen the elders sitting in the gates conducting public business.—Ver. 19. Machpelah still exists, encompassed by a high and massive wall, which must have been built before the Christian era. It is

one of the holiest shrines of Mohammedanism, and consequently neither Jew nor Christian is permitted to enter it. The Prince of Wales was admitted within the walls, but was informed that the entrance to the cave had long been walled up, and that no person can now gain admission. P.]

REFLECTIONS.—Ponder, my soul, how the clouds of trouble return after the rain; how death parts the nearest and most affectionate relatives! The marriage state is but the forerunner of death and sorrow; it is but a porch of entrance into eternity! Tears and grief are the tribute which we owe to our departed friends. But if they and we be Christ's, let us not 'mourn as those that have no hope.' 'Blessed are the dead who die in the Lord'—they are not lost, but gone before us. How death changes the comely countenance, and makes the dearest body loathsome! Let the death of others always remind me of my own; and let me live as a

stranger and sojourner in this world. Let me so behave as to make my friendship valued and sought for by all around me. Never let Hittites or other heathens outstrip me in humanity or kindness, but let good manners, civility, modesty, and the strictest regard to equity, adorn my profession, and mingle themselves with all my behaviour. Let me carefully avoid being a burden to my neighbours, or being too much indebted for favours to carnal men; and though I be heir of the world through the righteousness of faith, let me be content with little of it now, and rejoice that the Canaan above, where neither death, nor famine, nor war ever enter, is my inheritance! If my flesh rest in hope, it is enough if I am allowed a grave on earth.

CHAPTER XXIV. Ver. 2. This form of swearing might import the subjection of Eliezer the servant, and that the Messiah should proceed from his master's



THE OAK OF MAMRE; ABRAHAM'S OAK—WHERE ABRAHAM PITCHED HIS TENT AND BUILT AN ALTAR. [GENESIS, xxiii : 20.]—Abraham lived in Hebron, and buried there Sarah, his wife, in the cave of the field of Machpelah, before Mamre. The garden in which this oak stands belongs to the missions, who have here built a hospital for pilgrims. The drive to the famous oak, through the beautiful and extensive vineyards lying north and west of Hebron,

is very charming. This oak of Abraham was revered as far back as the 16th century and is undoubtedly of great age. It is a fine old evergreen tree measuring 26 feet in girth, while its thick branches extend over an area 96 feet in diameter. The location is near the head of Wady Sebta, and there is a fine old well of sweet water just behind it. The Jews of Hebron hold picnics here, upon the soft grass that is allowed to grow beneath this old oak of Father Abraham.

4 But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.

5 And the servant said unto him, [¶]Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?

6 And Abraham said unto him, Beware thou that thou bring not my son thither again.

7 The LORD God of heaven, which [¶]took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; he [¶]shall send his angel before thee, and thou shalt take a wife unto my son from thence.

8 And if the woman will not be willing to follow thee, then thou shalt be [¶]clear from this my oath: only bring not my son thither again.

9 And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

10 [¶]And the servant took ten camels, [¶]of the camels of his master, and departed; (for all the goods of his master were in his hand;) and he arose, and went to Mesopotamia, [¶]unto the city of Nahor.

11 And he made his camels to [¶]kneel down without the city by a well of water, at the time of the evening, *even* the time that women go out to draw water.

12 [¶]And he said, O LORD [¶]God of my master Abraham, I pray thee, [¶]send me good speed this day, and show kindness unto my master Abraham.

13 Behold, [¶]I stand *here* by the well of water; and the daughters of the men of the city [¶]come out to draw water:

14 And [¶]let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink; and I will give thy camels drink also: *let the same be she* that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast showed kindness unto my master.

15 [¶]And it came to pass, [¶]before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.

16 And the damsel was very fair [¶]to look upon, a virgin, neither had any man [¶]known her: and she went down to the well, and filled her pitcher, and came up.

A.M. 2147. B.C. 1857.

Jc. 4. 2. Pr. 13. 16.

Ex. 20. 7. Ec. 5. 29. 2.

¶ He. 11. 9. ch. 12. 1-7.

13. 15; 15. 18; 26. 4.

¶ Ex. 23. 20. He. 1. 14.

Ps. 34. 7; 32. 6; 13. 24. Pr.

3. 5. 6.

¶ Jos. 2. 17.

¶ To Mesopotamia

north-east of Canaan

whence I came, Ac.

7. 2. ver. 4-6.

¶ God, who has distributed

the earth in-

to different climates

has given to every

one animals and

plants suited to its

peculiarities. The

camel has, accord-

ingly, been denomi-

nated the ship of the

desert. It moves with

great speed, carries a

heavy burden, drinks

as much water at a

draught as will sup-

ply it for several

days, and is so docile

that it will kneel

down to be laden or

unladen, or to rest.—

C.

1 Hebrew *Aram**Naharaim*, 'Aram of

the two rivers,'

Mesopotamia, the

rendering of the Sep-

tuagint and Vulgate

Versions, has unfor-

tunately been adopted

by our translators.—

P.

¶ Haran, Ge. 11. 31;

29. 14.

¶ To rest them-

selves, Pr. 12. 10. Ge. 33.

13. 14.

2 Women go out to

draw water. In most

countries there are

certain kinds of la-

bour appropriated by

common consent,

some to men, others

to women. In Mes-

opotamia and most

eastern countries

generally, it seems

the drawing of water,

as a domestic work,

was the woman's

part; while, as after-

wards appears, the

care of the flocks

was allotted to the

man.—C.

¶ ch. 15. 1-7. 8. Ex.

3. 6. Ki. 2. 14. Mat. 7. 7.

¶ Ps. 127. 1. 1 Th. 3.

11. ch. 27. 10.

¶ ver. 7. 43. Ps. 37. 5.

La. 3. 25. Pr. 3. 6.

¶ Ex. 2. 16. Ju. 5. 11.

1 Sa. 9. 11.

¶ ch. 15. 8-17. Ju. 6.

27. 36-40. 1 Sa. 14. 9. 2

Sa. 5. 24. Ps. 86. 17.

3 The servant ap-

pears to have been

thoroughly inspired

with the spirit and

faith of his master.

He looked to God

for guidance, and

trusted in him alone

for success. It is a

noble lesson for the

people of God in all

ages.—P.

¶ ver. 45. Ju. 6. 36-40.

Da. 9. 23. Is. 58. 9; 65. 24.

Ps. 145. 18; 34. 15; 75. 2.

¶ ch. 29. 9. Ex. 2. 16.

Pr. 31. 27.

¶ Heb. good of

countenance.

¶ Ge. 4. 1. Nu. 31. 17.

18.

A.M. 2147. B.C. 1857.

¶ Water was of

great value in these

dry countries, chap.

xxvi. Is. 21. 14; 30. 25;

35. 6; 7. 11; 17. 1; 49. 10.

¶ Lu. 2. 19, 51. 2 Sa. 7.

18-20. Ps. 121. 6; 110. 1-

7; 107. 1, 8, 15, 43.

¶ Or, jewel for the

forehead, 1 Pe. 3. 4. Ex.

34. 2, 3; 15. 3, 21.

¶ 18, 55. The

weight of the orna-

ments put upon Re-

bekah appears extra-

ordinary. But Char-

dus assures us that

throughout all Asia

the women wearings

and bracelets of as

great weight, and

even heavier. Some-

times the arm is

covered with them from

the wrist to the

elbow. The poor

people wear as many

of glass or horn.

They hardly ever

take them off, they

are their riches.—

Harmer. See ver.

30.

¶ ch. 11. 29; 22. 20, 23.

ver. 15.

¶ ver. 48, 52. Ex. 4. 31;

12. 27; 34. 8. 1 Ch. 29. 20. 2

Ch. 20. 18; 29. 30. Ps. 22.

29; 145. 49; 6. Mi. 6.

6. Phil. 1. 1.

¶ ch. 9. 26; 14. 20. Ps.

68. 19; 72. 18, 19. 1 Ch. 29.

10-13. Ep. 1. 3. 1 Ti. 1.

17.

¶ There is often a

remarkable simi-

larity between the

characters of master

and servant; the ser-

vant is insensibly, or by

direct imitation, im-

bibing a portion of

the master's spirit,

sentiments, and man-

ner. The conduct of

Abraham's servant

well illustrates and

confirms this obser-

vation. His diligent

application to busi-

ness, ver. 33. 54. 56,

well answers to the

conduct of Abraham,

ch. 22. 5, while his

piety in the 12, 27, 42,

46, and 52 verses of

this chapter, beauti-

fully corresponds to

the piety of a prac-

tice of Abraham in

building an altar,

and calling on the

name of the LORD,

wherever Providence

ordered his lot.—

Note. How common

is it to hear com-

plaints of unfaithful

servants. Let those

who complain re-

member this faithful

servant of Abraham

—the pious example

and instruction by

which, under grace,

his character was

formed.—C.

¶ Kinsfolk, ch. 13. 8.

Ex. 2. 11, 13.

¶ Tent, ver. 67; ch.

31. 33. The women

had tents separate

from the men.

¶ ch. 26. 29. Ru. 3. 10.

Ps. 115. 15.

¶ From the circum-

stance of the mother's

house being men-

tioned, ver. 26, some

have conjectured

that her father, Be-

thuel, was dead, and

the person called

Bethuel, ver. 50, was

a younger brother. This

is possible; but the

mother's house might

be mentioned were

even the father alive,

for in Asiatic coun-

tries the women have

apartments entirely

separate from those

of the men, in which

their little children

and grown-up ser-

vants reside with them.

—I.

1 Laban.

¶ ch. 18. 4; 19. 2. 1 Ti.

5. 10.

17 And the servant ran to meet her, and said, Let me, I pray thee, drink a little water^s of thy pitcher.

18 And she said, Drink, my lord: and she hastened, and let down her pitcher upon her hand, and gave him drink.

19 And when she had done giving him drink, she said, I will draw water for thy camels also, until they have done drinking.

20 And she hastened, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels.

21 And the man, [¶]wondering at her, held his peace, to wit whether the LORD had made his journey prosperous or not.

22 [¶]And it came to pass, as the camels had done drinking, that the man took a golden ear-ring^s of half a shekel weight, and two bracelets for her hands of ten *shekels* weight of gold.

23 And said, Whose daughter art thou? tell me, I pray thee. Is there room in thy father's house for us to lodge in?

24 And she said unto him, I am the [¶]daughter of Bethuel the son of Milcah, which she bare unto Nahor.

25 She said moreover unto him, We have both straw and provender enough, and room to lodge in.

26 And the man [¶]bowed down his head, and worshipped the LORD.

27 And he said, [¶]Blessed be the LORD God of my master^s Abraham, who hath not left destitute my master of his mercy and his truth: I *being* in the way, the LORD led me to the house of my master's [¶]brethren.

28 And the damsel ran, and told *them* of her mother's [¶]house these things.

29 [¶]And Rebekah had a brother, and his name was Laban: and Laban ran out unto the man unto the well.

30 And it came to pass, when he saw the ear-ring, and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me, that he came unto the man; and, behold, he stood by the camels at the well.

31 And he said, Come in, thou [¶]blessed of the LORD; wherefore standest thou without? [¶]for I have prepared the house, and room for the camels.

32 And the man came into the house: and he [¶]ungirded his camels, and gave straw and provender for the camels, and water [¶]to wash his feet, and the men's feet that were with him.

loins, ch. 47. 29.—[The Hebrew *zaken*, like the Arabic *sheikh*, though literally signifying 'old,' or 'old man,' had the ordinary conventional meaning 'chief,' which is manifestly its signification here. Probably this 'chief slave' was Eliezer. P.]

Ver. 3, 4. The Canaanites were mere heathens devoted to destruction, and so very improper to be matched with Isaac, ch. 26. 34, 35; 27. 46; Ex. 34. 16; 2 Co. 6. 14, 15; but Abraham's friends in Mesopotamia wor-

shipped the true God, though they also served their idols, ver. 31, 50; ch. 31. 19, 30.

Ver. 5, 6. It was extremely proper that the servant should know the full meaning of the oath before he took it, Je. 4. 2; Pr. 13. 16. God had ordered Abraham's departure from Mesopotamia; it was therefore improper that either he or his son should return thither, where they would be tempted to a partial idolatry.

Ver. 14. This token he asked not from presumption

or distrust, but as directed by the Spirit of God, Ju. 6. 17, 37, 39; 7. 9-15; 1 Sa. 6. 7-9; 14. 8-10; 20. 7; 12. 17; 15. 7, 11-14; 38. 7, 8, 22; Ex. 4. 2-9.

Ver. 22. Jewels and other precious ornaments may be worn by us, provided they be suited to our station and ability, and be not abused as occasions of pride; and providing we principally attend to the inward adorning of our heart and life with true holiness, 1 Pe. 3. 4; 1 Ti. 2. 9, 10.

33 And there was set *meat* before him to eat: but he said, 'I will not eat until I have told mine errand. And he said, Speak on.

34 ¶ And he said, I *am* Abraham's servant.⁴

35 And the LORD hath *blessed* my master greatly, and he is become great: and he hath given him flocks, and herds, and silver, and gold, and men-servants, and maid-servants, and camels, and asses.

36 And Sarah, my master's wife, *bare* a son to my master when she was old: and unto him hath he given all that he hath.

37 And my master made me swear, saying, Thou^k shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell:

38 But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.

39 And I said unto my master, Peradventure the woman will not follow me.

40 And he said unto me, The LORD, *before* whom I walk, will *send* his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house:

41 Then shalt thou be clear⁵ from *this* my oath, when thou comest to my kindred; and if they give not thee *one*, thou shalt be clear from my oath.⁶

42 And I came this day unto the well, and said, O LORD God of my master Abraham, if now thou do *prosper* my way which I go;

43 Behold,^o I stand by the well of water: and it shall come to pass, that when the virgin cometh forth to draw *water*, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink;

44 And she say to me, *Both* drink thou, and I will also draw for thy camels: *let* the same *be* the woman whom the LORD hath appointed out⁷ for my master's son.

45 And before I had done speaking *in* mine heart,⁸ behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew *water*: and I said unto her, Let me drink, I pray thee.

46 And she made haste, and let down her pitcher from her *shoulder*, and said, Drink; and I will give thy camels drink also: so I drank, and she made the camels drink also.⁹

47 And I asked her, and said, Whose daughter *art* thou? And she said, The daughter of

A.M. 2147. B.C. 1857.

¶ Ep. 6.5-8. Pr. 22.29. Lu. 21.36. 2 Ti. 4.2. Ec. 9.10.

4 Abraham had received intelligence concerning the family of Nahor, and we may suppose they had also heard of him: but now the report was authenticated, and the particulars ascertained. The narrative is beautifully simple; well suited to recommend Isaac, and to promote the object of the journey. The servant's heart was so deeply engaged in the business, that he could not eat till he had declared it.—Scott.

¶ ch. 12.2; 13.2. Mat. 6.33. 1 Ti. 4.8. Ps. 112.3. Job. 1.3; 42.10-12. Pr. 10.22.

¶ ch. 17.17; 18.10-14; 21.7.

¶ ch. 25.5

¶ See ver. 3-9.

¶ ch. 5.29; 17.1. 2 Ki. 20.3. Ps. 16.8.

¶ Ps. 91.11; 34.7. He. 1.14. Ex. 33.2.

5 Free from the guilt and curse of violating it, De. 29.12.

6 Or as the word signifies, 'from this curse,' the guilt of violating the oath, and the consequent curse that must follow: an oath implying a sanction or curse to follow on the violation of it, whether it be expressed or no.—J.

¶ ver. 12. Ezr. 8.21. Ps. 90.17; 137.5.

¶ ver. 13.14.

¶ He. 13.2. 1 Ti. 2.10. Is. 32.8.

7 Marked out.

¶ Ro. 8.26. 1 Sa. 1.13. Ne. 2.4; 2 Sa. 7.27. Is. 58.9; 65.24. Mat. 7.7.

8 That is to say, before he had ended the prayer which he was offering up to God in secret.—J.

9 Between Orfa and Bir we met with several wells, at which the young women of the neighbouring villages, or of the tribes of the Kurds and Turko-mans, who were wandering in these parts, watered their flocks. As soon as we accosted them, they brought us water to drink, and likewise watered our horses. Similar civilities had been shown me in other parts, but here it appeared particularly remarkable, as Rebekah, who was certainly brought up in these parts, showed herself equally obliging to travellers.—Niebuhr.

A.M. 2147. B.C. 1857.

1 Or, nose-jewel, ver. 22, an ornament still in common use among young women in many parts of the East. Chardin says they are worn in the left nostril, which is bored low down in the middle.

¶ Typical of the church's ornaments, Eze. 16.12. Ep. 5.26. Is. 62.4,5.

¶ See ver. 26.

¶ Ezr. 8.21. Pr. 3.5.6. Ps. 32.6; 73.24; 148.14.

¶ Nu. 20.17; 22.16. De. 2.27.

2 Laban is put first, as his father seems to have left the management of this affair chiefly to him.

3 Anything, 2 Sa. 13.22, but we fully acquiesce in the determination of God's providence.

4 Directed, ver. 15. 2 Sa. 16.10.

5 See ver. 26. Ps. 116.13; 141.2.

6 Heb. vessels.

7 Jewels. So named from the word *Yew*, because the Jews began at an early period (see Ex. 28.24; 9.17, &c.) expert in the polishing and cutting of precious stones, and formation of gold and silver ornaments, continued to be the chief artists and dealers in that department of trade; and accordingly gave name to the products of their ingenuity, ver. 31, 50, 51, 55.—C.

8 De. 32.13. Ca. 4.13. 2 Ch. 21.3. Ezr. 1.6.

9 ver. 56, 59. Pr. 22.29. Ec. 9.10. Ro. 10.11.

10 Or, a full year, or ten months, ch. 4.3. Le. 25.39. 1 Sa. 1.3.

11 Consent being necessary to marriage.

12 While Abraham pays a just attention to providing a proper wife for his son Isaac, Laban the brother of Rebekah, speaking in her father Bethuel's name, pays just regard to the feelings of his sister. She is openly consulted, and she freely consents.—C.

13 Deborah, ch. 35.8. 1 Th. 2.7.

14 ch. 14.19. Ru. 4.10.

15 ch. 22.17. De. 21.29. Le. 25.46.

16 Be conquerors of and rulers over them, ch. 22.17.

17 ch. 16.14; 25.11.

18 Or, to pray. Ps. 121.104. 34; 139.17, 18.

Bethuel, Nahor's son, whom Milcah bare unto him: and I put the ear-ring¹ upon her face, and the bracelets upon her hands.⁷

48 And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had *led* me in the right way, to take my master's brother's daughter unto his son.

49 And now, if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the *right* hand, or to the left.

50 ¶ Then Laban² and Bethuel answered and said, The thing proceedeth from the LORD: we cannot speak unto thee *bad* or good.

51 Behold, Rebekah *is* before thee, take *her*, and go, and let her be thy master's son's wife, as the LORD hath *spoken*.

52 And it came to pass, that, when Abraham's servant heard their words, *he* worshipped the LORD, *bowing himself* to the earth.

53 And the servant brought forth jewels³ of silver, and jewels of gold,⁴ and raiment, and gave *them* to Rebekah: he gave also to her brother and to her mother *precious* things.

54 And they did eat and drink, he and the men that *were* with him, and tarried all night: and they rose up in the morning; and he said, *Send* me away unto my master.

55 And her brother and her mother said, Let the damsel abide with us *a few* days, at the least ten; after that she shall go.

56 And he said unto them, Hinder me not, seeing the LORD hath prospered my way; send me away, that I may go to my master.

57 And they said, We will call the damsel, and inquire at her mouth.⁵

58 And they called Rebekah, and said unto her,⁶ Wilt thou go with this man? And she said, I will go.

59 And they sent away Rebekah their sister, and her nurse,⁷ and Abraham's servant, and his men.

60 And they *blessed* Rebekah, and said unto her, Thou *art* our sister; *be* thou *the* mother of thousands of millions, and let thy seed possess the gate⁷ of those which hate them.

61 And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

62 ¶ And Isaac came from the way of the *well* Lahai-roi: for he dwelt in the south country.

63 And Isaac went out *to* meditate in the

Ver. 27. God manifested his *mercy* to Abraham in performing him all manner of blessings; and his *truth* in performing these promises, as on the present occasion, ch. 32. 10; Mi. 7. 20.

REFLECTIONS.—What a mercy it is to have at once a good servant, a good son, and a gracious God! A noble foundation these for truly happy success in our designs! In weighty cases it may be proper to interpose an oath, but that carefully explained, solemnly administered, and judiciously taken. The marriages of true believers, on which the temporal and eternal

happiness of multitudes may depend, should be formed with remarkable and religious attention; for an unconverted partner in life often proves a dreadful and a dangerous snare. Happy the families which have praying and pious members! In difficult cases it is best to begin with prayer if we wish to succeed. And it manifests no small prudence to look for and follow the direction of God's providence; for the Lord kindly answers the prayers of faith when put up in behalf of his dear favourites. In order to obtain a truly happy marriage, how much more efficacious are a single regard

to the glory of God, and a dependence on his direction, than all the wanton dalliances or false and fulsome flattery in the world! In religious courtship plain-dealing is the best wooing; and they who are most humble, kind, and industrious in the house of their father, are likely to prove most amiable and useful in the house of their husband. In children's marriages parents ought to advise, but not to constrain. It is useful to commemorate past mercies to encourage us in a present dependence on God's care and kindness for future ones: and the more mercies we receive, the more we

field at the eventide; and he lifted up his eyes, and saw, and, behold, the camels *were* coming.

64 And Rebekah lifted up her eyes; and when she saw Isaac, she lighted off the camel.

65 For she *had* said unto the servant, What man *is* this that walketh in the field to meet us? And the servant *had* said, It is my master: therefore she took a veil, and covered herself.

66 And the servant told Isaac all things that he had done.

67 And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death.

CHAPTER XXV.

1 The sons of Abraham by Keturah. 5 The division of his goods. 7 His age, death, and burial. 12 The generations of Ishmael. 17 His age, and death. 21 Isaac prayeth for Rebekah, being barren. 22 The children strive in her womb. 24 The birth of Esau and Jacob. 27 Their difference. 29 Esau selleth his birthright.

THEN again Abraham took a wife, and her name was Keturah.

2 And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.

3 And Jokshan begat Sheba and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim.

4 ¶ And the sons of Midian; Ephah, and Ephraim, and Hanoth, and Abidah, and Eldaah. All these were the children of Keturah.

5 ¶ And Abraham gave all that he had unto Isaac.

6 But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son (while he yet lived) eastward unto the east country.

7 ¶ And these are the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years.

8 Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people.

9 And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre;

A.M. 2148. B.C. 1856.

1. Ju. 1.14. Jos. 15.18.
2. Denoting modesty, 1 Co. 11.5,6.

3. Typical of the calling of the Gentiles into the church of God, Is. 51.1-5. Ro. 11.11,15. (The tents for apartments of the wives in the East are separated from those of the husband, Sarah being dead, her tent was appropriated to the use of Rebekah. —W.A.L.)

CHAP. XXV.
B.C. 1853.

a ch. 23.1. 1 Ch. 1.32, 33.
b Je. 25.25.

c ch. 36.25,35; 37.28. Nu. 22.41.31.2.8. Ju. vi.1-6.

d 2 Sa. 2.9. Ps. 83.6. Eze. 27.6.

e 15.6,6. See Introduction.

f Typical of God's giving all fulness to Christ, Col. 1.19. Jn. 3.35. 17.2. Mat. 11.27; 28.18. 28.18.

7 That is, all that he had at his death he bequeathed to Isaac; his other sons he had previously sent, with sufficient means, to the countries eastward of Canaan. A wise provision to guard against jealousy of the minor branches against the greater, as well as against that spirit of indolent neglect apt to be generated by dependence. What an advantage also to the countries of their adoption, if Abraham's sons carried with them their father's activity, industry, and piety.—C.

g Hagar and Keturah, ch. 16.3, ver. 1.

h Emblem of what God gives to repro-bates.

i It would appear that these children of Abraham settled in Arabia, and became the progenitors of tribes, most of which gradually amalgamated with the Joktanites. Of them all the Midianites alone attained to historic importance. They settled on the eastern borders of Moab and Edom, and pastured their flocks as far south as the peninsula of Sinai. Among them Moses took refuge when he fled from Egypt. And Jethro, his father-in-law, was priest of Midian. A section of the Midianites subsequently became Isaac's worst enemies, and for this a terrible revenge was taken, Nu. xxxi.—P.

1 1821.

a ch. 15.15; 35.29; 49.29. Nu. 20.24; 27.13. Ju. 2.10. Job. 42.17. Je. 6.11.

f ch. 29.16, 17; 49.29, 30, 31, 32.

A.M. 2183. B.C. 1821.

g ch. 1. 4; 14.19; 22.17.
h ch. 16.14; 24.62.

m ch. 16. 10-12; 17.20, 21, 13. Ch. 1.29-31. See Introduction.

n Is. 60.7; 42.11. Ps. 120.5.

o Is. 21.16.

p Or, Hadad, 1 Ch. 1.30.

q Job 6.19. 1 Ch. 5.19.

r ch. 17.20.

2 1723.

s ch. 15.15; ver. 8.

8 The junction of Ishmael with Isaac in the burial of Abraham, shows that they must have lived not very far from each other, and in a considerable degree of intimacy. Hence we conclude, with every reasonable probability, that Abraham and Isaac must have exercised considerable influence over the religious opinions and character of Ishmael. This idea is further strengthened by the fact that when Esau perceived that Isaac was displeased with his Hittite wives, ch. 28.8, he went to Ishmael and married one of his daughters, with the expectation of her being more acceptable; what, from his knowledge of her father, he could not reasonably have expected upon any ground. The religious character of Ishmael's family. Accordingly, we interpret the phrase—*gathered to his people*—to intimate Ishmael's dying in faith and entering into rest.—C.

4 His sons.

1 ch. 2.11; 10.29; 21.14, 21; 20.1. 1 Sa. 15.7. ch. 14.10; 16.12.

2 Heb. fell.

3 1 Sa. 1.10. Phil. 4.6. Ps. 50.15; 91.15; 65.2. Is. 45.17; 58.9, 55.24.

6 1837.

7 The Hebrew original (*if—only*) is evidently very elliptical; and the words in *italics* supplied by the translators do not seem to bring out the full meaning. Is not this their import? (*I be a mother in answer to prayer* (see ver. 21), *why am I thus?* And knowing that God alone could answer the question, she went to inquire of the Lord.—*Query*. Have believers now no way of inquiring and ascertaining wherefore God contends with them? 1 Job 10.12. They have two: First, God's word, which is a lamp, a light, and an oracle. Ps. 119.105; 28.2. Secondly, self-examination and self-judgment; for it is written—*if we judge ourselves, we shall not be judged*, 1 Co. 11.1.—C.

y Ro. 9.12. Mal. 1.2, 5.

10 The field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife.

11 ¶ And it came to pass after the death of Abraham, that God blessed his son Isaac: and Isaac dwelt by the well Lahai-roi.

12 ¶ Now these are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham.

13 And these are the names of the sons of Ishmael, by their names, according to their generations: The first-born of Ishmael, Nabajoth; and Kedar, and Adbeel, and Mibsam,

14 And Mishma, and Dumah, and Massa, 15 Hadar, and Tema, Jetur, Naphish, and Kedemah.

16 These are the sons of Ishmael, and these are their names, by their towns, and by their castles; twelve princes according to their nations.

17 And these are the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died, and was gathered unto his people.

18 And they dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria: and he died in the presence of all his brethren.

19 ¶ And these are the generations of Isaac, Abraham's son: Abraham begat Isaac.

20 And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aram, the sister to Laban the Syrian.

21 ¶ And Isaac entreated the LORD for his wife, because she was barren: and the LORD was entreated of him, and Rebekah his wife conceived.

22 And the children struggled together within her: and she said, If it be so, why am I thus? And she went to inquire of the LORD.

23 And the LORD said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.

ought to praise and worship God. New relations need new prayers; for new joys on earth are connected with new griefs. But doubly sweet are the blessings of Providence when we receive them with a devout temper of spirit. How useful for the soul is devout retirement! None will ever feel the want of company who have learned, through the medium of sensible objects, to converse with God himself. Alas, that so few deep-sworn servants of JEHOVAH should so little resemble Abraham's, in their endeavours to woo a bride for his dear Son! How little fervent prayer and accurate observation of his word and providence they mingle with their work! How often their own temporal provisions lie nearer their heart than that sinners should be made willing in the day of his power! May God make them equally faithful and equally successful!

CHAPTER XXV. Ver. 1-4, 6. The natural vigour wherewith God had endowed Abraham, for the procreation of Isaac, continued with him for the further

enlargement of his family. These children of Keturah, and their posterity, peopled a considerable part of Arabia to the south and the east of the Promised Land, under the name of Midianites, Shuhites, Sabaeans, and Ashurites.

Ver. 5. Isaac was his only heir by his complete wife, and his only child by promise, ch. 24. 39; 21. 12; and is herein a type of Jesus Christ and his seed, who are heirs of all things by promise, He. 1. 2; Jn. 3. 34; Re. 2. 10; Gal. 3. 29; Ro. 8. 17.

Ver. 13. (Nabajoth was the progenitor of the Nabathæans, who, about four centuries before the Christian era, drove the Edomites out of Petra, and constructed most of those rock tombs and temples whose splendours astonish the modern traveller.—The black tents of Kedar are mentioned in Canticles; and the people are often mentioned by the sacred writers, Is. 42. 11; Je. 49. 32; Eze. 27. 21. P.]

Ver. 15. [Setur settled at the eastern base of Mount Hermon, and gave his name to a province, which ex-

ists to this day. The Greeks called it *Surra*, Lu. 3. 1, and the Arabs now call it *Yedur*. The other sons of Ishmael were founders of Arab tribes. P.]

Ver. 18. They dwelt all along the south of the Moabites, eastern Midianites, Edomites, and Israelites, almost from the river Euphrates on the east to the border of Egypt on the west.—[He died—rather, it (that is, his dwelling-place) fell to him, according to divine appointment and prediction, in the presence of all his brethren. C.—Compare with the prophetic words of the Angel of the Lord in ch. 16. 12. The prophecy was fulfilled in Ishmael's personal history, as well as in that of his descendants. P.]

Ver. 20. [The cultivated plain of Aram. This was the name of that district of Mesopotamia in which Haran was situated. It ought to be noted that the word 'Syrian' here and elsewhere is *Aramean* in Hebrew. P.]

Ver. 21-23. For almost twenty years Isaac continued praying for children. Their struggling in their mother's

CHAPTER XXVI.

1 Isaac because of famine went to Gerar. 2 God instructeth and blesseth him. 6 He is reproved by Abimelech for denying his wife. 12 He groweth rich. 18 He diggeth Esau, Sitnah, and Rehoboth. 26 Abimelech maketh a covenant with him at Beer-sheba. 34 Esau's wives.

AND there was a famine in the land, besides the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar.⁹

2 And the Lord appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of.

3 Sojourn in this land, and I will be with thee, and will bless thee: for unto thee, and unto thy seed, I will give all these countries; and I will perform the oath which I swore unto Abraham thy father:¹

4 And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed;

5 Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

6 ¶ And Isaac dwelt in Gerar.

7 And the men of the place asked him of his wife; and he said, She is my sister:² for he feared to say, She is my wife; lest, said he, the men of the place should kill me for Rebekah, because she was fair to look upon.

8 And it came to pass, when he had been

A.M. 2183. B.C. 1821.

7 1836.

[Perfectly made. Complicated, hairy.—C.]

2 Ho. 12. 3.

9 Heel-holder or supplanter.

1 Twenty years after his marriage.

a Heb. venison was in his mouth, ch. 27. 4.

2 It is truly wonderful to observe, upon what apparently unimportant and trifling circumstances the greatest events depend. Jacob prepares a mess of pottage, Esau returns hungry, their characters are exhibited, and their own future lives, and the conditions of their descendants, are decided. Jacob commercially buys, and Esau profanely sells, the patriarchal birthright. Esau, as a man of the field, is justly condemned because he does not more manfully endure a little hunger; while his contempt of the civil and religious privileges of his birth indicates a man who, lightly valuing his own rights, is not likely to respect the rights of others. Nor is Jacob, though he seeks a *sign object*, to be praised or imitated in seeking it by *wrong means*.—C.

3 Heb. with that red, i.e. with that red pottage.

4 Edom. 'The Red.'—P.

5 Heb. going to die.

6 1805.

7 He. 6. 16. ch. 14. 22; 24. 3-9.

8 He. 12. 16. Phi. 3. 18, 19.

9 A kind of pulse.

10 Deliberately poured contempt on it.

A.M. 2200. B.C. 1804.

CHAP. XXVI.

a ch. 12. 10.

b Perhaps not that. ch. 20. 2. 12. 22-32.

9 See above on ch. 20. 1.—P.

c ch. 12. 7; 17. 1; 18. 1, 10-20.

d As Abram did, ch. 12. Ps. 37. 3.

e Ps. 32. 8; 37. 3-6; ver. 12. 14.

f See ch. 12. 7; 13. 15, 17; 15. 16; 17. 8, 22, 16.

1 Canaan was given to Abraham, Isaac, and Jacob, in full right, and to their seed in actual possession.

g ch. 12. 2, 3; 13. 16; 15, 18; 17. 4-23; 18. 18; 22. 17, 18.

h ch. 22. 18; 18. 19. 1 Co. 15. 58. Ps. 128. 1-6.

i ch. 12. 13; 20. 2, 5, 12, 13. Pr. 25. Mat. 10. 28. Col. 3. 9. Ep. 5. 25.

2 Though we pity a man living in the midst of a lawless people where he is afraid to tell the truth, yet we must condemn him if he prevaricate or falsify. God is a God of truth. Ps. 31. 5, and requires it of his people, at all times and places, and upon all subjects. Isaac is therefore to be condemned, as Abram was under similar circumstances. His prevarication is not to be defined as a small fault in so good a man, but as a great stain on so fair a character. Lord, what is man! thy grace is sufficient for us. Remember, Christian, thou canst do all things through Christ strengthening thee. Be valiant, therefore, for the truth.—C.

24 ¶ And when her days⁷ to be delivered were fulfilled, behold, *there were* twins in her womb.

25 And the first came out red, all over like an hairy garment; and they called his name Esau.⁸

26 And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob:⁹ and Isaac was three-score years old when she bare them.¹

27 ¶ And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents.

28 And Isaac loved Esau, because he did eat of his venison; but Rebekah loved Jacob.

29 ¶ And Jacob sod pottage:² and Esau came from the field, and he was faint.

30 And Esau said to Jacob, Feed me, I pray thee, with that same red pottage;³ for I am faint: therefore was his name called Edom.⁴

31 And Jacob said, Sell me this day thy birthright.

32 And Esau said, Behold, I am at the point to die;⁵ and what profit shall this birthright do to me?⁶

33 And Jacob said, Swear to me this day; and he swore unto him: and he sold his birthright unto Jacob.

34 Then Jacob gave Esau bread and pottage of lentiles;⁷ and he did eat and drink, and rose up, and went his way. Thus Esau despised his birthright.⁸

womb presaged that they and their posterity would live at variance one with another, and exceedingly differ in their religion, laws, manners, &c. The Edomites, descended from Esau, were at first the strongest people, ch. xxxvi.; but the Israelites, sprung from Jacob, under David (2 Sa. 8. 14), under Amaziah (2 Ch. 25. 11, 12), and under Hyrcanus, subdued them. Nay, Jacob's obtaining the birthright and blessing, ver. 29-34; 27. 29, 37, 40, rendered him and his posterity superior to Esau and his Edomite seed.

Ver. 25. That redness and hair marked the present strength of Esau's body, and the savage and cruel disposition of him and his posterity, ch. 27. 11, 40, 41; Ob. 10; Eze. 25. 12; 35. 3-5.

Ver. 26. Jacob took hold of his heel, as if he would have drawn him back, so that himself might be born first, or as if he would overthrow and suppress him, as he afterwards did, ver. 33; ch. xxvii. And rightly was he named Jacob, a *heel-holder*, or *supplanter*, on that account, ch. 27. 36.

Ver. 27. Esau was a wild, savage kind of man, spending most of his time in hunting, learning the art of war, and the like, ch. 10. 9; 16. 12. Jacob was a sincere, mild, plain-dealing man, keeping much at home, attending to his household affairs, and to his father's flocks and herds, ch. 6. 9; 46. 34.—[And the boys grew. The early development of different propensities in Esau and Jacob is very remarkable, and the visible causes of their respective characters may be traced to the dispositions and partialities of the parents. Isaac loves venison, and first to please his father, and then to gratify his own acquired habits, Esau becomes a *cunning hunter*. Rebekah loves domestic retirement, finds her comfort in the society of her infant Jacob, and forms his future character on the model of her own.—Note. These things are to be carefully observed: (1) How early, and insensibly, some part of the character of a father or mother may be propagated in their children. (2) The consequent importance of well considering all the habits in which a child is indulged or encouraged, as part, and often the most influential part, of its education. (3) The danger of parental partialities, from which, in this remarkable instance, many of the future troubles of Isaac and Rebekah, and Esau and Jacob, arose. C.]

Ver. 30. The name Edom, signifying *red*, at once marked his origin and colour, and his excessive lust after the red pottage, and his selling his birthright to obtain them.

Ver. 31-34. This birthright entailed upon the possessor a double portion of the paternal inheritance, De. 21. 16, 17; a claim to his father's principal blessing, and to the promise of Canaan, and a peculiar relation to God therein.—[Ver. 34. Altogether this is a most painful narrative. One does not know whether most to condemn the folly and recklessness of Esau, bartering his birthright for a mess of pottage; or the unbrotherly spirit and grasping selfishness of Jacob, refusing to a fainting brother a mouthful of food until he had given him all he possessed. P.]

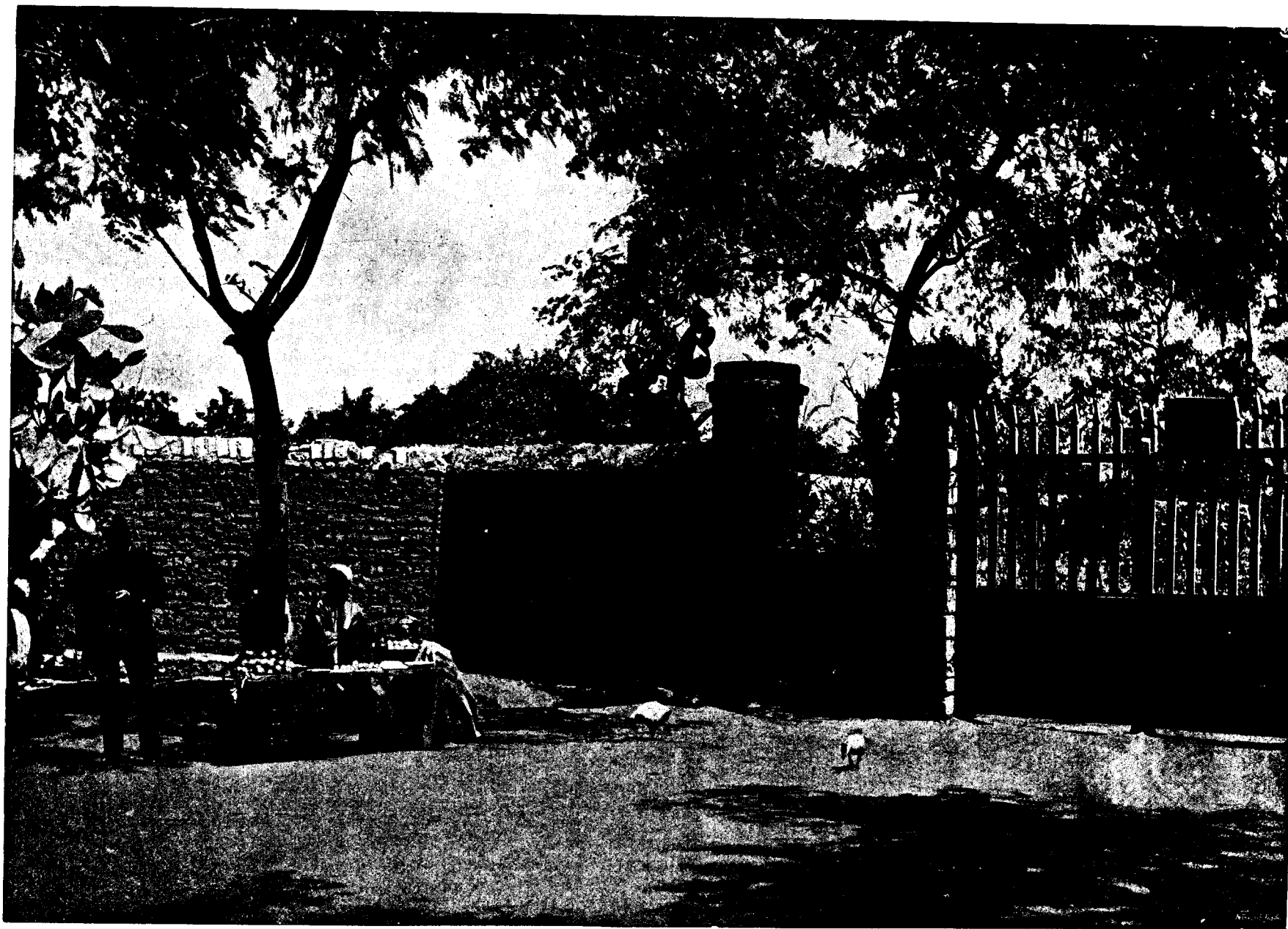
REFLECTIONS.—Before I part with Abraham, this celebrated patriarch, let me, in him, contemplate Jesus the everlasting Father. How astonishing his meekness—his kindness to men—his intimacy with, fear of, obedience to, and trust in his God! He is the chosen favourite of JEHOVAH—the father and covenant-head of innumerable millions of saved men. To him all the promises relative to the evangelical and eternal state of his church were originally made. All obedient at his Father's call, he left his native abodes of bliss, and became a stranger and sojourner on earth, not having where to lay his head. At his Father's call, he offered himself an acceptable sacrifice to God; by his all-prevalent intercession, and supernatural influence, he offers men salvation from sin and from the hand of their enemies; and, after long patience, he wins untold disciples in the Jewish and gospel church. In his visible family are many professors, children of the bond-woman, the covenant of works; who, in the issue, are like Ishmael, or the modern Jews, whose unbelief brings them to misery and woe; others are children of the free-woman, the covenant of grace, and are, like Isaac, begotten to God because of their faith in Christ. Now let me observe, how invigorating is a strong faith in God's promise; for God delights to add abundant blessings to such as, by courageous believing, give him the glory of his power and faithfulness. Often the best of men have little remarkable fellowship with God in old age, but must live even to the end by faith, and not by

sight; while wicked families are loaded with temporal mercies for the sake of their pious progenitors. Promised events are often ushered in by the most discouraging appearances; and mercies must be long prayed and waited for ere they be granted. It is good when husbands and wives unite their supplications; for to spread our griefs before a throne of grace is the greatest and surest relief. How often much trouble and vexation attend what is too eagerly desired! But how tender is God, in fixing the temporal, and even eternal, states of persons according to their faith! And how early are children known by their doings! yet in their education great care is to be taken in consulting their tempers and dispositions. Parents frequently expose themselves to future troubles by their partial regard to children. But why should we set our hearts on them, or any other worldly comfort, when we must so quickly leave them by death? At that time it should be the concern of parents so to dispose of their effects, that there may be no disputes after they are gone; and such deserve to have most assigned them as are likely to make the best use of it. How often the wisest worldlings act the most foolish part, while 'the Lord preserveth the simple!' How marvellously God overruleth even the sins of men, to the accomplishment of his purpose or promise, and the advancement of his glory! How dreadful, when men, even those who have had a religious education, gratify their sensual appetites at the expense of the temporal and eternal ruin of themselves and their seed; and when God permits them to be afterwards hardened in their sin, and standing monuments of that affecting truth, that numbers of the descendants of God's children are sometimes left out of his church, and unacquainted with their parents' blessings!

CHAPTER XXVI. [Ver. 4. The same promise, in all its details, which was originally given to Abraham, is here renewed to Isaac, see ch. 12. 3; 22. 17, 18. P.]

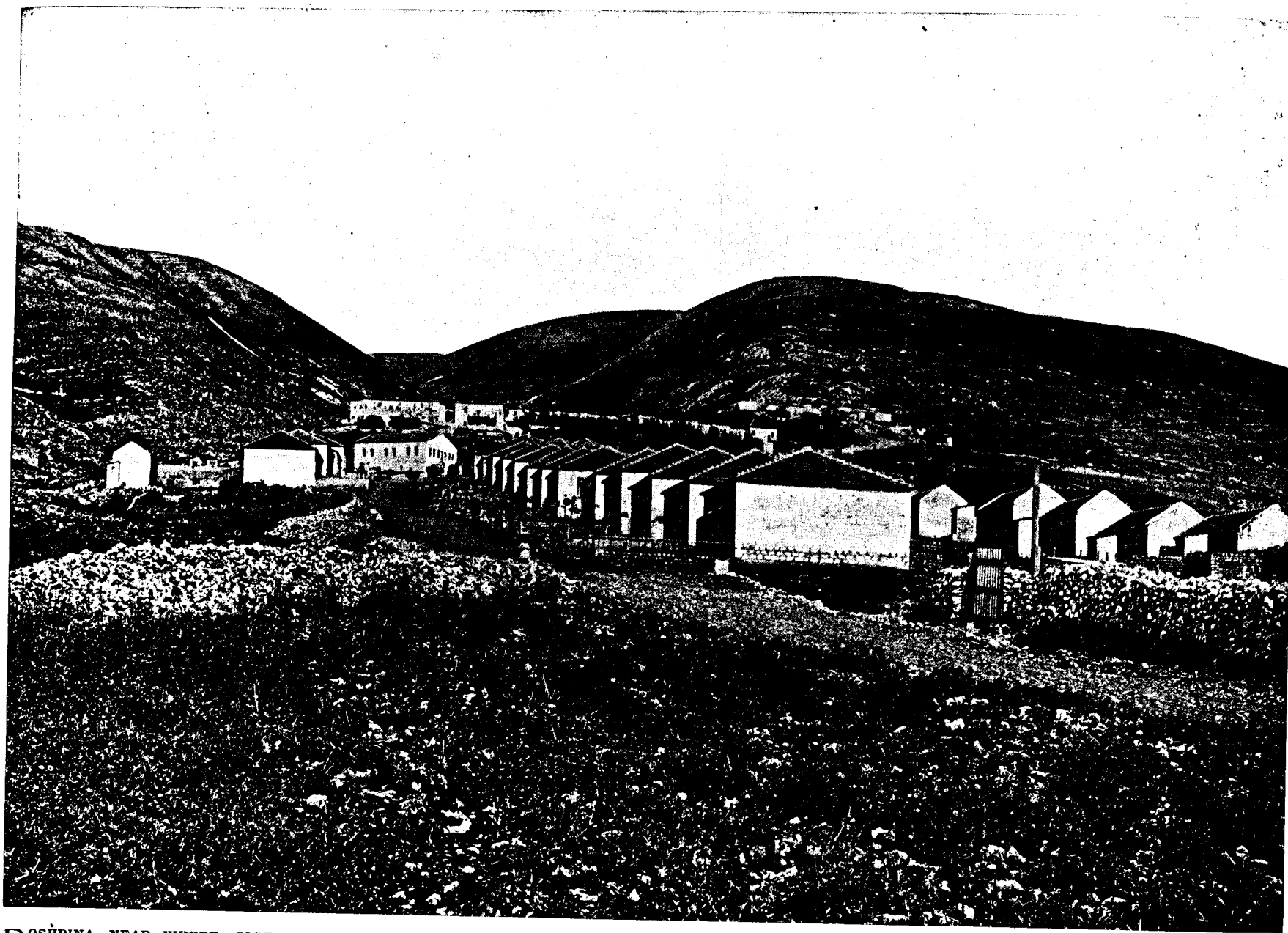
Ver. 12. This fertility was emblematical of fruitfulness in grace, Ps. 67. 6; Mat. 13. 23; and of the bountiful but gracious rewards which we shall enjoy in heaven, Ga. 6. 7, 8; Ps. 31. 19; 19. 11.

Ver. 18. This was typical of Christ's reforming his



ENTRANCE TO THE GARDEN OF THE VIRGIN—WHERE JOSEPH LIVED. [GEN. xxvi: 2.]—When Herod issued his cruel decree that all the children in Bethlehem under two years of age should be put to death, the Lord appeared unto Joseph in a dream and said, Arise, take the young child and his mother and flee into Egypt. There is a tradition of long standing that the place of the sojourn in Egypt was at Matariyeh. It

was near this place that Joseph lived, because it is only a short distance from Heliopolis where Potipherah resided, whose daughter Joseph married. This is a few miles east of Cairo, and the village is connected with it by telegraph and telephone. The region about Matariyeh is very fertile. Cotton grows here; orange groves are near by, and only a short distance is an ostrich farm kept by a Frenchman. It is a beautiful road from Cairo out to this place.



ROSHPIA—NEAR WHERE JOSHUA CONQUERED JABIN KING OF HAZOR.
 [GENESIS, xxvi:3,4.]—'Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham thy father.' Nearly four thousand years from the time these words were spoken to Abraham, we find a village as shown above, built by the Rothschilds, descendants of Abraham, in Palestine, the

country that was promised to Abraham, and built as a place of residence for the Jews. It is a striking and interesting commentary upon the covenant between Heaven and these ancient people, that we find in these the last days of the nineteenth century, a disposition on the part of the Jews, which liberal and fortunate men of their race are helping them to carry out, to go back and possess the land of their fathers. Roshpina stands near the waters of Merom.

there a long time, that Abimelech, king of the Philistines, looked out at a window, and saw, and, behold, Isaac was sporting with Rebekah his wife.¹

9 And Abimelech called Isaac, and said, Behold, of a surety she is thy wife: and how saidst thou, She is my sister? And Isaac said unto him, Because I said, Lest I die for her.

10 And Abimelech said, What is this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou shouldst have brought guiltiness upon us.

11 And Abimelech charged all his people, saying, He that toucheth this man or his wife shall surely be put to death.²

12 ¶ Then Isaac sowed in that land, and received³ in the same year an hundred fold; and the LORD blessed him.

13 And the man waxed great, and went forward,⁴ and grew, until he became very great:

14 For he had possession of flocks, and possession of herds, and great store of servants,⁵ and the Philistines envied him.

15 For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

16 And Abimelech said unto Isaac, Go from us; for thou art much mightier than we.

17 And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

18 And Isaac digged again the wells of water which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.

19 And Isaac's servants digged in the valley, and found there a well of springing water.

20 And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water is ours: and he called the name of the well Esek,⁶ because they strove with him.

21 And they digged another well, and strove for that also:⁷ and he called the name of it Sitnah.⁸

A.M. 2200, B.C. 1804.

A.M. 2208, B.C. 1796.

1 i.e. rooms.
2 Ps. 4:12, 19; 18:5.
3 The south-most city in Canaan, ch. 21:31; 46:1; Ju. 20:1.
4 y. ch. 15:17; 24:12. Mat. 22:32.
5 Is. 41:10, 13, 15; 43:1, 2; 44:1. Re. 1:18, with ch. 13:16; 22:17.
6 ch. 8:20; 12:7; 13:18; 22:9; 35:1; 33:20. Ex. 17:15.
7 It is too common with individuals, families, churches, and nations, to fall away in religion as they advance in riches and honours. It was not so with Isaac. In the midst of all his wealth and prosperity he does not forget God. Family advancement, but, like Abraham, his father, he builds his altar, and calls on the name of the LORD; that is, acknowledges, and worships him in all his revealed attributes, consequently seeks only the promised protection from the Almighty God, which his defenceless, and as it were, insulated situation required; but the pardon of the merciful God, which his sense of his sin, especially in the case of Abimelech, must have dictated to a pious and awakened mind.—C.
8 Perhaps not that, ch. 20:2; 21:22—32.
9 The Targum of Onkelos understands by *Abimelech* not one individual, but a party of his friends.—C.
10 ver. 16; Ju. 11:7. Ac. 7:27, 35.
11 Heb. *Seeing, we saw.*
12 ch. 21:22; 30:5. Jos. 3:7. 2 Ch. 1:1. Ro. 8:37. He. 13:5. 1 Co. 14:25. Is. 45:14; 50:1; 61:6, 9.
13 ch. 21:31, 32; 24:3. 41. He. 6:16.
14 Heb. *If thou shalt, &c.*
15 ver. 12, 14, 15. Ps. 105:15.
16 ver. 12; ch. 24:3; 21:22; 12:22; 17.
17 ch. 21:8; 31:54. Ro. 12:18. He. 12:14.
18 ch. 19:2; 21:14; 22:33; 51.
19 ch. 14:22; 27:23, 31; 32:1; 44:25; 33:1. Sa. 15:24; 20:3. 10:17; 30:15. He. 6:16.
20 Mat. 7:7. Pr. 10:4; 13:12.
21 i.e. an oath.
22 i.e. the well of the oath, ver. 23.
23 1796.
24 It seems Judith had no children, and perhaps did not live long, ch. 16:5, 13.

1 He exhibited such marks of endearment as were neither common nor allowable with brother or sister, and which no man in such a relation would use.—J.
2 ch. 20:9, 10; 12:18.
3 ch. 20:6. Pr. 6:29. Ps. 105:15. Zec. 2:8.
4 It is likely that the remembrance of what happened in the case of Abraham, in similar circumstances, was not yet forgotten.—J.
5 Heb. *found.*
6 This marks great increase. Ps. 67:2. Ec. 8:12. Mat. 13:23. Ga. 6:7.
7 Heb. *went going.*
8 Job 1:3; 42:12. Pr. 10:22. ch. 12:10; 13:2. Ps. 144:14.
9 Or, *husbandry.*
10 Ps. 112:10. Ec. 4:4. Job 5:2.
11 This was contrary to covenant and oath, ch. 21:25—32.
12 Nu. 32:38. Ho. 2:17. Zec. 13:2. Ps. 16:4.
13 Heb. *living, Ca.* 45:1; Ju. 4:10, 11; 7:38.
14 i.e. contention.
15 It is our ignorance of patriarchal life which makes us think it unaccountable to hear, in these early days, of so many contests about wells: for on nearer inspection we should find that in these arid regions, a well of springing water was a possession of inestimable value. Hence we find Moses, in magnifying the divine bounty to the children of Israel, among other parts of the inventory, reckoning up not only great and goodly cities which they builded not, but wells likewise digged which they digged not.—*Biblioth. Bibl.*
16 i.e. malicious hatred.

22 And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth;⁹ and he said, For now the LORD hath made room for us, and we shall be fruitful in the land.

23 ¶ And he went up from thence to Beer-sheba.

24 And the LORD appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed, for my servant Abraham's sake.

25 And he builded an altar there, and called upon the name of the LORD,¹ and pitched his tent there: and there Isaac's servants digged a well.

26 ¶ Then Abimelech went to him from Gerar, and Ahuzzath² one of his friends, and Phichol the chief captain of his army.

27 And Isaac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you?

28 And they said, We saw³ certainly that the LORD was with thee: and we said, Let there be now an oath betwixt us, even betwixt us and thee, and let us make a covenant with thee;

29 That thou wilt⁴ do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou art now the blessed of the LORD.

30 And he made them a feast, and they did eat and drink.

31 And they rose up betimes in the morning, and sware one to another: and Isaac sent them away, and they departed from him in peace.

32 And it came to pass the same day, that Isaac's servants came and told him concerning the well which they had digged, and said unto him, We have found water.

33 And he called it Shebah:⁵ therefore the name of the city is Beer-sheba unto this day.

34 ¶ And Esau was forty years⁶ old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite;

church, and reviving the oracles, ordinances, and influences of grace, Eze. 47: 1-10; Ju. 5: 10; Zec. 13: 1; 14: 8.

Ver. 22. [The name still clings to the place. About 23 miles south-west of Beersheba is Wady *Ruhaiibeh*, which is radically identical with *Rehoboth*. In the valley are some very ancient ruins, and wells; and near it are the remains of a city of a later age. P.]

Ver. 24. Not for the sake of Abraham's merit, but from respect to the covenant made with him, Ge. 12: 2, 3; 15: 8; 17: 6, 7.

Ver. 26. [The Hebrew word signifies 'councillor.' The mission of Abimelech was a delicate one, and he took with him those most competent to advise and aid him. P.]

Ver. 29. And since God hath so abundantly blessed thee, we hope that thou wilt not remember the small unkindness which we did thee.

Ver. 31. [Notwithstanding the defect in Isaac's character, and his sin in the case of Abimelech, verse

10, yet, like the sun emerging from a cloud, the prevailing excellence of his character is acknowledged, the blessing of the Lord is visibly perceived to rest on him, and his integrity is admitted by reliance upon his covenant and oath; and a heathen people are led by his residence among them to the knowledge of the true God. C.]

Ver. 33. [Beersheba still exists, and retains its ancient name in a slightly modified form. The old wells too are there, of great depth, and of great value to the surrounding Arabs. P.]

Ver. 34. This was contrary to the will of God, Ex. 34: 16; De. 7: 3; Jos. 23: 12; Ezr. 9: 1-3; Ne. 13: 23-25; 2 Co. 6: 14, 15; 1 Co. 7: 39; and of his grandfather and parents, ch. 24: 38; 27: 46; 28: 1, 2, 6; see ch. 6: 2.

REFLECTIONS. — A mixture of providential smiles and frowns is ordinarily in the lot of God's loved children. But what a mercy is it to have the promise of grace established between God and our progenitors, that it may be renewed with us! The

fear of men, the fear of temporal death, often causeth a snare: and we readily rush into the same snares in which others before had almost ruined themselves. Yet the kindness of God is infinitely great in rescuing his people, when they are thus busied in entangling themselves. But what a scandal to a saint to be discovered a dissembler! and how painful to have the snares which we laid for the innocent entangling ourselves, or their sins charged to our account before God! To what trouble and expense will envious men put themselves in order to gratify their lust. And how often are the most flourishing outward enjoyments embittered by the envy which attends them! What a mercy to have God smiling on us when the world frowns! For, when our ways please the Lord, he maketh even our enemies to be at peace with us, and to pursue the friendship which they once refused. The wickedness of children, who break their parents' hearts when they ought to be their comfort, is great, and observed by God; and his curse frequently attends

35 Which were ^aa grief of mind unto Isaac and to Rebekah.⁵

CHAPTER XXVII.

1 Isaac sendeth Esau for venison. 6 Rebekah instructeth Jacob to obtain the blessing. 18 Jacob under the person of Esau obtaineth it. 30 Esau bringeth venison. 33 Isaac trembleth. 34 Esau complaineth, and by impotency obtaineth a blessing. 41 He threatneth Jacob's life. 42 Rebekah disappointeth it.

AND it came to pass, that when Isaac was old,⁶ and his eyes ^awere dim, so that he could not see, he called Esau his eldest son, and said unto him, My son. And he said unto him, Behold, *here am I*.

2 And he said, Behold now, I am old, I know not the day of my ^bdeath.

3 Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and ^ctake me some venison;

4 And make me ^dsavoury meat, such as I love, and bring *it* to me, that I may eat; that my soul may bless thee before I die.⁷

5 And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt for venison, and to bring *it*.

6 ¶ And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,

7 Bring me venison, and make me savoury meat, that I may eat, and bless thee ^ebefore the LORD⁸ before my death.

8 Now therefore, my son, ^fobey my voice, according to that which I command thee.

9 Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth:

10 And thou shalt bring *it* to thy father, that he may eat, and that he may bless thee before his death.

11 And Jacob said to Rebekah his mother, Behold, Esau my brother *is* ^aa hairy man, and I *am* a smooth man:

12 My father peradventure will feel me, and I shall seem to him as a ^bdeceiver; and I shall bring a ^ccurse upon me, and not a blessing.

13 And his mother said unto him, ^dUpon me *be* thy curse, my son: only obey my voice, and go fetch me *them*.

14 And he went, and fetched, and brought *them* to his mother: and his mother made savoury meat, such as his father loved.

15 And Rebekah took goodly⁹ raiment of her eldest son Esau, which *were* with her in the house, and put them upon Jacob her younger son.

A.M. 2208. B.C. 1766.

^o Heb. *bitterness of spirit*, ch. 27. 46; 28. 2, 5, 6, 2.

⁵ Nothing else could have happened. The Septuagint has it, "They were quarrelling with Isaac and Rebekah." Polygamy has always produced discord and mischief. But Esau still further violated the command of God in this respect, by joining himself in marriage with the heathen, who were under the curse of God; thus, in a double sense, meriting the epithet profane, as he neither regarded the blessing, nor the curse of God. — *L.*

CHAP. XXVII.

B.C. 1760.

⁶ About 140 years.

^a ch. 48. 10. 1 Sa. 3. 2. Ec. 12. 3. Jn. 9. 3.

^b How near it is, Mar. 13. 35. 15. 38. 3. 1 Sa. 20. 3. Pr. 27. 1. Ec. 9. 12.

^c Heb. *hunt*, ch. 25. 27.

^d ch. 25. 28. 1 Co. 6. 12.

⁷ Esau, as we read, ch. 25. 28, had always been very careful in gratifying his aged father's taste in this particular, and Isaac seems to have wished that his paternal affection might be stimulated to the utmost on the present occasion, by an act that should recall to his mind all the filial attention of his son in time past.

^e In his presence, and by his authority, 1 Sa. 26. 19. ver. 33.

⁸ The expression is significant, and intimates that it was not a common blessing, but a solemn benediction, as in the presence of God, and by his authority and approbation, which Isaac meant to pronounce upon Esau. — *L.*

^f Ep. 6. 1. Ac. 5. 29; 4. 19.

^g ch. 25. 25.

^h Not upright, ch. 25. 27.

ⁱ De. 27. 18. Jc. 48. 40. Mal. 1. 14.

^k 2 Sa. 14. 9. Mat. 27. 5.

⁹ Heb. *desirable*.

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¹ Most of the dishes of the people of Aleppo are high-seasoned with salt and spices; onions and garlic given complete seasoning. — *Kussell*.

^m ch. 25. 25; ver. 25.

² Heb. *before me*.

ⁿ Is. 48. 9-11. Ro. 9. 11, 12. He. 11. 20.

^o Ro. 3. 7, 8. Job 13. 7. Zec. 8. 16. Ep. 4. 25. Col. 3. 9.

³ This whole scene is painful and even revolting; but it is thoroughly central in character. In cunning, duplicity, and bare-faced lying, the scenes enacted almost every day even in families of the highest station among the inhabitants of Western Asia. The sins of Esau, Rebekah, and Jacob did not pass unpunished. Bitterly did they all lament their errors and crimes during long years of estrangement, danger, and suffering. — *L.*

^p Ca. 2. 13; 4. 12, 13; 7. 11, 12.

^q Heb. 12. 20. Ps. 65. 9-13. De. 33. 13; 8. 7-9. 11, 12. Ho. 14. 6, 7. De. 32. 2. Ps. 133. 3. ch. 49. 20. Zec. 9. 17.

⁴ The nature and extent of the patriarchal *birthright*, which Esau despised, ch. 25. 34, is here fully exhibited. It consists, 1. In a propitious climate, a fertile soil, with that abundant return that implies an industrious, peaceable, and prosperous people. 2. The service and submission of foreign nations by conquest. 3. The service and submission of his own brethren by voluntary choice. 4. A curse upon all his enemies, and a blessing upon all his friends. — What a glorious emblem of the birthright of Jesus! Hasten the time, O Lord! when the heathen shall be his inheritance, and the utmost ends of the earth his possession! But while Rebekah, or Jacob must be praised for valuing this patriarchal birthright so highly, is either to be imitated in seeking it so subtly? No. Like Paul with Peter, Ga. 2. 11, we must, as it were, withstand them to the face, because they are to be blamed. The goodness of the end sought can never justify the wrong means employed. God, who cannot lie, had already told Rebekah, ch. 25. 23, that the elder (Esau) should serve the younger (Jacob), and relying upon his truth and power, as well as valuing his promised gift, Rebekah should have waited on God's means for accomplishing his own purposes. Her wisdom, however, brought its own punishment. It made Esau an intending murderer, verse 41, and Jacob a banished exile. — *C.*

^r ch. 40. 8. 10; 9. 25. 26; 22. 17, 18. 1 Ch. 5. 2. ch. 25. 23, 33.

^s ch. 12. 3. Nu. 24. 19.

16 And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck.

17 And she gave the savoury¹ meat and the bread, which she had prepared, into the hand of her son Jacob.

18 ¶ And he came unto his father, and said, My father. And he said, Here *am I*; who *art* thou, my son?

19 And Jacob said unto his father, I *am* Esau thy ^mfirst-born; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me.

20 And Isaac said unto his son, How *is it* that thou hast found *it* so quickly, my son? And he said, Because the LORD thy God brought *it* to me.²

21 And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou *be* my very son Esau or not.

22 And Jacob went near unto Isaac his father; and he felt him, and said, The voice *is* Jacob's voice, but the hands *are* the hands of Esau.

23 And he discerned him not, because his hands were hairy, as his brother Esau's hands; so he ⁿblessed him.

24 And he said, *Art* thou my very son Esau? And he said, ^oI *am*.³

25 And he said, Bring *it* near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought *it* near to him, and he did eat; and he brought him wine, and he drank.

26 And his father Isaac said unto him, Come near now, and kiss me, my son.

27 And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son *is* as the ^psmell of a field which the LORD hath blessed:

28 Therefore ^qGod give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine:⁴

29 Let ^rpeople serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: ^ccursed *be* every one that curseth thee, and blessed *be* he that blesseth thee.

30 ¶ And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

31 And he also had made savoury meat, and

those marriages which are made without the consent of parents.

CHAPTER XXVII. Ver. 4. That, invigorated with the savoury meat, I may bestow upon thee my blessing, constituting thee heir of all the benefits promised to me and my father Abraham: ver. 27-29; ch. 28. 3, 4; 48. 15; xlix. De. xxxi. xxxiii.; He. 11. 20.

Ver. 13. The manner in which she imprecates the curse cannot be justified; but, from the promise of God, and from Jacob's having obtained the birthright, ch. 25. 23, 33, she was confident of a happy issue.

Ver. 27. He regarded the smell of Jacob's garments as a token that God had intended to bless him abundantly, and to render him a particular blessing to others.

Ver. 28, 29. In this blessing Isaac at once requested and predicted the benefits mentioned. These temporal favours were more remarkable under the Old Testament than under the New; and represented the spiritual and temporal influences and fulness of the new covenant and of the church of God: He. 14. 6, 7; De. 32. 2; Is. 45. 8; 1 Co. 1. 30; 3. 22; Re. 1. 6; 5. 10; Ep. 1. 3. Ver. 39, 40. This blessing imported that Esau and

brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me.

32 And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy first-born, Esau.

33 And Isaac trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it me; and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed.

34 ¶ And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father!

35 And he said, Thy brother came with subtilty, and hath taken away thy blessing.

36 And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright,⁸ and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

37 And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained⁹ him: and what shall I do now unto thee, my son?

38 And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father! And Esau lifted up his voice and wept.

39 And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness¹ of the earth, and of the dew of heaven from above;²

40 And by thy sword shalt thou live, and shalt serve thy brother: and it shall come to pass, when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.³

41 ¶ And Esau hated Jacob, because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand, then will I slay my brother Jacob.

42 ¶ And these words of Esau her elder son

A.M. 2244. B.C. 1750.

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were told to Rebekah:⁴ and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee.

43 Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother, to Haran;

44 And tarry with him a few days, until thy brother's fury turn away;

45 Until thy brother's anger turn away from thee, and he forget that which thou hast done to him: then I will send and fetch thee from thence. Why should I be deprived also of you both in one day?

46 And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth; if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me?

CHAPTER XXVIII.

1 Isaac blesseth Jacob, and sendeth him to Padan-aram. 6 Esau marrieth Mahalath, the daughter of Ishmael. 10 The vision of Jacob's ladder. 18 The stone of Beth-el. 20 Jacob's vow.

AND Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan.⁵

2 Arise,⁶ go to Padan-aram, to the house of Bethuel thy mother's father, and take thee a wife from thence of the daughters of Laban thy mother's brother.

3 And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people;⁶

4 And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger,⁷ which God gave unto Abraham.

5 And Isaac sent away Jacob: and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

6 ¶ When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that, as he blessed him, he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan;

his seed should inhabit Mount Seir, a soil then moderately fertile, He. 11. 20; ch. 36. 6-8; that they should live much by war, violence, and rapine, Mat. 10. 34; should, by David, Amaliah, Hyrcanus, &c., be subjected to the Hebrew yoke, De. 33. 29; Ps. 60. 8; 2 Sa. 8. 14; 2 Ch. 25. 11, 12; Ob. 18, 19; but should under Jehoram cast it off, 2 Ki. 8. 16, 20.

Ver. 41. In this manner Esau hoped to recover both birthright and blessing; but Isaac nevertheless lived about forty-three years after.—[Esau was afraid to attempt any open violence during his father's life. The disease under which Isaac was labouring had brought on premature debility, and it appears to have greatly affected his sight. He must have in a great measure recovered from it, however, for he lived for forty years after Jacob's departure. P.]

REFLECTIONS. When dimness of sight, or other harbingers of death, fasten upon us, it is high time for spiritual diligence, particularly in committing ourselves and our families to God. But even then it is hard to

rectify the partial affection which we have conceived for our children. How unseemly in parents, especially if godly, to become tempters of their children to offend God, and to despise the awful curse which he hath annexed to sin! Their evil counsels are a most entangling snare; and it is unnatural for the dearest relations to become deceivers of one another; especially as one sin so naturally leads to another still worse; and nothing but disorder, grief, or other murderous consequences, can justly be expected. The wisdom of God is often remarkably evident in accomplishing his great designs through means of the wicked practices of men; but the heirs of promise, notwithstanding, entail upon themselves the most fearful perplexity and trouble, in taking sinful methods to obtain their promised benefits. With what earnestness will the most carnal men pursue after spiritual things, for the sake of the carnal advantages which they hope will attend them! But, if disappointed, readily they pervert their way, and their heart fretteth against the

Lord, while with malice and murder they think to defeat the purposes of God. How readily this malice reduces to great perplexity and fear such as have been the sinful instruments of their disappointment! Stand in awe, my soul; seek the Lord's blessing only in his own time and method! Let lying lips be an abomination to me! Never let me despise the heavenly birthright, lest I be denied the blessing when afterward I seek it carefully with tears. Is any provoked by or even unjustly enraged at me, let me, by yielding, pacify great offences; or, by flight, escape for my safety. Perhaps what now seems base or bitter to my corrupt heart, may yield me consolation in the latter end. Let intimacy, therefore, and especially marriage-connection, with the wicked, be always the detestation of my soul.

CHAPTER XXVIII. Ver. 12, 13. This vision represented the peculiar care of God concerning Jacob and other saints, and the ministration of angels to them, 2 Ch. 16. 9; Ec. 5. 8; Ps. 135. 6; Is. 41. 10; Ac. 18. 10; 2 Ti. 4.

7 And that Jacob obeyed his father and his mother, and was gone to Padan-aram;

8 And Esau seeing that the daughters of Canaan pleased not Isaac his father,

9 Then went Esau unto Ishmael, and took unto the wives which he had, Mahalath⁸ the daughter of Ishmael, Abraham's son, the sister of Nebajoth, to be his wife.

10 ¶ And Jacob went out from Beer-sheba, and went toward Haran.⁹

11 And he lighted upon a certain place, and tarried there all night, because the sun was set: and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.¹

12 And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

13 And, behold, the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

14 And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee, and in thy seed, shall all the families of the earth be blessed.³

15 And, behold, "I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land: for I will not leave thee, until I have done that which I have spoken to thee of.

16 ¶ And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place, and I knew it not.

17 And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.

18 And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.

19 And he called the name of that place

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8 Ex. 20. 12. Le. 10.

3 Pr. 1. 6. Ep. 6. 1, 2. Col. 3. 20.

7 Heb. were evil in the eyes, &c.

1 His posterity, ch. 25. 17. 36. 13, 16.

8 Or, Bashemath.

9 Called, Ac. 7. 2. Charran.

10 ver. 18. 2 Co. 1. 5. with Mat. 8. 20.

1 The distance from Beersheba to Bethel is fifty miles as the crow flies, and Jacob could not have walked that distance in a single day.

2 The narrative does not profess to give a full itinerary of his journey. The night at Bethel is specially mentioned, because of the events which occurred there. It is no unusual thing in Palestine to sleep in the open air. Two-thirds of the present population do so during the summer months—on house-tops, in fields, or with their flocks on hill-sides. I have often seen a shepherd or muleteer take a stone for his pillow; and it is by no means uncomfortable when the turban is properly folded.—P.

3 ch. 15. 1, 12; 20. 3. Nu. 12. 6. Job 33. 14, 15. 4. 13. Da. 7. 1. He. 1. 1.

4 ch. 35. 14-18. 3. 6. Mat. 22. 37.

5 To thee in right, and to thy seed in possession, ch. 12. 7; 13. 15. 17. Ps. 105. 11. Ac. 7. 5. Eze. 37. 24-25.

6 Seed natural, but chiefly spiritual, Ac. 13. 26. ch. 13. 26. 32. 12. 35. 11. Nu. 23. 10. Ec. 4. 14.

7 Heb. break forth. 3 De. 12. 20.

8 ch. 12. 3; 18. 18; 22. 18; 26. 4. Ga. 3. 16. Ps. 72. 17. Ep. 1. 3.

9 Here again the Lord renews to Jacob, in all its details, the promise previously made to Abraham, ch. 22. 17, and to Isaac, ch. 26. 4, including not merely a numerous posterity, and the possession of Canaan, but greatest and best of all, the promise of the MESSIAH.—P.

10 ch. 31. 3; 32. 9; 46. 4. Mat. 28. 20. Jos. 1. 5. Ju. 6. 16. Is. 42. 24. 10. 13. 1. 12. Ro. 3. 31. 2. 1. 1. 4. 8. He. 13. 5. Jn. 10. 28. Jude. 1.

11 Little expected. Job 9. 11. 33. 14. 1 Sa. 3. 4. 7.

12 Mat. 17. 6. Lu. 2. 9; 8. 35. Re. 1. 17.

13 Here God is manifested in a remarkable manner, and there is an inlet into communion with him, 1 Ti. 3. 15. ch. 35. 13.

14 ch. 22. 3. Ec. 9. 10. Ps. 119. 60.

15 ch. 31. 45; 35. 14. 20. Is. 19. 19. Jos. 24. 26. 1 Sa. 7. 12. 2 Sa. 18. 18.

16 As a thank-offering to God.

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c That is, the house of God, Ju. 1. 23-26. 14. 4, 5.

5 It was close to Bethel. Abraham pitched his tent, and there too he was entombed when Lot separated from him. It afterwards became one of the great sanctuaries of the land. At Bethel Jeroboam set up one of the golden calves, and the infatuated Israelites so polluted it by their idolatry that, instead of Bethel, it was called in derision, by the later prophets, *Beth-aven*, 'house of folly.' It is now ruined and desolate. Bethel has come to nought, Am. 5. 5.—P.

6 Or, since.

7 Not, if God will be with me, which seems to imply a doubt, though God had given his solemn promise of protection. *He will be with me*, a resolution founded in a believing reliance upon, and grateful acknowledgment of, the divine goodness.

8 A place for God's worship, ch. 12. 8; 21. 33. 33. 20. 35. 1, 3, 7, 14.

9 ch. 14. 20. De. 14. 22.

10 ch. 35. 1. Heb. *nothing I will tell.*

11 CHAP. XXIX.

9 Heb. *lifted up his feet*, Is. 49. 60.

10 ch. 26. 5, 6; 29. 10. 2. 20. 32.

11 Heb. *children*.

12 'Children of the East,' *Bene-Kedem*, is the general name given to the Scripture to the wandering Arabs. Their country lay to the south, and to the eastern border of Palestine, extending to the Red Sea on the south, and to the Persian Gulf and Mesopotamia on the east.—P.

13 ch. 24. 11, 13. Ex. 2. 16.

14 Ca. 1. 7. Ps. 32. 15. 49. 10.

15 Chardin informs us, that in Arabia, and other places, they cover up the wells lest the sand which, by evaporation, is raised by the winds should fill and quite stop them up.

16 ch. 11. 37; 24. 10. Ac. 7. 2.

17 Grandson, ch. 31. 53; 44. 29.

18 ch. 27. 1. Sa. 25. 5. 2 Sa. 20. 9.

19 Heb. *is there peace to him?*

20 Ep. 5. 16. Ga. 6. 9. 10.

21 Heb. *yet the day is not over*.

22 ch. 34. 14; 43. 32. According to our established order we cannot do it; nor have we sufficient ability to do it.

6 Bethel: but the name of that city was called Luz at the first.⁵

20 ¶ And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

21 So that I come again to my father's house in peace; then shall the LORD be my God:

22 And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the eighth unto thee.

CHAPTER XXIX.

1 Jacob cometh to the well of Haran. 9 He taketh acquaintance of Rachel. 13 Laban entertaineth him. 18 Jacob covenanteth for Rachel. 23 He is deceived with Leah. 28 He marryeth also Rachel, and serveth for her seven years more. 31 Leah is fruitful, and beareth Reuben, Simeon, Levi, and Judah.

THEN Jacob went on his journey,⁹ and came into the land of the people⁴ of the east.²

2 And he looked, and behold a well in the field, and, lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone was upon the well's mouth.³

3 And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place.

4 And Jacob said unto them, My brethren, whence be ye? And they said, Of Haran are we.

5 And he said unto them, Know ye Laban the son of Nahor? And they said, We know him.

6 And he said unto them, Is he well?⁴ And they said, He is well: and, behold, Rachel his daughter cometh with the sheep.

7 And he said, Lo, it is yet high day,⁵ neither is it time that the cattle should be gathered together: water ye the sheep, and go and feed them.

8 And they said, We cannot, until all the flocks be gathered together, and till they roll the stone from the well's mouth; then we water the sheep.

16, 17; Ps. 34. 7; 91. 11; Mat. 18. 10; He. 1. 14; ch. 32.

1, 2. But chiefly this ladder typified Christ, as Mediator between God and man. He, in his manhood, is of the earth, a descendant of Jacob; and in his divine person is the Lord from heaven, Is. 7. 14; 9. 6; Jn. 1. 14; Ro. 1. 3, 4; 9. 5; 1 Ti. 3. 16; he is the only means of fellowship between God and men, Jn. 14. 6; Ep. 2. 18; 3. 12; 1 Ti. 2. 5, 6; and he directs and enjoys the ministrations of angels, Jn. 1. 51; 1 Pe. 1. 12; 1 Ti. 3. 16,—in his conception, Lu. 1. 31; Mat. 1. 20,—his birth, Lu. 2. 14; He. 1. 6,—his temptation, Mat. 4. 11,—his agony, Lu. 22. 43,—his resurrection, Mat. 28. 2, 5,—his ascension, Ac. 1. 10, 11; Ps. 47. 5; 68. 17, 18; Da. 7. 10, 13,—and second coming, 1 Th. 4. 16; 2 Th. 1. 7; Mat. 25. 31.

Ver. 20. A vow is a solemn promise made to God, by which we bind ourselves more strictly to necessary duty, or what indifferent things are calculated to promote it, Ps. 76. 11; 119. 106; Is. 19. 21; Jas. 4. 5; 45. 23; 2 Co. 8. 5; De. 5. 2, 3; 29. 1, 12, 13; Jos. 24. 25; 2 Ki. 11. 17; 2 Ch. 29. 10, 34; Ezr. 10. 3; Ne. 9. 10; Ac. 18. 18; 21. 23, 24; and that either in thankfulness for some mercy received, Jonah 1. 16; or for ob-

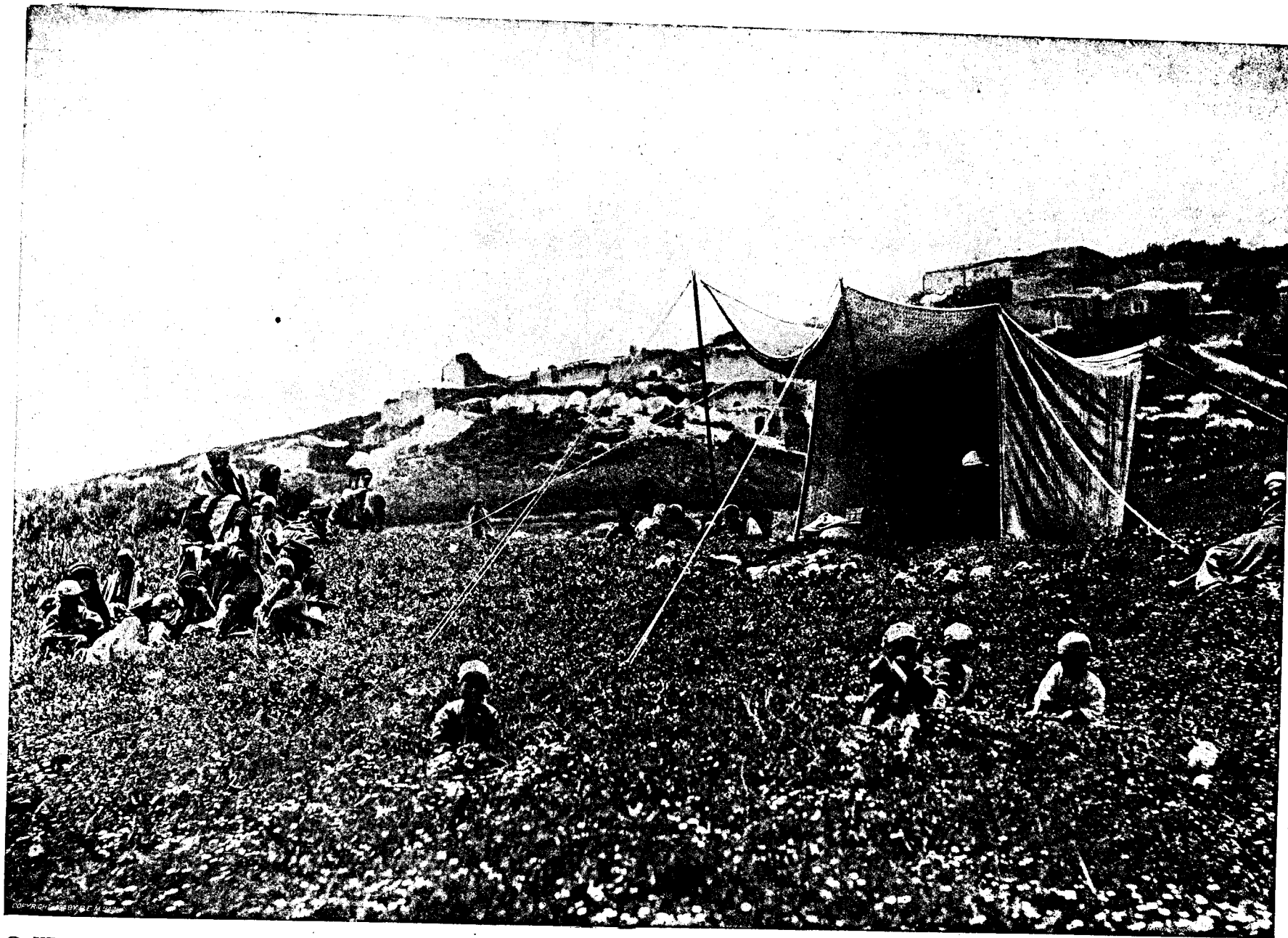
taining some special benefit, Nu. 21. 1, 2; Ju. 11. 30;

1 Sa. 1. 11; Pr. 31. 2.

Ver. 21. Owned and worshipped by me and my family, as the author of our whole happiness, and as our valuable and everlasting portion, Ex. 15. 2; Ps. 118. 27.

REFLECTIONS. How crosses and crowns are mingled together in the lot of the saints! But it is comfortable when the blessing of parents and of God prepares men for their trials; and to have a godly friend's house to lodge in, amidst our distress, alleviates the grief. What care both parents and children ought to take to prevent unequal marriages with the ungodly! How shrewd the contrivances of carnal men to promote their temporal advantage! But they who aim only at pleasing men often meet with the most bitter disappointments. They who rest on partial reformations lie down but the more securely under the wrath of God. It is too late to be wise when the opportunity is lost. How amazing the mercy of God, in graciously visiting such as, by their sin, have made their own homes dangerous for them to tarry at! Easily he renders even trouble sweet with his kindness; and happy

they who have him and his angels to be their protectors! No danger can come near them. And, if he love, he will never leave us. He is often nearer us than we are aware; and his comfortable presence in ordinances is the very gate to celestial joys. How effectually nearness to God humbles us under a sense of our own vileness and corruption! And happy is it when our fellowship with God leaves a lasting impression on our spirits—powerfully constrains us, by solemn engagement, to surrender ourselves, and all that we have, to his service—and renders us content with a moderate share of the good things of this life! But while I thus regard the kindness of his providence, let me here contemplate the person and the work of my glorious Redeemer, that Mediator between God and man. On earth, in the condescension of his humanity; in heaven, in the glory of his divinity; through him I come near to God, and enjoy his presence and his favour; through him I behold the promises of guidance and protection; and after all my wanderings in this world, defended by his care, shall return to my Father's house in peace, laden with the blessings of eternal glory.



OUR TENT NEAR BETHEL—WHERE JACOB SAW THE LADDER AND THE ANGELS. [Genesis, xxviii:12.]—This is supposed to be the place where Jacob tarried all the night and where he dreamed and “behold a ladder set up upon the earth with its top reaching to heaven, and where the angels of God ascended and descended upon it.”

The bed was earth, the raised pillow stones,
Whereon poor Jacob rests his head, his bones,
Heaven was his canopy, the shades of night
Were his drawn curtains to exclude the light.

Who would not sleep on such a bed,
With stony pillow for his head,
If they might dream with thee,
Whose glad dreaming is no seeming,
Nor whose sleeping ends in weeping,
And whose waking is no breaking
Of the bright reality.

Bethel is on the road from Jerusalem, and along this way our Savior often walked.

9 ¶ And while he yet spake with them, Rachel came with her father's sheep; for she kept them.

10 And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother.

11 And Jacob ²kissed Rachel, and lifted up his voice, and wept.

12 And Jacob told Rachel that he *was* her father's ^mbrother, and that he was Rebekah's son: and she ran and told her father.

13 And it came to pass, when Laban heard the tidings² of Jacob his sister's son, that he ran to meet him, and embraced him, and ²kissed him, and brought him to his house. And he told Laban all these things.³

14 And Laban said to him, Surely thou *art* my^o bone and my flesh. And he abode with him the space of a month.⁴

15 ¶ And Laban said unto Jacob, Because thou *art* my brother, shouldest thou therefore serve me for nought? tell me, what *shall* thy wages *be*?

16 And Laban had two daughters: the name of the elder *was* Leah, and the name of the younger *was* Rachel.

17 Leah *was* tender-eyed, but Rachel *was* beautiful and well-favoured.

18 And Jacob loved Rachel; and said, ¶ I will serve thee seven years for Rachel thy younger daughter.⁵

19 And Laban said, ¶ *It is* better that I give her to thee, than that I should give her to another man: abide with me.

20 And Jacob served seven years for Rachel; and they seemed unto him *but* a few days, ⁷for the love he had to her.

21 ¶ And Jacob said unto Laban, Give *me* my wife, for my days ⁶are fulfilled,⁶ that I may go⁶ in unto her.

22 And Laban gathered together all the men of the place, and made ^aa feast.

23 And it came to pass in the evening, that he took ²Leah his daughter, and brought her to him; and he went in unto her.

A.M. 2245. B.C. 1759.

f ch. 24. 15. Ex. 2. 15. 16. 21. Ca. 1. 7, 8.

g ver. 13; ch. 33. 4. Ex. 4. 27. Ro. 10. 16.

h ch. 33. 4. 43. 30. 45. 2. 14. 15. for joy.

i Kinsman; nephew, ver. 13; ch. 13. 8.

2 Heb. *hearing*.

n ch. 45. 15. Ex. 4. 27. 18. 7. Lu. 7. 45. Ro. 16. 16.

3 He told him the cause of his journey, and what had happened to him by the way.

o My near kinsman, ch. 2. 10. 2. 2. Sa. 19. 12. Mi. 7. 5. Ep. 5. 30. ch. 13. 8. ver. 12. 15.

4 Heb. *a month of days*.

p Ho. 12. 13; 3. 2. ch. 34. 12. Ex. 22. 17.

5 In modern times, and in European society, the father gives a dowry to his daughter; in the times and country of Laban, the father received it for his daughter; a custom still prevalent in Arabia and some other eastern countries. How shall we account for this difference of customs?

1. From the system of polygamy so prevalent in the East, which rendered the proportion of unmarried females inadequate to the number of males, and enabled covetous fathers, like Laban, to make a profitable traffic of their daughters. 2. From the nature of the servile employments to which even females of rank (such as Rachel, ver. 6) were appointed. It is evident that, in former times, the wife, in eastern countries, was but a superior servant, or real slave, as she still down to these days, continues to be, and therefore we can be little surprised that she was purchased as by a master, for whom she was to toil as an inferior, and not endowed as for a husband with whom she was to live as an equal.—*Note*, It was reserved for Christianity, in every country where it has prevailed, to raise the condition of woman to her proper rank in society.—C.

q Ps. 12. 2. Is. 56. 11. He was shamelessly covetous.

r 1 Co. 13. 7. Ca. 8. 7. Ep. 5. 2.

s My seven years' service, ver. 18. 20; ch. 31. 41.

6 1752.

t Ju. 15. 1. ch. 4. 1; 38. 16.

u Ju. 14. 10. Jn. 2. 1, 2.

x Being veiled, ch. 24. 65; 38. 15. Mi. 7. 5.

A.M. 2250. B.C. 1752.

y ch. 16. 124. 59.

z 1 Co. 13. 4. 5.

a ch. 27. 31. Pr. 11. 31. Ju. 1. 7. Mat. 7. 5.

7 Heb. *place*.

8 Seven days of marriage feast, Ju. 14. 10.

c Mal. 2. 15. Le. 18. 18. Mat. 19. 5; 1 Ti. 6. 10.

8 The duplicity of Laban in imposing upon Jacob, and now pleading a custom, hitherto unmentioned, or that perhaps never had a being, in justification of it, is utterly to be condemned. The world is full of duplicity, saying one thing and meaning another, promising an act of kindness while intending an act of injury. Like all other evils it leads to more. First, it divides the concentrated affection of Jacob to him; then it introduces him to polygamy, this leads to envy between the sisters, to a farther extension of the first evil; and terminates in the slavery of Joseph, and nearly brings the *gray head of Jacob with sorrow to the grave*.—C.

9 1752.

d De. 21. 15. Mat. 6. 24; 10. 37. Jn. 12. 25. Lu. 14. 26.

e ch. 20. 18; 30. 22. Ps. 127. 3.

f ch. 16. 1; 25. 27. Ju. 13. 2. 1. Sa. 1. 5. Lu. 1. 7.

g That is, see a son, ch. 35. 22; 37. 21. 22. 29; 42. 22. 37; 46. 8, 9; 49. 3. 4.

1 Son of regard—as if his mother, lamenting the coldness of affection in her husband, which was more anxiously turned to Rachel, takes her son as a token, and makes his name a memorial of the regard of God towards her, and her hope of obtaining and securing the regard of her husband. So speaks Mary, in acknowledgment of Gabriel's message (Lu. 1. 47. 48).—My spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his hand-maiden.—C.

h That is, *hearing*, ch. 34. 25; 35. 23; 42. 24; 46. 10; 49. 5, 6.

2 1749.

i That is, *joined*, ch. 34. 25; 35. 23; 46. 11; 49. 5, 6.

3 1748.

k That is, *praise*, ch. XXXIII. 1. 35. 23; 49. 5, 6; 46. 12; 49. 5, 6.4 Heb. *stood from bearing*.

CHAP. XXX.

B.C. 1749.

a ch. 37. 11. Nu. 11. 29. Ps. 106. 16. Ec. 4. 4. Pt. 27. 4. Ga. 5. 21. 1 Co. 3. 3. Tit. 3. 3. Ja. 3. 14; 4. 5.

24 And Laban gave unto his daughter Leah Zilpah his maid *for* ^{an}handmaid.

25 And it came to pass, that ⁱⁿthe morning, behold, it *was* Leah: and he said to Laban, What *is* this thou hast done unto me? did not I serve with thee for Rachel? wherefore then ⁶hast thou beguiled me?

26 And Laban said, It must not be so done in our country,⁷ to give the younger before the first-born.

27 Fulfil her ^bweek, and we will give thee ^cthis also for the service which thou shalt serve with me yet seven other years.⁸

28 ¶ And Jacob did so, and fulfilled her week; and he gave him Rachel his daughter to wife also.⁹

29 And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid.

30 And he went in also unto Rachel, and he ^dloved also Rachel more than Leah, and served with him yet seven other years.

31 ¶ And when the LORD saw that Leah *was* hated, he ^eopened her womb: but Rachel *was* ^fbarren.

32 And Leah conceived, and bare a son; and she called his name ¹'Reuben: ¹for she said, Surely the LORD hath looked upon my affliction; now therefore my husband will love me.

33 And she conceived again, and bare a son; and said, Because the LORD hath heard that I *was* hated, he hath therefore given me this ^{son}also: and she called his name ²'Simeon.

34 And she conceived again,² and bare a son; and said, Now this time will my husband be joined unto me, because I have born him three sons: therefore was his name called ³'Levi.

35 And she conceived again,³ and bare a son; and she said, Now will I praise the LORD: therefore she called his name ⁴'Judah, and left bearing.⁴

CHAPTER XXX.

1 Rachel, in grief for her barrenness, giveth Bilhah her maid unto Jacob. 5 She beareth Dan and Naphtali. 9 Leah giveth Zilpah her maid, who beareth Gad and Asher. 14 Reuben findeth mandrakes, with which Leah buyeth her husband of Rachel. 17 Leah beareth Issachar, Zebulun, and Dinah. 22 Rachel beareth Joseph. 25 Jacob desireth to depart. 27 Laban stayeth him on a new covenant. 37 Jacob's policy, whereby he becometh rich.

AND when Rachel saw that she bare Jacob no children, Rachel ^aenvied her sister; and

CHAPTER XXIX. Ver. 23. Leah being veiled, as ch. 24. 65, and it being dark, Jacob could not discern the fraud. Thus he who beguiled his brother, and imposed on his dim-sighted father, was now, in like manner, beguiled himself.

Ver. 25. [By bitter experience Jacob was now taught how painful, how harrowing to the feelings of others, was that cunning and duplicity which he himself had practised on his father and brother. From this moment till the day of his death he continued to be the victim of deception and falsehood. Retributive justice seems to have followed him until, in God's good providence, it completely purified him. P.]

Ver. 31. To punish Leah for consenting to her father's deceit, she was *hated*, that is, less loved than Rachel, ver. 30.

REFLECTIONS.—Behold how cheerful and pros-

perous the gracious visits of a reconciled God render men! Behold the plainness, humility, and kindness which once prevailed in the world! How kind is it to assist others unasked; and how unnatural to refuse our relations assistance in the time of their distress! The diligent labourer is worthy of his hire. Virtuous love brings its own reward along with it. Nothing is irksome when done in fervent affection. With what deliberation ought men to proceed in marriage, even when they are assured of God's blessing on it! How powerful is the abominable influence of a covetous heart! It will make parents to sell their children or prostitute them as harlots, and men to impose upon their nearest friends! How justly God marks the sins of his own people in their chastisements; and yet mercifully tries them with disappointments, that the love of creatures may not engross their whole heart!

How little comfort men have ever found in transgressing God's original institution by taking a plurality of wives! Real marriage love cannot be divided. Nothing can be heavier to an affectionate wife than to have her husband's love estranged from her. But readily the Lord takes part with them who have least help in man; and makes up in one thing what he denies to them in another. Let us therefore, like Leah, diligently observe the providence of God, not only in the birth of children, but in every other thing which may befall us; that we may acknowledge it with gratitude, trust him more cheerfully, and praise him to his glory.

CHAPTER XXX. REFLECTIONS.—Sinful marriages have sad consequences. Wives chosen for their beauty often bring a troublesome temper along with them. Envious discontentment and disappointed

said unto Jacob, Give me children, ^bor else I die.

2 And Jacob's anger was kindled against Rachel; and he said, ^aAm I in God's stead, who hath withheld from thee the fruit of the womb?

3 And she said, Behold my maid Bilhah, go in unto her; and she shall bear upon my knees, that I may also have children by her.⁵

4 And she gave him Bilhah her handmaid to wife;⁹ and Jacob went in unto her.

5 ¶ And Bilhah conceived, and bare Jacob a son.

6 And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name ^bDan.⁶

7 And Bilhah, Rachel's maid, conceived again, and bare Jacob a second son.

8 And Rachel said, With great wrestlings⁷ have I wrestled with my sister, and I have prevailed: and she called his name ^cNaphtali.

9 When Leah saw that she had ^dleft bearing, she took Zilpah her maid, and gave her Jacob to wife.

10 And Zilpah, Leah's maid, bare Jacob a son.

11 And Leah said, A troop cometh: and she called his name ^eGad.⁸

12 And Zilpah, Leah's maid, bare Jacob a second son.

13 And Leah said, Happy am I,⁹ for the daughters will ^fcall me blessed: and she called his name ^fAsher.¹

14 ¶ And Reuben went in the days of wheat-harvest, and found ^gmandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes.²

15 And she said unto her,³ *Is it* a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to-night for thy son's mandrakes.

16 And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night.

17 ¶ And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son.⁴

18 And Leah said, God hath given me⁵ my hire, because I have given my maiden to my husband: and she called his name ^hIssachar.

19 And Leah conceived again, and bare Jacob the sixth son.

20 And Leah said, God hath endowed me

A.M. 2255. B.C. 1740.

b Job 5.2. Pr. 14.30.

c Ep. 4.26. Ex. 32.19.

d ch. 50.19; 16.21; 20.

1825.21.1 Sa. 5.6. Ps.

113.9127.3.2 Ki. 5.7.

e De. 7.13. Lu. 1.42.

f To be nursed as

my own, ch. 50.23. Job

3.12.

g Heb. *he built by*

her.

h Concubine, ch. 35.

22.10; 31.22.24.25.1.6.

i That is, *judging*,

ch. 40.16.17; 35.25; 40.

23.

j 1747.

k Heb. *wrestlings*

of God. With great

earnestness have I

and my sister striven

for children; and I

have got my wish

beyond her expecta-

tion.

l That is, *my wrest-*

ling, ch. 35.25; 46.24;

49.21; called, Mat. 4.

13. *Nephthaim*.

m For a time, ch. 29.

35; ver. 17.

n That is, *a troop*,

or company, ch. 35.26;

46.16.49.19.

o 1747.

p Heb. *in my hap-*

piness.

q Pr. 31.28. Lu. 1.48.

Ca. 6.9.

r That is, *happy*,

ch. 35.26.46.17.49.20.

1748.

s Precious fruits, or

sweet flowers, Ca. 7.

13.

t The mandrakes

(in Heb. *duclim*)

has been very vari-

ously described.

Some translate the

Hebrew *duclim**violet*; others, *lilies*,*jasmynes*, *mush-**rooms*; others, *flowers*

in general. Abbe

Maritius describes

the plant commonly

called *mandrakes*.

It grows low, like a

lettuce, to which its

leaves have a great

resemblance, except

that they have a dark

green colour. The

flowers are purple.

The fruit, when ripe,

in the beginning of

May (the wheat har-

vest in Palestine) is

of the size and colour

of a small apple, ex-

ceedingly ruddy, and

of an agreeable o-

dour. Pythagoras de-

nominated it *anthro-**pomorphon*. Theo-

phrastus refers to it

as productive of love.

There can be no

doubt that in ancient

times the plant, com-

monly called *man-**drakes*, was in high

repute as an ingredi-

ent in *philters* or *love**potions*; and it is not

unlikely that some

such idea might have

occupied the mind of

Rachel; who, though

a believer in the true

God and his promises,

was not yet thorough-

ly clear of the super-

stition of her country,

as especially appears

from ch. 31.34.—C.

These contentions

chiefly sprang from

desire to have chil-

dren for increasing

the church, and in-

troducing the Mes-

siah.

1747.

Instead of ac-

knowledging her

fault, she boasts as if

God had rewarded

her for it.

That is, *an hire*,

ch. 35.23; 46.13; 46.14.

15.

A.M. 2257. B.C. 1747.

g That is, *dwelling*,

ch. 35.23; 46.14; 46.13;

called *Zabulon*, Mat.

4.13.

h That is, *judg-*

ment, ch. xxxiv.; 46.

15.

i ch. 8.1. 1 Sa. 1.19.

20. ch. 21.1.

j 1745.

k i.e. barrenness.

Barrenness was ac-

counted a great re-

proach, as it excluded

from the honour of

increasing Abra-

ham's seed, and of

introducing the pro-

mised Messiah, Lu. 1.

25.27. 1 Sa. 1.6. Is. 4.1.

l That is, *adding*,

ch. 35.24; xxxvii.

xxxix.—xlviii. 1; 49.22-

26.

m ch. 35.17.

n ch. 28.13.26.3. He.

11.9.

o His fourteen years

of service were now

fulfilled, and he de-

sires to quit so un-

grateful service, and

such covetous exac-

tion of his labours, to

return to the land of

his father—the land

of promise—having

no other substance

than his large family.

God, however, re-

wards his toil, and

defeats the covetous-

ness of Laban.—I.

p ch. 18.3; 30.21. Ex.

3.21. Nu. 11.11.15. Ru.

2.13. 1 Sa. 16.16. 1 Ki.

11.19. Da. 1.9.

q ch. 30.23. Ps. 1.3.

Is. 6.13. 25.8.

r ch. 29.15.

s 1 Pe. 2.15. Tit. 2.

9.10.

t How faithful and

successful my service

has been, so that I

now well deserve to

be dismissed.—

*Well.*u Heb. *broken**forth*, ver. 43.v Heb. *at my feet*,

De. 11.10.

w Any stinted wa-

ges, but what God's

providence shall allot

me, Ps. 118.8. He. 13.5.

x Speckled young

produced by white

dams, ver. 35.

y My just dealing

shall appear in the

colour of my cattle,

Is. 59.12.

z Heb. *to-morrow*,

Ex. 13.14.

aa Laban agreed to

this, as he expected

that all of these col-

ours agreed upon

being removed from

the flock, scarce any

more such would be

produced in it.

with a good dowry; now will my husband dwell with me, because I have born him six sons: and she called his name ^aZebulun.

21 And afterwards she bare a daughter, and called her name ^bDinah.

22 ¶ And God ^cremembered Rachel, and God hearkened to her, and opened her womb.

23 And she conceived,⁶ and bare a son; and said, God hath taken away my ^dreproach:

24 And she called his name ^eJoseph; and said, The LORD shall ^fadd to me another son.

25 ¶ And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to ^gmy country.

26 Give ^hme my wives and my children, for whom I have served thee, and let me go:⁷ for thou knowest my service which I have done thee.

27 And Laban said unto him, I pray thee, if I have ⁱfound favour in thine eyes, *tarry*: for I have learned by experience that ^jthe LORD hath blessed me for thy sake.

28 And he said, ^kAppoint me thy wages, and I will give ^lit.

29 And he said unto him, Thou knowest ^mhow I have served⁸ thee, and how thy cattle was with me.

30 For *it was* little which thou hadst before I *came*, and it is *now* ⁿincreased unto a multitude; and the LORD hath blessed thee ^osince my coming: and now, when shall I provide for mine own house also?

31 And he said, What shall I give thee? And Jacob said, Thou shalt not give me ^pany thing. If thou wilt do this thing for me, I will again feed ^qand keep thy flock.

32 I will pass through all thy flock to-day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats; and of ^rsuch shall be my hire.

33 So shall my ^srighteousness answer for me ^tin time to come, when it shall come for my hire before thy face: every one that ^uis not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me.

34 And Laban said, Behold, I would it might be according to thy word.⁹

35 And he removed that day the he-goats that were ring-straked and spotted, and all the she-goats that were speckled and spotted, and every one that had ^vsome white in it, and all the brown among the sheep, and gave ^wthem into the hand of his sons.

pride make multitudes miserable! Immoderate desire of children, or other created enjoyments, hurry many into fearful disorders! But it is vain ever to expect that happiness from creatures which can be had only in and from God himself. No love to persons should hinder our detestation and reproof of their sins. Even the godly are apt to fall into snares laid for them by their near relations. And bad examples are more

readily imitated than good ones. If we are once overcome by sin, we are apt to yield to it more easily afterwards. Many are more governed by the estimation of the world than by reason or religion. It is very wicked for parents to transmit their quarrels to their children. It is no lessening of our guilt that God brings good out of our evil. People often promise themselves happiness in that which will be their death or ruin. Saints

have need to trust their God, as all others may deceive them; and reason to desire their heavenly home, as this world is not their rest. What an advantage to families are servants remarkably pious! How criminal for covetous masters to defraud them of their wages! What good words worldly men can give to serve their own ends, and how wise they are for their own carnal interests! But their caution is vain when God designs

36 And he set three days' journey¹ betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.¹

37 ¶ And Jacob took him ¹rods of green poplar,² and of the ¹hazel and ¹chestnut tree; and pilled white strakes in them, and made the white appear which *was* in the rods.

38 And he set the rods which he had pilled before the flocks in the gutters in the watering-troughs when the flocks came to drink, that they should conceive³ when they came to drink.

39 And the flocks ¹conceived before the rods, and brought forth cattle ring-straked, speckled, and spotted.

40 And Jacob did separate the lambs, and set the faces of the flocks toward the ring-straked and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban's cattle.⁴

41 And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

42 But when the cattle were feeble, he put *them* not in: so the feeble were Laban's, and the stronger Jacob's.

43 And the man ¹increased exceedingly, and had much cattle, and maid-servants, and men-servants, and camels, and asses.

CHAPTER XXXI.

¹ Jacob upon displeasure departeth secretly. ¹⁹ Rachel stealth her father's images. ²² Laban pursueth after him, and complaineth of the wrong. ³⁴ Rachel's policy to hide the images. ³⁶ Jacob's complaint of Laban. ⁴³ The covenant of Laban and Jacob at Galed.

AND he heard ¹the words of Laban's sons, saying, Jacob hath taken away all that *was* our father's; and of *that* which *was* our father's hath he gotten all this ¹glory.

2 And Jacob beheld the countenance of Laban, and, behold, it *was* not toward him ¹as before.

3 And the ¹LORD said unto Jacob, ¹Return unto the ¹land of thy fathers, and to thy kindred; and I will be ¹with thee.

4 And Jacob sent and called Rachel and Leah to the field unto his flock,

5 And said unto them,⁵ I see your father's countenance, that it *is* not toward me as before; but the God of my father hath ¹been with me:

6 And ye know, that ¹with all my power I have served your father.

7 And your father hath deceived me, and changed my wages ten ¹times; but God ¹suffered him not to hurt me.

8 If he said thus, ¹The speckled shall be thy wages; then all⁶ the cattle bare speckled: and

A.M. 2259. B.C. 1745.

¹ In the East distances are always measured by time. A day's journey is about eight hours' ordinary travel, or sixteen miles. Three days' journey, therefore, would be nearly fifty miles.

² After this verse, in the Samaritan text, is inserted, the angel of God speaking to Jacob in a vision, as ch. 31:11-13.

³ Directed by an angel. The Hebrew word *libuch* denotes whiteness—hence the *Populus alba*, or white poplar, is here meant. It is found in Egypt, Syria, and frequently in Persia.

⁴ Heb. *luz*, ch. 28:10. (*Luz* is sometimes translated *hazel*, though the *hazel* was called *Nix Pontica*, on account of its having been transplanted to Italy from Pontus.)

⁵ Eze. 31:8. (There seems to be no doubt that the plane-tree is the *armon* of Scripture; as all the versions agree in so considering it. The Hebrew appellation *armon* comes from a root which signifies *to be stripped*, and agrees very well with the plane, where the bark spontaneously peels off.)

⁶ Heb. *be in hent*, ch. 31:9. Ex. 12:35.

⁷ Let that should make them bring forth young like Laban's sheeps. ch. 28:15; 37:42. Job 1:3. Eccl. 2:7. ch. 13:2. Eze. 39:10.

CHAP. XXXI.

B.C. 1739.

a Ps. 120:3, 5, 57:46. 3.4. Eze. 10:24. ver. 8, 9. Ja. 3:8. 1st. 5:2. Pr. 14:30. 2.4. Eccl. 4:4. Tit. 3:3. 3. Ps. 49:10, 17; 17:14. ch. 45:13.

c Heb. *as yesterday and the day before*, ch. 30:27.

d ch. 35:1. Ps. 46:15. 15:91:15.

e ver. 12ch. 29:9. f Canaan, ver. 18; ch. 13:15, 20:3.

g ch. 31:22; 26:24; 28:15; 29:15, 41:10. He. 1:5.

h The conduct of Jacob in this case forms an admirable example of domestic management. As a husband and father he had power to decide upon the movements of his family; but he does not act upon that power; but wisely calls his wives into consultation, explains to them his motives, and obtains their full concurrence in his plans. Note. Piety, reason, and affection should ever be the associates, guides, and balances of conjugal and parental authority—whilst free and unreserved consultation between husbands and wives, on all their domestic plans, interests, and cares, removes distrust, promotes confidence, fixes affection, and, under the providence of God, lays the only sure foundation for family comfort and success.

i To bid me depart, ver. 2:13.

j ver. 40:42. Tit. 2:2. 10:1. Pe. 2:18. Ep. 6:5-8. Col. 3:22-25.

k Often, ver. 41: Nu. 14:22. ch. 20:6. Ps. 105:14.

l m ch. 30:32. n The most part.

A.M. 2265. B.C. 1739.

n Not my fraud, ver. 1.

o ch. 28:22. Nu. 12:6. De. 13:1. Ki. 3:2.

p *Ch. he goats*.

q Christ, ver. 5, 13; ch. 48:10; 10:7-13; 18:1, 17.

r Ex. 3:7. Ps. 12:5. Je. 5:4. Le. 19:13. De. 24:15. Ep. 6:9.

s Who appeared to thee there, ch. 28:12, 18.

t ver. 3.

u We expect no benefit from our father; he hath dealt with us as if we had been strangers and slaves, and hath converted to his own use the money due to us for portions, and to you as wages.

v ch. 29:19, 27; ver. 41.

w ver. 8, 9ch. 30:35-43.

x Heb. *teraphim*. These were probably household idols, formed in the likeness of men, which they used in divination and sorcery. And, as they were used in the early ages of Jewish history the *teraphim* were not considered incommensurate with the worship of the true God. They were regarded as his representatives, and his household, especially when a priest or Levite could be induced to use them in divination, Ju. xvii; Ho. 3:4. The people of those ages were superstitious; there was a natural propensity to idolatry; and this seems to have been the least offensive form which it assumed. But nevertheless, as the *teraphim* were repeatedly and severely condemned by the prophets.

y The mention of the sheep-shearing and the stealing of the images in the same chapter, renders it extremely probable that these images were superstitiously connected with the safety and prosperity of the household. As whilst we condemn all superstition as ever the handmaiden or fore-runner of infidelity, let us recollect (to humble us) that it has not been confined to ancient times of darkness, but may still be found existing under the full light of Christianity. Even in our own days, a *horse-shoe* may still be seen nailed upon the threshold as a protection against disease in cattle-sheds, and even human dwellings; and not unfrequently on the mast of a ship as a preservative from storm and shipwreck.

z Note. The comparison of ancient and modern opinions, customs, manners, and events, is often the most efficient key to difficulties of Scripture.

1 Heb. *the heart of Laban*, i.e. without his knowing.

2 Gilead.—C.

3 Lu. 9:57, 53. Nu. 24:12. Ki. 12:17.

4 ch. 30:36. Ex. 14:5. &c. Job 5:12, 13.

5 Ki. 13:17. ch. 38; 24:27. Ex. 2:1, 13.

6 On the east of Canaan and west of Padan-aram.

7 See ch. 3: Nu. 22:26.1. Sa. 23:26.

8 ver. 42. Ps. 105:14. 15ch. 24:50. 15, 17, 22.

9 Heb. *from good to bad*.

if he said thus, The ring-straked shall be thy hire; then bare all the cattle ring-straked.

9 Thus God hath taken away ¹the cattle of your father, and given *them* to me.

10 And it came to pass, at the time that the cattle conceived, that I lifted up mine eyes, and saw ¹in a dream, and, behold, the ¹rams which leaped upon the cattle *were* ring-straked, speckled, and grised.

11 And ¹the angel of God spake unto me in a dream, *saying*, Jacob. And I said, Here *am* I.

12 And he said, Lift up now thine eyes and see, all the rams which leap upon the cattle *are* ring-straked, speckled, and grised: for I have ¹seen all that Laban doeth unto thee.

13 I *am* the ¹God of Beth-el, where thou anointedst the pillar, *and* where thou vowedst a vow unto me: ¹now arise, get thee out from this land, and return unto the land of thy kindred.

14 And Rachel and Leah answered and said unto him, *Is there* yet any portion or inheritance for us in our father's house?⁸

15 Are we not counted of him strangers? for he hath ¹sold us, and hath quite devoured also our money.

16 For⁹ all the riches which God hath taken from our father, that *is* ours, and our children's: now then, whatsoever God hath said unto thee, do.

17 ¶ Then Jacob rose up, and set his sons and his wives upon camels;

18 And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram, for to go to Isaac his father in the land of Canaan.

19 And Laban went to shear his sheep: and Rachel had stolen the ¹images that *were* her father's.⁹

20 And Jacob stole away unawares to ¹Laban the Syrian, in that he told him not that he fled.

21 So he fled with all that he had; and he rose up, and passed over the river,² and ¹set his face *toward* the mount Gilead.

22 ¶ And it was told Laban ¹on the third day that Jacob was fled.

23 And he took ¹his brethren with him, and pursued after him seven days' journey; and they overtook him in the mount Gilead.³

24 And ¹God came to Laban the Syrian in a dream by night, and said unto him, ¹Take heed that thou speak not to Jacob either good or bad.⁴

25 ¶ Then Laban overtook Jacob. Now

to frustrate their purposes; and they often outwit themselves who intend to impose upon others. All agreements ought to be made with great clearness and accuracy, that no stain be thereby occasioned to our character; and in the use of lawful means to promote our wealth, our trust should be fixed on the promised

providence of God. His blessing can quickly increase a little, and make it a great store.

CHAPTER XXXI. [Ver. 13. This is a simple statement, but there is most cheering truth embodied in it. He had vowed prospectively to dedicate a tenth

of his property to the Lord, and thus in the ordinary affairs of life to testify his complete dependence on the divine will. Now after a long and hard struggle, when wealth was acquired, and by the envy of an unjust master was placed in peril, the Lord graciously reminds him of the vision at Bethel. P.]

Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.

26 And Laban said to Jacob, ^bWhat hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, ^cas captives taken with the sword?

27 Wherefore didst thou flee away secretly, and steal away from me, ^dand didst not tell me, that I might have sent thee away ^ewith mirth, and with songs, with tabret, ^fand with harp?

28 And hast not suffered me ^gto kiss my sons and my daughters? Thou hast now ^hdone foolishly in so doing.

29 It ⁱis in the power of my hand to do you hurt: but the ^jGod of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad.

30 And now, ^kthough thou wouldest needs be gone, because thou sore longedst after thy father's house, ^lyet wherefore hast thou ^mstolen my ⁿgods?

31 And Jacob answered and said to Laban, Because ^oI was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me.

32 With whomsoever thou findest thy gods, let him not live: before ^pour brethren discern thou what ^qis thine with me, and take ^rit to thee. For Jacob knew not that Rachel had stolen them.

33 And Laban went into Jacob's tent, and into ^sLeah's tent, and into the two maid-servants' tents; but he found ^tthem not. Then went he out of Leah's tent, and entered into Rachel's tent.

34 Now ^uRachel had taken the images, and put them in the camel's furniture, and sat upon them. ^vAnd Laban searched ^wall the tent, but found ^xthem not.

35 And she said to her father, Let it not displease ^ymy lord that I cannot ^zrise up before thee; for ^athe custom of women ^bis upon me. And he searched, but found not the images.

36 ¶ And Jacob ^cwas wroth, and chode with Laban: and Jacob answered and said to Laban, What ^dis my trespass? what ^eis my sin, that thou hast so hotly pursued after me?

37 Whereas thou hast searched all my stuff, what hast thou found of all thy household-stuff?

A.M. 2265. B.C. 1739.

^a ch. 3. 13. 14. 10. 12. 18. 20. 9. 10. 26. 10. Jos. 7. 19. 1 Sa. 14. 43.

^b False, ver. 16; ch. 2.

^c Heb. *hast stolen me*.

^d Pr. 26. 23-25.

^e Heb. *toph*. This is supposed to be the tympanum, an instrument very similar to our tambourine; it is much used in the East, and occupies a conspicuous place in all musical entertainments.—*f*

^f ch. 29. 13. Ex. 4. 27.

^g ver. 3. 13. 1 Co. 2.

^h Ps. 52. 1. Jn. 19. 10.

ⁱ Dan. 2. 47. 3. 28; 6.

^j ver. 19. Je. 10. 11. Ju. 6. 18. 24. Nu. 33. 4. Ex. 12. 12. Je. 43. 12.

^k ch. 20. 11. Pr. 29. 25.

^l ver. 21; ch. 19. 7. 13.

^m ch. 24. 28, 67.

ⁿ ver. 19.

^o The objections of unbelievers against the Bible are generally founded on two false principles. 1. They enumerate all the weaknesses, errors, and sins of the most prominent Scripture characters, as things approved of God, because recorded in his word. 2. Presuming that Christians must consequently approve and defend every part of their conduct, they accuse Christianity and Christians of approving and defending what is evil. Both these assumptions are erroneous in all cases, consequently erroneous in the present example. Rachel was weak, superstitious, and, alas! it may have been covetous, and as sin is ever progressive, she succeeded in concealing one fault only by committing another. And if the Spirit of God in this, and in similar cases, have not uttered any special sentence of condemnation, it is simply because the law of God is presumed to be so well known as to require no particular exposition or application.—*f*

^p Heb. *felt*.

^q ch. 18. 12. 1. Pe. 2. 18; 3. 6. Ep. 6. 1. Le. 19. 3. Ex. 20. 12.

^r Le. 19. 32. 1 Ki. 2.

^s Le. 19. 19. ch. 18. 11.

^t Pr. 28. 1. Ep. 4. 26.

^u Nu. 10. 15.

A.M. 2265. B.C. 1739.

^v 1 Sa. 12. 34. 1 Th. 2. 10. 1 Pe. 2. 12. 3. 10. He. 13. 18. Nu. 10. 15.

^w Through my care and God's blessing, ch. 30.

^x Ec. 3. 2-4.

^y Ex. 12. 47. 10. 11.

^z Lu. 2. 8. Ho. 12. 12.

^a He. 13. 17. 1 Pe. 5. 3.

^b ver. 38. 2 Co. 11. 26.

^c 1 Co. 15. 10.

^d See ver. 7.

^e God whom he feared, ch. 27. 33. Is. 8. 13. Ps. 76. 11, 12.

^f Fear is a state of mind modified by its object. A slave may fear a severe task-master, a child a tender parent. This modification of the feeling of fear arises from the feelings with which it is associated. In the slave it is associated with anticipated severity, in the child with unquestioned love. In the one it is the fear of terror, in the other the fear of reverence. There is a fear, sometimes supposed to be the fear of God, which is altogether inconsistent with true religion. It is not, however, the fear of God, but the fear of punishment. This false fear love casteth utterly out of the heart. 1. In false love cherishest that godly fear which the Scripture declares to be the very beginning of wisdom, Pr. 9. 10. — The Fear of Isaac signifies 'the God of Isaac.' The Hebrew word is used to denote not merely the abstract idea of 'fear,' but the person or object which causes it. It has this latter sense here. The rebuke which Jacob administered to Laban was sharp and deserved.—*f*

^g ch. 6. 13. 29. 32. 1 Cr. 12. 7. Ps. 31. 7. Ex. 3. 7.

^h Heap of stones for a memorial, ver. 40. 48. 52.

ⁱ ver. 23. 32. 37. 54.

^j That is, the heap of eye-witnesses, &c.

^k 12. 1. ^l 9. 1e. The heap of witnesses. — The word *Gilead* signifies 'rugged,' and was intended to indicate the physical aspect of the country, of which it was the original name. After Jacob and Laban made the covenant, Jacob raised the heap of stones and called it *Gilead*, 'the heap of witnesses'; thus making the name of the mound apply, by a slight change of sound, to the heap he had raised. Such a play upon words is very common in the East. Laban called the heap *Jegar-sahadutha*, which in his own Aramaic language was identical with *Gilead*. The exact spot is unknown; but it must have been near Mahanaim.—*f*

^m Or, Gilead, ver. 23. De. 2. 36; 3. 10. Jos. 13. 9.

ⁿ That is, a beacon or watch-tower, Ho. 5. 1. Ju. 10. 17; 11. 11.

^o 1. e. 18. 18. Mat. 19.

^p 5. with Mal. 3. 5.

^q set it here before my brethren and thy brethren, that they may judge betwixt us both.

38 This twenty years ^qhave I been with thee; thy ewes and thy she-goats ^rhave not cast their young, and the rams of thy flock have ^sI not eaten.

39 That which was torn of ^tbeasts I brought not unto thee; I bare the loss of it: of ^umy hand didst thou require it, ^vwhether stolen by day, or stolen by night.

40 Thus I was; ^win the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes.

41 Thus ^xhave I been twenty years in thy house: I served thee fourteen years for thy two daughters, and six years for thy cattle; and thou hast changed my wages ^yten times.

42 Except the God of my father, the God of Abraham, and ^zthe Fear^s of Isaac, had been with me, surely thou hadst sent me away now empty: God ^ahath seen mine affliction, and the labour of my hands, and rebuked ^bthee yesternight.

43 ¶ And Laban answered and said unto Jacob, ^cThese daughters ^dare my daughters, and ^ethese children ^fare my children, and ^gthese cattle ^hare my cattle, and all that thou seest ⁱis mine: and what can I do this day unto these my daughters, or unto their children which they have born?

44 Now therefore come thou, ^jlet us make a covenant, I and thou; and let it be for a witness between me and thee.

45 And Jacob took a ^kstone, and set it up for a pillar.

46 And Jacob said unto his ^lbrethren, Gather stones: and they took stones, and made an heap; and they did eat there upon the heap.

47 And Laban called it ^mJegar-sahadutha; but Jacob called it Galeed.ⁿ

48 And Laban said, This heap ^ois a witness between me and thee this day. Therefore was the name of it called ^pGaleed;

49 And ^qMizpah: for he said, The LORD watch between me and thee, when we are absent one from another.

50 If thou shalt afflict my daughters, ^ror if thou shalt take ^sother wives besides my daughters, no man ^tis with us; see, God ^uis witness betwixt me and thee.

REFLECTIONS.—What stings do riches carry with them, that for them a man is envied of his neighbour! But base-minded indeed are those wretches who are ungrateful, and who reckon temporal wealth the principal glory. What an evil world is this, where the best behaviour cannot secure one's reputation! Too often sour looks deprive families of their best supports. It is a mercy that, in the very crisis of difficulty, God visits and comforts his people: that he never changes, but wills that we should live near to him. When we get worldly blessings in a new-covenant channel, they are doubly sweet; and yet, when outward mercies increase, we have great need to be stirred up to think of our celestial home. When we have gone safely out

under God's direction, we need not fear to return under his care. But how apt are the best to forget the distinguished service of God, unless they be both driven and drawn to it! How pleasant when married persons dwell together in unity, and do nothing important without mutual consent! How strong is our affection to idols, when we will rather steal them than want them! and how despicable those deities that can be stolen and hidden among the stuff! God hath in his hand the hearts of all men; and he will continue to rescue his people when upon the brink of ruin, and will restrain their most outrageous enemies. Bad hearts are pregnant with evil surmises; and, if God hinder their mischievous designs, they readily pretend that they never

formed them. Whatever wicked men think of foolish mirth and riotous feasting at the parting of friends, it is ordinarily a token of much coldness or corruption in religion. Rough and undeserved reproaches provoke even good men and of calm spirits to vindicate themselves with heat, and to recriminate on their reproachers; and even to utter hasty wishes, which would render them miserable if they took effect. But God can marvellously overrule the rage of men to a most friendly issue. And with meekness and prudence we ought to cherish even the smallest approach towards peace and reconciliation. To forgive and forget injuries, and render good for evil, is truly Christian; and near relations are doubly bound to mutual forgiveness and living

51 And Laban said to Jacob, Behold this heap, and behold *this* pillar, which I have cast betwixt me and thee;

52 This heap *be* witness, and *this* pillar *be* witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap, and this pillar, unto me, for harm.

53 The¹ God of Abraham, and the God of Nahor, the God of their father, ²judge betwixt us. And Jacob sware ³by the Fear of his father Isaac.¹

54 Then Jacob offered sacrifice² upon the mount, and called his brethren ³to eat bread: and they did eat bread, and tarried all night in the mount.

55 And early in the morning Laban rose up, and kissed his sons and his daughters, ²and blessed them: and Laban departed, and returned unto his place.

CHAPTER XXXII.

¹ Jacob's vision at Mahanaim. ³ His message to Esau. ⁶ He is afraid of Esau's coming. ⁹ He prayeth for deliverance. ¹³ He sendeth a present to Esau. ²⁴ He wrestleth with an angel at Peniel, where he is called Israel. ³¹ He halteth.

AND Jacob went on his way, ^aand the angels of God met him.

2 And when Jacob saw them, he said, This is God's ¹host: and he called the name of that place ²Mahanaim.

3 ¶ And Jacob sent messengers before him to Esau his brother, unto the land of ³Seir, the country³ of Edom.⁴

4 And he commanded them, saying, Thus shall ye speak unto ¹my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now:

5 And I have oxen, and asses, flocks, and men-servants, and women-servants;⁵ and I have sent to tell my lord, that I may find grace in thy sight.

6 ¶ And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he ¹cometh to meet thee, and four hundred men with him.⁶

7 Then Jacob was ⁹greatly afraid and distressed: ²and he divided the people that *was* with him, and the flocks, and herds, and the camels, into two bands;

8 And said, If Esau come to the one company, and smite it, then the other company which is left shall escape.

9 ¶ And Jacob said,⁷ O¹ God of my father Abraham, and God of my father Isaac, the LORD which saidst unto me, ²Return unto thy country, and to thy kindred, and I will deal well with thee:

10 I am not ¹worthy of the least of all⁸ the

mercies, and of all the ¹truth, which thou hast showed unto thy servant; for ²with my staff I passed over this Jordan, and now I am become two bands.

11 Deliver² me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, ²and the mother with⁹ the children.

12 And ²thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

13 ¶ And he lodged there that same night; and took of that which came to his hand ²a present for Esau his brother;

14 Two hundred she-goats, and twenty he-goats, two hundred ewes and twenty rams,

15 Thirty milch camels¹ with their colts, forty kine and ten bulls, twenty she-asses and ten foals.

16 And he delivered *them* into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a ¹space betwixt drove and drove.

17 And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose *art* thou? and whither goest thou? and whose *are* these before thee?

18 Then thou shalt say, *They be* thy servant Jacob's; it is a present sent unto my lord Esau: and, behold, also he *is* behind us.

19 And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him.

20 And say ye moreover, Behold, thy servant Jacob *is* behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me.²

21 So went the present over before him; and himself lodged that night in the company.

22 And he rose up that night, and took ¹his two wives, and his two women-servants, and his eleven sons, and passed over the ford ²Jabbok.

23 And he took them, and sent³ them over the brook, and sent over that he had.

24 ¶ And Jacob was left alone: and ²there wrestled⁴ a¹ man with him until the breaking ³of the day.⁵

25 And when he saw that he ²prevailed not against him, ¹he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

26 And he said, ¹Let me go, for the day breaketh.⁶ And he said, ²I will not let thee go, except thou bless me.

A.M. 2265. B.C. 1739.

1 ch. 17. 7. Ex. 3. 6.

2 See ch. 16. 5.

3 De. 6. 13. ver. 42.

4 ch. 14. 22. 21. 24. 24. 3. 26.

5 1 A second time

God is styled the Fear

of Isaac. The reason

seems to be, that

when Isaac thought

of God, a holy rever-

ent fear was the pre-

dominant feeling of

his mind. This

exemplified, ch. 27.

23. — Note. While

true religion reno-

vates every man, and

the whole man, it

may still exhibit a

peculiar character in

each individual. In

one love, in another

fear, in another zeal,

may be predominant.

Every godly princi-

ple will be in exist-

ence, but one in the

most exercise.—C.

2 Or, killed beasts.

3 ch. 21. 8. 37. 25. 26.

30. Ex. 18. 12.

4 ch. 33. 4. Nu. 23. 5. 8.

11. De. 3. 5. 32. 36. Ac.

28. 4. 5. Ps. 76. 10.

CHAP. XXXII.

a Ps. 91. 11. 34. 7. He.

1. 14. 1 Co. 3. 22. Ep. 3.

10.

b Lu. 2. 13. 2 Ki. 6. 17.

Ps. 34. 7. Da. 10. 25.

c That is, two hosts

or armies. Ca. 6. 13.

Jos. 21. 33. 2 Sa. 2. 8. 12.

17. 24. 26. 27.

d ch. 14. 6. 36. 8. De. 2.

22.

e Heb. field.

f Five days' jour-

ney distant. Jacob

allowed his flocks

and herds to rest

among the rich pas-

tures of the field.—P.

g ch. 4. 7. 23. 6. ver. 18.

ch. 33. 8. Pr. 15. 1. 6. 3.

Lu. 14. 11.

h And so will

neither burden nor

discredit my rela-

tions, ch. 30. 43. 31. 1.

16.

i ver. 8. 11. ch. 33. 1.

Am. 5. 19.

j The object of such

a large escort was

partly to show his

own dignity, partly

to manifest greater

respect for his bro-

ther, and partly per-

haps for protection

in travelling so far

through a dangerous

country. There does

not appear to have

been the slightest

hostile intention to-

wards Jacob.—P.

k Ps. 30. 7. 51. 21. 13.

55. 4. 5. 18. 4. 5. 14. 4. 10.

16. 33. Ac. 14. 22. 2 Ti.

3. 12. 2 Co. 4. 8. 9.

l Is. 28. 26. Pr. 2. 11.

Ps. 112. 5. Mat. 10. 16.

m Jacob's prayer is

chiefly characterized

by humility in speak-

ing of himself, and

an earnest pleading

for the fulfilment of

promises when speak-

ing of God.—Note.

n Faith does not rest

satisfied because God

has promised, but

presses to the mark

for the fulfilment of

the high calling of

in Christ, Phil. 3. 14.

o Ps. 50. 15. 91. 15. ch.

17. 73. 53. Ex. 3. 6.

p ch. 31. 3. 13.

q ch. 18. 27. 1 Sa. 9. 8.

Ps. 16. 2. Lu. 17. 10.

r Heb. I am less

than all.

A.M. 2265. B.C. 1739.

m ch. 24. 27. Mt. 7. 20;

i.e. fulfilment of pro-

misses.

n Job 8. 7. 17. 9. Pr. 4.

18. Ps. 84. 7. 16. 35. De. 5.

18. ver. 5.

o Ps. 16. 11; 59. 1. 43. 1.

Pr. 18. 19.

p Ho. 10. 14. De. 22.

6.

q Heb. upon.

r ch. 28. 13–15. Nu.

23. 19. 1 Sa. 15. 29. Tit. 1.

1. He. 6. 17. 2 Ti. 2. 13.

s Pr. 18. 16; 17. 8; 21.

14; 19. 6. 1 Sa. 25. 17.

t Camels of the

most valuable sort.

These constitute the

chief riches of the

Arabs; and their milk,

which is delicious and

wholesome, forms a

principal part of their

food. They use it

either fresh or sour,

but very seldom

make either butter or

cheese from it.—f.

u To mitigate his

anger by degrees,

ver. 20. ch. 28. 8. 9. Ps.

112. 5. Mat. 10. 16. Pr. 2.

11. 15. 28. 26.

v Heb. my face.

w ch. 35. 18. 22–26; 29.

21. 35. 30. 3. 24. 1 Ti. 5. 8.

x De. 2. 37; 3. 16. Jos.

12. 2.

y Heb. caused to

pass.

z Ho. 12. 3. Ro. 8. 26.

ver. 20. ch. 28. 8. 9. Ps.

5. 7. Ep. 6. 18.

aa Not the wrestling

of bodily force, to

overthrow an anti-

gonist; but the wrest-

ling of mental fer-

vor to obtain a bless-

ing from a superior,

Ho. 12. 4.—C.

ab Christ, ver. 28. 30;

ch. 48. 10. Ho. 12. 3. 4.

ac Ex. 14. 27. Ca. 2. 17.

ad Heb. ascending

of the morning.

ae ch. 19. 22. Is. 47. 14;

45. 11. Ho. 12. 3. 4. Mat.

15. 28.

af 2 Co. 12. 7. Ps. 30. 6.

ag Ex. 32. 10. De. 9. 14.

Is. 45. 11; 64. 7. Ca. 7. 5.

Lu. 24. 29.

ah Not as if he could

not abide the sun

rising, as the super-

stitious vainly im-

agine concerning

spirits; but to try

Jacob's faith, by re-

minding him of his

worldly avocations

and habits. Jacob's

faith triumphed.—Let

the sun rise and busi-

ness call; he will

abide in prayer till

the blessing is grant-

ed.—C.

ai Ca. 3. 4. Ho. 12. 4.

Ro. 8. 37. Lu. 18. 1. 7. 2.

Co. 12. 8. 9. He. 5. 7.

in peace. But solemn covenants, amongst all, should be undertaken with the greatest deliberation, and observed with the most heedful attention.

CHAPTER XXXII. Ver. 24–28. The Son of God in human form appeared to Jacob as if he intended

to cast him down; but Jacob, enabled of God with bodily, and chiefly spiritual strength, in fervent prayer prevailed over what opposition Christ gave him. To render him sensible of his weakness, Christ disjoined his thigh, 2 Co. 12. 7; but after encouraging his supplications, he changed his name as a token of bettering

his condition. Hence, when the church is represented as infirm, she is called *Jacob*, Am. 7. 2. 5. 8; Is. 41. 14; but when her valour and excellency are signified, she is called *Israel*, Ga. 6. 16. Thus God gave Jacob strength to overcome, and also the reward and praise of the victory.

27 And he said unto him, What *is* thy name? And he said, Jacob.

28 And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

29 And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore *is* it that thou dost ask after my name? And he blessed him there.

30 And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.

31 ¶ And as he passed over Peniel, the sun rose upon him, and he halted upon his thigh.

32 Therefore the children of Israel eat not of the sinew which shrank, which *is* upon the hollow of the thigh, unto this day; because he touched the hollow of Jacob's thigh in the sinew that shrank.

CHAPTER XXXIII.

1 The kindness of Jacob and Esau at their meeting. 17 Jacob cometh to Succoth. 18 At Shalem he buyeth a field, and buildeth an altar called El-elohe-Israel.

AND Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.

2 And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindmost.⁸

3 And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother.⁹

4 And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.

5 And he lifted up his eyes, and saw the women and the children, and said, Who *are* those with thee?¹ and he said, The children which God hath graciously given thy servant.

6 Then the handmaidens came near, they and their children, and they bowed themselves.

A.M. 2265. B.C. 1739.

ch. 35. 10. 2 Ki. 17. 34; and it denotes the change of his name to the better, ch. 17. 5. 15. Is. 62. 2. 4. Re. 2. 17. 2 Sa. 12. 25. Nu. 13. 16. Ju. 1. 42.

ch. 25. 31. 27. 36. 31. 36-55. 33. 4.

Ju. 13. 17. 18. De. 29. 29. Pr. 30. 4. Job 11. 7.

God does not choose to tell his people more of himself than they require for support of faith.

ver. 26; ch. 27. 28. 29. 29. 3. 4. 13. 14. 46. 3. Ho. 6. 1.

ch. 28. 19. Ju. 8. 8.

That is, the face of God.

Ex. 24. 11. 33. 11. Nu. 12. 8. De. 5. 24. 34. 10. Ex. 33. 20. 23. Ju. 13. 22. 23. 23. 2 Co. 3. 18. 2. 6. Ju. 1. 14. Ga. 1. 10. Ep. 1. 17.

2 Co. 12. 7. 9. Ps. 38. 17. ver. 15.

To perpetuate the memory of this our done to Jacob.

CHAP. XXXIII.

ch. 32. 7. 16.

Giving the dearest most opportunity to escape.

Ju. 10. 4. 11. 15.

ch. 18. 2. 32. 4. Pr. 6. 3. Lu. 14. 11. Ec. 10. 4.

This seems to mean that Jacob, on approaching his brother, stopped at intervals and bowed, and then advanced and bowed again, until the seventh bow brought him near to his brother. This was a mark of profound respect, nor need we suppose there was any simulation of humility in it, for it was, and is, customary for elder brothers to be treated by the younger with great respect in the East.

Pr. 16. 7. 21. 1. Ps. 34. 4. Lu. 15. 20. ch. 32. 28. 43. 30. 45. 2.

1 Heb. to thee.

ch. 30. 2. 1 Sa. 1. 27. Ru. 4. 1. Ps. 127. 3. Is. 8. 18. He. 2. 13.

A.M. 2265. B.C. 1739.

ch. 32. 13-20.

2 Heb. What *is* all this done to thee?

ch. 27. 39. Ec. 4. 8. Pr. 30. 15.

3 Heb. much.

4 Heb. Be that to thee that is thine.

Our kind meeting is very important, and a token of God's favour to me, Ps. 41. 11.

Present, ch. 32. 13-20. Jos. 15. 12. 1 Sa. 25. 27. 3. 20. 2 Ki. 5. 15. 2 Co. 9. 5. 6.

2 Heb. all. Ro. 8. 31. 32. 1 Ti. 4. 8. 1 Co. 3. 21. 22. Phil. 4. 12. 18.

To Seir, where I may requite thy kindness.

Pr. 12. 10. Is. 40. 11. Ec. 3. 15. 16. 23. 25.

2 Heb. according to the foot of the work, &c., and according to the foot of the children.

Is. 40. 11. Mat. 9. 16. 17. Mar. 4. 33. Ro. 15. 1. 1 Co. 3. 23. 19. 22.

2 Heb. set or place.

2 Heb. Wherefore is this?

ch. 34. 11. 47. 25. Ru. 2. 13. 1 Sa. 25. 8. 2 Sa. 16. 4; allow me to go alone.

Jacob was still distrustful of Esau. He had himself practiced cunning and deception, and now he was harassed by the fear of others, when in reality there was no cause. His words to Esau must have left the impression that he would follow him to Seir at such a pace as the cattle and children could bear, but the movement Esau and his formidable escort set out southward Jacob turned westward and crossed the Jordan.

Not Ex. 13. 26, but Ju. 8. 5.

1 That is, booths. —Tents or booths. It seems to be recorded as a singular circumstance, that Jacob erected booths for his cattle, but the word does not appear; but it was, and is, unusual in the East to put the flocks and herds under cover. They remain night and day, winter and summer, in the open air.

Ju. 3. 23. 4. 5. Ac. 7. 16.

2 Called Sychem, Ac. 7. 16. —(Shalem is now a small village called Sychem, two miles east of the entrance to the valley of Shechem. —P.)

7 And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves.

8 And he said, What *meanest* thou by all this drove² which I met? And he said, These *are* to find grace in the sight of my lord.

9 And Esau said, I have enough,³ my brother; keep that thou hast unto thyself.⁴

10 And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me.

11 Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took it.

12 And he said, Let us take our journey, and let us go,⁵ and I will go before thee.

13 And he said unto him, My lord knoweth that the children *are* tender, and the flocks and herds with young *are* with me; and if men should overdrive them one day, all the flock will die.

14 Let my lord, I pray thee, pass over before his servant; and I will lead on softly, according as the cattle that goeth before me and the children be able to endure, until I come unto my lord unto Seir.

15 And Esau said, Let me now leave⁷ with thee some of the folk that *are* with me. And he said, What needeth it?⁸ let me find grace in the sight of my lord.⁹

16 So Esau returned that day on his way unto Seir.

17 ¶ And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called Succoth.¹

18 ¶ And Jacob came to Shalem, a city of Shechem,² which *is* in the land of Canaan, when he came from Padan-aram, and pitched his tent before the city.

Ver. 29. He granted his request, and confirmed the blessings which he had formerly obtained, ch. 27. 28, 29; 28. 3, 4, 13-15; and comforted him under the hurt of his thigh, Ho. 6. 1.

Ver. 30. He saw not the divine essence itself, Ex. 33. 20, 23, but God in human shape in a most familiar and friendly manner, Nu. 12. 8.

REFLECTIONS.—What sore trials saints often meet with in the very way which God directs them to take! But seasonable are the visits which God and his angels make to his people in such times of need. May Jesus and his angels so meet me in my way to the Canaan above! Deep-rooted, indeed, is that resentment which neither length of days can wear out, nor the most submissive yielding assuage; and when what would make a friend rejoice, makes a brother envy and rage! Malicious spirits never forget injuries. Jealousy is cruel as the grave; and in this disordered world power and policy are often with the oppressors. In distress it is necessary to betake ourselves to prayer, and to join the protection of God with our prudent endeavours; and amidst fear of danger we ought to trust to and plead God's promises; and while commemorating our mercies, and conscious of our un-

worthiness, we must insist on his fulfilment of his word. In danger it is prudent to present a part, if that can preserve the whole, for peace cannot be bought too dear; and a large present is a good recommendation to a worldly mind; since apparent courage and confidence in a man's goodness lay him under a kind of obligation to show it. They who would prevail in temptations must first wrestle with God in prayer. If he exercise us with sore trials, we may depend on him, that as our days are so shall our strength be. A deep sense of our insufficiency gives our faith occasion to take more firm hold of Christ—God loves importunate prayers; and perseverance therein will be crowned with victory. How pleasant to have our hearts, and names, and all things made new! Such memorials of remarkable fellowship with God are honourable and pleasing; and even children may look back upon their parents' mercies, as upon their own, with regard and thankfulness. Let me here ask myself, What experience have I had of the ministration of God's angels? In what instances have I broken the bones with a soft answer, and pacified strong wrath with a gift in the bosom? What promises, spoken to my heart, have I pleaded at the throne of grace? What nights or days have I spent

in wrestling with God, in behalf of myself, my family, my country, or the church of God? What blessings and answers of peace have I obtained? Where are those *Bethels* and *Peniels* in which God Almighty hath appeared unto me, and I have seen him in the person of Jesus Christ, 'as it were face to face,' and been preserved?

CHAPTER XXXIII. REFLECTIONS.—It is prudent to keep out of view whatever might revive old quarrels; and humble submission powerfully mollifies offended pride. Cheerfully may we wait the issue of that which hath been committed to God. He often makes the issue of our trials much better than our fears suggested; and easily he mollifies the most fierce and froward heart. How sweet in itself, and what a token of a pious soul, is it to view all that we have as the gifts of our gracious God! What a distinguished mercy it is to obtain the answer of our prayers, and to recover the favour of offended friends! And how inconsiderable the wants, and great the wealth, of those who have God their portion and guardian! A heart truly Christian is open and generous: but, if we have enough of our own, we ought civilly to refuse needless obligations, though

19 And he ¹bought a parcel of a field, where he had spread his tent, at the hand of the children of ²Hamor, Shechem's father, for an hundred pieces² of money.

20 And he erected there an ³altar, and called it El-elohe-Israel.³

CHAPTER XXXIV.

¹ Dinah is ravished by Shechem. ⁴ He sueth to marry her. ¹³ The sons of Jacob offer the condition of circumcision to the Shechemites. ²⁰ Hamor and Shechem persuade them to accept it. ²⁵ The sons of Jacob, taking advantage thereof, slay them, and spoil their city. ³⁰ Jacob reproveh Simeon and Levi.

AND ¹Dinah the daughter of Leah, which she bare unto Jacob, ²went out to see the daughters of the land.

2 And when ³Shechem the son of Hamor the Hivite, prince of the country, ⁴saw her, he took her, and lay with her, and defiled her.⁴

3 And his soul clave unto Dinah the daughter of Jacob; and he loved the damsel, and spake kindly⁵ unto the damsel.

4 ¶ And Shechem spake unto his father Hamor, saying, ⁶Get me this damsel to wife.

5 And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field; and Jacob held his peace until they were come.⁵

6 And Hamor the father of Shechem went out unto Jacob, to commune with him.

7 And the sons of Jacob came out of the field when they heard ⁷it: and the men were grieved, and they were very wroth, because he had wrought ⁸folly in ⁹Israel,⁶ in lying with Jacob's daughter; which thing ¹⁰ought not to be done.

8 And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife.

9 And ¹¹make ye marriages with us, ¹²and give your daughters unto us, and take our daughters unto you:

10 And ye shall dwell with us: and the land shall be ¹³before you; dwell and trade ye therein, and get you possessions therein.⁷

11 And Shechem said unto her father, and unto her brethren, ¹⁴Let me find grace in your eyes, and what ye shall say unto me I will give.

we should never be behind in acts of civility. Parents ought to manifest a most affectionate regard for their families, and especially to take care of their young ones. Perils of dangers escaped deserve a thankful remembrance; and wherever saints have houses, there God must be worshipped as their God and their glory. O, my soul, never fear that anything is too hard for the Lord! but always think, and speak, and act, as one whose God is JEHOVAH, and who follows peace with all men, and holiness! Never, therefore, let houses and booths for cattle have the preference of an altar for the Lord. We must not expect earthly enjoyments at free cost, because we have the heavenly so; but let the faith of God, as my own God, and the God of my seed, be rendered familiar to my heart and life; and then contentment, and patient expectation, will lead me cheerfully through all.

CHAPTER XXXIV. [Ver. 7. Were very wroth. A sensitive regard to family honour, when conjoined

with personal purity of principle and conduct in all its members, is one of the most important public feelings, and one of the surest indexes of public morals. That this noble sentiment may, when discovered from religion, produce deceit and violence, as in the case of Jacob's sons, ver. 13, 25, is no charge against the sentiment itself, but rather an admonition to cherish it, in conjunction with that fear of God without which every human principle of morals is either too weak to insure its observance, or speedily degenerates into some specious vice. C.]

REFLECTIONS.—Into what scenes of guilt and misery do the pride, the vanity, and lust of young persons often plunge themselves and their relations! One sin naturally makes way for another: and young women who are given to gadding abroad, rarely maintain their chastity. Yet it is but just that such as have defiled young women should espouse them in marriage, and repair their outward injury, though they cannot lessen their guilt before God. How readily the affairs

12 Ask⁸ me never so much dowery and ⁹gift, and I will give according as ye shall say unto me; but give me the damsel to wife.

13 ¶ And the sons of Jacob answered Shechem and Hamor his father ¹⁰deceitfully, and said, (because he had defiled Dinah their sister,)

14 And they said unto them, We cannot do this thing, to give our sister to one that is ¹¹uncircumcised; for that ¹²were a reproach unto us:

15 But in this will we consent unto you: If ye will be as we ¹³be, that every male of you be circumcised;

16 Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.

17 But if ye will not hearken unto us, to be circumcised, then will we take our daughter, and we will be gone.

18 And their words pleased Hamor, and Shechem Hamor's son.

19 And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he ¹⁴was ¹⁵more honourable than all the house of his father.

20 ¶ And Hamor and Shechem his son came unto ¹⁶the gate of their city, and communed with the men of their city, saying,

21 These men ¹⁷are peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, ¹⁸it is large enough for them: let us take their daughters to us for wives, and let us give them our daughters.

22 Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they ¹⁹are circumcised.

23 ²⁰Shall⁸ not their cattle, and their substance, and every beast of theirs, ²¹be ours? only let us consent unto them, and they will dwell ²²us.

24 And unto Hamor, and unto Shechem his son, hearkened all that went out of the gate of his city: and every male ²³was circumcised, all that went out of the gate of his city.

25 ¶ And it came to pass on the third day, when they were ²⁴sore, that two of the sons of

A. M. 2265. B. C. 1739.

g Jos. 24. 32. ch. 33. 19.

Ac. 7. 10.

¶ Called Ac. 7. 16.

Emmor.

2 Or, lambs.

s See ch. 8. 20; 12. 71.

13. 18. 21. 33.

s That is, God, the

God of Israel.

CHAP. XXXIV.

B. C. 1732.

a ch. 32. 21. 46. 15.

b Tit. 2. 5. Pr. 11. ch.

30. 13. 1. Ti. 5. 13. Je. 2.

30. Pr. 9. 13. 20.

c ch. 33. 19. 10. 17.

d ch. 6. 2. Job 31. 1.

Pr. 13. 20. Mat. 5. 28.

e Heb. humbled

her.

f Heb. to her heart,

Is. 40. 2. Ho. 2. 14.

g ch. 21. 21. Ju. 14. 2.

h The habitual wis-

dom of Jacob appears

in making no decision

till he had consulted

his sons.—Vote, Pa-

rental government is

undoubtedly a mon-

archy; yet in mon-

archy the most ab-

solute, in the mul-

titude of counsellors

there is safety. The

sooner parents pru-

dently treat their

children as their

companions and their

counsellors, the soon-

er will they be pre-

pared to reach their

wisdom in private and

public life.—C.

i De. 21. 21. Jos. 7. 15.

Ju. 19. 23. 26. 6. 2 Sa. 13.

12. 13. Pr. 7. 7.

j Where purity

and honour ought to

flourish, Ps. 93. 5. Ex.

19. 5. 6. 1 Pe. 2. 9.

k The idea of folly

in Israel, seems from

the narrative to have

been that of the sons

of Jacob, though the

manner of express-

ing it was that of the

historian, as usual in

his time; folly or

wickedness in Israel,

where God ought to

be revered and

obeyed.—I.

l De. 23. 17. Ep. 5. 3.

Col. 3. 5. 1 Co. 6. 18. 10. 8.

He. 13. 4.

m ch. 6. 2. 26. 34. 35. 127.

46. De. 7. 3.

n ch. 13. 9. 20. 15.

o Hamor seems at

first to have spoken

to Jacob alone; and

the proposal seems

sincere, and is plau-

sible, though the act

of detaining Dinah

does not accord with

it.—I.

p ch. 33. 15. 18. 3.

A. M. 2272. B. C. 1732.

q ch. 29. 18. 31. 41. 24.

53. Ex. 21. 25. 1 Co. 2. 22.

26. 29. 1 Sa. 18. 25.

r Among barbar-

ous people, and in

the early history of

every nation which

afterwards became

civilized, the father

of a girl, in relin-

quishing her to a hus-

band, conceives he

has a right to receive

a compensation for

losing the benefit of

her services, as well

as for the trouble and

expense of bringing

her up and providing

for her wants. The

antiquity of this

usage will appear

from many passages

in the book of Gene-

sis, although the only

instance in which a

provision for the fe-

male is overlooked is

that of Jacob's en-

gagement with La-

ban.

s Never intending

to give him Dinah to

wife, Ps. 12. 2. Pr. 12. 13.

19. Job 13. 4. 7. Is. 59. 13.

Mt. 7. 2.

t Ge. 17. 11. 2 Sa. 1.

20. Jos. 5. 9. Thus reli-

gion is pretended to

promote wickedness,

as 2 Sa. 15. 7. 1 Ki. 21. 9.

Mat. 2. 8. 13. xxiii.

u And so the more

easily persuaded the

people, Ge. 41. 40. 2

Ki. 5. 1.

v Ge. 22. 17. Pr. 31. 23.

Ru. 4. 1.

w Ti. 6. 9. 10. Mat. 8.

19. 20. 19. 21. 22. Jn. 6. 26.

Pr. 23. 4. 5. 28. 20.

x The Shechemites

submit to the rite

of circumcision from

mere selfish con-

siderations, making

religious profes-

sion which was in-

sincere, the nature of

which they probably

did not understand,

though the profana-

tion on their part was

not so great as in the

sons of Jacob, who

knew its divine or-

igin and intention.—I.

y Mat. 7. 6. Is. 1. 11.

Ga. 5. 6.

z Jos. 5. 8. (The

third day, as physi-

cians take notice, was

the time when fevers

generally attend cir-

cumcision, occasion-

ed by the inflamma-

tion of the wound,

which was more pain-

ful then, as the He-

brews observe, than

at any time else; and

for this reason the

sons of Jacob took

the opportunity of

falling upon the She-

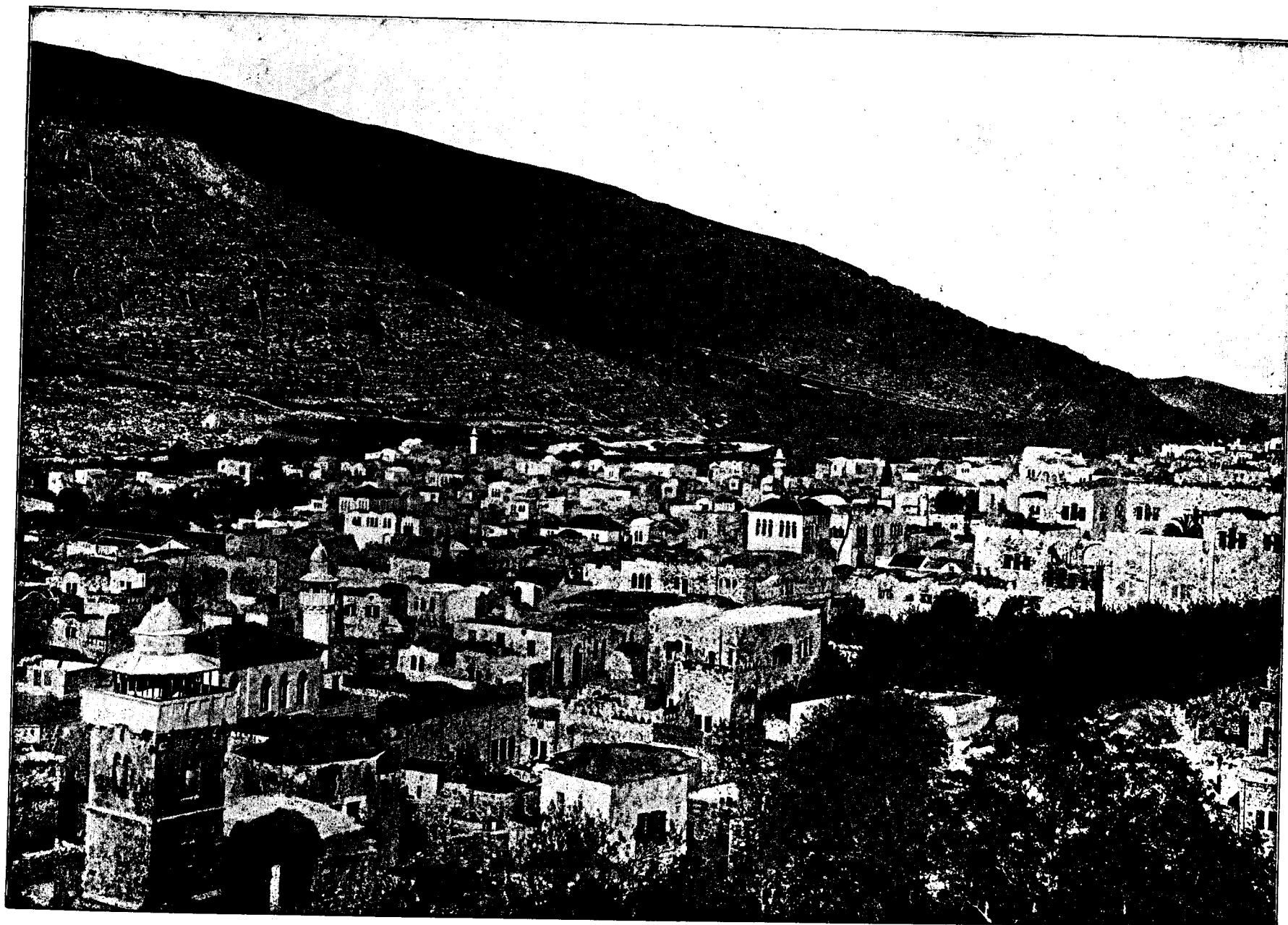
chemites, when they

were least of all in a

condition to defend

themselves.)

of a family run wrong when parents' authority is so low that they must stand in awe of their children! How often heathens show more respect to parents, in point of their marriage, than many professed Christians! Men's rage at one sin frequently issues in their doing what is still worse—in making religious pretences the mean of accomplishing the most devilish villanies; or in pretending public welfare in order to obtain private ends. The hopes of gain will carry some men a great way in religion; and yet, after all, they lose their aim; for the profane reception of the seals of God's covenant issues most surely in just and inevitable ruin. Nothing is so treacherous or cruel that indulged malice will not attempt. But it is still worse when children, after plunging their parents into disgrace and danger, add to their grief by an insolent justification of their conduct. Let parents restrain their children from idleness, visits and foolish amusements; let them retain their proper authority; let them transact marriages with candour and self-denial—if they wish to be happy.



NABLOUS—WHERE JACOB HID THE EARRINGS. [Genesis, xxxv:4.]—
 "And they gave unto Jacob all the strange gods which were in their hand and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem." Nablous is the modern name of Shechem. It is now a thrifty, well kept Eastern city with a population of about 20,000, of which 160 are Samaritans, 600 are Christians, 200 are Jews, and the rest Mohammedans. The

principal structures of the city are mosques. The only Samaritans in the world live here near their sacred mountain, where they continue to worship as they did when the woman of Samaria talked with our Savior at Jacob's well. There is a Samaritan synagogue here, where is kept what is said to be the oldest copy of the Bible in the world. The whole country in the neighborhood of Shechem or Nablous is historic.

Jacob, "Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males.

26 And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out.

27 The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister.

28 They took their sheep, and their oxen, and their asses, and that which was in the city, and that which was in the field,

29 And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that was in the house.

30 ¶ And Jacob said to Simeon and Levi, "Ye have troubled me, to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites: and I being few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house.

31 And they said, "Should he deal with our sister as with an harlot?

CHAPTER XXXV.

1 God sendeth Jacob to Beth-el; he purgeth his house of idols. 6 He buildeth an altar at Beth-el. 8 Deborah dieth at Allon-bachuth. 9 God blesseth Jacob at Beth-el. 16 Rachel travaileth of Benjamin, and dieth in the way to Edar. 22 Reuben lieth with Bilhah. The twelve sons of Jacob. 27 Jacob cometh to Isaac at Hebron. 28 The age, death, and burial of Isaac.

AND God said unto Jacob, Arise, go up to Beth-el, and dwell there; and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.

2 Then Jacob said unto his household, and to all that were with him, "Put away the strange gods that are among you, and be clean, and change your garments."

3 And let us arise, and go up to Beth-el; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went.

4 And they gave unto Jacob all the strange gods which were in their hand, and all their ear-rings which were in their ears; and Jacob hid them under the oak which was by Shechem.

5 And they journeyed: and the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob.

6 ¶ So Jacob came to Luz, which is in the

A. M. 2272. B. C. 1732.

Reuben being milder, ch. 37. 22, 26. (Simeon and Levi were full brothers to Dinah and probably conceived themselves to be more concerned in revenging the injury done to her honour. They were the chief contrivers and conductors of the massacre; but it is to be presumed their domesticity likewise were engaged in the execution of it. — *Stack-house.*)

y ch. 49. 5-7. Pr. 4. 16;

6. 34-35.

7 Heb. month.

8 Where she had been detained.

9 Es. 9. 10. 1 Ti. 6. 10.

10 Ex. 2. 14, with Jos. 7. 1, 11, 22, 20.

11 Nu. 31. 17. De. 8. 17.

12 Job. 1. 15, 10, 20, 25.

13 Chiefly Shechem's.

14 Ge. 49. 5-7. Jos. 7. 25.

15 Ex. 5. 21. 1 Sa. 13. 4.

16 27. 12. 1 Ch. 19. 6. Ye have discompos'd my spirit, evan-gelized my affairs, exposed me to danger, and rendered me odious.

17 Ge. 49. 7. Pr. 6. 34.

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A. M. 2272. B. C. 1732.

ch. 28. 22. Ec. 5. 4, 5. 1 ch. 28. 19, 22. Ex. 17. 15. Ju. 6. 24. Eze. 48. 35. m ch. 24. 59. 2 1730.

n 1 Sa. 31. 13. Jos. 24. 33.

8 That is, the oak of weeping, Ju. 2. 5.

o ch. 28. 13; 31. 3, 11; 32. 1, 24; 35. 1.

4 Thus he assured him, that as he had prevailed over Esau, so he should prevail over those of whom he was now afraid, and over every difficulty.

p ch. 32. 28. 2 Ki. 17. 34.

5 The reason of this second investiture with the name of Israel seems probably to be that either Jacob himself, or his family, had refrained from using it. — *Note.* Believers, like Jacob, and his family, are oftentimes negligent of the use God has bestowed, that they should be called, through faith (Ga. 3. 26) the children of God, 1 Jn. 3. 2. — C.

q Ge. 17. 17, 18, 14, 28, 3. 4. 17. 6; 12. 16; 15. 1; 18. 18; 22. 17, 32, 12; 46. 3. Ex. 1. 7. Nu. xxxvi. 1. Sa. 2. 9. Ch.

r ch. 12. 7; 13. 15, 17; 15. 18; 28. 4, 13; 48. 4. Ex. 15. 2. vi. — xxi. to Ne. xiii.

s ch. 17. 22; 11. 5. Ju. 13. 20, 6. 21. Lu. 24. 31.

t ch. 28. 18, 19. Ex. 17. 15. 1 Sa. 7. 12.

He renews the memorial of his faith and thankfulness, as God had done his promise.

7 Heb. a little piece of ground.

8 Ch. 2. 19. Ps. 32. 6. Mi. 5. 2. Mat. 2. 1, 16, 18.

x ch. 3. 16. 1 Ti. 2. 15.

y ch. 30. 24. 1 Sa. 4. 20.

z ch. 30. 1. 1 Sa. 4. 20, 22.

8 i.e. the son of my sorrow.

a i.e. the son of the right hand, very dear, Ps. 80. 17.

b Jos. 19. 15. Mat. 2. 1, 18. Mi. 5. 2.

c Sa. 10. 2. 2 Sa. 18. 17, 18.

9 Rachel's sepulchre is still a noted spot. Jews and Mohammedans unite in honouring it. It is marked by a small building surmounted by a white dome. It is on the leading road from Jerusalem to Bethlehem, three miles from the former and one from the latter. The original name of Bethlehem appears to have been Ephrath, 'fruitful.' This gave place to Beth-lehem, 'house of bread,' which has given place to the Arabic Beth-lahm, 'house of flesh.' — P.

d Mi. 4. 8. Lu. 2. 8.

e ch. 49. 4. 1 Ch. 5. 1. 2 Sa. 10. 22. 1 Co. 5. 1.

land of Canaan, (that is, Beth-el,) he, and all the people that were with him.

7 And he built there an altar, and called the place El-beth-el; because there God appeared unto him, when he fled from the face of his brother.

8 ¶ But Deborah, Rebekah's nurse, died, and she was buried beneath Beth-el under an oak: and the name of it was called Allon-bachuth.

9 ¶ And God appeared unto Jacob again, when he came out of Padan-aram, and blessed him.

10 And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel.

11 And God said unto him, I am God Almighty; be fruitful, and multiply: a nation and a company of nations shall be of thee; and kings shall come out of thy loins:

12 And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

13 And God went up from him in the place where he talked with him.

14 ¶ And Jacob set up a pillar in the place where he talked with him, even a pillar of stone; and he poured a drink-offering thereon, and he poured oil thereon.

15 And Jacob called the name of the place where God spake with him, Beth-el.

16 ¶ And they journeyed from Beth-el; and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labour.

17 And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also.

18 And it came to pass, as her soul was in departing, (for she died,) that she called his name Ben-oni; but his father called him Benjamin.

19 And Rachel died, and was buried in the way to Ephrath, which is Beth-lehem.

20 And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this day.

21 And Israel journeyed, and spread his tent beyond the tower of Edar.

22 And it came to pass, when Israel dwelt in that land, that Reuben went and lay with

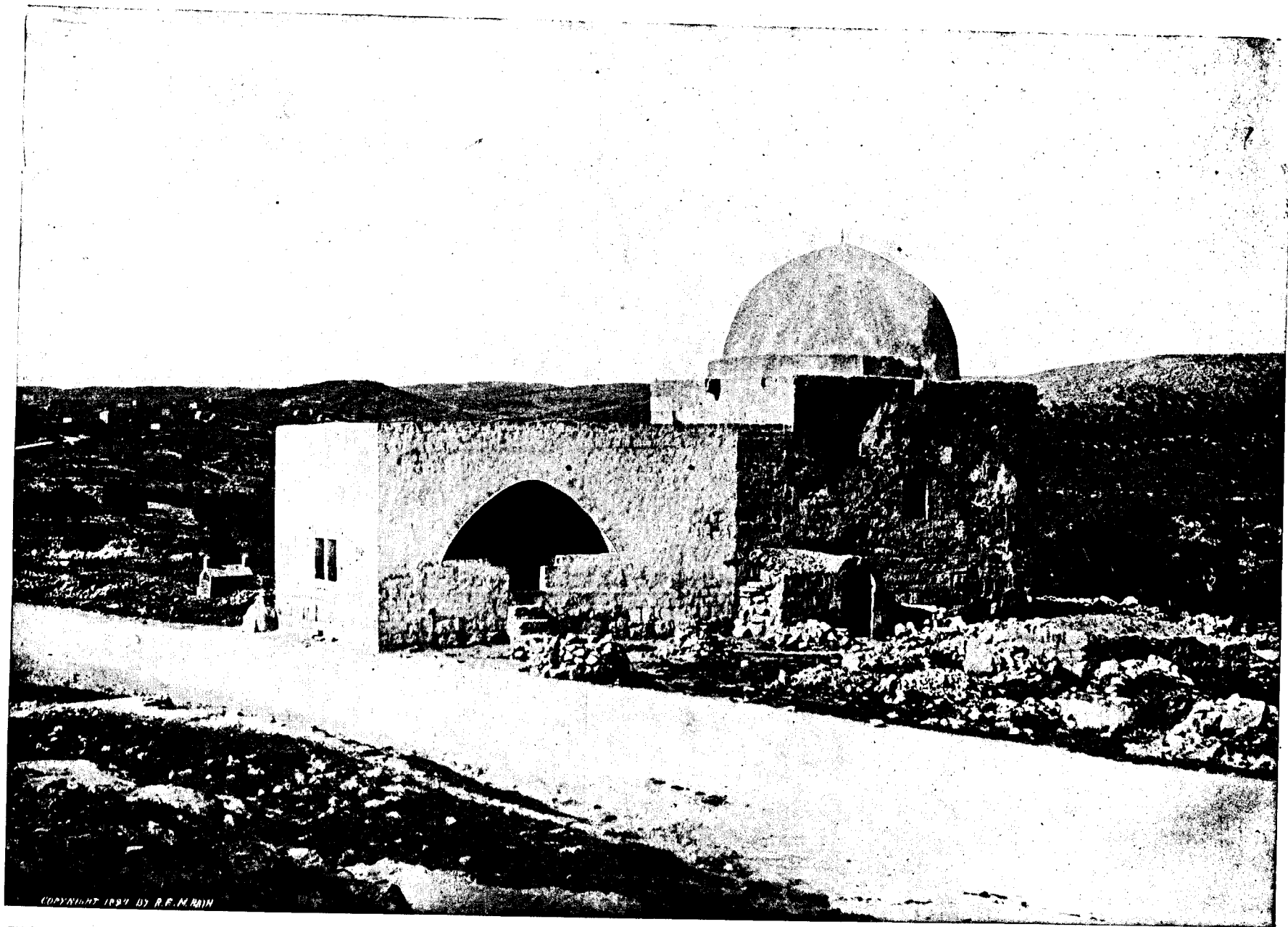
CHAPTER XXXV. Ver. 1. He was to go thither to build an altar for sacrifices of thanksgiving for deliverances received, and to strengthen his faith in God's protection against present fears, ch. 34. 30.

Ver. 2. Their outward purification was to be attended with internal purification of their heart from idols, or from cruel dispositions. — [Put away. Whilst wicked men and seducers wax worse and worse, Jacob labours to make the sin and sorrow of his family an occasion of family reformation; and thus, out of evil, to extract good. That he did not sooner attempt to purge them from idolatry, cannot be charged against Jacob; for though

the narrative is silent about any such attempt, no one can thence infer that the attempt was never previously made. Let the extent of Jacob's family (for he was a prince in the land) be considered; let the idolatrous materials of which it was originally composed be taken into account; and let Jacob be judged, not by those who, in circumstances somewhat similar, have most efficiently introduced and most successfully maintained it; and they, instead of censuring past failure as evidence of past neglect, will admire that grace of God which led Jacob to reform his family religion, and that

moved his children and household to renounce every rite of idolatry to embrace the truth and worship of God. — Clean. Compared with Ex. 19. 10, this verse furnishes the first recorded example of washing as a ceremonial picture of regeneration. 'Ye must be born again,' and 'except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God,' Jn. 3. 5-7. C.]

Ver. 7. He had formerly called it Beth-el, i.e. the house of God. Now, to attest his experience of God's fulfilment of his promises, he calls it El-Beth-el, i.e. the God of Bethel.



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TOMB OF RACHEL—WHERE JACOB SET UP A PILLAR. [GENESIS, xxxv:19.]—"And Rachel died, and was buried in the way to Ephrath, which is Bethlehem. And Jacob set a pillar upon her grave; that is the pillar of Rachel's grave unto this day." This tomb is between Jerusalem and Bethlehem, near the latter place. Jews, Moslems and Christians all agree that here Rachel was entombed. Some monument has marked

this spot for 3,600 years. The present square structure is modern, and was repaired a few years ago by Sit Moses Montifiore. The Jews meet here every Friday to pray. The building is 23 feet on each side. The height of the wall is 20 feet; the dome is 10 feet high. This is about one mile from Bethlehem and about five miles from Jerusalem. It is on the road from Jerusalem to Hebron and Egypt.

Bilhah, his father's concubine:⁹ and Israel heard it. Now the sons of Jacob were twelve.

23 ¶ The sons of Leah; Reuben, Jacob's first-born, and Simeon, and Levi, and Judah, and Issachar, and Zebulun.

24 The sons of Rachel; Joseph, and Benjamin.

25 And the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali.

26 And the sons of Zilpah, Leah's handmaid; Gad, and Asher. These are the sons of Jacob, which were born to him in Padan-aram.

27 ¶ And Jacob came unto Isaac his father unto Mamre, unto the city of Arba, (which is Hebron,) where Abraham and Isaac sojourned.

28 ¶ And the days of Isaac were an hundred and fourscore years.¹

29 And Isaac gave up the ghost,² and died, and was gathered unto his people, being old and full of days; and his sons Esau and Jacob buried him.

CHAPTER XXXVI.

1 Esau's family in Canaan. 6 His removal to mount Seir. 9 His generations in mount Seir. 15 The dukes which descended of his sons. 20 The sons and dukes of Seir. 31 The kings of Edom. 40 The dukes that descended of Esau, according to their habitations.

NOW these are the generations of Esau, who is Edom.

2 Esau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah, the daughter of Zibeon the Hivite;

3 And Bashemath, Ishmael's daughter, sister of Nebajoth.

4 And Adah bare to Esau Eliphaz; and Bashemath bare Reuel;

5 And Aholibamah bare Jeush, and Jaalam, and Korah. These are the sons of Esau, which were born unto him in the land of Canaan.

6 ¶ And Esau took his wives,³ and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and went into the country from the face of his brother Jacob.

7 For their riches were more than that they might dwell together; and the land wherein they were strangers could not bear them because of their cattle.

REFLECTIONS.—Alas! how apt are the best of saints to forget their Bethel-enjoyments and their Bethel-vows, till the Lord by his providence shuts them up, and by his word reminds them of them! And yet how precious are such visits, and how fixed and lasting ought to be our care in maintaining intimate fellowship with God when once we have attained it! What corruptions and idols have need to be purged from the best hearts and families on earth, especially before solemn approaches to God! for let us always remember, there is no acceptable drawing near to God without having on Jesus' righteousness and grace, and with allowed sin in the heart; and sins must be put away with a resolution never to return to them. How much better to pay our vows too late than never! What deaths, what disorders, may we expect to meet with on earth! But surely it is a mercy much to be esteemed, that our forgetfulness of God doth not make him forget his kindness or promises to us. He often

sweetens our past troubles, and prepares us for future ones, with the manifestations of his favour; and his sweetness never changes, even when the family, the wives, the children, or other created enjoyments, which we have so impatiently desired, prove deathful or distressing to us. Ah! how plainly men's sins are written on their judgments; and how infuriated they must be who think so little of death, amidst so many births, deaths, and graves, which all warn us of it! May our hearts be set upon our Christ, our family, our house eternal in the heavens! An old age on earth is so filled up with sins and troubles that it is scarcely worth coveting. But in the now deceased Isaac let me behold my Redeemer! How often promised! how earnestly desired! how long expected! how supernatural! and how gladdening to angels and men was his birth! How maliciously was he, the Father's only begotten Son, hated, mocked, and persecuted by his Jewish brethren, at the expense of their ejection from the church of God!

A.M. 2275. B.C. 1729.

* In the note on ch. 32, the importance of a sensitive regard to family honour was remarked; but the necessity of conjoining it with personal purity was added. Reuben, through the power of the one sentiment, family honour, practises deceit, and joins in revenge, slaughters a whole city; while, for want of the other, personal religion, he is himself guilty of a crime as foul as that which he avenged, with this additional aggravation, that he offered it not against a stranger, but a father.—Note. We must not mistake indignation against one sin for spiritual hatred of all sin, nor zeal for a favourite virtue at zeal for the glory of God.

† Ch. 29, 31, 35; 30, 35; 24, ver. 18; ch. 48, 27; 49, 1-28. Ex. 1, 1-56. 14-16. Nu. 11, xxxvi. De. xxxiii. Jos. xiii. xxi. 1. Ch. 2, 12, 27, 16-27; 12, 23-40. Eze. 48, 1-28. Re. 7, 2-8.

‡ Ex. 28; Benjamin, ver. 18; ch. 25, 20; 28, 24, 18.

§ Ch. 13, 18, 14, 13; 18, 12, 2; Jos. 14, 15; 15, 11. 2 Sa. 2, 1, 3, 11; 5, 4, 3.

¶ The record of Isaac's death is not inserted in its chronological order. This will appear from the following facts, which ought to be kept in mind. Isaac was sixty years old when Jacob was born. Jacob was seventy-eight years old when he went to Haran, and his father one hundred and thirty-eight. Jacob remained in Haran twenty years, and Joseph was seven years old when he left. Ten years later Joseph was sold into Egypt; ch. 37, 2, and thirteen years afterwards he stood before Pharaoh, ch. 41, 32. He was then thirty years old. Consequently, Isaac was one hundred and fifty-eight years old when Jacob returned from Haran to Canaan; he was one hundred and sixty-eight when Joseph was sold by his brethren; and his death took place only about one year before Joseph was presented to Pharaoh.—P.

† Ch. 27, 125, 7, 8, 3, 19. Ec. 12, 5, 7, Job 5, 26.

‡ Ch. 25, 9.

§ Ch. 23, 19, 20, 25, 9; 49, 32.

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B.C. 1796.

¶ Ch. 22, 1; 25, 24, 30; 27, 40. 1 Ch. 1, 35.

§ Ch. 26, 34, 29, 25.

¶ Or, Bashemath, ch. 26, 34. It seems Judith was dead.

† Ch. 28, 9, 15, 13.

‡ Not Ex. 2, 18. Nu. 10, 29.

§ Ch. 35, 20, ver. 6.

¶ Heb. 17, 15.

† Heb. 17, 15.

‡ Ch. 25, 23, 2, 3, De. 2, 5.

§ Thus he gave up Canaan to Jacob.

¶ Ch. 13, 6, 17, 5; 28, 4.

A.M. 2245. B.C. 1759.

* ver. 20, ch. 32, 3; 14, 6, 22. Jos. 24, 4. 1 Ch. 4, 42, 2 Ch. 20, 10, 25. Eze. 35, 2-7. De. 2, 5, where he had long dwelt before Isaac's death.

† Heb. Edom.

‡ The mountains of Seir lay on the south-east of the Dead Sea, and the country extended itself from thence to the Arabian Gulf. In Abraham's days the Horites, who were the descendants of Seir, had the possession of this region; and therefore, that after the departure of Jacob, Esau, who, according to the prediction concerning him, was to "live by his sword," expelled the old inhabitants, and made himself prince thereof, before his brother returned from Mesopotamia.

§ ver. 3, 4. 1 Ch. 1, 35.

¶ 1 Ch. 1, 36, ver. 15, 16.

‡ Je. 49, 7. Am. 1, 12.

§ Or, Zephi.

¶ ver. 1, 1 Ch. 1, 36.

‡ Perhaps not the father of the Amalekites, ch. 14, 7. Ex. 17, 8, 14, 25-17, 1 Sa. xv.

§ The Amalekites mentioned in Ge. 14, 7 were unquestionably a much older race than the Edomite Amalekites. The two nations have been confounded by Josephus and many others; but such mistakes tend greatly to confuse the Scripture narrative. Similarity of name ought not to be regarded as in all cases indicating similarity of race and origin.—P.

¶ 1 Ch. 1, 37, ver. 17.

‡ 1 Ch. 2, 18, 1 Ch. 2, 35.

§ 1 Ch. 1, 35, ver. 18.

¶ The word duke literally signifies a leader; an appropriate title for the chieftains of such a migratory people as the Edomites originally were (see ver. 6), and of such warlike people as they afterwards became.—C.

‡ Esau's grandchildren were lords or princes in mount Seir, Ps. 37, 35, Job 21, 8.

§ ver. 4, 11, 12.

¶ ver. 4, 11, 12.

‡ ver. 14, 1 Ch. 1, 35.

§ 1 Ch. 1, 38-42, ch. 14, 7. De. 2, 12, 22, ver. 22-30.

¶ The Horites, dwellers in caves, were the principal occupants of Mount Seir. They appear to have been a gigantic race, related to the Emim and Rephaim. The chiefs here mentioned probably reigned in the country before the days of Esau. Esau conquered the Horites, seized their country, and either extirpated them or reduced them to submission. The descendants of Esau had full possession of Mount Seir, and were firmly established in it before the exodus.—P.

‡ 1 Ch. 1, 39.

§ ver. 2, 24.

¶ 1 Ch. 1, 39.

‡ ver. 12.

8 Thus dwelt Esau in mount Seir: Esau is Edom.

9 ¶ And these are the generations of Esau, the father of the Edomites,⁴ in mount Seir.⁵

10 These are the names of Esau's sons: Eliphaz the son of Adah the wife of Esau, Reuel the son of Bashemath the wife of Esau.

11 And the sons of Eliphaz were Teman, Omar, Zepho,⁶ and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz, Esau's son; and she bare to Eliphaz Amalek:⁷ these were the sons of Adah, Esau's wife.

13 And these are the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath, Esau's wife.

14 And these were the sons of Aholibamah, the daughter of Anah, the daughter of Zibeon, Esau's wife; and she bare to Esau Jeush, and Jaalam, and Korah.

15 ¶ These were dukes⁸ of the sons of Esau: the sons of Eliphaz the first-born son of Esau; duke Teman, duke Omar, duke Zepho, duke Kenas,

16 Duke Korah, duke Gatam, and duke Amalek. These are the dukes that came of Eliphaz in the land of Edom: these were the sons of Adah.

17 And these are the sons of Reuel, Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah. These are the dukes that came of Reuel in the land of Edom: these are the sons of Bashemath, Esau's wife.

18 And these are the sons of Aholibamah, Esau's wife; duke Jeush, duke Jaalam, duke Korah: these were the dukes that came of Aholibamah, the daughter of Anah, Esau's wife.

19 These are the sons of Esau, (who is Edom,) and these are their dukes.

20 ¶ These are the sons of Seir the Horite, who inhabited the land;¹ Lotan, and Shobal, and Zibeon, and Anah,

21 And Dishon, and Ezer, and Dishan. These are the dukes of the Horites, the children of Seir in the land of Edom.

22 And the children of Lotan were Hori and Heman; and Lotan's sister was Timna.

23 And the children of Shobal were these;

With what cheerfulness he assumed our nature, bore our sins and punishments, bore his cross, and laid down his life a ransom for men, that he might render the everlasting covenant a new testament in his blood, and purchase all spiritual blessings for us! Being raised from death he is espoused to a chosen church, chiefly consisting of Gentile sinners; and his blood, his prayers, and his power produce a most numerous offspring of spiritual and professed seed. But how great is his glory at his Father's right hand! and he will be glorious in the church below, where he digs the wells of salvation to give drink to his people, notwithstanding the envy of a carnal world. For a time what a struggle between his Jewish and Gentile church, till at last the former, rejecting their birthright and forfeiting their blessing, were cast out, and the latter became the highly-favoured but much-afflicted people of God!

tions in the land of their possession: he is Esau, the father of the Edomites.

⁸se

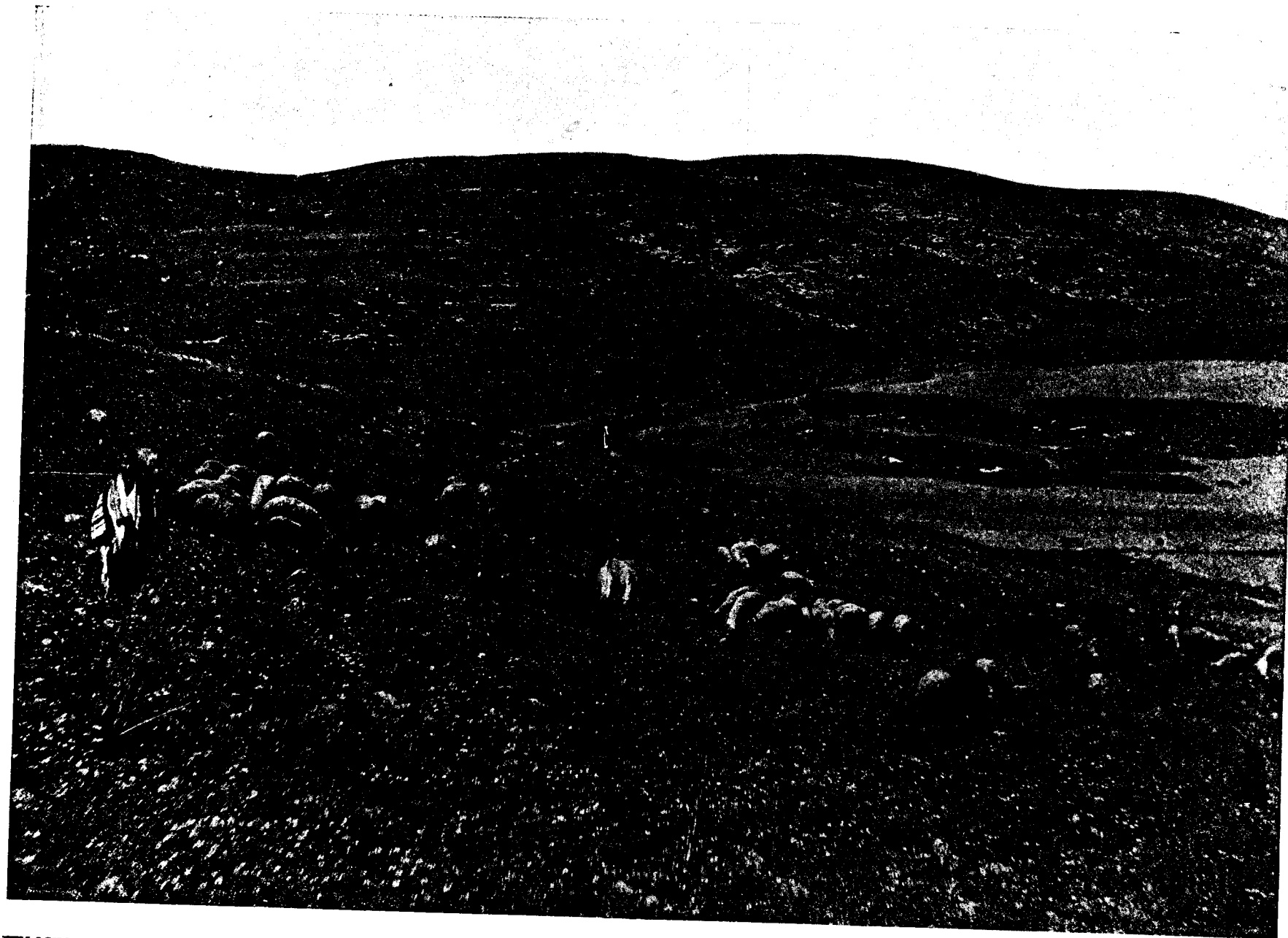
14 And he said to him, Go, I pray thee,
whether it be well with thy brethren, and
with the flocks; and bring me word again.

CHAPTER XXXVII. Ver. 29, 34. *Rending* the upper garments was an emblem of rending the heart, Joel 2. 13; and was used at funerals, 2 Sa. 3. 31; or upon the news or sight of any great calamity, Job 1.



RAS EL 'AIN, NABLOUS—WHERE JOSEPH'S BRETHREN WENT TO FEED THEIR FLOCK. [GENESIS, xxxvii:12.]—"And his brethren went to feed their father's flock in Shechem." Here we have another view in Shechem. We see a stream flowing down in a small channel cut for it from the foot of Gerizim. The springs of Gerizim make the valley of Shechem the most beautiful and fruitful of Central Palestine. We see sloping up toward the left of the picture the sides of Mount Gerizim. Upon the

summit of this mount there once stood a temple built by the Samaritans, when the Jews returned from captivity and would not allow them to help rebuild the Temple at Jerusalem because they had become a mixed race. Across the valley from Mount Gerizim is Mount Ebal. Between these two mountains Jesus often passed as he traveled from Nazareth to Jerusalem. Shechem is the oldest city connected with the history of Palestine.



FLOCKS NEAR THE PIT INTO WHICH JOSEPH WAS THROWN BY HIS BRETHREN.
[GENESIS, xxxvii: 17.]-Joseph was sent by his father to look after the welfare of his brethren, and was found by a man wandering in a field at Shechem, and the man asked him saying: What seekest thou? and he said, I seek my brethren. Tell me, I pray thee, where they feed their flocks. "And the man said, They are departed hence, for I heard them say: Let us go to Dothan. And Joseph went after his brethren and found

them in Dothan." And when his brethren saw him coming, they said: Come, therefore, and let us slay him and cast him into some pit.

We see the flocks still feeding on the hills of Dothan, and the young shepherd we see watching them has on his coat of many colors, very much like that which excited the envy of Joseph's brethren. The hillside is still dotted, it is said, with rock-cut bottle-shaped cisterns, and it was in one of these that Joseph was thrown by his brethren.

So he sent him out of the vale of Hebron, and he came to Shechem.¹

15 And a certain man found him, and, behold, *he was* wandering in the field: and the man asked him, saying, What seekest thou?

16 And he said, I seek my brethren: tell me, I pray thee, where they feed *their flocks*.

17 And the man said, They are departed hence: for I heard them say, Let us go to Dothan.² And Joseph went after his brethren, and found them in Dothan.³

18 ¶ And when they saw him afar off,⁴ even before he came near unto them, *they conspired* against him to slay him.

19 And they said one to another, Behold, this dreamer⁵ cometh!

20 Come⁶ now therefore, and let us slay him, and cast him into some pit, and we will say, Some⁷ evil beast hath devoured him: and we shall see what will become of his dreams.

21 ¶ And Reuben heard *it*, and he delivered him out of their hands; and said, Let us not kill him.

22 And Reuben said unto them, Shed no blood, *but* cast him into this pit that *is* in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.⁸

23 ¶ And it came to pass, when Joseph was come unto his brethren, that they *stripped* Joseph out of his coat, *his coat of many colours* that *was* on him;

24 And they took him, and cast him into a pit:⁹ and the pit was empty, *there was* no water in it.

25 And they *sat down* to eat bread:¹⁰ and they lifted up their eyes and looked, and, behold, a company of *Ishmeelites* came from Gilead, with their camels bearing spicery, and balm, and myrrh, going to carry *it* down to Egypt.

26 And Judah said unto his brethren, *What profit is it if we slay our brother, and conceal his blood?*

27 Come, and let us *sell* him to the Ishmeelites, and let not our hand be upon him; for he *is* our brother, *and* our flesh. And his brethren were content.¹¹

A.M. 2276. B.C. 1728.

1 It stood about fifty miles northward of Hebron; and here Jacob's sons were in danger, on account of their late murder of the Shechemites.

2 Ki. 6. 13.

2 Dothan is situated in the centre of a beautiful little plain, in the midst of wooded hills, 14 miles north of Shechem. Close by it runs the ancient caravan road from northern Gilead to Egypt. The word *Dothan* means 'two wells,' and beside the wells, and beside the village are still several ancient cisterns or wells. The pasture in the vale of Dothan is among the best in Palestine.—P.

3 They were able to recognize him at a distance by his bright-coloured robe.—P.

4 Ps. 109. 4; 105. 25. Lu. 20. 14.

5 Heb. *master of dreams*.

6 Ps. 64. 5. Pr. 1. 11, 12. 16. 27. 4. Th. 3. 3. 1. Jn. 3. 12.

7 1 Ki. 13. 24. 2 Ki. 2. 24. Pr. 10. 18. 28. 13.

8 ch. 42. 22; 35. 22.

9 Though God afterwards overruled the hatred of his brethren for good, this by no means justifies what may be called the benignant duplicity of Reuben. An open, honest, fearless, pathetic remonstrance might, humanly speaking, have prevailed with his brothers, and spared himself future grief. Good may come out of evil, but we never should speak a falsehood to promote truth, nor do evil that good may come.—C.

10 ver. 31. 32; 42. 21. Ps. 22. 18. Mat. 27. 28.

11 23. 6. 2. Ec. 9. 11. 6. Ps. 14. 4. Es. 3. 15. Am. 6. 6.

6 Lord, what is man! Behold the sons of Jacob *hating* a brother who had done them no evil, *envying* a brother because God portended him good, murdering a brother in purpose, and preparing to break a father's heart with sorrow. Yet, in the midst of all, they sit down to eat bread! But passion blinds the eyes, hardens the heart, and sears the conscience. *Note.* The deeds of men differ in comparative enormity; but every heart is desperately wicked till its evil is mortified, Ro. 8. 13, and its nature renewed, Ro. 12. 2, by the Spirit of God.—C.

12 ch. 25. 16, 18; 31. 23; 43. 11. Je. 8. 22.

13 Ro. 6. 21. Ps. 30. 9. ch. 4. 10. 2 Sa. 1. 16.

14 Mat. 16. 26. Ex. 21. 16. Ne. 5. 8.

15 Heb. *harkened*.

A.M. 2276. B.C. 1728.

8 ch. 25. 2. Ju. 6. 3. Or, Medianites.

8 The Medianites were descendants of Abraham by Keturah; they were therefore closely related to the Ishmaelites. Besides, both people dwelt in the same country, and were the dominant tribes there. Both seem to have been engaged in the caravan traffic with Egypt, and the company to which Joseph was sold was evidently made up of both Ishmaelites and Medianites.—P.

9 Ps. 105. 17. Ac. 7. 9. Mat. 26. 15; 27. 9.

10 About £2, 6s. sterling.

11 ver. 20; ch. 42. 13. 36. Je. 31. 15.

12 Ps. 28. 13. Ps. 30. 18.

13 *Note our brother's, but thy son's coat.* *Note.* Sin always chooses a word least calculated to disturb conscience.—C.

14 ch. 44. 28. Pr. 14. 15. 2 Ki. 13. 24. 2 Ki. 2. 24. Jn. 13. 7.

15 ch. 35. 22–26; 31. 43.

16 ch. 25. 1–6; ver. 28.

17 Heb. *cumuch, chamberlain, courtier, officer.*

18 Heb. *chief of the slaughtermen or executioners.*

19 Or, *chief marshal*, see ch. XXXII.

20 Heb. *chief of the slaughtermen or executioners.*

21 Or, *chief marshal*, see ch. XXXII.

22 Heb. *chief of the slaughtermen or executioners.*

23 Or, *chief marshal*, see ch. XXXII.

24 Heb. *chief of the slaughtermen or executioners.*

25 Or, *chief marshal*, see ch. XXXII.

26 Heb. *chief of the slaughtermen or executioners.*

27 Or, *chief marshal*, see ch. XXXII.

28 Heb. *chief of the slaughtermen or executioners.*

29 Or, *chief marshal*, see ch. XXXII.

30 Heb. *chief of the slaughtermen or executioners.*

31 Or, *chief marshal*, see ch. XXXII.

32 Heb. *chief of the slaughtermen or executioners.*

33 Or, *chief marshal*, see ch. XXXII.

34 Heb. *chief of the slaughtermen or executioners.*

35 Or, *chief marshal*, see ch. XXXII.

36 Heb. *chief of the slaughtermen or executioners.*

37 Or, *chief marshal*, see ch. XXXII.

38 Heb. *chief of the slaughtermen or executioners.*

39 Or, *chief marshal*, see ch. XXXII.

40 Heb. *chief of the slaughtermen or executioners.*

41 Or, *chief marshal*, see ch. XXXII.

42 Heb. *chief of the slaughtermen or executioners.*

43 Or, *chief marshal*, see ch. XXXII.

44 Heb. *chief of the slaughtermen or executioners.*

45 Or, *chief marshal*, see ch. XXXII.

46 Heb. *chief of the slaughtermen or executioners.*

28 Then there passed by *Midianites*,⁸ merchant-men; and they drew and lifted up Joseph out of the pit, *and* sold Joseph to the Ishmeelites for twenty *pieces* of silver:⁹ and they brought Joseph into Egypt.

29 ¶ And Reuben returned unto the pit; and, behold, Joseph *was* not in the pit: and he rent his clothes:

30 And he returned unto his brethren, and said, The child *is* not; and I, whither shall I go?

31 ¶ And *they* took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood:

32 And they sent the coat of *many* colours, and they brought *it* to their father, and said, This have we found: know now whether it *be* thy son's coat¹ or no.

33 And he knew it, and said, *It is* my son's coat; an *evil* beast hath devoured him; Joseph is without doubt rent in pieces.

34 And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

35 And all his sons, and all his *daughters*, rose up to comfort him; but he refused to be comforted: and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.

36 ¶ And *the* *Midianites* sold him into Egypt, unto Potiphar, an officer² of Pharaoh's, and *captain*³ of the guard.

CHAPTER XXXVIII.

1 Judah begetteth Er, Onan, and Shelah. 6 Er marrieth Tamar. 8 The trespass of Onan. 11 Tamar stayeth for Shelah. 12 She deceiveth Judah; 27 to whom she beareth twins, Pharez and Zarah.

AND it came to pass at that time, that Judah *went* down from his brethren, and turned in to a certain Adullamite, whose name *was* Hirah.

2 And Judah *saw* there a daughter of a certain Canaanite, whose name *was* *Shuah*; and he took her, and went in unto her.

3 And she⁵ conceived, and bare a son; and he called his name Er.

4 And⁴ she conceived again,⁶ and bare a son; and she called his name Onan.

5 And she yet again conceived,⁷ and bare a

20; 2. 12; 2 Sa. 1. 11; Jos. 7. 6; or in token of sorrow for sin, Joel 2. 13; Ezr. 9. 3, 5; or of detestation of it, 2 Ki. 18. 37; 19. 1; Mat. 26. 65; Je. 36. 24; Ac. 14. 13, 14.

Ver. 34. Wearing *sackcloth* was another common badge of grief among Jews and heathens, 2 Sa. 3. 31; 1 Ki. 20. 31; 21. 27; 1 Ch. 20. 16; Ne. 9. 1; Is. 37. 1, 2; Re. 11. 3.

REFLECTIONS.—How dangerous it is for parents to mark their partial regard to children in finery of apparel, or in any other manner; for the Lord chiefly tries his people in the most tender points; and our trials are frequently rendered doubly heavy in respect of the instruments which Providence uses to accomplish them. How devilish must be the nature of envy, that can make excellency, nay, the favour of God, a reason of the most bitter hatred and bloody cruelty, and can repay the most affectionate love with deliberate murder!

But evil-doers commonly hate such as labour to reform them. How often young men's dreams of prosperity make them overlook the trouble that is in the way to it! And no less frequently is the fond indulgence of parents repaid with grief or with the most unnatural cruelty! But notwithstanding every seeming hindrance, the Lord's gracious designs and promises to his people shall be exactly accomplished; while they who mock at his intimations of his purpose, will but expose themselves to shame. God's providences indeed often appear darkest when the deliverance is at hand. He makes the common events of providence to become critical for the purposes of his glory; and so overrules wicked men as to make one sin a restraint from a greater, and bitter disappointments to issue in mercy. To what an amazing pitch of insensibility do crying sins stupify the conscience! Seldom is a crime committed but a lie is framed to conceal it—so natural to

men is a lying spirit! Immoderate love is often followed with obstinate and immoderate sorrow; and yet many of our bitterest griefs are founded upon mistaken imaginations. But shall I not here also turn aside, and behold Jesus the Lamb of God! Was he not the darling of his Father? Did not his Father invest him with the robes of manhood and of mediatorial office? Did not his brethren of Judah hate him for his faithful reproofs, for his prediction of his own future greatness, and on account of the distinguished regard shown to him by his Father? How astonishing his kindness in coming into the world to seek and to save that which was lost? And yet, when he came, how ungratefully was he driven into Egypt! how basely betrayed! sold for the price of a slave! and delivered into the hands of sinners to be crucified!



FENCE AT DOTHAN—WHERE JOSEPH'S BRETHREN SOLD HIM TO THE ISHMAELITEISH MERCHANTS. [Genesis, xxxvii:25]—The thorny cactus everywhere abounds in Palestine, and is used by the natives for the purpose of making fences. One of the tallest of these cactus fences we saw at Dothan. In agreement with the narrative in Genesis, it is remarkable to find that the great highway from Gibeon to Egypt still passes near Dothan. It was along this road, beside which stands this cactus fence, that the Ishmaelites came from Gilead with their

camels bearing spices and balm and myrrh, going to carry them down to Egypt, to whom Joseph was sold by his brethren; and it is said that modern Ishmaelites passing in the same way would not hesitate to make such a purchase now. The plains about Dothan have been used for pasturing sheep in all ages. Here the nomadic shepherd still reigns, while the higher lands are held by a settled population. Elisha resided at Dothan.

son; and called his name Shelah: and he was at 'Chezib when she bare him.

6 And 'Judah took a⁶ wife for Er his first-born, whose name was Tamar.

7 And Er, Judah's first-born, was 'wicked' in the sight of the LORD; and the LORD slew him.

8 And Judah said unto Onan, Go 'in unto thy brother's wife, and marry her, and raise up seed to thy brother.

9 And Onan knew that the seed should 'not be his: and it came to pass, when he went in unto his brother's wife, that he spilled *it* on the ground, ^{lest} that he should give seed to his brother.

10 And the thing which he did 'displeased the LORD: wherefore he slew him also.

11 Then said Judah to Tamar his daughter-in-law, 'Remain a widow at thy father's house till Shelah my son be grown: (for he said, Lest peradventure he die also, as his brethren *did*.) And Tamar went and dwelt in her father's house.

12 ¶ And in process of time the daughter of Shuah, Judah's wife, died:⁸ and Judah was comforted,⁹ and went up 'unto his sheep-shearers to 'Timnath, he and his friend Hirah the Adullamite.

13 And it was told Tamar, saying, Behold, thy father-in-law goeth up to Timnath to shear his sheep.⁹

14 And she put her widow's garments off from her, and covered her with a veil, and wrapped herself, and sat in 'an open place, which *is* by the way to 'Timnath: for she saw that Shelah was grown, and she was not given unto him to wife.

15 When Judah saw her, he thought her to be an harlot; because she had covered her face.

16 And he turned unto her by the way, and said, 'Go to, I pray thee, let me come in unto thee; (for he knew not that she *was* his daughter-in-law.) And she said, 'What wilt thou give me, that thou mayest come in unto me?

17 And he said, I will send *thee* a kid from the flock. 'And she said, Wilt thou give me a pledge till thou send *it*?

18 And he said, What pledge shall I give thee? And she said, 'Thy signet, and thy

A.M. 2273. B.C. 1731.

⁶ Achizb, Jos. 15. 44. Mi. 1. 14.

⁷ ch. 21. 21; 24. 3.

⁸ Cir. 1721.

⁹ Nu. 26. 19. ch. 13. 13; 19. 35. 8.

⁷ The special wickedness of Er is not recorded; but his father being still an impenitent fratricide (so far as intention), the friend of an unrepentant man, ch. 38. 20, and the husband of an idolatress, we need not be surprised at the character of the son. In some exemplary manner *the Lord slew him*, therein commencing that series of afflictions which softened Judah's heart, and brought him back to God. Contrast his unfeeling cruelty to his father, verse 32, with his generous devotedness, chap. 44. 33. 34, and can we entertain a doubt that *old things had passed away from his heart, and all things had become new*!—C.

⁸ De. 25. 5-10. Le. 18. 16.

⁹ De. 25. 6. Ru. 1. 11; 4. 10.

⁸ Ju. 4. 5; 3. 14, 16. Pr. 27. 4. Tit. 3. 3. Job 5. 2.

⁹ Sa. 11. 27. Pr. 14. 30. Je. 44. 4.

¹¹ Le. 22. 13.

⁸ Cir. 1718.

¹¹ ch. 24. 67.

⁹ Sa. 25. 7, 8; 36. 2. Sa. 13. 23-28. 39.

⁹ Jos. 15. 35 or 57; 19. 43. Ju. 14. 1. L. Ver. 1.

⁹ 2727.

⁹ Pr. 7. 12. Je. 3. 2. Eze. 16. 25.

⁹ Jos. 15. 57; 19. 43. Ju. 14. 1. Ver. 1; 12.

⁹ Sa. 13. 11.

⁹ Eze. 16. 33. De. 23. 18.

¹¹ Lu. 16. 8. Ver. 24.

⁹ Lu. 15. 22. Je. 22. 24. Ver. 25, 26.

A.M. 2267. B.C. 1717.

⁷ Or, in Enajim; ver. 14.

⁷ Heb. become a content; Pr. 10. 35; 33. 2. Sa. 12. 9.

¹ He looked on her as a blot and a burden to his family.

⁶ Mat. 7. 14.

⁸ ch. 20. 3. 7. 9. De. 22. 23. 24. Le. 21. 9. Je. 29. 22. 23. Ro. 2. 1; 14. 22. 2. Sa. 12. 5, 7.

² Judah, as an independent pastoral prince, exercises the power of life and death. The death of burning pronounced against Tamar would, at first sight, seem to indicate a high moral sense of propriety and deep abhorrence of sin, while on closer examination we discern that it may merely indicate an intense feeling of injury and desire of revenge (compare ch. 34. 7, 25). In the present instance the culprit is guilty of one sin, the judge of two—the violation of his promise, ver. 14, and the very sin which he so rigorously condemns.—C.

⁹ Sa. 24. 17. 2. Sa. 24. 18. He occasioned her sin, tempted to it, and was partner in it.

⁹ ch. 4. 1. 1. Pe. 4. 2. 3. Job 40. 4. 5; 34. 31, 32. 2. Sa. 16. 22; 20. 3.

⁸ A candid acknowledgment of his past sin is the first symptom of Judah's repentance, his faithful avoidance of his sin in future marks and his consistent sincerity.—C.

⁴ Cir. 1717.

⁵ Or, Wherefore hast thou made this breach against thee?

⁹ Ch. 2. 4. Mat. 1. 3.

⁶ That is, a breach.

⁷ The riser or reverter. These births were typical of the Jewish and Gentile churches. The Jews have the first access to grace, but drew back through unbelief; while the Gentiles, powerfully influenced of God, embraced the promises and Saviour, Lu. xv. Mat. xi. Ro. 9. 30-32; 10. 3. 21. Ac. 13. 26-48. And when the fulness of the Gentiles shall come in, the Jews shall return and be joined to the Lord, Ro. 11. 11-26.

bracelets, and thy staff that *is* in thine hand. And he gave *it* her, and came in unto her; and she conceived by him.

19 And she arose, and went away, and laid by her veil from her, and put on the garments of her widowhood.

20 And Judah sent the kid by the hand of his friend the Adullamite, to receive *his* pledge from the woman's hand; but he found her not.

21 Then he asked the men of that place, saying, Where *is* the harlot that *was* 'openly by the way-side? And they said, There was no harlot in this *place*.

22 And he returned to Judah, and said, I cannot find her; and also the men of the place said, *that* there was no harlot in this *place*.

23 And Judah said, Let her take *it* to her, lest we 'be shamed: behold, I sent this kid, and thou hast not found her.

24 ¶ And it came to pass about three months after, that it was told Judah, saying, 'Tamar thy daughter-in-law hath played the harlot; and also, behold, she *is* with child by whoredom. And^a Judah said, Bring her forth, and let her be 'burnt.²

25 When she *was* brought forth, she sent to her father-in-law, saying, By the man whose these *are* am I with child: and she said, Discern, I pray thee, whose *are* these, the signet, and bracelets, and staff.

26 And Judah acknowledged *them*, and said, She hath been more 'righteous than I; because that I gave her not to Shelah my son. And he ^aknew her again no more.³

27 ¶ And it came to pass, in the time of her travail, that, behold, twins *were* in her womb.

28 And it came to pass, when she travailed, that *the one* put out *his* hand; and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.⁴

29 And it came to pass, as he drew back his hand, that, behold, his brother came out; and she said, How hast thou broken forth? *this* breach *be* upon thee: therefore his name was 'called Pharez.⁶

30 And afterward came out his brother, that had the scarlet thread upon his hand; and his name was called 'Zarah.

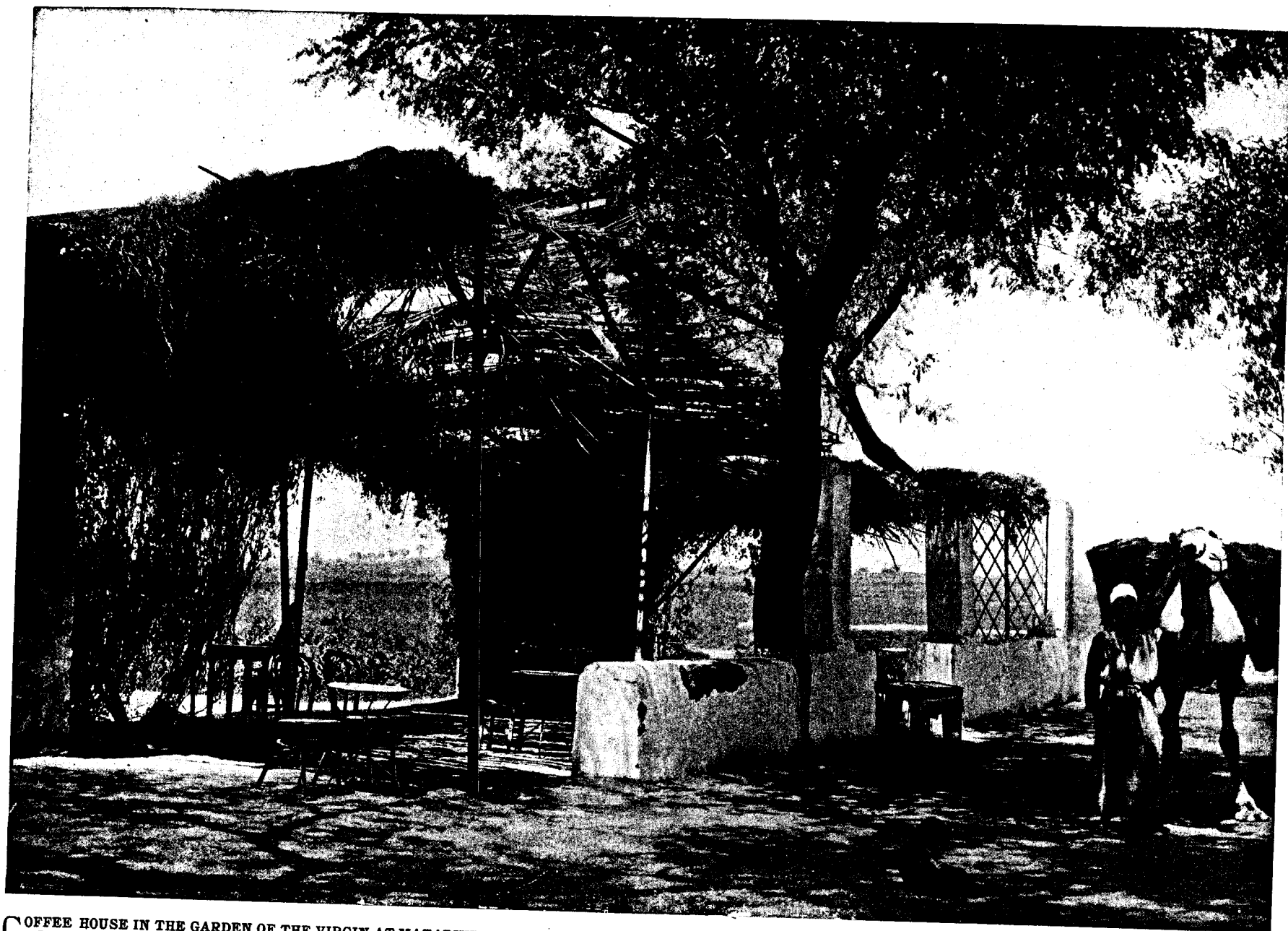
marriage of Judah took place immediately after, or rather before, the selling of Joseph, is not absolutely certain.

Ver. 8. According to this patriarchal custom, afterwards enacted into an express law of God, De. 25. 5, 6, the first-born was accounted legal son and heir to the deceased brother, and the rest of the children reckoned his who begot them.

Ver. 9. His sin was extremely heinous, not only as it proceeded from envy of his brother's honour, and contempt of the promised seed, but as it was horrid and unnatural in itself. Nor, till the last judgment, will it appear what guilt of this nature hath been committed among mankind, nor how fearfully God hath punished the same.

REFLECTIONS. — Unhallowed and over-hasty marriages often issue in fearful and numerous mischiefs; and such sins in parents are punished by the like in their children. The lusts of the flesh issue in terrible plagues and untimely deaths. And extremely foolish is their choice who dare to purchase a momentary enjoyment of their lust by exposing themselves to everlasting despair in hell. How tremendous the discernment of God in marking out men for objects of his distinguished judgment against sin! And empty professors of the true religion are generally fixed upon for this purpose. At what an easy rate do most men part with their true honour and salvation, while they are mightily concerned about their temporal interests or worldly securities! Temporal loss and worldly

shame weigh more with them than sin, with all the sorrow which attends it. So deceitful indeed is sin, that hardened sinners are sometimes the most severe against their fellow, but less guilty, offenders! And malice against their persons puts on the cloak of zeal against their sins. O what a mercy, if such be brought to a timely sense of, and return from, their sinfulness at last! Especially ought we to exercise much tenderness and compassion towards such as we have tempted into sin. But is anything so astonishing, as that this enormous wickedness, this unnatural sin, should be used by JEHOVAH as the distant means of the incarnation of his only begotten Son! Behold how—where sin had abounded and reigned unto disorder, shame, and death—grace reigns, through righteousness, unto



COFFEE HOUSE IN THE GARDEN OF THE VIRGIN AT MATARIYEH—WHERE JOSEPH LIVED. [GENESIS, xxxix:1.]—"And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmaelites which had brought him down thither." We give this picture of a coffee house in the garden of The Virgin, because Matariyeh is only about a half mile from the site of the Temple of the Sun which stood in Heliopolis. It was a

priest of this temple whose daughter Joseph married, and it was doubtless in this place that Joseph lived and met his father when he came down from Canaan under the exigency of famine to live in Egypt. This coffee house is for the accommodation of tourists who come out from Cairo to visit Matariyeh because of its connection with the sojourn of Joseph and Mary, and with the history of Joseph the son of Jacob in Egypt.

CHAPTER XXXIX.

1 Joseph is advanced in Potiphar's house. 7 He resisteth his mistress's temptation, is falsely accused by her, and cast in prison. 21 God is with him there.

AND Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither.

2 And the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian.

3 And his master saw that the LORD was with him, and that the LORD made all that he did to prosper in his hand.

4 And Joseph found grace in his sight, and he served him; and he made him overseer over his house, and all that he had he put into his hand.

5 And it came to pass, from the time that he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field.

6 And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat: and Joseph was a goodly person, and well-favoured.

7 And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me.

8 But he refused; and said unto his master's wife, Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand:

9 There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?

10 And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her.

11 And it came to pass about this time, that Joseph went into the house to do his business; and there was none of the men of the house there within.

12 And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.

A. M. 2276. B. C. 1728.

CHAP. XXXIX.

a ch. 37. 28. Ps. 105. 17.

b ver. 21. ch. 21. 22. 15. 24. Ac. 7. 9. 10. 15. 91. 151. 1. 3. 1. Sa. 3. 19. 18. 14.

c The Lord was with him, seen by faith, feared as a judge, loved as a benefactor, trusted as a friend. — C.

d 1 Co. 7. 20. 24. 1 Ti. 6. 1. Tit. 2. 9. 10.

e The advantage of a faithful servant is great, the blessing of a religious servant is greater. Joseph's conduct not only opens his master's eyes to see his merit, but his understanding to acknowledge his God. — C.

f Mat. 5. 16. Phil. 2. 15. 16.

g ch. 30. 27. ver. 2. ch. 21. 22. Ps. 1. 3.

h Pr. 16. 7. Ne. 2. 4. 5. See ch. 18. 3.

i Pr. 27. 18. 14. 35. 22. 29. 17. 2. ch. 24. 2.

k ch. 30. 27. Ac. 27. 24. Sa. 3. 11. 12. with Ps. 72. 17. 21. 4. Ep. 1. 3.

l Potiphar took care for nothing but to eat his victuals, 1s. 22. 13. 56. 12. 1 Co. 15. 32. or ch. 43. 32.

m Lu. 19. 17. 16. 10. ver. 23.

n 1 Sa. 16. 12. Ac. 7. 20. ch. 29. 17.

o 1718.

p Mat. 5. 28. 2 Pe. 2. 14.

q Pr. 7. 13. 1. 26. 5. 3. Je. 3. 3. Eccl. 10. 25. 32. 34.

r Pr. 1. 10. 6. 25. 2. 16. 5. 3. 4. 7. 5. 25.

s ch. 24. 2. 1 Co. 4. 2. Tit. 2. 10.

t Jn. 3. 9. ch. 42. 18. 20. 5. Ne. 5. 5. Le. 6. 2. Job 31. 23. Ps. 51. 4. He. 13. 4.

u Je. 3. 3. ver. 8. Pr. 2. 10. 5. 3. 7. 5. 13. 6. 25. 26. 9. 14. 16.

v Ti. 2. 22. 1 Pe. 2. 11. Pr. 1. 15. 8. 1 Co. 15. 33. 1 Th. 5. 22. 1 Ti. 5. 14.

w Job 24. 15. Pr. 9. 17. Ep. 5. 3. 12.

x Pr. 7. 13. Eccl. 7. 26. See ver. 8. 10.

y Ti. 2. 22. 1 Pe. 2. 11. Pr. 1. 15. 8. 1 Co. 15. 33.

z Job 24. 15. Pr. 9. 17. Ep. 5. 3. 12.

a As Es. 6. 1.

b Cup-bearer, ver. 13. Ne. 1. 11.

c Pr. 16. 14. 19. 12. 27. 4.

A. M. 2286. B. C. 1718.

y Disgrace, Ps. 120. 3. 2 Co. 6. 8. Pr. 10. 18. Ps. 35. 11. 55. 3.

1 Heb. great.

2 Je. 4. 22. Tit. 3. 3. Ps. 37. 15. 32.

3 Ps. 52. 2. 4. 55. 31. 20. 2. 3. 1. Ki. 18. 17. Mat. 20. 65.

4 Pr. 29. 12. 2 Th. 2. 11.

5 ch. 4. 5. 6. Pr. 6. 34. 35.

6 1 Pe. 2. 19. 2 Ti. 2. 9. Ps. 105. 18. 19. ch. 40. 15. 41. 14. Da. 3. 21. 22.

7 This continued imprisonment, followed by the liberance of the butler first, and finally of Joseph, indicates a high degree of legal civilization amongst the Egyptians at this period. In a despotic government they would all have perished at the first ebullition of anger. — C.

8 The character of Joseph stands out as one of the purest in the whole compass of sacred history. No temptation could overcome his high-toned morality, no calamity could shake his implicit faith in God. Adversity in its bitterest form did not unduly depress him, and neither did the giddiest height of prosperity generate in him unseemly pride. In his father's house, pampered and fondled in slavery, wantonly and falsely accused; in the palace, wielding unlimited power, he was always the same truthful, pure, just, noble-minded, God-fearing man. — P.

e See ch. 21. 22; ver. 2. Da. 6. 22. Is. 43. 21. 41. 10. Ro. 8. 31. 32. 33. ch. 49. 23. 24. 1 Pe. 4. 14. 16. 13. 14. 17.

4 This is the second instance of Joseph's extraordinary success, or as the world would call it, good fortune. The Scripture traces his progress to a higher source. The Lord was with him, showed him mercy, gave him favour. The character of Joseph from his youth was one of extreme transparency. If we may so speak; because one of unmingled honesty to man and unfeigned piety towards God. Temporal success God may deny to his dearest child, He 12. 6. Yet still piety towards God is the surest way to permanent favour and prosperity. — C.

f Ex. 3. 21. 11. 31. 12. 36. Ps. 106. 46. Pr. 16. 7. Da. 1. 9.

g 1 Sa. 2. 30. Ps. 37. 3. 11. ver. 6. 7.

h See ver. 2. 3.

CHAP. XL.

a As Es. 6. 1.

b Cup-bearer, ver. 13. Ne. 1. 11.

c Pr. 16. 14. 19. 12. 27. 4.

13 And it came to pass, when she saw that he had left his garment in her hand, and was fled forth,

14 That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice:

15 And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.

16 And she laid up his garment by her until his lord came home.

17 And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me:

18 And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out.

19 And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled.

20 And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound: and he was there in the prison.

21 But the LORD was with Joseph, and showed him mercy, and gave him favour in the sight of the keeper of the prison.

22 And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it.

23 The keeper of the prison looked not to any thing that was under his hand; because the LORD was with him, and that which he did, the LORD made it to prosper.

CHAPTER XL.

1 The butler and baker of Pharaoh in prison are committed to Joseph's charge. 5 He interpreteth their dreams. 20 They come to pass according to his interpretation. 23 The ingratitude of the butler.

AND it came to pass after these things, that the butler of the king of Egypt and his baker had offended their lord the king of Egypt.

2 And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers.

3 And he put them in ward in the house of

inconceivable honour, and everlasting life, by Jesus Christ our Lord!

CHAPTER XXXIX. REFLECTIONS.—What need we have of humble hearts—for who knows how low and debased God may make our lot on earth! But the advantage of God's presence and favour is in every condition chiefly to be desired. If he be with us we shall be well wherever we are. His blessing makes rich and honoured; and without it all our labours are in vain. Godly and faithful servants are an inestimable treasure; and such as are wise will not fail to esteem and prefer them. Providential smiles are often but inlets to fearful and strong temptations, or

to grievous and lasting distresses. But to what horrid lengths, in the most shameful wickedness, will such go as have once broken through the natural restraints of common modesty!—abandoned themselves, they can use the most shameless endeavours to draw others into sin. A fiery furnace is less to be feared than a beautiful abandoned woman. Flight is the only preservative from violent temptations to uncleanness; and surely it is better to hazard our life than to wound our conscience. But in such most ensnaring temptations, a deep sense of the evil of sin, as offensive to God and injurious to man, is the only thing that will effectually prevent compliance. But how hard to obtain protection from a lying tongue! The best of men have been accused

of the most atrocious crimes. And there is a great readiness in men to believe an evil report, especially against the professors of religion. Here the most improbable story gains easy credit. How often guilt is honoured, and innocence oppressed and punished! Yet let me not be weary in well-doing, or in resisting unto blood, striving against sin; for the bitterest sufferings, with a good conscience, are to be preferred to all the pleasures of sin. Though persecutors should be deaf to my plea, there is one, JEHOVAH, who seeth and judgeth. In his time he will vindicate my character and plead my cause. No prison can exclude his presence. He will certainly give me my reward in heaven, and perhaps part of it in a prison, where I shall

the captain of the guard, into the ⁴prison, the place where Joseph *was*⁴ bound.

4 And the ⁵captain of the guard charged Joseph with them, and he served them; and they continued a season in ward.

5 ¶ And they ⁶dreamed a dream⁵ both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which *were* bound in the prison.

6 And Joseph came in unto them in the morning, and looked upon them, and, behold, they *were*⁷ sad.

7 And he asked Pharaoh's officers, that *were* with him in the ward of his lord's house, saying, Wherefore⁸ look ye *so* sadly to-day?

8 And they said unto him, We have dreamed a dream, and *there is* no interpreter of it. And Joseph said unto them, *Do not* interpretations *belong*⁹ to God?⁶ tell me *them*, I pray you.

9 And the chief butler told his dream to Joseph, and said unto him, In my dream, behold, a ¹⁰vine⁷ *was* before me;

10 And in the vine *were* three branches: and it *was* as though it budded, *and* her blossoms shot forth; and the clusters thereof brought forth ripe grapes.

11 And Pharaoh's cup *was* in my hand: and I took the grapes, and ¹¹pressed⁸ them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

12 And Joseph said unto him, This *is* the interpretation of it: The three branches ¹²are⁹ three days.

13 Yet ¹³within¹⁰ three days shall Pharaoh lift¹¹ up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

14 But ¹⁴think¹² on me when it shall be well with thee, and show kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house:

15 For indeed I *was*¹⁵ stolen away out of ¹⁵the

A.M. 2286, B.C. 1718.

d ch. 39. 20-23.

4 Had been.

e ch. 37. 35; 39. 21-23.

f ch. 20. 3; 41. 11; 12. 1-7; 37. 5-10; 40. 7; 41. 13-14. Da. 11. 19. vii. 8; 12. 13; 27. 19. Job 5. 12; 13; 33; 13. 14. Nu. 12. 6.

g 1717.

h ch. 41. 8. Da. 2. 1. 3; 4. 28; 8. 27.

i 1 Sa. 1. 8. 2 Sa. 13. 14. Ju. 20. 13. Ju. 18. 24.

j ch. 41. 16. Is. 8. 19. Da. 2. 28; 4. 8; 5. 12. Ps. 95. 14. Am. 3. 7.

k Joseph loses no opportunity of speaking for the true God. Would that all Christians had in this respect, grace, simplicity, and courage to follow his example!

l ch. 37. 7, 10. Ju. 7. 73. Da. 4. 13.

m One ancient author asserts that the vine did not grow in Egypt, but authors of equal credit describe it as cultivated abundantly, and its frequent occurrence in the ornaments of the subterranean tombs, amidst familiar objects, seems to put the matter beyond dispute.—C.

n The fresh juice of grapes or other fruits pressed out, and mingled with water, without fermentation, forming a *stew*, is still a favourite drink in warm eastern climates.—C.

o Signify, ch. 41. 26. Ex. 12. 11. 1 Co. 10. 4.

p ver. 20-22.

q Or, reckon, Ps. 3. 3. Je. 52. 31.

r 1 Sa. 25. 31. 1 Co. 7. 21.

s ch. 37. 28, without my father's knowledge or consent.

t ch. 14. 13.

A.M. 2287, B.C. 1717.

u ch. 39. 8-12. 20. Da. 6. 22. In. 10. 3. Ac. 24. 12, 13, 20; 25. 10, 11.

v Or, full of holes.

w Or, reckon, and take thy office from thee.

x De. 21. 22. Pr. 30. 17.

y ver. 13, 19.

z Mat. 14. 6. Es. 1. 3.

aa See ch. 21. 8.

ab That we take no note of time, but from its loss, is a just and striking observation.

ac Birds-day attained is really the loss of a unit from the sum of our years. Then how comes such a loss to be an occasion of congratulation and of feasting? Chiefly because worldly-minded men seldom retrace the time part of their lives.

ad Pe. 4. 3, or anticipate that portion of the future when they must give account to him who (1 Pe. 4. 5) is ready to judge the quick and the dead.

ae But rather think it a 'strange' (1 Pe. 4. 4) if Christian converts can not with them to the same end of riot.

af But how may a Christian observe a birth-day? Pharaoh furnishes a useful lesson. 1. He employed his birth-day in reviewing the affairs of his household: his servant, found innocent, he restored; another, and guilty, he condemned. So,

ag a duty neglected, should by the Christian be zealously resumed, a sin discovered, be unreservedly mortified. 2. A year is the period of amount of a Christian's natural days, should be so much gained to his experience of the grace of God. 3. The loss of the past, should lead him to 'walk circumspectly, redeeming, improving, putting to the highest use, the time, because the days are evil.' Ep. 5. 16. 4. Let the anniversary of our natural birth remind us that 'unless we be born again,' we can neither of our place into the 'kingdom of God.' In. 3. 3. 5.—C.

ah Or, reckoned, 2 Ki. 25. 27.

ai Je. 23. 28. Ac. 20. 27.

aj Ec. 9. 15. Am. 6. 6. Ps. 105. 19.

CHAP. XLI.

a Es. 6. 7. ch. 20. 3; 37. 5; 40. 7. Da. 2. 3; 4. 5; 5. 14. vii. 13; 12. 13.

b Nile, ch. 15. 18. Ex. 1. 22; 2. 5; 4. 0. Is. 19. 5.

c Ex. 23. 3. The plenty and famine in the land of Egypt did not at all depend upon rain or manure, but on the manner in which the river Nile overflowed the fields.

d In the Egyptian hieroglyphics the ox is the emblem of agriculture.

land of the Hebrews; and here also have ¹done nothing that they should put me into the dungeon.

16 When the chief baker saw that the interpretation was good, he said unto Joseph, I also *was* in my dream, and, behold, *I had* three white⁹ baskets on my head:

17 And in the uppermost basket *there was* of all manner of bake-meats for Pharaoh; and the birds did eat them out of the basket upon my head.

18 And Joseph answered and said, This *is* the interpretation thereof: The three baskets *are* three days.

19 Yet within three days shall Pharaoh lift up thy head from off thee,¹ and shall ¹hang¹ thee on a tree; and the birds shall eat thy flesh from off thee.

20 ¶ And it came to pass ²the third day, *which was* Pharaoh's ²'birth-day,'² that he made a feast unto all his servants: and he ²lifted² up the head of the chief butler and of the chief baker among his servants.

21 And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand:

22 But he hanged the chief baker; ³as Joseph had interpreted to them.

23 ¶ Yet did not the chief butler remember Joseph, but ⁴forgot³ him.

CHAPTER XLI.

1 Pharaoh's two dreams. 25 Joseph interpreteth them. 33 He giveth Pharaoh counsel. 38 Joseph is advanced. 50 He begetteth Manasseh and Ephraim. 54 The famine beginneth.

AND it came to pass at the end of two full years, that Pharaoh ⁵dreamed; and, behold, he stood by ⁶the river.

2 And, behold, there came up out of the river seven well-favoured kine³ and fat-fleshed; and they fed in a meadow.

3 And, behold, seven other kine came up after them out of the river, ill-favoured and lean-fleshed; and stood by the *other* kine upon the brink of the river.

4 And the ill-favoured and lean-fleshed kine

be more out of the reach of temptation, and on the nearest way to my eternal, if not also my temporal, preferment. If God be with me, who can be against me? Meanwhile, let me, in Joseph, behold how Jesus was debased and exalted! How he was in all points tempted by devils and men like as we are, yet without sin! How he was persecuted without a cause! And how upheld of God, as the man in whom his soul delighted, till, for the sufferings of death, exalted at his own right hand in glory!

CHAPTER XL. [Ver. 16. 'Three baskets of white,' i.e. 'of white bread.' On the monuments of Egypt may be seen representations of bread thus carried to feasts. Baskets are still universally employed in Egypt for such purposes. P.]

REFLECTIONS.—Mark, my soul, in what slippery places great men stand; and how sudden may be their fall into destruction; their removal from a palace to a prison, nay, to a gibbet! It is much safer, as well as sweeter, to be the servants of Christ than of the loftiest monarchs on earth. Strangely, but in wisdom, are the links of Providence connected. God can easily

wound the stoutest spirits, and make their imagination subservient to the ends of his glory and the advancement of his people. But distresses are often in the hearts of sinners, which themselves only know: and in his wisdom God sometimes renders his people more clear, with respect to the future lot of others on earth, than with respect to their own. It is a mercy, even in a prison, to have one to compassionate our case; and communication of our griefs to godly men is a ready way to obtain solution of our doubts, and recover comfort in our afflictions. It is prudent to conceal the infirmity of our friends, even while we plead our own innocence: and in exculpating ourselves, we cannot be too careful to avoid reflecting upon those who have injured us. What great events are often connected with the transaction of a moment: and often the enlargement of the wicked is at hand when that of the choicest saints lies at a great distance. Worldly advancements render men strangely thoughtless. No favour or even gratitude of men, especially of great ones, can be safely depended on. Let me therefore always trust in the Lord, and be in his fear all the day long. But turn aside, my soul. Behold the man who

is God's Fellow, in prison and in judgment, on account of his persevering integrity and holiness! Behold how the imaginations of Caiaphas the high-priest, the stiffness of Pilate the Roman governor with respect to the inscription on the cross, and even the dream of his wife, concur to promote his honour! Behold him on the cross moved with deep compassion towards even his enemies, and crowning one of his fellow-sufferers with eternal life, while the unbelief of the other brings death! But, O JEHOVAH, forbid that I should ever forget the love and compassion of this adorable Jesus, but record his mercies in my heart for eternal remembrance.

CHAPTER XLI. [Ver. 1. The fertility and the very existence of Egypt depend upon the Nile. No rain falls in the country, but the want is supplied by the periodical rise and fall of the river. Having its source amid the mountains of Central Africa, it is affected by the tropical rains. It begins to rise about the middle of June. Two months afterwards the water overflows the banks and inundates the country. It attains its greatest height about the autumnal equinox;

did eat up the seven well-favoured and fat kine.
50 Pharaoh awoke.

5 And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank⁴ and good.

6 And, behold, seven thin ears, and blasted with the east wind, sprung up after them.

7 And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, *it was* a dream.

8 And it came to pass in the morning that his^a spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dreams; but *there was* none that could interpret them unto Pharaoh.

9 ¶ Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day:

10 Pharaoh was wroth with his servants, and put me in ward^b in the captain of the guard's house, both me and the chief baker:

11 And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream.

12 And *there was* there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and ^{he} interpreted to us our dreams: to each man according to his dream he did interpret.

13 And it came to pass, as he interpreted to us, so it was; ^{me} he restored unto mine office, and him he hanged.^c

14 ¶ Then^d Pharaoh sent and called Joseph, and they brought him^e hastily out of the dungeon: and he shaved^f himself, and ^{changed} his raiment, and came in unto Pharaoh.

15 And Pharaoh said unto Joseph, I have dreamed a dream, and *there is* none that can interpret it: and I have heard say of thee, *that* thou canst understand a dream to interpret it.^g

16 And Joseph answered Pharaoh, saying, *It^h* is not in me: God shall give Pharaoh an answerⁱ of peace.^j

17 And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river:

18 And, behold, there came up out of the river seven kine, fat-fleshed and well-favoured; and they fed in a meadow:

19 And, behold, seven other kine came up after them, poor, and very ill-favoured, and lean-

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⁴ Heb. *fat*. A sort of wheat grows in Egypt, the stalk is of which is very strong, and bears a number of ears.

^c Eze. 17. 10. 19. 12. Ho. 13. 14.

^d ch. 40. 6. Da. 2. 3. 4. 7. 28. 27.

^e Ex. 7. 11. 8. 19. Da. 2. 7. 5. 8. Ac. 17. 23. Magicians were such as pretended to reveal secrets, interpret hidden things, and foretell future ones; and did many strange feats by sleight of hand, or assistance of the devil; *wise men* were such as had great learning, judgment, and experience, Mat. 23. 34.

^f Da. 2. 10. 5. 8. Is. 19. 11. 29. 14. Ps. 25. 14. See ch. 40. 5.

^g ch. 40. 1. 2. 14. 23.

^h ch. 37. 20.

ⁱ ch. 40. 5. 8.

^j ch. 40. 12. 19.

^k ch. 40. 20. 22.

⁵ Whilst we must condemn in the chief butler his forgetfulness of Joseph, ch. 40. 23, we must commend the ingenuousness with which (ver. 9) he confesses his faults. But, above all things, we must admire that providence that permits this forgetfulness to keep Joseph in prison till he is needed, and then employs the ingenuousness to bring him forth to liberty and honour.—C.

^m 1 Sa. 2. 7. 8. Ps. 113. 7. 105. 20.

ⁿ Da. 2. 25. Ex. 10. 16.

⁶ This is one of many passages in which the truth of the Scripture narrative is attested by an incidental and slight allusion to remarkable customs, which no mere inventor would think of noticing, or notice without explaining. Shaving was a remarkable custom of the Egyptians, in which they were distinguished from other oriental nations, who carefully cherished the beard, and regarded the loss of it as a deep disgrace. Here Joseph shaves himself in conformity with an Egyptian usage, of which this passage conveys the earliest intimation.

⁷ Or, *when thou hearst a dream, thou canst interpret it*.

⁸ ch. 40. 8. 2 Ki. 6. 27. Da. 2. 28. 1 Co. 15. 10. 2 Co. 3. 5. Am. 3. 7.

⁹ An answer quieting thy troubled mind, and portending happiness and prosperity to thee.

¹⁰ ch. 37. 14. Lu. 19. 42.

¹¹ The character of Joseph is instantly developed in the renunciation of self, and the exaltation of God.—*Note*, In all thy ways acknowledge him, and he will direct thy paths, Pr. 3. 6.—C.

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¹ Heb. *came to the inward parts of them*.

² Or, *small*.

³ To this wind is ascribed in Scripture all the mischief done to corn or fruit by blasting, mildew, &c. It was more pernicious in Egypt than in other places, because it came through the vast deserts of Arabia.—*Patrick*.

⁴ In signification. One and the same thing is represented by two several figures.

⁵ Is. 41. 22. 23.

⁶ We may observe here, that Joseph directs Pharaoh to look up to God, as the author of all these events; and that not in an ordinary manner; since such fertility and such famine did not proceed from natural causes, but from an overruling providence, which made the river Nile overflow its banks so largely for seven years together, and so occasion a great plenty; and then for the next seven years overflow very little, if at all, and so produce a very sore and long famine. Nor can he be objected to Joseph, that he was guilty of presumption or boldness, in giving his advice to Pharaoh concerning the provision that was to be made against the ensuing scarceness, since he was conscious to himself that he was best able to give such advice; and would have been guilty of the sin of omission had he neglected to do it, in so great and so general a concern.—*Patrick*.

⁷ Signify, ch. 40. 12. 18. Ex. 12. 11. 1 Co. 10. 4. with ver. 2. 5. 29. 47. 53.

⁸ ver. 3. 4. 6. 7. 30. 31.

⁹ See ver. 26. 47. 49.

¹⁰ 2 Ki. 8. 1. 2 Sa. 24. 13. See ver. 27. 54.

¹¹ It shall be as if it had not been at all, by reason of the exceeding famine.—*Kidder*.

¹² Heb. *heavy*.

¹³ ch. 37. 7. 9. Job 33. 14. 15.

¹⁴ Or, *prepared*.

¹⁵ Or, *overseers*, Nu. 31. 14. 2 Ki. 11. 12. 2 Ch. 34. 12. Ne. 11. 9.

¹⁶ Pr. 6. 6. 8. Lu. 16. 5.

¹⁷ Joseph laid up but a fifth part in the king's granaries, as many others in the land laid also up a part of these plentiful crops.

fleshed, such as I never saw in all the land of Egypt for badness.

20 And the lean and the ill-favoured kine did eat up the first seven fat kine.

21 And when they had eaten them up,¹ it could not be known that they had eaten them; but they *were* still ill-favoured, as at the beginning. So I awoke.

22 And I saw in my dream, and, behold, seven ears came up in one stalk, full and good:

23 And, behold, seven ears, withered,² thin, and blasted with the east wind,³ sprung up after them.

24 And the thin ears devoured the seven good ears. And I told *this* unto the magicians; but *there was* none that could declare *it* to me.

25 ¶ And Joseph said unto Pharaoh, The dream of Pharaoh is one:⁴ God hath showed Pharaoh what he *is* about to do.⁵

26 The seven good kine *are* seven years, and the seven good ears *are* seven years: *the dream is one*.

27 And⁶ the seven thin and ill-favoured kine that came up after them *are* seven years; and the seven empty ears blasted with the east wind shall be seven years of famine.

28 This *is* the thing which I have spoken unto Pharaoh: what God *is* about to do he showeth unto Pharaoh.

29 Behold, *there come* seven years of great plenty throughout all the land of Egypt:

30 And there shall arise after them *seven* years of famine; and all the plenty shall be forgotten⁶ in the land of Egypt; and the famine shall consume the land:

31 And the plenty shall not be known in the land by reason of that famine following; for *it shall be* very grievous.⁷

32 And for that the dream was *doubled* unto Pharaoh twice; *it is* because the thing *is* established⁸ by God, and God will shortly bring it to pass.

33 Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.

34 Let Pharaoh do *this*, and let him appoint officers over the land, and *take up* the fifth part⁹ of the land of Egypt in the seven plenteous years.

35 And let them gather all the food of those good years that come, and lay up corn under

and then falling slowly, sinks to its lowest level. The rise during a good year is about 27 feet at Cairo. A few feet above this causes a destructive flood; and a few feet less a famine. P.]

Ver. 2. [The word translated 'meadow' is Egyptian, and signifies the 'marsh-grass' which grows abundantly along the banks of the Nile. P.]

REFLECTIONS.—Certain, though slow, is the execution of God's purposes of favour to his people; and by the most insignificant, or even extravagant, means he often accomplishes them. But when patience hath had her perfect work, God can easily furnish the

means of his people's deliverance: and wehn his time of delivering his people comes, he causes men to remember and to do their duty towards them; and wisely to accomplish his purpose. How amiable and excellent, when great gifts and great graces are adorned with the deepest humility, referring all the glory to God, and behaving modestly towards men! But changeable and perishing are all earthly enjoyments, especially desirable ones. Let me then use them with caution, and lay up in heaven a better and enduring substance; for it is infinitely necessary to provide without delay against future, against everlasting

wants. In the meanwhile we must esteem it an undeserved mercy, that God hath set prosperity and adversity, plenty and famine, debasement and glory, the one against the other. How glorious the character in which extensive knowledge, firm friendship, active diligence, unshaken fidelity, forgetfulness of injuries received, and hearty acknowledgment of God in all things, are remarkably connected! Happy the nation the management of which is intrusted to such persons! But chiefly rejoice, my soul, that Jesus was taken from prison and from judgment, and hath all power given to him in heaven and on earth, in order to bestow

the hand of Pharaoh, and let them keep food in the cities.

36 And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.

37 And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

38 ¶ And Pharaoh said unto his servants, Can we find *such a one* as this is, a man in whom the Spirit of God is?²

39 And Pharaoh said unto Joseph, Forasmuch as God hath showed thee all this, *there is* none so discreet and wise as thou art:

40 Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.

41 And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.

42 And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen,³ and put a gold chain about his neck:⁴

43 And he made him to ride in the second chariot which he had; and they cried before him, Bow⁵ the knee: and he made him ruler over all the land of Egypt.

44 And Pharaoh said unto Joseph, I am Pharaoh,⁶ and without thee shall no man lift up his hand or foot in all the land of Egypt.

45 And Pharaoh called Joseph's name Zaphnath-paaneah,⁷ and he gave him to wife Asenath, the daughter of Poti-pherah 'priest of On.'⁸ And Joseph went out over all the land of Egypt.

46 ¶ (And Joseph was thirty years old when he stood before Pharaoh king of Egypt.) And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

47 And in the seven plentiful years the earth brought forth by handfuls.

48 And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same.

49 And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number.

50 ¶ And unto Joseph were born two sons before the years of famine came, which Asenath, the daughter of Poti-pherah priest⁹ of On, bare unto him.

51 And Joseph called the name of the first-born Manasseh:¹ For God, said he, hath made me forget all my toil, and all my father's house.²

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b Power, appointment, Ex. 4.13.

1 Heb. be not cut

c Ac. 7.10. Ps. 105.22.

Pr. 10.20; 25.11.

d Da. 4.6; 5.11.

2 Pharaoh and his

servants were evi-

dently believers in

the true God. This

faith, if not derived

from some earlier and

unrecorded source,

may be traced to the

visit and sojourning

of Abram, and the

miraculous testi-

mony, Ge. 12.10, which

Jehovah then exhibit-

ed in the protection

of Sarah, and which

Pharaoh implicitly

acknowledged in his

remembrance with

Abram. This will

account for the readi-

ness with which Pha-

raoh listened to Jo-

seph, and his servants

acquiesced in his ad-

vancement to power.

They received him as

a prophet of the true

God.—C.

e ch. 45. 8, 9, 26. Ps.

105.21, 22. Ac. 7.10. Da.

2.47; 5.9.

f Da. 2.4, 8. Ps. 113.7.

Job 29.22, 25. Pr. 17.21;

22.29. ch. 39.5, 22.

g Es. 8.2. Lu. 15.22.

h Or, silk.

i Pr. 31.22, 24. Eze.

16.10. Lu. 19.16-19. Da.

5.7.

4 These were badges

of his power and

dignity. The ring in

particular was a mark

of honour, and a sign

of his authority to

seal what he pleased

in the king's name.

5 Or, tender father;

or, most blessed. [The

word here employed

appears to be Egypt-

ian, and its meaning

is disputed. Kalisch

translates it 'govern-

nor,' which is prob-

ably correct.—P.]

6 As sure as I am

king, none shall be

allowed to dispute

in the administration

of government, or

management of the

stores, without thy

advice and warrant.

7 A revealer of secrets.

[Jerome trans-

lates this Saviour of

Mundus, 'Saviour of

the world.—P.]

8 Or, prince, ch. 14.

18.25a.8.18.

9 These three

names indicate pretty

clearly the nature of

the religion at that

time prevailing in

Egypt. Asenath sig-

nifies 'belonging to

Neith,' and Neith

was the Egyptian

Minerva. Poti-pherah

means 'belonging to

the Sun,' and On

identical with the

Syrian Baal—the

Sun-god. The Egypt-

ians, in fact, were

wholly given to idol-

atry.—P.]

10 ch. 37. 2. Nu. 4. 3.

Lu. 3.23.

11 Bought up a fifth

part of, ver. 34.

12 ch. 22. 17. Ju. 7.12;

6.5. Job 21.33.

13 ch. 46.20; 48.5.

14 Or, prince.

15 That is, forget-

ting, Is. 67.16.

16 1712.

17 Ps. 30.5.11. Pr. 31.7.

Ps. 45.10.

18 How shall we ex-

cuse Joseph for his

neglect of communi-

cating with his father?

Up to the beginning

of the last seven years

he had been a bond-

slave or a prisoner, so

could not communi-

cate. Now, during

seven years, the af-

fairs of a palace and

of a whole kingdom

overwhelm him. But

business is not his

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apology, prudence is

his defence. Shall

he communicate with

brothers who loved

and sold him, and

thus doubly imbibed

the old age of his fa-

ther, by embroiling

him with his whole

family? Other rea-

sons may have ope-

rated, but these are

sufficient to explain

and excuse his si-

lence. That his heart

was with them, his

future conduct will

declare.—C.

17 That is, fruitful,

ch. 48.16. Is. 40.1, 2.

18 1711.

19 Joseph's connect-

ing an acknowledged

ment of God with the

birth of each son, is a

beautiful example of

his habitual piety.—

'So children are a

heritage of the Lord,'

Ps. 127.3.

20 1708.

21 Ps. 105.16. ver. 3.4.

6.7, 27, 30, 31; ch. 45. 11.

Ac. 7.11.

22 Ki. 6.26.

23 Ps. 105.20-22, with

Ps. 68.18. Col. 1.19. Jn.

1.14. Phil. 4.19.

24 Or, land.

25 Heb. all wherein

was.

26 Neighbouring, Ps.

105.16, 17. ch. 42.1; 50.

20.

27 1711.

28 Next to his piety,

Joseph's application

to business forms the

remarkable

trait in his character.

'He it was that sold

to all the people.' He

was managing by

proxy. The peculiar

form of Egypt, two

narrow plains lying

on each side of a

river, a river forming

as it were, the only

highway of the king-

dom—will sufficiently

account for the possi-

bility of his personal

superintendence by

rotation, at the vari-

ous places of sale,

closing for a time at

one, and then pro-

ceeding to another.—

C.

29 ch. 37. 7, 9; 18.2; 19.

1, 44. 14.

30 Heb. heard things

with them.

31 ch. 37. 5-9.

32 Nu. 13. 2, 18, 19. Jos.

ii.

33 That Joseph, from

his knowledge of his

brethren's character,

may have believed

them capable of be-

coming spies, is with-

in the limits of pos-

sibility. If he did so,

and intended to deter

them from any dan-

gerous combinations

and projects, his

course was open and

his intentions kind.

But as it is said in

ver. 7 that he spoke

roughly to them, we

rather conclude he

was feigning; and

though his design

was good, we may

not excuse one word

of dissimulation by

which it was to be ac-

complished. Joseph

is one of the most

lovely and amiable

of Scripture charac-

ters, but he alone

was perfect, who

knew no sin, neither

was guile found in

his mouth.—C.

34 Weakness, Ex. 32.

52 And the name of the second called he Ephraim.³ For God⁴ hath caused me to be fruitful in the land of my affliction.

53 ¶ And the seven years of plenteousness that was in the land of Egypt were ended.⁵

54 And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread.

55 And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, 'Go unto Joseph; what he saith to you, do.'

56 And the famine was over all the face of the earth.⁶ And Joseph opened all the storehouses,⁷ and sold unto the Egyptians; and the famine waxed sore in the land of Egypt.

57 And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands.

CHAPTER XLII.

1 Jacob sendeth his ten sons to buy corn in Egypt. 6 They are imprisoned by Joseph for spies, but set at liberty on condition to bring Benjamin. 21 They have remorse for Joseph. 24 Simeon is kept for a pledge. 25 They return with corn, and their money. 29 Their relation to Jacob. 35 He is afraid, and refuseth to send Benjamin.

NOW when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another?

2 And he said, Behold, I have heard that there is corn in Egypt; get you down thither, and buy for us from thence, that we may live, and not die.

3 And Joseph's ten brethren went down to buy corn in Egypt.

4 But Benjamin, Joseph's brother, Jacob sent not with his brethren: for he said, 'Lest peradventure mischief befall him.'

5 And the sons of Israel came to buy corn among those that came: for the famine was in the land of Canaan.

6 ¶ And Joseph was the governor over the land, and he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him with their faces to the earth.

7 And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food.

8 And Joseph knew his brethren, but they knew not him.

9 And Joseph remembered the dreams which he dreamed of them, and said unto them, 'Ye are spies: to see the nakedness of the land ye are come.'

blessings on perishing sinners! Rejoice that God hath made him to forget his labour, and made him fruitful in the land of his affliction! He seeth his seed, the travail of his soul, and is satisfied. And what a mercy is it that all nations have access to him, not to buy with money, but to receive all the blessings of time

and eternity from him without money and without price.

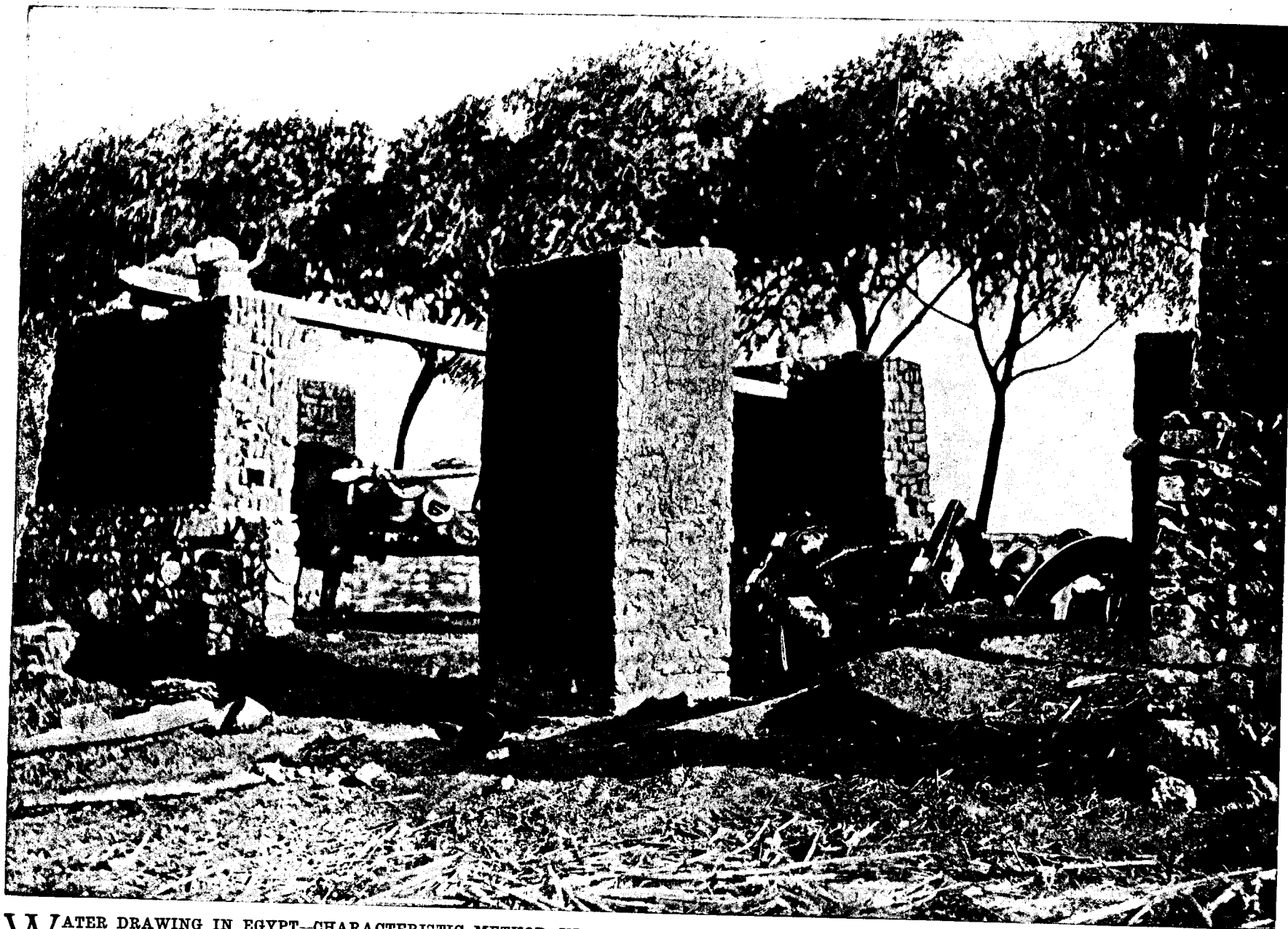
CHAPTER XLII. Ver. 7. Joseph dealt thus harshly with them, (1) That he might hereby procure a full account of the present state of his father's family:

(2) That they might be the more thoroughly convinced of, and humbled for, their former sins, particularly their hatred, intended murder, and actual selling of himself: (3) To enhance their joy when he should discover himself: (4) To render the fulfilment of his own dreams the more conspicuous.



GRAIN BOATS ON THE NILE - SHOWING HOW CORN HAS ALWAYS BEEN BROUGHT DOWN FROM UPPER EGYPT. [GENESIS, xli : 49.]—"And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number." These grain boats we see on the Nile bring down from Upper Egypt every year the same kind of corn that Joseph gathered together during the seven years of plenty, against the seven years of famine. In our country this is called wheat. In the Bible it is

called corn. The wheat is loaded in these boats without being sacked, poured into the frame work or body of them, and after the boats reach their destination at Cairo, the wheat is sacked and carried upon the shore, whence it is shipped to different countries. The place where these boats land is about a mile above Cairo, near the island of Rhoda, and near the Nilometer. Standing here we are very near the reputed place where Moses was discovered in the Nile by the daughter of Pharaoh.



WATER DRAWING IN EGYPT—CHARACTERISTIC METHOD IN ALL AGES. [GENESIS, xli: 57.]—"And all countries came into Egypt to Joseph for to buy corn, because that the famine was so sore in all lands." It is very appropriate, therefore, that the accompanying picture represents a scene near the village of Matariyeh where Joseph lived. Here came Abraham with his wife Sarah at the very dawn

of Hebrew history. Here many centuries later Joseph and the Virgin Mother found rest and shelter, and here after the crucifixion and resurrection came the messengers of the Gospel to preach peace on earth. This is a water-drawing scene characteristic of Egypt in all ages, helping us to see how from the Nile people have been able to irrigate their soil and thus secure abundant crops while famines came often to other lands.

10 And they said unto him, Nay, my lord; but to buy food are thy servants come.

11 We are all one man's sons;⁹ we are true men thy servants are no spies.

12 And he said unto them, Nay, but to see the nakedness¹ of the land ye are come.

13 And they said, Thy servants are ^{twelve} brethren, the sons of one man in the land of Canaan; and, behold, the youngest *is* this day with our father, and one ^{is} not.

14 And Joseph said unto them, ^{That is it} that I spake unto you, saying, Ye are spies:

15 Hereby ye shall be proved: ^{By the life of Pharaoh} ye shall not go forth hence, except your youngest brother come hither.

16 Send one of you, and let him fetch your brother, and ye shall be kept³ in prison, that your words may be proved, whether *there be any truth in you*: or else, by the life of Pharaoh, surely ye are spies.

17 And he put⁴ them all together ^{into ward} three days.

18 And Joseph said unto them the third day, This do, and live; for ^I fear God.

19 If ye *be true men*, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses:

20 But ^{bring your youngest brother unto me}; so shall your words be verified, and ye shall not die. And they did so.⁵

21 ¶ And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; ^{therefore is this distress come upon us}.

22 And Reuben answered them, saying, Spake² I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is ^{required}.

23 And they knew not that Joseph understood *them*; for he spake unto them by an interpreter.⁶

24 And he turned himself about from them, and ^{wept}; and returned to them again, and communed with them, and took from them ^{Simeon},⁷ and bound him before their eyes.

25 ¶ Then Joseph commanded to fill their sacks with corn, and to restore every man's

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9 No man would expose ten of his sons at once to the dangerous business of spies.

1 Distress and weakness, ver. 9.

m ch. 35. 16-26; 32-35; 30. 9-24; 40. 8-27. Ex. 1. 2-5. Num. x. xxvi. xxxiv. 1 Ch. ii. -viii.

n Mat. 2. 16, 18. ch. 37. 34-44. 20. La. 5. 7.

o Job 13. 2. 4. 10. 12. Your account of yourselves is so improbable that it increaseth the suspicion of your being spies.

p 1 Sa. 20. 31. 26. Je. 5. 2, 7. With De. 6. 13. ver. 10.

q By the life of Pharaoh. As Pharaoh liveth. Booth. If an oath, the words would be sinful, and a proof that Joseph had not altogether escaped the infection of the world. But as the charity 'that thinketh no evil' can assign a harmless sense, that of a mere assertion (comp. 2 Sa. 20. 3), there can be no good reason for dogmatically accusing Joseph of a sin of which he may be innocent.—C.

r Heb. bound.

s Heb. gathered.

t He. 12. 10. Ps. 119. 67.

u ch. 20. 11. Ne. 5. 15.

v ch. 43. 5; 44. 23.

w Promised to do it.

x Ho. 5. 15. Job 34. 31. 32. Ac. 19. 18. Pr. 28. 13. 1 Jn. 1. 9.

y Ju. 1. 7. Je. 2. 17, 19; 4. 18. Mat. 7. 2.

z ch. 37. 21.

9 ch. 4. 10. 2 Ch. 24. 22. 12. 18. Lu. 11. 50. Re. 13. 10; 16. 6. Ps. 9. 12. We shall now be punished for murdering him.

6 Heb. an interpreter was between them.

z ch. 43. 30. Ro. 12. 15.

a ch. 34. 25; 40. 7. Jude 22, 23. Being bold and fierce he perhaps had the chief hand in Joseph's troubles.

7 Simeon and Levi were the two principal actors in the bloody massacre of Shechem, ch. 34. 25. and Joseph, from his knowledge of Simeon's character, may have chosen to retain him for fear of his quarrelsome disposition on the way back to his father. See his admonition, ch. 45. 24. —C.

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8 Ro. 12. 17. Mat. 5. 44. 1 Pe. 3. 9.

8 1706.

9 We can account for this failure of their heart on no ground but their consciousness of guilt in the case of Joseph—the wicked flee when no man pursueth, Pr. 28. 1.—C.

c Ca. 5. 6. 1 Ki. 10. 5. ch. 27. 33; ver. 36. Le. 20. 30. Ps. 61. 2.

1 Heb. went forth.

2 As soon as they returned home they acquainted their father with all these adventures; they told him the treatment they had received from the viceroy, and how he suspected them of being spies, of which they had no way of clearing themselves but by leaving Simeon bound in prison as a pledge till they should bring Benjamin, to show that what they told him of their family was true. These were sad tidings indeed; and what made their poor afflicted father break out into this melancholy complaint: 'That one way or other, him they had deprived of his children; that Joseph was dead, Simeon was left in Egypt, and they were going to take Benjamin from him likewise, which were things too heavy for him to bear.'—Stackhouse.

d ver. 7-20.

3 Heb. with us hard things.

e Mat. 14. 31. Is. 41. 10, 13, 14. Ps. 34. 10. Ro. 8. 28, 31. 1 Co. 10. 13. Is. 27. 9. 2 Co. 4. 17.

f Two of them, ch. 40. 9.

4 Let us beware in relation to temporal things of forming and pronouncing resolutions as to what we will or will not do. We know not what a day may bring forth. Even Jacob will not long keep this stern resolve. In things where the Spirit of God reveals duty, we may, and should, by the grace of God, resolve upon it; but in things where we have not the purposes of God let us patiently wait on his providence.—C.

g ch. 37. 33, 35; 44. 20, 28, 29.

5 Of Rachel's children.

money into his sack, and to give them provision for the way: and ^{thus} did he unto them.

26 And they laded their asses with the corn, and departed thence.⁸

27 And as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it *was* in his sack's mouth.

28 And he said unto his brethren, My money is restored; and, lo, *it is* even in my sack: and their ^{heart} ^{failed} *them*, and they were afraid, saying one to another, What *is* this *that* God hath done unto us?

29 ¶ And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them;² saying,

30 The^d man, *who is* the lord of the land, spake roughly to us,³ and took us for spies of the country.

31 And we said unto him, We are true men; we are no spies.

32 We *be* twelve brethren, sons of our father: one *is* not, and the youngest *is* this day with our father in the land of Canaan.

33 And the man, the lord of the country, said unto us, Hereby shall I know that ye *are true men*: leave one of your brethren *here* with me, and take *food* for the famine of your households, and be gone;

34 And bring your youngest brother unto me: then shall I know that ye *are* no spies, but *that ye are true men*: so will I deliver you your brother, and ye shall traffic in the land.

35 ¶ And it came to pass, as they emptied their sacks, that, behold, every man's bundle of money *was* in his sack: and when *both* they and their father saw the bundles of money, they were afraid.

36 And Jacob *their father* said unto them, Me have ye bereaved of *my children*: Joseph is not, and Simeon *is* not, and ye will take Benjamin *away*. All these things ^{are} against me.

37 And Reuben spake unto his father, saying, Slay my ^{two} sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

38 And he said, ^{My son shall not go down with you}; for ^{his brother is dead}, and he is left alone.⁵ if mischief befall him by the way

REFLECTIONS.—What a mercy it is to be assured that in the Canaan above there is no scarcity, no want! And here on earth one country can ordinarily supply the wants of another. But is it not strange that the accursed descendants of Ham should have plenty, when God's faithful people, the seed of Abraham, are in want! Yet even this is evidently to bring about his purposes for his people, and to show us that all the mysteries of his providence shall display his power and wisdom, and in the issue bring greater benefits to his redeemed; and, in God's time, the most malignant opposers of his designs are made willingly to submit thereto, and accomplish the same. But while trusting in the Lord, parents and masters ought to provide, with great care, for the external subsistence, and how much more for the religious edification, of their families. What harsh measures are sometimes necessary

to awaken, and thoroughly convince, such consciences as have been long asleep and hardened in sin! but the fear of God, prevalent in the heart, effectually determines men to equity and benevolence, and restrains from tyrannical cruelty and injustice. Trying providences often recall sin to men's remembrance, and render that bitter which was formerly sweet. And it is indeed a needful stroke that awakens the conscience to a serious remembrance of former sins. When we share with others in their calamity, it is no small comfort to know ourselves clear of their guilt. How often God writes men's sins on their troubles! These Hebrews had sold their brother for money, and now his money fills them with dread; guilty consciences being subject to perpetual alarms. There is need of constant preparation for trials, as we often meet with them when and where they were least expected. But

mournful is the case of families when mutual trust in one another is weakened. Surely there is great need of a holy disengagement from all creatures; for in proportion to our love to them, will be our fears of losing them, and our distress in parting from them. Very often the best of saints distress themselves with needless fears that all things are against them, when they are really, nay remarkably, working for their good. And no wonder, when the very children from whom distinguished comforts are justly expected, so often, by their wickedness, bring their aged parents with sorrow to the grave. But now, my soul, when Jesus deals roughly with me, to convince and humble my proud spirit, or to try my love to himself and his Father, and to my fellow-saints, let me always acknowledge my offences with brokenness of heart; and let me bless him who hath so planned, and so executes his schemes

in the which ye go, then shall ye bring down my gray hairs ^hwith sorrow to the grave.

CHAPTER XLIII.

1 Jacob is hardly persuaded to send Benjamin. 15 Joseph entereth his brethren. 26 He maketh them a feast.

AND the famine was ^asore in the land. 2 And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us ^alittle food.

3 And Judah spake unto him, saying, 'The man did solemnly protest⁷ unto us, saying, Ye shall not see ^amy face, except your brother *be* with you.

4 If thou wilt send our brother with us, we will go down and buy thee food:

5 But if thou wilt not send *him*, ^awe will not go down:⁸ for the man said unto us, Ye shall not see my face, except your brother *be* with you.

6 And Israel said, Wherefore dealt ye so ill with me, *as* to tell the man whether ye had yet a brother?

7 And they said, The man asked us straitly of our state, and of our kindred, saying, *Is* your father yet alive? have ye *another* brother? and we told him according to the tenor of these words.⁹ Could we certainly know¹ that he would say, Bring your brother down?

8 And Judah said unto Israel his father, Send the ^alad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones.

9 I will ^abe surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever:

10 For except we had lingered, surely now we had returned this second time.²

11 And their father Israel said unto them, If *it must be* so now, do this; ^aTake of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices and myrrh, nuts and almonds:³

12 And ^atake double money in your hand; and the money that was brought again in the mouth of your sacks, carry *it* again in your hand; peradventure it *was* an oversight:

13 Take^a also your brother, and arise, go again unto the man:

14 And ^aGod Almighty give you mercy before the man, that he may send away your other

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A Ps. 90. 10. Ec. 1. 14; 2. 20. ch. 44. 29. 31.

CHAP. XLIII.

B.C. 1706.

a ch. 41. 57. La. 5. 10.

b Pr. 15. 10. 16. 8. 1 Ti.

c ch. 42. 15. 20. 41. 23.

d 2 Sa. 3. 13. 14. 24. 32.

e Cannot, ch. 44. 26.

f We cannot go

g waiting, Benjamin

h without breaking our

i promise and endan-

j gering our life.

k As his questions

l required.

m Heb. knowing,

n could we know.

o Thirty years old.

p ch. 44. 32. 1 Ki. 1. 21.

q Heb. 7. 22. Ps. 119.

r Or, twice by this.

s Pr. 18. 16. 21. 14. 17.

t 19. 6. 1 Sa. 25. 27. ch.

u 32. 20. 37. 25. De. 33. 14.

v Balm, or balsam,

w a general name for

x many of those resin-

y ous substances that

z flow from certain

a trees spontaneously

b or by incision. Jose-

c phus says the balsam

d tree was brought to

e Judea by the Queen

f of Sheba; and al-

g though we find balm

h an article of com-

i merce between Gil-

j ead and Egypt, ch. 37.

k 25, yet this no more

l proves the balm to

m have been the pro-

n duce of Gilead, than

o the other articles,

p confessedly of Indian

q origin. Pliny thus

r characterizes it: 'To

s all other odours the

t balsam is preferred

u produced in no other

v part than the land

w of Judea, and even

x there, in two gardens

y only; both of them

z belonging to the king.

a no more than one

b twenty acres, and the

c other still smaller.

d Justin describes it as

e confined to the dis-

f trict of Jericho: and

g Marite, in 1766, con-

h firms his statement.

i Hence, Elisha that

j collected by the bee

k from flowers, or the

l inspissated syrup of

m dates or grapes.

n Spices. The Septua-

o gint translates it by a

p word signifying *in-*

q *crease*. Bochart thinks

r it *storax*, an odorifer-

s ous drug. *Myrrh*.

t A precious gum which

u is procured by cut-

v ting spontaneously

w or by incision from a

x tree, was used in pre-

y cious ointments and

z perfumes. It consti-

a tuted part of the

b present to our Lord.

c Mat. 2. 11. and in Jn.

d 19. 39 it is mentioned

e as one of the articles

f brought to embalm

g his body. The *myrrh*

h in the text, Celsus

i concludes to be a

j different article, the

k product of the *Cistus*

l *labdaniferus*, and a

m beautiful, and frag-

n rant shrub. *Nuts*.

o Probably the *Pista-*

p *cia*, which is nearly

q of the size and shape

r of the common hazel-

s nut, with a little

t more angularity.

u They have a double

v shell. The kernel is

w pale green, with an

x oily agreeable taste,

y and considered very

z nutritive. *Almonds*.

a The well-known fruit

b of a tree resembling

c the peach.—C

d Phil. 4. 8. 1 Th. 4. 6.

e He. 13. Ro. 13. 8.

f ch. 42. 38.

g ch. 32. 27. 17. 1. 22.

h Ps. 37. 5. 7. Pr. 21. 1.

i Es. 4. 16. Ac. 21. 14.

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a Or, and I, as I

have been, &c.

m ver. 19. 44. 1.

n Joseph was so en-

o gaged with the duties

p of his office, as that

q he could not then,

r even though he saw

s Benjamin with them,

t interrupt them to pay

u them attention; more-

v over, he wished still

w farther to conceal

x himself from them.—

y 1.

z 1 Sa. 25. 11. ch. 31.

a 54. 21. 8. 16. 30.

b Ju. 13. 22. Mat. 14.

c 26. Ps. 53. 5. Ro. 1. 17.

d This was a pro-

e cedure altogether

f unusual, and a guilty

g conscience suspected

h danger and evil de-

i termined, and that

j he was evidently

k seeking some cause

l of quarrel with them.

m 1.

n Heb. roll him-

o self upon us, Job 30.

p 14.

q ch. 42. 27. 35.

r Heb. coming

s down, we came down.

t ch. 42. 27. 35.

u He. 12. 5. 12. Ro. 12.

v 17. 13. 8. 1 Pe. 2. 12. 13. 36.

w Ju. 6. 23. 19. 20. 1 Sa.

x 25. 6. 1 Ch. 12. 18. Lu. 10.

y 5. 24. 35. Jn. 30. 19. 21. 26.

z It seems that

a Joseph had taught

b his steward and fa-

c mily to know and

d fear the true God.

e 1.

f Joseph had

g taught this man to

h trace events to the

i providence of God.

j This was the great

k leading feature of

l Joseph's character,

m and must have been

n observed by his ser-

v vant. He did not

w know why his mas-

x ter acted the part he

y did. But he had dis-

z covered that it was

a from no ill design

b to these men; and he

c therefore encourages

d them to have no fear

e of him, and treated

f them kindly; and

g bringing Simeon to

h them would be the

i first thing to calm

j their fears.—1.

k 1.

l Heb. your money

m came to me.

n ch. 18. 4. 24. 32.

o ch. 42. 6. ver. 28; ch.

p 37. 9. 10.

q Here they are

r unconsciously fulfil-

s ling Joseph's dream,

t and still more when

u they not only, as re-

v lated at ver. 28, bow-

w ed down their heads

x again, and did ob-

y ediently, as he had

z their father the ser-

a vant of Joseph.—1.

b 1.

c Heb. peace, ch.

d 37. 14. Ex. 18. 7. Ju. 18.

e 15.

f Heb. there

g peace to your father

h ch. 42. 11. 13.

brother, and Benjamin. If I be^a bereaved of my children, I am bereaved.

15 ¶ And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

16 And when Joseph saw Benjamin with them, he said to the ^mruler of his house, Bring these men home,⁵ and ^aslay, and make ready; for these men shall dine with me at noon.

17 And the man did as Joseph bade: and the man brought the men into Joseph's house.

18 And the men were ^aafraid, because they were brought into Joseph's house:⁶ and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may ^aseek occasion against us, and fall upon us, and take us for bondmen, and our asses.

19 ¶ And they came near to the steward of Joseph's house; and they communed with him at the door of the house,

20 And said, O Sir, ^aWe came indeed ^adown at the first time to buy food:

21 And it came to pass, when we came to the inn, that ^awe opened our sacks, and, behold, *every* man's money *was* in the mouth of his sack, our money in full weight; ^aand we have brought it again in our hand.

22 And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks.

23 And he said, ^aPeace *be* to you, fear not; your God, and the God of your father,⁸ hath given you treasure in your sacks:⁹ I had your money.¹ And he brought Simeon out unto them.

24 And the man brought the men into Joseph's house, and ^agave *them* water, and they washed their feet: and he gave their asses provender.

25 And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.

26 ¶ And when Joseph came home, they brought him the present which *was* in their hand into the house, and ^abowed themselves to him² to the earth.

27 And he asked them of *their* ^awelfare, and said, ^aIs your father well, the old man of whom ye spake? *is* he yet alive?

28 And they answered, Thy servant our father *is* in good health, he *is* yet alive: and they bowed down their heads, and made obeisance.

of redemption, that I am always obliged to return to himself, as my great supplier, in time of need.

CHAPTER XLIII. Ver. 27. Joseph still retained his tender affection for his father and his brethren; but, in order to fulfil the designs of Providence, he had been restrained of God from inquiring after them, till his brethren came into Egypt.

Ver. 32. The Egyptians detested eating with such as fed upon the animals which they worshipped, or who neglected their manner of dressing their victuals.

Ver. 33. They marvelled that he, who had before used them so roughly, should now use them

29 And he lifted up his eyes, and saw^s his brother Benjamin, his mother's son, and said, Is this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son.

30 And Joseph made haste; for his bowels did yearn upon his brother: and he sought where to weep; and he entered into his chamber, and wept there.

31 And he washed his face, and went out, and refrained himself, and said, Set on bread.

32 And they set on for him by himself, and for them by themselves, and for the Egyptians which did eat with him by themselves: because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians.⁹

33 And they sat before him, the first-born according to his birthright, and the youngest according to his youth: and the men marvelled one at another.

34 And he took and sent messes unto them from before him: but Benjamin's mess was five times so much as any of theirs. And they drank, and were merry with him.

CHAPTER XLIV.

1 Joseph's policy to stay his brethren. 18 Judah's humble supplication to him.

AND he commanded the steward of his house, saying, Fill the men's sacks with food,^b as much as they can carry, and put every man's money in his sack's mouth:

2 And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn-money. And he did according to the word that Joseph had spoken.

3 As soon as the morning was light, the men were sent away, they and their asses.

4 And when they were gone out of the city, and not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good?

5 Is not this it in which¹ my lord drinketh, and whereby indeed he divineth?² Ye have done evil in so doing.³

6 ¶ And he overtook them, and he spake unto them these same words.

7 And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing.

8 Behold, the money which we found in our sacks' mouths we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold?

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8 Looked on. a ch. 42. 11, 13. b ch. 43. 8. c Ti. 1. 2. He. 1. 1. Ps. 133. 1. 2. c Ki. 3. 20. 16. 31. 20. Ho. 11. 8. Col. 3. 12. d ver. 16. ch. 31. 54. e ch. 43. 24. Ex. 8. 26. 9 It is not likely the objection to eating with the Hebrews arose from their being Hebrews, but because they were foreigners. The Hebrews were as yet too obscure a people to have excited any peculiar national antipathies. Such distinctions still remain both amongst civilized and barbarous nations. The Hindoo will not eat with the Christian, even one Indian caste will refuse to eat with another; and in the South Sea Islands, before Christianity appeared amongst them, men would, upon no account, eat in company with women. Even in Christian countries, refinement effects nearly as great a separation of ranks, as we find in Egypt, India, or the South Seas, effected by superstition and national antipathies. What a humanizing ordinance is the Lord's table! where believers of all countries, ranks, and sexes, 'tarry one for another,' whilst at one table, they being many, are one bread and one body; and are all partakers of that one bread, 1 Co. 10. 17.—C.

CHAP. XLIV.

a Heb. him that was over his house, ch. 43. 16, 19. b ch. 42. 21. 43. 2, i.e. corn.

c ch. 42. 15. Mat. 10. 16, with ch. 43. 33.

1 Did you not know that he would make a narrow search for his beloved cup, and would employ all that marvellous skill by which he hath advanced himself in power, to discover it?

2 Or, makest trial. —[Divination, or an attempt to foresee the future by means of certain mysterious arts, was greatly practised by the Egyptians. Their favourite mode was from goblets of a spherical form. Small pieces of gold or silver, with precious stones, were thrown into the vessel; after which certain incantations were pronounced, and the evil demon invoked; the latter was then supposed to give the answer by pointing to some of the characters on the precious stones. Sometimes the goblet was filled with pure water, upon which the sun was allowed to play; and the figures which were thus formed were interpreted as the desired omen.]

3 However good the intention, and kind the feeling of Joseph, we may not approve or justify an artifice accompanied by a false accusation, and, ver. 13, much unnecessary harrowing of his brethren's feelings. The result, no doubt, established them fully in his confidence, but, as it appears, ch. 50. 25, did not establish their confidence in him.—C.

d He. 13. 18. Pr. 22. 1. Ec. 7. 1.

e ch. 41. 40. 44. Pr. 19. 12, with Jn. 5. 22.

f Thou hast as much power, and art as much to be dreaded, as king Pharaoh himself.

g ch. 35. 18; 37. 34; 38. 1. Je. 40. 4.

h ch. 42. 15; 20; 43. 29. Je. 40. 4.

i ch. 42. 15; 20; 43. 3.

k ch. 43. 2, 5.

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ch. 31. 32.

4 Innocence is confident, yet this was too rash and rigorous.

5 The implicit confidence of so many brethren in each others' honesty, is a noble tribute to Joseph's education of his family.—C.

6 ch. 37. 29. Nu. 14. 6. 2. Sa. 1. 2, 11; 13. 19.

7 Conscious of their own innocence, and disdaining of so vile a charge, they put the matter upon this short issue:—That whoever upon search should be found to have given up to suffer death, and themselves become all the lord's bound slaves. So said, so done; the beasts were unloaded, the sacks were searched, and to their great astonishment and surprise, the cup was found in Benjamin's. To no purpose it was for the poor youth to say anything in his own defence, upon such a demonstration none would believe him; and yet, being all concerned in the disgrace, they loaded their asses against him, and in a most full manner returned to the city.—Stackhouse.

8 ch. 37. 7, 9.

9 See note on ver. 5.

i ch. 3. 13; 14. 20.

j Or, make trial.

k ch. 43. 8, 9.

l Ac. 2. 37. Job. 40. 4. Da. 9. 7. Pr. 17. 15.

m ch. 37. 7, 9.

n ch. 18. 25. Ps. 75. 2.

o And safety, ch. 26. 29.

p Nu. 14. 28. De. 32. 44. Ju. 17. 2.

q Simplicity of narrative, pathetic appeal, filial affection, and generous devotion, place this pleading of Judah beyond all example of excellence. But as it is the pleading of an elder brother for his brethren in the hour of shame, does it not forcibly suggest to a believer the pleading of him who, in the midst of our sins, 'was not ashamed to call us brethren,' He. 2. 11, and 'who ever liveth to make intercession for us?' He. 7. 25.—C.

r ch. 41. 40. 44. Pr. 19. 12, with Jn. 5. 22.

s Thou hast as much power, and art as much to be dreaded, as king Pharaoh himself.

t ch. 35. 18; 37. 34; 38. 1. Je. 40. 4.

u ch. 42. 15; 20; 43. 29. Je. 40. 4.

v ch. 42. 15; 20; 43. 3.

w ch. 43. 2, 5.

9 With 'whomsoever of thy servants it be found, both let him die,⁴ and we also will be my lord's bondmen.⁵

10 And he said, Now also let it be according unto your words: he with whom it is found shall be my servant; and ye shall be blameless.

11 Then they speedily took down every man his sack to the ground, and opened every man his sack.

12 And he searched, and began at the eldest, and left at the youngest; and the cup was found in Benjamin's sack.

13 Then they rent their clothes, and laded every man his ass, and returned to the city.⁶

14 ¶ And Judah and his brethren came to Joseph's house; (for he was yet there;) and they fell before him on the ground.

15 And^h Joseph said unto them, 'What deed is this that ye have done? wot ye not that such a man as I can certainly divine?'⁷

16 And^k Judah said, 'What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we are my lord's servants, both we, and he also with whom the cup is found.'

17 And he said, 'God forbid that I should do so: but the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.'

18 ¶ Then^j Judah came near unto him, and said,⁸ 'Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant; for thou art even as Pharaoh.'⁹

19 My lord asked his servants, saying, Have ye a father or a brother?

20 And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him.

21 And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him.

22 And we said unto my lord, The lad cannot leave his father: for if he should leave his father, his father would die.

23 And thou saidst unto thy servants, 'Except your youngest brother come down with you, ye shall see my face no more.'

24 And it came to pass, when we came up unto thy servant my father, we told him the words of my lord.

25 And our father said, 'Go again, and buy us a little food.'

sess the noblest of souls! Their earnest prayers to God for our welfare are a distinguished kindness. And if persons with whom we deal have whimsical scruples, it is becoming to bear with them in love. But, O my soul, forget not Jesus thy brother! Let all my troubles and wants oblige me to return to him, as

my alone Saviour. And though he lift me up, and cast me down again, fear not, only believe, and thou shalt see the glory of God.

CHAPTER XLIV. REFLECTIONS.—The joys of this world are quickly changed into lamentation,

mourning, and woe! But amidst all its variety of changes, we cannot but observe that God exactly fulfils his purposes in his own time, and makes the proudest to bow before the righteous at his pleasure. How pleasant it is when brethren's hearts are so united, that one is willing to bear another's burdens, however heavy

26 And we said, We cannot go down: if our youngest brother be with us, then will we go down; for we may not see the man's face, except our youngest brother *be* with us.

27 And thy servant my father said unto us, Ye know that my wife ^abare me two *sons*:

28 And the one went out from me, and I said, Surely^v he is torn in pieces; and I saw him not since:⁹

29 And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with ^asorrow to the grave.

30 Now therefore when I come to thy servant my father, and the lad *be* not with us; (seeing that ^ahis life is bound up in the lad's life;)

31 It shall come to pass, when he seeth that the lad *is* not ^awith us, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave.

32 For thy servant became surety for the lad unto my father, saying, ^bIf I bring him not unto thee, then I shall bear the blame to my father for ever.

33 Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren.¹

34 For how shall I go up to my father, and the lad *be* not with me? lest peradventure I see the evil that ^ashall come on my father.²

CHAPTER XLV.

¹ Joseph maketh himself known to his brethren. ⁵ He cometheth them in God's providence. ⁹ He sendeth for his father. ¹⁶ Pharaoh confirmeth Joseph's invitation. ²¹ Joseph furnisheth them for their journey, and exhorteth them to concord. ²⁵ Jacob is revived with the news.

THEN Joseph ^acould not refrain himself before all them that stood by him; and he cried, Cause^b every man to go out from me. And there stood no man with him while Joseph made himself known unto his brethren.

2 And he ^awept aloud: and the Egyptians and the house of Pharaoh heard.

3 And Joseph said unto his brethren, ^aI am Joseph: doth my father yet live? And his brethren could not answer him: for they were troubled^c at his presence.

4 And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I ^aam Joseph your brother, whom ye sold into Egypt.

5 Now therefore be ^anot grieved, nor angry

and grievous! And it is highly becoming when children cannot bear to see the grief and distress of their aged parents, but are using every method to promote their peace. Learn, O my soul, to walk circumspectly! Snares may be laid for me where I least expect them. If I am wronged by false accusations, let me always observe and acknowledge the righteous hand of God therein. If I am overtaken in a fault, let my submission be humble and candid. Let me always give honour to whom honour is due; and be cautious in that which I utter before them. Let me be always faithful to my engagements, tenderly affectioned towards my parents, and ready to lay down my life for the brethren. But may my tongue cleave to the roof of my mouth, and my

right hand forget her cunning, if I forget him whose way is in the sea, and his paths in the mighty waters of darkness and trouble, and who even in these reveals himself to his people: him who searcheth the hearts and trieth the reins of his people: him who ever liveth to make intercession for us: him who is the surety of the better testament; and who, when God had no pleasure in sacrifices and offerings, said, *Lo, I come; I delight to do thy will, O my God: thy law is within my heart.*

CHAPTER XLV. Ver. 1, 4. He desired to conceal from the Egyptians the fault of his brethren, and the uncommon strength of his affection.

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with yourselves, that ye sold me hither: ^afor God did send me before you to preserve life.³

6 For these two years *hath* the famine *been* in the land; and yet *there are* five years, in the which *there shall* neither *be* earing nor harvest.

7 And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.

8 So now, *it was* not you *that* sent me hither, but God: and he hath made me a ^afather to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

9 Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not:

10 And thou shalt dwell ^ain the land of Goshen,⁴ and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast:

11 And there ^awill I nourish thee, (for yet *there are* five years of famine,) lest thou, and thy household, and all that thou hast, come to poverty.

12 And, behold, your eyes see, and the eyes of my brother Benjamin

for your little ones, and for your wives, and bring your father, and come.

20 Also regard not your stuff: for the good of all the land of Egypt is yours.

21 ¶ And the children of Israel did so: and Joseph gave them waggons, according to the commandment¹ of Pharaoh, and gave them provision for the way.

22 To all of them he gave each man changes of raiment: but to Benjamin he gave three hundred² pieces of silver,³ and five changes of raiment.

23 And to his father he sent after this manner; ten asses laden with⁴ the good things of Egypt, and ten she-asses laden with corn and bread, and meat for his father by the way.

24 So he sent his brethren away, and they departed: and he said unto them, See that ye fall⁵ not out by the way.¹

25 ¶ And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,

26 And told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not.

27 And they told him all the words of Joseph, which he had said unto them: and when he saw the waggons which Joseph had sent to carry him, the spirit of Jacob their father revived.

28 And Israel said, It is enough; Joseph my son is yet alive: I will go, and see him before I die.

CHAPTER XLVI.

¹ Jacob is comforted by God at Beer-sheba: ⁵ He goeth thence with his family into Egypt. ⁸ The number of those that went with him. ²⁸ Joseph meeteth Jacob. ³¹ He instructeth his brethren how to answer Pharaoh.

AND Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac.²

2 And God spake unto Israel in the visions of the night, and said, Jacob, Jacob! And he said, Here am I.

3 And he said, I am God, the God of thy

A.M. 2298. B.C. 1796.

¹ Heb. let not your eye spare, &c. De. 7. 16, 17. Ezr. 7. 12, 13.

² Heb. mouth, ver. 19. 2. 8. 2. Ju. 14. 12. 10. 2 Ki. 5. 22. Perils is in those hot countries they more frequently changed their garments, and so needed more suits than we do.

³ About £37. 20s. sterling. ⁴ We can merely conjecture the amount of this present. Joseph, however, had been sold for twenty pieces, ch. 3. 28, so that it must be considerable. If the unit be the shekel, it is equal to 1360—C.

⁵ Heb. carrying.—Joseph gladly obeyed the king's command, besides the chariots and provisions, sent to his father ten asses laden with the choicest commodities of Egypt; and so dismissed them with this kind charge, that they should not fall out by the way. With hearts full of joy they proceeded thence, four and twenty, to meet their good old father, especially upon the return of his two sons Simeon and Benjamin, whom he scarce expected to have seen any more. But when they showed him the presents which Joseph had sent, and the chariots and carriages which were come to take away him and his goods, his spirit revived, his doubts and his fears vanished; and in an ecstasy of joy he cried out, 'It is enough! Joseph my son is yet alive: I will go, and see him before I die.'—Stackhouse.

¹ Heb. he not stirred, ch. 37. 22, 23. 22. on account of your use of me, &c.

² An admonition founded upon Joseph's knowledge of their character.—Note. What a lesson to families to 'dwell in unity,' and to the churches of Christ while on their journey to the spiritual Canaan, to be at peace amongst themselves, 'yea, if it be possible, as much as lieth in us to live peaceably with all men.'—C.

³ Lu. 24. 41. Ps. 126. 1. Job. 24. 24. Be-
tween hope and doubt, excess of joy and fear of a mistake.

⁴ ch. 46. 1. Lu. 2. 28. 29. I shall have lived long enough if I be so happy as to see Joseph alive.

CHAP. XLVI.
ch. 21. 14, 31; 26. 33.
8. ch. 31. 45; 53; 26. 24; 25; 28. 13.

² God is here called the God of Isaac, not of Abraham; as Isaac, not Abraham, had taught Jacob the knowledge of God.

³ ch. 15. 1, 13; 22. 12. 1. Sa. 3. 10. d. ch. 28. 13.

A.M. 2299. B.C. 1795.

¹ ch. 15. 1. Is. 41. 10, 13. 1. 2.

² Jacob, recollecting how his father Isaac was expressly prohibited, ch. 26. 2. from going down into Egypt, might naturally hesitate to comply with Joseph's invitation, and therefore God appears to direct his going, and to renew his gracious promises.—C.

³ ch. 15. 13; 28. 14, 35. 11: 22. 17; 3. 10. Ex. 1. 7. 12. ch. 47. 27.

⁴ He was, according to a scriptural manner of expression (see He. 7. 9), brought up in his posterity, and literally, when, ch. 50. 13, his sons carried him into the land of Canaan, and buried him in Machpelah.—C.

⁵ Joseph shall close up thine eyes in death, and bury thee.

¹ ch. 31. 17, 18. Ex. 10. 24, 26.

² ch. 45. 19, 27.

³ ch. 15. 13. Jos. 24. 4. Ps. 126. 1. Is. 52. 4. Ac. 7. 15. Nu. 20. 15. De. 10. 22.

⁴ ch. xxix. xxx. xlix. 35. 1. Ch. ii. viii. Ex. 1. 5. 56. 14. 18.

⁵ ch. 29. 32; 35. 23, 23; 49. 3. Ex. 6. 14. Nu. 26. 5. 13. 1. 5. 2. 21. De. 33. 6. 1. Ch. 2. 15. 1. 10.

⁶ ch. 29. 33; 49. 5. 7. Ex. 6. 15. 1. Ch. 2. 14. 24. 43. Nu. 26. 14; 13. 1. 6, 22, 23.

⁷ ch. 29. 34; 49. 5. 7. 1. Ch. 2. 1. 11. 16. Ex. 6. 16. De. 33. 8. 11. Nu. 31. iv. viii. 1. Ch. vi. xxi. xxxi.

⁸ ch. 2. 13; 34. 21. ch. 29. 35; 38. 1. De. 33. 8. 12. De. 33. 7. Nu. 26. 10; 21. 1. 7. 27. 28. 1. Ch. ii. iv.

⁹ ch. 30. 14. 18; 35. 23; 49. 14. 15. De. 33. 18, 19. 1. Ch. 2. 17. 1. 5. Nu. 26. 23, 24. 1. 8, 28, 29.

¹⁰ Or, Puah and Jashub.

¹¹ ch. 30. 19, 20. Nu. 26. 25. 26. 1. Ch. 2. 13. De. 33. 18, 19. 1. Ch. 2. 1.

¹² ch. 35. 23; 29. 35. 30. 17. 21. 2. 13. 1. 5. 2. 1. 2. 3. Nu. i. xxxvi. 1. Ch. 2. 1.

¹³ ch. 30. 11; 35. 26; 49. 19. De. 33. 20. Nu. 26. 15. 17. 1. 14. 24. 25. 1. Ch. 2. 2; 5. 11. 26.

¹⁴ Or, Oeni.

¹⁵ ch. 30. 13; 35. 26; 49. 20. De. 33. 24. Nu. 26. 44. 47. 1. 13. 40. 41. 1. Ch. 2. 2; 7. 30. 40.

¹⁶ Ge. 30. 9. 13; 35. 26. Ex. 1. 4. 1. Ch. 2. 2.

father: fear not to go down into Egypt; for I will there make of thee a great nation.

4 I will go down with thee into Egypt; and I will also surely bring⁴ thee up again: and Joseph shall put his hand upon thine eyes.⁵

5 ¶ And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the waggons which Pharaoh had sent to carry him.

6 And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him:

7 His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed, brought he with him into Egypt.

8 ¶ And these are the names of the children of Israel, which came into Egypt, Jacob and his sons: Reuben, Jacob's first-born.

9 And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi.

10 And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman.

11 And the sons of Levi; Gershon, Kohath, and Merari.

12 And the sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zarah: but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul.

13 And the sons of Issachar; Tola, and Phuvah, and Job, and Shimron.

14 And the sons of Zebulun; Seread, and Elon, and Jahleel.

15 These be the sons of Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah: all the souls of his sons and his daughters were thirty and three.

16 And the sons of Gad; Ziphion, and Haggi, Shuni, and Ezbon,⁷ Eri, and Arodi, and Areli.

17 And the sons of Ashur; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister. And the sons of Beriah; Heber, and Malchiel.

18 These are the sons of Zilpah, whom

and his two sons born in Egypt, and the result is seventy, the whole of Jacob's family that settled in Egypt, according to ver. 27. In this statement the wives of Jacob's twelve sons are omitted, and they amounted but to nine. For Judah's wife was dead, ch. 38. 12, Simeon's also appears to have been dead, ch. 46. 10, and Joseph's wife was already in Egypt. Now these nine added to sixty-six give seventy-five, the whole amount of Jacob's kindred that Joseph called into Egypt. C.]

Ver. 34. [Abomination. Deep, inveterate, and almost unconquerable prejudices, against whole nations, and particular professions and employments, have been common in all ages; and have never been eradicated but by Christianity, which teaches, 'in Christ there is neither Jew nor Greek, Barbarian, Scythian, bond nor free; but Christ is all.' The Egyptian prejudices against shepherds are ascribed to two causes: the one recorded by Josephus, the inroads, conquests, and cruelties of the borderers, called shepherd-kings; the

ren, as God for Christ's sake hath forgiven me. Let me carefully conceal their faults from the world; and, to the utmost of my power, render them good for evil. In so doing I shall heap coals of fire on their head; I shall sting, yea, I shall melt their hearts. And let me carefully provide for the support and comfort of my aged parents. Following peace with all men, and keeping death always in my view, let me be such a comfort to them as may contribute to their leaving this world in a cheerful and a Christian like manner. But let me here behold, as in a glass, with what affection Jesus reveals himself, secretly reveals himself, unto his brethren of mankind, who have been his betrayers and murderers!—and how they are confounded, how they are love-melted at his presence! how encouraged by the gracious words, the exceeding great and precious promises, which proceed from his mouth! Let me behold what desire he and his Father have to place them with himself, in due time, in the best of the celestial abodes! how reviving the hopes of being for ever with the

Lord, and seeing him as he is, are to the dying saints; and how agreeable the tokens of approaching death are to them on that account.

CHAPTER XLVI. [Ver. 27. Were threescore and ten. The statement of Moses in this verse seems not to agree with that of Stephen, Ac. 7. 14. Moses makes the number that came into Egypt to be only threescore and ten, Stephen makes Joseph call his father and all his kindred threescore and fifteen souls. Now is there here either an error or a contradiction? Neither. Moses first rates the descendants of Jacob who accompanied him to Egypt at sixty and six, who are found thus:—Jacob's own children, eleven sons and one daughter, 12; Reuben's sons, 4; Simeon's sons, 6; Levi's sons, 3; Judah's three sons and two grandsons, 5; Issachar's sons, 4; Zebulun's sons, 3; Gad's sons, 7; Asher's four sons, one daughter, two grandsons, 7; Dan's son, 1; Naphtali's sons, 4; Benjamin's sons, 10; in all, sixty-six. To these add Jacob himself, Joseph

Laban gave to Leah his daughter; and these she bare unto Jacob, *even sixteen souls.*

19 The^v sons of Rachel, Jacob's wife; Joseph, and Benjamin.

20 And^unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath, the daughter of Poti-pherah priest^s of On, bare unto him.

21 And^a the sons of Benjamin *were* Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi,⁹ and Rosh, Muppim,¹ and Huppim, and Ard.

22 These *are* the sons of Rachel, which were born to Jacob: all the souls *were* fourteen.

23 And^b the sons of Dan; Hushim.²

24 And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem.

25 These^d *are* the sons of Bilhah, which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls *were* seven.

26 All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls *were* threescore and six;

27 And the sons of Joseph, which were born him in Egypt, *were* two souls: *all* the souls of the house of Jacob, which came into Egypt, *were* threescore and ten.³

28 ¶ And he sent^v Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen.

29 And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him: and he *fell* on his neck, and wept on his neck a good while.

30 And Israel said unto Joseph, Now *let* me die, since I have seen thy face, because thou *art* yet alive.

31 ¶ And Joseph said unto his brethren, and unto his father's house, I will go up and show Pharaoh, and say unto him, *My* brethren, and my father's house,⁴ which *were* in the land of Canaan, are come unto me:

32 And the men *are* shepherds, for their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have.

33 And^m it shall come to pass, when Pharaoh shall call you, and shall say, What *is* your occupation?

34 That ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we *and* also our fathers; that ye may dwell in the land of Goshen:⁵ for *every* shepherd *is* an abomination unto the Egyptians.⁶

other mentioned by Tacitus, the sacrifice by the shepherd nations of the bull and the ram—the one representing Apis, the other Jupiter Ammon, two principal deities of Egypt. The first was most probably the sole ground of prejudice in the days of Joseph, as there is no evidence that in his time the Egyptians had sunk into that idolatry, for which, by apostasy from the patriarchal religion of Abraham and Joseph, they be-

came liable to the divine judgment some centuries afterwards in the days of Moses. C.]

REFLECTIONS.—Learn, my soul, to begin all thy thanksgivings with the beginnings of thy mercies; and let me worship God as not only my own, but also the God of my fathers. In all the changes of thy lot consult the Lord's direction, and supplicate his presence. It is safe to go anywhere on earth if his ever-

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Gnizeh, they are found caricatured as a deformed and unseemly race (*Wicki-sow*). But the cause of it is not so clear. The most probable explanation is that a foreign race of shepherds had got possession of Egypt, and had for a long period tyrannized over the inhabitants. The Egyptians had thus been taught to hate all shepherds. Joined with this may have been the fact that Egypt was an agricultural and commercial country, highly civilized; and that the shepherd tribes were rude and barbarous nomads, and were therefore held in contempt.—P.

7 Or, prince.
a 1 Ch. 7, 6-12; viii. Nu. 26, 38-40; 1 Ch. 37, with ch. 49, 27. De. 33, 12.
9 Ahiram.
1 Shuphan, or Shuppin.
b ch. 30, 6, 35; 25, 49, 16, 17. De. 33, 22. Nu. 26, 42, 43, 12, 38, 39; 10, 25. 1 Ch. 2, 27, 12, 12, 35.
2 Shuphan.
c ch. 30, 7, 8; 35, 25; 49, 21. De. 33, 23. Nu. 1, 15, 42, 43; 26, 48, 49, 1 Ch. 2, 7, 13; 12, 34. 2 Ki. 15, 29.
d ch. 30, 3, 8; 35, 22, 25. Ex. 1, 4, 1 Ch. 2, 2.
e Heb. *high*, Ex. 1, 5. Ge. 35, 11.
f De. 10, 22. Ex. 1, 5; 24, 1. ver. 15, 18, 24, 25. Ac. 1, 14.
g There were sixty-six, exclusive of Jacob, and of Joseph and his two sons; and seventy, these four being included.
h ch. 43, 8; 44, 16-34.
i ch. 33, 4; 45, 14. Lu. 15, 20. Ac. 20, 37.
j ch. 45, 28. Lu. 2, 29.
k ch. 47, 1.
l With this caution he took five of his brothers along with him; and having informed Pharaoh that his father and family were come so far as Goshen, he presented his brothers to the king, who, for his sake, received them very graciously; and when he asked them what profession they were of, they told him that they were shepherds, as their family had been; that want of pasture for their cattle, and of sustenance for themselves, had made them leave Canaan; but that since, as they understood, his majesty had been so hospitable as to give them reception in his dominions, they humbly prayed, that they might be allowed to settle in Goshen, as a country most convenient for their purpose: which he readily granted, and offered, moreover, to make any one of them whom Joseph should appoint, his royal shepherd.—Sackhouse.

CHAP. XLVII.
a ch. 46, 31; 45, 16.
b ch. 45, 28, 34. It lay on the north-east of Egypt, west of the Red Sea.
c ch. 46, 33, 34. Jon. 1, 8, 2 Th. 3, 10.
d ch. 13, 9; 20, 15; 34, 10.
e ch. 45, 18; 46, 11. Jon. 1, 17, 2.
f It is not implied that Goshen was the best province of Egypt in all respects, but only that it was the best adapted for the Israelites, who were shepherds. It was more of a pastoral than an agricultural province. Joseph knew this; he also knew that the province was little valued by the Egyptians, and that consequently there would be the less cause for jealousy should the Israelites be put in possession of it. Goshen lay on the north-eastern border of Egypt, bordering on the desert, and probably embracing nearly the whole of the isthmus of Suez.—P.

g Ex. 18, 21. Pr. 22, 29.
h This may include, (1) saluting him, 2 Sa. 8, 10; 2 Ki. 4, 39; (2) prayer for his welfare, Nu. 6, 23, 24; (3) giving him thanks for his favours, Mat. 26, 26; Lu. 22, 19.
i Heb. *how many are the days of thy life*?
j He. 11, 9, 13; 13, 14. Ps. 90, 12; 119, 19. 1 Ch. 29, 15. 2 Co. 5, 6. 1 Pe. 2, 11.
k Job 14, 1. Ps. 90, 3-12.
l ch. 25, 7; 35, 28.
m Ex. 1, 11; 12, 37, with Jn. 17, 2, 24; 10, 28; 14, 2, 3.
n Ex. 20, 12. 1 Th. 4, 8. 1 Jn. 3, 17, 18.
o Heb. *according to the little ones*, ch. 50, 21. 1 Th. 2, 7.
p Or, *as a little child is nourished*.

CHAPTER XLVII.

1 Joseph presenteth five of his brethren and his father before Pharaoh. 11 He giveth them habitation and maintenance. 13 He getteth all the Egyptians' money, 16 their cattle, 18 their lands for Pharaoh. 22 The priests' land was not bought. 23 He letteth the land to them again for a fifth of the increase. 28 Jacob's age. 29 He sweareth Joseph to bury him with his fathers.

THEN^a Joseph came and told Pharaoh, and said, My father, and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they *are* in^b the land of Goshen.

2 And he took some of his brethren, *even* five men, and presented them unto Pharaoh.

3 And Pharaoh said unto his brethren, *What is* your occupation? And they said unto Pharaoh, Thy servants *are* shepherds, both we *and* also our fathers.

4 They said moreover unto Pharaoh, For to sojourn in the land are we come;⁷ for thy servants have no pasture for their flocks; for the famine *is* sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen.

5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee:

6 The land of Egypt *is* *a* before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them *s*dwell: and if thou knowest *any* men of activity among them, then make them rulers over my cattle.

7 And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob *b*lessed Pharaoh.

8 And Pharaoh said unto Jacob, How old *art* thou?⁹

9 And Jacob said unto Pharaoh, *The* days of the years of my pilgrimage *are* an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the *k*days of the years of the life of my fathers in the days of their pilgrimage.

10 And Jacob blessed Pharaoh, and went out from before Pharaoh.

11 ¶ And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.

12 And Joseph nourished his father, and his brethren, and all his father's household, with bread, according *to* their families.¹

13 ¶ And *there was* no bread in all the land: for the famine *was* very sore, so that the land of Egypt, and *all* the land of Canaan, fainted by reason of the famine.

14 And Joseph gathered up all the money

lasting arms be about me, his covenant established with me, and his comforts delighting my soul. God's promises, though they lie long under ground, will spring up, bud, and ripen at last. Let me therefore always take care of my whole family, and live in the firm assurance that on Jesus is the care of all the churches. Let me hope that, though my beginnings be small, they will, in God's time, greatly, and *even*



SPRING OF THE VIRGIN—WHERE JOSEPH MET JACOB. [GENESIS, xlvii:29, 30.]—“And Joseph made ready his chariot, and went up to meet Israel, his father, and presented himself unto him; and he fell on his neck, and wept on his neck a good while. And Israel said unto Joseph, Now let me die since I have seen thy face, because thou art yet alive.” We give the view of the Spring of the Virgin because it is in the neighborhood where Joseph lived and where his father met him. The water in

this region is such as has percolated through the soil from the Nile. Eber says that this spring is mentioned in records of the highest antiquity. It was believed for centuries that the balsam shrub could thrive here and nowhere else. This spot has come to be dear to the human race because the holy family sojourned here during their stay in Egypt, and because of its connection with Moses and Joseph.

that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house.

15 And when money¹ failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, "Give us bread: for why should we die in thy presence? for the money faileth.

16 And Joseph said, "Give your cattle; and I will give you for your cattle, if money fail.

17 And they brought their "cattle unto Joseph: and Joseph gave them bread *in exchange* for horses, and for the flocks, and for the cattle of the herds, and for the asses; and he fed them with bread for all their cattle for that year.

18 When that year was ended, they came unto him the second² year, and said unto him, "We will not hide *it* from my lord, how that our money is spent; my lord also hath our herds of cattle: there is not ought left in the sight of my lord, but our bodies, and our lands.

19 Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh; and give *us* seed, that we may live, and not die, that the land be not desolate.

20 And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.

21 And as for the people, he removed them to cities from *one* end of the borders of Egypt even to the *other* end thereof.³

22 Only the land of the priests⁴ bought he not: "for the priests had a portion *assigned* them of Pharaoh, and did eat their portion which Pharaoh gave them; wherefore they sold not their lands.

23 ¶ Then Joseph said unto the people, Behold, I have bought you this day, and your land, for Pharaoh: lo, *here is* "seed for you, and ye shall sow the land.

24 And it shall come to pass in the increase, that ye shall give "the fifth⁵ part unto Pharaoh, and four parts shall be your own, for seed of the

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1702.

o Mat. 6. 11. ver. 18.
19. 24. 1 Sa. 21. 3; 25. 8;
Ju. 8. 5, 8.o Phil. 4. 8. Ro. 12. 17.
1 Co. 10. 32.o Ex. 9. 3. 19. Job 2. 4.
Mat. 6. 24.2 Sixth of the famine.
—B.C. 1701.

o Ki. 6. 26. Je. 38. 9.

3 Joseph removed the Egyptians far from their own lands, lest they should offend against him, and so should lose the property of them.

4 Or. princes.

5 Jos. xxi. Ezr. 7. 24.

o Mat. 24. 45. Ps. 41. 1.
Pr. 13. 23. 11. 26. 15. 55.
10. Ec. 11. 6.o Ps. 41. 1; 112. 5. ver.
25.5 In requiring but a fifth part, he dealt mercifully with them, and faithfully for the king.—[From ch. 41. 34. 35 it would appear that the produce collected as a royal rent was but the 1/5th part of each year's crop, and whether this was, or was not, an increase on the customary amount does not appear; but, at all events, it was a moderate impost, and there appears no symptom of public dissatisfaction or complaint. How far private individuals may have availed themselves of Joseph's interpretation, and laid up in store against the anticipated famine, does not appear. But to estimate Joseph's management aright, Pharaoh must be considered as a *mercantile* king, one chief part, at least, of whose revenue consisted in agricultural produce, and not in direct or indirect pecuniary taxes; an arrangement still common in some eastern nations, and of which may still be traced in the *seigniorial rents* of some parts of Italy and other European nations. It was, therefore, not merely Joseph's right, but his duty, to sell to the best advantage his employer's merchandise. Nor was his employer bound by any principle of even charity, to bestow his goods, while the purchaser was able to buy. Let the idle scoffers who revile Joseph for his wisdom and fidelity set the example of *bestowing* their goods to men able to pay for them; and then, but not till then, can they escape from the weight of their own revilings. Had Joseph, indeed, enslaved the people,

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or had he taken advantage of the necessities to inflict an overwhelming rack-rent, there might and there would have been ground for accusation; but he did none of these things, but after an administration of justice and mercy, left the people grateful, content, and prosperous.—[C.]

x ch. 6. 19. 45. 7. 50. 20.

y ch. 33. 15. 18. 3. Ru. 2. 13.

6 Farmers.

7 Or. princes.

x ch. 28. 14; 46. 3; 9. 7.
Ex. 1. 7. De. 26. 5. Ps. 105. 24.8 Heb. the days of the years of his life.
9 1689.o ch. 3. 19. 2. Sa. 14. 14.
He. 9. 27. Job 30. 23. Ps. 89. 48. 49. 7. 9. 10.

o ch. 24. 2.

c He. 11. 22. ch. 49. 29; 50. 12-14. 25.

1 Jacob and the other patriarchs desired to be buried in Canaan, to testify their firm persuasion that God would bring their posterity to the full possession thereof; and to manifest their desire and expectation of the heavenly inheritance thereby typified.

o ch. 24. 26. He. 11. 21. 1 Ki. 14. 7. ch. 48. 2. He bowed—thanked God for his promises, and for the security Joseph had given him by his oath.

CHAP. XLVIII.

B.C. 1689.

2 Joseph, who could not be long absent from court, took leave of his father, but without giving strict charge to some of the family, that upon the very first appearance of danger they should immediately send for him. Accordingly, as soon as word was brought him that his father was dying, he took his two sons who, when he heard that his favourite son was come, summoned all his spirits together, and was so far revived as to be able to sit up in his bed.—[Sackhouse.]

o Job 4. 3. 4.

c ch. 28. 12-19; 35. 6, 7.

c ch. 12. 2; 13. 25. 36. 17. 8; 28. 3. 14; 32. 35. 11; 46. 3; 47. 27. Ex. 1. 7. 11. Thy natural seed shall long inherit Canaan, and thy spiritual seed shall enjoy the heavenly inheritance for ever.

field, and for your food, and for them of your households, and for food for your little ones.

25 And they said, Thou hast saved our lives: let us "find grace in the sight of my lord, and we will be Pharaoh's servants.⁶

26 And Joseph made it a law over the land of Egypt unto this day, *that* Pharaoh should have the fifth *part*; except the land of the priests⁷ only, *which* became not Pharaoh's.

27 ¶ And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and "multiplied exceedingly.

28 ¶ And Jacob lived in the land of Egypt seventeen years: so the whole age⁸ of Jacob was an hundred forty and seven years.⁹

29 And the time drew nigh that Israel "must die; and he called his son Joseph, and said unto him, If now I have found grace in thy sight, "put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt:

30 But I "will lie with my fathers; and thou shalt carry me out of Egypt, and bury me in their burying-place.¹ And he said, I will do as thou hast said.

31 And he said, Swear unto me. And he swore unto him. And "Israel bowed himself upon the bed's head.

CHAPTER XLVIII.

1 Joseph with his sons visiteth his sick father, who strengtheneth himself to bless them. 3 He repeateth God's promise. 5 He taketh Ephraim and Manasseh as his own. 7 He telleth Joseph of his mother's grave. 8 He bleisseth Ephraim and Manasseh. 17 He preferreth the younger before the elder. 21 He prophesieth their return to Canaan.

AND it came to pass after these things, that *A* one told Joseph, Behold, thy father *is* sick: and he took with him his two sons, Manasseh and Ephraim.²

2 And *one* told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel "strengthened himself, and sat upon the bed.

3 ¶ And Jacob said unto Joseph, "God Almighty appeared unto me at Luz in the land of Canaan, and blessed me,

4 And said unto me, Behold, "I will make thee fruitful, and multiply thee, and I will make

quickly, increase. Wherever I am, in station or in place, let me attend to its relative duties, giving honour to whom honour is due; and let me never be ashamed of an honest calling, but endeavour therein to abide with God. Be it my care and happiness to live always near the heavenly state, and as little connected with carnal and worldly men as possible; that when it pleases God to call me hence, I may be willing and ready at his bidding.

CHAPTER XLVII. [Ver. 21. Cities. The removal of the people to cities was necessary, for, in a rural distribution of houses, it would have been difficult, if not impossible, to provide them food. It is most probable, however, that Joseph found many of the Egyptians, what they are at this day, an unsettled, a *nomadic* people. By bringing them into cities during the famine he accustomed them to stationary dwellings and settled habits; and where infidelity has accused him of cruelty, civilization must hail him as one of her chief benefactors. The

habits of the wandering tribe called *Gipsies* in England will abundantly illustrate the evils of an unsettled condition; and the success of at least one minister in Scotland in inducing a village of these wanderers, situate in his parish, to resign their nomadic habits, and come under the permanent inspection of the ministry and regular preaching of the gospel, and afford opportunities for the systematic education of their children, will be cause of gratulation to every Christian philanthropist, and will form the best illustration and defence of the conduct of Joseph in this regulation. C.]

REFLECTIONS.—Let me never be ashamed of my relations, however low they be in station, if they be honest; nor let me ever be an idler, an inactive person, either in church or state. Activity and ingenuity in my profession are the way to preferment. What though man's days be shortened, and filled up with troubles, yet my life on earth, whether perplexed or prosperous, is but a pilgrimage to the better country above. In the meanwhile, let me highly esteem, as a

blessing, the prayers of such as fear God: and if he put me into power, let my care be to do good to all, especially to those of the household of faith. Let mercy, as well as equity, run through all my conduct. But go where I will, and enjoy what I may, let me keep sight of the promises and of the everlasting abodes: and though, for a while, I content myself with this world as a lodging, let my care, my hope, be to go to the heavenly Canaan at my death, and be with Christ, which is far better. Even here also let me behold him presenting a lost world of his brethren before the great King, the Lord of hosts, and preparing mansions for them.—behold him as giving out of his unbounded stores all the necessary blessings of time and eternity, not for our money, our cattle, our land, our persons, but freely, according to the exceeding riches of his grace; and by his oath concerning the promises of our present peace and everlasting happiness!

CHAPTER XLVIII. [Ver. 8. Beheld. Jacob, who

of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession.

5 And now thy two sons Ephraim and Manasseh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine.*

6 And thy issue, which thou begetteth after them, shall be thine, and shall be called after the name of their brethren in their inheritance.

7 And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet *there was* but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same *is* Beth-lehem.

8 ¶ And Israel beheld Joseph's sons, and said, Who *are* these?

9 And Joseph said unto his father, They *are* my sons, whom God hath given me in this place. And he said, Bring them, I pray thee, unto me, and I will bless them.

10 (Now the eyes of Israel were dim for age, so that he could not see.) And he brought them near unto him; and he kissed them, and embraced them.

11 And Israel said unto Joseph, I had not thought to see thy face; and, lo, God hath showed me also thy seed.

12 And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

13 And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him.

14 And Israel stretched out his right hand, and laid it upon Ephraim's head, who *was* the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh *was* the first-born.

15 And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day,

16 The Angel* which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers

A.M. 2315. B.C. 1689.

d ch. 41:50; 46:20. Jos.

13:7.

e Being heads of

tribes, Jos. 14:4; xvi.

xvii. Nu. 1:10, 32-35; 26.

37-40. Thy children

shall be incorporated

with the de-

scendants of Eph-

raim and Manasseh.

ch. 35:19; 1 Sa. 10.

2. Mat. 2:18. Rachel

being dead, I have

no hopes of more

children.

g ch. 30:23; 33:5. Ps.

127:2; 148:18; 1Ch. 25:5;

26:4, 5.

h ch. 27:4; 28:3.

i Heb. heavy, ch.

27:1; 1Sa. 3:2, with De.

34:7.

k ch. 37:33; 42:36.

Ep. 3:20.

l ch. 18:2; 19:1. Ex. 30.

12. Le. 19:34. Ep. 1.

1Ki. 2:19. Pr. 31:28. In

reverence to his fa-

ther, and in thank-

fulness for the honour

and affection shown

to him and his two

sons.

m Imposition of

hands was a Jewish

ceremony, introduc-

ed not by any divine

authority, but by

custom: it being

the practice among these

people, whenever

they prayed to God

for any person, to lay

their hands on his

head.

n ch. 41:51; 46:20.

ver. 18.

o He. 11:21. ch. 27:4.

28:34; 28:35. De. 33:1.

p ch. 5:2; 22:6; 17:1.

Co. 2:6. Ps. 65:1. Co.

10:31; 1Ki. 3:6. Lu. 1:6.

Is. 38:3; Co. 1:12.

q Mal. 3:1. ch. 28:15;

31:11, 13, 24. Ex. 23:20,

21, with 1 Co. 10:4, 9.

r The messenger,

the redeemer, or kin-

sman appointed to the

law of Moses, to re-

deem any alienated

inheritance. Le. 25:25;

Ru. 3:12. In ch. 28:24

we find Jacob en-

gaged in prayerful

wrestling with him

whom, in ver. 20, he

calls God. Again, in

Ho. 12:4, 5 this same

person is called the

Angel, even the Lord

God of hosts; and by

combining these pas-

sages with 2 Ti. 1:8, 18,

this glorious person

is seen to be the

Lord Jesus Christ,

who is of the seed

of David according

to the flesh; but, at

the same time, God

over all, blessed for

ever, Ro. 9:5. C.—

The form of the

blessing is worthy of

note. God is invoked

as the God before

whom his fathers

walked, and as the

God who provided

for Jacob himself

during his long life.

The Angel is also

invoked—that Angel

of Jehovah who

blessed him at

Bethel, and saved

him at Mahanaim.

The construction of

the passage shows

that the Angel is re-

garded as equal with

God and one with

him. The Angel is

the second person of

the glorious Trinity.

—P.

q ver. 5. De. 28:10. 2

Ch. 7:14. Je. 14:9.

A.M. 2315. B.C. 1689.

r ch. 49:22. De. 33:17.

Nu. 26:28; 34:37. Jos. 17:

17.

s ch. 17:20, 21; 25:23.

Nu. 1:3, 5. The tribe

of Ephraim became

greatest in number,

power, and dignity;

Joshua, the con-

queror of Canaan,

and Jeroboam, the

first king of Israel,

being of it. Nu. 26:5,

16:1. 1Ki. 11:26, 28; 12:

1. Ru. 4:11, 12.

u ch. 50:24; 1Ki. 2:2-

4. 2 Pe. 1:14. 2 Ti. 4:5.

v Lu. 2:29. Jos. xxiii.

xxiv. De. 1:—xxxiii.

w As my first-born,

De. 21:17. Nu. 26:23.

x In 4:5, ch. 33:19. What

I first purchased, and

afterwards recovered

by force from those

Canaanites who had

robbed me of it.

y ch. 41:51; 46:20.

ver. 18.

z He. 11:21. ch. 27:4.

28:34; 28:35. De. 33:1.

a ch. 5:2; 22:6; 17:1.

Co. 2:6. Ps. 65:1. Co.

10:31; 1Ki. 3:6. Lu. 1:6.

Is. 38:3; Co. 1:12.

p Mal. 3:1. ch. 28:15;

31:11, 13, 24. Ex. 23:20,

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for Jacob himself

during his long life.

The Angel is also

invoked—that Angel

of Jehovah who

blessed him at

Bethel, and saved

him at Mahanaim.

The construction of

the passage shows

that the Angel is re-

garded as equal with

God and one with

him. The Angel is

the second person of

the glorious Trinity.

—P.

q ver. 5. De. 28:10. 2

Ch. 7:14. Je. 14:9.

r ch. 49:22. De. 33:17.

Nu. 26:28; 34:37. Jos. 17:

17.

s ch. 17:20, 21; 25:23.

Nu. 1:3, 5. The tribe

of Ephraim became

greatest in number,

power, and dignity;

Joshua, the con-

queror of Canaan,

and Jeroboam, the

first king of Israel,

being of it. Nu. 26:5,

16:1. 1Ki. 11:26, 28; 12:

1. Ru. 4:11, 12.

u ch. 50:24; 1Ki. 2:2-

4. 2 Pe. 1:14. 2 Ti. 4:5.

v Lu. 2:29. Jos. xxiii.

xxiv. De. 1:—xxxiii.

w As my first-born,

De. 21:17. Nu. 26:23.

x In 4:5, ch. 33:19. What

I first purchased, and

afterwards recovered

by force from those

Canaanites who had

robbed me of it.

y ch. 41:51; 46:20.

ver. 18.

z He. 11:21. ch. 27:4.

28:34; 28:35. De. 33:1.

a ch. 5:2; 22:6; 17:1.

Co. 2:6. Ps. 65:1. Co.

10:31; 1Ki. 3:6. Lu. 1:6.

Is. 38:3; Co. 1:12.

p Mal. 3:1. ch. 28:15;

31:11, 13, 24. Ex. 23:20,

21, with 1 Co. 10:4, 9.

q The messenger,

the redeemer, or kin-

sman appointed to the

law of Moses, to re-

deem any alienated

inheritance. Le. 25:25;

Ru. 3:12. In ch. 28:24

we find Jacob en-

gaged in prayerful

wrestling with him

whom, in ver. 20, he

calls God. Again, in

Ho. 12:4, 5 this same

person is called the

Angel, even the Lord

God of hosts; and by

combining these pas-

sages with 2 Ti. 1:8, 18,

this glorious person

is seen to be the

Lord Jesus Christ,

who is of the seed

of David according

to the flesh; but, at

the same time, God

over all, blessed for

ever, Ro. 9:5. C.—

The form of the

blessing is worthy of

note. God is invoked

as the God before

whom his fathers

walked, and as the

God who provided

for Jacob himself

during his long life.

The Angel is also

invoked—that Angel

of Jehovah who

blessed him at

Bethel, and saved

him at Mahanaim.

The construction of

the passage shows

that the Angel is re-

garded as equal with

God and one with

him. The Angel is

the second person of

united! for in their anger they ³slew a man, and in their self-will they digged down⁴ a wall.

7 Cursed *be* their ⁵anger, for *it was* fierce; and their wrath, for it was cruel: I will ⁶divide them in Jacob, and scatter them in Israel.⁵

8 ¶ Judah, thou *art* ⁷he whom thy brethren shall ⁸praise: thy hand *shall be* ⁹in the neck of thine enemies; thy father's children shall bow down before thee.

9 Judah *is* ¹⁰a lion's whelp: from the prey, my son, thou art gone up: he ¹¹stooped down, he couched as a lion, and as an old lion; who shall rouse him up?

10 The ¹²sceptre shall not depart from Judah, nor a lawgiver from ¹³between his feet, until Shiloh come; and unto him *shall* the ¹⁴gathering of the people *be*:

11 Binding¹⁵ his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:

12 His eyes *shall be* red with wine, and his teeth white with milk.⁶

13 ¶ Zebulun shall ¹⁶dwell at the haven of the sea; and he *shall be* for an haven of ships; and his border *shall be* unto Zidon.

14 ¶ Issachar *is* a strong ass couching down between two burdens:

15 And he saw that ¹⁷rest *was* good, and the

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m ch. 34:25, 28.

4 Or, *houghed*

n 2 Sa. 13:15.

o Jos. 19:1; xxi. 1 Ch.

4:24, 39, 40.

p Simeon had in

reality no

separate

inheritance. The

tribe was the small-

est of the twelve,

and there was as-

signed to it by

Joshua only a section

out of the large pos-

sessions allotted to

Judah, with which in

the end it appears to

have amalgamated.

Levi had no allotted

portion. A few cities

out of each tribe

were given to the Le-

vites, who were thus

literally scattered in

Israel.—P.

p ch. 46:12; 29:35. 1

Ch. 52:He. 7:14.

q Nu. 12:1, Ju. 1:1, 2.

r Ps. 68:7; 16:40-43.

s Ch. xli. 1 Ki. v. Phil. 2,

10, 11.

t Nu. 23:24. 2 Sa. 3:1.

v Gen. 2:2 Ch. xli. xiv.

xx. xxv. 1 Co. 15:24.

u Nu. 23:24; 24:9.

v Ps. 60:7; 89:3, 4; 132.

w Nu. 24:17. Je. 30:21.

x Zec. 10:11.

y De. 28:57.

z Is. 11:10. Hag. 2:7.

Aze. 1:27. Ro. 15:12.

Lui. 1:39-53. Ps. 72:11.

8:1-15.

y 1 Ki. 4:20, 25. Mi. 4.

4 Joel 3:18. Ju. 15:1. Is.

5:1, 2; 24:3; 25:6; 55:1;

63:1. Ke. 19:12.

6 The staple

products of the territory

allotted to the tribe

are here beautifully

indicated—vines and

flocks.—P.

z ch. 30:20. De. 33:18.

Jos. 19:10-15. They

had a great trade

with Tyre and Zidon.

a See ch. 46:13; 30:

14-18. De. 33:18.

b Resting-place, ch.

8, 9. Ps. 116:7; 132:8. Jos.

19:17-23.

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7 The tribe of Issa-

char was settled in

the fertile plain of

Esdrachon, where it

was exposed to the

periodic raids of the

Arabs. Rather than

give up its portion,

or defend it by the

sword, the tribe con-

sented to pay tribute.

—P.

c ch. 30:6; 46:23. Nu.

10:25. Ju. xii.-xvi. De.

33:22. Jos. 19:40-47.

d Ju. xv. xvi. xviii.

De. 2:25.

8 The territory of

the Danites lay on the

western declivities of

the mountains bor-

dering on the plain of

Philistia. They were

thus exposed to con-

tinual depredations,

and were forced to

make reprisals, so

that in the end they

became loose in mo-

rals and unscrupulous

in acts. The words

of Jacob refer pro-

phetically to these

usual characteristics

of the tribe.—P.

e Ps. 130:5; 62:1, 5. Is.

26:12; 58:17. Mi. 7:7.

f ch. 30:11; 46:16. Nu.

xxxii. De. 33:20. Ju. x.

xi. 1 Ch. 5:18-22.

g De. 33:24. See ch.

46:17. Jos. 19:24-31.

h De. 33:21. Ju. 4:6.

10:5, 16. With ch. 46:24.

i Jos. 19:32-35.

j See ch. 30:22-24;

46:27; 48:1, 5, 19, 20. Jos.

xvi. xvi. Nu. xxxii. De.

33:17. Ps. 3.

k ch. 37:4, 18, 28; 39:7.

l Job 29:20. Ps. 44:7;

18:1, 32, 34; 28:8, 29; 21.

Zec. 10:12. Ro. 14:4.

m ch. 45:7; 47:12. Jos.

1:1-6. ch. 28:13; 35:11, 17.

n De. 33:13-17; 28:12, 8.

7.

o 1 Co. 3:21, 22. 1 Ti.

4:8. Mat. 6:33. Phil. 4:19.

Ps. 84:11; 85:12.

land that *it was* pleasant; and bowed his shoulder to bear, and became a servant unto tribute.⁷

16 ¶ Dan shall judge his people, as one of the tribes of Israel.

17 Dan shall be a ⁸serpent by the way, an adder in the path, that biteth the horse-heels, so that his rider shall fall backward.⁸

18 I⁹ have waited for thy salvation, O LORD.

19 ¶ Gad, ¹⁰a troop shall overcome him: but he shall overcome at the last.

20 ¶ Out of Asher ¹¹his bread *shall be* fat, and he shall yield royal dainties.

21 ¶ Naphtali *is* ¹²a hind let loose: he giveth goodly words.

22 ¶ Joseph *is* a ¹³fruitful bough, *even* a fruitful bough by a well, *whose* branches run over the wall.

23 The ¹⁴archers have sorely grieved him, and shot *at him*, and hated him:

24 But his ¹⁵bow abode in strength, and the arms of his hands were made strong by the hands of the mighty *God* of Jacob; (from thence *is* the ¹⁶Shepherd, the stone of Israel:)

25 *Even* by the ¹⁷God of thy father, who shall help thee; and by the Almighty, who shall ¹⁸bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb:

26 The blessings of thy father have prevailed

since Jesus has left us, by going to the Father, the Lord the Spirit supplies his place, to guard and guide us to the promised inheritance.

CHAPTER XLIX. [Ver. 2. The patriarchal blessing is embodied in these remarkable words; and the characteristics and future history of each son and tribe are sketched in outline. Like most ancient prophecies the language is poetical and highly figurative; but events are shadowed forth so plainly that the student of history can have little difficulty in recognizing them. P.]

Ver. 4. Whatever power or dignity the Reubenites had at first, they quickly lost it, Nu. 10:18-21; Jos. 4:12, 13; xxii. with Ju. 5:15, 16; 1 Ch. 15:18-26. They never rendered themselves famous by any noted exploit; nor did any judge, king, or prophet, that we know of, proceed from among them.

Ver. 6. They digged down the walls of the house where Hamor and Shechem secured themselves; and they seized upon oxen and carried them off for a spoil.

Ver. 7. The Simeonites had their inheritance in Canaan out of the lot of Judah, Jos. 19:1-9; this being too small for them, they had to seize for themselves part of Arabia, 1 Ch. 4:39-43; and it is said that many of them dispersed themselves among the other tribes, in the character of teachers. The Levites lived scattered among all the other tribes; and were the spiritual instructors of their brethren, and the collectors of the sacred revenues, Jos. xxi.; 1 Ch. vi. xxiii.-xxvi.

Ver. 8-12. The tribe of Judah was the most numerous and powerful of all, Nu. 1:27; 26:22; 2 Sa. 24:9; 2 Ch. 14:8; 17:14-16. To them their fellow-tribes often submitted themselves, Ju. 1:2; 3:9, 10; 20:18; chiefly under David and Solomon, 1 Ch. xii.; 1 Ki. iv.; many individuals of these adhered to them in the days of Rehoboam, 1 Ki. 12:17; 2 Ch. 11:16, 17; Asa, 2 Ch. 15:9; 16:6; 17:2; Hezekiah, 2 Ch. 30:11; and after their return from Babylon, Eze. 37:15-22. The tribe of Benjamin almost always adhered to them. In the march of the tribes, and in their going forth to war, God appointed them the precedence, Nu. 10:14; Ju. 1:2; 20:18. The first of the judges was one of them, Ju. 3:9, 10. The only kings that ever God in mercy granted to the Hebrew nation were of them, 1 Sa. xvi.; 2 Sa. vii.; Ps. lxxxix. Their conquests and spoils were

peculiarly remarkable, Ju. 1:2; 2 Sa. 3:1; viii. x. xxi. 2 Ch. xiii. xiv. xx. xxvi.; Is. 33:4; 37:36. In Canaan they had the first lot of the country assigned them; it was very extensive and fertile; it abounded with vines and pastures, which rendered wine and milk almost as common as water. But the predictions respecting this tribe have their principal accomplishment in Jesus Christ, who is the Lion of the tribe of Judah, to whom God hath given all power in heaven and in earth, Mat. 28:18; Ps. lxxii., and whom he hath commanded all men to adore, Jn. 5:22, 23; Phi. 2:9-11. He conquers all his and his people's enemies, Col. 2:14, 15; Ps. cx. He bestows a fulness of grace and glory upon his people, Ps. 68:12, 13. He is the true vine, who prepares for his people the wine and milk of gospel-truths, ordinances, influences, and blessings, Is. 55:1; Joel 3:18. He is called *Shiloh*, that is, the *Author of our peace, prosperity, and salvation*, Is. 9:6, 7; Mi. 5:5; Ep. 2:14; Jc. 2:3, 6; Mat. 1:21. Till he came in the flesh, Mat. 1:1; Lu. xi., the tribe of Judah not only retained its distinct form as a tribe (which none of the rest, nor that of Benjamin, properly did), but retained a governing power in its princes, judges, kings, deputies of the Chaldean, Persian, and Grecian monarchs, Maccabean governors or kings, or in the Sanhedrim or great council of their elders. Scarcely had Jesus appeared in the flesh when Judea was altogether reduced into a Roman province, having no sovereign but the Roman emperor, Jn. 19:12, 15. No sooner had the gathering of the Gentiles to *Shiloh* taken place, by the spread of the gospel, than the city and temple of Jerusalem were destroyed, the constitution of their church and state dissolved, and themselves scattered as vagabonds among all nations, to be standing witnesses, for many generations, that he is come.

[Ver. 8. The birthright which Reuben had sacrificed is here given to Judah. From first to last the tribe of Judah was the most influential among the twelve; and it finally gave a name to the whole nation—*Jew*. P.—Ver. 10. Feet. In ch. 48:12, we find Joseph bringing his two sons from *between his knees*, as a place of parental endearment and protection. By the lawgiver never departing from *between Judah's feet*, we may accordingly well understand a succession of rulers in the tribe of Judah, till the coming of Christ, the *Shiloh*, our peace, our peace-maker. C.—This re-

markable prophecy has been variously interpreted. It is interesting to know that ancient Jewish rabbins almost unanimously adopted the Messianic interpretation. Thus in the Targum of Onkelos it is rendered, 'Until Messiah comes, whose is the kingdom.' In the Jerusalem Targum, 'Until King Messiah comes, whose is the kingdom.' Rashi, 'Until Shiloh comes—King Messiah,' &c. The word *Shiloh* appears to be derived from a root which signifies 'to rest,' or 'to be secure,' and would therefore mean 'the giver of rest.' Reference is undoubtedly made to a great personal Ruler and Peace-giver, who should spring from the tribe of Judah. P.]

Ver. 16, 17. Though the Danites were the offspring of a concubine, they had as much power as the other tribes sprung of free women. They harassed the Philistines in Samson and others, Ju. xiii.-xvi. But they proved a stumbling-block to the other tribes by their idolatry, Ju. 18:29-31.

Ver. 18. I pray for, and expect, the promised deliverances to myself and posterity, but especially that spiritual and eternal salvation, to be accomplished by the Son of God in human nature.

Ver. 19. The Gadites were exceedingly exposed to the invasions and ravages of the Ammonites, Arabians, Syrians, Assyrians, &c., Ju. 10:8; 1 Sa. 11:1, 2; 2 Ki. 10:33; 15:29; 1 Ch. 5:26.

Ver. 21. [Words. Or on the authority of the Septuagint, Chaldee paraphrase, and Arabic version, spreading tree, shooting out goodly branches. But as the noun translated *words*, signifies *divergencies*, may we not retain the translation, 'a hind let loose,' that giveth forth goodly branches or antlers? The image of freedom, and grace, and fruitfulness, is thus complete. C.—'Naphtali is a hind let loose,' or 'a graceful hind'—timid and distrustful of its own powers, swift of foot to elude its enemies; but when brought to bay fierce and strong to defend its life. 'He giveth goodly words.' The tribe was to be famous for poetic genius; and we have one noble ode ascribed in part to a Naphtalite, Ju. v. P.]

Ver. 22. Joseph's posterity spread themselves far and wide, dwelling on both sides of Jordan, Jos. 12:6; 13:7; 16:17.

Ver. 24. Joseph's graces continued firm; enabling him to withstand temptations, endure injuries, and per-

above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.⁶

27 ¶ Benjamin shall *ravin as a wolf*: in the morning he shall devour the prey, and at night he shall divide the spoil.

28 ¶ All these *are* the twelve tribes of Israel: and this *is it* that their father spake unto them, and blessed them; every one according to his blessing he blessed them.⁷

29 ¶ And he charged them, and said unto them, I am to be *gathered* unto my people: bury me with my fathers in the cave that *is* in the field of Ephron the Hittite;

30 In the cave that *is* in the field of Machpelah, which *is* before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite, for a possession of a burying-place.

31 (There^a they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried *Leah*.)

32 The purchase of the field, and of the cave that *is* therein, *was* from the children of Heth.

33 And when Jacob had made an end⁸ of commanding his sons, *he* gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

CHAPTER L.

1 *The mourning for Jacob.* 4 *Joseph getteth leave of Pharaoh to go to bury him.* 7 *The funeral.* 15 *Joseph comforteth his brethren, who craved his pardon.* 22 *His age.* 23 *He seeth the third generation of his sons.* 24 *He prophesieth unto his brethren of their return.* 25 *He taketh an oath of them for his bones.* 26 *He dieth, and is chested.*

AND Joseph *fell upon his father's face*, and wept upon him, and kissed him.

form duties: and his honours were secured to him. He was a *shepherd*, to direct and provide for the Hebrews in Egypt, and *the stone*, under God, upon whom their happiness and safety were founded in that country. Joshua, who brought them into Canaan, sprung of him.

Ver. 25. God blessed his posterity with plenteous rains and dews, with fountains of water, and with multitudes of children, richly supplied with every enjoyment.

Ver. 26. Jacob's blessings excelled those of Abraham and Isaac, (1) In their extent, none of his children being excluded, as Ishmael and Esau had been. (2) In their distinct clearness: the land of Canaan, which had been formerly bequeathed in general, was now distributed to Joseph and his brethren. (3) In the apparent nearness of fulfilment; his posterity now increasing fast. Joseph was separated from his brethren when he was sold into Egypt, and afterwards by his distinguished honours there.

Ver. 33. [The phrase *gathered to his people* occurs also ch. 25. 8, 17; 35. 29, and intimates not that the parties who died were buried, but that they still lived, and were gathered in immortality to the people of the living God. It is the phrase employed by Paul, 2 Th. 2. 1, 'Now, we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our *gathering together* unto him.' C.]

REFLECTIONS.—How important is the proper work of a death-bed! for dying parents solemnly to pray for, to warn, and to direct their surviving children, is useful and becoming. The sins of parents often entail disgrace and misery upon their posterity; and the blessing of God fixes most remarkably where, for a time, there is the least appearance of it. But the lots

of mankind, even in the same family, are greatly diversified. Let me therefore, first of all, and above all, make choice of Jesus, the once promised SHILOH, and now glorified Lord and Christ, and of his salvation, and then be content with such things as I have. Amidst all my work on earth, let me seek and wait for the salvation of God, that when I have finished my course I may be gathered to Jesus and his people above!—But is not the now-departed patriarch a glass to show me my Redeemer? Is not he justly named Jacob and Israel? How long expected, earnestly desired, and supernatural was his birth! Divinely was he chosen to be the Father of many nations of believers, the peculiar people of God. He took the first Adam by the heel, fulfilling the covenant which he had broken; he supplanted and overthrew Satan and his works in the world; and, by his bloody service and suffering, he secured his mediatorial heirship of all things. What inestimable blessings he obtained for men, by offering himself to God in the likeness of sinful flesh! In this his work of love, how exposed to trouble from Jewish brethren, from Satan, the accuser of men, and from JEHOVAH, his loving Father above! How distressful his earthly exile! Hard was his service, numerous his sorrows, unsettled his lot, and remarkable his plainness and integrity. What love he bears to his mother and spouse the church! Faithful was he in his work, prevalent is he in his intercession, and glorious and extensive in his reward; for in the multitude of his redeemed he shall see of the travail of his soul, and shall be satisfied. Having finished his work, and blessed his disciples, he retired to his rest in the heavenly Canaan—the midst of the throne of God. And innumerable multitudes of spiri-

2 And Joseph commanded his servants the physicians to *embalm* his father: and the physicians embalmed Israel.

3 And forty days were fulfilled for him; (for so are fulfilled the days of those which are embalmed;) and the Egyptians *mourned* for him threescore and ten days.

4 ¶ And when the days of his mourning were past,⁹ Joseph *spake* unto the house of Pharaoh, saying, If now I have *found* grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,

5 My father made me swear, saying, Lo, I die: in my grave which I have *digged* for me in the land of Canaan, there shalt thou *bury* me. Now therefore let me go up, I pray *thee*, and bury my father, and I will come again.

6 And Pharaoh said, Go up, and bury thy father, according as he made thee swear.

7 ¶ And Joseph went up to bury his father: and with him went up all the servants² of Pharaoh, the elders of his house, and all the elders of the land of Egypt,

8 And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen.

9 And there went up with him both chariots and horsemen: and it was a very great company.

10 And they came to the thrashing-floor of Atad, which *is* beyond Jordan,³ and there they mourned with a great and very sore lamentation: and *he* made a mourning for his father seven days.

11 And when *the* inhabitants of the land, the Canaanites, saw the mourning in the floor

ual seed spring from his twelve apostles, those dignified patriarchs in the gospel church.

CHAPTER L. Ver. 2. It has been customary with many nations to embalm the dead bodies of persons of rank, taking out the bowels, and so seasoning the body with salt and spices, &c., as to preserve it long from putrefaction. In Egypt they carried this art to such a degree, that bodies embalmed remained uncorrupted for thousands of years: which are now sometimes sold in Europe under the name of mummies.

Ver. 3. It was the custom of the Egyptians to mourn seventy days for their dead, and of the Hebrews to mourn seven, 1 Sa. 31. 13; and just so long the joy of the latter lasted at their solemn weddings, ch. 29. 27; Ju. 14. 17.—[The process of embalming was tedious and expensive. The brain and intestines were first removed, and the head and body filled with spices. The corpse was then steeped in *natron* for seventy days, and then washed, wrapped in bandages of linen covered with gum, and placed in a wooden case. The whole body was thus preserved so well that the features remained almost unchanged for centuries. The mummy preserved in its case was carried with the greatest care, and placed in the cave of Machpelah. That cave has been deemed sacred ever since. May it not be, therefore, that the remains of Jacob exist still, and shall one day be brought to light by some enterprising explorer? P.]

Ver. 10. *Beyond Jordan*, in the books of Moses, denotes the *west side of Jordan*, as he delivered his writings on the east of it. In other parts of Scripture the phrase denotes the *east of Jordan*, as the writers lived on the west of it. Some, however, think that

of Atad, they said, This *is* a grievous mourning to the Egyptians: wherefore the name of it was called Abel-mizraim,⁴ which *is* beyond Jordan.

12 And his sons did unto him ^maccording as he commanded them:

13 For ^hhis sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham ^bbought with the field, for a possession of a burying-place, of Ephron the Hittite, before Mamre.

14 ¶ And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

15 ¶ And when Joseph's brethren saw that their father was dead,⁵ they said, ^hJoseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

16 And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying,

17 So shall ye say unto Joseph, ^fForgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the ^sservants of the God of thy father. And Joseph wept when they spake unto him.

18 And his brethren also went and ^ffell

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4 That is, the mourning of the Egyptians, 1 Sa. 6. 18. ^m Ex. 20. 12. Ep. 6. 1. ch. 47. 29. 30. 49. 29-32. ⁿ Ac. 7. 16. ^o ch. 23. 16-18; 25. 9; 35. 27. 29. 49. 29-31.

5 As soon as their father was buried, Joseph's brethren began to reflect on the wrongs they had formerly done him, and were not a little apprehensive that as he had the power, he might have it in his intention, to avenge himself of them; and therefore they consulted together and framed this message:

—That it was their father's earnest request that he should forget all past injuries, and continue them under his protection as formerly. This, when Joseph heard, such was his compassionate temper, that he could not refrain from weeping, and therefore to remove their fears, he sent immediately for them, and receiving them with the same kind affection as when their father was alive, excused the actions committed against him in such an obliging manner, and gave them such assurances of his future love and adherence to them upon all occasions, as made them return to their families full of joy and satisfaction.

—*Stackhouse.* ^p ch. 42. 27. Le. 26. 36. Ps. 53. 5. 14. 2. ^q Mat. 6. 12. 14. 15. Ep. 4. 32. Lu. 17. 3. 4. Col. 3. 12. 13. ^r Mat. 10. 41. Mat. 10. 42; 25. 40. Phil. 8. 16. Ga. 6. 10. 16. ^s ch. 37. 7. 9; 42. 6; 23. 7, 12; 44. 14; 45. 3.

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1 ch. 45. 5.

2 ch. 30. 2. Job 34. 10-29. De. 32. 25. Ro. 12. 19.

3 Am I in the place of God, to avenge myself upon you for the wrongs you did me?

4 ch. 37. 4. 18. 28; 45. 5. Ps. 119. 71. Ro. 8. 28. 15. 10. 7.

5 Mat. 5. 44. Ro. 12. 21. ch. 47. 12.

7 1635.

8 At the death of Jacob the Israelites were seventeen years in Egypt; and at the death of Joseph seventy-one years. The book of Genesis here ends, having given a summary of history from Adam—a period of about 2369 years.—P.

9 Nu. 32. 39. ch. 30. 3. Job 42. 16.

10 He sometimes dandled these great grand-children on his knees.

11 ver. 5. Job 30. 23. He 9. 27. Ec. 12. 5, 7. Ge. 3. 19. Ro. 5. 12.

12 ch. 21. 1; 15. 14; 46. 4. Ex. 4. 31.

13 ch. 15. 7; 18; 12. 7; 13. 15; 17; 17; 8; 26; 3; 28; 13; 35. 12; 46. 4. Ex. 33. 1. Nu. 32. 11. De. 1. 8; 6; 10; 30. 20.

14 He. 6. 16; 11. 22. ch. 47. 30; 31; ver. 5. Ex. 13. 19. Jos. 24. 32. Ac. 7. 16.

down before his face; and they said, Behold, we be thy servants.

19 And Joseph said unto them, ^fFear not; for am ⁱI in the place of God?⁶

20 But as for you, ^hye thought evil against me; but God meant it unto good, to bring to pass, as *it is* this day, to save much people alive.

21 Now therefore fear ye not: ⁱI will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

22 ¶ And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an ^hhundred and ten years.⁸

23 And Joseph saw Ephraim's children of the third generation: ^hthe children also of Machir, the son of Manasseh, were brought up upon Joseph's knees.⁹

24 ¶ And Joseph said unto his brethren, ⁱI die: and ^hGod will surely visit you, and bring you out of this land, unto the land which he ^sswore to Abraham, to Isaac, and to Jacob.

25 And ⁱJoseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

26 ¶ So Joseph died, *being* an hundred and ten years old: and they embalmed him; and he was put in a coffin in Egypt.

the Hebrew word signifies either *beyond* or *on this side*.

—[The route of the funeral-procession was no doubt the direct one from Egypt across the desert to Gaza and Hebron. The 'thrashing-floor of Atad' was probably somewhere to the south-west of Hebron. The expression 'beyond Jordan' does not always mean east of that river. Its meaning must depend on the point of view of the writer or speaker. Here it must evidently signify west. P.]

Ver. 11. [Mourning for the dead is both lawful and salutary for believers; provided it be not accompanied with murmuring against God, and be mingled with the blessed hope of the immortality of the spirit, 2 Co. 5. 8, or the resurrection of the body, 2 Th. 4. 13. C.]

Ver. 16. [Thy father did command before he died. There is no reason to infer, because this command is not previously mentioned, that therefore it is a fiction of Joseph's brethren. Joseph's employment about the court, and his brethren's residence in Goshen, allowed but little time for intimacy, and that full restoration of confidence which is best confirmed by habitual inter-

course. Their recollection of their offence against Joseph makes them anxious for a renewed confirmation of his forgiveness.—*Note.* How should the recollection of our offences against Christ, our brother (He. 2. 11), lead us, with Peter, to 'weep bitterly' at the 'throne of grace, that we may both obtain mercy, and find grace to help us in time of need,' He. 4. 16. C.]

Ver. 17. *Joseph wept*, pitying their perplexity, and grieved at their jealousy of his good-will.

REFLECTIONS. — With tender affection ought children and others to take their last farewell of dying friends; and with due care should they be decently interred. Yea, in every case it is kind and dutiful, by partaking, to alleviate the sorrows of the afflicted. It is proper that servants have their master's permission to attend work of their own, be it ever so necessary; nor should that permission be withheld upon a reasonable request. What a loss to a country, what an alarming call to preparation for eternity, is the death of one of God's true children! But it is comely to have an amicable correspondence settled between

friends on the occasion of the death of their common relations. And it is altogether unlike a Christian to make the death of friends, especially parents, a mean of commencing strife and debate, on account of some carnal bequeathments. Difficult is the work of quieting a guilty conscience, if thoroughly awakened: but it were hard-hearted, indeed, to refuse forgiveness of injuries, especially when requested by such as are at once our brethren and the servants of the God of our fathers. And when penitential confessions of injury done meet with a ready forgiveness from the receiver, it is highly ornamental and becoming; at the same time it is necessary for offenders principally to deal with God himself, through the blood of his Son. But to finish a religious life in the vigorous exercises of faith on God's promises, and in high friendship with his people, must be the summit of the true Christian's desire. Meanwhile, amidst the deaths of useful relations, that our God cannot die, cannot leave us, and can and will deliver us out of all our distresses, is a source of unfailling comfort and abiding consolation.

THE SECOND BOOK OF MOSES, CALLED EXODUS,

Contains a history of one hundred and forty-five years, and therein exhibits the fulfilment of God's promises to the patriarchs, in the multiplication of their seed, and their deliverance from bondage in Egypt; and represents the establishment of those laws and ordinances which God required them to observe as memorials of his favours. We have here particularly represented the tyranny of Pharaoh king of Egypt; the cruel bondage and marvellous increase of the Israelites; the birth, education, and exile of Moses; his and his brother Aaron's divine mission to deliver their brethren; the ten plagues inflicted on the Egyptians for refusing to let the Israelites leave their country, and their destruction in the Red Sea; the Hebrews' celebration of the passover, departure from Egypt, and safe passage through the Red Sea; God's sustenance of them by sweetened water, or water from a flinty rock, and by quails and bread from heaven; his laws relative to the passover, feast of unleavened bread, firstlings, manna, &c.; his solemn publication of his moral law from Mount Sinai; his directions relative to their civil and religious conduct; his entrance into covenant with them, ch. i.-xxiv.; his directions concerning the tabernacle and its furniture, and concerning the apparel and consecration of his priests; the Hebrews' idolatrous making and worshipping the golden calf; Moses' intercession for them, and God's gracious reconciliation by means of it; their voluntary contribution for, and actual making and erecting, the tabernacle and its whole furniture, ch. xxv.-xl. There are, perhaps, more types of Christ in this than in any other book in the Bible.

CHAPTER I.

1 The children of Israel, after Joseph's death, multiply greatly. 8 The more they are oppressed by a new king, the more they multiply. 15 The piety of the midwives, in saving the men-children alive, is rewarded by God. 22 Pharaoh commandeth the male-children to be cast into the river.

NOW "these are the names of the children of Israel which came into Egypt; every man and his household came with Jacob.

2 Reuben, Simeon, Levi, and Judah,

3 Issachar, Zebulun, and Benjamin,

4 Dan, and Naphtali, Gad, and Asher.

5 And all the souls that came out of the loins¹ of Jacob were ^{seventy} souls: for Joseph was in Egypt *already*.²

6 And "Joseph died,³ and all his brethren, and all that generation.

7 And⁴ the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

8 ¶ Now there arose up a 'new king over Egypt, which knew not Joseph.

9 And he said unto his people, 'Behold, the people of the children of Israel *are* more and mightier than we:

10 Come⁵ on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get⁶ them up out of the land.

11 Therefore they did set over them taskmasters to 'afflict them with their burdens. And they built for Pharaoh treasure-cities, Pithom and Raamses.⁴

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CHAP. I.

1 In Ge. 29. 31-35; 36. 1-24; 46. 8-26; 49. 3-27; 35. 22-26. ch. 6. 14-16. 1 Ch. 2. 1, 2; 12. 23-40; 27. 16-22.

1 Heb. thigh.

2 Ge. 46. 27. De. 10. 22. Ac. 7. 14.

3 In Ge. 46. 26, 27 an analysis of the number is given. Descendants of Jacob 66, Joseph and his two sons, and Jacob himself—in all 70. It is stated that Jacob's sons' wives are not included. The same number is given in De. 10. 32. It is remarkable that the Septuagint version of Genesis and Exodus makes the number 75, of whom nine are said to be children of Joseph. In Ac. 7. 14 Stephen says, 'Then came Joseph, and called his father Jacob to him, and all his kindred, *three-score and fifteen* souls.' Stephen may either have followed the Septuagint version, which was then commonly used in Palestine; or, which is more probable, he may have included the living wives of the patriarchs, making up the number thus—sons and grandsons 66, wives 9.—P.

4 Ge. 50. 24, 26. Ac. 7. 15-17.

5 Cir. 1635.

6 Ge. 12. 7. 3. 16; 15. 5; 17. 4-6; 18. 12; 17. 26; 28. 4; 14. 35; 11. 46; 31. 47. 27. Ps. 105. 23, 24. De. 10. 22; 26. 5. Ne. 9. 23. ch. 12. 37. Ac. 7. 17.

7 Cir. 1598.

8 Job 5. 2. Ec. 4. 4. Pr. 14. 28; 27. 4. Ja. 4. 5; 3. 14. 16. Tit. 3. 3. Nu. 22. 4, 5.

9 Pr. 11. 12. Ac. 7. 19. Ps. 105. 25. Nu. 22. 6.

10 With Ge. 15. 14; 46. 4; 50. 24. ch. 11. xiv.

11 Ge. 15. 13. ch. 2. 11. Ps. 81. 6; 68. 13; 105. 25. De. 26. 6.

4 Pithom was situated near the northern end of the canal which con-

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nected the Red Sea with the Mediterranean. Raamses was also near the canal, but more to the south. Both cities were in Goshen, and were probably intended as fortresses to command the province.—P.

5 Ps. 105. 24. Pr. 30. Ac. 14. 22. Ro. 8. 28. He. 12. 6-11.

6 Pr. 27. 4. Job 5. 2. See ver. 9.

7 ch. 20. 2; 23. 3. 7. De. 4. 20; 26. 6. Ps. 68. 13; 81. 6. Ge. 15. 13. Ac. 7. 19.

8 Cir. 1598.

9 The grammatical structure of the original shows that these women were Hebrews, and not, as some suppose, Egyptians. Pharaoh had authority over them just as he had over their whole nation. Two only are mentioned. They were probably the heads of the profession.—P.

10 Re. 12. 3-5. Ps. 83. 4. Mat. 21. 38.

11 Shall kill him. To persons educated in the principles of Christianity, this deliberate cruelty of Pharaoh seems almost incredible. But when it is recollected that infanticide was tolerated by the laws of Solon at Athens and of Lycurgus at Sparta, (and these were the two most renowned legislators of Greece), and that it is still legally practised to a vast extent in Hindostan, China, and elsewhere, this record of a decree, to us so apparently improbable, becomes an internal evidence of the truth of the Mosaic history.—C.

12 Pr. 16. 6, 7; 24. 11, 12. Ac. 5. 29; 14. 19. Da. 3. 16. Ge. 9. 5, 6.

13 Sa. 13. 28. Ec. 8. 4.

14 Jos. 2. 4; 2. 17, 19.

15 He. 6. 10. Ps. 41. 1, 2. Mat. 10. 42; 25. 40. Pr. 19. 17.

16 See ver. 7, 12.

12 But the more they afflicted them, ^{the} more they multiplied and grew. And they were 'grieved because of the children of Israel.

13 And the Egyptians made the children of Israel to serve with ^{rigour}:

14 And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, *was* with rigour.

15 ¶ And the king of Egypt⁵ spake to the Hebrew midwives; (of which the name of the one *was* Shiphrah, and the name of the other Puah;)⁶

16 And he said, When ye do the office of a midwife to the Hebrew women, and see *them* upon the stools; if it *be* a son, then ye shall ^{kill} him;⁷ but if it *be* a daughter, then she shall live.

17 But the midwives ^{feared} God, and did not as the king of Egypt commanded them, but saved the men-children alive.

18 And the king of Egypt called for the midwives, and said unto them, ^{Why} have ye done this thing, and have saved the men-children alive?

19 And ^{the} midwives said unto Pharaoh, Because the Hebrew women *are* not as the Egyptian women; for they *are* lively, and are delivered ere the midwives come in unto them.

20 Therefore ^{God} dealt well with the midwives: and ^{the} people multiplied, and waxed very mighty.

CHAPTER I. Ver. 8. Perhaps this king pertained to a new family, which obtained the throne about a hundred years after the Hebrews went down to Egypt. —[It is known that a number of dynasties, different in race and character, ruled over Egypt. It is probable that we have here an indication of the rise of a new dynasty—strangers to the country, and ignorant of its history. If not entirely ignorant of history, the new king was at least so opposed to the policy of his

predecessors, that he ignored the claims and services of the Israelites. P.]

Ver. 10. The Israelites about this time began their compliance with the Egyptian idolatry, for which God justly punished them by the hand of the Egyptians, Jos. 24. 14; Eze. 20. 7, 8; 23. 8; Ps. 105. 25.

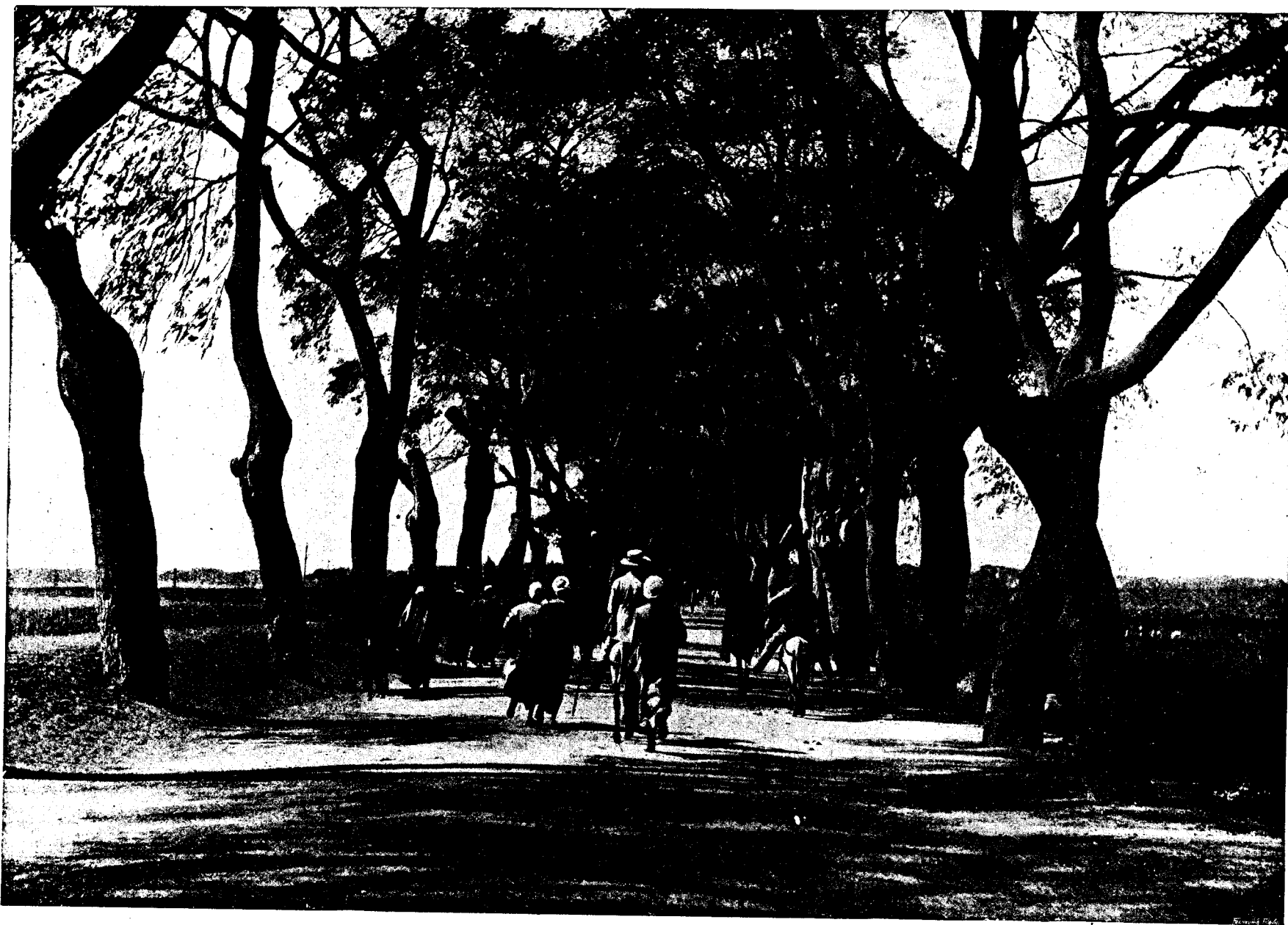
Ver. 11. Perhaps these cities were not only intended for depositing the stores of the country, but also for protecting it from the Arabs, Philistines, and others

on the north-east, or for retaining the Hebrews in their bondage.

Ver. 19. Probably, by virtue of the special assistance of God, it was really so with many of the Hebrew women.

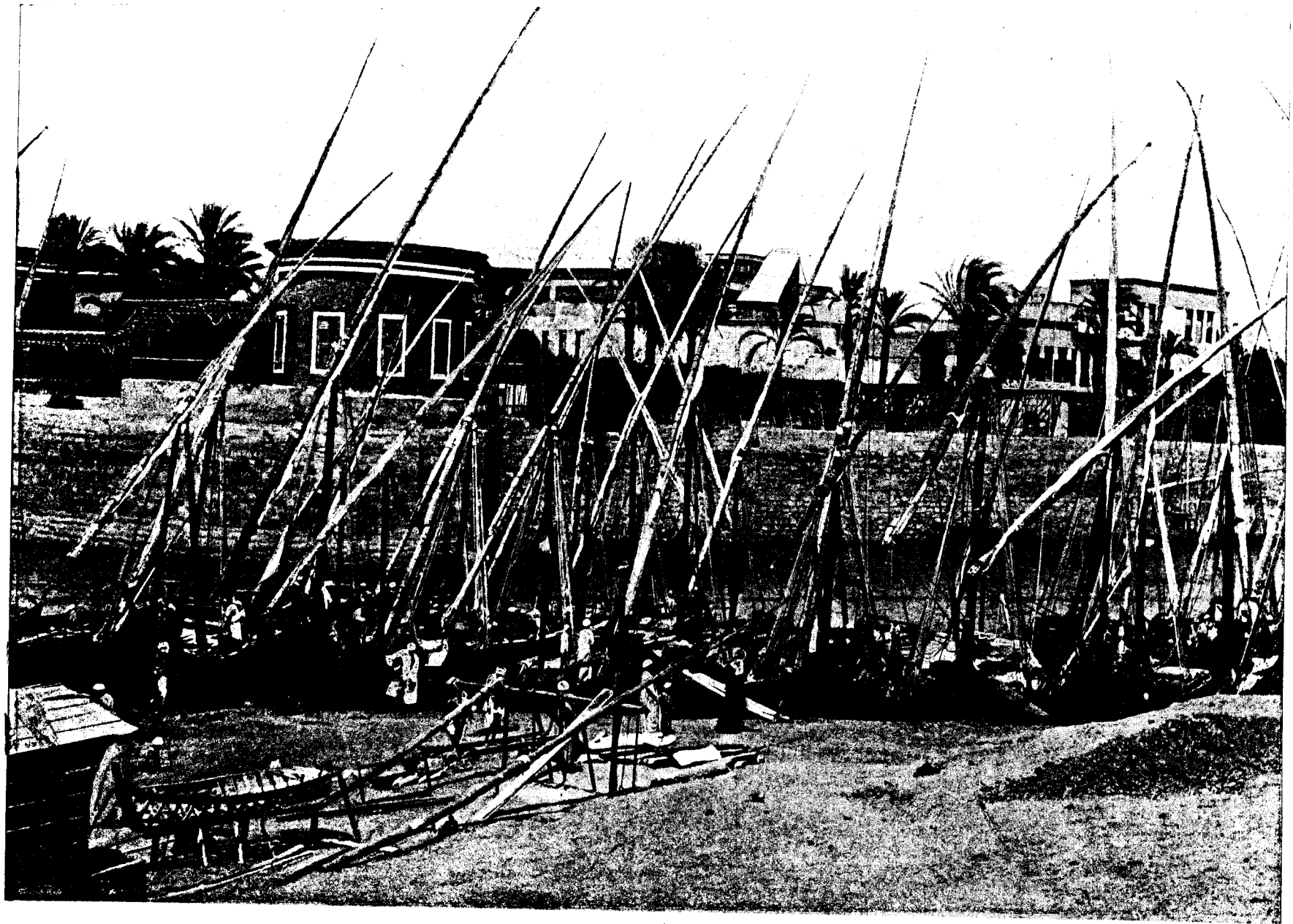
Ver. 21. While God exceedingly multiplied the Hebrews, he increased the families and happiness of the midwives.

REFLECTIONS.—One generation quickly passes



ROAD TO THE PYRAMIDS. [EXODUS, 1:8.]—"Now there arose up a new king over Egypt which knew not Joseph." We give a beautiful picture above illustrating a scene in Egypt just across the River Nile at the turn of the road, as we pass from Cairo to the Pyramids. One meets here in the early morning market folk coming from the country with donkeys laden with all kinds of vegetables; camels bearing fresh

loads of clover, and expecting from the sale of these to take back in the afternoon such necessities from the stores as they need. This is a macadamized road lined on either side by acacia trees. This picture was taken by our artist instantaneously, hence the people appear to be in motion. This scene is about a mile out from Cairo and about eight miles from the Pyramids, though the Pyramids were in sight even at this point.



THE NILOMETER, WHERE MOSES WAS FOUND IN THE BULRUSHES. [Exodus ii: 5].—"And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side: and when she saw the ark among the flags she sent her maid to fetch it. And when she had opened it, she saw the child." According to tradition, Moses was hid in the rushes near the scene which we give above.

The Nilometer measures the annual rise of the river. It is situated at the southern extremity of the Island of Rhoda opposite old Cairo. Egypt is often called the gift of the Nile, and hence this river is held in almost sacred reverence by the natives. The inundation of the Nile begins about the end of June and reaches its highest point at the end of September. It then gradually subsides until by the end of January the country begins to dry up again.

21 And it came to pass, because the midwives feared God, that he made them houses.⁴

22 ¶ And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

CHAPTER II.

1 *Moses is born, and laid in an ark cast among the flags.* 5 *He is found, and brought up by Pharaoh's daughter.* 11 *He slayeth an Egyptian.* 13 *He reproveth an Hebrew.* 15 *He fleeth into Midian.* 21 *He marryeth Zipporah.* 22 *Gershom is born.* 23 *God respecteth the cry of the Israelites.*

AND there went a man of the house of Levi, and took to wife a daughter of Levi.

2 And the woman conceived, and bare a son:⁵ and when she saw him that he was a goodly child, she hid him three months.

3 And when she could not longer hide him, she took for him an ark of bulrushes,⁶ and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink.

4 And his sister stood afar off, to wit what would be done to him.

5 ¶ And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river side: and when she saw the ark among the flags, she sent her maid to fetch it.

6 And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children.

7 Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

8 And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.⁸

9 And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and

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I will give thee thy wages. And the woman took the child, and nursed it.

10 And the child grew,⁷ and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses:⁸ and she said, Because I drew him out of the water.

11 ¶ And it came to pass in those⁹ days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren.

21 And Moses was content to dwell with the man: and he gave Moses 'Zipporah his daughter.

22 And she bare him a son, and he called his name 'Gershom.² for he said, I have been a stranger in a strange land.

23 ¶ And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried; and their cry came up unto God by reason of the bondage.

24 And God heard their groaning, and God remembered his 'covenant with Abraham, with Isaac, and with Jacob.

25 And God looked upon the children of Israel, and God had respect unto them.

CHAPTER III.

1 Moses keepeth Jethro's flock. 2 God appeareth to him in a burning bush. 3 He sendeth him to deliver Israel. 11 Moses inquireth, and is told the name of God. 15 God's message to Israel.

NOW Moses kept the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the back-side of the desert, and came to the 'mountain of God, even to Horeb.³

2 And the 'Angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the 'bush burned with fire, and the bush was not consumed.

3 And Moses said, I will now turn aside, and see this 'great sight, why the bush is not burned.

4 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, 'Moses, Moses! And he said, Here am I.

5 And he said, 'Draw not nigh hither: 'put off thy shoes from off thy feet; for the place whereon thou standest is holy ground.⁴

6 Moreover he said, 'I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

7 ¶ And the LORD said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;

A.M. 2474. B.C. 1530.

2 ch. 4. 20, 25; 18. 2. Nu. 12. 1. 17; 19. 15. He. 11. 13, 14. Ps. 39. 12; 119. 10. 1 Ac. 7. 30; ch. 4. 19. 2 ch. 3. 7. Ps. 12. 5. De. 32. 36; 26. 6. Nu. 20. 10. Ne. 9. 9. Is. 54. 4. 2 Ge. 15. 14; 17. 7; 26. 34; 4. Ps. 105. 6-13. 2 Heb. xxi. ch. 3. 7, 8, with 1. 8. Mat. 7. 23.

CHAP. III.

B.C. 1492.

2 ch. 2. 16, 21. Ps. 78. 70, 71. Lu. 2. 8. Am. 1. 1; 7. 14. 2 ver. 5. 12; ch. 18. 5. 19. 3. 11; 24. 15-17. 1 Ki. 19. 8.

3 It would seem from a careful examination and comparison of several passages that Horeb was a name given to a group of mountains, while Sinai was the specific name of one prominent and noted peak. This peak, however, gave its name to a district. Ex. 19. 1. 2. It should also be noted that the names Horeb and Sinai are more than once interchanged, and are given to the same mountain. P. Ac. 7. 30. ver. 6. Mal. 3. 1. Is. 63. 9. Ge. 48. 16; 16. 7. 10. De. 33. 16. Lu. 20. 37. 2 Ge. 15. 13. Ps. 66. 12. Is. 43. 2. De. 4. 20. Da. 3. 27. Jn. 1. 14. Ro. 8. 3. 2 Ps. 135. 10. Is. 53. 10. 2 Ac. 7. 31. Ro. 8. 28; 11. 33. 2 Co. 4. 17. 3 Ge. 1. 2. Is. 3. 4, 5. 8. 10. Ps. 62. 11. 2 ch. 19. 12. 21. 2 Jos. 5. 15. Ac. 7. 33. 4 In the East the shoes are always taken off on entering mosque, church, or other sacred building; and even on entering a room. Where a gentleman would take off his hat in England, an Eastern, whether male or female, would take off the shoes. To facilitate this operation loose overshoes are worn by the higher classes. P. — The eastern shoe, or sandal, was so constructed as to be easily removed, like the European slipper. In eastern countries it is taken off the shoe, both in ancient and modern times, closely corresponding with the European custom of taking off the hat. — To render a place, a garment, or a vessel, or other inanimate object, holy, signified to set it apart from its common use to the service of God. — C.

2 Mat. 22. 32. Ac. 7. 32. Ge. 17. 17. 5. ver. 14. 15; ch. 4. 5. 2 Ac. 7. 32. Ge. 17. 3. 1 Ki. 19. 12. Is. 65. 6. E. Lu. 5. 8. He. 12. 21. Da. 10. 7. 8. Mat. 17. 7. Re. 1. 17. 1 ch. 2. 25. Ac. 7. 34. Ge. 29. 32. 1 Sa. 9. 16. Ps. 106. 44.

A.M. 2512. B.C. 1492.

2 Ge. 11. 5; 15. 14; 18. 46; 4. 50. 24. Is. 64. 1. Ps. 48. 9; 139. 12; 224. 5; 91. 15.

2 Ge. 15. 18-21; 13. 14. Is. 17. 7; 1. 10. 7-9; 26. 9. ch. 13. 5; 33. 3. 3; 23. 23-31; 34. 11. Ne. 9. 28-29. Ps. 44. 2. 3; 66. 12; 134. 55; 139. 10; 44. Eze. 20. 6, 15.

2 See ch. 2. 23; ver. 7.

2 Ac. 7. 34-36. Ps. 106. 26; 77. 20. Mi. 6. 4. Is. 63. 11, 12. ch. v. xi. 1. Sa. 12. 6. Ho. 12. 13.

2 ch. 6. 12; 4. 10-13. Je. 1. 6. Is. 18. 18. 2 Sa. 7. 18. 1 Ki. 3. 7; 9. 2 Co. 2. 16; 3. 5.

5 The impartiality of the sacred history, an in recording his own infirmities, errors, and transgressions, in this and the several succeeding verses, peculiarly deserves our attention. Moses, by narrating the various objections which his unbelief made to the divine call, and his presumption and obstinacy in adhering to them, notwithstanding all that God and the inspired writers, of which we have many examples, such as Samuel recording his own mistakes to the chosen of God in the family of Jesse, and the reproofs he received from God on that account; and, likewise, John the Divine states the great danger he was in of falling into idolatry by worshipping an angel, and the check he received from the messenger; and many others, which will occur to the mind of the attentive reader.

2 Jos. 1. 5. Is. 41. 10. 13; 43. 2. Ro. 8. 31. He. 13. 5. Ge. 15. 1.

2 As Is. 7. 14; 37. 30. Je. 43. 30; 53. 54. Ps. 86. 17. Ge. 15. 8. ch. 4. 1-9. Ju. 6. 17, 21; 36-40; 7. 12; 13. 14.

2 Ex. xxi. xl. Le. i. xxvii. Nu. i. x.

2 We. 1. 4. He. 13. 8. Jo. 8. ch. 6. 3. 2 Co. 1. 20. Job. 11. 7.

2 Ge. 17. 7, 8. ver. 6; ch. 4. 5. Mat. 22. 32.

2 Ho. 12. 5. Ps. 135. 13; 102. 12. He. 13. 8. Mal. 3. 6.

2 Chief men, Ge. 50. 7. ch. 18. 12; 24. 4, 11; 4. 29.

8 And I am 'come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto 'a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

9 Now therefore, behold, the 'cry of the children of Israel is come unto me; and I have also seen the oppression wherewith the Egyptians oppress them.

10 Come now therefore, and I will 'send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

11 ¶ And Moses said unto God, 'Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?⁵

12 And he said, Certainly 'I will be with thee: and this shall be a 'token unto thee that I have sent thee; When thou hast brought forth the people out of Egypt, 'ye shall serve God upon this mountain.

13 And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?

14 And God said unto Moses, 'I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

15 ¶ And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, 'The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my 'memorial unto all generations.

16 Go and gather the 'elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have

prevail in the heart, no carnal consideration will deter such an one from joining himself to God's church and people. The sincerest kindness and friendship is frequently requited with abuse and contempt, and the strongest carnal affection quickly turned into murderous rage. But God regards even the affectionate design, and graciously provides a place of refuge for his persecuted friends and servants, where they may be safe and useful. No change of lot, no change of country, can make us lose the enjoyment of our God; nor deprive us of him as our reconciled God in Christ, to sympathize with us in, and bring us safely through, our most grievous afflictions.

CHAPTER III. Ver. 1. Horeb or Sinai was called the mount of God, as he at this time appeared on it, and soon after proclaimed his laws from it, ch. xix. xx. — [Horeb. Sinai and Horeb were the names of two eminences of the same mountain range. C.]

Ver. 2. This flame represented the awful majesty, perfect purity, and infinite power of God. The bush burning and not consumed, denotes the church of God, and particularly the Israelites, in their state debased, exposed, persecuted, and afflicted; but preserved by the presence and power of God, Jn. 16. 33; Ac. 14. 22;

Ps. 46. 1-5. But perhaps it chiefly prefigured the Godhead as dwelling in the manhood of Christ; and the terrible execution of divine justice upon him, while he was preserved by his Godhead, and his Father's residence in him, Jn. 1. 14; Col. 2. 9; 1 Ti. 3. 16; Is. 1. liii.; 2 Co. 5. 19, 21. — [The Angel of the Lord. That God is essentially 'invisible' is the revealed doctrine of Scripture, 1 Ti. 1. 17, and, when his infinity is considered, must be the deduction of reason. Yet to deny God the power of rendering himself visible were to limit both his omnipotence and his wisdom. Nay, it were to deny to God the capacity that he has actually bestowed upon the spirit of man; which, though invisible to the eye, makes its presence, its will, and its excellence visible by spirit and action in a body. On this occasion God renders himself visible by a flame of fire, by speech, promise, and command; and this appearance is called 'the Angel of the Lord,' ver. 2; 'JEHOVAH,' and 'God,' ver. 4; and the 'God of Abraham, Isaac, and Jacob,' and 'God,' ver. 6. Now, it is declared, Jn. 1. 18, 'No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared (educated) him.' Therefore, this manifestation of the invisible God was 'the WORD that was with God, and was God.' C.]

Ver. 5. The pulling off his shoes marked with what holiness, humility, and reverence we ought to approach unto God.—The ground was holy, was occasionally consecrated by the special manifestation of God thereon.

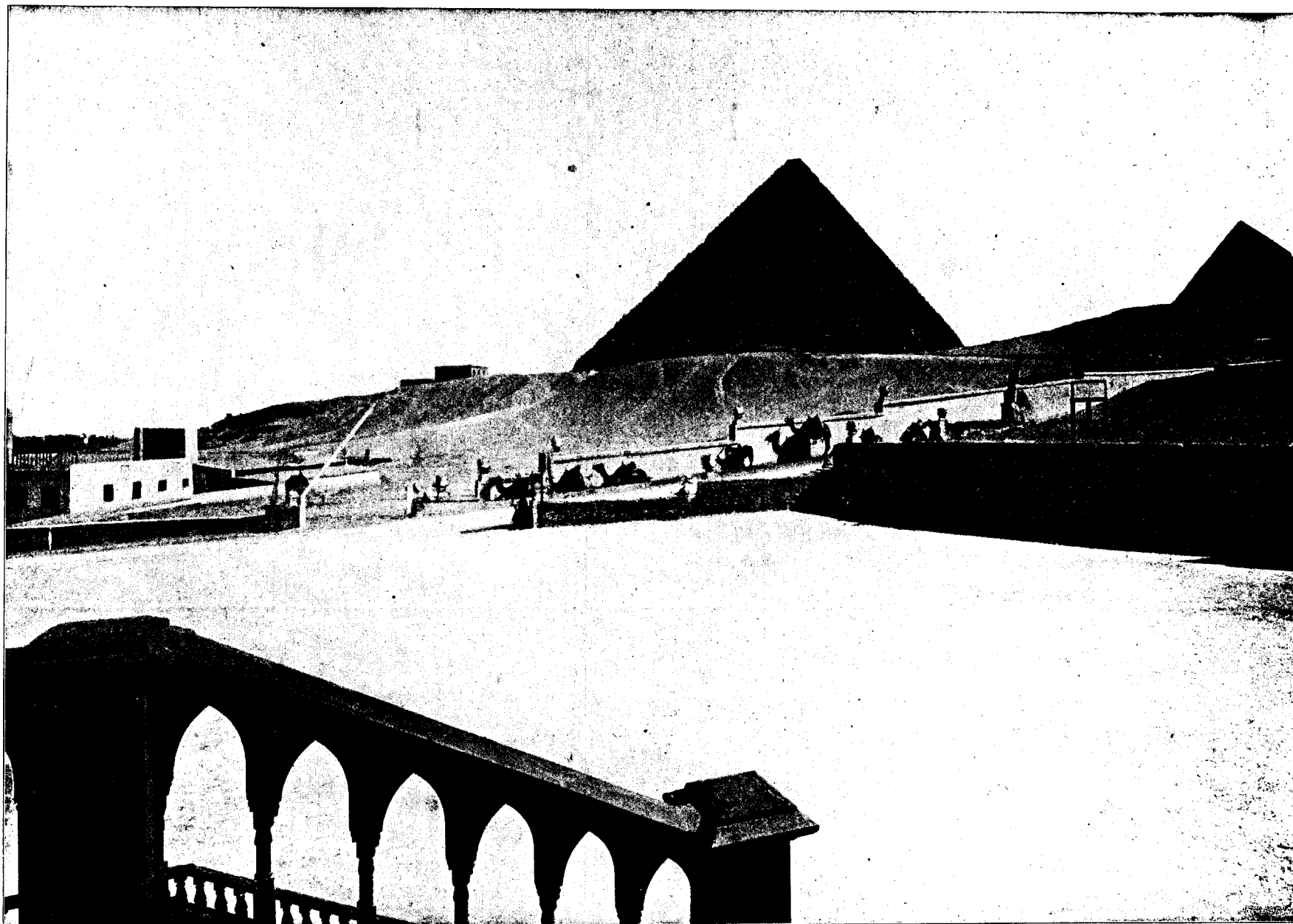
Ver. 6. God was the God of Abraham, &c. He was engaged to them by manifold promises, which he was now come to perform.

Ver. 7. I have seen, &c. I have kindly observed, mercifully regarded, and pitied their misery.

Ver. 8. I am about to manifest my infinite power and condescension in their deliverance.—A land flowing with milk and honey, is one abounding with necessary and agreeable productions.

Ver. 12. In the view of this solemn fellowship with me, encourage yourself to promote this deliverance.

Ver. 13. Which of these names should I use, that they may be most encouraged to expect the deliverance?—[The names by which God revealed himself to his people in primeval times were descriptive of the attributes—of power, mercy, &c.—which he was about specially to manifest. At creation he was Elohim, the 'God of power'; to Abraham in a strange land he was El-Shaddai, 'God Almighty'; to Melchizedek he was El-Elyon, 'The Most High,' far above all other gods.



CHEOPS FROM THE MENA HOUSE—A TOMB STANDING WHEN THE CHILDREN OF ISRAEL WERE IN EGYPT. [Exodus, ii:23.]—"And it came to pass, in process of time, that the king of Egypt died; and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God, by reason of the bondage." Cheops is the tomb of an Egyptian king by this name. This was not the king represented in the twenty-third verse of the second

chapter of Exodus as dying, but Cheops was the second king of the fourth dynasty, and lived B. C. 3733. His name was found written in red ink upon the blocks of stone inside the pyramid. The four sides measure about 755 feet each. The height of the pyramid is now 451 feet, but it is said to have been originally 481 feet. This pyramid had been standing 2202 years when Moses was sent to deliver Israel. This is according to the calculation of Wallis Budge.

surely visited you, and seen that which is done to you in Egypt:

17 And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

18 And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath met with us; and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God.⁶

19 ¶ And I am sure that the king of Egypt will not let you go, no, not by a mighty hand.

20 And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go.

21 And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty:

22 But every woman shall borrow⁷ of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians.

CHAPTER IV.

1 Moses' rod is turned into a serpent. 6 His hand is leprous. 10 He is loath to be sent. 14 Aaron is appointed to assist him. 18 Moses departeth from Jethro. 21 God's message to Pharaoh. 24 Zipporah circumciseeth her son. 27 Aaron is sent to meet Moses. 31 The people believe them.

AND Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee.

Moses now asked for a name that would represent the aspect in which God was about to appear to Israel. *P.*

Ver. 14. *I am that I am, I am* the Fountain of being, eternally and unchangeably existing in, of, from, and by myself.—[Moses having asked God by what name he would declare him to the Israelites, God gives the name EHYEH, 'I am.' It signifies the self-existent, eternal, and immutable God. It signifies immutability exhibited especially in the fulfilment of promises after a long and almost hopeless interval. This was the character God was now about to manifest to the Israelites. Hence he said to Moses, 'EHYEH is what I am,' that is, 'EHYEH is my name:—'Thou shalt say unto the children of Israel, EHYEH hath sent me unto you.' The translation in the English version of what is in reality a proper name obscures the sense. *P.*]

Ver. 15. This is my character, whereby I will be remembered, owned, and served by my people, and distinguished from all others.

Ver. 19. Notwithstanding manifold plagues inflicted on his kingdom, he will not let you go but by mere constraint.

Ver. 22. The word here rendered *borrow* signifies merely to ask: it was no sin thus to ask the Egyptians' property. God, the original and supreme proprietor of all things, commanded it. The Egyptians had forfeited their right by their wickedness, with respect to him. Hereby, too, he, as a righteous Judge, ordered payment of their wages to the Hebrews, who had been defrauded.—[*Borrow*. This statement has often become the butt of the infidel's arrow, on the ignorant supposi-

tion that the God of the Hebrews meditated, planned, and approved robbery, under pretence of borrowing. The passage obtains a triumphant defence upon two principles. 1. The word translated *borrow*, simply signifies to ask. 2. Let the objector reflect how long Israel had served Egypt, in a state of cruel and unremunerated slavery; and then say, were all the treasures of Egypt sufficient to pay them reasonable wages? He that buys a slave has some pretence (and but a pretence) to use him as his property, and render him nothing beyond food and raiment; but he that makes a freeman a slave, as Pharaoh did, has not even that pretence. Let it be farther remembered, that the Hebrews were, at this period, not merely field-labourers, but practical architects (ch. 5. 14), and accomplished artisans (ch. 31. 3-6; 35. 30-35); and the amount of wages due will be still farther increased, and the 'spoiling of the Egyptians' such an act of common justice as an upright judge, in modern times, would inflict upon any one refusing to pay his servant's wages. *C.*]

REFLECTIONS.—However long God seem to neglect, he will visit me at last. Let me therefore attend to my lawful calling, however mean, expecting his countenance in the way of my duty. If I desire solemn fellowship with him, let me retire from the world, and inquire into what he hath revealed. Let me always approach his presence with strong faith, holy awe, clean hands, and a pure heart. Let me, with joy and wonder, behold him as in Christ crucified, and as present in his church, to preserve her in her

2 And the LORD said unto him, What is that in thine hand? And he said, A rod.

3 And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent: and Moses fled from before it.⁸

4 And the Lord said unto Moses, Put forth thine hand, and take it by the tail.⁹ And he put forth his hand and caught it, and it became a rod in his hand:

5 That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

6 ¶ And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow.

7 And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his other flesh.

8 And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.

9 And it shall come to pass, if they will not believe also these two signs,¹ neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land.

10 ¶ And Moses said unto the LORD, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue.

11 And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb,

A.M. 2512. B.C. 1492.

a Ge. 15. 14; 50. 24. Lu. 1. 68. ver. 7; ch. 2. 23-25.

b Ge. 15. 14. 18-21. See ver. 8.

c ch. 4. 3; ver. 16.

d ch. 5. 3. Nu. 23. 3-4. 15. 16. Ge. 48. 3; 12. 1; 15. 1; 17. 1.

e ver. 12; ch. 7. 16; 8. 27; 1. 1; Je. 2. 2, 6.

f There is no attempt at, or countenance of, deception here. This moderate request was in the first instance to be made to Pharaoh, so that in refusing he might be left without excuse. The request implied that the Israelites must be completely out of Egypt—away from the idols, the temples, the pollutions of the land, and the evil and restraining influences of the people—ere they could worship Jehovah freely and acceptably.—*P.*

g Or, but by strong hand, ch. 6. 1; vii. xiv. Ps. 136. 1; 12. 1; Je. 32. 20. Is. 63. 12, 13.

h Ge. 15. 14. Ju. 6. 8; 10. 15. 26. 11. ch. vii. xii. Ps. 105. 38.

i ch. 11. 3; 12. 36. Ps. 105. 46. Ge. 39. 21. Pr. 10. 7.

j ch. 11. 2; 12. 35. Ge. 15. 14. Ps. 105. 37.

k Biblical critics and commentators are generally agreed in considering the word *borrow* as a maltranslation; the proper meaning of the Hebrew term *shaal* being 'to ask, or to solicit, or to demand'; and it is so understood in every other version but our own.—See note on this verse, foot of the page.

l Eze. 39. 10. Job 27. 17. Pr. 13. 22. Is. 33. 1.

CHAP. IV.

a ch. 3. 18. Ac. 7. 25. Je. 1. 6. Eze. 3. 14.

A.M. 2512. B.C. 1492.

b Ge. 30. 37. ver. 20. c ver. 17; ch. 7. 15.

d Miracles were from the first the palpable evidences of a divine commission. Man had no means of directly testing the genuineness of the commission of the prophet or apostle. He could not be expected to admit it without satisfactory evidence. Hence God, in gracious condescension to human weakness, gave to his servants divine power, the exercise of which was to be the visible evidence of their divine commission.—*P.*

e Ge. 22. 1. Ps. 91. 13. Mat. 13. 38.

f The faith of Moses is tried and exemplified in this first act of obedience. To grasp the serpent by the neck would have been the dictate of human experience and wisdom, as even the lower animals do. But Moses obeys God without gaining saying and though he fled on his own impulse, he fearlessly seizes it by the tail on God's authority.—*P.*

g Note. We are not to combat sin and Satan by our own wisdom and plan, but by God's revealed command.—*C.*

h In. 20. 27. 31. c Ch. 20. 20. ch. 3. 16; 31. 15. 7-9.

i Nu. 12. 10. 2 Ki. 5. 27. 2. Lu. 32. 39. Mat. 8. 3. 4. ver. 30. Mt. 6. 6. 9. 13; 15. 8; 24. 14. Ju. 6. 17. 21. 36-40; 7. 11; 13. 14. 15. 10. 2-7. 8a. 24. 2 Ki. 13. 17-19; 20. 8-11. Is. 28. 10.

j These three signs are—1. A dead rod endowed with life. 2. A healthy living hand smitten with instantaneous disease. 3. Water, an essential to life and fertility, converted to blood, the emblem of death. The demonstration is complete—that can give life to the dead, and that a new life it never before possessed—that can at his word inflict disease and death upon disobedience—must be God, the true and living God.—*C.*

k ch. 1. 22; 7. 30. Mat. 7. 12. Ju. 1. 7. Re. 13. 10; 16. 6.

l Heb. a man of words, Job 12. 2. 1 Co. 2. 3. See ver. 1.

m Heb. since yesterday, nor since the third day.

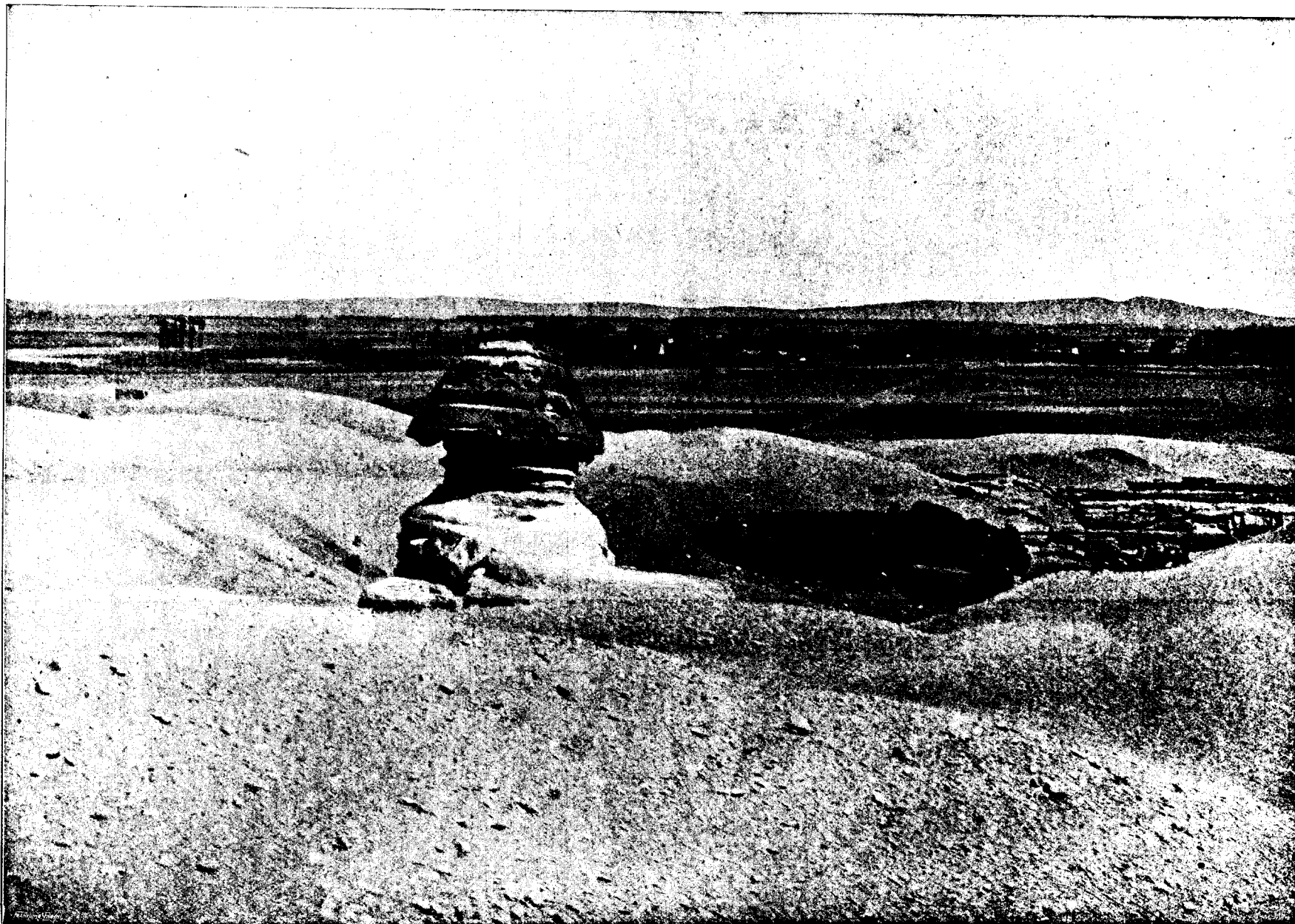
n See note ch. 3. 11.

hottest troubles. Let me trust in him as my own and my father's God, and rejoice in the firmness and perpetuity of his new-covenant relations to us. Let me admire his mercy and wisdom in appearing for the salvation of his people, when they have given over looking for him; and let me firmly hope, that, whatever be the unworthiness of the object, the weakness of the instrument, or the wickedness or power of the opposer, the Lord will exactly fulfil the promises of his grace. O may I have this great I AM to do all for me, give all to me, and be ALL IN ALL unto me! May I in everything study to have his call cleared up and certified to me! May I receive my directions from him, what I shall say or do! May I labour after faithfulness in my work; and then, leaving it to the Lord, he will succeed my endeavours, and graciously reward me on their account; and the wrongs done to me in this world will be all rectified at last!

CHAPTER IV. Ver. 3, 4. This change of his rod signified that his ministry and miracles would be destructive as serpents to the Egyptians, but helpful and directive to the Hebrews. In like manner, his laws are to unbelievers a killing letter, a ministration of death, 2 Co. 2. 15, 16; 3. 6; but to believers a means of life, Gal. 3. 24.

Ver. 6, 7. This signified, that God, with the utmost ease and despatch, can change the form of our lot; and that it was by the power of God, not his own, that he wrought his miracles.

Ver. 9. This signified, that if the Hebrews should



EAST FROM THE PYRAMIDS OF GIZEH—A SCENE IN THE LAND WHERE THE CHILDREN OF ISRAEL SPENT 430 YEARS. [Exodus, iv:19.]—"And the Lord said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life." To understand men we must study the land in which they grew up. The relation of Moses to the children of Israel, to the Exodus, and the civilization which the Hebrew people developed, was such that we cannot do better than consider him through Egypt, in which he spent the first forty

years of his life. The fortunes of Israel were committed to the keeping almost wholly of Moses. Hence we shall illustrate his career by pictures of Egypt. Standing at the pyramids and looking east, we see the direction the children of Israel took when they left the land in which they had sojourned four hundred and thirty years. We see the back of the Sphinx, and in the distance in dim outline, trees which skirt the banks of the Nile.

or deaf, or the seeing, or the blind? have not I the LORD?

12 Now therefore go, and ^mI will be with thy mouth, and teach thee what thou shalt say.

13 And he said, O my Lord, ^msend, I pray thee, by the hand of *him whom* thou wilt³ send.

14 And the ^aanger of the LORD was kindled against Moses, and he said, *Is not Aaron the Levite thy brother?* I know that he can ^pspeak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.

15 And thou shalt ^aspeak unto him, and put words in his mouth: and I will be ^wwith thy mouth, and with his mouth, and will teach you what ye shall do.

16 And he shall be thy ^aspokesman unto the people: and he shall be, *even* he shall be to thee instead of a mouth, and thou shalt be to him ⁱinstead of God.

17 And thou shalt take this ^arod in thine hand, wherewith thou shalt do signs.

18 ¶ And Moses went and returned to Jethro his father-in-law, and said *unto him*; ^aLet me go, I pray thee, and return unto my brethren which *are* in Egypt, and see whether they be yet alive. And Jethro said to Moses, ^aGo in peace.

19 And the LORD said unto Moses in Midian, Go, ^areturn into Egypt: for all the men are dead which sought thy life.

20 And Moses ^atook his wife and his sons, and set them upon an ass, and he returned to the land of Egypt. And Moses took the ^brod of God in his hand.

21 ¶ And the LORD said unto Moses, When thou goest to return into Egypt, see *that* thou do all those wonders before Pharaoh, which I have put in thine ^ahand: but I will ^aharden his heart,⁴ that he shall not let the people go.

22 And thou shalt say unto Pharaoh, ^aThus saith the LORD, Israel *is* ^jmy son, *even* my first-born:

23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him

A.M. 2512. B.C. 1492.

1 Ge. 18.14. Am. 3.6. Is. 35.5.6. Ps. 94.9.

m Mat. 10. 19, 20. Mar. 13. 11. Lu. 12. 11. Is. 50.4.49.2.

n Je. 1.6. Jn. 1.6. Eze. 3.14. See ver. 1.

o Or, shouldst.

p 2 Sa. 6.7. 1 Ki. 11.9. 1 Ch. 21.7.

q 1 Co. 12.8. 10. 2 Co. 11.6. Lu. 21.15.

r ver. 16. 2 Sa. 14.3. Is. 50. 41.49.2. 51.10.59.21.

s Mat. 10. 19, 20; 28. 20. 1 Co. 11. 23. Eze. 44. 24. See ver. 12.

t ch. 7. 1, 2; ver. 28, 30.

u ch. 22.28; 7. 1. Jn. 10. 34.35.

v ver. 2-4, 20, 30. 1 Co. 1. 27. ch. 7. 9, 12. 19; 8. 5, 10; 23. 10. 13, 21; 14. 10, 21; 17. 9.

x ch. 20. 12. 1 Ti. 6. 1; 5. 1, with ch. 2. 16-22; 3. 1.

y Ju. 18. 6. 1 Sa. 1. 17; 13. 5. 20. 7. 5. 15. 9. 2. Ki. 15. 9. Lu. 7. 50. Ac. 16. 36.

z Mat. 2. 20. ch. 2. 15, 23.

a 1 Ti. 5. 8. Ro. 12. 17.

b ver. 17; ch. 17. 9.

c Power by thy rod, ch. vii.-xiv.

d ch. 7. 3. 9. 12; 10. 1. 14. 8. De. 2. 20. Ro. 9. 18. Jos. 11. 20. Is. 6. 10; 3. 17.

e God's hardening of Pharaoh's heart has been a subject of much difficulty to some and of reproach to others. There is no room for either. The creditor who demands his own from a dishonest debtor can practically explain the meaning of the phrase. So long as he makes no demand the debtor seldom thinks of him; when he makes the first demand he thinks of him with aversion—an aversion increased by every repetition of his claim, and when that claim is enforced by the strong arm of the law, the heart of the unjust debtor is often hardened into determined hatred. But is this hardening any crime in the creditor? None. Who else shall charge Jehovah with being the author of sin when the hardening of Pharaoh's heart arose from the just demand that he would let his people go?—C.

f ch. 5. 1, 7, 17. 1 Sa. 2. 27. Jos. 7. 13; 24. 2. Nu. 23. 19.

g ch. 6. 7; 19. 5, 6. Ro. 9. 4. 5. De. 14. 1; 32. 6, 9. Je. 37. 9. Ja. 1. 18.

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h ch. 11. 5; 12. 32. 29; 13. 15. Ps. 78. 51; 103. 36; 135. 8; 136. 10. Mat. 7. 1, 2. Ju. 1. 7, with ch. 1. 16, 22. 2 Th. 1. 6.

i Nu. 22. 22, 31. Le. 10. 3. Ge. 17. 14. Am. 3. 2. Ps. 99. 8.

j Jos. 5. 2, 3.

k Whether this was said in anger, or for joy, that knew his husband's life was good, is uncertain.

l By neglecting to circumcise his son Moses was, according to the divine law, guilty of a capital offence. Some judgment came upon him which endangered his life. He knew it came from God, and he knew his Zipporah also knew it; and probably because it was on account of her objections that the rite had not been previously performed, she was now performing it uses the words here recorded. The word translated 'inn' signifies merely 'a resting' or 'stopping place for the night'.

m ch. 3. 1. 1 Ki. 19. 8. ch. 19. 3; 20. 7; 24. 17.

n Ge. 29. 11; 33. 4; 48. 10. 7. It was evident that the divine message was communicated to Aaron in sufficient time to enable him to reach Mount Sinai before Moses set out on his journey to Egypt, seeing he met him in the mount of God. The historian here goes back a little in the order of time to bring up another part of his narrative.—P.

o 1 Co. 4. 2. Eze. 3. 17. Jonah 3. 2. Ac. 20. 27. Ps. 40. 9, 10; 22. 11.

p ch. 3. 16; 18. 12; 24. 1, 11.

q Ps. 106. 12. ch. 3. 18. In 2. 23; 12. 42. Mat. 13. 20.

r ch. 3. 7; 2. 23-25. Is. 63. 7.

s Ge. 24. 26; 47. 31. 2 Ch. 20. 18. ch. 12. 27.

t ver. 2-9.

u Ps. 106. 12. ch. 3. 18. In 2. 23; 12. 42. Mat. 13. 20.

v ch. 3. 7; 2. 23-25. Is. 63. 7.

w Ge. 24. 26; 47. 31. 2 Ch. 20. 18. ch. 12. 27.

x ver. 2-9.

y Ps. 106. 12. ch. 3. 18. In 2. 23; 12. 42. Mat. 13. 20.

z ch. 3. 7; 2. 23-25. Is. 63. 7.

a ch. 3. 16; 18. 12; 24. 1, 11.

b Ps. 106. 12. ch. 3. 18. In 2. 23; 12. 42. Mat. 13. 20.

c ch. 3. 7; 2. 23-25. Is. 63. 7.

d ch. 3. 16; 18. 12; 24. 1, 11.

e ver. 2-9.

f Ps. 106. 12. ch. 3. 18. In 2. 23; 12. 42. Mat. 13. 20.

g ch. 3. 7; 2. 23-25. Is. 63. 7.

h ch. 3. 16; 18. 12; 24. 1, 11.

i ver. 2-9.

j Ps. 106. 12. ch. 3. 18. In 2. 23; 12. 42. Mat. 13. 20.

k ch. 3. 7; 2. 23-25. Is. 63. 7.

l ch. 3. 16; 18. 12; 24. 1, 11.

m ver. 2-9.

n Ps. 106. 12. ch. 3. 18. In 2. 23; 12. 42. Mat. 13. 20.

o ch. 3. 7; 2. 23-25. Is. 63. 7.

p ch. 3. 16; 18. 12; 24. 1, 11.

q ver. 2-9.

r Ps. 106. 12. ch. 3. 18. In 2. 23; 12. 42. Mat. 13. 20.

s ch. 3. 7; 2. 23-25. Is. 63. 7.

t ch. 3. 16; 18. 12; 24. 1, 11.

u ver. 2-9.

v Ps. 106. 12. ch. 3. 18. In 2. 23; 12. 42. Mat. 13. 20.

w ch. 3. 7; 2. 23-25. Is. 63. 7.

x ch. 3. 16; 18. 12; 24. 1, 11.

y ver. 2-9.

z Ps. 106. 12. ch. 3. 18. In 2. 23; 12. 42. Mat. 13. 20.

a ch. 3. 7; 2. 23-25. Is. 63. 7.

b ch. 3. 16; 18. 12; 24. 1, 11.

c ver. 2-9.

d Ps. 106. 12. ch. 3. 18. In 2. 23; 12. 42. Mat. 13. 20.

e ch. 3. 7; 2. 23-25. Is. 63. 7.

f ch. 3. 16; 18. 12; 24. 1, 11.

g ver. 2-9.

h Ps. 106. 12. ch. 3. 18. In 2. 23; 12. 42. Mat. 13. 20.

i ch. 3. 7; 2. 23-25. Is. 63. 7.

go, behold, I will ^aslay thy son, *even* thy first-born.

24 ¶ And it came to pass by the way in the inn, that the LORD ^bmet him, and sought to kill him.

25 Then Zipporah took a ^asharp stone, and cut off the foreskin of her son, and cast ⁱit at his feet, and said, Surely a bloody husband *art* thou to me.⁵

26 So he let him go: then she said, A bloody husband *thou art*, because of the ^ccircumcision.

27 ¶ And the LORD said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the ^kmount of God, and ^kkissed him.⁷

28 And Moses ^mtold Aaron all the words of the LORD, who had sent him, and all the signs which he had commanded him.

29 ¶ And Moses and Aaron went and gathered together all the ^eelders of the children of Israel.

30 And Aaron spake all the words which the LORD had spoken unto Moses, and ^ddid the signs in the sight of the people.

31 And the people ^pbelieved: and when they heard that the LORD had ^vvisited the children of Israel, and that he had looked upon their affliction, then they ^bbowed their heads and worshipped.

CHAPTER V.

1 Pharaoh *chideth* Moses and Aaron for their message. 6 He *increaseth* the Israelites' task. 15 He *checketh* their complaints. 19 They *cry* out upon Moses and Aaron. 22 Moses *complaineth* to God.

AND afterward Moses and Aaron went in and ^atold Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold a ^afeast unto me in the wilderness.

2 And Pharaoh said, ^aWho *is* the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go.⁸

3 And they said, ^aThe God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest he ^afall upon us with pestilence, or with the sword.

persist in their unbelief, God would bring upon them more fearful calamities.

Ver. 13. Send the Messiah himself, or some one duly qualified to deliver them.

Ver. 16. As thy spokesman he shall deliver thy message to Pharaoh and the Hebrews, while thou, in the name of God, shalt direct and enjoin him what to say.

Ver. 21. Wonders were put *in Moses' hand*, in his having power granted him of God to effect them by means of his rod or staff.—As hardness of heart is a sin, Pharaoh hardened his own heart, encouraging himself in his opposition to the command of God; but as it is a punishment of sin, men being free to choose what results in hardening or softening their heart, Ps. 147. 20; or they refuse the outward grace which would effectually soften it, or they give themselves up to their own lusts, and to the power of Satan and the world; by the agency of whom they become more and more blinded, stupefied, and encouraged in their rebellion against God, 2 Th. 2. 10, 11; Ro. 11. 8, 10; 2 Co. 4. 3, 4; 2. 5, 16; 1 Ki. 22. 22; 1 Pe. 2. 8; Ro. 1. 28, 32.

Ver. 22. The Israelites were the first and only nation which God adopted into his family as his peculiar people, and heirs of a promised territory on earth.

Ver. 24. By some dangerous disease, or in some fearful form, God threatened to take away Moses' life for his neglecting to circumcise his younger son.

Ver. 25. Surely I have redeemed thy life, and, as it were, wedded thee anew to me in the bloody circumcision of my son.

REFLECTIONS.—Learn, my soul, never to be discouraged from present duty by former disappointments. God's promise is sufficient to balance all opposition. Let me accept of miracles recorded in God's word as the most convincing external proofs of a divine mission; and let me admire the kindness of God in so abundantly confirming the intimations of his will to mankind. Never should I excuse myself from the work to which God calls me, from any wickedness about others, or weakness in myself. God can make mountains his way, and qualify me as is necessary. Let me cheerfully connect the exercise of the gifts or graces which God hath given me in whatever order of precedence or subordination he pleaseth, employing

them in the service he commands. But let no intended service of God render me undutiful to my relations; and, on the contrary, never let me fear men when I have a clear call from God to my work, and a promise of his presence to be with me in it. Meanwhile, let no distance from the public ordinances of God, and the fellowship of saints, cool my zeal for his worship. Never let fond indulgence of my earthly relations make me to neglect any part of God's institutions, or of my religious duty towards them; if I do so God will make me to smart for it in his time. Nay, it is better to part with relations for a time, than to have them an incubrance to us in the service of God. Whatever knowledge, gifts, or grace God bestows upon me, it becomes me to improve them for the benefit of others, particularly of my fellow-labourers in the Lord; that with one mind, and one mouth, we may glorify God. But let my hopes never be too sanguine on the first promising appearances; for if grace do not really touch the heart, miracles themselves can produce but a temporary faith, a transient flash of religious affection.

CHAPTER V. REFLECTIONS.—Let me here

4 And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens.

5 And Pharaoh said, Behold, the people of the land now are many, and ye make them rest from their burdens.

6 ¶ And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying,

7 Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves.

8 And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish *ought* thereof: for they be idle; therefore they cry, saying, Let us go and sacrifice to our God.

9 Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words.

10 ¶ And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw.

11 Go ye, get you straw where ye can find it: yet not ought of your work shall be diminished.

12 So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw.

13 And the taskmasters hasted them, saying, Fulfil your works, your daily tasks, as when there was straw.

14 And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, and demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and to-day, as heretofore?

15 ¶ Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants?

16 There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants are beaten; but the fault is in thine own people.

17 But he said, Ye are idle, ye are idle; therefore ye say, Let us go and do sacrifice to the LORD.

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/ Lu. 23. 2. Ac. 24. 5. Am. 7. 10. Je. 38. 42. 6. 8. ch. 1. 11. ver. 13.

7 The task-masters were Egyptians, and the officers under them were Hebrews.

h ver. 14, 15, 19.

8 The brick pyramids at Dashoor and Falsoom still contain straw that is not even yet discoloured. Such bricks were never burned in the fire, but merely dried in the sun; and, in a country where corn never falls, as is the case in some parts of Egypt, have endured unchanged for centuries.—C.

9 Let the work be heavy for the men.

i Je. 43. 2. Zec. 1. 6.

j Pr. 29. 12. ver. 6, 13; ch. 1. 11.

1 This cruel and oppressive mandate will not be rightly understood without alluding to the fact that not only the stubble and the dry remains of grassy plains, which formed a substitute for straw, were frequently burnt up and entirely destroyed by hot winds, but that the grain with its straw was likewise consumed ere it was completely ripe for the sickle, and thus a scarcity prevailed to a greater or less extent almost every year.

2 Heb. a matter of a day in his day.

3 The task-masters were Egyptians, the officers Hebrews, as may be seen by comparing this account with ver. 16, 17, 21. Such beating of men in office is still common in China and Persia, and is not infrequently applied even to the highest officers of state. It once did, and probably still does, prevail in some provinces of Russia.—Note, How great are the blessings of a government founded in Christianity, and not in force! C.—This is quite oriental. We need only allude to China, which has been aptly said to be governed by the stick. In Persia, also, the stick is in continual action. Men of all ranks and ages are continually liable to be beaten. It is by no means a rare occurrence for the highest and most trusted persons in the state, in a moment of displeasure or caprice in their royal master, to be handed over to the beaters of carpets, who beat them with the stick as if they were dogs. The same practice descends through all ranks; and it has often made the writer's heart ache to see respectable and even venerable white-bearded men chastised by the menials and messengers of great persons, &c.—Pict. Bible.

A Le. 25. 43. De. 24. 14, 15. Ep. 6. 9. Col. 4. 1. Ja. 5. 4.

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/ Mat. 14. 24. 26. De. 32. 30. He. 12. 6. Am. 3. 2. Ac. 14. 22. 2. Ti. 3. 12.

m Ge. 16. 5; 21. 53. 1. Sa. 24. 15. ch. 6. 9.

n Heb. to stink, Ge. 34. 30. 1 Ch. 19. 6. 2 Sa. 10. 6.

o Ps. 59. 15; 91. 15; 73. 26. 28. 142. 4. 8. 1 Sa. 30. 6. Je. 12. 1. ch. 6. 15. 30; 4. 10. 13. Nu. 11. 11. 15.

p Je. 20. 7. 1 Ki. 19. 4. 10.

q Ps. 118. 26. Je. 11. 21. Jo. 5. 43.

r Is. 26. 17, 18. He. 10. 23. 35. 36. Mar. 5. 36. Mat. 14. 31. Job 35. 14.

4 Heb. delivering thou hast not delivered.

CHAPTER VI.

a ch. 3. 19. 20. 11. 112. 33. 34; 13. 3; 14. 16. De. 4. 34; 15. 21; 7. 8. Is. 63. 9. 12; ch. 17. 21, 22. Da. 9. 15. Je. 32. 20, 21. Ac. 7. 36.

5 We read (Ge. 12. 8) that Abram called upon the name of JEHOVAH ELOHIM; but, still more expressly to the point, we read, Ge. 15. 7, 'I am JEHOVAH that brought thee out of Ur of the Chaldees.' How, then, are we to reconcile these statements with the assertion in the text? Some translate the word 'know' by *appropriate*, but this will not solve the difficulty, for Abram did appropriate God by faith. Some translate the sentence interrogatively, and it will bear this form; but by this change, no explanation is gained. Let us then seek the meaning of the passage in the word JEHOVAH itself. JEHOVAH means, he that is, that always is, the unchangeable one. Now, the name 'Almighty God,' in which (Ge. 17. 1) Abram was called and encouraged, refers to power to protect—the attribute which Abram's defenceless condition most needed him to seek for the support of his faith; but the name JEHOVAH—the unchangeable—refers to time, and therefore requires promise and long experience of faithfulness, to illustrate and establish its evidence. Thus Abram had abundant evidence that God was *almighty* to defend and protect; but though his faith did not doubt, time did not allow him to test his *unchangeableness*; whereas now, when centuries of changing time, and of God's apparent slackness concerning his promise, 2 Pe. 3. 9, had passed away, JEHOVAH, as the unchangeable, is made known to his people, and an attribute that time alone could develop, is that upon which God rests his chief claim to confidence and obedience.—C.

18 Go therefore now and work: for there shall no straw be given you, yet shall ye deliver the tale of bricks.

19 And the officers of the children of Israel did see that they were in evil case, after it was said, Ye shall not diminish *ought* from your bricks of your daily task.

20 ¶ And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh:

21 And they said unto them, The LORD look upon you, and judge; because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.

22 ¶ And Moses returned unto the LORD, and said, Lord, wherefore hast thou so evil-entreated this people? why is it that thou hast sent me?

23 For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all.

CHAPTER VI.

1 God reneweth his promise by his name JEHOVAH. 14 The genealogy of Reuben, 15 of Simeon, 16 of Levi, of whom came Moses and Aaron.

THEN the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.

2 And God spake unto Moses, and said unto him, I am the LORD:

3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty: but by my name JEHOVAH was I not known to them.

4 And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

5 And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant.

6 Wherefore say unto the children of Israel, I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem

remark, that however poor and despicable the people of God may be on earth, he will acknowledge them, and in his own way plead their cause. The most presumptuous rebellion against God's will is founded in ignorance of him; and, while persecutors obstinately cleave to their wickedness, God's people ought to be particularly careful of offending him. It is no new thing for carnal men to look on religious worship as useless or hurtful, and to improve God's demands upon his people as a spur to their own cruelty: and cruel princes never want cruel agents to promote their barbarous purposes. In evil times God's ministers may expect a double share of abuse at all hands; and be blamed as the causes of distress, when they are but the innocent and dutiful occasions of it. But what a mercy is it

that they have a God to go to with their complaints! Surely there is need to believe in hope against hope, since the heaviest trials may happen when we expect, and are even at the daybreak of, remarkable deliverances. Meanwhile, let me think of the bondage of heathenish and antichristian superstition, idolatry, oppression, and persecution, from which God hath delivered, and will deliver, his gospel-church. But how much more oppressive is the bondage of our natural and unregenerated state!—the bondage to a broken law, which demands the perfect performance of every duty, and yet denies all strength for that effect!—the bondage to divers lusts, which lade men with guilt, drown them in perdition, and pierce them through with many sorrows!—the bondage to this world, in

mind nothing but carnal things!—the bondage of the fears of death and hell, which often render life a burden!—and the bondage to Satan, who goeth about seeking whom he may devour! Blessed for ever be the Lord, who hath sent a Saviour and a great One to deliver us! Dare not, my soul, to murmur against him, though fires should go before him, and it should be very tempestuous round about him. Weeping may endure for a night, but joy cometh in the morning.

CHAPTER VI. Ver. 1. God's strong hand, and stretched-out arm, denote the remarkable manifestations of his power, in plaguing the Egyptians, dividing the Red Sea, &c.

Ver. 3. God was not so much manifested to the

you with a stretched-out arm, and with great judgments.

7 And I will take you to me for a people, and I will be to you a God: and ye shall know that I *am* the LORD your God, which bringeth you out from under the burdens of the Egyptians:

8 And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I *am* the LORD.

9 And Moses spake so unto the children of Israel; but they hearkened not unto Moses for anguish of spirit, and for cruel bondage.

10 ¶ And the LORD spake unto Moses, saying,

11 Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land.

12 And Moses spake before the LORD, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who *am* of 'uncircumcised' lips?

13 And^t the LORD spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

14 ¶ These *be* the heads of their fathers' houses: "The sons of Reuben, the first-born of Israel; Hanoch, and Pallu, Hezron, and Carmi: these *be* the families of Reuben."

15 ¶ And^z the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these *are* the families of Simeon.

16 ¶ And these *are* the names of the 'sons of Levi, according to their generations; Gershon, and Kohath, and Merari. And the years of the life of Levi *were* an hundred thirty and seven years.

17 The 'sons of Gershon; Libni, and Shimi, according to their families.

18 And 'the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel. And the years of the life of Kohath *were* an hundred thirty and three years.

19 And the 'sons of Merari; Mahli and Mushi: these *are* the families of Levi, according to their generations.

20 And 'Amram took him Jochebed, his father's sister,⁸ to wife;⁹ and she bare him Aaron and Moses.¹ And the years of the life of Am-

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⁵ Have a disagreeable manner of speech, ch. 4. 10. Is. 6. 9. Jer. 2. 27. Mat. 23. 34. Mar. 5. 36.

⁶ The expression *uncircumcised* is used in Scripture to express any kind of unsuitableness which there may be in anything to answer its proper purpose, as the carnal heart and depraved nature of fallen men are entirely unsuited to the services of God, and to the purposes of his glory.

⁷ ver. 26-29. Ps. 77. 20. Is. 63. 11. 12. Mi. 6. 4. Jos. 24. 5. 1. Sa. 12. 6. Ho. 12. 13. Ac. 7. 35. 36.

⁸ See Ge. 46. 9. 1. Ch. 5. 3. Nu. 26. 5. 6.

⁹ The organization of the Israelites was very complete, and was almost as precise as that of an army. They were divided first into tribes; then the tribes into families; and the families into fathers' houses. Over the latter were placed officers, with the title *heads of fathers' houses*; and the names of these in the time of Moses are here given.—P.

^z See Ge. 46. 10. Nu. 26. 12. 13. 1. Ch. 4. 24.

^y Nu. 3. 17. 1. Ch. 6. 1. 26. See Ge. 46. 11.

^z Nu. 3. 18. 1. Ch. 6. 17. 23. 7.

^a Nu. 26. 57. 3. 19. 1. Ch. 6. 2. 18.

^b Nu. 3. 20. 1. Ch. 6. 19. 23. 21.

^c ch. 1. 2. Nu. 26. 59. This marriage was incestuous.

^d The Septuagint and Syriac both read *uncle's daughter*.

⁹ Moses has here recorded the marriage of his father Amram with Jochebed and his own aunt, and it appears from Nu. 26. 59, but it must be taken strictly for his father's own sister, at least by the half blood. The marriage was afterward forbidden as incestuous, Le. 18. 12, which might be looked upon as a blot upon his family, though it took place before that law; and Moses does not conceal it, for he sought not his own praise, but wrote with a and thus we find Moses is generally mentioned before Aaron.

¹ Aaron is here mentioned first as he was older than Moses. It is, however, usual in Scripture, as in the case of Shem, Abraham, and others, to name a younger brother first when there is any peculiarly excellent trait in his character; and thus we find Moses is generally mentioned before Aaron.

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^d Nu. 16. 1-32. 26. 10. 11. 1. Ch. 6. 37. 38.

^e Le. 10. 4. Nu. 3. 30. 31. 2. 1. Ch. 6. 17. 23. 21. 19. 20. 1. Ch. 2. 10. Mat. 1. 4.

^f 1. Ch. 24. 1. 2. 6. 1. Le. 10. 1. Nu. 3. 32. 26. 6.

^g Nu. 26. 11. 1. Ch. 6. 22. 33. 37. 38. 4.

^h Nu. 25. 7. 11. 31. 6. Jos. 22. 19-31. Ju. 20. 28. Ps. 106. 30. 31.

ⁱ ver. 13. 27. Ps. 77. 20. Mi. 6. 4. Jos. 24. 5. 1. Sa. 12. 6.

^j The sacred historian here concludes with a particular mark of honour on the persons of whom he is writing, though himself was one of them. Communion with God, honour and serviceableness to his church, are the things that above any other put true honour upon men.

^k ch. 12. 37. 51. 13. 18. Nu. 11. x. In numerous tribes and families, in military order, and with great power.

^l There is abundant evidence in Scripture that whenever God had a great work to accomplish in his church or in the world, he selected a great agent to do it. In sublimity of genius, legislative wisdom, and administrative skill, Moses has never been surpassed.

^m He had besides a very special training for the work to which he was specially called. He had forty years' training in the schools of Egypt, then the most enlightened nation in the world. Afterward he had forty years' training to nomad life in the wilderness of Sinai; and he therefore became intimately acquainted with the habits of those whose home was the desert, and with every fountain and pasture ground throughout that wide region where the Israelites wandered so long.—P.

ⁿ 1491.

^o Eze. 3. 17. Je. 1. 17. 18. Jonah 3. 2. Mat. 28. 20. Ac. 20. 27. 1. Co. 4. 2.

^p ch. 4. 10. See ver. 12.

^q See note on ver. 12.

CHAP. VII.

^a ch. 4. 15. 22. 28. Je. 1. 10. Ju. 10. 34. 35. Ps. 82. 1, 6.

^b This remarkable declaration was calculated to remove, and it did remove, Moses' last doubts and fears. He was made a god to Pharaoh—he was gifted with power over the stubborn monarch, to subdue him gradually, yet effectually, to his will. Aaron was to be his prophet—to declare his will, to announce projected miracles and judgments.—P.

^c Mat. 28. 20. 1. Ch. 4. 2. Eze. 3. 17. Ac. 20. 27. Ps. 110. 46. Je. 1. 8-10. 17. 18. Nu. 24. 13. 2. Co. 18. 13.

^d ver. 13. See ch. 4. 21.

^e Ju. 4. 48. Ro. 15. 18. 19. Ac. 2. 22. He. 2. 4. Mat. 26. 26.

^f ch. 9. 3. Ju. 2. 15. 1. Sa. 12. 15. La. 3. 3. 37. 51.

^g See ch. 6. 1. 6.

^h Ps. 9. 16. 58. 11. 83. 18. Eze. 25. 17. 28. 22.

ram *were* an hundred and thirty and seven years.

21 ¶ And the sons of Izhar; ^aKorah, and Nepheg, and Zichri.

22 And the 'sons of Uzziel; Mishaël, and Elzaphan, and Zithri.

23 And Aaron took him Elisheba, daughter of 'Ammiadab, sister of Naashon, to wife; and she bare him 'Nadab, and Abihu, Eleazar, and Ithamar.

24 And the 'sons of Korah; Assir, and Elkanah, and Abiasaph: these *are* the families of the Korhites.

25 And Eleazar, Aaron's son, took him *one* of the daughters of Putiel to wife; and 'she bare him Phinehas: these *are* the heads of the fathers of the Levites, according to their families.

26 These *are* 'that Aaron and Moses,² to whom the LORD said, Bring out the children of Israel from the land of Egypt, according to their 'armies.

27 These *are* 'they which spake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt: these *are* that Moses and Aaron.³

28 ¶ And it came to pass, on the day *when* the LORD spake⁴ unto Moses in the land of Egypt,

29 That the LORD spake unto Moses, saying I *am* the LORD: "speak thou unto Pharaoh king of Egypt all that I say unto thee.

30 And Moses said before the LORD, 'Behold, I *am* of uncircumcised⁵ lips, and how shall Pharaoh hearken unto me?

CHAPTER VII.

1 Moses is encouraged to go to Pharaoh. 7 His and Aaron's age. 8 Aaron's rod is turned into a serpent. 11 The magicians do the like. 13 Pharaoh's heart is hardened. 14 God's message to Pharaoh. 19 The river is turned into blood.

AND the LORD said unto Moses, See, I have made thee 'a god to Pharaoh; and Aaron thy brother shall be thy prophet.⁶

2 Thou shalt speak 'all that I command thee; and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

3 And 'I will harden Pharaoh's heart, and multiply my 'signs and my wonders in the land of Egypt.

4 But Pharaoh shall not hearken unto you, that I may lay my 'hand upon Egypt, and bring forth mine 'armies, and my people the children of Israel, out of the land of Egypt by great 'judgments.

5 And the Egyptians shall 'know that I *am*

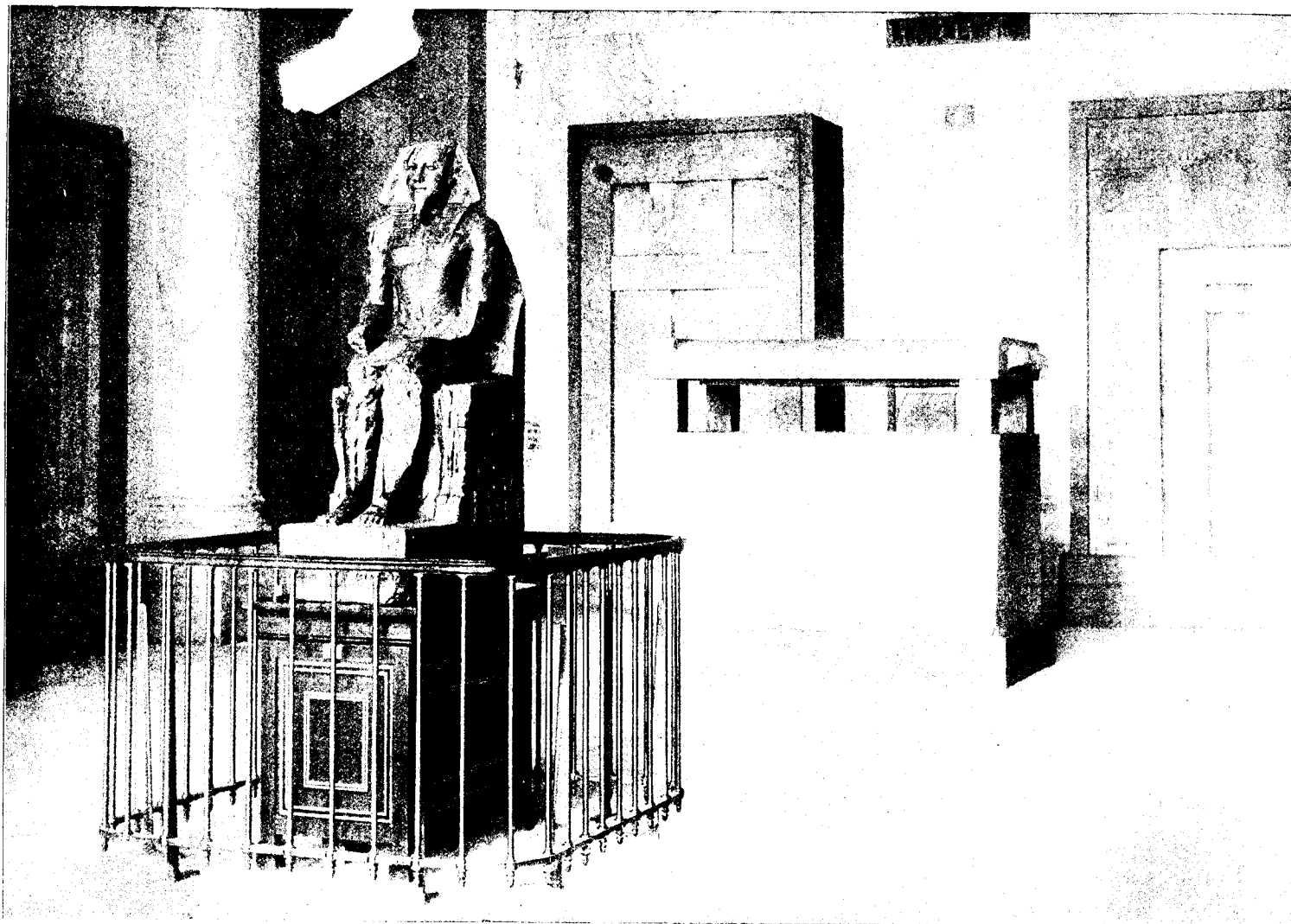
patriarchs by this his name *Jehovah*, which denotes his self-existence, necessary existence, self-sufficiency, independency; and his being not only *Being* itself, but also the effectual and eminent giver of being to his promises and creatures; nor had he given actual being to his promises in the remarkable fulfilment thereof.—[The name by which God specially and personally announced himself to the patriarchs was *El-Shaddai*, 'God Almighty;' and by that name were expressed the peculiar development and visible evidence of his presence. Hence it is said, 'I appeared unto Abraham,

&c., by God Almighty.' Then it is added, 'but by my name JEHOVAH was I not called to them;' that is, 'I did not announce to them that as my name.' It is not said they did not know it; it is not said they had never heard it; it is simply affirmed that JEHOVAH was not the name by which God declared himself orally to the patriarchs; nor was it by the peculiar mode of development expressed by that name he manifested himself. P.]

Ver. 7. He took them under his immediate government, that they might know and serve him, and receive

from him his distinguished benefits, temporal and spiritual.

REFLECTIONS.—In our greatest extremity, God often interposes for our relief; and the hardest work is easily effected when he puts his hand to it. If his mighty arm of mercy or judgment be stretched out, when he begins he will make an end. Certain it is that deliverance for which the character, the covenant, the pity, the purpose, and the power of God are all engaged; and yet the objects thereof, through anguish of spirit, or through his delay of performance, put his



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FROM THE ANCIENT EMPIRE MUSEUM—CONTAINING ANTIQUITIES OLDER THAN THE TIME OF ABRAHAM. [Exodus, vi: 27.]—"These are they which spake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt." The Ancient Empire of Egypt includes the first eleven dynasties. It closed B. C. 2533. The children of Israel were in Egypt during the Middle Empire, which lasted from B. C. 2500, when Se-anch-ka-Rä was king, to B. C. 1300, when Seti was king. This last king of Egypt is thought to have been the Pharaoh of the Exodus. In the Gizeh Museum the

statues and antiquities are arranged in different rooms under empires. The empire to which this illustration belongs antedates that of Moses by many centuries. But in the study of the ancient land of Egypt we must remember that its history is a connected whole, and that the Ancient Empire made possible the Middle Empire. The parties who secured the pictures illustrating this Bible were shown great courtesy by E. Brugsch Bey, and were permitted to take photographs of anything found in the Gizeh Museum.

the LORD, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.

6 And Moses and Aaron did 'as the LORD commanded them, so did they.⁵

7 And Moses was ⁴fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

8 ¶ And the LORD spake unto Moses and unto Aaron, saying,

9 When Pharaoh shall speak unto you, saying, Show a miracle for you: then thou shalt say unto Aaron, Take thy 'rod, and cast it before Pharaoh, and it shall become a serpent.

10 And Moses and Aaron went in unto Pharaoh, and they did so ^mas the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.

11 Then Pharaoh also called the "wise men and the sorcerers: now the magicians of Egypt, they^o also did in like manner with their⁶ enchantments.⁷

12 For they cast down every man his rod, and they became serpents:⁸ but ²Aaron's rod swallowed up their rods.

13 And he ⁹hardened Pharaoh's heart,⁹ that he hearkened not unto them; as the LORD had said.

14 ¶ And the LORD said unto Moses, Pharaoh's heart ^{is} hardened, he refuseth to let the people go.

15 Get thee unto Pharaoh in ^{the} morning: lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand.

16 And thou shalt say unto him, ^{the}LORD God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness; and, behold, hitherto thou wouldest not hear.

17 Thus saith the LORD, In this thou shalt

A.M. 2513. B.C. 1491.

1 ch. 12. 28. Ps. 119. 4. 6. De. 12. 32. Ac. 4. 19. 29. ver. 4. 10.

5 Moses, now delivered from his fears, makes no more objections, but being strengthened in faith, goes about his arduous work with undaunted courage, and proceeds in it with indelible perseverance.

6 Ac. 7. 23. 30. 1 ch. 4. 2. 3. 17. 20.

7 ver. 6. 9. 2. Ge. 41. 8. Da. 2. 2. 14. 6. Is. 47. 12. 2. Ti. 3. 8.

8 2 Th. 2. 9. 11. Re. 13. 13. 14.

9 Moses does not affirm that there was a perfect conformity between his works and those of the magicians; he makes choice of a word which does not necessarily express anything more than a general similitude, such as is consistent with a difference in many important respects—they did so, or in like manner.—Farmer.

7 We learn from Paul (2 Ti. 3. 8) that at least the chief of them, were Jannes and Jambres, and they withstood Moses, as Farmer judiciously intimates in the preceding note, not as some suppose, by performing, through diabolical power, the same miracle that Moses wrought by the power of God; but merely in like manner, by what is called *legerdemain*, sleight of hand, and visual deception, with the privacy and through the connivance of Pharaoh, as, from ch. 5. 19, will afterwards appear.

8 That is, they became serpents to the eye of the spectators.

9 Moses relating, not what actually took place, but what, to the senses, appeared to take place. The key to the inconsistent and vacillating conduct of Pharaoh is found, 1. In his total disregard of Jehovah, the true God, ch. 5. 2; and 2. In the idolatrous principle that gods were local, and of different powers, contending even in bitter rivalry for pre-eminence, and occasionally foiled or successful, according to fate and circumstances.—Note. How many are the destructive consequences of one original erroneous principle! Like the foundation on sand, it ensures the ruin of the superstructure.—C.

10 Ac. 6. 10. 1 Jn. 4. 3. 4. 9. See ch. 4. 21; 8. 15; 10. 20. 27. Ro. 1. 2. 5. 2. 7. 11. 12. 15. 6. 3. 17.

9 See the explanation of God's hardening Pharaoh's heart, ch. 4. 21.—C.

A.M. 2513. B.C. 1491.

1 ver. 5; ch. 5. 2. Ps. 9. 16; 58. 11. Eze. 25. 17; 28. 22.

2 ch. 1. 22. Ps. 78. 44; 105. 29. Re. 8. 8; 16. 3-5.

3 ver. 24.

4 ch. 4. 2. 20; 8. 16; 9. 22, 23, &c.

5 Heb. gathering of their waters, Ge. 1. 10.

1 The Nile is the only river of Egypt; but the country is filled with canals and ducts, and cisterns and pools, all constructed for the diffusion of the water over the surface of the ground, and for its preservation for purposes of irrigation and household use, after the Nile has become low. The description in this verse is thus most accurate.—P.

2 Ps. 78. 44. See ver. 17, with ch. 1. 22. Re. 16. 6. Je. 2. 17. 19. 4. 18.

2 The Nile being one of the deities of the Egyptians, this miracle was therefore well qualified to teach them that there was no confidence to be placed in their idols; and that what Moses told was an undeniable fact, that the God of Israel, and he alone, held the uncontrolled dominion of the universe, and that all things were subjected to his sway.

3 ver. 11; ch. 8. 7. 8. 2. 11. 3. 8.

4 ch. 9. 22. Is. 5. 12; 63. 17.

3 The magicians endeavoured, by some sleight of hand, to turn some small portion of the water into blood, which would lead Pharaoh, in his state of mind, very easily to conclude that Moses and Aaron were only a little more skilled in their arts than his magicians, and he turned away from them defying the threatenings of Jehovah.—C.

4 This plague seems to have continued a week. It is the only note of time given to the period any of the plagues continued, or the interval between them.—P.

5 CHAP. VIII.

6 ch. 5. 1-4; 7. 1, 2, 15. 16. Je. 1. 8-10. 17. 18. Eze. 4. 5. Ps. 119. 46. 1. Co. 4. 2. Ac. 20. 27.

know that I ^{am} the LORD: behold, I will smite with the rod that ^{is} in mine hand upon the waters which ^{are} in the river, and they shall be turned to "blood.

18 And the fish that ^{is} in the river shall die, and the river shall stink; and the Egyptians shall "loathe to drink of the water of the river.

19 ¶ And the LORD spake unto Moses, Say unto Aaron, ⁷Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their "pools of water, that they may become blood; and ^{that} there may be blood throughout all the land of Egypt, both in *vessels* of wood, and in *vessels* of stone.¹

20 And Moses and Aaron did so, as the LORD commanded; and he lifted up the rod, and smote the ~~waters~~ that ^{were} in the river, in the sight of Pharaoh, and in the sight of his servants; and all ^{the} waters that ^{were} in the river were turned to blood.²

21 And the fish that ^{was} in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt.

22 And^b the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the LORD had said.

23 And Pharaoh turned and went into his house, neither did he set his 'heart to this ³also.

24 And all the Egyptians digged round about the river for water to drink: for they could not drink of the water of the river.

25 And seven days were fulfilled, after that the LORD had smitten the river.⁴

CHAPTER VIII.

1 Frogs are sent. 8 Pharaoh saith to Moses, 12 and Moses by prayer removeth them away. 16 The dust is turned into lice, which the magicians could not do. 20 The plague of flies. 25 Pharaoh inclineth to let the people go, 32 but yet is hardened.

AND the LORD spake unto Moses, "Go unto Pharaoh, and say unto him, Thus saith the LORD, Let my people go, that they may serve me.

strong consolations from them. The frowardness of gospel-hearers makes ministers despair of success with others, and repeat the excuses which God hath already answered, till he charge them, on their peril, to obey his appointments. O the perverseness of the human heart, and its enmity against God! Before he calls, what numbers run unsent! When he calls to his service, what averseness to comply!—Whatever my pedigree be, whether honourable or ignominious, let me reckon it my chief honour to be God's child, and to be made useful in doing good to souls.—Let me, without gainsaying, obey his voice, and provoke him not; and though my work be difficult or dangerous, as my days are, so shall my strength be.

CHAPTER VII. Ver. 1. Moses was a god to Pharaoh: he dealt with him in the name and authority of God, and punished his disobedience with plagues which none but God could inflict.

Ver. 6. They manifested the noblest courage in speaking to or dealing with proud Pharaoh, and the most exact fidelity in the execution of all God's commands.

Ver. 12-22. Whether the magicians imposed upon the sight of the spectators by artfully conveying away the rods, and putting serpents in their places; or whether Satan actuated the rods, and made them appear as serpents; or whether, for the hardening of Pharaoh, God himself effected this change, is hard to determine. It was more easy to impose upon spectators in turning the water into blood, or in bringing up frogs. But it is manifest, that all which the magicians did increased the plagues, but could not remove them; and that the swallowing up of their rods by Aaron's, and their inability to produce lice, proved that Moses' miracles were effected by a power infinitely superior to what they had in command.

REFLECTIONS.—How great is the condescension of God, in putting some of his honour upon sinful men, and in speaking to us by them, that his dread may not make us afraid! But, amidst trials and discouragements, ministers have need to be fully satisfied that, whatever contradiction they meet with, God will do right by their work, both in them that are saved and in them that perish. Happy those who know the Lord to be God by his fulfilment of promises to them!

but miserable indeed are they who know him to be God by the execution of his justice upon them! The contest between Almighty God and the strongest worms of mankind is greatly unequal: let the potsherd strive with the potsherd of the earth; for, if men will not bow before the sceptre of his grace, they must break beneath the rod of his judgment. But, in mercy, God often warns before he punishes them. Sinners frequently desire to see miracles, not for their conviction, but to strengthen their unbelief. And readily is Satan permitted to harden such in their sin by his lying wonders. Through his influence men harden themselves against warnings, against judgments and deliverances: and whatever other shifts they try for relief, they will not so much as cry to God when he bindeth them. But the cause of God and truth shall prevail at last, and reign without contradiction: and dreadful shall be the just miseries of them who oppressed his people and contemned his admonition!

CHAPTER VIII. REFLECTIONS.—How terrible an enemy is God, who, even by frogs, flies, and lice, can subdue the most proud and potent of his

2 And if thou refuse to let *them* go, behold, I will smite all thy borders with frogs:

3 And the river shall bring forth frogs abundantly, which shall go up, and come into thine house, and into thy bed-chamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading-troughs.³

4 And the frogs shall come up both on ^{thee}, and upon thy people, and upon all thy servants.⁴

5 ¶ And the LORD spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.

6 And Aaron stretched out his hand over the waters of Egypt; and the ^{frogs} came up, and covered the land of Egypt.

7 And^a the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

8 ¶ Then Pharaoh called for Moses and Aaron, and said, ^{Entreat} the LORD, that he may take away the frogs from me, and from my people; and I ^{will} let the people go, that they may do sacrifice unto the LORD.

9 And Moses said unto Pharaoh, Glory⁵ over me:⁶ when shall I entreat for thee, and for thy servants, and for thy people, to destroy⁷ the frogs from thee and thy houses, *that they may remain in the river only?*

10 And he said, To-morrow.⁸ And he said, *Be it* according to thy word; that thou ^{mayest} know that *there is* none like unto the LORD our God.

11 And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only.

12 And Moses and Aaron went out from Pharaoh: and Moses ^{cried} unto the LORD because of the frogs which he had brought against Pharaoh.

13 And the LORD did ^{according to} the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields.

14 And they gathered them together upon heaps: and the land ^{stank}.

15 But when Pharaoh saw that there was respite, he ^{hardened} his heart, and hearkened not unto them; as the LORD had said.

16 ¶ And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become ^{lice} throughout all the land of Egypt.

17 And they did so: for Aaron stretched out his hand with his rod, and smote the dust of

A.M. 2513. B.C. 1491.

A.M. 2513. B.C. 1491.

3 Or, *dough*.
b Ps. 107. 40. 83. 10. 11.

4 Had not God commanded Moses to threaten Pharaoh and the idolatrous Egyptians with the plague of frogs before its infliction, the uncommon increase of this amphibious reptile would doubtless have been attributed to some other cause. It is not absolutely certain whether the frog were an object of worship or of abhorrence in Egypt, possibly of both, as in other instances where religious adoration was offered from sentiments of terror; and if so, they were punished as well by what they venerated as by what they abominated.

c Ps. 78. 45; 105. 30. Re. 16. 13, 14.

d ch. 7. 11, 22. 2 Ti. 3. 8.

e ch. 9. 28; 10. 17. 1 Ki. 13. 6. Ac. 8. 24. Nil. 2. Pr. 14. 19. 15. 49. 23; 60. 14.

f ver. 25. 28; 10. 8. 24. 6. 22. 23. Mat. 21. 30. Ps. 78. 34. 36.

g Or, *have this honour over me*. Pre-scribe you the time when this plague shall be removed. See ver. 10.h *Glory over me, &c.* I will in this point follow thy command and acknowledge that thou mayest have the appearance as if *they* will had removed the plague. This seems to be the sense of these much-disputed words.—(Kautsch).—P.i Heb. *to cut off*.

k He either thought God could not remove it immediately, or that it might soon remove of its own accord.

l Ps. 9. 16; 83. 18; 58. 11. De. 32. 31. See ch. 7. 17.

m ch. 32. 10. 11. Eze. 36. 37. Ja. 5. 16-18.

n ver. 9-11. Is. 45. 11. Mat. 7. 7. Mar. 11. 24.

o Joel. 2. 20. Eze. 39. 11. Is. 34. 3.

p ver. 32. Is. 26. 10. Ec. 8. 11. Zec. 7. 11, 12. See ch. 7. 14; 21.

q Ps. 105. 31.

9 The Septuagint, Origen, and Jerome translate the word *mosquito gnai*, an insect which from its habits is known to be insupportably galling. Josephus, supported by the Jewish rabbis, renders the word *lice*, a species of vermin, of which the Egyptians, from their singular attention to cleanliness, were peculiarly abhorrent. Others think it was the *Aearus sanguisugus*, or greedy bloodsucker, a small tick which buried itself in the flesh of both man and beast, and this is countenanced by the phraseology of ver. 17. The Egyptian impostors could not imitate this miracle, because the plague was on themselves already, and therefore they acknowledged it to have been caused by the finger of God alone; and Pharaoh, aware of their former chicanery in so often attempting to deceive him, refuses to believe them, looking upon the miracle as a mere temporary triumph of Jehovah. Itis farther to be observed that this plague, unlike the former two, was inflicted *without any previous warning*, so that Jannes and Jambres could make no preparation, and being taken unawares, acknowledged the *finger of God*, not because they honoured him, but to hide their own defeat. That this was the real state of the case is rendered still more probable from their continued attempt to 'stand before Moses,' recorded in ch. 9. 11.—C.

n Lu. 10. 18. Ac. 16. 18. 19. 2 Ti. 3. 9. De. 32. 31. See ver. 10.

o 1 Sa. 6. 9. Mat. 12. 28. Lu. 11. 20. Ps. 8. 34. 4. his powerful work.

p See ch. 4. 21; 7. 13. 14, 22; ver. 15. Ro. 2. 5.

q ch. 5. 1-3; 7. 16; ver. 1.

r Or, *a mixture of noisome beasts, &c.* Ps. 78. 45; 105. 31.1 The Septuagint, which in all things referring to Egypt must be considered as a word of high authority, translates the word *dog*. *Dog*—a tormenting insect; think it a species of beetle, of most destructive propensities and powers, whilst some believe it to mean 'a mixture of venomous and ravenous creatures.'—C.

s Ps. 111. 9. ch. 9. 4. 26; 10. 23; 12. 13.

t ver. 10. Eze. 25. 17; 28. 9; 39. 19. Ps. 83. 18; 105. 31.

2 Heb. *a redemption*.3 Or, *by to-morrow*.

u Ps. 78. 45; 105. 31.

4 Or, *destroyed*.

x ch. 3. 18. 2 Co. 6. 14.

y Ge. 43. 32; 46. 34. Animals which they worship, and will not allow us to kill or eat in their sight.

5 That is, not what the Egyptians abominated, but what Moses, as a worshipper of the true God, called an *abomination*, because idolatrously worshipped by the Egyptians. But why does Moses employ such an offensive term to Pharaoh? Because if Pharaoh was an idolater, it was the duty of Moses to bear testimony against idolatry. The *bull* and the *cow* are the animals chiefly meant, both of which a Hebrew would have sacrificed, and an Egyptian most abjectly worshipped. That the Egyptians would have *stoned* the Hebrews, as Moses affirms, had they sacrificed a cow, is well illustrated by the fact, that, in after years, they put a Roman citizen of rank to death for killing a cat—another of their gods—though they exceedingly dreaded the power of Rome, and anxiously courted her favour.—C.

z ch. 3. 18; 5. 1; 3; 10. 9. 26; xix. &c.

a Ho. 10. 2. Eze. 33. 31.

b ver. 8. 29; ch. 9. 28; 10. 17. 1 Ki. 13. 6. Ezr. 6. 10. Ac. 8. 24. Ro. 15. 30.

c See ver. 8. 1 Ki. 18. 27. Job 12. 5. Ps. 78. 34. 36; 57. Ga. 6. 7.

the earth, and it became lice in man and in beast; all the dust of the land became lice throughout all the land of Egypt.

18 And the magicians did so with their enchantments to bring forth lice, but they ^{could} not: so there were lice upon man and upon beast.

19 Then the magicians said unto Pharaoh, This *is* the ^{finger} of God. And Pharaoh's heart was ^{hardened}, and he hearkened not unto them; as the LORD had said.

20 ¶ And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, (lo, he cometh forth to the water,) and say unto him, Thus saith the LORD, ^{Let} my people go, that they may serve me:

21 Else, if thou wilt not let my people go, behold, I will send ^{swarms of flies} upon thee, and upon thy servants, and upon thy people, and into thy houses; and the houses of the Egyptians shall be full of swarms¹ of *flies*, and also the ground whereon they *are*.

22 And I will ^{sever} in that day the land of Goshen, in which my people dwell, that no swarms of *flies* shall be there; to the end thou ^{mayest} know that I *am* the LORD in the midst of the earth.

23 And I will put a division² between my people and thy people: to-morrow³ shall this sign be.

24 And the LORD did so: and ^{there} came a grievous swarm of *flies* into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt; the land was corrupted⁴ by reason of the swarm of *flies*.

25 ¶ And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land.

26 And Moses said, ^{It is not meet so to do;} for we shall sacrifice the ^{abomination}⁵ of the Egyptians to the LORD our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?

27 We will go three days' journey into the wilderness, and sacrifice to the LORD our God, as ^{he} shall command us.

28 And Pharaoh said, ^I will let you go, that ye may sacrifice to the LORD your God in the wilderness; only ye shall not go very far away: ^{entreat} for me.

29 And Moses said, Behold, I go out from thee, and I will entreat the LORD that the swarms of *flies* may depart from Pharaoh, from his servants, and from his people, to-morrow: but let not Pharaoh ^{deal} deceitfully any more, in not letting the people go to sacrifice to the LORD.

human opposers;—can force them to their prayers, and to feigned compliances with his will! Great indeed is his power who can, at his pleasure, restrain Satan and

his agents; and marvellous his kindness to his people, in distinguishing them from their fellow-sinners of mankind, and hiding them from common calamities under

the shadow of his wings. But, alas! how quickly unrenewed hearts return to their wickedness; and reigning lusts break through every bond, and render men



RAMESES II., OR RAMESES THE GREAT—THE KING WHO OPPRESSED THE CHILDREN OF ISRAEL. [EXODUS, ix: 1.]—"Then the Lord said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the Lord God of the Hebrews, Let my people go, that they may serve me." We give a photograph of this Pharaoh, who oppressed the Children of Israel. He was the king of Egypt who led to the exodus under the leadership of Moses. His mummy was discovered in Thebes in 1881. Ramesses II. was a great warrior, builder of treasure

cities on which the Israelites worked, as we are taught in Exodus 1:2, and was "a new king, who knew not Joseph." He built temples, obelisks and cities. His body now lies embalmed as we see it along with the kings of Egypt, in the Gizeh Museum. How wonderful that to-day we can behold the features of a very king whose name carried such terror to the people 3500 years ago! Besides this mummy of Ramesses II., there are many statues of him still in Egypt.

30 And Moses went out from Pharaoh, and entreated the LORD.

31 And^d the LORD did according to the word of Moses; and he removed the swarms of *flies* from Pharaoh, from his servants, and from his people: there remained not one.

32 And Pharaoh ^{hardened} his heart at this time also, neither would he let the people go.⁴

CHAPTER IX.

1 The murrain of beasts. 8 The plague of boils and blains. 13 His message about the hail. 22 The plague of hail. 27 Pharaoh saith to Moses, 35 but is still hardened.

THEN the LORD said unto "Moses, Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

2 For if ^{thou} refuse to let *them* go, and wilt hold them still,

3 Behold, the ^{hand} of the LORD is upon thy cattle which *is* in the field, upon the horses, upon the asses, upon the camels,⁵ upon the oxen; and upon the sheep: *there shall be* a very grievous murrain.

4 And the LORD shall ^{sever} between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all *that is* the children's of Israel.

5 And the LORD appointed a set ^{time}, saying, To-morrow the LORD shall do this thing in the land.

6 And the LORD did that thing on the morrow, and ^{fall} the cattle of Egypt died; but of the cattle of the children of Israel died not one.

7 And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the ^{heart} of Pharaoh was hardened,⁷ and he did not let the people go.

8 ¶ And the LORD said unto Moses and unto Aaron, ^{Take} to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven⁸ in the sight of Pharaoh;

9 And it shall become small dust in all the land of Egypt, and shall be a ^{boil} breaking forth *with* blains upon man, and upon beast, throughout all the land of Egypt.

10 And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a ^{boil} breaking forth *with* blains upon man and upon beast.

11 And the magicians ^{could} not stand before Moses because of the boil: for the boil was upon the magicians, and upon all the Egyptians.¹

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impudently presumptuous and scandalously perfidious! Let me, with Moses and Aaron, be bold and faithful in every point in the service of God! neither fearing the wrath of kings nor the opposition of devils: and let me always be ready to pray for mine enemies when I have any encouragement to it, any hopes of their change of heart, or of a blessing from the Lord upon them.

CHAPTER IX. [Ver. 6. The Hebrew word rendered 'all' does not in every case and necessarily

signify all absolutely. It is frequently used just as the word all is now used in common conversation—to express the idea of a very great number, or a very large proportion. In interpreting both written and spoken language regard must be had to the *usus loquendi*. P.] Ver. 24. [The description shows that it was a terrific thunderstorm, accompanied by a heavy fall of hail. In other countries such a storm might have been natural; in Egypt it was miraculous. Besides, it was predicted; and this of itself would show it to have been a miracle. P.]

12 And the LORD ^{hardened} the heart of Pharaoh, and he hearkened not unto them; as the LORD had spoken unto Moses.

13 ¶ And the LORD said unto Moses, Rise up ^{early} in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

14 For I will at this time send all my plagues upon ^{thine} heart, and upon thy servants, and upon thy people; that thou ^{mayest} know that *there is* none like me in all the earth.

15 For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be ^{cut} off from the earth.

16 And in very deed for ^{this} cause have I raised thee up,³ for to show *in* thee my power; and that my name may be declared throughout all the earth.

17 As yet ^{exaltest} thou thyself against my people, that thou wilt not let them go?

18 Behold, to-morrow about this time, I will cause it to rain a very grievous hail,⁴ such as hath not been in Egypt since the foundation thereof even until now.

19 Send⁵ therefore now, *and* gather thy cattle, and all that thou hast in the field: *for upon* every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.

20 He that ^{feared} the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses:

21 And he that ^{regarded} not the word of the LORD left his servants and his cattle in the field.

22 ¶ And the LORD said unto Moses, Stretch forth ^{thine} hand toward heaven,⁵ that there may be hail in all the land of Egypt, ^{upon} man, and upon beast, and upon every herb of the field, throughout the land of Egypt.

23 And Moses stretched forth his rod toward heaven: and the LORD sent ^{thunder} and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt.

24 So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt ^{since} it became a nation.

25 And the hail smote throughout all the land of Egypt all that *was* in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field.⁶

REFLECTIONS. — God can execute the most numerous, diversified, and extensive judgments upon such as hate him. He can easily make what we have idolized, whether our cattle, our bodies, or our fields, the immediate objects of our punishment; and how severe is the punishment which he hath laid up in store for such as have been most instrumental in deceiving and hardening others! Satan can delude men into sin, but he cannot preserve them from suffering. And in absolute wisdom, God overrules the devices of wicked men, and often their works are made to redound

26 Only^a in the land of Goshen, where the children of Israel *were*, was there no hail.

27 ¶ And Pharaoh sent, and called for Moses and Aaron, and said unto them, *I have sinned this time: the LORD is righteous, and I and my people are wicked.*

28 Entreat^c the LORD, (for *it is enough*), that there be no *more* ^amighty thunderings and hail; and I will let you go, and ye shall stay no longer.

29 And Moses said unto him, As soon as I am gone out of the city, I *will* spread abroad my hands unto the LORD; *and* the thunder shall cease, neither shall there be any more hail; that *thou* mayest know how that the *earth is* the LORD's.

30 But as for thee and thy servants, I know that ye will *not* yet fear the LORD God.

31 And the flax and the barley was smitten: for the barley *was* in the ear, and the flax *was* balled.

32 But the wheat and the rye^d were not smitten: for they *were* ⁷not grown up.⁸

33 And Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD: and the thunders and hail *ceased*, and the rain was not poured upon the earth.

34 And *when* Pharaoh saw that the rain, and the hail, and the thunders, were ceased, he sinned yet more, and hardened his heart, he and his servants.

35 And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD had spoken *by* Moses.

CHAPTER X.

1 God threateneth to send locusts. 7 Pharaoh, moved by his servants, inclineth to let the Israelites go. 12 The plague of locusts. 16 Pharaoh sueth again to Moses. 21 The plague of darkness. 24 Pharaoh sueth unto Moses, *but* is still hardened.

AND the LORD said unto Moses, Go in unto Pharaoh: *for* I have hardened his heart, and the heart of his servants, that I might show these my signs before him:

2 And that thou *mayest* tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye *may* know how that I *am* the LORD.

3 And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, *How long wilt thou refuse to humble thyself before me? Let^e my people go, that they may serve me:*

4 Else, if thou refuse to let my people go, behold, to-morrow will I bring the *locusts* into thy coast:⁹

A.M. 2513. B.C. 1491.

a ch.8. 22:10. 23:11. 7. Is. 32:18. Ps. 40:1. 91:1-10.

b ch. 10. 16. Nu. 22:34. 1 Sa. 15. 24:26. 21. Mat. 27. 4. Ju. 1:7. 10:10. 15: Ps. 78:34, 36, 57.

c See ch. 8. 28. Job 34:37, 32.

d Heb. voices of God, Ps. 29. 3. 4.

e 2 Ch. 6. 13. Ezr. 9:5. Job 11:13. Ps. 143:6.

f See ch. 7:5, 8. 10:22; ver. 14.

g De. 10. 14. 15. Ps. 24:15. 12:1. Co. 10:16.

h Pr. 16:6. Is. 63:17:5. 12: Je. 5:22. Ps. 28:5. Ro. 2:4, 5. ver. 34.

i Egypt being annually overflowed by the Nile, the people sow various kinds of grain as the waters slowly recede; so that an external belt, as it were, of one kind of grain is growing, while another, nearer the river, is still under the earth.—C.

j Heb. hidden or dark.

k Barley and flax begin to ripen in Egypt in the month of March; wheat and rye are a month later. The former being in a forward state were destroyed by the hail, while the latter, being yet young, were not seriously injured. About one half of the produce of Egypt was destroyed by this plague.—P.

l ch. 10. 18. 19. Ja. 5:16-18.

m Ec. 8:11. Ro. 2:4, 5. 2 Ch. 22:26. 13. ch. 11:21:7. 1-4. 13:2, 3. 13:19, 32; 5:2. ver. 7, 12, 21, 35.

n Heb. by the hand of Moses, ch. 3:19; 4:21:6. 17:3. 4.

CHAP. X.

a ch. 4. 21:7. 3-5. 13. 14. 22. 23:8. 15:19. 22:9. 7:12. 10:21. 34:35. Ps. 81:12. 2 Th. 2:11, 12.

b ch. 13. 8. De. 6:20. 22. Ps. lxxviii. cv. 44:1. Joel 1:3. Ep. 6:4.

c Ps. 9:16. 58:11. Ezr. 25:17. 28. 2 ch. 6:7. 16:15. 19:46. De. 29:6. Je. 24:7:33-34.

d Je. 4:14. 13:27. Is. 5: Ro. 2:4, 5. Ps. 94:8.

e ch. 4:23. 5:1. 37:16. 8:1, 26. 27:19. 1:13. 13:18.

f Pr. 30:27. Joel 1:4. 2:2-11. ch. 9:32. See ver. 14.

g Not fewer than ten different names are given to the locust in the sacred volume; every one of which, after the manner of the Hebrew nouns marks some distinctive character or peculiar effect. It is called *arbe* or *arba*, from its extraordinary fecundity; *gob* or *gobai*, from the circumstance of their young ones issuing from the ground; *garam*, from the root *garar*, to cut off or spoil; and more destructive and insatiable spoilers were never let loose on the surface of the earth.

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1 Heb. eye.

g ch. 9:32.

h ver. 14, 15; ch. 9:24; 11:6. Joel 2:2. Da. 12:1. No locusts were like them in number, shape, or destructive influence.

i Means of destruction, ch. 23:33. Jos. 23:13. 1 Sa. 18:21. 17:29-6.

k Ps. 107:34; 89:10; 135:9. 105:27-34.

l Ec. 12:1. Jos. 24:15. Pr. 3:9. ch. 5:1; ver. 24-26. We shall need our cattle for sacrifices to our God, and for food to ourselves.

m Let your God you so much boast of take care of you in the best way he can. It is plain you are hastening to your ruin; and if you trouble me further, you shall smart for it.

n Ps. 52:3. 2 Ch. 32:15.

o ch. 5:4; ver. 28. 2 Ch. 16:10. 25:16. 36:16.

p He shook it towards the several quarters of the land of Egypt.

q ch. 14:21. Ge. 41:6. Ps. 46:7. Je. 18:17.

r Ps. 105:34. 35:7. 8. 46. De. 28:38. 1 Ki. 8:37. Joel 2:2-11. ver. 6.

s Joel 2:9-11. 20; 1. 4:6, 7, 10. Ps. 105:34, 35; 78:42. De. 28:38. 1 Ki. 8:37. Re. 9:2-10.

t The locust is a creature akin to the cricket and grasshopper. The great brown locust is about three inches in length, has two antennae or feelers of about an inch long, projecting from the head, and two pair of wings. When they migrate from the place of their birth in the great African and Asiatic deserts, they always follow a leader, and appear in such immense flocks as to darken the air. In whatever country they settle, they devour all the produce of the earth; and though the land be before them as the garden of Eden, behind them it is a desolate wilderness. B. chart enumerates ten species, differing in size and habits, but all agreeing in voracity. Their migrations are frequent into many countries of Africa and Asia, and are not unusual in the southern parts of Europe, especially in Spain. When the locust-clouds appear, the consternation of the inhabitants of agricultural districts is extreme; and loud noises, fires, and even artillery, are employed to keep them on the wing, for when they once descend hope of deliverance is over.—Note. How weak is a mighty monarch, and how feeble a nation, when they contend with God, seeing they are unable to conquer an insect!—C.

u Heb. hastened to call.

5 And they shall cover the face¹ of the earth, that one cannot be able to see the earth: and they shall eat the *residue* of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field.

6 And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; *which* neither thy fathers nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh.

7 ¶ And Pharaoh's servants said unto him, How long shall this man be a *snare* unto us? Let the men go, that they may serve the LORD their God. Knowest thou not yet that Egypt is *destroyed*?

8 And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the LORD your God; *but* who *are* they that shall go?

9 And Moses said, *We* will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go: for we *must hold* a feast unto the LORD.

10 And he said unto them, Let the LORD be so with you,² as I will let you go, and your little ones: *look to it*; for evil *is* before you.

11 Not so: go now ye *that are* men, and serve the LORD; for that ye did desire. *And* they were driven out from Pharaoh's presence.

12 ¶ And the LORD said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, *even* all that the hail hath left.

13 And Moses stretched forth his rod³ over the land of Egypt, and the LORD brought an *east* wind upon the land all that day, and all *that* night; *and*, when it was morning, the east wind brought the *locusts*.

14 And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous *were they*; before them there were no such locusts as they, neither after them shall be such.

15 For⁴ they covered the face of the whole earth,⁴ so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

16 ¶ Then Pharaoh called⁵ for Moses and

to the praise of the glory of his justice. Though men may sport with his judgments, the justice of the Almighty will most certainly overtake them, and fall most heavily on those who remain under the power of a proud hell-hardened heart; which neither warnings, however express, nor judgments, however terrible, can

impress. But happy are they who have God for their friend and refuge! Effectual fervent prayer to him is the most powerful antidote against trouble, and under it the surest help and consolation.

CHAPTER X. [Ver. 15. This description of the

advent and ravages of the locusts is exceedingly graphic. I had an opportunity of witnessing one terrible invasion of locusts. They first appeared like a yellowish mist dimming the brightness of the sun; gradually the mist grew thicker until the sun was completely obscured. Then a whirring sound was heard, and became so deep

Aaron in haste; and he said, 'I have sinned against the LORD your God, and against you.

17 Now therefore 'forgive, I pray thee, my sin only this once, and entreat the LORD your God, that he may take away from me this death' only.

18 And he went out from Pharaoh, and 'entreated the LORD.

19 And the LORD turned a mighty strong west wind, which took away the locusts, and cast them into the 'Red sea; there remained not one locust in all the coasts of Egypt.

20 But 'the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go.

21 ¶ And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be 'darkness over the land of Egypt, even darkness *which* may be felt.⁵

22 And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days:

23 They saw not one another, neither rose any from his place, for three days:⁶ but 'all the children of Israel had light in their dwellings.

24 ¶ And Pharaoh called unto Moses, and said, Go ye, serve the LORD; only 'let your flocks and your herds be stayed: let your little ones also go with you.

25 And Moses said, Thou must give us also sacrifices and burnt-offerings, that we may sacrifice unto the LORD our God.

26 Our^c cattle also shall go with us; there shall not a hoof be left behind: for thereof must we take to serve the LORD our God; and we^d know not with what we must serve the LORD, until we come thither.

27 ¶ But the LORD 'hardened Pharaoh's heart, and he would not let them go.

28 And Pharaoh said unto him, 'Get thee

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ch. 9. 27. Nu. 21. 7.
24. 15. 25. 24. 26. 21.
Mat. 27. 4. Ju. 10. 10. 15.
Ps. 78. 34. 36. 57.

Job 34. 31. 32. ch. 8.
8. 28. 29. 28. Ac. 8. 24.

Deathful plague,
2 Ki. 4. 40. 2 Co. 11. 23.
Ju. 10. 15.

ch. 8. 12. 30. 9. 29.
Mat. 5. 44. Ja. 5. 16-18.

On the east of
Egypt, ch. 13. 18; 15. 4.
22. 23-31. Nu. 14. 25; 21.
14. De. 1. 40; 11. 4.

ch. 1. 10. 12. 21. 5. 17. 2.
4. 13. 22. 23. 8. 15. 19.
32; 9. 7. 12. 21. 34. 35. Ec.
8. 1. 11. 10. 4. 5. 2 Ch. 28.
22. 36. 13.

Job 24. 13; 18. 5. 6.
Ps. 105. 28. Re. 16. 10.

Some have rendered this 'darkness which causeth to feel,' but the expression as it stands is sufficiently intelligible, and although it is difficult, perhaps impossible, to account for the partial limits of the darkness, it was the will of God in this instance it should be so drawn as to make a distinction between the Egyptians and the Israelites.

Lightfoot, in his comments on the latter clause of Ps. 105. 28, 'and they rebelled not against his word,' conceives the language to allude to Israel, who in this plague of darkness performed some special act of obedience, and that upon inquiry will be found to have been the undergoing of circumcision, and that there was a general circumcision in Egypt, appears from Jos. 5. 2-9. It would appear, therefore, that God closed up Egypt in three days' darkness, and in horror, that they might not take an opportunity of injuring the children of Israel while suffering under this rite.

ch. 8. 22; 9. 4. 26; 12. 13. Ps. 111. 9; 112. 4.

De. 34. 23. 1 Ti. 6. 10.

De. 12. 32; 17. 16. Pr. 3. 5. Ge. 31. 18. Ho. 5. 6. See ver. 9.

Ge. 12. 1. He. 11. 8. Ho. 6. 3.

ch. 3. 19; 4. 21. See ver. 20. Re. 9. 20; 16. 10. 11.

2 Ch. 25. 16; 16. 10. ver. 11.

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He. 11. 27. ch. 11. 4.

CHAP. XI.

Ge. 15. 14. ch. 12. 31, 33. 39.

Heb. *as* ch. 3. 22; 12. 35. 36. Ps. 105. 37.

Ge. 39. 21. ch. 3. 21; 12. 36. Ps. 100. 46.

At. 7. 22. Sa. 7. 9. Es. 9. 4. With Lu. 24. 19.

The meaning and force of this verse ought to be noted. It assigns two reasons for the profuse liberality of the Egyptians to the Hebrews:—1. God gave this people favour; and 2. The power of Moses was seen and acknowledged to be paramount. Nothing was beyond his reach. By a word he could destroy in a moment the fruits of the field, the cattle, the industry, and even the life of man. The Egyptians, fearing his power were willing to propitiate him with any sacrifices however costly.

To Pharaoh, ch. 4. 22; 5. 17. 10. 29; ver. 8.

Am. 5. 17. Job 34. 20. 1 Ti. 3. 15. 13. 8. 1. 13.

21. Pr. 27. 1. ch. 4. 23. 12. 29. 30; 13. 15. Ps. 78. 51; 105. 30; 135. 4; 136. 10.

Mat. 24. 41. Ju. 16. 21. 47. 1. 2. La. 5. 13.

Is. 13. 15. ch. 9. 24; 12. 30. Da. 12. 1.

Jos. 10. 21. Job 5. 16. 23. Ec. 3. 25. Ho. 2. 18.

The dog, by the law of Moses, was pronounced unclean, and held in great contempt by the Jews, 1 Sa. 17. 43; 24. 14. 2 Sa. 9. 8. 2 Ki. 9. 7. 13. Yet the dog was a god with the Egyptians. *Anubis*, the dog god, was worshipped, and had temples and priests, and *Cynopolis*, the modern Minich, was built to his honour. The announcement of Moses, that 'not a dog shall move his tongue against man or beast,' was therefore an expression of righteous contempt for the Egyptian idolatry, as well as a prophetic assertion of the uninterrupted *covenant* of Israel.

Vote. When a man's ways please the Lord, he maketh even his enemies to be at peace with him, Fr. 16. 7.—C.

ch. 8. 22. Mal. 3. 18. Ps. 4. 39. 1. 10. Job 5. 15.

ch. 12. 31. 33. Is. 49. 23.

from me, take heed to thyself, see my face no more: for in *that* day thou seest my face thou shalt die.

29 And Moses 'said, Thou hast spoken well; I will see thy face again no more.

CHAPTER XI.

1 God's message to the Israelites to borrow jewels of their neighbours. 4 Moses threateneth Pharaoh with the death of the first-born. 9 Pharaoh is still hardened.

AND the LORD said unto Moses, Yet will I bring one plague *more* upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let *you* go, he shall surely 'thrust you out hence altogether.

2 Speak now in the ears of the people, and let every man 'borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold.

3 And the LORD 'gave the people favour in the sight of the Egyptians. Moreover, the man Moses was 'very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.⁷

4 ¶ And Moses said, 'Thus saith the LORD, 'About midnight will I go out into the midst of Egypt:

5 And all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maid-servant that is 'behind the mill; and all the first-born of beasts.

6 And there shall be a 'great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.

7 But against any of the children of Israel 'shall not a dog⁸ move his tongue, against man or beast; that ye may know 'how that the LORD doth put a difference between the Egyptians and Israel.

8 And all these 'thy servants shall come down unto me, and bow down themselves unto me,

and penetrating that the whole air and earth seemed to tremble, and a sense of fear instinctively crept over one. Soon afterwards the locusts began to alight, and in a few hours the ground was covered with them. For three days the cloud swept over Damascus, and then they lay on the earth in some places to the depth of five and six inches. Every green thing was eaten up—grass, grain, flowers, foliage, and even the tender bark of trees. The houses, courts, and streets of the city were filled with them. It was impossible to keep them off the person; they crawled over back and head, and face and hands. In walking through the streets, and even in the rooms of the houses, one crushed several at every step. P.]

Ver. 16. I have sinned against you, Hebrews, in cruelly oppressing you: I have sinned against you, Moses and Aaron, in scornfully denying your just demands.

Ver. 19. The sea which runs along the east of Egypt is called the Red Sea, either from the colour of the weeds in it; or, rather, because it anciently belonged to the Edomites, Ge. 25. 30, for *Edom* signifies *red*.

Ver. 23. The Israelites could have marched away in this darkness; but God would have them brought forth, not as fugitives, but as triumphant conquerors.

Ver. 26. They were to leave nothing of their property behind them, that they might have no temptation to return.

Ver. 29. Moses saw Pharaoh no more; for he denounced the death of the first-born before he left his presence at this time, ch. 11. 4-8; and when they were destroyed, Pharaoh only sent to him, ch. 12. 31.

REFLECTIONS.—Let me, with holy awe, observe, that God intends the judgments which he executes as standing memorials of his supreme power and authority over all creatures, and of his victorious power over the kingdom of Satan, in restraining the malice and chastising the insolence of his and his people's enemies. But there is nothing for which God more readily quarrels with men than for their pride. Whole nations are often ruined through the pride and obstinacy of their governors; and when Satan has got sinners to the brink of ruin, he exerts all his might in pushing them down headlong. The early engagement of children in the service of God is exceedingly contrary to the inclinations and interests of Satan and his agents. But the proudest contemners of God's messengers will be obliged to stoop to them at last. Professors of repentance, extorted by punishment, are but hypocritical, and quickly issue in more obstinate relapses into wickedness: but such as baffle manifold convictions may expect to be given up to such hardness of heart, that nothing but the power of hell will impress or awaken their conscience. The effectual fervent prayer of a righteous man availeth much: it often, for a time, diverts the just rewards of God from his insolent enemies. The wicked need not therefore hasten the

godly from among them; for if once a full separation be made, the former will be irrecoverably and inexpressibly miserable, and the just judgment of God will no longer tarry.

CHAPTER XI. Ver. 3. Moses was *very great*; was much honoured, as one who could bring upon them fearful judgments, and remove them at his pleasure.

Ver. 4. I will go out; manifest my powerful and just purpose in an eminent and extensive manner.

Ver. 7. They shall not meet with the smallest opposition or disturbance in their departure from Egypt.

Ver. 8. Moses' *great anger* manifested his detestation of Pharaoh's incurable obstinacy, and represented the terrible displeasure of God against him.

Ver. 10. [Out of his land. The refusal of liberty to emigrate is one of those infringements of natural rights that will be clearly comprehended by the inhabitants of free states; and when it is recollected that Moses was instructed merely to ask *time and liberty* for the worship of God—that is, *liberty of conscience*—the picture of Egyptian bondage is complete. Yet is not the history of Pharaoh's oppression an accurate emblem of that more cruel tyranny which sin exercises over unconverted men? 'Whosoever committeth sin is the servant (*bond-slave*) of sin.' Lord, let the Son make us free, then we shall be *free* indeed! C.]

REFLECTIONS.—How extensive is the justice of God! When life is over the consequences of our

saying, Get thee out, and all the people that follow^m thee; and after that I will go out. And he went out from Pharaoh in ^aa great anger.

9 ¶ And the LORD said unto Moses, ^aPharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt.

10 And Moses and Aaron did all these wonders before Pharaoh: and the LORD ^ahardened Pharaoh's heart,⁷ so that he would not let the children of Israel go out of his land.

CHAPTER XII.

1 *The beginning of the year is changed.* 3 *The passover is instituted.* 11 *The rite of the passover.* 15 *The days of unleavened bread.* 29 *The first-born are slain.* 31 *The Israelites are driven out of the land.* 37 *They come to Succoth.* 43 *The ordinance of the passover.*

AND the LORD spake unto Moses and Aaron in the land of Egypt, saying,

2 This ^amonth *shall be* unto you the beginning of months: it *shall be* the first month of the year to you.⁸

3 ¶ Speak ye unto all the congregation of Israel, saying, In the tenth *day* of this month they shall ^btake to them every man ^aa lamb, according to the house of *their* fathers, a lamb for an house.⁹

4 And if the household be ^atoo little for the lamb, let him and his neighbour next unto his house take *it*, according to the number of the souls; every man according to his eating shall make your count for the lamb.

5 Your lamb shall be ^awithout blemish, a male^f of^a the first year; ye shall take *it* out from the sheep, or from the goats.

6 And ye shall ^bkeep it up until the fourteenth day of the same month: and the ^awhole assembly of the congregation of Israel shall kill it ^ain the evening.

7 And they shall ^atake of the blood, and strike *it* on the two side-posts, and on the upper door-post, of the houses wherein they shall eat it.

8 And they shall ^aeat the flesh in that night roastⁿ with fire, and ^aunleavened bread; and with bitter *herbs* they shall eat it.

9 Eat not of it raw, nor sodden at all with water, but roast *with* fire; his head with his legs, and with the purtenance thereof.

10 And ye shall let ^anothing of it remain

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m Heb. are at thy feet. 10. 1. 10. 5. 1 Ki. 20. 10. 2 Ki. 3. 9.

p Ps. 69. 9. Mar. 3. 5. Ep. 4. 26.

e ch. 3. 19; 4. 21; 10. 1; 7. 3. Ro. 9. 16, 17.

p ch. 7. 13; 13. 6. 1; 9. 7. 12, 34, 35; 9. 15; 10. 1, 20, 27, 14, 14, 17. De. 2. 30. 1 Sa. 6. 6. Job. 9. 4. Ps. 81. 12. 2 Th. 2. 11, 12.

7 See note on ch. 4. 21. —C.

CHAP. XII.

a ch. 13. 4. De. 16. 1.

8 The time of their deliverance from Egypt became to the Israelites the commencement of a new era in a double sense:—1. The month *Nisan* was constituted the first month of their sacred year, by which all religious observances were regulated. 2. The year of the exodus was made the first of an epoch from which afterwards counted, as may be seen in Ex. 16. 1. Nu. 1. 13, 38. 1 Ki. 6. 1. —P.

p Ps. 89. 19, 20. He. 5. 1. Pr. 8. 23.

o Or, *kid*, ver. 5. 19. Jn. 1. 29. 1 Co. 5. 7. Re. 8. 9, 12, 13.

9 The Hebrew word rendered "congregation" signifies "an assembly of men organized and regularly constituted." The command was given to the legitimate ruling body. The "house of father's," or rather "father's house," was, as has been stated, ch. 6. 14, not what we would understand by a family, but a subdivision of a tribe or clan—an ancestral house, in fact, in the modern acceptance. —P.

d Col. 2. 27. Re. 7. 4, 9; 11. 15. Ro. 15. 8-12; 3. 21, 22, 29, 30; 11. 11, 12, 15, 32.

e Le. 1. 3, 10, 22, 23-24. Mat. 1. 14. He. 7. 26; 9. 13, 14. 1 Pe. 3. 18; 1. 18, 19; 2. 22. 1 Co. 5. 21.

f Ti. 2. 5. Ps. 80. 17. 2. 22. 37. 15. 9; 57. 14.

g Ca. 4. 10, 11. Ro. 5. 6. Jn. 10. 18; 19. 11.

a Le. 23. 5. Pr. 8. 23. Ge. 3. 15, with Ga. 4. 4. Ro. 5. 6. Jn. 7. 30; 13. 1.

i 2 Ch. 30. 15. De. 16. 1. 1. 2. 23. Nu. 9. 3; 28. 16. Mar. 15. 1-7. 14. 15. 36. Mat. 26. 28. 1 Ti. 6. He. 2. 9, 10. Ro. 5. 19.

k ch. 29. 39; 30. 8. De. 16. 6. 2 Ch. 35. 14. Nu. 28. 4. He. 1. 2. 9. 26. 1 Pe. 1. 19, 20. Mat. 27. 46-50.

l ver. 22. He. 11. 28; 13. 14. 1 Pe. 1. 2. Ep. 1. 7. Col. 1. 14.

m ver. 28. Jn. 6. 53, 54. He. 3. 13-15. 2 Co. 6. 2.

n Ps. 22. 14. Jn. 12. 27. 15. 53. 10.

o ver. 34. De. 16. 3. Mat. 16. 12. 1 Co. 5. 8.

p ch. 16. 19; 23. 18; 29. 34; 34. 25. De. 16. 4. Le. 7. 15; 22. 30; 19. 6, 7. Ir. 2. 1. 2 Co. 6. 1, 2. He. 3. 15. Ec. 9. 10.

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q 1 Pe. 1. 13. Ep. 6. 14. Ps. 3. 4.

r ver. 13, 23, 27. Nu. 28. 16. De. 16. 5. 1 Co. 5. 7.

s ch. 11. 4. 5; ver. 29, 30.

t Nu. 33. 4. Is. 19. 1. Je. 43. 13. 1 Sa. 5. 3. Ps. 82. 1. ch. 22. 28.

u He. 11. 28. 1 Th. 1. Col. 1. 18. Ro. 8. 1, 33. 34. Ga. 3. 13. 2 Co. 5. 21. Jn. 5. 24.

x Le. 23. 5. Nu. 9. 2-14; 16. 40; 28. 16. De. 16. 1. 7. 12; 15. 15. Jos. 4. 7; 5. 10. 2 Ch. xxx. xxxv. ch. 13. 9; 17. 14.

y ch. 13. 6; 23. 15; 34. 18. Le. 23. 6. Nu. 28. 17. De. 16. 3. 15. Lu. 12. 1. Mat. 16. 12. 1 Co. 5. 6-8; 13.

z ver. 19; ch. 31. 14. Ge. 17. 14. 1 Co. 5. 13. Mat. 18. 17.

a Le. 23. 4, 7, 8, 24, 27, 35; 66. Nu. 28. 18, 25; 29. 1, 7, 12.

b ch. 16. 23; 35. 2, 3. Ne. 8. 1-18. Je. 17. 21, 22.

c For ever, in the ceremonial laws, signifies, till Christ should come and be the everlasting anti-type thereof, ver. 14.

24; ch. 27. 21; 28. 43; 30. 12. 1 Co. 11. 26. 1 Ti. 2. 9. Nu. 18. 11, 19, 23, &c.

1 The passover was celebrated in the conclusion of the fourteenth day of this month, just before the beginning of the fifteenth day. For the next morning, when the Israelites, immediately after they had eaten the lamb, were hastened out of Egypt, was not part of the fourteenth day, but of the fifteenth; as we read, Nu. 32. 3. —P.

d See ver. 15.

e It would seem from the whole current of the narrative that these general instructions were given by Moses to the Israelites at the beginning—probably on the very first day—of the month. They had therefore full time not only to prepare for the festival, but also to prepare for the exodus. The people were organized. The orders were carried speedily to every tribe and house; and the chiefs of each section saw them carried out.—P.

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until the morning; and that which remaineth of it until the morning ye shall burn with fire.

11 ¶ And thus shall ye eat it; ^awith your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the ^aLORD's passover.

12 For^a I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the ^agods of Egypt I will execute judgment: I *am* the LORD.

13 And ^athe blood shall be to you for a token upon the houses where ye *are*: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy *you*, when I smite the land of Egypt.

14 And this day shall be unto you for a ^amemorial; and ye shall keep it a feast to the LORD throughout your generations: ye shall keep it a feast by an ordinance for ever.

15 ¶ Seven^a days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, ^athat soul shall be cut off from Israel.

16 And in the first day *there shall be* an ^aholy convocation, and in the seventh day *there shall be* an holy convocation to you: no ^amanner of work shall be done in them, save *that* which every man must eat, that only may be done of you.

17 And ye shall observe *the feast of* unleavened bread; for in this self-same day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance ^afor ever.

18 In the first *month*, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.¹

19 Seven days shall *there be* no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be ^acut off from the congregation of Israel, whether he be a stranger, or born in the land.

20 Ye shall eat nothing leavened: in all your habitations shall ye eat unleavened bread.²

deeds come upon us in exact proportion to their sinfulness. Of this the guilty sinner has now warning; may the goodness of God lead him to repentance; lest his righteousness be manifested in his awful judgment! Meanwhile, by increasing his strokes of wrath, he can force men to fulfil his gracious purposes and kind promises to his people, if they refuse to do it willingly; and will make his children perfectly safe, even in the midst of their enemies. Nay, he will effectually redress the grievances and repay the wages of his people in his own time and manner, and maintain the honour of his faithful servants, in despite of whatever hell and earth can do to oppose them! But what a bitter grief to the ministers of Christ is the hardness and obstinacy of sinners against the Lord and his Christ! And when sin is the object of our indignation, we may be angry and sin not.

CHAPTER XII. Ver. 2. The month Abib, which nearly corresponds to our March, was the seventh of

the common year among the Egyptians and others, all along, I suppose, from the creation; but was made the first of the Jewish sacred year now established by God, according to which the ceremonial festivals were to be regulated: but they continued to reckon by the ancient year in their civil matters; and even the years of jubilee and release began, in the ancient manner, about September, as then the crop was entirely off the ground.

Ver. 3. The taking of the lamb four days before the time prevented their neglect, and stirred them up to the consideration of, and faith in, their approaching deliverance.

Ver. 4. Every family of these, so joined together, paid their respective share of the lamb's price.

Ver. 6. The lamb was killed between three o'clock in the afternoon and sunset.

Ver. 8. The bitter herbs were endive, succory, wild lettuce, thyme, or the like.

Ver. 9. The word rendered *raw* signifies *not thoroughly roasted*. It was to be roasted all in one piece.

Ver. 10. They were to leave none of it, lest the Egyptians should abuse it, or themselves make a superstitious use of it.

Ver. 11. These circumstances imported their holding themselves in readiness to leave the country, and march off as the Lord's freemen; but these, as well as the taking of the lamb on the tenth day of the month, seem to have been required only with respect to the first celebration.

Ver. 14. This feast was to be a joyful commemoration of their deliverance, observed every year, and during the whole period of the ceremonial dispensation, until the death of Christ, thereby prefigured.

Ver. 15-21. The feast of unleavened bread immediately succeeded the passover. The holy convocation, on the fifteenth day of the month, commemorated their departure from Egypt; and that on the twenty-first commemorated their passage through the Red Sea, by which their wonderful deliverance was completed.

[Ver. 15. Let it be recollected that the passover furnishes

21 ¶ Then Moses called for all the 'elders of Israel, and said unto them, Draw out, and take you a lamb, according to your families, and kill the passover.

22 And ye shall take a bunch of hyssop,² and dip it in the blood that is in the bason, and strike the lintel and the two side-posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning.

23 For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel and on the two side-posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.

24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

25 And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service.

26 And^m it shall come to pass, when your children shall say unto you, What mean ye by this service?

27 That ye shall say, It is the sacrifice of the LORD's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head, and worshipped.

28 And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.

29 ¶ And it came to pass, that at midnight the LORD smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne, unto the first-born of the captive that was in the dungeon; and all the first-born of cattle.

30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt: for there was not a house where there was not one dead.³

A.M. 2513. B.C. 1491.

e ch.6.26; 3.16,18,19; 4.29; ver.37.

f He.11.28. Le.14.6 Nu.19.18. Ps.51.7. Ac. 15.9. Jn.15.31,17.

g From Jn. 19. 20. we can clearly discover that the *hyssop* used by the soldier must have had a long stem, as he put the sponge upon it to raise it to our Saviour's lips. But what particular plant is prescribed here, or was used by the soldier, we are unable precisely to determine.—C.

h Eze.9.6. Re.7.3,9. 4.2 Sa.24.16. Ro.8.1. 33.34. 1 Th.1.10.

i 1 Co.10.10. He.11. 28.8. 2 Pt.1.17. Is.37. 36. Ps.35.7.

j Ge.17.8. See ver. 17.

k See ch.3.7,6.8.

l See ver.14.

m ch.13.8,9,14,15. De.6.20-23; 16.2,5,1 Co.5.7. See ver.11-13. 23-29.

n ch.13.14,15; 34.25. De.6.21-23; 16.2,5,1 Co.5.7. See ver.11-13. 23-29.

o See Ge.24.26; 47. 31. ch.4.31. Ch.12.20. Mi.6.6. 2 Ch.20.13. Ps. 22.29. Phil.2.11.

p He.11.28. De.12. 32. Ps.119.4-6,32. See ver.52.

q ch.11.4. Job.34.20. 1 Th.5.2,3.

r ch.4.23,11.4. Nu.8. 17,33. 4. Ps.78.51,105. 32,33. 88.10. 140.11. See ver.12,23,27, with ch.1.16,22. Ge.42.21, 22. Jn.1.7,16. Jer.7.31. 18. Mat.7.2. 2 Th.1.6. Job.4.4. Pr.13.21.

s ch.11.6. Pr.21.13. Ja.2.13. Ju.1.7. 2 Th.1. 6, with ch.1.16,22.

8 Only those who have had opportunities of witnessing the wild exhibitions of intense grief in the East, consequent on sudden bereavement, can fully realize the statement 'there was a great cry in Egypt.' The moment a death occurs in a household the female members, and all females who may be present, sprinkle themselves with water, and then throw dust or ashes over their persons; immediately after which they raise in concert a shrill cry or shriek which is heard over the whole neighbourhood. This is often continued for an hour or more—shriek after shriek filling the air. Imagine these shrieks raised in every city village, and hamlet in the country, and then some conception may be formed of that great cry.—P.

A.M. 2513. B.C. 1491.

f Ge.15.14; 46.4; 50. 24. ch.6.1; 10.9. Ps.105. 38.

g ch.10.9,26.

h ch.8.28,9. 28.10,17.

i ch.11.1; ver.39.

j Ge.20.3. Is.37.36.

k Or, *dough*.

l ch.3.21,22; 11.2,3. Ge.15.14. Ps.105.37.

m Heb. *asked*.

n See Ge.39.21. ch. 3.21.

o The original Heb. signifies either to lend or to give.—C.

p Nu.33.3,5; 1.1. with Ge.12.1; 22.4; 25. 5; 17. 4-6,16; 18.18; 20. 17; 26. 4; 28.3,14; 35.11; 46.3; 47.11,27; 48.19,20. ch.1.7,12,38,26.

q Nu.11.4. 2 Ec.8.23.

r ver.33; ch.6.1; 11.1.

s Ac.17. He.11.9.

t Ge.15.13. Ac.7.6. Ga.3.17.

8 The apparent contradiction between this verse and Ge.15. 13, where the period of predicted affliction in a strange land is said to be 400 years, will vanish by the following comparison:—From Abram's entrance into Canaan to the birth of Isaac, 25 years; Isaac at the birth of Jacob was 60, Jacob at going down to Egypt was 130, making 215 years;—then Jacob's children remained in Egypt 215 years more, thus making up the statement given, viz. 430 years. Again, Abram immediately after entering Canaan, resided at Shechem only for a very short period, whence he removed to Bethel, and thence journeyed, going on still towards the south, till, probably in the very first year of his sojourn, famine compelled him to go down into Egypt, to sojourn there. Now, as Abram would naturally be called an *Israelite*, he would, in this sense, be also one of the children of Israel, whose sojourning in Egypt, commencing with his going down, and closing with their bringing up, gives us the complete period of 430 years. The prediction in Ge.15.13 is 400 years, i.e. a period not less than that.—C.

g Hab.2.3. Ps.102. 13. Ez.24.13. He.10.23. Tit.2.2. 11. 2,13.

h De.16.1,6. Ps.107. 1,2. See ver.14.

31 ¶ And he called for Moses and Aaron by night, and said, 'Rise up, and get you forth from among my people, both ye and the children of Israel; and go serve the LORD, as ye have said.

32 Also take your flocks and your herds, as ye have said, and be gone, and bless me also.

33 And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men.⁴

34 And the people took their dough before it was leavened, their kneading-troughs⁵ being bound up in their clothes upon their shoulders.

35 And the children of Israel did according to the word of Moses; and they borrowed⁶ of the Egyptians jewels of silver, and jewels of gold, and raiment.

36 And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required: and they spoiled the Egyptians.

37 ¶ And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, besides children.

38 And a mixed multitude went up also with them; and flocks, and herds, even very much cattle.

39 And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

40 ¶ Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.⁸

41 And it came to pass, at the end of the four hundred and thirty years, even the self-same day it came to pass, that all the hosts of the LORD went out from the land of Egypt.

42 It is a night to be much observed unto the LORD for bringing them out from the land of Egypt; this is that night of the LORD to be

one of the most glorious titles of Christ, as it is written, 1 Co. 5. 7, 'Christ our PASSOVER is sacrificed for us,' and then we will be prepared to see, in this history, an accurate type of many things concerning him. A few of the most remarkable we shall notice. (1) *Egypt*, ver. 1, the land of bondage, is the emblem of that slavery and oppression of sin in which Christ finds every man whom he delivers. (2) The new commencement of the sacred year sets forth (ver. 2) that 'newness of life' to which the believer is called, and in which he walks. (3) *The Lamb without blemish* (ver. 3, 5) furnishes another of Christ's titles, Jn. 1. 29; 1 Pe. 1. 10; Re. 5. 6-8, 12, 13, &c. The Lamb, as the first sacrifice, Ge. 4. 4, aptly sets forth him who, in the purpose of God, and in types and prophecies, is the 'Lamb slain from the foundation of the world,' Re. 13. 8. (4) *The blood* (ver. 7, 23), sprinkled on the posts of the lintel, but not on the threshold of the door, portrays that blood which is not to be trodden under foot, He. 10. 29. (5) *The unleavened bread*, ver. 8 (*bread uncombined with any yeast or barm*), is the emblem of that 'sincerity and truth' with which Christ must be served, 1 Co. 5. 8. (6) *Bitter herbs*, ver. 8 (as

medicinal beyond what are sweet), set forth the renewing and healing power of Christ, while they remind us of that bitterness of repentant recollection with which the believer contemplates his past sin. Thus 'Peter went out and wept bitterly,' Mat. 26. 75. (7) *The loins girded*, ver. 11, that is, the tucking up of every loose and flowing robe under the girdle, removing its obstruction to movement, sets forth the necessity of 'laying aside,' in the Christian life, the 'sin that doth most easily beset (or entangle) us,' He. 12. 1. (8) *The shoes on the feet*, contrary to the custom in the East, where the feet at table were bare (see Lu. 7. 38; Jn. 13. 5), indicate the necessity of every spiritual defence against the asperities of the way in which the believer must walk. (9) *The staff in the hand*—a living hand grasping, and a living man borrowing, support from a dead material, aptly sets forth the aid which a living faith receives from lifeless ordinances; whilst the haste of eating forcibly reminds us, that in all concerns of the soul, we must 'haste and delay not to keep God's commandments,' Ps. 119. 60. C.]

Ver. 27. As offered to God, and attended with the shedding and sprinkling of blood, the passover was a

sacrifice; but as received and eaten by men, it was also a sacrament.—The Israelites bowed their heads in token of their thankful acknowledgment of God's favours, and cheerful submission to his laws and ordinances.

Ver. 38. [It is not said that the whole people were first assembled, with their children, flocks, herds, and goods, at Rameses; and that they set out from thence in a regular and dense column. The whole current of the narrative is opposed to any such theory. There was a large council or assembly of representative men with Moses at the capital; but the vast body of the people were in their houses throughout Goshen, or in their tents with their cattle on the adjoining desert; and there they ate the passover, and from thence they set out directly. P.]

Ver. 40. These four hundred and thirty years are to be reckoned from the call of Abraham to leave his native country, Ge. 11. 31; 12. 1-5; during the first half of which he and his promised seed sojourned in Canaan, and the other half they dwelt in the land of Egypt, Ge. 15. 13; xlvii.—[I prefer to take the statement in its plain and literal sense, that the Israelites

observed of all the children of Israel in their generations.

43 ¶ And the LORD said unto Moses and Aaron, This *is* the ordinance of the passover; There shall no stranger eat thereof:

44 But every man's servant ^athat is bought for money, when thou hast circumcised him, then shall he eat thereof.

45 A ^bforeigner and an hired servant shall not eat thereof.

46 In ^cone house shall it be eaten: thou shalt not carry forth ought of the flesh abroad out of the house; ^dneither shall ye break a bone thereof.

47 All^e the congregation of Israel shall keep it.

48 And when ^fa stranger shall sojourn with thee, and will keep the passover to the LORD, let all his ^gmales be circumcised, and then^h let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

49 One ⁱlaw shall be to him that is home-born, and unto the stranger that sojourneth among you.¹

50 Thus did all the children of Israel; ^jas the LORD commanded Moses and Aaron, so did they.

51 And it came to pass ^kthe self-same day, that the LORD did bring the children of Israel out of the land of Egypt by their ^larmies.

CHAPTER XIII.

¹ The first-born are sanctified to God. ³ The memorial of the passover is commanded. ¹¹ The firstlings of man and beast are set apart to God. ¹⁷ The Israelites go out of Egypt, and carry Joseph's bones with them. ²⁰ They come to Etham. ²¹ God guideth them by a pillar of a cloud, and a pillar of fire.

AND the LORD spake unto Moses, saying,
2 Sanctify^a unto me all the first-born, whatsoever openeth the womb among the chil-

A.M. 2513. B.C. 1491.

1 Ep. 2.12. Le. 22.10.

1 Co. 11.27-29. Ju. 3.3.

A Ge. 17.12, 13. Is. 35.

10. Re. 5.9, 10. Ep. 1.7.

1 Ep. 2.12. Ro. 10.39.

32.

1 Ti. 3.15. Ep. 2.19.

22. 4.3-6. 1 Co. 12.12.

Col. 2.19.

1 Nu. 9.12. Ju. 19.36.

o Nu. 9.13.

1 Ac. 2. 10; 13. 43.

with Nu. 9.14.

1 Co. 11. 27-29. ver.

44.

1 Co. 11. 27-29. ver.

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1 Co. 11. 27-29. ver.

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1 Co. 11. 27-29. ver.

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1 Co. 11. 27-29. ver.

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1 Co. 11. 27-29. ver.

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1 Co. 11. 27-29. ver.

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1 Co. 11. 27-29. ver.

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1 Co. 11. 27-29. ver.

44.

1 Co. 11. 27-29. ver.

44.

A.M. 2513. B.C. 1491.

2 In remembrance

of the destruction of

the first-born of

Egypt, both man and

beast; and of the

preservation of Is-

rael and their deli-

verance by means of

that judgment, the

first-born males of the

Israelites were to be

solemnly presented

and dedicated to the

Lord, and a price

was appointed to be

paid for their redemp-

tion. This repre-

sented their redemp-

tion by the atone-

ment of Christ.—1.

1 De. 16.1. ch. 12.14.

42.

1 ch. 6.1. 6; ver. 16.

De. 11.2, 3. Ne. 9.10.

1 ch. 12. 8, 15, 18-20.

1 Pe. 2.1.1 Co. 5.7, 8.

1 ch. 12. 2, 17, 41, 51;

23. 15; 34. 18. De. 16.1.

1 See ch. 3. 8; 5. 8. Nu.

15. 2. De. 26.1.

1 ch. 12. 15, 26. De. 16.

3.4.8.

1 ch. 12. 15-20; 34. 18.

Le. 23. 8. De. 16. 3, 4, 8.

Ac. 24. 16. 2 Co. 1. 12.

Phi. 4. 8. 1 Co. 5. 7, 8. 1

Pe. 2. 1.

1 ch. 12. 26, 27. Ps. 44.

17; 8. 3-9. Is. 38. 19. Ep.

6.4. See ver. 14.

1 It is interesting

to observe the re-

gard had to the

young in the ends

and uses of these in-

stitutions, that they

might, in satisfying

their natural curiosi-

ty, be instructed

from generation to

generation in the

history of God's won-

derful deliverance of

their fathers. This

is one great end and

reason for the public

administration of re-

ligious ordinances,

which may be made

highly profitable for

the instruction of the

young, and to re-

mind all of their

vows and obligations.

—1.

1 ver. 16. De. 6.8; 11.

18. Nu. 15. 39. Pr. 1. 9, 10.

23. 15. 49. 16. Je. 22.

24.

1 Jos. 1. 8. ch. 6.6; 14.

16; ver. 3.

1 ch. 23. 15; 34. 18.

Le. 23. 8. Nu. 28. 17-25.

De. 16. 3, 4, 8.

1 ver. 21. ch. 22. 29; 34.

19. Eze. 44. 10. Le. 27.

26. Nu. 8. 17. De. 15. 19.

1 Heb. cause to pass

over.

CHAP. XIII.

1 ver. 12-15; ch. 12.

42; 23. 19; 34. 19. Le. 27.

26. Nu. 3. 13; 8. 16, 17; 18.

15. Lu. 2. 23. He. 12. 2.

Ro. 6. 13, 19; 22; 12. 1, 12.

1 ver. 12-15; ch. 12.

42; 23. 19; 34. 19. Le. 27.

26. Nu. 3. 13; 8. 16, 17; 18.

15. Lu. 2. 23. He. 12. 2.

Ro. 6. 13, 19; 22; 12. 1, 12.

1 ver. 12-15; ch. 12.

42; 23. 19; 34. 19. Le. 27.

26. Nu. 3. 13; 8. 16, 17; 18.

15. Lu. 2. 23. He. 12. 2.

Ro. 6. 13, 19; 22; 12. 1, 12.

1 ver. 12-15; ch. 12.

42; 23. 19; 34. 19. Le. 27.

26. Nu. 3. 13; 8. 16, 17; 18.

15. Lu. 2. 23. He. 12. 2.

Ro. 6. 13, 19; 22; 12. 1, 12.

1 ver. 12-15; ch. 12.

42; 23. 19; 34. 19. Le. 27.

26. Nu. 3. 13; 8. 16, 17; 18.

15. Lu. 2. 23. He. 12. 2.

Ro. 6. 13, 19; 22; 12. 1, 12.

1 ver. 12-15; ch. 12.

42; 23. 19; 34. 19. Le. 27.

26. Nu. 3. 13; 8. 16, 17; 18.

15. Lu. 2. 23. He. 12. 2.

Ro. 6. 13, 19; 22; 12. 1, 12.

1 ver. 12-15; ch. 12.

42; 23. 19; 34. 19. Le. 27.

26. Nu. 3. 13; 8. 16, 17; 18.

15. Lu. 2. 23. He. 12. 2.

Ro. 6. 13, 19; 22; 12. 1, 12.

1 ver. 12-15; ch. 12.

42; 23. 19; 34. 19. Le. 27.

26. Nu. 3. 13; 8. 16, 17; 18.

15. Lu. 2. 23. He. 12. 2.

Ro. 6. 13, 19; 22; 12. 1, 12.

dren of Israel, *both* of man and of beast;² it *is* mine.

3 ¶ And Moses said unto the people, ^bRemember this day, in which ye came out from Egypt, out of the house of bondage; for by ^cstrength of hand the LORD brought you out from this *place*: there shall no ^dleavened bread be eaten.

4 This^e day came ye out, in the month Abib.

5 And it shall be, when the LORD ^fshall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee, a land flowing with milk and honey, that ^gthou shalt keep this service in this month.

6 Seven^h days thou shalt eat unleavened bread, and in the seventh day *shall* be a feast to the LORD.

7 Unleavened bread shall be eaten seven days: and there shall no leavened bread be seen with thee; neither shall there be leaven seen with thee in all thy ⁱquarters.

8 And ^jthou shalt show thy son³ in that day, saying, *This is done* because of that *which* the LORD did unto me when I came forth out of Egypt.

9 And it shall be for a ^ksign unto thee upon thine hand, and for a memorial between thine eyes, that the LORD's law may be in thy mouth: for with a ^lstrong hand hath the LORD brought thee out of Egypt.

10 Thou^m shalt therefore keep this ordinance in his season from year to year.

11 ¶ And it shall be, when the LORD shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee,

12 Thatⁿ thou shalt set apart⁴ unto the LORD

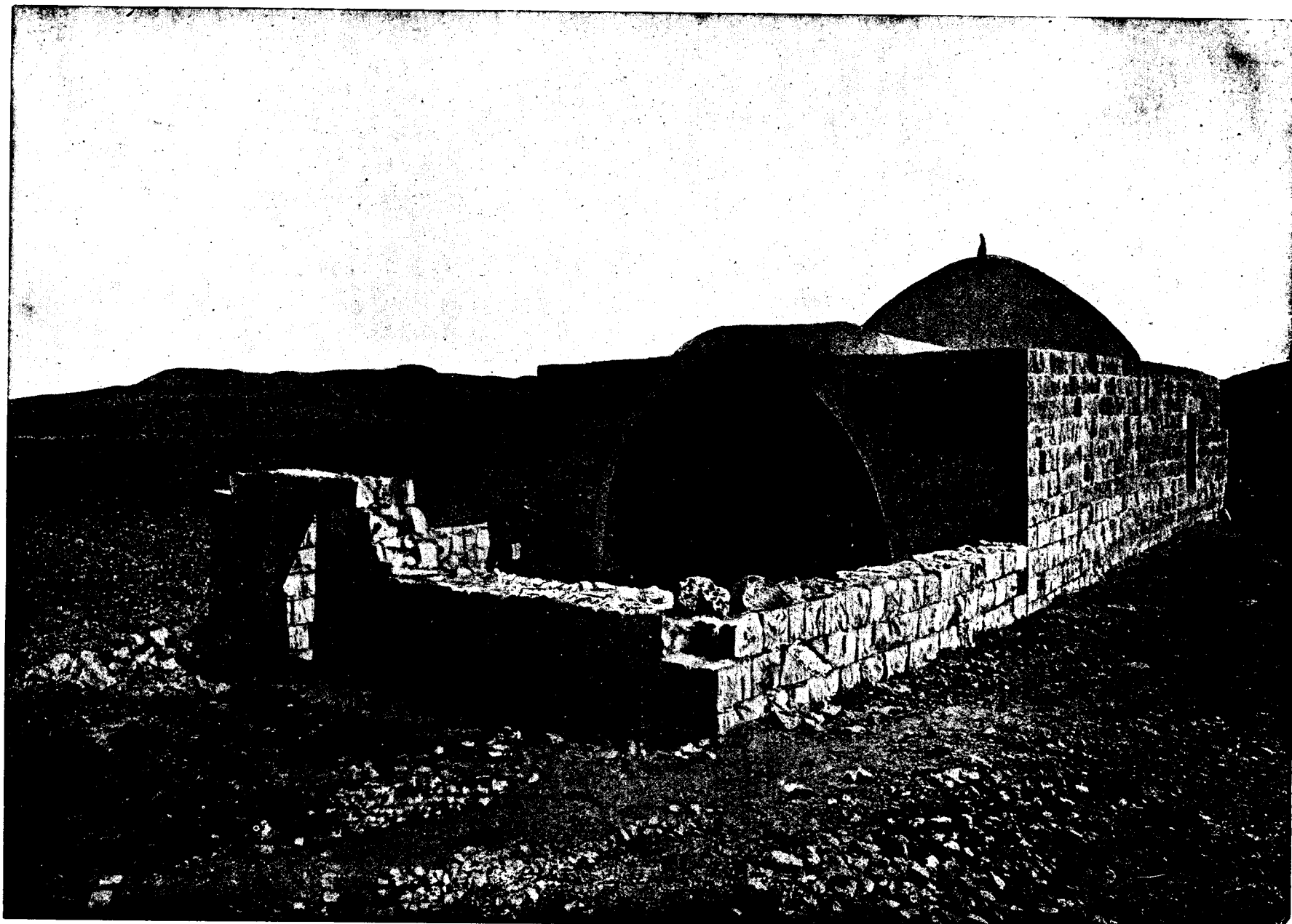
actually remained in Egypt 430 years. The difficulties that beset this view, especially in regard to the recorded genealogical table of the tribe of Levi, may be overcome by supposing that all the individuals are not mentioned, but only such as were men of note. Several may thus have been omitted between Kohath and Amram. P.]

Ver. 43, 45. No heathen or uncircumcised person was allowed to partake thereof.

REFLECTIONS.—Come near, my soul, and behold what the Lord hath wrought for Israel! He had multiplied them amidst cruel bondage and murder; he had protected them amidst ruinous plagues: and now, after a solemn feast, he brings them forth with wealth, with honour, in health, in peace, in order, and in due time! Behold what things he who sitteth on the throne makes *new*! A new year; new festivals; new liberties; a new nation to himself! Behold how their enemies push them into liberty; how they enrich them; and what a mixed multitude take part with them in their journey! Behold the care with which God distinguishes his people from the rest of the world! But chiefly behold God's great work of the redemption of mankind, through the blood of his Son! O the strong hand! the stretched-out arm! the grace! the mercy! the compassion! the wisdom! the justice! the exact fidelity to his promise, which appears in this! How are violated commandments, enraged devils, and mighty lusts made to let the ransomed of the Lord depart into liberty! With what spiritual wealth, what spoils of principalities and powers, nay, unsearchable

riches, and righteousness, they come forth! In what high honour, spiritual soundness, peace, and order, they are brought from heathenism or Popery; nay, from their natural state of bondage and death in trespasses and sins; and all in the precise time of love, the day of espousals, the hour of grace, appointed of the Father! And how marvellously JEHOVAH here makes all things *new*. A new thing is created on the earth—a virgin brings forth a child whose name is IMMANUEL, God with us! A new testament is ratified in his blood! a new covenant is confirmed with many! a new gospel period, a year of God's redeemed, is introduced! new festivals on the flesh and blood of his Son! new liberties! freedom indeed, for those who are made heirs of God, and joint heirs with Christ! a new church of Jews and Gentiles, purified by his oblation, a peculiar people to himself zealous of good works!—But what a mixed multitude of empty professors attend and plague the church in every reformation on earth! What a multitude of remaining lusts and infirmities attend the choicest saints till they get to the Canaan above! In this *passover-feast*, let me behold how Jesus, the all-excellent, the mighty, the unblemished Son of God, who was set up from everlasting, and promised and typified four thousand years, in the *fulness of time* assumes our nature, partakes of flesh and blood, obeys the law, and suffers the most exact and tremendous justice of God, without being crushed, broken, or ruined;—and all this that he might be our all-sufficient and everlasting covert from the wrath of God;—might be the means of destruction to sin, Satan,

and death, for us;—and might, with unfeigned faith, sincere love, and bitter grief for sin, be fed upon by us, in holy fellowship, as the sweet, the heart-cheering, supporting, and strengthening food of our soul, by which we are enabled to go up from this evil world towards our everlasting inheritance in the Canaan above! And, blessed be the Lord, *we, strangers and foreigners*, sinners of the Gentiles, are admitted to feast on him, with Abraham, Isaac, and Jacob, in the kingdom of God, while the Jewish children of the kingdom reject him! In their *feast of unleavened bread* may I not discern Jesus' state of debasement on earth? his week fulfilled in holiness, in sorrows, and in sufferings; on the first day of which he assumed his holy manhood, was gathered with sinners, but without sin; and on the last of which he made his life a ransom for all? May I not discern the pure but afflicted state of the gospel-church in her apostolical and millennial periods, noted for holy convocations of men to the Lord? May I not discern the festival-week of the Christian life, spent in purity and pressures, and noted for its first day of conversion to Christ, and its last of departure, to be with him for evermore? Let me in it feed upon him as the incorrupted nourishment of my soul, carefully avoiding and detesting the leaven of malice, hypocrisy, error, or corrupt practices! Let me in it improve Jesus, as the blessed first-fruit unto God which sanctifieth all my enjoyments, the cause and token of my deliverance into the glorious liberty of the gospel!



TOMB OF JOSEPH—NEAR WHERE CHRIST TALKED WITH THE WOMAN OF SAMARIA. [Exodus xiii:19.]—"And Moses took the bones of Joseph with him; for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you." So we have pointed out to us to-day the tomb of Joseph about a mile and a half south of Shechem, on the parcel of ground purchased by Jacob. It stands at the eastern

entrance to the valley between Mount Gerizin and Mount Ebal. Jews, Samaritans, Christians and Mohammedans agree on the identity of this sacred place. The tomb is about six feet long, four feet high, covered with ordinary plaster, as are the Moslem graves of the country. It is about a mile from Jacob's well. It is well to remember that the Mohammedans respect Old Testament characters as do the Christians.

all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males *shall be* the LORD's.

13 And^e every firstling of an ass thou shalt redeem with a lamb;³ and if thou wilt not redeem it, then thou shalt break his neck: and all^f the first-born of man among thy children shalt thou redeem.

14 And it shall be, when thy^g son asketh thee in time to come,⁴ saying, What *is* this? that thou shalt say unto him, By^h strength of hand the LORD brought us out from Egypt, from the house of bondage:

15 And it came to pass, when Pharaoh would hardlyⁱ let us go, that the LORD slew all the first-born in the land of Egypt, both the first-born of man and the first-born of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the first-born of my children I redeem.

16 And it shall be for a^j token upon thine hand, and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt.

17 ¶ And it came to pass, when Pharaoh had let the people go, that God led them not *through* the way of the land of the Philistines, although that *was* near; for God said, *Lest peradventure the people repent^k when they see war, and they^l return to Egypt.*

18 But God^m led the people about, *through* the way of the wilderness of the Red sea. And the children of Israel went upⁿ *harnessed⁵* out of the land of Egypt.

19 And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, *God will surely visit you; and ye shall carry up my bones away hence with you.*

20 ¶ And^o they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.⁶

A.M. 2513. B.C. 1491.

e ch. 34.20. Nu. 18.15. 1 Pe. 1.18.19. Ac. 4.12.

f Or, *aid*.

g Nu. 18.15.16.3.46. 47. Re. 14.4.

h ch. 12.26. De. 6.20. Jos. 2.2. Ps. 145.4. Ep. 6.4. See ver. 8.

i Heb. *to-morrow*.

j See ver. 3; ch. 6.1. 6.12.26.27. De. 6.6.7.20. 25.11.19. Ps. 78.2-9. Is. 38.19.

k ver. 12.13; ch. 7.3. 4vii. -xi.12.29. Nu. 3.13. Job 9.4.

l De. 6.8; 11.18.20. Pr. 3.21; 7.3. Re. 14.1.9. 14. ver. 9. Nu. 15.38-40.

m Ps. 105.14.1 Co. 10. 13. Ge. 19.20.21. Is. 63. 7-13.1 Ch. 7.21.

n Nu. 14.4. De. 20.8. Ne. 9.16.

o ch. 14.2. Nu. 33.8. Ps. 107.7.8.17.20.78. 52.53. Is. 63.12.13. ver. 20.

p As armies; or by five in a rank. ch. 14. 8.12.51.

q The word may be rendered *harnessed*, or *arrayed*, or *by fives*. We adopt the last translation. Against it it has been alleged that the Hebrews formed into a *column* of five in breadth, would have required a line of march of 60 miles. But why should they march in one single column? Why not rather in *twelve* columns, requiring a line of barely *five* miles? Our reason for preferring the translation *by fives* to *harnessed* is simply this: *Five* is the ordinary average of a family; and though some are fewer, some more, yet the arrangement into columns of five in breadth would finally keep families of all sizes together. The importance of this arrangement to the oversight, protection, and morals of children must at once be apparent.—C.

r Ge. 50.24.25. Ac. 7. 16. He. 11. 22. Jos. 24. 32.

s Nu. 33. 6. Je. 2. 2. Ho. 2. 14. De. 8. 15.

t In the edge of the wilderness of Sinai, at or near the line marked by the ancient canal between

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the irrigated and tilled soil of Egypt, and the untilled pasture-land of the peninsula. The route of the Israelites was, for the first two days, so directed as if they were determined to pass round the northern end of the Gulf of Suez.—P.

u Nu. 14.14. De. 1.33. Ne. 9.19. Ps. 78.14; 99.7; 105.39.1 Co. 10.1.

v ch. 4.19.20.24. Nu. 9.19. Is. 4.5. Ps. 121.5-8.

CHAP. XIV.

a By this march to the south-east God tried their faith, carried them off from the Philistines, who hated them, 1 Ch. 7.21, and tempted Pharaoh to pursue them.

b Nu. 33.7. ch. 13.17. 18.20. Je. 44.1.

c Hitherto the Israelites had pursued an easterly direction towards the northern end of the gulf; now they turned due south along its western shore. They thus placed themselves between the advancing host of Pharaoh and the Red Sea; while in front they were shut in by the rugged promontory of Atakah, so that escape was, humanly speaking, hopeless.—P.

d Ps. 37. 22.23; 71.11; 41. 5.7.8. Their God does not know the way to Canaan.

e ch. 3.19.4.21; 3.4. 13.14. 22; 8.15.19.32; 9.7.12.34.35; 10.1.20.27; 11.9. ver. 8.17. Ro. 2.24. 5 Ps. 61. 12. 2 Th. 2.11, 12.

f See note on ch. 4. 21.—C.

g ch. 9.16; ver. 17.18. Eze. 20.9. Ne. 9.10. Ro. 9.17.22.

h ch. 7.5.17; 8.10.22.9. 14. Ps. 58.11.9.16; 83.18.

i Ps. 105. 25. ch. 1.9. 10.10.7.12. 33. Job 5.2. Je. 4.5.

j See ver. 4.17.

k See note on ch. 4. 21.—C.

l ch. 3.20; 6.1.6; 13.3. 9.16.18. Nu. 33.3.

m Jos. 24.6. ch. 15.9.

21 And^o the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night.

22 He^p took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.

CHAPTER XIV.

1 God instructeth the Israelites in their journey. 5 Pharaoh pursueth after them. 10 The Israelites murmur. 13 Moses comforteth them. 15 God instructeth Moses. 19 The cloud removeth behind the camp. 21 The Israelites pass through the Red Sea, 23 which drowneth the Egyptians.

AND the LORD spake unto Moses, saying, **A** 2 Speak unto the children of Israel, that they^q turn and encamp before^r Pi-hahiroth, between Migdol and the sea, over against Baalzephon: before it shall ye encamp by the sea.⁷

3 For Pharaoh will^s say of the children of Israel, They *are* entangled in the land, the wilderness hath shut them in.

4 And I^t will harden Pharaoh's heart,⁸ that he shall follow after them; and I will be^u honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I *am* the LORD. And they did so.

5 ¶ And it was told the king of Egypt that the people fled: and^v the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us?

6 And he made ready his chariot, and took his people with him.

7 And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.

8 And^w the LORD hardened⁹ the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out^x with an high hand.

9 But the Egyptians^y pursued after them, (all the horses and chariots of Pharaoh, and

tion of the Hebrews' first-born, when he destroyed those of the Egyptians, gave him a peculiar right to them.

Ver. 9, 16. Their exact observation of these feasts, and the dedication of their firstlings, together with the repeated explication of the meaning thereof to their children, would make their deliverance from Egypt as fresh and evident to them and their seed as a thing hung or written in their foreheads.

Ver. 13. Unclean firstlings were either to be redeemed, or else killed, that they might not be put to any other use than for the Lord.—[From Nu. 18. 15 we learn that 'the firstlings of unclean beasts' were to be *redeemed*; but in this passage we find an alternative, viz. breaking the neck in the case of the ass. By referring to the fourth commandment we find that the *ox and the ass* are alone enumerated as the representatives of the clean and unclean beasts; and hence we may infer, that as the firstling of the ass might either be redeemed with a lamb or destroyed, so a like rule of redemption or destruction might be applied to the firstlings of all other unclean animals.—*Note*, (1) Infidels have cruelly against this law, as an alleged instance of cruelty. But will these infidels refuse to put an animal to death to satisfy the demand of their natural appetite? They will not refuse. How then dare they to accuse God, when he orders an animal to die, to teach avarice to sacrifice its property to him

that bestows it all? (2) This law of redemption or destruction is expressively symbolic of the state of the unclean sinner: he must be redeemed by the 'blood of the Lamb,' or he must be destroyed with 'everlasting destruction.' C.]

Ver. 17. The Philistines, who had originated from Lower Egypt, Ge. 10. 13, 14; and dwelt in the south-west corner of Canaan, were a numerous, valiant, and fierce nation, whom the Hebrews, unarmed, and quite dispirited by their long bondage, durst not have encountered.—[The way of the land of the Philistines was the route direct along the coast of the Mediterranean from El-Arish to Gaza. There the Israelites would have been exposed during the second or third day's march to an attack from the whole forces of the Philistines, then the most powerful nation of Canaan. P.]

Ver. 18. [The Hebrew word *hamushim*, here translated 'harnessed,' occurs only four times in the Bible, and its real meaning is uncertain. It would seem however that in this place it signifies 'marshalled,' or 'ranged in order.' Reference is of course made to the leading men assembled at Rameses, and who went out under Moses. P.]

REFLECTIONS.—Never forget, O my soul, the great things which God has done for his church, or for thyself, in his common or special providence! Let me carefully observe every mean of keeping them fresh on

my mind; and let me teach them diligently unto my children, that they may hear and fear the Lord for their good. What the Lord marvellously brings to me, or preserves for me, let me cheerfully surrender to his service, at his call. The life he rescues from imminent danger is doubly obliged to be devoted to his service; and they who truly love God will readily serve him with the best they have. But if troubles and difficulties attend my path, conscious of my weakness and folly, let me trust in him who proportions his people's trials to their strength, and look up to him for direction in all my ways. In this pillar of cloud and fire I discern God's special care and protection of his people. Even while clouds and darkness are round about him, justice and judgment are the habitation of his throne, and mercy and truth go before his face. Do I not behold Jesus likewise given to be an ever-attending light and leader, as well as protector and glory, to his people in this wilderness world? Let me always follow his direction and example; so shall I, in due time, arrive safe at the promised Canaan which is above. And, though the way in which he leads me be very contrary to the will and wisdom of the flesh, let me rest assured that it is a right one to the fulfilment of all his glorious promises of grace and glory.

CHAPTER XIV. [Ver. 15. *Speak unto the children of Israel that they go forward.* The miserable

his horsemen, and his army,) and overtook them encamping¹ by the sea, beside Pi-hahiroth, before Baal-zephon.

10 ¶ And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were ^{more}sore afraid: and the children of Israel cried out unto the LORD.

11 And ^{they}said unto Moses, Because *there were* no graves² in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt?³

12 *Is* not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? for *it had been* better for us to serve the Egyptians, than that we should die in the wilderness.

13 ¶ And Moses said unto the people, ^{Ye}Fear ye not; stand still, and see the ^{salvation}of the LORD, which he will show to you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever.

14 The LORD shall ^{fight}for you, and ye shall hold your peace.

15 ¶ And the LORD said unto Moses, Wherefore ^{criest}thou unto me? speak unto the children of Israel,¹ that they go forward:

16 But ^{lift}thou up thy rod, and stretch out thine hand over the sea, and divide it; and the children of Israel shall go on dry *ground* through the midst of the sea.

17 And I, behold, I will harden² the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.

18 And the Egyptians shall ^{know}that I *am* the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

19 ¶ And the ^{angel}of God, which went before the camp of Israel, removed, and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

20 And it came between the camp of the Egyptians and the camp of Israel; and it was a ^{cloud}and darkness *to them*, but it gave light

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1 See ver. 2.

30 Mat. 6. 25-34; 14. 30. 31. Ps. 53. 5:14. 5. Mar. 5. 30. Is. 41. 10, 13. 14:43. 1, 2.

2 Ps. 106. 6-8, ch. 15. 24; 16. 2; 17. 2. Nu. 11. 1. 14. 2; 16. 41; 20. 3-5; 21. 5.

3 Of all lands, Egypt is most remarkable for its graves. From modern researches, their pyramids appear to have been tombs, and their catacombs are subterranean cities of the dead. The nations of Europe have purchased their *sarcophagi* and their *seumetes*, which are daily affording their silent yet irresistible evidence to the truth of the Mosaic history. —C.

4 The poor Israelites seeing their desperate condition, and knowing what awaited them if conquered, now murmur against Moses; repent their departure from Egypt, and forget the works of Jehovah. —J.

1 ch. 6. 3; 5. 21.

5 Wait upon God with a quiet and composed frame of spirit, and a believing expectation of deliverance. Is. 41. 10. 13. 14:43. 1. 23:30. 15. 2. Ch. 20. 15. 17. 1. Ps. 57. Mar. 6. 34. 14. 31. Mar. 5. 30. Phil. 4. 4. Ps. 55. 22.

6 ver. 30. Ge. 49. 18. Is. 43. 1. Ho. 13. 4. Ps. 105. 35; 106. 8.

7 ver. 25; ch. 15. 3. Ju. 5. 20. Ps. 50. 3; 83. 1. Is. 30. 15.

8 De. 9. 13. 14. 20. ch. 17. 4. Ne. 9. 9. Ro. 8. 26.

1 It cannot be supposed God's purpose to depreciate prayer, but to remind Moses that, as for every thing there is a season, so there is a time for prayer, and a time for action, a time to cry to the Lord, and a time to speak to the people, a time to stand still and see the salvation of the Lord, and a time to move forward when directed by the cloud or the fire. —C.

2 ch. 3. 8. 17:4. 2. 17. 20. 21. 6. 16:7. See ver. 21-30. Ge. 15. 14; 46. 31. 50. 24.

3 See note on ch. 4. 21. —C.

4 ver. 4. Ps. 9. 16; 58. 11; 83. 18.

5 Christ, ver. 24; ch. 13. 21; 22:23. 21. Is. 63. 9. 12. Mal. 3. 1. Jos. 5. 13. 14. Hab. 3. 8, 9.

6 Jos. 24. 7. Ps. 18. 17; 97. 2. Is. 14. Re. 10. 1. 2 Co. 2. 16.

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2 Ps. 106. 9; 114. 3. 5; 78:13. 53; 66. 5. 6. 12; 74. 13; 77. 16. 13; 115. 13. 43. 27:12. Ne. 9. 11. Jos. 10:4. 23. He. 11. 29. Ac. 7. 36.

3 Nu. 33. 8. Ps. 78. 13. 14. 10. 1. He. 11. 29. 15. 63. 13. 14:43. 16.

4 The opening of the passage was miraculous. The immediate instrumentality employed was a strong mighty wind. But no ordinary wind could have cut a passage through the sea, and kept the waters up like a wall on each side. —P.

5 ch. 15. 9. Pr. 16. 18. Is. 43. 16, 17.

6 Mat. 14. 25.

7 Job 40. 12. Ps. 18. 12. 17. 16. 19. ch. 15. 10.

8 The Lord manifested his indignation against the Egyptians in terrible storms of thunder and lightning, which put them into great disorder and terror.

9 As a man is said to do what his servants do by his commands, so what *his* works effect by his disposal, God took off the chariot wheels of the Egyptians, by means of the deep sand or rugged bottom of the sea. The Egyptian chariot, as commonly represented in ancient sculptures and paintings, was a small box, in which the superior stands, mounted upon two low wheels, and fearfully ornamented with human heads, a terrible emblem of the fate that awaited the Israelite that would return to his bondage. —Note. How truly speak man's extremity is God's opportunity! The mountains are on each side, the Red Sea before; Pharaoh and his chariots and horsemen behind: Israel trembling, murmuring, and crying in the midst, but God is over all, and salvation arises when hope had all but expired. —C.10 Or, and made them to go *hastily*. —C.

11 ver. 14, 17. 1. Sa. 4. 7. 8.

12 ch. 7. 19; 8. 5. &c.

13 De. 11. 4. Mat. 7. 2. Re. 13. 10; 16. ch. 1. 22. Pr. 13. 21. Ps. 140. 11. Job 9. 4.

14 ch. 15. 10; 14. 4. 13. 14. Ps. 92; 68. 1, 2.

15 Heb. *shook off*. De. 11. 4. Ps. 78. 13; Jos. 24. 7. Ne. 9. 11. Ps. 74. 13. 14:106. 11; 136. 15. Is. 23. 5. with ch. 1. 22. Ge. 45. 21. 22. Ju. 17. Je. 2. 17. 19; 4. 18. Mat. 7. 2. Re. 16. 6. ver. 4. 13, 17, 30.

16 Hab. 3. 8. 10. ch. 15. 4. 5, 10. He. 11. 29.

17 Ps. 106. 11.

18 Ps. 77. 20; 66. 6. 12. Jos. 2. 10. 15. 51. 10. 15; 63. 12, 13.

19 Ps. 58. 10; 92. 11; 46. 8; 48. 8. 10, 11; 97. 8.

20 Heb. *hand*.

21 Ps. 119. 120; 106. 12. ch. 19. 9; 91. 4. 1. Sa. 12. 18. 2. Ch. 20. 20. 1 Co. 10. 2.

by night *to these*: so that the one came not near the other all the night.

21 ¶ And Moses stretched out his hand over the sea; and the LORD caused the sea to ^{go back}by a strong east wind all that night, and made the sea dry *land*, and the waters were divided.

22 And ^{the}children of Israel went into the midst of the sea upon the dry *ground*: and the waters *were* a wall unto them on their right hand, and on their left.³

23 ¶ And the Egyptians ^{pursued}, and went in after them to the midst of the sea, *even* all Pharaoh's horses, his chariots, and his horsemen.

24 And it came to pass, that in the ^{morning}-watch the LORD ^{looked}unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled⁴ the host of the Egyptians,

25 And⁵ took off their chariot-wheels,⁶ that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD ^{fighteth}for them against the Egyptians.

26 ¶ And the LORD said unto Moses, ^{Stretch}out thine hand over the sea, that the waters may ^{come}again upon the Egyptians, upon their chariots, and upon their horsemen.

27 And Moses stretched forth his hand over the sea, and the ^{sea}returned to his strength when the morning appeared; and the Egyptians fled against it: and the LORD ^{overthrew}the Egyptians in the midst of the sea.

28 And the waters ^{returned}, and covered the chariots, and the horsemen, *and* all the host of Pharaoh that came into the sea after them: there remained not so much as ^{one}of them.

29 But the children of Israel ^{walked}upon dry *land* in the midst of the sea; and the waters *were* a wall unto them on their right hand, and on their left.

30 Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel ^{saw}the Egyptians dead upon the sea-shore.

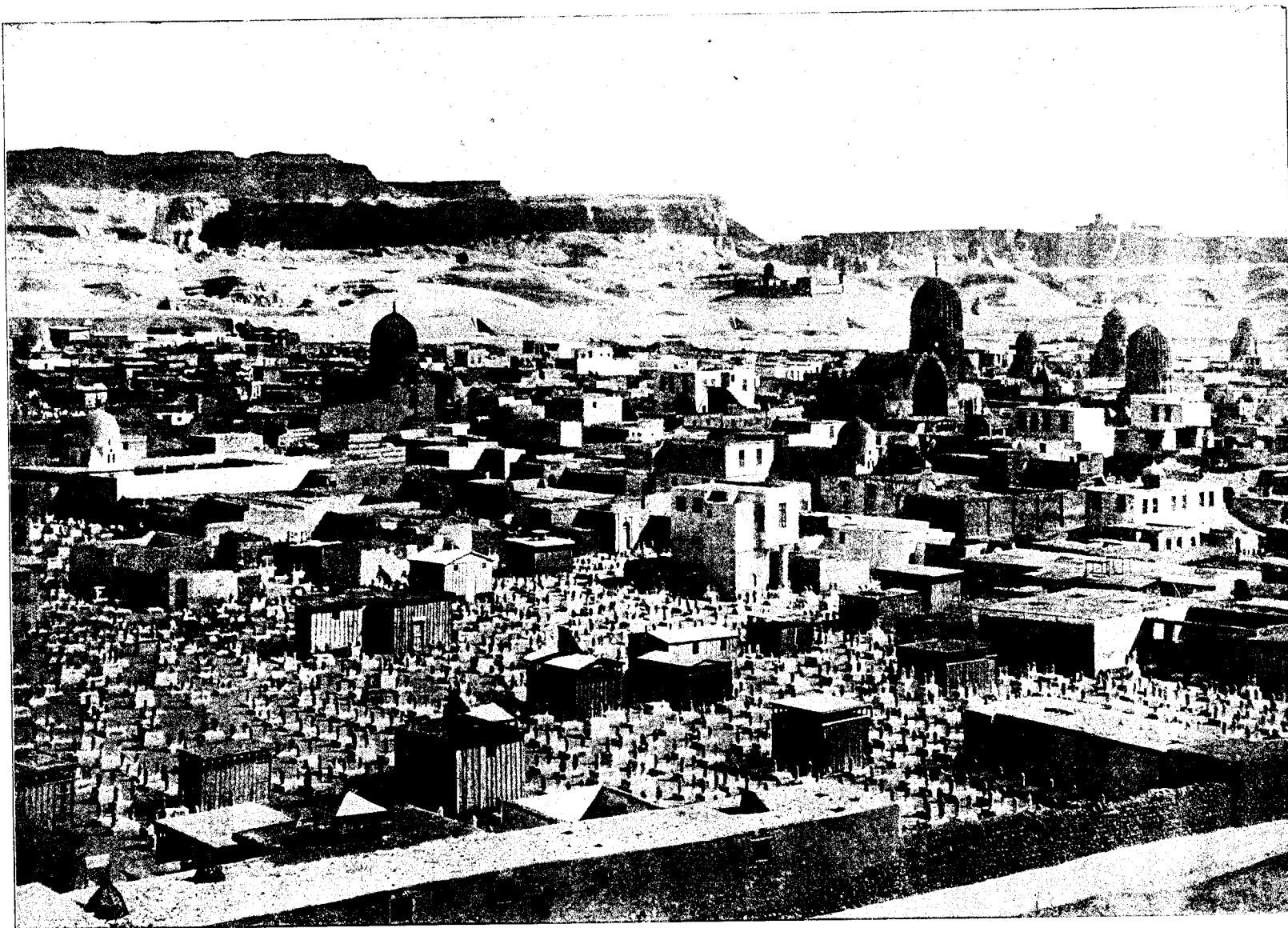
31 And Israel saw that great work⁷ which the LORD did upon the Egyptians: and the people ^{feared}the LORD, and believed the LORD, and his servant Moses.

depression of the Israelites will be best understood by recollecting that, though more numerous than the Egyptians, they had submitted to have their male children drowned. Had such a people been led directly into Palestine, a march of but a few days, the warlike inhabitants, unless prevented by a sweeping miracle, would immediately have attempted to extirpate or enslave them; and to avoid either, the Hebrews, in desponding cowardice, would have returned to Egypt. God mercifully leads them to a distance from their enemies, and, by that distance, prevents any sudden occasion to return. —Note. God seldom or never leads the young convert into immediate trial of his faith, hope, love, or patience. There is often also a wonderful estrangement between a new convert and his former acquaintances. He is led away from them, lest in weakness he should return to them. It is not until

'prepared to endure hardness,' the soldier of the cross is called to 'fight the good fight of faith.' C.]

REFLECTIONS.—God frequently masters up difficulties in the way of his people, that his glory may appear in subduing and helping over them. Often he turns the pride and malice of his enemies and their prosperity, to the advancement of his cause; while, with blind infatuation, they quickly repent of their *best deeds*, and rush forward, in their hatred of God and his people, till they find no place for repentance of their *wickedness*! What necessity there is to set out in the Lord's way with much strong faith, assured hope, and holy courage, as in it we may lay our account with many and great perplexities and troubles! Such as escape out of a sinful world may expect a hot pursuit from the devil and his servants: but he that brings us out with a high hand can bear us up with

everlasting strength. In straits let me therefore never dare to chide my deliverer, or to think of returning to my bondage, but in patience possess my soul, hoping for his salvation. What he does I know not now, but I shall know hereafter. Sedateness in danger is the most likely mean to extricate myself out of it; and to encourage my heart in God is the way, not only to remove my fears, but to surmount my difficulties. However dangerous and dark the path may be, if I go forward God will take care of the event; and while the darkness of sin leads down to the darkness of eternal death, the light of grace will conduct me to eternal life and light in glory. What a present help is God in trouble! But how tremendous a foe! who can stand before him if once he be angry! Certain is their fall at last who are found fighting against God. If the Lord has delivered me from so great a death,



TOMBS OF THE CALIPHS—DESCENDANTS OF THE ANCIENT PHARAOHS. [Exodus, xiv:23.]—Here we have a view of the Tombs of the Caliphs, built in the time of the Mameluke princes. These tombs extend along the east side of the city of Cairo. Each formerly had an endowment and a staff of sheiks and attendants who lived near them. About the beginning of the present century the properties belonging to these tombs were confiscated, while the families

who made their means of subsistence attending to them were left without employment. This picture helps us to see the tombs, as they look in modern times, of the Caliphs, who, in the respect that they were rulers in Egypt for a time, were the descendants of the ancient Pharaohs. These tombs are now falling into decay, and the attendants who once kept them continue to live among their ruins and beg travelers for backsheesh.

CHAPTER XV.

1 Moses' song. 20 Miriam and the women join in it. 22 The people want water. 23 The waters at Marah are bitter; a tree sweeteneth them. 27 They remove to Elim.

THEN sang Moses and the children of Israel this song⁶ unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

2 The LORD is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him.

3 The LORD is a man of war: the LORD is his name.

4 Pharaoh's chariots and his host hath he cast into the sea; his chosen captains also are drowned in the Red sea.

5 The depths have covered them: they sank into the bottom as a stone.

6 Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.

7 And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble.

8 And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea.

9 The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them: I will draw my sword; my hand shall destroy them.

10 Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters.

11 Who is like unto thee, O LORD, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?

12 Thou stretchedst out thy right hand, the earth swallowed them.

13 Thou in thy mercy hast led forth the people which thou hast redeemed; thou hast guided them in thy strength unto thy holy habitation.

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CHAP. XV.

a Ps. 106. 12; 107. 1, 2. 8. Is. 12. 1; 51. 10. 11. Re. 15. 4. 3.

c This song of the passage of the Red Sea is, with the exception of certain portions of Genesis, the oldest poem extant. It is not surpassed, if equalled, in boldness of imagery, sublimity of sentiment, or dignity and splendour of style and language. Lowth says, 'It is the most perfect example of that species of the sublime which is wholly dependent on the greatness of the conceptions and the dignity of the language,' &c.—f.

d Is. 12. 2. Ps. 118. 14, 28; 109. 14; 23. 3; 8. 2. De. 10. 21.

e Lu. 2. 30; 1. 77. 74. Is. 47. 7; 12. 2.

f Ge. 17. 7. ch. 3. 6; 4. 22. Ps. 22. 10; 18. 31; 91. 2. 2. Ec. 13. 9.

g Ezr. 7. 15. ch. xl. 1. Ki. 8. 11, 13.

h Ps. 30. 134. 2. 3; 118. 28; 145. 1. Is. 25. 1. Lu. 1. 46, 47.

i Hab. 3. 8. Ps. 24. 8. Re. 19. 11-20.

k Ps. 83. 18. Is. 42. 8; 57. 15. ch. 3. 14; 3. 3.

l ch. 14. 26-28.

m ver. 10. Ne. 9. 11. Je. 51. 63. 64. Re. 18. 21.

n Ps. 118. 15, 16; 89. 8-10. 13. Is. 51. 9; 52. 10.

o ch. 2. 16. Is. 5. 16. Ps. 68. 1, 2; 92. 9, 10.

p ch. 5. 2; 14. 3. with Zec. 2. 8. Mat. 25. 45. Ac. 9. 4.

q Is. 5. 24; 47. 14. Ps. 58. 9; 52. 5.

r Job 4. 9. ch. 14. 21. 27. Ps. 68. 1, 2; 90. 7. 15. 14. 37. 7. 2. Th. 2. 8. ver. 10.

s ch. 14. 8. 9. 23. Ju. 5. 10. 30. 1. Ki. 19. 27. 20. 10. Lu. 11. 22. Is. 9. 3. Ps. 41. 2. Hab. 3. 14.

t Or, repossess.

u ch. 14. 21, 27. De. 31. 4. Ps. 106. 11; 74. 13. 141; 136. 15. Ne. 9. 11. De. 24. 7. Hab. 3. 8, 10. He. 11. 29.

v De. 3. 24; 33. 26. 1. Sa. 2. 2. Sa. 7. 22. 1. Ki. 8. 23. Job 36. 26. Ps. 75. 10; 86. 8. Je. 10. 16; 32. 20, 21; 33. 3. Mi. 7. 18.

w Or, mighty ones.

x 1. Sa. 2. 2. Is. 6. 3; 57. 15. Ps. 65. 5; 72. 18.

y Ps. 77. 20; 78. 53. 54. Is. 63. 12.

z ch. 8. 3; 6. 8. Ps. 78. 54; 135. 12; 136. 21; 80. 8. 9; 74. 2; 114. 2. ver. 17.

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y Nu. 14. 14; 22. 3. De. 2. 25; 11. 25; 105. 2. 9.

z Nu. 20. 12-21; 22. 3. with Ge. 36. 40.

a Jos. 2. 11; 5. 1. Ps. 68. 2; 48. 5, 6. Re. 18. 10. Is. 23. 7, 8. Sa. 14. 16.

b ch. 13. 5. 5. 2. Sa. 7. 23. Ps. 74. 2. Pe. 2. 1. 1. Pe. 2. 9. Tit. 2. 14.

c Ps. 44. 2; 78. 54. 55. 135. 12; 136. 21; 80. 8. 15. 5. 1-4. Je. 2. 21.

d De. 11. 11. Ps. 78. 68. 69. See ver. 13.

e Ps. 146. 10. Re. 11. 15; 17. Is. 57. 15; 9. 7.

f Pr. 21. 31. ch. 8. 22; 11. 7; 14. 20-29.

g Ju. 4. 4. Lu. 2. 36. Ac. 21. 9. 1. Sa. 10. 5.

h Ju. 11. 34; 21. 21. 1. Sa. 18. 2. 2. Sa. 14. 21. Je. 31. 4. 13. Ps. 68. 11, 25.

i 2 Ch. 5. 13. ver. 1.

j The evidence for the exodus and passage of the Red Sea is most complete. 1. The institution of the passover in commemoration of the exodus can be assigned to no other period. 2. The divine inspiration of Moses proved by his miracles, and the abundant fulfilment of the prophecies. 3. The continued murmuring and rebellion of the people, had Moses exaggerated or falsified in this, the imposition must immediately have been detected. 4. Though the narrative of Moses rests its credibility on his own character and actions, yet human evidence is abundantly, though unintentionally, furnished. Justin, a heathen historian, distinctly notices the exodus; and Diodorus Siculus, another heathen, relates a very old tradition of the miraculous dividing of the Red Sea, leaving its bottom for some time dry, and then returning to its usual bed.—C.

k Nu. 33. 8. Ge. 22. 18; 16. 7. 1. Sa. 15. 7.

l ch. 3. 18. Nu. 10. 33.

m That is, bitterness. Ru. 1. 20, 21.

n Near the spot where the Israelites passed through the sea, on the Asiatic side, are a few brackish fountains, still called *Ayūn Mūsa*, 'Fountains of Moses.' Two days' march from them towards Sinai is another fountain called *Hawrah*, 'Destruction' the water of which is intensely bitter. This is doubtless Marah.—P.

o ch. 14. 11; 16. 2; 17. 3. Nu. 11. 1, 4-6, 10; 14. 1; 16. 4; 20. 2; 32. 1. 5.

p Mat. 6. 25. Ps. 4. 6.

q 2 Ki. 2. 27; 4. 41. Ro. 5. 1, 3. 2. Co. 1. 5, 7. 1. Pe. 2. 21, 24.

r ch. 16. 4. De. 8. 2, 15. 1. Pe. 1. 6, 7.

14 The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina.

15 Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them: all the inhabitants of Canaan shall melt away.

16 Fear and dread shall fall upon them: by the greatness of thine arm they shall be as still as a stone, till thy people pass over, O LORD, till the people pass over which thou hast purchased.

17 Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O LORD, which thou hast made for thee to dwell in, in the sanctuary, O LORD, which thy hands have established.

18 The LORD shall reign for ever and ever.

19 For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea.

20 And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.

21 And Miriam answered them, Sing ye to the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

22 So Moses brought Israel from the Red sea; and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water.

23 And when they came to Marah, they could not drink of the waters of Marah, for they were bitter; therefore the name of it was called Marah.

24 And the people murmured against Moses, saying, What shall we drink?

25 And he cried unto the LORD; and the LORD showed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them,

let my heart, not for a while only, but for ever, be kindly impressed with his mercy; and rejoice that Jesus has delivered, and will deliver, his church in spite of all her enemies.

CHAPTER XV. Ver. 1. Several of the verbs in this song, relating to their past deliverance, are of the future tense in the original Hebrew, to intimate that it was but an earnest of many similar ones to the Jewish nation, and especially to the gospel-church and her true members, Jos. vi. xxi.; Ju. 3. 10, 30; 4. 16; vii. viii.; 11. 33; 1. Sa. 7. 10-13; 11. 11; 14. 13-23; 17. 51, 52; 2. Sa. v. viii. x.; 2 Ch. xiv. xx.; Ezr. i. ii.; Es. viii. ix.; Ac. ii. xix.; Re. 6. 13-17; xv. xix.

Ver. 2. God is, and gives to his people, strength, and matter of joy and praise.—Moses foresaw that God would have a peculiar dwelling among the Jews in his tabernacle or temple.

Ver. 3. God is a man of war, as he powerfully protects his people, and executes judgment upon their enemies.

Ver. 7. By manifold, glorious, and marvellous works, God manifested his own infinite perfections.—He consumed the Egyptians as stubble, easily, suddenly, utterly.

Ver. 8. The strong wind which God raised made the waters to stand as still, on either side of the passage, as if they had been mountains of ice.

Ver. 11. Holiness is, as it were, the beauty, comeliness, and glory of the Godhead, and every particular excellency of it; and the very perfections and works for which God is to be praised are awful, and to be revered.

Ver. 13, 17. Canaan was a mountainous country, and is called God's inheritance, sanctuary, and holy habitation; because, for one thousand five hundred years of the typical dispensation God chose it for the special residence of his worship and service.

Ver. 14-16. All the nations about heard of God's delivering his people, and destroying the Egyptians; and then, but especially afterwards, when the Israelites

approached their territories, they were filled with terror and dread.

Ver. 20, 21. Perhaps Miriam is here called the sister of Aaron, rather than of Moses, because she lived mostly with Aaron. She and her companions seem to have repeated the whole song after Moses and his brethren.

Ver. 24. To murmur against God is to conceive unworthy and hard thoughts of his nature, word, or works; or to utter them with our tongue.

Ver. 25. God there proved their faith and obedience, and published his statutes, promising them future favours on condition of their obedience.—[The waters were made sweet. The bitter well of Hawarah is said to answer geographically to the position of Marah. And were we certain of their identity of themselves, and were we acquainted with the composition of the water, we might be enabled to judge whether the infusion of any wood might chemically effect a precipitation of the bitter ingredients. But if the 'sweetening' of the

26 And said, 'If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee which I have brought upon the Egyptians: for *I am the LORD that healeth thee.*

27 ¶ And they came to Elim, where were twelve wells of water, and threescore and ten palm-trees: and they encamped there by the waters.¹

CHAPTER XVI.

1 The Israelites come to Sin, and murmur for want of bread. 4 God prometh them bread and flesh from heaven. 13 Quails and manna are sent. 16 The ordering of the manna. 27 It was not to be found on the sabbath. 32 An omer of it is preserved.

AND they took their journey from Elim; and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

2 And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness:

3 And the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh-pots, and when we did eat bread to the full! for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.²

4 ¶ Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.

5 And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily.

6 And Moses and Aaron said unto all the children of Israel, At even, then ye shall know

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✓ Le. 26. 3-13. De. 28. 1-15. v. viii. xxi. xxi. De. 28. 27, 60, 7. 15. ✓ ch. 23. 25. Ps. 103. 3. 147. 3. He. 7. 25. Re. 22. 2. 1 Pe. 2. 24.

✓ Nu. 33. 9. Is. 12. 3. Re. 7. 17.

9 The presence of the palm is a sure sign of water. 'It is remarkable that the twelve patriarchs and the seventy elders, and the twelve apostles and the seventy disciples.—Scott.

1 Now called Wady Ghurundel—a fertile valley with fountains, a streamlet, and a small grove of palm-trees and tamarisks. It is only about six miles from Marah.—P.

CHAP. XVI.

✓ Nu. 33. 10, 11. ch. 5. 57.

✓ Ge. 19. 4. Nu. 11. 1-10. 14. 1-4. 16. 41; 20. 2-5; 21. 5. ch. 15. 24. 11.

✓ Nu. 14. 21. 1. 4. 6. 20. 31. 21. 5. ch. 14. 11. La. 4. 9.

✓ Nu. 11. 4. 5. ch. 2. 23.

✓ De. 8. 2. 3. Je. 2. 6. Ps. 107. 5. 78. 19. 20. ch. 14. 11. Nu. 11. 6. 14. 3; 20. 4. 5. 21. 5.

2 A whole month was spent between Marah and Sin, though only eight stations are named, and only ten days' actual march recorded. The encampment by the sea, mentioned in Nu. 33. 11, is omitted here. The wilderness of Sin is a dreary desert plain, covered with gravel and flint, lying along the eastern shore of the Red Sea. Its desolate aspect naturally had a depressing influence on the minds of the Israelites; and besides, the stock of provisions which they had brought with them from Egypt was now in all probability exhausted. Hence their bitter complaint and murmur.—P.

✓ Ro. 12. 20. 21. Ps. 105. 40. 78. 24. Nu. 11. 8. 6. 31. 32. 1. 26. 1 Co. 10. 3. Re. 2. 17.

✓ 1 Pe. 16. Mat. 6. 11. 31. 34.

✓ ch. 15. 25. De. 8. 2; 33. 6. Jos. 24. 15. Ge. 22. 1.

✓ ver. 23. ch. 35. 4. 3. Le. 25. 21. 22.

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✓ ver. 3. ch. 12. 51; 13. 21; 14. 30. 20. 2.

✓ ver. 13.

✓ Nu. ver. 10. Le. 9. 6. 23. 51. 51. 51. 10; 16. 42. ch. 24. 10.

8 It is chiefly against God that ye murmur; we are but his ministers who act by his direction.

✓ ver. 6. 7. 13. 1 Sa. 8. 7. Lu. 10. 16. Mat. 10. 40; 18. 5. Ro. 13. 2.

9 ver. 10. De. 12. 5. 6. near the pillar of the cloud.

✓ Is. 29. 15. 37. 30. Ge. 18. 20. 21. He. 4. 13. Ps. 90. 8. 9. 4. 7. Job. 5. 21. Pr. 5. 21. Je. 16. 17; 13. 24. 25.

✓ ch. 13. 20. 21. 24. 16. Le. 9. 6. 23. Nu. 12. 5. 14. 10. 10. 42.

✓ See ver. 9.

✓ See ver. 13-15.

✓ ch. 6. 7. 1 Ki. 20. 28. Job. 3. 17. De. 29. 6. 4. 35. Eze. 6. 7. 10. 13. 14. 7. 4. 9. 27. 11. 10. 12. 12. 15. 16. 20. 13. 9. 14. 21. 23. 10. 62; 20. 38. 44. 66.

✓ Nu. 11. 31. Ps. 105. 40.

4 The quail is a migratory bird of the gallinaceous kind. That commonly known in Europe is about the size of a lark; but there is a much larger kind, well known in Arabia and the adjoining countries. That the word translated quails does not mean locusts, as some have supposed, but some species of birds is evident from Ps. 78. 27, where they are called feathered fowls. The period of this event was the spring, at which time these birds migrate from Asia to Europe; yet was not the miracle the less, for the miracle lay not in the event itself, which might have been what is called accidental, but in the prophecy announcing it, which none but one inspired of God could possibly have foreseen.—C.

✓ Ps. 78. 23. 24.

✓ Nu. 11. 9. Ne. 9. 15. 25. Ps. 78. 24. 105. 4.

✓ Or, What is this? or, it is a portion. Nu. 11. 4. De. 8. 3. 16. Ps. 78. 24. Jos. 5. 12. Ju. 6. 31-57. Re. 2. 17.

✓ Ju. 6. 31. 1 Co. 10. 3. Pr. 9. 5. 15. 25. 61. 55. 2. Re. 2. 17. Ep. 3. 19. Ps. 34. 8. 10. 36. 85. 4.

that the LORD hath brought you out from the land of Egypt.

7 And in the morning, then ye shall see the glory of the LORD; for that he heareth your murmurings against the LORD: and what are we, that ye murmur against us?

8 And Moses said, This shall be, when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against the LORD.

9 And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the LORD: for he hath heard your murmurings.

10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the LORD appeared in the cloud.

11 ¶ And the LORD spake unto Moses, saying,

12 I have heard the murmurings of the children of Israel; speak unto them, saying, 'At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the LORD your God.

13 ¶ And it came to pass, that at even the quails came up, and covered the camp; and in the morning the dew lay round about the host.

14 And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoarfrost on the ground.

15 And when the children of Israel saw it, they said one to another, 'It is manna: for they wist not what it was. And Moses said unto them, 'This is the bread which the LORD hath given you to eat.

16 ¶ This is the thing which the LORD hath

waters were purely a chemical result, the miracle was not lessened; for God showed Moses the tree in answer to earnest prayer. From comparing, however, the passage with 2 Ki. 2. 20, where a similar permanent 'healing of the waters' was miraculously effected by the infusion of a little salt, we must rather consider the 'sweetening' at Marah to be wholly miraculous, and the infusion of the wood a mere sign that the miracle was wrought in compliance with divine direction.—Note, Israel was proved by thirst and bitter water—they murmured against Moses, but cried not, as Moses did, to God. In some such way God still proves his people; but let them not murmur against the world, but appeal to him who is able to help and relieve. The bitterest water of affliction is made sweet to him who commingles with it the knowledge of Christ, 'the power of his resurrection,' and the 'fellowship of his sufferings.' C.]

Ver. 26. God heals, and helps, in every case respecting either soul or body, and delivers from all evils, felt or feared, whether spiritual, temporal, or eternal.

REFLECTIONS.—Admire, my soul, the displayed perfections, the transacted works, the fulfilled promises, the endearing relations of the Most High! How his feeble followers are encouraged and helped! How his proud opposers fall under him! Awake, awake, and

utter this song of Moses and of the Lamb! Since the LORD hath brought me through fire and water to a goodly heritage, since he hath brought me out of a fearful pit, and out of the miry clay, let me believe his mighty works, and sing his praise. Let there be a new song in my heart, and in my mouth, even praises to our God. Let my meditation of him be sweet: and let my soul, which he hath redeemed, rejoice in God, my only Lord. With sweet astonishment, with heart-burning affection, and with enrapturing joy, let me sing what JEHOVAH, Father, Son, and Holy Ghost, have done, and will do for me; what they have given, and will give to MEN—to ME!—what they are, and for ever will be to men—to ME! And while I go up, through this wilderness-world, to my Canaan above, let me kindly accept the mixture of crosses and comforts which God allots to me. If parching thirst, if bitter gall, succeed my noted deliverances, let me never once doubt of his love; never once fear that all things are against me. If I am dear to God, it is proper that he make me smart for my sin. If he love me, let him not spare his rod of correction, which drives folly from my heart. If Jesus' presence sweeten my bitter draughts, it is enough. The cup which my Father giveth me, shall I not drink it? If JEHOVAH be my God that healeth me, let him make me wounds all

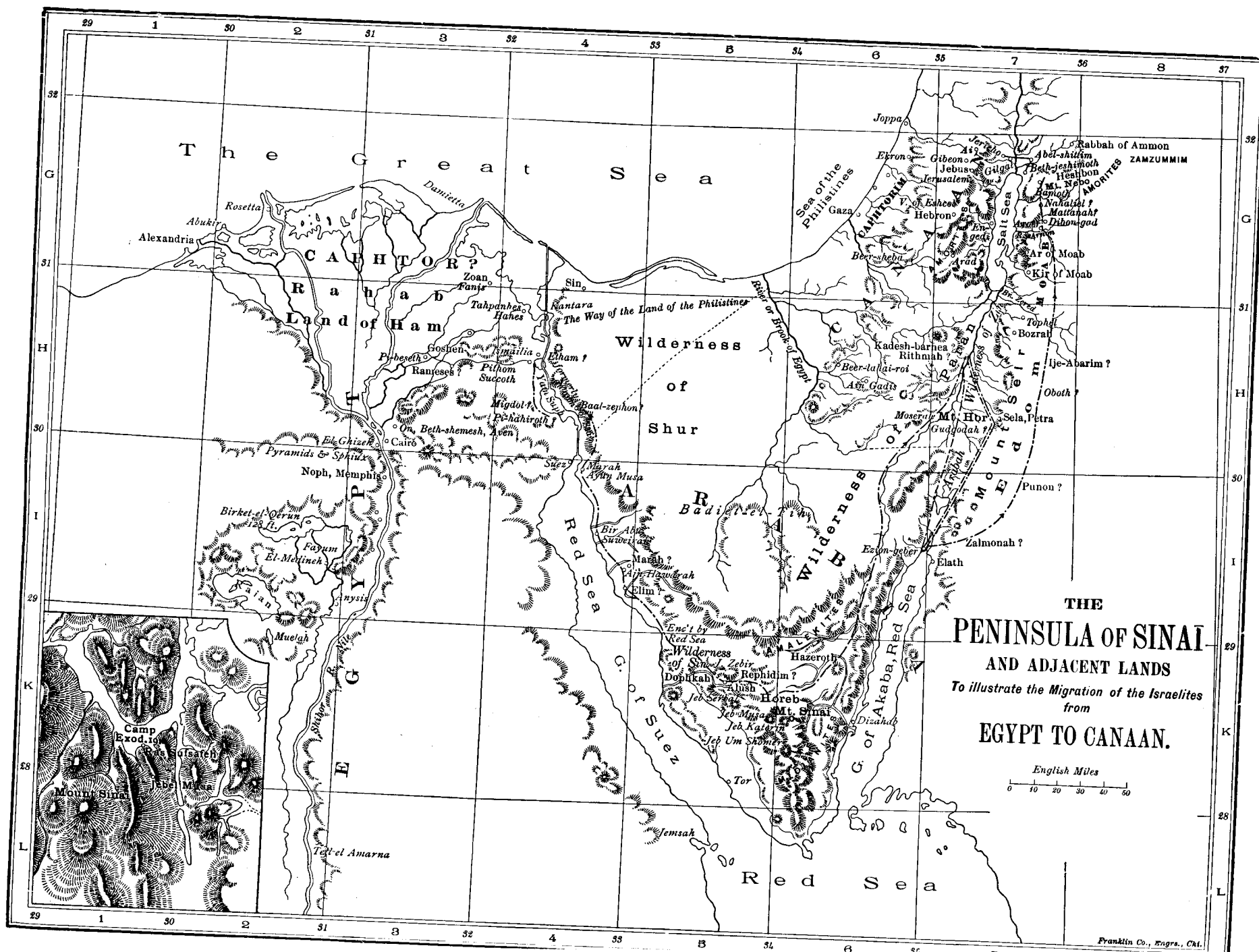
over, that I may feel his word, his blood, his Spirit applied, and his hands binding up and making me whole. If I get Elim refreshments here, let me adore his sovereign kindness. But let my last march be to the river of life, clear as crystal; to the living fountains of waters, where God himself shall wipe all tears from mine eyes. Meanwhile, let me not be unaffected with the great deliverances which God hath wrought, and shall work, for his gospel-church; with his destruction of her heathenish and antichristian enemies; while exercised herself with a vicissitude of embarrassing troubles and joyful deliverances.

CHAPTER XVI. Ver. 4. The manna fell from heaven in the manner of rain or dew; and by it God proved the Israelites; tried whether miraculous favours would induce them to an exact observation of his laws.

Ver. 5. It was the sixth day of the week on which the double portion of manna was gathered, but whether it was the sixth after the Hebrews murmured, or sixth of the fall of the manna, is not certain.

Ver. 10. While the cloud marched before them into the wilderness, an extraordinary brightness appeared in it.

Ver. 16. Every man had about five English pints of it allotted him for his daily provision.



commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents.

17 And the children of Israel did so, and gathered, some more, some less.

18 And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack: they gathered every man according to his eating.

19 And Moses said, Let no man leave of it till the morning.

20 Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them.

21 And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.

22 ¶ And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses.

23 And he said unto them, This is that which the LORD hath said, To-morrow is the rest of the holy sabbath unto the LORD: bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.

24 And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein.

25 And Moses said, Eat that to-day; for to-day is a sabbath unto the LORD: to-day ye shall not find it in the field.

26 Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none.

27 ¶ And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none.

28 And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws?

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8 ver. 36, about five English pints.

9 Nu. 6. 37. Ac. 2. 39. Je. 31. 1. Ga. 3. 28. 29. Ro. 3. 29, 30. Col. 2. 10, 19, 11.

10 Co. 5. 21; 8. 14, 15. Ga. 3. 28, 29. 2 Pe. 1. 1. 1. Co. 10. 30. Col. 2. 10, 11.

11 ch. 12. 10. 2 Co. 6. 2. Mat. 6. 31, 33, 34. He. 3. 13-15; 5. Pr. 27. 1. Ec. 9. 10.

12 Lu. 19. 47. 42. 2 Co. 2. 16. 1 Pe. 2. 8. Ro. 9. 32. 13. Co. 1. 24. Pr. 1. 24; 32.

13 Pr. 6. 6, 7; 8. 17; 10. 4. Job. 12. 35. Ga. 6. 10. Lu. 19. 42. Ec. 9. 10. 2 Co. 6. 2. Je. 2. 31, 33.

14 The miracle of the manna is the most extraordinary in the Old Testament. The evidences of its reality are—1. The established inspiration of Moses. 2. His books were written and published at the time of the event recorded. 3. The rebellions of the people against him in the wilderness were so frequent and inveterate, that there is no possibility of collusion. 4. The people's loathing of this gift of God. 5. The preservation of a specimen, ver. 32, 33, and its consequent historical union with the services of the Jewish law. —Voice.

6 The beautiful type of Christ, that bread of God, that cometh down from heaven. Jn. 6. 33, sent without our asking, continued notwithstanding our ingratitude—loathed by the infidel, sweet to the believer, and given in daily portions through our weary pilgrimage, till we hunger no more, and rest from our labours. —C.

14 ver. 5, 16. Le. 25. 27, 22.

15 Ge. 2. 2. ch. 20. 8, 10; 35. 9, 3. Le. 23. 3.

16 Nu. 11. 8.

17 ver. 20.

18 Jn. 6. 27. Ps. 84. 10. 2 Co. 6. 2. He. 4. 1-3.

19 Mat. 25. 8. Re. 10. 6, 7. Lu. 14. 3.

20 Nu. 20. 12. De. 1. 32. Ki. 17. 14. 15. 7, 9.

21 Ps. 17. 13. Je. 14. 13; 27. Nu. 14. 11. Ps. 94. 8. 7. Le. 22. 6, 9.

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9 ver. 23; ch. 35. 2, 3; 31. 13-17; 34. 21; 23. 12; 35. 1-17. 2 Co. 12. 3-5.

10 De. 5. 12-33. Lu. 24. 56. ch. 20. 8-11; ver. 29.

11 Nu. 11. 7. Ca. 5. 16, 2. Je. 15. 16. Ps. 34. 8; 19. 10, 10, 10, 10, 10, 10, 10, 10.

12 He. 2. 1. Ps. 103. 1, 2; 105. 5. La. 5. 7. See ch. 12. 14; 13. 9, 16. 2 Pe. 1. 12, 13.

13 He. 9. 4. Ro. 15. 4; 16. 26, 27, ver. 32.

14 Ark, which held the tables of the law, ch. 25. 16, 21. De. 10. 5.

15 It is manifest that this incident is not related by the historian, in strictly chronological order. The ark of the testimony was not yet made. The object of the writer in inserting it here is to complete all notices regarding manna, down even to the time of its withdrawal. —P.

16 Nu. 33. 38. De. 2. 3, 16. Ne. 9. 15, 20, 21. Ps. 78. 24, 25. Jos. 5. 12. Jn. 6. 31-37. Ga. 2. 20. 1. Co. 1. 30.

17 There is no necessity for supposing, with most commentators, that Moses did not live till this verse. He lived till near the close of the 40th year of the exodus, between ch. 6, 7 with De. 34. 7, at which period the Israelites were actually on the borders of Canaan, and not yet in it, when the manna finally ceased. Jos. 5. 12, a very short time after the death of Moses. —C.

18 ver. 16, about 51 pints.

CHAP. XVII.

1 Nu. 33. 12-14. ch. 16. 1, ver. 7.

2 The wilderness of Sin, now the plain of Kaa, lies along the shore between the mountains of Sinai and the Gulf of Suez. On leaving the Israelites must have entered the wild mountain defiles on their route to Sinai. At least two stations—Dophkah and Alush, Nu. 33. 13—intervened between Sin and Rephidim. The site of Rephidim is most probably at the tomb of Sheikh Saleh, in Wady esh-Sheikh, about three hours' march from Mount Sinai. —P.

3 Je. 2. 6. De. 8. 15. Ps. 107. 5.

4 ch. 14. 11, 12; 15. 25; 16. 2, 3. Nu. 11. 1-10; 14. 1-10. 41. 12, 20-52; 5.

5 Nu. 14. 22. De. 6. 16. Ps. 78. 41. Mat. 4. 7; 16. 1-3. Ac. 15. 10. 1. Co. 10. 9.

6 ch. 14. 11, 12; 15. 24; 16. 3. Nu. 14. 2; 17. 4-6; 20. 3; 21. 5.

29 See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days: abide ye every man in his place; let no man go out of his place on the seventh day.

30 So the people rested on the seventh day.

31 And the house of Israel called the name thereof Manna; and it was like coriander-seed, white; and the taste of it was like wafers made with honey.

32 ¶ And Moses said, This is the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

33 And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.

34 As the LORD commanded Moses, so Aaron laid it up before the Testimony, to be kept.

35 And the children of Israel did eat manna forty years, until they came to a land inhabited: they did eat manna until they came unto the borders of the land of Canaan.

36 Now an omer is the tenth part of an ephah.

CHAPTER XVII.

1 The people murmur for water at Rephidim. 5 God sendeth them for water to the rock in Horeb. 8 Amalek is overcome by the holding up of Moses' hands. 15 Moses buildeth the altar JEHOVAH-Nissi.

AND all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and there was no water for the people to drink.

2 Wherefore the people did chide with Moses, and said, Give us water, that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the LORD?

3 And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought

Ver. 18. The provision for a family was put into a common stock, and the master measured out to each his share.

Ver. 19. To prevent a superstitious keeping of it, and to cause them always to trust in God for more, none of it was to be kept over the night.

Ver. 22. The rulers told Moses; observant of God's kindness, and that they might receive directions how to dispose of this double portion.

Ver. 23. They might not dress manna on the Sabbath, as it required a great deal of labour to grind and bake it, Nu. 11. 8.

Ver. 29. On the Sabbath no one was allowed to travel, except to the public worship of God, or about works of necessity and mercy.

Ver. 34. It was not till about ten months after that this potful of manna was laid up before the tables of the law, on the fosiode of the ark.

REFLECTIONS.—Our comfortable glances of prosperity on earth soon change and pass away; while fresh difficulties produce fresh murmurings; and discontent vilifies what it has, and magnifies what it loseth or desires. But how criminal to distrust God's goodness

and power, to despair of mercy and life, whenever we are brought into straits! and to murmur desperately, after God hath wrought wonders for our relief! Observe, all abuse of his servants strikes against God himself; and noted displays of his glory shall effectually check the murmurs of presumptuous sinners, and vindicate the faithful messengers of Christ! But for the children of God to disquiet their minds about temporal necessities, when their heavenly Father can with a word supply them with everything useful, is both foolish and highly offensive. Bread shall be given them, and their water shall be sure. So transcendent is his kindness, that he bestows on wicked murmurers not only necessities, but even delicacies. Amidst prudent care and diligent activity to make provision for myself, it becomes me to beware of covetousness or sinful distrust; to live always contented with bare necessities for the time, and depend upon God for what may be needful hereafter. Never let any earthly gain prevent my sanctification of the Sabbath. If, from regard to its honour, I deny myself, the Lord of it will assuredly make up my loss, and be my exceeding great reward. But if the Lord hath showed me his great

kindness, let me treasure it up in my heart for grateful remembrance through all my life.—In this manna I contemplate Jesus the true bread—Jesus the bread of life. He is the free gift of God to murmuring and rebellious sinners, starving to eternal death. In the camp of the visible church he comes down from heaven in the dewy ordinances and offers of the gospel, early, daily, and plentifully. Small, and contemned by many, and unknown to most, he is the divinely prepared, the mysterious, the pure, the sweet, the wholesome, the all-sufficient, and all-suitable nourishment of our souls; which God liberally and constantly distributes to us, and which we ought early, earnestly, and daily to receive, each for ourselves; and the more so as we approach towards the eternal state, in which we shall have no further offers of his grace. And as he was bruised in the mortar and mill of his Father's justice, and baked in the oven of his love, let me receive him into a wounded conscience and a broken heart, as the grand restorative and nourisher to eternal life.

CHAPTER XVII. Ver. 2. The Israelites abused Moses with provoking and reproachful language. —Men

as up out of Egypt to kill us, and our children, and our cattle, with thirst?

4 And Moses cried unto the LORD, saying, What¹ shall I do unto this people? they be almost ready to stone me.

5 And the LORD said unto Moses, ¹Go on before the people, and take with thee of the elders² of Israel; and thy rod, ²wherewith thou smotest the river, take in thine hand, and go.

6 Behold,¹ I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

7 And he called the name of the place Massah,⁷ and Meribah,⁸ because^m of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?

8 ¶ Thenⁿ came Amalek, and fought with Israel in Rephidim.⁹

9 And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: tomorrow I will stand on the top of the hill with the ²rod of God in mine hand.

10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur, went up to the top of the hill.

11 And it came to pass, when Moses ³held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed.

A.M. 2513. B.C. 1491.

f ch. 14. 15, 15, 25. Nu. 11. 11, 15, 22, 20, 10.

g Nu. 14. 10. 1 Sa. 30.

A Eze. 2. 6. Ac. 20. 23. 24. Jc. 1. 8-10, 17, 18.

f ch. 3. 16; 4. 29; 24. 1. 9, 14.

A See ch. 7. 17, 20; 14. 16.

f Nu. 20. 8, 9. Ps. 78. 15, 16; 114. 8, 10; 41. De. 8. 15. Ne. 9. 15. Is. 48. 21. 1 Co. 10. 4.

7 That is, temptation.

8 That is, chiding, or strife.

m Nu. 20. 23. Ps. 81. 7, 9; 8. He. 3. 8.

n Ge. 14. 7. De. 25. 17. 19. 1 Sa. 15. 3. Nu. 24. 20.

9 The Amalekites inhabited the desert plateau north of the mountains of Sinai. Watching their opportunity they attacked the main body of the Israelites in the rear, as they approached Sinai through the great Wady esh-Sheikh.—P.

o ch. 24. 13; 32. 17; 33. 11. Nu. 13. 8, 10; 14. 30; 34. 17. De. 3. 26; 31. 23. 34. 9. Jos. 1-xiv. Called *Jerus*, Ac. 7. 45. He. 4. 8.

p ch. 4. 2, 17, 20; 7. 20; 14. 16.

q Ju. 5. 13. with Nu. 13. 8. ver. 13.

r Ps. 28. 1; 50. 15; 56. 9; 91. 15. 1 Ti. 2. 8. Ja. 5. 16. 1 Sa. 11. 15. 55. 9, 10. 24. Mar. 11. 24.

A.M. 2513. B.C. 1491.

f Mat. 26. 41, 43. Ro. 12. 12. Ga. 6. 9. Ep. 6. 18. Col. 4. 2, 12.

f Ju. 14. 13. Ro. 8. 26. 27. Ja. 1. 6, 7. Mat. 24. 13. He. 7. 25.

r ch. 34. 27. De. 31. 9. 22. Is. 8. 1; 30. 8. Hab. 2. 2, 3.

1 Literally, 'in the book,' i.e. the sacred history which Moses was then compiling, and which is now called the Pentateuch.—P.

r Nu. 24. 20. De. 25. 17-19. 1 Sa. 15. 2, 3; 14. 4; 17. 8. 2 Sa. 1. 1. 1 Ch. 4. 43.

p Ge. 8. 20; 12. 7, 8. 13. 18; 21. 33; 22. 14; 33. 20. Ju. 6. 24. Eze. 48. 35.

2 The Lord my banner.

3 Or, Because the hand of Amalek is against the throne of the Lord; therefore the Lord, &c.

4 Heb. the hand upon the throne of the Lord.

2 ver. 14. Is. 11. 14. 20. 21. Ps. 21. 9-11. Th. 1. 8, 9. ch. 20. 5. Mal. 1. 4.

CHAP. XVIII.

a ch. 2. 16; 13. 14. 18.

b Ps. 44. 2, 3. ch. vi. 17-15; 14.

c ch. 2. 21; 4. 20, 25. Nu. 12. 1.

d ch. 4. 26.

e No mention is made in Ex. iv. of Moses sending back his wife and sons to Jethro. It is generally supposed that after the event recorded in that chapter he sent them back, not wishing to expose them to the dangers that must be encountered, or to allow his care for them to interfere too much with the great work to which God had called him.—J.

f ch. 2. 22. 1 Ch. 23. 14-17.

g i.e. a stranger land. Ps. 59. 12. He. 3. 13. 1 Pe. 2. 11.

12 But Moses' hands *were* heavy; and they took a stone, and put *it* under him, and he sat thereon; and Aaron and Hur ⁴stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

13 And Joshua discomfited Amalek and his people with the edge of the sword.

14 ¶ And the LORD said unto Moses, ⁵Write this *for* a memorial in a book,¹ and rehearse *it* in the ears of Joshua: for ⁶I will utterly put out the remembrance of Amalek from under heaven.

15 And Moses ⁷built an altar, and called the name of it JEHOVAH-nissi.²

16 For he said, Because³ the LORD hath sworn,⁴ that the LORD ⁵will have war with Amalek from generation to generation.

CHAPTER XVIII.

1 Jethro bringeth to Moses his wife and two sons. 7 Moses entertaineth him. 13 Jethro's counsel is accepted. 27 Jethro departeth.

WHEN ¹Jethro the priest of Midian, Moses' father-in-law, ²heard of all that God had done for Moses, and for Israel his people, *and* that the LORD had brought Israel out of Egypt;

2 Then Jethro, Moses' father-in-law, took ³Zipporah, Moses' wife, after he had ⁴sent her back,⁵

3 And her two sons; of which the ⁶name of the one *was* ⁷Gershom; (for he said, I have been an alien in a strange land;)

tempt the Lord, (1) By sinning wilfully, and thus putting him to the trial, whether he be omniscient, just, powerful, &c., Ac. 5. 3. (2) By unnecessary rushing on visible dangers without any lawful call, Mat. 4. 6, 7. (3) By a presumptuous demanding of miracles, to try whether God can work them, Mat. 16. 1; Lu. 11. 16. (4) By presumptuously prescribing to him when and how he should accomplish his promises or threatenings as the token of his presence with them, Ps. 78. 41.

Ver. 5. The elders of the people were to witness Moses' bringing forth water from the rock, and to report it to the people.

Ver. 6. God stood above the rock in the pillar of cloud, the token of his presence, to show that it was his powerful influence, not Moses' stroke, that brought forth the water.—This rock, it is reported, remains visible to this day as a kind of large stone, with twelve or twenty-four openings, in the valley of Rephidim.

Ver. 8. Whether these Amalekites were in league with the Egyptians, or were Canaanites or Edomites, or whether they attacked them merely for the sake of the riches they had brought out of Egypt, we know not.

Ver. 9. Moses stood on the top of the hill, in view of the Israelites, with his wonder-working rod lifted up as their banner, and as a token of the Lord's presence with and assistance of them.

Ver. 11. This different success, answerable to Moses' elevation of his hands and rod, marked the power and efficacy of prayer; and that they could do nothing but as God encouraged and strengthened them.

Ver. 12. This marked the human weakness of Moses; and that Christ, by his presence and Spirit, must help our infirmities in prayer.

Ver. 14. Joshua was to hear it, as he and his successors, who commanded the armies of Israel, were to watch every opportunity of destroying the Amalekites.—[From under heaven. This is one of those judgments of God against a nation, which infidels have most frequently assailed, as indicative of implacability, and therefore, as they assert, unworthy of God. The answer is plain. (1) If God be holy, he must be implacable against sin; and if against sin, he must also be implacable against impenitent sinners. (2) It is to

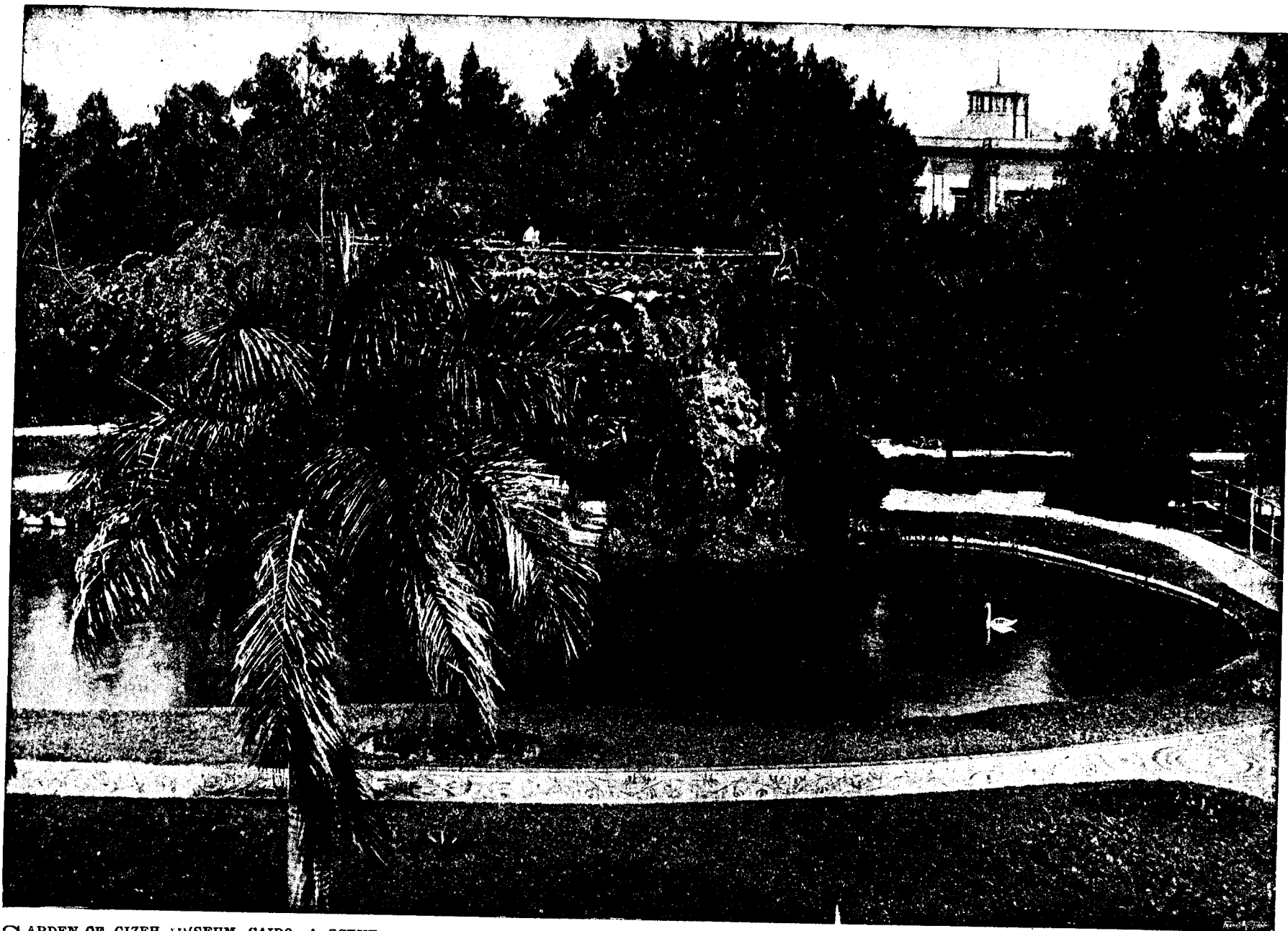
be presumed that every shepherd holds it right to be implacable against the wolf—the cruel and insatiable destroyer of his defenceless flock. Such was the crime of Amalek, De. 25. 17. Cruel and cowardly, he attacked the defenceless rear of the Israelites' line, when 'feeble, faint, and weary.' (3) Has any philanthropist denounced the punishment of pirates, robbers, and murderers? Have the merchants of the Mediterranean wept over the fall of Algiers, or the travellers of India protested against the extirpation of the Thugs? No. How then dare infidels accuse God for a sentence which all men pronounce *righteous*, when they judge in another case? Out of their own mouths, and on their own principles, will they be condemned, and God will be 'justified when he speaks, and clear when he judges,' Ps. 51. 4. (4) Besides, the remembrance of Amalek, which God determined utterly to put out, implied, not the extirpation of individual, but of national life, an occurrence of which history affords many striking examples. Do men ever, in such cases, accuse *Providence* for what is actually done? No. How then dare they accuse *God* for denouncing the same judgment he intended to inflict? C.]

Ver. 15. The design of this altar was to commemorate the victory divinely bestowed, and to offer sacrifices of thanksgiving thereupon.

REFLECTIONS.—The straits of the people of God frequently recur upon them; and how commonly do they afford occasion for repeated unbelief, and a sinful rage of spirit, under them, while the greatest kindnesses are forgotten or ill-required. Humble prayer is most effectual to compose the spirit under such injurious treatment. Did we then but recollect the circumstances of our sins, it would tend rather to our humiliation; and did we but wait with humble patience, we should soon discover that God can open the most abundant supplies in our greatest distresses. How heartily wicked men hate the saints, and take all opportunities to distress them! But terrible is the justice that awaits them on account of it. The prayers of the saints and the word of JEHOVAH are sure to bring victory. Let me then never murmur against, never distrust, my God of infinite

power and grace! Let me, in every case, cry to him who can turn flinty rocks into water springs! If I receive mercies amidst my provocations, I may expect new trials. But let me depend upon God in all my warfare, and praise him for all my victories.—But in this smitten rock I behold Jesus, the firm, the unchangeable God and Mediator of his people, who, for our danger of hell and despair, appeared in our nature!—Jesus, the stone smitten by Moses' fiery law before the rulers and people of Israel, that streams of atoning blood and sanctifying virtue might issue forth and run in this wilderness of our world, for the purification and refreshment of sinful men. In this warfare I behold Jesus, MY ALL IN ALL, as the Captain of salvation directing the Lord's host.—Jesus, the rod, the branch, lifted up as an ensign to the Gentiles!—Jesus, as my unwearied intercessor at the right hand of the Majesty on high!—Jesus, through whom I am more than a conqueror; and who hath sworn that he will have war with the enemies of his people, from generation to generation, till they be utterly defeated.

CHAPTER XVIII. Ver. 1. [Jethro was a believer in Jehovah, and a patriarchal though not a Levitical priest; that priesthood being not yet instituted, and Moses, Aaron, and the elders, enter into church fellowship with him (see ver. 7-12). The domestic part of the scene described presents a lively example to Christian families. (1) Moses' care to send his wife and children to a place of safety (ver. 2) during his dangerous negotiation with Pharaoh. (2) Jethro's affectionate restoration of them (ver. 6) when the danger was past. (3) The religious character of their entire intercourse, truly worthy of priesthood, prophets of the most high God. The political part of the narrative may afford the noblest lesson to all statesmen. Jethro speaks in the name of God, and no doubt by his inspiration (ver. 19, 23), when he draws the true character of rulers (ver. 21), viz. 'able men,' in modern language, men of talent, such as fear God, men of heart-religion, 'men of truth,' who abhor the temporary aid of falsehood, 'hating covetousness,' who endure the toils of state, not for the advantage it may bring to the



GARDEN OF GIZEH MUSEUM, CAIRO—A SCENE AROUND THE PALACE OF A MODERN PHARAOH. [EXODUS, ——— 10.]—"And Jethro said, Blessed be the Lord, who hath delivered you out of the hands of the Egyptians, and out of the hands of Pharaoh; who hath delivered the people from under the hands of the Egyptians." We give a picture here of a scene in the garden of the Gizeh Museum. This museum was originally built by Isma'il Pasha for his harem. He was made Khedive in 1867. The Suez Canal was opened during his reign. Owing to the enormous debt he fastened

upon the Egyptian government, Isma'il Pasha was dethroned in 1879. This harem, in which the Egyptian antiquities are now housed, was built at an expense of five million pounds sterling. After the great Pasha was dethroned, this, among the rest of his property, was confiscated and turned over to the government. In love of pleasure and magnificence of fancy he fitly represents in modern times the luxurious Pharaohs who reigned in Egypt during the sojourn of the

4 And the name of the other *was* ⁹Eliezer; (for the God of my father, *said he, was mine help, and delivered me from the sword of Pharaoh.*)

5 And Jethro, Moses' father-in-law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the ^hmount of God:

6 And he said⁴ unto Moses, I thy father-in-law Jethro am come unto thee, and thy wife, and her two sons with her.

7 ¶ And Moses went out to ^hmeet his father-in-law, and did obeisance, and kissed him; and they asked each other of *their* ^hwelfare: and they came into the tent.

8 And Moses ^{told} his father-in-law all that the LORD had done unto Pharaoh and to the Egyptians for Israel's sake, *and* all the travail that had ^{come} upon them by the way, and *how* the LORD delivered them.

9 ¶ And Jethro ^{rejoiced} for all the goodness which the LORD had done to Israel, whom he had delivered out of the hand of the Egyptians.

10 And Jethro said, ^{Blessed be} the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.

11 Now I ^{know} that the ^{LORD is} greater than all gods: ^{for} in the thing wherein they dealt proudly *he was* above them.⁵

12 And Jethro, Moses' father-in-law, took a ^{burnt-offering} and sacrifices⁶ for God: and Aaron came, and all the elders of Israel, to ^{eat} bread with Moses' father-in-law before God.

13 ¶ And it came to pass on the morrow, that Moses ^{sat} to judge the people; and the people stood by Moses from the morning unto the evening.

14 And when Moses' father-in-law saw all that he did to the people, he said, What *is* this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even?

15 And Moses said unto his father-in-law, Because the people come unto me to ^{inquire} of God.

16 When they have a matter, they come unto me; and I judge between one and another;⁷ and I do make *them* know the statutes of God, and his laws.

17 And Moses' father-in-law said unto him, The thing that thou doest *is* not good.

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⁹ Heb. My God is an help. Ps. 46. 5; 23. 15. 50. 7. ch. 2. 15.

⁴ Ch. 3. 1. 19. 11. 20. 24. 16. 17. 1. Ki. 19. 8.

⁵ By his messenger. Jethro sent a messenger to inform Moses of his coming, and Moses hereupon went to meet him.—C.

⁶ Ac. 28. 15. Ju. 11. 34. ch. 20. 12. 1. Ki. 2. 19. Ge. 29. 11.

⁷ Heb. peace. 2 Sa. 11. 7. Ps. 122. 6.

⁸ Ps. 105. 1. 2. 145. 4-7. 11. 12. ch. vii. xviii. Ne. ix. 15. 63. 7-14.

⁹ Heb. found them. Ne. 9. 32.

¹⁰ Is. 44. 23; 63. 7-14; 66. 10. Ro. 12. 12. 15. Ps. cv. cxviii. cxlvi.

¹¹ Ge. 9. 26; 14. 20. 1. Ki. 8. 15. 1. Ch. 29. 10. Ne. 9. 25. Ps. 103. 1-6. 2. Ch. 20. 27.

¹² Ch. 22. 12. 1. Ki. 17. 24.

¹³ Ch. 17. 19. 20. Je. 10. 6. 16. Job 11. 7. Ps. 145. 31. 47. 5; 86. 8. 10; 89. 8. 30. 32. 37. 18. See ch. 15. 11. De. 10. 17. Jos. 24. 22.

¹⁴ Ch. 1. 10. 16. 23. 5. 2. 7. 15. 9. 10. 16. 14. 18. Da. 4. 37. Job 5. 11-13. 40. 11. 12.

¹⁵ Now I know that JEHOVAH is great above all the *gods* (false gods), even in the very thing in which they (the Egyptians) dealt proudly with them (the Israelites). It would seem that Jethro, though he knew the true God, had hitherto retained his old superstitious reverence and fear for idols.—P.

¹⁶ Ge. 8. 20. Job 1. 5. ch. 24. 5. Le. 1. 37. 15.

¹⁷ That is, other sacrifices besides a burnt-offering: for no man might eat of the burnt-offering. In peace-offerings the priest and people had their share.—Kiddin.—The Aaronic priesthood had not yet been appointed. Jethro therefore officiated in these sacrifices as interested by faith in that sacrifice which they typified, and which is available to the salvation of all believers. Their eating bread together is a token of the communion of saints. Thus was fulfilled the prophetic "sign" which the Lord had given to Moses when he first appeared to him in the burning bush. Ex. 3. 12. (Hales' Chron.)—J.

¹⁸ Ec. 10. 19. ch. 24. 17. De. 12. 5-7; 27. 7. 1. Ch. 29. 21. 22. 1. Co. 10. 31.

¹⁹ Ju. 5. 10. 1. Ki. 1. 13. Job 29. 7. 25.

²⁰ ver. 16. 19. Le. 24. 12. Nu. 15. 34. 27. 5. 1. Sa. 9. 9. They inquire of me what is the will of God in doubtful cases.

²¹ Heb. a man and his fellow.

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²² Heb. fading thou wilt fade. Is. 40. 5. 7. 29. 5. 78. 29. 40. 89. 48; 103. 14-16. 1. Pe. 1. 24.

²³ Moses by incessant toil and anxiety; and the people by long waiting, and the impatient anxiety resulting from it.—P.

²⁴ De. 1. 9. 12. Ec. 4. 12.

²⁵ Ge. 31. 33. 2. 9. 39. 2. 21.

²⁶ Difficult causes, Nu. 15. 33-35. 27. 5. 6.

²⁷ Mat. 28. 19. 20. Col. 1. 28. 29. 2. 1. 4. 2. 1. Co. 4. 2.

²⁸ De. 1. 18. Ec. 3. 17. Mat. 28. 20. Ac. 20. 27.

²⁹ De. 1. 13. 15. 16. 19. 2. Sa. 23. 1. 2. Ch. 19. 7. 9. 2. 7. 9. 15. 33. 15.

³⁰ ver. 19. 26. De. 1. 12.

³¹ Approve of this course, Nu. 11. 16.

³² Having their minds quieted, and their controversies ended.

³³ Ge. 16. 2. 1. Ki. 5. 13. 1. Sa. 2. 32. 1. Co. 12. 1.

³⁴ After God had commanded it, Nu. 11. 16, and it had been proposed to the people, De. 1. 16.

³⁵ Upon the people's recommendation, De. 1. 13. 14. Ac. 14. 23. 6. 3.

³⁶ It is supposed by some, that the voice of Jethro, and the appointment of judges here related, were made place till the second year after the exodus from Egypt.

³⁷ Ge. 24. 37. 55. 59. Ju. 10. 9. But not, perhaps, till the law was given, and tabernacle erected, Nu. 10. 39.

³⁸ To the headquarters of his tribe, east of Edom. See note on ch. 2. 16.—P.

CHAP. XIX.

¹ Mount Sinai, which the Arabians call *Tor*, or the mountain (a word of most extensive diffusion), and Gebel Mousa, or the mount or rock of Moses, is situated between the two northern arms of the Red Sea, which thus formed a natural defence to the Israelites on the east, the south, and the west, while the mountains of *El Tyh* defended them to the north. *Sinai* and *Horeb* are often used promiscuously by the sacred writers: *Horeb* being probably the general name of the region, *Sinai* of a particular mountain.—C.

² ch. 17. 1. 8. Nu. 33. 15. Ac. 7. 30. 38. Ge. 4. 25.

³ The site of the camp was unquestionably the plain now rest, *Rahab* is 2 miles long by half a mile wide, with branches shooting out from it on every side among the wild mountains. At one end of it rises precipitously the rugged peak now called *Jebel Sufateh*, the mountain of the willow, but anciently *Sinai*, or the mount of the Lord. Its summit is visible from every part of the plain; and so rugged is its base, so distinctly marked that the people could touch it. The whole topography of the spot corresponds in every respect to the Scripture narrative.—P.

⁴ Nu. 9. 17. Is. 63. 9. Ac. 7. 38. ver. 9.

18 Thou wilt surely wear away, both thou and this people that *is* with thee:⁸ for this thing *is* too heavy for thee; ^{thou art} not able to perform it thyself alone.

19 Hearken now unto my voice, I will give thee counsel, and ^{God shall be} with thee: Be thou for the people to God-ward, that thou mayest bring the ^{causes} unto God:

20 And thou shalt ^{teach} them ordinances and laws, and shalt show them the way wherein they must walk, and the ^{work} that they must do.

21 Moreover, thou shalt ^{provide} out of all the people able men, such as fear God, men of truth, hating covetousness; and place *such* over them, *to be* rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens:

22 And ^{let} them judge the people at all seasons: and it shall be, *that* every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear *the burden* with thee.

23 If thou shalt do this thing, and God ^{command} thee *so*, then thou shalt be able to endure, and all this people shall also go to their place in peace.⁹

24 So Moses ^{hearkened} to the voice of his father-in-law, and ^{did} all that he had said.

25 And Moses ^{chose} able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

26 And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.

27 ¶ And¹ Moses let his father-in-law depart; and he went his way into his own ^{land}.

CHAPTER XIX.

1 The people come to Sinai. 3 God's message by Moses unto the people out of the mount. 7 The people's answer returned again. 10 The people are ordered to be prepared against the third day. 12 The mountain must not be touched. 16 The fearful presence of God upon the mount.

IN the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they *into* the wilderness of Sinai.²

2 For they were ^{departed} from Rephidim, and were come *to* the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.³

3 ¶ And⁴ Moses went up unto God, and the LORD called unto him out of the mountain,

ruler, but for the blessing it may enable him to confer upon others. Lord, hasten the time when the 'kings of the earth will be wise,' when the 'judges of the earth will be instructed!' when the 'officers' of Israel 'shall be peace,' and her 'exactors righteousness.' C.]

Ver. 11. Even in the Egyptians' haughty and insolent detaining of his people Israel, imagining it impossible for their God to deliver them, he showed himself infinitely their superior in wisdom and might.

Ver. 12. They feasted *before* God, near to the symbol of his presence in the cloud, or on the mount, and in holy awe of him, and as in his sight.

Ver. 17, 18. What thou dost is not convenient either for thyself or the people. This tedious attendance will destroy thine own health and theirs.

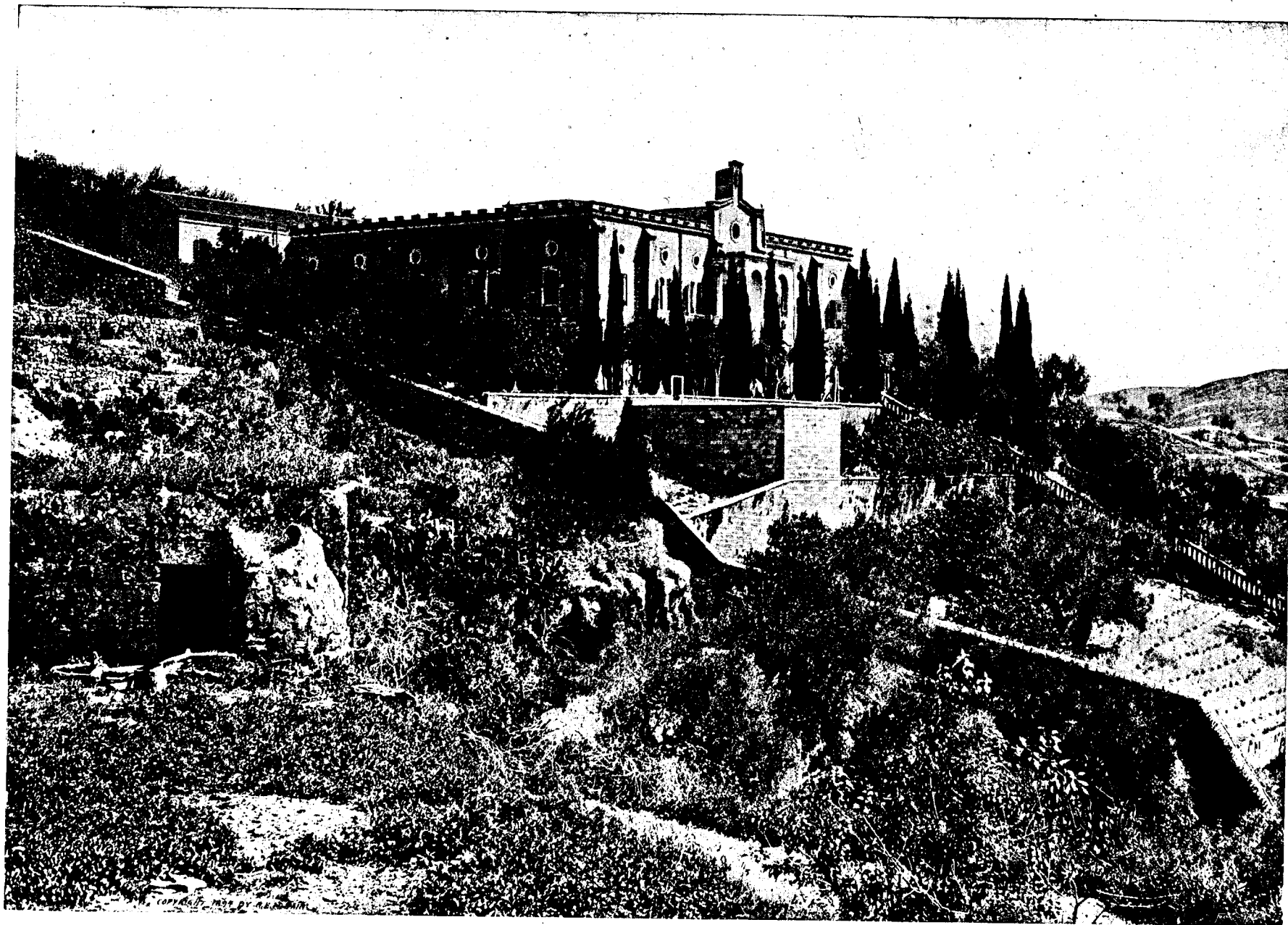
Ver. 19. I make no doubt but God will bless thee in following the course to which I advise.

Ver. 20. Thou shalt deliver and explain to them

God's laws, which they may apply to their particular cases and occasions.

Ver. 21. Men of understanding, courage, piety, candour, faithfulness, and honesty, and who will discourage every wicked thing.

REFLECTIONS.—It is highly becoming that professed saints should mark every turn of providence that betails them; and in a dependence on God as their help, reckon themselves strangers on earth; and that



ENGLISH ORPHANAGE, NAZARETH—AN INSTITUTION EXPRESSING CHRIST'S SPIRIT STANDING IN THE TOWN WHERE CHRIST GREW UP. [EXODUS, xx.]—The twentieth chapter of Exodus contains the ten commandments. We put this picture of the English Orphanage at Nazareth to illustrate it, because in Christ the whole law was summed up and fulfilled, and the beautiful view we give above was taken in the city where Christ grew up. The English Orphanage at Nazareth is a school under

the direction of the Established Church of England. It is conducted by consecrated women, and has been the means of accomplishing a great deal of good for the poor orphans in Palestine. No institution could more fittingly stand as a concrete illustration of what Christ has done and is doing for childhood. This school is an embodiment of His own love as expressed through the words: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of Heaven."

thee down and thou shalt come up; thou, and Aaron with thee: but let not the priests and the people break through, to come up unto the LORD, lest he break forth upon them.

25 So^s Moses went down unto the people, and spake unto them.

CHAPTER XX.

1 The ten commandments. 3 The first table. 12 The second table. 18 The people are afraid. 20 Moses comforteth them. 22 Idolatry is forbidden. 24 Of what sort the altar should be.

AND God^s spake all these words, saying, 2 I^{am} the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

3 ¶ Thou^c shalt have no other gods before me

4 Thou^d shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.

5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;⁸

6 And showing mercy unto thousands of them that love me, and keep my commandments.

7 Thou^h shalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh his name in vain.

8 Remember the sabbath-day, to keep it holy.

9 Six days shalt thou labour, and do all thy work:

10 But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates:

11 For ⁱⁿ six days the LORD made heaven

A.M. 2513. B.C. 1491.

1 Ga. 3.10, 11, 19, 21, 22, with Mat. 11. 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

2 De. 12. 32, Mat. 28. 20, 1 Ti. 4. 16, Col. 1. 28, 29, 2 Ti. 4. 2.

CHAP. XX.

3 De. 5. 22, Ac. 7. 38, 53.

4 De. 5. 6, Ps. 87. 10, 50. 7, 116. 16, 119. 32, Je. 31. 33, 30. 22, Zec. 13. 9, Ge. 17. 7, Ro. 3. 19, Lu. 1. 74, 7.

5 Ps. 29. 2, 81. 9, 95. 6, 7, 63. 6, 71. 19, 35. 10, 73. 25, 130. 7, 137. 4, 142. 11, 145. 21, 146. 8, 4. 5, 1 Ch. 28. 9, De. 6. 5, 10. 17, 15. 43, 30, 45. 23, 26. 4, 8. 13, Je. 14. 22, 7. 23, Mat. 4. 10, Mal. 1. 6, 13. 16, Ec. 12. 1, Ch. 15. 12, 14. 31, Jos. 24. 25, 24. Phil. 4. 6, Nu. 25. 11, Ja. 4. 7.

6 Le. 26. 1, Ps. 97. 7, Ac. 17. 29, Ro. 1. 23, 25, De. 4. 15, 2 Ch. 25. 14, 1 Ki. 12. 28.

7 Paul. 2 Co. 11. 2, 3, says, 'I am jealous over you with a godly jealousy; I fear lest by any means, as the serpent beguiled Eve, so your minds should be corrupted.' It is thus God is jealous, lest his people should be corrupted to idolatry.—C.

8 Ch. 34. 7, Nu. 14. 18, 33. 1 Sa. 15. 3, 1 Ki. 12. 31, Job. 35. 4, 21. 19, Is. 14. 20, 21, 25. 6, 7, Je. 2. 2, 38. Mat. 23. 34, 35, Le. 5. 20, 26. 39, 40, Ps. 79. 8, 109. 13, 14.

9 Le. of them that continue to hate me, see Ec. 18. 3, an event the most probable, as three generations are generally, and four frequently, all alive at the same time. It is also a merciful warning, as parents are often more moved by a regard to their children than to themselves.—C.

10 De. 4. 19, 5. 29, Ps. 89. 34, 103. 17.

11 Le. 19. 12, De. 5. 11, 6. 1, Mat. 5. 3, Ja. 5. 12, Ps. 15. 41, 50. 16, 17, Je. 27. 4, 9. 10, 14, Ac. 17. 23, Mal. 1. 5, 7, 12, 13, 14, 1 Sa. 4. 3, 5, 2 Ki. 18. 30, 35.

12 Ch. 24. 12, 14, 31. 14, 35. 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

13 Ch. 31. 17, Ge. 2. 1, 2.

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1 De. 5. 16, 27. 16, Mat. 15. 4, Ep. 6. 1-3, Le. 19. 3, 32, Ro. 13. 5, 9, 1 Ki. 2. 19, 8. 25, Ps. 20. 20, Mar. 7. 10-13, 10. 19, 1 Ti. 5. 1, 24, Ge. 9. 21, 22, 27, 14. 20, 22, 45. 8, 2 Ki. 5. 12, 13, 14, Ga. 4. 19, Is. 49. 23, 2 Ch. 4. 16, 1 Co. 11. 1, He. 13. 7, Je. 35. 6-19, 36. Mat. 5. 21, 22, 19, 18. 1 Jn. 3. 15, Ep. 4. 31, 32, Ro. 12. 15, 13. 9, Ja. 2. 11, Re. 13. 10.

2 Ep. 5. 3, Col. 3. 5, 1 Th. 4. 3, 4, Job. 31. 1, Mat. 5. 27, 28, 2 Pe. 2. 14, Is. 3. 16, Ps. 11. 1 Ti. 2. 9, 10, 1 Pe. 2. 11.

3 Th. 4. 6, Ep. 4. 28, Ro. 13. 7-9, Mat. 7. 12, Phil. 4. 8, Mi. 6. 8, Ps. 15. 2-5.

4 Le. 5. 1, De. 5. 20, 19. 16, Mat. 19. 18, Pr. 19. 5, 9.

5 Ro. 7. 7, De. 5. 21, Ac. 20. 33, He. 13. 5, Col. 3. 5, 1 Co. 5. 11, 6. 10, Job. 31. 9.

6 He. 12. 18, 19, Ch. 19. 16, 18, Re. 1. 10, 12, 15, 17.

7 Or, witnessed.—P.

8 De. 5. 23-28, 18. 16, ch. 19. 16, 19, Ga. 3. 19, 20.

9 Ge. 15. 1.

10 Ge. 22. 1, ch. 25. 25, De. 8. 13, 2.

11 Mat. 10. 26, Ga. 3. 19, Ge. 20. 11.

12 Ch. 19. 16, He. 12. 18, 1 Ki. 8. 12, De. 5. 5.

13 In fact, and Neologists have represented Moses as taking advantage of an earthquake and volcanic eruption. See ch. 19. 18-20, to persuade an ignorant people that God spake to him, that thus he might induce them to accept his laws. His amazing night unto the thick darkness, and afterwards, ch. 24. 18, going into the midst of the cloud—independently of Moses' miracles, prophecies, and character for veracity—afford a sufficient exposure of this impious imagination; as the sure raised of vapours of a volcano would have instantly destroyed life.—C.

14 De. 4. 36, Ne. 9. 33.

15 Ver. 3. 5, 2 Sa. 5. 21, 2 Ki. 17. 33, Eze. 23. 17, 20. 31, 43. 8, Zep. 1. 4, 5, 2 Co. 6. 14-16.

16 Is. 4. 2, Je. 31. 22, Ro. 8. 39, 5. He. 2. 14.

17 Altars of earth or unhewn stone were well suited to the unsettled state of the church in the wilderness, as they could be easily raised and obliterated; so that superstitious attachment to places might be prevented. The unity of worship sustained as the best preservative against surrounding idolatry.—C.

and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath-day, and hallowed it.

12 ¶ Honour thy father and thy mother; that thy days may be long upon the land which the LORD thy God giveth thee.

13 Thou^m shalt not kill.

14 Thouⁿ shalt not commit adultery.

15 Thou^o shalt not steal.

16 Thou^p shalt not bear false witness against thy neighbour.

17 Thou^q shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

18 ¶ And all the people saw^r the thunders, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they remained, and stood afar off.

19 And they said unto Moses, 'Speak thou with us, and we will hear: but let not God speak with us, lest we die.'

20 And Moses said unto the people, 'Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.'

21 And the people stood afar off; and Moses drew near^s unto the thick darkness where God was.

22 ¶ And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven.

23 Ye^a shall not make with me gods of silver, neither shall ye make unto you gods of gold.

24 ¶ An altar of earth thou shalt^t make unto me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep,

nant. The thick cloud signified the invisible, awful, and incomprehensible nature of God, and the obscurity of the legal dispensation of the covenant of grace.

Ver. 18. God's descent meant his manifesting the signs of his glorious presence.

Ver. 19. God answered Moses by a voice distinct, plain, and audible, which all the people might hear.

Ver. 21, 23. Vain curiosity is forbidden, that we may learn to live by faith and not by sight, and to be humble. Their dulness and hardness of heart made repeated warnings necessary; and they were commanded to hold the very mountain sacred because of God's presence. This might also signify that the law rather excludes men from God, on account of their sins, than justifies or gives them life.

Ver. 22. Some think these priests were the first-born, but there is no evidence that birthright invested with any such office; they were persons, probably the most excellent, chosen by Moses for offering sacrifices, till God should assign that work to Aaron and his sons.

fully exhibited in the various evangelical theological systems, with the various expositions thereof, it is kind his care of his people, and great the honour he bestows upon them. His condescension is most astonishing in admitting them into covenant with himself; his requirements most reasonable; and surely his distinguishing kindness ought to promote our cheerful obedience. But how apt are men to be hasty in pro-

missing obedience, and backward in performing it! Serious preparation for solemn intercourse with God is necessary and becoming; and a careful respect to every disposition and deportment of body, soul, and spirit. Never, O my soul, presumptuously intrude into those secrets over which God hath cast a veil! Never hazard thy life by pushing over the bounds which he hath set for thy good. Let me have nothing to do with his fiery law, but as it is fulfilled by Christ as a covenant, and issued forth by him as a rule. Let me always approach unto his presence with reverence and godly fear; and never let vain curiosity, but humble faith and holy love, attend me in all my concerns with him.

CHAPTER XX. Ver. 1-17. Concerning this law it is evident, (1) That it was immediately published by God himself in the hearing of all Israel. (2) That every command is delivered in the singular number, that every one may take it home to himself: (3) And to mark that God's grant of himself to men, as their God and Redeemer, is the foundation of all gospel-obedience: it is frequently repeated, ver. 7, 10, 12, 25; and in Le. xviii. xix. it is connected with almost every particular command. The rules for the right understanding of these commandments, and the particular duties required and sins forbidden in each, being so

REFLECTIONS.—Infinitely gracious and tender are the favours of God to men. But peculiarly

sufficient to refer to these.—[Ver. 17. It has been well said by Kalisch that these verses 'contain the primary basis of revelation, and the fundamental laws of the whole Mosaic legislation. They have, therefore, become the starting-point of all religious systems and of all true civilization, and from their promulgation only dates the diffusion of a genuine monotheism, a purely internal morality, and a sound enlightenment. They form a decisive epoch in the history of the human race, and are therefore perhaps the greatest and most important event in universal history. In a simple and condensed, yet extremely emphatical form, equally impressive for every degree and manner of intellectual culture, a complete system of duties is comprised, which man owes to his Creator and his fellowman; and so comprehensive is the purport of these words, that from the earliest times the whole sum of the divine precepts has been considered to be included in them as in embryo.' P.]

Ver. 20. Let not slavish fear make you neglect your duty, for God is come to prove whether you be sincere or hypocritical.

Ver. 24, 25. These altars of turf and stone were only to be used for the present, before that of brass was made, or on extraordinary occasions; and were always to be most simple, and unlike to those of the heathens.

REFLECTIONS.—Now, my soul, let my religious principles, and my whole practice, follow the order of this divine sermon. Let the leading articles of my knowledge and belief be, that God, as in Christ, giveth

and thine oxen. In all places where I record my name I will come unto thee, and I will bless^a thee.

25 And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it.³

26 Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

CHAPTER XXI.

1 Laws for men-servants. 5 For the servant whose ear is bored. 7 For men-servants. 12 For man-slaughter. 16 For stealers of men. 17 For cursers of parents. 18 For smiters. 22 For a hurt by lance. 28 For an ox that goreth. 33 For him that is an occasion of harm.

NOW these are the judgments⁴ which thou shalt set before them.

2 If thou buy an Hebrew servant, six years he shall serve, and in the seventh he shall go out free for nothing.

3 If he came in by himself, he shall go out by himself; if he were married, then his wife shall go out with him.

4 If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's,⁵ and he shall go out by himself.

5 And if the servant shall plainly say, I love my master, my wife, and my children, I will not go out free:

6 Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door-post; and his master shall bore his ear through with an awl; and he shall serve him for ever.

7 And if a man sell his daughter to be a maid-servant, she shall not go out as the men-servants do.⁶

8 If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her.

9 And if he have betrothed her unto his son,

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c De. 12. 5, 11. 1 Ki. 8. 29. Mat. 18. 20. Ro. 15. 8.

2 Ps. 134. 3. 147. 13; 72. 17. Ep. 1. 3. 2 Sa. 6. 12. 2 De. 27. 5. Jos. 8. 31.

1 Co. 1. 17. 2. 4. 5. 13. 14. De. 12. 32. Re. 22. 18, 19.

3 The reason of this command is obvious. The altars of the heathen were elaborately sculptured images of their gods were placed upon them. When sacrifices were offered the tendency of the popular mind was to consider them as offered to the images, and the result was gross idolatry.—P.

2 Ec. 5. 1. 1 Th. 5. 22. He. 10. 25, 26.

CHAP. XXI.

4 The ten commandments, or words, ch. xx., contained the principles of divine law, as between God and man. This chapter enumerates certain judgments, or judicial application of these principles, where the cases are between man and man.—C.

a ch. 24. 3. 4. De. 4. 14. 6 Le. 25. 39, 40. De. 12. 16. 34. Ne. 5. 5. c ver. 11. De. 15. 13. 15. 18. Le. 25. 40-46. Je. 34. 8-18. Ro. 6. 16, 18; 2.

d Heathen, Le. 25.

4. A righteous and merciful law. (1) As providing certainly for the wife and helpless family, instead of their being turned out upon the world with perhaps a careless husband. (2) As providing a test of conjugal and paternal affection, which, if real, authorized the servant to abide with his wife and family till the jubilee, when all would go out free.—C.

e De. 15. 16, 17. Ga. 2. 20. Ep. 5. 2. Re. 1. 5. 6. f ch. 22. 28. De. 16. 18. Ps. 82. 1.

g De. 15. 17. Ps. 40. 6-8. with He. 10. 5-7.

h Till the jubilee, or the master's death, Le. 25. 40-46, 55.

i Ne. 5. 5. Le. 25. 39. k ver. 5. 6.

6 This law has been represented by some as relaxed in favour of female servants. De. 15. 12; but the idea of relaxation seems not consistent with the divine origin of a law. But in point of fact the law in Exod. and the law in Deut. are on two different subjects. That in Exod. relates to a maid-servant not only purchased, but betrothed to her master or his son; that in Deut. to a maid-servant merely purchased. Both are glorious specimens of the justice and mercy of the divine legislation.—C.

7 Heb. he evil in the eyes of; &c.

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/ ch. 22. 16, 17. De. 22. 24, 25, 26, 27, 19, 30, 31.

m 1 Co. 7. 3, 5.

n See ver. 1. Is. 52. 3.

o Wilfully, ver. 14. 20, 23. Ge. 9. 6. Le. 23. 17, 19, 21, 30, 33. Nu. 35. 15-23, 31, 33, 35. Re. 13. 10. De. 19. 11-13. Mat. 26. 52.

8 By some special providence.

p Nu. 35. 25-28. De. 19. 5-14; 4. 41-43. Jos. 11. 12.

q Nu. 15. 30. De. 19. 1. 1 Ki. 1. 50; 2. 28-34. 2. 11. 15. He. 10. 26-31. Ps. 19. 13.

r De. 21. 18-21. Pr. 30. 17.

s De. 24. 7. Ge. 37. 28. 1 Ti. 1. 10.

t Le. 20. 9. Pr. 20. 20. Mat. 15. 4. Mar. 7. 10. De. 27. 16.

9 Or, revileth.

u 2 Sa. 3. 29. Zec. 8. 4.

v Heb. his ceasing, Mat. 7. 12. Ro. 1. 5. & Phil. 4. 8. De. 10. 19, 20.

y Slave, ver. 21.

1 Heb. avenged.

2 With death, as he loses his slave, whom he did not intend to kill.

3 The master was a public officer, recognized and appointed by government, as the governors of our prisons and reformatories are. He had thus a legal right to administer punishment when necessary, but under certain restrictions which are elsewhere laid down, Le. 23. 39. De. 25. 3. The meaning of the phrase 'he shall be surely punished,' is, *vengeance shall assuredly be taken upon him; i.e. he shall pay the penalty of his crime with his life; and the meaning of 'he shall not be punished,' is, his life shall not be forfeited.* But this by no means implies that he should go altogether unpunished.—P.

z To her own body, ver. 23.

a Le. 24. 10, 20. De. 19. 21. Mat. 5. 38, 39; 7. 2. 1 Sa. 15. 33. Ju. 1. 6. Fr. 22. 28. 13. 33. 2 Th. 1. 6. Re. 13. 10, 16, 6.

4 Perhaps this law of retaliation took place only when the injured party could not otherwise be satisfied.

he shall deal with her after the manner of daughters.

10 If he take him another wife, her food, her raiment, and her duty of marriage, shall he not diminish.

11 And if he do not these three unto her, then shall she go out free without money.

12 He that smiteth a man, so that he die, shall be surely put to death.

13 And if a man lie not in wait, but God deliver him into his hand,⁸ then I will appoint thee a place whither he shall flee.

14 But if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die.

15 And he that smiteth his father or his mother shall be surely put to death.

16 And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.

17 And he that curseth⁹ his father or his mother shall surely be put to death.

18 And if men strive together, and one smite another with a stone, or with his fist, and he die not, but keepeth his bed;

19 If he rise again, and walk abroad upon his staff, then shall he that smote him be quit: only he shall pay for the loss of his time, and shall cause him to be thoroughly healed.

20 And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished.¹

21 Notwithstanding, if he continue a day or two, he shall not be punished:² for he is his money.³

22 If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges determine.

23 And if any mischief follow, then thou shalt give life for life,

24 Eye for eye,⁴ tooth for tooth, hand for hand, foot for foot,

himself to me, in the gospel-promise, for my God, my Redeemer, and my ALL IN ALL: and let my leading exercise be to receive him as such. Let his being JEHOVAH, my God and Redeemer, be the foundation, the great reason and motive, of all that I do. Influenced by this, let me renounce and detest every idol which robs him of his honour, or me of my enjoyment of him. Let me embrace every instituted ordinance as coming from my God, and observe it in the nearest fellowship with him. Having received JEHOVAH as my God, let me have grace from him to serve him with reverence and godly fear. Copying after his pattern, and desiring the enjoyment of him as my chief good, let me observe the appointed seasons of intercourse with him. Let me regard relations and property among men as the constitutions of my God: and in all my dealings with them, let me act as a possessor of God, that needs nothing in an unlawful manner, and as a cordial imitator of God, who is gracious and merciful, long-suffering, and abundant in holiness, righteousness, goodness, and truth. But having tasted the terrors of a broken law and an angry God, let me rejoice that, without my request, I have one Mediator

between God and me, the man Christ Jesus. Detesting every species of false worship, let me rejoice that Jesus, the fruit of the earth, Jesus, the chosen stone, is my all-sanctifying altar, on which I must present all my services before God; and my unfailling security for the presence of God in ordinances: and God forbid that I should disgrace him with any light, licentious, or injurious behaviour.

CHAPTER XXI. Ver. 2. (1) A Hebrew might sell himself or his children in extreme poverty, De. 15. 12; Le. 25. 39; Ne. 5. 5. (2) Magistrates might sell a person for theft, ch. 22. 3. (3) He might be sold by his creditors for debt, 2 Ki. 4. 1; Mat. 18. 25. To such bond-servants masters often gave heathen maid-slaves as a kind of wives or concubines, to beget other slaves.—[No Hebrew could be sold unless a debtor or malefactor. When a man got into debt and was unable to pay, he was sold to, or he became the property of, the creditor for a period not exceeding six years, so that by his labour he might in some degree satisfy the just demands of the man he had wronged, Le. 25. 39, 40. In case of theft the thief was compelled to restore

double, or four-fold, or five-fold, according to the nature of the crime. If he had not the means of making full restitution, then he was sold, i.e. he became the property of the man he had robbed until by his labour he had made legal compensation. These were the only ways in which a Hebrew could become a bondman. P.]

REFLECTIONS.—How just, gracious, and condescending must God, the giver of these laws, be! How mindful of the welfare of mankind! How profitable to be his voluntary servants! His providence extends even to that which appears accidental; and he exercises the most exact care to preserve the innocent, and at the same time punish the guilty. Let me therefore take heed that neither I, nor what pertains to me, prove hurtful to my neighbour or to his property! Suppose no laws of men can punish me, the justice of God can overtake me. Let me rather, as a faithful man, put on bowels of mercy and long-suffering, put on charity, which is the bond of perfectness. Meanwhile, in those voluntary bond-servants I may behold Jesus, the only begotten Son of God, from love to his Father, from love to all the world, solemnly sur-

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d Ge. 9. 6. See *c*)

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CHAP. XXII.

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16 ¶ And° if a man entice a maid that is

of the poor Jew supposed to be given in pledge. It is generally woollen, nearly square, reaching from the shoulders to the calf of the leg or the ankles. Two slits admit the arms, and it is joined at the neck, so as to form a hole, through which the head passes. It is open before from top to bottom; and is wrapped round the body, or let loose, at the pleasure of the wearer. This, with an under shirt, forms all the poor Arab's dress. It is generally both his bed and covering at

not betrothed, and lie with her; he shall surely endow her to be his wife.

17 If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins.

18 Thou shalt not suffer a witch to live.

19 Whosoever lieth with a beast shall surely be put to death.

20 He that sacrificeth unto any god, save unto the LORD only, he shall be utterly destroyed.

21 Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.⁹

22 Ye shall not afflict any widow, or fatherless child.

23 If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry:

24 And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.

25 If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.¹

26 If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down:

27 For that is his covering only; it is his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; for I am gracious.

28 Thou shalt not revile the gods, nor curse the ruler of thy people.

29 Thou shalt not delay to offer the first of thy ripe fruits,² and of thy liquors: the first-born of thy sons shalt thou give unto me.

30 Likewise shalt thou do with thine oxen, and with thy sheep: seven days it shall be with his dam; on the eighth day thou shalt give it me.

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31 And ye shall be holy men unto me: neither shall ye eat any flesh that is torn of beasts in the field; ye shall cast it to the dogs.

CHAPTER XXIII.

1 Of slander and false witness. 4 Of charitableness. 6 Of justice. 10 Of the year of rest. 12 Of the sabbath. 13 Of idolatry. 14 Of the three feasts. 18 Of the blood and the fat of the sacrifice. 20 An Angel is promised for a guide, with a blessing, in case they obey him.

THOU shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness.

2 Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment.

3 Neither shalt thou countenance a poor man in his cause.

4 If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.

5 If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him; thou shalt surely help with him.

6 Thou shalt not wrest the judgment of thy poor in his cause.

7 Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked.

8 And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous.

9 Also thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.

10 And six years thou shalt sow thy land, and shalt gather in the fruits thereof:

11 But the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy olive-yard.²

12 Six days thou shalt do thy work, and

night; and a mat, or carpet, if it can be obtained, is all he requires to constitute perfect luxury. If nearly such was the raiment of the poor Jew, and there is good reason to believe it was, the law that restored it in the evening, when pledged through the day, indicates the Lord's minute and benevolent regard to the health and comfort of his creatures. C.]

Ver. 28. [The Hebrew word is *elohim*, the usual meaning and translation of which is 'God.' The same word is rightly rendered 'judges' in ver. 8 and 9; but there it has the article, while here it has not. The meaning given to it in the Authorized Version is opposed alike to the common use of the word, and to the spirit of the Mosaic laws. The true meaning is, 'Thou shalt not blaspheme God.' P.]

Ver. 29. The proportion of the first-fruits was between the fortieth and sixtieth part of the increase. By giving this, they acknowledged themselves the Lord's tenants; and thus their crop was sanctified. These first-fruits also typified Jesus Christ and his people, who are dedicated to God, and bring blessings on mankind.—[Literally, 'Thou shalt not delay (to offer) from thy fulness (of corn), and thy tear (of the vine).'] 'The tear of the vine' is a common metaphor in wine-growing countries. It signifies the best or choicest produce of the grape. P.]

REFLECTIONS.—Behold how the righteous Lord loveth righteousness, and beholdeth the upright with a pleasant countenance! Let, therefore, the grace

revealed in the gospel teach me to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world, rendering unto God and men their respective dues. If God be my portion, all covetousness, injustice, and infidelity should be far from my heart and hand. If God be my pleasure, never should I wallow in fleshly lusts, or render others disgraced and miserable by any means. If God be my blessed Husband and Lord, I should, as under the sweetest and strongest obligation, resist the devil, and detest his influence. Let me therefore honour JEHOVAH with due worship, and with the first-fruits of all my increase; and regard magistrates as his deputies on earth, who are bound in the most exact manner to punish crimes against God or men. If God be my pattern, let me prepare of my goodness for the poor. It is more blessed to give than to receive. While I have gracious provision, let my soul never live on that which is corrupt, or can be torn from me; but, despising the blessings of earth, show myself fully satisfied with the rich provisions of divine grace.

CHAPTER XXIII. Ver. 1. They were neither to invent a slander, nor to receive or report it, but to discourage and reprove every spreader of it.—[The full meaning is 'Thou shalt neither raise nor propagate an unfounded report.' In giving testimony each man is here bound to state only what he knows to be true, and to avoid countenancing anything that is false. P.]

Ver. 2. Neither the counsel nor example of multitudes in evil is to be followed; nor must either parties, friends, judges, witnesses, or vulgar opinions move us to lessen great faults, aggravate small ones, vindicate offenders, accuse the innocent, or misrepresent anything to procure an unjust sentence.

Ver. 3. In judgment none must be favoured either for their poverty or their wealth.—[Countenance a poor man in his cause. The foregoing law forbids to follow, the succeeding forbids to court the multitude. A high profession of sympathy with the poor, loud and pretended boasted efforts to alleviate their sufferings, and redress wrongs, have ever distinguished the traffickers in popularity; from Absalom, who rebelled against his king and his father (2 Sa. 15. 2-6), to Judas, who, for thirty pieces of silver, betrayed and sold his Lord (Jn. 12. 5, 6).—Note. The believer must follow Christ, and seek no praise but that which cometh of God, Jn. 12. 23; Ro. 2. 29. C.—When justice is at stake neither the wealth nor the poverty of the party is to be taken into consideration. No favour must be shown even to the poor. Strict and impartial justice must be done to all. P.]

Ver. 8. Bribes corrupt the minds of judges, and make them, though sensible and ordinarily upright, to judge unjustly.

Ver. 11. The design of this rest of their land was to teach them that they and their land were the Lord's: this year of release, as well as their weekly Sabbaths

in the seventh day thou shalt rest; that thine ox and thine ass may rest, and the son of thy handmaid and the stranger may be refreshed.

13 ¶ And in all *things* that I have said unto you be *circumspect*: and *make* no mention of the name of other gods, neither let it be heard out of thy mouth.

14 ¶ Three^a times thou shalt keep a feast unto me in the year.

15 Thou^b shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt; *and none shall appear before me empty*.)

16 And the *feast of harvest*,^c the first-fruits of thy labours, which thou hast sown in thy field; and *the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field.*^d

17 Three times in the year all *thy males* shall appear before the LORD God.

18 ¶ Thou^e shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my sacrifice^f remain^g until the morning.

19 The^a first of the first-fruits of thy land thou shalt bring into the house of the LORD thy God. *Thou shalt not seethe a kid in his mother's milk.*

20 ¶ Behold,^h I send an Angel before thee, to keep thee in the way, and to bring thee into the *place which I have prepared.*

21 Bewareⁱ of him, and obey his voice, provoke him not; for he will not *pardon your transgressions: for my name^j is in him.*

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o Ep. 5.15. De. 12.32.

p De. 12.3. Jos. 23.7. 10.2.17. Zec. 13.2. Ps. 16.4. 1.10.5.21.

q De. 16.16. ver. 17. ch. 34.23. Le. 23.5-44.2 Ch. 13.

r ch. 13.3. 12.18. 34.18. Le. 23.5-8. Nu. 28.17. De. 16.8.

s De. 16.16. 17. Pr. 3.9. ch. 34.20.1 Sa. 6.3.

t Pentecost, Le. 23.35. 16. ch. 22.29. 34.22. De. 16.9.10. Nu. 28.26. Ac. 2.1.20.16.

u The feast of harvest was also called the 'feast of weeks', De. 16.10, because it occurred seven weeks, or fifty days (hence the name *Pentecost*), after the passover.—P.

v Of tabernacles, ch. 34.22. Le. 23.34-36. Nu. 29.12-38. De. 16.13. 18.26.14.16. Ne. 8.13-18.26.14.16.

w The feast of ingathering, or tabernacles, was held on the 15th of the 7th month of the *sacred year*; but it was counted the end of the older *civil year*, which began with the preparation of the soil for the seed, and ended when the fruits of the field were all gathered in.—P.

x De. 12.5. 15.16.16. ch. 23.24. ver. 14.

y ch. 12.8. 15.34.25. Le. 2.11. De. 16.3.4.

z Or, *feast*.

aa ch. 12.10. 16.19.20. 34.26. 7.15. Nu. 9.12. De. 16.4.

ab ch. 34.26.28.29. De. 12.5-7. Pr. 3.9.17.

ac De. 14.21. ch. 34.26. Pr. 12.10. Je. 20.3.

ad ch. 33.2. 14.19.1 Co. 10.9.10. Ps. 121.4-8. Jos. 5.13.14. 15.63.9-13.

ae ch. 12.7.15.18. Jn. 14.2. Mat. 22.4. 25.34. He. 11.10.

af Ps. 2. 10-12. Mat. 17.5. He. 2.31.10.29. 12.25.

ag Nu. 14.35. He. 3.11. 19.10.26-29.2 Ki. 24.4.

ah Col. 2.9. Jn. 10.30. 5.23.24. Ac. 17.31.

ai According to the scriptural usage, every name of a per-

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son was significant of his qualities or circumstances. God's name, as given, Ex. 34.5-7, is an enumeration of many of his attributes, which attributes are descriptive of the essence of God. God's *name* in the angel is therefore the 'fulness of the Godhead,' dwelling in his WORD. See Ge. 15.1. 2.48. 15.10. Ho. 12.3-5. C. 'My name,' i.e. the incommunicable name JEHOVAH by which God made himself known specially to Israel. The Angel was therefore the manifestation of God himself, who went before them in the cloud and fire—the second Person of the glorious Trinity.—P.

aj ch. 19.5. Ps. 81.13.

ak Ge. 12.2. Nu. 24.9. De. 30.7. Je. 30.20.

al Or, *I will afflict them that afflict thee.*

am ver. 20. 15.63.9.22. 16. Jos. 24.11. ch. 3.8.33. 2.31. 34.11.24. Ge. 12.7. 13.15.15.18-21. De. 7.1.

an ch. 20.5. Le. 18.3. De. 12.31. 32. 11.16. 1 Jn. 5.21.

ao ch. 34.13. De. 12.3. 17.5.25. Nu. 33.52. 2 Ki. 10.27.23.8.12.

ap De. 7.15. 28.1-14. Le. 26.1-13. ch. 15.26. Ps. 103.3. 147.3. 15.63.9. 61.1-3. Je. 30.17.

aq De. 7.14. Job. 21.9-12. 22.21. 42.17. Ps. 144.12.13.

ar Ge. 15.15. ch. 20.12. De. 5.16.

as ch. 14.24. De. 2.25. 28.10. Ge. 35.5. Jos. 10.12.2.9.5.1. 2 Sa. 5.24. 2 Ki. 7.6. ver. 28.

at Heb. *necker*, De. 7.23.24.

au Jos. 24.12. De. 7.20.

av De. 7.22. Jos. 11.18. 14.7.10. Ju. 1.14. with 10b7.9. Pr. 4.18.

aw ch. 3.8. De. 11.24. Ge. 15.10-21. Nu. 34.1-16. xxii. ver. 23. Jos. 1.4. Ki. 4.21.24.

22 But if thou shalt indeed *obey* his voice, and do all that I speak; then *I will be an enemy unto thine enemies, and an adversary unto thine adversaries.*⁷

23 For^a mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites; and I will cut them off.

24 Thou^b shalt not bow down to their gods, nor serve them, nor do after their works; *but thou shalt utterly overthrow them, and quite break down their images.*

25 And *ye shall serve the LORD your God, and he shall bless thy bread and thy water; and I will take sickness away from the midst of thee.*

26 There^c shall nothing cast their young, nor be barren, in thy land; *the number of thy days I will fulfil.*

27 I will send my *fear* before thee, and will destroy all the people to whom thou shalt come; and I will make all thine enemies turn their *backs* unto thee.

28 And *I will send hornets* before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.

29 I will *not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee.*

30 By little and *little* I will drive them out from before thee, until thou be increased, and inherit the land.

31 And *I will set thy bounds from the Red sea even unto the sea of the Philistines, and*

and other jubilees, were typical of the gospel—the new covenant—and the eternal rest.

Ver. 15, 16. The feast of unleavened bread was in March; the feast of harvest, weeks, or pentecost, at Whitsunday; the feast of ingathering, or tabernacles, in September.—[Ver. 15. The passover is here called 'the feast of unleavened bread.' It was the first and greatest of the feasts. The last clause of the verse, 'None shall appear before me empty,' applies not to the passover exclusively, as might be inferred from the English version, but to all the feasts. No man was to appear at any of them without suitable offerings. P.]

Ver. 17. Women were not required, but they might attend their solemn feasts if they pleased.

Ver. 19. This taught them to detest cruelty, and any imitation of idolatrous rites.—[*Thou shalt not seethe a kid in his mother's milk.* Whatever be the meaning of this prohibition, there can be no doubt of its importance, as it is *thrice* enforced in the same words. It is here the last of the judgments delivered to Moses during his first interview with God on the mount, ch. 20. 21, 22; 21. 1; 24. 34. On the renewal of the broken tables, ch. 34. 1, and solemn annunciation of the covenant, ch. 34. 10, the same words are repeated in ver. 26; and lastly, in De. 14. 21, *holiness to the Lord*, as exhibited in abstaining from forbidden food, immediately precedes. Maimonides, a Jewish expositor, considers it merely a precept against an unwholesome food. Philo, another Jew, considers it a precept against cruelty; and a Cairite Jew, quoted by Cudworth, represents it as a reference to a heathen custom of boiling a kid in its mother's milk, and sprinkling it on fields and trees, with the superstitious idea of rendering them fruitful; and in either the first or last of these opinions, there is a general concurrence of Christian expositors. It is with much diffidence we would venture to present another view. To prepare our way, two facts in Scrip-

ture history require to be considered—(1) That the Jews, and the Jewish priesthood, even 'from the days of their fathers, have gone away from God's ordinances, and have not kept them,' Mal. 3. 7, and have 'transgressed, and rendered of none effect the commandments of God by their traditions,' Mat. 15. 3, 6. (2) That one of the sins that did most early and most easily beset or entangle the nation, was the appetite for flesh. Hear the proof from their own lips, Ex. 10. 3, 'Would to God we had died in Egypt, when we sat by the *flesh-pots*.' See it in their fretful and angry tears, Nu. 11. 3, when they *weped*, and said, Who shall give us *flesh* to eat?' To a people and priesthood so disposed, it became therefore necessary to give 'precept upon precept' against *epicurism* in food, and especially against its introduction in their religious festivals. It is remarkable that this prohibition is twice connected with the offering of *first-fruits*, a festival peculiarly privileged as an occasion of *domestic and national joy*, De. 26. 11. But on no solemn occasion of thanksgiving has the disposition to indulgence been more observable than in the celebration of the *harvest-home*—the very festival, in modern language, to which the prohibition is appended. Of this festival, amongst the Jews, a *kid* constituted an essential part, being appointed for a *sin-offering and atonement*, Le. 23. 19; Nu. 28. 30. This being observed, two questions present themselves. (1) Why prohibit no other young animal but a *kid*? According to the manner of Scripture—*which ever avoids prolixity in its laws, one of the sacrificial animals stands for them all.* This abbreviation may be exemplified, Ex. 20. 7, where 'the *name* of the Lord' stands, by irresistible inference, for his 'names, titles, attributes, ordinances, words, and works, or anything whereby he maketh himself known.' (2) Can the reference be to *seething* this kid, seeing it was a sacrifice? It will appear from examining Le. 23. 19; 4. 23; 3. 13-15

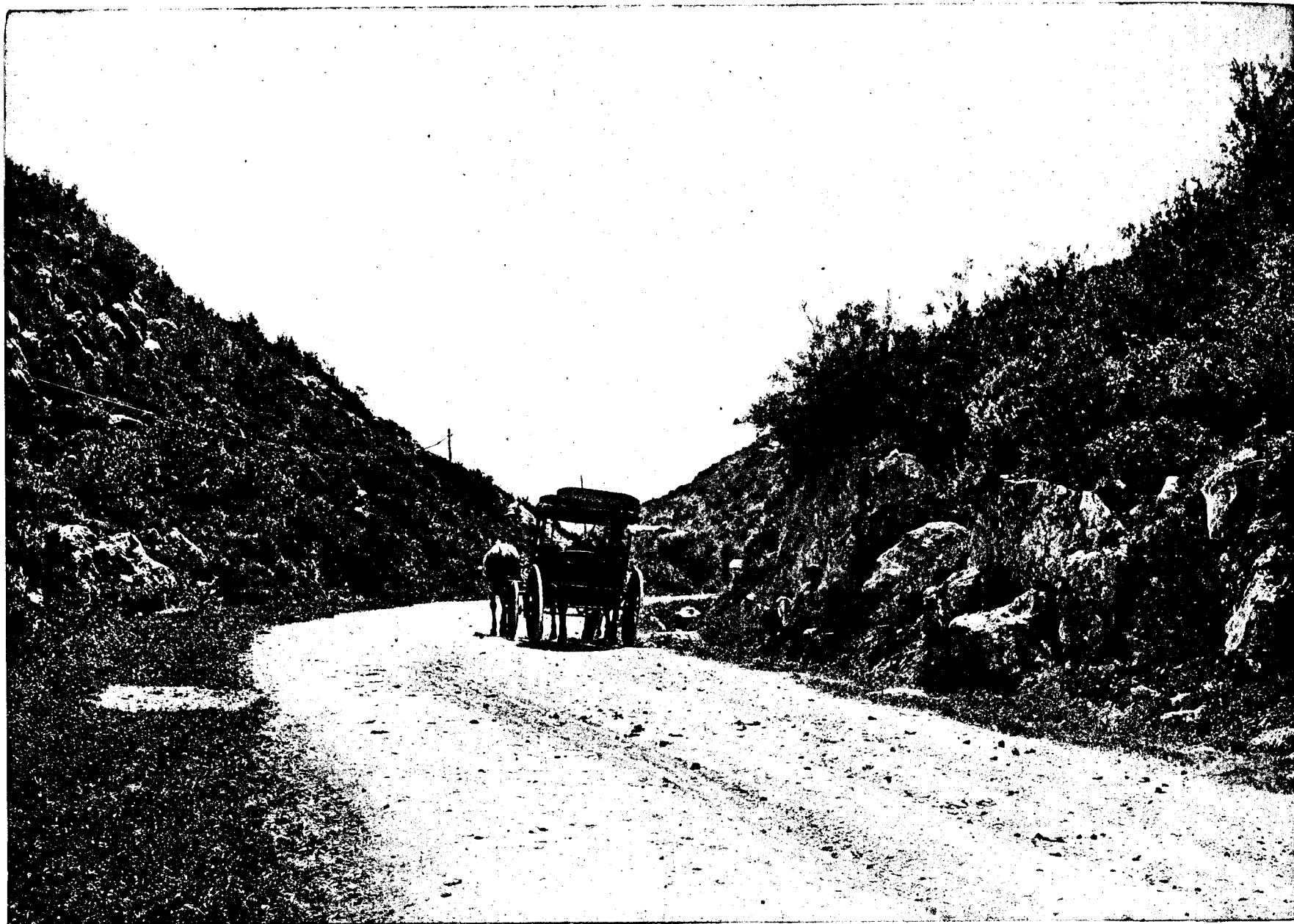
that the chief parts of the *sin-offering*, Le. 6. 25, 29, were to be 'eaten in the holy place by all the males among the priests.' (3) A third question still remains, *Why specially prohibit seething in the mother's milk?* From Zec. 14. 21 it appears that *seething* was the common mode of preparing the feast of the sacrifices. But amongst God's ordinances for sacrifice, we find the following: Le. 22. 27, 'When a bullock, or goat, or sheep, is brought forth, then it shall be *seven days* under the dam, and from the *eighth day* and thenceforth it shall be accepted for an *offering made by fire* unto the Lord.' Now it is during these *seven reserved and prohibited* days that the *kid* is said to be *in or on* its mother's milk; and as during that period it could not be sacrificed to the honour of God, so, during a like period, it should not be devoted either to the sustenance or epicurism of man. The prohibition was therefore a special memorial to the priests, for a strict adherence to the ritual of divine service, and a solemn caveat against any infringement, through temptation of appetite—a restraint, which, if the priests faithfully imposed upon themselves, there was every reason to expect would extend its self-denying influence to the people. C.]

Ver. 20. *Christ* the angel of the covenant.

Ver. 26. *Fulfil*, in granting thee long life and prosperity.

Ver. 31. Had they been obedient they would all have possessed this whole territory; but for their sin they were deprived of a great part of it, except in the days of David and Solomon.

REFLECTIONS.—Think, O my soul, have I taken heed to my ways, that I might not sin with my tongue? Have I always acted with conscience and impartiality in all my conduct? Have I always spoken only the truth, and that in due season and with a good intent? Have I been a hater of bribery and all perverting of



WADY 'ALI—IN THE LAND PROMISED TO THE CHILDREN OF ISRAEL. [Exodus, xxiii:23.]—"For mine angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites." Wady 'Ali is a view of the country on the way between Jaffa and Jerusalem. We left Ramleh at six o'clock, and started for Jerusalem, and came to the Wady 'Ali, which is the valley of entrance to the mountains of Judea, about nine o'clock. This picture was taken as we started up the

mountains. This part of the country was embraced in the promise early made to the children of Israel if they would obey the voice of God and provoke Him not to anger. There is something of sublimity combined with delicate beauty about this part of the Judean mountains. Rocks and cliffs broken into large or small fragments are piled in successive layers to form these hills, while between and above and around are wild flowers of all colors.

from the desert unto the river:⁶ for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee.⁷

32 Thou^a shalt make no covenant with them, nor with their gods.

33 They^b shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare^c unto thee.

CHAPTER XXIV.

¹ Moses is called up into the mountain. ³ The people promise obedience. ⁴ Moses buildeth an altar, and twelve pillars. ⁶ He sprinkleth the blood of the covenant. ⁹ The glory of God appeareth. ¹⁴ Aaron and Hur have the charge of the people. ¹⁵ Moses goeth into the mount, where he continueth forty days and forty nights.

AND he said unto Moses, "Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and ^bseventy of the elders of Israel; and worship ye afar off.

2 And ^cMoses alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him.

3 ¶ And Moses came and told the people all^d the words of the LORD, and all the judgments: and all the people answered with one voice, and said, "All the words which the LORD hath said will we do.

4 ¶ And Moses ^ewrote all the words of the LORD, and ^frose up early in the morning, and builded^h an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.

5 And he sent ^gyoung men of the children of Israel, which offered ^hburnt-offerings, and sacrificed peace-offerings of oxen unto the LORD.

6 And Moses ⁱtook half of the blood, and put ^jit in basons; and half of the blood he sprinkled ^kon the altar.

7 And he took the book of the covenant, and read in the audience of the people: and they said, "All that the LORD hath said will we do, and be obedient.

8 And Moses took the ^lblood, and sprinkled ^mit on the people, and said, Behold ⁿthe blood of

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^a The *Euphrates*, which prophesies was realized in the days of Solomon, 1 Ki. 4.21.—C.

^b The country here promised to the Israelites was 500 miles long by 100 broad, and contained 50,000 square miles. The Israelites numbered about two millions, and were therefore nearly equal to the present population of Syria and Palestine. At this moment three-fourths of the country is desolate. Some of the richest plains are uninhabited; and wild beasts—bears, leopards, hyenas, jackals, wild boars, &c.—commit great ravages. God's promise, therefore, recorded above in ver. 29, was wise and good.—P.

^c ch. 34.12,15. De. 7. 5, 16, 25. Jos. 23.7, 12, 19.

^d ch. 34.12. Nu. 25.1, 2. De. 7.16, 25. Jos. 23. 13. Ju. 2. 3. Ps. 106. 36. Pr. 13.14, 20.1 Sa. 18.21.

^e An occasion of sin and ruin.

CHAP. XXIV.

^a ch. 3.5; 19.9, 24; 10. 19; 28. 1. Nu. 11.10, 17, with Ge. 46.27.

^b See ch. 1.5; 16.12; 21.17; 18.12; 10. 1. Ge. 46.27. Nu. 11.25. De. 31. 28.

^c ver. 9, 10, 18. Nu. 12. 8. De. 31. 10. ch. 19. 20. (Ca. 3.19, 20. 1 Ti. 5. Je. 30.21.

^d Ec. 3. 17. Ac. 20. 27. 1 Co. 4.2.

^e ver. 7; ch. 19.8. De. 5.27. Mat. 19.16. Ac. 2. 37. Ro. 10.2, 3.

^f ver. 7. He. 9.19.

^g Ec. 9. 10. Ge. 22.3. Ps. 119.59.

^h Ge. 8.20; 12.7, 8; 28. 18. ch. 17.15.

ⁱ Priests, ch. 19. 22, 24.

^j Le. i. iii. Nu. 7.15. 17; xviii. xxix.

^k ch. 12. 7, 22. Col. 1. 20.

^l ch. 29. 16-20, 37. Le. 1. 5, 11; 3. 2, 8; 4.6. Mat. 23. 19. He. 13. 9. Re. 6.9.

^m See ver. 3.

ⁿ In the bason, ver. 6.

^o He. 9. 18-23; 13. 20. Mat. 26. 28. 1 Pe. 1. 2. Ep. 1. 7; 2. 16. Col. 1. 14. Ro. 3. 24, 25. 1 Co. 5. 21. 1 Ju. 1. 7, 4; 9, 10; 2. 2.

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^g See ver. 1. De. 4.2; 12. 32. Ec. 9.10.

^h Making in all, including Joshua, Moses' attendant, 75 witnesses; representing the original number of Jacob's kindred that came into Egypt, Ac. 7.14.—C.

ⁱ A token of his presence, Ju. 1.18. 1 Ti. 6.16. De. 4.15. Eze. 1.4-28, Ju. 1.14.

^j Elders, ver. 1, 9.

^k The nobles of Israel were the fittest witnesses of the evidences of the divine mission of Moses, as, from their rank, they were least under his influence, and from their education, the most competent judges. God *did not* his hand upon them now, though, had they so much as touched the mount formerly, ch. 19. 12, they must have been put to death. But now they are safe, for now they have been called. The nobles of Israel were the typical representatives of those who are truly ennobled by being called to be 'sons of God.' Such a noble may be the poorest, who is yet rich in faith, and an heir of the kingdom of Jesus. And such a poor man may be the noblest who has learned, like the elders in the vision, Re. 4. 10, to cast their crowns as the Lamb, and worship, not the world, but him that liveth for ever and ever.—C.

^l Ne. 13. 21. Ps. 55. 20; 138. 7.

^m Ge. 32. 30; 16. 13. ch. 33. 20. De. 4. 33. Ju. 13. 23.

ⁿ Lu. 22. 30. ver. 5, ch. 18.12.

^o Ps. 147. 19, 20. Ro. 9. 4. ch. 1. 18; 32. 16. De. 9. 10.2 Co. 3. 3; Je. 31. 33.

^p ch. 17. 9, 10; 13. 32. 7. Nu. 11. 28; 13. 8, 16; 14. 6, 30; 26. 69; 27. 16. with (Ca. 4.4; 3. 13. Phil. 2. 8. He. 5. 8.

^q ch. 19. 9, 16; 20. 18. Mat. 17. 5, 2. Ch. 6. 1. He. 12. 28. Ps. 97. 2. 2 Sa. 18. 12. Re. 1. 10.

^r ch. 16. 10. Nu. 14. 10. ver. 17.

^s ch. 19. 11; 20. 10. Re. 1. 10.

^t De. 4. 24, 36. Ps. 50. 3. He. 12. 23, 29.

^u ch. 34. 28. De. 9. 9, 18, 25. 1 Ki. 19. 8. Mat. 4. 2. Ac. 1. 3.

^v It is stated in ch. 34. 25 that during the whole of this time Moses neither ate nor drank. The event was typical of our Lord's fast of 40 days and 40 nights in the wilderness.—P.

the covenant, which the LORD hath made with you concerning all these words.

9 ¶ Then^a went up Moses and Aaron, Nadab and Abihu, and seventy^b of the elders of Israel;

10 And they saw the ^c'God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were they the body of heaven in ^dhis clearness.

11 And upon the ^e'nobles¹ of the children of Israel he ^flaid not his hand: also ^g'they saw God, and ^h'did eat and drink.

12 ¶ And the LORD said unto Moses, Come up to me into the mount, and be there; and I ⁱ'will give thee tables of stone, and a ^j'aw, and commandments which I have written; ^kthat thou mayest teach them.

13 And Moses rose up, and his ^l'minister Joshua; and Moses went up into the mount of God.

14 And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur ^mare with you; if any man have any matters to do, let him come unto them.

15 ¶ And Moses went up into the mount, and a ⁿ'cloud covered the mount.

16 And the ^o'glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and ^p'the seventh day he called unto Moses out of the midst of the cloud.

17 And the sight of the glory of the LORD was like ^q'devouring fire on the top of the mount, in the eyes of the children of Israel.

18 And Moses went into the midst of the cloud, and gat him up into the mount: and ^r'Moses was in the mount forty days and forty nights.²

CHAPTER XXV.

¹ Directions what the Israelites are to offer for the making of the tabernacle. ¹⁰ The form of the ark. ¹⁷ The mercy-seat, with the cherubims. ²³ The table, with its furniture and show-bread. ³¹ The candlestick, with the instruments thereof.

AND the LORD spake unto Moses, saying, 2 Speak unto the children of Israel, that

justice? Have I entertained strangers, done good to mine enemies, and prayed for them that despitefully use me? Do I in all things acknowledge God, the giver of my mercies? Am I careful to keep his Sabbaths, and to observe every instituted opportunity of fellowship with him? Are even his most circumstantial laws hidden in my heart?—While I thus seriously examine myself, endeavour to conform myself to his will, and lament my infirmities and failings, let me rejoice that Jesus, the angel of the covenant, will safely lead me through this wilderness-world to the promised Canaan above, where no accursed inhabitant shall ever molest me, nor idols deceive me. Meanwhile, let him put out my inward corruptions, and the enemies of his people, by little and little; and let me keep myself from idols, and from voluntary intimacy with wicked men, cheerfully obeying his gracious voice, that I may not feel the rod of his chastisement, but in all my ways rejoice in his presence, blessing, and protection.

CHAPTER XXIV. Ver. 4. The altar represented God the chief party in the covenant, and the twelve stony pillars the tribes of Israel, as having hard and stony hearts.

Ver. 6-8. The sprinkling of the blood on the altar, the book, the young men, the elders, and the pillars which represented the people, denoted the satisfaction of God's perfections, the fulfilment of the broken law, and the purification of men's consciences by the blood of Jesus. Hence, in ver. 9, 10, God, perhaps in human shape, appears as smiling on them; and they, with comfort and safety, feast in his presence.

Ver. 10. [*Body of heaven in his clearness.* It is only in the unclouded skies of the countries within or approaching the tropics, that the power of this expression can be fully appreciated. C.]

Ver. 12. [*The ten commandments* had already been spoken by the voice of Jehovah from Sinai; but no authentic copy of them had yet been given to Moses. It was for the purpose of giving him an authentic copy that the Lord now summoned Moses to the mount. P.]

Ver. 16. In these six days Moses is prepared to receive new commandments, as the people were in three days prepared for hearing the law.

REFLECTIONS.—One instance of fellowship with God insures and prepares for another more remarkable, while believers are allowed to come even to his seat—for this purpose his oracles are revealed and his ordin-

ances dispensed to us. But how many rashly consent to God's word, and resolve on duty, who in the issue prove very unsteadfast! Let me then bless the Lord that our testament is made with all the true, however unworthy in themselves; and that it is a new testament in Christ's blood. His finished atonement hath glorified his Father's compassion to the highest; hath magnified the law; and pacifies and purges our conscience from dead works. By these means I am determined to receive his words into my heart as indeed the word of God, since I am allowed the clear and amiable displays of a reconciled God, while in his presence I feast on the flesh and blood of his Son. But behold, likewise, how my Redeemer, having fulfilled the law, and by himself purged away our sins, ascends into the hill of God, sits down on the right hand of the Majesty in the heavens, and thence, in due time, he will return without sin unto salvation.

CHAPTER XXV. Ver. 1. These and other ceremonial institutes are minutely described, because they flowed from the holy will of God. They were significant of great and important things; and were to be

they "bring me an offering:² of every man that giveth it "willingly with his heart ye shall take my offering.

3 And this *is* the offering which ye shall take of them; gold, and silver, and brass,

4 And "blue, and purple, and scarlet, and fine⁴ linen, and goats' hair,

5 And rams' skins dyed red, and badgers' skins, and "shittim-wood,³

6 Oil⁷ for the light, spices for anointing oil, and for sweet incense,

7 Onyx-stones,⁹ and stones to be set in the ephod, and in the breastplate.

8 And "let them make me a sanctuary; that I may dwell among them.

9 According to all that I show thee, *after* the pattern 'of the tabernacle, and the pattern of "all the instruments thereof, even so shall ye make it.⁴

10 ¶ And¹ they shall make an ark of shittim-wood: two cubits and a half *shall be* the length thereof, and⁵ a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

11 And thou shalt overlay it with "pure gold: within and without shalt thou overlay it; and shalt make upon it a "crown of gold round about.

12 And thou shalt cast four rings of gold for it, and put *them* in the four corners thereof; and two rings *shall be* in the one side of it, and two rings in the other side of it.

13 And thou shalt make "staves of shittim-wood, and overlay them with gold.

14 And thou shalt put the staves into the rings by the sides of the ark, that the ark may be "borne with them.

15 The staves shall be in the rings of the ark; they shall not be taken from it.

16 And thou shalt put into the ark the "testimony which I shall give thee.

17 ¶ And thou shalt make a "mercy-seat of pure gold: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof.

18 And thou shalt make two "cherubims of

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CHAP. XXV.

^a Heb. take for me, ch. 35:5-29.

^b Or, heave-offering.

^c ch. 35:5-29; 36:5, 59. 1 Ch. 29:3-14. Ezr. 2:68; 3:5. Ne. 11:2. Ps. 110:3. 2 Co. 8:11, 12; 9:7.

^d Wool. He. 9:19. Re. 1:5; 17:14.

^e Or, 1188. Re. 19:8, 14. Ezr. 10:10.

^f ch. 35:24. Nu. 25:1. Is. 41:19; 42:2.

^g The shittim, or acacia, is one of the most durable of woods. It is also almost the only wood which grows to any size in the peninsula of Sinai.—P.

^h Ver. 37:14, 24, 25; 27:20; 30:23-36. Ju. 1:14, 16.

ⁱ ch. 28:9, 17-20. 1 Pe. 2:4-5.

^j ch. 20:45, 46. Le. 26:12. Nu. 35:34. 1 Ki. 6:13. 2 Co. 2:10; 3:2 Co. 6:16. He. 3:6. Re. 21:2, 3.

^k Ver. 40:3; ch. 26:30, 39. 32. 1 Ch. 28:11, 12, 18, 19. He. 8:5.

^l ch. xxvi.—xxxi. xxxv.—xxxix.; 31:6-11; 35:10-19; 39:32-42; 40:35, 37; 30:23-36. 1 Ki. 6:13. 2 Co. 2:10; 3:2 Co. 6:16. He. 3:6. Re. 21:2, 3.

^m Every part of the tabernacle and its furniture was shown in pattern to Moses: nothing being left to human imagination or discovery—a lesson of universal application. Let the church receive it, and order all things upon the divine model. Let private Christians receive it, and remember that they "are the temples of the living God.—C.

ⁿ ch. 37:1-9. Nu. 3:32. Jos. iii. iv. vi. 1 Sa. iv.—vi. 2 Sa. vi. 1 Ki. 8:1-11. 2 Ch. 11. He. 9:4. Re. 11:19.

^o Its length was 4 feet 9 inches, and its breadth 2 feet 9 inches.

^p Ju. 1:14. Col. 2:9. Ro. 9:5. He. 1:3.

^q Cornice. Mat. 28:18. Ps. 2:6; 21:3. He. 2:9, 10.

^r 1 Ki. 8:8.

^s Nu. 4:5-15; 7:9. 2 Ch. 35:3. Ac. 9:15. Ep. 3:8.

^t Moral law, ch. 16:31; 31:18. De. 10:2. He. 9:4. See ver. 37:1. 1 Ki. 8:1. Ps. 40:8. Mat. 3:15. Ga. 4:4.

^u A lid, ver. 22; ch. 37:6-9. Ro. 3:25. 1 Jn. 2:19, 20. Ga. 3:13; 4:4, 5. He. 4:16.

^v 1 Ki. 6:23. Ezr. 4:5; 10:1. 1 Ti. 3:16. Mat. 21:11. Col. 2:10. He. 1:14. 1 Co. 12:28; 14:1, 11, 12; 2:27, 23, 24.

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¹ Or, of the matter of the mercy-seat, Col. 2:10. Ju. 1:51. Ge. 28:12.

² 1 Ki. 8:7. 1 Ch. 28:18. He. 9:5; 11:14. 1 Co. 1:23; 2:4; 2:2.

³ 1 Pe. 1:12. Ep. 3:10. or Ac. 10:43. Ro. 3:21. 1 Co. 2:2.

⁴ Ro. 8:3, 4; 10:4. Is. 42:21; 53:10, 11. 2 Co. 5:21.

⁵ See ver. 16; ch. 40:3-20.

⁶ ch. 29:42; 30:6, 36. Le. 1:1; 16:2. Nu. 7:80; 17:4; 12:5. Ps. 80:1; 99:1. 1 Sa. 4:4. 2 Ki. 10:15. 2 Co. 5:19; 20:4, 6. Ep. 1:3.

⁷ Moses had access at all times into the most holy place.

⁸ ch. 37:10-16; 40:4, 22, 23. Nu. 3:31. 1 Ki. 7:48. 2 Ch. 4:8. Col. 1:19. Ju. 1:14, 16. Phi. 4:19.

⁹ Col. 2:9. Ro. 9:5. Phi. 2:6-11.

¹⁰ Or, cornice, see ver. 11.

¹¹ To keep the bread from falling, 1 Pe. 1:5. Col. 2:3. Is. 49:6.

¹² Ac. 9:15. Ep. 3:8. 2 Th. 3:12. Ti. 4:2. Ro. 15:19.

¹³ Ministers and ordinances, Ezr. 43:12. Is. 32:11.

¹⁴ Le. 24:5-7. Nu. 4:7; 7:13. 1 Co. 2:18, 19.

¹⁵ Or, to pour out withal.

¹⁶ Ps. 93:5. Ezr. 43:12.

¹⁷ The words rendered "spoons," "covers," and "bowls," signify "censers," "flagons," and "goblets." The censers were for incense; the flagons, and goblets for the "drink-offerings," or libations of wine.—P.

¹⁸ Le. 24:8. ch. 40:4, 23. Nu. 4:7. Mar. 2:26. He. 9:2, 24. Ju. 6:32.

¹⁹ The "show-bread" consisted of (it is said) twelve unleavened loaves. It was placed in front of the table of holies, where the Shekinah glory was enshrined, and it is hence called in Hebrew "bread of the face" (show-bread), as being before the face of God. It was intended to symbolize the unfailing provision which God makes for his people.—P.

gold: of beaten work shalt thou make them, in the two ends of the mercy-seat.

19 And make one cherub on the one end, and the other cherub on the other end; *even* "of the mercy-seat shall ye make the cherubims on the two ends thereof.

20 And the "cherubims shall stretch forth *their* wings on high, covering the mercy-seat with their wings, and their faces *shall look* one to another; "toward the mercy-seat shall the faces of the cherubims be.

21 And thou shalt put the "mercy-seat above upon the ark; and in the ark thou shalt put the "testimony that I shall give thee.

22 And "there⁶ I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubims which *are* upon the ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel.

23 ¶ Thou^b shalt also make a table of shittim-wood: two cubits *shall be* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

24 And thou shalt overlay it with "pure gold, and make thereto a "crown of gold round about.

25 And thou shalt make unto it "a border of an hand-breadth round about; and thou shalt make a golden crown to the border thereof round about.

26 And thou shalt make for it four rings of gold, and put the rings in the four corners that *are* on the four feet thereof.

27 Over against the border shall the rings be, for places of the staves to "bear the table.

28 And thou shalt make the "staves of shittim-wood, and overlay them with gold, that the table may be borne with them.

29 And^h thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover *withal*:⁷ of pure gold shalt thou make them.⁸

30 And thou shalt set upon the table "show-bread before me alway.⁹

strictly observed in the adoration of a God, jealous with respect to his own worship.

Ver. 5. [*Shittim-wood*. The particular wood called shittim, sittinus, and sittah, is merely matter of conjecture. The Septuagint translate it *incorruptible-wood*—a name that, in some degree, may apply to many species. Jerome says it grows in Arabia, and resembles the white-thorn in colour and leaves; and is so large as to yield long planks, which are hard, tough, smooth, and extremely beautiful. It is thought that the wood described by Jerome is the *black acacia*. It is abundant in the mountains of Sinai and the surrounding desert. In Is. 41: 19 the shittim is joined with the myrtle and other fragrant shrubs; and as the flowers of the acacia furnish, according to Dr. Shaw, an excellent perfume, we have here an additional evidence of its identity with the sittah. C.]

Ver. 8. While this tabernacle was a sign of God's presence with and protection of his people, it was a type (1) of Christ's person, He. 8: 2; (2) of the gospel-church, the habitation of God by the Spirit, 2 Co. 6: 16; (3) of every Christian in whose heart God dwells, 1 Cor. 3:16; 6:19; (4) of the new blessed and heavenly

state, Is. 66: 1; and according to these different significations may the furniture thereof be understood in different views.

Ver. 10. The ark was the chief of all the sacred furniture which peculiarly sanctified the tabernacle, and for which it was principally made.

Ver. 16. The two tables of stone upon which the law was written are called the *testimony*, because they witnessed the covenant between God and the people; testified what God required of them; and testified against them if they observed it not.

Ver. 17. The lid, or mercy-seat, placed between the tables of the law and the Shekinah, or cloudy symbol of the divine presence, denoted Jesus' atonement; which answers to all the demands of the law, and interposes between us and *Jehovah*, that he may deal mercifully with us in Christ.

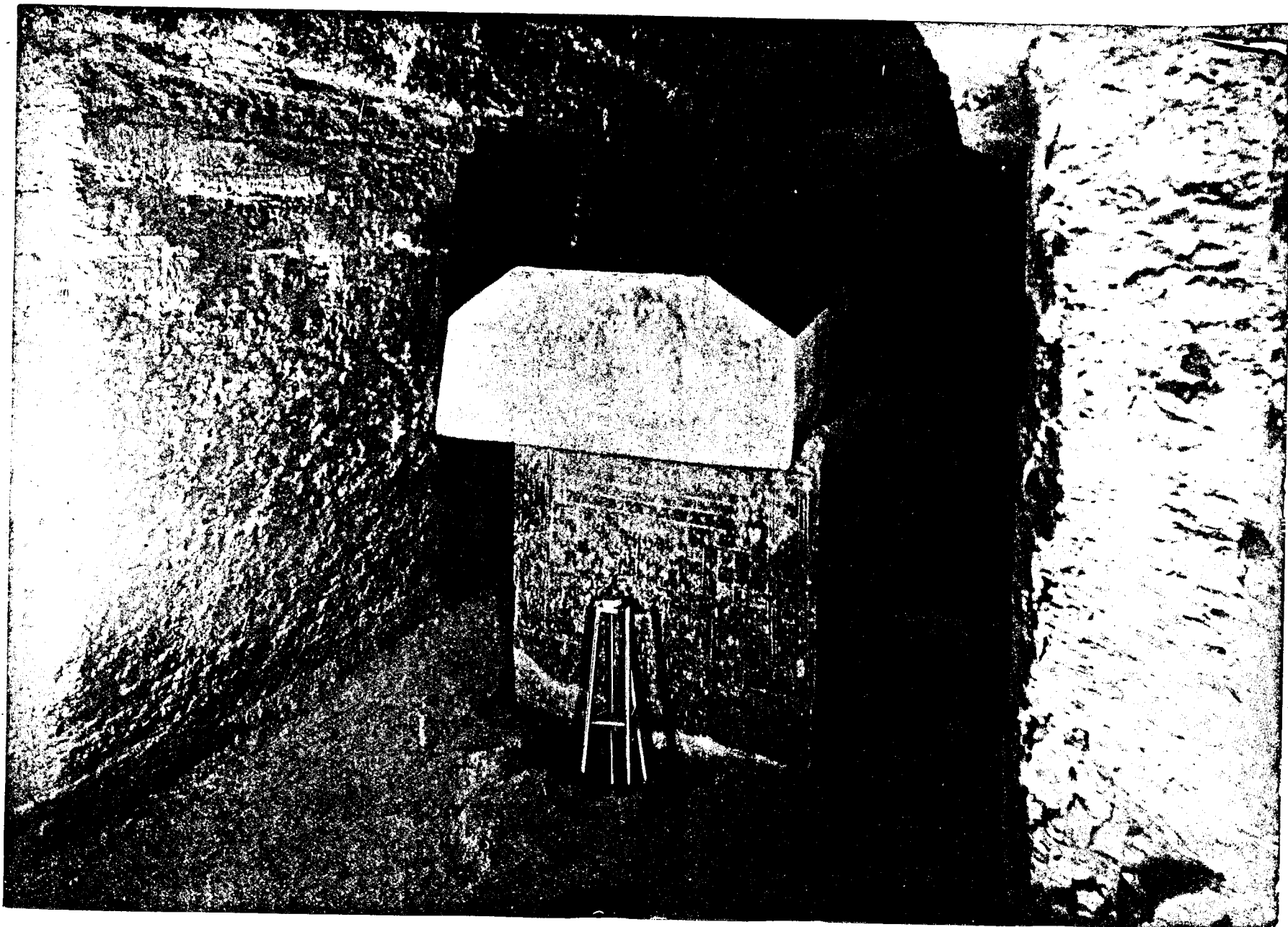
Ver. 18. The cherubims signified angels, as prying into the mysteries of redemption, and ministering to Christ and his people; or ministers, as founded on Christ, admiring his work, and attending on God and his service.

Ver. 23. This table typified Christ as having all ful-

ness in him, and supporting and sacrificing before God for the people; and also the gospel-church and the ordinances of it.

Ver. 31. This candlestick typified Christ himself, or his gospel-church and ordinances thereof.

Ver. 39. [*With all these vessels*. The talent of gold is estimated from £5250 to £7013. This is the first time the word *talent* occurs in Scripture. May not the first use of it illustrate the impressive parable of the talents? Mat. 25: 14. One talent formed the candlestick, with all its necessary and ornamental parts; yet the candlestick itself gave no light; for that were required the oil and the fire. And such is the man who, with knowledge unsanctified by the Spirit, and affections unlighted by the love of Christ, 'holds,' rather bridle in the truth in unrighteousness; who, knowing God, glorifies him not as God; who changes his truth into a lie, and worships and serves the creature more than the Creator; who does not like to retain God in his knowledge; and who, knowing the judgment of death against sin, not only commits sin himself, but derives his pleasure from his companions in guiltiness, Ro. 1: 18, 21, 25, 28, 32. C.]



SARCOPHAGUS OF APIS BULL, MEMPHIS—SHOWING WHERE THE ISRAELITES GOT THE IDEA OF THE GOLDEN CALF. [Exodus, xxv: 22.]—"And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." It is impossible to imagine a contrast greater than that found between the elements of worship among the Egyptians and such as were introduced among the Hebrews by Moses. The great difference in the civil-

izations developed by the Egyptians and the Israelites may be accounted for by considering the infinite distance between their religions. In this twenty-second verse we have reference made to the mercy seat between the two cherubims which are upon the ark of the testimony, and in this picture we have a view of an immense sarcophagus of an Apis Bull in the Serapeum near Memphis. The Apis Bull was the sacred animal of Ptah. No wonder the Egyptians were a degraded people, and that the Israelites through a pure form of worship came to the highest civilization of ancient times.

31 ¶ And¹ thou shalt make a candlestick of pure gold; of beaten work shall the candlestick⁸ be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same.

32 And ⁶six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side:

33 Three bowls made like unto almonds, with a knop and a flower in one branch; and three bowls made like almonds in the other branch, with a knop and a flower: so in the six branches that come out of the candlestick.

34 And in the candlestick shall be four bowls made like unto almonds, with their knops and their flowers.

35 And there shall be a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick.

36 Their knops and their branches shall be of the same: all of it shall be one beaten work of pure gold.

37 And thou shalt make the seven lamps hereof: and they shall light⁹ the lamps thereof, that they may give light over against it.¹

38 And the tongs thereof, and the snuff-dishes thereof, shall be of pure gold.

39 Of a talent of pure gold shall he make it, with all these vessels.

40 And look that thou make them after their pattern, which was showed thee² in the mount.

CHAPTER XXVI.

1 The ten curtains of the tabernacle. 7 The eleven curtains of goats' hair. 14 The covering of rams' skins. 15 The boards of the tabernacle, with their sockets and bars. 31 The vail for the ark. 36 The hanging for the door.

MOREOVER, thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims⁶ of cunning work³ shalt thou make them.

2 The length of one curtain shall be eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure.

3 The five curtains shall be coupled together one to another; and other five curtains shall be coupled one to another.

4 And thou shalt make loops of blue upon the edge of the one curtain, from the selvedge in the coupling; and likewise shalt thou make

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¹ ch. 37. 17-24; 40. 4. 24. 25. Nu. 3. 3. 4. 1. 7. 49. 2. 4. 2. Re. 1. 12. 20. 2. Ps. 119. 105. Pr. 6. 23.

⁸ The candlestick, or rather lamp-bearing, consisted of one upright shaft, with six branches, each adorned with flowers, supposed to resemble lilies; with large knops, supposed to resemble pomegranates, and smaller ones resembling an almond. Upon the top of the shaft and extremities of the branches were seven lamps, fed with pure olive-oil, and lighted every evening by the priests in their courses. It was situated in the holy place, and gave light to the altar of incense and table of show-bread, which stood in the same apartment. The candlestick, with its upturnings, is the emblem of the church of Christ, Mat. 5. 14-16. All, even to the tongs and snuff-dishes, is pure gold—the most precious metal of exchange, use, or ornament. Believers of every rank and office must be pure, Mat. 5. 8; being renewed, Ep. 4. 23. 24; cleansed, 1 Co. 6. 11; and enriched, as with gold, for they buy it, 1 Co. 3. 15; which buying, according to Is. 55. 1, is without money and without price—the gift of free and loving grace, which faith appropriates on the authority of God, while their light shines before men, who, seeing their good works, glorify their Father who is in heaven, Mat. 5. 16.—C.

⁹ Re. 1. 4. 5. 5. 6. with Ps. 22. 27. 26; 72. 8. 11; 98. 3. 15. 11. 10. 13. 63. 40. 12. 54. 1-5. Mat. 8. 11. Ac. ii. xix. Re. 11. 15. Is. 9. 7.

¹ Or, cause to ascend.

² ch. 27. 20. 21; 30. 8. Nu. 8. 23. 1. 24. 25. 30. 38. 4. 6. Mat. 5. 16. Phi. 2. 15. 16.

¹ Heb. the face of it.

⁶ Eccl. 43. 11. 12. ver. 9. 1. Ki. 7. 50. 1. Th. 2. 10.

³ ver. 9; ch. 26. 30; 39. 42. 43; 40. 15. Ac. 7. 44. He. 9. 1. Ch. 26. 11, 12, 19. Nu. 8. 4.

² Heb. which thou wast caused to see.

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¹ ch. 25. 8; 36. 8-10; 40. 18, 19. Nu. 3. 36. Ju. 1. 14; 2. 21. He. 8. 2; 9. 11. Ca. 1. 5.

⁶ ch. 25. 4.

² ch. 25. 18. 2. Ti. 3. 16. He. 1. 14. 1. Co. 12. 28. Ep. 4. 11, 12.

⁸ Heb. the work of a cunning workman, or embroiderer.

⁴ The length was seventeen yards, and the breadth two and a half.

⁴ ch. 36. 10. 1. Co. 12. 4-6. 12. Ep. 2. 21; 4. 3-6.

⁶ Ep. 4. 13. Col. 2. 10; 3. 12-15. ver. 5. 6, 10, 11.

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¹ Or, buttons, ver. 3. ² See ver. 2.

⁵ In different parts of Asia Minor, Syria, Cilicia, and Phrygia, the goats have long, fine, and beautiful hair, in some cases as fine as silk, which is manufactured into garments.—J.

⁶ These curtains denoted the outward meanness, inward glory, full safety, and protection of Christ and his people.

⁴ See ver. 3, 6, 11.

⁴ The couplings signified the close connection of everything in Christ and his people, ver. 3, 6, 10.

⁷ Or, covering.

⁸ Heb. in the remainder of our passage.

⁸ Nu. 4. 5. ch. 36. 19. Is. 4. 6; 25. 43. 2. Ps. 27. 53. 21. 5. 6. Ca. 3. 10.

⁹ Why there should have been four coverings does not appear. They might have been designed partly for rest, and partly to keep off dust and dirt, and the extremely fine sand, which, in the desert, rises as it were on every breeze; and partly to keep off the intense heat of the sun, which would otherwise have destroyed the poles, bars, &c.—J.

¹ In the coverings of the tents the Orientals regard both the stuff and the colour; this royal tent was to be distinguished in both particulars. The curtain which lay under the beams was the most beautiful and the most costly.

On the finest linen stuff were embroidered cherubims of dark blue, purple, and scarlet. Over the under curtain a covering of goats' hair was spread, and to prevent the covering from injury by the dust, two others made of skins were laid over it.

The whole represents the person and doctrine of Christ, his true church, and all heavenly things, which are outwardly, and to the carnal eye, mean; but, inwardly, and in the sight of God, exceedingly glorious and precious. The secure protection which he prepares for those who are precious in his sight, may also be denoted, and the unity of the whole, formed of so many pieces, and of such different materials, into one covering of the sanctuary, represents the spiritual temple, formed of persons of different nations, dispositions, abilities, and attainments, compacted together by the Spirit of love. (Scott).—J.

¹ ch. 36. 20-30. Nu. 3. 36. 37. 1. Co. 3. 11. Ep. 2. 6, 20, 21.

¹¹ Heb. hands.

These boards may denote the mediatorial strength of Christ, and the principal truths, ordinances, and members of his church, all founded in the perfections and purposes of God, ch. 30. 22.

in the uttermost edge of another curtain, in the coupling of the second.

5 Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that is in the coupling of the second, that the loops may take hold one of another.

6 And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.

7 ¶ And thou shalt make curtains of goats' hair,⁵ to be a covering upon the tabernacle; eleven curtains shalt thou make.

8 The length of one curtain shall be thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains shall be all of one measure.

9 And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle.

10 And thou shalt make fifty loops on the edge of the one curtain that is outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second.

11 And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the tent together, that it may be one.

12 And the remnant that remaineth of the curtains of the tent, the half-curtain that remaineth, shall hang over the backside of the tabernacle.

13 And a cubit on the one side, and a cubit on the other side, of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it.

14 ¶ And thou shalt make a covering for the tent of rams' skins dyed red, and a covering above of badgers' skins.¹

15 ¶ And thou shalt make boards for the tabernacle of shittim-wood, standing up.

16 Ten cubits shall be the length of a board, and a cubit and a half shall be the breadth of one board.

17 Two tenons shall there be in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle.

18 And thou shalt make the boards for the tabernacle, twenty boards on the south side southward.

19 And thou shalt make forty sockets of

REFLECTIONS.—Since, in deep compassion to human poverty, JEHOVAH hath freely taken upon himself the immensity of the work of redemption; the infinite duty of raising up a Saviour, erecting a church, and preparing a new life and a heavenly state, as means of his residence amongst us;—since he has made Jesus an ARK for holding and fulfilling his law; a propitiatory or MERCY-SEAT, whence, to the everlasting astonishment of angels and men, and by their ministration, he may declare his oracles, promises, and laws; a TABLE to feed his people, and on

which the tribes of the redeemed are, in their successive generations, safely and honourably to come before God; and a LIGHT to his church, by his word and Spirit;—may I, may thousands more, be the willing members of his church! Let us surrender ourselves, and all that we have, whether more or less valuable, to the service of Christ! Following with care the prescriptions of Heaven, let us come boldly to the throne of his grace, and commune with our God! Let us feast from day to day, especially from one Sabbath to another, upon Jesus, the bread indeed—Jesus, the finest of the

wheat; that we may be to God a sweet savour of Christ! And even in this earthly tabernacle and militant church let us walk in the light of the Lord; so shall we shine as lights in the world, holding forth the word of life!

CHAPTER XXVI. REFLECTIONS.—How graciously God suits the tokens of his favour to our circumstances, as he formed a movable residence and furniture for himself to the wandering condition of believing people. But herein may I contemplate Jesus; mean and debased in the view of carnal beholders, but

silver under the twenty boards: two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

20 And for the second side of the tabernacle, on the north side, *there shall be* twenty boards,

21 And their forty sockets of silver: two sockets under one board, and two sockets under another board.

22 And for the sides of the tabernacle westward thou shalt make six boards.

23 And two boards shalt thou make for the corners of the tabernacle in the two sides.

24 And they shall be *coupled together* beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners.

25 And they shall be eight boards, and their sockets of silver, sixteen sockets: two sockets under one board, and two sockets under another board.

26 ¶ And thou shalt make *bars of shittim-wood*; five for the boards of the one side of the tabernacle,

27 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward.

28 And the middle bar in the midst of the boards shall reach from end to end.

29 And thou shalt overlay the boards with gold, and make their rings of gold for places for the bars: and thou shalt overlay the bars with gold.

30 And thou shalt rear up the tabernacle, according to the fashion thereof which was showed thee in the mount.

31 ¶ And thou shalt make a *vail of blue*, and purple, and scarlet, and fine twined linen, of cunning work: with cherubims shall it be made;

32 And thou shalt hang it upon four pillars of shittim-wood overlaid with gold: their hooks shall be of gold upon the four sockets of silver.

33 And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy place and the most holy.

34 And thou shalt put the mercy-seat upon the ark of the testimony in the most holy place.

35 And thou shalt set the table without the vail, and the candlestick over against the table,

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n Heb. twined, Ps. 133.1. Co. 1.10. Col. 2.2.19.

o ch. 36.31-34. Nu. 3.36. Ro. 15.1. 1 Co. 1.10. 9.19.20. Gal. 6.2. 15.35.3. He. 12.13. 13.10. 14.25. Phil. 1.27. 2 Co. 13.11. Eph. 4.12.13. Col. 2.2.19. 3.12-15.

8 The various parts of this tabernacle serve unto the example and shadow of heavenly things. He. 8.5. 1. The sun represents the flesh of Christ, waiting his Godhead, He. 10.20. and opening the way by death to the heavenly mercy-seat, Ro. 3.25, whom God hath set forth to be a propitiation, or mercy-seat, &c. 2. The tabernacle represents the Father's Godhead incarnate, He. 9.11.12. Col. 1.19-20. 3. The curtains with the golden fringe represent the Father's providential covering of Christ and his church by the ministry of angels, and other means, Lu. 22.43. He. 1.13.14. 4. The very nice exactness of the curtains, represents the fitness of the means used in providence and redemption, Ro. 8.28. 5. The coverings of goats' hair and red skins, the relics of the sacrifices, represent both the actual types and the actual sacrifice by which he is set forth and vested in the gospel, He. 9.22-28, till his second coming. 6. The sockets of silver, the tenons and bars, most aptly point to the fundamental truths of the gospel, their relative adaptation and the firmness and stability of gospel ordinances. 7. The absolute necessity of regeneration and holiness are signified by the divine prescription of everything, the most minute. 8. The gold and silver of which the taches were made, being precious metals, Zec. 13.9, represent the pure faith of God's people, and the precious emblem of Christ's person, Re. 1.15. of the blessed union of Christ and his church, and the holy communion among its members: while the overlaying it with pure gold is beautifully illustrated in Ro. 3.21-9. The door, with its hangings of three royal colours, represents Christ the door, in all the beauty of holiness.

9 The altar of burnt-offering is another type of Christ. 1. It was one, so we have but one sacrifice. 2. It had four horns, to which the victims were bound, denoting that the four quarters of the earth will be finally bound captive in love to Christ. 3. It had instruments for all the work, typifying that Christ has all fulness in himself. 4. It was most holy, inasmuch as whoever Christ is also holy. 5. It was hollow, Christ having emptied himself of his glory for a time. 6. The wood was overlaid with brass, to protect it from the fire, so are believers protected from affliction.—C.

1 The length was nine feet two inches, and the height five feet and a half.

2 The horns were projecting portions of the framework, at the four upper corners, modelled probably into the form of curved horns. Upon the horns the blood of all sacrifices was sprinkled, Le. 4.7. It would also appear from Ps. 118.27, that the sacrifices were offered to them; and all who were in danger, or who were persecuted, fled to the altar and laid hold on the horns, 1 Ki. 1.50. The brazen altar was placed in the court, in front of the tabernacle.—P.

3 Job 6.12. Zec. 6.1. Mt. 4.13. Nu. 10.38. Re. 1.15.

4 Ki. 7.40. 1 Sa. 2.13. Le. 10.116.12.

5 Or, sieve, Am. 9.9.

6 ch. 25.14.28.30.4. Ac. 9.15. Eph. 3.8. 1 Co. 2.2. 2 Co. 5.2. This altar, squared and horned, typified Christ in his humiliation as an all-sufficient Saviour.

7 ch. 25.9.40. 1 Ch. 28.2. 2 Co. 5.2. 1 Ch. 28.2. 2 Co. 5.2. 1 Ch. 28.2. 2 Co. 5.2.

8 Heb. he showed.

9 ch. 38.9-20. 1 Ch. 28.2. 2 Co. 5.2. 1 Ch. 28.2. 2 Co. 5.2.

10 ch. 36.35.40.3.21. Le. 24.3.16.2. Mat. 27.51.2. Ch. 14. He. 9.3.8. 10.19.20. Eph. 2.14.

11 ch. 36.35.40.3.21. Le. 24.3.16.2. Mat. 27.51.2. Ch. 14. He. 9.3.8. 10.19.20. Eph. 2.14.

12 ch. 25.16.40.21. 1 Ki. 8.6. He. 9.2.3.

13 ch. 25.17-23.37.6-9. 40.20. Le. 16.2.13. Nu. 7.89.

14 ch. 40.4.20.23. He. 9.8.9.

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x ch. 36.37.40.5. He. 9.2.6.9.10.11.10.9.14.6. y ch. 30.38. These vails signified the mouthhood of Christ, He. 10.19, the ceremonial law, Ep. 2.14, and the visible heaven, Ac. 3.21.

CHAP. XXVII.

a ch. 38.1-7.20.36-39.40.10. Nu. vii. Mat. 2.19. He. 13.10. Eze. 43.13. Re. 6.9.

b The altar of burnt-offering is another type of Christ. 1. It was one, so we have but one sacrifice. 2. It had four horns, to which the victims were bound, denoting that the four quarters of the earth will be finally bound captive in love to Christ. 3. It had instruments for all the work, typifying that Christ has all fulness in himself. 4. It was most holy, inasmuch as whoever Christ is also holy. 5. It was hollow, Christ having emptied himself of his glory for a time. 6. The wood was overlaid with brass, to protect it from the fire, so are believers protected from affliction.—C.

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8 Heb. he showed.

9 ch. 38.9-20. 1 Ch. 28.2. 2 Co. 5.2. 1 Ch. 28.2. 2 Co. 5.2.

10 ch. 36.35.40.3.21. Le. 24.3.16.2. Mat. 27.51.2. Ch. 14. He. 9.3.8. 10.19.20. Eph. 2.14.

11 ch. 36.35.40.3.21. Le. 24.3.16.2. Mat. 27.51.2. Ch. 14. He. 9.3.8. 10.19.20. Eph. 2.14.

12 ch. 25.16.40.21. 1 Ki. 8.6. He. 9.2.3.

13 ch. 25.17-23.37.6-9. 40.20. Le. 16.2.13. Nu. 7.89.

14 ch. 40.4.20.23. He. 9.8.9.

on the side of the tabernacle toward the south: and thou shalt put the table on the north side.

36 ¶ And thou shalt make *an hanging* for the door of the tent of blue, and purple, and scarlet, and fine twined linen, wrought with needle-work.

37 And thou shalt make for the hanging five pillars of shittim-wood, and overlay them with gold; and their hooks shall be of gold: and thou shalt cast five sockets of brass for them.

CHAPTER XXVII.

1 The altar of burnt-offering, with the vessels thereof. 9 The court of the tabernacle inclosed with hangings and pillars. 18 The measure of the court. 20 The oil for the lamp.

AND thou shalt make an *altar* of shittim-wood, five cubits long,¹ and five cubits broad; the altar shall be four-square: and the height thereof shall be three cubits.

2 And thou shalt make the *horns* of it upon the four corners thereof; his horns shall be of the same:² and thou shalt overlay it with *brass*.

3 And thou shalt make his pans to receive his ashes, and his *shovels*, and his basons, and his flesh-hooks, and his fire-pans: all the vessels thereof thou shalt make of brass.

4 And thou shalt make for it a *grate* of net-work of brass; and upon the net shalt thou make four brazen rings in the four corners thereof.

5 And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar.

6 And thou shalt make staves for the altar, staves of shittim-wood, and overlay them with brass.

7 And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it.

8 Hollow with boards shalt thou make it: *as it was showed*³ thee in the mount, so shall they make it.

9 ¶ And thou shalt make the *court* of the tabernacle: for the south side southward *there shall be* hangings for the court of fine twined linen, of an hundred cubits⁴ long, for one side.

10 And the twenty pillars thereof, and their twenty sockets, shall be of brass: the hooks of the pillars and their fillets shall be of silver.

11 And likewise for the north side in length *there shall be* hangings of an hundred cubits long, and his twenty pillars, and their twenty sockets of brass: the hooks of the pillars and their fillets of silver.

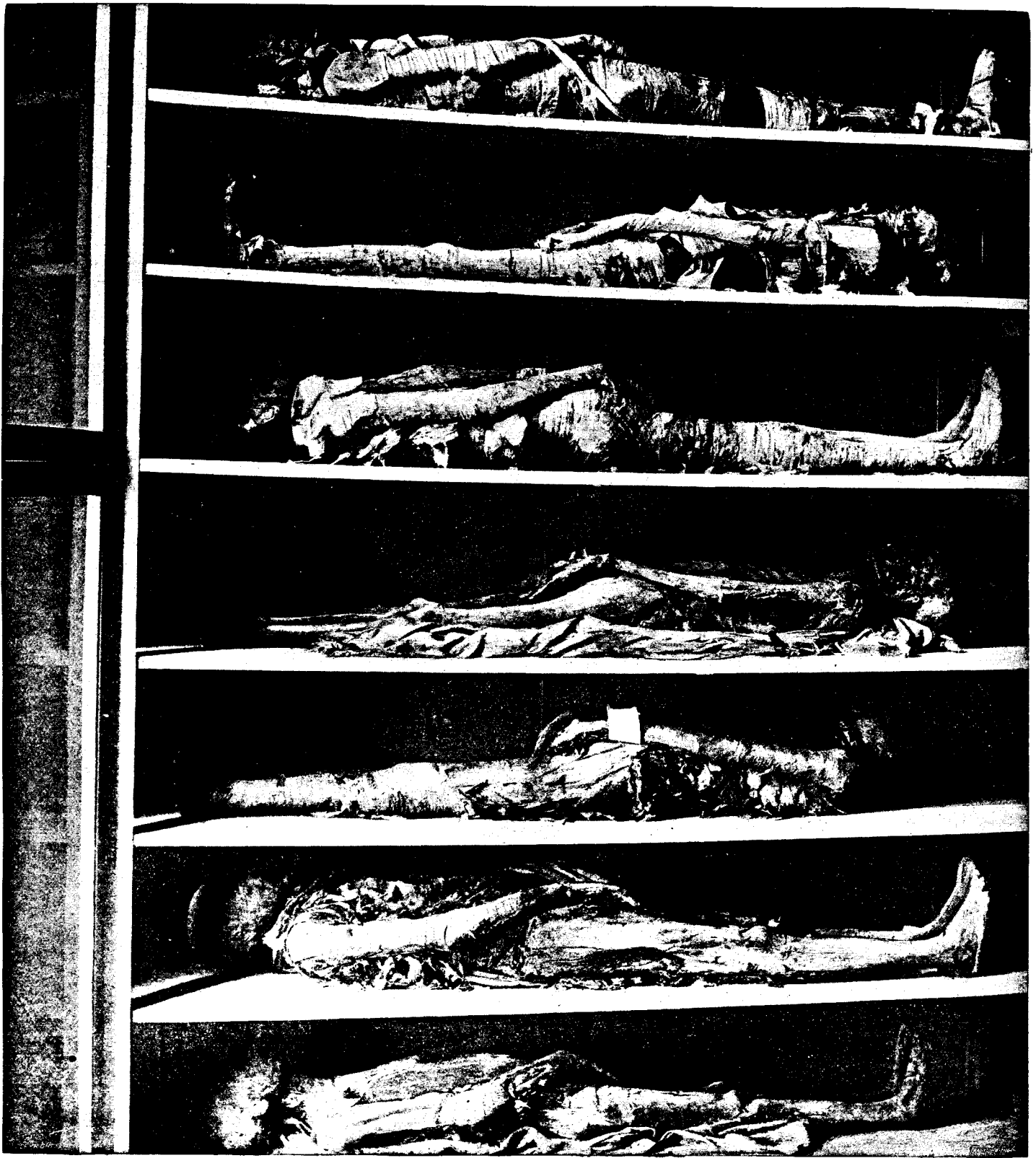
12 And for the breadth of the court, on the

inwardly decked with all the golden glories of Godhead and the pure graces of manhood! I see how everything about him, as Mediator, is founded and fixed in, erected and joined together, according to the love and by the infinite wisdom and power of God. Let me behold, likewise, the Christian church, outwardly despicable in the view of a carnal world, but inwardly decked, established, and knit together by every precious ordinance, spiritual grace, faithful minister, or

true saint! Let my entrance into her be by Jesus Christ, the door, the way, the truth, and the life: and amidst all my outward infirmities, let me be all-glorious within, a meet habitation of God through the Spirit! Thus shall I have access with boldness, by the blood of Jesus, into the sanctuary of fellowship with God on earth, and in due time into the heavenly state, the holiest of all.

CHAPTER XXVII. REFLECTIONS.—Since

I have the once debased the all-atoning, all-perfect, powerful, and all-accessible Jesus for my altar;—since I have his church and ordinances for a court and place of worship, divinely bounded and protected;—the oracles, gifts, and graces of his Spirit, for my all-illuminating oil;—let me, conscious of crimes unnumbered, flee to him as my refuge, and by faith lay hold on his horns of saving power and authority. Let me give up myself, and all that I have, to God through him; that



MUMMIES OF PRIESTS—THE BODIES OF PRIESTS EMBALMED BEFORE AARON AND HIS SONS WERE APPOINTED TO THE PRIESTHOOD IN ISRAEL. [EXODUS, xxviii: 1.] — "And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office." The difference between the functions of the priests in Egypt and the priests in Israel were as great as the difference between the Apis Bull, the god of the Egyptians, and the Holy Law of God. The priests of Egypt had a work to do which kept the people degraded.

The priests of Israel performed a work that gradually elevated and ennobled the people. The view we give above is a picture taken in the Gizeh Museum. By the special request of E. Brugsch Bey, the doors of this book-case-like framework in which the priests were placed one upon another were opened so that our artist had the opportunity of direct access to the priests by his camera. There were a great many in the same room, of which the above picture gives us a fair sample. They are well preserved mummies, and illustrate for us how thoroughly the ancient Egyptians understood the art of embalming.

west side, *shall be* hangings of fifty cubits: their pillars ten, and their sockets ten.

13 And the breadth of the court on the east side eastward *shall be* fifty cubits.

14 The hangings of one side of the gate *shall be* fifteen⁵ cubits: their pillars three, and their sockets three.

15 And on the other side *shall be* hangings, fifteen cubits: their pillars three, and their sockets three.

16 And for the gate of the court *shall be* an hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, wrought with needle-work: and their pillars *shall be* four, and their sockets four.

17 All the pillars round about the court *shall be* filleted with silver: their hooks *shall be* of silver, and their sockets of brass.

18 ¶ The length of the court *shall be* an hundred cubits, and the breadth fifty⁶ everywhere, and the height five cubits of fine twined linen, and their sockets of brass.

19 All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, *shall be* of brass.

20 ¶ And thou shalt command the children of Israel, that they bring thee pure oil-olive beaten for the light, to cause the lamp to burn⁷ always.⁸

21 In the tabernacle of the congregation⁹ without the vail, which is before the testimony, Aaron and his sons shall order it from evening to morning before the LORD. *It shall be* a statute for ever unto their generations on the behalf of the children of Israel.

CHAPTER XXVIII.

1 Aaron and his sons are set apart for the priest's office. 2 Holy garments are appointed. 6 The ephod. 15 The breastplate with twelve precious stones. 30 The Urim and Thummim. 31 The robe of the ephod, with pomegranates and bells. 36 The plate of the mitre. 39 The embroidered coat. 40 The garments for Aaron's sons.

AND take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, *even* Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

2 ¶ And thou shalt make holy garments for Aaron thy brother, for glory and for beauty.

3 And thou shalt speak unto all that are wise-hearted,^a whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.

4 And these are the garments¹ which they

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5 Nine and one-fourth yards.

6 Twelve yards. This court was sixty-one yards long, and thirty and a half broad. See ch. 26. 31, 30.

7 Heb. fly by fly.

8 ch. 30. 8. Le. 24. 2, 3. Re. 11. 4. 1 Co. 14. 2, 4; 12. 7.

9 Heb. to ascend up.

10 The word of God is a lamp to our feet, Ps. 119. 105, and this lamp should burn—rather ascend—always. 1. In our meditation day and night, Ps. 1. 2. Phil. 4. 8. 2. In our conversation with one another, Mat. 3. 10. Lu. 24. 32. 3. In love, benevolence, and holiness of life, Jn. 13. 35. a. 6. 10. 1 Pe. 1. 15. C.

11 The whole tabernacle was an oblong square, or parallelogram, fifty-five feet in length, by eighteen feet in breadth and height. The interior was divided into two apartments, of which the outer was called the holy place, and the inner the most holy place, or holy of holies. The hanging that separated these apartments was called the vail; and hence the expression within and without the vail. The people were never admitted to either of these apartments. The priests alone went into the outer, and the high-priest once a year into the interior. The most holy place contained only the ark and its contents; the holy place contained the altar of incense, table of show-bread, and candlestick. The open court in front of the tabernacle contained the brazen altar and laver.—C. The inner or most holy place was a perfect cube, measuring ten cubits each way; the outer or holy place was double the size, being twenty cubits long by ten wide and ten high.—P.

1 ch. 25. 21; 26. 31-33. Is. 8. 20.

2 ch. 30. 8. Le. 24. 3. Mal. 2. 7. Ep. 3. 8. 9. This oil denotes the Holy Ghost in his gifts, graces, and oracles.

CHAP. XXVIII.

a Le. 8. 2. He. 5. 4, 5.

8 ch. 6. 23. Le. 10. 1, 12. Nu. 3. 226. 60. 1 Ch. 6. 1, 10; 24. 1, 2.

c ch. 29. 5, 6, 8, 9; 30. 1-31. Le. 8. 7, 8. He. 7. 20; 9. 15; 10. 10. Re. 19. 8. Ps. 132. 9, 16.

d ch. 31. 3, 6; 35. 31; 36. 1. Is. 28. 24-26.

1 The high-priest's dress was composed of the ephod, the girdle, the shoulder-

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piece, the breastplate, the Urim and Thummim, the robe of the ephod, the mitre, the coat of fine linen, the bonnets, and the linen breeches. The ephod was a close embroidered robe, reaching from the shoulders to the loins, confined there by the girdle. On each shoulder-piece was a socket of gold, containing an onyx-stone, with the names of the tribes; and on the breastplate were twelve gems, also having the names of the tribes. The typical bearing of these is very significant, Is. 6. 1. Pe. 5. 7. Jn. 15. 9. He. 9. 9. The Urim and Thummim, or 'lights and perfections,' were identical with the gems on the breastplate, compare ver. 29 with ver. 30; ch. 39. 8-21 with Le. 8. 8. As responses were anciently obtained by these, so will it be still. Our High-priest has all men constantly upon his heart, and is continually making intercession for the church. The robe of the ephod was a long, blue, linen gown, reaching to the ankles, and decorated with pomegranates and bells. Christ's robe of righteousness covers the whole man. The mitre was a turban of fine linen, having a plate of gold, which the bonnets wanted. The believer's diadem will be a crown of glory that fadeth not away. The linen breeches reached from the loins to a little below the knees, made tight by strings drawn close like a purse.—C.

e ch. 29. 5, 31. 10; 30. 1-26. Re. 1. 13. Zec. 3. 5. Ca. 5. 10-26; 3. 11, with Jn. 1. 14. 1 Ti. 3. 16.

f ch. 25. 3, 4; 35. 5, 6, 23; 39. 3. Ps. 132. 9. He. 2. 17; 12. 12, 14. These robes denote Christ's lofty manhood in his mediatorial office and surety righteousness.

g ch. 39. 2-8. Le. 8. 7. 1 Sa. 2. 28; 4. 7. 21; 9. 23. 9.

h Or, embroidered. Re. 1. 13. Is. 12. 5.

i ch. 39. 6. ver. 21. Ca. 8. 6. Is. 26. 33. and 42; 49. 10. Ro. 34. He. 7. 25; 26. 9; 24. Jn. xvii.

k Ge. xxix. xxx. ch. 1. 1-3. Nu. 1. 50. Ex. xxxiv. 1. Ch. 2. 1, 2.

l ch. 39. 7. Is. 6. 33. 2. Ep. 5. 2. Jn. 17. 19. He. 7. 25; 26. 9; 24. Gal. 6. 16.

m Christ loves all men, and presents them before God.

n ver. 29, 30. ch. 39. 8-29. Le. 8. 8. Is. 59. 17. Ps. 89. 28; 111. 5.

o Heb. fill in it fillings of stone.

p Re. 21. 10, 20. Mal. 3. 17. ch. 39. 10, &c.

q Or, ruby. This breastplate denoted the church in which all people are ranked, and the covenant of grace by which they are immovably fixed on Jesus' heart, that he may be ever mindful of them.

shall make; a breastplate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office.

5 And they shall take gold, and blue, and purple, and scarlet, and fine linen.

6 ¶ And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work.

7 It shall have the two shoulder-pieces thereof joined at the two edges thereof; and so it shall be joined together.

8 And the curious girdle of the ephod, which is upon it, shall be of the same, according to the work thereof; *even* of gold, of blue, and purple, and scarlet, and fine twined linen.

9 And thou shalt take two onyx-stones, and grave on them the names of the children of Israel.

10 Six of their names on one stone, and the other six names of the rest on the other stone, according to their birth.

11 With the work of an engraver in stone, like the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold.

12 And thou shalt put the two stones upon the shoulders of the ephod, for stones of memorial unto the children of Israel: and Aaron shall bear² their names before the LORD upon his two shoulders for a memorial.

13 And thou shalt make ouches of gold;

14 And two chains of pure gold at the ends: of wreathen work shalt thou make them, and fasten the wreathen chains to the ouches.

15 ¶ And thou shalt make the breastplate of judgment with cunning work; after the work of the ephod thou shalt make it: of gold, of blue, and of purple, and of scarlet, and of fine twined linen, thou shalt make it.

16 Four-square it shall be, *being* doubled; a span shall be the length thereof, and a span shall be the breadth thereof.

17 And thou shalt set in it settings of stones, *even* four rows of stones; the first row shall be a sardius,⁴ a topaz, and a carbuncle: this shall be the first row.

18 And the second row shall be an emerald, a sapphire, and a diamond.

19 And the third row a figure, an agate, and an amethyst.

in his courts I may behold his person and work, and worship him in fear. Let me, whether minister or private Christian, exert myself that the word of the Lord may have free course and be glorified; and, with exercised gifts and graces, let me shine forth as a light in the house of my God.

CHAPTER XXVIII. REFLECTIONS.—Come, my soul, is not the smell of my Redeemer's garments,

his unspotted manhood, his mediatorial office, and his everlasting righteousness, as of a field which the Lord hath blessed! Are not these for glory and for beauty to himself and to his people! Is he not every way fitted to attract the admiration of angels and of men! every way qualified to atone for, to remember all men, and present them before God! Are not even the appearances and actions of his debased state calculated to promote his own and his Father's honour

and our everlasting happiness! Let me then behold and receive him as the great High-priest of my profession; behold how, in his manhood, in his mediatorial office, and finished righteousness, he bears the names of all people in all their diversified conditions, and supports and presents them before God! What sweet fruits and joyful sounds of gospel grace issue from his incarnation, righteousness, and intercession! In what a dignified manner hath he put away our sins that we



INTERIOR LATIN CHURCH OF ANNUNCIATION, NAZARETH—STANDING OVER THE SITE OF THE HOME OF JOSEPH AND MARY IN WHICH CHRIST GREW UP. [EXODUS, xxviii: 36.]—"And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD." All the rites and ceremonies, and types and shadows, and burnt offerings and sin offerings and peace offerings that were used by divine appointment among the children of Israel tended to teach two great truths: first, that the Lord God is holy, and second, that he demands holiness on the

part of his people. For two thousand years God was preparing the children of Israel through the appointments of the Jewish church for the coming of His own Son. The Church of the Annunciation in Nazareth stands as a memorial of what the angel said to Mary: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, and therefore, also, that Holy Thing which shall be born of thee shall be called the Son of God." This church is situated within the walls of the Latin monastery in Nazareth and is generally the first place visited by travelers to this city of our Savior's boyhood.

20 And the fourth row a beryl, and an onyx, and a jasper; they shall be set in gold in their enclosings.⁴

21 And the stones shall be ^{with} the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet; every one with his name shall they be ^{accord-}ing to the twelve tribes.

22 And^a thou shalt make upon the breastplate chains at the ends of wreathen work of pure gold.

23 And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate.

24 And thou shalt put the two wreathen chains of gold in the two rings *which are* on the ends of the breastplate.

25 And *the other* two ends of the two wreathen chains thou shalt fasten⁵ in the two ouches, and put *them* on the shoulder-pieces of the ephod before it.

26 And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate, in the border thereof, which is in the side of the ephod inward.

27 And two *other* rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the fore-part thereof, over against the *other* coupling thereof, above the curious girdle of the ephod.

28 And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that *it* may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod.

29 And Aaron shall ^{bear} the names of the childrer of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy *place*, for a memorial before the LORD continually.⁶

30 ¶ And thou shalt put in the breastplate of judgment the ^{Urim} and the Thummin; and they shall be upon Aaron's heart when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually.

31 ¶ And thou shalt make ^{the} robe of the ephod all of blue.

32 And there shall be an hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be ^{not} rent.⁷

33 And *beneath* upon the hem⁸ of it, thou shalt make ^{pomegranates} of blue, and of purple,

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4 Heb. *fillings*.

6 See ver. 9, 12, 29.

7 ver. 10; ch. 1. 1-3 Nu. 1. 1. x. xxvi. 1 Co. 14. 31. Col. 2. 5.

8 ch. 39. 15-21. Ca. 1. 10; 5. 14.

5 These fastenings denoted how firmly, closely, and divinely the faithful of the church are connected with Jesus' heart.

6 Ca. 8. 6. Is. 49. 15, 16. 1 Pe. 5. 7. He. 7. 25; 9. 24. Ro. 8. 34. See ver. 9-12, 21.

6 The breastplate of judgment was so called, because the high-priest wore it whenever he consulted the Lord about the concerns of religion and government in order to deliver the judgment of God to the rulers in the congregation. It was a piece of fine linen cloth, woven, dyed, and embroidered, like the golden ephod, and being doubled it was a span square. Upon it were fixed twelve precious stones, set in ouches, or sockets, of gold; and on each of them was engraven the name of one of the sons of Israel; these being considered as the representatives of the twelve tribes. It is doubted whether the name of Levi was engraven, as that tribe might be sufficiently represented by the high-priest himself, or whether Manasseh and Ephraim had each a separate stone as forming two tribes; but the text seems to imply that the names of all Jacob's sons were engraven and no other. —Scott.

7 What the Urim and Thummin, or lights and perfection, were, I cannot certainly tell; perhaps God himself formed it, and by it the priest knew the mind of God. Le. 8. 7. Nu. 27. 17, 21. De. 33. 8. 1 Jo. 1. 20. 18, 23, 28. 1 Sa. 23. 9-12. Ezr. 2. 63. Ne. 7. 65. Is. 11. 2, 3. Col. 2. 3.

8 ch. 39. 22-26. Le. 8. 7. Jo. 1. 14. He. 7. 26. 2 Co. 5. 21; 12. 4.

9 In 19. 23. 1 Co. 1. 10. 13. 1 Ti. 1. 3. Ga. 1. 8, 9. Ep. 4. 3-16.

7 And there shall be an opening for the head in the centre of it; and there shall be a binding round the opening of woven work, like the opening of a coat of mail shall it be, that it be not rent. —P.

8 Or, *skirts*.

9 ch. 39. 23-26. Ca. 4. 3; 7. 12-3.

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9 He. 5. 7, 7. 25. Ps. 89. 15. 1 Th. 1. 5; 2. 13.

10 He. 5. 7. Jo. 11. 42. Ps. 89. 15. 2 Th. 3. 1.

11 ch. 39. 30. Le. 8. 9. He. 7. 26. 2 Co. 5. 21. 1 Co. 1. 30. 2 Co. 14. 20. Ps. 93. 5. Eccl. 43. 12.

9 Or, *on a blue ribbon*. —P.

1 It was a kind of crown made of rolled linen, somewhat in the form of a grenadier's cap.

12 Le. 10. 17. Nu. 18. 1. Is. 64. 6. 53. 6, 11. 12. Jo. 1. 29. 2 Co. 5. 21. 1 Pe. 2. 24; 3. 18. Ep. 1. 6, 7. 1 Jo. 1. 7; 2. 1, 2.

2 This expression here signifies, that he should be answerable for anything in the service of the sanctuary that was not according to the divine commands, and to declare that their gifts and sacrifices should be accepted only through the mediation of the great High-priest. —P.

3 See ver. 4, 6, 8, 31. 37; ch. 39. 2, 18, 41. He. 7. 26. Jo. 1. 14. Re. 19. 8. Is. 61. 10. Ps. 132. 9, 10.

4 Eze. 21. 26. 1 Co. 4. 20, 21. 2 Co. 10. 4, 6.

5 Is. 11. 5; 22. 21. Ep. 6. 14. 1 Pe. 1. 13.

6 ch. 39. 27-29. Le. 8. 13. Is. 61. 10. Ps. 132. 9, 2 Co. 5. 21. 1 Co. 1. 30.

7 ch. 39. 7, 30, 23, 30; 40. 15. Le. 10. 7. Is. 67. 1. Jo. 3. 34. 1 Jo. 2. 20, 27. 2 Co. 1. 21, 22.

8 Heb. *fill their hand*.

9 ch. 39. 28; 20. 26. Re. 3. 18; 16. 15. Ro. 6. 21; 13. 14.

4 Heb. *flesh of their nakedness*.

1 Co. 1. 30; 12. 23, 24. 2 Co. 5. 21.

5 Heb. *be*.

6 Ps. 5. 5, 6. Hab. 1. 13. Mat. 22. 12, 13.

1 Ge. 17. 7. ch. 12. 17.

CHAP. XXIX.

a Le. 8. 2-30; 9. 2; 14. 4-32. ch. 12. 5. Mat. 13. He. 7. 26. 1 Pe. 1. 19. 2 Co. 5. 21.

b ch. 28. 8. Le. 2. 21. 6. 20. 1 Pe. 2. 22. Jo. 3. 34. 1 Co. 5. 7. 2 Co. 1. 21, 22.

and of scarlet, round about the hem thereof; and ^{bells} of gold between them round about:

34 A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about.

35 And it shall be upon Aaron to minister: and his ^{sound} shall be heard when he goeth in unto the holy *place* before the LORD, and when he cometh out, that he die not.

36 ¶ And thou shalt make a ^{plate} of pure gold, and grave upon it, *like* the engravings of a signet, HOLINESS TO THE LORD.

37 And thou shalt put it on a blue lace,⁹ that it may be upon the mitre;¹ upon the forefront of the mitre it shall be.

38 And it shall be upon Aaron's forehead, that Aaron may ^{bear} the iniquity² of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the LORD.

39 ¶ And thou shalt embroider the ^{coat} of fine linen, and thou shalt make the ^{mitre} of fine linen, and thou shalt make the ^{girdle} of needle-work.

40 ¶ And ^{for} Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty.

41 And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt ^{anoint} them, and consecrate them,³ and sanctify them, that they may minister unto me in the priest's office.

42 And thou shalt make them linen ^{breeches} to cover their⁴ nakedness; from the loins even ^{unto} the thighs they shall reach.⁵

43 And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy *place*; that they ^{bear} not iniquity, and die. *It shall be* a statute ^{for} ever unto him, and his seed after him.

CHAPTER XXIX.

1 The sacrifice and ceremonies of consecrating the priests. 38 The continual burnt-offering. 43 God's promise to sanctify and dwell among the children of Israel.

AND this is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: ^aTake one young bullock and two rams without blemish,

2 And ^{unleavened} bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil; of wheaten flour shalt thou make them.

die not! And, though in all things he must have the pre-eminence, let me, and all his children, be arrayed in our priestly robes of righteousness imparted, grace implanted, and of a holy conversation; and let me ever remember that it is death, eternal death, to all, but chiefly to ministers, if they attempt to serve God

without putting on the Lord Jesus, as made of God to them righteousness, sanctification, and redemption.

CHAPTER XXIX. Ver. 1. Their oblations signified that they and their services should be holy, gracious, and excellent. Their washing signified justifi-

cation and regeneration by the blood and Spirit of Christ. —[The priest's office. The priestly office, being not only an eminent type of Christ, but likewise of all believers, who are 'a royal priesthood,' 1 Pe. 2. 9, the work of consecration demands our special notice. (1) In the three animals for sacrifice we have the surrender

3 And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams.

4 And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water.

5 And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod;

6 And thou shalt put the mitre upon his head, and put the holy crown upon the mitre.

7 Then shalt thou take the anointing oil, and pour it upon his head, and anoint him.

8 And thou shalt bring his sons, and put coats upon them.

9 And thou shalt gird them with girdles, (Aaron and his sons,) and put the bonnets on them; and the priest's office shall be theirs for a perpetual statute: and thou shalt consecrate Aaron and his sons.

10 And thou shalt cause a bullock to be brought before the tabernacle of the congregation; and Aaron and his sons shall put their hands upon the head of the bullock.

11 And thou shalt kill the bullock before the LORD, by the door of the tabernacle of the congregation.

12 And thou shalt take of the blood of the bullock, and put it upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar.

13 And thou shalt take all the fat that covereth the inwards, and the caul that is above the liver, and the two kidneys, and the fat that is upon them, and burn them upon the altar.

14 But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it is a sin-offering.

15 Thou shalt also take one ram; and Aaron

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c Le. 1.3.5.4.4.8.3.5. 12.6. Nu. 8.9-11.

d Le. 8.6; 14. 9. xv. Nu. 2.7. Lu. 1.35. Jn. 1. 14. Re. 1.5.6. He. 9. 13. 14.10.22. Tit. 3.5. Re. 1. 5.6.

e ch. 28.2-41. Le. 8.7-9. Je. 23.6.11.22. He. 10. 5.15.42.1.6.1. The. 5.

f ch. 28.36-38. Le. 8. 9. He. 1.31.2.8.9. Phi. 2.8 -11. Ps. 21.3.4.

g Le. 8.12. ch. 30.25. 15.61.1.11.2. Jn. 3.34.

h Le. 8.13. ch. 28.40-42. 39.27.29.2. Co. 5.21. Ro. 5.19. Is. 61.10. Ps. 132.9.10.

i Heb. bind.

j Heb. All the hand of ch. 28.41. He. 10. 5. 7.28. Is. 61.1. Jn. 3.34. Re. 1.5.6. Le. viii. ix. Nu. viii. Zec. 13.7. Ps. 80.17.

k The mode of consecration, or formal designation to the priest's office, is indicated in these words: 'Thou shalt fill the hand of Aaron and his sons, i.e. thou shalt place in their hands the instruments and emblems of their office—probably the parts of the sacrifice and oblation mentioned in ver. 22-24.—P.

l Le. 4.3.4.8.2.14. Nu. 8.8-10.

m Le. 1.4.8.14. Is. 53.6 -8.2 Co. 5.21.

n The putting of their hands on the head of the bullock symbolized the transfer of their guilt to the animal about to be offered in sacrifice. Here, in fact, the great doctrine of sacrifice is set forth.—P.

o Le. 1.3.4.4.15. 16. 11. Nu. 8.11. He. 10. 14. 28.1. Mat. 20.28. 1 Pe. 2. 24.13.18.

p Le. 8.13.4.7.16.14. Jn. 17.19. He. 5.8.12.16.

q ch. 27.23.2.2.

r Le. 3.3.4.8-12.8. 16. Ps. 22.14. Jn. 12.27. Mat. 26.38.

s Or, midriff.

t Le. 4.2.11.12.21. 16. 27.8.17. He. 13.11-13.

u Le. 1.2-13. 8.18. ver. 10. Ga. 4.4.5. Is. 53. 6.14.24.

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v See ver. 11, 12.

w Le. 1.8.9.12.13. Jn. 17.16. He. 2.18. 4.15.7. 20.9.14.

x Or, upon.

y Le. 1.9.13. Mat. 20. 28. Tit. 2.14. 1 Pe. 2.24. 3.18. Is. 53.10. Ep. 5.2.

z Every sacrifice of an innocent animal, implied the sinful-ness of a sinner, and its being offered in his stead. In this case also, Aaron and his sons were to lay their hands on the head of the victim, to denote that their guilt was transferred to it. This sacrifice also denoted the entire surrender of the offerer to the service of God, in soul and body, in the duties to which he should be called.—P.

a ver. 3. Le. 22.3.1-16.

b ver. 10.15. Le. 3.2. 8.13. Mi. 5.5. Ep. 2.14. 15.

c Le. 8.23. 24.14. 14. 17.28.29. He. 5.8.2. 1 Th. 5.23.1 Co. 1.30.

d Le. 8.30. ch. 30.25-31. This purification by blood and oil, signifying the righteousness and blood of Christ, imported that their whole man was dedicated to, and fitted for, the immediate service of God, Is. 61.1. Jn. 3.34. Eze. 36.26.27.

e He. 9.22.10.29. Jn. 17.19.

f This remarkable ceremony appears to have been intended to indicate the complete dedication of the priests to the service of the Lord, and their complete purification by blood. The ears, organs of hearing, were representatives of the mental powers; the hands and feet, instruments of acting, represented the life and walk.—P.

g Le. 8.25-27.9. 14. ver. 23.

h Heb. shake to and fro, ver. 26. 27. Le. 8.27.29.9.22. 10.15. 14. 12. 14.7. 30. 23. 20. Nu. 6.20.

and his sons shall put their hands upon the head of the ram.

16 And thou shalt slay the ram, and thou shalt take his blood, and sprinkle it round about upon the altar.

17 And thou shalt cut the ram in pieces, and wash the inwards of him and his legs, and put them unto his pieces, and unto his head.

18 And thou shalt burn the whole ram upon the altar: it is a burnt-offering unto the LORD: it is a sweet savour, an offering made by fire unto the LORD.

19 And thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram.

20 Then shalt thou kill the ram, and take of his blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.

21 And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him.

22 Also thou shalt take of the ram the fat, and the rump, and the fat that covereth the inwards, and the caul above the liver, and the two kidneys, and the fat that is upon them, and the right shoulder; for it is a ram of consecration;

23 And one loaf of bread, and one cake of oil, and one wafer out of the basket of the unleavened bread that is before the LORD:

24 And thou shalt put all in the hands of Aaron, and in the hands of his sons, and shalt wave them for a wave-offering before the LORD.

of life to God. (2) In the three forms of bread the surrender of the means of life. (3) In the consecration, we may remark the washing of Aaron and his sons. In this we have set forth, in emblem, the introduction of believers, 'by the washing of regeneration,' and renewing of the Holy Ghost, Tit. 3. 5; in the clothing we have their justification by 'the righteousness which is of God through faith,' Phi. 3. 9; in the crowning we have that honour to which the Father raises all who serve the Son, Jn. 12. 26; in the anointing we have that outpouring of the Spirit by which believers are endowed, instructed, and qualified for the holy offices and duties to which they are called, 1 Jn. 2. 20, 27; while in the girding of the garments we have that firm determination with which true believers maintain their principles and protect their graces. Farther, in the laying of their hands on the head of the sacrifice, Le. 16. 23, we have Christ confessing, not his own sins (for he knew no sin), but our sins which he bore, 1 Pe. 12. 24; and we have believers repeating daily in the Lord's prayer, 'forgive us our trespasses.' In the killing of the sacrifices we have the mortification of sin as an indweller, and the death to sin as a ruler, Ro. 8. 13; 6. 18. In the commencement of the sacrifice with the inwards, especially with the fat, as the emblem of abundance, health, ease, we have that purification as by fire of the inner man, which God specially desires, Ps. 51. 6, while in the final and total burning of the outwards, and more worthless inwards, we have the

final and total deliverance of believers from the body of sin and death, Ro. 7. 24, 25. The ear of Aaron and his sons was first touched with the blood, for 'faith cometh by hearing,' and nothing to a sinner is worth the hearing but the 'blood that cleanseth from all sin,' 1 Jn. 1. 7. The thumb, the chief instrument of holding, and the thumb of the right hand, as the emblem of active power, was next touched; then the great toe of the right foot, the chief supporter of speedy and equable movement in walking or running, the Spirit signifying the need of pardon to the active powers of the whole man. Next the blood was sprinkled round about the altar, to remind believers of the sinfulness of their holy things. Finally the blood, the emblem of redemption; the oil, the emblem of the Spirit, were conjointly sprinkled upon Aaron and his sons, and their garments, thus reminding us that it is the Spirit that 'applies to us the redemption purchased by Christ, provoking faith and thereby uniting us to Christ in our spiritual life.' Aaron and his sons thus consecrated, appear to give a wave-offering, which moved by their hands, as a branch moves in every wind, and to every quarter of the earth, acknowledged the Lord, who, 'as far as the east is from the west, removes our transgressions,' Ps. 103. 12. He likewise offered a heave-offering; that is, heaving upwards the sacrifice, as an emblematic address to 'our Father who is in heaven,' and 'who, as the heaven is high above the earth, hath love so great to them that fear him,' Ps. 103. 11. The

high-priest's garments were hereditary, ver. 28, so is the righteousness of God, upon the High-priest of our profession, Christ Jesus, He. 3. 1, 'unto all and upon all that do believe,' Ro. 3. 22. Aaron and his sons did eat in the holy place; even so, 'whether we eat or drink, or whatsoever we do, (should be) all to the glory of God,' 1 Co. 10. 3. They were consecrated seven days, which represent all time; one week being a repetition of another, and denote the perpetual service which the eternal One requires. C.]

Ver. 7. The common priests were, at least at first, anointed by sprinkling; but the high-priest had oil poured out plentifully upon his head, Ps. 133. 3.

Ver. 12. The brazen altar was thus solemnly sanctified, that it might sanctify the offerings of the people.

Ver. 19. This was a kind of peace-offering, to thank God for calling them to the office, and to solicit his assistance in the discharge of it.

REFLECTIONS.—Through these dark shadows of good things to come, these washings, arrayings, oblations, and unctions, I look to Jesus and his ransomed offspring. I see his solemn call to his work, and theirs to their station. The infinite purity of his Godhead, the perfect holiness of his manhood; the complete humanity which he assumed; the extensive office which he undertook; the humble obedience which he fulfilled; the unbounded influences of the Holy Ghost which he received—fully qualified him to offer himself in his death, and to make continual intercession for us.

25 And thou shalt receive them of their hands, and burn them upon the altar for a burnt-offering, for a sweet savour before the LORD; it is an offering made by fire unto the LORD.

26 And thou shalt take the breast of the ram of Aaron's consecration, and wave it for a wave-offering before the LORD: and it shall be thy part.

27 And thou shalt sanctify the breast of the wave-offering, and the shoulder of the heave-offering which is waved, and which is heaved up, of the ram of the consecration, even of that which is for Aaron, and of that which is for his sons.

28 And^b it shall be Aaron's and his sons' by a statute for ever from the children of Israel; for it is an heave-offering: and it shall be an heave-offering from the children of Israel of the sacrifice of their peace-offerings, even their heave-offering unto the LORD.

29 And the holy garments of Aaron shall be his son's after him, to be anointed therein, and to be consecrated in them.

30 And that son^c that is priest in his stead shall put them on seven days,^d when he cometh into the tabernacle of the congregation, to minister in the holy place.

31 And thou^e shalt take the ram of the consecration, and seethe his flesh in the holy place.^f

32 And Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket, by the door of the tabernacle of the congregation.

33 And they shall eat those things where-with the atonement was made, to consecrate and to sanctify them: but a stranger shall not eat thereof, because they are holy.

34 And if ought of the flesh of the consecrations, or of the bread, remain unto the morning, then thou shalt burn the remainder with fire: it shall not be eaten, because it is holy.

35 And thus shalt thou do unto Aaron, and to his sons, according to all things which I have commanded thee: seven days shalt thou consecrate them.

36 And thou shalt offer every day^g a bullock for a sin-offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it.

37 Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an

A.M. 2513. B.C. 1491.

e Le.8.28; 1.9.13-17. 15.53-5.54.21. Ep.5.2. Ps.22.13-14.

f Le.8.29; 7.14.34. ver.28. Ps.99.5.

g Le.7.30-32. Nu.15.19.20.18.19.26-28.32. 31.29.41. De.12.6.18.3.

h Le.7.30-34. See ver.27.

i ver.5.6. ch.28.2-39. 39.1-26. Le.8.7.10.24.

k ch.30.35.40.15. Nu.18.8.35.25.20.28. He.2.10.2 Co.5.21.

l Heb. he of his sons.

m Nu.20.28. He.7.26. Ju.8.29. Phil.2.8. Lu.1.74.75.

9 The number seven is what is called among the Hebrews a number of perfection; and it is often used to denote the completion, accomplishment, fullness, or perfection of a thing, as this period contained the whole course of that time in which God created the world, and appointed the day of rest. As this act of consecration lasted seven days, it signified a perfect consecration; and intimated to the priest that his whole body and soul, his time and talents, should be devoted to the service of God and his people.—Clarke.

n Le.8.31.10.13-15. 24.9.

1 The court of the tabernacle is the holy place here referred to. There the flesh of the sacrifice was to be prepared and eaten by the priests only.—P.

o Le.8.31; 7.15. 16. Mat.12.4. Ju.4.34.6. 53-57. Ga.2.20.

p One not of the priests' stock, Nu.1.51.3.10.38.16.40.18.4.7.

q ch.12.10.16.19. Le.7.18.19.

r See ver.30.37. Le.8.33.

s ch.40.12. Le.8.33. 34. Eze.43.26; 45.18. Ju.17.19. He.2.10.9.14.

2 A young bull was to be offered every day during the seven days' consecration for atonement, or rather atonements, for cleansing or expiating both them and the altar. When the victim was slain, the altar was sprinkled with blood, thus denoting that all things were purged with blood of atonement in the service of God.—J.

t ch.30.29.40.10.

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u Mat.23.19. Hag.2.13. ch.30.29. He.7.26. 10.10.14.9. 14.1 Co.1.30.

3 This signifies, 1. That nothing is clean ceremonially should ever be permitted to touch the altar; and 2. That the altar itself being consecrated as the medium of sacrifice to God, whatever offering was laid upon it was made holy.—P.

v ver.42. Nu.28.3-6. 10.15.23.24.31.29.12. 15.19.22.25.31.34.38. Da.6.27.

4 The morning and evening, in every well regulated family, afford such relaxation from business, as to mark the ordinary hours of united prayer. The day and the night are faithful in their courses, Ge.8.22, should not Christian families remember their stated hours of prayer?—C.

x ch.12.6. 1 Pe.1.20. He.9.26.

5 The annexing of meat-offering and drink-offering, imported that Christ's oblation of himself for us brings not only redemption, but a fulness of spiritual provision and comforts.

y ch.16.36. Nu.28.5. 5.5. Ju.6.55.56.

z A tenth-deal, about three quarts, wine measure.—C.

7 An hin, about five quarts.—C.

8 Nu.15.5. Ju.6.55.

8 The sacrifice indicated the necessity for an atonement by blood—without shedding of blood there could be no remission. The offering of flour, oil, and wine indicated the necessity for a dedication of our persons and property to the service of God.—P.

a ch.30.8. Da.8.11. 9.21.22.11. He.13.8.10. 10.14. Ga.2.20.

b ch.25.29.30.38.40. 34. Le.1.1. Nu.17.4.2 Co.5.19. Ep.2.18.3.12.

9 Or, Israel.

c ch.40.34-38. Nu.9.15-22.1 Ki.8.10. Is.6.1. 3.60.3.

d Ju.10.36. Jude.1. Re.1.5.6. Le.20.8.1 Th.5.23.

e Le.26.12. 2 Co.5.19.6.16. ch.25.8. Ps.78.60. Re.21.3. Zec.14.10. 13.9. Ju.14.21-24.

f See ch.6.7. 16.12. Eze.28.26.33.29.34.27. 36.38.39.28.

g ch.20.2. Ps.50.7.81. 10. Je.30.22.31.33.24.71. 32.38. Zec.13.9.

CHAP. XXX.

h ch.37.25-28.40.5. 1 Ki.7.48. ver.10. Le.4.7.18. Re.8.2. Ps.114.2. Ju.16.23.2 Ch.30.27.

i Is.41.10. Nu.25.1. ch.25.3.10.23.27.1.30.1.

j i.e. near twenty-two inches.

k ch.25.17.24. He.4.14. Col.2.9. Re.8.3.

l Heb. roof.

m Heb. walls.

n Or, cornice, He.2.8.9. Ps.21.3.5. Re.19.12.

o ch.25.12.26.27.4. Ac.9.15. Ep.3.8. Ro.15.19.2 Th.3.1.

p Heb. ribs.

altar most holy: whatsoever toucheth the altar shall be holy.³

38 ¶ Now this is that which thou shalt offer upon the altar: two lambs of the first year, day by day, continually.⁴

39 The one lamb thou shalt offer in the morning, and the other lamb thou shalt offer at even:

40 And with⁵ the one lamb a tenth-deal⁶ of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin⁷ of wine for a drink-offering.⁸

41 And the other lamb thou shalt offer at even, and shalt do thereto according to the meat-offering of the morning, and according to the drink-offering thereof, for a sweet savour, an offering made by fire unto the LORD.

42 This shall be a continual burnt-offering throughout your generations at the door of the tabernacle of the congregation before the LORD; where I will meet you, to speak there unto thee.

43 ¶ And there I will meet with the children of Israel, and the tabernacle⁹ shall be sanctified by my glory.

44 And I will sanctify the tabernacle of the congregation, and the altar; I will sanctify also both Aaron and his sons, to minister to me in the priest's office.

45 And I will dwell among the children of Israel, and will be their God.

46 And they shall know that I am the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: I am the LORD their God.

CHAPTER XXX.

1 The altar of incense. 11 The ransom of souls. 17 The brazen laver. 22 The holy anointing oil. 34 The composition of the perfume.

AND thou shalt make an altar to burn incense upon; of shittim-wood shalt thou make it.

2 A cubit¹ shall be the length thereof, and a cubit the breadth thereof, (four-square shall it be,) and two cubits shall be the height thereof; the horns thereof shall be of the same.

3 And thou shalt overlay it with pure gold, the top² thereof, and the sides³ thereof round about, and the horns thereof: and thou shalt make unto it a crown of gold round about.

4 And two golden rings shalt thou make to it under the crown of it, by the two corners thereof; upon the two sides of it shalt thou

Promised before the foundation of the world, promised and typified at the fall, and manifested in the evening and end of the world, to put away sin by the sacrifice of himself, he is the daily, the continued salvation, provision, and comfort of our souls; and as reconciled in him, God dwells with and blesses us with all spiritual blessings.—Let none then approach to the sacred ministry without being washed in Jesus' blood, regenerated by his Spirit, endowed with his gifts and graces, and, at the same time, using due care and deliberation to prepare for their awful work. In the

exercise of that ministry, let them daily exhibit Jesus as the atonement, food, and consolation of sinners; so shall God be present in his ordinances and bless the attenders.—Let every Christian likewise, as a redeemed priest unto God, always improve Jesus, as made of God unto him wisdom, righteousness, sanctification, and redemption; that being purged in his atoning blood, clothed with his blessed righteousness, and endowed with his Spirit, he may daily live by faith on the Son of God, and offer up the spiritual sacrifices of prayer, praise, and good works; nay, his whole self,

as acceptable to God through him; and let him constantly hold fellowship with a sanctifying God as his God, and his ALL IN ALL.

CHAPTER XXX. [Ver. 6. The altar of incense thus stood directly in front of the priest as he entered the tabernacle, between him and the veil which covered the mercy-seat in the holy of holies. In offering incense the face of the priest was necessarily directed toward the mercy-seat, though he could not see the glory of God which rested there. This indicates that

make it: and they shall be for places for the staves to bear it withal.

5 And thou shalt make the staves of shittim-wood, and overlay them with gold.

6 And thou shalt put it before the vail that is by the ark of the testimony, before the mercy-seat that is over the testimony, where I will meet with thee.

7 And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it.

8 And when Aaron lighteth the lamps at even, he shall burn incense upon it; a perpetual incense before the LORD, throughout your generations.

9 Ye shall offer no strange incense thereon, nor burnt-sacrifice, nor meat-offering; neither shall ye pour drink-offering thereon.

10 And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin-offering of atonements; once in the year shall he make atonement upon it throughout your generations: it is most holy unto the LORD.

11 ¶ And the LORD spake unto Moses, saying,

12 When thou takest the sum of the children of Israel, after their number, then shall they give every man a ransom for his soul unto the LORD, when thou numberest them; that there be no plague among them when thou numberest them.

13 This they shall give, every one that passeth among them that are numbered, half a shekel, after the shekel of the sanctuary: (a shekel is twenty gerahs:) an half shekel shall be the offering of the LORD.

14 Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the LORD.

15 The rich shall not give more, and the poor shall not give less, than half a shekel, when they give an offering unto the LORD, to make an atonement for your souls.

16 And thou shalt take the atonement-money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the LORD, to make an atonement for your souls.

17 ¶ And the LORD spake unto Moses, saying, 18 Thou shalt also make a laver of brass, and his foot also of brass, to wash withal: and

A.M. 2513. B.C. 1491.

Ac. 9. 15. Ep. 3. 8. Th. 3. 1.

ch. 25. 13, 27, 28. ch. 26. 35, 40, 5, 26; ver. 36.

ch. 25. 17, 21, 22.

Heb. incense of spices, Lu. 1. 9. Re. 8. 3. Ps. 141. 2. Ja. 5. 10. Jn. 16. 23.

ch. 27. 11. Le. 24. 3. Nu. 8. 3, 1 Sa. 3. 3.

Or, setteth up. Heb. causeth to ascend.

He. 7. 25. Ro. 8. 34. 1 Th. 5. 17.

The altar of incense for burning perfumes represents that name of Christ in which believers offer up all their prayers, Jn. 14. 13. Re. 8. 3, or their prayers rendered acceptable by that name, Re. 5.

The altar of burnt-offering in the outward apartment represents the sacrifice of our outward bodies, Ro. 12. 1. The altar of incense in the holy place represents the gratitude and thanksgivings of the inward spirit, Ps. 141.

He. 13. 15.—C.

ver. 34-36. Le. 11. Ga. 1. 8, 9.

Le. 16. 18, 29, 30; 23. Nu. 29. 7. Ro. 8. 34. He. 1. 39, 12, 24, 28.

ch. 38. 25, 26. Nu. 1. 31, 32.

Heb. them that are to be numbered.

ver. 13. 2 Ki. 11. 16. 2 Ch. 24. 6. 1 Ti. 2. 6. Mat. 20. 28.

2 Sa. 24. 15. 1 Ch. 21. 1-15; 27. 24.

Ge. 23. 15. 1 Ch. 23. 29. 2 Ch. 34. 14. Le. 27. 25. Nu. 3. 47. Eze. 45. 10, 12.

A shekel is twenty-seven pence three farthings.

The gerah was about three half-pence. The half-shekel about fourteen pence, British money.—C.

Job 34. 19. Ga. 3. 28. Col. 3. 11.

Heb. multiply.

Heb. diminish.

How beautifully does this show the perfect equality of men in the sight of God. Their souls are all of equal value.

Riches and poverty, rank and humble birth, genius and weakness of intellect, cannot either increase or diminish the value of an immortal soul in the eye of its Creator.—P.

ch. 38. 27, 28.

ch. 28. 12, 29; 39. 7. Le. 2. 9, 10; 12. 6; 26. 6.

Nu. 10. 10, 31-54. Eze. 6. 14.

ch. 38. 1. Ki. 7. 23-19. 2 Ch. 4. 2-6, 14, 15. Eze. 45. 1, 2.

The form of the laver is not given.

The expression *his foot* to wash withal, suggests the probability that the laver was a high vessel or cistern, from which the water could be let out by pipes and valves, and that the foot was a lower wider basin, in and above which the laver stood, and into which the

A.M. 2513. B.C. 1491.

water fell, so that the priests could wash in the descending stream. This opinion is countenanced by the fact, that the Orientals till this day dislike to wash in a basin, but prefer either a natural or artificial falling stream. This ex-

haustible laver in which the priests washed, represents that they die not, represents that inexhaustible fountain opened for sin and uncleanness, Zec. 13. 1. The washing of the hands and feet represents the completeness of regeneration, Jn. 13. 10. 2 Co. 5. 17.—C.

Re. 4. 6; 15. 2; 1. 5. Ps. 24. 1, 2, 4, 17; 13. 4; 118. 43. Le. 6. 18; 7. 34.

Le. 10. 1, 3. ch. 12. 15. He. 12. 28, 29. Ps. 89. 7. Ec. 5. 1. See ver. 19.

While the ceremonial dispensation lasts, ch. 12. 14, 17; 24. 4; 28. 43. Le. 6. 18; 7. 34.

36; 10. 9, 15; 16. 31; 17. 7; 23. 14, 21, 31, 41. Nu. 18. 11, 19, 23, 10.

Ps. 45. 8. Ca. 1. 13; 14. Eze. 47. 19, 22.

Near sixteen pounds avoirdupois.

ch. 29. 40. Le. 10. 36; 23. 14. Eze. 47. 19, 22.

Eze. 4. 11; 45. 24, 46. 5, 7, 11, 14; about six pints.

Or, perfumer, 1 Ch. 9. 30.

Jn. 2. 20, 27. Mat. 25. 4. Ro. 8. 9.

Le. 8. 10. Nu. 7. 10. 15. 4. 1. Jn. 3. 24. Ac. 17. 38. Ps. 45. 7, 8. Ca. 5. 6. 2 Co. 1. 21, 22. Zec. 13. 10.

Eze. 36. 27. Jn. 14. 26; 15. 26; 16. 9-14.

ch. 29. 37. Hag. 2. 13. He. 9. 14. Mat. 7. 6.

Jude 19.

ver. 33, 37, 38. 1 Ki. 12. 31-33. Mat. 15. 9. 2 Ti. 3. 5.

Not a priest, Le. 22. 10, 12, 13. Nu. 1. 51; 10. 18, 4, 7.

See ver. 38. Ge. 17. 14. Job 34. 19, 20.

The perfumed anointing oil was poured, ver. 35, on the tabernacle and its sacred contents, and upon Aaron and his sons, as the act of consecration, and witness of their being sanctified; that is, separated from common use and service, and set apart to God. Oil was poured, at their inauguration, upon prophets, priests, and kings or judges. It represents the Spirit of God, which alone qualifies for the effectual discharge of any duty. This it is said, 'The Spirit of the Lord is upon me; because the Lord hath anointed me.' Is. 61. 1. It was neither to be imitated nor put upon a stranger. From which we learn that believers must follow God's word and Spirit, not their own imagination, and that they must acknowledge none but Christ as their Prophet, Priest, and King, Jn. 10. 5.—C.

thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein:

19 For Aaron and his sons shall wash their hands and their feet thereat.

20 When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD:

21 So they shall wash their hands and their feet, that they die not; and it shall be a statute for ever to them, even to him and to his seed, throughout their generations.

22 ¶ Moreover, the LORD spake unto Moses, saying,

23 Take thou also unto thee principal spices, of pure myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty shekels, and of sweet calamus two hundred and fifty shekels,

24 And of cassia five hundred shekels, after the shekel of the sanctuary, and of oil-olive an hin.

25 And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil.

26 And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony,

27 And the table and all his vessels, and the candlestick and his vessels, and the altar of incense,

28 And the altar of burnt-offering with all his vessels, and the laver and his foot.

29 And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy.

30 And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office.

31 And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations.

32 Upon man's flesh shall it not be poured; neither shall ye make any other like it, after the composition of it: it is holy, and it shall be holy unto you.

33 Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people.

though we cannot see God, our prayers ought always to be addressed directly to him. P.]

Ver. 10. [Sin-offering of atonements. The yearly atonement for the altar of incense reminds us, not only to repent of acknowledged and visible transgressions, but specially to be humbled for 'the iniquity of our holy things,' Ex. 28. 38.—Note, Nothing, however spiritual, can be accepted of God but through the blood of atonement. C.]

Ver. 15. [God, who is no respecter of persons, values the lives of rich and poor alike. What a lesson

of humility to the rich! What a lesson of contentment to the poor! C.]

REFLECTIONS.—In this golden altar surely I discern Jesus, the God-man, crowned with glory and honour, and set down at the right hand of the Majesty on high, as the great intercessor for his people, and the mean of the acceptance of all their prayers, praises, and religious services! In this ransom-money was not Jesus prefigured as giving himself equally for every one of the race, his own brethren, that no plague may be found among them? In this laver was not

Jesus typified as the fountain opened for sin and for uncleanness, in which all the people and ministers ought to wash their conscience and heart before and after every approach to God! In this sacred oil I behold the Holy Ghost in his precious and manifold, but well-connected, gifts and graces, with which Jesus, his people, and all who believe in Christ, are anointed of God! In this sacred incense I discern the precious and acceptable intercessions of my Redeemer, together with the cordial prayers, praises, and services of his people! Let me then, by faith, depend on his advo-



HALL OF GODS, MUSEUM, CAIRO—ILLUSTRATING THE DIFFERENCE BETWEEN THE GODS THE EGYPTIANS WORSHIPED AND THE ONE GOD THE ISRAELITES WORSHIPED. [Exodus, xxx:10.]—"And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonement: once in the year shall he make atonement upon it, throughout your generations; it is most holy unto the Lord." We give another illustration of a view taken in the Hall of the Gods in the Egyptain Museum,

which enables us to see again what a vast contrast there was between the gods of wood and stone worshiped by the Egyptians and the God of the whole earth worshiped by the Israelites. The horns of the altar upon which Aaron was to make an atonement were by the ark of the testimony, directly in front of the mercy seat and very close to the Divine presence. The truth taught by this was that prayer brings us into the presence of God. The heart, instead of being fixed upon idols of stone, is to be drawn upward and fixed in worship and adoration upon its Creator and Redeemer.

The incense and perfume.

34 ¶ And the LORD said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; these sweet spices, with pure frankincense; of each shall there be a like weight.

35 And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy.

36 And thou shalt beat some of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy.

37 And as for the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the LORD.

38 Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people.

CHAPTER XXXI.

1 Bezaleel and Aholiab are called, and qualified for the work of the tabernacle. 12 The observation of the sabbath is again commanded. 18 Moses receiveth the two tables.

AND the LORD spake unto Moses, saying, 2 See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah;

3 And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,

4 To devise cunning works, to work in gold, and in silver, and in brass,

5 And in cutting of stones to set them, and in carving of timber, to work in all manner of workmanship.

6 And I, behold, I have given with him Aholiab the son of Ahisamach, of the tribe of Dan; and in the hearts of all that are wise-hearted I have put wisdom, that they may make all that I have commanded thee;

7 The tabernacle of the congregation, and the ark of the testimony, and the mercy-seat that is thereupon, and all the furniture of the tabernacle,

8 And the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense;

9 And the altar of burnt-offering with all his furniture; and the laver and his foot;

cacy, since he presents his infinite merits before God, answerable to the circumstances of every man who believes in Christ! Let all the Israel of God rest and rejoice in him as the one dying to save from sin, while we daily wash in the fountain of his blood and Spirit, till we be without spot or wrinkle, or any such thing: and let the genuine Spirit and grace of Christ dwell in us, and not the counterfeit appearance; for dreadful is the hazard of turning his grace into licentiousness, pretending the possession of the Spirit, or counterfeiting the work of God!

CHAPTER XXXI. Ver. 15. Notwithstanding the work of the tabernacle was holy, and to be speedily and diligently done, yet nothing of it must be done on the Sabbath-day. The Sabbath was a sign of God's acknowledging them for his people; and their observa-

tion of it was a sign of their acknowledging him for their God, Creator, Redeemer, and Sanctifier.

Ver. 18. The stony matter of these tables marked the perpetual obligation of the moral law and the hardness of men's hearts, in which the Spirit of God alone can write it.

REFLECTIONS.—Nothing, even of natural excellency, but cometh from God. How easily and completely he can furnish his instruments for whatever service he calls them to; and therefore with courage and comfort may such as have once his call, venture on the hardest work! But commonly we may observe, for the honour of Christ, who needed no assistant, and especially for the comfort of his servants, God sends forth his noted agents by twos! Great is the danger of Sabbath-profanation: and yet how much are men disposed to it, especially if they can pretend the sacred-

EXODUS XXXII.

Observance of the Sabbath.

10 And the clothes of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office;

11 And the anointing oil, and sweet incense for the holy place: according to all that I have commanded thee shall they do.

12 ¶ And the LORD spake unto Moses, saying,

13 Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the LORD that doth sanctify you.

14 Ye shall keep the sabbath therefore; for it is holy unto you. Every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people.

15 Six days may work be done; but in the seventh is the sabbath of rest, holy to the LORD: whosoever doeth any work in the sabbath-day, he shall surely be put to death.

16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.

17 It is a sign between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.

18 ¶ And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.

CHAPTER XXXII.

1 The people, in the absence of Moses, cause Aaron to make a calf. 7 God is angered thereby. 11 At the entreaty of Moses he is appeased. 15 Moses cometh down with the tables. 19 He breaketh them. 20 He destroyeth the calf. 21 Aaron's excuse for himself. 25 Moses causeth the idolaters to be slain. 30 He prayeth for the people.

AND when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

2 And Aaron said unto them, Break off the golden ear-rings which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me.

ness or the necessity of their work as an excuse! What exalted account God makes of Jesus Christ and his church. He, who spent but six days in creating a world, spends forty in prescribing a typical representation of those. But the most remarkable visits of God to men upon earth quickly come to an end; though he wisely frames everything about his ordinances so as that it may be instructive and comforting. In these typical architects I may therefore behold Jesus, called of God to finish a work of redemption, and rear up a gospel-church—Jesus, qualified of God, by the unmeasured unction of the spirit of wisdom and understanding, the spirit of counsel and might, to fulfil the arduous task, and actually completing his design, of his own heart and the salvation of the people.

CHAPTER XXXII. Ver. 9. Stiff-necked signi-

A.M. 2513. B.C. 1491.
ch. 25. 10. 17. 20. Ca.
3.6. Re. 8. 3. He. 7. 25.
4 Heb. zaited.

Le. 16. 12. He. 5. 7.
Hos. 5. 15. Ps. 51. 17.
q ver. 6.

ch. 25. 22. 25. 37. 42.
Le. 1. 11. 16. 2. 2. Co. 5. 19.
s ver. 30. 33.

Ge. 17. 14. ch. 31. 14.
Le. 7. 20. 27. 17. 4. 19. 8.
23. 20. xviii. 32. Nu. 15.
30. 31. 19. 13. 20.

ch. 25. 22. 25. 37. 42.
Le. 1. 11. 16. 2. 2. Co. 5. 19.
s ver. 30. 33.

Ge. 17. 14. ch. 31. 14.
Le. 7. 20. 27. 17. 4. 19. 8.
23. 20. xviii. 32. Nu. 15.
30. 31. 19. 13. 20.

ch. 25. 22. 25. 37. 42.
Le. 1. 11. 16. 2. 2. Co. 5. 19.
s ver. 30. 33.

Ge. 17. 14. ch. 31. 14.
Le. 7. 20. 27. 17. 4. 19. 8.
23. 20. xviii. 32. Nu. 15.
30. 31. 19. 13. 20.

ch. 25. 22. 25. 37. 42.
Le. 1. 11. 16. 2. 2. Co. 5. 19.
s ver. 30. 33.

Ge. 17. 14. ch. 31. 14.
Le. 7. 20. 27. 17. 4. 19. 8.
23. 20. xviii. 32. Nu. 15.
30. 31. 19. 13. 20.

ch. 25. 22. 25. 37. 42.
Le. 1. 11. 16. 2. 2. Co. 5. 19.
s ver. 30. 33.

Ge. 17. 14. ch. 31. 14.
Le. 7. 20. 27. 17. 4. 19. 8.
23. 20. xviii. 32. Nu. 15.
30. 31. 19. 13. 20.

ch. 25. 22. 25. 37. 42.
Le. 1. 11. 16. 2. 2. Co. 5. 19.
s ver. 30. 33.

Ge. 17. 14. ch. 31. 14.
Le. 7. 20. 27. 17. 4. 19. 8.
23. 20. xviii. 32. Nu. 15.
30. 31. 19. 13. 20.

ch. 25. 22. 25. 37. 42.
Le. 1. 11. 16. 2. 2. Co. 5. 19.
s ver. 30. 33.

Ge. 17. 14. ch. 31. 14.
Le. 7. 20. 27. 17. 4. 19. 8.
23. 20. xviii. 32. Nu. 15.
30. 31. 19. 13. 20.

ch. 25. 22. 25. 37. 42.
Le. 1. 11. 16. 2. 2. Co. 5. 19.
s ver. 30. 33.

Ge. 17. 14. ch. 31. 14.
Le. 7. 20. 27. 17. 4. 19. 8.
23. 20. xviii. 32. Nu. 15.
30. 31. 19. 13. 20.

ch. 25. 22. 25. 37. 42.
Le. 1. 11. 16. 2. 2. Co. 5. 19.
s ver. 30. 33.

Ge. 17. 14. ch. 31. 14.
Le. 7. 20. 27. 17. 4. 19. 8.
23. 20. xviii. 32. Nu. 15.
30. 31. 19. 13. 20.

ch. 25. 22. 25. 37. 42.
Le. 1. 11. 16. 2. 2. Co. 5. 19.
s ver. 30. 33.

Ge. 17. 14. ch. 31. 14.
Le. 7. 20. 27. 17. 4. 19. 8.
23. 20. xviii. 32. Nu. 15.
30. 31. 19. 13. 20.

ch. 25. 22. 25. 37. 42.
Le. 1. 11. 16. 2. 2. Co. 5. 19.
s ver. 30. 33.

Ge. 17. 14. ch. 31. 14.
Le. 7. 20. 27. 17. 4. 19. 8.
23. 20. xviii. 32. Nu. 15.
30. 31. 19. 13. 20.

ch. 25. 22. 25. 37. 42.
Le. 1. 11. 16. 2. 2. Co. 5. 19.
s ver. 30. 33.

Ge. 17. 14. ch. 31. 14.
Le. 7. 20. 27. 17. 4. 19. 8.
23. 20. xviii. 32. Nu. 15.
30. 31. 19. 13. 20.

ch. 25. 22. 25. 37. 42.
Le. 1. 11. 16. 2. 2. Co. 5. 19.
s ver. 30. 33.

Ge. 17. 14. ch. 31. 14.
Le. 7. 20. 27. 17. 4. 19. 8.
23. 20. xviii. 32. Nu. 15.
30. 31. 19. 13. 20.

ch. 25. 22. 25. 37. 42.
Le. 1. 11. 16. 2. 2. Co. 5. 19.
s ver. 30. 33.

Ge. 17. 14. ch. 31. 14.
Le. 7. 20. 27. 17. 4. 19. 8.
23. 20. xviii. 32. Nu. 15.
30. 31. 19. 13. 20.

ch. 25. 22. 25. 37. 42.
Le. 1. 11. 16. 2. 2. Co. 5. 19.
s ver. 30. 33.

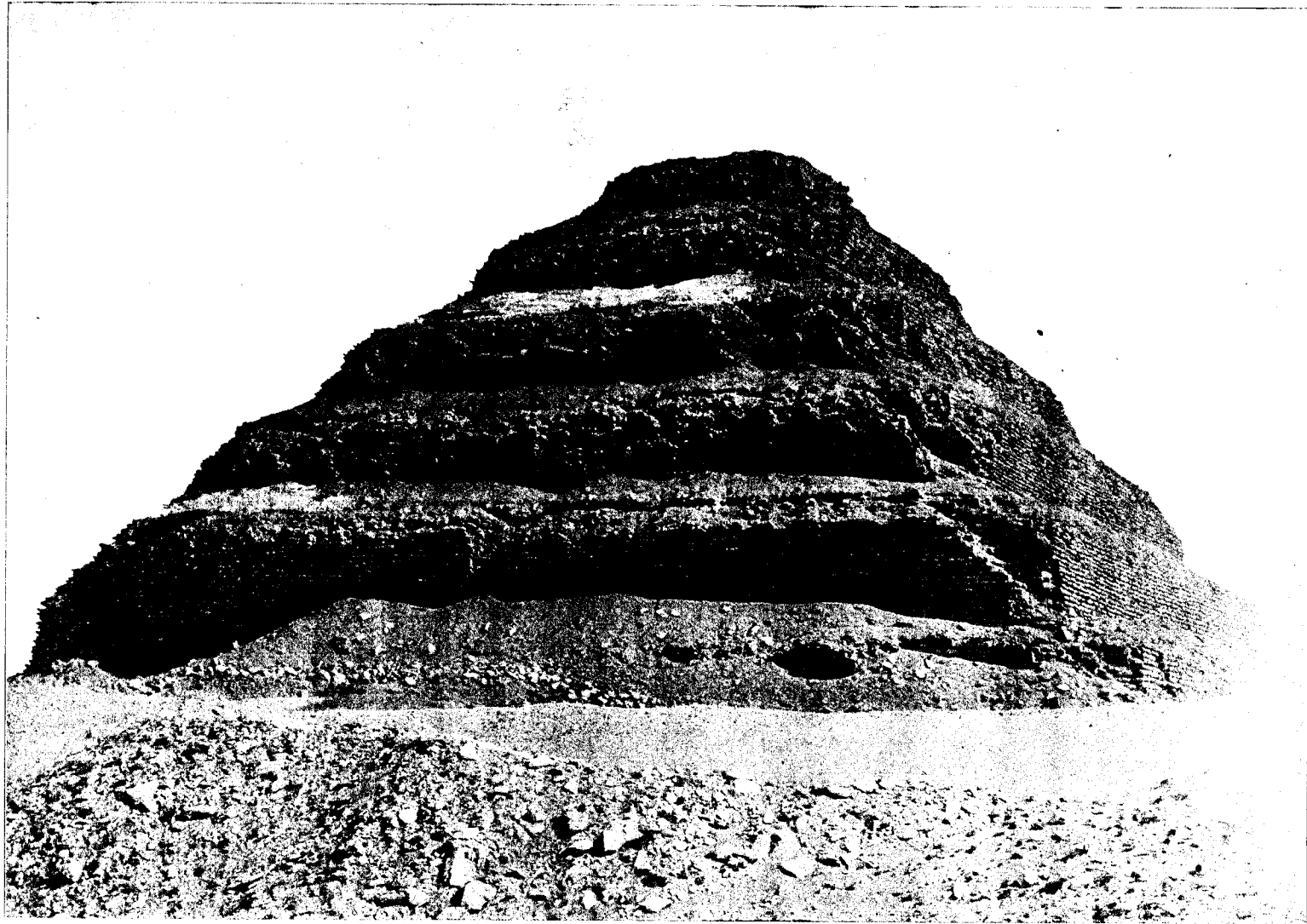
Ge. 17. 14. ch. 31. 14.
Le. 7. 20. 27. 17. 4. 19. 8.
23. 20. xviii. 32. Nu. 15.
30. 31. 19. 13. 20.

ch. 25. 22. 25. 37. 42.
Le. 1. 11. 16. 2. 2. Co. 5. 19.
s ver. 30. 33.

Ge. 17. 14. ch. 31. 14.
Le. 7. 20. 27. 17. 4. 19. 8.
23. 20. xviii. 32. Nu. 15.
30. 31. 19. 13. 20.

ch. 25. 22. 25. 37. 42.
Le. 1. 11. 16. 2. 2. Co. 5. 19.
s ver. 30. 33.

Ge. 17. 14. ch. 31. 14.
Le. 7. 20. 27. 17. 4. 19. 8.
23. 20. xviii. 32. Nu. 15.
30. 31. 19. 13. 20.



THE STEP PYRAMID, SAKKARAH, NEAR MEMPHIS—IN THE NEIGHBORHOOD WHERE MOSES IS SUPPOSED TO HAVE GROWN UP.
[Exodus, xxxii:4.]—"And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf; and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt." We have in this thirty-second chapter of Exodus the account of Aaron's molten calf, which was made of the earrings of the women of Israel while Moses delayed on the mount. The children

of Israel got their idea of the worship of a calf from the Egyptians. The Serapeum, where the Apis Bulls were buried, is not far from the Step Pyramid, a picture of which we give above. The Step Pyramid is generally thought to have been built by the fourth king of the first dynasty. It is therefore regarded as older than the Pyramids of Gizeh. The door which led into it was inscribed with the name of a king called Ra-nub. The steps of the pyramid are six in number, and are respectively 38, 36, 34½, 32, 31 and 29½ feet in height.

8 And ^{all} the people brake off the golden ear-rings which *were* in their ears, and brought *them* unto Aaron.

4 And ^{he} received *them* at their hand; and fashioned it with a graving tool, after he had made it a molten calf: ^{and} they said, These *be* thy gods, O Israel, which brought thee up out of the land of Egypt.⁸

5 And when Aaron saw *it*, ^{he} built an altar before it; and Aaron made proclamation, and said, *To-morrow is a feast to the LORD.*⁹

6 And ^{they} rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings; and the people sat down to eat and to drink, and rose up to play.

7 ¶ And the LORD said unto Moses, *Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves:*

8 They ^{have} turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These *be* thy gods, O Israel, which have brought thee up out of the land of Egypt.

9 And the LORD said unto Moses, *I have seen this people, and, behold, it is a stiff-necked people:*

10 Now therefore ^{let} me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.

11 ¶ And ^{Moses} besought the LORD ^{his} God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?

12 Wherefore ^{should} the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and ^{repent} of this evil against thy people.

13 Remember ^{Abraham, Isaac, and Israel}, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, ^{and} all this land that I have spoken of will I give unto your seed, and they shall inherit *it* for ever.

14 And the LORD ^{repented} of the evil which he thought to do unto his people.²

A.M. 2513. B.C. 1491.

Eze. 16, 17.

/ 1 Ki. 12, 28. Ps. 106.

19-21. Ne. 9, 18. Ro. 1.

2, Eze. 20, 8. Ac. 7, 41.

Am. 5, 45.

7 The calf was intended

not as a deity, but as a representation

of JEHOVAH.

8 The Israelites did not

intend to break the first command-

ment. They still be-

lieved in, and sought

to worship, Jehovah.

But they had been

long taught to look

for a visible manifes-

tation of God—some

person or thing em-

bodying, or supposed

to embody, his glory

and power. Moses

was such to them

hitherto. He was

gone. They desired

something in his

place. The Hebrew

word translated

“gods” in the first

and fourth verses is

Elohim, the usual

name of God, and

was used by the Is-

raelites in that sense.

Their meaning was,

“Make us God.”

Something which will

represent and em-

body God. And

Aaron said, “This is

thy God, O Israel,

which brought thee

up.” It is intended

to represent him. This

was a flagrant

breach of the second

commandment, though

not of the first.—P.

8 See ch. 17, 15; 24, 4.

20, 24, 25.

9 Ec. 11, Pr. 4, 16.

9 The ordinary ex-

cuse of all idolaters,

who seldom or never

admit that they wor-

ship the idol, but God

through the idol.—C.

10 Ac. 7, 41. Le. 17, 7.

10 Ac. 7, 41. Le. 17, 7.

10 Ac. 7, 41. Le. 17, 7.

10 Ac. 7, 41. Le. 17, 7.

10 Ac. 7, 41. Le. 17, 7.

10 Ac. 7, 41. Le. 17, 7.

10 Ac. 7, 41. Le. 17, 7.

10 Ac. 7, 41. Le. 17, 7.

10 Ac. 7, 41. Le. 17, 7.

10 Ac. 7, 41. Le. 17, 7.

10 Ac. 7, 41. Le. 17, 7.

10 Ac. 7, 41. Le. 17, 7.

10 Ac. 7, 41. Le. 17, 7.

10 Ac. 7, 41. Le. 17, 7.

10 Ac. 7, 41. Le. 17, 7.

10 Ac. 7, 41. Le. 17, 7.

10 Ac. 7, 41. Le. 17, 7.

10 Ac. 7, 41. Le. 17, 7.

10 Ac. 7, 41. Le. 17, 7.

10 Ac. 7, 41. Le. 17, 7.

10 Ac. 7, 41. Le. 17, 7.

10 Ac. 7, 41. Le. 17, 7.

10 Ac. 7, 41. Le. 17, 7.

10 Ac. 7, 41. Le. 17, 7.

10 Ac. 7, 41. Le. 17, 7.

10 Ac. 7, 41. Le. 17, 7.

10 Ac. 7, 41. Le. 17, 7.

10 Ac. 7, 41. Le. 17, 7.

10 Ac. 7, 41. Le. 17, 7.

10 Ac. 7, 41. Le. 17, 7.

10 Ac. 7, 41. Le. 17, 7.

10 Ac. 7, 41. Le. 17, 7.

10 Ac. 7, 41. Le. 17, 7.

A.M. 2513. B.C. 1491.

sinners. God there-

fore “repented” of

the evil which he

thought to do, that

is, changed not his

mind, for God is not

man that he should

change. 1 Sa. 15, 29,

but changed his re-

lative decision, his

decision, *not* his

mediator, to his de-

cision *having* a me-

diator.—C.

x ch. 24, 18. De. 9, 15.

x The moral law,

ch. 16, 34; 25, 21; 30, 6, 36;

31, 18; 34, 29. Ps. 78, 5, 15.

8, 10, 20.

9 ch. 31, 18; 34, 1. De.

9, 10; 10, 2, 4, 2 Co. 3, 3, 7.

z ch. 17, 9; 24, 13.

3 Heb. *weakness*.

4 There is a char-

acteristic evi-

dence of historic ver-

ity in the opinions

of Joshua and Moses.

Joshua, the warrior,

hears the voice

of war; Moses, the re-

ligious legislator,

hears the voice of

singing.—C.

De. 9, 16. Ps. 119, 53.

158.

c Ep. 4, 26. Nu. 12, 3.

Mar. 3, 5. De. 17, 17.

99, 113; 139. Est. 9, 3.

Zec. 11, 10.

5 Not out of anger,

but grief; and by the

divine direction, as

the sign of a violated

covenant.—C.

d De. 9, 21; 7, 5, 25.

Ps. 119, 139. Je. 2,

17, 19, 14; 18, 5, 25.

6 How Moses could

burn gold, has been

a chemical question,

puzzling to commen-

tators. The most

probable solution is,

that the calf, like the

contents of the taber-

nacle, was *wood*,

overlaid with gold.

The wood was there-

fore burned, and the

gold plates *ground* in

powder, which, com-

mingled with the

charcoal, was strew-

ed on the fire, which

the people were re-

quired to drink. What a

foolish idolatry!—C.

e 1 Sa. 15, 24. 1 Jn. 5,

19. Pr. 16, 16. Ps. 36, 4. Je.

17, 9. Ac. 7, 40.

f Ver. 1-4, 8.

g Col. 3, 9. Zec. 8, 16.

Ge. 3, 12, 13. See ver.

3, 4.

7 Aaron is not tell-

ing a falsehood, be-

cause his fault, but

abbreviating the nar-

rative to spare the

waste of time. He

cast the gold into the

fire, and there came

out (of the mould) the

calf.—C.

h Ch. 33, 4, 5. Ge. 3, 10.

i Ch. 28, 19. Re. 3, 15; 16,

15.

j Ro. 2, 23, 24, 26, 27.

k Heb. *those that*

rose up against them.

l The sense prob-

ably is, “And when

Moses saw that the

people were broken

loose (from all re-

straint from all obedi-

ence, from all moral-

ity), for Aaron had

(by making the calf)

been the cause of

their breaking loose,

so that they would

become objects of

scorn to their ene-

mies.” Jehovah, who

had led them and

protected them, they

had now dishonour-

ed; he would there-

fore lead them no

longer.—P.

k 2 Ki. 9, 32.

l Many, De. 9, 20; 33,

8, 9. Mal. 2, 5, 6.

m De. 32, 9; 13, 6-9.

ver. 29. Nu. 25, 5.

15 ¶ And Moses turned, and ^{“went down} from the mount, and the two tables of ^{“the} testimony *were* in his hand: the tables *were* written on both their sides; on the one side and on the other *were* they written.

16 And the ^{“tables were} the work of God, and the writing *was* the writing of God, graven upon the tables.

17 And when ^{“Joshua} heard the noise of the people as they shouted, he said unto Moses, *There is a noise of war in the camp.*

18 And he said, *It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome;³ but the “noise of them that sing do I hear.⁴*

19 ¶ And it came to pass, as soon as he came nigh unto the camp, that ^{“he} saw the calf, and the dancing; and Moses’ ^{“anger} waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.⁵

20 And ^{“he} took the calf which they had made, and burnt *it* in the fire,⁶ and ground *it* to powder, and strewed *it* upon the water, and made the children of Israel drink *of it*.

21 ¶ And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them?

22 And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they ^{“are set} on mischief.

23 For ^{“they} said unto me, Make us gods, which shall go before us: for ^{“as for} this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

24 And I said unto them, Whosoever hath any gold, let them break *it* off. So they gave *it* me: then I cast *it* into the fire, and ^{“there} came out this calf.⁷

25 ¶ And when Moses saw that the people *were* ^{“naked}, (for Aaron had made them naked unto their ^{“shame} among their ^{“enemies}),⁹

26 Then Moses stood in the gate of the camp, and said, ^{“Who is} on the LORD’s side? *let him come* unto me. And ^{“all} the sons of Levi gathered themselves together unto him.

27 And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, *and* go in and out from gate to gate throughout the camp, and slay every man ^{“his brother}, and every man his companion, and every man his neighbour.

fies stubborn and disobedient, like unruly or unbroken bullocks, that will not submit their neck to the yoke.

Ver. 19. Moses brake the tables, not in rage, but in holy zeal, to mark that their sin might justly provoke God to give up his covenant-relation to them, and deprive them of his precious laws.

Ver. 25. They were deprived of their innocence, and of the favour and protection of their God, exposed to danger, and stained with the reproach of inconstancy among their enemies.

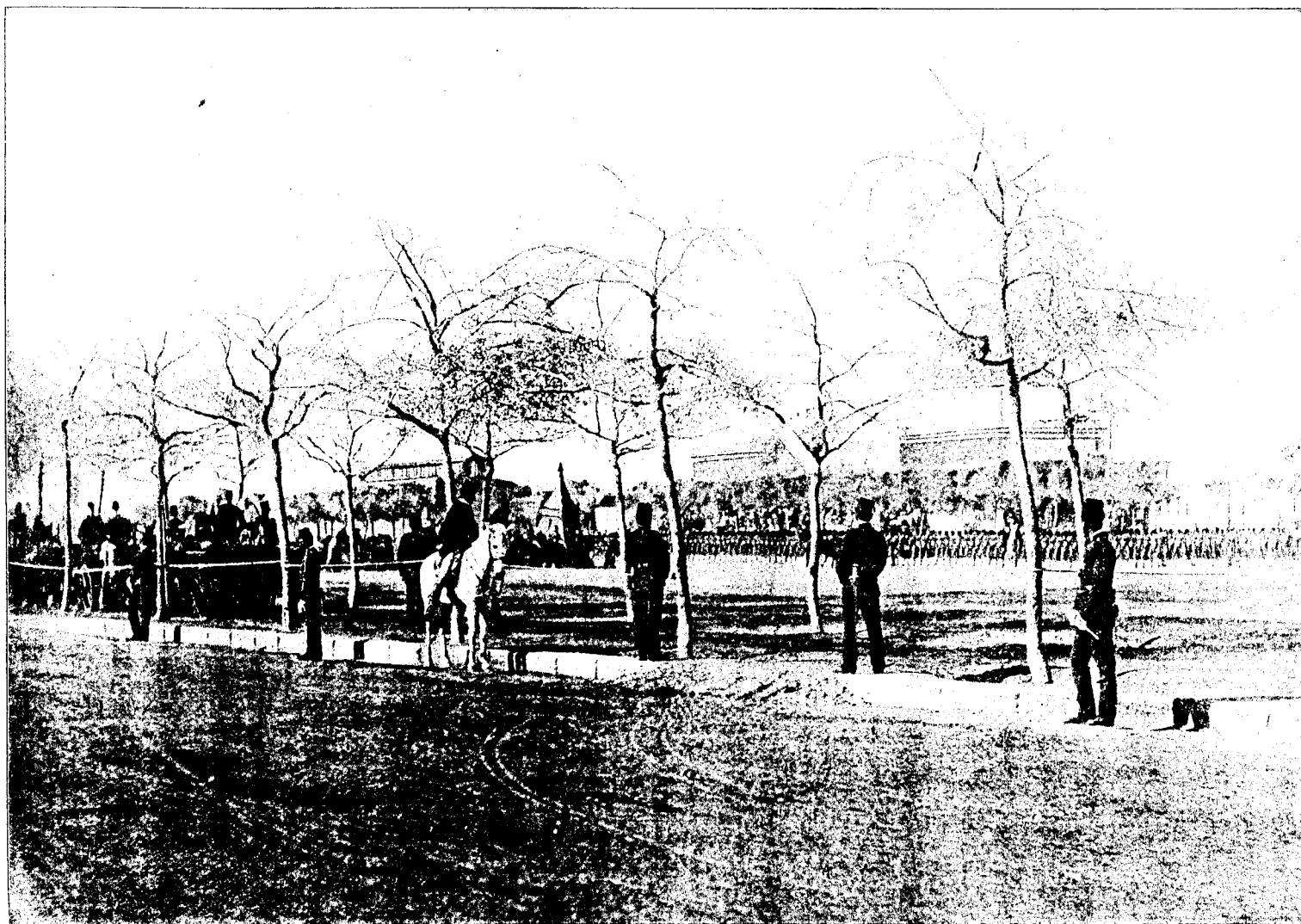
Ver. 29. This holy service, for the Lord’s honour, prepared them for their sacred office.

Ver. 30. [Moses acted with extraordinary courage, determination, and wisdom. He divided the people into two sections—those who rebelled for Jehovah, and those who persevered in rebellion. Among the latter he sent the armed Levites with orders to kill, not all absolutely, but all the ringleaders, and all who would not submit to God’s authority. They were to spare neither friend nor relative. P.]

Ver. 32. God hath his *book* of unfailing remembrance, Re. 20, 12; his book of special providential care and regard, Ps. 56, 8; 139, 16; 69, 28; 87, 6; and his book of all who believe to everlasting life, Da. 12, 1;

Lu. 10, 20; Phi. 4, 3; Re. 3, 5; 13, 8; 20, 12. Moses does not here wish that he might be reprobated, accursed, or damned, rather than his people should perish; but refuses to survive them, or to have his seed raised up in their stead.

REFLECTIONS.—It is highly necessary that magistrates and ministers should attend to their charges closely, lest their absence occasion mischief: for those who reckon God’s counsels slow, readily rush headlong into ruin by their own; and most men are much readier to serve the devil than God, and to sacrifice one lust, pride itself not excepted, for the promotion of another



START OF THE PROCESSION OF THE FESTIVAL OF THE MAH'MAL.
[Exodus, xxxii:23, 24.]—We see in the 23d and 24th verses of the 32d chapter of Exodus how the children of Israel had imbibed the ideas of idolatry in vogue among the Egyptians. In the view above we have a scene representing idolatry among the Egyptians of to-day. While the Mohammedans are said to worship the one God, yet they attach a sacredness and divine significance to things which make of them as complete idols as were held in adoration by their ancient ancestors.

This festival of the Mah'Mal is annually observed in Cairo. It is popularly called the procession of the Holy Carpet. It has reference to the pilgrimage that is made every year to Mecca by devout Mohammedans. The Mah'Mal is a litter made of wood in the form of a pyramid, in which the carpet is placed to be carried to Mecca. This carpet for the mosque at Mecca is manufactured in Constantinople and sent to Cairo at the expense of the Sultan.

28 And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men.

29 For Moses had said, 'Consecrate' yourselves to-day to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.

30 ¶ And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I shall make an atonement for your sin.

31 And Moses returned unto the LORD, and said, Oh this people have sinned a great sin, and have made them gods of gold!

32 Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written.²

33 ¶ And the LORD said unto Moses, Who-soever hath sinned against me, him will I blot out of my book.

34 Therefore now go, lead the people unto the place of which I have spoken unto thee. Behold, mine Angel shall go before thee: nevertheless, in the day when I visit, I will visit their sin upon them.

35 And the LORD plagued the people, because they made the calf, which Aaron made.³

CHAPTER XXXIII.

1 The Lord refuseth to go with the people. 4 The people mourn thereat. 7 The tabernacle is removed out of the camp. 9 The Lord talketh familiarly with Moses out of the cloudy pillar. 12 Moses desireth to see the glory of God.

AND the LORD said unto Moses, Depart, and go up hence, thou, and the people which thou hast brought up out of the land of Egypt, unto the land which I sware unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it;

2 And I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite;

3 Unto a land flowing with milk and honey: for I will not go up in the midst of thee;⁴ for thou art a stiff-necked people, lest I consume thee in the way.

4 ¶ And when the people heard these evil tidings, they mourned; and no man did put on him his ornaments.

5 For the LORD had said unto Moses, Say

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n Ringleaders in sin, ver. 30.

9 Or, and Moses said, consecrate yourselves to-day to the LORD, because every man hath been against his son, and against his brother, &c.

6 1 Sa. 15, 22. De. 13. 6-9; 33. 9, 10. Pr. 21. 3. Zec. 13. 3.

1 Heb. fill your hands.

2 1 Sa. 12. 23; 14. 6. 2 Sa. 16. 12. Am. 5. 15. 3 Ge. 24. 28. De. 9. 18.

4 Ge. 13. 13. 2 Sa. 24. 10. Ps. 25. 11.

5 Nu. 14. 19. Lu. 23. 34.

6 Ps. 69. 28; 76. 6. Ge. 7. 4. De. 9. 14; 25. 19; 29. 20.

7 Ro. 9. 3. Eze. 13. 9, with Is. 4. 3.

8 God, to test and evidence his mediatorial qualifications, had offered to Moses, ver. 10, to make him a great nation; but that honour he resigns, may deprecate, for the sake of the poor ungrateful people whom he was sent to deliver, and prays that rather than be aggrandized by the rejection of the nation, he may be blotted, not out of the book of life, but out of the book of national genealogy, honour, and possession. C.—This noble self-devotion of the greatest of Old Testament worthies has no parallel, except in the case of the greatest of New Testament worthies—Paul. His language in Ro. 9. 3 bears a striking resemblance to this passage.—P.

9 Eze. 18. 4. Le. 23. 30. Re. 3. 5; 22. 18, 19.

10 Is. 51. 2. ch. 23. 20.

11 ch. 20. 5. Je. 5. 9; 29. 9; 6. 15; 23. 2. Le. 18. 25.

12 Ps. 59. 1; 89. 32. 2 Sa. 12. 10. Ho. 2. 13; 8. 13. Am. 3. 14. Pr. 12. 21.

13 2 Sa. 19. 9. Ac. 7. 42. See ver. 1-5.

14 The people made the calf by their order, Aaron by his act.—C.

15 Lu. 18. 13. Jonah 3. 9. Am. 5. 15.

16 ch. 13. 21, 22. Ps. 99. 7. Nu. 12. 8. De. 34. 10.

17 See ch. 4. 31. 1 Ki. 8. 14, 22. Ps. 78. 34-37.

18 Perhaps in human shape, Ge. 32. 30. Nu. 12. 8. De. 5. 4; 34. 10.

19 ch. 24. 13; 32. 17; 17. 9. Nu. 27. 18-21. De. 31. 3, 23. Job. 1. 21.

20 ch. 3. 10; 32. 34; ver. 1.

21 ch. 4. 11, 22; 31. 2. Je. 1. 2. 11. 2. 19. See Ge. 6. 8. De. 7. 8. 1 Ju. 4. 9, 10, 19.

22 Ps. 25. 4, 8; 77. 20; 5. 8; 127. 11. Pr. 3. 5, 6.

23 Not mine, ch. 32. 7, 11.

24 Jos. 1. 5. Is. 41. 10. 15. 43. 2; 63. 9. 2 Sa. 17. 11. Ps. 136. 16, with ver. 3.

25 ch. 34. 9. Ps. 90. 13-17; 80. 1-7; 131. 20; 91. 1-10.

26 Lu. 18. 13. Jonah 3. 9. Am. 5. 15.

27 ch. 13. 21, 22. Ps. 99. 7. Nu. 12. 8. De. 34. 10.

28 See ch. 4. 31. 1 Ki. 8. 14, 22. Ps. 78. 34-37.

29 Perhaps in human shape, Ge. 32. 30. Nu. 12. 8. De. 5. 4; 34. 10.

30 ch. 24. 13; 32. 17; 17. 9. Nu. 27. 18-21. De. 31. 3, 23. Job. 1. 21.

31 ch. 3. 10; 32. 34; ver. 1.

32 ch. 4. 11, 22; 31. 2. Je. 1. 2. 11. 2. 19. See Ge. 6. 8. De. 7. 8. 1 Ju. 4. 9, 10, 19.

33 Ps. 25. 4, 8; 77. 20; 5. 8; 127. 11. Pr. 3. 5, 6.

34 Not mine, ch. 32. 7, 11.

35 Jos. 1. 5. Is. 41. 10. 15. 43. 2; 63. 9. 2 Sa. 17. 11. Ps. 136. 16, with ver. 3.

36 ch. 34. 9. Ps. 90. 13-17; 80. 1-7; 131. 20; 91. 1-10.

37 Lu. 18. 13. Jonah 3. 9. Am. 5. 15.

38 ch. 13. 21, 22. Ps. 99. 7. Nu. 12. 8. De. 34. 10.

39 See ch. 4. 31. 1 Ki. 8. 14, 22. Ps. 78. 34-37.

40 Perhaps in human shape, Ge. 32. 30. Nu. 12. 8. De. 5. 4; 34. 10.

41 ch. 24. 13; 32. 17; 17. 9. Nu. 27. 18-21. De. 31. 3, 23. Job. 1. 21.

42 ch. 3. 10; 32. 34; ver. 1.

43 ch. 4. 11, 22; 31. 2. Je. 1. 2. 11. 2. 19. See Ge. 6. 8. De. 7. 8. 1 Ju. 4. 9, 10, 19.

44 Ps. 25. 4, 8; 77. 20; 5. 8; 127. 11. Pr. 3. 5, 6.

45 Not mine, ch. 32. 7, 11.

46 Jos. 1. 5. Is. 41. 10. 15. 43. 2; 63. 9. 2 Sa. 17. 11. Ps. 136. 16, with ver. 3.

47 ch. 34. 9. Ps. 90. 13-17; 80. 1-7; 131. 20; 91. 1-10.

48 Lu. 18. 13. Jonah 3. 9. Am. 5. 15.

49 ch. 13. 21, 22. Ps. 99. 7. Nu. 12. 8. De. 34. 10.

50 See ch. 4. 31. 1 Ki. 8. 14, 22. Ps. 78. 34-37.

51 Perhaps in human shape, Ge. 32. 30. Nu. 12. 8. De. 5. 4; 34. 10.

52 ch. 24. 13; 32. 17; 17. 9. Nu. 27. 18-21. De. 31. 3, 23. Job. 1. 21.

53 ch. 3. 10; 32. 34; ver. 1.

54 ch. 4. 11, 22; 31. 2. Je. 1. 2. 11. 2. 19. See Ge. 6. 8. De. 7. 8. 1 Ju. 4. 9, 10, 19.

55 Ps. 25. 4, 8; 77. 20; 5. 8; 127. 11. Pr. 3. 5, 6.

56 Not mine, ch. 32. 7, 11.

57 Jos. 1. 5. Is. 41. 10. 15. 43. 2; 63. 9. 2 Sa. 17. 11. Ps. 136. 16, with ver. 3.

58 ch. 34. 9. Ps. 90. 13-17; 80. 1-7; 131. 20; 91. 1-10.

59 Lu. 18. 13. Jonah 3. 9. Am. 5. 15.

60 ch. 13. 21, 22. Ps. 99. 7. Nu. 12. 8. De. 34. 10.

61 See ch. 4. 31. 1 Ki. 8. 14, 22. Ps. 78. 34-37.

62 Perhaps in human shape, Ge. 32. 30. Nu. 12. 8. De. 5. 4; 34. 10.

63 ch. 24. 13; 32. 17; 17. 9. Nu. 27. 18-21. De. 31. 3, 23. Job. 1. 21.

64 ch. 3. 10; 32. 34; ver. 1.

65 ch. 4. 11, 22; 31. 2. Je. 1. 2. 11. 2. 19. See Ge. 6. 8. De. 7. 8. 1 Ju. 4. 9, 10, 19.

66 Ps. 25. 4, 8; 77. 20; 5. 8; 127. 11. Pr. 3. 5, 6.

67 Not mine, ch. 32. 7, 11.

68 Jos. 1. 5. Is. 41. 10. 15. 43. 2; 63. 9. 2 Sa. 17. 11. Ps. 136. 16, with ver. 3.

69 ch. 34. 9. Ps. 90. 13-17; 80. 1-7; 131. 20; 91. 1-10.

unto the children of Israel, Ye are a stiff-necked people; I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments⁵ from thee, that I may know what to do unto thee.

6 And the children of Israel stripped themselves of their ornaments by the mount Horeb.

7 ¶ And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it, The Tabernacle of the congregation. And it came to pass, that every one which sought the LORD went out unto the tabernacle of the congregation, which was without the camp.⁶

8 And it came to pass, when Moses went out unto the tabernacle, that all the people rose up, and stood every man at his tent-door, and looked after Moses, until he was gone into the tabernacle.

9 ¶ And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the LORD talked with Moses.

10 And all the people saw the cloudy pillar stand at the tabernacle-door; and all the people rose up and worshipped, every man in his tent-door.

11 And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp; but his servant Joshua the son of Nun, a young man, departed not out of the tabernacle.

12 ¶ And Moses said unto the LORD, See, thou sayest unto me, Bring up this people; and thou hast not let me know whom thou wilt send with me: yet thou hast said, I know thee by name, and thou hast also found grace in my sight.

13 Now therefore, I pray thee, if I have found grace in thy sight, show me now thy way, that I may know thee, that I may find grace in thy sight; and consider that this nation is thy people.

14 And he said, My presence shall go with thee, and I will give thee rest.

15 And he said unto him, If thy presence go not with me, carry us not up hence.

16 For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? so shall we

still more sottish and absurd. Yea, even after the most solemn transactions with God, men quickly and fearfully stumble into sin; and the choicest saints are too apt to follow a multitude to do evil. But surely it is highly shameful when professed Christians imitate these idolaters in their mad revelling and mirth! All our wickedness is obvious and odious before God. And let professors of the true religion beware how they so corrupt themselves, lest God be ashamed to acknowledge them as his people! What a mercy is it for a guilty nation when they have powerful intercessors at the throne of grace! They have to do with a gracious God, who takes pleasure to repent himself of the evil. Holy zeal for God, when prudently manifested on

proper occasions, is highly becoming: but backsliders in heart shall be filled with their own ways, and have their idols broken before their eyes. And O, what misery and shame do good men bring on nations by joining them in their wickedness! The best excuse which they can make for their conduct is pitiful and absurd; and therefore it deeply concerns all men, in an evil day, to know whether they be on the Lord's side or on that of his enemies. It is both necessary, honourable, and useful, to employ the strictest impartiality in the matters of God, and to use the most earnest intercessions with God to avert, even for a time, his exact justice from falling upon a nation which is ripened for destruction. And we have here

the greatest encouragement to expect a gracious answer to our prayers.

CHAPTER XXXIII. Ver. 5. That I may try whether thou wilt repent of or persist in thy sin, and act towards thee accordingly.

Ver. 7. This tabernacle was a tent, erected by Moses for the worship of God till the appointed one should be finished; and the removal of it from the camp intimated the Lord's displeasure with them, and departure from them.

Ver. 9, 11. God's familiar talking with Moses was a public approbation of what he had done against the calf, and the worshippers thereof.

month Abib; for in the month Abib thou camest out from Egypt.

19 All^a that openeth the matrix *is* mine; and every firstling among thy cattle, *whether* ox or sheep, *that is male*.

20 But the ^afirstling of an ass thou shalt redeem with a lamb:¹ and if thou redeem *him* not, then shalt thou break his neck. All the first-born of thy sons thou shalt redeem; and none^c shall appear before me empty.

21 ¶ Six^b days thou shalt work; but on the seventh day thou shalt rest: in eaving-time and in harvest thou shalt rest.²

22 ¶ And^c thou shalt observe the feast of weeks, of the first-fruits of wheat-harvest, and the feast of in-gathering at the year's end.³

23 ¶ Thrice^d in the year shall all your men-children appear before the LORD God, the God of Israel.

24 For I ^ewill cast out the nations before thee, and enlarge thy borders: neither shall any^m man desire thy land when thou shalt go up to appear before the LORD thy God thrice in the year.⁴

25 ¶ Thou^a shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the passover ^ebe left until the morning.

26 The^p first of the first-fruits of thy land thou shalt bring unto the house of the LORD thy God. Thou^a shalt not see the a kid in his mother's milk.⁵

27 ¶ And the LORD said unto Moses, ^eWrite thou these words:⁶ for ^eafter the tenor of these words I have made a covenant with thee, and with Israel.

28 And^d he was there with the LORD forty days and forty nights; he did neither eat bread nor drink water: and ^eHe wrote upon the tables the words of the covenant, the ten commandments.⁷

29 ¶ And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, (when he came down from the mount,) that Moses⁸ wist not that

presence, or spiritual manifestation, can he deny us, who have Jesus our advocate within the vail! Come then, my soul, be no more a trifler in prayer, but make intercession with groans which cannot be uttered. Whatever I ask, believing, for myself, or my family, or the church, God will give it. Let me, adoring the universality of his grace, press after clearer and clearer displays of his glory, his goodness, till at last I see him as he is! Awake, ye prayerless wasters of time!—Base and unprofitable are your fellowships with men, if compared to this of Moses with his God!

CHAPTER XXXIV. Ver. 1. Thus God left a mark of their rebellion on the tables in their not being ^edown by himself; yet nevertheless he made his law to retain the same force; and manifested, that it is not graciously inscribed in our hearts, till once they be hewn and broken by Moses' covenant form of it.

Ver. 7. It is a part of goodness to hate and punish evil.

Ver. 13. For privacy and solemnity, to prevent

interruption, and perhaps in imitation of the patriarchs, the heathens planted groves, in which they worshipped their idols.

REFLECTIONS.—It is a great mercy to have God's law manifested to us; but especially written on our hearts, when hewn by convictions of sin; and the necessity of reconciliation with God, through Christ, discovered thereby. Ministers must labour to hew men's hearts: but it is only God who can write divine truths in them. The most ready and believing despatch is necessary in making up the breaches between God and our soul. But pleasant and transporting indeed are remarkable discoveries of the glory and grace of God! His new-covenant name is exactly suited to our sinful and destitute condition! Clear and distinct views thereof produce the boldest pleadings of faith at his throne of grace, and we cannot sufficiently admire that God should so often repeat his promises, warnings, and laws to us, who are so ignorant, heedless, and forgetful. How great is their safety who live in close fellowship with him! He takes pleasure to

the^a skin of his face shone while He talked with him.

30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were ^aafraid to come nigh him.

31 And Moses ^acalled unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them.

32 And afterward all the children of Israel came nigh: and he ^agave them in commandment all that the LORD had spoken with him in mount Sinai.

33 And *till* Moses had done speaking with them, he put ^aa vail on his face.⁹

34 But when Moses went in before the LORD, to speak with Him, he ^etook the vail off until he came out. And^d he came out, and spake unto the children of Israel *that* which he was commanded.

35 And the children of Israel saw the face of Moses, that the skin of Moses' face shone; and Moses put ^ethe vail upon his face again, until he went in to speak with Him.

CHAPTER XXXV.

2 The sabbath. 4 The free gifts for the tabernacle. 20 The readiness of the people to offer. 30 Bezaleel and Aholiab are called to the work.

AND Moses gathered all the ^acongregation of the children of Israel together, and said unto them, These *are* the words which the LORD hath commanded, that *ye* should ^edo them.

2 Six^b days shall work be done; but on the seventh day there shall be to you an holy ²day, a sabbath of rest to the LORD: whosoever doeth work therein shall be put to death.

3 Ye shall ^ekindle no fire throughout your habitations upon the sabbath-day.

4 ¶ And Moses spake unto all the congregation of the children of Israel, saying, This *is* the thing which the LORD commanded, saying,

5 Take^d ye from among you an offering unto the LORD: ^ewhosoever *is* of a willing heart let him bring it, an offering of the LORD; gold, and silver, and brass,

6 And ^eblue, and purple, and scarlet, and fine linen, and ^egoats' hair,

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^a ch. 13. 2, 12; 22. 29. Nu. 18. 15-17. Eze. 44. 30. Lu. 2. 23. Pr. 3. 9. He. 12. 23. Re. 14. 4.

^b ch. 13. 13. Nu. 18. 15.

^c Or, *kid*.

^d ch. 23. 15. De. 16. 16. 17. 1. Sa. 9. 7, 8, 10. 3. 2 Sa. 24. 24.

^e See Ge. 2. 2. ch. 20.

^f ch. 13. 13. Nu. 10. 35. 2.

^g De. 5. 13. Le. 23. 3. Is.

^h 56. 2, 4, 6; 58. 13. Je. 17.

ⁱ 21-27. Lu. 13. 14.

^j The busiest seasons of the whole year: to show that no pressure of labour—no alleged temporal necessity—could abrogate the law of Sabbath rest.—P.

^k ch. 23. 16. Le. xxiii. De. 16. 10. Nu. 28. 16.

^l 34; 29. 13-39.

^m Heb. *revolution of the year*.

ⁿ ch. 23. 14. 17. De. 16. 16; 12. 5. ver. 24.

^o ver. 11; ch. 23. 27-31.

^p Ge. 35. 5. Pr. 16. 7.

^q Eze. 2. 5. Ac. 18. 10. 2.

^r Ch. 17. 10.

^s This is a promise of protection by a divine power from all temporal enemies during a faithful observance of the great national festivals. All excuse was thus taken away.—P.

^t ch. 23. 18. De. 16. 3.

^u Co. 5. 7, 8.

^v ch. 23. 18; 12. 10; 16. 19; 29. 34. Le. 7. 15. Nu. 9. 12. De. 16. 4.

^w ch. 23. 19; 29. De. 12. 5; 7. 26. 2. Pr. 3. 9; 8. 17. Re. 14. 4.

^x ch. 23. 19. De. 14. 21. Pr. 12. 10; Je. 10. 3.

^y See note on ch. 23. 19.—C.

^z De. 4. 13. ch. 17. 14. Is. 30. 8. Hab. 2. 2. De. 27. 8.

^{aa} Write thou in the book of the law, what I will write upon the tables of stone.—C.

^{ab} ch. 19. 5; 24. 3. 8. De. 5. 2, 3.

^{ac} ch. 24. 18. De. 9. 9. 18; 31. 11. 19. 8. Mat. 4. 2. Ac. 1. 3.

^{ad} God, ver. 1. De. 10. 2, 4; 4. 13. ch. 31. 18; 34. 1.

^{ae} Heb. *words*.

^{af} The ignorance of Moses beautifully illustrates an important fact in religious experience, viz. that one believer sees more grace in another, than that other sees in himself. The reason of the difference is plain. The one knows his own conflicts, the other sees nothing but the victories; the one feels his own weakness, the other sees nothing but a man

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^{ag} 'strong in the Lord'; the one feels the power of temptation, and exclaims, 'O wretched man that I am,' the other sees nothing but the grace of God (upon him), and is glad, Ac. 11. 23.—C.

^{ah} Mat. 17. 22. Co. 3. 7.

^{ai} God's glory manifested to him produced this brightness in his face, as an emblem of the bright holiness of his law, which no sinner is able to endure.

^{aj} Ro. 3. 19, 20; 4. 15.

^{ak} Co. 3. 7, 9.

^{al} ch. 3. 16; 24. 1.

^{am} Eze. 3. 17. Ac. 20.

^{an} 27. Mat. 28. 20. 1 Co. 11. 23; 2. 15. 8. 20. Phil. 4. 8.

^{ao} Nu. 12. 15. He. 3. 2. ver. 34.

^{ap} 2 Co. 3. 13. 14. ver. 30. This marked the obscurity of the Mosaic dispensation, and the natural darkness that is in men's minds with respect to spiritual things.

^{aq} As Moses was not the first to discover the shining of his own face, the true Christian is never the first to discover his own graces—nor, when covered, to exhibit them; and as Moses covered his shining face with a vail, so should the fairest fruits of the Spirit be protected by humility, 1 Pe. 5. 5.—C.

^{ar} He. 4. 13. 16. 10. 19. 22. 2 Co. 3. 18.

^{as} See ver. 32.

^{at} 2 Co. 3. 7, 8.

CHAP. XXXV.

^{au} 1 This expression sometimes denotes the whole multitude of the people; here the elders, the heads and rulers of the congregation, the representatives of the several tribes who received the instructions of God to Moses, and communicated them to the people.—I.

^{av} Mat. 7. 21. Ro. 2. 13.

^{aw} Ja. 2. 13.

^{ax} ch. 20. 9; 31. 13-16; 34. 21. Le. 2. 2. De. 10. 13. Lu. 13. 14. Nu. 15. 32-36. See Ge. 2. 2.

^{ay} Heb. *holiness*.

^{az} ch. 26. 30. Is. 58. 13; 56. 2, 4, 6.

^{ba} See what follows explained on ch. xxv. —xxx.

^{bb} ch. 25. 2-7. 1 Ch. 29. 6, 14, 17. Ps. 110. 3. 2 Co. 9. 7.

^{bc} Wool, ch. 26. 1; 28. 5, 6, 15.

^{bd} ch. 26. 7, 14.

honour such as honour him; and clear views of the glory of God beget in his people the most glorious conformity to him, and elevate above all the fears or hopes of nature.—But it is very becoming when those who are most distinguished with gifts and graces are, through lowliness of mind, scarcely conscious of their own excellences! when others are more sensible of our spiritual beauty than we ourselves are! and when ministers, who have the deepest insight into divine things, accommodate their instructions to their people's capacity!—In the whole of this breach and reconciliation between God and Israel, let me behold how the law entered that the offence might abound: but where sin abounded, grace did much more abound; that, as sin had reigned unto death, grace might reign, through righteousness, unto eternal life, by Jesus Christ our Lord!

CHAPTER XXXV. REFLECTIONS.—As this and the following chapters generally relate no more but the execution of what was directed in chapters xxv.—

7 And rams' skins dyed red, and badgers' skins, and shittim-wood,
 8 And oil for the light, and spices for anointing oil, and for the sweet incense,
 9 And onyx-stones, and stones to be set for the ephod, and for the breastplate.
 10 And every wise-hearted among you shall come, and make all that the LORD hath commanded;
 11 The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets;
 12 The ark, and the staves thereof, with the mercy-seat, and the vail of the covering;
 13 The table, and his staves, and all his vessels, and the show-bread;
 14 The candlestick also for the light, and his furniture, and his lamps, with the oil for the light;
 15 And the incense-altar, and his staves, and the anointing oil, and the sweet incense, and the hanging for the door at the entering in of the tabernacle;
 16 The altar of burnt-offering, with his brazen grate, his staves, and all his vessels; the laver and his foot;
 17 The hangings of the court, his pillars, and their sockets, and the hanging for the door of the court;
 18 The pins of the tabernacle, and the pins of the court, and their cords;¹
 19 The clothes of service, to do service in the holy place; the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.
 20 ¶ And all the congregation of the children of Israel departed from the presence of Moses.²
 21 And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the LORD's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.
 22 And they came, both men and women, as many as were willing-hearted, and brought bracelets, and ear-rings, and rings, and tablets, all jewels of gold: and every man that offered, offered an offering of gold unto the LORD.
 23 And every man with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and red skins of rams, and badgers' skins, brought them.
 24 Every one that did offer an offering of silver and brass brought the LORD's offering:

A. M. 2513. B. C. 1491.

ch. 27, 20.
 ch. 20, 33-38.
 ch. 28, 9, 17-21; 39, 6-14.
 ch. 31, 6; 36, 2, 4.
 ch. xxv-xxx.
 xxvi. xl.; 39, 32-43.
 See on ch. 25, 9; 31, 6.
 Nu. 3, 25; 31, 29; 37, 4, 4-33; ver. 11-19.
 ch. 31, 7-11; xxvi.; 27, 9-19; xxxvi.; 38, 9-20; Nu. 4, 25, 36, 37.
 ch. 25, 10-20; 37, 1-9; 26, 33-35; 36, 35; Nu. 4, 3.
 ch. 25, 23-40; 27, 20; 37, 10-24.
 ch. 30, 1-9, 22-38; 37, 25-29.
 ch. 26, 36, 37, 36, 37, 38.
 ch. 27, 1-8; 30, 17-21; 38, 1-8.
 ch. 27, 9-19; 38, 9-20.

1 As Moses, 'faithful in all his house,' omits nothing of all that God had shown him, even to a pin or a cord; so the true believer omits nothing of the outward and ordinary means whereby Christ communicates the benefit of redemption. — Note. As the cords and the pins preserved the tabernacle from falling, so these outward things of religion preserve the believer in his steadfastness. How many neglect the regular reading of the Scriptures, stated prayer in the closet or family, how many absent themselves from the Lord's table, and think they are Christians! When tempted to these fatal neglects, let them remember Moses, who was 'faithful,' not in a part, but in all his house. — C.

ch. xxviii. xxxix. Le. 8, 7-9; 16, 4, 23, 24.

2 When Moses had delivered his message to the people, they departed to their tents, to fetch their several oblations; and on this occasion a peculiar influence was felt, enlarging their hearts to liberality. Nothing but *conviction* seem to have been given to make the golden calf; but various other golden ornaments were offered on this occasion, principally of the spoils of Egypt; both men and women being willing to part with their newly acquired adornments, to beautify the sanctuary of God. A rare example! But besides these articles of manufactured gold, some of the people presented such as was unwrought, and used as money; for this is thought to be meant by the words rendered, 'Every man that offered, offered an offering of gold unto the Lord.' — I.

See ver. 5. Ju. 5, 9. 2 Sa. 7, 32. Je. 30, 21. Ps. 110, 3, 2 Co. 9, 7.

Pr. 3, 9, with ch. 22, 3. Is. 23, 18. 1 Ch. 22, 14-16; 28, 14-18; 29, 2-8; ver. 27.

2 Co. 8, 12.

3 The narrative of Moses has been ques-

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tioned, on the allegation that the Israelites in the wilderness could not have had so much property. But in Egypt, though enslaved, they still had *flocks and herds*, and from their produce and sale must have had money. They also had houses and furniture, the valuable metallic parts of which they would naturally carry off in their baggage. Then they obtained large donations from the Egyptians, and probably many spoils from the host of Pharaoh, all of which will sufficiently account for their means of such liberal contributions to the tabernacle. — C.

Ga. 3, 28. Lu. 8, 2, 3. Pr. 31, 19. Phi. 4, 3. Ro. 16, 3, 6, 12.

See ver. 8, 9. 1 Ch. 22, 14-16; 28, 14-18; 29, 2-8.

2 Co. 9, 7. 1 Ch. 29, 3, 6, 9, 14, 17, Ju. 5, 9.

De. 12, 32; 14, 2; 11, 32. Is. 8, 20. Mat. 28, 20. Ga. 6, 10, 2 Pe. 1, 19, 2 Ti. 3, 15-17.

ch. 31, 2-6. 1 Ki. 7, 14. 1 Co. 12, 5; 13, 10. Ja. 1, 17. Is. 28, 26.

They were typical of Christ, as the skillful builder of his church, Is. 54, 11-12; 55, 1-3; Col. 2, 3.

Typical of Christian teachers, 1 Co. 1, 5; 12, 4, 8, 12. Ga. 3, 2, 5. Ac. 19, 9, 8. 1 Ti. 3, 15; 16, 2. Ti. 2, 25.

This curious work signified the marvelous gifts and graces of Christ and his church.

God can effect his work by any means, yet he usually chooses those bestowed by his own Spirit. Of this Moses and Paul are a striking proof; and, in the case before us, Bezaleel and Aholiab, by the divine tuition, were trained to execute all his pleasure. They may very properly be styled men of *universal genius*. They were complete masters of the work assigned them, and supernaturally qualified to instruct others. What an honour does sanctified *genius* confer upon its possessor! Unsuspected, what a curse! — C.

CHAP. XXXVI.

ch. 31, 2-11; 35, 10-19, 30-35.

It is very instructive to observe how directly the Scriptures refer all the endowments of the mind, and the graces of the Spirit to the gift of God. — I.

ch. 23, 21; xxiii.; 39, 1-43. Ps. 119, 6. Mat. 28, 20. Lu. 1, 6.

He. 5, 4. Ac. 6, 3, 4; 14, 23. ch. 35, 26, 21.

and every man with whom was found shittim-wood, for any work of the service, brought it.
 25 And all the women that were wise-hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen.
 26 And all the women, whose heart stirred them up in wisdom, spun goats' hair.
 27 And the rulers brought onyx-stones, and stones to be set for the ephod, and for the breastplate;
 28 And spice, and oil for the light, and for the anointing oil, and for the sweet incense.
 29 The children of Israel brought a willing offering unto the LORD, every man and woman, whose heart made them willing to bring for all manner of work, which the LORD had commanded to be made by the hand of Moses.
 30 ¶ And Moses said unto the children of Israel, See, the LORD hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah;
 31 And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship;
 32 And to devise curious works, to work in gold, and in silver, and in brass,
 33 And in the cutting of stones to set them, and in carving of wood, to make any manner of cunning work.
 34 And he hath put in his heart that he may teach, both he, and Aholiab the son of Ahisamach, of the tribe of Dan.
 35 Them hath he filled with wisdom of heart, to work all manner of work of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work.⁵
 CHAPTER XXXVI.
 1 The offerings are delivered to the workmen. 5 The liberality of the people is restrained. 8 The curtains with cherubims. 14 The curtains of goats' hair. 19 The covering of skins. 20 The boards with their sockets. 31 The bars. 35 The vail. 37 The hanging for the door.
 THEN wrought Bezaleel and Aholiab, and every wise-hearted man, in whom the LORD put wisdom and understanding, to know how to work all manner of work for the service of the sanctuary, according to all that the LORD had commanded.
 2 And Moses called Bezaleel and Aholiab, and every wise-hearted man, in whose heart the LORD had put wisdom, even every one whose

xxviii. xxx. xxxi. the notes and reflections there found are referred to. Only let me observe, that the glory of God, the happiness of men, are deeply interested in the exact observation of the Sabbath; and that God will either have voluntary service, or will not accept of it at all. Sincere repentance always issues in hearty dedications to God: and it is comely when professors, Vol. 1—23

according to their respective abilities, concur in promoting the honour and service of God. In such a work he graciously accepts, not according to what they have not, but according to what they have, if there be first a willing mind. And since God liberally furnishes such as he calls to public offices in his church, the greater our gifts or grace, or the higher our station, the

more earnest ought to be our labour in the service of Christ and in helpfulness to our fellow-members.

CHAPTER XXXVI. REFLECTIONS.—How honourable is it when agents in the church are men faithful and to be trusted!—when private members are so liberal that they need to be restrained, and when

heart stirred him up, to come unto the work to do it.

3 And they received of Moses all the offering which the children of Israel ⁴had brought for the work of the service of the sanctuary, to make it *withal*. And they brought yet unto him free-offerings every ⁵morning.

4 And all the ⁶wise men, that wrought all the work of the sanctuary, came every man from his work which they made;

5 And they spake unto Moses, saying, The people bring ⁷much more than enough for the service of the work which the LORD commanded to make.

6 And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing.

7 For the stuff they had was sufficient for all the work to make it, and too much.⁸

8 ¶ And ⁹every wise-hearted man, among them that wrought the work of the tabernacle, made ten curtains of fine twined linen, and blue, and purple, and scarlet: *with* ¹⁰cherubims⁵ of cunning work⁶ made he them.

9 The length of one curtain *was* twenty and eight cubits,⁷ and the breadth of one curtain four cubits:⁸ the curtains *were* all of one size.

10 And he ⁹coupled the five curtains one unto another; and *the other* five curtains he coupled one unto another.

11 And he made loops of blue on the edge of one curtain, from the selvedge in the coupling: likewise he made in the uttermost side of *another* curtain, in the coupling of the second.

12 Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which *was* in the coupling of the second: the loops held one *curtain* to another.

13 And he made fifty taches of gold, and coupled the curtains one unto another with the taches. So it became one tabernacle.⁹

14 ¶ And he made curtains of goats' hair for the tent over the tabernacle: eleven curtains he made them.

15 The length of one curtain *was* thirty cubits,¹ and four cubits *was* the breadth of one curtain: the eleven curtains *were* of one size.

16 And he coupled five curtains by themselves, and six curtains by themselves.

17 And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second.

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d ch. 35. 5-9, 21-29.

e Ps. 5. 3-12. 8. Pr. 8. 15. 18. 50. 4. Je. 21. 12.

f Mat. 24. 45. 1 Co. 3. 10.

g 2 Co. 8. 2, 3, with ch. 32. 2. Phil. 2. 21.

¶ It is seldom, when the cause of God is concerned, that people exceed in liberality. And it has too frequently happened, and happens every day, that the reverse is the case. It is said that superstition is more liberal than true piety. But the one springs from love to God, the other from love to ourselves.—*L.*

h ch. 26. 1-37; 31. 6; 35. 10.

i ch. 25. 18.

5 What *cherubim* represented, we cannot determine. Josephus says they were hying animals like none of those seen by man, but such as Moses saw about the throne of God. According to Ezekiel, the *cherubim* were creatures with four heads and one body, compounded from animals the noblest of their kind, the lion, the bull, the eagle, and man, so that they might be, says Dr. Priestley, the representatives of all nature.—*L.*

6 This probably means a sort of *diaper*, in which the figures appear equally perfect on both sides: this was probably formed in the loom. Another kind of curious work is mentioned, ver. 37, which we term *needle-work*. This was probably similar to our *embroidery*, *tapestry*, or *cloth of Arras*. It has been thought unlikely that these works were manufactured in the wilderness; what was done in the loom they might have brought with them from Egypt; what could be done by hand, without the use of complex machinery, the Israelitish women could readily perform with their needles during their stay in the wilderness. But still it seems probable that they brought even their looms with them. The whole of this account shows that not only necessary but ornamental arts had been carried to a considerable degree of perfection both among the Israelites and Egyptians.—*Dr. Clarke.*

7 Seventeen yards.

8 Near two yards and a half.

9 Ep. 4. 3. 4. 13. 1. 23. 12. 21. 22. 1 Co. 1. 10; 12. 12. 20. 27. Phil. 2. 21. 3. 15. 2 Ep. 3. 9. Ac. 2. 1. Col. 2. 19.

9 *Separate parts*, united by *taches*, form one *tabernacle*. The beautiful emblem of a family dwelling together in unity, Ps. 133. 1, of a church continuing with one accord in prayer and supplication, Ac. 1. 14, and of the churches of the Redeemer, with 'one Lord, one faith, one baptism, keeping the unity of the Spirit in the bond of peace,' Ep. 4. 3. 5.—*C.*

1 Eighteen yards and a quarter.

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2 The fine covering signified the internal glory of Christ and his church; and the covering is likened their meanness in the view of carnal men.

3 The Hebrew word translated *badger* is of uncertain meaning, but it is clear that it signifies some *unclean animal*. Why then is it the *uppermost covering* of the tabernacle? Because it is significant of the world, in which the church is still enveloped, and from which it is to be 'called out and gathered'; and of which our Lord says, 'In. 17. 15. I pray not that thou shouldst take them out of the world.' This covering is likewise significant of that *protection* which the world, though at heart a persecutor of Christ, does nevertheless often afford to the church. Thus Pharaoh protected Abram and protected Isaac, and protected Paul at Ephesus, Ac. 19. 41. the *chief captain* at Jerusalem, Ac. 21. 31. 32. His *Roman citizenship* shielded him from scourging, Ac. 22. 25. 28. *Claudius Lycus* delivered him from assassination, Ac. 23. 23; and when venal sycophancy would have returned him to the hands of murderers, 'I appeal unto Caesar' rescued him from their daggers, and sent him to Rome, where 'his bonds were manifest in all the palace' of the emperor, and he continued 'two whole years in his own hired house, preaching the kingdom of God—no man forbidding him,' Ac. 28. 30, 31.—*C.*

f ch. 25. 5. Nu. 25. 1.

g De. 3.

h Six yards.

i Thirty-two inches.

These boards and cross-bars denote whatever contributes to the strength and stability of Christ and his church.

m Ps. 133. 1. Ep. 2. 15. 1 Pet. 2. 10. 14. 15. 1 Co. 1. 10. 12. 13. Ac. 2. 46; 4. 32.

n Heb. two sockets, two sockets under one board.

o ch. 25. 28; 30. 5.

p With respect to Christ the gold of the tabernacle and its furniture may denote what is divine, and shining wood his manhood.

q ch. 26. 31; 40. 21.

r The vails denote Christ's manhood, the ceremonial law, and the visible heaven.

s ch. 26. 35; 40. 28.

t Morier, in his *Travels in Persia*, describes the tent of a Tartar chief thus:

'It was composed of a wooden frame of circular laths, which was fixed on the ground, and then covered with large felts that were fastened down by a cord ornamented with tassels of various colours. A curtain curiously worked by the women with coarse needle-work of various colours. These hangings are not confined to tents, but are used for the doors of mosques and sitting-rooms of palaces and private houses.—*L.*

18 And he made fifty taches of brass to couple the tent together, that it might be one.

19 ¶ And he made a covering² for the tent of rams' skins dyed red, and a covering of badgers' skins above *that*.³

20 ¶ And he made boards for the tabernacle of ⁴shittim-wood, standing up.

21 The length of a board *was* ten cubits,⁴ and the breadth of a board one cubit and a half.⁵

22 One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle.

23 And he made boards for the tabernacle: twenty boards for the south side southward;

24 And forty sockets of silver he made under the twenty boards: two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

25 And for the other side of the tabernacle, *which is* toward the north corner, he made twenty boards,

26 And their forty sockets of silver: two sockets under one board, and two sockets under another board.

27 And for the sides of the tabernacle westward he made six boards.

28 And two boards made he for the corners of the tabernacle in the two sides.

29 And they were ⁶coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners.

30 And there were eight boards, and their sockets *were* sixteen sockets of silver, under every board two sockets.⁶

31 ¶ And he made bars ⁷of shittim-wood: five for the boards of the one side of the tabernacle,

32 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward.

33 And he made the middle bar to shoot through the boards from the one end to the other.

34 And he overlaid the boards with ⁸gold, and made their rings of gold *to be* places for the bars, and overlaid the bars with gold.

35 ¶ And he made ⁹a vail of blue, and purple, and scarlet, and fine twined linen: *with* cherubims made he it of cunning work.

36 And he made thereunto four pillars of shittim-wood, and overlaid them with gold: their hooks *were* of gold; and he cast for them four sockets of silver.

37 ¶ And he made an ¹⁰hanging⁸ for the

rulers dare allow nothing to be taken but what is sufficient! And hopeful is the building of the church when men's first care is about that which is most secret and inward!

CHAPTER XXXVII. REFLECTIONS.—How

unbounded is the excellency and usefulness of Christ, that so many things are necessary to represent him! Pleasant is the work of ministers and Christians, where he is ALL and IN ALL, the FIRST and the LAST! and it becomes them regularly to proceed from the inward to the outward concerns thereof. May I embrace

Jesus as my propitiation; feed on him as my provision; walk in him as my light; depend on him as my interceding advocate; and, being anointed with his Spirit, offer up my supplications, intercessions, and thanksgivings, kindled by the holy fire of his love shed abroad in my heart.

tabernacle-door of blue, and purple, and scarlet, and fine twined linen, of needle-work.⁶

38 And the five pillars of it with their hooks; and he overlaid their chapiters and their fillets with gold: but their five sockets were of brass.

CHAPTER XXXVII.

1 The ark. 6 The mercy-seat with cherubims. 10 The table with his vessels. 17 The candlestick with his lamps and instruments. 25 The altar of incense. 29 The anointing oil and sweet incense.

AND Bezaleel made the ark of shittim-wood: two cubits and a half was the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it.

2 And he overlaid it with pure gold within and without, and made a crown of gold to it round about.

3 And he cast for it four rings of gold, to be set by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it.

4 And he made staves of shittim-wood, and overlaid them with gold.

5 And he put the staves into the rings by the sides of the ark, to bear the ark.

6 ¶ And he made the mercy-seat of pure gold: two cubits and a half was the length thereof, and one cubit and a half the breadth thereof.

7 And he made two cherubims of gold, beaten out of one piece made he them, on the two ends of the mercy-seat:

8 One cherub on the end on this side, and another cherub on the other end on that side: out of the mercy-seat made he the cherubims on the two ends thereof.¹

9 And the cherubims spread out their wings on high, and covered with their wings over the mercy-seat, with their faces one to another; even to the mercy-seat-ward were the faces of the cherubims.

10 ¶ And he made the table of shittim-wood: two cubits was the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

11 And he overlaid it with pure gold, and made thereunto a crown of gold round about.

12 Also he made thereunto a border of an handbreadth round about; and made a crown of gold for the border thereof round about.

13 And he cast for it four rings of gold, and put the rings upon the four corners that were in the four feet thereof.

14 Over against the border were the rings, the places for the staves to bear the table.

15 And he made the staves of shittim-wood, and overlaid them with gold, to bear the table.

16 And he made the vessels which were

A.M. 2513. B.C. 1491.

⁶ Heb. the work of a needle-worker or embroiderer.

CHAP. XXXVII.

a ch. 25.10-16. The ark signified Christ God-man, as the fulfiller of the broken law, and rest of a reconciled God.

b ch. 30.3.

⁷ The original term is rendered by the Sept. 'gilded'; but it is generally understood to intimate that plates of solid gold were inlaid on the articles mentioned. The ancient Egyptians understood the art of gilding with gold, as Herodotus attests.—Davidson.

c Nu. 4.14, 15. Ac. 9. 15. Staves are gospel ordinances, in which Christ's name is borne.

d ch. 25.17-20. 1 Jn. 2. 2. Ro. 3.25. Ga. 4.4. Tit. 2.14.

e Ps. 80. 1. 104. 4. Cherubims denote angels and ministers.

8 Or, out of, &c.

9 Or, out of, &c.

1 The two cherubims were expansions of the mercy-seat. Now God's mercy-seat or propitiation is Christ. Ro. 3.25. The cherubims represent the angels and all spiritual worshippers of God, and students of his mysteries. 1 Pe. 1. 12. Now all these are of one, Ep. 1. 10. Christ is the vine, branches are the believers the members, Ep. 5. 30. Nay, the angels that are in heaven are thus spiritually united to him, for they believe in him and worship him, He. 1. 6. The cherubims have their faces towards another, representing the communion of all pure spiritual minds. They look also down upon the mercy-seat, beneath which are laid the tables of the covenant. And the mystery on which these points comment is common with the spirits of men, is the wondrous and blessed union in one throne of the law that condemns and kills, and the mercy that pardons and saves.—C.

2 The crown imported royal dignity, as in ver. 2. The rings and staves are the ordinances of the gospel, on which Christ and his church are borne through this world.

f 1 Ti. 3.16. 1 Jn. 1. 9. He. 1. 14. 2 Co. 3. 18. Phi. 3.8.

g ch. 25.23-26. 1 Jn. 1. 14. 13. Col. 1. 27. It signified Christ and his gospel.

h Three yards two inches.

i 1 Ti. 3.16. 1 Jn. 1. 9. He. 1. 14. 2 Co. 3. 18. Phi. 3.8.

j ch. 25.23-26. 1 Jn. 1. 14. 13. Col. 1. 27. It signified Christ and his gospel.

k 1 Ti. 3.16. 1 Jn. 1. 9. He. 1. 14. 2 Co. 3. 18. Phi. 3.8.

l ch. 25.23-26. 1 Jn. 1. 14. 13. Col. 1. 27. It signified Christ and his gospel.

m He. 5. 7; 7. 25. Ps. 14.1.2. Ro. 8.3.4. The oil signified the Spirit in his gifts and grace, and the incense the intercession of Christ and worship of his people.

n He. 5. 7; 7. 25. Ps. 14.1.2. Ro. 8.3.4. The oil signified the Spirit in his gifts and grace, and the incense the intercession of Christ and worship of his people.

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u He. 5. 7; 7. 25. Ps. 14.1.2. Ro. 8.3.4. The oil signified the Spirit in his gifts and grace, and the incense the intercession of Christ and worship of his people.

v He. 5. 7; 7. 25. Ps. 14.1.2. Ro. 8.3.4. The oil signified the Spirit in his gifts and grace, and the incense the intercession of Christ and worship of his people.

w He. 5. 7; 7. 25. Ps. 14.1.2. Ro. 8.3.4. The oil signified the Spirit in his gifts and grace, and the incense the intercession of Christ and worship of his people.

x He. 5. 7; 7. 25. Ps. 14.1.2. Ro. 8.3.4. The oil signified the Spirit in his gifts and grace, and the incense the intercession of Christ and worship of his people.

y He. 5. 7; 7. 25. Ps. 14.1.2. Ro. 8.3.4. The oil signified the Spirit in his gifts and grace, and the incense the intercession of Christ and worship of his people.

z He. 5. 7; 7. 25. Ps. 14.1.2. Ro. 8.3.4. The oil signified the Spirit in his gifts and grace, and the incense the intercession of Christ and worship of his people.

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3 Or, to pour out withal.

h ch. 25.31-30. Zec. 4.2. Ro. 12.20. Mat. 5.15. Phi. 2.15. The candlestick signifies Christ as the light of the world; and his church in which his light is manifested.

i God's manifestations of himself, in this world, are but candle-light compared with the day-light of the future state. The Bible is a golden candlestick. It is of pure gold. Ps. 19. 10. From it light is diffused to every part of God's tabernacle; that by it his spiritual priests may see to minister to the Lord, and to do the service of his sanctuary. This candlestick has not only its bowls for necessary use, but its knobs and flowers for ornament; there are many things which God saw fit to beautify his world with, which we can no more give a reason for than for these knobs and flowers, and yet we are sure they were added for good purposes.—J.

j Is. 5.4, 5. 10. Ps. 51. 17.

k Seven imports diversity and perfection, Re. 1. 12, 20; 2. 1. There were no windows in the tabernacle; but the candlestick being placed over against it, and the table of show-bread, each lamp would cast its light to the part of the tabernacle over against it, and the whole would thus be sufficiently lighted. This typified the light of revelation, and the teaching of the Holy Spirit through Christ Jesus, afforded to the church in this dark world; to her worship and obedience, and administer to her consolation; but in heaven, 'The Lord will be unto her an everlasting light, and God himself her glory.—J.

l ch. 30.1-5. He. 7. 25; 13. 10. Re. 8.3. 1 Pe. 1. 2. 5. Mat. 23. 13. This altar signified Christ in his exalted state, as our intercessor within the veil.

m ch. 30.23-33. Is. 61. 1; 11. 2. 2 Co. 1. 21, 22. 1 Jn. 2.20, 27.

n He. 5. 7; 7. 25. Ps. 14.1.2. Ro. 8.3.4. The oil signified the Spirit in his gifts and grace, and the incense the intercession of Christ and worship of his people.

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z He. 5. 7; 7. 25. Ps. 14.1.2. Ro. 8.3.4. The oil signified the Spirit in his gifts and grace, and the incense the intercession of Christ and worship of his people.

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ac He. 5. 7; 7. 25. Ps. 14.1.2. Ro. 8.3.4. The oil signified the Spirit in his gifts and grace, and the incense the intercession of Christ and worship of his people.

ad He. 5. 7; 7. 25. Ps. 14.1.2. Ro. 8.3.4. The oil signified the Spirit in his gifts and grace, and the incense the intercession of Christ and worship of his people.

ae He. 5. 7; 7. 25. Ps. 14.1.2. Ro. 8.3.4. The oil signified the Spirit in his gifts and grace, and the incense the intercession of Christ and worship of his people.

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al He. 5. 7; 7. 25. Ps. 14.1.2. Ro. 8.3.4. The oil signified the Spirit in his gifts and grace, and the incense the intercession of Christ and worship of his people.

am He. 5. 7; 7. 25. Ps. 14.1.2. Ro. 8.3.4. The oil signified the Spirit in his gifts and grace, and the incense the intercession of Christ and worship of his people.

an He. 5. 7; 7. 25. Ps. 14.1.2. Ro. 8.3.4. The oil signified the Spirit in his gifts and grace, and the incense the intercession of Christ and worship of his people.

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aq He. 5. 7; 7. 25. Ps. 14.1.2. Ro. 8.3.4. The oil signified the Spirit in his gifts and grace, and the incense the intercession of Christ and worship of his people.

ar He. 5. 7; 7. 25. Ps. 14.1.2. Ro. 8.3.4. The oil signified the Spirit in his gifts and grace, and the incense the intercession of Christ and worship of his people.

upon the table, his dishes, and his spoons, and his bowls, and his covers to cover withal,³ of pure gold.

17 ¶ And he made the candlestick of pure gold: of beaten work made he the candlestick; his shaft, and his branch, his bowls, his knobs, and his flowers, were of the same:

18 And six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof:

19 Three bowls made after the fashion of almonds in one branch, a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower; so throughout the six branches going out of the candlestick.

20 And in the candlestick were four bowls made like almonds, his knobs and his flowers:

21 And a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it.

22 Their knobs and their branches were of the same: all of it was one beaten work of pure gold.

23 And he made his seven lamps, and his snuffers, and his snuff-dishes, of pure gold.

24 Of a talent of pure gold made he it, and all the vessels thereof.

25 ¶ And he made the incense altar of shittim-wood: the length of it was a cubit, and the breadth of it a cubit, (it was four-square,) and two cubits was the height of it; the horns thereof were of the same.

26 And he overlaid it with pure gold, both the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about.

27 And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal.

28 And he made the staves of shittim-wood, and overlaid them with gold.

29 ¶ And he made the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary.

CHAPTER XXXVIII.

1 The altar of burnt-offering. 8 The laver of brass. 9 The court. 21 The sum of that which the people offered.

AND he made the altar of burnt-offering of shittim-wood: five cubits was the length thereof, and five cubits the breadth thereof, (it was four-square,) and three cubits the height thereof.

2 And he made the horns thereof on the

CHAPTER XXXVIII. REFLECTIONS.—The work still proceeds pleasantly from that which is most inward and important. And let us observe, that Jesus'

atonement for sin, and the purification of our conscience from dead works, are closely linked together; that fervent devotion disposes persons to part with that

which others most admire, for the service of Christ. And it is necessary to examine ourselves in the glass of God's law when we go to the laver of Jesus' blood for

four corners of it; the horns thereof were of the same: and he overlaid it with brass.

3 And he made all the vessels of the altar, the pots, and the shovels, and the basins, and the flesh-hooks, and the fire-pans; all the vessels thereof made he of brass.

4 And he made for the altar a brazen grate of net-work, under the compass thereof, beneath unto the midst of it.

5 And he cast four rings for the four ends of the grate of brass, to be places for the staves.

6 And he made the staves of shittim-wood, and overlaid them with brass.

7 And he put the staves into the rings on the sides of the altar, to bear it withal: he made the altar hollow with boards.

8 ¶ And he made the laver of brass, and the foot of it of brass, of the looking-glasses of the women assembling⁶ which assembled at the door of the tabernacle of the congregation.⁷

9 ¶ And he made the court: on the south side southward the hangings of the court were of fine twined linen, an hundred cubits.⁸

10 Their pillars were twenty, and their brazen sockets twenty: the hooks of the pillars and their fillets were of silver.

11 And for the north side, the hangings were an hundred cubits, their pillars were twenty, and their sockets of brass twenty: the hooks of the pillars and their fillets of silver.

12 And for the west side were hangings of fifty cubits, their pillars ten, and their sockets ten: the hooks of the pillars and their fillets of silver.

13 And for the east side eastward, fifty cubits.⁹

14 The hangings of the one side of the gate were fifteen cubits; their pillars three, and their sockets three.

15 And for the other side of the court-gate, on this hand and that hand, were hangings of fifteen cubits; their pillars three, and their sockets three.

16 All the hangings of the court round about were of fine twined linen.

17 And the sockets for the pillars were of brass; the hooks of the pillars and their fillets of silver; and the overlaying of their chapters of silver: and all the pillars of the court were filleted with silver.

18 And the hanging for the gate of the court was needle-work, of blue, and purple, and scarlet, and fine twined linen; and twenty cubits¹ was the length, and the height in the breadth

A.M. 2512. B.C. 1491.

c 1 Co. 1.24; 2.2. Ac. 9.15.
d ch. 30.18-21. Ju. 3.7. R. 1.5. Ec. 13.1.
e 1 Or. brassen glasses, Ja. 1.23.24.
f Mirrors of brass, highly polished, have been found among the ancient monuments of Egypt. They were very common; and it was customary for women to carry them in their left hands when going to the temples.

g Heb. assembling by troops.

h Lu. 2.37. 1 Ti. 5.5. Pr. 3.17. Sa. 2.22.

i There is considerable difference of opinion about the correct translation of this passage. Luther, Matthews, and others, render it, 'and he made the laver under the inspection of the women who ministered at the door.' It is true that the word rendered looking-glasses, is elsewhere in Scripture rendered 'light.' Still the idea of inspection seems inconsistent with the description of the qualifications of Bezaleel for all manner of work. We prefer the authorized translation, and consider it as conveying an important lesson. That the ancient mirrors were generally polished brass or silver is admitted. That the women were accustomed to carry them to public worship is also acknowledged. But, that beauty may not merely be pleasing to the beholder, but instructing to the possessor, is a melancholy fact in female history. Now, the minister of that beauty, presiding in its ornament—the friend that so often exhibits it to flatter and to fascinate the heart—is required for the service of God, and must be sacrificed, and freely these holy women who trusted in God did render up their second selves, evidencing by this act of self-sacrifice, that to all outward adorning of gold or putting on of apparel, they preferred that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price, 1 Pe. 3.—Note. Genuine Christianity has alone raised woman to her proper place in society, and largely has woman repaid the boon. Since Hannah presented Samuel to the Lord, 1 Sa. 1.28; since the faith of Lois and Eunice was transferred to Timothy, 2 Ti. 1.5; the instruction and prayers of godly self-denying mothers and sisters, in the family and the school, have conferred blessings on the church that eternity alone can reveal.—C.

j ch. 27.9-19. Ps. 100.4; 39.7.
k Sixty-one yards. The court typified the visible church and the state of Christ's debasement.

l Thirty yards and a half.

m Nine yards. The hangings around the court imported religious profession, and divine separation and protection. But the hanging at the entry of the court signified much the same thing as the vails, ch. 35.35-38.

n Twelve yards.

o ch. 26.19, 21, 25, 32.

p Six thousand six hundred thirty-seven and a half pounds weight avoirdupois.

q The sockets might signify their perceptions, purposes, and promises of God, in which everything relative to Christ and his church are founded.

r ch. 26.19, 21, 25, 32.

s Six thousand six hundred thirty-seven and a half pounds weight avoirdupois.

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ad ch. 26.19, 21, 25, 32.

ae Six thousand six hundred thirty-seven and a half pounds weight avoirdupois.

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bq ch. 26.19, 21, 25, 32.

br Six thousand six hundred thirty-seven and a half pounds weight avoirdupois.

was five cubits,² answerable to the hangings of the court.

19 And their pillars were four, and their sockets of brass four; their hooks of silver, and the overlaying of their chapters and their fillets of silver.

20 And all the pins of the tabernacle, and of the court round about, were of brass.

21 ¶ This is the sum of the tabernacle, even of the tabernacle of testimony, as it was counted, according to the commandment of Moses, for the service of the Levites, by the hand of Ithamar, son to Aaron the priest.

22 And Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the Lord commanded Moses.

23 And with him was Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and in fine linen.

24 All the gold that was occupied for the work, in all the work of the holy place, even the gold of the offering, was³ twenty and nine talents,⁴ and seven hundred and thirty shekels, after the shekel of the sanctuary.

25 And the silver⁵ of them that were numbered of the congregation was an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary:

26 A bekah for every man, that is, half a shekel, after the shekel of the sanctuary, for every one that went to be numbered,⁶ from twenty years old and upward, for⁸ six hundred thousand, and three thousand, and five hundred and fifty men.⁹

27 And of the hundred talents of silver were cast the sockets of the sanctuary, and the sockets of the vail; an hundred sockets of the hundred talents, a talent for a socket.

28 And of the thousand seven hundred seventy and five shekels he made hooks for the pillars, and overlaid their chapters, and filleted them.

29 And the brass of the offering was¹ seventy talents, and two thousand and four hundred shekels.

30 And therewith he made the sockets² to the door of the tabernacle of the congregation, and the brazen altar, and the brazen grate for it, and all the vessels of the altar,

31 And the sockets of the court round about, and the sockets of the court-gate, and all the pins of the tabernacle, and all the pins of the court round about.

spiritual purification. What a small inclosure is the church of Christ! Happy the period when death shall draw aside the curtains, and allow us free access to the house eternal in the heavens! But great and important things might be done for God in his church below,

where but ALL her ministers and members, however weak, hearty and unanimous.

CHAPTER XXXIX. REFLECTIONS.—How honourable is the livery of ministers and believers! but

how much more the glory of Immanuel, our great High-priest!—Great things may quickly be done in the church when ALL hearts and hands are active. And it is pleasant and profitable when everything answers to the commandments of God: it is necessary therefore to

CHAPTER XXXIX.

1 The cloths of service, and holy garments. 2 The ephod. 8 The breastplate. 22 The robe of the ephod. 27 The coats, mitre, and girdle of fine linen. 30 The plate of the holy crown. 32 All is viewed and approved by Moses.

AND of the blue, and purple, and scarlet, they made *clothes of service*, to do service in the *holy place*, and made the holy garments for Aaron; as the LORD commanded Moses.

2 ¶ And he made the *ephod of gold*, blue, and purple, and scarlet, and fine twined linen.

3 And they did beat the gold into thin plates, and cut *it into wires*, to work *it* in the blue, and in the purple, and in the scarlet, and in the fine linen, *with cunning work*.²

4 They made shoulder-pieces for it, to couple *it together*: by the two edges was it coupled together.

5 And the curious girdle of his ephod that *was upon it* was of the same, according to the work thereof, *of gold*, blue, and purple, and scarlet, and fine twined linen; as the LORD commanded Moses.

6 And^a they wrought onyx-stones enclosed in ouches of gold, graven, as signets are graven, with the names of the children of Israel.

7 And he put them on the shoulders of the ephod, *that they should be stones* for a *memorial* to the children of Israel; as the LORD commanded Moses.

8 ¶ And he made the *breastplate of cunning work*, like the work of the ephod; *of gold*, blue, and purple, and scarlet, and fine twined linen.

9 It was four-square; they made the breastplate double:³ a span *was* the length thereof, and a span the breadth thereof, *being doubled*.

10 And they set in it four rows of stones: *the first row was* a sardius,⁴ a topaz, and a carbuncle; *this was* the first row.

11 And the second row, an emerald, a sapphire, and a diamond.

12 And the third row, a ligure, an agate, and an amethyst.

13 And the fourth row, a beryl, an onyx, and a jasper: *they were* enclosed in ouches of gold in their enclosings.

14 And the stones *were* according to the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet, every one with his name, according to the twelve tribes.⁵

15 And they made upon the breastplate chains⁶ at the ends *of wreathen work of pure gold*.

16 And they made two ouches *of gold*, and two gold rings, and put the two rings in the two ends of the breastplate.

A.M. 2513. B.C. 1491.

CHAP. XXXIX.

a ch. 31. 10; 28. 2-4; 35.

b Ps. 93. 5. Ecce. 43. 12.

c ch. 28. 6-12. These robes represented the manifold mediatorial office, and finished righteousness of Christ.

2 This kind of gold-wrought tissue is still very common in the East. It is manufactured in great perfection and beauty in Damascus and Aleppo, and is worn in robes, mantles, and turbans by all persons of rank both men and women.—P.

d ch. 28. 9. Thus Christ supports and governs his people, and preserves them before God.

e ch. 28. 12.

f ch. 28. 13-20. Is. 62. 17. Ps. 89. 28. This signified the church and covenant of grace.

g Every object endangered merits, and should receive, protection proportioned to its value, as consequently the heart, as a chief organ of life, is naturally defended as by a fortress of many bones and muscles, in addition to which the eye and the arms are appointed as auxiliaries. But besides these natural defences, artificial aid is called in, and the soldier is covered with the cuirass or the breastplate. So, the hidden man of the heart, 1 Pe. 3. 4. requires to be 'kept with all diligence.' Pr. 4. 23. and that of every representative, as was the high-priest, who required to keep it, first, on his own account, and secondly, on account of the people. Hence his typical breastplate was double, because the seal of the covenant was double, 'that by two immutable things, in which it was impossible for God to lie, we might have strong consolation, who have fled for refuge to the hope set before us.' He. 6. 18.—Note. The assurance of believers repose under the double protection of Christ's brotherhood with them, He. 2. 18, and his equality with the Father, Phil. 2. 6. Jn. 16. 15.—C.

4 Or. ruby. These precious stones represented believers in their various circumstances placed in comely order in the church and kingdom of grace.

5 The art of engraving on stone and metal is of remote antiquity. We read in Ge. 38. 18 of Judah's 'signet,' and the engraving on the gems of the high-priest's dress are always said to have been executed 'like the engravings of a signet.' It is remarkable that beautiful engraved signets have been found in some of the most ancient monuments of Chaldea, Assyria, and Egypt. Some of these are probably as old as the time of Abraham.—P.

f Jn. 10. 28; 17. 12. 1 Pe. 1. 5. Jude. 1. These chains represent how fast believers are stationed in the church and new kingdom are fixed on Christ's heart.

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h ch. 28. 31-35. As the ephod was a kind of short coat without sleeves, so this robe was somewhat in the form of a long shirt under the ephod.

i The habergeon or hauberk was a small coat of mail, something in form of a half shirt, made of small iron rings curiously united together. It covered the neck and breast, was very light, and resisted the stroke of a sword. Sometimes it went over the whole head as well as over the breast. This kind of defensive armour was used among the Asiatics, particularly the ancient Persians, among whom it is still worn. It seems to have been borrowed from the Asiatics by the Normans and crusaders.—Clarke.

j Ga. 5. 22.

k ch. 23. 33. 34. Ps. 89. 15. The bells signified Christ's intercession and the preaching of the gospel, and the pomegranates signified their good fruits and effects.

l ch. 28. 39-42. Phil. 2. 6-8. These coarser robes signified what is common to Christ and his people. The mitre prefigured Christ's dignity as an high-priest.

m ch. 28. 36-38. He. 7. 26. 1. 3. 2 Co. 5. 21. 1 Co. 1. 30.

n ver. 33-42; ch. 31. 6. 23; 35. 10-19; 40. 2-30. Nu. 3. 25, 26, 31, 36, 37, 4. 4-26. ch. 28. 1-17. xxxv.-xl. Le. viii. 13.

7 The minute and lengthened specification delivered to Moses was at last finished. So our Lord says to the Father, 'I have finished the works which thou gavest me to do.' Jn. 17. 4. Not meaning that the work of saving sinners was yet finished (for that was not till he died and rose again, Ro. 4. 24), but the work of revealing the Father on earth as the angels do in heaven. Again he said, 'It is finished.' Jn. 19. 30; yet still not the work of saving sinners, nor of casting out Satan (for that was effected by death, He. 2. 14, which he not yet passed upon him), but the last voluntary act foretold by the spirit of prophecy was finished, when having completed the will of him that sent him, he bowed the head and gave up the ghost.—Note. What a rebuke to indolence! what a stimulus to diligence! *It is finished!* Lord, give us grace to carry on and finish all thy work, and pardon thou the idleness of our utmost diligence, and specially the sins of our most holy things.—C.o De. 12. 32. Mat. 28. 20. 1 Sa. 15. 22. The phrase, *as the Lord commanded Moses*, so often repeated in this and the following chapter to put honour on their obedience, and to teach us that everything done in the church should be exactly correspondent with the law of God.

17 And they put the two wreathen chains of gold in the two rings on the ends of the breastplate.

18 And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulder-pieces of the ephod before it.

19 And they made two rings of gold, and put *them* on the two ends of the breastplate, upon the border of it, which *was* on the side of the ephod inward.

20 And they made two *other* golden rings, and put them on the two sides of the ephod underneath, toward the fore-part of it, over against the *other* coupling thereof, above the curious girdle of the ephod.

21 And they did bind the breastplate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breastplate might not be loosed from the ephod; as the LORD commanded Moses.

22 ¶ And he made the *robe of the ephod of woven work*, all *of blue*.

23 And *there was* an hole in the midst of the robe, as the hole of an habergeon,⁶ *with* a band round about the hole, that it should not rend.

24 And they made upon the hems of the robe *'pomegranates of blue, and purple, and scarlet, and twined linen*.

25 And they made *'bells of pure gold*, and put the bells between the pomegranates upon the hem of the robe, round about between the pomegranates;

26 A bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister *in*; as the LORD commanded Moses.

27 ¶ And they made *'coats of fine linen, of woven work*, for Aaron, and for his sons;

28 And a mitre *of fine linen*, and goodly bonnets *of fine linen*, and linen breeches *of fine twined linen*;

29 And a girdle *of fine twined linen, and blue, and purple, and scarlet, of needle-work*; as the LORD commanded Moses.

30 ¶ And they made the *"plate of the holy crown of pure gold*, and wrote upon it a writing, *like to the engravings of a signet, HOLINESS TO THE LORD*.

31 And they tied unto it a lace of blue, to fasten *it* on high upon the mitre; as the LORD commanded Moses.

32 ¶ Thus was *"all the work of the tabernacle of the tent of the congregation 'finished*: and the children of Israel did *"according to all that the LORD commanded Moses*, so did they.

33 And they brought the tabernacle unto

try our whole work after it is finished, as well as while it is carrying forward; so shall our labour not be in vain in the Lord.

CHAPTER XL. Ver. 1-33. The form of the tabernacle when erected was as follows: the court was sixty-one yards long, and half as much in breadth. It was

inclosed by a linen hanging of about nine feet in height, suspended by silver hooks, on fifty-six brazen pillars, filleted with silver, and fixed in large sockets of brass.



TEMPLE OF THE SPHINX—BUILT BEFORE JOSEPH CAME TO EGYPT. [Exodus, xl: 2.]—Moses commanded the children of Israel on the first day of the month to set up the tabernacle of the congregation and to put therein the ark of the testimony and cover the ark with the veil. We give a view here of the temple of the Sphinx, the place of worship among the Egyptians which had been often seen by the Israelites. Yet it is remarkable that though they had been in Egypt 430 years and had for a part of that

time been in the midst of absolute slavery, that upon leaving Egypt they were found to have so few of the heathen ideas of worship characteristic of the Egyptians. This can only be accounted for upon the hypothesis that the Jews from generation to generation handed down to their children their peculiar national ideas of religion. The worship of the temple of the Sphinx was a long way from the worship of the tabernacle.

6 And thou shalt set the altar of the burnt-offering before the door of the tabernacle of the tent of the congregation.

23 And he set the bread in order upon it
before the LORD; as the LORD had commanded
Moses.

and bound together with five cross-bars of the same materials. On this frame was suspended a fourfold covering. The innermost consisted of ten embroidered linen curtains, each about seventeen yards in length, and about two and one-half yards in breadth, coupled with taches or buttons of gold. Over this was a cover-

24 ¶ And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward.

25 And he lighted the lamps before the LORD; as the LORD commanded Moses.

26 ¶ And he put the golden altar in the tent of the congregation before the veil.

27 And he burnt sweet incense thereon; as the LORD commanded Moses.

28 ¶ And he set up the hanging at the door of the tabernacle.

29 And he put the altar of burnt-offering by the door of the tabernacle of the tent of the congregation, and offered upon it the burnt-offering, and the meat-offering; as the LORD commanded Moses.

30 ¶ And he set the laver between the tent of the congregation and the altar, and put water there, to wash withal.

31 And Moses, and Aaron, and his sons, washed their hands and their feet thereat.¹

32 When they went into the tent of the congregation, and when they came near unto

A.M. 2514. B.C. 1490.

¶ ver. 4. Jn. 1. 5, 9; 8. 12. Ps. 119. 105. Re. 1. 12; 2. 5.

¶ ver. 5. Re. 8. 3, 4. He. 7. 25. Jn. xvii. 11. 42. 1 Jn. 2. 1. Mat. 23. 19.

¶ ver. 5. He. 10. 19, 20. Ep. 2. 18. Jn. 14. 6. 10. 9.

¶ ver. 6. Ro. 3. 24-26. He. 9. 12; 13. 10. Mat. 23. 19.

¶ See ver. 7. Zec. 13. 1. 1 Jn. 1. 7. 1 Co. 6. 11. Eze. 36. 25. He. 10. 19-22.

¶ Ps. 66. 65. 1. 6, 7. 1 Jn. 1. 7, 9.

1 In the whole of this solemn service, Moses acted as a priest, and as a type of him who unites in his own person the offices of a prophet, priest, and king. But after Aaron and his sons were fully established in their office, it does not appear that Moses performed any of the services to which they were especially appointed. As, however, he went into the tabernacle to inquire of the Lord, it may be supposed that on these occasions he washed his hands and feet at the laver, as Aaron and his sons did in their daily ministrations.—Scott.

A.M. 2514. B.C. 1490.

¶ ver. 8. Mat. 16. 8. Ep. 4. 11-13. 1 Co. 12. 13, 28.

¶ Jn. 10. 31. 4. He. 4. 14-16; 10. 29-32. Ep. 2. 18.

¶ Nu. 9. 15. ch. 13. 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

¶ 2 Co. 5. 19. Zec. 2. 5. Is. 4. 5. Re. 21. 3, 23, 24.

¶ 2 Ch. 5. 14; 7. 2. Re. 15. 8. 15. 6. 4.

¶ Nu. 9. 17-23. Ne. 9. 16. Ps. 78. 14, 105. 39. ch. 13. 21, 22, 2 Co. 5. 19, 20.

3 Heb. journeyed.

3 All Israel saw what Moses described. They saw it, not as a meteor that dazzles for a moment, but through many years; they saw it not occasionally, but permanently; and they moved or rested by its symbolic guidance, and their national institutions were so interwoven with the record, that we cannot account for the origin of institutions which were to be historic records, existing realities, without admitting the truth of the miracles under the divine influence of which these institutions were originally organized.—C.

the altar, they washed; as the LORD commanded Moses.

33 ¶ And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court-gate: so Moses finished the work.

34 ¶ Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.

35 And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle.

36 And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys:

37 But if the cloud were not taken up, then they journeyed not till the day that it was taken up.

38 For the cloud of the LORD was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.³

ing of eleven curtains of goats' hair, coupled with taches of brass; the next was of rams' skins dyed red: the uppermost was of a strong leather, called badgers' skins. The whole east end was an entrance, and hung over with a fine veil of embroidered linen, suspended on five pillars or boards by golden hooks; and just before it, in the court, stood the brazen altar and laver. This tent was distinguished into two apartments. The first, or *holy place*, was in length twelve yards and six inches; into which only the clean priests might enter. At the inner or west end of it, stood the golden candlestick, altar of incense, and table of show-bread. The second, or *most holy place*, or *oracle*, was at the west end of the former, and separated from it by a fine veil of embroidered linen, suspended on four pillars, fixed erect in large sockets of silver. It was a square of ninety-six yards and three inches. Here, amidst gross darkness, at the west end, was set the ark covered by the mercy-seat, and over-shadowed by the golden cherubims; between which hovered the *Shekinah*, or

cloud of the divine presence. The tables of the law were put into the ark. The golden pot of manna, Aaron's rod that budded, and a copy of the law of Moses, were afterwards repositied at the east or fore-side of the ark. Into this apartment the high-priest alone entered, and he only upon the fast of general expiation, and perhaps four times that day.

REFLECTIONS.—It is comely when new years are commenced with remarkable transactions for God, and when everything is performed and placed in due order; for God is ready to meet such as are occupied in his service, and remember him in all their ways. Desolate and dreary are ordinances if without the presence of God; but if the Spirit of God and of glory rest upon us, we may be well comforted, for God is with us and for us; and who then can be against us! But was not this reared tabernacle a type of our once apparently mean but truly glorious Redeemer, in his manhood and mediatorial office; devised of God, and reared up with infinite skill; consecrated by the oil of

the Holy Ghost and his own bloody sufferings! In him dwells all the fulness of the Godhead. He is the mean of all our fellowship with God; and the treasury of all that atonement, purification, light, food, intercession, and acceptance, which is necessary for our souls. In his debased state he was made the *atonement*, the *laver* of purification; in his exalted state he is the eternal rest of JEHOVAH, and the *enlightener*, *advocate*, and *feeder* of his people. Was it not likewise a figure of the gospel-church, planned by the wisdom of God, and reared up by inspired ministers of Christ! Outwardly mean, but inwardly glorious, she is the residence of God in Christ; and in her he is worshipped in an acceptable manner. In her a fulness of atonement, purification, spiritual light, and provision, of acceptable prayers, praises, and services, are to be found. Was it not a figure of heaven itself, where all its emblems are realized, and in which Jesus, JEHOVAH, and everything substantial, are to be found in the most eminent degree!

THE THIRD BOOK OF MOSES, CALLED LEVITICUS.

This book, so called from its connection with the Levitical tribe, contains the laws which God intimated to Moses from off the mercy-seat, during the first month after the tabernacle was erected; viz. (1) Laws relative to sacred oblations, burnt-offerings, meat-offerings, peace-offerings, sin-offerings, trespass-offerings, l.-vii. (2) The history of the consecration of Aaron and his sons, and the death of the two eldest; laws concerning priests' mourning and abstinence from liquor, viii.-x. (3) Laws of purifications from ceremonial uncleanness, contracted by means of unclean beasts, childbirth, leprosy, running issues, public and national sins, xi.-xvi. (4) Miscellaneous laws, prohibiting the eating of blood, sacrificing to devils, alliance with Canaanites, imitation of heathenish superstition and idolatry, theft, perjury, incest, sodomy, bestiality; or requiring abstinence from fruit of trees newly planted; leaving of gleanings to the poor; regulating the priests' mournings and marriages; marking the blemishes which disqualified them for their work, and partaking of the more sacred victuals, or which rendered animals unfit for sacrifice, xvii.-xxii. (5) Laws directing the observation of their sacred solemnities; sabbath, passover, pentecost, feast of trumpets, feast of expiation, feast of tabernacles, release, jubilee; intermixed with some regulations relative to the lighting of the lamps, show-bread, punishment of blasphemy, murder, &c., leading to or buying of poor Hebrews, xxiii.-xxv. (6) After promises of great favour to the obedient and penitent, and threatenings of manifold punishments to the disobedient, are subjoined laws regulating the dedication of things to the Lord, and redeeming them back, xxvi. xxvii.

Whatever this book, or some parts thereof, may appear to an ignorant and carnal mind,—to such as are truly sensible, and evangelical, it is a rich, though

obscure mine of the gospel of Christ, typically exhibiting him as the great high-priest, sent and prepared of God for his work; exhibiting his sacrifice in its nature and form; and its influence disclosing the love of God, showing the curse of sin, procuring peace to the mind, quieting the guilty conscience, nourishing the soul, and purifying the heart; exhibiting the gospel-method of cleansing ourselves from all filthiness of the flesh or spirit, inherent or contracted, by due applications of his blood and Spirit: and, in fine, exhibiting the necessity of abstaining from sin in all its forms, appearances, and temptations; of exact attendance on instituted means of grace, and of perfecting holiness in the fear of the Lord.

[The Moral Law, though in itself 'holy and just,' and 'the commandment good,' Ro. 7. 12, brings yet no gift to the sinner beyond 'the knowledge of sin;' while by that knowledge 'every mouth is stopped' from either palliation or denial of its sinfulness, and 'all the world stands guilty before God,' Ro. 3. 19, 20. Now this law was delivered on the mount, 'amidst blackness, and darkness, and tempest,' He. 12. 18. But the Ceremonial Law, as it has been called, which is partly delivered in Exodus, and partly in Deuteronomy, and is spread out at large in Leviticus, was delivered 'out of the tabernacle,' where God appeared in all the mild effulgence of the Shekinah, and spoke from the mercy-seat, 'God in Christ,' preparing the way for the 'word of reconciliation,' 2 Co. 5. 19. This book may accordingly be described as THE PICTORIAL GOSPEL;—the gospel for the eye as well as for the ear; the gospel to the sense, that it may conduct to faith.

Taking the Epistle to the Hebrews as the key to this book, we discover that the gospel was presented by it in types, figures, emblems, or shadows, He. 10. 1. A type is something shown as being more or less like another, and which it is intended to represent. The chief types of Christ are, (1) persons, as Adam, Noah, Moses, Joshua, David; (2) offices, as the priestly, prophetic, and kingly; (3) places, as Jerusalem, Zion; (4) times, as the jubilee; (5) laws, as of the Sabbath, of the first-born; (6) feasts, as of tabernacles; (7) special food, as of unleavened bread; (8) things made, or buildings erected, according to God's direction, as the golden candlestick, the tabernacle, the temple; (9) offerings and sacrifices of various kinds. Now these, with many other things, are severally called types of Christ, in so far as, by any inferior excellence, they contain and exhibit some correspondent but far more exceeding excellence in Christ. But whilst one great end of the Levitical institutions was to exhibit Christ to the eye and the understanding, another great end was—to gain him, as the promised seed and Saviour, a place in the heart. But when Christ enters, idolatry must be cast out. The Levitical institutions were therefore God's great antidote to idolatry. Now one of the most universal and besetting forms of idolatry is 'covetousness,' Col. 3. 5. To rebuke, to check, to condemn, and to mortify covetousness, will accordingly be found one great spiritual end of all the ceremonial enactments. Hence, at every approach of the sinner, God demands his heart, through a claim upon his hand, thus testing the sincerity of the worship offered, through the cheerfulness of the surrender made. But another of the most general objects of idolatry is the appetite. So general and so melancholy is this fact, that Paul records it 'weeping,' and so general, that he affirms that there are 'many whose god is their belly,' Phi. 3. 19. Now a large portion of the most stringent directions and interdicts of the Levitical institutions is dedicated to the subject of food; and in this department, no doubt, their primary reference was to him who is 'the bread of God which cometh down from heaven, and giveth life unto the world,' Jn. 6. 33. But another object was by every feeling of appetite which it was forbidden to gratify, unless with food which God had sanctioned, to impose a daily, habitual, and above all a divine, restraint upon the appetite, and thus to teach the true worshippers of God to 'keep under the body and bring it into subjection' in order to its being presented a 'living sacrifice,' Ro. 12. 1.

These views of the Levitical institutions, intended to condemn, and through the spiritual and mortifying use of the sacrifices utterly to cast out, the idols of covetousness and appetite, and thus to preserve undefiled the temple of the heart 'an habitation of God through the Spirit,' 1 Co. 3. 17; Ep. 2. 22, will serve to illuminate our path as we attempt to trace out their shadowy mysteries, till we discover their connection with the 'body of Christ,' 'the end of the law for righteousness to every one that believeth,' Ro. 10. 4. C.]

[Every type contained a prophecy. It was designed to foreshadow some greater event in the distant future. That design implied prophetic knowledge; and the embodiment of the design in the type was prophecy in act. All the ceremonies of the Mosaic law were types of Christ and his kingdom, expressly designed of God to prefigure the person or work of the Messiah. The rite of sacrifice embodied the grand truth of a crucified Saviour as the only ground of reconciliation between a guilty world and a holy God. The passover typified the character, sufferings, death, and salvation of Christ. So the sin-offering, the peace-offering, the red heifer, the day of atonement, &c., were all types of Christ in some aspect of his person or work. In a word, the whole Mosaic economy—its ordinances, vessels, observances, down to the minutest particular—was 'a shadow of good things to come;' but 'the body is of Christ.' It is only when the typical character of this book is kept fully before the mind that it becomes to the reader not merely interesting but most instructive. P.]

CHAPTER I.

1 The burnt-offerings, 3 of the herd, 10 of the flocks, 14 of the fowls.

AND the LORD called unto Moses, and spake unto him out of the tabernacle of the congregation, saying,

2 Speak unto the children of Israel, and say unto them, If any man of you bring an offering

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CHAP. I.

Ex. 29. 42, 45, 22.

Le. 1. 11, 19, 20; 2. 5, 9.

Ro. 12. 1.

1 The word rendered offering is from a root signifying to approach, or draw near; and denotes that by which men draw near to God.—I.

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See Ex. 12. 5, ver. 10; ch. 4. 23, 22, 19, Je. 31. 22, 18, 7, 14; 9. 6, 22, 13, 7, Ps. 86. 17, Lu. 1. 35, 1, Pe. 1. 18, 19, 22, 22, 24.

Ex. 25. 2, 1 Ch. 29. 5, 9, 14, 17, 2 Co. 9. 7, Ps. 40. 6, 8, 11, 3, Je. 30. 21, Jn. 10. 11, 18.

Ex. 40. 6, 29, ch. 17. 4, Le. 12. 5, 6, 13, 14, 26, 7, 12, 25, 12, 29, 40, Jn. 14. 6, 10, 7, 9, He. 9. 11, 10, 19, 20, 22, Ep. 2. 18, 3, 12.

unto the LORD, ye shall bring your offering of the cattle, even of the herd, and of the flock.

3 ¶ If his offering be a burnt-sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will, at the door of the tabernacle of the congregation before the LORD.

CHAPTER I. Ver. 2-9. The Jewish oblations, in their matter and ceremonies, were not only typical of Christ, but most of them also emblems of the moral duties of Christians, whether ministers or people. The matter of the offerings pointed at qualities in Christ, or in his people and their service. The male sex figured out the excellency of these; the being without blemish their purity; the voluntariness, the willingness and cheerfulness with which God must be served. The presenting at the door of the tabernacle, in ordinary cases (for in extraordinary ones it might be otherwise, 1 Sa. 7. 9; 11. 15; 2 Sa. 24. 18; 1 Ki. 8. 64; 18. 32; Ju. 6. 26), imported the acceptableness to be through the person and mediation of Christ. The laying on of the offerer's hand imported the transferring of guilt on the sacrifice and devoting it to God. The sprinkling of the blood round about the altar imported the divinity of Christ's atonement, and the extensive virtue of it to all the church and ordinances thereof. The washing of the inwards and legs imports the perfect holiness of heart and life in Christ, and which ought to be in his people. The burning of the whole flesh imported that Christ was, and his people ought to be, wholly devoted to God. The holy fire denoted divine justice in Christ, and holy love in him and in his people.—[Ver. 3. The gospel—and we may rightly so speak—the gospel revealed to Moses begins with an OFFERING, saying, 'If any man (even the chief of sinners) offer an offering, rather, bring near an offering, thus announcing

that no one can come near to God but by sacrifice; and that those who were once afar off 'are made nigh by the blood of Christ,' Ep. 2. 13, 'who offered up himself,' He. 7. 27. It must be an offering without BLEMISH, either from malformation, disease, injury, or spot, comp. Mal. 1. 14; Nu. 19. 2, 9, 11, with 28. 3, wherein it is a lively image of him who was offered without 'blemish or spot,' 1 Pe. 1. 19, while it also demands of the offerer that 'holiness without which no man shall see the Lord,' He. 12. 14. It must be a FREE-WILL OFFERING; so Christ testifies, 'I lay down my life—no man taketh it from me—I lay it down of myself,' Jn. 10. 17, 18. It must be offered before the Lord, not within, but at the door of the tabernacle; so Christ was offered up not in heaven, but upon earth, in virtue of which offering he summons the 'everlasting doors to be lifted up' for the entrance of 'the King of glory,' Ps. 24. 7; 1 Co. 2. 8; into which he entered as our forerunner, at once a priest and a sacrifice for ever.—Ver. 4. The laying of the hands on the head of the sacrifice, directs also to Christ, for 'the Lord laid on him the iniquities of us all,' Is. 53. 6; 1 Pe. 2. 24. The sacrifice was accepted for atonement, that is, as the original implies, for covering the sin, agreeably to Ps. 32. 1; Ro. 4. 6; and so, reconciling God and man by the honouring of the violated law, Ro. 5. 11; Is. 42. 21.—Ver. 5. The sacrifice must be killed, thus 'it behoved Christ to suffer and to rise from the dead,' Lu. 24. 46. Because, 'without shedding of blood there is

no remission of sin,' He. 9. 22; and the believer receives this remission, because, in the sight of God and the law, and his own conscience, he is reckoned actually as dead in and with Christ, Ro. 6. 2-11; 1 Pe. 2. 24, and actually risen with him, and sitting with him in heavenly places, Col. 3. 1; Ep. 1. 19, 20; 2. 1, 5, 6, of all which, the Spirit working the life of faith in him is now the evidence and earnest, 2 Co. 5. 5. The blood is sprinkled, to exemplify its extended applicability. 'God so loved the world, that he gave his only begotten Son, that whosoever believeth on him might not perish,' Jn. 3. 16. It is sprinkled round about upon the altar, to exhibit the believer protected, on all sides, against the charge of the broken law; and thus, 'there is no condemnation to them that are in Christ Jesus,' Ro. 8. 1.—Ver. 6. The flaying of the sacrifice is the emblem of the grievous external cruelties inflicted on our Lord and his church, Mi. 3. 3. The cutting in pieces portrays the efforts at total extinction, first directed against our Lord and his apostles, and occasionally, in some countries and throughout all ages, against his faithful witnesses, Mat. 27. 20; 1 Co. 4. 9; Re. 6. 9.—Ver. 7. The fire—diffusing the savour, and causing the elementary parts to ascend towards heaven, in new forms, is first the emblem of that baptism, 'with the Holy Ghost, and with fire,' Mat. 3. 11, by which 'the love of God is shed abroad in the heart,' Ro. 5. 5, the desire to 'do good unto all men, and especially to them of the household of faith,' Ga. 6. 10,

4 And he shall put his hand upon the head of the burnt-offering; and it shall be accepted for him, to make atonement for him.

5 And he shall kill the bullock before the LORD: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation.²

6 And he shall lay the burnt-offering, and cut it into his pieces.

7 And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire.

8 And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the altar.

9 But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, to be a burnt-sacrifice, an offering made by fire, of a sweet savour unto the LORD.

10 ¶ And if his offering be of the flocks, namely, of the sheep, or of the goats, for a burnt-sacrifice; he shall bring it a male without blemish.

11 And he shall kill it on the side of the altar northward before the LORD: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar.

12 And he shall cut it into his pieces, with

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/ ch. 4. 4. 15. 29. 31. 16. 23. 2. 5. 11. Nu. 8. 12. Ex. 29. 10. 15. 16. 34. 4. 6. 11. 12. 2. Co. 5. 21. 1. Pe. 2. 24.

g ch. 20. 35. 6. 17. 7. 8. Ge. 8. 21. Ep. 5. Ro. 4. 25. 2. Co. 5. 19. Col. 1. 14. 19. 20. Da. 9. 24.

A ver. 11. ch. 3. 2. 8. 13. 4. 4. 15. 24. 29. 16. 17. Mat. 20. 28. xxvi. xxvii. Is. liii. Ps. 22. 1-21. Zec. 13. 7. Jn. 10. 11. 15. 17. 18. 1 Th. 5. 10.

1 ver. 11. ch. 3. 4. 8. 13. Nu. 18. 17. He. 12. 24. 1. Pe. 1. 2. 15. 52. 15.

2 It is important to note the leading instructions regarding a sin-offering. It must be an animal with life in it. It must be a male without blemish, to typify Christ. It must be presented voluntarily, not against the will. The person offering must put his hands on its head, to typify the substitution of Christ. It must be killed without shedding of blood, there is no remission. The blood must be sprinkled on the altar before the mercy-seat.

3 Mat. xxvi. xxvii. Ps. 22. 1-21. Jn. 12. 27. viii. xix. xii. lili.

4 ch. 12. 13. Zec. 13. 7. 15. 57. 4. 8. 10. Ep. 5. 2. Mat. 26. 38. 1. Pe. 2. 24. 13.

5 ch. 8. 20. 21. 9. 13. Ex. 29. 17. 18. 1 Ki. 18. 23. 23. 33. 34. 4. 2. Co. 5. 21. 15. 53. 10. Tit. 2. 14.

6 ver. 13. 16. 8. 27. Ex. 29. 17. He. 7. 26. 1. Pe. 2. 22. 2. Co. 5. 21.

7 ver. 13. 15. 17. ch. 2. 9. 3. 5. 11. 16. He. 2. 10. 13. 11. 12. 1. Pe. 4. 13. Zec. 13. 7. 9. Ep. 5. 21. 6.

8 See ver. 2. 3. 15. 53. 6. 7. Jn. 1. 29.

9 Ro. 8. 2. Co. 5. 21.

1 See ver. 5.

2 ver. 6-8.

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1 See ver. 9.

2 The burnt-offering, or whole burnt-offering, was the most important, as part but the skin being left unsaved, and so part as in other instances, being reserved for the priests. Great tenderness was exercised as to the value of the sacrifice, that the poor might not be excluded, and if presented in the right spirit, it was accepted.

3 ch. 5. 7. 12. 8. He. 7. 26. Mat. 11. 29.

4 Or, *pluck off the head with the neck*, ch. 5. 8. 15. 53. 4. 5. 10. Ps. 22. 1-21. 10. 1-21. Jn. 12. 27. Mat. xxvi. xxvii.

5 Or, *the fifth thereof*, 1. Pe. 1. 2-22. Lu. 1. 35.

6 ch. 4. 12. 21. 6. 11. 13. 27. He. 13. 11-14.

7 Ge. 15. 10. Mat. 27. 50. Jn. 19. 30.

8 Ps. 15. 10. Ro. 4. 25. 1. Pe. 3. 18. 19-21.

9 See ver. 9. Ge. 8. 21.

10 This offering (comp. ver. 14 with ch. 5. 11. 12. 8) is evidently that of a poor man unable to bring more; yet the same acceptance is affirmed of it as of the former more costly sacrifices, each is of a sweet savour to the Lord. — *Avot*. God asks but as he gives. But to the poorest he has given enough, an offering — the body for a sacrifice, Ro. 12. 11: the spirit for renewal, Ro. 12. 2: Christ for redemption and acceptance, Ep. 1. 6, 7, 8.

CHAP. II.

a ch. 6. 14. 9. 7. Nu. 15. 17. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1 The meat-offering of flour with oil and incense, 4 either baked in the oven, 5 or on a plate, 7 or in a frying-pan. 12 The oblation of the first-fruits not to be burnt. 13 The salt of the meat-offering. 14 The meat-offering of the first-fruits in the ear.

AND when any will offer a meat-offering unto the LORD, his offering shall be of

his head and his fat; and the priest shall lay them in order on the wood that is on the fire which is upon the altar.

13 But he shall wash the inwards and the legs with water; and the priest shall bring it all, and burn it upon the altar: it is a burnt-sacrifice, an offering made by fire, of a sweet savour unto the LORD.

14 ¶ And if the burnt-sacrifice for his offering to the LORD be of fowls, then he shall bring his offering of turtle-doves, or of young pigeons.

15 And the priest shall bring it unto the altar, and wring off his head, and burn it on the altar; and the blood thereof shall be wrung out at the side of the altar.

16 And he shall pluck away his crop with his feathers, and cast it beside the altar on the east part, by the place of the ashes.

17 And he shall cleave it with the wings thereof, but shall not divide it asunder: and the priest shall burn it upon the altar, upon the wood that is upon the fire: it is a burnt-sacrifice, an offering made by fire, of a sweet savour unto the LORD.

CHAPTER II.

1 The meat-offering of flour with oil and incense, 4 either baked in the oven, 5 or on a plate, 7 or in a frying-pan. 12 The oblation of the first-fruits not to be burnt. 13 The salt of the meat-offering. 14 The meat-offering of the first-fruits in the ear.

AND when any will offer a meat-offering unto the LORD, his offering shall be of

becomes 'an odour of a sweet smell, a sacrifice acceptable, well pleasing to God,' Phi. 4. 18. Secondly, the fire is the emblem of divine feeling against sin which our Lord endured because he bare our sins, 1 Pe. 2. 24; Ps. 22. 1; comp. He. 10. 5-7 with Ps. 40. 6, then read Ps. 40. 2, 12, 13, as descriptive of the fire of suffering in which our Lord was tried. The wood in order, as necessary to the speedy kindling and maintenance of the fire; sets forth to us the regular observance of those various ordinances whose use is to 'stir up the gift that is in us,' 2 Ti. 1. 6, and cause 'our hearts to burn within us,' Lu. 24. 32, while Jesus 'talks with us by the way,' in the closet, in his word, or at his holy table. The head, the most elevated part of the body, the chief seat of the senses, the natural emblem of dignity and power—the fat of the inwards, the emblem of health, abundance, rest—are first devoted to the sacrifice. Most appropriate pictures of Him who is the head over all things to the church, Ep. 1. 22, who is the 'health of our countenance,' Ps. 42. 11, and who alone to the labouring and heavy laden can secure eternal rest, Mat. 11. 28.—Ver. 9. The inwards as the receptacle of unseen and natural impurity, the legs as exposed to visible and contracted uncleanness, are, before sacrifice, to be washed in water. The washing of the inwards is thus explained by David, 'Thou desirest truth in the inward parts,' Ps. 51. 6; see Ps. 139. 23, 24. Alas! what an unexpected discovery is made when the inwards of an unrenowned heart are laid bare. 'Deceitful above all things, and desperately wicked,' Je. 17. 9, is the fountain, and out of it 'proceed evil thoughts, murders, adulteries, fornications, thefts, false-witness, blasphemies,' Mat. 15. 19, 'the things which defile a man,' the outward man, and demand that 'clean water' of the Spirit, which alone can cleanse the heart and the life from all their filthiness, Eze. 36. 25, of all this the spotless Saviour was the reverse, 'he knew no sin,' neither—when sought by his bitter enemies—'neither was guile found in his mouth,' 2 Co. 5. 21; 1 Pe. 2. 22. To complete the sacrifice, the priest burns all upon the altar. So Christ offered his whole person. Though in co-equal Godhead, he offered himself humbled, Phi. 2. 8; though in sinless

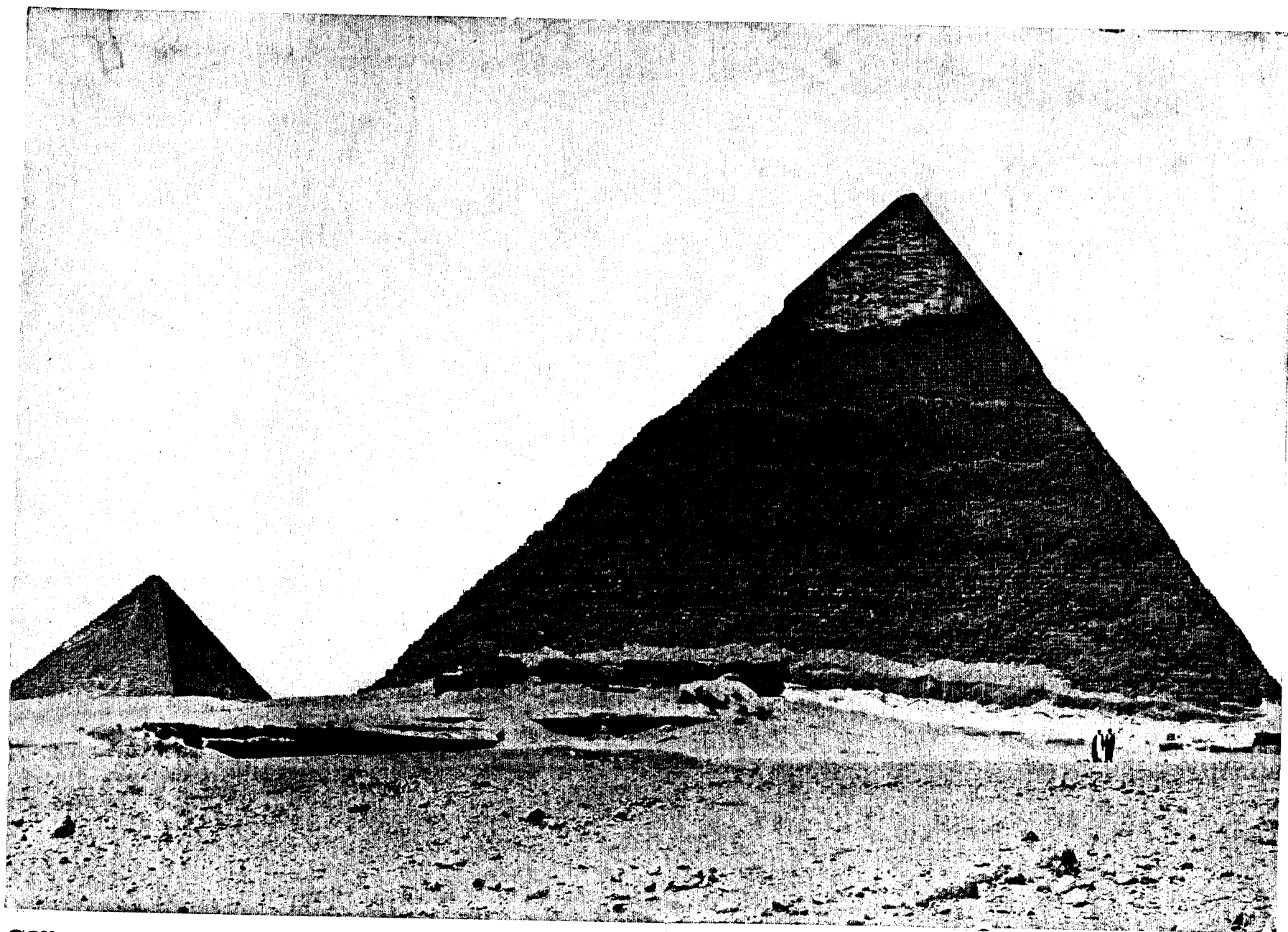
manhood, he was numbered with the transgressors, his soul was troubled, and his body crucified, Mar. 15. 28; Jn. 12. 27; 1 Co. 1. 23. And so likewise the believer who draws 'nigh by the blood of Christ,' offers not a divided service, but his 'whole body, soul, and spirit,' to God. C.]

Ver. 11. [The former offering of the bullock, ver. 3, was at the door of the tabernacle which looks to the east, and there it appears to have been killed. The offering of the sheep or of the goats is however to be killed on the side of the altar northward. Why northward? Of Zion it is said, 'Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King,' Ps. 48. 2. Now what excellence of situation is this! Simply, in the northern hemisphere, and beneath a burning sun, the excellence of shade. Now this is one of the Scripture emblems of Christ's protection. 'A man shall be an hiding-place from the wind, a covert from the tempest, the shadow of a great rock in a weary land.' 'The Lord is thy keeper, thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night,' Ps. 121. 5. Of a shade from the sun thus speaks the prophet, Is. 4. 6; 25. 1, 4, 'There shall be a tabernacle for a shadow in the daytime from the heat.' 'O Lord, thou hast been a refuge from the storm, a shadow from the heat.' According to these views, the sacrifice northward, being within the shadow of the altar, represents the refuge, protection, and covering, which the sacrifice of Christ affords to the believer, who can well adopt the words of the bride, Ca. 2. 3, 'I sat under his shadow with great delight, and his fruit was sweet to my taste.' C.]

REFLECTIONS.—In the oblation of these valuable, social, patient, pure, and peaceful animals, let me behold my all-excellent, social, patient, peaceful, and holy Redeemer, as presented before God in the counsel of peace, brought into this world, and in due time presented at Jerusalem; as bearing our sins in his own blessed body; and as offered by himself a sweet-smelling sacrifice, without spot unto God, to make possible our salvation through the pardon of our sin! How willingly he presented himself!

How painful and dolorous were his sufferings, and chiefly those of his soul, while his love to us made him to suffer the most cruel pain bearing our sins. He expired on a cross on the north-west of Jerusalem, and extends the virtue of his death daily to all known parts of the world! For us, poor and destitute criminals, he exerted all his care; suffered his soul and body to be divided asunder; but neither separated from his Godhead! And, after lying in his grave, he put off every mark of mortality and pain, and ascends to his throne on the right hand of God. What precious meat and drink offerings of blessings and comfort to himself and to my soul do attend this oblation!—Let me, therefore, all inflamed with his dying love, cheerfully render to the Lord the best that I have. Acknowledging myself the servant of death, and rejoicing that Jesus has borne my sins and guilt, let me, though unworthy to enter into God's house, offer my whole self, and all that I have, to the Lord, as a holy sacrifice, acceptable through Jesus Christ. Washed in every part, may my whole soul be inflamed with the sacred fire; the love of God shed abroad in my heart by the Holy Ghost! May a holy and prudent zeal for the Lord consume and burn up every selfish care and inward corruption; and influence me earnestly to lay out all my gifts and graces in winning poor sinners to a God in Christ.

CHAPTER II. [Ver. 1. The original word translated 'meat-offering,' applies to any solemn gift either to God or man. Of the meat-offerings to God there were congregational. (1) The waved sheaf, Le. 23. 10, 11. (2) Waved loaves, Le. 23. 17. (3) Show-bread, Le. 24. 5. Eight other meat-offerings were personal. (1) The poor man's, Le. 5. 11. (2) Of jealousy, Nu. 5. 15. (3) Of initiation of the priest, Le. 8. 26. (4) Daily offering of the high-priest, Le. 6. 20. (5) Of fine flour. (6) That baked on a plate. (7) That of the frying-pan. (8) That of the oven. The last five are prescribed in this chapter. The offering well represents him who alone could say, 'My meat is to do the will of him that sent me, and to finish his work,' Jn. 4. 34; 'I am the living bread which came down



SECOND AND THIRD PYRAMIDS—STANDING WHEN ABRAHAM WENT TO EGYPT.
 [LEVITICUS, i.]—We place the picture of the Second and Third Pyramids in connection with the first chapter of Leviticus because that book was written by Moses, and these pyramids are found in the great cemetery of Memphis, where Moses is supposed to have been brought up. The Second Pyramid in the great cemetery of Memphis was built by Chephren, the third king of the fourth dynasty, B. C. 3666. A marble fragment inscribed with the name of Chephren was found near the temple close by this pyra-

mid. This confirms the statements of Herodotus and Diodorus Siculus that Chephren built it. A statue of this king was found in the granite temple close by. The Third Pyramid was built by Men-kau-Ra, the fourth king of the fourth dynasty, B. C. 3633. Herodotus says that Men-kau-Ra was buried in this pyramid, and the sarcophagus and the remains of the inscribed coffin of this king were found in one of its chambers by Howard Vice in 1837. The fragments of this coffin are now in the British Museum.

fine^b flour; and he shall pour oil upon it, and put frankincense thereon.¹

2 And he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial² of it upon the altar, to be an offering made by fire, of a sweet savour unto the LORD.

3 And 'the remnant of the meat-offering shall be Aaron's and his sons': it is a thing 'most holy of the offerings of the LORD made by fire.

4 ¶ And if thou bring an oblation of 'a meat-offering baken in the oven, it shall be unleavened³ cakes of fine flour mingled with oil, or unleavened wafers 'anointed with oil.

5 ¶ And if thy oblation be a meat-offering baken in a pan,³ it shall be of fine flour unleavened, mingled with oil.

6 Thou shalt 'part it in pieces, and pour oil thereon: it is a meat-offering.

7 ¶ And if thy oblation be a meat-offering baken in the frying-pan, it shall be made of fine flour with oil.

8 And thou shalt bring the meat-offering that is made of these things unto the LORD: and when it is presented unto the priest, he shall bring it unto the altar.

9 And the priest shall take from the meat-offering a memorial thereof, and shall burn it upon the altar: it is an 'offering made by fire, of a sweet savour unto the LORD.

10 And that which is left of the meat-offering shall be Aaron's and his sons': 'it is a thing most holy of the offerings of the LORD made by fire.

11 No meat-offering, which ye shall bring unto the LORD, shall be made with leaven: for ye shall burn no 'leaven, nor any honey,⁴ in any offering of the LORD made by fire.

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Ex. 29.2. Nu. 7.13. &c. Jn. 12.24.6.3513.34. Jn. 2.1. &c. 8.3.

1 The meat-offering had a symbolical significance altogether different from the sacrifice. The latter embodied the idea of a Saviour. The meat-offering on the other hand was a grateful acknowledgment that the offerer owed everything to God, dedicated to him all his goods, and there by sought to secure his favour and blessing.—P.

2 Ver. 16; ch. 5. 12.6. 15:24. 7:23. 24. Ex. 30.16. 28.12. 29. Nu. 5. 18. Ps. 84.9.20. 3. Ep. 5.2. Ac. 10.4. Ne. 13.14.22.

3 That is, 'the handful,' which he had taken up, and which was dedicated to the Lord, and burned with the oil and frankincense. The rest of the meat-offering was the perquisite of the priests.—P.

4 Nu. 18.9. 10. ch. 6. 17.20. 10. 25. 7.6.21. 22.15.49.5.6. De. 32.9.

5 Ex. 29.27. 37. ch. 6. 17.20. 7.6.21.22; ver. 10. Nu. 18.9.

6 Ch. 23.28.29. Eze. 36.20. Ps. 22.14. Mat. 20.38. Jn. 12.27.

7 Ex. 12.8. ver. 1.11. ch. 6.17.10.12. He. 7.26. 1 Co. 5.7.8.1. Pe. 2.1.22.

8 Ex. 29.2. Jn. 3.34. 15.42.15.1.44.3.5.

9 Or, on a flat plate or slice.

10 ch. 6.16. Ps. 22.1.21. Mar. xiv. xv. Jn. xviii. xix.

11 Ex. 29.18. ver. 2. 15.33. 10. Ps. 22.13.14. Ep. 5.2. Zec. 13.7.9. Ro. 15.16.

12 Ex. 29.18. 37. See ver. 3.

13 See ver. 4. Ex. 34. 25. He. 7.26. Is. 53.3.1. Pe. 2.1.1. Co. 5.7.8. Ga. 5.3. Lu. 21.34. With Pr. 25.16.

14 The general command in the first clause of the verse, that no bloodless offering should be made fermented, affords a sufficient explanation of the prohibition of leaven and honey. Fermentation is the first stage of corruption; it was consequently a sym-

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bol of sin, 1 Co. 5.8. Both leaven and honey create fermentation, and hence they were forbidden.

15 Ex. 29.27. 37. 19. De. 20.9.10. Le. 23.17. 2 Ch. 31.5. 1 Co. 15.20. Re. 14.4.

16 It was not to be burnt on the altar, as there might be honey and leaven in it.

17 Nu. 18.19. 2 Ch. 13.5. Eze. 7.22. Mar. 9.49. De. 23.24. Jn. 1.14.16. Col. 4.6.

18 Salt was the very opposite of leaven. The latter was the emblem of corruption, and therefore of sin; whereas salt was the emblem of purity, permanence, and preservation of life. Salt was also employed in sealing those covenant relations which were intended to be binding and permanent. Hence it is called 'the salt of the covenant,' and any covenant intended to be perpetual was called 'a covenant of salt.' Nu. 18.19. 2 Ch. 13.5. The custom still remains in force among the Arab tribes. In solemn contracts a piece of bread is sprinkled with salt, and each party says, 'There is peace between us.'—P.

19 Ch. 22.29. Is. 53.2. 1 Co. 15.20. Mal. 1.11. Re. 14.4.

20 ver. 1.4.7.12. Is. 61.1.2.2.4. He. 5.7. Ro. 8.26.27. Ps. 141.2.

21 That is, the handful or portion taken up by the priest, and dedicated to the Lord.—P.

22 ver. 2.9. He. 9.14.5. 7.8. Ps. 22.14. Jn. 12.27. Mat. 26.38. Lu. 22.44.

CHAP. III.

1 ch. 7.11.20.22.28. 21.19.5. Jn. 20.26.21. 1 Ki. 8.63. 1 Ch. 21.26. Mt. 5.5. Ep. 2.13.14. Col. 1.26.2 Co. 5.19.20. Jn. 14.27.

2 Zec. 13.7. Is. 9.6.7. Ps. 80.17. Ga. 3.28.

3 Ge. 3.15. Is. 7.14. Je. 31.22. Ga. 4.4. Col. 3.21.

4 ch. 1.3. 22.18.25. Ex. 12.5. 2 Co. 5.21.1. Pe. 2.24.

5 ch. 1.5. Ac. 4.26.28. Phil. 2.8.

6 See ch. 1.5. Is. 42.21.52.14.15.53.11.

7 Ex. 29.13. 22. ver. 9.10.14.15. ch. 8.10. 19.26.31.35.8.25.27. Is. 53.10. Jn. 12.27. Pr. 23.20.

12 ¶ As for the 'oblation of the first-fruits, ye shall offer them unto the LORD; but they shall not be burnt on the altar⁵ for a sweet savour.

13 ¶ And every oblation of thy meat-offering shalt thou season with 'salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat-offering: with all thine offerings thou shalt offer salt.⁶

14 ¶ And if thou offer a 'meat-offering of thy first-fruits unto the LORD, thou shalt offer, for the meat-offering of thy first-fruits, green ears of corn dried by the fire, even corn beaten out of full ears.

15 And thou shalt put oil upon it, and lay frankincense thereon: it is a meat-offering.

16 And the priest shall 'burn the memorial of it,⁷ part of the beaten corn thereof, and part of the oil thereof, with all the frankincense thereof: it is an 'offering made by fire unto the LORD.

CHAPTER III.

1 The peace-offering of the herd, 6 of the flock; 7 either a lamb, 12 or a goat.

AND if his oblation be a sacrifice of 'peace-offering, if he offer it of the herd, whether it be a 'male or 'female, he shall offer it 'without blemish before the LORD.

2 And he shall 'lay his hand upon the head of his offering, and 'kill it at the door of the tabernacle of the congregation: and Aaron's sons the priests shall 'sprinkle the blood upon the altar round about.

3 And he shall offer of the sacrifice of the peace-offering an offering made by fire unto the LORD, 'the fat that covereth the inwards, and all the fat that is upon the inwards,

4 And the two kidneys, and the fat that is of them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

from heaven: the bread that I will give is my flesh, which I will give for the life of the world,' Jn. 6. 51. Now, the burnt-offering was an acknowledgment of death deserved, the meat-offering an acknowledgment of life received, a visible enunciation of the prayer, 'Give us this day our daily bread.' This meat-offering must be fine flour, for the same reason that the burnt-sacrifice was without blemish. The oil commingled in the offering, or merely anointing it, represented both the external and internal work of the Spirit; and the odoriferous frankincense, the complete acceptableness of the sacrifice of Christ. Of this offering a memorial handful is burned on the altar, in witness of God's remembrance of the offerer, Ps. 20. 4, and his remembrance of God, Ps. 106. 4, 5; 20. 7. C.]

Ver. 2. This memorial put God, as it were, in mind of his covenant, to accept Christ, and his people's services through him. And it put them in mind that all their store came from God, and ought to be dedicated to his service.

Ver. 3. The most holy provision allotted for the priests was to be eaten by themselves in the sacred courts; but the less holy things, as tithes, first-fruits, &c., might be eaten by them and their families elsewhere in Canaan, Nu. 18. 9, 10; De. 12. 5-7, &c.

Ver. 11. Leaven was forbidden in voluntary meat-offerings: (1) To put them in remembrance of their hasty redemption from Egypt; (2) To teach them to avoid human inventions in the worship of God; (3) To

mark the perfect purity of Christ, and the sincerity of his people's services. Honey was prohibited for much the same reason; for it hath a leavening virtue, and may signify carnal pleasures.

Ver. 13. Salt was an emblem of sincerity and soundness in grace; purity, perseverance, and friendship; and of the perpetuity of God's covenant.—[Salt was an essential addition to every offering. Salt, either natural or artificial, may be described as the enemy of corruption in flesh, hence it becomes an expressive emblem of incorruption, not by inherent quality, but by addition of a preserving ingredient. The apostles were, and believers still are, 'the salt of the earth,' Mat. 5. 13. Let them then beware lest they lose their savour, the savour of truth, sincerity, godliness, brotherly-kindness, and charity. Let these commingle with all their offerings as things 'most holy of the offerings of the Lord.' C.]

Ver. 14. [The offering of green ears of corn—is not this for you, 'both young men, and maidens, and children,' Ps. 148. 12, saying, green and flourishing though ye be, as these shall ye be soon cut down, therefore 'remember now your Creator in the days of your youth,' Ec. 12. 1. But these green ears are dried in the fire, by this process they have lost weight but not substance; they possess an artificial and premature ripeness, and are thus prepared to be converted into fine flour. Even so must 'the love of the world' be separated from the youthful heart, 1 Jn. 2. 15; 2 Ti. 2. 22,

it may be by ostensible bereavements, by disappointment, or loss, or wasting disease, or pain, or sorrow, still, if the Spirit of God wake by these, they are separating a heart from the world, ripening its fruit for an earlier glory, and presenting its memorial before the Lord, a spiritual offering as made by fire. C.]

REFLECTIONS.—While in these meat-offerings I contemplate Jesus Christ as the fruit of the earth, prepared by the anointing influence of the Holy Ghost, and by dolorous sufferings to be, as Mediator, the eternal delight of JEHOVAH, and the delicate provision of his ransomed people, in a state of sacerdotal and holy fellowship with him, and the everlasting remembrancer of both, let me, receiving of the Spirit of Christ, with solemn prayer and heart-burning affection, surrender myself to God through him, as a memorial Christ, and their faith.—[The law against eat-nity enjoy God as my ALL and IN ALL! Let me avoid infectious corruptions, carnal pleasures, and human inventions, in the worship of God; and have always my thoughts, my speech, and my practice seasoned with the purifying salt of spiritual grace! And, while I take care to allow the ministers of the Lord their due, let me in an especial manner consecrate the days of my youth, and the first-fruits of all my increase, unto Jesus Christ their Master!]

CHAPTER III. Ver. 1. Peace-offerings were offered (1) To obtain some blessing desired, or (2) To thank

5 And Aaron's sons shall 'burn it on the altar upon the burnt-sacrifice, which is upon the wood that is on the fire: it is an offering made by fire, of a sweet savour unto the LORD.

6 ¶ And if his offering, for a sacrifice of peace-offering^m unto the LORD, be of the flock, male or female, he shall offer it without blemish.

7 If he offer a lamb for his offering, then shall he offer it before the LORD.

8 And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar.

9 And he shall offer, of the sacrifice of the peace-offering, an offering made by fire unto the LORD, the fat thereof, and the whole rump,¹ (it shall he take off hard by the back-bone,) and the fat that covereth the inwards, and all the fat that is upon the inwards,

10 And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

11 And the priest shall burn it upon the altar: it is the food of the offering made by fire unto the LORD.

12 ¶ And if his offering be a goat, then he shall offer it before the LORD.

13 And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.

14 And he shall offer thereof his offering,

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f ch. 1. 9, 13; ver. 3, 11, 16. Is. 53. 4-5, 10.

g ch. 4. 35; 5, 12; 6, 12. Is. 42. 21, with 2 Co. 5, 19, 21.

h See ch. 1. 13, Co. 8. 21. Ep. 5. 2. Ro. 12. 1. 1 Pe. 2. 5.

i ver. 1. Ep. 1. 10; 2. 13-22. Ga. 4. 4.

k Ac. 4. 27. Ro. 12. 1. 2. Tit. 2. 11, 12.

l ver. 1, 12. He. 9. 14. Ep. 5. 2.

m ver. 2, 13. Is. 53. 6, 12. 2 Co. 5. 21. 1 Pe. 2. 24.

n ver. 2. He. 10. 19-22. Ep. 2. 18, 12.

o ch. 1. 5, 11; ver. 2, 13. Mat. 3. 17. 2 Co. 5. 19.

p ver. 3. 4. Is. 53. 10. Pr. 23. 26.

1 Heb. the whole tail. The sheep most common in the East have an extremely broad flat tail. It consists of a mass of rich and delicately flavoured fat, and is highly esteemed as an article of food for mixing with the leaner parts, and as a substitute for butter in cooking. The tail of an ordinary sheep weighs from ten to fifteen pounds. This explains why the tail (unfortunately translated 'rump' in our version) is clothed with the fat.

2 See ver. 5, 16. Ro. 8. 34. Is. 53. 4-10. Ps. 22. 14.

3 Nu. 28. 2. Eze. 44. 7. Le. 21. 6, 8, 17, 21, 22; 22. 25. Mal. 1. 7, 12.

4 ch. 1. 21, 22. 19-27. ver. 6. Ro. 8. 3. 2 Co. 5. 21. Is. 53. 2, 6.

5 ch. 1. 4; ver. 2, 8. 1. Pe. 2. 24; 3. 18. Is. 53. 6, 11, 12. 2 Co. 5. 21.

6 See ver. 2, 8. 1. Pe. 1. 2. Ro. 5. 6-11. 15-21. He. 12. 24. Is. 52. 15.

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a ver. 3-5, 9-11. Je. 30. 21. Mat. 23. 26, 38. Ps. 22. 15. Pr. 23. 26. Ro. 12. 1, 2.

b ver. 3-5, 9-11. 14. 15. Ex. 29. 13, 22. ch. 7. 23, 25; 4. 8-19, 26, 31; 8. 25, 26. 24. 17. 1 Sa. 2. 15, 16. 15. 3. 10. Mat. 23. 27.

c See ver. 16. Ga. 9. 4. 1 Sa. 14. 30-34. ch. 7. 23, 25, 27. 1. 12. 14. De. 12. 16, 23; 15. 23. Ep. 1. 7; 3. 26. He. 10. 10. Mat. 16. 24.

d The reason why the use of blood was prohibited as food is stated, Ge. 9. 4. It was 'the life of the animal.' No reason is assigned for prohibiting the eating of fat. Indeed all fat is not prohibited; but only those portions where it is accumulated in masses, and which are specified. The reason of the prohibition seems to be this:—The fat of an animal was the sign of its health, vigour, and vitality. As such it was dedicated to the Lord, as an acknowledgment of his being the sustainer of life and health. Fat became in time the symbol of wealth, joy, richness, and power.—J.

e ver. 13, 22, 27; ch. 5. 15, 17. Nu. 15. 24. De. 19. 4. He. 9. 7; 15. 2. 1 Ti. 1. 13.

f ch. 22. 10; 8. 12. Ex. 29. 21. He. 5. 3; 9. 7. 1. Ju. 2. 1, 2.

g ver. 14; ch. 1. 3; 2. 11. 9. 2; 16. 11. 1 Ti. 2. 14. 2. Co. 5. 21.

h ch. 1. 3-5. Is. 53. 2-12. Re. 5. 9. 1. Pe. 1. 18, 19, 2. 24; 3. 18. 1. Ju. 1. 7; 2. 25; 4. 9. 10. Mat. 20. 28; 26. 28.

i ver. 16, 17; 16. 14, 19. Nu. 19. 4. Ro. 5. 10, 11, 13. 2. 1. 1. Ju. 1. 7. He. 9. 14; 10. 14, 19, 20, 2. Co. 5. 21.

j ver. 16, 17; 16. 14, 19. Nu. 19. 4. Ro. 5. 10, 11, 13. 2. 1. 1. Ju. 1. 7. He. 9. 14; 10. 14, 19, 20, 2. Co. 5. 21.

k ver. 16, 17; 16. 14, 19. Nu. 19. 4. Ro. 5. 10, 11, 13. 2. 1. 1. Ju. 1. 7. He. 9. 14; 10. 14, 19, 20, 2. Co. 5. 21.

l ver. 16, 17; 16. 14, 19. Nu. 19. 4. Ro. 5. 10, 11, 13. 2. 1. 1. Ju. 1. 7. He. 9. 14; 10. 14, 19, 20, 2. Co. 5. 21.

m ver. 16, 17; 16. 14, 19. Nu. 19. 4. Ro. 5. 10, 11, 13. 2. 1. 1. Ju. 1. 7. He. 9. 14; 10. 14, 19, 20, 2. Co. 5. 21.

n ver. 16, 17; 16. 14, 19. Nu. 19. 4. Ro. 5. 10, 11, 13. 2. 1. 1. Ju. 1. 7. He. 9. 14; 10. 14, 19, 20, 2. Co. 5. 21.

o ver. 16, 17; 16. 14, 19. Nu. 19. 4. Ro. 5. 10, 11, 13. 2. 1. 1. Ju. 1. 7. He. 9. 14; 10. 14, 19, 20, 2. Co. 5. 21.

p ver. 16, 17; 16. 14, 19. Nu. 19. 4. Ro. 5. 10, 11, 13. 2. 1. 1. Ju. 1. 7. He. 9. 14; 10. 14, 19, 20, 2. Co. 5. 21.

q ver. 16, 17; 16. 14, 19. Nu. 19. 4. Ro. 5. 10, 11, 13. 2. 1. 1. Ju. 1. 7. He. 9. 14; 10. 14, 19, 20, 2. Co. 5. 21.

r ver. 16, 17; 16. 14, 19. Nu. 19. 4. Ro. 5. 10, 11, 13. 2. 1. 1. Ju. 1. 7. He. 9. 14; 10. 14, 19, 20, 2. Co. 5. 21.

s ver. 16, 17; 16. 14, 19. Nu. 19. 4. Ro. 5. 10, 11, 13. 2. 1. 1. Ju. 1. 7. He. 9. 14; 10. 14, 19, 20, 2. Co. 5. 21.

t ver. 16, 17; 16. 14, 19. Nu. 19. 4. Ro. 5. 10, 11, 13. 2. 1. 1. Ju. 1. 7. He. 9. 14; 10. 14, 19, 20, 2. Co. 5. 21.

u ver. 16, 17; 16. 14, 19. Nu. 19. 4. Ro. 5. 10, 11, 13. 2. 1. 1. Ju. 1. 7. He. 9. 14; 10. 14, 19, 20, 2. Co. 5. 21.

v ver. 16, 17; 16. 14, 19. Nu. 19. 4. Ro. 5. 10, 11, 13. 2. 1. 1. Ju. 1. 7. He. 9. 14; 10. 14, 19, 20, 2. Co. 5. 21.

w ver. 16, 17; 16. 14, 19. Nu. 19. 4. Ro. 5. 10, 11, 13. 2. 1. 1. Ju. 1. 7. He. 9. 14; 10. 14, 19, 20, 2. Co. 5. 21.

x ver. 16, 17; 16. 14, 19. Nu. 19. 4. Ro. 5. 10, 11, 13. 2. 1. 1. Ju. 1. 7. He. 9. 14; 10. 14, 19, 20, 2. Co. 5. 21.

y ver. 16, 17; 16. 14, 19. Nu. 19. 4. Ro. 5. 10, 11, 13. 2. 1. 1. Ju. 1. 7. He. 9. 14; 10. 14, 19, 20, 2. Co. 5. 21.

z ver. 16, 17; 16. 14, 19. Nu. 19. 4. Ro. 5. 10, 11, 13. 2. 1. 1. Ju. 1. 7. He. 9. 14; 10. 14, 19, 20, 2. Co. 5. 21.

aa ver. 16, 17; 16. 14, 19. Nu. 19. 4. Ro. 5. 10, 11, 13. 2. 1. 1. Ju. 1. 7. He. 9. 14; 10. 14, 19, 20, 2. Co. 5. 21.

ab ver. 16, 17; 16. 14, 19. Nu. 19. 4. Ro. 5. 10, 11, 13. 2. 1. 1. Ju. 1. 7. He. 9. 14; 10. 14, 19, 20, 2. Co. 5. 21.

ac ver. 16, 17; 16. 14, 19. Nu. 19. 4. Ro. 5. 10, 11, 13. 2. 1. 1. Ju. 1. 7. He. 9. 14; 10. 14, 19, 20, 2. Co. 5. 21.

ad ver. 16, 17; 16. 14, 19. Nu. 19. 4. Ro. 5. 10, 11, 13. 2. 1. 1. Ju. 1. 7. He. 9. 14; 10. 14, 19, 20, 2. Co. 5. 21.

ae ver. 16, 17; 16. 14, 19. Nu. 19. 4. Ro. 5. 10, 11, 13. 2. 1. 1. Ju. 1. 7. He. 9. 14; 10. 14, 19, 20, 2. Co. 5. 21.

even an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that is upon the inwards,

15 And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

16 And the priest shall burn them upon the altar: it is the food of the offering made by fire, for a sweet savour. All the fat is the LORD's.

17 It shall be a perpetual statute for your generations, throughout all your dwellings, that ye eat neither fat nor blood.²

CHAPTER IV.

1 The sin-offering of ignorance for the priest, 13 for the congregation, 22 for a ruler, 27 for any of the people.

AND the LORD spake unto Moses, saying, 2 Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the LORD, concerning things which ought not to be done, and shall do against any of them:

3 If the priest that is anointed do sin according to the sin of the people; then let him bring, for his sin which he hath sinned, a young bullock without blemish unto the LORD for a sin-offering.

4 And he shall bring the bullock unto the door of the tabernacle of the congregation before the LORD; and shall lay his hand upon the bullock's head, and kill the bullock before the LORD.

5 And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation.

God for some mercy received. And as they respected the offerer's own advantage, he was allowed to offer either male or female.—[Peace-offering—an offering in payment of vows, and thankful acknowledgment of mercies, Ps. 116. 17, 18, or of prayers for deliverance and peace, Ju. 20. 26; 21. 4; 1 Ch. 21. 26. These offerings were lively emblems of 'the Prince of Peace,' Is. 9. 6, of him 'who is our peace,' Ep. 2. 14. The chief peculiarities in this offering are, (1) That it may be either 'a male or female,' most probably shadowing out the doctrine of that complete spiritual equality of nation, rank, or sex. Paul declares, 'There is neither Greek nor Jew, bond nor free, male nor female, but all one in Christ Jesus,' Ga. 3. 28. (2) That it is divided to God, the priest, and the offerer, Le. 7. 11, an emblem of that blessed 'fellowship of his Son,' 1 Co. 1. 9, into which God has called believers, in which he 'comes into them and sups with them, and they with him,' Re. 3. 26. C.]

Ver. 3. Here only the fat or tallow was the Lord's portion; the officiating priest had the breast, the right shoulder, the cheeks, and the maw, ch. 7. 30-32; De. 18. 3; and the offerer had the rest to feast upon with his friends, ch. 7. 15, 16.

Ver. 4. [Some suppose the 'caul above the liver,' to mean the great lobe of the liver itself; others, a part of the omentum, a kind of fatty apron that covers the bowels in front; but there is no part of the animal to which the description can correctly apply, except the diaphragm, an internal compound muscle which divides the contents of the breast from the lower bowels, and which is one of the principal agents in the act of breathing. C.]

Ver. 5. It was to be burned upon the burnt-sacrifice, to mark that we are first to be reconciled to God by the death of Christ before any of our services can be accepted.

Ver. 17. They were prohibited to eat fat or blood, (1) To teach them to beware of inhuman cruelties; (2) To exercise them in obedience, self-denial, and mortification of their appetites, (3) To direct them to consider their redemption as obtained only by the blood, and their sanctification effected by the Spirit of that I have accepted Jesus Christ, and shall to eternal life. Le. 17. 11. (2) To preserve from the abominable idolatries of the heathen, of which David speaks, 'Their sorrows shall be multiplied that hasten after another god, their drink-offerings of blood will I not offer.' (3) As a religious check upon cruelty to the lower animals. The law against fat cannot be explained upon any dietetic principle peculiar to eastern countries; moderately used, it is not unwholesome either in warm or cold climates. But it can justly be accounted for on the principle of the idolatry of the appetite, which made Paul weep when he contemplated its extent and ravages, Phi. 3. 19, and as a principal minister to luxury, the use of the fat of the sacrificial parts is perpetually prohibited to the Israelites 'in all their dwellings.' C.]

REFLECTIONS.—Still in these peace-offerings I behold Jesus, the Son of God and seed of the woman, making peace for men with God, by the blood of his cross, the travail of his soul, and obtaining eternal redemption for us. Let me learn then to thank God for every mercy received, and seek every blessing which I need, through Jesus' atonement, surrendering my soul wholly to his service and honour, so shall I at once be a sweet savour to my God, the rejoicing of ministers, and a comfort to myself and my friends. But never let me dare to make use of anything relating to the Lord, and exhibiting his Christ as if it were a common thing, or forget the smallest of his injunctions,

but receive his truth in love, and diligently observe his precepts.

CHAPTER IV. Ver. 1. To mark the sins of priests and of congregations as greater than those of rulers or of private persons, (1) The offering must be more valuable, a bullock; (2) The blood must be sprinkled on the altar of incense; (3) The whole flesh of the bullock must be burned; whereas a lamb or kid is only required from rulers or private persons; the blood is but sprinkled on the altar of the burnt-offering, and the fat only is burned, and the flesh reserved for the officiating priests.

Ver. 3. [Flattery is an object of God's deepest abhorrence. The Lord 'shall cut off all flattering lips,' Ps. 12. 3. But flattery, whether of self or others, is yet one of the most extensive and destructive diseases in society, Ps. 26. 2; Pr. 26. 28, claimed as a right inherent in certain ranks and offices. Accordingly, all false religions and wicked tyrannies are founded upon it. Priesthoods have been flattered as incapable of error, and kings have been flattered as descendants, not of men, but of gods. This chapter furnishes a wonderful contrast to these blasphemous sacrifices of flattery, and thereby affords us another of these incidental evidences of divine origin with which the Mosaic law abounds. In this law it is taken for granted that the anointed priest may be ignorant, and sin as the people, or rather cause the people to sin by his error or example, and his sacrifice is the most public and exemplary acknowledgment. At the door of the tabernacle he offers. He sprinkles the blood seven times—the emblem of a perfect expiation; and the whole sacrifice—the acknowledgment and evidence of his ignorance and sin—he carries forth without the camp, and publicly burns it with fire. No false religion could ever be founded on such admission of possible imper-

6 And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the vail of the sanctuary.

7 And the priest shall put some of the blood upon the horns of the altar of sweet incense before the LORD, which is in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt-offering which is at the door of the tabernacle of the congregation.

8 And he shall take off from it all the fat of the bullock for the sin-offering; the fat that covereth the inwards, and all the fat that is upon the inwards,

9 And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away,

10 As it was taken off from the bullock of the sacrifice of peace-offerings: and the priest shall burn them upon the altar of the burnt-offering.

11 And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung,

12 Even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burnt.

13 ¶ And if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done somewhat against any of the commandments of the LORD, concerning things which should not be done, and are guilty;

14 When the sin which they have sinned against it is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation.

15 And the elders of the congregation shall lay their hands upon the head of the bullock before the LORD; and the bullock shall be killed before the LORD.

16 And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation.

17 And the priest shall dip his finger in

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¶ ver. 17, ch. 16, 14, 15, 15, 42, 21, 53, 10, 26, 13, 13, 8, 29, Ep. 5, 2, Ro. 3, 24, 26, 2, Co. 5, 19, 21.

¶ ch. 16, 18, Ex. 30, 10, He. 2, 10, 7, 25.

¶ ver. 18, 30, 34, ch. 5, 9, 18, 25, 7, 3, 5, 19, Ep. 2, 13-18, Re. 5, 9, Col. 1, 14.

¶ ch. 3, 5, 9, 11, 14, 15, 16, 25, 7, 3, 5, ver. 20, 31, 35, 15, 53, 10, Jn. 12, 27.

¶ Ex. 29, 14, ch. 5, 30, 16, 27, Nu. 19, 5, 12, 13, Ps. 104, 12.

1 Thus the guilt was conveyed away from the whole congregation, who were otherwise liable to suffer for it. Christ, who was made sin, or a sin-offering for us, suffered without the gate of Jerusalem, as bearing away the sin of his people; that when it is sought for, it may nowhere be found, He. 13, 9-14. This was also expressive of the nature of true repentance, which expects sin with abhorrence, drives it to distance out of the camp, and refuses to have anything more to do with it.—Scott.

1 Heb. to without the camp, ver. 21; ch. 6, 11; 16, 27.

2 Heb. at the pouring out of the ashes.

m See ver. 21; ch. 5, 2, 3, Nu. 15, 24, He. 5, 29, 7, 11, 13, with He. 12, 26-29. As the whole congregation offered the same offering as one priest, so their offering was presented in the same manner.

3 Were it not a well-known form of human error, it would scarcely be believed that there is what may be called a private and public conscience, distinct from each other. This arises partly from that sympathetic influence that leads men to surrender their own better judgment, and follow a multitude to do evil; and partly from the facility with which an individual may remove the accusation of guilt from himself, and lay it to the charge of others whom he could not control. The law of Moses provides against this prolific source of public evil, by indicting, as it were, the whole nation at the bar of God, and demanding public acknowledgment of sin, and evidence of repentance.—C.

n See ver. 3.

o See ver. 4.

¶ ver. 4, 24, 29, 33; ch. 8, 14, 18, 22, 1, 4; 3, 2, 8, 13; 16, 21, He. 7, 22, 15, 53, 6, 11, 2, Co. 5, 21, 1, Pe. 2, 18, 19, 24, 18.

q See ver. 6, 7.

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4 Seven is the number of perfection, and this denoted the perfect satisfaction which Christ hath made, and the complete sanctification of believers by it, He. 10, 14.—I.

¶ The altar of incense, ver. 7.

¶ ver. 10, 26, 31, 35; ch. 5, 6, 5, 7, 12, 8; 14, 18, Nu. 15, 25, with Ps. 22, 14, He. 1, 39, 14.

¶ See ver. 26.

¶ Nu. 15, 24-26; ver. 26, 31, 35, Ep. 1, 7, Col. 1, 14; 13, Ro. 3, 24; 4, 25; 15-21, 2, Co. 5, 21.

5 The promise of remission is founded on the atonement. It is spoken here of the forgiveness of the whole congregation, that is, the turning away of those national judgments which the sin deserved. The saving of churches and kingdoms from ruin is owing to the satisfaction and mediation of Christ.—Scott.

¶ Is. 53, 4-6, 11, 22, Mat. 20, 28, 1, Th. 5, 6, 2, Co. 5, 21, Jn. 1, 50.

¶ Ex. 18, 27, 22, Nu. 16, 2.

6 That power furnishes some license, because it can maintain impunity for sin, and that rank exempts from some religious duties, on the allegation of temporal business, or for the assertion of worldly honour, are errors both notorious and fatal. To guard against these evil principles, there is a striking peculiarity in the law for a ruler; if he sin against any of the commandments of his God, he is guilty. His elevation, instead of procuring him indulgence for transgression or neglect, is called to a watchfulness against all sin, proportioned to the influence of his example for the good or evil of the people, and for directing or counteracting the honour and glory of God.—C.

¶ Nu. 7, 16, 22, 28, &c. Ro. 8, 3, 2, Co. 5, 21, Ga. 4, 4, 5, 13.

¶ See ver. 15.

¶ ch. 1, 5, 11; 3, 2, 8, 13; 4, 15, 29, 33; 16, 45, 6, 25, Ex. 29, 38.

¶ See ver. 21, 31, 35.

¶ ver. 30, 34, He. 2, 10, 15, 10, 21, Ro. 8, 3, 4, 10, 4; 3, 24, 26.

¶ ch. 3, 5, 11, 16, ver. 8, 31, 35.

¶ Nu. 5, 6, 15, 16, 27-29, Ex. 12, 49, with ver. 2, 13, 22, Ec. 7, 20, Ja. 3, 2.

7 People of the land.

some of the blood, and sprinkle it seven times before the LORD, even before the vail.

18 And he shall put some of the blood upon the horns of the altar which is before the LORD, that is in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt-offering, which is at the door of the tabernacle of the congregation.

19 And he shall take all his fat from him, and burn it upon the altar.

20 And he shall do with the bullock as he did with the bullock for a sin-offering, so shall he do with this: and the priest shall make an atonement for them, and it shall be forgiven them.

21 And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it is a sin-offering for the congregation.

22 ¶ When a ruler hath sinned, and done somewhat through ignorance against any of the commandments of the LORD his God, concerning things which should not be done, and is guilty;

23 Or if his sin wherein he hath sinned come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish:

24 And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt-offering before the LORD: it is a sin-offering.

25 And the priest shall take of the blood of the sin-offering with his finger, and put it upon the horns of the altar of burnt-offering, and shall pour out his blood at the bottom of the altar of burnt-offering.

26 And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace-offerings: and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

27 ¶ And if any one of the common people sin through ignorance, while he doeth somewhat against any of the commandments of the LORD, concerning things which ought not to be done, and be guilty;

28 Or if his sin which he hath sinned come to his knowledge; then he shall bring his

fection in its priesthood, nor subsist when it was discovered or acknowledged. C.]

Ver. 27. [The sin-offering for the priest or for the whole congregation must be a young bullock, without blemish; for a ruler, a kid, a male without blemish; that for one of the common people, a female, whether a lamb or a kid. Why this distinction? The priest was the ruler in matters ecclesiastical; the congregation, in their corporate capacity, were the rulers by virtue of the election they had made, De. 1, 9-15, and the persons so elected were political rulers in virtue of the office they had accepted. Each is therefore required to sacrifice a male, as the leader and ruler of his flock. By this he is reminded of the dignity and duty of the

ruler, and of the aggravated guilt he incurs by sin, whilst he is led to remember 'he has a master in heaven,' and to look to the sacrifice of the great ruler, who 'laid down his life for the sheep,' Jn. 10, 15. When one of the common people offers a female, he offers a creature not inferior to the male in nature, but subordinate in office. This distinction holds good amongst Christians, 'the husband is head over the wife, even as Christ is head of the church,' Ep. 5, 23; and on this holy subordination of office, without any unholy assumption of superiority of nature, much of domestic happiness depends. Equally necessary to national happiness is a well-ordered arrangement of privileges, and subordination to authority; and of this

the sacrifices of the common people significantly reminded them; while they led their faith to him who was to come, not as a ruler, but as 'made under the law to redeem them that were under the law, that they might receive the adoption of sons,' Ga. 4, 4. Now, as power sometimes sets itself above law, so humble rank sometimes attempts to get below it. The same rule therefore applies to both, and the poor is not tolerated in disobeying any law of his God; while he is permitted to choose his sacrifice, either from the sheep or the goats, according to the nature of his own flock, or his means of purchase. Note, The Saviour who records the widow's mite requires for his service but such things as Providence and grace provide. C.]

offering, a ¹kid of the goats, a female without blemish, for his sin which he hath sinned.

29 And he shall ²lay his hand upon the head of the sin-offering, and slay the sin-offering in the place of the burnt-offering.

30 And the priest shall take of the blood thereof with his finger, and put *it* upon the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar.

31 And³ he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace-offerings; and the priest shall burn *it* upon the altar for a ⁴sweet savour unto the LORD: and the priest shall make an atonement for him, and it shall be forgiven him.

32 And if he bring a ⁵lamb for a sin-offering, he shall bring it a female without blemish.

33 And he shall lay his hand upon the head of the sin-offering, and slay it for a sin-offering in the place where they kill the burnt-offering.

34 And the priest shall take of the blood of the sin-offering with his finger, and put *it* upon the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar:

35 And⁶ he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace-offerings; and the priest shall burn them upon the altar, ⁷according to the offerings made by fire unto the LORD: and ⁸the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.⁸

CHAPTER V.

¹ The trespass-offering of one that sinneth in concealing his knowledge, in touching an unclean thing, or in making an oath; from the flock, 7 or of fowls, 11 or of flour. 14 The trespass-offering in sacrifice, 17 and in sins of ignorance.

AND if a ¹soul sin, and ²hear the voice of swearing, and *is* a witness, whether he hath seen or known *of it*; if he do not utter *it*, then he shall bear ³his iniquity.¹

2 Or if a soul ⁴touch any unclean thing, whether *it be* a carcass of an unclean beast, or a carcass of unclean cattle, or the carcass of unclean creeping things, and *if* it be ⁵hidden from him; he also shall be ⁶unclean and guilty.²

3 Or if he touch the ⁷uncleanness of man, whatsoever uncleanness *it be* that a man shall be defiled withal, and it be hid from him; when he knoweth *of it*, then he shall be guilty.

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² ver. 23, 34; ch. 5, 6.
Ge. 3, 15, 17, 14; Je. 31.
22; Ga. 4, 4, 5; Ro. 8, 3.

A See ver. 4, 15, 24, 33.

¹ ver. 25, 34; He. 2, 10.
Is. 42, 21; Ro. 8, 3, 4; 10, 4.

² ch. 3, 5-9, 11, 14-16; ver. 8-10, 19, 20, 35.
Ex. 28, 18; ch. 1, 9, 13;
17, 3; 5, 21; Ep. 5, 2; Is.
42, 21; 1 Jn. 1, 3, 9, 12, 14;
15; 10, 12, 14, 1 Jn. 1;
7, 4, 9, 10; Re. 5, 9.

³ Ex. 12, 3, 5; ch. 3, 6.
7, 5, 6; ver. 28, 18; 1 Jn. 1, 29.
36; Re. 5, 6, 8, 9; Lu. 1, 35.
Is. 53, 7, 9; He. 7, 26, 27.
Pe. 2, 22, 24; 3, 18; 1, 18, 19.

⁴ ver. 25, 30; He. 2, 10;
1 Jn. 1, 19; Is. 42, 21; Ro. 1, 31; 12, 2; Co. 5, 21; 1 Pe. 2, 24; 3, 18; 1, 18, 19.

⁵ See ver. 31.
ch. i. vi.

⁶ ver. 20, 26, 30; ch. 5, 6, 10, 13, 17; 12, 8, 14, 18, 53; 1, 4, 9, 7; xvi. Nu. 15, 25; He. 7, 26, 27; 1, 3, 9, 12, 14; 1 Jn. 1, 3, 9, 12, 14; 15; 10, 12, 14, 1 Jn. 1; 7, 4, 9, 10; Re. 5, 6, 8, 9; 1 Pe. 1, 18, 19; 2, 22, 24; 3, 18; Col. 1, 14.

⁸ The forgiveness was what may be termed 'ceremonial'. The offender was released from the secular penalty annexed to the sin. The sinner was not thereby freed from guilt in the sight of God; but the sinner was directed typically to that one great sacrifice offered up for us, Christ, and by which he hath perfected for ever them that are sanctified.—P.

CHAP. V.

¹ ver. 15, 17.
Pr. 20, 24; Mat. 26, 63; 1 Ki. 8, 31.

² ch. 19, 8, 20, 37; he held a guilty partaker in the sin.

³ The reference here is not to one who has heard imprecation or blasphemy; but to one who has heard *false evidence* given, which he was capable of proving to be false, and yet has not contradicted it—has not offered himself as a witness—he bears guilt. P.—Our Lord, who, 'as a sheep before her shearers,' was dumb for a time, 'answered the high priest nothing.' Mat. 26, 62-64. But when the high-priest said, 'I adjure thee by the living God, thou art a Jew, thou art in obedience to this law, immediately replied: the voice of swearing, then, is the voice of him that administers the oath. By this righteous law, suppression of truth is sin.—C.

⁴ Nu. 16, 16; ch. 11, 8, 31, 39.

⁵ Ps. 19, 12; 1 Jn. 3, 20; 2 Co. 6, 17; 1 Ti. 5, 22; Ep. 5, 11.

⁶ The latter part of the verse should be translated: 'And if it be hidden from him, and he is unclean and guilty.' Our English version obscures the sense.—P.

⁷ ch. xii. xiii. xv.; 22, 13.

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¹ Rashly, 1 Sa. 14, 24, 25, 22; Mat. 14, 7, Ac. 23, 12; Ju. 11, 30, 31.

³ Habitual swearing begets such a fatal familiarity with an oath that men actually take God's name in vain without thought or recollection. Anger also prompts to threats or promises and oaths that pass as totally out of the memory as a storm passes from the sky, leaving no trace. Drunkenness produces similar recklessness and oblivion, with frequent circumstances of deep aggravation. These circumstances will account for the oaths and the possibility of its being *aid* from him by whom it was recklessly pronounced and lightly forgot. The law may, perhaps, also be intended to apply to cases where the execution of the oath is found impossible, and may, in that sense, be said to be *aid* from him.—C.

⁴ Nu. 5, 7, Pr. 28, 13; Je. 13, 13; Jos. 7, 19; 1 Jn. 1, 9; Ps. 3, 5.

⁵ ver. 14; ch. 6, 6; 14, 12, 19, 21, 22; 15, 33, 10.

⁶ The sins called *trespasses* are somewhat indefinite, but may generally be reduced to the heads of duties omitted, ch. 5, 1, ceremonial uncleanesses, ver. 2, 3, rash and inconsiderate vows, ver. 4, ignorance and infringement of typical rites, ver. 15, and frauds remediable by restitution, ch. 6, 2, 3, 4.

⁷ ch. 4, 28, 32; Ga. 4, 4; Ge. 3, 15; Is. 7, 14; Je. 31, 22; Ro. 8, 3.

⁸ See ch. 4, 35.

⁹ ch. 12, 8; 14, 21, 2; Co. 4, 12; Ja. 2, 5.

¹⁰ ch. 1, 14, 15; He. 7, 26; 1 Pe. 2, 22, 24; 2 Co. 5, 21.

¹¹ ver. 6. See ch. iv.

¹² ch. 1, 15; 1 Pe. 3, 18; Ro. 4, 25.

¹³ ch. 4, 25, 30; 34; He. 2, 10; 15, 42, 21.

¹⁴ ch. 4, 7, 18, 30, 34.

¹⁵ ch. 1, 14-17; Ep. 5, 2.

¹⁶ ver. 6, 13, 16; ch. 4, 20, 26, 31, 35; Ro. 5, 11; 1 Jn. 2, 2.

¹⁷ Five pints, Ex. 16, 18, 36.

¹⁸ ch. ii. Nu. vii. xv. Jn. 12, 24; 15, 4, 2.

¹⁹ ch. 2, 1. Nu. 5, 15; 15, 53, 2-10; Ps. 22, 1, 21; 69, 1-21.

²⁰ ch. 2, 9, 10, 15; 4, 35; Ps. 22, 13, 14; Jn. 12, 27; Mat. 26, 38, 39; Lu. 22, 44.

²¹ See ch. 4, 35.

²² ch. 2, 37, 9; Jn. 4, 34; 15, 53, 10, 12; 1 Co. 9, 13.

4 Or if a soul ¹swear, pronouncing with *his* lips to do evil, or to do good, whatsoever *it be* that a man shall pronounce with an oath, and it be hid from him; when he knoweth *of it*, then he shall be guilty in one of these.³

5 And it shall be, when he shall be guilty in one of these *things*, that he shall ⁴confess that he hath sinned in that *thing*.

6 And he shall bring his ⁵trespass-offering⁴ unto the LORD, for his sin which he hath sinned, a ⁶female from the flock, a lamb, or a kid of the goats, for a sin-offering: ⁷and the priest shall make an atonement for him concerning his sin.

7 ¶ And if ⁸he be not able to bring a lamb, then he shall bring, for his trespass which he hath committed, ⁹two turtle-doves, or two young pigeons, unto the LORD; one ¹⁰for a sin-offering, and the other for a burnt-offering.

8 And he shall bring them unto the priest, who shall offer *that* which *is* for the sin-offering first, and ¹¹wring off his head from his neck, but shall not divide *it* asunder.

9 And he shall ¹²sprinkle of the blood of the sin-offering upon the side of the altar; and ¹³the rest of the blood shall be wrung out at the bottom of the altar: *it is* a sin-offering.

10 And he shall ¹⁴offer the second *for* a burnt-offering, according to the manner: and the priest shall make an ¹⁵atonement for him for his sin which he hath sinned, and it shall be forgiven him.

11 ¶ But if he be not able to bring two turtle-doves, or two young pigeons; then he that sinned shall bring for his offering the ¹⁶tenth part of an ephah of ¹⁷fine flour for a sin-offering: he shall put ¹⁸no oil upon it, neither shall he put *any* frankincense thereon; for *it is* a sin-offering.

12 Then shall he bring it to the priest, and the priest shall take his handful of it, ¹⁹even a memorial thereof, and burn *it* on the altar, according to the offerings made by fire unto the LORD; *it is* a sin-offering.

13 And²⁰ the priest shall make an atonement for him, as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and ²¹the remnant shall be the priest's, as a meat-offering.

14 ¶ And the LORD spake unto ²²Moses, saying,

15 If a soul commit a trespass, and sin

REFLECTIONS.—In these offerings Jesus is yet represented as the strong and patient fatling; as the Lamb of God, and yet in the likeness of sinful flesh; laden with my awful transgressions, and suffering because thereof in his whole man, but chiefly in his soul, that I through him may obtain forgiveness. While I here discover how sin is aggravated, according to the station or number of the offenders, let me especially reflect how criminal and odious that must be which cannot be remitted without shedding of blood—the blood of God! how tremendous the justice of God that can by no means clear the guilty! Let me, with

the priests, never attempt to gain pleasure or profit by my sins, but whenever I find myself guilty of evil, let there be an immediate application to Jesus, as made sin for me, that I might be made the righteousness of God in him.

CHAPTER V. REFLECTIONS.—How necessary is it to have a particular sight and sense of our sins! It therefore becomes us to keep a universal guard over all the powers of our soul and members of our body; and over none more than our tongue. Grievous is the crime of robbing God and his ministers! And how-

ever mortifying, an honest restitution is necessary. Nor have we any reason to believe our crime pardoned while we retain the wages of unrighteousness; for all sin is unsavoury to the truly penitent soul. But bless the Lord, O my soul, that the oblation of Jesus Christ, the Lamb of God—of Jesus, the corn of wheat—suits every trespass which I can be guilty of! Bless him that herein provision is made for the vilest sinner of mankind, and the poorest mortal upon earth; and that poverty is no bar in our way to heaven through him, nor our access to the God of heaven. Meanwhile, let me take heed to my ways that I sin not with my

through^d ignorance⁴ in the holy things of the LORD; then he shall bring for his trespass unto the LORD a *ram without blemish out of the flocks, ^fwith thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass-offering.

16 And^g he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass-offering, and it shall be forgiven him.

17 ¶ And^h if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the LORD; though he wistⁱ it not, yet is he guilty, and shall bear his iniquity.⁵

18 And he shall bring a *ram without blemish out of the flock, with thy estimation, for a trespass-offering, unto the priest: and the priest shall make an atonement for him concerning his ignorance wherein he erred and wistⁱ it not, and it shall be forgiven him.

19 It is a ^mtrespass-offering: he hath certainly trespassed against the LORD.

CHAPTER VI.

1 The trespass-offering for sins done wittingly. 8 The law of the burnt-offering, 14 and of the meat-offering. 19 The offering at the consecration of a priest. 24 The law of the sin-offering.

AND the LORD spake unto Moses, saying,

2 If a soul *sin, and commit a ^btrespass against the LORD, and ^clie unto his neighbour in that which was delivered him to keep, or in fellowship,¹ or in a thing taken away by violence, or hath deceived his neighbour;

3 Or have found that which was ^dlost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein;

4 Then^e it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found,

5 Or all that about which he hath sworn falsely; he shall even ^frestore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his ^gtrespass-offering.³

6 And he shall bring his ^htrespass-offering unto the LORD, a ram without blemish out of the flock, with thy estimation, for a trespass-offering, unto the priest.

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d ch. 4. 2, 13, 22, 27; ver. 17, 1. 11. 13. Mat. 22. 29. He. 5. 29-7.

4 Ignorance in the holy things. — As neglecting, through ignorance, to redeem the first-born, or neglecting to offer the required sacrifices, or eating what was ceremonially forbidden, and the like.—C.

e ch. 22. 14, 16. Ex. 29. 1. ver. 18. 1. 12. 5, 6.

f ch. 27. 8, 12-18, 54, 51, 24. Nu. 5. 7.

g ch. 22. 14, 16. Ex. 29. 1. ver. 18. 1. 12. 5, 6.

h ch. 27. 8, 12-18, 54, 51, 24. Nu. 5. 7.

i ch. 27. 8, 12-18, 54, 51, 24. Nu. 5. 7.

A See ver. 15.

f Ps. 19. 13. Lu. 12. 48. He. 5. 2.

5 Heb. and knoweth not and becometh guilty and beareth his sin. It is, of course, implied that he is in some way made acquainted with his sin.—P.

A ver. 15. Ex. 29. 1. ch. 6. 6. 1. 12. 5, 6. Ze. 13. 7. Ps. 80. 17.

f ch. 1. 4. 4. 20, 26, 31, 35, 6. 7. 12. 8. 14. 18. Nu. 15. 25.

m ver. 6, 7, 15, 16; ch. 6. 5, 6, 7, 1. 7. 14. 12-14, 21, 25, 31. 13. 33. 10. He. 10. 12, 13. 1. 12. 1. 7. 2. Co. 5. 21. Ro. 4. 25. 1 Pe. 3. 18.

CHAP. VI.

a Wittingly, not as in ch. 5. 2, 15, 17; or presumptuously, Nu. 15. 30, 31.

b Nu. 5. 6. Ac. 5. 4. Ge. 20. 6. 2. Sa. 12. 9.

c ch. 19. 11. Ju. 9. 25. Lu. 10. 8.

1 Or, in dealing; Heb. putting of the hand.

d Ex. 23. 4. De. 22. 2.

e ch. 5. 16; 22. 14. Ex. 22. 1-9. Nu. 5. 7, 8. Lu. 19. 8. Eze. 18. 7, 12, 16, 18.

f ch. 5. 16. Nu. 5. 7, 8. Mat. 5. 23. Lu. 19. 8. See Ex. 22. 1-9.

g Or, in the day of his being found guilty; Heb. in the day of his trespass.

h That is, fraud was punished with repayment of the principal and twenty per cent. additional fine. Would that Christian legislators would carefully study the principles of the divine jurisprudence! How many enactments of insufficient or undue severity—how many fruitless expedients and experiments of human wisdom—would be superseded by those simple and efficacious laws which were revealed and enacted by the wisdom and authority of God!—C.

i ch. 5. 15, 18. 1. 12. 29. 15. 53. 4. 5. 7, 10, 12.

A.M. 2514. B.C. 1490.

A See ch. 4. 20, 26, 31, 35; 5. 6, 10, 13, 18; 12. 8; 13. 1, 4, 10, 13, 18; He. 1. 3, 14; 15. 10, 12. Ro. 8. 1, 3, 4, 32-34.

f ch. 1. Ex. 29. 38-42. Nu. XXVIII. XXXI.

A ver. 12, 13.

4 In this passage more specific instructions are given to the priests regarding the daily sacrifice and oblation offered up for the people. In Ex. 29. 38-42 general directions are given about the two lambs, and the amount of the meat and drink offerings; here the priests are minutely instructed how to present them. The sacrifices were to be so cut up, arranged, and tended, that the evening sacrifice should burn all night, and the morning sacrifice all day.—P.

f Ex. 28. 40, 41, 43. ch. 16. 4. 12. 44, 17, 18. Ro. 8. 3. He. 9. 8.

m ch. 1. Ps. 22. 13, 14. 15. 53. 10. Mat. 26. 38. 1. 12. 27.

n Eze. 44. 19. ch. 4. 12, 21; 14. 40, 41; 18. 27. He. 13. 11. 1. 12. 1. 13. 14.

6 The ashes, the remnants of the accepted sacrifice, were carried by the priest having put off his sacred garments, and deposited in a clean place. This direction pointed to Christ, who having put off his garment of flesh, was laid in a new tomb, wherein was never man laid, 1. 19. 41.—C.

o ver. 9, 13, 14, 22. Lu. 22. 44. Zec. 13. 7. He. 9. 14. Col. 1. 20. 15. 13, 14.

p ch. 1. 8, 9, 12, 13, 17.

q See ch. 3. 3-5, 9-11, 14, 16.

r ver. 9, 12. 15. 33. 14. 1. 17. 10. Ro. 14. 10, 11. Mar. 9. 43-49.

6 This fire represents love, zeal, devotedness, which the believer should ever permit to fall low or expire, Re. 2. 4, 5; 3. 2.—C.

s ch. 2. 1-11. Nu. 15. 4-9. 1. 6. 32-38. Ga. 2. 20.

t ch. 2. 3. Nu. 18. 9, 10. 1. 6. 33-35. Ga. 2. 20. Ep. 3. 19. 1. Co. 9. 13, 14.

u Ex. 12. 8. 1. Co. 5. 8.

x ch. 3. 10, 12, 13, 15; 7. 6, 24. 9. ver. 21.

y ch. 2. 1. 1. Pe. 2. 22.

z Nu. 18. 9, 10.

a Ex. 29. 37. ch. 2. 3. 10; ver. 29; ch. 7. 1, 6, 7; 21. 22. He. 7. 26. Lu. 1. 35. 1. Pe. 2. 22. Co. 5. 21.

b Ex. 29. 33. ver. 29. ch. 7. 6, 24. 9. 22. 4. 7. 10. 12. 13. 1. 6. 33-35. Ga. 2. 20. 1. Pe. 2. 22. Co. 5. 21.

c Ex. 29. 37. ver. 27; ch. 22. 4. 6. Ex. 2. 63.

7 Every one who handles them, offers them upon the altar, or partakes of such portions of them as are permitted to be eaten, must be holy; i.e. he must be ceremonially clean, and officially set apart and sanctified to the priestly office.—P.

d See ch. 1. 1. Ex. 25. 20. Nu. 12. 8. He. 1. 1. Re. 1. 1.

7 And^a the priest shall make an atonement for him before the LORD; and it shall be forgiven him for any thing of all that he hath done in trespassing therein.

8 ¶ And the LORD spake unto Moses, saying, 9 Command Aaron and his sons, saying, This is the law of the ^bburnt-offering: It is the burnt-offering, ^cbecause of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it.⁴

10 And the priest shall put on his ^dlinen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath ^econsumed with the burnt-offering on the altar, and he shall put them beside the altar.

11 And he shall ^fput off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place.⁵

12 And the ^gfire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and ^hlay the burnt-offering in order upon it; and he ⁱshall burn thereon the fat of the peace-offerings.

13 The ^jfire shall ever be burning upon the altar; it shall never go out.⁶

14 ¶ And^k this is the law of the meat-offering: The sons of Aaron shall offer it before the LORD before the altar.

15 And he shall take of it his handful, of the flour of the meat-offering, and of the oil thereof, and all the frankincense which is upon the meat-offering, and shall burn ^lit upon the altar for a sweet savour, *even* the memorial of it, unto the LORD.

16 And the ^mremainder thereof shall Aaron and his sons eat: with ⁿunleavened bread shall it be eaten ^oin the holy place; in the court of the tabernacle of the congregation they shall eat it.

17 It shall not be ^pbaken with leaven: ^qI have given it *unto them* for their portion of my offerings made by fire; it is ^rmost holy, as is the sin-offering, and as the trespass-offering.

18 All the ^smales among the children of Aaron shall eat of it. *It shall be* a statute for ever in your generations concerning the offerings of the LORD made by fire; ^tevery one that toucheth them shall be holy.⁷

19 ¶ And^u the LORD spake unto Moses, saying,

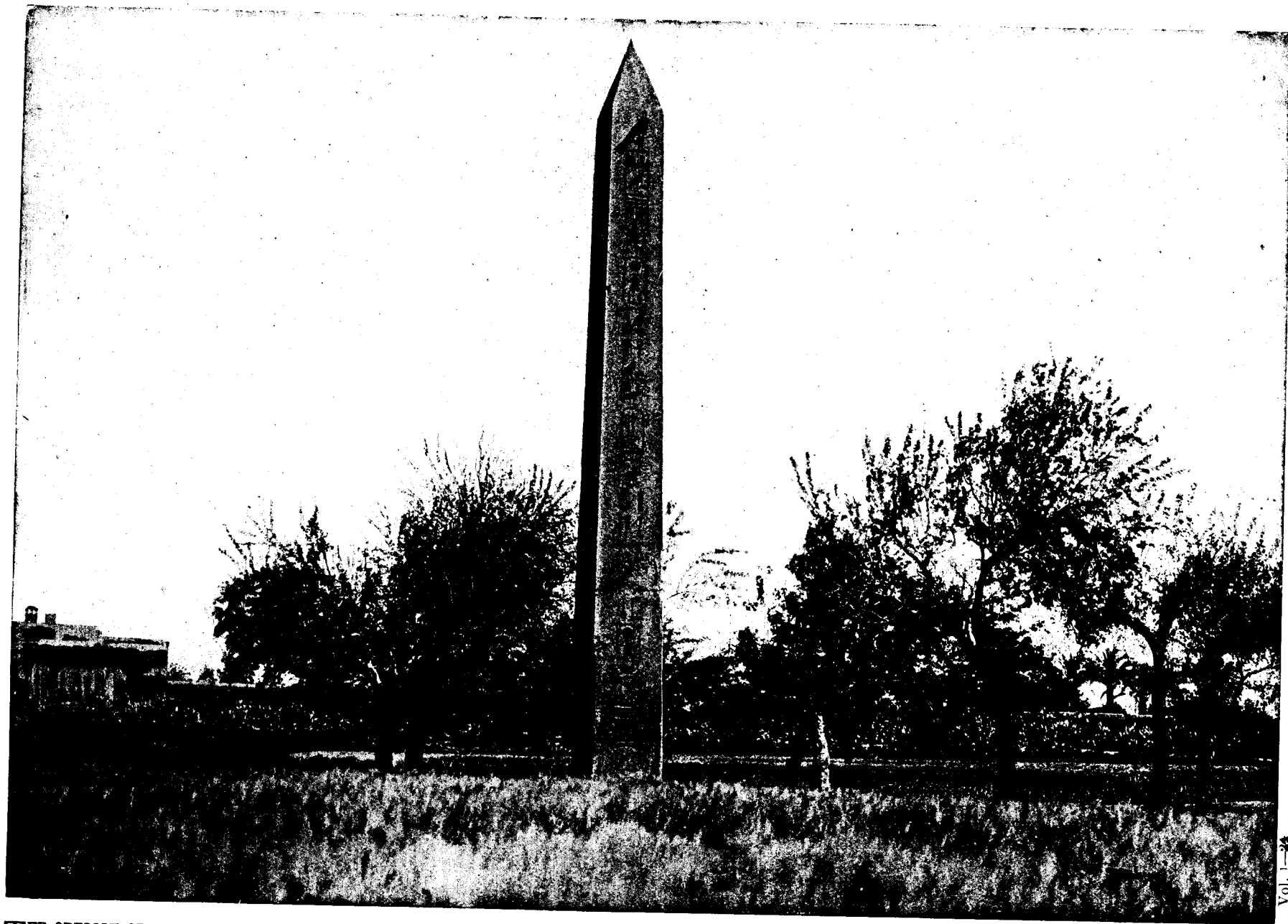
heart, my hand, or my tongue, since nothing less than the sacrifice of Christ makes possible the pardon of sin.

CHAPTER VI. [Ver. 28. Jesus, who 'bare our sins in his own body on the tree,' said of himself, 'This is my body which is broken for you'; but while the body was broken, being 'crucified through weakness,' 2 Co. 13. 4, the *spirit*, represented by the strength and durability of the brass, was 'made perfect through suffering,' He. 2. 10, was 'declared to be the Son of God

with power, according to the spirit of holiness by the resurrection from the dead,' Ro. 1. 4. C.]

REFLECTIONS.—Behold the criminal and odious nature of dishonesty in God's sight! No forgiveness thereof, even through the blood of Jesus, is to be expected but in the way of restoring that which hath been unjustly acquired. While, therefore, I take heed to put far away my corruptions, and to put due honour upon the ordinances of God, let love to him perpetually burn in my heart, as the effect of his everlasting love to me; nor let any human invention be ever mixed

with my worship of him. The Lord's ministers should be always duly, though not nicely, supported. But let them never expect profit or subsistence by their sins, or attempt to pardon them: let the whole guilt thereof be pardoned by Jesus, who finished transgression and made an end of sin; and let them gratefully serve him as their great High-priest. While I perceive the insufficiency of these legal oblations, which even produced and transmitted uncleanness, I would reverence the blood of my Redeemer, and hope that, when my earthly tabernacle shall be dissolved, by the gracious



THE OBELISK OF HELIOPOLIS—WHERE MOSES WAS EDUCATED. [LEVITICUS, vi: 1.]—We give here a picture of the obelisk at Heliopolis, because it stands amid the ruins of the ancient city of On, where Moses was educated. This obelisk stood in front of the Temple of the Sun. This was erected about 2400 years before Christ by Usertsen I. It is 62 feet 4 inches high above the level of the ground; 66 feet 6 inches

above the pavement. It is built of red rose granite. The inscription on the obelisk of Heliopolis is translated in part as follows: "The horus of the sun. The life for those who are born. The king of the upper and lower land. Kheper-ka-Ra. The lord of the double crown. The life for those who are born. The sun of the Sun God. Ra-Usertsen. The friend of the spirits of On ever living. The garden of Horus. The life for those who are born. The gracious God."

20 This *is* the offering of Aaron, and of his sons, which they shall offer unto the LORD in the day when he is anointed; the *tenth* part of an ephah of fine flour for *a* meat-offering perpetual, half of it in the morning, and half thereof at night.

21 In a *pan* it shall be made with oil; *and when it is* baked, thou shalt bring it in: *and the baked pieces* of the meat-offering shalt thou offer *for* a sweet savour unto the LORD.

22 And the priest of his sons, that is *anointed* in his stead, shall offer it: *it is* a statute for ever unto the LORD; it shall be *wholly* burnt:

23 For every meat-offering for the priest shall be *wholly* burnt; it shall not be eaten.⁸

24 ¶ And the LORD spake unto Moses, saying,

25 Speak unto Aaron, and to his sons, saying, *This is* the law of the sin-offering: In the place where the burnt-offering is killed shall the sin-offering be killed before the LORD: *it is* most holy.

26 The *priest* that offereth it for sin shall eat it; *in* the holy place shall it be eaten, in the court of the tabernacle of the congregation.

27 Whatsoever⁹ shall touch the flesh thereof shall be holy; and when there is sprinkled of the blood thereof upon any garment, thou shalt wash⁷ that whereon it was sprinkled in the holy place.

28 But⁸ the earthen vessel wherein it is sodden shall be broken; and if it be sodden in a brazen pot, it shall be both scoured and rinsed in water.

29 All¹ the males among the priests shall eat thereof: it is most holy.

30 And no *sin-offering*,⁹ whereof *any* of the blood is brought into the tabernacle of the congregation, to reconcile *within* in the holy place, shall be eaten; it shall be burnt in the fire.¹

CHAPTER VII.

¹ The law of the trespass-offering, 11 and of the peace-offering, 12 whether it be for a thanksgiving, 16 or a vow, or a freewill-offering. 22 The fat and the blood are forbidden to be eaten. 28 The priests' portion in the peace-offerings.

LIKEWISE this *is* the *law* of the trespass-offering: *it is* most holy.

2 In the *place* where they kill the burnt-offering shall they kill the trespass-offering: and the blood thereof shall he *sprinkle* round about upon the altar.

3 And he shall offer of it *all* the fat thereof; the rump,¹ and the fat that covereth the inwards,

4 And the two kidneys, and the fat that is on them, which *is* by the flanks, and the caul

A.M. 2514. B.C. 1490.

Ex. xxix. ch. viii. ix.

Ex. 16. 18. 36. ch. 5. 11. five pints.

Ex. 29. 35. 39. This was offered every day along with the daily meat-offering for the Jewish nation, He. 7. 27.

ch. 2. 5. 7.

7 Perhaps six cakes in the morning, and other six at night.

See ch. 1. 9; 2. 3. 9.

ch. 4. 3. to be his successor.

Ex. 29. 15. 18. Mat. 20. 28. Da. 9. 26.

8 Priests never got the priests' share of their own offerings; at least of such as were offered for the high priest. (Of other meat-offerings, a memorial was burned, the rest was eaten by the priests, ch. 2. 2; 10. 16. The meat-offering for the priest was wholly burnt, wholly offered to God, thus shadowing out the completeness of the offering of Christ, and his bodily resurrection and ascension into glory, Ac. 2. 27, 28.—C.)

ch. 1. 3. 5. 11; 4. 4. 14. 24. 29. 35. Mat. 16. 21; 20. 18. xxvi. xxvii.

See ver. 17, 18, 29; ch. 7. 1, 6, 7.

ch. 21. 22; 10. 17. Ex. 44. 29. Ex. 29. 33. Nu. 18. 9. 10. Ho. 4. 8. Ga. 2. 20. Jn. 6. 53. 57.

See ver. 16.

ver. 18, 26; ch. 23. 7. Ex. 29. 37.

ch. 11. 33; 15. 12. Nu. 31. 23. He. 9. 10, 11. 2 Co. 5. 1-7.

See ver. 17, 18. Ex. 29. 33.

ch. 4. 3-21; 16. 11-17. He. 9. 9; 15. 10. 1-14; 13. 11.

9 But no sin-offering, &c. As directed in ch. 4. 3. sq. the role of a sacrifice offered for sin was to be burned.—P.

1 That food which is not eaten, cannot remove hunger, or sustain the body, and herein we see shadowed out the inefficacy of the blood of bulls and of goats 'to make him that does the service perfect, as pertaining to the conscience,' and leads us to that 'blood of purging' that alone can 'purge the conscience from dead works to serve the living God,' He. 9. 14.—C.

CHAP. VII.

ch. 5. 1-19; 6. 1-7; 14. 13; 21. 22. 1 Pe. 2. 22.

ch. 6. 17, 25, 29; 21. 22.

ch. 1. 3, 5, 11; 6. 3; 4. 24. 29. 33. Mat. 20. 18; 19. 16. 21; xxvi. xxvii.

ch. 1. 5, 15; 2. 8, 13. with ch. 4. 7, 18, 25, 30. 34; 9. Jn. 17. 19. He. 2. 10. 15. 42. 21. 2 Co. 5. 19.

ch. 3. 3-5. 7. 4. 8, 9. Ex. 29. 13. Je. 4. 14; 30. 21. Ps. 8. 11. 6. 10. 15. 53. 10. Tit. 2. 14. Fr. 23. 26.

1 The tail. See note on ch. 3. 9.—P.

A.M. 2514. B.C. 1490.

ch. 3. 5. 11. 16; 4. 26. 37. 38; 1. 9, 13; 5. 12; 6. 12. Lu. 24. 26.

Mat. 23. 19; 3. 17. He. 13. 13. 2. 14. Ep. 1. 6. 1 Pe. 5. 5.

ch. 6. 16. 18. 26. 29; 14. 13; 21. 22; 24. 7. Nu. 18. 9, 10.

See ver. 1.

ch. 6. 26. 20. 2 Co. 5. 21. Is. 53. 10-12. 1 Pe. 2. 24; 18. 1. 18. 19. Phil. 2. 6. 3. 1. Lu. 24. 26. Jn. 17. 4. 6.

Ge. 3. 21. Ro. 13. 13. 14. Phil. 3. 9.

ch. 2. 2, 5, 6, 9; 5. 11. Is. 53. 10. 1 Co. 15. 58; 9. 7. Ga. 6. 6.

Ex. 16. 18. Col. 2. 10; 2. 11. 1 Co. 1. 30; 3. 21. Ro. 8. 30-33.

ch. 1. 1-16; 22. 18, 21. 29. De. 18. 3. Ge. 28. 20.

ch. 22. 29. Ps. 50. 14; 116. 17. 1 Ki. 8. 63. 2 Ch. 29. 31; 33. 16.

3 This was a thank-offering made as a token of gratitude for some signal divine favour; and leavened bread was permitted, because it was commonly used at social feasts, and this offering was the 'spontaneous expression of pious devotion.'—P.

ch. 2. 4; 6. 21. Nu. 6. 15. 1 Co. 5. 8. 1 Pe. 2. 1. 2. 1 Co. 7. 1. Lu. 1. 74; 7. 5.

ch. 23. 17. Mat. 13. 33. 1 Co. 10. 31, 32.

8 From the institution of the passover, Ex. xii., heaven has lain under interdict. Why then is leavened bread admitted, nay prescribed, in peace-offerings and thanksgivings? (1) To show that 'every creature to God is good, if it be received with thanksgivings; for it is sanctified by the word and prayer.' 1 Ti. 4. 4, 5; 1 Co. 10. 23, 30. (2) To exhibit a practical illustration of the principle that, 'not that which goeth into the mouth defileth the man, but that which cometh out of the mouth (if coming from an unregenerated heart) this defileth the man,' Mat. 15. 11.—C.

Ex. 29. 27. Nu. 15. 20; 18. 9, 11, 19, 29-31.

ch. 6. 17, 26; 10. 14. 25; ver. 8, 13.

ch. 19. 6-8; 22. 30; 8. 13, 22. Ex. 12. 10; 16. 19. Eccl. 10. 2 Co. 6. 2. Fr. 27. 1. He. 3. 7, 13.

Nu. 30. 2. ch. 22. 33; 19. 5-7; 27. 9.

4 A votive offering.—P.

Ge. 28. 4. Ex. 19. 11. 1 Co. 15. 3. 4. Ro. 6. 3. 4. 1 Co. 10. 16. lest it should putrefy, become contemptible, or be used superstitiously, &c.

5 When thou vowest a vow, defer not to pay it. Ec. 5. 4. Accordingly, no part of the sacrifice was to remain in any case, till the third day, clearly typifying the body of Christ, 'which was not to be suffered 'to see corruption,' Ac. 2. 27, and was to be raised on the third day, Mat. 16. 21.—C.

Nu. 18. 27. ch. 19. 7. 8. 15. 1. 16. 4. 16. Ge. 4. 5. It shall not avail him for good.

See ch. 5. 1. Pr. 5. 22. 9. 12. Ge. 4. 13. Ro. 2. 8, 9.

that *is* above the liver, with the kidneys, it shall he take away.

5 And the priest shall *burn* them *upon* the altar *for* an offering made by fire unto the LORD: *it is* a trespass-offering.

6 Every¹ male among the priests shall eat thereof; it shall be eaten in the holy place: *it is* most holy.

7 As the *sin-offering is*, so *is* the trespass-offering; *there is* one law for them: the priest that maketh atonement therewith shall have *it*.

8 And the priest that offereth any man's burnt-offering, *even* the priest shall have to himself the *skin* of the burnt-offering which he hath offered.

9 And all *the* meat-offering that is baked in the oven, and all that is dressed in the frying-pan, and in the pan, shall be the priest's that offereth it.

10 And every meat-offering mingled with oil, and dry, shall all the sons of Aaron have, *one as much* as another.

11 ¶ And this *is* the *law* of the sacrifice of peace-offerings, which he shall offer unto the LORD:

12 If he offer it *for* a thanksgiving,² then he shall offer with the sacrifice of thanksgiving *unleavened* cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour fried.

13 Besides the cakes, he shall offer *for* his offering *leavened* bread with the sacrifice of thanksgiving of his peace-offerings.³

14 And of it he shall offer one out of the whole oblation *for* an *heave-offering* unto the LORD, *and* it shall *be* the priest's that sprinkleth the blood of the peace-offerings.

15 And the flesh of the sacrifice of his peace-offerings for thanksgiving shall be eaten *the* same day that it is offered; he shall not leave any of it until the morning.

16 But if the sacrifice of his offering *be* a *vow*,⁴ or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice; and on the morrow also the remainder of it shall be eaten.

17 But the remainder of the flesh of the sacrifice on the *third* day shall be burnt with fire.

18 And if *any* of the flesh of the sacrifice of his peace-offerings be eaten at all on the third day,⁵ it *shall* not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it *shall* bear his iniquity.

application thereof, I shall be presented without spot or wrinkle, or any such thing, in the presence of his heavenly Father.

CHAPTER VII. Ver. 13. (1) The prohibition of leaven, in ch. 2. 11, related only to things burnt

upon the altar; but he did not prohibit the offering of leavened bread for the priest's food. (2) This was a thank-offering to God for blessings, of which leavened bread was one. And it might denote that God rejects not the grateful services of his people, though tainted and mingled with corruption.

Ver. 15. This intimated that Christ and his grace should be received without delay, and with thanksgiving speedily returned; and it also prompted them to invite the poor, or strangers, to share in the entertainment.

Ver. 30. [The offerer must bring the offering with

19 And the flesh ^bthat toucheth any unclean ~~thing~~ shall not be eaten, it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.

20 But the soul that eateth of the flesh of the sacrifice of peace-offerings that *pertain* unto the LORD, having his uncleanness upon him, even that soul shall ^cbe cut off from his people.

21 Moreover, ^dthe soul that shall touch any unclean *thing*, as the uncleanness of man, or any unclean beast, or any abominable unclean *thing*, and eat of the flesh of the sacrifice of peace-offerings which *pertain* unto the LORD, even that soul shall be cut off from his people.

22 ¶ And the LORD spake unto Moses, saying,

23 Speak unto the children of Israel, saying, Ye ^eshall eat no manner of fat, of ox, or of sheep, or of goat.

24 And the fat of the beast that ^fdieth of itself, and the fat of that which is torn with beasts, may be used in any other use; but ye shall in no wise eat of it.

25 For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the LORD, even the soul that eateth *it* shall be ^gcut off from his people.

26 Moreover, ^hye shall eat no manner of blood, ⁱwhether it be of fowl or of beast, in any of your dwellings.

27 Whatsoever soul *it be* that eateth any manner of blood, even that soul shall be cut off from his people.

28 ¶ And the LORD spake unto Moses, saying,

29 Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace-offerings unto the LORD, shall ^jbring his oblation unto the LORD of the sacrifice of his peace-offerings.

30 His own hands shall bring the offerings of the LORD made by fire; the fat with the breast, it shall he bring, that ^kthe breast may be waved ^lfor a wave-offering ^mbefore the LORD.

31 And the priest shall burn the ⁿfat upon the altar; but the breast shall be Aaron's and his sons'.

32 And the right shoulder shall ye give unto the priest ^ofor an ^pheave-offering of the sacrifices of your peace-offerings.

33 He among the sons of Aaron, that offereth

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ch. 22.2-15; xi. xiii. xv. Nu. xix. Ex. 17.14. 1 Co. ii. 27-29. He. 10. 29.31. Ps. 68.21.

See ver. 21, 25, 29. Shall be excommunicated from the Jewish church, if not deprived of life.

ch. ii. xiv. De. xiv. Nu. xix. Ep. 5.7, 11. 2 Co. 1.14-17.

ch. 16.17; 4. 8-10; 17.6. De. 32.38. 1 Sa. 2. 15.17. ver. 24.25. Ep. 1. 715.26. He. 10.10-14.

ch. 17.15; 22. 8. Ex. 22.31. De. 14.21. Eccl. 4. 14.44.31.

De. 17. 14. ver. 20. 21. ch. 17. 14. Ro. 9. 31.32.10.3. He. 10.29.

It is clear (1) That only the fat of such animals as were permitted to be eaten in sacrifice was forbidden. The fat of other clean beasts might be eaten.

That when the Israelites entered Canaan, and when the slaughter of animals was permitted in every part of the country for the purposes of food, there is nothing in this command to prevent the eating of fat.

Those portions of the fat which are mixed with the ordinary flesh are not prohibited.

Ge. 9.4. ch. 3.17.17. 10. 12. 14. De. 12.16.23; 15. 23. 1 Sa. 14. 33. 34. Ac. 15.29.

That fat and blood represented the precious life-giving obedience and sufferings of Christ.

The command against the use of blood is absolute and universal.

ch. iii. 22.29. Ps. 40. 7.5; 10.3.

ver. 32-34. Ex. 20. 24.28. ch. 3. 5.8.27.19. 21; 10.14.15.

The offerer was required with his own hands to bring these parts of the sacrifice to the priest; that the oblation of them might appear his own voluntary action. The breast (which seems to have included the whole of what is at present, in cutting up slaughtered animals, divided into the two breasts) having been solemnly waved to and fro, as devoted to God, was eaten by the priests in general; but the right shoulder, having been heaved upwards, as in like manner given to the LORD, was the perquisite of the officiating priest.

According to Jewish tradition the ceremony of 'waving' was as follows: The priest laid the portion on the hands of the offerer, and then placed his own hands beneath, and moved the hands of the offerer forward, toward the altar, to indicate the dedication of the piece to God; then backward, to indicate the giving of it back again for the use of the priests.

ch. 3.3-5. 9-11. 16. See ver. 5. Ps. 22.13.14. 15.5.10. Phi. 3.10. Ro. 6.3.4. Pr. 23.26.

Ex. 29. 17. Pr. 15. 24. Phi. 3.20. Ja. 1.17.

A.M. 2514. B.C. 1490.

ch. 10. 14. 15. Nu. 18.18. De. 18.3. Ex. 29. 22-28. Is. 53.10. Jo. 3. 35.53-58. Lu. 2.20. Phi. 3.9.10.1 Co. 9.13.14.

Ex. xix. ch. vii. Is. 10.2. 31.2. 40.1. Jn. 3. 34.1 Jn. 2.20-27.

This is the portion of Aaron, and the portion of his sons. The word translated 'anointing' signifies 'a part measured off,' a select portion, the reference being to the wave-breast and the heave-shoulder.

ch. 6.16-18.26; ver. 6-9. 14.30.32.34; ch. 10. 12-15. Ex. 29.26-33. Nu. xvi. De. 18.3.4.

ch. i-vii. Ex. xxix. Nu. xviii. xxix. 2-12.

He. 10.1-14. Is. 53. 2-12.

The word rendered *oblation* is a general name for all sorts of offerings or oblations to God. The root of the word is *karab*, to approach or bring near; and the term therefore denotes anything brought nigh to be offered or dedicated to God, to whom also the offerer himself was, as it were, brought nigh, having access in the way appointed by the law. The comprehensive term is thus very appropriately introduced here at the conclusion of the account of the different offerings and sacrifices.

CHAP. VIII.

The appointment and mode of the consecration of Aaron and his sons was given some time before we have it related in Ex. xix. but the actual consecration was delayed till now, when all was prepared.

See Ex. xxviii. xxix.

Ex. 30.24.29.

ver. 18.22.26.

The Hebrew word translated 'congregation' signifies a select body of representatives, not the whole people, for which another word was employed. The expression 'assembled' is unknown; but it may not have been there is nothing in the original of this passage to prove that it was so, though a few hundreds.

ch. 1. 3. Ex. 29.4. Mat. 20.18; xxv. xxvii.

ver. 9. 13. 17.21.29. 35. Ex. 39.42.43. De. 17. 32; 12.32. Mat. 28.20. Is. 8.20. Ps. 119.4-6.11.5.

Ex. 29.4-37.

Ex. 29.4. Jn. 17.17. 10. Re. 1.5.6. He. 10.22. Tit. 3.5.

Ex. 29.5; 8.4. 1 Ti. 2.5. He. 9.15.

the blood of the peace-offerings and the fat, shall have the ^qright shoulder for *his* part.

34 For the wave-breast and the heave-shoulder have I taken of the children of Israel from off the sacrifices of their peace-offerings, and have given them unto Aaron the priest, and unto his sons, by a statute for ever, from among the children of Israel.

35 ¶ This *is the portion* of the ^ranointing of Aaron, and of the anointing of his sons, ^sout of the offerings of the LORD made by fire, in the day *when* he presented them to minister unto the LORD in the priest's office;

36 Which ^tthe LORD commanded to be given them of the children of Israel, in the day that he anointed them, ^uby a statute for ever throughout their generations.

37 This ^vis the law of the burnt-offering, of the meat-offering, and of the sin-offering, and of the trespass-offering, and of the consecrations, and of the sacrifice of the peace-offerings,

38 Which the LORD commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their ^woblations ^xunto the LORD, in the wilderness of Sinai.

CHAPTER VIII.

1 Moses consecrateth Aaron and his sons. 14 Their sin-offering. 18 Their burnt-offering. 22 The ram of consecration. 31 The place and time of their consecration.

And the LORD spake unto Moses, saying,

2 Take Aaron, and his sons ^ywith him, and ^zthe garments, and ^athe anointing oil, and a bullock for the sin-offering, and ^btwo rams, and a basket of unleavened bread;

3 And gather thou all the congregation ^ctogether unto the ^ddoor of the tabernacle of the congregation.

4 And Moses did ^eas the LORD commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation.

5 And Moses said unto the congregation, ^fThis *is* the thing which the LORD commanded to be done.

6 And Moses brought Aaron and his sons, ^gand washed them with water.

7 And ^hhe put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound *it* unto him therewith.

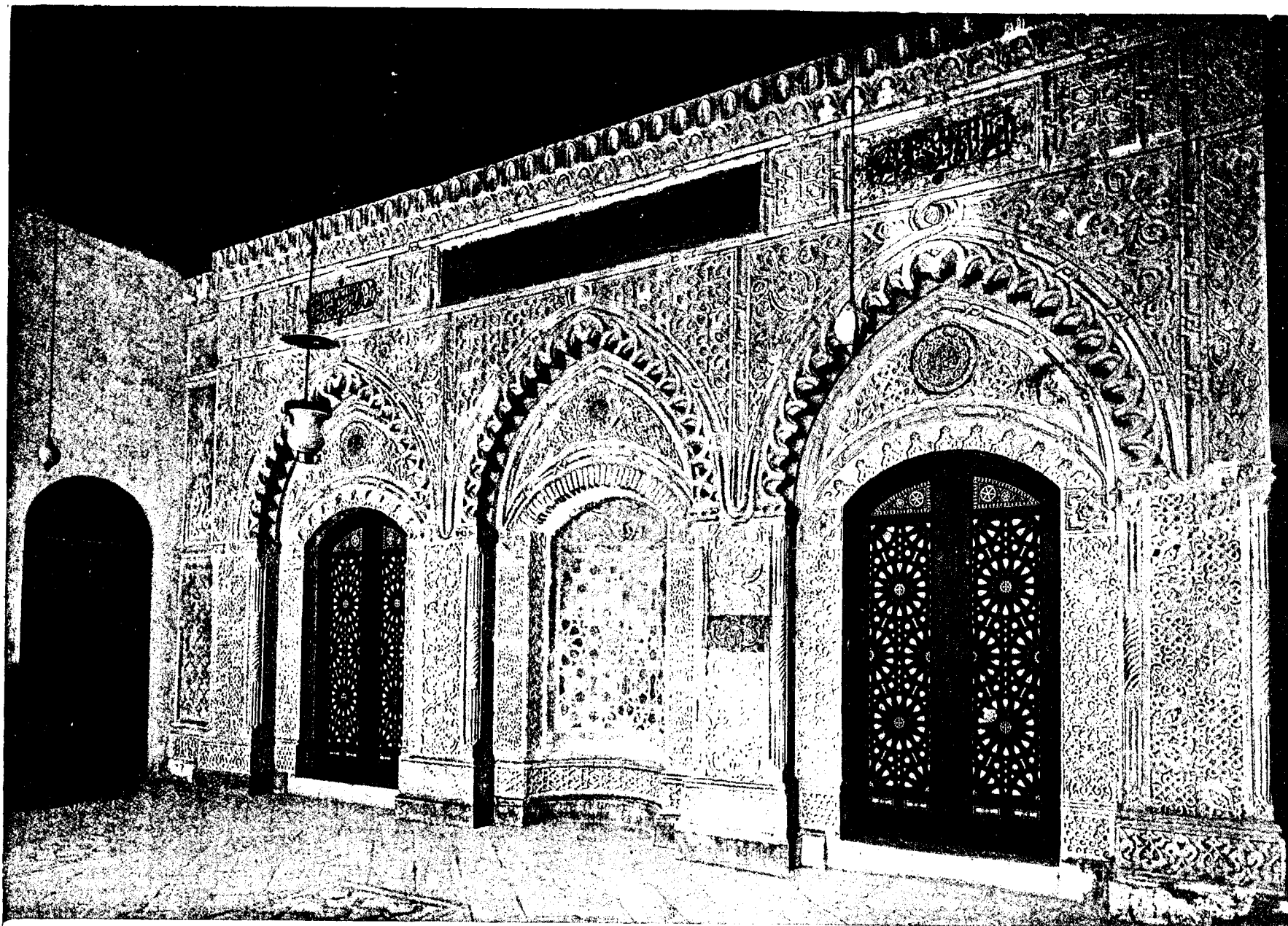
his own hands. The priest cannot bring it as his superior; nor his friend as his equal; nor his servant as his inferior. This points to the fact that none but Christ can offer the sacrifice of reconciliation; and that religion, or faith, repentance, holiness, is a *personal* concern between God and every man's own soul; of repentance, a bitterness which the world knoweth not; and of hope, a joy with which a stranger intermeddeth not. See Pr. 14. 10. C.]

Ver. 38. [Thanksgivings in the wilderness? Why are they not reserved exclusively for Canaan? Is not liberty, the liberty of the Son, abundant compensation for want of a 'continuing city?' Is not manna a sufficient substitute for 'milk and honey?' Whatever be

your lot, 'rejoice in the Lord, O ye righteous, for praise is comely for the upright,' Ps. 33. 1. C.]

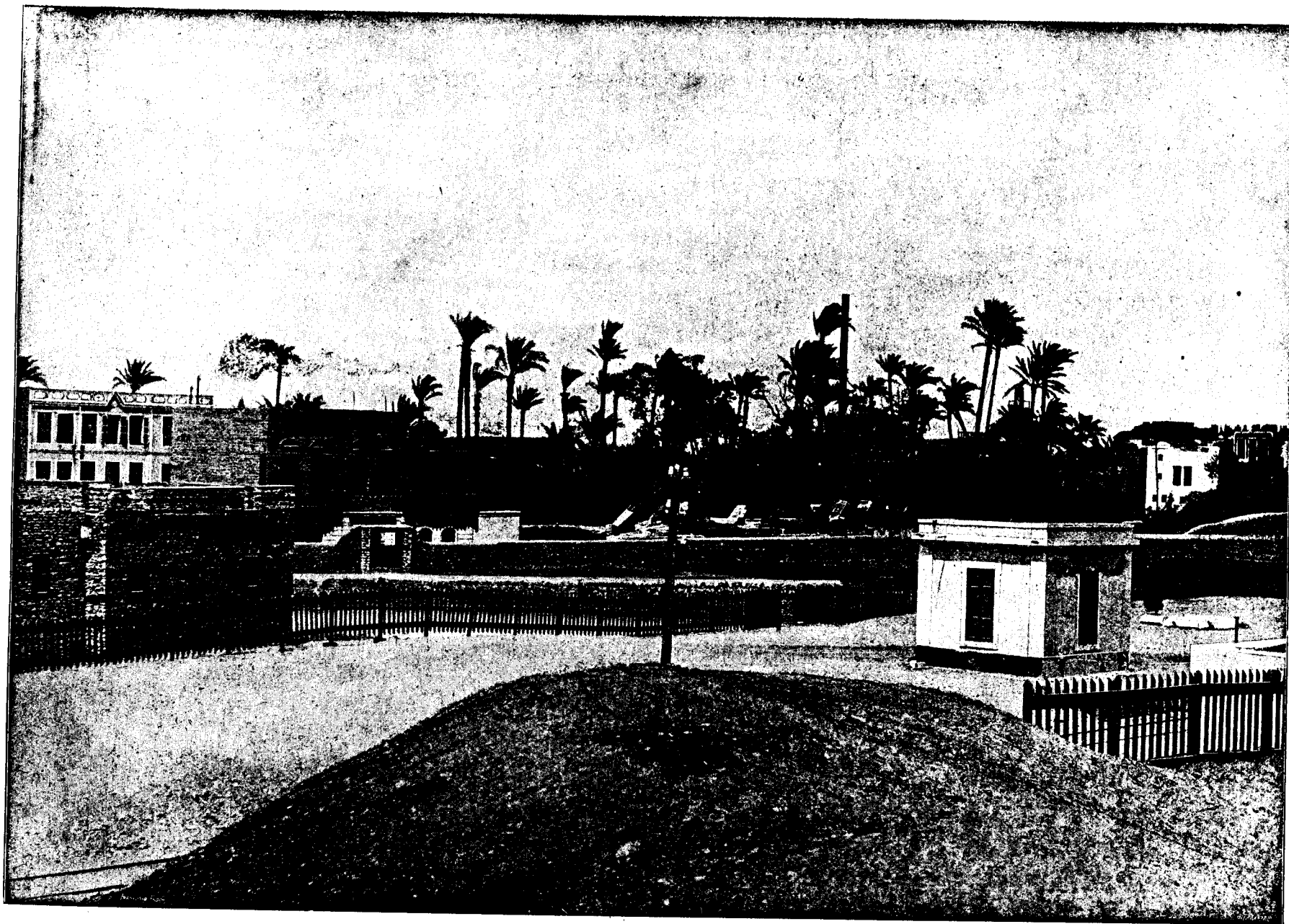
REFLECTIONS.—Ministers of the Gospel ought to be plentifully supplied with everything necessary and agreeable. And the more diligent any are in the services of religion, the more abundantly will they reap the advantages thereof. What glorious reward to himself, and redemption to his people, doth Jesus procure by his all-comprehending oblation! What robes! what delicious provision! May I and my friends share with him in his abundant nourishment and consolation! And let me not only timely perform my vows; but where I am left most at liberty, let me with cheerful-ness give to the Lord. As there is no medium be-

tween God's acceptance and abhorrence of my works, let me examine myself, and take heed to my steps. Let my receiving and feeding upon Jesus be as early, and earnest, and social, as possible; and let me, by an after-improvement of divine ordinances, obtain the real benefit thereof. Never let me attempt to live in sinful pollutions along with feasting on Christ. But always beware of a licentious appetite after things prohibited of God. And while I manifest the utmost regard to Jesus and his atonement, let me, as a ransomed priest, feed upon him as my portion; feed upon his dearest love and choicest supports; always eyeing the grant, appointment, and command of God, as the rule and reason of my conduct.



A COPTIC CHURCH—IN THE CRYPT OF WHICH CHRIST IS SAID TO HAVE SPENT PART OF THE SOJOURN IN EGYPT WITH HIS MOTHER MARY. [LEVITICUS, ix.] —This picture is placed in connection with the ninth chapter of Leviticus because of its remote connection with Moses. Old Cairo is between New Cairo and Memphis, and Moses was brought up at Memphis and educated at Heliopolis. In going from Heliopolis to Memphis he would pass through Old Cairo. This church stands in the middle of the Roman Fortress of Babylon in Egypt. There is a crypt in the

church twenty feet by fifteen, in which it is said that the Virgin and her Son spent a part of their time during their sojourn in Egypt to avoid the wrath of Herod. The general shape of the church is nearly oblong. The wooden pulpit inside is of rosewood, inlaid with designs in ebony set with ivory edgings. There are many specimens of very beautiful workmanship inside. There are very handsome carvings representing St. Demetrius, Mar George, Abu-sephen, the nativity and the Last Supper.



OLD CAIRO—NEAR THE ISLAND OF RHODA, WHERE MOSES WAS DISCOVERED. [Leviticus, viii:10.]—Old Cairo is upon the suburbs of Modern Cairo, and lies between Memphis, where Moses was brought up, and Heliopolis, where he was educated. It is in the neighborhood of the country in which the children of Israel dwelt in Egypt for 430 years. Near Old Cairo, according to Josephus, stood the fortress of the Babylon of Egypt, which was founded by the

Babylonian mercenary soldiers of Cambyses, B. C. 525. Diodorus says that the Babylon of Egypt, which was occupied by the site where what is called Old Cairo now stands, was founded by Assyrian captives in the time of Rameses II., who was the Pharaoh who oppressed the children of Israel. This shows us that the particular site we see is connected with the early history of Egypt. During the reign of Augustus, Old Cairo was the headquarters of one of the Roman legions garrisoned in Egypt.

34 As he hath done this day, so the LORD hath commanded to do, to make an atonement for you.

35 Therefore shall ye abide at the door of the tabernacle of the congregation day and night seven days, and keep the charge of the LORD, that ye die not: for so I am commanded.

36 So^a Aaron and his sons did all things which the LORD commanded by the hand of Moses.

CHAPTER IX.

1 The first offerings of Aaron for himself and for the people. 8 The sin-offering, 12 and the burnt offering for himself. 15 The offerings for the people. 23 Moses and Aaron bless the people, and fire cometh out from the LORD upon the altar.

AND it came to pass, on the eighth day,¹ that Moses called Aaron and his sons, and the elders of Israel;

2 And he said unto Aaron, Take thee a young calf for a sin-offering, and a ram for a burnt-offering, without blemish, and offer them before the LORD.

3 And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats for a sin-offering; and a calf and a lamb, both of the first year, without blemish, for a burnt-offering;

4 Also a bullock and a ram for peace-offerings, to sacrifice before the LORD;² and a meat-offering mingled with oil: for to-day the LORD will appear unto you.

5 And they brought that which Moses commanded before the tabernacle of the congregation; and all the congregation drew near, and stood before the LORD.

6 And Moses said, This is the thing which the LORD commanded that ye should do; and the glory of the LORD shall appear unto you.³

7 And Moses said unto Aaron, Go unto the altar, and offer thy sin-offering, and thy burnt-offering, and make an atonement for thyself, and for the people: and offer the offering of the people, and make an atonement for them; as the LORD commanded.

8 ¶ Aaron therefore went unto the altar, and slew the calf of the sin-offering which was for himself.

9 And the sons of Aaron brought the blood unto him; and he dipped his finger in the blood, and put it upon the horns of the altar, and poured out the blood at the bottom of the altar:

10 But the fat, and the kidneys, and the caul above the liver, of the sin-offering, he burnt upon the altar; as the LORD commanded Moses.

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g Ex. 29. 35. ch. 14. 8.
Eze. 43. 25. Nu. 19. 12.
Jn. 17. 19. 2 Co. 7. 1. Col.
2. 9. 10. He. 7. 26. 9. 23. 24.
A De. 11. 1. Nu. 9. 19.
ch. 8. 30. 10. 1.
f Ex. 40. 16. Mat. 28.
20. De. 4. 2. 12. 32. 1 Sa.
15. 22.

CHAP. IX.

a ch. 8. 33; 14. 23; 15.
14. 29. Nu. 6. 10. Eze.
43. 26. 27. Mat. 28. 1.

1 Aaron and his sons having remained seven days and seven nights at the door of the tabernacle, ch. 8. 35, enter upon office on the eighth day. All creatures required seven days for consecration, and were considered perfected on the eighth, as children, Le. 12. 2, 3; young animals for sacrifice, Le. 22. 27; unclean persons, Le. 14. 8. Herein was set forth the perfection of our great High-priest, who, on the eighth day, after the seventh Sabbath, rose from the dead, and entered upon his heavenly priesthood, in which he is able to save to the uttermost, seeing he ever liveth to make intercession for us, He. 7. 24, 25.—C.

b ver. 7; ch. 4. 3; 8. 14.
He. 7. 27; 9. 7; 5. 3; 10. 12.
12. 14. Ex. 29. 1. 2 Co. 5.
21.

c ch. i. 4. 23. Eze.
6. 17. He. 9. 26. 28. Tit. 2.
14. Re. 5. 9.

2 Aaron having offered sacrifices for himself, the children of Israel are next commanded to offer a sin-offering for themselves; not a young bullock, but a kid of the goats, as on the great day of atonement. The people offering peace-offerings or offerings of thanksgiving and communion, of which the priests partook, they did not require to offer any for themselves. The Lord was to appear unto them, to come down by fire to own their sacrifice, and to testify his acceptance of Aaron's typical priesthood; perhaps also to give some special manifestation of the divine presence.—J.

d Ex. 19. 11; 16. 10; 24.
16; 40. 34. 35. ver. 6. 23.
Nu. 14. 10; 16. 12. Eze.
43. 2. 1 Ki. 8. 10-12.

3 This is one of these promises 'exceeding great and precious,' with which Israel was supported in the wilderness, the promise upon which the church of God is still living. 'So Christ was once offered to bear the sins of many; and to them that look for him, he will appear the second time, without sin unto salvation,' He. 9. 28. Let us, therefore, 'watch and pray,' that we be 'ready,' for in such a time as we think not, the Son of man cometh,' Mat. 24. 44; 25. 13. Mat. 13. 33.—C.

e ch. 8. 34. He. 5. 3; 7.
27. 28. 7.

f ch. 4. 25. 30. 34; 8. 15.
not as in ch. 4. 6, 7, 27.
18. He. 2. 10; 10. 19, 20.

g ch. 4. 8-12. 34. 35; 8.
15. 17. 18. 53. 10; 57. 25.
26. 2. Ps. 51. 17. Fr. 23. 26.

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h ch. 4. 11, 12, 21; 8. 17;
16. 27. He. 13. 11, 12.

i ch. 1. 8. 18-21. Ep. 5.
2. 25-27.

j ch. 4. 4. 27-31; 9. 15.
Nu. xxviii. xxix. ver. 8.
-11. 2 Co. 5. 2. Tit. 2. 14.

k ch. 1. 8. 18-22; ver.
12-14. He. 10. 1-22.

l Or, ordinance.

m ch. ii. Nu. xv. Ex.
29. 38. 41. Ga. 2. 20. Jn. 6.
53.

n Heb. filled his hand out of it.

o ch. iii. 17. 11-34. Mi.
5. 5. Ep. 2. 13-18. Ro. 5.
10. Col. 1. 20.

p 'The tail.' See note ch. 3. 9.

q Ex. 29. 24. ch. 7. 30.
34. Lu. 2. 14. 1 Pe. 4. 11.
18. 49. 3.

r Nu. 6. 23-27. De. 10.
82; 5. 1. Ch. 23. 13. Lu.
24. 50. Ac. 3. 26. Ps. 72.
47.

s These were three offerings. The first a sin-offering, confessing guilt to a gracious God; the second, a burnt-offering, mercifully consuming it away; the third, a peace-offering, confirming reconciliation; and, after these, Aaron blesses the people. This was nothing but the grace of our Lord Jesus Christ, 'wherein sinners stand, confessing sin, confident of forgiveness,' 1 Jn. 4. 19. Nothing less than that 'love of God,' which he 'commendeth to us—in that while we were yet sinners, Christ died for us,' Ro. 5. 8. This is nothing less than that communion of the Holy Ghost, which preserves between Christ and his church, and Christian and Christian, 'the unity of the spirit in the bond of peace,' Ep. 4. 3.—C.

t He. 9. 28.

u Ge. 4. 4. 1 Ki. 18. 38.
2 Ch. 7. 1. Ju. 6. 21; 13. 19.
20. ch. 6. 13. Ps. 20. 3, 4.

v 2 Ki. 12. 15. 2 Ch. 6.
2. Ps. 80. 1.

w And fire came forth from the presence (face) of Jehovah, &c., i.e. from his visible manifestation. This was the recognized token that the sacrifice was accepted, and that the divine favour was propitiated. It appears that there was already a fire upon the altar, the Lord had been one for seven days. It consumed the offerings by the slow and ordinary process; but the fire of the Lord acted in a different way. It consumed the whole in a moment—probably by one vivid, grand flash, which all the people could see, and which all must acknowledge to be divine. For analogous examples, see Ju. 6. 21. 1 Ki. 18. 38. 1 Ch. 21. 26.—P.

x See Ge. 17. 3. 17. 2.
Ch. 7. 3. Nu. 14. 5; 16. 22.
1 Ki. 18. 39. Mat. 26. 39.
Re. 4. 10; 11. 5, 8.

y Nu. 3. 4; 26. 61. 1 Ch.
24. 2.

CHAP. X.

a Nu. 3. 4; 26. 61. 1 Ch.
24. 2.

11 And^h the flesh and the hide he burnt with fire without the camp.

12 And he slew the burnt-offering; and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar.

13 And they presented the burnt-offering unto him, with the pieces thereof, and the head; and he burnt them upon the altar.

14 And he did wash the inwards and the legs, and burnt them upon the burnt-offering on the altar.

15 ¶ And he brought the people's offering, and took the goat, which was the sin-offering for the people, and slew it, and offered it for sin, as the first.

16 And he brought the burnt-offering, and offered it according to the manner.⁴

17 And he brought the meat-offering, and took an handful thereof,⁵ and burnt it upon the altar, besides the burnt-sacrifice of the morning.

18 He slew also the bullock and the ram for a sacrifice of peace-offerings, which was for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about,

19 And the fat of the bullock and of the ram, the rump,⁶ and that which covereth the inwards, and the kidneys, and the caul above the liver:

20 And they put the fat upon the breasts, and he burnt the fat upon the altar:

21 And the breasts and the right shoulder Aaron waved for a wave-offering before the LORD; as Moses commanded.

22 And Aaron lifted up his hand toward the people, and blessed them; and came down from offering of the sin-offering, and the burnt-offering, and peace-offerings.⁷

23 ¶ And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the LORD appeared unto all the people.

24 And there came a fire out from before the LORD, and consumed upon the altar the burnt-offering and the fat:⁸ which when all the people saw, they shouted, and fell on their faces.

CHAPTER X.

1 Nadab and Abihu, for offering strange fire, are burnt by fire. 6 Aaron and his sons are forbidden to mourn for them. 8 The priests are forbidden wine when they are to go into the tabernacle. 12 The law of eating the holy things. 16 Aaron's excuse for transgressing thereof.

AND Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire

ling of his blood and Spirit, what feasting on his flesh as meat indeed, what self-dedication, what mortification of inward lusts during their whole week of life, are necessary to prepare them for their sacerdotal service in the house eternal in the heavens.

CHAPTER IX. REFLECTIONS.—Here also

I behold my Redeemer offering up himself a sacrifice without spot unto God, to expiate sin, glorify God, and procure provision and peace to his people. I behold him, again and again, blessing the people: I discern the Almighty Father kindling his indignation against him, and kindly accepting his oblation in our stead. While I adore his grace and kindness, let me learn

likewise a lesson of diligence and obedience. If I desire the benefit and comfort of divine appearances, I must attend upon divine ordinances; there no religious service can be acceptable to God till the guilt of my sin be removed by an actual interest in the great propitiation; and all, therefore, but especially ministers, ought to begin their religion at themselves. God's

therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not.¹

2 And there went out fire from the LORD, and devoured them; and they died before the LORD.

3 Then Moses said unto Aaron, This is it that the LORD spake, saying, 'I will be sanctified² in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.

4 And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp.

5 So they went near, and carried them in their coats out of the camp; as Moses had said.

6 ¶ And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, 'Uncover not your heads, neither rend your clothes, lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled.

7 And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of the LORD is upon you. And they did according to the word of Moses.

8 ¶ And the LORD spake unto Aaron, saying,

9 Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations.³

10 And that ye may put difference between holy and unholy, and between unclean and clean;

11 And that ye may teach the children of

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¶ Not that, ch.9.24.

1 Je.7.31; 19.5.32.35
2 Sa.7.7; De.17.3; 4.2;
12.32; 18.29.13; Mat.15.9.

¶ 1 And presented before

the Jehovah strange fire (or a strange offering by fire), which he did not command them.

It is not said here that there was a positive command

against offering; but it is said that there was no instruction for it.

¶ 2 It was with worship therefore offered by bold rash men, who preferred reason to revelation.

The sin of the offering consisted in this: 1. It was not commanded. 2. It was presented at a wrong time. 3. The fire was not taken from the altar; it was strange fire—P.

¶ Nu.16.35; He.12.29; De.4.24; Ch.13.10; Pr.23.15.31.

¶ ch.8.35; Ex.19.22; 15.10; 32.17; Eze.20.41; 28.25; 36.16; 39. Nu.14.21.

¶ 3 Sanctified in them—my authority must be acknowledged, and holy obedience exhibited in the conduct of them that come nigh me—C.

¶ 1 Sa.30.9; Eze.24.17; 1 Sa.3.18; Job.1.20,21.

¶ Ex.6.18,20.

¶ ch.21.7-12; 13.45; Job.1.20; Je.7.29; 47.5; Nu.6. Eze.24.15; 44.20; Mt.1.16; Ge.37.34.

¶ Jos.7.1; 12.20.2 Sa.24.1,15,17.

¶ ch.21.22; Lu.9.60.

¶ ch.8.2, 32.30; Ex.30.31; 28.41; 1 Co.12.4-11; 1 Jo.2.9,27; 2 Co.1.21,22.

¶ Pr.31.4, 5, 18.28.7; Eze.44.21; 1 Ti.3.3,8; 15.58; Mt.2.11.

¶ There is no evidence of any logical or historical connection between this injunction and the preceding incident. Had the sin of Nadab and Abihu arisen from drunkenness it would have been stated. The warning is not the less solemn on this account. Indulgence in strong drink is a grievous sin in any person, but it is especially aggravated in a minister of God.—P.

¶ ch.20.25; Eze.44.23; 26.15; 15.19.

¶ De.33.10; Mal.2.7; Mat.23.20; Ac.20.27; 1 Ti.4.2; Col.1.28,29.

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¶ ch.9.17.15-18; 2.3-11; 9.12.22; Eze.44.29.1 Co.5.7,8.1 Pe.2.7.4. Mat.12.12.

¶ ch.7.29-34; 9.21; Nu.18.12; De.18.5; Ex.29.24.28; Jo.4.34; 6.27-57; Ga.2.20.

¶ The meat-offering, as most holy, must be eaten by the priests, or the sons of the priests in the holy place; but the portion allotted to them of the peace-offering might be eaten in any clean place with their families.—7.

¶ ch.7.34; Ge.13.15; 17,8,13.17.1 Co.9.13.14.

¶ See ch.9.15; 6.26; 30. He.9.13.14.

¶ The goat here spoken of was a sin-offering for the people, ch.9.15. It ought to have been eaten by the priests, and the remaining flesh to have been consumed in the same manner as the remaining flesh of the other sacrifices. In the confusion, probably arising from the death of the priests, it seems to have been burned without the camp, or upon the altar. Moses is therefore angry at this deviation from the divine precept. He therefore expostulates, not with Aaron, already borne down by distress, but with his two sons, Eleazar and Ithamar, who by eating the sin-offering were typically to bear and take away the sin of the people.—7.

¶ ch.6.26,29; 7.6,7.

¶ As a reward of your labour in making atonement.

¶ Ex.28.38; Nu.18.1; 15.53-61; 1 Jo.1.29.2 Co.5.21.

¶ ch.6.26,30, and so the flesh was to be eaten.

¶ He.9.27.27.

Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.

12 ¶ And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the meat-offering that remaineth of the offerings of the LORD made by fire, and eat it without leaven beside the altar: for it is most holy.

13 And ye shall eat it in the holy place, because it is thy due, and thy sons' due, of the sacrifices of the LORD made by fire: for so I am commanded.

14 And the wave-breast and heave-shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for they be thy due, and thy sons' due, which are given out of the sacrifices of peace-offerings of the children of Israel.

15 The heave-shoulder and the wave-breast shall they bring, with the offerings made by fire of the fat, to wave it for a wave-offering before the LORD; and it shall be thine, and thy sons' with thee, by a statute for ever; as the LORD hath commanded.

16 ¶ And Moses diligently sought the goat of the sin-offering, and, behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron which were left alive, saying,

17 Wherefore have ye not eaten the sin-offering in the holy place, seeing it is most holy, and God hath given it you to bear the iniquity of the congregation, to make atonement for them before the LORD?

18 Behold, the blood of it was not brought in within the holy place: ye should indeed have eaten it in the holy place, as I commanded.

19 And Aaron said unto Moses, Behold, this day have they offered their sin-offering and their burnt-offering before the LORD; and such

presence in ordinances effectually attests them to be his. Displays of his divine glory ought to be entertained with joyful gratitude and holy reverence; and the fire of God's Spirit being once granted, to inflame our affections and consume our corruptions, must be cherished and supported with the daily fuel of meditation and prayer.

CHAPTER X. [Ver. 2. Nadab and Abihu had been honoured with seeing God, Ex. 24. 9, 10, but how little privileges may be improved appears in their self-willed offering of strange fire, 'which God commanded them not.' What an unexpected event! The tabernacle service commences with rebellion and judgment; the perfume of the anointing oil is dissipated in devouring fire; the holy garments become winding-sheets; dear relatives become corpse-bearers; and no head is uncovered, no garment rent, lest wrath come upon all the people. Even the father's heart bows to the justice of the terrible sentence—'and Aaron held his peace.' It was thus the earliest and brightest day of Christianity also opened with the secret covetousness of Ananias and Sapphira, Ac. 5. 1-11, whose judgment tarried not, 'and fear came upon all the churches, and as many as heard these things.'—Note. These are not annals of curiosity: but 'these things happened to them for ensamples; and they are written for our admonition, upon whom the ends of the world are come,' 1 Co. 10. 11. C.]

Ver. 9. [From the vicinity of this prohibition to the judgment on Nadab and Abihu, some have imagined

they had sinned through wine. But there is, first, no intimation of such a sin in the narrative; and secondly, it is not the manner of Moses to conceal any fault, even in his brother or sister; therefore we conclude that, not drunkenness, but self-will in the worship of God, both without and against divine authority, was the real transgression for which they died. Let Christians in the enjoyment of privileges beware of their abuse. Nadab and Abihu sin—the fire devours them, leaving not an instant for intercession. So John warns the church, 'If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it,' 1 Jo. 5. 16. C.]

Ver. 20. [Here there had been such a departure from the divine ritual that Moses was angry. Why then does no judgment come on Eleazar and Ithamar? And why is Moses content with an explanation which admits that the error was committed against knowledge? The very confession of the sin is one reason why it is pardoned, Pr. 28. 13; 1 Jo. 1. 9; not for any virtue in the confession itself, but because of that mercy of God in Christ which faith has apprehended, before the tongue can make confession of the sin of the heart. Moreover, the sin of Nadab arose from a proud self-sufficiency which would dictate to God; that of Aaron, Eleazar, and Ithamar from an erroneous fear of offending.—Note. This is a frequent sin with professing Christians, who abstain from the Lord's supper from an erroneous sense of unworthiness, and yet draw com-

fort from this supposed tenderness of conscience: but if men really judged themselves unworthy, they would flee to 'the Lamb that was slain;' and if conscience were really tender, it would seek to be 'sprinkled from dead works,' He. 9. 14. C.]

REFLECTIONS.—Stand in awe, my soul, and sin not! Let no honours, no gifts, no graces, render thee proud or inattentive to God's institutions. Who can stand before this holy Lord God, the fire of whose zeal for his own institutions burns hottest the nearest to his altar! His noted favours and his tremendous judgments are often most closely connected: and, for the warning of others, he sometimes punishes the first transgressors with the most fearful severity, and deeply marks their sin in their punishment. How insufficient were the giving of the law, the typical tabernacle, or the ceremonial priesthood, to prevent either sins or judgments! When God severely afflicts me or mine, let me draw my heart-composing considerations from the word, the providence, the glory of God, as concerned in it; and never may my indulgence of private affection interfere with the honour or sovereign will of God, nor lead me to disgrace my spiritual union with carnal cares, or the sorrow of the world, which worketh death. While my soul trembles at God's righteous judgments, never let my confusion occasion mistakes in any part of my duty; and, if I desire more of intimate fellowship with God, let me hearken to the voice of his messengers, and after all interruptions reapply myself to my work.—Let ministers seriously ponder how dangerous it is to change God's ordinances, even

things have befallen me: and if I had eaten the sin-offering to-day, should it have been accepted in the sight of the LORD?

20 And when Moses heard that, he was content.

CHAPTER XI.

1 What beasts may, 4 and what may not be eaten: 9 What fishes: 13 What fowls. 29 The creeping things which are unclean.

AND the LORD spake unto Moses and to Aaron, saying unto them,

2 Speak unto the children of Israel, saying, These are the beasts which ye shall eat among all the beasts that are on the earth.

3 Whatsoever parteth the hoof, and is cloven-footed, and cheweth the cud, among the beasts, that shall ye eat.

4 Nevertheless, these shall ye not eat, of them that chew the cud, or of them that divide the hoof: as the camel, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.

5 And the coney, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.

6 And the hare, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.

7 And the swine, though he divide the hoof, and be cloven-footed, yet he cheweth not the cud; he is unclean to you.

8 Of their flesh shall ye not eat, and their carcass shall ye not touch; they are unclean to you.

9 ¶ These shall ye eat of all that are in the waters: Whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat.

10 And all that have not fins and scales in the seas and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they shall be an abomination unto you:

11 They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcasses in abomination.

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2 De. 12. 7; 26. 14. Ho. 9. 4.

a 2 Ch. 30. 18-20. Mat. 12. 3. 4. He. 7. 18, 19.

CHAP. XI.

a ch. 1. 1. Ex. 25. 22. Nu. 9. 0. 2 Ch. 29. 5. Eze. 44. 23.

b Ps. 147. 19, 20. Eze. 3. 17. Mat. 28. 20.

c ch. 20. 25. De. 14. 4. &c. Eze. 4. 14. Ro. 10. 12, 14. Ep. 2. 19-22.

d De. 14. 6, 6, 7. Ro. 2. 18. 1 Th. 2. 10. Ps. 1. 2. Ac. 17. 11. Ju. 5. 39.

e De. 14. 7. Is. 30. 6. Mat. 19. 24. Phi. 3. 19.

f Tit. 1. 2. 2 Ti. 3. 5. Mat. 23. 13-33. Is. 33. 14.

g These pointed out persons who profess, but do not practise, the true religion.

h Pr. 30. 26. Re. 21. 8. Ps. 17. 13, 14.

i Whether the word translated *hare* be the common *hare*, or another species, or altogether a different animal, is uncertain. Cowper of Olney, who domesticated *hares*, testifies, however, that they 'chewed the cud'; so that it may possibly be the animal intended.—C.

2 The hare does not, scientifically speaking, 'chew the cud,' i.e. it does not, like real ruminants, draw up food after deglutition from the stomach, and submit it to a more thorough grinding process. But it does to a considerable extent chew its food a second time. After first nibbling and partially chewing, it deposits the food in its cheeks, and then when at repose it brings it out and chews it fully before finally swallowing. By the Hebrews the act of chewing the cud, and 're-chewing,' as the hare and coney do, were called by the same name, because they so closely resembled each other. Consequently the statement in this passage is not opposed to scientific investigation.—P.

g De. 14. 8. Is. 65. 4. 66. 3. 12. 2 Pe. 2. 18-22.

h Ep. 5. 7, 11. 2 Co. 6. 17. Is. 52. 11. 1 Co. 6. 8; 15. 33. Ac. 10. 14; 15. 15; 29. Ro. 14. 17. Col. 2. 21.

i De. 14. 9. Ac. 20. 27. Ga. 5. 6. Ja. 2. 18. 1 Ju. 5. 2-5.

j De. 14. 10. Re. 21. 8. Job 34. 8. Pr. 24. 49.

k These figured out persons who have no faith and love, and no shining and soul-protecting righteousness, grace, and holy conversation.

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l De. 14. 12-14. Job 28. 7; 38. 41; 39. 26-30. La. 4. 19. Ec. 4. 13, 22; 48. 40. Hab. 2. 8. Rom. 8. 1. Ro. 3. 13-18; 1. 28-32. Tit. 3. 3.

m The great sea-eagle, or *Gypsaetus barbatus*.—P.

n Sea-eagle.—P.

o De. 14. 15-18. Ep. 2. 3; 4. 17-19; 5. 7-11. Phi. 3. 18, 19. These fowls represented persons cruel, selfish, ignorant, superstitious, or earthly-minded.

p The ostrich.—P.

q The cuckoo is very common in Northern Palestine and in Lebanon.—P.

r Birds of prey, and especially eagles, vultures, and hawks, are very abundant in Palestine and Syria. A friend of mine made a collection of no less than 54 different kinds of hawks. The renderings here given to the Hebrew words cannot in all cases be relied upon. Our translations were made from profound ornithologists; and in fact it is only within the last few years that the attention of scientific men has been turned to the natural history of the Bible.—P.

s ver. 23, 27. De. 14. 19. Ps. 17. 14. Phi. 3. 18, 19. 2 Ti. 4. 10. 2 Ki. 17. 28-47.

t Rather, 'all creeping things that fly,' as bees, hornets, and occasionally ants, &c.—C.

u Ex. 10. 4, 5. Mat. 3. 4. Ro. 14. 14; 1. 15. 35-37. He. 12. 12, 13; 5. 11.

v The beetle. The Hebrew name is supposed to be derived from two words, signifying 'nimble-footed'; and the creature intended is supposed by Bochart and others not to be what is commonly called the beetle, but species of the locust, the grasshopper. The word here translated grasshopper is translated locust, 2 Ch. 7. 13, which is obviously the true rendering, and as ten species of the locust are believed to be described in Scripture, we need not be surprised at the variety in the text.—C.

w ver. 27, 28, 31, 38-40. Ep. 2. 1; 5. 11. 1 Co. 15. 33. 1 Ju. 1. 7. He. 9. 26. Col. 2. 17, 20. 2 Co. 5. 17. Is. 22. 14.

x ch. 15. 5, 7-11. 13; 16. 28; 14. 8. Nu. 19. 19. Re. 7. 14. Zec. 13. 1. Ju. 13. 8. 1 Ju. 1. 7.

y See ver. 20, 23.

z As the cat, dog, lion, and all beasts of that class.—P.

a See ver. 24, 25.

12 Whatsoever hath no fins nor scales in the waters, that shall be an abomination unto you.

13 ¶ And these are they which ye shall have in abomination among the fowls; they shall not be eaten, they are an abomination: The eagle, and the ossifrage,³ and the ospray,⁴

14 And the vulture, and the kite after his kind;

15 Every raven after his kind;

16 And the owl,⁵ and the night-hawk, and the cuckoo,⁶ and the hawk after his kind,⁷

17 And the little owl, and the cormorant, and the great owl,

18 And the swan, and the pelican, and the gier-eagle,

19 And the stork, the heron after her kind, and the lapwing, and the bat.

20 All fowls that creep,⁸ going upon all four, shall be an abomination unto you.

21 Yet these may ye eat, of every flying creeping thing that goeth upon all four, which have legs above their feet, to leap withal upon the earth;

22 Even these of them ye may eat: The locust after his kind, and the bald locust after his kind, and the beetle⁹ after his kind, and the grasshopper after his kind.

23 But all other flying creeping things, which have four feet, shall be an abomination unto you.

24 And for these ye shall be unclean: whosoever toucheth the carcass of them shall be unclean until the even.

25 And whosoever beareth ought of the carcass of them shall wash his clothes, and be unclean until the even.

26 The carcasses of every beast which divideth the hoof, and is not cloven-footed, nor cheweth the cud, are unclean unto you: every one that toucheth them shall be unclean.

27 And whatsoever goeth upon his paws, among all manner of beasts that go on all four, those are unclean unto you: whoso toucheth their carcass shall be unclean until the even.

28 And he that beareth the carcass of them

in the smallest circumstance; or to be animated to their work from earthly and carnal motives! Base and dangerous is it especially for them to be overcharged with surfeiting or drunkenness and the cares of this life, in a work of such importance and concern, which requires the most faithful attention to reprove the sinner, to comfort the believer, and tenderly to regard the reasonable excuses of such whose minds are distressed!

CHAPTER XI. [Ver. 2. In this chapter God proceeds to provide against the idolatry of the appetite, Phi. 3. 19, first, by merciful and sufficient provision, so that there may be no just cause of complaint; secondly, by wholesome restraint, so that there may be a constant check upon indulgence. Two zoological marks distinguish the clean from the unclean animals—parting the hoof, and chewing the cud. (1) The parted hoof of the ox and sheep belongs to an animal inoffensive and peaceful; the claws of the lion and tiger are weapons of war and destruction. (2) Animals

with parted hoof are more social in their habits, and regular in their march than others; the ox and the sheep congregate in the herd and the fold, and follow their leader through pastures and woods in one track. The lion and the tiger are unsocial in their habits, and follow merely the prey which they seek to destroy. These characteristics of the clean animals are daily monitors, that believers, restraining and mortifying all angry passions, 'be careful to give none offence,' 1 Co. 10. 32, to be 'followers of them who through faith and patience inherit the promises,' He. 6. 12, whilst they give testimony against those 'who separate themselves, having not the Spirit,' Jude 19, and 'whose feet are swift to shed blood,' and 'the ways of peace have they not known,' Ro. 3. 15, 17. The second characteristic of the clean and edible animals is *chewing the cud*, that is, the power and habit of bringing up their food, and subjecting it anew to mastication during the hours of recumbency, so that, except when they sleep, they are never altogether at rest. This is the emblem of the spiritual man, 'talking with himself on his bed while

he is still,' Ps. 4. 4, 'remembering God upon his bed, and meditating upon him in the night watches,' Ps. 63. 6; and so evident is the similarity, that to *ruminate* signifies in the clean beast the act of 'chewing the cud,' while in man it also signifies the act of solemn meditation. The influence of these dietetic arrangements in preserving the Jews a separate people, continues till this day: they were peculiarly calculated and intended to preserve them from the dangerous infection of idolatrous feasts, or even from those dangerous intimacies which are often cemented at the social intercourse of the table, and so often 'become a snare and a trap' to the self-indulgent, Ps. 69. 22. While to Christians these arrangements are not binding, they nevertheless convey to them an obligatory lesson on purity of church fellowship, reminding us of the apostolic rule, 'not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat,' 1 Co. 5. 11. C.]

Ver. 5. [The coney is described, Ps. 104. 18, as

shall wash his clothes, and be unclean until the even; they *are* unclean unto you.

29 ¶ These also *shall be* unclean unto you among the 'creeping things that creep upon the earth: The weasel, and the mouse, and the tortoise after his kind.²

30 And the ferret, and the chameleon, and the lizard, and the snail, and the mole.³

31 These *are* unclean to you among all that creep: "whosoever doth touch them, when they be dead, shall be unclean until the even.

32 And upon whatsoever *any* of them, when they are dead, doth fall, it shall be unclean; whether *it be* any vessel of wood, or raiment, or skin, or sack, whatsoever vessel *it be* where-in *any* work is done, it must be "put into water, and it shall be unclean until the even; so it shall be cleansed.

33 And every earthen vessel whereinto *any* of them falleth, whatsoever *is* in it shall be unclean; and "ye shall break it.⁴

34 Of 'all meat which may be eaten, *that* on which *such* water cometh shall be unclean: and all drink that may be drunk in every *such* vessel shall be unclean.

35 And every *thing* whereupon *any part* of their carcass falleth shall be unclean; *whether it be* oven, or ranges for pots, "they shall be broken down: *for they are* unclean, and shall be unclean unto you.

36 Nevertheless a 'fountain or pit, *wherein there is* plenty of water,⁵ shall be clean:⁶ but that which toucheth their carcass shall be unclean.

37 And if *any part* of their carcass fall upon any 'sowing seed which is to be sown, it *shall be* clean.

38 But if *any* water be put upon the seed, and *any part* of their carcass fall thereon, it *shall be* unclean unto you.

39 And if any beast, of which ye may eat, die; he that "toucheth the carcass thereof shall be unclean until the even.

40 And he that 'eateth of the carcass of it shall wash his clothes, and be unclean until the even: he also that beareth the carcass of it shall wash his clothes, and be unclean until the even.

41 And every 'creeping thing⁷ that creepeth upon the earth *shall be* an abomination; it shall not be eaten.⁸

42 Whatsoever ^hgoeth upon the belly, and

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1 ver. 20, 21, 41, 42. Lu. 12. 15. He. 13. 5. Col. 3. 5. Phil. 3. 10. Ep. 4. 14. 1 Ti. 3. 2-5. These creeping animals pointed out persons ignorant, slothful, sensual, and earthly-minded.

2 More accurately, the mole, and the field-mouse, and the lizard.—P.

3 The five names in this verse seem to denote different kinds of lizards, of which there are immense numbers, and many varieties, in Palestine.—P.

4 See ver. 24, 25.

5 Zec. 13. 1. Eze. 25. He. 10. 10, 12, 14, 22; 14. 18. 12. 1 Co. 1. 30. 1 Th. 5. 23.

6 ch. 6. 28; 12. 12; ver. 35. 17. 19; 11. 2 Co. 5. 1-7.

7 Earthen vessels ordinarily use in the East are coarse, porous, and of little value. When once defiled, it is impossible to cleanse them, for they are not glazed.—P.

8 Tit. 1. 15. Pr. 15. 8; 21. 4, 22, 28.

9 ver. 31; ch. 6. 28; 15. 12. He. 7. 18; 9. 11. 2 Co. 5. 1-7.

10 Zec. 13. 1. 1 Jn. 1. 7. Jn. 4. 14.

11 Heb. *a gathering together of waters.*

12 But a spring, or a cistern containing a collection of waters, shall be clean.—P.

13 1 Co. 15. 37. 1 Pe. 1. 23. 1 Jn. 3. 9; 5. 18.

14 ver. 24. 28. 31. 40; ch. xv. 10. 11. 16. 15. 20. 11. 2 Co. 6. 17. Col. 2. 20.

15 ver. 25. 28; ch. 14. 8. 9. 15. 5-10; 27. 16. 26. 40. Nu. 19. 7, 8, 19. 15. 1. 10. Re. 1. 5; 7. 14.

16 ver. 20, 23, 29. Ps. 17. 14. Col. 3. 2. Ro. 8. 6. Phil. 3. 19. Ja. 3. 15.

17 From natural objects, a spiritual lesson is drawn against all idleness, grovelling, earthly sensual pursuits, and a memorial to "watch the works of the devil, which we are called, Ep. 4. 1.—C.

18 The serpent, by which the devil tempted Eve, was condemned to move on his belly and to eat dust; and deceivers, liars, slanderers, and murderers of every description, with all who hate God, and diffuse the poison of impiety among men, are in Scripture called the seed of the serpent, and the children of the devil, Ge. 3. 14, 15. Other reptiles aptly represent the earthly-minded and sensual; and probably this was the implied instruction of the prohibition. The word *abomination* denotes a union of hatred and terror.—L.

19 A Ge. 3. 14. Tit. 1. 12. Ca. 2. 15. Ps. 17. 14.

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9 Heb. *doth multiply feet.*

1 Heb. *sowls.*

2 Ge. 1. 21. Ex. 20. 2. 1 Pe. 1. 15; 2. 10. 16. Mat. 5. 10. 48. Lu. 1. 74. 75. Ro. 14. 17. 1 Th. 4. 3, 7. 2 Co. 1. 13. Phil. 2. 16.

3 Ex. 20. 25. 6. 7; 19. 4. 6. De. 4. 20; 7. 6; 10. 18; 19; 32. 9. Ps. 81. 8, 10.

4 ver. 1-43. De. 14. 3. 21. ch. 7. 37; 14. 53. 6. ch. 10. 10; 20. 25. Je. 15. 10. Mal. 3. 18.

5 CHAP. XII. a ch. 15. 10. 20. Ps. 51. 5. Ru. 5. 12. 19. Job 14. 4. 9. Ge. 17. 11, 12. Lu. 2. 22. 29. 19. 72. Col. 2. 11. De. 30. 6.

6 Lu. 2. 22. Hag. 2. 13. d Lu. 3. 23; xxxiii. c with 1 Ti. 2. 14. Ge. 3. 13.

1 Thus the female sex was marked with dishonour till Christ came. (Though the venerable Brown and others look upon this doubling of the time for purification after the birth of a female as a mark of dishonour upon her sex, we dare not adopt the opinion; nothing seems more contrary to the spirit of the Scripture than any such dishonouring distinction. The original promise to "the seed of the woman," the dignity of woman, is repeated in the covenant of grace, Ga. 4. 24; Solomon's inspired and glowing description of female excellence, Pr. xxxi. combine, with many similar references, and records, to induce us to search for an explanation, not implying dishonour, but embodying some important lesson. May not the explanation be found in the double transgression of the woman in Eden? 1. Her error of judgment, which lay in two things: viz. disregarding God's threatening, and believing Satan's promise. 2. Her actual sin, which also lay in two points: viz. herself first *entering*; then *giving* to her husband. This view seems clearly supported by Paul, 1 Ti. 2. 14: "And Adam was not deceived, but the woman being deceived was in the transgression." We discover, therefore, in this law, not stigma affixed, but an abiding memorial set up, and an instructive lesson delivered to all the daughters of Eve. It is a repeated memorial of the original sin and its heavy deserved sentence: it is a solemn warning to guard against deception, to distrust suspicious promises, as those of the serpent were; to seek the wisdom that cometh from above, and to continue in the faith of the promised seed.

2 The "child" to be born, the Son to be given, the Saviour of the body, Ep. 5. 23. 1 Ti. 2. 15. c

3 ch. 1. 10-13; 7. 10; 15. 14. 29; 14. 22. Nu. 6. 10. Jn. 1. 29. 1 Pe. 1. 18. 19. 1. 20. 2 Co. 5. 21.

4 Heb. *a son of his year.*

whatsoever goeth upon *all* four, or whatsoever hath more feet⁹ among all creeping things that creep upon the earth, them ye shall not eat; for they *are* an abomination.

43 Ye¹ shall not make yourselves¹ abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby;

44 For ¹I *am* the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I *am* holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

45 For¹ I *am* the LORD that bringeth you up out of the land of Egypt, to be your God: "ye shall therefore be holy; for I *am* holy.

46 This² is the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth;

47 To 'make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.

CHAPTER XII.

1 The purification of a woman after child-birth. 6 Her offerings for her purifying.

AND the LORD spake unto Moses, saying, 2 Speak unto the children of Israel, saying, If a 'woman have conceived seed, and born a man-child, then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean.

3 And in the 'eighth day the flesh of his foreskin shall be circumcised.

4 And she shall then 'continue in the blood of her purifying⁴ three and thirty days: she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.

5 But if she bear 'a maid-child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days.¹

6 ¶ And when the days of her purifying are fulfilled for a son, or for a daughter, she 'shall bring a lamb of the first year² for a burnt-offering, and a young pigeon or a turtle-dove for a sin-offering, unto the door of the tabernacle of the congregation, unto the priest;

finding its refuge in the rocks; and in Pr. 30. 26 they are described 'as a feeble people, yet making their dwelling in the rocks.' The rabbit cannot therefore be the animal meant, as it chooses its dwelling in dry sandy earth. Bruce seems clearly to prove that the modern name of this animal is *ashkoko*; that it differs much in form from the rabbit, is an inhabitant of rocks, and is abundant in Horeb and Sinai. C.]

Ver. 9. [Two marks distinguish *unclean* fishes. As an example of fish without scales, we may take the murderous *shark*; of these without fins, the misshapen walrus. It is remarkable that *four times* these creatures are denounced as an *abomination*. Being less acquainted with the dispositions and habits of fishes than of land

animals, we are the less able to assign the *reasons* of the distinction; for beyond mere *will*, there is no doubt a *reason*; and in mere *unwholesomeness*, as some think, we do not believe it to exist; we seek it rather in the predacious and destructive dispositions of some, the foul and muddy resorts of others, and even in the monstrous appearance by which many of the legally unclean fishes are distinguished from those that are clothed with scales and furnished with fins. C.]

Ver. 44. [Sanctify, that is, by separating yourselves from all outward uncleanness of the flesh; and because God seeth the heart, much more separating yourselves from all inward filthiness of the spirit, 2 Co. 7. 1. C.]

REFLECTIONS.—Highly it becomes me, as the

servant of God, to live as one separated from the world to his service, always to follow his directions, whether with respect to soul or body, and to eat for health, not from lust. Let even my body, therefore, be carefully preserved as a temple of the Holy Ghost, while in a becoming manner I imitate these clean animals, and become not *almost* but *altogether* a Christian. Let me be addicted to meditation on the truths of God, which I have received for my spiritual food, and be steady in my steps, and inclined to render unto God and men their respective dues.—Clothed and protected with Jesus' righteousness and grace, let me, by faith and love, swim against the tides of corruptions and troubles, avoiding intimacy with cruel, self-seeking,

7 Who shall offer it before the LORD, and make an atonement for her; and she shall be cleansed from the issue of her blood. This is the law for her that hath born a male or a female.

8 And if she be not able to bring a lamb,³ then she shall bring two turtles, or two young pigeons; the one for the burnt-offering, and the other for a sin-offering: and the priest shall make an atonement for her, and she shall be clean.

CHAPTER XIII.

¹ The laws and tokens whereby the priest is to be guided in discerning the leprosy.

AND the LORD spake unto Moses and Aaron, saying,

2 When a man shall have in the skin of his flesh a rising,¹ a scab, or bright spot, and it be in the skin of his flesh like the plague of leprosy; then he shall be brought unto Aaron the priest, or unto one of his sons the priests:²

3 And the priest shall look on the plague in the skin of the flesh; and when the hair in the plague is turned white, and the plague in sight be deeper than the skin of his flesh, it is a plague of leprosy: and the priest shall look on him, and pronounce him unclean.

4 If the bright spot be white in the skin of his flesh, and in sight be not deeper than the skin, and the hair thereof be not turned white; then the priest shall shut up him that hath the plague seven days.

5 And the priest shall look on him the seventh day: and, behold, if the plague in his sight be at a stay, and the plague spread not in the skin; then the priest shall shut him up seven days more.

6 And the priest shall look on him again the seventh day: and, behold, if the plague be somewhat dark, and the plague spread not in the skin, the priest shall pronounce him clean;

A.M. 2514. B.C. 1490.

A.M. 2514. B.C. 1490.

² See ch. 4. 20, 26, 31, 35. He 9. 12-14. 1 Co 7. 14. Job 14. 4. Ro 3. 23.

¹ Lev. 13. 1. Re. 7. 14. Is. 1. 16. Ps. 20. 6, 51. 7.

A. Ca. 3. 28.

⁴ ver. 27, 35, 51. 2 Ti. 2. 13, 15. 1s. 1. 6. Ps. 38. 3. Ko 6. 12, 20. Mat. 12. 45-46.

¹ ch. 5. 7. 1. 14. 14. 22. 15. 14. 20. Nu. 6. 10. L. 2. 24. Col. 3. 11. 2 Co. 8. 9.

¹ ver. 14. 24. Nu. 12. 2. Pr. 12. 13, 1. Am. 5. 10. Ro. 10. 3. 1 Jn. 1. 9.

² Heb. her hand and not sufficiency of.

³ Heb. the quickening of living flesh.

³ It is interesting to remark, as has often been done, that she who was the mother of our Lord, according to the flesh, seems to have been too poor to offer a lamb, and was obliged to accept of the alternative of two turtle-doves or two young pigeons. How admirable and astonishing the condescension of the Son of God!

⁴ When the leprosy has covered all the flesh, why is the patient pronounced clean? It was the symptom that the diseased action was over, and that nothing but the marks of its ravage remained. Even so it is with sin. When the sinner has discovered the full extent of his misery, and cries out, 'Wretched man that I am, who shall deliver me from the body of this death?' Ro. 7. 24, then, and not till then, can he thank God for healing, through Jesus Christ his Lord.—C.

CHAP. XIII.

1 Or, swelling.

² Nu. 12. 10. 2 Ki. 5. 27. 2 Sa. 3. 29. 2 Cr. 2. 26. 19. Ps. 41. 8. 38. 5. Mat. 8. 2. 3. De. 32. 15. 1s. 1. 6. 24. 6.

³ Ac. 4. 12. Job 33. 23. 24.

⁴ The high-priest and his sons held the office of physician, and herein typified him who said, 'They that be without me, not a physician, but they that are sick. I am not come to call the righteous, but sinners to repentance.' Mat. 9. 12, 13. Do not then hide the leprosy of sin, but bring poor sinners to Jesus, carry them in the arms of prayer; bring them to his ministers; and all insufficient in themselves, though his ministers be, they have 'a treasure in earthen vessels,' 2 Co. 4. 7, that can enrich the poorest, and a 'balm in Gilead,' Je. 8. 22, for the most deadly disease.—C.

⁵ Re. 2. 23. Ac. 20. 28. He. 13. 7. Ro. 3. 19, 20; 7. 7.

⁶ Ho. 7. 9. Eze. 16. 30.

⁷ 2 Ti. 2. 16, 17; 3. 13. Ge. 13. 13.

⁸ Ro. 3. 19, 20. Mat. 16. 19; 18. 18. Jn. 10. 23.

⁹ Eze. 44. 10. 1 Co. 4. 5. 1 Ti. 5. 21.

¹⁰ 1 Ki. 8. 38, 46. Ec. 7. 20. Ja. 3. 2. 1 Jn. 1. 8-10. Ga. 5. 17.

¹¹ Ro. 7. 14-21. Ga. 1. 14. Phi. 3. 6, with 1 Ti. 13. 15.

¹² The principal symptoms to be noted in these verses (9-17), are the quick raw flesh in the tumour, indicating a sharp, corrosive humour, breaking through the skin in a particular part. It was thus distinguished from a disorder, called indeed the leprosy, but of another nature, which freely broke out in a white scurf all over the body, but without the raw flesh. The former indicated an inveterate leprosy, and whenever it appeared rendered the person unclean; but the latter did not. As these are thus contrasted, the latter aptly represents that consciousness of sin which produces unreserved ingenuous confessions, and patience of reproof; and the former perhaps denote the disposition of unhumiliated sinners to resist conviction, and amidst the clearest evidence of criminality, to be angry with the mildest reproof.—J.

it is but a scab: and he shall wash his clothes, and be clean.

7 But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again.

8 And if the priest see that, behold, the scab spreadeth in the skin; then the priest shall pronounce him unclean: it is a leprosy.

9 ¶ When the plague of leprosy is in a man, then he shall be brought unto the priest;

10 And the priest shall see him: and, behold, if the rising be white in the skin, and it have turned the hair white, and there be quick raw flesh³ in the rising,

11 It is an old leprosy in the skin of his flesh; and the priest shall pronounce him unclean, and shall not shut him up; for he is unclean.

12 And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of him that hath the plague, from his head even to his foot, wheresoever the priest looketh;

13 Then the priest shall consider: and, behold, if the leprosy have covered all his flesh, he shall pronounce him clean that hath the plague; it is all turned white: he is clean.⁴

14 But when raw flesh appeareth in him, he shall be unclean.

15 And the priest shall see the raw flesh, and pronounce him to be unclean; for the raw flesh is unclean: it is a leprosy.

16 Or if the raw flesh turn again, and be changed unto white, he shall come unto the priest;

17 And the priest shall see him: and, behold, if the plague be turned into white; then the priest shall pronounce him clean that hath the plague: he is clean.⁵

18 ¶ The flesh also in which, even in the skin thereof, was a bile, and is healed;

sensual, superstitious, and earthly-minded men, and even the most distant approaches and temptations to it. But if at any time I be defiled therewith, without delay should I apply the cleansing blood and Spirit of Jesus Christ to my soul; bitterly lament that the tendency will not be wholly extirpated till the evening-tide of my death; and, if I am the Lord's, diligently aim to be holy as he is holy, and perfect as my Father who is in heaven is perfect.

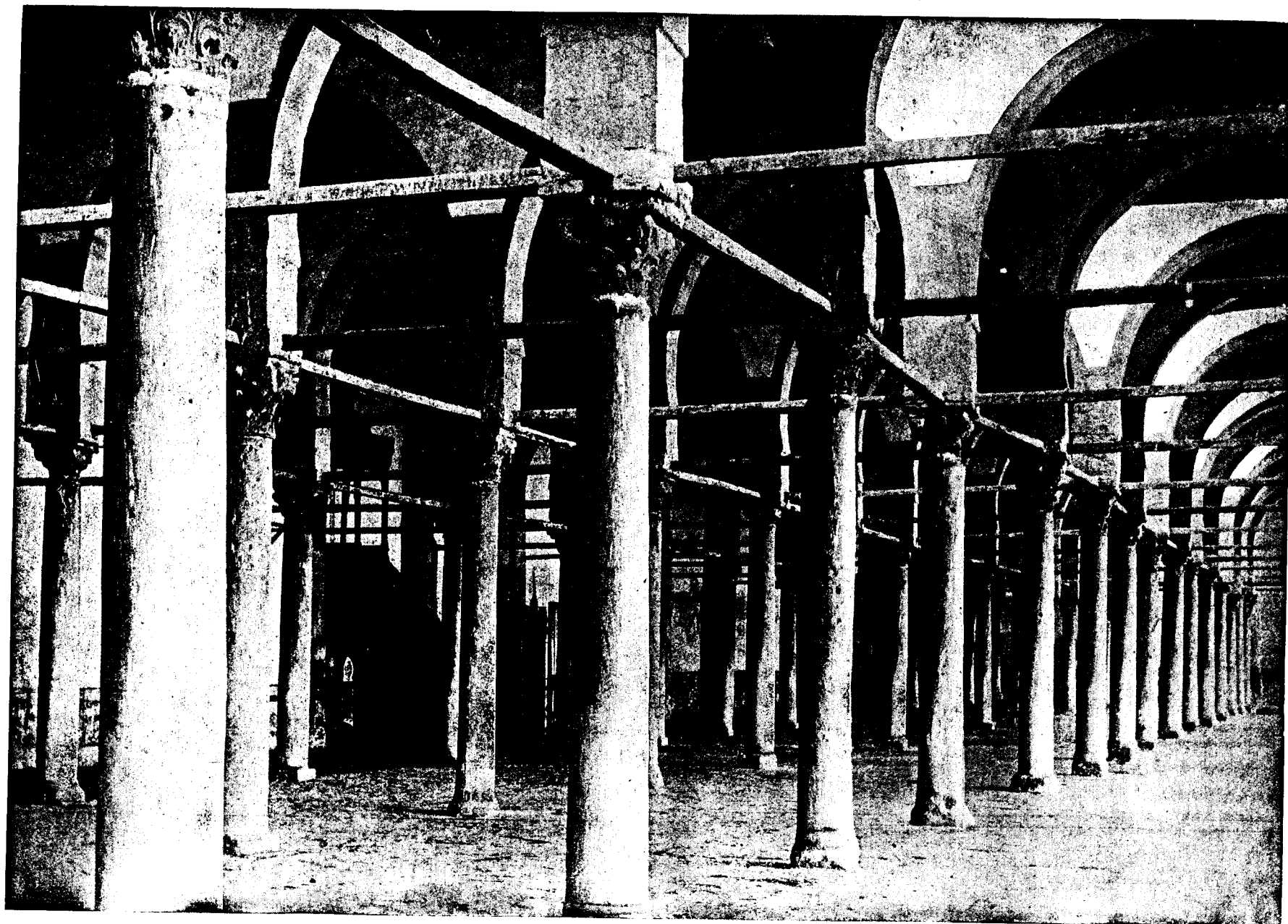
CHAPTER XII. REFLECTIONS. — What alarming stigmas the Lord put upon that sex by which sin entered into our race, till Jesus, the woman's seed, had finished transgression! but alas! sinful uncleanness cleaves to all, yea, even to our most natural and necessary actions, and would for ever exclude us from fellowship with God in his ordinances, and in heaven, had not he sent forth his Son to be the propitiation for our sins, and the fountain opened to purge away our sin and our uncleanness. So infectious is original corruption, and so infinitely necessary is it to improve Jesus' atonement and purifying influence, while we thank him for his mercies, and devote ourselves to his service.—Let parents consider what gratitude, what thanksgiving, what solemn dedication of themselves and seed to God ought to attend safe deliveries in childbirth, and how desirable, comfortable, and edi-

fying to have children early circumcised with the circumcision which is of Christ!

CHAPTER XIII. [Ver. 2. *Leprosy*, derived from a Greek word signifying a scale, is one of the most terrible of the many diseases our 'flesh is heir to.' Willan describes three varieties that have been observed in Western Europe, and Mason Good, who examined the subject, not merely as a physician, but as an expositor of Scripture, considers them as identical with the three forms described by Moses about 3000 years ago. Bateman is disposed to consider the Jewish leprosy as confined to an incurable form; but, under the general name *bahereth*, Moses includes three specific varieties, one of which (ver. 39) does not even render the patient unclean. These three forms of the disease are all characterized as commencing with *bright spots*, depressed in the centre, or as Moses describes it, *lower than the skin*, and surrounded by reddish prominent circles. Sometimes these spots are as small as situated on the front of the legs, immediately below the knees, or about the elbows, and sometimes on the face; they soon enlarge, generally preserving a circular form, and are propagated to different parts until they finally coalesce and cover the whole body; in one species with white scaly incrustation, in another with

patches dark and livid, and in either case extremely loathsome to the beholders and distressing to the sufferer. But though the leprosy appears at first as a mere local disease in the skin, it afterwards discovers its constitutional character, and the bones and joints, and in some cases the teeth, are affected; the toes and fingers fall off in succession, and the body remains a miserable fragment of its former self, where life still lingers in the midst of indescribable torments. The disease, in certain of its stages and circumstances, is confessedly contagious, though this characteristic, on an imperfect induction of observations and facts, Rayer has ventured to deny; and in every sense in which a disease can be so called it is also hereditary. Amongst the most striking peculiarities of this disease, as observed by medical travellers in some of the Asiatic islands, is the fearful and disgusting demoralization which reigns in the separated dwellings of the miserable outcasts; and in this combination of sin and misery, mutually producing one another, the victim frequently lingers during fifty years, in body and spirit waxing worse and worse—the emblem of sin, the warning of judgment to sinners. C.]

Ver. 3. [The whitening of the hair by age is one of the natural admonitions whereby man is warned, 'Prepare to meet thy God,' Am. 4. 12. A similar but premature whitening by the leprosy gave warning



INTERIOR OF THE MOSQUE OF AMR—NEAR WHERE MOSES WAS EDUCATED.
[LEVITICUS, xiii:1.]—We give here a view of the Mosque of Amr, because it helps us to see a place of worship as it looks to-day, in the land of Egypt, where Moses grew up. This is in the neighborhood of old Cairo, and as Moses grew up at Memphis and was educated at Heliopolis, in going from Memphis to Heliopolis he would pass through this same neighborhood where this mosque stands to-day. This is the most interesting

mosque in Cairo. There is almost a wilderness of columns of different styles of architecture, perhaps taken from older buildings and brought together here to adorn this one. There are a couple of columns on the west side of the mosque once used as a test of character. They were said to be so close together that only an honest man could squeeze through them. The Khedive has now walled up this space.

19 And in the place of the bile there be a white rising, or a bright spot, white, and somewhat reddish,⁶ and it be showed to the priest;

20 And if, when the priest seeth it, behold, it be in sight lower than the skin, and the hair thereof be turned white, the priest shall pronounce him unclean: it is a plague of leprosy broken out of the bile.

21 But if the priest look on it, and, behold, there be no white hairs therein, and if it be not lower than the skin, but be somewhat dark; then the priest shall shut him up seven days:

22 And if it spread much abroad in the skin, then the priest shall pronounce him unclean: it is a plague.

23 But if the bright spot stay in his place, and spread not, it is a burning bile; and the priest shall pronounce him clean.

24 ¶ Or if there be any flesh, in the skin whereof there is a hot burning,⁸ and the quick flesh that burneth have a white bright spot,⁹ somewhat reddish, or white;

25 Then the priest shall look upon it: and, behold, if the hair in the bright spot be turned white, and it be in sight deeper than the skin, it is a leprosy broken out in the burning; wherefore the priest shall pronounce him unclean: it is the plague of leprosy.

26 But if the priest look on it, and, behold, there be no white hair in the bright spot, and it be no lower than the other skin, but be somewhat dark; then the priest shall shut him up seven days.

27 And the priest shall look upon him the seventh day: and if it be spread much abroad in the skin, then the priest shall pronounce him unclean: it is the plague of leprosy.

28 And if the bright spot stay in his place, and spread not in the skin, but it be somewhat dark; it is a rising of the burning, and the priest shall pronounce him clean: for it is an inflammation of the burning.

29 ¶ If a man or woman have a plague upon the head or the beard;

30 Then the priest shall see the plague: and, behold, if it be in sight deeper than the skin, and there be in it a yellow thin hair; then the priest shall pronounce him unclean: it is a dry scall, even a leprosy upon the head or beard.

31 And if the priest look on the plague of the scall, and, behold, it be not in sight deeper than the skin, and that there is no black hair in it; then the priest shall shut up him that hath the plague of the scall seven days.

32 And in the seventh day the priest shall

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6 Here the priests are directed how to distinguish between any ordinary malady which might follow an old ulcer after it had been healed, and the leprosy breaking out on the spot. The word rendered 'reddish' probably signifies 'very shining,' and seems distinguished from a dusky white, as a symptom of leprosy.—J.

6 Mat. 13. 15; 12. 45. Jn. 5. 14. 2 Pe. 2. 20-22.

7 Job 40. 4; 34. 32. 1 Pe. 2. 12. 12. 13. Mat. 26. 75. Pr. 28. 18.

7 Heb. a burning fire.

8 This is a case of leprosy springing from another skin affection—such as a burn, or a carbuncle, or a boil.—J.

9 Bright spot. How expressive as an emblem of sin and sinners. It is but a spot, for which the sinner pleads as *Levi* for *Zoar*. 'Is it not a little one?' Ge. 19. 20. Nay, of which he affirms, as rebellious *Israel*, 'I am innocent, I have not sinned.' Je. 2. 35. It is a 'bright spot,' the florid complexion of youth and health. So, the fools that 'make a mock at sin.' Pr. 14. 9, do also often 'glory in their shame.' Phil. 3. 19. And in this false judgment the world cordially joins, and 'they that forsake the law praise the wicked.' Pr. 28. 4. The wicked boasteth of his heart's desire, and bleareth the covetous, whom the Lord abhorreth. Ps. 10. 3. And knowing the judgment of God, that they who commit such things are worthy of death, not only do the same, but have pleasure in them that do them.—C.

9 ver. 28-31. Ro. 1. 27.

10 Is. 1. 5. Mi. 3. 11. 2 Pe. 2. 12. Ps. 52. 1; 73. 8. 9. 1. Ki. 12. 28. Je. 18. 18.

1 The priests were here taught to distinguish the leprosy among the hair on the head or beard from other disorders which might resemble it. The yellowish thin hair, instead of the white, was here the symptom of leprosy in connection with the marks before laid down, and the black hair of the contrary.—J.

12 Ti. 2. 16. 17; 3. 13. Ho. 7. 9.

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1 De. 29. 29. 1 Co. 4. 5; 13. 5. Mat. 7. 1-4.

2 Col. 3. 5; Th. 5. 21. Ro. 6. 13.

3 Pr. 28. 13. 1 Pe. 2. 12. Sa. 12. 13. Mat. 26. 75.

4 ver. 5, 6, 23, 28, 32, 34. Job 40. 4, 5, & c. Ro. 12. 43-45. 2 Ti. 2. 16; 3. 13.

5 Leprosy brought to a stay was healed. So 'wicked men and seducers naturally wax worse and worse,' 2 Ti. 3. 13; but if their sin be once arrested in this downward course, the sinner is saved. He is 'graced by grace,' 'stands still,' sees 'the salvation of God,' &c. &c.

6 Paul the apostle and faithful servant of Jesus, Ac. 9. 4, 20.—C.

7 Ga. 3. 28. Ro. 2. 6, 7; 7. 14-25. Ja. 3. 2. Ec. 7. 20. Ps. 109. 10.

8 1 Ki. iii. viii. with xi. Ps. lxxiii. with 2 Sa. xi. Re. 2. 5.

9 The leprosy in the bald head is here distinguished from mere baldness. The word rendered 'reddish' here also means 'very shining.' It is observable that he that was leprosy in the head was pronounced 'utterly clean.' This denoted the great danger of bad principles.—J.

10 Mi. 3. 11. Is. 9. 18. 2 Th. 2. 10, 11. 2 Ch. 22. 22.

11 It is a well-known medical fact, that certain eruptions on the head are peculiarly inveterate. The leprosy head is pronounced 'utterly unclean'; spiritually it is the disease designated by the word 'baldness,' in which men 'professing themselves wise, become fools,' when 'even as they do not like to retain God in their knowledge, God gives them a reprobate mind.' These are 'utterly unclean,' their leprosy is in their head.—C.

12 Ge. 37. 29. Job 1. 20.

13 Je. 3. 25.

14 La. 4. 15. Is. 52. 11; 64. 6, 8. Lu. 17. 12. Job 41. 6, 8. Ro. 1. 14, 15.

15 Nu. 5. 22, 24. 2 Ki. 15. 5; 7. 3. Lu. 17. 12. 1 Co. 5. 6, 11. 13. 2 Th. 3. 6, 14. He. 12. 15. La. 1. 13.

16 It would seem that a number of cutaneous diseases, different in origin, in symptom, and in kind, are here grouped under the one name *leprosy*. Some of them do not render the person affected unclean; some are curable; while some are said to be utterly unclean, and appear to have been considered incurable. There is little, if any, resemblance between any of these forms of what may be termed Mosaic leprosy, and the leathsome disease which now gets that name in the East. The so-called *leprosy* of modern Syria is *Elephantiasis Gracorum*. It is common in some few villages in the country. In Damascus there are two hospitals, for lepers or persons afflicted with elephantiasis, but I have never heard of a native Damascene being afflicted with it.—J.

17 Ps. 14. 3-4. Is. 50. 3-15. Ro. 1. 21. 21; 3. 10-18. Tit. 3. 3. Ep. 2. 3. 34-37. 19. 1 Co. 6. 9, 10.

look on the plague: and, behold, if the scall spread not, and there be in it no yellow hair, and the scall be not in sight deeper than the skin,

33 He shall be 'shaven, but the scall shall he not shave; and the priest shall shut up him that hath the scall seven days more.

34 And in the seventh day the priest shall look on the scall: and, behold, if the scall be not spread in the skin, nor be in sight deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean.

35 But if the scall spread much in the skin after his cleansing;

36 Then the priest shall look on him: and, behold, if the scall be spread in the skin, the priest shall not seek for yellow hair; he is unclean.

37 But if the scall be in his sight 'at a stay, and that there is black hair grown up therein; the scall is healed, he is clean: and the priest shall pronounce him clean.

38 ¶ If a man also or a woman have in the skin of their flesh bright spots, even white bright spots;

39 Then the priest shall look: and, behold, if the bright spots in the skin of their flesh be darkish white; it is a freckled spot that groweth in the skin: he is clean.

40 And the man whose hair is fallen off his head, he is bald; yet is he clean.

41 And he that hath his hair fallen off from the part of his head toward his face, he is forehead-bald; yet is he clean.

42 And if there be in the bald head, or bald forehead, a white reddish sore; it is a leprosy sprung up in his bald head, or his bald forehead:

43 Then the priest shall look upon it: and, behold, if the rising of the sore be white reddish in his bald-head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh,

44 He is a leprosy man, he is unclean: the priest shall pronounce him utterly unclean; his plague is in his head.

45 And the leper, in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, 'Unclean, unclean.'

46 All the days wherein the plague shall be in him he shall be defiled; he is unclean, he shall dwell alone; without the camp shall his habitation be.⁵

47 ¶ The garment also that the plague of

to the Jew, a warning the more impressive as his hair was ordinarily raven black.—Note. The symptoms of age, or debilities of early disease, are merciful premonitions of death—'O, that men were wise, that they understood this, that they would consider their latter end!' De. 32. 29. C.]

Ver. 45. [The clothes rent—the emblem of deep religious sorrow before God, Ezr. 9. 5, an outward token to the inward man of the heart, Joel 2. 13. The head bare.—The head, the highest part of the body, the seat of all the chief instruments of sense, becomes the emblem of wisdom and power, and by consequence

of honour, Ge. 3. 15; Is. 7. 8. The head uncovered was therefore the acknowledgment that disease, as the bondage of Satan, Lu. 13. 16, as the harbinger of death, and the 'wages of sin,' Ro. 6. 23, was the greatest dishonour, 1 Co. 15. 43. The covering upon the upper lip, or, as some translate it, the bandage upon the chin,

leprosy is in, *whether it be* a woollen garment or a linen garment;⁶

48 *Whether it be* in the warp or woof, of linen or of woollen; whether in a skin, or in any thing made of skin;

49 And if the plague be greenish or reddish in the garment, or in the skin, either in the warp or in the woof, or in any thing of skin; it is a plague of leprosy, and shall be showed unto the priest.

50 And the priest shall look upon the plague, and shut up *it that hath* the plague seven days.

51 And he shall look on the plague on the seventh day: if the plague be ^hspread in the garment, either in the warp, or in the woof, or in a skin, or in any work that is made of skin, the plague is a 'fretting leprosy; it is unclean.

52 He shall therefore ^hburn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it is a fretting leprosy; it shall be burnt in the fire.

53 And if the priest shall look, and, behold, the plague be not spread in the garment, either in the warp, or in the woof, or in any thing of skin;

54 Then the priest shall command that they wash ^hthe thing wherein the plague is, and he shall shut it up seven days more.

55 And the priest shall look on the plague after that it is washed: and, behold, ^{if} the plague have not changed his colour, and the plague be not spread, it is unclean; thou shalt burn it in the fire: it is fret inward, *whether it be* bare within or without.⁷

56 And if the priest look, and, behold, the plague be somewhat dark after the washing of it; then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof;

57 And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin, it is a spreading plague; thou shalt ^hburn that wherein the plague is with fire.

58 And the garment, either warp, or woof,

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6 The transmission

of the worst conta-

gion by garments is

the opinion of the

highest medical au-

thorities, Mead, Rus-

sel, &c., and it is

admitted in the sa-

nitary regulations of

all civilized coun-

tries, but the *visible*

symptoms of disease

in garments have not

been noticed by

these writers. Mi-

chaelis, on the autho-

rity of an experi-

enced manufacturer,

describes a disease

in woollen cloth

analogous to that

described by Moses,

and which he attri-

butes to the com-

mixture of *dead*

wool—that is, the

wool of sheep that

had died by disease.

Calmet attributed

the disease both in

men and in garments

to microscopic ani-

mal life, an idea that

modern observation

and discovery render

not improbable. The

law whereby the

suspected garment

was to be tried by

washing, and, if

found infected, which

condemned it to be

rent or burned, ver.

55, 57, operated at

once as a check

upon the sale of in-

fectious clothing, and

the most effectual

preservative of the

public health; while

it reminded the pos-

essor of the *moral*

contagion that may

lie in the love of

'purple and fine

linen,' Lu. 16.19, the

necessity of washing

his robes, and mak-

ing them white in the

blood of the Lamb,

Re. 7.14, 'of being

saved with fear, pur-

ged out of the fire,

and of 'hang[ing]

the garment spotted

by the flesh,' Jude 23.

—C.

^h 2 Ch. 28.22. 2 Ti. 2.

16, 17. 13. 23.

^h ch. 14. 44. Eze. 16.

43.

^h De. 7. 25. Is. 30. 22.

Jude 23. Ac. 19. 19. Col.

3. 5. 1 Co. 3. 15.

^h Re. 7. 14. Is. 1. 16.

Ps. 51. 7.

^h See ver. 53.

^h Heb. whether it

was laid in the fire

thereof, or in the fire

head thereof.

^h Is. 33. 14. Mat. 22.

7. 25. 41. Re. 14. 10, 11.

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6 2 Co. 7. 1. 12. 8. Re.

1. 5. 7. 14. 2 Co. 33. 12, 13.

Ps. 51. 2. 1 Co. 9. 27.

^h ver. 2—58.

CHAP. XIV.

^h Mat. 8. 2. 4. 11. 28.

Mar. 1. 40. 44. Lu. 5. 12.

14. 17. 14. 1. 11. 1. 15.

^h Lu. 17. 10. 1 Co. 6.

11. Ex. 15. 26. Is. 57. 18.

19.

^h ch. 1. 14. 12. 8. Ro. 9.

5. 4. 25. 1 Pe. 3. 18.

1 Or. *sparrows*.

[Literally, 'two small

birds.' The name is

generic, including

several kinds of small

birds.—P.]

^h Ex. 12. 22. Nu. 19. 6.

18. He. 9. 19. Ps. 51. 7.

^h 1 Pe. 3. 18. 2 Co. 13.

4. 4. 7. He. 9. 14.

^h Re. 1. 18. 2 Co. 13. 4.

He. 1. 3. Phil. 2. 9—11.

2 It is a remark-

able fact that in

Egypt cedar wood

was used in ancient

times for purposes

somewhat similar to

that here described.

—P.

3 Hebrew, 'scarlet

cloth, and hyssop.'

The former, accord-

ing to Jewish tradi-

tion, was emblematic

of vital energy and

power. Botanists are

not agreed as to the

identity of the plant

rendered hyssop.—

P.

4 The *living*

Christ appears in

heaven for us, He. 9.

24, having 'entered

by his own blood

into the holy place,'

He. 9. 12.—C.

^h 2 Ki. 5. 10. Ps. 51. 2.

7. Ep. 5. 27. Col. 2. 10.

^h He. 3. 3. 4. 14. 15. 7.

25. 26. 27. 24.

^h Heb. upon the

face of the field.

^h Ex. 19. 12. Nu. 8. 7.

12. 15. Is. 7. 20. ch. 9. 24.

1. 25. 26. 29. 15. 5. 8.

Re. 7. 14. 1 Jn. 1. 7. Col.

3. 5. Ro. 8. 13. Ga. 5. 24.

Ep. 5. 25—27.

^h God does not im-

mediately remove his

regenerate people to

glory, but leaves

them 'in the camp'

all the days of their

'appointed time,' as

witnesses of his 'sal-

ing health,' and ex-

perienced physicians

to them that are sick.

—C.

^h ch. 1. 3. 2. 13. 4. 32.

Nu. 15. 4. 1 Jn. 1. 29. 3. 34.

6. 33. 35. 1 Co. 6. 11.

or whatsoever thing of skin *it be*, which thou shalt wash, if the plague be departed from them, ^hthen it shall be washed the second time, and shall be clean.

59 This ^{is} the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

CHAPTER XIV.

2 The rites and sacrifices in cleansing of the leper. 33 The signs of leprosy in a house. 48 The cleansing of that house.

AND the Lord spake unto Moses, saying, 2 ¶ This shall be the law of the leper in the day of his cleansing: He ^hshall be brought unto the priest.

3 And the priest shall go forth out of the camp: and the priest shall look, and, behold, *if* the plague of leprosy be ^hhealed in the leper;

4 Then shall the priest command to take for him that is to be cleansed ^htwo birds¹ alive *and* clean, and ^hcedar-wood, and scarlet, and hyssop.

5 And the priest shall command that one of the birds be killed in an ^hearthen vessel over running water.

6 As for the ^hliving bird, he shall take it, and the cedar-wood,² and the scarlet, and the hyssop,³ and shall dip them and the living bird in the blood of the bird *that was* killed over the running water;⁴

7 And he shall sprinkle upon him that is to be cleansed from the leprosy ^hseven times, and shall pronounce him clean, and shall ^hlet the living bird loose into the open field.⁵

8 And he that is to be cleansed shall ^hwash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days.⁶

9 But it shall be on the seventh day, that he shall shave all his hair off his head, and his beard, and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.

10 And on the eighth day he shall take ^htwo he-lambs without blemish, and one ewe-lamb

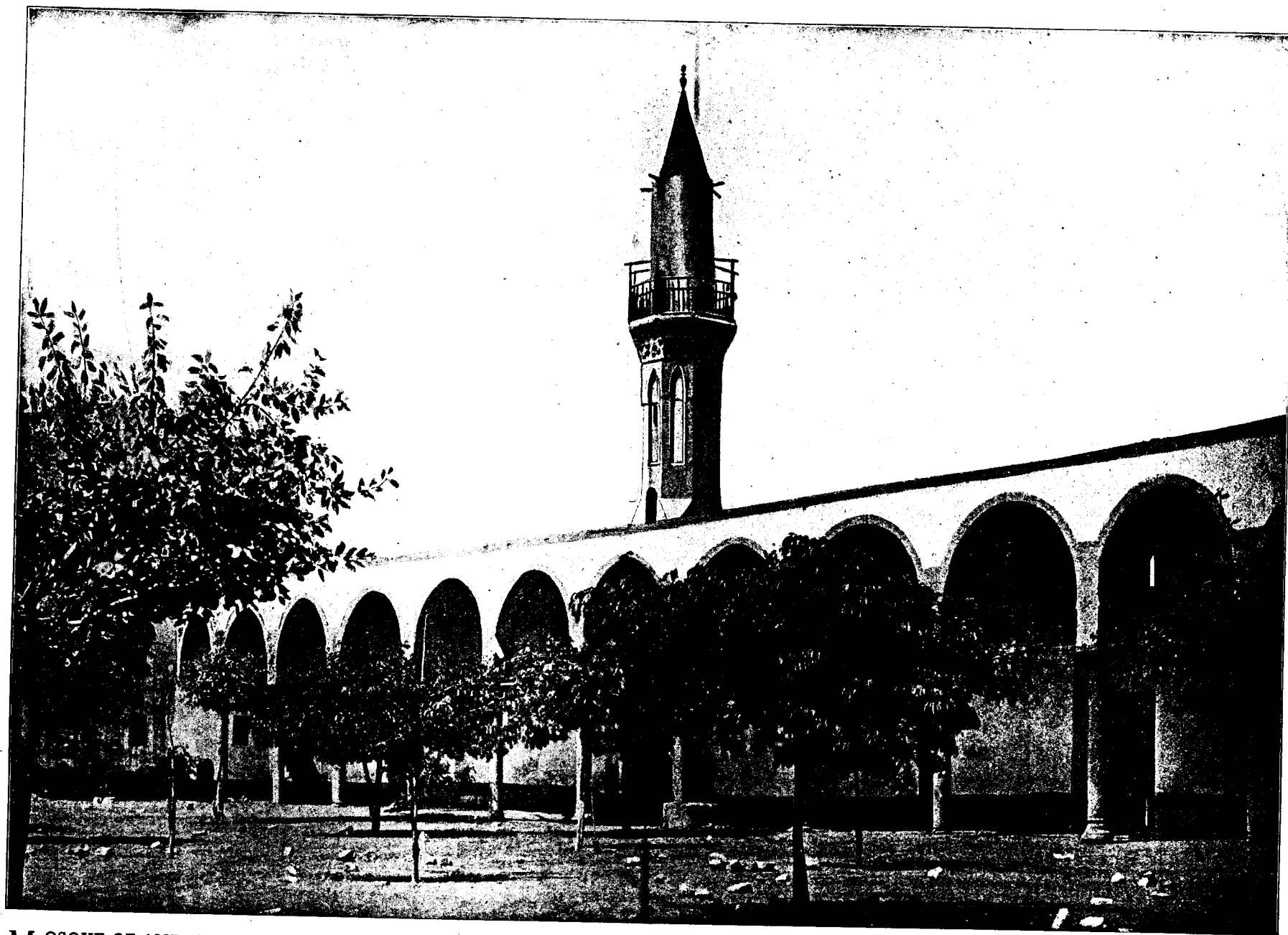
after the Jewish manner of dressing the dead, joined with the cry of *unclean*, was the emblem of the 'mouth stopped' by the broken law, and only permitted to plead 'guilty before God,' Ro. 3. 19. C.]

REFLECTIONS.—In this filthy distemper, for which no cure but the power of God is prescribed, with shame and confusion of face I behold the penal, the dreadful, the defiling, the spreading, and obstinate nature of reigning corruptions, and how they exclude from fellowship with God and his people! Jealous of myself, it becomes me to present my heart and my ways before my all-seeing High-priest that he may search and try me. If he find me pining away in mine iniquity, wilfully increasing unto more ungodliness, depending on self-righteousness as the ground of my acceptance with God, habitually disposed to rage at reproach, fixed in gross heresy, or given to boast of that which is plainly sinful, I am certainly a leper, a servant of sin; and let me with the deepest agony and grief bewail my condition, while by faith I apply to

him, for his word only can effect the cure, and his grace relieve the misery. If he find in me the opposite marks of real grace, particularly a deep sense of universal filthiness in heart and life, still let me wash myself in Jesus' blood, on account of my remaining corruptions and daily infirmities.—Let me submit to his trial the garments of my conversation, that he may purge out what is amiss, and save my soul though my works should be burned up.—Let ministers learn with what tenderness and exact attention to God's prescriptions they should judge of the states of others in order either to admit them to, or exclude them from, the seals of God's covenant.

CHAPTER XIV. [Ver. 4. The cedar wood mentioned here, and in Nu. 19. 6, is said not to be the cedar of Lebanon, so distinguished in Scripture for the uses of architecture, but the fragrant wood of the *Juniperus Oxycedrus*, which grows abundantly in Syria and Palestine. We are led, however, to believe it to

be the cedar of Lebanon, and that it is used with the hyssop; (1) as representing the two scriptural limits of vegetation. Thus it is written, 1 Ki. 4. 30—33, 'And Solomon's wisdom excelled all the wisdom of the children of the east country, and all the wisdom of Egypt, and he spake of trees, from the cedar of Lebanon even to the hyssop that springeth out of the wall.' Now, as under the blessing of Heaven a wholesome vegetable diet is one of the chief remedies in cutaneous diseases, these two extremes might well represent the whole vegetable family. (2) The cedar, as an *uncorruptible* wood, might naturally represent the constitution restored from corruption, and spiritually that better and *incorruptible* life of which bodily health is the best similitude, 1 Pe. 1. 23; while the hyssop might naturally set forth gratitude for those sanative qualities which God has so largely infused into the vegetable tribes, and spiritually those 'leaves for the healing of the nations,' Re. 22. 2, which flourish unfading on the tree of eternal life. By comparing He. 9. 19 with Is.



MOSQUE OF AMR—STANDING NEAR THE ISLAND OF RHODA WHERE MOSES WAS FOUND IN THE RIVER NILE. [Leviticus, xiv.]—We give here a picture of the oldest mosque in Egypt to illustrate further the land of Moses. It is in Old Cairo, and its foundations were laid A. D. 643. It is called the Mosque of Amr because the land upon which it is built was given by Amr-ibu-el-Asi. Of the original mosque it is said very little remains. Nearly all of that building was burned down at the end of the ninth century. During the tenth

century the mosque was enlarged and rebuilt. The court measures 350 by 400 feet, and the building contains 366 pillars. There is one row on the west side, three rows on the north and south sides, and six rows on the east side. In the northeast corner is the tomb of Abdallah, the son of Amr. Upon one of the pillars is the name Mu-ham-med. These pillars are of all styles of architecture, which is supposed to grow out of the fact that they were brought from other buildings in Cairo.

of the first year⁷ without blemish, and three tenth-deals of fine flour for a meat-offering, mingled with oil, and one log of oil.

11 And the priest that maketh him clean shall present the man that is to be made clean, and those things, before the LORD, at the door of the tabernacle of the congregation:

12 And the priest shall take one he-lamb, and offer him for a trespass-offering, and the log of oil, and wave them for a wave-offering before the LORD.

13 And he shall slay the lamb in the place where he shall kill the sin-offering and the burnt-offering, in the holy place: for as the sin-offering is the priest's, so is the trespass-offering: it is most holy.

14 And the priest shall take some of the blood of the trespass-offering, and the priest shall put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.

15 And the priest shall take some of the log^p of oil, and pour it into the palm of his own left hand:

16 And the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle^q of the oil with his finger seven times before the LORD.⁸

17 And of the rest of the oil that is in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood⁹ of the trespass-offering.

18 And the remnant of the oil that is in the priest's hand he shall pour upon the head of him that is to be cleansed; and the priest shall make^r an atonement for him before the LORD.

19 And the priest shall offer the sin-offering, and make an atonement for him that is to be cleansed from his uncleanness, and afterward he shall kill the burnt-offering.

20 And the priest shall offer the burnt-offering and the meat-offering upon the altar: and^v the priest shall make an atonement for him, and he shall be clean.

21 And if he be poor, and cannot get¹ so much; then he shall take one lamb for a trespass-offering to be waved,² to make an atonement for him, and one tenth-deal of fine flour mingled with oil for a meat-offering, and a log of oil;

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1 Heb. the daughter of her year.

1 Ep. 5:26, 27. 1 Jn. 3:3. Re. 1:5, 17, 14.

m ch. 5:6. Ex. 29:24. Is. 53:10, 11. Tit. 3:5-7.

n ch. 1:11, 13; 4:4, 24; 7:1, 2, 6, 7. Ex. 29:11. Mat. 20:18, 21, 38.

o ch. 8:23, 24. Ex. 29:20, 2 Co. 7:1. 1 Pe. 1:12.

p Lu. 15:5, 10, 11. Ps. 89:8, 90:17, 116:10, 119:32, 59:60. Phil. 3:17. 1 Co. 15:58.

q Jn. 3:24. Joel 2:28. Is. 44:3-5.

r Lu. 2:24; 17:18. 1 Co. 10:31. 1 Pe. 4:11. Ep. 3:21.

s The oil was consecrated, or dedicated to the Lord by this act. Then it was employed for another purpose. It was put upon the ear, the thumb, and the toe of the person who had been cleansed, and for whom atonement had been made, as evidenced by the touching with blood.

t The touching with oil signified that as the individual by leprosy had been unclean, and separated from God's service—as he had in fact been dead in the eye of the law—so now he was sanctified again and fitted for God's service; new was bestowed upon him.

u Eze. 36:27. Tit. 3:5, 6. 2 Co. 3:17. Jn. 1:16, with Ex. 29:20. ch. 8:30.

v The blood of every sacrifice represents the blood that cleanseth us from all sin. 1 Jn. 1:7.

w The hand, the foot, the ear, touched with blood, represent the active and intellectual powers, crucified with Christ, Ro. 6:6.

x The oil superimposed on each blood mark, covering, but not hiding it—may causing it to shine with new brightness—represents the work of the Spirit in applying to us the redemption secured by Christ, in taking the things of Christ and showing them to us, Jn. 16:15, and in bearing witness on earth with the blood, 1 Jn. 5:8; and finally, in anointing our head, in token of our full restoration and advancement to all the dignity, and honour, and holy communion with Christ and his people, from which, by him, we had been excluded, 1 Jn. 2:20, 27. Ps. 23:5.—C.

y ch. 8:12. Ex. 29:7. Ps. 133:2. 2 Co. 1:21, 22. 1 Jn. 2:20, 27. Ep. 1:17; 3:16-19.

z Ex. 30:16. ch. 4:35. 1 Jn. 2:1, 2. Ro. 5:10, 11.

aa ch. iv. Is. 53:10. 2 Co. 5:21. 1 Jn. 2:2; 4:9.

ab Ro. 3:24, 25; 4:25; 8:3, 33, 34. 1 Pe. 1:18, 19; 2:24; 3:18.

ac ch. 1:11. Ep. 5:2. He. 10:14.

ad See ver. 18; ch. 4:20, 35.

ae ch. 5:7, 11; 12:8, 15; 14:29; 27:8; 1:14. Nu. 6:10.

af Heb. his hand reach not.

ag Heb. for waving.

A.M. 2514. B.C. 1490.

a See from ver. 10-20.

b Ex. 29:20. ch. 8:24; 14:17. Ac. 13:30. 1 Th. 5:23. Ps. 40:6. Eze. 3:17. De. 33:11. Ga. 2:14. Ec. 5:1.

c The blood, says Patrick, seems to have been a token of forgiveness, the oil, of healing. Ps. 103:3.

d who forgiveth all thine iniquities, who healeth all thy diseases. Forgiveness is procured through the blood of Christ; but it must be applied by the Spirit of God both to pacify and purify the conscience. The one is an inseparable attendant of the other.

e Being justified by faith, we have peace with God through our Lord Jesus Christ.—L.

f The purification of a leper was much like to the consecration of a high-priest.

g Ex. 29:7. ch. 8:12. Is. 44:3, 4. Jn. 1:16. 1 Jn. 2:20, 27. Ep. 1:17; 3:16, 19.

h Ex. 30:16. 1 Jn. 2:1, 2. Ro. 5:10, 11.

i This accommodation of the sacrifice to the temporal circumstances of the offerer is not a descent of the moral law to the desires of the sinner, but a merciful visit of the priestly physician to the habitation of spiritual disease. But, even in this accommodation the lamb, and the blood, and the oil, the meat and burnt and sin offering, cannot be dispensed with. It recognized providential differences in means; and opportunity. One may have the foot free from another to run in the service of God; another may have the hand more vigorous for labour or defence; another may have better opportunities of hearing, and learning the things that belong to his peace, Lu. 10:42; another may be more honoured in station and in money; another, but all must be touched with the blood and the oil: both must be washed, and justified, and sanctified, 1 Co. 6:11, and no matter then what the difference of the talents, each faithful (not each successful) servant shall enter into the joy of his Lord, Mat. 25:27.—C.

j See ch. 4:20, 35. Mat. 3:17. Jn. 17:19, 20. Ep. 1:6. Ro. 5:8. 1 Jn. 2:1, 2. He. 9:14.

k Ver. 21-31. Ps. 72:12-14; 136:23; 68:10. 2 Co. 8:9. 1 Co. 1:27, 28. Ja. 2:5.

l Ge. 12:7; 13:15; 15:18. Nu. 21:30, 35.

m Mat. 8:9. Is. 45:5, 7; 10:15, 26. Am. 3:6. De. 7:15.

22 And two turtle-doves, or two young pigeons, such as he is able to get; and the one shall be a sin-offering, and the other a burnt-offering.

23 And^a he shall bring them on the eighth day, for his cleansing, unto the priest, unto the door of the tabernacle of the congregation, before the LORD.

24 And the priest shall take the lamb of the trespass-offering, and the log of oil, and the priest shall wave them for a wave-offering before the LORD.

25 And he shall kill the lamb of the trespass-offering, and the priest shall take some of the blood of the trespass-offering,³ and put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.

26 And the priest shall pour of the oil into the palm of his own left hand.⁴

27 And the priest shall sprinkle with his right finger some of the oil that is in his left hand seven times before the LORD.

28 And the priest shall put of the oil that is in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass-offering.

29 And the rest of the oil that is in the priest's hand he shall put upon the head of him that is to be cleansed, to make an atonement for him before the LORD.

30 And he shall offer the one of the turtle-doves, or of the young pigeons, such as he can get;

31 Even such as he is able to get,⁵ the one for a sin-offering, and the other for a burnt-offering, with the meat-offering: and the priest shall make an atonement for him that is to be cleansed before the LORD.

32 This is the law of him in whom is the plague of leprosy, whose hand is not able to get that which pertaineth to his cleansing.

33 ¶ And the LORD spake unto Moses and unto Aaron, saying,

34 When ye be come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession;

35 And he that owneth the house shall come and tell the priest, saying, It seemeth to me there is as it were a plague in the house:

1. 18 we discover that the scarlet represents here the deep dye of sin, which, dipped in the living waters of mercy, become as wool and as snow. C.]

Ver. 5. [The earthen vessel represents the humiliated body in which Christ died; the running water is the emblem of that ever-enduring, that eternal life, the current of which is never exhausted, which our Lord possessed in himself, and which he freely bestows on all who hear him, Jn. 10:28. C.]

Ver. 35. [Would we judge aright of these ancient laws delivered to Moses, we must examine them in their bearing upon modern circumstances. Now, viewed in this light, there are few things in modern times more requiring legislative interference and remedy than the houses ordinarily provided for the poor. Damp and ill-ventilated in one apartment, or admitting every blast in another, producing in proportion to their cost a larger return to the owner than the splendid dwell-

ings of the rich—they furnish the perennial seeds of disease, waste and destroy their numerous and miserable inmates, become in the result an intolerable tax upon the community, who totally overlook the public nuisance concealed under the mask of private property. Now under these circumstances modern European jurisprudence offers to the miserable inhabitant of the unhealthy hovel no redress, beyond removal—a removal to as bad if not to worse; with still no remedy,

36 Then the priest shall command that they empty⁶ the house before the priest go into it to see the plague, that 'all that is in the house be not made unclean; and afterward the priest shall go in to see the house.

37 And he shall look on the plague,⁷ and, behold, if the plague be in the walls of the house with hollow strakes, greenish or reddish, which in sight are lower than the wall;

38 Then the priest shall go out of the house to the door of the house, and shut up the house seven days.

39 And the priest shall come again the seventh day, and shall look: and, behold, if the plague be spread in the walls of the house:

40 Then the priest shall command that they take⁸ away the stones in which the plague is, and they shall cast them into an unclean place without the city.

41 And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place.

42 And they shall take other stones, and put them in the place of those stones; and he shall take other mortar, and shall plaster the house.

43 And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plastered;

44 Then the priest shall come and look, and, behold, if the plague be spread in the house, it is a fretting leprosy in the house: it is unclean.⁸

45 And he shall 'break down the house, the stones of it, and the timber thereof, and all the mortar of the house; and he shall carry them forth out of the city into an unclean place.

46 Moreover, he that goeth into the house all the while that it is shut up shall be unclean until the even.

47 And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes.

48 ¶ And if the priest shall come in,⁹ and

A.M. 2514. B.C. 1490.

A.M. 2514. B.C. 1490.

6 Or, prepare

1 Co. 15. 32. 1 Ti. 5. 22. Ep. 5. 7. 11. Re. 18. 2. 2 Co. 6. 14-18. 2 Th. 3. 6. 14. 2 Ti. 3. 5.

7 This plague represented 'corruptions in families, nations, and churches.

8 1 Co. 5. 4-8. 11. 13. Tit. 3. 10. Ro. 2. 2. 5. 14. 20. 22. Mal. 3. 15. 1. 23. 26.

The house leprosy here described has occasioned much perplexity to inquirers, and the difficulty has probably arisen from being led by the name to look upon this 'leprosy' as well as that in clothes, as something akin to the human disease so called. Men, clothes, and stones have not the same diseases, but from some analogous circumstances, real or fanciful, the diseases of men may be, and have been, by a figure of speech, applied to diseases in other things. Indeed, to this day there are certain disorders of trees in Egypt and Palestine to which the name of leprosy is given. In Switzerland also they speak of a cancer in buildings; on which the same principle, and why should we not understand the leprosy in buildings of the present text as something of a similar description? If we believe that the house leprosy was anything related to the disorder of the same name in man, it is extremely difficult to account for the symptoms and mode of treatment; and we cannot do better than agree with the rabbins and some of the early Christian fathers, who believed that this leprosy was not natural, but was sent by God as an extraordinary punishment upon evil-doers, to compel them to the public acknowledgment and atonement of some unpardonable crime whereby others had been injured.

9 Heb. in coming in shall come in, &c.

10 Heb. vessel.

11 Heb. vessel.

12 Heb. vessel.

13 Heb. vessel.

14 Heb. vessel.

15 Heb. vessel.

16 Heb. vessel.

17 Heb. vessel.

18 Heb. vessel.

19 Heb. vessel.

20 Heb. vessel.

21 Heb. vessel.

22 Heb. vessel.

23 Heb. vessel.

24 Heb. vessel.

25 Heb. vessel.

26 Heb. vessel.

27 Heb. vessel.

m ver. 4-7. 1 Pe. 3. 18. 2 Co. 13. 4. Ro. 4. 25.

n ch. xiii. xiv. 16. 9. 14. 25. 7. 1. 37. 11. 46. 15. 32. Nu. 5. 29. 13. 19. 14.

o ch. 10. 10. 2 Ti. 3. 16. Mal. 3. 18. Je. 15. 19.

1 Heb. in the day of the unclean, and in the day of the clean.

CHAP. XV.

a ch. 11. 13. 1. He. 1. 1. Ps. 25. 14. Am. 3. 7.

b ch. 11. 1. Ne. 9. 13. 14. Ro. 3. 2. De. 4. 7. 8. Ps. 78. 51. 47. 19. 20.

c Or, running of the reins, ch. 22. 4. Nu. 5. 2. Mar. 7. 20-23.

1 It is not needful for us particularly to consider the laws contained in this chapter, they are not binding on us. In some cases the disease mentioned might be the result of wickedness, in others of disease or infirmity; and even where neither position, disease nor actual sin was implied, might be thus marked, to show how a fallen nature pollutes everything we do.—Scott.

d ch. 12. 3. Eze. 16. 26; 23. 20.

2 The running issue evidently included all forms of inflammation terminating in a constant purulent discharge: ver. 8 seeming evidently to include disease of the lungs; and these, whether contagious or otherwise, are all ranked, and most justly, under one common character of uncleanness. But why, if the issue be stopped, is the patient still unclean? he remains so only till he make public acknowledgment of the mercy of God.—Note. The regenerate soul, in which the power of sin is stopped, feels most sensibly the shame of its former disease. Paul ranked visibly and justly amongst the chief of saints, but Paul's awakened memory and sensitive conscience pronounced him the chief of sinners, 1 Th. 15.—C.

e Tit. 1. 35. 1 Co. 15. 33. Ep. 5. 7. 11.

f Heb. vessel.

look upon it, and, behold, the plague hath not spread in the house after the house was plastered; then the priest shall pronounce the house clean, because the plague is healed.

49 And he shall take to cleanse the house two birds, and cedar-wood, and scarlet, and hyssop.

50 And he shall kill the one of the birds in an earthen vessel over running water.

51 And he shall take the cedar-wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times.

52 And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar-wood, and with the hyssop, and with the scarlet.

53 But he shall let go the living bird out of the city into the open fields, and make an atonement for the house: and it shall be clean.

54 This¹⁰ is the law for all manner of plague of leprosy, and scall.

55 And for the leprosy of a garment, and of a house,

56 And for a rising, and for a scab, and for a bright spot;

57 To teach when it is unclean, and when it is clean: this is the law of leprosy.

CHAPTER XV.

1 The uncleanness of men in their issues. 13 The cleansing of them. 19 The uncleanness of women in their issues. 28 Their cleansing.

AND the LORD spake unto Moses and to Aaron, saying,

2 Speak unto the children of Israel, and say unto them, When any man hath a 'running issue out of his flesh, because of his issue he is unclean.¹

3 And this shall be his uncleanness in his issue: whether his 'flesh run with his issue, or his flesh be stopped from his issue, it is his uncleanness.²

4 Every³ bed whereon he lieth that hath the issue is unclean; and every thing³ whereon he sitteth shall be unclean.

but the reiterated renewal of the still hopeless experiment. Upon this scene of darkness let us pour the light of God's law by Moses. The owner, the occupying tenant, ver. 35, states to the priest his suspicion that the house is infected. It must be no bare attempt at annoyance to his superior, for all the furniture of the occupant must be removed, and he must seek another residence while due examination is made. Should the examination lead to suspicions, cleansing and due repairs are employed, and should these suspicions be confirmed, the wretched dwelling is razed to the very foundation, and its very dust is carried forth out of the city lest its floating particles should endanger the public health! Were a commission of learned, philanthropic, and godly physicians, carrying this law in their hands, to pass through the narrow and miserable lanes of our towns and cities, and visit the unhappy refugees of our condensed and diseased pauperism, what an architectural revolution would be produced! and how deeply would public health and private comfort be bound to offer the sacrifice of thankfulness to God! But while the fact of house contagion cannot be doubted,

its causes are so obscure that little is yet accurately known. Decaying materials, confined air, microscopic animalculæ and plants; various miasmata, and animal exudation may all, with other causes, be the instruments of the judgments of God. But the cause of heart contagion the word of God has clearly developed, and we know that because of sin 'the earthly house of this tabernacle' has been condemned by the priest that examined it, and must be 'dissolved,' and that believers change their unhealthy residence for a 'building of God, an house not made with hands, eternal in the heavens,' 2 Co. 5. 1. C.]

REFLECTIONS.—No human endeavours, but God alone, can cure my spiritual plagues. By his grace, through the application of the blood and Spirit of Jesus, the God-man—of Jesus, the once slain, but now living and ascended Saviour—I must be cleansed from my reigning corruptions. Thus shall I have access into God's camp, his church below, and as a bird escaped, fly away towards heaven, rejoicing in my deliverance. But not till, through the Spirit, I repeatedly wash myself and my performances in the

fountain of his blood, till I search out and mortify my corruptions, the deeds of my body, and receive the full efficacy of Jesus' righteousness, and the influences of his blessed Spirit, for the sanctification of my whole powers and members, shall I be admitted to my real habitation, or enter into unreserved and immediate fellowship with divine persons, holy angels, and glorified saints. But blessed be the Lord that my all-comprehending offering, Christ Jesus, suits me, whether I be poor or rich, and renders my person, and all my services, constantly acceptable before God.—In this plague of the house, let me observe how sin worketh the dissolution not only of human bodies, but of families, nations, and churches, and that no human projects, but Jesus and his Spirit preached and applied, can prevent their destruction, and that where there is a continued obstinacy in sinning, notwithstanding mercies and judgments, inevitable ruin must necessarily ensue.

CHAPTER XV. REFLECTIONS.—In these things, as in a figure, I behold how shameful and in-

5 And whosoever toucheth his bed ^{shall} wash his clothes, and bathe *himself* in water, and be unclean until the even.

6 And he that sitteth on *any* thing whereon he sat that hath the issue shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

7 And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

8 And if he that hath the issue ^{spit} upon him that is clean; then he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

9 And what saddle soever he rideth upon that hath the issue shall be unclean.

10 And whosoever toucheth any thing that was under him shall be unclean until the even: and he that beareth *any* of those things shall wash^h his clothes, and bathe *himself* in water, and be unclean until the even.

11 And whomsoever he toucheth that hath the issue, and hath not rinsed his hands in water, ^{he} shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

12 And the ^{vessel} of earth that he toucheth which hath the issue shall be broken;⁴ and every vessel of wood shall be rinsed in water.⁵

13 And when he that hath an issue is cleansed of his issue,⁶ then he shall number to himself seven^k days for his cleansing, and ^{wash} his clothes, and bathe his flesh in running water, and shall be clean.

14 And on the eighth day he shall take to him ^{two} turtle-doves, or two young pigeons, and come before the LORD unto the door of the tabernacle of the congregation, and give them unto the priest.

15 And the priest shall offer them, the one *for* a sin-offering, and the other *for* a burnt-offering: and the ^{priest} shall make an atonement for him before the LORD for his issue.

16 And if any man's ^{seed} of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even.

17 And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even.

18 The ^{woman} also with whom man shall lie *with* seed of copulation, they shall *both* bathe *themselves* in water, and be unclean until the even.

19 ¶ And if a woman ^{have} an issue, and her issue in her flesh be blood, she shall be put

A.M. 2514. B.C. 1490.

f ch. 11. 25, 28, 32, 33; 6:34; 14:8, 27; 16:26, 28; Nu. 19:10, 22; H. 14, 26; 10:22. Re. 7:14, 15, 16; 22:14. Ja. 4:8. Ps. 26, 65; 2:7. Ec. 36:25, 29.

g 1 Ti. 4:1-3. Tit. 1:9, 12. 2 Pe. 2:1-3. Ga. 1:8, 9. Jude. 4.

A See ver. 5. Ja. 4:8. Ps. 26, 6.

i ch. 6:28; 11:33, 34. Co. 5:1. Phil. 1:21, 23; 3:21.

k Eight points require *watchfulness*, in order to avoid uncleanness by intercourse with the unclean. The *seat*, the *flesh*, the *spittle*, the *saddle*—rather *literally*—the thing that has been under him—the person *touch*ed by him, must all be scrupulously avoided, and the *vessels* he has used must, according to their material, be washed or broken. What a *memento* of spiritual watchfulness against the *evil* communications that corrupt good manners! 1 Co. 15:33.—C.

4 The *vessel* of earth that the clean has touched must be *broken*—that is, not every time he has touched it, but when he has ceased to use it: and whether such vessels may have been of the porous and absorbing character of mud, or of modern pottery of the East, used for cooling water by filtration and evaporation, or of a glazed and more perfect manufacture, still the *breaking* was a valuable sanitary regulation; while it ministered to the recovered invalid a salutary memorial, that, at best, he dwelt in a house of clay. Job 4:9, soon to be broken in pieces. The *vessel* of wood was merely rinsed in order to its cleansing; most probably the beautifully varnished wooden ware of eastern countries rendered impervious to fluids, and thereby enabled to resist or cast off any contagious matter. The distinction between the vessels forms a just emblem of the state of man; the body must be *broken*, the spirit *quashed*. In. 3:5; the body is *for sacrifice*, the spirit *for renewal*. Ro. 12:1, 2.—C.

5 That is, when the disease is completely healed. After this seven days must elapse, and the ceremonies described must be observed ere he could again mix with the people, or take part in the service of God.—P.

6 Ex. 29:35, 37. ch. 14:8, 10. Nu. 12:14; 19:11, 12.

7 ver. 5, 10, 11. Re. 1:5; 22:1. Ec. 36:25, 29. Je. 33:8. 2 Co. 7:1. Ja. 4:8.

8 ch. 12:6, 8; 14:22, 23; 11:14; 12:8; 14:22; ver. 29, 30. Nu. 6:10. He. 7:29; 10:10, 12, 14. 2 Co. 5:21.

9 ch. 4:20, 25, 31, 35; 12:8; 14:18. Nu. 15:15. Mat. 3:17. Ep. 1:6. He. 1:3.

10 ch. 22:4. De. 23:10. 1 Pe. 2:11. 2 Co. 7:1, 11. 1 Ju. 1:7. See ver. 5.

11 Ep. 4:17-19; 5:3-11. 1 Pe. 2:11. 2 Ti. 2:22. See ver. 5.

12 ch. 20:18; 12:2, 4. Ec. 30:17. Mar. 5:25. Mat. 15:19.

A.M. 2514. B.C. 1490.

7 Heb. *in her separation*.

8 *Uncleanness till the even*, means that the effects of the defilement of sin are never perfectly removed till death. [The above is the *symbolical* meaning; but the *literal* meaning is that the person spoken of would be ceremonially unclean till sunset, i.e. he would be prohibited from approaching the tabernacle, from joining in any ordinance of religion, and from touching any priest or private person.—P.]

9 ver. 4-9. 1 Co. 15:33. Pr. 2:16-19; 5:3-10; 24-35; 7:10-27; 9:13-18; 22:14. Ec. 7:26.

10 2 Co. 7:1. Re. 7:14. He. 2:26. Is. 22:14. See ver. 5, 6.

11 Ec. 18:6; 22:10. ch. 20:18. 1 Pe. 2:11. He. 13:4. 1 Th. 5:22.

12 Mat. 9:20. Mar. 7:20-23. ver. 19-24.

13 ch. 17:15; ver. 5, 6, &c. 1 Pe. 1:18, 19. He. 9:14; 10:22. Ec. 36:25, 29. Zec. 13:1, 1 Ju. 1:7.

14 See ver. 13-15. Ga. 4:4; 13. Mat. 1:21. Ep. 1:6, 7. 1 Co. 1:30; 11:1.

15 See ver. 14.

16 In the cases of uncleanness here specified, even where they are properly called infirmities, yet springing from natural corruption, moral pollution is implicated, and sacrifices for atonement and purification must therefore be offered; and in this case the woman must present both a sin-offering and a burnt-offering.—I.

17 ch. 11:47; 13:50. Ps. 6:18. Jude 4. He. 10:29; 12:15.

18 It is here intimated that these laws were principally intended to teach the Israelites reverence for God in his sanctuary; and that being sinners, and stained with pollution in all their services, they constantly required forgiveness through the blood of atonement and the sanctification of the Holy Spirit.—I.

19 See ver. 2-30; ch. xiv.; 11:46. Nu. 5:29; 6:13; 19:14.

20 All the before-mentioned laws concerning uncleanness and the rites of purification were designed to impress on the Hebrew people the necessity of inward cleanness and purity of mind. And were further intended to prevent the Israelites from being drawn into idolatry by establishing a wide difference of customs and habits between them and the surrounding heathen.—H. Ellis.

apart⁷ seven days; and whosoever toucheth her shall be unclean until the even.⁸

20 And ^{every} thing that she lieth upon in her separation shall be unclean; every thing also that she sitteth upon shall be unclean.

21 And whosoever toucheth her bed ^{shall} wash his clothes, and bathe *himself* in water, and be unclean until the even.

22 And whosoever toucheth any thing that she sat upon shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

23 And if it *be* on *her* bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even.

24 And if any man ^{lie} with her at all, and her flowers be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean.

25 And if a woman ^{have} an issue of her blood many days out of the time of her separation; or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she *shall* *be* unclean.

26 Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation; and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation.

27 And whosoever toucheth those things shall be unclean, and ^{shall} wash his clothes, and bathe *himself* in water, and be unclean until the even.

28 But if she be cleansed of her issue, then she shall ^{number} to herself seven days, and after that she shall be clean.

29 And ^{on} the eighth day she shall take unto her two turtles, or two young pigeons,⁹ and bring them unto the priest, to the door of the tabernacle of the congregation.

30 And the priest shall offer the one *for* a sin-offering, and the other *for* a burnt-offering: and the priest shall make an atonement for her before the LORD for the issue of her uncleanness.

31 Thus^a shall ye separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they defile my tabernacle that *is* among them.¹

32 This^b *is* the law of him that hath an issue, and of *him* whose seed goeth from him, and is defiled therewith;

33 And of her that is sick of her flowers, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her which is unclean.²

fectious are the scandalous outbreaks of original and inward corruption, and particularly those which are anyway connected with fleshly lusts. Neither the corrupters nor the corrupted can have fellowship with God or his people, but in a believing improvement of Jesus' blood and Spirit, and in bitter and unfeigned repent-

ance of their sin. Let my body, therefore, as well as my soul, be kept pure for the Lord. Let me, with the most earnest care, avoid the company of apostate, erroneous, unchaste, frothy, and wicked persons; and have no fellowship in thought, word, or deed, with the unfruitful works of darkness, but rather prove them.

Without this circumspection and care, I shall certainly contract guilt, stains, infamy, and hurt, which will not be purged away, but follow me till I die.

CHAPTER XVI. [Ver. 3. Aaron may not come into the holy place but in the prescribed dress—we

CHAPTER XVI.

1 How the high-priest must enter into the holy place. 11 The sin-offering for himself. 15 The sin-offering for the people. 20 The scape-goat. 29 The yearly feast of the expiations.

AND the LORD spake unto Moses, after the death of the two sons of Aaron, when they offered before the LORD, and died;

2 And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy-seat, which is upon the ark, that he die not: for I will appear in the cloud upon the mercy-seat.¹

3 Thus shall Aaron come into the holy place; with a young bullock for a sin-offering, and a ram for a burnt-offering.

4 He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with the linen girdle, and with the linen mitre shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on.

5 And he shall take of the congregation of the children of Israel two kids of the goats for a sin-offering, and one ram for a burnt-offering.

6 And Aaron shall offer his bullock of the sin-offering which is for himself, and make an atonement for himself, and for his house.

7 And he shall take the two goats, and present them before the LORD at the door of the tabernacle of the congregation.

8 And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scape-goat.³

9 And Aaron shall bring the goat upon which the LORD's lot fell,⁴ and offer him for a sin-offering.

10 But the goat on which the lot fell to be the scape-goat shall be presented alive before the LORD, to make an atonement with him, and to let him go for a scape-goat into the wilderness.

11 ¶ And Aaron shall bring the bullock of the sin-offering which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin-offering which is for himself.

12 And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring it within the vail.

13 And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy-seat that is upon the testimony, that he die not.

14 And he shall take of the blood of the

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CHAP. XVI.

a ch. i. 1. Ex. 25. 22.

Nu. 7. 89.

d ch. 10. 2. Nu. 3. 4. 26.

6. 1. Ch. 24. 2.

c ch. 22. 7. Ex. 30. 10.

26. 33. He. 9. 6, 8. 21.

10. 19. 22. 4. 14. 16. 1. 3.

d Ex. 3. 5. 40. 35. 1 Ki.

8. 11. 12. ver. 13. 2 Co. 5.

19. 21.

The religious

ceremonies of the

great day of atone-

ment are here mini-

utely described. They

were, as follows:—

1. The offering for

himself, consisting of

a bullock and a ram.

2. The putting on of

robes of white linen,

to denote at once

humility and purity.

3. The offering for

the people—two

goats. 4. The burning

of incense so that its

smoke might cover

the mercy-seat. 5.

The sprinkling of

the blood of the vic-

tims before the

mercy-seat. 6. The

sending of the scape-

goat into the desert.

P.

e ch. 4. 1. He. 9. 6-11;

10. 19-22. Ep. 2. 18.

f Ex. 28. 21. 39. 41. ch.

6. 10. Eze. 44. 17. 18. 1.

Ti. 2. 5. 1. 1. 1. 5. 3. 2.

Phi. 2. 7. 2 Co. 8. 9.

g Ex. 30. 20. He. 7. 26.

Lu. 1. 35. 2 Co. 5. 21.

h ch. i. iv. Nu. vii.

xxviii. xxix. Ro. 8. 3.

Ps. 139. 17. 1. 1. 1.

i ch. v. 8. 14-17. He.

9. 17. 27.

k ch. 1. 3. 12. 6. 7. 15.

14. 29. Ca. 4. 4. Mat. 10.

22. 10. 18.

l Pr. 16. 33. 8. 23. Ro.

3. 25. 8. 3. 15. 42. 1-7. Ac.

3. 2. 18. 1. 1. 1. 9. 10.

Ju. 10. 8. 1 Co. 15. 3. 4.

m Jewish tradition

states that the 'lots'

were originally of

box-wood, but after-

wards of gold. On

one was inscribed,

'for Jehovah,' on the

other, 'for Azazel.'—

P.

n The Hebrew

word translated

'scape-goat' is *azazel*,

and has been

variously interpreted

—1. Some say it

means the goat itself,

which was so called

from the fact of its

being sent away free;

hence the English

phrase 'scape-goat.'

2. Some say Azazel

is a place to which

the goat was sent.

And they thus regard

it as a proper name.

3. Others say it

means an evil spirit.

4. Others, the devil.

5. Others regard it

as an abstract noun,

and interpret, 'for

complete sending

away or removal.'

The last seems to be

the true meaning.

The sins of the peo-

ple being confessed

by the priest over the

head of the goat, and

thus transferred or

imputed to it, the

goat was then sent

away to the uninhab-

ited desert. The

rite thus symbolized

the complete removal

of sin and guilt.—P.

m ch. iv. 1. Pe. 2. 24. 3.

18. Is. 53. 4-10. 2 Co. 5.

21.

n Heb. went up.

o ch. 4. 2. 3. 5. 6. 23. 19.

Nu. 7. 16. 22. 28. 15. 24.

28. 15. 30. 29. 5. 11. 10. 19.

25. &c.

p 1. 1. 1. 2. 1. 2. 10. Is.

53. 11. 12. Ro. 4. 25. 1. 1.

3. 18. 1. 18. 21. He. 1. 3.

10. 14.

q ch. 10. 1. Ex. 30. 34.

36. Ro. 3. 14. 12. 11. He.

5. 7. 25. 39. Re. 8. 3. 4.

r He. 9. 24. 7. 25. 1. 1.

2. 2. 2.

s ch. 4. 6. 17. He. 9. 7.

10. 4. 10. 12. 14. 19. 20. Is.

42. 21. 2 Co. 5. 19. Ro. 3.

24. 26.

t He. 9. 10-22. 1. 3. 9. 24.

u Ex. 29. 3. 40. 19. 20.

He. 9. 10-22. 1. 3. 9. 24.

v Towards.

w The thoughtful

reader cannot fail to

observe how fre-

quently the number

seven is mentioned in

connection with di-

vine rites, commands,

and ordinances. It

denotes perfection;

and the lesson it sym-

bolizes is the perfect

and complete dis-

charge of the duties

which God enjoins.—

P.

x He. 9. 7. 31. 3. 20. 26.

19. 20. 10. 19. 4. 14. 15.

ver. 6. 11.

y Towards.

z ver. 18-20; ch. 4. 25.

8. 15. 14. 49. 50. 53. Ex.

20. 36. 1. 1. 2. 1. 4. 10.

Mat. 20. 28. Is. 53. 4-6.

10. 12. Da. 9. 24. 1. 1. 1.

1. 18. 19. 2. 24. 3. 18.

8 Heb. dwelleth.

a Eze. 23. 38. 39.

b Lu. 1. 10. Ac. 4. 12.

Is. 53. 1. 1. 1. 2. 24. He.

1. 3. Col. 1. 20. Da. 9.

24.

c The high-priest

was the most eminent

type of Christ, and

the sacrifices on this

the great day of

atonement the most

striking representa-

tion of the sufferings

of Christ on earth,

and of his interces-

sion in heaven. It is

interesting to ob-

serve that all other

persons, even the

priest, were strict-

ly prohibited from en-

tering within the ta-

bernacle while the

high-priest officiated,

intimating that no

other could share the

honour of Christ's

mediatory office.—P.

d It would appear

from the description

here given that the

high-priest went at

least three times

within the veil to the

holy of holies on the

day of atonement. 1.

With the incense,

2. To sprinkle

the blood of the

bullock, ver. 14; and

3. With the blood of

the goat. According

to the Talmud he

went in a fourth time

to bring out the cen-

ser of incense. This

is not opposed to the

statement of Paul in

He. 9. 7, for they

were on parts of

one great annual fes-

tival.—P.

e Ex. 30. 10. ch. 4. 7.

18. 1. 1. 1. 1. 1. 1. 2. 10.

5. 8. 7. 25. 1. 1. 2. 1. 2.

f The golden altar,

and probably after-

wards he put of the

blood upon the horns

of the brazen altar.

g He. 13. 10. 1. 1. 1.

5. Re. 8. 3-4.

h ver. 11-10. Ac. 20.

26. Col. 1. 20. Ep. 1. 10. 2.

14. 5. 25-27. Ro. 5. 10.

Mi. 5. 5.

i Re. 1. 18. Ju. 11. 25.

1 Co. 15. 45.

j Is. 53. 6. 11. 12. 2 Co.

5. 21. 1. 1. 2. 24.

k Heb. a man of

opportunity.

l 1. 1. 1. 2. 24. Is. 41. 18.

53. 4. 5. 11. 12. Ps. 103. 12.

Je. 50. 20. Zec. 3. 9. 2 Co.

5. 19. 21. Eze. 20. 35.

m Heb. of separa-

tion.

n Eze. 44. 10. Phi. 2. 6.

11. Ro. 8. 3. with He. 9.

28.

o The high-priest

putting off his gar-

ments represents the

Saviour laying down

his life for the sheep.

Ju. 10. 15.—C.

p Ex. 29. 3. 40. 19. 20.

He. 9. 10-22. 1. 3. 9. 24.

bullock, and sprinkle it with his finger upon the mercy-seat eastward; and before the mercy-seat shall he sprinkle of the blood with his finger seven times.⁶

15 ¶ Then shall he kill the goat of the sin-offering that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat.

16 And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins; and so shall he do for the tabernacle of the congregation that remaineth among them in the midst of their uncleanness.

17 And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.¹

18 And he shall go out unto the altar that is before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about.

19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.

20 ¶ And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat:

21 And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness.

22 And the goat shall bear upon him all their iniquities unto a land not inhabited; and he shall let go the goat in the wilderness.

23 And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments which he put on when he went into the holy place, and shall leave them there;

24 And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt-offering, and the burnt-offering of the people, and make an atonement for himself, and for the people.

may not draw nigh to God, but in the name, by the spirit, and clothed in the righteousness of Christ. C.]

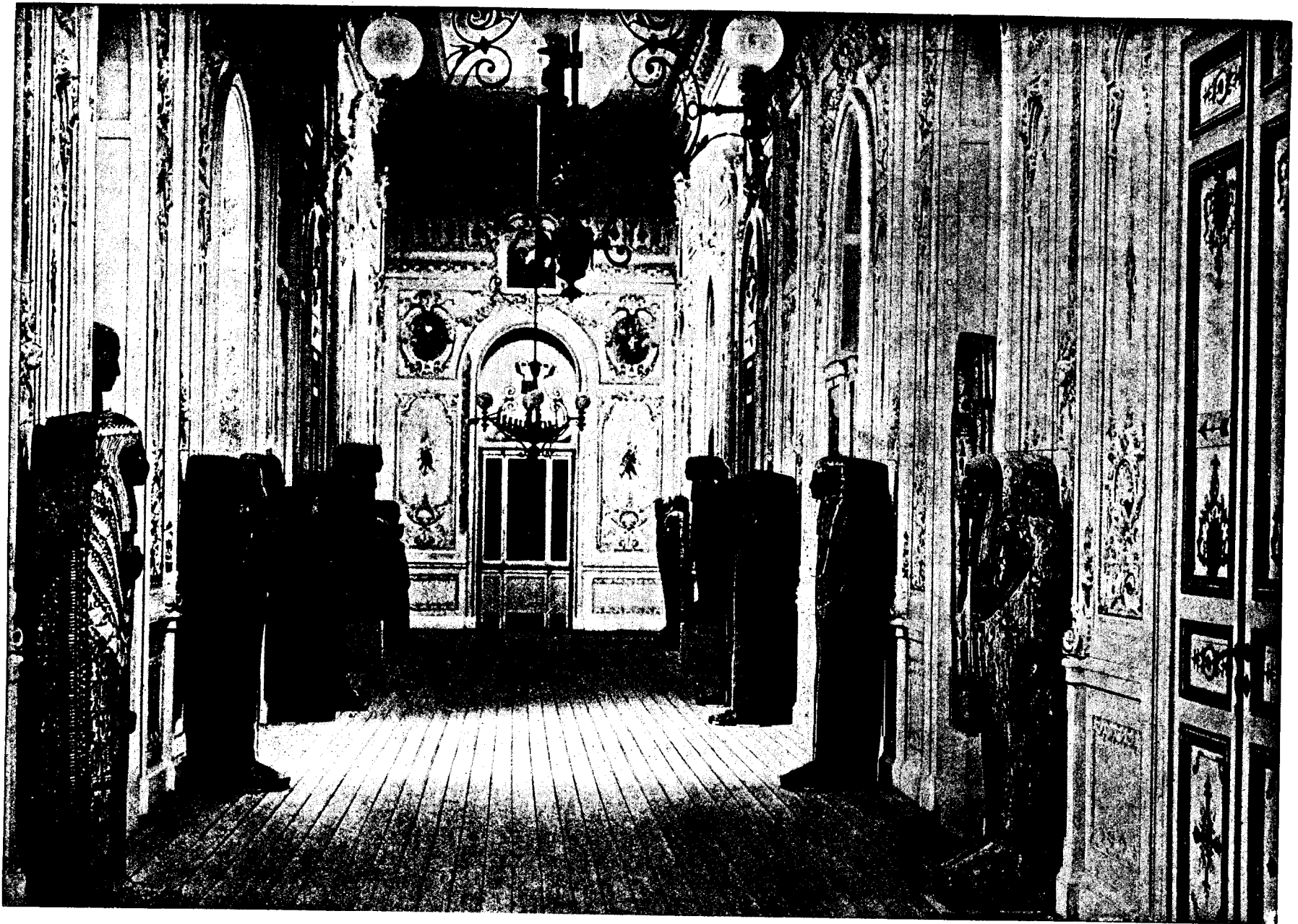
Ver. 10. [To a few special points in this divine ordinance let us direct our attention—matters common to this and other sacrifices require no particular notice. The lot was a divine ordinance, Pr. 18. 18, constituting

an authorized appeal to the omniscience and providence of God. So it was according to 'the wisdom and constant self-sacrificing love of God,' Ac. 2. 23, that Christ should suffer in the flesh, as the one creature died; and that he should be 'quickened by the Spirit,' 1 Pe. 3. 18,



WATER CARRIERS—CHARACTERISTIC OF EGYPT FROM THE TIME OF MOSES TO THE PRESENT. [LEVITICUS, xvi.]—Change is a characteristic of modern civilization. But in the civilization of Egypt, customs and habits have continued to the present time very much as they were in the days of Moses. The scene we give above of the water carriers of Egypt is one common to the country in all ages of its history. The water carrier is called the sakka. He plies his trade in the streets of Cairo. He carries a goat-skin upon his

shoulder, and goes from house to house, and makes the bare means of subsistence by supplying the people with water. During eight months of the year he brings the water all the way from the Nile, but during the remaining four months, while the river is rising, he obtains his supply from the canals which intersect Cairo. These sakkas sell water also to people on the streets. The thirsty passer-by receives his draught in a brazen chalice, and for this he often bestows a small copper coin on the dispenser.



HALLWAY IN THE MUSEUM—CONTAINING ANTIQUITIES OLDER THAN THE TIME OF MOSES. [LEVITICUS, xvii.]—Most of the antiquities now contained in the Gizeh Museum are such as antedate the time of Moses, or else are of such things as were contemporary with him. They nearly all belong to the Ancient or the Middle Empire, and there is no better way to get a proper conception of the magnificence and grandeur of the civilization in the midst of which Moses grew up than to take a walk through the many hallways and rooms of this the most interesting museum in some respects

on earth. Sometimes we look into the very faces of the statues representing the men with whom Moses lived. A study of Moses through this civilization heightens our admiration for the man who "refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." No man of whom we have any record in history ever sacrificed more of worldly prospects and opportunity than this the greatest leader of Israel.

the LORD, even that man may be cut off from among his people.

10 ¶ And whatsoever man *there be* of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people.

11 For the life of the flesh *is* in the blood; and I have given it to you upon the altar, to make an atonement for your souls: for it *is* the blood that maketh an atonement for the soul.

12 Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.²

13 And whatsoever man *there be* of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust.

14 For *it is* the life of all flesh; the blood of it *is* for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh *is* the blood thereof;³ whosoever eateth it shall be cut off.

15 ¶ And every soul that eateth that which died⁴ of itself, or that which was torn with beasts, whether it be one of your own country, or a stranger, he shall both wash his clothes, and bathe himself in water, and be unclean until the even: then shall he be clean.

16 But if he wash them not, nor bathe his flesh, then he shall bear his iniquity.

CHAPTER XVIII.

1 Unlawful marriages. 19 Unlawful lusts.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, I am the LORD your God.

3 After^b the doings of the land of Egypt, wherein ye dwelt, shall ye not do; and after the doings of the land of Canaan, whither I bring you, shall ye not do; neither shall ye walk in their ordinances.

4 Ye shall do my judgments, and keep mine

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g Dec 764.4.10.14.

7 ver. 12. 14. ch. 7. 27. 3. 17. De. 12. 16. 23. 35. 23. 1 Sa. 14. 33. 34. Ge. 9. 4. Ac. 15. 29. Eze. 44. 7. He. 10. 29.

8 ch. 1. 5. 11. 3. 2. 8. 13. 4. 7. 18. 25. 30. 34. 16. 18. 8. 11. 15. Mat. 20. 28. 26. 28. He. 9. 12. 14. 22. 10. 19. 1 Jn. 1. 7. Ro. 3. 25. Col. 1. 20.

9 See ver. 10.

2 It was customary in some ancient heathen nations to eat the blood of the animals offered in sacrifice to their idols. The practice is alluded to in Eze. 33. 28. The prohibition of such idolatrous rites may have been in part aimed at here; but the grand reason why blood was not to be eaten is plainly stated; and Delitzsch has shown that the reason is sound and philosophic: "For the life of the flesh is in the blood." "This phenomenon," he says, "rests on the ground, that all the activity of the body, especially that of the nervous and muscular systems, is dependent upon the circulation of the blood; for if the flow of blood is stopped from any part of the body, all its activity ceases immediately; a sensitive part loses all sensation in a very few minutes, and muscular action is entirely suspended. The blood is really the basis of the physical life; and so far the soul, as the vital principle of the body, is pre-eminently in the blood."—P.

3 Heb. that hunteth any hunting.

4 ch. 7. 26. De. 12. 23. 25. 15. 22. 23. 1 Sa. 14. 32. 34. See ver. 10.

5 ver. 11. Ge. 9. 4. De. 12. 23. Mat. 20. 28. Re. 5. 9. 1 Th. 5. 10.

6 And thus life was made a ransom for men.

7 Heb. a carcass, Ex. 22. 31. Eze. 44. 31. 4. 14. De. 14. 21. 1 Sa. 14. 33. 34. See ch. 11. 40. 22. 8.

8 ch. 11. 25. 40. 15. 5. Nu. 19. 8. 19. 21.

9 ch. 5. 11. 19. 8. 20. 17. Jn. 13. 8. Ac. 4. 12. He. 10. 26. 29. 2. 3.

10 CHAP. XVIII.

11 Ge. 17. 7. Ex. 20. 2. Ps. 33. 12. Je. 31. 33. 30. 22.

12 Eze. 20. 7. 8. 23. 8. Ex. 23. 2. ch. 20. 23. Ver. 24. 30. De. 12. 30. 31. 18. 9. 14. Ep. 5. 7. 11. 1 Pe. 4. 2. 3. Ro. 12. 2.

13 ver. 5. 26. 20. 22. 19. 37. De. 4. 21. 5. 32. 33. 11. 32. 12. 32. Lu. 1. 6.

14 A.M. 2514. B.C. 1490.

15 Eze. 20. 11. 13. Ro. 10. 5. Ga. 3. 12. Lu. 10. 28. Mat. 19. 17.

16 There are only two ways in which this declaration can be understood consistently with the general truths and doctrines of divine revelation; either that these statutes and judgments included the ordinances that were typical of the way of salvation through the sacrifice of Christ, through which alone life is obtained by the sinner; or by declaring the absolute perfection required by the law of God, to lead men to Christ, the end of the law for righteousness. See Ro. 10. 5; Ga. 3. 12. —I.

17 ver. 7. 17. ch. 20. 2. 23. 1 Co. 5. 1. De. 22. 30. Am. 2. 7.

18 Heb. remainder of his flesh.

19 ver. 14. 16. ch. 20. 11.

20 ch. 20. 11. De. 22. 30. 27. 20. 2 Sa. 10. 21. 22. Am. 2. 7. Ge. 35. 22. 1 Co. 5. 1. Eze. 22. 10.

21 ch. 20. 17. De. 27. 22. 2 Sa. 13. 11. 14. Eze. 22. 11.

22 That is, born at home—a full sister; or born abroad—a half sister.—P.

23 ch. 20. 19. Ex. 6. 20.

24 ch. 20. 20.

25 ch. 20. 12. De. 27. 23. 1 Co. 18. Eze. 22. 11.

26 ch. 20. 21. Mat. 14. 4. except as De. 25. 5.

27 ch. 20. 14. De. 27. 23. Am. 2. 7.

28 Or, one wife to another. Ge. 4. 19. 23. 30. 15. 1 Sa. 1. 6.

29 The text prohibits the marrying of two sisters together. This conduct in Jacob proved a source of vexation both to Leah and Rachel; who were more jealous of each other than of the handmaids whom they willingly gave to their husbands; and perhaps it would be found on trial, that those who before had lived together in the intimate equality of this near relationship, would be more apt to rival each other, if married to the same man, than strangers would be; at least their jealousies and bickerings would be more unseemly and distressing.—Scott.

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31 Eze. 20. 11. 13. Ro. 10. 5. Ga. 3. 12. Lu. 10. 28. Mat. 19. 17.

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33 ver. 7. 17. ch. 20. 2. 23. 1 Co. 5. 1. De. 22. 30. Am. 2. 7.

34 Heb. remainder of his flesh.

35 ver. 14. 16. ch. 20. 11.

36 ch. 20. 11. De. 22. 30. 27. 20. 2 Sa. 10. 21. 22. Am. 2. 7. Ge. 35. 22. 1 Co. 5. 1. Eze. 22. 10.

37 ch. 20. 17. De. 27. 22. 2 Sa. 13. 11. 14. Eze. 22. 11.

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39 ch. 20. 19. Ex. 6. 20.

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41 ch. 20. 12. De. 27. 23. 1 Co. 18. Eze. 22. 11.

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45 Eze. 20. 11. 13. Ro. 10. 5. Ga. 3. 12. Lu. 10. 28. Mat. 19. 17.

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47 ver. 7. 17. ch. 20. 2. 23. 1 Co. 5. 1. De. 22. 30. Am. 2. 7.

48 Heb. remainder of his flesh.

49 ver. 14. 16. ch. 20. 11.

50 ch. 20. 11. De. 22. 30. 27. 20. 2 Sa. 10. 21. 22. Am. 2. 7. Ge. 35. 22. 1 Co. 5. 1. Eze. 22. 10.

51 ch. 20. 17. De. 27. 22. 2 Sa. 13. 11. 14. Eze. 22. 11.

52 That is, born at home—a full sister; or born abroad—a half sister.—P.

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54 ch. 20. 20.

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57 The text prohibits the marrying of two sisters together. This conduct in Jacob proved a source of vexation both to Leah and Rachel; who were more jealous of each other than of the handmaids whom they willingly gave to their husbands; and perhaps it would be found on trial, that those who before had lived together in the intimate equality of this near relationship, would be more apt to rival each other, if married to the same man, than strangers would be; at least their jealousies and bickerings would be more unseemly and distressing.—Scott.

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61 ver. 7. 17. ch. 20. 2. 23. 1 Co. 5. 1. De. 22. 30. Am. 2. 7.

62 Heb. remainder of his flesh.

63 ver. 14. 16. ch. 20. 11.

64 ch. 20. 11. De. 22. 30. 27. 20. 2 Sa. 10. 21. 22. Am. 2. 7. Ge. 35. 22. 1 Co. 5. 1. Eze. 22. 10.

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67 ch. 20. 19. Ex. 6. 20.

68 ch. 20. 20.

69 ch. 20. 12. De. 27. 23. 1 Co. 18. Eze. 22. 11.

70 Or, one wife to another. Ge. 4. 19. 23. 30. 15. 1 Sa. 1. 6.

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73 Eze. 20. 11. 13. Ro. 10. 5. Ga. 3. 12. Lu. 10. 28. Mat. 19. 17.

74 There are only two ways in which this declaration can be understood consistently with the general truths and doctrines of divine revelation; either that these statutes and judgments included the ordinances that were typical of the way of salvation through the sacrifice of Christ, through which alone life is obtained by the sinner; or by declaring the absolute perfection required by the law of God, to lead men to Christ, the end of the law for righteousness. See Ro. 10. 5; Ga. 3. 12. —I.

75 ver. 7. 17. ch. 20. 2. 23. 1 Co. 5. 1. De. 22. 30. Am. 2. 7.

76 Heb. remainder of his flesh.

77 ver. 14. 16. ch. 20. 11.

78 ch. 20. 11. De. 22. 30. 27. 20. 2 Sa. 10. 21. 22. Am. 2. 7. Ge. 35. 22. 1 Co. 5. 1. Eze. 22. 10.

79 ch. 20. 17. De. 27. 22. 2 Sa. 13. 11. 14. Eze. 22. 11.

80 That is, born at home—a full sister; or born abroad—a half sister.—P.

81 ch. 20. 19. Ex. 6. 20.

82 ch. 20. 20.

83 ch. 20. 12. De. 27. 23. 1 Co. 18. Eze. 22. 11.

84 Or, one wife to another. Ge. 4. 19. 23. 30. 15. 1 Sa. 1. 6.

85 The text prohibits the marrying of two sisters together. This conduct in Jacob proved a source of vexation both to Leah and Rachel; who were more jealous of each other than of the handmaids whom they willingly gave to their husbands; and perhaps it would be found on trial, that those who before had lived together in the intimate equality of this near relationship, would be more apt to rival each other, if married to the same man, than strangers would be; at least their jealousies and bickerings would be more unseemly and distressing.—Scott.

86 A.M. 2514. B.C. 1490.

87 Eze. 20. 11. 13. Ro. 10. 5. Ga. 3. 12. Lu. 10. 28. Mat. 19. 17.

88 There are only two ways in which this declaration can be understood consistently with the general truths and doctrines of divine revelation; either that these statutes and judgments included the ordinances that were typical of the way of salvation through the sacrifice of Christ, through which alone life is obtained by the sinner; or by declaring the absolute perfection required by the law of God, to lead men to Christ, the end of the law for righteousness. See Ro. 10. 5; Ga. 3. 12. —I.

89 ver. 7. 17. ch. 20. 2. 23. 1 Co. 5. 1. De. 22. 30. Am. 2. 7.

90 Heb. remainder of his flesh.

91 ver. 14. 16. ch. 20. 11.

92 ch. 20. 11. De. 22. 30. 27. 20. 2 Sa. 10. 21. 22. Am. 2. 7. Ge. 35. 22. 1 Co. 5. 1. Eze. 22. 10.

93 ch. 20. 17. De. 27. 22. 2 Sa. 13. 11. 14. Eze. 22. 11.

94 That is, born at home—a full sister; or born abroad—a half sister.—P.

95 ch. 20. 19. Ex. 6. 20.

96 ch. 20. 20.

97 ch. 20. 12. De. 27. 23. 1 Co. 18. Eze. 22. 11.

98 Or, one wife to another. Ge. 4. 19. 23. 30. 15. 1 Sa. 1. 6.

99 The text prohibits the marrying of two sisters together. This conduct in Jacob proved a source of vexation both to Leah and Rachel; who were more jealous of each other than of the handmaids whom they willingly gave to their husbands; and perhaps it would be found on trial, that those who before had lived together in the intimate equality of this near relationship, would be more apt to rival each other, if married to the same man, than strangers would be; at least their jealousies and bickerings would be more unseemly and distressing.—Scott.

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103 ver. 7. 17. ch. 20. 2. 23. 1 Co. 5. 1. De. 22. 30. Am. 2. 7.

104 Heb. remainder of his flesh.

105 ver. 14. 16. ch. 20. 11.

106 ch. 20. 11. De. 22. 30. 27. 20. 2 Sa. 10. 21. 22. Am. 2. 7. Ge. 35. 22. 1 Co. 5. 1. Eze. 22. 10.

107 ch. 20. 17. De. 27. 22. 2 Sa. 13. 11. 14. Eze. 22. 11.

108 That is, born at home—a full sister; or born abroad—a half sister.—P.

109 ch. 20. 19. Ex. 6. 20.

110 ch. 20. 20.

111 ch. 20. 12. De. 27. 23. 1 Co. 18. Eze. 22. 11.

112 Or, one wife to another. Ge. 4. 19. 23. 30. 15. 1 Sa. 1. 6.

113 The text prohibits the marrying of two sisters together. This conduct in Jacob proved a source of vexation both to Leah and Rachel; who were more jealous of each other than of the handmaids whom they willingly gave to their husbands; and perhaps it would be found on trial, that those who before had lived together in the intimate equality of this near relationship, would be more apt to rival each other, if married to the same man, than strangers would be; at least their jealousies and bickerings would be more unseemly and distressing.—Scott.

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115 Eze. 20. 11. 13. Ro. 10. 5. Ga. 3. 12. Lu. 10. 28. Mat. 19. 17.

116 There are only two ways in which this declaration can be understood consistently with the general truths and doctrines of divine revelation; either that these statutes and judgments included the ordinances that were typical of the way of salvation through the sacrifice of Christ, through which alone life is obtained by the sinner; or by declaring the absolute perfection required by the law of God, to lead men to Christ, the end of the law for righteousness. See Ro. 10. 5; Ga. 3. 12. —I.

117 ver. 7. 17. ch. 20. 2. 23. 1 Co. 5. 1. De. 22. 30. Am. 2. 7.

118 Heb. remainder of his flesh.

119 ver. 14. 16. ch. 20. 11.

120 ch. 20. 11. De. 22. 30. 27. 20. 2 Sa. 10. 21. 22. Am. 2. 7. Ge. 35. 22. 1 Co. 5. 1. Eze. 22. 10.

121 ch. 20. 17. De. 27. 22. 2 Sa. 13. 11. 14. Eze. 22. 11.

122 That is, born at home—a full sister; or born abroad—a half sister.—P.

123 ch. 20. 19. Ex. 6. 20.

124 ch. 20. 20.

125 ch. 20. 12. De. 27. 23. 1 Co. 18. Eze. 22. 11.

126 Or, one wife to another. Ge. 4. 19. 23. 30. 15. 1 Sa. 1. 6.

127 The text prohibits the marrying of two sisters together. This conduct in Jacob proved a source of vexation both to Leah and Rachel; who were more jealous of each other than of the handmaids whom they willingly gave to their husbands; and perhaps it would be found on trial, that those who before had lived together in the intimate equality of this near relationship, would be more apt to rival each other, if married to the same man, than strangers would be; at least their jealousies and bickerings would be more unseemly and distressing.—Scott.

128 A.M. 2514. B.C. 1490.

CHAPTER XIX.

A repetition of sundry laws.

19 ¶ Also^p thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness.

20 Moreover, ^athou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.

21 And thou ^ashalt not let any of thy seed pass through *the fire* ^ato Molech, neither shalt thou ^aprofane the name of thy God: I *am* the LORD.

22 Thou^a shalt not lie with mankind as with womankind: it *is* abomination.

23 Neither^a shalt thou lie with any beast to defile thyself therewith; neither shall any woman stand before a beast to lie down thereto: it *is* confusion.⁵

24 Defile^a not ye yourselves in any of these things; for in all these the nations are defiled which I cast out before you.

25 And the ^aland is defiled: therefore I do visit^a the iniquity thereof upon it, and the land itself ^avomiteth out her inhabitants.⁶

26 Ye shall ^atherefore keep my statutes and my judgments, and shall not commit *any* of these abominations; *neither* any of your own nation, nor any stranger that sojourneth among you;

27 (For all these abominations ^ahave the men of the land done, which *were* before you, and the land is defiled:)

28 That the land spue not you out also, when ye defile it, as it spued out the nations that *were* before you.

29 For whosoever shall commit any of these abominations, even the souls that commit *them* shall be ^acut off from among their people.

30 Therefore shall ye keep mine ^aordinance, that ye commit not *any one* of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I *am* the LORD your God.

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Eze. 22.10.16.6.

Ex. 20.14. De. 22.22.

He. 13.10. Je. 5.7.8. Nu.

25.12.28.12.9.10.

Le. 19.20.21.10.

Ex. 20.14. De. 22.22.

He. 13.10. Je. 5.7.8. Nu.

25.12.28.12.9.10.

Le. 19.20.21.10.

Ex. 20.14. De. 22.22.

He. 13.10. Je. 5.7.8. Nu.

25.12.28.12.9.10.

Le. 19.20.21.10.

Ex. 20.14. De. 22.22.

He. 13.10. Je. 5.7.8. Nu.

25.12.28.12.9.10.

Le. 19.20.21.10.

Ex. 20.14. De. 22.22.

He. 13.10. Je. 5.7.8. Nu.

25.12.28.12.9.10.

Le. 19.20.21.10.

Ex. 20.14. De. 22.22.

He. 13.10. Je. 5.7.8. Nu.

25.12.28.12.9.10.

Le. 19.20.21.10.

Ex. 20.14. De. 22.22.

He. 13.10. Je. 5.7.8. Nu.

25.12.28.12.9.10.

Le. 19.20.21.10.

Ex. 20.14. De. 22.22.

He. 13.10. Je. 5.7.8. Nu.

25.12.28.12.9.10.

Le. 19.20.21.10.

Ex. 20.14. De. 22.22.

He. 13.10. Je. 5.7.8. Nu.

25.12.28.12.9.10.

Le. 19.20.21.10.

Ex. 20.14. De. 22.22.

He. 13.10. Je. 5.7.8. Nu.

25.12.28.12.9.10.

Le. 19.20.21.10.

Ex. 20.14. De. 22.22.

He. 13.10. Je. 5.7.8. Nu.

25.12.28.12.9.10.

Le. 19.20.21.10.

Ex. 20.14. De. 22.22.

He. 13.10. Je. 5.7.8. Nu.

25.12.28.12.9.10.

Le. 19.20.21.10.

Ex. 20.14. De. 22.22.

He. 13.10. Je. 5.7.8. Nu.

25.12.28.12.9.10.

Le. 19.20.21.10.

Ex. 20.14. De. 22.22.

He. 13.10. Je. 5.7.8. Nu.

25.12.28.12.9.10.

Le. 19.20.21.10.

Ex. 20.14. De. 22.22.

He. 13.10. Je. 5.7.8. Nu.

25.12.28.12.9.10.

Le. 19.20.21.10.

Ex. 20.14. De. 22.22.

He. 13.10. Je. 5.7.8. Nu.

25.12.28.12.9.10.

Le. 19.20.21.10.

Ex. 20.14. De. 22.22.

He. 13.10. Je. 5.7.8. Nu.

25.12.28.12.9.10.

Le. 19.20.21.10.

Ex. 20.14. De. 22.22.

He. 13.10. Je. 5.7.8. Nu.

25.12.28.12.9.10.

Le. 19.20.21.10.

Ex. 20.14. De. 22.22.

He. 13.10. Je. 5.7.8. Nu.

25.12.28.12.9.10.

Le. 19.20.21.10.

Ex. 20.14. De. 22.22.

He. 13.10. Je. 5.7.8. Nu.

25.12.28.12.9.10.

Le. 19.20.21.10.

Ex. 20.14. De. 22.22.

He. 13.10. Je. 5.7.8. Nu.

25.12.28.12.9.10.

Le. 19.20.21.10.

Ex. 20.14. De. 22.22.

He. 13.10. Je. 5.7.8. Nu.

25.12.28.12.9.10.

Le. 19.20.21.10.

Ex. 20.14. De. 22.22.

He. 13.10. Je. 5.7.8. Nu.

25.12.28.12.9.10.

Le. 19.20.21.10.

Ex. 20.14. De. 22.22.

He. 13.10. Je. 5.7.8. Nu.

25.12.28.12.9.10.

Le. 19.20.21.10.

Ex. 20.14. De. 22.22.

He. 13.10. Je. 5.7.8. Nu.

25.12.28.12.9.10.

Le. 19.20.21.10.

Ex. 20.14. De. 22.22.

He. 13.10. Je. 5.7.8. Nu.

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Eze. 22.10.16.6.

Ex. 20.14. De. 22.22.

He. 13.10. Je. 5.7.8. Nu.

25.12.28.12.9.10.

Le. 19.20.21.10.

Ex. 20.14. De. 22.22.

He. 13.10. Je. 5.7.8. Nu.

25.12.28.12.9.10.

Le. 19.20.21.10.

Ex. 20.14. De. 22.22.

He. 13.10. Je. 5.7.8. Nu.

25.12.28.12.9.10.

Le. 19.20.21.10.

Ex. 20.14. De. 22.22.

He. 13.10. Je. 5.7.8. Nu.

25.12.28.12.9.10.

Le. 19.20.21.10.

Ex. 20.14. De. 22.22.

He. 13.10. Je. 5.7.8. Nu.

25.12.28.12.9.10.

Le. 19.20.21.10.

Ex. 20.14. De. 22.22.

He. 13.10. Je. 5.7.8. Nu.

25.12.28.12.9.10.

Le. 19.20.21.10.

Ex. 20.14. De. 22.22.

He. 13.10. Je. 5.7.8. Nu.

25.12.28.12.9.10.

Le. 19.20.21.10.

Ex. 20.14. De. 22.22.

He. 13.10. Je. 5.7.8. Nu.

25.12.28.12.9.10.

Le. 19.20.21.10.

Ex. 20.14. De. 22.22.

He. 13.10. Je. 5.7.8. Nu.

25.12.28.12.9.10.

Le. 19.20.21.10.

Ex. 20.14. De. 22.22.

He. 13.10. Je. 5.7.8. Nu.

25.12.28.12.9.10.

Le. 19.20.21.10.

Ex. 20.14. De. 22.22.

He. 13.10. Je. 5.7.8. Nu.

25.12.28.12.9.10.

Le. 19.20.21.10.

Ex. 20.14. De. 22.22.

He. 13.10. Je. 5.7.8. Nu.

25.12.28.12.9.10.

Le. 19.20.21.10.

Ex. 20.14. De. 22.22.

He. 13.10. Je. 5.7.8. Nu.

25.12.28.12.9.10.

Le. 19.20.21.10.

Ex. 20.14. De. 22.22.

He. 13.10. Je. 5.7.8. Nu.

25.12.28.12.9.10.

Le. 19.20.21.10.

Ex. 20.14. De. 22.22.

He. 13.10. Je. 5.7.8. Nu.

25.12.28.12.9.10.

Le. 19.20.21.10.

Ex. 20.14. De. 22.22.

He. 13.10. Je. 5.7.8. Nu.

25.12.28.12.9.10.

Le. 19.20.21.10.

Ex. 20.14. De. 22.22.

He. 13.10. Je. 5.7.8. Nu.

25.12.28.12.9.10.

Le. 19.20.21.10.

Ex. 20.14. De. 22.22.

He. 13.10. Je. 5.7.8. Nu.

25.12.28.12.9.10.

Le. 19.20.21.10.

Ex. 20.14. De. 22.22.

He. 13.10. Je. 5.7.8. Nu.

25.12.28.12.9.10.

Le. 19.20.21.10.

Ex. 20.14. De. 22.22.

He. 13.10. Je. 5.7.8. Nu.

25.12.28.12.9.10.

Le. 19.20.21.10.

Ex. 20.14. De. 22.22.

He. 13.10. Je. 5.7.8. Nu.

25.12.28.12.9.10.

Le. 19.20.21.10.

Ex. 20.14. De. 22.22.

He. 13.10. Je. 5.7.8. Nu.

25.12.28.12.9.10.

Le. 19.20.21.10.

Ex. 20.14. De. 22.22.

He. 13.10. Je. 5.7.8. Nu.

25.12.28.12.9.10.

Le. 19.20.21.10.

Ex. 20.14. De. 22.22.

He. 13.10. Je. 5.7.8. Nu.

25.12.28.12.9.10.

Le. 19.20.21.10.

Ex. 20.14. De. 22.22.

He. 13.10. Je. 5.7.8. Nu.

25.12.28.12.9.10.

Le. 19.20.21.10.

Ex. 20.14. De. 22.22.

He. 13.10. Je. 5.7.8. Nu.

CHAP. XIX.

a ch. 11.44.45; 20.7.

26.1 Pe. 1.15.16. Mat.

5.48.2 Co.7.1.

1 The word rendered

holiness signifies

originally 'to sepa-

rate or set apart.' Ho-

liness is a separation

from sin, and a set-

ting apart to the ser-

vice of God. The

holiness of God. The

means are the blood

atonement, through

the instrumentality

of God, and the

sanctification of the

Holy Spirit. See 1

Pe. 1.13-25.—I.

Ex. 20.12. Pr. 1.8.

ver. 32. Ep. 6.1.

Ex. 20.8; 31.13.15.

ch. 23.32.15.58.13.59.2.

4,6.

Ex. 20.3.4.23; 32.8.

2. Ro. 6.3.4.1 Co. 10.16.

Hab. 2.18.1 Jn. 5.21.

ch. 3.17.16.

ch. 7.16-18. 2 Co. 6.

2. Ro. 6.3.4.1 Co. 10.16.

Col. 2.17.20.15.66.3.

Ge. 17.14. ch. 7.25.

27.17.4.9.10.14.

ch. 23.22. De. 24.

19-22. Ku. 2.2.7.8.15.

10.

De. 24.19-22.

Ex. 23.11.25. ch. 23.



HALL OF SARCOPHAGI, GIZEH MUSEUM—IN WHICH WERE PLACED THE BODIES OF THE REIGNING CLASSES OF EGYPT. [Leviticus, xix.]—Sarcophagi are the stone coffins in which the rich and distinguished people of Egypt were buried. It was only the rich people who were able to defray the expense of embalming, tomb-building, and the like in vogue among the highest class of the Egyptians. To mummify a body alone cost about \$1,250. Some of the sarcophagi must have cost thousands of dollars. But it was because the Egyptians

devoted such pains to the preservation of their dead and to the building of tombs that we have to-day such an accurate knowledge of their history, and that we are able to reconstruct the very times in which Moses lived and to get a correct conception of the civilization in all its details in the midst of which he grew up. And as we study Moses in connection with Egyptian history, more and more will our admiration for him be increased, and the more will we be inclined to the conviction that he was led by the spirit of God.

put a stumblingblock before the blind, but shalt fear thy God: I am the LORD.

15 ¶ Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour.

16 ¶ Thou shalt not go up and down as a tale-bearer among thy people; neither shalt thou stand against the blood of thy neighbour: I am the LORD.³

17 ¶ Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke⁴ thy neighbour, and not suffer sin upon him.⁵

18 ¶ Thou shalt not avenge nor bear any grudge against the children of thy people; but thou shalt love thy neighbour as thyself: I am the LORD.

19 ¶ Ye shall keep my statutes. ¶ Thou shalt not let thy cattle gender with a diverse kind. Thou shalt not sow thy field with mingled seed; neither shall a garment mingled of linen and woollen come upon thee.⁶

20 ¶ And whosoever lieth carnally with a woman that is a bond-maid, betrothed⁷ to an husband, and not at all redeemed, nor freedom given her, she⁸ shall be scourged: they shall not be put to death, because she was not free.

21 And he shall bring his trespass-offering unto the LORD, unto the door of the tabernacle of the congregation, even a ram for a trespass-offering.

22 And^b the priest shall make an atonement for him with the ram of the trespass-offering before the LORD for his sin which he hath done: and the sin which he hath done shall be forgiven him.

23 ¶ And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you; it shall not be eaten of.

24 But in the fourth year all the fruit thereof shall be holy, to praise the LORD *withal*.

25 And in the fifth year shall ye eat of the

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g ver. 35, 36. De. 1. 17; 10. 19; 25. 16; 27. 19. Ps. 82. 2. Ex. 23. 3. 2 Ch. 19. 6, 7, 9. Pr. 24. 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

r Ex. 20. 16; 23. 1. Pr. 11. 13; 29. 19. Je. 6. 28; 9. 4, 22. 22. 9. 2 Tl. 3. 3. 1 Tl. 3. 11. Ps. 15. 3; 140. 11.

3 ¶ Thou shalt not stand by the blood of thy fellow; that is, thou shalt not remain inactive when his life is endangered.—Newman.

5 ¶ Jn. 2. 11; 15. Mat. 22. 39.

6 Mat. 18. 15—17. Ga. 6. 1. 1 Tl. 5. 20. Ep. 5. 11. Lu. 17. 3.

4 Rebuke, whether the hearer or forbear, Ec. 2. 5. whether your rebuke be received as an excellent oil, Ps. 141. 5, or as an insult and an injury, and though he suffer his sin through self-flattery to remain undisturbed, suffer thou it not.—C.

5 Or, that thou bear not sin for him, Ro. 1. 32. 1 Co. 5. 2. Ep. 5. 11. 1 Tl. 5. 22. 2 Jn. 10. 11.

6 Ro. 12. 10; 13. 9. Pr. 20. 22. 2 Sa. 13. 22. Mat. 5. 43; 23. 39. Ga. 5. 14. Ja. 2. 8. ver. 34.

7 De. 22. 9—11; 12. 32. 2 Co. 6. 14—17. Ga. 3. 9—11. Mat. 9. 10, 17.

8 The prohibitions in this verse seem principally directed against certain idolatrous practices connected with such intermixtures, as well as to prevent any attempts to alter the constitution of divine Providence, and to promote simplicity and godly sincerity.—I.

9 ch. 18. 22. Ge. 4. 1; 38. 18.

7 Or, abused by any Heb. reproached by or for man.

8 Or, they. Heb. there shall be a scourging.—[It is manifest from the succeeding clause that punishment was to be inflicted on both parties. The command in the Hebrew is impersonal.—There shall be punishment; and this of itself shows that both were to suffer.—P.]

9 De. 22. 24. Ex. 21. 20, 21.

10 ch. v. vi. 15. 53. 10, 11. 2 Co. 5. 21.

11 See ch. 4. 35.

12 Ex. 4. 25, with 29. 30; 29. 35; 37. ch. 22. 27; 33. 12, 2.

13 Heb. holiness of praises to the LORD, Nu. 18. 12, 13. De. 18. 4, 14. 28. It was all to be given to the priests and poor.

14 ch. 26. 3. 4. Pr. 9. 10; 19. 17. Ec. 11. 1, 2.

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7 Ge. 9. 4. ch. 3. 17; 26; 17. 10, 14. De. 12. 23; 1 Sa. 14. 33—34.

8 De. 18. 10, 11. Ex. 22. 18. ch. 20. 27; ver. 31. 9 Ki. 17. 17; 22. 6. 1 Sa. 15. 23.

10 ch. 21. 5. Is. 15. 2. Je. 10. 3; 16. 6; 48. 37. Eze. 7. 18; 21. 6; 44. 20. Ro. 12. 2.

11 De. 14. 1, 2. Je. 16. 6, 7, 8. 37. 17. 47. 5. 1 Ki. 18. 28. 1 Th. 4. 13. Ro. 12. 2.

12 1 Co. 6. 9, 10, 15; 3. 16, 17. ch. 21. 7. De. 23. 17. Hos. 4. 11, 13, 14. De. 23. 4. Col. 3. 5.

13 Heb. profane.

14 ver. 31; ch. 26. 2.

15 m Ge. 28. 16, 17. Ec. 5. 1. Jn. 2. 15, 16. Ps. 97. 8, 19.

16 The law of the sabbath is thus often repeated, because temptation to violate it is of frequent recurrence.—C.

17 ver. 26; ch. 20. 6, 27. De. 18. 11. 1 Sa. 28. 3, 7. De. 15. 16. 2 Ch. 33. 6, 15. 8, 19.

18 The sin of witchcraft was forbidden, and the witch commanded to be put to death, Ex. 22. 18. Whether there were persons who actually practised it, or only pretended to have intercourse and compact with evil spirits, to the hurt of others, it was a great crime, no less than idolatry, and a sin against the law of God and providence of God.—I.

19 Pretended fortune-tellers, and discoverers of things lost or stolen, are still to be found even in Christian countries. He puts it into their heart to lie, as into Judas to betray, and he finally enters into the one as surely as into the other, Jn. 13. 2, 27.—C.

20 1 Ki. 2. 10. Pr. 20. 29; 31. 28. De. 28. 50. La. 5. 12.

21 See Ex. 22. 21; 23. 8, 9, 12; 12. 48. 49. ch. 25. 35. De. 10. 19; 1. 16; 24. 14. Mat. 22. 39.

22 Or, oppress.

23 Ex. 12. 19, 49. ch. 24. 16, 22. Nu. 9. 14; 15. 15, 16, 27; 19. 10; 35. 15. De. 31. 11; 29. 11.

24 Ge. 15. 13. Ex. 23. 9; 22. 21.

25 ver. 15. Ex. 23. 15. De. 25. 13—15. Eze. 22. 7, 12, 13. Am. 8. 5. 6. Mat. 7. 2. Pr. 11. 1; 16. 11; 20. 10.

26 Heb. stones.

27 Ex. 20. 23; 6. 29, 46. ch. 26. 17. De. 5. 6; 13. 5. 10; 20. 1. Ju. 2. 12.

28 ch. 18. 4, 5. Mat. 18. 20. 2 Tl. 3. 16, 17. De. 4. 1. 2; 6. 1, 2; 8. 1; 12. 32; 11. 32; 35. 33.

fruit thereof, that it may yield unto you the increase thereof: I am the LORD your God.

26 ¶ Ye shall not eat any thing with the blood; neither shall ye use enchantment, nor observe times.

27 ¶ Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard.

28 Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am the LORD.

29 ¶ Do not prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness.

30 ¶ Ye shall keep my sabbaths, and reverence my sanctuary: I am the LORD.

31 ¶ Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the LORD your God.

32 ¶ Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the LORD.

33 ¶ And if a stranger sojourn with thee in your land, ye shall not vex him.

34 But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the LORD your God.

35 ¶ Ye shall do no unrighteousness in judgment, in mete-yard, in weight, or in measure.

36 Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the LORD your God, which brought you out of the land of Egypt.

37 Therefore shall ye observe all my statutes, and all my judgments, and do them: I am the LORD.

CHAPTER XX.

2 Of him that giveth of his seed to Molech. 4 Of him that favoureth such an one. 6 Of going to wizards. 7 Of sanctification. 9 Of him that curseth his parents. 10 Of adultery. 11, 14, 17, 19 Of incest. 13 Of sodomy. 15 Of bestiality. 18 Of uncleanness. 22 Obedience is required with holiness. 27 Wizards must be put to death.

AND the LORD spake unto Moses, saying, 2 ¶ Again, thou shalt say to the children

how to punish those who, by inhumanly mocking the afflicted, are in reality reproaching their Maker, Pr. 17. 5. C.]

Ver. 19. [This law did not forbid to the Jew the use of mules purchased from another people, but the intentional production of them in his own flock. The whole law was calculated to prevent unnatural mixtures, and to remind Israel that they were a peculiar and separate people. C.]

Ver. 26. [Enchantments being derived from a word signifying a serpent, there is reason to think the law forbids augury or fortune-telling by observation of serpents. Times, that is, what are called fortunate or lucky days, or the reverse: a wretched superstition still lingering wherever second causes are more regarded than the overruling and ever-watchful providence of the Almighty. C.]

Ver. 28. [Cutting the flesh was a common mode of mourning in Egypt, as the murderous suttee is still in India. Printing marks—in modern language, tattoo-

ing—has been found almost in all nations. The Britons were so ornamented, rather so disfigured, in the times of Julius Cæsar. The Bedouin Arabs, the New Zealanders, and other tribes, still retain the same barbarous custom. The custom seems to have originated in superstition and idolatry, and, as peculiarly calculated to preserve their powers, receives an emphatic prohibition from the Lord. C.]

REFLECTIONS.—In these peace-offerings let me behold Jesus, my peace-maker with God, and speedily receive and live on him by faith. In these gleanings let me observe what care God takes of the poor: nor can I have any true religion without a similar temper. Yea, let me think what gleanings of promises, and deeds of grace, for us poor strangers of the Gentiles, are left in every corner of the Jewish Scriptures. In these forborne trees, let me learn to avoid all rash desires of created enjoyments, or even honouring the Lord with first-fruits not arrived at their perfection. Let me never attempt to alter God's frame of creatures;

never attempt to mix works and grace; Jesus' righteousness and my own; his Spirit and my natural abilities; his truth and my own fancies; his ordinances and my own inventions. If I enjoy the directions of God's word and Spirit, let me be ashamed to copy after heathen superstition; but let me carefully observe the positive institutions of my God, and never neglect the weightier matters of the law. If God has delivered his moral precepts so briefly, let me extend my meditations on them: and, in all my obedience, let me be influenced by the firm faith that the lawgiver is JEHOVAH, my God in Christ. Whatsoever is not of this faith is sin. Nor can my obedience be sincere without being universal to all his commandments.

CHAPTER XX. [Ver. 2. Molech, worshipped either by children passing between two fires, or being placed in the hands, or in the body, of the brazen statue intensely heated, by which means they were instantly destroyed. C.]

of Israel, Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed unto Molech,¹ he shall surely be put to death; the people of the land shall stone him with stones.

3 And I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name.

4 ¶ And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and kill him not;

5 Then I will set my face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people.

6 ¶ And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.

7 ¶ Sanctify yourselves therefore, and be ye holy: for I am the LORD your God.

8 And ye shall keep my statutes, and do them: I am the LORD which sanctify you.

9 ¶ For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his blood shall be upon him.

10 ¶ And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.

11 ¶ And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood shall be upon them.

12 And if a man lie with his daughter-in-law, both of them shall surely be put to death: they have wrought confusion; their blood shall be upon them.

13 ¶ If a man also lie with mankind as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them.

14 And if a man take a wife and her mother,

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CHAP. XX.

a ch. 17. 10, 13, 15.

b ch. 18. 21. De. 18. 10; xiii. 17, 2-7. 2 Ki. 17. 17; 23. 10. Je. 32. 35.

1 Molech was an idol of the Ammonites to whom children were burned in sacrifice, or caused to pass through the fire, in order that the rest of the family might prosper.—(Molech, or Moloch, or Malcham, appears to have been one of the most ancient deities of Western Asia. It was especially honoured by the Ammonites and Phœnicians; the latter seem to have identified it with Baal. Human sacrifices were offered up to it; and the mode in which these were offered, at least in later times was as follows:—A brazen statue of the deity with stretched-out arms was heated by means of an internal furnace. The child was then placed in an outstretched arms, and was thus roasted alive. In the days of Solomon a statue of Molech was erected in the valley of the Kidron, at the eastern base of Mount Moriah. The cruelties there enacted, and the curse entailed by them, are mentioned in Je. 7. 31-34.—P.]

c ver. 27. ch. 24. 16, 23. Nu. 15. 35. 36. De. 13. 10, 17. 52. 21, 22. 21, 24.

d ch. 17. 10, 18. 21. Ps. 34. 16, 68. 1, 2.

e Re. 2. 14, 20. 1 Sa. 3. 13, 14. 1 Ki. 20. 42.

f Eze. 7. 8, 9. Ex. 20. 14-16. Je. 32. 28-30. ch. 17. 7.

g Ju. 2. 12, 17, 19. Je. 3. Eze. xvi. xx. xliii. 2. Ki. 17. 7-23.

h ver. 27; ch. 19. 26, 31. 1 Sa. 28. 3, 7. 1 Ch. 10. 13. Is. 8. 19. Ex. 22. 18. De. 18. 20, 11.

i ch. 11. 44, 19. 2. 1 Pe. 1. 15, 16. Mat. 5. 48. He. 12. 14. Phi. 2. 15, 16.

k De. 4. 25, 32; 11. 32; 12. 32.

l ch. 21. 8. Eze. 20. 12. Ex. 19. 5, 6. 1 Th. 5. 23. Jude 1. 1. 1 Co. 1. 30.

m Ex. 21. 17. De. 27. 16. Fr. 20. 20. Mat. 15. 4.

n Jos. 2. 19. Ju. 9. 24. 2 Sa. 1. 16. Mat. 27. 25. ver. 11-13, 16, 27.

o De. 22. 21, 24. Ju. 8. 4, 5. ch. 18. 20. Job 31. 9-11. Fr. 6. 26, 29, 32-35. Eze. 29, 25, 23.

p ch. 18. 8. De. 27. 20; 22. 30. Ge. 35. 22. 1 Co. 5. 1. Am. 2. 7. Eze. 22. 10.

q Ge. 38. 16, 18. ch. 18. 15. De. 27. 23.

2 Or, a horrible crime.

r ch. 18. 22. Ro. 1. 27. Jude 7. Ge. 19. 5. Ju. 19. 22.

s ch. 18. 17. De. 27. 23. Eze. 22. 11.

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t ch. 18. 23. Ex. 22. 19. De. 27. 21.

u ch. 18. 9. 2 Sa. 13. 12. Eze. 22. 11. De. 27. 22.

x ch. 5. 1; ver. 19. Be charged with and punished for their sin.

y ch. 18. 19; 15. 19, 24. 25. Eze. 22. 10.

3 Heb. made naked.

z ch. 17. 4, 9, 10, 14; 19. 8.

4 The enormities forbidden in ch. xviii. are here declared punishable with death. This punishment, it is supposed, was in many cases inflicted by strangling; in other cases, stoning is appointed; and where the death is declared to be by burning, it is supposed, not burning alive, but consuming the body by fire, after death by stoning. In the case of Achan, he was first stoned to death, though the punishment ordered was that of burning, Jos. 7. 25, 26. The punishment of adultery by death was not peculiar in eastern countries to the law of Moses. On the contrary, it seems to have been universal among them. Besides the greatness of the crime itself, it led, in the jealous and revengeful passions which it excited, to assassinations and bloody quarrels.—P.]

a ch. 18. 12, 13. Ex. 6. 20.

b ch. 18. 14.

c ver. 22.

d ch. 18. 16. Mat. 14. 4.

5 Heb. a separation.

6 The law (De. 25. 5) required a brother either publicly to refuse, or else to marry the wife of his deceased brother, if childless. The prohibition in the text must therefore be confined to taking the wife of a brother who had *de facto* family to inherit his property.—C.]

e ch. 18. 4, 5, 26; 19. 37. De. 4. 1, 25; 32. 12, 32; 30. 15, 16.

f ch. 18. 25-28; 26. 33. De. 8. 19, 20; 28. 25, 36. 63, 64; 31. 29.

g De. 9. 5. ch. 18. 27.

h Ex. 3. 8; 13. 5; 33. 2. 31, 23; 31, 34, 11.

i Ex. 6. 7; 19. 5, 6. De. 7. 6; 14. 2; 4. 20. Nu. 23. 9. 1 Pe. 2. 9. Tit. 2. 14.

k ch. 11. 4-15. De. 14. 2. 11. 5, 7, 11. Ja. 4. 4. Ro. 12. 2.

it is wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you.

15 And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast.

16 And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman and the beast: they shall surely be put to death; their blood shall be upon them.

17 ¶ And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness, it is a wicked thing; and they shall be cut off in the sight of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity.

18 And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath discovered her fountain, and she hath uncovered the fountain of her blood; and both of them shall be cut off from among their people.⁴

19 And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister; for he uncovereth his near kin: they shall bear their iniquity.

20 And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless.

21 And if a man shall take his brother's wife, it is an unclean thing; he hath uncovered his brother's nakedness: they shall be childless.

22 ¶ Ye shall therefore keep all my statutes, and all my judgments, and do them; that the land, whither I bring you to dwell therein, spue you not out.

23 And ye shall not walk in the manners of the nations which I cast out before you: for they committed all these things, and therefore I abhorred them.

24 But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I am the LORD your God, which have separated you from other people.

25 Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by

Ver. 4. [But should not charity cover, rather than publish or punish, 'the multitude of sins?' 1 Pe. 4. 8. Yes; charity (fervent charity among yourselves) shall cover the multitude of sins against one another, but may not interfere with the offences of idolatrous murder, which is an offence against God. Such was the judicial law of the Jewish state; the church of Christ has the same law in principle, but with spiritual penalties, because she is spiritual, 1 Co. 5. 5; 10. 20; 2 Co. 6. 14; Ep. 5. 11. C.]

Ver. 20. [Childless has, by some, been supposed to signify, that the guilty parties should suffer death, and so have no children, but this is inconsistent with possible circumstances, as, for example, the crime might

be committed in a strange land, where the Jewish law, were it even death, could not be enforced; or the crime might be concealed, so that the infliction of the penalty would not be attempted. By comparing the passage with Je. 22. 30, where Coniah is written childless, with 1 Ch. 3. 16, 17, where we find he had a large family (there called Jeconiah); and then returning to Jeremiah, where he defines childless to mean expulsion for ever from the throne he had disgraced by his wickedness, we will be enabled to conclude that childless necessarily means no more than disinherited descendants are not reckoned to their guilty parents in the public genealogies. C.]

REFLECTIONS.—At what a terrible expense do

Satan's votaries readily serve him!—and shall I count anything too dear for the Lord! Miserable is the state of a nation when the vilest idolatries, inhumanities, and abominations break out; and especially when they pass unpunished: but corrupt nature is prone to evil; the commands of God are therefore enforced with the most awful penalties and threatenings of death; and filthy pleasures infallibly issue in fearful punishments: nor are any more exposed to the severe indignation of God than those professors who wilfully imitate the profane world. But honourable, pleasant, and profitable is a course of universal holiness; especially amidst a multitude of temptations and examples to the contrary: and delightful is the study of it, when God,

any manner of living thing that creepeth⁷ on the ground, which I have separated from you as unclean.

26 And ye shall be holy unto me: for I the LORD *am* holy, and have severed you from other people, ^mthat ye should be mine.

27 ¶ A^m man also or woman, that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone ^othem with stones; their blood *shall be* upon them.

CHAPTER XXI.

1 *Of the priests' mourning.* 6 *Of their holiness.* 7, 13 *Of their marriages.* 9 *Of a priest's daughter convicted of playing the harlot.* 16 *The priests that have blemishes must not minister in the sanctuary.*

AND the LORD said unto Moses, "Speak unto the priests the sons of Aaron, and say unto them, ^oThere shall none be defiled for the dead among his people:

2 But for his kin that is near unto him, *that is*, for his mother, and for his father, and for his son, and for his daughter, and for his brother,

3 And for his sister a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled.

4 *But* he shall not defile himself, ^o*being* a chief man among his people, to profane himself.

5 They^a shall not make baldness¹ upon their head, neither shall they shave off the corner of their beard,² nor make any cuttings in their flesh³

6 ¶ They shall ^obe holy unto their God, and not profane the name of their God: for the offerings of the LORD made by fire, *and* the bread of their God, they do offer; therefore they shall be holy.

7 ¶ They^d shall not take a wife *that is* a whore, or profane; neither shall they take a woman put away from her husband: for he *is* holy unto his God.

8 Thou shalt ^osanctify him therefore; for he offereth^h the bread of thy God: he shall be holy unto thee: for I the LORD, which sanctify you, *am* holy.

9 ¶ And ^othe daughter of any priest, if she

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7 Or, *moveth*.

1 Ver. 7, ch. 19, v. 1 Pe. 1.16. Tit. 2.14; 3.8, 14.

m ver. 24. Ps. 135. 4 De. 32. 9; 7.6; 26.18; 14. 2 Ex. 19. 4, 6. 1 Pe. 2. 9.

n De. 18. 10, 11. 1 Sa. 28. 7, 8. Ex. 22. 18. ch. 19. 26, 31.

o See ver. 2.

CHAP. XXI.

a Mal. 2. 1, 4. Col. 4. 17. 1 Ti. 1. Tit. 1.11.

b ch. 10. 6, 7. Nu. 19. 14, 16. Ex. 44. 25. Lu. 9. 59-62. 2 Ti. 4. 2. 1 Ti. 4. 15, 16.

c Or, being *an husband among his people, he shall not defile himself* for his wife, &c., Exe. 24. 16, 17.

d ch. 19. 27, 28. De. 14. 1. Exe. 44. 20. 1 Th. 4. 13. Ro. 12. 2.

1 The Egyptians, in the idolatrous worship of *Osiris*, usually mourned, and shaved off their hair.—C.

2 These prohibitions, enjoined upon the common people, ch. 19. 28, are here repeated for the priests, who might have supposed that they were exempted, and might have imitated the Egyptian priests, who followed these practices, and were particularly careful to shave off all the hair of their bodies every third day.—F.

3 Such barbarous exhibitions of frantic grief are not uncommon among eastern nations. Even Mohammedans in the present day who profess the sanctity, and some other sects, including a few Christians, cut and disfigure themselves, as proofs of devotion to their God. It was against all such inhuman rites that this command was given.—P.

e Ex. xxix. ch. viii.; 18. 21; ver. 8. 21. 1 Pe. 2. 15, 9. Co. 7. 1. 1 Lu. 7. 24. 25. Tit. 2. 11; 3. 8, 12. 1 Th. 2. 10. Phi. 2. 15, 16.

f Exe. 44. 22. De. 25. 11, 12. 2 Co. 11. 2. 1 Ti. 3. 11.

g ver. 6; ch. 20. 7, 8. Ju. 10. 35; 17. 17, 19. He. 7. 26. 1 Pe. 1. 15, 16. Mat. 5. 16, 48. 1 Th. 2. 10.

h ver. 6; ch. i.—vi. viii.—x. Nu. xv. xxviii. xxix. ch. 22. 25.

i Is. 33. 14. Mat. 11. 20—24. 8. 12. Ro. 2. 24. 2 Sa. 12. 14.

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4 This terrible punishment to be inflicted in this case, was intended to prevent and punish the disgrace that would accrue to religion from such a crime in a priest's sanctuary as it would operate as a severe restraint not only upon the priests' children, but would make them daily careful to bring them up in the fear of God.—F.

k Ex. 29. 7; 30. 22-31. ch. 18. 12; 10. 6; 16. 32.

l Nu. 19. 14. Lu. 9. 59, 60; 14. 26. Mat. 10. 37.

m ch. 10. 6, 7. Ex. 28. 34. Lu. 9. 60. Ju. 4. 34; 3. 34. Is. 61. 1.

5 Whenever the high-priest was attending or officiating in the sanctuary, he must not go out on any occasion whatever to leave the service of the living God; nor profane himself by engaging in common employment, or such as would render him ceremonially unclean. The reason assigned, viz. that the crown of the anointing oil of his God is upon him, intimates that more is expected from the Lord's high-priest than from others, because his 'anointing' was typical of the gifts and graces of the Holy Spirit, and was a crown of glory and diadem of beauty; and might denote, being an anointed priest, also his prophetic and regal character as a type of Christ.—F.

n Exe. 44. 22. Re. 14. 4. 2 Co. 11. 2.

o Render them unfit for priesthood by his own or their unlawful marriage, Ezr. 9. 2; 10. 3, 18. Ne. 13. 28, 29.

p ch. 22. 18-25. He. 7. 26. 1 Th. 2. 10. 1 Ti. 3. 2.

q Or, food, i.e. sacrifices, ver. 6, 8, 21.

r ch. 22. 22, 23. Is. 56. 10. Co. 7. 1. 1 Lu. 7. 24. 25. Tit. 2. 11; 3. 8, 12. 1 Th. 2. 10. Phi. 2. 15, 16.

s Or, too slender.

t Offerings, ver. 6, 8, 17; ch. 22. 25.

u ch. 6. 26-30; 7. 6-10, 34.

w Exe. 44. 11-14. He. 9. 6.

profane herself by playing the whore, she profaneth her father: she shall be burnt with fire.

10 ¶ And *he that is* the high priest among his brethren, ^hupon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes;

11 Neither¹ shall he go in to any dead body, nor defile himself for his father, or for his mother;

12 Neither ^mshall he go out of the sanctuary,⁵ nor profane the sanctuary of his God; for the crown of the anointing oil of his God *is* upon him: I *am* the LORD.

13 ¶ And he shall take a ^owife in her virginity.

14 A widow, or a divorced woman, or profane, *or* an harlot, these shall he not take; but he shall take a virgin of his own people to wife.

15 Neither shall he ^oprofane his seed among his people: for I the LORD do sanctify him.

16 ¶ And the LORD spake unto Moses, saying,

17 Speak unto Aaron, saying, Whosoever *he be* of thy seed in their generations that ^hhath *any* blemish, let him not approach to offer the ^obread of his God:

18 For whatsoever man *he be* that hath a blemish, he shall not approach; a ^oblind man, or a lame, or he that hath a flat nose, or any thing superfluous,

19 Or a man that is broken-footed, or broken-handed,

20 Or crook-backed, or a dwarf,⁶ or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken:

21 No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the LORD made by fire: he hath a blemish; he shall not come nigh to offer the ^obread of his God.

22 He shall eat the bread of his God, *both* ^oof the most holy and of the holy;

23 Only^a he shall not go in unto the vail,

as our own God, sanctifies us wholly, soul, body, and spirit; and thus forms us for himself, that we may dwell alone, and show forth his praise.

CHAPTER XXI. [Ver. 1. *Defiled*—by touching the dead body, entering the house where it lay, following to the grave, or mourning.—*Patrick*. This prohibition extended to every common priest, except in cases of near kindred, in which, however, though he might be *defiled*, by the *unavoidable demands of affection*, still he must not *voluntarily* defile himself farther. The *entire priesthood* was a type of Christ, who was *'undefiled and separate from sinners,'* He. 7. 26; yet was not ashamed to call his church for which he gave himself, Ep. 5. 25, brethren, He. 2. 11, and who, 'himself having suffered, being tempted, was able (by sympathy and power) to succour them that are tempted.' C.]

Ver. 7. [This verse would seem to imply the possibility of such moral degradation in the priesthood as, to modern ideas, may appear impossible. But it was necessary to guard against the infectious example of the heathen priests, who, in their impure rites, prosti-

tuted their wives and daughters. The Mosaic law is even more morally stringent than our translation represents, for *zarah* does not signify a *prostitute*, but one who had been *humbled*.—*He is holy*—not the husband, but the priest, who, whatever might be his personal character, was *ceremonially holy*, or dedicated to God, and should be personally holy in accordance with his profession. C.]

Ver. 12. [*High-priest*, literally, *the priest, the great one*, who, in respect of his *greatness*, was the emblem of Christ *exalted*, with 'a name above every name.' Now, as Christ 'endured the cross for the joy set before him,' He. 12. 2, and was 'anointed with the oil of gladness,' He. 1. 9, a *mourning high-priest* would not have fitly represented him to the eye of faith. Neither might the high-priest go out of the sanctuary; so Christ, once exalted, 'the heavens must receive till the times of the restitution of all things,' Ac. 3. 21, when he will appear the second time *without sin* to salvation, He. 9. 28. C.]

Ver. 14. [This peculiarity in the marriage of the high-priest is the emblem of the spiritual marriage of Christ with his church, so beautifully set forth in Scrip-

ture. See particularly Is. 54. 5; Ho. 2. 7, 16 (*Thy signifies my husband*); 2 Co. 11. 2. C.]

Ver. 17. [*Blemish*, deficiency, redundancy, or injury of any bodily member, blindness, imperfection of growth, or any unclean disease, excluded from the priesthood, and constituted, as it were, a *providential excommunication*, not from certain *sacred privileges*, but from *sacred offices*. This ordinance forms, 1. A beautiful image of Christ, the 'lamb without blemish,' 1 Pe. 1. 19. 2. Of the *holy priesthood* (of the church, appointed) 'to offer up *spiritual* sacrifices, acceptable to God by Jesus Christ,' 1 Pe. 2. 5; while, 3. It reads, in the name of God, a solemn rebuke to those parents who, from *worldly motives*, dedicate the most incompetent members of their families to the service of God in the holy ministry, and to those who, from similar *worldly motives*, enter into a work for which they know themselves incompetent, and to which they feel no call from the Spirit of God. C.]

Ver. 23. [The priest with a *blemish* may eat of the holy things, the priest *unclean* must not taste, lest he die, ch. 7. 20; 21. 2. The reason of the distinction is plain—a *blemish* is the *infliction* or *correction* of God,

nor come nigh unto the altar, because he hath a blemish; that he profane not my sanctuaries: for I the LORD do sanctify them.

24 And Moses told it unto Aaron, and to his sons, and unto all the children of Israel.

CHAPTER XXII.

1 The priests in their uncleanness must abstain from the holy things. 6 How they shall be cleansed. 10 Who of the priest's house may eat of the holy things. 17 The sacrifices must be without blemish. 26 The age of the sacrifice. 29 The law of eating the sacrifice of thanksgiving.

AND the LORD spake unto Moses, saying, 2 Speak unto Aaron, and to his sons, that they separate themselves from the holy things of the children of Israel, and that they profane not my holy name in those things which they hallow unto me: I am the LORD.

3 Say unto them, Whosoever he be of all your seed, among your generations, that goeth unto the holy things, which the children of Israel hallow unto the LORD, having his uncleanness upon him, that soul shall be cut off from my presence: I am the LORD.

4 What man soever of the seed of Aaron is a leper, or hath a running issue, he shall not eat of the holy things, until he be clean. And whoso toucheth any thing that is unclean by the dead, or a man whose seed goeth from him;

5 Or whosoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatsoever uncleanness he hath;

6 The soul which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he wash his flesh with water.

7 And when the sun is down, he shall be clean, and shall afterward eat of the holy things; because it is his food.

8 That which dieth of itself, or is torn with beasts, he shall not eat, to defile himself therewith: I am the LORD.

9 They shall therefore keep mine ordinance, lest they bear sin for it, and die therefore, if they profane it: I the LORD do sanctify them.

10 There shall no stranger eat of the holy thing: a sojourner of the priest, or an hired servant, shall not eat of the holy thing.

11 But if the priest buy any soul with his money, he shall eat of it, and he that is born in his house; they shall eat of his meat.

A.M. 2514. B.C. 1490.

Ex. 40.5,6.
Set them apart for my worship and service, ver. 8.
Mal. 2.1-7. Col. 4.17. Ez. 3.17. Mat. 28.20.

CHAP. XXII.

a ch. 15.31; ver. 3.15. 32ch. 18.21.

1 That is to say, when they have contracted any defilement, they must separate themselves from, and not touch, any 'holy things.' The 'holy things' were the sacrifices given to the priests, the show-bread, and whatever was presented to the LORD.

When under any uncleanness contracted by their own fault, they must not so much as eat of those things. The priests, or those of the family of the priests, who had a natural blemish, though they could not serve as priests, yet were allowed as their maintenance to eat of the 'holy things.'—I.

b Ex. 13.2. De. 15.19. ch. 1.1. vi.

c ch. 20.21.

d Die, or be excluded from serving in the sanctuary. Ge. 4.16. Ps. 96.8; 26.8.

e Nu. 18.11. 19. ch. 13. 21; 24.16. Nu. 19.11, 14.

f Heb. running of the reins.

g ch. 11.24.31; 13.45; 15.5.

h ch. 11.24. 25; 15.5; 16.24. 26. Nu. 19.7; 21.1 Co. 6.11. Re. 1.5.6. Ps. 26.6.

i Uncleanness was not removed till the going down of the sun. Sin is not removed but by Christ going down to the grave, Ro. 10.7. 1 Co. 15.3.4.—C.

k Nu. 18.9-19. ch. 7. 6,9,14. De. 18.3-4.

l Ex. 22.31. ch. 17.15; 11.40. De. 14.21. Ez. 44.31; 4.14. Lu. 21.34. Tit. 2.11,12.2. Tl.2.22.

m ch. 19.17; 20.17, 19; 10.12. Ex. 28.43.

n They are again warned of their danger if they eat the holy thing in their uncleanness, ver. 9.

o lest they bear sin, and die therefore.—

Note, (1) Those contract great guilt who profane sacred things by touching them with unclean hands.

(2) Eating the holy things signified an interest in the atonement; but if they ate of them in their uncleanness, they were so far from lessening their guilt that they increased it; they shall 'bear sin.' (3) Sin is a burden which, if infinite mercy prevent not, will certainly sink those that bear it; they shall 'die therefore.'—Henry.

p One not a priest. Ex. 29.33. Nu. 1.51; 10; 18.4,7. ver. 12.13. 1 Sa. 21.6. Mat. 12.4.

q Ge. 17.13. Ex. 12.44. Nu. 18.1. Ep. 2.12. 13. Re. 5.9.

r Heb. with the purchase of his money.

A.M. 2514. B.C. 1490.

p Ga. 3.10. Pr. 13.20. 2 Co. 6.14-18.

q Heb. a man, a stranger, ver. 10.

r ch. 10.14. Je. 3.1,4. 14.22. Hos. 2.6; 7.3-5; 14.1.

s The slaves or servants that abode in the priest's house, and made part of his stated family, might eat of the holy things as they were permitted. But hired labourers, sojourners, or persons not permanently connected with the family, might not.—I.

t ch. 4.2. 13,22,27; 15.17. Nu. 15.24. De. 19.14. 14.1. Ez. 9.7; 15.2. 11.1.13.

u ch. 5.16; 6.4; 17.27; 13.15,19,27. Mat. 22.21.

v ver. 3.10.

w Or, load themselves with the iniquity of trespass in their eating.

x If any one inadvertently ate of the holy things, who was not of the priest's stated family, he was required to make restitution, adding a fifth part for more, doubtless as a warning and motive to guard against such inconsideration. If it was done presumptuously, then was he liable to the judgment of God for his offence. The priests were charged not to suffer them thus to bring guilt upon themselves by so acting in violation of the divine law.—I.

y Set them apart to my sacred relation, and service, ver. 9; ch. viii.1; 20.8; 21.8,22. Ex. xxviii. xxix.19-5.6.

z ch. 17.10. 13.15; 7.16; 1.11.

aa ch. 1.2,3,40. Ex. 12.5,29. 1. Ez. 46.4. Mal. 1.14. He. 9.2. 1.19; 2.22. Co. 5.21.

ab De. 15.21; 17.1. Mal. 1.8,13,14. ver. 22. 25; ch. 21.17-23.

ac ch. iii. Nu. 15.3-8; vii. xxviii. xxix.

ad Or, goats, see ver. 19.

ae As the priest must be without blemish, so must the offering be perfect and unblemished. This requirement well represents him 'who offered himself without spot to God.'—He. 9.14; while it also reminds us of the perfect mortification of the deeds of the body, and of the perfect and unblemished love and obedience which the gospel requires, Ga. 2.20; 5.24.6.14. 1 Jn. 2.5; 4.12, 16-18. 2 Jn. 6. Ro. 8.39.—C.

af ch. 21.18-21. Christ and his oblation had no blemish or imperfection, and those of his people ought to have none.

ag Or, kid.

ah ch. 7.16. The imperfect services or gratitude are accepted through Christ.

12 If the priest's daughter also be married unto a stranger, she may not eat of an offering of the holy things.

13 But if the priest's daughter be a widow, or divorced, and have no child, and is returned unto her father's house, as in her youth, she shall eat of her father's meat; but there shall no stranger eat thereof.

14 And if a man eat of the holy thing unwittingly, then he shall put the fifth part thereof unto it, and shall give it unto the priest with the holy thing.

15 And they shall not profane the holy things of the children of Israel, which they offer unto the LORD;

16 Or suffer them to bear the iniquity of trespass when they eat their holy things; for I the LORD do sanctify them.

17 And the LORD spake unto Moses, saying,

18 Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whatsoever he be of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his free-will-offerings, which they will offer unto the LORD for a burnt-offering;

19 Ye shall offer at your own will a male without blemish, of the beeves, of the sheep, or of the goats.

20 But whatsoever hath a blemish, that shall ye not offer; it shall not be acceptable for you.

21 And whosoever offereth a sacrifice of peace-offerings unto the LORD to accomplish his vow, or a free-will-offering in beeves or sheep, it shall be perfect to be accepted; there shall be no blemish therein.

22 Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make an offering by fire of them upon the altar unto the LORD.

23 Either a bullock or a lamb that hath any thing superfluous or lacking in his parts, that mayest thou offer for a free-will-offering; but for a vow it shall not be accepted.

24 Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall ye make any offering thereof in your land.

for which church privileges are the appropriate remedy; uncleanness is the wicked choice of the sinner's own will, and would be sanctioned and encouraged by latitudinarian church-fellowship. C.]

REFLECTIONS.—In these ceremonial figures I behold Jesus, my priest for ever, untainted with selfish affections or immoderate passions—I behold him holy, harmless, and undefiled—perfect as his Father who is in heaven is perfect; personally united with an unspotted manhood; graciously united to virgin churches; and spiritually married to washed and sanctified souls; nor ever decoyed from attending his work, no, not by the most powerful temptations. Let me learn likewise what noted examples gospel-ministers ought to be of holiness and purity; what close and earnest attention

they ought to give to their work; with what patience and resignation they ought to bear the loss of worldly comforts; how circumspect they ought to be with respect to their marriage and family; and how, as servants, they ought to labour to be perfect and unblemished, even as their Master. Yea, if I name the name of Christ, whatever be my place in his church, let me depart from iniquity, and follow after holiness in all manner of conversation. While God is my portion, as well as my Master, on no account should I desert or neglect his worship; and while my God liveth, never should I sorrow for deceased relations, or withdrawn comforts, as those who have no hope. Since I am a child of Jesus, let me never by whorish pollutions or apostasy discredit him or endanger myself. Since I

am betrothed to him, let me never wittingly lay his enemy, an heir of hell, in my bosom. And since God hath promised to supply all my wants, let me cast my cares on him, and firmly trust that he will perfect his work which concerneth me, rendering me perfect, even as my Father which is in heaven is perfect. And let me bless the Lord, that though my infirmities should disqualify me for office in the church, they do not debar me from partaking of Jesus, my sacred provision, in the courts and ordinances of his grace.

CHAPTER XXII. [Ver. 2. To abuse official privileges is the tendency of every order of men; a tendency from which Satan will not permit the servants of God to be exempt, 1 Sa. 2. 13; Mat. 20. 21; Ac.



THE DRAWER OF WATER FROM THE NILE—THE METHOD OBSERVED IN THE DAYS OF MOSES. [LEVITICUS, xxii: 1.]—We give this picture simply because it illustrates a scene in the land of Moses, and the view we have is a characteristic scene. It is not modern; it is just the very method of drawing water observed in the days of Moses. Labor is so cheap in Egypt and modern machinery so expensive, that labor-saving machines have not yet been introduced into Egypt. Even merchandise can

be transported on the backs of camels more cheaply than by railway. The cheapest thing in Egypt is human muscle, and until the Egyptians are educated to a higher plane of life, they will draw water as they have always done. This water is used for irrigating the soil. It is taken from the Nile and poured into little trenches cut through the land, and from these it is emptied into other trenches, until whole squares of the soil are irrigated.

25 Neither from a 'stranger's hand shall ye offer the 'bread of your God of any of these; because their corruption *is* in them, and blemishes *be* in them: they shall not be accepted for you.²

26 ¶ And the LORD spake unto Moses, saying,

27 When a bullock, or a sheep, or a goat, is brought forth, then it shall be 'seven days under the dam; and from the eighth day, and thenceforth, it shall be accepted for an offering made by fire unto the LORD.

28 And *whether it be* cow or ewe,³ ye shall not kill it 'and her young both in one day.

29 ¶ And when ye will offer 'a sacrifice of thanksgiving unto the LORD, offer *it* at your own will.

30 On the same day it shall be eaten up; ye shall leave 'none of it until the morrow:⁴ I *am* the LORD.

31 Therefore shall ye 'keep my commandments and do them: I *am* the LORD.

32 Neither shall ye 'profane my holy name; but I will be hallowed among the children of Israel: 'I *am* the LORD which hallow you,

33 That⁵ brought you out of the land of Egypt, to be your God: I *am* the LORD.

CHAPTER XXIII.

1 The feasts of the Lord. 3 The sabbath. 4 The passover. 9 The sheaf of first-fruits. 15 The feast of pentecost. 22 Gleanings to be left for the poor. 23 The feast of trumpets. 26 The day of atonement. 33 The feast of tabernacles.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, *Concerning* the feasts of the LORD, which ye shall 'proclaim *to be* holy convocations, *even these are* my feasts.

3 ¶ Six^b days shall work be done; but the seventh day *is* the sabbath of rest, an holy convocation;¹ ye shall do no work *therein*; *it is* the sabbath of the LORD in all your dwellings.

A.M. 2514. B.C. 1490.
d Ex. 12. 43. ch. 19. 34; 21. 6. Ezr. 6. 8-10.
e Sacrifices where-with he is pleased, ch. 21. 6, 8, 17, 21.
f Lest it should be thought that the command to offer perfect and unblemished animals in sacrifice was binding upon the Israelites alone, and not on such strangers as might live among them, and conform to the Jewish faith, this explicit command was given. The same law applied to all, whether Jews or proselytes.—P.
g Ex. 22. 30; 23. 18; 34. 26; 29. 30, 35, 37; De. 14. 21. ch. 19. 23, 24; 8. 33, 35; 9. 21; 14. 8-10. Nu. 19. 11, 12, 19.
h Or, she-goat. g De. 22. 6.
i ch. 7. 15-18, with Ex. 12. 10; 16. 19, 20; 23. 18; 29. 34. Nu. 9. 12. De. 16. 4.
k Some religious duties may be deferred, because the believer lacks present means, time, or opportunity; but the sacrifice of *thanksgiving* must be immediate, in which spirit he can 'pray without ceasing,' 1 Th. 5. 17.—G.
l ch. 18. 4. 5. 26, 30. De. 12. 32; 14. 21; 6. 1, 2, 28.
m ch. 28. 21; 10. 3. Ex. 20. 7, 15. 5. 10. Mat. 6. 9.
n ch. 11. 44; 25. 20; 21. 8. Ex. 19. 5, 6; 1 Co. 6. 11. Tit. 2. 12; 1 Pe. 2. 9.
o Ex. 12. 51, with 19. 5, 6; 7. ch. 11. 45; 26. 45.

CHAP. XXIII.

a Nu. 10. 8-10; ix. xxviii. xxi. Ex. 23. 17; 34. 18, 22; 23. xiii. De. 16. 1-6.
b Ex. 26. 9; 16. 23, 24; 13. 17; 21. 22. 5. 13. ch. 19. 15. 26. 2. 6. 5, 8, 13. Ac. 15. 21. Lu. 13. 14. See Ge. 2. 1, 2.
c Here the law of the Sabbath is again repeated. Its frequent repetition in such express and solemn terms indicates its importance. It is here intimated in what way it was to be kept, both in religious assemblies for public worship and instruction, and not, as too many suppose, to be spent thereafter either in worldly business or pleasure, but as a Sabbath of the Lord; a holy Sabbath in all their dwellings.—J.
d Nu. 28. 19-24. ch. i. He. 10. 12, 14.
e Nu. 28. 19-24. ch. i. He. 10. 12, 14.
f Nu. 28. 19-24. ch. i. He. 10. 12, 14.
g Nu. 28. 19-24. ch. i. He. 10. 12, 14.
h Nu. 28. 19-24. ch. i. He. 10. 12, 14.
i Nu. 28. 19-24. ch. i. He. 10. 12, 14.
j Nu. 28. 19-24. ch. i. He. 10. 12, 14.
k Nu. 28. 19-24. ch. i. He. 10. 12, 14.
l Nu. 28. 19-24. ch. i. He. 10. 12, 14.
m Nu. 28. 19-24. ch. i. He. 10. 12, 14.
n Nu. 28. 19-24. ch. i. He. 10. 12, 14.
o Nu. 28. 19-24. ch. i. He. 10. 12, 14.

4 ¶ These *are* the feasts of the LORD, *even* 'holy convocations, which ye shall proclaim in their seasons.

5 In^d the fourteenth *day* of the first month at even *is* the LORD's passover.

6 And 'on the fifteenth day of the same month *is* the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.²

7 In the 'first day ye shall have an holy convocation; ye shall do no 'servile work therein.

8 But ye shall offer 'an offering made by fire unto the LORD seven days: in the seventh day *is* an holy convocation; ye shall do no servile work *therein*.

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall 'reap the harvest thereof, then ye shall bring a sheaf³ of the first-fruits of your harvest unto the priest;

11 And he shall 'wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.⁴

12 And ye shall 'offer that day, when ye wave the sheaf, an he-lamb without blemish, of the first year, for a burnt-offering unto the LORD.

13 And the meat-offering thereof *shall be* 'two tenth-deals of fine flour mingled with oil, an offering made by fire unto the LORD *for* a sweet savour; and the drink-offering thereof *shall be* of wine, the fourth *part* of an hin.

14 And 'ye shall eat neither bread, nor parched corn, nor green ears, until the self-same day that ye have brought an offering unto your God:⁵ *it shall be* a statute 'for ever throughout your generations in all your dwellings.

15 ¶ And 'ye shall count unto you from the

20, 29, 30. Against this tendency the Lord directs the provisions of this law. Accordingly the order to the priests to *separate themselves from the holy things*, imports, that the priests *presume not* to plead any exemption from the law relating to the use of holy things, upon any plea of office; but rather that they should consider *their office* as imposing an obligation to a more scrupulous observance of the divine precepts, 1 Ti. 4. 12; Phi. 3. 17; 2 Th. 3. 9; 1 Pe. 5. 3. The extension of this law, and its privileges, to the priest's purchased and permanent servants, as well as family, ver. 11, 13, shadows out the *ingathering* of the Gentiles to the 'purchased possession,' Ep. 1. 14, and inculcates upon Christians an impressive lesson of the necessity not merely of *personal* but of *family religion*. C.]

Ver. 23. [Why this distinction? A *vow* was a solemn promise made to God, of which it is said, 'The Lord will surely require it,' De. 23. 21; see Ps. 65. 1; 76. 11; Ec. 5. 4. Now, while requiring it, God requires neither *more nor less*; consequently the sacrifice must present an exact image of the vow; even as the work of Christ was in exact correspondence with the promise of the heavenly grace, 'Lo, I come to do thy will, O God,' He. 10. 7. But the *free-will-offering*, being, as its very name imports, *free*, an *emblematic freedom*, was not rejected on account of any *natural defect or superfluity*. But let it be remembered, this *free-will-offering* was *to death*; and then the consolatory doctrine of God's compassion to our *natural defects and superfluities*, while it furnishes consolation to the tempted and troubled spirit, Ro. 7. 8-10, 13,

15, 18, 21, 23, 24, totally excludes every unhallowed presumption of 'continuing in sin, that grace might abound,' Ro. 6. 1, and irresistibly enforces the fact, that true believers, whilst they 'become *dead* to the law by the body of Christ,' are 'married to him who is *raised from the dead*, that they should bring forth fruit unto God,' Ro. 7. 4. C.]

Ver. 25. [Though by instruction, example, and prayer, believers may aid one another, yet no man can be *converted* for another; and 'except ye be *converted*, ye shall not enter into the kingdom of heaven,' Mat. 18. 3. Religion cannot be by *proxy*, it must be *personal*. C.]

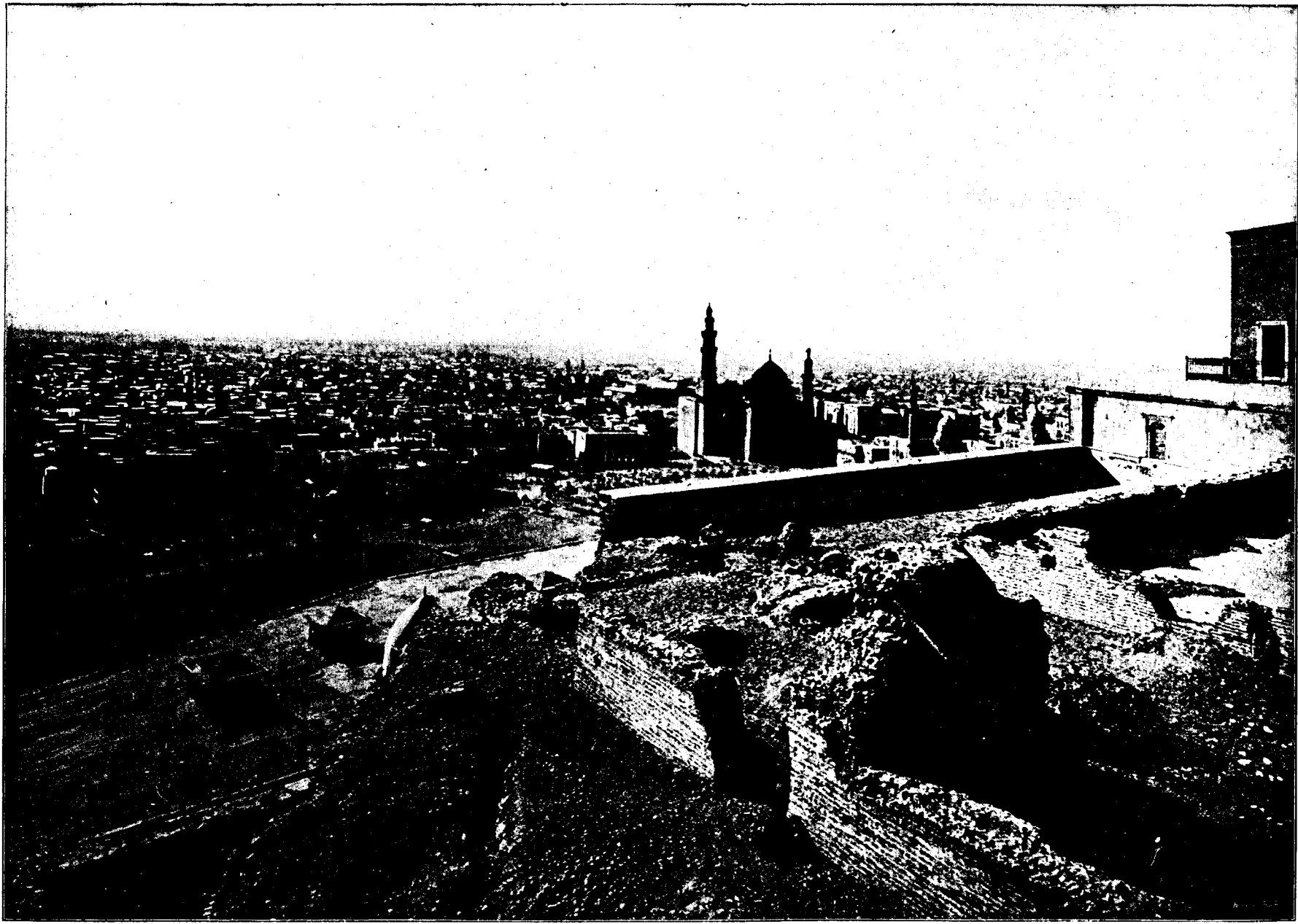
REFLECTIONS.—Beholding in these figures the perfect and permanent purity of my Redeemer's person and nature; the persevering exactness of his obedience; the absolute perfection of his sacrifice of himself, and its unfailing virtue for saving all who believe in Jesus Christ; we may observe that it is altogether necessary to exclude wicked persons, and even scandalous saints, from the more sacred provision of the church, the seals of God's covenant; that every person or work, dedicated to the service of God, should be devoted to him in holiness; and the greatest care be used in meddling with holy things; for cursed is the deceiver that offereth unto the Lord things corrupt or unripe. But especially must we remember, that all delay of the cordial reception and improvement of Jesus Christ, and his fulness, offered for our comfort in the gospel, is infinitely sinful and dangerous, for thus only can we secure access to God; and nothing can

powerfully influence us to obedience but a *firm faith* and deep sense of his redeeming love.

CHAPTER XXIII. [Ver. 4. *Feasting and holiness* are generally esteemed incompatible; but there is no more *necessary separation* than between *God and man*. Now *God and man* we never find reconciled to each other, Ro. 8. 7, unless in the sacrifice of the Lord Jesus Christ, 2 Co. 5. 18-20; so *feasting and holiness* we will never find united, until we have learned 'to use the world without *abusing it*,' 1 Co. 7. 31; a lesson which nothing short of 'the renewing of the Spirit,' Tit. 3. 5, can effectuate. C.]

Ver. 5. [The Jews reckoned two concurrent years; the one *sacred*, relating to religion, the other *civil*, relating to temporalities. The sacred year began with the equinoctial new-moon in spring; and on the *fourteenth* day the *passover*, the parent of all their feasts, was celebrated.—Note, The Jewish *feasts* begin with the *death* of the lamb, and the sprinkling of its blood, after which immediately follows deliverance from bondage. So the believer's first *joy* dates from his knowledge of his Saviour's *sorrow*; his hunger and thirst are after righteousness, and he is filled, Mat. 5. 6; he keeps the perpetual feast, of a new year of a new life, because 'Christ his *passover* is sacrificed for him,' 1 Co. 5. 7, 8. C.]

Ver. 17. [Why is *leaven* so strictly prohibited in the *passover*, and on so many other occasions? see Ex. 12. 15; 13. 7; 34. 25; Le. 2. 11; 6. 17; 10. 12; and why, in the feast of *pentecost* (which signifies *fifty*), and was



CAIRO FROM THE CITADEL—NEAR WHERE THE ISRAELITES SOJOURNED IN EGYPT. [Leviticus, xxiv:1.]—We are viewing this city from the Citadel, which is a small town in itself, and was built by Mohammed Ali. From the Citadel we have a fine view of Cairo. The pyramids are in the distance to the west, and the Nile is seen winding its way toward the sea between. Cairo has a population of about 500,000. It has absorbed into itself and may be called the

modern representative of Memphis and Heliopolis, and the surrounding cities of ancient times. The Khedive spends part of the year here. Cairo was the home of the distinguished pasha who aided DeLesseps in opening the Suez canal. It is a strange commentary upon history that this region, once swept by the Pharaohs, should now be under the dominion of a Christian nation. The English soldier is seen on all sides in Cairo.

offer an offering made by fire unto the LORD, a burnt-offering, and a meat-offering, a sacrifice, and drink-offerings, every thing upon his day;²

38 Beside the 'sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your free-will-offerings, which ye give unto the LORD.

39 Also in the fifteenth day of the seventh month, when ye have "gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day *shall be* a sabbath, and on the eighth day *shall be* a sabbath.

40 And ye shall take you on the first day the 'boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook; and ye shall 'rejoice before the LORD your God seven days.³

41 And ye shall keep it a feast unto the LORD seven days in the year. *'It shall be* a statute for ever in your generations; ye shall celebrate it in the seventh month.

42 Ye shall "dwell in booths seven days; all that are Israelites born shall dwell in booths:

43 That^b your generations may know that I made the children of Israel to dwell in booths when I brought them out of the land of Egypt: I *am* the LORD your God.

44 And^c Moses declared unto the children of Israel the feasts of the LORD.

CHAPTER XXIV.

1 The oil for the lamps. 5 The show-bread. 10 Shelomith's son blasphemeth. 13 The law of blasphemy. 17 Of murder. 18 Of damage. 23 The blasphemer is stoned.

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, that they^a bring unto thee pure oil-olive beaten¹ for the light, to cause² the lamps to burn continually.³

A.M. 2514. B.C. 1490.

^a The business of the world could not go on prosperously for a day without punctuality, much more should the religion of the heart, the closet, the family, and the congregation, have everything upon its day.—C.

^b Ex. 20. 8. De. 12. 6; 16. 10, 16, 17. 2 Ch. 35. 7; 8. ch. 1. 31.

^c Ex. 23. 16; 34. 22. ver. 34-36.

^x Heb. *fruit*, Ne. 8. 15-18. Mat. 21. 6. Jn. 12. 13. Is. 41. 10. 44. 4.

^y ver. 43. De. 16. 11. 14. 15; 12. 7. Zec. 14. 16. 2 Co. 12. 14. Ro. 13. 1.

³ It was a typical feast. It is supposed by many that our blessed Saviour was born about the time of this feast; then he left his mansion of light above to 'tabernacle among us,' Jn. 1. 14; and he dwelt in booths. And the worship of God under the New Testament is prophesied of under the notion of keeping the feast of tabernacles, Zec. 14. 16.

For (1) The gospel of Christ is to dwell in tabernacles, to sit loose to this world as those who have here no continuing city. (2) It teaches us to 'rejoice before the Lord our God.' Those are the circumcised, Israelites indeed, that always 'rejoice in Christ Jesus,' Phi. 3. 3.

And the more we are taken off from this world, the less liable we are to the interruption of our joys.—Henry.

¹ See ver. 21. Ge. 32. 17. Ne. 8. 16-18. Nu. 24. 2, 5, with Ex. 12. 37.

² Ex. 12. 14, 24-28; 13. 9, 14-16; 30. 33. De. 6. 8-11; 18-20. Nu. 17. 10; 16. 38, 40. Jos. 4. 7.

³ Nu. 12. 7. Zec. 3. 17. Mat. 28. 15. Co. 4. 21. 11. 2, 23. He. 1. 13, 2.

CHAP. XXIV.

^a Ex. 27. 20. ver. 8. Nu. 18. 34. 33. Zec. 4. 6, 12. Is. 41. 10. 44. 4. 3. Jn. 3. 34. Col. 2. 3. Ep. 1. 17, 18.

¹ The purest oil is obtained by crushing the olives, and expressing the juice by means of a heavy weight. Such oil-presses are still used in every part of Syria.—F.

² Heb. *to cause to ascend*.

³ The olive-tree as

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yielding oil, and the oil as yielding light, are the Scripture emblem of a church, bearing the fruit of the Spirit, and giving light to the dark world, Ro. 11. 17. Mat. 5. 14. Phi. 4. 15.—C.

^b Ex. 27. 21; 40. 4, 24. 25; 31. Nu. 8. 2, 3. 1Sa. 3. 3.

^c See ch. 23. 21. Ex. 12. 17.

^d Ex. 31. 8, 25, 31; 40. 4, 25. Nu. 8. 2-4. Re. 1. 20.

^e Ex. 25. 30. Nu. 4. 7. Ac. 26. 7. Ga. 6. 16. Jn. 6. 35. De. 32. 9. Ps. 135. 4.

^f 1 Co. 14. 33. Ep. 2. 12-18. 1 Co. 12. 12; 14. 40.

^g Ex. 25. 24. 1 Co. 1. 30. He. 9. 24.

^h He. 7. 25. Re. 8. 3, 4. Ep. 1. 6.

ⁱ ch. 2. 2; 23. 24. Ge. 9. 14-16. Ex. 28. 12, 29; 30. 10. Nu. 10. 10.

^k Nu. 4. 7. Ne. 10. 32, 33.

⁴ Fine flour, a pure table, pure frankincense—are they not the significant emblems of a 'contrite heart,' Ps. 51. 17, a heart broken because of sin, as wheat between the millstones; and cleansed from all worldly refuse? Am. 6. 6. Are they not emblems of a pure church—fellowship with the saints of the Lord? and of the 'prayers of saints,' Re. 8. 3, 'lifting up holy hands' (1 Ti. 2) to a holy God? And is not the bread set in order, the reunion of nature, men into one body, by one spirit and one faith, and ranged by a godly discipline under one Lord, according to the words of Paul, 1 Co. 10. 17. 'We being many, are one bread, and one body'—C.

⁵ Ex. 20. 33. ch. 8. 31. Mat. 12. 4. 1 Sa. 21. 6. Is. 53. 10, 11. Jn. 6. 53-57.

⁶ Ex. 12. 38. Nu. 11. 4.

⁷ Ex. 20. 7. ver. 15, 16.

⁸ Nu. 27. 15; 34. 35. Ex. 18. 22, 26.

⁹ Nu. 15. 34.

¹⁰ Heb. *to expound unto them according to the mouth of the LORD*.

3 Without^b the veil of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the LORD continually: *'it shall be* a statute for ever in your generations.

4 He shall order the lamps upon 'the pure candlestick before the LORD continually.

5 ¶ And thou shalt take fine flour, and bake 'twelve cakes thereof: two tenth-deals shall be in one cake.

6 And thou shalt 'set them in two rows, six on a row, upon the 'pure table before the LORD.

7 And thou shalt put 'pure frankincense upon *each* row, that it may be on the bread 'for a memorial, *even* an offering made by fire unto the LORD.

8 Every sabbath he shall 'set it in order before the LORD continually, *being taken* from the children of Israel by an everlasting covenant.⁴

9 And 'it shall be Aaron's and his sons'; and they shall eat it in the holy place: for it is most holy unto him of the offerings of the LORD made by fire, by a perpetual statute.

10 ¶ And the son of an Israelitish woman, ^mwhose father was an Egyptian, went out among the children of Israel; and this son of the Israelitish woman and a man of Israel strove together in the camp:

11 And the Israelitish woman's son 'blasphemed the name of *the LORD*, and cursed. And they 'brought him unto Moses; (and his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan;)

12 And they 'put him in ward, that the mind of the LORD might be showed them.⁵

13 ¶ And the LORD spake unto Moses, saying,

soul. Yea, they represent to me how his people, and their services offered through him, are the delight of his Father, and the joy of his own heart. In the *first-fruits* of barley and flour let me behold Jesus in his debasement and glory, as having in all things the pre-eminence, sanctifying the whole harvest of lost men, and all their fruits of righteousness; and as offered to be the present and endless nourishment of my soul. Let them also figure out the lovers of God, who are first-fruits to God and the Lamb; and their ready and acceptable service. In the *passover* I discern him as our passover sacrificed for us. In the feast of *unleavened bread*, I see him, as through his whole life, a man of sorrows; but holy, harmless, and undefiled. In *pentecost*, I behold him exhibited as the law-fulfiller in the apostolic period for the salvation of multitudes. In the *feast of trumpets*, I hear the gospel sound, from morning to evening of the Christian period, proclaiming a full salvation, through a crucified Redeemer, to all the ends of the earth. In the *fast of expiation*, I again behold him finishing transgression, and making an end of sin, the sin of a whole lost world, in one day; and having by himself purged away our sins, sitting down at the right hand of the majesty in the heavens, there to appear in the presence of God for us. And in the *feast of tabernacles* he is prefigured as tabernacling in our nature and world, that we might have familiar fellowship with him, particularly in the apostolic and millennial, but chiefly in the eternal period. Let me bless the Lord for such manifold memorials of Jesus; and especially that our privileges under the gospel are still more excellent, our enemies themselves being judges. Let me observe holy seasons in a holy manner. Let the Sabbaths of the Lord be kept in all

our hearts, in all our dwellings, and by all under our care. Let us honour the Lord with the first-fruits of all our substance. While kind to strangers, to the poor and destitute, let us hearken to the joyful sound of salvation to miserable sinners; and, looking on Jesus Christ as crucified for us, let us afflict our souls till God himself wipe away all tears from our eyes; and when our harvest and vintage of labours are ended, then shall we commemorate with pleasure our hardships by the way, and rejoice to change them for an eternal weight of glory.

CHAPTER XXIV. [Ver. 11. *Blasphemed the NAME*, as it stands in the Hebrew, the words 'of the Lord' being supplied by the translators. The Hebrew for *blaspheme* signifies *to gore*, as a beast with a horn; to pierce as with a sharp instrument: so it is translated, Is. 36. 6, and well representing the mixture of *contempt* and *hatred* of God from which blasphemy springs. The name is evidently that of the Angel of the covenant, of whom God had said, Ex. 23. 21, 'Provoke him not, for MY NAME is in him:' this was he of whom the apostle spoke, Ac. 3. 16, 'There is none other name given under heaven, amongst men, whereby we must be saved.' This is he who 'by inheritance obtained a more excellent name than the angels,' He. 1. 4, even 'a name that is above every name,' Phi. 2. 9. All that *heard* the blasphemer were commanded to *lay their hands upon his head*, (1) to identify his person; (2) to testify to his guilt; (3) to witness the great truth that sin is *worthy of death*; (4) to admit the guilt of the whole congregation, were they authoritatively to sanction sin by silence, acquiescence, or approval; and (5) to represent its transference from the congregation

to the guilty individual condemned and put to death by command of God, and the concurrence of the congregation.—Note, (1) How careful should Christians be, lest by any timid silence in the sight of the wicked, Ps. 39. 1, 2, by any failure of just and loving reproof, or by any act of joining with them or approval of them, Ep. 5. 11, they should become 'partakers of other men's sins,' 1 Ti. 2. 22. (2) Let blasphemers recollect that awful intimation, Mat. 12. 36; and if 'for every idle word,' then how for every *blasphemous word*, will they be able to 'give account in the day of judgment?' C.]

REFLECTIONS.—While in Jesus' light I see light, and feed upon him, especially from Sabbath to Sabbath, let me essay to give light in his church, and be a good savour of Christ, in the feeding of his people with the true bread which cometh down from heaven. Let such as desire to enjoy gospel light never grudge the necessary expenses of it. And never let the pure oil of divine truth be adulterated with the fancies of men. What a mercy is it that they who come to God find a table spread for them in the wilderness; and that on every Sabbath ministers are to provide fresh provision for the souls of their people!—That the saints, in one generation after another, are set upon the table of the church, and especially on Christ, to the honour and delight of JEHOVAH! Let me further observe, that a graceless offspring is often the fruit of an unhallowed marriage; that quarrels usually end ill; and that judges ought to act with deliberation, and yet with impartiality and zeal. 1 tremble, therefore, at the load of uncontrolled blasphemy which lies unpardoned on Britain; since men have spared the heaven-daring miscreants, till they are so common, that stones would almost be

14 Bring forth him that hath cursed ^{without} the camp, and let all that heard *him* lay their hands upon his head, and let all the congregation ^{stone} him.

15 And thou shalt speak unto the children of Israel, saying, 'Whosoever curseth his God shall bear his sin.

16 And he that blasphemeth the name of the LORD, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the LORD, shall be put to death.

17 ¶ And^a he that killeth^b any man^c shall surely be put to death.

18 ¶ And he that ^{killeth} a beast shall make it good; beast for beast.⁸

19 And if a man cause a blemish in his neighbour; as he hath done, so shall it be done to him;

20 Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him *again*.

21 And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death.

22 Ye shall have ^{one} manner of law, as well for the stranger,⁹ as for one of your own country: for *I am* the LORD your God.

23 ¶ And Moses spake unto the children of Israel, that they should bring forth him that had cursed out of the camp, and ^{stone} him with stones. And the children of Israel did as the LORD commanded Moses.¹

CHAPTER XXV.

1 The sabbath of the seventh year. 8 The jubilee in the fiftieth year. 14 Oppression forbidden. 18 A blessing promised to obedience. 23 The redemption of land. 29 Of houses. 35 Compassion to be had of the poor. 39 The usage of bondmen. 47 The redemption of servants.

AND the LORD spake unto Moses ⁱⁿ mount Sinai, saying,

2 Speak^b unto the children of Israel, and say unto them, When ye come into ^{the} land which I give you, then shall the land ^{keep} a sabbath unto the LORD.

3 Six years thou shalt sow thy field, and six

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g ch.13.46. Nu. 5.23; 15.35.
r De.13.9; 17.7.

s ch.20.27. Nu. 15.35.36. De. 13.10; 17.5; 21.21; 22.21. 24. ver.10. 23. Ex. 19.13.

t Nu. 15.30.31; 20.13. 1 Ki. 21.10-13. Mat. 26.65.66.

u Ge. 9.6. Ex. 21.12. 23. Nu. 35.18.31. De. 19.21. ver.21.

6 Heb. smiteth the life of a man.

7 He that smiteth the life of a man, meaning either a stroke at the life with intent to kill; or any man, whether semi-Egyptian, as Shelomith's son, or a total stranger, or an Hebrew of the Hebrews, comp. ver. 22.—C.

x Ex. 21.18-36; 22.5. 6. De. 19.21. Mat. 5.38. 39.7.2.

8 Heb. life for life.

y Ex. 12.19.49. Nu. 9.14. 15.15. 16.29. ch. 17. 12.13. 15.19.34.

9 Strangers, as well as native Israelites, were to receive the benefit of the law declared in ver. 21, if they suffered wrong, and should suffer the penalty if they did the wrong. It seems also intended here, that strangers as well as native Israelites should suffer the punishment due to blasphemy. Henry here says, 'God would hereby show that provision he had made for man's safety, in punishing those which are enemies to him (God), which should be an argument with magistrates to be jealous for his honour, and to punish those that blasphemed his name.'—I.

z See Ge. 17. 7. Ex. 20.2.

a De. 17. 5. 7. Jos. 7. 25. Nu. 15.35.36. See ver. 14.

1 This incident probably occurred at the time when Moses was declaring the law of God publicly to the assembled Israelites; and it is recorded to show that the law was not a dead letter, but that in all its rigour it was to be carried out.—P.

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a Ex. 19. 1. ch. 1. 1. Nu. 1.10.11.12.

b Ex. 2.7.13.17. Mat. 28.27. Col. 1.28.29. Ac. 20.27.

c Is. 8.8. Ho. 9.3. ver. 23. ch. xxvi.

d Heb. rest. Ex. 3. 10. He. 4.3.9.10.

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e De. 15. 1. 21.31. 10. f 2 Ki. 19. 29. Is. 37. 30.

1 Heb. separation of thy separation.

g Ga. 3.28. Col. 3. 11. Ac. 2.44. Ep. 2.12-22. 3.6-9. Ro. 3.29.30.

2 The whole land was to be common property during the sabbatical year. The vineyards and olives were to be free to all, whether Israelites or foreigners. The fields were to be open to all animals, wild or tame. The sabbatical year was a grand practical illustration of the truth: 'The earth is the Lord's, and the fulness thereof.'—P.

h ch. 23.15.

3 Heb. louder sound.

i ch. 27.17. Nu. 36.4. Is. 61.2. Lu. 4.19. Is. 63. 4.

k ch. 23. 24. 27. xvi. He. 2.12-15. Ac. 13.38. 30. 1 Co. 2.2. 1.23.24.31. Ep. 3.9. 2 Th. 3.1. Ro. 10.18; 15.19. 2 Co. 5.19-21.

4 All joy arises from atonement, He. 9. 25; reconciliation, Ro. 5. 10; peace with God, Ro. 5.1.2.—C.

5 The year of jubilee was to be called from the Hebrew word *jobel*, which signifies primarily 'a ram's horn,' and then the sound produced by it. 'The year of jubilee' then is just the year of the blowing of the horn; and is thus analogous in name to the 'feast of trumpets.' The origin of the name is stated in ver. 9. Every fiftieth year, calculated apparently from the time when they obtained complete possession of Canaan, was a jubilee. The jubilee year followed immediately on the sabbatical year, so that there were two fallow years occurring together. The three principal enactments for the year of jubilee were as follows:—1. Rest for the soil of the whole country. 2. The reversion of all property to its original owners. 3. Freedom of all slaves among the Israelites. It was, therefore, a year in which God emphatically and mercifully asserted his supreme and sovereign right to and lordship over every creature and every thing.—P.

l ver. 30-41. Ex. 21. 26. Je. 34.8.9.

m ver. 4-7. Is. 61. 2; 63.4.

n ver. 10. 28. 41. Re. 5.9. Ep. 2.13-18. 1 Pe. 2.24-25.

o ch. 10.33; ver. 17. 1 Th. 4.6. Mat. 7.12.

p Ro. 13. 12-14. Phil. 4.5. Lu. 21.34.21. 3.10-14.

years thou shalt prune thy vineyard, and gather in the fruit thereof:

4 But^e in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD; thou shalt neither sow thy field, nor prune thy vineyard.

5 That which ^{groweth} of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed:¹ for it is a year of rest unto the land.

6 And the sabbath of the land shall be ^{meat} for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee,

7 And for thy cattle, and for the beasts that are in thy land, shall all the increase thereof be meat.²

8 ¶ And thou shalt number^b ^{seven} sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.

9 Then shalt thou cause the trumpet³ of the ^{jubilee} to sound, on the ^{tenth} day of the seventh month; in the day of atonement⁴ shall ye make the trumpet sound throughout all your land.⁵

10 And ye shall hallow the fiftieth year, and proclaim ^{liberty} throughout *all* the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

11 A jubilee shall that fiftieth year be unto you: ye ^{shall} not sow, neither reap that which groweth of itself in it, nor gather *the grapes* in it of thy vine undressed.

12 For it *is* the jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field.

13 In^a the year of this jubilee ye shall return every man unto his possession.

14 ¶ And if thou sell ought unto thy neighbour, or buyest *ought* of thy neighbour's hand, ye ^{shall} not oppress one another.

15 According^p to the number of years after the jubilee thou shalt buy of thy neighbour, and

wanting to cast at them all! Let my soul weep in secret places for their crimes! Shall not God visit for these things? Shall not punishment come on such a nation as this?

CHAPTER XXV. [Ver. 7. The sabbatical year required, (1) A total cessation from agriculture, but not from *pasturage* in common between masters, servants, and regular sojourners. (2) Similar commonage of fruit-trees. (3) Remission of debts, De. 15. 2. (4) The public reading of the law, De. 31. 10-13. Whether viewed as a *political*, *religious*, or *typical* institute, nothing can give greater evidence of divine wisdom and goodness. (1) The *rest of the land* afforded a periodical remedy against the exhaustion of *over-cropping*, *weediness*, and the *larvæ* of insects. (2) It necessitated a septennial *increase of cattle* from the neighbouring countries, and consequent *improvement of breed*. (3) It encouraged servants to acquire property. (4) It taught masters a due regard to the interests of *servants*.

(5) It inculcated the doctrine of *providence*; upon faith in the spiritual, and *covetousness* in the natural man; and thereby *encouraged* the one, and *condemned* the other. (6) It set forth *the rest* (the *sabbatism*, keeping of sabbath) that 'remaineth for the people of God,' He. 4. 9;—'Even so, come, Lord Jesus,' Re. 22. 20. C.]

Ver. 9. *Jubilee*: the derivation of this word is uncertain; the facts included are plain. Some derive it from *jubil*, the inventor of musical instruments, Ge. 4. 21, and suppose it to intimate the *music* of the trumpet with which it was to be introduced; others, as Rabbi Kimchi, derive it from *jobel*, signifying a *ram's horn*, because it was proclaimed with *trumpets of rams' horns*; others derive it from *jabal*, to *restore*, because, in the year of jubilee, possessions were *restored* to their original owners. The Septuagint accordingly renders it *remission*, and Josephus *liberty*. Another etymology derives it from *jubil*, a *stream*, because, like the *stream of time*, it carried all things along with it. The English word *jubilee* is derived immediately from the Latin

jubilo, to rejoice with shouting. It is an institute eminently typical of Christ, as the particulars will demonstrate. C.]

Ver. 10. [The Jew might be compelled to surrender his own freedom; he might sell his children, or they might be arrested in payment of their father's debt, see ver. 39; Ex. 21. 2, 7, 8; 2 Ki. 4. 1. But while this compulsory sale of *freedom* was intended, and admirably calculated, to prevent fraudulent debts, or punish fraudulent debtors; the law of the year of *release*, Ex. 15. 12, and of the *jubilee*, was equally calculated to prevent the granting of *fraudulent credits*, with a view to *enslave* either the debtor or his family. Viewed as a political institute, the power of parents over their children's freedom amounts not to more than the power of *apprenticeship*: common, and even necessary, in all civilized nations. The proclamation of *liberty* was a lovely emblem of our deliverance from 'the bondage of corruption' into 'the glorious liberty of the sons of God,' Ro. 8. 21; and a glorious type of our great

29 ¶ And if a man sell a dwelling-house in a walled city, then he may redeem it within a

10. Col. 1. 12-14; 3. 24.

his whole family, whether it was at the end of six years or

41 And *then* ^{ye shall} ~~shall~~ depart from thee, *both* he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return.

Ver. 46. [This law of *bondmen* is neither to be explained nor defended, as if it were founded on a special order, like the extirpation of Amalek; or as the merciful but temporary correction of an existing and unavoidable evil; for God legislates not by temporary

42 For they are ^{my} servants which I brought forth out of the land of Egypt: they shall not be sold as bond-men.²

43 Thou^m shalt not rule over him with rigour, but shalt fear thy God.

44 Bothⁿ thy bond-men, and thy bond-maids, which thou shalt have, *shall be* of the heathen that are round about you; of them shall ye buy bond-men and bond-maids.

45 Moreover, of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land; and they shall be your possession:

46 And ye shall take them as an inheritance for your children after you, to inherit *them* for a possession; they shall be your bond-men³ for ever: but over your brethren, the children of Israel, ye shall not rule one over another with rigour.

47 ¶ And if a sojourner or stranger wax rich⁴ by thee, and thy brother *that dwelleth* by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family:

48 After that he is sold he may be redeemed again; ^{one} of his brethren may redeem him:

49 Either his uncle, or his uncle's son, may redeem him, or *any* that is nigh of kin unto him of his family may redeem him; or, if he be able, he may redeem himself.

50 And^r he shall reckon with him that bought him, from the year that he was sold to him, unto the year of jubilee: and the price of his sale⁵ shall be according unto the number of

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1 ver. 55. 1 Co. 7. 23. Ro. 6. 22. Ps. 116. 16. Tit. 2. 11-14.

2 Heb. *with the sale of a bond-man.*

3 Ep. 6. 9. Col. 4. 1. Ne. 5. 9.

4 Is. 14. 1, 2. Ps. 2. 8. 15. 50. 3-8. They were allowed to buy heathens for slaves; and these were their perpetual property.

5 Heb. *ye shall serve yourselves with them.*6 Heb. *his hand obtain, &c.*

7 Ne. 5. 8. He. 2. 11-15. Ga. 4. 4. 5. 13. Ke. 5. 9.

8 ver. 15. 16. The prices, whether of lands or Hebrew servants, were always to be stated according to the distance of the year of jubilee; and the less the distance the less was to be the price.

9 This was a very equitable law, both for the sojourner to whom the man was sold, and to the Israelite who had been thus sold. The Israelite might redeem himself, or one of his kindred might redeem him; but this must not be done to the prejudice of the master the sojourner. They were therefore to reckon the years he must have served from that time till the jubilee; and then taking the current wages of a servant per year at that time, multiply the remaining years by that sum, and the aggregate was the sum to be given to his master for his redemption. The Jews hold that the kindred of such a person were bound to redeem him, lest he should be swallowed up among the heathen; and we find from Ne. 5. 8 that this was done by the Jews on their return from the Babylonish captivity. 'We, after our ability, have redeemed our brethren the Jews, who were sold unto the heathen.'—*L.*

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6 Or, *by these means.*

7 ver. 40. 41. Jn. 8. 34. 36. Ro. 6. 11-14. 23.

8 ver. 42. Ex. 13. 320. 2. Is. 43. 3. Ps. 116. 16. Lu. 1. 74. 75.

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9 a ch. 19. 4. Ex. 20. 4. Nu. 5. 8. 16. 27. 27. 15. Nu. 33. 52. 15. 2. 16. Ps. 97. 7.

10 Or, *pillar.*11 Or, *figured stone.* Heb. *a stone of picture.*

12 This verse contains a sweeping command against idolatry in every form:—'Ye shall make no vain or false gods (so the Hebrew *elilim* signifies), nor carved image (of wood, *pesel*); nor image-pillar (compare Ge. 28. 18) shall ye set up; nor stone-figure in your land to bow down to it; for I am Jehovah your God.' God here claims direct, complete, and exclusive worship from all his people.—*P.*

13 ch. 19. 30. xxxiii. xxxv. Ex. 20. 8-11. Nu. xxviii. xxix.

14 De. 28. 1-14; iv. xxvii. ch. 28. 4. 5. 30. 1-xxv. Ex. xx. xxiii.

15 De. 11. 14. 28. 12. 3. 3. 14. 22. Eze. 34. 26, 27. Ps. 67. 6; 9-13.

16 There is a kind of sentimentalism in these days existing in the minds of some good people which leads them to exclude the ignorant ideas of temporal benefit and blessing as resulting from a faithful observance of God's law. They think it savours of the world, and they imagine that it can only spring from the selfishness of the human heart. Such a view has no sanction in the Word of God. It is in direct opposition to this and many kindred passages. Pr. 3. 9; Mal. 3. 10-12; Mat. 6. 33; Mar. 10. 30. It is even a reflection upon the wisdom, love, and power of God.—*P.*

years; according to the time of an hired servant shall it be with him.

51 If *there be* yet many years *behind*, according unto them he shall give again the price of his redemption out of the money that he was bought for.

52 And if there remain but few years unto the year of jubilee, then he shall count with him, *and* according unto his years shall he give him again the price of his redemption.

53 And as a yearly hired servant shall he be with him; *and the other* shall not rule with rigour over him in thy sight.

54 And if he be not redeemed in *these* years, then he ^{shall} go out in the year of jubilee, *both* he and his children with him.

55 For unto me the children of Israel are servants; they are ^{my} servants, whom I brought forth out of the land of Egypt: I *am* the LORD your God.

CHAPTER XXVI.

1 Against idolatry. 2 Religiousness. 3 A blessing is promised to them that keep the commandments. 14 A curse is denounced against those that break them. 40 God promiseth to remember those that repent.

YE shall make you ^{no} idols nor graven image, neither rear you up a standing ^{image}, neither shall ye set up *any* image of stone² in your land, to bow down unto it: for I *am* the LORD your God.³

2 Ye³ shall keep my sabbaths, and reverence my sanctuary: I *am* the LORD.

3 ¶ If^e ye walk in my statutes, and keep my commandments, and do them;

4 Then ^I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.⁴

expedients, but by eternal principles: but it is to be explained and defended on its own merits, which are these. (1) These services were bought at their just price; not from men-stealers, traffickers condemned of God, Ex. 21. 16, but from the parties themselves. (2) They might be redeemed or manumitted without any legal hindrance, as is evident from the case provided for, Ex. 19. 20. (3) They are under the protection of the law, Jos. 9. 20, 21. (4) By comparing Ju. 1. 27, 28, 30, 33, 35, with 1 Ki. 9. 20, 21, the bond-service, in a most remarkable instance, will be found a mere *rent-charge* or *tribute*, either in labour or money, in return for the possession of houses or lands. And farther, from Ezr. 2. 21; Ne. 7. 5, 6, 57, 61; 10. 28, compared with Ex. 12. 44, and with the everlasting covenant with Abraham, Ge. 17. 12, 13, 27, it will appear that bond-servants were (as in the case of Solomon's servants) legally incorporated with the church and kingdom, and entitled to all the covenant privileges of Abraham's lineal descendants. (5) By the Mosaic law every servant, and therefore, in a special manner, the privileged bond-servant, was protected by law from every form of oppression, De. 24. 14, 18. Now a system of servitude, under these restrictions and with these privileges, cannot in any sense be called slavery, nor be employed to countenance slavery; nor does it require any apologetic explanation; for, as God authorized it, it was a system both of mercy and justice; for man's perversion of it, neither explanation, apology, nor defence can be offered. *C.*

REFLECTIONS.—While in these sabbatical years I call to mind the happiness of Adam in paradise, and by faith discern the rest, the liberty, the happiness, the common salvation of a spiritual state, of the gospel period, and of the celestial state, all accepting Jesus' atoning blood, and published and offered to us in the gospel, may I be disengaged from all undue

affection to created comforts, and never hasten to be rich, but depend on God for daily bread, in following the ways of religion and charity. In view of my eternal jubilee, let me consider wisely the cases of the poor; study equity in all my dealings; and stand fast in the liberty wherewith Christ has made me free. Blessed be his glorious name—though I have forfeited all my happiness—though I have sold myself a bond-servant to Satan and my lusts—my kinsman-redeemer Christ has paid all my debt, all my ransom! And whom the Son hath made free, they are free indeed! Let me adore his goodness, that, while almost all the world are wilfully in bondage, the true and faithful, according to the Spirit, are made the Lord's freemen.

CHAPTER XXVI. Ver. 1-46. This chapter, which mostly corresponds with De. xxviii., is a summary of the oracles and providences of God relative to the Jewish nation. In the first part of it we have a summary of much of the contents of those promises already met with, and of the whole of those hereafter contained in the Bible, with respect to the Jewish nation. All the prosperity they met with in the days of Joshua, the judges, the kings, the deputies of the Persian, Grecian, or Roman powers, were but the fulfilment of these predictions. In the second part of it we have a summary of all the threatenings which relate to their nation, whether denounced by Moses, the prophets, Christ, or his apostles. All the miseries which that nation endured under the judges, kings, Chaldeans, Persians, Greeks, and Romans, for about fifteen hundred years—and all the miseries they have endured in their present dispersion among the Gentiles, which have already continued above eighteen hundred years, without any interruption—is but a literal accomplishment of them. The third part has been, in some

measure, verified in some of their former deliverances; especially in the mercies which they received in their return from Babylon, and afterwards until the time of Christ. But we expect a more full accomplishment of it in the latter days, when the Jews shall be converted to the Christian faith, and replaced in their own land. —[Ver. 5. Because God's temporal promises and threatenings were so many, some have thoughtlessly asserted that he urged not the doctrine of a future state; but they who assert this omission 'do err, not knowing the Scriptures,' for when we examine the wondrous catalogue of promises commencing ver. 4, we find at least twelve distinct temporal blessings; but, in addition to these, God promises, ver. 9, his covenant to be established. Now, that covenant was everlasting, not merely with successive generations, but with Abraham individually, personally, Ge. 17. 7, 9, 10. Now, if the covenant between God and Abraham was everlasting, Abraham therein inherited everlasting life; and Israel, in the establishment of that covenant, received the doctrine and the promise of immortality, as well as of the temporal blessings with which it was accompanied, see 1 Ti. 4. 8. Then, turning to the awful threatenings that follow, ver. 16, we find God declaring, ver. 30, 'I will cast your carcasses (dead bodies) upon the carcasses of your idols, and my soul shall abhor you;' that is, *you*, still living—not *them*, the carcasses which are dead; a distinct announcement that, 'as it is appointed unto men once to die, so after that the judgment,' He. 9. 27.—Ver. 11. This was typically commenced when the tabernacle service was set up in the wilderness; really commenced when 'the Word became flesh, and dwelt (tabernacled) among us,' Jn. 1. 14; and it will be completed in the 'new heavens and the new earth,' when the great voice shall proclaim, 'Behold the tabernacle of God is with men,' Re. 21. 1, 3.—Ver. 31. Sanctuary signifies a holy place;

in fury; and I, even I, will chastise you seven times for your sins.

29 And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.⁵

30 And I will ^mdestroy your high places, and ^acut down your images, and ^ccast your carcasses upon the carcasses of your idols, and my soul shall abhor you.

31 And I will ^mmake your cities waste, and bring your sanctuaries unto desolation, and I will ^anot smell the savour of your sweet odours.

32 And I will ^mbring the land into desolation; and your enemies which dwell therein shall be astonished at it.

33 And I will ^ascatter you among the heathen, and will draw out a sword after you; and your land shall be desolate, and your cities waste.

34 Then ^ashall the land enjoy her sabbaths, as long as it lieth desolate, and ye ^{be} in your enemies' land; ^{even} then shall the land rest, and enjoy her sabbaths.

35 As long as it lieth desolate it shall rest; because it did ^anot rest in your sabbaths when ye dwelt upon it.

36 And upon them that are left *alive* of you I will send a ^afaintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth.

37 And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies.

38 And ye shall ^aperish among the heathen, and the land of your enemies shall eat you up.

39 And they that are left of you shall ^apine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them.⁶

40 ¶ If they shall ^aconfess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me;

41 And *that* I also have walked contrary unto them, and have brought them into the land of their enemies; if then ^btheir uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity:

42 Then will I ^aremember my covenant with

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1 De. 28. 33-35. Eze. 5. 10. 2 Ki. 6. 29. La. 4. 10.

5 This threatening was terribly fulfilled, Ki. 6. 28, 29; before the carrying away into Babylon, and again, before the final, and still abiding, dispersion (Josephus, b. vi. c. 3).—C.

m Eze. 20. 29. Je. 32. 35-2. Ch. 14. 3. 5. 31. 1.

a Eze. 6. 4-6. 2 Ch. 34. 4. 23. 17. Is. 27. 9.

c Je. 8. 1. 2. 2. Ch. 34. 5. Ps. 79. 1-3. Eze. 6. 4. 5. 13.

d Je. 9. 11. Ne. 2. 17. La. 1. 12. 7. Eze. 18. 12. 17.

e Am. 5. 27. Is. 1. 11. 13. 66. 3. Pr. 15. 8. 21. 27. 28. 29.

f Eze. 33. 28. 29. Is. 1. 7. 8. De. 29. 22-24. La. 5. 12.

g De. 4. 27. 28. 62. 64. 32. 21. 26. Ps. 44. 11. 2. 20. 7. 14. Je. 9. 10. Eze. 12. 14. Lu. 21. 24. 19. 43. 44.

h ch. 25. 2. 4. 10. De. 15. 1. 2. Ch. 30. 21.

i Is. 24. 5. 6. Je. 23. 10. Ro. 8. 22.

j Job. 15. 21. 22. Pr. 28. 1. Is. 10. 4. 30. 17. De. 32. 30. 28. 65. 27. Lu. 21. 25. 26. with Ex. 23. 27.

k Is. 17. 13. Je. 50. 6. Ho. 9. 6. Mat. 21. 44. 24. 28. Lu. 19. 27. 42. 21. 24. 1. Th. 2. 10.

l De. 30. 1. Ne. 1. 3. Je. 3. 25. 22. 12. 13. Eze. 4. 17. 6. 9. 20. 44. 24. 23. 33. 30. Ho. 5. 13. 4. Eze. 12. 5. Mat. 23. 35. Ro. 11. 8-10.

6 A modern historian, if summing up the history and sufferings of the Jews during the past eighteen centuries, could scarcely use language more accurate and graphic than that contained in these verses. The persecutions they endured in Spain, Italy, France, Russia, and Britain, have wonderfully realized the prophetic statement: 'Ye shall perish among the heathen, and the land of your enemies shall eat you up.' Their utter helplessness, their shrinking timidity, their abandonment of every attempt or even thought of defence, have proved the literal truth of the words: 'The sound of a shaken leaf shall chase them; they shall fall when none pursueth; ye shall have no power to stand before your enemies.'—P.

a Da. ix. Ne. ix. Je. 3. 12-14. 1 Ki. 8. 33-53. 110. 5. 15. 6. 1. 2. Eze. 7. 16. 16. 63. 35. 36.

b Je. 6. 10. 26. 29. 11. 13. 30. 11. Ps. 51. 4. Da. 9. 7. 2. Ch. 6. 37. 7. 14. 32. 26. 30. 11. Ro. 2. 29. 11. 26. Col. 2. 11.

c De. 4. 31. Ps. 106. 45. 135. 21. Eze. 16. 60. Lu. 1. 7. 2. De. 30. 1-9.

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d Eze. 36. 33. 34. Ps. 85. 1, 2.

e Eze. 13. 10. Zec. 11. 8. 2 Ki. 17. 7-17. 2 Ch. 36. 14-16. De. 32. 15-21.

f De. 4. 29-31. Eze. 14. 23. 23. Je. 4. 27. 5. 10. 30. 11. 46. 28. Ne. 9. 31. Ro. 11. 26.

7 It is observable, that it is not said the Lord would remember his covenant ratified with Israel at Mount Sinai, but the covenant made with the progenitors the patriarchs long before the Sinai covenant. The future restoration will be in fulfilment of the Abrahamic covenant, Ro. 11. 25-32. Gal. 3. 15. 28. He. 6. 13-20.—Scott.

g ver. 42. Ro. 11. 28. 29. Ex. 3. 6. 10. 5. 6. 24. De. iv.—xxxi.

8 God declares in ver. 43, that notwithstanding the preceding promises, he will execute his threatenings, till 'they accept,' or acquiesce in the punishment of their iniquity as just, and be humbled and repent; and then after he would remember his covenant and restore them. They are still preserved a distinct people, evidently for that end.—P.

9 It ought to be observed that the prophetic curses are temporal and physical, and that they have been literally fulfilled. The land has been wasted; the cities have been desolated; the people have been dispersed; and their enemies have persecuted them in all lands. By all sound canons of interpretation, therefore, the *misses* contained in the same prophecy, and uttered in language of the same character and structure, must be understood of literal and physical sense.—P.

A ch. 27. 34. 7. 35-38. 11. 46. 47. 14. 54-57. 15. 39. 33. 13. 2.

CHAP. XXVII.

a ch. 11. Ex. 25. 22.

b Ge. 28. 20. Nu. 21. 2. xxx. De. 23. 21-23. i. e. devotes himself, or one of his children to the sacred service of God.

1 This verse and those that follow throw some light on Jephthah's remarkable vow. See Ju. 11. 30.—P.

c Ls. 145. Ex. 30. 13.

d Ls. 85. 5d. Ex. 22. 22. Mat. 27. 9. 26. 15. Zec. 11. 12.

2 Ls. 5. 7d.

e Nu. 18. 10. 13. 40. about 215. 5/4d.

3 6s. 10d.

4 Ls. 145. 2 1/4d.

5 Ls. 25. 9 1/4d.

f ch. 5. 7. 14. 27. 22. Mar. 14. 7. 2 Co. 8. 12.

Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I ^awill remember the land.

43 The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity; because, even because they ^adespised my judgments, and because their soul abhorred my statutes.

44 And yet for all that, when they be in the land of their enemies, ^aI will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant⁷ with them: for I *am* the LORD their God.

45 But I will ^afor their sakes remember the covenant of their ancestors,⁸ whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I *am* the LORD.⁹

46 These^b *are* the statutes, and judgments, and laws, which the LORD made between him and the children of Israel in mount Sinai, by the hand of Moses.

CHAPTER XXVII.

1 *He that maketh a singular vow must be the Lord's.* 3 *The estimation of the person.* 9 *Of a beast given by vow.* 14 *Of a house.* 16 *Of a field, and the redemption thereof.* 28 *No devoted thing may be redeemed.* 30 *The tithe is holy, and may not be changed.*

AND the ^aLORD spake unto Moses, saying, 2 Speak unto the children of Israel, and say unto them, When a ^bman shall make a singular vow, the persons *shall be* for the LORD by thy estimation.¹

3 ¶ And thy estimation shall be of the male, from twenty years old even unto sixty years old, even thy estimation shall be ^afifty shekels of silver, after the shekel of the sanctuary.

4 And if it *be* a female, then thy estimation shall be ^athirty shekels.

5 And if *it be* from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels,² and for the female ten shekels.

6 And if *it be* from a month old even unto five years old, then thy estimation shall be of the male ^afive shekels of silver, and for the female thy estimation *shall be* three shekels of silver.³

7 And if *it be* from sixty years old and above, if *it be* a male, then thy estimation shall be fifteen shekels,⁴ and for the female ten shekels.⁵

8 But if he *be* ^apoorer than thy estimation,

unequal. Disappointments, diseases, evil beasts, sword, famine, pestilences, captivity, and, in fine, death and hell, wait to overwhelm them. How dreadful then is the nature of sin! How certain the ruin of impenitent sinners! Aggravated is their guilt whom mercies cannot engage or corrections deter: and God will be just to give up those to despair, and death, in sin, who give up themselves to work wickedness with greediness. But behold how all who return to God, even though late, are graciously received by him! It is his grace, accompanied with his afflictive providences,

that softens the stupid and hardened heart, and humbles the sinner; that renders him patient under his troubles, but earnestly anxious to escape from his sins; renders him more solicitous to have the end of afflictions answered than to have the burden of them removed; and then marvellously God remembers mercy in the midst of judgments; and opens to the believing mind a firm foundation of hopes, and gracious source of blessings, in Jesus and his promise of *grace*! Amidst such fulness of merit, and freedom of promise, none need despair, relying thereon. Blessing God for my pious

ancestors, and the benefits I enjoy through them, following in their steps, let me deny ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world.

CHAPTER XXVII. [Ver. 2. A vow *singling out* or separating himself, or a member of his family, or a part of his property, to the service of God. C.]

Ver. 8. [Every man should devote to God his *time, influence, labours, or property*, according to his *ability*: but no farther is or can be required. If such were the



SCENE IN GIZEH MUSEUM—SHOWING A STATUE OF RAMESES II., ONE OF THE OPPRESSORS OF THE ISRAELITES. [Leviticus, xxvii.]—In room 25 of the Gizah Museum there is among many magnificent statues of different Egyptian celebrities a black granite head of a colossal statue of Rameses II. taken from Luxor. Rameses II. is known as one of the oppressors of the Israelites. The man standing to the right of the statue is the guide, E. Brugsch Bey, appointed to conduct our party

through the Museum. He was very intelligent and very attentive. This head of Rameses II. was chiseled out of granite 1333 years before Christ was in Egypt with Joseph and His mother. We place this picture here as we have used other pictures to illustrate other chapters in this book because it furnishes a scene from the land of Moses, and by so much as we know the country and the civilization in which he grew up will we be the better able to form a conception of the character of the leader of God's people.

then he shall present himself before the priest, and the priest shall value him; according to his ability that vowed shall the priest value him.

9 ¶ And if *it be* a beast, whereof men bring an offering unto the LORD, all that *any man* giveth of such unto the LORD shall be holy.⁶

10 He⁹ shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be holy.

11 And if *it be* any ^hunclean beast,⁷ of which they do not offer a sacrifice unto the LORD, then he shall present the beast before the priest:

12 And the priest shall value it, whether it be good or bad: as thou valuest it, *who art* the priest,⁸ so shall it be.

13 But if he will at all redeem it, then he shall add⁴ a fifth *part* thereof unto thy estimation.

14 ¶ And when a man shall ^hsanctify his house to be holy unto the LORD, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand.

15 And if he that sanctified it will redeem his house, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be his.

16 ¶ And if a man shall sanctify unto the LORD *some part*⁹ of a field of his possession, then thy estimation shall be according to the seed thereof: an homer¹ of barley-seed *shall be valued* at fifty shekels of silver.²

17 If he sanctify his field from the year of jubilee, according to thy estimation it shall stand.

18 But if he ^hsanctify his field after the jubilee, then the priest shall reckon unto him the money according to the years that remain, even unto the year of the jubilee, and it shall be abated from thy estimation.

19 And if he that sanctified the field will in any wise redeem it, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be assured to him.

20 And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more.³

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6 Shall be sacrificed.

7 ver. 33.

8 De. 23. 18, with Ex. 13: 34. 20.

9 This may be taken generally for all unclean beasts which men did vow, except the dog; the price of which might not be brought into the house of the Lord 'for any vow,' De. 23. 18.—f.

10 Heb. according to thy estimation, O priest, &c.

11 ch. 5. 16; 6. 4. 5. 22; 14: ver. 15. 19.

12 ver. 21. Nu. 18. 14. A house in a city was probably devoted for ever, if it was not redeemed within a year, ch. 25. 29. 30.

13 Though the words *some part* are supplemental, they are generally admitted to be necessary, as it was not lawful for a man to alienate in this manner his whole patrimony. Good-will to the house of God he was allowed to express, but he was not to impoverish his family.—f.

14 Or, the land of an homer, &c.

15 55. 145.

16 ch. 25. 15. 16. 27. 51. 52. Fields could only be devoted till the year of jubilee as they could only be sold till then, ch. 25. 10-16.

17 This conditional penalty was for the purpose of preventing fraud in the performance of religious duties, and of fulfilling of vows. Properly speaking it was the produce and not the soil which was dedicated by vow to God. The land remained with the proprietor, who cultivated it, and paid to the sanctuary the valuation price. The owner might neglect to cultivate, and the land would thus be worthless, or he might sell to another till the year of jubilee—the buyer paying a stipulated sum to the sanctuary, and appropriating the surplus. In either case the land itself would be forfeited, and would pass over into the possession of the priests at the jubilee. The object of the measure was to compel the owner to redeem the property at once, so that the sanctuary might receive the full amount of the vow.—f.

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4 A standard shekel, the standard being kept in the sanctuary to try and regulate all the weights of the land. The value of the shekel was fixed before, Ex. 30. 33; and whereas there had been some alterations, it is again fixed and the laws of Eze. 45. 12, to denote that the gospel should reduce things to their ancient value.—f.

5 Ex. 30. 3. Nu. 3. 47. Eze. 45. 12.

6 Ex. 13. 21. 22. 29. 30; 34: De. 15. 19. Nu. 18. 17.

7 Heb. first-born, &c.

8 Sanctify here, as in many instances, does not signify that the thing is made holy by any change in its nature, but merely that it is set apart from a common, and dedicated to a sacred use. Such things could not be thus sanctified, being already dedicated to God, Ex. 13. 2. C.—That is to say, 'consecrate by a singular vow,' because the firstling was the Lord's already; it would have been a solemn vow, if he had pretended so to sanctify it, it being already appointed to be sacrificed, if clean; if unclean, the owner might redeem it with its value in money, adding to it a fifth part.—f.

9 ver. 11.

10 Jos. 6. 19. ch. 2. 3. The things and persons mentioned in this and the next verses, were devoted under a curse as the penalty of claiming them back.

11 Persons. Jos. 6. 17. De. 7. 1. 2; 20. 16, 17; 25. 19. 1 Sa. 15. 3. Nu. 21. 2. Ex. 22. 28. Thus the Canaanites and the Amalekites were devoted to destruction.

12 Ge. 28. 22. Nu. 18. 21. 24. Mal. 2. 3. 4. De. 12. 5. 6. 2 Ch. 21. 5. 6. Neither tithes, nor firstlings, nor first-fruits could be devoted, as they were not man's, but the Lord's property.

13 Je. 33. 13.

14 The Jews interpret this phrase of a rod, which they say was tinged with ochre, which the door-keeper of the fold held up, and with which he marked every tenth beast indiscriminately as it passed out. It may well be understood of the ordinary shepherd's crook, still in use in pastoral countries; this sense is countenanced by Mi. 7. 14.—C.

15 ver. 10.

21 But the field, when it goeth out in the jubilee, shall be holy unto the LORD, as a field devoted; the possession thereof shall be the priest's.

22 And if a man sanctify unto the LORD a field which he hath bought, which *is* not of the fields of his possession,

23 Then the priest shall reckon unto him the worth of thy estimation, *even* unto the year of the jubilee: and he shall give thine estimation in that day, *as* a holy thing unto the LORD.

24 In the year of the jubilee the field shall return unto him of whom it was bought, *even* to him to whom the possession of the land *did* belong.

25 And all thy estimations shall be according to the shekel of the sanctuary:⁴ twenty ^mgerahs shall be the shekel.

26 ¶ Only the ^hfirstling⁵ of the beasts which should be the LORD's firstling, no man shall sanctify it;⁶ whether *it be* ox or sheep: *it is* the LORD's.

27 And if *it be* of ^han unclean beast, then he shall redeem *it* according to thine estimation, and shall add a fifth *part* of it thereto; or if it be not redeemed, then it shall be sold according to thy estimation.

28 ¶ Notwithstanding ^hno devoted thing that a man shall devote unto the LORD, of all that he hath, *both* of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing *is* most holy unto the LORD.

29 None^a devoted, which shall be devoted of men, shall be redeemed; *but* shall surely be put to death.

30 ¶ And ^hall the tithe of the land, *whether* of the seed of the land, *or* of the fruit of the tree, *is* the LORD's: *it is* holy unto the LORD.

31 And if a man will at all redeem *ought* of his tithes, he shall add thereto the fifth *part* thereof.

32 And concerning the tithe of the herd, or of the flock, *even* of whatsoever ^hpasseth under the rod,⁷ the tenth shall be holy unto the LORD.

33 He⁸ shall not search whether it be good

practical Christian rule, there could be no want of witnesses to the heathen, nor of support to them and their families.—*Note.* We are all devoted in baptism to Father, Son, and Holy Spirit; many at the Lord's table; while many are *doubly saved*—first, by the 'Lamb without spot,' 1 Pe. 1. 19: secondly, by the 'goodness and mercy that, through his grace, have followed them all the days of their lives,' Ps. 23. 6. Now, as the Jew *devoted* was brought to the priest to be estimated, let us as 'partakers of the heavenly calling, consider the *High-priest* of our profession, Christ Jesus,' He. 3. 1; let us come to be estimated, though in utmost poverty, Re. 3. 17, 18; he will not demand beyond our ability, while he supplies the very gifts we are appointed to employ. C.]

Ver. 10. [To promise, to resolve, and to act, not by fixed principles, but by *sudden impulses*, is dangerous, as it often brings strong temptation to *instability* and *change*—two things against which God's children are solemnly guarded, both by example, Ge. 49. 4, and

precept, 1 Co. 15. 48; 2 Pe. 3. 17; and against which this ordinance fixes an impassable barrier. C.]

Ver. 29. [It is difficult to imagine how any one, from these words, could have ignorantly or wickedly inferred that the Scripture authorized human sacrifice, or invested any parent with the power of devoting his children to death: surely the merciful law that would not empower a master to injure a servant's tooth ('And if he smite out his man-servant's tooth, or his maid-servant's tooth; he shall let him go free for his tooth's sake,' Ex. 21. 27), would not enable a parent to take away his child's life. Let it be observed then, in explanation, that in ver. 28 the law speaks of man or beast *devoted to the Lord*, but in ver. 29 it speaks of those who are *devoted of men*, or from among men, whether devoted by God himself, as were the wicked nations for the crimes of *child-murder, idolatry, and total dissolution of morals*, Ex. 22. 20; De. 7. 1, 2; 20. 10, 17; 25. 19; 1 Sa. 15. 3; or devoted by the Israelites for similar crimes and implacable enmity, Nu. 21. 23. For these,

as for other murderers, the law of God provides no pardon—a terrible emblem of that time and state when 'there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation,' He. 10. 27. Thoughtless sinner, think! self-dependent sinner, trusting to *to-morrow's* repentance, read the awful records, Mat. 25. 10; Lu. 13. 25, and beware lest, at the time of thy purposed return, 'the master may have risen,' and 'the door be shut!'—*Note.* Some interpret 'be put to death,' not of the actual infliction of that sentence, but of the continuance of *service till death*; but the words do not seem capable of such translation. C.]

REFLECTIONS.—While in these devoted things I, with wonder, behold Jesus voluntarily devoted, irredeemably devoted to his Father's service in our stead, and saving us by his precious blood, let me be always cheerful and liberal in his work; but let me never be hasty in my vows, lest I involve myself in difficulties, and repent of my rashness. Never let me

or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.⁸

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⁸ That is, delivered from another, by paying an equivalent.—*Davidson.*

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⁹ ch. i.—xxvii. De. 4. 45. Jn. i. 17. x ch. i. i.; 25. i. Nu. i. 1. Ga. 4. 24. 25. He. 12. 12. 25.

34 These^a are the commandments which the LORD commanded Moses for the children of Israel^a in mount Sinai.

covet, for my selfish purposes, that which belongs to the Lord; but cheerfully pay my vows, without reserve or change. And though I need not sell my house for

his service, yet must I sanctify it to him by his constant worship and fear in the midst of it. And since I myself have been solemnly devoted to his service, let me

never be weary of it, or desire a change of my proprietor; but whether I live or die, let me be wholly and only the Lord's.

THE FOURTH BOOK OF MOSES, CALLED NUMBERS.

This book is so called because it so largely represents the repeated numbering of the Hebrew warriors, Levites, spies, punished transgressors; their oblations, booty, and their journeys, &c., in the wilderness. It contains (1) The principal articles of their history for thirty-nine years; particularly of the numbers, stations, and marching-order of their tribes, i.—iv. ix. x.; the oblations of their princes at the dedication of the tabernacle, vii.; the consecration of the Levites, viii.; observation of the second passover, ix.; departure from Sinai, x.; destruction of the murmurers by a fiery pestilence, and the flesh for which they had lusted—appointment of seventy elders to assist Moses, xi.; Miriam's leprosy and cure, xii.; the search of Canaan by spies, and their punishment for a contempt of that promised land, xiii. xiv.; the punishment of Korah and his companions, and of the people who murmured at it, xvi.; the budding of Aaron's rod, xvii.; the misbehaviour of Moses and Aaron when the people murmured at Kadesh—refusal of a passage by the Edomites—and the death of Miriam and Aaron, xx.; the victory over Arad—plague of fiery serpents, and cure of their bites—conquest and division of the kingdoms of Sihon and Og, xxi. xxxii.; the repeated attempts of Balak and Balaam to curse the Israelites, and God's defeating of them, xxii.—xxiv.; the enticement of the Israelites to whoredom and idolatry by Midianitish women, and the revenge thereof in the death of twenty-four thousand Israelites, and the almost utter destruction of the Midianites, xxv. xxxi.; a third numeration of the Israelites, xxvi.; a rehearsal of their journeys, xxxiii.; a delineation of their territory in Canaan, and an appointment of twelve princes to divide it, xxxiv. (2) With these narratives is intermingled a variety of laws concerning the ejection of unclean persons from the camp—suspicion of wives for adultery, v.; Nazariteship—priests' blessing the people, vi.; lighting of sacred lamps, viii.; observance of the passover in the second month, ix.; making and blowing of silver trumpets, x.; and concerning meat-offerings, drink-offerings, heave-offerings, sin-offerings—stoning for breach of the Sabbath—fringes on the borders of their garments, xv.; sacred portion of the priests and Levites, xviii.; purification by the ashes of the red heifer, xix.; inheritance and marriage of heiresses, xxvii. xxxvi.; oblations at sacred festivals, xxviii. xxix.; vows, xxx.; manslaughter and cities of refuge, xxxv.

[The book of *Numbers* has been pronounced *the most perplexing in sacred history*, and what has perplexed the believing inquirer has afforded ample field for *infidel objection*: but as to the very being, providence, and attributes of God, there have been, and still are, many *alleged objections*; we are not to be surprised if similar assaults be made upon any part of his word, nor are we to be discouraged by the *perplexities* of believing inquirers: the real difficulties of Scripture, for such there are, exhibit the analogy between God's *word* and *works*, while they afford the happiest employment to the intellect, inculcate humility, exercise patience, and call to prayer, Ja. 1. 5; Lu. 11. 13; Jn. 14. 26. The chief difficulty of this book arises from the population returns. Jacob's family at their *entrance* into Egypt amounted but to *seventy-five*; at the *exodus*, in little more than two hundred years 'after, the *men* are estimated *about* 600,000, Ex. 12. 37; 30. 26; and at the *military census* afterwards made, they amount to 603,550, ch. 1. 46. Now, as these numbers would, on the most moderate computation, give a total for the *Jewish caravan*, independent of the 'mixed multitude,' Ex. 12. 38, that accompanied them, of about 2,400,000; the question arises, How can we credit this increase? To a humble inquiring believer it will be something to be reminded of God's peculiar promise to Abraham, Ge. 15. 5, and here he might rest; while the sceptic and the infidel, if they really sought for *truth*, not for *cavilling*, might find a ready answer in ordinary political statistics. Do they not know, that in the average of circumstances, population doubles at least in *twenty-five* years? That in favourable rural districts it doubles in *fifteen* years? that Euler calculates its doubling under *thirteen*, and that Sir W. Petty fixes it at *ten* years? Now allowing the Mosaic narrative the advantage of these calculations—and candour cannot deny it the most favourable—the imaginary impossibility of the *increase* from 75 to 2,400,000 totally vanishes; and while the promise to Abraham is seen fulfilled in the numbers of his posterity, the result requires not for its solution a *continuous miracle*, but merely that *providential blessing* of fruitfulness which God invariably bestows on peaceful, temperate, and industrious habits. But while the soundness of this solution cannot, upon any historical ground, be statistically gainsaid, all *possibility* of cavil is removed by considering that the *national name and privileges of Israelites* were not confined to the lineal descendants of Abraham. This *house-born* servants at that period amounted to 318 adult males, Ge. 14. 14. (3) When God renewed his promise, Ge. 17. 13, 27, all his then existing *house-born* servants, as well as his future purchases, were 'grafted in,' Ro. 11. 17, were *naturalized*, so to speak, by the sign of the *everlasting covenant*. (4) Isaac, Abraham's son, so far from declining in family prosperity, 'waxed great, and went forward, and grew until he became *very great*;' and especially had '*great store of servants*,' Ge. 26. 13, 14. (5) Jacob, at his return, Ge. 35. 27, had, besides his own children, 'men-servants,' Ge. 32. 5, perfectly able to protect themselves and been very considerable. For soon after, Esau removed 'from the face of his brother, for their riches were more than that they might dwell together, and the land wherein they were strangers could not bear them because of their cattle,' Ge. 36. 6, 7. (6) Jacob came down to Egypt, not merely with his *seventy-five* of Abraham should be construed into the abrogation of the *ancient privileges of house-born servants or strangers*, the *naturalization clause*, for so in modern phrase it is named, was explicitly renewed; and 'every man's servant' bought for money, and every conforming 'stranger' was invested with the same rights as 'one born in the land,' Ex. 12. 44, 48. (8) The reality and extent of this privilege of *naturalization* is still farther illustrated by the special exclusion of the Ammonites and Moabites 'for ever,' De. 23. 3; and still farther by the *probationary period* prescribed to an Edomite and Egyptian, who might 'enter into the congregation of the Lord in their third generation,' De. 23. 8. And thus, it is evident, the law was understood in the time of Nehemiah, ch. 13. 1–3, for he separated the 'mixed multitude' of Ammonites and Moabites, while the record of the genealogy of 'Solomon's servants,' originally Canaanites, 1 Ki. 9. 20, 21, is faithfully preserved, Ne. 7. 57–61, and they are included in 'the congregation,' ver. 66, and join in the national covenant for reformation, according to the Scriptures, ch. 10. 28.

But if we may thus *legally* commence our calculations with more than the *seventy-five* descendants of Jacob, why are they *particularized*? The answer is *easy*—to lay a distinct groundwork for the development of providence and the fulfilment of prophecy, and specially to furnish the necessary preparation and evidence for the manifestation of Christ. And when any do farther sceptically ask, 'How could Egypt contain and support so many inhabitants?' the reply is, Measure its extent and observe its unparalleled fertility. 'How could the Egyptians govern so many discontented subjects?' the reply is, Calculate in ancient or modern slave states the small proportion of masters to slaves. 'How could Pharaoh expect to subdue such a numerous host?' the answer is, Calculate how many regular troops would fearlessly assail an unarmed multitude. 'What line of march did they occupy?' the reply is, Who would think of marshalling them in a *single line*? Not he that by divine instruction ordered the encampments in the wilderness, see ch. ii. But of answering such groundless cavils 'there is no end.' Better for the believer to see in Israel a family carried down with a *famishing father* in search of food, to a land where they are sustained by the filial love of a *son*, and the forgiving generosity of a *brother*; where they become as the sand in number, and yet are enslaved by a cruel tyrant, and from whom they are delivered by the destruction of all their enemies and the blood of a sacrifice—where, in a word, '*Christ is all in all*,' exhibited wherever there is *salvation*, temporal, spiritual, or eternal. C.]

CHAPTER I.

1 God commandeth Moses to number the people. 5 The princes of the tribes. 17 The number of every tribe. 47 The Levites are exempted for the service of the Lord.

AND the LORD spake unto Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the first¹ day of the second² month, in the second year after they were come out of the land of Egypt, saying,

2 Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers,² with the number of their names, every male by their polls;

3 From twenty years old and upward, all that are 'able to go forth to war in Israel: thou and Aaron shall number them by their armies.

4 And with you there shall be 'a man of every tribe; every one head of the house of his fathers.

5 ¶ And these *are* the names of the men that shall stand with you: 'Of the tribe of Reuben; Elizur the son of Shedeur.

6 Of Simeon; Shelumiel the son of Zurishaddai.

7 Of Judah; 'Nahshon the son of Amminadab.

8 Of Issachar; Nethaneel the son of Zuar.

9 Of Zebulun; Eliab the son of Helon.

10 Of the children of Joseph: of Ephraim; Elishama the son of Ammihud: of Manasseh; Gamaliel the son of Pedahzur.

11 Of Benjamin; Abidan the son of Gideon.

12 Of Dan; Ahiezer the son of Ammishaddai.

13 Of Asher; Pagiel the son of Ocran.

14 Of Gad; Eliasaph the son of 'Deuel.

15 Of Naphtali; Ahira the son of Enan.

16 These *were* the 'renowned of the congregation, princes of the tribes of their fathers, heads of thousands in Israel.³

17 ¶ And Moses and Aaron took 'these men which are expressed by *their* names:

18 And they assembled all the congregation together on the first *day* of the second month; and they declared their pedigrees after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, by their polls.⁴

A.M. 2514. B.C. 1490.

CHAP. I.

a Ex. 19.1. ch. 10. 11.

b Ex. 25. 22. Le. 1. 1.

c Kl. 6. 1. ch. 10. 11.

d Ex. 30. 12; 38. 25. 26.

e Ex. 30. 12; 38. 25. 26.

f Ex. 30. 12; 38. 25. 26.

g Ex. 30. 12; 38. 25. 26.

h Ex. 30. 12; 38. 25. 26.

i Ex. 30. 12; 38. 25. 26.

j Ex. 30. 12; 38. 25. 26.

k Ex. 30. 12; 38. 25. 26.

l Ex. 30. 12; 38. 25. 26.

m Ex. 30. 12; 38. 25. 26.

n Ex. 30. 12; 38. 25. 26.

o Ex. 30. 12; 38. 25. 26.

p Ex. 30. 12; 38. 25. 26.

q Ex. 30. 12; 38. 25. 26.

r Ex. 30. 12; 38. 25. 26.

s Ex. 30. 12; 38. 25. 26.

t Ex. 30. 12; 38. 25. 26.

u Ex. 30. 12; 38. 25. 26.

v Ex. 30. 12; 38. 25. 26.

w Ex. 30. 12; 38. 25. 26.

x Ex. 30. 12; 38. 25. 26.

y Ex. 30. 12; 38. 25. 26.

z Ex. 30. 12; 38. 25. 26.

aa Ex. 30. 12; 38. 25. 26.

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ac Ex. 30. 12; 38. 25. 26.

ad Ex. 30. 12; 38. 25. 26.

ae Ex. 30. 12; 38. 25. 26.

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bt Ex. 30. 12; 38. 25. 26.

bu Ex. 30. 12; 38. 25. 26.

bv Ex. 30. 12; 38. 25. 26.

bw Ex. 30. 12; 38. 25. 26.

bx Ex. 30. 12; 38. 25. 26.

by Ex. 30. 12; 38. 25. 26.

bz Ex. 30. 12; 38. 25. 26.

to leave the neighborhood of the tabernacle, and to resume their journeys: it would prepare for their regular march and encampments, and it would promote the facility of their being traced for the purpose which were before them.—1.

m ver. 2. ch. 26. 1. 2. with 2 Sa. 24. 1-10.

n ch. 2. 10. 11. 26. 5-7. with Ge. 46. 9.

5 The *Mosaic census* has been called in question, because its several items terminate in *signs*, and well-meaning but inconsiderate expositors have had recourse to *conjectures*, founded on admitted or discovered additions of *scribes* to historical dates and numbers in Grecian and Hindoo history. But such *conjectures* and *parallels* are utterly to be repudiated. The solution of the difficulty, if such it seems, lies in the record itself. Moses in the first census expressly declares, not that the men were 600,000, but that they were 'about' 600,000. Ex. 12. 37. Neither in the present census is the exact amount of men 'fit to go forth to war' ever given, but 'those that were numbered of them'; and as the Jewish armies were uniformly officered and mustered by 1000, 500, 50, and 10, the quota of each tribe must necessarily terminate in a *cipher*. Nu. 31. 15. De. 1. 15.—*Note*. As the census for *march* and for *battle* is in equable numbers and ranks, but enumerates, for *property*, each individual, Ex. 11. Ne. vii. 50 in our *sojourning* and *in our journeying*, church moves in order and communion, and each is concerned for the welfare of his companion, Ro. 14. 7; but in entering to judgment, 'every man of us shall give account of himself to God.' Ro. 14. 12, and claim the heavenly inheritance only by his personal relation to Christ, 2 Co. 5. 17.—C.

o ch. 2. 22. 14. 26. 12-14. with Ge. 46. 10.

p ch. 2. 24. 15. 26. 15-18. with Ge. 46. 10.

q ch. 2. 3. 4. 26. 19-22.

r 2 Sa. 24. 9. 2 Ch. 17. 14-16. with Ge. 49. 26. 12.

s No tribe was so numerous.

t ch. 2. 5. 6. 26. 23-25. with Ge. 46. 13.

u ch. 2. 7. 8. 26. 26. 27. with Ge. 46. 14.

v ch. 2. 2. 22. 14. 26. 12-14. with Ge. 46. 10.

w ch. 2. 24. 15. 26. 15-18. with Ge. 46. 10.

x ch. 2. 3. 4. 26. 19-22.

y 2 Sa. 24. 9. 2 Ch. 17. 14-16. with Ge. 49. 26. 12.

z No tribe was so numerous.

aa ch. 2. 5. 6. 26. 23-25. with Ge. 46. 13.

ab ch. 2. 7. 8. 26. 26. 27. with Ge. 46. 14.

ac ch. 2. 2. 22. 14. 26. 12-14. with Ge. 46. 10.

ad ch. 2. 24. 15. 26. 15-18. with Ge. 46. 10.

ae ch. 2. 3. 4. 26. 19-22.

af 2 Sa. 24. 9. 2 Ch. 17. 14-16. with Ge. 49. 26. 12.

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ah ch. 2. 5. 6. 26. 23-25. with Ge. 46. 13.

ai ch. 2. 7. 8. 26. 26. 27. with Ge. 46. 14.

aj ch. 2. 2. 22. 14. 26. 12-14. with Ge. 46. 10.

ak ch. 2. 24. 15. 26. 15-18. with Ge. 46. 10.

al ch. 2. 3. 4. 26. 19-22.

am 2 Sa. 24. 9. 2 Ch. 17. 14-16. with Ge. 49. 26. 12.

an No tribe was so numerous.

ao ch. 2. 5. 6. 26. 23-25. with Ge. 46. 13.

ap ch. 2. 7. 8. 26. 26. 27. with Ge. 46. 14.

aq ch. 2. 2. 22. 14. 26. 12-14. with Ge. 46. 10.

ar ch. 2. 24. 15. 26. 15-18. with Ge. 46. 10.

as ch. 2. 3. 4. 26. 19-22.

at 2 Sa. 24. 9. 2 Ch. 17. 14-16. with Ge. 49. 26. 12.

au No tribe was so numerous.

av ch. 2. 5. 6. 26. 23-25. with Ge. 46. 13.

aw ch. 2. 7. 8. 26. 26. 27. with Ge. 46. 14.

ax ch. 2. 2. 22. 14. 26. 12-14. with Ge. 46. 10.

ay ch. 2. 24. 15. 26. 15-18. with Ge. 46. 10.

az ch. 2. 3. 4. 26. 19-22.

ba 2 Sa. 24. 9. 2 Ch. 17. 14-16. with Ge. 49. 26. 12.

bb No tribe was so numerous.

bc ch. 2. 5. 6. 26. 23-25. with Ge. 46. 13.

bd ch. 2. 7. 8. 26. 26. 27. with Ge. 46. 14.

be ch. 2. 2. 22. 14. 26. 12-14. with Ge. 46. 10.

bf ch. 2. 24. 15. 26. 15-18. with Ge. 46. 10.

bg ch. 2. 3. 4. 26. 19-22.

bh 2 Sa. 24. 9. 2 Ch. 17. 14-16. with Ge. 49. 26. 12.

bi No tribe was so numerous.

bj ch. 2. 5. 6. 26. 23-25. with Ge. 46. 13.

bk ch. 2. 7. 8. 26. 26. 27. with Ge. 46. 14.

bl ch. 2. 2. 22. 14. 26. 12-14. with Ge. 46. 10.

bm ch. 2. 24. 15. 26. 15-18. with Ge. 46. 10.

19 As^m the LORD commanded Moses, so he numbered them in the wilderness of Sinai.

20 ¶ And the 'children of Reuben, Israel's eldest son, by their generations, after their families, by the house of their fathers, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

21 Those that were numbered of them,⁵ *even* of the tribe of Reuben, *were* forty and six thousand and five hundred.

22 ¶ Of the 'children of Simeon, by their generations, after their families, by the house of their fathers, those that were numbered of them, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

23 Those that were numbered of them, *even* of the tribe of Simeon, *were* fifty and nine thousand and three hundred.

24 ¶ Of the 'children of Gad, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

25 Those that were numbered of them, *even* of the tribe of Gad, *were* forty and five thousand six hundred and fifty.

26 ¶ Of the 'children of Judah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

27 Those that were numbered of them, *even* of the tribe of Judah, *were* threescore and fourteen thousand and six hundred.

28 ¶ Of the 'children of Issachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

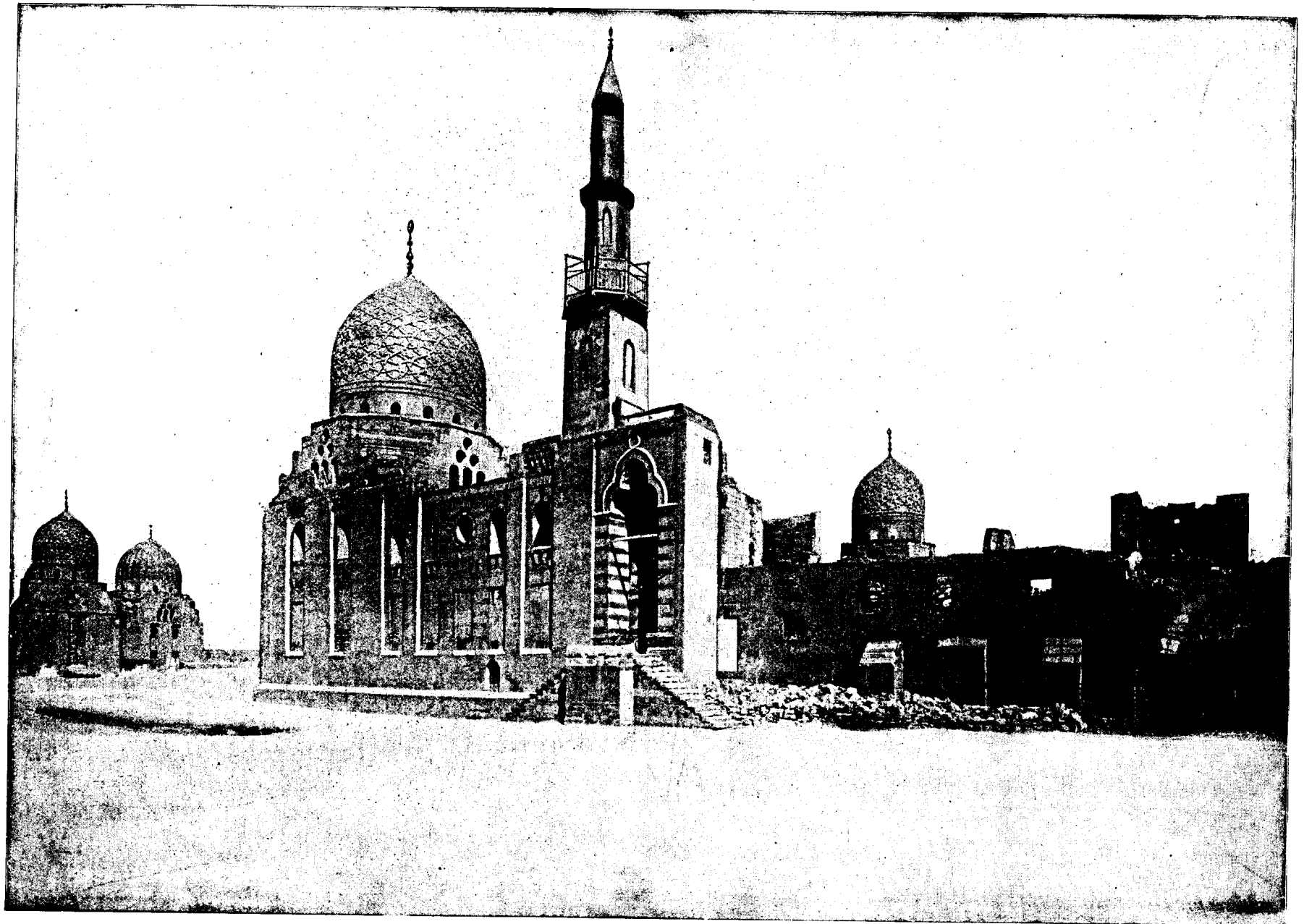
29 Those that were numbered of them, *even* of the tribe of Issachar, *were* fifty and four thousand and four hundred.

30 ¶ Of the 'children of Zebulun, by their generations, after their families, by the house

CHAPTER I. REFLECTIONS.—In this numbered people I discern the true Israel of God, numerous as the sand by the sea-shore; all numbered of Jesus, and written in his *book of life*; all under his

government and laws, declared by his prophets and apostles; all ranked in goodly order in their respective generations, for the wars of the Lord; and all honourably distinguished from the world that lieth in wicked-

ness, and from the mixed multitude of hypocrites. Here likewise I may observe, that ministers and magistrates ought to take heed to every one of the flock over whom the Lord hath made them overseers; that the



TOMB OF SULTAN BARKUK—ONE OF THE MODERN PHAROHS OF EGYPT. [Numbers, i.]—We continue through this book of Numbers to illustrate the life of Moses by pictures taken from the land in which he grew up. The Tomb of Sultan Barkuk is really a mosque or place of Mohammedan worship. There stands above it two superb domes and two minarets. Under the dome at the north are the tombs of the male, and under the dome at the south are the tombs of the female, members of the family. Barkuk belonged to the family of the Circassian

Mameluke Sultans who reigned in Egypt from A. D. 1382 to 1517. The limestone pulpit in this mosque and the two minarets are beautiful specimens of stone work. Barkuk was a Circassian slave who raised himself to the throne by setting aside Haggi, a boy of six years and great grandson of Mohammed-en-Nasir. The reign of Barkuk was not peaceful. His intrigues and treachery so exasperated the Emirs that they conspired against him and finally dethroned him in 1389, but he was soon restored and reigned until 1399.

of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war:

31 Those that were numbered of them, *even* of the tribe of Zebulun, *were* fifty and seven thousand and four hundred.

32 ¶ Of the children of Joseph, *namely*, of the 'children of Ephraim,' by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

33 Those that were numbered of them, *even* of the tribe of Ephraim, *were* forty thousand and five hundred.

34 ¶ Of the 'children of Manasseh, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

35 Those that were numbered of them, *even* of the tribe of Manasseh, *were* thirty and two thousand and two hundred.

36 ¶ Of the 'children of Benjamin,' by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

37 Those that were numbered of them, *even* of the tribe of Benjamin, *were* thirty and five thousand and four hundred.

38 ¶ Of the 'children of Dan, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

39 Those that were numbered of them, *even* of the tribe of Dan, *were* threescore and two thousand and seven hundred.

40 ¶ Of the 'children of Asher, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

41 Those that were numbered of them, *even* of the tribe of Asher, *were* forty and one thousand and five hundred.

42 ¶ Of the 'children of Naphtali, throughout their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old

A.M. 2514. B.C. 1490.

7 ch. 2. 18, 19; 26. 35-37, with Ge. 48. 19, 20; 46. 20. This tribe was more numerous and honoured than that of Manasseh.

7 Jacob, on his death-bed, had foretold the superiority of Ephraim the younger to Manasseh the elder. He guided his hands wittingly, putting his right hand upon Ephraim's head; and when Joseph would have interferred, desiring to appropriate the greater blessing to the elder, his father refused, saying, 'He also shall become a great people, and also shall be great; but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.'

Ge. 48. 19. We see the fulfilment of the ancient prediction now very distinctly here, put before Manasseh, and the tribe of the former outnumbered that of the latter by several thousands. The superiority, as we shall afterwards see, is continued at a future period. Moses, in the blessing wherewith he blessed the children of Israel before his death, says, 'They are the ten thousands of Ephraim, and they are the thousands of Manasseh, De. 33. 17. 'Known unto the Lord are all his works, even from the beginning of all that he has spoken: no jot or one tittle can fail to the ground.—I.

8 ch. 2. 20, 21; 26. 28-34, with Ge. 48. 19, 20; 46. 20.

8 ch. 2. 22, 23; 26. 38-41, 2 ch. 17, 17, 18, with Ge. 46. 21.

8 At the time when the patriarchs went down to Egypt with their father, Benjamin, it would seem, had more children than any of his brethren: he had ten sons, Ge. 46. 21. Yet, when this census was taken, his tribe was less numerous than any of the rest, except that of Manasseh. On the other hand, Dan had but one son, when they went down, and now his tribe exceeds all others but that of Gad. It was thus that the Lord, who giveth no account of his doings, although all events, even the most minute, are according to infinite wisdom, fulfilled his promise to Abraham of a seed more in number than the stars of heaven.—I.

9 ch. 2. 25, 26; 42. 43, with Ge. 46. 23.

10 ch. 2. 27, 28; 26. 44-47, with Ge. 46. 27.

11 ch. 2. 29, 30; 26. 48-50, with Ge. 46. 24.

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9 The tribe of Judah was much larger than any of the others. Dan stood second, but had 12,000 fewer than Judah. Ephraim and Manasseh together were within 2000 of being equal to Judah. Manasseh was the smallest of the twelve, and Benjamin came next to it. It will be seen by a comparison with the census recorded in ch. xxvi, which was taken at the close of the wilderness journey, that the relative strength of the tribes changed very much during the forty years' wandering.—P.

10 ch. 2. 32; 23. 10; 26. 57. Ex. 12. 37; 38. 26. 1 ch. 21. 5. 2 Sa. 24. 9. 2 Ch. 13. 3; 14. 10. De. 10. 22. 1 Ki. 4. 20. He. 11. 12, 13, with Ge. 12. 23; 26. 15; 15. 5; 17. 6; 22. 17; 26. 32; 14. 40. 3. 4. Re. 7. 4.

11 ver. 3, 50; ch. iii. iv. vii. 26. 57-62. 1 Ch. vi. 21. 6.

12 Ex. 31. 18; 38. 22. ch. 3. 1-10. It is called the *tabernacle of testimony*, because it contained God's laws, and was a testimony of relation and fellowship between God and Israel.

13 ch. 4. 5-33; 10. 11, 17, 21.

14 Every one not a Levite, ch. 16. 40; 3. 10, 38; 18. 22. Le. 22. 10-13. 2 Sa. 6. 1. Sa. 6. 19.

15 ch. 11. 1.

16 ver. 51; ch. 3. 7; 18. 2. 2 Ti. 4. 2. 1 Ti. 4. 13-16. Ac. 20. 28, 31.

17 Mat. 28. 20. De. 32. 32. Ex. 23. 21, 22; 30. 32. 43. 40. 15-32. 1 Sa. 15. 22.

CHAP. II.

1 ch. 1. 52. 1 Co. 14. 33. 40. Phil. 1. 27. Col. 2. 5, 19. Eze. 43. 7. Ps. 76. 11. Re. 4. 2.

1 Moses does not inform us what the *standard* or *ensign* of the tribe of Dan was, but, however, who may sometimes be safely followed, inform us that the *ensign* of Judah was a lion, of Ephraim an ox, of Reuben a man, and of Dan an eagle. This description is somewhat counteracted by the vision of the cherubim, Eze. 1. 10, and still further by the vision of the throne of God, Re. 4. 7. Still, as the Scriptures are silent, we may not positively affirm, nor draw any doctrine from these alleged figures; but with certainty we may consider the standard and ensign as a prophetic emblem of that day when there shall be a root of Jesse, who shall stand for an ensign of the people, Is. 11. 10, and of that gracious promise to his church still in the wilderness, that, when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him, Is. 59. 19. C.

2 The 'standard' was the banner of each of the four great divisions of the Israelites: mentioned below, while the 'ensign' was the smaller flag borne at the head of each division of a tribe.—P.

and upward, all that were able to go forth to war;

43 Those that were numbered of them, *even* of the tribe of Naphtali, *were* fifty and three thousand and four hundred.⁹

44 ¶ These *are* those that were numbered, which Moses and Aaron numbered, and the princes of Israel, *being* twelve men: each one was for the house of his fathers.

45 So were all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel;

46 Even all they that were numbered were six hundred thousand, and three thousand, and five hundred and fifty.

47 ¶ But the 'Levites, after the tribe of their fathers, were not numbered among them.

48 For the Lord had spoken unto Moses, saying,

49 Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel;

50 But thou shalt appoint the Levites *over* the tabernacle of testimony, and over all the vessels thereof, and over all things that *belong* to it: they shall bear the tabernacle, and all the vessels thereof; and they shall minister unto it, and shall encamp round about the tabernacle.

51 And *when* the tabernacle setteth forward, the Levites shall take it down; and when the tabernacle is to be pitched, the Levites shall set it up: and *the* stranger that cometh nigh shall be put to death.

52 And the children of Israel shall *pitch* their tents, every man by his own camp, and every man by his own standard, throughout their hosts.

53 But the Levites shall *pitch* round about the tabernacle of testimony, that there be no wrath upon the congregation of the children of Israel: and the Levites shall keep the charge of the tabernacle of testimony.

54 And the children of Israel did *accord-*ing to all that the Lord commanded Moses, so did they.

CHAPTER II.

The order of the tribes in their tents.

AND the Lord spake unto Moses, and unto Aaron, saying,

2 Every^a man of the children of Israel shall pitch by his own standard,¹ with the ensign of

more honour any one hath conferred upon him, the more active he ought to be in well-doing, according to his station; and to do without delay whatever the Lord requires of him. When I see the numbers of the respective tribes so little proportioned to their families at their entrance into Egypt, about two hundred and fifteen years before, I cannot but think how little even outward things go by common probabilities, and how unstable all created comforts are. When I read the sum total, I see how truly and marvellously God, in a few years, fulfilled his promises in multiplying the patriarch's posterity, notwithstanding all that the

Egyptians could do to diminish them. Who likewise but must admire the liberal kindness of God, in forty years' miraculous maintenance of such multitudes of sinners; while he discerns the destructive nature of sin, which, in forty years, buried them all but two in the earth, and all in the wilderness! When I see the Levites distinguished from the rest, let me think how honourably God rewarded their honest zeal against the worshippers of the golden calf: and that ministers ought to be more holy than ordinary saints, to exert themselves to the utmost to prevent the sins of others; and that, though they are not to entangle themselves

in worldly business, or in intimacy with carnal men, yet they are not to be idle, but spiritual soldiers of Christ, set for the defence of his church and gospel.

CHAPTER II. [Ver. 3. From Ge. 17. 5, in the instance of Abram changed to Abraham, we learn the doctrinal and prophetic intent of Scripture names. This is farther illustrated, Ge. 32. 28, in the case of Jacob changed to Israel. It is applied in the name of Jesus, given to our Lord, Mat. 1. 21, 23, and is applied in the case of Melchisedec, He. 7. 1, 2, which Paul interprets as descriptive of his office. It is therefore right

their father's house: far off² about the tabernacle of the congregation shall they pitch.³

3 ¶ And on the east side, toward the rising of the sun, shall they of the standard of the camp of Judah pitch, throughout their armies: and Nahshon the son of Amminadab shall be captain of the children of Judah.

4 And his host, and those that were numbered of them, were threescore and fourteen thousand and six hundred.

5 And those that do pitch next unto him shall be the tribe of Issachar: and Nethaneel the son of Zuar shall be captain of the children of Issachar.

6 And his host, and those that were numbered thereof, were fifty and four thousand and four hundred.

7 Then^a the tribe of Zebulun: and Eliab the son of Helon shall be captain of the children of Zebulun.

8 And his host, and those that were numbered thereof, were fifty and seven thousand and four hundred.

9 All that were numbered in the camp of Judah were an hundred thousand, and fourscore thousand, and six thousand and four hundred, throughout their armies: these shall first set forth.⁴

10 ¶ On the south side shall be the standard of the camp⁵ of Reuben, according to their armies: and the captain of the children of Reuben shall be Elizur the son of Shedeur.

11 And his host, and those that were numbered thereof, were forty and six thousand and five hundred.

12 And those which pitch by him shall be the tribe of Simeon: and the captain of the children of Simeon shall be Shelumiel the son of Zurishaddai.

13 And his host, and those that were numbered of them, were fifty and nine thousand and three hundred.

14 Then⁶ the tribe of Gad: and the captain of the sons of Gad shall be Eliasaph the son of Reuel.⁶

15 And his host, and those that were numbered of them, were forty and five thousand and six hundred and fifty.

16 All that were numbered in the camp of Reuben were an hundred thousand, and fifty and one thousand, and four hundred and fifty, throughout their armies: and they shall set forth in the second rank.

A.M. 2514. B.C. 1490.

2 Heb. over a.

3 The Israelites, it

appears, encamped

in four great divi-

sions, with the tabe-

rnacle in the centre.

The form of the

camp was quadrang-

ular, containing, ac-

cording to the most

careful calculations,

something more than

12 square miles.

Under each of the

four divisions three

tribes were placed

under one general

standard. Between

these four great

camps and the tabe-

rnacle were pitched

four smaller camps

of the priests and

Levites, who were

in immediate attend-

ance upon it: the

camp of Moses and

of Aaron and his sons

being on the east side

of the tabernacle,

where the entrance

to it was. Judah was

placed on the north

and under him he

had Issachar and

Zebulun. On the

south was Reuben,

and under him Sime-

on and Gad. On the

west was Ephraim,

and under him Man-

asseh and Benjamin.

On the north was

Dan, and under him

Asher and Naphtali.

Every tribe had its

particular standard,

probably with the

name of the tribe

embroidered in large

letters. See Jose-

phus Ant. i. xviii. c.

7-7.

5 Ge. 49. 8-10. ch. 10.

14-16; 1. 26-31; 26. 19-

22.

6 ch. 1. 25; 20; 10. 15;

26. 23-25.

7 ch. 1. 30, 31; 10. 16;

26. 26, 27.

4 The prescribed

order of encamp-

ment was to guard

the order of march.

Judah and the other

two tribes attached

to his banner march-

ing first, Reuben and

those attached to

his banner march-

ing next, and so forth,

as afterwards

specified.—7.

8 ch. 1. 20-25; 10. 18-

20, 26. 5-7.

5 There is nothing

to be observed re-

specting this camp,

but that the tribe of

Reuben had the

honour to pitch in

the midst of it; and

the tribes of Simeon

and Gad on either

side of him under

his standard or ban-

ner, just as Issachar

and Zebulun did on

either side of Judah.

There was, says

Patrik, "an evident

congruity in this

Simeon being his

next brother, and

Gad the eldest son

of Zilpah, the hand-

maid of their mother

Leah, Ge. 30. 12, 13.

7 ch. 1. 22; 23; 10. 19;

26. 12-14.

8 ch. 1. 24; 25; 10. 20;

26. 15-18.

A Or. Deut. ch. 1.

147. 42, 47; 10. 20.

6 Deut. not Reuel,

seems to be the name

of the person here

spoken of. He is so

called, ch. 1. 14; 7. 42;

10. 30. There is little

doubt that Deut. 10. 30

is here the proper read-

ing. It is supported

by the Arabic and

Vulgate versions, and

by the authority of

many Hebrew MSS.

—7.

A.M. 2514. B.C. 1490.

1 ver. 2; ch. 10. 17, 21;

3-38. 1 Co. 14. 40. Col. 2.

5.

7 After the fore-

named camps, the

tabernacle was to

follow. Between those

two that went be-

fore, and the camp

of Ephraim and the

camp of Dan that

came after. They

did not therefore

march as they lay

pitched; for then

there was a camp on

each side of the ta-

bernacle; whereas

when they marched

there was none on

the sides, but two

camps went before

it, and two followed

it. It is said, "as

they encamp so shall

they set forward,"

which may refer

either to the Levites,

the sons of Kohath,

or to the two camps

forenamed, enjoining

that they should

march in the same

order in which they

lay encamped. In

the midst of Issachar

and Zebulun, they

being either before and

behind, or on either

side of him.—7.

8 ch. 1. 32-37; 10. 22-

24; 35. 37-38. 50. 12;

26. 28-34.

7 ch. 1. 34. 35; 10. 23;

26. 28-34.

8 ch. 1. 36, 37; 10. 24;

26. 38-41.

9 ch. 1. 38-43; 10. 25-

27; 26. 42, 43.

10 ch. 1. 40, 41; 10. 26;

26. 44-47.

11 ch. 1. 42, 43; 10. 27;

26. 48-50. These three

tribes were the de-

scendants of Jacob as

concubines, and so

less honourable.

8 The order of en-

camping and march-

ing as here prescrib-

ed is as follows:—Judah, Is-

sachar, and Zebulun

encamped on the

east of the tabe-

rnacle; Reuben, Sim-

eon, and Gad on the

south; Ephraim, Ma-

nasseh, and Benja-

min on the west; and

Dan, Asher, and

Naphtali on the

north. The tabe-

rnacle was placed in

the centre of a hol-

low square; but be-

tween it and the

general encampmen-

t were four divisions

of the tribe of Levi:

the sons of Aaron on

the east, before the

door; the Gershon-

ites on the west; the

Kohathites on the

south; and the Me-

rarites on the north.

When the camp was

broken up the order

of march was as fol-

lows:—The division

of Judah led the van;

Reuben with his di-

vision followed. Then

came the tabernacle

surrounded by the

Levites. The next

followed the division

of Ephraim, and the

division of Dan form-

ed the rearguard.—

P.

9 ch. 1. 46; 26. 51. Ex.

12. 37, 38. 26. 10. This

number we add the

Levites, and all the

women and children

below twenty years

of age, it will make

about three millions

of Israelites, besides

the mixed multitude.

17 ¶ Then⁷ the tabernacle of the congregation shall set forward, with the camp of the Levites⁷ in the midst of the camp; as they encamp, so shall they set forward, every man in his place, by their standards.

18 ¶ On the west side shall be the standard of the camp of Ephraim, according to their armies: and the captain of the sons of Ephraim shall be Elishama the son of Ammihud.

19 And his host, and those that were numbered of them, were forty thousand and five hundred.

20 And by him shall be the tribe of Manasseh: and the captain of the children of Manasseh shall be Gamaliel the son of Pedahzur.

21 And his host, and those that were numbered of them, were thirty and two thousand and two hundred.

22 Then⁸ the tribe of Benjamin: and the captain of the sons of Benjamin shall be Abidan the son of Gideoni.

23 And his host, and those that were numbered of them, were thirty and five thousand and four hundred.

24 All that were numbered of the camp of Ephraim were an hundred thousand, and eight thousand and an hundred, throughout their armies: and they shall go forward in the third rank.

25 ¶ The standard of the camp of Dan shall be on the north side, by their armies: and the captain of the children of Dan shall be Ahiezer the son of Ammishaddai.

26 And his host, and those that were numbered of them, were threescore and two thousand and seven hundred.

27 And those that encamp by him shall be the tribe of Asher: and the captain of the children of Asher shall be Pagiel the son of Ocran.

28 And his host, and those that were numbered of them, were forty and one thousand and five hundred.

29 Then⁹ the tribe of Naphtali: and the captain of the children of Naphtali shall be Ahira the son of Enan.

30 And his host, and those that were numbered of them, were fifty and three thousand and four hundred.

31 All they that were numbered in the camp of Dan were an hundred thousand, and fifty and seven thousand and six hundred: they shall go hindmost with their standards.⁸

32 ¶ These^a are those which were numbered

to examine what religious truth, or practical duty, or prophetic encouragement, was couched in the names of the tribes and princes.—Judah, praise of the Lord. Nahshon, experience. Amminadab, my noble people. Issachar, price, reward. Nethaneel, the gift of God. Zuar, small. Zebulun, habitation. Eliab, God my father. Helon, a traveller. Reuben, vision of the son. Elizur, the rock is my God. Shedeur, light from the Almighty. Simeon, he that hears, obeys. Shelumiel,

God is my reward. Zurishaddai, the Almighty is my rock. Gad, a band, armed, prepared. Eliasaph, my God that completes. Reuel, shepherd, friend of God. Ephraim, fruitful. Elishama, my God hath heard. Ammihud, people of praise. Manasseh, forgetfulness. Gamaliel, recompense of God. Pedahzur, saviour, strong, stone of redemption. Benjamin, son of the right hand. Abidan, father of judgment. Gideoni, cutting off iniquity. Dan, judgment. Ahiezer, the

brother's help. Ammishaddai, people of the Almighty. Asher, blessedness. Pagiel, prayer of God. Ocran, disturber. Naphtali, that struggles. Ahira, my brother's friend. Enan, his eye. Levites, associated. C.] REFLECTIONS.—What a God of order is our God in all the churches! With unreserved submission ought we to refer to him the choice of our inheritance for us, and the fixing of the bounds of our habitation. Our life on earth is a movable as well

of the children of Israel, by the house of their fathers: all those that were numbered of the camps, throughout their hosts, were six hundred thousand, and three thousand and five hundred and fifty.

33 But the Levites were not numbered among the children of Israel; as the LORD commanded Moses.

34 And the children of Israel did ²according to all that the LORD commanded Moses: so they ³pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers.

CHAPTER III.

1 The sons of Aaron. 5 The Levites are given to the priests for the service of the tabernacle, 11 instead of the first-born. 14 The Levites are numbered by their families. 21 The families, number, and charge of the Gershonites, 27 of the Kohathites, 33 of the Merarites. 38 The place and charge of Moses and Aaron. 40 The first-born are freed by the Levites. 44 The overplus are redeemed.

THESE also are the ⁴generations of Aaron and Moses, in the day that the LORD spake with Moses in mount Sinai.

2 And these are ⁵the names of the sons of Aaron; Nadab the first-born, and Abihu, Eleazar, and Ithamar.

3 These are the names of the sons of Aaron, the ⁶priests which were anointed, whom he consecrated⁷ to minister in the priest's office.

4 And⁸ Nadab and Abihu died before the LORD, when they offered strange fire before the LORD, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office, in the sight of Aaron their father.

5 ¶ And the LORD spake unto Moses, saying,

6 Bring⁹ the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him.

7 And they shall keep his charge, and the charge of the whole congregation,¹⁰ before the tabernacle of the congregation, to do the service of the tabernacle.

8 And they shall keep ¹¹all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle.

9 And¹² thou shalt give the Levites unto Aaron, and to his sons: they are wholly given unto him out of the children of Israel.

10 And, thou shalt appoint Aaron and his sons, and they shall wait on their priest's office: and ¹³the stranger that cometh nigh shall be put to death.

A.M. 2514. B.C. 1490.

Ex. 23, 21, 22, 29, 42. Ps. 119. 6. Lu. 1. 6.

s ver. 2. ch. 23. 9, 10, 21, 24, 5, 6. Ca. 6. 4. Col. 2. 16. Phil. 1. 27. 1 Co. 14. 33, 40.

CHAP. III.

a Historical account of their tribe. Ge. 2. 4; 5. 1; 10. 1. Mat. 1. 1.

1 Aaron is placed before Moses, not on account of the priestly dignity, but simply because he was three years older than Moses, and so was entitled to the place of first-born, which he had neither sold nor forfeited. See Ge. 7. 7.—Note. When the characters of Moses and Aaron are contrasted, the natural superiority of Moses is unquestionable. Yet Moses assigns to Aaron and his family for ever, superiority of rank and office; an undeniable evidence that he acted by God's command. Had he been a mere pretender to a divine commission, he would have sought the aggrandizement of himself and his family for ever; but for never has there been an unambitious and disinterested impostor; his not judging but adjudging the superiority to his brother and his brother's family goes, as far as mere character can go, to prove, not only the absence of selfishness, but the presence of that humility which never was produced by any power but that of the Spirit of God. Is. 57. 15. Ja. 4. 6. 1 Pe. 5. 5.—C.

d Ex. 6. 23. ch. 26. 60. 1 Ch. 6. 3; 24. 1.

e Ex. xxix. Le. viii. ix.

2 Heb. whose hand he filled.

d Le. 10. 1; 16. 1. ch. 26. 6. 1 Ch. 24. 2.

e Ex. 32. 26-29. De. 33. 8, 9. ch. 1. 50, 51, 53; 8. 11-15, 22-26; 18. 2-7.

3 That is, they were to do whatever Aaron enjoined upon them as requisite for the service of the sanctuary, and what ever was requisite in preparing, presenting, and offering up the sacrifices and oblations of the whole body of the people. Their duties are indicated in ver. 8, 9.—P.

f Ex. 31. 6-11; 35. 10-19; 40. 2-15, 17-30; 39. 33-42; xxvii. 1-xxix. xxxv. xxxix.; ver. 25, 26, 31, 36, 37; ch. 4. 4-32.

g ch. 8. 19; 18. 2-6.

h Eze. 44. 8. ch. 18. 7. Ro. 2. 13. 1 Th. 4. 13, 15. 2 Th. 4. 2.

i None other doing the work of it, ch. 1. 51; 16. 32; 18. 2. 1 Sa. 6. 19. See 2 Sa. 6. 7. Le. 22. 10-13.

A.M. 2514. B.C. 1490.

k ch. 8. 16, 18; 18. 6; ver. 45.

l ch. 8. 16, 17. Ex. 13. 2, 12; 29. 34, 39. Le. 23. 12, 13. 24. 44-50. Lu. 23. 12, 13.

m Ex. 12. 29, 30; 13. 15.

4 Dedicated and set apart to my service.

n ch. 18. 15, 16; 26. 62. Je. 2. 21. 3. Pr. 8. 17. Mar. 10. 14. 2 Th. 1. 15.

5 The other tribes were numbered for purposes of war, consequently only those above twenty years were reckoned. The Levites were substitutes for the first-born of the whole people; they were therefore numbered from one month and upwards, because at the age of one month every first-born male of the Israelites was to be redeemed. See ver. 40, 43; ch. 18. 16.—P.

6 Heb. mouth.

o Ge. 46. 11. Ex. 6. 16-19. ch. 26. 57, 58. 1 Ch. 6. 1, 10, 16-19. 15. 5-23; 26. 23; ix. xxiv. xxvi. Ne. xi. xii. Jos. xxi.

p Ex. 6. 17. ver. 21. 1 Ch. 6. 17, 20, 21; 23. 7-11; 25. 33-43; 15. 16. 5.

q Ex. 6. 18. ver. 27. 1 Ch. 6. 2-15, 22-38, 50-53; 15. 5-8-10, 17-21, 23, 12-20, xxii. 1, 25, 4; xxvi. 1, 9, 10-22. Ne. 12. 1-26.

r Ex. 6. 19. ver. 33. 1 Ch. 6. 19, 44-47; 15. 6; 23. 21-23; 24. 27-30; 25. 3.

s ver. 18.

t ch. 2. 18.

u ch. 4. 24-28; 10. 17; 7. 7. Ex. 26. 1, 7, 14, 36; 27. 9-15; 36. 8-10, 17, 31; 38. 9-18; 31. 7, 13; 11. 39, 34-40.

7 From this and the following chapter we learn the very severe labour to which the Levites were subjected while the journeyings of the Israelites lasted. There was not less than 14 tons 266 lbs. of metal employed in the tabernacle, Ex. 38. 24, besides an immense weight of skins, hangings, cords, boards, posts, &c. Of course it must have been no easy matter to transport it from place to place. The Gershonites, who were in number 7500, had to carry the tent coverings, veil, hangings, &c. of the court, cords, &c. ver. 25-26. The Kohathites, in number 8000, carried the ark, table, candlesticks, altars, and instruments of the sanctuary, ver. 31. The Merarites, in number 6000, bore the boards, bars, sockets, and all with these belonging to the tabernacle, with the pillars of the court, their sockets, pins, and cords, ver. 36, 37.—I.

11 ¶ And the LORD spake unto Moses, saying, 12 And I, behold, I have ¹⁴taken the Levites from among the children of Israel instead of all the first-born that openeth the matrix among the children of Israel: therefore the Levites shall be mine;

13 Because ¹⁵all the first-born are mine: for on the day that I ¹⁶smote all the first-born in the land of Egypt I hallowed unto me all the first-born in Israel, both man and beast; ¹⁷mine they shall be: I am the LORD.

14 ¶ And the LORD spake unto Moses in the wilderness of Sinai, saying,

15 Number the children of Levi, after the house of their fathers, by their families: every male ¹⁸from a month old and upward shalt thou number them.⁵

16 And Moses numbered them, according to the word⁶ of the LORD, as he was commanded.

17 And⁷ these were the sons of Levi by their names; Gershon, and Kohath, and Merari.

18 And⁸ these are the names of the sons of Gershon by their families; Libni and Shimei.

19 And⁹ the sons of Kohath by their families; Amram and Izhar, Hebron and Uzziel.

20 And¹⁰ the sons of Merari by their families; Mahli and Mushi: these are the families of the Levites, according to the house of their fathers.

21 ¶ Of¹¹ Gershon was the family of the Libnites, and the family of the Shimites: these are the families of the Gershonites.

22 Those that were numbered of them, according to the number of all the males, from a month old and upward, even those that were numbered of them, were seven thousand and five hundred.

23 The families of the Gershonites shall ¹²pitch behind the tabernacle westward.

24 And the chief of the house of the father of the Gershonites shall be Eliasaph the son of Lael.

25 And ¹³the charge⁷ of the sons of Gershon, in the tabernacle of the congregation, shall be the tabernacle, and the tent, the covering thereof, and the hanging for the door of the tabernacle of the congregation,

26 And the hangings of the court, and the curtain for the door of the court, which is by the tabernacle, and by the altar round about, and the cords of it, for all the service thereof.

as warlike condition. Here we have no continuing city; let us seek for one to come, which hath foundations, and whose builder and maker is God. But surely it is a high honour to have the presence and ordinances of God amongst us here below. Happy are all his ransomed tribes; they have equal access to him; they all are so marshalled in the church as best answers their abilities; and have God's tabernacle and ordinances placed among them. And it is pleasant and amiable when magistrates, and every one beside in their stations, become protectors and encouragers of

the church; and when everything, both in church and state, is regulated exactly according to the command of God.

CHAPTER III. [Ver. 2. In a former note (see ch. 2. 3) we have seen the Scripture authority for interpretation of names. In the names of the tribes, there was a national lesson, addressed to rulers; in that of the Levites, an ecclesiastical lesson, addressed to pastors and teachers. Aaron, teacher, mountain of strength.

—Note, When Christ, in risen humanity, declared 'All

power is given to me,' he immediately added, 'go ye therefore, teach all nations,' Mat. xxviii. The mountain strength of the church lies in faithful teaching.—Nadab, prince, free gift. Abihu, he is my father. The first a title of dignity in the state, the second of productiveness and superiority in the family, yet, for want of attention to paternal teaching, both are cast down from their office and die childless. A warning to the teachers of others to 'ask for the old paths'—the old paths, not of men inventing novelties, but of the Spirit speaking in the Scriptures. The teachers, and fathers,



FLOCK OF GOATS, BEDRASHEN, NEAR MEMPHIS—WHERE MOSES WAS BROUGHT UP. [NUMBERS, iii: 1.]—"These also are the generations of Aaron and Moses, in the day that the Lord spake with Moses in Mount Sinai." This picture is fittingly placed in connection with the name of Moses, for it illustrates a place near Memphis where Moses was brought up. Bedrashen covers a part of the site of Memphis. On the ground lying around this village, a part of which we see the goats now browsing, and

a part farther on where we see the palm trees standing, once stood the proud city of Memphis. Memphis was one of the oldest cities of history, and was founded by Menes, the first king of Egypt. The tract of country in the midst of which Memphis stood has been praised by ancient writers for its fertility. Diodorus speaks of its green meadows intersected with canals and their pavements of lotus flowers. Pliny says there were trees there of such girth that three men could not span them with extended arms.

27 ¶ And^a of Kohath was the family of the Amramites, and the family of the Izharites, and the family of the Hebronites, and the family of the Uzzielites: these are the families of the Kohathites.

28 In the number of all the males, from a month old and upward, were eight thousand and six hundred, keeping the charge of the sanctuary.

29 The families of the sons of Kohath shall pitch^b on the side of the tabernacle southward.

30 And the chief of the house of the father of the families of the Kohathites shall be Elezaphan the son of Uzziel.

31 And their charge shall be the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary wherewith they minister, and the hanging, and all the service thereof.

32 And Eleazar the son of Aaron the priest shall be chief over the chief of the Levites, and have the oversight of them that keep the charge of the sanctuary.

33 ¶ Of Merari was the family of the Mahlites, and the family of the Mushites: these are the families of Merari.

34 And those that were numbered of them, according to the number of all the males, from a month old and upward, were six thousand and two hundred.

35 And the chief of the house of the father of the families of Merari was Zuriel the son of Abihail: these shall pitch on the side of the tabernacle northward.

36 And under the custody and charge^c of the sons of Merari shall be the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto,

37 And the pillars of the court round about, and their sockets, and their pins, and their cords.

38 ¶ But those that encamp before the tabernacle toward the east, even before the tabernacle of the congregation eastward, shall be Moses, and Aaron and his sons, keeping the charge of the sanctuary for the charge of the children of Israel; and the stranger that cometh nigh shall be put to death.

39 All^d that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the LORD, throughout their families, all the males, from a month old and upward, were twenty and two thousand.^e

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x ver. 19.

y ch. 2. 10.

x ch. 4. 14-16; 10. 21. Ex. xxv. xxvi. xxxi. xxxv. xxxvi. 1-38. 1-39; 35. 30; 31. 6-11; 35. 10-19; 40. 2-15, 17-39; 39. 33-42.

a ch. 4. 16. 2. Ki. 25. 18. 1 Ch. 9. 20. He was next to the high-priest, and when necessary required supplied his place.

b ch. 2. 25.

c ch. 4. 29-33; 8. Ex. 26. 15-30; 27. 9-15; 36. 20-24; 38. 10-25; 35. 11, 18; 39. 33.

d Heb. the office of the charge.

e ch. 2. 3.

f ver. 10.

g ch. 26. 62; 4. 47, 48.

h Besides Aaron and his sons, and the first-born of the Levites, which made three hundred more, ch. 26. 62.

i This is one of the chief perplexities of the book of Numbers, inasmuch as the sum total does not agree with the items. The Gershonites were numbered 7500, the Kohathites 8000, the Merarites 6000, the total 21,500. To account for this discrepancy, Houbigant supposes an error to have crept into the text of ver. 28, which Kennicot transfers to ver. 27. Either supposition would rectify the accounts, but such summary and unsupported suppositions of error are to be examined with great jealousy, and never to be received without high MS. authority: this is here totally wanting. Let us therefore seek the solution of the perplexity in the law. (1) In this narrative, ver. 6, the tribe of Levi was to be brought near, a phrase in the original, admitted to signify sacrificial offering. See ch. 8. 6-22. (2) In ver. 14, 16 Moses alone enumerates the tribe, and gives the absolute sum total. (3) In ver. 39 we have a new account of 'all that were numbered of the Levites, with Moses and Aaron numbered at the commandment of the LORD. Now Aaron is not omitted in the one case, nor conjoined in the other, without good cause. (4) We inquire in the law what this cause may be, and whence arose this arithmetical imperfection? Not, we apprehend, from any imaginary error either in the detail or summing up, but from legal purities disqualifying from being offered to God. These might arise, in children, from touching their mother during the forty days of their separation, Le. 12. 2, 4, comp. with 15. 19, 26, 27; in adults from any similar legal im-

perity, ch. 22. 2. (5) It is now almost superfluous to add, that as every offering must be without blemish, a typical requirement applied to the Levites would produce the typical imperfection of their numbers when examined by Aaron before being brought near to the LORD for redemption of the first-born of the tribes, a view which is in strict accordance with the words of the apostle, The LORD made nothing perfect, He. 7. 19.—C.

k 2 Ti. 2. 19. Lu. 10. 20. Ps. 57. 6. Is. 4. 3. Re. 3. 5; 4. 4. He. 12. 23. Phil. 4. 3.

l ver. 12. ch. 18. 15; 8. 16. Ex. 5. 6, with 32. 26-29. Mat. 28. 28. 1 Ti. 2. 6.

m But Aaron and his sons, and all the first-born of the Levites, numbered he not, as they were already the LORD's peculiar property.

n Why are the first-born among the many brethren so few? Are we here to search after another arithmetical error? No. The solution of the difficulty lies in the Jewish system of family government. (1) Families of daughters were not reckoned. (2) Many families, as in the case of Jacob's twelve separate families, reckon but one first-born. (3) In many families the first-born would be dead. (4) In some the Jewish law permitted absolute sale, disfranchisement, or substitution. Ex. 21. 3, 7, 12, 20, 37. 1 Ch. 2. 1. These, without any other causes, are quite sufficient to account for the fewness of the numbers recorded.—C.

o ch. 18. 16. Le. 27. 6, 25. Ex. 30. 13. Eze. 45. 12.

p Ex. 30. 13. Le. 27. 25. ch. 18. 16. Eze. 45. 12. About 27 pence half-penny.

q It was a singular circumstance, and indicative of the overruling providence of God, that the number of the males of the Levites and the number of the first-born males of all the other tribes should have so nearly coincided. It was so ordained, however, that the coincidence should not be exact. Of the latter there were two hundred threescore and thirteen more than of the former, and for this odd number the redemption-money must be paid according to the law. This money, we may suppose, would be given out of a common fund.—I.

r £155. 14s. Tit. 2. 14. He. 9. 12. 1 Ti. 2. 5, 6. Mat. 20. 28. 1 Pe. 1. 18, 19; 3. 18.

s ch. 16. 15. Ac. 20. 33. 1 Co. 4. 1, 2. 1 Pe. 5. 2.

40 ¶ And the LORD said unto Moses, Number all the first-born of the males of the children of Israel, from a month old and upward, and take the number of their names.

41 And thou shalt take the Levites for me, (I am the LORD,) instead of all the first-born among the children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel.

42 And Moses numbered, as the LORD commanded him, all the first-born among the children of Israel.

43 And all the first-born males, by the number of names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and threescore and thirteen.¹

44 ¶ And the LORD spake unto Moses, saying, 45 Take the Levites instead of all the first-born among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I am the LORD.

46 And for those that are to be redeemed of the two hundred and threescore and thirteen of the first-born of the children of Israel, which are more than the Levites,

47 Thou shalt even take five shekels apiece by the poll; after the shekel of the sanctuary shalt thou take them: (the shekel is twenty gerahs:)

48 And thou shalt give the money, where-with the odd² number of them is to be redeemed, unto Aaron and to his sons.

49 And Moses took the redemption-money of them that were over and above them that were redeemed by the Levites:

50 Of the first-born of the children of Israel took he the money; ^ma thousand three hundred and threescore and five shekels, after the shekel of the sanctuary:

51 And Moses gave the money of them that were redeemed unto Aaron and to his sons, according to the word of the LORD, as the LORD commanded Moses.

CHAPTER IV.

1 The age and time of the Levites' service. 4 The carriage of the Kohathites, when the priests have taken down the tabernacle. 16 The charge of Eleazar. 17 The office of the priests. 21 The carriage of the Gershonites. 29 The carriage of the Merarites. 34 The number of the Kohathites, 38 of the Gershonites, 42 and of the Merarites.

AND the LORD spake unto Moses, and unto Aaron, saying,

2 Take the sum of the sons of Kohath from

and foundation of the church, are the apostles and prophets, Jesus Christ himself being the great teacher and chief corner-stone, Ep. 2. 20. Eleazar, help of God. Ithamar, woe to the change or to the palm. Two names that strikingly contrast with the two foregoing, and teach church-rulers where their 'great strength lies,' neither in 'princes nor in the son of man,' Ps. 146. 3, but in the help of God, and a humble, faithful testimony and adherence to the unchanging principles of Scripture truth. Gershon, change of pilgrimage. Libni, whiteness. Shimei, that hears. Kohath, con-

gregation. Amram, exalted people. Izhar, that shines. Hebron, society, friendship. Uzziel, strength of God. Merari, bitter. Mahli, my song. Musi, he that withdraws. Eliasaph, my God completes. Lad, with or for God. Elisaphan, my God that hides. Zuriel, God my rock. Abihail, father of strength. C.]

REFLECTIONS.—I bless the Lord, who so loved as to give his only begotten Son for a lost world of sinful men, and caused him to redeem them with his hard service, extending to the whole church, and all the concerns of it. But let the awful punishment of

such as have profaned the service of God, as if it had been a common thing, excite me to the utmost reverence, care, and diligence, regulated by the divine command. If my work be hard, God will supply me with proper help. If God hath saved my life, he hath a right to dispose of me as he pleases, with respect to my station and work: and it is my duty cheerfully to comply, whether my work be more or less hard or honourable: but the greater honour the greater is the danger if I mistake. And while I bless God that he hath a tribe of ministers and people, and lament th-

among the sons of Levi, after their families, by the house of their fathers,

3 From 'thirty years old and upward, even until fifty years old, all that enter into the host,^b to do the 'work¹ in the tabernacle of the congregation.

4 ¶ This shall be the service of the sons of Kohath in the tabernacle of the congregation, about the most holy things.

5 And when the camp setteth forward, Aaron shall come, and his sons, and they shall take down the 'covering vail, and cover the ark of testimony with it;

6 And shall put thereon the covering of badgers' skins, and shall spread over it a cloth wholly of blue, and shall 'put in the staves thereof.

7 And upon the 'table of show-bread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to cover² withal: and the 'continual bread shall be thereon.

8 And they shall spread upon them a cloth of scarlet, and cover the same with a 'covering of badgers' skins, and shall put in the staves thereof.

9 And they shall take a cloth of blue, and cover the 'candlestick of the light, and his lamps, and his tongs, and his snuff-dishes, and all the oil-vessels thereof, wherewith they minister unto it.

10 And they shall put it, and all the vessels thereof, within a covering of badgers' skins, and shall put it upon a bar.³

11 And upon 'the golden altar they shall spread a cloth of blue, and cover it with a covering of badgers' skins, and shall put to the staves thereof.

12 And they shall take all the 'instruments of ministry, wherewith they minister in the sanctuary, and put them in a cloth of blue, and cover them with a covering of badgers' skins, and shall put them on a bar.

13 And they shall take away the ashes from the altar, and spread a purple cloth thereon:

14 And they shall put upon it 'all the vessels thereof, wherewith they minister about it, even the censers, the flesh-hooks, and the shovels, and the basins,⁴ all the vessels of the altar; and they shall spread upon it a covering of badgers' skins, and put to the staves of it.

15 And when Aaron and his sons have made an end of 'covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, the sons of Kohath shall come to bear it: but they shall not 'touch any holy thing, lest they die.⁵ These things

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CHAP. IV.

a ch. 8. 24-26. 1 Ch. 28. 13; 23. 24-27. Lu. 3. 23. 1 Ti. 3. 6. They were probationers at twenty-five years of age; and after fifty they might assume the office. David made them begin at twenty years of age.

b 15. 63. 1-4. 2 Co. 10. 4. 5. Ep. 6. 10-18. Ga. 5. 17, 24. Ro. 7. 14-24.

c 1 Ch. 23. 4. 5. 28-32; xxvi. Jn. 4. 34. 1 Ti. 3. 1. Phil. 2. 12, 13.

1 The work of the Levites. — Without considering their sacrificial labours, the charge of the tabernacle must have been very onerous. In its erection upwards of 14 tons of metal was employed; add to this the pillars, boards, curtains, cords, and pins of the tent, skin coverings, &c., which the Gershonites and Merarites must take down and carry. Nu. 4. 24, 31, 32; or laid on the six dedicated waggon, ch. 7. 8, 9, and set up again at the next encampment, whilst the sanctuary, with all its furniture, must be carried on the shoulders of the Kohathites, without any derivative assistance. — C.

d Ex. 40. 3; 26. 31-34; 30. 35; 37. 1-9.

e Ex. 25. 15.

f Ex. 25. 23-30; 37. 10-16; 39. 36; 40. 4. 22. Le. 24. 5-8.

g Or, pour out.

h Which was always on the table, Le. 24. 8.

i Not the covering of the tabernacle, ver. 6. 10-14, 25.

j Ex. 25. 31-39; 37. 17-24; 39. 37; 40. 4, 24.

k The word bar is, most probably, the name of a long pole, with the ends placed upon the shoulders of two or more bearers, and having the candlestick suspended from the middle—a plan of conveyance common through India and other eastern countries. This exposition is rendered still more probable by the distinction in the two following verses. The golden altar with its vessels was evidently carried not on the shoulders, but by the hands, with sliding staves, ver. 11-14. While the lesser 'instruments of ministry' were secured in a cloth of blue, and suspended, like the candlestick, on the bearing pole or bar. — C.

l Ex. 30. 1-10; 37. 25-28; 39. 38; 40. 5, 26, 27.

m Sacred garments, &c. Ex. 31. 10-13. Ki. 25. 14, 15. ver. 7, 9.

n Ex. 27. 1-6; 38. 1-6.

o Or, bowls.

p Ro. 16. 25, 26. Col. 1. 26, 27.

q ch. 3. 38. Ex. 19. 12. He. 12. 18. 2 Sa. 6. 6, 7. 1 Sa. 6. 19.

r A lesson, not merely by precept but by positive institution, prescribing and exemplifying the great limiting boundary of all sacred

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study: 'the secret things belong unto the Lord our God; but these things (and these only) which are revealed belong unto us and to our children for ever.' De. 29. 29. By the prohibition of touching, ver. 15, or seeing, ver. 20, it was not the intention of Moses either to undervalue or degrade the Kohathites, but to teach that real honour lies neither in office nor privilege, but in fulfilling the part to which Providence has appointed us. If Christ, though 'a son over his own house,' He. 1. 3, 6, 'yet took upon him the form of a servant, and learned obedience by the things which he suffered,' He. 5. 8, how much more should we be aware of 'thinking of ourselves more highly than we ought to think,' Ro. 12. 3, and how anxious to learn that happy lesson, 'in what state we are therewith to be content,' Phil. 4. 11.—C.

s ch. 3. 32. Ex. 27. 20, 21; 28. 23; 29. 29; 30. 40. He. 3. 16. Lu. 15. 1. 1 Ti. 2. 5. 1 Pe. 2. 25. Ac. 20. 28. 1 Co. 4. 1.

t Suffer them not to lose their life by touching or gazing with irreverent curiosity upon the holy things, which they were permitted to carry, but not to see, Le. 10. 1. 2 Sa. 6. 6, 7. 1 Sa. 6. 19. Ex. 19. 21. ch. 16. 32.

u 'Cut ye not off the Kohathites; this is, by any negligence on your part, tempting them to touch, as Uzza, or gaze, as Beth-shemites, 1 Ch. 13. 9. 1 Sa. 6. 19. How much one man may be the guilty cause of a whole nation's sin, the case of Jeroboam is a melancholy witness. How many judgments and cuttings off he brought upon them, history and providence attest till this day. The unworthy celebration of the Lord's supper, recorded 1 Co. 11. 30, was the cause that 'many were weak and sickly, and many slept.' And because of these judgments, Paul exhorts that 'no man put a stumbling-block or an occasion to fall in his brother's way,' Ro. 14. 13.—C.

v ver. 3.

w Heb. to wear the warfare, 15. 63. 1-4; iii. Col. 2. 14. 2 Co. 10. 4. 5. Ep. 6. 10-19. Ga. 5. 17, 24. Ro. 7. 14-24.

x Or, carriage.

y ch. 3. 25, 26. Ex. 26. 1-14. 30. 17, 9-16; 36. 8-19, 37, 38; 38. 9-19; 39. 34; 40. 19.

z ver. 16, 33. Mat. 28. 18-20. 1 Co. 13. 4. 2. Tit. 2. 5. 1 Ti. 3. 13-15.

8 Heb. month.

9 The Levites were under the command of the priests. Eleazar exercised this authority in general, as next in succession to Aaron; and he in particular was placed over the Kohathites; while Ithamar, his younger brother, commanded the Gershonites and Merarites, ver. 33.—Scott.

a ver. 3.

are the burden of the sons of Kohath in the tabernacle of the congregation.

16 ¶ And to the office of Eleazar, the son of Aaron the priest, pertaineth 'the oil for the light, and the sweet incense, and the daily meat-offering, and the anointing oil, and the oversight of all the tabernacle, and of all that therein is, in the sanctuary, and in the vessels thereof.

17 ¶ And the Lord spake unto Moses, and unto Aaron, saying,

18 Cut^a ye not off the tribe of the 'families of the Kohathites from among the Levites:

19 But thus do unto them, that they may live, and not die, when they approach unto the most holy things; Aaron and his sons shall go in, and appoint them every one to his service, and to his burden.

20 But they shall not go in to see when the holy things are covered, lest they die.

21 ¶ And the Lord spake unto Moses, saying,

22 Take also the sum of the sons of Gershon, throughout the houses of their fathers, by their families:

23 From 'thirty years old and upward until fifty years old shalt thou number them; all that enter in 'to perform the service, to do the work in the tabernacle of the congregation.

24 This is the service of the families of the Gershonites, to serve, and for burdens.⁷

25 And they shall bear 'the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers' skins that is above upon it, and the hanging for the door of the tabernacle of the congregation,

26 And the hangings of the court, and the hanging for the door of the gate of the court, which is by the tabernacle, and by the altar round about, and their cords, and all the instruments of their service, and all that is made for them: so shall they serve.

27 At⁸ the appointment⁸ of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service: and ye shall appoint unto them in charge all their burdens.

28 This is the service of the families of the sons of Gershon in the tabernacle of the congregation; and their charge shall be under the hand of Ithamar the son of Aaron the priest.⁹

29 ¶ As for the sons of Merari, thou shalt number them after their families, by the house of their fathers;

30 From 'thirty years old and upward even

it is in general by far the smallest, let me, with Moses, show no ambition to have my own family distinguished in honour, but only in holiness and virtue.

CHAPTER IV. REFLECTIONS.—God's service, especially in the ministry, is a warfare. He deserves and he requires the best of our time and

strength. His ministers ought not to be novices either in knowledge or experience. Apparently insignificant mistakes in their work may cost one his life, nay, his

unto fifty years¹ old shalt thou number them, every one that entereth into the service, to do the work of the tabernacle of the congregation.

31 And² this is the charge of their burden,³ according to all their service in the tabernacle of the congregation; the boards of the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof,

32 And the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments, and with all their service: and by name ye shall reckon the instruments of the charge of their burden.

33 This is the service of the families of the sons of Merari, according to all their service in the tabernacle of the congregation, under the hand of Ithamar the son of Aaron the priest.

34 ¶ And Moses and Aaron, and the chief of the congregation, numbered⁴ the sons of the Kohathites, after their families, and after the house of their fathers;

35 From⁵ thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation:

36 And those that were numbered of them by their families were two thousand seven hundred and fifty.

37 These were they that were numbered of the families of the Kohathites, all that might do service in the tabernacle of the congregation, which Moses and Aaron did number, according to the commandment of the Lord by the hand of Moses.

38 ¶ And those that were numbered of the sons of Gershon, throughout their families, and by the house of their fathers;

39 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation;

40 Even those that were numbered of them, throughout their families, by the house of their fathers, were two thousand and six hundred and thirty.

41 These are they that were numbered of the families of the sons of Gershon, of all that might do service in the tabernacle of the congregation, whom Moses and Aaron did number, according to the commandment of the Lord.

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1 Moses, by the command of God, appointed the Levites to the office from thirty, but this seems not to accord with ch. 8. 24, where the Levites are required to go in to wait upon the service at twenty-five. There is, however, no contradiction. At twenty-five they went in to the service of the tabernacle when localized; but, at thirty, they were appointed to the additional service of the 'burden' when the people journeyed. David afterwards fixed the commencement of the Levites' term of service at twenty, 1 Ch. 23. 24-26. This change was made because, under David, the church had attained a state of rest; and the Levites had no more to bear the burden of the tabernacle. This change may, however, appear rather a grievance than a privilege, and so to carnal men, who desire to-
 2 They that may use it for a cloak to their licentiousness; but to the true Levite, the man *avid captivus* by Christ, and associated with him, an early call to the service of God, and an early separation from the world, is but an earlier relief from prison and from pain, and an earlier advancement to office and to honour. Blessed are they who, like Jeremiah, Je. 1. 5, have been sanctified from the birth, and who, like Timothy, have known from childhood those Scriptures which are able to make wise unto salvation, 2 Ti. 3. 15.—C.
 3 Heb. *warfare*, Is. 53. 4, 2. Ps. 110. 1-7. 2. 2. 4. 7. 8. 1 Ti. 6. 11, 12.
 4 Ch. 3. 36-37. Ex. 26. 15-30; 27. 9-15; 36. 20-34; 37. 11-15; 38. 10-20; 39. 33-40. Jn. 10. 3. 28; 17. 12.
 5 The charge of the burden of the sons of Merari was by far the heaviest of all, the particulars of which are enumerated in ver. 31, 32; but at the same time it was so ordered in the providence of God, that the proportion of those in this family who were able to do the work in the tabernacle was greater than in either of the other families.—L.
 6 Though the sum total of effective Levites was very small compared with that of the other tribes, yet there would be far more than could be employed at one time in this service. But they might carry by turns, and thus ease one another, and do their whole business expeditiously and cheerfully. It is also to be noticed that besides the service of the sanctuary, they had their own tents to remove, and their families to take care of.—S.
 7 A ver. 3. 23; 39. 43; 47; with ch. 6. 24-26. 1 Ch. 28. 13; 23. 24, 26, 27. Lk. 2. 23; 1 Ti. 1. 3. 6.
 8 With ch. 3. 28.
 9 With ch. 3. 22.

4 With ch. 3. 34. They whose work was the hardest were most numerous and able-bodied men, De. 33. 35; 1 Co. 10. 13; 12. 8-12. 2 Co. 12. 9, 10.

4 See note on ver. 30.

5 With ch. 3. 39. Lu. 12. 32. Mat. 7. 14; 20. 10; 32. 15.

6 Ch. 11. 54; 2. 33; 3. 5; ver. 37. 41. 45.
 7 Is. 11. 2-4; 42. 1-7; 49. 1-8. 1 Co. 12. 4-6, 28. Ro. 12. 4-8. Ep. 4. 11-13. 2 Ti. 2. 3.

CHAP. V.

1 Le. 13. 3, 46; 15. 1-33; 21. 1. Ch. 9. 10, 12. 11; 31. 19; 12. 14. 15. De. 23. 10. 2 Ki. 5. 27; 7. 3. 2 Ch. 26. 20. 21. Lu. 17. 12. 18. 52. 11. 2 Co. 6. 17. 1 Co. 5. 7. 11, 13. He. 12. 15, 16. Tit. 3. 10. 2 Th. 3. 6, 14.

2 Ch. 4. 40. Ex. 30. 42; 40. 32. 1 Co. 12. 5. 15. 22. Mat. 28. 20. Ps. 119. 5, 6, 9, 11, 115.

3 If 'the heavens are not clear in God's sight, how much more abominable and filthy is man?' Job 15. 15. 16. True bodies are pronounced 'vile bodies.' Phil. 3. 21, for into the blood of youth and health, and loveliness, the serpent poison is infused, and in ever-varying forms of loathsome disease it is carrying on the work of death. Disease and death are at once the works, and the wages, and the emblems of sin; therefore, as 'evil cannot dwell with God,' Ps. 5. 4, neither may visible and infectious disease be permitted to abide in the camp where his visible and holy presence is fixed. In every point of view this exclusion of certain diseases from the camp is an admirable institution. (1) As a measure of precaution against the spreading of infection. (2) As a measure of cleanliness and decency, where the tents frequently consisted but of one apartment, seldom of more than two. As conducive to the greater comfort of the sufferers, who were removed from the noise and bustle of the camp. (4) As economizing the priest's labour of attendance, and securing practised and skilful sick-nurses in concentrated and permanent hospitals. (5) As facilitating access to medicinal vegetables, so essential as natural agents in the cure of many cutaneous complaints of the leprous form. (6) As an emblem of known and visible sin, and of that discrimination of discipline and pure communion after which the church of Christ should constantly labour, 1 Co. 5. 1-13.—C.

1 Le. 6. 1-7. Jos. 7. 19. Ec. 3. 12. 13. Pr. 28. 13. Job 33. 27-28; 34. 31, 34. 1 Jn. 1. 9. Lu. 19. 8.

2 Any sin of common frailty.

42 ¶ And those that were numbered of the families of the sons of Merari, throughout their families, by the house of their fathers;

43 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation;

44 Even those that were numbered of them, after their families, were three thousand and two hundred.

45 These be those that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered, according to the word of the Lord by the hand of Moses.

46 All those that were numbered of the Levites, whom Moses and Aaron, and the chief of Israel, numbered after their families, and after the house of their fathers;

47 From thirty years old and upward even unto fifty years⁴ old, every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation;

48 Even those that were numbered of them, were eight thousand and five hundred and fourscore.

49 According⁵ to the commandment of the Lord they were numbered by the hand of Moses, every one according to his service, and according to his burden: thus were they numbered of him, as the Lord commanded Moses.

CHAPTER V.

1 The unclean to be removed out of the camp. 5 Restitution to be made in cases of trespass. 11 The trial of jealousy.

AND the Lord spake unto Moses, saying, 2 Command the children of Israel, that they put out of the camp every leper, and every one that hath an issue, and whosoever is defiled by the dead:

3 Both male and female shall ye put out, without the camp shall ye put them; that they defile not their camps, in the midst whereof I dwell.

4 And the children of Israel did so, and put them out without the camp: as the Lord spake unto Moses, so did the children of Israel.¹

5 ¶ And the Lord spake unto Moses, saying, 6 Speak unto the children of Israel, When a man or woman shall commit any sin² that

eternal salvation: it is therefore necessary that we should give the strictest attention to the directions of Scripture. Distressful is the paucity of God's faithful servants; yet are they in his hand, and he proportions their number and ability to their work. But let me especially rejoice, that the whole care of the churches, and of all men, is upon our redeemer: not Levites, in the power of their might, but the almighty Jesus bears and carries us and all our concerns: not the prudent sons of Aaron, but the only wise Son of God rears and dissolves particular churches on earth; rears and dissolves the particular frames of our spirit; dissolves our bodies in death, and again rears them up in the resurrection. He hath destroyed the veil and face

of the covering cast over all people; that it is not now death, but life, for us sinful men to behold, and even enter by faith into the holiest of all. Let us therefore, whether ministers or private Christians, draw near with boldness, and behold, as in a glass, the glory of the Lord, that we may be changed into the same image, from glory to glory, as by the Spirit of the Lord.

CHAPTER V. REFLECTIONS. — In these figures I discern that the church of God on earth ought carefully to be purged from scandalous persons and crimes; and that polluted and dishonest sinners shall be excluded from the celestial mansions. How necessary then to put away all filthiness of the flesh and

spirit; and to avoid even the most distant approaches towards dishonesty, particularly with respect to Jesus Christ and his ministers! For those who preach the gospel must live by the gospel. Yea, let me avoid everything which may beget dishonourable suspicions; and, on the contrary, beware of indulging them without sufficient ground. But innocence is the surest comfort and support under the most malignant accusations. How dreadful it is when God's curse is the seasoner of sensual pleasures! Vain is every attempt to conceal our transgressions; for, though waters of jealousy are no more, the eye of God can see, and the voice of conscience will speak out. Yea, often God most strangely brings to light the hidden things of



ROAD TO HELIOPOLIS—NEAR THE SITE OF THE UNIVERSITY WHERE MOSES WAS EDUCATED. [Numbers, v.]—This is a scene on the road from Cairo to Heliopolis, and is fittingly placed in connection with the name of Moses. For it is generally agreed that Moses was educated at Heliopolis. In that ancient City of the Sun there once stood the most renowned university of the ancient world. And it was in this celebrated school that Moses was trained in all the wisdom of the Egyptians. There is a fanciful tradition told to tourists,

who are supposed to believe everything, that Abraham was professor of astronomy in this university, and taught the Egyptians what he had learned of the stars in Chaldea. The road from Cairo to Heliopolis is about six miles in length, and the view we get of it in the above picture shows us some acacia trees on either side with a couple of camels and their attendants. The view is characteristic, and one is liable to meet such a company of peasants any hour of the day.

men commit, to do a trespass against the LORD, and that person be guilty;³

7 Then they shall confess their sin which they have done: and he shall recompense his trespass with the principal thereof, and add unto it the fifth *part* thereof, and give it unto him against whom he hath trespassed.

8 But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the LORD, *even* to the priest; besides ^athe ram of the atonement, whereby an atonement shall be made for him.

9 ¶ And every ^aoffering⁴ of all the holy things of the children of Israel, which they bring unto the priest, shall be his.

10 And every man's hallowed thing shall be his: whatsoever any man giveth the priest, it shall be his.

11 ¶ And the LORD spake unto Moses, saying,

12 Speak unto the children of Israel, and say unto them, If any man's wife ^ago aside, and commit a trespass against him,

13 And a man ^alie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and *there be* no witness against her, neither she be taken *with the manner*;

14 And the ^aspirit of jealousy come upon him, and he be jealous of his wife, and she be defiled; or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled:

15 Then shall the man bring his wife unto the priest, and he shall bring her ^aoffering for her, the tenth *part* of an ephah of barley-meal: he shall pour no oil upon it, nor put frankincense thereon; for it *is* an offering of jealousy, an offering of memorial, bringing iniquity to remembrance.

16 And the priest shall bring her near, and set^a her before the LORD.⁵

17 And the priest shall take ^aholy water⁶ in an earthen vessel; and of the ^mdust that is in the floor of the tabernacle the priest shall take, and put it into the water.

18 And the priest shall set the woman before the LORD, and ^auncover the woman's head, and put the offering of memorial in her hands, which *is* the jealousy-offering: and the priest shall have in his hand ^athe bitter water that causeth the curse.⁷

19 And the priest shall ^acharge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness *with another* instead of thy husband,⁸ be thou free from this bitter water that causeth the curse:

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³ This is the law of 'secret faults,' Ps. 19. 13, whether against God or man, and known only to God and the guilty conscience. It requires (1) A complete confession of the trespass to the injured party. (2) Full restitution, as matter of strict justice. (3) Twenty per cent. as interest or fine payable to the person injured. (4) In case of the death of the injured party, compensation to his next of kin. (5) If there be no known heir, the principal, interest, and fine go to the priest. (6) A ram of atonement, operating both as an additional fine, an additional punishment and check to avarice, and as a sacrificial acknowledgment that 'without shedding of blood there is no remission of sin,' He. 9. 22.—C.

d Le. 6. 7, 8.

^e ch. 18. 2. De. 18. 3. Le. 10. 13. xxvii. 16, 18. 26; 7. 32. Ecze. 44. 30. Ps. 110. 3, 28. 1 Co. 9. 7-14.

4 Or, *heave-offering*.

^f Pr. 2. 16, 17, 10-27. Ho. 4. 13.

^g Le. 15. 18. Pr. 7. 18. 19; 30. 20, with Le. 20. 10.

^h Is. 19. 14. Pr. 34. Ca. 8. 6.

ⁱ Le. 5. 11. Is. 53. 2. Ro. 5. 8; 2. 2 Co. 5. 21. Ecze. 12. 10. Her offering, like the sin she was suspected of, had nothing agreeable; nay, almost everything in the process represented the baseness of that sin.

^j Le. 1. 3. Je. 17. 10; 16. 10. He. 13. 4. Ro. 6. 21.

5 Shall bring it (the offering) near: for the woman is set before the LORD again, according to ver. 18.—C.

^k Ex. 30. 18. ch. 19. 9.

6 Water from the laver, which, being set apart from common use to the service of God, is, according to Scripture use, called *holy*. This is the most ancient account of the trial by ordeal which obtained so generally among various nations, and it was calculated to fortify the minds of the Israelitish women in the hour of temptation, and to render them watchful against all occasions of exciting suspicion in the breasts of their husbands. On the other hand it was calculated to prevent the cruel treatment from husbands which such suspicions might produce, through the hardness of their hearts, when the crime could not be proved, nor the rage of jealousy allayed, and it would also lessen the number of hasty divorces.—L.

^m Job 2. 12. La. 3. 29.

ⁿ Le. 13. 45; 1 Co. 4. 5. He. 4. 12, 13.

o ver. 17, 22, 24.

7 Called 'bitter water,' or 'water of bitterness,' not from its taste, but from its effects upon the bodies of those who were guilty.—P.

^p Jos. 6. 26. 1 Sa. 24. Mat. 26. 63.

8 Or, *being in the power of thy husband*. Heb. *under thy husband*.

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⁹ Je. 29. 22; 25. 18; 24. 9; 42. 18; 44. 12. Ecze. 8. 13. Is. 55. 15; Pr. 20. 7. ¹⁰ He. 13. 4. Ju. 1. 7. Je. 2. 27, 19. ¹¹ Heb. *fall*. ¹² De. 27. 15-26. Is. 65. 15. Ps. 7. 43; 1 Jo. 3. 1-40. 1 Co. 16. 22.

1 Amen, though generally interpreted 'so be it,' simply signifies 'truth,' in which sense it is used by Jesus in the *New Testament*, where it is translated 'verily.'—C.

2 Or, *a piece of paper*.

³ Ex. 20. 24. Le. 5. 12.

4 What was presented to the LORD as a victim of the Lord was referred to him, ex. 15.

⁵ He. 13. 4; 10. 26-31. 28. 6. 4. 6. Pr. 5. 22. Ps. 2. 1-10. 2 Co. 2. 16. Ecze. 7. 26.

⁶ ver. 21. De. 28. 37. Ps. 89. 11. 1 Jo. 2. 29. 18. 22; 42. 18. Ecze. 8. 13.

⁷ ver. 19. Mi. 7. 7-10. 1 Pe. 1. 7. Ro. 5. 3-5. 2 Co. 4. 17, 18.

⁸ ver. 11-28; ch. 6. 21. Le. 7. 37; 11. 46; 13. 59; 14. 54, 57; 15. 32.

9 This law is founded upon three principles. (1) Confidence in the miraculous interposition of Providence, when appealed to in a manner not invented by the fancy or presumption of man, but distinctly prescribed by God himself. (2) That the accused must be so far convinced that he testifies his belief in the necessity of the appeal to God, ver. 30. (3) The power of conscience in the case of an oath, rightly and solemnly administered: the whole law being merely a special example of God's speedy and terrible judgment against every form of perjury, Ecze. 5. 3, 4. Mal. 3.

5 That no case of an appeal to God is on record, may be accounted for on two grounds. (1) That this appeal could not be made, but in the absence of all other proof: a case that could very seldom occur. (2) Because of the facility of divorce which Moses suffered the Jews to enjoy, 'for the hardness of their hearts,' a facility which once their privilege and their punishment, De. 24. 1. Mat. 19. 8.—C.

⁶ Job 17. 8, 9; 27. 5, 6. Ps. 3. 6.

⁷ Le. 5. 17; 17. 18; 19. 8; 26. 47; 19. 18; 23. 14. 34; 9. 13. Ecze. 23. 49; 18. 4. 20. Ro. 2. 8, 9. Pr. 5. 22; 9. 12.

8 Chap. VI.

^a Ju. 13. 26, 17. 1. Sa. 1. 11, 28. Lu. 1. 15. Ac. 21. 24. Le. 27. 2. La. 4. 7. Am. 2. 11. He. 7. 26. 1 Th. 2. 10. 2 Co. 6. 17.

1 Or, *make themselves Nazarites*.

2 *Nazarite*—a person separated from the world, and dedicated either for life or for a specified time, to the service of God. Those for life were sometimes so dedicated by their parents, as Samson, Ju. 13. 5. Samuel, 1 Sa. 1. 11, and the Baptist, Lu. 1. 15. Samson is expressly called a *Nazarite*; Samuel and John are not so called, but the law of the Nazarite being applied to both in the passages quoted, the conclusion that they were *Nazarites* seems unavoidable.—C.

³ Ju. 13. 14. Le. 10. 7. Lu. 7. 33; 21. 34. Is. 53. 3. 4. 1 Pe. 2. 11. 1 Th. 5. 22.

20 But if thou hast gone aside to *another* instead of thy husband, and if thou be defiled, and some man have lain with thee besides thine husband;

21 Then the priest shall charge the woman with an oath of cursing; and the priest shall say unto the woman, The LORD make thee a ^acurse and an oath among thy people, when the LORD doth ^a'make thy thigh to rot,'⁹ and thy belly to swell:

22 And this water that causeth the curse shall go into thy bowels, to make *thy* belly to swell, and *thy* thigh to rot. And the woman shall say, 'Amen, amen.'

23 And the priest shall write these curses in a book,² and he shall blot *them* out with the bitter water:

24 And he shall cause the woman to drink the bitter water that causeth the curse; and the water that causeth the curse shall enter into her, and *become* bitter.

25 Then the priest shall take the jealousy-offering out of the woman's hand, and shall ^a'wave the offering before the LORD, and offer it upon the altar.

26 And the priest shall take an handful of the offering, *even* the ^a'memorial thereof, and burn it upon the altar, and afterward shall cause the woman to drink the water.

27 And when he hath made her to drink the water, then it shall come to pass, *that* if she be defiled, and have done trespass against her husband, ^a'that the water that causeth the curse shall enter into her, and *become* bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be ^a'a curse among her people.

28 And if the woman be not defiled, but be clean, ^a'then she shall be free, and shall conceive seed.

29 This^a is the law of jealousies, when a wife goeth aside to *another* instead of her husband, and is defiled;³

30 Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the LORD, and the priest shall execute upon her all this law.

31 Then shall the man be ^a'guiltless from iniquity, and this woman shall ^a'bear her iniquity.

CHAPTER VI.

1 The law of the Nazarite. 22 The form of blessing the people.

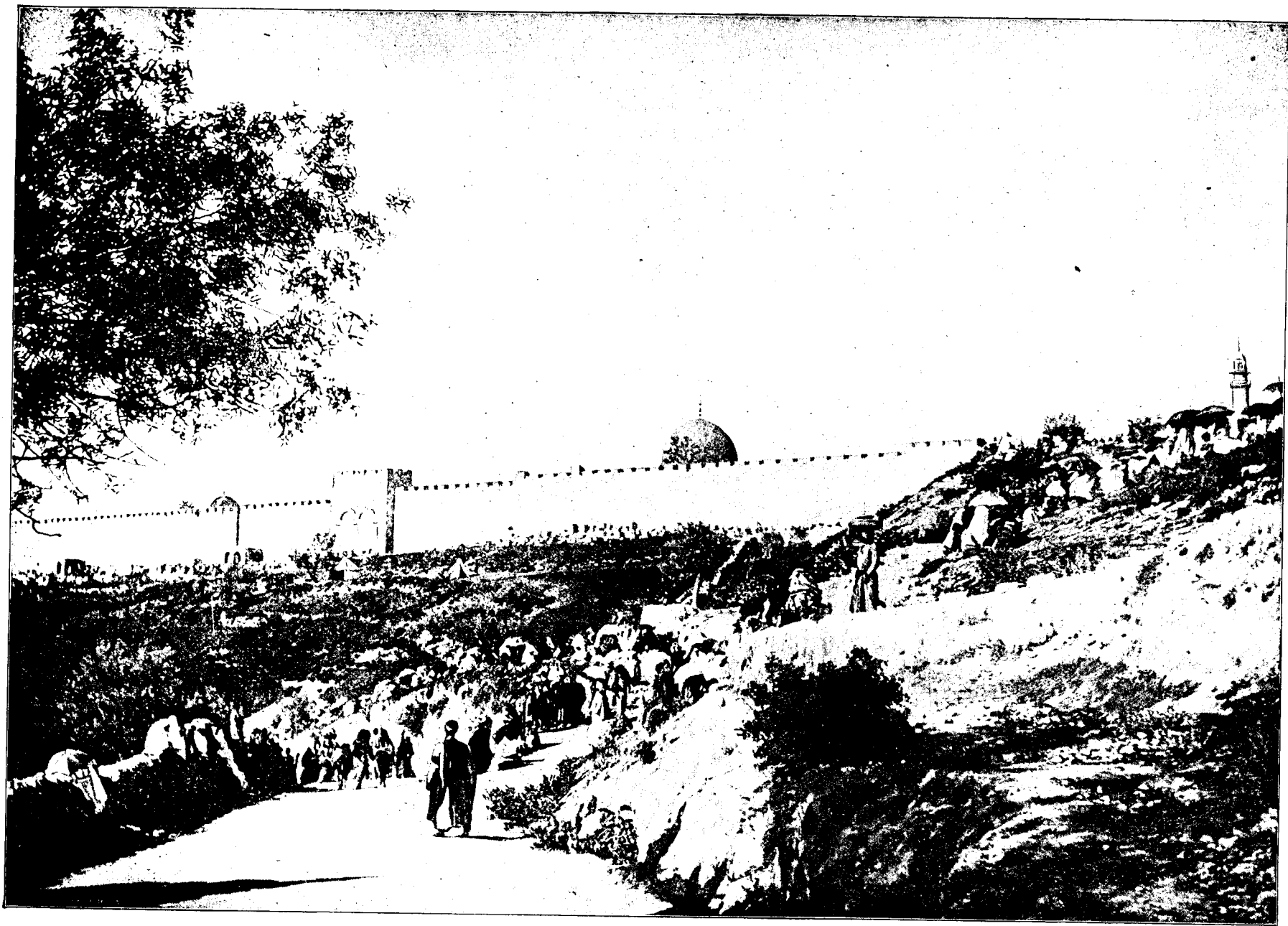
AND the LORD spake unto Moses, saying, 2 Speak unto the children of Israel, and say unto them, When ^a'either man or woman shall separate¹ themselves to vow a vow of a Nazarite,² to separate *themselves* unto the LORD;

3 He shall ^a'separate *himself* from wine and

darkness; and however they may escape present censure or punishment, whoremongers and adulterers God will judge, and dreadfully punish! Let me therefore

abstain from fleshly lusts, which war against the soul: and if I am unjustly accused, let me commit my cause to God, who judgeth righteously, that he may bring

me to the light, and cause me to behold his righteousness. Meanwhile let me, with the utmost accuracy, examine how far I am chargeable with spiritual whor-



PILGRIMS FROM THE TOMB OF MOSES—SEEN JUST OUTSIDE THE WALLS OF JERUSALEM. [NUMBERS, vi.]—In the fifth and sixth verses of the thirty-fourth chapter of Joshua, it is said that "Moses died in the land of Moab, and was buried in a valley in the land of Moab over against Bethpeor, but no man knoweth of his sepulcher unto this day." Notwithstanding the plain teachings of Scripture on the subject the Mohammedans pretend to know where the grave of Moses is. They claim that it is to the south of the road between Jerusalem and Jericho. So, as we were leaving

Jerusalem for Jericho, on the 25th day of April, 1894, just outside the walls of the Holy City we met a large number of pilgrims coming in from the so-called tomb of Moses. Upon this occasion the pilgrims appeared to be in a bad humor. They were firing pistols, and talking in a loud tone of voice as though they might be ready for mischief. Our dragoman told us that they were always especially fanatical and irritable on their return from these pilgrimages to the graves of their saints.

strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

4 All the days of his separation³ shall he eat nothing that is made of the vine-tree,⁴ from the kernels even to the husk.

5 All the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled, in the which he separateth himself unto the LORD, he shall be holy, and shall let the locks of the hair of his head grow.

6 All the days that he separateth himself unto the LORD he shall come at no dead body.

7 He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die; because the consecration⁵ of his God is upon his head.

8 All the days of his separation he is holy unto the LORD.⁷

9 And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it.

10 And on the eighth day he shall bring two turtles, or two young pigeons, to the priest, to the door of the tabernacle of the congregation:

11 And the priest shall offer the one for a sin-offering, and the other for a burnt-offering, and make an atonement for him, for that he sinned by the dead, and shall hallow his head that same day.

12 And he shall consecrate unto the LORD the days of his separation, and shall bring a lamb of the first year for a trespass-offering: but the days that were before shall be lost, because his separation was defiled.

13 ¶ And this is the law of the Nazarite: When the days of his separation are fulfilled, he shall be brought unto the door of the tabernacle of the congregation:

14 And he shall offer his offering unto the LORD, one he-lamb of the first year without blemish for a burnt-offering, and one ewe-lamb of the first year without blemish for a sin-offering, and one ram without blemish for peace-offerings,

15 And a basket of unleavened bread, cakes

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3 Or, Nazarite-ship.

4 Heb. vine of the wine.

c Lu. 13. 51, 52. 17. 1. Sa. 1. 11. Thus his hair was a perpetual token of his consecration to God.

d Le. 21. 10, 11, 12, 28. ch. 19. 11. 1 Pe. 2. 22. He. 7. 26. Ep. 5. 7, 11. Re. 18. 4. 1 Co. 5. 11, 13. 2 Co. 12. 17. 1 Ti. 2. 5. This taught him to moderate his affection to, and sorrow for, the loss of relations; and that God required the most exact spiritual purity.

5 Heb. separation.

6 Dedicated to his most special service.

7 The law of the Nazarite during his vow, included five things. (1) Abstinence from all excitement in drink or food, the two means of living, ver. 3, 4. (2) From all cutting of the hair, ver. 5, in which was life without feeling, weakness made strength, Ju. 16. 17. 2 Co. 12. 9. (3) In separation from the dead, ver. 6-9, even where kindred was nearest. (4) Sacrifice, even for the most unexpected and involuntary breach of vow, ver. 9. (5) The loss of past time, and its necessary commencement, in case of any infringement of the vow, ver. 12. (6) Sacrifice after his vow has been legally fulfilled. In every point of this law, the necessity of holiness, and the utter unprofitableness of our best services, is plainly and explicitly set forth, Lu. 17. 10. The whole law is a beautiful and expressive type of Christ, who was "separate from sinners" — who really paid his vow, He. 10. 5-7, and offered himself the sacrifice that perfects for ever them that are sanctified, He. 10. 10.—C.

9 Ac. 21. 23. Phi. 3. 8.

f Le. 6. 6, 14, 24.

A Ga. 3. 10. Eze. 18. 24. 2 Jn. 8. with Mat. 3. 15. Jn. 8. 29. Mat. 24. 13, 16, 17. 9. Pr. 4. 18.

i Ac. 21. 26.

A Le. 1. 10-13: 4. 27-35; 8. 2, 22, 23, 41, 10. ch. 15. 3-11. He. 10. 10, 12, 14, 15. 12. 2 Co. 5. 21. Ep. 2. 13-15; 3. 6, 7. Jn. 6. 53.

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8 This, as Patrick remarks, seems to relate to the burnt-offering before mentioned, ver. 14, which were to have their proper meat-offering and drink-offering: besides the basket of unleavened bread, with the cakes and the wafers. See Le. 12. Nu. 15. 2, 3, &c., where these accessory offerings are made to accompany the burnt and peace offerings.—J.

i Ac. 21. 24. Jn. 17. 4. 5: 19. 30. 2 Ti. 4. 7, 8.

m He. 2. 10, 28. Lu. 17. 10. Ep. 1. 6, 7.

n Ex. 29. 24-27. Le. 7. 30-34.

o Ps. 16. 10, 11. Re. 14. 13. 15. 35. 10.

p Eze. 2. 69. 1 Pe. 4. 11. Ga. 6. 6. He. 13. 16.

9 Besides the product of his industry during the time of his separation from the world, and dedication to God.—C.

q 1 Ch. 23. 13. Le. 9. 22, 23. Lu. 24. 50. Ac. 3. 21. Mat. 5. 12.

1 For the primary meaning and meaning, see note on Ge. 28. Ver. 24-26, when compared with 2 Co. 13. 14, clearly imply the doctrine of the Trinity, and exhibit Father, Son, and Holy Spirit, each bestowing his appropriate blessing in the economy of redemption.—C.

r 2 Co. 13. 14. Ps. 121. 7. 1 Ch. 29. 18. Jn. 17. 11, 15.

s Da. 1. 17. Ps. 80. 3, 7. 19. 44. 3. Pr. 16. 15. Jn. 1. 17. Ep. 2. 7, 8.

t Ps. 4. 6. Ep. 2. 14, 15. Ro. 5. 1.

2 This was apparently the formal "blessing" or "benediction" which the priests were to use on all solemn occasions when the people met in public assembly. It is comprehensive and most cheering. It consists of three distinct parts. The first part embodies simple preservation. The second progresses to favour, and favour specially developed in grace or pardon. The third part advances still farther to love—love evidenced in the beaming countenance, and love realized in the peace which the God of love implants in the soul. Preservation is the peculiar work of God the Father; pardon, of God the Son; and peace, of God the Holy Ghost.—P.

u Je. 14. 9. Da. 9. 18. 19. Ps. 115. 13.

CHAP. VII.

a Ex. xl. Le. viii. ix.

of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat-offering,⁸ and their drink-offerings.

16 And the priest shall bring them before the LORD, and shall offer his sin-offering, and his burnt-offering.

17 And he shall offer the ram for a sacrifice of peace-offerings unto the LORD, with the basket of unleavened bread: the priest shall offer also his meat-offering, and his drink-offering.

18 And the Nazarite shall shave the head of his separation at the door of the tabernacle of the congregation; and shall take the hair of the head of his separation, and put it in the fire which is under the sacrifice of the peace-offerings.

19 And the priest shall take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put them upon the hands of the Nazarite, after the hair of his separation is shaven.

20 And the priest shall wave them for a wave-offering before the LORD: this is holy for the priest, with the wave-breast and heaven-shoulder: and after that the Nazarite may drink wine.

21 This is the law of the Nazarite who hath vowed, and of his offering unto the LORD for his separation, besides that that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation.

22 ¶ And the LORD spake unto Moses, saying,

23 Speak unto Aaron, and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them,

24 The LORD bless thee, and keep thee:

25 The LORD make his face shine upon thee, and be gracious unto thee:

26 The LORD lift up his countenance upon thee, and give thee peace.²

27 And they shall put my name upon the children of Israel; and I will bless them.

CHAPTER VII.

1 The offering of the princes at the dedication of the tabernacle. 10 Their several offerings at the dedication of the altar. 89 God speaketh to Moses from the mercy-seat.

AND it came to pass, on the day that Moses had fully set up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar, and all the vessels

dom or apostasy; and particularly observe whether the cross of Christ, and the afflictions of the gospel, are to me a savour of death unto death, or of life unto life.

CHAPTER VI. REFLECTIONS.—In these Nazarites let me behold the blessed Jesus solemnly separated by himself and his Father to the service of God in our redemption:—Jesus, never defiled with carnal comforts or pleasures, nor intoxicated with sinful lusts or worldly cares, nor polluted by his connection with sinners naturally dead in trespasses and sins:—Jesus, who, for Nazarine hair, hath the most noted graces and good works; yea, hath his people growing up into him as their head:—Jesus, never failing, but

persevering in his work, and finishing it in his all-comprehensive offering of himself for us; and, in his resurrection, laying aside every token of continued subjection to a just God or broken law. In these Nazarites let ministers also, let saints, separated to the service of God, learn to deny themselves, mortify the deeds of the body, renounce this world and the pleasures of sin or sense, and behave as solemnly consecrated to God alone. Let every breach of their vows, through fellowship with dead and unfruitful works of darkness, occasion repeated application to Jesus' purifying blood, and to more diligence in duty. And, after finishing their course, let them thank God for his gracious assistance, account themselves unpro-

fitable servants, and trust only to Jesus' all-sufficient sacrifice of himself as the ground of their hope and joy.—In this priestly benediction of the Hebrews let me behold Jesus, appointed of God to bless sinful men; yea, becoming blessings to them;—and God discovering his grace, by rendering his ordinances, apparently simple in themselves, gracious for blessing us with all spiritual blessings in Christ. Let me therefore look only to God for what blessings I need; and by faith hold communion with Father, Son, and Holy Ghost, in order to the enjoyment of them.

CHAPTER VII. REFLECTIONS.—Necessary observances in religion must always be preferred to

thereof, and had anointed them, and sanctified them,

2 That the ^bprinces of Israel, heads of the house of their fathers, (who *were* the princes of the tribes, and were¹ over them that were numbered,) ^coffered.²

3 And they brought their offering before the LORD, six covered waggons, and twelve oxen; a waggon for two of the princes, and for each one an ox: and they brought them before the tabernacle.

4 ¶ And the LORD spake unto Moses, saying,

5 Take^a it of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service.

6 And Moses took the waggons and the oxen, and gave them unto the Levites.

7 Two^e waggons and four oxen he gave unto the sons of Gershon, according to their service:³

8 And ^ffour waggons and eight oxen he gave unto the sons of Merari, according unto their service,⁴ under the hand of Ithamar, the son of Aaron the priest.

9 But unto the sons of Kohath he gave none; because the ^gservice of the sanctuary belonging unto them *was*, that they should bear upon their shoulders.⁵

10 ¶ And the princes offered for ^hdedicating of the altar, in the day that it was anointed, even the princes offered their offering before the altar.

11 And the LORD said unto Moses, They shall offer their offering, ⁱeach prince on his day,⁶ for the dedicating of the altar.

12 ¶ And ^khe that offered his offering the first day was Nahshon the son of Amminadab, of the tribe of Judah:

13 And his offering *was* ^lone silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them *were* full^m of fine flour mingled with oil, for a meat-offering:

14 One spoon of ten *shekels* of gold, ⁿfull of incense:^o

15 One^p young bullock, one ram, one lamb of the first year, for a burnt-offering:

16 One kid of the goats for a sin-offering:

17 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Nahshon the son of Amminadab.

18 ¶ On the second day Nethaneel the son of Zuar, prince of Issachar, *did offer*.^q

19 He offered *for* his offering one silver charger, the weight whereof *was* an hundred

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^d ch. i. 5-16, ii. 2.
1 Heb. *who stood*.
^e Ex. 35:27. 1 Ch. 29:6-8. Ezr. 1:68, 69.

² The princes set the example of religious devotedness and liberality; yet not for ostentation before the people, but an offering 'before the LORD'.—C.
^f Ex. 25:1-31:35. 40:10. 1s. 52:1-7. 49:1-8. Ep. 4:11-13.
^g ch. 3:25, 26; 4:25, 26.

³ The Gershonites having charge of the tabernacle, curtains, cords, &c., receive but two waggons, sufficient for service, not for luxury.—C.
⁴ ch. 3:36, 37; 4:31, 32.

⁵ The Merarites had charge of the pillars, boards, and other weightier parts of the tabernacle, and they receive the assistance of four waggons. Providence and grace are hereby exemplified: Providence raising up fitting agents for 'troublesome times'; and grace promising and fulfilling—as thy days, so shall thy strength be. De. 33:25.—C.
⁶ 2 Sa. 6:6, 13. 1 Ch. 15:3-13.

⁷ The Kohathites get neither waggon nor ox, their service being to 'bear upon their shoulders'. A wise arrangement. For articles such as the *cherubim* of the ark, and the golden candlestick, could not have escaped injury by waggon or carriage. The emblem of those services of religion which require, in their management, peculiar 'gentleness and meekness.' 2 Co. 10:1. Ga. 6:1. 2 Ti. 2:25. Tit. 2:2. Duties which circumstances peculiarly lay upon individuals, and which never can be done by proxy.—C.
⁸ ch. 7:5, 9. Ezr. 6:16, 17. Ne. 12:27, 43. De. 20:5. 1 Jo. 10:22.

⁹ 1 Co. 14:33, 40. Col. 2:5.
¹⁰ Ge. 49:8, 20. ch. 2:3; 10:14. Mat. 1:4. Ru. 4:20.

¹¹ Ki. 7:43, 45. 2 Ki. 25:14, 15. 2 Es. 14, 20. Ex. 25:29; 37:16. The silver charger was in value £14, 16s. 7d.; the silver bowl about £8; and the golden spoon £18, 5s. sterling.

m Le. ii.
n Ex. 30:7, 8, 34-38; 35:8.

^o Charger, bowl, spoon—platters, sprinkling basins, incense pots, according to Boothroyd. Of their shape and use we can tell no more than what is in the text. That the word translated *spoon* should be *incense pot*, is obvious from its use.—C.

^p Le. i. 4:23; iii. ch. xv. xxviii. xxx. Jo. 17:19. He. 2:10. Is. 53:4, 10. 11. Mat. 20:28. Ro. 3:24-26; 5:6-11, 16-21; 8:34; 10:4. 1 Pe. 1:1, 19; 2:24; 3:18. 1 Ti. 2:6. Tit. 2:14.

^q For the honour of each prince, God thus particularly marks their obligations.

^r This made the dedication a very long solemnity, which continued twelve days. When these days began it is not easy to determine, but the

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computation of Fortunatus Scacchus seems very reasonable. He supposes that the tabernacle being erected on the first day of the first month of the second year after they came out of Egypt, seven days were spent in the consecration of it, and of the altar, &c. On the eighth day Moses began to consecrate Aaron and his sons, which lasted seven days longer. Then the fifteenth day of that month was the first day of unleavened bread, which God commanded (as we read in chap. ix.) to be observed in the first month, and lasted for the two and twentieth. The rest of the month, we may well suppose, was spent in giving, receiving, and delivering the laws mentioned in the book of Leviticus. After this, on the first day of the second month, he began to which God commanded in the beginning of this book, which may be supposed to have lasted three days. Then on the fourth the Levites were numbered. On the next day, we may suppose, they were offered to God, and given unto the priests; and on the sixth day they were expiated, as we read in the next chapter. On the seventh day their several charges were distributed among them (of which we read in ch. iv.) After which the prince Nethaneel began to offer upon the eighth day of the second month, for the dedication of the altar, which lasted till the nineteenth day inclusively; and on the twentieth day of this month they moved, as we read in ch. 10:11, 12, from Sinai to the wilderness of Paran.—Patrik.

^r ch. 6:20. Le. 21:1. Mal. 1:14.
^s Kaph, in Syriac *kaphtho*, a pan or censor, on which the incense was put. Both the metal of which it was made, and that which it contained, show that it was for the use of the golden altar in the sanctuary.—I.

^t From the numerous sacrifices, and from the value of the gifts of gold and of silver offered by each of the princes, it has been conjectured that these were not their own private gifts, but rather the contributions of their several tribes. It is not improbable that others may have aided the princes with their contributions.—I.

^u These sacrifices were much more numerous than the burnt-offering or sin-offering, and for this reason perhaps, that both the princes and people had a share of them, on which they feasted before the Lord.—I.

^v ver. 84. Ezr. 1:9.

^w Ex. 29:14. Ps. 40:6. 2 Co. 5:21.

^x God hereby teaches, and exemplifies the importance of order in religious services, 1 Co. 14:33; an importance, however, entirely to be derived from God's authority and prescription.—C.

and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil, for a meat-offering:

20 One spoon of gold of ten *shekels*, full of incense:

21 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

22 One kid of the goats, for a sin-offering:

23 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Nethaneel the son of Zuar.

24 ¶ On the third day Eliab the son of Helon, prince of the children of Zebulun, *did offer*:

25 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil, for a meat-offering:

26 One golden spoon of ten *shekels*,⁷ full of incense:

27 One young bullock,⁸ one ram, one lamb of the first year, for a burnt-offering:

28 One kid of the goats for a sin-offering:

29 And for a sacrifice of ^apeace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Eliab the son of Helon.

30 ¶ On the fourth day Elizur the son of Shedeur, prince of the children of Reuben, *did offer*:

31 His offering *was* one silver ^bcharger of the weight of an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil, for a meat-offering:

32 One golden spoon of ten *shekels*, full of incense:

33 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

34 One kid of the goats for a ^csin-offering:

35 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year.¹ This *was* the offering of Elizur the son of Shedeur.

36 ¶ On the fifth day Shelumiel the son of Zurishaddai, prince of the children of Simeon, *did offer*:

37 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil, for a meat-offering:

38 One golden spoon of ten *shekels*, full of incense:

what is merely voluntary. But the more honour and wealth persons have, the more exemplary they ought to be in laying out themselves and their substance for

the Lord. Christ's ministers and people never need to be discouraged by the hard service allotted them; for by their often repeated exercises, or remarkable

comfort therein, God can render his ministers expert in their work, or can quickly bring them unexpected assistance in it; and we can scarcely enter on his

39 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

40 One kid of the goats for a sin-offering:

41 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Shelumiel the son of Zurishaddai.

42 ¶ On the sixth day Eliasaph the son of Deuel, prince of the children of Gad, *offered*.²

43 His offering *was* one silver charger of the weight of an hundred and thirty *shekels*, a silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled^u with oil, for a meat-offering:

44 One golden spoon of ten *shekels*, full of incense:

45 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

46 One kid of the goats for a sin-offering:

47 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Eliasaph the son of Deuel.

48 ¶ On the seventh³ day Elishama the son of Ammihud, prince of the children of Ephraim, *offered*:

49 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary,⁴ both of them full of fine flour mingled with oil, for a *meat-offering*:

50 One golden spoon of ten *shekels*, full of incense:

51 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

52 One kid of the goats for a sin-offering:

53 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Elishama the son of Ammihud.

54 ¶ On the eighth day⁵ *offered* Gamaliel, the son of Pedahzur, prince of the children of Manasseh:

55 His offering *was* one silver charger of the weight of an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil, for a meat-offering:

56 One golden spoon of ten *shekels*, full of incense:

57 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

58 One kid of the goats for a sin-offering:

59 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Gamaliel the son of Pedahzur.

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2 As the offerings

proceed from day to

day, it is worthy of

remark that they

never change either

by addition or dimi-

nution or quality.

The prince of the

smallest and poorest

tribe offers as the

prince of the largest

and richest. Had it

been otherwise, "em-

ulations," Ge. 31. 20,

would have been the

immediate result.

And the pride of man

would soon have

mingled in the ser-

vice, where nought

but humility could

approach with accept-

ance, Mat. 18. 4. Ja. 4.

10. C.—It is observ-

able that the offering

of all the princes were

alike, each present-

ing the same amount

of silver and gold,

and an equal number

of sacrifices. This

equality in their offer-

ings may have been

the result either of

agreement among

themselves, or of the

appointment of God,

that there might be

no unholy emulation,

nor any unseemly

boasting in so sacred

a transaction. In

contributing to the

work of God, no mo-

tive can be more un-

becoming than an

ostentatious desire of

being thought super-

ior to our brethren.

We may also observe

that Moses, acting

under the inspiration

of God's Spirit,

thought fit to set

down distinctly, and

at length, the offer-

ings of the princes

of every tribe (as

he does here and

throughout the chap-

ter), though they were

the very same, with-

out any difference;

that an honourable

mention being made

of every one apart,

none might think

himself neglected.

But how con-

soling is it to reflect

that, in God's estima-

tion, the widow's

mite is as valuable

as the rich man's offer-

ing.—*L.*

3 Heb. on the days

of the seventh day,

ver. 28. The Hebrew

form of expression

here, and in ver. 28,

has something curi-

ous in it. It may be

literally rendered, *on*

the day the first and

tenth day, and in

the day two and

tenth day. But this

is the idiom of the

language; and, to an

original Hebrew, our

almost anomalous

words *eleventh* and*twelfth*, by which we

translate the origi-

nal, would appear

as strange as his,

literally translated,

would appear to us.

—*Dr. A. Clarke.*

9 It is instructive

to observe the so-

lemn fact so fre-

quently recurring,

that, with all his of-

ferings, each brought

an offering for sin.—*L.*

11 It appears by the

metal that these

chargers and bowls

were of, that they

were for the use of

the altar of burnt-

offerings, in the out-

ward court; for all

the vessels of the

sanctuary were of

gold. And I take the

chargers to have been

offered, as the Hebrew

word signifies, the

flesh of the sacrifi-

ces when the priests

feasted upon it.—*Scott.*

was the day of dedi-

cating the first of the

young of animals, Ex.

22. 30. The *eleventh*

was the day for

cleansing the leper,

Le. 14. 10. The *twelfth*

was the day of most

solemn assembly and

peculiar observance,

Le. 23. 36, 39; and is

called the *great day*

of the feast, Ju. 7. 27.

Yet, on this very day,

when so many asso-

ciations combined

to honour it, Satan

prevails upon pride

to render it dismal

and disastrous.—*C.*

6 From the narra-

tive contained in this

chapter Scott re-

marks, "that they

whom Providence

distinguishes as

princes, nobles, or

wealthy persons,

should take the lead

and set the example

in every good work

—with liberal hearts

devising liberal

things. But a liberal

heart should be

under the direction

of prudence and

discretion; and the

circumstances of

the times, the state

of the church and

its ministers, and the

necessities of those

around them, should

be considered, that

nothing be wasted in

useless expense or

vain projects.—*L.*

7 From the exam-

ple of these chiefs of

Israel, princes and

great men, as Con-

radus Pellicanus re-

marks, should learn

to be devoutly re-

ligious, and to pos-

sess the fear and

reverence of the

Lord God in their

breasts; to be strong

in faith; far from

covetousness; unan-

imous in their endea-

vours to do honour

to God; to give a

true example of

faith and good works

to others; to seek

the profit of their

subjects; assist the

servants of God; and

their helping hand to

the proficiency of

true piety; provide

the ministers of the

church with all things

necessary, that reli-

gion be not neglected

and contemned;

their poverty; for the

sake of God whom

they serve; to do

them honour by word

and deed, and follow

their godly admoni-

tions.—*L.*

8 Heb. on the days

of the eleventh day,

ver. 28. The Hebrew

form of expression

here, and in ver. 28,

has something curi-

ous in it. It may be

literally rendered, *on*

the day the first and

tenth day, and in

the day two and

tenth day. But this

is the idiom of the

language; and, to an

original Hebrew, our

almost anomalous

words *eleventh* and*twelfth*, by which we

translate the origi-

nal, would appear

as strange as his,

literally translated,

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—*Dr. A. Clarke.*

9 It is instructive

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sanctuary were of

gold. And I take the

chargers to have been

offered, as the Hebrew

word signifies, the

flesh of the sacrifi-

ces when the priests

feasted upon it.—*Scott.*

60 ¶ On the ninth day Abidan the son of Gideoni, prince of the children of Benjamin, *offered*.⁶

61 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil, for a meat-offering.

62 One golden spoon of ten *shekels*, full of incense:

63 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

64 One kid of the goats for a sin-offering:

65 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Abidan the son of Gideoni.

66 ¶ On the tenth day Ahiezer the son of Ammishaddai, prince⁷ of the children of Dan, *offered*:

67 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil, for a meat-offering:

68 One golden spoon of ten *shekels*, full of incense:

69 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

70 One kid of the goats for a sin-offering:

71 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Ahiezer the son of Ammishaddai.

72 ¶ On the eleventh day⁸ Pagiel the son of Ocran, prince of the children of Asher, *offered*:

73 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil, for a meat-offering:

74 One golden spoon of ten *shekels*, full of incense:

75 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

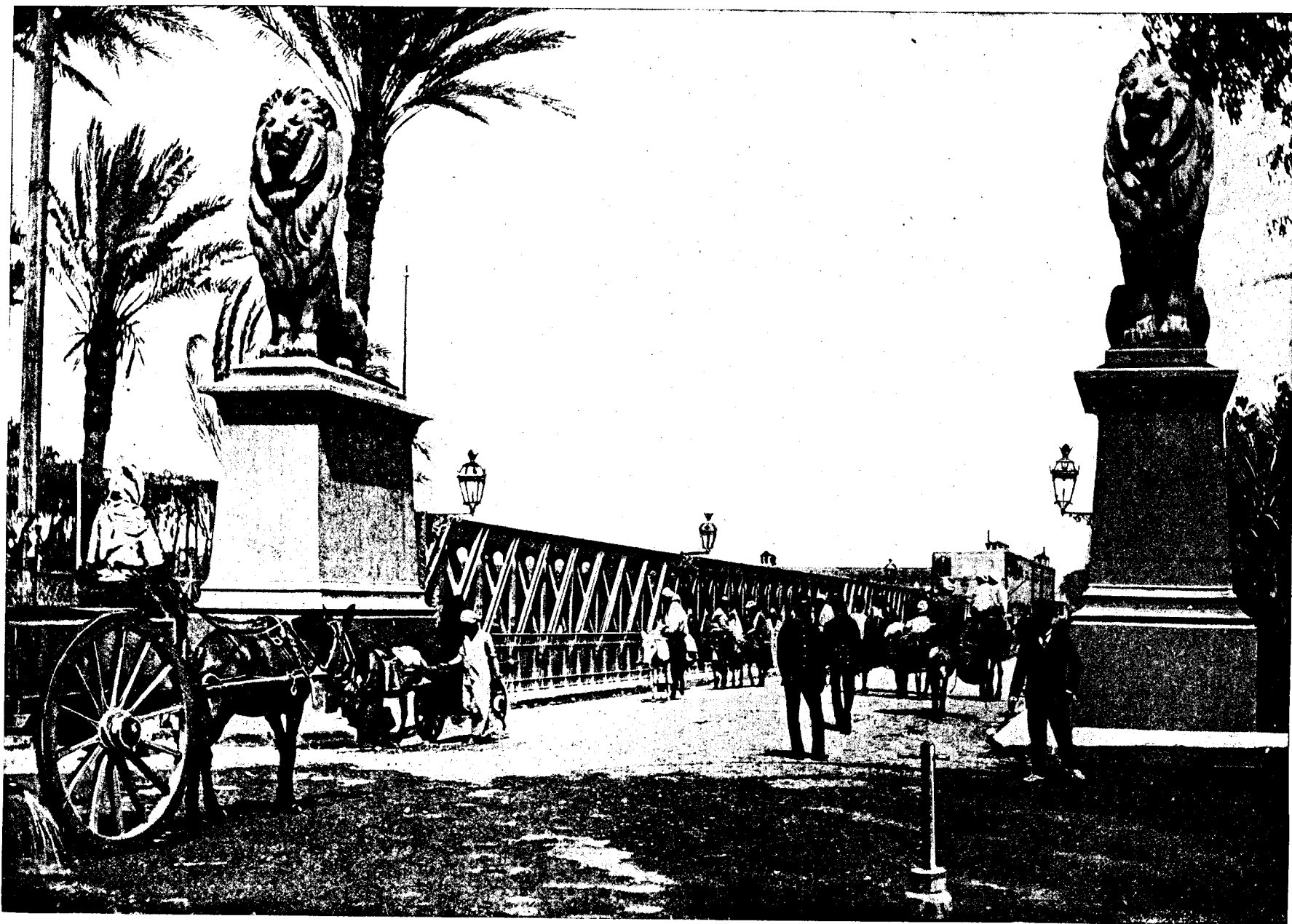
76 One kid of the goats for a sin-offering:⁹

77 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Pagiel the son of Ocran.

78 ¶ On the twelfth day Ahira the son of Enan, prince of the children of Naphtali, *offered*:

79 His offering *was* one silver charger,¹ the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after

service without receiving hints of changes and removals death not excepted. Liberal hearts devise liberal things, and are never weary of giving to the Lord.



APPROACH TO THE NILE BRIDGE. [NUMBERS, viii: 1.]—No view, perhaps, could be in greater contrast from the Egypt of Moses' time than the one given above of the approach to the Nile Bridge. Up to 1863, passage of the Nile was made by small ferry boats. Now we have a bridge of iron 1260 feet long, with stone buttresses. A pair of British lions sitting at the entrance of the bridge bespeak the fact that Egypt has

passed under the influence of modern times and modern ideas. Across this bridge tourists now always pass to the pyramids. It perpetually presents a scene of life and color. There are donkeys and camels and carts and carriages going and coming throughout the day. Most tourists who visit the pyramids now go from Cairo in carriages, though occasionally a traveler prefers the old time method of traveling on a donkey.

the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:

80 One golden spoon of ten *shekels*, full of incense:

81 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

82 One kid of the goats for a sin-offering:

83 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Ahira the son of Enan.

84 This was the *dedication* of the altar (in the day when it was anointed)² by the princes of Israel: twelve chargers of silver, twelve silver bowls, twelve spoons of gold;

85 Each charger of silver *weighing* an hundred and thirty *shekels*, each bowl seventy: all the silver vessels *weighed* two thousand and four hundred *shekels*, after the shekel of the sanctuary.³

86 The golden spoons were twelve, full of incense, *weighing* ten *shekels* apiece, after the shekel of the sanctuary: all the gold of the spoons was an hundred and twenty *shekels*.⁴

87 All the oxen for the burnt-offering were twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat-offering; and the kids of the goats for sin-offering twelve:

88 And all the oxen, for the sacrifice of the peace-offerings, were twenty and four bullocks, the rams sixty, the he-goats sixty, the lambs of the first year sixty.⁵ This was the dedication of the altar, after that it was anointed.

89 ¶ And when Moses was gone into the tabernacle of the congregation to speak with Him,⁶ then he heard the voice of one speaking unto him from off the *mercy-seat* that was upon the ark of testimony, from between the two cherubims: and he⁷ spake unto Him.⁸

CHAPTER VIII.

¹ How the lamps are to be lighted. ⁵ The consecration of the Levites.
²³ The age and time of their service.

AND the LORD spake unto Moses, saying,
2 Speak unto Aaron, and say unto him, When thou *lightest* the lamps, the seven lamps shall give light over against the candlestick.¹

3 And Aaron did so: he lighted the lamps thereof over against the candlestick; as the LORD commanded Moses.

4 And^b this work of the candlestick was of beaten gold; unto the shaft thereof, unto the flowers thereof, was beaten work: *according*

A.M. 2514. B.C. 1490.

x 1 Ch. 29. 6-8. Ezr.

26.69. Ne. 7. 70-72. Is.

60.6-10. Re. 21. 24.

2 The words 'in

the day when it was

anointed' are a *par-*

enthesis, referring to

the *anointing*, by

Moses, recorded in

Le. 8. 10, 11. The *dedica-*

tion was by the

princes, as repre-

sentatives of the people,

acknowledging in

their name their na-

tional covenant with

God. See ver. 88.—C.

3 The whole value

of the silver vessels

was £279, 15s. ster-

ling; and of the

golden spoons about

£199 sterling.—[A

more accurate esti-

mate, based upon a

fuller knowledge of

the Jewish weights,

gives the value of

the silver offerings at

about £380, and the

gold £200, or

about £700 in all.—

P.]

4 The silver

chargers and bowls

weigh 2400 shekels,

which, at 5s. per oz.,

amounts to £388, 15s.

10d.; the twelve

golden spoons, weigh-

ing 120 shekels, and

estimated at £4 per

oz., would make

£200, 14s. 10d.,

without calculating

workmanship, which

might vary according

to the figuring and

finish, from £50 to

£300, or even £300

per cent.—C.

5 The burnt-offer-

ings are by *twelves*,

representing the

triple seeking and

obtaining national

reconciliation with

God, *Le. 1. 7-17*. The

sin-offerings, by

twelves, acknowledg-

ing in name of the

things, the annual

rebellions and guilt.

The *peace-offerings*

are first by *twice*

twelves, which, ac-

cording to the rule

of duplication, *Ge.*

41. 32, represents a

thing firmly establish-

ed, and speedily to

be accomplished.

Then they are by

twelves, which is

four twelves. Now

this *peculiarity* is not

without its signifi-

cation. For *five* is the

average representa-

tion of a family (see

note on *Ex. 13. 18*), and

the *twelves* by which

the *twelves* are mul-

tiplied represent the

families of which

the *tribes* are com-

posed.—C.

6 That is, God.

7 *Ex. 15. 22. 1 Ki. 6.*

23. *Le. 1. 1. ch. 1. 1.*

8 Moses went mere-

ly into the outer

tabernacle or holy

place; the voice of

Jehovah came from

the inner, or most

holy place, within

the veil. This was a

gracious acknow-

ledgment of the ac-

ceptance of the of-

ferings, and of the

immediate presence

of God in the sanc-

tuary.—P.

CHAP. VIII.

a *Ex. 25. 37. 40. 25.*

Le. 24. 2. 3. 1. Sa. 3. 1. Ps.

132. 17. 15. 49. 6. Jn. 1. 9.

8. 12. Lu. 2. 32. The

rest of the candle-

stick was of one

piece; but the lamps

were made by them-

selves, and set on

the tops of the

branches.

1 *Heb. the face for*

over the face of the

candlestick. *Ex. 25.*

37.—C.

b *Ex. 25. 31-39; 37. 17.*

24. Re. 1. 20. 2 Pe. 1. 19.

Phi. 2. 15.

c *Ex. 25. 40; 39. 43.*

Mat. 26. 20. Is. 8. 20. 2

Ti. 1. 13.

A.M. 2514. B.C. 1490.

d *Ex. 10. 10. 15. ch.*

19. 12. 18. 10. 15. 52. 11.

Le. 14. 8. 9. He. 7. 26. 1

Tha. 2. 10. 1. Ti. 4. 12; 6.

11.

2 It will be noted

that priests were

'consecrated' when

set apart for their

work; but Levites,

who had inferior

ties to perform,

were only cleansed;

i.e. their bodies were

sprinkled with *sin-*

n, the whole hair

of their bodies was

shaved off, their

clothes were washed,

and their sacrifices

were offered up for

them.—P.

3 *Heb. let them*

cause a razor to pass

over. *Le. 1. 13; 4. 3. 14. ch.*

15. 9.

4 The whole as-

sembly or congrega-

tion, not of all the

people, but of the

princes or elders, as

in *ch. 35. 12*, where

congregation must

signify the assembly

of the judges, for the

Mosaic law referred

such cases to appoint-

ed judges, *Ex. 18. 25.*

—C.

5 *Le. 1. 4*, to note

that they dedicated

themselves to God, to

serve in their stead, *Pr. 8.*

23. Ro. 1. 1. Ga. 1. 1.

6 *Heb. wave.* [*Heb.*

And. 3. 10.—all—

wave the Levites be-

fore Jehovah, for a

wave-offering of the

children of Israel.]

The waving to and

fro before the altar

denoted a solemn

consecration of the

thing or person to

God. God claimed

all the first-born; but

he graciously con-

sented to accept sub-

stitutes, and thus the

Levites were devoted

to his service in the

room of the first-born

of the people.—P.]

7 *Heb. wave-offer-*

ing. see *Le. 7. 30-34;*

9. 20. ver. 1. 14.

8 *Heb. they may be*

to execute, &c.

9 *Le. 1. 14. Ex. 29. 10.*

&c.

10 This was just the

same act which had

been performed upon

the Levites them-

selves, and seems to

have had the same

signification. The

Levites, though sub-

stituted in the room

of the first-born, yet

not being devoted to

death, any more than

the first-born them-

selves were, these

two sacrifices were

substituted for them

They laid their hands

upon their heads,

that the sins which

Israel had put upon

them might be trans-

ferred to the ani-

mals.—I.

11 *2 ch. 1. 6-9. 12. 39. 41.*

45; 18. 1-5. 4. 15. 35; ver.

11, 14, 19.

12 *Ex. xxix. Le. viii.*

ch. 18. 6; 3. 12. 41. 45; 16.

31. 50. 4. 46. De. 16. 5-7.

ver. 11, 13, 16, 18.

13 *m ch. 3. 23-37; 4. 3-*

32.

14 *ver. 7-13.*

15 *2 ch. 3. 12. 14. 40. 41.*

45; see ver. 13, 14, 19.

16 *Ex. 12. 12. 13. ch.*

13. 14. 23.

17 *q ch. 3. 12. 45; 18. 6;*

children of Israel, to do the service of the children of Israel in the tabernacle¹ of the congregation, and to make an atonement for the children of Israel; that there be 'no plague among the children of Israel when the children of Israel come nigh unto the sanctuary.

20 And Moses and Aaron, and all the congregation of the children of Israel, did to the Levites 'according unto all that the LORD commanded Moses concerning the Levites, so did the children of Israel unto them.

21 And the Levites were 'purified, and they washed their clothes; and Aaron offered them as an offering before the LORD; and Aaron made an atonement for them to cleanse them.

22 And after that went the Levites in 'to do their service in the tabernacle² of the congregation before³ Aaron, and before his sons; as the LORD had commanded Moses concerning the Levites, so did they unto them.

23 ¶ And the LORD spake unto Moses, saying,

24 This is it that *belongeth* unto the Levites: From⁴ twenty and five years⁴ old and upward they shall go in 'to wait upon the service of the tabernacle of the congregation:

25 And from the age of fifty years they shall cease waiting upon the service⁵ thereof, and shall serve no more:

26 But shall minister⁶ with their brethren in the tabernacle of the congregation, to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge.

CHAPTER IX.

¹ The passover is commanded again. ⁹ A second passover allowed for them that were unclean or absent. ¹⁵ The cloud guideth the removers and encampings of the Israelites.

AND the LORD spake unto Moses in the wilderness of Sinai, in the 'first month of the second year after they were come out of the land of Egypt, saying,

2 Let the children of Israel also 'keep the passover at his appointed season.

3 In the fourteenth day of this month at even,¹ ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it.

4 And Moses spake unto the children of Israel, that they should keep the passover.

5 And they 'kept the passover on the fourteenth day of the first month² at even in the wilderness of Sinai; according to all that the LORD commanded Moses, so did the children of Israel.²

churches; and if faithful and diligent while their strength continues, their people ought to support them decently when they become old and infirm, and Jesus Christ will for ever reward them in the heavenly state.

CHAPTER IX. REFLECTIONS. — We need repeated excitements to the most pleasant and solemn services of God; though it is an infinite favour, that, in these deserts of trouble, we may keep the Lord's

solemn feasts. Those who know their value will delight in the observance, and rejoice to see others hungering and thirsting after God's ordinances, even when hindrances are laid in their way. Ministers ought ever to be careful in debarring scandalous sinners from the seals of the covenant; yet, on the contrary, ever cautious and attentive to God's word in determining particular cases. But here let me reflect on the mercy, that though we Gentiles were of old afar off,

and in our uncleanness, God hath brought us nigh by the blood of his Son, and hath provided a second, a gospel passover for us! If then we be unavoidably disappointed of public ordinances, let us take the first opportunity of approaching his house or table. Providential hindrances may disappoint us of the means, but cannot, if our hearts be right, deprive us of the grace thereof; God will amply supply our wants some other way: while such as reject God's ordinances will

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as the cloud abode upon the tabernacle they rested in their tents.

19 And when the cloud tarried long⁹ upon the tabernacle many days, then the children of Israel kept the charge of the LORD, and journeyed not.

20 And so it was, when the cloud was a few days upon the tabernacle; according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed.

21 And so it was, when the cloud abode¹ from even unto the morning, and that the cloud was taken up in the morning, then they journeyed: whether it was by day or by night that the cloud was taken up, they journeyed.

22 Or whether it were two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode² in their tents, and journeyed not: but when it was taken up, they journeyed.²

23 At³ the commandment of the LORD they rested in their tents, and at the commandment of the LORD they journeyed: they kept the charge of the LORD, at the commandment of the LORD by the hand of Moses.

CHAPTER X.

1 The use of the silver trumpets. 11 The Israelites remove from Sinai to Paran. 14, 18, 22, 25 The order of their march. 29 Hobab is entreated by Moses not to leave them. 33 The blessing of Moses at the removing and resting of the ark.

AND the LORD spake unto Moses, saying, 2 Make thee ^atwo trumpets of silver; of a^b whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps.

3 And when they shall blow with them, ^call the assembly¹ shall assemble themselves to thee at the door of the tabernacle of the congregation.

4 And if they blow ^dbut with one trumpet, then the princes, ^ewhich are ^fheads of the thousands of Israel, shall gather themselves unto thee.²

5 When ye blow an alarm,³ then ^gthe camps that lie on the east parts shall go forward.⁴

6 When ye blow an alarm the second time, then the ^hcamps that lie on the south side shall take their journey:⁵ they shall blow an alarm for their journeys.⁶

7 But⁷ when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm.

8 And ⁱthe sons of Aaron, the priests, shall

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9 Heb. prolonged.

1 Heb. was.

2 Ex. 40.35,37.

3 So long as the

pillar of cloud by

day, or fire by night,

remained stationary

over the sanctuary—

whether a single

night, or two days,

or a month, or a

lengthened period (a

year) is in Hebrew

indefinite period—

the people remained

in their tents; but the

moment it rose from

the tabernacle, whether

by day or night, the

people rose and

followed; and they

continued marching

until the cloud again

rested.—P.

7 ch. 1. 54; 8. 20. Ex.

32. 42. 10. 12. 21. 22.

Mat. 28. 20. Pr. 3. 6.

Ps. 32. 8. 48. 14; 73. 24;

107. 7. 143. 10. Is. 55. 4.

69. 10-14. Mat. 10. 24. 1

Co. 1. 1. 1.

CHAP. X.

a More trumpets

were after that

made, 2 Ch. 12. 13.

Joel 2. 15. 16. Ps. 81. 3.

82. 15. 27. 131. 58. 1

Ho. 8. 1. Ro. 10. 15. 18.

b Ex. 28. 18. 31. Ep.

4. 5. Is. 11. 10. Zec. 1. 11.

c Pr. 8. 43. 4. 5. Is. 55.

1-4. Re. 22. 17. Mat. 11.

28. Ge. 49. 10.

d All the assembly

assembling them-

selves to Moses at

the door clearly

evinces that 'assembly

means, not all the

people, but their

representative heads

or princes. The

statement in ver. 4

puts this interpreta-

tion beyond all

doubt.—C.

e Ex. 18. 21. De. 1. 15.

ch. 1. 10.

f The 'princes'

were twelve in num-

ber, one for each

tribe. See ch. 1. 47. 2.

g The word 'trumpet'

in ver. 4. is supplied

by the translators;

and as the word

translated

alarm in ver. 5

means a broken qua-

vering sound, so the

word supplied in the

former verse should

rather be one un-

iform sound, as dis-

tinguished from the

broken character of

the alarm.—Note.

The gospel trumpet

has a special sound

for every rank, and

for every purpose,

whether assembly,

journey, warfare, or

triumph, ver. 4, 5, 9, 10;

but he that blows it

must give no 'uncer-

tain sound.' 1 Co. 14.

8, and must so de-

clare the 'whole

counsel of God,' as to

be pure from the

blood of all men, Ac.

20. 26.—C.

h ch. 2. 3-9; ver. 14-

16.

i The tribes of

Judah, Issachar, and

Zebulun.—P.

j ch. 2. 10-16; ver. 18-

21.

k The tribes of

Reuben, Simeon, and

Gad.—P.

l It is singular that

no mention is here

made of the taber-

nacle, the Levites, or

the remaining two

camps. Probably this

last clause of ver. 6

was meant to em-

brace the whole.—P.

m ver. 3. Ps. 40. 9, 10;

81. 38. 15. Pr. 8. 4; 1. 21;

22. 9. 4. 5. Ro. 10. 15, 18.

n ch. 15. 24. 2 Ch.

13. 12. 1e. 22. Joel 1.

15. Ro. 10. 15. He. 5. 4.

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1 ch. 31. 6. 2 Ch. 13. 12

-15. Jos. 6. 5. De. 32. 1-

3.

2 Ge. 8. 1. Ps. 136. 23.

3 ch. 29. 1. xviii.

xxix. Joel 2. 15. 1 Ch.

15. 24. 2 Ch. 7. 6. 26. 26. 5.

15. 13. Ne. 12. 35. Ezr. 3.

10. De. 16. 5. 14. Ps. 81. 3.

m 2 Ch. 29. 25-28; 5.

12. 13. Ezr. 3. 10.

n Ex. 28. 29; 30. 16.

Le. 23. 24. ch. 5. 15, 18;

16. 40. Jos. 4. 7.

o ch. 1. 19. 1.

7 It appears from

Ex. 19. 1 that the Is-

raelites had been en-

camped at Sinai

about eleven months

and twenty days.—

C.

p ch. 33. 16. 2. 9, 16, 24.

31. Ex. 10. 1. De. 33. 2. 1.

19. They had con-

tinued almost a year

at Sinai.

8 The wilderness

of Paran was of great

extent. It was bound-

ed on the north by

Palestine, on the

east by the valley of

Arabah, on the south

by the mountains of

Sinai, and on the

west by the Medi-

terranean. It might

appear from the

verse that the wilder-

ness of Paran lay

between the moun-

tains of the Lord,

as it is said 'they took

their journeys out of

the wilderness of

Sinai, and the cloud

rested in the wilder-

ness of Paran;' but

the full narrative,

which is given in ver.

33, and 11. 3. 34. 35-

shows that from

Sinai they made a

four days' march to

Hazereth, and then

the next march

brought them into

the wilderness of

Paran, 12. 16. Paran

therefore was five

days' march from

Sinai.—P.

q ch. 0. 17-23. Pr. 3. 6.

Ps. 32. 8.

r Ge. 49. 8-10. ch. 2. 3

-9; 1. 7. 26-31; 26. 19-27;

ver. 5.

9 From ch. 11 it ap-

pears that this camp

was the most numer-

ous and strongest.

They are therefore

the *advance guard*

of the army.—Note.

This is in strict ac-

cordance with mili-

tary tactics, and

Christians should so

far, but no farther,

imitate the world,

than in their *spiritual*

warfare the strong

go before to protect

the weak, 1 Ti. 1. 18

Ro. 15. 1.—C.

s ch. 1. 57. He. 12. 27.

28; 13. 10, 11. 2 Co. 5.

1. 4. 2 Pe. 1. 14.

t ch. 7. 5-9; 25. 26, 36.

37. 14. 22-32.

u ch. 2. 10-16; 1. 20-

25; 26. 5-18. ver. 6.

x ch. 2. 17; 3. 27-32.

4. 16. 7. 9. 1 Ch. 15. 2.

The most holy furni-

ture.

y That is, the *Ger-*shonites, and *Lev-*

Merarites. See ver.

17.

z ch. 2. 18-24; 1. 32-

37; 26. 29-41. Ps. 50. 1, 2.

blow with the trumpets: and they shall be to you for an ordinance for ever throughout your generations.

9 And if ye 'go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be 'remembered before the LORD your God, and ye shall be saved from your enemies.

10 Also 'in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets 'over your burnt-offerings, and over the sacrifices of your peace-offerings; that they may be to you for 'a memorial before your God: I am the LORD your God:

11 ¶ And it came to pass on the 'twentieth day of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony.⁷

12 And the children of Israel 'took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran.⁸

13 And they first took their journey, 'ac-cording to the commandment of the LORD by the hand of Moses.

14 ¶ In⁹ the first place went the standard of the camp of the children⁹ of Judah, according to their armies; and over his host was Nahshon the son of Amminadab.

15 And over the host of the tribe of the children of Issachar was Nethaneel the son of Zuar.

16 And over the host of the tribe of the children of Zebulun was Eliab the son of Helon.

17 And the tabernacle was 'taken down; and the sons of Gershon and the sons of Merari set forward, 'bearing the tabernacle.

18 ¶ And 'the standard of the camp of Reuben set forward according to their armies; and over his host was Elizur the son of She-deur.

19 And over the host of the tribe of the children of Simeon was Shelumiel the son of Zurishaddai.

20 And over the host of the tribe of the children of Gad was Eliasaph the son of Deuel.

21 And the Kohathites set forward, 'bear-ing the sanctuary; and 'the other did set up the tabernacle against they came.

22 ¶ And the 'standard of the camp of the children of Ephraim set forward according to their armies; and over his host was Elishama the son of Ammihud.

be rejected by him. Habitual neglect of the Lord's supper is a fearful sign of a naughty heart.—Let Jesus, and JEHOVAH in him, be our pillar of cloud, to direct our motions and rests; and let us be always obedient to his tokens: no safety can be had in going before him; and no comfort can be had in loitering behind him. Let me be ready, with comfort, to see this cloud remove into the eternal state, where I expect a more abiding habitation; that when death comes, I may have nothing

to do but to remove: and, even by the way, let God fix my residence and lot as he pleases; and there let me contentedly pitch my tent.

CHAPTER X. REFLECTIONS. — In these trumpets I discern the pure and precious gospel of Christ, and hear its joyful sound proclaiming the sufficiency and suitability of Jesus and his righteousness, calling sinful men to him and his ordinances, and en-

couraging them in their journey heavenward, and in their spiritual warfare with sin, Satan, the world, and death. Let me also observe, that even Sinai-visits, the most noted opportunities of intimacy with God, come quickly to an end; and that, in this world, we but remove from one wilderness to another. While, in the Hebrews' orderly march I discern the ransom of the Lord, directed by the Lion of the tribe of Judah, and having his Father's presence among them, march-

CHAPTER XI.

23 And over the host of the tribe of the children of Manasseh was Gamaliel the son of Pedahzur.

24 And over the host of the tribe of the children of Benjamin was Abidan the son of Gideon.

25 ¶ And the "standard of the camp of the children of Dan set forward, *which was the re-re-ward*¹ of all the camps throughout their hosts; and over his host was Ahiezer the son of Ammishaddai.

26 And over the host of the tribe of the children of Asher was Pagiel the son of Ocran.

27 And over the host of the tribe of the children of Naphtali was Ahira the son of Enan.

28 Thus^b were the journeyings of the children of Israel, according to their armies, when they set forward.

29 ¶ And Moses said unto Hobab, the son of Raguel^a the Midianite, Moses' father-in-law, We are journeying unto the place of which the LORD said, I will give it you: come thou with us, and we will do thee good; for the LORD hath spoken good concerning Israel.

30 And he said unto him, I will not go; but I will depart to mine own land, and to my kindred.^a

31 And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us 'instead of eyes.

32 And it shall be, if thou go with us, yea, it shall be, that what goodness the LORD shall do unto us, the same will we do unto thee.

33 ¶ And they departed from the 'mount of the LORD three days' journey: and the 'ark of the covenant of the LORD went before them in the three days' journey, to 'search out a resting-place for them.

34 And the 'cloud of the LORD was upon them by day,³ when they went out of the camp.

35 And it came to pass, when the ark set forward, that Moses said, 'Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee.⁴

36 And when it rested, he said, 'Return, O LORD, unto the many thousands⁵ of Israel.

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a ch. 2. 25-31; 1. 38-43; 26. 42-50. Ge. 46. 16, 17. De. 25. 18. Jos. 6. 9.

1 From ch. ii. it will appear that, next to the camp of Judah, which marched in front, this was the most numerous and the strongest, and was accordingly placed in the re-re-ward.—Note, that the attempts are always against the heel of Christ, Ge. 3. 15, therefore should the Christian's watchfulness and preparation for defence have regard not merely to his present actions, but to all their natural consequences.—C.

2 Heb. *their*. ver. 35-39; ch. ii. 24. 5. Ps. 80. 12; 68. 8. 9. Ca. 6. 10. Col. 2. 5. 1 Co. 14. 33. 40.

3 He is called 'Gethro, Ex. 18. 1; but this is no contradiction to the name of Raguel, as he may either have had two names, used indiscriminately, or have received or taken a new name at this period. C. C.—The same Hebrew word is written *Reuel* in the English version of Ex. 2. 18. It would seem that when Reuel (or Jethro) went back to his own country, as stated in Ex. 18. 27, his son Hobab remained with Moses, and abode in the camp during the whole period of the sojourn at Sinai.

4 Now when the Israelites approached the borders of Midian proper, Hobab determined to leave them and go to his own country; it would seem, however, that in the earnest persuasion of Moses he remained with the Israelites and acted as their guide.—P.

5 Ju. 1. 16. 4. 11. 17. 1. Sa. 15. 6. Je. 35. 2.

6 Job 29. 15. Zec. 8. 8. Ps. 8. 1. 11. 1. 12. 1. 13. 1. 14. 1. 15. 1. 16. 1. 17. 1. 18. 1. 19. 1. 20. 1. 21. 1. 22. 1. 23. 1. 24. 1. 25. 1. 26. 1. 27. 1. 28. 1. 29. 1. 30. 1. 31. 1. 32. 1. 33. 1. 34. 1. 35. 1. 36. 1. 37. 1. 38. 1. 39. 1. 40. 1. 41. 1. 42. 1. 43. 1. 44. 1. 45. 1. 46. 1. 47. 1. 48. 1. 49. 1. 50. 1. 51. 1. 52. 1. 53. 1. 54. 1. 55. 1. 56. 1. 57. 1. 58. 1. 59. 1. 60. 1. 61. 1. 62. 1. 63. 1. 64. 1. 65. 1. 66. 1. 67. 1. 68. 1. 69. 1. 70. 1. 71. 1. 72. 1. 73. 1. 74. 1. 75. 1. 76. 1. 77. 1. 78. 1. 79. 1. 80. 1. 81. 1. 82. 1. 83. 1. 84. 1. 85. 1. 86. 1. 87. 1. 88. 1. 89. 1. 90. 1. 91. 1. 92. 1. 93. 1. 94. 1. 95. 1. 96. 1. 97. 1. 98. 1. 99. 1. 100. 1.

7 Ex. 25. 21, 22, with De. 9. 9. 10. 5. Is. 55. 4. He. 2. 10. 20. 2.

8 A De. 1. 33. Je. 31. 2. Eze. 20. 6. Mat. 11. 28, 29.

9 Ex. 13. 21, 22. ch. 9. 16-22. Ps. 105. 39. 109. 7.

10 It is evident that, in this case, the cloud was not located, as when resting on the tabernacle, but diffused over the whole line of march. A beautiful emblem of that universal providence that protects a nation, while its particular regards are concentrated in the visible church.—

11 Ps. 68. 1, 2. 92. 1. 128. 13. 137. 8. 139. 7. 143. 5. 6. 144. 1. 145. 1. 146. 1. 147. 1. 148. 1. 149. 1. 150. 1. 151. 1. 152. 1. 153. 1. 154. 1. 155. 1. 156. 1. 157. 1. 158. 1. 159. 1. 160. 1. 161. 1. 162. 1. 163. 1. 164. 1. 165. 1. 166. 1. 167. 1. 168. 1. 169. 1. 170. 1. 171. 1. 172. 1. 173. 1. 174. 1. 175. 1. 176. 1. 177. 1. 178. 1. 179. 1. 180. 1. 181. 1. 182. 1. 183. 1. 184. 1. 185. 1. 186. 1. 187. 1. 188. 1. 189. 1. 190. 1. 191. 1. 192. 1. 193. 1. 194. 1. 195. 1. 196. 1. 197. 1. 198. 1. 199. 1. 200. 1.

12 That a good man should have enemies would appear incredible, did not observation and history confirm the fact. But that God should have enemies that hate him, can never be imagined or admitted until we know that 'the carnal mind is enmity against God,' Ro. 8. 7.—C.

13 Ps. 104. 14-17; 132. 8. 85. 6. 78. 3. 7. Mt. 7. 19.

14 Heb. *ten thousand thousands*.

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CHAP. XI.

1 Or, *were* as *it were* complainers.

2 Heb. *it was* as *it were* in the ears of, &c.

3 De. 25. 18.

4 This fire may have been lightning, or the fiery winds, still common in the Arabian desert, but never smiting sent.—C.

5 Ps. 78. 34, 38. 1 Sa. 12. 19. See Ex. 8. 8.

6 Ex. 8. 12, 13; 32. 10. 11. Ja. 5. 16-18. Is. 45. 11. Mat. 7. 7. Mar. 11. 24. Ps. 106. 23.

7 Heb. *sunk*.

8 That is, a burning.

9 Ps. 12. 38. Le. 24. 10. 1 Co. 15. 33.

10 Heb. *returned* and *weep*.

11 In ver. 1, they had complained; in ver. 2, they were delivered; and now, through the influence of the bad example of the mixed multitude, they sin again.—C.

12 Co. 10. 6. Ps. 78. 18-20. 14. Ex. 16. 3, 12. ver. 18.

13 Phi. 3. 19. Ja. 3. 15. Ro. 8. 7. 6. Ps. 17. 14. Lu. 15. 10.

14 Sa. 13. 4. Is. 53. 2, 3.

15 This record furnishes a remarkable instance of the *idolatry of the appetite*. Phi. 3. 19, and of the practical difference between the *natural* and the *spiritual* man. The *spiritual*, that is, the *renewed*, the *converted* man, Ro. 12. 2. Mat. 18. 3, has learned, having food and raiment, 'not to quarrel with providence, therewith to be content,' 1 Ti. 6. 8. Phi. 4. 11, 12. But the *natural* man, like murmuring Israel, having installed the *appetite* in the place of God in his affections, and trained that appetite to demand *luxuries* as *necessaries*, feeds without thankfulness upon the blessings of God, and rebels against his providence the moment his blessing is withdrawn.—

16 Ex. 16. 12-25. Ge. 2. 12. Ca. 15. 10. 23. 24. Ju. 1. 14. 1. Pe. 1. 7.

17 Heb. *eye of it as the eye of*.

18 In. 6. 27. 33. 35. 53. 57. Is. 53. 10. He. 2. 10. 15. 8. 2 Co. 5. 21. Ga. 3. 13.

19 Ex. 16. 23. Ga. 2. 20. Phi. 3. 8. 9. Ps. 119. 103; 149. 1.

20 Ex. 16. 13, 14. De. 32. 2. 1 Co. 2. 2. Ep. 3. 8. 13. Ro. 10. 8. Ac. 13. 26.

21 See note on Ex. 16. 21.—C.

22 Ps. 78. 21; 90. 11; 106. 29. 32. 33. De. 32. 21. 22. 9. 8. 19; 31. 17; 29. 20. Ju. 2. 14. 20. 5. 6. 10. 7. ch. 20. 10, 11.

23 De. 1. 12. 2 Co. 11. 28. Je. 15. 10. 20. 7. 11.

24 Is. 40. 15. 23. 40. 11. 1 Th. 2. 7, 11.

1 The burning at Taberah is quenched by Moses' prayer. 4 The people lust for flesh, and loathe manna. 10 Moses complaineth of his charge. 16 God divideth his burden among seventy elders. 31 Quails are given in wrath at Kibroth-hattaavah.

AND when the people complained,¹ it displeased² the LORD: and the LORD heard it; and his anger was kindled: and the fire of the LORD burnt among them, and consumed them that were in the "utmost parts of the camp.³

2 And the people 'cried unto Moses; and when Moses 'prayed unto the LORD, the fire was quenched.⁴

3 And he called the name of the place Taberah:⁵ because the fire of the LORD burnt among them.

4 ¶ And the 'mixed multitude that was among them fell a lusting: and the children of Israel also wept⁶ again,⁷ and said, 'Who shall give us flesh to eat?

5 We remember 'the fish which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick:

6 But now our soul is 'dried away: there is nothing at all, besides this manna, before our eyes.⁸

7 And 'the manna was as coriander-seed, and the colour thereof⁹ as the colour of bdellium.

8 And the people went 'about and gathered it, and ground it in mills, or beat it in a mortar, and 'baked it in pans, and made cakes of it: and the taste of it was as the taste of fresh oil.

9 And when the 'dew fell upon the camp in the night, the manna fell upon it.¹

10 ¶ Then Moses heard the people weep throughout their families, every man in the door of his tent; and the 'manger of the LORD was kindled greatly; Moses also was displeased.

11 And Moses said unto the LORD, Wherefore hast thou 'afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me?

12 Have I conceived all this people? have I begotten them, that thou shouldest say unto me, 'Carry them in thy bosom (as a nursing-father beareth the sucking child) unto the land which thou swarest unto their fathers?

ing in goodly order to their heavenly Canaan, let me exert myself to gain others, particularly my relations, to God and glory. There is in him enough for us all. And happy are they, if grace make them forget their father's house, and their own people, to go to the Lord! While, therefore, we have his ordinances with us, let us strive together in prayer for his presence therein; that it may be our effectual defence against enemies, and a source of every necessary comfort.

CHAPTER XI. [Ver. 1. The cause of complaint is not stated. It may have been from the length and the difficulty of the journey. They were now in the most sterile part of the wilderness of Sinai. It would seem too that the complaints were in a great measure confined to the strangers or slaves, called 'the mixed multitude,' who followed them from Egypt, and who

marched not in the midst, but on the skirts of the camp. Upon these the 'fire of the Lord' fell. P.]

Ver. 5. [The murmurings began with the strangers, and soon extended to the Israelites. We can scarcely wonder at men long accustomed to the flesh, the fish, the acid vegetables, and luscious fruits of Egypt, wearying with the sameness of the somewhat insipid manna. Cucumbers, melons, and onions were, and still are, very abundant in Egypt. They form the staple articles of food among the lower classes; and are well suited to the natural wants of man in a hot and dry climate. P.]

Ver. 8. [In Ex. 16. 31 it is said the manna 'was like coriander-seed, white; here it is said it was like coriander-seed, and in colour like bdellium. The two descriptions agree:—In form the manna resembled coriander-seed; but in colour it was white, like the

transparent pale-coloured gum called bdellium. In Exodus the taste is said to be 'like wafers with honey; here it is compared to 'fresh oil.' There is no discrepancy:—the former description applied to it as fresh gathered; this, as ground, and beaten, and baked. P.]

Ver. 10. [This *unmanly*, this *childish* 'weeping' of Israel was addressed, not to God in prayer, but to Moses, ver. 13, in unreasonable petition, or ungrateful reproach; therefore God's anger is 'greatly kindled.' But there are those who are offended when anger is ascribed to God: and why? because the anger of *sinful men* is often unreasonable, without cause, violent, unjust, and destructive—must therefore the anger of a *holy God* be necessarily of the same character? To deny that God is angry with sin and sinners because human anger is generally evil, were just as unreason-

13 Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat.

14 I am not able to bear all this people alone, because it is too heavy for me.

15 And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness.

16 ¶ And the LORD said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee:

17 And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone.

18 And say thou unto the people, Sanctify yourselves against to-morrow, and ye shall eat flesh: (for ye have wept in the ears of the LORD, saying, Who shall give us flesh to eat? for it was well with us in Egypt:) therefore the LORD will give you flesh, and ye shall eat.

19 Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days;

20 But even a whole month, until it come out at your nostrils, and it be loathsome unto you; because that ye have despised the LORD which is among you, and have wept before him, saying, Why came we forth out of Egypt?

21 ¶ And Moses said, The people, among whom I am, are six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month.

22 Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them?

23 And the LORD said unto Moses, Is the LORD's hand waxed short? thou shalt see now whether my word shall come to pass unto thee or not.

24 ¶ And Moses went out and told the people the words of the LORD, and gathered the seventy men of the elders of the people, and set them round about the tabernacle.

25 And the LORD came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease.

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¶ Jn. 6.7, 9, 32. 2 Ki. 17. 21. 4. 43. Lu. 1. 18. 34. Mat. 14. 31. Ro. 8. 3. He. 7. 18, 19, 25. See ver. 22.

¶ 1 Ki. 19. 4. Jonah 4. 3. Job 6. 8-10, 17. Mat. 14. 31. He. 13. 5, 6.

2 Moses, however provoked and displeased, ver. 10, does not rebel against providence; for he prays for death as a 'favour': the pressure of his 'wretchedness' produces no murmuring against God, but a desire 'to depart and to be with Christ,' Phil. 1. 23, 24. Ps. 55. 6, 2 Co. 5. 2, 4. yet a willingness, at God's command, still 'to abide in the flesh as more needful' for the people.—C.

¶ Ex. 4. 20, 24. 1. 9, 18. 25, 26, with Ge. 46. 27. ¶ Ex. 29. 4, ch. 8. 9.

¶ Ge. 11. 5. Ex. 19. 11, 20, 34. 5. ¶ 2 Ki. 15. 1 Co. 12. 4-13.

¶ Ex. 18. 20, De. 1. 12. Ac. 6. 3. Ga. 6. 2.

¶ Ex. 18. 10, 11, 14. Ge. 25. 2. Am. 4. 8, 12.

¶ 2 ver. 4. 5, 13. Ps. 78. 18, 20. Ex. 16. 3, 12.

¶ 1 ver. 19, 20, 31, 32. Ps. 78. 27-32.

3 Heb. month of days.

¶ Ps. 78. 17-22, 106. 13. 14. 1. 2. 30. 2 Sa. 12. 9. 10. 2 Ch. 36. 16. Pr. 1. 31. Ec. 10. 13, 16, 24. Ro. 2. 4. 5. 1 Ki. 14. 9. Ne. 9. 26.

¶ Ex. 12. 37, 38. 26. ch. 1. 46, 32.

¶ Jn. 6. 7, 9. 2 Ki. 7. 2. 4. 43. Lu. 1. 18, 34. See ver. 13.

¶ 15. 30. 2. 39. 1. Ge. 18. 14. Je. 32. 17. Mi. 7. 7. Mat. 14. 31. Mar. 5. 36.

4 Moses had evidently supposed that the people were to have flesh in the ordinary way by the slaughter of cattle.

The Lord here indicates the procuring of a supply by miracle, and in doing so he reminds Moses incidentally of his former wonders of mercy and power: 'Is Jehovah's hand waxed short?'—P.

¶ 1 ver. 16, 26, with Ge. 46. 27. Le. 8. 3-6. ch. 8. 9.

¶ Ex. 40. 38; 34. 5. ch. 12. 5. Ps. 99. 7.

¶ 2 Ki. 15. Ja. 1. 17. 2 Co. 3. 5. 1 Co. 12. 4, 13.

¶ 1 Sa. 10. 5, 6; 19. 23. 24. 1 Co. 11. 5; 14. 1, 3.

5 To prophesy commonly signifies to foretell ere a thing comes to pass; but it also is employed to signify the explanation of a thing already announced. In this sense it is said, Ex. 7. 1, 'Aaron thy brother shall be thy prophet'; that is, not a foreteller of futurity, but the expositor of thy sentiments to Pharaoh. Like Aaron, then, these persons began to expound, apply, and enforce the divine word, in exhortation, reproof, correction, and instruction in righteousness.—C.

6 And did not cease. The Hebrew rather signifies, 'and did not add,' i.e. they prophesied during that day while the Spirit remained upon them, but not afterwards. This mean-

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ing is supported by the Septuagint and most of the Jewish rabbins. It is probably the true meaning.—P.

¶ Ex. iii. iv. 1 Sa. 10. 22. Jc. 1. 6. Ec. 3. 14.

¶ 1 ver. 29. Mar. 9. 38. 39. Lu. 9. 49, 50. Jn. 3. 26.

¶ 1 Co. 14. 5. Phil. 1. 28. Ac. 26. 29.

¶ Ex. 16. 13. Ps. 78. 26; 105. 40.

7 Heb. as it were the way of a day.

8 One yard one quarter.

9 Had the quails fallen in plain three feet in depth, the under strata at least must soon have died, and they have been unlawful food, ver. 22.

8. Besides, if they so lay, why should the people stand up two whole days and a night, without intermission, to gather them? We adopt the view of Josephus and others, who translate the words, not upon the face of the earth, and refer it, not to the height at which the quails lay dead, but at which they flew in their migration.—C.

¶ Ex. 16. 16, 36. Ps. 78. 27, about three pecks.

1 They spread them in the sun to dry, a method preserving food still practised with various kinds of fish in these countries, and in preparing the jerked meat of South America.—C.

¶ Ps. 78. 30, 31; 106. 14, 15. De. 28. 17. ch. 16. 40; 25. 9. Pr. 1. 31; 24. 14. Je. 2. 17, 19; 4. 18; 5. 25, 30.

2 Why did God send a plague to punish the people for the use of his own power? Because they sought it not for any necessity, being in a land which they had supplied with manna; and used it not with moderation or thankfulness, and in preparing their own appetites.

1 Co. 10. 31. 1 Ti. 4. 5.—C.

3 That is, the graves of the dead, De. 9. 22. 1 Co. 10. 6.

¶ ch. 33. 17. De. 1. 1.

8 Heb. they were in, &c.

CHAP. XII.

1 It seems they thought he had polluted the holy seed in marrying Zipporah; and that he had followed her advice in the appointment of the seventy elders, and not theirs.

4 Or, Cushite, Ex. 2. 16, 21; 4. 20, 21; 18. 2, 5, 6.

5 Pr. 13. 10. Ex. 4. 30; 5. 17, 19; 15. 20. Mi. 6. 4.

6 Ge. 29. 33. Ps. 94. 7-9; 10. 8. Je. 16. 19.

7 2 Co. 11. 5, 6. Ps. 106. 23, 32. Mat. 11. 20; 21. 5; 23. 2. 1 Ti. 2. 10, 24, 25. 1 Ti. 6. 11.

2 This is no self-eulogy inspired by vanity; it is a simple truthful delineation of personal character, necessary to the proper understanding of the incident, and prompted not by self-love, but by the Spirit of God.—P.

¶ Ps. 76. 9; 7. 9. Is. 30. 13. Ec. 8. 11. ch. 16. 16. Mat. 24. 49-54.

26 But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad: and the spirit rested upon them, (and they were of them that were written, but went not out unto the tabernacle,) and they prophesied in the camp.

27 And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp.

28 And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, My lord Moses, forbid them.

29 And Moses said unto him, Enviest thou for my sake? Would God that all the LORD's people were prophets, and that the LORD would put his Spirit upon them!

30 And Moses gat him into the camp, he and the elders of Israel.

31 ¶ And there went forth a wind from the LORD, and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits high upon the face of the earth.

32 And the people stood up all that day, and all that night, and all the next day, and they gathered the quails: he that gathered least gathered ten homers; and they spread them all abroad for themselves round about the camp.

33 And while the flesh was yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people; and the LORD smote the people with a very great plague.

34 And he called the name of that place Kibroth-hattaavah: because there they buried the people that lusted.

35 And the people journeyed from Kibroth-hattaavah unto Hazeroth; and abode at Hazeroth.

CHAPTER XII.

1 God rebuketh the sedition of Miriam and Aaron. 10 Miriam's leprosy is healed at the prayer of Moses. 14 God commandeth her to be shut out of the camp seven days.

AND Miriam and Aaron spake against Moses, because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman.

2 And they said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by us? And the LORD heard it.

3 (Now the man Moses was a very meek, above all the men which were upon the face of the earth.)

4 And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out

able as to deny that 'God is love,' because human affections are often commingled with impurity. C.] Ver. 35. [Hazeroth was the first place after Sinai where the camp remained for a number of days. It was situated four days' march east of Sinai. It is probably identical, as the name would indicate, with the

fountain of Haderah, which lies about 40 miles north-east of Sinai, in the midst of a wild, bleak, and barren desert. There is a larger fountain, called Ain, some distance to the north, and probably the camp may have extended to it. It is on the direct route from Sinai to Kadesh. P.]

REFLECTIONS.—How often men sin outrageously immediately after the most solemn exercises, and make the very commandments of Heaven the occasions of such sinning! We often murmur against the dispensations of Providence, even without any shadow of reason; nay, in direct contradiction to every



SITE OF ANCIENT MEMPHIS—WHERE MOSES PASSED HIS YOUTH.
[Numbers, xii:1.]—Memphis was the royal residence of the Pharaohs of the Sixth dynasty. It was an old capital of Egypt. It was founded by Menes, the first king of Egypt. Here was the temple consecrated to the worship of Isis, and here was the temple of Apis. To-day it is in utter desolation. Nothing remains above ground but ruins, and these overgrown with palm trees. Material for building old

Cairo was brought from Memphis. The most interesting thing connected with this once splendid city is that it was here that Moses was brought up. The great cemetery near the site of Memphis, contains the tombs of the ancient empire, that is, the tombs built during the first eleven dynasties. Among these is the celebrated Step Pyramid.

ye three unto the tabernacle of the congregation. And they three came out.

5 And the LORD came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

6 And he said, Hear now my words: If there be a prophet among you, I the LORD will make myself known unto him in a vision, and will speak unto him in a dream.

7 My servant Moses is not so, who is faithful in all mine house.

8 With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses?

9 And the anger of the LORD was kindled against them, and he departed.

10 And the cloud departed from off the tabernacle; and, behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and, behold, she was leprous.

11 And Aaron said unto Moses, Alas! my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.

12 Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.

13 And Moses cried unto the LORD, saying, Heal her now, O God, I beseech thee.

14 And the LORD said unto Moses, If her father had but spit in her face, should she not

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/ Ge. 11. 5. Ex. 34. 5.
40. 38. Ps. 99. 7.

g Ge. 15. 1. 20. 3. 46. 2.
31. 10. 17. He. 1. Job
33. 15. 14. 12. 10. Eze. 1. 1.
10. 8. 21. 10. 8. 16. 17. Ki.
3. 5.

3 Not an ordinary prophet.

h He. 2. 1. Co. 4. 2. 1
Ti. 3. 15. Mat. 23. 21. 23.

i Ex. 33. 11. ch. 14. 14.
De. 34. 10.

k Eze. 17. 2. 3. Ps. 49.
50. 8. 2. 1. Co. 13. 12.

l Ex. 33. 23. 34. 5-7.
with De. 4. 15.

m 2 Pe. 2. 10. Jude 8.

n ch. 11. 1. 10. Ho. 5.
15. ver. 10.

o ver. 1. De. 24. 9. 2
Ki. 5. 27. 2 Ch. 26. 16-21.
Le. xiii. Je. 2. 17. 19. 4.
18. 5. 25. 18.

p 2 Sa. 24. 10. Ps. 25.
11. 38. 3. 40. 11-13. Je. 3.
12. 13. 35. 25.

q ch. 5. 2. Le. 13. 7-46.

r Ps. 35. 13. 14. Lu. 23.
34. Mat. 5. 44. 45. ch. 11.
Ex. 8. 12. 39. 9. 29. 33.
10. 18.

s Job 30. 10. Is. 50. 6.

t From De. 25. 9 it appears that *spitting* in, or rather, *beating the face*, was a legal mode of recording a fact. Moses, by the expression, does not sanction any passionate rudeness of an irascible and unreasonable father, but a legal custom of censuring an undutiful child. From the melancholy records of our Redeemer's trial before Caiaphas, Mat. 26. 67. 27. 30. it seems to have continued as a mark of condemnation; and almost every eastern traveller in modern times has noticed and recorded the prevalence and permanence of the custom.—C.

u ch. 33. 18. De. 1. 19.
9. 23.

v 1 Ch. 4. 15. ver. 30.
46. ch. 14. 6. 24. 36. 26. 65.
27. 15-23. De. 31. 7-17.
Jos. 14. 6-15. 15. 13-19.
Ju. 1. 10-15.

w Ex. 17. 9-13. 24. 33.
32. 17. ch. 27. 18-22. De.
31. 14. 23. Jos. 1. xxiv.

x 'Oshea,' that is, save thou. 'Itho-shua,' he will save—an encouraging prophecy to men engaged in a dangerous service. It is in Hebrew what *Jesus* is in Greek—*saviour*, Mat. 1. 21.—C.

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l Le. 13. 45. 46. 14. 8.
ch. 5. 2. 2 Ch. 26. 20. 21.

m Mi. 6. 4. 7. 8. Hab. 3.
2. La. 3. 32.

n ch. 10. 12. 11. 35. 33.
18. 13. De. 1. 1. 33. 2.
He. 3. 3. Ge. 22. 21.

o See note on ch. 10. 12.—P.

CHAP. XIII.

a De. 1. 30-32. ch. 34.
18-28. 1. 5-10.

b Ex. 18. 25. ch. 11. 16.
De. 1. 13. Such were most likely to be courageous, and their testimony to be credited.

1 The wilderness of Paran extended, as has been stated, from the mountains of Sinai on the south to Palestine on the north. That portion of it in which the Israelites were encamped when they sent the spies to Canaan was beside Kadesh, see ver. 26. i.e. in the valley of Arabah, on the western border of Edom. In going from Kadesh to Kadesh they probably marched down the southern plains of Ain and Weir to the shore of the gulf of Akabah; then along the shore to Ezion-gaber; then up the great valley to Kadesh.—P.

c ch. 33. 18. De. 1. 19.
9. 23.

d 1 Ch. 4. 15. ver. 30.
46. ch. 14. 6. 24. 36. 26. 65.
27. 15-23. De. 31. 7-17.
Jos. 14. 6-15. 15. 13-19.
Ju. 1. 10-15.

e Ex. 17. 9-13. 24. 33.
32. 17. ch. 27. 18-22. De.
31. 14. 23. Jos. 1. xxiv.

f 'Oshea,' that is, save thou. 'Itho-shua,' he will save—an encouraging prophecy to men engaged in a dangerous service. It is in Hebrew what *Jesus* is in Greek—*saviour*, Mat. 1. 21.—C.

be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in again.

15 And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in again.

16 And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran.⁵

CHAPTER XIII.

1 The names of the men who were sent to search the land. 17 Their instructions. 21 Their acts. 26 Their relation.

AND the LORD spake unto Moses, saying, 2 Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them.

3 And Moses, by the commandment of the LORD, sent them from the wilderness of Paran: all those men were heads of the children of Israel.

4 And these were their names: Of the tribe of Reuben, Shammua the son of Zaccur.

5 Of the tribe of Simeon, Shaphat the son of Hori.

6 Of the tribe of Judah, Caleb the son of Jephunneh.

7 Of the tribe of Issachar, Igal the son of Joseph.

8 Of the tribe of Ephraim, Oshea² the son of Nun.

9 Of the tribe of Benjamin, Palti the son of Raphu.

reason; for ingratitude is the basest vice. Discontented persons loathe their very blessings, and seem solicitous to make themselves miserable; readily preferring the worst things which God withhold to the best which he bestows, and even the filthy pleasures of sin and sense to his unspeakable gift of grace.—It is a fearful mark of the curse of God upon the heart when men repine amidst plenty! Those who follow the people of God for base and carnal ends, quickly become murmurers when they meet with disappointments. A mixture of carnal and self-seeking men are ruinous to the church; and a mixture of carnal affections are the plague of the renewed heart. Through these it is that even the greatest saints are apt to lose their temper, extol their service, quarrel with the disposals of Providence, and distrust the power and kindness of God, when they meet with great provocations from their fellow-creatures—and to have fellowship with the unfruitful works of darkness, when they are especially called to reprove them by a contrary conduct. But God often tries his people, chiefly in respect of their most eminent graces, to humble them, and to prove them, when he finds them wanting; for the meekest are ready to wish themselves freed from trials, rather than to glorify God under them; nay, to wish death, when their temper is very unfit for it. But how richly God qualifies men for work when he calls them to it! Let me then never grudge to any the honours for which God hath fitted him; never condemn the government which God hath appointed; never forbid those who act for the honour of God, even though they follow not with us; nor ever neglect to accept the assistance which God affords me in my work, though it should eclipse my renown! But let me always remember that a curse or frown attends even God's granting of that which men ask in a murmuring and peremptory manner, and that he can easily render created comforts a tremendous and destructive plague!

CHAPTER XII. [Ver. 1. Or *Cushite*.—Cush was the son of Ham, Ge. 10. 6, and father of Nimrod, who founded the first great empire: and this wife is supposed to give offence as a descendant of Ham—whereas Zipporah, who is generally supposed to be now dead, is considered as a descendant of Midian, the son of Abraham by Keturah, Ge. 25. 2. But from Ex. 18. 5, 6 it appears that Zipporah had been brought to the camp, at most, a very short time before this event; and as there is no mention of her sudden death, an occurrence not likely to be overlooked, so there is no reason to suppose that Moses had married another wife; but that the offence is taken at Zipporah's real or imaginary influence with her husband. *Ethiopia*, as a geographical term, is one of very indefinite and general application in Scripture, unquestionably extending both to Asia and Africa, Ge. 2. 13; Eze. 30. 5; 38. 5. But if the name *Ethiopian*, or *Cushite*, be taken, not from the country, but the lineage of the woman, Moses had violated no law by his marriage: as God's prohibition on that head extended only to the Canaanites, De. 7. 3. C.—'Ethiopian' is in the Hebrew *Cushite*. There were two divisions of the Cushites: one settled in Arabia, and mingled with the Joktanites and Ishmaelites; the other crossed into Africa and colonized Ethiopia. The wife of Moses—doubtless a second wife—was not necessarily an Ethiopian; she was probably an Arabian Cushite. Zipporah was a Midianite, and could not therefore be termed a Cushite. P.]

Ver. 3. [These words, as so highly commendatory of Moses, are by some supposed an addition of Ezra, or some other inspired writer: but why indulge *suppositions* without evidence? The word translated *meek* may be justly rendered *broken*, *afflicted*, in which sense it would be an accurate description of his condition with his relatives and the whole people. But taking the word *meek* as descriptive of placidity of temper,

there is no offence against *modesty*: because there is no offence against *truth*. C.]

REFLECTIONS.—Too common, but very sinful, are contentions among saints; nor doth anything produce hotter disputes than jealousy of power. Grace, natural affection, duty, and safety, are all trampled under foot when men strive for grandeur and rule. But God takes a peculiar pleasure in vindicating and honouring his faithful ministers or people. He remarks exactly, and justly punishes, the injuries done to those who, from a meek regard to his law, will not avenge themselves. It is dangerous therefore to revile God's servants: they who do it shall at last be obliged to bow to them, and confess their sin. Yea, often God deals most sharply with his principal children when they offend him; and marks the abominable nature of their sin in the filth, pain, or shame of their punishment. But it is becoming when offending saints make the deepest submissions. And acceptable to God, honourable to us, and effectual for our neighbour's advantage, are sincere and affectionate intercessions for those who have injured us. But even while our sins hinder our heavenly journeys, the Lord will take care of our honour and comfort, if once we be penitent and humble.

CHAPTER XIII. [Ver. 17. 'Go up there (or thither) by the Negeb, and ascend the mountain.' The *Negeb* was the proper name of the region lying along the southern border of Canaan. The *mountain* was also a descriptive name given to that tract which lay between Jerusalem and Hebron. In going to Canaan from Kadesh their direct course was up the Negeb to the mountain, or, as it is called in the New Testament, 'the hill country.' P.]

Ver. 20. [There was need for courage of the highest order. It was a delicate, a difficult, and a dangerous mission. Great caution, close observation, and manly courage, such as would prevent the judgment from

10 Of the tribe of Zebulun, Gaddiel the son of Sodi.

11 Of the tribe of Joseph, *namely*, of the tribe of Manasseh, Gaddi the son of Susi.

12 Of the tribe of Dan, Ammiel the son of Gemalli.

13 Of the tribe of Asher, Sethur the son of Michael.

14 Of the tribe of Naphtali, Nahbi the son of Vophsi.

15 Of the tribe of Gad, Geuel the son of Machi.

16 These *are* the names of the men which Moses sent to spy out the land. And Moses called Oshea⁴ the son of Nun, ⁵Jehoshua.

17 ¶ And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this way ⁶southward, and go up into the mountain;

18 And see the ⁷land, what it *is*; and the people that dwelleth therein, whether they *be* strong or weak, few or many;

19 And what the land *is* that they dwell in, whether it *be* good or bad; and what cities *they be* that they dwell in, whether in tents, or in strong holds;

20 And what the land *is*, whether it *be* fat or lean, whether there be wood therein or not;⁵ and be ye of ⁸good courage, and bring of the fruit of the land. (Now the time *was* the time of the first-ripe grapes.)⁶

21 ¶ So they went up, and searched the land, from the wilderness of ⁹Zin unto Rehob, as men come to Hamath.

22 And they ascended by the south,⁷ and came unto Hebron, where Ahiman, Sheshai, and Talmai, the children of Anak, *were*: (now Hebron was built seven years before ¹⁰Zoan in Egypt.)

23 And they came unto the ¹¹brook of Eshcol,⁸ and cut down from thence a ¹²branch with one cluster of grapes, and they bare it between two⁹ upon a staff; and *they brought* of the pomegranates, and of the figs.

24 The place was called the brook Eshcol,¹ because of the cluster of grapes which the children of Israel cut down from thence.

25 And they returned from searching of the land after ¹³forty days.

26 ¶ And they went and came to Moses, and to Aaron, and to all the congregation of

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4 See note on ver. 8. 5 He shall save. Jos. i. xxiv. Ac. 7. 45. He. 4. 8; 7. 25. Mat. i. 21. 1 Th. i. 10. 6 Into the south country. Ju. i. 15. Jos. 15. 3. Ge. 12. 9; 13. 1. De. 1. 44. ch. 14. 40.

8 Eze. 34. 14. 9 Ex. 3. 34. Ex. 3. 34.

10 This is the first example of territorial statistics upon record. It comprises the following points of inquiry:—(1) The state of the population as to military strength and numbers. (2) Natural state of the soil, good or bad. (3) Habitations of the people, whether cities, tents, or fortifications. (4) Cultivated state of the soil, fat or lean. (Observe, in agriculture, a soil may be naturally good, yet through over-cropping, or want of manure, it may be naturally poor.) (5) Whether the country there are two inquiries into its qualities. (In ver. 18, 20.) (6) Whether the country was wooded or cleared. (7) An order for specimens of the soil and climate in some of the chief productions. —Note.

Religion does not neglect temporal calculations, or unfit for civil affairs; but, on the contrary, by the habits of thought, prudence, and order which it generates and fosters, is the most efficient promoter of industry, improvement, and prosperity. —C.

1 De. 31. 6-8. Jos. i. 5-9. Ps. 6. 10. 2 Ti. 2. 1. Co. 10. 13. 3 The first-ripe grapes are gathered in the south of Palestine about the last week in July. —P.

4 Ch. 34. 4. Jos. 10. 28; 13. 5. Ju. 1. 28; 2 Sa. 8. 9. Am. 6. 2. 5 By the Negeb. 1 Ge. 35. 27. Jos. 14. 9. 14; 17. 21; 22; 15. 14. Ju. i. 10. ver. 28, 33.

6 Ps. 78. 12, 43. Is. 19. 12; 30. 4. Eze. 30. 14. 7 Valley. De. i. 24. 8 More accurately, 'the vale of Eshcol,' in which Hebron stands. It is still celebrated for the luxuriance of its vineyards. —P.

9 Is. 4. 2; 11. 13; 2. Je. 23. 5, 6. Zec. 3. 8; 6. 12. Ke. 22. 2. 10 Modern travellers have seen clusters of grapes in the country searched, weighing upwards of twenty-five pounds. To carry such a weight through a mountainous country, and during a long journey, might well require two. Besides, the suspensory mode was necessary to preserve the delicate ripe grapes from being bruised in the carriage. —Note.

The grapes and enjoyments of the Spirit encourage and require communion; and must be managed with all delicacy and gentleness, lest they be injured or destroyed. —C.

1 That is, a cluster of grapes. 2 Ex. 24. 18. with 34. 28. ch. 14. 33, 34.

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9 Ge. 11. 7; 21. 1. ch. 20. 1; 10; 32. 8; 33. 36. De. 1. 10; Jos. 14. 6. 10 Ex. 33. 33. 8. De. i. 23. 20; 11. 17; 17. 9. Eze. 20. 15. 1 De. i. 28; 2. 10; 21. 3; 5. 9. 12. Ac. 14. 22. 2 Ti. 3. 1. Ge. 14. 7; 10. 15-19. Ex. 17. 8-16. Ju. 6. 3. 1 Sa. 15. 7. ch. 34. 3-12. Jos. 13. 6.

2 In the land of Negeb. —P.

3 Ch. 14. 6, 7, 9. Jos. 14. 7. Ps. 60. 12; 118. 10-12. Ro. 8. 31. Is. 41. 10, 15, 16. 4 Ch. 11. 13, 22. 23. 1 Sa. 27. 1. Eze. 37. 11. Je. 25. 1; Lu. 24. 25. Is. 7. 9, 13.

5 Pr. 10. 18. ch. 14. 36, 37. 6 Eze. 36. 13. Perhaps there was then a plague in the country. 7 Eateth up the inhabitants; that is, unhealthy. Yet this is immediately followed by an exaggerated description of the inhabitants, all are of great stature, giants. Every passion in weak and sinful man undervalues, exaggerates, or misrepresents, by an exaggerated pause at falsehoods or impossibilities.

We mete in our own sight grasshoppers. Surely if this may be excused as a figure expressing comparative littleness, it will not explain how they could tell the *thoughts* in the minds of the Anakims, with whom, as spies, it is not probable they sought to converse. —C.

8 Heb. men of stature, 2 Sa. 20. 1. Ch. 11. 23. Am. 2. 9. 9 Jos. 14. 12, 15; 15. 14. Ju. i. 10. De. 2. 10; 9. 2. 10 Is. 40. 22. 1 Sa. 17. 42. De. 9. 2.

11 There was some truth in this. The aboriginal inhabitants of the country were unquestionably men of extraordinary stature. The Rephaim are celebrated in Genesis. They seem, however, to have gradually died out. Og was the last of them east of the Jordan. On the west they existed down as late as the time of David. The giants of Gath defied the armies of Israel. —P.

CHAP. XIV. 1 Ex. 15. 24; 14. 11; 16. 23; 17. 9, 23. ch. 11. 24; 10. 4; 12. 20-21; 15. 1; ver. 25. De. i. 27. Ps. 106. 25. Jude 16.

2 Ex. 16. 3. 1 Ki. 19. 4. Jonah 4. 3. 8. Job 3. 17; 7. 15. ver. 28, 29. 3 In nothing does *passion* appear more dangerous than when it *prays*, when it calls God either to witness to its excesses and falsehoods, or fulfil its imprecations upon itself or others. Surely, if for every *idle word* that men speak, they shall give account in the day of judgment. Mat. 12. 36. much more for every rash, vain, wicked prayer, which sacrifice is described by Solomon as an abomination to the Lord. Pr. 15. 8. —C.

4 Ex. 14. 11. 12; 16. 23; 17. 3; 1. 33, 14. 22; 2. 23; ch. 11. 5; 6; 20. 4; 5; 21. 5.

the children of Israel, unto the wilderness of Paran, to ¹Kadesh; and brought back word unto them, and unto all the congregation, and showed them the fruit of the land.

27 And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with ²milk and honey; and this *is* the fruit of it.

28 Nevertheless the people *be* ³strong that dwell in the land, and the cities *are* walled, and very great: and moreover, we saw the children of Anak there.

29 The ⁴Amalekites dwell in the land of the south;² and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains; and the Canaanites dwell by the sea, and by the coast of Jordan.

30 And Caleb ⁵stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.

31 But the men that went up with him said, ⁶We be not able to go up against the people; for they *are* stronger than we.

32 And they brought up an evil ⁷report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, *is* a land that ⁸eateth up the inhabitants³ thereof: and all the people that we saw in it *are* ⁹men of a great stature.

33 And there we saw ¹⁰the giants, the sons of Anak, *which come* of the giants: and we were in our own sight as ¹¹grasshoppers, and so we were in their sight.⁴

CHAPTER XIV.

1 The people murmur at the news. 6 Joshua and Caleb labour to pacify them. 11 God threateneth them. 13 Moses intercedeth with God, and obtaineth pardon. 26 The murmurers are deprived of entering into the land. 36 The men who raised the evil report concerning the land die by a plague. 40 The people that would invade the land against the will of God are smitten.

AND all the congregation ¹lifted up their voice, and cried; and the people wept that night.

2 And all the children of Israel murmured against Moses, and against Aaron: and the whole congregation said unto them, ²Would God that we had died in the land of Egypt! or, would God we had died in this wilderness!¹

3 And ³wherefore hath the LORD brought us unto this lapd, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?

being influenced by fear, were all requisite. As it turned out, only two of the men selected were competent to the task. P.]

Ver. 21. [This is a general description of their whole journey. The wilderness of Zin was a part of Paran. Rehob stood on the mountain side west of the great fountain of the Jordan at Dan; and the way to Hamath from the south was up the valley between Hermon and Lebanon. P.]

Ver. 29. [The sea—the Mediterranean. The Philistines are here referred to. They had originally settlements in the Jordan valley as well as on the western plain. P.]

REFLECTIONS.—It is hazardous to indulge our own senses and reasonings, rather than simply to submit to the revelations of God; for often the Lord chooses men's delusions, and permits them to be ensnared by their own unbelieving devices. How often are most of those who are employed in the most important transactions, evil and wicked; and get themselves remarked, chiefly to their lasting dishonour! Yea, the manifold experience of the power of God, and the frequent repetition of his promises, are of little avail with such as have abandoned themselves to the rage of their unbelief. The cowardly heart magnifies every

object, and increases every difficulty: and unbelief obstinately concludes every enemy too mighty for us; while zeal for God dares every danger, and faith makes men confident of success. Credit therefore, O my soul, what the Lord hath spoken concerning the heavenly Canaan, and my entrance into it. Let me live by faith, not by sight. Let not unbelief and carnal sense, but faith and hope, be my spies, to enter within the veil. And let repeated tastes of fellowship with God, make my heart desire to depart, and be with Christ, which is far better.

4 And they said one to another, "Let us make a captain, and let us return into Egypt."

5 Then Moses and Aaron "fell on their faces before all the assembly of the congregation of the children of Israel.

6 ¶ And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, "rent their clothes:

7 And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an "exceeding good land.

8 If "the LORD delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey.

9 Only rebel not ye against the LORD, neither fear ye the people of the land; for they are bread^a for us: their defence is departed from them, and the "LORD is with us: fear them not.

10 But all the congregation bade "stone them with stones.³ And the "glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel.

11 ¶ And the LORD said unto Moses, "How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have showed among them?

12 I will "smite them with the pestilence, and disinherit them; and will make of thee a greater nation, and mightier than they.

13 ¶ And Moses said unto the LORD, "Then the Egyptians shall hear it; (for thou broughtest up this people in thy might from among them;)

14 And they will tell it to the inhabitants of this land: for they "have heard that thou, LORD, art among this people; that thou, LORD, art seen face to face, and that thy cloud standeth over them; and that thou goest before them, by day-time in a pillar of a cloud, and in a pillar of fire by night.

15 Now, if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will "speak, saying,

16 Because the LORD was not able⁴ to bring

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d Ne. 9.16, 17. De. 26. 68; 17.16.

^a It appears from Ne. 17, that they actually appointed a captain to lead them back to slavery.—C.

³ Ge. 17.3, 17. ch. 16. 4, 22. 1 Ki. 18.39. Mat. 23.35. Re. 4.10; 5.8, 11. Ps. 109.4.

⁴ ch. 13. 6, 7, 16, 30. ver. 30.

⁵ Ge. 37.29; 44.13. 2 Sa. 3.31. Jos. 7.6. Ju. 1. 35. Mat. 26.65.

⁶ De. 2.7-9; 6. 10, 11; 11.9. ch. 13.27.

⁷ 2 Sa. 15.25. Ps. 37.5. Ro. 8.31.

⁸ ch. 24.8. De. 32.42. 14.47; 14. De. 1.16.

⁹ Ro. 8.3, 37. Is. 41. 10. Ps. 27.1-3; 18.29-43; 129.12; 144.1, 2. De. 20.3, 4.

¹⁰ Ex. 17.4. 1 Sa. 30. 6. Mat. 23.37. Ac. 7.57.

¹¹ The whole congregation, captains and judges inclusive, seen, with the exception of Caleb and Joshua, to have joined in this cruel sentence. But the extremity is God's opportunity, and the sudden and unexpected appearance of his glory, the Shekinah, arrests the sentence.—C.

¹² Ex. 16.7; 24. 16, 17; 40.34. ch. 12.5; 16.19, 42; 20.6. Le. 9.23.

¹³ Ps. 94.8; 95.8. De. 1. 32. ch. 13.18. Ju. 12.37.

¹⁴ Ex. 5.3; 32.9, 10. De. 9.14. Ps. 106.23, 26, 27. Eze. 20.8, 13, 15, 21.

¹⁵ Ex. 32. 12. De. 32. 27. Jos. 7.8, 9.

¹⁶ Ex. 15.14; 13.21, 22; 33.11; 40.38. Jos. 2.9; 5. ch. 12.8; 9.15-21. Ne. 9.19. Ps. 78.14; 105.30.

¹⁷ Ex. 32.12. De. 9.28.

¹⁸ The sin of the heathen, either in Pharaoh, Ex. 5. 2, or the surrounding idolaters, never lay in denying the godhead of Jehovah, but in God and another mode of worship. In fact the heathen nations seldom or never differed about the being, but about the attributes and offices of their several deities. And, as the attribute of power is always the most observable, Moses therefore "reasons with God, Is. 1. 18, showing, that if judgment prevail over mercy, the heathen will attribute it not to want of power, but of power, and so be confirmed in the worship of their worthless idols, to whose superior influence they would attribute Israel's destruction.—C.

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¹ ver. 19. Ps. 25. 11. Ex. 34.9, 10.

² Ex. 24. 6, 7; 20. 5. Ps. 103.8; 86. 5, 15. Ne. 1. 3. Mi. 7.18.

³ Ps. 51. 1, 2; 145.8. Jonah. 2. 1. Eze. 20.21.

⁴ Ep. 2.7. Eze. 20.8, 9.

⁵ Or, *hitherto*.

⁶ Ps. 106.7, 8, 2 Sa. 12. 13. Jonah. 3.10. Eze. 20. 9, 14, 17, 22.

⁷ Le. 10. 3. Is. 5. 16. Eze. 18. 3; 20. 33; 5. 11. De. 32. 40. Ps. 9.16; 58. 11; 118. 18.

⁸ Ex. 17. 2. Ps. 95.9. Mal. 3.15.

⁹ Often, Ge. 31. 7. Job. 19.3.

¹⁰ Ten plagues gave evidence of the power of sin, and extorted submission, but without conversion. Ten commandments gave light for the discerning of sin, Ro. 3. 19, and by demonstrating the extent of holiness, brought in the world guilty; and ten murmurings and rebellions tempt the mercy, grace, and long-suffering of God that he might pass through "in wrath" that such a people shall not enter into his rest, Ps. 95. 11. For the exact number of ten temptations, see Ex. 14. 11; 15. 23; 16.20; and again 16.27; 17. 4, 13; 32.8. Nu. 11.1, 11, 4; 14.1-4.

¹¹ The Heb. if they see the land, De. 32. 49, 51; 106.26. Hy. 17. 25. Eze. 20.15. ver. 28-35.

¹² This does not exclude Joshua, as mentioned again, ver. 30.—C.

¹³ Jos. 14. 6, 8, 9, 14. De. 1.36. 1 Sa. 10.6. ch. 32.11, 12.

¹⁴ Encamped in the valley, therefore to-morrow, turn, &c.—C.

¹⁵ ver. 4. Ps. 106.14; 81. 12, 13. De. 1.4.

¹⁶ The English version makes this verse very obscure. It may be rendered thus:—

"Now the Amalekites and Canaanites lie in the valley; to-morrow turn and go toward the wilderness by the way of the Red Sea." It appears that the spies were searching the land, and the people deliberating after their return, and the warlike inhabitants assembled in force in the great valley north of the camp to intercept their passage. The LORD therefore ordered the people to turn back and march southward through the valley of Arabah, which leads to the Red Sea.—P.

¹⁷ ver. 11. Is. 7.13; 43. 24; 59. 1, 2. Je. 4. 14; 13. 1. Pr. 1.22. Ps. 94.8; 95.8.

¹⁸ ver. 2.21. ch. 26.64. 65; 32.11. De. 1.35. 1 Co. 10.12. He. 3.37. Ps. 95. 11; 96. 8, 9; 78. 12. 20.15. Pr. 1.3; 14.14. Je. 2.17; 19.4; 18; 5.25; 6.18, 19.

this people into the land which he swore unto them, therefore he hath slain them in the wilderness.

17 And now, I beseech thee, let the power of my LORD be "great, according as thou hast spoken, saying,

18 The LORD is "long-suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty; visiting the iniquity of the fathers upon the children unto the third and fourth generation.

19 Pardon, I beseech thee, the iniquity of this people, "according unto the greatness of thy mercy, and as thou hast forgiven this people from Egypt even until now.⁵

20 And the LORD said, I have "pardoned according to thy word:

21 But as truly as I live, "all the earth shall be filled with the glory of the LORD.

22 Because all those men which have seen my glory, and my miracles which I did in Egypt, and in the wilderness, have "tempted me now these "ten times,⁶ and have not hearkened to my voice;

23 Surely^c they shall not see the land which I swore unto their fathers, neither shall any of them that provoked me see it:

24 But my servant Caleb,⁷ because he "had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.

25 (Now the Amalekites and the Canaanites dwelt in the valley.)⁸ To-morrow "turn you, and get you into the wilderness, by the way of the Red sea.⁹

26 ¶ And the LORD spake unto Moses, and unto Aaron, saying,

27 How¹ long shall I bear with this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me.

28 Say unto them, "As truly as I live, saith the LORD, as ye have spoken in mine ears, so will I do to you:

CHAPTER XIV. [Ver. 5. *Falling on the face* was a customary act, either of worship to God, or obedience to man, Ge. 17. 3; Re. 11. 16; Ge. 50. 18. The act of Moses and Aaron is expressive of profound respect for their brethren; which, in such a case, nothing but divine love could have produced—and of earnest entreaty to avert their foolish and wicked resolution of returning to slavery.—*Note*, Those who would benefit men must bear with their caprice and ingratitude; and entreat, when they should reprove or command. C.]

Ver. 39. [*Mourning* is good or evil, according to its fountain and object. Springing from a due sense of sin, and apprehension of mercy, it is "godly sorrow working repentance to salvation; but springing from a mere sense of disappointment or loss, it is 'of the world, and worketh death,' 2 Co. 7. 10. C.]

Ver. 40. [The strange resolution to evade or frustrate a threatening by pleading a promise, is not peculiar to rebellious Israel—there are thousands that continue in sin, because they hope for mercy.—*For we have sinned*—that is, in appointing a captain to return to slavery, Ne. 9. 17. C.]

REFLECTIONS.—The headstrong and unmortified passions of sinners hurry them furiously on to their own ruin: and such as are discontented with God's providence, and resolve to mend themselves, always make the matter worse and worse. Unbelieving murderers are prone to charge God himself with the most base and malicious designs, and to wish for misery, under a pretence of care to avoid it. What an infinite advantage is God's presence and favour! But if he leave us, we become an easy prey to every invader. How noble is it when the abused servants of Christ in meekness instruct them that oppose themselves: if God, peradventure, will give them repentance to the acknowledging of the truth! though often they draw upon themselves barbarous treatment from such as they labour to save. But God tenderly remarks the dangers of his faithful servants, and interferes for their relief in the critical moment. What a blessing to a nation are those who can effectually plead their cause at a throne of grace; wrestle for mercy and forgiveness; and fill their mouth with arguments from God's own honour, power, declared mercy and patience, and their own former experience thereof! God is ready graciously to

hear and answer such intercessions, even when he will not forbear showing his indignation at the sins which have provoked him. He keeps an exact account of men's conduct, that he may reward or punish it in due time. Terribly offensive to him is the contempt and discrediting of his promises, and most effectual for provoking him to abandon the guilty to irretrievable and everlasting ruin! But ringleaders in guilt, and presumptuous adventurers, in opposition to God's express command, often fall under distinguished marks of his wrath, and are made pledges of the final destruction of those whom they have seduced to or encouraged to sin. Take heed, therefore, O my soul, lest I be hardened through the deceitfulness of sin; lest there be in me an evil heart of unbelief, departing from the living God: and fear, lest a promise being left me of entering into his rest, I should seem to come short of it through unbelief! but let me be a man of another spirit than the world, and let me singly cleave to and fully follow after the Lord. If for so doing men revile and persecute me, God will amply reward me with an inheritance incorruptible, undefiled, and that fadeth not away.

29 Your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me,

30 Doubtless ye shall not come into the land, concerning which I sware¹ to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun.²

31 But your ^hlittle ones, which ye said should be a prey, them will I bring in, and they shall know³ the land which ye have despised.

32 But⁴ as for you, your carcasses, they shall fall in this wilderness.

33 And your children shall wander in the wilderness ^lforty years, and ^mbear your whoredoms, until your carcasses be wasted in the wilderness.

34 After the number of the days in which ye searched the land, *even* ⁿforty days, (each day for a year,) shall ye bear your iniquities, *even* forty years; and ye shall know ^omy breach of promise.³

35 I the LORD have said, ^pI will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.

36 ¶ And the men which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a ^qslander upon the land,

37 Even those men that did bring up the evil report upon the land, ^rdied by the plague before the LORD.

38 But Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of the men that went to search the land, lived *still*.

39 And Moses told these sayings unto all the children of Israel: and the people ^smourned greatly.

40 ¶ And they ^trose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we *be here*, and will go up unto the place which the LORD hath promised: for we have sinned.

41 And Moses said, ^uWherefore now do ye transgress the commandment of the LORD? but it shall not prosper.

42 Go not up, for the LORD *is* not among you; that ye be not smitten before your enemies.

43 For the Amalekites and the Canaanites *are* there before you, and ye shall fall by the sword: because ye are turned away from the LORD, therefore the LORD will not be with you.

44 But they ^vpresumed to go up unto the hill-top: nevertheless ^wthe ark of the covenant

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1 Heb. *lifted up my hand.*

2 From Jos. 14. 1; 22. 13, we learn that Eleazar and others now present did afterwards enter into Canaan. Is not this a contradiction? No, for in ver. 29 God particularizes the excluded as the 'numbered' from twenty years and upwards. Now, from Nu. 1. 3 it appears these were the men of the twelve civil and military tribes, to the exclusion of Levi, the sacerdotal, Nu. 1. 47, and who were subsequently 'numbered' from a month old and upwards, Nu. 3. 15.—C.

3 A De. 1. 39. ch. xxvi. Jos. iii. 12. Ps. 78. 54. 55; 105. 44; 135. 12; 136. 21, 22. Ne. 9. 23-25.

4 Possess, ver. 23. Ps. 106. 24-27.

5 ver. 28-30.

6 ch. 33. 38; 13. 25. De. 1. 31; 2. 14. ver. 34. Ne. 9. 21.

7 Le. 20. 19. ch. 5. 31; 12. 23.

8 Ps. 95. 10. Eze. 4. 6. Re. 11. 3. Da. 9. 24.

9 Interruption, Zec. 11. 10. De. 31. 16, 17.

8 The phrase translated 'breach of promise' occurs but this once, so that there is no resource in comparison. The meaning must therefore be sought in the word itself, and the analogy of other divine truths. To say, with some, that the promise being conditional and the Israelites having sinned in their part, God means to tell them he is not bound to his part of the engagement, is really to explain nothing. For even admitting the phrase 'conditional promise' still it is merely an abbreviated name for both a *promise* and a *threatening* implied or declared, the one to the believing and obedient, the other to the unbelieving and rebellious; and as the fulfilment of the promise would be no disannulling of the threatening, so the infraction of the threatening would be no 'breach' of the promise. The literal translation will best explain and convey the meaning of the passage: 'Ye shall know my rising up against you, my displeasure, my indignation, which sense of the world is confirmed by the following verse.—C.

9 1 Co. 10. 11. He. 3. 19.

10 ch. 13. 32.

11 1 Co. 10. 10. He. 3. 17. Jude. 5. ver. 10, 12; ch. 26. 05. Pr. 17. 17, 21.

12 Le. 12. 17. Mat. 8. 12. Pr. 19. 3.

13 De. 1. 41. Ro. 8. 7, 8. ver. 4. Ac. 14. 13.

14 De. 1. 42. Ho. 9. 12. Job. 40. 2; 9. 4. Pr. 31. 12. Is. 59. 1, 2; Je. 2. 17, 19; 4. 18; 5. 05; 6. 19. ver. 42, 43.

15 De. 1. 41, 43. ch. 15. 30.

16 ch. 9. 15; 10. 33.

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4 In ver. 25 the Amalekites were encamped in the valley; in ver. 43 they had taken military occupation of the hill, and now come down, not from their ordinary dwelling, but their encampment.—C.

2 De. 1. 44. 1 Co. 10. 11. Is. 63. 10. ch. 21. 3. Pr. 13. 21. Ps. 140. 11.

3 ch. 21. 3. Ju. 1. 17. 1. Sa. 30. 33.

5 Now commenced the thirty-eight years' wandering. Of their journeys during this long period, and of the 'great and terrible wilderness' into which they were driven, not a single record has been preserved. The name *Tia*, 'wandering,' which the desert south of Palestine still bears, seems to be the only local memorial of it. Sacred history remains silent until, after the lapse of the thirty-eight years, another generation, under the same aged leaders, however, appearance more around the sacred fountain of Kadesh.—P.

CHAP. XV.

1 The date and place of the divine communications contained in this chapter are not mentioned. It would seem from ver. 22, 23 that it must have been a considerable time after the giving of the law on Sinai, and consequently it could not have been during the first sojourn of the people at Kadesh. The regular diary breaks off at the close of chap. xiv., and is not again resumed till chap. xx. It is probable, but at least entirely certain, that the revelations made and the incidents recorded in x. xxi. took place during the thirty-eight years' wandering, though neither time nor place is indicated.—P.

2 A Le. 25. 10. Eze. 20. 34-37. ch. 34. 2; 35. 10. De. 1. 12. 19. 19. 11. 1; 26. 127; 131. 1.

3 Le. 1. 11; 27. 27; 16; 22. 21; xxiii. ch. xxviii. xxix. De. 10. 10.

4 Heb. *separating.* c. Ex. 29. 18. Ge. 8. 21. Mat. 3. 17. Ep. 5. 2.

5 Le. 11. Ex. 29. 40. Ga. 2. 20. Ep. 2. 15. 66. 50. Mal. 1. 11. Ro. 15. 16. He. 13. 1.

6 Ex. 16. 16; 39. 29. 40. Le. 14. 21. ch. 25. 13, 21. 29; 29. 4, 10, 15; ver. 6, 9.

7 Mat. 26. 28. Jn. 6. 55. Phi. 2. 17. 2. 11. 4. 6.

8 Here is stated the quantity of those meat-offerings and drink-offerings which necessarily attended other offerings; but not the quantity of such as were offered by themselves, Le. i. vi. ch. xxviii. xxix.

4 There were two sorts of strangers among the Israelites: some that entirely embraced and professed the Jewish religion, into which they were admitted by circumcision; others that lived among them by permission, having renounced all idolatry but who had not yet submitted to the Jewish faith. The former sort are understood here.—Patrik.

of the LORD, and Moses, departed not out of the camp.

45 Then the Amalekites came down, and the Canaanites⁴ which dwelt in that hill, and smote them, and discomfited them, *even* unto ^uHormah.⁵

CHAPTER XV.

1 The law of the meat-offering and the drink-offering. 14, 29 The stranger is under the same law. 17 The law of the first of the dough for an heave-offering. 22 The sacrifice for sins of ignorance. 30 The punishment of presumption. 32 He that violated the sabbath is stoned. 37 The law of fringes.

AND the LORD spake unto Moses, saying,¹

2 Speak unto the children of Israel, and say unto them, ^vWhen ye be come into the land of your habitations, which I give unto you,

3 And will make an ^woffering by fire unto the LORD, a burnt-offering, or a sacrifice in performing² a vow, or in a free-will-offering, or in your solemn feasts, to make a ^xsweet savour unto the LORD, of the herd, or of the flock;

4 Then shall he that offereth his offering unto the LORD bring a ^ymeat-offering of ^aa tenth-deal of flour, mingled with the fourth *part* of an hin of oil.

5 And the fourth *part* of an hin of wine for a ^bdrink-offering shalt thou prepare with the burnt-offering or sacrifice, for one lamb.

6 Or for a ram, thou shalt prepare *for* a meat-offering two tenth-deals of flour, mingled with the third *part* of an hin of oil.

7 And for a drink-offering thou shalt offer the third *part* of an hin of wine, *for* a sweet savour unto the LORD.

8 And when thou preparest a bullock³ *for* a burnt-offering, or *for* a sacrifice in performing a vow or peace-offerings unto the LORD;

9 Then shall he bring with a bullock a meat-offering of three tenth-deals of flour, mingled with half an hin of oil.

10 And thou shalt bring for a drink-offering half an hin of wine, *for* an offering made by fire, of a sweet savour unto the LORD.

11 Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid.

12 According to the number that ye shall prepare, so shall ye do to every one, according to their number.

13 All that are born of the country shall do these things after this manner, in offering an offering made by fire, of a sweet savour unto the LORD.

14 ¶ And if a stranger⁴ sojourn with you, or whosoever *be* among you in your generations, and will offer an offering made by fire, of a sweet savour unto the LORD; as ye do, so he shall do.

CHAPTER XV. [Ver. 38. *Fringes*, called in the New Testament the 'hem or border of the garment,' Mat. 9. 20; 23. 5. Being *many*, in separate detail, yet united in one garment: the *fringes* were the emblems or memorials of many commandments united in

one law. The *ribband, lace, or rather thread of blue*, surrounding or pervading the whole, represented the one principle of the law—the unchanging love of God. And being the chief-priestly colour—for the robe of the ephod was *all* of blue, Ex. 28. 31—it reminded

every believer that he was a priest of God, and bound to offer up spiritual sacrifices, acceptable to God by Jesus Christ, 1 Pe. 2. 5. C.]

REFLECTIONS.—Behold the propriety of a just proportion in our religious services, and the care of



TOMBS OF THE MAMELUKES—IN THE REGION WHERE THE CHILDREN OF ISRAEL SPENT SO MANY YEARS IN EGYPT.
 [NUMBERS, xv.]—Beyond the citadel in Cairo there are a number of beautiful tombs extending along the eastern side of the city, known as the tombs of the Mamelukes. The ruins of these tombs bear traces of great artistic merit, some of the minarets being exceedingly beautiful. From the galleries in the minarets the muezins summon the faithful to prayer five times a day. The muezin in a

kind of sing-song tone utters the following: "Allah is great! I testify that there is no other god but Allah! And Mohammed is the prophet of Allah! Come to prayer! Come to worship! Allah is great! There is no god but Allah!" These tombs are now falling to decay as all things belonging to the civilization of Egypt are falling to decay. This ancient land of the Pharaohs and the children of Israel, by the strange mutations of history is now under the dominance and influence of a Christian nation.

15 One⁹ ordinance⁵ shall be both for you of the congregation, and also for the stranger that sojourneth with you, an ordinance for ever in your generations: as ye are, so shall the stranger be before the LORD.

16 One law, and one manner, shall be for you, and for the stranger that sojourneth with you.

17 ¶ And the LORD spake unto Moses, saying,

18 Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you,⁶

19 Then it shall be, that when ye eat of the bread of the land, ye shall offer up an heave-offering unto the LORD.

20 Ye shall offer up a cake of the first of your dough for an heave-offering: as ye do the heave-offering of the thrashing-floor, so shall ye heave it.

21 Of the first of your dough ye shall give unto the LORD an heave-offering in your generations.

22 ¶ And if ye have erred, and not observed all these commandments, which the LORD hath spoken unto Moses,

23 Even^m all that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded Moses, and henceforward, among your generations;

24 Then it shall be, if ought be committed by ignorance,⁷ without the knowledge of the congregation,⁸ that all the congregation shall offerⁿ one young bullock for a burnt-offering, for a sweet savour unto the LORD, with his meat-offering, and his drink-offering, according to the manner,⁹ and one kid of the goats for a sin-offering.

25 And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; for it is ignorance: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin-offering before the LORD, for their ignorance:

26 And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people were in ignorance.

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Ex. 12. 40. Le. 19. 3. 28. Col. 3. 11. Ep. 2. 11. 22.

5 From the Jewish people being surrounded by idolatrous nations, it was necessary to have but one form of worship; and as that only which was prescribed by the Almighty was genuine, no other could be tolerated. It might also signify that in due time the Gentiles would be fully admitted into the church.—7.

6 There is something in the wording of this command which would seem to indicate that the people were approaching Canaan, and consequently that the command was given towards or at the close of the thirty-eight years' wandering.—P.

7 Jos. 5. 11. Is. 28. 28.

8 A twenty-fourth part of it. Ps. 3. 9. 10. Ez. 44. 30. Ne. 10. 37. ch. 18. 26. Ex. 23. 19. Le. 23. 22. 1 Co. 15. 20. 23. Re. 14. 4. Ko. 11. 16.

9 Le. 2. 14; 23. 10, 16, 17.

1 Le. 2. 3, 13, 14; 5. 3-10; 16. 15. Ez. 8. 35. ver. 8-10; 28. 15, 22, 30, 29. 4. 11, 15, 19, 20, 25, 28. &c.; ver. 24.

m Ex. xii. De. xxvii.

7 Heb. from the eyes. This law is different from that in Le. iv.

8 There are two laws for sins of ignorance. Le. iv. Nu. xv. The first for the wilderness: the second for Canaan. But why are there two laws for the same case? They are not for the same case. The law in Le. 4. 2 is enacted for cases where the congregation, priest, or ruler, or people, have 'erred,' and 'not observed' all the commandments, that is, for any mere neglect arising from ignorance. The law in Nu. 15. 22 is enacted for cases where the sin of ignorance is 'against any of the commandments of the Lord; not a mere neglect, but a direct infraction. The distinction is well expressed in these words:—'We have left undone the things which we ought to have done; and we have done those things which we ought not to have done.'—C.

n ver. 22.

9 Or, ordinance.

o Le. 4. 20, 26, 31, 35. Mat. 23. Ep. 1. 6, 7. 1 Ti. 1. 13. Ro. 3. 25. Ac. 13. 39. Lu. 23. 34. 1 Jo. 2. 2. ver. 27, 28.

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Le. 4. 27. ver. 30. Ps. 19. 13.

Le. 5. 6, 7, 12. 8: 24. 28. ver. 25. Is. 42. 21. 2. Co. 5. 19-21. 1 Jo. 1. 7; 2.

ver. 15. Le. 16. 29; 17. 15; 24. 22. Ro. 3. 29. 30. Ac. 15. 29; 13. 39.

Le. 17. 12. Ps. 19. 13; 51. 16. Ez. 20. 27. Ge. 17. 14. Le. 20. 3. 9. 10. Mat. 12. 32. He. 10. 29.

1 The words translated 'presumptuously' literally mean 'with a high hand,' which phrase, by consulting De. 32. 27, we find to signify the pride of human power, madly aiming or blindly believing itself to be independent of God.—C.

2 To be 'cut off,' or 'utterly cut off,' signifies to be put to death without reprieve or pardon. See also Ex. 31. 14.—C.

3 Ex. 16. 23; 20. 8, 9; 31. 14; 35. 2.

4 This tragic incident is introduced here as an example of sinning presumptuously—in open and daring violation of a known law, and rebellion against the majesty of Heaven.—P.

5 Le. 24. 12. Ex. 31. 14; 35. 2.

6 The law had already declared the penalty of death against Sabbath-breaking. Ex. 31. 14. The detention was merely to ascertain the manner of it.—C.

7 Ex. 31. 14; 35. 2; Le. 24. 12. Ac. 7. 58. 1 Ki. 21. 12. He. 13. 11.

8 Le. 24. 14. 16. 23. Ex. 19. 13. De. 13. 10; 17. 5; 22. 21, 24. Jos. 7. 25. 1 Ki. 21. 12. Ac. 7. 58.

9 This is the only example in Scripture of a capital punishment for breach of the Sabbath. About the complaints against the guilt are frequent in Nehemiah, Ezra, Ezekiel, &c. It was as a sin of presumption that God had declared, Ex. 31. 17, that the Sabbath was 'a sign between him and the Israelites for ever. This violation must have been found, upon investigation, to have been intended to express open contempt for God and his covenant.—C.

10 De. 22. 12. Mat. 23. 59, 60.

11 'Tassels,' something resembling the form the blossom of a flower. They were to be fastened to the corner of the robe by a blue ribband. Their object was to remind the people of the divine law at all times.—P.

12 Ex. 13. 9. De. 6. 6-9; 11. 18, 22.

27 ¶ And if any soul sin through ignorance, then he shall bring a she-goat of the first year for a sin-offering.

28 And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him; and it shall be forgiven him.

29 Ye shall have one law for him that sinneth through ignorance, both for him that is born among the children of Israel, and for the stranger that sojourneth among them.

30 ¶ But the soul that doeth ought presumptuously,¹ (whether he be born in the land, or a stranger,) the same reproacheth the LORD; and that soul shall be cut off from among his people:

31 Because he hath despised the word of the LORD, and hath broken his commandment, that soul shall utterly be cut off;² his iniquity shall be upon him.

32 ¶ And, while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath-day.³

33 And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation.

34 And they put him in ward,⁴ because it was not declared what should be done to him.

35 And the LORD said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp.

36 And all the congregation brought him without the camp, and stoned him with stones, and he died;⁵ as the LORD commanded Moses.

37 ¶ And the LORD spake unto Moses, saying,

38 Speak unto the children of Israel, and bid them that they make them fringes⁶ in the borders of their garments, throughout their generations, and that they put upon the fringe of the borders a ribband of blue.

39 And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them;

God to have his ministers decently provided for! But chiefly behold the agreeable nourishment and heart-cheering consolations of the Holy Ghost, which attend the offering of our Redeemer once for all! Behold the kindness of God in inviting the Gentiles to his church, and presaging their entrance into it in due time in such a multitude of laws, favourable to strangers! Behold how the Lord must be honoured with the first-fruits of all our substance! But especially behold the indispensable necessity of Christ, as our propitiation for sin, however inadvertently it be committed; and the infinite danger of wilful and presumptuous sinning exemplified in this violation of the Sabbath! Is it not shameful that we should need memorials of obedience to the laws of God, so great and gracious—nay, God, even our own God! Enter then, my soul, into the spirit of these things. While I live on Jesus' flesh and blood, and rely on his atonement alone, let me cheerfully give myself, and all that I have, to the Lord. Never dare to sin against light and love; to violate the

Sabbath of the Lord my God, by thinking my own thoughts, speaking my own words, doing my own ways, or finding my own pleasures. But let his law be written on my heart; and every providence, every enjoyment, be improved by me as an excitement to holy obedience!

CHAPTER XVI. REFLECTIONS.—It is hard for the best of characters to stand before envy. Unsansitized honours often puff up men to their own destruction: and if God exalt them above most of their brethren, they can endure to be in subjection to none. Yea, God permits unsanitized professors, especially ministers and magistrates, to go often the most fearful lengths in sin. Every act of disobedience to or contempt of God's viceregents in the church or state, is by him accounted rebellion against himself: and often would sinful nations be utterly ruined, were it not for the intercession of those saints whom they abuse and persecute. But God can, and sometimes does, execute

upon presumptuous sinners the most terrible correspondent justice. And though, with care, he distinguishes between the more and the less guilty, yet he sets up proper memorials of his judgments, that others may hear and fear to do wickedly. But notwithstanding, hardened sinners, who survive, forget the most awakening alarms, and return to their persecution of God's servants! Yet still, in the most endearing manner, ought we to promote the welfare and salvation of those who have injured us; and when we are maliciously accused, the greatest comfort is the testimony of a good conscience. How like unto their master Christ do ministers act, when they expose their very lives to prevent the ruin of such as abuse them! And quickly the Lord repents him of the evil, when, earnestly entreated by such as, along with himself, are abused by sinners. Let me now, with trembling, remember my faults this day.—How often have I, as these rebels, gone about to establish my own righteousness, and refused to submit to the laws of Christ; and

and that ye seek not 'after your own heart, and your own eyes; after which ye use to go a whoring;

40 That ye may remember and do all my commandments, and be holy unto your God.

41 I^{am} the LORD your God, which brought you out of the land of Egypt, to be your God: I am the LORD your God.

CHAPTER XVI.

1 The rebellion of Korah, Dathan, and Abiram. 23 Moses separateth the people from the rebels' tents. 31 The earth swalloweth up Korah, and a fire consumeth others. 36 The censers are reserved to holy use. 41 Fourteen thousand and seven hundred are slain by a plague for murmuring against Moses and Aaron. 46 Aaron by incense slayeth the plague.

NOW Korah, the son of Izhar, the son of Kohath, the son of Levi; and Dathan and Abiram, the sons of Eliab; and On, the son of Peleth, sons of Reuben, took men.¹

2 And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown:

3 And they gathered themselves together against Moses, and against Aaron, and said unto them, Ye take too much upon you,² seeing all the congregation are holy, every one of them, and the LORD is among them: wherefore then lift ye up yourselves above the congregation of the LORD?³

4 ¶ And when Moses heard it, he fell upon his face:

5 And he spake unto Korah, and unto all his company, saying, Even 'to-morrow' the LORD will show who are his, and who is holy; and will cause him to come near unto him: even him whom he hath chosen will he cause to come near unto him.

6 This do; Take you censers, Korah and all his company;

7 And put fire therein, and put incense in them before the LORD to-morrow; and it shall be, that the man whom the LORD doth choose, he shall be holy: ye take too much upon you, ye sons of Levi;

8 And Moses said unto Korah, Hear, I pray you, ye sons of Levi;

9 Seemeth it but a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself, to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them?

10 And he hath brought thee near to him, and all thy brethren the sons of Levi with thee; and seek ye the priesthood also?

11 For which cause both thou and all thy company are gathered together against the

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c Pr. 28.26. De. 29.19. Job 31.7. Eccl. 6.7. Eccl. 11.9. 2 Ki. 16.10. Ex. 34.15. Ps. 106.39:73-27. Ja. 4.4.

d Ge. 17.7. Ex. 20.2: 19.5.6. Le. 22.33:25-38: 11.45.

CHAP. XVI.

A.M. 2533. B.C. 1471.

a ch. 27.3:26.9. Jude 11. Korah and his Levites hated subjection to Aaron and his family; and these sons of Reuben thought the principal rule in the state belonged to them as descended from Jacob's eldest son.

1 The word translated 'took,' though last in our version, is the first in the Hebrew; and being in the singular number, must therefore denote the act, not of the whole company, but of Korah's adherents. The true meaning of the verse seems to be—'Now Korah the son of Izhar,' &c., took even Dathan, &c., and On, the son of Peleth (Dathan, Abiram, and On, being all sons of Reuben, see De. 11.6), and they rose up before Moses, &c. Some high authorities, following the Septuagint and several MSS., read 'son of Reuben.' But the current of authority is decidedly for the plural, 'sons.'—C.

b ch. 26.9. Ge. 6.4.

c Ps. 106.16. Ex. 16.4. ch. 12.12. Jude 11.

2 Heb. It is much for you. They pretend to humble Moses and Aaron, but meant to exalt themselves. The whole congregation are fit to offer sacrifices for themselves; and the Lord is ready to accept them at their own hands.

3 To mistake or substitute privileges for godliness is one of the commonest instances of self-righteousness and self-deception. Je. 7.4. God was no doubt among them, as a worker of many wonders; but he was not in them, as renewing them after his own image, Col. 3.10.—C.

d Ge. 17.3. 17. Le. 9.24. ch. 14.5: 20.6. Jos. 6. ver. 22.45.

e Ps. 101.8:65.4. 2 Ti. 2.19. Ex. xxviii. 21x. Le. viii. 1. Pe. 2.5.9.

4 Prophecy of the future, and fixed time of fulfilment, are the real tests and essential accompaniments of scriptural miracles. Re. 19.10. By these tests all 'lying wonders,' when tried, are rejected.—C.

f ver. 35. 46-48. Le. 16.12. 13.1 Ki. 18.21. 24.18.

g Le. 20.26. ch. 8.11-15:18.2-6. 21. De. 10.8.2. Ch. 35.3. Eccl. 44.11. Ne. 12.44.

h Nearer than other tribes.

i Ex. 16.8: 17.2. 7. 1 Sa. 8.7. Lu. 10.16. Jn. 13.20.

A.M. 2533. B.C. 1471.

k Ex. 16.7.8. 2 Co. 3.5.

6 What dignity has he gained beyond the ordinary result of such piety, talents, attainments, and habits? God, by his own will, has chosen him, but by these high evidences he has demonstrated the wisdom of his choice. And, notwithstanding all these gifts, has he not been the most humble, the most complying, the most patient? Why, then, this unnatural, this unchristian jealousy and rebellion?—C.

l Pr. 25.9. Le. 19.17. Mat. 18.15, 16.

m ch. 11.5. Ex. 11-22.

n Ex. 2.14:3.8 Ps. 35.11:100.16. Ac. 7.39.

o Ex. 3.8:33.3. Le. 20.24.

p Heb. bore out, i.e. blind with fair words.

q ch. 12.3. Ep. 4.26. Ex. 32.19. Mar. 3.5.

8 Anger, like all other passions, is not only justifiable, but commendable and righteous, when the provocation is sufficient, the feeling still merciful, and the object of injury to be inflicted, but repentance to be enforced.—C.

9 Ge. 4.4. ver. 6.7.

9 This prayer was justifiable, because Moses knew their offering was presented in direct opposition to himself, God's acknowledged and appointed servant.—P.

r 1 Sa. 12.3.4.1 Th. 2.10.2 Co. 7.2. Ac. 20.33. Moses has never used my authority to oppress; any of them, but to do them good offices.

1 Neither sought a present, enforced a demand, nor inflicted an injury.—C.

s ver. 18, 19.

t ver. 11.42: ch. 14.1. 10:12.5. Ex. 16.7. 10. Le. 9.6.23. Pr. 16.29:13.20.

2 Not merely the congregation of his two hundred and fifty followers and partisans, ver. 2, but the whole congregation of the people, as is evident from ver. 22.—C.

u ver. 45. Ge. 19.15. 17.22. Je. 31.6. Ac. 2.40. Re. 18.4.

x Ex. 33.5. Da. 4.31.

y ver. 4.

z ch. 27.16. Eccl. 12.7. Is. 57.16. 2 Ec. 12.1. He. 12.9. Job 12.10.

a ver. 21.26.45.

3 The Hebrew word rendered 'tabernacle,' signifies literally 'dwelling-place.' The people were ordered to separate themselves from the tent of Korah, round which apparently the rebel company had collected.—P.

b ver. 12: ch. 11.16.17.

c 2 Co. 6.17. Is. 52.11. Re. 18.4. Ge. 19.15:17. 22. Je. 51.6.

LORD: and what is Aaron, that ye murmur against him?⁶

12 ¶ And Moses sent to call Dathan and Abiram, the sons of Eliab; which said, We will not come up:

13 Is it a small thing that thou hast brought us up out of a land that floweth with milk and honey to kill us in the wilderness, except thou make thyself altogether a prince over us?

14 Moreover, thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes of these men? we will not come up.

15 And Moses was very wroth,⁸ and said unto the LORD, Respect not thou their offering:⁹ I have not taken one ass from them, neither have I hurt one of them.¹

16 ¶ And Moses said unto Korah, Be thou and all thy company before the LORD, thou, and they, and Aaron, to-morrow:

17 And take every man his censer, and put incense in them, and bring ye before the LORD every man his censer, two hundred and fifty censers; thou also, and Aaron, each of you his censer.

18 And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron.

19 And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation: and the glory of the LORD appeared unto all the congregation.

20 ¶ And the LORD spake unto Moses and unto Aaron, saying,

21 Separate yourselves from among this congregation, that I may consume them in a moment.

22 And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?

23 ¶ And the LORD spake unto Moses, saying,

24 Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram.³

25 And Moses rose up, and went unto Dathan and Abiram; and the elders of Israel followed him.

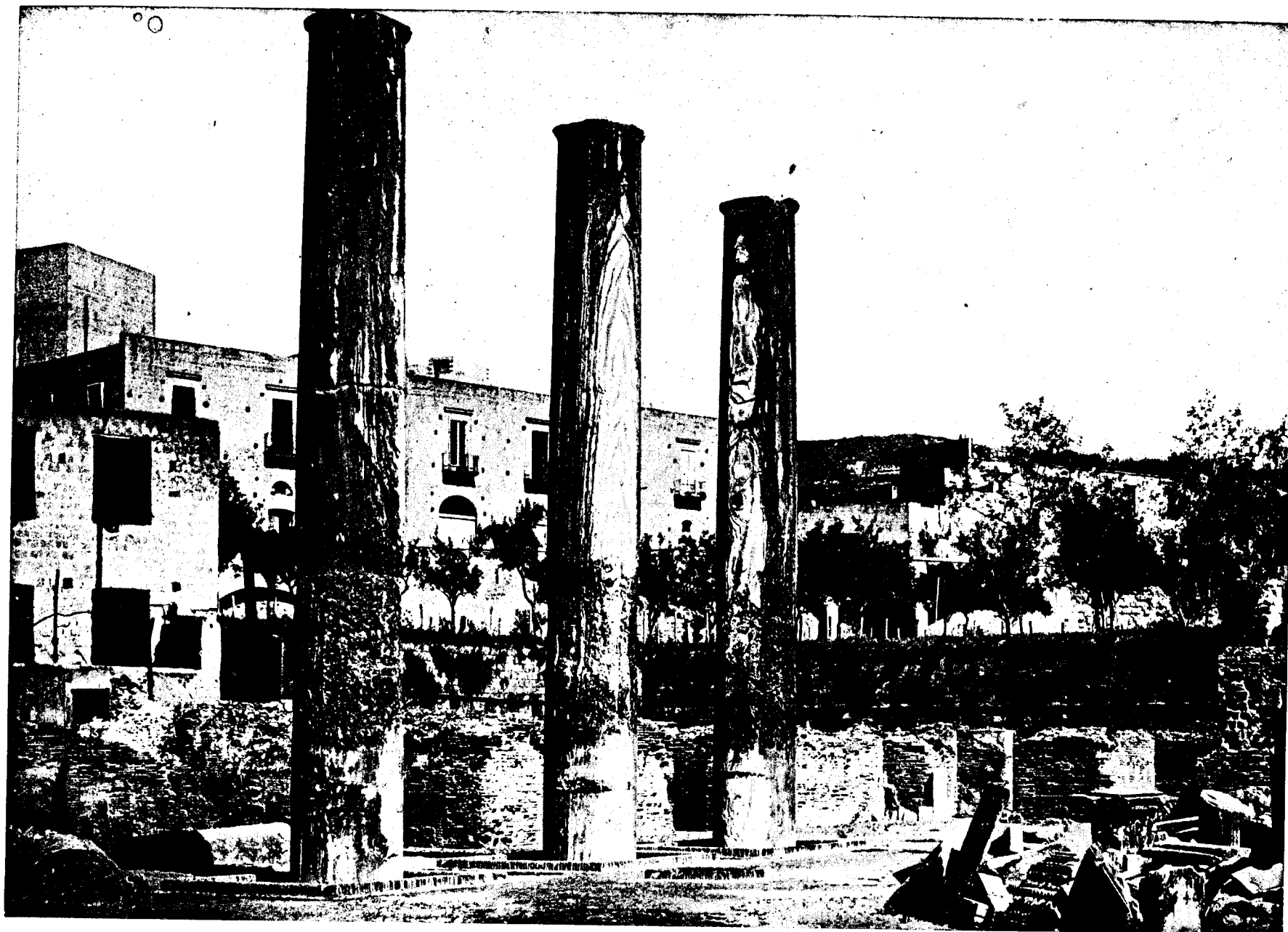
26 And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins.

27 So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side:

thus attempted to thrust him from his office of priest and king over the people of God, in order that I might usurp his place! How often have I refused to come at his call, and offered strange incense before him?

How often, the moment in which I had witnessed the awful justice of Heaven, and obtained a distinguished deliverance, have I returned to my former iniquities! And remarkably is it of the Lord's mercies that I am

not consumed! not swallowed up alive into hell by an opening earth! not burned with fire from heaven! But here let me admire the wonderful zeal and love of my great High-priest, when he ran from his throne of glory



COLUMNS OF THE TEMPLE SERAPEUM, PUTEOLI—A TEMPLE BUILT OF MARBLE TAKEN FROM THE COUNTRY IN WHICH MOSES GREW UP. [NUMBERS xvi].— This picture of the temple of Serapeum, at Puteoli, standing near the place where St. Paul landed upon his first missionary journey to Italy, is placed in connection with the name of Moses in this chapter because it was a temple built in honor of an Egyptian god. Plutarch asserts that Serapis was Osiris after he had passed into the subterranean world. As if to complete the idea of a temple to

an Egyptian deity the Corinthian pillars found in this marble structure are from Africa. This temple consisted of a square court enclosed by forty-eight marble and granite columns with forty-three small chambers adjoining. The portico rested on six Corinthian columns, three of which remain. In the center of the court stood a circular temple surrounded by sixteen marble pillars. By four flights of steps the interior was approached where statues of Serapis, now in the museum at Naples, were found.

and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children.

28 And Moses said, Hereby ye shall know that the LORD hath sent me to do all these works; (for I have not done them of mine own mind;)

29 If these men die the common death of all men, or if they be visited after the visitation of all men, then the LORD hath not sent me:

30 But if the LORD make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit, then ye shall understand that these men have provoked the LORD.

31 ¶ And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them:

32 And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods.

33 They, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation.

34 And all Israel that were round about them fled at the cry of them: for they said, Lest the earth swallow us up also.

35 And there came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense.

36 ¶ And the LORD spake unto Moses, saying,

37 Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are hallowed.

38 The censers of these sinners against their own souls, let them make them broad plates for a covering of the altar; for they offered them before the LORD, therefore they are hallowed: and they shall be a sign unto the children of Israel.

39 And Eleazar the priest took the brazen censers, wherewith they that were burnt had offered; and they were made broad plates for a covering of the altar:

40 To be a memorial unto the children of Israel, that no stranger, which is not of the seed of Aaron, come near to offer incense before the LORD, that he be not as Korah, and as his company; as the LORD said to him by the hand of Moses.

A.M. 2533. B.C. 1471.

1 Is. 48:15. Ps. 16:8. Job 33:5. 45:10. 9:40. 2:15-25. 40: Ps. 73:9. 1 Co. 10:22.

2 Ex. vii. xl. Le. i. xxvii. ch. i. xv.

3 That is, all the works I have done on the assertion and in proof of being sent of God. See ver. 29. —C.

4 1 Ki. 12:35. Eze. 13:17.

5 H. b. as every man dieth.

6 Punished, Ex. 20:53:24. La. 4:22.

7 Job 31:3. Ps. 55:15.

8 Heb. create a creature.

9 ch. 27:3. 26:10, 11.

10 De. 11:6. Ps. 106:17; 109:15; 151:7; 18:20-40.

11 ver. 29, 30. Je. 20:3, 4.

12 Th. 5:2, 3. Job 9:4; 40:1. Pr. 13:17.

13 Not all that appertained to them, for the judgment was not inflicted on the children of Korah, ch. 20:11. Ge. 28:23.

14 But all that had taken part with them in their murmuring and rebellion. —C.

15 Some of Korah's sons were not slain, ch. 26:11. 1 Ch. 6:22, 37.

16 Is. 33:14. Je. 49:21.

17 Dr. Joseph Wolff, a Jewish missionary, was present at Aleppo during the time of a most destructive earthquake. We heard his simple narrative of the trembling and yawning of the earth, the sudden and struggling descent of the living inhabitants, the piercing cry, the closing of the chasms, and the flowing of the blood, as from an immense wound; and it presented a most harrowing picture of judgment to Christians, such as that of Korah and his company presented to Israel. —C.

18 Le. 10:1. Ps. 106:17, 18.

19 They had rebelled by fire—that is, offering incense by burning, contrary to law—they therefore suffer by fire. Note.

20 Be sure your sin will find you out, Nu. 32:23. —C.

21 Korah had remained at his tent, and round him were grouped those retainers and members of his family who joined in the rebellion. They were all swallowed up. The other company of rebels stood in front of the tabernacle with censers in their hands, and there they were consumed by fire. —P.

22 Le. 27:10. ch. 5:10.

23 1 Ki. 2:3. Pr. 20:2. Ge. 13:13.

24 ch. 17:10. 26:10. Le. 24:15. 1 Co. 10:1, 2.

25 Pe. 2:6. Jude 7; ver. 40.

26 A sign of God's displeasure against unreasonable complaints and ambitious rebellious, a sign to demonstrate how the wrath of man shall praise him, Ps. 76:10, and the altar of God shall be protected by every attempt of men to usurp its functions or overturn its foundations. —C.

27 Ex. 12:14; 13:9; 17:14. 5:15, 18.

28 Le. 22:10-13. ch. 1:51:3, 10, 38; 18:4, 7.

29 How blessed the state of the believing Gentile church! We are no more strangers, Ep. 2:19, to be excluded from the altar, but fellow-citizens with the saints, and of the household of God. —C.

A.M. 2533. B.C. 1471.

3 Ps. 106:13. Ex. 15:26. 11. Je. 17:9. Ro. 8:7, 8. ch. 14:1, 2. 1 Ki. 18:17, 21. 1:6, 30, 31.

4 The infatuation and unweariness of this generation of the Israelites are astonishing. Some have supposed that they imagined Moses and Aaron to have used some secret arts for the destruction of the rebels, and they speak of them as the people of the Lord, as if their death had not been a judgment from God. It is more probable, however, that the ground of their charge was a belief that Moses and Aaron might by their prayers have prevented their awful punishment. —J.

5 Ex. 16:7, 10; 24:16, 17; 34:35. Le. 9:6, 23.

6 ver. 21, 24, 26.

7 ver. 4, 22; ch. 20:6; 14:5. 1 Ch. 21:16. Mat. 26:39. Ge. 17:3, 17.

8 ver. 17, 35. Ps. 142:3. Re. 8:3, 4. He. 7:25. Ro. 5:10, 11.

9 De. 33:10, 11. Is. 53:10-12.

10 Is. 5:16-18. In Is. 5:2 Sa. 24:16. 1 Th. 2:5, 6.

11 Of the precise nature of the plague we are not informed. It may have been in the form of a sweeping epidemic—such as the disease commonly called Indian cholera—which is still seen to select, as it were, particular localities, and to be restrained by Providence at particular boundaries; or it may have been inflicted by a destructive wind, whose ravages are directed and confined in particular currents. Note. In this courageous and generous act of intercession, Aaron is a special instance of Christ, standing between the living and the dead, having put away sin returning as an atoning priest, to Moses the representative of one condemning but now satisfied law, Ro. 10:4. —C.

12 Sa. 24:25. 1 Ch. 21:26.

CHAP. XVII.

a ch. 1:5-16; 2:3-30; 10:14-27.

b Ex. 25:16, 22; 30:36. Moses had access at all times into the most holy place.

c ch. 10:5.

1 The large body of the people were manifestly deeply implicated in the rebellion of Korah. The 250 princes, who renewed who joined with him were men held in high estimation. They were the champions of the unruly mob; and they were put forward to oppose that supremacy which Moses had so long exercised. When is a species consumed by fire from the Lord, the mob was awed and terrified for the moment; but terror soon gave way to rage, and they charged Moses and Aaron with the murder of their leaders. The plague again struck terror into their hearts; and now that they might have visible proof that Moses and Aaron were not usurpers, but were the chosen of the Lord, this miracle of the rod was wrought. —P.

2 Aaron's rod among all the rods of the tribes only flourished. 10 It is left for a monument against the rebels.

CHAPTER XVII.

1 Aaron's rod among all the rods of the tribes only flourished. 10 It is left for a monument against the rebels.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and take of every one of them a rod, according to the house of their fathers, of all their princes, according to the house of their fathers, twelve rods: write thou every man's name upon his rod.

3 And thou shalt write Aaron's name upon the rod of Levi: for one rod shall be for the head of the house of their fathers.

4 And thou shalt lay them up in the tabernacle of the congregation before the testimony, where I will meet with you.

5 And it shall come to pass, that the man's rod whom I shall choose shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you.

1 Aaron's rod among all the rods of the tribes only flourished. 10 It is left for a monument against the rebels.

2 Speak unto the children of Israel, and take of every one of them a rod, according to the house of their fathers, of all their princes, according to the house of their fathers, twelve rods: write thou every man's name upon his rod.

3 And thou shalt write Aaron's name upon the rod of Levi: for one rod shall be for the head of the house of their fathers.

4 And thou shalt lay them up in the tabernacle of the congregation before the testimony, where I will meet with you.

5 And it shall come to pass, that the man's rod whom I shall choose shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you.

when he came among dying sinners—himself exposed to all their miseries—to stop the plague of sin, already begun in the woes of life, the stings of conscience, and the sentence of death; and to bring in everlasting righteousness and redemption. How superior his priesthood! If they did not escape who despised

Moses and Aaron, how shall I escape if I despise Jesus the great High-priest, Jesus the King in Zion.

CHAPTER XVII. [Ver. 6. There were originally but twelve tribes, but when Joseph was increased into Ephraim and Manasseh, Ge. 48:17, they became thir-

teen; afterwards when the tribe of Levi, instead of being numbered for war, was chosen of God for his service, instead of the first-born of every tribe, Nu. 1:47; 3:41, the tribes were again reckoned as twelve, Levi ceasing to be counted. As in this narrative every one of their princes gave him a rod apiece, and the rod of

6 ¶ And Moses spake unto the children of Israel, and every one of their princes gave him a rod apiece,² for each prince one, according to their fathers' houses, *even twelve rods*: and the rod of Aaron *was* among their rods.

7 And Moses laid up the rods³ before the LORD in the tabernacle of witness.

8 And it came to pass, that on the morrow Moses went unto the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was *'budded*, and brought forth buds, and bloomed blossoms, and yielded almonds.⁴

9 And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked, and took every man his rod.⁵

10 ¶ And the LORD said unto Moses, 'Bring Aaron's rod again before the testimony, to be kept for a token against the rebels;⁶ and thou shalt quite take away their murmurings from me, that they die not.

11 And⁷ Moses did *so*: as the LORD commanded him, so did he.

12 And the children of Israel spake unto Moses, saying, 'Behold, we die, we perish, we all perish.

13 Whosoever cometh any thing near unto the tabernacle of the LORD shall die: shall we be consumed with dying?

CHAPTER XVIII.

1 The charge of the priests and Levites. 8 The priests' portion. 21 The Levites' portion. 25 The heave-offering to the priests out of the Levites' portion.

AND the LORD said unto Aaron, Thou, and thy sons, and thy father's house with thee, shall *'bear* the iniquity of the sanctuary: and thou, and thy sons with thee, shall bear the iniquity¹ of your priesthood.

2 And thy *'brethren* also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee, and minister unto thee: but thou, and thy sons with thee, *shall minister* before the tabernacle of witness.

3 And they shall keep thy charge, and the charge of all the tabernacle; *'only* they shall not come nigh the vessels of the sanctuary and the altar, that neither they nor ye also die.

4 And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: and a *'stranger* shall not come nigh unto you.

5 And *'ye* shall keep the charge of the sanctuary, and the charge of the altar; that there be no² wrath any more upon the children of Israel.

A.M. 2533. B.C. 1471.

d ver. 1 ch. 1-5-16.
2 Heb. a rod for one prince, a rod for one prince.

3 Aaron's blossoming rod typified Christ and the gospel rod of his strength.
4 Ge. 40. 10. Eze. 17. 24. Jn. 5. 30. Is. 42. 9. 7. 12. 12. 18. 110. 2. 3. Ca. 3. 3. Re. 22. 2.

4 That is, it exhibited the ordinary threefold succession of buds, blossoms, and fruit, in contemporaneous fellowship, a lovely emblem of the spiritual life of the true Christian, always budding in the spring of hope, always blossoming in the summer of beauty, always fruitful in the harvest of ingathering, Jn. 15. 1-8.—C.

5 Never was the evidence of a miracle complete. (1) A dead rod not only buds, but blossoms, and bears fruit, at once. (2) The princes examined all, and each took his own rod. (3) They were rebuked that examined, and ambitious of the honour to be conferred on Aaron by this decision. (4) Aaron's rod was publicly deposited as an evidence of the fact recorded against the rebels. (5) They acquiesced in the evidence, and never murmured upon this head again.—Note. When infidelity denies miracles, it must deny them either upon a theory that asserts the impossibility of a miracle, or the insufficiency of the evidence. But such a theory is unphilosophical, being a mere assumption, without proof; and if the evidence for this miracle be sufficient, then is there no sufficient evidence for any historical fact into this conclusion, no doubt, infidelity is driven; and then it is madness, and reasoning with it is vain.—C.

6 Heb. children of rebellion.
7 ch. 22. 23. 24. 15. 26. 11. Pr. 19. 3. Jude 16. Eze. 18. 25. ch. 14. 1. 16. 19.

8 Heb. children of rebellion.
9 ch. 22. 23. 24. 15. 26. 11. Pr. 19. 3. Jude 16. Eze. 18. 25. ch. 14. 1. 16. 19.

10 Heb. children of rebellion.
11 ch. 22. 23. 24. 15. 26. 11. Pr. 19. 3. Jude 16. Eze. 18. 25. ch. 14. 1. 16. 19.

12 Heb. children of rebellion.
13 ch. 22. 23. 24. 15. 26. 11. Pr. 19. 3. Jude 16. Eze. 18. 25. ch. 14. 1. 16. 19.

14 Heb. children of rebellion.
15 ch. 22. 23. 24. 15. 26. 11. Pr. 19. 3. Jude 16. Eze. 18. 25. ch. 14. 1. 16. 19.

16 Heb. children of rebellion.
17 ch. 22. 23. 24. 15. 26. 11. Pr. 19. 3. Jude 16. Eze. 18. 25. ch. 14. 1. 16. 19.

18 Heb. children of rebellion.
19 ch. 22. 23. 24. 15. 26. 11. Pr. 19. 3. Jude 16. Eze. 18. 25. ch. 14. 1. 16. 19.

20 Heb. children of rebellion.
21 ch. 22. 23. 24. 15. 26. 11. Pr. 19. 3. Jude 16. Eze. 18. 25. ch. 14. 1. 16. 19.

22 Heb. children of rebellion.
23 ch. 22. 23. 24. 15. 26. 11. Pr. 19. 3. Jude 16. Eze. 18. 25. ch. 14. 1. 16. 19.

24 Heb. children of rebellion.
25 ch. 22. 23. 24. 15. 26. 11. Pr. 19. 3. Jude 16. Eze. 18. 25. ch. 14. 1. 16. 19.

26 Heb. children of rebellion.
27 ch. 22. 23. 24. 15. 26. 11. Pr. 19. 3. Jude 16. Eze. 18. 25. ch. 14. 1. 16. 19.

28 Heb. children of rebellion.
29 ch. 22. 23. 24. 15. 26. 11. Pr. 19. 3. Jude 16. Eze. 18. 25. ch. 14. 1. 16. 19.

30 Heb. children of rebellion.
31 ch. 22. 23. 24. 15. 26. 11. Pr. 19. 3. Jude 16. Eze. 18. 25. ch. 14. 1. 16. 19.

32 Heb. children of rebellion.
33 ch. 22. 23. 24. 15. 26. 11. Pr. 19. 3. Jude 16. Eze. 18. 25. ch. 14. 1. 16. 19.

34 Heb. children of rebellion.
35 ch. 22. 23. 24. 15. 26. 11. Pr. 19. 3. Jude 16. Eze. 18. 25. ch. 14. 1. 16. 19.

36 Heb. children of rebellion.
37 ch. 22. 23. 24. 15. 26. 11. Pr. 19. 3. Jude 16. Eze. 18. 25. ch. 14. 1. 16. 19.

38 Heb. children of rebellion.
39 ch. 22. 23. 24. 15. 26. 11. Pr. 19. 3. Jude 16. Eze. 18. 25. ch. 14. 1. 16. 19.

40 Heb. children of rebellion.
41 ch. 22. 23. 24. 15. 26. 11. Pr. 19. 3. Jude 16. Eze. 18. 25. ch. 14. 1. 16. 19.

42 Heb. children of rebellion.
43 ch. 22. 23. 24. 15. 26. 11. Pr. 19. 3. Jude 16. Eze. 18. 25. ch. 14. 1. 16. 19.

44 Heb. children of rebellion.
45 ch. 22. 23. 24. 15. 26. 11. Pr. 19. 3. Jude 16. Eze. 18. 25. ch. 14. 1. 16. 19.

46 Heb. children of rebellion.
47 ch. 22. 23. 24. 15. 26. 11. Pr. 19. 3. Jude 16. Eze. 18. 25. ch. 14. 1. 16. 19.

48 Heb. children of rebellion.
49 ch. 22. 23. 24. 15. 26. 11. Pr. 19. 3. Jude 16. Eze. 18. 25. ch. 14. 1. 16. 19.

50 Heb. children of rebellion.
51 ch. 22. 23. 24. 15. 26. 11. Pr. 19. 3. Jude 16. Eze. 18. 25. ch. 14. 1. 16. 19.

A.M. 2533. B.C. 1471.

ch. 3-9, 12, 45; 8, 16, 19.
2 ch. 16. 40; 10, 38; 52. 1 Sa. 6. 19. ver. 6.

3 ch. 5-9. Le. 6. 16, 18, 26; 7, 6, 34.
4 Le. 7. 35; 21. 10 Ex. 29. 29. 1 Co. 9. 13, 14.

5 Le. 2. 3; 6. 16, 17, 26; 7. 1; 4. 23, 28; 5. 10, 12; 14. 13.

6 Inner court, Ex. 29. 31. Le. 6. 16, 26; 29. 7; 6. 10, 13, 17, with 14. 13.

7 To three parts of the tabernacle was the word 'holy' applied. (1) 'The most holy place,' where was the altar of burnt-offering, &c. (2) The holy place, where was the table of shewbread, &c. (3) In this instance it is applied to the court of the tabernacle.

8 16, 26, 29; which here is called *most holy*, not in respect of the division of the tabernacle, but in respect of the camp, or other places, where the other offerings were to be eaten. See note on ver. 14.—C.

9 Le. 7. 14, 30-34; 10. 14, 22, 10. 11. Ex. 29. 27.

10 De. 18. 4. Ne. 10. 35, 36. ch. 15. 19-21. Le. 23. 38. Ex. 29. 15.

11 Heb. 46.
12 De. 26. 2. Ex. 23. 19; 34. 26. Le. 2. 14. ch. 15. 19.

13 Le. 27. 28.
14 That we may judge rightly of the allotment made to Aaron, we must recollect that he and his whole tribe 'had no inheritance in the land,' ver. 20, and consequently were precluded from agriculture. God's great ordinance for the national prosperity. To compensate for this privation, the Lord allotted them twenty-four sacrificial gifts, viz. Eight to be eaten in the sanctuary, by the attendant priests and Levites. (1) The flesh of the sin-offering, Le. 7. 6, 25. (2) Of the trespass-offering, Le. 7. 1-6. (3) The peace-offering, Le. 23. 19, 20. Part of the sheep, Le. 23. 10. (4) Part of the two loaves, Le. 23. 17. (5) The shewbread, Le. 24. 9. (6) Oil, Le. 24. 10. Free were to be eaten anywhere in the camp, or at Jerusalem. (1) Parts of the sin-offering, Le. 7. 21-23. (2) Heave-offering, Le. 7. 12, 14. (3) Parts of the Nazirite's ram, Nu. 6. 17, 20. (4) The firstlings, Nu. 18. 15. (5) The first-fruits, Le. 23. 10. (6) Five peculiar to Canaan. (1) Heave-offering of first-fruits, ver. 12. (2) Of the tithes, ver. 28. (3) The cake, Nu. 15. 20. (4) The first of the fleece, De. 18. 4. (5) Field of possession, Nu. xxxv. Free were due in every place. (1) In the sanctuary, De. 18. 3. (2) Redemption of first-born, Nu. 18. 15. (3) Lamb, Ex. 4. 20. (4) Certain things *unclaimed*, Nk. 5. 8. (5) Things devoted. One gift was from the sanctuary, Le. 7. 8.—C.

15 Ex. 13. 2, 12, 13; 34. 2, 20; 22. 29. Le. 27. 26. ch. 3. 13.

16 Le. 27. 6, 25, 29. ch. 3. 13.

17 Ex. 30. 13. Le. 27. 25. ch. 3. 13. Eze. 45. 12.

6 And I, behold I, have *'taken* your brethren the Levites from among the children of Israel: to you *they are* given as a gift for the LORD, to do the service of the tabernacle of the congregation.

7 Therefore thou, and thy sons with thee, shall keep your priest's office for every thing of the altar, and within the vail; and ye shall serve: I have given your priest's office *unto you* as a service of gift; and *'the stranger* that cometh nigh shall be put to death.

8 ¶ And the LORD spake unto Aaron, Behold, I also have given thee *'the charge* of mine heave-offerings of all the hallowed things of the children of Israel; unto thee have I given them, *'by reason* of the anointing, and to thy sons, by an ordinance for ever.

9 This shall be thine of the *'most holy* things reserved from the fire: every oblation of theirs, every meat-offering of theirs, and every sin-offering of theirs, and every trespass-offering of theirs, which they shall render unto me, *shall be* most holy for thee, and for thy sons.

10 In the *'most holy place*² shalt thou eat it; every male shall eat it: it shall be holy unto thee.

11 And this *is* thine; the *'heave-offering* of their gift, with all the wave-offerings of the children of Israel: I have given them unto thee, and to thy sons, and to thy daughters with thee, by a statute for ever: every one that is clean in thy house shall eat of it.

12 All³ the best³ of the oil, and all the best of the wine, and of the wheat, the first-fruits of them which they shall offer unto the LORD, them have I given thee.

13 And whatsoever is *'first* ripe in the land, which they shall bring unto the LORD, shall be thine; every one that is clean in thine house shall eat of it.

14 Every⁴ thing devoted in Israel shall be thine.⁴

15 Every⁵ thing that openeth the matrix in all flesh, which they bring unto the LORD, *whether it be* of men or beasts, shall be thine: nevertheless the first-born of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem.

16 And *'those* that are to be redeemed, from a month old shalt thou redeem, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, *'which is* twenty gerahs.

Aaron was among them, there were in all *thirteen* rods. C.]

REFLECTIONS.—It is very desirable to prevent all disputes among the people of God; but often very difficult to extinguish some men's pretensions to what was never theirs. Abundant is the grace of God, who will even work miracles to prevent the sin and ruin of such as have rebelled against him: and what a mercy is it when a minister's call to his office is manifested

by his success therein; and if sinners, even at the last, be brought to repentance! Nothing, surely, but a bestowal of gracious influence will effectually stop all murmurings against the dispensations of God, and bring sinners to submit to them. But in this budding rod let me not only behold the fruitfulness of the Aaronic priesthood, in its usefulness to the people, and the certain succession of priests while the period continued, with the speedy

justice which overtook the invaders thereof: but let me chiefly remark the eternal, the sole high-priesthood of our Lord Jesus, manifested by the blessed effects of the gospel rod of his strength in the conversion, sanctification, and comfort of sinful men.

CHAPTER XVIII. [Ver. 7. The sphere of the priest's labours is here distinctly defined. It embraced the offering of all sacrifices upon the altar; it embraced

17 But the *firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they are holy: thou shalt sprinkle their blood upon the altar, and shalt burn their fat for an offering made by fire, for a sweet savour unto the LORD.*

18 And the flesh of them shall be thine, as the *wave-breast* and as the *right shoulder* are thine.

19 All *the heave-offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: it is a 'covenant of salt' for ever before the LORD unto thee, and to thy seed with thee.*

20 And the LORD spake unto Aaron, *'Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I am thy part and thine inheritance among the children of Israel.'*

21 ¶ And, behold, I *'have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation.'*

22 Neither must the children of Israel henceforth *'come nigh the tabernacle of the congregation, lest they bear sin, and die.'*

23 But the Levites shall *'do the service of the tabernacle of the congregation, and they shall bear their iniquity. It shall be a statute for ever throughout your generations, that among the children of Israel they have no inheritance.'*

24 But *'the tithes of the children of Israel, which they offer as an heave-offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance.'*

25 ¶ And the LORD spake unto Moses, saying,

26 Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes, which I have given you from them for your inheritance, then ye shall offer up *'an heave-offering of it for the LORD, even a tenth part of the tithe.'*

27 And *this* your heave-offering shall be reckoned¹ unto you, as though *it were* the corn

A.M. 2533. B.C. 1471.

u Ex. 34. 19. Le. 27. 26. De. 15. 19.

u Ex. 29. 20, 26. ver. 8, 9, 11.

y Ne. 13. 10. 2 Ch. 31. 4. 15. 53. 10-12. Jn. 16. 13. 14. 1 Co. 3. 21, 22.

z A perpetual covenant, Le. 2. 13. 2 Ch. 13. 5.

8 See note Le. 2. 13.

P Salt was absolutely required in every offering, Le. 2. 13, and from its power of preserving *dead flesh* from putrefaction, so that it might be offered of a sweet savour to the Lord, it became an impressive emblem of the incorruptibility of God's covenant, and the perpetuity of man's obligation. This emblematical use of salt seems to have passed by tradition into the manners of the Arabs, and some other oriental nations—with any of whom, should even an enemy have *catered salt*, the person with whom he has so eaten is bound to become, for the occasion, his friend and protector.—C.

a De. 18. 1, 2; 10. 9; 14. 27, 29. Jos. 13. 14, 33; 14. 33, 34. ch. 26. 62; xxxv. 1; ver. 23, 24.

b De. 12. 12; 18. 1, 2, 10. Jos. 13. 14, 33. Eze. 44. 28. Ps. 73. 26; 142. 5.

c De. 12. 17-19; 14. 22-29. Le. 27. 30, 32. 2 Ch. 31. 5, 6, 12. Ne. 13. 12.

d ch. 3. 10; 1. 5; ver. 4. 15a. 6. 19.

7 Heb. to die.

8 This prohibition reminds us that God is to be worshipped only by the service of his own appointment and the servants of his own choosing. Ps. 65. 4, whilst it contains an awful warning against thoughtless and formal prayer, and presumptuous confidence in our own righteousness.—C.

e ch. iii. iv. viii. 1. 53; ver. 6.

f ver. 20. De. 10. 9; 14. 27; 18. 1. ch. xxxv. Jos. xxi.

g De. 12. 17-19; 14. 22-29. Le. 27. 30, 32. 2 Ch. 31. 5, 6, 12. Ne. 13. 12. Mal. 3. 8, 10.

h Ne. 10. 38. He. 7. 4. 5. Re. 5. 8-10. Ca. 8. 11, 12. 1 Co. 9. 10-14.

9 The Levites, receiving tithes of the people, gave a tithe of them to the priests; and some have conjectured that the tenth of this tithe was allotted to the high-priest's support, according to the pre-eminence to which he was advanced.—f.

1 Your offering shall be as acceptable to the Lord as those which the tribes present, and your right to what remains as good as that of the people to their corn and wine, after they have paid their tithes, and made their appointed offerings.—f.

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2 The priests might eat of it as freely as if their own fields had produced it.

i ver. 11, 12.

k Pr. 3. 9, 10. Phil. 2. 7-11; 8. 9.

l Heb. *fat*.

4 Of what they had received by God's appointment, they must again offer *the best* to him. What a lesson for the use of genius, talents, and opportunities! What a lesson for the healthful youth, vigorous manhood, and mature intellect! What an emblem of the one offering—the unspeakable gift of the best—the hallowed part. He. 10. 14. 2 Co. 9. 15—C.

m De. 14. 22, 23.

5 When they had taken out the tenth part as sacred to God, they might use the remainder freely as they pleased. They would not bear sin because of it, no sin because of it, would they be considered as polluting holy things, as they would have been had they neglected to present their tithes.—f.

n 2 Ti. 5. 17, 18. Lu. 10. 7. Mt. 10. 10. Co. 6. 1 Th. 5. 12; 13. 1 Co. 9. 10-14.

o By eating them in an improper place or time. Le. 19. 7, 8; 22. 2-10. 1 Ti. 4. 16.

CHAP. XIX.

a Ca. 4. 4. Is. 53. 4-6. Re. 1. 5. He. 9. 13, 14.

1 'Red' is the emblem of sin, Is. 1. 18. For a heifer of that colour, without any spot or blemish, and as yet unyoked, the people are required to search. The difficulty of the discovery naturally leads them to inquire, Why is this appointed? (comp. Ex. 12. 26, 27), and thence to self-examination, acknowledgment of guilt, and refuge in atonement. With this ordinance, which could extend but to the purifying of the body, the Lord beautifully contrasts the death of Christ, who, through the eternal Spirit, offered himself without spot to God, and 'cleanses the conscience from dead works,' He. 9. 13, 14.—C.

b Ex. 12. 5. Le. 22. 20-25. Lu. 1. 35. He. 7. 26. 1 Pe. 1. 19; 22.

c De. 21. 3. Jn. 10. 17, 18. Ps. 40. 7, 8. Je. 30. 21.

d Le. 13. 45, 46; 14. 14. ch. 5. 2; 15. 36. He. 13. 11-13.

e Le. 4. 6, 17; 7. 14, 19. He. 9. 13, 14.

f Ex. 29. 14. Le. 4. 17, 21; 16. 27. Is. 53. 10. Ps. 22. 14. Mat. 26. 38. Jn. 12. 27.

g Le. 14. 4. Is. 1. 18.

h Ex. 19. 10. Le. 16. 26, 28; 11. 25, 40; 18. 9, 47; 15. 5, 8, 11, 22; 10. 26, 28. ver. 8, 10, 21.

of the thrashing-floor, and as the fulness of the wine-press.²

28 Thus ye also shall offer an heave-offering unto the LORD of all your tithes which ye receive of the children of Israel; and 'ye shall give thereof the LORD's heave-offering to Aaron the priest.

29 Out of all your gifts ye shall offer every heave-offering of the LORD of *'all the best thereof, even the hallowed part thereof, out of it.'*

30 Therefore thou shalt say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Levites as the increase of the thrashing-floor, and as the increase of the wine-press.

31 And ye shall eat it in every place,⁵ ye and your households: for it *is* ^myour reward for your service in the tabernacle of the congregation.

32 And ye shall bear no sin by reason of it, when ye have heaved from it the best of it: neither shall ye *'pollute the holy things of the children of Israel, lest ye die.'*

CHAPTER XIX.

1 *The water of separation made of the ashes of a red heifer. 11 The law for the use of it in purification of the unclean.*

AND the LORD spake unto Moses and unto Aaron, saying,

2 This *is* the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a *'red heifer'* without^b spot, wherein *is* no blemish, and upon which *'never came yoke.'*

3 And ye shall give her unto Eleazar the priest, that he may bring her *'forth without the camp, and one shall slay her before his face.'*

4 And Eleazar the priest shall take of her blood with his finger, and *'sprinkle of her blood directly before the tabernacle of the congregation seven times.'*

5 And *one* shall *'burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn.'*

6 And the priest shall take *'cedar-wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer.'*

7 Then *'the priest shall wash his clothes, and he shall bathe his flesh in water, and after-*

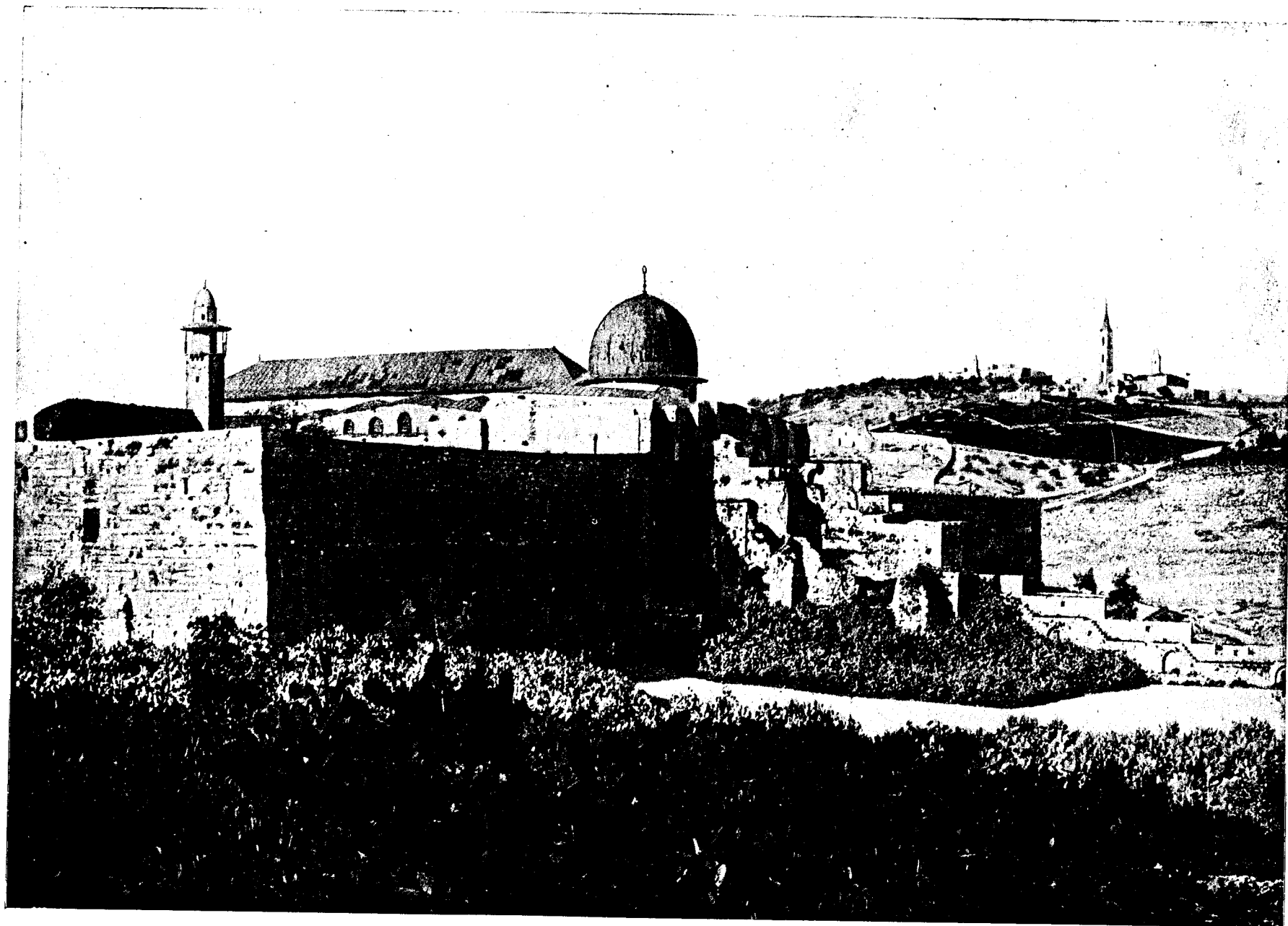
besides the performance of all duties and service within the tabernacle, whether in the holy or the most holy place. No Levite could enter the tabernacle on pain of death. In most cases 'the veil' means the curtain which separated the holy from the 'holy of holies;' here, however, it is taken for the outer veil or door of the tabernacle. *P.*]

REFLECTIONS.—The ministerial work is necessary and important; and the greatest care and diligence is necessary to render a person faithful in it. He must not only put away sin from himself, but take all care to prevent it in others. And extensive is the account that must be given to God, not only for himself, but for others under his care. How needful then is it that all in their stations, particularly parents, masters, and magistrates, should exert themselves to render the ministry comfortable and successful! God

will have his servants decently provided for in the church, and in the heavenly state; nor will ever a godly people fail to make a liberal provision for a gospel ministry. But base are the minds of those ministers who, having a competency, entangle themselves with the affairs of this life, or desire to excuse themselves from being charitable out of what God hath brought to their hand! And may I not also, in all this, discern the extensive care, faithful labours, and glorious rewards of my Redeemer; and his improvement of all to his Father's honour and his people's good!

CHAPTER XIX. REFLECTIONS.—Behold how polluted are men, dead in trespasses and sins—much more abominable than the beasts that perish! To carnal reasoning, some of God's ordinances appear

absurd. How strange is it to make ashes, mingled with water, the mean of purification from the deepest defilement! But it is infinitely dangerous to condemn the least of his institutions. These ceremonies are indeed insufficient to take away sin; for the most remarkable of them for atonement or purification spread the defilement! But the meaning here is concerning Christ and his church. Being apprehended by the chief priests and elders of Israel, slain without the camp, burned in the furnace of his Father's love; and his blood, his life, offered to God for the completion of his justice: the virtue of his death, connected with the clean water, the pure influences of his Spirit, doth, in all generations, purge his people's consciences, and all their concerns, from dead works to serve the living God. Let it then be the care of my soul to begin, continue, and end my life, with a believing applica-



MOUNT OF OLIVES, FROM THE TEMPLE PLATEAU—A VIEW CHRIST WITNESSED MANY TIMES. [Numbers, xix:3.]—"And ye shall give her unto Eleazer the priest, that he may bring her forth without the camp, and one shall slay her before his face." The bodies of those animals offered for the sin of the congregation were burnt outside the camp, teaching that sin had no proper place in the city of God. In accordance with this view our Lord suffered

without the gate. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth unto him without the camp bearing his reproach." Above is a picture of the Mount of Olives from the Temple Plateau in Jerusalem. Upon the spot where this picture was taken the rites and ceremonies were perfected of which Jesus Christ was the living fulfillment.

ward he shall come into the camp, and the priest shall be unclean until the even.²

8 And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.

9 And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place; and it shall be kept for the congregation of the children of Israel for a water of separation:³ it is a purification for sin.⁴

10 And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

11 ¶ He that toucheth the dead body of any man⁵ shall be unclean seven days.⁶

12 He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean.

13 Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the LORD; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him.

14 This is the law, when a man dieth in a tent; ⁷All that come into the tent, and all that is in the tent, shall be unclean seven days:

15 And every open vessel, which hath no covering bound upon it, is unclean.

16 And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.

17 And for an unclean person they shall take of the ashes⁷ of the burnt heifer of purification for sin, and running⁸ water⁹ shall be put thereto in a vessel;

18 And a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave:

19 And the clean person shall sprinkle upon the unclean on the third day, and on the seventh day; and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even.

20 But the man that shall be unclean, and shall not purify himself, that soul shall be cut

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2 The heifer was not brought to Aaron the high priest, but to Eleazar his son, for the high priest must not render himself unclean. Le. 21.10-12. In this distinction Aaron was the emblem of our High priest Jesus, while Eleazar represents those who, like Paul, acknowledging themselves to be 'chief of sinners,' 1 Ti. 1.15, yet having, like him, 'obtained mercy,' 1 Ti. 1.13, are commissioned to lead fellow-sinners to the 'blossom of sprinkling' and the 'washing of regeneration,' Tit. 3.5-C.

1 ver. 18. He. 7.26. 2 Co. 5.21. 1 Pe. 3.18, 22.

5 ver. 17. He. 9.13.

14 Literally, 'water of impurity.' Because it cleansed those that were impure, it was considered as itself contracting impurity. All the great sacrifices which were offered for sin, though they purified those for whom they were made, because themselves impure. The sins of those that offered them were laid upon them. In all this they were typical of him who was made sin for us, though he knew no sin, that we might be made the righteousness of God by him.

4 So Joseph of Arimathea, who was clean or innocent of any part in the death of our Lord, Lu. 23.51, a 'good and a just man,' because he lived by faith in the Son of God, Ro. 1.17, took down the body of Jesus, wrapped it in linen, and laid it in the sepulchre.—C.

7 Ex. 12.49. Le. 24.22; 19.34. ch. 15.15, 16, 29. 1 Jn. 2.1, 2. Ro. 3.29, 30. Col. 3.11.

8 Le. 11.24, 25. 1. ch. 5.2; 31.19. La. 4.14.

9 Hag. 2.13. 2 Co. 6.17. Ep. 5.11, 12, 15.

8 Heb. soul of man.

6 Whilst some, by the necessity of re-creation, and others by the impulse of affection, are compelled to touch the dead, it should never be forgotten that death entered by sin, Ro. 5.12, and that the very touch of sin pollutes in the sight of a holy God. Col. 2.21.—C.

10 Ac. 15.9. Phi. 3.9. Ro. 4.25.

8 ch. 15.10. Le. 5.3, 6. 17, 25. He. 2.31, 29, 30. Re. 2.8, 22. 11, 15. Le. 17.11. 12. 13. Le. 17.11. 12. 13. Le. 17.11. 12. 13. Le. 17.11. 12. 13.

9 Ro. 8.20. Is. 24.5. 1 Co. 15.33. Pr. 9.6; 13.20. 10. 11. 1. Pe. 1.18, 19. Tit. 2.14.

7 Heb. dust.

8 Heb. living water shall be given.

9 Water is generally employed as an emblem of the Spirit, Eze. 36.25; running or living water adds a new and expressive feature to the resemblance.—C.

10 Eze. 36.25-27. Jn. 17.17. 15. 1. Ac. 15.9; 13.38, 39. Zec. 13.1.

11 ch. 31.10, 20. Re. 1.5. 6. Ep. 5.25-27. Jude 23. 2 Co. 7.1. 1 Jn. 3.2, 3.

12 Ge. 17.14. ch. 15.30. Le. 15.6, 17. 17. 14. 15. 29. He. 2.3; 10.29. Re. 21.8, 22.11, 15.

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16 Le. 26.26, 28; 11.25, 40; 14.8, 9; 15.5. ver. 7-10.

17 Le. xi. xv. Mat. 15.10. Mar. 7.21, 22, 32. Tit. 1.15. 1 Co. 15.33. He. 12.15. Ps. 1.1. Pr. 1.10-12. Is. 63.20. Ro. 8.20-22. Is. 24.5.

CHAP. XX.

B.C. 1453.

2 Of the fortieth year, ver. 23; ch. 33.38.

3 ch. 13.26; 32.8. De. 4.46; 23. Jos. 14.6, 7.

1 The diary or regular narrative of the acts and travels of the Israelites is here taken up again after an interval of thirty-eight years, and taken up on the same spot where it had been dropped. A continuous history is given from this time till they entered Canaan. This second visit to Kadesh appears to have been prolonged like the first. It was signalized also by some solemn incidents. The first was the death of Miriam. The next was a murmuring of the people because the supply of water failed. In the spring could not meet the wants of such a multitude, especially as the flocks and herds were now assembled at it. A second time God gave them water by a miracle.—P.

2 Ex. 17.2; 14.11, 15; 16.2, 3; 15.24. ch. 11.1-4; 14.1, 2; 16.3, 4; 21.5.

3 ch. 11.33; 16.49. La. 4.9.

4 Ex. 14.11, 12; 16.3; 17.3. ch. 11.5, 6; 14.3; 16.3; 17.3. ch. 11.5, 6; 14.3; 16.3; 17.3.

5 This incidental remark is important:—'We and our cattle.' It proves that the flocks and herds had survived the forty years' wandering, and had been collected at Kadesh, probably in prospect of an immediate entrance into Canaan.—P.

6 De. 15.15. Ne. 9.21. Jer. 2.2. Eze. 3.1.

7 Ps. 109.34. ch. 14.5; 16.4, 5. Ex. 17.4. Ge. 17.3, 17.

8 ch. 12.5; 14.10; 16.10, 42. Ex. 16.10.

9 Ex. 4.2, 17, 20; 17.5.

10 Je. 22.29. Ge. 18.14. Ps. 33.9.

11 ver. 8, 12. Ps. 105.32; 13. ch. 11.22, 23. 2 Ki. 3.14.

12 It is said in ver. 12 that Moses did not believe God fully in this instance. The nature of his sin, and the manner in which it was manifest, are not very clearly shown; but probably they may be indicated in the last clause of ver. 10. It is plain that Moses was in a state of great excitement. His customary meekness had deserted him. He spoke to the people in passionate language:—'Hear now, ye rebels.' The words which follow ought to be thus translated:—'Can we fetch you water out of the rock? Have I power to do this? There is want of faith here. Then he acted passionately, striking the rock twice, instead of merely speaking to it, as physical force would be required to bring the water.—P.

off from among the congregation, because he hath defiled the sanctuary of the LORD: the water of separation hath not been sprinkled upon him; he is unclean.

21 And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even.

22 And whatsoever the unclean person toucheth shall be unclean; and the soul that toucheth it shall be unclean until even.

CHAPTER XX.

1 The children of Israel come to Zin, where Miriam dieth. 2 They murmur for want of water. 7 Moses smiting the rock bringeth forth water. 12 God is displeased with Moses and Aaron at Meribah. 14 Moses at Kadesh desireth a passage through Edom, which is denied him. 22 At Mount Hor Aaron resigneth his place to Eleazar, and dieth.

THEN came the children of Israel, even the whole congregation, into the desert of Zin in the first month: and the people abode in Kadesh; and Miriam died there, and was buried there.¹

2 ¶ And there was no water for the congregation: and they gathered themselves together against Moses and against Aaron.

3 And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the LORD!

4 And why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle² should die there?

5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink.

6 And Moses and Aaron went from the presence of the assembly unto the tabernacle of the congregation, and they fell upon their faces: and the glory of the LORD appeared unto them.

7 ¶ And the LORD spake unto Moses, saying,

8 Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.

9 And Moses took the rod from before the LORD, as he commanded him.

10 And Moses and Aaron gathered the congregation together before the rock; and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock?³

tion thereof. It is death, it is despair, if I neglect it. Having fellowship with him in his resurrection, by justification and regeneration, I shall, in due time, enter on his eternal Sabbath, without spot, or wrinkle, or any such thing.

CHAPTER XX. [Ver. 1. This was in the first month of the fortieth year after the departure from Egypt, comp. ch. 33.38; ver. 28 of this chapter, and De. 1.3. The intermediate thirty-seven years Moses passes over in silence. The reason of this silence may be collected thus:—Moses wrote, not for curiosity,

that he might satisfy it; nor for national vanity, that he might flatter it: but for God, that he might glorify him; and for man, that he might instruct him. Moses wrote, as the historian of providence and redemption; by the one to show how the world is governed, how sin is restrained, overruled, and punished; by the other,

11 And Moses ¹¹lifted up his hand, and with his rod he smote the rock twice: and the water^a came out abundantly; and the congregation drank, and their beasts *also*.

12 ¶ And the LORD spake unto Moses and Aaron, Because ye ¹²believed me not, to sanctify me in the eyes of the children of Israel, therefore ye ¹³shall not bring this congregation into the land which I have given them.

13 This^a is the water of Meribah;⁴ because the children of Israel strove with the LORD, and he was ¹⁴sanctified in them.

14 ¶ And Moses ¹⁵sent messengers from Kadesh unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travel that hath befallen us;

15 How ¹⁶our fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians vexed us, and our fathers:

16 And ¹⁷when we cried unto the LORD, he heard our voice, and sent an angel, and hath brought us forth out of Egypt; and, behold, we are in ¹⁸Kadesh,⁵ a city in the uttermost of thy border.

17 Let us pass, I pray thee, ¹⁸through thy country: we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells; we will go by the king's ¹⁹high-way, we will not turn to the right hand nor to the left, until we have passed thy borders.

18 And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword.

19 And the children of Israel said unto him,

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m ver. 8, 12, Ja. 1. 20.

Ps. 78. 15; 105. 41; 114. 8. Ne. 9. 15; 20. De. 8. 15. Is. 48. 21; 43. 20; 53. 4. 5. Ja. 1. 14; 1 Co. 10. 4.

o ch. 11. 21-23; 27. 14. De. 32. 51; 1. 37; 3. 26. Le. 10. 3. ver. 24.

De. 3. 23-26; 34. 4. Ga. 2. 18; 3. 10, 13, 14. He. 7. 18, 19; 10. 1.

Ps. 106. 26-27; Ex. 17. 7; 16. 8. De. 33. 8. Lu. 10. 16.

That is, *strife*.

Eze. 38. 16; 22. 23. Le. 10. 3. Is. 5. 16. Ps. 9. 16; 58. 11; 83. 18. ch. 14. 21.

Ju. 11. 17. De. 2. 1; 23. 7. Mal. 2. 2. Ob. 10, 12.

Ge. xvi. Ex. 12. 40; 1. lii. v.

Ex. 2. 23, 24; 7. 14. 9; 23. 20.

ver. 1.

ch. 21. 22. De. 2. 8. ver. 10. Ro. 14. 19; 12. 18; 13. 8. Phil. 4. 8. He. 12. 14.

Kadesh presents one of the greatest geographical difficulties in the whole *Mosaic itinerary*. Maps and commentators generally agree that Kadesh-barnea and Kadesh are two distinct and distant places. Kadesh-barnea they place on the frontier of Palestine, about midway between the southern extremity of the Dead Sea and the Mediterranean; and Kadesh, where Miriam died, in the mountains of Edom, about midway between Ezion-geber on the Red and Zoar on the Dead Sea. This point of geography, it must be observed, is altogether *conjectural*, there being no certain landmarks nor continuous historical records, as in other instances, by which the locality can be determined. A high probability, however, is derived from ch. 33. 36, where it is

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said, 'They removed from Ezion-geber (which is in the Elanitic Gulf of the Red Sea) and pitched in the wilderness of Zin, which is Kadesh,' and 'removed from Kadesh and pitched in Mount Hor.' Now this Kadesh is evidently in the direct or most convenient road to Mount Hor, but the Kadesh-barnea of the ordinary scriptural maps lies far to the north-west. Again, we find the Israelites, when the spies returned from Canaan, encamped in Kadesh, ch. 13. 26, and from De. 1. 29, 20-24 we find this Kadesh identified with Kadesh-barnea. Upon the whole, therefore, we are induced to conclude that Kadesh-barnea and Kadesh are two names, not for one spot or town, but for one extensive district, and that, according to Eusebius, it was in the neighbourhood of Mount Hor, near Petra, and where the tomb of Miriam was still pointed out in his time.—C.

De. 2. 6, 27, 28.

ch. 21. 23, 33. Ge. 3. 15.

Ju. 11. 18. De. 2. 4, 5. 29; 21. 4. Ro. 12. 18.

Edom had a *conventional* right to refuse the passage. The *conventional* right was founded on *will* and *power*—the *moral* right on *kindness* and *mercy*—the one was of man, the other of God, and therefore should have predominated. But even a *moral right* is not always to be enforced: so Israel turned aside, but neither from fear nor weakness, but at the commandment of God, De. 2. 4, 5, and in the exercise of that charity that 'seeketh not her own,' but 'suffereth long, and is kind,' 1 Co. 13. 4, 5.—C.

*We will go by the high-way; and if I and my cattle drink of thy water, then I will pay for it: I will only (without *doing* any thing *else*) go through on my feet.

20 And he said, Thou shalt not go through. *And Edom came out against him with much people, and with a strong hand.

21 Thus Edom refused to give Israel passage through his border: wherefore Israel ²²turned away from him.⁶

22 ¶ And the children of Israel, *even* the whole congregation, journeyed from Kadesh, and came unto mount Hor.

23 And the LORD spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying,

24 Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah.

25 Take Aaron and Eleazar his son, and bring them up unto mount Hor:

26 And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered *unto his people*, and shall die there.

27 And Moses did as the LORD commanded: and they went up into mount Hor in the sight of all the congregation.

28 And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount.

29 And when all the congregation saw that

how mercy is exhibited, sin pardoned, and holiness established. C.]

Ver. 12. [The sin of Moses and Aaron is recorded, but not particularized, unless in so far as it may be inferred from the narrative. Amongst the *internal evidences of the divine mission* of Moses, we must rank the *unparalleled candour* with which he records his sin and his punishment. No *hypocrite*, imposing upon others—no *enthusiast*, imposing upon himself—has ever recorded or admitted his own errors. The deceiving *hypocrite* cannot afford to let in the light. The self-deceived *enthusiast* has not discovered his own darkness. The sin of Moses seems to have consisted, (1) In angrily and provokingly calling the people 'rebels.' (2) In going beyond the divine command, ver. 8, merely to 'speak unto the rock,' and smiting it *twice*, either in anger or unbelief, or both. (3) In strange and unaccountable *unbelief* in the promise of God, of which he had had so many trials. (4) In the expression, 'must we fetch water?' he seems to attribute the miracle to himself and Aaron, rather than to God. Lord! what is man! Moses thy servant, meekest of men, is chafed into unseasonable anger, and he that talked with thee face to face has fallen under thy deserved displeasure! 'Let us fear therefore, lest a promise being left us of entering into his rest, any of us should seem to come short of it,' He. 4. 1. C.]

Ver. 16. [Kadesh, the 'holy' place or city, was originally called *En-Mishpat*, 'the fountain of judgment.' It is described as being in the 'Wilderness of Paran,' and also in the 'Wilderness of Zin.' Paran was the general name of a large region; Zin the specific name of a section of it. There is no trustworthy evidence to show that Kadesh and Kadesh-barnea were different. They were different names for the same place. The site of Kadesh is now marked by the fountain of *Weibeh*, at the foot of the hills on

the eastern side of the great valley of Arabah, opposite the highest peaks of Edom. P.]

Ver. 21. [The Israelites were prevented for some reason from entering Canaan from the south, and were therefore compelled to pass along the eastern side of the Dead Sea, and cross the Jordan. The territory of the Edomites lay between the camp at Kadesh and the east bank of the Jordan. If not permitted to pass through Edom, a long, dreary, and dangerous journey must be undertaken through the desert of Arabia. Hence the message to the King of Edom, and the fair and urgent request for permission to pass through his land. When refused they were obliged to turn due south so as to sweep round the southern border of Edom. P.]

Ver. 23. [Mount Hor was within Edom. The camp of the Israelites was stationed doubtless in the great valley, at the western base of the range of which Hor is one of the peaks. The traditional tomb of Aaron still exists on the rocky summit of Mount Hor. It is a rock-hewn cave, surmounted by a small domed building. On the west it looks down into the Arabah where the encampment lay; on the east it looks into the wild and strange ravine and ruins of Petra. P.]

REFLECTIONS.—Much of our time is spent as a tale that is told, passed away in God's wrath, without anything worth remarking. And death at length makes quick and repeated inroads in families which have been long forborne. Miriam, Aaron, and Moses now die all in one year. And as it was with them, so God often writes indignation upon the death of his own people, who are saved in the Lord their God: for in the chastisement of his choicest saints he is severely strict, as, indeed, their sins dishonour him in a distinguished manner. Children readily imitate their parents in their wickedness. Bad customs and tempers cleave close to men, and show themselves whenever an oc-

casión presents itself: and those are often ready to wish for death who are very unfit for it. Men's principal friends are often treated the worst; but the mercy and power of God are exerted for the relief of sinful rebels against him. Yet, alas! how prone are the best of men to unbelief under long or repeated trials, and to passion under great provocations! and often reproaches, just in their matter, may be very sinful in their manner. How lasting are quarrels between families and nations! and how inveterate the hatred of Edomites of the world against the church and people of God! little of earthly comforts can we hope for in our way to the Canaan above! but when believers look most beautiful on the borders of the grave, and when faith disarms death of all its terrors—when they depart deliberately and cheerfully into the joy of our Lord—how comely and how comfortable! And it is a peculiar joy to dying ministers to see the cause of God transmitted into the hands of zealous and faithful successors. But let me not bid adieu to Aaron, the saint of God, till I behold in him, as in a figure, Jesus, the great High-priest of my profession! Seasonable and divinely solemn was his call to his work! with an unmeasurable unction of the Holy Ghost, and perfect purity of nature, was he prepared for it. By his miracles; his destruction of his Jewish and Gentile opposers; by the marvellous influence of the gospel rod of his strength, is his office confirmed and ratified of God! He delivers all believers from spiritual slavery; justifies and sanctifies them; leads them up through this wilderness world; and he can well speak to their respective cases and doubts. He is our sole High-priest, and the spiritual Father of all such as are made priests unto God: and with amazing holiness, courage, labour, patience, and pity he executes his work. At the expense of his life he averted the plague of infinite justice from his unreasonable abusers: and having finished his work of

Aaron was dead, they mourned for Aaron thirty days, *even* all the house of Israel.

CHAPTER XXI.

1 *Israel with some loss destroy the Canaanites at Hormah. 4 The people murmuring are plagued with fiery serpents. 7 They repenting are healed by a brazen serpent. 10 Sundry journeys of the Israelites. 21 Sihon is overcome, 33 and Og.*

AND when ^aking Arad² the Canaanite, which dwelt in the south, heard tell that Israel came by the ^bway of the spies, then he fought against Israel, and took ^csome of them prisoners.

2 And Israel ^dvowed a vow unto the LORD, and said, If thou wilt indeed deliver this people into my hand, then I ^ewill utterly destroy their cities.

3 And ^fthe LORD hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities:³ and he called the name of the place ^gHormah.

4 ¶ And they journeyed from mount Hor, by the way of the Red sea,⁴ to ^hcompass the land of Edom: and the soul of the people was much discouraged⁵ because of the way.

5 And the people ⁱspake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for *there is no bread, neither is there any water;* and our soul loatheth this light bread.

6 And ^kthe LORD sent fiery serpents⁶ among the people, and they bit the people; and much people of Israel died.

7 ¶ Therefore the people came to Moses, and said, *We have sinned; for we have spoken against the LORD, and against thee: pray unto the LORD, that he take away the serpents from us.* And Moses prayed for the people.

8 And the LORD said unto Moses, ^mMake thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

9 And ⁿMoses made a serpent of brass, and put it upon a pole; and it came to pass, that if

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CHAP. XXI.

B.C. 1452.

a ch. 33. 40. Jos. 12.

14. Ju. 1. 16.

2 Or, 'the king of

Arad, the Canaan-

ite.—C.

d ch. 13. 21. 45.

e Ps. 44. 3. 4. De. 9. 4.

d Ge. 28. 20. 1 Sa. 1.

11. Ju. 1. 30. Ps. 76. 11.

e Le. 27. 29. Jos. 6. 17.

f Ps. 10. 17. 102. 17. 191.

15. 50. 15. Mat. 7. 7.

3 This seems incon-

sistent with Jos. 12.

14, in which the de-

struction of Arad is

ascribed to Joshua at

a subsequent period;

and also with Jos. 23.

5, where the work of

'driving out' the Can-

aanites is declared to

be still incom-

plete. There is, how-

ever, no contradic-

tion. In ch. xii. Joshua

merely recapitulates

what had been done,

without any refer-

ence to time; and by

the Canaanites, in

the text, is meant

not the entire nation,

but the people of

Arad and its cities.

called in ver. 2 'this

people.—C.

g That is, utter de-

struction, ch. 14. 45.

Ju. 1. 17. Jos. 12. 14. 2 Ch.

14.

4 They wished to

pass northward

through Edom, but

being refused permis-

sion, they are com-

pelled to turn back,

first, southward; then

again, eastward; till

having cleared the

forbidden land of

Edom, they might

again turn north-

ward; and, when

again beyond the

boundaries of Edom,

enter the land of

Canaan on its east-

ern border.—C.

h ch. 20. 18. 20. 22. 33.

40. De. 2. 5. 8. ver. 5. Ac.

15. 22. Ju. 16. 33.

i Or, grieved. Heb.

shortened.

j Ex. 14. 11. 15. 24. 16.

23. 17. 2. 3. ver. 7. ch. 11.

5. 2. 14. 1. 15. 13. 14. 41.

17. 12. 20. 3. 5. 1 Co. 10. 9.

Ps. 106. 25.

k De. 8. 15. Is. 14. 29.

Am. 9. 3. 4. 1 Co. 10. 9.

l Called 'fiery,'

either from their

burnished colour,

glancing eyes, or in-

flammatory bite, or

probably from all

combined.—C.

m Ps. 78. 34. Ex. 9. 27.

28. 1. 32. 12. 19. 23. 1 Ki.

13. 6. Ac. 8. 24.

n 2 Ki. 18. 4. Jn. 3. 14.

-16. 12. 32. 8. 24. Ro. 10.

15. 19. 8. 3. Ga. 3. 1. Is.

45. 22. Ac. 9. 15. 1 Pe. 1.

12.

o 2 Ki. 18. 4. Jn. 3. 14.

15. Eze. 40. 3. Da. 10. 6.

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o 1 Jn. 3. 8. 1. 7. 2 Co.

12. 7. 9. Jn. 3. 14. 17. 2 Co.

12. 10. Hag. 2. 6.

p ch. 33. 43-45.

q Or, heaps of Ab-

arim.

r De. 2. 13.

8 Probably identi-

cal with Wady el-

Ahsy, which falls

into the Arabah a

little south of Kerek.

—P.

s Ju. 11. 18. 26. ver.

14. ch. 22. 36. De. 2. 24. 3.

8. Is. 16. 2. Je. 48. 20.

9 Probably some

history not inspired

of God.

1 Or, Vaheh in

Suphah.

t De. 2. 18.

2 Heb. leaneth.

u Ju. 9. 21.

v ch. 20. 8. Ge. 49. 10.

Is. 11. 10. 49. 10. Jn. 7. 37.

39. 4. 10. 14. Re. 22. 17.

Pr. 9. 4. 5.

x Ps. 106. 12. Ja. 5. 13.

Is. 12. 1-4.

y Heb. ascend.

z Or, answer.

aa ch. 34. 18-28. 2 Ch.

17. 7. 9. 1. 11. 5. 17.

ab De. 33. 4. 5. 21. Is.

33. 22. Ja. 4. 12.

ac ch. 33. 45-47.

ad Heb. field.

ae Or, the hill, ch.

23. 14. De. 3. 27. 1. 40. 34.

1.

af Or, the wider-

ness, ch. 23. 26. 33. 49.

ag This clause ought

rather to be render-

ed, 'And from Ba-

moth to the ravine,

which is in the plain

of Moab—the head of

Pisgah, and looks to-

ward upon the face

of Jeshimon.—P.

ah De. 2. 26. 27. Ju. 11.

19. ch. 20. 17. 19.

ai The kingdom of

Sihon extended along

the mountain range

and plateau east of

the Jordan, from the

river Arnon on the

south to the Jabboq

on the north. It thus

intervened between

the place where the

Israelites were now

encamped and the

river Jordan. Moses

therefore was com-

pelled either to obtain

passage by diploma-

cy or to force a

passage through it.

The region now occupied

by the Amorites, had

formerly belonged to

the Moabites; but the

latter were driven out

by Sihon.—P.

a ^aserpent had bitten any man, when he beheld the serpent of brass, he lived.

10 ¶ And^b the children of Israel set forward, and pitched in Obboth.

11 And they journeyed from Obboth, and pitched at Ije-abarim,⁷ in the wilderness which is before Moab, toward the sun-rising.

12 ¶ From thence they removed, and pitched in the ^cvalley of Zared.⁸

13 From thence they removed, and pitched on the other side of Arnon, which is in the wilderness that cometh out of the coasts of the Amorites: for ^dArnon is the border of Moab, between Moab and the Amorites.

14 Wherefore it is said in the book⁹ of the wars of the LORD, What he did in the Red sea,¹ and in the brooks of Arnon,

15 And at the stream of the brooks that goeth down to the dwelling of Ar, ^eand ^flieth upon the border of Moab.

16 And from thence *they went* to ^gBeer; that is the well, whereof the LORD spake unto Moses, *Gather the people together, and I will give them water.*

17 ¶ Then Israel ^hsang this song, Spring ⁱup, O well; sing⁴ ye unto it:

18 The ^jprinces digged the well, the nobles of the people digged it, by *the direction of the* ^klawgiver, with their staves. And ^lfrom the wilderness *they went* to Mattanah;

19 And from Mattanah to Nahaliel; and from Nahaliel to Bamoth;

20 And from Bamoth *in the valley, that is in the country*⁵ of Moab, to the top ^mof Pisgah, which looketh toward ⁿJeshimon.⁶

21 ¶ And ^oIsrael sent messengers unto Sihon king of the Amorites, saying,

22 Let me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink *of the waters of the well; but we will go along by the king's high-way, until we be past thy borders.*⁷

obedience, he publicly and willingly, upon Mount Calvary, resigned himself unto death, leaving his robes of finished righteousness to all who believe.

CHAPTER XXI. [Ver. 1. The word translated 'spies' is in the Syriac and other ancient versions rendered 'places.' The Septuagint and other authorities consider it a *proper name*, and render it 'the way of Atharim.' There seems, however, no good reason for departing from our English version. For if, contrary to the ordinary opinion of geographers, it be incorrect—an opinion, be it observed, of no more than conjectural authority—and if *Kadesh* and *Kadesh-barnea* be but two names for one place, see note ch. xx., then Israel, now at *Kadesh*, would naturally enter *Canaan* 'by the way of the spies.' C.—When the people were encamped at Kadesh it would seem that the warlike inhabitants of the Negeb and southern Canaan had established an army of observation in the mountains near them, prepared to defend the passes, and to make an attack on any favourable opportunity. The opportunity offered when the Israelites turned southward. Then the enemy attacked them in the rear, and took some prisoners. But they paid dearly for a temporary advantage. P.]

Ver. 5. [The line of march from Mount Hor was

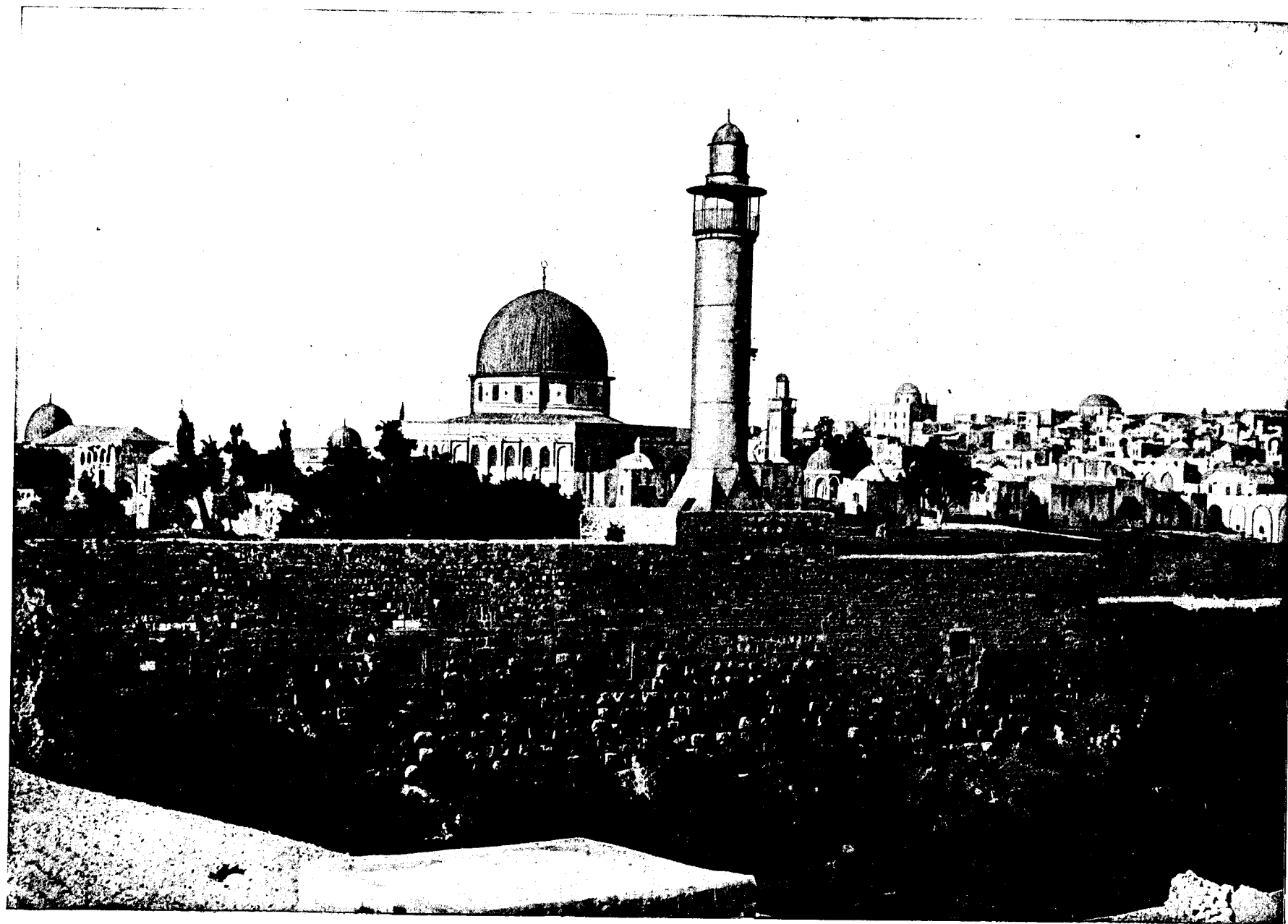
down the great valley to Ezion-gaber at the northern end of the Gulf of Akabah; then eastward across the mountain ridge to the plateau of Arabia. Here they encountered their greatest difficulties. The plateau is destitute of verdure and water. It is a dreary undulating expanse, covered with flints and debris of limestone, exposed to the parching heat of an unclouded sun. The Israelites traversed it at the very worst season, about the end of August. P.]

Ver. 9. [It signifies such a *pole* as was the banner-staff of the tribes, to which they were accustomed to look in decamping and marching.—*He lived*. The sending of the serpents was an acknowledged judgment, the cure an evident *miracle*. There seems no good reason for denying the *serpent* to be a *type* of Christ, Jn. 3. 14, on the alleged ground of its being a *name* of Satan. Christ was made *sin* and a *curse* for us, 2 Co. 5. 21; Ga. 3. 13, and appeared, not a sinner, yet in the very 'likeness of sinful flesh,' Ro. 8. 3. *The sight* of this serpent healed—so, says our Lord, 'Look unto me, and be ye saved,' Is. 45. 22; He. 12. 2. C.]

Ver. 10. [It ought to be observed that only a very few of the stations are here mentioned. A pretty full list is given in Nu. xxxiii. On reaching Obboth the worst of the journey was passed: they were on the borders of the rich pasture-land of Moab, east of the Dead Sea. P.]

Ver. 14. [Book or narrative. There is no necessity for translating it *book*, and then conjecturing whether the passage be a quotation from a Moabitish poem, or Mosaic book of directions to Joshua, and now lost.—*Wars of the Lord*, that is, wars directed by his providence and word, for punishment of wicked nations.—*Red Sea*, or as some think 'at Suph,' which they suppose the name of a place in the neighbourhood. Does it not more likely mean the *Red Sea* as in the text, and particularize it as the place where the wars of the Lord began, and closing with *Pisgah*, from which Moses viewed the full extent of the promised land? C.]

Ver. 16, 18. [The *they went* is supplied by the translators. The correctness of the *insertion* is questionable, as the passage seems rather to commemorate the progress of the wars of the Lord than the *journeys* of Israel. The words, 'by direction of the lawgiver, with their staves,' are rendered by some high authorities, 'by a decree upon their borders.' The authorized version is, however, admitted to be literal; and the mention of *staves* perfectly intelligible, as intimating the providential ease with which the work of digging was accomplished, and abundance of water obtained. C.—Ver. 18. This spirited ode was sung by the people, and appears to have been inspired by some signal act of divine power and mercy on the banks of the Arnon.



MOSQUE OF OMAR AND JEWISH QUARTER—WHERE CHRIST DROVE THE MONEY CHANGERS FROM THE TEMPLE. [Numbers, xxi:8.] —“And the Lord said unto Moses, make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that everyone that is bitten, when he looketh upon it, shall live.” The Mosque of Omar now stands upon the site of the ancient Temple. The Temple summed up in itself all the meaning of the tabernacle.

Jesus Christ, who taught in the Temple and drove the money-changers from the Temple, and claimed it as His Father's house, summed up in Himself all the meaning of the tabernacle and the Temple, and was the full living expression of the entire process of type and rite and shadow and sacrifice which preceded Him as so many means of training, and object lessons in the history of the Jewish race.

23 And^a Sihon would not suffer Israel to pass through his border; but Sihon gathered all his people together, and went out against Israel into the wilderness: and he came to Jahaz, and fought against Israel.

24 And^a Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon was strong.

25 And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the villages^b thereof.

26 For Heshbon was the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon.⁹

27 Wherefore they that speak in¹ proverbs² say, Come into Heshbon, let the city of Sihon be built and prepared:

28 For there is a³ fire gone out of Heshbon, a flame from the city of Sihon: it hath consumed Ar of Moab, and the lords of the high places of Arnon.

29 Woe to thee, Moab! thou art undone, O people of⁴ Chemosh!³ he hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites.

30 We have shot⁴ at them; Heshbon is perished even unto Dibon, and we have laid them waste even unto Nophah, which reacheth unto Medeba.

31 ¶ Thus Israel⁵ dwelt in the land of the Amorites.

32 And Moses sent to spy out⁶ Jaazer, and they took the villages thereof, and drove out the Amorites that were there.

33 ¶ And^m they turned and went up by the way of Bashan: and Og the king of Bashan went out against them, he and all his people, to the battle at Edrei.⁵

34 And the LORD said unto Moses, "Fear him not: for I have delivered him into thy

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6 Ju. 11.20. De. 2.30.
32.33. 12.12. 4.6.
13.10.11. Ne. 9.22.

1 Literally, *Arboth-Moab*, the white dry places of Moab. *Arabah* was the name given to the deep valley through which the Jordan flows. That section of it lying along the base of the mountains, at the north-east angle of the Dead Sea was called *Arboth-Moab*. It was due east of Jericho, and was separated from the plain of Jericho by the river Jordan. It is a low plain, partially covered with a white nitrous crust, intersected by deep gulches and water-courses, and studded with shrubberies of tamarisk, acacia, and myrtle. The beauty and fertility of this great plain, with the rapid river running through it, must have reminded the Israelites of Egypt.—P.

2 *Proverbs*, literally, one word or expression standing for another, a similitude; a parable; ver. 27-29 record the conquests of Sihon: ver. 30 represents Sihon's discomfiture by victorious Israel.—C.

3 *1 Songs* composed by the Amorites.

4 *Proverbs*, literally, one word or expression standing for another, a similitude; a parable; ver. 27-29 record the conquests of Sihon: ver. 30 represents Sihon's discomfiture by victorious Israel.—C.

5 *1 Kings* 1.7.33. Ju. 11.24. 2.33. 12.12. 4.6. 13.10.11. Ne. 9.22.

6 The name of a national god of the Moabites. As the Moabites were addicted to his worship, they are called "the people of Chemosh."—P.

7 This is the first mention of the use of the bow by the Israelites since their exodus. By the same weapon they had conquered the same people some centuries before, Ge. 48.22.

8 *1 Kings* 1.7.33. Ju. 11.24. 2.33. 12.12. 4.6. 13.10.11. Ne. 9.22.

9 *1 Kings* 1.7.33. Ju. 11.24. 2.33. 12.12. 4.6. 13.10.11. Ne. 9.22.

10 *1 Kings* 1.7.33. Ju. 11.24. 2.33. 12.12. 4.6. 13.10.11. Ne. 9.22.

11 *1 Kings* 1.7.33. Ju. 11.24. 2.33. 12.12. 4.6. 13.10.11. Ne. 9.22.

12 *1 Kings* 1.7.33. Ju. 11.24. 2.33. 12.12. 4.6. 13.10.11. Ne. 9.22.

13 *1 Kings* 1.7.33. Ju. 11.24. 2.33. 12.12. 4.6. 13.10.11. Ne. 9.22.

14 *1 Kings* 1.7.33. Ju. 11.24. 2.33. 12.12. 4.6. 13.10.11. Ne. 9.22.

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9 *1 Kings* 1.7.33. Ju. 11.24. 2.33. 12.12. 4.6. 13.10.11. Ne. 9.22.

10 *1 Kings* 1.7.33. Ju. 11.24. 2.33. 12.12. 4.6. 13.10.11. Ne. 9.22.

11 *1 Kings* 1.7.33. Ju. 11.24. 2.33. 12.12. 4.6. 13.10.11. Ne. 9.22.

12 *1 Kings* 1.7.33. Ju. 11.24. 2.33. 12.12. 4.6. 13.10.11. Ne. 9.22.

13 *1 Kings* 1.7.33. Ju. 11.24. 2.33. 12.12. 4.6. 13.10.11. Ne. 9.22.

14 *1 Kings* 1.7.33. Ju. 11.24. 2.33. 12.12. 4.6. 13.10.11. Ne. 9.22.

hand, and all his people, and his land; and thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.

35 So they smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land.

CHAPTER XXII.

2 Balak's first message for Balaam is refused. 15 His second message obtaineth him. 22 An angel would have slain him, if his ass had not saved him. 36 Balak entertaineth him.

AND the children of Israel set forward, and pitched in the plains of Moab,¹ on this side Jordan² by Jericho.

2 ¶ And Balak the son of Zippor saw³ all that Israel had done to the Amorites.

3 And Moab was sore afraid of the people, because they were many; and Moab was distressed because of the children of Israel.

4 And Moab said unto the elders of Midian, Now shall this company lick up all that are round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor was king of the Moabites at that time.

5 He sent messengers therefore unto Balaam the son of Beor, to Pethor, which is by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face⁴ of the earth, and they abide over against me.

6 Come now therefore, I pray thee, curse me this people; for they are too mighty for me: peradventure I shall prevail, that we may smite them, and that I may drive them out of the land: for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed.⁵

7 And the elders of Moab, and the elders of Midian, departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak.

8 And he said unto them, Lodge here this night, and I will bring you word again, as the LORD shall speak unto me. And the princes of Moab abode with Balaam.

Perhaps it was the discovery of a copious spring by which the thirst of the fainting multitudes was assuaged. The Hebrew words may be thus rendered:—

'Spring up, O well! Sing ye unto it!
The well, the princes digged it.
The nobles of the people excavated it;
With the sceptre—with their staves.' P.]

REFLECTIONS.—Continued courage and dependence upon God are highly necessary, that at last we may prove more than conquerors. Religious vows, when properly conducted, are likewise sometimes profitable. But upon what inconsiderable temptations, prevailing lusts, formerly punished, again break forth! Often the long continuance of God's mercies with men render them cheap in their eyes. But let us remember it is hazardous to offend God, who hath so many instruments of justice at his beck; and that sufferings for sin should lead us to repentance for it; especially since God is so ready to forgive the penitent, and to turn away his wrath. But, oh unspeakable mercy! as Moses lifted up the serpent in the wilderness, so Jesus Christ, the Son of man, was lifted up on the cross, and is now lifted up in the gospel, for the cure of all those deadly maladies contracted from the seduction of the old serpent the devil—when we look to him by faith!

In all our wanderings on earth God can grant us wells of comfort, and fill our mouths with his praise: he can bestow noted victories in favour of his people, even on this side death. And what easy work it is to conquer the strongest enemies when God's time is come, and he helps us by his grace! Yet in these victories let me observe, that they who intend mischief to others, often fall into the pit which themselves have digged; that worldly possessions are changeable and frail; and especially that ill-gotten gain is seldom long enjoyed.

CHAPTER XXII. [Ver. 4. *Midian*, in which *Jethro* the father-in-law of Moses was priest, was situated near *Horeb*. How then do the *Moabites*, who lay at a great distance to the north, enter into consultation with the Midianitish elders? Some think there were two *Midians*, and it may have been so. But as *Moses* gives no note of distinction, this opinion does not seem probable. Those who reflect in how many parts of the world the *British people* are settled, will easily comprehend how the *Midianites* may have had possessions both at *Horeb* and in *Moab*. Nor are we to be surprised at the special consultation with the *Midianites*. The history of *Jethro* sufficiently testifies

his political sagacity, Ex. 18. 10-12, 14, 29, and it is by no means improbable that his kindred in Moab may have been distinguished by similar qualities. C.— See note on Ex. 2. 15. P.]

REFLECTIONS.—Relations by blood are sometimes the bitterest enemies to one another, and seek to ruin those who might expect kindness from them. The most awful things in religion, imprecations of divine wrath not excepted, are often transformed into ordinances of the devil: and sinners, with great expense and toil, court the assistance of hell, when they might have freely from heaven whatever they need. Yea, great men, who scorn to worship their Maker, frequently cringe as slaves to the very slaves of the devil! What inestimable value do carnal men put upon earthly riches and honours, as if these were sufficient to determine to anything! And there is great need to realize eternal things, that nothing temporal may be able to decoy us. But religion is sometimes put on as a cloak by those who have no real regard to it. And the most presumptuous claims to God, and pretence of high regard to his will, are used when they would gladly counteract it. Wicked messengers indeed rarely report the whole of the truth as it really is: and the Lord often apparently indulges dissemblers in their

9 And ¹God came unto Balaam,⁶ and said, What men *are* these with thee?

10 And Balaam said unto God, ^mBalak the son of Zippor, king of Moab, hath sent unto me, *saying*,

11 Behold, *there is* a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure I shall be able to overcome them,⁷ and drive them out.

12 And God said unto Balaam, ^{*}Thou shalt not go with them; thou shalt not curse the people: for they *are* blessed.

13 And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the LORD refuseth to give me leave to go with you.

14 And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.⁸

15 ¶ And Balak sent yet again princes, more, and more honourable than they.

16 And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from⁹ coming unto me,

17 For [†]I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people.

18 And Balaam answered and said unto the servants of Balak, [†]If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God, to do less or more.

19 Now therefore, I pray you, [†]tarry ye also here this night, that I may know what the LORD will say unto me more.

20 And God came unto Balaam at night, and said unto him, [†]If the men come to call thee, rise up, *and* go with them;¹ but ^{*}yet the word which I shall say unto thee, that shalt thou do.

21 And Balaam [†]rose up in the morning, and saddled his ass, and went with the princes of Moab.

22 ¶ And God's anger was kindled ^{*}because he went;² and the ^{*}angel of the LORD stood in the way for an adversary against him. (Now he was riding upon his ass, and his two servants *were* with him.)

23 And [†]the ass saw the angel of the LORD standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field; and Balaam smote the ass, to turn her into the way.

24 But the angel of the LORD stood in a

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1 Ge. 22:3; 31:24; 41:25; Da. 2:45; 21:22, 23.

6 That *Balaam* was by profession a believer in, and by office a priest of, Jehovah, there can be no reasonable doubt. And that God should honour such a man with a vision and a commission need not appear strange, when it is considered that Balaam bears a testimony to Moab that a better man could not have borne, because he would not have been induced to accompany the messengers for love of reward, Jude 11.—C.

m ver. 4-6.

† Heb. *I shall prevail in fighting against him.*

n De. 23:5; Job 33:14

17. Ge. 12:21; 22:17; 27:33; Ro. 11:29.

8 The distance from Moab to Pethor in Mesopotamia is great, and the journey must have occupied at least twenty days; but will be remembered that the Israelites encamped for a long period on the plains of Moab.

9 The campaign in Bashan could not have been a brief one. The towns and villages of Moab, Gilead, and Bashan were captured, and, as we read, in many cases rebuilt; and during the whole of this period the camp was permanently fixed on the plains of Moab.—P.

9 Heb. *Be not thou letted from, &c.*

o Mat. 4:8, 9; Ps. 4:6; 17:14; Es. 5:11; De. 16:19; 28:21.

p ch. 24:13; Ps. 12:2; Eze. 33:31; 2 Pe. 2:15; Jude 11; 1 Ki. 22:14.

q Ps. 11:6; Ga. 3:8, 9; Mal. 1:6; Eze. 33:31.

r Ps. 81:12; Eze. 14:3-5; 2 Ki. 2:17; 2 Th. 2:12.

1 God had said to Balaam, ver. 12.

Thou shalt not go with them; now he says, 'Go with them; is he not therefore changeable in his purposes, and even contradictory in his prohibitions and permissions? No; God prohibits him from going with the messenger, and the anxiety of Balaam, Moab, and Midian is excited, and their attention doubly drawn to the coming of Balaam. God permits or orders Balaam to go with the second messengers, who were more honourable, ver. 15, than the first, not out of respect to their rank, but out of regard to his own promise of employing Balaam's warning—a warning which their confidence in Balaam should have induced the Moabites to observe.—C.

s Is. 37:20; Ps. 33:10; 11; ver. 35; ch. 23:12, 26; (Is. 59:7; Pr. 1:16; 4:16; 1 Ti. 6:10).

u ver. 20, 32.

2 God had directed Balaam to go; why then is his anger kindled because he went? Is not this capriciousness? No; God had said, ver. 20, 'If the men come to call thee, rise up, and go.' But Balaam, listening, not to God, but to a covetous heart, 2 Pe. 2:15, seizes the permission to go, but disregards the condition of the call, rises in the morning, saddles his ass, and accompanies the princes in his covetous desire to go with them for gain.—C.

x Christ, ver. 35; Gen. 16:7-13; Ex. 23:21; Is. 63:9-13; 48:21.

y 1 Co. 1:19, 27; 1 Ch. 16:2; 2 Ki. 17; Jos. 13:14; Da. 10:7; Ac. 22:9.

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2 Je. 48:43, 44; Is. 16:8-10.

3 This incidental note of the improved condition of the country, at this early period, is not unworthy. A remark; agricultural skill and industry being as much the gift of God as mildness of climate or fertility of soil.—C.

a Job 5:13-15; Is. 47:12.

b Is. 26:11; 28:18; Ho. 2:6.

c Ja. 1:20; Pr. 12:10; 27:34; 14:16.

d 2 Pe. 2:16; 1 Co. 1:19, 27.

e Pr. 12:10, 16; 14:16; 27:34; Ps. 92:6, 9, 8.

f Heb. *who hast ridden upon me.*g Or, *ever, since thou wast, &c.*

6 The miracle of the ass has been a subject of perplexity to believers, and of banter, ridicule, and reproach to infidels. There is room for neither, unless the believer admit, or the infidel assert, a limit to omnipotence. This, we know, the believer will not, and we think the infidel dare not. The narrative, therefore, rests upon an unimpeachable credibility of Moses as a man of God; the miracle, as a confirmation to his divine commission which God so constantly and so abundantly afforded; and those unfulfilled but progressive prophecies, which, like a stream of living water, is flowing, in these latter days, as pure and abundant from the fountain of truth, as in the morning when the Spirit of the LORD taught Moses to send it forth.—C.

h Lu. 24:16; 1 Ch. 21:16; Ge. 21:19.

i Or, *denied himself, Ge. 17:3.*

k Ps. 36:6; 1 Co. 9:9.

l Pr. 12:10, 16; 27:34.

m Or, *to be an adversary unto thee.*

n 2 Pe. 2:14, 15; Jude 11; De. 23:4; Mi. 6:5.

o 1 Ki. 13:24; ch. 16:31-35; 2 Pe. 2:17.

p Ex. 9:27; 10:16, 17; Ps. 78:34; 77:15; 15:23; 24; Mat. 27:4.

q Heb. *be evil in thine eyes.*

9 The character of Balaam, however strange and contradictory, may appear when specially considered, is nevertheless one of the most common—a man determined to obey God in one department, easily tempted, and strongly inclined to disobey him in another—a man eagerly desiring the comfort of being religious, yet eagerly seeking the profit of unrighteousness—a man wishing to be honest, yet 'hasting to be rich,' and therefore 'not innocent,' Pr. 28:30—a man labouring to lay hold upon heaven with the one hand, yet grasping the earth with the other—a man vainly endeavouring to reconcile impossibilities by 'serving two masters' at the same time, Mat. 6:24, and faithfully in the end forsaken by the one, and righteousness condemned by the other, Pr. 23:5; Ps. 52:5, 7.—C.

m ver. 20; Ps. 81:12; 2 Th. 2:10, 11; Is. 37:26, 29.

n Ge. 14:17, 18; 46:29; Ex. 16:7.

o ch. 21:13; Ju. 11:18; De. 3:8.

p ch. 24:11; Mat. 4:8, 9; ver. 17.

q Is. 44:25; 47:12; 46:10; 14:24; Ps. 33:10, 11; Pr. 19:21; 16:9; ver. 8; 18:35.

^{*}path of the vineyards, a wall *being* on this side, and a wall on that side.³

25 And when the ass saw the angel of the LORD, she thrust herself unto the wall, and ^{*}crushed Balaam's foot against the wall; and he smote her again.

26 And the angel of the LORD went further, and stood in a narrow place, ^bwhere *was* no way to turn either to the right hand or to the left.

27 And when the ass saw the angel of the LORD, she fell down under Balaam: and ^{*}Balaam's anger was kindled, and he smote the ass with a staff.

28 And the LORD ^aopened the mouth of the ass; and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?

29 And Balaam said unto the ass, Because thou hast mocked me: I ^{*}would there were a sword in mine hand, for now would I kill thee.

30 And the ass said unto Balaam, *Am* not I thine ass, upon which thou hast ridden⁴ ever since⁵ *I was* thine unto this day? was I ever wont to do so unto thee? And he said, ⁶Nay.

31 Then the LORD opened the eyes of Balaam, and he [†]saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he bowed down his head, and [†]fell flat on his face.

32 And the angel of the LORD said unto him, ^aWherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee,⁷ because *thy* way is ^{*}perverse before me:

33 And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I [†]had slain thee, and saved her alive.

34 And Balaam said unto the angel of the LORD, I [†]have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it displease thee,⁸ I will get me back again.⁹

35 And the angel of the LORD said unto Balaam, ^mGo with the men: but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak.

36 ¶ And when Balak heard that Balaam was come, he ^{*}went out to meet him unto a city of Moab, which *is* in the border of ^{*}Arnon, which *is* in the utmost coast.

37 And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am [†]I not able indeed to promote thee to honour?

38 And Balaam said unto Balak, Lo, I am come unto thee: have [†]I now any power at all

own way, and permits them to follow the course which he had once prohibited: and how fond are they with eagerness to follow his permission, and even go beyond

it! The brute creation are often endangered, and suffer for man's sin; even by the wickedness of those to whom they have been assistant. But vain is every

attempt to destroy the church, while her God can so easily check it. In the most unexpected form he can rebuke such as think to oppose him, however hearty

to say any thing? the word that God putteth in my mouth, that shall I speak.

39 And Balaam went with Balak, and they came unto Kirjath-huzoth.¹

40 And Balak offered oxen and sheep, and sent to Balaam,² and to the princes that were with him.

41 And it came to pass on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might see the utmost part of the people.

CHAPTER XXIII.

1, 14, 28 Balak's sacrifice. 7, 18 Balaam's parable.

AND Balaam said unto Balak, Build me here seven altars, and prepare me here seven oxen, and seven rams.

2 And Balak did as Balaam had spoken; and Balak and Balaam offered on every altar a bullock and a ram.

3 And Balaam said unto Balak, Stand by thy burnt-offering, and I will go: peradventure the LORD will come to meet me; and whatsoever he sheweth¹ me I will tell thee. And he went to an high place.

4 And God met Balaam: and he said unto him, I have prepared seven altars, and I have offered upon every altar a bullock and a ram.

5 And the LORD put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak.

6 And he returned unto him, and, lo, he stood by his burnt-sacrifice, he and all the princes of Moab.

7 And he took up his parable, and said, Balak the king of Moab hath brought me from² Aram, out of the mountains of the east, saying, 'Come, curse me Jacob; and come, defy³ Israel.

8 How shall I curse, whom God hath not cursed? or how shall I defy, whom the LORD hath not defied?

9 For from the top of the rocks I see him, and from the hills I behold him:² lo, the people shall dwell alone,³ and shall not be reckoned among the nations.

10 Who can count the dust of Jacob, and the number of the fourth part of Israel?⁴ Let me⁵ die the death of the righteous, and let my last end be like his!⁶

11 And Balak said unto Balaam, What hast

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1 Or, a city of streets

2 ch. 23. 14, 30. Ge. 31. 12. Ex. 12. 12.

3 Balak seems to have gone up to the high places of Baal for sacrifice, leaving Balaam and the princes below; and it is by no means improbable that Balaam would have declined or refused to accompany him in the worship of Baal, and the Midianite princes may have joined him in this scruple. — Note. A scrupulous conscience is no certain evidence of a pure conscience. Ac. 24. 26.

4 The Jews refused to enter Pilate's judgment-hall for fear of ceremonial pollution. Jn. 18. 28, but they stood without, with their hands in their hearts, against the innocent Jesus, crying, 'Away with him, crucify him, Jn. 19. 15—C.

5 All of them, ch. 23. 13.

6 Balak was now

under divine inspiration. He saw that God was blessing and would bless Israel after the flesh; and he saw that with higher and richer blessings he would bless the spiritual Israel. Hence he says, 'Let my soul die the death of the righteous, i.e. the spiritual Israel, and let my last end be like his, i.e. the spiritual Israelite. — P.

7 Ps. 109. 17, 18. ch. 22. 6, 11; ver. 25.

8 ver. 26. Eze. 33. 31. ch. 22. 20, 35, 38. Tit. 1. 10. Ps. 37. 37.

9 1 Ki. 22. 23, 28. Re. 12. 17. De. 25. 17, 18. He thought this circumstance might promote their curse.

10 Or, the hill, ch. 21. 20. De. 27. 14—49:34.

11 ver. 1. 29. Is. 46. 6.

12 ch. 22. 20, 35, 38; ver. 5, even though he sought to enchantments, ch. 24. 1.

13 Ju. 3. 28.

14 1 Sa. 15. 20. Ps. 89. 35. Tit. 1. 2. Hab. 2. 3. 2 Ki. 16. Mal. 3. 6. Ro. 11. 29. Ja. 1. 17. He hath irrevocably determined to bless them.

15 A Ro. 8. 1. 33. 38, 39. Jn. 10. 27—29. 1 Pe. 1. 5. Ge. 27. 34.

16 Je. 50. 20. Hab. 1. 13. He had no sin in Israel at that time which would provoke him to destroy them; and an angry Judge, does he see any sin against the law, as a covenant of works, in believers.

17 They are not all Israel which are of Israel, Ro. 9. 6. But in none who are Israelites indeed does God behold either iniquity or perverseness, for the blood of Christ has been shed to cleanse them from all sin, 1 Jn. 1. 7, therefore he does not see in them that stains which the atonement has washed away and mercy pardoned, He. 8. 12.

18 Ex. 34. 9. Ps. 23. 4. 91. 15; 47. Ju. 6. 13. Is. 8. 10, 2 Ch. 13. 12. He. 13. 5, 6. Re. 21. 3.

19 A glorious attestation to a king and his princes that Jehovah is 'King of kings, and Lord of lords, Re. 19. 16—C.

20 This verse affords a fine example of Hebrew parallelism. It is divided into two clauses, and each clause consists of two members. The same general idea runs through the whole of each clause, but it is exhibited in a different aspect in each member. The Lord and his God is with him—with Israel; the shout of a king (i.e. of Jehovah, who makes his presence known) is among them.—P.

21 ch. 28. 8; 22. 5.

22 Is. 40. 3, 5. Ps. 17. 22. 21; 92. 10. Job 39. 11.

23 Mat. 16. 18. Ro. 16. 20. 8. 13, 38. 1 Pe. 3. 13.

24 Or, in.

25 Ps. 44. 2, 3; Rev. Is. 26. 12. Phil. 2. 13; 6.

26 Ge. 49. 9. Jos. vi. 27. 1. 2 Sa. 1. 1. Mi. 6. 8, 9. Ro. 8. 37. Zec. 10. 4, 5; 12. 6.

27 Balak was now

CHAP. XXIII.

1 2 Pe. 2. 14, 15. Jude 11. Eze. 33. 31. 1 Ti. 6. 10. Mat. 23. 14.

2 1 Ch. 15. 26. 2 Ch. 29. 21. Job 42. 8.

3 This was offered to procure God's permission to curse Israel.

4 Le. 16. 4, 5, 22. 2 Ch. 22. 9, 20, 22, 28.

5 1 Here Balaam bears witness to the supreme Godhead of Jehovah, one of the great ends for which he was commissioned to go to Moab.—C.

6 Or, He went solitary, ch. 24. 1.

7 ch. 22. 9; ver. 16.

8 Is. 58. 4. Lu. 18. 12.

9 A ver. 16; ch. 22. 35; 22. De. 23. 5. Mi. 6. 5. Pr. 16. 1, 9; 21. 1. Jn. 12. 50.

10 Hos. 8. 1. Is. 58. 1. Jn. 1. 29. 1.

11 2 Ch. 24. 14. De. 23. 4. ch. 22. 5.

12 ch. 22. 6, 11, 17.

13 1 Sa. 17. 10. 2 Sa. 21. 21; 23. 9.

14 Is. 44. 25; 47. 12. Pr. 21. 30. Ro. 8. 31. He. 13. 5, 6.

15 Balaam stood on the brow of the mountain ridge, which bounds Arboth-Moab on the east. From thence he had a full view of the camp of Israel, which lay in the plain beneath him.—P.

16 De. 33. 28. Je. 49. 31. Es. 3. 8. Ex. 19. 5, 6. De. 12. 2.

17 It has been often and justly remarked that a stranger seldom feels more alone than in a crowded city where no one recognizes, salutes, or cares for him. It is in this sense, not that of isolation, that Israel, with small exception in some Christian hearts, still dwells alone.—C.

18 Ge. 22. 13, 16; 22. 17; 28. 14. ch. 22. 31.

19 Israel was divided into four camps, answering to the cardinal points of the compass; and the promise of their restoration still preserves the same fourfold division, Is. 49. 5, 6.—C.

20 Ps. 37. 37. Re. 14. 13. Ps. 116. 15. 57. 1, 2. Lu. 2. 29. Phil. 1. 21.

21 Heb. my soul, or my life.

22 Balaam was now

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under divine inspiration. He saw that God was blessing and would bless Israel after the flesh; and he saw that with higher and richer blessings he would bless the spiritual Israel. Hence he says, 'Let my soul die the death of the righteous, i.e. the spiritual Israel, and let my last end be like his, i.e. the spiritual Israelite. — P.

7 Ps. 109. 17, 18. ch. 22. 6, 11; ver. 25.

8 ver. 26. Eze. 33. 31. ch. 22. 20, 35, 38. Tit. 1. 10. Ps. 37. 37.

9 1 Ki. 22. 23, 28. Re. 12. 17. De. 25. 17, 18. He thought this circumstance might promote their curse.

10 Or, the hill, ch. 21. 20. De. 27. 14—49:34.

11 ver. 1. 29. Is. 46. 6.

12 ch. 22. 20, 35, 38; ver. 5, even though he sought to enchantments, ch. 24. 1.

13 Ju. 3. 28.

14 1 Sa. 15. 20. Ps. 89. 35. Tit. 1. 2. Hab. 2. 3. 2 Ki. 16. Mal. 3. 6. Ro. 11. 29. Ja. 1. 17. He hath irrevocably determined to bless them.

15 A Ro. 8. 1. 33. 38, 39. Jn. 10. 27—29. 1 Pe. 1. 5. Ge. 27. 34.

16 Je. 50. 20. Hab. 1. 13. He had no sin in Israel at that time which would provoke him to destroy them; and an angry Judge, does he see any sin against the law, as a covenant of works, in believers.

17 They are not all Israel which are of Israel, Ro. 9. 6. But in none who are Israelites indeed does God behold either iniquity or perverseness, for the blood of Christ has been shed to cleanse them from all sin, 1 Jn. 1. 7, therefore he does not see in them that stains which the atonement has washed away and mercy pardoned, He. 8. 12.

18 Ex. 34. 9. Ps. 23. 4. 91. 15; 47. Ju. 6. 13. Is. 8. 10, 2 Ch. 13. 12. He. 13. 5, 6. Re. 21. 3.

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21 ch. 28. 8; 22. 5.

22 Is. 40. 3, 5. Ps. 17. 22. 21; 92. 10. Job 39. 11.

23 Mat. 16. 18. Ro. 16. 20. 8. 13, 38. 1 Pe. 3. 13.

24 Or, in.

25 Ps. 44. 2, 3; Rev. Is. 26. 12. Phil. 2. 13; 6.

26 Ge. 49. 9. Jos. vi. 27. 1. 2 Sa. 1. 1. Mi. 6. 8, 9. Ro. 8. 37. Zec. 10. 4, 5; 12. 6.

27 Balak was now

CHAP. XXIII.

1 2 Pe. 2. 14, 15. Jude 11. Eze. 33. 31. 1 Ti. 6. 10. Mat. 23. 14.

2 1 Ch. 15. 26. 2 Ch. 29. 21. Job 42. 8.

3 This was offered to procure God's permission to curse Israel.

4 Le. 16. 4, 5, 22. 2 Ch. 22. 9, 20, 22, 28.

5 1 Here Balaam bears witness to the supreme Godhead of Jehovah, one of the great ends for which he was commissioned to go to Moab.—C.

6 Or, He went solitary, ch. 24. 1.

7 ch. 22. 9; ver. 16.

8 Is. 58. 4. Lu. 18. 12.

9 A ver. 16; ch. 22. 35; 22. De. 23. 5. Mi. 6. 5. Pr. 16. 1, 9; 21. 1. Jn. 12. 50.

10 Hos. 8. 1. Is. 58. 1. Jn. 1. 29. 1.

11 2 Ch. 24. 14. De. 23. 4. ch. 22. 5.

12 ch. 22. 6, 11, 17.

13 1 Sa. 17. 10. 2 Sa. 21. 21; 23. 9.

14 Is. 44. 25; 47. 12. Pr. 21. 30. Ro. 8. 31. He. 13. 5, 6.

15 Balaam stood on the brow of the mountain ridge, which bounds Arboth-Moab on the east. From thence he had a full view of the camp of Israel, which lay in the plain beneath him.—P.

16 De. 33. 28. Je. 49. 31. Es. 3. 8. Ex. 19. 5, 6. De. 12. 2.

17 It has been often and justly remarked that a stranger seldom feels more alone than in a crowded city where no one recognizes, salutes, or cares for him. It is in this sense, not that of isolation, that Israel, with small exception in some Christian hearts, still dwells alone.—C.

18 Ge. 22. 13, 16; 22. 17; 28. 14. ch. 22. 31.

19 Israel was divided into four camps, answering to the cardinal points of the compass; and the promise of their restoration still preserves the same fourfold division, Is. 49. 5, 6.—C.

20 Ps. 37. 37. Re. 14. 13. Ps. 116. 15. 57. 1, 2. Lu. 2. 29. Phil. 1. 21.

21 Heb. my soul, or my life.

22 Balaam was now

CHAP. XXIII.

1 2 Pe. 2. 14, 15. Jude 11. Eze. 33. 31. 1 Ti. 6. 10. Mat. 23. 14.

2 1 Ch. 15. 26. 2 Ch. 29. 21. Job 42. 8.

3 This was offered to procure God's permission to curse Israel.

4 Le. 16. 4, 5, 22. 2 Ch. 22. 9, 20, 22, 28.

5 1 Here Balaam bears witness to the supreme Godhead of Jehovah, one of the great ends for which he was commissioned to go to Moab.—C.

6 Or, He went solitary, ch. 24. 1.

7 ch. 22. 9; ver. 16.

8 Is. 58. 4. Lu. 18. 12.

9 A ver. 16; ch. 22. 35; 22. De. 23. 5. Mi. 6. 5. Pr. 16. 1, 9; 21. 1. Jn. 12. 50.

10 Hos. 8. 1. Is. 58. 1. Jn. 1. 29. 1.

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12 ch. 22. 6, 11, 17.

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3 This was offered to procure God's permission to curse Israel.

4 Le. 16. 4, 5, 22. 2 Ch. 22. 9, 20, 22, 28.

5

26 But Balaam answered and said unto Balak, 'Told not I thee, saying, All that the LORD speaketh, that I must do?

27 And Balak said unto Balaam, Come, I pray thee, I will bring thee unto another place; peradventure it will please God that thou mayest curse me them from thence.

28 And Balak brought Balaam unto the top of 'Peor, that looketh toward 'Jeshimon.³

29 And ^mBalaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams.

30 And Balak ⁿdid as Balaam had said, and offered a bullock and a ram on *every* altar.

CHAPTER XXIV.

¹ Balaam, leaving divinations, prophesieth the happiness of Israel. ¹⁰ Balak in anger dismisseth him. ¹⁵ He prophesieth of the Star of Jacob, and the destruction of some nations.

AND when Balaam saw that it pleased the LORD to bless Israel, he went not, as at other^a times, ^bto seek for enchantments, but he set his face toward the wilderness.

2 And Balaam lifted up his eyes, and he saw Israel ^aabiding in his tents according to their tribes; and the ^aSpirit of God came upon him.¹

3 And^c he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open² hath said;³

4 He hath said, which heard the words of God, which ^fsaw the vision of the Almighty, falling⁴ into a trance, but having his eyes open;

5 How ^ggoodly are thy tents, O Jacob! and thy tabernacles, O Israel!

6 As the ^hvalleys are they spread forth, as gardensⁱ by the river's side, as the ⁱtrees of lign-aloes, which the LORD hath planted, and as cedar-trees beside the waters.

7 He shall ^jpour the water out of his buckets, and his seed *shall be* in many waters; and his king^m shall be higher than Agag, and his kingdom shall be exalted.

8 Godⁿ brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce *them* through with his arrows.

9 He^c couched, he lay down as a lion, and as a great lion; who shall stir him up? ^pBlessed *is* he that blesseth thee, and cursed *is* he that curseth thee.

10 ¶ And Balak's anger was kindled against Balaam, and he smote his hands together: and

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Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed *them* these three times.

11 Therefore now flee thou to thy place: I thought to promote thee unto great honour; but, lo, the LORD hath ^qkept thee back from honour.

12 And Balaam said unto Balak, ^rSpake I not also to thy messengers which thou sentest unto me, saying,

13 If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do *either* good or bad of mine own mind; *but* what the LORD saith, that will I speak?

14 And now, behold, I go unto my ^speople: come *therefore*, and I will ^aadvertise thee what this people shall do to thy people in the ^tlatter days.

15 ¶ And he ^utook up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said;

16 He hath said, which ^vheard the words of God, and knew the knowledge of the most High, *which* saw the vision of the Almighty, falling *into a trance*, but having his eyes open.⁶

17 I shall see ^whim, but not now; I shall behold him, but not nigh:⁷ there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of ^xMoab, and destroy⁹ all the children of Sheth.¹

18 And ^yEdom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly.

19 Out of Jacob shall come ^zhe that shall have dominion, and shall destroy him that remaineth of the city.

20 And when he looked on Amalek, he took up his parable, and said, Amalek *was* ^athe first of the nations, but his ^tlatter end *shall be* that he perish for ever.²

21 And he looked on the Kenites,³ and took up his parable, and said, ^aStrong is thy dwelling-place, and thou puttest thy nest in a rock:

22 Nevertheless the Kenite⁴ shall be wasted, until Asshur shall carry thee away captive.⁵

23 And he took up his parable, and said, Alas! who shall live when God doeth this?

24 And ^bships *shall come* from the coast of Chittim,⁶ and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever.

running from one refuge of lies to another! And it is always necessary for the saints to watch and pray, since, unknown to them, their enemies may be adding one attempt after another to destroy them.

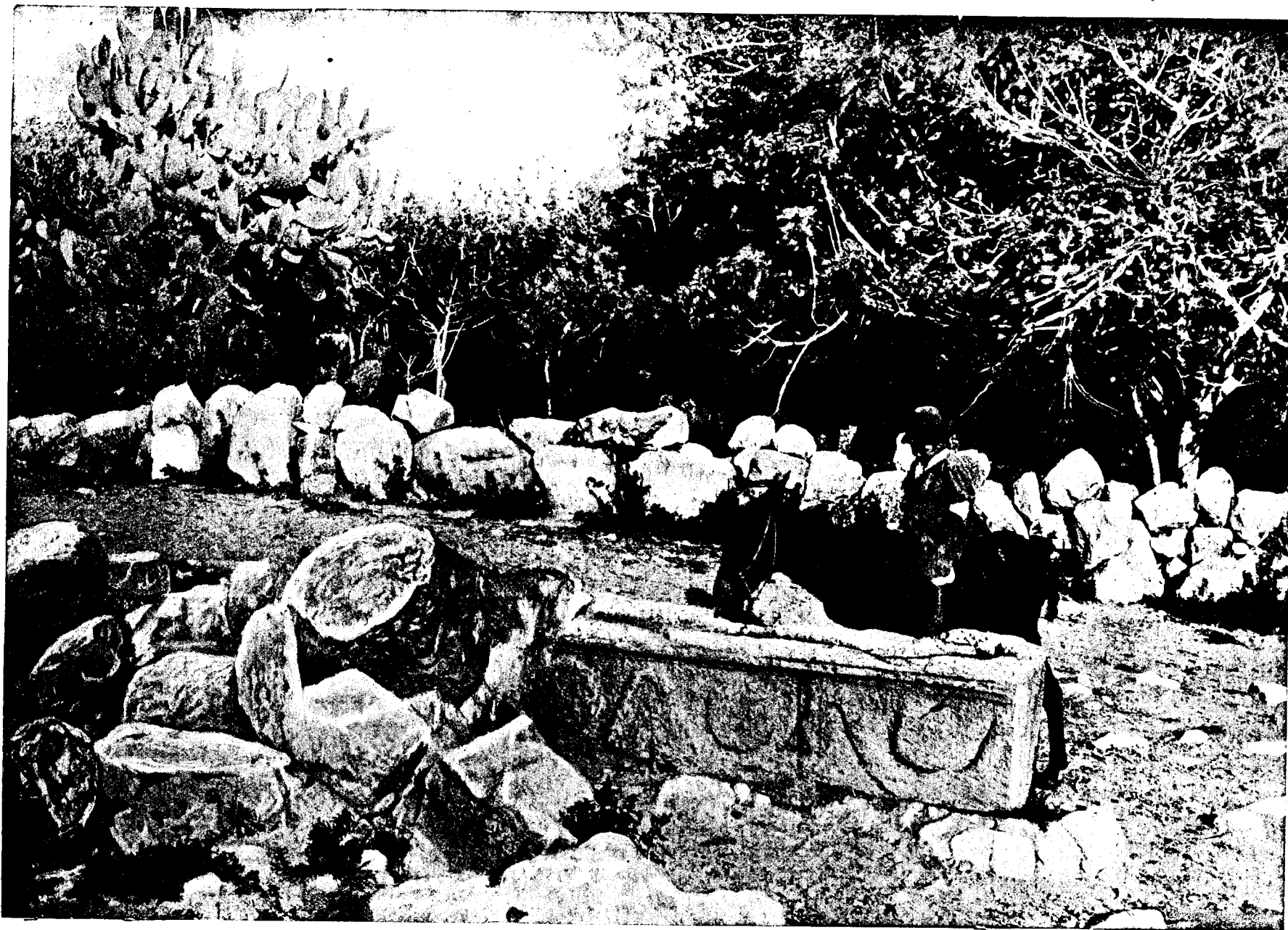
CHAPTER XXIV. Ver. 1. He would not again, in his magical and superstitious manner, consult God, but resolved to curse them without asking God's leave. —[Superstitious confidence in the repetition of a few words was common amongst the heathen, and constituted the principal part of their prayers, Mat. 6. 7.]

The Jews, in times of their ignorance, entertained, and many of them do still entertain, a similar belief; hence they have as ignorantly, as superstitiously and falsely, accused our Lord of stealing the *Tetragrammaton*, or mysterious name of JEHOVAH, out of the temple, and working his miracles by its repetition. Many have seen, even in professing Christian countries, a few words from the New Testament, or from some vain tradition, written on parchment or paper, and hung around the neck or on the shoulders for the cure of diseases. Such superstitious belief seems to have

influenced Balaam, until, having now made three experiments by sacrifice, he is compelled to give up the vain attempt at enchantment. C.]

Ver. 3, 4. Balaam, whose power to curse was so much relied on, whose will was so much inclined to it, and whose knowledge and manifestations of God are so remarkable, must and will confirm it, that Israel shall be blessed.

Ver. 6-8. These predictions not only respect the glorious state of the Jews under Joshua, David, Solomon, Asa, Jehoshaphat, &c.; but also represent the



SARCOPHAGUS DRINKING TROUGH NEAR NAZARETH—NEAR WHERE CHRIST WAS BROUGHT UP. [NUMBERS, xxiv: 17.]—Balaam's Prophecy of Christ: "I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel." Just a little way from Nazareth as you pass toward Cana of Galilee, you reach a little village where there is a fountain, and an

ancient sarcophagus. These sarcophagi, found in many places in Palestine, are said to date from the time of the Romans. This picture is given here because it illustrates a scene in the neighborhood of Nazareth, often passed over by Christ when he was a boy. It illustrates the prophecy by Balaam which refers to Christ. This is a characteristic scene. We have the thorny cactus, the olive trees, the donkey and the little Arab boy.

25 And Balaam rose up, and went and returned to his place: and Balak also went his way.

CHAPTER XXV.

1 Israel at Shittim commit whoredom and idolatry. 6 Phinehas killeth Zimri and Cozbi. 10 God therefore giveth him an everlasting priesthood. 16 The Midianites are to be vexed.

AND Israel abode in "Shittim," and the people began to commit whoredom with the daughters of Moab.²

2 And they called the people unto the sacrifices of their gods:³ and the people did eat, and bowed down to their gods.

3 And Israel joined himself unto Baal-peor:⁴ and the anger of the LORD was kindled against Israel.

4 And the LORD said unto Moses, "Take all the heads of the people," and hang them up before the LORD against the sun, that the fierce anger of the LORD may be turned away from Israel.

5 And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baal-peor.

6 ¶ And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman, in the sight of Moses, and in the sight of all the congregation of the children of Israel, who were weeping before the door of the tabernacle of the congregation.

7 And when Phinehas, the son of Eleazar,

^g Ex. 18. 25. ^h 22. 20. ⁱ 23. 35. ^j Le. 20. 2. ^k 10. De. 13. 1-6. ^l 13. 15. ^m 17. 2. ⁿ 51. 8. 20. ^o Jos. 22. 17. ^p 1 Ki. 18. 40. ^q 2 Ki. 10. 24. ^r 25. 11. 18. ^s A. Eze. 9. 4. ^t Ezr. 9. 3. ^u 4. 10. ^v 6. Ju. 2. 4. ^w 1 Ps. 106. 29. ^x Ex. 6. 25. ^y ch. 31. 6. ^z Jos. 22. 33. ^{aa} Ju. 20. 28.

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^a /Began to set off, ch. 31. 8. ^b Jos. 13. 22.

CHAP. XXV.

^a ch. 33. 49; 36. 13. ^b Jos. 3. 1.

^c 1 Situated in Arboth-Moab, at the foot of the mountain range of Abarim, and immediately under Nebo, and opposite Jericho.—^d

^e De. 4. 3. 4. ver. 6. 7. 18; ch. 31. 15. 16. Ec. 7. 26. ^f 1 Co. 10. 6. Ex. 20. 14.

^g 2 The abrupt and almost mysterious manner in which Balaam and Balak part, countenances the high probability that Balaam having observed the manners of the Moabites, and estimated the Israelitic character, had suggested covertly the diabolical counsel recorded to his infamy, ch. 31. 16.—^h

ⁱ ch. 31. 16. Re. 2. 14. ^j 1 Co. 10. 8. Ps. 106. 28. Ex. 24. 12. Ps. 106. 28.

^k 3 These sacrifices, as we learn from the preceding chapter, were bullocks and sheep, and so well calculated to operate as a lure to a people disgusted with the manna, and longing for the flesh-pots of Egypt.—^l

^m Ho. 9. 10. Ps. 106. 28. 29.

ⁿ 4 Baal-peor, or Peor, was an idol of the Moabites and Midianites.—[The obscene god of the Moabites, a part of whose worship was the violation of the divine law.—^o

^p Ex. 20. 5. De. 32. 21. 22.

^q De. 4. 3. Jos. 22. 17. 2. Sa. 21. 6. 9. 1. Ti. 5. 20. Pr. 21. 3.

^r It does not mean that all the heads of the people had been guilty, and were to be condemned, but that they were to be accessible in judgment and see the law against idolatry fully carried into effect.—^s

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^t A spear or pike, 1 Sa. 19. 10. 11. 2. ^u ch. 16. 50. ^v 1 Ch. 21. 22. Ps. 106. 30.

^w 1 Co. 10. 8. ver. 4. 5. ^x De. 4. 3. It seems Moses here includes those who were hanged during the plague.

^y 1 Moses reckons them at 24,000, Paul (1 Co. 10. 8) at 23,000;—not this a contradiction? No! Moses speaks of all who died, both during the plague and the continuance of the trials and judicial executions; Paul of those who died by the plague 'in one day.'—^z

^a Ps. 106. 30. Jos. vii. 25. 21. 1-14. 20. 11. 2. ^b Ex. 20. 5. De. 32. 21. Na. 1. 2. Is. 59. 17. ^c Mal. 2. 4. 5. He. 7. 11. 16. 18. Ps. 106. 30. 31. 69. 9. 119. 136. 139. ^d Ec. 1. 14.

^e 6 The conduct of Phinehas is not to be defended by pleading a special divine warrant, of which we have no mention. It is to be defended on a different ground, viz. that he was a constituted judge, that he rightly interpreted the divine law, possessed the legal power of enforcing his sentence, either by deputy or by his own hand. See 1 Sa. 15. 33. C.

^f Ch. 25. 7. Ti. 5. 21.

^g Heb. house of a father.

^h Zimri being a man of rank and power, ventured thus openly to defy the authority of Moses and to violate the divine law.—ⁱ

^j The leading men of Moab were also implicated in the impious act, for Cozbi was the daughter of a chief. It was therefore necessary to make an example of them; and Phinehas acted with equal wisdom and daring.—^k

^l ch. 31. 8. Jos. 22. 17. This act of Phinehas was done by a warrant from God.

the son of Aaron the priest, saw it, he rose up from among the congregation, and took a javelin in his hand;

8 And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel.

9 And those that died in the plague were twenty and four thousand.

10 ¶ And the LORD spake unto Moses, saying,

11 Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, (while he was zealous for my sake among them,) that I consumed not the children of Israel in my jealousy.

12 Wherefore say, Behold, I give unto him my covenant of peace:

13 And he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel.⁶

14 Now the name of the Israelite that was slain, even that was slain with the Midianitish woman, was Zimri the son of Salu, a prince of a chief house⁷ among the Simeonites.⁸

15 And the name of the Midianitish woman that was slain was Cozbi, the daughter of Zur; he was head over a people, and of a chief house in Midian.

16 ¶ And the LORD spake unto Moses, saying,

extent, flourishing state, remarkable increase, and marvellous power of the spiritual kingdom of Christ.

[Ver. 6. *Trees of lign-aloës, ahalim* (*Aquilaria Agallochum* of botanists), is a tree which grows in Northern India and Central Asia. Its wood is very fragrant, and was much prized on this account by the ancients. It is entirely different from aloës. An essence is obtained by pounding the wood, and then pouring boiling water upon it, when the essence floats. *P*.—Ver. 7. 'Waters shall flow out of his two buckets; and his posterity shall be by many waters.' The meaning is—that Israel is likened to a man carrying two pails of water, after the eastern mode, upon his shoulders; and out of these water, the emblem and source of all richness, flows abundantly. His posterity too would grow up by many waters—in the most fertile regions of the earth. *P*.—*Agag* was king of the Amalekites, 1 Sa. 15. 8, and it is probable it was the hereditary title of the monarchs of this people. For Israel to be *higher than Agag*, is to have power over the most inveterate of their enemies.—Ver. 8. The animal meant is uncertain—the *rhinoceros*, such as was seen by Campbell in South Africa, the head of which is lodged in the museum of the Missionary Society of London, seems to answer best both to the name *unicorn*, and to *mighty strength*: which is described as his distinguishing attribute. *C*.]

Ver. 17-19. These predictions had their accomplishment in the victories and conquests of the Hebrews over the Moabites or Edomites, and neighbouring nations, in the days of Ehud, Gideon, and Jephthah, Ju. iii. vii. xi.; David, 2 Sa. v. viii. x.; Jehoshaphat, 2 Ch. xx.; 2 Ki. iii.; Uzziah, 2 Ch. xxvi.; and after the Chaldean captivity, in the time of Hyrcanus and Alexander Jannæus; and perhaps may have a further literal accomplishment when the Jews take possession of Canaan. They may also relate to the conquests of the heathen nations to Jesus Christ under the New Testament.

Ver. 20. The Amalekites were once one of the principal nations around Canaan, and were the first who attacked the Israelites; and therefore gradually destroyed by them in the days of Gideon, Saul, David,

Hezekiah, and Esther.—[This statement has reference to antiquity and power. The Amalekites were a very ancient race, and they were among the most powerful of the clans of Western Asia. They have long disappeared, and not a trace of them remains. *P*.]

Ver. 21. Perhaps these Kenites were not the posterity of Jethro, but rather an Arabian tribe who were neighbours to the Amalekites, and were at last carried captive by the Assyrians, about the time of Hezekiah or Manasseh.

Ver. 24. This was fulfilled when first the Greeks, and afterwards the Romans, invaded Asia, subdued Assyria, Canaan, and the places about; and when their respective empires were, not long after, brought to ruin: the Greeks about one hundred years before Christ, and the Romans about A.D. 476; and will be more fully accomplished in the ruin of the Popish and Turkish empires.—[*Eber* is generally supposed to have given name to the *Hebrews*, though some eminent authorities assign a different etymology. It appears from Ge. 10. 25 that he had two distinguished sons, who became the heads of many distinguished tribes; for 'he also' Boethroyd reads 'they also,' viz. the Assyrian land force, and the naval power of *Chittim*, shall perish for ever. The Assyrian monarchy has already perished, so likewise have the Greek and Roman powers by which *Eber* (the Jews) was 'afflicted.' *C*.]

REFLECTIONS.—Wretched indeed are those who are, by their conscience, excluded from the carnal enjoyments of this world, and notwithstanding live in these lusts which will exclude them from heaven: for great light may abound in the head, when there is nothing but naughtiness in the heart. Often sinners are proud of those gifts which God bestows upon them for the benefit of his people: and their knowledge, being cursed, is an effectual hindrance of true wisdom. But numerous and large are the blessings which God bestows upon faithful people! they may be an eyesore to Satan and his agents; yet God lays an effectual restraint upon their most inveterate enemies; and he will at last convince his opposers of the emptiness and folly of all their devilish devices for thwarting his pur-

poses, or annoying his people. What infinite knowledge is there in God! he perfectly discerns every circumstance of nations and persons, ages unnumbered, before there is the smallest appearance thereof. He sees all changes to the end, all the destruction and havoc which sin will make in the world of one nation after another. But blessed be the Lord, who hath raised up a Horn of salvation in the house of his servant Jacob;—a Star to enlighten the Gentiles, and be the glory of his people Israel;—a Captain of salvation to go forth conquering and to conquer. But let me not dismiss this eastern sorcerer Balaam, with his high pretences to religion, his glorious speeches, and his noted intimacy with God, without seriously inquiring, What am I—what have I—what do I—what desire I—more than he?

CHAPTER XXV. REFLECTIONS.—If the devil's agents prevail not against the church one way, they will try another. But let us remember, that no enchantment can hurt us but that of our own lusts; that one sin leads to another; and that few temptations are more dangerous than the lustful love of women. If once the heart be ensnared, the miserable slave of lust and beauty may be enticed to anything sinful. Nothing more endangers the soul's final apostasy from God than yielding to the solicitation of fleshly lusts: nor doth anything more effectually secure the justice of God and despair of hell. Yea, general distempers and loathsome diseases are the fruit of general and loathsome iniquities: and such sinners quickly become impudent in their crimes. It is necessary therefore to punish sins with great impartiality, as the higher men are the more aggravated and hurtful is their offence. A well-timed and prudent zeal for the honour of God, in opposition to prevailing abominations, is a remarkable blessing to nations and churches. And God greatly honours and rewards such as dare to be bold and impartial in his cause for ridding a land of sin, and rescuing it from plagues. But friendship in sin quickly issues in mutual hatred and ruin; and tempters to sin are tormented with trouble. But in Phinehas may I not discern Jesus, whose zeal for his

the daughters of Zelophehad were Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

34 These^a are the families of Manasseh, and those that were numbered of them, fifty and two thousand and seven hundred.⁴

35 ¶ These^a are the sons of Ephraim, after their families: of Shuthelah, the family of the Shuthalhites: of 'Becher, the family of the Bachrites: of Tahan, the family of the Tahanites.

36 And these are the sons of Shuthelah: of Eran, the family of the Eranites.

37 These^m are the families of the sons of Ephraim, according to those that were numbered of them, thirty and two thousand and five hundred.⁵ These are the sons of Joseph after their families.

38 ¶ Theⁿ sons of Benjamin, after their families: of Bela, the family of the Belaïtes: of Ashbel, the family of the Ashbelites: of 'Ahi-ram, the family of the Ahi-ramites:

39 Of Shupham, the family of the Shuphamites: of 'Hupham, the family of the Huphamites.

40 And the sons of Bela were 'Ard and Naaman: of 'Ard, the family of the Ardites: and of Naaman, the family of the Naamites.

41 These^r are the sons of Benjamin, after their families: and they that were numbered of them were forty and five thousand and six hundred.⁶

42 ¶ These^r are the sons of Dan, after their families: of Shuham,⁷ the family of the Shuhamites. These are the families of Dan, after their families.

43 All^t the families of the Shuhamites, according to those that were numbered of them, were threescore and four thousand and four hundred.⁸

44 ¶ Of^u the children of Asher, after their families: of Jimna, the family of the Jimnites: of Jesui, the family of the Jesuites: of Beriah, the family of the Beriites.

45 Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites.

46 And the name of the daughter of Asher was Sarah.

47 These^{*} are the families of the sons of Asher, according to those that were numbered of them, who were fifty and three thousand and four hundred.⁹

48 ¶ Of^v the sons of Naphtali, after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites:

49 Of Jezer, the family of the Jezerites: of Shillem, the family of the Shillemites.

A.M. 2552. B.C. 1452.

f ch. 1.34.35; 2.20, 21.

4 Increase, 20,500.

This is the greatest increase of all the tribes, and a beautiful exemplification and fulfilment of the promises to Joseph.

Note, The Lord giveth, or the Lord taketh away; whatever he doth, let the believer say, Blessed be the name of the Lord.

—C.

1 Ch. 7.20, 21.

1 Or, Bered, 1 Ch. 7.20.

m ch. 2.32, 33; 2.18, 19.

5 Decrease, 8000.—C.

n Ge. 46.27, 28; 18; 49.

21.1 Ch. 7.37, 38.

o Ehi, Ge. 46. 21;

Aharah, 1 Ch. 7.37.

p Muphim, Huphim, Ge. 46.21.

q Or, Addar, 1 Ch. 8.3.

r ch. 1.36, 37; 2.22, 23.

5 Increase, 10,200.

—C.

s Ge. 46. 23; 30; 6; 49.

26; 17.1 Ch. 7.12.

t Or, Hushim.

f ch. 1.38; 2.25, 26.

8 Increase, 1700. C.

—This was a vast number to spring from one man, considering that Benjamin, who had ten sons, wanted nearly 20,000 of this number.

We may here give, at one view, the results of a comparison between the census at Mount Sinai and the present. The total number was nearly the same.

They were now 1320 fewer than they were then; but seven tribes had increased in number.

Judah had increased 1900. Issachar, 9000. Zebulun, 3100. Manasseh, 20,500. Benjamin, 10,200. Dan, 1700. Asher, 11,900.

The other five, however, had decreased: Reuben had decreased 2770. Simeon, 5200. Gad, 5150. Ephraim, 8000. and Naphtali, 8000.

From this comparison, Henry remarks, 1. That all the three tribes that were encamped under the standard of I. Judah, who was the ancestor of Christ, were increased, for his church shall be edified and multiplied.

2. That none of the tribes had increased so much as that of Manasseh, which in the former account was the smallest of all the tribes, only 32,200; while here it is one of the most considerable; and his brother Ephraim, which then was numerous, is here one of the least. Jacob had crossed hands upon their heads, and had preferred Ephraim before Manasseh, which perhaps the Ephraimites had prized themselves too much in, and had trampled upon their brethren the Manassites; but when the Lord saw that Manasseh was despised, he thus multiplied him exceedingly, for it is his glory to help the weakest, and raise up them that are cast down.—J.

n Ge. 46. 17; 30. 13; 49. 20.1 Ch. 7.30.

x ch. 1.40.41; 2.27, 28.

9 Increase, 11,900.

—C.

y Ge. 46. 24; 30. 7; 49. 21.1 Ch. 7.13.

A.M. 2552. B.C. 1452.

z ch. 1.42.43; 2.29, 30.

Decrease, 8000.

Total increase, 99,200.

Total decrease, 61,000, leaving a comparative decrease of 120. C.—The relative strength of the tribes was now very different from what it had been at the exodus. Judah still held the first place, and Dan the second; but the Simeon, which originally stood third, was now last of all, having dwindled down to less than one-third of its former number. Manasseh, too, was now far more powerful than Ephraim, having risen from the lowest to the sixth place among the tribes.—P.

a ch. 1.46; 2.32.

2 So Canaan was to be divided into 607,730 portions, and each might have 15 acres.

b ch. 33.54. Ex. 12.4; 16.15. Jos. xv. xix.

c Heb. multiply his inheritance, ver. 56.

d Heb. diminish his inheritance, ver. 56.

e ch. 33.54. Jos. 11.23; 14.2; 17.14; 18.6; 10.11; 19.12; 21.24, 30, 40.

f The lot was a divine institution appointed as an appeal to Providence in particular cases. It was, in the present case, admirably fitted to prevent jealousies in the division of the land.—C.

g It would seem that the lot was to determine the locality in which the tribe was to settle; but the fact that the given to each would depend on its numbers.—P.

h Ex. 6.11; 29.34; 49.5-7. Ex. 6.16-19. Ch. 11.1.

i ch. 6.1, 16.

g Ex. 2.2; 26.20.

h Le. 10.2. ch. 3.4.1 Ch. 1.2, 3.

i ch. 3.39; 4.47, 48; 1.49.

6 Increase of Levites, 72. They were numbered from twenty years and upwards; therefore, adding the forty years now nearly spent in the wilderness, the oldest man in the whole Jewish nation, with the exception of Moses, Caleb, and Joshua, was under sixty years of age; and it is evident, from those who came up from Egypt, that few would exceed forty years. In the midst of the judgments thus executed upon the rebels, we see the wisdom of God in removing a timid, murmuring, and dissatisfied race of pampered, though oppressed slaves, Ex. 16. 3; and rearing up a generation of hardy and courageous freemen specially made free by their knowledge of the Lord, Jos. 24.31; men accustomed to all the privations and hardships of the desert, and not unfitted by age for encountering the toils and dangers upon which they were about to enter.—C.

m ch. 14.28, 38. 1 Co. 10.5, 6. Ps. 90.3-7; 95.8-11. He. 3.17-19.

50 These^{*} are the families of Naphtali, according to their families: and they that were numbered of them were forty and five thousand and four hundred.¹

51 These^a were the numbered of the children of Israel, six hundred thousand, and a thousand seven hundred and thirty.

52 ¶ And the LORD spake unto Moses, saying,

53 Unto these the land shall be divided for an inheritance, according to the number of names.²

54 To^b many thou shalt 'give the more inheritance, and to few thou shalt 'give the less inheritance; to every one shall his inheritance be given according to those that were numbered of him.

55 Notwithstanding the land shall be 'divided by lot.³ according to the names of the tribes of their fathers they shall inherit.⁴

56 According to the lot shall the possession thereof be divided between many and few.

57 ¶ And^r these are they that were numbered of the Levites, after their families: of Gershon, the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites.

58 These are the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Kohath begat Amram.

59 And the name of Amram's wife was 'Jochebed, the daughter of Levi, whom her mother bare to Levi in Egypt: and she bare unto Amram Aaron and Moses, and Miriam their sister.

60 And unto Aaron was born Nadab and Abihu, Eleazar and Ithamar.

61 And 'Nadab and Abihu died when they offered strange fire before the LORD.

62 And those that were 'numbered of them were twenty and three thousand,⁵ all males from a month old and upward: for they were not numbered among the children of Israel, because there was 'no inheritance given them among the children of Israel.

63 ¶ These are they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab, by Jordan near Jericho.

64 But among these there was not a man 'of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai.⁶

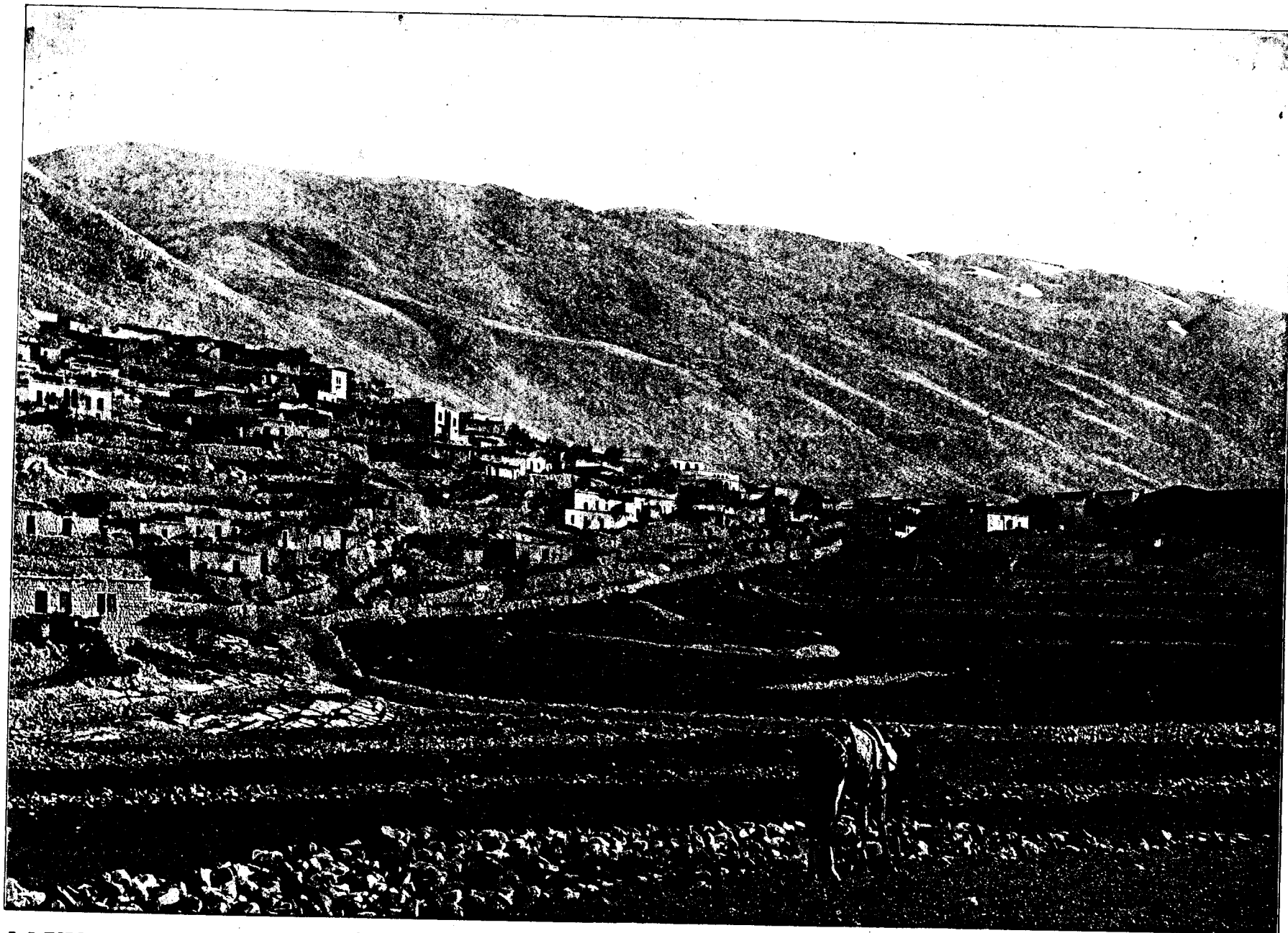
65 For the LORD had said of them, 'They shall surely die in the wilderness. And there

great usefulness and fame. What alteration Providence makes in families, tribes, and nations, and what havoc death makes of mankind, in a short time! Exactly, though gradually, are the threatenings of God's word

accomplished! but amidst all the changes of this world, his faithfulness abides the same: yea, with care and wisdom he fixes even the outward lot of his people; and the promises of his grace are sure to the faithful;

and in the enjoyment of them we ought therefore to be attentive to his gracious disposal.

CHAPTER XXVII. REFLECTIONS. — With



M EJDAL ESH-SHEMS—NEAR WHERE MOSES AND ELIAS APPEARED ON THE MOUNT. [Numbers, xxvii:12-23.]—"And the Lord said unto Moses, Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel," etc. Mejdal esh-Shems is on the road from Banias to Damascus. It is a Druse village, and is at the foot of Mount Hermon, near the place where, according to tradition, Christ was transfigured when Moses and Elias

appeared with Him. It is true that Moses was not permitted to cross the Jordan, but it is a striking evidence of the truth that our career does not end with death that Moses, though buried on the other side of Jordan, appears upon this side during this crisis in our Lord's life, when before His disciples He seemed to hold back the veil that separates time from eternity, and disclosed the glories of the spiritual world.

was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.

CHAPTER XXVII.

¹ The daughters of Zelophehad sue for an inheritance. ⁶ The law of inheritances. ¹² Moses, being told of his death, sueth for a successor. ¹⁸ Joshua is appointed to succeed him.

THEN came the daughters of ^aZelophehad, the son of Hopher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph; and these *are* the names of his daughters, Mahlah, and Noah, and Hoglah, and Milcah, and Tirzah.

² And ^bthey stood before Moses, and before Eleazar the priest, and before the princes¹ and all the congregation, *by* the door of the tabernacle of the congregation, saying,

³ Our^c father died in the wilderness, and he was not in the company of them that gathered themselves together against the LORD in the company of Korah; but died in his own sin,² and had no sons.

⁴ Why should the name of our father be done^d away³ from among his family, because he hath no son? Give unto us *therefore* a possession among the brethren of our father.

⁵ And Moses ^ebrought their cause before the LORD.

⁶ ¶ And the LORD spake unto Moses, saying,

⁷ The daughters of Zelophehad speak right: thou ^fshalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them.

⁸ And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.

⁹ And if he have no daughter, then ye shall give his inheritance unto his brethren.

¹⁰ And if he have no brethren, then ye shall give his inheritance unto his father's brethren.

¹¹ And if his father have no brethren, then ye shall give his inheritance unto his ^gkinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel ^ha statute of judgment; as the LORD commanded Moses.⁴

¹² ¶ And the LORD said unto Moses, ⁱGet thee up into this mount Abarim,⁵ and see the land which I have given unto the children of Israel.

A.M. 2552. B.C. 1452.

CHAP. XXVII.

a ch. 26. 33; 36. 1, 11

Jos. 17. 3.

b Jos. 17. 4.

¹ They presented themselves before the highest court of judicature, consisting of Moses, the high-priest, and the heads of the congregation. It would seem that this court was held close by the tabernacle, and also, perhaps, that Moses might the more readily consult the Lord in any difficult case. It is said that in after times the Sadducees used to follow the tabernacle, always holding their judicial meetings in the place where the tabernacle rested. It is good to acknowledge the Lord in all our ways.

c ch. 14. 35; 26. 64, 65;

16. 1, 2.

d Ex. 32. 11. 2 Sa. 14.

7. Ps. 109. 13. Pr. 13. 9.

e Heb. diminished.

f Ex. 25. 22. ch. 15. 34.

g ch. 36. 2. Ps. 68. 5. Je.

49. 11. Jos. 17. 4. Ga. 3.

h Le. 18. 6; 25. 25.

i ch. 35. 29.

j The Jewish law

of inheritance pro-

vides, (1) That on the

death of the father,

the land descends to

the sons. (2) If there

be no sons, it de-

scends to the daugh-

ters. (3) If no

daughters, the bro-

thers of the deceased

become heirs. (4)

If no brethren or

paternal uncles, the

land passes to the

grand-uncles, or

brothers of his

father. (5) If there

be no grand-uncles,

then the nearest of

kin succeeds. The

law states nothing

beyond the fifth de-

gree, as in a nation

constituted as Israel

was, an heir could

scarcely fail to be

found within that de-

gree.—C.

k De. 32. 49; 34. 14; 34.

1.

l Abarim, that is

mount of the

passer; the whole

district is repre-

sented by travellers as

a range of gloomy

and precipitous

mountains on the

east of the Dead Sea,

and of which *Nebel*and *Pisgah* are

either, as is common

in all countries, two

names for the same

place, or two of the

most remarkable ele-

vations of the same

range.—C.

A.M. 2552. B.C. 1452.

A.M. 2552. B.C. 1452.

a ch. 20. 24, 26; 31. 2.

De. 10. 6. Ge. 15. 15; 25. 8.

b ch. 20. 10-13. De. 1.

37. Ps. 160. 32.

c ch. 16. 22. Zec. 12.

1. He. 12. 9. Mat. 9. 38.

De. 31. 2. 1 Ki. 3. 7. Jn.

10. 3. 4. 9.

d When we com-

pare Ge. 1. 2; 6. 3, with

ver. 16, 18 of this

chapter, it is impos-

sible to avoid the dis-

covery, or resist the

evidence, that Moses

taught the *spiritual*

nature of man, a

doctrine upon which

if Moses do not more

largely dilate, his

silence argues, not

from any neglect

but because there

was neither doubt

nor denial to be

combated.—C.

e Ch. 1. 10. 2 Sa. 5. 2.

f 1 Ki. 22. 17. Zec. 10.

2. Mat. 9. 36. Mar. 6. 34.

g De. 3. 28; 31. 7, 8, 23;

34. 9. Ex. 17. 9. ch. 13. 8.

16; 14. 6, 30.

h Ge. 41. 38. Ju. 3. 10;

11. 29. 1 Sa. 16. 13, 14.

i This is not merely

the spirit of wisdom

or the spirit of in-

spiration; but the

Holy Spirit, the

Spirit of God, had

already descended

upon him, and now

will that he was

needed to make him

leader of the people

was an official con-

secration by the laying

of the hands of Mo-

ses.—P.

j Ch. 29. 23, 25. ch.

11. 27, 28. 1 Sa. 10. 6, 9.

De. 34. 9. 10. Jos. 1. 16.

2 Ki. 10. 15.

k Thou shalt put

of thine honour upon

him; Joshua was to

be the official suc-

cessor of Moses, but

not of equal dignity.

He was to be a

leader, not a law-

giver. He was to be

a commander, not a

mediator.

The absolute authority

of Moses was not to be

wholly transferred to

Joshua, only so much

as was needed for

his work.—P.

l Jos. 9. 14. Ju. 1. 120.

18. 1 Sa. 23. 9; 28. 6; 30. 7.

Ex. 28. 30.

m De. 3. 28; 31. 7, 8, 14.

23. 15. 48. 16; 55. 4.

CHAP. XXVIII.

a Le. 1. vii. xiii. 1, 2.

b 6. 8. Mal. 1. 12. Ex. 5. 2.

c 1 Pe. 2. 5. He. 13. 15, 16.

d Heb. a savour of

my rest, Ge. 2. 1. Le.

19.

e The Israelites

were now about to

enter Palestine. They

might therefore think

that the new

circumstances in

which they would

there be placed the

same close attention

to the letter and

forms of the cere-

monial law which

was observed in the

wilderness, would not

now be required. To

remove any such im-

pression, the lea-

ving commands were

given afresh, and

some new and more

various instructions

were added.—P.

f Ex. 29. 38-42. Le. 6.

9. Jn. 1. 29, 30. Re. 5. 7-9.

¹³ And when thou hast seen it, thou also shalt be gathered unto thy people, as ^aAaron thy brother was gathered.

¹⁴ For ye rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes: that *is* the water of Meribah in Kadesh, in the wilderness of Zin.

¹⁵ ¶ And Moses spake unto the LORD, saying,

¹⁶ Let^m the LORD, the God of the spirits⁶ of all flesh, set a man over the congregation,

¹⁷ Whichⁿ may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not ^{as} sheep which have no shepherd.

¹⁸ ¶ And the LORD said unto Moses, ^oTake thee Joshua the son of Nun, a man ^pin whom *is* the spirit,⁷ and lay thine hand upon him;

¹⁹ And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight.

²⁰ And ^qthou shalt put *some* of thine honour upon him, that all the congregation of the children of Israel may be obedient.⁸

²¹ And he shall stand before Eleazar the priest, who shall ^rask counsel for him after the judgment of Urim before the LORD: at his word shall they go out, and at his word they shall come in, *both* he, and all the children of Israel with him, even all the congregation.

²² And Moses did as the LORD commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation:

²³ And he laid his hands upon him, and gave him a charge; as the LORD commanded by the hand of Moses.

CHAPTER XXVIII.

¹ The Lord's offerings are to be observed. ³ The continual burnt-offering. ⁹ The offering on the sabbath, 11 on the new moons, 16 at the passover, 26 in the day of first-fruits.

AND the LORD spake unto Moses, saying, ² Command the children of Israel, and say unto them, ^aMy offering, and my bread for my sacrifices made by fire, *for* ^ba sweet savour unto me, shall ye observe to offer unto me in their due season.¹

³ ¶ And thou shalt say unto them, ^cThis *is* the offering made by fire which ye shall offer unto the LORD; two lambs of the first year

these daughters of Zelophehad let me manifest a strong faith in the promises of God, a strong desire after the better country, and a tender regard to my parents' honour; so shall my labour not be in vain in the Lord. While I observe, that it is appointed for all men once to die: that God's faithful children are often most severely chastised for their sin: but that in death believers retire to their best friends, to their unchanging and eternal rest;—while I profit by the death of others, whom I have seen depart before me in peace and comfort:—let me, with Moses, kindly accept God's warnings of my own death.—Let me manifest a deep

concern for the welfare of the church after I am gone; and rejoice that Jesus liveth, and is appointed of God as her Governor, to put all true believers in possession of the promised rest.—And let me, with Joshua, cheerfully comply with God's call to the hardest work, and always act according to his inspired directions.

CHAPTER XXVIII. [Ver. 1. It is remarkable that Moses does not refer back to these commands as already given, but proceeds to deliver them as if promulgated for the first time: the reason is obvious—Moses not only means to show the things to be observed,

but to exemplify God's method of teaching; which, like all other teaching, consists largely of repetition, see Jn. 14. 26. It is also worthy of remark that the book of Leviticus is generally delivered as a directory how the ordinance is to be observed; here we have a positive command that it must be observed in due season. The phrase *due season* renders it probable that during the journeyings in the wilderness religious ordinances had been greatly neglected; indeed there is a constant tendency, even in spiritual men, to 'weary in well-doing,' and many an admonition and promise do they require to persuade them that in due season they shall



COLUMN AND STATUE OF THE VIRGIN, NAZARETH—NEAR THE SITE OF THE HOME OF JOSEPH AND MARY. [NUMBERS, xxviii and xxix.]—In the twenty-eighth and twenty-ninth chapters of Numbers we have the round of sacrifice daily, weekly, monthly, and annually drawn out in its fullness and symmetry. The sacrifices of the Old Testament combined regularity with variety; there was some sacrifice for every day, and for every week in its seventh day, and for every month in its first day, and for every

year in its seventh month. Through these and their great festivals, all the interests and events of life were embraced, showing that the whole of life was to be consecrated to God. So Christ, who summed up all this meaning in His own life, died for us that it might be possible for all to make a perfect self-surrender to God. We give, to illustrate these two chapters, the column and statue of the Virgin at Nazareth, in the city of our Lord's boyhood.

without spot, day by day,² for a continual burnt-offering.

4 The ^{one} lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even;³

5 And ^a tenth part of an ephah of flour for a meat-offering, mingled with the fourth part of an hin of beaten oil.

6 It is a continual burnt-offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD.

7 And ^{the} drink-offering thereof shall be the fourth part of an hin for the one lamb: in the holy place shalt thou cause the strong wine to be poured unto the LORD for a drink-offering.

8 And the other lamb shalt thou offer ^{at} even: as the meat-offering of the morning, and as the drink-offering thereof, thou shalt offer it, a sacrifice made by fire, of a sweet savour unto the LORD.

9 ¶ And ^{on} the sabbath-day two lambs of the first year without spot, and two tenth-deals of flour for a meat-offering, mingled with oil, and the drink-offering thereof.

10 This is the burnt-offering of every sabbath, ^{besides} the continual burnt-offering, and his drink-offering.⁴

11 ¶ And ⁱⁿ the beginnings of your months ye shall offer a burnt-offering unto the LORD; two^m young bullocks, and one ram, seven lambs of the first year without spot;

12 And ^a three tenth-deals of flour for a meat-offering, mingled with oil, for one bullock; and two tenth-deals of flour for a meat-offering, mingled with oil, for one ram;

13 And a several tenth-deal of flour, mingled with oil, for a meat-offering unto one lamb, for a burnt-offering of a sweet savour, a sacrifice made by fire unto the LORD.

14 And their drink-offerings shall be half an hin of wine unto a bullock, and the third part of an hin unto a ram, and a fourth part of an hin unto a lamb: this is the burnt-offering of every month throughout the months of the year.

15 And one ^{kid} of the goats for a sin-offering unto the LORD shall be offered, besides the continual burnt-offering, and his drink-offering.

16 ¶ And ⁱⁿ the fourteenth day of the first month⁵ is the passover of the LORD.

17 And ⁱⁿ the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten.

18 In the ^{first} day shall be an holy convocation; ye shall do no manner of servile work therein:

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2 Heb. in a day.

3 Ex. 29. 39. Exe. 46. 13-15. Col. 2. 17. Ju. 1. 29. Re. 13. 8. 1 Pe. 1. 19. 20. Pr. 23. He. 9. 26.

4 Heb. between the two evenings.

5 Le. 2. 1. ch. 15. 4. 13-15. Col. 2. 17. Ju. 1. 29. Re. 13. 8. 1 Pe. 1. 19. 20. Pr. 23. He. 9. 26.

6 Ex. 29. 38-42. Am. 4. 25. Le. 6. 5. Ep. 5. 2. 15. 42. 21. Ro. 12. 1. 1 Pe. 2. 5. He. 13. 15, 16.

7 Ex. 29. 40. Ju. 4. 10. 14. 5. 3. 5. 6. 7. 37-39. Ro. 5. 11.

8 Ex. 29. 41. 42. Ga. 4. 5. He. 9. 26. Ep. 5. 2. 15. 42. 21. ver. 6.

9 Ex. 20. 8-11. Eze. 20. 12. 1 Co. 1. 23. 24. Re. 1. 10.

10 ver. 3. 6. 15. 23. 24. 31. ch. 29. 6. 11. 19. 24. 25. 28. 31. 34. 38.

11 This is the first mention of a sacrifice offering for the Sabbath. On that day the ordinary daily offering was just doubled. Instead of two lambs four were sacrificed.—F.

12 1 Sa. 20. 5. 6. Am. 8. 5. 2. Ki. 4. 23. Ps. 40. 6-8. 61. 3. Ga. 4. 4. 5. Ro. 8. 3.

13 ver. 19. 27. Eze. 45. 18. He. 10. 10-14. Re. 5. 9. 2 Co. 5. 21.

14 ch. 15. 2-15.

15 Le. 16. 15. ch. 15. 24. Ro. 8. 3. 2 Co. 5. 21. 1 Pe. 2. 24. 15. 53. 6. 11, 12.

16 Ex. 12. 2-11. 43-49. De. 16. 1. Le. 23. 5-8. ch. 9. 3. Eze. 45. 21. 2 Co. 5. 7.

17 These various seasons of offering to God are well worthy of special note. They are, (1) *Daily*, morning and evening, ver. 4-8. (2) *Weekly*, an additional burnt-offering, besides the ordinary morning and evening sacrifice, ver. 9, 10. (3) *Monthly*, when, at every new-moon, eleven animals were sacrificed, ver. 11-15, an occasion chosen, not merely because of the remarkable note of time afforded by the moon, but to guard against the idolatry of the moon, so widely spread through heathen countries. (4) *Two annual*: (i) *The passover*, ver. 16, 25. (ii) *The feast of first-fruits*, ver. 26-31, in each of which eleven animals were likewise offered to God. Seven lambs to represent all time, of which seven is the completion, and to acknowledge that as every day requires our daily bread, so does it require God's mercy and forgiveness. Two bullocks (a yoke), to represent now all our own worldly unions; in care and toil lead to sin, and require atonement. One ram, setting forth the sacrifice of the one head of the flock, Jesus Christ, who, as the head of the church, is the one true God, and the one true saviour, each for a sin-offering, to illustrate and impress the important truth that the real sin-offering is one, He. 10. 14.—C.

18 Le. 23. 6. Ex. 12. 15-20. 13. 6. 34. 18. De. 16. 3. 4. 8. 1 Co. 5. 8. 1 Pe. 2. 1. 2 Co. 10. 12. Phil. 4. 8. Ac. 2. 16.

19 Le. 23. 7. Ex. 12. 16. He. 4. 3. 10. 10. 25. 12. 22-24.

20 ver. 11, 27. Eze. 45. 23-25.

21 ver. 3. 9. 11. 31. ch. 29. 13. 23. 30. Ex. 12. 5. Le. 1. 3. 22. 19-25. Lu. 35. 2 Co. 5. 21. 1 Pe. 2. 22. He. 7. 26.

22 ver. 20.

23 Le. 23. 8. Ex. 13. 5. He. 4. 9. 12. 23-24. 10. 25. 15. 52. 1. 2.

24 Ex. 23. 16. 34. 22. De. 16. 7-11. Ac. 2. 1. 1 Co. 16. 8. Le. 23. 15-21. Joel. 2. 28-32.

25 That is, the seven weeks which they brought from the morrow after the Sabbath, Le. 23. 15, i.e. after the first day of unleavened bread.

26 Then they offered another sort of first-fruits, viz. of the barley harvest, which began at the passover, when they were to bring a sheaf of their first-fruits unto the priest, Le. 23. 10; presenting of which was an introduction to harvest, and procured them the right to begin to put in the sickle.—F.

27 ver. 11, 19.

28 Le. 16. 15. ch. 15. 24. Ro. 8. 2. Co. 5. 21. 1 Pe. 2. 24. 15. 53. 6. 11, 12.

29 It is observable that there is not so much as one peace-offering ordered in all the chapter, which was a sort of sacrifice that was most for the benefit of those that brought them to the altar; but all burnt-offerings acknowledged the sovereignty of God, and his sovereign dominion over them, and of the duty they owed to him. As the sin-offerings were shadows of that great sacrifice of God, which was one day to be offered for the sins of men, out of his own infinite love to them; so the whole burnt-offerings which were always of the most perfect creatures, the finest flour, the choicest fruits of the earth, and the best liquors, were shadows of that excellent degree of piety, which the Son of God intended to bring into the world, which would move and every man's love to God, to give themselves wholly up to him, and devote all they had, even their own lives, to his service.—Patrick.

30 ver. 10.

31 CHAP. XXIX.

1 Le. 23. 24. 25. ch. 10. 10. Ezr. 3. 6. 1 Ch. 15. 28. Ps. 81. 1-3. 15. Ro. 10. 14-15. 16. 10. 15. 18. Ep. 3. 9. Ac. 1. 8. Mar. 16. 15.

2 The seventh of the sacred year, but the first of the old or civil year. On it, too, the jubilee was celebrated every seventh year, on the roll of the month, being the great day of atonement.—F.

3 This is the only one of the monthly feasts during which all servile work was interdicted, because it was an emblem of the new life, and of freedom from Egyptian bondage, and rest from their labours. See note on Le. 23. 24.—C.

4 ver. 3, 9; ch. 28. 11. 19. 27. He. 10. 10. 25. 14. 9. 12. 14.

5 ver. 9.

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3 ver. 11, 27. Eze. 45. 23-25.

4 ver. 3. 9. 11. 31. ch. 29. 13. 23. 30. Ex. 12. 5. Le. 1. 3. 22. 19-25. Lu. 35. 2 Co. 5. 21. 1 Pe. 2. 22. He. 7. 26.

5 Le. 23. 8. Ex. 13. 5. He. 4. 9. 12. 23-24. 10. 25. 15. 52. 1. 2.

6 Ex. 23. 16. 34. 22. De. 16. 7-11. Ac. 2. 1. 1 Co. 16. 8. Le. 23. 15-21. Joel. 2. 28-32.

7 That is, the seven weeks which they brought from the morrow after the Sabbath, Le. 23. 15, i.e. after the first day of unleavened bread.

8 Then they offered another sort of first-fruits, viz. of the barley harvest, which began at the passover, when they were to bring a sheaf of their first-fruits unto the priest, Le. 23. 10; presenting of which was an introduction to harvest, and procured them the right to begin to put in the sickle.—F.

9 ver. 11, 19.

10 Le. 16. 15. ch. 15. 24. Ro. 8. 2. Co. 5. 21. 1 Pe. 2. 24. 15. 53. 6. 11, 12.

11 It is observable that there is not so much as one peace-offering ordered in all the chapter, which was a sort of sacrifice that was most for the benefit of those that brought them to the altar; but all burnt-offerings acknowledged the sovereignty of God, and his sovereign dominion over them, and of the duty they owed to him. As the sin-offerings were shadows of that great sacrifice of God, which was one day to be offered for the sins of men, out of his own infinite love to them; so the whole burnt-offerings which were always of the most perfect creatures, the finest flour, the choicest fruits of the earth, and the best liquors, were shadows of that excellent degree of piety, which the Son of God intended to bring into the world, which would move and every man's love to God, to give themselves wholly up to him, and devote all they had, even their own lives, to his service.—Patrick.

12 ver. 10.

13 CHAP. XXIX.

1 Le. 23. 24. 25. ch. 10. 10. Ezr. 3. 6. 1 Ch. 15. 28. Ps. 81. 1-3. 15. Ro. 10. 14-15. 16. 10. 15. 18. Ep. 3. 9. Ac. 1. 8. Mar. 16. 15.

2 The seventh of the sacred year, but the first of the old or civil year. On it, too, the jubilee was celebrated every seventh year, on the roll of the month, being the great day of atonement.—F.

3 This is the only one of the monthly feasts during which all servile work was interdicted, because it was an emblem of the new life, and of freedom from Egyptian bondage, and rest from their labours. See note on Le. 23. 24.—C.

4 ver. 3, 9; ch. 28. 11. 19. 27. He. 10. 10. 25. 14. 9. 12. 14.

5 ver. 9.

19 But ye shall offer a sacrifice made by fire, for a burnt-offering unto the LORD; ^{two} young bullocks, and one ram, and seven lambs of the first year: they shall be unto you ^{without} blemish.

20 And their meat-offering shall be of flour mingled with oil: three tenth-deals shall ye offer for a bullock, and two tenth-deals for a ram;

21 A several tenth-deal shalt thou offer for every lamb, throughout the seven lambs:

22 And one goat for a sin-offering, to make an atonement for you.

23 Ye shall offer these besides the burnt-offering in the morning, which is for a continual burnt-offering.

24 After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the LORD: it shall be offered ^{besides} the continual burnt-offering, and his drink-offering.

25 And on the ^{seventh} day ye shall have an holy convocation; ye shall do no servile work.

26 ¶ Also ⁱⁿ the day of the first-fruits, when ye bring a new meat-offering unto the LORD, after your weeks⁶ be out, ye shall have an holy convocation; ye shall do no servile work:

27 But ye shall offer the burnt-offering for a sweet savour unto the LORD; ^{two} young bullocks, one ram, seven lambs of the first year;

28 And their meat-offering of flour mingled with oil, three tenth-deals unto one bullock, two tenth-deals unto one ram;

29 A several tenth-deal unto one lamb, throughout the seven lambs;

30 And one ^{kid} of the goats, to make an atonement for you.⁷

31 Ye shall offer ^{them} ^{besides} the continual burnt-offering, and his meat-offering, (they shall be unto you without blemish,) and their drink-offerings.

CHAPTER XXIX.

1 The offering at the feast of trumpets, 7 on the day of afflicting their souls, 12 and on the eight days of the feast of tabernacles.

AND in the ^{seventh} month,¹ on the first day of the month, ye shall have an holy convocation; ye shall do no servile work:² it is a day of blowing the trumpets unto you.

2 And ye shall offer a burnt-offering for a sweet savour unto the LORD; ^{one} young bullock, one ram, and seven lambs of the first year, without blemish:

3 And their ^{meat}-offering shall be of flour mingled with oil, three tenth-deals for a bullock, and two tenth-deals for a ram,

done away, he is set before us evidently as crucified in the gospel.

CHAPTER XXIX. [Ver. 12. This is the feast of tabernacles, see Le. xxiii. 'On the seven feast-days there were to be offered, in addition to the daily

reap if they faint not, Ga. 6. 9.—Note, Regularity in closet and family worship is a necessary monitor and adjuvant to piety, and furnishes a most important and practical test in self-examination. C.]

REFLECTIONS.—Fully, yea, infinitely answerable is Jesus Christ and his fulness to the wants of every

day, every week, every month, every year, every ordinance, and every case. Let me therefore spend each hour, each period of my time, in beholding him as my God-honouring, sin-pardoning, peace and comfort procuring sacrifice! let me always live on him, and to him; and bless the Lord that, these shadows being

4 And one tenth-deal for one lamb, throughout the seven lambs;

5 And one kid of the goats for a sin-offering, to make an atonement for you:³

6 Besides the burnt-offering of the month, and his meat-offering, and the daily burnt-offering and his meat-offering, and their drink-offerings, according unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD.

7 ¶ And ye shall have on the tenth day of this seventh month an holy convocation; and ye shall afflict your souls:⁴ ye shall not do any work therein:⁵

8 But ye shall offer a burnt-offering unto the LORD for a sweet savour; one young bullock, one ram, and seven lambs of the first year; they shall be unto you without blemish:

9 And their meat-offering shall be of flour mingled with oil, three tenth-deals to a bullock, and two tenth-deals to one ram,

10 A several tenth-deal for one lamb, throughout the seven lambs;

11 One kid of the goats for a sin-offering; besides the sin-offering of atonement, and the continual burnt-offering, and the meat-offering of it, and their drink-offerings.

12 ¶ And on the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the LORD seven days.

13 And ye shall offer a burnt-offering, a sacrifice made by fire, of a sweet savour unto the LORD; thirteen young bullocks,⁶ two rams, and fourteen lambs of the first year; they shall be without blemish:

14 And their meat-offering shall be of flour mingled with oil, three tenth-deals unto every bullock of the thirteen bullocks, two tenth-deals to each ram of the two rams,

15 And a several tenth-deal to each lamb of the fourteen lambs;

16 And one kid of the goats for a sin-offering, besides the continual burnt-offering, his meat-offering, and his drink-offering.

17 ¶ And on the second day ye shall offer twelve young bullocks,⁷ two rams, fourteen lambs of the first year, without spot:

18 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner;

19 And one kid of the goats for a sin-offering, besides the continual burnt-offering, and the meat-offering thereof, and their drink-offerings.

20 ¶ And on the third day eleven bullocks,

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d Le. 16.25. ch. 15.24; 28.15, 22, 30; ver. 11, 15, 19, 22, 25, 28, 31, 34, 38. Ga. 4.4. Ro. 8.3. 15.33.4. 5.11, 12. 2 Co. 5.21. 1 Pe. 2.24; 3.18.

* The special offering of this feast consists of only ten animals, there being but one bullock, whereas in the sacrifices directed in ch. 28.11, 19, 24 there were twelve. The reason why this number was chosen and appointed by God upon this occasion is most probably to be found in a reference to the ten plagues of Egypt, from which Israel was protected, and the infliction of which they were delivered from bondage. See Ps. 81. 3-7. —C.

e ch. 28.11-15. f ch. 28. 3-8. Ex. 29. 38-42. Le. 6.9.

g Le. 16.29, 30, 31; 23. 27. Ac. 27.9. Ps. 35.13. 1 Co. 9.27. 2 Co. 12.10. Ro. 6.6. Ga. 5.24. Lu. 13.35.

h With fasting.—2

i The afflicting of the soul on the tenth day, and the offering of ten animals, seems here a memorial, not merely of protection and deliverance, as in the former case, but a recognition of the ten commandments the Israelites had covenantally observed, yet perfidiously violated, and which violation they here sacrificially acknowledge with sorrow and humiliation. —C.

k ver. 2.

l ver. 2. 13, 17, 20, &c.; ch. 28.19.

m ch. 15. 3-12; 28.11-14, 20, 21; ver. 3.4. Ju. 6. 32-58. Ga. 2.20.

n ver. 5, 6.

o Le. 16. 3-34. He. 7.19, 12-15, 26, 28; 10. 10, 12, 14, 20. Da. 9.24, 26.

p ver. 6; ch. 28. 3-8.

q He. 7.10; 13.15.

r Ex. 23.16, 34. 22. Le. 23.34-43. De. 16.13, 14. Ne. 8.14-18. Ju. 7.2; 14. Lu. 2.1-14. Ac. 2. 11, 22, 14, 16-21.

s Ex. 3.4; ver. 2, 8, 36; ch. 28. 11, 19, 27. He. 7.19, 12-15, 26, 28; 10. 10, 12, 14.

t The number 'thirteen' most probably refers to the thirteen tribes, for thirteen, and not twelve, was the real number, Joseph having been doubled by Pharaoh and Manasse, and Levi excluded from the political census. —C.

u ver. 5, 6.

v He. 7. 18, 19; 8. 13; 10. 12. Da. 9.24. He. 10. 10-14.

w ch. 15. 3-12. Le. 11. De. 12. 8. ver. 3.4, 9, 10, 14, 15. Perhaps the gradual decrease of the bullocks denoted the gradual abolition of the ceremonies.

x In ver. 17, 20, 23, 26, 29, 32, the bullocks decrease by one each day. The meaning of such sacrificial peculiarities is sometimes revealed by Moses or explained by Paul; at other times, where neither give any explanation, we must have recourse to analogy, which, to a certain limited extent, is a safe guide; and at times, though the 'veil of Moses' be taken from our face, we must yet acknowledge that we 'see as through a glass, darkly.' In the present case there is no small difficulty in giving any reason for this diminution as the Scripture is everywhere silent in the point. Still, it seems

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highly probable that the bullock, as the emblem of labour, Pr. 14. 4, being the animal daily sub-tracted from the sacrifice, might be intended to remind the offerers that every day of sacrifice to God was diminishing their amount of labour, and bringing them nearer to rest in God. Some have imagined the daily diminution in the sacrifice to shadow forth the gradual disappearance of the Jewish dispensation, but there appears neither authority nor emblematic analogy by which this conjecture can be supported; though certain of the Jewish rabbins consider it as pointing to the gradual diminution of the nations, until all shall have come under the rule of Messiah, and there shall remain no more sacrifices but those of thanksgiving, prayer, and praise. —C.

8 It is worthy of special remark, that in each of these feasts there is a peculiar sacrifice for the day, but to every day is invariably retained 'the continual burnt-offering.' This is a most wise and admirable appendage, and originates in a deep insight into the human heart. Religious excitement, like every other excitement, has a continual tendency to enervate the heart, and to render it negligent of ordinary duties. Therefore, both before and after these august and impressive ceremonies the ordinary, the everyday business of religion is scrupulously enjoined, even to the minutest particular. —Vale.

The little things of religion, if we so call any parts of religion—do not act as the weightier matters; neither do the greater things of religion supersede our attention to the little. Mat. 23.23.—C.

Le. 23.36. Ju. 7. 37. Mat. 23.23. He. 4.4, 46. Ps. 47.5, 6. He. 4.3; 9. 10. Is. 11.10; iv. ix. Re. 12.15; 7.9-17; xxi. xxii. Eze. 41. xlviii.

9 This is called the great day of the feast, Ju. 7. 37, yet the sacrifices were fewer than upon any other of the feast-days. This might well serve to teach the Israelites not to trust to the multitude of their sacrifices for pardon, peace, or other blessings; but to the one offering for atonement, to which, since the days of Abel, the eye of faith had always been directed He. 12.14. The Jewish rabbins affirm that upon this day it was customary to draw water from the pool of Siloam, and to pour it mixed with wine upon the sacrifices.

This custom is not intimated either by Moses or any of the prophets, though the rabbins attempt to deduce it from Is. 12. 3. And it is not improbable that Lord alluded to it when he cried, 'If any man thirst, let him come unto me and drink;' thereby turning an unauthorised pompous, and useless ceremony, into an occasion of calling the attention of the people to spiritual duties enjoined and the spiritual privileges promised by God.—C.

two rams, fourteen lambs of the first year, without blemish:

21 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner;

22 And one goat for a sin-offering, besides the continual burnt-offering, and his meat-offering, and his drink-offering.

23 ¶ And on the fourth day ten bullocks, two rams, and fourteen lambs of the first year, without blemish:

24 Their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner;

25 And one kid of the goats for a sin-offering, besides the continual burnt-offering, his meat-offering, and his drink-offering.

26 ¶ And on the fifth day nine bullocks, two rams, and fourteen lambs of the first year, without spot:

27 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner;

28 And one goat for a sin-offering, besides the continual burnt-offering, and his meat-offering, and his drink-offering.

29 ¶ And on the sixth day eight bullocks, two rams, and fourteen lambs of the first year, without blemish:

30 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner;

31 And one goat for a sin-offering, besides the continual burnt-offering, his meat-offering, and his drink-offering.

32 ¶ And on the seventh day seven bullocks, two rams, and fourteen lambs of the first year, without blemish:

33 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner;

34 And one goat for a sin-offering, besides the continual burnt-offering,⁸ his meat-offering, and his drink-offering.

35 ¶ On the eighth day ye shall have a solemn assembly;⁹ ye shall do no servile work therein:

36 But ye shall offer a burnt-offering, a sacrifice made by fire, of a sweet savour unto the LORD; one bullock, one ram, seven lambs of the first year, without blemish:

burnt-offering, every day a he-goat for a sin-offering, and seventy oxen in all for a burnt-offering during the seven days, as well as every day two rams and fourteen yearling lambs, with the requisite meat-offerings and drink-offerings. Whilst, therefore, the number of rams

and lambs was double the number offered at the passover and feast of pentecost, the number of oxen was fivefold: for, instead of fourteen, there were seventy offered during the seven days. This multiplication was distributed in such a way, that instead of there

being ten offered every day, there were thirteen on the first day, twelve on the second, and so on, deducting one every day, so that on the seventh day there were exactly seven offered; the arrangement being probably made for the purpose of securing the holy number seven

37 Their meat-offering, and their drink-offerings, for the bullock, for the ram, and for the lambs, shall be according to their number, after the manner;

38 And one goat for a sin-offering, besides the continual burnt-offering, and his meat-offering, and his drink-offering.

39 These things ye shall do¹ unto the LORD in your set feasts, ^{besides your vows, and your free-will-offerings, for your burnt-offerings, and for your meat-offerings, and for your drink-offerings, and for your peace-offerings.}²

40 And Moses told the children of Israel, according to all that the LORD commanded Moses.

CHAPTER XXX.

1 Vows are not to be broken. 3 The exceptions of a maid's vow, 6 of a wife's, 9 of a widow's, or of her that is divorced.

AND Moses spake unto the heads of the tribes concerning the children of Israel, saying, ^{This is the thing which the LORD hath commanded.}

2 If a man vow a vow unto the LORD,¹ or swear an oath to bind his soul with a bond; he shall not break² his word, he shall do according to all that proceedeth out of his mouth.

3 ¶ If a woman also vow a vow unto the LORD, and bind herself by a bond, being in her father's house in her youth;³

4 And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her: then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand.

5 But if her father disallow her in the day that he heareth, not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand; and the LORD shall forgive her, because her father disallowed her.

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1 Or, offer.

¶ Le. 23. 38; 7. 11; 22. 23. ch. 6. 21; 18. 11. De. 10. 10. 16. 17; 12. 6. 1 Co. 10. 31. Ro. 12. 1. 2. 15. 16. 1 Pe. 2. 5. He. 13. 16.

¶ It should be noted that no amount of free-will or voluntary offerings could absolve any individual from the regular and permanent observance of the ordinary duties of religion: God's worship admits of no compromise.—P.

¶ ch. 12. 7. He. 3. 2. 1 Co. 4. 2. Mat. 28. 20. 1 Co. 11. 2. 3.

CHAP. XXX.

¶ ch. 1. 4. 16; 34. 17-28. De. 1. 13. 14. Ex. 18. 25.

¶ Is. 8. 20. De. 5. 32; 11. 32; 12. 32. Mat. 28. 20.

¶ Ge. 28. 20. ch. 21. 2. Le. 27. 1-9. Je. 4. 2. Ec. 5. 4. 5. De. 23. 21. 22. Pr. 20. 25. Ps. 75. 11. 119. 106; 116. 14. 18; 66. 13; 50. 14; 56. 12; 61. 5. 8. A vow is a solemn promise to God, by which we bind ourselves to do or forbear such and such things.

1 From a reference to the foregoing chap. ver. 39, it will appear that the vows here intended are chiefly vows of things to be dedicated to God, as they are placed in contact with free-will offerings and sacrifices positively enjoined. In this case, the vow being found lawful, a man is bound, even were he a son in his father's house, provided the vow were of his own property.—C.

2 Heb. profane.

¶ Is. 61. 8. Ho. 6. 6. Ep. 6. 15; 22. 3. If he did not disallow the vow on the day he first heard it, he was reckoned a consentor to it.

¶ In vows or promissory oaths, a person, as it were, pledges his soul for the performance of the things vowed or sworn.

3 A daughter un-

married, and resident with her father, and law of her husband, may have any vow set aside by the authority of the father or husband; provided it be disallowed so soon as discovered. But this is no dispensing power exercised by either. It is accompanied by no mental reservation; it is a subjective positive rule, or private or unknown interpretation, whereby it can be disallowed. It is a line marked out by God, previous to the vow, and beyond which the vow cannot pass. If it therefore fall in the word it is not violated in fact, for it was made under a condition that cannot be fulfilled, and therefore falls to the ground, as if it had never been made.—C.

4 Heb. her vows were upon her.

¶ Lu. 2. 37. Ro. 7. 2. Le. 21. 7. Ps. 50. 14; 66. 13; 141. 16. 18.

¶ Ep. 5. 23. 1 Co. 11. 3. 8. 9. 1 Pe. 3. 5. 6.

¶ ver. 5. 8. 12. Le. 5. 1; 20. 17-20. Ge. 4. 13.

5 Boothroyd translates it 'his iniquity,' which seems the true sense, for if the wife intended to fulfil the vow, and was prevented, she cannot be charged with iniquity; whereas the husband is guilty by going beyond the authority conferred by the law of God, by supererogating. The pronoun shows in the Hebrew that the woman is meant. In the case cited, should the husband by any act of arbitrary power prevent his wife from fulfilling a just vow, then he would bear the sin which she would have had to bear had she broken the vow of her own accord.—P.

6 ¶ And if she had at all an husband, when she vowed,⁴ or uttered ought out of her lips, wherewith she bound her soul;

7 And her husband heard it, and held his peace at her in the day that he heard it; then her vows shall stand, and her bonds wherewith she bound her soul shall stand.

8 But if her husband disallowed her on the day that he heard it; then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and the LORD shall forgive her.

9 ¶ But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her.

10 And if she vowed in her husband's house, or bound her soul by a bond with an oath;

11 And her husband heard it, and held his peace at her, and disallowed her not; then all her vows shall stand, and every bond wherewith she bound her soul shall stand.

12 But if her husband hath utterly made them void on the day he heard them; then whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void; and the LORD shall forgive her.

13 Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void.

14 But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds, which are upon her: he confirmeth them, because he held his peace at her in the day that he heard them.

15 But if he shall any ways make them void after that he hath heard them; then he shall bear her iniquity.⁵

for this last day, and indicating at the same time, through the gradual diminution in the number of sacrificial oxen, the gradual decrease in the festal character of the seven festal days' (Keil). P.]

Ver. 39. [The annual sacrifices enjoined at the public charge were, according to these chapters of repetition: goats 15; kids 21; rams 72; bullocks 132; lambs 1101; in all, 1241. In addition there were vast numbers of sin, trespass, and peace offerings, by individuals; together with the astonishing number of lambs offered at the passover. When Cestius, the Roman governor, sought the number of visitants at Jerusalem, the priests answered that the lambs killed were 256,500. C.]

REFLECTIONS.—In these numerous and complex oblations, and their often-repeated occasions, I remark the insufficiency of the Jewish ceremonies. Yet I cannot but behold and admire the one oblation of the Redeemer himself, so fully completing all justice, pardoning sin, procuring peace, and securing life and comfort for every believer. In virtue and usefulness no answerable to, but in glory so infinitely transcending, them all.—But while I travel through such groups of typical feasts and oblations, let me, illuminated by gospel light, stop to behold in them the blessed new promise of grace; let me view it in its gracious origin, glorious power, wonderful construction, important parts, condition, and promise; its wise, effectual, and infinitely useful administration, and its delightful properties; as all my salvation and all my desire! Here let me contemplate Jesus in his savoury and saving names, his wonderful natures, his glorious person as

God-man, his endearing excellences and qualifications, his saving offices of Mediator, Saviour, Redeemer, Prophet, Priest, and King, and his heart-captivating relations to God and men; let me consider his infinitely diversified but necessary states of humiliation and exaltation, his delightful labours of love in undertaking for us, assuming our nature, obeying and suffering in our stead, rising from the dead, ascending to glory, appearing in the presence of God as our advocate, and returning to judge the world, to complete and carry to the highest our eternal salvation; while I admire all his fulness, natural or communicative, as lodged in him for sinful men. Let me behold the ten commandments as a broken covenant of works fulfilled, magnified, and made honourable for me, in having the Lawgiver himself its obedient subject, fulfilling at once both its pre-disadvantageous circumstances, amidst poverty, reproach, distress, persecution by men, temptation and harassment by devils, and under an infinite load of sins borne, will of God fixed, and pain inflicted on were borne by the Son of God, suffered for by him, removed from him and from us in our respective justification, destroyed in us by sanctification, marvelously improved by providence for our good, and their glorification. Thus a great and everlasting salvation was effected for sinful men—for ME—devised in God's everlasting deep love, secured with the blood of his Son, freely offered in the gospel, powerfully applied

by the Holy Ghost, and in time and eternity is enjoyed in full right of marriage, law, and sonship, and in the most delightful possession. Thus the spirituality, self-existence, infinity, eternity, unchangeableness, independence, greatness, wisdom, power, holiness, justice, goodness, and truth of the most High, the great JEHOVAH, are vindicated from all reproach, all the injury done to them by sin is fully resented, and themselves glorified to the highest; and in consequence hereof they all appear smiling and breathing forth unbounded love and mercy to sinful men—to sinful men. Thus a redeeming Godhead, in all his persons, petitions, purposes, works, fulness, and property, is offered to, bestowed on, enjoyed, and to be for ever enjoyed, by rebellious men—by rebellious men—as my ALL and in ALL.—Let me then observe, that my whole life, whether I fast or whether I feast, whether I weep or whether I rejoice, ought to be a life of faith on the Son of God, who loved me, and thus gave himself for me; and that, while I study to have as many solemn feasts on his death as I can, I ought never, morning or evening, to neglect the daily service of God in my closet and my family.

CHAPTER XXX. REFLECTIONS.—In order to our more perfectly obeying what the Lord requires of us by his gracious authority, it is often useful and necessary that we bind ourselves by new bonds of self-engagement: and the obligation of such engagements is solemn and awful, and therefore should be made with great deliberation, and care be taken that the

16 These are the statutes which the LORD commanded Moses, between a man and his wife, between the father and his daughter, being yet in her youth in her father's house.

CHAPTER XXXI.

1 The Midianites are spoiled, and Balaam slain. 13 Moses is wroth with the officers for saving the women alive. 19 How the soldiers, with their captives and spoil, are to be purified. 25 The proportion whereby the prey is to be divided. 48 The voluntary oblation of the officers unto the treasury of the Lord.

AND the LORD spake unto Moses, saying,

2 Avenge the children of Israel of the Midianites: afterward shalt thou be gathered unto thy people.

3 And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and 'avenge the LORD of Midian.

4 Of every tribe a 'thousand,² throughout all the tribes of Israel, shall ye send to the war.

5 So there were delivered, out of the thousands of Israel, a thousand of every tribe, twelve thousand armed for war.

6 And Moses sent them to the war, a thousand of every tribe, them and 'Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and the trumpets to blow in his hand.³

7 And they warred against the Midianites, as the LORD commanded Moses; and they slew all the males.

fulfilment thereof no way interfere with any relative duty. God hates robbery for burnt-offering, and pays the strictest attention to the peace and order of families. Let therefore all my vows be well considered and important. Let them proceed from a serious consulting with Jesus Christ, as my father and husband, in solemn prayer and careful searching of his word. In all my religious concerns let me pay the strictest regard to relative duties; and having opened my mouth unto the Lord, never dare to go back again from my vows.

CHAPTER XXXI. [Ver. 2. This is one of the passages against which infidelity has uttered its fellest and fiercest assaults. We may not pollute the page, nor the reader's eye, with its foul speeches. But we may ask the infidel, Do you believe God to be the moral Lawgiver and Ruler of the world? If you deny, we cease to argue with the madness of atheism. But if God be acknowledged as the Lawgiver and Ruler, then has he not a right to enforce his own laws by appropriate penalties? Nature, as it is called—though surely nature is but another name for the will, laws, and government of God—nature has often swept away by earthquake, pestilence, or famine, her tens and hundreds of thousands; yet surely nature has not been arraigned for the deed! Why then should God be arraigned at the bar of proud and unholly infidelity for punishing a wicked people by the hand of man? No sane man will accuse God, under the name of nature, in the one case, and none but a hopeless infidel will accuse him under his real name on the other. C.]

Ver. 5. [The muster of the army, upon this occasion, seems to be neither in proportion to the population of the tribes nor the military exigency of the case. That each tribe however comparatively weak, should be required to furnish a military contingent as numerous as the strongest, would to human wisdom seem unreasonable. But divine wisdom intends, by this apparent disproportion, to teach some great and important lessons. (1) That every man, and every community, is to furnish for God's service all that God requires, according as his providence bestows, without any relative comparison of what means others have, what sacrifices others make, or what service they render, or may be able to render, to God and his cause. (2) This equality

of draught from unequal numbers is farther intended to inculcate the important lesson, that all real honour is derived from devotedness and zeal in the cause of God and his truth, and therefore it was necessary that every tribe should have an equal opportunity of exhibiting those qualities and securing those honours. See Jn. 12. 26.—Note, What an admonition does this equality of array suggest to churches! Some are few in number, and poor in worldly resources, but as God requires every one of his tribes to send its thousand to the war, so does he require each of his churches to make equal sacrifices to provide for his service, and equal exertions to bear witness to his truth. And true it is, for our encouragement, there are churches whose fewness in number, and poverty of means, have neither damped exertion nor denied success. C.]

Ver. 7. [Not all the males of the whole nation, as appears from Ju. 6. 7, but of the 'garrisons of the cities and castles,' ver. 10, by whom and their accomplices they had formerly been seduced, ver. 16, and were now opposed. And these the Lord commanded them to slay for sins, that when individualized still continue in these countries to be punished with death, and which instead of being diminished in atrocity by being nationalized, as was the case with the Canaanites and Midianites, became by their universality the more abominable in the sight of a holy God. See the horrible catalogue, Le. 18. 21-27, and the sentence of the righteous Judge, ver. 24-30. C.]

Ver. 14. [From the omission of any reference to Joshua as general, and the rebuke given indiscriminately to all the captains, it seems certain that the army had no commander-in-chief, but that each tribe had sent forth its own quota under their own leaders. This avoided all suspicion of favouritism, and removed every cause of jealousy, until circumstances required still greater concentration of counsel, and the character of Joshua as a leader had earned for him an indisputable claim to the first rank. C.]

Ver. 17. [Every male. The killing of 'every male among the little ones' has been censured by infidels as an act of cruelty unworthy the character of a merciful God. That children, however, die in infancy, infidels cannot deny, and if that death takes place by God's will, wherein does it differ from the death here inflicted

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CHAP. XXXI.

1 The frequent repetition of this or some similar form of expression, affords one of the strongest incidental evidences of the divine inspiration of the Pentateuch. Everything done by Moses is done in accordance with an express divine command; everything enjoined by him is preceded by the important introductory phrase, 'The LORD spake unto Moses, saying.' The whole record, therefore, must be inspired; or the author must have been guilty of deliberate and systematic deceit.—P.

a ch. 25. 1-3, 17, 18. Ro. 13. 4. De. 32. 35. Ge. 25. 12. Ju. vi. 1-11. b De. 1. 37; 3. 26, 27; 31. 2; 34. 4. 5. ch. 27. 13. 21. He. 15; 25. 8. Phi. 1. 21. He. 12. 22-24. Lu. 2. 29.

c Je. 50. 28, 34. ch. 25. 12. d Ju. 7. 2. 1 Sa. 14. 6. Le. 26. 8.

e Heb. a thousand of a tribe, a thousand of a tribe.

f ch. 25. 7-15; 10. 8. g De. 20. 2-4. 1 Sa. 4. 17. De. 33. 13. 14. 17. De. 33. 13. 14. 17.

h 1 Sa. 27. 9. 1 Ki. 11. 15, 16.

i In Jos. 6. 4. 6. we find the ark borne round Jericho, and seven priests following with trumpets.

j Hence it has been inferred that as Phinehas carried with him trumpets, 'the holy instruments' must include the ark. It may have been that the ark was with Phinehas, but it will not follow from the passage quoted; for the priests at Jericho sounded the shophers, or trumpets of Judah. Le. 25. 9, but Phinehas carried the chaitseroth, or war trumpet. Nu. 10. 3. The ark was again

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with the Hebrew army, 1 Sa. 4. 4-5; but, ver. 7, it is acknowledged that its presence, upon such an occasion, was altogether unprecedented in former wars. In 1 Sa. 14. 18 the ark is called for by Saul in the day of battle; but the Septuagint, and many high authorities, for ark read chaitseroth, the more probable reading; so that the inference, that the ark was ordinarily carried with the Hebrew army is much weakened. But in 2 Sa. 11. 11 the ark seems decidedly to have been in the camp in the days of David, and as David was a scrupulous observer of divine ordinances, we are disposed to join with those who conceive that Phinehas took the ark as one of the holy instruments. C.

g Jos. 13. 21, 22. ch. 24. 25. Jos. 13. 22. 2 Ti. 6. 9. 10. Ps. 106. 17. If he had gone away, he speedily returned. f ver. 15-17. 2 Ch. 28. 5, 8. De. 30. 14.

h Jos. word 'all' is not in the Hebrew, and should not have been inserted. The women taken captives were those, ver. 16, who had already contributed, by their licentious manners, to the seduction and ruin of 24,000 Israelites, Nu. 25. 9.—C.

i Jos. 6. 24, 25. 1. 2 Sa. 30. 1. 1 Ki. 16. 18. 1. 7. 2 Ki. 25. 9. Je. 51. 58. Re. 18. 8.

j ver. 36, 32. m Ge. 14. 17. 2 Ch. 28. 12. ver. 10.

k ch. 25. 9. Ex. 33. 9. Le. 10. 16. 17. 18. 19.

l Heb. host of war. o De. 20. 16-18. 1 Sa. 13. 3. ch. 25. 1-3. 9. 17. 2. Pe. 2. 15. Re. 7. 14. Pr. 23. 27. 35. Ec. 7. 26.

8 And they slew the kings of Midian, besides the rest of them that were slain, namely, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: 'Balaam also the son of Beor they slew with the sword.

9 And the children of Israel took all the women of Midian captives,⁴ and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods.

10 And they burnt all their cities wherein they dwelt, and all their goodly castles, with fire.

11 And they took all the spoil, and all the prey, both of men and of beasts.

12 And they brought the captives, and the prey, and the spoil, unto Moses, and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which are by Jordan near Jericho.

13 ¶ And Moses, and Eleazar the priest, and all the princes of the congregation, went forth to meet them without the camp.

14 And Moses was wroth with the officers of the host, with the captains over thousands, and captains over hundreds, which came from the battle.⁵

15 And Moses said unto them, Have ye saved all the women alive?

16 Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the LORD in the matter of

by God's command? If it be replied, the ordinary death of children is natural. The answer is easy: what in this case is nature but the result of certain organic laws? and what are organic laws, but the result of God's will? So that we arrive, in spite of infidelity, at the point of God's will in the one case, and command in the other. If the infidel deny that death is the result of God's will, then he becomes an atheist, with whom it is generally vain to argue: for he who is mad enough to deny the being and government of a God, is certainly not sane enough to comprehend any rational argument. See Ps. 14. 1. The infidel who in this case accuses the 'God of the Jews,' accuses, at the same time, the 'God of nature,' whom infidels, in general, pretend to acknowledge and worship, and whom, therefore, even upon their own principles, they dare not openly condemn. The sentence against the males is against the perpetuation of a wicked community; the sentence against the women is in condemnation of lewdness, seduction, and idolatry. C.]

Ver. 18. [The assertion that Moses, in this verse, permitted the people to retain the 'women children' for concubines is one of the most monstrous that frontless infidelity has ever had the hardihood to pronounce. For, not to speak of other parts of the law already promulgated, as Ex. 20. 14; Le. 19. 20, the restrictions, De. 21. 11-14, will sufficiently demonstrate that the direction in the text was merely a permission to hold them as bond-women, a class who were amply protected against every form of oppression, and endowed with many privileges, for which see note on Le. 25. 46. C.]

REFLECTIONS.—Short-lived is success in sinning, and at last most dearly bought. Enticers to sin therefore ought to be held as our worst enemies, and treated accordingly: especially since God takes the greatest delight in comforting and honouring those who have been singularly zealous for his cause. And it is easy for him to accomplish great exploits, whether by many or by few. Our humane tenderness, carried to an excess, often spares our most dangerous enemies and the most guilty criminals. But everything, even in war, ought to be conducted with a sacred regard to religion, strict equity, and brotherly kindness; and the whole success thankfully ascribed to God. And after

Peor, and there was a plague among the congregation of the LORD.⁶

17 Now therefore ⁷kill every male among the little ones, and kill every woman that hath known man by lying with him.⁷

18 But all the women-children, that have not known a man by lying with him,⁸ keep alive for yourselves.

19 And ⁹do ye abide without the camp seven days: whosoever hath killed any person, and whosoever hath touched any slain, purify *both* yourselves and your captives on the third day, and on the seventh day.

20 And ¹⁰purify all *your* raiment, and all that is made of skins,⁹ and all work of goats' hair, and all things made of wood.¹

21 ¶ And Eleazar the priest said unto the men of war which went to the battle, This is the ordinance of the law which the LORD commanded Moses;

22 Only¹¹ the gold, and the silver, the brass, the iron, the tin, and the lead,

23 Every thing that may abide the fire, ye shall make *it* go through the fire, and it shall be clean; nevertheless it shall ¹²be purified with the water of separation: and all that abideth not the fire, ye shall make go through the water.

24 And¹³ ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp.

25 ¶ And the LORD spake unto Moses, saying,

26 Take the sum of the prey¹⁴ that was taken, *both* of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation:³

27 And divide the prey into ¹⁵two parts; between them that took the war upon them, who went out to battle, and between all the congregation:

28 And levy a ¹⁶tribute unto the LORD of the men of war which went out to battle; one soul of five hundred, *both* of the persons, and of the beeves, and of the asses, and of the sheep:

29 Take *it* of their half, and give *it* unto Eleazar the priest, for ¹⁷an heave-offering of the LORD.

30 And of the children of Israel's half thou shalt take one portion of fifty, of the persons, of the beeves, of the asses, and of the flocks,⁴ of all manner of beasts, and give them unto the Levites, which ¹⁸keep the charge of the tabernacle of the LORD.

31 And Moses and Eleazar the priest did as the LORD commanded Moses.

32 And the booty, *being* the rest of the prey which the men of war had caught, was six hundred thousand, and seventy thousand, and five thousand sheep,

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⁶ The character of Balaam is most extraordinary. It is full of inconsistencies; and yet on a close and thorough examination of it we are forced to admit that it is not without parallels in the history of the church. Balaam knew God and feared him; but it was the fear of a cringing slave. He was ambitious and covetous; and he was most fertile in schemes for the purpose of hiding his covetousness, and gratifying his ambitious designs, while professing to obey and honour God. He never ventured on an open act of transgression. He had not courage for that. But he adopted secret and indirect measures to accomplish the four purposes of his heart. He blessed the Israelites with his mouth, because he was compelled to do so by the Spirit of God; but he advised a system of wish, gross, and fendish dictation, which entailed upon the Israelites a fearful curse. Never did man more richly deserve death than Balaam.—P.

9 Lu. 21. 11. He. 13. 4.

⁷ Heb. a male.

⁸ Such as appeared virgins.

⁹ ch. 5. 2; 19. 12-19.

¹⁰ Ge. 35. 2. Ex. 19. 20.

¹¹ ch. 19. 14, 22. Re. 21. 8. 1 Ti. 2. 3.

¹² Heb. instruments or vessels of skin.

¹³ The Jews were a brave, but never a warlike nation. Their bravery, in times of danger, arose from their doctrine of providence, and love of family and country; their warlike disposition, from their religious institutions (as in the text), that never represented war, or aggression, or conquest, as glory, but rather as pollution contracted by the dire necessity of self-defence, or punishment of crimes committed against God and man.—C.

¹⁴ L. e. 28. Mat. 8. 11.

¹⁵ 1 Co. 3. 13. 1 Ti. 4. 4.

¹⁶ 15. 43. 12. Mal. 3. 3.

¹⁷ ch. 19. 9; 10. 37.

¹⁸ L. e. 11. 25; 14. 9; 15. 13. ch. 19. 19.

¹⁹ Heb. of the captivity.

²⁰ The distribution of the spoil was as follows.—Of *bees*, 675,000; to soldiers 337,500; to God 675,000.

²¹ Of *bees*, 72,000; to soldiers 36,000; to God 72,000.

²² Of *asses*, 61,000; to soldiers 30,500; to God 61,000.

²³ Of *sheep*, 32,000; to soldiers 16,000; to God 32,000.

²⁴ Of *bees*, 72,000; to soldiers 36,000; to God 72,000.

²⁵ Of *asses*, 61,000; to soldiers 30,500; to God 61,000.

²⁶ Of *sheep*, 32,000; to soldiers 16,000; to God 32,000.

²⁷ Of *bees*, 72,000; to soldiers 36,000; to God 72,000.

²⁸ Of *asses*, 61,000; to soldiers 30,500; to God 61,000.

²⁹ Of *sheep*, 32,000; to soldiers 16,000; to God 32,000.

³⁰ Of *bees*, 72,000; to soldiers 36,000; to God 72,000.

³¹ Of *asses*, 61,000; to soldiers 30,500; to God 61,000.

³² Of *sheep*, 32,000; to soldiers 16,000; to God 32,000.

³³ Of *bees*, 72,000; to soldiers 36,000; to God 72,000.

³⁴ Of *asses*, 61,000; to soldiers 30,500; to God 61,000.

³⁵ Of *sheep*, 32,000; to soldiers 16,000; to God 32,000.

³⁶ Of *bees*, 72,000; to soldiers 36,000; to God 72,000.

³⁷ Of *asses*, 61,000; to soldiers 30,500; to God 61,000.

³⁸ Of *sheep*, 32,000; to soldiers 16,000; to God 32,000.

³⁹ Of *bees*, 72,000; to soldiers 36,000; to God 72,000.

⁴⁰ Of *asses*, 61,000; to soldiers 30,500; to God 61,000.

⁴¹ Of *sheep*, 32,000; to soldiers 16,000; to God 32,000.

⁴² Of *bees*, 72,000; to soldiers 36,000; to God 72,000.

⁴³ Of *asses*, 61,000; to soldiers 30,500; to God 61,000.

⁴⁴ Of *sheep*, 32,000; to soldiers 16,000; to God 32,000.

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¹ ver. 29; ch. 18. 8, 19.

² 20. 15. 53. 12. Mat. 10. 10.

³ 1 Co. 9. 10-14. Ga. 6. 6.

⁴ 1 Ti. 5. 17.

⁵ It appears that in after-times the kings were wont to appropriate the spoil, or a large portion of it, to themselves; and that this was a common practice among the chiefs of other nations.

⁶ It is well known to every one at all acquainted with classical antiquity. But we have no intimation of the least portion reserved by Moses for himself or family.

⁷ These shared the common lot of the Levites. The interestedness of the leader of Israel, and his strict obedience to the Lord's commands, are conspicuous on every occasion.

⁸ We have had opportunity of marking this in many instances.—I.

⁹ d. ch. 18. 23-24. De. 12. 17-19. 1 Th. 5. 12.

¹⁰ Lu. 10. 1-8. 1 Co. 9. 7-14.

¹¹ Ga. 6. 6. 1 Ti. 5. 17.

¹² Heb. hand.

¹³ Ps. 72. 14; 116. 15. Ju. 18. 9; 17. 12.

¹⁴ The Israelish army consisted of but 12,000 men, a mere handful when opposed to the people of Midian. Yet the officers made a muster of the troops.

¹⁵ That part of the spoils they had taken from the war, they found they had not lost a single man.

¹⁶ The circumstance struck them as so decisive an evidence of God's interposition, that they offered an oblation to the Lord, an atonement for their souls.—Bishop Watson.—The success of this detachment had been very extraordinary, so small a company defeating multitudes, and taking so large a spoil; but far more extraordinary was the fact that in the enterprise not one individual had been slain. The Midianites, without doubt, would make resistance; but the hand of God was conspicuous in that their resistance was altogether without effect. No wonder that gratitude constrained the captains to present a voluntary offering to the Lord.—I.

¹⁷ Ps. 116. 16-18; 50. 14; 66. 13. 14; 107. 18. 15. 22.

¹⁸ CAVAL. CALV.—C.

¹⁹ Heb. found.—

²⁰ Penetrated with gratitude for the singular success they had attained them, the officers of the army now offer to Jehovah the golden jewels they had found among the spoil; an example that has been widely imitated among the nations of antiquity. The Greeks, before distributing the spoils, dedicated a part of them to the gods, by whose assistance they supposed they had attained them, and the soldiers, out of their portions, frequently did the same. For the fulfilment of this purpose, they adopted various methods; sometimes they collected the spoil into a heap and set it on fire at other times they consecrated them as offerings in their temples. (See Paxton's *Hebrews*, ii. 604.—I.)

²¹ Ex. 30. 12.

²² Heb. heave-offering, ver. 50.

33 And threescore and twelve thousand beeves,

34 And threescore and one thousand asses,

35 And thirty and two thousand persons in all, of women that had not known man, by lying with him.

36 And the half, *which was* the portion of them that went out to war, was in number three hundred thousand, and seven and thirty thousand and five hundred sheep:

37 And the LORD's tribute of the sheep was six hundred and threescore and fifteen.

38 And the beeves were thirty and six thousand, of which the LORD's tribute was threescore and twelve.

39 And the asses were thirty thousand and five hundred, of which the LORD's tribute was threescore and one.

40 And the persons were sixteen thousand, of which the LORD's tribute was thirty and two persons.

41 And Moses gave the tribute, *which was* the LORD's heave-offering, unto Eleazar the priest; as the LORD commanded Moses.

42 And of the children of Israel's half, which Moses divided⁵ from the men that warred,

43 (Now the half *that pertained unto* the congregation was three hundred thousand, and thirty thousand, and seven thousand and five hundred sheep,

44 And thirty and six thousand beeves,

45 And thirty thousand asses and five hundred,

46 And sixteen thousand persons;)

47 Even of the children of Israel's half, Moses took one portion of fifty, *both* of man and of beast, and gave them ¹⁹unto the Levites, which kept the charge of the tabernacle of the LORD; as the LORD commanded Moses.

48 ¶ And the officers which *were* over thousands of the host, the captains of thousands, and captains of hundreds, came near unto Moses:

49 And they said unto Moses, Thy servants have taken the sum of the men of war which *are* under our charge,⁶ and there ²⁰lacketh not one man of us.⁷

50 We have therefore brought an ²¹oblation for the LORD, what every man hath ²²gotten, of jewels of gold, chains, and bracelets, rings, ear-rings, and tablets, to make ²³an atonement for our souls before the LORD.

51 And Moses and Eleazar the priest took the gold of them, *even* all wrought jewels.

52 And all the gold of the ²⁴offering that they offered up to the LORD, of the captains of thousands, and of the captains of hundreds,

every action we have need to purify ourselves in Jesus' blood; as, even in the best, there is enough of sin to ruin us, if God deal not with us according to his great

mercy, and his Son's infinite atonement. Let then every enticement of my indwelling corruptions provoke my resentment against them, and animate me to put

on the whole armour of God; that, directed by Jesus, my Captain of salvation, I may exert myself for their utter destruction. And since the Lord and I have

was sixteen thousand seven hundred and fifty shekels.⁹

53 (For¹ the men of war had taken spoil, every man for himself.)

54 And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tabernacle of the congregation, for a memorial for the children of Israel before the LORD.

CHAPTER XXXII.

¹ The Reubenites and Gadites sue for their inheritance on the east side of Jordan. ⁶ Moses reproveth them. ¹⁶ They offer him conditions to his content. ³³ Moses assigneth them the land. ³⁹ They conquer it.

NOW the children of Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of Jazer, and the land of Gilead,¹ that, behold, the place was a place for cattle;²

2 The children of Gad and the children of Reuben came and spake unto Moses and to Eleazar the priest, and unto the princes of the congregation, saying,

3 Ataroth,⁴ and Dibon, and Jazer, and Nimrah,⁶ and Heshbon, and Elealeh, and Shebam,⁷ and Nebo, and Beon,

4 Even⁸ the country which the LORD smote before the congregation of Israel, is a land for cattle, and thy servants have cattle.

5 Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, and bring us not over Jordan.

6 ¶ And Moses said unto the children of Gad, and to the children of Reuben, Shall your brethren go to war, and shall ye sit here?

7 And wherefore discourage³ ye the heart of the children of Israel from going over into the land which the LORD hath given them?

8 Thus did your fathers, when I sent them from Kadesh-barnea to see the land.

9 For when they went up unto the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the LORD had given them.

10 And the LORD's anger was kindled the same time, and he sware, saying,

11 Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I swore unto Abraham, unto Isaac, and unto Jacob, because they have not wholly followed me.⁴

De. 1. 10, 11, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

one common cause, let me, however weak, hope for certain victory. Let me never spare an enticing lust. And let him have the honour; and let the church and my own soul have the advantage of whatever spoil the Lord shall bring to my hand.

CHAPTER XXXII. [Ver. 37. The situation of Heshbon is fixed by Eusebius at twenty miles east of Jordan, and is described 'over against Jericho,' which

place is still familiarly known to travellers. Besides these notes of identification, it is still in being, though in ruins, and bears its ancient name, merely transformed by pronunciation into *Heshban*.—*Elealeh* is described by Eusebius as situated a mile from *Heshbon*. It is now called *El Aal*, which in Arabic signifies 'the high,' which corresponds to its meaning in the Hebrew. — *Kirjathaim* continued a place of importance till the fourth century of our era, but amidst the ruins of *Moab*

12 Save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun: for they have wholly followed the LORD.

13 And the LORD's anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation that had done evil in the sight of the LORD was consumed.

14 And, behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the fierce anger of the LORD toward Israel.⁵

15 For if ye turn away from after him, he will yet again leave them in the wilderness, and ye shall destroy all this people.

16 ¶ And they came near unto him, and said, We will build sheepfolds here for our cattle, and cities for our little ones:

17 But we ourselves⁶ will go ready armed before the children of Israel, until we have brought them unto their place: and our little ones shall dwell in the fenced cities, because of the inhabitants of the land.⁷

18 We will not return unto our houses, until the children of Israel have inherited every man his inheritance:

19 For we will not inherit with them on yonder side Jordan, or forward; because our inheritance is fallen to us on this side Jordan eastward.

20 ¶ And Moses said unto them, If ye will do this thing, if ye will go armed before the LORD to war,

21 And will go all of you armed over Jordan before the LORD, until he hath driven out his enemies from before him,

22 And the land be subdued before the LORD; then afterward ye shall return, and be guiltless before the LORD, and before Israel; and this land shall be your possession before the LORD.

23 But if ye will not do so, behold, ye have sinned against the LORD: and be sure your sin will find you out.⁸

24 Build you cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth.

25 And the children of Gad and the children of Reuben spake unto Moses, saying, Thy servants will do as my lord commandeth.

26 Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead; 27 But thy servants will pass over, every

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⁹ Calculating these jewels of gold merely at the value of the metal, and totally independent of the workmanship, which would increase with the fineness of execution, the lowest estimate of this oblation is £37,899, 16s. 6d. reckoning the talent at 3000 shekels, or £6950.—C.

CHAP. XXXII.

a Ge. 29. 32, 30. 11, 46. 9, 16, ch. 26. 5, 13-15. b ch. 21. 32, Jos. 13. 25, 25a, 24.5.

A particular geography of many cities and districts mentioned in Scripture is often little more than conjecture. Still there are great landmarks, so to speak, by which the sacred historian can be followed. The text affords a striking example both of the conjectural and the known. Of the position and limits of the land of Jazer, for example, nothing more is accurately known than that it was somewhere in the neighbourhood of Gilead. But the land of Gilead is identified by means of the distinguished mountain range which has continued since the days of Moses so much an object of history that its locality cannot be mistaken, and its very name (now written *Dielad*) continues nearly unaltered. The 'land of Gilead' extended from the river Hieromax on the north to Nebo on the south. Its beauty and fertility have been celebrated by modern travellers with an enthusiasm that well accounts for the jealousy of Moses lest the love of ease, and of the 'pleasant land,' should tempt them to forsake their brethren and provoke their God.—C.

c Mi. 7. 14, 15, 19, 19. Ge. 13. 10, De. 32. 14. d The pastures upon the table-land of Moab, among the mountains of Gilead, and on the eastern bank of the Jordan, are far superior to any in Palestine, and notwithstanding centuries of neglect and desolation, they are not surpassed in Western Asia. To this day it is 'a place for cattle,' and is a favourite resort of the nomad tribes, whose whole wealth is in their flocks.—P.

d ver. 33-42. De. 1. 12-17. Jos. 13. 9-23. 15. 15. 2-6. Je. 48. 19-24.

e Josh. 13. 24-34. f Josh. 13. 24-34. g Ge. 6. 8; 19. 10; 32. 5; 33. 10; 39. 4; 47. 29; 50. 4. Ex. 32. 12, 17, 18, 20. d. 2. 1. 37; 25. 26. e Phil. 2. 4. 21. 1. 3. 16. Ga. 3. 14. 2. 1. 3. 16. De. 1. 28; 20. 8. Ac. 21. 13.

h Heb. break. i ch. 13. 3-23-33. De. 1. 22-28.

g ch. 14. 24, 30; 26. 65. De. 1. 36. h ch. 14. 33; 26. 64. De. 2. 14, 15. Eze. 20. 15. Ps. 78. 33; 90. 8, 9. He. 3. 17-19.

i Is. 1. 4. Mat. 23. 33.

j Now, says the objector to the divine mission of Moses, if Moses was inspired why does he mistake the intention of the Reubenites and Gadites, and accuse them of designs they deny having ever entertained? The answer is plain—the objector should first prove that they did not entertain the purpose that Moses deprecates. This proof the objector never can furnish; wherefore, further answer is unnecessary.—C.

k Le. 26. 14-18. De. 28. 15, &c. Ga. 3. 10.

l Ge. 33. 17. ver. 34-41. m Jos. 4. 12, 13; 22. 3.

n De. 3. 18, 20.

o That is, 'we ourselves,' the speakers, and 'leaders' will 'all' go, with such quota of the tribes as may be required. The two tribes and a half amounted to 120,580, and of these we learn (Jos. 4. 13) that 4000 were over Jordan, leaving 70,580 to guard the families and flocks against the Midianites, Ammonites, and Idumeans.—C.

p The whole country had been already subdued by Moses, the cities captured, and the people either slain or driven out, see ch. xxii. How is it, therefore, that the inhabitants of the land are mentioned here? The natural explanation is this. On the east of Moab and Gilead lay the wide plains of Arabia, thinly peopled by nomadic tribes. Thither the conqueror Amos fled, and he would naturally hover along the borders, watching any opportunity to attack the Israelites, and occupy their country.—P.

q Ge. 13. 10, 14, 12. 2. Ki. 10. 32, 33. 1. Ch. 5. 25.

r Jos. 1. 13-18; 4. 12; 22. 2-4. De. 3. 18-20.

s 2 Sa. 3. 28. ver. 33. De. 2. 18, 19. 1. Ch. 5. 25.

t Le. 26. 14-30. De. 28. 15-68. Eze. 18. 4. Ro. 2. 9. 15. 31; 59. 1. 2. Ps. 140. 11. Ge. 4. 7, 44. 34. Je. 2. 17, 19, 4. 18, 5. 25; 6. 19.

u The Greek and Arab translators render, 'And ye shall know your sin when the evils befall you.' If the persons concerned prevaricated and so imposed upon themselves, if they afterwards refused to fulfil their engagements, God would most certainly detect and punish them.

v These tribes obtained their settlement about seven years before their brethren; but they were much exposed to the Syrians, Ammonites, and others, and were carried into captivity before the other tribes, 2 Ki. 10. 32, 33. 1. Ch. 5. 25.



ENTRANCE TO THE AMPHITHEATRE, PUTEOLI—NEAR WHERE ST. PAUL LANDED IN ITALY. [NUMBERS, xxxii: 23.]—"But if ye will not do so, behold, ye have sinned against the Lord: and be sure your sin will find you out." There is no truth better illustrated by the ruins of ancient cities than the one contained in the verse we quote above. In Egypt, in Assyria, in Greece, in Italy, the ruins of great cities teach in mute silence the truth that the sins of nations find nations out and the sins of individ-

uals find individuals out. Before as are the melancholy ruins of a great theatre that stood in Puteoli. Here men and beasts contended for one another's lives for the gratification of a depraved populace. This whole region overlooking the Bay of Naples is now practically deserted. It has been well said that there is no statute of limitation in regard to the debt of sin. Wherever a people disregard the plain laws of God written in nature and in the constitution of their own lives they must pay the penalty of a fearful doom.

man armed for war, before the LORD to battle, as my lord saith.

28 So concerning them Moses commanded Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel:

29 And Moses said unto them, If the children of Gad and the children of Reuben will pass with you over Jordan, every man armed to battle before the LORD,⁹ and the land shall be subdued before you; then ye shall give them the land of Gilead for a possession:

30 But if they will not pass over with you armed, they shall have possessions among you in the land of Canaan.

31 And the children of Gad and the children of Reuben answered, saying, As the LORD hath said unto thy servants, so will we do:

32 We will pass over armed before the LORD into the land of Canaan, that the possession of our inheritance on this side Jordan may be ours.

33 And Moses gave unto them, even to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasseh¹ the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, even the cities of the country round about.

34 ¶ And the children of Gad² built Dibon,³ and Ataroth, and Aroer,

35 And Athroth, Shophan, and Jaazer, and Jogbehah,

36 And Beth-nimrah, and Beth-haran, fenced cities; and folds for sheep.

37 And the children of Reuben built Heshbon, and Elealeh, and Kirjathaim,

38 And Nebo, and Baal-meon,⁴ (their names being changed,) and Shibmah; and gave other names unto the cities⁴ which they builded.

39 And the children of Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorite which was in it.

40 And Moses gave Gilead unto Machir the son of Manasseh; and he dwelt therein.⁵

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⁹ Before the Lord. From Nu. 10. 18, 20, it will be seen that the Reubenites and Gadites marched immediately before the Kohathites, who bore in the sanctuary, which were the ark and mercy-seat, the visible tokens of God's immediate presence. They are therefore literally required to pass over Jordan before the Lord.—C.

d De. 3. 12-17. Jos. 13. 8-23. 21. 4.

¹ No special reason is stated for giving a settlement in these lands to the half-tribe of Manasseh, nor are they said to have made any request similar to that of the tribes of Reuben and Gad. The conquests of the sons of Manasseh in Gilead, as recorded, ver. 40. &c., afford, however, a better reason for the grant to them, than even that which was pleaded by their brethren. See ver. 4. and the valley of which was admitted by Moses, and evidently approved by the whole nation.—C.

e ch. 21. 24-33.

² Built, rather rebuilt, for it appears from ver. 38 that these were ancient towns.—C.

f ch. 21. 30; 33. 45, 46.

³ Dibon is still distinguished by the name of Dibon, and is situated in the modern Koura, anciently called 'the plains of Moab.' Burkhart's *Travels in Syria*, p. 372.—Ataroth, the particular locality of this town is now unknown; but Aroer, described by Eusebius as situated on a mountain on the north banks of the Arnon; where, according to Burkhart's *Travels in Syria*, p. 372, it is still to be found by the name of Aroer. The localities of Athroth, &c., until we come to Heshbon, are little more than matters of conjecture.—C.

g De. 2. 36. Is. 17. 2.

h ver. 1. 3. Is. 15. 9.

i ver. 3. Is. 15. 6.

j ch. 21. 27. Is. 15. 4.

k Ex. 23. 13. Ps. 16. 4.

l Ge. 26. 18.

m Heb. they called by names the names of the cities.

n Ge. 50. 23. ch. 26. 27. 27. 1; 36. 1. De. 3. 15.

o Jos. 17. 1. Ju. 5. 14. ver. 40.

p Half of it, De. 3. 12, 13. Jos. 13. 29-31.

q At the time of

the exodus Gilead was divided into two parts: one, south of the Jabok, belonged to Sihon the Amorite, and was allotted to Gad. The other, lying between the rivers Jabok and Hieromax, belonged to Og king of Bashan, and was conquered by and allotted to the half-tribe of Manasseh. A portion of this northern section of Gilead was captured by Jair, and its villages received the name of Havoth-Jair. Kenath was one of the chief cities of the Bashan, and was situated on the western slopes of the mountain range which bounds the plain of Bashan on the east. It is now called Kunawat, and its ruins are some three miles in circuit, and are among the finest east of the Jordan.—P.

o De. 3. 14. Ju. 10. 3, 4. Jos. 13. 30. 1. Ch. 2. 21, 22. 1. K. 14. 13.

CHAP. XXXIII.

a De. 12. 9. ch. 14. 33.

b Ac. 14. 22. Ca. 3. 68. 5.

c Ex. 12. 37, 38. 5; 13. 18. Ps. 77. 20.

d ch. 9. 17-23.

¹ Several names of places occur in the histories of Exodus, Numbers, and Deuteronomy, which are not mentioned in this chapter; and some are mentioned in this chapter which do not appear in the others. Such omissions or insertions, however, are not contradictions, as any one relating a journey will omit towns little known, or uninteresting to his audience, or unmarked by any incident, while those omitted towns he will specially recount to a new audience acquainted with them, or in relation to some event that has occurred since his former narrative.—C.

d Ge. 47. 11. Ex. 1. 11; 12. 37, 38.

e Is. 52. 11. Mi. 2. 13.

f Ps. 105. 38.

g Ex. 12. 23, 29-34.

h Ex. 12. 12; 18. 11. Is. 19. 1. Re. 12. 8.

i Ac. 13. 20.

j Ex. 14. 2, 9.

k Ex. 14. 21, 22, 29; 15. 22-26.

l Ex. 15. 27.

41 And Jair the son of Manasseh went and took the small towns thereof, and called them Havoth-jair.

42 And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

CHAPTER XXXIII.

1 Two and forty journeys of the Israelites. 50 The Canaanites are to be destroyed.

THESE are the journeys of the children of Israel, which went forth out of the land of Egypt with their armies, under the hand of Moses and Aaron.

2 And Moses wrote their goings out according to their journeys by the commandment of the LORD: and these are their journeys according to their goings out.¹

3 And they departed from Rameses in the first month, on the fifteenth day of the first month: on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians.

4 (For the Egyptians buried all their first-born, which the LORD had smitten among them: upon their gods also the LORD executed judgments.)

5 And the children of Israel removed from Rameses, and pitched in Succoth.

6 And they departed from Succoth, and pitched in Etham, which is in the edge of the wilderness.

7 And they removed from Etham, and turned again unto Pi-hahiroth, which is before Baal-zephon: and they pitched before Migdol.

8 And they departed from before Pi-hahiroth, and passed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham, and pitched in Marah.

9 And they removed from Marah, and came unto Elim: and in Elim were twelve fountains of water, and threescore and ten palm-trees; and they pitched there.

10 And they removed from Elim, and encamped by the Red sea.

people are in hardships and need our assistance! But how wise to improve past experiences, as means of preventing future iniquities. Yea, it is prudent to remove every monument of idolatry, lest it should entice us to offend. A holy indignation against sin, in whatever form it appears, is commendable and useful. But since the best of men often uncharitably mistake their neighbours' words or designs, and judge before they hear, it is therefore proper that everybody be allowed to explain himself; that every article of our agreements be precisely stated, and fully understood, at the making of them, that there may be no disputing afterward; and that the strictest equity, and the tenderest affection, may be maintained among the people of God, who are all brethren in Christ Jesus.

CHAPTER XXXIII. [Ver. 2. The Israelites in going from Egypt to Canaan did not proceed along one direct line of route. They were led from place to place, sometimes back, sometimes forward, by a divine guide. For thirty-eight years they were literally

'wanderers,' moving apparently from pasture to pasture, and from fountain to fountain, like one of the great nomad tribes of Arabia. The full history of these wanderings is not given. All the places through which they passed are not mentioned. Even the few stations whose names are recorded cannot all be identified. It is consequently impossible to trace the footsteps of the Israelites in every part of the wilderness journey. There are, however, several leading stations which have been identified; and taking these as landmarks, it is not difficult to determine the general line of march. It would seem that Moses first wrote the diary which is given in Exodus, Leviticus, and the early chapters of Numbers; then by divine command he wrote this summary, supplying the names of many stations not given in the diary. It forms a most valuable topographical document. P.]

Ver. 10. [The plain at the mouth of Wady Taiyibeh must be the place of the encampment by the sea. It is a wild lonely spot. The sublime scenery of the Sinai mountains here first bursts upon their view: the

glittering granite peaks, the gorgeous colouring of the nearer cliffs, the deep blue sea, and away far beyond it the pale outline of the African coast. P.]

Ver. 13. [The sites of Dophkah and Alush are unknown. The route from the Wilderness of Sin to Rephidim was in all probability up Wady Feiran, which affords a tolerably easy and wide approach from the coast-plain of Sin to Sinai. In it is the copious fountain of Feiran; and it ought to be noted that between Sin and Rephidim there was no complaint of want of water. Perhaps Feiran may be identical with Dophkah or Alush. P.]

Ver. 36. [The Israelites were twice at Kadesh; once on the second, and once on the fortieth year of their journey, Nu. 12. 16; 13. 2, 26, 33; 20. 1. In this chapter the first visit is not noticed. In the extended narrative in Nu. x.-xii. there are only two stations mentioned between Sinai and Kadesh; here no less than seventeen are enumerated. The question arises, Were all these visited during the first journey to Kadesh? or do any of them belong to the second? The former

11 And they removed from the Red sea, and encamped in the wilderness of Sin.

12 And they took their journey out of the wilderness of Sin, and encamped in Dophkah.

13 And they departed from Dophkah, and encamped in Alush.

14 And they removed from Alush, and encamped at *Rephidim, where was no water for the people to drink.

15 And they departed from Rephidim, and pitched in the wilderness of Sinai.²

16 And they removed from the desert of Sinai, and pitched at Kibroth-hattaavah.³

17 And they departed from Kibroth-hattaavah, and encamped at Hazeroth.

18 And they departed from Hazeroth, and pitched in Rithmah.⁴

19 And they departed from Rithmah, and pitched at Rimmon-parez.

20 And they departed from Rimmon-parez, and pitched in Libnah.

21 And they removed from Libnah, and pitched at Rissah.

22 And they journeyed from Rissah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they removed from mount Shapher, and encamped in Haradah.

25 And they removed from Haradah, and pitched in Makheloth.

26 And they removed from Makheloth, and encamped at Tahath.

27 And they departed from Tahath, and pitched at Tarah.

28 And they removed from Tarah, and pitched in Mithcah.

29 And they went from Mithcah, and pitched in Hashmonah.

30 And they departed from Hashmonah, and encamped at Moseroth.

31 And they departed from Moseroth, and pitched in Bene-jaakan.

32 And they removed from Bene-jaakan, and encamped at *Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in Jotbathah.

34 And they removed from Jotbathah, and encamped at Ebronah.

35 And they departed from Ebronah, and encamped at *Ezion-gaber.

36 And they removed from Ezion-gaber,⁵

A.M. 2552. B.C. 1452.

m Ex. 10. 1-31.

n Ex. 17. 1-16; 19. 1.

o Ex. xix.-xl. Le. i-xvii. ch. i.-x.

p In this account of the Hebrew march, there are three stages not recorded in Exodus.

q These are the encampment at the Red Sea, ver. 10, at Dophkah, and at Alush, ver. 13. Exodus was written of about 70 years when the events were fresh in the memory of the witnesses, less important removals were therefore omitted; but Deuteronomy was written when that generation had died, and the minutest movements of the fathers are recorded for the instruction of their sons. C.—In front of the 'mount of God.' Here they remained for a year, and this is the first great stage of the wilderness journey.—P.

r ch. 11. 4-34.

s That is, the graves of lust.

t ch. 11. 35; xii.

u ch. xiii. xiv.

v Greenfield describes Rithmah as near Kadesh-barnea, and the Pictorial Bible identifies them.

w Creighton's map of Palestine places Rithmah a little way S.W. of Kadesh-barnea; but the map of the Sunday-school Union, London, places it to the south, and at the distance of about 70 geographical miles.

x The whole is mere conjecture, and therefore void of authority.

y It is wiser and better to acknowledge ignorance of such details, and to rest in the great historical fact which nothing can deny, that the Israelites were now entered upon those 'wanderings' to which they were condemned because they 'tempted the Lord; and on account of which he swore in his wrath they should not enter into his rest.—C.

z De. 10. 6, 7. Ge. 36. 27. 1 Ch. 1. 42.

a Or, Gudgodah.

b De. 2. 8. 1 Ki. 22. 48; 26.

c This place was highly distinguished in the days of Solomon, and having become transit port for much of the eastern commerce, 1 Ki. 9. 26, it has retained an historical importance since that serves to fix its locality. It was situated about 60 miles nearly south of Sinai. But though its place is known by means of the peculiar rocks from which its name was derived, signifying the backbone of a man, as well as by historic record, yet its very ruins have disappeared. Like other encampments of the Israelites it retains a name—more distinguished than some, it has a local habitation—but like Israel it has fallen, by sin, under the displeasure of Jehovah, and has been swept of all its commerce and riches by the best of all righteous destruction.—C.

A.M. 2552. B.C. 1452.

x ch. 20. 1-37; 14; 33. 3.

y ch. 20. 21-23; 24. 4.

z ch. 20. 23-29. De. 32. 50; 10. 6.

a ch. 21. 1-3. Ju. 1. 16.

b ch. 21. 4.

c ch. 21. 10-20.

d Or, heaps of Abarim.

e ch. 32. 34. Eze. 6. 14.

f ch. 22. 1; 25. 1; ver. 50.

g All the stations from Kadesh to Arboth-Moab are not given here. Others at which the people encamped on their route southward to Ezion-gaber are mentioned in De. 10. 6, 7.

h Immediately after leaving Kadesh they crossed the Arabah to the foot of Mount Hor, where Aaron died. After thirty days' mourning they set out on their long but final journey.

i The rate of travel must have been very slow, and they must have lingered at places, and zigzagged through the desert in search of water and pasture.

j Passing down the Arabah once more, they turned eastward at Ezion-gaber, which stood at the northern extremity of the Gulf of Akabah. They swept round the southern and eastern borders of Edom, and passed through a desert wild and waterless. At length the territory of the Edomites was passed, and the people encamped at Jfe-Abarim ('the mounds of Abarim'), in the border of Moab. Two more stages brought them to the banks of the Arnon, on crossing which they entered the land of the Amorites. The wilderness was now left behind, but the wanderings had not yet drawn to a close. Their eyes and hearts were fixed upon Canaan—the country we call the Jordan. They wished to enter it by the shortest and easiest road. They consequently asked of Sihon a passage through his borders. It was refused. A new struggle was made, the whole country east of the Jordan was conquered, and two tribes settled there.—P.

k Mournful Shittim, ch. 25. 1-9. Jos. 2. 1.

l Whether this enumeration contains the entire, or only the principal movements and encampments, is unknown. Analogy would lead us to conclude that it records not the various daily marchings, but merely the departures and encampments. Moses does indeed give a brief epitome of the history of the Jews; but history is not his object. Providence and redemption are his object, and history is the means by which his grand object is attained.—C.

m De. 7. 2. Jos. 11. 12.

n Ex. 23. 24. 31-33; 34. 12-17. De. 7. 3-5, 16.

o Jos. 12. 3-33; 31; 20. 16-18; 3. Jos. 23. 7.

p Boothroyd translates it 'sculptured stones.' Onkelas renders it 'temples.—C.

q ch. 26. 53-55. Jos. xv.-xix.

and pitched in the wilderness of Zin, which is Kadesh.

37 And they removed from Kadesh, and pitched in mount Hor, in the edge of the land of Edom.

38 And Aaron the priest went up into mount Hor at the commandment of the LORD, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first day of the fifth month.

39 And Aaron was an hundred and twenty and three years old when he died in mount Hor.

40 And king Arad the Canaanite, which dwelt in the south, in the land of Canaan, heard of the coming of the children of Israel.

41 And they departed from mount Hor, and pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and pitched in Oboth.

44 And they departed from Oboth, and pitched in Ije-abarim,⁶ in the border of Moab.

45 And they departed from Iim, and pitched in Dibon-gad.

46 And they removed from Dibon-gad, and encamped in Almon-diblathaim.

47 And they removed from Almon-diblathaim, and pitched in the mountains of Abarim, before Nebo.

48 And they departed from the mountains of Abarim, and pitched in the plains of Moab, by Jordan near Jericho.⁷

49 And they pitched by Jordan, from Beth-jesimoth even unto Abel-shittim, in the plains of Moab.⁸

50 ¶ And the LORD spake unto Moses in the plains of Moab, by Jordan near Jericho, saying,

51 Speak unto the children of Israel, and say unto them, When ye are passed over Jordan into the land of Canaan;

52 Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures,⁹ and destroy all their molten images, and quite pluck down all their high places.

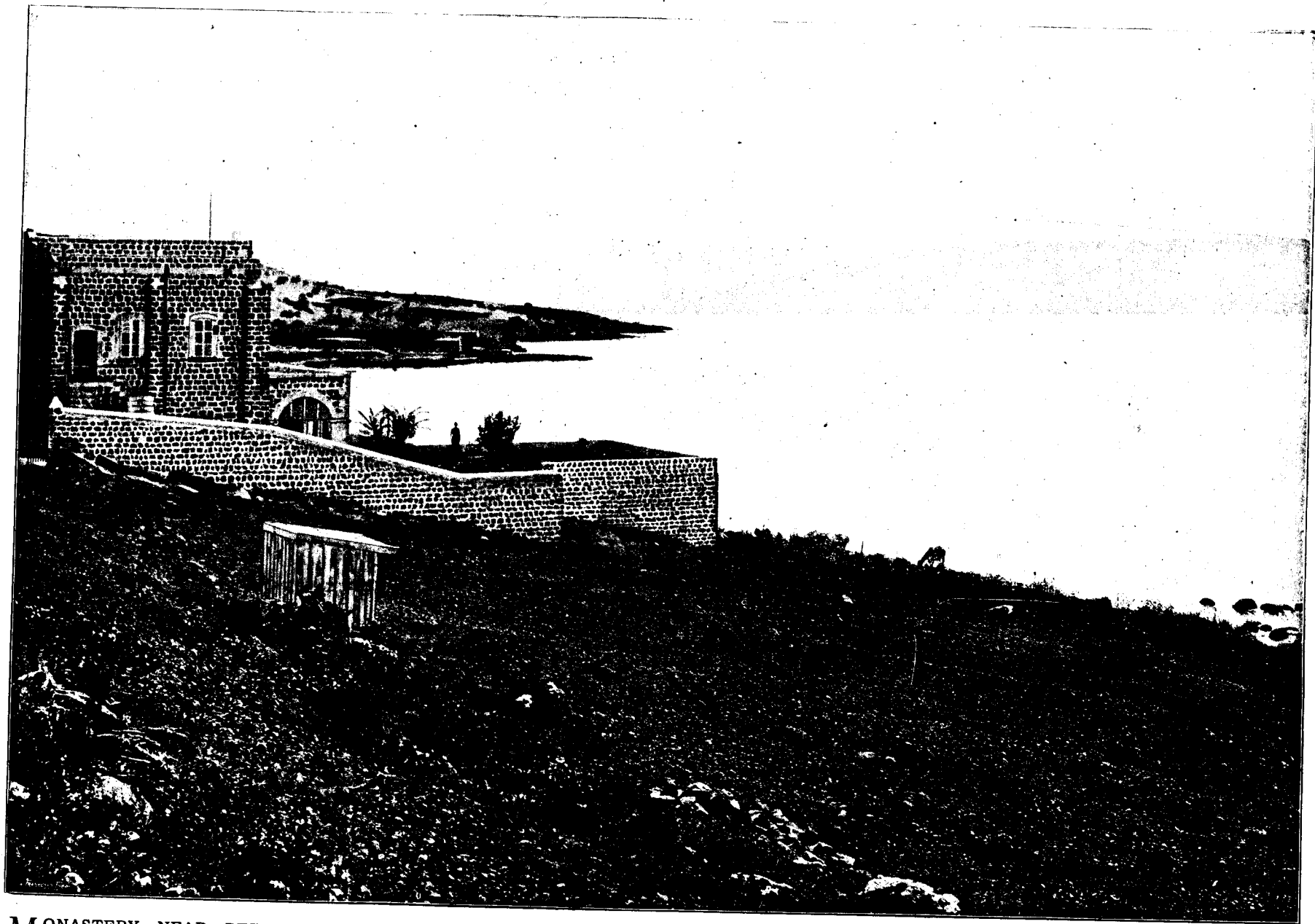
53 And ye shall dispossess the inhabitants of the land, and dwell therein: for I have given you the land to possess it.

54 And ye shall divide the land by lot for an inheritance among your families; and to the

appears more probable. In giving the summary contained in this chapter Moses would scarcely have omitted the first visit to Kadesh, had he been enumerating the stations as well after as before that visit. It is more natural to suppose that he gives a full list of the places of encampment between Sinai and Kadesh; and then, omitting all notice of the thirty-eight years' wandering as not properly pertaining to the journey to Canaan, he takes up the narrative again at the close of the second visit. This theory, however, is not free from difficulties. According to ver. 36 the people

marched direct from Ezion-gaber to Kadesh; and the stations from Moseroth to Jotbathah were passed in succession before reaching Ezion-gaber. But these stations are identical with those mentioned in De. 10. 6, 7, where they afterwards encamped when going from Kadesh to Ezion-gaber, comp. Nu. 21. 4; De. 2. 8; they consequently lay between these places, and in the Arabah. The Israelites must therefore have traversed the Arabah several times. The most direct line of route was rarely, if ever, followed. The people appear to have directed their course right and left, back

and forward, passing and repassing the same spots, in obedience to their divine guide. Two points alone are fixed between Sinai and Kadesh; these are Hazeroth and Ezion-gaber. The latter they must have approached from the north; and after encamping there, they turned back again northward. In going from Hazeroth they probably went down Wady el-Ain and Wetry to the shore of the gulf; then along the shore past Ezion-gaber, and up the Arabah; then back down the Arabah to Ezion-gaber, and finally up it to Kadesh. P.]



MONASTERY NEAR BETHSAIDA—WHERE CHRIST PERFORMED MANY OF HIS WONDERFUL WORKS. [Numbers, xxxiv:11.]—"And the border shall descend and shall reach unto the side of the sea of Chinnereth eastward." We give this view of the monastery near Bethsaida, because it stands upon the side of the sea of Chinnereth, now called the Sea of Galilee. This monastery is near the city of Bethsaida, one of the towns in which Christ performed so

many of his wonderful works and *one of the towns upon which he pronounced a woe*. We are looking here toward the east. We see the upper Gadarene country there beyond the Sea of Galilee, and the gradual falling of the country as it slopes toward the sea on the north. Tourists stop here and find good accommodations in this monastery. According to prophecy, it really has been more tolerable for Tyre and Sidon than for this place.

more ye shall give the more inheritance,¹ and to the fewer ye shall give the less inheritance:² every man's inheritance shall be in the place where his lot falleth; according to the tribes of your fathers ye shall inherit.

55 But if ye will not drive out the inhabitants of the land³ from before you; then it shall come to pass, that those which ye let remain of them shall be ⁴pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.⁴

56 Moreover, it shall come to pass, that I shall do unto you as I thought to do unto them.

CHAPTER XXXIV.

1 The borders of the land. 16 The names of the men which shall divide the land.

AND the LORD spake unto Moses, saying, 2 Command the children of Israel, and say unto them, 'When ye come into the ⁵land of Canaan, (this is the land that shall fall unto you for an inheritance, even the land of Canaan, with the coasts thereof),¹

3 Then your south quarter shall be from the wilderness of Zin, along by the coast of Edom, and your south border shall be the utmost coast of the ⁶salt sea eastward.

4 And your border shall turn from the south to the ascent of ⁷Akrabbim, and pass on to Zin: and the going forth thereof shall be from the south to ⁸Kadesh-barnea, and shall go on to Hazar-addar,⁹ and pass on to Azmon.

5 And the border shall fetch a compass from Azmon unto the ¹⁰river of Egypt,² and the goings out of it shall be at ¹¹the sea.³

6 And ¹²as for the western border, ye shall even have the great sea⁴ for a border: this shall be your west border.

7 And this shall be your ¹³north border: from the great sea ye shall point out for you mount Hor.⁵

8 From mount Hor ye shall point out your

A.M. 2552. B.C. 1452.

1 Heb. multiply his inheritance. 2 He diminish his inheritance. 3 Either through cowardly fear, or woful policy, for a desire to enslave them, or wilful contempt of God's injunction to cast them out.—C.

4 Jos. 23, 12, 13. Ju. 2. 13-15. 17. 18. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

CHAP. XXXIV.

a ch. 15.2.

b Ge. 12.7; 13.15, 17; 15.10-11; 17.20; 22.18.

c 14; 35.12; 50.24. He.

d 4.3. Ps. 10.5.6. Je. 3.19.

e Ac. 26.18. Ep. 1.14, 18.

f 1 Moses is here furnished with complete materials for a map, and by such a visible representation the descriptions will be best understood.—C.

g Le. 26. 14-39. De.

h 28.15-68; 29.19-28; 32.

i 14-27. Ki. xvii. xxv.

j Jos. 15. 1; 27.14; 33.

k Eze. 47. 19. Ex. 33. 31.

l Ge. 15.18.

m Jos. 14.3; 19.24, 28.

n Jos. 3.10; 14.2. Eze. 47.

o 8, 18. ver. 12, the sea of Sodom.

p Jos. 15. 3. Ju. 1. 36.

q ch. 20. 1; 27. 14; 33. 39.

r ver. 3.

s ch. 13. 26; 20. 1; 33.

t Jos. 15. 3.

u Ge. 15.18. Jos. 15.4.

v 47. 1. Ki. 8.65. 15.27. 12.

w Not the Nile, to which the Jewish territory never extended; but a small river, most probably in the vicinity of El Arish, N. lat. 31° 15'—C.

x Mediterranean or Great Sea. ver. 6, 7, 7.

y The land here described to Moses is much smaller than that originally given in covenant promise to Abraham, see Ge. 15.18. The southern border began at the southern end of the Dead Sea; it ran due south, up the great valley of Arabah, past the ascent of Akkrabbim (a line of cliffs across the valley) to Kadesh; thence it turned westward across the wilderness of wandering to the torrent (not the river, as in Ge. 15.18) of Egypt, i.e. Wady el-Arish.—P.

z Jos. 1.4; 15.12. Eze.

a 47.20.

b The Mediterranean Sea, which was great compared with the Red Sea, Sea of Canaan, or Dead Sea, the only sea the Israelites could yet have seen.—C.

c Jos. 13.5, 6. Eze. 47.

d 15.17.

e We have already

A.M. 2552. B.C. 1452.

found Mount Hor in the land of Moab, on the south-east; how then is it the north boundary? The Hebrew, *hor-ha-hor*, signifies literally mountain of mountains. This is therefore not Hor in the land of Moab, but another of the same name in Lebanon.—C.

m ch. 13.21. Ju. 3.3.2

n Ki. 14.25. 2Sa. 8.9. Am.

o 6.2. Eze. 47. 10, 17, 20.

p Eze. 47. 17. perhaps En-hazor, Jos.

q 19.37.

r Eze. 47.18.

s 2 Ki. 23. 32; 25. 20.

t 21. Je. 39.5; 52.7.

u Heb. shoulder.

v De. 3.17. Jos. 11.22.

w 19.35. Mat. 14.34. Ju. 6.

x 1.

y Sea of Tiberias, or Lake of Gennesaret, where our Lord performed so many of his miracles.—C.

z Ge. 13.11. Jos. 3.13.

a 2 Ki. 5.10. Mar. 1.9.

b Ge. 14. 3; 10.24, 28.

c Jos. 3.10, 14.2. ver. 3.

d Not all your land granted, but what should now be divided by lot, ver. 13.—C.

e The eastern border has several well-known landmarks:—Riblah, on the Orontes; Ain, the great fountain of the Orontes, a few miles west of Riblah; the Sea of Chinnereth, or Galilee; the Salt or Dead Sea. The eastern border, therefore, beginning at Kuryetein, was drawn west by south across the plain to Riblah, excluding the territory of Damascus. Thence it turned due south, down the valleys of Coele-Syria and the upper Jordan to the Sea of Galilee; and then followed the Jordan to the Dead Sea. The whole country east of the Jordan was thus excluded from the land.—P.

f ch. 33. Jos. 13.8.

g 12.14, 2.3. De. 3.12-17.

h ch. 1.5-16; 13.4-16.

i ch. xxvii.

j Ex. 6.23, 25. Jos. 14.

k 1.19, 51. He was great-grandson to Kohath, who went into Egypt, Ge. 46.11; 15.16.

l Ex. 17.9, 10. Jos.

m xii. 22. ch. 14. 6, 38.

n Ac. 7.45. He. 4.8.

o ch. 13. 30; 14. 6, 26.

p 38. Jos. xiv. xv.

border unto ¹⁴the entrance of Hamath; and the goings forth of the border shall be to Zedad.

9 And the border shall go on to Ziphron, and the goings out of it shall be at ¹⁵Hazar-enan: this shall be your north border.

10 And ye shall point out your ¹⁶east border from Hazar-enan to Shepham.

11 And the coast shall go down from Shepham to ¹⁷Riblah, on the east side of Ain; and the border shall descend, and shall reach unto the side⁶ of the ¹⁸sea of Chinnereth⁷ eastward.

12 And the border shall go down to ¹⁹Jordan, and the goings out of it shall be at ²⁰the salt sea: this shall be your land,⁸ with the coasts thereof round about.⁹

13 And Moses commanded the children of Israel, saying, This is the land which ye shall inherit by lot, which the LORD commanded to give unto the nine tribes, and to the half-tribe:

14 For¹⁰ the tribe of the children of Reuben, according to the house of their fathers, and the tribe of the children of Gad, according to the house of their fathers, have received their inheritance, and half the tribe of Manasseh have received their inheritance:

15 The two tribes and the half-tribe have received their inheritance on this side Jordan near Jericho eastward, toward the sun-rising.

16 ¶ And the LORD spake unto Moses, saying, 17 These¹¹ are the names of the men which shall divide the land unto you; ¹⁸Eleazar the priest, ¹⁹and Joshua the son of Nun.

18 And ye shall take one prince of every tribe, to divide the land by inheritance.

19 And the names of the men are these: Of the tribe of Judah, ²⁰Caleb the son of Jephunneh.

20 And of the tribe of the children of Simeon, Shemuel the son of Ammihud.

21 Of the tribe of Benjamin, Elidad the son of Chislon.

REFLECTIONS.—It is useful to remember and record God's providences, for the after direction or comfort of ourselves and others in future trials and temptations; for this world is but a waste howling wilderness, and the condition of churches and saints therein always changing and unsettled.—But the believing recollection of God's dispensations will enable us cheerfully to pass on, while we discover how he preserves his people in all, and sets their mercies and judgments the one over against the other,—guides them with his counsel while here, and afterwards brings them to glory! But dangerous and infectious is intimacy with wicked men, and with the unfruitful works of darkness! Carefully then ought professors of the true religion to avoid it, and to remove out of the way whatever might occasion temptation or stumbling.

CHAPTER XXXIV. [Ver. 3. The map commences at the south, because that was the quarter with which the Hebrews were best acquainted, as lying next Egypt. South quarter, that is, south extremity eastward, before the line turns northwards.—Coast of the Salt Sea, that is, point of the Dead Sea, called salt, because it is saltier than other seas. So great is the quantity of salt in solution in its water, that bodies float in it that sink in any other water. By Salt Sea eastward, some geographers understand Ezion-gaber, on the Red Sea, and draw the southern line thence to

the eastern or Pelusiac branch of the Nile; but ver. 12 seems to fix the name Salt Sea to the Dead Sea, into which Jordan empties itself. C.]

Ver. 4. [A trifling and well-authorized change in the translation by Boothroyd completely reconciles this description with the geographical features of the country, and with history. 'Your south border shall wind to the ascent of Akkrabbim, and pass on to Zin, and thence extending to the south of Kadesh-barnea, and from Azmon the boundary shall wind about to the river of Egypt.' C.]

Ver. 9. [The Mediterranean was the western border. On the north the border commencing at the sea ran towards Hor ha-Hor, 'the great mountain,' i.e. the culminating point of Mount Lebanon on the north, where it attains an elevation of nearly 10,000 feet. From thence the line was drawn towards Zedad, now called Sudud, on the great plain due east of the extremity of Lebanon. But before reaching Sudud it bent north to Ziphron, a town near Hamath; and then struck south-east to Hazar-enan ('the town of the fountains'), now called Kuryetein. P.]

Ver. 17. [This was a narrow territory when considered as a gift from God. But its very narrowness marks his wisdom as well as his goodness. God intends to make his people his witnesses to the world, and their narrow territory forces them to do their duty abroad; while their religious institutions are ever recalling them

home. Besides, it is a gross mistake that the greatness of a nation depends upon its extent of territory. The most distinguished nations, both in ancient and modern times, have been cooped up in narrow territorial limits. And be it remembered, the great drama of providence, in which Israel still acts so conspicuous a part, is not yet closed. He was a Jew, according to the flesh, who will yet claim 'the heathen for his inheritance, and the utmost ends of the earth for a possession.' C.]

REFLECTIONS.—It is necessary to bring our mind to our lot, since God sets the bounds to it: and, though a small portion of this world may be allotted to the people of God, yet is that small portion fertile and well protected. How instructive the boundaries of this promised land! the memorial of Heaven's justice on Sodom at the south-east; the memorial of Egyptian bondage on the south-west; the wilderness of their wandering on the south; the goodly mountain Lebanon on the north; the great sea, that emblem of eternity, on the west; and Jordan, that river of God, on the east. Thus are we surrounded with mementoes of our state. But, in all, infallible is the accomplishment of God's promises, whatever hard warfare and wearisome waiting may be necessary to precede it. Let me therefore, even now, raise up my weary spirit.—Jesus, the Prince of all the tribes of ransomed men, shall quickly assign me my share in his celestial Canaan!

22 And the prince of the tribe of the children of Dan, Bukki the son of Jogli.

23 The prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod.

24 And the prince of the tribe of the children of Ephraim, Kemuel the son of Shipthan.

25 And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach.

26 And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan.

27 And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi.

28 And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud.

29 These^a are they whom the LORD commanded to divide the inheritance unto the children of Israel in the land of Canaan.¹

CHAPTER XXXV.

¹ Eight and forty cities for the Levites, with their suburbs, and measure thereof. ⁶ Six of them are to be cities of refuge. ⁹ The laws of murder. ³¹ No satisfaction to be taken for murder.

AND the LORD spake unto Moses in the plains of Moab, by Jordan near Jericho, saying,

2 Command^a the children of Israel, that they give unto the Levites, of the inheritance of their possession, cities to dwell in; and ye shall give *also* unto the Levites suburbs for the cities round about them.

3 And the cities shall they have to dwell in; and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts.¹

4 And^b the suburbs of the cities, which ye shall give unto the Levites, shall reach from the wall of the city and outward a thousand cubits² round about.

5 And ye shall measure from without the city on the east side two thousand cubits,³ and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and the city shall be in the midst: this shall be to them the suburbs of the cities.

6 And 'among the cities which ye shall give unto the Levites there shall be six cities for refuge,⁴ which ye shall appoint for the manslayer, that he may flee thither: and to them ye shall add⁵ forty and two cities.

A.M. 2552. B.C. 1450.

a ver. 17-28. Jos. 19. 51.

1 The tribes are not mentioned here, in such order as they were at their first numbering (ch. 1. 5, 6, &c.), or at their second (ch. 26. 5, &c.); yet great exactness, and a particular direction of God, may be noted in their placing here, for they are set down according to their situation which they had afterwards in the land of Canaan; as if Moses foresaw who should be next neighbours one to another. — Patrick.

CHAP. XXXV.

B.C. 1451.

a ver. 8. Jos. 14. 3, 4; 21. 2. Ex. 25. 1-4. 14. 10, 13. 1 Co. 9. 10. 13. 14. Ga. 6. 6. 1 Ti. 5. 17. Ge. 49. 7.

1 For their oxen and beasts of burden, for their possessions in sheep and goats, and for all their animals of every kind. — P.

2 They had the suburbs, to the breadth of 608 yards on every side, for barns, stables, gardens, &c.; and the other, of 1206 yards breadth, for cornfields, vineyards, pasture grounds, &c. Comp. Ex. 48. 8-22.

3 Six hundred and eight yards.

4 One thousand two hundred and sixteen yards.

c De. 4. 41. Jos. 20. 2; 21. 3. 8. Ep. 1. 7. He. 6. 18. Ps. 9. 24. 6. 1. 7. 2. 8. 12. 4. 5. Mat. 11. 22. Is. 4. 6.

4 The cities of refuge among the Israelites were widely different from the *asylums* among the Greeks and Romans, as also from the privileged alarums among the Roman Catholics. Those among the Hebrews were for the protection of such only as had slain a person involuntarily. They were necessary, because the old patriarchal law still remained in force, viz. that the nearest akin had a right to avenge the death of his relation by slaying the murderer; for the original law enacted, that whosoever shed man's blood by man should his blood be shed; and none was judged so proper to execute this law, as the man who was nearest akin to the deceased. As many rash executions of this law might take place, it was deemed necessary to qualify its claims, and prevent injustice: and the cities of refuge were judged proper for this purpose. — Clarke.

5 Heb. *above them ye shall give*.

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d Jos. xxi. 1 Ch. 6 54-61.

e Ge. 49. 5 De. 33. 8, 9.

f Ex. 16. 18. ch. 26. 54; 33. 54. 2 Co. 8. 14. Ga. 5. 6. 1 Ti. 5. 17.

6 Heb. *they inherit*.

g ch. 15. 2 De. 19. 2-8. Jos. 20. 3. Ex. 21. 13.

A Ex. 21. 13. De. 19. 2-10. 41-43.

7 Heb. *by error*.

f ver. 22, 23. Jos. 20. 3. 5. De. 19. 4-5.

8 Magistrates of the city where the man was, ver. 12. Jos. 20. 6.

8 Jos. 20. 3, 5, 6, 9. De. 19. 4. ver. 25. The avenger of blood was the nearest kinsman of the person slain. The congregation before which the manslayer stood was the magistrates of the city of refuge, or of the city to which the slain man pertained.

9 These cities were conveniently situated so as to be accessible to the various districts of the land, and we learn that the best provision was made for the manslayer's easy and safe fleeing thither. The roads that led to them were kept in good repair, so that he might not miss the way, posts were erected, where several roads happened to meet, bearing the inscription, 'city of refuge.' Do not these cities of refuge remind us of the salvation of the gospel of our Lord, the only refuge provided for perishing sinners to flee to 'from the wrath to come?' To them there seems to be allusion in He. 6. 17, 18-7.

1 That is, on the east of the Jordan. If Israel conquered more countries after the settlement of the tribes, they were to appoint three additional cities of refuge. De. 19. 8, 9, which chapter gives ample instruction in the subject of this verse. — Davidson.

2 Three cities of refuge on the east of the Jordan, and three on the west, which was Canaan proper. — P.

3 Jos. 20. 7, 8. De. 19. 8, 9. 4. 11-13. Ex. 12. 49. Le. 19. 34. ch. 15. 15, 16, 29.

4 Ex. 12. 49. Ga. 3. 28. Col. 3. 11. 1 Ti. 37. Ro. 3. 29, 30. 1 Ti. 13.

5 Ex. 21. 12, 14. ver. 17-23. 30, 31, 33. De. 19. 12. Ge. 9. 5, 6. Le. 24. 17.

6 Heb. *with a stone of the hand*.

7 ver. 21, 31. De. 19. 12.

8 De. 19. 11. 1 Sa. 24. 11. Lu. 4. 29; 11. 54. Ac. 23. 21. Ge. 4. 5, 8. 1 Ti. 26. 24. ver. 16.

7 So all the cities which ye shall give to the Levites shall be *forty* and eight cities: them shall ye give with their suburbs.

8 And the cities which ye shall give shall be of the possession of the children of Israel: from them that have many ye shall give many; but from them that have few ye shall give few: every one shall give of his cities unto the Levites according to his inheritance which he inheriteth.⁶

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, 'When ye be come over Jordan into the land of Canaan,

11 Then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither which killeth any person at unawares.'⁷

12 And they shall be unto you cities for refuge, 'from the avenger; that the manslayer die not, until he stand before the congregation in judgment.'⁸

13 And of these cities which ye shall give: six cities shall ye have for refuge.⁹

14 Ye shall give three cities on this side Jordan,¹ and three cities shall ye give in the land of Canaan, which shall be cities of refuge.

15 These six cities shall be a refuge, both for the children of Israel, and for the stranger, and for the sojourner among them; 'that every one that killeth any person unawares may flee thither.

16 And^a if he smite him with an instrument of iron, so that he die, he is a murderer: the murderer shall surely be put to death.

17 And if he smite him with throwing a stone,³ wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death.

18 Or if he smite him with an hand-weapon of wood, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death.

19 The 'revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him.

20 But if he thrust him of hatred, or hurl at him by laying of wait, that he die;

21 Or in enmity smite him with his hand,

CHAPTER XXXV. [Ver. 4. The Septuagint reads 'two thousand cubits' both in the 4th and 5th verses; but the Hebrew MSS. are decidedly in favour of the present reading: how then are these two accounts of measure to be reconciled? Thus—the measure of 1000 cubits, ver. 4, is from the wall: the measure of 2000 cubits, ver. 5, is not from the wall, but from the city itself: the first 1000 cubits constituting the suburbs of the wall, a part which in the neighbourhood of walled cities is often occupied by houses; the second 2000 cubits constituting what is called the *field of the suburbs*, Le. 25. 34, and appropriated to agriculture and cattle. The extent of the walls is not given, but the land thus measured would form a square of about three-quarters of a mile in every direction from the walls; a very small concession, when the cities thus appropriated were in all but 48, Jos. 21. 41, when it is remembered

that the Levites are estimated at 46,000 males and females, Le. 26. 62, a number that must be greatly increased by the requisite servants. Still more distinct will this moderation appear, when it is remembered that the Levites never had *exclusive possession* of these cities, but held them in common with the tribes amongst whom they resided; and what *superiority* in the possession of the whole city and district the secular tribes conceded to the Levites, beyond their individual occupancy, does not appear: compare Jos. 21. 17 with Ju. 19. 15, 16; and Jos. 21. 13 with 2 Sa. 5. 5.—Note. Amongst the incidental evidences of the divine mission of Moses must be reckoned, (1) *This extreme moderation* in providing for his own tribe. (2) The ready acquiescence of the Levites to be literally *disinherited*, and allowed little more than a *lodging-place*, where their brethren were so richly endowed: had either been im-

postors, they must have acted on *worldly motives*; and worldly motives have never yet produced *self-denial*, when there was power and opportunity to attain to self-aggrandizement. Let us be sure that to practise the self-denial of Christ is always our best argument for Christ, Phi. 2. 6. C.]

Ver. 11. [According to the Jewish law, the kinsman of any one who was killed had a *legal right*, and held it an *imperative duty*, to avenge the death by slaying the aggressor. The appointment, therefore, of these cities was an institution of great wisdom and mercy; while it afforded an expressive and eminent type of Christ as the refuge of sinners. (1) The slayer flees, ver. 11, because the avenger follows: so the sinner has fled to Jesus, He. 6. 18. (2) They protect till the judgment sits: so must all appear at the judgment-seat of Christ, 2 Co. 5. 10, when believers obtain a public



CAMELS FEEDING AT NAZARETH—ON THE HILLS OVER WHICH CHRIST WALKED. [Numbers, xxxv:9-34.]—We give here a picture taken from a scene in Nazareth, the city of our Savior, to illustrate the cities of refuge referred to in the thirty-fifth chapter of Numbers. The cities of refuge may hardly be considered a type, but they constitute an illustration of Christ as the sinner's

refuge. The cities of refuge were near every portion of the land, and Christ as the Son of God is near us all. Within the cities of refuge there was no condemnation, and so there is no safety for sinners except in Christ. To leave the city of refuge was to meet destruction, so we cannot go away from Christ but at the peril of our hopes. These camels were being taken from Syria into Egypt.

that he die: he that smote him shall surely be put to death; for he is a murderer: the revenger of blood shall slay the murderer when he meeteth him.

22 But if he thrust him suddenly without emmity, or have cast upon him any thing without laying of wait;

23 Or with any stone, wherewith a man may die, seeing him not, and cast it upon him, that he die, and was not his enemy, neither sought his harm;

24 Then the congregation shall judge between the slayer and the revenger of blood, according to these judgments:

25 And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall abide in it unto the death of the high priest,³ which was anointed with the holy oil.

26 But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled;

27 And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; he shall not be guilty of blood.⁴

28 Because he should have remained in the city of his refuge until the death of the high priest: but after the death of the high priest the slayer shall return into the land of his possession.

29 So these things shall be for a statute of judgment unto you, throughout your generations, in all your dwellings.

30 Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person to cause him to die.⁵

31 Moreover, ye shall take no satisfaction⁶ for the life of a murderer, which is guilty of death;⁷ but he shall be surely put to death.

32 And ye shall take no satisfaction for him

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Ex. 21. 13. De. 19. 5. Jos. 20. 3, 5. Jos. 20. 6. Ro. 2. 24. 26. Ep. 1. 7, 10. 12. 13. Jn. 7. 25. 14. 16. 10. 19. 22. 9. 12. 15.

3 Maimonides views this in the light of a prudent charity to the man-slayer, and to the relations of him that was slain, since by this means the man-slayer was kept out of the sight of the avenger of blood, who might have been tempted some time or other to slay him, if he had come in his way; but by long absence his anger might be mitigated, at least by the death of the high-priest, the most excellent of all persons, and most dear to any one in the nation, which made the public grief when he died so great that men forgot their private resentments.—*l.*

Ex. 22. 2. De. 19. 6, 10. 15. 28. 16. 30. 15. Jn. 15. 4. Phil. 3. 9. Ke. 14. 13.

4 Heb. no blood shall be to him. c ch. 27. 11.

De. 17. 6. 10. 15. Mat. 18. 16. 2 Co. 13. 1. He. 10. 28. Jn. 8. 17.

5 A wise and merciful protection against malice, and of which we may see the wonderful effect on the trial of our Lord. Mat. 14. 50. With such a prejudiced court, and such unscrupulous witnesses, our Lord would unquestionably have been condemned, but the requirement of two concordant witnesses led to that triumphant vindication of his innocence which Pilate was compelled to furnish when he said, 'I find no fault in him.'—*c.*

6 Or, 'atonement,' which is here equivalent to ransom. The law strictly forbids this unworthy traffic, which was probably in use before the days of Moses. Among the Arabians compensation is admitted, and is very common—having indeed been sanctioned by their lawgiver, but God requires that in every case the murderer shall be punished with death. The design of the cities of refuge was to afford shelter only to the unintentional slayer, but the murderer could be dragged forth to punishment from the very horns of the altar.—*l.*

7 Heb. faultily to die.

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Ps. 106. 38. Je. 2. 2. 9. Mi. 4. 11.

8 Heb. there can be no expiation for the land.

9 ch. 5. 3. Ho. 9. 3. Ps. 135. 21. Is. 57. 15. Jn. 14. 2. 2 Co. 6. 16, 17. Ke. 21. 3.

CHAP. XXXVI.

a ch. 27. 11. 26. 29; 32. 39. 40.

b ch. 27. 1-7; 26. 50-55; 33-45; Jos. 17. 3-4.

1 It must have descended to their children, who were of another tribe by the father's side, which alone was considered in this case, and not the mother's.—*l.*

2 Heb. unto whom they shall be.

3 The jubilee, though ordained for preserving estates in the families to which they originally pertained, will not, in this case, help us.—*l.*

c Le. 25. 10.

d ch. 27. 7.

4 This law extended only to heiresses, for many of their great men and priests married wives of other tribes and countries; and other women, who had brethren to inherit, were free to marry into any other tribe, though it seems they generally confined themselves to their own brethren died after they were married into another tribe, they could not inherit, but the estate went to the male heir. The design of this law was to keep the tribes distinct, and hereby to fulfil the prophecies, particularly those respecting the Messiah. As this law affected only heiresses, there are numerous instances of women marrying out of their own tribes. And by reason of such marriages, as Ainsworth remarks, there might be kindred between Elizabeth the mother of John the Baptist, who was of the daughters of Aaron, and Mary the Virgin, the mother of our Lord, who was of the lineage of David and tribe of Judah.—*l.*

that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest.

33 So ye shall not pollute the land wherein ye are; for blood it defileth the land: and the land cannot be cleansed⁸ of the blood that is shed therein, but by the blood of him that shed it.

34 Defile not therefore the land which ye shall inhabit, wherein I dwell: for I the LORD dwell among the children of Israel.

CHAPTER XXXVI.

1 The inconvenience of the inheritance of daughters 5 is remedied by marrying in their own tribes, 7 test the inheritance should be removed from the tribe. 10 The daughters of Zelophehad marry their father's brothers' sons.

AND the chief fathers of the families of the children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the chief fathers of the children of Israel;

2 And they said, The LORD commanded my lord to give the land for an inheritance by lot to the children of Israel: and my lord was commanded by the LORD to give the inheritance of Zelophehad our brother unto his daughters.

3 And if they be married to any of the sons of the other tribes of the children of Israel, then shall their inheritance be taken¹ from the inheritance of our fathers, and shall be put to the inheritance of the tribe whereunto they are received:² so shall it be taken from the lot of our inheritance.

4 And when the jubilee³ of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

5 ¶ And Moses commanded the children of Israel, according to the word of the LORD, saying, The tribe of the sons of Joseph hath said well.

6 This is the thing⁴ which the LORD doth

acquittal through his grace, Mat. 25. 34, 40. (3) There were cities of refuge on both sides of Jordan, so the sinner finds Christ a refuge on earth, as he will find him his glory in heaven, Jn. 14. 1-3. (4) These cities were not only for Israel, but for the stranger and sojourner: so is Christ a refuge for Jew and Gentile, Ro. 2. 10, and all who follow him count themselves strangers and pilgrims on the earth, He. 11. 13. (5) These cities refused protection to the murderer; so Christ refuses salvation to the unbelieving and impenitent, the unregenerate and unsanctified, Mat. 25. 41, 46. (6) The congregation on being the legally constituted judges, were the administrators of this refuge and deliverance, ver. 25; so the church is appointed to afford instruction and comfort by the ordinances, and deliver penitent sinners, by a merciful discipline, from the snare of the devil, Ga. 6. 1. (7) The guilty who have fled for refuge must abide in the city till the death of the high-priest, ver. 25; so must the sinner abide in Christ, Jn. 15. 4, 6, 7, constantly bearing about in his body the dying of the Lord Jesus, 2 Co. 4. 10. (8) At the death of the high-priest the guilty returns to his possession, ver. 28; so by faith in the death and resurrection of Christ, as delivered for our offences, and raised for our justifica-

tion, Ro. 4. 25, we enter into possession of the earnest of the Spirit, 2 Co. 5. 5, and abide in faith, waiting for the adoption, the redemption of the body, Ro. 8. 23. C.]

REFLECTIONS.—What care God takes to arrange his ministers in the church and world as best promotes the edification of his people! Often, for that purpose, as in the case of the Levites, he turns a curse into a blessing. At the same time it is his will that his ministers should be suitably provided for, that they may not be embarrassed with carnal care or labour: and to provide for a gospel minister ought to be the great care of every people. Such as minister to us in spiritual things have a right to reap our carnal things; and such as are engaged in gospel administrations should, as far as possible, disengage themselves from every worldly care. Never, therefore, should we receive worldly portions without devoting a part of them to the Lord or the benefit of his church. How heinous is the guilt of hating and murdering our neighbours! And it is presumptuously wicked for such as are in power to permit wilful murder to pass without the due punishment of death. But if men sinfully indulge their escape, God's sword will in due time reach

them. Yet, on the contrary, care ought to be taken that none be punished but upon sufficient examination and full proof; and that none be punished with death for anything done contrary to his intention. But what a lively type of Jesus are these cities of refuge! What murder of God—of Christ—of our souls—of our neighbour—of time—of ordinances—of mercies and judgments—we commit ignorantly and in unbelief! and if death overtake us loitering in our sins, we must perish in them! But Jesus, in his person, covenant, blood, power, and grace, is a safe and comfortable refuge set before us in the gospel. He is everywhere near to flee to; and the way to him is plain and clear. Strangers, Gentiles as well as Jews, have equal access to him. Him that cometh to him he will in no wise cast out; and in him we must abide for ever, that we may be safe. But how shall we escape if we neglect so great salvation!—if we sin wilfully after we have received the knowledge of the truth!—if we tread under foot the Son of God—count the blood of the covenant an unholy thing, and do despite unto the Spirit of grace!

command concerning the daughters of Zelophehad, saying, Let them marry⁵ to whom they think best; only to the family of the tribe of their father shall they marry:

7 So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall keep himself to the inheritance of the tribe of his fathers.

8 And⁹ every⁶ daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers.⁷

9 Neither shall the inheritance remove from one tribe to another tribe; but every one of the

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⁵ Heb. *be wives*.
⁶ Ge. 24. 57, 58.
⁷ Heb. *leave to the*, &c. ver. 9. 1 Ki. 21. 3. 1 Co. 14. 33, 40. Col. 2. 5. 2 Ch. 23. 22.

⁸ This law is here made general, although the Talmudists are of opinion that it was designed only for that generation, and that after the first division of the land by Joshua, even heiresses might marry into any tribe. The restriction in the case of heiresses was recognized by the Attic laws. They ordained that an heiress should not marry out of her kindred, but dispose of herself and her estate to one of the nearest of kin to her. Plato made the same provision, suggesting that if there was a want of near kindred, it should descend to her father's brother, or the children of the grandfather, some of whom he ordains should marry her.—*J.*

⁷ This restriction

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was confined to heiresses of land, others possessed merely of moveables might marry into any tribe.—*C.*

⁴ Le. 24. 12. ch. 15. 34; 27. 7-11. Ex. 39. 42; 40. 16.

¹ ch. 27. 1. Jos. 17. 3.

⁸ Heb. to some that were of the families.

⁹ ch. 27. 1. Jos. 17. 3.

¹⁰ Heb. to some that were of the families.

¹¹ Heb. to some that were of the families.

¹² Heb. to some that were of the families.

¹³ Heb. to some that were of the families.

tribes of the children of Israel shall keep himself to his own inheritance.

10 ¶ Even¹⁰ as the LORD commanded Moses, so did the daughters of Zelophehad:

11 For¹¹ Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their father's brothers' sons.

12 And they were married into the⁸ families of the sons of Manasseh the son of Joseph; and their inheritance remained in the tribe of the family of their father.

13 These¹² are the commandments and the judgments which the LORD commanded, by the hand of Moses, unto the children of Israel in the plains of Moab, by Jordan near Jericho.⁹

prudent to foresee difficulties, that we may avoid them: and in laws, covenants, and other affairs, to have every point so fixed that no disorder or dispute may arise in after-times. But let us remember that it is most pro-

fitable to acknowledge the Lord in all our ways; for often he defers his directions till men perceive the necessity of them: and a ready obedience to his command and will, when known, yea, even to those of our

superiors, is necessary and becoming. But, whatever power parents have in the marriage of children, none ought to be forced into marriage connections contrary to their inclination.

THE FIFTH BOOK OF MOSES, CALLED DEUTERONOMY.

This book is so called because it contains a repetition of many laws formerly delivered. It records the history of Israel during one month before Moses' death, and another after it. Here we have scarcely any new history but what relates to Moses' renewal of the covenant between God and Israel, his charge to Joshua, and his death. Never, except in ch. 31. 14-21, and 34. 4, is God exhibited as speaking to Moses or the Israelites as in the three preceding books. But Moses, just going to leave them by death, in the most affecting manner rehearses to them what God had done for them; and the laws which he had given them, with several explications and additions. This rehearsal was extremely necessary and kind. (1) Many of the laws in respect of their matter, and all of them in respect of their Author and intent, were very important and worthy to be again and again inculcated. (2) The weakness of the Israelites made it necessary that the laws which immediately concerned them should be represented separately from those which concerned the priests and Levites. (3) The persons to whom these laws had been originally published were now almost all dead, and a new generation was grown up, to whom God would have his laws repeated by Moses himself, that, if possible, it might make a lasting impression upon them. (4) They were just going to take possession of Canaan; it was therefore proper that they should be expressly admonished of the conditions upon which they were to hold it. In this, his *last speech and dying words*, (1) Moses gives a summary rehearsal of what events had happened to them in the wilderness, ch. i. ii. iii.; 9. 7-29; 10. 1-7. (2) He rehearses the moral laws which had been given from Mount Sinai; and, by a variety of motives, drawn from the kindness of God towards them, and from the danger of disobedience, charges and calls upon them to obey them, iv.-xi. (3) With a mixture of moral institutes he inculcates manifold ceremonial and judicial observances: some of which, as of extirpating false prophets and idolatrous cities; making battlements round the roofs of houses; expiating uncertain murder; taking down hanged malefactors in the evening; punishing of rebellious children; distinguishing apparel of the sexes; marriage of captive women and wives of deceased brethren; of divorcing of wives and trial of virginity; of runaway servants, &c., had not before been plainly established, xii.-xxvi. (4) To enforce obedience to these laws, he charges them to surrender themselves solemnly to God at Ebal and Gerizzim as his dutiful servants, who regarded his blessings, and stood in awe of his curses. He solemnly announces the blessings annexed to their obedience, and denounces the curses which would befall them if disobedient, xxvii.-xxxi. (5) After encouraging Joshua his successor, and leaving a song for the people, warning them of their future sins, miseries, and deliverances, and a testamentary benediction for their encouragement, he views the promised land from Mount Pisgah, where he dies, and is buried by God, and lamented by the Israelites, xxxi.-xxxiv.

CHAPTER I.

¹ Moses' speech in the end of the fortieth year, briefly rehearsing the story, 6 of God's promise, 13 of giving them officers, 22 of sending the spies to search the land, 34 of God's anger for their incredulity, 41 and disobedience.

THESE *be* the words which Moses spake unto all Israel on this side Jordan in the wilderness, in the plain over against the

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CHAP. I.

^a East side of Jordan, Nu. 32. 5, 19, 33, 34. 1535. 11. ver. 5; ch. 3. 8.

¹ Or, *Suph*.
^b Nu. 12. 16; 13. 3, 26. Ge. 21. 21.

^c Nu. 10. 33; 13. 26; 33. 16-18.

^d Nu. 20. 7; 14. 33, 34; 33. 38. ch. 8. 21; 29. 5. Jos. 5. 6; 34. 10.

^e Some high au-

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thorities are for transposing this verse between 19 and 20, and that position would certainly seem the most natural.

Still it is dangerous to attempt such violent dislocations, when unauthorized by MSS. Were the geography of the journey better known, it is more probable the location of the verse would appear both natural

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Red¹ sea, between¹ Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.

2 (There are eleven days' journey from Horeb, by the way of mount Seir, unto Kadesh-barnea.)²

3 And it came to pass³ in the fortieth year, in the eleventh month, on the first day of the month, that Moses spake unto the children of



TOWER OF CASTLE—NEAR WHERE THE TRANSFIGURATION TOOK PLACE. [DEUT., 1:7.]—Reference is made in this verse to Lebanon, and we give a picture of the great Subeibeh Castle, which stands about three miles above Cæsarea Philippi, at the foot of Mount Hermon, which belongs to the general Lebanon range. The top of this castle is 2,300 feet above the Mediterranean Sea and 1,000 feet above the town of Cæsarea Philippi. This is, perhaps, one of the largest castles in the world, and certainly the most

massive fortification in all Syria. It is capable of accommodating a whole army, and stands here by the roadside overlooking the boundary between Syria and Palestine. Standing on the top of the tower, we are in sight of Dan, which is just below us, and which marked the northern limit of the Holy Land. This castle is in a state of remarkable preservation, which is probably owing to the quality of the stone, which is very compact and hard as adamant.

Israel,³ according unto all that the LORD had given him in commandment unto them;

4 After⁴ he had slain Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt at Astaroth in Edrei:

5 On⁵ this side Jordan,⁶ in the land of Moab, began Moses to declare⁵ this law, saying,

6 ¶ The LORD our God spake unto us in Horeb, saying, Ye have dwelt⁷ long enough in this mount:

7 Turn you, and take your journey, and⁸ go to the mount of the Amorites, and unto all the places nigh thereunto,⁶ in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates.

8 Behold, I have set⁷ the land before you: go in and possess the land which the LORD sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them, and to their seed after them.

9 ¶ And I spake unto you⁸ at that time, saying,¹ I am not able to bear you myself alone:

10 The LORD your God hath multiplied you, and, behold, ye are this day as the stars of heaven for multitude.

11 (The LORD God of your fathers make you a thousand times so many more as ye are, and bless you, as he hath promised you!)

12 How can I myself alone bear your cumbrance, and your burden, and your strife?

13 Take⁹ you wise men, and understanding, and known among your tribes, and I will make them rulers over you.

14 And ye answered me, and said, The thing which thou hast spoken is good for us to do.

15 So I took the chief of your tribes, wise men, and known, and made¹ them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.

16 And I charged your judges at that time,

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and necessary. As the verse stands, it can be easily understood by throwing out the words *spoke*, and instead of reading it as a parenthesis, understanding it as a comment on the history which terminated in the exclusion of Moses himself and the last generation from Canaan, see ver. 34, 35, 37, and demonstrating upon how brief a period the most important events may depend.—C.

3 It is important here to observe, that in this book, with a few exceptions, as ch. 31, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

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brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.

28 Whither shall we go up? our brethren have discouraged⁷ our heart, saying, 'The people is greater and taller than we; the cities are great, and walled up to⁸ heaven; and, moreover, we have seen the sons of the Anakims there.

29 Then I said unto you, 'Dread not, neither be afraid of them.

30 The LORD your God, 'which goeth before you, he shall fight for you, 'according to all that he did for you in Egypt before your eyes;

31 And 'in the wilderness, where thou hast seen how that the LORD thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place.

32 Yet in this thing 'ye did not believe the LORD your God,

33 Who^k went in the way before you, to search you out a place to pitch your tents *in*, in fire by night, to show you by what way ye should go, and in a cloud by day.

34 ¶ And the LORD heard the voice of your words, and was wroth, and sware, saying,

35 Surely¹ there shall not one of these men of this evil generation see that good land, which I swear to give unto your fathers,

36 Save Caleb the son of Jephunneh; he shall see it, and to him will I give ^mthe land that he hath trodden upon, and to his children, because he hath wholly followed the LORD.⁹

37 Alsoⁿ the LORD was angry with me for your sakes, saying, Thou also shalt not go in thither.

38 But Joshua the son of Nun, which 'standeth before thee, he shall go in thither: encourage him; for he shall cause Israel to inherit it.

39 Moreover, ^ryour little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and

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7 Heb. melted.

d Nu. 13. 28-33. ch. 9. 1, 2; 10. 1, 11.

8 Passion and impatience always exaggerate—so we may easily account for this extravagant statement. C.—That is, with very high walls, which could not be easily scaled. High walls around houses, &c., in these parts of Arabia, are still deemed a sufficient defence against the Arabs, who scarcely ever attempt anything in the way of plunder except on horseback. The monastery on Mount Sinai is surrounded with very high walls without any gate; in the upper part of the wall, thirty-two feet from the ground, there is a sort of window or opening from which a basket, sometimes a rope with a loop at the end, is suspended by a pulley, by which both persons and goods are received into and sent from the place.—J.

e ver. 11. Is. 41. 10, 14. 15; 43. 1, 2. Ro. 8. 31.

f Ex. 14. 14, 25. Ne. 4. 20. ch. 22; 20. 4. Is. 31. 4.

g Ex. vii. xiv. Ps. 78. 11-13; 43-51; 105. 24-30. Ne. 9. 11.

h Ex. xx. xxxiv. Is. 63-9. 14. Hos. 11. 3. Nu. xi. 13. 18. Ne. 9. 12-22. Eze. 20. 10-22.

i Ps. 78. 22. 106. 24. He. 3. 12, 18, 19.

k Ex. 13. 21, 22; 40. 36. 37. Nu. 10. 33. 34. Eze. 20. 10. Ne. 9. 19. Ps. 78. 14; 105. 39.

l Nu. 13. 24, 29; 32. 8, 13. ch. 2. 14, 15. Ps. 95. 11. He. 3. 8-19.

m Jos. 14. 8, 9, 14.

9 Heb. *Fulfilled to go after*.—[This promise was fulfilled on the subsequent division of the country by lot. See Jos. xiv. —P.]

n Nu. 20. 12; 27. 13, 14. ch. 3. 26; 4. 21; 34. 4. Ps. 106. 32, 33.

o Ex. 17. 9, 10, 13. ch. 3. 28; 31. 7, 14. Nu. 27. 18-23. Jos. 1. 1-8.

p Nu. 14. 2. 31. Is. 7. 15, 16. Ro. 9. 11.

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g Nu. 14. 25. Eze. 20. 18.

7 Ps. 78. 34-37. Nu. 14. 30, 40. Pr. 19. 1. Le. 20. 14, 18, 23, 27. Ro. 6. 7, 8. Je. 17. 9.

f Nu. 14. 42. Ho. 9. 12. Is. 59. 28. 10. 12. Nu. 14. 45. Is. 7. 38; 39. 17. ch. 28. 25; 32. 30.

8 Creatures, each of which might be crushed beneath the finger of a child, and yet by their courage, fierceness, activity, and numbers, they either put their strongest assailants to flight, or destroy them by their stings. In well-inhabited and cultivated countries, where deer are comparatively few, the force of the comparison will not be easily perceived. Yet even in the most improved districts they have been known to destroy dogs and horses. Pliny states, that from some districts of Crete they actually expelled the inhabitants, and Ælian declares that some parts of Scythia north of the Danube were so infested with bees as to be inaccessible to fight. In his *Travels in Africa* records an instance in which not only himself and his party were put to flight by them, but several beasts of their caravan actually stung to death. It is possible also there may be more in the comparison than meets the eye; for though we may not on a few examples affirm it for a general or universal rule, yet more than once have we seen it tried and verified, that he who has the coolness or courage to stand immovably still, allow the exasperated bee to alight upon him, will remain untouched and unharmed, while those who run away are the object of their deadly hostility. May not the text, therefore, remind a people well accustomed to the dispositions of bees, that had the Israelites stood still the very show of courage would have rendered their enemies?—C.

x Ps. 78. 34, 37. He. 12. 17, 18, 19.

y Nu. 14. 25-34.

CHAP. II.

a ch. 1. 40. Nu. 14. 25.

b Nu. 14. 26.

1 See note ver. 4.

c ch. 1. 6. ver. 7, 14.

d ch. 23. 7. Nu. 20. 14.

e Ex. 15. 15. Ge. xxvi. 1.

f Ch. 1. 35-54.

evil, they shall go in thither, and unto them will I give it, and they shall possess it.

40 But *as for* you, 'turn you, and take your journey into the wilderness, by the way of the Red sea.

41 Then ye answered and said unto me, 'We have sinned against the LORD, we will go up and fight, according to all that the LORD our God commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill.

42 And the LORD said unto me, Say unto them, 'Go not up, neither fight; for I *am* not among you; lest ye be smitten before your enemies.

43 So I spake unto you; and ye would not hear, but 'rebelled against the commandment of the LORD, and went presumptuously¹ up into the hill.

44 And the Amorites, which dwelt in that mountain, came out against you, and 'chased you, as bees do,² and destroyed you in Seir, even unto Hormah.

45 And ye 'returned and wept before the LORD; but the LORD would not hearken to your voice, nor give ear unto you.

46 So ye 'abode in Kadesh many days, according unto the days that ye abode *there*.

CHAPTER II.

1 The story is continued, that they were not to meddle with the Edomites, 9 nor with the Moabites, 16 nor with the Ammonites: but Sihon the Amorite was given up to be subdued by them.

THEN we 'turned, and took our journey into the wilderness by the way of the Red sea, as the LORD spake unto me; and we 'compassed mount Seir¹ many days.

2 And the LORD spake unto me, saying,

3 Ye have compassed this mountain 'long enough: turn you northward.

4 And command thou the people, saying, 'Ye *are* to pass through the coast of your brethren the children of Esau, which dwell in

appointed while Jethro was still at Sinai, Ex. 18. 27, but the seventy after Jethro was gone, and Hobab his son remained, Nu. 10. 29, and after the camp had moved from Sinai, Nu. 10. 12. Between the accounts of the appointment of the rulers of thousands, &c., in Exodus and Deuteronomy there is evident difference, but no contradiction. Jethro suggests referring the decision to God, Ex. 18. 23; God directs, and Moses submits the matter to the people's approval, and the rulers to their free election. C.]

REFLECTIONS.—It much becomes aged ministers, from time to time, to remind their people of the principal occurrences of Providence towards them, and of their carriage towards God under them: and the nearer their end, the more serious and diligent ought they to be in this work. In repeated views of the providences and oracles of God, some new and affecting circumstances will readily present themselves, to which we had not formerly adverted, and call forth new expressions of gratitude and praise: and it is beautiful when all the kindness of God is enjoyed, as founded on his spiritual promises. What a mercy is it to a nation when they have judges able, patient, pious, and impartial! But heinous is the guilt when, notwithstanding God's gracious promises and kind providences, we wickedly rebel against him; when, dis-

crediting God's promise and care, we obstinately lean to our own understanding; and when we readily credit everything said in opposition to God's record, and disregard every encouragement to believe it! And men's wilfulness frequently manifests itself in such diversified contradictions to God's will! The most eminent saints share along with the wicked in their temporal miseries. And often they are forced to weep for their sufferings who would not weep for their sins. But, alas! to no purpose is weeping when the door of mercy is once shut. It is but the sorrow of the world, which worketh death.

CHAPTER II. [Ver. 1. 'We went round Mount Seir during many days.' This was literally true. Commencing their journey at Kadesh on the west, they travelled along the western side of the mountain range of Seir or Edom to Ezion-gaber; then they turned and passed close to its southern border; then they turned again and traversed the wilderness of Arabia, close to the eastern border; and they finally entered and marched across Moab on its northern border. P.]

Ver. 23. [This is a most important ethnological note. It proves that the aborigines of Palestine, both east and west of the Jordan, were of one stock, and were

of gigantic stature. The different names by which they were called—Rephaim, Emim, Horim, Anakim, Zamzummim, and Avim—were either descriptive epithets, or the inventions of different races of men. The Caphtorim were better known as *Philistines*. Caphtor was probably a province of Egypt. P.]

Ver. 26. [Does not *Moses*, by his 'words of peace,' act disingenuously with *Sihon*, when he knew, if he believed his own record, that he was about to take possession of *Sihon's* kingdom? No; he acted in perfect sincerity. He required an act of courtesy, of kindness and reciprocal benefit. When churlishly refused, he did not commence hostilities; but when *Sihon* came to assail him, he assailed him, as an aggressor, and then took possession of the land which God had promised, and which God, as Creator and Lord, had a paramount right to bestow. C.]

REFLECTIONS.—What regard God bears to his faithful children; and what temporal favours he bestows, even on their wicked posterity, for their sake! But he hath appointed times for exercising his people's faith, and permitting his enemies' prosperity. He plants and plucks up nations; keeps them in, or turns them down according as they do not obey him, and the race is not to the swift nor the battle to the strong. Thus the cursed offspring of Ham, after many ages,

Seir,¹ and they shall be afraid of you: 'take ye good heed unto yourselves therefore.

5 Meddle² not with them; for I will not give you of their land, no, not so much as a footbreadth;³ because I have given mount Seir unto Esau for a possession.

6 Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink.

7 For the LORD thy God hath blessed thee in all the works of thy hand: he knoweth thy walking through this great wilderness: these forty years the LORD thy God hath been with thee; thou hast lacked nothing.

8 And when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from Elath, and from Ezion-gaber, we turned and passed by the way of the wilderness of Moab.

9 And the LORD said unto me, 'Distress not the Moabites,³ neither contend with them in battle: for I will not give thee of their land for a possession; because I have given Ar⁴ unto the children of Lot for a possession.

10 The Emims dwelt therein in times past, a people great, and many, and tall as the Anakims;

11 Which also were accounted giants, as the Anakims; but the Moabites call them Emims.⁵

12 The Horims also dwelt in Seir before time; but the children of Esau succeeded them,⁶ when they had destroyed them from before them, and dwelt in their stead; as Israel did unto the land of his possession, which the LORD gave unto them.

13 Now rise up, said I, and get you over the brook Zered: and we went over the brook Zered.

14 And the space in which we came from Kadesh-barnea,⁷ until we were come over the brook Zered, was thirty and eight years;⁹ until all the generation of the men of war were wasted out from among the host, as the LORD swore unto them.

15 For indeed the hand of the LORD was against them, to destroy them from among the host, until they were consumed.

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1 'Mount Seir' is not to be taken as a single mountain around which the Israelites continuously moved. It is evidently the name of an extensive mountain range of about 70 miles from south to north, and about 50 from east to west. To 'compass,' in the language of Scripture, signifies either to go round or to be around a place. Jos. 6.4. Jn. 4.20. will furnish an example of each application. In the text it evidently applies to an encampment, of which the occasional movements were southwards towards the Red Sea. Of these movements Moses gives no special record. A melancholy but accurate emblem of human life, of which much is spent in laboriously doing nothing, that is, of thy being rescued from oblivion.—C.

2 Ep. 5.15. Col. 4. 5. Mat. 5.16.

3 Ch. 23.7.2 Ch. 20.10. Ro. 12.18. Ge. 36.8. Jos. 24.4.

4 Heb. even to the treading of the sole of the foot.

5 Nu. 20.10. ver. 28. Mat. 7.12. Ro. 13.8. Phil. 4.8.

6 Ge. 30.27. 39.51. 24.35.12.2. Ch. 2.3.

7 Jn. 10.27. Ps. 31.7.1. 6. Am. 3.2.

8 Nu. 20.21. 22.33.35. 36. Jn. 11.17. 1. Ki. 9.20. 2. Ki. 14.22.16.6.

9 Ge. 19.37. Jn. 11.17. Nu. 21.13.25.26. 2 Ch. 20.1.

10 Or, use no hostility against Moab.

11 Nu. 21.13. 15.28. Is. 15.1. Jn. 11.18.

12 Ar was both the name of a town, and of a country, as Babylon was the name both of a city and an empire.—C.

13 Ge. 14.5.36.24. Nu. 13.34.33.

14 See note on Ge. 14.5.—P.

15 Or, 22. Ge. 14.6.36. 20.43. 1 Ch. 1.38.54.

16 Heb. inherited them.

17 Or, room.

18 Nu. 21.31.35. ver. 26.36. ch. 3.1-17. Jos. vi.21.

19 Nu. 21.12.33.45.

20 Or, valley.

21 Nu. 13.26. ch. 1.19. 46.

22 That is, from the first visit to Kadesh-barnea when the spies were sent out.—P.

23 Ch. 1.34.35. Ps. 78. 33.39. 3.4. Nu. 14.28.31. 32.11. 17.26. 64.65. Eze. 20.15. He. 3.8-19.

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1 Nu. 26.64.

2 ver. 9. Is. 15.1. Nu. 21.13.28. Jn. 11.18.

3 ver. 5.9. Ge. 19.38. 2 Ch. 20.10.

4 See note on Ge. 6.2.—C.

5 Perhaps the same as the Zuzims, Ge. 14.5. ver. 10.11. ch. 1.28.3. 11. Nu. 13.22.33.

6 Thinkers, plotters of wickedness.—C.

7 ver. 12. Ge. 36.20. 43.1 Ch. 1.38.54.

8 Jos. 13.3. 2 Ki. 17.24.

9 Ge. 10.19.1 Ki. 4.24. Jc. 25.20.

10 Am. 9.7. Je. 47.4. Ge. 10.9.14.

11 The expulsion and succession of these now obscure people, of whom we possess but the name, conveys the same lesson with the rise and fall of the mightiest empires, whose names fill the pages of the most extended history. There is a lesson of mortality upon the gravestone of the unknown stranger, as intelligible to reason as the inscription of the departed friend. The one may awaken more emotion, but gives no louder warning, than the other. But as men read monumental inscriptions for curiosity or amusement, so do nations often study history. They see that others might and renowned have fallen; they have the causes in luxury or effeminacy; but seldom think, and if told, will not readily admit, that the forgetfulness of God are national calamities to be traced, and that, in submission to the Son lies the safety and stability of kingdoms. Ps. 9.17. 2.20. While Moses impresses this solemn lesson of instability upon the Israelites, he also encourages them by the example of weaker nations expelling or conquering the mightiest, even as sinners are encouraged to turn to the Lord, by the triumphs of grace in rescuing the chief of sinners from the snare of the devil, 2 Ti. 2.26.—C.

12 Heb. began, possess.

13 ch. 11.25.28.10. Ex. 23.27. Jos. 2.9-12.10.10. Ps. 105.35.48.6.

14 Jos. 13.18.21.37.

15 Kedemoth was a town on the eastern border of Moab, and the pasture grounds around it were called 'the wilderness (midbar) Kedemoth.'—P.

16 Jn. 11.19. Nu. 21.21.22.20.17-19. ver. 6.

16 ¶ So it came to pass, when all the men of war were consumed and dead from among the people,

17 That the LORD spake unto me, saying,

18 Thou art to pass over through Ar, the coast of Moab, this day.

19 And when thou comest nigh over against the children of Ammon, distress them not, nor meddle with them; for I will not give thee of the land of the children of Ammon any possession, because I have given it unto the children of Lot for a possession.

20 (That also was accounted a land of giants:¹ giants dwelt therein in old time; and the Ammonites call them Zamzummims;²

21 A people great, and many, and tall as the Anakims; but the LORD destroyed them before them; and they succeeded them, and dwelt in their stead:

22 As³ he did to the children of Esau which dwelt in Seir, when he destroyed the Horims from before them; and they succeeded them, and dwelt in their stead, even unto this day:

23 And the Avims which dwelt in Hazerim, even unto Azzah, the Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in their stead.)³

24 ¶ Rise ye up, take your journey, and pass over the river Arnon: behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his land; begin⁴ to possess it, and contend with him in battle.

25 This⁵ day will I begin to put the dread of thee, and the fear of thee, upon the nations that are under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee.

26 ¶ And I sent messengers out of the wilderness of Kedemoth⁵ unto Sihon king of Heshbon with words of peace, saying,

27 Let me pass through thy land: I will go along by the high-way, I will neither turn unto the right hand nor to the left.

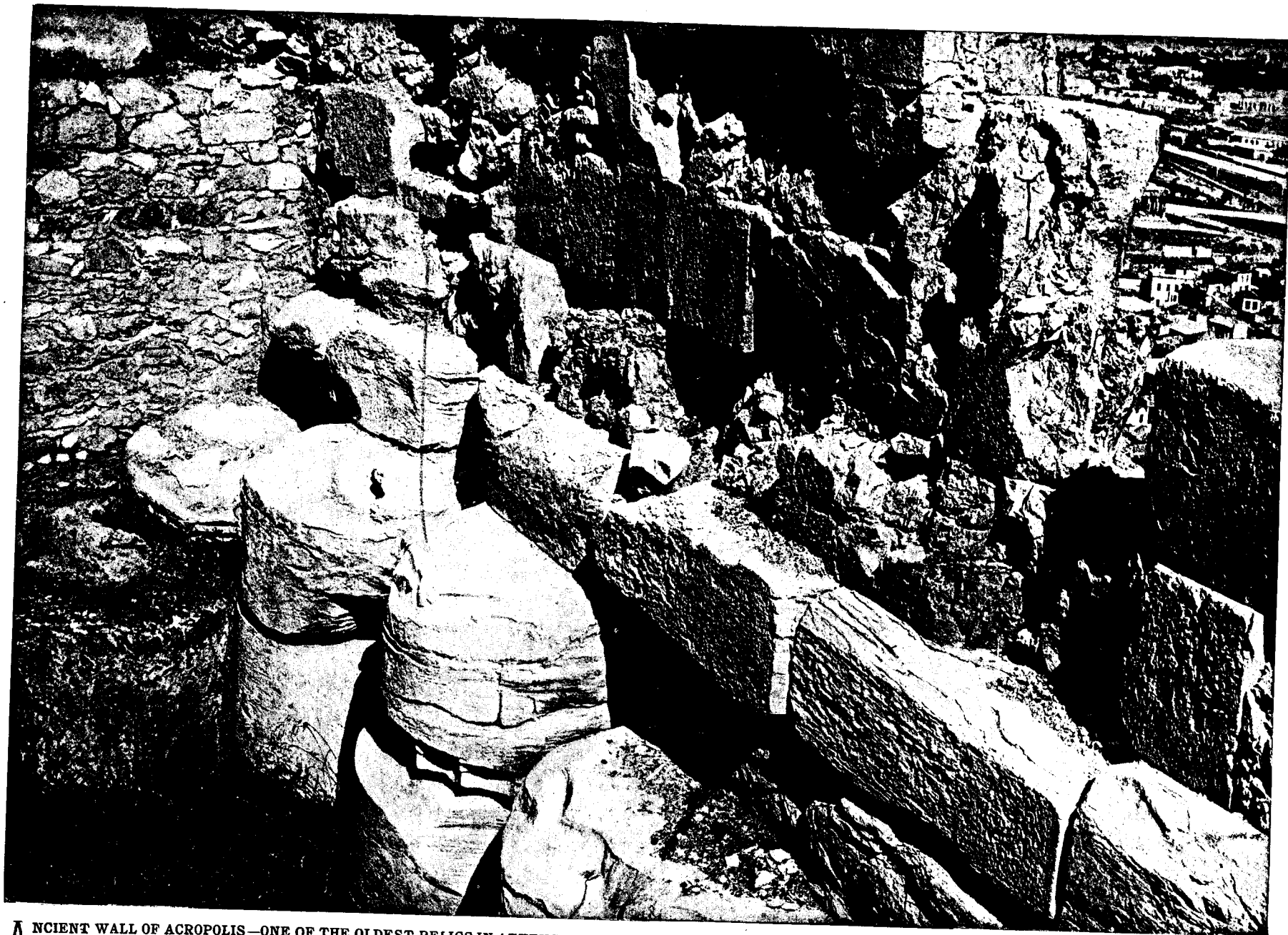
28 Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink; only I will pass through on my feet,

perish under the patriarch's curse. But the people of God ought to be always generous, forgiving, and disinterested; neither injuring their enemies, nor unnecessarily burdensome to their friends. And the more vain and changeable the possessions of this world are, the more solicitous we ought to be to secure a kingdom which cannot be moved. When nations are ripe for ruin, God permits their proud lusts to plunge them headlong into it: and their barbarous refusals of common kindness issue in their own and their neighbours' destruction. Let me be always content with such things as I have; always tender of dispossessing others of what the Lord has given them. Let my portion be the Lord himself, from which neither hell nor earth can turn me out, or mar my enjoyment, while I live in the hopes of exchanging all my wanderings, fightings, and fears, for that city of God, that house eternal in the heavens.

CHAPTER III. [Ver. 5. Argob is, as its name implies, a wild and rocky province of Bashan—a great natural fortress in fact, with tortuous ravines and jagged cliffs, inaccessible except to those acquainted with its passes. It is about 22 miles long by 14 wide. It is a plain, but its surface is elevated above the surrounding country about 30 feet; and is entirely composed of a stratum of basalt, which appears to have been emitted from pores in the ground. It is surrounded by the great plain or table-land of Bashan, which is famed for its richness. The surface of Argob, and of a rugged district which extends many miles to the south-east, is thickly studded with ancient cities; and it is a remarkable fact that the massive walls and houses in many of them remain standing; the streets, though long silent and deserted, are in some places complete as those of a modern town. The city gates and the doors and roofs of the houses are all of stone, and bear marks of

the most remote antiquity. These are doubtless those 'threescore cities, . . . fenced with high walls, gates, and bars,' of which Moses here speaks. P.]

Ver. 11. [Rabbath of the children of Ammon. This statement has been employed by objectors as evidence that this book was not written by Moses; while it is charged with an extravagance that is alleged to render the narrative incredible. For neither allegation is there the least ground: (1) Metallic bedsteads have been common in all ages, and are so till this day: in warm countries they would be a real luxury, as preservatives from the annoyance of vermin. (2) That Moses should record the fact for posterity, though well known to his contemporaries, is a matter exemplified in the historical occurrences of every day; and as comparatively few of the Israelites could have actually seen it, to the rest it was therefore a most interesting description. (3) But as Rabbath was not yet taken,



ANCIENT WALL OF ACROPOLIS—ONE OF THE OLDEST RELICS IN ATHENS. [DEUT., ii: 1-23.]—In the first part of the above chapter we have some account of international relationships. A careful study of the Old Testament Scriptures reveals the truth that while the Hebrews were God's peculiar people they were not His only people. All peoples were His, and every nation contemporary with the Jews was raised up for some specific purpose. Greece was far away over the Mediterranean Sea from Pal-

estine, but with a history contemporaneous with that of the Hebrews after their entrance into the promised land under Joshua. The heroic period of Greek history is said to date from B. C. 1400 to B. C. 1200. We give in the above picture an illustration of an ancient, rugged, and ragged relic of the old wall built on the northern side of the Acropolis in Athens. It is interesting thus to view from the standpoint of Jewish history 1400 B. C. a scene in Greece.

29 (As^g the children of Esau which dwell in Seir,⁶ and the Moabites which dwell in Ar, did unto me,) until I shall pass over Jordan, into the land which the LORD our God giveth us.

30 But ^hSihon king of Heshbon would not let us pass by him: for the LORD thy God hardened his spirit,⁷ and made his heart obstinate, that he might deliver him into thy hand, as *appeareth* this day.

31 And the LORD said unto me, Behold, I have begun to 'give Sihon and his land before thee: begin to possess, that thou mayest inherit his land.

32 Then^k Sihon came out against us, he and all his people, to fight at Jahaz.

33 And the LORD our God delivered him before us, and we smote him, and his sons, and all his people.

34 And we took all his cities at that time, and 'utterly destroyed the men, and the women, and the little ones,⁸ of every city; we left none to remain:

35 Only^m the cattle we took for a prey unto ourselves, and the spoil of the cities which we took.

36 Fromⁿ Aroer, which *is* by the brink of the river of Arnon, and *from* the city that *is* by the river, even unto Gilead, there 'was not one city too strong for us: the LORD our God delivered all unto us.

37 Only 'unto the land of the children of Ammon thou camest not, *nor* unto any place of the river Jabbok, nor unto the cities in the mountains, 'nor unto whatsoever the LORD our God forbade us.⁹

CHAPTER III.

1 The story of the conquest of Og king of Bashan. 11 The size of his bed. 12 The distribution of the conquered lands to the two tribes and half. 23 Moses' prayer to enter into the land. 26 He is permitted to see it.

THEN we turned, and went up the way to Bashan: and 'Og the king of Bashan came out against us, he and all his people, to battle at Edrei.

2 And the LORD said unto me, 'Fear him not: for I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto 'Sihon king of the Amorites, which dwelt at Heshbon.

3 So the LORD our God 'delivered into our

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^g It appears that the Edomites and Moabites sold them victuals, though they did not permit them a passage through their country, ch. 23. 34. Ju. 11. 17, 18.

^h In *Seir*. In Nu. 20. 21. the King of Edom refuses to let Israel pass through his land, and even comes out to battle: here Moses implies that Israel passed through Edom and purchased necessities: can both accounts be true? perfectly so. The King of Edom refuses to allow Israel to pass through his immediate personal territory; but the Edomites of another part of *Seir*, acknowledging it may be, an imperial superiority; but exercising at the same time a local and independent jurisdiction, allow them to pass through and trade in their peculiar province. This is a state of things, of which both the ancient and modern history of Europe could furnish many examples.—C.

^k Nu. 21. 23. Ex. 4. 21. Jos. 11. 13, 14, 20. 7 See note on Ex. 4. 21.—C.

^l ch. 1. 8, 24. Nu. 21. 23, 24. Ps. 120. 7; 135. 19; Ju. 11. 20. 23. Ne. 9. 22. 1 ch. 20. 15-18; 7. 2, 16. Jos. 11. 14. Nu. 21. 2. Le. 27. 28.

^m Heb. *every city of men, and women, and little ones.* Nu. 31. 9, 11. ch. 20. 14. Jos. 8. 27; 11. 11, 14. 1 ch. 3. 12; 4. 48. Jos. 5. 9. Nu. 21. 24; 34. 2. Sa. 1. 5. 15. 17. 2. 1 ch. 5. 8.

ⁿ Jos. 1. 5. Nu. 13. 30; 14. 6. Ps. 44. 3. Ro. 8. 31. Is. 41. 10, 15. 1 ch. 2. 15. 5. 9. 19. Ju. 11. 15. ch. 3. 16. Ge. 32. 22. 1 ch. 12. 32; 4. 5; 32. 11. 32. Mat. 20. 15. Sa. 15. 22.

^o The Ammonites originally possessed the country extending from the Arnon on the south to Gilead on the north, and bounded on the west by the valley of the Jordan. But some time before the advance of the Israelites the warlike Amorites had driven them out from the western part of their territory, and they took refuge along the banks of the river Jabbok, and in the fastnesses on the eastern slopes of the mountains of Gilead. There they were when Moses made his successful campaign in Gilead and Bashan.—P.

CHAP. III.

They went still northward on the east of Jordan. a Nu. 21. 33. &c. ch. 29. 7; 14. 1. Nu. 21. 34. ch. 2. 31. 15. 41. 10, 14. 16. Jos. 1. 5. Nu. 13. 30; 14. 8. Ps. 44. 3. Ro. 8. 31. Pr. 23. 30. c Nu. 21. 23-25. ch. 2. 24-27. Ps. 136. 19. Ju. 11. 19-23. d Nu. 21. 35. Ps. 135. 11, 13; 139. 20. Jos. 12. 4; 13. 12, 30. Ne. 9. 22.

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^e Nu. 4. 32. 33-42. Jos. 12. 4. 5; 13. 11, 12. 1 Ki. 4. 13. f ch. 2. 24; 20. 16-18. Jos. 11. 14. Nu. 21. 2. Le. 27. 28. g Nu. 31. 9, 11. ch. 20. 14; 33. Jos. 8. 27; 11. 11, 14. h Nu. 32. 33-42. Jos. 12. 2-6; 13. 9-12.

ⁱ Hebrew, 'beyond Jordan.'—P.

^j ch. 4. 48. Ps. 133. 3; 29. 6. Ca. 4. 8.

^k ch. 4. 49. Jos. 13. 5-11.

^l Salchah lay on the summit of a conical hill at the southern extremity of the mountain range on the south-east border of Bashan. Edrei lay about forty miles to the north-west towards Hermon, on a projecting point of Argob. Both cities still exist, but Salchah is deserted, and Edrei a ruin.—P.

^m Rehaim, Ge. 14. 5. Am. 2. 9. Is. 17. 5. n Or, 'remnant of Argob,' a tall, athletic, and warlike race.—C.

^o 2 Sa. 23. 26. Je. 49. 2. Eze. 21. 25. Am. 1. 14.

^p It was sixteen feet and a half long, and seven and a third broad.—[The name, gigantic stature, and wonderful exploits of Og still live in an exaggerated form in the traditions of the East. The Hebrew words translated 'may meat' 'sarcophagus' of iron-coloured balsam. Thousands of these exist in the country. That of Eshmonasser recently found at Sidon, and now in the museum of the Louvre, is a good example of their form and character.—P.]

^q Jos. 13. 8-32; 12. 6; 22. 7-10. Nu. xxxii. Ju. 5. 15-17. 2 Ki. 10. 33. 1 Ch. 5. 26.

^r 1 Ch. 2. 22. Nu. 32. 41. 42. Jos. 13. 25. 10. 6.

^s Bashan-havoth-jair must not be confounded with the Havoth-jair mentioned in Nu. 32. 41. The latter were in Gilead, the former in Bashan. That they were distinct and far apart is proved by the following passages:—Jos. 13. 30. 1 Ki. 4. 13. 1 Ch. 2. 22. The word *Havoth* is from an Arabic root, which signifies 'to collect,' and it therefore means a collection of dwellings of any kind, whether tents, mud huts, or stone houses. The towns called Bashan-havoth-jair appear to have been identical with the 'threescore great cities' of Argob (comp. 1 Ki. 4. 13), of which Kenath was one.—P.

^t Nu. 32. 39, 40. Jos. 13. 29-34; 17. 5. g Nu. 32. 33-38.

hands Og also, the king of Bashan, and all his people: and we smote him, until none was left to him remaining.

4 And we took 'all his cities at that time; there was not a city which we took not from them, threescore cities, all the region of Argob, the kingdom of Og in Bashan.

5 All these cities *were* fenced with high walls, gates, and bars, besides unwall'd towns a great many.

6 And we 'utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying the men, women, and children, of every city.

7 But⁹ all the cattle, and the spoil of the cities, we took for a prey to ourselves.

8 And we took at that time, out of the hand of the two kings of the Amorites, 'the land that *was* on this side Jordan,¹ from the river of Arnon unto mount Hermon;

9 Whichⁱ Hermon the Sidonians call Sirion, and the Amorites call it Shenir;)

10 All^k the cities of the plain, and all Gilead, and all Bashan, unto Salchah and Edrei,² cities of the kingdom of Og in Bashan:

11 For only Og king of Bashan remained of the remnant of 'giants;³ behold, his bedstead *was* a bedstead of iron: *is* it not in ^mRabbath of the children of Ammon? nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man.⁴

12 ¶ Andⁿ this land, *which* we possessed at that time from Aroer, which *is* by the river Arnon, and half mount Gilead, and the cities thereof, gave I unto the Reubenites, and to the Gadites.

13 And the rest of Gilead, and all Bashan, *being* the kingdom of Og, gave I unto the half tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants.

14 Jair^o the son of Manasseh took all the country of Argob, unto the coasts of Geshur and Maachathi, and called them after his own name; Bashan-havoth-jair, unto this day.⁵

15 And^p I gave Gilead unto Machir.

16 And^q unto the Reubenites, and unto the Gadites, I gave from Gilead even unto the river Arnon, half the valley, and the border,

how could Moses tell where the bedstead was? Without our referring to the constancy of divine revelation, does the objector seriously mean to insinuate that no man can tell where any article of curiosity is unless he has actually been in the place? No! this would be too much even for infidelity to assert. (4) But then what shall we say to the *dimensions* of the bedstead? 'the cubit of a man,' about *eighteen inches*, would give for the bedstead 13½ feet in length and 6 in breadth; and allowing the bedstead to be, according to common computation, *one-third* longer than the body, Og would be about 9 feet in height. (5) To escape from the apparent difficulties of the narrative, Boothroyd and others pronounce the passage an *interpolation*; but for the there appears no sufficient authority; nor does the

gigantic size of the monarch present any insuperable difficulty; for, remembering the reverence paid by a semi-barbarous people to gigantic height and strength, and allowing that Og might take advantage of this feeling, and do as other unusually tall men have done, elevate himself a few inches on his sandals, and we find a height rarely indeed attained, but still at times actually exemplified in Europe. C.]

REFLECTIONS.—Haughty sinners scorn to be warned by their neighbours' fall, and dare to provoke their own judgments, in which they perish. But, amidst the strongest enemies, all slavish fears are altogether groundless when we have the Lord on our side: he kindly proportions his encouragements to his people's fears, and the terrible appearances of 'their

enemies. There is no might nor counsel against him. The race is not to the swift nor the battle to the strong. Created force is of little avail when God is the opposer. He can deal with giants as with grasshoppers.—It highly becomes those who by faith have entered into their spiritual rest, to look not on their own things, but every man also on the things of others; and to labour till their brethren, and especially Zion, enjoy rest along with them. Every experience of God's power and kindness ought to be improved as an antidote against slavish fears, and an encouragement to follow God in the hardest service; and every glimpse of God's glory quickens the desires after more abundant displays of it. Thankfulness for former mercies is an excellent mean to obtain what blessings we need: and



ENTRANCE TO TIBERIAS. [Deuteronomy, iii:17.]—"The plain also, and Jordan, and the coast thereof, from Chinnereth even unto the sea of the plain, even the salt sea, under Ashdod-pisgah eastward." The Chinnereth referred to in the 17th verse of the third chapter of Deuteronomy is Lake Galilee which we see through this gate of entrance into the city of Tiberias. Herod Antipas was the founder of the city of Tiberias. Through him Roman luxury was introduced into the northern part of Palestine, which extends from the sea of Tiberias to the sources of the Jordan

near Cæsarea Philippi. He surrounded the palace which he built in Tiberias with the dwellings for his court, with amphitheatres, bath houses, and temples. Josephus says that in order to make room for all his buildings he was under the necessity of removing several graves found upon the site of the city which he wished to build. There is a tradition that Christ refused to enter Tiberias because it was built upon the graves of the dead of his country.

even unto the river Jabbok, *which is the border of the children of Ammon;*

17 The^s plain also, and Jordan, and the coast *thereof*, from Chinnereth even unto the sea of the plain, *even the salt sea*, [†]under Ashdath-pisgah eastward.⁶

18 ¶ And I commanded you at that time, saying, The LORD your God hath given you this land to possess it: ye shall pass over armed before your brethren the children of Israel, all *that are meet for the war*.⁷

19 But your wives, and your little ones, and your cattle, (*for I know that ye have much cattle*), shall abide in your cities which I have given you,

20 Until the LORD have given rest unto your brethren, as well as unto you, and *until* they also possess the land which the LORD your God hath given them beyond Jordan: and *then* shall ye [†]return every man unto his possession, which I have given you.

21 ¶ And I commanded Joshua at that time, saying, Thine eyes have seen all that the LORD your God hath done unto these two kings: so shall the LORD do unto all the kingdoms whither thou passest.

22 Ye [†]shall not fear them: for the LORD your God he shall fight for you.

23 ¶ And I besought the LORD at that time, saying,

24 O Lord God, thou hast begun to show thy servant thy [†]'greatness, and thy mighty hand: for what God *is there* in heaven or in earth that can do according to thy works, and according to thy might?

25 I pray thee, let me go over and see [†]the good land that *is* beyond Jordan, that goodly mountain, and Lebanon.⁸

26 But the LORD [†]'was wroth with me for your sakes, and would not hear me: and the LORD said unto me, [†]'Let it suffice thee; speak no more unto me of this matter.

27 Get [†]'thee up unto the top of Pisgah,⁹ and lift up thine eyes westward, and northward, and southward, and eastward, and behold *it* with thine eyes: for thou shalt not go over this Jordan.

28 But [†]'charge Joshua, and encourage him,

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† Ge. 32. 22. Nu. 22. 24. Jos. 12. 2.

† Nu. 34. 11, 12. Ge. 13. 10, 11, 14. 3. ch. 4. 49; 33. 23, 34. 1.

† Or, *under the springs of Pisgah, or the hill*, Nu. 20. 20. Jos. 12. 3; 13. 20.† The possessions of the Reubenites and Gadites are grouped together in Ver. 16, 17. The English version is somewhat obscure: but the following literal rendering of the Hebrew will show the meaning:—'I gave from Gilead (on the north), even unto the valley of Arnon—the middle of the valley (on the south); and the border reached even to the valley of Jabbok (on the north), *which is* the border of the children of Ammon; and the Arabah and the Jordan (bank), and the border (on the west) reached from Chinnereth even to the sea of the Arabah—the Sea of Salt, under Ashdath-pisgah toward the east.—P.

† Nu. 32. 20–24. Jos. 1. 12–18; 4. 12, 13; 22. 1–10.

† Heb. *sons of power*.

† Jos. 22. 4. Nu. 32. 22.

† Nu. 27. 18–23. Ps. 10. 13. 1Sa. 17. 35, 37. 2 Ti. 4. 17, 18. 2 Co. 12. 8, 9. Phil. 4. 6.

† Ch. 1. 30. Nu. 27. 34. 2 Ch. 13. 12. Is. 63. 7. Re. 19. 11, 12. Ps. 18. 28–40; 118. 9–14.

† Ch. 1. 12. Ex. 15. 11. Ps. 10. 13. 1Sa. 17. 35, 37. 2 Ti. 4. 17, 18. 2 Co. 12. 8, 9. Phil. 4. 6.

† Eze. 20. 6. Ex. 3. 8. ch. 11. 11, 12; 8. 7–9.

† When these words were spoken Moses stood in the deep valley of the Arabah; the whole of Canaan west of the Jordan then appeared to him like a vast chain of mountains, and away on the far distant northern horizon rose the pale blue summits of Lebanon. What could be more graphic, therefore, than the words, 'Let me go over and see *this goodly mountain* (Lebanon) and Lebanon'—P.

† Nu. 20. 12; 27. 14. Ps. 106. 32, 33. ch. 1. 37, 41, 21.

† 2 Co. 12. 8, 9. He. 13. 5.

† Nu. 27. 12. ch. 34. 1–4; 21, 22.

† Or, *the hill*.

† Nu. 27. 18. ch. 32. 23; 1. 38; ver. xi. Ju. 1. 17; He. 7. 18, 19; 10. 1. Ga. 3. 13–14.

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† Nu. 22. 1, 25; 1. 33, 48. ch. 34. 1, 6.

CHAP. IV.

† Le. 19. 37; 20. 8; 22. 31. ch. 1. 10; 11. 13; 15. 5; 28. 13; 27. 9.

† Ex. 12. xxiii. Le. i. xxvii. Nu. v. vi. xv. xviii. xix. &c.

† Ge. 12. 7; 13. 15; 15. 18. Ex. 3. 8; 12. 25. Le. 14. 34; 23. 10; 25. 2. Nu. 15. 2. ch. 2. 29; ver. 12. 40; ch. 11. 27, 31; 12. 1, 10; 15. 4. 7; 16. 20; 17. 14.

† ch. 5. 1. Ro. 2. 13; 9. 5. Ga. 3. 12. Le. 18. 5, ch. 12. 32. Jos. 1. 7, 8. Pr. 30. 6. Ke. 22. 18, 19. Mat. 15. 9; 23. 2.

† In this chapter the practical lessons deducible from the foregoing recapitulation of their history are here enforced upon the Israelites; and the rule by which they are to be guided is the revealed will of God, to which nothing is to be added, as being upon the conscience of men, and from which nothing is to be taken away.—P.

† Nu. 25. 1–9; 31. 3, 7, 8. 17. Jos. 22. 17. Ps. 106. 28–30.

† Ch. 10. 20; 13. 4. Jos. 22. 5; 23. 8. Ru. 1. 14, 16. Ac. 11. 23. Ro. 12. 9. Eze. 9. 4, 6. Is. 26. 20; 30. Ps. 91. 9, 10. Job 5. 19, 29; 22. 29.

† Job 28. 28. Ps. 19. 7; 111. 10; 119. 98, 99. Pr. 1. 7; 4. 5; 7. 2, 4, 5, 6. 2 Ti. 3. 15. Mal. 3. 12.

† 2 Sa. 7. 23. Ps. 46. 1; 145. 18; 148. 14. Is. 55. 6; 41. 10; 43. 1, 2. He. 10. 22; 13. 5, 6. Ja. 4. 8. Ro. 8. 31.

† In the sense of *place*, God is equally *nearer* to all men; but in the sense of *knowing* him by the understanding—*seeing* him in all things and events, in the conclusion of reason—*loving* him as *our* God, in the depth of the affections—*living* in him, and to him, as the *living* God, in this sense God is near only to those who are 'brought nigh by the blood of Jesus' and have 'fellowship with the Father and his Son,' and who, still on earth, have yet their 'conversation in heaven.'—C.

† Heb. 'for what nation so great, which hath gods near to it as we have, and our God (is to us) in all that we ask of him?'—P.

† Ps. 79. 9–17; 10. 20. 2 Ti. 3. 16, 17. Ex. xii. xxxii.

† Ver. 15, 23. Pr. 4. 21–23; 1. 3. ch. 7. 18; 8. 2; 32. 7. Ps. 105. 57; 11. 1.

† ch. 6; 7; 11. 19. Ps. 78. 5, 6. Pr. 22. 6. Ep. 6. 4. Ge. 18. 19. Is. 38. 19.

† Ex. xix. xx. He. 12. 18. ch. 5. 2.

and strengthen him; for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.

29 So we abode in the valley over against Beth-peor.

CHAPTER IV.

1 *An exhortation to obedience.* 41 *Moses appointeth the three cities of refuge on the east side of Jordan.*

NOW therefore [†]'hearken, O Israel, unto [†]'the statutes, and unto the judgments, which I teach you, for to do *them*, that ye may live, and go in and possess [†]'the land which the LORD God of your fathers giveth you.

2 Ye^d shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the [†]'commandments of the LORD your God which I command you.

3 Your eyes have seen [†]'what the LORD did because of Baal-peor: for all the men that followed Baal-peor, the LORD thy God hath destroyed them from among you.

4 But ye that [†]'did cleave unto the LORD your God *are* alive every one of you this day.

5 Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it.

6 Keep therefore and do *them*; for [†]'this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation *is* a wise and understanding people.

7 For what nation [†]'*is there* so great, who *hath* God so nigh² unto them, as the LORD our God *is* in all *things* that we call upon him for?³

8 And what nation [†]'*is there* so great, that *hath* statutes and judgments so righteous as all this law, which I set before you this day?

9 Only take heed to thyself, and [†]'keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but [†]'teach them thy sons, and thy sons' sons:

10 *Specially* the [†]'day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that

contentment under disappointments is a good evidence that our prayers were not rejected, though we obtain not what we ask. One single slip in the conversation of a saint sometimes renders his most earnest supplications unsuccessful; for God makes his own faithful children the most distinguished examples of his righteous judgments. Often, for their own good, as well as for the good of others, he removes them by death in a considerate manner, when the continuance of their life seems to be most necessary; and yet readily he gratifies their innocent desires, as far as his own honour permits, whenever he finds them penitent. What a comfort is it for dying rulers, in church or state, to leave the flock of God in the hands of faithful successors! and it is pleasing to see aged saints on their death-beds encourage their younger brethren.

CHAPTER IV. [Ver. 8. *I set before you this day.*

The great evidence for the divine origin of the Bible is in the Bible itself, just as the great evidence for the being and perfections of God is in the works that he has made. 'The heavens declare the glory of God.' None but a God of power, and wisdom, and goodness, could frame a world so mightily, so wisely, and so excellently. And just so, none but God could reveal a law so excellent as that of Moses. It stands as much above all other laws, as the works of God in nature do above the works of men in art. The philosophers and legislators of the world, if met in one great conclave, could not if they would, and would not if they could, compose and promulgate the ten commandments. Were the stars extinguished, and did the sun alone remain in heaven, it would evince, in its solitary majesty, the divinity of its Creator; and were the

Bible lost in another deluge, and did the ten commandments alone survive, they would manifest, even to the sinner whom they condemned, that they were the work of a God of infinite wisdom and holiness. C.]

Ver. 33. [*Hear the voice of God speaking out of the midst of the fire.* The tribes were numbered from twenty years old and upwards, Nu. 1. 3, and of these none now remained alive save Caleb and Joshua, Nu. 26. 64, 65; but multitudes were still alive who, at nineteen years of age and downwards, had been present at Sinai, and had heard 'the voice of God speaking out of the midst of the fire.' These now form a host of witnesses to the truth of the Mosaic narrative, to which no event in merely human history can furnish any parallel. Had their parents had the slightest ground of suspicion against the reality of the miracles of Sinai, or the slightest charge against the veracity of Moses,

they shall live upon the earth, and *that* they may teach their children.

11 And ye ^{came} near, and stood under the mountain; and the mountain burned with fire unto the midst⁴ of heaven, with darkness, clouds, and thick darkness.

12 And the LORD ^{spake} unto you out of the midst of the fire: ye heard the voice of the words, ^{but} saw no similitude; only *ye heard* a voice.⁵

13 And he ^{declared} unto you his covenant, which he commanded you to perform, *even* ten commandments; and he wrote them upon two tables of stone.

14 And the LORD commanded me at that time to teach you ^{statutes} and judgments, that ye might do them in the land whither ye go over to possess it.

15 ¶ Take⁶ ye therefore good heed unto yourselves, (for ye ^{saw} no manner of similitude on the day *that* the LORD spake unto you in Horeb out of the midst of the fire.)

16 Lest ye ^{corrupt} yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female,

17 The likeness of any beast that *is* on the earth, the likeness of any winged fowl that flieth in the air,

18 The likeness of anything that creepeth on the ground, the likeness of any fish that *is* in the waters beneath the earth:⁶

19 And lest ^{thou} lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, *even* all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided⁷ unto all nations under the whole heaven.⁸

20 But the LORD hath taken you, and brought you forth out of ^{the} iron furnace,⁹ *even* out of Egypt, to be unto him a ^{people} of inheritance, as *ye are* this day.

21 Furthermore, the LORD ^{was} angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land ^{which} the LORD thy God giveth thee *for* an inheritance;

22 But ^I must die in this land, I must not go over Jordan: but ye shall go over, and possess that good land.

23 Take ^{heed} unto yourselves, lest ye forget the covenant of the LORD your God, which

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he made with you, and make you a graven image, or the likeness of any *thing*, which the LORD thy God hath forbidden thee.

24 For ^{the} LORD thy God *is* a consuming fire,¹ *even* a jealous God.

25 ¶ When thou ^{shalt} beget children, and children's children, and ye shall have remained long in the land, and shall corrupt *yourselves*, and make a graven image, or the likeness of any *thing*, and shall do evil in the sight of the LORD thy God, to provoke him to anger;

26 I ^{call} heaven and earth to witness against you this day, that ^{ye} shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong *your* days upon it, but shall utterly be destroyed.

27 And the LORD shall ^{scatter} you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you.

28 And there ^{ye} shall serve gods, the work of men's hands, wood and stone, which ^{neither} see, nor hear, nor eat, nor smell.

29 But ^{if} from thence thou shalt seek the LORD thy God, thou shalt find *him*, if thou seek him with all thy heart, and with all thy soul.

30 When ^{thou} art in tribulation, and all these things are come upon thee,² *even* in the latter days, if thou turn to the LORD thy God, and shalt be obedient unto his voice;

31 (For ^{the} LORD thy God *is* a merciful God,) he ^{will} not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which he sware unto them.

32 ¶ For ^{ask} now of the days that are past, which were before thee, since the day that God created man upon the earth; and ^{ask} from the ^{one} side of heaven unto the other, whether there hath been *any such thing* as this great thing *is*, or hath been heard like it?

33 Did *ever* people ^{hear} the voice of God speaking out of the midst of the fire, as thou hast heard, and live?

34 Or hath God assayed to go *and* take him a nation³ from the midst of *another* nation, by ^{temptations}, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched-out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes?

35 Unto thee it was showed, that thou

they would have trained up a generation still more unbelieving, more fickle, more ungrateful, and more rebellious than themselves. But truth and grace have triumphed in the conversion of the children, while appetite and habit have effected the destruction of the parents.—Note, How exactly do these two generations correspond, on the great national scale, with the condition of every descendant of Adam! The 'old man' walks by 'sight,' disbelieves, and dies disinherited; the 'new man' walks by 'faith,' lives, and enters into rest. C.]

REFLECTIONS.—Blind and hardened indeed

are the hearts of men, which need such earnest and repeated inculcation of the plainest duties. And greatly important are the statutes and testimonies of God, which are worthy of all these enforcements. Oh with what solemnity and fervour ought ministers then to preach the truths of God! His glory, and the eternal salvation or ruin of mankind, are deeply concerned in them. Let me receive every article of their divine message with the deepest awe and the most solemn regard: and while I have an ear to hear, let me hear what the Spirit saith to the churches, as said to myself. Let me walk in all the commandments of

the Lord blameless. Let every carnal representation of the true God, every deviation to idols, be the detestation of my soul. And, remembering God's tenderness with me, and relation to me, let me exert all my care and skill in raising up men to the honour of Jesus Christ my elder brother. Let every manifestation of God's character or providence encourage and animate me to close walking with him. And if I choose not that sin should become my punishment, let me never make it my pleasure. But let the immutability of God's love, and his readiness to show mercy to returning prodigals, lead me to a speedy and a

mightest "know that the LORD he is God; there is none else beside him.

36 Out^r of heaven he made thee to hear his voice, that he might instruct thee; and upon earth he showed thee his great fire; and thou hearest his words out of the midst of the fire.

37 And "because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt;

38 To^r drive out nations from before thee, greater and mightier than thou art, to bring thee in, to give thee their land for an inheritance, as it is this day.

39 Know^a therefore this day, and consider it in thine heart, that the LORD he is God in heaven above, and upon the earth beneath: there is none else.

40 Thou shalt "keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, "which the LORD thy God giveth thee, for ever.⁴

41 ¶ Then Moses "severed three cities on this side Jordan,⁵ toward the sun-rising;

42 That the slayer might flee thither, which should kill his neighbour unawares, and hated him not in times past; and that, fleeing unto one of these cities, he might live:

43 Namely, "Bezer in the wilderness, in the plain country of the Reubenites; and "Ramoth in Gilead, of the Gadites; and Golan in Bashan, of the Manassites.⁶

44 ¶ And this is the law which Moses set before the children of Israel:

45 These are the "testimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt;

46 On "this side Jordan, in the valley over against Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel "smote, after they were come forth out of Egypt:

47 And they possessed his land, and the land "of Og king of Bashan, two kings of the Amorites, which were on this side Jordan, toward the sun-rising;

48 From^r Aroer, which is by the bank of the river Arnon, even unto mount "Sion, which is Hermon,

49 And all the plain on this side Jordan

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u Ps. 81.18. 95.11. Is. 45.5. Mar. 12.29. 32. ch. 32.39. Ex. 18.11. 2 Sa. 7.22.

x Ex. 16.9. 19.20. 18.22. 24.16. 17. Ne. 9.13. He. 12.18. ver. 15.33.

y ch. 7.7.8. Ex. 32.13. 3.6. 8.11. xiv.2. Ch. 10.3. Ex. 20.9. 21. Ps. 105.34. 124.38. 78.12. 13.43. 54. 136.10. 26. ver. 34. 15.63. 7.13. 51.9.11.

z ch. 7.19. 1.2. Ex. 33.27. 34. 11. Nu. xxi. Jos. vi. xxi. Ps. 44.2. 78.55. 68.12. 80.8.9. 105.41. 132.21. 22. Ne. 9.24.25.

a Ch. 28.9. ch. 30.1. Jos. 2.11. Da. 4.35. ver. 35. Ps. 46.19. Is. 46.9.

b Le. 26.1-13. ch. 28.1-14. 15.16. Ps. 119.11. 13.11-15. Is. 1.17. 3.10. Je. 22.15. Mat. 6.33. Co. 4.12. 18. Ex. 2.6. 3.11. 1.1.8. He. 11.25.1 Co. 13.58.

c ver. 1. Ge. 17.8.

d If the words of Moses were from God, and if the land was given by God, for ever to Israel, why are they totally out of possession for nearly 2000 years? Can the Bible be the word of God, if it have failed so long? It is as for God to be not slack concerning his promise, as some men count slackness. 2 Pe. 3.1. the temporary, though long-continued, exile of the Jews, being one of those very prophecies, the visible fulfilment of which will rise up in judgment against infidelity, convicting its contentious children of disbelieving their own senses, as much as of rejecting the word of the Lord.—C.

e Nu. 35.9-15. ch. 19.1-8. Ex. 21.12.

f Hebrew, "beyond Jordan.—P.

g Jos. 20.8. 21. 36. 38. 1 Ch. 6.7.71.78.80.

h Ki. 4.13. 22. 3.4.6. 12.2 Ki. 8.26. 9.1.14.

i The site of Bezer is unknown. It lay on the open plateau of Moab, probably not far distant from Heshbon. Ramoth-Gilead has been identified with the modern town of Salt, which stands high up among the mountains of Gilead, just at about the centre of the country east of the Jordan. The exact position of Golan is not known; but it gave its name to the Greek province of Galanitis, which is now called Jaulan, and lies east of the Sea of Galilee. The cities of refuge were thus judiciously located; one in the north, another in the centre, and a third in the south.—P.

j ch. 6.17. 10.7. 1 Ki. 2.3. ver. 1. Le. 27. 34. Nu. 36.13.

k Nu. 32.19. 33.34. 15.35. 14. ch. 1.1.5. 6.1. the east side of it, ver. 47.

l Nu. 21.24. ch. 1.4.3.

m Nu. 21.33. ch. 3.1-14. 25.7.8. Jos. 13.24-32. 12.5. Ne. 9.22. Ps. 135.11. 136.19.20.

n Jos. 13. 16. Nu. 21.24.

o ch. 3.9. Ps. 133.3.

A.M. 2553. B.C. 1451.

n ch. 3. 10. 17. 34. 1. Jos. 13.20.

CHAP. V.

a ver. 23. ch. 29. 10. 31.1. Ex. 20.19. Jos. 23.27.24.1.

b How could "all Israel," even limiting the phrase to all males from twenty years old and upwards, attend in one place to hear this discourse of Moses?

c The answer is easy; (1) It is not said they all attended, but that all were called. (2) But even if all, in the widest application of the word, were required to attend, and actually did attend, if one place, it is not necessary to infer that they attended at one time; but successively.—C.

d ch. 4.1.

e Heb. keep to do them.

f Ex. 19.5.6. 24.8. ch. 4.23.

g Ex. 17.7-14. ch. 29.10-15. Ga. 3.17.21. He. 8.9. Ps. 105.8.10. Je. 50.5.

h The full meaning appears to be—"Not with our fathers who subsequently died in the wilderness—not with them only, but with them specially, did God make this covenant."

i The wilderness—not us who are here alive this day, and in the act of entering on the country which he promised—to us who are in the enjoyment of the promised blessings.—P.

j Ex. 20.22. 33.11. 19.9.19. Nu. 12.8. ch. 4.1.12. 15.33.36. Ne. 9.13. 14. He. 12.18.19. ver. 22.24.26.

k Ex. 20.18.19.21. 19.10. Ga. 3.19. He. 12.18.21. ver. 24.27.

l Ex. 20.2. &c. Le. 26.1. ch. 4.4. Ps. 81.10.

m Heb. servants.

n Ex. 20.3. 1 Jn. 5.21. Mat. 4.6.

o Ex. 20.4-6. Le. 26.1.

p Ex. 34.7. 20.5. Na. 1.2. ch. 4.24. He. 12.29.

q Je. 32.18. Jn. 15.15. ver. 28.2. 28.1-14. Le. 26.1-13.

r The mercy of God is held out as a motive to obey the law of God, though the law itself holds out no mercy to the transgressor. In the preface God speaks to them as their Redeemer, and it is only in this view that a sinner can yield it obedience. The mercy of God is here promised to thousands; not only of individuals, or to great multitudes to the third and fourth generation, but to successive generations to the end of time. The Lord's dealings with the posterity of Abraham, who believed his word, loved him, and kept his commandments, illustrate this promise.—P.

s Ex. 20.7. 6.13. Je. 4.2. Ja. 5.12. Mat. 5.33. Le. 19.12.

t Ex. 20.8-11. 16.22. 23.12. 37.35. 2. Is. 58.13. 56.6. Mat. 24.20.

u Ex. 2.2. He. 4.4. Ne. 13.15. Le. 25.44. Is. 58.13. Ex. 16.29.31. 35.2. 31.14-17.

v Ex. 12.49. Le. 19.34. Nu. 15.15. 29.30.

w ch. 15.15. 16.12. 24.28.22. Ex. 13.15. 13.6. Lu. 1.74.75. Ps. 116.16.2 Co. 5.14.15.

eastward, even unto the sea of the plain, under the "springs of Pishgah.

CHAPTER V.

1 A commemoration of the covenant in Horeb, 6 the ten commandments. 22 At the people's request Moses receiveth the law from God.

AND Moses called "all Israel,¹ and said unto them, "Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep and do "them.

2 The "LORD our God made a covenant with us in Horeb.

3 The LORD "made not this covenant with our fathers, but with us, even us, who are all of us here alive this day.³

4 The "LORD talked with you face to face in the mount, out of the midst of the fire,

5 (I stood "between the LORD and you at that time, to show you the word of the LORD: for ye were afraid by reason of the fire, and went not up into the mount,) saying,

6 ¶ I^r am the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage.⁴

7 Thou^a shalt have none other gods before me.

8 Thouⁱ shalt not make thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth:

9 Thou shalt not bow down thyself unto them, nor serve them: "for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me,

10 Andⁱ showing mercy unto thousands⁵ of them that love me, and keep my commandments.

11 Thou^m shalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh his name in vain.

12 Keep^r the sabbath-day to sanctify it, as the LORD thy God hath commanded thee.

13 Six days thou shalt labour, and do all thy work;

14 But the seventh day is the "sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor "thy stranger that is within thy gates; that thy man-servant and thy maid-servant may rest as well as thou.

15 And "remember that thou wast a servant in the land of Egypt, and that the LORD thy

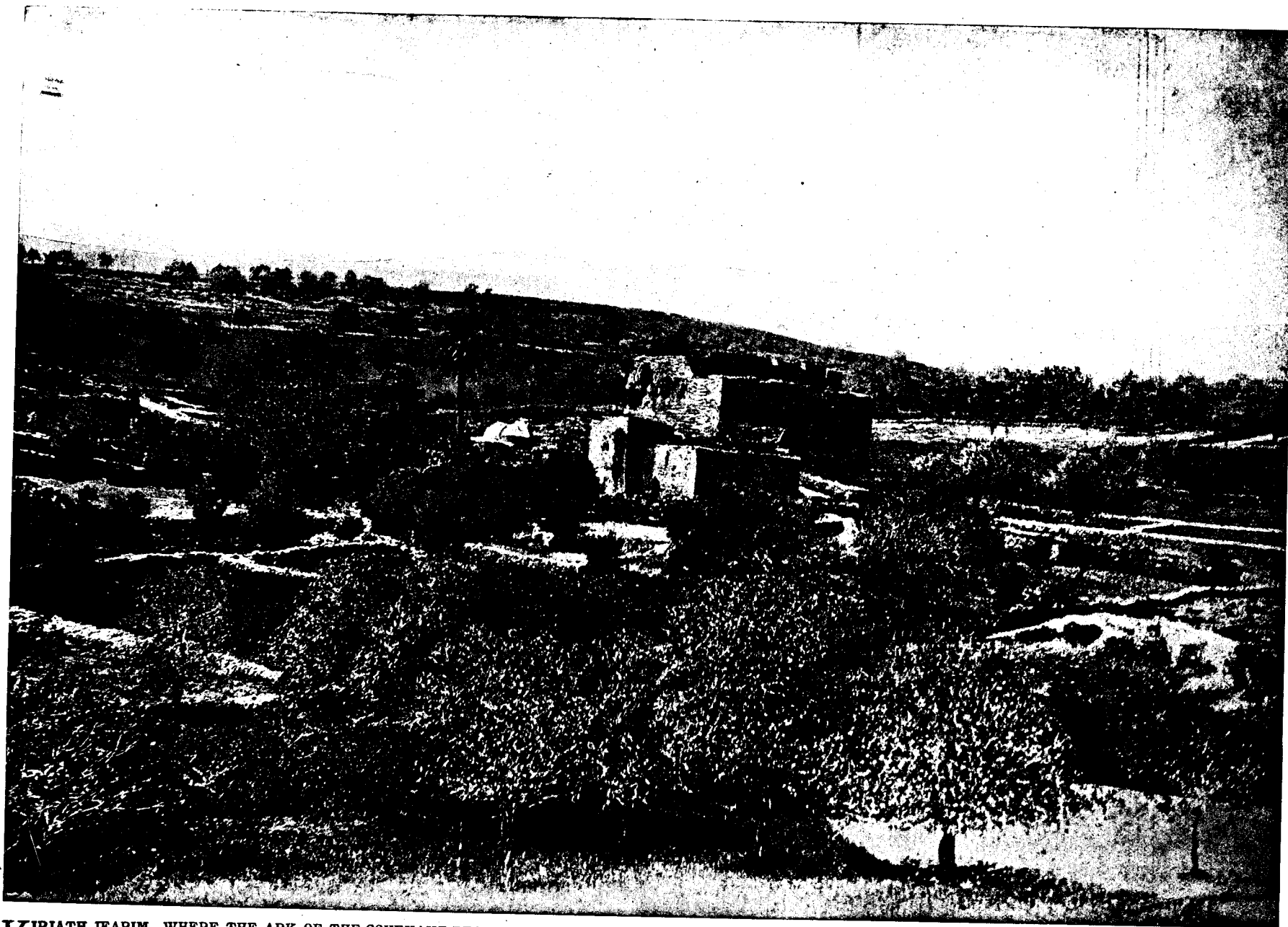
heartily repentance for sin. And, recollecting the manifold, the distinguishing manifestations of God to me, and to his people, let me never forget my superior obligations; but, while I enjoy his peculiar blessing, return him peculiar honour.

CHAPTER V. [Ver. 21. The varieties of expression used, in relating the same thing, by 'holy men of

God,' who spoke as they were moved by 'the Holy Ghost,' is never without some important use, that will sooner or later be found out. A remarkable instance occurs in this verse. In many of the catechisms and other books authorized by Romanists, the second commandment, forbidding image worship, is omitted; but to make up the number ten, the tenth commandment is divided into two. The transposition, however, in

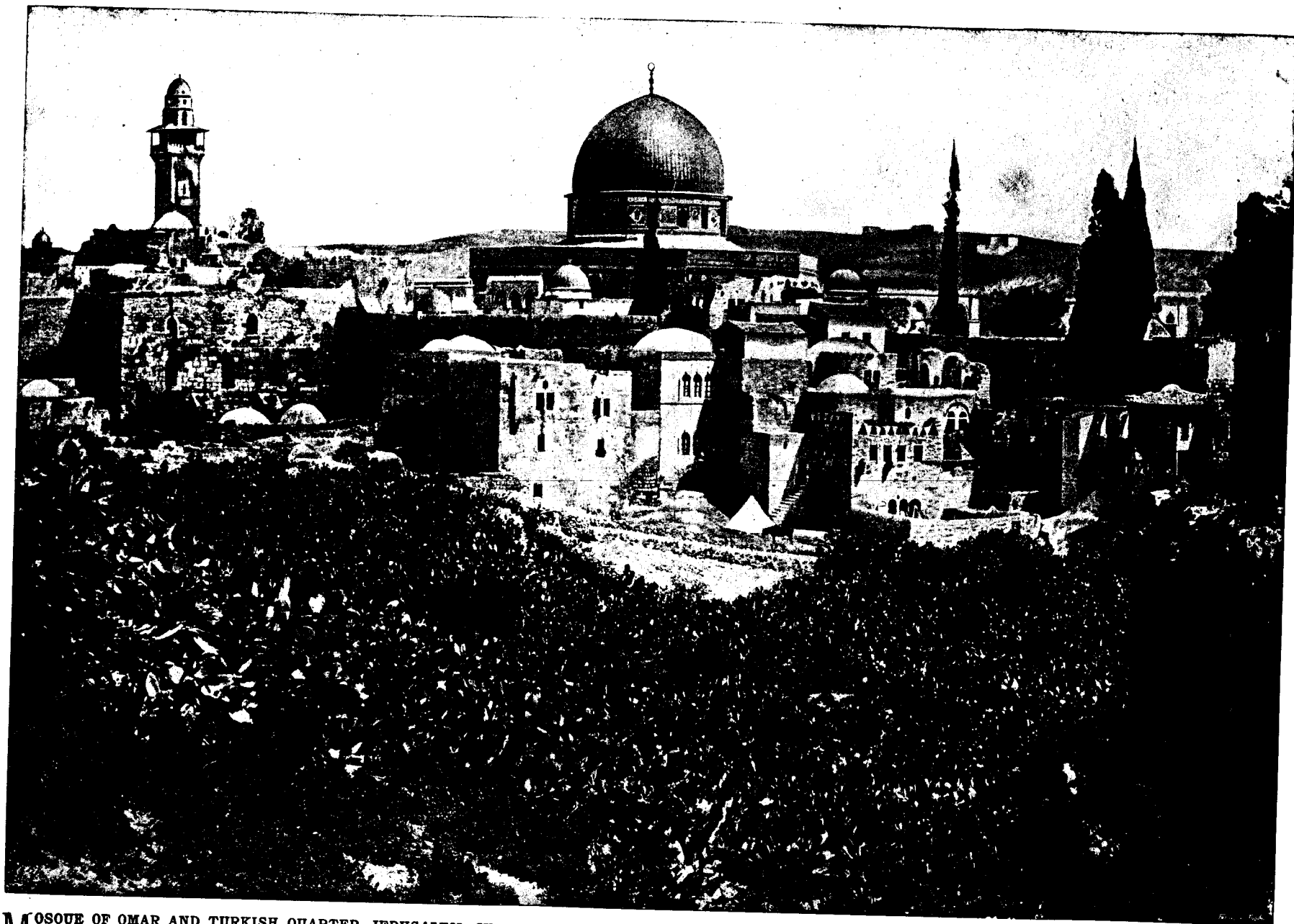
the text demonstrates the invalidity of the division, and the folly as well as sin of adding to or diminishing from the words of the Lord. C.]

REFLECTIONS.—Sinful men must have God's will declared to them, line upon line, precept upon precept. But the promise of grace, made in Jesus Christ, is the great foundation of all our holy obedience; and there can be no happy promise of



KIRJATH JEARIM—WHERE THE ARK OF THE COVENANT RESTED IN THE HOUSE OF ABINADAB. [DEUT., v: 22.]—"These words the Lord spake unto all your assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more; and he wrote them in two tables of stone and delivered them unto me." We give here a picture of Kirjath Jearim because when the ark of the testimony was brought from Bethshemesh it rested in this place in the house of Abinadab. The immeasurable distance of the religion of Israel

from that of surrounding nations may be determined from the fact that the Israelite bowed himself before a holy place in which God was represented in His law and as revealing Himself as holy and just and demanding corresponding traits in His people. The Egyptian bowed before a shrine also, but when that which was contained in it was disclosed it was seen to be a cat or a crocodile or some animal lower in nature than man. The Israelite looked above him, the Egyptian looked beneath himself.



MOSQUE OF OMAR AND TURKISH QUARTER, JERUSALEM—IN THE PLACE OF THE TEMPLE WHERE CHRIST TAUGHT. [DEUT., v: 33.]—"Ye shall walk in all the ways which the Lord your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess." We give a picture here, as illustrating the results of failing to observe God's law, the Mosque of Omar, a Mohammedan place of worship standing on the very

site of the magnificent temple built by the people of God. Every Jew and every Christian who makes a visit to Palestine resents in his own feelings the presence of an alien people in the land of the Hebrews and of Christians. But we are all forced to admit that this land would have belonged to Jews and Christians forever had they been true to the ten commandments and to the Son of God, the embodiment of the ten commandments in living form.



MOSQUE EL-AKSA, WITH BASIN—WHERE OUR SAVIOR HELD THE CON-
 VERSATION WITH THE LAWYER. [DEUT., vi: 4-10.]—Upon one occasion
 Christ was approached by a lawyer tempting him and enquiring of him concerning
 the law. The language our Savior used in replying to this lawyer is found in this
 sixth chapter of Deuteronomy between the fourth and tenth verses. We give a picture of the
 Mosque el-Aksa which stands upon part of the grounds once occupied by the temple, and

is doubtless near the spot where our Savior stood when he held the conversation with the
 lawyer. The language used in this part of Deuteronomy is made more sacred because it
 was quoted by our Savior during his temptation in the wilderness. The Mosque el-Aksa
 is not far from the Mosque of Omar. North of the Gothic porch of the mosque is a marble
 fountain called the cup, and beneath this fountain is a very large reservoir or basin into
 which it is said the water from the Pools of Solomon were once conveyed.

images,³ and cut down their groves, and burn their graven images with fire.

6 ¶ For^a thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.

7 The LORD^b did not set his love upon you, nor choose you, because ye were more in number than any people; (for ye were the fewest of all people;)⁴

8 But^c because the LORD loved you, and because he would^d keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bond-men, from the hand of Pharaoh king of Egypt.

9 ¶ Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant^e and mercy with them that love him and keep his commandments, to a thousand generations;

10 And^f repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face.

11 Thou shalt therefore^g keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.

12 ¶ Wherefore it shall come to pass, if^h ye hearken to these judgments, and keep and do them, that the LORD thy God shall keep unto thee the covenant and the mercy which he swore unto thy fathers:

13 And heⁱ will love thee, and bless thee, and multiply thee; he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he swore unto thy fathers to give thee.

14 Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle.

15 And the LORD^j will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest,^k upon thee; but^l will lay them upon all them that hate thee.

16 And thou shalt^m consume all the people which the LORD thy God shall deliver thee; thine eye shall haveⁿ no pity upon them: neither shalt thou serve their gods; for that will be a snare unto thee.^o

17 If thou shalt^p in thine heart, These

A. M. 2553. B. C. 1451.

8 Heb. statues or pillars.

g ch. 14. 27. 26. 19. 28. 29. 4. 7. 32. 9. Ps. 135. 4. Ex. 19. 5. 6. Je. 2. 3. 1 Pe. 2. 9. Am. 3. 2. Tit. 2. 14. 1 Co. 8. 19. 20.

h Ro. 9. 13. 15. 18. 21. 11. 6. 1 Jo. 3. 14. 10. Ps. 115. 1.

i Abram was called alone; and when God confirmed his covenant, Ge. 12. 7. 15. 1. 2. he had no children, and in 200 years after his posterity, according to the promise, amount but to 70 persons, Ge. 46. 27. —C.

j ch. 4. 37. 19. 4. 5. 10. 15. 1 Sa. 12. 2. 2 Sa. 22. 29. Ps. 44. 3. Zep. 3. 17. Mat. 11. 26.

k Ex. 30. 13. He. 6. 17. 18. Ps. 105. 9. 42. Ge. 17. 7. 8. 22. 17. 26. 4. 28. 13. 15.

l Is. 40. 7. 1 Co. 1. 9. 10. 13. 2 Co. 1. 18. 1 Th. 5. 8. 1 Ti. 3. 2. Tit. 2. 13. He. 11. 11. 13. 13. 1 Jn. 1. 1. 2.

m Ne. 1. 5. Da. 9. 4. ch. 5. 10. Ex. 20. 6. Ge. 17. 7. Ps. 105. 8. 10.

n ch. 32. 47. Pr. 11. 31. Is. 6. 5. Na. 3. 1. Ex. 22. 18. 4. Ps. 21. 8. 9. 90. 7. 8. 68. 1. 2. 21.

o ch. 4. 1. 9. 6. 11. 5. 32. 33. 8. 11. 10. 12. 13. 11. 32. 13. 2. 1 Ti. 3. 3. Mat. 23. 29. 1 Sa. 15. 22. 1 Co. 15. 58.

8 Heb. because.

p Le. 26. 3. 13. ch. 28. 1. 14. ver. 8. 9. Ps. 105. 8. 9. Mt. 7. 20. Lu. 1. 72. 73. 1. 4. 8. 11. 1 Co. 15. 58.

q ver. 7. Jn. 14. 21. 23. ch. 28. 4. Pr. 20. 7. Ex. 23. 25. Ps. 11. 7. 11. 3. 144. 12. 15.

r ch. 28. 1. 14. Le. 26. 3. 13. 1. 23. 25. 26. Ps. 143. 12. 15.

s Ex. 9. 14. 15. 26. Ps. 105. 37. ch. 28. 27. 60.

t All diseases, as the progressive forms of death, are the wages of sin.

u And whilst man's observation traces them, and traces them, what are termed second causes, such as climate, food, clothing, mental and bodily habits, &c., yet beyond all these lies that righteous judgment of God, of which these circumstances are but the outlets or instruments.

v Egypt was, and still is, notorious for some diseases, such as the plague, ophthalmia, &c., and these, though mediately produced by climate, habit, or infection, are yet as immediately the judgments of an invisible providence, as the ten plagues were the immediate followers of the visible cursing of the rod of Moses.—C.

w Ge. 12. 3. Ps. 37. 12. 16.

x ver. 2. Ex. 23. 33. 34. 12. 16. Nu. 33. 53. Jos. 23. 12. 13. 16. Ju. 2. 3. 17. 3. 6. Ps. 106. 34. 39.

y See note on ver. 2.—C.

z ch. 8. 17. Nu. 13. 32. Jos. 17. 16. Mat. 15. 31.

aa There is an express divine command here, and a reason assigned for it. To any one who will reflect that God is the ruler of the world; that he rules by wise and just laws; that he employed the Israelites as his executioners, just as he employs lightning, tempest, and earthquake; and that the Canaanites

had rebelled against him, had degraded humanity, had spread, and were continuing to spread moral corruption over the earth; any one who will reflect on these things must admit that the command here given was righteous, and that the reason assigned for it was sufficient. —P.

y Is. 41. 10. 14. 16. Mar. 5. 36. He. 13. 6. Ro. 8. 31. Ps. 78. 11. 42. 51. ch. 4. 34. Ex. vii. xiv.

z Ge. 15. 14. Ex. 3. 8. 6. 1. 5. 7. vii. xiv. ch. 11. 2. 4. 10. 21. Jos. 24. 5. 7. 1 Sa. 12. 8. 18. 9. 10. 11. 1. Ps. 78. 11. 42. 51. 105. 27. 38. Je. 32. 20. 21. Eze. 20. 6. 9.

aa See note on ch. 4.

ab Ex. 23. 28. 30. Jos. 24. 12.

ac 1 A species of wasp, about an inch in length, strong and voracious. Instances of whole nations being driven out by insects are fully attested by ancient writers, and in particular Aelian makes mention of the Phœnicians, a people descended from the Canaanites, being driven out of their country by wasps.—Bochart, Hieros. lib. ii. c. 13.—C.

ad Ge. 17. 1. 18. 14. Je. 32. 17. 27. 28. 11. 1. 5. 4. 7. Ps. 69. 7. 47. 2. 66. 3. 5. 45. 4. ch. 10. 17. Ne. 1. 5. 4. 14.

ae Ex. 23. 29. 30. Jos. 15. 63. Ju. 2. 21. 23. 31. 1.

af Heb. stick off.

ag The population of Syria and Palestine at the present time is about two millions, i. e. about equal to the number of the Israelites at the exodus; and now more than three-fourths of the country lies desolate.

ah Many parts of it are infested with wild beasts, which commit great ravages upon the crops, the flocks, and even sometimes upon the people. Were it not for the rifle some districts would be almost uninhabitable.

ai w was a well arranged, merciful, arrangement, therefore, that the ancient inhabitants were expelled by little and little; for had they been driven out at once, at a period when wild beasts were far more abundant than now, and when the rifle was unknown, the occupation of the country would have been almost an impossibility.—P.

aj Heb. before the face.

ak ch. 2. 15. 8. 20. Ex. 14. 24. Jos. 10. 24. 12. 7. 9. 24. 1. 5. ver. 16.

al ch. 12. 3. Nu. 33. 52. Ex. 23. 24. 32. 28. 34. 1. 1. Jos. 7. 21. 1 Ch. 14. 12. 18. 30. 22. ver. 5.

am Jos. 6. 17. 19. 24. 7. 1. ch. 13. 17. Le. 27. 28. 29.

A. M. 2553. B. C. 1451.

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z Ge. 15. 14. Ex. 3. 8. 6. 1. 5. 7. vii. xiv. ch. 11. 2. 4. 10. 21. Jos. 24. 5. 7. 1 Sa. 12. 8. 18. 9. 10. 11. 1. Ps. 78. 11. 42. 51. 105. 27. 38. Je. 32. 20. 21. Eze. 20. 6. 9.

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am Jos. 6. 17. 19. 24. 7. 1. ch. 13. 17. Le. 27. 28. 29.

CHAPTER VIII.

An exhortation to obedience in regard of God's mercy and goodness in his dealings with Israel.

4 Heb. before the face.

ak ch. 2. 15. 8. 20. Ex. 14. 24. Jos. 10. 24. 12. 7. 9. 24. 1. 5. ver. 16.

al ch. 12. 3. Nu. 33. 52. Ex. 23. 24. 32. 28. 34. 1. 1. Jos. 7. 21. 1 Ch. 14. 12. 18. 30. 22. ver. 5.

am Jos. 6. 17. 19. 24. 7. 1. ch. 13. 17. Le. 27. 28. 29.

CHAPTER VIII.

a ch. 4. 1. 3. 6. 1. 3. Ps. 119. 4. 5. 10. 11. 1 Co. 15. 58. Mat. 6. 33. 1 Th. 4. 8. 1 Ti. 3. 8. 13. 3. 10. 1. 19. Ro. 2. 7. 10.

b ch. 7. 18. 19. 1. 32. 7. 13. 3. Ex. 10. 4. 2 Ch. 32. 31. 1 Pe. 1. 7. Ja. 1. 12. Jn. 16. 33. Ac. 14. 22. 2 Ti. 3. 12.

c Ex. 16. 3. 4. Mat. 4. 4. Lu. 4. 4. ver. 10. 1 Ti. 4. 4. 5. Ps. 104. 29. 30.

d ch. 2. 15. 8. 20. Ex. 14. 24. Jos. 10. 24. 12. 7. 9. 24. 1. 5. ver. 16.

e ch. 12. 3. Nu. 33. 52. Ex. 23. 24. 32. 28. 34. 1. 1. Jos. 7. 21. 1 Ch. 14. 12. 18. 30. 22. ver. 5.

f Jos. 6. 17. 19. 24. 7. 1. ch. 13. 17. Le. 27. 28. 29.

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c Ex. 16. 3. 4. Mat. 4. 4. Lu. 4. 4. ver. 10. 1 Ti. 4. 4. 5. Ps. 104. 29. 30.

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b ch. 7. 18. 19. 1. 32. 7. 13. 3. Ex. 10. 4. 2 Ch. 32. 31. 1 Pe. 1. 7. Ja. 1. 12. Jn. 16. 33. Ac. 14. 22. 2 Ti. 3. 12.

c Ex. 16. 3. 4. Mat. 4. 4. Lu. 4. 4. ver. 10. 1 Ti. 4. 4. 5. Ps. 104. 29. 30.

d ch. 2. 15. 8. 20. Ex. 14. 24. Jos. 10. 24. 12. 7. 9. 24. 1. 5. ver. 16.

e ch. 12. 3. Nu. 33. 52. Ex. 23. 24. 32. 28. 34. 1. 1. Jos. 7. 21. 1 Ch. 14. 12. 18. 30. 22. ver. 5.

f Jos. 6. 17. 19. 24. 7. 1. ch. 13. 17. Le. 27. 28. 29.

nations are more than I; how can I dispossess them?

18 Thou shalt not be afraid of them; but shalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt:

19 The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched-out arm, whereby the LORD thy God brought thee out; so shall the LORD thy God^o do unto all the people of whom thou art afraid.

20 Moreover,^a the LORD thy God will send the hornet¹ among them, until they that are left, and hide themselves from thee, be destroyed.

21 Thou shalt not be affrighted at them: for the LORD thy God is among you, ^aa mighty God and terrible.

22 And the LORD thy God will put² out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee.³

23 But the LORD thy God shall deliver them unto⁴ thee, and shall^d destroy them with a mighty destruction, until they be destroyed.

24 And he shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven: there shall no man be able to stand before thee, until thou have destroyed them.

25 ¶ The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold that is on them, nor take it unto thee, lest thou be snared therein: for it is an abomination to the LORD thy God.

26 Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: but thou shalt utterly detest it, and thou shalt utterly abhor it; for it is a cursed thing.

CHAPTER VIII.

An exhortation to obedience in regard of God's mercy and goodness in his dealings with Israel.

ALL the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD swore unto your fathers.

2 And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep his commandments or no.

3 And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou

eously condemned; and let infidels dare to tell what milder sentence they would have passed. C.]

Ver. 6. [Holy people. A special or peculiar people, as quoted from the Septuagint, 1 Pe. 2. 9: the original import of the word is that of a private property fenced around for protection. This protection lies in God's special providence which watches over and guards his people, and in the promises and provisions of the

'everlasting promise, ordered in all things and sure,' 2 Sa. 23. 5. C.]

Ver. 10. [Hate. Thoughtless sinners often imagine or pronounce it impossible to hate God. But did not Ahab hate Michajah because he told him the truth of God; and did not the Jews hate Christ even to death, because he preached mercy to the chief of sinners, while he discovered and rebuked the hypocrisy of the

Pharisees, and denounced the immorality of an adulterous generation? To hate God, is not merely to hate him personally—which thoughtless sinners think impossible—but it is to hate the restraint of his commandments, or the holiness of his injunctions, which the feelings and the conduct of sinners do constantly exemplify. C.]

REFLECTIONS.—God in love rules mar

knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live.

4 Thy^a raiment waxed not^a old upon thee, neither did thy foot swell, these forty years.

5 Thou shalt also consider in thine heart, that, 'as a man chasteneth his son, so the LORD thy God chasteneth thee.

6 Therefore thou shalt keep the commandments of the LORD thy God, to 'walk in his ways, and to fear him.

7 For the LORD thy God 'bringeth thee into a good land; a land of brooks of water, of fountains and depths that spring out of valleys and hills;

8 A land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of olive² and honey;

9 A land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a 'land whose stones are iron, and out of whose hills thou mayest dig brass.³

10 When⁴ thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee.

11 Beware⁵ that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day:

12 Lest when thou 'hast eaten and art full, and hast built goodly houses, and dwelt therein;

13 And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;

14 Then thine heart be 'lifted up, and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage;

15 Who 'led thee through that great and

A.M. 2553. B.C. 1451.

d Ne.9.21. ch. 29. 5. Mat.6:31-32.

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Ex. 18.20. Ps. 95. 4; 128. 1, 12. ch. 6.2, 13; 10.12. 2 Ch. 6.31.

g ch. 6. 10, 11; 11. 10. 11. Ps. 104. 10; 115. 9. 10.13. Ex. 3.8. 2 Ch. 20. 6. Ne. 22-25.

2 Heb. of olive-trees of oil.

3 ch. 3.25. Job 28.2. 1 ch. 6.11. 12. Ps. 103. 2; cv. cxxxv. cxxxvi. Mat. 14.19. 20. 2 Ch. 17. 5. 6. 1 Th. 5.18. 11.4.5. Rom. 14.5.

4 ver. 14; ch. 6. 12; 4. 9, 23. Je. 2.36. Ho. 13.6. 1 ch. 28.47; 31. 20. 32. 15. 29. Ho. 10. 15. Eze. 16.48. Je. 5. 8. Ps. 73.3-9. Job 21.7-15. m ch. 3.15; 17.20; 6. 12. Ho. 6.1. Co. 4. 7. Je. 2.31. Ex. i. xiv. n Je. 2. 6. 15. 63. 13. Ps. 136. 16. Ex. 13. 21. ch. 1.19.

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terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water; who brought thee forth water out of the rock of flint;

16 Who² fed thee in the wilderness with manna, which thy fathers knew not; that he might humble thee, and that he might prove thee, to do thee good at thy latter end;

17 And thou 'say in thine heart, My power, and the might of mine hand, hath gotten me this wealth.

18 But thou shalt 'remember the LORD thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he swore unto thy fathers, as it is this day.

19 And it shall be, 'if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish.

20 As the nations which the LORD destroyeth before your face, so shall ye perish;⁴ because ye would not be obedient unto the voice of the LORD your God.

CHAPTER IX.

Moses dissuadeth them from the opinion of their own righteousness, by rehearsing their several rebellions.

HEAR, O Israel; Thou art to pass over Jordan 'this day,'¹ to go in to possess nations greater and mightier than thyself, cities great, and fenced up to heaven;

2 A people great and tall, the children of the Anakims, whom thou knowest, and of whom thou hast heard say, Who can stand before the children of Anak?

3 Understand therefore this day, that the LORD thy God is he which 'goeth over before thee; as a consuming fire he 'shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee.

4 Speak⁵ not thou in thine heart, after that

kind, even with respect to their life or death; they may submit whatever they have into the hands of his justice. It is dangerous to contract marriage or cultivate intimacy with wicked persons, particularly such as are of a false religion; and absurd is the expectation, that by such means we shall convert them, when God hath warned us that they will corrupt and seduce us. The faith of God's free love and mercy in keeping and redeeming us most graciously constrains to holy obedience; and what profit and pleasure is there in the faithful service of God! the most difficult duties are easily performed when we attempt them in the faith of God's promised presence and assistance. Why should we fear our strongest enemies, though greater and mightier than we are! If God be for us, who or what can be against us! Though our conquest be gradual, it shall be complete at last: and in all our strugglings let us beware of covetousness; for to enrich ourselves, even with the spoils of a false religion, may issue in our ruin; and it is therefore very important to remove and avoid every temptation to sin.

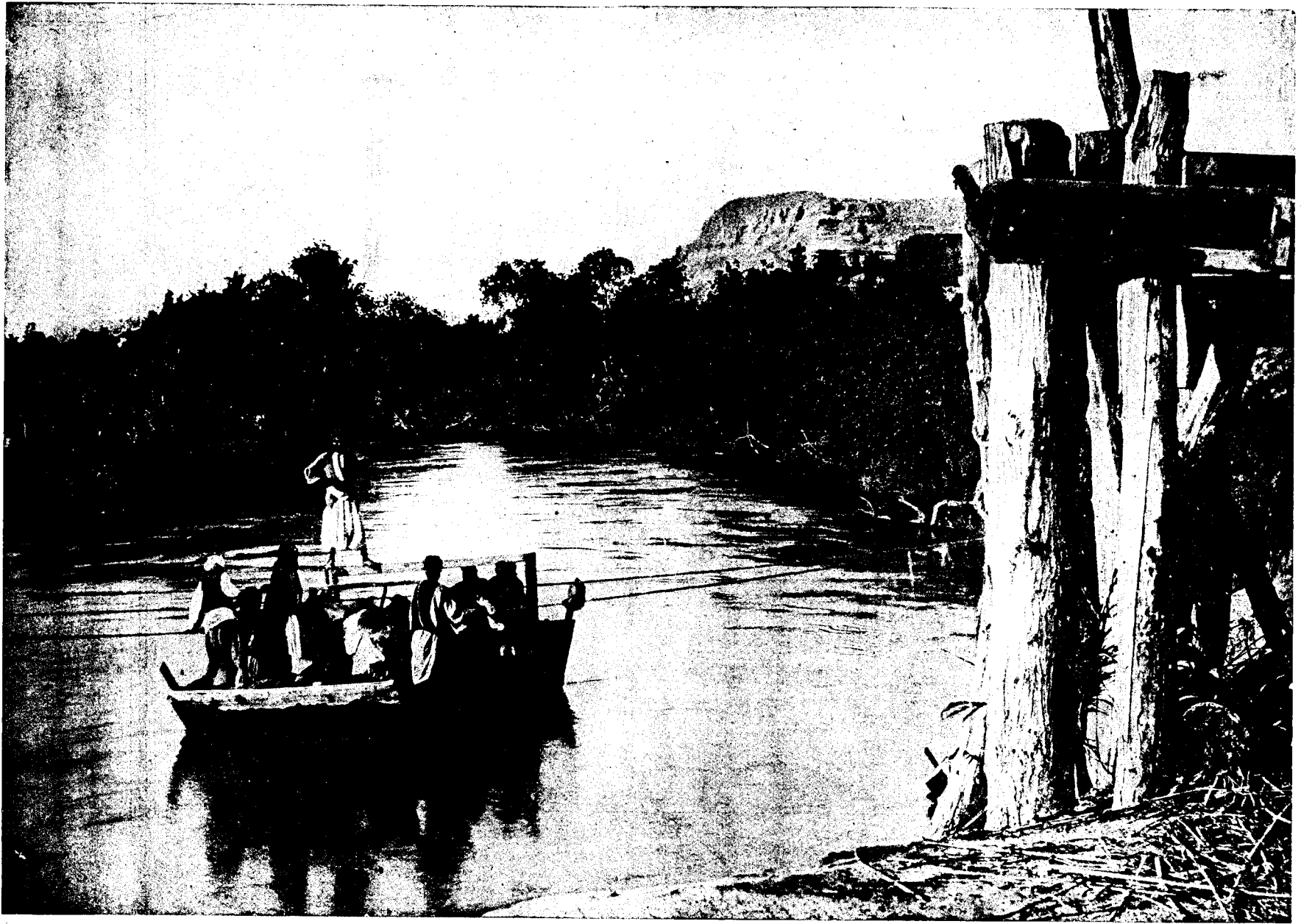
CHAPTER VIII. [Ver. 2. To know. Not as if God sought to make a discovery of something unknown to God in the heart of man; 'for he knew what was in man,' Jn. 2. 25; but that, by showing man to himself, he might humble him, by making him sensible of 'the plague of his own heart.' 1 Ki. 8. 38. C.]

Ver. 3. [By every word that proceedeth out of the mouth of the Lord doth man live. Our Lord quotes these words in answer to the temptation of Satan, Mat. iv., exciting him to command 'stones to be made bread.' They contain three important facts: (1) That man is naturally supported by food. (2) That the production of food, and the power of digestion and nutrition, greatly and mainly depend upon the 'word of God.' The truth of this statement is evidenced by the productive powers of all countries where the gospel even comparatively prevails, when contrasted with the 'parched land' of the 'rebels' against God, Ps. 68. 6; and still farther, when the power of conscience is taken into account in all its bearings upon guilt, enmity, pardon, or peace with God; the influence of which, upon bodily health, is matter of daily experience. (3) That the real life of man resides not in the body, that bread can sustain, but in the soul; of which 'the word of God,' heard and believed, is the only efficient nutriment, Is. 55. 3. C.]

Ver. 8. [Olive-oil was, and still is, one of the staple products of Palestine. The Hebrew word *debash*, here translated 'honey,' may signify a conserve or syrup of grapes, which is now largely used in Palestine as an ordinary article of food. Its Arabic name is *diab*, manifestly identical with the Hebrew. P.]

REFLECTIONS.—With great care and skill should ministers promote holiness among their people; and there is need to turn promises and providences every

way, to lead men to Jesus, the tree of life. To mortify our pride—commemorate our peevishness—and render the wisdom, holiness, and mercy of God familiar, let us observe the frowns and smiles of God's providence towards us. Trials are as necessary as deliverances; nor can anything hinder God from supplying us in the greatest straits. If the enjoyment of an earthly Canaan, much more should the faith of the heavenly inheritance, animate to an earnestness in universal holiness and gratitude. But how difficult is it to maintain humility of mind amidst remarkable prosperity! or fellowship with God amidst a flow of earthly enjoyments! for this purpose, let me; I always remember that forgetfulness of God, ingratitude, and pride, bring into the prosperity by which they are occasioned the most fearful curse; and let me wisely observe the providences of God in my lot. To humble me, and discover my own naughtiness, let me remember the wilderness-straits to which I have been reduced. To recommend JEHOVAH to my heart, let me consider what he hath done for me, and promised to me. Let every peculiar excellency in my lot be a mean of elevating my heart to God himself, my goodly inheritance. In the day of my adversity, let me be joyful in him; and in the day of my prosperity, let me consider that all comes from him, and may be withdrawn at his pleasure; and while the loving-kindness of God allures me to holiness, let his terrors awe and deter me from sin.



CROSSING THE JORDAN—THE SACRED RIVER OF CHRISTENDOM. [DEUT., ix: 1.]
 —“Hear, O Israel; Thou art to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great, and fenced up to heaven.”
 We give here a picture of the natives crossing the Jordan in a ferry-boat. The manner of crossing illustrated above, however, was totally different from the way the children

of Israel crossed that river under the leadership of Joshua. They forded it. There are a great many fords in the river. Dr. George Adam Smith describes the Jordan as a rapid, muddy water with zigzag curves, and the depth varying from ten to twelve feet in the sixty-five miles of descent. The descent is 610 feet from the sea of Galilee and is sometimes over forty feet a mile. Jordan means down-come.

15 So 'I turned and came down from the mount, and the mount ⁶burned with fire; and

works of righteous

ess. But to keep
95

28 Lest^k the land whence thou broughtest us out say, Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he hath

amidst many and great mercies, let us search the records which conscience keeps of our sins. Nothing but obstinate blindness can support us in a good opinion of ourselves. But thanks be to God that, where sin abounded, grace doth much more abound; thanks for that infinite mercy, that such a wicked generation have

brought them out to slay them in the wilderness.

29 Yet they *are* thy 'people, and thine inheritance, which thou broughtest out by thy mighty power, and by thy stretched-out arm.

CHAPTER X.

1 God's mercy in restoring the two tables, 6 in continuing the priesthood, 8 in separating the tribe of Levi, 10 in hearkening unto Moses' suit for the people. 12 An exhortation to obedience.

AT that "time the LORD said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood.

2 And I will write on the tables the words that were in the first tables, which thou breakest, and thou shalt put them in the ark.

3 And ¹I made an ark of shittim-wood,¹ and hewed² two tables of stone like unto the first, and ³went up into the mount, having the two tables in mine hand.

4 And he wrote on the tables,² according to the first writing, the ten commandments,³ which the LORD spake unto you in the mount, 'out of the midst of the fire, in the day of the assembly: and the LORD gave them unto me.

5 And ⁴I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, 'as the LORD commanded me.

6 ¶ And⁴ the children of Israel took their journey from Beeroth of the children of Jaakan to Mosera: 'there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead.

7 From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters.

8 ¶ At that time the LORD 'separated the tribe of Levi, to 'bear the ark of the covenant of the LORD, to stand before the LORD to minister unto him, and to bless in his name, unto this day.

9 Wherefore¹ Levi hath no part nor inheritance with his brethren; the LORD *is* his inheritance, according as the LORD thy God promised him.⁵

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1 Ps. 95:7, 100:3, 110:9; 135:4, Je. 14:9. Ex. 32:11, 33:16, 34:9, 6:19, 5:6, 11:14, 14:12, 32:9, ver. 26, 27, Ge. 17:7.

CHAP. X.

1 ch. 9:25-29. Ex. 34:1, 25:10-16.

2 Ex. 25:10-16; 37:1-9.

3 In Ex. xxxvii. the formation of the ark is ascribed to Bezaleel, here to Moses. But this is no contradiction, inasmuch as, in all languages, a man is said to do that which another does under his direction and authority. Thus Solomon is said to have built the temple, not by his own hands, but by the expenditure of his money, and the agency of his servants.—C.

4 Ex. 34:4.

5 Ex. 34:28, ch. 9:10.

6 The stone tablets were hewn by Moses; but the commandments were written upon them by Jehovah himself. This the LORD promised to do, as is stated in Ex. 34:1: 'I will write upon these tables.' &c. From ver. 28 of the same chapter, it might at first sight appear that the words were written by Moses: 'And he wrote.' but a close examination shows that the pronoun refers to JEHOVAH.—P.

7 Heb. words.

8 ch. 4:11, 12, 15, 33:36; 22:26. Ex. 19:17, 18:12, 19.

9 Ex. 34:29.

10 Ex. 25:10; 40:3, 200.

11 Kl. 8.9. He. 9.4.

4 Why the Holy Ghost hath inserted this and the following verse here; or whether the places here mentioned are the same as Bene-jaakan, Moseroth, Hor-hagidgad, and Jotbathah, mentioned Nu. 31:33, or rather different, I scarcely dare determine.

5 Nu. 20:22-23; 33:38.

6 Ex. xxix. Le. viii.

ix. Nu. iii. v. viii. 116:9.

7 Nu. 4:151, 6:23-26, ch. 1:38.

8 Nu. 18:20; 26:61.

9 Eze. 44:28, ch. 12:12; 14:27, 29; 18:1, 2. Jos. 13:14, 33:14-9.

10 It seems probable that the reason for the insertion of the note of travel in ver. 6, 7 was the fixing of the exact time and place when the Levites were formally declared to have no allotted portions because they were the LORD's ministers. The journey here noted was part of the final one from Kadesh to the

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plains of Moab. The route lay down the Arabah, and was consequently in or near the course which they had taken on a previous occasion (see note on Nu. 33:36). Some of the stations are the same; Gudgodah is doubtless Hor-hagidgad. The whole narrative, however, is very obscure. It ought to be remembered that we have here only an outline of Moses' final address to Israel. Such isolated facts of history are mentioned as bore upon the object he had specially in view—to press upon them the necessity of full obedience to the law.

—P.

11 Ex. 34:24; 24:18, ch. 9:18.

12 Or, former days.

13 Ex. 32:14, 32:33; 33:17, ch. 9:19, Ps. 98:6, 106:23.

14 Ex. 32:34; 33:1.

15 Heb. go in journey.

16 Mi. 6:8, ch. 6:5, 13; 12:15, 22, 1 Ti. 1:5, Mt. 22:37, Ps. 119:4, 16:7, 23.

17 Ps. 115:16, 116:1, 117:2, 118:1, 119:75.

18 ch. 4:1, 40; 5:16, 29, 33; 6:1, 3:18, 24; 7:12, 14, Ps. 12:1, Je. 34:39.

19 1 Ki. 8:27, 2 Co. 12:2, Je. 15:19, Ne. 9:6, 16:6.

20 Ps. 115:16, 116:1, 117:2, 118:1, 119:75.

21 Ch. 29:11, 1 Co. 10:26.

22 ch. 7:7, 8; 4:37. Ex. 33:18, Ro. 9:11-23, Ep. 2:4-8.

23 Je. 44:14, Ro. 2:28, Col. 2:11; 3:5, Ep. 4:21, 24, ch. 30:6, 59:6.

24 Ex. 18:11, ch. 7:21, Ps. 136:2-4, Jos. 22:22, Da. 2:47, 11:36, 1 Ch. 16:25, 26, 27, 14:19, 16.

25 2 Ch. 29:7, Job 34:19, Ac. 10:34, Ro. 11:17, Ga. 2:6, Ep. 6:9, Col. 3:25, 1 Pe. 1:17.

26 Ps. 103:6, 68:5, 146:7, 82:3, 151:7, Je. 49:11.

27 Le. 10:33, Ja. 2:15, 16:1, 1 Jn. 3:17, 18. Ex. 22:21, 3:7.

28 ch. 13:13, 4. Mat. 4:10, Lu. 4:8.

29 Ex. 15:2; i. xx. Is. 12:2, 60:19, 64:3, Ps. 22:34, 101:1, 118:20, 119:17, 14:30, 20:21, Nu. xi. xiv. xvi. xxi. ch. 4:34; 11:1-7.

30 Ge. 46:27. Ex. 1:5, Ac. 7:14.

31 Ge. 15:5, ch. 1:10, Nu. 26:52, Ne. 9:23, He. 11:12.

32 This is mentioned as a miracle of divine mercy. Notwithstanding all the sufferings and persecutions they endured in Egypt, God blessed them with such increase as had never been known. Moses employs every art and power—threats, promises, entreaties, appeals to patriotism, gratitude—for the purpose of inciting the people to love and serve God.—P.

10 ¶ And ¹I stayed in the mount, according to the first time,⁶ forty days and forty nights; and ²the LORD hearkened unto me at that time also, and the LORD would not destroy thee.

11 And the LORD said unto me, 'Arise, take thy journey⁷ before the people, that they may go in and possess the land, which I swore unto their fathers to give unto them.

12 ¶ And now, Israel, ⁸what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart, and with all thy soul,

13 To keep the commandments of the LORD, and his statutes, which I command thee this day 'for thy good?

14 Behold, 'the heaven, and the heaven of heavens, *is* the LORD's thy God; the earth *also*, with all that therein *is*.

15 Only the LORD 'had a delight in thy fathers to love them, and he chose their seed after them, *even* you, above all people, as *it is* this day.

16 Circumcise¹ therefore the foreskin of your heart, and be no more stiff-necked.

17 For the LORD your God *is* 'God of gods, and Lord of lords, a great God, a mighty, and a terrible, which 'regardeth not persons, nor taketh reward.

18 He doth 'execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment.

19 Love² ye therefore the stranger: for ye were strangers in the land of Egypt.

20 Thou³ shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name.

21 He *is* thy 'praise, and he *is* thy God, that hath done for thee these great and terrible things which thine eyes have seen.

22 Thy fathers went down into Egypt 'with threescore and ten persons; and now the LORD thy God hath made thee 'as the stars of heaven for multitude.⁸

a most prevailing intercessor to stand in the gap to turn away the Lord's wrath and indignation from them.

CHAPTER X. [Ver. 6. Mosera. Biblical critics generally concur in rejecting ver. 6-9 as an interpolation originating in the mistake of some transcriber. But this is a mode of solving a difficulty always to be regarded with much jealousy; and when, as in this case, it is unsupported by authority of Hebrew MSS., it is utterly to be rejected. The two itineraries stand thus: Nu. xxxiii., Moseroth, Bene-jaakan, Hor-hagidgad, Jotbathah. De. x., Beeroth of Bene-jaakan, that is, of the children of Jaakan, Mosera, Gudgodah, Jotbath. Now where in all this lies any insuperable difficulty? Let Bene-jaakan, as is common with other names, signify both a large district and a particular place, and the whole difficulty disappears. Thus, in the itinerary of Deuteronomy, they depart from Beeroth in the district of Bene-jaakan, and encamp at Mosera, another name of the place called Bene-jaakan; and in the itinerary of Numbers, they depart from Moseroth,

another name for Beeroth, and encamp in the particular place called Bene-jaakan, another name for Mosera. The difficulty supposed to arise from the separation of the tribe of Levi at Mount Sinai, and not at Jotbath, as here asserted, will be solved by recollecting that the special separation of Levi here recounted refers to the disinheritation of the tribe, ver. 9. Upon the apparently different localities assigned to the death of Aaron no stress can be laid, inasmuch as we are totally ignorant of the exact geographical positions of the several stages of the journeyings, and of the extent of the districts designated by the different names. To account for the introduction of these four verses without any seeming connection—let it be recollected, that it is to account for the safe-keeping of the tables of the law and the ark, by the special appointment of Eleazar to succeed Aaron in the priesthood, and the whole tribe of Levi to attend upon the ordinances. C.]

REFLECTIONS.—What a mercy is it that the law, as a command, is fulfilled and bid in Christ, our gospel-ack! And what a sure token of divine favours yet in

store for a people when God raises up faithful ministers and earnest wrestlers at a throne of grace! Marvelous indeed are God's returns of love for hatred—of mercies for rebellion and provocation; and inexcusable, therefore, is disobedience to a God so great and gracious! But it is honourable and becoming to walk in love, as God himself walketh. It is a most fearful proof of the corruption of our nature, and the necessity of a gracious change, that we need so much urging to that which is so remarkably at once our great duty and interest. But let me always retain in mind the wonderful character and the peculiar mercies of my God, the God of Israel; esteem it my glory to belong to him; and make him the only object of my fear, my praise, and joy.

CHAPTER XI. [Ver. 12. The changing seasons, which God himself regulates, make Palestine fertile. In Egypt human labour and skill regulated the irrigation by which the land was made productive. In Palestine the 'early rain' of autumn moistened the



GREEK CHURCH, NAZARETH—NEAR ST. MARY'S WELL. [DEUT., x : 12-22.]—"And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways and to love him, and to serve the Lord thy God with all thy heart and with all thy soul," etc. Above we have a picture of the Greek Church in Nazareth, the city of our Savior. This can be very aptly placed in connection with this portion of the Word of God concerning the importance of the Law, for without Jesus

Christ the Law cannot be obeyed, for "what the law could not do in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the spirit." The Greek Church in Nazareth is just above St. Mary's Well, where the Mother of Jesus often came to draw water.

CHAPTER XI.

1 An exhortation to obedience. 2 by their own experience of God's great works, 8 by promise of God's great blessings, 16 and by threatenings. 18 A careful study is required in God's words. 26 The blessing and curse is set before them.

THEREFORE ^athou shalt love the LORD thy God, and keep his charge, and his statutes, and his judgments, and his commandments, always.

2 ^b And ^c know ye this day: for *I speak* not with your children which have not known, and which have not seen ^d the chastisement of the LORD your God, his greatness, his mighty hand, and his stretched-out arm,

3 And ^e his miracles, and his acts, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land;

4 And what he did unto the army of Egypt, unto their horses, and to their chariots; how he made the water of the Red sea to overflow them as they pursued after you, and *how* the LORD hath destroyed them unto this day;

5 And ^f what he did unto you in the wilderness, until ye came into this place;

6 And ^g what he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben; how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the substance ^h that *was* in their possession, ⁱ in the midst of all Israel:

7 But your eyes have seen all the great acts of the LORD which he did ^j:

8 Therefore ^k shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land whither ye go to possess it;

9 And that ye ^l may prolong *your* days in the land, which the LORD sware unto your fathers to give unto them, and to their seed, a land that floweth with milk and honey.

10 ^m For the land, whither thou goest in to possess it, *is* not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst *it* with thy foot, ⁿ as a garden of herbs:

11 But ^o the land, whither ye go to possess it, *is* a land of hills and valleys, and drinketh water of the rain of heaven;

12 A ^p land which the LORD thy God careth ^q for: the eyes of the LORD thy God *are* always upon it, from the beginning of the year, even unto the end of the year. ^r

13 ^s And it shall come to pass, ^t if ye shall

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CHAP. XI.

a Lu. 1.74.75. ch. 10.

b Ex. 17.14.75. ch. 10.

c Ex. 17.14.75. ch. 10.

d Ex. 17.14.75. ch. 10.

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ci Ex. 17.14.75. ch. 10.

harken diligently unto my commandments, which I command you this day, to love the LORD your God, and to serve him with all your heart, and with all your soul,

14 That ^a I will give *you* the rain of your land in his due season, the first rain, and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

15 And ^b I will send ^c grass in thy fields for thy cattle, that thou mayest eat, and be full.

16 Take ^d heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them;

17 And ^e then the LORD's wrath be kindled against you, and he ^f shut up the heaven, that there be no rain, and that the land yield not her fruit; and ^g lest ye perish quickly from off the good land which the LORD giveth you.

18 ^h Therefore shall ye ⁱ lay up these my words in your heart, and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.

19 And ^j ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

20 And thou ^k shalt write them upon the door-posts of thine house, and upon thy gates:

21 That your ^l days may be multiplied, and the days of your children, in the land which the LORD sware unto your fathers to give them, as the days of heaven upon the earth.

22 ^m For ⁿ if ye shall diligently keep all these commandments which I command you, to do them, to love the LORD your God, to walk in all his ways, and to cleave unto him;

23 Then ^o will the LORD drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves.

24 Every ^p place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea, shall your coast be. ^q

25 There ^r shall no man be able to stand before you: ^s for the LORD your God shall lay the fear of you, and the dread of you, upon all the land that ye shall tread upon, as he hath said unto you.

26 ^t Behold, ^u I set before you this day a blessing and a curse: ^v

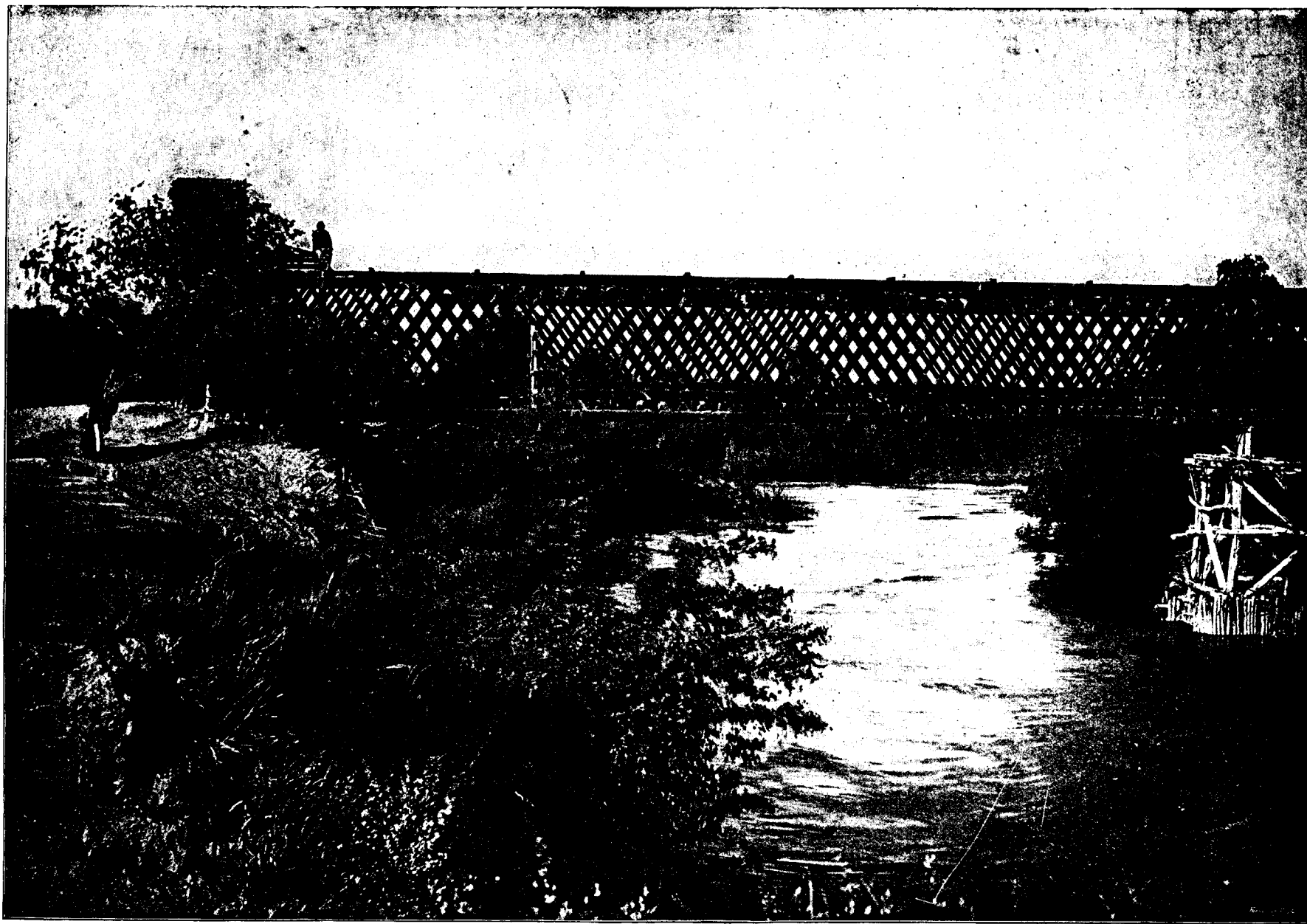
27 A ^w blessing, if ye obey the command-

parched soil, and prepared it for the sowing of the seed. The latter rain of early spring brought the grain crops to maturity. The bright sun of summer ripened the grapes and other fruits. Thus were 'the eyes of the LORD always upon' the land. P.]

REFLECTIONS.—Thus let my love to the LORD always work in holy obedience to all his commandments. Let the remembrance of his early kindness to me and mine, and his awful judgments on others around me, stir me up to the utmost circumspection in my conduct. God's mercies should leave an impression on

us which neither time nor age should ever efface. And while sins shorten men's days, and cause countries to spue out their inhabitants, yea, often into ruin, let me carefully observe God's kindness, even in outward things. Mercies coming from the immediate hand of God are doubly sweet. Godliness hath the promise of the life that now is, as well as of that which is to come. But if we refuse to be influenced by God's mercies, we must sink under his judgments. When the heart is filled with the knowledge and love of God's word, the tongue will be as the pen of a ready writer in speaking

of divine things. Let me, therefore, by all means, labour to fix a deep sense of spiritual things upon my own soul, and be careful to transmit the knowledge of them unto men: for true religion stamps a reverence on its professors, which keeps even their enemies in awe of them; and godliness, transmitted through our possessions, is the surest way to perpetuate them in our families. How plain and evident, in God's word, is the way to happiness and misery! And if men will not see, will not walk aright, their blood must be on their own head. Since, then, the blessings and curses



THE BRIDGE OVER THE JORDAN—NEAR WHERE THE JEWS SET UP IN DAN THE GOLDEN CALF. [DEUT., xi:31.]—"For ye shall pass over Jordan, to go in to possess the land which the Lord your God giveth you, and ye shall possess it, and dwell therein." The particular bridge illustrated in the picture is over the Hasbany prong of the Jordan. It is called the Bridge of Jacob's Daughters. It is three miles from Dan, and on the direct road from Jerusalem to Damascus. The Jordan as we

see it in the picture is very wild because of the deep gorge through which it dashes down. The banks on either side are lined with oleanders, willows, honey-suckles and other sweet and flowering shrubs. The noise of the water, and the charming scent of the flowers, together with the natural scene combine to make this place romantic and beautiful. The bridge is very old, and is assigned by tradition to the time of the Romans.

ments of the LORD your God, which I command you this day:

28 And a curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.

29 And it shall come to pass, when the LORD thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put the blessing upon mount Gerizim, and the curse upon mount Ebal.¹

30 Are they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the² champaign over against Gilgal, beside the plains of Moreh?³

31 For ye shall pass over Jordan, to go in to possess the land which the LORD your God giveth you, and ye shall possess it, and dwell therein.

32 And ye shall observe to do all the statutes and judgments which I set before you this day.

CHAPTER XII.

¹ Monuments of idolatry are to be destroyed. ⁴ The place of God's service is to be kept. ^{15, 23} Blood is forbidden. ^{17, 20, 26} Holy things must be eaten in the holy place. ¹⁹ The Levite is not to be forsaken. ²⁹ Idolatrous practices are not to be inquired after.

THESE are the statutes and judgments which ye shall observe to do in the land which the LORD God of thy fathers giveth thee to possess it, all the days that ye live upon the earth.

2 Ye⁴ shall utterly destroy all the places wherein the nations which ye shall possess¹ served their gods, upon the high mountains, and upon the hills, and under every green tree.

3 And ye shall overthrow² their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place.

4 ¶ Ye shall not do so unto the LORD your God.³

5 But unto the place which the LORD your God shall choose out of all your tribes to put his name there, even unto his habitation⁴ shall ye seek, and thither thou shalt come:

6 And thither ye shall bring your burnt-offerings, and your sacrifices, and your tithes, and heave-offerings of your hand, and your

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d ch. 28. 15-68; 27. 14-26. Le. 26. 14-15. Is. 1. 20; 31. Ro. 2. 8, 9. Ga. 3. 10. Pr. 13. 21. Je. 2. 17, 19; 4. 18; 5. 25; 6. 19; 16. 19. Eze. 21. 12, 13, 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¹ These two mountains lie to the westward of Jordan, in the lot of Ephraim. They are in height from 200 to 280 ft. extending from east to west in lines nearly parallel, with the beautiful valley of Shechem or Sychar, now called Nablous, about 200 paces in width, between them. They are about a league in length, and approach in form to a semicircle, Mount Ebal to the north. Travellers have represented Mount Gerizim as more fertile and picturesque than Ebal, so that the two mountains in their natural aspect and condition were, in some degree, emblems of the blessing of fertility and beauty, and the curse of barrenness and deformity.—C.

² West side of it, ch. 1. 5, 3; 8. ver. 31. ³ A plain country. ⁴ Jos. 5. 9. Ge. 12. 6, 7. Ju. 7. 1.

This verse is obscure, and has been a source of difficulty to commentators. Its full meaning appears to be as follows:—Are they not beyond Jordan, that is, on its western side, in the direction in which the sunsets; are they not in the land of the Canaanites, who live in the Arabah facing Gilgal; are they not beside the terebinths (or plains) of Moreh?

The mention of the Arabah and Gilgal is connected with the territory of the Canaanites, and not with the situation of Ebal and Gerizim; while the last clause of the verse refers to the mountains, and has no connection with the Arabah or Gilgal.

¹ ch. 9. 1. Jos. 3. 13-17; xv. 2. Ps. 44. 2, 3; 78. 55, 56; 6. 12; 105. 43, 44; 135. 12; 136. 21, 22. ² ch. 4. 2, 40; 5. 29, 32; 12. 32. Ro. 2. 13. Ps. 15. 5; 119. 6. Mat. 23. 50.

CHAP. XII.

a ch. 4. 1, 2, 5, 6, 9; 5. 1; 6. 1-3; xii. xxvii. b Nu. 15. 1. ch. 4. 1. c ch. 11. 1. 1 Ki. 8. 40. Ps. 104. 33. Job 17. 9. Pr. 4. 18.

d ch. 7. 5, 25. Ex. 23. 24; 34. 12-17. Nu. 10. 35, 36. Jos. 2. 2. 1 Ki. 8. 45, 46. 1 Ki. 12. 12. 1 Or. *idolatry*. e Nu. 22. 4. 2 Ki. 17. 10, 11. Je. 3. 6. Eze. 20. 28, 29. Ho. 4. 13.

f Heb. *break down*. g Ex. 13. Ps. 16. 4. Zec. 13. 2. Is. 2. 28, 30; 39. 22.

h ver. 30, 31; ch. 16. 22, 23; 18. Le. 20. 23.

i Ye shall not erect altars, or statues, or high places, to Jehovah. Ye shall not set up his worship in any of the idolatrous sanctuaries of the land.

a ver. 11. Ps. 78. 67. 68. 1 Ki. 8. 16, 20; 14. 21. 2 Ch. 7. 12. 1 Ki. 8. 21. 4. De. 9. 18. Jos. 9. 27. f Ex. 25. 22. Nu. 7. 89; 27. 2. Le. 17. 8, 9. Jos. 18. 1. Ps. 8. 17; 1. 2; 13. 3; 78. 60, 68; 101. 32; 13. 14. Le. 17. 3; 5. 27; 32. Eze. 20. 40. ver. 11, 17; 18. 14, 22; 23. 26; 29. 15; 19. 20. Nu. 18. 15, 17.

k The divine insti-

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tutions of Moses all looked forward to a fixed place of worship, instead of the movable tabernacle constructed in the wilderness; and while they inculcated the worship of God in spirit everywhere, saying, 'Thou shalt love the LORD thy God with all thine heart'—yet certain outward acts of worship were strictly reserved for one place. This precaution was intended to guard against the invention of new worship, and the peril of idolatry, while it also typified the merging of all divine institutions into the one temple of the 'body of Christ,' and the concentration of all worshippers around his one sacrifice, Jn. 2. 21. Re. 7. 15; 21. 22.—C.

l Nu. 18. 10. ver. 12, 18.

m One great object of the Mosaic ordinances was to associate the idea of God's goodness and presence with food, so that every call of bodily hunger or thirst should be a soul to hunger and thirst after his righteousness, and that every gratification of the appetite might lift up the heart in thankfulness to the Giver of all good.

n Ps. 128. 2. ch. 15. 10; 23. 20; 26. 13-15. Le. 26. 13-15.

o Am. 5. 25. Ac. 7. 42. 2 Sa. 19. 61. Ch. 13. 4. Ju. 17. 6; 21. 25.

p 1 Ki. 8. 56. 1 Ch. 23. 25. He. 4. 3, 9, 10. Mat. 23. 29, 30. 15. 57. 2. Re. 14. 13.

q It seems that when the Israelites were in the wilderness, many of the ceremonial observances enjoined in the law were omitted. It was often matter of necessity to do so. To these violations reference is made here; and it is stated that when settled down in Canaan all such violations and omissions should cease. There would no longer be any excuse or plea for them.

r Ex. 34. 24. Le. 25. 18, 19. Ju. 11. 37. 1 Ki. 4. 25.

s ver. 5, 14. Je. 7. 12. Jos. 18. 1. 1 Ki. 8. 13-14. Ps. 8. 60. 69. 2 Ch. 6. 6, 8; 16. 33, 7.

t Heb. *the choice of your vows*.

u ver. 18, 19. Ne. 8. 10. Ex. 23. 14-17; 34. 23. 24. 1 Sa. 1. 34. Ch. 14. 26, 27; 19.

v Nu. 18. 20, 23; 31. 26. 62. ch. 10. 9; 14. 27; 29. 18, 19.

w ver. 6, 7, 11. Nu. 22. 41; 13. 14. 28, 29. 1 Ki. 12. 28. 2 Ki. 17. 9-11.

x ver. 5, 6, 11, 13. Ps. 78. 60, 68, 69. ch. 14. 23; 15. 20; 16. 2; 17. 8; 18. 10; 26. 23; 11. Jos. 18. 1. 1 Ki. 8. 13, 29; 9. 3.

y ver. 22; ch. 15. 22; 14. 2. It may be eaten as common food.

z ch. 15. 23. Ge. 9. 4. Le. 17. 10, 12; 13. 17; 17. 26; 27; 19. 20. 1 Sa. 14. 32. Eze. 33. 25. ver. 23-25.

a ver. 6, 7, 11-14; ch. 14. 22, 24. b The second tithe and firstlings.

c ver. 5-7, 11, 12; ch. 14. 23; 15. 20.

vows, and your free-will-offerings, and the firstlings of your herds and of your flocks:

7 And there ye shall eat before the LORD your God,⁵ and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the LORD thy God hath blessed thee.

8 Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes.

9 For ye are not as yet come to the rest and to the inheritance which the LORD your God giveth you.⁶

10 But when ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and when he giveth you rest from all your enemies round about, so that ye dwell in safety;

11 Then there shall be a place which the LORD your God shall choose to cause his name to dwell there: thither shall ye bring all that I command you; your burnt-offerings, and your sacrifices, your tithes, and the heave-offering of your hand, and all your choice⁷ vows which ye vow unto the LORD.

12 And ye shall rejoice before the LORD your God, ye, and your sons, and your daughters, and your men-servants, and your maid-servants, and the Levite that is within your gates; forasmuch as he hath no part nor inheritance with you.

13 Take heed to thyself, that thou offer not thy burnt-offerings in every place that thou seest:

14 But in the place which the LORD shall choose in one of thy tribes, there thou shalt offer thy burnt-offerings, and there thou shalt do all that I command thee.

15 ¶ Notwithstanding thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessing of the LORD thy God which he hath given thee: the unclean and the clean may eat thereof, as of the roe-buck, and as of the hart.

16 Only ye shall not eat the blood; ye shall pour it upon the earth as water.

17 ¶ Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds, or of thy flock, nor any of thy vows which thou vowest, nor thy free-will-offerings, or heave-offering of thine hand:

18 But thou must eat them before the LORD thy God in the place which the LORD thy God

of time and eternity are set before me in the gospel, let me choose Jesus and his inexhaustible fulness of blessings, as my portion, and my everlasting ALL!

CHAPTER XII. [Ver. 12. *Ye shall rejoice*. The Mosaic institutions had their days 'to afflict the soul,' because of sin, but their general aspect was joy, because of righteousness. Nor was this joy merely personal, but extended to all the household, embracing in its benevolence the Levite, the widow, the poor, and the stranger.—Note, Family religion is an indispensable

Christian duty, but to be efficient it must be united with that 'charity which is kind,' and instead of being exhibited in moroseness or austerity of aspect, manner, or government, should be conducted with that 'joy in the Holy Ghost' that 'adorns the gospel of God our Saviour,' and governs the household by the authority of love, rather than by the hand of power. C.]

REFLECTIONS.—Abominable to God is all worship. And it is impossible to reconcile the worship of God and mammon—of Christ and Belial. But, in the best-ordered churches on earth, something will still

be defective. Perfect purity is reserved for the heavenly Canaan: and therefore, in cases of necessity, some ordinances of worship may be omitted, which in other circumstances would render us highly culpable. The excellency of worship lies not in any pompous form, but in its exact correspondence with God's prescriptions. Let me then not merely cease from evil, but learn to do well. Let me attend to, and improve, every instituted ordinance of fellowship with God. Let his institutions, not any custom or law of men, whether under the best or the worst of governments, be the standard

shall choose, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that is within thy gates: and thou shalt rejoice before the LORD thy God in all that thou puttest thine hands unto.

19 ¶ Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth.

20 ¶ When the LORD thy God shall enlarge thy border, as he hath promised thee, and thou shalt say, I will eat flesh, (because thy soul longeth to eat flesh,) thou mayest eat flesh, whatsoever thy soul lusteth after.

21 If the place which the LORD thy God hath chosen to put his name there be too far from thee, then thou shalt kill of thy herd and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after.

22 Even as the roe-buck and the hart is eaten, so thou shalt eat them; the unclean and the clean shall eat of them alike.³

23 Only be sure that thou eat not the blood: for the blood is the life; and thou mayest not eat the life with the flesh.

24 Thou shalt not eat it; thou shalt pour it upon the earth as water.

25 Thou shalt not eat it; that it may go well with thee, and with thy children after thee, when thou shalt do that which is right in the sight of the LORD.

26 Only thy holy things which thou hast, and thy vows, thou shalt take, and go unto the place which the LORD shall choose.

27 And thou shalt offer thy burnt-offerings, the flesh and the blood, upon the altar of the LORD thy God: and the blood of thy sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat the flesh.

28 Observe and hear all these words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doest that which is good and right in the sight of the LORD thy God.

29 ¶ When the LORD thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou succeedest them, and dwellest in their land,

30 Take heed to thyself, that thou be not snared by following them, after that they be

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8 Whilst the union of the 'man-servant' and 'maid-servant' is the prohibition of the fourth commandment inculcates the important religious principle that no man should break through the agency of another, any law of God which he acknowledges himself bound to observe; their still continued union, in the religious ordinances of sacrifice and thanksgiving, inculcates another, even the religious care, tenderness, and sympathy which superiors owe to their servants, so that while the active agents of their earthly labours, they may also be partakers of their spiritual joy.—C.

c. ch. 19. 9 ver. 19.

c. ch. 14. 27. Ne. 10. 39.

1 Co. 9. 14. Ga. 6. 6. 1 Ti. 5. 17. Mal. 3. 8. 9.

9 The Levite here spoken of probably is intended to denote those of the Levites that were dispersed in the country to instruct the people. As they had no part, or portion, or inheritance assigned them, as God himself was said to be their portion, as their services in assisting at the worship of God, and teaching the people his law, were of the highest value and importance; justice, gratitude, gentleness, and wisdom alike enforced the duty of kindness to them.—C.

1 Heb. all thy days.

d. Ge. 28. 14. 15. 18-21.

ch. 19. 8. 11. 24. Ex. 23. 31.

10 It seems that in the wilderness they killed all the animals for food at the door of the tabernacle; but that was not required in Canaan.

e ver. 15; ch. 14. 5. 15. 22.

11 This was for the ordinary purposes of food, not as sacrifices. All sacrifices were to be presented at one chosen spot, but animals killed for food might be killed and eaten anywhere.

f Heb. be strong.

g ver. 16. Ge. 9. 4. Le. 3. 17. 7. 26. 17. 10-12. ch. 15. 23. 1 Sa. 14. 32. Eze. 33. 25.

h Is. 3. 10. 1. 19. 48. 18.

i Ps. 112. 2. ver. 8. ch. 13. 18.

j ver. 6. 7. 11. 18.

k Le. 1. 5. 8. 13.

l Peace-offering. Le. i. 11. 7. 15. Nu. vii. 1. Ki. 8. 63. ver. 7.

m Mat. 28. 20. 1 Co. 15. 58. ver. 1. 5. Ps. 19. 11.

n Is. 3. 10. 1. 19. 48. 18.

o Ps. 112. 2. ver. 8. ch. 13. 18.

p Mat. 28. 20. 1 Co. 15. 58. ver. 1. 5. Ps. 19. 11.

q Is. 3. 10. 1. 19. 48. 18.

r Ps. 112. 2. ver. 8. ch. 13. 18.

s Mat. 28. 20. 1 Co. 15. 58. ver. 1. 5. Ps. 19. 11.

t Is. 3. 10. 1. 19. 48. 18.

u Ps. 112. 2. ver. 8. ch. 13. 18.

v Mat. 28. 20. 1 Co. 15. 58. ver. 1. 5. Ps. 19. 11.

w Is. 3. 10. 1. 19. 48. 18.

x Ps. 112. 2. ver. 8. ch. 13. 18.

y Mat. 28. 20. 1 Co. 15. 58. ver. 1. 5. Ps. 19. 11.

z Is. 3. 10. 1. 19. 48. 18.

aa Ps. 112. 2. ver. 8. ch. 13. 18.

ab Mat. 28. 20. 1 Co. 15. 58. ver. 1. 5. Ps. 19. 11.

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7 The heathen in general believed that each country, city, and village had a special or tutelary deity, which watched over its welfare; and that in order to prosper, that deity must be propitiated by appropriate offerings.—P.

o ver. 4.

8 Heb. abomination of idols.

p Le. 18. 21. 20. 2. Je. 7. 31. 32. 35. Eze. 20. 31.

q Le. 18. 21. 20. 2. Je. 7. 31. 32. 35. Eze. 20. 31.

r Le. 18. 21. 20. 2. Je. 7. 31. 32. 35. Eze. 20. 31.

s Le. 18. 21. 20. 2. Je. 7. 31. 32. 35. Eze. 20. 31.

t Le. 18. 21. 20. 2. Je. 7. 31. 32. 35. Eze. 20. 31.

u Le. 18. 21. 20. 2. Je. 7. 31. 32. 35. Eze. 20. 31.

v Le. 18. 21. 20. 2. Je. 7. 31. 32. 35. Eze. 20. 31.

w Le. 18. 21. 20. 2. Je. 7. 31. 32. 35. Eze. 20. 31.

x Le. 18. 21. 20. 2. Je. 7. 31. 32. 35. Eze. 20. 31.

y Le. 18. 21. 20. 2. Je. 7. 31. 32. 35. Eze. 20. 31.

z Le. 18. 21. 20. 2. Je. 7. 31. 32. 35. Eze. 20. 31.

aa Le. 18. 21. 20. 2. Je. 7. 31. 32. 35. Eze. 20. 31.

ab Le. 18. 21. 20. 2. Je. 7. 31. 32. 35. Eze. 20. 31.

ac Le. 18. 21. 20. 2. Je. 7. 31. 32. 35. Eze. 20. 31.

ad Le. 18. 21. 20. 2. Je. 7. 31. 32. 35. Eze. 20. 31.

ae Le. 18. 21. 20. 2. Je. 7. 31. 32. 35. Eze. 20. 31.

af Le. 18. 21. 20. 2. Je. 7. 31. 32. 35. Eze. 20. 31.

ag Le. 18. 21. 20. 2. Je. 7. 31. 32. 35. Eze. 20. 31.

ah Le. 18. 21. 20. 2. Je. 7. 31. 32. 35. Eze. 20. 31.

ai Le. 18. 21. 20. 2. Je. 7. 31. 32. 35. Eze. 20. 31.

aj Le. 18. 21. 20. 2. Je. 7. 31. 32. 35. Eze. 20. 31.

ak Le. 18. 21. 20. 2. Je. 7. 31. 32. 35. Eze. 20. 31.

al Le. 18. 21. 20. 2. Je. 7. 31. 32. 35. Eze. 20. 31.

am Le. 18. 21. 20. 2. Je. 7. 31. 32. 35. Eze. 20. 31.

an Le. 18. 21. 20. 2. Je. 7. 31. 32. 35. Eze. 20. 31.

ao Le. 18. 21. 20. 2. Je. 7. 31. 32. 35. Eze. 20. 31.

ap Le. 18. 21. 20. 2. Je. 7. 31. 32. 35. Eze. 20. 31.

aq Le. 18. 21. 20. 2. Je. 7. 31. 32. 35. Eze. 20. 31.

ar Le. 18. 21. 20. 2. Je. 7. 31. 32. 35. Eze. 20. 31.

as Le. 18. 21. 20. 2. Je. 7. 31. 32. 35. Eze. 20. 31.

at Le. 18. 21. 20. 2. Je. 7. 31. 32. 35. Eze. 20. 31.

au Le. 18. 21. 20. 2. Je. 7. 31. 32. 35. Eze. 20. 31.

av Le. 18. 21. 20. 2. Je. 7. 31. 32. 35. Eze. 20. 31.

aw Le. 18. 21. 20. 2. Je. 7. 31. 32. 35. Eze. 20. 31.

ax Le. 18. 21. 20. 2. Je. 7. 31. 32. 35. Eze. 20. 31.

ay Le. 18. 21. 20. 2. Je. 7. 31. 32. 35. Eze. 20. 31.

az Le. 18. 21. 20. 2. Je. 7. 31. 32. 35. Eze. 20. 31.

ba Le. 18. 21. 20. 2. Je. 7. 31. 32. 35. Eze. 20. 31.

bb Le. 18. 21. 20. 2. Je. 7. 31. 32. 35. Eze. 20. 31.

bc Le. 18. 21. 20. 2. Je. 7. 31. 32. 35. Eze. 20. 31.

bd Le. 18. 21. 20. 2. Je. 7. 31. 32. 35. Eze. 20. 31.

be Le. 18. 21. 20. 2. Je. 7. 31. 32. 35. Eze. 20. 31.

destroyed from before thee; and that thou inquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise.⁷

31 Thou shalt not do so unto the LORD thy God: for every abomination to the LORD which he hateth have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods.⁹

32 What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

CHAPTER XIII.

1 Enticers to idolatry, 6 how near soever unto thee, 9 are to be stoned to death. 12 Idolatrous cities must be utterly destroyed.

IF there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder,

2 And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;

3 Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart, and with all your soul.

4 Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.

5 And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn you away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in: so shalt thou put the evil away from the midst of thee.²

6 ¶ If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers;

7 Namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth;

of my religious observances. Let not only my solemn eating and drinking at his table, but even my ordinary refreshments, be conducted according to his prescriptions, and intended chiefly for his glory. And never should his ministers be straitened, or his poor starved, while I am able to relieve them.

CHAPTER XIII. [Ver. 3. *Prove* you. Our Lord informs us, Mat. 24. 24, that 'there shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that (if it were possible) they shall deceive the very elect.' And Josephus relates the fulfilment of this prophecy (*Ant.* xx. 7; *Wars*, ii. 13), when many impostors persuaded the people to follow

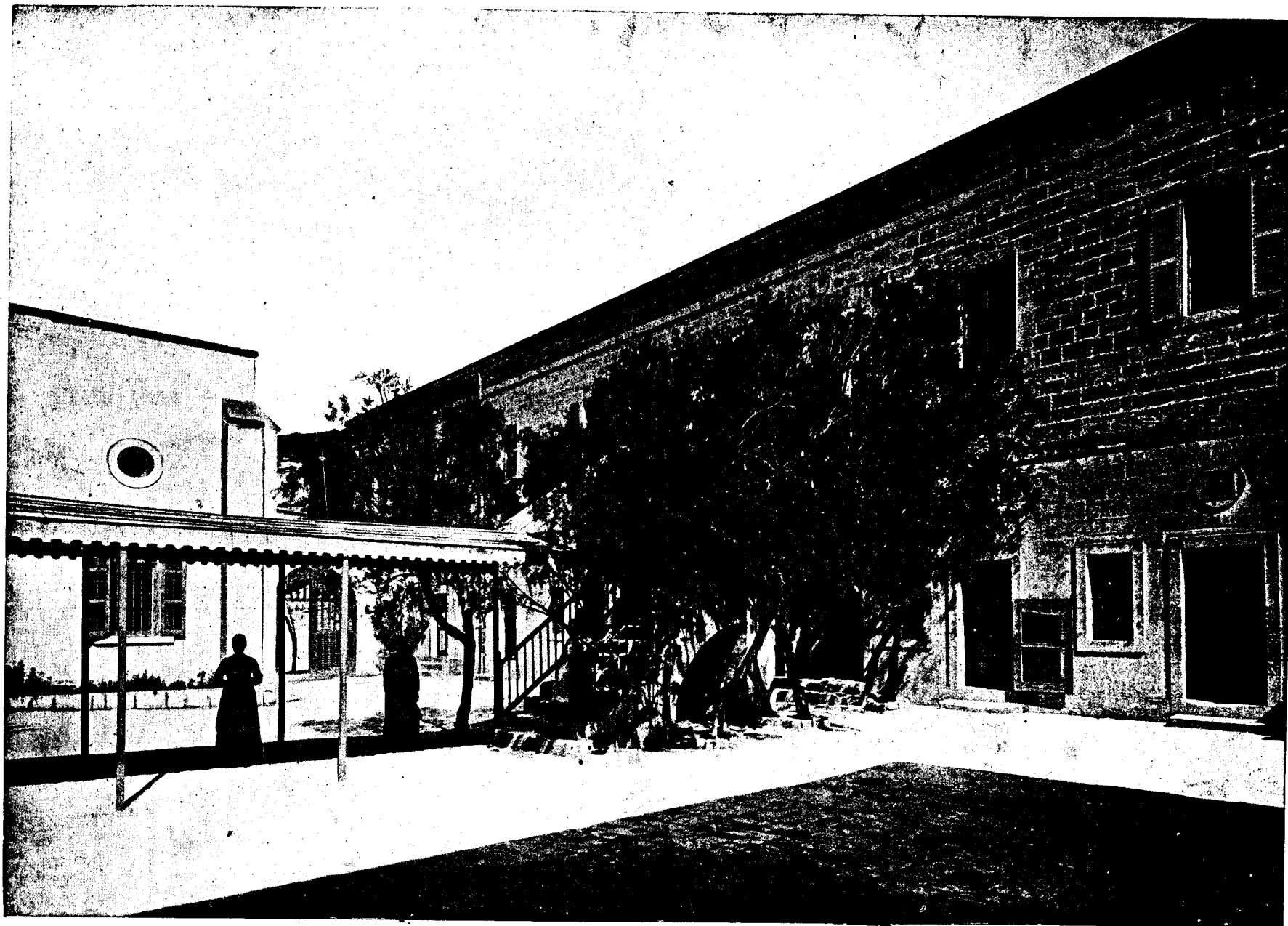
them into the desert, promising to show them great signs and wonders in evidence of their commission; and again (*Wars*, vii. 11) he records the influence of one to entice the Jews to go up into the temple, which being set on fire, even contrary to the anxious wish of Titus, by one of his soldiers, 6000 perished in the flames. A sign or wonder requires three things to render it evidence of a divine commission: (1) Prophecy, in which we have the assertion of omniscience. (2) Fulfilment, in which we have the evidence of power. (3) Consistency with known and divinely established principles, in which we have the evidence of truth, which is uniform and necessarily accordant in all its parts. The first evidence might be imitated by great sagacity; the

second, by extraordinary skill; and therefore the third is required, which never can be imitated by any impostor. C.]

REFLECTIONS.—Provoking to God, and dangerous to men, is the sin of idolatry, with respect to the object or means of worship; yet sinners are much set upon it, and need to be held back by the greatest restraints. With what care, what zeal, what impartiality, ministers and magistrates ought therefore to oppose the very first appearance of it! No testimony, however strongly supported, is admissible against the revealed truths of God. No pretence of inspiration from God, no semblance of miracles, no tie of natural affection, ought to make us connive at the seducers. Though

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death of relations, as if I had nothing left, or had no hope. If my body be the temple of the Holy Ghost, I bought with Jesus' blood, let me never disfigure or deform it. If I live on meat which cometh down from heaven, let me never dishonour my Provider and Portion by a base lusting after, or catching at, anything earthly and vile. Such as are not satisfied with the lawful gratifications which God allows them, will never be satisfied in the gratification of their lawless lusts. And though, under the gospel, I am not so restricted from the flesh of animals, yet I am no less restricted from intimacy and fellowship with unclean sinners, and their works of darkness and death. Here likewise I may learn, that there is need of frequent and diligent



COURTYARD OF THE ENGLISH ORPHANAGE—NEAR THE SITE OF THE HOME OF JOSEPH AND MARY. [DEUT., xiv: 21.]—"And if there be any blemish therein, as if it be lame, or blind, or have any ill blemish, thou shalt not sacrifice it unto the Lord thy God." All the sacrifices and offerings made to God in the Old Testament history of the church were types of the sinless One who was to come, and who was to bear in his own body the sins of the whole world. "For by one offering, He hath perfected forever

them that are sanctified."—Hebrews, x: 14. "But with the precious blood of Christ as of a lamb without blemish and without spot."—I. Peter, i: 19. "That he might present it to himself a glorious church not having spot or wrinkle or any such thing, but that it should be holy, and without blemish."—Eph., v: 27. We give as an illustration of this portion of Scripture a scene in Nazareth where the great offering without blemish, Jesus Christ, grew up.

29 And the Levite, (because ^bhe hath no

⁵ Heb. *word*.
⁶ Heb. *Belial*.

9 Beware^b that there be not a thought⁵ in thy wicked⁶ heart, saying, The seventh year, the

REFLECTIONS.—In this year of release I behold the acceptable, the evangelical, and the eternal year of God's redeemed; in which we, infinite debtors to the law and justice of God, are justified from all things and we, bond-sinners of mankind, are restored to our liberty, and enriched by his grace with blessings innumerable and everlasting. But let me think also how irreligious and inhumane is severity towards poor but honest debtors; it entails a curse upon our property. And it is base to make God's kindness to the poor an occasion of our unkindness to them. To refuse lending to them, if industrious, when we have God to be their surety, who will repay us with usury, is absurd : but especially it is dangerous to have their cry ascending to heaven against us. And often will it be found, what we call prudence, in withholding from them, is held extremely sinful and criminal before God. He knows and remarks every thought of our hearts.

year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought, and he cry unto the LORD against thee, and it be sin unto thee.

10 Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto.⁷

11 For the poor shall never cease out of the land: therefore I command thee, saying, ^mThou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

12 ¶ And if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years, then in the seventh year thou shalt let him go free from thee.

13 And when thou sendest him out free from thee, thou shalt not let him go away empty:

14 Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy wine-press: of that wherewith the LORD thy God hath blessed thee thou shalt give unto him.

15 And thou shalt remember that thou wast a bondman in the land of Egypt, and the LORD thy God redeemed thee: therefore I command thee this thing to-day.

16 And it shall be, if he say unto thee, I will not go away from thee; (because he loveth thee and thine house, because he is well with thee;)

17 Then thou shalt take an awl, and thrust it through his ear unto the door, and he shall be thy servant for ever:⁸ and also unto thy maid-servant thou shalt do likewise.⁹

18 It shall not seem hard unto thee when thou sendest him away free from thee; for he hath been worth a double hired servant to thee, in serving thee six years: and the LORD thy God shall bless thee in all that thou doest.

19 ¶ All the firstling males that come of thy herd, and of thy flock, thou shalt sanctify unto the LORD thy God: thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep:

20 Thou shalt eat it before the LORD thy God year by year, in the place which the LORD shall choose, thou and thy household.

21 And if there be any blemish therein, as if it be lame, or blind, or have any ill blemish, thou shalt not sacrifice it unto the LORD thy God:

22 Thou shalt eat it within thy gates; the

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¶ Pr. 24.9. Jn. 15. 24. 1 Jn. 3. 15. 17. Ja. 2. 15.

¶ Ro. 12. 8. 2 Co. 9. 7. Lu. 7. 30. 35. 15. 58. 10. 11. Pr. 11. 24. 25. 19. 17.

7 It is manifest from this verse that in regard to the poor at least the release was to be absolute. What ever had been lent, if it could not be repaid before the year of release—if poverty rendered payment impossible—then the debt was to be cancelled.—P.

7 Mar. 14. 7. Jn. 12. 8. Mat. 20. 11.

¶ ver. 8. 10. Ex. 23. 11. Le. 19. 10. Job 16. 19. Pr. 14. 21. 31. 19. 17. 22. 9. 28. 27. 31. 20. Ps. 112. 9.

¶ Ex. 21. 2. Je. 34. 14. Le. 25. 39-41. Jn. 8. 35. 36. Ro. 7. 4. 1 Co. 9. 21.

¶ Le. 25. 45. 45. Pr. 30. 9. 32. 27. 38. Ep. 1. 3. 19. 1 Co. 3. 22. Ro. 8. 32. Col. 2. 10. 13. 11.

¶ ch. 16. 12. Le. 25. 42. Ex. 20. 2. &c. Ep. 2. 1. 2. Tit. 2. 11-14. Lu. 1. 74. 75.

¶ Ex. 23. 11. Ps. 40. 6-8.

¶ Le. 25. 39-42, till death, or the year of jubilee.

8 For ever. This phrase always signifies that the thing of which it is spoken is unlimited in time. It is an absolute for exists as when it is said, 'The Lord shall endure for ever.' Ps. 9. 7; or a relative for ever, where such limit as in the text is either implied or declared.—C.

9 This form of procedure was gone through under the cognizance of the magistrate, Ex. 21. 5. 6. Whatever was the meaning or origin of this practice, it was one common in the East, and is very frequently alluded to by ancient heathen writers. Some such regulations were of great importance both to the slave, to show that there was on the one hand no claim to detain him beyond the period of release if he did not desire it; and on the other no pretence for turning him off when old or enfeebled, or unable to provide for himself. It appears from the passage that female servants were purchased for labour only as well as males, and that they were under the same regulation.—P.

s ver. 14.

¶ Lu. 17. 7. 8. Is. 16. 14. 21. 16. Hired servants stayed three years, and this stayed six.

¶ Ex. 13. 2. 10. 34. 19. Le. 27. 26. Nu. 3. 10. 18. 17. Col. 1. 15. 18. Re. 14. 4.

¶ Second firstlings, ch. 12. 5-7. 17. 18. 24. 23. Nu. 18. 15.

¶ ch. 17. 1. Le. 22. 20-23. 1. 10. 3. 14. 4. 28. 9. 3. 14. 10. 5. 5. 18. 6. 6. Nu. 19. 2. Mal. 1. 8. 13. 14. He. 7. 26. 1 Pe. 1. 19.

¶ ch. 12. 21. 22.

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1 As common food.

¶ ch. 12. 16. 23. Ge. 9. 4. Le. 3. 17. 7. 26. 17. 10. 12. 14. 1 Sa. 14. 32. Eccl. 33. 25.

CHAP. XVI.

¶ Ex. 12. 2-11. 43-49. &c. Le. 23. 5. Nu. 9. 2-5. 28. 16. 1 Co. 5. 7. 8.

¶ Ex. xiii. 10. 34. 18. 23. 15.

¶ Nu. 28. 16-23. Ex. 12. 5. 2. Ch. 35. 7. ch. 12. 5. 6. ver. 5-7.

¶ Ex. 12. 15. 18. 19. 13. 6. 7. 34. 18. 23. 15. Le. 23. 6. Nu. 28. 17. 1 Co. 5. 8. 22. 12. 10.

¶ Ex. 12. 33. 34. 39. 11. 8.

¶ Ex. 34. 18. 25. 23. 15. 12. 15. 13. 10. 13. 6. 7. Le. 23. 6. Nu. 28. 17. 1 Co. 5. 8. 7. 8.

¶ Ex. 12. 10. Le. 7. 15. 2 Co. 5. 2.

¶ Or, kill, ver. 2. ch. 12. 5. 6.

¶ Ex. 12. 6. He. 1. 2. 3. 9. 26. 1. Pe. 1. 19. 20. Mat. 27. 40-50.

¶ Ex. 12. 8. Ps. 22. 13. 15.

1 When the passover was first instituted, the lambs were ordered to be killed in each house, the blood sprinkled on the door-posts, and the flesh roasted and eaten within. Here a great change is made. They were expressly forbidden to kill the paschal lamb in their houses; the lambs were all to be taken to the tabernacle or temple, and killed there by the priests alone. It will be observed, too, that the killing of the lamb is here called a sacrifice, i.e. an animal slain and offered to God as an expiation for sin. So the apostle says, 'Christ, our passover, is sacrificed for us.' The passover was one of the three great feasts which it was necessary for all adult males to observe in Jerusalem.—P.

¶ ver. 3. 4. Ex. 12. 15. 6. 13. 6. Nu. 28. 17-19. Le. 23. 6-8.

2 There is no contradiction between ver. 3 and 8. ver. 3 requires seven days of unleavened bread, but ver. 8 prescribes a solemn assembly on the seventh, which had not been specified in ver. 3.—C.

8 Heb. restraint.

¶ Ex. 23. 16. 34. 22. Le. 23. 15-21. Nu. 28. 26-30. 1 Co. 16. 8. Ac. 11. 18. It prefigured the descent of the Holy Ghost.

¶ Or, sufficiency.

¶ Besides Le. 23. 17-20. Nu. 28. 27-31. ch. 26. 1-11.

5 Rather, a contribution.—C.

¶ ver. 14. ch. 12. 12. 18. 26. 11. Phil. 4. 4. Ro. 5. 11. Ga. 3. 28. Col. 3. 11.

unclean and the clean person shall eat it alike as the roe-buck, and as the hart.

23 Only thou shalt not eat the blood thereof; thou shalt pour it upon the ground as water.

CHAPTER XVI.

1 The feast of the passover, 9 of weeks, 13 of tabernacles. 16 Every male must offer, as he is able, at these three feasts. 18 Of judges and justice. 21 Groves and images are forbidden.

OBSERVE the month of Abib, and keep the passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night.

2 Thou shalt therefore sacrifice the passover unto the LORD thy God, of the flock and the herd, in the place which the LORD shall choose to place his name there.

3 Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; (for thou camest forth out of the land of Egypt in haste;) that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

4 And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there any thing of the flesh, which thou sacrificedst the first day at even, remain all night until the morning.

5 Thou mayest not sacrifice the passover within any of thy gates, which the LORD thy God giveth thee:

6 But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt.

7 And thou shalt roast and eat it in the place which the LORD thy God shall choose; and thou shalt turn in the morning, and go unto thy tents.¹

8 Six days² thou shalt eat unleavened bread, and on the seventh day shall be a solemn assembly³ to the LORD thy God; thou shalt do no work therein.

9 ¶ Seven weeks shalt thou number unto thee: begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn.

10 And thou shalt keep the feast of weeks unto the LORD thy God with⁴ a tribute⁵ of a free-will-offering of thine hand, which thou shalt give unto the LORD thy God, according as the LORD thy God hath blessed thee:

11 And thou shalt rejoice before the LORD

and it is not so much the gift as the temper of the giver that he regards. Servants likewise ought to be treated with tenderness and kindness, especially if found faithful.—It is important to watch against every suggestion which may divert us from our duty, or discourage us in it.—But while in these firstlings I see Jesus, and all his redeemed, devoted to the honour of God, according to their respective purity and stations, let me think with what exactness everything belonging

to the Lord ought to be used in his service in the very manner prescribed by himself.

CHAPTER XVI. [Ver. 21. Trees near unto the altar of the Lord. The famous Roman law of the twelve tables enjoined the planting and preservation of sacred groves—the law of God expressly and repeatedly denounces them, De. 12. 3. The reason of the difference is plain; heathenism sanctioned a system that not only

legalized but attempted to sanctify impurity, by the character of its deities and the nature of their worship; nay, according to the testimony of Pliny (b. xii. c. 1), the heathen not only adored the images glittering with gold and silver, but the groves themselves, and their solemn silence. In a warm climate, the temptation to retire to shady groves being great, God proportions to that circumstance the frequency and speciality of their prohibition. C.]

12 ¶ And the man that ^mwill do presumptuously, and will not hearken⁴ unto the ⁵priest that standeth to minister there before the LORD thy God, or unto the judge, even that man shall die: ⁿand thou shalt put away the evil from Israel.

13 And all the people shall hear, and fear, and do no more presumptuously.

14 ¶ When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, 'I will set a king over me, like as all the nations that are about me;

15 Thou shalt in any wise set him king over thee whom the LORD thy God shall choose: one from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother.

16 But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, 'Ye shall henceforth return no more that way.

17 Neither shall he multiply wives to himself, that his heart turn not away; neither shall he greatly multiply to himself silver and gold.

18 And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book, out of that which is before the priests the Levites:

19 And it shall be with him, and he shall read therein all the days of his life; that he may learn to fear the LORD his God, to keep all the words of this law, and these statutes, to do them:

20 That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left; to the end that he may prolong his days in his

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a Nu. 15. 28. ch. 7. 11; 18. 9. 26. 1. 9. Jos. 1. 13.

p 1 Sa. 8. 5-7.

q 1 Sa. 9. 15. 16. 20. 24; 10. 12. 13. 1 Ch. 22. 10. Je. 30. 21.

r 1 Ki. 4. 26; 16. 26. 28. Ps. 20. 7. 18. 31. 1-3. Je. 42. 10. &c. Ecce. 17. 15.

s This prohibition is founded upon principles natural and moral. (1) Canaan was a land of mountains and defiles, and unfit either for the rearing of horses or the use of cavalry. (2) God seeks to prevent intercourse with Egypt, which was anciently famous for horses. (3) He would restrain the spirit of conquest, which, in eastern countries, has been chiefly fostered by the possession of a numerous cavalry. (4) He would repress that spirit of extravagance and gambling—the world calls them by gentler names—which is generated, especially among the rich, by the competition of horses; and which, in all countries where it has been fostered, has resulted in the dissipation of the manners of all ranks.—C.

t Ex. 14. 13. Nu. 14. 3. 4. 28. 28. Ho. 11. 5. Je. 42. 15.

u Ge. 2. 24. Mal. 2. 15. Mat. 19. 5. 1 Ki. 11. 4. Ne. 13. 26.

v Pr. 30. 8. 9; 28. 22. Mat. 6. 24; 13. 22. 1 Ti. 6. 9. 10. 17.

x ch. 31. 9. 26. 2 Ki. 22. 8.

y Jos. 1. 8. Ps. 110. 24. 97-100. ch. 6. 6-9; 11. 18. 2 Ti. 3. 15-17. Jn. 5. 39; 20. 31.

z Ps. 131. 1. 2. ver. 11; ch. 4. 21. 12. 25. 28. 34; 5. 29. 32. 11. 32.

a Ps. 19. 11; 132. 12. 1 Ki. 11. 12; 13. 34. 36. 2 Ki. 10. 30. 1 Sa. 13. 13. 14; 15. 23.

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7 The law here referred to, which the king was to copy, or have copied, for his private use and guidance, unquestionably signifies the Pentateuch—the whole of it as it was preserved in the keeping of the priests. What a noble lesson this is for the kings and rulers of the earth! The law of God should be their constant study; their guide in the management of public affairs; their rule of life in private.—P.

CHAP. XVIII.

a Nu. 18. 9-21. 23. 24; 26. 62. Jos. 13. 33; 18. 7; 14. 3. ch. 10. 9. 12. 14. 27. 29. 1 Ti. 5. 17. 2 Ti. 4. 7. 8. 1 Pe. 5. 3. 4.

b The offerings of the Lord, Jos. 13. 14. 33; 18. 7.

c Peace-offerings, ch. 12. 6. 27. Ex. 10. 25; 29. 22-28. Le. 10. 14. 15; 7. 30-34. Nu. 15. 12.

d Ex. 22. 29; 23. 19. Le. 23. 10. 17. ch. 26. 9. 10. Nu. 18. 12. 24.

e Ex. 28. 1; 29. 1. &c. Le. viii. ix. Nu. 3. 10; xvi. xvii; 25. 13. 1 Co. 9. 11-14. He. 5. 4.

f Nu. 35. 2. Ps. 27. 4; 26. 8. ch. 15. 6; 16. 2. Some Levites considered themselves constant attendants at the tabernacle or temple.

g 1 Ch. 24. 1. 2.

h Heb. *his sales by the fathers*, Le. 25. 34. He might sell what property he had in his own city.

i That is, any private property his father might obtain by purchase and leave to his son, 1 Ki. 2. 26. Je. 32. 7. 8. Ac. 4. 37.—C.

kingdom, he and his children, in the midst of Israel. 7

CHAPTER XVIII.

1 The Lord is the priests' and Levites' inheritance. 3 The priest's due. 6 The Levite's portion. 9 The abominations of the nations are to be avoided. 15 Christ the prophet is to be heard. 20 The presumptuous prophet is to die.

THE priests the Levites, and all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eat the offerings of the LORD made by fire, and his inheritance.

2 Therefore shall they have no inheritance among their brethren; the LORD is their inheritance, as he hath said unto them.

3 ¶ And this shall be the priest's due from the people, from them that offer a sacrifice, whether it be ox or sheep; and they shall give unto the priest the shoulder, and the two cheeks, and the maw.

4 The first-fruit also of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him.

5 For the LORD thy God hath chosen him out of all thy tribes, to stand to minister in the name of the LORD, him and his sons for ever.

6 ¶ And if a Levite come from any of thy gates out of all Israel, where he sojourned, and come with all the desire of his mind unto the place which the LORD shall choose;

7 Then he shall minister in the name of the LORD his God, as all his brethren the Levites do, which stand there before the LORD.

8 They shall have like portions to eat, besides that which cometh of the sale of his patrimony.

and remarkable integrity. But dangerous is it, in the worship of God, to copy after the example of wicked and idolatrous men; his worship is pure and spiritual; he regards not the external appearance; but they who worship him, must worship him in spirit and in truth.

CHAPTER XVII. [Ver. 12. At first sight this seems a hard law, and even cruel, that the person who should object to or fail to carry out the sentence of priest or judge in any civil case should be put to death. It would have been both unjust and cruel had the priest been a mere temporal ruler; but he was the commissioned minister of God, and it is implied here that in cases of great difficulty and delicacy, such as those referred to, he should ask counsel of God. God, therefore, was the real judge in the case; and a refusal to submit to his judgment was treason against heaven. P.]

Ver. 14. [I will set a king over me, like as all the nations that are about me. Moses, foreseeing by the prophetic spirit that the tide in popular opinion would one day turn in favour of monarchy, so far from pronouncing any authoritative opinion concerning the theoretical forms of government, addresses himself, by divine direction, to propound the true maxims and principles of all government. And when the period foreseen by Moses arrived, and the people demanded a king, 1 Sa. viii., the displeasure of Samuel neither arose from any sense of wounded pride or disappointed ambition, nor from any abstract objection to the kingly form of government, but from the self-will and practical atheism of the people, who never thought of consulting God upon so great an organic change, though Samuel was with them with Urim and Thummim. C.]

REFLECTIONS.—We ought to honour the Lord with the best that we have—the best of our time and abilities, the best of our age and strength. But apostasy from the true religion to the worship of idols is extremely wicked and ruinous. It is necessary that the execution of malefactors be as public and solemn

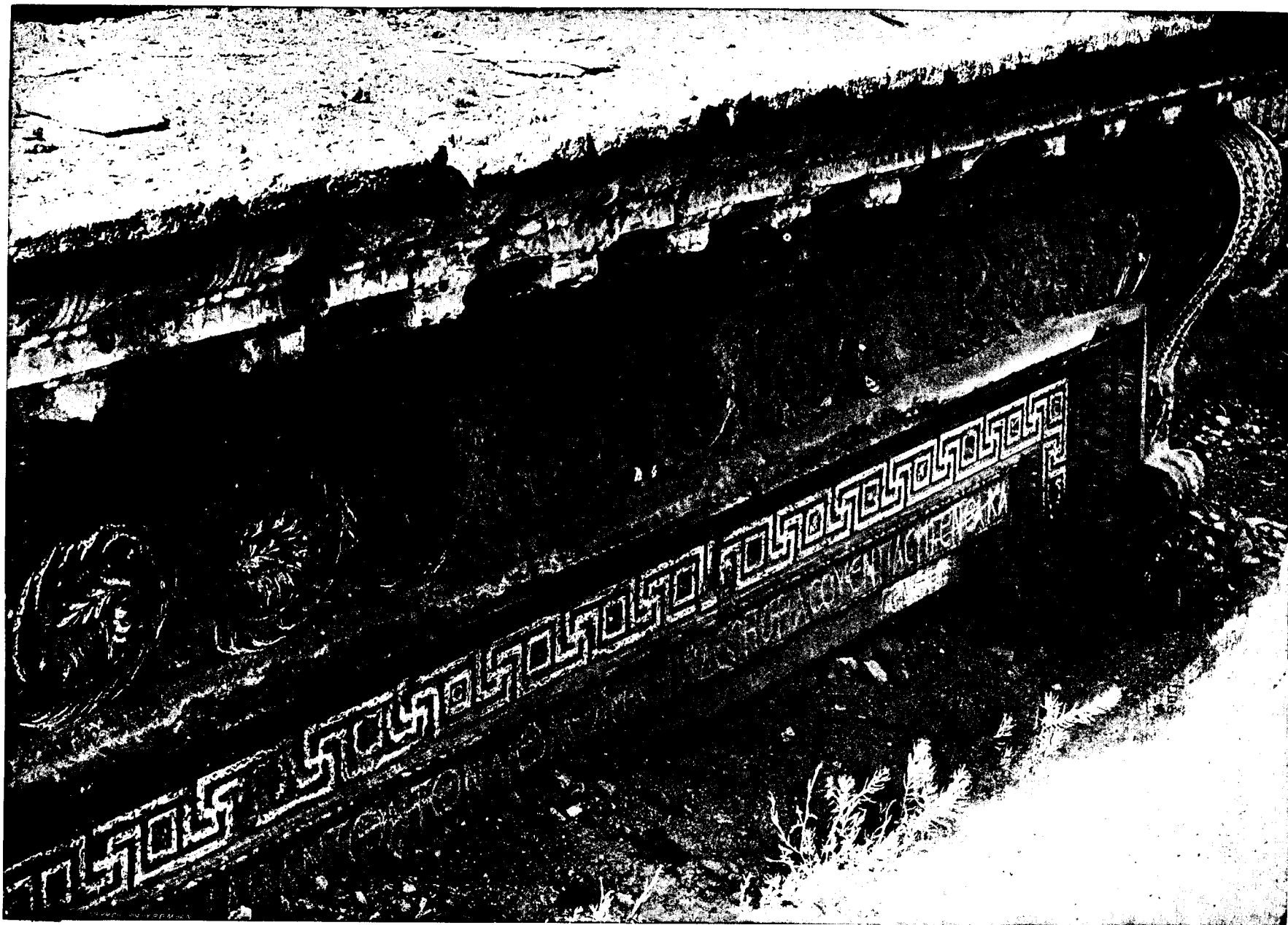
as possible, that others may hear and fear. But, in matters of life and death, nothing less than the clearest evidence should be admitted. Great care must be taken at once to maintain the just rights of subjects and the lawful authority of magistrates: and we must obey, not only for wrath, but also for conscience' sake. To rebel against the lawful orders of government is to commit treason against the majesty of heaven. But, in order to secure respect to their government, magistrates ought to be deliberately set up: they ought to avoid whatever gratifies their lust or tends to corrupt them. God's word should be the supreme standard of their determinations. Piety, prudence, humble condescension, and equity should run through the whole of their conduct. No day should pass without reading of God's word. The fear of God powerfully induces to an obedience to his commands. And the higher our station is, the more exemplary and humble our conversation ought to be. Religion is the best security of thrones, and every other honour: and even in this world there is a great reward in keeping God's commandments.

CHAPTER XVIII. [Ver. 3. And the two cheeks and the maw. There is a difference between the Levitical portion here described, and that in Le. 7. 3. The reason of the difference seems to be, that the direction in Leviticus referred to the temporary allowance in the wilderness, that of the text to the permanent provision in Canaan; see De. 12. 1. C.—Delitzsch says, 'That this arrangement was not at variance with the command in Le. 7. 32, sq., but simply enjoins a further gift to the priests on the part of the people, in addition to those portions which were to be given to the Lord for his servants, is sufficiently evident from the context, since the heave-leg and wave-breast belonged to the offerings of Jehovah mentioned in ver. 1, which the priests had received as an inheritance from the Lord; . . . and also from the words of the present command, viz. that the portions mentioned were to be a right on

the part of the people, on the part of those who slaughtered slain-offerings. P.]

Ver. 10. [Divination. This appears to be a general name for all the particular forms that follow, viz.—*Observer of times*. Some derive it from a word signifying a cloud; others, amongst whom is Gesenius, from a word signifying an eye. This is the most probable meaning, and includes every form of threatened injury to person or property from what is called an evil eye.—*An enchanter*. A pretended diviner by serpents, or the positions and movements of other animals.—*A witch*. One who resorts to charms, &c., for the injury of another.—*A charmer*. Most probably those who pretended to charm serpents, and produce strange effects by rhymes and incantations.—*Consulter with familiar spirits*. According to the Hebrew, a consulter with Ob. Thus, the *Pythonesse at Delphi*, in Greece, pretended to be inspired by Apollo.—*Wizard*. 'A cunning man,' one who pretended to know secret things, past, present, or future.—*Necromancer*. One who pretended to consult or raise the dead, as the word signifies.—All these pretended arts are the products of ignorance, the nurses of superstition, and the forerunners and abettors of idolatry, and therefore most righteously condemned of God. C.]

REFLECTIONS.—Since God hath provided subsistence for ministers, they ought never willingly to entangle themselves in worldly business—farming, merchandise, or the like: for those who love God's ordinances as they ought, will not grudge to contribute to their support. None ought to supplant another with respect to what the Lord hath allotted him. But a worldly-minded minister is a SCANDAL to his profession—a LIVING LIE! God, indeed, most highly regards such ministers as leave their worldly all, and follow him, and do more in the church than men could desire of them. But it is shocking to find in countries privileged with gospel light, affectors of fellowship with devils, in charms, fortune-telling, witchcraft, and the like! and what a mercy it is if God has preserved us



INSCRPTION ON BRIDGE, GRAND MOSQUE, DAMASCUS—WHERE ST. PAUL WAS CONVERTED. [DEUT., xviii: 15-19.]—"The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." The prophet referred to in this verse is the Lord Jesus Christ. He was the one who was to come in the fullness of time, who, according to Isaiah, was to be called the Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace, and

who was to sit upon the throne of David, and upon his kingdom to order it, and to establish it with judgment, and with justice from henceforth even forever. How strange that upon the Grand Mosque in Damascus we should find written in Greek on the bridge: "Thy kingdom, O Christ, is an everlasting kingdom, and thy dominion endureth throughout all generations." The Grand Mosque, an illustration of which we give above, is the most famous place of Mahommedan worship in Damascus.

9 ¶ When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations.

10 There shall not be found among you *any* one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch,

11 Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.

12 For^a all that do these things are an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee.

13 Thou shalt be perfect with the LORD thy God.

14 For these nations, which thou shalt possess,² hearkened unto observers of times, and unto diviners: but as for thee, the LORD thy God hath not suffered thee so to do.

15 ¶ The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;

16 According to all that thou desiredst of the LORD thy God in Horeb, in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.

17 And the LORD said unto me, They have well spoken that which they have spoken.

18 I will raise them up a Prophet³ from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.⁴

19 And it shall come to pass, that whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him.

20 ¶ But the prophet which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.

21 ¶ And if thou say in thine heart, How shall we know the word which the LORD hath not spoken?

22 When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.

CHAPTER XIX.

¹ The cities of refuge. ⁴ The privilege thereof for the man-slayer. ¹⁴ The landmark is not to be removed. ¹⁵ Two witnesses at the least to prove a fact. ¹⁶ The punishment of a false witness.

WHEN the LORD thy God hath cut off the nations, whose land the LORD thy God

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A.M. 2553. B.C. 1451.

1 Heb. *inherit*

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giveth thee, and thou succeedest¹ them, and dwellest in their cities, and in their houses;

2 Thou² shalt separate three cities for thee in the midst of thy land,² which the LORD thy God giveth thee to possess it.

3 Thou shalt prepare thee a way,³ and divide the coasts of thy land, which the LORD thy God giveth thee to inherit, into three parts, that every slayer may flee thither.

4 ¶ And this is the case of the slayer which shall flee thither, that he may live: Whoso killeth his neighbour ignorantly, whom he hated not in time past;⁴

5 As when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the head⁵ slippeth from the helve, and lighteth⁷ upon his neighbour, that he die; he shall flee unto one of those cities, and live:

6 Lest the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and slay him;⁸ whereas he was not worthy of death, inasmuch as he hated him not in time past.⁹

7 Wherefore I command thee, saying, Thou shalt separate three cities for thee.

8 And if the LORD thy God enlarge thy coast, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers:

9 If¹⁰ thou shalt keep all these commandments to do them, which I command thee this day, to love the LORD thy God, and to walk ever in his ways; then shalt thou add¹ three cities more for thee, besides these three.²

10 That innocent blood be not shed in thy land, which the LORD thy God giveth thee for an inheritance, and so blood be upon thee.

11 ¶ But if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him³ mortally that he die, and fleeth into one of these cities;

12 Then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die.

13 Thine^m eye shall not pity him; but thou shalt put away the guilt of innocent blood from Israel, that it may go well with thee.

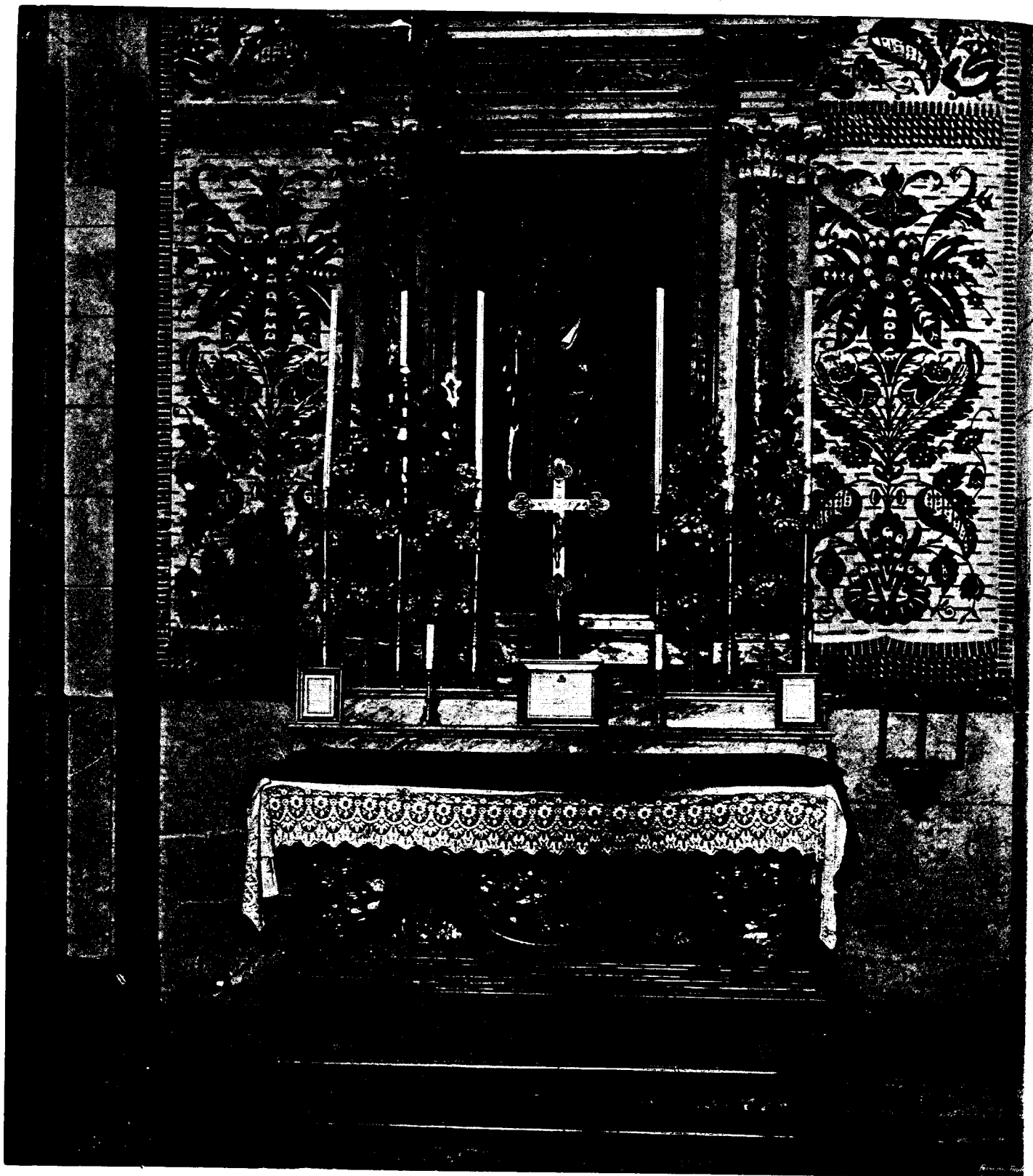
14 ¶ Thouⁿ shalt not remove thy neighbour's land-mark,⁴ which they of old time have set in thine inheritance, which thou shalt inherit in the land that the LORD thy God giveth thee to possess it.

15 ¶ One^o witness shall not rise up against a man for any iniquity, or for any sin, in any

¹ Heb. *inherit* ² Heb. *inherit* ³ Heb. *inherit* ⁴ Heb. *inherit* ⁵ Heb. *inherit* ⁶ Heb. *inherit* ⁷ Heb. *inherit* ⁸ Heb. *inherit* ⁹ Heb. *inherit* ¹⁰ Heb. *inherit*

¹¹ Heb. *inherit* ¹² Heb. *inherit* ¹³ Heb. *inherit* ¹⁴ Heb. *inherit* ¹⁵ Heb. *inherit*

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SIDE ALTAR, LATIN CHURCH, NAZARETH—SUPPOSED TO STAND OVER THE SITE OF JOSEPH'S HOME, IN WHICH JESUS GREW UP. [DEUT., xix.]—The 19th chapter of Deuteronomy speaks of the laws concerning the cities of refuge. We give as an illustration of this portion of Deuteronomy the side altar of the Latin church at Nazareth. This church stands in the city of our Savior's boyhood, and is said to be built on the site of the house in which with His parents He lived. The cities of refuge in a very important

sense were all types of Christ. Christ is the great city of refuge and all are safe who flee from their sins to Him, and none are safe who are away from Him. The penitent one who has fled to Christ refuge may sing:

"Should storms of seven-fold thunder roll,
And shake the globe from pole to pole,
No flaming bolt shall daunt my face,
For Jesus is my hiding place."

sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

16 ¶ If a false witness rise up against any man, to testify against him *that which is wrong*;

17 Then both the men, between whom the controversy is, shall stand ²before the LORD,⁶ before the priests and the judges which shall be in those days:

18 And the judges shall ⁴make diligent inquisition: and, behold, *if* the witness *be* a false witness,⁷ and hath testified falsely against his brother;

19 Then^{*} shall ye do unto him as he had thought to have done unto his brother: so shalt thou put the evil away from among you.

20 And those which remain shall ⁴hear, and fear, and shall henceforth commit no more any such evil among you.

21 And thine eye shall not pity; *but* ⁴life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

CHAPTER XX.

¹ The priest's exhortation to encourage the people to battle. ⁵ The officers' proclamation who are to be dismissed from the war. ¹⁰ How to use the cities that accept or refuse the proclamation of peace. ¹⁶ What cities must be devoted. ¹⁹ Trees for man's meat must not be destroyed in the siege.

WHEN thou ⁴goest out to battle against thine enemies, and seest horses and chariots, and a people more than thou, ⁴be not afraid of them; for the LORD thy God *is* with thee, which brought thee up out of the land of Egypt.

2 And it shall be, when ye are come nigh unto the battle, that the ⁴priest shall approach and speak unto the people,

3 And shall say unto them, Hear, O Israel; Ye approach this day unto battle against your enemies: let not your hearts faint;¹ fear not, and do not ²tremble, ⁴neither be ye terrified because of them:

4 For the LORD your God *is* he that goeth with you, to fight for you against your enemies, to save you.

5 ¶ And the ⁴officers shall speak unto the people, saying, What man *is there* that hath built a new house, and hath not ⁴dedicated it? ³let him go and return to his house, lest he ⁴die in the battle, and another man dedicate it.

6 And what man *is he* that hath planted a vineyard, and hath not *yet* ⁴heaten of it? let him

A.M. 2553. B.C. 1451.

5 Or, falling away. 6 ch. 17.8. Ps. 82.1. 2 Ch. 19.6.

6 Suits at law frequently originate from dishonesty, from covetousness, or from a contentious and revengeful spirit. But such is the obscurity of rights, and the uncertainty of evidence, that they may originate where both parties are honest, disinterested, and peaceable. The only case in which a Christian may go to law in defence of his rights is when he can stand before the Lord, and refer to his examination and decision both the justice of his cause and the purity of his motives.—C.

7 ch. 13.14; 17.4. 1 Ki. 8.31. 2 Ch. 19.6.7.

8 On a few points is modern jurisprudence more defective, and by consequence more injurious to the cause of truth and justice, than in the case of false witness or perjury before the Lord, and refer to his examination and decision both the justice of his cause and the purity of his motives.—C.

9 ch. 13.11; 17.13; 22.21, 22, 24; 21. 21. Pr. 21.11, 19; 25.1 Ti. 5.20. 10 Ge. 6. Ex. 21. 12, 13; 25. Le. 24. 20. Mat. 5.38.

CHAP. XX.

a ch. 2.21; 7.1; 25.17, 19. Ju. 3.2. 28.11. 4. 12. 2. 10. 6. 6. Ps. 33.16, 17. 2. 18. 3. 4. 8. 9. Ch. 13. 7. 12; 32. 7. 18. 15. 7. 41. 10-16. Ps. 118. 6; 28. 7; 20. 7.

c Nu. 10.9; 31. 6. Ju. 20.27. 28. 1 Sa. 14. 18. 2 Ch. 13.12.

1 Heb. be tender. 2 Heb. make haste. d ver. 1. ch. 1. 30; 20. 15. 41. 10, 15, 16. Ps. 27. 31. 36. 13. 6. Ro. 8. 31. Pr. 21. 30. Ex. 14. 14. Ne. 4. 20.

e ch. 16. 18. i.e. general officers of the army. f Ne. 12. 27.

g Every Jewish house being constituted a school of religious instruction, De. 6. 6, 7, and a place of prayer, Da. 6. 10, was as much to be dedicated to God as the tabernacle or temple, Nu. 7. 10. 1 Ki. 8. 63. Ezr. 6. 16.—C.

h 2 Sa. 11. 25. Ac. 20. 22.

i Heb. made it common, Le. 19. 23, 24. ch. 22. 30.

A.M. 2553. B.C. 1451.

i ch. 24. 5. Pr. 5. 18, 19.

k Ju. 7. 3. Ps. 103. 15, 14.

4 Melt. Thus only such as were hearty and courageous went to the battle.

5 Inferior officers.

1 Heb. to be in the head of the people, 2 Ch. 13. 12.

m ver. 15.

n 2 Sa. 20. 18, 19. Zec. 9. 10. Ep. 2. 17; 15. 57-59.

o Ju. 1. 28, 30. Jos. 15. 10. 1 Ki. 9. 21, 22. Le. 25. 42, 44.

p Ps. 120. 7; 68. 30.

q The Mosaic institutes were decidedly opposed to wars of aggression and the spirit of foreign conquest and acquisition. A single example will establish this fact:—'Three times a year shall all the males appear before the Lord, Ex. 23. 17. A people so organized could never become aggressively warlike. The text, however, admits that there might be wars beyond the borders of Canaan, but provides only for cases where enemies will not make peace, and where, consequently, safety is best and soonest secured by seeking the enemy in his own country. Hasten, O Prince of peace! hasten the time when nation shall no more rise against nation, nor kingdom against kingdom, and men shall learn war no more!—C.

r Ps. 44. 2-4; 18. 37-42; 18. 10-12. Ex. 23. 33. Ch. 2. 4. Fr. 13. 14. ver. 18.

s Jos. 8. 2; 22. 8; 11. 14. Nu. 31. 9, 12. Ch. 20. 25; 14. 13-15.

7 Heb. spoil.

8 All cities of the nations which lay around Canaan, of Edomites, Moabites, Ammonites, Syrians, &c.

9 The cities of Canaan, Nu. 31. ch. 7. 1-13. Jos. 6. 17, 25. 8. 24; 10. 28, 40; 11. 11, 15; 9. 15.

10 See note on Le. 18. 28 for the special sentence of extermination pronounced against the seven nations.—C.

11 Nu. 33. 55. Jos. 23. 13. Ju. 2. 3. ch. 7. 4. Ps. 106. 34-38.

12 Let it be remembered that this command emanated from God, the Judge of all the earth—not from man. It was a part of God's just and wise government. As a holy ruler, having regard to the best interests of mankind, it was necessary entirely to sweep away a nation so steeped in the grossest corruption.—P.

13 In these times cities often stood a siege of several years, as the besiegers had no cannon, mortars, bombs, &c.

also go and return unto his house, lest he die in the battle, and another man eat of it.

7 And⁴ what man *is there* that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her.

8 And the officers shall speak further unto the people, and they shall say, ⁴What man *is there that is* fearful and faint-hearted? let him go and return unto his house, lest his brethren's heart faint⁴ as well as his heart.

9 And it shall be, when the officers have made an end of speaking unto the people, that they shall make⁵ captains of the armies ⁴to lead the people.

10 ¶ When thou comest nigh unto ⁴a city to fight against it, then ⁴proclaim peace unto it.

11 And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, *that* all the people *that is* found therein shall be ⁴tributaries unto thee, and they shall serve thee.

12 And if it will ⁴make no peace with thee, but will make war against thee,⁶ then thou shalt besiege it:

13 And when the ⁴LORD thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword:

14 But the women, and the little ones, and ⁴the cattle, and all that is in the city, *even* all the spoil thereof, shalt thou take⁷ unto thyself; and thou shalt eat the spoil of thine enemies, which the LORD thy God hath given thee.

15 Thus shalt thou do unto all the ⁸cities which are very far off from thee, which are not of the cities of these nations.

16 ¶ But ⁴of the cities of these people, which the LORD thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth:⁹

17 But thou shalt utterly destroy them: *namely*, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites, as the LORD thy God hath commanded thee:

18 That they ⁴teach you not to do after all their abominations, which they have done unto their gods; so should ye sin against the LORD your God.¹

19 ¶ When thou shalt besiege a city a ²long time, in making war against it to take it, thou

these cities of refuge I again view a crucified Redeemer, as my near and all-sufficient protection, and his ministers as assisting and directing me in my flight to it, plain and open is my way to it, and my warrant to enter. Yet so great is our ignorance, our unconcern, our unbelief, that we need many and repeated descriptions of him, and encouragements to flee to him; and God graciously affords them in his word. Happy are they who embrace the promise! But desperate is their case who sin presumptuously, and refuse this great salvation! Nay, how criminal, in God's sight, must wilful murder be, when nothing less than the blood of

the offender can be admitted as the punishment of it! Everything that marks out and ascertains men's property should be exactly preserved, that so disputes and unjust evasions may be prevented: and witnesses should be examined in the courts of judicature with accuracy and care, that none may suffer unjustly through false witnessing, and none that dare to bear false witness may escape condign punishment.

CHAPTER XX. REFLECTIONS.—While we remark how carefully piety towards God, tenderness towards others, and prudence towards ourselves, should

be carried into war itself, let us ponder how necessary it is that armies and churches should be furnished with faithful ministers to encourage them in the Lord their God! Hopeful is the most difficult work when we are assured of God's presence in it, and encouraged with the former experience of what he hath done for us! Then we can triumph, in hopes of being more than conquerors through him that loved us. But there is little hope of men's prospering in their duty when their affections are engaged elsewhere: and therefore carnal worldlings, who are intoxicated with pleasure in temporal enjoyments, or the fearful and unbelieving, are

shalt not destroy the trees thereof by forcing an axe against them: for thou mayest eat of them, and thou shalt not cut them down, (for⁴ the tree of the field is man's life,) to employ⁴ them in the siege:

20 Only the trees which thou knowest that they be not trees for meat,⁵ thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until it be subdued.⁶

CHAPTER XXI.

1 The expiation of an uncertain murder. 10 The usage of a captive taken to wife. 15 The first-born is not to be disinherited upon private affection. 18 A stubborn son is to be stoned to death. 22 The male-factor must not hang all night on a tree.

IF one^a be found slain in the land which the LORD thy God giveth thee to possess it, lying in the field, and it be not known who hath slain him;¹

2 Then thy elders and thy judges shall come forth,² and they shall measure unto the cities which are round about him that is slain:

3 And it shall be, that the city which is next unto the slain man, even the elders of that city shall take an heifer, which hath not been wrought with, and which hath not drawn in the yoke;

4 And the elders of that city shall bring down the heifer unto a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley:

5 And the priests, the sons of Levi, shall come near; (for them the LORD thy God hath chosen to minister unto him, and to bless in the name of the LORD;) and by their word³ shall every controversy and every stroke be tried.

6 And all the elders of that city, that are next unto the slain man, shall wash their hands over the heifer that is beheaded in the valley:

7 And they shall answer and say, 'Our hands have not shed this blood, neither have our eyes seen it.'

8 Be merciful, O LORD, unto thy people

A.M. 2555. B.C. 1451.

Or, for O man, the tree of the field is to be employed in the siege.

Heb. to go from before thee.

In warm climates, fresh or preserved fruits constitute a principal article of food: a law for the preservation of fruit-trees was therefore an ordinance of equal wisdom and humanity. But this law, like other of the divine institutions, was still further intended to check and restrain the spirit of aggressive war, which, like the wolf in the fold, destroys what it can neither retain nor carry away.—Note, The distinguishing humanity of the Mosaic laws stands prominent among the evidences of their divine origin.—C.

Heb. it come down.

CHAP. XXI.

Ps. 121:5,6.

ch. 4:1.

This follows very properly after the law he had delivered about making war; because then the bodies of dead men were most frequently found; about which the wise lawyers took the greatest care that inquisition should be made how and by whom they were slain. This appears by Plato, who in his ninth book, *De Legibus*, hath a law something like to this, though far short of the solemnity that is here required to be used.—Patrick.

ch. 16:18. Ro. 13:3.

The institution of the coroner's inquest in British legislation is the nearest approach in modern times to this ancient and divine ordinance. This ordinance answers all the ends of the inquest, and with circumstances of more search and solemnity, while the religious aspect and management of the whole process gives evidence of an appointment from God, and not from man.—C.

Nu. 19:2. Gal. 4:4.

Ro. 2:8; 3:10; 8:3. 15:33-20. Phil. 2:6,7. 1. Pe. 2:24; 3:18. Ga. 3:13.

Le. viii. Nu. 6:22.

ch. 10:8. Ch. 23:13.

ch. 17:8. Mal. 2:7.

Heb. mouth.

Ps. 26:6; 59:12.

Mat. 27:24,25.

Ps. 7:34. Ac. 23:1.

A.M. 2555. B.C. 1451.

Ju. 9:24. Ps. 52:14. Jonah 1:14.

Heb. in the midst.

ch. 20:10-16. Nu. 31:18.

Ga. 3:8; 29:18,20.

Ju. 14:2,3.

Co. 11:6. Ep. 4:22.

Ro. 7:13,14.

Or, suffer to grow. Heb. make, or dress.

Ps. 45:10. Lu. 14:26.

Mat. 10:37.

This law forms a national barrier against military licentiousness, while it provides a home and a protector for the fair and defenceless captive. The words 'she shall put off the raiment of her captivity,' evidently imply that the marriage was not an act of coercion, but of choice.—C.

Ex. 21:26,27. ch. 20:10.

13:19,24; 17:11.

If, after treating her as a slave, and she lost his favour, and he would not continue with her as his wife, he was not permitted to keep her as a slave, or to sell her, but must give her liberty, and make provision for her.—C.

Ge. 4:19; 29:27,28.

This may, and I think ought, to be translated, 'If a man have had two wives.' It does not sanction bigamy. It refers to the case of a man who was twice married, and for some reason entered into a deeper affection for one of his wives than for the other; and consequently desired to favour the first-born of her who had been most beloved.—P.

Ch. 11:21,22. 1 Co. 14:40. Phil. 4:8.

Ch. 5:1,2. Ge. 49:3; 25:5,6,33.

Heb. that is found with him.

The right of primogeniture existed from the earliest ages, and is here formally sanctioned by an express enactment of the divine law. But the amount given to the first-born is restricted to a double portion.—P.

Pr. 23:24; 30:17; 23:24; 10:1,15. 20:17,2,25.

Israel, whom thou hast redeemed, and lay not innocent blood unto⁴ thy people of Israel's charge. And the blood shall be forgiven them.

9 So shalt thou put away the guilt of innocent blood from among you, when thou shalt do that which is right in the sight of the LORD.

10 ¶ When thou goest forth to war against thine enemies, and the LORD thy God hath delivered them into thine hands, and thou hast taken them captive,

11 And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife;

12 Then thou shalt bring her home to thine house, and she shall shave her head, and pare her nails;

13 And she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife.⁶

14 And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money, thou shalt not make merchandise⁷ of her, because thou hast humbled her.

15 ¶ If a man have two wives,⁸ one beloved, and another hated, and they have born him children, both the beloved and the hated; and if the first-born son be her's that was hated:

16 Then it shall be, when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved first-born before the son of the hated, which is indeed the first-born:

17 But he shall acknowledge the son of the hated for the first-born, by giving him a double portion of all that⁹ he hath: for he is the beginning of his strength; the right of the first-born is his.¹

18 ¶ If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they

unfit to fight with principalities and powers. God must be served heartily and willingly, or not at all. And though every saint ought to be courageous, yet ministers, who go before the host in fighting the Lord's battles, need distinguished boldness. Amazing is the mercy and long-suffering of God; he is not willing that any should perish, but that all should come to repentance! And surely then we ought to be forward in accepting, or even offering, terms of peace to such as have offended us! But dreadful is the case if men will not hear the calls of God's mercy, or if the preservation of his people make it necessary to ruin them: for infallibly certain is the success of those enterprises in which God is the director! It is necessary to remove all occasions and temptations to idolatry, or other wickedness, and to preserve every means of comfort, as God pleases to direct us.

CHAPTER XXI. [Ver. 18. A stubborn and rebellious son. This provides for an extreme case of filial rebellion; for nothing but an extreme case could ever induce both a father and mother deliberately to accuse and witness against their own child. The sen-

tence of death against drunkenness and gluttony, ver. 20, 21, may, to the modern inventors of fine and imprisonment, appear unreasonable, or even inhumanly severe. But, let it be remembered, the sentence could not be inflicted, unless in the scarcely supposable case in which a father and mother were the hapless accusers; and then let it be remembered, that this was the sentence of him 'who knew what was in man,' and who never applied the judgment of severity till the remedies of mercy had been found unavailing; and whose judgments of severity were, in the end, the most merciful to the individual whom they sought to intimidate and deter from sin; and to society, whom they relieved from a nuisance, an infection, and a curse. O! that drunkards and gluttons would read first this sentence, and then sentences ten thousand times more awful, 1 Co. 6:10 and Phil. 3:19. C.]

REFLECTIONS.—Murder ought by all means to be rendered as horrible and detested as possible: and every mean should be used to discover and bring murderers to condign punishment, and to avoid being partakers with other men in their sins; but, at the same time, do selfish affection ought to be regarded

either in the giving or executing justice. However secretly sin be committed, God will discover and punish it at last: and if we cannot put away sin from our land, let us labour to pray it away.—Converts from idolatry ought not too rashly to be admitted into close connection with us: and before we take a partner for life, it is of infinite moment that we agree in religion.—Sudden passions ought to be restrained, till grace be given, and time taken for reflection: and we should labour to wean our affections from that which we inordinately love.—Kindness ought to be shown to such as God has mercifully reduced to misery and trouble; and indulgence be allowed to sorrows which flow from natural affection.—Our engagements ought never to be rashly formed, lest our honour or conscience be afterwards wounded by them; and such as have been always wronged by us are entitled to all possible satisfaction. But surely still greater regard ought to be shown to human souls, and care taken to prevent men's everlasting infamy and woe. But in these figures let me behold Jesus, the seed of the woman, brought down to our world, and slain by the rulers of Israel as a sacrifice for our awful crimes!—Jesus reserving



PLOWING ON SCOPUS—IN SIGHT OF THE PLACE WHERE CHRIST WAS CRUCIFIED.
 [DEUT., xxi: 22.]—"And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree." We give this view of plowing on Scopus because it is in sight of the Mount Calvary, outside of the walls of Jerusalem, where the leading authorities now believe Christ was crucified. Scopus is a hill to the

north of Jerusalem, and in reaching it from the Damascus gate we go directly by the Place of a Skull, where in all probability Christ was crucified. To be put to death on a tree was the most ignominious manner of death known among the Jews. None but the vilest criminals were subjected to such disgrace. So Peter knew how the Jews would regard his words when he said: "The God of our fathers raised up Jesus whom ye slew and hanged on a tree."

have chastened him, will not hearken unto them;

19 Then shall his father and his mother lay hold on him, and bring him out ^{unto} the elders of his city, and unto the gate of his place;

20 And they shall say unto the elders of his city, This our son *is* stubborn and rebellious, he will not obey our voice; *he is* a glutton and a drunkard.

21 And ^{all} the men of his city shall stone him with stones, that he die: so ^{shalt} thou put evil away from among you; and all Israel shall hear, and fear.

22 ¶ And if a man have committed a sin worthy^a of death, and he be to be put to death, and thou ^{hang} him on a tree,

23 His body shall not ^{remain} all night upon the tree, but thou shalt in any wise bury him that day; (for ^{he} that is hanged *is* accursed² of God;) that ^{thy} land be not defiled, which the LORD thy God giveth thee *for* an inheritance.

CHAPTER XXII.

1 Of humanity toward brethren. 5 The sex is to be distinguished by apparel. 6 The dam is not to be taken with her young ones. 8 Every house must have battlements. 9 Confusion is to be avoided. 12 Fringes upon the vesture. 13 The punishment of him that slandereth his wife. 22 Of adultery, 25 of rape, 28 and of fornication. 30 Incest.

THOU ^{shalt} not see thy brother's ox or his sheep go astray,¹ and hide thyself from them; thou shalt in any case bring them again unto thy brother.

2 And if thy brother *be* not nigh unto thee, or if thou know him not;² then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again.

3 In like manner shalt thou do with his ass, and so shalt thou do with his raiment; and with all lost thing of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself.

4 Thou ^{shalt} not see thy brother's ass or his ox fall down by the way, and hide thyself from them; thou shalt surely help him to lift *them* up again.

5 ¶ The ^{woman} shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment:³ for all that do so *are* abomination unto the LORD thy God.

6 ¶ If a bird's nest chance to be before thee in the way in any tree, or on the ground, *whether they be* young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou^d shalt not take the dam with the young;

7 *But* thou shalt in any wise let the dam go, and take the young to thee; that it may be well with thee, and *that* thou mayest prolong *thy* days.⁴

A.M. 2553. B.C. 1452.

u ch. 16. 18. 25. 7. 17. 5. 22. 15. 24. ver. 2. Ge. 23. 10. 16. 34. 20. Ex. 22. 6. 11. Job. 29. 7. La. 5. 14. Pr. 24. 7.

x Pr. 23. 20. Lu. 21. 34. 1 Co. 6. 9. 10. y Le. 24. 16. Nu. 15. 25. ch. 13. 10. 17. 5. Many were employed in these executions, that they might be the more affected with the crime, and hate it the more.

z ch. 12. 11. 22. 23. 24. 19. 19. 20. 1 Ti. 5. 20. Pr. 19. 25. 21. 11.

a ch. 19. 6. 1 Sa. 26. 16

b Jos. 10. 26. 2 Sa. 4. 12. 21. 9.

c Jos. 8. 29. 10. 26. 27. Jn. 19. 31.

d Nu. 25. 4. Ga. 3. 13.

e Heb. the curse of God.

f ch. 4. 1.

g Ex. 23. 4. Le. 20. 4. 1 Th. 4. 6. ver. 3. 4. Eze. 34. 4. 16. 1 Pe. 2. 25. Ja. 5. 19. 20.

h Ex. 23. 4. Le. 20. 4. 1 Th. 4. 6. ver. 3. 4. Eze. 34. 4. 16. 1 Pe. 2. 25. Ja. 5. 19. 20.

i Ex. 23. 4. Le. 20. 4. 1 Th. 4. 6. ver. 3. 4. Eze. 34. 4. 16. 1 Pe. 2. 25. Ja. 5. 19. 20.

j Ex. 23. 4. Le. 20. 4. 1 Th. 4. 6. ver. 3. 4. Eze. 34. 4. 16. 1 Pe. 2. 25. Ja. 5. 19. 20.

k Ex. 23. 4. Le. 20. 4. 1 Th. 4. 6. ver. 3. 4. Eze. 34. 4. 16. 1 Pe. 2. 25. Ja. 5. 19. 20.

l Ex. 23. 4. Le. 20. 4. 1 Th. 4. 6. ver. 3. 4. Eze. 34. 4. 16. 1 Pe. 2. 25. Ja. 5. 19. 20.

m Ex. 23. 4. Le. 20. 4. 1 Th. 4. 6. ver. 3. 4. Eze. 34. 4. 16. 1 Pe. 2. 25. Ja. 5. 19. 20.

n Ex. 23. 4. Le. 20. 4. 1 Th. 4. 6. ver. 3. 4. Eze. 34. 4. 16. 1 Pe. 2. 25. Ja. 5. 19. 20.

o Ex. 23. 4. Le. 20. 4. 1 Th. 4. 6. ver. 3. 4. Eze. 34. 4. 16. 1 Pe. 2. 25. Ja. 5. 19. 20.

p Ex. 23. 4. Le. 20. 4. 1 Th. 4. 6. ver. 3. 4. Eze. 34. 4. 16. 1 Pe. 2. 25. Ja. 5. 19. 20.

q Ex. 23. 4. Le. 20. 4. 1 Th. 4. 6. ver. 3. 4. Eze. 34. 4. 16. 1 Pe. 2. 25. Ja. 5. 19. 20.

r Ex. 23. 4. Le. 20. 4. 1 Th. 4. 6. ver. 3. 4. Eze. 34. 4. 16. 1 Pe. 2. 25. Ja. 5. 19. 20.

s Ex. 23. 4. Le. 20. 4. 1 Th. 4. 6. ver. 3. 4. Eze. 34. 4. 16. 1 Pe. 2. 25. Ja. 5. 19. 20.

t Ex. 23. 4. Le. 20. 4. 1 Th. 4. 6. ver. 3. 4. Eze. 34. 4. 16. 1 Pe. 2. 25. Ja. 5. 19. 20.

u Ex. 23. 4. Le. 20. 4. 1 Th. 4. 6. ver. 3. 4. Eze. 34. 4. 16. 1 Pe. 2. 25. Ja. 5. 19. 20.

v Ex. 23. 4. Le. 20. 4. 1 Th. 4. 6. ver. 3. 4. Eze. 34. 4. 16. 1 Pe. 2. 25. Ja. 5. 19. 20.

w Ex. 23. 4. Le. 20. 4. 1 Th. 4. 6. ver. 3. 4. Eze. 34. 4. 16. 1 Pe. 2. 25. Ja. 5. 19. 20.

x Ex. 23. 4. Le. 20. 4. 1 Th. 4. 6. ver. 3. 4. Eze. 34. 4. 16. 1 Pe. 2. 25. Ja. 5. 19. 20.

y Ex. 23. 4. Le. 20. 4. 1 Th. 4. 6. ver. 3. 4. Eze. 34. 4. 16. 1 Pe. 2. 25. Ja. 5. 19. 20.

z Ex. 23. 4. Le. 20. 4. 1 Th. 4. 6. ver. 3. 4. Eze. 34. 4. 16. 1 Pe. 2. 25. Ja. 5. 19. 20.

a Ex. 23. 4. Le. 20. 4. 1 Th. 4. 6. ver. 3. 4. Eze. 34. 4. 16. 1 Pe. 2. 25. Ja. 5. 19. 20.

b Ex. 23. 4. Le. 20. 4. 1 Th. 4. 6. ver. 3. 4. Eze. 34. 4. 16. 1 Pe. 2. 25. Ja. 5. 19. 20.

c Ex. 23. 4. Le. 20. 4. 1 Th. 4. 6. ver. 3. 4. Eze. 34. 4. 16. 1 Pe. 2. 25. Ja. 5. 19. 20.

d Ex. 23. 4. Le. 20. 4. 1 Th. 4. 6. ver. 3. 4. Eze. 34. 4. 16. 1 Pe. 2. 25. Ja. 5. 19. 20.

e Ex. 23. 4. Le. 20. 4. 1 Th. 4. 6. ver. 3. 4. Eze. 34. 4. 16. 1 Pe. 2. 25. Ja. 5. 19. 20.

f Ex. 23. 4. Le. 20. 4. 1 Th. 4. 6. ver. 3. 4. Eze. 34. 4. 16. 1 Pe. 2. 25. Ja. 5. 19. 20.

g Ex. 23. 4. Le. 20. 4. 1 Th. 4. 6. ver. 3. 4. Eze. 34. 4. 16. 1 Pe. 2. 25. Ja. 5. 19. 20.

h Ex. 23. 4. Le. 20. 4. 1 Th. 4. 6. ver. 3. 4. Eze. 34. 4. 16. 1 Pe. 2. 25. Ja. 5. 19. 20.

i Ex. 23. 4. Le. 20. 4. 1 Th. 4. 6. ver. 3. 4. Eze. 34. 4. 16. 1 Pe. 2. 25. Ja. 5. 19. 20.

j Ex. 23. 4. Le. 20. 4. 1 Th. 4. 6. ver. 3. 4. Eze. 34. 4. 16. 1 Pe. 2. 25. Ja. 5. 19. 20.

k Ex. 23. 4. Le. 20. 4. 1 Th. 4. 6. ver. 3. 4. Eze. 34. 4. 16. 1 Pe. 2. 25. Ja. 5. 19. 20.

l Ex. 23. 4. Le. 20. 4. 1 Th. 4. 6. ver. 3. 4. Eze. 34. 4. 16. 1 Pe. 2. 25. Ja. 5. 19. 20.

m Ex. 23. 4. Le. 20. 4. 1 Th. 4. 6. ver. 3. 4. Eze. 34. 4. 16. 1 Pe. 2. 25. Ja. 5. 19. 20.

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s Ex. 23. 4. Le. 20. 4. 1 Th. 4. 6. ver. 3. 4. Eze. 34. 4. 16. 1 Pe. 2. 25. Ja. 5. 19. 20.

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u Ex. 23. 4. Le. 20. 4. 1 Th. 4. 6. ver. 3. 4. Eze. 34. 4. 16. 1 Pe. 2. 25. Ja. 5. 19. 20.

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wherever found (2) As an incultation of humanity to the inferior creatures. (3) As a guard against the extirpation of birds, which are providentially appointed as checks upon the overgrowth of various insects.—C.

22 Sa. 11. 2. 15. 22. 1. Je. 19. 13. Mat. 10. 27. Ac. 10. 9. 1 Co. 10. 32. 1 Th. 5. 22.

8 Eastern roofs are generally flat, and in common houses, merely clay smoothed with a roller—a battlement was therefore a necessary defence against falling, the more requisite because the climate frequently invited to sit, eat, and even sleep, on the roof, and in the open air.

6 During my residence in the East I knew several cases of serious and fatal accidents by falling from the roofs of houses. Not less than one-half of the inhabitants of Palestine sleep on the flat roofs during the warm summer nights. To have them without battlements or railings would expose the children especially to constant danger.—P.

7 Heb. fullness of thy seed.

8 A useful agricultural law, and founded upon a fact well known to botanists, but intended to inculcate a higher moral lesson, which forbids to sow the seed of the word beneath the shade of the thorns, Mat. 13. 7.—C.

9 In warm countries an important law in relation to health, and the fear of infection; in commercial countries, important to the honesty of manufacturers; and in religion, emblematical of that singleness of eye and of heart so essential to the constitution of a child of God.—C.

10 Nu. 15. 38. 39. Mat. 23. 5.—C.

11 Heb. wings.

12 Mat. 1. 18. Jn. 14. 10. 15. 1 Ep. 5. 28.

13 L. 11. 85.

14 ch. 24. 1. Mat. 10. 8.

15 This law (ver. 13-21), like many others, was intended to prevent wickedness by the fear of detection and punishment. The dread of a future discovery, productive of such tremendous consequences, could not fail to increase the natural barriers of chastity, and counteract the effects of sinful passions and strong temptations among the young women of Israel. And it would also prevent the hard-hearted husband from robbing his injured wife of her reputation, when his attractions were transferred to another object.—Scott.

16 Le. 24. 16. Nu. 15. 35. ch. 13. 10. 17. 5. 21. 1 Ti. 5. 20. ver. 22.

17 ch. 13. 5. 11. 17. 13. 19. 10. 20. 21. 21. Pr. 21. 19. 25. 1 Ti. 5. 20. ver. 22.

18 Le. 20. 10. Jn. 8. 4. 5. ver. 21.

19 Mat. 1. 18. Ge. 34. 2. Le. 20. 10.

20 ch. 13. 5. 11. 17. 13. 19. 10. 20. 21. 21. Pr. 21. 19. 25. 1 Ti. 5. 20. ver. 22.

21 Le. 20. 10. Jn. 8. 4. 5. ver. 21.

22 Mat. 1. 18. Ge. 34. 2. Le. 20. 10.

23 ch. 13. 5. 11. 17. 13. 19. 10. 20. 21. 21. Pr. 21. 19. 25. 1 Ti. 5. 20. ver. 22.

24 Le. 20. 10. Jn. 8. 4. 5. ver. 21.

25 Mat. 1. 18. Ge. 34. 2. Le. 20. 10.

26 ch. 13. 5. 11. 17. 13. 19. 10. 20. 21. 21. Pr. 21. 19. 25. 1 Ti. 5. 20. ver. 22.

27 Le. 20. 10. Jn. 8. 4. 5. ver. 21.

28 Mat. 1. 18. Ge. 34. 2. Le. 20. 10.

29 ch. 13. 5. 11. 17. 13. 19. 10. 20. 21. 21. Pr. 21. 19. 25. 1 Ti. 5. 20. ver. 22.

8 ¶ When thou buildest a new house, ^{then} thou shalt make a battlement⁵ for thy roof, that thou bring not blood upon thine house, if any man fall from thence.⁶

9 ¶ Thou⁷ shalt not sow thy vineyard with divers seeds; lest the fruit of thy seed⁷ which thou hast sown, and the fruit of thy vineyard, be defiled.⁸

10 ¶ Thou shalt not plow with ^{an} ox and an ass together.

11 ¶ Thou^h shalt not wear a garment of divers sorts, *as* of woollen and linen together.⁹

12 ¶ Thou shalt make thee ^{fringes} upon the four quarters² of thy vesture, wherewith thou coverest *thyself*.

13 ¶ If any man ^{take} a wife, and go in unto her, and hate her,

14 And give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid:

15 Then shall the father of the damsel, and her mother, take and bring forth *the tokens* of the damsel's virginity unto the elders of the city in the gate:

16 And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her;

17 And, lo, he hath given occasions of speech *against her*, saying, I found not thy daughter a maid; and yet these *are the tokens* of my daughter's virginity. And they shall spread the cloth before the elders of the city.

18 And the elders of that city shall take that man and chastise him;

19 And they shall amerce him in an hundred *shekels* of silver,³ and give *them* unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel, and she shall be his wife: he ^{may} not put her away all his days.

20 But if this thing be true, *and the tokens* of virginity be not found for the damsel:

21 Then they shall bring out the damsel⁴ to the door of her father's house, and the men of her city shall ^{stone} her with stones that she die; because she hath wrought ^{folly} in Israel, to play the whore in her father's house: ^{so} shalt thou put evil away from among you.

22 ¶ If^a a man be found lying with a woman married to an husband, then they shall both of them die, *both* the man that lay with the woman, and the woman: so shalt thou put away evil from Israel.

23 ¶ If a damsel *that is* a virgin be ^{be-}trothed unto an husband, and a man find her in the city, and lie with her;

a bride for himself, a glorious church of the Gentiles, and betrothing her to himself for ever in loving-kindness and in mercies!—Jesus, with whom there is no

respect of persons, redeeming us from the curse of the law, and by our faith in sacrifice removing the iniquity of the land in one day!

CHAPTER XXII. REFLECTIONS. — What love, what decency, what humanity, what order, the laws of God inculcate! Surely it highly becomes us

24 Then^r ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, *being* in the city; and the man, because he hath humbled his neighbour's wife: so^r thou shalt put away evil from among you.

25 ¶ But if a man find a betrothed damsel in the field, and the man ^rforce her, and lie with her; then the man only that lay with her shall die:

26 But unto the damsel thou shalt do nothing; *there is* in the damsel no sin *worthy* of death: for as when a man riseth against his neighbour, and slayeth him, even so *is* this matter:

27 For he found her in the field, *and* the betrothed damsel ^rcried, and *there was* none to save her.

28 ¶ If^r a man find a damsel *that* is a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found;

29 Then the man that lay with her shall give unto the damsel's father ^rfifty *shekels* of silver, and she shall be his wife; because ^rhe hath humbled her, he may not put her away all his days.

30 ¶ A^r man shall not take his father's wife, nor discover his father's skirt.

CHAPTER XXIII.

1 Who may or may not enter into the congregation. 9 Every wicked thing to be avoided in the host. 15 Of the fugitive servant. 17 Of filthiness. 18 Of abominable sacrifices. 19 Of usury. 21 Of vows. 24 Of trespasses.

HE that is wounded in the stones, or hath his privy member cut off, shall not ^renter into the congregation of the LORD.¹

2 A ^rbastard² shall not enter into the congregation of the LORD; even to his tenth generation shall he not enter into the congregation of the LORD.³

3 ¶ An^r Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever.⁴

4 Because⁵ they met you not with bread and with water in the way, when ye came forth out of Egypt; and ^rbecause they hired against thee Balaam the son of Beor, of Pethor of Mesopotamia, to curse thee.

5 Nevertheless ^rthe LORD thy God would not hearken unto Balaam; but the LORD thy God turned the curse into a blessing unto thee, because the LORD thy God loved thee.

6 Thou ^rshalt not seek their peace⁶ nor their prosperity⁶ all thy days for ever.

A.M. 2553. B.C. 1451.

¶ Jn. 8.4, 5. ver. 21, 22; ch. 13. 10, 17; 5; 21. 21. Nu. 15. 35. It was supposed that she had not cried so as that she might be heard.

¶ ver. 21, 22; ch. 21. 21; 13. 5. 1 Ti. 5. 20.

1 Or, take strong hold of her, 2 Sa. 13. 14. It was supposed that she had cried for relief, but had not been heard.

¶ 1 Co. 13. 7.

¶ Ex. 22. 16.

¶ 5. 145. Ex. 22. 17. ver. 19.

¶ ver. 19, 24; ch. 21. 14. Ju. 19. 24.

¶ 1 Le. 18. 8; 20. 11. ch. 27. 20. 1 Co. 5. 1.

CHAP. XXIII.

a Be admitted to any public office, sacred or civil, ver. 2, 3, 8.

1 This law was intended to operate as a check upon the unnatural and inhuman practice of mutilating children to prepare them for admission to the palaces of eastern despots—such as the Persian and Babylonian monarchs became—and persons frequently rose to the highest posts of honour and emolument.—C.

¶ Ga. 3. 28; 6. 15. Col. 3. 11.

2 The word so translated occurs only in the text and in 2 Ec. 9. 3. Michaelis and other high authorities translate it by "stranger or alien."—C.

3 The Hebrew word translated "bastard" probably signifies one begotten in incest, as the forefathers of the Moabites and Ammonites were. This is the opinion of the Jewish rabbins.—P.

¶ Ne. 13. 1. 2 Co. 6. 14. 18.

4 "Tenth generation," and "for ever," are not equivalent, as some have supposed. "for ever" is merely intended to say that the exclusion to the tenth generation must never fall into desuetude.—C.

¶ 2 Ec. 2. 8. Is. 63. 9. Mat. 25. 45. Ac. 9. 4.

¶ Nu. 22. 5. 6. Mat. 25. 42, 43. Jos. 24. 9.

¶ Nu. 22. 5. 6. Mat. 25. 42, 43. Jos. 24. 9.

¶ Nu. 22. 5. 6. Mat. 25. 42, 43. Jos. 24. 9.

¶ Nu. 22. 5. 6. Mat. 25. 42, 43. Jos. 24. 9.

¶ Nu. 22. 5. 6. Mat. 25. 42, 43. Jos. 24. 9.

¶ Nu. 22. 5. 6. Mat. 25. 42, 43. Jos. 24. 9.

¶ Nu. 22. 5. 6. Mat. 25. 42, 43. Jos. 24. 9.

¶ Nu. 22. 5. 6. Mat. 25. 42, 43. Jos. 24. 9.

¶ Nu. 22. 5. 6. Mat. 25. 42, 43. Jos. 24. 9.

¶ Nu. 22. 5. 6. Mat. 25. 42, 43. Jos. 24. 9.

¶ Nu. 22. 5. 6. Mat. 25. 42, 43. Jos. 24. 9.

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¶ Nu. 22. 5. 6. Mat. 25. 42, 43. Jos. 24. 9.

A.M. 2553. B.C. 1451.

¶ Ge. 25. 30. Ob. 10. 12. Nu. 20. 14. Mal. 1. 2. 3. ¶ Ge. 46. 7, 47. 6, 12, 27. Ps. 105. 23.

¶ Ro. 3. 29. 30. Ep. 2. 12, 13, 19, 20, 37, 8.

¶ Jos. 7. 11–13. Lu. 3. 14.

¶ Le. 15. 16. Nu. 5. 3. 1 Co. 5. 11, 13.

¶ 1 Le. 11. 25, 15. 16, 27. 1 Co. 13. 12. Ep. 5. 20, 27.

¶ Heb. turneth to water.

¶ Heb. sitteth down.

¶ Is. 4. 4. Eze. 24. 12. Phi. 3. 9.

¶ Le. 26. 12. Ps. 5. 4–6; 44. 10. Je. 32. 40. Ho. 9. 12. Is. 59. 1, 2.

¶ Heb. nakedness of any thing.

1 Cleanliness of person, talents, and furniture formed an essential and prominent part of the Mosaic law; and when uncleanness was accidental, and incurred in the darkness of night, which might well have been pleaded as an excuse, no excuse is allowed, but a temporary exile from the family and the next sun must go down before a return is permitted.

2 The importance of this law to health and decency is apparent; but its greater value was to teach men to cleanse themselves from all pollution of the flesh and spirit, and to perfect holiness in the fear of the Lord.—C.

¶ Ex. 21. 26, 27. 1 Sa. 30. 15. Is. 49. 24–26.

2 Even when the slave-trade was tolerated and sanctioned by Great Britain, the moment a slave touched the shore he was free; and would not, upon any account, have been restored to his former master, whether a native or a stranger.

Let the jealous watchfulness of civil liberty stir up the anxiety of God's freemen to open in their hearts, and even in their houses, an asylum for the slaves of Satan, who are touched the shore he was free; and would not, upon any account, have been restored to his former master, whether a native or a stranger.

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7 ¶ Thou shalt not abhor an Edomite; for he *is* thy brother: thou shalt not abhor an Egyptian; because thou wast a ^rstranger in his land.

8 The children that are begotten of them shall ^renter into the congregation of the LORD in their third generation.

9 ¶ When the host goeth forth against thine enemies, then ^rkeep thee from every wicked thing.

10 ¶ If there ^rbe among you any man that is not clean, by reason of uncleanness that chanceth him by night, then shall he go abroad out of the camp; he shall not come within the camp:

11 But it shall be, ^rwhen evening cometh on,⁷ he shall wash *himself* with water; and when the sun is down, he shall come into the camp *again*.

12 ¶ Thou shalt have a place also without the camp, whither thou shalt go forth abroad:

13 And thou shalt have a paddle upon thy weapon; and it shall be, when thou wilt ^rease thyself abroad, thou shalt dig therewith, and shalt turn back and ^rcover that which cometh from thee:

14 For the LORD thy God ^rwalketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no⁹ unclean thing¹ in thee, and turn away from thee.

15 ¶ Thou shalt ^rnot deliver unto his master the servant which is escaped from his master unto thee:²

16 He shall dwell with thee, *even* among you, in that place which he shall choose in one of thy gates where it liketh him³ best: thou shalt not oppress him.

17 ¶ There shall be no ^rwhore of the daughters of Israel, nor a sodomite of the sons of Israel.

18 ¶ Thou shalt not bring the ^rhire of a whore, or the price of a dog,⁴ into the house of the LORD thy God for any vow; for even both these *are* abomination unto the LORD thy God.

19 ¶ Thou⁵ shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury.

20 Unto⁶ a stranger thou mayest lend upon usury, but unto thy brother thou shalt not lend upon usury; ^rthat the LORD thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it.

21 ¶ When⁷ thou shalt vow a vow unto the

to remember and observe them. In what detestation God holds slanderers, whoremongers, adulterers, and unclean persons! Let them then be detestable among all Christians, especially in my heart. Let me be ever ready for friendly offices towards my neighbour. Let me never retain anything of his that came secretly into my hands. Let it be my care to please God in my apparel: for indecency in dress is not the less sinful because it is fashionable. And while I regard the life

of my neighbour, let me shun every unhallowed mixture of works with grace, of nature with the Spirit of God, of my own righteousness with that of Jesus Christ: but never be ashamed to wear the distinguished badge of a true Christian. Let me reckon chastity a very precious jewel; and yet a tender plant that can easily be blasted; and the loss of which is very infamous and sinful. Always let me use every mean of resisting temptation, and particularly crying to Jesus for relief.

And if I wrong any, let me repair the injury as far as lies in my power, according to the law of God.

CHAPTER XXIII. [Ver. 9. *Keep thee from every wicked thing.* War is at all times, and in all cases and events, to be deplored; and, whenever it is possible, to be avoided. But when defensive war is inevitable, there is no military code, there are no articles of war, comparable to the Mosaic. In all

LORD thy God, thou shalt not slack to pay it: for the LORD thy God will surely require it of thee; and it would be sin in thee.

22 But if thou shalt forbear to vow, it shall be no sin in thee.

23 That which is gone out of thy lips thou shalt keep and perform; even a free-will-offering, according as thou hast vowed unto the LORD thy God, which thou hast promised with thy mouth.

24 ¶ When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put any in thy vessel.

25 When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn.

CHAPTER XXIV.

1 The law of divorce. 5 A new married man is exempt from war. 6, 10 Of pledges. 7 Of manstealers. 8 Of leprosy. 14 The hire is to be given. 17 Of justice. 19 Of charity.

WHEN a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her; then let him write her a bill of divorcement,² and give it in her hand, and send her out of his house.³

2 And when she is departed out of his house, she may go and be another man's wife.

3 And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife;

4 Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the LORD: and thou shalt not cause the land to sin, which the LORD thy God giveth thee for an inheritance.

5 ¶ When a man hath taken a new wife, he shall not go out to war, neither shall he be

A.M. 2553. B.C. 1451.

a Ec. 5.3. Ac. 5.4. i.e. in matters of indifference.

b Unless it be sinful, contrary to God's law, Je. 44. 25-27. Ac. 23. 12, 21. 1 Sa. 14. 24.

c 1 Co. 9. 7, 10. 26. He. 13. 5.

d Mat. 12. 2. Mar. 2. 23. Lu. 6. 1.

CHAP. XXIV.

a Mat. 5. 30, 31; 19. 7-9. Mar. 10. 4.

1 Heb. matter of nakedness.

2 Heb. cutting off.

3 Divorce is not here commanded, but permitted, and the manner of it prescribed; and to prevent rashness, it was to be transacted very solemnly.—[This is to be understood as part of the judicial law, and to be carried into effect under the eye of the civil magistrate. The moral law of the seventh commandment, and all that is implied in it, as illustrated and enforced by our Lord, still remained the same. And the permission of separation on the terms here specified was not a relaxation of the moral law, but an accommodation of the judicial to the existing habits and circumstances of the people of Israel, with a view to prevent cruelty to those wives who might be some bodily defect, disease, or ceremonial defilement. But to prevent rash and capricious divorces, the husband in such a case must have a regularly prepared and authenticated legal instrument; and the parties can never come together again. Our Lord tells us the reason of this permission of the judicial law: 'because of the hardness of their hearts'—but from the beginning it was not so. In the moral law, as interpreted by him, it is expressly prohibited.—C.]

4 Heb. lend the loan of anything, &c. The giver of the pledge had it in his power to give what he could best spare.

5 Ex. 22. 26. Job 31. 16-20. 2 Ti. 1. 16-18. 2 Co. 9. 8-14.

6 Ps. 106. 31; 112. 5, 9. ch. 6. 25; 15. 9, 10.

7 'Abraham be- loved God,' and both Moses and Paul testify that 'it was counted to him for,' or rather, as it should be translated, and would then be less exposed to misapprehension, 'he was counted to him unto righteousness.' That is, as leading his view to Christ, the promised seed, and who alone is 'the end of the law for righteousness.' So in the text, the act of obedience becomes right- eousness, being like the faith of Abraham, an instance and evidence of a soul looking unto Jesus, who is alone 'the Lord our righteousness.'—C.

8 ver. 15. Ja. 5. 4. Pr. 14. 31; 22. 16. Ec. 22. 7.

9 Pr. 10. 13. Je. 22. 13. Ps. 37. 28. Mal. 3. 5. Ja. 5. 4.

10 Heb. lifeth his soul unto it, Ps. 25. 1; 86. 4.

11 Ki. 14. 5. 6. 2 Ch. 25. 4. Je. 21. 29, 30. Ec. 18. 2. E. 2. 30. Mat. 23. 32, 35. Le. 26. 39.

A.M. 2553. B.C. 1451.

4 Heb. not any thing shall pass upon him.

5 Ex. 22. 26, 27. They used handmills for grinding.

6 Means of it, Ge. 9. 4.

7 Ex. 21. 16. ch. 21. 14. 1 Ti. 1. 10.

8 It is no longer the crime and disgrace of Great Britain, that 'if one stayed at home and stole a horse or sheep, he was put to death'; but if he took a voyage to Africa, he might steal, or purchase of those who do steal, hundreds of men and women, and not only escape with impunity, but grow great 'like a prince'; this horrid traffic having been prohibited.—C.

9 Nu. 12. 10. Lu. 17. 32. 1 Co. 10. 6-11. How God punished her, and she humbled herself.

10 Heb. lend the loan of anything, &c. The giver of the pledge had it in his power to give what he could best spare.

11 Ex. 22. 26. Job 31. 16-20. 2 Ti. 1. 16-18. 2 Co. 9. 8-14.

12 Ps. 106. 31; 112. 5, 9. ch. 6. 25; 15. 9, 10.

13 'Abraham be- loved God,' and both Moses and Paul testify that 'it was counted to him for,' or rather, as it should be translated, and would then be less exposed to misapprehension, 'he was counted to him unto righteousness.' That is, as leading his view to Christ, the promised seed, and who alone is 'the end of the law for righteousness.' So in the text, the act of obedience becomes right- eousness, being like the faith of Abraham, an instance and evidence of a soul looking unto Jesus, who is alone 'the Lord our righteousness.'—C.

14 ver. 15. Ja. 5. 4. Pr. 14. 31; 22. 16. Ec. 22. 7.

15 Pr. 10. 13. Je. 22. 13. Ps. 37. 28. Mal. 3. 5. Ja. 5. 4.

16 Heb. lifeth his soul unto it, Ps. 25. 1; 86. 4.

17 Ki. 14. 5. 6. 2 Ch. 25. 4. Je. 21. 29, 30. Ec. 18. 2. E. 2. 30. Mat. 23. 32, 35. Le. 26. 39.

charged with any business,⁴ but he shall be free at home one year, and shall cheer up his wife which he hath taken.

6 ¶ No man shall take the nether or the upper millstone to pledge: for he taketh a man's life to pledge.

7 ¶ If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die: and thou shalt put evil away from among you.⁵

8 ¶ Take heed in the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you; as I commanded them, so ye shall observe to do.

9 ¶ Remember what the LORD thy God did unto Miriam by the way, after that ye were come forth out of Egypt.

10 ¶ When thou dost lend thy brother any thing, thou shalt not go into his house to fetch his pledge.

11 Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee.

12 And if the man be poor, thou shalt not sleep with his pledge:

13 In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee; and it shall be righteousness unto thee before the LORD thy God.

14 ¶ Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates.

15 At his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto the LORD, and it be sin unto thee.

16 ¶ The fathers shall not be put to death

glory has been the excitement of the brave; plunder of the mercenary; licentiousness of the profligate: but of the Jewish soldier it is required that 'when the host goeth forth against enemies, he keep himself from every wicked thing.' Translate this ancient ordinance into modern words, and it will form 'an order of the day' unparalleled in the annals of nations. C.]

Ver. 18. [Abomination unto the Lord thy God. Impurity constituted a part of heathen worship, and a dedicated prostitution was employed to support some of their temples. The Egyptians worshipped Anubis under the form of a dog; and hence such unhallowed gains are specifically rejected from the house of the Lord.—Note, God abominates the principle that makes the price of sin the purchase of pardon. C.]

Ver. 19. [Thou shalt not lend upon usury to thy brother. The former laws of loan, Ex. 22. 25; Le. 25. 36, forbade the exaction of usury from the poor only. Here there is a total prohibition of usury for money lent by one Jew to another, whether rich or poor. Why this addition? why this prohibition? and why especially when the Jew is freely permitted to lend on usury to a stranger? (1) This addition, like several others, is now made to the law, with a view to the state of society in Canaan, into which the people were about to enter, De. 12. 1. While they were in the wilderness, without

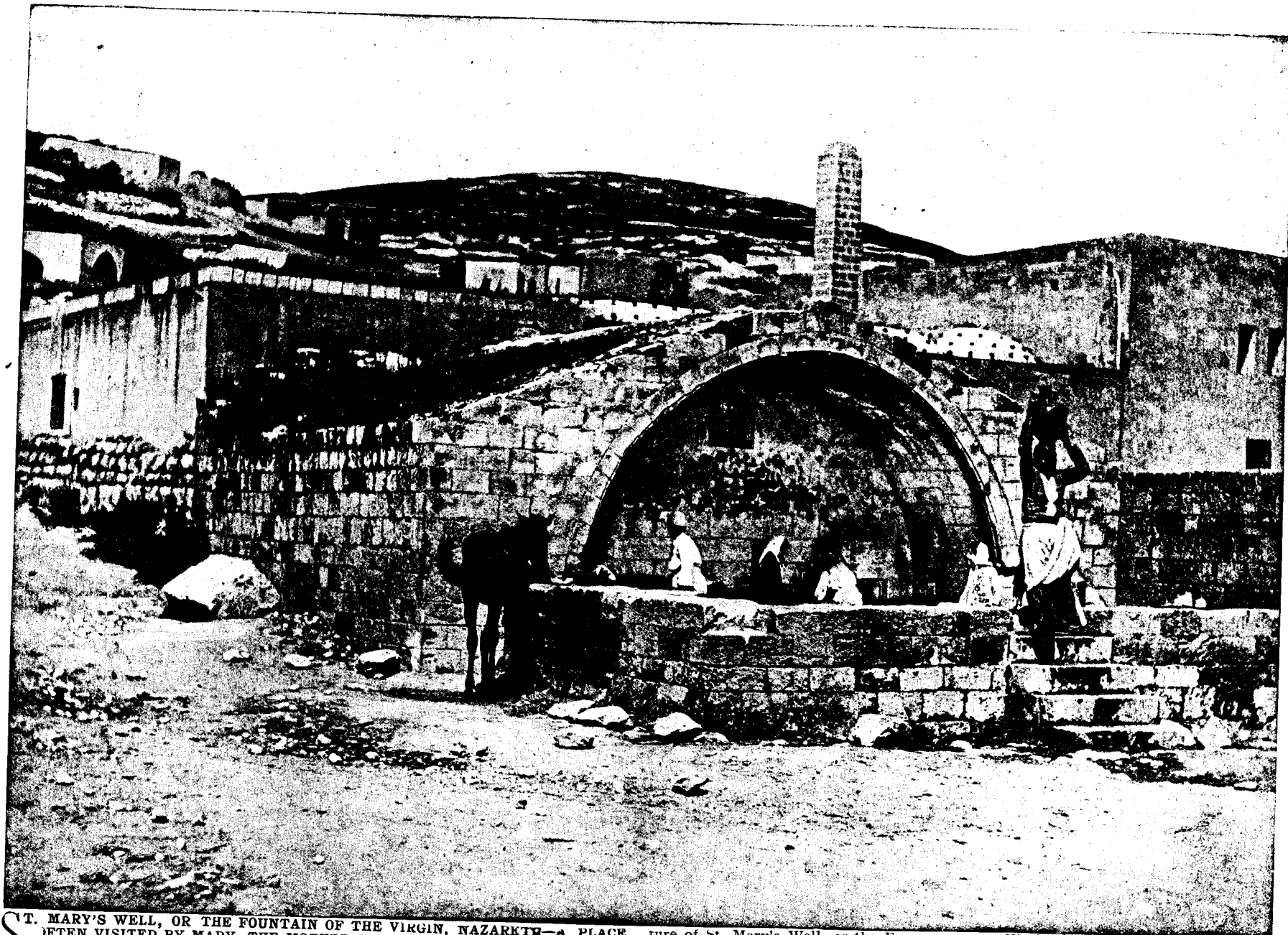
any fixed residence, there could be little if any occasion for the rich to borrow, and as little apparent security for any to lend. The poor only required protection.

(2) The prohibition of usury between Jew and Jew rests first, upon the implied principle of brotherhood in the whole nation; secondly, upon the fact, that God did not intend them for a commercial but for an agricultural people, as all their institutions testify. (3) The permission, and implied encouragement, of lending on usury to a stranger, founded upon the general principle that a fair profit on the loan of money is in itself as just as profit upon any other property, was a wise speciality; as, by bringing commercial men, the great political peace-bonds of the world, into contact with the Jews, some knowledge of the true religion would be diffused in the nations; and, when prospectively considered, it was mercifully calculated to accustom the Jews to such foreign management of money, as would prepare them either for the disasters of threatened exile, or for the period of their promised return to their own land. C.]

REFLECTIONS.—It is unseemly for saints to connect themselves in intimacy or marriage with profane persons: but whoremongers unnaturally mark their innocent posterity with shame and disgrace. God severely resents the injury done to his people in the

day of their distress. But we ought quickly to forget the evil done to us by our relations or others; and carefully to remember the favours which we have received. Purity and cleanliness should be studied together with godliness, as they are both healthful and honourable, especially that of the heart and life, before God. How becoming is a tender compassion towards the afflicted, especially young converts to Christ! For great is the mercy of God to such—he will never deliver up a poor fugitive, that flees to him from the servitude of sin or of the broken law. Let me admire his grace, and imitate his goodness—let me carefully abstain from fleshly lusts, which provoke God and war against my soul. In all my dealings, let brotherly love continue. And if I have vowed unto the Lord, let me in no wise go back. Let me be kind to strangers, ready to distribute, and never insist upon trifling rights and claims.

CHAPTER XXIV. REFLECTIONS.—Harmony in sin often issues in mutual hatred and angry separation. And it is mournful to observe, that, for the cruelty and hatred of husbands to wives, or other injurious effects of sin, God should see it necessary to permit the divorcement of them. But such a separation ought to be taken with great deliberation, as there is such hardship connected with it, and no recalling of



ST. MARY'S WELL, OR THE FOUNTAIN OF THE VIRGIN, NAZARETH—A PLACE OFTEN VISITED BY MARY, THE MOTHER OF OUR LORD. [DEUT., xxiv: 19-22.] —“When thou cuttest down thine harvest, in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it; it shall be for the stranger, for the fatherless, and for the widow; that the Lord thy God may bless thee in all the work of thine hands.” We place to illustrate the conclusion of the 24th chapter of Deuteronomy a pic-

ture of St. Mary's Well, or the Fountain of the Virgin, in Nazareth. Through all the precepts of this 24th chapter there are to be seen intimations and suggestions of the charity and humanity and good will that Christ came into the world to teach and to express through his own life. So this picture of the Virgin's Fountain in Nazareth, where Christ grew up, is a good illustration of that spirit of humanity and good will and blessing we see emphasized in Christ.

for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

17 ¶ Thou shalt not pervert the judgment of the stranger, nor of the fatherless, nor take the widow's raiment to pledge:

18 But thou shalt remember that thou wast a bondman in Egypt, and the LORD thy God redeemed thee thence: therefore I command thee to do this thing.

19 ¶ When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow; that the LORD thy God may bless thee in all the work of thine hands.⁸

20 When thou beatest thine olive-tree,⁹ thou shalt not go over the boughs again:¹ it shall be for the stranger, for the fatherless, and for the widow.

21 When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward:² it shall be for the stranger, for the fatherless, and for the widow.

22 And thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.

CHAPTER XXV.

¹ Stripes must not exceed forty. ⁴ The ox is not to be muzzled. ⁵ Of raising up seed unto a deceased brother. ¹¹ Of the immodest woman. ¹³ Of unjust weights and measures. ¹⁷ The memory of Amalek is to be blotted out.

IF there^a be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall justify the righteous, and condemn the wicked.

2 And it shall be, if the wicked man be worthy^b to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number.¹

3 Forty^c stripes he may give him, and not exceed: lest, if he should exceed, and beat him above these with many stripes,² then thy brother should seem vile unto thee.³

4 ¶ Thou shalt not muzzle the ox when he treadeth^d out the corn.

5 ¶ If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.

6 And it shall be, that the first-born which

A.M. 2553. B.C. 1451.

^a Ex. 21. 26, 27, 28. Pr. 22. 22, 23, 24, 25. 3. ch. 16. 19, 27, 19. Je. 28. 22. 3. Eze. 22. 29. Zec. 7. 10. Is. 1. 23. Ja. 1. 27.

^b ver. 21. ch. 5. 15; 16. 127. 8. Is. 57. 1.

^c Le. 19. 9, 10; 23. 22. Ru. 2. 16. ver. 20, 21.

^d ch. 23. 20; 28. 1-14. Pr. 11. 25; 26; 14. 21; 19. 17. Mat. 25. 40, 45.

⁸ Another example of the Mosaic poor-laws; and, like every other provision, at once an example of benevolence and excitement to industry.—C.

⁹ When the olive-berries are ripe, the trees are shaken by vigorous hands, and the branches beaten with long rods and canes to bring down the fruit.—P.

¹ Heb. thou shalt not touch it after thee.

² Le. 19. 9.

³ Heb. after thee.

⁴ Is. 51. 1. ch. 15. 15; 16. 127. 8. ver. 18.

CHAP. XXV.

^a ch. 16. 18, 20; 17. 8. Ex. 23. 6. Ps. 58. 1, 2; 82. 2, 3. Ch. 19. 6-10.

^b Mat. 10. 17. Lu. 12. 47. Ac. 5. 40; 16. 22-24. 37. 2. Co. 11. 25.

¹ It is a remarkable fact, that for the more effectual repression of certain crimes, the most experienced magistrates and legislators of this 19th century have felt compelled to adopt the Mosaic punishment of whipping.—P.

² Co. 11. 24, 25.

³ To a people accustomed to witness the punishment of criminals almost exclusively by imprisonment, fine, hard labour, or exile, the punishment by stripes may appear rude and barbarous; but when guarded from the possibility of vengeance, and while inflicted as punishment, yet severed from degradation, it will be found a wise and, in the end, a more merciful law than those imprisonments that, in spite of the most careful classification of criminals, and the best regulated discipline, still render the jail a school where the culprit often retires, and nothing intimidates by restraint, but better instructed by companionships in the ways of renewed criminality.—C.

⁴ Being used as a slave or beast.

^d Pr. 12. 10. 1 Co. 9. 9. 1 Ti. 5. 17, 18.

^e Heb. thresheth, which they did either by treading on it, or drawing a cart over it, 18. 28. 27.

^f Mat. 22. 24. Mar. 12. 19. Lu. 20. 28.

^g Or, next kinsman. Ec. 38. 8. Ru. 4. 1, 13.

A.M. 2553. B.C. 1451.

^a ch. 9. 14; 29. 20. Ps. 13. 2. Sa. 14. 7. Ru. 4. 10.

⁴ Or, next kinsman's wife.

ⁱ ch. 21. 17; 22. 17, 24. Ru. 4. 1-7. Thus the refusal was to be deliberate, solemn, and obstinate, and attended with great shame to the refuser.

^h Ps. 69. 8. Nu. 12. 14. Is. 50. 6. Mat. 23. 30, 32. 2, 7. Lu. 19. 12-27. Ro. 6. 21.

⁵ See note on Nu. 12. 14. There was no disgrace in selling, for this law for him that refused: for disgrace, as a penalty, would imply insolence, and to sanction disobedience would be to nullify the law itself. The whole institution was a mere legal testimony of renunciation.—C.

ⁱ Da. 12. 2. Is. 45. 24; 65. 15. Mi. 7. 10. Ro. 6. 21. 1 Sa. 2. 30.

^j Le. 19. 35. Pr. 7. 13. 1 Ti. 2. 9.

^k Le. 19. 35, 36. Mi. 6. 11. Pr. 20. 10, 23; 11. 1. Eze. 45. 10.

⁶ Heb. a stone and a stone.—[This indicates that stones, of different weights, which were used to ascertain, were the weights then most commonly used. The phrase 'a stone weight' indicates the same to have been, and indeed it still is, used among ourselves. It is obvious that as stones vary greatly in their weight in proportion to their size, deception was easy in this way. The dealer having a stone of different weights, one light to sell with, and another heavier to buy with, even when the apparent size was the same, could not be so easily detected. They were forbidden therefore to have such weights in their houses, and it is called, like the greatest crimes, an abomination to the Lord.—L.]

⁷ Heb. an ephah and an ephah.

⁸ Ex. 20. 12. ch. 4. 40; 5. 16, 33; 6. 2; 11. 5; 17. 20.

⁹ Pr. 11. 120. 23. 1 Th. 4. 6. Am. 8. 5, 7.

¹⁰ Ex. 17. 8. Nu. 24. 20.

¹¹ Ps. 36. 110. 4, 11, 13; 14. 1; 50. 21. Eze. 8. 12. Je. 5. 22. Lu. 18. 2.

¹² Ju. 6. 3viii. viii. 1. Sa. 14. 48; xv. 27; 30. 1, 17. 1 Ch. 4. 43. Est. vii. viii.

⁸ This order has been stigmatized by infidels as implacable resentment and unnatural perpetuation of an old injury. It is, however, neither the one nor the other. It is a righteous command to punish a wicked nation according to their wickedness. Time must appease resentment, but can never change crime. Murderers who had escaped punishment long have been condemned to death by the most civilized modern nations after a lapse of half a century. Why should the infidel censure Moses for what all just laws enforce?—C.

she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel.

7 And if the man like not to take his brother's wife,⁴ then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother.

8 Then the elders of his city shall call him, and speak unto him: and if he stand to it, and say, I like not to take her;

9 Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house.

10 And his name shall be called in Israel, The house of him that hath his shoe loosed.

11 ¶ When men strive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets;

12 Then thou shalt cut off her hand, thine eye shall not pity her.

13 ¶ Thou shalt not have in thy bag divers weights,⁶ a great and a small.

14 Thou shalt not have in thine house divers measures,⁷ a great and a small.

15 But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have; that thy days may be lengthened in the land which the LORD thy God giveth thee.

16 For all that do such things, and all that do unrighteously, are an abomination unto the LORD thy God.

17 ¶ Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt;

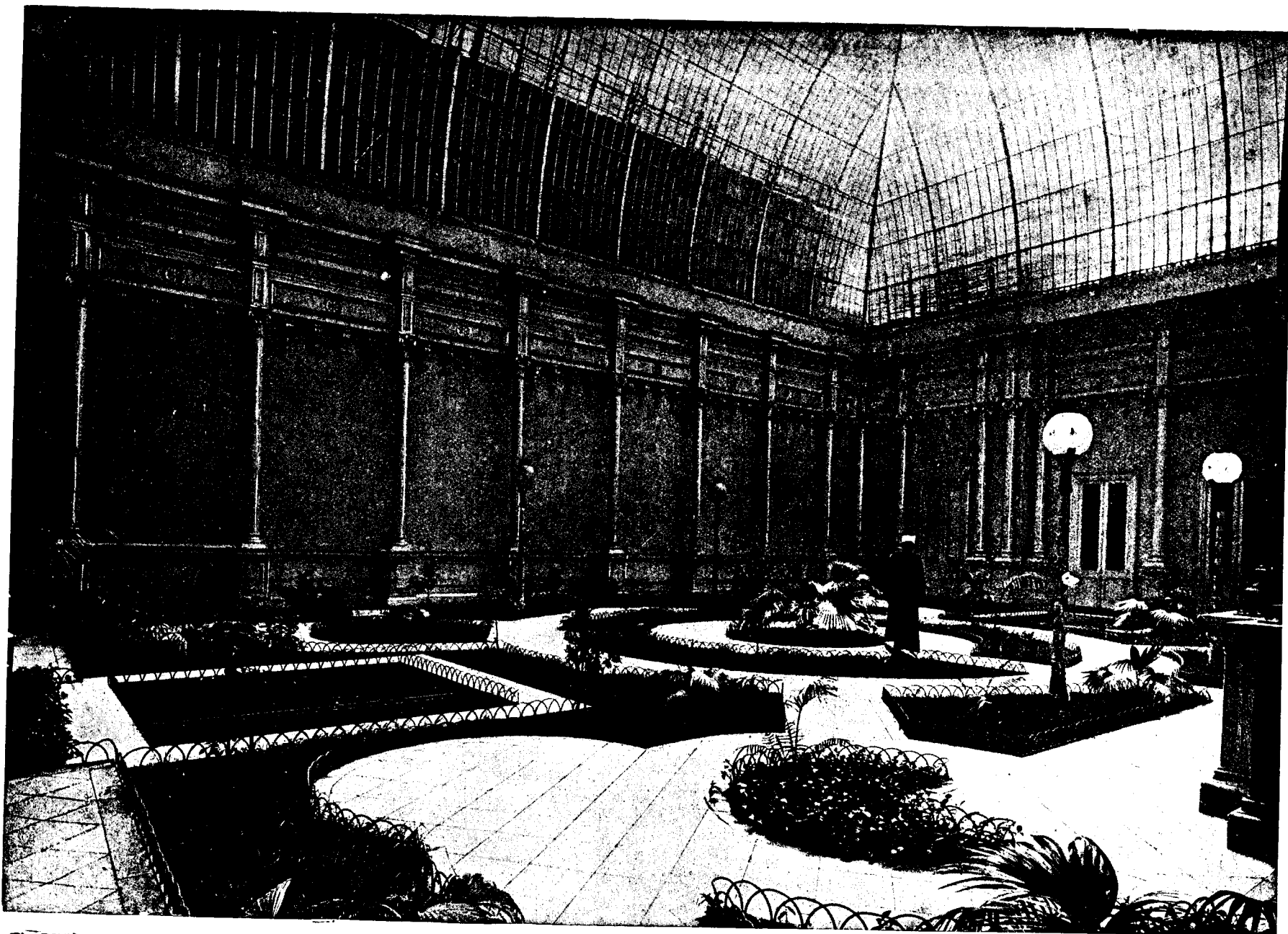
18 How he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not God.

19 Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it.⁸

it. Happy is it when the mutual affection of married persons is fixed at first, and remains with prudent tenderness. How necessary is it to observe God's ordinances, however shameful they may be to us! It is better now to confess our sin and be pardoned, than to conceal it and be lost. Superiors, and especially judges, who are the substitutes of God, ought to conduct themselves in every case with equity and truth. And with great compassion ought we to

treat our neighbours, especially the poor, as their circumstances may require: though they cannot recompense us with their wealth or labour, they may do it with their prayers. And let us consider the great compassion God has towards them. But how great his kindness in leaving to us, sinners of the Gentiles, in his word, such plentiful gleanings of divine truth!

cruelty, even towards evil-doers, nay, towards brute beasts, especially when serviceable to us, is very unbecoming the professors of Christianity. It is impossible to force affection, or to render a marriage happy without it. But the Christian in every situation must attend to the path of duty: and they deserve reproach themselves who give occasion to cast reproach on others. Wilt thou fearful shame and dishonour must then await those ministers and Christians who reproach, and attempt to



GARDEN IN SECOND STORY OF MUSEUM—PALACE OF A MODERN PHARAOH OF EGYPT. [DEUT, xxvi: 6.]—"And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage." The disposition of the reigning classes in Egypt to oppress the toiling masses and to afflict them with hard bondage continues unto this day to be a characteristic of the rulers here. This great palace of Gizeh, built by Ismail-Pasha at a cost of about \$25,000,000, literally represents so much wealth extracted from the poor laboring people of Egypt. Ismail-Pasha put upon the Egyptian

government the enormous debt of \$500,000,000. The people so groaned under the burden of debt that the powers at Constantinople were forced to depose him, and to confiscate his landed properties and residences. The view above given represents a scene in the garden of the second story of this palace known as the Harem Garden.

"There the young flowerets with sweet perfume blow,
There every evening comes the after-glow,
Tipping the leaflets with liquid gold."

CHAPTER XXVI.

1 The confession of him that offereth the basket of first-fruits. 12 The prayer of him that giveth his third year's tithes. 16 The covenant between God and the people.

AND it shall be, when ^athou art come in unto ^bthe land which the LORD thy God giveth thee for an inheritance, and possessest it, and dwellest therein,¹

2 That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put it in a basket, and shalt go unto the place which the LORD thy God shall choose to place his name there.

3 And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the LORD thy God, that I am come unto the country which the LORD sware unto our fathers for to give us.

4 And the priest shall take the basket out of thine hand, and set it down before the altar of the LORD thy God.

5 And thou shalt speak and say before the LORD thy God, A Syrian² ready to perish³ was my father; and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous:

6 And the Egyptians evil-entreated us, and afflicted us, and laid upon us hard bondage:

7 And when we cried unto the LORD God of our fathers, the LORD heard our voice, and looked on our affliction, and our labour, and our oppression:

8 And the LORD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders:

9 And he hath brought us into this place, and hath given us this land, even a land that floweth with milk and honey.

10 And now, behold, I have brought the first-fruits of the land which thou, O LORD, hast given me. And thou shalt set it before the LORD thy God, and worship before the LORD thy God.

11 And thou shalt rejoice in every good thing which the LORD thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that is among you.

12 ¶ When thou hast made an end of tithing all the tithes of thine increase the third year,

ruin Christ and his church, by refusing to exert themselves in winning souls to them! Nothing is more shocking in a woman than immodesty, whether it be in the outrage of passion or in wanton lewdness. When once the hedge of modesty is broken through, the grossest unchastity may soon follow. Detestable to God, and hurtful to the user at last, is every act of fraud and dishonesty: and terrible and lasting, though often slow in the execution, is God's justice against the unprovoked injurers of his people.

CHAPTER XXVI. REFLECTIONS. — God faithfully and exactly fulfils his promises, even to the most unworthy. And a grateful acknowledgment

thereof, and of our own meanness and guilt, is but a just tribute to him for his goodness. Past deliverances, granted to ourselves or others, ought never to be forgotten: and all our gifts of providence, as well as of redemption, must be acknowledged as coming from God's hand. The first and best thereof of all that we have ought to be offered up to his service: and our earthly blessings will then be doubly sweet to us when we receive them as coming to us from God's mercy and love. Let our distributions to the Lord's ministers and poor be such as we can answer for at the judgment-seat of God. Faithfulness in these will draw his blessing on our enjoyments; but if we rob him in them, we may expect his curse on our basket and on our

which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled:⁴

13 Then thou shalt say before the LORD thy God, I have brought away the hallowed things out of mine house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten them:

14 I have not eaten thereof in my mourning, neither have I taken away ought thereof for any unclean use, nor given ought thereof for the dead:⁵ but I have hearkened to the voice of the LORD my God, and have done according to all that thou hast commanded me:

15 Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey.⁶

16 ¶ This day the LORD thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul.

17 Thou hast avouched⁷ the LORD this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice:

18 And the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldst keep all his commandments;

19 And to make thee high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be an holy people unto the LORD thy God, as he hath spoken.

CHAPTER XXVII.

1 The people are commanded to write the law upon stones, 5 and to build an altar of whole stones. 11 The tribes divided on Gerizim and Ebal. 14 The curses to be pronounced on mount Ebal.

AND Moses, with the elders of Israel, commanded the people, saying, Keep all the commandments which I command you this day.

2 And it shall be, on the day when ye shall pass over Jordan unto the land which the LORD

A.M. 2553. B.C. 1451.

CHAP. XXVI.

a Nu. 15. 2, 18. ch. 17. 14, 18, 9.

b ch. 4. 1; 27. 2, 3; ver. 2, 3, 9, 10, 15.

1 This was to be an annual offering, to take effect immediately after they had obtained possession of Canaan. It was intended to be a visible acknowledgment, 1st. That the country was God's, and that he had given it to them. 2d. That it was by God's blessing the fruits of the field had been made to spring up. 3d. That the people dedicated their property to God's service.—P.

c Ex. 23. 16, 19; 34. 26. 22. 12-16. ch. 10. 10. Pr. 3. 10. 1 Co. 15. 21-23. Ro. 15. 16. Ja. 1. 18. Re. 14. 4.

d ch. 12. 5, 6, 11, 12, 18. Ex. 34. 22. Jos. 18. 1. 2. Ch. 6. 6.

e Le. 2. 12-16. He. 13. 15.

f Ps. cv. cvii. cxxxv. cxxxvi.

g Mat. 23. 9. He. 13. 17-15. ver. 12.

h A. H. 12. 12. Ge. 27. 41, 31. 42, 13. 5, 1, 12. Ecc. 1. 3.

2 An Aramean. Jacob is so called not only because of his long residence in Aram, but also because his a were Aramean, his children with one exception were born there, and the foundation of his fortune was laid there.

3 Some translate the words, A Syrian persecuted my father—alluding to Laban's persecution of Jacob; others translate them, a wandering Syrian—alluding to the unsettled life of Abraham and his posterity. It is evidently intended as a corrective of the undue pride of ancestry, in to which the Jews subsequently fell. See Jn. 8. 33.—C.

i Ge. 46. 27; 47. 27. Ex. 1. 7, 12; 12. 37. Ps. 105. 24. ch. 10. 23.

k Ex. 1. 8-22; 23-25. 3. 6-7; 17. 3-5.

l Ex. vii. xiv. 1, 3, 10. 20, 6. ch. 4. 34; 6. 10, 11; 8. 8, 9, 11, 10, 17. Ne. 9. 31. 15. 9, 13. Ps. 78. 54; 105. 27-44; 114. 1-8; 156. 6, 9; 158. 5-12; 156. 10-22. 16. 32. 20-22. 7. Ecc. 20. 5-28; 1 Ch. 17. 21, 22. Ac. 7. 34-36; 13. 17.

m Ex. 3. 7, 8; xv. 2. Jos. xx. Ne. 9. 12, 22. Ps. cv. 78-55; cvl. cxxxv. cxxxvi.

n ver. 2, 4; ch. 18. 4. Nu. 18. 11, 13. Ex. 22. 29; 34. 27, 28.

o ch. 12. 17-19; 14. 22-23; 15. 22-14. 1-14. Le. 7. 11-16. Mat. 2. 15-33. Ro. 8. 26, 31. Ps. 84. 11; 85. 12. Phil. 1. 10.

p ch. 14. 28-30. Pr. 14. 21. The Jews had at least two yearly tithes, the first belonged only to the Levites, the second was used by the giver and Levites. Perhaps this was the third year's tithe, entirely given to Levites and poor, to be eaten at home.

A.M. 2553. B.C. 1451.

CHAP. XXVII.

4 Another example of the Mosaic poor-laws, in which, as in other instances, the introduction of the word stranger seems to imply that there was not, in this charitable institution, any regulations that, in modern language, would be called laws of settlement.—C.

5 Le. 7. 20. Ho. 9. 4. ch. 16. 11.

6 Rather to the dead—that is, to dead idols.—C.

7 Is. 62. 15; 64. 1. Zec. 2. 13. Ps. 90. 17; 28. 9; 29. 11; 115. 12-15.

8 This related to the second tithe before considered, ch. 14. 22-29. Two years together, they paid the Levites' tithe, and the festival tithe; but in the third year, they paid the Levites' tithe, and the poor man's tithe; that is, who was wont in other years to be spent in feasting, was wholly spent every third year upon the poor.—M. Quoted by Patrick. Once in three years this solemn protestation was required from every proprietor of land in Canaan, probably in the presence of the priests at the tabernacle. They all declared that the whole of this second tithe had been employed to those purposes for which it was appropriated, and that no part had been used for their own feasting, or at funerals, which rendered them unlawful, or in any superstitious ceremony, in imitation of the idolaters around them. As the matter lay very much between God and their conscience, this protestation was the more suitable, and would tend both to remind them of their duty, and render them afraid of neglecting it. ch. 12. 5-7; 18. 6.—C.

9 Ho. 13. 4. ch. 5. 1-3; 4. 1, 5, 6, 9; 6. 1, 5; 11. 5; 12. 1, 32.

10 ch. 5. 20; 6. 5; 10. 12; 11. 3; 22. 3, 10; 23. 3. Ps. 119. 34, 59.

11 ch. 5. 2, 3. Ex. 19. 3. 4. 8, 15. 2. 18. 12. 2. Ps. 31. 14, 19; 118. 26. Zec. 13. 9.

12 Avouched—borne witness to the fact, in opposition to idolatry.—C.

13 ver. 16. Ps. 119. 5, 6. 11. 30; 106. 116. Lu. 1. 6.

14 ch. 7. 6, 14. Ex. 19. 5, 6, 7. 2. Sa. 7. 24. Ge. 17. 2. Je. 31. 34; 32. 38-40. Ex. 36. 25-27.

15 ch. 4. 7, 8; 28. 17, 6; 24. 2. 15. 62; 7. 12; 20. 7, 66; 20. 21; 22. 16; 28. 65, 10; 31. Ps. 148. 14. Je. 13. 11; 33. 9. Zep. 3. 10, 20. Ecc. 10. 12. 1. Pe. 5. 9. Ge. 17. 7. Ex. 6. 7; 19. 5, 6.

16 ver. 16. Ps. 119. 5, 6. 11. 30; 106. 116. Lu. 1. 6.

17 ch. 7. 6, 14. Ex. 19. 5, 6, 7. 2. Sa. 7. 24. Ge. 17. 2. Je. 31. 34; 32. 38-40. Ex. 36. 25-27.

18 ch. 4. 7, 8; 28. 17, 6; 24. 2. 15. 62; 7. 12; 20. 7, 66; 20. 21; 22. 16; 28. 65, 10; 31. Ps. 148. 14. Je. 13. 11; 33. 9. Zep. 3. 10, 20. Ecc. 10. 12. 1. Pe. 5. 9. Ge. 17. 7. Ex. 6. 7; 19. 5, 6.

19 ver. 16. Ps. 119. 5, 6. 11. 30; 106. 116. Lu. 1. 6.

20 ch. 7. 6, 14. Ex. 19. 5, 6, 7. 2. Sa. 7. 24. Ge. 17. 2. Je. 31. 34; 32. 38-40. Ex. 36. 25-27.

21 ch. 4. 7, 8; 28. 17, 6; 24. 2. 15. 62; 7. 12; 20. 7, 66; 20. 21; 22. 16; 28. 65, 10; 31. Ps. 148. 14. Je. 13. 11; 33. 9. Zep. 3. 10, 20. Ecc. 10. 12. 1. Pe. 5. 9. Ge. 17. 7. Ex. 6. 7; 19. 5, 6.

22 ch. 4. 7, 8; 28. 17, 6; 24. 2. 15. 62; 7. 12; 20. 7, 66; 20. 21; 22. 16; 28. 65, 10; 31. Ps. 148. 14. Je. 13. 11; 33. 9. Zep. 3. 10, 20. Ecc. 10. 12. 1. Pe. 5. 9. Ge. 17. 7. Ex. 6. 7; 19. 5, 6.

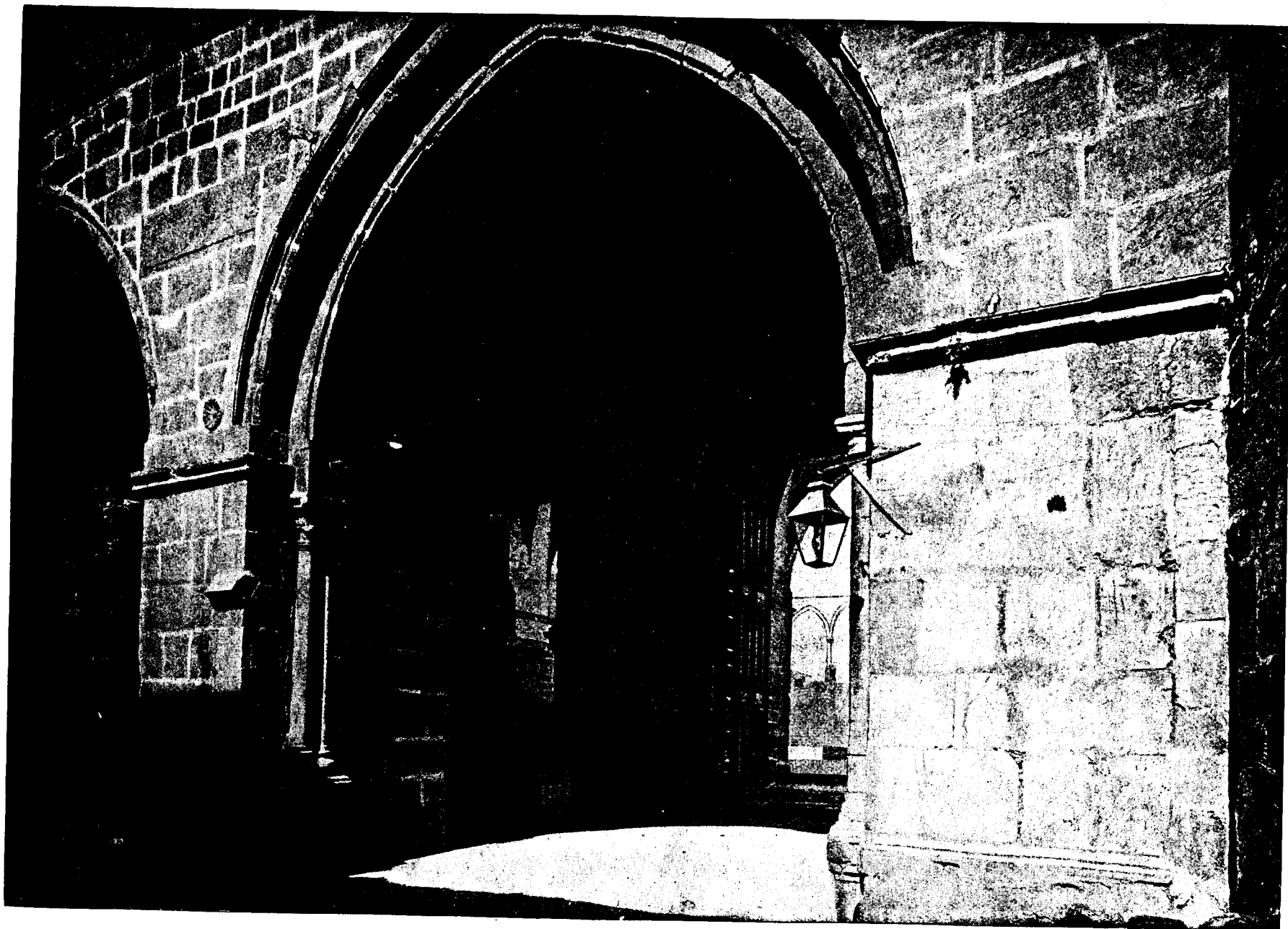
23 ch. 4. 7, 8; 28. 17, 6; 24. 2. 15. 62; 7. 12; 20. 7, 66; 20. 21; 22. 16; 28. 65, 10; 31. Ps. 148. 14. Je. 13. 11; 33. 9. Zep. 3. 10, 20. Ecc. 10. 12. 1. Pe. 5. 9. Ge. 17. 7. Ex. 6. 7; 19. 5, 6.

24 ch. 4. 7, 8; 28. 17, 6; 24. 2. 15. 62; 7. 12; 20. 7, 66; 20. 21; 22. 16; 28. 65, 10; 31. Ps. 148. 14. Je. 13. 11; 33. 9. Zep. 3. 10, 20. Ecc. 10. 12. 1. Pe. 5. 9. Ge. 17. 7. Ex. 6. 7; 19. 5, 6.

25 ch. 4. 7, 8; 28. 17, 6; 24. 2. 15. 62; 7. 12; 20. 7, 66; 20. 21; 22. 16; 28. 65, 10; 31. Ps. 148. 14. Je. 13. 11; 33. 9. Zep. 3. 10, 20. Ecc. 10. 12. 1. Pe. 5. 9. Ge. 17. 7. Ex. 6. 7; 19. 5, 6.

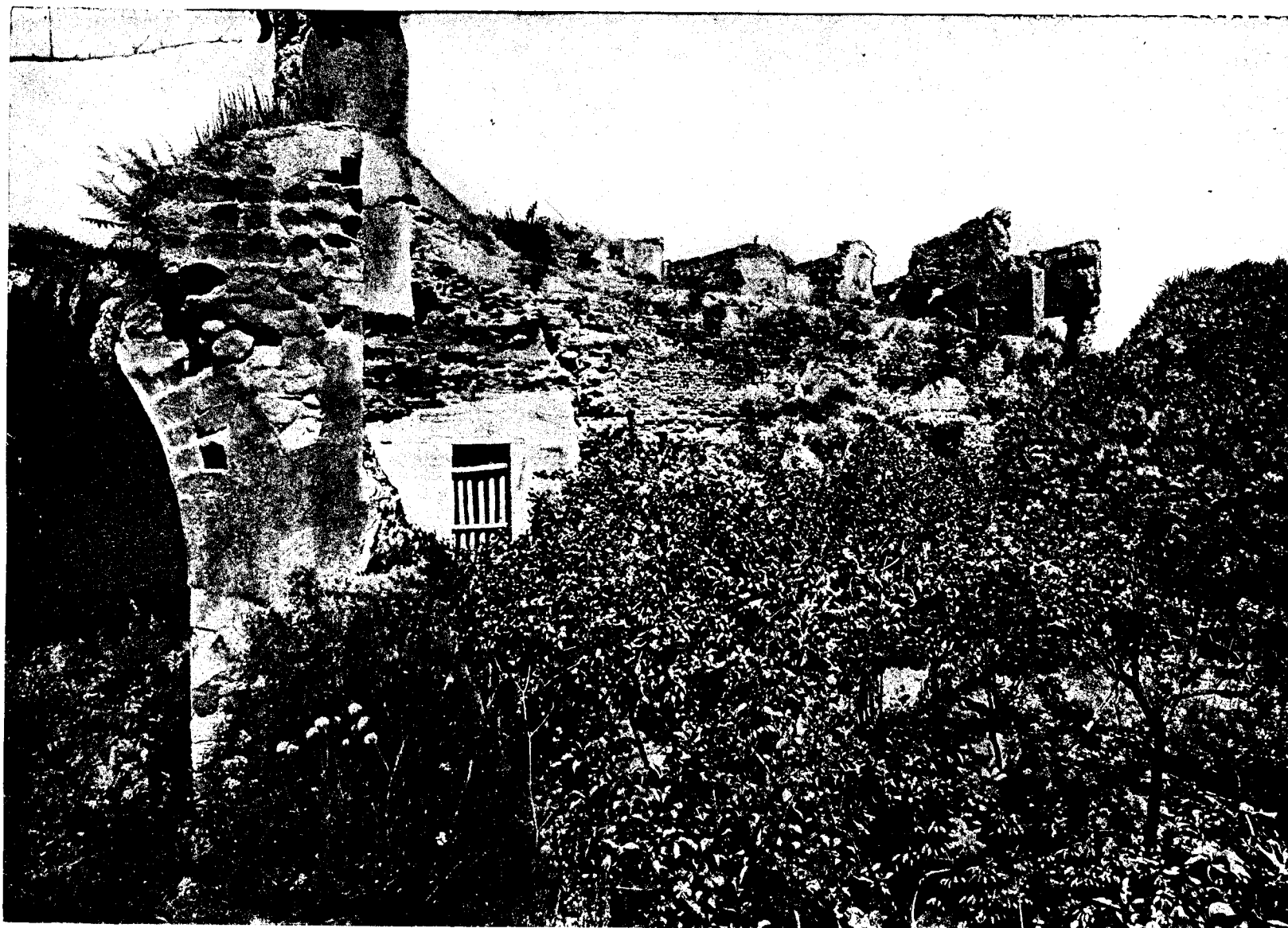
26 ch. 4. 7, 8; 28. 17, 6; 24. 2. 15. 62; 7. 12; 20. 7, 66; 20. 21; 22. 16; 28. 65, 10; 31. Ps. 148. 14. Je. 13. 11; 33. 9. Zep. 3. 10, 20. Ecc. 10. 12. 1. Pe. 5. 9. Ge. 17. 7. Ex. 6. 7; 19. 5, 6.

27 ch. 4. 7, 8; 28. 17, 6; 24. 2. 15. 62; 7. 12; 20. 7, 66; 20. 21; 22. 16; 28. 65, 10; 31. Ps. 148. 14. Je. 13. 11; 33. 9. Zep. 3. 10, 20. Ecc. 10. 12. 1. Pe. 5. 9. Ge. 17. 7. Ex. 6. 7; 19. 5, 6.



A RCHES, HAREM ESH-SHERIF—ON THE GROUND ONCE OCCUPIED BY SOLOMON'S TEMPLE. [DEUT., xxvi: 19.]—"And to make thee high above all nations which he hath made, in praise, and in name, and in honor; and that thou mayest be an holy people unto the Lord thy God, as he hath spoken." We give a view above of the arches found on the area once occupied by Solomon's Temple in Jerusalem. The temple as it stood upon this same spot was the center of the Jewish race, and to-day the Mosque

of Omar that stands in its place is the pride and ornament of the city of Jerusalem. As God promised he did make of the Hebrews the highest of the nations of ancient times, and the city of Jerusalem the capital of the religion of humanity. And though the Holy City has been subjected to reverses one after another for thousands of years, it continues to be the most interesting city as far as its historic associations go to be found on the face of the globe.



EXTERIOR OF AMPHITHEATRE, PUTEOLI—THE PLACE OF NERO'S GREAT CRIMES.
 [DEUT., xxvii: 1.]—"And Moses with the elders of Israel commanded the people, saying, Keep all the commandments which I command you this day." The commandments which the Israelites were to keep were not arbitrary enactments imposed by the God of Moses and their God upon them alone. They were really the laws ordained for the government of the human race. The God of the Jew is the God of all mankind, and the God of the human conscience. And as cog corresponds with cog in the mechani-

cal wheel, so the Mosaic law corresponds to the conscience of mankind. The Jews suffered national weakness and lost the high place intended for them in the mind of God because they violated these plain laws, revealed through Moses and affirmed by the very structure of human nature. We give a picture of the exterior of the Amphitheatre at Puteoli which serves to illustrate the fact that not only among the Jews, but among the Gentiles also, degradation and ruin come to the people who dare to transgress the simple laws of God.

thy God giveth thee, that thou shalt set thee up great stones, and plaster them with plaster.¹

3 And thou shalt write upon them all the words of this law,² when thou art passed over; that thou mayest go in unto the land which the LORD thy God giveth thee, a land that floweth with milk and honey; as the LORD God of thy fathers hath promised thee.

4 Therefore it shall be, when ye be gone over Jordan, that ye shall set up these stones, which I command you this day, in mount Ebal, and thou shalt plaster them with plaster.

5 And there shalt thou build an altar unto the LORD thy God, an altar of stones: thou shalt not lift up any iron tool upon them.

6 Thou shalt build the altar of the LORD thy God of whole stones; and thou shalt offer burnt-offerings³ thereon unto the LORD thy God:

7 And thou shalt offer peace-offerings, and shall eat there, and rejoice before the LORD thy God.

8 And thou shalt write upon the stones all the words of this law very plainly.³

9 ¶ And Moses, and the priests the Levites, spake unto all Israel, saying, Take heed, and hearken, O Israel; this day thou art become the people of the LORD thy God.⁴

10 Thou shalt therefore obey the voice of the LORD thy God, and do his commandments and his statutes, which I command thee this day.

11 ¶ And Moses charged the people the same day, saying,

12 These shall stand upon mount Gerizim to bless the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin.⁵

13 And these shall stand upon mount Ebal to curse; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

A.M. 2553. B.C. 1451.

c Eze.11.19; 36.26;

ver. 4.

1 That the Hebrews

were versant in cast-

ings in brass and

other metals, and ac-

quainted with cutting

on stone, even pre-

cious stones, there

can be no doubt.

Why then are these

stones merely plaster-

ed? An emblem,

most probably, of

the superficial im-

pression the law was

to make upon Israel:

easily impressed, but

easily effaced—a

fact, which their fa-

cility in promising

obedience, and readi-

ness to forget and

rebel, repeatedly tes-

tifies—C.

2 The whole scope

of the narrative

shows that "this law"

embraces only the

blessings and the

cursings recorded in

this and the following

chapters. This view

is confirmed by the

historic note of the

fulfilment of the com-

mand in Jos. viii.—P.

3 c. 4. 1, 2; 11. 11.

12. Ge. 12. 7; 13. 15-17;

15. 8-21. Ex. 3. 8.

4 Ex. 20. 25-26. Jos.

8. 30. 31. Zec. 3. 9. Ps.

118. 22. Is. 48. 16.

5 c. 1. 1. Ro. 3. 24-26.

Mat. 20. 22. Tit. 2. 4.

A Le. 17. 15. Col. 1.

20. Jo. 6. 53-57. Ga. 3. 13.

12. 1. ver. 3. Jos. 8. 32. 34.

Ps. 40. 8. Zec. 3. 9. Je. 31.

33. 2. Co. 3. 2. 3. Ps. 119.

3. Whether the ten

commandments, or

some lesser portions

of the law is not as

parent, nor is it of

any consequence

could it be ascertain-

ed. The plainness

of the inscription, in-

tended for common

and public use, is,

however, very im-

portant. It shows

that the Scriptures

were never intended

for a caste, but for

the whole nation. See

Hab. 2. 3.—C.

6 c. 4. 1, 5, 6, 9, 40; 5.

1-32. 16. 17. 17. 18.

4 They were God's

people before; but

now, as by a public

avowal.—C.

7 c. 6. 1, 5; 11. 1; 12. 1.

32. Mi. 4. 5, 6, 8.

8 c. 11. 11. 29. 30. Jos. 8.

33. Ju. 9. 7.

9 These were the

most honourable

tribes, all descended

of free women.

10 ver. 4; ch. 11. 29.

Jos. 8. 30. 31.

11 Heb. for a curs-

ing. Da. 9. 11, 13.

A.M. 2553. B.C. 1451.

c ch. 33. 10. Mal. 2. 7.

9 Ga. 3. 10. Ex. 20. 4.

23. 34. 17. Le. 19. 4; 20. 1.

ch. 4. 16; 23. 5.

10 Ki. 23. 13. Is. 44.

19. Eze. 7. 20.

11 Ps. 44. 30. 21. Eze. 8.

12. 14. 4. Ch. 15. 16.

12 ver. 13. 16-26. Nu. 5.

22. Je. 11. 5. 1. Co. 14. 16.

13 Ex. 20. 12. 21. 15. 17.

Le. 19. 3. Pr. 30. 17.

14 c. 10. 14. Pr. 22. 28;

23. 10. Job. 24. 2. Ho. 5.

10.

15 Le. 19. 14. Pr. 28. 10.

Job. 29. 15. Re. 2. 14.

16 c. 19. 18. 24. 17. Ex.

22. 21. 22. Ps. 82. 3.

17 c. 18. 8; 20. 11. ch.

22. 30. 1. Co. 5. 1. Am. 2. 7.

2 Sa. 16. 21. 22. Ga. 35.

22. Eze. 22. 10.

18 c. 18. 23; 20. 15.

Ex. 22. 19.

19 c. 18. 9-17. 20. 14. 2

Sa. 4. 11. 12. 14. Eze.

22. 11.

20 c. 18. 17; 20. 14.

Ge. 38. 16. Eze. 22. 11.

21 Ex. 20. 13; 21. 12. 14.

Le. 24. 17. Nu. 35. 31. ch.

19. 11.

22 Eze. 22. 10. Mi. 3.

12. Ps. 15. 5. ch. 10. 17. 16.

10. Ex. 23. 8. 22. 12. Ge. 9.

6. Nu. 35. 31.

23 Ga. 3. 10. Je. 11. 3.

22. 18. 24. Ro. 3. 19; 20;

2. 8.

24 There are those

who profess approbation

of the law of God, as

a system beautiful,

pure, and perfect in

morality, and who

conclude that such

approval is all that

the law requires. But

no approbation of

fulfilment can satisfy

the law, or constitute

legal righteousness.

Neither can any par-

tial observance of a

few precepts suffice

to satisfy the law, and

stone for the breach

of the remaining re-

quirements. In truth,

a partial observance

is impossible; for

"he that offends in

one point is guilty of

all." The sinner has

no refuge but Christ

"made a curse for us,

that we might be

made the righteous-

ness of God in him."

—C.

CHAP. XXVIII.

c Le. 26. 3. Ex. 15. 26.

Is. 1. 19; 3. 10; 55. 2, 3. Ps.

10. 11. ch. 11. 13. 22. Mat.

33. 1. Co. 15. 58. 1. Ti. 4.

8.

14 ¶ And the Levites shall speak, and say unto all the men of Israel with a loud voice,

15 Cursed be the man that maketh any graven or molten image, an abomination unto the LORD, the work of the hands of the craftsman, and putteth it in a secret place: and all the people shall answer and say, Amen.

16 Cursed be he that setteth light by his father or his mother: and all the people shall say, Amen.

17 Cursed be he that removeth his neighbour's land-mark: and all the people shall say, Amen.

18 Cursed be he that maketh the blind to wander out of the way: and all the people shall say, Amen.

19 Cursed be he that perverteth the judgment of the stranger, fatherless, and widow: and all the people shall say, Amen.

20 Cursed be he that lieth with his father's wife; because he uncovereth his father's skirt: and all the people shall say, Amen.

21 Cursed be he that lieth with any manner of beast: and all the people shall say, Amen.

22 Cursed be he that lieth with his sister, the daughter of his father, or the daughter of his mother: and all the people shall say, Amen.

23 Cursed be he that lieth with his mother-in-law: and all the people shall say, Amen.

24 Cursed be he that smiteth his neighbour secretly: and all the people shall say, Amen.

25 Cursed be he that taketh reward to slay an innocent person: and all the people shall say, Amen.

26 Cursed be he that confirmeth not all the words of this law to do them:⁶ and all the people shall say, Amen.

CHAPTER XXVIII.

1 The blessings for obedience. 15 The curses for disobedience.

AND it shall come to pass, if thou shalt hearken diligently unto the voice of the

of his camp. When Jacob returned from Haran this was his first resting-place; and here he bought a field, erected an altar, and called it El-Elohe-Israel. It is not strange, therefore, that the same site should have been selected for the first great national assembly of Israel, and the renewal of their covenant with Jehovah, on taking formal possession of the land. The exact scene was doubtless near the mouth of the vale of Shechem, immediately below the highest peaks of Ebal and Gerizim. The vale is here about 200 yards wide; and the sides of the mountains, though steep, are not precipitous. A natural amphitheatre is formed by a recess in each mountain. The ark, with the attendant priests and Levites, was placed in the centre of the vale. Six tribes were ranged along the lower slopes of Ebal on the one side, and six along the corresponding slopes of Gerizim upon the other. Every member of that vast assembly could thus both hear and see all that passed. Each command was read with a loud voice by the Levites, with its annexed blessing and curse; to the blessing the tribes ranged on Gerizim responded 'Amen'; and to the curse those ranged on Ebal responded 'Amen.' P.]

REFLECTIONS.—Such as are in authority ought to exert all their influence in promoting the service of God. And when ministers and magistrates show themselves zealous in their station for God, people are ready to follow their example. Every privilege that we en-

joy ought to be an incitement to universal holiness: and God's law is so plain, that every one may attain a moderate knowledge of it; but, to become effectual, it must be written on our hard hearts by the Spirit of God; and all obedience to it must be founded on the atoning and peace-procuring blood of Jesus Christ. In this order, what solid peace and joy are found in believing, and in cordial dedication of ourselves to God's service! In keeping his commandments a blessed reward of grace is to be expected; but most terrible curses await those who, after professed subjection to God, and solemn acquiescence in his law and sanctions of it, do voluntarily apostatize from his ways, and indulge themselves in secret or open wickedness.

CHAPTER XXVIII.—This chapter is nearly allied to Le. 26. 3-39: only it more largely insists upon the mercies, and especially the judgments, that were to befall the Israelites after their entrance into Canaan till the end of the world. It is not to be considered as a mere sanction of the laws formerly declared, but also as a real prediction of future events. The first fourteen verses had their accomplishment in the various mercies which the Jews met with before their last dispersion by the Romans: particularly in the days of Joshua, ch. iii. xxiv.; in the rests under the Judges, Ju. 3. 11, 30, 31; 8. 28; and under Samuel, 1 Sa. 5. 2; David, 2 Sa. v. x.; 1 Ch. xii. xxix.; Solomon, 1 Ki. i. x.;

2 Ch. i. ix.; Asa, 1 Ki. 15. 9-15; 2 Ch. xiii. xvi.; Jehoshaphat, 2 Ch. xvii. xx.; Josiah, 2 Ki. xi. xii.; 2 Ch. xxiii. xxiv.; Uzziah and Jotham, 2 Ch. xxvi. xxvii.; Hezekiah, 2 Ki. xviii. xix.; Is. xxxvi. xxxvii.; 2 Ch. xxix. xxxii.; Josiah, 2 Ki. xxii. xxiii.; 2 Ch. xxxiv. xxxv.; and in the days of Ezra, i. x.; and of Esther, i. x.; and of Nehemiah, i. x.; and under the Maccabees, Judas, Jonathan, Simon, Hircanus, and Alexander Jannaeus, from about 160 to about 80 years before Christ's birth.—From ver. 15 to the end are delineated the various and manifold miseries which their sin should bring upon them, from their entrance into Canaan till their future restoration; i.e. for the space of 3300 years; particularly in the days of Joshua, Jos. vii.; the Judges, Ju. i. iii. iv. vi. ix. x. xii. xxi.; Samuel, 1 Sa. iv. xi. xiii. xiv. xvii. xxxi.; David, 2 Sa. ii. iii. xv. xxi. xxiv.; Solomon, 1 Ki. xi.; Rehoboam, Abijah, Jehoshaphat, 1 Ki. xii. xxi.; 2 Ki. i. vi.; Jehoram, Ahaziah, Josiah, Amaziah, Uzziah, Ahaz, Hezekiah, Manasse, 2 Ki. viii. xxi.; 2 Ch. xxi. xxii. xxv. xxviii. xxxii. xxxiii.; and Jehoiakim, Jehoiachin, Zedekiah, and in Babylon, 2 Ki. xxv. xxv. 2 Ch. xxxv. xxxvi.; Je. xiv. xxxix. xxxiv. xlv. The body of the ten tribes of Israel were generally miserable after the death of Solomon. They were carried captive, and dispersed among the heathens, about 720 years before Christ, whence few of them ever returned to Canaan. Such of them, or of the tribes of Judah and Benjamin, who returned to their

LORD thy God, to observe, *and* to do all his commandments which I command thee this day, that the **LORD** thy God will set thee ^{on} high above all nations of the earth.¹

2 And all these blessings shall ^{come} on thee, and overtake thee, if thou shalt hearken unto the voice of the **LORD** thy God.

3 Blessed^a shalt thou *be* in the city, and blessed shalt thou *be* in the field.

4 Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

5 Blessed^d shall be thy basket and thy store.²

6 Blessed shalt thou *be* when thou comest in, and blessed shalt thou *be* when thou goest out.

7 The **LORD** shall cause thine enemies that rise up against thee to be ^{smitten} before thy face: they shall come out against thee one way, and flee before thee seven ways.

8 The **LORD** shall command the blessing upon thee in thy storehouses,³ and in all that thou settest thine hand unto; and he shall bless thee in the land which the **LORD** thy God giveth thee.⁴

9 The **LORD** shall ^{establish} thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the **LORD** thy God, and walk in his ways.

10 And all people of the earth shall ^{see} that thou art called by the name of the **LORD**; and they shall be afraid of thee.

11 And ^{the} **LORD** shall make thee plenteous in goods,⁵ in the fruit of thy body,⁶ and in the fruit of thy cattle, and in the fruit of thy ground, in⁷ the land which the **LORD** sware unto thy fathers to give thee.

12 The **LORD** shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow.

13 And the **LORD** shall make thee the head, and not the tail; and thou shalt be above only,

A.M. 2553. B.C. 1451.

8 ch. 26. 19. Phi. 3. 14.

Col. 3. 1. 2.

1 Whether this promise

include political,

commercial, literary,

and military superi-

ority is of little con-

sequence before God,

however highly esti-

mated with men.

Real superiority lies

not in these things,

but in the knowledge

of God, in the possession

of his oracles,

ordinances, grace,

and promises—in all

these, and now in-

standing their sins,

the Jews are 'high

above all nations.'

But the premin-

ence lies chiefly in

this, that of them,

according to the

flesh, Christ came,

who is over all, God

blessed for ever.

Amen. C.—It should

be noted that this

promise is condition-

al. It begins with 'if.'

History extending

over more than three

thousand years shows

that so long as the

Jews were obedient

they were blessed and

honoured as never

nation had been; and

since they have re-

belled and rejected

God, they have been

cursed as never na-

tion has been. A.

c ver. 1. 15. 45. Zec. 1.

6. 1. 11. 4. 8.

d Ps. 128. 1. 2. 107. 38.

112. 1. 13. 5.

e Ge. 4. 25. Ps. 128. 3.

6. 11. 14. 15. 11. 2.

f ch. 26. 2. Ex. 24. 25.

2 Or, dough, or

kneading troughs.

g 2 Ch. 1. 10. 12. Ps.

121. 8. ch. 31. 2. Nu. 27.

17. 24. 3. 25. 2. 22. 38.

A ver. 25. 2. Sa. 22. 38.

43. Le. 26. 7. 8. Jos. 23.

10. ch. 32. 30.

i Le. 25. 31. 25. 4. 5. 10.

Pr. 10. 10. 22. Ps. 2. 1.

2. 9. 29. 11. 11. 2. 1. 3.

j Or, bring.

k The blessings

which precede are

all temporal. They

embrace everything

calculated to pro-

mote man's comfort,

happiness, and pros-

perity on earth. They

are national, social,

and individual. In

providing for the eter-

nal salvation of his

own people God does

not overlook any-

thing that would ad-

vance their comfort

and peace here.—P.

Q Ge. 17. 7. 8. Ex. 10. 5.

6. ch. 7. 6. 14. 2. 20. 18. 19.

2. Sa. 7. 24. Ro. 11. 29.

1. Ti. 2. 14. 15. 2. 12. 20.

27. 30. 21.

r ver. 1. 2. 13. ch. 4. 1.

4. 20. 3. Ex. 15. 26.

s ch. 11. 1. 2. 26. 18. 12.

25. 1. 25. 4. 7. 8. 1. Sa. 18.

12. 15. 20. 15. 41. 5. 6. 9.

6. 11. 12. 14. 15. 18. 5.

t ch. 30. 9. Ps. 128. 3.

14. 12. 15. 11. 2. 3. Pr. 10.

22. 10. ver. 3. 8. Le. 26.

9.

u Or, for good.

v Heb. beily.

w ch. 1. 27. 3.

x Job 38. 22. Ps. 135.

7. 55. 9. 13. 37. 21. 26. Le.

26. 4. ch. 11. 14. 15. 6. Ho.

2. 21. 22. Joel. 2. 23. Pr.

22. 7. g Le. 26. 13. ch. 15. 6.

Pr. 22. 7. Nu. 24. 18. 19.

Is. 9. 14. 15.

A.M. 2553. B.C. 1451.

7 ver. 1. 9. ch. 4. 1. 4. 2.

6. 3. 10. 10. 1. 1. 4. 8. 30. 6. 1

Co. 15. 58.

8. 17. 20. 29. 13. 39. 15.

21. 31. 29. Jos. 23. 5. 1. 7.

7 As it is of great

importance to have

a clear view of the

nature of a blessing; see

notes on the primal

blessings, Ge. 1. 22. 28.

and observe how all

the constituents of

these blessings are

here declared or im-

plied.—C.

i Le. 26. 14. 18. 21. 23.

27. ch. 4. 25. 26. 8. 19. 20.

30. 17. 18. 31. 16. 17. 20.

21. 29. 32. 15. 26. Pr. 1. 1. 24.

22. Jos. 23. 15. 16. 1. 15.

2. 17. Mal. 2. 2. Da. 9.

11. 15. ver. 45. 48.

k Gal. 3. 10. Is. 3. 11.

ch. 27. 15. 26. Ro. 2. 8. 9.

l Ho. 9. 12. 1. Co. 16.

22. Ga. 3. 10. ver. 19.

m For the practical

application, and con-

sequently the explana-

tion of the word

cursed, see note on Ge.

3. 14. 17.—C.

n Hag. 1. 6. 9. Zec. 5.

2. 4. Ps. 69. 22. Ro. 11. 9.

Pr. 1. 32.

o Ho. 9. 13. Mal. 2. 2.

3. 9.

p Mal. 1. 14. 3. 8. 9. 10.

2. 15. 2. Ch. 15. 5. Ga. 3.

10. 3. 18. 36. Ps. 7. 11.

ver. 16.

q Mal. 2. 2. ch. 27. 24.

26. 10. 20. ver. 15. C. 7.

15. 5. Is. 3. 3. 30. 17. 51.

20. 66. 15. 1. Sa. 12. 25. 4.

Th. 1. 10.

r High, which thou

wonderest at.

s Ex. 5. 3. Am. 4. 10. 2.

Sa. 24. 15. Je. 15. 21. 16. 4.

Mat. 24. 7.

t ver. 27. 35. Le. 26.

16. 25. Am. 4. 9. Hag. 2.

17. 24. 6. 26.

1 It is impossible

accurately to discover

in modern names the

diseases here

suggested, and it is

useless to waste time

upon conjecture. It

is enough to know

that they threaten

some of the worst

calamities 'our flesh

is heir to.—C.

2 Or, drought.

e Le. 26. 19. 20. 1. Ki.

12. 18. 2. Je. 3. 3. 14. 1.

6. Am. 4. 7. Joel. 1. 17. 20.

ch. 11. 17.

8 See an instance

of the terrible fulfil-

ment of this threaten-

ing, 1 Ki. 17. 1. The

expression in the text

alludes to the appear-

ance of *barabaz*, the

brass taken by the

cloudless sky in time

of extreme drought.

C.

f ver. 12. Is. 5. 24. Ge.

19. 24. Job 18. 15.

g Dust and sand

storms are frequent

and exceedingly de-

structive in many

warm countries. The

vast army of Cam-

byses was totally

overwhelmed by it in

ancient times; and

modern travellers

have described them

as much more ter-

rible than storms

at sea.—C.

and thou shalt not be beneath; if that thou hearken unto the commandments of the **LORD** thy God, which I command thee this day, to observe and to do *them*:

14 And thou shalt ^{not} go aside from any of the words which I command thee this day, to the right hand, or to the left, to go after other gods to serve them.⁷

15 ¶ But it shall come to pass, if thou wilt not hearken unto the voice of the **LORD** thy God, to observe to do all his commandments and his statutes, which I command thee this day, that ^{all} these curses shall come upon thee, and overtake thee.

16 ^{Cursed} shalt thou *be* in the city, and cursed shalt thou *be* in the field.

17 Cursed^y shall be thy basket and thy store.

18 Cursed^z shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.

19 Cursed^a shalt thou *be* when thou comest in, and cursed shalt thou *be* when thou goest out.

20 The^b **LORD** shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do,⁹ until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me.

21 The **LORD** shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it.

22 The^d **LORD** shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning,¹ and with the sword,² and with blasting, and with mildew; and they shall pursue thee until thou perish.

23 And thy ^{heaven} that *is* over thy head shall be brass,³ and the earth that *is* under thee shall be iron.

24 The **LORD** shall ^{make} the rain of thy land powder and dust:⁴ from heaven shall it come down upon thee, until thou be destroyed.

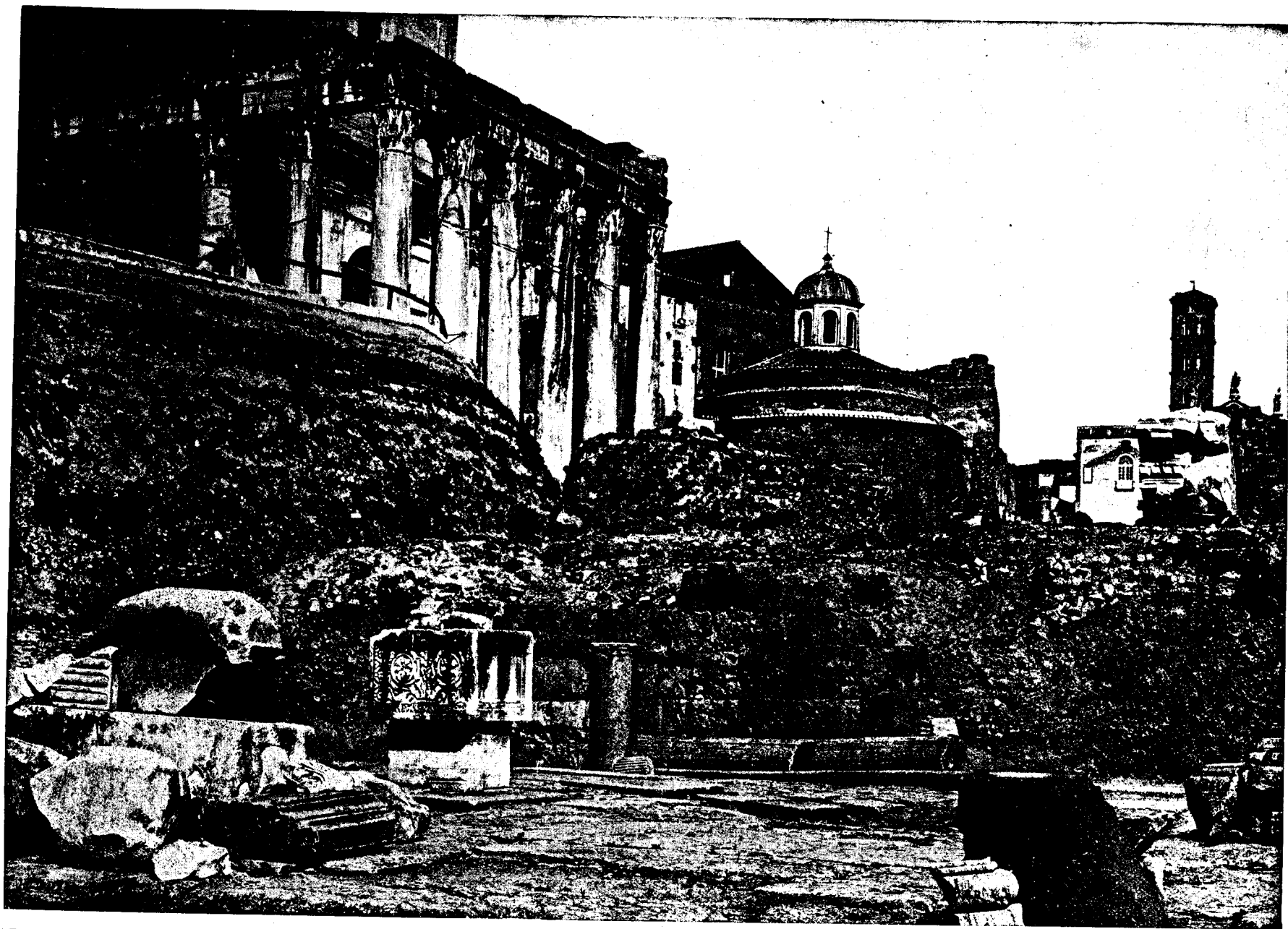
own land by order from Cyrus, Ezr. i., were not only harassed by the neighbouring nations of Ammonites, Moabites, Edomites, Arabians, Philistines, and others, but also by the Persian and Grecian emperors; but most terribly by Ochus the Persian, about 350; and Antiochus Epiphanes, Da. 8. 23–25; 11. 28–35, about 160 years before Christ. But their most fearful calamities began to come upon them from the Romans, about sixty-five years after Christ. They invaded their country; and after manifold calamities, about A.D. 70, rendered it a desolate wilderness, burning their cities, slaying the inhabitants, it is probable to the number of some millions, and selling such as remained to the Egyptians and others for slaves. About A.D. 136 the Romans repeated their terrible slaughter of such Jews as they found in Canaan, and even in other places of their empire; and annual fairs were held for the sale of the captives. Since which, hated of all nations in Europe, Asia, or Africa, among which they have been dispersed, and often deluded by pretenders to Messiahship, they have, for these seventeen hundred years, been distressed with the most fearful calamities, persecutions, and massacres, from the Persians, Saracens,

Turks, and Christians; but chiefly the Greeks, Spaniards, French, English, and Germans. Thus every promise or threatening respecting the Jewish nation is but a repetition or enlargement of what we have in this chapter and the first part of ch. 30. 1–9; and every event of Providence respecting that nation, from their entrance into Canaan till the end of time, is the accomplishment thereof.—See Introduction.

Ver. 9. [The Lord shall establish thee.] The general character of these blessings has led some Christian divines to conclude and admit that Moses employed none but temporal promises and threatenings as incentives to obedience, omitting altogether the mention of immortality. That he employed temporal promises is certain; for 'godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come.' But that he likewise employed spiritual promises, even immortality and glory, this verse testifies; for he promises to establish *them*, not their posterity, 'a holy people,' 'unto himself,' implies and promises life coeval with his own. C.]

Ver. 24. [My experience of a simoom in southern Palestine will best illustrate these verses. 'As the day

advanced the *siracco* came upon us, blowing across the great "Wilderness of Wandering." At first it was but a faint breath, hot and parching as if coming from a furnace. It increased slowly and steadily. Then a thick haze, of a dull yellow or brass colour, spread along the southern horizon, and advanced, rising and expanding, until it covered the whole face of the sky, leaving the sun, a red globe of fire, in the midst. We now knew and felt that it was the fierce simoom. In a few moments fine impalpable sand began to drift in our faces, entering every pore. Nothing could exclude it. It blew into our eyes, mouths, and nostrils, and penetrated our very clothes, causing the skin to contract, the lips to crack, and the eyes to burn. Respiration became difficult. We sometimes gasped for breath; and then the hot wind and hotter sand rushed into our mouths like a stream of liquid fire. We tried to urge on our horses; but though chafing against curb and rein only an hour before, they were now almost insensible to whip and spur. We looked and longed for shelter from that pitiless storm, and for water to slake our burning thirst; but there was none. No friendly house was there; no rock or bank, no murmur-



GENERAL VIEW OF THE FORUM—WHERE ST. PAUL WAS IMPRISONED. [DEUT., xxviii:20.]—"The Lord shall send upon thee cursing, vexation, and rebuke in all that thou settest thy hand unto to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me." Perhaps a general view of the Forum in Rome could not more fitly represent any portion of Scripture than that part contained in the verse above quoted. The

cursing, vexation, and rebuke referred to above were to come upon the Jews, but wickedness brings cursing and destruction no less upon the other nations. There is no better place on the face of the earth to study the relation of penalty to violated law than the Roman Forum. It is the very heart and center of that mighty empire that came to a terrible ending because of its sins against the laws of God and of itself.

37 And thou shalt become ^aan astonishment,
a proverb, and a by-word, among all nations
whither the LORD shall lead thee.²

the true apostolical spirit, Jew is a proverbial name of deep reproach.—C.

m Le. 26. 25. 2 Ki. 17.
5; 18. 13; 24. 10, 11; 25. 1-
4. L. 11. 10. 42. 44.

52 And he shall ^mbesiege thee in all thy

the dregs of which the wicked must wring out and drink. Let the sinners in Zion be afraid. Let fearfulness surprise the hypocrites. Who among us shall dwell with devouring fire? who shall dwell with everlasting burnings? In this dreadful cluster of threatenings, let us observe that sin is the only deserving cause of trouble; and that God, in innumerable forms, can execute his justice on the bodies, the minds, the families, the nations, the property, of his opposers.

gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land; and he shall besiege thee in all thy gates, throughout all thy land, which the LORD thy God hath given thee.

53 And "thou shalt eat the fruit of thine own body,¹ the flesh of thy sons and of thy daughters,² which the LORD thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee:

54 So that the man *that* is tender among you, and very delicate, ³his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave:

55 So that he will not give to any of them of the flesh of his children, whom he shall eat: because he hath nothing left him in "the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates.

56 The⁴ tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter;⁵

57 And toward her young one⁴ that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all *things* secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.

58 If "thou wilt not observe to do all the words of this law *that* are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD;

59 Then the LORD "will make thy plagues wonderful, and the plagues of thy seed, *even* great plagues, and of long continuance, and sore sicknesses, and of long continuance.

60 Moreover, he will bring upon thee "all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee:

61 Also every sickness, and every plague, which *is* not written in the book of this law, them will the LORD bring⁵ upon thee, until thou be destroyed.

62 And ye shall be left "few in number,⁶ whereas ye were as the stars of heaven for mul-

A.M. 2553. B.C. 1451.

7 Le. 26. 29. La. 4. 10;
2. 20. Je. 19. 9. Eze. 5. 10.
2 Ki. 6. 29.

1 Heb. belly.

2 This prediction was actually fulfilled in the siege of Jerusalem by Titus (Josephus Wars, b. v. c. 3, sec. 3; b. vi. c. 3, sec. 4).—C.

3 ch. 15. 9. Mi. 7. 5.
Mar. 13. 12. Pr. 23. 6.
Mat. 20. 15.

4 ver. 53. Je. 5. 10; 34.
2. 2. Ch. 36. 17.

5 Le. 26. 29. 2.
Ki. 2. 23. La. 2. 20; 4. 3-6.
10. Eze. 5. 10.

6 The revolting picture drawn in these remarkable verses was actually realized at various periods of their history. It was realized in the siege of Samaria (2 Ki. 5. 23, 29; see Sam. 17. 10; and similar things are related by Josephus in his books of the Jewish wars. Nothing could more strongly show the dreadful extremity to which famine had reduced them.—I.

4 Heb. after-birth.

7 ver. 15. Le. 26. 14.
ch. 6. 13; 12. 12. Je. 5.
22. Ps. 83. 10. Is. 42. 8.

8 ver. 46. La. 1. 9; 4.
12. Da. 9. 12. ch. 29. 22;
28; 31. 17; 32. 22-26. 1.
Ki. 2. 7-9. Lu. 21. 22-26.
1 Th. 2. 16. Ho. 3. 4.

9 Ex. 8. 9; 15. 26. ch. 7.
15. ver. 27; 35. 35. Je.
15. 1-9. Lu. 21. 22-26.

5 Heb. cause to ascend.

10 Le. 26. 22. 2 Ki. 10.
32; 13. 7. ch. 4. 27; 10. 22.
Is. 1. 2. 2 Ki. 24. 14. Je.
52. 28-30. Ex. 12. 37. 2.
Ch. 17. 14-18.

6 When we read of the attempt made to exterminate the Jews by Haman, Est. 3. 6; when we read in Josephus how at least 1,000,000 perished in the siege of Jerusalem, while 90,000 were carried captive; and when we read in Roman history the subsequent persecutions they endured; when we examine their more modern history (see, for example, Adam's History of the Jews), and observe how frequent and determined have been the efforts at their extermination, we are astonished the Jews are so many—some think 1,500,000, some more. But the amount is uncertain—still, when compared with their ancient numbers, they are reduced to few. But the Lord has still a seed amongst, and "a remnant according to the intention of grace," therefore are they nationally preserved.—C.

A.M. 2553. B.C. 1451.

7 ch. 30. 9. Je. 32. 41.
y Is. 1. 24. Pr. 1. 26.

8 Ne. 1. 8. Je. 16. 13.
Lu. 21. 22-24. Le. 26. 33.
ver. 25; 34; ch. 4. 27; 28;
32. 26.

7 Jews are found in every known commercial land—and where the ten tribes were scattered no man can tell.—C.

8 This has been verified in their voluntary adoption of heathenism, or their compulsory conformity to Popery in Spain and Portugal.—C.

9 Am. 9. 4. Le. 26. 35.
Is. 1. 7. 1 Sa. 2. 33. Lu.
21. 26. Ro. 11. 10. 1 Th. 2.
16.

9 The Jews are not permitted to hold land in any part of Europe, except Lithuania: a sign—if men will observe it—that the Lord holds them in readiness to return to their own land.—C.

10 Job 7. 3. 4. ver. 24.
Lu. 21. 26; 19. 43. 44. 1.
Th. 2. 16. Re. 9. 6.

11 Je. 44. 13-14. Ho. 8.
13; 9. ch. 17. 18.

1 The full meaning of several clauses of this verse is difficult to determine. The idea embodied in the whole is that the Israelites would be taken back to Egypt in ships; that those taken should never return; that they would be reduced to slavery; that even when offered for sale in the slave-market none would buy them. This was fulfilled after the capture of Jerusalem under Titus. Multitudes of young Jews were then shipped off from Joppa to Alexandria. The slave-market became glutted, so that no purchasers could be found.—P.

CHAP. XXIX.

1 ch. 1. 5; 5. 2, 3. Ex.
19. 4. 10. xx. 1. Le.
26. 46.

1 The same as Sinai. Horeb seems to have been the general name for the whole sacred mountain range, Sinai a particular summit. The covenant in Moses is the same substance as that of Horeb, but seems from ver. 11 to have an important addition—the inclusion of Gentile strangers not mentioned at Sinai.

2 Ex. 19. 4; vii. 1-13.
ch. 4. 20; 10. 3; 25. 7, 8.
Is. 24. 5, 7. 2 Sa. 7. 23.
Ne. 9. 10, 11. Is. 63. 9-13.
Le. 32. 21, 22.

3 ch. 4. 34. Ne. 9. 9-23.
Ps. lxxviii. cv. cxxxvi.

4 Is. 6. 9, 10. Mat. 13. 11-14. 2 Co. 4. 3; 13. 15.
Is. 43. 17. Jn. 8. 43. Ep. 4.
18. 2 Th. 11. 12.

titude; because thou wouldest not obey the voice of the LORD thy God.

63 And it shall come to pass, *that*, as the LORD "rejoiced over you to do you good, and to multiply you; so the LORD will "rejoice over you to destroy you, and to bring you to nought: and ye shall be plucked from off the land whither thou goest to possess it.

64 And the LORD shall "scatter⁷ thee among all people, from the one end of the earth *even* unto the other; and there thou shalt serve other gods,⁸ which neither thou nor thy fathers have known, *even* wood and stone.

65 And "among these nations shalt thou find no ease, neither shall the sole of thy foot have rest;⁹ but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind:

66 And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life.

67 In the morning thou shalt say, "Would God it were even! and at even thou shalt say, "Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.

68 And the LORD shall "bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bond-men and bond-women, and no man shall buy you.¹

CHAPTER XXIX.

2 Moses exhorteth the people to obedience, by the memory of the works they had seen. 10 All are presented before the Lord to enter into his covenant. 18 The great wrath on him that flattereth himself in his wickedness. 29 Secret things belong unto God.

THESE "are the words of the covenant which the LORD commanded Moses to make with the children of Israel in the land of Moab, besides the covenant which he made with them in Horeb.¹

2 ¶ And Moses called unto all Israel, and said unto them, "Ye have seen all that the LORD did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land;

3 The "great temptations which thine eyes have seen, the signs, and those great miracles;

4 Yet the LORD hath not "given you an

Let the tremendous condition of the Jewish nation, when oppressed by Mesopotamians, Moabites, Canaanites, Midianites, Ammonites, Philistines, Syrians, Persians, Greeks, and others; and when harassed, murdered, and carried into captivity by the Assyrians, Chaldeans, and Romans; and all the miseries which they have suffered in their present dispersion, of more than 1700 years' continuance, establish my faith in God's word:—and let it warn the British nation, and those connected with her, to take heed to themselves, lest their contempt of Christ, their breach of promise with God, and other abounding wickedness, entail upon them similar judgments.

CHAPTER XXIX. [Ver. 23. *Nor any grass*

growth therein. Canaan has continued since the Christian era to be a land of much attraction to travelers, and all, as with one common consent, have expressed their astonishment at the general aspect of barrenness and desolation in a country once so fertile and populous. So evident is this judgment, and so palpable the fulfilment of this prophecy, that infidels have affected to question the scriptural account of its population and fertility. But, independent of the Scripture testimony, which is always sufficient to establish the truth of its own narratives, it is well known that at least large portions of the Chinese empire are as populous, and by extreme industry rendered as productive, as Palestine, even in its best days. And if God permit his blessings to a land of heathenism, why

should he not bestow his blessings upon a land of his true worshippers? C.]

Ver. 29. [The secret things. There are two classes of secret things: (1) The times and seasons of determined prophetic blessings, such as Is. 19. 18-25; 52. 1; 60. 1. And though there be a few examples of precise chronological prophecy of this kind, such as the seventy weeks, Da. 9. 25-27, yet, even as this revealed time depended upon another unknown, the time foretold was secret. (2) The times and seasons when God will inflict determined prophetic judgments, and these depending on the filling up of national iniquity, must ever abide secret until the "signs of the times" begin to reveal their approach. Things revealed are likewise of two kinds: (1) The nature of the blessings and judg-

heart to perceive,² and eyes to see, and ears to hear, unto this day.

5 And I have led ^{you} forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot.³

6 Ye have not ^{eat} bread, neither have ye drunk wine or strong drink; that ye might know that I *am* the LORD your God.

7 And when ye came unto this place, ^{Sihon} the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them:

8 And we took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half-tribe of Manasseh.

9 Keep^a therefore the words of this covenant, and do them, that ye may prosper in all that ye do.

10 ¶ Ye¹ stand this day all of you before the LORD your God; your captains of your tribes, your elders, and your officers, *with* all the men of Israel,

11 Your little ones, your wives, and thy stranger^k that is in thy camp, from ^{the} hewer of thy wood unto the drawer of thy water;

12 That thou shouldst ^{enter} into covenant with the LORD thy God, and into his oath, which the LORD thy God maketh with thee this day;

13 That he may ^{establish} thee to-day for a people unto himself, and *that* he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.⁵

14 Neither with you only do I make this covenant and this oath;

15 But with *him* that standeth here with us this day before the LORD our God, and also with *him* that is ^{not} here with us this day:⁶

16 (For ye know ^{how} we have dwelt in the land of Egypt, and how we came through the nations which ye passed by;

17 And ye have seen their abominations, and their idols,⁷ wood and stone, silver and gold, which *were* among them:)

18 Lest^a there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the LORD our God, to go *and* serve the gods of these nations; lest there

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² That is, the Lord hath given you unchangeable rainment, bread from heaven, water from the rocks, and all to teach you to know that he is the Lord your God:—yet all has neither opened the eyes, nor have closed the ears you have stopped, nor softened the hearts that like Pharaoh, you have hardened.—C

³ ch. 8.41.3. Ne. 9.21. Mat. 6.31.32. Nu. 14.33. 34.33. 8.20. 1. Jos. 5.6; 14.10.

⁵ Some think these words simply mean that they had been providentially enabled to supply their own rainment by their own industry. Had this been the case, why should the matter be mentioned as anything remarkable? The reference of Moses seems to be to the rainment miraculously preserved; for it is conjoined (ver. 6) to food, miraculously given. How strange, some may say, that forty years of such miraculous evidence had not led the people to know, to love, and obey the Lord! Alas! why do men wonder at this stupidity! Do not three-score years and ten still pass away and no greater evidence, and with less regard or improvement?—C

⁷ ch. 8.3. Ex. xvi. xvii. Nu. 11.9. 15.20. Ps. 78.15-25; 105.41.

⁸ Nu. 21.24.33. xxxii. ch. 2.24.37.3. 1-17.

⁹ ch. 4.1.9.6.1.3.11. 13.22. 1. Jos. 1.7.8. 1. Ki. 2.3.

¹⁰ ch. 4.10. Ac. 10.33.

¹¹ Ex. 12.38-49. Nu. 11.4. Col. 3.11.

¹² Jos. 9.21-27. Gal. 3.2. Col. 3.11.

¹³ Ex. 19.5.6. xxiv. ch. 5.2.3. Ne. 10.29. Jos. 24.25. 2 Ki. 11.17. 2 Ch. 15.12-15. 29.10. 34.31. 35. Je. 50.5.

¹⁴ Heb. pass.

¹⁵ ch. 7.6. 28.9. 8.18. Gal. 3.26. 24.28. 13.15. Ex. 3.6-8.6. 7.10.5.6. 2 Sa. 7.24. 1 Ki. 13.23.

¹⁶ We have here again the implied doctrine of spirituality and immortality; see note on ch. 3.8.9. By *implied*, we mean a doctrine so evidently and fully admitted, that its formal assertion and repetition becomes unnecessary.—C

¹⁷ Unborn posterity. ch. 5.3. Ac. 2.39. 1 Co. 7.14. Je. 50.5.

¹⁸ That is: with all the people of Israel who were present on that day with all of them who from sickness or other cause were absent; with all, too, of their posterity who were yet unborn. It was a covenant which embraced the whole Jewish race in every age.—P.

¹⁹ Ex. iii. Nu. xx. xxi. ch. xi.

²⁰ Heb. dungy gods.

²¹ ch. 11.16.17. 13.17. 17.2-7. Pr. 23.33. He. 3.12. 12.15. Je. 9.5. Am. 6.12. Ac. 8.23.

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⁹ Or, a poisonous herb. Heb. rosh.

¹⁰ ver. 12.18.

¹¹ Ps. 49.18; 36.25. 7. Nu. 30.

¹² Je. 3.17; 7.24; 18.12; 23.17.

¹³ Or, stubbornness. Nu. 15.30.

¹⁴ Job 34.7. Pr. 23.35. Is. 30.1; 50.12. Ep. 4.19.

¹⁵ Heb. the drunken to the thirsty.

¹⁶ Gratifying appetites by licentiousness, and converting blessings into curses.—C.

¹⁷ Ps. 59.5; 18.8. 74.11. 7.11. Eze. 14.7. 8. Ex. 20.5. Pr. 6.34.

¹⁸ ch. 27.16-26; 28.15-68. 4.27.28. 31.17. 21.29; 32.21-26; 8.19. 20.30. 17.18.

¹⁹ ch. 9.14; 25.19. Ps. 69.28.

²⁰ ch. 10.8. 8.10. Ps. 60.28. Eze. 13.9. Mat. 24.51. 3.11.

²¹ Heb. is written.

²² Heb. *whereas* the Lord hath made it sick.

²³ Ge. 19.24.25. Je. 17.6. 50.40. 49.15. Job 25.15. Eze. 47.11. Ju. 9.45. Ps. 107.34. Am. 4.11. Zep. 2.9. Pr. 15.4. Jude 18.

²⁴ Ki. 9.8. 2 Ch. 7.22. Je. 2.2.8.9.

²⁵ The present desolation of Palestine is a source of astonishment as well to its modern inhabitants as to those strangers who pass through it. Its rich plains are uncultivated, the terraces on its hill-sides are broken down, its sanctuaries are desecrated, its cities and villages are either heaps of ruins or totally deserted.—P.

²⁶ Je. 50.7; 22.9. Le. xxvi. ch. xxviii. Is. 24.1.5.6.

²⁷ ch. 32.17.21. 2 Ki. 17.18. Je. 19.3-13. 44.2-6.

²⁸ Heb. divided.

²⁹ Or, who had not given to them any portion.

³⁰ Le. 26.14. 39. ch. 27.15-21. 28.15-68. Da. 9.11. ver. 20.21.

³¹ ch. 28.25.32.35.64. 2 Ki. 17.18.23. Lu. 21.23.24.

³² Ac. 1.7.17. 11. Mat. 14.35. Ro. 1.1. 1. 30. 20.31. Is. 8.20. Ps. 147.10.20.

³³ This appears to me to be a philosophical reflection of Moses springing from the remarkable prophetic judgments to which he had just given utterance.

³⁴ Looking back at God's mysterious dealings with the Israelites—his miracles of mercy, of judgment, of deliverance—his promises, and his awful threatenings—what more natural than for the thoughtful lawgiver to exclaim: "Secret things—the great mysteries of Providence—are a secret only to God, but the things which are revealed by him are revealed for our sakes and for the sake of our children, that we may obey him."—P.

should be among you a root that beareth ^{gall} and wormwood;

19 And it come to pass, when he ^{heareth} the words of this curse, that he ^{bless} himself in his heart, saying, I shall have peace, though I walk ⁱⁿ the imagination¹ of mine heart, to ^{add drunkenness} to thirst.³

20 The LORD will ^{not} spare him; but then the anger of the LORD and his jealousy shall smoke against that man, and all the ^{curses} that are written in this book shall lie upon him, and the LORD ^{shall blot out} his name from under heaven.

21 And the LORD shall ^{separate} him unto evil out of all the tribes of Israel, according to all the curses of the covenant that are⁴ written in this book of the law:

22 So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the LORD hath laid upon it;⁵

23 *And that* the whole land thereof is ^{brimstone}, and salt, and burning, *that* it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom and Gomorrah, Admah and Zeboiim, which the LORD overthrew in his anger, and in his wrath;

24 Even all nations shall say, ^{Wherefore} hath the LORD done thus unto this land? *wha* ^{meaneth} the heat of this great anger?⁶

25 Then men shall say, ^{Because} they have forsaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt:

26 For^a they went and served other gods, and worshipped them, gods whom they knew not, and *whom* he had not given⁷ unto them.⁸

27 And the anger of the LORD was kindled against this land, to bring upon it all the ^{curses} that are written in this book:

28 And the LORD ^{rooted} them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as *it is* this day.

29 The ^{secret things} belong unto the LORD our God; but those ^{things which} are revealed belong unto us and to our children for ever, that *we* may do all the words of this law.⁹

ments foretold; so that men may desire the one, and flee from the other. (2) The duties of God's people while in possession of his blessings, or when lying under his wrath.—*Note*, The secret and the revealed departments of the divine government are not to be practically dis severed; for they are not separate things, but merely distinct parts of the same government. It were vain to apply ourselves to discover the secret things, but it were impious to neglect the revealed duties connected with them. C.]

REFLECTIONS.—Unbelief and unconcern are so deep-rooted within us, that, till God himself enlighten and renew our heart, we can never know, love, or serve him. Many of the most affecting providences pass un-

heeded by ignorant and unbelieving men: and yet a right observation of providence would powerfully induce us to a solemn surrendering of ourselves to God, and a careful fulfilment of our vows. Holy obedience is so contrary to the heart of man, that, notwithstanding we are already bound by the infinite authority of God's law, we need to be also bound by solemn vows and covenants, and these again and again repeated. But everything in public covenanting with God ought to be made with great plainness and solemnity; that every one concerned, whether present or absent, may understand, and be duly affected with it: and especially must all our covenanting with him be founded on his grant of himself to us as our God, and his claim of us

for his people. How ready are men to copy after bad examples, and to defile themselves with idols! And who knows what indwelling lusts may lead us to in our practice: for followers of iniquity often become presumptuous at last, and bless themselves, while the curse of God hangs over their heads, and his wrath abideth on them! and to what terrible and shameful judgments are such presumptuous sinners exposed! The greater the mercies we sin against, the greater judgments we may expect. The obstinate abuse of God's mercies will at length deprive men of them. And heathen beholders are sometimes sooner awakened by God's judgments than the hardened professors who endure them. Men's inquiries into religious concerns



ON THE QUAY, SMYRNA—A CITY WHERE GOD'S ANCIENT PEOPLE HAVE GREAT INFLUENCE AND WHERE THEY LIVE IN GREAT NUMBERS. [Deut., xxix:28.]—"And the Lord rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day." We give a picture of the quay at Smyrna because it serves to illustrate the declaration in this verse of Deuteronomy. Perhaps there is no city in

the world of the same number of inhabitants where the Jews, rooted out of their own land and cast into another, have come to greater positions of influence, at least in a mercantile way, than in Smyrna. The great carpet houses here, which supply the world's market with Turkish rugs and other fine carpet fabrics, are owned by Jews. Smyrna is a city of over 200,000 inhabitants, and the quay of Smyrna is the street that extends for a mile or more along the harbor, and is the most important in the city.



GREEK CHURCH OF ANNUNCIATION, NAZARETH—IN THE CITY OF MARY, THE MOTHER OF JESUS. [DEUT., xxx: 1-10.]—"And it shall come to pass, when all things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God * * * that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and

gather thee from all the nations, whither the Lord thy God hath scattered thee." We give above a picture of the Greek Church of Annunciation because the Scripture quoted above was not fulfilled until the coming of Christ. The angel said to Mary, as recorded in the first chapter of St. Luke, speaking of Jesus, He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto Him the throne of his father David, and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.

CHAPTER XXX.

1 Great mercies promised unto the penitent. 11 The commandment is of obvious interpretation. 15 Death and life are set before the people.

AND it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations whither the LORD thy God hath driven thee,

2 And thou shalt return unto the LORD thy God, and shalt obey his voice, according to all that I command thee this day, thou, and thy children, with all thine heart, and with all thy soul;

3 That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return, and gather thee from all the nations whither the LORD thy God hath scattered thee.

4 If any of thine be driven out unto the outmost parts of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee.

5 And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.

6 And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

7 And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.

8 And thou shalt return, and obey the voice of the LORD, and do all his commandments, which I command thee this day.

9 And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again rejoice over thee for good, as he rejoiced over thy fathers;

10 If thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes, which are written in this book of the law, and if thou turn unto the LORD thy God with all thine heart, and with all thy soul.

are frequently rather curious than practical; and many sinfully pry into futures, and things which he hath concealed, rather than search and practise what he hath revealed in his word, and manifested in his providence. But may I and my children always search and practise the Scriptures, as the only effectual means of averting the plagues appointed for the ungodly.

CHAPTER XXX. REFLECTIONS.—In returning to the Lord, and resting in him, men must be saved. Our gracious God is always ready, not only to receive repenting prodigals, but to graciously forgive their sins. And great is the happiness and honour that is to be found in fellowship with a reconciled God. The future return of the Jewish nation to the Lord shall be a delightful and glorious season to them; and even to us Gentiles it will be as life from

the dead; we shall share and rejoice in their mercies. God's manifestation of his special love, and his renovation of our heart, shall qualify and induce us to all holy obedience. We shall run in the way of his commandments when he shall enlarge our heart. But now let us consider how great a mercy it is that the laws and the gospel of Christ are set before us in so plain, affecting, and applicable a manner. And since eternal life is so exhibited, so offered to, so urged upon us, God forbid that we should entail redoubled loss on ourselves by a contemptuous rejection of it. Not Moses, but Jesus, sets before us life and good.—Let us see that we refuse not him that speaketh from heaven.

CHAPTER XXXI. [Ver. 26. The book of the law. The Pentateuch, as far as then completed, was put into the safest and holiest spot, beside the ark, in

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CHAP. XXX.

a ch. xxviii. 1, 27, 15-26; 29, 18-28; 11, 26; ver. 15, 19.

b 1 Ki. 8, 47. Lu. 13, 17, 15, 46, 8. Le. 26, 40.

c ch. 4, 29, 30. La. 3, 40. Ho. 3, 5, 1, 2.

d ch. 11, 13; 10, 12; 13, 3; 26, 16. Ps. 119, 34, 69; ver. 6, 10.

e Le. 26, 42. Ps. 106, 45; 126, 1; 147, 2. La. 3, 22. Je. 31, 10. Ne. 1, 8, 9. Ro. 11, 26, 15, 56, 8.

f Ps. 69, 35, 36. Je. xxxi. xxxiii. Eze. xxxiv. xxxvi. xxxvii.

1 The curses of exile and distress have been inflicted literally and fully; the promises of restoration and prosperity have therefore been as literal and complete.—C.

2 If the blessings and the curses of the preceding chapters be interpreted literally, so must the remarkable promise contained in this chapter. The time referred to is yet to come. The curses are not yet exhausted. Palestine is still desolate; the Jews are still scattered among the nations; they are still a by-word in the earth. Just as surely as the curse was fulfilled which pronounced their dispersion, so surely will the promise be fulfilled which predicts their ingathering. A spiritual ingathering to the kingdom of Christ would not be such a fulfilment as the sound laws of exegesis demand; it must be a literal and national return to the country of their fathers.—P.

g ch. 10, 16, 6, 5. Je. 32, 30. Eze. 11, 10, 20, 35, 26, 27. Ro. 11, 26. Col. 2, 11, 12. Mat. 22, 37.

h La. 3, 44-46. Am. i. ii. Na. i. iii. Is. xlii. xiv. Je. xli. li. Eze. xxv. xxxii. xxxviii. xxxix. xli. xlii. xli. xlii. xlii. xlii.

i Eze. xxxiv. xxxvii. Is. xliii. xlii. lx. Hos. 3, 5; vii. Mi. 4, 5.

j Je. 32, 41. Is. 65, 19. Lu. 15, 6, 7, 32.

k ch. 28, 1, 2, 13, 14; 5, 29, 32; 10, 12; 13, 3; 26, 16. Ps. 119, 34, 69; ver. 6, 10.

l We must return to our allegiance to God as our Lord and Ruler, our dependence upon him as our Father and Benefactor, our devotedness to him as our highest end, and our communion with him as our God in covenant. We must return to God from all that which stands in opposition to him, or competition with

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CHAP. XXXI.

him. In this return to God we must be upright—with the heart and soul, and universal—with all the heart and all the soul. It is evidenced by a constant obedience to the holy will of God. If thou shalt obey his voice, ver. 2, 'thou and thy children'; for it is not enough that we do our duty ourselves, but we must train up and engage our children to do it.—Henry.

m Ro. 10, 6-17; 16, 25, 26, 15, 42, 19. Ps. 147, 19, 20. Col. 1, 26, 27. Ep. 3, 9.

n In thy mouth, as a subject of conversation; in thy heart, of love and confidence.—Love. As 'out of the abundance of the heart the mouth speaketh,' professing Christians have here a sure and simple test of character, where self-examination lies upon the surface, and where self-deception is scarcely possible.—C.

o ch. 11, 26; 28, 1-68. Le. 26, 1-46; ver. 1, 19.

p ch. 19, 18-28; 4, 20; 10, 16, 19, 20; 16, 16-18; 28, 15-28. Lu. 12, 22-26; 19, 43, 44. 1 Th. 2, 26. Ro. 2, 8, 9. 1 Sa. 12, 25. Le. 26, 14-39.

q ch. 20, 18-28; 4, 20; 10, 16, 19, 20; 16, 16-18; 28, 15-28. Lu. 12, 22-26; 19, 43, 44. 1 Th. 2, 26. Ro. 2, 8, 9. 1 Sa. 12, 25. Le. 26, 14-39.

r ch. 20, 18-28; 4, 20; 10, 16, 19, 20; 16, 16-18; 28, 15-28. Lu. 12, 22-26; 19, 43, 44. 1 Th. 2, 26. Ro. 2, 8, 9. 1 Sa. 12, 25. Le. 26, 14-39.

s Jos. 24, 15, 22. Ps. 119, 30, 173.

t ch. 6, 5; 11, 1; 10, 12. Mat. 22, 37; Ac. 11, 23.

u Ac. 17, 25. Ju. 11, 25; 17, 3. Ga. 2, 20. Col. 3, 4.

v ch. 12, 10; 40, 15, 16, 33; 6, 2; 11, 9; 17, 20; 26, 8, 9, 15.

w The allegation so often made by infidels—that Moses in the law did not draw his arguments from immortality, but solely from temporal good and evil—this allegation sometimes so thoughtlessly admitted and so feebly paliated by Christians receives here a total overthrow; for, if 'the Lord God' was his people's 'life and the length of their days,' then, either God is mortal—which it were blasphemy and absurdity to suppose or assert—or his people are immortal, since he himself is their life, Ju. 1, 2; 10, 28. Col. 3, 4.—C.

CHAP. XXXI.

a ch. 34, 7. Ac. 7, 23, 30, 36. Nu. 27, 17; ver. 11.

11 ¶ For this commandment, which I command thee this day, it is not hidden from thee, neither is it far off:

12 It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

13 Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

14 But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

15 ¶ See, I have set before thee this day life and good, and death and evil;

16 In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments, and his statutes, and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it.

17 But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them;

18 I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land whither thou passest over Jordan to go to possess it.

19 I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live;

20 That thou mayest love the LORD thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him; (for he is thy life, and the length of thy days;) that thou mayest dwell in the land which the LORD swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

CHAPTER XXXI.

1 Moses encourageth the people. 7 He encourageth Joshua. 9 He delivereth the law unto the priests to read it in the seventh year to the people. 14 God giveth a charge to Joshua, 19 and a song to testify against the people. 24 Moses delivereth the book of the law to the Levites to keep. 28 He maketh a protestation to the elders.

AND Moses went and spake these words unto all Israel.

2 And he said unto them, I am an hun-

the holy of holies. There it was sacred. It was not merely under the guardianship of the priests, but of God himself, who dwelt in the sanctuary, and who would not permit a stranger's hand to touch it. That very book—the autograph of Moses—may have been preserved down to the close of the Jewish polity and the destruction of the temple. P.]

REFLECTIONS.—It highly becomes ministers, or others, to exert themselves to their utmost, that their church and nation may be happy after their death: and, when they become more active in the Lord's work as their end approaches, and wish others the happy enjoyment of that comfort and honour which God hath denied to themselves, it is both honourable to the cause of God and strengthening to his people. Great pains ought to be taken to make those of the present or rising generation to understand, believe and obey

dred and twenty years old this day;¹ I can no more go out and come in: also the LORD hath said unto me, ^bThou shalt not go over this Jordan.

3 The LORD thy God, he ^cwill go over before thee, ^dand he will destroy these nations from before thee, and thou shalt possess them: ^eand Joshua, he shall go over before thee, as the LORD hath said.

4 And the LORD ^fshall do unto them as he did to Sihon and to Og, kings of the Amorites, and unto the land of them, whom he destroyed.

5 And the LORD shall give them up before your face, that ye ^gmay do unto them according unto all the commandments which I have commanded you.

6 Be ^hstrong, and of a good courage, fear not, nor be afraid of them: for the LORD thy God, ⁱhe *it is* that doth go with thee; he will not fail thee, nor forsake thee.

7 ¶ And Moses ^jcalled unto Joshua, and said unto him in the sight of all Israel, Be strong, and of a good courage: for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it.²

8 And the LORD, he *it is* that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: ^kfear not, neither be dismayed.

9 ¶ And Moses wrote ^lthis law,³ and delivered it ^munto the priests the sons of Levi, which ⁿbare the ark of the covenant of the LORD, and unto all the elders of Israel.

10 And Moses commanded them, saying, ^oAt ^pthe end of *every* seven years, in the solemnity of the year of release, in the feast of tabernacles,

11 When all Israel is come to appear before the LORD thy God, in the place which he shall choose, ^qthou shalt read this law before all Israel in their hearing.⁴

12 Gather the people together, ^rmen, and women, and children, and thy stranger that ^sis within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law;

13 And ^tthat their children, which have not known ^uany thing, may hear, and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to possess it.

14 ¶ And the LORD said unto Moses, Be- hold, thy days approach that thou must die: call Joshua, and present yourselves in the tabernacle of the congregation, that ^vI may give him a charge. And Moses and Joshua went, and

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1 During an equal period of one hundred and twenty years did Noah preach righteousness to the antediluvian world. The life of Moses divides itself into three remarkable periods: (1) Forty years of education in the literature and sciences of Egypt, Ac. 7. 20, 23. (2) Forty years in the management of a flock and the cares of a family. (3) Forty years in instructing and governing an ignorant and unmanageable generation, a chequered, an eventful, a toilsome, a glorious life—culminating especially in the triumphs of grace in the temper, and shadowing out to the church in the wilderness the patience and meekness of Jesus.—C.

^b Nu. 20. 10; 27. 13. ch. 3. 27. 1. 37; 4. 21, 22. Ps. 100. 32, 33.

^c ch. 9. 3, 38. Ex. 23. 20. Nu. 27. 21.

^d Ex. 3. 8, 23. 28. 31; 34. 11, 24. ch. 7. 25, 26. 24. 9. 11, 23, 24. Ge. 15. 18-21. Nu. 21. 24, 34.

^e ch. 7. 2. 16, 23; 20. 16, 17. Ex. 23. 29. 33; 34. 12-16. Nu. 33. 52-56.

^f ver. 7. 23. Jos. 1. 6. 9:10, 25. 1 Ch. 22. 13; 28. 20. 2 Ch. 34. 7. Ps. 27. 14. Ep. 6. 10. 2 Ti. 1. 2.

^g ver. 8. 13. Ex. 13. 21; 22. 33. 14. Jos. 1. 5. He. 13. 5. 6. 14. 10, 15, 16. Ro. 8. 31. Pr. 21. 30.

^h Nu. 27. 18. ch. 3. 28; 34. 9. Jos. 1. 5. 1 Co. 10. 13.

ⁱ 2 Moses, as the giver and representative of the law, is not privileged to lead the people into the land of promise; Joshua, whose name is also Jesus, leads them over Jordan, and secures the inheritance.—C.

^j Jos. 1. 9. Is. 41. 10. 14. 15; 43. 1. 2. Ps. 27. 13. 14. Ro. 8. 31.

^k Mal. 4. 4. Mat. 5. 17. Jn. 1. 17, 45.

^l The scope of the whole passage shows that by the 'law' is here meant the Pentateuch. Its composition had been gradual. The compilation of Genesis was the first task, and it formed the basis.

It was followed by the diary of the journey recorded in Exodus, Leviticus, and Numbers. With the diary was mixed the laws, moral and ceremonial, revealed at Sinai and elsewhere. Then came Moses' great address to the Israelites on the Arboth Moab, contained in Deuteronomy. It was now finished, and added to the sacred roll. At its close this record was made.

—Moses wrote this law, and delivered it unto the priests. They were its natural guardians.—P.

^m ch. 17. 18. Mal. 2. 7. 7. Jos. 3. 14-17; 6. 12. 1 Ki. 8. 3. Nu. 10. 33.

ⁿ ch. 15. 1. 2. Le. 23. 34.

^o Ne. 8. 1. 8. Ac. 15. 21.

^p This public septennial reading did not supersede any more private instructions by the Levites in their several cities, nor by fathers in their houses, De. 6. 6-9. 2 Ch. 35. 3.—C.

^q 1 Sa. 1. 24. Lu. 24. 42. Zec. 14. 16-19. Ps. 78. 5-8; 10. 7-11. ch. 6. 6, 7. Pr. 22. 6. 2 Ti. 3. 15. Ps. 124. 49. Is. 38. 19. Nu. 15. 29.

^r Nu. 27. 19. Jn. 1. 17. ver. 6-8.

^s 2 Ki. 22. 8.

^t ver. 9. Nu. 4. 14, 15; 10. 31. Jos. 3. 7; 6. 12. 1 Ch. 15. 2.

^u 2 Ki. 22. 8.

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^v Ex. 33. 9. 16. 10; 34. 5; 40. 34, 38. Nu. 11. 25. 12. 5. Ps. 99. 7.

^w Heb. *he* down, 15. 57; 2. Ge. 25. 8. 2 Sa. 7. 12. Ac. 7. 60.

^x The word *sleep* being employed by the Lord as descriptive of death, evidently implies the doctrine of the resurrection, and consequently, of that future state, which Moses has by some been supposed never to adduce as a principle of fear or hope, or motive of obedience.—C.

^y Ex. 34. 15. 16. Le. 20. 3. 6. Jn. 21. 19. Nu. 15. 39. 2 Ch. 21. 13. Eze. 6. 9; xvi. xxiii.

^z Le. 26. 14-39. ch. 28. 15-68; 29. 18-28; 32. 21, 22. Jn. 2. 14, 15.

^{aa} ch. 32. 20. Ps. 104. 29. Ho. 9. 23. 15. 16. 57. 17. 59. 1. 2. ver. 18-9.

^{bb} Heb. *find them*.

^{cc} Jn. 6. 13. ch. 29. 24. 27. Ho. 9. 12.

^{dd} The blame of the evils endured is shifted from themselves and laid upon God—even as at the first, the woman was accused, not herself, but the serpent; and Adam first his wife, and, by implication, God himself who had given her. Each in their statements told truth, yet each by implication charged God foolishly.—C.

^{ee} ver. 17.

^{ff} ch. xxxii. ver. 22.

^{gg} Ex. 4. 15. 2 Sa. 14. 3. Eze. 2. 7; 17. Ac. 20. 27. Col. 3. 23. He. 5. 11. 1 Co. 4. 1, 2.

^{hh} The book of the law had been written and handed over to the keeping of the priests. Now a new command comes from heaven to compose and write a splendid ode for the benefit of the people.

ⁱⁱ ch. 32. 15-21. 6. 20. 11. 18. 17. 19. 20. 4. 25-27. Ho. 13. 6. Jn. 2. 11-19. Eze. 1. 1. xxx. xiii. Ne. 9. 25, 26.

^{jj} Le. 26. 3-13. ch. 28. 15-68; 29. 18-28. Is. 1. 18. xlviii. 1. Je. 1. 32. ver. 29. Jn. 11. iv. ix. x. 1 Sa. iv. xi. xxxi. 1 Ki. xii. xxii. 2 Ki. viii. xviii. xxi. xiv. xxv.

^{kk} Heb. *before*.

^{ll} Ge. 6. 5. Je. 10. 23. Jn. 2. 25. Ps. 139. 2. Is. 40. 10.

^{mm} Heb. *do*.

ⁿⁿ ver. 19; ch. xxxii.

^{oo} Let Moses be tried by the popular literature he furnished and employed to influence the masses of society; and here, as in all other respects, he stands immeasurably above all other popular leaders: as a prophet, a practical evidence of a divine commission by the continuity of his efforts to the people's hearts to God. An impostor may invent and inculcate a religion; but it cannot, like that of Moses, be a holy and a godly religion. Whether Moses write a history, a law, or a song, all is full of God, because he was sent and inspired by God.—C.

^{pp} Jos. 1. 5-9. ver. 7. 8.

^{qq} Nu. 13. 16. 27. 15-23. ch. 3. 38. Ac. 7. 45. Jos. 1. 1-9. Ep. 1. 3-14.

^{rr} The words, *he gave, and I reared*, do not refer to *Me*, but to the LORD, as will appear by comparing ver. 14 and 23, in which the *charge*, common to both verses, is shown in ver. 23 to be the *charge* of the LORD.—C.

^{ss} ver. 9. Nu. 4. 14, 15; 10. 31. Jos. 3. 7; 6. 12. 1 Ch. 15. 2.

^{tt} 2 Ki. 22. 8.

presented themselves in the tabernacle of the congregation.

15 And the LORD appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle.

16 ¶ And the LORD said unto Moses, Be- hold, thou shalt ^usleep⁵ with thy fathers; and this people will rise up, and ^vgo a whoring after the gods of the strangers of the land whither they go to ^wbe among them, and will forsake me, and break my covenant which I have made with them.

17 Then ^xmy anger shall be kindled against them in that day, and I will forsake them, and I will ^yhide my face from them, and they shall be devoured, and many evils and troubles shall befall⁶ them; so that they will say in that day, ^zAre not these evils come upon us because our God *is* not among us?⁷

18 And ^{aa}I will surely hide my face in that day, for all the evils which they shall have wrought, in that they are turned unto other gods.

19 Now therefore write ye ^{bb}this song for you, and teach it the children of Israel: ^{cc}put it in their mouths, that this song may be a witness for me against the children of Israel.⁸

20 For when I shall have brought them into the land which I swear unto their fathers, that floweth with milk and honey, and they shall ^{dd}have eaten, and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my covenant.

21 And it shall come to pass, when ^{ee}many evils and troubles are befallen them, that this song shall testify against⁹ them as a witness; for it shall not be forgotten out of the mouths of their seed: for ^{ff}I know their imagination which they go about,¹ even now, before I have brought them into the land which I swear.

22 Moses therefore ^{gg}wrote this song the same day, and taught it the children of Israel.²

23 ¶ And he gave Joshua the son of Nun a charge, and said, ^{hh}Be strong, and of a good courage: for ⁱⁱthou shalt bring the children of Israel into the land which I swear unto them; and I will be with thee.³

24 ¶ And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished,

25 That Moses commanded the Levites, ^{jj}which bare the ark of the covenant of the LORD, saying,

26 Take this book of the law, and put it ^{kk}in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee.

God's word: and certain is our success when God is our assistant, and we do nothing but what he has commanded. And the more experience we have of gospel liberty, the more shall we delight to hear and obey

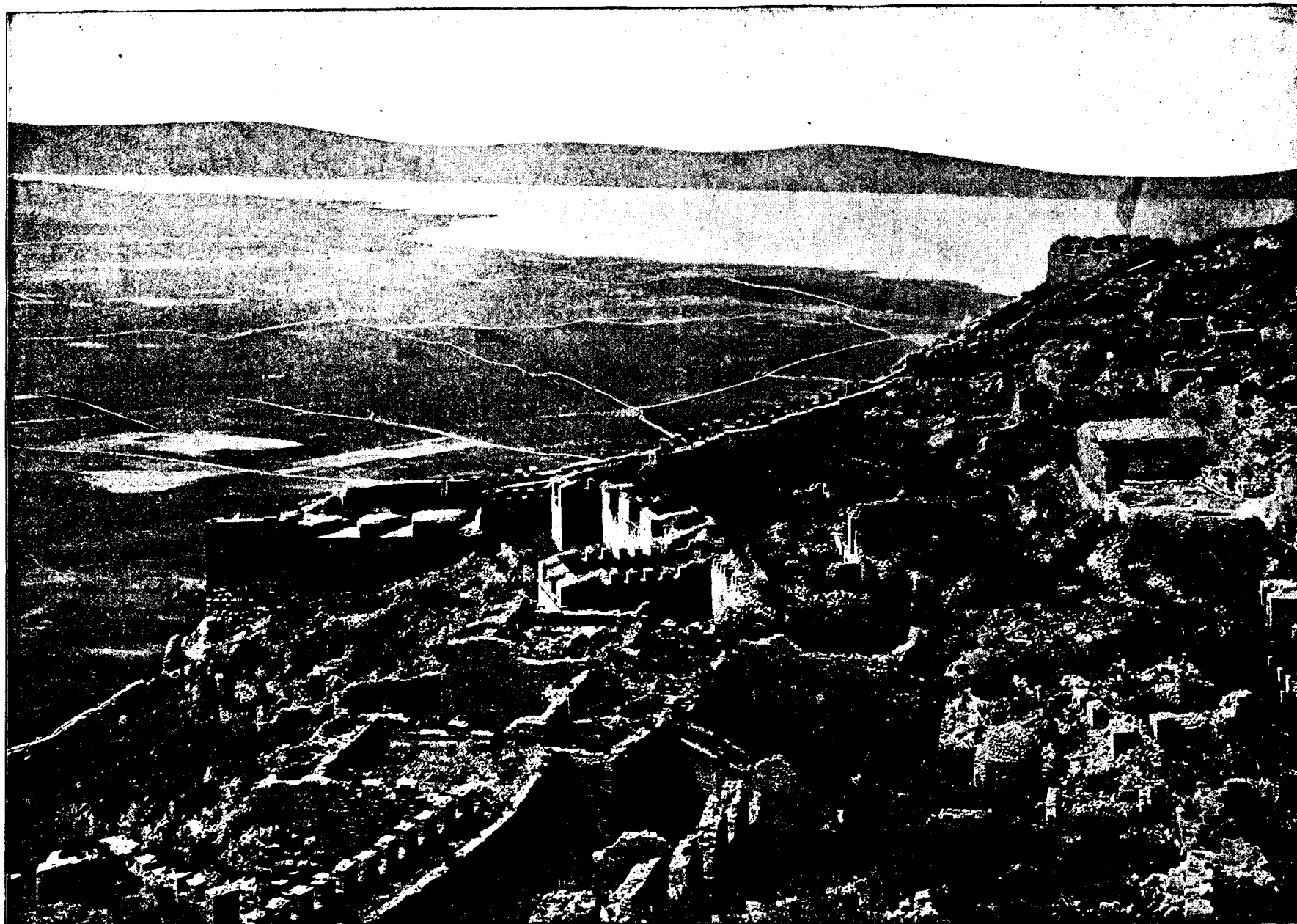
him. God graciously warns men of their sin and danger before it come upon them: yet so desperate is the wickedness of men, that they ruin themselves by their apostasy from God, after their own vows, and the

most solemn and often-repeated warnings of God and his faithful ministers. These exactly correspond together in discovering the sure consequences of sin, and leave the blame of their ruin entirely upon themselves.

He made Israel subdue all nations that ventured to oppose their progress in the wilderness, or on the borders of Canaan in Moab, Gilead, and Bashan. P.]

Ver. 21. [Every idolatrous nation is foolish. The only true wisdom is the wisdom of God. Everything is folly which does not lead to God. The heathen nations therefore which were raised up to vex, harass, and conquer Israel are here called 'foolish nations.' P.]

Ver. 29. [*Latter end.* Not their death, which is commonly called the *latter end*, but their *latter end* in dispersion and restoration, in judgment and in mercy.



WALLS OF AKRO-CORINTH—WHERE ST. PAUL LIVED AND PREACHED. [Deut., xxxii:24-25.]—"They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction; I will also send the teeth of beasts upon them, with the poison of the dust. The sword without, and terror within, shall destroy both the young man and the virgin, the suckling also with the man of gray hairs." Corinth is another striking illustration of the ruin that comes to cities and peoples who violate the laws of God first given to the Jews, but really as applicable to other nations as to the people whom God raised up to teach these laws. Corinth was once a splendid and wealthy city, the center of art and luxury. But upon the top of this very mountain, enclosed by the wall as shown above, there was a temple of Venus dedicated to licentiousness. So nothing is left of this city to-day except moldering ruins. In reading the Old Testament Scriptures it will be well to remember that God's laws operate universally.

upon them, with the poison of serpents of the dust.⁶

25 The sword without, and terror within,⁷ shall destroy⁸ both the young man and the virgin, the suckling also, with the man of gray hairs.

26 I said, I would scatter them into corners, I would make the remembrance of them to cease from among men;

27 Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, and lest they should say, Our hand is high, and the LORD hath not done all this.⁹

28 For they are a nation void of counsel, neither is there any understanding in them.

29 Oh that they were wise, that they understood this, that they would consider their latter end!

30 How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the LORD had shut them up?

31 For their rock is not as our Rock, even our enemies themselves being judges.

32 For their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter.¹

33 Their wine is the poison of dragons,² and the cruel venom of asps.

34 Is not this laid up in store with me, and sealed up among my treasures?

35 To me belongeth vengeance and recompense; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste.

36 For the LORD shall judge his people, and repent himself for his servants, when he seeth that their power³ is gone, and there is none shut up, or left.

37 And he shall say, Where are their gods, their rock in whom they trusted;

38 Which did eat the fat of their sacrifices,

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6 Serpent lying, grovelling, lurking, in the dust, beneath the primal curse, Ge. 3. 14.

7 Eze. 7. 15. La. 1. 20. Je. 9. 21. ch. 28. 50.

8 Heb. from the chambers.

9 Heb. bereave.

1 Le. 26. 33-39. ch. 28. 25, 36, 44. 4. 27. 8. 19. 20. 29. 20-28. Je. 15. 4. Lu. 21. 24, 19. 44.

2 Eze. 20. 13, 14. Is. 37. 28, 29; 47. 7. La. 1. 9. Zec. 1. 14, 15. Job 40. 11. 12. Nu. 14. 13-16. ch. 9. 28. Jos. 7. 9.

3 Or, our high hand, and not the LORD hath done all this.

4 Ps. 81. 8-13; 94. 8. Is. 27. 11; 1. 4. Je. 4. 22; 10. 8. 14. 21. Ho. 4. 6.

5 Ps. 107. 43; 81. 13. Hos. 14. 1. Lu. ch. 5. 29; 30. 19, 20. Lu. 19. 41, 42.

6 Le. 26. 7, 8. ch. 28. 25. Jos. 23. 10. 2. Ch. 24. 24. Is. 30. 17. Je. 37. 10.

7 Ps. 44. 12; 78. 60. Is. 50. 1; 52. 3. Ju. 2. 14; 3. 8. 12; 4. 26. 1. 10. 7. 13. 1.

8 Ex. 14. 25. Nu. 23. 8. 12. 19. Sa. 4. 8. Da. 2. 47. Je. 40. 3.

9 Or, is worse than the vine of Sodom. See Is. 1. 10, 20; 23. 5. 4; 59. 7, 12-15. Eze. 16. 45. 46. 55. La. 4. 6. ch. 28. 18. He. 12. 15. Hos. 4. 18. Ju. 12. 17, 19. 2. Ki. 17. 7-18.

1 Fabulous accounts were at one time current concerning the bitterness of the vines and other fruits in the neighbourhood of ancient Sodom, which were said to have been fair externally, and bitter within. The 'vine of Sodom' is, however, not an ordinary vine, but a plant so called, probably the *Momordica Elaterium*.—C.

2 Some species of venomous reptile. For the spiritual meaning of these two verses, see Ga. 5. 19-21, compared with ver. 22, 23.—C.

3 Je. 2. 22. Ho. 13. 12. Job 14. 17. Ro. 2. 5. Am. 8. 7.

4 ver. 43. Ps. 94. 1. Ro. 12. 19. He. 10. 30. Ge. 15. 16.

5 2 Pe. 2. 3. Is. 30. 12. 1. Mal. 3. 5. Eze. 12. 27, 28.

6 Ps. 135. 14; 126. 1; 7. 8. 10. 18; 106. 45. Ju. 2. 15. Is. 1. 27; 11. 4. Je. 5. 28; 31. 20. Am. 3. 2, 3.

7 Ps. 78. 65; 112. 4. 1. Ki. 14. 10; 21. 21. 2. Ki. 9. 14. 24. Is. 33. 9. 10; 59. 16. Zec. 14. 7.

8 Heb. hand.

9 Ju. 10. 14. Je. 2. 28.

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4 Heb. an hiding for you.

5 Ps. 102. 27. He. 1. 12. Ju. 8. 24. Is. 41. 4; 48. 12; 46. 4, 45. 5, 22.

6 1 Sa. 2. 6. Re. 1. 18. Job 5. 18. Ho. 6. 1. Is. 43. 13. Ps. 68. 20. 2. Ki. 5. 7.

7 Ge. 14. 22. Je. 4. 2; 10. 10. He. 6. 13-18. Re. 10. 5, 6. 1. Ti. 1. 17; 6. 10.

8 Is. 27. 1; 134. 5; 53. 2, 3; 66. 16. Eze. 21. 14, 20.

9 This is no rhetorical figure: it is a reality; for while the swords of men are wood in some nations, brass in another, and steel in a third, the sword of the Lord, according to scriptural definition, Ps. 17. 13, is 'the wicked,' whom God employs, through his veriest enemies, to execute his judgments. Thus the wicked Chaldaeans punished the apostate Israelites with captivity; and the wicked Romans with death. The head of abiding till this day.—C.

10 Ps. 21. 8-12; 92. 7. 9; 94. 23; 110. 5. 6; 37. 20. Job 9. 4.

11 Ps. 68. 23. Is. 34. 6-8. Zec. 1. 14, 15. Je. 30. 14. La. 2. 1. Is. 40. 3. 19. 42-44. Mat. 23. 35, 36. Eze. xxxviii. xxxix.

12 The Septuagint translates it—and we judge it the true sense of the passage—the head of the chiefs of the enemy.—C.

13 Ro. 15. 9, 10; 11. 12. 15. Re. 18. 20; 19. 1-21; 21. 15-19. Eze. xxxviii. xxxix.

14 Or, Praise his people, ye nations, or Sing ye.

15 n. ch. 31. 23, 30.

16 Or, Joshua, Nu. 13. 8. 10. Ex. 17. 9. ch. 31. 7, 14.

17 The song of Moses is an epitome of the Pentateuch. An epitome of its primeval history, its detailed record of the exodus, its laws, its promises, its threats, and its predictions. Moses taught it to the people—he was commanded to do so, because it set before them in a brief form their obligations and their duty to God.—F.

18 ch. 6. 6. 7; 11. 18. Eze. 40. 4. ver. 59. 1. Ch. 22. 19. Lu. 9. 44.

19 Is. 3. 10; 45. 19. 1. Co. 15. 58. Lu. 10. 28. ch. 30. 15. 1. 2. 40; 6. 1. 3. 12; 13. 23. 1. 4. 8; 6. 8. Mat. 6. 33.

20 Nu. 27. 12; 33. 47. ch. 3. 26; 27. 34. 1. Is. 33. 17. 2. Co. 5. 1.

and drank the wine of their drink-offerings? let them rise up and help you, and be your protection.⁴

39 See now that I, even I, am I⁵ he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand.

40 For I lift up my hand to heaven, and say, I live for ever.

41 If I whet my glittering sword,⁵ and mine hand take hold on judgment, I will render vengeance to mine enemies, and will reward them that hate me.

42 I will make mine arrows drunk with blood, and my sword shall devour flesh; and that with the blood of the slain, and of the captives, from the beginning of revenges upon the enemy.⁶

43 Rejoice, O ye nations, with his people; for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people.

44 And Moses came, and spake all the words of this song in the ears of the people, he and Hoshea the son of Nun.⁸

45 And Moses made an end of speaking all these words to all Israel:

46 And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law.

47 For it is not a vain thing for you; because it is your life: and through this thing ye shall prolong your days in the land whither ye go over Jordan to possess it.

48 And the LORD spake unto Moses that self-same day, saying,

49 Get thee up into this mountain Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho, and behold the land of Canaan, which I give unto the children of Israel for a possession;

both of which are essential elements in a wise consideration of man's state, duty, and prospects. C.—'Their latter end'—not death merely, but the destruction, national as well as individual, which they were bringing upon themselves by their obstinate and insatiable perseverance in sin. P.]

Ver. 31. [That is, the 'rock,' or gods of the heathen, is not like JEHOVAH. The heathen themselves know this. They have seen the proofs in the miracles he wrought for Israel, and in the destruction he brought upon Egypt, Amalek, and Moab. P.]

Ver. 40. [I lift up my hand to heaven. The lifting up of the hand to heaven was a form of oath. The expression is no figure, but a reality; for, to the church, the Lord appeared in bodily form, 'in fashion as a man.' And this is he who saith, Re. 1. 18, 'I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen.' C.]

Ver. 42. [I will make mine arrows. This also is no rhetorical figure, but a reality; for while the arrows of men are reeds, wood, or iron; the arrows of God are his judgments, executed by the elements of nature, Ps. 18. 13-15, or those divine denunciations, and terrors of conscience, which fly as lightning, and pierce and subdue the hearts of his enemies, Job 6. 4; Ps. 45. 5. C.]

REFLECTIONS.—In the most serious and solemn manner ought ministers to deliver the truths of God to their people; and terrible will be the judgment of despisers of them, when both heaven and earth shall witness against them. How great, how unalterable, how faithful, holy, and just is God! and how perfect, wise, and righteous are all his works! But how ungrateful, disobedient, and apostatizing are many of his professed children! It is necessary, therefore, to ponder both the character of God and our own, to prevent our sinning, to draw instructions from ancient records, and that children should receive information from their fathers, who are more acquainted with them. But while I behold God preparing a country for the Israelites, as his peculiar people, marvellously conducting them to it through the Arabian deserts, subduing the land before them, and enriching them with the product of it, let me think of the great wonder of redemption, of God's preparing it for men, and bringing them now to the begun, and hereafter to the full enjoyment of it. But surely most vile is the ingratitude of men, who render him hatred for his love, cursing for his blessing! Yet much more aggravated is the wickedness of professors, and especially saints, than that of mere heathens. The Lord highly abominates all sin; and righteous are all

his judgments of desertion, sword, famine, or pestilence, nay, of utter and everlasting destruction. But his mercy waits long: he is unwilling to inflict judgments on his people, and to give his enemies any cause of triumph over them, even when they have provoked him to the most shocking degree; and earnestly he wills that their serious consideration should prevent their ruin. Seasonable, gracious, and wonderful have, and shall be, God's deliverances of his ancient people from the nations which harassed, murdered, or carried them captive; and terrible his judgments on their destroyers, particularly the Assyrians, Chaldeans, Greeks, Romans, Antichristians, and others. But how much more remarkable the spiritual deliverances of the saints, and terrible the destruction of their implacable enemies! How remarkable the joy of their souls, whether they be Jews or Gentiles, when they behold it! Happy is it when ministers, young and old, fully harmonize in the work of the Lord; and when they are so intent upon commending Jesus and his ways, that they must be, as it were, half forced from it, even into the joy of their Lord! But God finds it frequently necessary to remind his people of their sins, and likewise to warn them of their death, while he assures them of his reconciliation to their souls.

50 And die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people.⁹

51 Because ye trespassed against me¹ among the children of Israel at the waters of Meribah-kadesh,² in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel.

52 Yet thou shalt see the land before thee; but thou shalt not go thither unto the land which I give the children of Israel.

CHAPTER XXXIII.

1 The majesty of God. 6 The blessings of the twelve tribes. 26 The excellency of Israel.

AND this is the blessing wherewith Moses the man of God blessed the children of Israel before his death.

2 And he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran,¹ and he came with ten thousands of saints: from his right hand went a fiery law² for them.

3 Yea, he loved the people; all his saints are³ in thy hand: and they sat down at thy feet; every one shall receive of thy words.

4 Moses commanded us a law, even the inheritance of the congregation of Jacob.

5 And he was king in Jeshurun when the heads of the people and the tribes of Israel were gathered together.

6 ¶ Let^m Reuben live, and not die; and let not his men be few.

7 ¶ And this is the blessing of Judah: and he said, Hear, LORD, the voice of Judah, and bring him unto his people: let his hands be sufficient for him; and be thou an help to him from his enemies.

8 ¶ And of Levi he said, Let thy Thummim and thy Urim be with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah;

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1 Ge. 25.8. Nu. 20.25. 28.33. 38. He. 12.22-24. 9 Not to thy people in the grave, for no man knoweth where he was buried, but to thy people in life and glory.—C.

1 Nu. 20.12. 13. 21. 14. Le. 10.3. 15. 3. 15. 21. 14. 1 The honesty of the Bible in revealing and condemning the faults of its most distinguished characters is a peculiarity in which it stands apart from all mere human compositions—a proof of its divine origin to which the infidel can produce no refutation. If we admit with the poet, and the words being rightly understood, we do and must admit that 'an honest man's the noblest work of God.' would we demand of the infidel what is an honest book? It cannot be less noble.

2 Or, strive at Kadesh.

3 Ch. 3.26. 27. 34. 1-3.

CHAP. XXXIII.

a Ge. 27.44. 1-26.

b Jos. 14.6. 1 Sa. 2.27. 9.6. 7. Ju. 13.6. 2 Ki. 4.9. 1 Ti. 6.11. 2 Ti. 3.17.

c Ex. 15.18. Hab. 3.3. Ju. 5.4. Nu. 13.3. ch. 1.1.

1 These were the three chief places of the manifestation of the divine glory and power. At Sinai God appeared in terrible majesty when he gave the law. On the parallel ranges of Seir and Paran he revealed himself again in judgment when the Israelites were assembled at Kadesh.—P.

d Ac. 7.53. Ga. 3.19. He. 2.2. Ps. 68.17.

e Ch. 5.22. Ex. 19.18. 19.20. 18. 2 Co. 3.7.9.

2 Heb. a fire of law.

f Ch. 7.7.8. Ps. 147.19. 20. Ex. 19.5.6.

g Sa. 2.9. Ju. 10.28. 29. Ps. 50.5. 1 Pe. 1.5. Jude 1. ver. 27.

h Ac. 22.3. Ex. 19.24. i Ps. 119.72. 111. 19.

j Ge. 35.31. Ex. 18. 19. 26. ver. 21. l Ch. 32.15. Is. 44.2. ver. 26.

m Ge. 46.9. 49.3.4. Ex. 14.1. 20.21. 12. 10.11. 26.5-11. xxxii. 1 Ch. 5.1-10.

n Ge. 49.8-11. 46.12. Je. 30.3. Nu. 1.27. 28.2. 3.5. 26.19-21. 1 Ch. 11.14. 11.21. 2 Ch. 1.1. xxxv. Ezr. 1-vi. Es. x. Jos. xv. Jul.

o Ex. 28.30. Le. 8.8. Ex. 28.30. Nu. 27.21.

p Ps. 106.16. Nu. 20. 13. xvi. xviii. Ex. xiii. xix. Le. viii. ix.

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9 Ex. 22.26-29. Le. 10.6. Mal. 2.5.6. Je. 18. 18.

10 Ch. 17.9-11. Le. 23. 11. Eze. 44.23. Mal. 2.7. Ju. 21.15.16. Ge. 46.11. 49.5-7. Nu. 33.14. viii. xviii. xxxv. Jos. xxi. 1 Ch. vi. xvi. xiii. xxvi. 2 Ch. 17.6.9.

11 Or, let them teach, &c.

12 Ex. 30.7. 2 Ch. 26. 18. Le. 6.22.23.

13 Or, let them put incense.

14 Heb. at thy nose.

15 Nu. 18.9-32. Le. xxvii. ch. 18.1-8.

16 Eze. 43.27.

17 Am. 5.10. Is. 59.21. Je. 15.10.

18 Ps. 132.14. Is. 33.16. 24. Ju. 1.21. Ge. 46.21. 49.27. Nu. 1.36. 37.22. 23. 1 Ch. 7.6-12. viii. Jos. 18.11-28. 2 Ch. 21. 12.

19 The poetical figure is probably that of a father carrying his child upon his back. God is represented as bearing Benjamin safely and tenderly.—P.

20 Ge. 46.20. 27.14. 22-26. Le. 26.4. ch. 28.8. Ps. 65.9-13. Nu. 1.32. 49.27. Nu. 1.36. 37.22. 23. 1 Ch. 7.6-12. viii. Jos. 18.11-28. 2 Ch. 21. 12.

21 Heb. thrust forth.

22 Heb. moons.

23 Vines and olives, and mines of metal. Ge. 49.26. Hab. 3.6.

24 Lu. 2.14. Ex. 3.2.4. Jos. 18.1. His tabernacle being settled at Shiloh.

25 See Ex. 3.2. To Moses, as a shepherd, God appeared in a bush; it 'burned, but was not consumed,' the emblem of Israel in Egypt. He that dwelt in the bush remembered the captives to redeem them, by sending them a mighty deliverer, and fulfilment of his covenant to Abraham, and his promises to Isaac and to Jacob. His good-will, therefore, lay in remembrance, faithfulness, a saviour sent, and deliverance accomplished.—C.

26 Ge. 49.26. xxxvii. xii. i.e. in debasement and honour.

27 Nu. 23.22. Ge. 48. 19. Ps. 92.10.

28 Nu. 1.3. 35. 2. 18-21. 26. 28-37.

29 Ge. 49.13-15. 46.13. 14. Ju. 1.5. 18. 28. 29. 2.5-8. 26. 23-28. Jos. 19. 10-23.

9 Who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant.

10 They shall teach Jacob thy judgments, and Israel thy law: they shall put incense before thee,⁵ and whole burnt-sacrifice upon thine altar.

11 Bless, LORD, his substance, and accept the work of his hands: smite through the loins of them that rise against him, and of them that hate him, that they rise not again.

12 ¶ And of Benjamin he said, The beloved of the LORD shall dwell in safety by him; and the LORD shall cover him all the day long, and he shall dwell between his shoulders.⁶

13 ¶ And of Joseph he said, Blessed of the LORD be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath,

14 And for the precious fruits brought forth by the sun, and for the precious things put forth⁷ by the moon,⁸

15 And for the chief things of the ancient mountains, and for the precious things of the lasting hills,

16 And for the precious things of the earth, and fulness thereof, and for the good will of him that dwelt in the bush:⁹ let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.

17 His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.

18 ¶ And of Zebulun he said, Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents.

CHAPTER XXXIII. [Ver. 2. A fiery law. As in the margin, 'a fire of law,' to burn up all hopes of self-righteousness. It is then the sinner cries, 'What must I do to be saved?' Ro. 7. 9-11, 13, 24. C.]

Ver. 5. [King in Jeshurun. Not Moses, but the Lord was king, comp. ver. 2, 3. C.]

Ver. 6-25. In Le. xxvi. 4, 25-31; xxviii. 29, 18-28; xxx. 31. 16-21, 29; xxxii. the general fate of the Israelites has been predicted; here that of the particular tribes is foretold in a manner answerable to the blessings of the patriarch Jacob, Ge. xlix. viz. that notwithstanding internal weakness, and much harassment from enemies, the Reubenites should be preserved; that the descendants of Judah should have their prayers heard, their warfare successful, their labours prosperous, and should enjoy peace and safety; that the Levites, who had acted so disinterestedly in punishing the principal worshippers of the golden calf, should be the honoured ministers of God, and useful instructors and judges of the people; that the Benjamites should enjoy much divine protection, and live near to the temple of God; that the descendants of Joseph should enjoy great favour from God, noted plenty from their fields, and great power and authority among their brethren; that the men of Zebulun in their seafaring trade, and those of Issachar in their husbandry, should enjoy much

comfort to themselves, and be remarkable promoters of a religious attendance on God's solemn feasts; that the Gadites should enlarge their territory, punish their enemies, and faithfully assist their brethren in conquering Canaan; that the Danites should unexpectedly seize on Laish, near the springs of Jordan, and, under Samson, molest the Philistines; that the Naphtalites, when stationed on the west of the Sea of Tiberias, should have most fertile fields, and their country be peculiarly blessed with the ministrations of Christ; and that the Asherites should mightily increase, live in noted friendship with their brethren, and have valuable mines of iron and brass in their territory.—[Ver. 6. Let not his men be few. Two copies of the Septuagint, and some valuable MSS. adopted by Houbigant and other learned authorities insert here, 'and Simeon, let his men be few;' and as this is the only tribe omitted in the authorized version, this variation being so supported, is worthy of attention.—Ver. 7. Hear, LORD, the voice of Judah. Judah signifies praise the Lord, therefore this prayer. It includes a petition likewise for Messiah, who was to come of Judah, Ge. 49. 10, and whom God the Father 'heareth always.'—Ver. 10. They shall teach Jacob thy judgments, and Israel thy law. There is a remarkable difference between the blessings of the tribes as delivered by Jacob, Ge. xlix.,

and Moses in this chapter. But the blessings of Jacob were principally temporal, those of Moses chiefly spiritual. Those of Jacob to members of the nation, those of Moses to members of the church. The one chiefly to Israel 'according to the flesh,' the other to Israel 'according to the spirit.' The two lines of prophecy sometimes diverging, sometimes coincident; yet always equally true.—Ver. 12. Dwell in safety by him. Near the place where God shall choose for his temple; and in point of fact, Jerusalem was a joint property of Judah and Benjamin, and the two tribes dwelt together. Between his shoulders, some translate 'on his sides or borders,' but it seems rather to refer to a parent tenderly covering a child and carrying it upon his shoulders.—Ver. 14. Precious things put forth by the moon. That, even in latitudes distant from the equator, the moon has a ripening power, can scarcely be doubted. In the central lands of the earth, where the moon is described as astonishingly bright, the ripening power must be proportionably increased. It describes a land of great fertility, in which every month produced a new succession of fruits. See Re. 22. 2. C.—Ver. 17. There is here delineated briefly, but with wondrous graphic power, both the character of Ephraim's allotted territory and the future greatness of the tribe. He was to inherit a mountain stronghold;



PLAINE OF SODOM AND GOMORRAH, THE PROMISED LAND GOD PERMITTED MOSES TO SEE FROM MT. NEBO. [DEUTERONOMY, xxxiv:1.]—"And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho: and the Lord showed him all the land of Gilead, unto Dan." "And the south, and the plain of the valley of Jericho, the city of palm trees unto Zoar." We give a view of the plains of Sodom and Gomorrah taken from the site of

ancient Jericho, with a perspective of 25 miles looking towards the east. We have here a view of the city of palm trees, plain of the Jordan, and one of the highest peaks of the Moab mountains, Nebo, where Moses stood and looked over the promised land. There is not a view in the world so capable of awakening tender and great memories as this. In the world's civilization Moses, without a doubt, has been the most conspicuous leader. And here is the plain over which he looked before he went to his reward.

* Pr. 5.15, 18. Is. 48.1. Ps. 68.26; 104.10; 65.9-13. ch. 11. 11, 14; 28.12.
Nu. 23.20-24; 24.5-9. ch. 4. 7.2 Sa. 7.23. x Ps. 33.12; 144.15; 46.1-5.

REFLECTIONS.—The people of God are a peculiar and great generation; safe in the hand of their God, from everything but unbelief; taught of God, and sweetly constrained to receive and obey his instructions; and privileged with the law of God, sounded in their ears, and written on their hearts. Unbounded blessings are with God for them; blessings suited to every tribe, every station in life, whether warriors, ministers, sailors, husbandmen, miners; blessings suited to every relation, and to every change of circumstance. And who can express their blessedness who have God's law for their rule, God's land for their residence, and God himself for their helper, refuge, armour, shield, portion, and infinite ALL! It is happy

CHAPTER XXXIV. [Ver. 1. *And Moses went up*, &c. Most commentators consider this whole chapter an addition by Joshua, Phinehas, Ezra, or some other prophet; others consider it as the ancient commencement of the book of Joshua, which, by the act of some transcriber, was subjoined as a conclusion to Deuteronomy; whilst others would terminate Deuteronomy with ver. 4, and commence Joshua at ver. 5. But all this is mere conjecture, and, unless aided by an additional conjecture, part must be self-evidently wrong. For unless it be conjectured that Joshua went with Moses, who could tell what Moses saw; or know, or say anything of his death, and the manner or place of burial? But why all this profusion, this waste of unsupported conjecture? especially why such conjecture, seeing a simpler solution lies at the very threshold? Could not the Spirit of the Lord which enabled Moses to summon up and record the past events of the world from the morning of creation, and to foretell the future fates and character of a whole nation, up till this day, enable him also to describe the circumstances that preceded his own death but a few hours, and to foretell

9 ¶ And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses.

REFLECTIONS.—Happy and honoured is the last end of such as have been active and faithful for God in their generation; and their death would be an irremediable loss to churches and nations, if the all-sufficient Jesus did not supply their room. But precious in the sight of the Lord is the death of his saints; and he makes it pleasant and joyful to them, when ushered in with views of the King in his beauty, and of the land that is afar off. But let me not dismiss this wonderful man of God—this deliverer and leader of his people—this mediator between God and Israel—this extraordinary prophet, occasional priest—this lawgiver

10 ¶ And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face;

11 In^a all the signs and the wonders which the LORD sent him to do in the land of Egypt

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¶ Nu. 12.6,8. ch. 5.4; 18.15,18. Ac. 3.22,7.37.

¶ ch. 4. 34; 7. 19. Ex. vii.-xiv. Ps. 78. 43-53; 105.26-38; 135.9,136.10-15.

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¶ Ex. iv. to Nu. xxv.

4 By which God fully ratified Moses' commission, and proved it beyond exception to be divine, and this in sight of all Israel.—f.

to Pharaoh, and to all his servants, and to all his land,

12 And in^a all that mighty hand, and in all the great terror^a which Moses showed in the sight of all Israel.

and king in Jeshurun—till I consider him as a noted figure of my infinitely more glorious and useful Redeemer. He was a proper, a divine child, early and often exposed to danger. O the exile, the reproach, the contradiction of sinners, the persecution even unto death, which he endured! and how divine his support under his unnumbered trials! How amiable his qualities!—his contempt of the world, in its pleasures, honours, or riches—his compassion and tender regard to his injurious brethren—his amazing meekness—his distinguished fidelity—his prudence, boldness, and holy zeal! Solemn and express was his call to his work; and, by a multitude of miracles in favour of his people, and with the most tremendous destruction of his Jewish, heathen, Antichristian, and other enemies, has that call been confirmed. Extensive is the office to which God has appointed him. He is the Almighty Deliverer, who rescues us from the worse than Egyptian slavery of sin, Satan, and the world; and of heathenism and error. He is the all-sufficient Pro-

vider, who bestows upon us spiritual entertainment, hidden manna, living water, and unchanging robes of righteousness. He is the Leader given to the people, who opens a safe passage through every Red Sea of difficulty; and by power and prayer subdues every opposer, and brings us not merely to the borders, but to the full enjoyment of our promised, evangelical, spiritual, and eternal rest. Nor can their murmuring unbelief or rebellion ever provoke him to forsake those who have been given to him by his Father. He is the Mediator between God and men, with whom the promise of grace is made; and who confirms it with all by the shedding and sprinkling of his blood. He had his Father's law in his heart, fulfilled it for us, and gives it to us as our law. He not only fasted and prayed, but died for a stiff-necked and rebellious people. He infallibly prevents our utter rejection. He is the incomparable Prophet, who knows the full mind of God, and can teach us by the Holy Ghost sent down from heaven, and make us wise unto salvation. He

speaks as never man did. He is the brightness of his Father's glory, and the express image of his person, which we can behold, and be familiar with, only as veiled with our nature. He is our glorious Priest, who shed his blood, and sprinkled it on the altar, to fulfill JEHOVAH's justice; and on the book of the law as a command, fulfilling it in our stead; and he sprinkles it on the people's conscience, to purge them from dead works to serve the living God. He authorizes all the true ministers of the church, and consecrates the saints as spiritual priests, and all the ordinances thereof, unto the service of God. He is King and Lawgiver to his Israel indeed, appointing the whole form and ordinances of his church; and to him is the whole government thereof committed by God. His whole life was remarkable for fidelity in the service of God, and his death was marvellous and voluntary. His grave was appointed of God; but in it he saw no corruption; and with him were buried all the ancient ceremonies, the law as a covenant, and the sins of all who believe.

THE BOOK OF JOSHUA.

This book represents God's fulfilment of his promises to the patriarchs and their descendants, in giving them the land of Canaan; and the fulfilment of Noah's curse upon Canaan, in the destruction and slavery of his descendants. It relates what was transacted by Joshua as governor of Israel; particularly how God confirmed his call and encouraged him to his work; his sending spies to view Jericho; the miraculous passage through Jordan, and erecting memorials of it; his sanctification of the people by their circumcision and eating the passover, i.-v.; his miraculous conquest of Jericho, and severe punishment of Achan's theft of the spoil, vi. vii.; his conquest of Bethel and Ai, and league with the Gibeonites, viii. ix.; his conquest of the south part of Canaan, and causing the sun to stand still, x.; his conquest of the northern parts of that country, xi.; an account of Canaan, xii.-xiv.; his division of it to the nine tribes and a half; his appointment of cities of refuge and of cities to the Levites, xv.-xxi.; his kind dismission of the Reubenites and Gadites, xxii.; his solemn admonitions to the people, and renewal of their covenant with God; and, in fine, his death and burial, xxiii. xxiv.

[In addition to its sacred interest, the book of Joshua is one of the most ancient and important geographical and ethnological treatises extant. In giving an account of Joshua's conquests the historian sketches briefly, but with a master's hand, the leading physical features of the country, its topography, and the characteristics of the principal tribes by which it was then held. The licentious inhabitants of Jericho, the hardy mountaineers of Ai, the wily Gibeonites, the warlike Jebusites, the trained hosts of Jabin and his allies who swept the northern plains in chariots of iron, are all passed in rapid review before the eye of the reader. Then with a geographical accuracy and minuteness of detail altogether unparalleled in ancient literature, the boundaries of the allotted territories of the twelve tribes are defined, and their principal towns enumerated. Most of the boundary lines can still be traced, and many of the old cities identified. The book of Joshua thus forms an invaluable hand-book to the ancient topography of Palestine. The list of kings or chiefs, whose cities and territories were conquered by Moses and Joshua, is also of very great importance; and there are several episodes in the book which throw light upon certain remarkable localities and peoples: such as the story of the conquest of Hebron and its giant inhabitants of the race of Anak by Caleb; the capture of Kirjath-sepher, 'the town of books,' by Othniel; and the petition of Ahsah, Caleb's daughter, 'Give me also springs of water.' These, with others of a similar character, tend to give a primeval history something of the vivid colouring of a life-picture. P.]

CHAPTER I.

1 The Lord appointeth Joshua to succeed Moses. 3 The extent of the promised land. 5, 9 God promiseth to assist Joshua. 8 He giveth him instructions. 10 He prepareth the people to pass over Jordan. 12 Joshua putteth the two tribes and half in mind of their engagement to Moses. 16 They promise him obedience.

NOW, after the death of Moses, the servant of the LORD, it came to pass, that the LORD spake unto Joshua the son of Nun, Moses' minister, saying,

2 Moses my servant is dead; now therefore

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CHAP. I.

¶ De. 34.5. Is. 49.3.2 Pe. 1.1. Ro. 1.1.

¶ De. 1.38. Nu. 11.28; 13.8; 16.14,6,30; 27.18; 22.34,17. Ex. 24.13; 17.9; 32.17; 33.11.

¶ Nu. 27. 16-21. De. 3.26; 31.7.

¶ De. 11.24. ch. 14.9.

¶ Ge. 15. 18-21. Ex. 23.31; 34.11,12. Nu. 34.2-12.1. Ki. 4.21,24.2 Ch. 9.24.

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1 In the days of Abram, the children of Heth, that is, the Hittites, were evidently a great and civilized people, Ge. 23.5. The other Canaanitish tribes, though retaining their local distinctions, seem, in the days of Joshua, to have been nationally absorbed into that of Heth. Every nation of Europe could furnish similar examples of absorption or amalgamation within as brief a period.—C.

arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel.

3 ¶ Every^a place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

4 From^a the wilderness and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites,¹ and unto the great

CHAPTER I. [Ver. 7. Be thou strong and very courageous. The greatest instance of courage, is moral courage in reproving what is wrong and teaching and enforcing what is right. Therefore the Lord admonishes Joshua to be very courageous, not against enemies, but to observe all the law which Moses had commanded.

Many who would dare to hazard death, would not dare to encounter the coldness or alienation of friends, the laugh of ridicule, the brow of scorn, the voice of reproach, the turmoil of argument, the jealousy of opposition, or the obloquy of detraction. Sensitive minds shrink from these petty annoyances as unworthy of

their energies, and consequently suffer the imputation and the evils of the worst species of cowardice. In this moral courage Moses, Joshua, Jeremiah, and Paul are pre-eminent—Christ perfect. C.—Joshua's strength and courage would be tested in attempting, in the face of the opposition and rebellion of the Israelites to keep



HILL OF SARIS—IN SIGHT OF THE MEDITERRANEAN SEA. [JOSHUA, 1: 4.]—"From the wilderness and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast." The Hill of Saris is at the upper head of the pass or glen which is called Wady 'Ali. From its top we have a fine view of the Great or Mediter-

anean Sea that the Lord promised Joshua, as we learn from the fourth verse of the first chapter, should be the western boundary of the country promised to the children of Israel. The land which the children of Israel actually occupied was very small, but the boundaries which are given in this fourth verse as the promised land include an immense territory. Nations are like individuals: they rarely occupy all that belongs to them.

sea, toward the going down of the sun, shall be your coast.¹

5 ¶ There^f shall not any man be able to stand before thee all the days of thy life. ⁹As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee.

6 Be^h strong, and of a good courage; for unto this people shalt thou 'divide for an inheritance² the land which I swear unto their fathers to give them.

7 Only be thou strong,³ and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: 'turn not from it to the right hand or to the left, that thou mayest 'prosper whithersoever thou goest.

8 This^m book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.⁴

9 Haveⁿ not I commanded thee? Be strong, and of a good courage; be not afraid, neither be thou dismayed: for 'the LORD thy God is with thee whithersoever thou goest.

10 ¶ Then Joshua commanded the officers of the people, saying,

11 Pass through the host, and command the people, saying, Prepare you victuals;⁵ for 'within three days ye shall pass over this Jordan, to go in to possess the land, which 'the LORD your God giveth you to possess it.

12 ¶ And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying,

13 Remember 'the word which Moses, the servant of the LORD, commanded you, saying, The LORD your God hath given you rest, and hath given you this land.

14 Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan;⁶ but ye shall pass before your brethren 'armed, all 'the mighty men of valour, and help them,

15 Until^u the LORD have given your brethren rest, as *he hath given you*, and they also have possessed 'the land which the LORD your God

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1 The boundaries of the 'land of promise' are here defined generally. The wilderness, *Midbar* of Th. on the south, this Lebanon, i.e. the Lebanon visible from Shittim, which must have been Hermon; the Euphrates away on the extreme north; and the Great Sea, or Mediterranean, on the west.—*P.*

f De. 31. 7, 23.
g Ex. 3. 12. De. 31. 6.
h He. 13. 5, 6. Ro. 8. 31.
Is. 41. 1, 2, 41. 10, 15, 16.
i De. 31. 6, 7, 23, ver. 7, 9. ch. 10. 25. 1 Ch. 22. 13, 28. 20. 2 Ch. 32. 7.
j Nu. 34. 17-29. ch. xv.-xxi.

k Or, *thou shalt cause this people to inherit the land.*

l God at all times enjoins the diligent use of means. It is to be observed, that even in the case of miraculous interpositions, he prescribes to his people something to be done—something essential to their success.—*P.*

m De. 5. 32, 33; 32. 18. 14. 4. 27. 28. 14.
n Or, *do wisely* Ps. 113. Ep. 5. 15.
o De. 31. 11; 6-9. 11. 18. 19. 17. 18. 19. Ps. 1. 2. 3. 19. 11. 13. 3. 10. 38. 19. 15. 15. 28. 1. 11. 4. 8.

p Or, *do wisely*.
q De. 31. 6-8. Ju. 6. 14. Ge. 17. 1. Ac. 4. 19. Ep. 6. 10. 2. 1. 1. Mar. 5. 36. ver. 6, 18.
r Jc. 1. 8. Ps. 27. 1-3. Ro. 8. 31. Is. 41. 10. 15. 16. 43. 2. He. 13. 5, 6. Pr. 21. 30.

s Manna was still the food of the people. It was ordinarily gathered every morning. It would seem, however, that a special store was now to be laid in to prevent the necessity of gathering it when marching toward Jericho, and crossing the Jordan.

t Ch. 2. 1; 3. 2. Ex. 19. 11. Ge. 22. 4, 14. 2. Ki. 20. 16. Ho. 6. 6. Josh. 17. 12. Mat. 12. 40. Co. 15. 4.

u ver. 15. Ex. 32. 13; 33. 1. Ge. 13. 15; 24. 7; 28. 13, 14; 35. 12.

v Nu. 32. 6-32. ch. 22. 4.

w The Israelites had taken and rebuilt or fortified a number of cities on the east of the Jordan, and in these they placed their wives, children, and cattle. It must not be supposed that all the full-grown men of the two tribes and half marched across Jordan in the van of the Israelites. 15. 13. 18.

x Heb. *marshalled by five*, Ex. 13. 18. 1. Is. 13. 3. Re. 17. 14. ch. vi.-xxii.

y Nu. 32. 17, 18. 22. 1. Co. 12. 26. Phil. 2. 4.

z Ge. 12. 13; 15. 17; 15. 18. 21. Ex. 3. 8. De. 4. 1. 40. 15. 16. 11. 17. 31. 12. 1. 10. 15. 4. 7. 16. 20. 17. 14. 18. 19. 19. 1. 2. 10. 14. 21. 1. 21. 24. 41. 26. 1. 27. 2. 31. 28. 8.

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y Nu. 32. 25. Ro. 13. 1-5. Ep. 6. 1. Tit. 3. 1. *z* ver. 5. Ps. xx. Ro. 8. 31. 1. 11. 2. 12.

1 Not a condition of obedience—for they never doubted that the Lord was with him—but a prayer for the divine presence with him and blessing upon him; even as Paul entreats, 'Brethren, pray for us,' 1 Th. 5. 25.—*Note.* The great duty of praying for those who are engaged in offices of responsibility and difficulty, whether temporal or spiritual.—*C.*

a He. 10. 28. 29. 12. 25. Ro. 1. 4. *b* ver. 6, 7, 9. Ezr. 10. 4. Col. 4. 17.

CHAP. II.

a Nu. 25. 13; 49. ch. 31.

b Mat. 10. 16. Ep. 5. 15.

c He. 11. 31. Ja. 2. 25. Mat. 1. 5.

1 As this woman is honourably mentioned in Scripture, 11. 31. Ja. 2. 25, and as it appears from Mat. 1. 5, that she was married to Salmon, and so was ingrafted into the genealogical tree of our Lord, every effort has been made to rescue her character from the reproach of the word *harlot*. According to the Hebrew word has been derived not from a root implying sin, but from *mourish*, and has been translated *hostess*, and *female tavern-keeper*.

But the word in the Hebrew does not elsewhere occur in a context that will allow it to be translated *hostess*. See Le. 21. 7. 14. De. 19. 18. And besides, there were not of old, nor are there now, any *govern hostesses* in the East; the *caravansera* furnishing nothing but bare walls, where the traveller must provide for himself. Rahab was therefore what she is represented, and equally what is implied, a believer, a reformed penitent—such an emblem of the triumph of grace as Paul recounts, saying, 'And such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God,' 1 Co. 6. 11.—*C.*

d Ps. 127. 1. Pr. 21. 30. *e* Ex. 1. 17. He. 11. 31. Ja. 2. 25. 2. Sa. 17. 18. 19. *f* Ro. 3. 7, 8. Col. 3. 9. *g* De. 22. 8. 2. Sa. 17. 19. Mat. 5. 7. Ex. 1. 17.

1 The 'fords' here referred to were probably those near the mouth of the river, opposite Wady Hesban. The stream is there broader, shallower, and less rapid than higher up.—*P.*

h Pr. 21. 30. Ps. 127. 1.

2 That is, before the spies were laid down to sleep. This is the full meaning of the Hebrew word.—*P.*

3 That is, before the spies were laid down to sleep.

4 That is, before the spies were laid down to sleep.

5 That is, before the spies were laid down to sleep.

6 That is, before the spies were laid down to sleep.

7 That is, before the spies were laid down to sleep.

8 That is, before the spies were laid down to sleep.

9 That is, before the spies were laid down to sleep.

10 That is, before the spies were laid down to sleep.

11 That is, before the spies were laid down to sleep.

12 That is, before the spies were laid down to sleep.

13 That is, before the spies were laid down to sleep.

14 That is, before the spies were laid down to sleep.

15 That is, before the spies were laid down to sleep.

16 That is, before the spies were laid down to sleep.

17 That is, before the spies were laid down to sleep.

18 That is, before the spies were laid down to sleep.

19 That is, before the spies were laid down to sleep.

20 That is, before the spies were laid down to sleep.

giveth them; then ye shall return unto the land of your possession, and enjoy it, which Moses, the LORD's servant, gave you on this side Jordan, toward the sun-rising.

16 ¶ And they answered Joshua, saying, 'All that thou commandest us we will do, and whithersoever thou sendest us we will go.

17 According as we hearkened unto Moses in all things, so will we hearken unto thee: 'only the LORD thy God be with thee, as he was with Moses.⁷

18 Whosoever^a *he be* that doth rebel against thy commandment, and will not hearken unto thy words, in all that thou commandest him, he shall be put to death: only ^bbe strong, and of a good courage.

CHAPTER II.

1 Rahab receiveth and concealeth the two spies sent from Shittim. 8 The covenant between her and them. 23 Their return and report.

AND Joshua the son of Nun sent out of 'Shittim two men to 'spy secretly, saying, Go view the land, even Jericho. And they went, and 'came into a harlot's¹ house, named Rahab, and lodged there.

2 And it was ^atold the king of Jericho, saying, Behold there came men in hither to-night of the children of Israel to search out the country.

3 And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country.

4 And the 'woman took the two men, and hid them, and said thus, There came men unto me, but ⁱI wist not whence they *were*:

5 And it came to pass, *about the time of* shutting of the gate, when it was dark, that the men went out: whither the men went, I wot not: pursue after them quickly; for ye shall overtake them.

6 But she had brought them up to 'the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof.

7 And the men pursued after them the way to Jordan, unto the fords:² and as soon as they which pursued after them were gone out, they ^hshut the gate.

8 ¶ And, before they were laid down,³ she came up unto them upon the roof;

all the requirements of the law. The keeping of the law also was the condition on which God was to enable the Israelites to conquer and retain Canaan. *P.*

REFLECTIONS.—God keeps up an honourable remembrance of his faithful servants. And it is a comfort to the church that, although her ministers die, Jesus her Redeemer lives to provide others in their room. But those who have behaved well in an inferior station, will, in general, and ought to be advanced to a higher. Certainly and seasonably, however slowly, the promises of God are fulfilled at last, with respect to everything temporal or eternal: nor need we fear to proceed in the most difficult work if God promise to us his presence and assistance. When he is pleased to work, none can let it. But as we must live by the word of God, so we must work and war by it; and, being once called and encouraged of God, we ought

with the utmost readiness to set about our work. God can quickly bow the hearts of all such as are necessary to assist us therein. And it is delightful when magistrates, ministers, and people concur in their regard to and dependence on God, and when subjects are no less cheerful in their obedience, and doing their duty as good citizens, to themselves and one another, than rulers are exact in commanding what is lawful.

CHAPTER II. [Ver. 1. Jericho was the most important city in the Jordan valley at the time of the exodus. It appears, however, that its site was changed, though at what time, or for what reason, is unknown. The city destroyed by Joshua and rebuilt by Hiel stood beside Elisha's fountain, about a mile and a half north-west of the village of Riha. But the Jericho which our Lord visited stood two miles farther south,

at the base of the mountains where the road from Jerusalem descends into the plain. The ruins of both cities I have surveyed with care. They are most distinctly marked. The plain around them is rich and beautiful, and though the palm-trees that once gave the city a distinguishing name are now nearly gone, there is still abundance of foliage. *P.*

Ver. 5. [Whither the men went I wot not. The first part of the statement, ver. 4, may have been true, the second was certainly false. How can this untruth be justified? How had this woman faith? We answer to the first question—it cannot be justified at all, it is utterly condemned. To the second—does the infidel objector mean to affirm, what his question implies, that he who commits any single immoral act can have no moral principle? What havoc amongst infidels would this decision effect! Rahab did possess faith as a

9 And she said unto the men, I know that the LORD hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint⁴ because of you.

10 For we have heard how the LORD dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed.

11 And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man because of you; for the LORD your God, he is God in heaven above, and in earth beneath.⁶

12 Now therefore, I pray you, swear unto me by the LORD, since I have showed you kindness, that ye will also show kindness unto my father's house, and give me a true token:

13 And that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death.

14 And the men answered her, Our life for yours,⁷ if ye utter not this our business. And it shall be, when the LORD hath given us the land, that we will deal kindly and truly with thee.

15 Then she let them down by a cord through the window: for her house was upon the town-wall, and she dwelt upon the wall.⁸

16 And she said unto them, Get you to the mountain,⁹ lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way.

17 And the men said unto her, We will be blameless of this thine oath which thou hast made us swear:

18 Behold, when we come into the land, thou shalt bind this line of scarlet thread¹ in the window which thou didst let us down by: and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee.

19 And it shall be, that whosoever shall go out of the doors of thy house into the street,

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18:26,33; 28:15; Ex. 13:21,40; ch. 1:15; ver. 14.

18:26,33; 28:15; Ex. 13:21,40; ch. 1:15; ver. 14.

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18:26,33; 28:15; Ex. 13:21,40; ch. 1:15; ver. 14.

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18:26,33; 28:15; Ex. 13:21,40; ch. 1:15; ver. 14.

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18:26,33; 28:15; Ex. 13:21,40; ch. 1:15; ver. 14.

18:26,33; 28:15; Ex. 13:21,40; ch. 1:15; ver. 14.

18:26,33; 28:15; Ex. 13:21,40; ch. 1:15; ver. 14.

18:26,33; 28:15; Ex. 13:21,40; ch. 1:15; ver. 14.

his blood shall be upon his head, and we will be guiltless; and whosoever shall be with thee in the house, his blood shall be on our head, if any hand be upon him.

20 And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear.³

21 And she said, According⁴ unto your words, so be it. And she sent them away, and they departed: and she bound the scarlet line in the window.

22 And they went, and came unto the mountain, and abode there three days, until the pursuers were returned. And the pursuers sought them throughout all the way, but found them not.

23 ¶ So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all things that befell them:

24 And they said unto Joshua, Truly the LORD hath delivered into our hands all the land: for even all the inhabitants of the country do faint⁵ because of us.

CHAPTER III.

1 Joshua cometh to Jordan. 2 The officers instruct the people concerning their passage. 7 The Lord encourageth Joshua. 9 Joshua encourageth the people. 14 The waters of Jordan are divided.

AND Joshua rose early in the morning; and they removed from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over.

2 ¶ And it came to pass after three days, that the officers went through the host;

3 And they commanded the people, saying, When ye see the ark of the covenant of the LORD your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it.

4 Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it; that ye may know the way by which ye must go: for ye have not passed this way heretofore.²

5 ¶ And Joshua said unto the people, Sanctify yourselves: for to-morrow the LORD will do wonders among you.

principle, for she believed the threatened judgments of God against her wicked countrymen, ver. 9, 10; but as fear overcame Peter, and betrayed him to deny his Lord, so fear overcame Rahab, and betrayed her to utter an untruth. Take heed, brethren, lest there be in any of you an evil heart of unbelief; and let him that thinketh he standeth take heed lest he fall. C.]

Ver. 6. [The climate of the plain of Jericho greatly resembles that of Egypt, consequently the new flax would just be ripe at the time of the year (before the passover) when the Israelites crossed Jordan, comp. ch. 4:19; Ex. 9:31. Flax in Egypt grows to a height of nearly four feet. P.]

REFLECTIONS.—Proper means and prudent caution must never be neglected when we trust God with the success of our enterprises. Even the best and greatest rulers must see with other people's eyes: and it is a great mercy to a nation when those to whom interesting affairs are committed are persons of fidelity and diligence. The grace of God can easily change

the most vile sinner into a choice saint: and true believers will risk their all for God. Nor must we reject them as reprobates who are guilty of some very condemnable actions; there may be true and justifying faith where much sinfulness still works. But it is hard to get rid of a bad character when once fixed, even by repentance and amendment: and that remaining badge of our shame ought to excite us to frequent and bitter sorrow for the sin which occasioned it. God can easily send his terrors to the hearts of his enemies, so that the boldest shall tremble: and often sinners' frights are presages of their fall. But the faith of God's promises will powerfully influence a person to a regard for the people of God, even at the expense of natural affections. And when we cannot prevent the ruin of our city or nation, we ought cautiously to provide for the safety of ourselves and kindred. And all agreements, especially such as concern life and death, ought to be made with the greatest exactness. We must never mingle with the world which lieth in wicked-

ness, if we would not be condemned with it. Faith, which foresees the ruin of the ungodly, will urge us to save ourselves from among them: and the lives that are jeopardized for Christ's service shall be secured by his mercy. But the most prudent means ought to be used for our safety, even while we trust our all to God and his redeeming grace. And God can easily make such as are weak encouragers of his strongest saints.

CHAPTER III. [Ver. 1. Came to Jordan. The snows that cover Hermon are the real sources of the river Jordan. It has two historical sources:—one at the base of a rounded hill in the midst of a marshy plain. On the hill once stood the border city of Dan. The other is four miles eastward, on a terrace on the southern declivity of Hermon, beside the ruins of Banias or Caesarea-Philippi. The highest perennial source of the Jordan is not named in history; it is in the bottom of a valley at the western base of Hermon, near the town of Hasbeiya, and 12 miles north of Dan.

6 And Joshua spake unto the priests, saying, Take^a up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.

7 ¶ And the LORD said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, ^{as} I was with Moses, ^{so} I will be with thee.

8 And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan.³

9 ¶ And Joshua said unto the children of Israel, Come hither, and ^mhear the words of the LORD your God.

10 And Joshua said, ⁿHereby ye shall know that ^othe living God is ^pamong you, and that he will without fail ^qdrive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.

11 Behold, the ark of the covenant of ^rthe LORD of all the earth ^spasseth over before you into Jordan.

12 Now therefore take you ^ttwelve men out of the tribes of Israel, out of every tribe a man.

13 And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the LORD, the LORD of all the earth, shall rest in the waters of Jordan, that ^uthe waters of Jordan shall be cut off ^vfrom the waters that come down from above; and they ^wshall stand upon an heap.

14 ¶ And it came to pass, when the people removed from their tents, to pass over Jordan, ^xand the priests ^ybearing the ark of the covenant before the people;

15 And as they that bare the ark were come unto Jordan, and ^zthe feet of the priests that

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1 ver. 3. Nu. 4. 15; 10. 32. 16. 20. Re. 11. 19. Mt. 2. 13.

¶ ch. 1. 5. 17. 1 Sa. 11. 17. Ex. 14. 13. Is. 30. 15. Ps. 32. 6.

3 The full instructions given to the priests may be inferred from ver. 13. They were to approach the brink of the river bearing the ark, and to place their feet in the water. The moment they did so the water was to fall away before them—that coming from above was to be stopped by divine power, and to rise on a heap, while that in the channel was to flow off into the Dead Sea. The priests were then to descend into the bed of the river, and remain there until the whole people had crossed over.—P.

¶ De. 4. 1. 12. 8. Is. 55. 3. Ro. 10. 17.

¶ Is. 7. 14. Ps. 9. 16; 86. 17. Ge. 2. 8. Ex. 16. 7. 17. 30. 40. 2 Ki. 20. 8. Lu. 1. 10. 19. 11. 50. 12; 47. 3. Da. 4. 35.

¶ Ex. 17. 7. De. 31. 17. ch. 22. 31.

¶ Ex. 3. 8; 23. 27—30; 34. 11. 24. De. 7. 20—24. 19. 1—11. 23—25. Ge. 15. 18—21. ch. vii. 11. Ps. 44. 2. 37. 8. 54. 55.

¶ ver. 13. Is. 37. 16; 54. 5. Mt. 4. 13. 23. 4. 14. Ps. 114. 3. 66. 6; 74. 15. 25. 5. Hos. 13. 14.

¶ ver. 6. He. 6. 20. Mt. 2. 13. Is. 52. 12.

¶ ch. 4. 7. 9. 20. Nu. 1. 5. 16; 13. 4. 15; 34. 17—28. Mat. 10. 1—5. Ac. 1. 25; 10. 39.

¶ ver. 16. ch. 4. 7. Ps. 114. 3. 66. 6; 74. 15. 25. 5. Hos. 13. 14.

¶ Ex. 15. 28. Ps. 114. 3; 78. 13. ver. 16.

¶ Ac. 7. 45. 19. 15. ch. 6. 6. 1 Co. 1. 23. 24.

¶ ver. 13.

4 This passage was effected on the tenth day of the first month, ch. 4. 19, and so wanted but five days of completing forty years since the coming up out of Egypt on the tenth day of the first month. As to the nature of the miracle,

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it is greater still than the passing of the Red Sea: that was instrumentally effected by a mighty wind, this by the ark and the feet of the priests. As to the evidence, besides the veracity of the historian, we have the consent of a whole nation, and that consent so interwoven with institutions, and records, and rights of property, that he who calls it in question must call in question every possible record of ancient and modern history.—C.

¶ Ch. 12. 15. Je. 12. 549. 19; 18. 14. ch. 4. 19. 5. 10. This overflow was occasioned by the melting of the snow on Lebanon.

¶ Ps. 29. 10; 77. 19. ver. 13.

¶ 1 Ki. 4. 12; 7. 46.

5 The sense is, very far off, at Adam, the city which is beside Zaretan. Zaretan was on the Jordan below Jericho, and consequently about forty-five miles above Jericho.—P.

¶ Nu. 34. 3. Ge. 14. 3. ch. 12. 2. They had a passage of eighteen or twenty miles opened for them.

¶ ver. 13; ch. 4. 7. 2 Ki. 2. 8. 11.

¶ Ex. 14. 22. 29. Ps. 66. 6; 84. 7. Ep. 2. 8. Hos. 13. 14. Is. 52. 10; 51. 11. In. 17. 12; 10. 28; 29; 6. 39. 40.

¶ ver. 13; ch. 4. 7. 2 Ki. 2. 8. 11.

¶ Ex. 14. 22. 29. Ps. 66. 6; 84. 7. Ep. 2. 8. Hos. 13. 14. Is. 52. 10; 51. 11. In. 17. 12; 10. 28; 29; 6. 39. 40.

¶ Nu. 33. 51; 35. 10. De. 9. 11; 14. 31; 12. 10; 27. 4. 12. ch. 2. 11; 3. 17; ver. 22. Ac. 14. 22. Ho. 13. 14. Is. 52. 8.

¶ ch. 3. 12. Nu. 1. 5—16; 13. 4. 15; 34. 17—28. Mat. 10. 1—5. Ac. 1. 25; 10. 39. These were typical of the apostles as witnesses of Christ's resurrection.

¶ Ge. 28. 22. ch. 24. 27. 1 Sa. 7. 12. 1 Ki. 18. 31. Ex. 24. 4. ver. 8, 9, 20.

¶ ver. 8, 19, 20.

¶ ch. 3. 12. Mar. 3. 14—19.

¶ ver. 10.

¶ ver. 10.

¶ ver. 10.

¶ ver. 10.

¶ ver. 10.

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¶ ver. 10.

¶ ver. 10.

bare the ark were dipped in the brim of the water, (for ^aJordan overfloweth all his banks all the time of harvest.)

16 That the waters which came down from above stood ^{and} rose up upon an heap, very far from the city Adam, that ^{is} beside ^aZaretan;⁵ and those that came down toward ^athe sea of the plain, ^{even} the salt sea, failed, ^{and} were cut off; and the people passed over right against Jericho.

17 And the priests that bare the ark of the covenant of the LORD ^sstood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

CHAPTER IV.

1 Twelve men are appointed to take twelve stones for a memorial out of Jordan. 9 Twelve other stones are set up in the midst of Jordan. 10, 19 The people pass over. 14 God magnifieth Joshua. 20 The twelve stones are pitched in Gilgal.

AND it came to pass, when all the people were clean passed ^aover Jordan, that the LORD spake unto Joshua, saying,

2 Take^b you twelve men out of the people, out of every tribe a man;

3 And command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, ^ctwelve stones; and ye shall carry them over with you, and leave them ^din the lodging-place where ye shall lodge this night.

4 Then Joshua called the twelve men, whom he had ^eprepared of the children of Israel, out of every tribe a man;

5 And Joshua said unto them, Pass over before the ark of the LORD your God ^finto the midst of Jordan, and take you up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel;

About 5 miles south of Dan the three unite, and after a course of 6 miles more the Jordan expands into the Lake Merom, and in about 28 miles farther it enters the Lake or Sea of Gennesareth or Tiberias. From this lake it pursues its course, still southerly, through a dreary valley till it empties itself into the Dead Sea. The whole course, computing the windings of the stream, is about 160 miles. Travellers differ greatly as to its width; but from the average it may be estimated at about 90 feet. That it formerly overflowed its banks the Scriptures assert, ver. 15; 1 Ch. 12. 15; this some travellers deny. No rational man can doubt the Scripture statement, and recent researches prove it to be strictly accurate. That it rises an average of about 9 feet, by the melting of the snow upon Lebanon and Hermon, is agreed upon all hands. This passage took place in April, when the river is broadest and deepest; a fact so far important as it stultifies the infidel conjecture of some German neologists, who pretend that a rock having fallen stopped the stream, and that Joshua, taking advantage of the circumstance, affirmed that it was a miracle, and so encouraged the people to follow. Surely these are the men who, 'counting themselves wise, become fools!' C. and P.]

Ver. 15. [Hebrew: 'For the Jordan was full up to all its banks all the days of harvest.' This clause is explanatory of the statement that the priests dipped their feet in the brim of the river. Under ordinary circumstances this would be impossible, for the real channel of the river has perpendicular banks from 6 to 8 feet deep, always swept by the torrent. In early

spring, however—the time of harvest in the valley of Jericho—the river rises over these banks and floods the flat bottom of the narrow ravine through which the channel flows. The priests bearing the ark could, without any danger, dip their feet in the water which overflowed the banks. The opening of a passage through the river at such a season was the greater miracle. Had it been late in the summer it might have been thought that natural causes operated; but in harvest—the time of the overflow—the finger of God must have been manifest to all. P.]

REFLECTIONS.—Let us always press forward in the way of our duty, notwithstanding foreseen difficulties attending it. And when we have done our utmost, the Lord can step in and clear our passage. Let us follow his word as our guide, and our way will be right. But let us always set Jesus, the Ark of the covenant, before us, by faith depend on him, and with due reverence follow his example; and if we cannot get rid of faults, let us detest them. Let ministers go before others, as he-goats before the flock; and though they should be more exposed than others, that Christ, whose name they bear in their ministrations, shall be their protection; for God highly honours those that honour him; and those who are comforted and encouraged of God should encourage and strengthen their brethren. In the moment of difficulty the Lord will be seen. The greatness of the difficulty shall but the more magnify the power of God in overcoming it. And Christ will be the protection of his people in trouble or death, till they be all clean passed over into

Canaan above. If then I expect a noted appearance of God for my relief, let me make solemn preparation for it, separating myself from every sinful lust and carnal care. Always seeking the honour which cometh from above, let me improve God's present manifestations of power and love as pledges of more, nay, of eternal and immediate enjoyment of him. Let no occasional advantage, gained by the opposition made to my happiness, or to the church of God, dismay me; for the Lord sits King upon the floods, and is mightier than the noise of many waters.

CHAPTER IV. [Ver. 4. Twelve men whom he had prepared. By instructing them to come without any other burden, and informing them of their specific duty; and, as is not improbable, by exercising them to lift and carry such stones as would give to future times a remarkable specimen of their strength, as well as a memorial of the miracle the Lord had wrought for the passage of his people—a lively emblem of every one who would, in any office, minister to God and his church. He must be prepared, he must bear upon his shoulder his appointed burden; and when laid down, it is to form a memorial of the grace and power of God. C.]

Ver. 7. [The waters of Jordan were cut off. The scriptural evidence of this and similar miraculous events consist in, (1) An original document, written and published at the time. (2) A public monument erected, or a religious institution appointed, to commemorate the event. (3) A national system of reli-



ANCIENT JERICO—WHERE THE CHILDREN OF ISRAEL FIRST CAMPED. [Joshua, iv:19.]—"And the people came up out of Jordan on the tenth day of the first month and encamped in Gilgal, in the east border of Jericho." Jericho is a city of great antiquity. It is situated in what is called the plain of the Jordan, and is consequently over against the ford of the river where, under the leadership of Joshua, the Israelites crossed. It is about 6 miles west of the Jordan

and about 8 miles northwest of the Dead Sea. It once had a king, and its walls were so wide that houses were built upon them. Here the sons of the prophet sought retirement from the world. The city rose to great influence during the reign of Herod, who had his residence here. He fortified it and built many palaces, which he named after his friends. Here he died, and it was in the amphitheater of Jericho that the news of his death was announced to the assembled soldiers and people by Salome.

6 That this may be ^a a sign among you, *that* when your children ask *their fathers* in time to come,¹ saying, What *mean* ye by these stones?

7 Then ye shall answer them, That the waters of Jordan were ^b cut off before the ark of the covenant of the LORD; when it passed over Jordan, the waters of Jordan were cut off: and ^c these stones shall be for a memorial unto the children of Israel for ever.

8 And the children of Israel did so as Joshua commanded, and took up twelve stones² out of the midst of Jordan, as the LORD spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there.

9 ¶ And Joshua set up twelve stones in ^d the midst of Jordan,³ in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day.⁴

10 ¶ For the priests which bare the ark stood in the midst of Jordan, ^e until everything was finished that the LORD commanded Joshua to speak unto the people, according to all that Moses ^f commanded Joshua: and the people ^g hastened⁵ and passed over.

11 And it came to pass, when all the people were clean passed over, that the ark of the LORD passed over, and the priests, in the presence of the people.

12 And ^h the children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over armed before the children of Israel, as Moses spake unto them.⁶

13 About forty thousand prepared for war⁷ passed over before the LORD unto battle, to the plains of Jericho.

14 ¶ On that day the LORD ⁱ magnified Joshua in the sight of all Israel; and they feared him, as they feared Moses, all the days of his life.

15 ¶ And the LORD spake unto Joshua, saying,

16 Command the priests that bear ^j the ark of the testimony, that they come up out of Jordan.

17 Joshua therefore commanded the priests, saying, ^k Come ye up out of Jordan.

A.M. 2553. B.C. 1451.

g ch.22.27; 27; ver. 7,21,22. Ps.103.2; 111.2; 77.10,11. Ex.13.14; 17.14,15. 1 Sa.7.12. De.6.20.

1 Heb. *to-morrow*.
A ch.13.16. Ps.114.3; 66.6; 74.15. 1 Sa.7.12. De.6.20.

2 Heb. *to-morrow*.
A ch.13.16. Ps.114.3; 66.6; 74.15. 1 Sa.7.12. De.6.20.

3 Heb. *to-morrow*.
A ch.13.16. Ps.114.3; 66.6; 74.15. 1 Sa.7.12. De.6.20.

4 Heb. *to-morrow*.
A ch.13.16. Ps.114.3; 66.6; 74.15. 1 Sa.7.12. De.6.20.

5 Heb. *to-morrow*.
A ch.13.16. Ps.114.3; 66.6; 74.15. 1 Sa.7.12. De.6.20.

6 Heb. *to-morrow*.
A ch.13.16. Ps.114.3; 66.6; 74.15. 1 Sa.7.12. De.6.20.

7 Heb. *to-morrow*.
A ch.13.16. Ps.114.3; 66.6; 74.15. 1 Sa.7.12. De.6.20.

8 Heb. *to-morrow*.
A ch.13.16. Ps.114.3; 66.6; 74.15. 1 Sa.7.12. De.6.20.

9 Heb. *to-morrow*.
A ch.13.16. Ps.114.3; 66.6; 74.15. 1 Sa.7.12. De.6.20.

10 Heb. *to-morrow*.
A ch.13.16. Ps.114.3; 66.6; 74.15. 1 Sa.7.12. De.6.20.

11 Heb. *to-morrow*.
A ch.13.16. Ps.114.3; 66.6; 74.15. 1 Sa.7.12. De.6.20.

12 Heb. *to-morrow*.
A ch.13.16. Ps.114.3; 66.6; 74.15. 1 Sa.7.12. De.6.20.

13 Heb. *to-morrow*.
A ch.13.16. Ps.114.3; 66.6; 74.15. 1 Sa.7.12. De.6.20.

14 Heb. *to-morrow*.
A ch.13.16. Ps.114.3; 66.6; 74.15. 1 Sa.7.12. De.6.20.

15 Heb. *to-morrow*.
A ch.13.16. Ps.114.3; 66.6; 74.15. 1 Sa.7.12. De.6.20.

16 Heb. *to-morrow*.
A ch.13.16. Ps.114.3; 66.6; 74.15. 1 Sa.7.12. De.6.20.

17 Heb. *to-morrow*.
A ch.13.16. Ps.114.3; 66.6; 74.15. 1 Sa.7.12. De.6.20.

18 Heb. *to-morrow*.
A ch.13.16. Ps.114.3; 66.6; 74.15. 1 Sa.7.12. De.6.20.

19 Heb. *to-morrow*.
A ch.13.16. Ps.114.3; 66.6; 74.15. 1 Sa.7.12. De.6.20.

20 Heb. *to-morrow*.
A ch.13.16. Ps.114.3; 66.6; 74.15. 1 Sa.7.12. De.6.20.

21 Heb. *to-morrow*.
A ch.13.16. Ps.114.3; 66.6; 74.15. 1 Sa.7.12. De.6.20.

22 Heb. *to-morrow*.
A ch.13.16. Ps.114.3; 66.6; 74.15. 1 Sa.7.12. De.6.20.

23 Heb. *to-morrow*.
A ch.13.16. Ps.114.3; 66.6; 74.15. 1 Sa.7.12. De.6.20.

24 Heb. *to-morrow*.
A ch.13.16. Ps.114.3; 66.6; 74.15. 1 Sa.7.12. De.6.20.

25 Heb. *to-morrow*.
A ch.13.16. Ps.114.3; 66.6; 74.15. 1 Sa.7.12. De.6.20.

26 Heb. *to-morrow*.
A ch.13.16. Ps.114.3; 66.6; 74.15. 1 Sa.7.12. De.6.20.

27 Heb. *to-morrow*.
A ch.13.16. Ps.114.3; 66.6; 74.15. 1 Sa.7.12. De.6.20.

28 Heb. *to-morrow*.
A ch.13.16. Ps.114.3; 66.6; 74.15. 1 Sa.7.12. De.6.20.

29 Heb. *to-morrow*.
A ch.13.16. Ps.114.3; 66.6; 74.15. 1 Sa.7.12. De.6.20.

30 Heb. *to-morrow*.
A ch.13.16. Ps.114.3; 66.6; 74.15. 1 Sa.7.12. De.6.20.

31 Heb. *to-morrow*.
A ch.13.16. Ps.114.3; 66.6; 74.15. 1 Sa.7.12. De.6.20.

32 Heb. *to-morrow*.
A ch.13.16. Ps.114.3; 66.6; 74.15. 1 Sa.7.12. De.6.20.

33 Heb. *to-morrow*.
A ch.13.16. Ps.114.3; 66.6; 74.15. 1 Sa.7.12. De.6.20.

34 Heb. *to-morrow*.
A ch.13.16. Ps.114.3; 66.6; 74.15. 1 Sa.7.12. De.6.20.

35 Heb. *to-morrow*.
A ch.13.16. Ps.114.3; 66.6; 74.15. 1 Sa.7.12. De.6.20.

36 Heb. *to-morrow*.
A ch.13.16. Ps.114.3; 66.6; 74.15. 1 Sa.7.12. De.6.20.

37 Heb. *to-morrow*.
A ch.13.16. Ps.114.3; 66.6; 74.15. 1 Sa.7.12. De.6.20.

38 Heb. *to-morrow*.
A ch.13.16. Ps.114.3; 66.6; 74.15. 1 Sa.7.12. De.6.20.

39 Heb. *to-morrow*.
A ch.13.16. Ps.114.3; 66.6; 74.15. 1 Sa.7.12. De.6.20.

40 Heb. *to-morrow*.
A ch.13.16. Ps.114.3; 66.6; 74.15. 1 Sa.7.12. De.6.20.

A.M. 2553. B.C. 1451.

left behind for the defence of the women and children, &c. They were considered, however, as fulfilling their stipulations, by sending these 40,000 to aid the other half of the whole body of the people of Israel were never expected to take the field, except upon extraordinary occasions. All were liable to be called out, but it was seldom that all were required.—1.

2 Heb. *to-morrow*.
A ch.13.16. Ps.114.3; 66.6; 74.15. 1 Sa.7.12. De.6.20.

3 Heb. *to-morrow*.
A ch.13.16. Ps.114.3; 66.6; 74.15. 1 Sa.7.12. De.6.20.

4 Heb. *to-morrow*.
A ch.13.16. Ps.114.3; 66.6; 74.15. 1 Sa.7.12. De.6.20.

5 Heb. *to-morrow*.
A ch.13.16. Ps.114.3; 66.6; 74.15. 1 Sa.7.12. De.6.20.

6 Heb. *to-morrow*.
A ch.13.16. Ps.114.3; 66.6; 74.15. 1 Sa.7.12. De.6.20.

7 Heb. *to-morrow*.
A ch.13.16. Ps.114.3; 66.6; 74.15. 1 Sa.7.12. De.6.20.

8 Heb. *to-morrow*.
A ch.13.16. Ps.114.3; 66.6; 74.15. 1 Sa.7.12. De.6.20.

9 Heb. *to-morrow*.
A ch.13.16. Ps.114.3; 66.6; 74.15. 1 Sa.7.12. De.6.20.

10 Heb. *to-morrow*.
A ch.13.16. Ps.114.3; 66.6; 74.15. 1 Sa.7.12. De.6.20.

11 Heb. *to-morrow*.
A ch.13.16. Ps.114.3; 66.6; 74.15. 1 Sa.7.12. De.6.20.

12 Heb. *to-morrow*.
A ch.13.16. Ps.114.3; 66.6; 74.15. 1 Sa.7.12. De.6.20.

13 Heb. *to-morrow*.
A ch.13.16. Ps.114.3; 66.6; 74.15. 1 Sa.7.12. De.6.20.

14 Heb. *to-morrow*.
A ch.13.16. Ps.114.3; 66.6; 74.15. 1 Sa.7.12. De.6.20.

15 Heb. *to-morrow*.
A ch.13.16. Ps.114.3; 66.6; 74.15. 1 Sa.7.12. De.6.20.

16 Heb. *to-morrow*.
A ch.13.16. Ps.114.3; 66.6; 74.15. 1 Sa.7.12. De.6.20.

17 Heb. *to-morrow*.
A ch.13.16. Ps.114.3; 66.6; 74.15. 1 Sa.7.12. De.6.20.

18 Heb. *to-morrow*.
A ch.13.16. Ps.114.3; 66.6; 74.15. 1 Sa.7.12. De.6.20.

19 Heb. *to-morrow*.
A ch.13.16. Ps.114.3; 66.6; 74.15. 1 Sa.7.12. De.6.20.

20 Heb. *to-morrow*.
A ch.13.16. Ps.114.3; 66.6; 74.15. 1 Sa.7.12. De.6.20.

21 Heb. *to-morrow*.
A ch.13.16. Ps.114.3; 66.6; 74.15. 1 Sa.7.12. De.6.20.

22 Heb. *to-morrow*.
A ch.13.16. Ps.114.3; 66.6; 74.15. 1 Sa.7.12. De.6.20.

23 Heb. *to-morrow*.
A ch.13.16. Ps.114.3; 66.6; 74.15. 1 Sa.7.12. De.6.20.

24 Heb. *to-morrow*.
A ch.13.16. Ps.114.3; 66.6; 74.15. 1 Sa.7.12. De.6.20.

25 Heb. *to-morrow*.
A ch.13.16. Ps.114.3; 66.6; 74.15. 1 Sa.7.12. De.6.20.

26 Heb. *to-morrow*.
A ch.13.16. Ps.114.3; 66.6; 74.15. 1 Sa.7.12. De.6.20.

27 Heb. *to-morrow*.
A ch.13.16. Ps.114.3; 66.6; 74.15. 1 Sa.7.12. De.6.20.

28 Heb. *to-morrow*.
A ch.13.16. Ps.114.3; 66.6; 74.15. 1 Sa.7.12. De.6.20.

29 Heb. *to-morrow*.
A ch.13.16. Ps.114.3; 66.6; 74.15. 1 Sa.7.12. De.6.20.

30 Heb. *to-morrow*.
A ch.13.16. Ps.114.3; 66.6; 74.15. 1 Sa.7.12. De.6.20.

18 And it came to pass, when the priests that bare the ark of the covenant of the LORD were come up out of the midst of Jordan, and the 'soles of the priests' feet were lifted up unto the dry land, that the waters of Jordan returned unto their place, and flowed⁸ over all his banks, as *they did* before.

19 ¶ And the people came up out of Jordan on the ⁹ tenth day of the first month, and encamped in ¹⁰ Gilgal, in the east border of Jericho.

20 ¶ And those ¹¹ twelve stones, which they took out of Jordan, did Joshua pitch in ¹² Gilgal.

21 And he spake unto the children of Israel, saying, When your children shall ¹³ ask their fathers in time to come,¹ saying, What *mean* these stones?

22 Then ¹⁴ ye shall let your children know, saying, Israel came over this Jordan on dry land.

23 For the LORD your God dried up the waters of Jordan from before you, until ye were passed over, as the LORD your God did to the Red Sea, ¹⁵ which he dried up from before us, until we were gone over;

24 That all the people of the earth ¹⁶ might know the hand of the LORD, that it *is* mighty; that ye might ¹⁷ fear the LORD your God for ever.²

CHAPTER V.

1 The Canaanites are afraid. 2 Joshua reneweth circumcision. 10 The passover is kept at Gilgal. 12 Manna ceaseth. 13 An angel appeareth to Joshua.

AND it came to pass, when ¹⁸ all the kings of the Amorites, which *were* on the side of Jordan westward, and all the kings of the Canaanites, which *were* by the sea, ¹⁹ heard that the LORD had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted; neither was there spirit in them any more, because of the children of Israel.

2 ¶ At that time the LORD said unto Joshua, Make thee ²⁰ sharp knives, and ²¹ circumcise again the children of Israel the second time.¹

3 And Joshua made him sharp knives, and circumcised the children of Israel at the hill of the foreskins.²

4 And this *is* the cause why Joshua did circumcise: All the people that came out of Egypt,

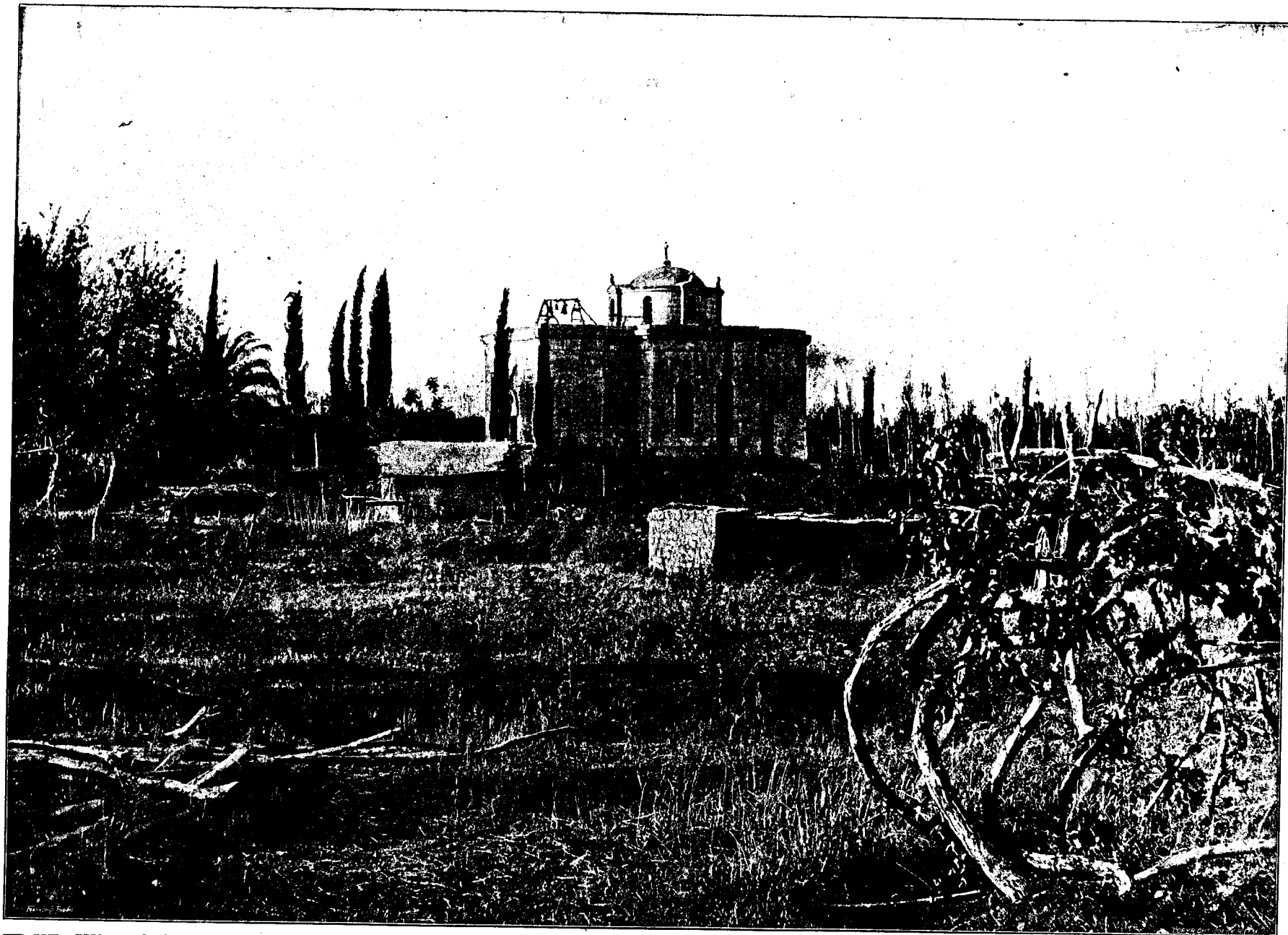
and let us always honour those whom God honours by his providence. The religious inquiries of young people should be encouraged and gratified to the uttermost. If we wish them wise when they are old, they ought to be inquisitive when they are young. But if we wish our present mercies to be doubly sweetened, let us compare them with our former ones.

CHAPTER V. [Ver. 2. *Sharp knives.* *Knives of flint*, as in the marginal translation. The use of flint for knives, arrows, spear-heads, chisels, and hatchets has been common in many nations. Specimens of some, or all of them, are occasionally found in almost every country of Europe, as well as of Asia. The Egyptians, according to Herodotus (b. ii.), used them in opening bodies for embalming, and some of the judaizing Abyssinian Christians use them still in

gious instruction founded upon the original document, and perpetuating the history. A system which embodies, vitalizes, and perpetuates tradition, but a system as different from mere tradition as a house built upon a rock differs from a house built upon sand. As an example of tradition without scriptural authority take Mat. 15. 3, 6; Col. 2. 8. For the authority of traditions, that is, records delivered on scriptural warrant, see 2 Th. 3. 6; 1 Co. 11. 2, in which last-cited passage the ordinances, or traditions, evidently comprehend the Lord's supper. To traditions so embodied the infidel can produce no rational objection. Read ver. 20-23. See Leslie's *Short Way with the Deists*, and Dwight on the *Lord's Supper*. C.]

REFLECTIONS.—No care or labour of our own should ever hinder us from that which tends to the immediate honour of God, and the commemoration of his

wonderful works. And if not one Israelite, however feeble, perish in trouble or in death, surely it becomes all to keep his mighty works in everlasting remembrance. Never let us hunt after pomp or finery in our memorials; for God has chosen the weak and foolish things of this world to confound all earthly glory. Let every accommodation, even in outward things, render us forward and exemplary in duty. If we be called forth to God's work, we may cheerfully leave all our worldly concerns behind us: and if we have God's presence with us, we need not be weary, nor doubt but we shall safely land at last: for though the years of our pilgrimage should be many and sorrowful, they have an appointed end: let us therefore never hurry out of danger till our work in it be finished. But whatever perilous work God allots to us, let us go through it with proper despatch, never with unbelieving haste:



THE CHURCH AT GILGAL—WHERE THE ISRAELITES KEPT THE FIRST PASSOVER IN THE PROMISED LAND. [Joshua, v:10.]—"And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho." This was the site of the first camp of the Israelites after they crossed over the river Jordan, the place at which they passed the first night in the Promised Land, and where the 12 stones were set up which had been taken from the bed of the stream. In the above view we have

a picture of a church built by the Greek Christians. This is perhaps the most interesting building between the Judean mountains and the River Jordan. This is about 20 miles from Jerusalem, and to reach it one makes a descent of 3800 feet over the rockiest and roughest road perhaps in Christendom. There are many ruins found in this plain, but the Judean hills overlooking it are the same that they were when Joshua encamped here with the children of Israel.

that were males, even all the men of war, died in the wilderness by the way, after they came out of Egypt.

5 Now all the people that came out were circumcised; but all the people that were born in the wilderness by the way as they came forth out of Egypt, them they had not circumcised.

6 For the children of Israel walked forty years in the wilderness, till all the people that were men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the LORD: unto whom the LORD sware that he would not show them the land which the LORD sware unto their fathers that he would give us, a land that floweth with milk and honey.

7 And their children, whom he raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way.

8 And it came to pass, when they had done circumcising all the people,³ that they abode in their places in the camp till they were whole.

9 And the LORD said unto Joshua, This day have I rolled away the reproach of Egypt from off you: wherefore the name of the place is called Gilgal unto this day.⁴

10 ¶ And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even, in the plains of Jericho.

11 And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes and parched corn in the self-same day.

12 ¶ And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.⁵

13 ¶ And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him, with his sword drawn in his hand:

A.M. 2553. B.C. 1452.

¶ Nu. 14. 23, 29, 38; 26. 64, 65; De. 2. 14, 15, 16; 10. 5; He. 3. 17-19; Ps. 92. 3, 5; 95. 8-11.

¶ Thus for thirty-eight years they were held as aliens to the covenant of promise. Ho. 1. 9; 6. 7; Ga. 6. 15.

¶ Ho. 1. 9; 6. 6. Mat. 12. 7. Nu. 14. 33.

¶ Nu. 14. 32-35; 33. 38; 33. 13; De. 2. 14, 15; 2. 32; 29. 5; Ex. 16. 35. Ne. 9. 21.

¶ Nu. 14. 23; Ps. 95. 10, 11; He. 3. 17, 18.

¶ Ge. 12. 7; 13. 15; 15. 7-8; 21. 17; 26. 3, 4, 5; 13. 14; 35. 12; Ex. 3. 8; De. 4. 1; 10. 11; 18. 10, 11.

¶ Nu. 14. 31; Ep. 2. 14. Col. 3. 11.

¶ Heb. When the people had made an end to be circumcised.

¶ Ge. 34. 14. 1 Sa. 17. 26. Ep. 2. 11, 12. ch. 24. 14. Ec. 20. 7; 23. 3, 8. Je. 9. 25.

¶ That is, rolling. ch. 4. 10; 9. 6; 10. 6. 1 Sa. 7. 16; 10. 8; 11. 14. Ho. 4. 15; 13. 12. 11. Am. 4. 4.

¶ It would appear that Gilgal was the name of the place before the exodus.

¶ For Moses describes the Canaanites as dwelling over against Gilgal. De. 11. 30.

¶ The meaning in this passage does not appear to be that a new name was given to the place, but rather that the new meaning and significance were attached to the old name.

¶ The word Gilgal means 'a circle,' and also 'a rolling away.'

¶ A similar play upon the meaning of a word occurs in the case of Gilead; and Bethel is an example of an old name having attached to it a new significance.

¶ This explanation—simple, natural, and in full accordance with the genius of oriental languages—removes at once the objections which have been brought against the passage.—P.

¶ Ex. xii. Nu. ix. 2. Ch. xxxviii.

¶ Le. 23. 6-14. Ex. 12. 18-20; 13. 6, 7.

¶ Ex. 16. 35. Ne. 9. 20, 21. Re. 21. 22, 23; 7. 10, 17.

¶ Pr. 13. 22. Jn. 4. 38. De. 6. 10, 11. Ne. 9. 25.

¶ The plain of Jericho is fertile and of vast extent. In it the people, numerous as they were, could find large supplies of grain; but, in addition to these, they doubtless procured some from the granaries of Gilead and Bashan, which they had conquered.

¶ Ge. 18. 2; 33. 1, 5. Da. 8. 3; 10. 5.

¶ Ex. 23. 23. Ec. 1. 8. Da. 10. 5; Ge. 32. 24. Re. 1. 13. ch. 6. 2. De. 9. 3. Mi. 2. 13.

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¶ Or. prince, Ex. 23. 22; 1 Sa. 13. 21; 12. 1. Is. 55. 4. Re. 12. 7, 19, 11, 14.

¶ Ge. 17. 3; 17. Le. 9. 24. Nu. 16. 22. 1 Ch. 21. 10.

¶ 1 Sa. 3. 9. Ac. 9. 6. Ex. 3. 5. Ac. 7. 33. 1 Co. 2. 2. 1 Sa. 13. 21. Re. 1. 18. Ps. 89. 7; 89. 5; 26. 6.

¶ The command to 'put off the shoes,' when compared with Ex. 3. 5; Jos. 6. 2, clearly proves that this was JEHOVAH in human form; and the drawn sword was the emblem of the sharp and prepared judgment he was ready to execute.

¶ Joshua did not know him, till he revealed his office; but the instant he discovered it, he 'fell down and worshipped.' As he is here called 'Captain of the Lord's host,' so Jesus is called 'Captain of our salvation.' He. 2. 10, by which we are reminded that we are still in a state of warfare, and that only under his leading are we certain of victory.—C.

¶ Chap. VI.

1 This verse is parenthetical; the narrative respecting the divine person who appeared to Joshua being resumed in the end of ver. 5.

2 Heb. did shut up, and was shut up.

3 ch. 4. 19; 2. 7, 9. Ps. 27. 1.

4 Da. 2. 21, 44. ch. 2. 11; 3. 8, 2, 8, 10, 18.

5 Nu. 14. 9. 2 Co. 4. 7; 10. 4, 5; 12. 9. 1 Co. 1. 21-25.

6 Ch. 20. 17; Ju. 7. 16, 22. Zec. 4. 6. 1 Co. 1. 23, 24; 2 Co. 4. 7, 10.

7 Or, jubilee trumpets. It is uncertain whether they were really ram's horns, or trumpets in the form of horns. They were those used on the jubilee, as if, going forth to compass the city, it already became the people to rejoice triumphantly.—L.

8 Heb. under it.

9 The margin reads, 'shall fall down under it,' which is evidently the true rendering.

10 For the people were to 'ascend up,' the city must have been situated like most cities of the country, on an eminence; and, consequently, the walls would literally 'fall under it.'—C.

11 The word seven, so frequently occurring in Scripture, is derived from the sevenfold division of time at the creation, including the progressions of a good work, closed by the blessing of hallowed rest.—L.

¶ Ex. 19. 10. 1 Co. 1. 23; 2. 4, 5. 1 Sa. 16. 16. 1 Ki. 18. 43; Ju. 7. 22. 2 Ch. 13. 15. 25. 14. Nu. 10. 9. De. 20. 2. & ch. 4. 18; ver. 4. Ac. 9. 15. Ep. 3. 8. 1 ver. 3; ch. 1. 14; 14. 13.

and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries?

14 And he said, Nay; but as captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my LORD unto his servant?

15 And the captain of the LORD's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so.

CHAPTER VI.

1 Jericho is shut up. 2 God instructeth Joshua how to besiege it. 12 The city is compassed. 17 It is accursed. 20 The walls fall down. 22 Rahab is saved. 26 The man that buildeth Jericho again is laid under a curse.

NOW Jericho¹ was straitly² shut up because of the children of Israel: none went out, and none came in.

2 ¶ And the LORD said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour.

3 And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days.

4 And seven priests shall bear before the ark seven trumpets of rams' horns;³ and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.

5 And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down⁴ flat,⁵ and the people shall ascend up, every man straight before him.

6 ¶ And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven⁶ priests bear seven trumpets of rams' horns before the ark of the LORD.

7 And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the LORD.

¶ Ex. 19. 10. 1 Co. 1. 23; 2. 4, 5. 1 Sa. 16. 16. 1 Ki. 18. 43; Ju. 7. 22. 2 Ch. 13. 15. 25. 14. Nu. 10. 9. De. 20. 2. & ch. 4. 18; ver. 4. Ac. 9. 15. Ep. 3. 8. 1 ver. 3; ch. 1. 14; 14. 13.

the rite of circumcision (Ludolph, *Hist. of Ethiopia*, b. iii. c. 1).—Circumcise again. Not in allusion to any general act of circumcision at, or soon after, the exodus; but as the first time, at eight days old, Ge. 17. 12, had been neglected, God now allows and commands a second opportunity of sealing and ratifying the national covenant; just as the people were allowed to celebrate the passover in the days of Hezekiah, contrary to the letter of the law, in the second instead of the first month, 2 Ch. 30. 2; 3. 15. C.]

Ver. 9. [Reproach of Egypt. The reproach of Egypt seems to mean the reproach of having been slaves and without a country. Now, by the sign of the covenant they become God's freedmen, and have taken possession of the land which he sware to give their fathers.—Note, There is no real reproach but the slavery of sin; but 'if the Son make us free,' by circumcising our hearts, and admitting us into his covenant of promise, Jn. 5. 36; Ep. 2. 12, 19, then is our reproach rolled away, and then 'are we free indeed.' C.]

Ver. 11. [Parched corn. That is, the ears of the growing crop, a common and favourite food in eastern countries till this day. The old and the new are men-

tioned together to indicate the abundance of the former and present harvest.—Note, 'Every scribe instructed unto the kingdom of heaven is like unto a man that is a householder, who bringeth forth out of his treasure things new and old,' Mat. 13. 52. And so the Lord equally satisfies his people with the old doctrines, and new discoveries of truth, with old faith and new experience. C.]

REFLECTIONS.—Sad is the case of those against whom the Lord is come up as an enemy. How can their hearts be courageous or their hands be strong? Even his secret terrors can bring them into the agonies of death. The sins of parents often, in a fearful manner, bereave their children of the seals of God's covenant, or their happy virtue: but his mercy can remove the reproach and plague in his time. And by circumcision of their hearts, by feasting them on the flesh and blood of his Son, by giving them foretastes of the heavenly joys, and manifestations of himself as their leader and protector, he must prepare his people for their spiritual warfare. Such then as would courageously fight his battles should first solemnly devote themselves to him, and act faith upon him. in the use

of his sacraments. But let us use the gospel manna while we have it; the time is at hand when it shall be no more offered: and let us never expect extraordinary supplies when ordinary can be had. But if Jesus appear for our direction or encouragement in doubtful or perilous circumstances, let us entertain his visits with the utmost reverence, purity, and the readiest obedience.

CHAPTER VI. [Ver. 26. Cursed be the man before the Lord that riseth up and buildeth this city Jericho. A new city called Jericho appears to have been built at no great distance from the site of the old, Ju. 1. 16; 3. 13. But this curse of Joshua prevented the rebuilding of the original Jericho till the time of Ahab, about 530 years after the anathema was pronounced. *Had* of Bethel, at that time, dared to rebuild it; but, according to the threatening, his eldest son was taken away when the foundations were laid, and when he set up the gates he was left childless, 1 Ki. 16. 34. C.—The reason of this remarkable curse is not stated. We can scarcely suppose that it is a mere arbitrary anathema. The licentiousness of Sodom probably clung to the whole valley, owing perhaps in some degree to the

8 ¶ And it came to pass, when Joshua had spoken unto the people, that the seven priests, bearing the seven trumpets of rams' horns, passed on ^{before the LORD,} and blew with the trumpets; and the ark of the covenant of the LORD followed them.

9 And the armed men went before the priests that blew with the trumpets, and the rereward⁸ came after the ark, the priests going on, and blowing with the trumpets.

10 And Joshua had commanded the people, saying, Ye shall not shout, nor make any⁹ noise with your voice, neither shall any word proceed out of your mouth, 'until the day I bid you shout; then shall ye shout.

11 So the ark of the LORD compassed¹ the city, going about it once: and they came into the camp, and lodged in the camp.

12 And Joshua rose ^{early}² in the morning, and the priests took up the ark of the LORD.

13 And seven priests, bearing seven trumpets of rams' horns before the ark of the LORD, went³ on continually, and blew with the trumpets: and the armed men went before them; but the rereward came after the ark of the LORD, the priests going on, and blowing with the trumpets.

14 And the second day they compassed the city once, and returned into the camp: so they did six days.

15 And⁴ it came to pass on the seventh day,³ that they rose early, about the dawning of the day,⁴ and compassed the city after the same manner seven times: only on that day they compassed the city seven times.

16 And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, ^{Shout}; for the LORD hath given you the city.

17 ¶ And the city shall be ^{accursed}⁵, even it, and all that are therein, to the LORD: only Rahab the harlot shall live, she and all that are with her in the house, because ^{she hid the messengers that we sent}.

18 And ye, ^{in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it}.

19 But all the silver, and gold, and vessels of brass and iron, are ^{consecrated} unto the LORD: they shall come into the treasury of the LORD.

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1. ¹ before the ark, ch. 4. 13; ver. 7. Nu. 32.20.
2. They passed it before the LORD, because the mercy-seat, his throne of grace to sinners, was following, carried by the priests.—C.
3. Heb. gathering host.
4. Heb. make your voice to be heard.
5. Sa. 5. 23, 24. Ac. 1. 7. Lu. 24. 47.
6. The ark of the covenant, so called because it contained the two tables on which the covenant was inscribed, was the symbol of the divine presence. It is particularly stated, that it compassed the city: because it was he whose presence it declared, whose mighty power was at the utterance of a sound to cast down the walls; he who said to Joshua, 'I have given unto thine hand Jericho.'

7. ch. 3. 1. Ge. 22. 3. Ps. 112. 5. 119. 60. Ec. 9. 10.
8. The mention of the ^{early morning} is not without its instructive meaning. All human work is chiefly effected by rising early. The mechanic rises to work early, the manufacturer, even though a child, rises early, the labourer is called early, the student sits late and rises early, and the Christian, where health permits, to the work of faith and labour of love, arises 'right early'—C.
9. ver. 6. 1 Ch. 15. 26. 1 Ki. 18. 3. Ga. 6. 9. Mat. 24. 13.
10. 1 Ki. 20. 29.
11. One of these days of marching, must have been a Sabbath. But the people acted unduly, in thus ensuring authority—an authority that has really no existence—under divine exposition of the law, which exempts from its operation all works of necessity and mercy, nor prohibited any religious work or procession, such as this marching really was.—C.
12. The special note of the ^{dawning of the day}, on the seventh time of compassing the city, indicates, as it were, a sleepless anxiety to finish God's work. Spiritually it tells us, 'He that seeks me early shall find me.' 'Be not weary in well-doing.' The night is far spent, the day is at hand.—C.
13. ver. 5. 20. Ju. 7. 22. 2 Ch. 13. 14. 15. 20. 22. 23.
14. Or, devoted. Le. 27. 28. 29. De. 7. 26. 34. Je. 46. 10. Mi. 4. 13. 15. 34. 6. Eze. 39. 17.
15. This Hebrew word ^{cherem} signifies 'ban,' and it is generally employed to denote either persons or things irredeemably devoted to Jehovah. In carrying out the ban persons and animals were either killed, or set apart for ever for the purposes of the sanctuary.—P.
16. ch. 2. 4. ver. 22. 23. Mat. 10. 41. He. 6. 10. 11. 31. 12. 25. 26. 27. Ro. 12. 9. 1 Th. 5. 22. Ep. 5. 11.
17. ch. 7. 11. 12. 25. De. 7. 26. Josiah. 1. 12. Ec. 9. 18.
18. Heb. holiness. Mi. 4. 13. Is. 23. 18.

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1. ver. 5. He. 11. 30. 2 Co. 4. 7. 10. 4. 5. 1 Co. 1. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

2. ch. 2. 14. He. 11. 31. Ps. 15. 4. Pr. 20. 25. 21. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

3. The promise was only to save them alive, not to amalgamate them into Israel; they are therefore left without the camp, waiting for Joshua's decision. In this they were the emblem of all redeemed believers, left for a time out of heaven, waiting until the time of the Lord.—C.
4. ver. 19. Mi. 4. 13. Ju. 1. 24. 25. He. 11. 31. 2 Th. 5. 14. Mat. 1. 5.
5. This is important note of time. It shows that the book was written by a contemporary, and not very long after the events.
6. Rahab evidently became a proselyte, for she was married to Salmon, of the tribe of Judah, and thus became the ancestress of a long line of princes, culminating in the MESSIAH himself.—P.
7. Nu. 19. 21. 1 Sa. 26. 62.
8. 1 Ki. 16. 34. Mal. 1. 4. De. 31. 6. 8. ch. 1. 5. 9. 1 Sa. 2. 30. 2 Sa. 7. 9. Mat. 14. 1.

9. 1 Sa. 2. 30. 2 Sa. 7. 9. Mat. 14. 1.

CHAP. VII.

1. ch. 22. 20. 1 Ch. 2. 7. 1 Why was the Lord angry with Achan, since only Achan was guilty of the trespass? It is not improbable, though not expressly mentioned, that all may have grieved and grudged in their hearts to see so much valuable spoil given up to the fire or dedicated to the tabernacle, while Achan alone committed the actual trespass.—C.
2. 1 Sa. 26. 62.
3. Devoted. ch. 6. 17. 18.
4. Ex. 14. Nu. 11. 1. 12. 5. 10. 13. De. 6. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

5. Ex. 14. Nu. 11. 1. 12. 5. 10. 13. De. 6. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

20 ¶ So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.

21 And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.⁶

22 ¶ But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, ^{as ye sware unto her}.

23 And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her ^{kindred}, and left them ^{without the camp of Israel}.⁸

24 And they burnt the city with fire, and all that was therein: only ^{the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the LORD}.

25 And Joshua ^{saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel even unto this day; because she hid the messengers which Joshua sent to spy out Jericho}.

26 ¶ And Joshua ^{adjured them} at that time, saying, ^{Cursed be the man before the LORD that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates of it}.

27 So the LORD ^{was with Joshua; and his fame was noised throughout all the country}.

CHAPTER VII.

1 Achan's trespass. 2 The Israelites are smitten at Ai. 6 Joshua's complaint. 10 God instructeth him what to do. 16 Achan is taken by the lot. 19 His confession. 24 He and all he had are destroyed in the valley of Achor.

BUT the children of Israel committed a trespass in the accursed thing: for ^{Achan} the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the ^{accursed thing}: and the anger of the LORD was kindled against the children of Israel.

2 ¶ And Joshua sent men from Jericho to ^{Ai}, which is beside ^{Beth-aven}, on the east side of Beth-el, and spake unto them, saying, Go up and ^{view the country}. And the men went up and viewed Ai.³

3 And they returned to Joshua, and said

relaxing nature of the climate. *Rahab*, the only modern representative of Jericho, is a poor filthy hamlet. The houses are built of rough stones, and covered with straw and brushwood. It is a remarkable fact that the people are noted as being the most indolent and licentious in Palestine. P.]

REFLECTIONS.—God takes a peculiar pleasure in honouring his ministers and ordinances; in trying the faith and patience of his people at their setting

forth in their spiritual warfare; and in showing them that their success is not by human might or power, but by his Spirit. There is need, therefore, of patient perseverance in using the means of grace, though we see not their immediate good effect: for if we follow God's ark, we shall speed at last, and see his salvation, and he can accomplish the most remarkable events by the weakest of instruments. By the bearing of Jesus' name, and proclaiming his gospel before sinful men,

particularly on his Sabbaths, what destruction is made of strongholds of inward corruptions and high imaginations, deep-rooted customs and laws of iniquity; of heathen and Popish errors, idolatries, and superstitions, supported by all the principalities and powers of hell and earth! What in us is natural he purifies for his service; and what is sinful he devotes to irreparable ruin. Nor must we murmur at the severity wherewith God executes his judgments: he is just and righteous

unto him, ¹Let not all the people go up; but let about two or three thousand men⁴ go up and smite Ai, and make not all the people to labour thither; for they *are but few*.⁵

4 So there went up thither of the people about three thousand men; and they ⁶fled before the men of Ai.

5 And the men of Ai smote of them about thirty and six men: for they chased them *from* before the gate *even* unto Shebarim, and smote them in the going down;⁶ wherefore ⁷the hearts of the people melted,⁷ and became as water.

6 ¶ And Joshua ⁸rent his clothes, and fell to the earth upon his face before the ark of the LORD until the even-tide, he and the elders of Israel, and ⁹put dust upon their heads.

7 And Joshua said, Alas, O Lord God, wherefore^m hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? ⁸Would to God we had been content, and dwelt on the other side Jordan!

8 O LORD, ⁹what shall I say, when Israel turneth their backs⁸ before their enemies!

9 For the Canaanites, and all the inhabitants of the land, shall hear *of it*, and ¹⁰shall environ us round, and cut off our name from the earth: and ¹¹what wilt thou do unto thy great name?

10 ¶ And the LORD said unto Joshua, Get thee up; ¹²wherefore liest⁹ thou thus upon thy face?

11 Israel ¹³hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put *it* even among their own stuff.

12 Therefore^t the children of Israel could not stand before their enemies, *but* turned *their* backs before their enemies, because they were accursed; neither will I be with you any more, except ye destroy the accursed from among you.

13 Up, ¹⁴sanctify the people, and say, Sanctify yourselves against to-morrow; for thus saith the LORD God of Israel, ¹⁵There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you.

14 In ¹⁶the morning therefore ye shall be brought according to your tribes: and it shall be, *that* the tribe which the LORD ¹⁷taketh¹ shall come according to the families *thereof*: and the

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g Je. 17. 5. Is. 2. 22.
4 Heb. about 2000 men or about 3000 men.

5 That is, the people of Ai are few. Note. We should never despise any enemy, temporal or spiritual, nor any temptation, however apparently weak. One may chase a thousand, if the Lord will, and the mightiest may fall before the weakest temptation, as Peter was afflicted by a servant maid.—C.

6 Or, in Morad.

7 Le. 26. 36. ch. 2. 11. 5. 1. Is. 13. 8.

8 It was but a small loss of men which they had sustained, but as yet they were but little accustomed to military affairs—“no-males fresh from the desert—and ready to lose courage at the slightest reverse; and, above all, having been taught to rely implicitly on divine aid, this unexpected discomfiture would fill them with alarm, as a token of the withdrawing of God's favour, his promised assistance being withheld.—I.

9 Ge. 37. 29. 34. 2 Sa. 13. 31. Ps. 50. 15. Ezr. 9. 3. Job 1. 20.

10 Est. 4. 1. 1 Sa. 4. 12. 2 Sa. 13. 39. Job 2. 2. Eze. 27. 30. Jonah 3. 6. Mic. 1. 10.

11 Job 21. 7. Je. 12. 1. 23. 24. Ps. 116. 11. Ge. 25. 22. ch. 1. 3. 4.

12 Ex. 14. 11. 12. 16. 3. 17. Nu. 11. 1. 4. 14. 1. 21. 5. 20. 3.

13 Hab. 2. 1. ch. 1. 5. Ps. 61. 2.

14 Heb. necks.

15 Ps. 124. 2, 3. 83. 4. Nu. 14. 13.

16 Ex. 32. 12. De. 32. 27. Joel. 2. 17. Ps. 106. 6. 9. 79. 10. Je. 14. 7. 9. 21. Eze. 20. 9. 14. 22. Mat. 6. 9. Ju. 12. 28.

17 Ex. 14. 15. 1 Sa. 15. 22. 1. 10. 1. 10.

18 Heb. fullest.

19 ch. 6. 18. 19. ver. 20. 21. 5. 2. 10. 6. 7. Ac. 5. 1. 2. He. 4. 13. Ps. 44. 21. 90. 8. Je. 16. 19.

20 De. 32. 30. Le. 26. 17. Nu. 14. 45. ch. 6. 18. Ps. 5. 4. 5. Hab. 1. 13. Is. 3. 11. 59. 2.

21 Ex. 19. 10. ch. 3. 5. La. 3. 40. 2. 1. 2. 1. 2.

22 ver. 1. 11. 12. 5. ch. 28. 10. Je. 2. 17. 19. 14. 18. 5. 25. 19.

23 ch. 3. 1. 6. 12. Ps. 119. 60. Pr. 8. 17. 27. 1. Ec. 9. 10.

24 By lot, Pr. 16. 33. 1 Sa. 14. 41. 42. Jonah 1. 7. Ac. 1. 24. 26. Le. 10. 8. ch. 18. 6. 21. 4.

25 In what precise manner the discovery was to be made we are not informed. The Jews had various strange traditions upon the subject, and among others, that the tribes, families, &c. were made to pass before the high-priest, and that the stone on his breast-plate gave the intimation by suddenly changing its colour, or issuing its lustre. It is most probable, however, that the discovery was made by means of lots.—I.

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a ver. 25; ch. 6. 17. 24. De. 13. 15. 16. 7. 26.

2 It is doubtful whether this is to be understood as including his family as well as his goods.—I.

3 Ge. 34. 7. Ju. 20. 6. 2 Sa. 13. 13. Ex. 19. 5. 6. De. 7. 6. 7. 14. 2. 26. 18.

3 Or, wickedness.

c ver. 14. Ps. 101. 8. 119. 60.

d 1 Ch. 2. 4. 7. Nu. 26. 20.

4 We are not informed how the selection was made; but from Ju. 20. 9, and similar passages, it appears most probably to have been by lot, as a religious appeal to the judgment of God.—C.

e Nu. 32. 23. Ge. 4. 7. 44. 34. Ac. 5. 1. 10.

f Lu. 16. 25. 2 Th. 2. 25. 26. Je. 13. 10. 3. 12. 13. 1 Sa. 6. 5. Pr. 28. 13. Ps. 51. 3. 32. 5.

g Give glory, that is, give the name to the name and perfections of God. And as one of these names declares, he will by no means clear the guilty, so acknowledge your sin before him, and confess that you believe it to be a true title.—C.

h Job 7. 20. 33. 27. Ps. 51. 2. 41. 38. 18. 25. 11. Je. 2. 21. 25.

i We cannot take it upon us to determine whether this man's repentance was genuine or not. He alone could know who searcheth the heart and trieth the reins. Though extorted, it certainly was frank and ingenious, and does seem to indicate resignation to his doom as justly merited.—I.

j 1 Ju. 1. 16. Pr. 28. 16. 22. Job 20. 15. Ec. 5. 13. 1 Th. 6. 10.

k A mantle of Shinar, the plain on which Babylon was situated, was something akin to the modern Indian shawl, which is often of great value.—C.

l 1 Ju. 1. 16. Pr. 28. 16. 22. Job 20. 15. Ec. 5. 13. 1 Th. 6. 10.

m A mantle of Shinar, the plain on which Babylon was situated, was something akin to the modern Indian shawl, which is often of great value.—C.

n Heb. poured.

o Heb. tongue.

p 1 Ju. 1. 5.

q Ran, to prevent any attempt to remove or destroy the evidence of guilt.

r Note. Be sure thy sin will find thee out; and God will find a swift messenger for his discovery and exposure.—C.

s Heb. poured.

t Ge. 18. 25. Ex. 20. 5. Job 20. 23. Probably they had consented to his theft.

u 1 Ch. 2. 7. Pr. 15. 27. 1. 20. 9. ch. 6. 18. ver. 12. Th. 1. 6.

v Le. 20. 2. 27. 24. 14. De. 13. 10. 17. 5. 21. 21. 22. 21. 24.

w The sons and daughters of Achan appear to have suffered along with him; yet not for his sin, but in it as guilty of copartnership. Note. One of the most awful effects of sin may be seen in the case of Achan, whose wicked example of a parent may bring upon his children.—C.

x ch. 8. 29. La. 3. 53. 2 Sa. 18. 17. ch. 3. 7. 10. 27. Nu. 16. 40.

family which the LORD shall take shall come by households; and the household which the LORD shall take shall come man by man.

15 And it shall be, *that* he that is taken with the accursed thing ¹⁶shall be burnt with fire, he and all² that he hath; because he hath transgressed the covenant of the LORD, and because he hath ¹⁷wrought folly³ in Israel.

16 ¶ So Joshua ¹⁸rose up early in the morning, and brought Israel by their tribes; and the tribe of ¹⁹Judah was taken:

17 And he brought the family of Judah; and he took the family of the Zarhites;⁴ and he brought the family of the Zarhites man by man; and Zabdi was taken:

18 And he brought his household man by man; and ¹⁹Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken.

19 ¶ And Joshua said unto Achan, ²⁰My son, give, I pray thee, glory to the LORD God of Israel,⁵ and make confession unto him; and tell me now what thou hast done; *hid it* not from me.

20 And Achan answered Joshua, and said, ²¹Indeed I have sinned⁶ against the LORD God of Israel, and thus and thus have I done:

21 When ²²I saw among the spoils a goodly Babylonish garment,⁷ and two hundred shekels of silver,⁸ and a wedge⁹ of gold of fifty ²³shekels weight, then I coveted them, and took them; and, behold, they *are* hid in the earth in the midst of my tent, and the silver under it.

22 ¶ So Joshua sent messengers, and they ran unto the tent;² and, behold, *it was* hid in his tent, and the silver under it.

23 And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid³ them out before the LORD.

24 ¶ And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his ²⁵sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had; and they brought them unto the valley of Achor.

25 And Joshua said, Why hast thou ²⁶troubled us? the LORD shall trouble thee this day. And all Israel ²⁷stoned him with stones, and burned them with fire, after they had stoned them with stones.⁴

26 And they ²⁸raised over him a great heap

in all his works. They that will harden their heart against him must, when too late, find their ruin inevitable. But certain and extensive is that salvation which is marked with the blood of the Son of God! In virtue hereof, such as were once infamous in wickedness become as noted in gifts and grace. Such as in this time of his grace submit to his terms of peace he will in no wise cast out; and their relations shall share of manifold mercies on their account. But dreadful and in-

evitable is the ruin of such as attempt to rear up what God in anger hath cast down.

CHAPTER VII. REFLECTIONS.—How terrible a sin is sacrilege, especially when it is presumptuously committed! It brings the most tremendous plagues upon persons and nations. One sinner often destroys much good; and becomes a plague to himself and to the societies with which he is connected. But

terrors of conscience will at last most surely attend indulged wickedness: and the attempts begun in sloth or self-confidence, often issue in shame and despair. It is becoming, therefore, for the most courageous and intrepid to humble themselves under the mighty hand of God, and to tremble for fear of his displeasure. The choicest saints are too ready to be overmuch discouraged by the alarming frowns of God's providence, and in their anguish to utter words unadvised! and yet,

of stones unto this day. So the LORD ^aturned from the fierceness of his anger: wherefore the name of that place was called The valley of Achor,^b unto this day.

CHAPTER VIII.

¹ God encourageth Joshua. ³ The stratagem whereby Ai was taken. ²⁹ The king thereof is hanged. ³⁰ Joshua buildeth an altar, 32 writeth the law on stones, 33 propoundeth blessings and cursings.

AND the LORD said unto Joshua, ^aFear not, neither be thou dismayed; take all the people of war with thee, and arise, go up to Ai: see, ^bI have given into thy hand the king of Ai, and his people, and his city, and his land.

2 And thou ^cshalt do to Ai and her king as thou didst unto Jericho and her king: only the^d spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves. Lay thee an^e ambush for the city behind it.

3 ¶ So Joshua arose, and ^fall the people of war, to go up against Ai: and Joshua chose out thirty thousand mighty¹ men of valour, and sent them away ^gby night.

4 And he commanded them, saying, Behold, ye shall lie ^hin wait against the city, *even* behind the city; go not very far from the city, but be ye all ready:

5 And I, and all the people that *are* with me, will approach unto the city; and it shall come to pass, when they come out against us, as at the first, ⁱthat we will flee before them,

6 (For they will come out after us,) till we have drawn² them from the city; for ^jthey will say, They flee before us, as at the first: therefore we will flee before them.

7 Then ^kye shall rise up from the ambush, and seize upon the city: for the LORD your God will deliver it into your hand.

8 And it shall be, when ye have taken the city, ^lthat ye shall ^mset the city on fire:³ according to the commandment of the LORD shall ye do. ⁿSee, I have commanded you.

9 ¶ Joshua therefore sent them forth: and they went to lie in ambush, and abode between Beth-el^o and Ai, on the west side of Ai: but Joshua lodged that night among the people.⁴

10 And Joshua ^prose up early in the morning, and numbered the people, and went up, he and the elders of Israel, before the people to Ai.

11 And all the people, *even the people* of war that *were* with him, went up, and drew

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^a 2 Sa. 21.14. Zec. 6. 8.Pr.22.3. Joel.2.13.18. ^b That is, *trouble*, ver.25.1s.65.10. Ho. 2. 15.

CHAP. VIII.

^c De.1. 21.7. 18. 15. 12.24.1.10.15. 16; 43. 2 ch.1.6.9. ^d ch.6. 2.2. 11.10.8; ver.18. Ps.44. 3. Da. 2. 21.

^e ch.6.21. De.3.2. ^f De.20.14. Pr.28.20 Je.17.11. Job.27.10.17.

^g ver.4.7.9.12 Ju.20. 29.2 Ch.13.13.

^h ver.1. ch.7.3.

ⁱ The number seems unnecessarily large, but Israel was now much dispirited, and therefore required visible numbers to restore their confidence in the providence of the Lord. — It appears from this verse that the whole army was not employed on this occasion, but a portion chosen from the whole, viz the 30,000 here mentioned. The men who lay in ambush being 12,000, selected from among them. — I.

^j Mat.24.35.44.4. 1 Th.2. 3. 2 Pe.3. 10. Re.16.15.

^k Or, *in ambush*, Ec.7.19. Ps.112. 5. ver. 2.9.19.21.22.

^l Ec.9.18.17.19 Ju.20. 31.32. Mat.10.16.

^m Heb. *pulled*. — [This stratagem of war was not uncommon among the Hebrews. In this instance, as Scott remarks, no treaties were violated, no oaths broken, no falsehoods uttered; and it is not to be regarded as a device to deceive or to inform our enemies of our intentions and purposes, however they may be deceived by appearances. But perjuries, lies, and infractions of treaties cannot, in any war, or in any case, be allowable or excusable. — I.]

ⁿ Ex.15.9. Ju.20. 30; 5.30. Ec.8.11.

^o Ec.9.10.1 Ki.20.18.

^p Part of it, ver.28.

^q It seems probable that this command was only to kindle a fire within the city, the smoke of which should be to the rest an indication that they had succeeded. The city was afterwards burned, ver. 28. but seems unlikely that they should forthwith have set the city on fire before taking the spoil, which was on this occasion to be divided among the people. — I.

^r ch.1.16.2 Sa.13.28.

^s Ge.28. 19; 12. 8; 31. 13; 35. 1.3.6. ch.7. 2; 16. 1. 2. Ju.1. 22; 4. 5. 1 Sa. 7. 16; 10. 3. 1 Ki. 12. 29, 33. 2 Ki. 23. 15-19.

^t Among the soldiers, ready for the attack on the morning, and perhaps by his presence to encourage them after their former alarm. — I.

^u ch.6.12; 7. 16; 3. 1. Ps.101.8; 119.60. Je.48. 10. Ec.9.10.2 Co.6.2.

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^v These were added to the former, or they in another ambush on the same side of the city, ver. 9.

^w Or, *of Ai*.

^x Heb. *their lying in wait*, 2 Sa.23.7. Ec. 9.12. 1 Sa.23.7.

^y The position of Ai favoured these arrangements. On the north of the hill on which it stands is a deep glen; on the south and east are other glens; while on the west is a rocky ridge, behind which the ambush could easily conceal themselves. — P.

^z ver.16.19.

^{aa} 1 Th.5.3. Ec. 9. 12. 1 Sa.15.32.3. Da. 4. 30. 31. Re.17.10. Ju.15.20.

^{ab} From the conduct of the king of Ai, and from other circumstances, we may infer that the Canaanites were but imperfectly versant in the art of war. Moreover they were, for their wickedness, visited with the spirit of infatuation. It was not Joshua's skill and courage, but Jehovah's guidance and aid, which gave to the Israelites their conquests. From many circumstances we have reason to conclude that till the time of David the Hebrews, notwithstanding their many victories, had little real military knowledge. ch.18.12; 15.61; 16. 1. Mat.3.14.1.

^{ac} Ps.9.16; 11.6. Ju.20. 31. Ex.14.3.4. ver.5.6.

^{ad} Soldier, ver.24.25.

^{ae} Job.5.3.

^{af} The troops of Beth-el seem to have come to Ai to strengthen the garrison. — C.

^{ag} It is probable that this was the preconcerted signal, at the sight of which the men in ambush knew they were to arise. The Lord himself intimated to Joshua the proper time to make the movement. A flag might be attached to the top of the spear, (as the rabbins, with great probability, suppose) which would make it conspicuous at a considerable distance. Some have said, that the word from the statement in ver. 26, that this action of Joshua was figurative, and is to be like the lifting up of Moses' hand in the battle with Amalek, it was a token of the divine presence and pledge of God's assistance, and they would, in the one case, as in the other, connect the victory with the action; but we should be cautious of searching for figurative meanings when not led to them by the word of God itself. The indulging of this spirit has, in many instances, opened the flood-gates of error. — I.

^{ah} The spear most probably bore a flag, to render it more readily visible at a distance. — C.

^{ai} Ex.17.11. ver.7,8.

^{aj} Ge.19.28. Re.18.9; 19.3.

^{ak} Heb. *hand*, Ps. 48.5; 70.5; 104.35. Job 11.5. Ps.2.14.

^{al} c ver.15.

nigh, and came before the city, and pitched on the north side of Ai: now *there was* a valley between them and Ai.

12 And he took about ^afive thousand men, and set them to lie in ambush between Beth-el and Ai, on the west side of the city.⁵

13 And when they had set the people, *even* all the host that *was* on the north of the city, and ^btheir liers in wait on the west of the city, Joshua went that night into the midst of the valley.⁶

14 ¶ And it came to pass, when the king of Ai saw ^cit, that they hasted, and rose up early; and ^dthe men of the city went out against Israel to battle, he and all his people, at a time appointed, before the plain: but he ^ewist not⁷ that *there were* liers in ambush against him behind the city.

15 And Joshua and all Israel made as if they were beaten before them, and fled ^fby the way of the wilderness.

16 And all the people that *were* in Ai were called together to pursue after them; and they pursued after Joshua, and were ^gdrawn away from the city.

17 And there was not a ^hman left in Ai or Beth-el that went not out after Israel: and they left the city open,⁸ and pursued after Israel.

18 And the LORD said unto Joshua, ⁱStretch out the spear that¹ *is* in thy hand toward Ai; for I will give it into thine hand. And Joshua ^jstretched out the spear that *he had* in his hand toward the city.

19 And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand: and they entered into the city, and took it, and hasted and set the city on fire.

20 And when the men of Ai looked behind them, they saw, and, behold, the ^ksmoke of the city ascended up to heaven; and they had no ^lpower to flee this way or that way: and the ^mpeople that fled to the wilderness turned back upon the pursuers.

21 And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai.

22 And the other issued out of the city against them; so they were in the midst of Israel, some on this side, and some on that

when the honour of God and the safety of his people lie nearest their heart, a proper sorrow, in such a state, is highly becoming. With impartial care, and proper expedition, should ruinous scandals and crimes be inquired into, and animadverted upon, for the preservation of churches and nations. If we do not destroy sin it will destroy us. And it is mad to indulge ourselves in secret wickedness, when God can so easily bring it to light in the most public and shameful manner. It is desirable, yea, even hopeful, when criminals are brought to a candid and kindly confession of their sin: and yet it is necessary to have their punishment

as certain and striking as possible, that others may see, and hear, and fear to do such things; yea, in some cases, to keep up the standing memorials of it.

CHAPTER VIII. REFLECTIONS.—Learn, my soul, that whenever I put away the accursed thing I may expect comfort from God: and that such as honour God with the first-fruits of their substance are gainers at last; while those who greedily grasp the Lord's share become inconceivable losers: that all the people of God ought to strive together in their spiritual warfare: that prudence and caution are as necessary as

strength to insure success: that well-timed yielding procures victory as well as pacifies great offences: and that divine assurances of success inspire men with courage and boldness, notwithstanding former disappointments. Let me here behold how God qualifies his armies and infatuates his enemies. Short is the rejoicing of the wicked! and the prosperity of fools will destroy them. But they who fight the Lord's battles receive their glorious reward, when the end of ringleaders in presumptuous rebellion against the Lord is in shame and confusion. Whatever then God requires me to do, let me do it with all my might. Never



MOUNT EBAL—WHERE JOSHUA BUILT AN ALTAR. [Joshua, viii: 30.]—
 “Then Joshua built an altar unto the Lord God of Israel in Mount Ebal.”
 The traveler in passing from Jerusalem northward to Nazareth comes to the entrance of the valley between Mount Gerizim and Mount Ebal at Jacob's well. These mountains so come together as to form a natural amphitheater. Mount Ebal forms the northern side of the fertile valley in which ancient Shechem was situated. It rises to a height of 2986 feet. *Upon this mountain the curse for disobedience to*

the law was pronounced, while the blessing for obedience was given from Mount Gerizim. Its modern Arabic name is Jebel Eslamiyah. This is from a female saint whose tomb is standing on the eastern part of the ridge a little before the highest point is reached. The acoustic properties of the valley between the two mountains have been tested, and it is said that a man's voice uttered in the valley can be distinctly heard across the amphitheater formed here by the two mountains

side: and they smote them, so that they ¹let none of them remain or escape.

23 ¶ And the king of Ai they took alive, and brought him to Joshua.

24 And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites returned unto Ai, and smote it with the edge of the sword.

25 And so it was, that all that fell that day, both of men and women, were twelve thousand, even all the men of Ai.

26 For Joshua drew not his hand back, wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai.

27 Only the cattle, and the spoil of that city, Israel took for a prey unto themselves, according unto the word of the LORD which he commanded Joshua.

28 And Joshua burnt Ai, and made it an heap for ever, even a desolation unto this day.

29 And the king of Ai he hanged on a tree until even-tide: and as soon as the sun was down, Joshua commanded that they should take his carcass down from the tree, and cast it at the entering of the gate of the city, and raise thereon a great heap of stones, that remaineth unto this day.

30 ¶ Then Joshua built an altar unto the LORD God of Israel in mount Ebal;

31 As Moses, the servant of the LORD, commanded the children of Israel, as it is written in the book of the law of Moses, An altar of whole stones, over which no man hath lift up any iron; and they offered thereon burnt-offerings unto the LORD, and sacrificed peace-offerings.

32 And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel.

33 And all Israel, and their elders, and officers, and their judges, stood on this side the ark, and on that side, before the priests the Levites, which bare the ark of the covenant of the LORD, as well the stranger, as he that was born among them; half of them over against mount Gerizim, and half of them over against mount Ebal; as Moses, the servant of the LORD, had commanded before, that they should bless the people of Israel.

34 And afterward he read all the words

A.M. 2553. B.C. 1451.

d De. 7. 2. ch. 6. 21; 10. 28-40; 11. 11. 12. Am. 2. 13. Job 10. 25; 24. 24.

e ch. 10. 22, 25. 1 Sa. 15. 8. Re. 19. 20.

f Nu. 21. 24, 25. ch. 10. 28, 30, 34, 35, 37, 39; 11. 12.

g And Beth-el, ver. 17.

h ver. 18. Ex. 17. 11.

i Nu. 31. 22, 26. ver. 2.

k A long time, Ne. 11. 31. Est. 2. 28.

l Ps. 107. 40; 110. 5, 6. Est. 7. 10. De. 21. 23. Ac. 12. 23. Re. 19. 17, 18.

m ch. 7. 26. 2 Sa. 18. 17. La. 3. 53.

n Ge. 8. 20; 12. 7, 8. De. 11. 29; 27. 5, 6. Ex. 20. 24, 25.

o Ge. 11. 29; 27. 5, 6. Ex. 20. 24, 25.

p Ge. 11. 29; 27. 5, 6. Ex. 20. 24, 25.

q Ge. 11. 29; 27. 5, 6. Ex. 20. 24, 25.

r Ge. 11. 29; 27. 5, 6. Ex. 20. 24, 25.

s Ne. 8. 1-3.

t De. 27. 14-27; 28. 1-68.

u De. 31. 12; 29. 10, 11. Ne. 8. 2.

v Heb. walked.

w What a triumphant attestation to the suitability of the Bible as the instruction of 'little ones.'—C.

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g And Beth-el, ver. 17.

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m ch. 7. 26. 2 Sa. 18. 17. La. 3. 53.

n Ge. 8. 20; 12. 7, 8. De. 11. 29; 27. 5, 6. Ex. 20. 24, 25.

o Ge. 11. 29; 27. 5, 6. Ex. 20. 24, 25.

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r Ge. 11. 29; 27. 5, 6. Ex. 20. 24, 25.

s Ne. 8. 1-3.

t De. 27. 14-27; 28. 1-68.

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of the law, the blessings and cursings, according to all that is written in the book of the law.

35 There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them.

CHAPTER IX.

1 The kings combine against Israel. 3 The Gibeonites by craft obtain a league. 16 For which they are condemned to perpetual bondage.

AND it came to pass, when all the kings which were on this side Jordan, in the hills, and in the valleys, and in all the coasts of the great sea over against Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard thereof,

2 That they gathered themselves together, to fight with Joshua and with Israel, with one accord.

3 ¶ And when the inhabitants of Gibeon heard what Joshua had done unto Jericho and to Ai,

4 They did work wilyly, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine bottles, old, and rent, and bound up;

5 And old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry and mouldy.

6 And they went to Joshua unto the camp, at Gilgal, and said unto him, and to the men of Israel, We be come from a far country; now therefore make ye a league with us.

7 And the men of Israel said unto the Hivites, Peradventure ye dwell among us; and how shall we make a league with you?

8 And they said unto Joshua, We are thy servants. And Joshua said unto them, Who are ye? and from whence come ye?

9 And they said unto him, From a very far country thy servants are come because of the name of the LORD thy God: for we have heard the fame of him, and all that he did in Egypt,

10 And all that he did to the two kings of the Amorites, that were beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which was at Ashtarothe.

11 Wherefore our elders, and all the inhabitants of our country, spake to us, saying, Take victuals with you for the journey, and go to

let my covenanting with God be deferred till I am settled in the world: and let no carnal concern hinder my regard to the one thing needful. If I am in the way of my duty God will grant me special protection. While I serve God with his own, and depend on the atonement of his Son as the foundation of all my reconciliation and relation to him, and fellowship with him—while I heartily believe and consent to his will—let me do everything in his worship exactly according to

his prescriptions; and be careful that my wife, children, and servants be acquainted with his word, and attending on his worship, as well as myself.

CHAPTER IX. REFLECTIONS.—While the people of God are busied in their sacred devotions, the wicked of the world are often occupied in plotting or attempting their destruction. And while infatuated with malice and revenge, they are generally unanimous

against God, his cause, and people. But God, in great wisdom and kindness, commonly restrains the more formidable attacks of his enemies till he has prepared his people to receive them. When alarmed by God's mighty works in favour of his people, men are sometimes ready to solicit their friendship, even by hypocrisy and deceit; while those who pretend to do us most honour are inwardly the readiest to impose upon us. Pretences of religion and antiquity are snares extremely

meet them, and say unto them, *We are your servants*: therefore now make ye a league with us.

12 This our bread we took hot for our provision out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy:

13 And these bottles of wine which we filled were new; and, behold, they be rent: and these our garments and our shoes are become old by reason of the very long journey.

14 And the men took of their victuals,⁹ and asked^m not counsel at the mouth of the LORD.¹

15 And Joshua made peace with them, and made a league with them, to let them live: and the princes² of the congregation sware unto them.

16 ¶ And it came to pass, at the end of three days after they had made a league with them, that they heard that they were their neighbours, and that they dwelt among them.

17 And the children of Israel journeyed, and came unto their cities on the third day. Now their cities were Gibeon, and Chephirah, and Beeroth, and Kirjath-jearim.³

18 And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the LORD God of Israel: and all the congregation murmured against the princes.

19 But all the princes said unto all the congregation, We have sworn unto them by the LORD God of Israel: now therefore we may not touch them.⁴

20 This we will do to them; we will even let them live, lest wrath be upon us, because of the oath which we sware unto them.

21 And the princes said unto them, Let them live; but let them be hewers of wood, and drawers of water, unto all the congregation;⁵ as the princes had promised them.

22 ¶ And Joshua called for them, and he spake unto them, saying, Wherefore have ye beguiled us, saying, We are very far from you; when ye dwell among us?

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⁹ Or, they received the men by reason of their victuals.

^m Ex. 28.30. Nu. 27. 21. De. 27. 21. 1 Sa. 29. 9. 30. 7. 8. Ezr. 8. 2. 1 Ch. 10. 14. 15. 30. 2.

¹ Either took and examined their victuals, and considered their hard state as evidence of their long journey; or ate of their victuals as Jacob and Laban did, Ge. 31. 46, and so constructed an irreversible covenant, of which feasting together was a sign. In either case, they sinned in not asking counsel of the Lord. —Note. In every engagement we should ask counsel of the Lord. And though we possess neither Urin nor Thummim whereby to inquire, we have the word of God, and prayer, in the united use of which means we cannot fail to discover his will and our duty.

ⁿ ch. 2. 12-19. 6. 22-25. De. 20. 10. 2 Sa. 21. 2-14. Je. 18. 7, 8.

² The princes being representatives, their oath bound the people as well as themselves.

³ Pr. 12. 19. 1 Ch. 15. 60. 10. 2. 4. 13. 15. 30. 2. 5a. 2. 12. 20. 3. 8. 1 Ch. 8. 29. 21. 29. 1 Ki. 3. 5.

⁴ ch. 15. 9. 60. 18. 14. 1 Sa. 1. 1. Ch. 7. 3-5.

⁵ Gibeon, now called Gibeah, is situated on a rounded rocky hill in the centre of an upland plain, six miles north-west of Jerusalem. It became noted as the scene of Solomon's great burnt-offering. Chephirah is now represented by the small ruin Keir, on the western declivity of the mountain range, seven miles west of Gibeon. Beeroth lay within a mile and half of Bethel. Kirjath-jearim is seven miles from Jerusalem, on the leading road to Joppa. —⁷ 2 Sa. 21. 7. Ec. 9. 2. Ps. 15. 4. Pr. 20. 25. 25. 10. 2. ch. 22. 12. 1 Jn. 12. 5.

⁸ 2 Sa. 21. 1. 2. Eze. 17. 13. 19. Ps. 15. 4. Pr. 20. 25. 25. 10. 2. 5. 7.

⁹ There is no better test of national character than veracity and respect for an oath. They can never exist without the knowledge and fear of God.

^a Pr. 20. 25. Ec. 9. 2. Mal. 3. 5. Je. 4. 2. Ec. 9. 2. Eze. 17. 13. 19.

^x De. 29. 11. ver. 22. 23. 1 Ch. 2. Ezr. 2. 45. 25. 8. 17. 20. Ne. 3. 26. 10. 28.

^y ver. 15.

⁵ They could not perform these offices to all the congregation indiscriminately, but relieved all the congregation from this part of the tabernacle service (see

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ver. 23); and were most probably, as is common in the East, appointed the public wood-hewers and water-carriers to the principal cities. They were literally confined, father and son, and mother and daughter, to one work, as by the Indian law of caste. —^c 2 Ge. 9. 25. 26. Le. 27. 28. 29.

^d Referring to the original curse against Canaan by Noah. 'A servant of servants shall he be to his brethren.' The Gibeonites appear, from ver. 9, 24, to have been believers in the divine commission of Moses and Joshua, very little enlightened, but still believers. They are contented to be anything, so they may live. So was the younger son willing to be made as one of his father's hired servants, if he might only eat of his father's bread. —^e Heb. not be cut off from you. Thus God brought them, though accused Gentiles, near to his altar.

^f De. 7. 1, 2; 20. 16. Ex. 23. 31-33. 34. 12. Nu. 33. 55. ver. 18, 19.

^g Whence they are called Nethinims, i.e. grown, 1 Ch. 9. 2. Ezr. 8. 20. ver. 21.

^d De. 12. 5-21; 16. 2-10. ch. 18. 1. 2 Ch. 6. 6.

CHAP. X.

^a ch. 15. 8. 63. Ju. 1. 21; 10. 10. 1 Sa. 17. 54. 2 Sa. 5. 8; 20. 3. 2. 22. 3. 38. 21. 1 Ki. 11. 13. 2 Ch. 6. 6. 6. 8. 2. 20; 6. 21. 24; 9. 3-27.

¹ Heb. cities of the kingdom.

^d ch. 12. 10-16; 15. 35. 39. 54. 55.

^e Ge. 23. 11. 35. 7. Nu. 12. 15. 11. 2 Ch. 11. 10. 2 Sa. 21. 11. 2 Ch. 11. 10.

^f ch. 15. 30. 2 Ki. 14. 19; 18. 14. 17. 2 Ch. 11. 9. Je. 4. 1. Mal. 1. 13.

^g Mat. 16. 24. Ac. 9. 23. 2 Ti. 3. 12. 1 Pe. 4. 4. Ps. 69. 7.

² Without inquiring into the right of one nation to prevent another from making peace with a third, and accusing the associate kings, as we well might, upon this ground, we see in their conduct the exact counterpart of the anger of worldly men against all who make peace with God. Thus forty men bind themselves with an oath to slay Paul; and thus the whole power

Charles V. was directed at the Reformation to exterminate the Protestants; and thus every one that will live godly in Christ Jesus must suffer persecution. —

23 Now therefore ye are *cursed*; and there shall none of you be freed⁷ from being bondmen, and hewers of wood, and drawers of water, for the house of my God.

24 And they answered Joshua, and said, Because it was certainly told thy servants, how that the LORD thy God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore we were sore afraid of our lives because of you, and have done this thing.

25 And now, behold, we are in thine hand: as it seemeth good and right unto thee to do unto us, do.

26 And so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not.

27 And Joshua made them that day hewers of wood, and drawers of water, for the congregation, and for the altar of the LORD, even unto this day, in the place which he should choose.

CHAPTER X.

1 Five kings war against Gibeon. 6 Joshua rescueth it. 10 God fighteth against them with hailstones. 12 The sun and moon stand still at the word of Joshua. 16 The five kings are discovered in a cave. 22 They are brought forth, 24 scornfully used, 26 and hanged. 28 Seven kings more are conquered. 43 Joshua returneth to Gilgal.

NOW it came to pass, when Adoni-zedek king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it; as he had done to Jericho and her king, so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them;

2 That they feared greatly, because Gibeon was a great city, as one of the royal cities, and because it was greater than Ai, and all the men thereof were mighty.

3 Wherefore Adoni-zedek king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying,

4 Come up unto me, and help me, that we may smite Gibeon: for it hath made peace with Joshua, and with the children of Israel.²

deceiving; and when persons have once begun to lie, it is hard to say where they may stop. Good men may often be deceived by such pretences; for the wisdom of the serpent, even in them, is not always joined with the harmlessness of the dove. And those who are honest themselves, and forward in their actions, are more apt to be imposed on by solemn pretences to religion, and appearances of simple honesty, especially when they do not acknowledge the Lord that he may direct their paths. Covenants once made should be fulfilled with tenderness; and great care ought to be taken that peace and fidelity may go hand in hand. But how amazing are the dispensations of Providence in the superabounding of grace where sin did much abound! By fraud Jacob obtained the blessing which consecrated him and his seed to be the peculiar people of God: and by fraud these accursed Gentiles of Gibeon obtained a covenant, which issued in their attendance on the courts of God, as figures of the gathering of the nations to Christ and his gospel church. Him that cometh to Christ he will in no wise cast out; and if he

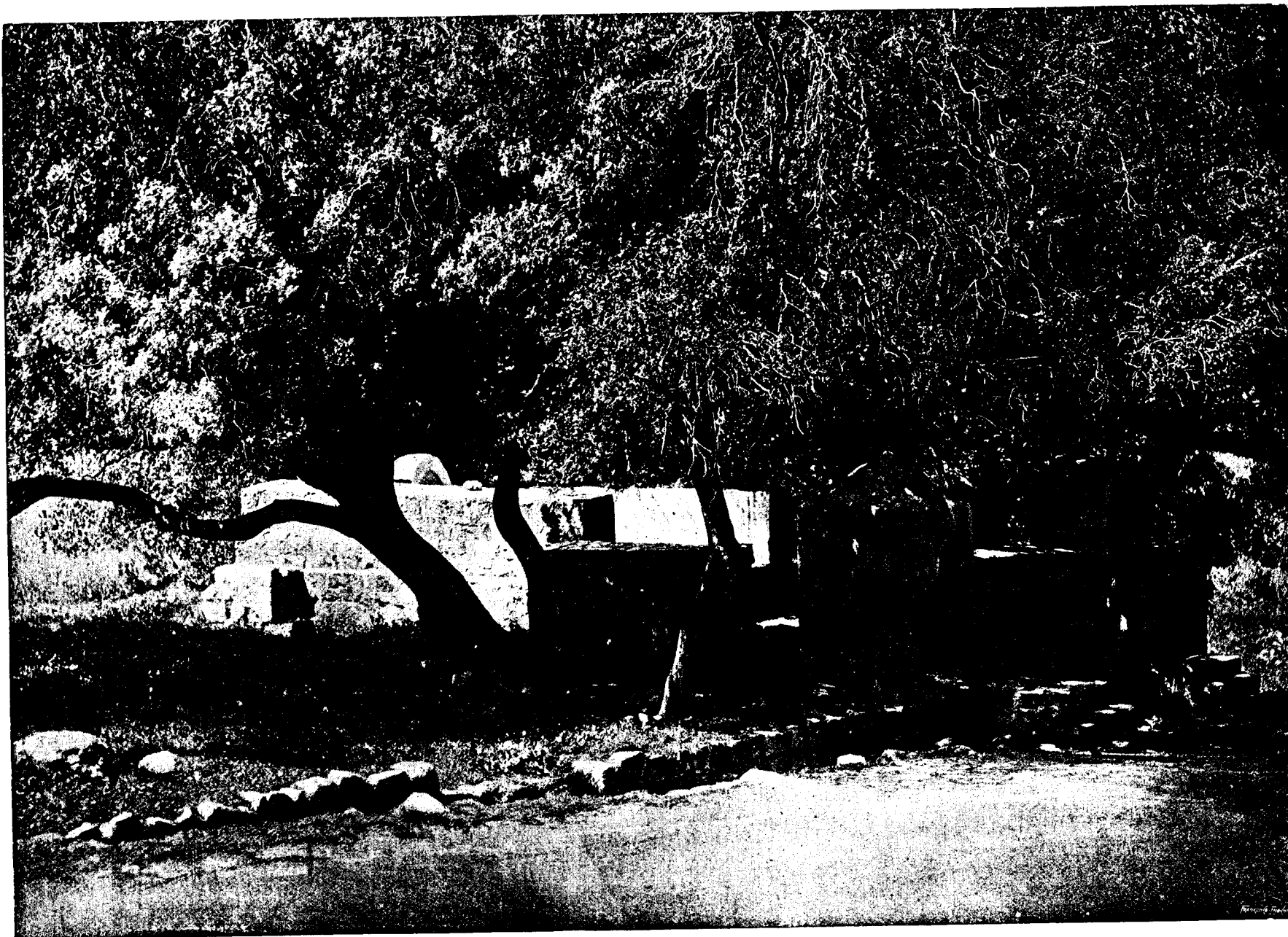
receive us, we need never complain of the cross which he lays on us. If we serve him, we may bless the day in which carnal liberty is exchanged for spiritual subjection.

CHAPTER X. [Ver. 1. *Inhabitants of Gibeon.* We never heard of a king of Gibeon: hence there is a high probability that the four cities, ch. 9. 17, were small federative states, somewhat like the Hanse towns of Germany, and were not moved to make peace by cowardice or weakness, see ver. 2, but by faith in the divine commission of Moses, and the promise of God to bestow Canaan upon Israel. C.]

Ver. 3. [It is worthy of note that the termination of the name Adoni-zedek is identical with that of Melchizedek, who was king of Jerusalem in Abraham's time. The former signifies 'Lord of righteousness,' the latter 'King of righteousness.' The town of Jarmuth, now called Yarmuk, stands on the top of a hill at the western base of the mountain chain of Judah, about equidistant from Jerusalem and Hebron. Lachish

and Eglon were situated on the plain of Philistia, on the leading road to Gaza. P.]

Ver. 11. [I read and examined with much care the details of this remarkable narrative on the battle-field. I was then for the first time fully able to understand it. On hearing the tidings of the alliance against Gibeon, Joshua made a forced night march up from the deep valley of the Jordan, to the summit of the ridge on which Gibeon stands; and ere the sun rose the Israelites defiled into the open plateau round the city. Their sudden appearance, and fierce attack, overwhelmed the Amorites, who were driven back in confusion across the plateau. Joshua pursued them 'along the way that goeth up to Bethoron'; i.e. up the gentle ascent from the plain of Gibeon to the rocky ridge east of Bethoron. Here they had outstripped their pursuers; but when they were in 'the going down of Bethoron'—when they were rushing down the stony declivities from the ridge to the town, and from the town to the deep valley of Ajalon westward—'the Lord cast down great stones from heaven upon them.'



MOSQUE OF WADY 'ALI—NEAR THE PLACE OF JOSHUA'S GREAT VICTORY OVER THE FIVE KINGS. [JOSHUA, x: 10.]—"And the Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon, and smote them to Azekah, and unto Makkedah." In the neighborhood of this mosque of Wady 'Ali we are upon a part of the scene where the great battle occurred when Joshua routed the host of the five kings.

They are supposed to have fled from Gibeon down by the upper Beth-horon to the lower, and then southward. The places referred to in the tenth chapter of Joshua, which records his great victory, are still to be found in this neighborhood. The mosque of Wady 'Ali was dedicated to Imam Ali. It is a sacred Moslem shrine, overshadowed by a magnificent terebinth tree. The glen in which this mosque stands is beautiful.

5 Therefore^a the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon and made war against it.

6 ¶ And the men of Gibeon sent unto Joshua³ to the camp to 'Gilgal, saying, 'Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites, that dwell in 'the mountains are gathered together against us.

7 So Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valour.

8 ¶ And the LORD said unto Joshua, "Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee.

9 Joshua therefore came unto them suddenly, and went up from Gilgal all "night."

10 And the LORD "discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to 'Beth-horon, and smote them to Azekah," and unto 'Makkedah.

11 And it came to pass, as they fled from before Israel, and were in the going down to Beth-horon, that the LORD "cast down great stones⁵ from heaven upon them unto Azekah, and they died: *they were* more which died with hailstones,⁶ than *they* whom the children of Israel slew with the sword.

12 ¶ Then spake Joshua to the LORD, in the day when the LORD delivered up the Amorites before the children of Israel, and he "said in the sight of Israel, Sun, stand⁷ thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.

13 And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. *Is* not this written in the book of "Jasher?"⁸ So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.⁹

14 And there "was no day like that before it, or after it, that the LORD hearkened unto the voice of a man: for the LORD fought for Israel.

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^a Ge. 14.9. Re. 17.14; 16.14; 20.8,9. Ec. 4.4. Is. 59.15.
³ The conduct of the Gibeonites is the true example for Christians. When the kings united, the Gibeonites send to Joshua—when the world is angry with the believer, let him have recourse to Christ.—C.

⁴ ch. 4.19; ver. 7,9,15.
⁵ ch. 9.15,24,25. Ps. 50.15; 86.16; 13.1,2.
⁶ Ps. 125.2. ch. 21.11. Lu. 1.39. ver. 40.
⁷ De. 3.2. ch. 15.2-9; 8.2,7. ch. 13.14,18. Is. 41.10,15,16.
⁸ 2 Ti. 2.3. Ec. 9.10. Je. 48.10.

⁹ A distance of about 18 miles, which the army might accomplish without much fatigue in the course of the evening and succeeding night.—Note, When a friend is to be aided we must not linger. Speedy relief is generally the only relief. Thou art my help and my deliverer; make no tarrying, O my God, Ps. 40.17; 70.5. Ca. 8.14.—C.

¹⁰ Is. 28.21. 2 Ch. 14.12. Ps. 34.37; 55.6,12,13.
¹¹ ver. 11; ch. 16.5; 18.13,14,21,22. 1 Sa. 13.18. 1 Ki. 9.17. 1 Ch. 22.44.
¹² ver. 11. 2 Ch. 11.9. Je. 47.4.

¹³ ver. 16,21,28; ch. 12.6; 15.41.
¹⁴ Ju. 5.20. Ps. 11.6; 18.13,17. Re. 16.21. He. 10.31.

¹⁵ hailstones.
¹⁶ Great hailstones are not so common in high latitudes as in countries nearer the equator. Sir R. Wilson in his history of the British Expedition to Egypt gives an account of a terrible hail-storm in the Bay of Marmorie, which seems to have been little less severe than that which routed and destroyed the Canaanites. In these countries hailstones, or rather fragments of aerial ice, have been known to fall some ounces in weight.—C.

¹⁷ Ja. 5.16,17. Is. 28.21. Hab. 3.11. He. 11.33.
¹⁸ Heb. *be silent*.
¹⁹ Or, *the upright*, 2Sa. 1.18. Nu. 23.14. It seems to have been an uninspired history.
²⁰ Jasher, or the upright; most probably a name for Joshua himself.—C.

²¹ Is. 38.8. 2 Ki. 20.10,11.
²² From twelve to fourteen hours. The real evidence of miracle stands not in any attempt to account for the means or manner, whether by refraction or any other. It lies in the personal character of Joshua as a man of God and in the personal character of all the sacred historians who have adopted it, confirmed by the miracles they wrought and prophecies they

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uttered, and especially in the co-existent histories from the period of this event, the concurrence of the whole Jewish nation, and the permanent institutions in which it was embodied. No event in profane history, whether ordinary or extraordinary, commensurate with the evidence with which this miracle is presented to our judgment.—C.

²³ ch. 4.19; ver. 6,43.
²⁴ Ps. 48.4. Is. 2.21,22. Re. 6.15-17. Am. 9.2.
²⁵ ch. 12.16; 15.41.

²⁶ The routed Amorites fled down the valley of Ajalon, then along the plain of Philistia at the foot of the mountains. Their course evidently was towards Jarmuth, the nearest of their cities. But at Makkedah, which lay in the valley beneath Jarmuth, the kings being closely pursued, sought refuge in a cave at country around Makkedah is filled with caverns, some of which are of enormous extent.—P.

²⁷ ver. 22. Am. 9.1-3. Job. 21.30. Pr. 1.31; 13.21. Ps. 140.11.
²⁸ Je. 48.10. Ps. 137.41.

²⁹ Heb. *cut off the tail*.
³⁰ Ex. 11.7. Ju. 11.15.
³¹ Ju. 8.20. Ps. 115.49; 137.149. 8.9. Is. 26.6. Mal. 4.3. Ro. 15.20.

³² The neck being the place of the yoke in the horse, ox, &c., which are, in the most literal sense, conquered captives, subdued by man's ingenuity or power, and held and sold at his will: 'to put the feet upon the neck of men' is the emblem of their total subjugation to the will of their conquerors. So David expresses his victories over his inveterate enemies, Ps. 134.20. The custom seems to have been universal. Soper, king of Persia, is said to have put his foot daily upon the neck of the Roman emperor Valerius, whom he had taken captive in battle. Quintus Curtius records an example of this kind, when Dioxippus, an Athenian, conquered in a single combat with Hecuba, a Macedonian, in presence of Alexander, and concluded with putting his foot upon the neck of his prostrate antagonist. To those who have formed their ideas upon European models, the custom may appear unnecessarily degrading; but to men of Asiatic ideas it conveys no such impression. It merely indicates the completeness of subjugation.—C.

³³ 1 Sa. 17.37. Ps. 63.9; 77.11. 2 Co. 1.10. 2 Ti. 4.17. ch. 1.6; 6.12; 8.1. De. 31.7,23.
³⁴ ch. 8.29. De. 21.23. Ps. 149.8; 107.40. La. 5.12.

15 And 'Joshua returned, and all Israel with him, unto the camp to Gilgal.

16 ¶ But these five kings "fled, and hid themselves in a cave at "Makkedah."

17 And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah.

18 And Joshua said, "Roll great stones upon the mouth of the cave, and set men by it for to keep them;

19 And "stay ye not, *but* pursue after your enemies, and smite the hindmost² of them; suffer them not to enter into their cities: for the LORD your God hath delivered them into your hand.

20 And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest *which* remained of them entered into fenced cities.

21 And all the people returned to the camp to Joshua at Makkedah in peace: "none moved his tongue against any of the children of Israel.

22 ¶ Then said Joshua, Open the mouth of the cave, and bring out those five kings unto me out of the cave.

23 And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon.

24 And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, "put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them."

25 And Joshua said unto them, "Fear not, nor be dismayed; be strong, and of good courage: for thus shall the LORD do to all your enemies against whom ye fight.

26 And afterward Joshua smote them, and slew them, and "hanged them on five trees: and they were hanging upon the trees until the evening.

27 And it came to pass at the time of the going down of the sun, *that* Joshua commanded, and they took them down off the trees, and cast

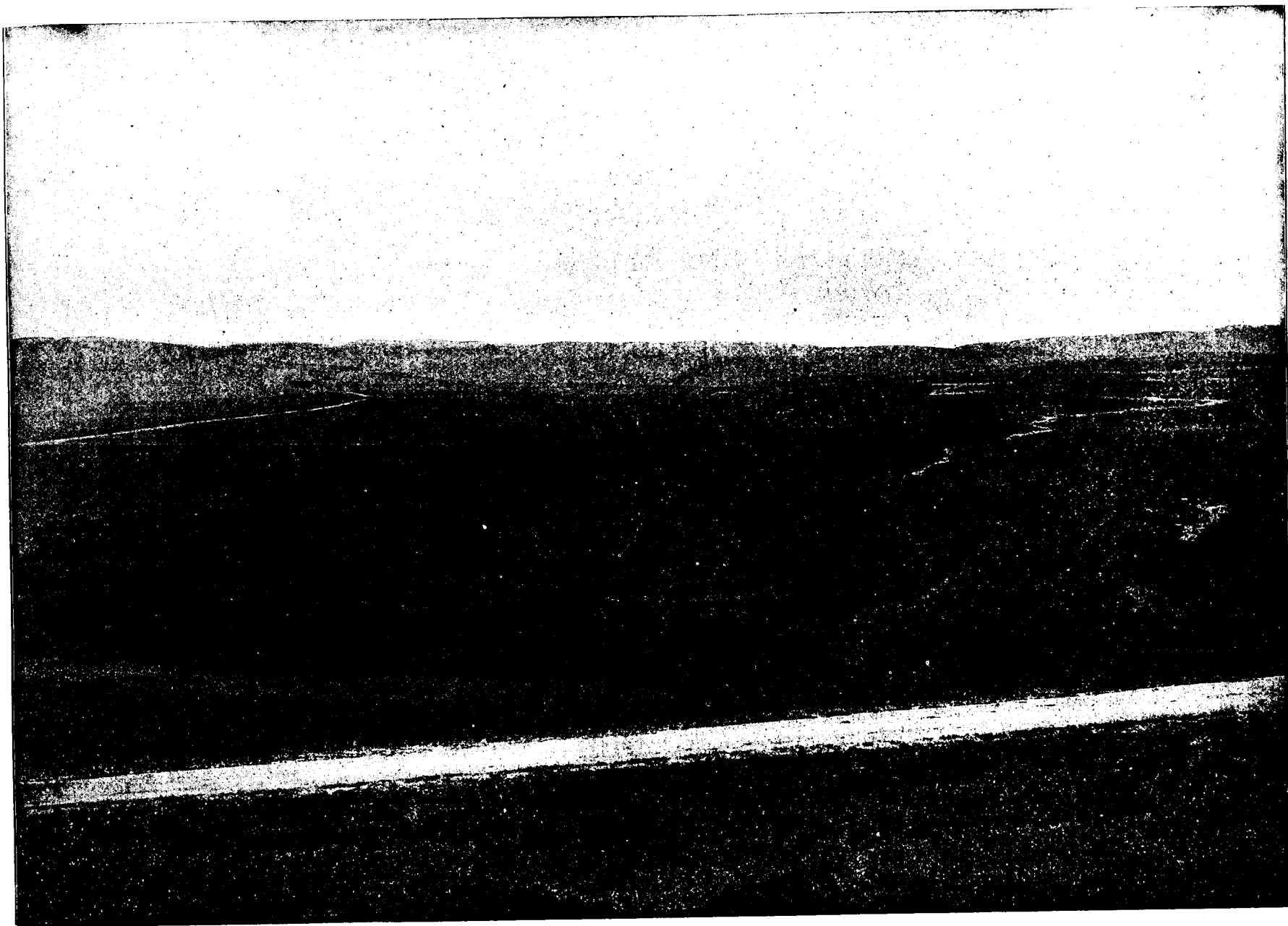
Joshua crossed the ridge in pursuit, and on gaining some prominent peak from which he saw the fleeing Amorites below, pursued by the wearied Israelites, he feared that night would come ere the victory was complete. Behind him, eastward, were the heights which covered Gibeon; before him, westward, was the deep valley of Ajalon. Here he uttered the remarkable prayer, 'Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.' P.]

Ver. 12. [Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. Were even philosophers better acquainted with the causes of the annual and diurnal movements of the heavenly bodies, they would be better able to judge of this miracle. Though all miracles are alike easy to Omnipotence, it may still be fact, that some order of exceeding simplicity effected what appears so stupendous to our eyes. Something

perhaps more simple than the stopping of the pulsation of the heart, and consequent suspension of the circulation of the blood. Had syncope, or fainting, never been witnessed but once some thousands of years ago, it would appear as incredible to modern physiologists as the standing still of the sun to infidel philosophers. The objection derived from the words—*stood still*, or *went not down*—is unworthy of a school-boy, and indicates as little knowledge of language as of Scripture evidence. The words state a fact in relation to sight, and so are literally true; and if we may admit the translation of Dr. A. Clarke, which there seems no ground to question, then do they likewise accord with the Newtonian astronomy, and most probably develop a still deeper insight in the mysteries of nature. According to Clarke, the address, ver. 12, should be translated:—'Sun! upon Gibeon *be dumb*; and the

moon in the vale of Ajalon.' The effect of which is related in the following words:—'And the sun was *dumb*; and the moon *stood still*.' In which words Joshua does not say to the sun, *stand still*, as if he had conceived him to be running his race round the earth; but *be dumb, silent, or inactive*, so as to stop the rotation of the earth. And the book of *Jasher*, in recording the event, speaks with equal philosophical correctness. In the first case he says, the sun was *dumb*, withheld his influences, but the moon *stood still*. It must be seen from the address to the sun, that it was near the setting when the words which seem a command to the sun, but are a prayer to God, were uttered. C.]

REFLECTIONS.—Inveterate is the enmity of Satan and error against Jesus Christ, and even against those who are in a hopeful way of becoming



THE VALLEY OF AJALON—WHERE JOSHUA COMMANDED THE SUN AND MOON TO STAND STILL. [Joshua, x:12.]—"Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon." The meaning of this name is "place of gazelles." It is a broad and beautiful valley near the city of Ajalon. It is about 14 miles from Jerusalem. Ajalon was a Levitical city of Dan. It was also one of the

cities of refuge, and the city doubtless stood in this noted valley. The modern name of Ajalon is Galo, which is situated on a long hill on the south side of the valley whose name it bears. On the ridge above this valley the Mediterranean and the plain of Sharon are in full view. Going up above it we find dwarf oaks, arbutus and other shrubs, with plantations of olive and carob trees. Flocks of goats may be seen browsing in the valley.

them into the cave wherein they had been hid, and laid ^hgreat stones in the cave's mouth, *which remain* until this very day.

28 ¶ And that day Joshua took Makkedah,⁴ and smote it with the edge of the sword, and the king thereof he utterly destroyed, ⁴them, and all the souls that *were* therein; he let none remain: and he did to the king of Makkedah as he did unto the king of Jericho.

29 ¶ Then Joshua passed from Makkedah, and all Israel with him, unto ⁵Libnah,⁵ and fought against Libnah:

30 And the LORD delivered it also, and the king thereof, into the hand of Israel; and he smote it with the edge of the sword, and all the souls that *were* therein: he let none remain in it; but did unto the king thereof as he did unto the king of Jericho.

31 ¶ And Joshua passed from Libnah, and all Israel with him, unto ⁶Lachish,⁶ and encamped against it, and fought against it:

32 And the LORD delivered Lachish into the hand of Israel, which took it on the second day,⁷ and smote it with the edge of the sword, and all the souls that *were* therein, according to all that he had done to Libnah.

33 ¶ Then Horam king of ⁸Gezer⁸ came up to help Lachish; and Joshua smote him and his people, until he had left him none remaining.

34 ¶ And from Lachish Joshua passed unto Eglon,⁹ and all Israel with him; and they encamped against it, and fought against it:

35 And they took it on that day, and smote it with the edge of the sword; and all the souls that *were* therein he utterly ⁹destroyed that day, according to all that he had done to Lachish.

36 ¶ And Joshua went up from Eglon,⁹ and all Israel with him, unto ¹⁰Hebron;¹⁰ and they fought against it:

37 And they took it, and smote it with the edge of the sword, and the king¹ thereof, and all the cities thereof, and all the souls that *were* therein: he left none remaining, according to all that he had done to Eglon, but destroyed it utterly, and all the souls that *were* therein.

38 ¶ And Joshua returned, and all Israel with him, to ²Debir,² and fought against it.

39 And he took it, and the king thereof, and all the cities thereof, and they smote them with

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a ch. 7, 26; 8, 29. 2 Sa. 18, 17. La. 3, 53.

4 A city of Judah, about 14 miles south-west of Jerusalem. The utter destruction of king and people was the righteous sentence of God against their utter wickedness. Murderers suffer in all countries that peaceable men may live.—C.

5 ch. 6, 21; ver. 30, 32, 35, 37, 39, 40. De. 20, 16, 17, 17, 2, 10.

6 ch. 15, 42; 21, 13. 2 Ki. 8, 22; 19, 8, not that Nu. 33, 20, 21.

7 A city of Judah. It was known as a village in the fourth century of the Christian era; but its very ruins have since disappeared.—C.

8 ver. 3, 5; ch. 12, 17; 15, 39. 2 Ch. 11, 9. 2 Ki. 19, 8.

9 A city of Judah, about 35 miles south-west of Jerusalem. It became a famous, or rather infamous, seat of idolatry, for which it was threatened with the divine wrath. Mi. 1, 13, which was first inflicted by Sennacherib, and secondly by Nebuchadnezzar, 2 Ki. 18, 17; Je. 34, 7.—C.

7 After they laid siege to it

m ch. 12, 12; 16, 3, 10. Ju. 1, 11; Ch. 22, 4; Ki. 9, 16, 17.

8 A city of Ephraim, about twenty miles north-west of Jerusalem. After various disasters, it was re-edified by Solomon, 1 Ki. 9, 17. Its ruins, like those of the former cities, have likewise disappeared.—C.

n ver. 3, 5; ch. 12, 12; 15, 39.

o Pulled down as men do buildings, Le. 26, 44; Job 19, 10.

9 See note on ch. 10, 3.—P.

9 ver. 3, 5; ch. 14, 13; 15, 54; 21, 13; Ge. 13, 18. Nu. 13, 22. 2 Sa. 5, 15; 15, 9, 10.

1 The king of Hebron was one of the five who had been put to death, and hanged on five trees (ver. 23, 26). We must suppose that by this time a successor had been appointed, a circumstance not probable, both from the importance of Hebron, and from the pressing nature of their affairs.—I.

9 ch. 15, 15; 49; 12, 13; 21, 15.

2 Debir was a very ancient city of the Anakim, ch. 15, 13. Before the conquest it was called both *Kir-jath-sepher*, 'town of the book,' and *Kir-jath-sannah*, 'town of the law,' probably because it contained some celebrated school. It lay near Anah and Eshetah, Jos. 15, 49, 50, the ruins of which are still seen in the mountains about seven miles south of Hebron. The exact site of Debir has not been found.—P.

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He conquered what fell to the lot of Judah, Simeon, Benjamin, and Dan, ch. 15, 21-22; 16, 21-22; 19, 1-8, 40-48.

5 Of mankind, Ps. 9, 17, 2 Th. 1, 7-9. Jude 15.

6 De. 20, 16, 17, 2, 16; Ex. 23, 31-33; 34, 12.

7 He is impossible to read this catalogue of conquered cities, which have since totally disappeared, without reflecting on the effects of national idolatry and wickedness. Cities became desolate by misrule, but that permitted misrule is the judgment of God against a godless generation.—C.

8 Nu. 13, 17, 26; 32, 8; 34, 4.

9 Ge. 10, 19. De. 9, 23; ch. 13, 3; 15, 47. Ju. 16, 1, 21. Am. 1, 6, 7. Je. 47, 1, 7. Ec. 9, 5. Ac. 2, 26.

9 Not Goshen in Egypt, ch. 11, 16; 15, 51. 2 Ps. 80, 8; 118, 6. Is. 43, 3.

9 ch. 4, 19; ver. 15. 1 Sa. 11, 14.

CHAPTER XI.

B.C. 1450.

a ch. 19, 36; 12, 19; ver. 10, Ju. 4, 1.

b ch. 10, 3, 4. Is. 26, 11. Je. 5, 2.

c ch. 12, 19; 19, 15, 25.

d Nu. 34, 11. De. 3, 17; ch. 19, 35; 23, 10; 34, 10. 1 Th. 6, 1. or Tiberias.

e Ge. 15, 18-21. Ex. 3, 8, 34. ch. 18, 21.

f De. 4, 48; 3, 8, 9. ch. 13, 11. Ca. 4, 8. Ps. 89, 12; 133, 3. ver. 17.

g Ge. 31, 49. Ju. 10, 17; 11, 10, 20, 29.

1 The site of Hazor has not yet been satisfactorily identified. It doubtless lay on the western brow or slopes of the mountain.

2 The site of Hazor has not yet been satisfactorily identified. It doubtless lay on the western brow or slopes of the mountain.

3 The site of Hazor has not yet been satisfactorily identified. It doubtless lay on the western brow or slopes of the mountain.

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14 The site of Hazor has not yet been satisfactorily identified. It doubtless lay on the western brow or slopes of the mountain.

15 The site of Hazor has not yet been satisfactorily identified. It doubtless lay on the western brow or slopes of the mountain.

16 The site of Hazor has not yet been satisfactorily identified. It doubtless lay on the western brow or slopes of the mountain.

17 The site of Hazor has not yet been satisfactorily identified. It doubtless lay on the western brow or slopes of the mountain.

18 The site of Hazor has not yet been satisfactorily identified. It doubtless lay on the western brow or slopes of the mountain.

19 The site of Hazor has not yet been satisfactorily identified. It doubtless lay on the western brow or slopes of the mountain.

the edge of the sword, and utterly destroyed all the souls that *were* therein; he left none remaining: as he had done to Hebron, so he did to Debir, and to the king thereof; as he had done also to Libnah, and to her king.

40 ¶ So Joshua ¹smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, but utterly destroyed all ²that breathed, ³as the LORD God of Israel commanded.³

41 And Joshua smote them from ⁴Kadesh-barnea even unto ⁵Gaza, and all the country of ⁶Goshen, even unto Gibeon.

42 And^{*} all these kings, and their land, did Joshua take at one time, because the LORD God of Israel fought for Israel.

43 And Joshua returned, and all Israel with him, unto ⁷the camp to Gilgal.

CHAPTER XI.

1 Divers kings overcome at the waters of Merom. 10 Hazor is taken and burned. 16 All the country taken by Joshua. 21 The Anakims cut off.

AND it came to pass, when Jabin king of ¹Hazor had heard *those things*, that he ²sent to Jobab king of ³Madon, and to the king of Shimron, and to the king of Achshaph,

2 And to the kings that *were* on the north of the mountains, and of the plains south of ⁴Chinneroth, and in the valley, and in the borders of Dor on the west;

3 And⁶ to the Canaanite on the east and on the west, and to the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, and to the Hivite under ⁷Hermon in the land of ⁸Mizpeh.¹

4 And they went out, they and all their hosts with them, much people, even ⁹as the sand that *is* upon the sea-shore in multitude, with horses and chariots very many.

5 And when all these kings were ²met together,² they came and pitched together at the waters of Merom, to fight against Israel.

6 ¶ And the LORD said unto Joshua, ³Be not afraid because of them; for to-morrow, about this time, will I deliver them up all slain before Israel: thou ⁴shalt hough their horses, and burn their chariots with fire.

7 So Joshua came, and all the people of war with him, against them by the waters of ⁵Merom suddenly, and they fell upon them.

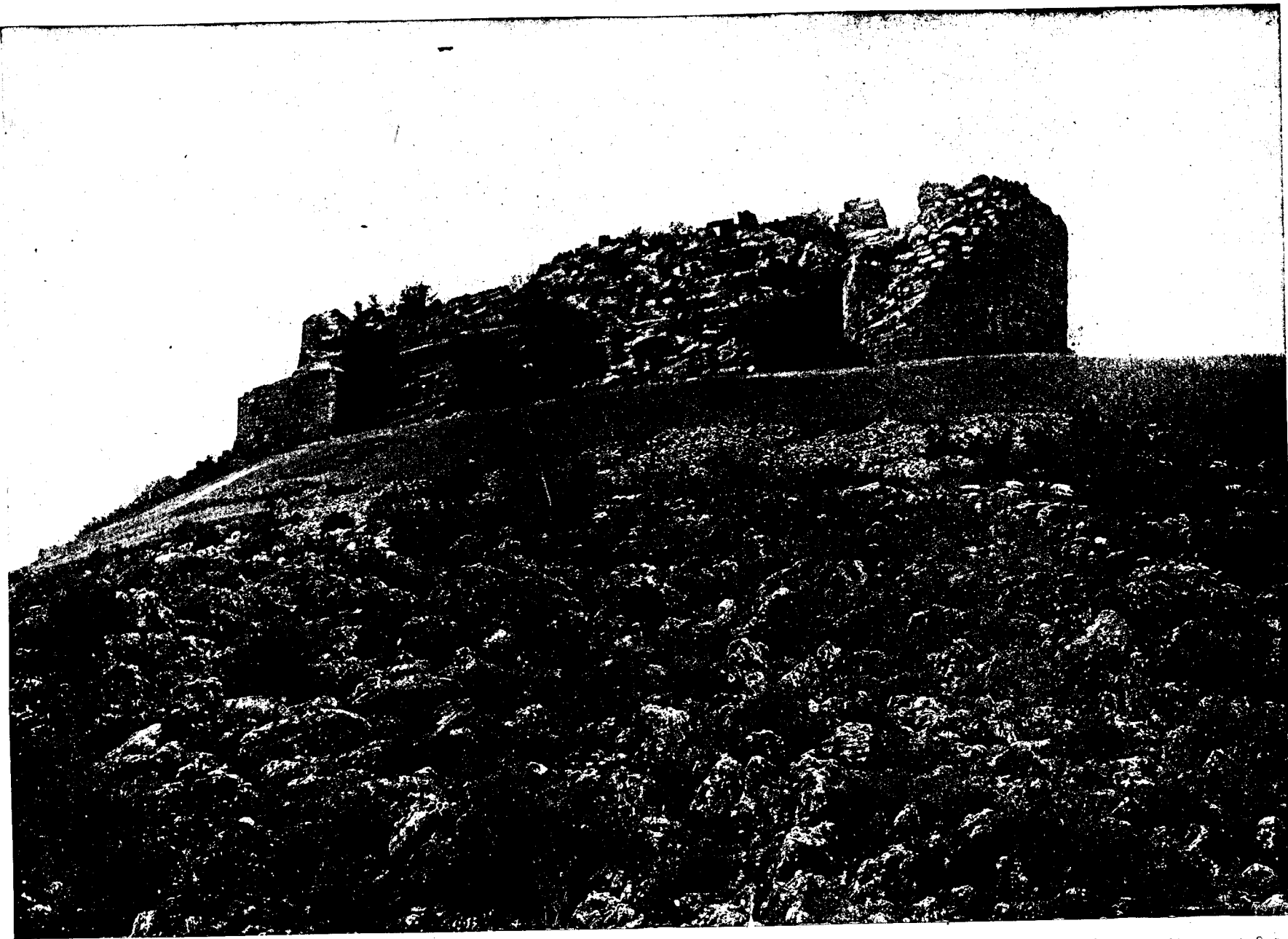
converts to him; and, like their great leader, the wicked likewise are unanimous and hearty in their wickedness, and in persecuting the people of God. But when spiritual or temporal enemies thrust sore at us, then we feel the necessity of looking up to Jesus, the Captain of the Lord's host, for salvation. If we have given up ourselves to him, we may be cast down, but cannot be destroyed: Jesus and his angels will flee to our relief: his power, his prayers, shall concur for our protection and deliverance! But how terrible is the danger of his enemies! Both heaven and earth conspire to effectuate their ruin! Every assistant, every retreat, shall prove but a refuge of lies; the meanest saint shall see them fail! And when the sun

shall be turned into darkness, and the moon into blood, Jesus shall come to sit in righteous judgment upon all them who know not God and obey not the gospel;—who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power! Oh! unparalleled day! then all the haters of the Lord shall go into everlasting despair; and the righteous, after finishing their fight of faith, and enriched with peace, shall, with Jesus at their head, return, and enter into life eternal in the camp of God above!

CHAPTER XI. [Ver. I. We have here another confederacy against Joshua, formed by the kings to the

north of Jerusalem.—Note, This succession of confederacies is no more than what occurs to all who follow the true Joshua to the true promised land. One trouble is no sooner forgot than another succeeds; and one temptation is no sooner resisted and subdued, than another tempter, like Satan with our Lord, Mat. iv., tries some new scheme to pervert our principles and overcome our resolutions. C.]

Ver. 4. [Horses and chariots very many. This is the first time that horses are mentioned since the exodus. Camels, asses, and sheep, during the intermediate period, are frequently enumerated, but the horse never. The Arabian tribes, therefore, had at this time no horses—a fact which Strabo, who lived about the beginning of



CASTLE AT CAESAREA PHILIPPI—NEAR HAZOR, KING JABIN'S CAPITAL. [JOSHUA, xi: 1-20.]—Only a little distance from this castle, Thomson learned of a very old ruin, which is thought to be the relic of the ancient capital of Jabin, king of Hazor, which was the chief city before the time of Joshua, of all the northern basin of the Jordan. In the eleventh chapter of Joshua we have an account of the battle of Israel with this king. We learn also from this chapter that 1,451 B. C.,

this Jabin, king of Hazor, had chariots and horses in his army. The great Subebah castle is a mile in circumference. It is about three miles from Caesarea Philippi and fifteen hundred feet above it. From the top of its towers there is an extensive and charming prospect. The castle is guarded on all sides by inaccessible gorges and only on the northeast is the hill upon which it stands connected with the main body of the earth.

8 And the LORD delivered them into the hand of Israel, who smote them, and chased them 'unto great Zidon,³ and unto 'Mizrephoth-maim,⁵ and unto the valley of Mizpeh eastward; and they smote them, until they left them none remaining.

9 And Joshua did unto them as the LORD bade him: he 'thoughted their horses, and burnt their chariots with fire.

10 ¶ And Joshua at that time turned back, and took 'Hazor,⁶ and smote the king thereof with the sword: for Hazor beforetime was the head of all those kingdoms.

11 And they smote all the souls that were therein with the edge of the sword, utterly destroying them; there was not 'any left to breathe: and he burnt Hazor with fire.

12 And* all the cities of those kings, and all the kings of them, did Joshua take, and smote them with the edge of the sword; and he utterly destroyed them, 'as Moses, the servant of the LORD, commanded.

13 But as for the cities that stood still⁷ in their strength, Israel burned none of them, save Hazor⁸ only; that did Joshua burn.⁸

14 And all 'the spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves; but every man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe.⁹

15 As⁹ the LORD commanded Moses his servant, so did Moses command Joshua, and so did Joshua: 'he left nothing undone of all that the LORD commanded Moses.

16 So¹ Joshua took 'all that land, the hills, and all the south country, and all the land of 'Goshen,² and the valley, and the plain, and the 'mountain of Israel, and the valley of the same;³

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o Ge. 10. 15; 49. 13. ch. 19. 28. Is. 23. 2, 12. Jc. 25. 2. Ec. 9. 2.

3 Or, Zidon-rabbah.

4 Or, salt-pits.

Heb. burnings of waters, ch. 11. 15.

5 Burning of waters, most probably springs impregnated with carbureted hydrogen, which either burned continually, or when occasionally.

Of such springs there are several in different countries.

6 De. 17. 16. 2 Sa. 8. 4. ver. 5. Ps. 46. 7.

7 Not that ch. 15. 23. Ne. 1. 3, but that Ju. 4. 1. 2. ch. 19. 36. 1 Ki. 9. 15. 2 Ki. 15. 29. ver. 1. 11. 13.

8 Whence did Joshua turn back? He had conquered at Merom, and pursued to Zidon or Sidon, on the coast of the Mediterranean, westward—he turned back eastward, and took Hazor, which lay between Zidon and Merom.—C.

9 Heb. any breath, ch. 10. 10.

5 ch. 6. 26; 10. 28, 30. 32, 35, 37, 39.

7 Nu. 33. 53. De. 7. 2; 20. 16, 17.

7 Heb. on their heap.

8 The meaning is—Hazor alone was burned, while all the other cities, which stood upon their tells (the usual positions selected for ancient cities)—were captured, but not burned.—P.

9 That is, they slew all the wicked inhabitants of these cities, not of the whole land—many of whom were still unsubdued.—C.

9 Ex. 34. 11-13. Nu. 27. 19-33. De. 7. 1, 5; 31. 7.

Heb. he removed nothing, ch. 1. 7. De. 4. 25. 32. 11. 32. 12. 32. 1 Sa. 15. 2.

1 Between 1451 and 1454.

o Ge. 15. 18-21. Nu. 34. 9-15. De. 34. 2, 3.

2 ch. 10. 41; 15. 5.

3 A district in the south of Judah, probably so called from its similarity to the province of the same name in Egypt. It was once a delightful plain, surrounded on three sides by picturesque mountains; it is, however, rendered a waste by the incursions of the Bedouins.—C.

4 Ex. 17. 23; 20. 40. Perhaps so named from Jacob.

5 So Joshua took

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all that land, the hill country (of Judah), and all the Negeb, and all the land of Goshen (near the borders of Egypt), and the Shephelah (plain of Philistia), and the Arabah (plain of Jordan), and the mountain of Israel (Samaria), and its Shephelah (probably the plain of Esdraelon and Acre). This will give a better idea of the meaning of this passage. Most of the Hebrew words are proper names.—P.

4 Or, the smooth mountain.

d ch. 3. 10; 13. 5. De. 3. 8. 9. 4. 48. Ju. 3. 3. 1. 2. from the south to the north end of Canaan.

5 Six years, ch. 14. 7, 10.

6 Caleb was 40 years old when sent as a spy; 85, at the conclusion of these wars, ch. 14. 10; nearly 39 years of this time were spent before Joshua crossed the Jordan, leaving about seven years for the war with the different confederacies; Josephus estimates it at five.—C.

7 Ex. 4. 21. 1 Ki. 12. 15. Ps. 69. 15. Ro. 9. 18.

8 See note on Ex. 4. 21.

7 The law (De. 20. 10) required peace to be proclaimed to every besieged city, so that all Canaan might have escaped the sentence of extermination by submission. But their hearts were hardened by the proclamation of Joshua, even as the enmity of unbelievers is still excited by the doctrines and announcements of free grace.—C.

A De. 7. 2, 16; 20. 16. 17. ver. 15.

2 Nu. 33. 22, 33. De. 9. 1-3. Jc. 23. Am. 6. 2, 3. ch. 14. 12, 14.

3 He. 2. 2. Re. 6. 2. Ps. 21. 8-12; 110. 5, 6. Ro. 8. 37.

4 ch. 13. 3. Ju. 3. 1. Sa. 17. 4; 5. 6; 17. 2. Sa. 21. 16-22.

5 Nu. 26. 53. ch. xv. 21.

6 ch. 14. 15. Job 34. 11. 1. 4. 7. 8. He. 2. 8, 9, 14, 8, 9.

CHAP. XII.

B.C. 1452.

a Nu. 21. 13. Ju. 11.

b De. 3. 8, 9. Ps. 133. 3. ch. 11. 3.

17 Even from the mount Halak,⁴ that goeth up to Seir, even unto 'Baal-gad in the valley of Lebanon, under mount Hermon; and all their kings he took, and smote them, and slew them.

18 Joshua made war 'a long time with all those kings.⁵

19 There was not a city that made peace with the children of Israel save 'the Hivites, the inhabitants of Gibeon; all other they took in battle:

20 For it was of the LORD 'to harden their hearts,⁶ that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favour,⁷ but that he might destroy them, 'as the LORD commanded Moses.

21 ¶ And at that time came Joshua, and cut 'off the Anakims from the mountains; from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: 'Joshua destroyed them utterly with their cities.

22 There was none of the Anakims left in the land of the children of Israel; only 'in Gaza, in Gath, and in Ashdod, there remained.

23 ¶ So Joshua took the whole land, 'according to all that the LORD said unto Moses; and Joshua gave it for an inheritance unto Israel, 'according to their divisions by their tribes. And the land 'rested from war.

CHAPTER XII.

1 The two kings whose countries Moses took and disposed of. 7 The one and thirty kings on the west side of Jordan which Joshua smote.

NOW these are the kings of the land, which the children of Israel smote, and possessed their land on the other side Jordan, toward the rising of the sun, from the river 'Arnon unto mount 'Hermon, and all the plain on the east;

the Christian era, records concerning Arabia in his time. C.]

Ver. 5. [Merom is identical with Samochonitis of Josephus, and the modern Bahret el-Huleh. It is a lake, triangular in form, 4½ miles long by 3½ broad. It occupies the southern end of a large plain or basin lying between the ridges of Lebanon and Anti-Lebanon. It is fed by numerous streams and fountains, the largest being the Jordan, which flows into it at the north-eastern angle, and leaves it again at its apex on the south, 10 miles above the Sea of Galilee. P.]

Ver. 13. [Cities that stood still in their strength. 'The cities that stood on the hills' is a more accurate translation. The meaning seems to be this:—Joshua burned the cities on the plains, where the northern Canaanites' cavalry, like the East Indian Mahrattas, could maintain strongholds, for they could make sudden incursions. But the cities on the hills, as inaccessible to cavalry, he preserved, with the exception of Hazor, as garrison towns for his own infantry, and the protection of the people. C.]

Ver. 18. [Mount Halak is used by Joshua to denote the southern border of Palestine, as Beersheba is used by later writers. It was probably the line of bare white cliffs or hills which runs across the Arabah some 20 miles south of the Dead Sea. Baal-gad must have been at or very near the site of Paneas, subsequently called Caesarea-Philippi. P.]

Ver. 22. [In Gaza, in Gath, and in Ashdod. These

were not of the seven devoted nations, and were therefore permitted to abide. C.]

REFLECTIONS.—How madly do sinners rush headlong into ruin, notwithstanding repeated warnings by the destruction of others! The strength and multitude of their confederacy do but make their ruin the more notorious. But the greater the dangers which surround his people, the greater supports should they ask and expect from God: and the more entirely their heart is fixed on him as their strength, the more certainly shall their spiritual enemies be subdued before them. That to which sinners flee for help is often but a trap to ensnare them: and their destruction is certain, though sometimes slow; and always just and wise, however severe: the most powerful not excepted. But sure is the victory of his people over all their enemies; and happy is it when God's exact fulfilment of his promises, and our upright performance of our duty, unite together. And blessed indeed must that warfare be which issues in eternal triumph and rest to Christ and his people!

CHAPTER XII. [Ver. 1. River Arnon. The Arnon rises in the mountains of Gilead, on the east of Jordan, and flows along the north border of Moab, separating it from the Ammonites, and empties itself into the Dead Sea. Burckhardt gives its modern name Modjeb, and assigns it a course of about 56 miles. In summer it is nearly dry, but in winter is an impetuous torrent. C.—The land from the Arnon to Hermon

embraces the great plateau and mountain chains east of the Jordan. All the plain on the east' is in Hebrew 'all the Arabah;' i.e. the deep valley of the Jordan, east of the river. P.]

Ver. 2. [Jabbok. In summer a brook, in winter a torrent, arising in the mountains of Gilead, near Rabbath Ammon, and running in a westerly direction, joins the Jordan about 35 miles south of the Sea of Chinneroth. C.]

Ver. 3. [Salt Sea. Dead Sea, the site of Sodom and Gomorrah, more salt than any other sea. This special geographical description was given in order to prevent any disputes about the boundaries of the two and a half settled tribes. See ver. 6. C.—The first part of ver. 3 should be rendered as follows:—'And the Arabah to the Sea of Chinneroth eastward, and to the Sea of the Arabah—the salt sea, eastward.' The meaning is, that while Sihon's kingdom extended on the highlands only as far north as the Jabbok, it embraced the whole eastern section of the valley of the Jordan from the Sea of Galilee to the Dead Sea. P.]

Ver. 8. ['In the hill-country, and in the Shephelah, and in the Arabah, and in Ashdod, and in the Midbar (i.e. the pastoral plateau east of Jordan), and in the Negeb.' These are proper names, and mark the various sections of the country. See note on ch. 9. 1. P.]

Ver. 21. [Taanaach and Megiddo stood on the southern border of the plain of Esdraelon. They became famous in after-times in connection with the victory of Barak, and other battles. P.]

2 Sihon^a king of the Amorites, who dwelt in Heshbon, and ruled from Aroer, which is upon the bank of the river Arnon, and from the middle of the river,² and from half Gilead,³ even unto the river ^aJabbok, which is the border of the children of Ammon:

3 And from the plain to the ^asea of Chinneroth⁴ on the east, and unto the ^fsea of the plain, even the salt sea on the east, the way to Beth-jeshimoth; and from the south,⁵ under Ashdodth-pisgah:⁶

4 And the coast of Og king of Bashan, which was of ^bthe remnant of the giants, that dwelt at⁷ Ashtaroth and at Edrei,

5 And reigned in mount Hermon, and in Salcah,⁸ and in all Bashan, unto the border of the Geshurites, and the Maachathites, and half Gilead, the border of Sihon king of Heshbon;⁹

6 Them did Moses, the servant of the LORD, and the children of Israel, smite: and Moses, the servant of the LORD, gave it for a possession unto the Reubenites, and the Gadites, and the half-tribe of Manasseh.

7 And these are the kings of the country which Joshua and the children of Israel smote on¹⁰ this side Jordan on the west, ^afrom Baal-gad in the valley of Lebanon, even unto the mount Halak, that goeth up to Seir; which Joshua gave unto the tribes of Israel for a possession, according to their divisions:

8 In the mountains, and in the valleys, and in the plains, and in the springs, and in the wilderness, and in the south country; the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites:

9 The^a king of Jericho,⁷ one; ^athe king of Ai, which is beside Beth-el, one;

10 The^a king of Jerusalem, one; the king of Hebron, one;

11 The^a king of Jarmuth, one; the king of Lachish, one;

12 The^a king of Eglon, one; ^athe king of Gezer, one;

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c Nu. 1:24-32 De. 3:6-10, 2:20, 3:22, Ps. 135:11, 13:14-19

2 The middle of what river? The middle of the Arnon being the name of a city situated on an island to the east of Arnet. See ch. 13:9.

3 Half Gilead, that is, the southern half, commencing at a point in the vicinity of Heshbon, Simon's capital.—C.

4 Ge. 32:22 De. 2:3; 3:16, 17, 18, 22

5 De. 3:17, ch. 11:2, 12:1

6 The same as the Sea of Tiberias and Lake of Gennesaret.—C.

7 Ge. 14:3; 19:25, ch. 13:14, 2:5

8 Or, Teman.

9 Or the springs of Pisgah, or the hill, De. 3:17, Nu. 21:20

10 De. 3:11, ch. 13:12, 14:1; 12:4, 3:1, Ch. 6:7

11 De. 3:14-17, 47:48, ch. 13:11, 2:5, 3:13, 32:3, 14:2, Ki. 15:3

12 The boundaries of Og's kingdom were Hermon on the west; Salcah on the east; situated on a conical peak at the south-eastern extremity of the mountains of Bashan; Geshur (Trachonitis) and Maachabou the north; and the Jabbok, which divided Gilead, on the south. The section of Gilead north of the Jabbok belonged to Og; that on the south to Sihon.—P.

13 Nu. 32:29-42 De. 3:8-17, ch. 13:8-17

14 Baal-gad was the north, and Halak the south border, ch. 10:40, 11:16, 17:13, 1:3, 4:20, De. 2:2, 3:11, 23:24, 1:1, Ge. 15:18-21, Ex. 3:23, 23:31, 31:11, ch. 6:2-21

15 Modern readers of the Bible are often surprised at the number of kings reigning in so narrow a compass. A little reflection would remove this surprise, for were the early history of the European tribes as well preserved, there is little doubt that as many petty sovereignties would frequently be found in the same extent. Within the range of authentic history, a part of England furnished seven kingdoms.—C.

16 ch. 8:26-29

17 ch. 10:3, 36, 37, 15:54, 6:3

18 ch. 10:3, 23, 37, 32, 15:35, 36

19 ch. 10:3, 23, 15:37, 15:38, 37, 3:10

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10 ch. 10:35, 15:15, 49:11, 21

11 ch. 15:36

12 Nu. 14:45; 21:3, Ju. 1:12, 2:14, 10

13 Situated on a little hill about 15 miles south of Heshbon, and still bearing its old name.—P.

14 ch. 10:20, 5:42, 1:5, 22:1, ch. 15:35, Nu. 1:15, Ch. 12:7

15 ch. 10:16, 28:15, 41, ch. 8:17, 10:1, Ge. 12:8

16 ch. 15:34

17 Now Tefthah, 5 miles west of Heshbon.—C.

18 ch. 15:33, 19:30, 13:4, 1:1, Ki. 20:30, 2:1, 13:17

19 Or, Sharon, 15, 33:9, 35:2, Ac. 9:35

20 ch. 11:1-10, Ju. 4:2, 6:1, 11:1, 9:25, 19:2, Ju. 5:19, Ch. 17:11, 14 ch. 19, 37, 20:32

21 Kedesh was the city of refuge in Naphtali, situated on a beautiful upland plain. Its ruins are of some extent and importance.—P.

22 ch. 19:11, 1:1, Ki. 4:12

23 The mention of const. suggests the idea of it being a seaport of the Mediterranean. Jerome places it nine miles south of Cesarea. At present it is a village of forty or fifty houses and is called Tadmor.

24 Ge. 14:1, not that ch. 4:19

25 1 Ki. 16:7, 3:2, Ki. 15:14, Ca. 6:4

CHAP. XIII.

B.C. 1445

1 ch. 14:10; 24:29, about 100 years of age.

2 He was 110 at his death; and as the division of the land is believed by the Jews to have occupied about seven years, and as he appears to have died soon after, Joshua was at this time about 100 years of age.—C.

3 De. 31:23, ch. xii.

4 2 Heb. 10, possess it. c Nu. 34:2-14, Ge. 15:18-21, De. 11:23-24, Ex. 23:31

5 De. 26:14, 1 Sa. 27:8, De. 2:23

6 1 Sa. 27:8, not 2 Sa. 3:15, 8, ch. 12:5, ver. 11

7 Ge. 10:15-19, ch. 15:4, Nu. 34:5, Je. 2:18

8 The Black Water, a name frequently applied to different rivers in European geography.

9 A game for the Nile.—C.

10 Ju. 3:3, 2ec. 2:5, De. 32:34, Sa. 17

11 A people driven out by a tribe of the Philistines, De. 2:23

12 An 9, 7, called Caphtorim.—C.

13 ch. 11:3; 10:40; 12:7, 8

14 Or, the cave.

13 The^a king of Debir, one; ^athe king of Geder, one;

14 The^a king of Hormah, one; ^athe king of Arad,⁸ one;

15 The^a king of Libnah, one; ^bthe king of Adullam, one;

16 The^a king of Makedah, one; ^athe king of Beth-el, one;

17 The^a king of Tappuah,⁹ one; ^athe king of Hopher, one;

18 The^a king of Aphek, one; the king of ^aLasharon, one;

19 The^a king of Madon, one; the king of Hazor, one;

20 The^a king of Shimon-meron, one; the king of Achshaph, one;

21 The^a king of Taanach, one; the king of Megiddo, one;

22 The^a king of Kedesh,¹ one; the ^aking of Jokneam of Carmel, one;

23 The^a king of Dor, in the coast² of Dor, one; the king of ^athe nations of Gilgal, one;

24 The^a king of Tirzah, one: all the kings thirty and one.

CHAPTER XIII.

1 The bounds of the land not yet conquered. 8 The inheritance of the two tribes and half. 14, 33 The Lord and his sacrifices are the inheritance of Levi. 15 The bounds of the inheritance of Reuben. 22 Balaam slain. 24 The bounds of the inheritance of Gad, 29 and of the half-tribe of Manasseh.

NOW Joshua was ^aold¹ and stricken in years; and the LORD said unto him, Thou art old and stricken in years, ^band there remaineth yet very much land to be possessed.²

2 This^a is the land that yet remaineth: ^aall the borders of the Philistines, and all ^aGeshuri,

3 From ^aSihor,³ which is before Egypt, even unto the borders of Ekron northward, which is counted to the Canaanite: five lords of the Philistines; the ^aGazathites, and the Ashdodthites, the Eshkalonites, the Gittites, and the Ekronites; also the Avites:⁴

4 From the south, all the ^aland of the Canaanites, and Mearah⁵ that is beside the

Ver. 22. [Jokneam stood at the northern base of Carmel, near the bank of the Kishon; the hill on which it stood is now called Tell el-Mutsellim. P.]

Ver. 24. [Tirzah was situated in the mountains, about 9 miles east of Samaria. Jeroboam, the first king of Israel, chose it as his principal residence. The situation is fine, and it is surrounded by extensive groves of olives. P.]

REFLECTIONS.—Former mercies from God, or services from men, must never be forgotten for the glare of present ones. How happy the saints who have possession of manifold blessings on this side the Jordan of death, even while their principal inheritance lies beyond it! How fruitful then was the promised land, which could support such multitudes of men! How fearful the guilt, and tremendous the curse, which for many ages have rendered it one of the most barren and useless spots on the earth! How confined was the ancient ambition of kings! and how good was God to Israel, who gave so many nations for their ransom, and people for their life!

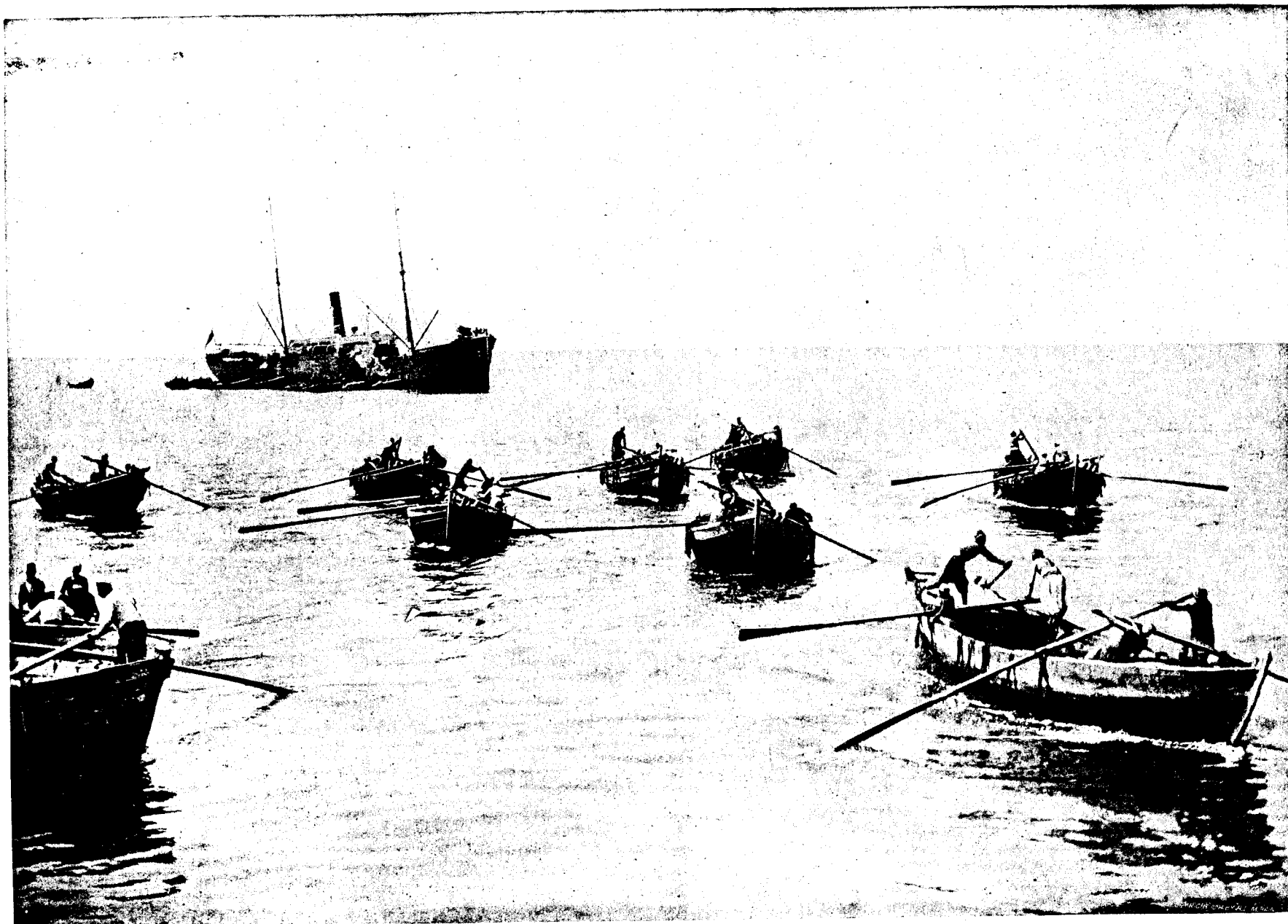
CHAPTER XIII. [Ver. 3. Philistines. Descended from Mizraim, second son of Ham, Ge. 10: 14, by whom

Egypt was peopled. They must have emigrated from that country at an early period. Though occupying a narrow tract of land bordering on the Mediterranean, and not above 60 miles in length, yet, through industry and arms, they soon became, and long continued, a famous people. They were the most powerful and the most inveterate of the enemies of Israel, whom they occasionally greatly oppressed. After the return from the captivity, the national animosities were revived; and they seem to have been finally conquered by the famous Maccabees. After this period, they either emigrated from the country, or became incorporated with the Jews, as they are never once mentioned in the New Testament, nor by any writer of ordinary history. C.]

Ver. 5. [Lebanon. Lebanon forms the basis of all the mountains of Palestine. Two parallel ranges of mountains descend from the north in Syria, inclosing a valley called *Coele-Syria*, or Hollow Syria. These form the Lebanon of the Bible, and the Libanus and Anti-Libanus of the Greeks. The Libanus, from its origin in Syria, inclines to the west, and terminates a few miles north of old Tyre. The Anti-Libanus, which is the eastern range, likewise inclines to the sea,

and terminates in the noble cone of Hermon. *Lebanon* signifies *whiteness*; a name most probably derived from the snows which constantly lie upon the highest summit of the range. This would, in the climate of Palestine, give a probable height of 11,000 feet. C.—*Lebanon* toward the sun-rising is manifestly Anti-Lebanon; and the whole chain is here accurately described from Baal-gad (Banias) under Hermon on the south, to the entrance of Hamath—here signifying the opening from the valley of Coele-Syria to the plain of Hamath—on the north. P.]

REFLECTIONS.—The most successful conquerors must quickly bow and pay their tribute to death, the king of terrors; and the best have need to be reminded of their latter end. God graciously and wisely considers the frame of his people, and will not burden them with work beyond their strength. But pleasant are extensive views of what God has promised, though we should never see it accomplished. And it is prudent and necessary that such as rule in church or state should exert themselves to the utmost for leaving all things in good order at their death. With what pleasure God repeatedly mentions the honourable deeds of his people, as an example and inducement to others



RACE OF FREIGHT BOATS, JAFFA - THE SEAPORT TOWN OF JERUSALEM IN TIME OF SOLOMON, AND FROM HIS DAY TO THE PRESENT. [JOSHUA, xiii: 2.]—"This is the land that it remaineth: all the borders of the Philistines, and all Geshuri." We give this illustration here because Jaffa was a city of Philistia. Palestine is said to have originally meant the district inhabited by the Philistines. Philistia embraced the coast plain on the southwest of Palestine, extending from Jaffa on the north to the val-

ley of Gera on the south, and from the Mediterranean on the west to the foot of the Judean hills on the east. The picture we give above is of a scene which will be very familiar to all tourists who have ever landed at Jaffa. As soon as ever the great steamers anchor out in the sea the little boats from the shore begin a race to see which can reach the steamer first. Happy is the traveler if his arrangements for landing have been made previously.

Sidonians, unto Aphek, to the borders of the Amorites;

5 And the land of the 'Giblites,⁶ and all Lebanon,⁷ toward the sun-rising, from Baal-gad under 'mount Hermon,⁷ unto the "entering into Hamath;

6 All the inhabitants of the hill-country, from Lebanon unto "Misrephoth-maim, and all the Sidonians,⁸ them "will I drive out from before the children of Israel: only divide thou it "by lot unto the Israelites for an inheritance, as I have commanded thee.

7 Now therefore divide "this land for an inheritance unto the nine tribes, and the half-tribe of Manasseh;

8 With whom the Reubenites and the Gadites have received their inheritance, "which Moses gave them, beyond Jordan eastward, *even* as Moses, the servant of the LORD, gave them;

9 From Aroer, that *is* upon the bank of the river Arnon, and the city that *is* in the midst of the river, and all the plain of Medeba unto Dibon;

10 And all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the border of the children of Ammon;

11 And Gilead, and the border of the 'Geshurites⁹ and Maachathites, and 'all mount Hermon, and all Bashan unto Salcah;

12 All the kingdom of Og in Bashan, which reigned in Ashtaroth, and in Edrei, who remained of the remnant "of the giants: for these did Moses smite, and cast them out

13 Nevertheless the children of Israel "expelled not the Geshurites, nor the Maachathites; but the Geshurites and the Maachathites dwell among the Israelites until this day.

14 Only "unto the tribe of Levi he gave none inheritance;¹ the sacrifices of the LORD God of Israel made by fire *are* their inheritance, as he said unto them.

15 ¶ And Moses gave² unto the tribe of the children of Reuben *inheritance* according to their families.³

16 And "their coast was from Aroer, that *is* on the bank of the river Arnon, and the city that *is* in the midst of the river, and all the plain by Medeba;

17 Heshbon, and all her cities that *are* in the plain; Dibon,⁴ and "Bamoth-baal, and Beth-baal-meon,

18 And Jahaza, and Kedemoth, and Me-phaaath,

19 And Kirjathaim, and Sibmah, and Zareth-shahar in the mount of the valley,

20 And "Beth-peor,⁵ and Ashdodh-pisgah,⁶ and Beth-jeshimoth,

A.M. 2559. B.C. 1445.

1 Ki 18. Ps 83. 7.

Eze 27. 9.

6 The inhabitants

of Gihon, on the coast

of the Mediterran-

ean, near Lebanon,

and considerably be-

yond the territory

permanently posses-

sed by Israel. They

aided Solomon in

preparing stones for

the temple, 1 Ki 5. 18.

It still exists as a

small fortified town

bearing its original

name.—C.

4 De 1. 73-25.

1 ch 11. 3. 17. De 3. 8.

94. 48. Ps 89. 12. 13. 3.

7 A part of the

Lebanon, said to be

12,200 ft. above

sea-level.—C.

m Nu 34. 8. 13. 21. Ju.

3. 3. Is 10. 9. Am 6. 2. 1

Ki 8. 65. 2. Ki 4. 25.

n ch 11. 8.

8 All who inhabit

the mountain from

Lebanon to Misreph-

oth maim—all the

Sidonians, i.e. all

the Phoenicians and

those under the rule

of Sidon.—P.

o Ge 15. 18. 21. Ex 23.

30. 31. De 7. 1. 22. 11. 23.

p Pr 16. 33. 18. Nu.

26. 55. Ac 13. 19. ch xv.

xxv. Ch 31. 1. xxv. ch

9. Nu 34. 2. 14. ch 5.

55. 33. 14. Eze 47. 13-23.

ch xv. xix.

r Nu 32. 32-42. De 3.

12-17. ch 22. 4. 12. 12.

1-6.

s 1 Ch 2. 25. 2. Sa 13.

37. 83. 3. 3.

t One tribe was in-

vaded by David, 1

Sa. 27. 8, and these

must have lain on the

coast in the way to

Egypt; the people in

ver. 11 must have

been another tribe

inhabiting Mount

Hermon.—C.

1 ch 12. 4. 5. De 31.

14. 4. 4. 48.

u 2 Sa. 3. 3. 13. 37. 10. 6.

15. 8. Nu 33. 55. ch 23.

13. 17.

v De 10. 9. 18. 2. Nu.

18. 20-24. 1 Co 9. 12-14.

ch 14. 3. 4.

w They received the

tithes of the whole

country as their in-

heritance, and to

them even to the

priests, pertained

every oblation, of

which any part was

burnt. The portions

appropriated to them

are specified at large

in Nu xviii., which

see.—J.

x 1451.

y From ver. 9-14 we

have a general de-

scription of the whole

territory assigned to

the two tribes and a

half; from ver. 15-17

we have a minute

specification of the

portions allotted to

the tribe of Gad, Nu

32. 33. 35. Is xv. xvi.

Je 48. 21-24.

z Partly built by the

tribe of Gad, Nu 32.

34, part is assigned

to Reuben. The di-

vision being, as in

many mo-rrn cities,

into the old and new

cities, or the Gadite

and Reubenite quar-

ters.—C.

a Or, the high

places of Baal, and

house of Baal-meon,

Nu 22. 41.

b Nu 25. 3. De 3. 17.

ch 12. 4. Eze 25. 9.

c Infamous for its

idolatrous worship of

Baal, the wicked

counsel of Balaam,

and the seduction of

the people. Its con-

quest is therefore a

treble record of tri-

umph.—Note, Happy

believer! who can

record his victories

over the world, the

flesh, and the devil!

Thanks be to God,

who giveth us the

victory, through our

Lord Jesus Christ!—

C.

d Or springs of

Pisgah, or the hill.

A.M. 2559. B.C. 1445.

7 And all the cities

of the Mishor; i.e.

the elevated plateau

of Moab, stretching

from the brow of the

range east of the

Jordan and Dead

sea away to the

great desert of

Arabia.—P.

e Nu 21. 24-35; 31. 8.

De 2. 30-35.

f Nu 22. 5-7. 24. 13. 1.

8. Re 2. 14. 2 Pe 2. 15. 2.

Th 2. 8. Re 19. 20. Jude

11.

g Lingering around

the court, hankering

after preferment,

covetous of wealth,

pregnant in evil

counsels, pretending

to fear God, but lov-

ing the wages of in-

iquity—he falls at last,

the victim of the peo-

ple he was compelled

to lead, but sought

to destroy. Truly,

the wages of sin is

death!—C.

h Nu 32. 34-36.

i Nu 21. 37; 32. 1. 2.

ch 21. 20.

j The Moabites

and Ammonites re-

took their cities from

the Reubenites and

Gadites, 1. xv. xvi.

Je 48. 21-24. Eze 25. 9.

k Which Sihon had

taken, Ju 11. 15. De 2

19. 2 Sa. 12. 26. Am. 1.

14.

l This Aroer is

different from Aroer

on the river Arnon,

which was allotted to

Reuben, and stood

on the southern bor-

der of the tribe.—P.

m This city, like

Dibon, is sometimes

assigned to Reuben

sometimes to Gad,

for explanation see

note on ver. 17.—C.

n ch 2. 8. Ge 31. 49. 1

Ki 22. 3.

o Ge 32. 1. 2. 2 Sa. 2.

8. 17. 27.

p 2 Sa. 9. 5. 17. 27.

q 2 Sa. 32. 3. 39. Ge.

33. 17. Ju 8. 5. 16. 1.

r Nu 34. 11. De 3. 17.

ch 12. 12. 3. Lu 5. 1.

Ju 6. 1.

s The boundaries

of the tribe of Gad

may be briefly stated

as follows:—On the

south, the valley of

Heshbon, the plain of

east, the plain of

Arabia, on the west,

the Jordan from the

mouth of Wady

Heshbon to the Sea

of Galilee; on the

north, the river Jabo-

k in the highlands

and the Sea of Galilee

in the Arabah.—P.

t Nu 32. 39-41. 1 Ch

21. 22. ch 21. 27. ver

12.

u ch 18. 7. De 10. 9.

18. 12. Nu 18. 20. ver

14.

v As Moses was

himself of the tribe

of Levi, he gave a

special proof that he

acted by divine au-

thority, in thus over-

looking his own

family and his own

tribe, for, though

Levites were well

provided for, yet the

security of that pro-

vision was so inter-

woven with Israel's

adherence to the

worship of God, that,

had they universally

apostatized, the Le-

vites would have

been left destitute,

whilst all the other

tribes would have

had possession of

their estates: that is,

without some imme-

diate divine interpo-

sition. . . . This,

however, implied,

that the good a title to

their bithes and perqui-

sites as their brethren

had, to their

estates.—Scott.

w The second time

in this chapter, see

ver. 14, is the disin-

heritance of Levi

recorded. The Lord

was their portion.—

Note, So is it with

every believer, who

is indeed a priest of

God, 1 Pe. 2. 5. 9. Ps.

119. 57.—C.

21 And all the cities of the plain,⁷ and all the kingdom of Sihon king of the Amorites, which reigned in Heshbon, "whom Moses smote with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, *which were* dukes of Sihon dwelling in the country.

22 ¶ Balaam^d also the son of Beor, the soothsayer, did the children of Israel slay with the sword among them that were slain by them.⁸

23 And the border of the children of Reuben was Jordan, and the border *thereof*. This *was* the inheritance of the children of Reuben after their families, the cities and the villages thereof.

24 ¶ And^e Moses gave *inheritance* unto the tribe of Gad, *even* unto the children of Gad, according to their families:

25 And their coast was Jazer, ^fand all the cities of Gilead, and "half the land of the children of Ammon, unto Aroer that *is* before "Rabbah;⁹

26 And from Heshbon¹ unto "Ramath-mizpeh, and Betonim; and from "Mahanaim unto the border of 'Debir;

27 And in the valley, "Beth-aram, and Beth-nimrah, and Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, Jordan and *his* border, *even* unto the edge of the sea of "Chinnereth, on the other side Jordan eastward.

28 This *is* the inheritance of the children of Gad after their families, the cities and their villages.²

29 ¶ And Moses gave *inheritance* unto the half-tribe of Manasseh: and *this was the possession* of the half-tribe of the children of Manasseh, by their families.

30 And³ their coast was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and all the towns of Jair, which *are* in Bashan, threescore cities;

31 And⁴ half Gilead, and Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan, *were pertaining* unto the children of Machir the son of Manasseh, *even* to the one-half of the children of Machir by their families.

Canaan, "which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to them.

2 By^b lot *was* their inheritance, as the LORD commanded by the hand of Moses, for the nine tribes, and *for* the half-tribe.

3 For ^cMoses had given the inheritance of two tribes and a half-tribe on the other side Jordan;^d but unto the Levites he gave none inheritance among them.¹

4 For ^ethe children of Joseph were two tribes, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, ^fsave cities to dwell *in*, with their suburbs for their cattle and for their substance.

5 As^g the LORD commanded Moses, so the children of Israel did, and they divided the land.

6 ¶ Then the children of Judah came unto Joshua in ^hGilgal: and ⁱCaleb the son of Jephunneh the Kenezite said unto him, Thou knowest the thing that the LORD said unto Moses ^kthe man of God concerning me and thee in Kadesh-barnea.

7 Forty years old *was* I when Moses, the servant of the LORD, ^lsent me from Kadesh-barnea to espy out the land; and I brought him word again as *it was* in mine heart.

8 Nevertheless^m my brethren that went up with me made the heart of the people melt; butⁿ I wholly followed the LORD my God.²

9 And Moses swore on that day, saying, Surely^o the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the LORD my God.

10 And now, behold, the LORD hath kept me alive, as he said, these ^pforty and five years, even since the LORD spake this word unto Moses, while *the children of Israel wandered*³ in the wilderness; and now, lo, I *am* this day fourscore and five years old.⁴

11 As^q yet I *am as* strong this day as *I was* in the day that Moses sent me: as my strength *was* then, even so *is* my strength now, for war, both to go out, and to come in.

A.M. 2560. B.C. 1444.

CHAP. XIV.

^a Nu. 34.17-29. 1 Co. 7.10. He. 5.4. Ju. 17.2. Mat. 20.23.

^b Nu. 26.55.33.54.34. 13.ch.13.6.1xv.-xxi. Pr. 13.33.18. Ps. 10.5.6. Mat. 25.34.

^c Nu. 32.29-41. ch.13. 8-33. De. 3.12-17.

^d ch.13.14.33.

^e Again is the dis-inheriting of Levi recorded (see ch. 13. 14. 33). Why this marked frequency of reference? (1) To prevent the Levites from murmuring at the distribution of the land. (2) To avoid all charge of covetousness in Moses on behalf of his own tribe. (3) So to provide for the Levites, that having little worldly property to occupy them, they might attend on the divine service without distraction. (4) To inculcate the great lesson, that he that draws near to God has enough in God himself.—C.

^f Ge. 48.5. 1 Ch. 5.1. And so there were twelve tribes besides the Levites.

^g Nu. 35.2-8. ch. xxi. 1 Ch. 6.54-81.

^h ver. 2. Ge. 7.5. Ex. 7.9. 10.20. 12.28. 26.16. 34.34. 40.33. Lx. 1.8. 4.9. 9.10. Nu. 20.27. 27.12.1 Sa. 15.22.

ⁱ ch. 4.19. 10.43.

^j Nu. 32.12. 13. 6. 30. 14.24.30. 35. 34.19. ver. 13.14. ch. 15.14.16.

^k Ps. xc. De. 33.1. 34. 5.10. Nu. 12.7.8. He. 3.2.

^l Nu. 13. 6. 17. 26. 27. 33.14. 6-10.

^m Nu. 13.31. 33.14.1.

ⁿ Nu. 14.24. ver. 9. 14. Re. 14.4.

^o Caleb bears witness to his own integrity; but not out of vanity, nor even out of his own consciousness of rectitude; but because God had already so borne record, Nu. 14. 24.2. 11.4.—C.

^p De. 1.34-36. Nu. 13. 22.14.23.24.

^q Nu. 14. 33. 34. ch. 11.18.

^r Heb. walked.

^s This is a very clear and important note of time. The spies were sent out in the second year of the wilderness journey: consequently, as the people crossed the Jordan in the fortieth year, they were now nearly seven years in Canaan. The conquest of the country was thus a slow and very difficult task.—P.

^t De. 33.25. 27. 34. 7. 31.2. Ps. 122.8.

A.M. 2560. B.C. 1444.

^u ch. 11.21.

^v Nu. 13.29-34. 14. 8. 21.33. 1 Sa. 14.7. Ro. 8. 31. Ps. 27. 1-3. 118. 10-12. Phil. 4.13.

^w In ch. 11.21 Joshua is said to have already driven the Anakims out of Hebron: how then does Caleb now propose to do a thing already done? Is not this a contradiction? No; they were driven in—out of Hebron by Joshua, for so the history testifies; but, having been expelled by Joshua, at an early period of his conquests, they had since returned, and reoccupied the city itself. See ch. 15. 14.—C.

^x ch. 22.6. 1 Sa. 1. 17. Ca. 6.9.

^y ch. 15.13. 21. 11.12. Ju. 1.20.1 Ch. 6.55.56.

^z ch. 10. 37. ver. 8. 9. 1 Co. 15.58. Ps. 19.11.

^{aa} ch. 15. 13. 54. 20. 7. Ge. 23.2.

^{ab} Open war, ch. 11. 23. Ju. 3.11. 35. 5.31.8. 28.

^{ac} This is the second time of peace, see ch. 11. 23. for 'when a man's ways please the Lord, he maketh even his enemies to be at peace with him, Pr. 16.7.—C.

CHAP. XV.

^{ad} ch. 13.6. 14. 2. Nu. 26.55.56.

^{ae} Nu. 34. 3-5. 33. 36. 13.21.20. 127.14. ch. 13. 3. Eze. 47.19.

^{af} Ge. 14. 3. Nu. 34. 3. 12. De. 3. 17. ch. 3. 16. ver. 5. Eze. 47.18.

^{ag} Heb. tongue.

^{ah} Or, the going up to Acrabbim, Ju. 1.3. Nu. 34.4.

^{ai} Ge. 14. 7. Nu. 20. 1. 32.8. 36.13. 26.34.4. De. 1.46. 32.51. ch. 10.41.14. 6. Eze. 47.19. 48.28.

^{aj} Nu. 34. 5. ch. 12. 3. 16.2.18. (Le. 15.18. The eastern branch of the Nile.

^{ak} ver. 12.

^{al} The south border commenced at the south end of the Dead Sea, ran in a south-western direction along the Arabah to Kadesh-barnea, on the confines of Edom; then turned westward and ran across the desert of Tih to the 'torrent of Egypt'—Wady el-Arish.—C.

^{am} Nu. 34.10.12. Eze. 47.18.

^{an} ch. 18.19.21. Ge. 50. 10.

^{ao} ch. 18.22. ver. 61.

^{ap} ch. 18.17.

^{aq} Most probably a sepulchral monument for some of the Reubenites who came over to the conquest of the land. Compare Ge. 23.20. Nu. 30. 37.—C.

12 Now therefore give me this ^rmountain, whereof the LORD spake in that day; (for thou heardest in that day ^show the Anakims *were* there, and *that* the cities *were* great and fenced;) if so be the LORD *will* be with me, then I shall be able to drive them out, as the LORD said.⁵

13 And Joshua ^tblessed him, and ^ugave unto Caleb the son of Jephunneh Hebron for an inheritance.

14 Hebron^v therefore became the inheritance of Caleb the son of Jephunneh the Kenezite unto this day, because that he wholly followed the LORD God of Israel.

15 And ^wthe name of Hebron before *was* Kirjath-arba; *which Arba* was a great man among the Anakims. And the land had rest from ^xwar.⁶

CHAPTER XV.

1 *The borders of the lot of Judah.* 13 *Caleb's portion and conquest.* 16 *Othniel, for his valour, hath Achsah, Caleb's daughter, to wife.* 18 *She obtaineth a blessing of her father.* 21 *The cities of Judah.* 63 *The Jebusites not conquered.*

THIS then was the ^ylot of the tribe of the children of Judah by their families; ^zeven to the border of Edom the wilderness of Zin, southward, *was* the uttermost part of the south coast.

2 And their south border *was* from the shore of ^{aa}the salt sea, from the bay¹ that looketh southward:

3 And it went out to the south side to ^{ab}Maaleh-acrabbim, and passed along to Zin, and ascended up on the south side unto ^{ac}Kadesh-barnea, and passed along to Hezron, and went up to Adar, and fetched a compass to Karkaa:

4 *From thence* it passed toward Azmon, and went out unto the ^{ad}river of Egypt; and the goings out of that coast were at ^{ae}the sea. This shall be your south coast.²

5 And ^{af}the east border *was* the salt sea, *even* unto the end of Jordan: and *their* border in the north quarter *was* from the bay of the sea, at the uttermost part of Jordan.

6 And the border went up to ^{ag}Beth-hogla, and passed along by the north of ^{ah}Beth-arabah; and the border went up to the stone of ^{ai}Bohan the son of Reuben.³

with a jealous people of avoiding all cause of jealousy from suspicion of favouritism. C.]

Ver. 6. [Caleb. The object of Caleb is to claim a right previous to the conquest, founded on God's promise, ver. 6, and Moses' oath, ver. 9, and so an exemption from the lot.—Note, Though the lot was a divine institution, it was not to be employed where the will of God is already declared. The sin of Balaam lay in knowing the declared will of God, and seeking by sacrifice to change it. God's will once declared, we must seek no other confirmation—God's will once known, we must allow neither delay nor evasion. C.]

Ver. 12. [This was a noble proposition upon the part of old Caleb. He had affirmed, on his return from spying out the land, that though the cities were strong, and the Anakim powerful and warlike, yet, by the help of the Lord, the Israelites could drive them out. Now he offers himself to put the truth of that affirma-

tion to the test. Old as he was, he would lead the attack on the Anakim and drive them out. P.]

REFLECTIONS.—Such as refer themselves to God to choose for them will never find cause to repent of their lot. Yea, it is not only useful but necessary to acknowledge God in all our ways, that he may direct our paths, and prosper the work of our hands; and to view everything that we obtain lawfully as coming from him.—How edifying is it to observe aged professors strong in the faith, giving glory to God! It is not pride, but due acknowledgment, to declare what a gracious God has done for us and by us. The more singular our fidelity has been towards God, it is the more commendable. And if we have served God in godly simplicity in our youth, we shall find the comfort and blessing of it when we grow old. The issues of our life are in God's hand. Neither age, nor sickness, nor sword can cut those who are faithful to

Christ. Every year, therefore, through which we are spared is a new call for thankfulness to him who preserves our soul in life; and the death of others around should make us the more sensible of the mercy which preserves us. But indeed wonders of mercy and judgment will God work for performing his promise, in the most honourable manner, to such as by faith remarkably glorify him in an hour of temptation. Such as trust in him will never find themselves disappointed of their hopes. And with the utmost boldness we may insist upon having what he has promised, and dare to engage the most powerful opposer in order to obtain it.

CHAPTER XV. [Ver. 1. *The lot of the tribe of the children of Judah.* This lot to Judah seems disproportionately large, but is a fulfilment of Jacob's prophecy. Two things in it are very remarkable. (1) Two parts of it were subsequently given to Simeon and

CANAAN

AS DIVIDED
BETWEEN THE TRIBES.

G R E A T
(MEDITERRANEAN)
S E A

PHILISTINES

Wilderness of Judah

Reference to Tribes.

- | | |
|------------|-------------|
| 1 ASHER | 7 JUDAH |
| 2 BENJAMIN | 8 MANASSEH |
| 3 DAN | 9 NAPHTHALI |
| 4 EPHRAIM | 10 REUBEN |
| 5 GAD | 11 SIMEON |
| 6 ISSACHAR | 12 ZEBULUN |

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7 And the border went up toward ^mDebir, from ^{the} valley of Achor,⁴ and so northward, looking toward ^oGilgal, that *is* before the going up to Adummim, which *is* on the south side of the river: and the border passed toward the waters of ^pEn-shemesh, and the goings out thereof were at ^qEn-rogel.⁵

8 And the border went up by the ^rvalley of the son of Hinnom, unto the south side of the ^sJebusite, the same *is* Jerusalem; and the border went up to the top of the mountain that *lieth* before the valley of Hinnom⁶ westward, which *is* at the end of the valley of the ^tgiant northward.

9 And the border was drawn from the top of the hill unto the fountain of the water of Nephtoah,⁷ and went out to the cities of mount Ephron;⁸ and the border was drawn to ^uBaalah, which *is* Kirjath-jearim.

10 And the border compassed from Baalah westward unto ^vmount Seir, and passed along unto the side of mount Jearim, (which *is* Chesalon,) on the north side, and went down to Beth-shemesh,⁹ and passed on to ^wTimnah.

11 And the border went out unto the side of Ekron¹⁰ northward; and the border was drawn to Shicron, and passed along to ^xmount Baalah, and went out unto ^yJabniel; and the goings out of the border were at ^zthe sea.

12 And the west border *was* to the great sea, and the coast *thereof*. This *is* the coast of the children of Judah round about, according to their families.

13 ¶ And¹¹ unto Caleb the son of Jephunneh he gave a part among the children of Judah, according to the commandment of the LORD to Joshua, *even*¹² the city of Arba, the father of Anak, which *city is* ^{aa}Hebron.

14 And ^{ab}Caleb drove thence the three sons of Anak,¹³ Sheshai, and Ahiman, and Talmi, the children of Anak.

15 And he ^{ac}went up thence to the inhabitants of Debir: and the name of Debir before *was* Kirjath-sepher.

16 ¶ And Caleb said, ^{ad}'He that smiteth Kirjath-sepher, and taketh it, to him will I ^{ae}give Achsah my daughter to wife.

17 And ^{af}Othniel the son of Kenaz, the

A.M. 2560. B.C. 1444.

¹ Not that ch. 13, 26, nor ver. 15.

² ch. 7, 26. Is. 65, 10. Ho. 2, 15.

³ Acher, pain, trouble. Here Achan underwent the terrible punishment of covetousness and disobedience. Yet the valley of Achor is pronounced as 'a door of hope' to Israel, Ho. 2, 15, and so it is, when trouble has shown to experience the folly and sin of loving the world, the soul is just prepared for cherishing the hope of better things.

⁴ ch. 1, 19, 10; 10, 43. ⁵ ch. 18, 17.

⁶ Fuller's fountain, 1, 1, 9, 2 Sa. 17, 17. Is. 7, 3.

⁷ The foot-fountain. From 1 Ki. 1, 9 it appears to have been near Jerusalem, or, according to some, the Fuller's Fountain.—C.

⁸ ch. 18, 16, 2 Ki. 23, 10, 2 Ch. 28, 5. Je. 7, 31-33; 19, 11-14.

⁹ ver. 63; ch. 18, 28; 10, 1, Ju. 19, 10, 11.

¹⁰ A lovely valley to the south-west of Jerusalem, which was deformed by the cruel and abominable worship of Moloch, 2 Ki. 23, 10. Even so is it, that man still continues by sin to deface and deform the fairest of the works of God.—C.

¹¹ Or, Rephaim, 2 Sa. 5, 18, 29; 23, 13. ch. 18, 16. 1 Ch. 11, 15; 14, 9, 13. Is. 17, 5.

¹² ch. 18, 15.

¹³ ch. 17, 15; 20, 7.

¹⁴ ch. 17, 17. Ju. 18, 12, 2 Sa. 6, 2.

¹⁵ Not that Ge. 36, 8.

¹⁶ ch. 18, 16. 1 Sa. 6, 12.

¹⁷ 2 Ki. 14, 13.

¹⁸ Ju. 14, 1, 5. Ge. 38, 12, ver. 57.

¹⁹ ch. 19, 43. 1 Sa. 5, 10, ver. 45.

²⁰ ch. 19, 44.

²¹ Not ch. 19, 33.

²² Nu. 34, 6. De. 11, 24.

²³ ch. 1, 4, 9, 1; 23, 4. Eze. 47, 15, 19, 48, 28. Joel 2, 20, 26, 14, 8.

²⁴ ch. 14, 6-15. Nu. 13, 30; 14, 33, 24. De. 1, 34-36.

²⁵ Or, Kirjath-arba.

²⁶ ch. 9, 3.

²⁷ Nu. 12, 23. Ju. 1, 10-15. ch. 30, 36, 37, 11, 21.

²⁸ See note on ch. 14, 12, from which it will appear that the Anakim were driven out from the city of Hebron, and must therefore have returned to it in the interval since the conquest of Joshua.—A.

²⁹ Note. This is an apt illustration of the Christian warfare, enemies always returning, and always to be driven valiantly out.—C.

³⁰ ch. 10, 38. Ju. 1, 11, or Kirjath-sannah, ver. 49.

³¹ Ju. 1, 12. 1 Co. 1, 19, 25. He. 11, 26, 12, 2.

³² Ge. 24, 57. 1 Co. 7, 37, 38.

³³ Ju. 3, 9, 13. Ch. 4, 13.

A.M. 2560. B.C. 1444.

¹ ver. 16. 1 Ch. 2, 48, 49.

² Ge. 24, 64. 1 Sa. 25, 23. Ju. 1, 11.

³ Ge. 33, 11. 1 Sa. 25, 18, 27. Ju. 1, 15.

⁴ Higher and lower ground well watered.

⁵ The country to the south of Hebron, round Debir, is extremely dry. Water can scarcely be procured at any price.

⁶ There are some small fountains near Hebron, and probably Caleb's daughter asked for these. To a semi-pastoral people land was of little value without an abundant supply of water.—P.

⁷ Ge. 40, 8-12. De. 33, 7.

⁸ 'Southward,' i.e. in the province of Negeb.—P.

⁹ Ne. 11, 25.

¹⁰ Ge. 35, 21.

¹¹ Ne. 11, 25.

¹² Not that ch. 12, 29, but Ge. 14, 7, ver. 3.

¹³ Nu. 33, 37. De. 1, 19.

¹⁴ Not ch. 11, 1; ver. 25.

¹⁵ 1 Sa. 15, 4.

¹⁶ ch. 19, 1. Ch. 4, 28.

¹⁷ Ne. 11, 26.

¹⁸ ch. 19, 3. 1 Ch. 4, 28.

¹⁹ ch. 19, 3. 1 Ch. 4, 28.

²⁰ 1 Ch. 4, 29.

²¹ Ju. 1, 17. Nu. 14, 45.

²² ch. 12, 14, 19.

²³ 1 Sa. 27, 6; 30, 1. ch. 19, 5.

²⁴ Not ch. 19, 7. Nu. 34, 11.

²⁵ Ne. 11, 29. Ju. 20, 47; 21, 13.

²⁶ The cities enumerated are really thirty.

²⁷ To solve the apparent contradiction, some suppose that nine cities, afterwards given to the tribe of Simeon, are omitted; others suppose the twenty-nine to be cities, and the nine villages. Either view may be correct.

²⁸ In either case, to remove the apparent contradiction, and is greatly to be preferred to the admission of an erroneous reading; unless, which is not the case here, when supported by the best Hebrew MSS.—C.

²⁹ This last enumerates the cities towards the desert.—C.

³⁰ In the province of the *Shephelah*, or plain of Philistia.—P.

³¹ ch. 19, 41. Ju. 13, 2, 25; 16, 31; 18, 2, 11. 2 Ch. 12, 10.

³² Not ch. 19, 22.

³³ ch. 12, 17, not ch. 16, 8, 17, 8.

³⁴ Engannim-Tappuah may be one name.—P.

³⁵ ch. 10, 3, 5; 12, 11.

³⁶ ch. 12, 15. 1 Sa. 22, 1. Mi. 1, 15.

³⁷ ch. 10, 10. 1 Sa. 17, 1.

³⁸ 1 Sa. 17, 52.

³⁹ Or, or.

⁴⁰ There are fifteen names given, but probably some two may describe but one coalesced city. London and Westminster may serve as a modern example. In municipal rights they are two, in commercial nomenclature they are one.—C.

brother of Caleb, took it: and he gave him ^{ah}Achsah his daughter to wife.

18 And it came to pass, as she came *unto* him, that she moved him to ask of her father a field: and ^{sh}she lighted off *her* ass; and Caleb said unto her, What wouldest thou?

19 Who answered, Give me a ^b blessing; for thou hast given me a south land; give me also springs of water. And he gave her the upper springs, and the nether springs.⁹

20 This¹⁰ *is* the inheritance of the tribe of the children of Judah, according to their families.

21 ¶ And the uttermost cities of the tribe of the children of Judah, toward the coast of Edom, southward,¹¹ were ^cKabziel, and ^dEder, and Jagur,

22 And Kinah, and ^eDimonah, and Adadah,

23 And ^fKedesh, and ^gHazor, and Ithnan,

24 Ziph,¹² and ^hTelem, and Bealoth,

25 And Hazor, Hadattah, and Kerioth, and Hezron, which *is* Hazor,

26 Amam, and ⁱShema, and Moladah,

27 And Hazar-gaddah, and Heshmon, and ^jBeth-palet,

28 And ^kHazar-shual, and ^lBeer-sheba, and Bizjothjah,

29 ^mBaalah,¹³ and Iim, and ⁿAzem,

30 And Eltolad, and Chesil, and ^oHormah,

31 And ^pZiklag, and Madmannah, and Sansannah,

32 And Lebaoth, and Shilhim, and ^qAin, and ^rRimmon: all the cities *are* twenty and nine,¹⁴ with their villages:¹⁵

33 And in the ^svalley, ^tEshtaol, and Zoreah, and Ashnah,

34 And Zanoah, and ^uEn-gannim, ^vTappuah,¹⁶ and Enam,

35 Jarmuth,¹⁷ and ^wAdullam, Socoh, and ^xAzekah,

36 And ^ySharaim, and Adithaim, and Gederah, and ^zGederathaim: fourteen cities with their villages.¹⁸

37 Zenan, and Hadashah, and Migdal-gad,

38 And Dilean, and ^{aa}Mizpeh, and ^{ab}Joktheel,

39 Lachish,¹⁹ and ^{ac}Pozkath, and ^{ad}Eglon,

40 And Cabbon, and Lahmam, and Kithlish,

¹ Not ch. 11, 3. Ge. 37, 49. ch. 18, 26.

² 2 Ki. 22, 1.

³ 2 Ki. 14, 7.

⁴ ch. 10, 3; 12, 11, 12.

Dan—a lesson of princely generosity to unprovided brethren. (2) The part next Egypt never was conquered—emblem of the Christian's state. He has an enemy yet to be 'destroyed,' a part of his inheritance yet to be redeemed, 1 Co. 15, 26; Ro. 8, 19, 21, 23. C.]

Ver. 11. [This is one of the most minute and accurate examples of topography in any ancient writing extant. Almost every foot of the boundary line can still be traced. Commencing at the mouth of the Jordan it ran north-west to the site of Jericho; then up the steep pass of Adummim, on the south bank of Wady el-Kelt ('the river,' or rather torrent-bed); then along the highway to Jerusalem past the fountain of Haud (Enshemesh); then over Olivet to En-rogel, along Wady Hinnom, and across the mountain tops to Kirjath-jearim; then down to Bethshemesh, and across the

plain to Mount Baalah, which lies between Ekron and Jabniel; and then to the Mediterranean. P.]

Ver. 19. [He gave her the upper springs and the nether springs. This peculiar record seems introduced, (1) To demonstrate the difference between the power that Caleb exercised over his possession, derived from his peculiar right, and how far it surpassed that of other Israelites. They, when there were sons in a family—as there were in Caleb's—had no right to alienate land to a daughter's husband, Nu. 27, 1-11. (2) The narrative seems intended to establish the right of rewarding extraordinary bravery in an extraordinary manner. (3) To instance the duty of parents to provide, according to their best ability, for the children God has given them. C.]

Ver. 21. [Uttermost cities. This list of cities and villages may appear to many very uninteresting, and

perhaps useless. It is, however, highly interesting and useful: (1) As an internal evidence of the truth of the narrative; since nothing but truth could have drawn up such a narrative, and then given it interest to be preserved and read. (2) As a legal document to prevent litigation, by definition of property. C.]

Ver. 25. ['Hazor-hadattah, and Kerioth-hezron—it is Hazor.' There are but two cities in this verse. It seems probable also that 'Amam' in ver. 26 ought to be joined to Hazor, making one name. P.]

Ver. 62. [En-gedi. En-gedi, according to Jerome, lay in the desert west of the Dead Sea; and Josephus places it about 33 miles from Jerusalem, so that it must have been situated near the estuary of the Jordan. It does not seem, as is commonly supposed, to be the city of palm-trees mentioned Ju. 3, 13, for in Ca. 1. 14 it is celebrated for its vineyards, a production for

41 And Gederoth, Beth-dagon, and Naamah, and ^aMakkedah: sixteen cities with their villages.⁹

42 Libnah,^b and ^cEther, and Ashan,

43 And Jiphtah, and Ashnah, and Nezib,

44 And ^dKeilah, and ^eAchzib, and ^fMaresbah: nine cities with their villages.

45 Ekron,^g with her towns and her villages.

46 From Ekron even unto the sea, all that ^hlay¹ near ⁱAshdod, with their villages.

47 Ashdod with her towns and her villages, Gaza^j with her towns and her villages, unto the ^kriver of Egypt,² and the ^lgreat sea, and the border *thereof*.

48 And in the mountains, ^mShamir, and Jattir,ⁿ and Socoh,

49 And Dannah, and ^oKirjath-sannah, which is Debir;

50 And Anab, and Eshtemoh, and Anim,

51 And ^pGoshen,³ and ^qHolon, and ^rGiloh: eleven cities with their villages.

52 Arab, and Dumah, and Eshean,

53 And Janum,⁴ and Beth-tappuah, and Aphekah,⁵

54 And Humtah, and ^sKirjath-arba, (which is Hebron,) and Zior: nine cities with their villages.

55 Maon,⁶ Carmel, and ^tZiph, and Juttah,

56 And ^uJezreel, and Jokdeam, and Zanoah,

57 Cain, ^vGibeah, and Timnah: ten cities with their villages.

58 Halhul, Beth-zur, and ^wGedor,

59 And Maarath, and Beth-anoth, and Eltekon: six cities with their villages.

60 Kirjath-baal,^b (which is Kirjath-jearim,) and ^xRabbah: two cities with their villages.

61 In the wilderness, ^yBeth-arabah, Middin, and Secacah,

62 And Nibshan, and the city of Salt,⁵ and En-gedi:⁶ six cities with their villages.⁶

63 ¶ As ^zfor the Jebusites, the inhabitants of Jerusalem, the children of Judah could not drive them out: but the Jebusites dwell with the children of Judah at ^{aa}Jerusalem unto this day.

A M 2560. B C 1444.

a ch. 10. 21, 22, 12. 16.
b The constant repetition of the cities and their villages indicates some state of political dependence, perhaps not now easily understood.
c ch. 10. 29, 12. 15. 2
d ch. 10. 7.
e ch. 10. 23. 1 Ne. 3. 17.
f Ge. 38. 5. Mi. 1. 14. not ch. 19. 29.
g Mi. 1. 15.
h ch. 13. 3. 1 Sa. 5. 10.
i ch. 10. 17. ver. 21. 2 Ki. 12. Am. 1. 8. Zep. 2. 4. Zec. 9. 5. 7.
j Heb. by the place of.
k ch. 13. 3. 1 Sa. 5. 16.
l ch. 10. 17. ver. 21. 2 Ki. 12. Am. 1. 8. Zep. 2. 4. Zec. 9. 5. 7.
m ch. 10. 4. 7. 11. 22. Am. 1. 6. 7.
n Ge. 15. 18. ver. 4. Nu. 34. 6. ch. 13. 3. 15. 4. De. 11. 24. Ex. 23. 31.
o See note on Nu. 34. 5.
p ch. 4. 5. 12.
q Not Nu. 10. 1.
r ch. 21. 14.
s ch. 15. ch. 21. 15. Ju. 1. 11.
t ch. 10. 4. 11. 16.
u Not Goshen in Egypt but another place of the same name.—C.
v ch. 21. 15. 1 Ch. 6. 58.
w 2 Sa. 15. 12.
x Or. Janus.
y Not ch. 19. 30.
z ch. 14. 15. 10. 3. Ge. 23. 2.
aa 1 Sa. 23. 25. 25. 2.
x 1 Sa. 23. 14. 15. 26. 1. 2.
y Not that 2 Ki. 8. 29.
z Not that Ju. 19. 12. 14. 1.

a Perhaps not that 1 Ch. 4. 39, but 1 Ch. 4. 4. 18.
b ch. 9. 17. 18. 14. 1. Sa. 7. 1. 2.
c Not that De. 3. 11. d ch. 18. 22. ver. 6.
e Salt is in all countries an article of great commercial importance, being both a necessary and a luxury. This city most probably received the name from salt springs in its neighbourhood, from which salt was formed by evaporation in the sun—as is common in many warm countries—or from salt being found in the desert, or in pits in its neighbourhood.—C.
f 1 Sa. 23. 29. 2 Ch. 20. 2. 14. 14. 1.
g Ju. 1. 8. 21. 2 Sa. 5. 6. The lot of Judah contained an hundred and fourteen cities, besides those given to the Simeonites afterwards.
h ch. 10. 1.
i All these cities are arranged in groups, each group occupying a small province. The wilderness was

that section of the mountains of Judah which reached from Jerusalem and Hebron on the one side to the Dead Sea on the other. The city of Salt was probably so called because it stood at or near the range of salt hills at the south western shore of the Dead Sea.—F

A. M. 2560. B. C. 1444.

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CHAP. XVI.

a Heb. went forth. Ge. 13. 10. De. 1. 1. ch. 13. 14. 1.
b ch. 11. vi.
c ch. 8. 15. 18. 12. 15. 61. Mal. 3. 14. 1.

1 I would seem that Bethel and Luz were originally distinct, though very close to each other. Eventually their suburbs met, the separate villages became one town, and the Canaanitish name Luz was superseded by the more distinguished Hebron.—P

2 There were two Bethhorons; one, the upper situated on a projecting brow of the mountain range, commanding a splendid view of the western plain; the other at the foot of a steep and difficult pass, about three miles westward.—P

3 This describes the southern boundary of the common inheritance of the two tribes.—C.
4 ch. 18. 13. 10. 10. ver. 2. 3.
5 ch. 15. 11. 12. ver. 3. Nu. 34. 5.
6 ch. 17. 7.
7 ch. 18. 1.
8 ver. 2. 5.
9 1 Ch. 7. 28.
10 Nu. 33. 48. ch. 3. 16; 6. 1.
11 ch. 12. 17. 17. 8.
12 ch. 17. 9. 19. 28.
13 ver. 3. 6. ch. 15. 11. 12. Nu. 34. 5. 6.
14 ch. 17. 9.
15 Ju. 1. 29. 1 Ki. 9. 16. ch. 15. 63. De. 7. 2. 16. Nu. 33. 52. 55.
16 ver. 3; ch. 10. 33. 12. 21.

1 The lot of Manasseh. 7 His coast. 12 The Canaanites not wholly driven out. 14 The children of Joseph obtain another lot.

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CHAPTER XVI.

1 The general borders of the sons of Joseph. 5 The border of the inheritance of Ephraim. 10 The Canaanites not conquered, but become tributaries.

AND the lot of the children of Joseph ^afell from Jordan by ^bJericho, unto the water of Jericho on the east, to the ^cwilderness that goeth up from Jericho, throughout mount Beth-el,

2 And goeth out from ^dBeth-el to Luz,¹ and passeth along unto the borders of ^eArchi to ^fAtaroth,

3 And goeth down westward to the coast of Japhleti, unto the coast of ^gBeth-horon the nether,² and to Gezer: and the goings out thereof are at the ^hsea.³

4 So ⁱthe children of Joseph, Manasseh and Ephraim, took their inheritance.

5 ¶ And the border of the children of Ephraim, according to their families, was *thus*: even the border of their inheritance on the east side was ^jAtaroth-adar, unto Beth-horon the upper;

6 And the border went out toward ^kthe sea to Michmethah on the north side; ^land the border went about eastward unto ^mTaanath-shiloh, and passed by it on the east to Janohah;

7 And it went down from Janohah to ⁿAtaroth, and to ^oNaarath, and came to ^pJericho, and went out at Jordan.

8 The border went out from ^qTappuah westward unto the ^rriver Kanah; and the goings out thereof were at the ^ssea. This *is* the inheritance of the tribe of the children of Ephraim by their families.

9 And the ^tseparate cities for the children of Ephraim *were* among the inheritance of the children of Manasseh, all the cities with their villages.

10 ¶ And ^uthey drave not out the Canaanites that dwelt in ^vGezer; but the Canaanites dwell among the Ephraimites unto this day, and serve under tribute.

CHAPTER XVII.

1 The lot of Manasseh. 7 His coast. 12 The Canaanites not wholly driven out. 14 The children of Joseph obtain another lot.

THERE was also a lot for the tribe of Manasseh, (for he was the ^afirst-born of Joseph,)

which the district is still superior to all the rest of Judea. Had it been also remarkable for *palm*s, such a noble ornament of the landscape is not likely to have been omitted. If it be true, as many travellers affirm, that fish do not live in the Dead Sea, then, according to Eze. 37. 10, *En-gedi* must have been situate on or near the banks of the Jordan. C.]

REFLECTIONS.—It is very necessary to have everything relating to property exactly fixed and distinguished, in order to prevent after-contentions. The Lord greatly delights to honour such as have honoured him in a day of general apostasy; to reward such as have followed him fully; and to assist such as have firmly trusted in him. Happy is that marriage where the union of hearts, the consent of parents, and the blessing of God, remarkably meet. And if children may ask the necessities or conveniences of life from natural parents in hopes to succeed, with what boldness may we come to God's throne of grace, to ask grace and mercy to help us in a time of need—to ask

all the spiritual blessings of heaven and earth! Yes, large and delightful is the portion of such as are connected with Christ: and his spiritual brethren are blessed for his sake with the most extensive and everlasting blessings. But let us remember that the larger our mercies are, the more abundant is our work and warfare to improve and defend the same. And have we not reason to lament that our sinful sloth and cowardice should deprive us of part of that which the Lord our God giveth us to possess?

CHAPTER XVI. [Ver. 5. *The border of the children of Ephraim.* This is confessedly one of the greatest geographical difficulties in the whole Bible: and our attempt at solution is offered with much diffidence. The commencing point is *Ataroth-adar*, which, as we learn from ch. 18. 13, was near to *Nether Beth-horon*, which was not far west of Jerusalem. Following the translation of Boothroyd—'The boundary of their inheritance went on the east side of *Ataroth-*

adar, to *Upper Beth-horon*;' from which point the boundary, passing on the north side of *Michmethah*—which town we conceive to be situate in the *southern* and not in the *northern* border, according to the maps—extends *westward* to the *Mediterranean*. From the same point at *Ataroth-adar*, the boundary line *eastward* passes by *Taanath-shiloh*, turning a little way *south*, so as to leave it on the *east*, and reaching *Janohah*, resumes its easterly course by *Ataroth*, *Naarath*, *Jericho*, to *Jordan*. Then, omitting the *eastern* boundary, the *Jordan*, the line commences at *Tappuah* in the *north*, and passing on *westward* to *Kanah*, thence makes its way to the sea. C.]

CHAPTER XVII. REFLECTIONS.—What a fruitful bough is Joseph now become, and planted in a goodly soil! The promise of God is a firm foundation of claim; and if in this wilderness we secure such a title to glory, we shall, when the warfare is over, enjoy the portion for ever. It is good for brethren to dwell



BEDOUIN CAMP, JEZREEL—WHERE GIDEON TRIUMPHED AND SAUL AND JONATHAN WERE OVERTHROWN. [Joshua, xvii:16.]—This is the great plain of Esdraelon. It extends across Central Palestine from the Mediterranean to the Jordan. It separates the mountain ranges of Carmel and Samaria from those of Galilee. The main body of the plain is a triangle. On the east it extends from Jenin to the foot of the hills below Nazareth. It is about 15 miles

long; and the north side, formed by the hills of Galilee, are about 12 miles long. From any point of observation in this valley one may see the mountains Gilboa and Little Hermon. It is perhaps the richest valley in the world, and has also been called the great battlefield of the world. It is here that Gideon triumphed, and Saul and Jonathan were overthrown. It is the home of the wild Bedouin, and not more than one-sixth of its soil is cultivated.

Judah^a shall abide in their coast on the south, and the house of Joseph shall abide in their coasts on the north.

6 Ye^c shall therefore describe the land *into* seven parts, and bring *the description* hither to me, that I may cast lots for you here before the LORD our God.

7 But the ^aLevites have no part among you; for the priesthood of the LORD *is* their inheritance;² and ^bGad, and Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses, the servant of the LORD, gave them.

8 ¶ And the men arose, and went away: and Joshua charged them that went to describe the land, saying, Go and walk through the land, and describe it,³ and come again to me, that I may he^a cast lots for you before the LORD in Shiloh.

9 And the men went and passed through the land, and described it by cities into seven parts in a book, and came *again* to Joshua to the host at Shiloh.

10 ¶ And Joshua ^acast lots for them in Shiloh before the LORD: and there Joshua divided the land unto the children of Israel, according to their divisions.

11 ¶ And the lot of the tribe of the children of Benjamin came up^a according to their families: and the coast of their lot came forth ^bbetween the children of Judah and the children of Joseph.

12 And their border on the north side was from Jordan; and the border went up to the side of ^aJericho on the north side, and went up through the mountains westward; and the goings out thereof were at the ^awilderness of Beth-aven.^c

13 And the border went over from thence toward ^aLuz, to the side of Luz, (which *is* Beth-el,²) southward; and the border descended to ^aAtaroth-adar, near the hill that *lieth* on the south side of the nether Beth-horon.

14 And the border was drawn *thence*, and compassed the corner of ^athe sea southward,⁵ from the hill that *lieth* before Beth-horon southward;⁶ and the goings out thereof were at ^aKirjath-baal, (which *is* Kirjath-jearim,) a city of the children of Judah. This *was* the west quarter.

15 And the south quarter *was* from the end of Kirjath-jearim, and the border went out on the west, and went out to the well of waters of Nephtoah;^a

16 And the border came down to the end

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^c ch. 19. 1-27. -xvii. Ro. 15. 1. Th. 5. 4. ^f ver. 8. Pr. 16. 33. Nu. 26. 54-55; 34. 13-29. ch. 14. 2.

^g Le. 22. 14. ch. 13. 14. De. 10. 9. 18. 15.

2 The frequency with which the disinheritance of the Levites is repeated, see Nu. 18. 21, 24. Jos. 13. 14. 14. 3, 4, &c., cannot be fully explained by any principle but their typical character. And truth it is, that of nothing does a believer require to be so often reminded, as that here he is a 'pilgrim,' has no certain dwelling place, but that the 'testimonies of the Lord are his inheritance.'—C.

^h Nu. 32. 29-41. De. 31. 17-14. 47. 48. ch. 13. 8-31.

3 As Nu. 13. 17-20 is the most ancient statistical so this is the most ancient geographical commission. It is interesting as indicating a degree of scientific knowledge, and exhibiting science as the handmaid of a wise policy and true religion.—C.

ⁱ ver. 105. ch. 15. 1; 73. 7; 14. 1, 2; 17. 18. Phil. 2. 4. Nu. 26. 54-56. Ro. 14. 19. 1 Co. 10. 31. Pr. 16. 33. 1 Sa. 10. 20, 21; 14. 41. Ac. 1. 24. 26.

^k ch. 15. 1. Col. 1. 12. Jn. 17. 2.

4 The lot came up: with the exact mode of the lot we are unacquainted, the expression 'came up,' compared with Pr. 16. 33, and with the declaration of Joshua, that he would cast the lots before the Lord, suggests the idea that the names of the tribes were written and cast into the loose robe of the high-priest, and thence drawn up in succession.—C.

^l De. 33. 12. Ps. 103. 13, 14. 1 Co. 13. 7. Ro. 15. 1.

^m ch. 2. 1, 16, 22; 3. 15. 16, 21. 14. 2.

ⁿ ch. 7. 2, 8, 20.

^o Beth-el, so called from the idols worshipped there, ch. 7. 2. Ho. 4. 15.

^p ch. 16. 2, 5. Ju. 1. 22-26. Ge. 28. 19; 49. 3.

^q ch. 8. 9; ver. 22.

^r ch. 15. 5; 10. 10.

^s The pool of Gibeon, Je. 41. 12. 2 Sa. 2. 13.

5 Neither the Dead Sea nor Mediterranean, but a lake or pool at Gibeon, 2 Sa. 2. 13, and which though narrow at the part where Abner and Joab met, must have been of considerable extent, being called 'the great waters' by Jeremiah, 41. 12. Some learned authors, however, instead of 'sea,' render it 'from the west'; but they seem to have been driven to this translation, from the difficulty of any reference to the sea in an inland province. But such lakes as that of Gibeon are called seas, both in the Old and New Testaments.—C.

^t ch. 9. 17; 15. 9, 60. 1 Sa. 7. 1, 2. 2 Sa. 2. 2.

^u ch. 15. 9.

6 The proper rendering of the first clause of ver. 14 would seem to me to be as follows:—'And the border was drawn and passed round the

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western side southward—from the hill which is in front of Beth-horon southward.' The Hebrew word translated in the English version 'sea,' is very frequently used to signify 'west,' because with the Mediterranean was the western boundary of all Palestine. In ver. 15 it has this meaning, 'the border went out on the west.'—P.

^x 2 Ch. 3. 1. Ge. 22. 2.

^y 1 Ch. 14. 9. ch. 15. 8.

15. 17. 5.

^z ch. 15. 8. 15. 30. 33.

Je. 7. 31; 39. 11.

^a ch. 15. 63. Ju. 1. 8, 21.

19. 10. ver. 28. 2 Sa. 5. 8.

^b Gilgal, ch. 15. 7.

^c ch. 15. 6. It was erected to his honour, or by him.

7 Or, the plain.

^d ch. 15. 6. Ge. 10. 10. ver. 21.

8 Heb. tongue.

^e Ge. 14. 3; 19. 25. Nu. 34. 3. ch. 13. 16. i. e. Sea of Sodom.

^f ch. 11. 1.

^g ch. 2. 1, 6. 1, 24.

^h Jericho had been destroyed, and was doomed not to be rebuilt. The site, however, belonged to Benjamin, and consequently the ruins are still called a city.

ⁱ Ge. 50. 10. ch. 15. 6.

^j ch. 15. 6, 61. 2 Ch. 13.

^k ch. 7. 2; 8. 9; ver. 13.

^l 1 Sa. 13. 17. not that Ju. 6. 11.

^m Ju. 19. 12-16. 16. 10.

29. 1 Sa. 13. 15, 16.

ⁿ ch. 9. 17.

^o Ju. 4. 5. 1 Sa. 13. 17; 17. 19. 18. 1 Ki. 15. 17. Je. 31. 15. Ne. 11. 33.

^p ch. 9. 17. 2 Sa. 4. 2.

^q Not that ch. 15. 38, nor that ch. 11. 3. Ju. 10. 17. but 1 Ki. 15. 22. Jer. 41. 1.

^r 2 Sa. 21. 14.

^s ch. 15. 63. 2 Sa. 5. 8.

Jerusalem belonged partly to Judah and partly to Benjamin.

1 Jerusalem is also assigned to Judah; and, in point of fact, it was a city common to Judah and Benjamin.—C.

^t Ac. 17. 26. Nu. 26. 54; 33. 54.

CHAP. XIX.

^a ch. 18. 6, 11.

^b De. 49. 7.

^c Ge. 21. 14, 31. Ju. 20. 31. 15. 26, 28. 1 Ch. 4. 28.

^d ch. 15. 28, 29. 1 Ch. 4. 29.

^e ch. 15. 30. 1 Ch. 4. 29.

^f ch. 15. 31. 1 Ch. 4. 31.

1 Sa. 27. 6, 31. 1.

1 In *Beth-marcaboth*, 'the house of chariots,' and *Hazar-susah*, 'the village of horses,' we may probably have two of those stations used for horses and chariots on one of the leading roads to Egypt. We know that in the time of Solomon there was regular intercourse between the two countries.—P.

^g ch. 15. 32, 36. 1 Ch. 4. 31.

2 There are *fourteen* names, but some of them must be two names for the same place.—C.

of the ^amountain that *lieth* before the valley of the son of Hinnom, *and* which *is* in the ^avalley of the giants on the north, and descended to the ^avalley of Hinnom, to the side of ^aJebusi on the south, and descended to En-rogel,

17 And was drawn from the north, and went forth to En-shemesh, and went forth toward ^aGeliloth, which *is* over against the going up of Adummim, and descended to ^athe stone of Bohan the son of Reuben,

18 And passed along toward the side over against Arabah⁷ northward, and went down unto Arabah;

19 And the border passed along to the side of ^aBeth-hoglah northward: and the outgoings of the border were at the north bay⁸ of ^athe salt sea, at the south end of ^aJordan. This *was* the south coast.

20 And Jordan was the border of it on the east side. This *was* the inheritance of the children of Benjamin, by the coasts thereof round about, according to their families.

21 ¶ Now the cities of the tribe of the children of Benjamin, according to their families, were ^aJericho,⁹ and ^aBeth-hoglah, and the valley of Keziz,

22 Andⁱ Beth-arabah, and Zemaraim, and ^aBeth-el,

23 And Avim, and Parah, and ^aOphrah,

24 And Chephar-haammonai, and Ophni, and ^aGaba: twelve cities with their villages.

25 Gibeon,^a and ^aRamah, and ^aBeeroth,

26 And ^aMizpeh, and Chephirah, and Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And ^aZelah, Eleph, and ^aJebusi, (which *is* Jerusalem,¹) Gibeath, *and* Kirjath: fourteen cities with their villages. This *is* the inheritance of the children of Benjamin, ^aaccording to their families.

CHAPTER XIX.

1 The lot of Simeon, 10 of Zebulun, 17 of Issachar, 24 of Asher, 32 of Naphtali, 40 of Dan. 49 The children of Israel give an inheritance to Joshua.

AND the ^asecond lot came forth to Simeon, *even* for the tribe of the children of Simeon, according to their families: and their inheritance was ^bwithin the inheritance of the children of Judah.

2 And they had in their inheritance ^aBeer-sheba, and Sheba, and Moladah,

3 And ^aHazar-shual, and Balah, and Azem,

4 And ^aEltolad, and Bethul, and Hormah,

5 And ^aZiklag, and Beth-marcaboth, and Hazar-susah,¹

6 And ^aBeth-lebaoth, and Sharuhin: thirteen cities and their villages.²

each is placed in a station answerable to his abilities and powers of enjoyment.

CHAPTER XIX. Ver. 1-48. From this, and the seven preceding chapters, it appears that the land of Canaan, into the possession of which Moses and Joshua

put the Israelites, was pleasantly diversified with mountains and valleys, and well watered with a multitude of small rivers and brooks, which emptied themselves into the Mediterranean Sea on the west; or into Jordan, which, taking its rise in Mount Lebanon, at the north of the promised land, ran southward; and,

after forming the two lakes of Merom and Chinnereth or Tiberias in its course, at last emptied itself into the Dead Sea, into which the country about Sodom was transformed, and which had no visible outlet. The length of Canaan, from Beersheba on the south to Dan on the north, was about one hundred and eighty miles.

7 Ain,^a Remmon, and Ether, and Ashan: four cities and their villages.

8 And all the villages that *were* round about these cities to 'Baalath-beer, Ramath of the south. This *is* the inheritance of the tribe of the children of Simeon, according to their families.

9 Out of the portion of the children of Judah *was* the inheritance of the children of Simeon: for the part of the children of Judah was *too* much for them; therefore the children of Simeon had their inheritance within the inheritance of them.³

10 ¶ And the *third* lot came up for the children of Zebulun, according to their families; and the border of their inheritance was unto Sarid.

11 And their border went up toward *m*the sea,⁴ and Maralah, and reached to Dabbasheth, and reached to the river that *is* before *n*Jokneam;

12 And turned from Sarid eastward toward the sun-rising, unto the border of Chisloth-tabor, and then goeth out to 'Daberath, and goeth up to Japhia,

13 And from thence passeth on along on the east to Gittah-hepher, to Ittah-kazin, and goeth⁵ out to Remmon-methoar, to Neah;

14 And the border compasseth it on the north side to Hannathon: and the outgoings thereof are in *n*the valley of Jiphtah-el:

15 And 'Kattath, and Nahallal, and 'Shimron, and Idalah, and 'Beth-lehem:⁶ twelve cities with their villages.

16 This⁷ *is* the inheritance of the children of Zebulun, according to their families, these cities with their villages.

17 ¶ And⁸ the fourth lot came out to Issachar, for the children of Issachar, according to their families.

18 And their border was toward 'Jezreel, and Chesulloth, and 'Shunem,⁷

19 And Haphraim, and Shihon, and Anabath,

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20 And Rabbith, and Kishion, and Abez,
21 And 'Remeth, and En-gannim, and En-haddah, and Beth-pazzez;

22 And the coast reacheth to 'Tabor, and Shahazimah, and 'Beth-shemesh; and the outgoings of their border were at Jordan: sixteen cities with their villages.

23 This *is* the inheritance of the tribe of the children of Issachar, according to their families, the cities and their villages.⁸

24 ¶ And⁹ the fifth lot came out for the tribe of the children of Asher, according to their families.

25 And their border was 'Helkath, and Hali, and Beten, and 'Achshaph,

26 And Alammelech, and Amad, and 'Mishael; and reacheth to 'Carmel¹⁰ westward, and to Shihor-libnath;

27 And turneth toward the sun-rising to 'Beth-dagon, and reacheth to Zebulun, and to the 'valley of Jiphtah-el, toward the north side of Beth-emek, and Neiel, and goeth out to 'Cabul on the left hand;¹

28 And 'Hebron, and Rehob, and Hammon, and *m*Kanah, *even* unto *n*great Zidon;

29 And *then* the coast turneth to 'Ramah, and to the strong city *n*Tyre;² and the coast turneth to Hosah; and the outgoings thereof are at the sea, from the coast to 'Achzib;

30 Ummah also, and 'Aphek, and 'Rehob: twenty and two cities with their villages.

31 This³ *is* the inheritance of the tribe of the children of Asher, according to their families, these cities with their villages.

32 ¶ The⁴ sixth lot came out to the children of Naphtali, *even* for the children of Naphtali, according to their families.

33 And their coast was from Heleph, from Allon to *n*Zaanannim, and 'Adami, Nekeb, and 'Jabneel, unto Lakum; and the outgoings thereof were at Jordan:

34 And *then* the coast turneth westward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the south

Its greatest breadth, from the Mediterranean Sea to the river Jordan, was about fifty miles; and about thirty more to the eastern boundary of the Reubenites, Gadites, and Manassites. On the east of Jordan, over against the territory of Benjamin and Ephraim, the Reubenites had their inheritance in a tract, including the mountains of Peor, Nebo, and Pisgah. On their north side lay the inheritance of the Gadites, in a soil more plain and fertile. Northward of Gad was seated the half-tribe of Manasseh, in that which was afterwards called Upper Galilee, or Galilee of the Gentiles, which was almost as large as both the two former portions. On the west side of Jordan, or rather the Dead Sea, lay the extensive inheritance of Judah. On the south-west hereof was the lot of Simeon; and on the north-west the lot of Dan. Eastward of the Danites, and northward of Judah, was the inheritance of Benjamin. The lot of the Ephraimites lay all along on the north of these of Dan and Benjamin. Next was the lot of the other half-tribe of Manasseh; and northward of them the inheritance of Issachar; and next to them was that of Zebulun. Each of these four last portions extended from Jordan on the east to the Mediterranean

Sea on the west. Northward of Zebulun the tribe of Asher had their inheritance in the north-west of Canaan. The Naphtalites had their portion between the lot of Asher and the north end of the river Jordan. The Tyrians and Zidonians kept possession of a part of Canaan on the north-west of the Asherites. The Philistines kept possession of a narrow strip of territory on the west of the Simeonites and Danites. Egypt lay to the south-west of Canaan; Idumea on the south border of the lot of Judah; and still more southward was the country of the Amalekites and Arabians. On the east of the Dead Sea, and southward of the Reubenites, was the territory of the Midianites and Moabites. North-east of the Moabites, and eastward of the Reubenites, Gadites, and Manassites, dwelt the Ammonites and Hagarenes; and still eastward of these, beyond a large desert, and by the river Euphrates, the Chaldeans on the south, and Mesopotamia on the north. Persia was on the east and south-east of Chaldaea, and Assyria on the east of Mesopotamia. North-east of Persia lay Media; and north of Assyria were Armenia, Cappadocia, Pontus, &c. On the north-east of Canaan lay Syria; on the north of which was Lesser Asia, which

contained Mysia, Lydia, Ionia, and Caria, on the east shore of the Mediterranean Sea; on the east of which were Bithynia, Phrygia, Pisidia, Pamphylia, Lycia; and, still further east, Paphlagonia, Galatia, and Lycaonia, which bordered on the east with Pontus, Cappadocia, and Armenia. To the north-west of Lesser Asia, but on the north side of the Mediterranean Sea, lay the countries of Greece and Rome; the former of which is about 850, and the latter 1200 miles north-west of Jerusalem.—A careful attention to this note will be of use to assist the reader in understanding the parts of Scripture history.

Ver. 16. [The territory of Zebulun stretched across the country from the Sea of Galilee on the east to the maritime plain of Phenicia on the west, embracing a large strip of Esdraelon, a portion of the plain of Akka, the whole of the rich upland plain of Battauf, with the fertile table-land between it and the basin of the Sea of Galilee. The beautiful wooded hills extending from Tabor by Nazareth westward were also in Zebulun. It touched Carmel on the south-west; and though it did not actually reach to the shore of the Mediterranean, its side joined the narrow maritime plain of Phenicia,



TIBERIAS—THE ANCIENT RAKKATH, ONCE THE CAPITAL OF THE PROVINCE OF GALILEE. [JOSHUA, xix : 35.]—"And the fenced cities are Ziddim, Zer, and Hammath, Rakkath, and Chinnereth." According to the Talmud, the city of Rakkath once stood upon the site now occupied by Tiberias. In the fourth century the Jews dropped the name of Tiberias and called the city by its ancient name of Rakkath. Herod Antipas built the Roman city and called it after the name of the emperor,

Tiberias. It became the capital of the province of Galilee in which our Savior grew up, and was fortified by Josephus during the wars of the Jews. After the fall of Jerusalem, Tiberias was selected by the Sanhedrin as their headquarters. After that it became a principal seat of Jewish learning. Many of the most eminent Jewish rabbis connected with the history of the race lived and died here.

side, and reacheth to Asher on the west side, and to Judah⁴ upon Jordan toward the sun-rising.

35 And the fenced cities are Ziddim, Zer, and Hammath, Rakkath, and Chinnereth,

36 And Adamah, and Ramah, and Hazor,

37 And Kedesh, and Edrei, and En-hazor,

38 And Iron, and Migdal-el, Horem, and Beth-anath, and Beth-shemesh: nineteen cities with their villages.

39 This is the inheritance of the tribe of the children of Naphtali, according to their families, the cities and their villages.

40 ¶ And^h the seventh lot came out for the tribe of the children of Dan, according to their families.

41 And the coast of their inheritance was Zorah, and Eshtaol, and Ir-shemesh,

42 And Shaalabbin, and Ajalon, and Jethlah,

43 And Elon, and Thimnathah, and Ekron,

44 And Eltekeh, and Gibbethon, and Baalath,

45 And Jehud, and Bene-berak, and Gath-rimmon,

46 And^r Me-jarkon, and Rakkon, with the border⁵ before Japho.

47 And the coast of the children of Dan went out too little for them; therefore the children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it,⁶ and dwelt therein, and called Leshem, 'Dan, after the name of Dan their father.

48 This is the inheritance of the tribe of the children of Dan, according to their families, these cities with their villages.⁷

49 ¶ When they had made an end of dividing the land for inheritance by their coasts, the

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4 A city, not a tribe. (The Sept. omits the name of Judah, most probably from supposing that as Asher, in the text, was a tribe, that Judah must likewise be a tribe. But that tribe having no possessions on the Jordan, the translators seem to have omitted Judah, supposing it to be the error of a transcriber. There is, however, no need of such unwarranted violence to the text. Judah upon the Jordan may well have been the name of a city or territory.—C.)

a Ge. 10. 18. Nu. 13. 21. 34. 8. ch. 21. 32. 1 Ki. 8. 65.

b ch. 11. 21. 27. Mar. 6. 53. Lu. 5. 1. Jn. 6. 1.

c Not ch. 18. 25; ver. 29.

d ch. 11. 1.

e ch. 20. 7; 12. 22; 21. 32.

f Not Nu. 21. 23. ch. 13. 12.

g Perhaps that ver. 22.

h ch. 18. 6. 11; ver. 1. 10. 17. 24. 32. Ge. 49. 16. 17. De. 33. 22.

i ch. 15. 33. Ju. 13. 2. 25. 6. 31; 18. 2. 11. 2 Ch. 11. 10.

j 1 Sa. 14. 31. Ju. 1. 35. ch. 10. 12. 21. 24.

k Not that ch. 15. 10, 57.

m ch. 15. 14. 5. 1 Sa. 5. 20.

n ch. 21. 23. 1 Ki. 15. 21; 16. 15.

o 1 Ki. 9. 18.

p ch. 21. 24.

q Or, over against.

r Or, Zorah, 2 Ch. 2. 16. Ac. 9. 36. 38. 42.

s Jonah 1. 3. Ezr. 3. 7.

t Ju. 1. 31. 35; 18. 1-29.

u Ge. 49. 16. 17. De. 33. 2.

v The narrative, Ju. xviii., is generally supposed to refer to this conquest; and comparing the testimony to the religious steadfastness of all the tribes, Jos. 24. 31, with the decided idolatry of the Danites from the period of the conquest of Laish, Ju. 18. 30, 31, there can remain no doubt that at this verse was inserted subsequently to the death of Joshua by Samuel or some other of the prophets.—C.

w Ju. 18. 29; 20. 1. Ge. 14. 2. Sa. 24. 2. 1 Ki. 4. 25.

x ver. 1. 16. Ac. 17. 26. Nu. 26. 54; 33. 54. Ex. 12. 41. 16.

y The proper territory of Dan was border-land between the hill-country of Judah and the Shephelah of Philistia.

z It embraced a large section of this rich plain, but the Philis-

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tinues were never expelled, and consequently the Danites were confined to their narrow valleys and mountain slopes.—P.

x 2 Co. 8. 9. Phi. 2. 6. 11. Ps. 2. 8. Is. 53. 12.

y Mark 11. (1) the disinterested and genuine patriotism of Joshua—he has conquered a whole country, yet he takes not a field to himself. (2) The moderated extent of his wishes—he had conquered many flourishing cities, yet he asks and obtains a portion of a mountain where he builds before he can have an habitation for himself, and his friends. (3) The public gratitude—a rare virtue, but still sometimes found. Joshua asks moderately, but the people give cheerfully and generously.—C.

z ch. 24. 30. Ju. 2. 9.

a Nu. 34. 17-28. ch. 18. 1. 10. Jn. 14. 7. 17. 2. Mat. 20. 23; 25. 34.

b ch. 5. 14. 1. 1. 2. 6. 7. 20. 1. 17.

c Ex. 2. 21. 13. 14. Nu. 35. 6. 11. 12. 14. De. 19. 2-6. He. 6. 18. 19. 1. Ti. 1. 13. Ro. 8. 1. 33. 34.

d These words are not synonymous, but convey two very distinct meanings: that the injured person was in the way—as if one in the dark, necessarily to run quickly, believing his way clear, should in fact find a deadly injury upon him, and whose presence he was perfectly unconscious.

e The meanings, however, are distinct, may both meet in the same disaster, as in case of an injury inflicted by a person in the delirium of fever.—C.

f Jobs. 4. Je. 38. 7. He was in the way of the city of refuge, and, if need be, also by those of his own city.

g Heb. gather, Nu. 11. 16. Ps. 20. 9.

h Nu. 35. 12. 24. 25. He. 7. 24. 25. 1 Ti. 4. 15. 45. 17. Jn. 8. 36.

i ch. 5. 14. 1. 1. 2. 6. 7. 20. 1. 17.

j Ex. 2. 21. 13. 14. Nu. 35. 6. 11. 12. 14. De. 19. 2-6. He. 6. 18. 19. 1. Ti. 1. 13. Ro. 8. 1. 33. 34.

k These words are not synonymous, but convey two very distinct meanings: that the injured person was in the way—as if one in the dark, necessarily to run quickly, believing his way clear, should in fact find a deadly injury upon him, and whose presence he was perfectly unconscious.

l The meanings, however, are distinct, may both meet in the same disaster, as in case of an injury inflicted by a person in the delirium of fever.—C.

m Jobs. 4. Je. 38. 7. He was in the way of the city of refuge, and, if need be, also by those of his own city.

n Heb. gather, Nu. 11. 16. Ps. 20. 9.

o Nu. 35. 12. 24. 25. He. 7. 24. 25. 1 Ti. 4. 15. 45. 17. Jn. 8. 36.

children of Israel gave an inheritance to Joshua the son of Nun among them.⁸

50 According to the word of the LORD, they gave him the city which he asked, even Timnath-serah in mount Ephraim: and he built the city, and dwelt therein.

51 These are the inheritances which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, divided for an inheritance by lot in Shiloh before the LORD, at the door of the tabernacle of the congregation. So they made an end of dividing the country.

CHAPTER XX.

1 God commandeth, 7 and the children of Israel appoint the six cities of refuge.

THE LORD^a also spake unto Joshua, saying,

2 Speak to the children of Israel, saying,

3 Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses;

3 That the slayer that killeth any person unawares, and unwittingly,¹ may flee thither: and they shall be your refuge from the avenger of blood.

4 And when he that doth flee unto one of those cities shall stand at the entering of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city unto them, and give him a place, that he may dwell among them.

5 And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbour unwittingly, and hated him not before-time.

6 And he shall dwell in that city, until he stand before the congregation for judgment, and until the death of the high priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled.

to which Jacob gave the name of its chief city Zidon—'And his side will be to Zidon.' Its opposite extremity resting on the Sea of Galilee, the words of the patriarch were fulfilled—'Zebulun shall dwell on the coast of seas.' P.]

Ver. 21. [En-gannim, 'the fountain of the gardens,' lay at the northern base of the mountains of Ephraim, at the opening of a picturesque valley into the great plain of Esdraelon. It is still a large village, and is called Jenin. P.]

Ver. 22. [Tabor. This city was situated on a famous mountain of the same name. It is a solitary cone with the top struck off, about a mile in height and half a league in diameter. It is richly covered with trees and odoriferous plants, and is ascended by a winding path cut in its sides. The top is covered with ruins of fortresses and palaces, and vast subterranean cisterns for holding water. It is generally supposed to be the 'high mountain' upon which our Lord was transfigured; but there is no certainty, and the probabilities are rather in favour of some other mountain, of which the country affords many. C.]

Ver. 30. [Twenty and two cities with their villages. The names are twenty-six. But Carmel was a mountain, and Jiphthah-el a valley; and it is probable, according to the interpretation of Michaelis, that Tyre and Sidon were only the boundary landmarks, and not included as cities to be conquered. This opinion seems to be fully sustained by ver. 29, where, after passing

Sidon, Tyre, and Hosah, 'the outgoings' of the line are for the first time stated to be 'at the sea from the coast to Achzib.' The chief objection to this view lies in Ju. 1. 31, where the Sidonians are mentioned as a people the Asherites did not expel. But this is not conclusive against the number of cities ceded to Asher, ver. 30; and may be well explained by the very natural supposition, that the Sidonians had colonized within the territory of Asher, from which they should have been expelled. C.]

Ver. 39. [The boundaries of Naphtali on the east were the Jordan and the lakes Merom and Galilee; on the south, Zebulun; on the west, Asher; and on the north, the river Leontes. The tribe possessed a greater variety of soil, scenery, and climate than any of the others. Its northern portions are the highlands of Palestine. The scenery is here rich and beautiful, presenting a marked contrast to the naked rocky hills of Judah and the south. P.]

Ver. 48. [Inheritance of the tribe of the children of Dan. The territory allotted to Dan lay on the Mediterranean coast, south of Ephraim, including those strongholds of the Philistines Ashdod, Ekron, Gath, &c. Laish was situated in the extreme north of Canaan, near Mount Lebanon and the springs of the Jordan, and about 140 miles from the Danite settlement in the south. Alas! the moment Providence gave them a goodly land, they forgot the God of their fathers and established idolatry.—Note. While the advantages of

emigration and colonization are many to an over-populated and commercial country, it is both the bounden duty and the highest interest of the mother-country to provide religious instruction to her colonies. Not a single Levite seems to have accompanied the emigrants. They accordingly fell from the Mosaic institutions, and commenced that idolatry which was perpetuated by Jeroboam, and extended from one tribe to ten, and finally brought on captivity and the other judgments of an offended God. Let Britain, the fruitful mother of so many colonies, take warning, and learn, that though colonization without religion may enrich a country, it may, and will, in the end ruin a country. C.]

REFLECTIONS.—It is useful and becoming when men look upon, and care for, the things of others, as well as their own, and give to such as lack a share of their superfluity, or even sufficiency. And it is a mercy to be connected with those who are in favour with God, and closely devoted to his service, though our outward accommodations should be smaller. For rare is that lot on earth in which there is not somewhat remarkable by an accurate observer of Providence. But it is honourable when rulers who do most for their people, covet least from them, and prefer the happy settlement of their subjects to their own.

CHAPTER XX. REFLECTIONS.—In these cities let me behold Jesus, God's holy One, made of God unto us sanctification; Jesus, on whose shoulder

7 ¶ And they ²appointed ¹Kedesh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjath-arba (which is Hebron) in the mountain of Judah.

8 And on the other side Jordan, by Jericho eastward, ²they assigned Bezer in the wilderness upon the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh.

9 These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth *any* person at unawares might flee thither,³ and not die by the hand of the avenger of blood, until he stood before the congregation.⁴

CHAPTER XXI.

¹ Eight and forty cities given by lot, out of the other tribes, unto the Levites. 43 God gave the land, and rest unto the Israelites, according to his promise.

THEN came near the heads¹ of the fathers of the Levites unto ²Eleazar the priest, and unto Joshua the son of Nun, and unto the heads of the fathers of the tribes of the children of Israel;

2 And they spake unto them at ³Shiloh in the land of Canaan, saying, ⁴The LORD commanded, by the hand of Moses, to give us cities to dwell in, with the suburbs thereof for our cattle.

3 And the children of Israel gave unto the Levites ⁴out of their inheritance, at the commandment of the LORD, these cities and their suburbs.

4 And the ¹lot came out for the families of the Kohathites: and the children of Aaron the priest, *which were* of the Levites, had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities.²

5 And ¹the rest of the children of Kohath *had* by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half-tribe of Manasseh, ten cities.

6 And ¹the children of Gershon *had* by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half-tribe of Manasseh in Bashan, thirteen cities.

7 The² children of Merari, by their families, *had* out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

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2 Heb. sanctified.

f De. 19. 3. 7. ch. 21. 13, 21, 32. Ge. 33. 19. Lu. 1. 39.

g De. 4. 43. 1 Ch. 6. 78, 80. ch. 21. 27, 36, 38. Their names signify: Kedesh, holiness; Shechem, shoulder; Hebron, fellowship; Bezer, fortress; Ramoth, elevation; Golan, manifestation or joy.

h For the uses of these cities in criminal law, together with their typical character, see note on Nu. 35. 6. It is useless to describe their positions, as they cannot be comprehended without a map, and those who are furnished with that important companion to the study of the Bible do not need descriptions. It is, however, important to observe, that they were so dispersed throughout the land, that the manslayer in any part of the land might reach one of them in twelve hours or less.—C.

i And was condemned as a murderer.

CHAP. XXI.

1 The chief persons of the three families of Kohath, Gershon, and Merari, which constituted the tribe.

a Nu. 34. 17-29. ch. 14. 1.

b ch. 18. 1.

c Nu. 35. 2-10. Ro. 15. 2. 1 Co. 9. 7-14. Mat. 10. 10. Ga. 6. 6. 1 Ti. 5. 17.

d Ge. 49. 7. De. 33. 10. Nu. 35. 7. 1 Ch. 6. 54-58.

e Nu. 35. 8. ver. 8-19. 1 Ch. 6. 54-60. Ge. 40. 11.

f These three tribes furnish a greater number of cities for the Levites than any equal number of the tribes; and that, both because their territory, especially that of Judah, was larger than that of the others, and because being near to Jerusalem, where God purposed finally to organize his church, his providence allotted to the servants of his sanctuary habitations near to the scene of their duties. Of these thirteen cities, Judah and Benjamin furnished twelve, and in them the whole sacerdotal family resided, even though at this time the tabernacle was in Shiloh, which was in the tribe of Ephraim. By this prospective arrangement, God provided for the future preservation of Judah and Benjamin from the apostasy of the other tribes, and for the consequent preservation of his word and ordinances.—C.

g Nu. 3. 27. 16. 61. 62. 11. 35. 8. ver. 20-26. 1 Ch. 6. 61, 66-70.

h ver. 27-33. 1 Ch. 6. 62, 70-76.

i ver. 34-40. 1 Ch. 6. 63, 77-81.

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j Pr. 16. 33. 18. 12. Ge. 49. 7. Nu. 35. 2-7.

k ver. 11, 13-16. 1 Ch. 6. 64, 65.

l Heb. called.

m Or, Kirjath-arba, ch. 14. 15; 15. 13-15. 54. 1 Ch. 6. 55. Nu. 35. 5.

n For an account of the suburbs, see note on Nu. 35. 5.—C.

o ch. 14. 6, 14; 15. 13. 1 Ch. 6. 56.

p ch. 15. 54; 20. 7. 1 Ch. 6. 57.

q ch. 10. 29; 15. 42, 48. 50. 1 Sa. 30. 27, 28. 1 Ch. 6. 57.

r Called also Jethir or Jethira, situated south of Judah, about eighteen miles from Eleutheropolis.—I.

s ch. 15. 49, 51. 1 Ch. 6. 58.

t ch. 15. 32, 55. 1 Sa. 6. 9, 12. 1 Ch. 6. 59.

u This city was about ten miles from Eleutheropolis. On a future occasion, when the Philistines, plagued by the judgments of heaven, put the ark, which they had taken, upon a cart, leaving the kine which drew the cart to take whatever direction they should themselves follow, the providence of God conducted the animals to this Levitical city. It was here that the men were smitten who presumed to look into the ark of the Lord. See 1 Sa. vi. —I.

v Ch. 6. 60. ch. 18. 24. 25. 9, 17.

w Je. 1. 1. Is. 10. 30. 1 Ki. 2. 26.

x Anathoth, being so emphatically mentioned by the prophet Isaiah, Is. 10. 30. Je. 11. 23; 29. 27; 32. 7, is entitled to some more special notice than those other cities of which we know little but the name. According to Eusebius it was situated about three miles north of Jerusalem, and twenty furlongs according to Josephus; a discrepancy easy to be accounted for by the difference of the points from which each calculated the measurement: one from the temple, another from the north city wall.—I.

y Note. Though great cities often attain an infamous celebrity for their luxury and wickedness, villages have no patent of exemption from a proportionate share of the same character. Anathoth stands a sad example of religious privileges abused, poverty endured, wickedness practised, and judgment inflicted.—C.

z Alemeth, 1 Ch. 6. 60, 64, 65.

a ch. 20. 7; 16. 10. Ge. 31. 18; 12. 6; 34. 1. 1 Ki. 12. 19. 15. 17. 1 Ch. 6. 67.

b 1 Ch. 6. 68. ch. 16. 3.

c ch. 19. 42, 44, 45. 1 Ch. 6. 69.

d ch. 17. 11. 1 Ch. 6. 70.

8 And the children of Israel ¹gave by lot unto the Levites these cities with their suburbs, as the LORD commanded by the hand of Moses.

9 ¶ And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, ²these cities which are *here* mentioned³ by name,

10 Which the children of Aaron, *being* of the families of the Kohathites, *who were* of the children of Levi, had: for theirs was the first lot.

11 And they gave them ⁴the city of Arba, the father of Anak, (which *city is* Hebron,) in the hill-country of Judah, with the suburbs thereof round about it.⁴

12 But ⁵the fields of the city, and the villages thereof, gave they to Caleb the son of Jephunneh for his possession.

13 ¶ Thus they gave to the children of Aaron the priest ⁶Hebron with her suburbs, *to be* a city of refuge for the slayer, and ⁷Libnah with her suburbs,

14 And Jattir⁸ with her suburbs, and Eshtemoa with her suburbs,

15 And ⁹Holon with her suburbs, and Debir with her suburbs,

16 And ¹⁰Ain with her suburbs, and Juttah with her suburbs, *and* Beth-shemesh¹¹ with her suburbs: nine cities out of those two tribes.

17 And out of the tribe of Benjamin, ¹²Gibeon with her suburbs, Geba with her suburbs,

18 ¹³Anathoth¹⁴ with her suburbs, and ¹⁵Almon with her suburbs: four cities.

19 All the cities of the children of Aaron, the priests, *were* thirteen cities with their suburbs.

20 ¶ And the families of the children of Kohath, the Levites which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim.

21 For they gave them ¹⁶Shechem with her suburbs in mount Ephraim, *to be* a city of refuge for the slayer; and Gezer with her suburbs,

22 And ¹⁷Kibzaim with her suburbs, and Beth-horon with her suburbs: four cities.

23 And out of the tribe of Dan, ¹⁸Eltekeh with her suburbs, Gibbethon with her suburbs,

24 Aijalon with her suburbs, Gath-rimmon with her suburbs: four cities.

25 And out of the half-tribe of Manasseh, ¹⁹Taanach with her suburbs, and Gath-rimmon with her suburbs: two cities.

the government is laid, and who bears and carries his people on his everlasting arms; Jesus, through whom we have access to and *fellowship* with God, even the Father; Jesus, our *stronghold*, to such as trust in him; Jesus, our *exalted* Propitiation and *exalted* Prince and Saviour; Jesus, who was made *manifest* in the flesh, that he might be our *joy* and *consolation*. Let me behold him as a divinely appointed, a near, an accessible, ever-open, large, well furnished, and eternally

safe refuge from the power and deep guilt of sin, the destructive and awful remorse of sin, the fury of a raging devil, and the ruinous challenges of a guilty conscience—a refuge to sinners of mankind, who have ignorantly, and in unbelief, spiritually murdered themselves, their neighbours, and even the great God their Saviour! And, oh, what profitable instruction and complete peace we have in him! Haste then, my soul; escape to him for thy life; tarry not in all the

plain, lest the avenger of blood overtake thee. And never, never, while Jesus our great High-priest lives, dare to be found without.

CHAPTER XXI. [Ver. 41. *Forty and eight cities with their suburbs.* This would seem a large number of cities and a great extent of ground for so small a tribe, which, when the census was taken on the plains of Moab, had only 23,000 males, including;

26 All the cities *were* ten, with their suburbs, for the families of the children of Kohath that remained.

27 ¶ And unto the children of Gershon, of the families of the Levites, out of the *other* half-tribe of Manasseh, *they gave* 'Golan in Bashan with her suburbs, *to be* a city of refuge for the slayer; and Beeshterah⁹ with her suburbs: two cities.

28 And out of the tribe of Issachar, 'Kishon with her suburbs, Dabareh with her suburbs:

29 Jarmuth^c with her suburbs, En-gannim with her suburbs: four cities.

30 And out of the tribe of Asher, 'Mishal with her suburbs, Abdon with her suburbs,

31 Helkath with her suburbs, and Rehob with her suburbs: four cities.

32 And out of the tribe of Naphtali, 'Kedesh in Galilee¹ with her suburbs, *to be* a city of refuge for the slayer; and Hamoth-dor with her suburbs, and Kartan with her suburbs: three cities.

33 All the cities of the Gershonites, according to their families, *were* thirteen cities with their suburbs.

34 ¶ And unto the families of the children of Merari, the rest of the Levites, out of the tribe of Zebulun, 'Jokneam with her suburbs, and Kartah with her suburbs,

35 Dimnah² with her suburbs, Nahalal with her suburbs: four cities.

36 And out of the tribe of Reuben, 'Bezer with her suburbs, and Jahazah with her suburbs,

37 Kedemoth with her suburbs, and Mephaath with her suburbs: four cities.

38 And out of the tribe of Gad, 'Ramoith in Gilead with her suburbs, *to be* a city of refuge for the slayer; and Mahanaim with her suburbs,

39 Heshbon with her suburbs, Jazer with her suburbs: four cities in all.

40 So all the cities for the children of Merari,

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a De. 4.43; 1.4.1 Ch. 6.71.

b Or. Ashtaroth.—

[It is by no means

uncommon for a town

to be called by two

names. Every coun-

try in Europe could

furnish examples; as

an instance, Bright-

on, in England. So in

this verse, it is evi-

dent, from 1 Ch. 6.71,

that Beeshterah⁹

but a second name

for Ashtaroth, being

probably a contrac-

tion of two Hebrew

words, signifying

‘the house of Asht-

aroth.’—C.]

b ch. 19. 12, 20. Ke-

desht. 1 Ch. 6.72.

c ch. 19. 21. 1 Ch. 6.73.

d ch. 19. 25, 26, 28. 1

Ch. 6.74, 75.

e ch. 20. 7; 19. 35. 1 Ch.

6.76.

1 This is the first

mention of Galilee, a

district which be-

came so celebrated

in the days of our

Lord on earth. The

word signifies a

wheel or a heap, prob-

ably from its many

mountains, heaped

up beside or as it

were upon one and

another. More particu-

lar notice will be

given if it be con-

sidered in the notes of

the New Testament.

C.—In the Old Tes-

tament, the name

Galilee is given to a

small territory, or

‘circuit,’ among the

mountains of Na-

phthali; and in the New

Testament to a large

province embracing

the whole of Northern

Palestine. Its limited

extent originally is in-

dicated in 2 Ki. 15. 29.

It lay on the top of

a broad mountain

ridge. Afterwards

the name was ex-

tended to the country

south of Naphtali.

Portions of it had a

large heathen popu-

lation, and was

therefore called ‘Ga-

lilee of the Gentiles.’

—f ch. 12. 22; 19. 11, 15. 1

Ch. 6.77

2 Ver. 35, 36 are

omitted in the Ma-

sora and several

of the best Hebrew

Bibles; the general

enumeration of the

cities cannot be made

up without them.

Their genuineness

however is attested,

not merely by their

being necessary to

the consistency of

the narrative, but also by

a triumphant argu-

ment of MSS. collated by

Kennicott and De

Rossi.—C.

g ch. 26. 8; 13. 18. Nu.

21. 21. 1 Ch. 6.78, 79 De.

4.43.

h De. 4.43. 2 Sa. 2.8;

17. 27. ch. 20. 8; 17. 21.

26. Ge. 32. 1, 2. 1 Ch. 21.

26. 32. 37. 1 Ch. 6.80, 81.

A.M. 2560. B.C. 1444.

i Ge. 49. 7. De. 33. 10.

Nu. 35. 2-4.

j 2. 2. 608 yards

broad on every side,

for barns, gardens,

&c., and 1220 more

for corn-fields, vine-

yards, and pasture

grounds.

k Ge. 12. 7; 13. 15, 17;

15. 10-21; 26. 34; 28. 13.

14. 3; 12. Ex. 3. 8; 23. 23-

3; 34. 11, 24. De. 4. 1. ch.

1. 15; 3. 10. Lu. 21. 33.

Tit. 1. 2.

l How had he given

the land, since it cer-

tainly appears, from

the subsequent state-

ments by Joshua,

that many of the

Canaanites were un-

expelled? The an-

swer is plain: the Lord

had given the land

either in the actual

occupation of the

tribes, or into such

possession that they

received rents or tri-

bute from the Can-

aanite occupiers.—C.

m ch. 11. 23; 23. 6, 11.

n ch. 11. 23; 23. 6, 11.

Le. 26. 3-13. De. iv. xi.

28. 1-14. Nu. 23. 10. Tit.

1. 2. He. 10. 22. 1 Co. 1. 9.

Th. 5. 24.

O CHAP. XXII.

a ch. 21. 43, 44. Nu. 32.

18, 21, 29.

b Nu. 35. 29. De. 3. 18.

ch. 11. 23-18.

1 Joshua here ex-

emplifies a wise prin-

ciple in the manage-

ment of human

affairs. He exacts

no service beyond

what is absolutely

necessary; he dis-

misses his allies the

moment they can be

spared; and, though

not with flattery, for

that were unworthy

the openness and

honesty of his char-

acter—yet with high

and deserved com-

mendation of their

faithfulness, patience,

and courage.—C.

c He. 6. 10. Phil. 27.

Nu. 12. 15, 21, 29.

d ch. 11. 10-15; 21. 43.

44. De. 12. 9, 10. He. 6.

12.

e Nu. 32. 33-41. ch. 13.

8-2. Th. 3. 3.

f This incidental

mention of tents

shows the tribes to

be settled in tents as

settled. Indeed tents

in warm eastern

climates, or such

bungalow sheds as

are used in India, are

matter as much of

luxury as of refuge.

—C.

g De. 4. 1, 2, 6, 9, 16. 5.

17; 10. 12; 21. 11, 13, 22.

Ps. 119. 6. Ex. 15. 25. 2

Ki. 1. 2. 1 Ch. 21. 21. Mat.

22. 37. Ac. 11. 2.

by their families, which were remaining of the families of the Levites, were, *by* their lot, twelve cities.

41 All the cities of the Levites, ‘within the possession of the children of Israel, *were* forty and eight cities with their suburbs.³

42 These cities were every one with their suburbs round about them: thus *were* all these cities.

43 ¶ And the LORD ‘gave unto Israel all the land which he sware to give unto their fathers;⁴ and they possessed it, and dwelt therein.

44 And the LORD ‘gave them rest round about, according to all that he sware unto their fathers: and there stood not a man of all their enemies before them; the LORD delivered all their enemies into their hand.

45 There^m failed not ought of any good thing which the LORD had spoken unto the house of Israel; all came to pass.

CHAPTER XXII.

1 *The two tribes and half with a blessing are sent home. 10 They build the altar of testimony in their journey. 11 The Israelites are offended thereat. 21 They give them good satisfaction.*

THEN ‘Joshua called the Reubenites, and the Gadites, and the half-tribe of Manasseh,

2 And said unto them, Ye have kept all that Moses, the servant of the LORD, ‘commanded you, and have obeyed my voice¹ in all that I commanded you:

3 Ye ‘have not left your brethren these many days² unto this day, but have kept the charge of the commandment of the LORD your God.

4 And now the LORD your God ‘hath given rest unto your brethren, as he promised them: therefore now return ye, and ‘get you unto your tents,³ and unto the land of your possession, which Moses, the servant of the LORD, gave you on the other side Jordan.

5 But ‘take diligent heed to do the com-

children. And it would seem a contradiction to the statement so frequently made both by Moses and Joshua, that the Levite had ‘no inheritance’ in Israel. But let it be remembered, that though what in modern phrase may be called the lordship of those cities was granted to the Levites, yet whether it was exclusive, does not appear. David dwelt in Hebron with all his court, and it is not likely a king would be a mere tenant in his own monarchy; Saul not merely dwelt in Gibeah, but it is called ‘Gibeah of Saul.’ These considerations will lead to such deductions as will reduce the possessions of the Levites to very moderate bounds. But the best answer to any cavil upon the subject is, that the Israelites themselves—a people that seldom overlooked grievances—never made any complaint, but gave the cities cheerfully for the service of the tabernacle and the temple. C.]

REFLECTIONS.—Those pleadings are ever successful at a throne of grace which are founded on God’s promises. God largely provides for his ministers, that they may attend on his service disentangled from the cares of this life. And yet it becomes them to be modest and reserved in seeking for themselves. It is prudent, indeed, that ministers’ incomes should be connected with the welfare of the church; but it is likewise proper that all such as are taught should communicate to their teachers in all good things. God

can easily turn a well-deserved curse into a distinguished honour and blessing; and make the scattering of the Levites in Israel an honour to themselves and a certain mean of instruction to the other tribes. How commodiously the priests are settled for their future attendance at Jerusalem, where God did not place his name till about four hundred years after! But inviolable are the promises of God, who cannot lie; and it is pleasant, profitable, and dutiful to trace out in providence the exact fulfilment thereof.—But was not this Canaan, now disposed of to the Hebrew tribes, a figure of the gospel rest in the New Testament church; a figure of a spiritual state, and of our better country above? These are the lands which are chosen and provided by God for us: remarkably, under his inspection and care, watered with his heavenly rains and dews, and fertile of the choicest blessings, flowing with milk and honey. How holy! how pleasant! how inhabited by God and his children! And by what marvellous grace, wisdom, and power are we brought into them, through much tribulation! Not our bow, nor our sword, but JEHOVAH’S arm, favour, and countenance, get us the land: and he that truly enters it shall in no wise, nor ever, be cast out.

CHAPTER XXII. [Ver. 8. *Divide the spoil of your enemies with your brethren.* Such texts form the

perpetual targets of infidelity, and although no arrow can pierce them, yet still the bow is bent anew, and another shaft expended, not in the hope of gaining a victory, but with the mere expectation of raising a fool’s laugh, or giving annoyance to pious minds. Such men delight to represent Joshua as a robber. Now the answer to such misrepresentations is plain. Joshua was God’s avenger against nations sunk into hopeless wickedness. See, ye infidel objectors, the indictment of your protégés, Le. xviii. *passim*, and especially ver. 27: and when he had cast them out, or rather when ‘the land had spued them out,’ for their wickedness, such things as were left behind must, as matter of course and necessity, find possessors in the present occupants of the country. C.]

REFLECTIONS.—However desirable our home may be, God’s work must be preferred to it. Yea, we ought to stay contentedly out of heaven itself, till our work on earth be finished, and Jesus dismiss us from our warfare with his blessing. And O! what abundant honour and extensive happiness shall we then obtain, as the gracious reward of our exact fulfilment of our dangerous but dutiful engagements! Our right to fellowship with God and his people should be clearly but prudently attested and commemorated, that neither we nor our posterity may lose or neglect the means of grace. And with godly jealousy professors

mandment, and the law, which Moses, the servant of the LORD, charged you, to love the LORD your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart, and with all your soul.⁴

6 So Joshua ⁹blessed them, and sent them away:⁵ and they went unto their tents.

7 ¶ Now to ¹⁰the one half of the tribe of Manasseh Moses had given possession in Bashan; but unto the other half thereof gave Joshua among their brethren on this side Jordan westward. And when Joshua sent them away also unto their tents, then he blessed them;

8 And he spake unto them, saying, 'Return with much riches unto your tents, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment: divide the spoil of your enemies with your brethren.⁶

9 And the children of Reuben, and the children of Gad, and the half-tribe of Manasseh, returned, and departed from the children of Israel out of ¹¹Shiloh, which is in the land of Canaan, to go ¹²unto the country of Gilead, to the land of their possession, whereof they were possessed, according to the word of the LORD by the hand of Moses.

10 ¶ And when they came unto the borders of Jordan, that are in the land of Canaan, the children of Reuben, and the children of Gad, and the half-tribe of Manasseh, ¹³built there an altar by Jordan,⁷ a great altar to see to.

11 ¶ And the children of Israel ¹⁴heard say, Behold, the children of Reuben, and the children of Gad, and the half-tribe of Manasseh, have built an altar over against the land of Canaan, in the borders of Jordan, at ¹⁵the passage of the children of Israel.

12 And when the children of Israel heard of it, the ¹⁶whole congregation of the children of Israel gathered themselves together at Shiloh, to go up to war against them.⁸

13 And the children of Israel ¹⁷sent unto the children of Reuben, and to the children of Gad, and to the half-tribe of Manasseh, into the land of Gilead, ¹⁸Phinehas the son of Eleazar the priest,

14 And with him ten princes, of each chief

A.M. 2560. B.C. 1444.

* What a simple, yet pious and splendid, parting address from a great general crowned with so many victories, when parting from the brigades of his army! Who can wonder at the conquests of Israel, while God granted them such leaders!—C.

† ch. 14. 13. 2 Sa. 6. 18. 20. Ge. 47. 7. Ex. 39. 43. Lu. 24. 50. 1 Sa. 2.

‡ So Joshua blessed them! What a sight! These were the victorious survivors of 44,700 valiant men, men able to bear buckler and sword, and to shoot with the bow, and skilful in war. 1 Ch. 5. 18. Jos. 4. 12, 13, that now stand as veterans before their gray-headed general for his last review, and ready to be disbanded and dismissed to their homes; and their general blesses them! Soldiers of the cross! be neither weary nor discouraged in the war. Fight the good fight of faith. You will soon be dismissed to your homes—happier, however, than the parting tribes, for their Joshua sent them away, but yours (Jesus) will take you home to himself.—C.

§ ch. 13. 29-31; 17. 1-12.

¶ Nu. 31. 27. 1 Sa. 30. Pr. 20. 19; 11. 1 Co. 15. 58. He. 6. 10.

‡ This inculcates the duty of generosity, and forms a powerful check to covetousness, a reversed principle that can never divide with another, nay, that can scarce spare from its hoardings enough to sustain itself.—C.

§ ch. 18. 1.

¶ Nu. 32. 29-41. ch. 13. 8-32. De. 3. 15; 16. 4. 47. 48; 29. 8.

‡ ver. 25-28. Ge. 28. 18. 1 Sa. 7. 12. Ex. 20. 24. Le. 17. 8. 9. De. 12. 5-7.

¶ That is, they built an altar by, on, or beyond Jordan. This last is evidently the true translation; for the next verse tells us, the altar was built ¹⁴over against the land of Canaan.—C.

§ Le. 17. 8. 9. De. 13. 12-14.

¶ ch. 3. 14-16. Ju. 1. 28.

¶ Ju. 20. 1. De. 13. 15. Ga. 4. 18. Ac. 11. 2, 3. Ro. 2.

¶ De. 13. 14. Ju. 20. 12. Pr. 20. 18. Mat. 18. 15.

¶ Nu. 25. 7. Pr. 25. 9-13.

§ Because they supposed they had been guilty of idolatry, which was literal rebellion in Israel. See ver. 10. C.—Supposing they had built this altar for sacrifice, in opposition to the command of God, they considered them as rebels against God and the Israelitish constitution. An express command had

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been given that on one altar should all their sacrifices be offered up, De. 12. 5. The conduct of the western tribes on this occasion, indicated great zeal for the glory of Jehovah. They were ready, in vindication of his honour, and to enforce obedience to his commands, to go to war with their own brethren, who had so lately been their companions in arms, and who had been their faithful allies in the war.—C.

¶ Heb. house of the father.

† Ex. 18. 25. Nu. 1. 5-16; 34. 16-28.

‡ Never was there recorded a finer specimen of a gentle, honest, manly, eloquent, godly diplomacy; and the generosity with which it was accompanied and recommended, ver. 19, even had the tribes rebelled against the Lord, must have demonstrated the sincerity and godliness with which the ambassadors were actuated.—C.

¶ ver. 12. 1 Co. 1. 10; 12. 12. Phil. 1. 27. Ep. 4. 3.

§ Ex. 34. 14, 15. De. 12. 4. 6. 1 Sa. 15. 23. 1 Co. 13. 7.

¶ Nu. 25. 3, 4. 9. De. 4. 27. Ex. 9. 13, 14. Ps. 106. 28.

‡ ch. vii. 2 Sa. xxiv. 1 Ch. xxi.

§ Ac. 10. 14; 11. 9. ch. 18. 1. De. 12. 5, 6. Le. 17. 8, 9.

¶ Je. 44. 4. Ps. 51. 4.

‡ ch. 7. 1, 5. 8. 1 Co. 10. 6. 2 Pe. 2. 6. Jude 5, 6.

§ Ac. 11. 4. 1 Pe. 3. 15. Pr. 15. 1, 2; 23. 17.

¶ Ex. 18. 21, 25. Mi. 5. 2. ver. 13, 14.

† Ex. 18. 11. De. 10. 17. 32. 1. 7. 4, 5. 1 Ti. 6. 15. Re. 19. 16. He. 13. Ro. 9. 1, 2. 2 Co. 11. 31.

§ Ac. 11. 3. 18. 1 Pe. 3. 15.

¶ The patience of the accused in listening to the charge of their brethren is well worthy of praise and imitation. Still more, the meekness of their reply; still more, the piety of their principles. *And*, Christians are required to be gentle to all men, in meekness instructing them that oppose themselves—how much more should they be gentle to those who love the truth, though, through ignorance or misrepresentation, they accuse them of principles they deny or practices they abhor. So was our Lord misrepresented; yet when reviled, he reviled not again.—C.

† Ps. 7. 5; 10. 13. 14. Ge. 9. 12.

‡ Ge. 18. 19. Ac. 20. 28, 29.

§ Heb. to-morrow.

house⁹ a prince, throughout all the tribes of Israel; and each one *was* ¹⁰an head of the house of their fathers among the thousands of Israel.

15 And they came unto the children of Reuben, and to the children of Gad, and to the half-tribe of Manasseh, unto the land of Gilead, and they spake with them, saying,¹

16 Thus saith the ¹¹whole congregation of the LORD, What trespass *is* this that ye have committed against the God of Israel, to ¹²turn away this day from following the LORD, in that ye have builded you an altar, that ye might rebel this day against the LORD?

17 ¹³Is the iniquity of Peor too little for us, from which we are not cleansed until this day, although there was a plague in the congregation of the LORD,

18 But that ye must turn away this day from following the LORD? and it will be, ¹⁴seeing ye rebel to-day against the LORD, that ¹⁵to-morrow he will be wroth with the whole congregation of Israel.

19 Notwithstanding, if the land of your possession *be* ¹⁶unclean, *then* pass ye over unto the land of the possession of the LORD, wherein the ¹⁷LORD's tabernacle dwelleth, and take possession among us: but ¹⁸rebel not against the LORD, nor rebel against us, in building you an altar, besides the altar of the LORD our God.

20 Did^c not Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel? and that man perished not alone in his iniquity.

21 ¶ Then the children of Reuben, and the children of Gad, and the half-tribe of Manasseh, ¹⁹answered and said unto the ²⁰heads of the thousands of Israel,

22 The ²¹LORD God of gods, the LORD God of gods, he knoweth, and ²²Israel he shall know; if *it be* in rebellion, or if in transgression against the LORD,² (save us not this day.)

23 That we have built us an altar to turn from following the LORD, or if to offer thereon burnt-offering or meat-offering, or if to offer peace-offerings thereon, ²³let the LORD himself require *it*:

24 And if we have not *rather* done it ²⁴for fear of *this* thing, saying, In time to come³ your children might speak unto our children, saying,

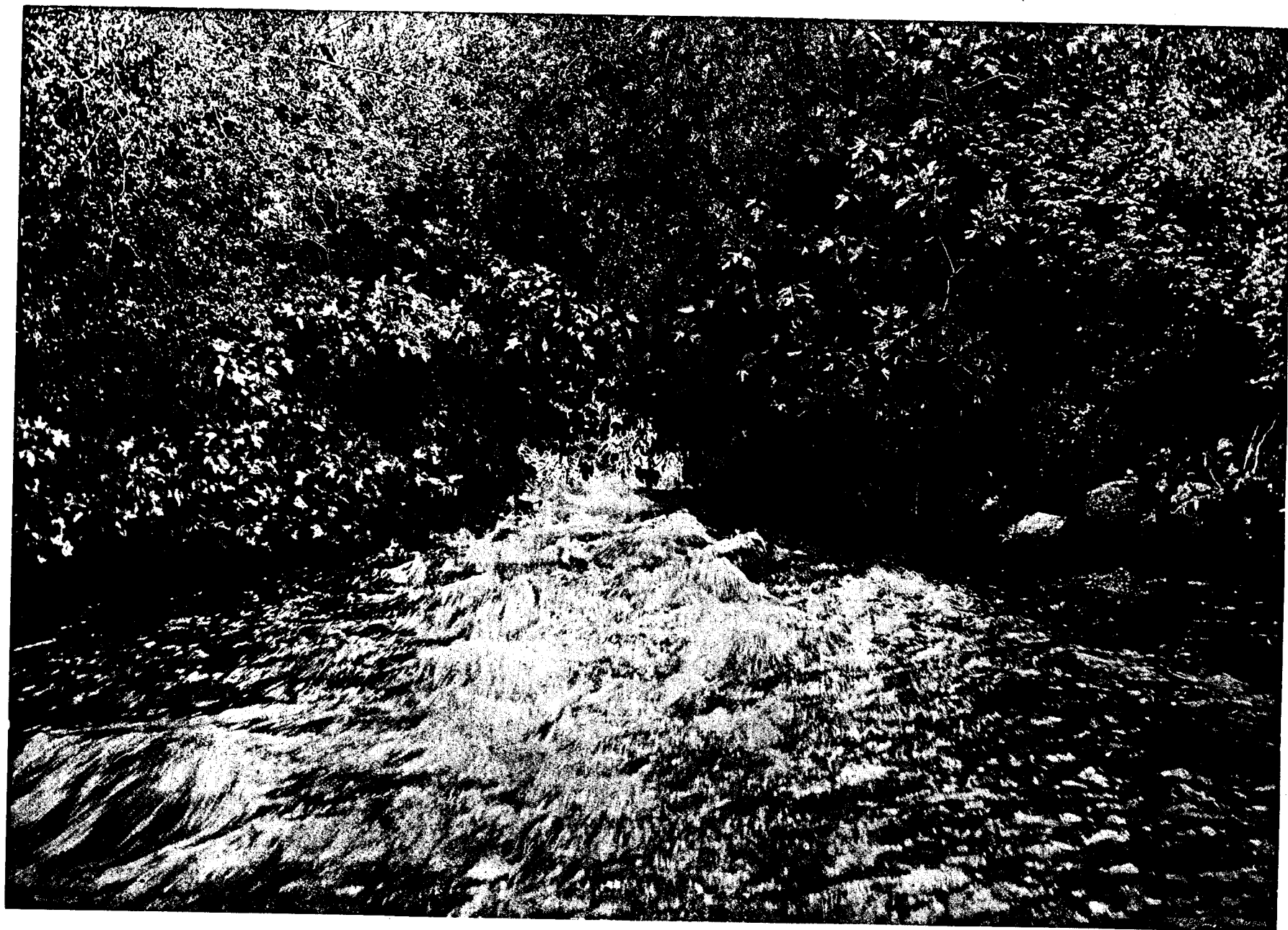
should watch over one another. But all, especially ministers and magistrates, ought to manifest a warm but charitable zeal against every appearance of evil, particularly false worship; for who knows how far and wide, if once admitted, it may spread its baleful influence. And such as have smarted for sin may justly dread the thoughts of renewing their provocation. In this state of imperfection, even in zeal for God, heavy charges are often brought against the innocent: and therefore with great meekness and candour, and, if need be, with solemnity, ought we to explain our conduct, for the satisfaction of our brethren who have mistaken it: and be concerned, not only that our intentions be innocent, but that our brethren may have no occasion to mistake us. And with readiness and

pleasure should we receive men's candid exculpation of themselves, and thank God for it. Happy would it be for churches and nations if all their differences were conducted with so much prudent zeal for the glory of God, that it should be, as here, hard to find fault with either party.

CHAPTER XXIII. [Ver. 7. *Neither make mention of the name of their gods.* Christian legislators and judges do not hesitate to introduce superstitious and idolatrous modes of swearing, on the principle that every man is to swear in the mode that will most bind his conscience. This is a plausible but unsound argument, as it renders a judicial respect to superstition or idolatry that never should be rendered, and tends to

elevate and perpetuate those evils which every true Christian must, by all means, labour to root out. C.]

REFLECTIONS.—Happy is that nation, the rulers of which not only establish the true religion, but also mightily promote it with their example and advice.—Accurate observers of providence may in every age remark manifold grounds of thankfulness, and reasons for exactness in holy obedience: and God's kind favours, as well as his fearful judgments, whether past, present, or future, ought powerfully to influence us to holiness and circumspection of life. But while we are surrounded with temptations, we had need constantly to watch and pray; and to maintain a constant love to God as a mean of preservation from evil. Scarcely any snare is more fatal than affinity or intimacy with



SECOND VIEW OF THE SOURCE OF THE JORDAN. [JOSHUA, xxii:25.]—"For the Lord hath made Jordan a border between us and you, ye children of Reuben and children of Gad." It is about 200 miles from this particular source of the Jordan which flows from the roots of Anti-Lebanon to the Dead Sea, about 136 miles in a straight line. It is the river of the great plain of Palestine. The view we get here of the source of the Jordan is in the ancient city of Cæsarea Philippi. Frequent mention is made of the

River Jordan in the Scripture, as a boundary. It was the limit of the Holy Land on the eastern side. The Jordan has several sources near Cæsarea Philippi. It passes through the lakes of Merom and Galilee. Two remarkable features about the Jordan are its descent and its windings. Between the Lake Galilee and the Dead Sea there are 2 rapids. At Lake Galilee the river is 653 feet beneath sea level, and at the Dead Sea it is 1316 feet beneath sea level.

What have ye to do with the LORD God of Israel?

25 For the LORD hath made Jordan a border between us and you, ye children of Reuben, and children of Gad; ye have no part in the LORD: so shall your children make our children cease from fearing the LORD.

26 Therefore we said, Let us now prepare to build us an altar, not for burnt-offering, nor for sacrifice:

27 But that it may be a witness between us and you, and our generations after us, that we might do the service of the LORD before him with our burnt-offerings, and with our sacrifices, and with our peace-offerings; that your children may not say to our children in time to come, Ye have no part in the LORD.

28 Therefore said we, that it shall be, when they should so say to us, or to our generations in time to come, that we may say again, Behold the pattern³ of the altar of the LORD, which our fathers made, not for burnt-offerings, nor for sacrifices; but it is a witness between us and you.

29 God^m forbid⁴ that we should rebel against the LORD, and turn this day from following the LORD, to build an altar for burnt-offerings, for meat-offerings, or for sacrifices, besides the altar of the LORD our God that is before his tabernacle.

30 ¶ And when Phinehas the priest, and the princes of the congregation, and heads of the thousands of Israel which were with him, heard the words that the children of Reuben, and the children of Gad, and the children of Manasseh spake, "it pleased them.⁵

31 And Phinehas the son of Eleazar the priest said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceive that the LORD is among us, because ye have not committed this trespass against the LORD: now⁶ ye have delivered the children of Israel out of the hand of the LORD.

32 ¶ And Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Israel, and brought them word again.

33 And the thing pleased the children of Israel; and the children of Israel blessed God, and did not intend to go up against them in battle, to destroy the land wherein the children of Reuben and Gad dwelt.

34 And the children of Reuben, and the children of Gad, called the altar Ed.⁷ for it

A.M. 2560. B.C. 1444.

A 1 Sa. 26. 19. 2 Sa. 20. 1. 1 Ki. 12. 16. Ne. 2. 20.

1 Ge. 31. 48. ch. 4. 5-9. 24. 27; ver. 34. 1 Sa. 7. 12.

3 This circumstance was to be a sign, that they worshipped the same Jehovah. Their anxiety, respecting the privileges of their posterity is worthy of all praise. "Nothing weighs more deeply on the truly pious heart than the transmission to the latest generations of those inestimable religious privileges which have been the comfort and blessing of their fathers.—I.

m Ro. 3. 6; 5. 2; 9. 14. 1 Sa. 12. 23.

4 Their answer throughout shows not only that they had no such intentions as had been imputed to them, but that they, as well as their brethren, had great zeal for the honour of God and for the purity of his worship, and recoiled with abhorrence from the idea of creating a schism in the church, or erecting a rival altar to that which Jehovah had appointed.—I.

n Heb. it was good in their eyes, ver. 33. Pr. 15. 1. Ac. 11. 18. 1 Sa. 25. 34. 33. Ju. 8. 3.

5 A disposition to give explanation or make apology is a striking characteristic of a godly mind. Paul explained both privately and publicly to his hearers, of preaching the gospel, and Peter explained his conduct in the case of Cornelius, (Ga. 2. 2. Ac. 11. 4. So the tribes here do not angrily take fire at the mistaken charge of their brethren, nor doggedly refuse an account, but calmly explain their conduct till they fully satisfy their brethren. Not less characteristic of a pious mind is the disposition to be satisfied when reasonable explanation is given of mistaken conduct, or sincere apology offered for offence.—C.

o Ch. 15. 2. Le. 26. 11. 12.

p Ge. 4. 7. Is. 3. 10. 1 Sa. 25. 33-34.

q Heb. then.

r Pr. 25. 13. Ac. 15. 12. 31.

s 1 Sa. 25. 32. Ps. 103. 1. 2.

7 That is, A witness. (Toward Ed. witness, is wanting in most modern Hebrew Bibles. It is, however, found in many valuable MSS. and several important translations.—Note. The chief character of religious ordinances is to witness between God and the soul, either by calling up the memory of past events and recognizing the feelings, obligations, and derivative duties, as in the Lord's supper, or the commands, objects and promises, as in the ordinance of baptism. Our freewill engagements with God, when scriptural, as in the case of the tribes come under the same description, and require the same literal and faithful observance.—C.)

t ch. 24. 27. 1 Ki. 18. 26. Mat. 4. 10. Is. 43. 10. ver. 27.

A.M. 2557. B.C. 1427.

CHAP. XXIII.

1 About ten, or perhaps twenty years.

a ch. 11. 23; 21. 4. Ps. 46. 9.

2 Heb. come into days.

b Ac. 20. 17. De. 31. 28. Ex. 18. 21, 25. ch. 24. 1.

3 It is most probable this charge was confined to the several orders of rulers, and that after all Israel we should read, not 'and,' but 'even,' &c. 'Elders,' the Sanhedrim or senate; the parliament; 'heads,' chiefs of families; 'judges,' from the local courts of tribes and cities; 'officers,' the executive of the judges—in modern language the sheriffs.—C.

c Mal. 1. 5. Ps. 44. 2. Ex. 14. 14. ch. vi. 21.

4 What man does, he can do only by the wisdom or strength that God bestows; and so God is said himself to do what is done by man's instrumentality. In addition to this legitimate sense of the phrase, there were many things under Josiah's government literally done by God's immediate interference—as the falling of the walls of Jericho and the standing still of the sun.—C.

d ch. 18. 10; 17. xv. 21.

e ch. 15. 12; 9. 11.

f Heb. at the sunset.

g Nu. 33. 52. Ex. 23. 20-31. De. 7. 1, 16, 20. 24. 9. 1-3; 11. 23. ver. 12, 13.

h ch. 1. 6, 7, 9. 1 Co. 16. 13. 12. 6. 10. 2 Th. 1. 1. De. 5. 32; 28. 14.

i Ex. 23. 13, 24. 30-31. 1 Ki. 16. 34. 11-16. Le. 24. 30. 20. 22; 23. 26. 1. Nu. 33. 52-53. De. 7. 1-5. 28. Ps. 2. 3. 9. 31; 16. 18. Ps. 106. 34-40; 16. 4. ver. 12. Ep. 5. 11. 2 Co. 6. 14. Ho. 2. 17. Zep. 1. 5.

6 He that would avoid a sin requires to avoid its very name; that is, when it is matter of idle conversation, mere inquisitive curiosity: it is only when it is condemned that we may safely repeat it.—C.

j Or, For if you will cleave, &c., De. 4. 10. 20. Ac. 11. 23.

k ch. 24. 31. Ju. 2. 7.

l Or, Then the LORD will drive, ver. 31. ch. 21. 43. 44. 1. 5. 8, 9; 5. 14.

m Le. 26. 8. De. 32. 30. Ex. 14. 14; 23. 27. Ju. 3. 34; 15. 15.

n De. 4. 1. 9; 6. 5-12; 11. 13. 22; 10. 12. 20; 12. 30-32. Pr. 4. 23. Mat. 22. 37.

o Heb. souls.

p Pr. 14. 14. 1. 31; 13. 21. Ec. 10. 28. 2 Pe. 2. 20. 21. Ex. 34. 12-16. Nu. 33. 55. Ju. 2. 2. 3.

8 The mixed marriages of the professors of a true and false religion either end in quarrelling, oppression, or indifference, and generally raise up animosities of no religion, prepared for superstition, idolatry, or infidelity, according to the fashion of the time.—C.

q Ju. 2. 3. 21. Ex. 33. Nu. 33. 55. De. 7. 16. 1 Ki. 11. 4. Ps. 106. 35-39.

shall be a witness between us that the LORD is God.

CHAPTER XXIII.

1 Joshua's exhortation before his death, 3 by former benefits, 5 by promises, 12 and by threatenings in case of disobedience.

AND it came to pass, a long time¹ after that the LORD had given rest unto Israel from all their enemies round about, that Joshua waxed old, and stricken in age.²

2 And Joshua called for all Israel,³ and for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old and stricken in age:

3 And ye have seen all that the LORD your God hath done unto all these nations because of you; for the LORD your God is he that hath fought for you.⁴

4 Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea westward.⁵

5 ¶ And the LORD your God, he shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, as the LORD your God hath promised unto you.

6 Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left;

7 That ye come not among these nations, these that remain among you, neither make mention of the name of their gods,⁶ nor cause to swear by them, neither serve them, nor bow yourselves unto them:

8 But cleave unto the LORD your God, as ye have done unto this day.

9 For the LORD hath driven out from before you great nations and strong; but as for you, no man hath been able to stand before you unto this day.

10 One man of you shall chase a thousand: for the LORD your God, he it is that fighteth for you, as he hath promised you.

11 Take good heed therefore unto yourselves,⁷ that ye love the LORD your God.

12 ¶ Else, if ye do in any wise go back, and cleave unto the remnant of these nations, even these that remain among you, and shall make marriages⁸ with them, and go in unto them, and they to you:

13 Know for a certainty, that the LORD your God will no more drive out any of these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish

unbelievers; and it often happens that our tempters are arrested in sin, and our knowledge and remembrance of the mercies which we rejected a mean of

tormenting us when we are deprived of them. It is therefore greatly unbecoming for professed Christians to regard so little the religion of those whom they

marry or make their intimates: or to lard their speeches or writings with the names of idols, or even to deck their houses or gardens with their images for ornament.

from off this good land which the LORD your God hath given you.

14 And, behold, this day I am going the way of all the earth: and ye know in all your hearts, and in all your souls, that not one thing hath failed of all the good things which the LORD your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof.

15 Therefore it shall come to pass, that as all good things are come upon you, which the LORD your God promised you; so shall the LORD bring upon you all evil things, until he have destroyed you from off this good land which the LORD your God hath given you.

16 When ye have transgressed the covenant of the LORD your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the LORD be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.

CHAPTER XXIV.

1 Joshua assembleth the tribes at Shechem. 2 A brief history of God's benefits from Terah. 14 He reneweth the covenant between God and them. 26 A stone is set up to witness the covenant. 29 Joshua's age, death, and burial. 32 Joseph's bones are buried. 33 Eleazar dieth.

AND Joshua gathered all the tribes of Israel to "Shechem," and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God.

2 ¶ And Joshua said unto all the people, Thus saith the LORD God of Israel, "Your fathers dwelt on the other side of the flood" in old time, even Terah, the father of Abraham, and the father of Nahor: and they served other gods.³

3 And "I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac.

4 And "I gave unto Isaac Jacob and Esau: and I gave unto Esau mount Seir, to possess it; but Jacob and his children went down into Egypt.

5 "I sent Moses also and Aaron, and I plagued Egypt, according to that which I did among them; and afterward I brought you out.

6 And I "brought your fathers out of Egypt: and ye came unto the sea; and the Egyptians pursued after your fathers with chariots and horsemen unto the Red sea.

7 And when they cried unto the LORD, he put darkness between you and the Egyptians, and brought the sea upon them, and covered

³ Ex. xiii. -xiv. Ne. 9-11. Ps. 81. 5, 6; 105. 26-38; 106. 7-11; 135. 8, 9; 147. 10-14; 178. 11-55; 177. 15-20. Je. 2. 20-22. Mi. 6. 4. ⁴ Ex. xiii. -xiv. Ps. 105. 26-38; 106. 7-11; 135. 8, 9; 147. 10-14; 178. 11-55; 177. 15-20. Je. 2. 20-22. Mi. 6. 4.

A.M. 2577. B.C. 1477.

¹ Ki. 2. 2. He. 9. 27. Job. 23. Ec. 12. 5, 7. Sa. 14. 14. Ps. 49. 7, 9; 89. 47, 48. ² ch. 21. 43-45. Ex. 3. 8, 23. 27-30. Le. 26. 3-13. De. 28. 1-14. 1 Sa. 3. 19. 1 Ki. 8. 26. Nu. 23. 19. 24. 1. He. 10. 2. ³ Le. 26. 14-19. De. xxvii. -xxviii. Ju. 2. 2-28; 3. 10-18. 29; 32. 15-26. ch. 24. 20. Ju. 2. 10-19; iii. 1. vi. 1. 2. Ki. 17. 7-23; i. -xv. 1 Sa. iv. xii. xxxi. 1 Ki. xi. -xiii. Am. i. ix. Ho. iv. -xiii. Mi. i. -iii. vi. Is. i. iii. v. ix. x. xlii. xxv. xxx. xxxi. Je. 1. 2. -xiii. Eze. 1. 2. xxiv. Zep. i. ii. Lu. 21. 20-26; 19. 42-44.

⁴ De. 4. 25-28; 8. 19, 20; 29. 15-28; 30. 17, 18; 31. 10-18. 29; 32. 15-26. ch. 24. 20. Ju. 2. 10-19; iii. 1. vi. 1. 2. Ki. 17. 7-23; i. -xv. 1 Sa. iv. xii. xxxi. 1 Ki. xi. -xiii. Am. i. ix. Ho. iv. -xiii. Mi. i. -iii. vi. Is. i. iii. v. ix. x. xlii. xxv. xxx. xxxi. Je. 1. 2. -xiii. Eze. 1. 2. xxiv. Zep. i. ii. Lu. 21. 20-26; 19. 42-44.

⁵ The mention of anger in God has often been seen of infidel or (so-called) philosophical reprehension. For this, however, there is no ground. The Scriptures attribute not to God the unreasonable anger of men, but a holy displeasure at sin and sinners; of which, if there be a philosophy, it is that would deprive God, there is then a philosophy that deprives man of glory. A God that does not abhor sin cannot love holiness; and the moral agent that loves no holiness is himself wicked, and cannot be God.—C.

CHAP. XXIV.

a Ge. 12. 6, 7; 33. 18, 19; ch. 17. 12; 21. 23; 22.

1 It will be remembered that the great national assembly of the Israelites in Canaan was held in the valley of Shechem, between Ebal and Gerizim. That locality was much better adapted for such an assembly than Shiloh. Shiloh stood on the rugged side of a hill, with a deep winding glen beneath it, and no spot capable of accommodating a large number of people met for a common object. The valley of Shechem, on the other hand, lying between Ebal and Gerizim, forms a great natural amphitheatre, and would afford ample space for a vast multitude met in council. There is no valid reason, therefore, for attempting to disturb the Massoretic text, or for supposing that Shiloh was meant, and not Shechem.—P.

² Ge. 11. 31. 12. 1; 31. 53. De. 26. 5. Eze. 16. 3. Is. 51. 2.

³ Ur of the Chaldees lay in Mesopotamia, which signifies 'between the rivers.' These were the Euphrates and Tigris or Hiddekel. The Euphrates, as next Joshua, is the river called the flood.—C.

⁴ Men do not pass, by any reasoning process, in what is called 'natural religion,' from idolatry to the worship of the true God. Abraham was called, and so must every man be who ever turns from darkness to light, and from the power of Satan to the living God.—C.

c Ge. 11. 26, 28; xii. -xxi. Ne. 9. 7, 8. Ps. 105. 8-11. Ac. 7. 2, 3. ^d Ge. 25. 25, 26; 36. 43. 1 Ch. 1. 34-54. Ps. 73. 15-14. ^e Ge. xli. Ps. 105. 23-25. Ac. 7. 6-15.

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A Nu. 14. 33, 34. Ps. 95. 9, 10. Ac. 7. 36. Ne. 9. 12-22. Is. 63. 9. ² Nu. 21. 24-35. De. 2. 3. ch. xiii. Ne. 9. 22. Ps. 135. 10-13; 136. 17-22. 1 Nu. 22. 5. De. 23. 4. 5. Ju. 11. 25. ³ Nu. xxiii. -xxiv. De. 23. 5. Mi. 6. 5. ⁴ Nu. ch. iii. vi. viii. x. xi. Ne. 9. 24, 25. Ps. 78. 54. 55; 103. 44. ⁵ Ex. 23. 28. De. 7. 20. Nu. 21. 24-35. Ps. 44. 2, 5. ⁶ This fulfilled the promise, Ex. 23. 28. Some interpreters understand the hornet as figurative of a panic stroke into their enemies; but there seems no good reason for understanding it by anything but some species of fly. The dog-fly of Abyssinia is the most probable, when we consider Is. 7. 18. But he describes it as little larger than a bee, yet able to expel, during the heat, the people of entire provinces, to destroy the common domestic animals, and to hold war even with the elephant and rhinoceros.—C.

⁷ De. 10. 1; 11. 8, 9. 2 Ki. 20. 3. Ju. 4. 23, 24. ver. 23. Eze. 20. 7, 8, 18. Am. 5. 25, 26. Ex. 20. 3, 4. Eze. 9. 11-13. ⁸ Lord, what is man, since after all the wonders and judgments of Egypt and the wilderness, there are still idolaters in Israel. Some worshiping the sun, like the Chaldees; others the bull or the dog, like the Egyptians; others the gods of the Amorites, amongst whom was Baal-peor.

⁹ The author that the great national assembly of the Israelites in Canaan was held in the valley of Shechem, between Ebal and Gerizim. That locality was much better adapted for such an assembly than Shiloh. Shiloh stood on the rugged side of a hill, with a deep winding glen beneath it, and no spot capable of accommodating a large number of people met for a common object. The valley of Shechem, on the other hand, lying between Ebal and Gerizim, forms a great natural amphitheatre, and would afford ample space for a vast multitude met in council. There is no valid reason, therefore, for attempting to disturb the Massoretic text, or for supposing that Shiloh was meant, and not Shechem.—P.

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¹⁶ The author that the great national assembly of the Israelites in Canaan was held in the valley of Shechem, between Ebal and Gerizim. That locality was much better adapted for such an assembly than Shiloh. Shiloh stood on the rugged side of a hill, with a deep winding glen beneath it, and no spot capable of accommodating a large number of people met for a common object. The valley of Shechem, on the other hand, lying between Ebal and Gerizim, forms a great natural amphitheatre, and would afford ample space for a vast multitude met in council. There is no valid reason, therefore, for attempting to disturb the Massoretic text, or for supposing that Shiloh was meant, and not Shechem.—P.

them; and your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness a long season.

8 And I "brought you into the land of the Amorites, which dwelt on the other side Jordan; and they fought with you: and I gave them into your hand, that ye might possess their land; and I destroyed them from before you.

9 Then^k Balak the son of Zippor, king of Moab, arose and warred against Israel, and sent and called Balaam the son of Beor to curse you:

10 But "I would not hearken unto Balaam; therefore he blessed you still: so I delivered you out of his hand.

11 And ye "went over Jordan, and came unto Jericho: and the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand.

12 And "I sent the hornet⁴ before you, which drove them out from before you, even the two kings of the Amorites; but not with thy sword, nor with thy bow.

13 And "I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat.⁵

14 ¶ Now therefore "fear the LORD, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt,⁶ and serve ye the LORD.

15 And if it seem evil unto you to serve the LORD, "choose you this day whom ye will serve; whether the gods which your fathers served, that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but "as for me and my house, we will serve the LORD.

16 And the people answered and said, "God forbid that we should forsake the LORD, to serve other gods;

17 For "the LORD our God, he *it is* that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed.⁶

18 And^a the LORD drove out from before us all the people, even the Amorites which dwelt in the land; therefore "will we also serve the LORD, for he *is* our God.

^a Nu. xxi. ch. vi. -xii. ^x Ex. 10. 2-16; 15. 4. Lu. 1. 74, 75. Ps. 116. 16; 118. 28. 2 Co. 6. 18; 7. 1. Jn. 6. 68.

CHAPTER XXIV. [Ver. 1. *Shechem*. Several commentators of high repute are for displacing Shechem in this and every other part of the chapter except ver. 32, and supplying Shiloh, because the ark was at

Shiloh and not at Shechem. Various reasons are assigned for this proposal, which we hold it unnecessary to repeat. There is no sufficient authority for the proposal, except the conjecture of the proposers, founded

on an imaginary difficulty, which can have no weight against the almost uniform evidence of the Hebrew MSS. and early translations. If the ark was necessary to this great transaction, where was the difficulty in its

19 And Joshua said unto the people, ^yYe cannot serve the LORD: for he *is* ^aan holy God; he *is* a jealous God;⁷ he will not forgive your transgressions nor your sins.

20 If ye ^aforsake the LORD, and serve strange gods, then he will turn ^aand do you hurt, and consume you, after that he hath done you good.

21 And the people said unto Joshua, ^bNay; but we will serve the LORD.

22 And Joshua said unto the people, ^cYe are witnesses against yourselves that ye have chosen you the LORD, to serve him. And they said, *We are witnesses.*

23 Now therefore ^aput away (*said he*) the strange gods⁸ which *are* among you, and incline your heart unto the LORD God of Israel.

24 And the people said unto Joshua, ^cThe LORD our God will we serve, and his voice will we obey.

25 So Joshua ^amade a covenant with the people that day, and set them a statute and an ordinance in Shechem.

26 ¶ And Joshua ^awrote these words in the book of the law of God, and took a great stone, and set it up there under an oak that *was* by the sanctuary of the LORD.

27 And Joshua said unto all the people, Behold,^a this stone shall be a witness unto us;

A.M. 2577. B.C. 1427.

^y Mat. 6. 24. Lu. 14. 26. ver. 23.
^a Ex. 15. 11. 20. 5. 23. 21. Is. 6. 3. 5. Hab. 1. 13.

⁷ So long as ye retain your secret heart, keeping after idolatry, 'ye cannot serve the Lord,' simply because 'no man can serve two masters.'—C.

^a ch. 23. 12-15. Eze. 18. 24. 2 Co. 11. 2. Le. 26. 14-30. De. 28. 15-68. 32. 15-27.

^b Ex. 10. 8. 20. 19. 24. 3. 7. De. 5. 27. 28.

^c Lu. 19. 22. Job. 15. 5. 6. Ps. 119. 173. Is. 43. 10.

^d ver. 14. Ge. 35. 2. Ex. 20. 23. 2 Co. 6. 15. 17. Am. 5. 14. 15. 25. 26. Ac. 7. 43.

^e ver. 18. 21. Ps. 119. 106. 115.

^f Ex. 15. 25. 24. 3. 7. 8. De. 5. 2. 129. 1-13. 2. Ch. 15. 12-15. 23. 16. 29. 10. 34. 29-32. Ne. 9. 38.

^g ch. 4. 3. Ex. 24. 4. De. 31. 24-26. Ge. 28. 18. 31. 45. 35. 14.

^h De. 32. 1. 4. 26. 30. 19. Ge. 31. 52. ch. 22. 34. Is. 2. 2. Lu. 19. 40.

⁸ A Jewish commentator remarks upon this passage that Joshua says this to them in order that if their hearts had been enticed by any of the idolatries of the people of the land, they should put away the pernicious thoughts that were in them; and Augustine seems to take the same view of the meaning of the passage. It must be admitted, however, that there does seem to be a reference to idols actually retained among them; and these in conformity

A.M. 2577. B.C. 1427.

with the resolution previously expressed by them, they are commanded to put away—C.

¹ Ju. 2. 6.

² Ju. 2. 8. 9. De. 34. 5. 2 Ti. 4. 7. 8. Ps. 116. 15. Re. 14. 13. ch. 23. 14.

³ ch. 19. 50. Ju. 2. 9. 2 Sa. 23. 30.

⁹ There is in the mountains of Ephraim, about 17 miles N. by W. of Jerusalem, an ancient ruin called *Tibneh*. The name is allied to Timnath, and may probably mark the site of Joshua's possessions and tomb.—P.

^m Ju. 2. 7. 2 Ki. 12. 2. Ac. 20. 29. Mat. 13. 25.

¹ Heb. *prolonged their days after Joshua*.

² The effects produced upon the minds of the whole people by the stupendous miracles of Egypt, the wilderness journey, and the conquest of Canaan are here acknowledged. They left an impression which could never be effaced. The witnesses of them also were able to influence others by the stirring nature of their descriptions and warnings.—P.

³ Ge. 50. 25. Ex. 13. 19. Ac. 7. 16.

⁴ This Jacob first bought, and afterward recovered by force. Ge. 48. 22.

⁵ Ge. 33. 19.

⁶ Or, *lamb*.
⁷ Ex. 6. 23. 25. Nu. 3. 32. 20. 26. 28. ch. 14. 1. 123. 14. 2. 2. 1. 5. Job. 20. 23. He. 7. 24. 10. 27. Ps. 49. 7. 9. 10. 89. 47. 48.

⁸ About 1425.

for it hath heard all the words of the LORD which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God.

28 So ^aJoshua let the people depart, every man unto his inheritance.

29 ¶ And it came to pass ^aafter these things, that Joshua the son of Nun, the servant of the LORD, died, *being* an hundred and ten years old.

30 And they buried him in the border of his inheritance in ^aTimnath-serah, which *is* in mount Ephraim, on the north side of the hill of Gaash.⁹

31 And Israel ^mserved the LORD all the days of Joshua, and all the days of the elders that overlived Joshua,¹ and which had known all the works of the LORD, that he had done for Israel.²

32 ¶ And^a the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a ^aparcel of ground which Jacob bought of ^athe sons of Hamor, the father of Shechem, for an hundred pieces of silver;³ and it became the inheritance of the children of Joseph.

33 ¶ And^a Eleazar the son of Aaron⁴ died; and they buried him in a hill *that pertained to* Phinehas his son, which was given him in mount Ephraim.

temporary removal to Shechem, and its subsequent restoration to Shiloh?—*Presented themselves before God*. Upon the expression 'before God' the idea of the presence of the ark at Shechem is founded. The subsequent use of the phrase, and which in Scripture is generally the best resource of interpreters, does not warrant this conclusion. See Ac. 10. 33. C.]

Ver. 23. [*Put away, said he, the strange gods which are among you*. We cannot too often repeat our astonishment at the obstinate adherence of Israel to idolatry; nor too carefully draw the comparison between Jews and Christians in this point of view. Idolatry is a pliant sin, and can take many forms. The idolatry of the understanding—the idolatry of the imagination—the idolatry of the passions, are forms more common, and therefore less noticed, but not therefore less real nor less hateful in the sight of God, than the idolatry of the senses. He that places upon any object one particle of the love he owes to God, is as much an idolater as he who bows down to the sun, or worships a beast or an image of wood or stone. C.]

Ver. 26. [The word 'there' must necessarily refer to the place named immediately before; that is, Shechem, where the assembly was held and the covenant made. We may therefore conclude that the ark and tabernacle had been removed temporarily from Shiloh and set up at Shechem. There is, however, another probable explanation given by Masius:—'I think that that spot is called the *Sanctuary of God* which was the first in all Canaan to be consecrated by Abraham, when he erected an altar and offered worship by the tree which was standing there, and when he received from God his most welcome announcement.'—'The Book of the Law of God' is undoubtedly the Pentateuch, and we gather from the statement here that the words written by Joshua were considered of equal authority, and therefore a continuation of the divine oracles. P.]

Ver. 31. [*Israel served the Lord all the days of Joshua*. That is, Israel as a nation served God all the days of Joshua and the elders who outlived him. As individuals Joshua's own words testify that many were

idolaters, of which fact they soon gave melancholy evidence. C.]

Ver. 32. [*The bones of Joseph*. The entire stream of history bears records of the tomb of Joseph. It is mentioned by Jerome, and continues to be pointed out to every modern traveller. It is now a Turkish oratory, with a whitened dome. It lies in the opening of the valley of Shechem, between the mountains of Ebal and Gerizim, and only a few hundred yards north of Jacob's Well. C. and P.]

Ver. 33. [About 5 miles south-east of Nablus, on the side of the ridge which bounds the upland plain of Mukhna on the east, stands the village of Awertah. In it is the traditional tomb of Phinehas, surrounded by a rude wall, and partially covered by the branches of a great vine. Some distance from the village, on a hill, stands the tomb of Eleazar, with a cave beside it, to which the name of Elijah is attached. It is overshadowed by large oaks, probably the remains of an ancient sacred grove. These tombs are held in great veneration by both Jews and Samaritans, a fact which goes far to prove their authenticity. Mohammedans also esteem them sacred. The district around them may thus be the place called by the historian in this verse the hill of Phinehas. P.]

REFLECTIONS.—Faithful ministers and magistrates are loath to leave this world without spending their last breath in the service of God, and manifesting a deep concern to have religion flourish among their friends after their death. Marvellous and gracious are the transactions of God with respect to his people: and great cheerfulness and gratitude ought to take place in our service of him and in cleaving to him alone. And the most solemn engagements, with a deep sense of the purity, power, and profitableness of religion, should always be maintained, to render us duly diligent and constant in it. It is pleasing to see those who inculcate religion upon others, from choice become noted patterns of it themselves and in their families, and daring to be singular therein; and when people, the greatest not excepted, seem fond of attend-

ing solemn opportunities of fellowship with God, and edification to their souls. The glory indeed and influence of the great and good on earth is quickly stopped by death. But when our fathers fail, and since our prophets do not live for ever, what a mercy is it that our Redeemer liveth, and will be with us always, even unto the end of the world!

And was not Joshua a noted type of him, our Captain of salvation, who brings many sons and daughters to glory! God solemnly called him to, and fitted him for, his mediatorial office: and in his baptism at Jordan's banks began to magnify him before the people; nor did he ever fail him or forsake him. Made under and trained up in servitude to Moses' broken law, he became fit for his work; and even his name is pregnant with manifold and everlasting salvation. Through what Jordans of trouble and death does he bring his church into her gospel form, and her true members into their spiritual and celestial state! He circumcises their hearts, and feasts them on his flesh and blood, to prepare them for their spiritual warfare on earth. He powerfully intercedes for them, and makes up all breaches between God and them. Miraculously and wisely he conquers all their enemies, treads them under their feet, and enriches them with their spoil. He purchased and prepares for them the promised, the heavenly Canaan; and in due time puts them into the full and quiet possession thereof, according to his Father's purpose and promise. Having come into the bond of the covenant, he weans them from their idolatry, and makes them serve the Lord, and walk as he also walked.—Readily he receives returning harlots and prodigals—accursed sinners of the Gentiles—and consecrates them to the service of God. But no obstinate and hardened opposer is able to stand before him all the days of his life. Fire, hail, and furious storms he did and will rain upon his Jewish, heathen, antichristian, or other implacable enemies. Nor till his victories be finished shall the luminaries of heaven, or those of his church, withdraw their shining.

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IN FOUR VOLUMES

VOLUME II

JUDGES—SONG OF SOLOMON



ELISHA'S FOUNTAIN, WHERE ELISHA CAST SALT INTO THE SPRING AND HEALED THE WATERS. [II. KINGS, ii: 19.]—"And the men of the city (that is of Jericho) said unto Elisha: Behold, I pray thee, the situation of this city is pleasant, as my Lord seeth: but the water is naught and the ground barren. And he said: Bring me a new cruse, and put salt therein. And they brought it to him. And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus

saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land. So the waters were healed unto this day, according to the saying of Elisha which he spake." In the view above we have a picture of Elisha's Fountain in the city of Old Jericho where his miracle was performed. The water from this fountain is still used to supply the natives of the modern village of Jericho and for irrigating the soil.

#3159

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THE BOOK OF JUDGES

Relates the transactions of fourteen Hebrew judges, who, under God, the King of the nation, were occasional governors of Israel; and who, Abimelech excepted and were typical of Jesus Christ, as called to, qualified for, and occupied in delivering his chosen people. It contains the history of about three hundred years; and particularly narrates the Israelites' behaviour towards the Canaanites whom Joshua had left in the country; the Lord's reproof of their conduct and their repentance for it; what nations were left to chastise them for it; their frequent relapses into idolatry; and their punishment on account of it by terrible oppressions from the Mesopotamians, Moabites, Canaanites, Midianites, Abimelech, Ammonites, and Philistines; and their deliverances by Othniel, Ehud, Deborah and Barak, Gideon, Jephthah, and Samson; and their protection by Shamgar, Tola, Jair, Ibzan, Elon, and Abdon, i.-xvi. The last five chapters are an appendix, informing us of events which happened not long after the death of Joshua; particularly the idolatry of Micah; the conquest and idolatry of the Danites; the horrible lust of the Gibeathites; and the almost utter destruction of the Benjamites for protecting them, xvii.-xxi. The scope of this and of the following histories of the Old Testament is to represent the sinful backslidings of Israel, and the holiness, equity, mercy, sovereignty, and power of God, in his dispensations of mercy and judgment towards them, in exact correspondence with his promises and threatenings, Le. xxvi.; De. xxviii.-xxxii.

CHAPTER I.

1 The acts of Judah and Simeon. 4 Adoni-bezek justly requited. 8 Jerusalem taken. 10 Hebron taken. 11 Othniel hath Achsah to wife for taking of Debir. 16 The Kenites dwell in Judah. 17 Hormah, Gaza, Askelon, and Ekron taken. 21 The acts of Benjamin. 22 Of the house of Joseph, who take Beth-el. 30 Of Zebulun. 31 Of Asher, 33 Of Naphtali. 34 Of Dan.

NOW, after^a the death of Joshua, it came to pass, that the children of Israel asked the LORD,¹ saying, Who shall go up for us against the Canaanites first, to fight against them?

2 And the LORD said, 'Judah shall go up: behold, I have delivered the land into his hand.

3 And Judah said unto 'Simeon his brother,² Come up with me into my lot, that we may fight against the Canaanites; and I likewise will go with thee into thy lot. So Simeon went with him.

4 And Judah went up; and the LORD delivered the Canaanites and the Perizzites into their hand: and they slew of them in 'Bezek ten thousand men.

5 And they found Adoni-bezek in Bezek: and they fought against him, and they slew the Canaanites and the Perizzites.

6 But Adoni-bezek fled: and they pursued

A.M. 2570 or 2580.
B.C. 1434 or 1424.

CHAP. I.

a Jos. 24. 29, 30.
b Nu. 27. 21. Ex. 28.
30. ch. 20. 18. 1 Sa. 23. 9.
10. Pr. 3. 5. 6.

1 The influence of the elders who outlived Joshua still continues to preserve the people in the worship of the true God, and they will not undertake any war without his sanction. The reference of the case to God is to be accounted for only on the principle declared, Le. 18. 27, 28, and surely, if a human judge has a right, and is bound, to punish a criminal, much more must the Judge of the whole earth have a right to order the punishment of individual or national sins.—C.

c Ge. 46. 27. 49. 8-10.
De. 32. 15. 34. 4. Re.
19. 11-16. Da. 7. 14. Ps.
72. 8; 2. 8.

d Ge. 46. 10. Jos. 19. 1.
2 Sa. 10. 11.

e Ex. 23. 28-30. 34. 11.
24. De. 9. 1-3. 7. 1, 2, 16.
20, 22. 11. 23.

f 1 Sa. 11. 8.

A.M. 2570 or 2580.
B.C. 1434 or 1424.

g Ja. 2. 13. Is. 33. 1.
Le. 24. 19-21. Ex. 21. 18
-21. Mat. 7. 2. ver. 7.

h Heb. the thumbs of their hands and of their feet.
i Or. returned.

k 1 Sa. 15. 33. Pr. 1. 31;
13. 21. Mat. 7. 2. Re. 13.
10; 16. 6. Ro. 2. 15. Ps. 37.
36; 38. 14-11.

l Jos. 15. 63. ver. 22.
m Jos. 10. 1.

n Jos. 10. 36. 11. 21; 15.
13-15.

o Or. low country.

p Jos. 10. 3.

q Nu. 13. 22. Jos. 15.
14. Ps. 33. 17. Ec. 9. 11.

r Jos. 15. 16-19. 1 Sa.
17. 25; 18. 25.

s This passage is extracted from Jos. 15. 13-19. The object of the repetition seems to be, to distinguish, by a notable occurrence, the conquests gained during the life of Joshua, from those that were subsequent. Accordingly, ver. 8 is not a continuation of ver. 7, but a reference to what 'had been done at a former period, when, though numbers were fewer, faith was stronger. Another object of the repetition seems to be, to give a formal recognition of the title of Caleb; for in Jos. 15. 13 it is said 'he, that is, Joshua, gave to Caleb the city of Arba.' In Jos. 1. 20 it is said, 'and they, that is, the people of Judah, gave the city; thereby confirming the promise formerly made by Moses, and the grant conferred by Joshua.—C.

after him, and caught him, and cut off his thumbs and his great toes.

7 And Adoni-bezek said, Threescore and ten kings, having their thumbs and their great toes³ cut off, gathered⁴ their meat under my table: 'as I have done, so God hath required me. And they brought him to Jerusalem, and there he died.

8 ¶ Now the children of Judah had fought against 'Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire.

9 And⁵ afterward the children of Judah went down to fight against the Canaanites that dwelt in the mountain, and in the south, and in the valley.⁵

10 ¶ And Judah went against the Canaanites that dwelt in 'Hebron; (now the name of Hebron before was Kirjath-arba;) 'and they slew Sheshai, and Ahiman, and Talmai.

11 And from thence he went against the inhabitants of Debir: (and the name of Debir before was Kirjath-sepher:)

12 And 'Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.⁶

CHAPTER I. [Ver. 2. *Judah shall go up.* Israel was formerly a camp, now it is a federation of settlements and colonies, in which each tribe is to assert its own territorial rights, but still under the national sanction and banner. Here is the true exemplar of the churches. In the movements and progress of reformation they constitute one army united by common doctrines and common dangers. When the storm of opposition or persecution gives place to the calm of success, the churches settle down in territorial divisions; each church having allotted to it, by Providence, its own peculiar work of faith and labour of love; while all the churches should remain the members of one great federation, of which Christ is the head, and whose separate or combined energies should all be directed to the spiritual subjugation of their common enemies, and the advancement of the glory of their common Lord. C.]

Ver. 6. [Cut off his thumbs and his great toes. This punishment, grievous as it appears, was more politic than cruel. The removal of the thumb was intended to unfit for holding the war-spear. The removal of the great toes to unfit for running; and so to obviate the necessity of imprisonment or death. There seems no room for supposing, with some, that the great toes were cut off merely to prevent Adoni-bezek from em-

ploying them as a kind of additional hands, as is common with artisans in the East, and as is sometimes seen in Europe in the case of persons born without hands. In a cruel tyrant, such as Adoni-bezek was, we scarcely expect either the diligence or dexterity of an artisan. C.]

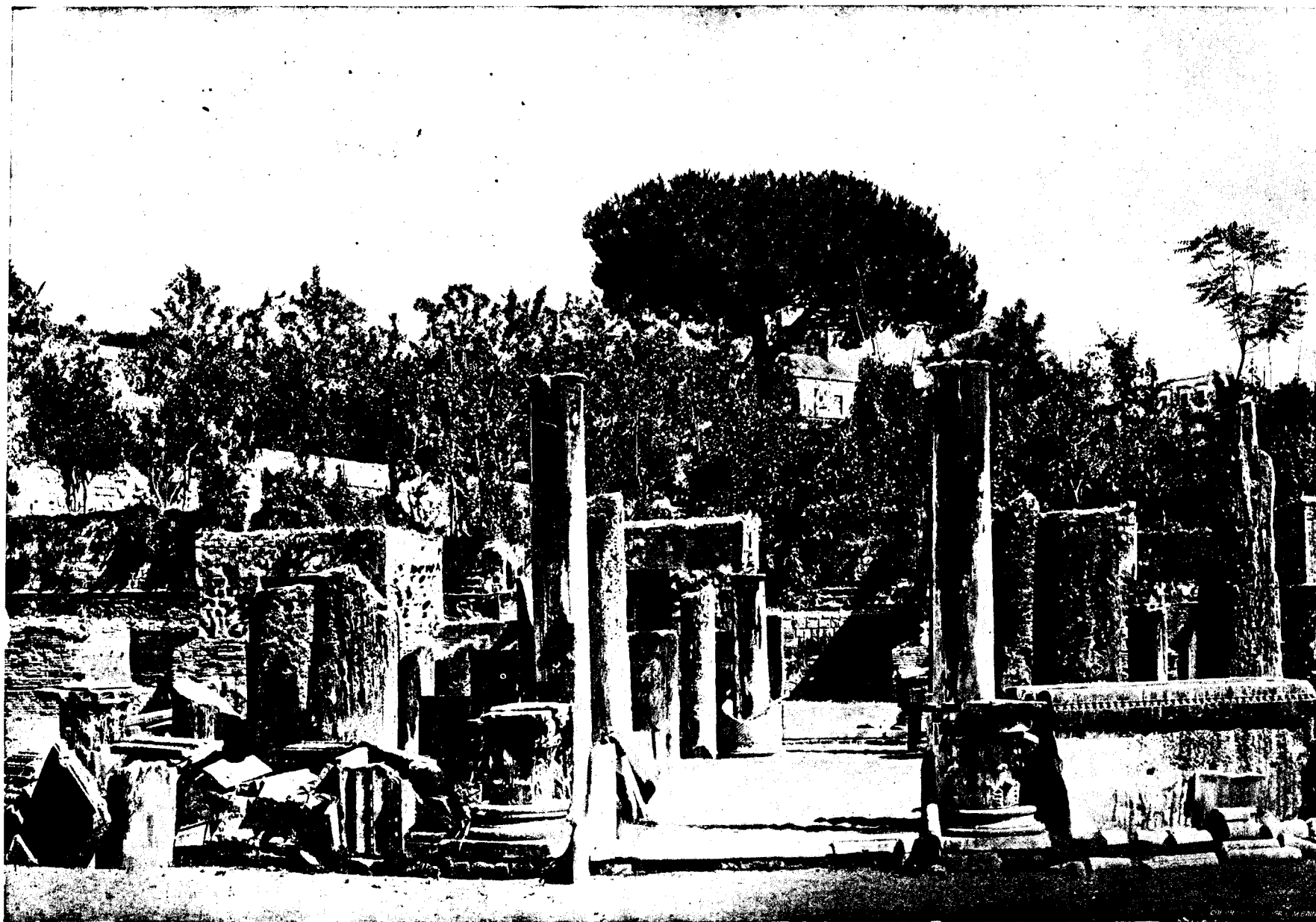
Ver. 7. [As I have done, so God hath required me. A heathen once wisely said of a criminal, 'He has blushed, and all is well; and may not a Christian hope that where conscience is not dead, there still is hope of spiritual revival? Adoni-bezek acknowledges the justice of God; may we not judge in charity, that he likewise saw his mercy? C.]

Ver. 13. [Caleb's younger brother took it. Joshua had already taken Arba (Hebron), Jos. 10. 36, how then does it require to be taken again? Are not these accounts contradictory? By no means. The Canaanites had in the meantime retaken them, and they now required to be reconquered, an occurrence very common in all warfare. C.]

Ver. 18. [The Septuagint, which is followed by Augustine, reads, that 'Judah did not take Gaza, &c.; and Josephus says they took neither Gaza nor Ekron. All these seem forced amendments of the text, and without authority. The subsequent Scripture history exhibiting these cities, not in the possession of Israel,

but of their enemies—and no account of their recapture from Israel having been given—it seemed necessary to force an agreement between the two narratives. Such modes of reconciling scriptures are not only indefensible, but to be utterly condemned. The reconciliation lies at the surface. Judah took the cities and lands, as in the text, the Canaanites retaken them, as the subsequent history implies, though it records neither the time nor the manner. C.]

Ver. 19. [Could not drive out the inhabitants of the valley, because they had chariots of iron. These words, as translated, seem to ascribe incapacity to Jehovah. The proper solution lies in translating the last clause of the sentence interrogatively, thus:—'Could he not therefore have caused the inhabitants of the valley to be driven out though they had chariots of iron?' This is a truth in war. For when mountaineers are driven from their natural fortresses—and the earth affords none stronger than those of Palestine—the force that drove them out must with far greater ease drive out the inhabitants of the plain, no matter how strong their walls or how great their means of defence. This solution confirms the declaration, Jos. 17. 18, and is perfectly consistent with the translation of similar sentences in other parts of the Hebrew Scriptures, while it removes the apparent admission of incapacity in God,



RUINS OF SERAPEUM, PUTEOLI—NEAR THE PLACE WHERE NERO HAD HIS OWN MOTHER PUT TO DEATH AND NEAR WHERE ST. PAUL LANDED IN ITALY. [JUDGES, i: 7.]—"And Adoni-bezek said, Three-score and ten kings, having their thumbs and their great toes cut off, gathered their meat under my table: as I have done, so God hath requited me. And they brought him to Jerusalem and there he died." There is an intimate correspondence between crime and requital, and there seems to be a correspondence between the particular type of crime and the order of punishment that

follows. Neoptolemus murdered people at the altar, and at the altar he was murdered. Phalerus roasted men in a brazen bull. In a brazen bull he was roasted in turn. History abounds with illustrations. The picture we give of the ruins of the Serapeum at Puteoli will serve to illustrate the relation between crime and its penalty. These ruins are in the neighborhood of the Emperor Nero's greatest crime. Near here he had his mother murdered, while he in turn in after years destroyed himself by his own hand.

13 And Othniel the son of Kenaz, Caleb's younger brother, took it: and he gave him Achsah his daughter to wife.

14 And it came to pass, when she came to him, that she moved him to ask of her father a field: and she lighted from off her ass; and Caleb said unto her, What wilt thou?

15 And she said unto him, Give me a blessing: for thou hast given me a south land; give me also springs of water. And Caleb gave her the upper springs and the nether springs.³

16 ¶ And the children of the Kenite, Moses' father-in-law, went up out of the city of palm-trees with the children of Judah into the wilderness of Judah, which lieth in the south of Arad; and they went and dwelt among the people.⁹

17 ¶ And Judah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it: (and the name of the city was called "Hormah:)

18 Also Judah took Gaza with the coast thereof, and Askelon with the coast thereof, and Ekron with the coast thereof.

19 And the LORD was with Judah; and he drove out the inhabitants of the mountain;¹ but could not drive out the inhabitants of the valley,² because they had chariots of iron.³

20 And they gave Hebron unto Caleb, as Moses said: and he expelled thence the three sons of Anak.

21 ¶ And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.

22 ¶ And the house of Joseph, they also went up against Bethel: and the LORD was with them.

23 And the house of Joseph sent to descry Beth-el: (now the name of the city before was Luz.)⁴

24 And the spies saw a man come forth out of the city, and they said unto him, Show us, we pray thee, the entrance into the city, and we will show thee mercy.

25 And when he showed them the entrance into the city, they smote the city with the edge of the sword: but they let go the man and all his family.

26 And the man went into the land of the Hittites, and built a city, and called the name thereof Luz: which is the name thereof unto this day.⁴

27 ¶ Neither did Manasseh drive out the

A.M. 2570 or 2580.
B.C. 1434 or 1424.

ch. 3.9. Jos. 15.17. 1
Ch. 4.13. Ge. 48.20. 15a.
16. 11. This affair of
Caleb and Othniel
happened ten years
before this war of
Judah and Simeon.

Or, present. Ge.
33.11. 1 Sa. 25.18, 27.30.
26. Jos. 15.19, 22.7.2 Ki.
5.15. He. 6.7.

Why record at
all, but especially a
second time, so in-
significant a private
occurrence? We an-
swer, it can never
be insignificant to
record the example
of a thoughtful pru-
dent wife, or of a
kind and generous
father. They are the
really great charac-
ters in a nation. This
woman was the
wife of the first
hero of the age, see
ch. 3.9, upon whom
was poured out the
Spirit of the Lord.—
C.

Ex. 3.1. 18. 1. Nu.
10.30. ch. 4.17. 15a.15.
6.1 Ch. 2.55. Je. 35.2.
5 De. 34.3.
Nu. 24.21, 22; 27.1.
Jos. 12.14.

The Kenites and
Midianites appear to
have been identical,
or at least they had
amalgamated at a
very early period.
Moses invited Jethro,
who was a Kenite,
to accompany him
to Canaan. He
refused; but a sec-
tion of the tribe—
led perhaps by a son
of Jethro—joined
the Israelites and crossed
the Jordan with
them. There is no
note of time in this
verse. It was prob-
ably when the tribe
of Judah took pos-
session of their al-
located territory that
the children of the
Kenite went up out
of the city of Palm-
trees (Jericho) with
them, and settled
near Arad, the ruins
of which may still be
seen on the summit
of a conical hill about
15 miles south of He-
bron.—P.

2 Ch. 3.14. 10. Nu. 21.
1.3; 34.45.
2 Jos. 13.1. 15.45-47.
Ex. 23.31. ch. 2.13.
15.14. 10.14. 15. Ro.
8.35. Jos. 15.48.

Or, he possessed
the mountain.
Jos. 7.1. 11.13. 6.17.
18. Mat. 17.19. 13.58.
2 The valley is
here opposed to the
mountain, and may
therefore signify
generally the plain of
Philistia and all the
lowlands in which
chariots were used.
—P.

Either chiefly or
altogether of iron.
The extreme diffi-
culty of preserving light
vehicles of wood in
warm and dry cli-
mates, may have
suggested the use of
iron chariots. In
modern times, and
for the assigned rea-
son, iron vehicles
have been proposed
for passengers in
Arabia.—C.

Nu. 14. 24; 13. 22.
Jos. 14.13. 15.13. 14.21.
11.12. ver. 10.
6 Jos. 18. 11; 10. 1. 2
Sa. 5.6-9. ch. 19.10-12;
ver. 3.
c Jos. 16.1. 4; 8.17. 2
Ki. 18.7.

Ge. 12. 8; 28. 19.
Jos. 9.
c Jos. 2.1. 7. 2. ch. 18.
2 Ps. 112.5. Mat. 10. 16.
7 Ge. 28.19. 48.3.
2 Jos. 2. 14. 1 Sa. 30.
15. ver. 25.

A Jos. 6.22-25.
c Ge. 15.22. 2. 10;
14. 10. It was prob-
ably in Arabia.
4 Jos. 17. 11-13; 21.
25. ch. 4.

The Hittites re-
tired northward be-
fore the Israelites,
and settled on the

A.M. 2570 or 2580.
B.C. 1434 or 1424.

banks of the Orontes
in Northern Syria.
Probably the new
city of Luz was built
in that region.—P.

1 Thus the Levites
were kept out of part
of their property.
2 These cities were
all situated in the
plain of Esdraelon,
with the exception of
Dor, which lay on the
coast at the western
base of Carmel. The
Israelites were gen-
erally unable to meet
in battle the war-
chariots of the people
who dwelt in the
plains of Palestine.—
P.

7 Ps. 106. 34. 35. Ex.
23.32. De. 7.2. 1 Sa. 15.
9.16. 48.10.

Indolence and
covetousness were
the sins that induced
disobedience to God,
who had positively
commanded the ex-
pulsion of the Can-
aanites.—C.

8 Heb. driving he
drove them not out.
m Jos. 16.10. 1 Ki.9.
16.7, 17. 16. 34.35.

9 Gezer lay in the
plain of Sharon,
near the foot of the
mountains, and not
far from the line of
the ancient road from
Beth-horon to Joppa.
It was a strong city,
and bore an impor-
tant part in the future
war of Israel with the
Philistines.—C.

10 Jos. 19. 24-30. Ps.
106. 34.35.
1 This celebrated
city being greatly en-
larged by the first
Pharaoh of Egypt, it
was named Prole-
mais. By the Arabs
it is called Akko, by
the Turks, Haifa, and
by the crusaders St.
Jean d'Acre. It is
situated on a point of
land projecting into
the sea, and behind
it is a fertile plain ex-
tending to the foot of
Mount Carmel.—P.

2 All these cities
were in the plain of
Phœnicia, which lay
along the shore at
the western base of
Lebanon.—P.

3 Ps. 106. 35. 120.5.
4 Jos. 18. 6. Ge. 49.
13. Je. 48.10. Ps. 106. 34.
35.

5 Jos. 15.10. 17.10. 48.
7 Jos. 19.42. ch. 12.12.
1 Ki.4.9.

3 Who assisted the
Danites.
4 Heb. was heavy.
1 Or, Maaleh-ak-
rabbim, 'os. 15. 2. 3.
Nu. 34.3.

5 Akraabim was a
pass in the valley of
Arabah, about
30 miles south of the
Dead Sea. From
that place westward
to the plain of Philis-
tia was the strong-
hold of the Amorites
in southern Palestine
—P.

CHAP. II.

a Christ, as Ge. 16.
7. 22. 33. Ex. 3.14. 14.
22.20; 33.14. Jos. 5.13;
14. ch. 6.12; 7.3.
6 Ex. iii. xiv. 6. 8.
Jos. iii. xli. Ge. 17.7. 8.
c Ex. 23.13. 23.33; 34.
12-16. Nu. 33.50. 33. 34.
7.2-4. 10-25; 12.23; 20.
16-18.2. Co. 6.14-17.
d ver. 20. Jos. 23.13.
Ex. 23.33. 12. Nu. 33.
55. De. 7.16. 1 Ki. 11.1.
7-Ps. 106. 34-40.

1 Is not this a
breach of covenant
and promise on the
part of God? No.
For he had com-
manded the Israelites
to drive out the
wicked idolaters,
and that, thus using
their obedience, he
would drive them
out; but with disobe-
dience he had made
no covenant, and to
rebel against such promise.—C.

inhabitants of Beth-shean and her towns, nor Taanach⁵ and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns: but the Canaanites would dwell in that land.⁶

28 And it came to pass, when Israel was strong, that they put the Canaanites to tribute, and did not utterly drive them out.⁸

29 ¶ Neither^m did Ephraim drive out the Canaanites that dwelt in Gezer; but the Canaanites dwelt in Gezer among them.⁹

30 ¶ Neitherⁿ did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol: but the Canaanites dwelt among them, and became tributaries.

31 ¶ Neither^o did Asher drive out the inhabitants of Accho,¹ nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphek, nor of Rehob.²

32 But the Asherites dwelt among the Canaanites, the inhabitants of the land; for they did not drive them out.

33 ¶ Neither did Naphtali drive out the inhabitants of Beth-shemesh, nor the inhabitants of Beth-anath; but he dwelt among the Canaanites, the inhabitants of the land: nevertheless the inhabitants of Beth-shemesh and of Beth-anath became tributaries unto them.

34 ¶ And the Amorites forced the children of Dan into the mountain: for they would not suffer them to come down to the valley:

35 But the Amorites would dwell in mount Heres in Aijalon, and in Shaalbim: yet the hand of the house of Joseph³ prevailed,⁴ so that they became tributaries.

36 And the coast of the Amorites was from the going up to Akraabim, from the rock and upward.⁵

CHAPTER II.

1 An angel rebuketh the people at Bochim. 6 The wickedness of the new generation after Joshua. 14 God's anger and pity towards them. 20 The Canaanites are therefore left to prove Israel.

AND an angel of the LORD came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I swore unto your fathers: and I said, I will never break my covenant with you.

2 And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice; why have ye done this?

3 Wherefore ^aI also said, I will not drive them out from before you;¹ but they shall be

to the want of faith, obedience, zeal, and courage in the armies of Judah. C.]

Ver. 20. [He expelled thence the three sons of Anak. Therefore how much more should Judah have expelled the inhabitants of the plain, seeing the Anakim were the mightiest and most dreaded of the inhabitants of Canaan? De. 9. 2. C.]

REFLECTIONS.—Difficult and extensive is the

work which the people of God, and the rulers of nations and churches, have to go through with, after one would think everything was rectified. There is need to acknowledge the Lord in all our ways, that, being animated by him to our proper work, we may prosecute it with courage and success. And the more honour or ability God gives to men, the more difficult work he assigns them. But God most fearfully humbles

the proud, marks their sins in their judgments, and metes out to them the measure which they had meted out to others; while such as share with the people of God in their wilderness sufferings, share also in their eternal inheritance. Our own unbelief, sloth, and cowardice frequently hinder our performance of duty, and prevent or mar much of our happiness. Yea, many secret enemies still abiding in our hearts prevent

as thorns in your sides, and their gods shall be a snare unto you.

4 And it came to pass, when the angel of the LORD spake these words unto all the children of Israel, that the people lifted up their voice, and wept.

5 And they called the name of that place Bochim: and they sacrificed there unto the LORD.

6 ¶ And when Joshua had let the people go, the children of Israel went every man unto his inheritance to possess the land.

7 And the people served the LORD all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the LORD that he did for Israel.

8 And Joshua the son of Nun, the servant of the LORD, died, being an hundred and ten years old.

9 And they buried him in the border of his inheritance in Timnath-heres, in the mount of Ephraim, on the north side of the hill Gaash.

10 ¶ And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the LORD, nor yet the works which he had done for Israel.

11 And the children of Israel did evil in the sight of the LORD, and served Baalim.

12 And they forsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the LORD to anger.

13 And they forsook the LORD, and served Baal and Ashtaroth.

14 ¶ And the anger of the LORD was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies.

15 Whithersoever they went out, the hand of the LORD was against them for evil, as the LORD had said, and as the LORD had sworn unto them: and they were greatly distressed.

A.M. 2570 or 2580.
B.C. 1434 or 1424.

1 Sa. 7.6. Ezr. 10.1.
Pr. 17.10.

That is, weepers,
Jos. 7.26. Ge. 35.8.

2 Ch. 6.24; 13.19. 1 Sa.
7.9. 1 E. for expiation
of their sin.

A Jos. 24.28-31. 2 Ki.
12.2.

3 When he dis-
banded the national
army, including, as
appears from the
quota of the two
tribes and half, nearly
two-thirds of the
fencing men of the
nation.—C.

4 Heb. prolonged
days after Joshua.

1 Jos. 24.29. 30. Job
30.23. 5.26. Ps. 49.7.9.
10. 89.48. Zec. 1.5. Ec.
12.5.

5 Ge. 15.15; 25.8; 49.
33. Nu. 27.13.

6 Ex. 5.2. 15.12. Ho.
4.6. ch. 3.1. Ps. 92.6. Tit.
1.16.

7 Ch. 3.7; 4.1; 6.110.
6.13.1. Ge. 13.13; 38.7.
2 Ki. 23.2.

8 Lords, for they
were many, named
from the places of
their worship, or
some other peculi-
arity, as Baal-peor,
Baal-zephon, Baal-
zebub.—C.

9 De. xiii. xx.; 29.19;
31.16, 17; 32.15-21. Ex.
20.5.

10 1 Ki. 11.5, 33. 2 Ki.
23.13. 1 Sa. 31.10. 1 Co.
8.5. Ge. 35.2.

11 Ashtaroth liter-
ally signifies flock
or riches; as a proper
name it is applied to
the Sidonian Venus,
and other of their
female deities, by
whose impure wor-
ship Israel was seduced
from the Lord. C.—
Baal was the sun-god,
universally worshipped
in Western Asia, and
indeed in almost all
heathen nations. His
altars and sanctuaries
were on eminences—
sometimes, as in the
case of Hermon, on the
summits of high
mountains, whence
the first view of the
rising and the last
view of the setting
sun might be gained
by his devotees. The
sun was regarded as
the source and prin-
ciple of life, and of
the generative power
of nature. Ashtaro-
th, a plural form,
the singular being
Ashtaroth, was the
name of the principal
female deity of the
Canaanites. The fe-
minine principle of
nature was supposed
to be embodied in
the moon, to which
the name Ashtaroth
was given. But the
idol set up in the
temples and wor-
shipped under this
name had the form
of a woman with the
crescent moon on her
brow.—P.

12 Ps. 116. 1. Le. 26.14-
35. De. 28.15-68; 29.19-
31; 31.17, 18; 32.2-30;
33.19; 30.18. ch. 3.8; 6.1-
6; 10.7. Ps. 44.12, 13. 2
Ki. 17.20.2 Ch. 15.5.

13 He that would
understand what is
meant by the anger
of the Lord, may
read its meaning in
the national calamities
inflicted by a re-
tributive providence.
—C.

14 Ch. 3.9, 15; 4.5, 6; 6.
14; 13.11. 1 Sa. vii. 1.

15 Judges, not mere
judicial functionaries,
but generally re-
formers in religion,
ver. 19, and leaders in
battle, ver. 18, two
characters not often
seen joined, but, as
the case of Joshua
and David will prove,
by no means incom-
patible.—C.

16 Heb. saved.

17 2 Ch. 36.15, 16. 2 Ki.
17.17. Ps. 106.43. Le.
17.2. Ho. 2.1.

18 The common
name of idolatry in
the scriptures of the
Old Testament,
being in a great de-
gree literally descrip-
tive of the impure
rites of heathenism,
and little less so of
several forms of mo-
dern idolatry, in
some of which the
name and tie of
husband and wife are
shouldered, and the
time anticipated
for their utter
extinction. Should
such time ever arrive,
which God in his
mercy forbid, then
should these lands,
having imitated Is-
rael's sins, speedily
be subjected to
Israel's punishment.

19 ver. 7. Jos. 24.24, 31.
1 Jos. 1. 5. ch. iii. iv.
xvi. xvi. 1 Sa. vii. Ro.
8.31.

20 Ch. 10.16. Ps. 106.
44, 45; 153; 102.17. Ex.
2.24.

21 Produced in God
a change, not of pur-
pose, but of relation
to the object, as
"I am the Lord, I
change not." But the
relation between God
and an idolater re-
joicing in his idols,
and between that
same God and that
same idolater, "be-
moaning" his apos-
tasy, is changed. In
the former case
God's purpose was
judgment, now it is
mercy.—C.

22 Ps. 106.43. ch. 3.12;
4.11; 10.6; 13.1. Jos.
24.31. 2 Ch. 24.17, 18.

23 Or, were corrupt.

24 Ch. 3.8; 6.13; 10.7.
De. 32.20; 32.37; 37;
7.4; 15. Jos. 23.16. 15.
5:25. Je. 15.14; 17.4. 2
Ki. 17.18; 21.15.

25 ver. 3. Ps. 81. 21.
Eze. 20.24-26. ch. 3.3.
Pr. 1.31. Je. 2.17, 19; 4.
18; 25.6, 19.

26 Ch. 3.14. Ge. 22.1.
De. 13.3. Jos. 23.13.

27 Or, suffered, ver.
3.21; ch. 4.2, 3.

CHAPTER III.

1 In. 24. 24. ver. 4. ch.
2.22. De. 8.21; 31.1. Jos.
24.31. 2 Ch. 24.17, 18.

2 Ch. 2. 10. Jos. vi.
xii.

3 Ps. 81. 13; 44.13; 59.
11. Jos. 23.30.

4 The whole paren-
thesis is explanatory,
and may be para-
phrased as follows:—
"All the people of
Israel who had not
taken part in the
conquest of Canaan, in
order that the gener-
ations which follow-
ed might be taught
what war is, seeing
they had not wit-
nessed or engaged
in it previously."

5 By communion
with them they commit idolatry.

6 Othniel delivereth them from Chu-
shan-rishathaim.

12 Ehud from Eglon.

31 Shamgar from the Philis-
tines.

NOW these are the nations which the LORD left to prove Israel by them; (even as many of Israel as had not known all the wars of Canaan;

2 Only that the generations of the children of Israel might know to teach them war, at the least such as before knew nothing thereof; 1)

our fully entering into the rest and peace of the gospel, and are causes of daily disquietude and anxiety. But in following bad examples things readily go on to worse and worse. And yet how great is the goodness of God—instead of casting off his chosen people, he multiplies his pardons and mercies to them.

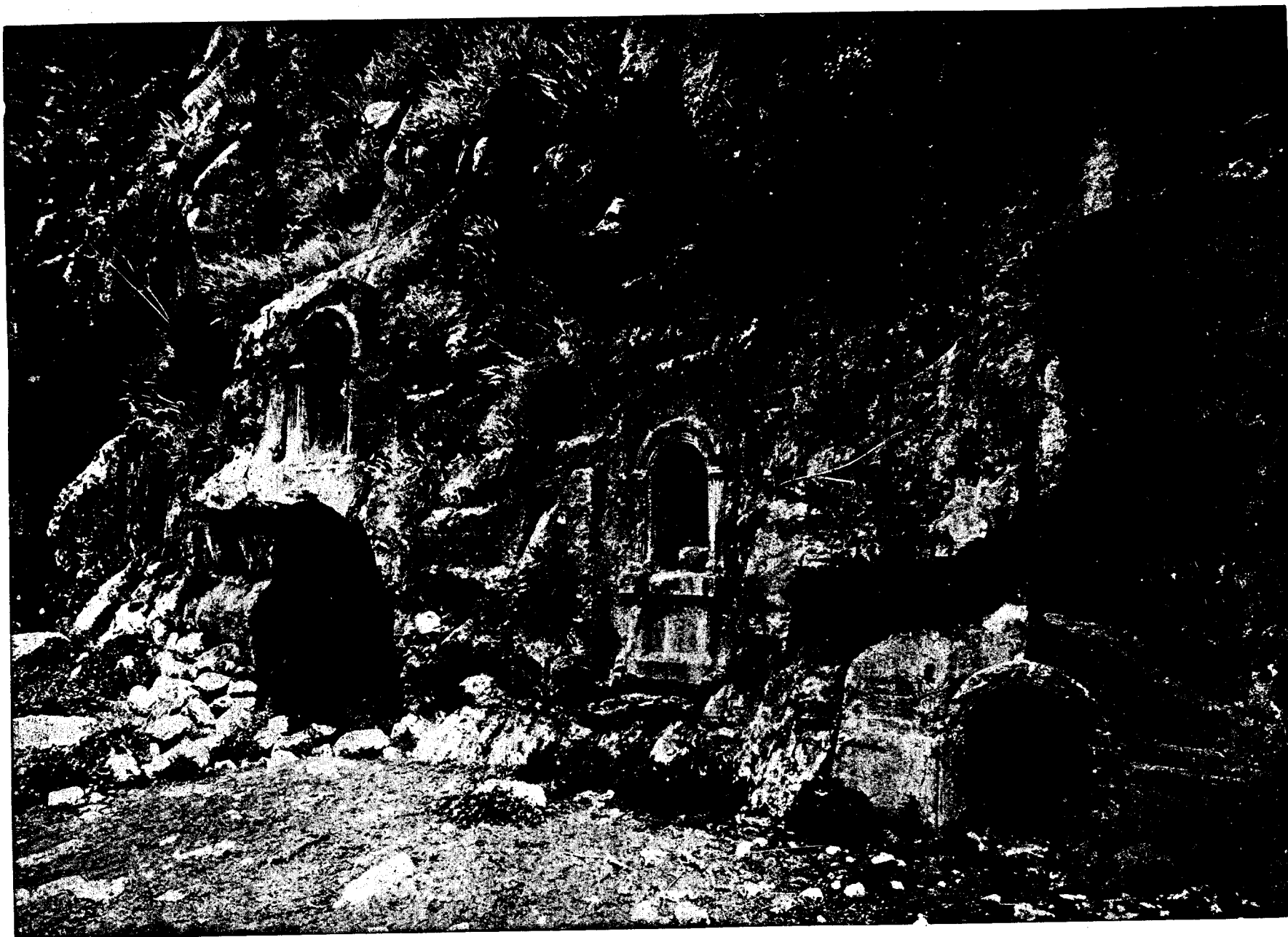
CHAPTER II. [Ver. 1. An angel of the Lord came up from Gilgal to Bochim. Having first appeared in Gilgal, as the star of our Lord first appeared in the east, the angel came to the place of a general assembly of the nation then met, which place received thence the name of Bochim, or weepers, as a memorial of the miraculous appearance. This angel was Jehovah, 'the Son of God,' 'God manifest,' as appears from comparing Ge. 24. 7; 26. 3 with the oath recorded in this verse, and again repeated, He. 6. 13. C.]

Ver. 10. [Which knew not the Lord. The rapid

change to idolatry would appear, if not incredible, at least peculiar, to hard-hearted and stiff-necked Israel, were not the experience of all ages in perfect accordance with the inspired narrative. The reformations under David, Josiah, Hezekiah, and Ezra lasted little beyond the lives of their promoters. The greater reformation under our Lord scarcely outlived the days of the apostles. Nay, while an apostle lived to write, there were those who had forgotten their first love. The glorious reformation of the sixteenth century ceased to grow even during the lives of the reformers; and the various revivals since bestowed in different parts of the churches have seldom continued even during the generation that has experienced them.—Note. The word of God requires no confirmation beyond its own authority; yet, that men may be without excuse, all historical record and universal experience confirm it by their perfect concurrence. C.—They knew not

Jehovah, as their fathers had known him, by the miraculous displays of power and mercy cognizable by the senses. The great body of the Israelites appear to have been incapable of studying or apprehending abstract truth. They could form no conception of a spiritual God. They were a sensual people. They required something visible and tangible in their worship. Hence the tendency of the national mind to idolatry. P.]

REFLECTIONS.—Inexcusable are the sins of such as enjoy the oracles of God: and it is but madness and self-deceiving to expect advantage from friendship with the enemies of God around us, or our own corruptions within us! for in offending God by one sin, we provoke him to give us up to a greater, with the misery which attends it. And none know how brutish in sin they may become if once given up to their hearts' lusts; nor what plagues and misery they may meet with in



THE TEMPLE OF PAN—NEAR WHERE THE TRANSFIGURATION ON MOUNT HERMON TOOK PLACE. [JUDGES, ii: 12]—"And they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the Lord to anger." The temple of Pan, or what remains of it at Cæsarea Philippi, is hewn out of a part of Mount Hermon. There are arched niches chiseled into

the sides of the foot of the mountain here about which there are Greek letters indicating that the temple was dedicated to the rustic god Pan. Cæsarea Philippi was but a little distance from Dan, which formed the extreme limit of the Holy Land, and so the god worshiped here was one of the gods of the people that were round about Israel. Here are streams, wild woods, goats, and mountains, and all things in nature which seem to be friendly to the genius of the heathen god, Pan.

3 Namely, ^afive lords of the Philistines, and all the ^bCanaanites, and the Sidonians,² and the Hivites^c that dwelt in mount Lebanon, from mount Baal-hermon unto the entering in of Hamath.

4 And they were ^dto prove Israel by them, to know whether they would hearken unto the commandments of the LORD, which he commanded their fathers by the hand of Moses.

5 ¶ And the children of Israel ^edwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites:

6 And they ^ftook their daughters to be their wives, and gave their daughters to their sons, and served their gods.

7 And the children of ^gIsrael did evil in the sight of the LORD, and forgot the LORD their God, and served Baalim and the groves.³

8 ¶ Therefore ^hthe anger of the LORD was hot against Israel, and he sold them into the hand of Chushan-rishathaim king of ⁱMesopotamia: and the children of Israel served Chushan-rishathaim eight years.

9 And ^jwhen the children of Israel cried unto the LORD, the LORD raised up a deliverer⁴ to the children of Israel, who delivered them, even ^kOthniel the son of Kenaz, Caleb's younger brother.⁵

10 And the ^lSpirit of the LORD came upon him, and he judged Israel, and went out to war: and the LORD delivered Chushan-rishathaim king of Mesopotamia into his hand; and his hand prevailed against Chushan-rishathaim.

11 And the land ^mhad rest forty years:⁶ and Othniel the son of Kenaz died.

12 ¶ And the children of Israel ⁿdid evil again in the sight of the LORD: and the LORD

A.M. 2574 or 2584.
B.C. 1430 or 1420.

^a Jos. 13.3; 1 Sa. iv. 1.
6, 17, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

^b Nu. 13. 29. Ge. 10. 15.
It has been already stated (see note on Jos. 19. 30) that most probably Sidon was not included in the grant to Asher, and the mention of the Sidonians here will not militate against that opinion, as they might readily send colonies to occupy the territory allotted to the tribes.—C.

^c De. 1. 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

^d Ps. 106. 34-38; 120. 5. ch. 1. 29-32; 2. 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

^e Ex. 34. 16. De. 7. 3. 1 Ki. 11. 1, 5, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

^f Ex. 34. 16. De. 7. 3. 1 Ki. 11. 1, 5, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

^g The Hebrew word translated 'the groves' is *Asheroth*. In the Mishna it is explained as 'a tree that is worshipped,' i.e. a wooden image. According to Movers, the original meaning of *Asherah* (in the sing.) is 'upright,' then a 'pillar'; then a 'female divinity of the Canaanites worshipped under the image of an upright pillar,' often as the partner of Baal. This latter I take to be the meaning here. The word, therefore, must be regarded as a proper name.—P.

^h ch. 2. 14, 20. De. 28. 47, 48.

ⁱ Heb. *Aram-naharaim*, Ps. 60. title. Ac. 7. 2.

^j Ps. 78. 34-37; 106. 44-50; 15. Le. 26. 40-44. De. 4. 30, 31. ch. 4. 30, 61; 10. 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

^k Heb. *saviour*.
^l Jos. 15. 17. ch. 1. 73. 1 Ch. 4. 13.

^m The same who conquered Debir, slew or expelled the Anakim, and got as his reward the hand of Achsah, Caleb's daughter.—P.

ⁿ About 1377 or 1375.—Whether the raids under Othniel, Ehud, Barak, and Gideon included the

A.M. 2627 or 2629.
B.C. 1377 or 1375.

years of the preceding calamities, or whether, after Jair, the judges were contemporary, is uncertain, and therefore dates corresponding to both are marked.

¹ Sa. 12. 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

² Le. 26. 23-25. De. 28. 47, 48.

³ Ps. 50. 15; 106. 44. ver. 9.

⁴ Or, the son of *Femitt*.
⁵ Heb. *shut of his right hand*, ch. 20. 16, 47. 1 Ch. 2.

⁶ Benjamin signifies 'son of the right hand,' which may, by some, now, unfortunately, be taken to mean, 'of the left hand.' See ch. 20. 16. Such ambidexterity is not common, but is easily acquired in youth, and by a vigorous resolution may at later periods be attained. Well instructed surgeons frequently possess it in great perfection, and some deprived by injury of the use of the right hand, have in a short time learned to write and to paint in the most beautiful manner with the left, so bountiful is Providence in the bodily capacities of men, so many the facilities for compensating every loss.—C.

⁷ Pr. 21. 14; 18. 16; 19. 6. a Ps. 149. 6. Re. 1. 16; 2. 12.

⁸ Not a present, but the present, the annual or occasional tribute.—C.

⁹ Or, *grass* images. Jos. 4. 20. It seems they worshipped the twelve stones erected there.

¹⁰ I hear no other word of quarries in Gilgal. The word is translated 'images,' De. 7. 25, and should be so here, as it accounts in some degree for the resolution of Ehud, his anger being excited by the view of the Moabitish idols.—C.

¹¹ Heb. *a parlour of cooling*, Am. 3. 15. 2 Kings 1. 10.

¹² M. 6. 6. A. M. 1. 2. Ps. 90. 1. Th. 2. 13. Nu. 25. 7, 8. 1 Sa. 15. 33. Job 20. 25. Zec. 13. 3.

¹³ Job 20. 25. Zec. 13. 3.

¹⁴ Job 20. 25. Zec. 13. 3.

¹⁵ Job 20. 25. Zec. 13. 3.

¹⁶ Job 20. 25. Zec. 13. 3.

¹⁷ Job 20. 25. Zec. 13. 3.

¹⁸ Job 20. 25. Zec. 13. 3.

¹⁹ Job 20. 25. Zec. 13. 3.

²⁰ Job 20. 25. Zec. 13. 3.

²¹ Job 20. 25. Zec. 13. 3.

²² Job 20. 25. Zec. 13. 3.

²³ Job 20. 25. Zec. 13. 3.

²⁴ Job 20. 25. Zec. 13. 3.

²⁵ Job 20. 25. Zec. 13. 3.

²⁶ Job 20. 25. Zec. 13. 3.

²⁷ Job 20. 25. Zec. 13. 3.

²⁸ Job 20. 25. Zec. 13. 3.

²⁹ Job 20. 25. Zec. 13. 3.

³⁰ Job 20. 25. Zec. 13. 3.

³¹ Job 20. 25. Zec. 13. 3.

³² Job 20. 25. Zec. 13. 3.

³³ Job 20. 25. Zec. 13. 3.

³⁴ Job 20. 25. Zec. 13. 3.

³⁵ Job 20. 25. Zec. 13. 3.

³⁶ Job 20. 25. Zec. 13. 3.

³⁷ Job 20. 25. Zec. 13. 3.

³⁸ Job 20. 25. Zec. 13. 3.

³⁹ Job 20. 25. Zec. 13. 3.

⁴⁰ Job 20. 25. Zec. 13. 3.

⁴¹ Job 20. 25. Zec. 13. 3.

⁴² Job 20. 25. Zec. 13. 3.

⁴³ Job 20. 25. Zec. 13. 3.

strengthened ^aEglon the king of Moab against Israel, because they had done evil in the sight of the LORD.

13 And he gathered unto him the children of Ammon and Amalek, and went and smote Israel, and possessed ^bthe city of palm-trees.

14 So^c the children of Israel served Eglon the king of Moab eighteen years.

15 But when the children of Israel ^dcried unto the LORD, the LORD raised them up a deliverer, Ehud the son of Gera, a ^eBenjamite, a man ^fleft-handed:⁸ and by him the children of Israel ^gsent a present unto Eglon the king of Moab.

16 But Ehud made him a dagger which had ^htwo edges, of a cubit length; and he did gird it under his raiment upon his right thigh.

17 And he brought the present⁹ unto Eglon king of Moab: and Eglon ⁱwas a very fat man.

18 And when he had made an end to offer the present, he sent away the people that bare the present.

19 But he himself turned again from the ^jquarries that ^kwere by Gilgal,¹ and said, I have a secret errand unto thee, O king: who said, Keep silence. And all that stood by him went out from him.

20 And Ehud came unto him; and he was sitting in a ^lsummer parlour, which he had for himself² alone: and Ehud said, I have a ^mmessage from God unto thee. And he ⁿarose out of ^ohis seat.

21 And Ehud put forth his left hand, and took the dagger from his right thigh, and ^pthrust it into his belly.

22 And the haft also went in after the blade; and the fat closed upon the blade, so

their course. What pains God uses to check his people's sinful rebellion against him or revolting from him! And deep are the impressions of his rebukes when effectually blessed. But even then not our tears, however sincere and penitential, but the atoning sacrifice of Jesus Christ, can make us pure from our iniquity. Faithful ministers and magistrates are a beneficial restraint upon nations and churches; yet we may commonly observe that the power and life of religion rarely flourish in a place for more than one generation at a time. And it is an awful sign to this effect when young ones grow up in ignorance and forgetfulness of God and his mighty works. But how infinite the extent of God's mercy and patience! he bears with, and even pardons and delivers, transgressors in the moment of their greatest extremity, and calls and blesses instruments for that end. But, Lord, what are men! they often become more hardened under such mercies and judgments—at the hazard of provoking thee to the uttermost, they return again and again to the very abomination for which they had formerly smarted! No wonder then that they are given up to uncommon rage of lusts or of lasting punishment.

CHAPTER III. [Ver. 1. *The nations which the Lord left to prove Israel.* To prove, not to discover anything in them unknown to God, 'for he knows what is in man;' but to disclose to themselves their wickedness by the judgments that righteously followed it; and to display to other nations and churches, as well as to Israel, the nature of that moral government which God exercises over all. God also intended to

prove—to demonstrate—the power of faith, that is, the believing reception of God's word, and a firm reliance upon his truth, mercy, and power; and thereby to bear witness to a faithless generation that 'God's arm was not shortened that it could not save,' seeing the arm of man, when nerved by faith, was instrumentally sufficient for their deliverance.—*Note.* The faith of these judges and their true followers was faith in Christ the promised deliverer, whose 'day they saw afar off and were glad.' C.]

Ver. 2. [*Teach them war.* Not to teach them war as an employment, but to let them feel it as a judgment; and only a duty when in self-defence or the commanded punishment of abandoned criminals. C.]

Ver. 3. [The 'five lords of the Philistines' resided in the five capital cities, Gaza, Ascalon, Ashdod, Gath, and Ekron. The Canaanites and Sidonians included the inhabitants of Lebanon and Phœnicia; the Hivites were the inhabitants of Anti-Lebanon, which extended from Hermon on the south to the entering in of Hamath on the north. Hermon had a noted sanctuary of Baal on its summit, and many others round its sides: hence it is called Baal-hermon. P.]

Ver. 7. [*Served Baalim and the groves.* How any one could worship Baal, and in the same sense worship a grove, is scarcely intelligible. The Hebrew word, however, translated 'groves,' signifies, according to the high authority of Castel, 'a wooden image dedicated to Astarte or Venus.' The word employed by the Septuagint to translate the Hebrew, Theodoret explains by *Astarte*, *Venus*, or *Ashtaroth*. A clear proof of this interpretation occurs 2 Ki. 23. 6, where it

is recorded that 'Josiah brought out the groves from the house of the Lord.' Now a grove could not have grown in the house; the word must therefore signify an image for idolatrous worship. C.]

Ver. 8. [*Mesopotamia* is in Hebrew *Aram-naharaim*, i.e. 'Aram between the two rivers,' the Euphrates and Tigris. The king Chushan-rishathaim is not elsewhere mentioned; but it has been thought he is identical with the Assyrian monarch *Asshur-ris-ilim*, who conquered Southern Syria and Palestine, and who is called on Assyrian monuments 'the powerful king, the subduer of rebellious countries, he who has reduced all the accursed' (see Rawlinson's *Ancient Monarchies*, ii. 308). P.]

Ver. 9. [*Caleb's younger brother.* Family descent is neither proudly and foolishly to be overvalued, nor as proudly or foolishly despised. God gives many promises in family descent—he assigns his largest encouragements to family education—he delights to be called 'the God of our fathers;' and here the first deliverer illustrates the importance of family character, hereditary honour, courage, and piety. C.]

Ver. 13. [*City of palm-trees.* Whether this city was *Jericho* or *Engedi*, which lay near to each other, is matter of question. Brown Patterson, in his judicious notes, says it was *Jericho*, or a city erected by the Moabites on its site, but gives no authority, and in this opinion he is joined by the annotator in the *Pictorial Bible*. Syme in his *Geography* identifies *Hazezon-tamar*, the city of palm-trees, with *Engedi*. That it was not *Jericho* appears more than probable from consulting ch. 1. 16; for *Jericho* having been utterly de-

CHAPTER IV.

1 Deborah and Barak deliver Israel from Jabin and Sisera. 18 Jael killeth Sisera.

AND the children of Israel again did evil in the sight of the LORD, when Ehud was dead.

2 And the LORD sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host was Sisera, which dwelt in Harosheth of the Gentiles.

3 And the children of Israel cried unto the LORD; for he had nine hundred chariots of iron: and twenty years he mightily oppressed the children of Israel.

4 ¶ And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.¹

5 And she dwelt under the palm-tree of Deborah, between Ramah and Beth-el in mount Ephraim; and the children of Israel came up to her for judgment.²

6 And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not the LORD God of Israel commanded, saying, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali, and of the children of Zebulun;

7 And I will draw unto thee, to the river Kishon, Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand.

8 And Barak said unto her, If thou wilt go with me, then I will go; but if thou wilt not go with me, then I will not go.

9 And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the LORD

that he could not draw the dagger out of his belly; and the dirt came out.³

23 Then Ehud went forth through the porch, and shut the doors of the parlour upon him, and locked them.⁴

24 When he was gone out, his servants came; and when they saw that, behold, the doors of the parlour were locked, they said, Surely he covereth his feet in his summer chamber.

25 And they tarried till they were ashamed: and, behold, he opened not the doors of the parlour; therefore they took a key, and opened them: and, behold, their lord was fallen down dead on the earth.

26 And Ehud escaped while they tarried, and passed beyond the quarries, and escaped unto Seirath.

27 And it came to pass, when he was come, that he blew a trumpet in the mountain of Ephraim, and the children of Israel went down with him from the mount, and he before them.

28 And he said unto them, Follow after me; for the LORD hath delivered your enemies the Moabites into your hand. And they went down after him, and took the fords of Jordan toward Moab, and suffered not a man to pass over.

29 ¶ And they slew of Moab at that time about ten thousand men, all lusty, and all men of valour; and there escaped not a man.

30 So Moab was subdued that day under the hand of Israel. And the land had rest fourscore years.

31 ¶ And after him was Shamgar the son of Anath, which slew of the Philistines six hundred men with an ox-goad: and he also delivered Israel.

A.M. 2645 or 2649.
B.C. 1359 or 1355.

3 Or, it came out at the fundament.

g Mat. 10. 16. Ec. 9. 10. Zec. 2. 7.

4 The Scriptures having given principles of judgment and conduct, do not generally comment upon actions either with praise or blame, but leave men to judge and act by the principles already furnished. Their silence, therefore, is not to be interpreted into an approval of the mode by which Ehud delivered Israel. The death of Eglon may have been well deserved, but the manner, so far as we can judge from the narrative, is not to be defended. Indeed we are no more called upon to vindicate all the acts of Ehud than all the acts of Samson. God can work perfectly by imperfect instruments, else in a world like ours what could be effected?—C.

h Or, easeth nature, 1 Sa. 24. 3.

i ch. 6. 34. 2 Sa. 20. 22. Nu. 10. 3.

j Jos. 15. 9. 17. 15. 18. 20. 7. ch. 2. 9. 7. 24. 17. 1. 18. 13. 19. 1. 1 Sa. 1. 19. 4. Je. 4. 15. 31. 6. 50. 19.

k ch. 7. 17. 4. 10. 1 Sa. 17. 47. Ps. 135. 1.

l Those who really believe in an overruling, universal, and therefore particular providence, embracing all events, however great or however minute, which is the only providence or divine government recognized in Scripture, will have no difficulty in understanding literally that the LORD delivered their enemies. But this 'delivering of Moab' into the hands of Israel implies no more approbation of the idolatrous propensities and evil practices of Israel than it implies approbation of the idolatry and wickedness of Moab when the LORD delivered Israel into their hands.—C.

m Jos. 2. 7. ch. 7. 24. 12. 5.

n Heb. fat. Ps. 17. 10. 22. 39. 119. 70. De. 32. 15. Job 15. 27.

o See note on ver. 11.

p ch. 2. 16. 18. 15. 15. 1. Co. 1. 27.

A.M. 2725 or 2711.
B.C. 1279 or 1293.

CHAP. IV.

a ch. 2. 19. 20. Le. 26. 23-25. Je. 5. 3.

b ch. 2. 14. 15. 10. 1. Is. 50. 1. 1 Sa. 12. 9. Ps. 44. 12. De. 32. 30.

c Jos. 11. 1. 10. 19. 36. d ver. 13.

e Jos. 12. 23. i.e. nations of Gilead.

f ch. 3. 9. 15. 10. 16. 6. Ps. 78. 34-37. Je. 22. 23. 1 Sa. 12. 10.

g Jos. 17. 16. De. 28. 33. 47. 48.

h 1 Co. 1. 27. Ga. 3. 28. Col. 3. 11.

i The Scriptures nowhere condescend to assert or defend woman's moral dignity or equality with man. This great end they attain much more effectually than by a mere metaphysical inquiry or logical controversy. They give the history of woman; and in that history record her spiritual endowments and official dignities, as immediately conferred by the hand of God.—Note. Facts are always the simplest and most effectual arguments.—C.

j Ge. 35. 8. Jos. 16. 2. 18. 22. 25.

k Ramah was five miles north of Jerusalem, and Bethel ten; the palm-tree of Deborah must therefore have been close to Beeroth, which lies about half-way between those two cities. Mount Ephraim was the general name for the whole range extending from Jerusalem to the plain of Esdraelon.—P.

l Cir. 1259 or 1273.

m He. 11. 32. ch. 5. 1. 12. 1.

n Jos. 19. 39. 37. 21. 32. ver. 9. 10.

o De. 4. 1. 2. 12. 32. ch. 2. 16.

p Jos. 10. 12. 22. 34. ch. 8. 18. 1 Sa. 10. 3. Ps. 89. 12. Je. 46. 18. Ho. 5. 1.

q See note on Jos. 19. 22.—C.

r ch. 1. 13. Jos. 11. 20. Ex. 14. 4. Mat. 6. 13. Ps. 115. 1. Pr. 21. 30. 31.

s ch. 5. 21. Ps. 83. 9. 10. 1 Ki. 18. 40.

t Ex. 4. 10. 11. Mat. 14. 30. 31. Mar. 5. 36.

u Ps. 92. 8. 9. 31-33.

stroyed, and its re-erection denounced, it can scarcely be imagined that the Kenites were inhabiting its ruins. C.]

Ver. 28. [It appears from the whole tenor of this singular narrative that the Moabites had crossed the Jordan and settled down on the plain of Jericho. The site of the ancient city may have been, and probably was, occupied by a village of huts; and the building of it subsequently by Hiel may refer to its regular fortification as a city. Be this as it may, Eglon had established himself at this place. Gilgal was only a mile or two distant; and the word translated 'quarries' doubtless signifies those stones or pillars which Joshua had set up. After accomplishing the bloody deed Ehud could easily escape. The wild ravines and rugged mountains of Benjamin and Ephraim were only a few miles distant. Taking advantage of the panic he suddenly collected the people of Israel and seized the passes of the Jordan. The Moabites were thus entrapped. Behind them were the mountains filled with an exasperated enemy; in front the Jordan with its difficult fords guarded by armed men. Conquest was thus easy, and the slaughter necessarily great. P.]

Ver. 29. [Ten thousand men. Moab had the country only by military occupation, not by agricultural or commercial settlements. There is therefore no account out of men—a sure note of the great moral corruption both of the occupying army and the conquered country. C.]

Ver. 31. [Slew of the Philistines six hundred men with an ox-goad. The Syrian ox-goad of modern times—and from the eastern tenacity of ancient forms, manners, and customs, we may infer of ancient times likewise—is a strong pole of wood. 7 or 8 feet long, with

a pointed iron at one end and a broad chisel at the other—the one to goad the oxen, the other to clean the plough—a truly formidable weapon, and perhaps intended for defence in a country where still in many places, as travellers declare, the gun forms a regular appurtenance of the plough. The exploit of Shamgar is extraordinary; an infidel would say incredible. Not so, however, if Scripture language receive the same justice with other history; for we say, a general gained a battle, when we make no mention of the soldiers who alone fought for it, while he never struck a single blow. Shamgar may accordingly have led on a party of Israelites against Moabite marauders, he being armed merely with an ox-goad. Or if any say that the words describe the 600 as actually slain by his own hand, still it is not said that he slew them at once, but may have destroyed so many in successive encounters. C.]

REFLECTIONS.—While men are on earth, inward corruptions and outward enemies will be still left, to prove their steadfastness or exercise their graces. One of the most dangerous snares is an irreligious partner in marriage, which is ruinous in its consequences, as it opens a wide inlet to every abomination, and generally leads to forgetfulness of God. But God can easily find instruments to punish us, far or near, even among our own relations. And yet how light, especially at first, are his strokes of justice in comparison of what our iniquities deserve! God also can easily find and qualify instruments for the deliverance of his people: and ordinarily he employs such as have been most courageous and faithful in his work, or such as seem naturally most unfit for it. But if we, after deliverances, return to our own sins, we may expect that God will return to judgment: if lighter corrections have been

ineffectual, God will make them longer and heavier. Nor is any instrument so despicable but he can make it the rod of his anger. Wicked men, kings not excepted, are often fattened up to their own shame and destruction, and find their message from God in a ruinous stroke of his wrath. But easy work is the ruin of the strongest enemies when we are called, directed, and assisted by God!

CHAPTER IV. [Ver. 2. That reigned in Hazor. Reconquered and rebuilt by the Canaanites, after being burned by Joshua, Jos. 11. 13. Such revolutions are common in war, and indicate no contradiction in the history. Its restoration is not recorded, simply because the author writes not the general history of Jabin, but of Israel, and notices only so much of Jabin as is necessary to illustrate the religious defection and political troubles of Israel.—Harosheth of the Gentiles. A city of northern Galilee, long retained by the Canaanites, and has the distinctive appellation 'of the Gentiles,' as most probably there was another city of the same name within the possession of the tribes. C.]

Ver. 7. [Mount Tabor stands on the northern side of the great plain of Esdraelon. It is almost isolated, being connected only by a low wooded ridge with the mountains of Galilee on the west. In form, as seen from the south, it is a segment of a sphere, and is thinly covered with evergreen oaks. It is one of the most graceful hills in Palestine. It has an elevation of 1900 ft.; and its summit is covered with the ramparts and ruins of an ancient city. The highest sources of the Kishon are at the southern base of Tabor, but they are winter torrents. The river winds westward through the great plain. Its banks are composed of rich alluvial

shall¹ sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.²

10 ¶ And Barak called ³Zebulun and Naphtali to Kedesh; and he went up with ten thousand men at ⁴his feet: and Deborah went up with him.

11 Now ⁵Heber the Kenite, *which was* of the children of Hobab, the father-in-law⁶ of Moses, had severed himself from the Kenites, and pitched his tent unto the ⁷plain of Zaanaïm, *which is* by Kedesh.⁸

12 And they showed Sisera that Barak the son of Abinoam was gone up to ⁹mount Tabor.

13 And Sisera gathered⁷ together all his chariots, *even* nine hundred chariots of iron,⁸ and all the people that *were* with him, from Harosheth⁹ of the Gentiles, unto the river of Kishon.²

14 And Deborah said unto Barak, Up; for this *is* the day in which the LORD hath delivered Sisera into thine hand: *is not* the LORD gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him.⁹

15 And ¹⁰the LORD discomfited Sisera, and all *his* chariots, and all *his* host, with the edge of the sword, before Barak; so that Sisera lighted down off *his* chariot, and fled away on his feet.

16 But Barak ¹¹pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; *and* there was not a man left.

17 ¶ Howbeit Sisera ¹²fled away on his feet to the tent of Jael the wife of Heber the Kenite: for *there was* peace between ¹³Jabin the king of Hazor and the house of Heber the Kenite.

18 And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not. And when he had turned in unto her into the tent,² she covered him with a mantle.³

19 And he said unto her, ⁴Give me, I pray thee, a little water to drink;⁴ for I am thirsty.

A.M. 2725 or 2711.
B.C. 1279 or 1293.

1 ch. 2. 14 ver. 17-22.
2 ch. 6. 10, 11.
3 ver. 6 ch. 5. 18.
4 ch. 2. 28. Ex. 11. 8.
5 ch. 1. 10. Nu. 24. 21.
6 ch. 2. 18; 1. 18. 1.
7 This has been supposed to contradict Ex. 18. 1, where the father-in-law of Moses is called Jethro; but why might he not, as was and is still common, be known by two names? The fact is mentioned to account for the presence of the Kenites in such an unexpected place.—C.

8 Jos. 19. 37.
9 The Kenites, as has been seen (note, ch. 1. 16), settled first in the south of Judah, near Arad. But they were nomads, and a section of them, attracted doubtless by the excellence of the pasture, wandered northward, and encamped on the rich upland plain beside Kedesh. The word translated 'plain' is properly 'oak'; and the 'oak of Zaanaïm' was probably some noted tree, perhaps a patriarch in a sacred grove beneath or around which nomad shepherds of those days used to pitch their tents, as Abraham pitched his by the oak of Mambré. There are still some fine groves of oaks on the plains around Kedesh.—P.

10 Ps. 89. 12. Jos. 15. 12. 22. 34. Je. 46. 18. ver. 6.
11 Heb. gathered by cry or proclamation.
12 Each chariot seems from history and Egyptian sculptures to have contained a driver, a shieldman, and a javelineer.—C.

13 ver. 7.
14 Is. 52. 15; 22. 23; 41. 10. 15. 16. Ro. 8. 31. ch. 5. 20. 21. 2 Sa. 5. 24.
15 About 1259 or 1273.
16 Ps. 83. 9, 10. Jos. 10. 10, 11. ch. 5. 20, 21. 2 Ki. 7. 6, 2 Ch. 13. 15-17.
17 Le. 26. 7, 8. Jos. 10. 10, 11. 4. Ps. 104. 35. Ro. 2. 12. Ja. 2. 13. Je. 48. 10.

18 Heb. unto one.
19 Ps. 107. 40. 1 Jo. 12. 20. 18. 7. 12. 40. 11, 12.
20 ver. 2, 11.
21 The Kenites were Arabians, still dwelling in tents, and as such, in the absence of the husband, it was the duty of the wife to practise that hospitality for which the various branches, even the wildest, of the Arab race are still distinguished.—C.

22 Or rug or blanket.
23 ch. 5. 25. Je. 35. 8.

24 This request proceeded most probably as much from policy as from necessity; for having once received food or drink from an entertainer, the guest was privileged, by the Arab code of honour, to consider himself perfectly sure of protection.—C.

A.M. 2745 or 2731.
B.C. 1259 or 1273.

1 ch. 3. 21, 31; 5. 13, 20.
2 Sa. 17. 49. 1 Co. 1. 27.
3 It seems that Jael at first intended kindness to Sisera; but the Lord directed her to kill him, as an open enemy and murderer of the Israelites.
4 To those who have never examined a tent, it may be useful to state that it consists of a pole fastened in the ground—or more than one, if the tent be large—that to the top of the pole several cords are fixed, and these are tied to pins of wood or iron driven into the ground, slanting outward, at proper distances on each side, and strained tight, either simply by the hand, or by means of a block and pulley to each; and that these cords a covering is stretched. With one of these pins, and a workman's hammer, the death of Sisera was effected.—C.

5 Heb. *pin*.
6 The tent-pin, or 'nail,' is a long spike of wood or iron—in this case iron; the hammer is the large mallet with which Arab women are accustomed to drive the tent-pins into the ground when encamping. All Arab women are well acquainted to their use. Jael therefore was able to strike with force and precision.—P.

7 Me. 9. 24. Ps. 18. 47.
8 Jos. 10.
9 Heb. *going, went, and was hard*.
10 De. 28. 50. Ps. 140. 5-11.
11 Ec. 1. 15. 2 Ti. 3. 9. 1 Sa. 3. 12.

CHAP. V.

1 Ex. 15. 1. 1 Sa. 2. 1. Lu. 1. 45-79. Is. xlii. xxv. xxvi. Re. 19. 14.
2 Ps. 48. 11, 12. 137. 8.
3 ver. 9. Ps. 110. 3.
4 Ps. 2. 10-12; 29. 1, 2.
5 Ec. 5. 8.
6 Ps. 24. 1; 18. 49; 59. 16; 77. 35; 61. 8; 101. 7; 104. 33; 108. 3; 145. 5, 21; 146. 2.
7 De. 4. 11; 32. 8. Hab. 3. 1. Is. 64. 3. Nu. 20. 21; 21. 4. Ps. 68. 8; 18. 7-15.
8 Hab. 3. 10. Ex. 19. 18. Ps. 97. 5; 77. 17; 114. 4; 68. 8.

1 Heb. *showed*.
2 Ps. 24. 1; 18. 49; 59. 16; 77. 35; 61. 8; 101. 7; 104. 33; 108. 3; 145. 5, 21; 146. 2.
3 Heb. *crooked ways*.
4 Es. 9. 19. Je. 35. 10.

5 As in the case of Jael, so in the case of Sisera, we are unable to ascertain the complete facts of the indictment. What his personal delinquencies may have been, we cannot tell; but there is here a note of his administration of the government, that marks him as a political and military delinquent of the deepest dye.—C.

And she opened a bottle of milk, and gave him drink, and covered him.

20 Again he said unto her, Stand in the door of the tent; and it shall be, when any man doth come and inquire of thee, and say, Is there any man here? that thou shalt say, No.

21 Then Jael, Heber's wife, took a ¹nail of the tent,⁵ and took⁶ an hammer in her ⁷hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: (for he was fast asleep and weary:) so he died.

22 And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will show thee the man whom thou seekest. And when he came into her *tent*, behold, Sisera lay dead, and the nail *was* in his temples.

23 ¶ So ⁸God subdued on that day Jabin the king of Canaan before the children of Israel.

24 And the hand of the children of Israel ⁹prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

CHAPTER V.

The song of Deborah and Barak.

THEN ¹sang Deborah, and Barak the son of Abinoam, on that day, saying,

2 Praise² ye the LORD for the avenging of Israel, when the people ³willingly offered themselves.

3 Hear, ⁴O ye kings; give ear, O ye princes: ⁵I, *even* I, will sing unto the LORD; I will sing ⁶praise to the LORD God of Israel.

4 LORD, ⁷when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water.

5 The⁸ mountains melted¹ from before the LORD, *even* that Sinai from before the LORD God of Israel.

6 In the days of ²Shamgar the son of Anath, in the days of Jael, the highways were unoccupied, and the travellers² walked through by-ways.³

7 *The inhabitants of* ⁴the villages ceased,⁴ they

soil, which the winter torrents and heavy rains of autumn and spring convert into impassable morasses. P.]

Ver. 15. [Sisera lighted down off his chariot. Why not rather keep in the chariot, and trust to the swiftness of the horses? Partly to avoid notice of himself, by drawing away the pursuers after the chariot, as actually took place; partly, perhaps, to get into broken ground or underwood, so as to escape detection; partly to make his way to the nearest friendly tribe, who had actually informed of Barak's levies on Tabor, ver. 12. C.]

Ver. 20. [Thou shalt say, No. That the modern Arab code of honour must have thus early been recognized, is evident from the fact, that Sisera goes confidently to sleep in the tent, with no defence but Jael's implied denial of his concealment. He was fully aware that no one dared to violate the privacy of the tent in search of Sisera. The crime would have been considered inexpiable. Nay, even if certain he was con-

cealed within, it is questionable whether any one acquainted with Arabian law would have ventured to enter. C.]

Ver. 22. [Sisera lay dead, and the nail was in his temples. Do the Scriptures sanction the breach of implied and conventional honour, or the practice of assassination, either for private or political crimes? We answer, They sanction neither; they denounce both. How then are we to defend the conduct of Jael? The answer is easy. We feel tied to no such defence. The candid student of the Bible is referred, for the general principle of Scripture in such cases, to the note on ch. 3. 23. And it may be proper to add, that when the Scriptures neither pause to condemn nor to justify, but merely to state the facts, we must now be utterly incompetent to pronounce anything but a conditional verdict, whether of guilt or acquittal, inasmuch as we are totally ignorant of many of the concurrent circumstances under which the event took place. C.]

REFLECTIONS.—Long-continued peace and

prosperity are often made the occasion of great wickedness, which issues in heavier and sharper punishments than any formerly met with. But a merciful God readily hears the cries of his people under the distress which they have provoked him to lay upon them: and in his work of deliverance there is neither male nor female, but he himself is ALL and IN ALL! Such as through unbelief are too eagerly desirous of human help or encouragement, are often punished with the loss of part of that honour which they might otherwise have had. But fearful, irresistible, and unavoidable is the ruin which proud sinners shall meet with when and where they expected nothing but safety, victory, and triumph. When God attacks there is no standing: when he pursues there is no escaping: when he begins he will also make an end: but such as trust in him shall never be disappointed. They who go forth in faith shall return victorious. Even the weak things of the world shall confound the mighty. And happy is it for us even when dear-bought experience animates



PLOWING IN THE PLAINS OF JEZREEL—WHERE GIDEON MET THE MIDIANITES
 [JUDGES, iv: 13-16.]—The valley of Jezreel is the great battlefield of Syria. Here Deborah and Barak routed the hosts of Jabin under Sisera. Here also on the southern edge of the plain near, Josiah, King of Judah, was defeated and slain by Pharaoh Necho, King of Egypt, while on his way to the Euphrates. Here Gideon fought with the Midianites. Here the Philistines encamped in their conflict with Saul. Here Saladin

met the crusaders, and here in 1799 the famous battle of Mount Tabor was fought between Napoleon's army and the Turks. We are looking in the above picture toward the Mediterranean and Mount Carmel. When the people you see plowing were asked to stop long enough to let us take their picture, they promised to do so on condition of receiving backsheesh, and for this favor they thought a shilling the proper compensation.

ceased in Israel, until that I Deborah arose, that I arose a ¹mother in Israel.

8 They ¹chose new gods; then *was* war in the gates: was ²there a shield or spear seen among forty thousand in Israel?

9 My heart *is* toward the governors of Israel, that offered themselves willingly among the people. Bless ye the LORD.

10 Speak, ⁶ye⁷ that ride on white asses, ye that sit in judgment, and walk by the way.⁷

11 *They that are delivered* from ⁸the noise of archers in the places of drawing water;⁸ there shall they rehearse the ⁹righteous acts of the LORD, *even* the righteous acts *toward the inhabitants* of his villages in Israel: then shall the people of the LORD ⁹go down to the gates.⁹

12 Awake,⁷ awake, Deborah; awake, awake; utter a song: arise, Barak, and ¹lead thy captivity captive,¹ thou son of Abinoam.

13 Then ¹he made him that remaineth² have dominion over the nobles among the people: the LORD made me have dominion over the mighty.

14 Out³ of Ephraim *was there* a root³ of them against Amalek; ⁴after thee, Benjamin, among thy people: out of ⁵Machib⁵ came down governors, and out of Zebulun *they that handle the pen*⁴ of the writer.

15 And the ¹princes of Issachar *were* with Deborah; even Issachar, and also Barak: he was sent on foot⁵ into the valley. ²For the divisions of Reuben *there were* great² thoughts of heart.⁶

16 Why abodest thou ¹among the sheepfolds, to hear the bleatings of the flocks? For⁷ the divisions of Reuben *there were* great searchings of heart.

17 Gilead abode beyond Jordan: and why did Dan remain in ships?⁸ Asher continued on the sea-shore, and abode in his breaches.⁹

18 Zebulun⁴ and Naphtali *were* a people *that* ¹jeoparded¹ their lives unto the death in ²the high places of the field.

19 The ¹kings came *and* fought; then fought

A.M. 2745 or 2731.
B.C. 1259 or 1273.

1 Nobles who ride, judges on the bench, and commoners on foot, tell each of the oppression that spared neither rank.—C.
2 I.e. 5, 4, 9, 1 Sa. 9, 11. Ge. 24, 11. The soldiers robbing people of their water.
3 Travellers in dry climates are required to pass by the watering places, and there the Moabite archer waited to rob and destroy.—C.
4 Heb. *righteousnesses of the LORD*, 1 Sa. 12, 7. Mi. 6, 5. Is. 63, 7.
5 Ch. 4, 16. Is. 28, 6.
6 Oppression had driven the people from the defenceless villages to mountain recesses, now they may visit the city gates in safety.—C.
7 Ps. 57, 8; 103, 1, 2; 108, 2.
8 Ps. 68, 18. Ep. 4, 8.
9 Lead thy captives captive.—C.
10 Ps. 149, 8; 149, 12, 20. Re. 2, 26, 27. Is. 41, 15. Eze. 17, 24. 1 Co. 1, 26-29.
11 Then made the Lord of Barak, who was a poor relic of an oppressed people, a ruler over the mighty nobility of Moab.—C.
12 Ch. 4, 5, 6. Jos. xvi. xvii.
13 A root concealed in the ground (Deborah, who was of Ephraim), but springing up into a tree of power against Amalek.—C.
14 Ch. 4, 10, 14. These four tribes assisted a little.
15 Nu. 32, 39, 40. Jos. 17, 1.
16 Heb. *draw with the foot*. Ch. 12, 32.
17 Heb. *his feet*.
18 Or, in the divisions, i.e., Ac. 25, 39.
19 Heb. *trappings*, Pr. 22, 13. 2 Co. 11, 2.
20 Unhappy divisions in council; a people deliberating much, but through party feuds, never coming to the aid of their brethren; but consulting an ignominious safety in the sheepfolds—changing the jarring of their divided councils, for the united bleatings of the flocks.—C.
21 Nu. 32, 1. Phi. 2, 21. 3, 13. These four tribes gave no assistance.
22 Or, in.
23 Or, port.
24 Or, creeks.
25 Ch. 4, 10.
26 Re. 12, 11. Es. 4, 16. Ac. 20, 24. 1 In. 3, 16.
27 Heb. *exposed to reproach*.
28 Ch. 4, 6, 12, 14.
29 Ps. 48, 4; 118, 8-12. Re. 17, 14; 16, 16.

A.M. 2745 or 2745.
B.C. 1259 or 1273.

1 Jos. 12, 21; 17, 11. Zec. 12, 11.
2 The definite expectation of prize-money was grievously disappointed.—C.
3 Ps. 77, 17, 18. Jos. 10, 11; 15, 7, 10.
4 Heb. *paths*.
5 Perhaps the sun, at the commencement of the battle, glaring in the face of Sisera's army, gave the first advantage to Israel; or an eclipse operating upon their superstitious fears, unmanned them—such events have often decided the fate of a battle, and literalized the text. Or, did the battle last till night, and the light of Sisera's breaking out after the storm, enable Israel to complete the discomfiture of Sisera and his army.—C.
6 Ch. 4, 13. Ps. 83, 9. 10, 1. Ki. 18, 40.
7 There was evidently a storm and destructive inundation—an occurrence very destructive in mountainous districts.—C.
8 Ver. 13.
9 Ps. 33, 17; 20, 7. Pr. 21, 31.
10 Or *trappings*, or *platings*.
11 Its place is unknown; it has fallen through indifference to the cause of God, or cowardly fear of enemies, beneath the anathema, not of man, but of the angel of the Lord.—C.
12 Let churches take warning, lest they perish.—C.
13 Ch. 2, 11; 6, 11; 6, 13. 3. Jos. 14. Ex. 23, 20, 23, 15, 6, 9.
14 Ne. 3, 5. 1 Sa. 17, 48. Re. 17, 14. Jc. 48, 10.
15 Ge. 14, 19. Lu. 1, 28. Pr. 31, 31.
16 Renowned above women.—C.
17 Ch. 4, 19, 20.
18 Heb. *she hampered*.
19 She smote his head, then she struck and pierced through his temples, which is more agreeable to the original, and consonant to the facts, as it does not appear she struck off his head.—C.
20 Heb. *between*.
21 Heb. *destroyed*, Ps. 52, 7. Mat. 7, 2. Ja. 2, 13.
22 Heb. *her words*.
23 Ex. 15, 9. Job 20, 5. The victory and spoil hinder them.
24 Heb. *to the head of a man*.
25 Ps. 83, 9-18; 48, 4-11; 58, 10; 119, 7; 93, 7; 9, 68.
26 Ep. 6, 24. Ps. 19, 5; 37, 6. 2 Sa. 23, 4. Pr. 4, 18. Job 17, 9, 15, 40-41.
27 Ch. 3, 11; 31. Jos. 17, 23.
28 It ended before Christ about 1219 or 1253.

the kings of Canaan in ¹Taanach by the waters of Megiddo; they took no gain of money.²

20 They¹ fought from heaven; the stars in their courses³ fought against Sisera.⁴

21 The¹ river of Kishon swept them ⁵away, that ancient river, the river Kishon. ⁶O my soul, thou hast trodden down strength.

22 Then⁷ were the horse-hoofs broken by the means of the prancings,⁸ the prancings of their mighty ones.

23 Curse ye Meroz,⁷ (said the ⁸angel of the LORD,) curse ye bitterly the inhabitants thereof; because they ⁹came not to the help of the LORD, to the help of the LORD against the mighty.

24 ¹Blessed¹ above women shall Jael the wife of Heber the Kenite be; blessed shall she be above women in the tent.

25 He² asked water, *and she gave him* milk; she brought forth butter in a lordly dish.

26 She put her hand to the nail, and her right hand to the workmen's hammer; and with the hammer⁹ she smote Sisera: she smote¹ off his head, when she had pierced and stricken through his temples.

27 At² her feet he bowed, he fell, he lay down; at her feet he bowed, he fell: where he bowed, there he fell down ³dead.

28 The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot *so* long in coming? why tarry the wheels of his chariots?

29 Her wise ladies answered her, yea, she returned answer³ to herself,

30 Have⁴ they not sped? have they *not* divided the prey? to every man⁴ a damsel or two; to Sisera a prey of divers colours, a prey of divers colours of needle-work, of divers colours of needle-work on both sides, *meet* for the necks of *them that take* the spoil?

31 So¹ let all thine enemies perish, O LORD: but *let* them ²that love him *be* as the sun when he goeth forth in his might. And the land had rest ³forty years.

us at last to mortify our corruptions, and purge out the Canaanites from the church of Christ.

CHAPTER V. [Ver. 11. The degraded state of fear and servitude to which the whole nation had been reduced, and the desolation which war and tyranny had left behind them, are described with wonderful graphic power in this noble ode.—The highways waste; travellers stealing along by obscure paths; arms all gone; the towns and villages deserted; and the inhabitants seeking an asylum in caves and mountain fastnesses. P.]

Ver. 13. [Ver. 13 may be thus rendered:—'Then descended a remnant to (to follow them to battle) the nobles of the nation;—Jehovah descended to me with the heroes.' P.]

Ver. 14. ['From Ephraim (came warriors) whose root (whose settlement) is in (the mountain formerly possessed by) Amalek. Behind thee Benjamin among thy peoples.' P.—So zealous, they drop the merchant's pen for the soldier's spear. High authorities, for 'pen,' read 'sceptre,' 'rod,' or 'javelin.' The Septuagint, Syriac, and Chaldean translations read 'pen,'

which, upon the whole, we are disposed to follow. C.]

Ver. 16. [Great searchings of heart. God searching the hearts, and showing what was in them, Ps. 139, 23—the thoughtful in Reuben searching why God was contending with them by confounding their counsels.—Note, What a lesson to the divided churches! Why divided in doctrine? why divided in love? why in forbearance? why in mutual help—the help of the Lord against the mighty? Shed abroad, O Lord, thy love in the hearts of thy churches; and teach them to 'keep the unity of the Spirit in the bond of peace.' C.]

Ver. 17. ['Gilead reposes beyond Jordan. And Dan; why tarryes he by his ships? Asher remains by the sea-shore; he reposes in his harbours.' The territory of Dan reached to the Mediterranean, and contained the port of Joppa. Asher held the coast along the Bay of Akka. P.]

Ver. 21. [This part of the triumphal ode throws light on the battle. Both armies descended from the mountains of Naphtali, but they were drawn to opposite points in the plain. Barak occupied the top of Tabor; Sisera, with his 900 iron chariots, took up a position

on the level plain between Megiddo and Taanach. Deborah gave the signal for attack. When Barak charged the enemy, a tremendous storm of hail burst over the plain from the east, and drove full in the face of Sisera. The hail, the tempest, and the lightning, together with the charge of Barak, threw the Canaanites into hopeless confusion. The Kishon rose suddenly in its miry bed; horses and chariots were engulfed; the torrent swept away the fleeing soldiers. Sisera, seeing the danger, leaped from his chariot, and escaped on foot to his native mountains, and met the fate he deserved in the tent of Jael. P.]

Ver. 22. [Prancings of their mighty ones. 'Mighty ones,' strong steeds, as translated by Kennicot. 'Horse hoofs broken,' because not shod with iron, a thing unknown in several ancient nations, and still unpractised in several districts of the East. The hoofs were broken in the rugged ways and rapid flight. C.]

REFLECTIONS.—God must have all the glory of his work; whoever be the instruments, the success is entirely owing to him. His new favours should occasion an affecting remembrance of former ones, and of our relation to him as our God: and the heights of



FISHERMEN MAKING THEIR NETS—TIBERIAS. [JUDGES, v: 14.]—"Out of Ephraim was there a root of them against Amalek; after thee, Benjamin, among thy people; out of Machir came down governors, and out of Zebulun they that handle the pen of the writer." Tiberias was in the territory of Zebulun, and this part of Palestine seems to have always been noted above the rest of the Holy Land for its secular learning and for its trade. The people of Galilee were never held in high esteem by the strict

orthodox party at Jerusalem. They were related more to the great outside world. In the above view we have a characteristic scene in Tiberias; a man making nets as they have always been made in this city of fishermen; and it is true to-day as it was true in the days of our Savior, that the fishermen of Tiberias make up the best class of her citizens. They have the faces to-day of earnest, honest faithful men.

CHAPTER VI.

1 The Israelites for their sin are oppressed by Midian. 7 A prophet rebuketh them. 11 An angel sendeth Gideon for their deliverance. 17 Gideon's present is consumed with fire. 25 Gideon destroyeth Baal's altar, and offereth a sacrifice upon the altar Jehovah-shalom. 28 Joash defendeth his son, and calleth him Jerubbaal. 33 Gideon's army. 36 Gideon's signs.

AND the children of Israel ^adid evil in the sight of the LORD; and the LORD delivered them into the hand of ^bMidian seven years.

2 And ^cthe hand of Midian prevailed^d against Israel: and because of the Midianites the children of Israel made them ^ethe dens which are in the mountains,² and caves, and strong holds.

3 And so it was, when Israel had sown, that the Midianites came up, and the Amalekites, and ^fthe children of the east, even they came up against them;

4 And they ^gencamped against them, and destroyed the increase of the earth, till thou come unto ^hGaza;³ and left no sustenance for Israel, neither sheep,⁴ nor ox, nor ass.

5 For they came up with their cattle and their ⁱtents, and they came as ^j'grasshoppers'⁵ for multitude; for both they and their camels were without number: and they entered into the land to destroy it.

6 And Israel was greatly impoverished because of the Midianites; and ^kthe children of Israel cried unto the LORD.⁶

7 ¶ And it came to pass, when the children of Israel cried unto the LORD because of the Midianites,

8 That the LORD sent a prophet⁷ unto the children of Israel, which said unto them. ^l'Thus saith the LORD God of Israel, ^m'I brought you up from Egypt, and brought you forth out of the house of bondage;

9 And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drave them out from before you, and gave you their land:

10 And I said unto you, ⁿ'I am the LORD your God; fear not the gods of the Amorites, in whose land ye dwell: ^o'but ye have not obeyed my voice.

11 ¶ And there came an ^pangel of the LORD,⁸ and sat under an oak which ^qwas in ^r'Ophrah, that pertained unto Joash the ^s'Abiezrite: and

A.M. 2785 or 2751.
B.C. 1219 or 1253.

CHAP. VI.

a ch. 2.14, 3.7, 12.1, 1.1.
b Ge. 20.14-30. De. 28.15.
c Ge. 25.2. Nu. 25.18.
d Le. 26.17. De. 28.
e Heb. was strong.
f 1 Sa. 13.6. He. 11.
g 2 Though shorter, this is much more grievous than any of the foregoing expressions. Israel is driven from villages and towns altogether, and can now only hide in dens and caves of the mountains. With such retreats Canaan abounded—God thus mingling mercy with judgment, and keeping a seed alive to serve him. These memorials of their misery are still found by the curious traveller in the deep recesses of the mountains.—C.

h ch. 13.11. Job 1.3. 1 Ch. 5.19, 20.
i De. 28. 30-43. Le. 26.25, 26.
j Le. 10.19. De. 32.23. Jos. 10.41. 11.22. 15.47. ch. 1.18.

k They had therefore crossed the whole land from Jordan to the Mediterranean.—C.

l Or, goat.
m Is. 13.20.
n ch. 7.12, 18.10.

o Grasshoppers or locusts, a most numerous and voracious race, and appropriate emblems of the destructive children of the desert.—Note.

p Sometimes the church has a few great enemies, sometimes enemies weak in detail, but invisible in the mass.

q Christ was at first persecuted by the priests, finally he was delivered to the multitude. Hence he was compelled to say,

r Lord, how are they increased that trouble me? Ps. 3.1.—C.

s ch. 3.9. 15.4. 3.10. 10.15. Ps. 78.34. 106.44. 129.12. 137.34. 6.75. Ho. 5.15. Is. 26.16. Je. 22.23.

t The distress that accompanies or follows sin is intended to bring backsliders to feel the pain of the wounds, mourn their miseries, and turn to the Lord. If God hears the ravens when they cry, much more will he hear his own penitent returning children.—C.

u Heb. a man, a prophet.
v ch. 4.62. 1.3.

w Ex. i. xiv. Nu. 21.24-35. Jos. vi. xxi. Ne. 9.7-30. Ps. cv. cxi. cxvi. cxviii. Is. 63.9-13. Eze. 20.5-28. Je. 32.10-22.

x Ex. 20.3, 2.17. 35.38. 36.10. 2.2. ch. 2.12, 17. 19. De. 32.21-2.2. Ki. 17.7-17.

y ch. 2.15. 23.13-21. ver. 11, 15, 16, 19, 22, 23.

z An angel of the Lord, equivalent to 'God manifest,' as will appear from comparing ver. 11 with ver. 14.—C.

aa ver. 24. ch. 8.27, 33. not Jos. 18.23. 1 Sa. 13.17.

ab Jos. 17. 2. He. 11.32. ch. 8.23. ver. 34.

A.M. 2792 or 2758.
B.C. 1212 or 1248.

9 Heb. to cause it to flee.

1 The season of grape-gathering, being most probably not yet come, the wine-press is chosen instead of the ordinary thrashing-floor. The narrative reveals the deplorable state of destitution to which the marauding Midianites had reduced the country.—

2 Note. How thankful should a people be for the blessing of peace and security! God alone, and neither law nor power, 'maketh them to dwell in peace.' Law and power are themselves his mercies and his instruments—he himself is the giver and the doer.—C.

3 Da. 9.23. Lu. 1.28. Ru. 2.4. Ro. 8.31. Is. 41.10, 13-16.

4 De. 29.24, 31.17. Ps. 26.6, 9, 49.15. 59.1, 2, 9. 14.15. Je. 22.8, 9.

5 ver. 8. 9. 1 Sa. 12.11.

6 ver. 1, 2. 7 Jn. 20.22. ch. 4.6. Jos. 1.5-9. 1 Sa. 12.11. Ex. 3.10.

8 Lu. 1.34. Mat. 14.30, 31. Ex. 3.11, 10.13. 1 Sa. 9.21. He. 11.32.

9 Heb. my thousand is the meanest, Ex. 18.25. Mi. 5.2.

10 The character of Gideon begins here to reveal itself, and stands before us in three particulars, that expand as the history advances. It stands, (1) in industry and secrecy, ver. 11; (2) in acknowledgment of God's government and judgment, ver. 13; (3) in humility, ver. 15; (4) in proper request or command, ver. 20; (5) acknowledgment of sinfulness, ver. 21; (6) piety and zeal, ver. 24, 28; (7) prudent courage, ver. 27; (8) his religious influence on his servants, ver. 27.—C.

11 Ex. 3.12. Jos. 1.5. ver. 12, 14. Ro. 8.31. Is. 10.14-16. He. 13.5. 6.

12 Ce. 15.8-17. Ex. 4.1-9.2. Ki. 20.8. Ps. 86.17.

13 d Ce. 18.5; 19.2. ch. 13.15.

14 Or, meat-offering.

15 Heb. a kid of the goats.

16 Ki. 18.33-34.

17 Je. 9.24. ch. 3.10. 20.2. Ch. 1.1. Ki. 18.38.

18 Ge. 35.13, 17. 22. ch. 13.30. Lu. 24.31.

19 Gideon may have believed his visitant to be a prophet, but did not till after the miraculous production of the fire, and the no less extraordinary disappearance of the angel, understand that he had really seen the Lord.—C.

his son Gideon thrashed wheat by the wine-press, to hide⁹ it from the Midianites.¹

12 And the angel of the LORD appeared unto him, and said unto him, ^a'The LORD is with thee, thou mighty man of valour.

13 And Gideon said unto him, Oh my Lord, if the LORD be with us. ^b'why then is all this befallen us? and where ^cbe all his miracles which our fathers told us of, saying, ^d'Did not the LORD bring us up from Egypt? ^e'but now the LORD hath forsaken us, and delivered us into the hands of the Midianites.

14 And the LORD looked upon him, and said, ^f'Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?

15 And he said unto him, Oh my Lord, ^g'wherewith shall I save Israel? behold, ^h'my family is poor in Manasseh, and I am the least in my father's house.²

16 And the LORD said unto him, ⁱ'Surely I will be with thee, and thou shalt smite the Midianites as one man.

17 ¶ And he said unto him, If now I have found grace in thy sight, ^j'then show me a sign that thou talkest with me.

18 Depart not hence, I pray thee, until I come unto thee, and bring forth ^k'my ^lpresent, and set it before thee. And he said, I will tarry until thou come again.

19 And Gideon went in, and made ready a kid,⁴ and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it.

20 And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay them upon this rock, and ^m'pour out the broth. And he did so.

21 ¶ Then the angel of the LORD put forth the end of the staff that ⁿwas in his hand, and touched the flesh and the unleavened cakes; and ^othere rose up fire out of the rock, and consumed the flesh and the unleavened cakes. ^p'Then the angel of the LORD departed out of his sight.

22 And when Gideon perceived⁵ that he ^qwas an angel of the LORD, Gideon said, Alas, O

his mercy should be compared with the depths of distress into which our apostasy from him hath brought us.—Oh! what woes befall people in every place and station when God departs from them! They have no comfort, no safety, no protection left. And though the enemies of the Lord are unanimous and hearty against him and his interests, yet certain is their final destruction, since even the irrational creation stands ready armed to destroy them. Eminent and lasting honours await those who heartily espouse the cause of Christ when it is in great danger, and who are determined to conquer or to die; but shame and curses shall descend on those who, for their ease or carnal advantage, remain neutral and unconcerned. Such as would save their lives, by their cowardice or carnal fears, shall lose them; and such as are afraid or ashamed to join God's people in an evil day, shall be held as deserters

from God's camp, and treated accordingly. Death makes easy work with the mightiest heroes; and bitter is the meeting with terrible disasters, when our vain hopes of success, glory, and wealth are wound up to the highest. But how bright and lasting the glory of such as fight the good fight of faith, and work by love to the Lord! Their path is like the rising sun, shining brighter and brighter to the perfect day.

CHAPTER VI. [Ver. 5. The accuracy and vividness of this description those only can fully realize who have witnessed both a flight of locusts and an inroad of a great nomad tribe. Locusts devour everything—so do Arabs. I have seen a great tribe of the Anezech sweeping over a country in a desolating stream from 20 to 30 miles wide, eating, trampling down, and desolating everything before them. The Midianites ap-

pear to have crossed the Jordan at the fords of Succoth, marched up the valley of Jezreel, and then spread out over Esdraelon. They sent their marauding and plundering parties to all parts of the country. The Arabs do so still; and the only way the industrious peasants can secure their grain is by hiding it as soon as it is threshed in those ancient subterranean granaries which abound all through Palestine. P.]

REFLECTIONS.—Neither judgments nor mercies, however often repeated, can restrain revolting and rebellious hearts from the most abominable crimes. But they who abuse God's common benefits in prodigality and luxury, live often to feel the want of them in hunger and nakedness. What arant cowards men are often made by their own guilt and accusing consciences! And after all, in the day of distress, there is no hope but in God himself: and when his service

Lord GOD! ^hfor because I have seen an angel of the LORD face to face.

23 And the LORD said unto him, 'Peace be unto thee; fear not: thou shalt not die.'

24 Then^k Gideon built an altar there unto the LORD, and called it 'Jehovah-shalom: unto this day it is yet in ^mOphrah of the Abiezrites.

25 ¶ And it came to pass the same night, that the LORD said unto him, "Take thy father's young bullock, even⁷ the second bullock of seven years old,⁸ and throw down the altar of Baal that thy father hath, and cut down the grove⁹ that is by it;

26 And ^pbuild an altar unto the LORD thy God upon the top of this rock⁹ in the ordered¹ place, and take the second bullock, and offer a burnt-sacrifice⁴ with the wood of the grove which thou shalt cut down.

27 Then Gideon took ten men of his servants, and ^qdid as the LORD had said unto him: and so it was, because he ^rfeared his father's household, and the men of the city, that he could not do it by day, that he did it by night.

28 ¶ And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that was by it, and the second bullock was offered upon the altar that was built.

29 And they said one to another, Who hath done this thing? And when they inquired and asked, they said, Gideon the son of Joash hath done this thing.

30 Then the men of the city said unto Joash, 'Bring out thy son, that he may die; because he hath cast down the altar of Baal, and because he hath cut down the grove that was by it.

31 And Joash said unto all that stood against him, 'Will ye plead for Baal? will ye save him? he that will ^splead for him, let him be put to death whilst it is yet morning: if he be a god, let him plead for himself, because ^tone hath cast down his altar.'

A.M. 2790 or 2758.
B.C. 1212 or 1246.

^a Ex. 33. 20. Ge. 32. 30:16. 13. ch. 13. 22. De. 5: 24, 26.

^b Ge. 43. 23. Ro. 1. 7. Ju. 20. 15, 26: 14, 27.

^c The angel had reappeared to allay the fears of Gideon, arising from the impression that it was impossible to see God and live.—C.

^d ver. 25-27; ch. 21. 4.

^e That is, the LORD send peace. Ex. 17. 15. Je. 23. 6. Eze. 48. 35.

^f ver. 11.

^g Ex. 35. 2. Mat. 6. 24. Ps. 101. 2. Job. 22. 23. 2 Co. 6. 15, 16. 1 Ki. 18. 21. Ex. 23. 24: 34. 13. 1 Ti. 3. 5.

^h Or, and.

ⁱ Why is the second bullock mentioned, and its age? (1) The Midianites had carried off all the cattle they could discover, ver. 4, so that Joash, a man of rank, with a large establishment of servants, see ver. 27, had no ox of three years old, the proper age for such a sacrifice. See Ge. 15. 9. (2) The choice of an ox of seven years may have had a reference to the past seven years of Midianitish oppression. (3) Most probably he is called the second, not in reference to one of greater age or value, but in reference to his place in the plough, meaning the off or right hand bullock.—C.

^j ch. 3. 7. Ex. 34. 13.

^k ver. 20, 21, 24. Job 22. 23. Ps. 101. 2.

^l Heb. strong place.

^m Or, in an orderly manner.

ⁿ Le. i.

^o Mat. 16. 24. Ga. 1. 16. De. 4. 1, 2.

^p Ps. 112. 5. Ju. 3. 1. Thus he first reformed religion, and afterwards engaged in war.—C.

^q Ju. 16. 2. Ac. 26. 9. Phi. 3. 6. Pr. 1. 16. Is. 59. 7.

^r Ex. 23. 2. Nu. 14. 6.

^s ver. 30. Pr. 30. 9. De. 17. 17: 31. 17. Ex. 20. 34, 23: 22. 20.

^t How is this reconcilable with his possessing an altar to Baal? ver. 25. He was a timid conformist in evil times to a religion his conscience did not approve; but inspired by the courage of his son, he now avows his true sentiments. Yet mark the sad effect of this time-serving. (1) His son he preferred before him to deliver his country. (2) His household and fellow-citizens are unsparing idolaters. (3) His son narrowly escapes being murdered.—C.

A.M. 2790 or 2758.
B.C. 1212 or 1246.

^a Called Gideon, Jerubbaal, that is, let Baal plead.—C.

^b Or, Jerubbaal, etc., i.e. let shame plead, 2 Sa. 11. 21.

^c Is. 8. 9, 10. Ps. 118. 10-12: 112. 2, 3.

^d Jordan was, ch. 7. 24. Jos. 3. 16, 17: 19. 18.

^e ch. 3. 10. 1 Ch. 12. 18. 2 Ch. 24. 20. Lu. 24. 49. 1 Co. 12. 8-11.

^f A special vocation to a duty manifested by a measure of the Spirit of God within him, endowing him with faith in God, zeal for his honour, and courage to do his will.—C.

^g Heb. clothed.

^h ch. 3. 27. Nu. 10. 3.

ⁱ Most probably the use of the trumpet and its different calls was still preserved by the Israelites as a mode of telegraphing in their dispersion. We have known such a mode successfully practised beyond any ordinary power of delation, and in spite of a strong military and civil force.—C.

^j ver. 11, 24. ch. 8. 2.

^k Jos. 17. 2. Nu. 26. 39.

^l Heb. was called after him.

^m ver. 14. 17-20. Ps. 83. 13, 14. 86. 17. Ge. 15. 8: 24. 14. Ex. 4. 1-5. Is. 7. 11.

ⁿ De. 32. 2. Ho. 14. 5. Ps. 147. 19, 20. Mat. 10. 5, 6: 24. These trials signified that by turns the Jews and Gentiles should share the means of grace.

^o Ge. 18. 32.

^p This was not tempting God, but humbly saying, 'Lord, I believe, help thou mine unbelief.'—Note, Let those who would accuse Gideon of unjustifiable hesitation consider how often God was required to display his power and love to their own souls before they could encounter the weakness and follow him.—C.

^q Mat. 8. 12. Ac. 13. 46: 28. 28. Ps. 107. 33-35. Is. 35. 6, 7: 43. 19, 20. Ro. 11. 20.

CHAP. VII.

^a ch. 6. 32.

^b Jos. 3. 16. 12. Ec. 9. 10. Ps. 119. 60.

^c Trembling, ch. 6. 33: 1. Sa. 14. 15: 13. 7.

^d Another trait in the character of Gideon is developed here. (1) His early hours, by which the most eminent men have ever distinguished (see Ge. 22. 3); (2) his prudent regard, as a general, to the communication of his army in pitching his camp beside a sufficient well of water.—C.

32 Therefore on that day he called ^hhim 'Jerubbaal, saying, Let Baal plead against him, because he hath thrown down his altar.

33 ¶ Then^k all the Midianites, and the Amalekites, and the children of the east, were gathered together, and ^mwent over, and pitched in the valley of Jezreel.

34 But ⁿthe Spirit of the LORD⁴ came ^pupon Gideon, and ^qhe blew a trumpet,⁶ and ^r'Abiezzer was gathered after him.'

35 And he sent messengers throughout all Manasseh; who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them.

36 ¶ And Gideon said unto God, 'If thou wilt save Israel by mine hand, as thou hast said,

37 Behold, I will put a fleece of wool in the floor; and if the dew ^sbe on the fleece only, and it be dry upon all the earth ^tbeside, then shall I know that thou wilt save Israel by mine hand, as thou hast said.

38 And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl-full of water.

39 And Gideon said unto God, 'Let not thine anger be hot against me, and I will speak but this once: Let me prove,⁸ I pray thee, but this once with the fleece; let it now be ^udry only upon the fleece, and upon all the ground let there be dew.

40 And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

CHAPTER VII.

1 Gideon's army of two and thirty thousand is, by God's direction, reduced to three hundred. 9 He is encouraged by the dream and interpretation of the barley-cake. 16 His stratagem of trumpets and lamps in pitchers. 24 The Ephraimites take Oreb and Zeeb.

THEN 'Jerubbaal, (who is Gideon,) and all the people that were with him, ^vrose up early, and pitched beside the well of 'Harod: so that the host of the Midianites were on the

is so reasonable, ingratitude to him, the God of mercy and grace, cannot fail highly to aggravate our transgressions. It is the indispensable duty of ministers to deal plainly and closely with their hearers' consciences, as conviction of sin is a hopeful token of approaching deliverance; and God often chooses that time for delivering us when our case appears most desperate. But how hard is it to reconcile our afflictive experiences with the promises of God to us—to believe either what God has done, or what he will do, when present providences appear just the reverse! Yet God delights to honour such as are humble. Let not his saints therefore consider their weakness, when felt, as any reason for evading the great work which God puts into their hands. With infinite condescension God gives not only unalterable promises, but even miraculous signs, for the encouragement of his faint-hearted servants. And such as enjoy noted communion with him eagerly desire to prolong the visit, and to testify their grateful regard to him and to his messengers. If God calls us to extraordinary work, we must, without delay, and regardless of the will of wicked men, begin reformation at home. Nor, however zealous we have been in the

cause of wickedness, must we be ashamed to change our conduct, or to protect the innocent. When God calls men to hard work, he can easily furnish them with assistants, even where they could least have been expected. And yet, after all, their unbelieving jealousies render necessary new tokens of God's presence and assistance in it.

CHAPTER VII. [Ver. 16. He put a trumpet in every man's hand.] How can we account for the ease with which Gideon obtains 300 trumpets in such a wretched and oppressed country, and especially 300 men qualified by practice, and it requires no little, to blow on them? By recollecting that the Levites used the trumpets in the worship of the Lord; and that being now laid aside, the use of the trumpet had probably been transferred to the worship of their idols, and extended from the Levites to all the people. The circumstance of so many trumpets and qualified blowers favours the idea suggested in the note on preceding chapter, ver. 34, that the oppressed Israelites had established something equivalent to telegraphic communication, by means of the different trumpet-calls. C.]

Ver. 22. [The Lord set every man's sword against his fellow. The host of the enemy was not exclusively Midianitish, but included the Amalekites and the various Arab tribes called 'children of the East,' ch. 6. 33, it is therefore easy to comprehend how such a mixed multitude, numerous as grasshoppers, might mistake each other for enemies, and commit the kind of self-slaughter recorded. C.]

REFLECTIONS.—When God affords remarkable encouragement, his service should be undertaken with the greatest earnestness: and let us remember that God is apt to try his people's faith thoroughly in the progress of their work, who insisted too much in trying him in their entrance on it. When multitudes flock to God's standard, many of them are ordinarily unfit for his service: many never weigh the consequences, and therefore quickly start aside. And such as are enslaved by the fear of men are better out of God's camp than in it; for God will take every means to convince his people that they ought to have no dependence on an arm of flesh. And happy are they who can believe his promise, when he lays aside almost every apparent means of accomplishing it. But seasonable and sympa-



MAT WEAVERS AT THEIR LOOMS—NEAR THE PLACE WHERE JOSHUA CRUSHED THE CONFEDERACY OF THE NORTHERN TRIBES OF CANAAN UNDER JABIN, KING OF HAZOR. [JUDGES, vii: 12.]—"And the Midianites, and the Amalekites, and all the children of the East, lay along in the valley like grasshoppers for multitude; and their camels were without number, as the sand by the seaside for multitude." We give here a picture of mat weavers at their looms simply to illustrate the

character of the people that represent in modern times the ancient inhabitants of this land. This primitive loom we found near the waters of Merom just above where the Marsh of Huleh begins. It is in a Bedouin village, and the occupation of the natives is mat weaving. The rushes from which they make these mats grow on the banks of the Jordan. This is doubtless a characteristic picture applicable to this region in all its history. In this view we are looking toward the East, and the hour is about twelve o'clock noon.

north side of them, by the hill of Moreh, in the valley.²

2 And the LORD said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me.

3 Now therefore go to, proclaim in the ears of the people, saying, Whosoever is fearful and afraid, let him return and depart early from mount Gilead.³ And there returned of the people twenty and two thousand, and there remained ten thousand.

4 And the LORD said unto Gideon, The people are yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

5 So he brought down the people unto the water: and the LORD said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth,⁴ him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.

6 And the number of them that lapped, putting their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water.

7 And the LORD said unto Gideon, By the three hundred men that lapped⁵ will I save you, and deliver the Midianites into thine hand: and let all the other people go every man unto his place.

8 So the people took victuals in their hand, and their trumpets: and he sent all the rest of Israel, every man unto his tent, and retained those three hundred men. And the host of Midian was beneath him in the valley.

9 And it came to pass the same night, that the LORD said unto him, Arise, get thee down unto the host; for I have delivered it into thine hand.⁶

10 But if thou fear to go down,⁷ go thou with Phurah thy servant down to the host:

11 And thou shalt hear what they say; and afterward shall thine hands be strengthened to go down unto the host. Then went he down with Phurah his servant unto the outside of the armed men that were in the host.

12 And the Midianites, and the Amalekites, and all the children of the east, lay along in the valley like grasshoppers for multitude; and their camels were without number, as the sand by the sea-side for multitude.

A.M. 2792 or 2798.
B.C. 1212 or 1246.

² Ge. 12.6.
³ The well or fountain of Harod, now called Ain Jaldit, is situated on the south side of the valley of Jezreel, at the base of Mount Gilboa, about a mile east of the site of the city of Jezreel. The fountain is large, bursting from the hill side, forming a large pond, and sending forth a stream down the valley to Bethshean. The hill of Moreh is a bare ridge, three miles north beyond the plain. At its south-western base, in sight of Harod, is the village of Shunem, near which the Midianites were encamped.—P.

⁴ Zec. 4.6. 1 Co. 1.27.
⁵ De. 20.8. Mat. 13.21. Re. 21.8. 27.14.

⁶ Gilead certainly lay on the east, while Gideon was now on the west of Jordan. How then are any to depart from a place where they were not? Some have supposed that though Gilead Proper was on the east of Jordan, the continuation on the west might also have been called Gilead. Others suppose Gilead an error, and that it should be Gilboa, but this change is unsupported by authorities. Hales reads it thus—'Whosoever from mount Gilead is afraid, &c., a feeling most likely in the Manassites from that district, as they were nearest to their Midianitish oppressors.—C.

⁷ Heb. separate, *phurah*, Mal. 3.3. 1 Sa. 16.6.7. I will give thee a sign who are fit for service.

⁸ Not by immersing the tongue in the water, like the dog, but by lifting or rather throwing up the water by the hand, ver. 6, into the mouth,—a mode of drinking still practised by many eastern travellers with great dexterity.—C.

⁹ A ch. 18. 1 Sa. 14.6. 14.14. 16. Le. 26.7, 8. Jos. 23.10.

¹⁰ The army coming up in companies, such as the well could admit, it would be easy to select those that lapped without any divulging of the reason, and as is apparently trivial may be the most decided tests of disposition and character, the greediness of those that bowed on their knees may have indicated a people slaves to appetite, and forgetful of danger while it was gratified; while those who lapped indicated that forbearance and self-restraint with only such necessary indulgence as left them best prepared for any sudden emergency or danger.—C.

¹¹ Le. 23.24. ch. 3.27; ver. 10. It seems they took no arms.

¹² ch. 6.33. ver. 1. Job 4.13. Ge. 15.1. Mat. 1.20.

¹³ Jos. 1.5. 2.46. 2.3. Is. 43.1. 4.10. 14.16. He. 13.5.6.

¹⁴ Gideon was encamped above the fountain, on the steep declivity of Gilboa; not on the plain, for there his little band would have been exposed to the assault of the vast host of Midian.—P.

¹⁵ ch. 4.8.9. Ex. 4.10. 14.

¹⁶ Ge. 24.14. ver. 13. ch. 6.37. 40.

¹⁷ Or, *trucks* by five, Ex. 13.18.

¹⁸ ch. 6.5.33; 8.10. Is. 8.9.10; 48.19. Ps. 33.16; 3.12. 10.12.

¹⁹ A brave man may

A.M. 2792 or 2798.
B.C. 1212 or 1246.

13 And when Gideon was come, behold, there was a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and, lo, a cake of barley-bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along.

14 And his fellow answered and said, This is nothing else save the sword of Gideon the son of Joash, a man of Israel: for into his hand hath God delivered Midian, and all the host.

15 And it was so, when Gideon heard the telling of the dream, and the interpretation thereof, that he worshipped,⁹ and returned into the host of Israel, and said, Arise; for the LORD hath delivered into your hand the host of Midian.

16 And he divided the three hundred men into three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers.¹⁰

17 And he said unto them, Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be, that as I do, so shall ye do.

18 When I blow with a trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, The sword of the LORD, and of Gideon.¹¹

19 So Gideon, and the hundred men that were with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that were in their hands.

20 And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal: and they cried, The sword of the LORD, and of Gideon.

21 And they stood every man in his place round about the camp: and all the host ran, and cried, and fled.

22 And the three hundred blew the trumpets, and the LORD set every man's sword against his fellow, even throughout all the host; and the host fled to Beth-shittah in Zererath, and to the border of Abel-meholah, unto Tabath.

23 And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites.

24 And Gideon sent messengers throughout all mount Ephraim, saying, Come down against the Midianites, and take before them the waters unto Beth-barah and Jordan. Then

behold his salvation. But it is proper for us to assist the people of God against their enemies, and to mark the distinguished providences of God as a mean of

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thizing are the consolations of God to his people. By the most inconsiderable incidents he can promote and encourage us to the greatest exploits. With great

ease he can rout and destroy his most presumptuous and numerous enemies, and make them to kill one another, or flee when none pursue, while his people

behold his salvation. But it is proper for us to assist the people of God against their enemies, and to mark the distinguished providences of God as a mean of

all the men of Ephraim gathered themselves together, and took the waters unto ¹Beth-barah and Jordan.

25 And they took ^mtwo princes of the Midianites, Oreb and Zeeb;⁹ and they slew Oreb upon the rock Oreb, and Zeeb they slew at the wine-press of Zeeb; and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon ^{on} the other side Jordan.

CHAPTER VIII.

1 Gideon pacifieth the Ephraimites. 4 Succoth and Peniel refuse to relieve Gideon's army. 10 Zebah and Zalmunna are taken. 13 Succoth and Peniel are chastised. 18 Gideon revengeth his brethren's death on Zebah and Zalmunna. 22 He refuseth the government which the people offer him. 24 His ephod the cause of idolatry. 28 Midian subdued. 29 Gideon's children, and death. 33 The Israelites' idolatry and ingratitude.

AND the men of Ephraim said unto him, ^aWhy hast thou served us thus, that thou calledst us not when thou wentest to fight with the Midianites? And they did chide with him sharply.

2 And he said unto them, ^bWhat have I done now in comparison of you? ^cIs not the glean- ing of the grapes of Ephraim better than the vintage of Abi-ezer?¹

3 God^e hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? Then their anger² was abated toward him when he had said that.

4 ¶ And Gideon came to Jordan,³ and passed over, he, and the three hundred men that *were* with him, ^dfaint, yet pursuing them.

5 And he said unto the men of ^eSuccoth, Give, I pray you, ^floaves of bread unto the people that follow me; for they *be* faint, and I am pursuing after Zebah and Zalmunna, kings of Midian.

6 And the princes of Succoth said, ^gAre the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thine army?

7 And Gideon said, Therefore, when the LORD hath delivered Zebah and Zalmunna into mine hand, then I will tear⁴ your flesh with the thorns of the wilderness, and with briars.⁵

awakening our thankfulness, or confirming our faith on after occasions.

CHAPTER VIII. [Ver. 3. The Midianites were under four chiefs. When the camp was surprised by Gideon the vast multitude rushed down the valley of Jezreel to the Jordan, and made for the fords of the river. Gideon, with his handful of men, could not prevent their passage. But he sent swift messengers to the Ephraimites, who were probably collected in their mountains, just above the fords of the Jordan, to watch the results of the struggle. The moment they heard the tidings they rushed down into the valley. By the time they gained the fords the two principal chiefs had already crossed; but two lesser chiefs, Oreb and Zeeb, were still on the west bank. They were captured and slain. Gideon had passed over, probably at a ford higher up, in pursuit of the other chiefs of Midian. The Ephraimites overtook him and presented to him the heads of Oreb and Zeeb. It was then

A.M. 2792 or 2758.
B.C. 1212 or 1240.

¹ Perhaps Jer. 28.

^m Ps. 83. 11. Is. 10. 26.

⁹ The personal names, both among the Israelites and other ancient people of the East, were all significant, and sometimes bestowed at birth by parental authority, and sometimes in after-life to mark some historical occurrence. The names of these two Midianish princes signify 'Raven' and 'Wolf,' exhibiting a remarkable similarity to the names of the American Indians; with whom the 'Great Raven,' the 'Great Snake,' are favourite names of chieftains.—C.

^m ch. 8. 4. i.e. the east side of it.

CHAP. VIII.

^a Heb. *What thing hast thou hast done unto us?* ch. 12. 1. 2 Sa. 19. 41. Job 5. 2. Ec. 4. 4. Pr. 23. 24.

^b Pr. 15. 1. 25. 11. ch. 7. 24. 25; ver. 3. Phil. 2. 3.

¹ An answer distinguished alike by modesty and good temper—modesty, in underrating his own achievements; and good temper, in bearing with most unreasonable and ungrateful treatment.—C.

^c 2 Ch. 20. 17. Ps. 44. 3. 115. 1; 118. 10. 16. ch. 7. 24. 25.

² Heb. *spirit*.

³ Having completed the narrative of the victory gained by the Ephraimites, the historian goes back in the order of time to bring up the story of Gideon.—P.

^d 1 Sa. 30. 10. 2 Co. 4. 8. 9. Ps. 37. 24.

^e Ge. 33. 17. Ps. 60. 6.

^f De. 23. 4. 2 Sa. 17. 28. Ge. 14. 18. 1 Sa. 25. 8.

^g 1 Ki. 20. 17. 1 Sa. 25. 12. ch. 5. 3. Phil. 2. 21. Pr. 18. 23. 21. 23. 24.

⁴ Heb. *thrash*.

⁵ It is most probable the idea of tearing, or rather of thrashing them with thorns and briars, arose from looking at the lacerated bodies of his weary army. But had Gideon a right to utter the threat or inflict the punishment? Yes, if justly deserved; for he was divinely appointed, like Joshua, to the supreme power, and the Succothites were guilty of a gross breach of the law, in refusing bread to a hungry brother.—C.

A.M. 2792 or 2758.
B.C. 1212 or 1240.

¹ Ge. 32. 30. 1 Ki. 12. 25. ver. 6.

² ver. 7. 1 Ki. 22. 27. 28.

³ See note on ver. 7.—C.

⁴ A place about the south-east border of the Gileadites or Reubenites.

⁵ ch. 7. 12. 22. 20. 2. 15. 46. 2 Sa. 24. 9. 2 Ki. 3. 20.

⁶ Or, *an hundred and twenty thousand every one drawing a sword*.

⁷ Karkor never occurs elsewhere as the name of a place. It signifies *rest*, and the meaning seems to be, that the army had bivouacked, and was suddenly surprised. Persons accustomed to European armies can scarcely think that so great a multitude of soldiers could have been congregated, or so many slain. Let such recollect, however, that amongst the nomads of Midian, &c., every full-grown man was a soldier, and that Xerxes led a million of men against the petty states of Greece, who, under that Providence that was preparing for the downfall of the Persian, and elevation of the Grecian empire, were likewise routed by a handful of Greeks, as Midian by 300 Israelites.—C.

⁸ ch. 18. 27. 1 Sa. 15. 32. 1 Th. 5. 3.

⁹ Ps. 83. 11. 12. Am. 2. 14. 15. 2. 15. 16.

¹⁰ Heb. *terrified*.

¹¹ ch. 1. 24. 25. 1 Sa. 30. 11. 12.

¹² Gideon here exhibits a striking instance of true political wisdom and religious principle. Political wisdom directs punishment for correction and example. But false or worldly policy would have punished indiscriminately the whole town. True policy, being subjected to religious principle, pauses, inquires, distinguishes, and punishes only the guilty.—C.

¹³ Heb. *avert*. This chastisement of the rulers of Succoth and Peniel was justly due to their haughty, unbrotherly, and barbarous conduct.

¹⁴ ver. 7. Pr. 10. 13. 29. 12. 1. 31. 12. 13. 19. 29. 22. 30. 23.

¹⁵ Heb. *made to know*.

¹⁶ 1 Ki. 12. 25. ver. 9. 2 Sa. 20. 20. i.e. the elders.

¹⁷ We are not informed what aggravation of the stated offence drew down this severity; but there can be no reason to doubt, that one who had so carefully distinguished the guilty from the innocent at Succoth, must have had good reason for this severity at Peniel.—C.

¹⁸ ch. 4. 6. 33.

¹⁹ Ps. 12. 2. Jude 16.

²⁰ Heb. *according to the form*, &c.

8 And he went up thence to ^hPeniel, and spake unto them likewise: and the men of Peniel answered him as the men of Succoth had answered him.

9 And he spake also unto the men of Peniel, saying, When I ⁱcome again in peace, I will break down this tower.⁶

10 ¶ Now Zebah and Zalmunna *were* in Karkor,⁷ and their hosts with them, about fifteen thousand *men*, all that were left of all the hosts of the children of the east: for ^kthere fell an hundred and twenty thousand *men*⁸ that drew sword.⁹

11 And Gideon went up by the way of them that dwelt in tents, on the ^least of Nobah and Jogbehah, and smote the host: for the host was ^msecure.

12 And when Zebah and Zalmunna fled, he pursued after them, and ⁿtook the two kings of Midian, Zebah and Zalmunna, and ^odiscomfited all the host.

13 ¶ And Gideon the son of Joash returned from battle before the sun *was* up,

14 And ^pcaught a young man of the men of Succoth, and inquired of him:² and he described³ unto him the princes of Succoth, and the elders thereof, *even* threescore and seventeen men.

15 And he came unto the men of Succoth, and said, Behold Zebah and Zalmunna, with whom ye did upbraid me, saying, *Are* the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thy men *that are* weary?⁴

16 And ^qhe took the elders of the city, and thorns of the wilderness and briars, and with them he taught⁴ the men of Succoth.

17 And he ^rbeat down the tower of Peniel, and slew the ^smen of the city.⁵

18 ¶ Then said he unto Zebah and Zalmunna, What manner of men *were* they whom ye slew at ^tTabor? And they answered, ^uAs thou art, *so were* they; each one ^vresembled the children of a king.

19 And he said, They *were* my brethren, *even* the sons of my mother: *as* the LORD

the remonstrance was addressed to Gideon, and his able reply given. P.]

Ver. 4. [Faint, yet pursuing them. Duty, when justly appreciated, is always a pleasure; but in many cases the pain and toil of duty are grievous to flesh and blood. The conduct of Gideon's army is the true measure for performance of a difficult duty, in which the believer is *faint, yet pursuing*, Ga. 6. 9. C.]

Ver. 8. [The origin of this name, and the position of the place, are given in the remarkable narrative in Ge. 32. 24. sq. Peniel was on the north bank of the Jabbok. The route taken by the fleeing host after crossing the fords at Succoth was up the glen of the Jabbok, which falls into the Jordan a few miles below Succoth. P.]

Ver. 12. [The Ephraimites joined Gideon immediately after crossing the Jordan. His army, too, was doubtless greatly increased from the tribes of Reuben and Gad. The Midianites were retreating through an enemy's country. Every town and village would en-

deavour to harass and slay those who had so long tyrannized over the land. This will account for the tremendous slaughter mentioned in ver. 10. It was not till Zebah and Zalmunna, with the shattered remnant of their vast army, had passed the defiles of Gilead and gained the eastern desert that they thought themselves secure. Even thither, however, the fiery Gideon followed them. The site of Karkor, where the final victory was gained, is unknown; but it must have been on the borders of Arabia, east of Bashan. The Midianites were there entirely overthrown, and their two great chiefs captured. Only the leading facts of the story are here given. Isaiah, ch. 9. 4. 10. 26, and the Psalmist, Ps. 73. 9-11, repeatedly allude to details not mentioned in this passage; and show that the victory of Gideon was regarded as one of the most signal triumphs of Israel. P.]

Ver. 16. [Taught the men of Succoth. It is a fact in human nature that few, perhaps none, can be taught anything without privation or suffering. The Succoth-



SEACOAST, BEYROUT. [JUDGES viii: 33.]—"And it came to pass, as soon as Gideon was dead, that the children of Israel turned again, and went a whoring after Baalim, and made Baal-berith their God." Bochart supposed that Baal-berith (Judges viii: 33) was the god Baal in the city of Berith, or Beyrout. Dr. Thomson does not think this supposition too far-fetched to merit consideration, for he says, "We know from

many ancient authors that the chief seat of Baal worship was in the regions around Byblus and Beyrout." This city was early occupied by the Phoenicians. This is the most beautiful and healthy region in this part of Syria. There is the best bay for shipping here at the head of the Mediterranean. This place is referred to by Strabo, Ptolemy, Pliny, Josephus, and other heathen as well as Christian authors.

liveth, if ye had saved them alive, I would not slay you.⁷

20 And he said unto Jether his first-born, Up,^a and slay them: but the youth drew not his sword; for he feared, because he *was* yet a youth.

21 Then Zebah and Zalmunna said, "Rise thou, and fall upon us: for as the man *is*, so *is* his strength." And Gideon arose, and slew Zebah and Zalmunna, and took away the ornaments that *were* on their camels' necks.⁸

22 ¶ Then the men of Israel said unto Gideon, "Rule thou over us, both thou, and thy son, and thy son's son also;"⁹ for thou hast delivered us from the hand of Midian.

23 And Gideon said unto them, "I will not rule over you, neither shall my son rule over you: the LORD shall rule over you."

24 And Gideon said unto them, I would desire a request of you, that ye would ^bgive me every man the ear-rings¹ of his prey: (for they had golden ear-rings, because they *were* Ishmaelites.)

25 And they answered, We will willingly give *them*. And they spread a garment, and did cast therein every man the ear-rings of his prey.

26 And the weight of the golden ear-rings that he requested was a thousand and seven hundred *shekels* of gold,² besides ornaments, and collars,³ and purple raiment, that *was* on the kings of Midian, and besides the chains that *were* about their camels' necks.

27 And Gideon made an ephod thereof, and put it in his city, *even* in Ophrah;⁴ and all Israel went thither a whoring after it: which thing became a snare unto Gideon, and to his house.

28 ¶ Thus ^awas Midian subdued before the children of Israel, so that they lifted up their heads no more: and the country was in quietness ^bforty years in the days of Gideon.

29 ¶ And Jerubbaal the son of Joash ^cwent and dwelt in his own house.

^c Is. 8. 20. Ro. 10. 2. Ga. 4. 18. Ex. 28. 6-7. 33. 1. Sa. 22. 9. 10. ch. 17. 6. ver. 33. De. 7. 16. d Is. 9. 4. 10. 26. 41. 14-16. Ps. 83. 9-12. e ch. 3. 11. 30. 31. See the note on ch. 3. 11. f Ne. 5. 14. 15.

A.M. 2792 or 2758.
B.C. 1212 or 1246.

7 The Midianites were brethren to the Hebrews, being the descendants of Abraham, and called Ishmaelites, ver. 24, from being commingled with them, and were therefore not included under the sentence against Canaan. Those princes, however, suffer justly, for they were not merely robbers, but self-convicted murderers.—C.

8 He wished to hearten him, and insure him to destroy the enemies of God's People.

x ch. 9. 54. 1 Sa. 31. 3. Re. 9. 6.

y Ps. 83. 11. 149. 9. Or, *like the moon*.

z 1 Sa. 8. 5. 12. 12. Jo. 6. 15.

1 This is the first proposal of hereditary monarchy, in which there was no specific impropriety, had they consulted the Lord, and received his sanction.

Both in this case, and afterwards in that of Saul, it was based unhappily upon an ungrateful rejection of God.—C.

a 1 Sa. 8. 6, 7, 10, 10; 11. 12. ch. 2. 16. 1 Co. 7. 20-24. 2 Co. 1. 24. 1 Pe. 5. 3.

b Ex. 32. 4. 12. 35. Ge. 24. 21; 37. 25; 16. 10, 11. 1 Pe. 3. 3, 4.

1 The Hebrew *nezem* may signify a nose-jewel or an earring, or simply a ring of any kind.

The Arabs, especially Arab women, wear large quantities of ornaments, some of great weight and value. They also decorate the necks and the trappings of their horses and dromedaries with valuable ornaments.—P.

2 Estimating the *shekel* at half an ounce, the whole amount of gold is 13 lbs. 4 oz., worth about £3300.

Ornaments—the same word is applied to the ornamental part of the camels' furniture, ver. 21.—"Collars," translated in the margin "sweet jewels," and by some supposed to mean *emitting bottles*, or other depositories for perfume—an interpretation not improbable.—C.

3 Or, *sweet jewels*.

4 God had commanded an altar to be built at Ophrah; Gideon, without order from God, now makes an ephod, which, from considering the conduct of Micah, ch. 17. 5, 12, and of the Danites, ch. 17. 30, suggests the idea of a priest-hood, and worship, and sacrifices organized by Gideon, contrary to the divine order, which confined them to one place, which, in the meantime, was

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Shiloh.—Note, Whatever apparently plausible and pious reasons may be assigned for forms and acts of will-worship, they always become a snare to the heart. The sight of an image or painting may excite strong emotion; but it is an emotion which finally associates with the image or the picture, and puts them, in some manner, into the place of God. Will-worship is literally a snare—it takes the soul captive where it expects no danger.—C.

g Ge. 46. 26. Ex. 1. 5. ch. 9. 2, 5.

h Heb. *going out of his tent*.

i Ge. 22. 24. 15. 15. Job 526. Jos. 24. 29. 30.

j B.C. 1172 or 1213. k ch. 6. 11.

l Jos. 24. 31. 2 Ki. 12. 2. ch. 7. 10, 11. 2 Ch. 24. 17, 18.

m Ex. 34. 15, 16. Je. 3. 9. Ho. 2. 16. Ja. 4. 4.

n Baal-berith signifies 'covenant Baal,' or 'Baal as a god with whom the people had entered into covenant. His worship was established at Shechem, and it may therefore be inferred that his worship was an imitation of the worship of Jehovah, with whom the Israelites had made a covenant in the time of Joshua at this very place. Now in their miserable infatuation, instead of keeping their solemn covenant with Jehovah, they set up Baal in his place.

o Ps. 78. 11; 106. 13. 21. Je. 2. 32. Ec. 12. 1.

p ch. 9. 10-16, 24, 26. Ec. 9. 14, 15.

CHAP. IX.

B. 1172 or 1213. E. ch. 8. 31. Ge. 33. 28; xxxiv.

1 The last verse of the foregoing chapter closed with recording the ingratitude of Israel to Gideon, and his family.

This ingratitude to man had commenced with ingratitude to God, and both are punished by the ambition and tyranny of Abimelech.—Note.

There are many ways in which God punishes irreligious nations, such as war, pestilence, and famine; but two others are not less common, nor less terrible—the anarchy of the multitude—or the tyranny of an ambitious and successful leader.—C.

2 Ps. 83. 2, 4, 11, 12. Je. 18. 18. 1 Ki. 12. 28.

3 Heb. *What is your mother*, &c.

4 Ge. 29. 14. 2 Sa. 19. 13. 1 Ch. 11. 1.

5 Ps. 10. 3. Pr. 1. 11-14. 10. 17. 21. 11.

6 Heb. *after*.

30 And Gideon had ^athreescore and ten sons of his body⁵ begotten: for he had many wives.

31 And his ^bconcubine that *was* in Shechem, she also bare him a son, whose name he ^ccalled Abimelech.

32 ¶ And Gideon the son of Joash ^d'died' in a good old age, and was buried in the sepulchre of Joash his father, in ^eOphrah of the Abiezrites.

33 And it came to pass, ^fas soon as Gideon was dead, that the children of Israel turned again, and went ^gas a whoring after Baalim, and made Baal-berith their god.⁸

34 And the children of Israel ^hremembered not the LORD their God, who had delivered them out of the hands of all their enemies on every side:

35 Neither⁹ showed they kindness to the house of Jerubbaal, *namely*, Gideon, according to all the goodness which he had showed unto Israel.

CHAPTER IX.

1 Abimelech by conspiracy with the Shechemites, and murder of his brethren, is made king. 7 Jotham by a parable rebuketh them, and foretelleth their ruin. 22 Gaal conspireth with the Shechemites against him. 30 Zebul revealeth it. 34 Abimelech overcometh them, and soweth the city with salt. 46 He burneth the hold of the god Berith. 50 At Thebez he is slain by a piece of a millstone. 56 Jotham's curse is fulfilled.

AND Abimelech^a the son of Jerubbaal¹ went to Shechem unto his mother's brethren, and ^bcommuned with them, and with all the family of the house of his mother's father, saying,

2 Speak, I pray you, in the ears of all the men of Shechem, Whether *is* better² for you, either that all the sons of Jerubbaal, *which* are threescore and ten persons, reign over you, or that one reign over you? remember also ^cthat I *am* your bone and your flesh.

3 And his mother's brethren ^dspake of him in the ears of all the men of Shechem all these words: and their hearts inclined to ^efollow Abimelech; for they said, He *is* our brother.

4 And they gave him threescore and ten *pieces* of silver out of the house of Baal-berith;

ites needed a severe lesson to rebuke their inhumanity. Still Europeans who have not attended to eastern ideas and customs, will be ready to imagine this infiction much greater than in reality it was. In most European countries corporal punishment implies some kind of degradation, and is chiefly or entirely confined to the most abandoned offenders. In the East, especially in Persia, it carries no idea of degradation, and is inflicted on the highest officer of state as readily as on the lowest menial. C.]

Ver. 19. [The sons of my mother. In a country where polygamy was tolerated, brother did not convey the same endearment as 'son of my mother.' C.]

Ver. 20. [Up and slay them. It may seem strange to European eyes that Gideon should order his son to slay the two princes. But the Hebrews had no public executioner. The witnesses and the people inflicted the sentence of death. Till this day, in the East, where there is a public executioner, it is one of the highest offices of honour; so was the occasional appointment amongst the Hebrews. See 1 Ki. 2. 25, 29, 31, 35. C.]

Ver. 21. [The Hebrew word translated 'ornaments' signifies 'little moons'; i.e. ornaments of gold and silver of crescent form. Such ornaments are to this day universally worn by the nomad tribes of Arabia. The origin of the peculiar shape was doubtless the worship of Astarte, or the moon. The ornaments were dedicated to the goddess, and those who wore them were supposed to be under her protection. P.]

Ver. 28. [The country was in quietness forty years. This is now the third time it has been said, 'The land had rest forty years,' ch. 3. 11; 5. 31, a coincidence so strange that its probability has been questioned. But besides the historic authority, which no mere hypothesis or doubt has a right to call in question, this was the period of 'tentation in the wilderness,' and which God thus repeats to bring, by the association of similarity, his judgments to remembrance. C.]

REFLECTIONS.—Only by pride cometh contention. Evil persons are extremely jealous of their carnal honours, and apt to reckon the just exaltation of everybody else an injury done to themselves. It is

common for cowards to pretend valour when the danger is over or distant; but humility disposes a man to think meanly of his own works, and to put honour from himself to his neighbour; and meanwhile adds a double lustre to all its gifts, graces, or attainments. Soft words most effectually turn away wrath; nor must we count it strange to be abused by the tongues of those whose lives we have saved at the hazard of our own. Having begun a good work we must go on with it: notwithstanding the most heavy and unnatural discouragements, perseverance will be infallibly crowned with success. The security of sinners most certainly proves their ruin; and it meets them when and where they thought it was quite over; for men's pride brings them low; and the insolence of their tongues renders them miserable.—It is just and proper for magistrates sharply to correct those who are barbarous or abusive: and men's distress often occasions new discoveries of their guilt. Though hand should join in hand sinners shall not pass unpunished. If one agent fear, another will dare to execute the judgment of God upon them.



FALLS OF NABLOUS—IN THE ANCIENT CAPITAL OF ISRAEL. [JUDGES, ix:7.]—
“And when they told it to Jotham, he went and stood in the top of mount Gerizim, and lifted up his voice, and cried, and said unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you.” It was here in Shechem that Jotham gave the striking parable of the trees. Jotham was the youngest son of Gideon. His parable of the reign of the bramble is the earliest example of the kind. No

place in Palestine could have been more appropriate for the expression of this parable than Shechem. Because of the many springs that rise within its environs, there is always a tropical luxuriance about the vegetation here, and it was standing in the midst of these trees, doubtless, that Jotham said: “The trees went forth on a time to anoint a king over them; and they said unto the olive tree, Reign thou over us,” etc.

wherewith Abimelech hired 'vain and light persons, which followed him.

5 And he went unto his father's house at Ophrah, and 'slew his brethren, the sons of Jerubbaal, *being* threescore and ten persons, upon one stone: notwithstanding yet Jotham, the youngest son of Jerubbaal, was left; for he hid himself.

6 And all the men of Shechem gathered together, and all the 'house of Millo, and went and 'made Abimelech king, 'by the plain of the pillar that *was* in Shechem.

7 ¶ And when they told *it* to Jotham, he went and stood in the top of 'mount Gerizim, and lifted up his voice and cried, and said unto them, Harken unto me, ye men of Shechem, that God may hearken unto you.

8 The 'trees went forth *on a time* to anoint a king over them;⁵ and they said unto the olive-tree, 'Reign thou over us.

9 But the olive-tree said unto them, Should I leave my fatness, wherewith by me they 'honour God and man, and go to be promoted⁶ over the trees?⁷

10 And the trees said to the fig-tree, Come thou, *and* reign over us.

11 But the fig-tree said unto them, 'Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees?⁸

12 Then said the trees unto the vine, Come thou, *and* reign over us.

13 And the vine said unto them, Should I leave my wine, which 'cheereth God and man,⁹ and go to be promoted over the trees?⁸

14 Then said all the trees unto the 'bramble, Come thou, *and* reign over us.

15 And the bramble said unto the trees, If in truth ye anoint me king over you, *then* come

A.M. 2832 or 2791.
B.C. 1172 or 1213.

ch 11. 2. Ch. 13. 7.
Job 30. 8. Giddy-headed and unsettled.
2 Ki. 10. 7; 11. 1. 2
Ch. 12. 4. M. 2. 16.
ver. 20, 22. 2 Sa. 5. 9.
2 Ki. 12. 20.
1 Sa. 8. 5, 19, 20; 10.
24. 11. 15. Ho. 8. 4; 13. 10.
11.
Or, by the oak of the pillar, Jos. 24. 26.
1 Ki. 12. 1, 20; 22. 10.
4 De. 11. 29; Jos. 8. 33.
Jn. 4. 20.

4 Shechem lay in the valley between Ebal and Gerizim, and the side next Shechem being nearly perpendicular afforded Jotham a safe position from which to expostulate with the people.—C.

2 Ki. 14. 9. By this parable Jotham hints that as Abimelech, the latest of the family, had thrust himself into power, which his worthy father and brethren refused, it should issue in a plague to himself and his assistants.

5 The most ancient parable upon record.

6 Heb. cast his life, Es. 4. 16. Ro. 16. 4. Re. 12. 11. ch. viii. 12. 3. 1 Sa. 19. 5.

7 ver. 3-5. Ps. 109. 4. 2 ch. 8. 3; ver. 6, 14. 2 Sa. 28. 4; 32. 1-6.

8 ver. 15, 23; ch. 7. 22. 2 Ch. 20. 22, 23. Ps. 28. 4. 21. 9; 50. 5; 120. 3, 4. 140. 10, 11. 15. 11. 31; 15. 21.

9 Heb. go up and down for other trees.

7 Man was honoured by oil; prophets, priests, and kings having, under the Jewish economy, been anointed to office by it. God was honoured by the burning of oil in the golden candlestick, and the use of it in some of his offerings.

8 De. 17. 20; 32. 15. 2 Nu. 15. 5, 7, 10. Ps. 104. 15. Pr. 31. 6.

9 Or, *thistle*, 2 Ki. 14. 9.

8 That there are Christian sacrifices with which 'God is well pleased,' the apostle testifies, He. 13. 16. Wine was an essential part of certain of the Mosaic sacrifices, the types and emblems of the true. Wine is therefore said to 'cheer' God, because the outpouring of it as a drink-offering was a godly renunciation of all abuse of his mercies; and it 'cheers' man, according to the

A.M. 2832 or 2791.
B.C. 1172 or 1213.

text, not when abused as an unalloyed stimulant to luxury, but when used with thanksgiving, as prescribed to Timothy for his 'often infirmities,' or given as a restorative, as described by Solomon to him 'that is ready to perish.'—C.

9 Da. 4. 12. Is. 30. 2, 3. Eze. 17. 23; 31. 6, 7, 12. 4. 20.

2 Eze. 19. 14. Da. 3. 22. Ex. 15. 9, 10. ver. 20, 49.

9 'Bramble' in the margin *thistle*. The Septuagint translates it by a word applied to a species of buckthorn, a plant transferred from Asia to Europe in the time of Augustus. The fruit is very abundant, its only claim to superiority, and its wood is said to be singularly combustible, and well calculated to aid in consuming its loftier subjects.—C.

10 The bramble, ver. 14.

11 ver. 8, 10, 12.

12 Heb. cast his life, Es. 4. 16. Ro. 16. 4. Re. 12. 11. ch. viii. 12. 3. 1 Sa. 19. 5.

13 ver. 3-5. Ps. 109. 4. 2 ch. 8. 3; ver. 6, 14. 2 Sa. 28. 4; 32. 1-6.

14 ver. 15, 23; ch. 7. 22. 2 Ch. 20. 22, 23. Ps. 28. 4. 21. 9; 50. 5; 120. 3, 4. 140. 10, 11. 15. 11. 31; 15. 21.

15 Jos. 19. 8, or Nu. 21. 16.

16 B.C. 1169 or 1210.

17 ver. 15, 20. 2 Ch. 10. 15; 18. 19, 20. 1 Sa. 16. 14. 15. 19, 14; 33. 1. 2 Th. 2. 12. Mat. 7. 2.

18 Of the invisible world of spirits we know nothing beyond the few facts recorded in Scripture. Amongst these, however, is the Satanic possession of wicked men, both as individuals and communities. As to the mode of this possession we may neither speculate nor dogmatize. It may be actual, as in the days of our Lord, or merely influential, by blinding the eyes or deceiving the heart. Still, in either or in any other manner, the evil spirit is commissioned, and sent to execute deserved judgment on worldly and ungodly men.—C.

19 1 Sa. 15. 33. Est. 9. 25. Mat. 23. 34. Re. 16. 6; 13. 10.

and put your trust in 'my shadow; and if not, 'let fire come out of the bramble,⁹ and devour the cedars of Lebanon.

16 Now therefore, if ye have done truly and sincerely, in that ye have made 'Abimelech king, and if ye have dealt well with 'Jerubbaal and his house, and have done unto him according to the deserving of his hands;

17 (For my father fought for you, and 'adventured his life far, and delivered you out of the hand of Midian;

18 And ye 'are risen up against my father's house this day, and have slain his sons, threescore and ten persons, upon one stone, and have made 'Abimelech, the son of his maid-servant, king over the men of Shechem, because he *is* your brother;)

19 If ye then have dealt truly and sincerely with Jerubbaal and with his house this day, *then* 'rejoice ye in Abimelech, and let him also rejoice in you:

20 But if not, 'let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech.

21 And Jotham ran away, and fled, and went to 'Beer, and dwelt there, for fear of Abimelech his brother.

22 ¶ When Abimelech had reigned three years¹ over Israel,

23 Then 'God sent an evil spirit² between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech:

24 That the 'cruelty *done* to the threescore and ten sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother,

It is much better to be of a humble spirit with the lowly than to divide the spoil with the proud. Ambition to exalt one's family is ordinarily a ruinous snare. But it is very dangerous for rulers, in church or state, to humour people in matters of religion, or to indulge their carnal ease or honour in that point. What appears innocent at first may soon become a dangerous snare. Small beginnings of superstition or idolatry lead to still greater abominations: and when God removes the restraints, men will quickly relapse to their wonted or worse idolatries. It is hard to make base minds grateful, either to God or to their human benefactors: but it is easy to decoy them into one form of wickedness after another.

But in this Hebrew judge let Jesus, the great deliverer, be discerned. His condition on earth was mean and debased; his call to his work express, solemn, seasonable, and necessary; and miraculous the repeated confirmations of it. Being the mighty God, and endowed with the Spirit above measure, he, with burning zeal, offered his sacrifice of himself, overthrew idolatry, and restored the true worship of God, beginning in his own country of Judea. By a few weak and unarmed preachers sounding the gospel trumpet and displaying its light and fire from their earthen vessels he did, and shall, foil Satan, the world, and death, with their innumerable agents. And at the last day, being revealed in flaming fire, and attended with the trump of God, he shall spread terror and ruin among all his opposers. Kindly he invites his brethren of mankind to share in his victories, and to follow him that they may divide the spoil. Meekly he convinces and pacifies his un-

reasonable friends: but the most righteous judgment he did and will execute upon his despisers, of Judah and of Rome; and upon all such as refuse his people or ministers their necessary supplies.

CHAPTER IX. [Ver. 4. *They gave him threescore and ten pieces of silver.* The value of the piece of silver cannot be positively ascertained, but there can be scarcely a doubt that it was the shekel, value little above two shillings. That so small an amount should hire a sufficient number of followers to render his success probable, will not astonish any one who is historically acquainted with the great value of money in certain periods and states of society, and also with the short period of service for which mercenaries have often been engaged.—*Vain and light persons.* Empty, unsettled, poor, and vagabond—having nothing to lose, and everything to covet, to hope for, or to plunder—the ordinary tools of all such unprincipled revolutions—the disgraces of the society that has reared them without education or employment; and finally, the scourge of Providence to a negligent and godless people. C.]

Ver. 6. [*Millo* signifies a rampart composed of two walls with the space between them filled up with earth or stones; then generally a fortress or citadel. 'All the house of Millo,' means all the inhabitants of the castle of Shechem; the same who are described in ver. 46 as 'all the men of the tower of Shechem.' 'The plain of the pillar,' or rather 'the oak of the pillar,' was apparently the oak that marked the spot of Jacob's sanctuary at Shechem, where he erected an altar and called it *El-elohe-Israel*, Ge. 33. 20; 35. 4. P.]

* Ver. 54. [*That men say not of me, A woman slew him.* Pride is one of the most natural and inveterate propensities of the unrenowned human heart. Zebah and Zalmunna felt pride gratified in dying by the hand of a valiant man instead of a timid boy, and here Abimelech desires to die by the hand of one of his martial followers, that he may escape the imaginary disgrace of dying by the hand of a weak woman.—*Note.* How hard must it be to humble pride, seeing that it is stronger than death! What need to learn of him that is meek and lowly in heart, and to mortify pride that we may live and die like him! C.]

REFLECTIONS.—For the transgression of a land many and base are the princes thereof. Such as have wicked purposes stick at nothing to gain their end; and being conscious of their own bad designs, are apt to suspect, or at least accuse, others who are innocent of the same ill intentions: and instruments are never wanting to assist in the most bloody and ruinous conduct. Proud and evil men push after that elevation which wise and humble persons shun: nor is any one more overbearing and insolent than a low mind raised above his station. Such as enter into rule as foxes in craft, often rule like lions in cruelty, and die like dogs in disgrace. Accomplishes in wickedness readily become plagues and murderers to one another; and none are nearer to ruin than those upon whom fair warnings are lost. When kingdoms are once disjointed one base villain readily sets up against another, and traitors mutually distrust and betray each other. When men are intoxicated with wine they are fit for murder, treason, and every other evil work: but insolent boast-

and all they of the city, and shut it to them, and gat them up to the top of the tower.

52 And Abimelech came unto the tower and fought against it, and went hard unto the door of the tower to burn it with fire.

53 And a certain woman cast a piece of a millstone upon Abimelech's head, and all to break his skull.⁴

54 Then he called hastily unto the young man his armour-bearer, and said unto him, Draw thy sword, and slay me, that men say not of me, ⁵A woman slew him. And his young man thrust him through, and he died.

55 And ⁶when the men of Israel saw that Abimelech was dead, they departed every man unto his place.

56 ¶ Thus⁷ God rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren:

57 And all the evil of the men of Shechem did God render upon their heads: and ⁸upon them came the curse of Jotham⁵ the son of Jerubbaal.

CHAPTER X.

¹ Tola judgeth Israel in Shamir; and after him Jair, whose thirty sons had thirty cities. ⁶ The Philistines and Ammonites oppress Israel. ¹⁰ In their misery God sendeth them to their false gods. ¹⁵ Upon their repentance he pitieth them.

AND after Abimelech there ²arose, to ¹defend² Israel, Tola the son of Puah, the son of Dodo, a man of Issachar; and he dwelt in Shamir in mount Ephraim.

2 And he judged Israel twenty and three years, and died, and was buried in Shamir.

3 ¶ And after him arose Jair,³ a Gileadite, and judged Israel twenty and two years.

4 And^b he had thirty sons that rode on thirty ass-colts,⁴ and they had thirty cities, which are called ⁵Havoth-jair unto this day, which ^{are} in the land of Gilead.⁵

5 And Jair died, and was buried in Camon.

6 ¶ And ⁶the children of Israel did evil again in the sight of the LORD, and served Baalim, and Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the LORD, and served not him.

A.M. 2835 or 2794.
B.C. 1195 or 1210.

Ver. 13, 20. 2 Sa. 11.
21. Je. 50. 45; 49. 20. Jo. 31. 3.

4 'All to break,' which implies intention; but it should be printed, 'all to break,' to declare a fact. 'All to break' was an ancient form of expressing in English *altogether*, *entirely*. The Hebrew and the Septuagint require this translation.—C.

g ch. 4. 21; 5. 26, 27. 1 Sa. 31. 4. 5. 2 Sa. 17. 23. 1 Kl. 16. 18. Mat. 27. 5.

h 1 Kl. 22. 35. 36. 2 Sa. 10. 16.
i Ver. 24. Ps. 11. 6; 9. 12, 16; 140. 11. Ac. 28. 4. Pr. 5. 22; 31. 13. Re. 9. 20, 21; 16. 5, 6.

k Ver. 15, 20. Jos. 6. 26. 1 Kl. 16. 34.

5 'The curse causeless will not come,' Pr. 26. 2; but 'the curse of the LORD is in the house of the wicked,' Pr. 3. 33. The curse of Jotham, therefore, was nothing in itself; but, in so far as it was of the LORD, and upon the wicked, it came in retributive judgment.—C.

CHAP. X.

a ch. 3. 9, 15; 6. 12, 16. 18. He. 5. 4.

1 Or, deliver.

2 Heb. save.

3 Perhaps Jair began to rule on the east of Jordan not long after Tola began to govern on the west of it.

b ch. 12. 14; 5. 10. Pr. 17. 6.

4 This simple statement is specially valuable, (1) as an indication of the manners and state of the people; (2) as a note that the history must have been written at, or very near the time; (3) as it assumes not, after the manner of secular history, any dignity for its heroes beyond their own recorded actions. Josephus seems to have been so sensible of this, that he changes the *asses* into *horses*, to give importance in the eyes of the Romans, for whom he wrote.—C.

c Or, the villages of Jair. Nu. 32. 41.

5 Jair was probably a descendant of Jair the son of Manasseh, who conquered the small towns of Gilead, and called them *Havoth-Jair*. There were then but twenty-three of them; but the sons of Jair the judge increased the number to thirty, and revived the old name.—P.

d ch. 2. 11; 13. 7; 4. 1. 6. 13. 1. 1 Kl. 11. 33. 1 Sa. 5. 2. Eze. 10. 25, 26. Je. 2. 13. Perhaps this was not long after Tola and Jair began to judge.

A.M. 2835 or 2794.
B.C. 1195 or 1210.

e ch. 2. 14, 15. 20. De. 32. 16-22. 30. Is. 59. 2. Le. 26. 24, 25. 1 Sa. 12. 9.

f He had redeemed them from Egyptian slavery, he now gave them up to the Philistines.—C.

g Ver. 5. 15. 30. 13. 1 Th. 5. 5.

7 Rather 'from that year,' as the word is translated, 2 Kl. 14. 3.

8 Heb. crushed.

g ch. 3. 13; 3. 5. 2 Ch. 15. 5. De. 28. 65.

h ch. 3. 9, 15; 4. 3; 6. 6. 1 Sa. 7. 2. 6. 12. 10. Ps. 106. 44; 107. 13, 19, 28.

i ch. 2. 13-31; iv. vii. Ex. vii. 18. 1 Sa. 12. 7. 11. Ne. 9. 26-30. Eze. 20. 5-33.

j The Alexandrian Septuagint reads, 'Midianites,' the Vulgate, 'Canaanites.' There seems on good reason for departing from the common reading, though the people are never mentioned before or after as oppressors of Israel. They were probably a tribe of Arabians inhabiting Maon. See Jos. 15. 55.—C.

k De. 32. 15. Je. 2. 13; 18. 7. 8. Jonah 3. 4; 2. 4.

l Now God did deliver them again; did he then change his purpose? And if he did change it, did he now tell the truth? The answer is easy: God says, 'Ye have forsaken me, and served other gods; wherefore, I will deliver you,' that is, 'you' (as serving other gods) 'no more;' whereupon (ver. 16) they 'put away the strange gods and served the LORD,' and he delivered them, being a new people.—C.

m De. 32. 37, 38. 1 Kl. 2. 28. Pr. 12. 13. Je. 2. 28. Pr. 12. 13.

n Jonah 2. 4. Job 33. 27; 34. 31, 32. Je. 3. 13. 1 Sa. 3. 8. 2 Sa. 10. 17; 15. 26; 24. 10, 14. Lu. 13. 8, 9.

o Heb. is good in thine eyes.

p 2 Ch. 7. 14. Ho. 14. 1.

q Heb. gods of strangers. They indicated the sincerity of their repentance by utterly renouncing idolatry. If our repentance be real, we will renounce the sins which we confess.

r The reformation on this occasion seems to have been permanent, for we read not of their falling into idolatry during the time of those three judges which succeeded Jephthah.

s 15. 63. 9. 14. Ho. 11. 8. Zec. 2. 8. Joel 2. 13. Ps. 106. 45; 135. 14. De. 32. 36. Je. 31. 20. La. 3. 32.

t Heb. was short-circuited.

u Heb. cried together.

v Ps. 41. 49. ch. 11. 11, 29, 34. Jos. 11. 3, 8.

w ch. 11. 5-8. De. 20. 5. 6. Ps. 44. 14, 15. 18. 34. 12; 3. 6, 7. 2 Sa. 5. 8. Jos. 5. 16. 1 Sa. 17. 25, 26.

7 And ⁷the anger of the LORD was hot against Israel, and he sold them⁶ into the hands of the Philistines, and into the hands of the children of Ammon.

8 And that ⁷'year' they vexed and ⁸oppressed the children of Israel eighteen years, all the children of Israel that ^{were} on the other side Jordan, in the land of the Amorites, which ^{is} in Gilead.

9 Moreover,⁹ the children of Ammon passed over Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim; so that Israel was sore distressed.

10 ¶ And^a the children of Israel cried unto the LORD, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim.

11 And^b the LORD said unto the children of Israel, *Did not I deliver you* from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines?

12 The Zidonians also, and the Amalekites, and the Maonites,⁹ did oppress you; and ye cried to me, and I delivered you out of their hand.

13 Yet^k ye have forsaken me, and served other gods: wherefore I will deliver you no more.¹

14 Go^l and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation.

15 ¶ And the children of Israel said unto the LORD, ^mWe have sinned: do thou unto us whatsoever seemeth good unto thee;² deliver us only, we pray thee, this day.

16 And they ⁿput away the strange ³gods from among them, and served the LORD: and ⁴his soul was grieved⁴ for the misery of Israel.

17 ¶ Then the children of Ammon were gathered together,⁵ and encamped in Gilead: and the children of Israel assembled themselves together, and encamped in ⁶Mizpeh.

18 And the people ^{and} princes of Gilead said one to another, ⁷What man ^{is} he that will begin to fight against the children of Ammon? he shall be head over all the inhabitants of Gilead.

took to secure their fame do but serve to perpetuate their disgrace. But let us remember that there is no refuge for us amidst all our spiritual enemies, and from the hand of an angry God, but in Christ the Saviour of sinners, and the stronghold of faithful people.

CHAPTER X. [Ver. 1. *Shamir in Mount Ephraim.* There was another Shamir in the hill country of Judah, Jos. 19. 22, therefore this city is specially described as belonging to Ephraim. Of Tola, nothing particular is related but his defence or deliverance of Israel, and the character of distinguished valour generally bestowed upon the whole family of Issachar, 1 Ch. 7. 1. C.]

Ver. 6. [*Forsook the Lord and served not him.* A religion addressed to the senses has wonderful attractions either for a very refined or a very sensual people, two states that may be either separate or combined.

When refinement and sensuality are combined, religion chiefly consists in a taste for painting, statuary, music, processions, and ceremonies, with great moral laxity, compensated by pilgrimages, penances, or fines. Where sensuality reigns alone, the evils are the same, but the hope of remedy greater; for the refinement is wanting by which idolatry is recommended and its grosser deformities covered from the eyes. C.]

Ver. 10. [*The children of Israel cried unto the Lord.* Under whose government this occurred we are not expressly told. From the following chapter it would seem to have been in a kind of *interregnum*, between the death of Jair and the elevation of Jephthah. The time, however, is of no importance. The convictions of sin, and religious revival indicated, are the points of real importance. C.]

Ver. 11. [*The Lord said unto the children of Israel.* By whom the Lord spoke, whether by a prophet or

the high-priest, or by his angel, we are not informed. By reference to ch. 13. 3 it would appear most probable that in this case it was the Lord himself that spoke. C.]

REFLECTIONS.—God can easily heap wealth on families, or render them happy with a moderate share; and it is a great mercy to a country when God raises up one impartial administrator of justice after another. Those whose hearts were never changed soon relapse into the very sins for which they had often severely smarted, and even become more and more wicked: and when single rods of wrath are quickly contemned God will, in justice or in love, apply his double strokes; strokes on every hand! But if at last they bring us to a kindly sense of sin and cordial crying to God, we must esteem them amongst his greatest mercies; and though sharp the trial, and God refuse to hear our distresses, yet let not the soul that is even frowned out of doors despair. If he makes us plead guilty at his

CHAPTER XI.

1 The covenant between Jephthah and the Gileadites, that he should be their head. 12 His embassy to the king of Ammon, which proveth fruitless. 29 Jephthah's vow. 32 His conquest of the Ammonites. 34 He performeth his vow on his daughter.

NOW Jephthah^a the Gileadite was a mighty man of valour, and he *was* the son of an harlot:¹ and Gilead begat Jephthah.

2 And Gilead's wife bare him sons: and his wife's sons grew up, and they ^bthrust out Jephthah, and said unto him, Thou shalt not inherit in our father's house; for thou *art* the son of a ^c'strange woman.

3 Then Jephthah fled from² his brethren, and dwelt in the ^dland of Tob:³ and there were gathered ^e'vain men'⁴ ^fto Jephthah, and went out with him.

4 ¶ And it came to pass ^g'in process of time,

that the children of Ammon made war against Israel.⁵

5 And it was so, ^h'that, when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob:

6 And they said unto Jephthah, Come and be our captain, that we may fight with the children of Ammon.

7 And Jephthah said unto the elders of Gilead, ⁱ'Did not ye hate me, and expel me out of my father's house? and why are ye come unto me now when ye are in distress?

8 And the elders of Gilead said unto Jephthah, Therefore we ^j'turn again to thee now, that thou mayest go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilead.

9 And Jephthah said unto the elders of Gilead, ^k'If ye bring me home again to fight against the children of Ammon, and the LORD deliver them before me, shall I be your head?

10 And the elders of Gilead said unto Jephthah, The LORD ^l'be witness between us, if we do not so according to thy words.

11 Then Jephthah went with the elders of Gilead, and the people made him head and captain over them: and Jephthah uttered all his^m words before the LORD in Mizpeh.⁶

12 ¶ And Jephthah ⁿ'sent messengers unto the king of the children of Ammon, saying, What hast thou to do with me, that thou art come against me to fight in my land?

A.M. 2858 or 2839.
B.C. 1146 or 1105.

CHAP. XI.

A. He 11.32. ch. 3.10.
Ge. 31.25, 48.2 Ki. 5.1.

1 Heb. a woman,
an harlot.

2 Ge. 21. 10. ver. 7.
De. 23.2.

3 Pr. 2.16; 5.3-5. i.e.
a whore.

2 Heb. from the
face.

d 2 Sa. 10.6.

3 A petty kingdom
of Syria, on the east
of the Hauran, hav-
ing 20,000 men to
the north and the Am-
monites on the south.
It was a populous
district, as it furnish-
ed 12,000 men to the
confederacy against
David, 2 Sa. 10.6.—C.

e ch. 9.4.1 Sa. 22.2.

4 Being driven
from his family,
Jephthah was com-
pelled to seek a sub-
sistence, where he
could find it; and,
accordingly, in those
rude and turbulent
times, became a leader
of a band com-
posed of necessitous
men like himself,
who followed him in
his incursions upon
the surrounding ter-
ritories.—C.

f Heb. after days,
ch. 10.8.

5 The Ammonites
had begun to make
incursions, ch. 10. 9;
encouraged by suc-
cess, they proceeded
to a regular invasion,
ver. 17, with a view to
the complete subju-
gation of Israel.—C.

g ch. 10.9-14. Pr. 24.

10 A. Ge. 31.27; 45.4. ver.
2. Pr. 17.17.

i Lu. 17. 3. ver. 18.
Ex. 8.8, 28; 9.28; 10.17. 1
Ki. 13.6.

j Nu. 32.20-22. Ge.
24.5.

k Heb. be the bearer
between us, De. 1. 16.
1 Ki. 3.11. Ge. 16.5; 31.
53.1 Sa. 24.12.

l m ver. 7.9; ch. 20.17.
1 Sa. 11.14, 15.

n Pr. 25. 8. 9. Nu. 21.
21; 20.14. De. 20.10, 11.

6 This Mizpeh was
situated to the east of
Jordan, in Gilead,
Ge. 31.49. There was
another to the west,
in Judah, Jos. 18. 25.
The uttering all his
words 'before the
LORD,' indicates that
Jephthah had retained
his religion, though
in exile and amongst
an idolatrous people—a
pious decision of character,
that, amongst all his
difficulties, pointed
out the man who had
faithfully served his
God, as best fitted
now to serve his
country. C.—Miz-
peh of Gilead was the
great gathering-place
and sanctuary of the
transjordanic tribes.
What Mizpeh of
Benjamin was on the
west the other was
on the east. It is
called Ramoth-Miz-
peh in Jos. 12.26, but
it is distinct from the
Mizpah where Jacob
and Laban met.

7 A.M. 2858 or 2839.
B.C. 1146 or 1105.

8 A.M. 2858 or 2839.
B.C. 1146 or 1105.

9 About three miles
north-west of Salt
(Ramoth-Gilead) is
the highest peak east
of the Jordan. Its
summit is broad and
flat, and would form
a fine gathering-place
for a nation of war-
riors. This is doubt-
less the site of Miz-
peh.—P.

10 Ps. 57.12. Pr. 19.5.9.
Nu. 21.30-31.

11 The land was not
taken from the Am-
monites, but from the
Amorites, ver. 22; but
an ancient claim was
here revived to give
a colour to the in-
vasions.—C.

12 Ps. 120.7. Ro. 12.18.
Mar. 9.50. He. 12.14.

13 Jephthah seems
to have been a war-
rior, a politician, and
strict observer of the
law; for Moses re-
quired that war
should never be made
without a previous
offer of peace.—C.

14 De. 2.9. 19. Ne. 6.8.
Ac. 24.12.

15 Ex. xii.-xix. Nu. x.
-xx. 13.3-35.

16 There were a
very few draught
oxen and waggon,
presented by the
princes for the ser-
vice of the taber-
nacle, Nu. 7. 7, 8, but
the mass of the
people were on foot,
Ps. 68. 6, a circum-
stance worthy of
note, as it will go far
to account for the
slowness of some of
their marches, in
which children and
infirm persons must
have been carried on
the backs of parents
and relatives.—C.

17 Nu. 20.14-21. De. 2.
4-8. 29.

18 Nu. 20.1, 16.

19 Nu. 20.22; 21.10, 12,
13; 33.37-44.

20 That is, not the
west, as opposed to
the east; but on the
north, opposite Moab,
of which the king-
dom of the Ammon-
ites was the northern
boundary.—C.

21 Nu. 31.12-22. 36.

22 Nu. 21.21-35. De. 2.
26-37; 31.1-17. Jos. 3.8-
32.

23 De. 2.36; 37.3-17.
Nu. 32.33-41. Jos. 3.8-
32. Ge. 32.22.

24 From Arnon on
the south to Jabbok
on the north, and
from the Arabian
desert on the east to
Jordan on the west.

25 Nu. 21.30. 1 Ki. 11.
7.2 Ki. 23.13. Je. 48.13.

26 This was no ac-
knowledgment of the
city of Chemosh,
but merely an appeal
to the Ammonites on
their own principles.
Indeed, it was a vir-
tual, implied, and un-
derstood denial that
Chemosh was a god,
for Jephthah asserts
an indefeasible right
to the disputed terri-
tory, by virtue of a
grant from Jehovah.
—C.

27 Ge. 15. 18-21. Nu.
21. 21-35. Jos. 12.1-24.
Ps. 44.2, 3; 78.55. Jude 3.

28 Nu. 22. 2. De. 23.4.
Jos. 24.9. Mi. 6.5.

13 And the king of the children of Ammon answered unto the messengers of Jephthah, ^a'Because Israel took away my land,' when they came up out of Egypt, from Arnon even unto Jabbok, and unto Jordan: now therefore restore those *lands* again peaceably.

14 And Jephthah ^b'sent messengers⁸ again unto the king of the children of Ammon,

15 And said unto him, Thus saith Jephthah, ^c'Israel took not away the land of Moab, nor the land of the children of Ammon:

16 But when Israel ^d'came up from Egypt, and walked⁹ through the wilderness unto the Red sea, and came to Kadesh;

17 Then ^e'Israel sent messengers unto the king of Edom, saying, Let me, I pray thee, pass through thy land: but the king of Edom would not hearken *thereto*. And in like manner they sent unto the king of Moab; but he would not *consent*: and ^f'Israel abode in Kadesh.

18 Then ^g'they went along through the wilderness, and compassed the land of Edom, and the land of Moab, and came by the east side of the land of Moab, and pitched on the other side¹ of Arnon, ^h'but came not within the border of Moab; for Arnon *was* the border of Moab.

19 And ⁱ'Israel sent messengers unto Sihon king of the Amorites, the king of Heshbon; and Israel said unto him, Let us pass, we pray thee, through thy land unto my place.

20 But Sihon trusted not Israel to pass through his coast: but Sihon gathered all his people together, and pitched in Jahaz, and fought against Israel.

21 And the LORD God of Israel delivered Sihon and all his people into the hand of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that country.

22 And they possessed ^j'all the coasts of the Amorites, from Arnon even unto Jabbok,² and from the wilderness even unto Jordan.

23 So now the LORD God of Israel hath dis-
possessed the Amorites from before his people Israel, and shouldest thou possess it?

24 Wilt not thou possess that which ^k'Chemosh thy god giveth thee to possess?³ so ^l'whomsoever the LORD our God shall drive out from before us, them will we possess.

25 And^e now, *art* thou any thing better than

bar, renounce our idols, and submit to his mercy, there is hope in our end. His fatherly heart is touched with our wretchedness, and ready to receive the returning prodigals. He is loath to give up his people to utter destruction: and when he restores his favourable smiles, they powerfully animate our hearts against every foe. But it is of great importance in our spiritual warfare to have proper leaders and directors; and especially that we cleave close to Christ, the great Captain of his people.

CHAPTER XI. [Ver. 1. Son of an harlot. Some high authorities propose to translate the word 'hostess,'
^aa tavern-keeper; such persons however in the eastern

countries around Canaan are, in modern times, totally unknown; nor do we see any indications in the Scriptures that would lead to the belief of their existence in ancient times. Taking the word as it stands in our version—and we believe it must be so taken—it indicates an important fact, that an unworthy parent may have a worthy child. See Eze. 18. 2, &c. C.]

Ver. 5. [The elders of Gilead went to fetch Jephthah. It is of no little importance for the encouragement of the young, to see that in all cases a distinguished man finds distinguishing employment. Talents, industry, and acquisitions may for a time remain in obscurity, but some event will still occur to call them into exercise, and assign them due reward.—Note, Let not this

fact encourage either pride or vain expectations; humility of expectation is one of the most essential handmaidens of success. C.]

Ver. 35. [I have opened my mouth unto the LORD. However imperfect the character of Jephthah may be, piety to the LORD was his predominant feeling, and his acquaintance with Scripture familiar, as is obvious from ver. 9, 11, 15-17, as well as from this verse. Therefore, nothing can, *a priori*, appear more unlikely, than that a man, familiar with Scripture, and piously disposed, should vow a sacrifice most solemnly denounced in Scripture, Le. 20. 2; nor can it be readily supposed, that a believer who would not dare to profane the altar by 'the price of a dog,' Ex. 23. 18, would

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said unto Jephthah, Wherefore passedst thou over to fight against the children of Ammon, and didst not call us to go with thee? we will burn thine house upon thee with fire.²

2 And Jephthah said unto them, ¹I and my people were at great strife with the children of Ammon; and when I called you, ye delivered me not out of their hands.

3 And when I saw that ye delivered me not, I put my life in my hands, and passed over against the children of Ammon, and the LORD delivered them into my hand: wherefore then are ye come up unto me this day, to fight against me?

4 Then Jephthah gathered together all ²the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites are ³'fugitives' of Ephraim among the Ephraimites, and among the Manassites.

5 And the Gileadites ⁴took the passages of Jordan before the Ephraimites: and it was so, that when those Ephraimites which were escaped said, Let me go over; that the men of Gilead said unto him, *Art* thou an Ephraimite? If he said, Nay;

6 Then said they unto him, ⁵Say now Shibboleth; and he said, Sibboleth: ⁴for he could not frame to pronounce it right. Then they took him, and slew him at the passages of Jordan: and ⁶there fell at that time of the Ephraimites forty and two thousand.⁵

7 And Jephthah judged Israel six years.⁶ Then died Jephthah the Gileadite, and was buried in *one* of the cities of Gilead.

8 ¶ And after him Ibzan of ⁷Beth-lehem judged Israel.

9 And he ⁸had thirty sons and thirty daughters, *whom* he sent abroad, and took in thirty⁷ daughters from abroad for his sons: and he judged Israel seven years.

10 Then died Ibzan, and was buried at Beth-lehem.

11 ¶ And after him Elon, a Zebulonite, judged Israel:⁸ and he judged Israel ten years.

12 And Elon the Zebulonite died, and was buried in Aijalon, in the country of Zebulun.

A.M. 2858 or 2859.
B.C. 1146 or 1105.

2 Men often judge by success, and not by principle, and become jealous of the successful leader whom they would not aid in one of his struggles. The Ephraimites were also most probably stimulated by envy and covetousness when considering the spoil that must have been gleaned in the conquest of twenty cities. C.—In their address to Gideon in circumstances somewhat similar, ch. 8, we have already had a proof of the dominating, ambitious spirit of this tribe. They began early to indicate a disposition to lord it over their brethren. In this instance their haughtiness met with its reward.—P.

6 Ch. 11. 12-33.

6 Ch. 9. 17. 1 Sa. 19. 5; 28. 21. Job 13. 14. Ps. 119. 109. Ro. 16. 4. Ec. 12. 11.

6 Ch. 11. 10. De. 4. 47.

6 Ne. 4. 4. 1 Sa. 25. 10. Pr. 15. 12. 13. Year after the very scum and refuse of these two tribes.

6 It is by no means unlikely, from consulting chap. 11. 3, that there might be a portion of truth in the railing accusation, which made it the more offensive as a general statement. It was, however, untrue.—C.

6 Ch. 3. 28. 7. Jos. 2. 7.

6 Mat. 26. 73. 12. 36. 37. Mar. 14. 70. Ps. 64. 8.

6 Shibboleth, a stream; sibboleth, a burden. Nothing is more common than for the people of one kingdom or province to be utterly unable to pronounce some of the vowel or consonant sounds of another.—C.

6 Pr. 18. 19. 12. 13. 29. 23. 17. 20. Ec. 10. 12.

6 At the last census, Nu. 26. 37, the Ephraimites amounted but to 32,500, so that the number slain appears in our translation unreasonable large. If the number be considered as a mark, not of enumeration, but of addition, the number cut off would amount merely to 2400.—C.

6 Cir. 1140 or 1159.

6 Ge. 35. 19. Mi. 5. 2.

6 Mat. 2. 1.

6 Ch. 10. 4. Ver. 14.

7 The sons and daughters—in law continued to live with Ibzan, a custom uncommon amongst persons of rank, or even among the poor in those countries, but still followed in parts of the continent of Europe, and said to be productive of great family attachment.—C.

6 B.C. 1123 or 1142.

A.M. 2881 or 2862.
B.C. 1123 or 1142.

9 B.C. 1123 or 1142.
1 Heb. sons' sons, Pr. 17. 6.
m ch. 10. 4; 5. 10.

1 B.C. 1125 or 1134.

1 Ge. 14. 7. Ex. 17. 8.

1 Sam. 7. 7.

2 About six miles W.S.W. of Shechem, upon the summit of a tell, among low hills, stands a little village called *Ferata*, which is identical with the ancient Pirathon.—P.

CHAP. XIII.

B.C. 1135 or 1155.

a ch. 2. 11; 7. 14-15; 10. 6. 1 Sa. 12. 9.

1 Heb. added to command, &c. Perhaps this servitude under the Philistines commenced about the tenth year of that under the Ammonites, ch. 10. 8, or under Ibzan, ch. 12. 8.

2 See note on ch. 8. 28.—C.

2 Jos. 19. 41; 15. 33.

2 ver. 25; ch. 10. 31; 16. 2; 12. 2. Ch. 11. 10.

2 Zorah, now called Surah, stands on a spur of the mountains, which projects into the plain of Philistia on the north of Bethshemesh.—P.

2 Ge. 16. 1; 25. 21; 29. 31. 1 Sa. 7. 1. Lu. 2. 7.

2 Christ, ch. 7. 16.

2 Ge. 17. 16; 18. 10. 15.

2 Lu. 1. 13. 31.

2 Ge. 17. 16; 25. 23; 30.

2 1 Sa. 1. 20. Lu. 1. 13.

2 Nu. 6. 2. 3.

4 The vow of the Nazarite required this abstinence. To attract attention to the prophecy concerning the deliverer, the rules of Nazarism are extended to the mother. The Scriptures often and evidently intimate, what the children have daily variation has daily confirmed, that more of the character and future progress of children depend upon mothers than upon fathers. Without being able to search, farther into the causes of this fact, enough appears to account for it in the greater intercourse of mothers with their children in childhood, when the future character is generally formed, and that before many suppose that any bias has been given.—C.

2 Ch. 16. 17. Nu. 6. 5.

2 1 Sa. 11. 1. Lu. 1. 15. La.

2 Am. 2. 11. 12.

2 1 Sa. 7. 13. 2. Sa. 8. 1.

2 Mat. 1. 21.

2 De. 33. 1. 1 Ki. 17.

2 18. 2. 1 Ki. 19. 10. 11.

2 Ti. 6. 11. &c., as she conceived, a holy prophet; but it was the angel Jehovah or Christ.

2 She supposed him a prophet of God from his conversation, which was godly, and his countenance, which was terrible.

2 Job 34. 32. Ac. 9. 6.

2 Pr. 3. 5. 6.

13 ¶ And after him Abdon the son of Hillel, a Pirathonite, judged Israel.⁹

14 And he had forty sons, and thirty nephews, that ¹⁰rode on threescore and ten ass-colts: and he judged Israel eight years.

15 And Abdon the son of Hillel the Pirathonite died,¹ and was buried in Pirathon, in the land of Ephraim, in the mount of the ¹¹Amalekites.²

CHAPTER XIII.

1 Israel is in the hand of the Philistines. 2 An angel appeareth to Manoah's wife. 8 The angel appeareth to Manoah. 15 Manoah's sacrifice, whereby the angel is discovered. 24 Samson is born.

AND the children of Israel ¹²did evil ¹again in the sight of the LORD; and the LORD delivered them into the hand of the Philistines forty years.²

2 ¶ And there was a certain man of ¹³Zorah,³ of the family of the Danites, whose name *was* Manoah; and his wife *was* barren, and bare not.

3 And the ⁴angel of the LORD appeared unto the woman, and said unto her, ⁵Behold now, thou *art* barren, and bearest not: but thou shalt conceive, and bear a son.

4 Now therefore beware, I pray thee, and ⁶drink not wine nor strong drink, and eat not any unclean ⁴thing:

5 For, lo, thou shalt conceive, and bear a son; and ⁷no razor shall come on his head: for the child shall be a Nazarite unto God from the womb; and he shall ⁸begin to deliver Israel out of the hand of the Philistines.

6 ¶ Then the woman came and told her husband, saying, A ⁹'man of God' came unto me, and his countenance *was* like the countenance of an angel of God, very terrible: but I asked him not whence he *was*, neither told he me his name.

7 But he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean ¹⁰thing: for the child shall be a Nazarite to God from the womb to the day of his death.

8 ¶ Then Manoah entreated the LORD, and said, O my Lord, ¹¹let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born.

to Gilead for the purpose of chastising Jephthah for his presumption. They themselves already presumed to rule Israel. Their bitter taunt brought upon them a bitter revenge at the hand of the rude eastern warrior. Having overthrown them on the battle-field, he intercepted them at the fords of the Jordan as they were attempting to cross to their native mountains. A difference in the pronunciation of a word enabled the Gileadites to identify the refugees. It is a remarkable fact that to this day the inhabitants of the country east of the Jordan pronounce certain letters in a manner entirely different from those on the west. P.]

Ver. 14. [That rode on threescore and ten ass-colts. This circumstance is mentioned as the most intelligible historical evidence of the fulfilment of the promises of God, and mark of the peace and prosperity of the land, so long as the people continued faithful to his covenant. C.]

REFLECTIONS.—Quarrels between brethren are often the most bitter and violent; for the most causeless wrath is the most outrageous and cruel. The most spotless characters are the fairest marks for envy; and the most signal services often expose men to the most virulent abuse of those whom they have saved from misery. But disregard of a calm self-vindication frequently forces the injured to harder measures. How mischievous is an insolent abusive tongue! It sets on fire the whole course of nature, and is set on fire of hell, and often issues in the ruin of the proprietor. They who are most in fault would often save themselves by being clamorous against the innocent: but the greatest boasters are usually the greatest cowards. Both God and men take pleasure in abusing the proud. These Ephraimites had gloried in their tribe; now they deny it. Lately they went over Jordan to burn Jephthah's house upon him; now they sneak homeward and

are cut off from their own. Lately they reviled the Gileadites as fugitives; now, from an infirmity peculiar to their own country, they are discerned and slain in their flight. God sometimes calls men to an office without putting any remarkable work in their hand: and the days of the saints' honour or life are often but few and evil. Death's shafts fly thick—let us therefore so number our days as to apply our hearts unto wisdom.

CHAPTER XIII. [Ver. 23. Have told us such things as these. To argue from the past to the future is one of the soundest principles of piety. The believer calls to remembrance his song in the night; 'he remembers the days of old;' especially he argues that, 'if God spared not his own Son, but freely gave him up to the death for us all, how much more will he also with him freely give us all things?' So argued

9 And God 'hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah her husband *was* not with her.

10 And ^{the} woman made haste, and ran, and showed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the *other* day.⁶

11 And Manoah arose, and went after his wife, and came to the man, and said unto him, *Art* thou the man that spakest unto the woman? And he said, I *am*.

12 And Manoah said, Now let thy words come to pass: 'how shall we order^a the child? and *how* shall we do^a unto him?¹

13 And the angel of the LORD said unto Manoah, Of all that I said unto the woman let her beware.

14 She ^{may} not eat of any *thing* that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean *thing*: all that I commanded her let her observe.

15 ¶ And Manoah said unto the angel of the LORD, I pray thee, let us detain thee until we ^{shall} have made ready a kid for thee.²

16 And the angel of the LORD said unto Manoah, Though thou detain me, I will not eat of thy bread; and if thou wilt offer a burnt-offering, ^{thou} must offer it unto the LORD: for Manoah knew not that he *was* an angel of the LORD.

17 And Manoah said unto the angel of the LORD, What *is* thy name, that when thy sayings come to pass we may ^{do} thee honour?

18 And the angel of the LORD said unto him, ^{Why} askest thou thus after my name, seeing it *is* ^{secret}?⁴

19 So Manoah ^{took} a kid with a meat-offering, and offered *it* upon a rock unto the LORD: and the angel ^{did} wondrously,⁵ and Manoah and his wife looked on.

20 For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD ^{ascended} in the flame of the altar: and Manoah and his wife looked on *it*, and fell on their faces to the ground.

the wife of Manoah, one of the most perfect specimens of good understanding and solid piety that the Scriptures anywhere record. C.]

Ver. 25. [The Spirit of the Lord began to move him at times. Many changes take place between childhood and youth; still the child is generally the miniature of the future man, in character as much as in body. Parental partiality is not indeed either the most impartial or most accurate judge; but if a community notice any extraordinary endowments of a child, they seldom fail to be developed in the man. These extraordinary qualifications may, or may not, be indicated by bodily form; but their origin the Scriptures ascribe not to matter, organization, and form, but to the Spirit of the living God. See note on ch. 11. 29. C.]

REFLECTIONS.—Where there is the greatest danger and the least prospect of relief, it often comes. Mercies long waited for are rendered remarkably valuable for the encouragement of others to wait on the Lord. And to support the sinking spirits of his people, God

often issues promises of salvation long before they are fulfilled. Those whom God honours to be deliverers of churches and nations, ought to be remarkably holy themselves, and devoted to the service of God. Parents ought to beware of infecting their children with anything of fleshly lusts; and married persons ought to communicate their spiritual experiences one to another. Divine instructions animate our desire after further fellowship with God: and how ready is God to satisfy such longing desires! Such as enjoy real communion with him will all their relations to share of it. And such as know the real importance of children, will be earnestly desirous of God's direction and assistance in their education, for his honour. Mercies are mercies indeed only when they are rightly managed. But so treacherous are our memories and hearts, that we need line upon line, and precept upon precept; and to have always at hand a loving and careful remembrancer. Gratitude to God and to his ministers for his sake is highly agreeable; but let us never tempt the one nor

21 (But the angel of the LORD ^{and} no more appear to Manoah and to ^{his} wife.) Then Manoah knew that he *was* an angel of the LORD.

22 And Manoah said unto his wife, ^{We} shall surely die, because we have seen God.

23 But his wife ^{said} unto him, If the LORD were pleased to kill us, he would not have received a burnt-offering and a meat-offering at our hands; neither would he have ^{showed} us all these *things*; nor would, as at this time, have told us *such things* as these.

24 ¶ And the woman bare a son, and called his name Samson:⁶ and ^{the} child grew, and the LORD blessed him.

25 And the ^{Spirit} of the LORD began to move him at times in ^{the} camp of Dan, between Zorah and Eshtaol.⁷

CHAPTER XIV.

1 Samson desireth a wife of the Philistines. 5 In his journey to Timnath he killeth a lion. 8 In a second journey he findeth honey in the carcass. 10 Samson's marriage-feast. 12 His riddle by his wife is made known. 19 He spoileth thirty Philistines. 20 His wife is married to another.

AND Samson went down to ^{Timnath},¹ and ^{saw} a woman in Timnath of the daughters of the Philistines.

2 And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines; now therefore ^{get} her for me to wife.

3 Then his father and his mother said unto him, *Is there* never a woman among the daughters of ^{thy} brethren, or among all my people, that thou goest to take a wife of the ^{uncircumcised} Philistines? And Samson said unto his father, Get her for me; for she pleaseth² me well.³

4 But his father and his mother knew not that it *was* ^{of} the LORD, that he sought an occasion against the Philistines; for at that time the Philistines ^{had} dominion over Israel.

5 ¶ Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and, behold, a young lion roared against him.⁴

6 And^b the Spirit of the LORD came mightily upon him, and he ^{rent} him as he would have

the other with our curious inquiries. What God conceals we may be holy without the knowledge of; and if we ask in prayer what is not for our real advantage, it is a great mercy to have our suit denied. But how animating is it to behold an ascending Redeemer carrying our hearts and services, all inflamed with his love, along with him! Let not his saints, through unbelief, be afraid of their signal mercies, or afraid to die in the Lord; but ever put a just and favourable construction on the providences of God, and ever look to Jesus' sacrifice as the great foundation of their hopes and comforts. God's promises shall most certainly be fulfilled. And how pleasant to observe the early impressions of God's Spirit upon our children!

CHAPTER XIV. [Ver. 4. Sought an occasion against the Philistines. God overrules what men desire wrong and do wrong, as well as what they desire right and do right. By the envy of Joseph's brethren, which envy he condemned, he yet sent Joseph to Egypt to

A. M. 2869, or 2869.
B.C. 1135 or 1135.

1 Ps. 65. 2. Mat. 7. 7.
2 Ec. 9. 10. 4. 10. Jn. 1. 45. 4. 28. 29.

3 The word 'other' is not in the original, and the verse had better be translated 'in this day,' 'to-day.'—C.

4 Manoah, as well as his wife, takes the angel for a mere prophet. — Note. Christians are just as liable to mistake in estimating the true character of God's messengers. Men no doubt, they are, and not angels; still the character of messenger, and the truth of their message, entitle them to esteem 'for their work's sake.'—C.

5 Ge. 18. 19. Pr. 4. 4. 22. 6. Ep. 6. 4.

6 Heb. What shall be the manner of the, &c.

7 Or, What shall he do for us?

8 ver. 4. Nu. vi. Le. xi. De. 12. 32. Mat. 28. 20.

9 ch. 6. 18. 19. Ge. 18. 5. Lu. 24. 30. 31. 41. 43.

10 In many things all offend, and in all things they are distinguished all the patriarchs, it distinguishes the primitive Christians, and it is enjoined as a duty of perpetual obligation on the church, He. 13. 2.—C.

11 ch. 6. 26. ver. 13. He. 11. 6. Le. i.

12 1 Sa. 9. 8. 1 Ki. 17. 23.

13 Ge. 32. 29. Is. 9. 6.

14 Or, wonderful!

15 The word here translated secret, is in Is. 9. 6, translated wonderful, and is the evident meaning here. It is as the angel had said, 'Why askest thou after my name?' since, seeing the wonderful things I state, and the wonderful impression made by my appearance, must suggest that my name, my proper description, is wonderful!—C.

16 ch. 6. 26. 1 Sa. 7. 9. 1 Ki. 18. 30. 38.

17 Jos. 5. 13. ch. 6. 21. 1 Ki. 18. 38.

18 ch. 6. 21. 1 Ki. 2. 41. Ps. 47. 5. He. 1. 3. Ke. 8. 3. 4.

19 Ge. 37. 3. Mat. 17. 6. Ez. 1. 28. Da. 10. 9.

20 There is a characteristic and most expressive play upon the word 'wonderful' here. The angel said his name was 'wonderful,' i.e. it was absolutely and supremely wonderful, as a predicate applicable to God alone. Then, when the offer-

A. M. 2869, or 2869.
B.C. 1135 or 1135.

ing is laid on the rock, the historian says, 'and wonderful' was the act, or event which followed, and which is recorded in ver. 20.—P.

2 Ex. 33. 20. De. 5. 26. ch. 6. 22.

3 1 Co. 12. 27. 2 Ki. 15. 13. Ge. 4. 4. 5. Ps. 86. 17.

4 Ps. 25. 14. Pr. 3. 32. Jn. 14. 22.

5 Serving like the sun.

6 1 Sa. 3. 19. Lu. 2. 32.

7 ch. 3. 10. 6. 34. 11. 29.

8 ch. 18. 12. 16. 31. 18. 2. 11. Jos. 19. 41. 5. 33.

9 Mahaneh—Dan (translated 'camp of Dan') is here a proper name. It was given to the spot in which the Danites who migrated from the inheritance of their fathers to Laish, in the north of Palestine, as recorded in ch. 18. 12, had encamped. It was situated between the towns of Zorah (Samson's native city) and Eshtaol.—P.

10 CHAP. XIV. B.C. 1135 or 1135.

11 Ge. 38. 12-14. Jos. 15. 57. 19. 43.

12 Timnah stood on the point of a low ridge, west of Bethshemesh, and south-west of the much higher ridge on which the town of Zorah stood. The phrase, 'Samson went down,' proves that the writer was familiar with the geography of the district.—P.

13 Ge. 6. 23. 4. 2.

14 Ge. 21. 21; 24. 3-8; 28. 12.

15 Ge. 13. 8; 24. 27, i.e. kinsmen.

16 ch. 15. 18. Ge. 34. 14. 1 Sa. 14. 017. 26. 30. Ex. 34. 12. 7. 2.

17 Heb. she is right in my eye.

18 The marriage with a daughter of the Philistines was not forbidden; the prohibition of marriage, De. 7. 1-3, extending only to the seven nations, Amorrhites, Girgashites, Hittites, Perizzites, Hivites, and Jebusites, to none of whom the Philistines belonged; for the Philistines did not descend from Canaan, but from Mizraim, another son of Ham, 1 Ch. 1. 11, 12.

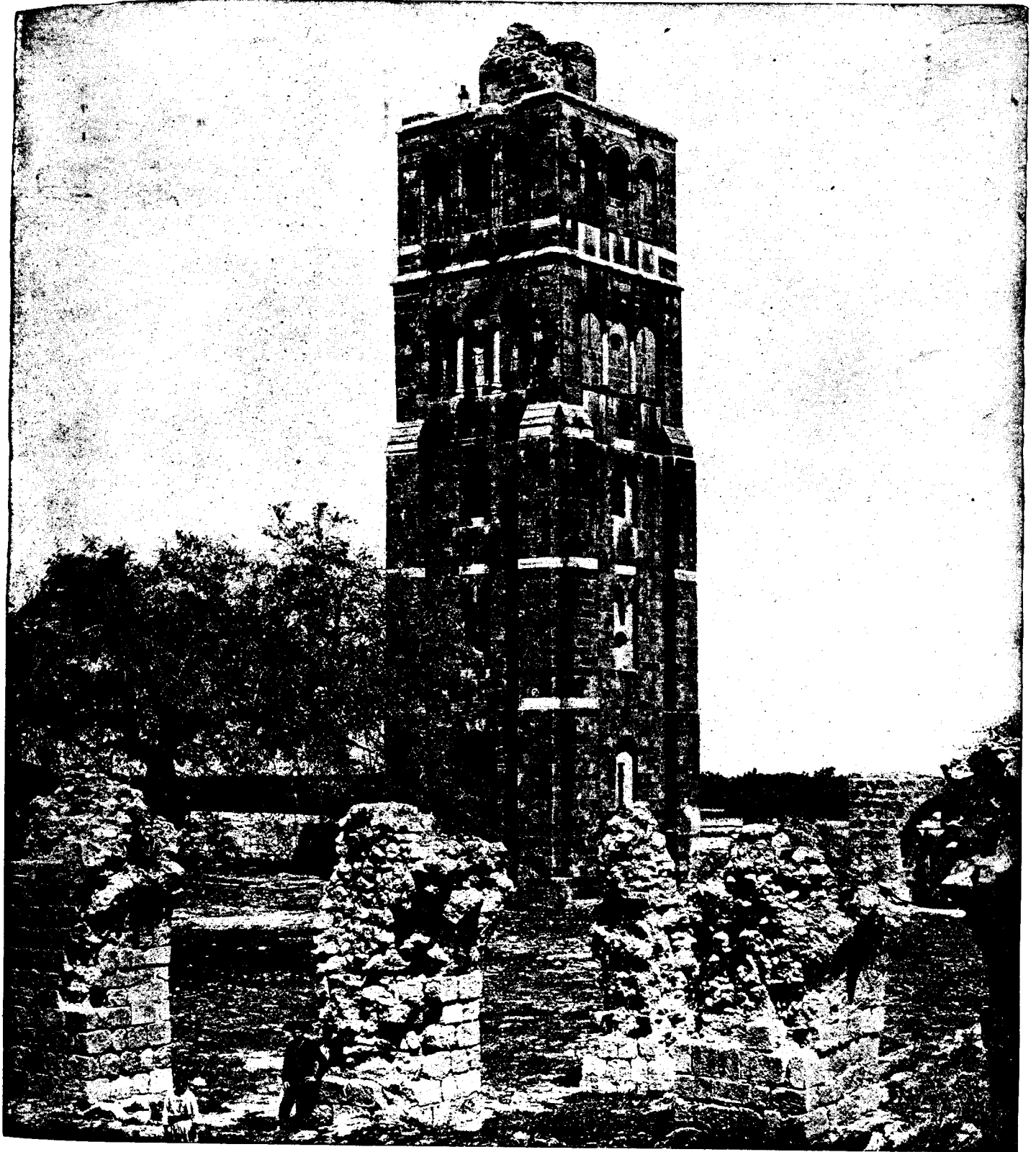
19 2 Ch. 10. 15. 22. 7. 25. 20. Ps. 115. 3. Ex. 3. 3. 7. 2.

20 ch. 10. 7. 13. 1. 15. 11.

21 Heb. in meeting him. This was an emblem of the Philistines and the devil.

22 ch. 3. 10; 11. 29. 1 Sa. 11. 6.

23 1 Sa. 17. 34. ch. 15. 8. 15. 16. 30. 1 Jn. 3. 8. Col. 2. 15. 2. 4. 6.



TOWER OF THE FORTY MARTYRS—SITUATED IN THE COUNTRY ALLOTTED TO THE TRIBE OF DAN TO WHICH SAMSON BELONGED. [JUDGES. xiii: 25.]—"And the Spirit of the Lord began to move him at times in the camp of Dan between Zorah and Eshtaol." We give a picture here of the tower of the forty martyrs in Ramleh because it illustrates a scene in the country originally belonging to the tribe of Dan. And Samson to whom reference is made in this verse as being moved by the Spirit of the Lord was one of the children of this

tribe. This tower is known as the White Mosque, White Tower or Tower of the Forty Martyrs, and the Moslems call it the Tomb of the Forty Champions. It is situated about a quarter of a mile from the town of Ramleh. The tower is Saracenic, square, and beautifully built. It is about 120 feet high. It is thought to have been finished in the year 1318. There is a Mahommedan tradition that forty companions of the Prophet are buried in the vaults of this mosque.

rent a kid, and *he had* nothing in his hand: but^h he told not his father or his mother what he had done.⁵

7 And he went down and talked with the woman; and she pleased Samson well.

8 ¶ And after a time he returned to *take* her, and he turned aside to see the carcass of the lion; and, behold, *there was* a swarm of bees and⁶ honey in the carcass of the lion.⁷

9 And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcass of the lion.

10 ¶ So his father went down unto the woman: and Samson *made* there a feast; for so used the young men to do.

11 And it came to pass, when they *saw* him, that they brought *thirty* companions to be with him.

12 ¶ And Samson said unto them, I *will* now put forth a riddle unto you: if ye can certainly declare it me within the *seven* days of the feast,⁸ and find *it* out, then I will give you thirty sheets,⁹ and thirty change of garments:

13 But if ye cannot declare *it* me, then shall ye give me thirty sheets, and thirty *change* of garments. And they said unto him, Put forth thy riddle, that we may hear it.

14 And he said unto them, *Out of the eater* came forth meat, and out of the strong came forth sweetness. And *they* could not in three days expound the riddle.

15 And it came to pass on the seventh day, that they said unto Samson's wife, *Entice thy husband, that he may declare unto us the riddle, lest^a we burn thee and thy father's house with fire:¹ have ye called us to take that we have?² is it not so?*

16 And Samson's wife *wept* before him, and said, Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told *it* me. And he said unto her, Behold, I have not told *it* my father nor my mother, and shall I tell *it* thee?

17 And she wept before him the seven days,³ while their feast lasted: and it came to pass on the seventh day, that he told her,⁴ because she

A.M. 2889 or 2869.
B.C. 1115 or 1135.

8 Is. 42.2. Mat. 11.29.

9 Three traits already distinguish Samson's character.

(1) Deference to his indulgent parents;

(2) Mingled with no little self-will—apparent contradictions that often meet—found parents giving way to their children's wishes. See ver. 2, 3.

(3) Silent modesty in regard to his own achievements, ver. 6, the constant accompaniment of what is called a great mind.—C.

1 Mat. 1.20. Ge. 29.21.

6 In a warm clime, swarming with vultures and jackals, the lion in a day or two would be reduced to a mere skeleton, perfectly fit for the reception of bees.—C.

7 What comfort to Christ and his people, and what honour to his Father, is in his victory over sin, Satan, death, and hell.

8 Ge. 29.22. Jn. 2.1-

9 1 Sa. 10.23; 16.6.

10 1 Sa. 18.20, 21. Mat. 9-15.

11 Ki. 1.1. Eze. 17.

2 Mat. 13.11. ver. 13, 16.

3 Ge. 29.27. ver. 17.

4 The time employed in the marriage-feast, and the number of the guests, indicate a state of rude abundance, where a destructive expense is often incurred at the founding of a family, which serves to depress or impoverish it through its future history.

Such customs still prevail in the East, and in some of the less civilized portions of Europe.—C.

5 Or, *shirts*.

6 Ge. 45.22. 2 Ki. 5.22.

7 Jn. 6.51-56. 2 Co. 4.17.

8 1 Co. 2.14, 15. Mat. 13.11. Jn. 6.38-60.

9 Ge. 3.6. ch. 16.5. Job 31.27. Pr. 5.3; 6.3.

10 ch. 15.6.

1 The lawless state of society indicated by this threat must be held in view when we consider the remaining parts of the history of Samson.—C.

2 Heb. *to possess us, or to impoverish us*.

3 ch. 16.15. Job 2.12.

4 Or, *the rest of the seven days, &c.*

5 It is easy to do right for a little to the eye, but so long as it is agreeable to our constitution and habits, as money and secrecy evidently were to Samson. The difficulty lies in persevering to do right, and to carry our first resolutions into effect. Samson refused to discover his secret till near the end of the seventh day; importunity and tenderness made him his own betrayer. Peter was bold for a little in the garden—temptation overcame him in the judgment-hall.—C.

A.M. 2889 or 2869.
B.C. 1115 or 1135.

2 Mi. 7.5. Job 2.9. Pr. 2.16, 17.

3 Wife, ver. 15-17. Mi. 7.5.

4 ch. 3.10; 11.29. 1 Sa. 11.6. ver. 6. An uncommon impulse of the Spirit.

5 The Spirit of the Lord presented before him the lawless wrongs to which his country was subjected, and endowing him with supernatural strength and courage, sent him down to punish robbers, murderers, and man-stealers.

6 Or, *apparel*.

7 Against his wife and her friends, ver. 15-17; ch. 16.2.

8 Principal, Jn. 3.29.

9 CHAP. XV.

B.C. 1110 or 1130.

10 Ge. 38.17. Lu. 15.29.

11 Ge. 4.4; 1. ch. 16.1. Joel 1.16.

12 Ge. 14.19. Ac. 26.9.

13 Ge. 24.34; 38.14. 1 Co. 7.6.

1 Heb. *let her be thine*.

2 Or, *Now shall I be blameless from the Philistines, though, &c.*, ch. 14.15.

3 Ca. 2.15. Ps. 63.10. La. 5.13. Ne. 4.3.

4 The foxes were extremely plenty in some places of the lot of the Danites, and he might have assistants in catching them.

5 The Hebrew word signifies *jackals*, which are very numerous in Palestine. On one occasion I bivouacked in the mountains in the heart of Samson's country, and from the howling I calculated that there must have been hundreds of jackals around me.—P.

6 Torches.

7 The destruction of grain, olive-trees, and vines will be easily understood by those who have seen the plain of Philistia, and know the mode of cultivation. There are no fences; the corn-fields extend for miles, one uninterrupted expanse. Grain is sown, and grows luxuriantly around the vines and beneath the branches of the olives. In a dry and sunny country like Palestine, the fire, when once kindled, would spread rapidly, and burn fiercely. Samson must have watched the success of his clever scheme of destruction from the heights of Zorah with rare delight.—P.

8 ch. 14.15. Pr. 10.24; 22.8. Ho. 7.7. 1 Th. 4.6.

9 Such extemporaneous ebullitions of popular fury indicate such a rude state of society and a weak government; yet is it instructive to see how treachery (ch. 14.17), in seeking to avoid threatened evil (ch. 14.15), brings down upon its head the very punishment from which there can be no doubt the bravery of Samson would have defended his relatives.—C.

lay sore upon him: and *she* told the riddle to the children of her people.

18 And the men of the city said unto him on the seventh day, before the sun went down, What *is* sweeter than honey? And what *is* stronger than a lion? And he said unto them, If ye had not ploughed with my *heifer*, ye had not found out my riddle.

19 ¶ And^b the Spirit of the LORD came upon him,⁵ and he went down to Ashkelon, and slew thirty men of them, and took their spoil,⁶ and gave change of garments unto them which expounded the riddle: and his *anger* was kindled, and he went up to his father's house.

20 But Samson's wife was *given* to his companion, whom he had used as his *friend*.

CHAPTER XV.

1 Samson is denied his wife. 3 He burneth the Philistines' corn with foxes and firebrands. 6 His wife and her father are burned by the Philistines. 7 Samson smiteth them hip and thigh. 9 He is bound by the men of Judah, and delivered to the Philistines. 14 He killeth a thousand of them with a jawbone. 18 God openeth a fountain in Lehi to relieve his thirst.

BUT it came to pass within a while after, in the time of wheat harvest, that Samson visited his wife with *a* kid; and he said, I will *go* in to my wife into the chamber: but her father would not suffer him to go in.

2 And her father said, *I* verily thought that thou hadst utterly hated her; therefore *I* gave her to thy companion: *is* not her younger sister fairer than she? take her,¹ I pray thee, instead of her.

3 ¶ And Samson said concerning them, *Now* shall I be more blameless than the Philistines, though I do them a displeasure.

4 And Samson went and caught *three* hundred foxes,² and took fire-brands,³ and turned tail to tail, and put a fire-brand in the midst between two tails.

5 And when he had set the brands on fire, he let *them* go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards and olives.⁴

6 Then the Philistines said, Who hath done this? And they answered, Samson, the son-in-law of the Timnite, because he had taken his wife, and given her to his companion. And the Philistines came up and *burnt* her and her father with fire.⁵

preserve the life of his father and brethren. So now, by the imprudent though not unavailing marriage of Samson, 'he seeks occasion against the Philistines,' to punish them by their unnatural quarrels with their adopted relatives. C.]

REFLECTIONS.—It is dangerous to be guided by the eye in the choice of our marriage companions: but it is needful and proper to submit ourselves to the authority of parents, who are over us in the Lord, as their property, and parts of themselves. And nothing ought they to object to so urgently as to children's marrying with such as seem irreligious. God often indeed carries on his great purposes by means which cannot be justified in us; for when people are wandering out of God's way, they have reason to expect

dangers, and even devils, to meet with and oppose them. It is glorious when great exploits are attended with great humility; and highly becoming when persons keep up an affecting remembrance of what God has done for them, and cheerfully allow their parents a share of what they acquire by their labour. And it is prudent to amuse ourselves and others at cheerful entertainments with something instructive and useful. God often brings the sweetest mercies out of the severest trials; but the treacherous pretences of affection speedily issue in dislike and mischief. Secrets, once trusted out of our own breast, seldom continue long such. Rash marriages often issue in sudden separations; and if women's affections once stray from their husbands, their persons will soon follow. Nor are any more

apt to defile the bed than false pretenders to friendship.

CHAPTER XV. [Ver. 4. *Samson went and caught three hundred foxes.* The species of fox here meant is admitted upon all hands to be the jackal, of which Volney, the enemy of all Scripture, admits from his own observation, that 'they are concealed by hundreds in the gardens, and among ruins and tombs.' There could therefore be little difficulty, by aid of a few friends and nets, in taking the three hundred which Samson employed. C.]

Ver. 5. [*When he had set the brands on fire.* We are neither informed what material Samson employed to fasten the foxes, nor its length, nor what species of



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BOAT AND OARSMEN, JAFFA—IN THE TERRITORY OF THE PHILISTINES. [Judges, xv:3.]—"And Samson said concerning them, Now shall I be more blameless than the Philistines, though I do them a displeasure." This picture of a boat and oarsmen in Jaffa is given here because illustrating a scene in one of the oldest cities of the world, and a city belonging for awhile to the Philistines. This picture gives us an idea of how such travelers are carried to the shore in Jaffa as

have previously arranged for a tour of the Holy Land through some dragoman or guide. Such travelers are met out at sea, and with their baggage are taken in charge as soon as the anchor is cast. The pilgrim has no trouble whatever. Everything has been arranged for his coming. The party who made the trip to secure the pictures that illustrate this work made all the arrangements for a tour of the Holy Land in London.

7 ¶ And Samson said unto them, ^hThough ye have done this, yet will I be avenged of you, and after that I will cease.

8 And he smote them ^hhip and thigh⁵ with a great slaughter: and he went down and dwelt in the top of the rock Etam.

9 ¶ Then the Philistines went up, and pitched in Judah, and spread themselves in ^hLehi.

10 And the men of Judah said, Why are ye come up against us? And they answered, ^hTo bind Samson are we come up, to do to him as he hath done to us.

11 Then three thousand men of Judah went⁶ to the top of the rock Etam, and said to Samson, Knowest⁷ thou not that the Philistines *are* rulers^m over us? what *is* this *that* thou hast done unto us? And he said unto them, As they did unto me,⁸ so have I done unto them.

12 And they said unto him, We are come down to bind thee, that we may ^hdeliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not ^hfall upon me yourselves.

13 And they spake unto him, saying, No; but we will ^hbind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.

14 ¶ And when he came unto Lehi, the ^hPhilistines shouted against him: and the ^hSpirit of the LORD came mightily upon him; and the cords that *were* upon his arms became as flax that was burnt with fire, and his bands loosed⁹ from off his hands.

15 And he found a new¹ jaw-bone of an ass, and put forth his hand and took it, and ^hslew a thousand men therewith.

16 And Samson said, With the jaw-bone of an ass, heaps upon heaps, with the jaw of an ass have I slain a thousand men.

17 And it came to pass, when he had made an end of speaking, that he cast away the jaw-bone out of his hand, and called that place ^hRamath-lehi.³

18 ¶ And he was ^hsore athirst, and called on the LORD, and said, ^hThou hast given this

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great deliverance into the hand of thy servant, and now ^hshall I die for thirst, and fall into the hand of the uncircumcised?

19 But God clave an hollow place that *was* in ^hthe jaw,⁴ and there came water thereout; and when he had drunk, his spirit came again, and he revived: wherefore he called the name thereof ^hEn-hakkore, which *is* in Lehi unto this day.

20 And he ^hjudged Israel in the days of the Philistines twenty years.

CHAPTER XVI.

1 Samson at Gaza escapeth, and carrieth away the gates of the city. 4 Delilah, corrupted by the Philistines, enticeth Samson. 6 Thrice she is deceived. 15 At last she overcometh him. 21 The Philistines take him, and put out his eyes. 22 His strength renewing, he pulleth down the house upon the Philistines, and dieth.

THEN went^a Samson to ^hGaza, and saw there an harlot,¹ and went in unto her.

2 And it was told the Gazites, saying, Samson is come hither. And they ^hcompassed him in, and laid wait for him all night in the gate of the city, and were quiet² all the night, saying, In the morning, when it is day, we shall ^hkill him.

3 And Samson lay till midnight, and arose at midnight, and ^htook the doors of the gate of the city, and the two posts,³ and went away with them, bar⁴ and all, and put *them* upon his shoulders, and carried them up to the top of an hill that *is* before Hebron.⁵

4 ¶ And it came to pass afterward,⁶ that he ^hloved a woman in the valley⁷ of Sorek, whose name *was* ^hDelilah.

5 And the lords of the Philistines came up unto her, and said unto her, Entice him, and see wherein his great strength *lieth*,^h and by what *means* we may prevail against him, that we may bind him to afflict⁸ him; and we ^hwill give thee, every one of us, ^heleven hundred pieces of silver.⁹

6 And Delilah said to Samson, ^hTell me, I pray thee, wherein thy great strength *lieth*, and wherewith thou mightest be bound to afflict⁸ thee.

7 And Samson said unto her, ^hIf they bind

^a About 2627 in all, ch. 17.2. Mat. 26.15. ⁷ Ps. 12.2. Pr. 23.27; 26.28; 22.14; 26.27; 21. Ec. 7.26. ^m Ro. 3.8. Ga. 6.7. Ps. 25.21; 119.8. Col. 3.9.

combustible was used; objections arising from particular suppositions are therefore no more than suppositions. The question is, Was the matter practicable? And any one who considers that statement in the former note as to the multitudes of foxes, and the facilities of obtaining them—who considers the habits of the animals and the state of the country—and who would but exercise a little ingenuity—will find no difficulty in devising means for the execution of Samson's plan. It is specially to be remembered, that it is not said that Samson let them all loose from one point, or that it was all effected in one night. C.]

REFLECTIONS.—An alliance into profane and graceless families, or giving way to unreasonable jealousies, are sources of great unhappiness: but when we have done our duty to prevent a quarrel, we cannot be charged with the consequences of it. Passion is terrible to all around, but it is glorious when the offended party is the first in coveting reconciliation. God often makes use of his people's enemies to avenge their quarrel.

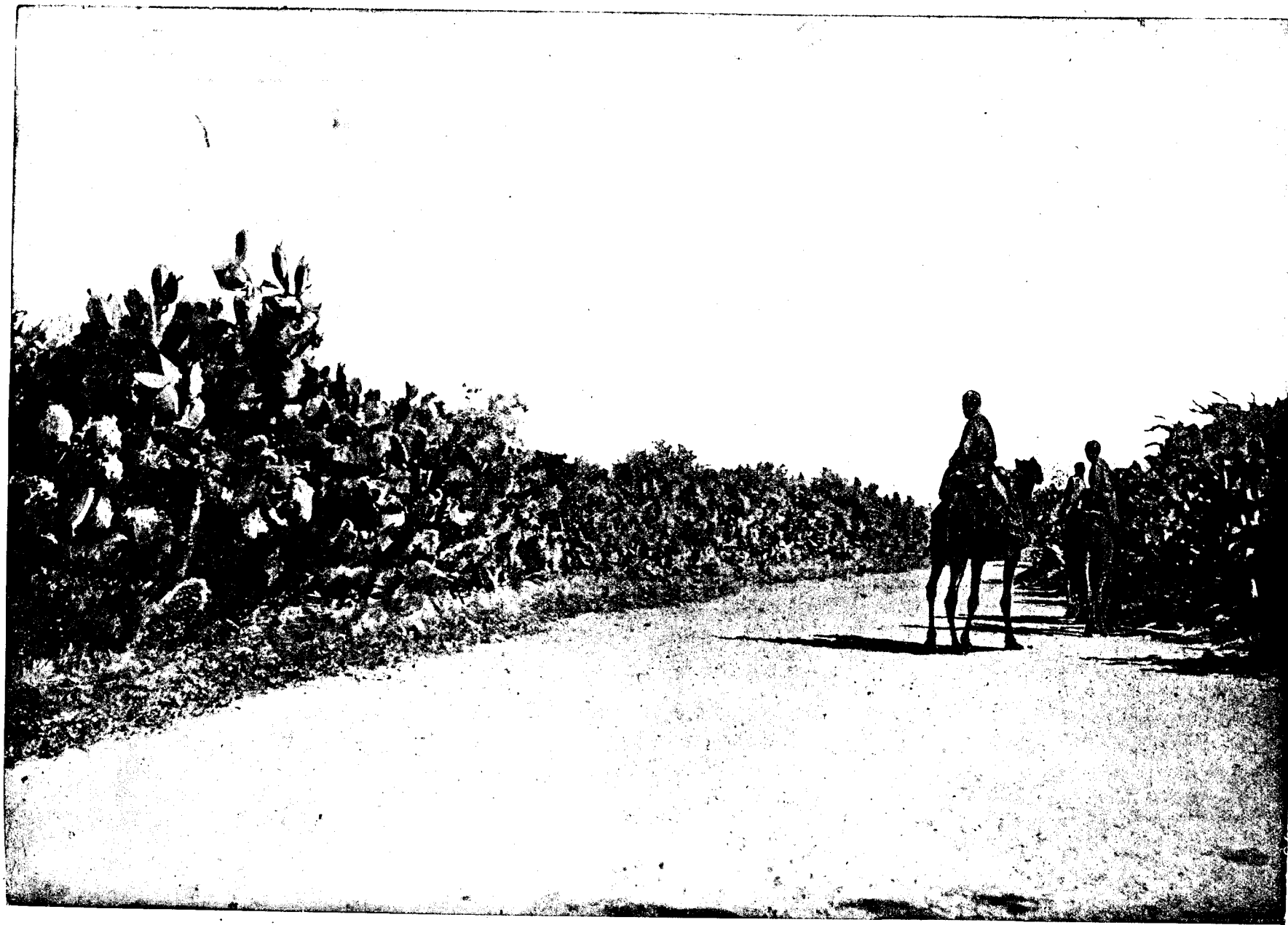
And such as by sin seek to avoid suffering, only bring upon themselves more terrible destruction. The people of God indeed have need to expect but little repose in this world. One conflict closely succeeds to another: and those whom God raises up to be deliverers in church or state frequently receive the most base and treacherous abuse from their friends, for whose sake they spend their pains and risk their life. But if God be for us, no matter what or who may be against us, or how small our assistance be: for though humbling providences closely follow after the most exalting, that we may know that we are but flesh, frail flesh, and may be constrained to a constant dependence on God, and fervent supplication to him; yet will he supply all our wants and fill our mouths with his praise.

CHAPTER XVI. [Ver. 1. *Gaza*, 62 miles south-west of Jerusalem. It must have been very ancient, as it is mentioned Ge. 10. 19. It was taken shortly after the death of Joshua, Ju. 1. 18, but must have been

soon recovered by the Philistines. It subsequently became a place of great strength, and stood a siege of three months against Alexander the Great. It is at present inhabited by Turks and Arabs, and contains about 3000 inhabitants. C.]

Ver. 3. [Samson lay till midnight. While infidels delight to point to the failings and sins recorded of God's servants, and to deduce from them an argument against the Bible, the believer, with all propriety, adduces from the record of them an irresistible argument on behalf of the Bible. The Bible is the only book that ever recorded the faults and sins of those who may be called its heroes. Were the lives of infidels as faithfully recorded, they would perhaps be slower in bringing railing accusations. The conduct of Samson is a sad disgrace to a Nazarite and a judge—a melancholy example of the weakness of human nature and the power of sin. C.]

Ver. 20. [The superhuman strength of Samson did not reside in his hair as hair, but in the fact that God



JERUSALEM ROAD—PASSING THROUGH THE TERRITORY OF DAN.
[Judges, xvi.]—We give this picture here as an illustration of the sixteenth chapter of Judges, because it illustrates the Jerusalem road from Jaffa to the Holy City, which has in all ages been the great highway through the territory that once belonged to the tribe of Dan, whose most famous historical character, perhaps, was Samson. You observe two of the parties on the camels looking back with a great

deal of interest. They appeared to be very curious in regard to our proceedings. They little dreamed that their pictures were being taken, and that they would be used in all parts of the English-speaking world to illustrate the Bible, the product of their own land. It is difficult to comprehend how deeply ignorant the natives of Palestine are. They cannot read, and they have no conception whatever of the modern world. They are as blank in mind as their ancestors in the days of Abraham.

18 And when Delilah saw that he had told her all his heart, she sent and called for the

[illegible]

29 And Samson took hold of the two middle

Ver. 23. [*Dagon their god.* The common opinion is

REFLECTIONS.—Dangerous is it to ramble into the company of such as are lewd or frothy. The wrath of God hangs over the bed of lewdness; and the more secure sinners are, the nearer is their destruction. How impossible is it to preserve in safety the persons who are infatuated with fleshly lust! They are fixed in the basest slavery: nor can repeated warnings awaken them to consideration. Where the love of money is

rooted in the heart, it will not hesitate to betray soul and body at once, for a supposed competent bribe. And, indeed, they who trust either honour or life to a base woman deserve to be betrayed. God justly gives up men to suffer who give up themselves to sin: and sensual lusts especially bring men at last to the most fearful misery. But dreadful is their ruin who ensnare and make sport with the falls and sufferings of God's people or servants; for God will graciously return to his penitent children, and renew their strength, in order that before and in death they may be avenged of their spiritual enemies.—But this Jewish hero illus-

pillars upon which the house stood, and on which it was borne up,³ of the one with his right hand, and of the other with his left.

30 And Samson said, Let me⁴ die with the Philistines.⁵ And he bowed himself with *all* his might; and the house ²fell upon the lords, and upon all the people that *were* therein: so the ¹dead which he slew at his death were more than *they* which he slew in his life.

31 Then his brethren, and all the house of his father, came down, and took him, and brought him up, and ¹buried him between ²Zorah and Eshtaol, in the burying-place of Manoah his father: and he judged Israel twenty years.

CHAPTER XVII.

¹ Of the money that Micah first stole, then restored, his mother maketh images. 5 and he ornaments for them. 7 He hireth a Levite to be his priest.

AND there was a man of ¹mount Ephraim, whose name was Micah.¹

2 And he said unto his mother, ¹The eleven hundred *shekels* of silver that were taken from thee, about which thou cursedst, and spakest of also in mine ears, behold, the silver *is* with me; I took it. And his mother said, ²Blessed be thou of the LORD, my son.²

3 And when he had restored the eleven hundred *shekels* of silver to his mother, his mother said, ¹I had wholly dedicated the silver unto the LORD³ from my hand for my son, to ²make a graven image and a molten image; now therefore I will restore it unto thee.

4 Yet he restored the money unto his mother; and his mother took two hundred *shekels* of silver, and gave them to the founder, who made

A.M. 2909 or 2890.
B.C. 1095 or 1115.

3 Or, he leaned on them.

4 Heb. my soul.

5 That is, not a prayer for death, but a prayer of resignation; as much as to say, If it be thy will, I am contented to die for my country's deliverance.—C.

6 Th. 5.2.3. Ec. 9.

12. Mat. 24.38.39. Job.

31.3. Re. 11.13.

7 ch. 14.19; 15.8. 15.

Phil. 2.8. Col. 2.15. He. 2.

14.15.

7 ch. 13.2. Jn. 19.38.

42.

7 Jos. 15.33. 19.41. ch.

13.2.25; 18.2.11. 2 Ch.

11.10.

CHAP. XVII.

B.C. cir. 1430.

a Jos. 15.9; 17.15. 18.

1 It would appear

from a careful study

of history that the

events recorded in

this and the following

chapters of the book

of Judges occurred

at a period immedi-

ately after the death

of Joshua, and long

before the time of

Samson or Jephthah.

This must not be con-

sidered an error. The

book contains a series

of remarkable inci-

dents in early Israel-

ish history; but it

does not give a con-

tinuous narrative, nor

does it profess to be

chronologically ar-

ranged. It is prob-

able that the death

of Samson occurred

at least 300 years after

the event with which

this chapter opens.—

P.

6 Jos. 9. 45d.

c Ps. 10.3. Ex. 20.7.

2 It is here carefully

to be noted that great

events may originate

from the most trifling

incidents; and that

the language of piety

may be employed in

the practice of idolatry.

—C.

d ch. 18.5. 18.15. 66.3.

e Ex. 20.4. Le. 19.4.

26.1. De. 12.30. ch. 8.27.

18.20. 19.47. 7; 44.1. 45.

46.6. 7. Je. 10.3. 5. Hab.

2. 18. 19.

3 It is here farther

to be remarked that

the language of piety

may be employed in

the practice of idolatry.

—C.

4 Ex. 24.5. 1 Ki. 12.

31.13. 33. ver. 5. 2 Ch. 13.

30.25. 27.

A.M. cir. 2574.
B.C. cir. 1430.

denmed, 2 Co. 9.6, yet liberality is no proof that the worship to which it dedicates is acceptable, or the heart of the giver right with God.—

Note. God requires first the heart; then the hand; but the open hand of the idolater, may often put to shame the narrow-mindedness of the Christian.—C.

4 The translation in the plural is evidently correct; the place being a house, not of God, that is, of JERUSALEM, the one living and true God, but of gods, idols, the work of men's hands.

Note. The usage of lies, adopted by almost every form of idolatry, is to deny a plurality of gods, or the worship of idols, and to assert that the various attributes of the one God are represented by the visible forms, and that the idols are not worshipped, but God worshipped through them. But let none be deceived by this pretence; God is not thus to be mocked.—C.

7 ch. 8.27. Ge. 31.19.

Ho. 3.4.

8 Ex. 24.5. 1 Ki. 12.

31.13.33.

9 Heb. filled the

Ans. ch. 10.121. 25.19.1.

Ge. 36.31. Ps. 12.4.

10 De. 12.8. Pr. 3.5. 14.

12. Je. 10.23. 44.17. Tit.

3.3.

11 ch. 19.1. 2.18. Mat.

2.6. Mi. 5.2. not that

ch. 19.15.

12 Ne. 13.10. 11.

13 ver. 11. Ro. 16.18.

Phi. 2.21.

14 ver. 13. ch. 18.13.

15 Heb. in making

his way.

16 ch. 18.19. 2. Ki. 6.21.

8.8. 9.13. 14.15. 22.21.

17 About 235. ster-

ling.

18 Or, a double suit,

&c.

19 Heb. an order of

garments.

20 22.13. 19. 1 Ti. 6.

10. Ti. 4.19. Phil. 3.19. 12.

21

22 Ex. 24.5. 1 Ki. 12.

31.13. 33. ver. 5. 2 Ch. 13.

30.25. 27.

thereof a graven image and a molten image: and they were in the house of Micah.

5 ¶ And the man Micah had an house of gods,⁴ and made an ¹ephod, and teraphim, and ²consecrated⁵ one of his sons, who became his priest.

6 In^b those days *there was* no king in Israel, *but* every man did *that which was* right ¹in his own eyes.

7 ¶ And there was a young man out of ¹Beth-lehem-judah of the family of Judah, who was a Levite, and he sojourned there.

8 And the man ¹departed out of the city from Beth-lehem-judah, to sojourn where ²he could find a *place*: and he came to ³mount Ephraim, to the house of Micah, as he journeyed.⁶

9 And Micah said unto him, Whence comest thou? And he said unto him, I *am* a Levite of Beth-lehem-judah, and I go to sojourn where I may find a *place*.

10 And Micah said unto him, Dwell with me, and be unto me ¹a father and a priest, and I will give thee ten *shekels* of silver⁷ by the year, and a suit⁸ of apparel,⁹ and thy victuals.¹⁰ So the Levite went in.

11 And the Levite was content to dwell with the man; and the young man was unto him as one of his sons.

12 And Micah ¹consecrated the Levite; and the young man became his priest, and was in the house of Micah.

13 Then said Micah, ¹Now know I that the LORD will do me good, seeing I have a Levite to my priest.

viously typifies our almighty Redeemer. Express and reasonable were the predictions concerning him, and supernatural the manner of his birth. Solemn was his veneration to the service of God; invigorating the spiritual influence which he received; and early and marvellous his exploits. By obedience and death he fulfilled the broken law; and conquered sin, Satan, the world, and death: and sweet is the provision provided by it for himself and his friends; nay, for sinners of mankind, even the chief! Important are his parables, and known only to such as have fellowship with him. Basely was he betrayed by Judas and his countrymen, and delivered to the Gentiles that he might be crucified. His enemies rejoiced to shut his eyes in death, and to imprison him in a grave. Making him the object of their derision, they sealed him up, and watched him in his tomb; but he brake the bands, and carried off the gates and bars of death; and ascending up on high, led captivity captive. All alone he performed his wonderful exploits. By a voluntary death, according to his Father's will, he destroyed thousands of principalities and powers. By the contemned preaching of the gospel he conquers thousands of souls, and kills ten thousands of lusts.—But how dreadful is his justice! By the Romans, like fire-branded foxes, he spread destruction among his Jewish opposers, and burned up their cities: by furious and ravaging Goths, Saracens, Tartars, Turks, &c., he resented, and will resent, the injuries done to his Christian cause: and how tremendously shall his righteous will over all at last prevail!

CHAPTER XVII. [Ver. 5. *Ephod and teraphim.* ¹Ephod, the principal part of the priest's dress, and particularly remarkable for having engraved on precious stones the names of the tribes, Ex. 23.4-6, &c., an emblem of the communion of saints and the preciousness of God's people to the heart of the great High-

priest. 'Teraphim:' the word signifies images, but of what form is not precisely known. See note on ch. 18. 14. C.]

Ver. 6. [In those days there was no king in Israel. The time is not precisely known, farther than that it was after the days of Joshua, and most probably soon after the death of Joshua; for Phinehas, the grandson of Aaron, was still alive, see ch. 20. 28. This and the following chapters may therefore be considered as an appendix to the memoirs of the judges. C.]

Ver. 7. [A young man out of Bethlehem-judah, of the family of Judah, who was a Levite. His father may have been of Levi, his mother of Judah, or this 'Bethlehem-judah' may have belonged to the particular division of the tribe of Judah which bore the family name of Judah; for each tribe was divided into distinct families. C.]

Ver. 13. [The Lord will do me good, seeing I have a Levite to my priest. Micah was a worldly, superstitious, ignorant man—the proper elements of an idolater. Worldly, for he stole his mother's silver; superstitious, for he gave it back, not from a moral feeling of honesty, but dread of a curse; ignorant, for he is led by the name of a Levite, without any reference to the law of God as to the priestly family or place of worship. C.]

REFLECTIONS.—Covetousness most frequently besets people in their old age; and churlish parents and thievish children often meet together. It is dreadful when those losses which should make men pray, cause them to curse and blaspheme. Hasty imprecations light unexpectedly where the curser least intended them. Reconciliation in sin is quickly effected: and the most covetous wretches liberally devote their idolized substance to the service of the devil. From what small beginnings are the vilest corruptions introduced into nations and churches! The grossest idolatries are often varnished with high pretences to reli-

gion. But sad are the times when faithful ministers are almost starved for want! and what an easy prey for Satan and his agents are unsettled professors, and especially rambling clergymen! God readily leaves those to debase themselves who have once abandoned themselves to a neglect of his worship and service: and permits those who should be reprovers of sin to be principal countenancers of it for the sake of their belly. And up to what slight, nay, damnable grounds, do hardened sinners reckon themselves entitled to the favour of God!

CHAPTER XVIII. [Ver. 7. The earliest name of Laish was *Leshem*. It was situated in a rich valley between Hermon and Lebanon, at one of the great fountains of the Jordan. Its occupation by the Phœnician inhabitants of Sidon is easily accounted for. Sidon was a commercial city. Built on the coast, with only a narrow strip of plain beside it, and the rocky side of Lebanon over it, a supply of food had to be brought from a distance. The plain around Laish is one of the most fertile in Syria; the enterprising Phœnicians took possession of it, built a town, and placed in it a colony of labourers, expecting to draw from it an unfailing supply of grain and fruit. The old colonists lived quiet luxurious lives, revelling in the richness of the glorious plain, and far removed alike from the control and protection of their parent city Sidon. They thus became an easy prey to the warlike Danites. The country round it was described by the spies just as it would be described by any observant visitor at the present day. P.]

Ver. 29. [The city of *Dan* is mentioned in the narrative of Abraham's pursuit of the eastern kings who had plundered Sodom, Ge. 14. 14. If the name *Dan* was first given to the city in the time of the judges, how could it have been known to Moses, who had died at least fifty years previously! Some suppose

CHAPTER XVIII.

1 The Danites send five men to seek out for them an inheritance. 3 At the house of Micah they consult with the Levite, and are encouraged in their way. 7 They search Laish, and bring back news of good hope. 11 Six hundred men are sent to surprise it. 14 On the way they rob Micah of his priest and his consecrated things. 27 They win Laish, and call it Dan. 30 They set up idolatry, wherein Jonathan the Levite, and his sons, inherit the priesthood.

IN those^a days there was no king in Israel: and in those days the tribe of the Danites sought them an inheritance to dwell in; for unto^b that day all their inheritance had not fallen unto them among the tribes of Israel.²

2 And the children of Dan sent of their family five men from their coasts, men³ of valour, from Zorah, and from Eshtaol, to spy out the land, and to search it; and they said unto them, Go, search the land: who, when they came to mount Ephraim, to the house of Micah, they lodged there.

3 When they were by the house of Micah, they knew the voice of the young man the Levite: and they turned in thither, and said unto him, Who brought thee hither? and what makest thou in this place? and what hast thou here?

4 And he said unto them, Thus and thus dealeth Micah with me, and hath hired me, and I am his priest.

5 And they said unto him, Ask counsel, we pray thee, of God, that we may know whether our way which we go shall be prosperous.

6 And the priest said unto them, Go in peace: before the LORD is your way wherein ye go.

7 ¶ Then the five men departed, and came to Laish, and saw the people that were therein, how they dwelt careless, after the manner of the Zidonians, quiet and secure; and there was no magistrate⁵ in the land, that might put them to shame in any thing; and they were far from the Zidonians, and had no business with any man.⁶

8 And they came unto their brethren to Zorah and Eshtaol; and their brethren said unto them, What say ye?

9 And they said, Arise, that we may go up against them: for we have seen the land, and, behold, it is very good; and are ye still? be not slothful to go, and to enter to possess the land.

10 When ye go, ye shall come unto a people secure, and to a large land: for God hath given it into your hands; a place where there is no want of any thing that is in the earth.

11 ¶ And there went from thence of the

A.M. 2579 or 2580.
B.C. 1425 or 1415.

CHAP. XVIII.

a ch. 17.6, 21, 25, 19.1.
Ps. 12.4.

1 No supreme magistrate existed at the time, but the precise period is no farther to be ascertained than by reference to preceding chapter, ver. 6.—C.

b ch. 1.34. Jos. 19.47. They suffered the Canaanites to keep it from them.

2 For there had fallen to it, until that day, among the tribes of Israel, an allotted portion. The meaning of this statement is illustrated by the context. From ver.

2.11 it is evident the Danites were settled on the mountain slopes west of Judah, so that they were not absolutely without inheritance. Their inheritance, however, was not enough for them. The Philistines were so powerful that they could not drive them from the plain; and they were therefore obliged to look elsewhere for a settlement.—F.

3 Heb. sons.

c ch. 13.2, 25; 16.31. Jos. 19.41; 15.33. 2 Ch. 11.12, ver. 8, 11.

d ch. 17.1, 8, Jos. 15.9; 17.15, 18, ver. 13.

e ch. 12.6. Mat. 26.73.

f The tribe of Dan adjoined that of Judah, and they recognized what in modern phrase would be called the provincial dialect of the Levite who had been bred in Judah.—G.

g ch. 17.10, 12. Eze. 13.19. 2 Ti. 4.10. 1 Ti. 10.

h Ho. 4.12. Ac. 8.10. 1 Ki. 22.5. Eze. 21.21.

i Ne. 6.8. Je. 23.21. 1 Ki. 22.12.

j De. 11.12. Ps. 33.18; 34.15. Ye shall prosper.

k Jos. 19.47, ver. 27. 28. Re. 18.7. Ps. 12.4. Je. 44.17.

l Heb. possessor, or heir of restraint.

6 Many MSS. of the Septuagint read no intercourse with Syria; which lay on the side opposite to Zidon. This view is supposed to be the great similarity in the Hebrew of the words Adam, man, and Aram, Syria; but the words in the text are quite intelligible, when taken to mean they had no trade, and minded nothing but idle pleasure, to which their soil and climate so largely contributed. See ver. 10.—Note, The blessings of God in a happy climate and fertile soil are, by the sinfulness of men, frequently converted into curses.—C.

7 ver. 21; ch. 13.2, 25. Jos. 19.41; 15.33. 2 Ch. 11.10.

m Ex. 14.14. ch. 16.2. Jos. 18.3. Pr. 21.25.

n 1 Sa. 4.9. Jos. 18.3.

o Jos. 6.16. De. 2.20; 4.1.

7 Again, as in ch. 17.2, we observe the name of God on the lips, when hearts are ready to forsake him and turn to idolatry.—Note, The language of piety is never to be trusted, unless it be accompanied by the fruit of the Spirit. Mat. 7.16; 15.8.—C.

p Ex. 3.8. De. 8.7-10; 11.11, 12. Ne. 9.25. Eze. 20.6.

A.M. 2579 or 2580.
B.C. 1425 or 1415.

8 Heb. girded.

q Jos. 9.17; 15.50. 1 Sa. 7.1, 5.

r Or, camp of Dan, ch. 13.25.

s ch. 17.179, 1. Jos. 15.9; 17.15, 18. 1 Sa. 1.1.

t ver. 3, 4; ch. 17.4, 5.

9 Of the form of the teraphim, generally said to signify images and idols, nothing precise is known. Cocceius thinks they were the cherubim, comparing this verse with Ho. 3.4, and considering the enumeration of things known, and seeing what is wanted to complete the external of divine worship, we are inclined to think the word being plural, includes altars, candlesticks, censers, laver, &c. &c.—C.

1 Molten image, means evidently here an image produced by pouring molten metal into a mould. By great use, however, cannot understand such a cast finished by the graver, but, more probably, the figures or inscriptions on a flat surface accompanied with emblematical devices.—C.

u ver. 5. Pr. 19.27. Is. 8.20.

2 Consider whether it would not be advisable to carry them with us. Having here, and through means of these, received an oracular response, they seem to recommend the carrying of them off, and the setting up of worship among themselves, as if thus to secure God's presence and favour.—F.

x Heb. asked him of peace. Ge. 37.14. 2 Ki. 4.26.

y Ex. 32.20. ch. 17.3. Is. 46.1, 2.

3 This was the token of silence. These men were very ignorant, and concluded that they should, by taking Micah's gods, secure the presence and favour of the God of Israel, their expedition and settlement. They perhaps supposed the piety of their motives, and the goodness of their intentions, would justify the end. But it was a base robbery of Micah, aggravated by the Levite's ingratitude and their menaces.—F.

z Job 21.529, 9; 40.4. Pr. 30.32. Mt. 7.16.

a ch. 17.10, 2. Ki. 6.21; 8.8, 9; 13.14.

b ch. 17.10, 11. Pr. 30.15. Is. 50.10. Je. 3.6. Eze. 13.19. Ac. 20.33.

c Ti. 6.10. 2 Pe. 2.3, 15. Phi. 3.19; 2.21.

4 The renewed enumeration of the material of Micah's idolatry, in which there is no mention of the altar, &c., which we know were portable, seems to favour, if not to confirm, the interpretation of teraphim suggested in the note on ver. 14.—C.

5 Heb. that they were gathered together.

c Ps. 115.7, 8. Je. 50.38; 51.17. Eze. 23.5. Re. 17.2. Hab. 2.18, 19. Is. 44.9-20.

family of the Danites, out of Zorah, and out of Eshtaol, six hundred men appointed⁸ with weapons of war.

12 And they went up, and pitched in Kirjath-jearim, in Judah: wherefore they called that place Mahaneh-dan unto this day; behold, it is behind Kirjath-jearim.

13 And they passed thence unto mount Ephraim, and came unto the house of Micah.

14 ¶ Then answered the five men that went to spy out the country of Laish, and said unto their brethren, Do ye know that there is in these houses an ephod, and teraphim,⁹ and a graven image, and a molten image?¹⁰ now therefore consider² what ye have to do.

15 And they turned thitherward, and came to the house of the young man the Levite, even unto the house of Micah, and saluted him.

16 And the six hundred men appointed with their weapons of war, which were of the children of Dan, stood by the entering of the gate.

17 And the five men that went to spy out the land went up, and came in thither, and took the graven image, and the ephod, and the teraphim, and the molten image: and the priest stood in the entering of the gate, with the six hundred men that were appointed with weapons of war.

18 And these went into Micah's house, and fetched the carved image, the ephod, and the teraphim, and the molten image. Then said the priest unto them, What do ye?

19 And they said unto him, Hold thy peace, lay thine hand upon thy mouth, and go with us, and be to us a father and a priest: is it better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe and a family in Israel?

20 And the priest's heart was glad; and he took the ephod, and the teraphim,⁴ and the graven image, and went in the midst of the people.

21 So they turned and departed, and put the little ones, and the cattle, and the carriage, before them.

22 ¶ And when they were a good way from the house of Micah, the men that were in the houses near to Micah's house were gathered together, and overtook the children of Dan.

23 And they cried unto the children of Dan: and they turned their faces, and said unto Micah, What aileth thee, that thou comest with such a company?⁵

24 And he said, Ye have taken away my

that the name was inserted in the book of Genesis by a later writer. This is scarcely probable. It has been suggested that there was another place of the same name in that region; and in 2 Sa. 24.6 mention is made of Dan-jaan. Another solution may be given. Like Hebron and Jerusalem this city may have had two ancient names, Laish and Dan. The former had come into general use at the time of the Danite con-

quest; but the latter was better known in the days of Abraham, and the Danites revived it in honour of their progenitor. P.]

REFLECTIONS.—Outward straits will push men to great diligence for obtaining the comforts of this life; and often they go far to seek that which, by attending to God's direction, they might have had near home. Very often such are permitted of God to fall into ruin-

ous snares; and however earnestly they shun outward wants or hazards, they rush headlong into the most sinful temptations. When men are ignorant or negligent of consulting God and his word, they readily apply to the devil for direction and encouragement; and receive answers to their wish. But accomplices in wickedness ordinarily prove unfaithful to one another. And none is more apt to be treacherous than a clergy-



KURYET-EL-ANAB—WHERE THE ARK REMAINED TWENTY YEARS.
 [Judges, xviii:12.]—"And they went up and pitched in Kirjath-jearim in Judea."
 Kuryet-el-Anab is supposed by some to be the ancient Kirjath-jearim. This place is now called Abu Gosh, after a famous old robber who lived here and whose descendants still reside in the village. A tomb has been built to his memory here by his relatives, and this is one of the most thrifty looking villages be-

tween Jaffa and Jerusalem. Kirjath-jearim is first mentioned as one of the four cities of the Gibeonites. The ark remained here for twenty years and was removed from this place by David to the house of Obed-edom the Gittite. Eusebius and Jerome speak of this city and describe it as a village at the ninth mile between Jerusalem and Lydda, and these requirements are exactly fulfilled in Kuryet-el-Anab.

gods which I made, and the priest, and ye are gone away; and what have I more? and what is this that ye say unto me, What aileth thee?

25 And the children of Dan said unto him, Let not thy voice be heard among us, lest angry fellows run upon thee, and thou lose thy life, with the lives of thy household.⁶

26 And the children of Dan went their way: and when Micah saw that they were too strong for him, he turned, and went back unto his house.

27 ¶ And they took the things which Micah had made, and the priest which he had, and came unto Laish, unto a people that were at quiet and secure: and they smote them with the edge of the sword, and burnt the city with fire.

28 And there was no deliverer, because it was far from Zidon,⁷ and they had no business with any man; and it was in the valley that lieth by Beth-rehob: and they built a city, and dwelt therein.

29 And they called the name of the city Dan,⁸ after the name of Dan their father, who was born unto Israel: howbeit the name of the city was Laish at the first.

30 ¶ And the children of Dan set up the graven image: and Jonathan the son of Gershom, the son of Manasseh,⁹ he and his sons were priests to the tribe of Dan until the day of the captivity of the land.⁹

31 And they set them up Micah's graven image, which he made, all the time that the house of God was in Shiloh.

CHAPTER XIX.

1 A Levite goeth to Bethlehem to fetch home his concubine. 16 An old man entertaineth him at Gibeah. 22 The Gibeonites abuse his concubine to death. 29 He divideth her into twelve pieces, which he sendeth to the twelve tribes of Israel.

AND it came to pass in those days, when there was no king in Israel, that there was a certain Levite sojourning on the side of mount Ephraim, who took to him a concubine out of Beth-lehem-judah.

2 And his concubine played the whore against him, and went away from him unto her father's house to Beth-lehem-judah, and was there four whole months.³

man who is ambitious of preferment, and chiefly concerned for his honour and his salary. Deplorable is the case of those who have gods which can be taken from them, and hearts which cannot part with them, though they be the means of their ruin. But hard is their state when men dare not complain of injustice or robbery without risking their life; and unhappy is the condition of those who are destitute of proper government, especially if they are also plunged into carelessness and carnal security; for prosperity in an evil way encourages men to persevere in it. And the most sinful customs, when once they are established, are the most permanent: it is far easier to keep them out than to root them out.

CHAPTER XIX. [Ver. 1. It came to pass in those days when there was no king in Israel. That is, during some of the periods between the death of one

judge and the election of another. During these times, however, the country was not altogether without local governments, exercised by the heads of families and territorial princes of the congregation, Jos. 9. 18; but the want of a strong general government permitted such popular outrages against strangers, who had no local friends, as the shocking narrative in this chapter records. C.]

Ver. 2. [His concubine played the whore against him. The translation probably charges the unhappy woman with more guilt than she had really incurred. Josephus and other authorities conceive she had merely separated from her husband. Had her guilt been greater, when eastern manners are considered, it is not probable her father would have received her into his house. C.]

REFLECTIONS.—How great is the sovereignty of God in honouring Bethlehem, which lately furnished

an idolatrous priest, and now an adulterous concubine, with the birth of his distinguished King and of his only Son! Worthless clergymen and evil women are the greatest plagues to society: and parents' indulgence of their children, and infidelity to marriage-vows, often issue in wide-spread ruin. Frequently the intended kindness of friends is a real injury; and what was designed for our welfare becomes a trap to ensnare us. Where we might reasonably expect distinguished kindness, we often meet with the most abominable neglect and most ruinous abuse. Apostates from God are often void of humanity and natural affection; while truly charitable sojourners on earth are patterns of hospitality and brotherly-kindness; look out for, and are happy in finding, opportunities of doing good, particularly to ministers of Christ. We are apt to hope that our troubles are at an end when the worst storm is but gathering. To what horrible lengths in wicked-

A.M. 2579 or 2589.
B.C. 1425 or 1415.

d Heb. bitter of soul, 2 Sa. 17.8.

e Heb. gather thy soul, and the soul of, &c., Ps. 26.9. Nu. 27.13.

f Note. How soon idolatry, under a colour of piety, becomes a robber, a threatener of death—a persecutor.—C.

g Ver. 10. Jos. 19. 47;

h Their protectors, Jos. 11.8. 15.23.4.12.

i The distance was not more than about 25 miles direct, but the nature of the intervening country may have greatly increased the difficulty of communication.—C.

k Nu. 13. 21. Jos. 19. 28.30.21.31.1 Ch. 6.75.

l Jos. 19.47. Ge. 14.14. ch. 20.1.

m Heb. set up before them, Ex. 20. 4. 1.2.26.1. De. xiii. 17.2. 727.15. 31.16.29.32.16. 17.21.

n Hebrew scholars are aware that the introduction of a single letter changes Moses into Manasseh, and it is generally considered that this was the original reading, and that for the credit of the family of Moses the letter was inserted first above the word Moses, from which position it afterwards crept into the word. We can see no reason, however, for supposing, there might not be a Gershom and Manasseh in the tribe of Levi, as stated in the text.—C.

o 1 Sa. 4.10. Ps. 78.60. 61.2. Ki. 15.29.17.6.23.

p Many eminent expositors, by a slight change on a Hebrew word, read 'captivity of the ark,' as related 1 Sa. 4.5. But, without sufficient MS. authority, we judge it worse than unadvisable to suggest or sanction such changes.—C.

q About 320 or 330 years, Jos. 12. 1. 1 Sa. iv. Ps. 78.60.

CHAP. XIX.

a ch. 17.6.12.121.25. Ps. 12.4.

b ch. 17. 1.8. Jos. 17. 15.18.24.30.33.

c Ge. 22. 24. 25. 1.6. Mal. 2.15.

d Heb. a woman a concubine, or a wife a concubine.

e Ge. 35.10. Mat. 2.6. Mi. 5.2. ch. 17.7; ver. 2, 13.

f Pr. 30.21. Ge. 16.6.

g Heb. 'And was there days—four months.' Thesecond clause appears to be in opposition to and explanatory of the preceding more general expression 'days.'—P.

h Or, a year and four months.

A.M. 2579 or 2589.
B.C. 1425 or 1415.

i ch. 15.1.

j Ge. 34.35.21. Ho. 2.14. Le. 19.17. Ga. 6.1.

k Heb. to her heart, Ho. 2.14.

l Heb. Strengthen, Ge. 18. 5. Ps. 104. 15. 1 Ki. 13.7.

m The orientals have generally two meals a day, one from ten to twelve in the morning, and the other, which is the principal, about seven in the evening. As they usually rise as soon as it is light, and there is a long interval to breakfast, they usually take some small matter that cannot be called a meal, such as a crust of bread and a cup of coffee.—C.

n ch. 16.25.27.1 Sa. 25.30. Est. 1.1. Lu. 19. 1 Th. 5.3. Re. 11.10. 13.ver.9.22.

o This narrative, at once so simple and so tragical, is in this part calculated and intended to convey a great moral lesson the dangers resulting to families and friends from indiscreet hospitality. This man had a kind and hospitable spirit; but not under the restraint of moderation and prudence; the result is seen in the light conduct and melancholy end of his daughter.—Note. Hospitality is a duty of perpetual obligation, but must be limited by the restraints of temperance and piety.—C.

p The woman's father seems to have been highly pleased with the reconciliation of the parties. Of the grounds of that reconciliation we are not informed; but we may remark, that it is not certain that the woman had been guilty of the crime which our rendering of ver. 2 would imply. Several versions simply state that she had disliked her husband.—C.

q Heb. till the day declined.

r Heb. is weak.

s Heb. It is the picking time of the day.

t Pr. 27.1. Ja. 4.13.14.

u Heb. to thy tent.

v Heb. to over against.

w Jos. 15. 63. 18. 16. 28. ch. 1.8.2 Sa. 5.6.

x Ge. 10. 16. Jos. 15. 63.18.28. ch. 1.8.2 Sa. 5.6.

y The king of Jebus was conquered by Joshua, ch. 10. 1, 2, and the territory occupied by Israel, ver. 4; but the Jebusites continued in co-partnership in the city of Jebus, Jos. 15.63; and at this time had, most probably, expelled the Israelites entirely.—C.

that is not of the children of Israel: we will pass over to Gibeah.

13 And he said unto his servant, Come, and let us draw near to one of these places to lodge all night, in ^oGibeah, or in Ramah.

14 And they passed on, and went their way; and the sun went down upon them *when they were* by Gibeah, which *belongeth* to Benjamin.³

15 And they turned aside thither, to go in and to lodge in Gibeah: and when he went in, he sat him down in a street of the city; for *there was* no man that ^otook them into his house to lodging.⁴

16 ¶ And, behold, there came an old man from^a his work out of the field at even, which *was* also of mount Ephraim; and he sojourned in Gibeah: but the men of the place *were* Benjamites.⁷

17 And when he had lifted up his eyes, he saw a wayfaring man in the street of the city: and the old man said, Whither goest thou? and whence comest thou?

18 And he said unto him, We *are* passing from Beth-lehem-judah toward the side of mount Ephraim; from thence *am* I: and I went to Beth-lehem-judah, but I *am now* going to the^e house of the LORD;⁵ and there *is* no man that ^oreceiveth me to house.

19 Yet there ^{is} both straw⁶ and provender for our asses; and there is bread and wine also for me, and for thy handmaid, and for the young man *which is* with thy servants: *there is* no want of any thing.

20 And the old man said, ^oPeace *be* with thee: howsoever, *let* all thy wants *lie* upon me; only⁹ lodge not in the street.

21 So he brought him into his house, and gave provender unto the asses: and they ^owashed their feet, and did eat and drink.

22 ¶ *Now*, as they were making their hearts merry, behold, the men of the city, certain sons^a of Belial, beset^b the house round about, and beat at the door, and spake to the master of the house, the old man, saying, Bring forth the man that came into thine house, that we may ^oknow him.

A.M. 2570 or 2580.
B.C. 1425 or 1415.

o Jos. 18. 25, 28. ver. 14. 16; ch. xx. 15a. 13. 2. 16. 15. 10. 20. Ho. 5. 8. 9. 19. 10. 9.

³ Bethlehem is above 4 miles or 15 hour's travel south of Jerusalem. Gibeah is nearly 3 miles north of the city, and Ramah 2 miles north of Gibeah. They are all upon the direct route from Beth-lehem to Mount Ephraim. Gibeah was strongly situated on the top and sides of a conical hill, on the very crest of the mountain range. It was the native place of Israel's first king, and was thence called 'Gibeah of Saul.'

⁴ Heb. gathered.

⁵ A note of the manners of the time, of some importance in settling the meaning of the Hebrew word translated *harlot*. For the honour of the character of Rahab, Jos. 2. 1, of the mother of Jephthah, Ju. 11. 1, some strenuously contend it should be translated *harlot*, or *tavern-keeper*. The text clearly shows there were in those days and countries no such persons; had there been an accustomed lodging-house, the Levite would not have rested with his wife and servant in the street.

⁶ Ge. 3. 10. Ec. 1. 12. 2. Th. 3. 10. Ep. 4. 28. Ps. 104. 20. 22. 2.

⁷ Sons of Jemini. Ge. 35. 18.

⁸ ch. 18. 31; 20. 18. 26; 21. 12. Jos. 18. 1. 1 Sa. 1. 3. 5.

⁹ The Hebrew words may be translated as follows: 'And the house of Jehovah I walk in (as an attendant Levite). The meaning is not that he was now going to the house of the Lord, for that states positively that he is going to Mount Ephraim. The object of the remark seems to be: 'Though I serve in God's house, and would be welcomed there, yet there is no man in this inhospitable town to receive me into his house.'—

¹⁰ Heb. gathered, ver. 15.

¹¹ Jos. 15. 16. 1. In. 3. 17. Mat. 10. 10. 1 Co. 3. 14. 24.

¹² ch. 6. 23. Ge. 43. 23. 1 Sa. 25. 6. 1 Ch. 12. 18. Ge. 5. 16.

¹³ Ge. 19. 2; 18. 3; 24. 31.

¹⁴ Ge. 28. 4; 10. 2; 24. 32. 2 Sa. 18. 11. 11. 15. 16. 1.

¹⁵ A De. 13. 13. 1 Sa. 1. 16. 2. 12; 10. 27; 25. 25. 8.

¹⁶ Ge. 19. 4. Ho. 9. 9; 10. 9.

¹⁷ Ge. 4. 1; 19. 5. Ro. 1. 27. 1 Co. 5. 9. Jude. 7.

¹⁸ Hay is seldom mentioned in Scripture; straw, frequently. The state of agriculture must have been very imperfect, and all the

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grass at the time turned up—a thing not only common but constant in many eastern countries during summer, so that the carrying of straw for two asses was necessary in so short a journey; the distance from Beth-lehem to Shiloh being not more directly than about thirty miles.—*Note.* A lawless state of society is as incompatible with prosperity, as with morality.—

² 2 Sa. 13. 12. Ge. 19. 6–8.

³ Eastern notions of hospitality may account for this proposal, but can neither palliate nor defend it.

⁴ It tells an intelligible but melancholy story of the morals of the time.

⁵ Ge. 34. 7. De. 21. 21. Jos. 15. 2. 1 Sa. 13. 12. 13. ch. 20. 6.

⁶ Ge. 19. 8. Ro. 3. 8.

⁷ Heb. the matter of this folly, i.e. so domy.

⁸ Ge. 4. 1. Je. 5. 7. 8. Ho. 7. 4–7. 9. 10. 10. 10.

⁹ A Ge. 18. 12. 1 Pe. 3. 6. 1 ch. 20. 5.

¹⁰ He makes no appeal to the local authorities; when it is probable some of the chief men of the city were concerned in the wickedness.—

¹¹ 1 Sa. 11. 7. Ga. 4. 18. Ro. 10. 2.

¹² This is a most frightful narrative, and while it awakens thoughts of horror, should equally awaken thoughts of thankfulness for the civilizing power of Christianity, and efficient protection of well-ordered government.

The Levite, no doubt, sent a circumstantial account of the wicked conduct of the Gibeonites; and the spectacle of the fragments of the murdered woman was calculated to rouse the tribes to vengeance.

The practice continued in Israel, but the victim was a bullock, 1 Sa. 7. 11; and from Lucian we learn that the Scythians and Moslems had a similar custom.

The Crean Tarigh, a cross seared in fire and quenched with blood, in which the Highland chieftains of Scotland were wont to summon their clans to battle, seems to have originated in similar ideas.—

¹³ Jos. 9. 14. 1 Sa. 25. 13. ch. 20. 13. Ps. 112. 5. Pr. 13. 10; 20. 18; 11. 14; 15. 22. 24. 6.

CHAP. XX.

a ver. 2. 8. 11. 1 Sa. 11. 7. 2 Sa. 19. 14. Ezr. 3. 1.

b 1 Sa. 3. 20. 2 Sa. 3. 10; 24. 22; 17. 11. 1 Ki. 4. 3.

c Dan being the city northmost, and Beersheba the most south, the phrase from Dan to Beersheba denotes the whole country.

23 And the man, the master of the house, went out unto them, and said unto them, ^oNay, my brethren, *nay*, I pray you, do not so wickedly;⁷ seeing that this man is come into mine house, do not this ^ofolly.

24 Behold, *there is* my daughter, a maiden, and his concubine; them I will bring out now, and humble ye them, and do with them what seemeth good unto you: but unto this man do not so vile a thing.⁸

25 But the men would not hearken to him: so the man took his concubine, and brought her forth unto them; and ^othey knew her, and abused her all the night until the morning: and when the day began to spring, they let her go.

26 Then came the woman in the dawning of the day, and fell down at the door of the man's house where her ^olord *was*, till it was light.

27 And her lord rose up in the morning, and opened the doors of the house, and went out to go his way: and, behold, the woman, his concubine, was fallen down at the door of the house, and her hands *were* upon the threshold.

28 And he said unto her, Up, and let us ^ogoing; ^obut none answered. Then the man took her ^oup upon an ass, and the man rose up, and gat him unto his place.⁹

29 ¶ And when he was come into his house, he took a knife, and laid hold on his concubine, and ^odivided her,¹ *together* with her bones, into twelve pieces, and sent her into all the coasts of Israel.

30 And it was so, that all that saw it said, There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt unto this day: ^oconsider of it, take advice, and speak *your minds*.

CHAPTER XX.

1 The Levite in a general assembly declareth his wrong. 8 The decree of the assembly. 12 The Benjamites, being cited, make head against the Israelites. 18 The Israelites in two battles lose forty thousand. 29 They destroy by a stratagem: ^othe Beniamites, except six hundred.

THEN ^oall the children of Israel went out, and the congregation was gathered together as one man, ^ofrom Dan even to Beersheba, with

ness will not apostate professors go! and what barefaced impudence continuance in lewdness begets! When sinners are once given up to their own hearts' lust they easily sink into the most unnatural crimes; and when they are become desperate in wickedness, they will neither bear restraint nor hear admonition. When we commit one sin to avoid a greater, we ordinarily plunge ourselves into further snares: and God fearfully marks sin in its punishment. The fleshly lust which had been this woman's sin, is now made her punishment. And in justice never will he extend men's wickedness. With the most deliberate concern, unanimity, and faithfulness, ought the important affairs of churches and nations to be transacted. And such as would obtain God's blessing on a land must seek to purge it by the execution of justice on notorious criminals.

CHAPTER XX. [Ver. 21. Destroyed down to the round of the Israelites that day twenty and two thou-

sand men. As objections to Scripture history have frequently arisen from the numbers of the Israelites coming out of Egypt, or subsequently engaging or falling in battle; an answer has been attempted by showing that some eastern nations placed the *units* first, and thence advanced in their numeration. This mode of enumeration would make the number killed at Gibeah 2020 instead of 22,000, but the 18,000 in ver. 25 silences at once these vain attempts to evade and conciliate rather than to reply to infidelity. The proper reply is the character of the historians, and the internal and external evidences which demonstrate the divine origin of the history.—*Note.* It is worthy of remark, as another and a just reply to infidel objectors, that it is not said, either in ver. 21 or 25, that so many Israelites were slain, but 'destroyed down to the ground,' put, as in modern phrase, *hors de combat*. C.]

Ver. 28. [They had asked, ver. 23, 'Shall I go up again to battle?' and God bade them go, that is, 'go' to be punished for their presumption in the former

question, and their neglect in this. Neglect—for they do not ask, 'Wilt thou go with us?' but, 'Shall we go?' Now they add, 'Shall I cease?' and God promises victory. C.]

Ver. 47. [About 8 miles north by east of Gibeah, among the wild mountains, is a conspicuous white hill, rising like a cone above the neighbouring hill-tops, and overlooking the whole wilderness down to the Jordan valley. Upon it stands a large village called *Rummon*. This is unquestionably the *Rock Rimmon* on which the Benjamites took refuge. It is admirably adapted for this purpose. A deep ravine cuts off all approach from the south; and other ravines skirt its western and northern sides, making it a natural fortress. The top of the hill is rounded, affording ample space for the refugees; while in the sides are many caverns. P.]

REFLECTIONS.—It is comely when professors of the true religion are unanimous and hearty in their zeal against enormous crimes; and when, with prudent deliberations and proper despatch, they proceed to the

the land of Gilead, 'unto the LORD in Mizpeh.⁹

2 And the chief of all the people, *even* of all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand footmen that ^{drew sword.}

3 (Now the children of Benjamin ^{heard} that the children of Israel were gone up to Mizpeh.) Then said the children of Israel, Tell¹ us, how was this wickedness?

4 And the Levite,² the husband of the woman that was slain, answered and said, 'I came into Gibeah that *belongeth* to Benjamin, I and my concubine, to lodge:

5 And ^{the} men of Gibeah rose against me, and beset the house round about upon me by night, *and* thought to have slain me; *and* my concubine have they forced,³ that she is dead.

6 And ^I took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel: for they have committed ^{lewdness} and folly in Israel.

7 ¶ Behold, ^{ye} are all children of Israel; give here your advice and counsel.

8 ¶ And all the people arose as one man, saying, 'We will not any *of us* go to his tent,⁴ neither will we any *of us* turn into his house:

9 But now, this *shall be* the thing which we will do to Gibeah; *we will go up* ^{by} lot against it:

10 And we will take ten men of an hundred throughout all the tribes of Israel, and an hundred of a thousand, and a thousand out of ten thousand, to fetch victual for the people,⁵ that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Israel.

11 So all the men of Israel were gathered against the city, knit together⁶ as one man.

12 ¶ And the tribes of Israel ^{sent} men through all the tribe of Benjamin, saying, What wickedness *is* this that is done among you?

13 Now therefore ^{deliver us} the men, the children⁷ of Belial, which *are* in Gibeah, that we may put them to death, and put away evil from Israel. But the children of Benjamin would not ^{hearken} to the voice of their brethren the children of Israel;

14 But the children of Benjamin gathered themselves together out of the cities unto Gibeah, to go out to battle against the children of Israel.

15 And the children of Benjamin were numbered at that time, out of the cities, ^{twenty} and six thousand men that drew sword, besides the inhabitants of Gibeah, which were numbered seven hundred chosen men.⁷

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1. Jos. 18.21. ch. 11. 11.
2. Jos. 10.17. 17. 5. 2. K. 12. 22.
3. It was near Shiloh, ver. 18. 26.

4. No less than seven Mizpehs are mentioned in Scripture. The word signifies 'a place of look-out' or 'watch-tower,' and was therefore applicable to many places in the whole region.

5. The word is mentioned in Benjamin. It was situated on the hill now called Azy-Sawad, which is the most commanding and conspicuous in the whole region.

6. It rises 600 feet above the plain of Gibeon, which lies immediately to the north of it; and it is 4 miles north-west of Jerusalem. The hill of Gibeah is clearly seen from it, and is only 3 miles distant.

7. The gathering-place of the tribes was doubtless on the northern slope of the hill, and on the broad plain of Gibeon below. No other place among the mountains of southern Palestine was so well adapted for such an assembly.

8. Being in Benjamin, too, it was calculated to strike terror into the whole tribe.—P. ch. 19. 10; ver. 15. 16. 2 Sa. 24. 9. 2 K. 13. 26.

9. Pr. 22. 3. Mat. 5. 25. 1 This word being in the plural, seems to denote that the question was put to more than one. Probably not only the Levite, but the old man who had entertained him, and his servant, were present to bear their testimony.—P.

2 Heb. the man the Levite. / ch. 19. 15-21. 2 ch. 19. 28-30.

3 Heb. Assembled. / ch. 19. 20. 4 ch. 19. 23. Ge. 34. 7. Jos. 7. 15. 2 Sa. 13. 12. 13. / Ex. 19. 5. 6. De. 14. 1. ch. 19. 30.

5 Ec. 9. 10. Pr. 21. 3. ch. 21. 1. 5. A curious note of the state of Jewish society, as it shows that a part of them were still nomadic shepherds dwelling in tents.—C.

6 Jos. 14. 2. 1 Ch. xxiv. xxvi. Ne. 11. 1. ch. 1. 12. 7 This record will account, in a great degree, for the vast numbers occasionally ascribed to the Israelitish armies, as to speak in modern phrase, we see what an immense commissariat was required to carry provisions for the army.—C.

6 Heb. fellows. / De. 20. 10. 11. Jos. 22. 13. Ro. 12. 18. 14. 19. He. 12. 14.

7 Sa. 2. 25. Ro. 1. 32. Re. 18. 4. 5. Ho. 9. 9. 10. 9. / ver. 25. 35. 47. 48. with ver. 25. 8. 10.

8 It may be impossible now to account for this presumptuous courage of Benjamin in defying such an army. Some probabilities may be suggested. They may have expected so large an army soon to disband for want of provisions, or they may have expected their indignation soon to cool; or, what is not probable, they may have trusted in the terrible impression of their singers, who like the English archers at Cressy and Agincourt, must have made a terrible impression on the close array of their enemies.—C.

A.M. 2579 or 2580.
B.C. 1425 or 1415.

8 Heb. shut or locked in their right hand, ch. 3. 15. 1 Ch. 12. 2.

9 The wonderful skill of these slingers will help to illustrate David's victory over Goliath. The practice of slinging stones is not yet extinct in Palestine. I have seen shepherds use the sling with wonderful precision and force.—P.

10 Nu. 1. 46. 26. 5. 1 Sa. 11. 8. 15. 4. 1 Ch. 21. 5. 19. 18. 21. 12. ver. 26. 2 And went up to Bethel—not to the tabernacle which was pitched at Shiloh; but to the altar, which appears from ver. 27. 28, to have been brought to Bethel, in order to be near the camp. Bethel was only 5 miles from Mizpeh.—P.

11 Jos. 18. 1. ch. 18. 31. ch. 1. 1. 2. Nu. 27. 5. 21. 1 Sa. 23. 2. 4. 11. 12. 30. 8. 2 Sa. 5. 19. 23. 1 They did not ask, 'Shall we go up?' which would have referred the whole matter to God; but took the primary decision upon themselves.—

2 Note, that is great watchfulness of spirit required, lest, when we ask God's guidance and blessing in any affair undertaken, we should have neglected first to have asked him to let us see, by his word and Spirit, whether it should be undertaken at all. Many who ask counsel both of God and men, mean encouragement and aid in their own plans, rather than guidance to God's plans.—C.

3 Ec. 9. 10. Ge. 22. 3. Jos. 3. 10. 12. 17. 16. 4 Ec. 9. 1. 11. Ps. 73. 18. 23. 16. 12. 1. 6 ver. 15. 17. 7 Jos. 7. 34. 36. 50. 15. Ho. 5. 15. ver. 18. 26. 8 Job. 9. 12. 13. Ps. 67. 2. These two defeats punished the Israelites for their indolence, and their sin among themselves, for their sinful dependence on their superior numbers.—P.

2 Bethel. See note on ver. 18.—P.

1 Sa. 7. 6. Ne. 1. 4. 9. 1. Ezr. 9. 5. 8. 21. Joel 2. 12-17. 1. 1. 1. 1. / Nu. 27. 21. ver. 18. 23.

3 Jos. 18. 1. Ps. 78. 60. 12. 12. 4 Nu. 25. 7-13. De. 10. 18. 5. 10. 24. 33.

5 Here it is evident that these supplementary narratives, commencing at ch. xvii. 2, are intended to show the manner in which idolatry and anarchy were introduced, and specially to evince how soon the most blessed work of revival, such as came in with Joshua about the time of crossing the Jordan, may be succeeded by coldness, deadness, forgetfulness, apostasy, idolatry, anarchy, and the most polluting immorality.—A. Note.

6 There is great vanity in men when they talk of the value of institutions as the safeguards of society. Institutions, not of men's devising, but of God's appointing, are good; but the Spirit, word, and grace of God are the only safeguards of churches or nations.—

7 Pr. 3. 5. 6. Je. 10. 23. 1 Sa. 14. 37. 23. 4. 2 Sa. 5. 19. 23. ver. 18. 8 Jos. 18. 7. 9. 2 Sa. 5. 19. 24. 2 Ch. 20. 17. 1 ver. 34. Jos. 8. 4. 2 Sa. 5. 23.

16 Among all this people *there were* seven hundred chosen men ^{left-handed}: every one could sling stones at an hair-breadth, and not miss.⁸

17 And the men of Israel, besides Benjamin, were numbered ^{four hundred thousand} men that drew sword: all these *were* men of war.

18 ¶ And the children of Israel arose, and went up to the ^{house of God},⁹ and ^{asked} counsel of God, and said, Which of us shall go up first¹ to the battle against the children of Benjamin? And the LORD said, ^{Judah shall go up} first.

19 And the children of Israel ^{rose up} in the morning, and encamped against Gibeah.

20 And the men of Israel went out to battle against Benjamin; and the men of Israel put themselves in array to fight against them at Gibeah.

21 And the children of Benjamin came forth out of Gibeah, and ^{destroyed} down to the ground of the Israelites that day twenty and two thousand men.

22 ¶ And the people, the men of Israel, ^{encouraged} themselves, and set their battle again in array in the place where they put themselves in array the first day.

23 (And the children of Israel went up and ^{wept} before the LORD until even, and asked counsel of the LORD, saying, Shall I go up again to battle against the children of Benjamin my brother? And the LORD said, Go up against him.)

24 And the children of Israel came near against the children of Benjamin the second day.

25 And Benjamin went forth against them out of Gibeah the second day, and ^{destroyed} down to the ground of the children of Israel again eighteen thousand men; all these drew the sword.

26 ¶ Then all the children of Israel, and all the people, went up, and came unto the house of God,² and ^{wept}, and sat there before the LORD, and fasted that day until even, and offered burnt-offerings and peace-offerings before the LORD.

27 And³ the children of Israel inquired of the LORD, (for the ^{ark of the covenant} of God *was* there in those days,

28 And ^{Phinehas}, the son of Eleazar, the son of Aaron,³ stood before it in those days,) saying, 'Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease? And the LORD said, ^{Go up}; for tomorrow I will deliver them into thine hand.

29 ¶ And Israel set ^{liars} in wait round about Gibeah.

punishment of them. But infatuated are they who patronize and protect the vicious, especially when at the expense of their own liberties and lives. Proud

self-dependence is the ruin of sinners; and such as draw the sword in a bad cause may expect to see it bathed in their own blood. The dispensations of Providence

appear very mysterious in thus calling men to work, and yet frowning upon them in the execution of it. But let us not be so inconsiderate as to judge of its use

30 And the children of Israel went up against the children of Benjamin on the third day, and put themselves in array against Gibeah, as at other times.

31 And the children of Benjamin went out against the people, and ^mwere drawn away from the city; and they began to smite⁴ of the people, and kill, as at other times, in the highways, of which one goeth up to ⁿthe house of God,⁵ and the other to ^oGibeah in the field,⁶ about thirty men of Israel.

32 And the children of Benjamin said, They are smitten down before us, as at the first. But the children of Israel said, ^pLet us flee, and draw them from the city⁷ unto the highways.

33 And all the men of Israel ^qrose up out of their place, and put themselves in array at Baal-tamar: and the liers in wait of Israel came forth out of their places, *even* out of the meadows of Gibeah.

34 And there came against Gibeah ^rten thousand chosen men out of all Israel, and the battle was sore: but they ^sknew not that evil was near them.⁸

35 And the Lord smote Benjamin before Israel: and the children of Israel destroyed⁹ of the Benjamites that day ^ttwenty and five thousand and an hundred men; all these drew the sword.

36 So the children of Benjamin saw that they were smitten: for ^uthe men of Israel gave place to the Benjamites, because they trusted unto the liers in wait which they had set beside Gibeah.

37 And the liers in wait hastened, and rushed upon Gibeah; and the liers in wait ^vdrew themselves along, and smote all the city with the edge of the sword.

38 Now there was an appointed sign¹ between the men of Israel and ^wthe liers in wait, that² they should make a great flame³ with smoke to rise up out of the city.

39 And ^xwhen the men of Israel retired in the battle, Benjamin began to smite⁴ and kill of the men of Israel about thirty persons; for they said, Surely they are smitten down before us, as *in* the first battle.

40 But when the flame began to arise up out of the city with a pillar of smoke, the Benjamites looked behind them, and, behold, ^ythe flame of the city ascended up to heaven.

41 And when the men of Israel turned again, the ^zmen of Benjamin were amazed:⁵ for they saw that evil was come upon them.⁶

42 Therefore they turned *their backs* before the men of Israel unto the way of the wilder-

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m Jos. 8.14-16.

⁴ Heb. to smite of the people wounded, as at, &c.

n Or, Bethel, Ge. 12. 8:28.19.

⁵ One goeth up to Bethel.—P.

o Jos. 18.24. ch. 19.13. 14.15.10.29.

⁶ The battle took place at some little distance from Gibeah, and it appears that several paths radiated from the battle-field, one of them went to Bethel, another direct to the town of Gibeah.—P.

p Jos. 8.15.16.

⁷ The discomfiture of the Israelites on the two former occasions had evidently resulted from the partial and sumptuous armour in attacking the Gibeonites amongst the inclosures of the city, whereby their numbers became rather a mark for the Benjamite slingers than a means either of attack or defence.—

Note. Self-will, impiety, and presumption generally fail in skillfulness; for when men forget God, their true wisdom, how can they retain even their worldly wisdom!—C.

q Jos. 8.18-22. 2 Sa. 5.23.

r ver. 29. Jos. 8.22.

s Jos. 8.14. Is. 47.11. ver. 37. Job 21.13. Pr. 29.6. Ec. 8.11.12. 1 Th. 5.3. Mat. 24.44.

⁸ That is, the Gibeonites knew not that evil was near.—Note. Success in sin blinds the eyes both to temporal danger and the wrath to come.—C.

⁹ Mark the difference between the record of destruction, ver. 21. 25. 35: 'Down to the ground'; and wanting in the last—intimating complete destruction.—C.

t ver. 15. 44-46.

u Jos. 8.14-22.

x Or, made a long sound, Ex. 19.13. ch. 4.6.

1 Or, time.

2 Heb. with.

y Jos. 8.20.21.

3 Heb. elevation.

z ver. 31. Jos. 8.15.

⁴ Heb. to smite the wounded.

a Heb. the whole consumption, Jos. 8. 19.20.

b Jos. 8.20. Ex. 19. 10. Pr. 29. 21.34. Re. 18.10. 1 Th. 5.3. 2 Pe. 2.12. Mat. 24.44.

⁵ Observe, says Henry, that the Benjamites in the beginning of the battle were confident that the day was their own. Sometimes God suffers wicked men to be lifted up in successes and hopes, that their fall may be the sorer. See how short their joy is, and their triumphing but for a moment. Evil was near them, and they did not know it; they saw, when it was too late to prevent it, that evil was come upon them. What evils may at any time be near us we cannot tell, but the less they are feared the heavier they fall; sinners will not be persuaded to see evil near them, but how dreadful will it be when it comes, and there is no escaping! 1 Th. 5.3.—I.

⁶ Heb. touched them.

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B.C. 1425 or 1415.

⁷ Evil, saith the wise man, *instructs* sinners. The sinners may have many escapes, may, apparent temporary victories, but his day cometh at last.—C.

8 Or, from Menachah, &c.

9 Heb. unto over against.

¹ Not that 1 Ch. 6. 77. but perhaps that 1 Sa. 14.2. ver. 47; ch. 21. 13.

² ver. 15. The other 1200 were either slain in the former battles, or fled their country.

³ We find it recorded, ver. 35, that 25,100 were destroyed that day, which is made up to 25,000 by the items, ver. 44, 45; but how do these accounts for the deficient 100? Simply by attending to the difference between *destroyed* and *fell*. *Destroyed* includes the killed and severely wounded; of the latter class there were barely 100. *Fell* describes the killed with the sword, of whom, alas! for the sake of brethren! there were 25,000.—C.

⁴ ch. 21. 3. Ps. 109. 10. Is. 1.9. Je. 14.7. La. 3. 32. Hab. 3.2.

⁵ De. 13.15-17; 7.25. 2 Ch. 25.13; 28.6,9.

⁶ Heb. *was* *found*.

⁷ Heb. *was* *found*.

⁸ Alas, for Israel! alas, for Benjamin! Rather alas! for the kindred tribes, whose churches had Israel and Benjamin but united and fought against the Philistines with half the determination, and half the courage, and half the zeal, with which the Israelites fought, almost to extermination, against one another, how much happier had been their lot, how much more glorious their history!—C.

9 De. 13.15-17; 7.25. 2 Ch. 25.13; 28.6,9.

10 Is. 1.9. Je. 14.7. La. 3. 32. Hab. 3.2.

11 De. 13.15-17; 7.25. 2 Ch. 25.13; 28.6,9.

12 Heb. *was* *found*.

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15 De. 13.15-17; 7.25. 2 Ch. 25.13; 28.6,9.

16 Is. 1.9. Je. 14.7. La. 3. 32. Hab. 3.2.

17 De. 13.15-17; 7.25. 2 Ch. 25.13; 28.6,9.

18 Heb. *was* *found*.

19 Heb. *was* *found*.

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21 De. 13.15-17; 7.25. 2 Ch. 25.13; 28.6,9.

22 Is. 1.9. Je. 14.7. La. 3. 32. Hab. 3.2.

23 De. 13.15-17; 7.25. 2 Ch. 25.13; 28.6,9.

24 Heb. *was* *found*.

25 Heb. *was* *found*.

26 Alas, for Israel! alas, for Benjamin! Rather alas! for the kindred tribes, whose churches had Israel and Benjamin but united and fought against the Philistines with half the determination, and half the courage, and half the zeal, with which the Israelites fought, almost to extermination, against one another, how much happier had been their lot, how much more glorious their history!—C.

27 De. 13.15-17; 7.25. 2 Ch. 25.13; 28.6,9.

28 Is. 1.9. Je. 14.7. La. 3. 32. Hab. 3.2.

29 De. 13.15-17; 7.25. 2 Ch. 25.13; 28.6,9.

30 Heb. *was* *found*.

31 Heb. *was* *found*.

32 Alas, for Israel! alas, for Benjamin! Rather alas! for the kindred tribes, whose churches had Israel and Benjamin but united and fought against the Philistines with half the determination, and half the courage, and half the zeal, with which the Israelites fought, almost to extermination, against one another, how much happier had been their lot, how much more glorious their history!—C.

33 De. 13.15-17; 7.25. 2 Ch. 25.13; 28.6,9.

34 Is. 1.9. Je. 14.7. La. 3. 32. Hab. 3.2.

35 De. 13.15-17; 7.25. 2 Ch. 25.13; 28.6,9.

36 Heb. *was* *found*.

37 Heb. *was* *found*.

38 Alas, for Israel! alas, for Benjamin! Rather alas! for the kindred tribes, whose churches had Israel and Benjamin but united and fought against the Philistines with half the determination, and half the courage, and half the zeal, with which the Israelites fought, almost to extermination, against one another, how much happier had been their lot, how much more glorious their history!—C.

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42 Heb. *was* *found*.

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44 Alas, for Israel! alas, for Benjamin! Rather alas! for the kindred tribes, whose churches had Israel and Benjamin but united and fought against the Philistines with half the determination, and half the courage, and half the zeal, with which the Israelites fought, almost to extermination, against one another, how much happier had been their lot, how much more glorious their history!—C.

45 De. 13.15-17; 7.25. 2 Ch. 25.13; 28.6,9.

46 Is. 1.9. Je. 14.7. La. 3. 32. Hab. 3.2.

47 De. 13.15-17; 7.25. 2 Ch. 25.13; 28.6,9.

48 Heb. *was* *found*.

49 Heb. *was* *found*.

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53 De. 13.15-17; 7.25. 2 Ch. 25.13; 28.6,9.

54 Heb. *was* *found*.

55 Heb. *was* *found*.

56 Alas, for Israel! alas, for Benjamin! Rather alas! for the kindred tribes, whose churches had Israel and Benjamin but united and fought against the Philistines with half the determination, and half the courage, and half the zeal, with which the Israelites fought, almost to extermination, against one another, how much happier had been their lot, how much more glorious their history!—C.

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69 De. 13.15-17; 7.25. 2 Ch. 25.13; 28.6,9.

70 Is. 1.9. Je. 14.7. La. 3. 32. Hab. 3.2.

71 De. 13.15-17; 7.25. 2 Ch. 25.13; 28.6,9.

72 Heb. *was* *found*.

73 Heb. *was* *found*.

ness; but the battle overtook them:⁷ and then which came out of the cities they destroyed in the midst of them.

43 Thus they ^{enclosed} the Benjamites round about, and chased them, and trode them down with ease⁸ over against⁹ Gibeah toward the sun-rising.

44 And there fell of Benjamin eighteen thousand men: all these were men of valour.

45 And they turned, and fled toward the wilderness unto the rock of ^aRimmon: and they gleaned of them in the highways five thousand men; and pursued hard after them unto Gidom, and slew two thousand men of them.

46 So that all which fell that day of Benjamin were ^btwenty and five thousand¹ men that drew the sword: all these were men of valour.

47 But² six hundred men turned, and fled to the wilderness unto the rock Rimmon, and abode in the rock Rimmon four months.

48 And the men of Israel ^cturned again upon the children of Benjamin, and smote them with the edge of the sword, as well the men of every city, as the beast, and all that came to ^dhand: also they set on fire all the cities that they came³ to

CHAPTER XXI.

1 The people bewail the desolation of Benjamin. 8 By the destruction of Jabesh-gilead they provide them four hundred wives. 16 They advise them to surprise the virgins that danced at Shiloh.

NOW the men of Israel ^ehad sworn in ^fMizpeh, saying, There ^gshall not any of us give his daughter unto Benjamin to wife.¹

2 And the people came to the ^hhouse of God, and abode there till even before God, and lifted up their voices, and wept sore;²

3 And said, O Lord God of Israel, why is this come to pass in Israel, that there should be to-day one tribe lacking in Israel?

4 And it came to pass on the morrow, that the people ⁱrose early, and built there an altar, and offered burnt-offerings and peace-offerings.

5 And the children of Israel said, Who ^jis there among all the tribes of Israel that came not up with the congregation unto the Lord? For they ^khad made a great oath concerning him that came not up to the Lord to Mizpeh, saying, He shall surely be put to death.

6 And the children of Israel ^lrepented them for Benjamin their brother, and said, There is one tribe cut off from Israel this day:

7 How shall we do for wives for them that remain, seeing we have ^msworn by the Lord, that we will not give them of our daughters to wives?

8 ¶ And they said, What one ⁿis there of the tribes of Israel that came not up to Mizpeh to

from the prosperity or adversity which attends it. There is need to wait patiently for the issue of things: and such as punish others should be innocent, or at least penitent themselves. Short is the triumphing of

the wicked, and fatal to them at last. It is vain to fight where God is our enemy, or to flee when he pursueth. What desolation sin makes in the earth! but dreadful indeed will be the case of sinners at the last day, when

there shall be no rock to hide them, nor mountain to cover them. And who knows what extensive and everlasting woe may proceed from one moment of indulged lust!

the LORD? and, behold, there came none to the camp from ¹Jabesh-gilead to the assembly.

9 For the people were numbered,³ and, behold, *there were* none of the inhabitants of Jabesh-gilead there.

10 And the congregation sent thither twelve thousand men of the valiantest, and commanded them, saying, 'Go and smite the inhabitants of Jabesh-gilead with the edge of the sword, with the women and the children.

11 And this *is* the thing that ye shall do, Ye^m shall utterly destroy every male, and every woman that ²'hath lain by man.'

12 And they found among the inhabitants of Jabesh-gilead four hundred young virgins,⁵ that had known no man by lying with any male: and they brought them unto the camp ⁶'to Shiloh, which *is* in the land of Canaan.

13 And the whole congregation sent *some* to speak⁶ to the children of Benjamin that *were* in the² rock Rimmon, and to ⁷'call peaceably unto them.

14 And Benjamin came again at that time; and they gave them wives⁷ which they had saved alive of the women of Jabesh-gilead: and yet so they ⁸'sufficed them not.

15 And the people repented them for Benjamin, because that the LORD had made a breach in the tribes of Israel.

16 ¶ Then the elders of the congregation said, How shall we do for wives for them that remain, seeing the women are destroyed out of Benjamin?

17 And they said, *There must be* an inheritance for them that be escaped of Benjamin,⁸ that a tribe be not destroyed out of Israel.

18 Howbeit we may not give them wives of

A.M. 2570 or 2589.
B.C. 1425 or 1415.

¹ 1 Sa. 11. 4, 31. 14.
2 Sa. 2. 5; 21. 12. ver.
10, 12.

³ It is to be remembered that this occurred very soon after the death of Joshua, and this accounts for the census of the people being so easy and so accurate, and also for the terrible slaughter that followed the military conflicts of a people who had, in their youth, been all trained to war.—C.

⁴ Le. 27. 28, 29. De.
13. 15. Jos. 7. 24.

⁵ Nu. 31. 17. De. 2.
34.

⁶ Heb. *knoweth the lying with man*, Mat. 1. 25. Lu. 1. 34.

⁷ It ought not to be forgotten in reflecting on the whole of this painful narrative, that the people of Gibeon had been guilty of a crime so heinous and abominable that it was calculated to bring disgrace upon the whole land. The tribe of Benjamin condoned the crime by refusing to give up the perpetrators; and the people of Jabesh-gilead practically became partakers of the guilt by refusing to smite with their brethren in bringing the guilty to punishment.—P.

⁸ Heb. *young women virgin*.

⁹ Jos. 18. 1. ch. 20. 18, 23; 26. 18. 31. ver. 2. Ps. 78. 60. Je. 7. 12. 1 Sa. 1. 3, 24; 2. 14; 3. 21; 4. 3; 14. 3.

¹⁰ Heb. *and spoke and called*.

¹¹ ch. 20. 47, not that
1 Ch. 6. 77.

¹² Or. *proclaim peace*, Ps. 78. 38. Is. 12.

¹³ Certainly this was not against the letter of the oath, ver. 1, but being against its spirit, it was a mere evasion.

¹⁴ Note, Satan never more effectually triumphs, than when he involves men in a rash vow, and then binds them to it like Herod, by false honour, or leads them to evade, like Israel, by a verbal subterfuge.—C.

¹⁵ Nu. 11. 23. Jos. 17. 16.

¹⁶ The Benjamites must have their whole inheritance, and therefore all of them need to have wives.

A.M. 2570 or 2589.
B.C. 1425 or 1415.

¹ ver. 1, 7. Ec. 5. 2. Ps. 12. 4. Pr. 20. 2.

² Ex. 23. 14-17. Nu. 10. 101. 28. 16, 26; 29. 12.

³ This must have been one of the great annual feasts, and though none but the 'daughters of Shiloh' were expected to attend, it is to be recollected that the Mosaic law did not require the attendance of the women, but only of the males, on these solemnities.—C.

⁴ Heb. *from year to year*.

⁵ Or. *towards the sun-rising*.

⁶ Or. *one*.

⁷ Ge. 12. 8; 33. 18.

⁸ This is a most accurate description of the position of Shiloh: north of Beth-el, east of the great road that runs from Beth-el to Shechem, and south of Lebonah.—P.

⁹ Ex. 15. 20. ch. 11. 34. 2 Sa. 6. 14. 1 Sa. 18. 6. In this they but eluded their oath, and rapine and fraud were added to perjury.

¹⁰ Or. *gratify us in them*, Col. 3. 12. He. 13. 1.

¹¹ ver. 1, 7, 18. Pr. 20.

¹² That is, ye have sworn not to give your daughters to the Benjamites; and, ye have not given, but the Benjamites have taken them, ye have broken your oath.

¹³ Note, How flimsy is the sophistry with which sinners succeed in satisfying conscience. This is that very spirit of the Pharisees, which, in order that the Lord so loudly rebuked, and so solemnly condemned, Mat. 15. 3, 6.

¹⁴ Mar. 7. 11.—C.

¹⁵ ch. 20. 48.

¹⁶ ch. 17. 6; 18. 1. 19. 1. Ps. 12. 4. Hab. 1. 14.

¹⁷ De. 12. 8. Pr. 3. 5; 24. 12. Je. 10. 23. Lu. 10. 15.

¹⁸ The repetition of this expression seems evidently intended to remind us that the best laws will not administer themselves, and that therefore civil rulers have been appointed of God, as a 'terror to evil-doers.' It is also as evidently intended to remind rulers that they rule for God, and are the administrators, not of their own will, but of his.—C.

our daughters: for the children of Israel ¹'have sworn, saying, Cursed *be* he that giveth a wife to Benjamin.

19 Then they said, Behold, *there is* a ²'feast' of the LORD in Shiloh yearly,¹ *in a place* which *is* on the north side of Beth-el, on the east side² of³ the highway that goeth up from ⁴'Beth-el to Shechem, and on the south of Lebonah.⁴

20 Therefore they commanded the children of Benjamin, saying, Go and lie in wait in the vineyards;

21 And see, and, behold, if the daughters of Shiloh come out to ⁵'dance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin.

22 And it shall be, when their fathers or their brethren come unto us to complain, that we will say unto them, ⁶'Be favourable unto them for our sakes; because we reserved not to each man his wife in the war: for ye did not ⁷'give unto them at this time, *that* ye should be guilty.⁵

23 And the children of Benjamin did so, ⁸and took *them* wives, according to their number, of them that danced, whom they caught; and they went and returned unto their inheritance, and ⁹'repaired the cities, and dwelt in them.

24 And the children of Israel departed thence at that time, every man to his tribe, and to his family, and they went out from thence every man to his inheritance.

25 In^b those days *there was* no king in Israel: every man did *that which was* ¹⁰'right in his own eyes.⁶

CHAPTER XXI. [Ver. 4. *Offered burnt-offerings and peace-offerings.* The transition from a peace-offering to another act of extermination seems an almost incredible contradiction. But the history of human nature furnishes many instances of not merely making professed religious services the prelude to cruelty, but of actually commingling them together. The history of the crusades against the Waldenses affords an example of the one, and the *autos-da-fe* of the Spanish inquisition afford an example of the other—the massacre of St. Bartholomew in some degree exceeds both; for the massacre of the sleeping and unoffending Hugue-

nots was celebrated at Rome by a solemn *Te Deum*. C.]

REFLECTIONS.—Rash oaths are ordinarily ensnaring. True zeal may be carried too far. And there is often an overdoing in well-doing.—War may be ill ended that was well begun. Even necessary justice ought to be executed with deliberation and deep compassion; for strong passions prepare work for an after repentance. And one rash step, or even rash word, sometimes draws after it the most terrible consequences.

In perplexities and distress it is proper to have re-

course to God and the atoning blood of his Son. He can extricate us in a decent and honourable manner. But amidst violent fits of repentance, men are often readier to support their own authority than to consult God, and to extirpate brethren rather than Canaanites. Dancing, even without mixture of sexes, often renders persons an easy prey. And who knows how often the ambuscades of evil spirits transport souls from the dancing-floor into everlasting destruction! How great the confusion of an unsettled government! It is a great mercy for a land to have proper rulers in church or state.

THE BOOK OF RUTH

Is another appendix to the history of the Judges; calculated to represent the marvellous providence of God, the propriety of constant dependence thereon; and to show the happy issue of patience, humility, and industry. It was probably penned by Samuel, and relates to events which happened about the time of Ehud or Barak, Ju. iii. or iv.; particularly the afflictions of Naomi and Ruth, ch. i.; their industry and humility, ii.; their alliance with Boaz, iii.; and happy settlement by means thereof, iv.

[The ancient Jews, and some of the early Christian fathers, accounted Ruth a part of the book of Judges, regarding that whole book as a series of independent narratives, arranged without regard to chronological order. The author of Ruth is unknown, but it has been ascribed with much probability to Samuel. It would appear to have been written a considerable time after the events recorded in it occurred; for in ch. 4. 7 we find reference made to one of its incidents as being an old custom. It could not have been written sooner than the time of king David, for his name is mentioned; and one of the objects of the book evidently was to illustrate David's genealogy. Another probable object in writing this book and placing it in the Canon, was 'to pre-intimate, by the recorded adoption of a Gentile woman into the family from which Christ was to derive his origin, the final reception of the Gentile nations into the true church as fellow-heirs of the salvation of the gospel.' P.]

CHAPTER I.

1 Elimelech, driven by famine into Moab, dieth there. 4 Mahlon and Chilion, his sons, having married wives of Moab, die also. 6 Naomi returning homeward, 8 dissuadeth her two daughters-in-law from going with her. 14 Orpah leaveth her, but Ruth with great constancy accompanieth her. 19 They two come to Bethlehem, where they are gladly received.

NOW it came to pass, "in the days when the judges ruled,"¹ that there "was a famine in the land: and a certain man of Beth-lehem-judah went to 'sojourn in the country of Moab, he, and his wife, and his two sons."²

2 And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, "Ephra-thites of Beth-lehem-judah: and they came into the country of Moab, and continued"³ there.

3 And "Elimelech, Naomi's husband, died; and she was left, and her two sons.

4 And they "took them wives of the women of Moab;"⁴ the name of the one was "Orpah, and the name of the other "Ruth: and they dwelled there about ten years.

5 And "Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband."⁵

6 ¶ Then "she arose with her daughters-in-law, that she might return from the country of Moab: for she had heard in the country of Moab how that the LORD had 'visited his people in" giving them bread.

7 Wherefore she "went forth out of the place where she was, and her two daughters-in-law with her: and they went on the way to return unto the land of Judah.

8 And Naomi said unto her two daughters-

CHAPTER I. [Ver. 1. *In the days when the judges ruled.* The date of the events in this book it is impossible to fix with any certainty, farther than that it was between the days of Joshua and Saul. It is evident, however, either that two or more judges ruled contemporaneously, or that the emigration of Naomi took place under one judge, and her return under another. But as the book relates to the time of Boaz, whose descendants were allied to Jesse and David; and as Nahshon, their ancestor, was contemporary with Moses, and his son Salmon the father of Boaz, the date must

be some time in the first half of the government of the judges.—*A famine in the land.* No one that reads the history of the times of Gideon, Ju. 6. 4, 6, 11, can wonder at the occurrence of famine. But while men clearly discover the secondary causes of want—a weak and unsettled government, and the cruel oppression of invaders—let them not overlook the other causes, the sins of an ungrateful people, and the judgments of an offended God. C.]

Ver. 15. [*Return thou after thy sister-in-law.* Naomi has been blamed for attempting to send her daughters

in-law, Go, 'return each to her mother's house: "the LORD deal kindly with you, as ye have dealt with the dead, and with me.

9 The LORD grant you that ye "may find rest, each of you in the house of her husband. Then "she kissed them: and they lifted up their voice, and wept.

10 And they said unto her, Surely we will "return with thee unto thy people.

11 And Naomi said, Turn again, my daughters: why will ye go with me? are there yet any more sons in my womb, that they may be your husbands?"⁶

12 Turn again, my daughters; go your way; for I am "too old to have an husband. If I should say, I have hope, if I should have an husband" also to-night, and should also bear sons;

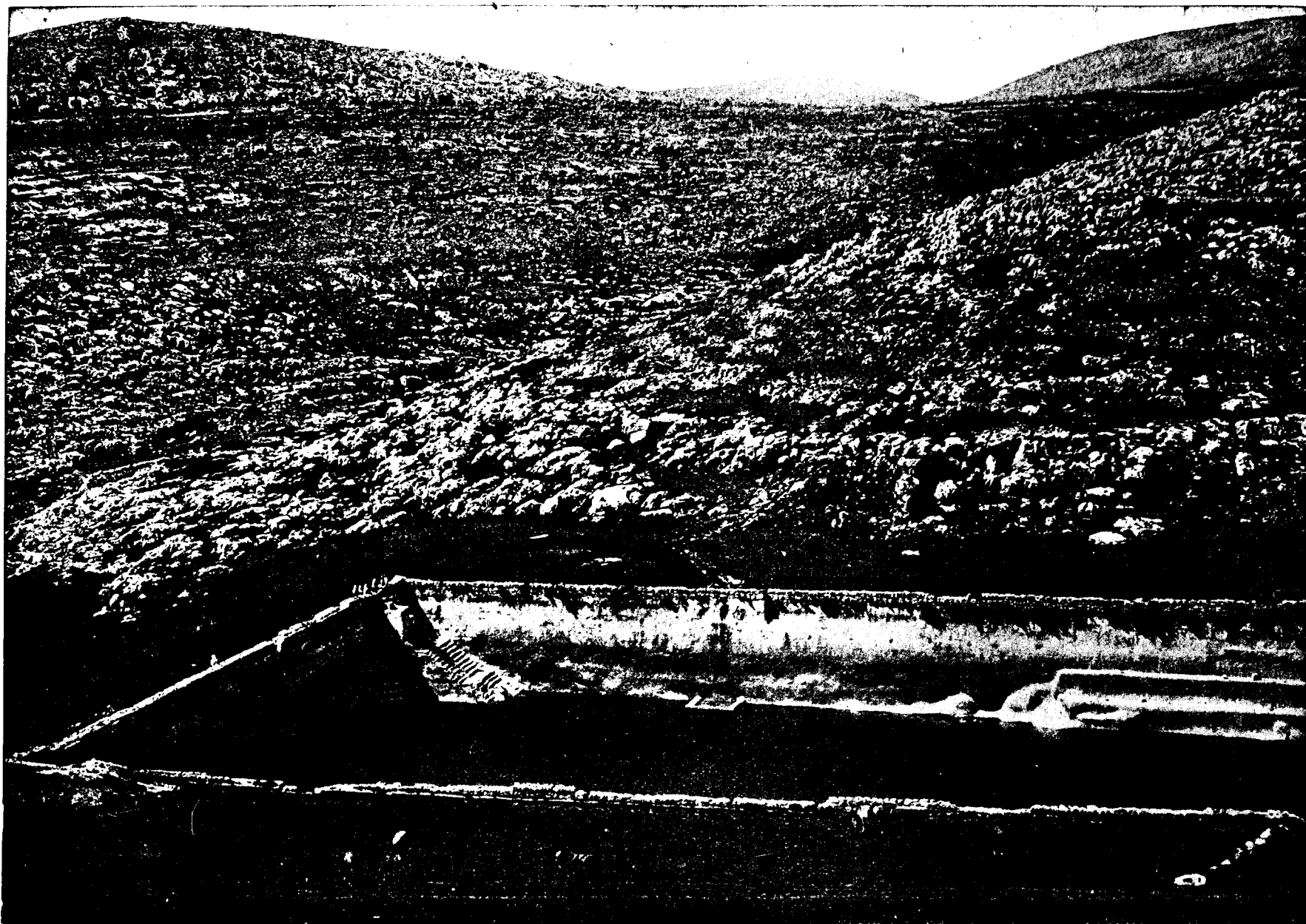
13 Would ye tarry" for them till they were grown? would ye stay for them from having husbands? nay, my daughters: for it grieveth me much" for your 'sakes, "that the hand of the LORD is gone out against me.

14 And they lifted up their voice, and wept again: and Orpah "kissed her mother-in-law; but Ruth "clave unto her.

15 And she said, Behold, thy sister-in-law is gone back unto her people, and unto her gods: "return thou after thy sister-in-law.

16 And Ruth said, "Entreat me not" to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God."⁷

back to an idolatrous land, instead of bringing them with her to Canaan; but her accusers do not reflect how Israel, at this time, was probably as idolatrous as Moab, as undoubtedly it was during much of the time of the judges. Besides, in the lips of Naomi, an evident believer in Jehovah, the word *Elohim*, translated *gods*, does not necessarily convey any recognition of *polytheism*.—*Note.* The words of God's people should be judged, not by any meaning they will bear, or that may be forced upon them, but by the meaning that coincides with their acknowledged faith and character. C.]



LOWER POOL OF SOLOMON—SITUATED NEAR THE FIELDS WHERE RUTH GLEANED WHEAT LEFT BY THE REAPERS OF BOAZ. [RUTH, ii:2.]—"And Ruth, the Moabitess, said unto Naomi, Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace. And she said unto her, Go, my daughter." The pools of Solomon are about three miles from the town of Bethlehem and not a great distance from the fields where Ruth gleaned in the field

after the reapers of Boaz. The above is called the lower pool of Solomon because it is the last of the three, the two others standing above it. Water from this pool passes to Bethlehem, and perhaps directly through the very field where Boaz met and talked so kindly to Ruth, the damsel that came back with Naomi out of the country of Moab. This reservoir of water would float one of the largest ocean steamers.

17 Where thou diest, will I die, and there will I be buried: 'the LORD do so to me, and more also, *if ought* but death part thee and me.

18 When she saw that she was stedfastly minded⁴ to go with her, ⁴then she left speaking unto her.

19 ¶ So they two went until they came to Beth-lehem.⁶ And it came to pass, when they were come to Beth-lehem, that all the city was moved about them,⁵ and they said, *'Is this Naomi?*

20 And she said unto them, Call me not Naomi,⁶ call me Mara:⁷ for the Almighty hath dealt⁹ very bitterly with me.

21 I went out full, and the LORD hath brought me home again empty: why *then* call ye me Naomi, seeing the LORD hath ⁴testified against me, and the Almighty hath afflicted me?⁹

22 So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, which returned out of the country of Moab: and ⁴they came to Beth-lehem in the beginning of barley harvest.⁸

CHAPTER II.

1 Ruth gleaneth in the fields of Boaz. 4 Boaz taking notice of her, 8 showeth her great favour. 18 That which she got, she carrieth to her mother-in-law.

AND Naomi had a ⁴kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz.

2 And Ruth the Moabitess said unto Naomi, Let me now go to the field, and ⁴glean ears of corn after *him* in whose sight I shall find grace.¹ And she said unto her, Go, my daughter.

3 And she went, and came and gleaned in the field after the reapers: and her ⁴hap was to light on a part of the field² *belonging* unto Boaz, who was of the kindred of Elimelech.

4 ¶ And, behold, Boaz came from Bethlehem, and said unto the reapers, ⁴The LORD be with you. And they answered him, The LORD bless thee.³

A.M. cir. 2694.
B.C. cir. 1310.

1 Sa. 3. 17; 25. 22. 2
Sa. 3. 35; 1 Ki. 2. 23; 10.
2. 20. 10. Ga. 2. 20. Ac.
11. 23.
Heb. *strengthened* *her*.
d Ac. 21. 14.
e ver. 1. 2. Ge. 35. 10.
Ju. 12. 17; 7-9. 1. Sa. 10.
1. 4. 2 Ch. 11. 6. Mi. 5. 2.
Mat. 2. 1, 16. Jn. 7. 42.

A proof of the rank of Naomi before her emigration, and of the simplicity of the state of society, in which the departure or return of any one moved a whole city. In an active state of a commercial nation, such an event would not move a village.—C.

f La. 2. 15. Job 2. 12.
g That is, *pleasant*.
7 That is, *bitter*.

h H. 12. 11. La. 3. 1-20. Ps. 73. 14; 88. 1-18. Job xix. 33.
i Job 10. 17; 13. 26; 16. 8. Mal. 3. 5. Ja. 5. 3. De. 19. 15.

j Ps. 91. 11. Le. 23. 10. Ga. 4. 14. De. 32. 36. 1 Co. 10. 13.
k In the end of March or beginning of April.—P.

CHAP. II.

a ch. 3. 9, 12, 13; ver. 3.
1 Ch. 2. 11, 12. Mat. 7. 5. Job 19. 25. Pr. 7. 4.

b Le. 19. 9, 10; 23. 22. De. 24. 19, 20. Ep. 4. 26.
1 Industry, humility, filial deference, and dependence on favour rather than any sense of her own merit, beautifully characterize the conduct of Ruth.—C.

c Heb. *hap hap-pened*, Mat. 10. 29. 1 Ch. 21. 27. Ec. 9. 1, 2. Ki. 8. 5, 6, 29. Pr. 16. 9.

2 The eastern fields being generally uncultivated, Boaz, though a mighty man of wealth, had but a part of one—but that one was a cultivated district. C.—The word 'field' must not be understood here in its usual English acceptance. The Hebrew term *sadeh* means 'a level tract of cultivated land' of any extent. For example, the fertile plain of Mesopotamia is called *sadeh Avram*. The whole cultivated territory of Bethlehem was called *sadeh*.—P.

d Ju. 6. 12. Ps. 129. 8. 118. 20. Col. 4. 6.

e These are beautiful examples of pious address and response, giving a most favourable though incidental view both of Boaz and his servants.—C.

A.M. cir. 2694.
B.C. cir. 1310.

4 An office still common in all countries where cultivation of grain is extensive.—C.

e Ge. 24. 129. 4.

f ch. 1. 10, 19, 22. Is. 11. 10.

g Pr. 15. 33. Ps. 138. 6. 1 Pe. 5. 5, 6. Ja. 4. 6, 7, 10.

5 The polished manners of Ruth do not forsake her, in her poverty.—Note, Plainness of speech is to be commended, but rudeness and bluntness are far from plainness—they are, in fact, most conventional modes of speaking, and far from consistent with the gentle wisdom of Christianity.—C.

h Pr. 27. 23; 28. 19. Ec. 9. 10. Ro. 12. 11. Ga. 6. 9.

6 The temporary or perhaps permanent shed raised over the thrashing-floor, in which a retreat from the sun would be a luxury, and necessary at noon.—C.

i 1 Sa. 3. 6, 9. 2 Ki. 5. 13. He. 13. 2, 3.

j Phil. 4. 8. 1 Jn. 3. 18. Le. 19. 9. De. 24. 19.

k The males and females must have been ranged in separate bands.—C.

l Job 29. 12. Ps. 105. 15.

m Ge. 26. 18; 24. 18-20. Mat. 10. 42. Jn. 4. 7.

n Le. 17. 3. 1 Sa. 25. 23. Lu. 1. 48. 2 Sa. 9. 8; 19. 28.

o Ps. 37. 5, 6, 45. 10. Pr. 31. 31. He. 11. 8, 9.

8 There appears a difference between this verse and ch. 1. 8, where, on the other hand, the mother is mentioned, who therefore seems to have been a widow. But Naomi spoke of what she knew, Boaz of what he had heard; and the former is very natural. Their mother might have been married again, which would render both statements correct.—C.

p He. 6. 10. 2 Jn. 8. 2. 1 Ti. 1. 8; 4. 8. 1 Ti. 4. 8.

q Ps. 17. 8; 91. 4; 36. 7; 61. 4; 57. 1. Mat. 23. 37.

9 This is not a metaphor but a literal statement. The wings referred to are the wings of the cherubim shadowing the mercy-seat.—C.

r Ge. 38. 10; 43. 14. Pr. 11. 27; 13. 15; 22. 1.

1 Or, *I find favour*.

2 Heb. *to the heart*.

3 1 Sa. 25. 41. Pr. 15. 33.

5 Then said Boaz unto his servant that was set over the reapers,⁴ Whose damsel *is* this?

6 And the servant that was ⁴set over the reapers answered and said, It *is* ⁴the Moabitish damsel that came back with Naomi out of the country of Moab.

7 And she said, ⁴I pray you,⁵ let me glean and gather after the reapers among the sheaves: so she came, and hath ⁴continued even from the morning until now, that she tarried a little in the house.⁶

8 Then said Boaz unto Ruth, Heardest thou not, ⁴my daughter? ⁴Go not to glean in another field, neither go from hence, but abide here fast by my maidens.⁷

9 Let thine eyes be on the field that they do reap, and go thou after them: have I not charged the young men that they shall ⁴not touch thee? and when thou art athirst, ⁴go unto the vessels, and drink of *that* which the young men have drawn.

10 Then ⁴she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I *am* a stranger?

11 And Boaz answered and said unto her, ⁴It hath fully been showed me all that thou hast done unto thy mother-in-law since the death of thine husband; and *how* thou hast left thy father and thy mother,⁸ and the land of thy nativity, and art come unto a people which thou knewest not heretofore.

12 The LORD ⁴recompense thy work, and a full reward be given thee of the LORD God of Israel, under whose ⁴wings thou art come to trust.⁹

13 Then she said, Let me ⁴find favour¹ in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken ⁴friendly unto thine handmaid, though I be ⁴not like unto one of thine handmaidens.

Ver. 17. [The Lord do so to me, and more also. That is, let the Lord smite me with death—and more also, that is, with the judgment to follow—if I prove false to this engagement. C.]

Ver. 21. [The Almighty hath afflicted me. This reference of her affliction to the hand of God contains no murmuring or repining, but the spirit of humble resignation to his sovereign will. She even admits she deserved her affliction, and that it was a witness from God against her.—Note, Nothing so effectually lightens affliction as pious resignation to the will of God. But woe unto him that striveth with his Maker! Is. 45. 9. C.]

REFLECTIONS.—Numerous and diversified are the arrows in God's quiver for the punishment of men's sins: and often, while his enemies riot in plenty, his people are pinched with scarcity and want. A diligent care to provide for our family is highly commendable: but it is seldom safe to flee from God's land, though he frown on it; or to suffer scarcity of bread to draw us from the ordinances of God. It is not in fleeing from God's mighty hand, but in humbling ourselves under it, that safety lies. It is not in outrunning crosses, but in taking them up and following Christ, that true comfort is to be had. Young people often mistake in their marriage, through want or neglect of their parents' advice. But marriages and deaths are near neighbours,

and one death in a family is but the forerunner and warning of another. Both comforts and crosses are often nearer us than we suspect; and if we are shut up into the society of the wicked, we should escape for our life as soon as our hindrances are removed. It is a mercy when God embitters our condition of distance from himself, that we may be weaned from it and hastened to our heavenly home; but yet it is pleasant to see near relations knit together in love, and loath to part. With the most strong and fixed resolution should we set out in the Lord's way, as we know not what repeated and strong temptations we may have to turn back: but the difficulties of the way, which discourage the temporary believer, will but bind the faithful soul the more closely to Jesus Christ. Nothing, no, not death, can separate them from him and his people. Poverty and age make great alterations on mankind: and it is proper that all around should remark it with solemn awe and cordial sympathy; for surely it is but madness to set our heart on that comeliness and wealth which so quickly fade. Let us therefore keep waiting on God in the way of his judgments; in patience possessing our souls; eyeing the Lord's hand in all that we meet with; humbling ourselves under humbling providences; mourning, but never murmuring, under his hand; and ever remarking how the minutest circum-

stances of our lives are directed by the overruling providence of God.

CHAPTER II. [Ver. 4. In travelling through Palestine at the present day the salutations here recorded are heard on every highway and in every harvest-field. 'The Lord be with you' is the invariable salutation of stranger or native, rich or poor, on approaching a band of reapers, or meeting a company of wayfarers; and the invariable reply is, 'The Lord bless thee.' Gleaning is now as commonly practised as it was in the days of Ruth. P.]

Ver. 9. [In every harvest-field there is a skin or jar of water for the use of the reapers. Sometimes it has to be brought from a great distance; this must have been the case at Bethlehem, where it had to be drawn up besides from deep wells or cisterns. It was a greater favour to poor Ruth than we can well conceive in this country, to permit her to drink of the water in the field. P.]

Ver. 14. [Dip thy morsel in the vinegar. A sauce prepared from vinegar in which bread is dipped is still a common food in the East, and, in conjunction with olives, is highly relished by a people not habituated to luxury. C.—This is a characteristic trait of eastern life. I have myself witnessed similar scenes in various

14 And Boaz said unto her, 'At meal-time come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her "parched corn," and she "did eat, and was sufficed, and left."

15 And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her⁴ not:⁵

16 And "let fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not."

17 So she "gleaned in the field until even, and beat out that she had gleaned; and it was about an "ephah of barley."

18 ¶ And she took it up, and went into the city; and her mother-in-law saw what she had gleaned: and she brought forth, and gave to her "that she had reserved after she was sufficed."

19 And her mother-in-law said unto her, Where hast thou gleaned to-day? and where wroughtest thou? Blessed be he that did take knowledge of thee. And she showed her mother-in-law with whom she had wrought, and said, The man's name with whom I wrought to-day is Boaz.

20 And Naomi "said unto her daughter-in-law, Blessed be he of the LORD, who hath not left off his kindness to the living and" to the dead. And Naomi said unto her, The man is near of kin unto us, "one of our next kinsmen."

21 And Ruth the Moabitess said, "He said unto me also, Thou shalt keep fast by my young men," until they have ended all my harvest.

22 And Naomi said unto Ruth her daughter-in-law, It is "good, my daughter, that thou go out with his maidens, that they meet⁹ thee not¹ in any other field."

23 So she "kept fast by the maidens of Boaz to glean unto the end of barley harvest, and of wheat harvest; and dwelt with her mother-in-law"

CHAPTER III.

1 By Naomi's instruction, 6 Ruth lieth at Boaz's feet. 8 Boaz acknowledgeth the right of a kinsman. 14 He sendeth her home in the morning with six measures of barley.

THEN Naomi her mother-in-law said unto her, "My daughter, shall I not seek rest for thee, that it may be well with thee?"

A.M. cir. 2524.
B.C. cir. 1310.

1 Pr. 11.27. Lu. 14.12.
1411. 52. 18. 32. 6.

2 1 Sa. 17.17. 25. 18. 2.
Sa. 17.36.

3 Corn parched by having had the straw burned to near the ears, or dried on heated stones or iron plates, still forms no inconsiderable part of every day's food in Arabia and the surrounding countries.—C.

4 Pr. 11.25. De. 11.15.
8. 10. Ju. 6. 12. 13.

5 Heb. shame her not.

6 From ver. 7 we learn that the gleanings were not by right, but by permission. For though gleanings were simply provided for by the Mosaic law, it would appear to have commenced, not during the reign of Moses, but after. Gleaning was long practised in England, and was held to be an inherent right of the poor, till a decision of the Court of Common Pleas decided against it. In Ireland it was not relinquished until two acts of parliament were successively brought against it in the reign of Henry VIII. c. 25 and 28.—C.

7 15. 32. 8. Ps. 112. 9.
Pr. 11. 25. 26. 14. 21. 31.
29. 7. 22. 9. 28. 27. 31. 20.
16. 15. 7. 9. 11. Job 30.
25. 31. 10. 19.

8 Pr. 31. 27. 11. 25. 26.
7 Th. 3. 0.

9 About three pecks, Ex. 16. 36.

10 That meat, ver. 14. Ju. 6. 12. 13. 1. Ti. 5. 4.

11 And she (Ruth) brought forth (from her pocket), and gave to her (mother-in-law) that she had reserved (from the parched corn which Boaz gave her) after she was sufficed.

12 This is the interpretation given by the Chaldee paraphrase, and it appears to be the correct one.—P.

13 Ch. 3. 10. Job 29. 12.
12. 12. Ti. 1. 16. 18. Pr. 17.
17. 19. 17.

14 Us, my husband, and two sons.

15 Or, one that hath right to redeem, Job. 1. 25. 25. De. 25. 7. Job 19. 25.

16 Ver. 8. 9.

17 This is an evident contradiction of ver. 8, but the fault lies in the translation, not in the original. The Hebrew word rendered here "young men" signifies servants generally, male and female.—C.

18 Ti. 2. 4. Pr. 27. 10.
22. 6. 3. 21. 24. Ge. 34. 1.
Ca. 1. 8. Ju. 15. 6.

19 Or, fall upon thee.

20 I fall upon thee not, that is, most probably, other gleaners. For, strange to say, few are more tenacious of imaginary or real privileges than the poor; and strangers they are, in all countries, ready to drive away as unauthorized intruders.

21 1 Ti. 5. 13. Pr. 6. 8.
13. 13. 19. 14. 1.

CHAP. III.

a ch. 1. 9. 1 Co. 7. 36.
Je. 49. 11.

A.M. cir. 2564.
B.C. cir. 1350.

6 Pr. 18. 24. ch. 2. 20.
23. 11. 25. 5. 6. Job 19.
23. 11. 2. 11. 14.

1 The night may have been chosen for sake of the land-breeze that in warm climates springs up in the evening. Before modern improvements in machinery, winnowing, in many parts of Europe, was by means of a skin stretched tight upon a hoop, and the grain being slowly shaken off the edge, dropped down perpendicularly, while the chaff was carried off by the wind. In some of the northern kingdoms it is performed by a wooden shovel, which a man, sitting down, thrusts into the heap of grain, and then throwing the grain suddenly over his head, the grain and chaff are separated, according to their specific gravities.—C.

2 Sa. 14. 2. Ps. 104. 15. Mat. 6. 17. 1. Ti. 2. 9. Ca. 1. 7. 8.

3 Or, lift up the clothes that are on his feet, Ju. 3. 24. Ro. 13. 14.

4 Ep. 6. 1. Ex. 20. 12. Pr. 15. 33. 16. 11. Lu. 14. 11.

5 1 Co. 10. 31. Ge. 43. 34. Ju. 16. 25. 19. 6. 9.

6 1 Th. 5. 22. Tit. 1. 15. 1 Co. 6. 18.

7 He may at first have been ignorant of the danger for some one that had died there—robber or assassin it could not be supposed, so as to excite fear on account of danger.—C.

8 Or, took hold on.

9 Ch. 2. 10. 13. 1. Sa. 25. 41. Lu. 14. 11. Pr. 15. 33. Ca. 1. 7. 8.

10 Ge. 20. 16. Eze. 16. 8. i.e. marry me.

11 Or, one that hath right to redeem, ch. 2. 20.

12 From Eze. 16. 8. &c., it is evident that the covering with the skirt was a Jewish marriage ceremony, and so it remains till this day.

13 If it be inquired why Ruth did not wait to see if Boaz should seek her to wife, the answer is plain: the Mosaic law evidently provided that, in such cases, it lay with the widow to claim if she chose; but that she could not be claimed, though she might be refused.—C.

14 1 Co. 13. 4. 5. ch. 2. 20.

15 m ch. 1. 8. 1 Ti. 5. 11. Ti. 2. 4. 5. 12.

16 Heb. gate.

17 n Pr. 12. 4. 31. 31.

18 A virtuous character in male or female will always find its proper level, and will generally come to be acknowledged by the community.—C.

19 1 Th. 4. 6. Mat. 7. 12. De. 25. 5. 6.

20 Ps. 119. 66. Ec. 9. 10.

21 q ch. 2. 20. Mat. 7. 12. Jos. 24. 15. Phi. 4. 8.

2 And "now is not Boaz of our kindred, with whose maidens thou wast? behold, he winnoweth barley to-night in the thrashing-floor."

3 Wash^c thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: but make not thyself known unto the man, until he shall have done eating and drinking.

4 And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and "uncover his feet, and lay thee down; and he will tell thee what thou shalt do."

5 And she said unto her, "All that thou sayest unto me I will do."

6 ¶ And she went down unto the floor, and did according to all that her mother-in-law bade her.

7 And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she "came softly, and uncovered his feet, and laid her down."

8 And it came to pass at midnight, that the man was afraid,² and turned³ himself; and, behold, a woman lay at his feet.

9 And he said, Who art thou? And she answered, I am Ruth "thine handmaid: 'spread therefore thy skirt over thine handmaid; for thou art a near "kinsman."

10 And he said, "Blessed be thou of the LORD, my daughter: for thou hast showed "more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich."

11 And now, my daughter, fear not; I will do to thee all that thou requirdest: for all the city⁵ of my people doth know that thou art "a virtuous woman."

12 And now it is true that I am thy near kinsman: howbeit "there is a kinsman nearer than I."

13 Tarry this night, and it shall be "in the morning, that "if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the LORD liveth: lie down until the morning."

parts of Palestine. The evening meal on the harvest-field is simple. It is spread on the ground. There are piles of thin cakes, and dishes of olives, and various kinds of vegetables steeped in a sour sauce like vinegar. Each one takes a piece of bread, dips it in the sauce, and perhaps takes up on it a portion of the vegetable, and then eats it. It is a very common practice for the master to lift a piece of bread and present it to a guest. I have more than once seen the gleaners invited to take part in the evening meal. P.]

REFLECTIONS.—How infinite is the condescension of God in taking notice of a poor Moabitish gleaner! Let me then never be proud, for I know not to what straits I may be reduced in life; and never let me be ashamed of honest industry. If the Lord debase

me, it is my honour to concur with his providence, and to be content with the least and coarsest crumbs from his hand. In caring for my poor or aged friends, let me with diligence depend upon his kindness, and thank him for every circumstance thereof. Whether I am master or servant, let a savour of Christ and religion always attend me; and the law of kindness be in both heart and mouth. If I am a stranger, let me be always humble, mannerly, and thankful. If I am not, let me show kindness to strangers, especially to those who are such from a love to Christ. Who knows how they may bless, or even reward me? For the poorest, by their earnest prayers, may return the richest rewards to the most wealthy. The more highly others think of me, let me think the more humbly of myself: and let

me always regard my benefactors, and with the utmost care make choice of my companions. A modest, humble, and respectful behaviour, accompanied with a tender regard to parents in age and poverty, is commendable even in the meanest. And when we go out in the way of duty, depending on God, who knows with what rich blessings we may return loaded? Happy is that family where parents and children mutually vie in deep concern for one another's real welfare. And comfortably may even the poorest live together, if they have but godliness with contentment, which is great gain.

CHAPTER III. [Ver. 4. Uncover his feet, and lay thee down. This is the ordinary mode in which servants still sleep in many parts of the East, lying in

14 ¶ And she lay at his feet until the morning: and she rose up before one could know another. And he said, "Let it not be known that a woman came into the floor."

15 Also he said, Bring the ⁷vail that *thou* hast upon thee, and hold it. And when she held it, he measured six *measures*⁸ of barley, and laid it on her: and she went into the city.

16 And when she came to her mother-in-law, she said, Who art thou, my daughter?⁹ And she told her all that the man had done to her.

17 And she said, These six *measures* of barley gave he me: for he said to me, Go, not empty¹ unto thy mother-in-law.

18 Then said she, 'Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest until he have finished the thing this day.²

CHAPTER IV.

1 Boaz calleth into judgment the next kinsman. 6 He refuseth the redemption according to the manner in Israel. 9 Boaz buyeth the inheritance. 11 He marrieth Ruth. 13 She beareth Obed the grandfather of David. 18 The generations of Pharez unto David.

THEN went Boaz up ¹to the gate,¹ and sat him down there: and, behold, the kinsman of whom Boaz spake ²came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down.

2 And he took ³ten men of the elders of the city, and said, Sit ye down here. And they sat⁴ down.

3 And he ⁵said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which *was* our brother Elimelech's:

4 And I thought to advertise thee,⁶ saying, Buy⁷ it before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it; but if thou wilt not redeem it, then tell me, that I may know: for *there is* none to redeem it besides thee; and I *am* after thee. And he said, I will ⁸redeem it.

5 Then said Boaz, What day thou buyest the field of the hand of Naomi, ⁹thou must buy

A.M. cir. 2694.
B.C. cir. 1310.

¶ Ec. 7.1. Pr. 2.1.
Ro. 12.17. 2 Co. 8.21. 1
Th. 5. 22. 1 Co. 10.31. 1
Pe. 2.12.

¶ Of sheet or apron. (Some translate it apron, some cloak or robe; it must have been stronger than that the word *zei* represents to Europeans.—C.)

¶ Is. 32. 8. 1 Jn. 3.18.
Ga. 6.10. 2 Co. 9.6, 7.

¶ The quantity cannot be ascertained. The Targumists make it fifteen gallons. The phrase, 'laid it on her,' intimates a considerable weight.—C.

¶ The meaning is, 'In what circumstances dost thou come? What hast thou accomplished?'—C.

¶ Go not without some token of my regard. Some imagine barley, which is not so valuable with us as wheat, was too mean a thing to bestow upon her. But they do not consider that in these countries it was a better sort of corn than it is in these parts of the world; for bread was commonly made of it, and that not only by the poor, but the better sort, of which we find examples both in the Old Testament and in the New.—C.

¶ Ps. 37. 5. Is. 28. 16.
He. 10.36. 37. Ja. 5. 7.

¶ A truly pious man can neither be rash nor precipitate, neither can he be wavering, undecided, or dilatory, where duty is concerned: his real character is serious in considering duty, cautious in foreboding consequences, decided in principle, speedy in action—such was Boaz.—C.

CHAP. IV.

¶ De. 16. 18. 17. 5. 22.
15. 21. 19.

¶ In warm countries the greater part of business is transacted in the open air; and the gate, where streets converged, became consequently the chief place of resort, comprising often the place of traffic and the seat of law.—C.

¶ Pr. 16. 9. ch. 2. 3. Es.
6. 1-5.

¶ Ex. 18. 21. 1 Ki. 21.
8. d Pr. 20. 8. Job 29. 7.

¶ Ps. 112. 5. Pr. 13. 10;
14. 8.

¶ Heb. / said / will reveal in mine ear.

¶ Je. 32. 7. 8. Ro. 12.
17. Phil. 4. 8. 2 Co. 8. 21.

¶ Pr. 2. 3.

¶ Le. 25. 25.

¶ Ge. 38. 8. De. 25. 5.

A.M. cir. 2694.
B.C. cir. 1310.

¶ Ti. 5. 8. Pr. 27. 23.
He was not inclined to have the poor young widow.

¶ I cannot redeem it on that condition, &c. This seems no subterfuge, but a plain statement of fact. In several ways the purchase might have marred his inheritance. (1) By loading him with a considerable debt, which he might with difficulty pay off. (2) If he had a family by a former wife, his son by her would inherit his father's own hereditary property; and out of that hereditary property must be derived the money for the purchase. (3) If he had a wife living, he might mean that his father's share would be marred by taking another, which (for the hardness of their hearts) their law permitted.—C.

¶ De. 25. 7. 9.

¶ It would appear from this incidental remark that at the time the narrative was written the practice referred to was an old one, and had gone out of use.—C.

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¶ This signified the transfer of the property.

¶ Ch. 13. Je. 32. 7. 8.

¶ Ps. 112. 5. Mat. 10.
12. 6. 16. 15. 32. Mat. 12.

¶ Ho. 12. 12. Ge. 29.
18. 19. 27.

¶ Ps. 128. 3-5. Je. 22.
23. De. 25. 5, 6.

¶ The genealogy, however, never gives the name of Mahlon. But this is to be accounted for in two ways. (1) The name of Boaz retained, on account of the celebrity he had justly acquired by his generous conduct to Ruth. (2) Because Mahlon's legitimate place in the genealogy is sufficiently recorded according to law. (3) Because the retention of the name of Boaz gives a second evidence of the Moabitish origin of Ruth, who, as a Gentile ingrafted into the genealogy of our Lord, exemplifies the coming of the Gentiles into the fellowship of the covenant of promise.—C.

¶ Ge. 21. 6. 1 Sa. 2.
20. Ps. 127. 3-5. 128. 3-5.

¶ Ge. xlv. Nu. i. li.
xxvi.

¶ Or, get thee riches or power.

¶ Heb. proclaim thy name.

¶ Ge. 46. 12. Nu. 26.
20. 21. Ch. ii. 4.

¶ Ge. 38. 29. 1 Ch. 2. 4.
Mat. 1. 3.

¶ Ch. 3. 11. Ps. 15. 4.

¶ 9. 2. cir. 1330.

¶ Ge. 30. 21. 33. 5. 25.
21. 1 Sa. 1. 27. 12. 5. 6. Ps.
113. 9. 127. 1. 3.

¶ Ro. 12. 15. Lu. 1. 48.
58.

¶ Ps. 23. 3. 1 Sa. 1. 8.
11.

it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance.

6 ¶ And the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem it.

7 Now¹ this *was the manner* in former time in Israel,² concerning redeeming, and concerning changing, for to confirm all things; a man plucked off his shoe,³ and gave it to his neighbour: and this *was a testimony* in Israel.

8 Therefore the kinsman said unto Boaz, 'Buy it for thee: so he drew off his shoe.

9 ¶ And Boaz said unto the elders, and unto all the people, Ye are ⁴witnesses this day, that I have bought all that *was* Elimelech's, and all that *was* Chilion's and Mahlon's, of the hand of Naomi.

10 Moreover, "Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that 'the name of the dead be not cut off from among his brethren, and from the gate of his place.⁶ ye are witnesses this day.

11 And all the people that *were* in the gate, and the elders, said, *We are witnesses.* "The LORD make the woman that is come into thine house like 'Rachel and like Leah, which two did build the house of Israel; and do thou worthily⁷ in Ephratah, and be famous⁸ in Bethlehem:

12 And let thy house be like 'the house of Pharez, '(whom Tamar bare unto Judah,) of the seed which the LORD shall give thee of this young woman.

13 ¶ So Boaz 'took Ruth,⁹ and she was his wife: and when he went in unto her, "the LORD gave her conception, and she bare a son.

14 And the "women said unto Naomi, Blessed be the LORD, which hath not left thee this day without a kinsman, that his name may be famous in Israel.

15 And he shall be unto thee a 'restorer of

direction across their masters' feet. This translation is not to be construed by European customs or sentiments, but by the customs of the time and place, by the religious and benevolent character of Boaz, and the innocence and purity of Naomi and Ruth. C.]

Ver. 7. [His heart was merry. There is a striking connection between piety, benevolence, a pure conscience, and cheerfulness, or even well-regulated mirth. We have heard the laughter of fools, and men think it joyful; but this we have also felt, that the more godly men become, the more cheerful and happy they become.—Note. It is a debt that religious men owe to the world, to convince them, by the mildness, meekness, and cheerfulness of their demeanour, that religion is neither austere nor melancholy, while yet it is staid and serious. C.—This scene is in every respect characteristic of the East. During the harvest rain never falls in Palestine, and the nights are warm and balmy. The whole agricultural population are then accustomed to bivouac round the thrashing-floors, which are usually at some distance from the villages. They all sleep in the open air—masters and labourers alike. This is considered no hardship. A large por-

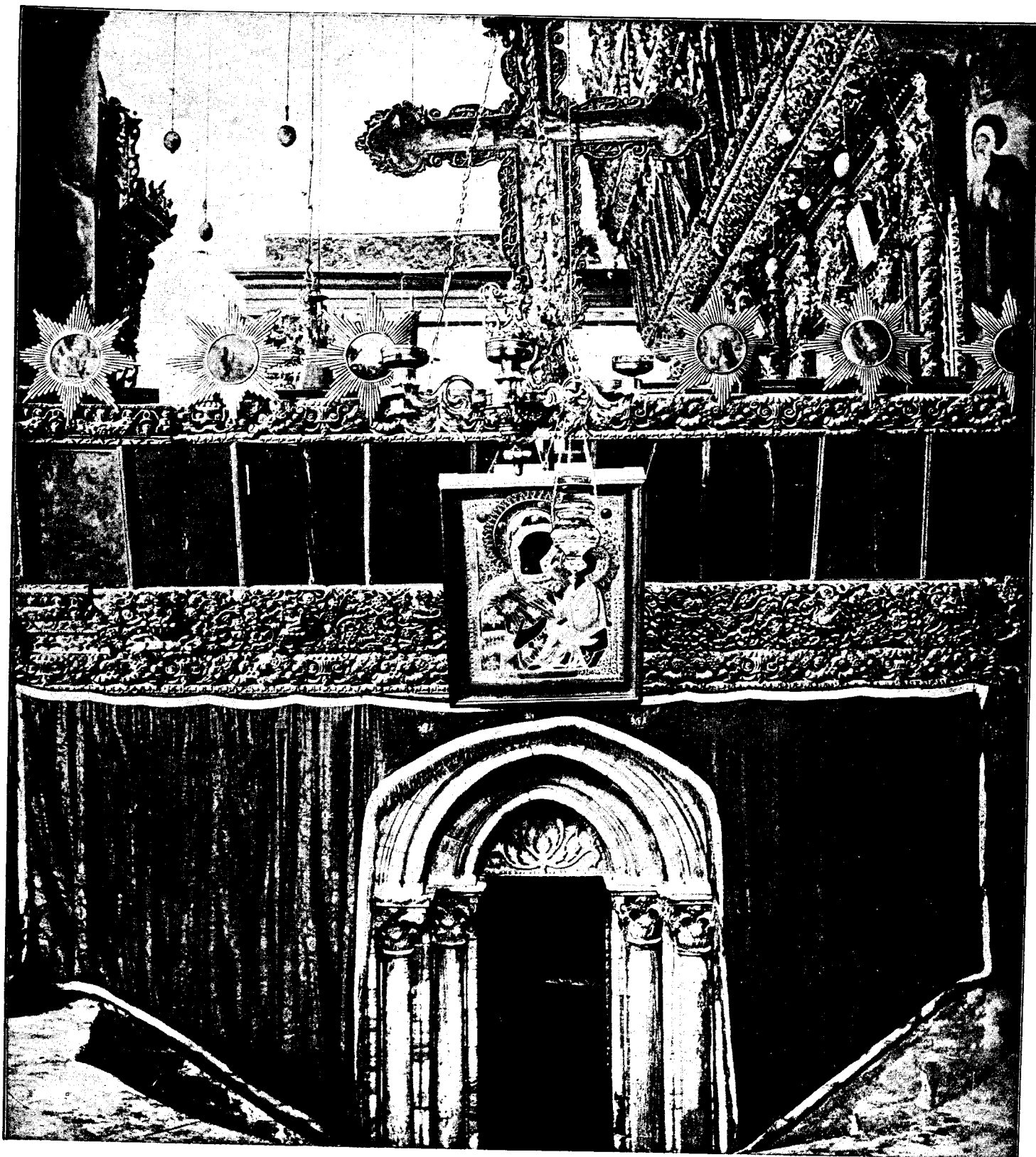
tion of the population of Palestine sleep in the open air during the summer in preference. I have often done so myself. P.]

Ver. 15. [The veil worn by the peasant women of Syria and Palestine is a piece of strong calico, from two to three yards in length by half as much in width. It is thrown over the head, and can be so worn as to envelop the whole person, or to hang down the back in graceful folds. The end of the veil is not unfrequently used to serve the purpose of a bag for carrying grain or fruit. P.]

REFLECTIONS.—It is often safest for young widows to marry. And it is the duty of parents to promote the settlement of their children in a comfortable marriage: for it is no small mercy when the married state fixes the affections at a rest in which it is well with the parties. Dress and cleanliness are commendable, so far as they are calculated to engage proper affections. But in courtship and marriage there ought always to be a strict attention to the commands of God. It is not enough that we do no evil;—we must indulge ourselves in no appearance of it. But what an advantage is it when we have to do with such

as have the deepest regard to our chastity and honour; who are disposed to think no evil, but to interpret our innocent familiarities in the best sense; and who, in matters of importance, will certainly be faithful and diligent! Yea, hopeful is the match which is made up in dependence on God and regard to the authority of parents. But we cannot be too ready to start at temptations which steal softly upon us; nor too careful to remove every occasion from the envenomed tongue of slander. What is liable to be misinterpreted had best never be known. And when we circumspectly proceed in the way of our duty, we may comfort our minds in the hope of God's salvation in due time.

CHAPTER IV. [Ver. 5. Thou must buy it also of Ruth the Moabitess. If the kinsman should buy the land from Ruth, it is not very apparent how it could follow from the purchase that he was to take Ruth to wife. Kennicott and others, on the authority of some very valuable MSS., render the passage, 'Thou shalt also obtain Ruth the Moabitess, the wife of the dead'; and this, at all events, is the sense of the passage. C.] Ver. 8. [So he drew off his shoe. This was not an



ENTRANCE TO GROTTTO IN CHURCH OF NATIVITY—
IN THE NEIGHBORHOOD WHERE BOAZ AND RUTH
MET. [Ruth, iv:17.]—"And the women her neighbors gave it
a name, saying, There is a son born to Naomi; and they called his
name Obed; he is the father of Jesse, the father of David." We
give a picture of the entrance to the grotto in the Church of the
Nativity to illustrate this particular Scripture, for our Savior was a

direct descendant of David, and thus through him related to Ruth,
the Moabitish damsel. The door we see above is the opening into
the manger where our Savior was born. Steps lead down a dimly-
lighted stairway, and crowds of pilgrims from all parts of the world
come here to look in upon this sacred place. Treasures are also
brought from all parts of the world and deposited here. Lamps of sil-
ver and gold are suspended, and there is constantly a light in this place.

thy life, and 'a nourisher of thine old age: for thy daughter-in-law, which loveth thee, which is^a better to thee than seven sons, hath born him.

16 And Naomi took the child, and laid it in her bosom, and became 'nurse unto it.

17 And the women her neighbours 'gave it a name, saying, There is a son born to Naomi; and they called his name 'Obed:¹ he is the father of Jesse, the father of David.

A.M. cir. 2694.
B.C. cir. 1310.

2 Ge. 45.11; 47.12. 1
Ki.1.34. Ps. 55.22.
a 1 Sa.1.8. Pr. 17.17.
b Ge. 24.59.35.8.
c Lu. 1.58.59. Ro. 12.
11.12.13.
d Serviceable, ver.
15.21.22. Ro. 12.11. 1
Ch. 2.12.13. Mat. 1.5.6.
Lu. 1.31.32.

1 Obed, a servant,
as distinguished from
the sons whom she
had lost in her prime
of life. This was to
be a servant of her
old age.—C.
e 1 Ch. 2.4-15. Lu. 3.
31. Nu. 1.7. Ge. 49.10.
f Or, *Salmah*, 1 Ch.
2.11.51.54.

A.M. cir. 2694.
B.C. cir. 1310.

g 1 Sa.16.1. Ps. 75.6;
113.7.
2 This passage is
given by Matthew
word for word in the
genealogy of Christ,
that we may see that
this history looks not
so much to David as
to Jesus Christ, who
was proclaimed by
all as the Saviour and
Redeemer of the hu-
man race, and that
we may learn with
what wonderful com-
passion the Lord
raises up the lowly
and despised to the
greatest glory & ma-
jesty (Brentius).—P.

18 ¶ Now these are the generations of Pharez: 'Pharez begat Hezron,
19 And Hezron begat Ram, and Ram begat Amminadab,

20 And Amminadab begat Nahshon, and Nahshon begat 'Salmon,

21 And Salmon begat Boaz, and Boaz begat Obed,

22 And 'Obed begat Jesse, and Jesse begat David.²

example of the widow demanding marriage of the nearest kinsman, in which case she was directed to unloose his shoe. This was merely a case of the surrender of right, and drawing off the shoe was a fact in attestation, as more easily maintainable in evidence than any form of words or documents. In many European countries wood, earth, and stone are given as tokens both of surrender and investiture. C.]

Ver. 9. [I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi. The property of the sons had reverted to the mother in point of fact, or its reverting may have been admitted in point of law, because any right derived through Ruth might have been afterwards questioned and difficult to establish. The right of Naomi, passing, however, under the silence or with the consent of Ruth, could not be questioned or disturbed. C.]

REFLECTIONS.—It is pleasant indeed to behold a man diligent in business, and the providence of God

succeeding his endeavours;—to see in marriage the principal regard paid to the holiness and virtue of the partner, not to beauty or wealth;—to see persons of honest intentions risking the most strict and public cognizance;—to see the professed followers of Christ using the most fair and open dealing in all their agreements;—to see affectionate lovers depending wholly on God to make them comfortable to one another;—to see humility, virtue, prudence, and honesty, issuing in remarkable honour and happiness;—to see God raising up the poor, and causing them to sit with princes; and making up the loss of those relations from whom they expected much comfort, in the enjoyment of those from whom they expected nothing;—to see neighbours rejoicing in one another's welfare;—and to see the providences of God, in every circumstance, leading and directing us to Jesus, David's Lord. But, in fine, in Boaz the Bethlehemite I discern Jesus our kinsman-redeemer, who remembered us in our low estate;—

pitying our poor and miserable condition, and moved, not indeed by any respectful behaviour in us, but his own infinite compassion, he hath allowed us sinners of the Gentiles to glean in the field of his oracles and ordinances. For our encouragement he hath appointed handfuls of precious promises, and offers of grace and salvation for our use. At infinite expense, and with infinite care and equity, he hath espoused our race, and raised up a seed of servants to God. Let us, conscious of our poverty and affected with his kindness, return him the most humble and thankful acknowledgments. Let us glean for our souls only in his field. Let us abide by his maidens, the faithful ministers of his word. Let us approach his throne of grace in the full assurance of faith, pleading that he, as our nearest kinsman, would spread his robes of righteousness, and garments of salvation, over our naked souls. And let us commit our way to him: he will bring it to pass, and perfect that which concerns us.

THE FIRST BOOK OF SAMUEL.

This book and the following are denominated from the prophet SAMUEL, perhaps because he wrote the first twenty-four chapters of this; at least from his being the subject of much of it; and whatever relates to David, the subject of the other, is but the issue of his unction to the kingdom by Samuel. This book contains the history of at least eighty years; and exhibits an account (1) Of Eli's negligence and the wickedness of his sons; with the terrible calamities occasioned by these to the Israelites; and even to the Philistines, who took captive the ark, ii.-vi. (2) Of Samuel's birth; education; call to be a prophet; deliverance and government of Israel; resignation of his government; and death, i. ii. iii. vii.-xii. xiii. xv. xvi. xix. xxv. (3) Of the Israelites' resolute demand of a king; and the instalment, prosperity, maladministration, and unhappy end of Saul, viii.-xxvi. xxviii. xxxi. (4) Of the unction of David to be king; his diverting of Saul when melancholy with his music; his conquest of Goliath; his friendship with Jonathan; persecution by Saul; marriage with Michal the daughter of Saul, and with Abigail the widow of Nabal; his retreat into the land of the Philistines; discharge from their army; and his slaughter of the Amalekites who had burned Ziklag, xvi.-xxvii. xxix. xxx.

[The books of Samuel were originally regarded as one. The first time the division into two books was made was on the publication of the Septuagint version, about B.C. 260. But long after that period they formed only one book in Hebrew manuscripts; and the early Rabbins universally speak of them as 'The Book of Samuel.' In the first edition of the Hebrew Bible, printed in 1488, they appeared as one continuous history; and it was not until the year 1518 that the present division was adopted in the Bible printed at Venice.

Although this book bears the name *Samuel*, this is no proof that Samuel was its author, any more than that Ruth and Esther were the authors of the books which bear their names. It is a remarkable fact that there is not in this book itself, or in any other book of Scripture, or in Josephus, a single statement throwing light on the authorship. The common belief in the church is that the first twenty-four chapters were written by Samuel, and the rest by the prophets Nathan and Gad. This view was probably suggested by 1 Ch. 29. 29; though, as will be shown (see note on that passage), there is really nothing in that passage to sanction it. The authorship of the books of Samuel must be regarded a matter of conjecture.

The precise date of the book cannot be fixed; but there are incidental allusions, especially in the early chapters, tending to prove that the narrative must have been written by a contemporary. The language and style also show the book to be of the golden age of Hebrew literature. There appear to be traces of different authors, who probably took up in succession the thread of history, each drawing it out as far as his own knowledge extended.

In the study of the books of Samuel, it is of great importance to read in connection the parallel history of Chronicles. Much additional light is thus thrown upon the narrative, and upon the sentiments of the Jewish people, and the tendency of Jewish thought and feeling at two different epochs.

Samuel, whose name this book bears, was one of the most prominent characters in Jewish history. He was a connecting link between two epochs and two forms of government. He was the last of the judges, and he was the founder of the monarchy. He was also the first of the great line of prophets whose writings embody the leading events in the history of the Jewish church, and whose predictions embody the leading doctrines of the Christian church. Peter makes emphatic mention of him in this latter character:—'All the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.' It is remarkable that of all the great men of Israelitish history Samuel is the only one whose genealogy is unknown. We cannot tell with certainty from what tribe he sprung. It is generally supposed he was a Levite, because he was attached to the sanctuary; but thoughtful examination shows that this is mere conjecture.

CHAPTER I.

19 ¶ And they rose up in the morning early, and worshipped before the LORD, and returned, and came to their house to Ramah: and El-

Ver. 16. [*Belial* is not a proper name; it signifies 'worthlessness.' 'A daughter of worthlessness' is equivalent to 'a worthless woman,' the quality being here, as is common in Hebrew idiom, personified. *P.*]
REFLECTIONS.—A divided family is most unhappy: and they bring upon themselves redoubled

kanah knew Hannah his wife; and the LORD remembered⁵ her.

20 Wherefore it came to pass, when the time was come about,⁶ after Hannah had conceived, that she bare a son,⁷ and called his name Samuel,⁸ saying, Because I have asked him of the LORD.⁹

21 And the man Elkanah, and all his house, went up to offer unto the LORD the yearly sacrifice, and his vow.

22 But Hannah went not up;¹ for she said unto her husband, *I will not go up* until the child be weaned, and *then* I will bring him, that he may appear before the LORD, and there abide² for ever.

23 And Elkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him: only the LORD establish his word.³ So the woman abode, and gave her son suck, until she weaned him.

24 ¶ And when she had weaned him, she took⁴ him up with her, with three bullocks,⁵ and one ephah of flour, and a bottle of wine,⁶ and brought him unto the house of the LORD in Shiloh:⁷ and the child was young.

25 And they slew a bullock, and brought the child to Eli.

26 And she said, Oh my lord! *as* thy soul liveth, my lord, I *am* the woman that stood by thee here, praying unto the LORD.

27 For⁸ this child I prayed; and the LORD hath given me my petition⁹ which I asked of him:

28 Therefore also I have lent⁷ him to the LORD; as long as he liveth he shall be lent to the LORD. And he worshipped the LORD there.⁸

CHAPTER II.

1 *Hannah's song in thankfulness to God.* 12 *The sin of Eli's sons.* 18 *Samuel's ministry.* 20 *By Eli's blessing Hannah is more fruitful.* 22 *Eli reproveth his sons.* 27 *A prophecy against Eli's house.*

AND Hannah prayed, and said, My heart rejoiceth in the LORD; mine horn is exalted in the LORD; my mouth is enlarged over mine enemies; because I rejoice in thy salvation.

2 *There is none holy as the LORD:*¹ for *there is none* besides thee; neither *is there* any rock like our God.

3 Talk² no more so exceeding proudly; let not arrogancy come out of your mouth: for the

trouble and vexation who dare transgress God's institution of marriage in order to obtain redoubled pleasures. Rarely do we behave aright under either remarkable prosperity or remarkable adversity: under the former, the heart swells with pride; under the latter, it sinks and rends with discontent and murmuring. The fretfulness of our temper often lays us open to continual uneasiness; and the unthankfulness of our heart doubles our affliction by overlooking our mercies. But sinful and hurtful is that grief which diverts us from our duty to God, and imbibes the comfort which we have in him. Our most deserved crosses are abundantly mixed with undeserved mercies; and religion and reason will afford us a cure. Distress ought to

make us double our diligence in attending on the ordinances of God. Fervent prayers and solemn vows are often means of relief to broken spirits: yea, it is peculiarly becoming under sore trials, and amidst general apostasy and profaneness, to be punctual and earnest attenders on the ordinances of God. But base and devilish must that spirit be which can take pleasure to vex the distressed in mind, even when they are attending upon God's solemn worship. It is more becoming to balance others' abuse with our tender affection, and do all that we can to comfort those who are cast down. For peculiarly afflicting is it to perplexed souls to have the godly, and even ministers, misinterpreting their wrestlings with God as hypocrisy

LORD *is* a God of knowledge, and by him actions are weighed.

4 The bows of the mighty men are broken, and they that stumbled are girded with strength.

5 They that were full have hired out themselves for bread; and they that were hungry ceased: so that the barren hath born seven; and she that hath many children is waxed feeble.

6 The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up.

7 The LORD maketh poor, and maketh rich: he bringeth low, and lifteth up.²

8 He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the LORD's, and he hath set the world upon them.³

9 He will keep the feet of his saints, and the wicked shall be silent in darkness;⁴ for by strength shall no man prevail.

10 The adversaries of the LORD shall be broken to pieces; out of heaven shall he thunder upon them: the LORD shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed.⁵

11 And Elkanah went to Ramah to his house; and the child did minister unto the LORD before Eli the priest.

12 ¶ Now the sons of Eli were sons of Belial; they knew not the LORD.⁶

13 And the priest's custom with the people was, that when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a flesh-hook of three teeth in his hand;

14 And he struck it into the pan, or kettle, or caldron, or pot; all that the flesh-hook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither.

15 Also, before they burnt the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw.

16 And if any man said unto him, Let them not fail to burn the fat presently,⁷ and then take as much as thy soul desireth; then he

and wickedness. Yet, however distressing, injurious reproach should always be answered with the greatest candour and meekness. And men, convinced of their mistake, should turn their sinful censures into fervent prayers for the persons injured. Devotions towards God ought to be preferred to every convenience of our own. Early and earnest devotions are the best presages of happy days and successful undertakings: and nothing but works of necessity and mercy ought to detain us from the solemn worship of God. With the most distinguished expressions of gratitude ought we to commemorate the mercies which we have received in answer to our prayers. Children ought to be carefully trained up, not merely with an eye to the law of nature,



DAN—WHERE JEROBOAM BUILT A TEMPLE AND ESTABLISHED THE WORSHIP OF THE GOLDEN CALF. [1. Samuel, iii:20.]—"And all Israel, from Dan even to Beer-Sheba, knew that Samuel was established to be a prophet of the Lord." This is the well known city, which marks the northern frontier of Palestine. It was originally called Laish or Leshem. (Joshua, xix:47.) It is now called Tell el-Kadi. It is three miles from Casarea Philippi. This was once a very historic place. Here Jeroboam built a temple and established the worship of the

golden calf. We have now nothing but a thicket of reeds, oaks and oleanders, which entirely hide the shapeless ruins, but are kept fresh and green by the waters of one of the sources of the Jordan. This is one of the most beautiful places for a city in Palestine. The region round about it is of unrivaled fertility, but the ancient city of Dan is without a single inhabitant. Thus the prophecy uttered concerning it is fulfilled to the letter.

would answer him, *Nay*; but thou shalt give it me now: and if not, I will take it by force.⁸

17 Wherefore the sin of the young men was very great before the LORD;⁹ for men abhorred the offering of the LORD.

18 ¶ But Samuel ministered before the LORD, being a child, girded with a linen ephod.

19 Moreover, his mother made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice.

20 ¶ And Eli blessed Elkanah and his wife, and said, The LORD give thee seed of this woman for the loan¹ which is lent to the LORD. And they went unto their own home.

21 And the LORD visited Hannah, so that she conceived, and bare three sons and two daughters. And the child Samuel grew before the LORD.²

22 ¶ Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with the women that assembled at the door of the tabernacle of the congregation.

23 And he said unto them, Why do ye such things? for I hear of your evil dealings³ by all this people.

24 Nay, my sons: for it is no good report that I hear; ye make the LORD's people⁴ transgress.⁵

25 If one man sin against another, the judge shall judge him: but if a man sin against the LORD, who shall entreat for him? Notwithstanding they hearkened not unto the voice of their father, because the LORD would slay them.

26 And the child Samuel grew on, and was in favour both with the LORD, and also with men.⁷

27 ¶ And there came a man of God unto Eli,⁸ and said unto him, Thus saith the LORD, Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house?

28 And did I choose him out of all the tribes of Israel to be my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and did I give unto the house of

A.M. 2879 or 2879.
B.C. 1145 or 1105.

8 What a melancholy example of religious defection, when the lips of the people and not of the priests retain the knowledge of God, and when they who should inculcate piety are the most prominent in violating the law.—C.

9 De. 10. 10; 13. 13.

10 The portions which legally belong to the priest out of these offerings were 'the wave-leg' and 'the wave-breast.' These portions he was to receive after the fat of the sacrifice had been burned upon the altar, Le. 7. 30-34. To take the flesh, and roast it for food, before the offering to God was completed, was a crime amounting to robbery of God.—P.

11 ver. 11; ch. 3. 1; 22.

12 Ex. 28. 4. 2 Sa. 6. 14.

13 1 Ch. 13. 21; Ex. 23. 14.

14 17. 34. 23; De. 10. 16.

15 Ge. 14. 19; 27. 27, 29; xlviii. xlix.

16 Or, petition, which she asked, &c.

17 A. E. 21. 1. ch. 1. 19.

18 Ep. 3. 20. ver. 5. Ps. 113. 9.

19 A. ver. 26; ch. 3. 19.

20 Lu. 1. 80. 40. 52.

21 Grew up in the service of the Lord; both in stature and in knowledge, and in piety and in character.

22 What a business sight to the mother on her annual visit, when bodily growth and spiritual grandeur were so united, and kept pace with each other.—C.

23 ch. 8. 1.

24 ver. 13-17; Je. 3. 3.

25 Heb. assembled by troops, Ex. 38. 8.

26 Ju. 15. 10. Ac. 9. 4.

27 Or, I hear evil words of you.

28 Is. 3. 9; Je. 3. 8. 12.

29 Ho. 4. 6. 5. 1.

30 1 Ti. 3. 7. ver. 17. 22.

31 Or, to cry out.

32 Amongst the greatest evils of sin is its multiplying in others. Hence the special evil of sin in men of rank, from whom it propagates more speedily, and their judgment is the more heavy from the Lord.—C.

33 De. 25. 1-3; 17. 8.

34 Nu. 15. 30. ch. 3. 14.

35 2 Ch. 25. 16. Pr. 15.

36 Ps. 69. 27. 1 Jn. 2. 11.

37 19. 12. 39. 40.

38 For 'because' the translation should be 'wherefore' or 'therefore,' as in Ps. 116. 10.

39 Pr. 3. 4. Lu. 1. 80. 2.

40 Ac. 2. 47. Ro. 14. 18.

41 Piety does not always obtain a good report from men, still there are occasions in which they concur.—C.

42 ch. 9. 6. 2 Pe. 1. 21. 1.

43 1 Ti. 6. 11.

44 1 Ti. 6. 11.

45 Ex. 4. 14. 27.

46 Ex. 29. 4-35. Nu. 7. 8. 2 Sa. 12. 7.

47 Le. 23. 10. 6. 16; 7. 20. 24. De. 18. 1.

A.M. 2898 or 2898.
B.C. 1106 or 1126.

48 De. 32. 15. ver. 13-17. Mal. 1. 12. 13.

49 They despised the part allotted to the priest by the law, and would choose what pleased their own epicurean tastes.

50 Jos. 18. 1. Ju. 21. 2.

51 Le. 19. 15. Mat. 10.

52 37. 1.

53 Eli not only allowed his sons to take what part they pleased, but he also appointed by the law, but he also permitted them to take it before the sacrifice was offered, thus honouring them above God.—C.

54 Ex. 28. 4. 2 Sa. 6. 14.

55 2 i. e. Ithamar.

56 Ch. 15. 2.

57 Such promises are sometimes conditional.

58 But this is a mode of speaking not perfectly safe. If the fulfilment of God's promises would depend on the creature, and not on God, such promises are not conditional: they are simply promises with a declared or implied threatening. In this case the threatening is inflicted, and Eli's house is cast out.—C.

59 Ps. 91. 14. 1 Jn. 26.

60 Nu. 11. 20. Mal. 2. 9.

61 Job. 22. 9. Ps. 37. 17.

62 ch. 4. 1. 22. 18. 8. 1. Ki. 2. 26. 27.

63 Or, the affliction of the Lord for all the wealth which God would have given Israel, ch. 4. 11.

64 Ps. 78. 59-64. 1 Ki. 2. 26.

65 27.

66 Not a rival priest in his office, but the Philistine enemy in possession of his ark and sanctuary, and wasting the wealth of Israel.—C.

67 Heb. men.

68 1 Ki. 13. ch. 3. 10.

69 4. 11. 17. Nu. 14. 37. Ps. 55. 7.

70 Eze. 44. 15. 1 Ch. 29.

71 22. 1 Ki. 1. 8. 45; 2. 27. 35.

72 Ho. 7. 24-28.

73 29. ch. 25. 28. Ex. 1. 27.

74 1 Ki. 2. 24. Nu. 25. 13.

75 Eze. 44. 15. 2 Ch. 6. 8-15.

76 Ne. 12. 10. 11.

77 Eze. 44. 10-12. 1 Ki. 2. 27.

78 Just as a man discovers his own appearance better by looking into a mirror than by examining himself; so men are frequently led to self-examination and repentance rather by the afflictions that come through their families, than by any spontaneous movement of their own minds. The history of Eli is written not as a record of an obscure though public man, but as a warning to all fathers, especially to those in office, to chasten their children while there is hope.—C.

79 Heb. join.

80 Or, somewhat about the priesthood.

CHAP. III.

B.C. 1100 or 1120.

a ch. 2. 11. 8; ver. 15.

Served as a priest in the lower employments.

6 Ps. 74. 9. Mi. 3. 7.

Am. 8. 11. 12. Is. 13. 12.

thy father all the offerings made by fire of the children of Israel?

29 Wherefore kick ye at my sacrifice,⁹ and at mine offering, which I have commanded in my habitation; and honourest thy sons above me,¹ to make yourselves fat with the chiefest of all the offerings of Israel my people?

30 Wherefore the LORD God of Israel saith, I said indeed, that thy house, and the house of thy father,² should walk before me for ever: but now the LORD saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed.

31 Behold, the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house.

32 And thou shalt see an enemy⁴ in my habitation in all the wealth which God shall give Israel: and there shall not be an old man in thine house for ever.

33 And the man of thine, whom I shall not cut off from mine altar, shall be to consume thine eyes, and to grieve thine heart: and all the increase of thine house shall die in the flower of their age.⁵

34 And this shall be a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas; in one day they shall die both of them.

35 And I will raise me up a faithful priest, that shall do according to that which is in mine heart and in my mind: and I will build him a sure house; and he shall walk before mine Anointed for ever.

36 And it shall come to pass, that every one that is left in thine house shall come and crouch to him for a piece of silver, and a morsel of bread,⁶ and shall say, Put me, I pray thee, into one of the priest's offices,⁸ that I may eat a piece of bread.

CHAPTER III.

1 How the word of the Lord was first revealed to Samuel. 11 God telleth Samuel the destruction of Eli's house. 15 Samuel, though loath, telleth Eli the vision. 19 Samuel acknowledged as a prophet.

AND the child Samuel ministered unto the LORD before Eli. And the word of the

as they are ours, but chiefly with an eye to the promise of grace, as they are given to God. And with great care and expedition ought we to perform our vows, particularly in the solemn surrender of our children to God.

CHAPTER II. [Ver. 3. By him actions are weighed.] The idea of actions being weighed, as in the balance of God, is one well calculated to lead us to examine ourselves. Whether we will hear, or whether we will forbear, God will weigh.—Note, How needful then to pray, God be merciful to us sinners! How blessed our refuge in the blood that cleanseth from all sin! C.]

Ver. 35. [These words are prophetic.] They have reference to Eli's successors, Samuel and Zadok; but this reference is only primary. Of neither of them could it be said, 'He shall walk before mine Anointed

for ever.' They embrace the whole line of the priesthood, as types; and are perfectly fulfilled in the person and work of the Messiah. P.]

REFLECTIONS.—We owe to God the most exalted praises upon receipt of his favours. Yea, pleasant and valuable mercies should always lead to an affecting contemplation of the excellences which are in God himself. The secret of the Lord is with them that fear him; and he often shows them things to come. Nothing is returned with such certainty and interest as that which is lent to the Lord: and early activity in God's service is a hopeful presage of an eminently useful life. But dreadful and threatening is the appearance when those who fill the highest offices in church or state become absolute monsters in impiety, lust, and rapacity. It is criminal to administer to such only a soft rebuke; and their contempt of reproof is an awful prelude of near and certain destruction. God permits such con-

temners to proceed in their wickedness till they have ripened themselves for ruin. Parents' indulgence of their children in sin may occasion fearful distresses to their family and nation; and the most tremendous judgments appear marked out for those who disregard even the mildest reproofs of their parents. The more remarkable the favours which have been abused, the more tremendous the judgments which may be expected; and sharers in sin shall share in correspondent punishment. But God's work and cause will never fall to the ground for want of hands to carry it on. Though ministers' wickedness may destroy themselves, it cannot destroy the ministry. The church is founded on a Rock, which the gates of hell cannot prevail against. Jesus, the faithful priest on his throne, is her principal governor, who can turn out her wicked officers, and fill their room with such as will be faithful unto death.

LORD was precious¹ in those days; *there was* no 'open vision.

2 And it came to pass at that time, when Eli *was* laid down in his place, and ³his eyes began to wax dim, *that* he could not see;

3 And ⁴ere the lamp of God went out² in the temple of the LORD, where the ark of God *was*, and Samuel was laid down *to sleep*;

4 That the LORD ⁵called Samuel: and he answered, Here *am* I.

5 And he ran unto Eli, and said, Here *am* I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

6 And the LORD called yet again, Samuel. And Samuel arose, and went to Eli, and said, Here *am* I; for thou didst call me. And he answered, I called not, my son; lie down again.

7 Now⁶ Samuel did not yet know the LORD,³ neither was the word of the LORD yet revealed unto him.

8 And the LORD ⁷called Samuel again the third time. And he arose, and went to Eli, and said, Here *am* I; for thou didst call me. And Eli perceived that the LORD had called the child.⁴

9 Therefore Eli said unto Samuel, Go, lie down; and it shall be, if he call thee, that thou shalt say, 'Speak, LORD; for thy servant heareth. So Samuel went and lay down in his place.

10 And the LORD came, and stood, and called, as at other times, Samuel, Samuel! Then Samuel answered, Speak; for thy servant heareth.

11 ¶ And the LORD said to Samuel, Behold, I⁸ will do a thing in Israel, 'at which both the ears of every one that heareth it shall tingle.

12 In that day ⁹I will perform against Eli all *things* which I have spoken concerning his house: when I begin,⁵ I will also make an end.

13 For¹⁰ I have told him,⁶ that I will judge his house for ever, for the iniquity which he knoweth: because his sons made themselves vile,⁷ and he ¹¹restrained them not.⁸

14 And therefore I have sworn unto the house of ¹²Eli, ¹³that the iniquity of Eli's house shall not be purged¹ with sacrifice nor offering for ever.

A.M. 2904 or 2884.
B.C. 1100 or 1120.

1 'The word of the LORD' means the prophetic word—the word spoken, or in vision revealed to one of the prophets. It was 'precious,' i.e. it was of rare occurrence; 'there was no open vision.' The sins and backslidings of the people had shut out the light of the divine countenance.

2 Heb. broken, Ju. 7:15.

3 Ge. 27:1; 48:8, 10.

4 Ex. 27:20, 21; 30:7, 8.

5 Le. 24:3, 2 Ch. 13:11.

6 Ex. 27:20 requires that the lamps should burn always, and Josephus tells us part of the seven were extinguished in the morning, part burned through the day. Ex. 30:8 distinctly shows they did not burn all day, as they were lighted in the evening. From this verse it is evident the lamp was allowed to 'go out' by its own burning, and was not extinguished.—C.

7 Ps. 99:6; 1 Co. 12:38.

8 Ga. 1:15; He. 5:4.

9 Or, Thus did Samuel, before he knew the LORD, and before the word of the LORD was revealed to him. Ac. 13:9.

10 Did not know him as a speaker to man; though he knew him as a lawgiver, in the God of providence, and hearer of prayer.

11 Job 31:14, 15.

12 Jehovah speaking to a child: what a picture of condescension! Let infidelity mock if it will. God, who gave man both a tongue and a voice, can surely speak, else he can make a creature more accomplished than the Creator. And if he can speak, assuredly a holy child is a nobler auditor than a hoary sinner.—C.

13 Ac. 9:6; 15:6, 8. Ps. 85:2, ver. 10.

14 Am. 2:5, 7; Is. 45:7.

15 2 Ki. 21:12; Je. 39:3.

16 Ps. 119:120.

17 Ch. 2:27—36. Zec. 1:6.

18 Heb. beginning and ending.

19 Ch. 2:27—36. Ge. 19:13.

20 2 Ch. 10:12; Zec. 1:6.

21 Joel 3:12.

22 Or, And I will tell him, &c.

23 Or, occurred.

24 Ch. 2:25—5. 1 Ki. 1:6.

25 Heb. frowned not upon them.

26 Amongst the many purposes subverted by elevated rank, one is the lesson administered by the depth of its fall. Let the kings and judges of the earth therefore 'be wise and kiss the Son.'—C.

27 Ch. 2:25. Nu. 15:30.

28 Je. 1:1; Eze. 24:13. Is. 22:14; He. 10:26—31.

29 There is no obstruction to the personal salvation of any of Eli's descendants; it lies altogether against their official restoration, as his house, and it stands

A.M. 2904 or 2884.
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as a warning for ever to every abuser of religious ordinances and official influence.—C.

9 ch. 1:9. Jos. 18:1.

10 Da. 4:19; Je. 1:6—8.

11 Amongst the characteristic traits of Samuel, one, and not the least worthy of observation, is his continual readiness when called. His answer is—

here am I. Let children, who cannot but admire Samuel's success in life, remember that it was founded, under Providence, upon two principles—

piety to God, and uniform readiness for duty.—C.

2 Ku. 1:17. 1 Ki. 22:16.

3 Heb. 3:9, add.

4 Or, word.

5 Ju. 10:15. 2 Sa. 16:14.

6 Ac. 7:19; 75. Job 1:21, 15:30.

7 Ge. 39:2, 21. ch. 18.

8 Ac. 7:10. Da. 6:27.

9 Is. 43:2. Ro. 8:31.

10 He. 13:5, 6.

11 1 Ki. 8:56. Is. 44:26.

12 Men's hearts were predisposed to listen to him, and God fulfilled his predictions, and realized the soundness of his opinions.—C.

13 Ju. 20:1. 2 Sa. 3:10.

14 11:24, 27. 1 Ki. 4:25.

15 2 He. 1:1. Ge. 12:7.

16 Nu. 12:6. Am. 2:7.

17 By the word that was with God, and was God.' See

Ge. 1:1, 2, 4, 6—8, where the meaning of the 'Word of the Lord' is established beyond controversy.—C.

18 CHAP. IV.

B.C. 1096 or 1116.

Or, came to Philistines.

19 Heb. 3:9, add.

20 Heb. 3:9, add.

21 The same Ebenezer ('stone of help') was given to this place, but at a later period, ch. 7:12; but as it became a noted place, and as the name became historical, it is here employed by the sacred writer.—P.

22 Jos. 5:53, or 19:30.

23 1 Ki. 20:39.

24 Heb. the battle was spread.

25 Jos. 7:4, 5, 12. Ps. 106:41; 78:62.

26 De. 20:24. Jos. 7:7.

27 Je. 22:8. 1 Sa. 3:40.

28 Ch. 18. Nu. 14:44.

29 31:6. Jos. 5:15; 17:6.

30 4 Sa. 15:25. Je. 7:4, 8.

31 Heb. take unto us.

32 Nothing is more common than to trust in emblems rather than realities. The ancients obtained the confidence due to God alone. So Christians sometimes look upon prayer, baptism, and the Lord's supper as able to save them, whereas they are but guides to the 'Lamb of God,' and mere dead elements without the Spirit of life.—C.

33 Ch. 1:3. Jos. 18:1.

34 Ju. 18:31. Ps. 78:60. Je. 7:12, 14.

35 Nu. 10:33. Ex. 34:28. De. 10:1—5.

15 ¶ And Samuel lay until the morning, and opened the doors of ¹the house of the LORD. And Samuel ²feared to show Eli the vision.

16 Then Eli called Samuel, and said, Samuel, my son. And he answered, Here *am* I.²

17 And he said, What *is* the thing that *the* LORD hath said unto thee? I pray thee hide *it* not from me: ³'God do so to thee, and ⁴more also, if thou hide *any* thing⁴ from me of all the things that he said unto thee.

18 And Samuel told him every whit, and hid nothing from him. And he said, 'It *is* the LORD; let him do what seemeth him good.

19 ¶ And Samuel grew, and ⁵'the LORD was with him, and ⁶'did let none of his words fall to the ground.⁵

20 And all Israel, ⁷'from Dan even to Beer-sheba, knew that Samuel *was* established⁶ to be a prophet of the LORD.

21 And the LORD ⁸'appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh by the word of the LORD.⁷

CHAPTER IV.

1 The Israelites are smitten by the Philistines at Ebenezer. 3 They fetch the ark to the terror of the Philistines. 10 They are smitten again, the ark taken; Hophni and Phinehas are slain. 12 Eli at the news, falling backward, breaketh his neck. 19 Phinehas' wife, through grief, falleth in labour, is delivered of Ichabod, and dieth.

AND the word of Samuel ¹'came to all Israel. Now Israel went out against the Philistines to battle, and pitched beside ²'Eben-ezer:¹ and the Philistines pitched in ³'Aphek.

2 And the Philistines put themselves in array against Israel: and when they joined ⁴'battle, ⁵'Israel was smitten before the Philistines; and they slew of the army in the field about four thousand men.

3 ¶ And when the people were come into the camp, the elders of Israel said, ⁶'Wherefore hath the LORD smitten us to-day before the Philistines? ⁷'Let us fetch³ the ark of the covenant of the LORD out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of ⁸'our enemies.⁴

4 So ⁹'the people sent to Shiloh, that they might bring from thence the ¹⁰'ark of the covenant of the LORD of hosts, which dwelleth

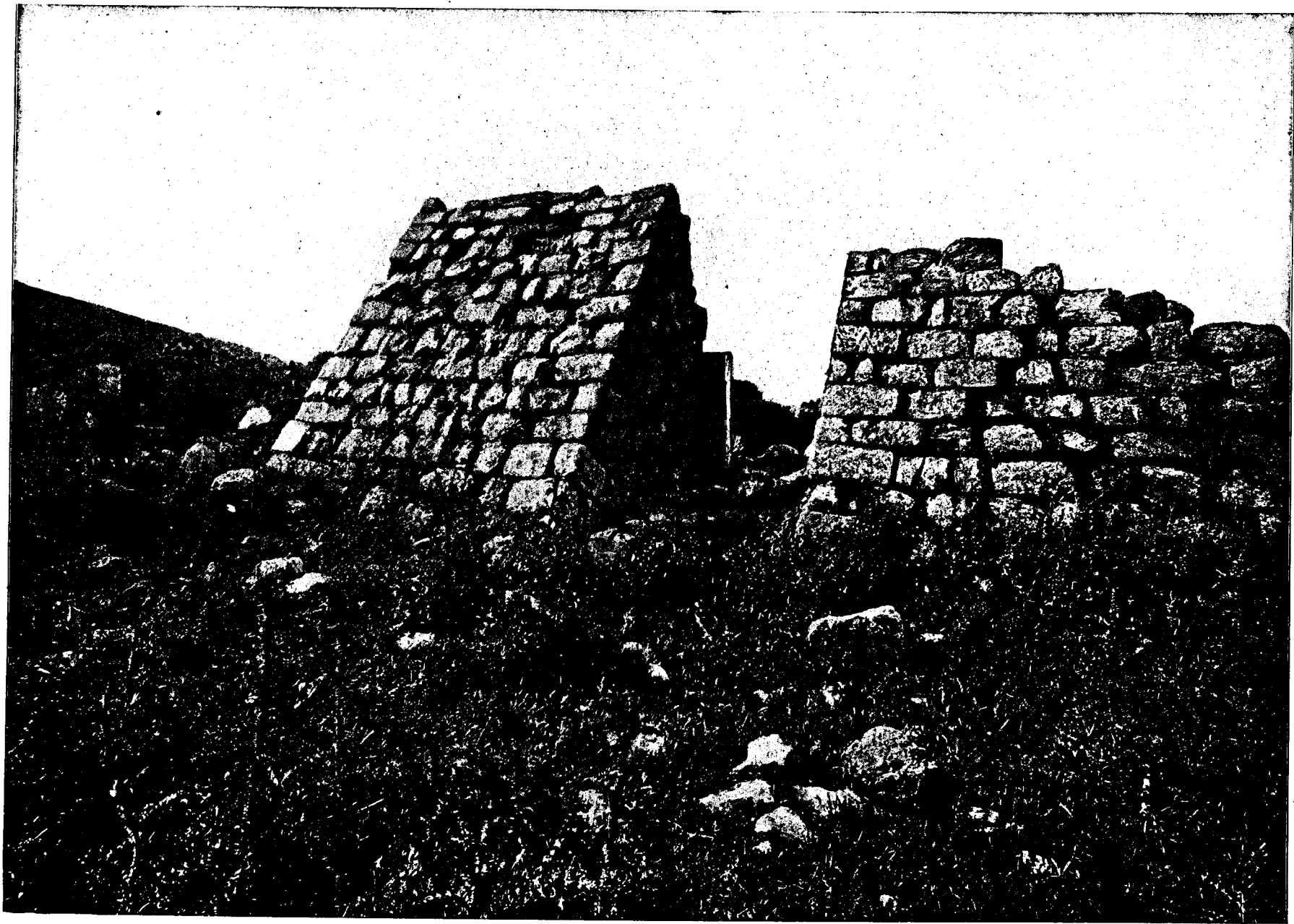
CHAPTER III. [Ver. 13. His sons made themselves vile, and he restrained them not. The charge against Eli is his knowledge of his sons' misconduct, and neglect of restraint. He gave excellent advice, see ch. 2, 23, but it wanted determination and energy. He had allowed his sons to outgrow his authority, and now he pleads with them in vain. C.]

Ver. 17. [God do so to thee, and more also, if thou hide anything. Eli anticipated evil, he remembered the man of God, ch. 2:27, his conscience smote him, his sons grieved him, he cannot expect good for them as he knows no good of them, and he is anxious to hear the worst. Therefore he says, 'God do so,' &c.; that is, let God inflict all the judgments, and more, upon you than he has threatened against me, if you do not tell me the truth.—Note. This was not an imprecation, but a legal form of appeal to God; for, be it remembered, the same words may be a blasphemy or a prayer according to place, circumstances, and person who utters them. C.]

REFLECTIONS.—Dreadful is the case of a church when her fellowship with God is interrupted: but great the mercy, that God raises up new instruments in his church to carry on his work when others have proved unfaithful. Early piety is often honoured with special intimacy with God; when God passes by his aged saints, who have offended him, and perfects praise out of the mouths of babes and sucklings. But it becomes aged ministers to be well satisfied with the Lord's carrying on his work, even at the expense of dishonouring themselves; and to be ready to assist those whose rising glory may eclipse their own. It is an unspeakable mercy when God repeats his calls to men till he renders them effectual: and promising is the appearance when such extraordinary revelations animate men to the very lowest offices in religion, instead of rendering them proud; especially when humble modesty and exact fidelity meet together. Ministers must often begin their work with fearful denunciations of God's wrath against sinners. Yea, how terribly

God judges even the sins of his own people, and of their families! He renders their condition base, tormenting, and in appearance desperate; and the most abundant measure of grace is requisite to render one resigned to such a stroke; yet resignation is the proper and only way to lighten the burden. But frequently he renews his visits to those who had been early seekers of him; and such as improve one gracious visit shall not be long without a second. Yea, the most abundant care shall be taken to honour his faithful servants, and to verify their words in the salvation or destruction of mankind.

CHAPTER IV. REFLECTIONS.—Lesser judgments only exasperate hardened sinners against the Lord, instead of making them search their ways and return to him; while those who are most destitute of the power of godliness glory in, and trust to, their external forms and privileges.—Sinners are often perfectly secure when their destruction comes upon them



TEMPLE OF THE ARK, SHILOH—WHERE THE ARK RESTED FROM JOSHUA TO SAMUEL. [I. Samuel, iv:4.]—"So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the Lord of hosts, which dwelleth between the cherubim; and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God." Shiloh is called the place of rest. In Judges, xxi:19, it is said that Shiloh is "on the north side of Bethel, on the

east side of the highway that goeth up from Bethel to Shechem, and on the south of Lebonah." So the traveler now going north from Jerusalem stops the first night just a little way south of Shiloh. Shiloh was one of the most sacred of the Hebrew sanctuaries. The ark of the covenant was kept at Shiloh from the last days of Joshua to the time of Samuel. The ungodly conduct of the sons of Eli occasioned the loss of the ark of the covenant which had been carried into battle against the Philistines.

between¹ the cherubims:⁵ and the two sons of Eli, Hophni and Phinehas, were there² with the ark of the covenant of God.

5 And when the ark of the covenant of the LORD came into the camp, all Israel shouted with a great shout, so that the earth rang again.

6 And when the Philistines heard the noise of the shout, they said, What *meaneth* the noise of this great shout in the camp of the Hebrews? And^m they understood that the ark of the LORD was come into the camp.

7 And the Philistines were afraid; for they said, God is come into the camp.⁶ And they said, Wo unto us! for there hath not been such a thing heretofore.⁷

8 Wo unto us! who shall deliver us out of the hand of these mighty Gods? these *are* the Gods that smote the Egyptians with all the plagues⁸ in the wilderness.⁹

9 Be strong, and quit yourselves like men,¹ O ye Philistines! that ye be not servants unto the Hebrews, as they have been to you: quit² yourselves like men, and fight.

10 ¶ And the Philistines fought, and Israel was smitten, and they fled every man into his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen.

11 And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, were slain.³

12 ¶ And there ran a man of Benjamin out of the army, and came to Shiloh the same day with his clothes rent, and with earth upon his head.⁴

13 And when he came, lo, Eli sat upon a seat by the way-side watching: for his heart trembled for the ark of God. And when the man came into the city and told *it*, all the city cried out.

14 And when Eli heard the noise of the crying, he said, What *meaneth* the noise of this tumult? And the man came in hastily, and told Eli.

15 Now Eli was ninety and eight years old; and his eyes were dim,⁵ that he could not see.

A.M. 2909 or 2890.
B.C. 1095 or 1115.

12 Sa. 6. 12. 2 Ki. 19.
15. Ps. 137. 1. Ex. 25.
20-22. Nu. 7. 89.

5 That is, on the mercy-seat. — Note. No throne but that of mercy can be approached by a sinner. — C.

6 Nu. 4. 15. 10. 33. De. 31. 26. 2 Sa. 15. 24. He. 9. 4. ver. 3.

7 Je. 7. 4. Mi. 2. 11. Am. 6. 3. Ju. 15. 14. Job 15. 21.

m ver. 3-5.

8 Ex. 14. 25; 15. 24. De. 32. 35, 36.

9 When the Philistines acknowledged God, why did they not prepare to obey him? Because they acknowledged him, but as the local, or at most the national God of Israel. They admitted his being, not his attributes. — C.

7 Heb. yesterday, or the third day.

8 Ex. vii. xiv. Jos. 2. 109, 10.

9 When he brought Israel into the wilderness.

9 An erroneous statement, illustrative of their imperfect knowledge of the history of the exodus. — Note. Superstition and false religion uniformly originate in imperfect religious information. — C.

1 Whoever has read the writings of the heathen, such as Homer, one of their highest authorities, must have observed that they considered men often completely competent to fight against their gods and goddesses, and sometimes to have discomfited them in single combat. — C.

8 De. 28. 47, 48. Ju. 13. 1, 10, 7.

2 Heb. be men.

2 Sa. 22. 1. 1 Ki. 22. 16; 22. 32. 2 Ki. 14. 12.

3 Le. 26. 25. De. 28. 25. Ps. 78. 62. Is. 10. 3-6. Je. 7. 12, 32.

4 Ps. 78. 61, 64; 140. 11. ch. 2. 14. Is. 3. 11. Pr. 1. 31, 13, 21.

5 Heb. died.

7 Ge. 37. 29. Jos. 7. 6. 2 Sa. 13. 19; 15. 32; 1. 2. Job 2. 12.

4 Emblems of the deepest sorrow and bereavement. On the death of a member of a family, and especially of the head of a house in the East, all the near relatives rend their clothes, and sprinkle ashes, dust, or clay upon their heads. — P.

5 ch. 1. 9. Ps. 137. 5, 6; 69. 9; 119. 139. 2 Co. 11. 27, 28.

2 Ps. 90. 10. ch. 3. 2. Ge. 27. 1-39.

6 Heb. stood.

A.M. 2909 or 2890.
B.C. 1095 or 1115.

6 Heb. is the thing, y ver. 10, 11.

2 Ps. 137. 5, 6; 69. 9; 119. 139. Phi. 3. 8, 9. La. 2. 15-19.

12 Eli seems a man sincerely pious, but through mistaken tenderness, weakly pliable; by over indulgence, rendering his sons regardless of his parental admonitions, and so bringing them to an ignominious end, his country to ruin, his religion to disgrace, and his own gray hairs with sorrow to the grave. His piety, however, seems predominant, for he bears the whole catalogue of national and family calamities till the capture of the ark is mentioned—his heart can bear no more—he falls fainting, and dies; a monumental warning to parents, church rulers, and governors, and a melancholy illustration of the fact, that one practical imperfection of temper, or management, may neutralize or destroy the effect of many excellences. — C.

8 ch. 1. 9. ver. 13.

9 ch. 2. 31; 32; 32. 12, 13. 2 Ki. 23. 23. Ec. 9. 1, 2. Ps. 36. 6. Ro. 11. 33.

8 Or, to cry out.

9 Heb. was turned.

c Ge. 35. 17; 48. Ju. 16. 20.

d Heb. set not her heart, Ps. 77. 2. Pr. 25. 20.

e That is, Where is the glory? or there is no glory. ch. 14. 3.

f Ps. 78. 61; 106. 20. Je. 2. 11. Eze. 7. 20; 24. 21. Ho. 9. 15. Ne. 2. 3. Ps. 137. 5, 6; 26. 8; 69. 9; 119. 139. Phi. 2. 4. 2 Co. 11. 27, 28. Ju. 2. 17.

CHAP. V.

B.C. 1095 or 1115.

a-Ps. 78. 61.

b ch. 1. 17. 12.

c Jos. 1. 27. 15. 46.

Ac. 8. 40. As a trophy of victory.

d ch. 1. 12. 14. 3.

e Ps. 78. 61; 106. 20. Je. 2. 11. Eze. 7. 20; 24. 21. Ho. 9. 15. Ne. 2. 3. Ps. 137. 5, 6; 26. 8; 69. 9; 119. 139. Phi. 2. 4. 2 Co. 11. 27, 28. Ju. 2. 17.

f See note on Ju. 16. 20.

g The frequency with which early rising is mentioned in Scripture, is a worthy of remark.

h The custom arose partly from the heat of the climate, which rendered morning and evening the most comfortable time for travel, labour, or religious exercises.

i Even the worshippers of Dagon rose early. — Example, an admonition, and, alas! often a rebuke to Christians, whose Sabbath mornings are indolently wasted in a little more slumber, who can rise early to serve the world, but who sleep when they should serve their God! — C.

j Ex. 7. 12. Ps. 97. 7. Mar. 3. 11. Lu. 10. 18, 20. 2 Co. 6. 14, 15.

16 And the man said unto Eli, I *am* he that came out of the army, and I fled to-day out of the army. And he said, What is there done, my son?

17 And the messenger answered and said, Israel is fled before the Philistines; and there hath been also a great slaughter among the people; and thy two sons also, Hophni and Phinehas, are dead; and the ark of God is taken.

18 And it came to pass, when he made mention of the ark of God,⁷ that he fell from off the seat backward, by the side of the gate, and his neck brake, and he died; for he was an old man, and heavy: and he had judged Israel forty years.

19 ¶ And his daughter-in-law, Phinehas' wife, was with child, near to be delivered:⁸ and when she heard the tidings that the ark of God was taken, and that her father-in-law and her husband were dead, she bowed herself and travailed; for her pains came⁹ upon her.

20 And about the time of her death the women that stood by her said unto her, Fear not; for thou hast born a son. But she answered not, neither did she regard *it*.

21 And she named the child I-chabod, saying, The glory is departed from Israel: (because the ark of God was taken, and because of her father-in-law, and her husband.)

22 And she said, The glory is departed from Israel; for the ark of God is taken.

CHAPTER V.

1 The Philistines having brought the ark into Ashdod, set it in the house of Dagon. 3 Dagon is cast down and cut in pieces, and they of Ashdod smitten with emerods. 8 The ark being carried to Gath, the men of Gath are smitten with the like plague; 10 and also the men of Ekron, when it is brought thither.

AND the Philistines took the ark of God, and brought it from Eben-ezer unto Ashdod.

2 When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon.¹

3 ¶ And when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to the earth before the ark of the LORD.

as a whirlwind. And a good cause may fearfully suffer for the wickedness of those who espouse it. But, very justly, the first and sorest judgments light on the heads of wicked and unfaithful ministers: and quickly they who refused to shed the tears of godly sorrow, are made to shriek under the strokes of judgment. How near the heart of exercised saints do the ark and church of God lie! Yet God pursues his offending servants to the very brink of eternity with awful frowns and fearful strokes; and if they will be unfaithful, they must die without comfort. Pregnant women have need to be in readiness for death; for in an hour which they think not, the Son of man may require their soul. But how great is the misery of a nation when the ordinances and presence of God, which are the glory thereof, are taken from it! Draw near, ye careless, ye indulgent parents, and tremble; behold in what ruin to your family and nation your conduct may issue!

CHAPTER V. [Ver. 1. Ashdod stood on a low rounded hill in the midst of a fertile plain a few miles

from the shore of the Mediterranean, and about halfway between Joppa and Gaza. On the top of the hill was the temple of Dagon, then one of the most celebrated shrines in Philistia. The royal city is now represented by a small village of mud hovels. P.]

Ver. 3. [The name Dagon is derived from dag, 'a fish.' The name occurs in the Babylonian mythology, and is applied to a fabled 'fish-god,' who is said to have risen from the waters of the Red Sea, and to have become a benefactor of mankind. His image is represented as having the head and trunk of a man and the lower part of a fish. Dagon was the national god of the Philistines, and had temples at Gaza and Ashdod. The latter after standing for a long period was destroyed by Jonathan Maccabaeus. P.]

Ver. 5. [Nor any that come into Dagon's house tread on the threshold of Dagon. An acknowledged proof of the power of Jehovah, but which the Philistines, blinded by their idolatry, regard not as supreme and omnipotent, but only as a little, and perhaps for a little time, superior to that of Dagon. Nay, such is the subtlety

of Satan (for the heathen sacrificed to devils), 1 Co. 10. 20, that he turns the disgrace to a new source of idolatry, and teaches them to reverence, to worship, the very threshold where their idol lay prostrate and broken. — Note. Do not the idolaters of riches, ambition, and pleasures still imitate the foolish Philistines, and worship their idols still, even when convinced of their unsatisfying vanity? C.]

REFLECTIONS.—The interest of religion sometimes sinks very low; but God will in due time, and often when it is least expected, make it to triumph. No power of devils or men can withstand him, or even prevent their own ruin. It is very dangerous to profane his holy things. If men will not glorify God by due reverence, he will glorify himself in taking just judgment, and such as contend with him shall be infallibly ruined at last. Men indeed are often more eager to get rid of God's judgments than to get rid of their sins which procured them: and when they smart under his stroke, they are solicitous to have God put from them, rather than to enter into friendly connec-

And they took Dagon, and set him in his place again.

4 And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the LORD; and the head of Dagon, and both the palms of his hands, were cut off upon the threshold; only the stump of Dagon² was left to him.³

5 Therefore neither the priests of Dagon, nor any that come into Dagon's house, tread on the threshold⁴ of Dagon in Ashdod unto this day.

6 ¶ But the hand of the LORD was heavy upon them of Ashdod, and he destroyed them, and smote them with emerods,⁵ even Ashdod, and the coasts thereof.

7 And when the men of Ashdod saw that it was so, they said, The ark of the God of Israel shall not abide with us: for his hand is sore upon us, and upon Dagon our god.

8 They sent therefore and gathered all the lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto Gath. And they carried the ark of the God of Israel about thither.

9 And it was so, that, after they had carried it about, the hand of the LORD was against the city with a very great destruction: and he smote the men of the city, both small and great,⁶ and they had emerods in their secret parts.

10 ¶ Therefore they sent the ark of God to Ekron.⁷ And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to us,⁷ to slay us and our people.

11 So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place, that it slay us not, and our people: for there was a deadly destruction throughout all the city; the hand of God was very heavy there.

12 And the men that died not were smitten with the emerods,⁸ and the cry of the city went up to heaven.

A.M. 2909 or 2889.
B.C. 1095 or 1115.

Ps. 115. 4, 7. Is. 2. 18.
19. 41. 23. 24. 46. 1. Je. 10.

Or, the fishy part.
It is said the upper part of Dagon resembled a man, and the lower a fish.

It will be seen that the words 'the stump' are in italics, have therefore no equivalents in Hebrew. The clause should be rendered: 'Only Dagon (i.e. the fish) was left to him.'

g Zep. 1. 9. Jos. 5. 15.

To prostrate one's self on the threshold of a temple was an act of the profoundest reverence.

and therefore when Dagon fell before the ark of God, it was as if he worshipped the God of Israel.

Maurice, speaking of the destruction of the idol in the temple of Sumnaut, says that fragments of it were sent to the mosques of Mecca, &c., to be thrown down at the threshold of their gates and trampled upon by devout Mahometans. The Philistines, however, now looked upon the threshold of Dagon's temple as peculiarly sacred by the touch of their god, and out of reverence forbore to tread on such 'holy ground.'

Ex. 9. 3. Ac. 13. 11.

Ps. 78. 66. Job 3. 3.

ver. 9. 11. ch. 6. 1.

Some species of epidemic accompanied with ulcers, the precise nature of which is not described.

Is. 26. 11. Ex. 8. 8.

9. 28. 10. 7. 12. 33. ch.

21. 8.

ver. 3. 4. Je. 46. 25.

Is. 19. 1. Ex. 12. 12.

Pr. 21. 30. Is. 8. 10.

Jos. 11. 22. ch. 6. 17.

17. 4. 2 Sa. 21. 22. 1.

Ch. 8. 13. 18. 1. 2 Ch. 26.

6. Am. 6. 2.

ver. 6. 11. 12. Am. 2.

14. 5. 19. 1. 4.

Some diseases affect the rich almost exclusively, others the poor.

The lords of the Philistines seem to have so long enjoyed, and expected Gath, as a richer district, to escape the epidemic; God, to convince them of their error, smites 'both small and great.'

Bowls, Ps. 78. 66.

Jos. 15. 45. Ju. 1. 18.

3. 2. Ki. 1. 2. Am. 1. 8.

Heb. me, to slay me and my people.

Je. 48. 42. 44. Is. 13.

7-9.

Je. 48. 44. Am. 5. 19.

Ki. 19. 17. 17.

The disease increases in virulence as it advances; and seems now to have become a destructive fever, or plague, which speedily cuts off the patient, and of which the most favourable termination was the severe ulcerated emerods. The emblem of sin and sinners 'waxing worse and worse.'

Ex. 12. 30. Is. 15. 3-5.

Je. 25. 34. 48. 3.

A.M. 2909 or 2889.
B.C. 1095 or 1115.

CHAP. VI.

a Ps. 78. 61. ch. v.
b Ex. 7. 11. Da. 2. 24.
6. 7. 5. 7. Is. 19.

Astrologers, expounders of dreams, augurs, &c., cunning impostors, deceiving an ignorant and superstitious people.—C.

Ex. 23. 15. 34. 20.

De. 16. 16.

Heb. rendering, render.

Le. v. 1.

These idolaters acknowledged the hand or providence of God in the epidemic that afflicted the Philistines, and thereby rebuke and condemn those pre-

texted, wise men who can see nothing in the world but the operation of cause and effect; that is, of a mere chain of material influences, and who blindly overlook the government of an all-wise Providence.—C.

ver. 9.

It was the general belief among the ancient heathen that each country had a deity peculiar to it.

The Philistines therefore acknowledged the local supremacy and power of Jehovah. They did not regard or reverence him as the deity who specially superintended each province, or city.—P.

Je. 46. 25. Is. 24. 2.

Heb. them.

Ex. 8. 5. 17. 24. 10. 14.

Joel 1. 11. It seems their fields were

plagued with mice.

Jos. 7. 10. Je. 13. 16.

3. 13. 9. 24. Ke. 10. 9.

ch. 5. 3. 4. 7. Ex. 12.

Nu. 33. 4. Is. 19. 1.

Ex. 12. 12. 13. 15. 14.

17. 9. 34. 35. Job 9. 4. 40.

Or, reproach.

Heb. them.

2 Sa. 6. 3. Mar. 11. 2.

There was great worldly wisdom in this plan, and it certainly required a miraculous interference to bear witness to the glory and providence of God. But, as 'all sheep and beasts of the field' are his, the irrational creature is obedient, where the rational has rebelled.

Heb. golden vessels, ver. 5. 11.

This was a city of the priests, Jos. 22. 16; and on the straight way to Shiloh, the former residence of the ark.

Or, it.

Cause and effect, that is, as has been said, ver. 3, a mere chain of material influences, may be considered as the only god of many calling themselves and called philosophers.

Chance, that is, effect without any cause, is the more senseless, but not less atheistic system of the more ignorant.—C.

CHAPTER VI.

1 After seven months the Philistines take counsel how to send back the ark. 10 They bring it on a new cart with an offering unto Beth-shemesh. 19 The people are smitten for looking into the ark. 21 They send to the inhabitants of Kirjath-jearim to fetch it.

AND the ark of the LORD was in the country of the Philistines seven months.

2 And the Philistines called for the priests and the diviners,¹ saying, What shall we do to the ark of the LORD? tell us wherewith we shall send it to his place.

3 And they said, If ye send away the ark of the God of Israel, send it not empty; but in any wise return² him a trespass-offering:³ then ye shall be healed, and it shall be known to you why his hand is not removed from you.⁴

4 Then said they, What shall be the trespass-offering which we shall return to him? They answered, Five golden emerods, and five golden mice, according to the number of the lords of the Philistines: for one plague was on you⁵ all, and on your lords.

5 Wherefore ye shall make images of your emerods, and images of your mice that mar the land; and ye shall give glory unto the God of Israel: peradventure he will lighten his hand from off you, and from off your gods, and from off your land.

6 Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when he had wrought wonderfully among them, did they not let the people go, and they departed?

7 Now therefore make a new cart, and take two milch kine,⁸ on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them:

8 And take the ark of the LORD, and lay it upon the cart; and put the jewels of gold, which ye return him for a trespass-offering, in a coffer by the side thereof; and send it away, that it may go.

9 And see, if it goeth up by the way of his own coast to Beth-shemesh, then he⁹ hath done us this great evil: but if not, then we shall know that it is not his hand that smote us; it was a chance¹ that happened to us.

10 ¶ And the men did so; and took two

tions with him. But such as tempt God shall find every essay more and more embittered by his curse and heavy hand upon them. And what has been gotten by fraud or sacrilege must be thrown back again before the sinner feel quietness within him.

CHAPTER VI. [Ver. 4. Five golden emerods, and five golden mice. Such votive offerings have been, and still are, common both in heathen countries and amongst superstitious Christians. If it did not previously exist, here is the origin of the custom; and, at all events, this is the earliest historic notice of a practice that flatters human vanity, and indulges will-worship, while it affects to honour God.—Note, Almost all the superstitions that have disfigured and degraded Christianity may be clearly traced to their origin in heathenism. C.]

Ver. 5. [The invasion of mice still continues to be

a plague in several countries. In search of food, or under some unknown impulse, they descend from mountains, and issue from forests, in such myriads as to occupy the whole country, to destroy the hoards of grain, and lay the land as waste as if overrun by the most hostile army. C.]

Ver. 16. [Ekron (now Akit) stands on the southern slope of a low ridge which separates the plain of Philistia from Sharon. Immediately to the south of the site, at the foot of the slope, is a broad wady, or depression in the plain, which runs away up eastward to the hills of Judah, gradually contracting and deepening until it becomes a sublime ravine, cutting deeply into the mountain chain. Near the opening of the ravine into the plain, on a broad terrace on its southern bank, are the ruins of Bethshemesh. The route of the ark I was able to trace with ease upon the spot. The kine went down the gentle slope from Ekron, then up

the vale towards the mountains, and came at length to a stand in the valley below Bethshemesh. The distance from Ekron is about 10 miles. P.]

Ver. 19. [Smote of the people fifty thousand and three-score and ten men. How so many persons could be collected into a small village appears so strange as to be considered impossible. Hence every effort of commentators has been made to reduce the number, and so reconcile it with probability. Josephus estimates the people smitten at merely 70. The Syriac and Arabic translations at 5070. Others propose to insert a letter, and thereby reduce the number to 50 out of 1000. These efforts, however, are vain, against the almost universal authority of MSS. and translations. But after all, are not the difficulties totally artificial, the fault not of the text, but the work of the commentators themselves? Let the text, as it will justly bear, be translated and pointed thus:—'And he smote the men

milch-kine, and tied them to the cart, and shut up their calves at home:

11 And they laid the ark of the LORD upon the cart, and the coffer with the mice of gold and the images of their emerods.

12 And the kine took the straight way to the way of Beth-shemesh, and went² along the highway,³ lowing as they went, and turned not aside to the right hand or to the left;⁴ and the lords of the Philistines went after them unto the border of Beth-shemesh.

13 And they of Beth-shemesh were reaping their wheat harvest in the valley: and they lifted up their eyes and saw the ark, and rejoiced to see it.

14 And the cart came into the field of Joshua, a Beth-shemite, and stood⁵ there, where there was a great stone: and they clave the wood of the cart, and offered the kine a burnt-offering unto the LORD.⁶

15 And the Levites took down⁷ the ark of the LORD, and the coffer that was with it, wherein the jewels of gold were, and put them on the great stone: and the men of Beth-shemesh offered burnt-offerings and sacrificed sacrifices the same day unto the LORD.

16 And when the five lords of the Philistines had seen it, they returned to Ekron the same day.

17 And these are the golden emerods which the Philistines returned for a trespass-offering unto the LORD; for Ashdod one, for Gaza one, for Askelon one, for Gath one, for Ekron one:

18 And the golden mice, according to the number of all the cities of the Philistines belonging to the five lords, both of fenced cities and of country villages, even unto the great stone of Abel, whereon they set down the ark of the LORD: which stone remaineth unto this day in the field of Joshua the Beth-shemite.

A.M. 2909 or 2899.
B.C. 1095 or 1115.

o ver. 9. Jos. 15. 10. 21.

2 Heb. in a street they went.

3 Highway, not a modern European road, for such works scarcely exist in the East, but merely a way cleared of obstructions. 4 Lowing as they went, the voice of nature calling to their offspring; but a voice of witness for God to the afflicted and humbled Philistines.—C.

5 The circumstance of the two kine, which had never before been in the yoke, drawing quietly and keeping the road without a driver, for several miles, neither stopping nor turning aside, and while lowing for their calves, nevertheless urged forward by a stronger impulse to the very place mentioned by the Philistines, and there stopping, is in all respects an astonishing miracle.—I.

6 It was proper that the priests only should now take care of it.

7 Ju. 21. 4. ch. 7. 9. 17. 11. 15; 15. 15; 20. 6. 2 Sa. 24. 18. 1. Ki. 18. 30-38. Ex. 20. 24.

8 The city and district was the property of the Levites, who thus offered an extemporaneous sacrifice to Jehovah. The propriety of the sacrifice in this place is more than questionable. It should have been reserved for Shiloh. Had the Levites respected the law in this particular, it is most probable the Beth-shemites would have also more revered the ark, and so have escaped the judgment inflicted on their irreverent curiosity.—C.

9 Both the cart and cattle having been employed in this sacred service, they could no longer be used for any secular purpose; and therefore the cattle were sacrificed and the cart was broken up for fuel to consume the sacrifice.—C. 10 Priests, Nu. 4. 15. 2 Sa. 6. 7.

11 Or, 'for the Levites had taken down.' It had been providentially brought to a Levitical city, and it was right that they only should take care of it.—I.

12 Or, great Abel, i.e. mourning, ver. 19. Ge. 50. 11.

A.M. 2909 or 2899.
B.C. 1095 or 1115.

1 Ex. 19. 21. Nu. 4. 5. 20. De. 22. 20. 24. Jos. 24. 19. 2 Sa. 6. 7. Ps. 131. 1. Col. 2. 18. Pr. 11. 31. 1 Pe. 4. 17.

Perhaps seventy—fifty out of a thousand.

9 The literal translation of the Hebrew is as follows:—he smote the men of Bethshemesh because they looked into the ark of Jehovah; and he smote of the people seventy men, fifty thousand men. The last words, 'fifty thousand men,' are wanting in some very ancient Hebrew manuscripts, and they are omitted by Josephus. This tends to strengthen the impression that the words are interpolated, and that seventy was the total number of those who perished.—P.

12 2 Sa. 6. 8, 9. Mal. 3. 2. Ge. 4. 13. Lu. 5. 8.

13 Jos. 9. 17; 15. 60; 18. 14. 16. 7. 12. 15. 8. 50; 13. 6. ch. 7. 1. 2. 2 Sa. 6. 12.

14 Jos. 9. 17; 15. 60; 18. 14. 16. 7. 12. 15. 8. 50; 13. 6. ch. 7. 1. 2. 2 Sa. 6. 12.

15 Jos. 9. 17; 15. 60; 18. 14. 16. 7. 12. 15. 8. 50; 13. 6. ch. 7. 1. 2. 2 Sa. 6. 12.

16 Jos. 9. 17; 15. 60; 18. 14. 16. 7. 12. 15. 8. 50; 13. 6. ch. 7. 1. 2. 2 Sa. 6. 12.

17 Jos. 9. 17; 15. 60; 18. 14. 16. 7. 12. 15. 8. 50; 13. 6. ch. 7. 1. 2. 2 Sa. 6. 12.

18 Jos. 9. 17; 15. 60; 18. 14. 16. 7. 12. 15. 8. 50; 13. 6. ch. 7. 1. 2. 2 Sa. 6. 12.

19 Jos. 9. 17; 15. 60; 18. 14. 16. 7. 12. 15. 8. 50; 13. 6. ch. 7. 1. 2. 2 Sa. 6. 12.

20 Jos. 9. 17; 15. 60; 18. 14. 16. 7. 12. 15. 8. 50; 13. 6. ch. 7. 1. 2. 2 Sa. 6. 12.

21 Jos. 9. 17; 15. 60; 18. 14. 16. 7. 12. 15. 8. 50; 13. 6. ch. 7. 1. 2. 2 Sa. 6. 12.

22 Jos. 9. 17; 15. 60; 18. 14. 16. 7. 12. 15. 8. 50; 13. 6. ch. 7. 1. 2. 2 Sa. 6. 12.

23 Jos. 9. 17; 15. 60; 18. 14. 16. 7. 12. 15. 8. 50; 13. 6. ch. 7. 1. 2. 2 Sa. 6. 12.

24 Jos. 9. 17; 15. 60; 18. 14. 16. 7. 12. 15. 8. 50; 13. 6. ch. 7. 1. 2. 2 Sa. 6. 12.

25 Jos. 9. 17; 15. 60; 18. 14. 16. 7. 12. 15. 8. 50; 13. 6. ch. 7. 1. 2. 2 Sa. 6. 12.

26 Jos. 9. 17; 15. 60; 18. 14. 16. 7. 12. 15. 8. 50; 13. 6. ch. 7. 1. 2. 2 Sa. 6. 12.

27 Jos. 9. 17; 15. 60; 18. 14. 16. 7. 12. 15. 8. 50; 13. 6. ch. 7. 1. 2. 2 Sa. 6. 12.

28 Jos. 9. 17; 15. 60; 18. 14. 16. 7. 12. 15. 8. 50; 13. 6. ch. 7. 1. 2. 2 Sa. 6. 12.

29 Jos. 9. 17; 15. 60; 18. 14. 16. 7. 12. 15. 8. 50; 13. 6. ch. 7. 1. 2. 2 Sa. 6. 12.

30 Jos. 9. 17; 15. 60; 18. 14. 16. 7. 12. 15. 8. 50; 13. 6. ch. 7. 1. 2. 2 Sa. 6. 12.

31 Jos. 9. 17; 15. 60; 18. 14. 16. 7. 12. 15. 8. 50; 13. 6. ch. 7. 1. 2. 2 Sa. 6. 12.

32 Jos. 9. 17; 15. 60; 18. 14. 16. 7. 12. 15. 8. 50; 13. 6. ch. 7. 1. 2. 2 Sa. 6. 12.

33 Jos. 9. 17; 15. 60; 18. 14. 16. 7. 12. 15. 8. 50; 13. 6. ch. 7. 1. 2. 2 Sa. 6. 12.

34 Jos. 9. 17; 15. 60; 18. 14. 16. 7. 12. 15. 8. 50; 13. 6. ch. 7. 1. 2. 2 Sa. 6. 12.

35 Jos. 9. 17; 15. 60; 18. 14. 16. 7. 12. 15. 8. 50; 13. 6. ch. 7. 1. 2. 2 Sa. 6. 12.

36 Jos. 9. 17; 15. 60; 18. 14. 16. 7. 12. 15. 8. 50; 13. 6. ch. 7. 1. 2. 2 Sa. 6. 12.

37 Jos. 9. 17; 15. 60; 18. 14. 16. 7. 12. 15. 8. 50; 13. 6. ch. 7. 1. 2. 2 Sa. 6. 12.

38 Jos. 9. 17; 15. 60; 18. 14. 16. 7. 12. 15. 8. 50; 13. 6. ch. 7. 1. 2. 2 Sa. 6. 12.

39 Jos. 9. 17; 15. 60; 18. 14. 16. 7. 12. 15. 8. 50; 13. 6. ch. 7. 1. 2. 2 Sa. 6. 12.

40 Jos. 9. 17; 15. 60; 18. 14. 16. 7. 12. 15. 8. 50; 13. 6. ch. 7. 1. 2. 2 Sa. 6. 12.

41 Jos. 9. 17; 15. 60; 18. 14. 16. 7. 12. 15. 8. 50; 13. 6. ch. 7. 1. 2. 2 Sa. 6. 12.

42 Jos. 9. 17; 15. 60; 18. 14. 16. 7. 12. 15. 8. 50; 13. 6. ch. 7. 1. 2. 2 Sa. 6. 12.

43 Jos. 9. 17; 15. 60; 18. 14. 16. 7. 12. 15. 8. 50; 13. 6. ch. 7. 1. 2. 2 Sa. 6. 12.

44 Jos. 9. 17; 15. 60; 18. 14. 16. 7. 12. 15. 8. 50; 13. 6. ch. 7. 1. 2. 2 Sa. 6. 12.

45 Jos. 9. 17; 15. 60; 18. 14. 16. 7. 12. 15. 8. 50; 13. 6. ch. 7. 1. 2. 2 Sa. 6. 12.

46 Jos. 9. 17; 15. 60; 18. 14. 16. 7. 12. 15. 8. 50; 13. 6. ch. 7. 1. 2. 2 Sa. 6. 12.

47 Jos. 9. 17; 15. 60; 18. 14. 16. 7. 12. 15. 8. 50; 13. 6. ch. 7. 1. 2. 2 Sa. 6. 12.

48 Jos. 9. 17; 15. 60; 18. 14. 16. 7. 12. 15. 8. 50; 13. 6. ch. 7. 1. 2. 2 Sa. 6. 12.

49 Jos. 9. 17; 15. 60; 18. 14. 16. 7. 12. 15. 8. 50; 13. 6. ch. 7. 1. 2. 2 Sa. 6. 12.

50 Jos. 9. 17; 15. 60; 18. 14. 16. 7. 12. 15. 8. 50; 13. 6. ch. 7. 1. 2. 2 Sa. 6. 12.

51 Jos. 9. 17; 15. 60; 18. 14. 16. 7. 12. 15. 8. 50; 13. 6. ch. 7. 1. 2. 2 Sa. 6. 12.

52 Jos. 9. 17; 15. 60; 18. 14. 16. 7. 12. 15. 8. 50; 13. 6. ch. 7. 1. 2. 2 Sa. 6. 12.

53 Jos. 9. 17; 15. 60; 18. 14. 16. 7. 12. 15. 8. 50; 13. 6. ch. 7. 1. 2. 2 Sa. 6. 12.

54 Jos. 9. 17; 15. 60; 18. 14. 16. 7. 12. 15. 8. 50; 13. 6. ch. 7. 1. 2. 2 Sa. 6. 12.

55 Jos. 9. 17; 15. 60; 18. 14. 16. 7. 12. 15. 8. 50; 13. 6. ch. 7. 1. 2. 2 Sa. 6. 12.

56 Jos. 9. 17; 15. 60; 18. 14. 16. 7. 12. 15. 8. 50; 13. 6. ch. 7. 1. 2. 2 Sa. 6. 12.

19 ¶ And he smote the men of Bethshemesh, because they had looked into the ark of the LORD, even he smote of the people fifty thousand and threescore and ten men. And the people lamented, because the LORD had smitten many of the people with a great slaughter.

20 And the men of Beth-shemesh said, Who is able to stand before this holy LORD God? and to whom shall he go up from us?

21 ¶ And they sent messengers to the inhabitants of Kirjath-jearim, saying, The Philistines have brought again the ark of the LORD; come ye down, and fetch it up to you.

CHAPTER VII.

1 The men of Kirjath-jearim bring the ark into the house of Abinadab, and sanctify Eleazar his son to keep it. 2 After twenty years 3 the Israelites, by Samuel's means, solemnly repent at Mizpeh. 9 While Samuel prayeth and sacrificeth, the Lord discomfith the Philistines by thunder at Ebenezer. 13 The Philistines are subdued. 15 Samuel peaceably and religiously judgeth Israel.

AND the men of Kirjath-jearim came and fetched up the ark of the LORD, and brought it into the house of Abinadab in the hill, and sanctified Eleazar¹ his son to keep the ark of the LORD.

2 And it came to pass, while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years: and all the house of Israel lamented after the LORD.²

3 ¶ And Samuel spake unto all the house of Israel, saying, If ye do return unto the LORD with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the LORD, and serve him only, and he will deliver you out of the hand of the Philistines.

4 Then the children of Israel did put away Baalim and Ashtaroth, and served the LORD only.³

5 And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the LORD.

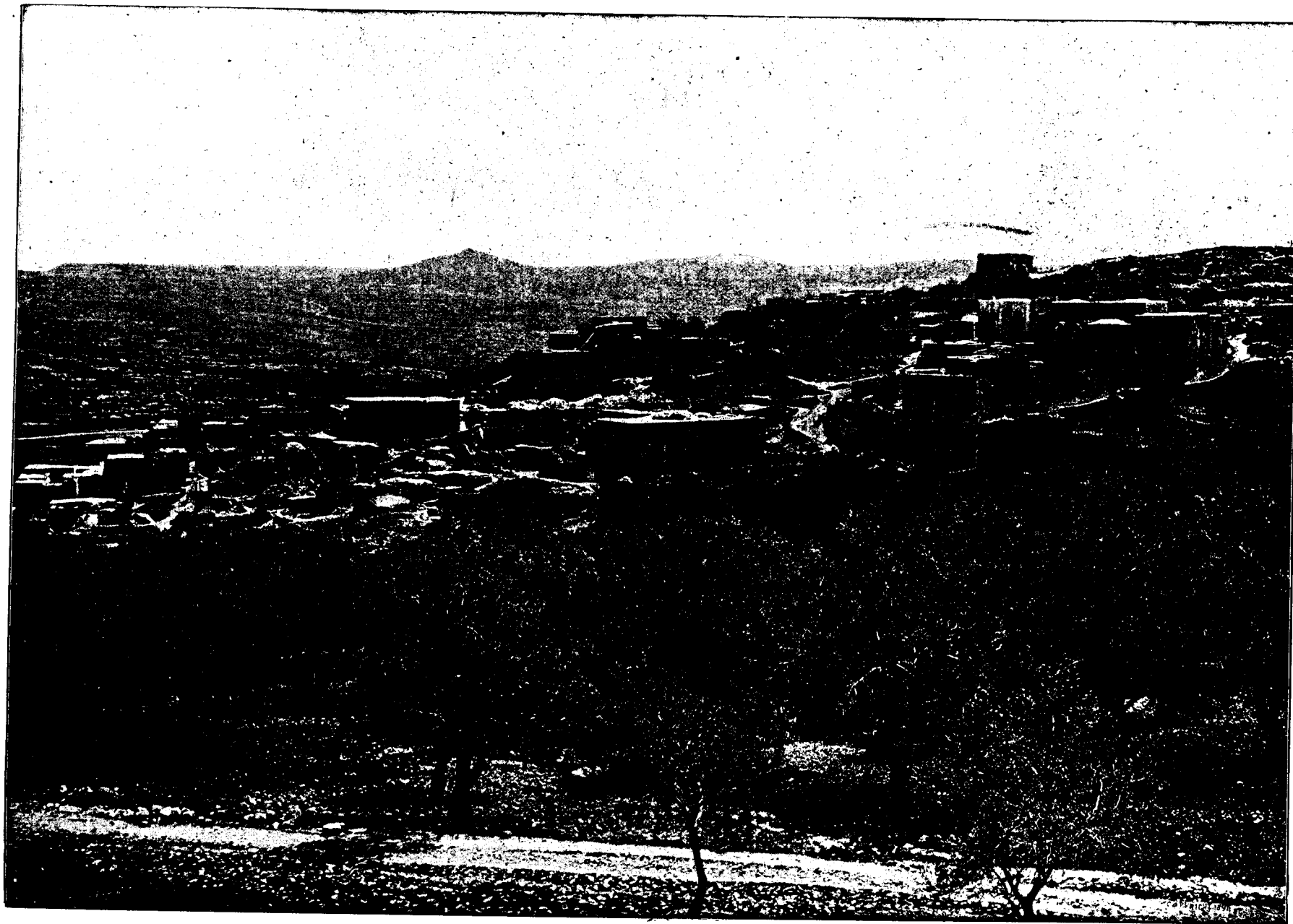
all others lie by unconcerned. And with great joy and thanksgiving, even to the interruption of the most urgent earthly concerns, ought his returns and revivals of religion to be welcomed. But what fear and reverence are due to him, and his ordinances, in the meetings of his saints! He is a holy Lord God! and it is dangerous to indulge a vain curiosity in our concerns with him; and infinitely destructive to come near to behold the broken law, but as fulfilled in Christ. How miserable is that nation in which no common care is taken about the ordinances of Christ: but one place yields them to another, and forfeits those blessings which God has connected with them! Let us learn properly to value the privileges which God graciously bestows; and so to improve them that they may not become a curse but a blessing to us.

CHAPTER VII. [Ver. 2. The meaning is not that the whole period of the residence of the ark at Kirjath-jearim was only 20 years. It was much more; for it continued there during the whole reign of Saul, and part of the reign of David, 2 Sa. vi. It is here affirmed that 20 years of deep anxiety, in consequence of the Lord's withdrawal from Israel, passed. During these long and painful years there was no manifestation of divine power on their behalf; but at the close of that period Samuel exhorted the people to put away the strange gods; they hearkened, and gained a signal victory over their enemies. P.]

of Bethshemesh, because they had looked into the ark; and he smote of the people 50,070 men: and the people lamented because the LORD had smitten of the people with a great slaughter. Now the text says, God smote the men of Bethshemesh, because they had looked into the ark; but does not state how many. Then the text adds, that 'he smote of the people,' that is, not of the Bethshemites in particular, but of the Israelites generally (Bethshemites inclusive), 50,070 men, but does not state during what space of time the judgment continued. Now, what can be more natural than that, when the news of the return of the ark to Bethshemesh would be noised abroad, there should be a vast concourse of the people, day after day, to hear and to see. Would it not be considered an act of patriotism and religion combined, to go on a pilgrimage to visit the recovered centre of their holy services? Where then is the difficulty of comprehending how, in a few days, and for aught that is said it may have taken weeks or months, not merely 50,070, but five times 50,070, may have visited Bethshemesh? Then it is not said 50,070 died, but only that so many of the people were smitten, most probably by the Philistine epidemic and emerods. And when it is added, that 'the people lamented, because the Lord had smitten many of the people with a great slaughter,' it is not said how many of those who were smitten by the disease actually died in the slaughter, but only that it was great. And now, should any insist that the whole

50,070 must have died, and granting this to have actually been the case, let it only be remembered that these are not asserted to have been Bethshemites, but of the people, while the time of the judgment is not specified; and if 50,070 did perish in the epidemic contracted at Bethshemesh, and carried from Dan to Beersheba by the pilgrim visitants, the experience of all ages can exemplify greater ravages, although men may not have seen or acknowledged in them, as the sacred writers did, the immediate finger of God. C.]

REFLECTIONS.—To be deprived of God's ordinances, though it be only for a time, is very alarming; yet much more so to have them made a plague to us. By holding fast their sins men only prolong their sorrows. God can easily make the stoutest of his enemies to bow down to him, and even cause them to become, to his honour, lasting memorials of their own shame. But it is much happier to be warned by other men's experience than by our own. And when we have repented of our sins, we may hope for a removal of our miseries. Wicked men would fain shift their convictions, and ascribe their sufferings to any cause rather than to the hand of God. And God often patiently suffers himself to be tempted and put to the trial; but the issue shall tend to his own glory; and the very means which men had taken to confirm themselves in infidelity shall turn out to their more unanswerable conviction of the truth. He alone can deliver his church and restore his ordinances when



KURYET-EL-ANAB—THE PLACE TO WHICH THE ARK WAS BROUGHT FROM BETH-SHEMESH. [1. Samuel, vii:2.]—"And it came to pass, while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years; and all the house of Israel lamented after the Lord." The name "Kirjath-jearim" signifies "the city of forests." In the book of Joshua the place is twice mentioned as a border city. It lay upon the ancient frontier of Judah and Benjamin. This place is on the road to Ramleh, about nine miles

from Jerusalem, and not far from Gibeon. Here the people brought the ark from Beth-shemesh. The position of this place, according to Ritter, the highest authority on Palestine, corresponding as closely as it does with the Old Testament accounts, makes the identity of Kuryet-el-Anab and the ancient Kirjath-jearim in the highest degree probable, and at the same time we are enabled to learn where ran the former boundary between the territories of Judah and Benjamin.

6 And they gathered together to Mizpeh, and ¹drew water, and poured *it* out before the LORD, and ²fasted on that day, and said there, We¹ have sinned against the LORD. And Samuel ³judged the children of Israel in Mizpeh.⁴

7 ¶ And when the Philistines ⁵heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel: and when the children of Israel heard *it*, they were ⁶afraid of the Philistines.

8 And the children of Israel said to Samuel, Cease⁷ not to cry⁸ unto the LORD our God for us, that he will save us out of the hand of the Philistines.

9 ¶ And Samuel ⁹took a sucking lamb, and offered *it* for a burnt-offering wholly unto the LORD: and ¹⁰Samuel cried unto the LORD for Israel; and the LORD heard¹¹ him.

10 And as Samuel was offering up the burnt-offering, the Philistines drew near to battle against Israel: but the LORD ¹²thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel.

11 And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until *they came* under Beth-car.

12 Then Samuel ¹³took a stone, and set *it* between Mizpeh and Shen, and called the name of it ¹⁴Eben-ezer,¹⁵ saying, ¹⁶Hitherto hath the LORD helped us.¹⁷

13 ¶ So the Philistines were subdued, and they came no more into the coast of Israel: and the hand of the LORD was against the Philistines¹⁸ all the days of Samuel.¹⁹

14 And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron²⁰ even unto Gath; and the coasts thereof

A.M. 2999 or 2998.
B.C. 1075 or 1095.

1 Ju. 2. 4, 5. Ps. 6. 6, 19.
13 Ju. 2. 3. Job. 10. 20. Je.
9. 1. La. 2. 11. 18. 3. 49.

2 Ch. xx. Ezr. ix. x.
8. 21. Ne. ix. Da. ix.
Jonah iii. Pr. 28. 13.

3 Ezr. 9. 5-10. Job. 40.
42. 5. Ps. 3. 5. ch. 12.
10. Je. 31. 19. Lu. 15. 18.

4 Ju. 2. 16; 3. 10. Ne.
9. 27. Eze. 20. 4.

5 Mizpeh of Benjamin, where the people had assembled at the time of the war with Benjamin.—P.

6 Am. 7. 10.
7 Ex. 14. 10. ch. 13. 6;
17. 11. 2 Ch. 20. 3.

8 ch. 12. 19. Is. 37. 4;
62. 1. 6. 7.

9 Heb. Be not silent from us from crying.—ch. 6. 14. 15. Ju. 21. 4.
1 Ki. 18. 39-38.

10 Ps. 50. 15; 99. 6. ch.
12. 23. Je. 15. 1.

11 Or, answered.
12 ch. 2. 10. Jos. 10. 10.
11. Ju. 4. 15; 20. Zec. 4. 6.

13 Ge. 28. 18; 31. 45; 35.
14 Is. 19. 19. Jos. 7. 26.
Ju. 15. 19.

15 That is, the stone of help, ch. 4. 15. 5.

16 Eben-ezer signifies the stone of help; an appropriate memorial of human weakness and divine assistance.—Note.

When men are silent to the ear, stones can speak to the memory and tell what God has mercifully and mightily wrought for his church, Lu. 19. 40.—C.

17 Ac. 26. 22. Ps. 71. 6.
15. Is. 46. 34; 63. 7-13.

18 For the site of Mizpeh see note on Ju. 20. 1. Beth-car, last west of Mizpeh, apparently on the eastern brow or declivity of the mountain range; but its exact position is unknown.

Beneath it, probably on the border of the Philistine plain, was the spot where the stone was set up and called Eben-ezer.—P.

19 During Samuel's government alone.

20 The great characteristic of Scripture is the universal acknowledgment of God, Pr. 3. 6. Neither the piety, nor the wisdom, nor the firmness, nor the military talents of Samuel, are once noticed, yet these were all his distinguished gifts; to the hand of the Lord all the deliverance of Israel is ascribed.—C.

8 Jos. 15. 45. 46. ch. 5.
8.

A.M. 2999 or 2998.
B.C. 1075 or 1095.

2 Ps. 106. 34. Ju. 4. 17.
De. 7. 2, 10.

3 A historic type of the blood of the cross taking away the enmity, and so making peace between Jew and Gentile. See also Pr. 16. 7.—C.

4 Ju. 3. 10, 11. ch. 25. 1. Ac. 13. 21.

5 Ps. 75. 2; 82. 3, 4; 45. 6, 7.

6 Heb. and he circumcised.
7 Ge. 12. 8. Jos. 8. 9; 5. 94. 19. Ju. 20. 1.

8 Jos. 18. 25. Ju. 4. 5. ch. 13. 8; 34. 15. 13. 19. 18. 22. 6. 25. 1. 1 Ki. 15. 17. Je. 34. 15.

9 Ju. 21. 4. ch. 11. 15. 2. Sa. 25. 1. Ki. 18. 30. 36. Ge. 12. 7; 33. 20. 35. 7.

10 CHAP. VIII.
B.C. 1065 or 1095.

11 Ge. 12. 3. 1 Ti. 5. 22. Ne. 7. 2.

12 Or, Vashnet, 1 Ch. 6. 28, 33.

13 Ge. 21. 14, 31.

14 They were deputy-judges in the southern district, most probably because that frontier was much exposed to Arab incursions, and required a stronger executive than the south-east and other parts where the Amorites were at peace.—C.

15 Ec. 2. 19. Je. 22. 15. 12. Ex. 18. 21. De. 16. 19. 1 Ti. 5. 10. Ps. 15. 5; 20. 10. Is. 33. 15.

16 ch. 7. 17. 1 ver. 1, 3.

17 Ho. 8. 4; 13. 10, 13. Ac. 13. 21. De. 17. 14. Le. 20. 24. Ex. 19. 5, 6.

18 ch. 12. 17.

19 Heb. was evil in the eyes of Samuel.

20 Ps. 50. 15; 109. 4. Pr. 3. 5. 6. 1. 1. 5. 16. Phi. 4. 6. Mat. 7. 7.

21 The true refuge of all God's people. When troubled or displeased, let them pray: in the closet with God trouble is healed and passion subdued.—C.

22 Ps. 81. 12. Is. 66. 4. Ho. 13. 11. Nu. 22. 30.

23 Ex. 16. 8. ch. 10. 19; 12. 17, 19. Jn. 13. 16. Mat. 20. 25. Lu. 19. 14, 27. Ho. 13. 10, 11.

24 m. Ex. xiv. xvii. xxii. Nu. xi. xiv. xvii. xxv. Ju. i. v. vi. xviii. xix. 2 Ti. 3. 13. Nu. 32. 14. Is. 1. 4.

did Israel deliver out of the hands of the Philistines. And ²there was peace between Israel and the Amorites.²

15 ¶ And Samuel ³judged Israel all the day: of his life.

16 And he ⁴went from year to year in circuit⁵ to ⁶Beth-el, and Gilgal, and Mizpeh, and judged Israel in all those places.

17 And his return *was* to ⁷Ramah; for there *was* his house: and there he judged Israel; and ⁸there he built an altar unto the LORD.

CHAPTER VIII.

1 By occasion of the ill government of Samuel's sons, the Israelites ask a king. 6 Samuel praying in grief, is comforted by God: 10 he telleth the manner of a king. 19 God directeth Samuel to yield unto the importunity of the people.

AND it came to pass, when Samuel was old, ²that he ³made his sons judges over Israel.

2 Now the name of his first-born ⁴was ⁵Joel, and the name of his second Abiah: *they were* judges in ⁶Beer-sheba.¹

3 And² his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment.

4 Then all the elders of Israel gathered themselves together, and came to Samuel unto ⁵Ramah,

5 And said unto him, ⁶Behold, thou art old, and thy sons walk not in thy ways: now ⁷make us a king to judge us, like all the nations.

6 ¶ But the thing ⁸displeased² Samuel, when they said, Give us a king to judge us. And Samuel ⁹prayed unto the LORD.³

7 And the LORD said unto Samuel, ¹⁰Hearken unto the voice of the people in all that they say unto thee: for ¹¹they have not rejected thee, but they have rejected me, that I should not reign over them.

8 According^m to all the works which they

Ver. 4. [*Served the Lord only.* Samuel announces the very principle enforced by our Lord, Mat. 6. 24, 'no man can serve two masters;' and therefore requires, both as a test of sincerity and a means of reformation, the utter putting away of the idols *Baalim* and *Ash-taroath*; and a return to the sole worship of JEHOVAH.

—Note. The same obstruction stands in the way of revival with Christians that stood in the way of Israel; *Baalim*—lordly passions, such as pride, ambition, false honour; *Ash-taroath*—fleshly affections, such as gluttony, drunkenness, licentiousness; all these must be cast out of the heart where the Spirit of God resides, 2 Co. 7. 1. C.]

Ver. 6. [*Drew water, and poured it out before the Lord.* According to some, *shed tears*, and *poured out*, that is, their hearts, in penitential sorrow, 'before the Lord;' others consider the pouring out of the water emblematic of penitence; but as there was no ceremonial law appointed for such drawing and outpouring of water, we are slow to admit an act of *will-worship* where a *Levitical rite* will account for what is done. Is it not, therefore, to be considered as the extempore adoption of the laver, an essential preparative for the sacrifice that Samuel was about to offer? comp. Ex. 30. 17-21 with 1 Sa. 7. 9. C.]

Ver. 8. [*Cry unto the Lord our God for us.* Observe here the spiritual use of temporal calamities. The service of God is forsaken for Baalim and Ash-taroath, till the oppression of the Philistines compels them to cry to JEHOVAH. C.]

Ver. 9. [*Samuel took a sucking lamb and offered it*

for a burnt-offering. Samuel, as appears from ch. 1. 1, was not a priest, though a Levite; he could not therefore legally perform an act of sacrifice, nor is it necessary to suppose he did so in his own person; for according to the language of Scripture, see Le. 2. 1-14; 3. 1, 3, 7, 9, 12, he offers a sacrifice who furnishes it to the priest, which is all that Samuel, as a well-instructed Levite and prophet, would do. C.]

Ver. 17. [*There he built an altar unto the Lord.* Not as a second or rival to Shiloh, for that would have been illegal; but Shiloh having been deserted since the capture of the ark, Samuel, in virtue of his prophetic office, reconstitutes the tabernacle service at Ramah. C.]

REFLECTIONS.—God's ordinances will still find a place somewhere; and if priests neglect them, pious Levites or Israelites will take care of them. The church may continue long in a wilderness state; but when men begin to lament after a hiding God and departed ordinances, their deliverance is nigh. If we wish remarkable interposals of Providence for our relief, we must put away our idols, and apply ourselves to solemn repentance, fasting, and supplication. God saves men from their sins, not *in* them. But it is a great mercy to have a noted favourite of Heaven with us on critical occasions. The effectual fervent prayer of a righteous man availeth much. And a minister's other labours, without earnest prayers, seldom avail to the reformation of the world or the edification of souls. The first struggles for glory are often the hardest. Scarcely can men begin to repent, but hell and earth will be in arms against them. But the prayer of faith,

fixed on Jesus' atoning sacrifice, will make things easier than could have been expected. Whatsoever we ask, believing, we shall receive; and when God arises, his enemies must be scattered. But let us remember that noted answers of prayer deserve memorials of gratitude: and while we gratefully acknowledge past help, we may depend on future protection. When a man's ways please the Lord, he makes his enemies to be at peace with him. Prayer and penitence can do more for a nation than the mightiest armies. And every blessing may be expected in that land where magistrates or ministers unite remarkable diligence, equity, and faithfulness, with exemplary holiness and ardent devotions.

CHAPTER VIII. [Ver. 3. *Took bribes, and perverted judgment.* Samuel, educated under the over-mild régime of Eli, seems to have fallen into Eli's error in the management of his sons; and though their crimes were not identical with those of Hophni and Phinehas, which arose from sensuality, and were therefore more debasing to the man, yet the crimes of Joel and Abiah, arising from unprincipled covetousness, were equally degrading to the judges.—Note. The determined honesty with which the Scriptures relate these blots in the family of Samuel, affords another of the many similar evidences of the divine origin of the Scriptures. Nothing could have been more easy than the suppression of this statement; and had the subject been in the hands of a mere secular historian, the world had never heard of the guilt of his hero's sons. But the Scriptures have

have done since the day that I brought them up out of Egypt, even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee.

9 Now therefore hearken⁴ unto their voice: nowbeit yet protest solemnly⁵ unto them,⁶ and show them the "manner of the king that shall reign over them.

10 ¶ And Samuel told all the words of the LORD unto the people that asked of him a king.

11 And he said, This will be the manner of the king⁷ that shall reign over you: "He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots.

12 And he will appoint him captains over thousands and captains over fifties, and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.

13 And he will take your daughters to be confectionaries, and to be cooks, and to be bakers.

14 And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants.

15 And he will take the tenth of your seed, and of your vineyards, and give to his officers,⁸ and to his servants.

16 And he will take your men-servants, and your maid-servants, and your goodliest young men, and your asses, and put them to his work.

17 He will take the tenth of your sheep; and ye shall be his servants.

18 And ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD will not hear you in that day.

19 ¶ Nevertheless the people refused to obey the voice of Samuel: and they said, Nay; but we will have a king over us;

20 That "we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles.

21 And Samuel heard all the words of the people, and he rehearsed them in the ears of the LORD.

22 And the LORD said to Samuel, "Hearken

A.M. 2930 or 2909.
B.C. 1065 or 1095.

4 Or, obey.

5 Or, notwithstanding when thou hast solemnly protested against them, then thou shalt show, &c.

6 Why grant the desire of the people, and yet protest against its propriety? Is there not contradiction or even duplicity in this procedure? Infidels have so asserted, yet is there neither. The protest is both a warning and a prophecy: the warning was despised; the prophecy to the letter fulfilled. The grant was what occurs every day in providence—a fulfilment of wishes employed to punish unreasonable petitioners.—C.

7 ch.2.13; 12.13, but not lawful, De.17.14-20. Eze.46.18,45,7,8.

7 The description of the despotism to which an unthankful and godless people submitted. Well worthy of attention, as an accurate picture of human nature mistaking improvement for change for improvement. This description contains eight particulars, viz: (1) Military conscription, compelling men to war. (2) Agricultural and mechanical conscriptions for the king's demesne lands. (3) Domestic slavery enforced upon the Israelites. (4) Violent expropriation of lands to civil or military servants. (5) A tenth part rent upon all agricultural produce. (6) Conscription for public works. (7) Tenth part rent of the sheep, which was a heavy burden, according to a common mode of Scripture expression, stands for all clean animals. (8) Unlimited vassalage. C. Very different indeed were the exactions to be enforced by many of their kings, from the rules of kingly conduct that had been prescribed by Moses, De.17.15-20. This is not a statement of the legitimate rights of monarchs, but an account no less graphic than correct of the arbitrary and tyrannical manner of eastern despots.—J.

8 ch.14.52. In these verses Samuel represents not the duty of kings, but the real conduct of Saul, &c.

9 1 Ki.21.7, ch.22.7.

8 Heb. eunuchs, whom they castrated to attend their ladies, &c.

9 Is.8.21; 1.15. Pr.1.26-28. Mi.3.4. Job 27.9. Ps.81.11. Is.66.4. Je.7.13; 44.16. Eze.33.31.

5 ver.5. Ro.12.2. Phi.3.19.

11 Co.4.2. 2 Co.5.19.

20. De.5.5.

11 ver.7.

A.M. 2930 or 2909.
B.C. 1065 or 1095.

9 To allow him time for anointing whomsoever God might select.—C.

CHAP. IX.

a ch.14.51. 1 Ch.8.32-35. 35-37.

1 Or, the son of a man of Jemini.

2 Or, substance.

b Ge.6.2. ch.10.23; 10.7. 2 Sa.14.25. Je.9.23.

c 1 John.3. Ge.32.15. Ju.5.10; 10.4. ver.16.

3 This narrative presents a curious picture of the open state of the country, and scantiness of inhabitants, to which the most mountainous districts of Great Britain can furnish the only intelligible parallel.—C.

d 1 Jos.17.15; 18. Ju.17.1; 19.1.

e 2 Ki.4.42.

f 1 John.3. Ge.33.18; 34.1.

g Shalisha was the Beth-shalisha of 2 Ki.4.42, 15 miles north of Lydda, and Shalim a place mentioned by Jerome as in the tribe of Dan; thus Saul's search extended as far as to the former place to the north, and the latter to the south.—C.

h ch.1.1.

i In so imperfect a character as that of Saul, it is pleasing to observe this filial remembrance of his father.—Note, There is scarcely a character so bad, as to be totally destitute of all good qualities.—2 merciful mixture of salt to preserve the mass from putrefaction.—C.

j ch.2.27. De.33.1. Ju.13.6. 1 Ki.13.1.

k 1 Th.2.10; 13.1.

l ch.3.19, 20. Is.44.26. 2 Ki.5.6.

m 1 Ki.14.2. 2 Ki.4.42; 8.8; 5.5. Ju.6.18; 13.17.

n No man, in eastern countries, ever approaches a superior without a present—it is a sample of the manners of the time and country, and not an evidence of covetousness in the prophet.—C.

o Heb. is gone out of, &c.

p Heb. is with us.

q Heb. there is found in my hand.

r About seven pence.

s Nothing can be more unjust or absurd than to charge or suspect Samuel of exercising his prophetic office for money, it merely proves the opposite. entertained of him by two ignorant and inexperienced young men. What man would think it right to be judged by the opinion formed of him by ignorant men that did not know him? Would infidels so choose to be judged? No. Then let them not so judge Samuel.—C.

unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.⁹

CHAPTER IX.

1 Saul despairing to find his father's asses, 6 by the counsel of his servant, 11 and direction of young maidens, 15 according to God's revelation, 18 cometh to Samuel. 19 Samuel entertaineth Saul at the feast. 25 Samuel, after a private conversation, bringeth him on his way.

NOW there was a man of Benjamin, whose name was Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite,¹ a mighty man of power.

2 And he had a son, whose name was Saul, a choice young man, and a goodly; and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people.

3 And the asses of Kish, Saul's father, were lost: and Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses.

4 And he passed through mount Ephraim, and passed through the land of Shalisha, but they found them not: then they passed through the land of Shalim,⁴ and there they were not; and he passed through the land of the Benjamites, but they found them not.

5 And when they were come to the land of Zuph, Saul said to his servant that was with him, Come, and let us return; lest my father leave caring for the asses, and take thought for us.⁵

6 And he said unto him, Behold now, there is in this city a man of God, and he is an honourable man; all that he saith cometh surely to pass: now let us go thither; peradventure he can show us our way that we should go.

7 Then said Saul to his servant, But, behold, if we go, what shall we bring the man?⁶ for the bread is spent⁷ in our vessels, and there is not a present to bring to the man of God: what have we?⁸

8 And the servant answered Saul again, and said, Behold, I have here at hand⁹ the fourth part of a shekel of silver; that will I give to the man of God, to tell us our way.²

no heroes; they have no narrative but truth, the whole truth; and no end but the glory of God. C.]

Ver. 7. [They have rejected me, that I should not reign over them. Neither God nor Samuel his prophet found any fault with the people for seeking a king, that being provided for in the divine law, De. 17. 14-20. The displeasure of both arose, (1) From the total want of piety in not consulting God by his high-priest or prophet. (2) From the sight of the people's folly in seeking to model their government on the plan of the wicked and idolatrous nations around them. (3) From the virtual rejection of God, both as judge and king. See ver. 19, 20. C.]

REFLECTIONS.—We had need to be busy in our proper work while we are able; old age will quickly dispose us for it. Neither the piety of parents nor the best education can render a person gracious. All men transmit corruption to their posterity; no man his

virtues or graces. Many children, awed by their parents' inspection, conceal the vices which afterwards appear when the restraint is taken off. Yea, many, after promising beginnings, turn out a disgrace to their parents and a plague to their country. The love of money is a prolific root of evil, a most dangerous plague to the soul, and renders the public administrations of church and state a public nuisance and pest. It is a common thing for people to be harmonious in casting off the government of God, discovering the vilest ingratitude to his faithful servants, and studying conformity to the world: but abusive vexation from men should drive us to our prayers for ourselves and for them. God will grant us direction and comfort when others condemn and abuse us. To punish men for their sin, God often grants them what they wish: and things good in themselves become a curse when they are obtained in a wrong way. But rejection of

God, when we are at ease, assuredly issues in his rejection of us when we are in trouble. However great a curse unsanctified relations may be, most men are set on obtaining them. And no reproofs or warnings will restrain the obstinate sinner; but the kindest advice is frequently misrepresented, as selfish and designing.

CHAPTER IX. [Ver. 12. There is a sacrifice of the people to-day in the high place. Why the ark was permitted to remain in Kirjath-jearim does not appear; and that Shiloh had ceased to be the place of sacrifice is historically evident, though the fact is not recorded. The city where Samuel now was seems from ver. 6 to have been his ordinary residence, and that was Ramah, where, as God's prophet, he had localized the national worship. C.]

REFLECTIONS.—When nations provoke God to give them magistrates or ministers according to their

9 (Beforetime in Israel, when a man went to inquire of God, thus he spake, Come, and let us go to the seer: for *he that is now called a Prophet*, was beforetime called "a Seer.")²

10 Then said Saul to his servant, "Well said,"³ come, let us go. So they went unto the city where the man of God was.

11 ¶ And as they went up the hill⁴ to the city, they found young maidens going out to draw water, and said unto them, Is the seer here?

12 And they answered them, and said, He is; behold, *he is* before you: make haste now, for he came to-day to the city; for *there is a sacrifice*⁵ of the people to-day in the high place.

13 As soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat: for the people will not eat until he come, because he doth bless the sacrifice; and afterwards they eat that be bidden. Now therefore get you up; for about this time⁶ ye shall find him.

14 And they went up into the city: and when they were come into the city, behold, Samuel came out against them, for to go up to the high place.⁶

15 ¶ Now^{*} the LORD had told Samuel in his ear "a day before Saul came, saying,

16 To-morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people Israel, that he may save my people out of the hand of the Philistines; for I have looked upon my people, because their cry is come unto me.

17 And when Samuel saw Saul, the LORD said unto him, Behold the man whom I spake to thee of! this same shall reign over my people.

18 Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house is.⁷

19 And Samuel answered Saul, and said, I am the seer: go up before me unto the high place; for ye shall eat with me to-day, and to-morrow I will let thee go, and will tell thee all that is in thine heart.

A.M. 2939 or 2900.
B.C. 1005 or 1095.

m Ge. 25:22. Ju. 1:1.
Probably Ezra inserted this whole verse.

n 2 Sa. 24:11. 1 Ki. 17:13. Am. 7:12. Is. 29:10; 30:10.

o As seeing visions of God, as Moses; or of futurity, as all the prophets saw. *Beforetime* means, not always before this period, but some time formerly, that is, between the settlement under Joshua and the coronation of Saul. Such temporary changes take place in all titles and offices. Thus the followers of our Lord were first called disciples, then apostles, then were they called Christians first at Antioch, Mat. 10:24. Ac. 6:1. Mat. 10:24. Ac. 11:26. C. This verse is most probably an explanatory interpolation inserted by some later prophet, to throw light on the archaic word *Seer*.—P.

p Job 31:13. Ec. 4:9.

q Heb. Thy word is good.

r Heb. in the ascent of the city.

s Ge. 24:11. Ju. 5:11.

t Or, feast, ch. 16:2.

u 26. 26. 1 Ch. 15:39.

v Ki. 3:25.

w De. 10. Mat. 26.

x Lu. 24:30. 1 Ti. 4:4.

y ch. 14. Le. 7:15, 16.

z Heb. to-day.

aa The object of this simple narrative is to exhibit the great purposes of Providence as dependent upon little things. Some straying animals, a vain search, an ignorant opinion of a prophet's duties, the casual meeting of a few water drawers, all combine to bring Saul to Samuel; where a direct revelation from God selects him whom Providence had so mysteriously led.—C.

ab ch. 15:1. Ac. 13:21.

ac Heb. revealed the ear of Samuel, 2 Sa. 7:27. Job 33:16. Is. 22:14. Am. 3:2.

ad Ac. 15:12. Is. 43:19.

ae 44:24; 21:46; 10:45; 6.

af Ge. 29:35. Ex. 3:7.

ag De. 32:36. Ps. 106:6.

ah ver. 15; ch. 16:8, 12.

ai Ps. 5:6.

aj Heb. restrain.

ak Ne. 13:19, 25. Ro. 13:3.

al 4.

am In addition to the object mentioned in the note on ver. 14, another intention of the narrative may have been to demonstrate to the dissatisfied party, that the choice of Saul was from God, and not from any previous knowledge and favouritism on the part of Samuel. This may have been the more necessary, as there were many discontented, probably because disappointed, ch. 10:27.—C.

A.M. 2939 or 2900.
B.C. 1005 or 1095.

8 Heb. to-day three days.

9 The office of king, being one of extreme difficulty, was not to Saul an easy thing, gives evidence that his wisdom came from God; and that Saul should obey him in undertaking the deliverance of the people.—C.

a ch. 8:5, 19; ver. 2.

b Ps. 68:27. Ju. 20:46.

c 48:6, 14, 15. ch. 15:17.

d Heb. according to this word.

e Ge. 43:33.

f ch. 1:5. Ge. 43:34.

g Le. 7:34, 35.

h The shoulder was a distinguished part of some sacrifices, as Ex. 39:27; it is also frequently mentioned in Scripture as an emblem of power, as Is. 9:6; also in relation to slavery and deliverance, Ge. 49:15. Is. 10:27. These emblems of power and deliverance may have been in the eye of the prophet in the choice of food for his guest. That which was upon it, some interpreters think it some appropriate sauce; is it not rather a cover for flies during the time it was kept?—C.

i Or, reserved, ver.

j The Hebrew is literally as follows:—"And the cook set up the shoulder and what was on it (perhaps part of the fat not used for sacrifice), and placed it before Samuel." Behold what was served for thee; place it before thee; eat, for on purpose it has been kept for thee, saying (or, since I said), I have called the people. The speaker must, according to the rules of grammar, be the cook. Samuel is introduced arbitrarily.—P.

k De. 22:8, 2. Sa. 11:2. Mat. 10:27. Je. 19:13.

l 19:10. 9. Ne. 8:16. Ju. 16:27.

m Saul was already on the roof, the common sleeping place; Samuel therefore called him not to the roof, but called to him on the roof, inviting him to rise and be away.—C.

n Nu. 23:3. Ju. 3:30.

o Heb. to-day.

p Heb. cause to hear.

q Chap. X.

a ch. 16:13. 2 Ki. 9:7.

b Ac. 13:21.

c Ge. 41:40. Ps. 2:12.

d ch. 8:5, 19.

e Ex. 19:5, 6. De. 32:14. 2:26. 18. Ps. 135:4.

20 And as for thine asses that were lost three days ago,⁸ set not thy mind on them; for they are found.⁹ And "on whom is all the desire of Israel? is it not on thee, and on all thy father's house?"

21 And Saul answered and said, Am not I a Benjaminite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou so¹ to me?

22 And Samuel took Saul and his servant, and brought them into the parlour, and made them sit in the chiefest place among them that were bidden, which were about thirty persons.

23 And Samuel said unto the cook, Bring the portion which I gave thee, of which I said unto thee, Set it by thee.

24 And the cook took up the shoulder,² and that which was upon it, and set it before Saul. And Samuel said, Behold that which is left! set it before thee, and eat; for unto this time hath it been kept for thee since I said, I have invited the people.³ So Saul did eat with Samuel that day.

25 ¶ And when they were come down from the high place into the city, Samuel communed with Saul upon the top of the house.

26 And they arose early: and it came to pass about the spring of the day, that Samuel called Saul to the top of the house,⁴ saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad.

27 And as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on,) but stand thou still a while,⁵ that I may show⁶ thee the word of God.

CHAPTER X.

1 Samuel anointeth Saul. 2 He confirmeth him by prediction of three signs. 3 Saul's heart is changed, and he prophesieth. 4 He concealeth the matter of the kingdom from his uncle. 5 Saul is chosen at Mizpeh by lot. 6 The different affections of his subjects.

THEN Samuel took "a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the LORD hath anointed thee to be captain over his inheritance?"

2 When thou art departed from me to-day,

heart, they are like to have portly figures, but little piety or sense. If men have much of this world, they may lay their account with frequent losses. Persons may be affectionate children, and yet destitute of grace. How sadly many mistake the ministerial office and work, and look on the messengers of God as but cunning diviners that need to be hired; and are more solicitous about outward trifles than about their eternal salvation! But it is shameful when handmaids know more of Christ and his ministers than the sons of the great; and when men, like beasts, feast on their daily provision, and attend the ordinances of God, without first asking his blessing thereon! With what deep designs are the most fortuitous circumstances ordered by God; and the most trivial beginnings issue in the most important events! Humility is the most direct road to distinguished honour. And whom God honours we must respect for his sake; never envying those

whom he is pleased to advance, though we ourselves should be eclipsed by them.

CHAPTER X. [Ver. 2. When thou art departed from me to-day. Were the office of king, as in the times of the peace and prosperity of a nation, an office of honour and ease, we might wonder at the pains taken by Samuel to convince Saul that he was divinely appointed. But such were the times, that as Moses was reluctant to undertake the deliverance out of Egypt, so was Saul reluctant to attempt a contest with the Philistines. Hence the necessity of such evidence of a divine call as would quite remove his scruples and encourage him in his office. C.—Rachel's sepulchre is still well known, and a place of pilgrimage for Jews, Christians, and Mohammedans. It is covered by a small white cupola. It is on the side of the road leading from Bethlehem to Jerusalem, about a mile from

the former. Westward of the sepulchre, about half a mile distant, is the village of *Beit Jala*, which may probably be identical with the *Zelzah* here mentioned. As Saul was on his way homeward to Gibeah, Ramah of Samuel, from which he set out, must have been somewhere to the south or south-west of Rachel's sepulchre. P.]

Ver. 5. [Hill of God, where is the garrison of the Philistines. The precise place is not known; but the state of things alluded to is still common in the East; viz. a garrison of foreign troops in a citadel, to keep the native inhabitants in order or subjection. C.]

Ver. 22. [Had himself among the stuff. The baggage of the people who had come to the great politico-religious assembly of the tribes. C.]

REFLECTIONS.—God should be always viewed as the author of all our promotions; and the tokens for good, which he gives in his providence, carefully ob-

then thou shalt find two men by 'Rachel's sepulchre, in the border of Benjamin, at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left the care¹ of the asses, and sorroweth for you, saying, What shall I do for my son?²

3 Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor,³ and there shall meet thee three men going up ^{to} God to Beth-el,⁴ one⁵ carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine:

4 And they ^{will} salute thee, and give thee two loaves of bread; which thou shalt receive of their hands.

5 After that thou shalt come to the 'hill of God, where ^{is} the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a ^{company} of prophets coming down from the high place ^{with} a psaltery and a tabret, and a pipe, and a harp, before them; and they shall prophesy:

6 And the ^{spirit} of the LORD will come upon thee, and thou shalt prophesy with them, and shalt be turned into ^{another} man.⁵

7 And let it be, when these signs are come unto thee, ^{that} thou do as ^{occasion} shall serve thee; for ^{God} ^{is} with thee.

8 And thou shalt ^{go} down before me⁶ to Gilgal; and, behold, I will come down unto thee, to offer burnt-offerings, ^{and} to sacrifice sacrifices of peace-offerings: seven days⁷ shalt thou tarry, till I come to thee, and show thee what thou shalt do.

9 ¶ And it was ^{so} that when he had turned his back⁸ to go from Samuel, God gave⁹ him another⁷ heart: and all ^{those} signs came to pass that day.

10 And when they came thither to the hill,¹ behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them.

11 And it came to pass, when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said one to another,² What ^{is} this ^{that} is come unto the son of Kish?³ ^{is} Saul also among the prophets?

12 And one of the same place⁴ answered and said, But ^{who} ^{is} their father?⁵ Therefore it became a proverb, ^{Is} Saul also among the prophets?

A.M. 2999 or 2999.
B.C. 1065 or 1065.

Ge. 35:19, 20. Je. 31:15.

Heb. the bush.

2 The first evidence

of the divine call is a

message from home,

fulfilling the words of

Samuel. This is a

twofold evidence in

Samuel's form and

present revelation:

while it presents a

beautiful picture of a

father's heart merg-

ing the care of prop-

erty in anxiety for

his son.—C.

3 The plain (or

rather the oak) of

Tabor—not the well-

known mountain of

the name, but some

noted oak-grove be-

tween Rachel's sepul-

chre and Gibeah, and

consequently not far

from Jerusalem.—P.

4 Ge. 28:19, 22; 35:6, 7.

Jos. 8:9. Where was

a high place.

5 Not to sacrifice at

Bethel, for that was

contrary to law, could

not, even by implication,

have been sanctioned by

Samuel; but there may

have been there a place

where prayer was

made, or where some

prophet dwelt.

6 As taught, as ap-

pears highly proba-

ble from ver. 5.—C.

7 Le. i. 11. Nu. 15: 5-11.

8 Heb. ask thee of

peace. Ju. 18:15.

9 ver. 10; ch. 13:2, 3, 5.

Here was another

high place.

10 ch. 10:20, 2 Ki. 2:3.

5:15; 38:1, 1.

11 They used these

musical instruments

to raise and compose

their spirits, 7 Ki. 3:

15.

12 Ju. 3: 30. Nu. 11:

25. Mat. 7:22.

13 ver. 9, not Ju. 3:3.

5:2 Co. 5:17. Ep. 4:24.

14 New views, new

feelings, new aspir-

ings, no longer in

heart a peasant, but

a king. Another, but

alas! it is to be feared,

not a new man.—C.

15 Ju. 3:3.

16 Ge. 21:20. Ro. 8:31.

17 ch. 12:15; 11:14, 15.

18 ch. 13:7-13.

19 Perhaps this re-

lates to the event

about two years

after.

20 On every occa-

sion.

21 Heb. shoulder.

22 Heb. turned.

23 ver. 6, not a new

one, Eze. 36:26. Ju. 3:

35.

24 ver. 2, 6. Ju. 6:21, 36

-40; 11:15, 38, 7, 8.

25 The Hebrew

word here, and in

ver. 5, translated

hill, is a proper

name, Gibeah, and it

is clear from what is

stated in ver. 17 that

it is Saul's own native

city. There appears

to have been a sanc-

tuary in or beside it,

and being a place

of great natural

strength, it was held

by a garrison of the

Philistines.—P.

26 Heb. a man to

his neighbour.

27 Mat. 13:55; 21:9, 10,

15. Ju. 7:15. Ac. 2:7, 8; 4:

13; 21:37. ch. 19:24.

28 From this inter-

rogation it is evident

that Saul was not

hitherto a religious

character, as has al-

ready appeared from

his ignorance of the

proper office of God's

prophets, ch. 9:10.—

C.

29 Heb. from thence.

30 Ps. 8:2. Ju. 3:8. Ac.

10:34, 35. 2 Ti. 1:17. Is

not God their inspir-

ing instructor?

31 Some translate

the words, 'Who is

his father?' but this

seems without mean-

ing, as Kish has been

already named. Is not

the meaning: If

God send a father, an

instructor to the pro-

phets, why should

we wonder if they

instruct Saul like-

wise? C.—If the

other prophets had

not obtained the gift

of prophecy by in-

heritance, as ap-

pears from the ques-

tion, 'Who is their

father?' but as a free

gift of the Lord, it

was equally possible

for the Lord to com-

municate the same

gift to Saul.—P.

32 The 'high place'

which was in Gibeah.

—P.

33 Abner, ch. 14: 50.

34 Pr. 29:11. Ex. 4:18.

ch. 9:27.

35 He was silent

either from modesty,

or fear of exciting

envy, or a prudent

waiting for such op-

portunity and instruc-

tion as Samuel had

promised. Whether

his silence was right

or wrong, we cannot

easily decide, as that

depended altogether

on the motive. It is

to be feared, want of

faith predominated.

—C.

36 Ju. 20:1, 3. ch. 7:6.

Jos. 18:26, not that Ju.

10:17.

37 See note on Ju.

20:1.—P.

38 Ju. 2:1. 6:8; iii. iv.

vii. xi. Ex. vii.—xiv. ch.

vii. 1; 21. Ne. 9:27, 28.

Eze. xx.

39 Not all the king-

doms of the world,

but all the kingdoms

that had oppressed

the Israelites.—C.

40 ch. 8:6, 7; 19; 12:17,

19.

41 Jos. 14. Nu. 17:2,

3, 6. Mi. 5:2.

42 Jos. 7:16, 17. Ac. 1:

26. ch. 14:41, 42.

43 Ju. 1:1; 20:18, 23, 28.

Nu. 27:21.

44 ch. 9:21; 15:17. Lu.

14:11.

45 ch. 9:2.

46 Bodily advanta-

ges, such as stature,

proportion, gracefulness,

strength, activity,

beauty, are all

gifts of God, and ca-

pable of being turned

to good account in his

service. Alas! that

ever they should be

found associated with

an evil heart, and

ministering to Satan

and not to the Lord

who gave them.—C.

47 ver. 1.

48 Heb. Let the king

live, 1 Ki. 1:25.

49 Either a predic-

tion of what their

kings would be, ch. 8:

10-18, or rather, ac-

tion of government, De.

17:14-17. Eze. 45:9, 10;

46:16. Ro. 13:1-4. 1 Ti.

2:2. 2 Cor. 11:5.

50 Jos. 18:28. Ju. 19:12,

16; 20:13. Is. 10:29.

51 With religious re-

spect to the choice of

Samuel, as God's

conviction, and with a

prophet that God

who had selected

Saul, was, by him,

able to desert his

country.—Note, Happy

the king whose coun-

sellors and guards are

men whose hearts the

Lord has touched.

But the need of

such counsellors and

guards is not confined

to kings. Every man

who has anything to

govern, were it but

his own family, yea,

were it but his own

heart, has equal need

of such blessings.—C.

13 And when he had made an end of prophesying, he came to the high place.⁶

14 ¶ And Saul's ^{uncle} said

27 But the ^mchildren of Belial said, How shall this man save us? And they despised him, and ^mbrought him no presents: but he held his peace.³

CHAPTER XI.

1 Nahash offereth them of Jabesh-gilead a reproachful condition. 4 They send messengers, and are delivered by Saul. 12 Saul thereby is confirmed, and his kingdom joyfully renewed.

THEN Nahash^a the Ammonite came up, and encamped against Jabesh-gilead: and all the men of Jabesh said unto Nahash, ^bMake a covenant with us, and we will serve thee.

2 And Nahash the Ammonite answered them, On this *condition* will I make a covenant with you, ^cthat I may thrust out all your right eyes,¹ and lay it *for* a reproach upon all Israel.

3 And the elders of Jabesh said unto him, Give us seven days' respite,² that we may send messengers unto all the coasts of Israel: and then, if *there be* no man to save us, we will come out to thee.

4 ¶ Then ^ccame the messengers to Gibeath of Saul, and told the tidings in the ears of the people: and all the people ^dlifted up their voices, and wept.³

5 And, behold, Saul came ^eafter the herd out of the field; and Saul said, What *aileth* the people that they weep? And they told him the tidings of the men of Jabesh.

6 And the ^fSpirit of God came upon Saul when he heard those tidings, and his ^ganger⁴ was kindled greatly.⁵

7 And he took a yoke of oxen, and ^hhewed them in pieces, and sent *them* throughout all the coasts of Israel by the hands of messengers, saying, Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen.⁶ And the fear of the LORD fell on the people, and they came out with *one* consent.⁷

8 And when he numbered them in ⁱBezek, the children of Israel ^jwere three hundred thousand, and the men of Judah thirty thousand.

9 And they said unto the messengers that came, Thus shall ye say unto the men of Jabesh-gilead, To-morrow, by *that time* the sun be hot,⁸ ye shall have help.⁹ And the messengers came and showed *it* to the men of Jabesh; and they were glad.

10 Therefore the men of Jabesh said, ^kTo-morrow we will come out unto you, and ye shall do with us all that seemeth good unto you.

11 And it was *so* on the morrow, that ^lSaul put the people in ^mthree companies; and they came into the midst of the host in the ⁿmorn-

A.M. 2930 or 2909.
B.C. 1065 or 1095.

m De. 13. 13. ch. 12. 12;
12. 12.
n 1 Ki. 10. 25. 27.
17. 5. Mat. 2. 11.
Or, *He was as though he had been deaf.*

CHAP. XI.

a Ju. 10. 7; 11. 8-33;
with 21. 8. 10.

b Ju. 10. 25. 27.
c Pr. 12. 10. De. 3. 6.
Re. 17. Es. 3. 6.

1 When soldiers fought with sword and shield, the shield generally consisted of a metallic plate or other resisting material, and was carried on the left arm, consequently when held up to defend the body, the left eye was covered, and so, if the right eye were put out, the soldier was totally unfitted either for attack or defence.—*Note.* An impressive emblem of Satan's great device, to promise peace on condition of the extinction or discontinuation of religious ordinances.—

2 Heb. *Forbear us.*
d ch. 20. 10. 26; 12. 12; 14. 16. Ju. 21. 2.
e 10. 12. 15. 1 Co. 12. 26. He. 10. 33; 13. 3. Ga. 6. 2.

3 Let not these people be accused of childish timidity, but rather let them be honoured for brotherly sympathy.—*Note.* It is twice recorded that Jesus wept; should not Christians follow his example? Je. 9. 1.—C.

f ch. 9. 1. Ps. 78. 71.
After his election he had retired to his private business.

g Ju. 3. 10; 13. 25; 14. 19. ch. 10. 10; 16. 13.
h Ex. 32. 19. Nu. 12. 3. ver. 2.

4 Anger is right or wrong according to the cause producing it. Christ was moved to anger by the hardness of men's hearts, Mar. 3. 5. God is angry with the wicked every day, Ps. 7. 11. And surely the cruelty of the Ammonites might well justify anger, if directed against their wickedness, and not arising from thirst for revenge.—*Note.* Passions are to be judged by the modifying feelings from which they arise, and the objects at which they aim.—C.

5 It will be remembered that the Benjamites were closely related to the people of Jabesh-gilead. In fact a large portion of the tribe were their descendants of those four hundred maidens who had been saved from the slaughter at Jabesh, Ju. 21. 22. This fact will account for the grief of the people at Gibeath, and the indignation of Saul.—P.

6 Ju. 19. 29; 21. 8, 11.
Ge. 35. 7.
7 See note on Ju. 19. 29.—C.

8 Heb. *as one man.*
9 Ju. 1. 4. 5.

10 ch. 15. 4. Ju. 20. 2.
Nu. 2. 3. Ge. 49. 8-10.

11 That is, they would march all night, as is customary in warm climates, and arrive by noon.—*Note.* Let him that would help in any way do it speedily; and especially to brethren in the household of faith.—C.

Or, *deliverance.*
m ver. 3. 9.
n ch. 31. 11-13.

o Ju. 7. 16; 4. 3.
p Ex. 14. 24. Jos. 8. 9.
Ju. 7. 19. Ps. 101. 8.

A.M. 2930 or 2909.
B.C. 1065 or 1095.

q Ex. 14. 30. Ja. 2. 13.
r ch. 10. 27. Lu. 19. 27.
1 Saul's success had a greater effect upon the people than his appointment by God or his anointing by Samuel. Flushed with victory and proud of their leader, they propose to murder in cold blood those who had not yet acknowledged him as king, but with no less prudence than piety he forbade the cruel deed.—I.

s 2 Sa. 19. 22.

t ch. 10. 24. 2 Sa. 5. 3.
1 Ch. 12. 38. 39. Ho. 8. 4; 13. 11.

2 Renew the national covenant with the king, acknowledging his appointment, defining his power, and securing the public liberties. See ch. 10. 25.—C.

3 The restriction of sacrificing to one place, De. 12. 14, is not here violated or infringed—for this place the Lord did choose by his prophet for the occasion. Not an occasion when not one tribe was present, but the whole nation was assembled. So did Joshua at a similar national assembly, ch. 8. 30, 31.—C.

CHAP. XII.

a ch. 8. 9, 22; 10. 1. 24; 11. 14, 15.

b Nu. 27. 16, 17. ch. 8. 20.

c Ps. 71. 18. 2 Pe. 1. 14.

d Ti. 4. 6.

1 This seems to intimate that he had deprived them of all public employment, and reduced them to a level with the common people. But while as a *magistrate* he abandons them to justice, as a *father* he tacitly but tenderly pleads for them.—I.

2 This is one of the most splendid records of a statesman's retirement from office. He retires to the summer's sun with all his light around him. Others may, perhaps, have retired with as much honesty; but alas! how few statesmen have lived or retired with his piety!—C.

3 Nu. 16. 15. Re. 14. 5.

4 1 Th. 2. 10. Ac. 23. 11; 24. 16. Co. 2. 12. 1 Th. 2. 10.

5 Ac. 20. 33. De. 16. 19. Is. 33. 15. ch. 8. 3.

6 Heb. *ransom.*

7 Or, *that I should hide mine eyes at him.*

8 Da. 6. 4. Ac. 22. 12.

9 1 Th. 2. 10. Ac. 24. 16. Ge. 31. 53; 16. 5.

10 ver. 1. ch. 10. 24; 6; 26. 9. 11. 16.

11 Ex. 31. 14. Ne. ix. Ps. lxxvii. lxxviii. cv. cvi. cxxv. cxxvi. Eze. xx.

12 Or, *made.*

13 That is, the Lord that advanced Moses is witness between us; the God of mercy and of judgment.—C.

14 Is. 1. 18; 62. 7-13. Mi. 6. 3. 4. De. 1. 31. Eze. xx.

15 Heb. *righteousness or benefits.*

16 Heb. *with.*

17 Ge. xlv. Ex. i. xiv. Nu. xxxiii. Jos. i. xxi. Ps. lxxviii. cv. cxxv. cxiv. cxxvii. Ne. 9. 7-25.

ing-watch, and slew the Ammonites until the heat of the day: and it came to pass, that they which remained were scattered, so that ^otwo of them were not left together.

12 ¶ And the people said unto Samuel, ^pWho is he that said, Shall Saul reign over us? bring the men, that we may put them to death.¹

13 And Saul said, ^qThere shall not a man be put to death this day; for to-day the LORD hath wrought salvation in Israel.

14 ¶ Then said Samuel to the people, Come, and let us go to Gilgal, and ^rrenew the kingdom there.²

15 And all the people went to Gilgal; and there they made Saul king before the LORD in Gilgal; and there ^sthey sacrificed sacrifices of peace-offerings³ before the LORD; and there Saul and all the men of Israel rejoiced greatly.

CHAPTER XII.

1 Samuel testifieth his integrity. 6 He reproveth the people of ingratitude. 18 He terrifieth them with thunder in harvest-time. 20 He comforteth them in God's mercy.

AND Samuel said unto all Israel, Behold, I have ^thearkened unto your voice in all that ye said unto me, and have made a king over you.

2 And now, behold, the king ^uwalketh before you: and ^vI am old and gray-headed; and, behold, my sons¹ are with you: and I have walked before you from my childhood unto this day.

3 Behold, here I *am*: witness against me before the LORD,² and before his anointed; ^wwhose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or ^xof whose hand have I received *any* bribe³ to blind mine eyes therewith?⁴ and I will restore it you.

4 And they said, ^yThou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand.

5 And he said unto them, ^zThe LORD *is* witness against you, and ^ahis anointed *is* witness this day, that ye have not found ought in my hand. And they answered, *He is* witness.

6 ¶ And Samuel said unto the people, ^bIt is the LORD ^cthat advanced⁵ Moses and ^dAaron, and that brought your fathers up out of the land of Egypt.

7 Now theretore stand still, that I ^emay reason with you before the LORD of all the righteous acts⁷ of the LORD, which he did to you, and to⁸ your fathers.

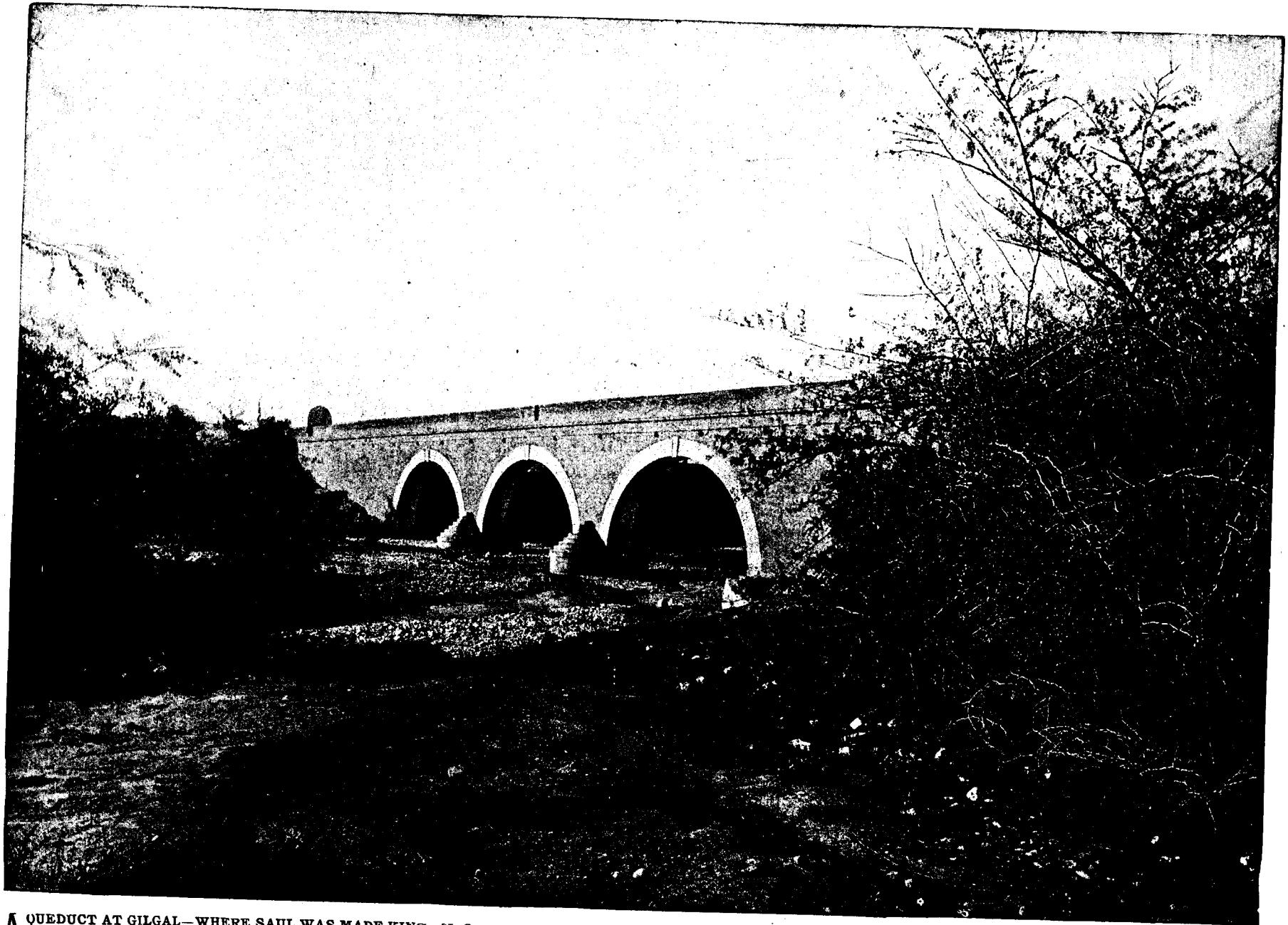
8 When¹ Jacob was come into Egypt, and

terrible vexations; and God remarkably displays his wrath against some cities or nations. What a plague is it to live beside bad neighbours! But inhuman barbarity often issues in men's own ruin. Kind sympathy with others in their trouble, and holy indignation against deeds of cruelty and wickedness, are highly commendable. Deep humility, a hearty concern for their subjects, zeal for the interests and honour of God,

proper courage and authority, prudence, and confidence in God for success, attended with activity and despatch in business, are truly ornamental in magistrates: and the fear of God ought to influence subjects to their duty. Never ought men to be more forward in forgiving others, than when the Lord hath done great things for themselves. And with hearty thanksgivings to God, and increasing regard to his appointments,

ought we to acknowledge the deliverances which he grants, or the honours which he confers.

CHAPTER XII. [Ver. 21. *And turn ye not aside.* There are certain erroneous and sinful contracts, that, when once entered into, cannot, without greater sin, be recalled or rescinded; and he that enters into such contract must bear the consequences—for the moral



AQUEDUCT AT GILGAL—WHERE SAUL WAS MADE KING. [I. SAMUEL, xi:14, 15.]—
 "Then said Samuel to the people, Come, and let us go to Gilgal, and renew the
 kingdom there. And all the people went to Gilgal; and there they made Saul king
 before the Lord in Gilgal; and there they sacrificed sacrifices of peace offerings
 before the Lord; and there Saul and all the men of Israel rejoiced greatly." This
 beautiful aqueduct, now used for carrying the water from Elisha's fountain into

Jericho, stands in the region of ancient Gilgal. This is an historic spot. In the
 fields and plains around this aqueduct we are told that one went to gather herbs
 to make pottage for the sons of the prophets, when he found a wild vine and
 gathered wild gourds from it to mix with the pottage. Elijah and Elisha passed
 this way from Jericho to Jordan. It is in the neighborhood of the city of palm
 trees.

your fathers cried unto the LORD, then the LORD sent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place.

9 And ^mwhen they forgot the LORD their God, he sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab; and they fought against them.

10 And ⁿthey cried unto the LORD, and said, We have sinned, because we have forsaken the LORD, and have served Baalim and Ashtaroth: but now deliver us out of the hand of our enemies, and we will serve thee.

11 And the LORD sent Jerubbaal, and Bedan,⁹ and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe.

12 And ^pwhen ye saw that Nahash the king of the children of Ammon came against you, ye said unto me, Nay; but a king shall reign over us: when the LORD your God was ^qyour king.¹

13 Now therefore ^rbehold the king whom ye have chosen, and whom ye have desired! and, behold, the LORD hath set a king over you.

14 If^s ye will fear the LORD, and serve him, and obey his voice, and not rebel against the commandment² of the LORD, then shall both ye, and also the king that reigneth over you, continue following³ the LORD your God.⁴

15 But ^tif ye will not obey the voice of the LORD, but rebel against the commandment of the LORD, then shall the hand of the LORD be against you, as ^uit was against your fathers.

16 Now therefore stand and see this ^vgreat thing, which the LORD will do before your eyes.

17 ^wIs it not wheat harvest to-day?⁵ I will call unto the LORD, and he shall send thunder and rain; that ye may perceive and see ^xthat your wickedness ^yis great, which ye have done in the sight of the LORD, in asking you a king.⁶

18 ¶ So Samuel called unto the LORD; and the LORD sent ^zthunder and rain that day: and all the people greatly ^afeared the LORD and Samuel.

19 And ^ball the people said unto Samuel, Pray for thy servants unto the LORD thy God, that we die not: for we have added unto all our sins ^cthis evil, to ask us a king.⁷

sanction may abide, binding to the contract, when the folly of the contract and the sin that led to it are clearly discovered. The Scripture rule then is—repent of the sin, but be faithful to the moral obligation. This principle may be exemplified in the promise of allegiance to an ill-arranged government, and in thoughtless contracts of marriage. C.]

REFLECTIONS.—To vindicate our character from calumny is a debt which we owe to God and to ourselves: and such as are conscious of their integrity will not fear the strictest scrutiny of their conduct.

But it is the greatest comfort to have God the witness of our uprightness. To resign a station on account of age, with a conscience uncorrupted, and with a character which malice itself dares not to calumniate, is glorious indeed; yet good men scarcely ever leave either church or state in so good a condition as they would wish. Hence they are so earnest in God's work when he is taking it out of their hand: and it is honourable to die with a savoury testimony for God and his ways. But whatever changes take place on earth, it will always be well with the righteous and ill with

20 ¶ And Samuel said unto the people, Fear not: (ye have done all this wickedness, ^dyet turn not aside from following the LORD, but serve the LORD with all your heart;

21 And turn ye not aside: for ^ethen should ye go after ^fvain things, which cannot profit nor deliver; for they ^gare vain:)

22 For the LORD will not forsake his people ^hfor his great name's sake; because it hath pleased the LORD ⁱto make you his people.

23 Moreover, as for me, ^jGod forbid that I should sin against the LORD in ceasing⁸ to pray for you: but I will ^kteach you the good and the right way.

24 Onlyⁱ fear the LORD, and serve him in truth with all your heart: for ^lconsider how great⁹ things he hath done for you.

25 But^j if ye shall still do wickedly, ye shall be consumed, both ye and your king.

CHAPTER XIII.

1 Saul's select band. 3 He calleth the Hebrews to Gilgal against the Philistines, whose garrison Jonathan had smitten. 5 The Philistines' great host. 6 The distress of the Israelites. 8 Saul, weary of staying for Samuel, sacrificeth. 11 Samuel reproveth him. 17 The three spoiling bands of the Philistines. 19 The policy of the Philistines, in suffering no smith in Israel.

SAUL reigned^a one year;¹ and when he had reigned two years over Israel,²

2 Saul ^bchose him three thousand men of Israel; ^cwhereof two thousand were with Saul in ^dMichmash. and in mount Beth-el, and a thousand were with Jonathan in ^eGibeah of Benjamin: and the rest of the people he sent every man to his tent.

3 ¶ And Jonathan smote ^fthe garrison of the Philistines that was in ^gGeba; and the Philistines heard of it.³ And Saul ^hblew the trumpet throughout all the land, saying, Let the Hebrews hear.⁴

4 And all Israel heard say, ⁱthat Saul had smitten a garrison of the Philistines, and ^jthat Israel also ^kwas had in abomination with the Philistines. And the people were called together after Saul to ^lGilgal.

5 ¶ And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots,⁵ and six thousand horsemen, and people ^mas the sand which ⁿis on the sea-shore in multitude: and they came up and pitched in Michmash, eastward from ^oBeth-aven.

6 ¶ When the men of Israel saw that they ^pwere in a strait, (for the people were distressed,) then the people did hide themselves in

^a 2 Sam. 17. Jos. 11. 4. Ju. 17. 12. 2. Ch. 1. 9. Je. 15. 48. 19. It seems the expelled Egyptian shepherds had joined them. ^b Jos. 18. 12. 7. ^c Ex. 14. 10-12. Ju. 10. 6. 2. ch. 14. 11.

the wicked. The careful remembrance of God's former mercies and judgments, and the observation of his awful providences, are both too little to make us active and constant in the service of God: and how terrible is the case of his enemies, who can arm all nature against them! How dangerous to have the prayers of his ministers turned against us! But for nations and churches to enjoy the fervent prayers and the faithful admonitions and encouragements of JEHOVAH's favourites, is one of the greatest mercies, and will be much prized by such as are truly penitent. Nor must any

A.M. 2939 or 2909.
B.C. 1065 or 1095.

^m Ju. iii. iv. x. xiii.
De. 32. 15-25. Ne. 9. 26-30. Is. 63. 10. Eze. 20. 8.

ⁿ Ju. 3. 2. 5. 6. 10. 10. 15. ch. 7. 2. 6. Ps. 78. 34. Is. 26. 16. Ho. 5. 15.

^o Ju. vi. viii. 10. 31. ch. vii.

^p No such name as Bedan occurs in Judges, therefore some have considered it a contraction for Ben-Dan, that is, the son of Dan—Samson.

Some MSS. and translations, instead of Bedan read Barak; and some valuable early translations for Samuel read Samson.

These changes are adopted by Houbigant; but we do not see sufficient authority for the adoption of either.

^q The Sept. Syriac, and Arabic versions have Barak instead of Bedan.

The Hebrew scholar also knows that the two names closely resemble each other in the early Hebrew characters. I am therefore of opinion that Bedan is an error of a copyist.—P.

^r Ch. xi. viii. Ho. 13. 10. 19. 24. Ju. 8. 23.

^s Nu. 21. 21. 6. 17. Ex. 19. 5. 6. 18. 33. 22. Ps. 74. 12. Ho. 13. 10.

^t The proper idea of government is God by his Spirit and law reigning in the conscience; and were all consciences enlightened by his Spirit, and amenable to his law, government would be perfect. The sin of Israel lay, not merely in their not changing their government without consulting God, nor merely in their foolish desire to imitate the surrounding nations; but in their being seduced to substitute the will of a man for the will of God, and acknowledging it their duty to obey that will though in opposition to the will of God.—C.

^u Ch. 10. 24. 11. 15. 8. 7. Ho. 13. 11. Ac. 13. 21.

^v L. 26. 1-13. De. 10. 12. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

^w Heb. mouth.

^x Heb. at after.

^y And be as safe following him as are the flock when they follow the shepherd, Ju. 10. 27. C.

^z L. 26. 15-39. De. 28. 15-68. Is. 3. 11. 1. 20. Ro. 2. 8. 9. Ps. 81. 11. 12. Eze. 18. 4-13.

^a Ver. 18.

^b Pr. 26. 1. Ps. 99. 6. Je. 15. 1. Is. 5. 10-18.

^c Jerome and modern travellers concur in testifying that thunder and rain in wheat-harvest, the end of June and beginning of July, are totally unknown in Palestine.

In high latitudes, where weather is very variable, it is only from travellers that we can learn the wonderful regularity of the seasons in tropical climates, or those approaching the tropic, as Palestine.—C.

^d Ch. 8. 7. Ho. 13. 10. 11.

^e See note on ch. 8. 7.—C.

^f Eze. 10. 9. 10. Ex. 9. 23.

^g Ex. 14. 31. 4. 31. Ps. 106. 12. 13.

^h Ps. 78. 34. 35. Ju. 10. 15. Ex. 9. 28.

ⁱ An ignorant and superstitious people

A.M. 2939 or 2909.
B.C. 1065 or 1095.

—nay, idolatrous, as Israel still were—are always easily terrified with unusual occurrences; but they as easily forget their fears, and return to their sins.—Voss. The miracle here lay not in the thunder and rain, unpreceded, but in the divine foresight and prophecy of their coming.—C.

^j Je. 3. 12-14. 22. De. 6. 5. 10. 12. Mat. 22. 37.

^k De. 32. 21. Je. 2. 5. 17. 10. 8. 15. Jonah. 2. 8. 12. 16. 17. 18. 24. 15. 44. 9. 19. 45. 20. 46. 1. 2. 7.

^l Ex. 32. 12. Nu. 14. 13-19. Ps. 94. 14. Eze. 20. 3. Jos. 7. 9.

^m 1. 11. 12. De. 7. 6. 8. 9. 5. 12. 26. 18. Mat. 11. 26. Mal. 1. 2. Ro. 5. 22.

ⁿ 1 Co. 9. 16. Ro. 1. 9. 1. Th. 3. 10. Mat. 5. 44. 2. Ti. 1. 3.

^o Heb. from ceasing.

^p Col. 1. 28. Ac. 20. 30. 27.

^q Ec. 12. 10. 13. Ps. 34. 8. 12. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

^r Heb. what a great thing.

^s 15. 31. L. 26. 14-39. De. 28. 15-68. 32. 15-30. 4. 26. 8. 19. 20. 30. 17-19.

CHAP. XIII.

B.C. 1065 or 1095.

a ch. 10. 24. 11. 15.

1 Heb. the son of one year in his reigning.

2 He reigned one year but in name and private retirement (ch. 11. 5), and now in the second year he proceeds to organize a permanent military force, divided, in modern phrase, into three regiments of troops, judiciously posted in three separate garrisons, the first example on record of a standing army—as distinct from general military service.—C.

3 Ch. 14. 5. Is. 10. 28. ver. 5. 11. 23. Ne. 7. 31; 12. 1.

4 Jos. 18. 28. Ju. 19. 12. Is. 10. 29.

5 Ch. 10. 5.

6 Or, the Hill, Jos. 18. 24.

7 'Mount Bethel' appears to have been the mountain east of Bethel where Abraham encamped. Michmash lay below it, eastward about two miles distant. Geba was only a mile and half south of Michmash, but between them lay a deep and rugged ravine. This ravine Jonathan crossed, and cut off the Philistine garrison in Geba.—P.

8 Ju. 3. 27. 6. 34. 2. Sa. 22. 8. 22. 2.

9 Some interpret the word Hebrews not of the Israelites generally, but of 'the people beyond the river,' that is, east of Jordan. But why should the trumpet be blown 'throughout all the land' if the words only called two tribes and a half? The phrase must therefore be understood as a general name of the Israelites.—C.

10 Heb. did stink, Ge. 34. 32. 46. 34.

11 Jos. 19. 4. 19. ch. 10. 11. 14. 15.

12 Chariots of war and carts for baggage.

caves, and in thickets, and in rocks, and in high places, and in pits.

7 And ^{some of} the Hebrews⁶ went over Jordan to the land of ^{Gad} and Gilead: as for Saul, he *was* yet in Gilgal, and ^{all} the people followed him trembling.⁷

8 ¶ And⁸ he tarried seven days, according to the set time that Samuel *had appointed*: but Samuel came not to Gilgal, and the people were scattered from him.

9 And Saul said, Bring hither a burnt-offering to me, and peace-offerings. And he ^{offered} the burnt-offering.

10 And it came to pass, that ^{as soon as} he had made an end of offering the burnt-offering, behold, Samuel came,⁸ and Saul went out to meet him, that he might ^{salute} him.

11 ¶ And Samuel said, ^{What hast thou done?} And Saul said, Because I saw that the people were scattered from me, and *that* thou camest not within the days appointed, and *that* the Philistines gathered themselves together at Michmash;⁹

12 Therefore ^{said} I, The Philistines will come down now upon me to Gilgal, and I have not made supplication⁹ unto the LORD: ^I forced myself therefore, and offered a burnt-offering.

13 And Samuel said to Saul, ^{Thou hast done foolishly}: thou hast not kept the commandment of the LORD thy God, which he commanded thee;¹ for now would the LORD have established thy kingdom upon Israel for ever.

14 But ^{now} thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him *to be* captain over his people, ^{because} thou hast not kept *that* which the LORD commanded thee.

15 And Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin: and Saul numbered the people *that were* present² with him, ^{about} six hundred men.

16 And Saul, and Jonathan his son, and the people *that were* present with them, abode in Gibeah³ of Benjamin: but the Philistines encamped in Michmash.

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¶ Nu. 21. 23-35; xxxii.

¶ Ju. 7. 3.

¶ Heb. trembled after him.

¶ ch. 10. 8.

¶ De. 10. ch. 14. 18; 15. 22. 15. 26. Pr. 3. 5.

¶ 1 Ki. 3. 4.

¶ Ps. 37. 7. Pr. 20. 22.

¶ We see here a striking specimen of impatience and punctuality. Saul waits till the seventh day, but does not wait seven days; and just as that period is near completion, Samuel arrives, true to his appointment. Such little matters are often the best tests of character, and the turning-points of the great events.—C.

¶ Heb. bless him. Ru. 2. 4. Ps. 129. 8.

¶ Ge. 3. 13. 4. 10. Jos. 7. 19. 2. Ki. 5. 25.

¶ ver. 2. 5. 16. 23; ch. 14. 5. 15. 10. 28.

¶ 1 Ki. 12. 26. Ps. 14.

¶ Heb. entreated the face.

¶ Ja. 1. 14. Ro. 2. 1.

¶ Pr. 19. 3. De. 4. 6. 2.

¶ Sa. 12. 7. 9. 1 Ki. 18. 18. 2.

¶ Ch. 10. 9; 19. 2. Mat. 14. 3.

¶ This does not refer to the appointment, ch. 10. 16, for that was given immediately after Saul was anointed, and this event occurred in the second year of his reign. The command here seems to refer to the ordinance of sacrifice, which none but priests could legally offer, and which Saul seems to have offered with his own hand.—C.

¶ ch. 2. 30; 15. 26. 28.

¶ Ho. 10. 11; with Ps. 89. 19. 20; 78. 70; 4. 3. ch. 16. 1. 12. Ac. 13. 22.

¶ 1 Sa. 11; 50. 1. 2. La. 3. 39. ch. 12. 25. Je. 2. 17.

¶ 19. 18; 25. 10. Pr. 1. 31; 13. 21. Ps. 9. 15; 16; 140. 11.

¶ Heb. found.

¶ ver. 2, 6, 7; ch. 14. 2.

¶ The Hebrew is Gibeah. Samuel was at Gibeah, the native place of Saul; but Saul and Jonathan took up a position at Gibeah, from which Jonathan had driven the Philistine garrison. Gibeah is 3 miles north by east of Gibeah, and a mile and half south of Michmash, where the vast army of the Philistines was now encamped. The two camps were in full view of each other, though separated by a deep and very rugged ravine.—P.

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17 ¶ And the spoilers⁴ came out of the camp of the Philistines in three companies: one company turned unto the way *that leadeth to* Ophrah, unto the land of Shual:

18 And another company turned the way to Beth-horon: and another company turned to the way of the border that looketh to ^{the} valley of Zeboim,⁵ toward the wilderness.⁶

19 ¶ Now ^{there} was no smith found throughout all the land of Israel: (for the Philistines said, Lest the Hebrews⁷ make *them* swords or spears:)

20 But all the Israelites went down to the Philistines to sharpen⁸ every man his share, and his coulter, and his axe, and his mattock.

21 Yet they had a file⁹ for the mattocks, and for the coulters, and for the forks, and for the axes, and to sharpen¹ the goads.²

22 So it came to pass, in the day of battle, *that* there was neither sword nor spear found in the hand of any of the people that *were* with Saul and Jonathan: but with Saul, and with Jonathan his son, was there found.

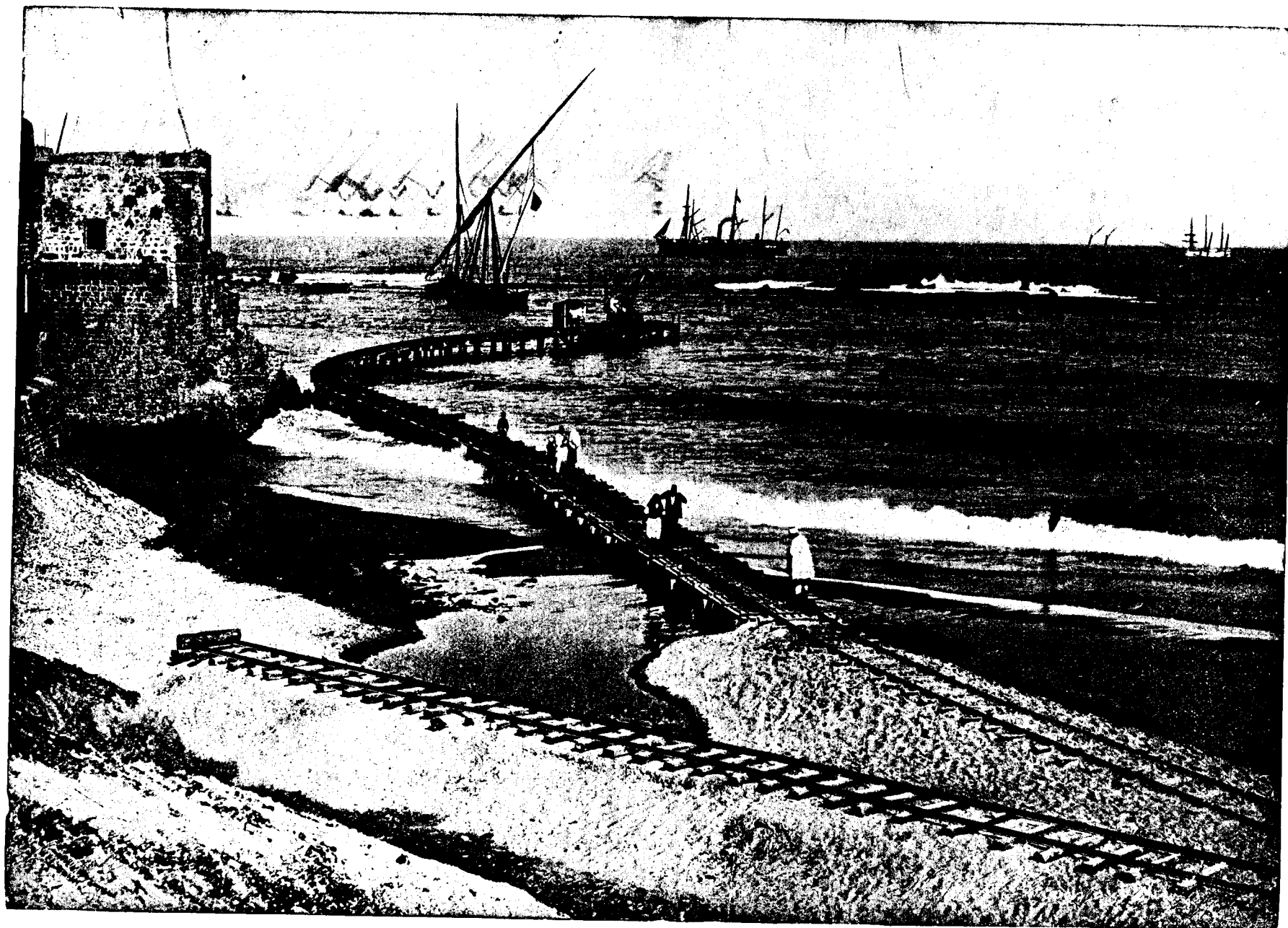
23 And the garrison³ of the Philistines went out to the ^{passage of} Michmash.⁴

CHAPTER XIV.

1 Jonathan, without the knowledge of his father or any of the people, goeth and miraculously smiteth the Philistines' garrison. 15 A divine terror maketh them beat themselves. 17 Saul, not staying the priest's answer, setteth on them. 21 The captivated Hebrews, and the hidden Israelites, join against them. 24 Saul's unadvised adjuration hindereth the victory. 32 He restraineth the people from eating blood. 35 He buildeth an altar. 38 Jonathan, taken by lot, is saved by the people. 49 Saul's strength and family.

NOW it came to pass upon a ¹day, *that* Jonathan the son of Saul said unto the young man that bare his armour, Come, and let us go over to the Philistines' garrison, that is on the other side. But ^{he} told not his father.

2 And Saul tarried ⁱⁿ the uttermost part of Gibeah, under a pomegranate tree² which



ROAD IN THE HARBOR OF JOPPA—IN THE LAND OF THE PHILISTINES. [I. SAMUEL, xiii: 20.]—"Therefore said I, The Philistines will come down now upon me to Gilgal." Joppa was a town in the land of the Philistines. The Philistines, as a people, caused the Israelites more trouble than any other nation, except the Egyptians. Looked at from the deck of our ship, Joppa presented a most magnificent appearance. Standing upon a low, round hill, dipping into the Mediterranean, the view was beautiful

beyond description. One is not so impressed with the town, however, after landing. It is said to be the dirtiest and most uncomfortable place in Palestine. In going up the long lane from the custom house toward our hotel, we met strings of camels and mules, bales of merchandise, and had our first view of the actual Holy Land. There are orange groves, palms and other Oriental trees, which unite to give a picturesque and Oriental view to the town.

Jonathan sought to go over unto the Philistines' garrison, *there was* a sharp rock³ on the one side, and a sharp rock on the other side: and the name of the one *was* Bozez,⁴ and the name of the other Seneh.⁵

5 The fore-front⁶ of the one *was* situate northward over against Michmash, and the other southward over against Gibeah.⁷

6 And Jonathan said to the young man that bare his armour, 'Come, and let us go over unto the garrison of these ⁹uncircumcised; ⁸it may be that the LORD will work for us: for *there is* no restraint to the LORD to save by many or by few.⁸

7 And his armour-bearer said unto him, Do all that *is* in thine heart: turn thee; behold, I am with thee according to thy heart.⁹

8 Then said Jonathan, Behold, we will pass over unto *these* men, and we will discover ourselves unto them.

9 If they say thus unto us, Tarry¹ until we come to you; then we will stand still in our place, and will not go up unto them.

10 But if they say thus, Come up unto us; then we will go up: for the LORD hath delivered them into our hand; and this *shall be* a sign unto us.

11 And both of them discovered themselves unto the garrison of the Philistines: and the Philistines said, Behold, the Hebrews² come forth ⁴out of the holes where they had hid themselves.

12 And the men of the garrison answered Jonathan and his armour-bearer, and said, Come¹ up to us, and we will show you a thing.³ And Jonathan said unto his armour-bearer, Come up after me; for the LORD hath delivered them into the hand of Israel.

13 And Jonathan ¹climbed up upon his hands and upon his feet, and his armour-bearer after him: and they ²fell before Jonathan;⁴ and his armour-bearer slew after him.

14 And that first slaughter, which Jonathan and his armour-bearer made, was about twenty

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3 'Tooth of a rock.' Whoever bas examined a fragment of dog tooth sjar, and compared it with any good pictorial view of the mighty Hinnay, or smaller pointed rocks, will have no difficulty in perceiving the accuracy of the Hebrew description.—C.

4 'Mud,' hence derivatively, slippery—also, 'in him' the flower. The last is most probably the meaning, from the rock flowers by which it was adorned.—C.

5 'A bush.'—C.

6 Heb. tooth.

7 Hebrew, 'Geba,' not Gibeah.—P.

8 Ver. 1. Ju. 13:25; 3:10.

9 Ch. 17:36. Ep. 2:11, 12. Ge. 17:7-12.

10 De. 32:36. Ju. 7:7, 2 Ch. 14:11. Ps. 115:3.

11 Mat. 19:26. Zec. 4:6. Ro. 8:11. He. 13:5, 6. Is. 41:10, 14-16. ch. 17:47.

12 A pious reflection, and a literal truth, teaching a most important lesson, viz.—That no man should ever despair of doing good because he is nearly alone; for if God ¹smile, a man he will surely do his work by him.—C.

13 The greatest works have usually been effected by two associates: for example—Moses and Aaron, Jonathan and his armour-bearer, the seventy disciples, sent two and two—an historical and divine testimony to the value of friendship, whereby God ordinarily effects his purposes in churches and kingdoms.—C.

14 Ge. 24:13, 14:17. 8. Ju. 6:7, 17:10-15. Ex. 4:2-8. 2 Sa. 5:4. 2 Ki. 13:16-19; 19:9; 20:9-11.

15 Heb. *be still*.

16 This recurrence of the word 'Hebrews,' as a general name for the Israelites, confirms the notes on ch. 13:3, 7, 19.—C.

17 Ch. 13:6; ver. 22. Ju. 6:2.

18 Ju. 14:17, 17:45.

19 An example among thousands of the danger of despising an enemy. 'Come up,' meaning it is impossible. 'We will show you a thing'—a sword—death.—C.

20 Ps. 18:29. He. 11:34. ch. 17:51, 52.

21 Le. 26:7, 8. Ro. 8:31. ch. 14:11.

22 When Jonathan drew near the foot of the almost perpendicular rock, the Philistines lost sight of him, so that he fell upon them unawares.—C.

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3 Or, *half a furrow of an acre of land*.

4 The meaning of the original, and of any translation thereto, is very obscure. It is evidently intended to convey the idea of a narrow space on the top of the rock, inclosed perhaps as by a yoke from which they could not escape.—C.

5 Jos. 2:9; 23:10. Ps. 27:48. 50:118, 10-12. Job 18:11-2. Ki. 7:6. Ex. 15:13, 16.

6 Ch. 13:16-18, 23.

7 Not an earthquake; for such is the terror inspired by an earthquake, that armies have, at the first motion, by common consent, instantly ceased to fight. The earth in this case seems to have quaked with the tumult.—C.

8 Heb. *a trembling of God*, Ge. 3:5. L. 26:19, 37. 2 Sa. 5:25. Da. 5:6. Ps. 48:5, 6.

9 Ex. 28:30. Nu. 27:21. Ju. 1:120. 18:23, 28.

10 The ark had been brought to the camp from Kirjath-jearim, ch. 7:1-2.

11 Not with the Philistines, as ch. 5:1; nor lost, as in Ezra's time.

12 Or, *tumult*.

13 Jos. 9:14. ch. 13:11; ver. 24. Ps. 106:13.

14 An incidental characteristic of Saul's impatience. He will not now wait to consult the Lord, as formerly he would not wait for his proph-
et.—C.

15 Heb. *were cried together*.

16 Ju. 7:22. 2 Ch. 20:23.

17 Ch. 29:4.

18 Ch. 13:6; ver. 11. Ju. 6:2. ch. 31:7.

19 Ju. 2:18; 6:14. 2 Ki. 14:27. Ps. 44:1, 2.

20 National deliverances occur in the history of all countries, and are recorded by all people in their history, celebrated in their songs, and perpetuated—if men could perpetuate anything—in their monuments. But, alas! in all these how seldom is God acknowledged. In the Bible it is otherwise—though Saul and Jonathan are valiant, and all the people to low—the Lord saves Israel.—C.

21 Ch. 13:5, with ver. 2. Jos. 7:2.

22 Ju. 11:30; 21:5. ver. 27, 29, 30. Fr. 21:9. Ga. 4:18. Ro. 10:2. 2 Sa. 21:2.

23 Here again impatience and presumption characterize Saul—an overwhelming anxiety that defects its own object.—C.

men, within as it were an half acre⁵ of land, *which* a yoke of oxen might plough.⁶

15 ¶ And ⁹there was trembling in the host, in the field, and among all the people: the ⁸garrison, and the spoilers, they also trembled; and the earth quaked:⁷ so it was ⁹a very great trembling.

16 And the watchmen of Saul in Gibeah of Benjamin looked; and, behold, the multitude melted away, and they went on beating down *one another*.

17 ¶ Then said Saul unto the people that *were* with him, Number now, and see who is gone from us. And when they had numbered, behold, Jonathan and his armour-bearer *were* not there.

18 And Saul said unto Ahiah, 'Bring hither the ark of God:⁸ (for ⁸the ark of God was at that time with the children of Israel.)

19 ¶ And it came to pass, while Saul talked unto the priest, that the noise⁹ that *was* in the host of the Philistines went on and increased; and 'Saul said unto the priest, Withdraw thine hand.¹

20 And Saul and all the people that *were* with him assembled themselves,² and they came to the battle: and, behold, ²every man's sword was against his fellow, and *there was* a very great discomfiture.

21 Moreover,² the Hebrews *that were* with the Philistines before that time, which went up with them into the camp *from the country* round about, even they also *turned* to be with the Israelites that *were* with Saul and Jonathan.

22 Likewise all the men of Israel which had *hid* themselves in mount Ephraim, *when* they heard that the Philistines fled, even they also followed hard after them in the battle.

23 So the LORD ¹saved Israel that day:³ and ²the battle passed over unto Beth-aven.

24 ¶ And the men of Israel were distressed that day: for ¹Saul had adjured the people, saying, Cursed *be* the man that eateth *any* food until evening,⁴ that I may be avenged on mine

nations, or to levy prodigious armies, when he hisses for them, and musters the host to the battle. And the greatest nations, and most flourishing churches, when God has deserted them, appear pitiful and contemptible. In perplexing straits, men often entangle themselves more and more by using sinful means of relief. Impatience to help ourselves, and unwillingness to leave our concerns in God's hands, serve only to involve us in new troubles. It is infinitely dangerous for the greatest to invade the ministerial office, and run when God has not sent them: it may cost them a kingdom, nay, their everlasting damnation. Disobedience against God's positive precepts can admit of no excuse. Every attempt to extenuate our guilt is a proof of an unhumiliated spirit. The more we sin against conviction, the more aggravated is our transgression: and pretences to religion, whilst we act in opposition to God's commands, are but barefaced hypocrisy. Want of true sense always accompanies want of grace. Sins, which to us appear very little, have dangerous consequences; and plain and faithful rebukes become God's ministers. How unstable is earthly grandeur—to-day we may be enthroned, and to-morrow deposed! Miser-

able is a guilty, a defenceless nation—and much more they who are destitute of the whole armour of God.

CHAPTER XIV. [Ver. 1. *He told not his father*. This was not only a military but a filial fault in Jonathan, for which it is more than probable, from the whole history of Saul, that his conduct afforded his amiable and valiant son but too much excuse.—*Note*. If there be any one thing which, next to piety, it is important for parents to cultivate in their children, it is that of filial confidence in their wisdom, temper, and integrity. For want of this Saul nearly lost his son, and finally ruined his family and lost his kingdom. C.] Ver. 2. [Saul had retreated some little distance southward from Geba, and encamped at Migron, on the border of the territory of Gibeah, probably in order to be nearer Samuel in case of an attack on the part of the Philistines. P.] Ver. 16. [The details of this most remarkable adventure and victory, which are here recorded with great minuteness, may be thus summed up. The two armies were separated by the deep and almost impassable ravine then called 'the Pass of Michmash,' now Wady

Suweinit, which runs down eastward to the Jordan. On the opposite banks of the ravine, facing each other, are precipitous cliffs rising up into jagged tooth-like points. Jonathan determined to cross the ravine, and by a sudden attack throw the camp into confusion. He and his armour-bearer descended the southern cliff undiscovered; they then clambered up the northern cliff until reaching a projecting crag they showed themselves to the Philistine sentinels. Encouraged by the words of the enemy, they climbed to the top on their hands and feet, made a sudden and bold attack and slew the sentinels. The outpost was thrown into confusion; the confusion spread to the camp; a panic seized the whole host; it was increased by the shock of an earthquake, and the Philistines fled in terror. The camp of Saul observed the commotion, consulted the high-priest, and dashed away in pursuit of the enemy, who were driven with great slaughter through the mountain passes down into the western plain. From that day till the fatal battle of Gilboa Israel was freed from the incursions of the Philistines. P.]

Ver. 26. [*No man put his hand to his mouth, for the people feared the oath*. This surprising self-denial out

enemies. So none of the people tasted any food.

25 And all *they* of the land came to a wood; and there was *honey* upon the ground.

26 And when the people were come into the wood, behold, the honey dropped;⁵ but no man put his hand to his mouth; for the people feared^d the oath.

27 But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that *was* in his hand, and dipped it in an honey-comb,⁶ and put his hand to his mouth: and *his* eyes were enlightened.⁷

28 Then answered one of the people, and said, Thy father straitly⁸ charged the people with an oath, saying, Cursed *be* the man that eateth *any* food this day. And the people were faint.⁹

29 Then said Jonathan, My father hath troubled the land: see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey;

30 How much more, if haply the people had eaten freely to-day of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the Philistines?¹

31 ¶ And they smote the Philistines that day from Michmash to *Aijalon*: and the people were very faint.

32 And the people flew upon the spoil, and took sheep, and oxen, and calves, and slew *them* on the ground: and the people *did* eat *them* with the blood.²

33 ¶ Then they told Saul, saying, Behold, the people sin against the LORD, in that they eat with the blood. And he said, Ye have *transgressed*: roll a great stone unto me this day.

34 And Saul said, Disperse yourselves among the people, and say unto them, Bring me hither every man his ox, and every man his sheep, and slay *them* here, and eat; and sin not against the LORD in eating with the blood. And all the people brought every man his ox with him³ that night, and slew *them* there.

35 ¶ And Saul *built* an altar unto the LORD: the same was the first altar that he built unto the LORD.⁴

36 ¶ And Saul said, Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them. And they said, Do whatsoever seemeth good unto thee. Then said the priest, *Let* us draw near hither unto God.⁵

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Ex. 3. 8. Mat. 3. 4.
Nu. 13. 27.

⁵ In warm countries where there is much uncultivated land, and where consequently flowers abound, honey is exceedingly plentiful: the bees fixing their combs in hollows of rocks and trees, and even in cavities in the ground. The collision of branches produced by the turmoil of the flight and pursuit may account for the dropping of the honey.—C.

^d Ec. 9. 2.

^e Or, *wood-honey*.

^f ch. 10. 12.

⁷ He had been near fainting, which is usually preceded by tingling of the ears and indistinctness and dimness of sight. And it is truly astonishing how little will sometimes revive the sinking powers—a few drops of water sprinkled or tasted, some pungent or aromatic smell, a mouthful of some simple food, or a few grains of common salt—being usually sufficient. So weak is man, so merciful is Providence.—C.

⁸ Heb. *adjuring*, *adjured*.

⁹ Or, *weary*.

¹ But now that the defeat of the Philistines is not great.

² Perhaps not that Jos. 10. 12 to 10. 42, or Ju. 12. 12, but that 2 Ch. 11. 10, about 12 miles westward from Michmash.

³ Ge. 3. 4. Le. 7. 26; 17. 12, 26; 17. 11, 12, 14. De. 12. 16.

⁴ They ate the raw flesh with the blood, which God had strictly forbidden, De. 12. 23. This was accordingly a direct sin against the law, another demonstration of the folly and rashness, nay, blasphemy, because vain and unnecessary adjuration of the hasty monarch.—Note, One man's sin may easily become the cause of the sin of another. No excuse for the man thus led or driven into guilt, by a terrible aggravation of the crime of him that so leads or drives him.—C.

⁵ Or, *dealt trencherously*, Mat. 7. 5. Ro. 2. 1.

⁶ ver. 34. 35.

⁷ Heb. *in his hand*.

⁸ Ju. 21. 4. ch. 9. 9, 17, with 11. 11. Ge. 8. 26; 12. 7, 8.

⁹ A comparison of the conduct of Abraham and Saul, though Saul was placed in circumstances so much more favourable, would tell wonderfully to Saul's disadvantage. Almost every movement of Abraham is marked by an altar to God; Saul had never thought of erecting one till now.—Note, What shall we say of those fathers and mothers who have never yet established God's worship in their houses? They are yet worse than Saul, he at last built an altar to the Lord.—C.

¹ Ju. 4. 8. Nu. 27. 21. Ju. 1. 1; 20. 18. ver. 18, 19.

² ch. 23. 2, 4, 11, 12; 30. 7, 8.

³ Saul's precipitancy appears even in his religion. He builds an altar, but before seeking God's

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direction at it, he resolves to pursue the Philistines, nor ever thinks of consulting God till recalled to his duty by the high priest.—Note, It is always difficult to give advice to kings. Blessed are they who have faithful men to tell them of their faults and exhort them to seek the Lord.—C.

⁴ Or, *ch. 28. 6* with ver. 18, 19, 24.

⁵ Heb. *corner*, 2 Sa. 18. 3; Ju. 20. 2. Ps. 47. 9. Zec. 10. 4.

⁶ Jos. 7. 1, 12–15. ch. 10. 19.

⁷ Another melancholy example of Saul's impious precipitancy.—Note, Let every man be warned against rash and inconsiderate vows.

⁸ This was quite in keeping with Saul's reckless character. He had formerly interrupted the priest when asking counsel of the Lord, and afterwards made a most senseless adjuration to the people to abstain from food; and now, before the lots are cast, he rashly wears to put the offender to death, were it his own son (who had under God obtained the victory), without waiting to know what the crime was, or whether it really deserved death, or might not be expiated by a sin-offering.—I.

⁹ Or, *show the iniquity*, Fr. 16. 33. Ac. 1. 24.—There is no mention of a *lot* in the original, which the clause translates.

¹ Give true and serious decision. Yet with all Saul's pre-emption, we can scarcely suppose him using language which savours of impiety. Translating, 'Give serious decision.' 'If this iniquity be in me or in Jonathan my son, I will give up my iniquity; but if in you, give *thummin*,' for the word translated 'perfect' is in the Heb. 'thummin'—I.

² Heb. *went forth*.

³ ver. 27–30.

⁴ Ru. 1. 17. ch. 17. 43; 25. 22. 2 Sa. 3. 9, 35; 19. 13.

⁵ Ge. 38. 24. 2 Sa. 12. 5.

⁶ Unhappy monarch! the bravest man, and the best of men, is doomed to die by rashness and impiety. But was he not so doomed of the Lord? No. God makes the discovery of the act of Jonathan in taking the honey, and of the guilt of Saul in making the vow.—C.

⁷ ver. 23.

⁸ 2 Sa. 14. 11. Mat. 10. 30. Lu. 21. 18. Ac. 27. 34.

⁹ Is. 13. 3. Re. 17. 14; 19. 14. 2 Co. 6. 1.

¹ ch. 13. 1. Da. 7. 27. 2 Ki. 14. 27.

² Ge. 19. 37, 38; xxxvi. Ex. 15. 14, 15. De. 23. 3. Ju. 3. 10–14; 20. 7, 11; xiii. xvi. ch. iv. vii. xii.

³ 2 Sa. 8. 3, 5, 12; 10. 6, 8.

⁴ Or, *wrought mightily*.

⁵ Ex. 17. 14. 16. De. 25. 19. ch. 15. 3, 7.

⁶ ch. 31. 2; 18. 17–21. 1 Ch. 8. 33–40; 39–44.

⁷ ch. 17. 55; 10. 14, 15. 2 Sa. 2. 8.

37 And Saul asked counsel of God, Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel? But *he* answered him not that day.

38 ¶ And Saul said, Draw ye near hither all the *chief* of the people; and *know* and see wherein this sin hath been this day:

39 For *as* the LORD liveth, which saveth Israel, though it be in Jonathan my son, he shall surely die.⁶ But *there was* not a man among all the people that answered him.

40 Then said he unto all Israel, Be ye on one side, and I and Jonathan my son will be on the other side. And the people said unto Saul, Do what seemeth good unto thee.

41 Therefore Saul said unto the LORD God of Israel, *Give* a perfect *lot*. And Saul and Jonathan were taken; but the people *escaped*.

42 And Saul said, Cast *lots* between me and Jonathan my son. And Jonathan was taken.

43 Then Saul said to Jonathan, Tell me what thou hast done. And Jonathan told him, and said, *I* did but taste a little honey with the end of the rod that *was* in mine hand, *and*, lo, I must die.

44 And Saul answered, *God* do so, and more also: for *thou* shalt surely die, Jonathan.⁸

45 And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: *as* the LORD liveth, *there* shall not one hair of his head fall to the ground; for *he* hath wrought with God this day. So the people rescued Jonathan, that he died not.

46 Then Saul went up from following the Philistines: and the Philistines went to their own place.

47 ¶ So Saul *took* the kingdom over Israel, and fought against all his enemies on every side, against *Moab*, and against the children of Ammon, and against Edom, and against the kings of *Zobah*, and against the Philistines: and whithersoever he turned himself, he vexed *them*.

48 And he gathered⁹ an host, and *smote* the Amalekites, and delivered Israel out of the hands of them that spoiled them.

49 ¶ Now^c the sons of Saul were Jonathan, and Ishui, and Melchi-shua: and the names of his two daughters *were these*; the name of the first-born Merab, and the name of the younger Michal:

50 And the name of Saul's wife *was* Ahinoam, the daughter of Ahimaaz; and *the* name of the captain of his host *was* Abner the son of Ner, Saul's uncle:

of regard to Saul's curse may, no doubt, be justly traced to superstition; for the *curse causeless* will not come: still, it is a superstition nearly akin to what is good, that solemn respect for an oath of which so many examples occur in the history of Israel. See Jos. 9. 19.—Note, Superstition is always better than infidelity;

superstition is an erroneous addition to some good principle admitted; infidelity is the denial of every good principle, and the substitution either of nothing or of evil. C.]

REFLECTIONS.—Carnal men are often more anxious for the presence of God's ministers than for his

own. But how reasonable are God's interpositions for the deliverance of his people! He makes the faith of his servants strong, and then delights to crown their strong faith with signal victories and honours. The proud derision of their enemies issues in terrible destruction. Yea, the mightiest armies, in the hand of

51 And ¹Kish was the father of Saul; and Ner the father of Abner was the son of Abiel.¹

52 And there was sore war against the Philistines all the days of Saul: and when Saul saw any strong man, or any valiant man, he took him unto him.

CHAPTER XV.

1 Saul is sent to destroy Amalek. 6 He favoureth the Kenites; 7 smiteth the Amalekites; but spareth Agag and the best of the spoil. 10 Samuel denounceth unto Saul, commending and excusing himself, God's rejection of him for his disobedience. 24 Saul's humiliation. 32 Samuel killeth Agag. 34 He and Saul part.

SAMUEL also said unto Saul, "The LORD sent me to anoint thee to be king over his people, over Israel: now therefore hearken thou unto the voice of the words of the LORD."

2 Thus saith the LORD of hosts, "I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt."

3 Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.¹

4 And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah.

5 And Saul came to a city of Amalek, and laid wait² in the valley.

6 ¶ And Saul said unto the Kenites, "Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye showed kindness to all the children of Israel when they came up out of Egypt. So the Kenites³ departed from among the Amalekites."

7 ¶ And Saul smote the Amalekites from Havilah until thou comest to Shur, that is over against Egypt.

8 And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword.

9 But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings,⁴ and the lambs, and all that was good, and would not utterly destroy them: but every thing that was vile and refuse, that they destroyed utterly.

10 ¶ Then came the word of the LORD unto Samuel, saying,

11 It repenteth me that I have set up Saul

such an angry God, make a most pitiful appearance. And it is easy for the weakest cowards to pursue those whom the Lord hath routed. In all our ways it is best to consult God's word. But how ready are wicked consulters, like Saul, to take their own way, without waiting for an answer! Yet rash expedients, to obtain carnal ends, are often the noted hindrances of these ends. And such as cast abroad curses, firebrands, and death, endanger themselves and families; and entangle their children, who are far better than themselves. When God refuses to answer, it is an evidence that he is angry; and it is time to think seriously in what we have offended him. Violent tempers are prone to sacrifice their nearest relations to their angry

passions. In such a case we ought to resist them, kings not excepted; and to protect such as are not only innocent, but honoured of God. Wicked men's zeal often flames in trifling matters, while it languishes in things important; and rash cursing bids fair to end in profane perjury. The comforts and honours of royalty are dearly bought by the constant care, danger, and toil which attend them. And often men's earthly glory makes a blaze just before the dark night of ignominy and woe seizes upon them.

CHAPTER XV. [Ver. 5. 'To the city of Amalek,' i.e. the capital of the Amalekites; or 'to the city Amalek,' i.e. the city which bore the name of the people. Its

to be king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the LORD all night.

12 ¶ And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel, and, behold, he set him up a place,⁶ and is gone about, and passed on, and gone down to Gilgal.

13 And Samuel came to Saul; and Saul said unto him, Blessed be thou of the LORD: "I have performed the commandment of the LORD."

14 And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?

15 And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the LORD thy God;⁸ and the rest we have utterly destroyed.

16 Then Samuel said unto Saul, Stay, and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on.

17 And Samuel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the LORD anointed thee king over Israel?

18 And the LORD sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed.⁹

19 Wherefore then didst thou not obey the voice of the LORD, but didst flee upon the spoil,¹ and didst evil in the sight of the LORD?

20 And Saul said unto Samuel, Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites:

21 But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal.

22 And Samuel said, Hath the LORD as great delight in burnt-offerings and sacrifices as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

23 For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry:

A. M. 2041 or 2011.
B. C. 1063 or 1093.

Ch. 9. 1. Ch. 8. 33. 39.

The word 'was,' being in italic letter, tells the reader that it is not in the original Hebrew, but is supplied by the translators; and here its insertion has obscured or rather misrepresented the meaning, for it is the evident intention of the sacred historian to tell that both Kish and Ner were the sons of Abiel.—C.

Ch. 8. 11.

CHAP. XV.

B. C. cir. 1062.

Ch. 9. 10. 10. 11. 14.

15. 13. 13.

Ch. 1. 11. 2 Sa. 6. 27.

26. Ps. 24. 10.

Re. 18. 3. Ex. 17. 8.

16. Nu. 24. 20. De. 25. 17.

19.

Ex. 17. 14. Nu. 24.

20. De. 25. 19. Re. 18. 8.

Ex. 20. 15. 14. 21.

Ge. 3. 17. 18. Ro. 8.

20. 22.

1 In many preceding

notes the sentence

of extirpation or

extirpation pro-

nounced against the

nations of Canaan,

as well as against

Amalek, has been

defended against

the calumnies and

iniquitous accusations

of infidels. The

sentence against adults

was rigorously pro-

nounced for their

sins of robbery, malici-

ously laying with intent

kill, Ex. 17. 14.

murder, manstealing,

&c. &c. The sentence

against the sheep, &c., was

intended for prevent-

ing war from becom-

ing a trade, to gratify

covetousness. But

how shall we de-

fer the sentence against

the children? What

need is there of any

defence? Do not

children die by in-

fantile diseases, in

multitudes? Does

Providence require

any defence? Yet

surely the God who

employs disease in

the one case, and the

sword in the other, is

the same? Unless,

therefore, the infidel

accuse Providence,

he cannot accuse the

LORD speaking by his

prophet.—C.

Job 21. 30. Ec. 8.

13. Ro. 9. 22.

Or, fought.

Nu. 24. 21. 10. 39. 32.

Jul. 1. 10. 4. 11.

Ge. 19. 12. 15. 32. 11.

2 Co. 6. 17. Re. 18.

Ex. 18. 9. 10. 19. Nu.

10. 29. 31.

These were the

relatives of Jethro,

the father-in-law of

Moses, and the nar-

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tiful example of na-

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rare private, still

more a rare political,

virtue; and, in a de-

fective character, like

that of Saul, a soli-

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ditional attention.—

C.

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Or, fought.

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C.

Job 21. 30. Ec. 8.

13. Ro. 9. 22.

Or, fought.

Nu. 24. 21. 10. 39. 32.

Jul. 1. 10. 4. 11

because thou hast rejected the word of the LORD, he hath also rejected thee from being king.

24 ¶ And Saul said unto Samuel, 'I have sinned: for I have transgressed the commandment of the LORD, and thy words; because I feared^m the people, and obeyed their voice.'

25 Now therefore, I pray thee, "pardon my sin, and turn again with me, that I may worship the LORD.

26 And Samuel said unto Saul, 'I will not return with thee: for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel.

27 And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent.

28 And Samuel said unto him, The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou.

29 And also the "Strength of Israel 'will not lie nor repent: for he is not a man, that he should repent.'

30 Then he said, 'I have sinned; yet honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD thy God.

31 So Samuel turned again after Saul,⁵ and Saul worshipped the LORD.

32 ¶ Then said Samuel, Bring ye hither to me "Agag the king of the Amalekites. And Agag came unto him delicately. "And Agag said, Surely the bitterness of death is past.

33 And Samuel said, "As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the LORD in Gilgal.

34 ¶ Then Samuel went to "Ramah; and Saul went up to his house to Gibeah of Saul.

35 And Samuel came no more to see Saul until the day of his death; nevertheless Samuel

A.M. cit. 2942.
B.C. cit. 1002.

Ex. 9. 27. Nu. 22. 34.
Pr. 23. 13. Mat. 27. 4.
ver. 30.

10 ver. 15. 21. Je. 13.
23. Pr. 29. 25. Ge. 3. 12.
13. Ex. 32. 22. 23.

3 Alas, for poor human nature! when it yields to one temptation, and attempts to deny or excuse its guilt. In ver. 20 Saul acknowledges his transgression, but in the very act of confessing, he adds to his guilt by attempting to change it upon the people.—C.

Ex. 9. 27. Ps. 78. 34.
Is. 26. 16. Je. 22. 23.

o Ps. 15. 4. ver. 31.
o ch. 2. 30. 13. 14. 16. 17.
Ho. 8. 4. 13. 10. 11.

g 1 Ki. 11. 30. 31.
ch. 13. 14. 28. 17. 1.
Ki. 12. 31. Ho. 10. 11.

o Or, eternally, or victory, Ps. 29. 11. Ec. 10. 12.

o Nu. 23. 19. 2 Tis. 13. Tit. 1. 2. He. 6. 18.

4 In this and ver. 11 the Lord has been said 'to speak after the manner of men'; and if this expression mean that God employs human language, it is true—for what other language, if other there be, could man comprehend? But if it mean that God, in any manner or degree, adapts or accommodates his language to what is not literal truth, then the sentiment is utterly to be rejected. See note on ver. 11.—C.

o ver. 24. 25. In. 5. 44. Hab. 2. 4. Ps. 138. 6.

5 Did not Samuel here either change his mind, or break his word, pledged not to return, in ver. 26? Neither. In ver. 26 he refused to return with him to worship; but in ver. 31 he returns to do him honour before the people. And surely a man may refuse to do for one reason what he may assent to for another without any charge of fickleness, inconsistency, or falsehood.—C.

o ver. 33. Nu. 24. 7. 20.

o Je. 48. 44. 1 Th. 5. 3. Re. 7. 7.

o Ex. 37. 11. Nu. 14. 45. Ge. 9. 6. Mal. 26. 52. Re. 13. 10. 16. 6.

o 1 Ki. 18. 40. 2 Ki. 1. 10. 12. Nu. 25. 7. Is. 34. 6.

o ch. 17. 17.
o ch. 11. 4.
o ch. 19. 24. Ps. 119. 135. 158. Je. 9. 1. 2.

A.M. cit. 2942.
B.C. cit. 1002.

6 This is not surprising on two accounts, (1) Saul, with all his faults, possessed many fine qualities. (2) Nothing can more move the sorrow of a good man than to see a fellow-creature running, as Saul was, headlong to destruction.—C.

o ver. 11. Ge. 6. 6. See notes on ver. 11. 29.—C.

CHAP. XVI.
o ch. 15. 11. 25. 35.
o ch. 10. 1. 2. Ki. 9. 1. 6.

o Ru. 4. 18. 22. 1 Ch. 2. 10. 15. Ps. 78. 66. 70. 71. Ge. 49. 10. ch. 13. 14. 15. 22. 13. 22.

o Lu. 1. 34. Ex. 3. 11. Je. 1. 6. Ps. 112. 5. Mat. 10. 10.

o o. 12. Je. 38. 27. He told nothing but the truth, though not the whole of it.

1 This was not duplicity, but prudence and mercy: as the declaration of the purpose to anoint a new king would have plunged a man of Saul's temper into deeper sin.—C.

2 Or, feast.
o ch. 13. 17. 21. 1. Ho. 11. 10. 2. 4. 6. 4. Tis. 19. Ps. 35. 5.

3 Heb. meeting.
o 1 Ki. 2. 13. 2 Ki. 9. 22.

4 Having been accustomed to meet Samuel as a judge of unbending integrity, they may, as inferior judges, have trembled at some consciousness of improper administration; or conscious of the irregularity of the place, so general in the days of Saul, they may have dreaded some message of wrath from God.—C.

o Jos. 5. 7. 13. Ex. 19. 10. 14. 15. Le. 20. 7. Nu. 11. 18. Job 1. 5. Joel 2. 16.

5 By washing your clothes, as an emblem of the purifying nature of the true sacrifice.—C.

o ch. 17. 13. 1 Ch. 2. 13. or Elihu, 1 Ch. 27. 18.

6 By secret inspiration, ch. 9. 27. 12. 2.

o ch. 9. 2. 10. 23. 2 Sa. 14. 25.

o Job 10. 4. 1 Ch. 28. 9. 2 Ch. 6. 30. Ps. 7. 9. 14. 17. 30. 2. Pr. 15. 11. 16. 2. Je. 11. 20. 17. 20. 12. Ez. 11. 5. Lu. 16. 5. Ac. 1. 24. 18. He. 4. 13. Re. 2. 23.

7 Heb. eyes.

8 The circumstance with which Samuel pronounced in favour of Eliab is employed to call for one of the most important contrasts between the judgments of God and of men.

9 The Lord looketh on the heart—it is open to him, and bare before him.—C.

o ch. 17. 13. 1 Ch. 2. 13. o Shimeah, 2 Sa. 13. 32. 21. or Shamma, 1 Ch. 2. 13.

mourned for Saul;⁶ and the LORD repented that he had made Saul king over Israel.⁷

CHAPTER XVI.

1 Samuel sent by God, under pretence of a sacrifice, cometh to Bethlehem. 6 Jesse's seven sons pass before him, but are not approved by God. 11 David is sent for, approved, and anointed. 14 Saul sendeth for David to quiet his evil spirit.

AND the LORD said unto Samuel, "How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? Fill thine horn with oil, and go, I will send thee to 'Jesse the Beth-lehemite: for I have provided me a king among his sons.

2 And Samuel said, "How can I go? if Saul hear it, he will kill me. And the LORD said, Take an heifer with thee, and say, 'I am come to sacrifice to the LORD.'

3 And call Jesse to the sacrifice,² and I will show thee what thou shalt do: and thou shalt anoint unto me *him* whom I name unto thee.

4 And Samuel did that which the LORD spake, and came to Beth-lehem: and the elders of the town trembled at his coming,³ and said, 'Comest thou peaceably?'⁴

5 And he said, Peaceably: I am come to sacrifice unto the LORD; "sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

6 ¶ And it came to pass, when they were come, that he looked on 'Eliab, and said, Surely the LORD's anointed is before him.

7 But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance,⁶ but the LORD looketh on the heart.⁷

8 Then Jesse called "Abinadab, and made him pass before Samuel. And he said, Neither hath the LORD chosen this.

9 Then Jesse made "Shammah to pass by.

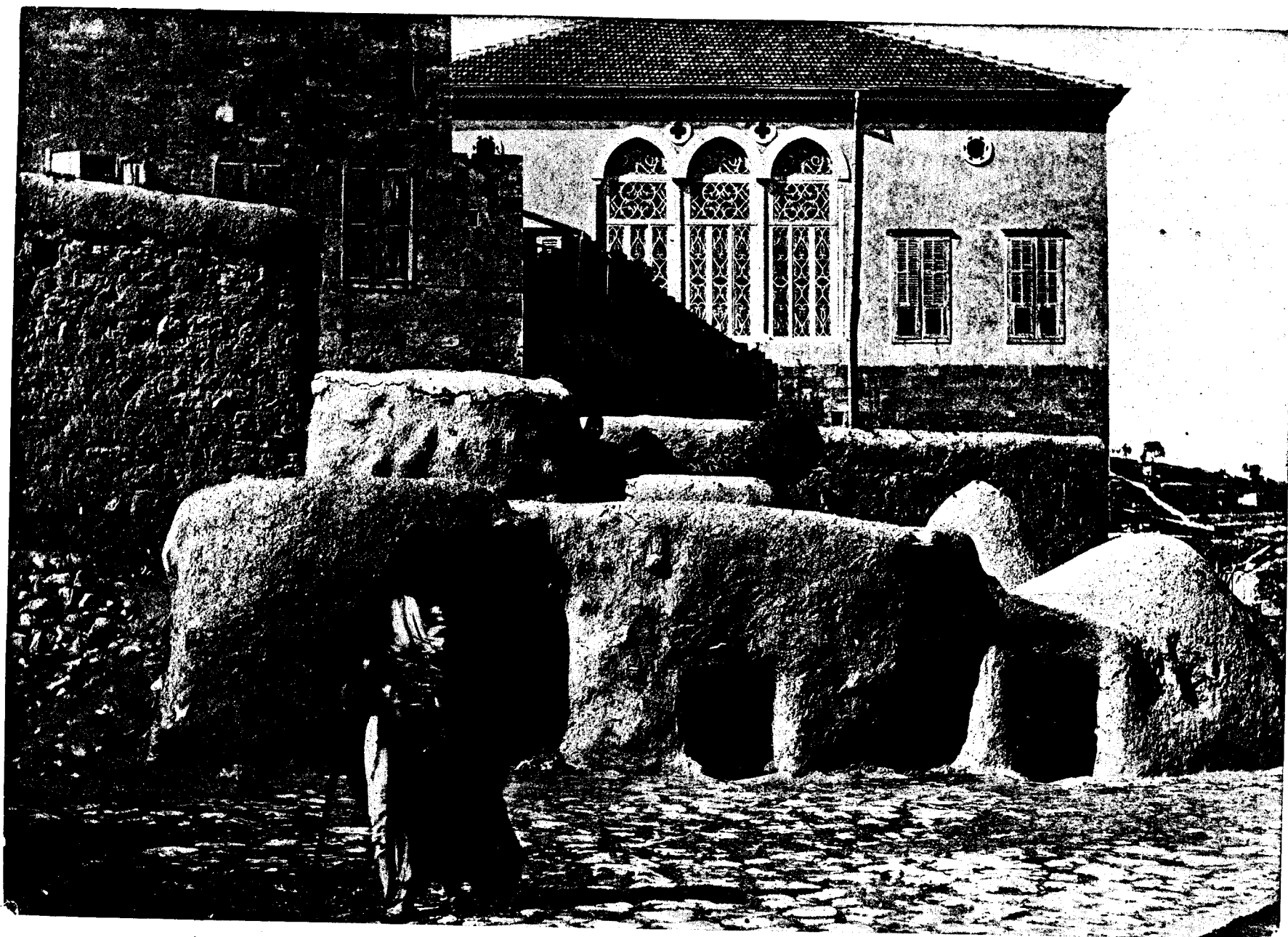
Ver. 11. [It repenteth me. When God is said to 'repent,' it is not in any accommodation either to human weakness, human conceptions, or human language. To admit that God, at any time, ceases to speak plain, simple truth, is, in principle, to undermine the whole Scriptures. For if the ordinary rules of thought, facts, and language are twisted or violated in one place, why not in any other? And if, in any others, then, where? just wheresoever fancy pleases. But God gives no such dangerous scope to fancy. Repentance is a mere change of mind. Now when God, from regard to his courage, &c., raised Saul to the throne, he had first a mind to do so; and when, for his sins, he was determined to pull him down and set up another, he had also first a mind to do so; but, so far as Saul was concerned, this was a change of mind, while yet the Lord changeth not. But is it not said, 'He is not the son of man, that he should repent?' True. He does not repent as a son of man repents: that is, turning from sin. He repents as God repents—that is, changing the kind of his providence, as wisdom, justice, and mercy require, to suit different circumstances and persons. C.]

REFLECTIONS.—Injuries done to God's Israel will, sooner or later, be resented by him. He often bears long with sinners who fit themselves for de-

struction: but the longer judgments are forborne, they will only be the more severe when they come; and bloody instruments will be chosen for bloody work. How dangerous is it to live among the devoted enemies of God! But kindness to God's people often procures safety to men's offspring many ages afterward. A covetous and hypocritical heart makes men do the work of God by halves: and men's sins often make God change his methods of providence, though he never changes his mind or purpose. While the ruin of sinners is the grief of God's faithful ministers, the most deceitful men are most ready to boast of their exact obedience to his law: but hypocritical protestations of obedience are often contradicted by the most undeniable proofs. Such as are most forward to justify themselves, are ordinarily the readiest to condemn others; and throwing of the blame on our partners in or tempters to sin, is a shrewd evidence of an unhumiliated heart. Those whom God hath highly exalted from low beginnings ought to remember it as an excitement to do great things for God their exalter. Ministers of Christ ought to deal faithfully with the greatest: and to hunt them out of all their lying refuges and ill-grounded excuses.—Next to Jesus' atonement, nothing is more pleasing to God than true holiness of heart and life. But to live in disobedience to the true God is as bad as

to set up false gods, the devil not excepted: and those are unworthy to rule over men who are unwilling to be ruled by God. Fear of man causeth a snare. To confess the sins which we cannot conceal, and to be chiefly afraid of their shame, is no more than may be expected even from an unhumiliated heart. But such repentance comes too late when God hath passed a sentence of rejection. So little are hardened sinners affected with God's threatenings, that honour before the people is dearer to their hypocritical hearts than reconciliation with him. But bloody murderers will at last be reckoned with by God. And never is the destruction of most sinners nearer than when they have no apprehension of it. Let us therefore withdraw from intimacy with such, but never neglect to mourn over their deplorable condition; for it is truly bitter to see those whom we love in the ways of death and hell.

CHAPTER XVI. REFLECTIONS.—God tenderly sympathizes with his people's griefs; and yet what fear of man remains in the most noble hearts! How awful are the faithful ministers of Christ to all around; and what need have we to prepare ourselves for God's noted favours by solemn repentance, application to Jesus' blood, and surrender of ourselves to his service! The choicest saints are apt to do too much



MOSLEM OVENS, NAZARETH—WHERE A DESCENDANT OF DAVID, CHRIST THE SAVIOR OF THE WORLD, SPENT THIRTY YEARS. [I. SAMUEL, xvi: 13.]—"Then Samuel took the horn of oil, and anointed him (David) in the midst of his brethren: and the spirit of the Lord came upon David from that day forward." Christ was of the house and lineage of David, the account of whose anointing by Samuel we have given in the above verse, and we illustrate this Scripture by giving a picture of the

Moslem ovens in Nazareth, where Christ grew up. In these ovens all the Moslems of the town have their bread baked. An authority says that "the ordinary tannut, or oven, is merely a hole in the ground about three feet deep and two feet in diameter, lined with cement, and smoothly polished. It is filled with thorn brushes, dry grass and weeds, or with any kind of fuel that will make a sudden and fierce blaze, and the heat is kept up by throwing in a fresh supply as occasion requires."

And he said, Neither hath the LORD chosen this.

10 Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The LORD hath not chosen these.

11 ¶ And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down⁸ till he come hither.

12 And he sent, and brought him in. Now he⁷ was ruddy, and withal of a beautiful countenance,⁹ and goodly to look to.¹ And the LORD said, Arise, anoint him: for this is he.

13 Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD² came upon David from that day forward. So Samuel rose up, and went to Ramah.

14 ¶ But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled³ him.⁴

15 And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee.

16 Let our lord now command thy servants which are before thee to seek out a man who is a cunning player on an harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well.⁵

17 And Saul said unto his servants, Provide me now a man that can play well, and bring him to me.

18 Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Beth-lehemite, that is cunning in playing,⁶ and a mighty valiant man, and a man of war, and

A.M. cir. 2942.
B.C. cir. 1062.

8 Or, speech.
9 Ver. 11; ch. 17. 25.
10 Ver. 11; ch. 17. 25.
11 It was a common present, Ge. 38. 17. Ju. 15. 1. Lu. 15. 29.

12 Heb. round.
13 La. 4. 7. Ca. 5. 10.
14 Ju. 1. 14.

15 Heb. fair of eyes.
16 Personal beauty, as in the case of Ab-salom, is no proof of moral worth. Never-theless it is a gift of God of no slight im-portance, if joined with grace to coun-teract the pride that too often accompa-nies and disfigures it.—C.

17 Ps. 89. 19, 20; 2. 6. 2 Sa. 2. 4; 5. 2.
18 Ver. 1. 2. Assecr-ety as possible.
19 Nu. 27. 18. Ju. 3. 10; 13. 25; 14. 6. ch. 10. 6, 10; ver. 18.

20 The best and fullest account of the oncoming of the SPIRIT may be found, Is. 11. 2, &c. Lu. 4. 18, 19. Ga. 5. 22, 23.—C.

21 ch. 7. 17.
22 ch. 11. 6; 28. 19, 20. Mat. 13. 12. Ho. 9. 12.

23 ch. 18. 10; 19. 9, 10. Ju. 9. 23; 1 Ki. 22. 23. Ac. 19. 15. 14. ch. 18. 81. 11, 12.

24 Or, terrified.
25 Melancholy mania arising from dia-bolical agency and possession. Infidelity and scepticism call in question or ridi-cule the doctrine of Satanic existence or agency; a Chris-tian will find little difficulty in deciding which he is to credit.—C.

26 a 2 Ki. 15. ver. 23.
27 If the malady of Saul arose from Sat-anic agency, how could the harp effect its temporary expul-sion? If we knew more of the nature of invisible agents, we might be better able to answer this ques-tion. Meantime it may tend to cure the vanity of scepticism to ask, how music prevails to rouse, to irritate, or to soothe a human spirit? And when it shall have solved that question, it will be time enough to deny its influence upon other spirits.—C.

28 ch. 17. 30, 37, 49. Ps. 89. 19-21. ver. 12.

A.M. cir. 2942.
B.C. cir. 1062.

6 Or, speech.
7 Ver. 11; ch. 17. 25.
8 Ver. 11; ch. 17. 25.
9 It was a common present, Ge. 38. 17. Ju. 15. 1. Lu. 15. 29.

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21 ch. 7. 17.
22 ch. 11. 6; 28. 19, 20. Mat. 13. 12. Ho. 9. 12.

23 ch. 18. 10; 19. 9, 10. Ju. 9. 23; 1 Ki. 22. 23. Ac. 19. 15. 14. ch. 18. 81. 11, 12.

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28 ch. 17. 30, 37, 49. Ps. 89. 19-21. ver. 12.

29 ch. 17. 30, 37, 49. Ps. 89. 19-21. ver. 12.

30 ch. 17. 30, 37, 49. Ps. 89. 19-21. ver. 12.

31 ch. 17. 30, 37, 49. Ps. 89. 19-21. ver. 12.

32 ch. 17. 30, 37, 49. Ps. 89. 19-21. ver. 12.

33 ch. 17. 30, 37, 49. Ps. 89. 19-21. ver. 12.

34 ch. 17. 30, 37, 49. Ps. 89. 19-21. ver. 12.

35 ch. 17. 30, 37, 49. Ps. 89. 19-21. ver. 12.

36 ch. 17. 30, 37, 49. Ps. 89. 19-21. ver. 12.

37 ch. 17. 30, 37, 49. Ps. 89. 19-21. ver. 12.

38 ch. 17. 30, 37, 49. Ps. 89. 19-21. ver. 12.

39 ch. 17. 30, 37, 49. Ps. 89. 19-21. ver. 12.

40 ch. 17. 30, 37, 49. Ps. 89. 19-21. ver. 12.

41 ch. 17. 30, 37, 49. Ps. 89. 19-21. ver. 12.

prudent in matters,⁶ and a comely person, and the LORD is with him.

19 ¶ Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, which is with the sheep.

20 And Jesse took an ass laden with bread, and a bottle of wine, and a kid, and sent them by David his son unto Saul.

21 And David came to Saul, and stood before him: and he loved him greatly; and he became his armour-bearer.⁷

22 And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favour in my sight.

23 And it came to pass, when the evil spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.

CHAPTER XVII.

1 The armies of the Israelites and Philistines being ready to battle, Goliath cometh proudly forth to challenge a combat. 12 David, sent by his father to visit his brethren, heareth the challenge. 28 Eliab chideth him. 30 He is brought to Saul. 32 He sheweth the reason of his confidence. 38 Without armour, armed by faith, he slayeth the giant. 55 Saul taketh notice of David.

NOW the Philistines gathered together their armies to battle, and were gathered together at Shochoh, which belongeth to Judah, and pitched between Shochoh and Azekah, in Ephes-dammim.

2 And Saul and the men of Israel were gathered together, and pitched by the valley of Elah,¹ and set the battle in array² against the Philistines.

3 And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and there was a valley between them.³

4 ¶ And there went out a champion out of the camp of the Philistines, named Goliath,

on external appearances, even after they have, to their grief, got proofs of its vanity. For God according to merit distributes his favours and honours: Yea, often to those who seem least likely to manage them aright. But where he sends on his work, he abundantly qualifies for the employ. How quickly the devil takes possession of those whom God has deserted! Yet, notwithstanding the numerous expedients which carnal men devise for the removal of their inward troubles, they will all at last prove only ruinous and deceitful.

CHAPTER XVII. [Ver. 8. Goliath was not a Philistine by genealogy, though he lived among them and was naturalized. He was descended from those Rephaim who in primeval times occupied the whole country, but were conquered by the Caphtorim or Philistines, De. 2. 21. A family of them remained in Gaza, and became the champions of the nation in the days of Saul and David, 2 Sa. 21. 22. P.]

Ver. 12. [The incidents and structure of this whole narrative require a few words of explanation. Many difficulties have been thrown around it by the conjectures of critics and expositors. These, I think, all disappear before the light of a sound interpretation. The object of the author of this book is to give an outline of national history in connection with biographical sketches of leading men. In carrying out this object he is obliged to bring forward at different times his different heroes—going back in the midst of the general narrative to explain the cause of each one's sudden appearance. Saul and David are now the most prominent

men in Israel. The leading incidents of their lives are set forth in a series of graphic pictures, brought out as it were to the foreground of the national history. The first picture from the life of David is the anointing by Samuel, ch. 16. 1-13. The second is his brief residence at Saul's court, ch. 16. 14-23. The third is his appearance in the army, and encounter with Goliath. In all probability some years elapsed between the second and third. To explain the cause of his sudden appearance on the battle-field, and of the incidents which followed, ver. 12-31 are introduced, in accordance with the dramatic style of the book. After this the general history of the battle proceeds—David's victory; the flight of the Philistines; and the presentation of the giant's head to Saul. To have interrupted such a story in order to introduce Saul's question to Abner would have spoiled the dramatic effect. P.]

Ver. 17. [Take now for thy brethren an ephah of this parched corn. In all countries where standing armies were not organized, the military retainers were bound to provide their own subsistence, and to follow their chiefs or king to the field for a certain number of days, when called upon, but no longer. C.]

Ver. 50. [David and Goliath were not so unequally matched as is generally supposed. David was a shepherd, but not a shepherd of the modern type. From early youth he had kept his sheep amid the mountains of Judah. In glen, on cliff, on hill-side, his physical powers had been fully developed, and with the strength he had acquired all the energy and agility of the mountaineer. Warfare, too, was not new to him. The

wilderness was infested with wild beasts. With these David had often to fight single-handed. It was also in-ested by robber bands; and the shepherds of Beth-lehem were thus inured to sudden attack and determined resistance. Every shepherd was a trained warrior. David was fully conscious of his own prowess. With equal modesty and confidence he told Saul of his combats with lion and bear. A man so gifted with natural courage and strength, so inured to danger, so trained to every species of conflict, and animated besides with implicit faith in the God of battles, was no unworthy antagonist even for the giant Goliath. His skill and activity were more than a match for brute strength. The Lord was with him; his hand sustained him; but there was no miracle in the victory. Human skill and courage were by the divine blessing made to triumph. The sling was a favourite weapon with the shepherds of the mountains. David's trust in it, and the unerring accuracy of his aim, though strange to us, was nothing wonderful in those days, or in the region in which he was trained. We read that among the adjoining tribe of Benjamin were 700 men, 'every one of whom could sling stones at an hair and not miss,' Ju. 20. 16. David's sling gave him great advantage over the giant. P.]

Ver. 52. [The men of Israel and of Judah arose. In ver. 48, as well as in this, the mention of arising gives a curious internal evidence of the eastern origin of the Bible. The eastern Asiatics sit much more than the people of western Europe, many work sitting, who, at correspondent trades, stand in Europe; bargains are made sitting; and the walking for pleasure, in which

of Gath, whose height *was*⁴ six cubits and a span.⁵

5 And *he had* an helmet of brass upon his head, and he *was* armed⁶ with a coat of mail,⁷ and the weight of the coat *was* five thousand shekels⁸ of brass.

6 And *he had* greaves⁹ of brass upon his legs, and a target¹ of brass between his shoulders.

7 And the staff of his spear *was* like a weaver's beam;² and his spear's head *weighed* six hundred shekels³ of iron: and one bearing a shield went before him.

8 And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set *your* battle in array?⁴ Am not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me.

9 If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us.

10 And the Philistine said, *I* defy the armies of Israel this day: give me a man, that we may fight together.

11 When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

12 ¶ Now David *was* ¹the son of that Ephrathite of Beth-lehem-judah,⁵ whose name *was* Jesse; and he had eight sons: and the man went among men *for* an old man in the days of Saul.

13 And ²the three eldest sons of Jesse went and followed Saul to the battle: and the names of his three sons that went to the battle *were* Eliab the first-born, and next unto him Abinadab; and the third ³Shammah.

14 And David *was* the youngest:⁶ and the three eldest followed Saul.

15 But David went and returned⁷ from⁸ Saul to feed his father's sheep at Beth-lehem.

16 And the Philistine drew near morning and evening, and presented himself ⁴forty days.

17 And Jesse said unto David his son, Take now for thy brethren an ephah of this parched corn, and these ten loaves, and run to the camp to thy brethren;

18 And carry these ten cheeses⁸ unto the captain of *their* thousand,⁹ and look how thy brethren fare, and take their pledge.¹

19 Now Saul, and they, and all the men of Israel, *were* in the valley of Elah, fighting² with the Philistines.³

20 ¶ And David rose up early in the morning, and left the sheep with a keeper, and took,

A.M. 2944. B.C. 1060.

4 About 11½ feet.

5 According to

Cumberland, 11 feet

to inches; but Park-

hurst estimates his

height at 9 feet 6 in-

ches. Pliny, in his

Natural History (b.

vi. 16), mentions one

Gabara, an Arabian,

in the days of Clau-

dius, who was 9 feet

9 inches in height.

Josephus mentions a

Jew named Eleazar,

whom Vitellius sent

to Rome, who was 10

feet 2 inches (Ant. b.

xviii. c. 6); and Mid-

dleton of Hale, in

Lancashire, was 9

feet 3 inches in

height.—C.

6 Heb. clothed.

7 Mail is of various

kinds, but chiefly

what is called *chain*and *plate* mail. The

one is a garment, composed

of small strong

rings. The other, a

succession of small

plates overlapping at

the edges, after the

manner of the scales

of a shark. This last

is the mail of Goliath.

—C.

8 25½ lbs.

9 A species of boots

without feet, for de-

fence of the legs.—

C.

1 Or, gorget.

2 Estimated by the

other proportions at

26 feet.—C.

3 28½ lbs.

4 Why should two

whole armies engage,

when the contest can

as well be decided by

two representatives?

Such challenges and

contests, either be-

tween one or more

on each side, are fre-

quent in the histories

of all nations.—C.

5 Nu. 23, 7, 8. 2 Sa. 21.

21. Ne. 2, 19.

6 Ru. 4, 18-22. Mat. 1.

6. Lu. 3, 31, 32. ch. 16, 1.

10. Ge. 35, 19. Mt. 5, 2, 1.

Ch. 2, 12-15. Ps. 132, 6.

with Mat. 2, 4, 6.

7 The Vatican

copy of the Septua-

gint does not con-

tain this passage, and

many Biblical critics

of high name con-

sider all from ver. 12 to

to be an interpola-

tion; but all the

most valuable He-

brew MSS. contain

it as it is found in

our English version,

and these it is much

safer to follow than

imaginary emenda-

tions resting on me-

critical suggestion.—

C.

8 ch. 16, 6-9. 1 Ch. 2,

13.

9 A Shimeah, 2 Sa. 13,

32; 21. ch. 16, 9.

10 ch. 16, 11, 12. 1 Ch. 2,

15. Ge. 25, 23. Mat. 19,

30.

His age cannot be

exactly ascertained,

and conjecture is use-

less; it is only obvi-

ous that he could not

have been full grown.

—C.

7 That is, David,

after abiding some

time with Saul as his

chief musician, ch.

16, 23, had gone

home, and returned

to his duties as a

shepherd.—C.

8 ch. 16, 19, 22.

9 Lu. 4, 2. Mat. 4, 2.

10 Heb. cheeses of

milk.

11 Heb. captain of a

thousand.

12 Bring a token of

their welfare.

13 Skirmishing.

14 Not fighting in

general battle, but by

outposts and skir-

mishers. Such is still

the character of Be-

douin warfare.—C.

A.M. 2944. B.C. 1060.

1 Or, place of the

carriage, ch. 26, 5.

2 The translation

would suggest the

idea of an entrenched

camp; but the mar-

ginal reading, what is

much more likely, at

appointed place for

the friends of the so-

diery to deposit their

rations.—C.

3 Or, battle array;

or, place of fight, Ec.

3, 12. Ps. 46, 1. Phil. 4,

13, 2. Co. 2, 14.

4 Load of provi-

sions.

5 Heb. asked his

brethren of peace, Ge.

27, 14, 11. Mat. 10, 12,

23. Lu. 19, 42.

6 Ver. 8-10.

7 Not the whole

army; for they re-

tained the position

where David found

them; but the light

troops and skirmish-

ers that usually pre-

ceded all armies. Saul,

it will be recollected,

was now an experi-

enced leader, and

would not go to

battle without such

advanced guards.—

C.

8 Heb. from his

face, ch. 13, 6, 7. De. 32,

39, 16. 1 Th. 5, 28.

9 It is a universal

practice to this day

in Arab warfare for

one or two men of

name and prowess to

dash out to the front

and challenge a

champion among the

enemy to single com-

bat. In feudal times

it was also a custom

of European warfare.

—F.

10 Jos. 15, 16. ch. 18, 25.

He. 12, 12. Re. 2, 17, 13,

5, 12, 21.

11 Free of taxes and

other public services,

such are recounted

by Samuel, ch. 8, 10-

18.—C.

12 1 Ki. 19, 4. Nu. 14, 15

-10. Jos. 7, 8. 1 Th. 1, 9.

13 De. 5, 26. 1 Th. 1, 9.

Je. 10, 10. Jn. 5, 26. 1 Jn.

5, 20.

14 The distinctive

character of Jehovah

is that he is the *living*God—God *living* in

personality of Father,

Son, and Holy Spirit

—by which character

he is also

distinguished from

the idols of heathen-

ism, and the mere

First Cause of some

systems of philoso-

phy.—C.

15 ch. 1, 14. Mar. 3, 21.

Mat. 16, 22. Pr. 18, 19.

16 Ec. 4, 14.

17 They could not

have been many, as

one keeper sufficed

for their protection,

ver. 20; and Eliab

foolishly expresses

the contempt of a sol-

dier for the peaceable

profession of a shep-

herd.—Note, Profes-

sion and contempt for

others is a sign of

great ignorance of

the relative use of all

lawful professions,

and of vanity and

pride in him that feels

and expresses it.—C.

18 ch. 16, 7. 1 Ti. 6, 4.

5 Ps. 35, 11. Jude 10.

19 ver. 17, 32. Pr. 15, 1.

20 1 Pe. 3, 9.

21 A mild and ra-

tional answer to an

unbrotherly insult; at

all times the surest

index of genuine

courage.

22 A proof of youth-

ful wisdom: he turns

away from an offend-

ing brother, to avoid

new cause of irrita-

tion.—Note, If with

all men we must give

place unto wrath,

how much more with

a brother, to whom

we are bound by ties

of nature or of grace!

—C.

23 Heb. word.

24 Heb. took him.

25 15, 35, 3. Ro. 15, 1.

26 Ga. 6, 2. He. 12, 12.

27 ch. 14, 6. Es. 4, 16, 2.

28 Co. 7, 13, 12.

29 Unacquainted

with war.

30 Nu. 13, 31. Re. 13, 4.

and went, as Jesse had commanded him; and he came to the ¹trench⁴ as the host was going forth to the ²fight, and shouted for the battle.

21 For Israel and the Philistines had put the battle in array, army against army.

22 And David left his carriage⁵ in the hand of the keeper of the carriage, and ran into the army, and came and ³saluted his brethren.

23 And as he talked with them, behold, there came up the champion (the Philistine of Gath, Goliath by name) out of the armies of the Philistines, and spake ²according to the same words: and David heard *them*.

24 And all the men of Israel,⁶ when they saw the man, fled ⁴from him, and were sore ⁷afraid.

25 And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and ¹it shall be, *that* the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel.⁸

26 And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the ⁵reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of ⁴the living God?⁹

27 And the people answered him after this manner, saying, So shall it be done to the man that killeth him.

28 ¶ And Eliab his eldest brother heard when he spake unto the men; and Eliab's ¹anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness?¹ ²I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle.

29 And David said, What have I now done? ³Is there not a cause?²

30 ¶ And he turned from him toward another,³ and spake after the same manner:⁴ and the people answered him again after the former manner.

31 And when the words were heard which David spake, they rehearsed *them* before Saul; and he sent for him.⁵

32 ¶ And David said to Saul, ¹Let no man's heart fail because of him; thy servant ²will go and fight with this Philistine.

33 And Saul said to David, Thou art not able to go against this Philistine to fight with him; for thou art *but* a youth,⁶ and he ³a man of war from his youth.

34 And David said unto Saul, Thy servant



PNYX FROM MARS HILL—A SCENE IN THE COUNTRY OF KING CODRUS, WHO REIGNED IN GREECE AT THE SAME TIME SAUL RULED OVER ISRAEL. [I. Samuel. xvii:15.]—"But David went and returned from Saul to feed his father's sheep at Bethlehem." While Saul was reigning over the Jews, Codrus was reigning over the Athenians as their last king. And it is remarkable that Saul being defeated by the Philistines put an end to his life, and that Codrus fell a volun-

tary sacrifice in battle against the Dorians. We give this view of the Pnyx from Mars Hill to illustrate a scene in Athens over which Codrus reigned at the very time that Saul ruled over the Israelites. The Pnyx is a huge artificial terrace or platform 395 feet long by 312 feet wide, the upper margin of which is cut out of the rock. It was upon this platform that the Athenians held their political assemblies. Here was the orator's stage, and here it is supposed Demosthenes delivered many of his great orations.

possess their souls, and in meekness instruct those that oppose themselves. A soft answer turneth away wrath. And we must not be discouraged in well-doing because our good intentions are misrepresented and abused. What God has done for us ought to be improved, as an encouragement to do more and more for him at his call. They are well armed that go forth with a good conscience in a good cause. The righteous are bold

th is turned into

AND it came to pass, when he had made an end of speaking unto Saul,¹ that "the soul

^a Ge. 44. 30. ch. 20. 17
2 Sa. 1. 26. Pr. 17. 17; 18.
24.

of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

2 And Saul took him that day, and would let him go ^{no} more home to his father's house.

3 Then Jonathan and David ^{made} a covenant, because he loved him as his own soul.

4 And Jonathan ^{stripped} himself of the robe that *was* upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.²

5 ¶ And David went out whithersoever Saul sent him, and ^{behaved} himself³ wisely: and Saul set him over the ^{men} of war;⁴ and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

6 ¶ And it came to pass, as they came, when David was returned from the slaughter of the Philistine,⁵ that the women came out of all the cities of Israel, ^{singing} and dancing, to meet king Saul, with tabrets, with joy, and with instruments of music.⁶

7 And the women ^{answered one another} as they played, and said, 'Saul hath slain his thousands, and David his ten thousands.'⁷

8 And Saul was very wroth, and the saying displeased^k him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed *but* thousands: and *what* can he have more ^{but} the kingdom?

9 And Saul ^{eyed} David from that day and forward.

10 ¶ And it came to pass on the morrow, that the evil ^{spirit} from God came upon Saul, and he prophesied⁹ in the midst of the house; and David ^{played} with his hand, as at other times: and *there was* a ^{javelin} in Saul's hand.

11 And Saul ^{cast} the javelin; for he said, I will smite David even to the wall *with it*. And David avoided out of his presence twice.

12 ¶ And Saul was ^{afraid} of David, because the LORD was with him, and was departed from Saul.

13 Therefore Saul ^{removed} him from him, and made him his captain over a thousand;¹ and he ^{went} out and came in before the people.

14 And David ^{behaved} himself² wisely in all his ways; and the LORD *was* with him.

15 Wherefore when Saul saw that he ^{behaved} himself very wisely, he was afraid of him.

16 But all Israel and Judah loved David, because he went out and came in before them.

A.M. 2944. B.C. 1060.

b ch. 17, ver. 5.

c Ge. 21, 9; 26, 28; 31.

44. ch. 20, 8-17; 19, 2.

d Ge. 41, 42. Es. 6, 8, 9.

2 This mode of expressing friendship is still practised in the East, especially in Persia; and partially it has prevailed in Europe, chiefly confined to swords and rings.—C.

e Da. 6, 5, 6. Mat. 10.

16. Ep. 5, 15. Col. 4, 5. Is.

52, 19.

f Or, prospered.

g Or, guard, ch. 13.

3 Whether as commander-in-chief over all the army, or only as chief of a select body, does not appear: most probably only over a select body, as the subsequent attachment of Abner to the family of David renders it very unlikely that he had been superseded.—C.

h Or, Philistines.

i Ex. 15, 20, 21. Ju. 11.

34. Re. 19, 1, 2; 18, 20.

j Heb. three-stringed instruments.

k Ex. 15, 21. Re. 7, 9.

10, 12.

l ch. 21, 11; 29, 5.

7 This is characteristic of the East. When an Arab tribe or the inhabitants of a town or village, gain a victory, the women go out to meet the conquerors on their return, and celebrate the conquest, and often the achievements of the leaders, in extemporaneous stanzas, accompanying their recitations by shrill cries, clapping of hands, and beating tambourines.—P.

m Es. 3, 5. Pr. 13, 10.

Ec. 4, 4, 3. Ju. 9, 10.

n ch. 13, 14; 15, 28; 16.

13.

o Ge. 4, 5, 6. Job 24.

16. Ps. 10, 8, 9. Mat. 20.

15.

8 With observant jealousy—a great proof of his weakness of mind, as there was no connection between the extravagant praises of the women and any criminal design upon the part of David.—C.

p ch. 16, 14. 1 Ki. 22.

22, 23. Ac. 16, 16.

9 To 'prophesy,' does not necessarily signify to foretell, but sometimes to expound the word of God, or sing to his praises—this last seems the sense in which Saul prophesied.—C.

q ch. 16, 16, 23.

r Spear, ch. 22, 6, 26.

s ch. 19, 9, 10; 20, 33.

Pr. 6, 34.

t Ps. 14, 5; 48, 5, 6. Es.

6, 13.

u ver. 17, 25. Pr. 12, 10.

1 Such descents of office as David here appears to have experienced are, at this day, common in the East, and just because so common, they imply no disgrace.—C.

v Nu. 27, 16, 17. ver.

16, 2. Sa. 5, 2. Ps. 121, 8.

w Ps. 112, 5. Ep. 5, 15.

Mat. 10, 16. Da. 6, 5. Col.

4, 5. ver. 5.

x Or, prospered.

A.M. 2944. B.C. 1060.

x Ps. 140, 5; 12, 2; 55.

21. Lu. 20, 19, 20. ch. 14.

49.

y Heb. a son of Saul.

z ch. 17, 47; 25, 28. Ps.

132, 2.

aa Sa. 11, 15; 12, 9.

4 Saul, unsuccessful in playing the part of the tyrant, tries that of the hypocrite, and talks to the man he would have murdered of 'fighting the Lord's battles'; and then, to quiet his conscience, he resolves not to kill David with his own hand, but commits murder in purpose by seeking to expose him to the Philistines.

b It appears evident from ver. 22, 23.

cc, that this was not a false modesty in David, but a real feeling of humility, and of the imprudence of unequal matches.—C.

d 2 Sa. 1, 8. Ju. 7, 22.

e ch. 14, 49; 19, 12-17;

25, 44; ver. 27, 2. Sa. 3, 14.

15; 6, 20-23.

f Heb. was right in his eye.

g Why, then, if he pleased him, did he neglect or refuse to give Merab? None can account for the capricious changes of the tyrant! 'Everything by turns, and nothing long,' is his character.—C.

h Ps. 7, 16; 9, 15; 16, 38.

i ver. 25, with ch. 19,

11, 12.

j In a second way (or, in another way) shalt thou become my son-in-law this day.—P.

k Ps. 36, 1-3; 55, 21; 112.

l 2 Sa. 7, 18, 19. Nu.

16, 9. Lu. 14, 11. ver. 18,

25.

m Heb. According to the words.

n Ge. 20, 18; 14, 12. Ex.

20, 16; 17, De. 22, 29. ver.

23.

In countries where a wife is really but the first domestic slave, it is not surprising a dowry should be paid for her as for any other slave, and not given with her to support her as an equal.—C.

o As a proof not only that thou hast slain a hundred men, but that they are of the same country.—C.

p Bruce says that a similar custom obtains among the Abyssinians.—J.

q In the poems and romances of the East (as well as those of the West) we are late to the times of chivalry, instances often occur of a father trying to get rid of an obnoxious suitor to his daughter by proposing some other enterprise, which he would either decline, or in which, if he accept the condition, he would probably perish.—J.

r Heb. was right in the eyes of.

s Heb. fulfilled; i.e. the time for bringing in the foreskins.

t Within which he must fulfil the terms or lose his promised wife.—C.

u 2 Sa. 3, 14. Ju. 14.

v The two nations being at war, this was an act of unprovoked aggression.—C.

w ver. 19.

17 ¶ And ^{Saul} said to David, Behold, my elder daughter Merab, her will I give thee to wife; only be thou valiant³ for me, and fight the ^{LORD's} battles: for Saul said, Let not mine hand be upon him, ^{but} let the hand of the Philistines be upon him.⁴

18 And David said unto Saul, ^{Who am I?} and what *is* my life, or my father's family in Israel, that I should be son-in-law to the ^{king}?⁵

19 But it came to pass, at the time when Merab, Saul's daughter, should have been given to David, that she was given unto ^{Adriel} the Meholahite to wife.

20 ¶ And ^{Michal}, Saul's daughter, loved David: and they told Saul, and the thing ^{pleased} him.⁷

21 And Saul said, I will give him her, that she may be a ^{snare} to him, and that the hand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt this day be my son-in-law in *the one* of the twain.⁸

22 ¶ And Saul ^{commanded} his servants, *saying*, Commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee: now therefore be the king's son-in-law.

23 And Saul's servants spake those words in the ears of David. And David said, ^{Seemeth it} to you *a light thing* to be a king's son-in-law, seeing that I *am* a poor man, and lightly esteemed?⁹

24 And the servants of Saul told him, *saying*, On this manner⁹ spake David.

25 And Saul said, Thus shall ye say to David, The king desireth not any ^{dowry},¹ but an hundred foreskins² of the Philistines, to be avenged of the king's enemies. But Saul thought to make David fall by the hand of the Philistines.³

26 And when his servants told David these words, it pleased⁴ David well to be the king's son-in-law: and the days were not⁵ expired.⁶

27 Wherefore David arose and went, he and his men, ^{and} slew of the Philistines two hundred men;⁷ and David brought their foreskins, and they gave them in full tale to the king, that he might be the king's son-in-law. And Saul gave him ^{Michal} his daughter to wife.

28 ¶ And Saul saw and knew that the LORD *was* with David, and *that* Michal, Saul's daughter, loved him.

as a lion; but they need never be ashamed of an honest calling, however mean. Pride goes before destruction, and a haughty spirit before a fall. The curse that is causeless falls on the head of him that utters it; and the presumption of the proud destroys him. How vain is the arm of flesh against the power of God! the mightiest enemies are easily defeated when we go forth against them strong in the Lord and in the power of his might; while they who trust in man find their dependence at last but as a broken reed. It is not high birth, but deeds of high desert, that constitute true

nobility. But of how little avail is the notice of earthly courts, where one may be so soon forgotten or so quickly hated.

CHAPTER XVIII. [Ver. 11. Saul cast the javelin. The javelin is a short spear, generally from three to four feet long. In preparing to throw it, the hand is opened, and the javelin, without being grasped, is balanced in the open between the thumb and forefinger. An apparently slight vibration backward and forward is given to the hand, and the javelin is projected to a

great distance, and with a force that appears quite astonishing when compared with the slightness of the effort. Saul, as is common in unsettled countries, appears to have been constantly armed. C.]

REFLECTIONS.—Never let me envy the honour of others. If the Lord delight to honour even my inferiors, it becomes me heartily to join with him. Let me love the virtuous, though it should be at the expense of losing all that I have in the world for their sake: and let me count a faithful friend among the greatest of human blessings. If friendship be true, it will be con-

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29 And Saul was yet ^{the} more afraid of David; and Saul became David's enemy continually.

30 Then the princes of the Philistines went forth: and it came to pass, after they went forth, *that* David behaved himself ^{more} wisely than all the servants of Saul; so that his name was much ^{set} by.⁸

CHAPTER XIX.

1 Jonathan discloseth to David his father's purpose to kill him. 4 He persuadeth his father to a reconciliation. 8 By reason of David's good success in a new war, Saul's malicious rage breaketh out against him. 12 Michal deceiveth her father with an image in David's bed. 18 David cometh to Samuel to Naioth. 20 Saul's messengers sent to take David, 23 and Saul himself, prophesy.

AND Saul ^{spake} to Jonathan his son, and ^{to} all his servants, that they should kill David.

2 But Jonathan, Saul's son, ^{delighted} much in David; and Jonathan told David, saying, Saul my father seeketh to kill thee:¹ now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret *place*, and hide thyself:

3 And I will go out and stand beside my father in the field² where thou *art*, and I will commune with my father of thee; and what I see, that I will tell thee.

4 ¶ And Jonathan ^{spake} good of David unto Saul his father, and said unto him, Let not the king ^{sin} against his servant, against David; because he hath not sinned against thee, and because ^{his} works *have been* to thee-ward very good.

5 For he ^{did} put his life in his hand, and slew the Philistine, and the LORD ^{wrought} a great salvation for all Israel:³ thou sawest *it*, and didst rejoice; wherefore then wilt thou sin against innocent blood, to slay David without a cause?

6 And Saul hearkened unto ^{the} voice of Jonathan: and Saul sware, *As* the LORD liveth, he shall not be slain.⁴

7 And Jonathan called David, and Jonathan showed him all those things: and Jonathan brought David to Saul, and he was in his presence as in times past.⁵

8 ¶ And there was war again: and David went out and fought with the Philistines, and slew them with a great slaughter; and they fled from him.⁶

9 And the ^{evil} spirit from the LORD⁷ was upon Saul as he sat in his house with his javelin in his hand; and David played with *his* hand.

10 And Saul ^{sought} to smite David even to

A.M. 2944. B.C. 1060.

¹ Ver. 12, 15. Job 5, 2, 12, 13. Eccl. 4, 4. Pr. 6, 34. ² Ps. 110, 5. Mat. 10, 16. Ep. 5, 15. ³ Heb. *precious*, ch. 2, 3. ⁴ The meaning is: The Philistine chiefs made war upon Israel (went forth) and then David was successful in all his encounters with them. He proved himself a more valiant man and a more successful general than all the chosen warriors of Saul.—P.

CHAP. XIX.

B.C. 1059.

¹ Ch. 18, 9. Pr. 27, 3; 410, 23; 12, 14; 10, 17. ² Je. 9, 3; 2, 11. ³ Ch. 18, 1, 3. Ac. 23, 12. ⁴ 1 Th. 1, 17; 18, 24. ⁵ 1 Th. 1, 17; 18, 24. ⁶ Some field where Saul commonly walked, was pitched upon by Jonathan for this conference; that David, being there concealed, might have the fullest evidence of Jonathan's fidelity and affection, and all the information he could procure him.—P.

⁷ Pr. 31, 9. ch. 22, 14. ⁸ Ex. 20, 13. Ge. 9, 6. Ro. 13, 3. 1 Jn. 3, 15. ch. 20, 32. ⁹ Mat. 5, 16. Pr. 31, 31; 17, 17. Je. 18, 20. ¹⁰ Ju. 9, 17; 12, 3. ch. 28, 21; 50. Ps. 119, 109. ¹¹ Ch. 14, 45; 17, 50—53; 18, 7, 8, 9.

¹² In the note on ch. 18, 1, the similarity of David and Jonathan's piety was stated—here it appears both ascribe victory to God alone.—C. ¹³ Mat. 27, 4. with ver. 10; ch. 14, 44. Ps. 15, 4. Je. 4, 2. Pr. 26, 25. ¹⁴ There seems little reason to doubt the sincerity of Saul in this oath, but his good purposes were short-lived. Jealousy and caprice, approaching to mania, seems to have been the most permanent features of his character.—C.

¹⁵ H. yesterday, or the third day. ¹⁶ Ps. 18, 32—42; 27, 2, 3; 118, 10—12. ¹⁷ Heb. *his fate*. ¹⁸ Ch. 16, 14; 18, 10. 1 Ki. 22, 22, 23. Ac. 19, 16. ¹⁹ Permitted or commissioned to have power over him as a righteous punishment for his sins. ²⁰ Saul perceived that David increased while he decreased in popularity; and he began again to view him with a jealous and malignant eye. It is a sign that the Spirit of God is departed from men if they are peevish in resenting affronts, envious and suspicious of all about them, and ill-natured in their conduct.

²¹ Henry.—No sooner does Saul conceive malice against David than the evil spirit, that had formerly haunted him, seizes him again. Those who indulge in envy and uncharitableness give place to the devil, and prepare for the re-entry of the unclean spirit, with seven others more wicked. Where envy is, there is confusion.—P. ²² Ver. 1; ch. 18, 11. Pr. 26, 25, with ver. 6. Ho. 6, 4.

A.M. 2945. B.C. 1059.

¹ Job 5, 14, 15. Pr. 21, 30. Is. 40, 34; 43, 1, 2. 2 Co. 1, 12. ² Ps. 34, 10; 59, title. o ch. 18, 20, 21. ³ Jos. 2, 15. Ac. 9, 24. 26. Co. 11, 33. Is. 54, 17. ⁴ Heb. *teraphim*, Ge. 31, 19; Ju. 18, 17.

⁵ What kind of image (teraphim) we know not, as the word may apply to other than idolatrous images. The mention of the pillow most probably suggests the idea, that, in health, the hardy soldier never used a pillow; but now, it is employed to suggest the idea of sleep. And whoever has suffered with febrile pain in the head, will be well aware of the otherwise inconceivable comfort derived from a soft pillow. ⁶ The clearest, most likely similar to our "auslin," seems to have been the ordinary means for guarding the sick or sleeping against the annoyance of flies.—C.

⁷ We may abhor the attempt to duplicity, and we may pity the persecuted when driven to such a deception; but on no account can we ever approve any act whereby truth is compromised or falsehood asserted.—C.

⁸ The eastern bed being generally of mere mat, of materials more or less valuable, according to diversity of rank, it would have been easy for two or more persons to carry the bed and the patient to the king.—Note. This will explain how our Lord ordered the impotent man to "take up his bed and walk," and how the sickle and the sickle-brought to him in their beds.—C.

⁹ Ch. 22, 17. Ex. 1, 17. Mat. 2, 10. Ac. 4, 19; 5, 29. ¹⁰ 2 Sa. 2, 22. ¹¹ Having practised one decision, it was easy to practise another.—Note. Passionate parents are very frequently punished by disingenuous children: the one sin being generated to avoid the evils of the other.—C.

¹² Ps. 116, 11. Mat. 7, 9. Ja. 5, 16. ch. 7, 17; 15, 14. He fled to Samuel for advice, comfort, strengthening of faith, and for security from Saul. ¹³ Ch. 22, 9, 10; 23, 19; 26, 1. Pr. 20, 12. ¹⁴ Ver. 22, 23; ch. 20, 1. ¹⁵ Ver. 11. ¹⁶ Ch. 10, 5, 10. Jn. 7, 45, 46. Nu. 11, 25.

¹⁷ Engaged in the solemn service of God—the venerable Samuel standing, in ripened godliness, as head of the prophetic college, and the divine sympathy with which the military messengers of Saul are successively seized, present one of the most lively pictures of triumphant piety anywhere exhibited to the eye, while he that knows the heart ascribes the triumph directly to the Spirit of the Lord.—C. ¹⁸ Je. 23, 22. Pr. 27, 22. ¹⁹ 1 Ki. 9, 11, 13. ²⁰ Pr. 21, 1; 16, 9. Nu. xxi—xxiv. Ge. 31, 24. Jn. 11, 51. Mat. 7, 2. ²¹ Upper garments. ²² 2 Sa. 6, 20. Mt. 1, 8. Is. 20, 2.

the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and ^{escaped} that night.

11 ¶ Saul also ^{sent} messengers unto David's house, to watch him, and to slay him in the morning: and Michal, David's wife, told him, saying, If thou save not thy life to-night, to-morrow thou shalt be slain.

12 ¶ So Michal ^{let} David down through a window; and he went, and fled, and escaped.

13 And Michal took ^{an} image,⁸ and laid *it* in the bed, and put a pillow of goats' *hair* for his bolster, and covered *it* with a cloth.

14 And when Saul sent messengers to take David, she ^{said}, He *is* sick.⁹

15 And Saul sent the messengers *again* to see David, saying, Bring him up to me in the bed,¹ that I may slay him.

16 And when the messengers were come in, behold, *there was* an image in the bed, with a pillow of goats' *hair* for his bolster.

17 And Saul said unto Michal, Why hast thou ^{deceived} me so, and sent away mine enemy, that he is escaped? And Michal answered Saul, He said unto me, Let me ^{go}; why should I kill thee?²

18 ¶ So David fled, and escaped, and came ^{to} Samuel to Ramah, and told him all that Saul had done to him: and he and Samuel went and dwelt in Naioth.

19 And it ^{was} told Saul, saying, Behold, David *is* at Naioth in Ramah.

20 And Saul ^{sent} messengers to take David: ^{and} when they saw the ^{company} of the prophets prophesying,³ and Samuel standing *as* appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied.

21 And when it was told Saul, he ^{sent} other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also.

22 Then went he also to Ramah, and came to a great well that *is* in Sechu: and he asked and said, Where *are* Samuel and David? And *one* said, Behold, *they be* at Naioth in Ramah.

23 ¶ And he went thither to Naioth in Ramah: and the ^{Spirit} of God was upon him also, and he went on and prophesied until he came to Naioth in Ramah.

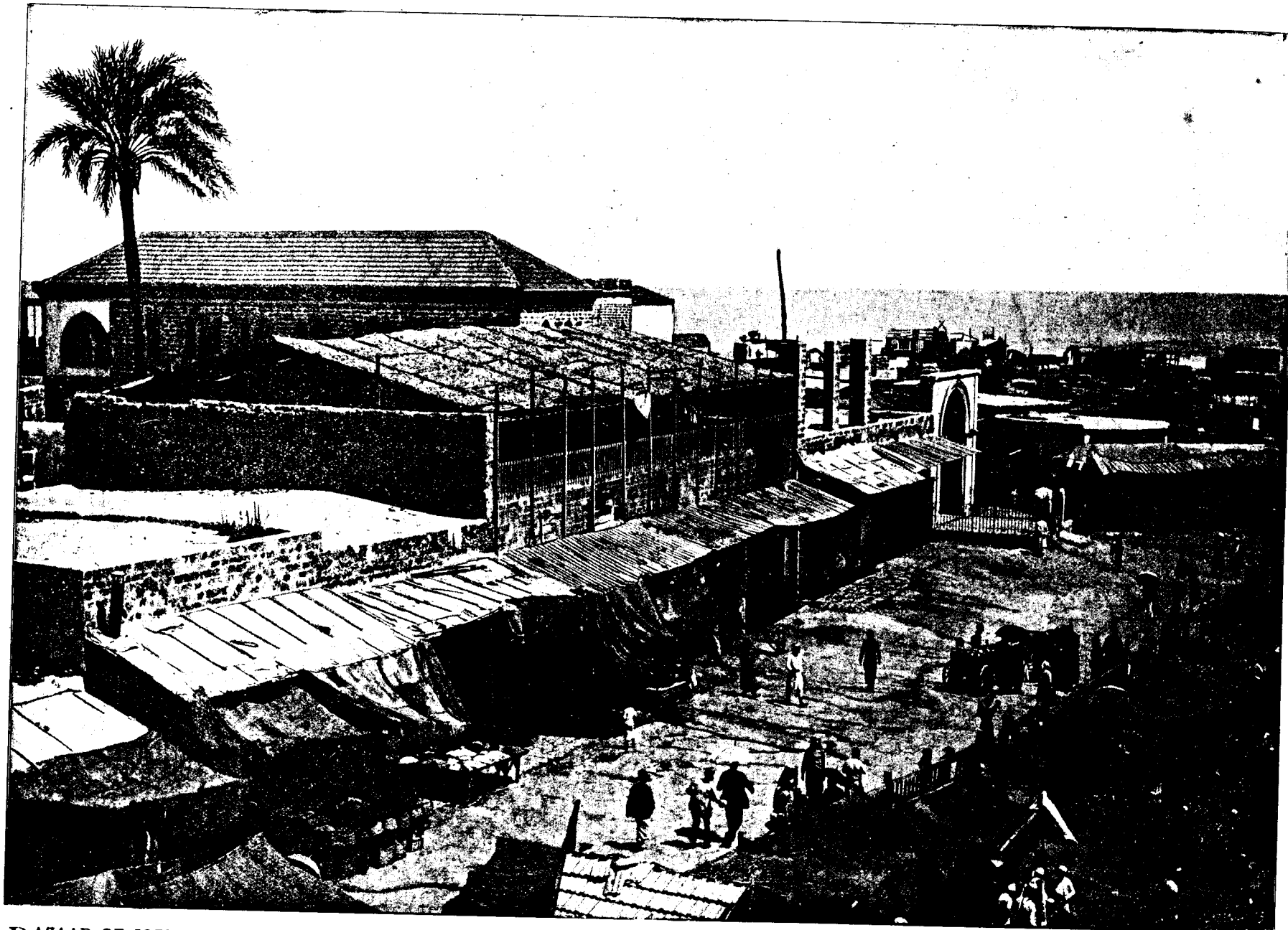
24 And he stripped off his ^{clothes} also, and prophesied before Samuel in like manner, and

stant, and will not startle at giving the strongest assurances. But how difficult to act so, in a high station, as to procure honour without provoking envy! Even the due praises of merit are grating to the ears of the envious; and often their malignant eye betrays the rancour of their heart, while indulgence of their evil thoughts invites the devil to take possession of their souls. Jealousy is cruel as the grave, and thirsts for the precious life. But God guards his people from

many a mortal blow secretly aimed at them. How base is it to devise hurt against those who dwell securely by us—to lay snares for our neighbour, under pretence of regard to him—and to cover hatred with lying lips! But if we are hated on earth, and snares laid for our life, let us behave with the more prudence, humility, and true bravery. Let us count it all joy when we fall into divers temptations, and through much tribulation enter into the kingdom of God! God can overrule the

most wicked designs of our enemies for our good, and to their confusion. And modest worth will shine with double lustre at last. God will confound the wise in their own craftiness; and, in spite of every danger, exalt the man whom he delights to honour.

CHAPTER XIX. [Ver. 24. *Is Saul also among the prophets?* This is the second time surprise has been expressed at Saul putting on any decided appearance



BAZAAR OF JOPPA—THE CITY OF SIMON, THE TANNER. [I. Samuel, xix:8.]—"And David went out, and fought the Philistines, and slew them with a great slaughter; and they fled from him." Joppa is the oldest Philistine city known, and one of the oldest cities in the world. It was the only harbor possessed by the Jews during their national existence. The modern Joppa is said to be very prosperous. There is a soap fac-

tory here; the fruit trade of Joppa is considerable. Silk is also being cultivated not far from here. More boats are upset here and more lives are lost in the attempt to reach the shore than anywhere else on the Syrian coast. The streets are generally crowded. There are wild Arabs, busy citizens, foreign pilgrims, camels, mules, horses and donkeys, all moving hither and thither, making a striking picture indeed.

David consulteth for his safety.

lay^a down naked all that day and all that night. Wherefore they say, *'Is Saul also among the prophets?'*^b

CHAPTER XX.

1 David consulteth with Jonathan for his safety. 11 Jonathan and David renew their covenant by oath. 18 Jonathan's token to David. 24 Saul, missing David, seeketh to kill Jonathan. 41 Jonathan lovingly taketh his leave of David.

AND David ^afled from Naioth in Ramah, and came and said before ^bJonathan, What have I done? what is mine iniquity? and what is my sin before thy father, that he seeketh my life?

2 And he said unto him, *'God forbid; thou shalt not die: behold, my father will do nothing, either great or small, but that he will show it me; and why should my father hide this thing from me? it is not so.'*

3 And David ^aswore^b moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: *'but truly, as the LORD liveth, and as thy soul liveth, there^c is but a step between me and death.'*

4 Then said Jonathan unto David, *'Whatsoever thy soul desireth, I will even do it for thee.'*^d

5 And David said unto Jonathan, Behold, to-morrow is ^athe new-moon,^b and I should not fail to sit with the king at meat: but let me go, that *'I may hide myself in the field unto the third day at even.'*

6 If thy father at all miss me, then say, David earnestly asked^c leave of me that he might run to ^aBeth-lehem his city; for *there is* a yearly ^bsacrifice there for all the family.

7 If he say thus, *It is well; thy servant shall have peace: but if he be very wrath, then be sure that evil is determined by him.*

8 Therefore thou ^ashalt deal kindly with thy servant; for *'thou hast brought thy servant into a covenant of the LORD with thee: notwithstanding, if there be in me iniquity, slay me thyself; for why shouldst thou bring me to thy father?'*

9 And Jonathan said, Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee?

10 Then said David to Jonathan, Who shall tell me? or what *if* thy father answer thee roughly?

11 ¶ And Jonathan said unto David, Come,

I. SAMUEL XX.

A.M. 2045. B.C. 1059.

^a Heb. fell.

^b ch. 10. 11. Ac. 9. 21.

^c This is a suggestive incident.

^d Saul ought to have learned from what had occurred to his servants, that God had the hearts as well as the bodies of men in his power. But passion triumphed over judgment, and made him mad. He went himself to seize David. The Spirit of the Lord seized him, as he had done before, and brought him for the time under his almighty influence. This new occurrence occasioned a renewal of the proverb: *'Is Saul also among the prophets?'*

^e Heb. *uncover thine ear.*

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Jonathan and David renew their covenant.

and let us go out into the field. And they went out both of them into the field.

12 And Jonathan said unto David, *'O LORD God of Israel, when I have sounded my father about to-morrow any time, or the third day, and, behold, if there be good toward David, and I then send not unto thee, and show it thee;'*

13 The ^aLORD do so and much more to Jonathan: but if it please my father to do thee evil, then I will show it thee, and send thee away, that thou mayest go in peace; and the ^bLORD be with thee, as he hath been with my father.^c

14 And thou shalt not only, while yet I live, show me the kindness of the LORD, that I die not;

15 But also thou shalt not cut off thy kindness from my house for ever: no, not when the LORD hath cut off the enemies of David^d every one from the face of the earth.^e

16 So Jonathan ^amade a covenant with the house of David, saying, *'Let the LORD even require it at the hand of David's enemies.'*^b

17 And Jonathan caused David to swear again, because he loved him: for ^ahe loved him as he loved his own soul.

18 ¶ Then Jonathan said to David, *'To-morrow is the new-moon; and thou shalt be missed, because thy seat will be empty.'*^b

19 And when thou hast stayed three ^adays, then thou shalt go down quickly,^b and come to the place where thou didst ^chide thyself when the business^d was in hand, and shalt remain by the stone Ezel.^e

20 And I will shoot three arrows on the side thereof, as though I shot at a mark.

21 And, behold, I will send a lad, saying, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows are on this side of thee, take them; then come thou: for *there is peace to thee, and no hurt,*^a as the LORD liveth.

22 But if I say thus unto the young man, Behold, the arrows are beyond thee; go thy way: for the LORD hath sent thee away.

23 And as touching ^athe matter which thou and I have spoken of, behold, the LORD be between^b thee and me for ever.

25 And the king sat upon his seat, as ^{at} other times, *even* upon a seat by the wall; and Jonathan arose, and Abner sat by Saul's side, and David's place was empty.¹

26 Nevertheless Saul spake not any thing that day: for he thought, Something hath befallen him, he *is* not clean; surely he *is* not clean.²

27 And it came to pass on the morrow, *which* was the second *day* of the month,³ that David's place was empty; and Saul said unto Jonathan his son, *Wherefore* cometh not the son⁴ of Jesse to meat, neither yesterday nor to-day?⁴

28 And Jonathan *answered* Saul, David earnestly asked *leave* of me *to go* to Beth-lehem:

29 And he said, Let me go, I pray thee; for our family hath a sacrifice in the city, and my brother, he hath commanded me *to be there*: and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren: therefore he cometh not unto the king's table.

30 Then Saul's anger was kindled against Jonathan, and he said unto him, *Thou* son of the perverse rebellious⁵ woman,⁶ do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness?⁷

31 For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom: wherefore now send and fetch him unto me; for he shall surely die.⁸

32 And Jonathan answered Saul his father, and said unto him, *Wherefore* shall he be slain? what hath he done?

33 And Saul *cast* a javelin at him to smite him: whereby Jonathan knew that it was determined of his father to slay David.

34 So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David,⁹ because his father had done him shame.

35 ¶ And it came to pass in the morning, that Jonathan went out into the field, *at* the time appointed with David, and a little lad with him.

36 And he said unto his lad, Run, find out

A.M. 2945. B.C. 1059.

d Nu. 24.1. Ju. 16.20. Pr. 4.17.23.6.

1 The allotment of special places for the king and royal guests marks the state of the court as one of considerable form and ceremony.—C.

e Le. 17.24; 15.16,17, 19,21. Nu. 19.16.

2 As by touching a dead body, or the like ceremonial defilement.—C.

3 Not the second day after the new-moon, but the day after the second new-moon, i.e. the second day of the second month. See ver. 34, and compare Ex. 19, the third new-moon, i.e. the first day of the third month.—I.

f ch. 12. 11; 19. 9, 15, 20,23. Pr. 30.20.

g ch. 22. 7-9; 25. 10. Mat. 13.55.

4 Most forms of uncleanness continuing, but till the evening, and therefore Saul expects David to be clean on the second day. Le. 11. 26-28.—C.

h ver. 6. Zec. 8. 16. Col. 3.9. Ep. 4.25.

i Heb. Son of per-verse rebellion, Mat. 5.22. Ep. 6.4.

j Or, Thou perverse rebel.

6 As there is no word for *woman* in the Hebrew, some understand the phrase as in the margin. But the subsequent allusion to his mother shows that this does not exhaust the meaning. Among eastern nations it is the extremity of abuse to speak evil of any one's mother. Mungo Park relates the expression of an African, 'Strike me, but do not curse my mother. Yet the intention is commonly not so much to stigmatize the mother as the son; for not only is she often unknown to the reviler, but a father will (like Saul) use such expressions to his own son, and one brother to another.—I.

7 An angry man always talks foolishly, and little regards the impropriety of his language. Saul, according to an eastern custom, upbraids the mother rather than the son, charging his kindness to David as a proof of illegitimacy.—C.

8 Heb. *is the son of death*.

A ver. 17. Pr. 31.9; 24. 11,12. Ju. 7.25,51.

I ch. 12.11; 19.10,11.

9 The words, 'and did eat no meat, for he was grieved for David,' are a parenthesis, and the anger is accounted for on the ground of the public insult to himself and his mother.—C.

m ver. 19.

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1 Heb. *to pass over* him. By these tokens David was warned of his danger.

2 Michaelis and Dathe, by a slight change in the Hebrew, translate 'half-way to the place,' but that seems unnecessary.—I.

3 Though these words appear to be addressed to the lad, they were intended for David.—I.

4 Heb. *instruments*.

5 His bow and quiver with the arrows.—C.

6 Heb. *that was his*.

7 David, in extreme danger, first worships God, and then acknowledges the faithfulness of his friend.—C.

n Ru. 1.9,14. Ge. 31. 26,55. 29.11.

o Ps. 27.41. 42.1; 63.1; 84.1,2.

p Nu. 6.26. Is. 26.12. Ho. 2.18. Lu. 2.14. Phil. 4.7.

8 Or, the LORD be witness of that *which we have sworn*.

q ch. 23.18.

CHAP. XXI.

B.C. 1058.

a ch. 22.9,19. Ne. 11. 32. Is. 10.32.

b Mar. 2.26. 2 Sa. 8. 17. ch. 22.10-13.

c ch. 16.4. Mat. 12.3.

1 It is most probable the antiquity of Saul to David was not unknown to Ahimelech, and that he anticipated the vengeance of Saul for any intercourse he might hold with him—a fear sadly realized within a brief period.—C.

d ch. 22. 22. Ps. 119. 29. Col. 3.9. Ep. 4.25. Zec. 8.16.

2 It is melancholy to read this second instance of David's disingenuity and falsehood. See note ch. 20. 6. These are some of the iniquities for which God afterwards afflicts him till he sees his heart, and turns to the Lord, not with divided affections, but with all his heart.—C.

3 Heb. *found*.

e Ex. 25.30. Le. 24.5. Mat. 12.4. ver. 6.

f Ex. 19.15. Le. 15.18. 1 Co. 7.5.

4 The conduct of David in practising deception admits of no defence; and David, when more enlightened by the Spirit of God, and more dead to the world, would himself have been the last to attempt such defence. The record illustrates the sinfulness of man, and the weakness of David's faith, while the pardon of it displays the long-suffering and mercy of God. See note on ch. 20. 6.—C.

now the arrows which I shoot. *And*, as the lad ran, he shot an arrow beyond him.¹

37 And when the lad was come to the ²place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, *Is* not the arrow beyond thee?

38 And Jonathan cried after the lad, Make speed, haste, stay not.³ And Jonathan's lad gathered up the arrows, and came to his master.

39 But the lad knew not any thing; only Jonathan and David knew the matter.

40 And Jonathan gave his ⁴'artillery' unto his lad,⁶ and said unto him, Go, carry *them* to the city.

41 ¶ And as soon as the lad was gone, David arose out of *a place* toward the south, and fell on his face to the ground, and bowed himself three times;⁷ and⁸ they kissed one another, and wept one with another, until David *exceeded*.

42 And Jonathan said to David, Go ⁹in peace, forasmuch as we have sworn both of us in the name of the LORD,⁸ saying, The LORD be between me and thee, and between my seed and thy seed for ever. And² he arose and departed: and Jonathan went into the city.

CHAPTER XXI.

1 David at Nob obtaineth of Ahimelech hallowed bread. 7 Doeg is present. 8 David taketh Goliath's sword. 10 He fleeth to Gath, where to save his life he feigneth himself mad.

THEN came David to ¹Nob ²to Ahimelech the priest: and Ahimelech *'was afraid'*¹ at the meeting of David, and said unto him, Why *art* thou alone, and no man with thee?

2 And David *'said'* unto Ahimelech the priest, The king hath commanded me a business, and hath said unto me, Let no man know any thing of the business whereabout I send thee, and what I have commanded thee: and I have appointed *my* servants to such and such a ²place.

3 Now therefore what is under thine hand? give *me* five *loaves* of bread in mine hand, or what there is present.³

4 And the priest answered David, and said, *There is* no common bread under mine hand; but there is *'hallowed bread'*, if the young men have kept themselves at least ⁴from women.

5 And David answered the priest,⁴ and said unto him, Of a truth women *have been* kept from us about these three days, since I came

with the first clause of ver. 15, and that the two may be thus joined: 'And thou wilt not remove thy mercy from my house. . . . And Jonathan will (not) remove (his mercy) from the house of David.' The second clause appears to be a solemn invocation of Jonathan's that, in case David should deal thus generously, then the Lord would reward him by the overthrow of his enemies: 'And may the Lord require it from the hand (or, repay it upon) the enemies of David?' P.]

REFLECTIONS.—How great is the value and usefulness of a true friend, especially in a time of distress and danger! The greatest disinterestedness of affection is implied in cordial friendship—it extends to posterity, as well as to its immediate objects. When influenced by it, we cannot endure the shadow of what might produce a separation; and can more readily be abused ourselves, than have our friend ill-treated.

Great patience, meekness, and prudence are necessary when we have to deal with foul-mouthed, malicious, and unreasonable men. And with what tender and solemn concern should friends part, in view of having their next meeting in eternity! But most necessary is a constant cleaving to Jesus Christ, and his everlasting yoke. *is* all our salvation and all our desire.

CHAPTER XXI. [Ver. 1. The word *Nob* signifies 'a high place,' and we may conclude that it stood on a height. Its geographical position is incidentally indicated in this narrative. It lay south of Gibeah, for David was on his way to Philistia when he called at Nob. It was also close to Gibeah. From Is. 10. 32 we learn that it was within sight of Jerusalem, and not far from Anathoth. About a mile south of the site of Gibeah is a conical rocky hill, on whose summit and

sides are traces of a small but very ancient town. It commands a wide view, including the top of Mount Zion. This appears to me to be the site of Nob. P.]

Ver. 4. [The latter part of this verse as here translated is unintelligible. The meaning of it appears to be this—'The bodies of the young men are clean; and though the way (i.e. the purpose or enterprise on which we go) is common (that is, not strictly ecclesiastical), yet is it to-day sanctified through the instrument' (i.e. through me as the appointed ambassador of the king). David pretended that he was upon a royal commission, and that he was thus justified in taking even holy bread. P.]

Ver. 10. [The site of Gath has long been a subject of difficulty and doubt among biblical geographers. Its exact position is not described in Scripture. From a careful study of incidental notices, and of the topography

out, and the vessels of the young men are holy, and the bread is in a manner common, yea, though it were sanctified this day in the vessel.

6 So the priest gave him hallowed bread; for there was no bread there but the showbread that was taken from before the LORD, to put hot bread in the day when it was taken away.

7 Now a certain man of the servants of Saul was there that day, detained before the LORD; and his name was Doeg, an Edomite,⁵ the chiefest of the herdmen that belonged to Saul.⁶

8 ¶ And David said unto Ahimelech, And is there not here under thine hand spear or sword? for I have neither brought my sword nor my weapons with me, because the king's business required haste.⁷

9 And the priest said, The sword of Goliath the Philistine, whom thou slewest in the valley of Elah, behold, it is here wrapped in a cloth behind the ephod: if thou wilt take that, take it; for there is no other save that here. And David said, There is none like that; give it me.

10 ¶ And David arose, and fled that day for fear of Saul, and went to Achish the king of Gath.

11 And the servants of Achish said unto him, Is not this David the king of the land? did they not sing one to another of him in dances, saying, Saul hath slain his thousands, and David his ten thousands?

12 And David laid up these words in his heart, and was sore afraid of Achish the king of Gath.

13 And he changed his behaviour before them, and feigned himself mad in their hands, and scrabbled⁸ on the doors of the gate, and let his spittle fall down upon his beard.⁹

14 Then said Achish unto his servants, Lo, ye see the man is mad:¹ wherefore then have ye brought him to me?

15 Have I need of madmen, that ye have brought this fellow to play the madman in my presence? shall this fellow come into my house?

of the country, I have come to the conclusion that it stood upon the conical hill now called *Tell es-Sâfieh*. It is about 7 miles from Bethshemesh, and 6 miles north of Eleutheropolis. It stands close to the base of the mountains of Judah. The site is a most commanding one, and well suited to a royal city. Gath appears to have been in ruins in the time of Amos, ch. 6. 2; and with the exception of an incidental allusion to it in a proverb, Mi. 1. 10, we hear no more of it in history. It is not mentioned by the later prophets among the royal cities of Philistia. P.]

REFLECTIONS.—High stations are slippery places. Often a person is scarcely fixed in when he is driven from them. How weak are the best of men when left to themselves; and how unreasonable therefore to be secure or self-confident! We know not what temptations are before us, or how weak we are to resist them. God will have mercy and not sacrifice: and what we have devoted to his honour may become the means of our protection. But even in the

house of God Satan has his spies, who come pretending to worship, but are sent by him for mischief. Oppression sometimes makes a wise man mad; and the fear of man causeth a snare. But in every trial God can open a way for our escape, and make even our enemies instruments of our deliverance. In distress let me flee to God's sanctuary, where I may have spiritual armour, comfort, and direction. However Providence allow my lot, let me always retain my Christian candour: and if my troubles be great, let strong faith and prudent circumspection attend me; not craftiness or dissimulation.

CHAPTER XXII. [Ver. 2. *There were with him about four hundred men.* David has been much censured by infidels on account of the character of his army. This censure is without reason. A man in distress is not necessarily a wicked man, nor has the original word any such unfavourable meaning. Neither is every man in debt necessarily a dishonest man—and

CHAPTER XXII.

1 Companies resort unto David at Adullam. 3 At Mizpeh he commeth his parents to the protection of the king of Moab. 5 Admonished by Gad, he cometh to Hareth. 6 Saul going to pursue him, complaineth of his servants' unfaithfulness. 9 Doeg accuseth Ahimelech. 11 Saul commandeth to kill the priests. 17 The footmen refusing, Doeg executeth it. 20 Abiathar escaping, bringeth David the news.

DAVID therefore departed thence, and escaped to the cave Adullam:¹ and when his brethren, and all his father's house, heard it, they went down thither to him.

2 And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him, and he became a captain over them: and there were with him about four hundred men.

3 ¶ And David went thence to Mizpeh of Moab: and he said unto the king of Moab, Let my father and my mother, I pray thee, come forth, and be with you, till I know what God will do for me.

4 And he brought them before the king of Moab; and they dwelt with him all the while that David was in the hold.

5 ¶ And the prophet Gad said unto David, Abide not in the hold; depart, and get thee into the land of Judah. Then David departed, and came into the forest of Hareth.

6 ¶ When Saul heard that David was discovered, and the men that were with him, (now Saul abode in Gibeah under a tree in Ramah,³ having his spear in his hand, and all his servants were standing about him.)

7 Then Saul said unto his servants that stood about him, Hear now, ye Benjamites; will the son of Jesse give every one of you fields and vineyards, and make you all captains of thousands, and captains of hundreds;

8 That all of you have conspired against me, and there is none that sheweth me that my son hath made a league with the son of Jesse; and there is none of you that is sorry for me, or sheweth unto me that my son hath stirred up my servant against me, to lie in wait, as at this day?

9 ¶ Then answered Doeg the Edomite, which was set over the servants⁴ of Saul, and

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said, I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub.

10 And he inquired of the LORD for him, and gave him victuals, and gave him the sword of Goliath the Philistine.

11 ¶ Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests that were in Nob: and they came all of them to the king.

12 And Saul said, Hear now, thou son of Ahitub. And he answered, Here I⁵ am, my lord.

13 And Saul said unto him, Why have ye conspired against me,⁶ thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast inquired of God for him, that he should rise against me, to lie in wait, as at this day?

14 Then Ahimelech answered the king, and said, And who is so faithful among all thy servants as David, which is the king's son-in-law, and goeth at thy bidding, and is honourable in thine house?

15 Did I then begin⁷ to inquire of God for him? be it far from me. Let not the king impute any thing unto his servant, nor to all the house of my father; for thy servant knew nothing of all this, less or more.⁸

16 And the king said, Thou shalt surely die, Ahimelech, thou, and all thy father's house.⁹

17 ¶ And the king said unto the footmen² that stood about him, Turn and slay the priests of the LORD; because their hand also is with David, and because they knew when he fled, and did not show it to me. But the servants of the king would not put forth their hand to fall upon the priests of the LORD.

18 And the king said to Doeg, Turn thou, and fall upon the priests. And Doeg the Edomite³ turned, and he fell upon the priests, and slew on that day fourscore and five persons that did wear a linen ephod.

19 And Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword.⁴

20 ¶ And one of the sons of Ahimelech the son of Ahitub, named Abiathar, escaped, and fled after David.

21 And Abiathar showed David that Saul had slain the LORD's priests.

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9 Nu. 27. 21. Ju. 1. 1. ch. 23. 2. 4. 12. 30. 8.

7 Ro. 3. 15. Ps. 5. 6. 9. Is. 59. 7. Pr. 1. 15. 16. 4. 16.

5 Heb. Behold me.

3 ver. 8-10. Ps. 119. 60.

6 Saul, like other weak and wicked rulers, takes the guilt of Ahimelech for granted, and only questions him to give a show of justice to the cruel sentence already passed in his purpose.—C.

7 ver. 7-9; ch. 20. 27. 30. 25. 10.

8 Pr. 31. 9; 24. 11. 12. Lu. 23. 41.

9 No. 1, have often done it when he was occupied in your service.

8 Heb. little or great.

7 Ex. 1. 12. 13. Es. 3. 8. 2. Mat. 2. 16. Ac. 12. 1. 2. Pr. 2. 15. Zep. 3. 3.

2 ch. 2. 30-33; 12. 14. Ex. 20. 5.

9 The wickedness of Saul, as a king, is here still more apparent; for even had Ahimelech been guilty of connivance with David in a real, instead of an imaginary conspiracy, this proved no guilt against his father's whole house.—C.

1 Or, guard.

2 Heb. runners.

A ver. 13. 1 Ki. 21. 10-15.

6 Ex. 1. 17. Ac. 4. 19; 5. 29. Ro. 13. 5.

7 Pr. 5. 21. 4; xxx. ch. 2. 31. 32.

8 Though the Jewish rabbins are not willing to allow Doeg to have been an Edomite by descent, but an Israelite born in Edom, this difference of feeling and conduct between him and the footmen seems to prove him an absolute stranger to Israelitish feelings.—C.

9 Ex. 28. 40. ch. 2. 28.

2 ver. 9; ch. 21. 1. Ne. 11. 3. Is. 10. 32.

3 ch. 1. 5. 2. 1 Ki. 15. 16.

4 This was one of the worst acts in Saul's life. His malice was implacable, and his wrath cruel; there is no motive of justice or policy by which such a barbarous massacre can be justified. It was well said by Justin Martyr, 'Let us pray that kings and rulers may be found having a sober mind.' Saul's unrighteous command fulfilled against the threatening against the house of Eli. 'By the massacre of the priests Saul weakened the power of those whom he had made his enemies, and obtained their possessions to bestow upon his followers. It was a most decided act of defiance to the Most High' (Delany).—C.

5 Saul hereby for ever deprived himself of the protection and counsel of Jeho-

6 Abiathar fled with the ephod in which was the judgment of Urim; and David thereby received the fullest and plainest directions in circumstances of danger and difficulty' (Chandler).—C.

7 ch. 2. 32. 33; 23. 6. 1 Ki. 2. 32.

8 ver. 21. 22; ch. 23. 6. 9. 27. 2. Sa. 8. 17; 20. 25. 1 Ki. 1. 1; 2. 26. 27. Mar. 2. 26.

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2 Ps. 44. 22. ch. 21. 1-7.

7-5 Thus terribly was the prediction, ch. 2. 30, brought into fulfilment; Abiathar alone remains of the descend-

ants of Eli, and is spared for a time, hereafter doomed to render the punishment of an unfaithful priesthood still more obvious, and to give warning to all formal churches to repent, lest the Lord remove their candlestick out of his place.

6 Heb. soul.

CHAP. XXIII.

a Jos. 15. 44.

1 Keilah, now called Aela, was situated 8 miles west of Hebron, near the borders of the plain of Philistia. The position is strong, and the site is now marked by the ruins of an old castle.—P.

2 Nu. 27. 1. Ju. 1. 1. Ch. 14. 10. Ezr. 8. 21. Je. 10. 23. Pr. 3. 5. 6. Ps. 32. 8.

2 We know not how he inquired, but he was told by the priest through Abiathar, now lineal high-priest. C.—The adventure here mentioned was truly noble and patriotic. Had not David loved his country, and been above all motives of private and personal revenge, he would have rejoiced in this invasion of Judah, as producing a strong diversion in his favour, and embroiling his inveterate enemy.

In most cases, a man with David's wrongs would have joined with the enemies of his country, and avenged himself on the author of his calamities; but he thinks of nothing but of succouring Keilah, and using his power and influence in behalf of his brethren.

3 The Lord's rare instance of disinterested heroism.—Clarke.

c ver. 15. 26.

d ver. 2. Ju. 6. 30. 2 Sa. 5. 19. 23. with ch. 8. 26.

e By the Lord's ready answering David, and not Saul, he marked the one as his elected king, and the other as rejected.

f ch. 22. 20. Ex. 28. 30. Nu. 27. 21.

3 Which it seems that Urim and Thummim.

f Ex. 15. 9; 24. 3. Ps. 71. 11.

g Nu. 27. 21. ch. 30. 7; ver. 2. 4.

4 The courage of David in saving Keilah seems very unlike his timidity before Achish, and his complete dependence on the Lord very different from the weakness, or rather want of faith formerly ascribed to him. Yet to what does all this amount? Not even to any ground of suspicion against the history, but merely to an evidence of the weakness and inconsistency of man. Let him who has never acted inconsistently with his better feelings or convictions, cast the first stone at David.—C.

h ch. 22. 10. Es. 3. 6. Pr. 28. 15. Ps. 44. 22. Ju. 6. 22. Ac. 5. 41.

22 And David said unto Abiathar, I knew it that day, when Doeg the Edomite was there, that he would surely tell Saul: I have occasioned the death of all the persons of thy father's house.⁵

23 Abide thou with me, fear not: for he that seeketh my life⁶ seeketh thy life; but with me thou shalt be in safeguard.

CHAPTER XXIII.

1 The Philistines fight against Keilah; David, inquiring of the Lord by Abiathar, smiteth them, and saveth Keilah. 9 God showing him the coming of Saul, and the treachery of the Keilites, he escapeth from Keilah. 13 In Ziph Jonathan cometh and comforteth him. 19 The Ziphites discover him to Saul. 25 At Maon he is rescued from Saul by the invasion of the Philistines. 29 He dwelleth at Engedi.

THEN they told David, saying, Behold, the Philistines fight against Keilah,¹ and they rob the thrashing-floors.

2 Therefore David inquired of the LORD, saying, Shall I go and smite these Philistines? And the LORD said unto David, Go and smite the Philistines, and save Keilah.

3 And David's men said unto him, Behold, we be afraid here in Judah, how much more then if we come to Keilah against the armies of the Philistines?

4 Then David inquired of the LORD yet again. And the LORD answered him, and said, Arise, go down to Keilah; for I will deliver the Philistines into thine hand.

5 So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter. So David saved the inhabitants of Keilah.

6 And it came to pass, when Abiathar the son of Ahimelech fled to David to Keilah, that he came down with an ephod³ in his hand.

7 ¶ And it was told Saul that David was come to Keilah. And Saul said, God hath delivered him into mine hand; for he is shut in, by entering into a town that hath gates and bars.

8 And Saul called all the people together to war, to go down to Keilah, to besiege David and his men.

9 ¶ And David knew that Saul secretly practised mischief against him, and he said to Abiathar the priest, Bring hither the ephod.⁴

10 Then said David, O LORD God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake.

11 Will the men of Keilah deliver me up

take the advice of his servants. How jealousy torments a man's self with its groundless suspicions! It represents the most faithful as seditious, and accuses them of meditating the worst designs. It is very unsafe to trust to wicked men: our most benevolent actions may by them be turned into the worst of crimes, and truth may be reported in a manner more malignant than gross calumny and falsehood. But generous is that mind which will not hurt the character of another, even when truth admits and safety requires it. What a terrible plague is a tyrannical king! What

barbarous monsters do some render themselves! But it is painful to a good man to be in any wise the occasion of mischief to others. Here likewise let us observe that, even through this wickedness and rage of Saul, God exactly fulfils his threatenings against Eli; and destroys the remnant of his house. Let us wonder at the depth of his providence and the faithfulness of his word.

CHAPTER XXIII. REFLECTIONS.—No wonder that God's enemies invade his land when his people

are persecuted in it. God wisely directs his favourite servants where he has work for them; and never are men so likely to prosper as when they consult the Lord in all their ways. If he direct us, no ill usage from the distressed, or discouragement from our friends, must make us withhold our help. The worst designs are often covered with fair pretences, and the appearances of providence are imagined tokens of God's approbation; while even good men are hated for their most useful services, and evil-minded wretches are ready to betray their most cordial and noted benefactors. But God knows how

into his hand? will Saul come down, as thy servant hath heard? O LORD God of Israel, I beseech thee, tell thy servant. And the LORD said, He will come down.⁵

12 Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? And the LORD said, They will deliver thee up.⁷

13 ¶ Then David and his men, ^{which were} about six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from Keilah; and he forbore to go forth.

14 And David abode in the wilderness in strong holds, and remained in a mountain in the wilderness of Ziph:⁸ and Saul sought him every day; but God delivered him not into his hand.⁹

15 And David saw that Saul was come out to seek his life: and David was in the wilderness of Ziph in a wood.

16 And Jonathan, Saul's son, arose, and went to David into the wood, and strengthened his hand in God.¹

17 And he said unto him, Fear not; for the hand of Saul my father shall not find thee: and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth.

18 And they two made a covenant before the LORD. And David abode in the wood, and Jonathan went to his house.

19 ¶ Then came up the Ziphites to Saul to Gibeath, saying, Doth not David hide himself with us in strong holds in the wood, in the hill of Hachilah,² which is on the south³ of Jeshimon?⁵

20 Now therefore, O king, come down according to all the desire of thy soul to come down; and our part shall be to deliver him into the king's hand.

21 And Saul said, Blessed be ye of the LORD; for ye have compassion on me.

22 Go, I pray you, prepare yet, and know and see his place where his haunt is, and who hath seen him there: for it is told me that he dealeth very subtilly.

23 See therefore, and take knowledge of all the lurking-places where he hideth himself, and come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the land, that I will search him out throughout all the thousands⁷ of Judah.

24 And they arose, and went to Ziph before Saul: but David and his men were in the wilderness of Maon,⁸ in the plain on the south of Jeshimon.

25 Saul also and his men went to seek him.

A.M. 2946. B.C. 1058.

1 Mat. 7.7. Ps. 50. 15; with ver. 14.

2 Saul did not come to Keilah: was not the reply to David, therefore, untrue? By no means. Every question and every answer must be explained by what is spoken; but by what is implied or understood. In this case, the thing implied is, 'If I abide here, and the reply is given to that, as well as to the words spoken. This mode of speech is unavoidable, and consequently common to all languages.—C.

3 Heb. shut up.

7 See note on ver. 11.—C.

8 Ch. 22. 1, 2; 25. 13; 27. 2; 30. 9.

9 Jos. 15. 21, 55. Ps. 11. 1. Ob. 3.

10 Ziph was an ancient town, situated on a conical hill, about a miles south-east of Hebron. The country round it was called the wilderness (i.e. *midbar*), pastoral region of Ziph.—P.

11 Ch. 27. 1. Pr. 1. 16; 16. 15; 59. 7.

12 Ro. 8. 31. Ps. 32. 7. Pr. 21. 30. Is. 46. 3, 4. 2 Co. 1. 10.

13 While David, no doubt, employed all the watchfulness of an experienced warrior, his safety is not from himself—God refuses to deliver him to his enemy. See Ps. cxxi.—C.

14 ver. 17. Ep. 6. 10. 2 Ti. 2. 1. He. 12. 13.

15 David's faith, as appears from several previous instances, required to be strengthened. The means employed for this purpose are the encouraging words of Jonathan, efficaciously applied by the Spirit, Fr. 27. 17.—C.

16 Ps. 45. 1, 2. 2 Co. 1. 10. Is. 40. 4.

17 Ac. 5. 30; 7. 51. ch. 20. 30, 31; 24. 20.

18 Ch. 20. 16, 17; 18. 3. ch. 26. 1. Ps. 54. title, 3, 4. with ch. 22. 7. Mi. 7. 5.

19 A hill in the south of Judah, fortified in the days of the Macabees, but the fortifications were afterwards destroyed by the Romans.—C.

20 Heb. on the right hand.

21 Or, the wilderness.

22 A city in the tribe of Simeon.—C.

23 Heb. it becometh us.

24 Mi. 3. 11. Is. 66. 5. ch. 22. 8.

25 Heb. foot shall be, Job 5. 13. Is. 8. 9, 10.

26 Pr. 1. 16, 14. 16. Ro. 3. 15, 16.

27 That means the districts so called from the number of inhabitants they contained at the first settlement and census; like the word *hundred* in England.

28 Jos. 15. 55. ch. 25. 2.

29 Maon, a city of Judah, which gave name to a considerable tract of pasture-land, called the wilderness of Maon.

30 The city stood on an eminence, and the hills in its vicinity are full of large caves, where David and his men hid themselves.

31 Maon is about 7 miles south-east of Hebron, and 3 miles beyond Ziph. It stood on the summit and sides of a conical hill, about 200 feet high. The hill is now strewn with ruins, among which are the remains of a square fortress. It still bears its ancient name.—P.

A.M. 2946. B.C. 1058.

2 Ch. 20. 12. 2 Co. 1. 8. 25. 15; 19. 13. 2 Co. 1. 8. 25. 15; 19. 13. 2 Co. 1. 8. 25. 15; 19. 13.

3 Let no one ever despair of deliverance because he does not see the means; all means are in the hands of God; and if he will, one enemy shall deliver his servant from another.—C.

4 That is, The rock of divisions.

5 Ge. 14. 7. 2 Ch. 20. 2. Ca. 1. 14. Jos. 15. 62. Eze. 47. 10. ch. 24. 1, 2.

6 Engedi, (the fountain of the kid) stood about the middle of the western shore of the Dead Sea. The city was anciently called Hazazon-tamar, Ge. 14. 7.

7 Engedi was inhabited by Amorites in the days of Abraham. The fountain (still called Engedi) from which the city took its name, bursts from the rugged mountain side, at an elevation of about 400 feet above the lake. Near it are the ruins of several buildings; but the site of the city was on the level ground on the shore, which is still strewn with ruins. The whole declivity from the fountain down to the city was terraced for vineyards. The site is now utterly desolate; the vines are all gone; and the palms for which it was once celebrated have almost disappeared. The wilderness of Engedi embraced the wild and rugged mountain regions extending from the ancient city up towards the hills of Tekoa, and Bethle- hem. It was, and still is, the home of the wild goat, and in every ravine are immense caverns, in some of which David and his men lurked in former days, as robbers and outlaws do now.—P.

8 Heb. the rock of divisions.

9 Ge. 14. 7. 2 Ch. 20. 2. Ca. 1. 14. Jos. 15. 62. Eze. 47. 10. ch. 24. 1, 2.

10 Engedi, (the fountain of the kid) stood about the middle of the western shore of the Dead Sea. The city was anciently called Hazazon-tamar, Ge. 14. 7.

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16 Heb. the rock of divisions.

17 Ge. 14. 7. 2 Ch. 20. 2. Ca. 1. 14. Jos. 15. 62. Eze. 47. 10. ch. 24. 1, 2.

18 Engedi, (the fountain of the kid) stood about the middle of the western shore of the Dead Sea. The city was anciently called Hazazon-tamar, Ge. 14. 7.

19 Engedi was inhabited by Amorites in the days of Abraham. The fountain (still called Engedi) from which the city took its name, bursts from the rugged mountain side, at an elevation of about 400 feet above the lake. Near it are the ruins of several buildings; but the site of the city was on the level ground on the shore, which is still strewn with ruins. The whole declivity from the fountain down to the city was terraced for vineyards. The site is now utterly desolate; the vines are all gone; and the palms for which it was once celebrated have almost disappeared. The wilderness of Engedi embraced the wild and rugged mountain regions extending from the ancient city up towards the hills of Tekoa, and Bethle- hem. It was, and still is, the home of the wild goat, and in every ravine are immense caverns, in some of which David and his men lurked in former days, as robbers and outlaws do now.—P.

20 Heb. the rock of divisions.

21 Ge. 14. 7. 2 Ch. 20. 2. Ca. 1. 14. Jos. 15. 62. Eze. 47. 10. ch. 24. 1, 2.

22 Engedi, (the fountain of the kid) stood about the middle of the western shore of the Dead Sea. The city was anciently called Hazazon-tamar, Ge. 14. 7.

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32 Heb. the rock of divisions.

33 Ge. 14. 7. 2 Ch. 20. 2. Ca. 1. 14. Jos. 15. 62. Eze. 47. 10. ch. 24. 1, 2.

34 Engedi, (the fountain of the kid) stood about the middle of the western shore of the Dead Sea. The city was anciently called Hazazon-tamar, Ge. 14. 7.

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37 Ge. 14. 7. 2 Ch. 20. 2. Ca. 1. 14. Jos. 15. 62. Eze. 47. 10. ch. 24. 1, 2.

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40 Heb. the rock of divisions.

41 Ge. 14. 7. 2 Ch. 20. 2. Ca. 1. 14. Jos. 15. 62. Eze. 47. 10. ch. 24. 1, 2.

42 Engedi, (the fountain of the kid) stood about the middle of the western shore of the Dead Sea. The city was anciently called Hazazon-tamar, Ge. 14. 7.

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And they told David: wherefore he came down into a rock, and abode in the wilderness of Maon; and when Saul heard that, he pursued after David in the wilderness of Maon.

26 And Saul went on this side of the mountain, and David and his men on that side of the mountain: and David made haste to get away for fear of Saul; for Saul and his men compassed David and his men round about to take them.

27 ¶ But^a there came a messenger unto Saul, saying, Haste thee, and come; for the Philistines have invaded^b the land.¹

28 Wherefore Saul returned from pursuing after David, and went against the Philistines: therefore they called that place Sela-hammah-lekoth.²

29 ¶ And David went up from thence, and dwelt in strong holds at Engedi.³

CHAPTER XXIV.

1 David in a cave at Engedi, having cut off Saul's skirt, spareth his life. 8 He sheweth thereby his innocency. 16 Saul, acknowledging his fault, taketh an oath of David, and departeth.

AND it came to pass, when Saul was returned from following¹ the Philistines, that it was told him, saying, Behold, David is in the wilderness of Engedi.

2 Then Saul took three thousand chosen men² out of all Israel, and went to seek David and his men upon the rocks of the wild goats.

3 And he came to the sheep-cotes by the way, where was a cave; and Saul went in to cover his feet: and David and his men remained in the sides³ of the cave.⁴

4 And the men of David said unto him, Behold the day of which the LORD said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul's robe⁵ privily.

5 And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt.⁶

6 And he said unto his men, The LORD forbid that I should do this thing unto my master, the LORD's anointed, to stretch forth mine hand against him, seeing he is the anointed of the LORD.

7 So David stayed⁷ his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on his way.

8 ¶ David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David stooped with his face to the earth, and bowed himself.

9 And David said to Saul, Wherefore hearest

to deliver the godly out of temptation, and to disappoint the secret purposes of their enemies. And what a mercy is it to have a pious, self-denying, and con-

stant friend to visit and comfort us in our distress! But what must Jesus be when Jonathan is so kind and faithful! And what must heaven be, where we shall

meet with all the kind angels and kind spirits of just men made perfect; and with the infinitely kinder Father, Son and Holy Ghost! Let my spiritual

thou men's words, saying, Behold, David seeketh thy hurt?

10 Behold, this day thine eyes have seen how that the LORD had delivered thee to-day into mine hand in the cave: and ^{some} bade me kill thee: but mine eye spared thee; and I said, I will not put forth mine hand against my lord; for he is the LORD's anointed.

11 Moreover, my father, see; yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that ^{there is} neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou huntest my soul to take it.

12 The LORD judge between me and thee, and the LORD avenge me of thee:⁸ but mine hand shall not be upon thee.

13 As saith the proverb of the ancients, Wickedness⁹ proceedeth from the wicked: but mine^a hand shall not be upon thee.

14 After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, after a flea.⁹

15 The LORD therefore be judge, and judge between me and thee, and see, and plead my cause, and deliver¹ me out of thine hand.

16 ¶ And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, ^{Is} this thy voice,² my son David? And Saul lifted up his voice, and wept.³

17 And he said to David, ^{Thou art} more righteous than I; for thou hast rewarded me good, whereas I have rewarded thee evil.

18 And thou hast showed this day how that thou hast dealt well with me: forasmuch as when the LORD had delivered⁴ me into thine hand, thou killedst me not.

19 For if a man find his enemy, will he let him go well away? wherefore the LORD reward thee good for that thou hast done unto me this day.

A.M. 2946. B.C. 1058.

¶ ver. 4, 6 ch. 26.8.
1 Pr. 15.1. 2 Ti. 2.25.
Mat. 11.29.
¶ ch. 26.18. Ps. 35.7.
Jn. 15.25. Pr. 1.11.
¶ ch. 26.20. Ge. 10.9.
ver. 2. Pr. 24.11, 12.

¶ Ju. 11.27. Ps. 35.1.
94.1. Ro. 12.19. Re. 6.
0.6. Natw. 6.5. ver. 15.

8 This is not a prayer for injury to Saul, but an appeal to God for righteous judgment, if Saul should persevere in his wicked purposes. See ver. 15.—C.

9 Ex. 21.13. Ps. 7.16.
9.15. 16.10.2. Pr. 5.22.1.
31.
¶ Job 5.8. Ro. 12.19.
ch. 26.9.

¶ Pr. 31.41.7.7.
¶ Sa. 3.8; 9.8. ch. 26.
20.

9 Similar phrases are still used in the East, when persons wish to express the lowliness of their condition. Compare 2 Sa. 10.6. Notwithstanding the value of the dog to man, its name has almost universally been employed to express not only debasement but detestation. It is a favourite term of abuse among the heroes of Homer. As for the flea, it is deemed equally contemptible and troublesome in the East and West. An Arabian writer thus describes it:—A black, nimble, extended, hunch-backed animal, which being sensible when any one looks at it, jumps incessantly, now on one side, now on the other, till it gets out of sight.—L.

1 Ge. 16.5. 2 Ch. 24.22.
Ps. 43.1. Mi. 7.9.

1 Heb. judge.
¶ ch. 26.17. Pr. 15.1.

2 An allusion most probably to the musical character of David's voice, which Saul well remembered since the day he came to play before him on his harp. Those who have long been separated from a friend are fully aware of the electrical effect of his voice falling unexpectedly upon the ear.—C.

3 With De. 15. Ps. 114.8. Ge. 33.4.

4 Other and happier days were associated with David's voice—the return before Saul, and for a time his better nature prevailed, and he weeps at their remembrance, and at the thought of his present jealousy and folly.—C.

5 Mat. 5.44. Ro. 12.20. ch. 26.21. Ps. 37.6.7.
4 Mi. 7.8, 9.

4 Heb. shut up.

A.M. 2946. B.C. 1058.

¶ ch. 20.30. 31.23.17.
with ch. 13.14.15.28.
¶ Ge. 31.41. 53.21.23.
ch. 20.14.17. He. 6.16.
¶ Mat. 10.16. Ep. 5.15.
Pr. 22.3. 27.12. Jn. 2.24.

David asked no oath from Saul, nor would he trust himself with him, well knowing how little these transient appearances were to be trusted, ch. 19.6.—L.

CHAP. XXV.

B.C. 1057.

¶ ch. 28.3. Ge. 50.11.
Nu. 20.29. De. 34.8. Pr. 10.7.

1 The manner of the Scriptures in relating the death of the greatest characters is well worthy of remark. There is no ostentation, no fulsome panegyric; the bare event is related, and left to make its impression on the heart. David arose, acknowledged him as heir to the throne.—C.

¶ Ge. 14.9. 21.21. Nu. 13.37. 26. Southward of Canaan.

¶ Pr. 14.7. 17.3. 41.44.
13. Job 1.3. 21.13. 2 Sa. 19.32.13.23. Ge. 38.13.2.
Ki. 3.4.

2 Or, business.

3 Not that Jos. 10.26. 1 Ki. 18.19, but ch. 15.12. Jos. 15.55.

4 Carmel lay between Maon and Ziph (see note on ch. 23.24). It was of course an entirely different place from the mountain range which bears the same name. The ruins of the ancient town are extensive; they still bear the old name, and lie around the head and sides of a little vale which is shut in by rugged limestone rocks. Near to the top of a ridge stands the castle, with walls ten feet thick. It is now entirely desolate.—L.

¶ Pr. 10.10. 13.14.1.
19.32. 5.7. Ps. 10.3.

¶ Nu. 13.30; 14.24. 1 Ch. 4.15.20.

5 Caleb signifies a dog; and the Septuagint and some other early translations render the passage as meaning that Nabal was a 'dog-like man'—of a snarling irritable disposition.—C.

¶ Ge. 38.12.13. 2 Sa. 13.23.24.

1 Heb. ask him in my name of peace, Ge. 43.23. Lu. 10.5. ch. 13.10. ver. 14.

20 And now, behold, I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand:

21 Swear^a now therefore unto me by the LORD that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house.

22 And David sware unto Saul. And Saul went home; but David and his men gat them up unto the hold.⁵

CHAPTER XXV.

1 Samuel dieth. 2 David in Paran sendeth to Nabal. 10 Provoked by Nabal's churlishness, he intendeth to destroy him. 14 Abigail understanding thereof, 18 taketh a present, 23 and by her wisdom 32 pacifieth David. 36 Nabal, hearing thereof, dieth. 39 David taketh Abigail and Ahinoam to be his wives. 44 His wife Michal is given to Phalti.

AND Samuel^a died;¹ and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah. And David arose, and went down to the wilderness of Paran.

2 ¶ And there was a man in Maon, whose possessions² were in Carmel;³ and the man was very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel.

3 Now the name of the man was Nabal, and the name of his wife Abigail: and she was a woman of good understanding, and of a beautiful countenance: but the man was churlish, and evil in his doings; and he was of the house of Caleb.⁴

4 ¶ And David heard in the wilderness that Nabal did shear his sheep.

5 And David sent out ten young men; and David said unto the young men, Get you up to Carmel, and go to Nabal, and greet him in my name.

6 And thus shall ye say to him that liveth in prosperity, Peace be both to thee, and peace be to thine house, and peace be unto all that thou hast.

7 And now I have heard that thou hast shearers: now, thy shearers which were with

friendship with these be renewed day by day! Behold how men's malice renders them miserable; and how ready brethren of the same tribe are to betray us! but God in his providence interposes for the relief of his people when their danger is at the greatest. Fear not then, my soul—only believe, and thou shalt see the glory of God.

CHAPTER XXIV. [Ver. 21. Saul's character is a most remarkable one. It is in part illustrated by the fierce, wayward, fitful nature of the tribe to which he belonged. 'To this we must add a taint of madness, which broke out in violent frenzy at times, leaving him with long lucid intervals. His affections were strong, but they were unequal to the wild accessions of religious zeal or insanity which ultimately led to his ruin.' He caught the prophetic inspiration in fitful gusts. 'Passionately he would enter into it for the time, as he came within the range of his better associations. But then he would be again the slave of his common pursuits. His religion was never blended with his moral nature. It broke out in wild ungovernable acts of zeal and superstition, and then left him more a prey than ever to his own savage disposition. In his better

moments he never lost the strong affection which he had contracted for David. But then the paroxysm of rage and jealousy returns, and he pursues him over the hills of Judah. P.]

REFLECTIONS.—Restless is the malice of wicked men; but God can bring us very near to danger and yet keep us in perfect safety. And easily can he deliver up his enemies into the hand of the weakest of his people. How falsely rash men misinterpret the promises and providences of God! But we must not avenge our own quarrels, nor take all the advantages against our enemies which Providence puts in our hand; but rather seek to overcome them with patience and kindness. If temptations come to us in a pleasing form, we must flee from them; our conscience must start, not only at evident crimes, but at the most distant appearance of evil. It is honourable, when not only there is innocence, but Providence clearly manifests it; and that instead of ill designs alleged, there was nothing but the most cordial friendship. And observe—soft words are most effectual to break the bones and turn away strong wrath. What a plague to kings are flattering and deceitful courtiers! And how shameful and galling to find that through them we

have been persecuting our principal friends! But there may be confession and remorse where there is no real repentance. Love to our enemies, and a mild and generous behaviour under great provocations, are glorious tokens of future greatness. But how mad is the malicious injuring of those at whose mercy we, and all that we have, may soon lie! and how prudent to keep on our guard against a known enemy! Fits of partial repentance will not last long.

CHAPTER XXV. REFLECTIONS.—Was not Samuel a figure of Jesus Christ, our great Priest, Prophet, Deliverer, and Judge! How earnestly desired, and how supernatural was his birth! Early was he devoted and called to, prepared for, and employed in, his Father's service. How extensive is his office! He is the illuminated Prophet that renders our dark earth a valley of vision. He is the unparalleled Priest who, by his once offering of himself, made peace between God and men. He is the great Deliverer, that makes us free indeed. He is the sovereign Judge of all, particularly the Israel of God. How wretched the case in which he finds his church and people when he appears for their help! His sacrifice and intercession

us we hurt them not, neither was there ought missing unto them, all the while they were in Carmel.

8 Ask thy young men, and they will show thee: wherefore let the young men find favour in thine eyes; (for we come in 'a good day;) give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David.⁵

9 And when David's young men came, they spake to Nabal according to all those words in the name of David,⁶ and ceased.⁷

10 ¶ And Nabal answered David's servants, and said, "Who is David? and who is the son of Jesse? There be many servants now-a-days that break away every man from his master.

11 Shall I then take 'my bread and my water, and my flesh⁸ that I have killed for my shearers, and give it unto men whom I know not whence they be?⁹

12 So David's young men turned their way, and went again, and came and told him all those sayings.

13 And David said unto his men, "Gird ye on every man his sword. And they girded on every man his sword; and David also girded on his sword: and there went up after David about four hundred men, and two hundred abode by the stuff.¹

14 ¶ But one of the young men told Abigail, Nabal's wife, saying, Behold, David sent messengers out of the wilderness to salute our master; and he railed² on them:

15 But the men were 'very good unto us, and we were not hurt,³ neither missed we any thing, as long as we were conversant with them, when we were in the fields.

16 They were 'a wall unto us both by night and day, all the while we were with them keeping the sheep.

17 Now therefore know and consider what thou wilt do; for evil is determined against our master, and against all his household: for he is such 'a son of Belial, that a man cannot speak to him.

18 ¶ Then Abigail made haste, and took two hundred loaves,⁴ and two bottles⁵ of wine,

procure lasting friendship with Heaven, and noted victories and mercies on earth. How marvellous his conquest of enemies, and restoration of the treacherously abandoned worship of God! Gracious are his instructions, sharp his reproofs, and certain his predictions! By him kings reign, and princes decree justice. Candid, upright, and generous, are his whole administrations! though wickedly, and to their lasting ruin, he and his Father were rejected by his brethren of Judah, who desired a temporal deliverer; and still are by carnal professors. But how distressed their condition, till they seek the Lord and David their king! But lo, the righteous are taken away from the evil to come! Nations have reason to mourn when those who stood in the gap, to prevent the Lord's wrath, are removed by death. Alas! how often the best of men are disgraced by their children, and the best of women by their husbands! There is little happiness in wealth enjoyed by fools; and as little comfort in marriage which is made for the sake of it. It becomes the poor

to use entreaties. While we feast we should distribute our bread to the hungry. One good turn deserves and requires another; but a foul tongue is the sign of a wicked heart. Scurrilous invectives are too commonly the fare of God's precious saints in this world. They have puny, if not thievish hearts, who grudge to bestow their superfluities for the relief of such as are in want. How deadly dangerous and deeply sinful are violent passions! Some one provocation may quickly exasperate that mind which has calmly borne many such in other forms: but sensible and faithful servants are a great mercy to a family, and especially that one head of it hath sense and grace, when the other is destitute of both. Soft words turn away anger; and a gift in the bosom pacifies strong wrath. But what we do in passion will afterwards be a grief to us: and it is a far greater satisfaction to forgive an offence than to revenge it. Nor ought any to be more ready to forgive injuries than those whom the Lord has marvelously protected. What thanks they deserve who keep

and five sheep ready dressed, and five measures of parched corn, and an hundred clusters⁶ of raisins, and two hundred cakes of figs, and laid them on asses.

19 And she said unto her servants, Go on before me: behold, I come after you. But she told not her husband Nabal.

20 And it was so, as she rode on the ass, that she came down by the covert of the hill, and, behold, David and his men came down against her; and she met them.

21 (Now David had said, Surely in vain have I kept all that 'this fellow hath in the wilderness, so that nothing was missed of all that pertained unto him; and he hath requited me evil for good.

22 So⁴ and more also do God unto the enemies of David, if I leave of all that pertain to him by the morning light⁷ any that pisseth against the wall.)⁸

23 And when Abigail saw David, she hasted, and lighted off the ass, and fell before David on her face, and bowed herself to the ground.

24 And fell at his feet, and said, Upon me, my lord, upon me let this iniquity be; and let thine handmaid, I pray thee, speak in thine audience,⁹ and hear the words of thine handmaid.

25 Let not my lord, I pray thee, regard¹ this man of Belial, even Nabal: for as his name is, so is he; ²Nabal³ is his name, and folly is with him: but I thine handmaid saw not the young men of my lord, whom thou didst send.

26 Now therefore, my lord, 'as the LORD liveth, and as thy soul liveth, seeing the LORD hath witholden⁴ thee from coming to shed blood, and from 'avenging thyself with thine own hand, now let thine enemies, and they that seek evil to my lord, be as Nabal.⁵

27 And now this 'blessing, which thine handmaid hath brought unto my lord, let it even be given unto the young men that follow my lord.

28 I pray thee, forgive the 'trespass⁶ of thine handmaid: for the LORD will certainly make my lord a sure house; because my lord fighteth

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6 Lu. 3. 14. 1 Pe. 3. 8. v. 13. 21. Ro. 12. 17. Phil. 4. 8.

7 Es. 9. 10. De. 12. 12. 18. 14. 26. Ne. 8. 10. 1. e. the day of the sheep-shearing feast, Ge. 38. 12, 13. 2 Sa. 13. 23, 24.

8 David having protected the shepherds and flocks from the Arabs of the desert—at all times a predatory people—had a right to claim some compensation, which nevertheless he asks as a favour.—C.

9 It is a remarkable fact that black-mail, such as was here asked by the messengers of David, is to this day claimed by the Arabs and chiefs of all, or almost all, the inhabitants of villages along the southern and eastern borders of Palestine and Syria. They claim it, too, upon the very grounds urged by David. In fact, there is no safety for either sheep or shepherds except by paying the sheikhs of the nomad tribes.—P.

7 Heb. rested.

m Ex. 5. 2. Ps. 73. 7, 8. 123. 3. 4. ch. 22. 9, 10, 20. 30.

n ch. 22. 2.

o Ju. 8. 6. De. 8. 17. Job 31. 17. Ge. 21. 25, 26, 16.

8 Heb. slaughter.

p Ec. 11. 2. Ga. 6. 10.

9 This answer of Nabal, not merely conveying a refusal but much unmerited and provoking reproach, seems fully to warrant the Septuagint translation of ver. 3. A melancholy illustration of the evils of an irritable temper and a provoking tongue, exposing its owner to extreme danger, and tempting another to extreme sin.—C.

q Mat. 7. 6. Is. 36. 21.

r ch. 24. 6. 26. 10. Ro. 12. 19.

s ch. 22. 1, 2, 23. 13. 27. 23, 29, 10.

1 In modern phrase—the baggage.—C.

2 Heb. flew upon them.

t ver. 7. 12. Phil. 2. 15. Col. 4. 5. Mat. 5. 16.

3 Heb. shamed.

u Job 1. 10.

x De. 13. 13. Ju. 10. 22. ch. 2. 12. Job 31. 13.

y Mat. 5. 25. Pr. 18. 16, 21. Lu. 8. 1.

4 'Loaves,' thin cakes.—C.

5 'Bottles,' skins so curiously formed into a kind of bag, as to retain liquids. They are still so made and used in some mountainous districts of the Basque, in Europe.—C.

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6 Or, lumps.

z Pr. 14. 16. 12. 2, 6; 31. 27.

a Ju. 5. 10, 10. 4. 2 Ki. 4. 22, 24. ver. 42.

b Job 30. 8.

c Pr. 17. 13. Ps. 109. 3.

d Rul. 17. ch. 14. 44; 20. 10.

7 David had been ungratefully treated, and sorely provoked by the reproaches of Nabal, most probably not diminished in the relation; still all this will neither excuse nor justify his rash and sinful purpose and oath: so far from it, that we soon find David himself acknowledging his sin, and thank God that he had him from committing it. See ver. 33.—C.

8 Males, ver. 34. 1 Ki. 14. 10; 16. 11; 21. 21. 2 Ki. 9. 8.—[A phrase now indelicate, but which, in allusion either to Nabal's descent or character, in ver. 3 (see note), should, most probably, be translated, 'so much as a dog's']

f Jos. 15. 12. Ju. 1. 14.

g 2 Ki. 4. 27. 37. Es. 8. 3. Mat. 18. 29.

h 2 Sa. 14. 9, 12. Ge. 27. 13. ver. 28.

9 Heb. ears.

1 Heb. lay it to his heart.

2 i.e. folly.

3 The Hebrew names of persons were all significant; and here it is used to form an excuse for Nabal. Let not Abigail be accused of speaking disrespectfully of her husband, seeing she spoke truth, and used the only argument calculated to protect him.—C.

i ch. 20. 3. 2 Ki. 2. 2.

4 An argument drawn from restraining grace. Abigail well judged to be the most likely to prevail with David.—Note, Grace ought to be estimated, not merely by the duty to which it guides us, but the sins from which it holds us back.—C.

k Ro. 12. 19, 20. Ps. 94. 1.

l Ps. 83. 13-18. Je. 29. 22.

m Such fools as Nabal, so that they may not be able to plan anything successful against you.—C.

n Or, present, 2 Ki. 5. 15. Ge. 33. 11.

o Heb. walk at the feet of, &c., Ju. 4. 10.

p ver. 24.

q Holding David to be heir-apparent to the throne, the trespass lay in coming uninvited to this presence.—C.

r ch. 15. 28. 2 Sa. 7. 16.

the^a battles of the LORD, and 'evil hath not been found in thee *all* thy days.

29 Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound^a in the bundle of life⁷ with the LORD thy God; and the souls of thine enemies, them shall he 'sling out, *as out* of the middle⁸ of a sling.⁹

30 And it shall come to pass, when the LORD shall have done to my lord according to all the good that he hath spoken concerning thee, and shall have appointed thee ruler over Israel,

31 That this shall be "no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself: but when the LORD shall have dealt well with my lord, then "remember thine handmaid.

32 ¶ And David 'said to Abigail, Blessed *be* the LORD God of Israel, which sent thee this day to meet me:

33 And blessed *be* thy advice, and blessed *be* thou, which hast kept me this day from coming to *shed* blood, and from avenging myself with mine own hand.

34 For in very deed, *as* the LORD God of Israel liveth, which hath kept me back from hurting thee,¹ except thou hadst hastened and come to meet me, surely there had not been left unto Nabal by the morning light any that pisseth against the wall.²

35 So David received of her hand *that* which she had brought him,³ and said unto her, Go up in peace to thine house: see, I have hearkened to thy voice, and have accepted thy person.

36 ¶ And Abigail came to Nabal; and, behold, he held 'a feast in his house, like the feast of a king; and Nabal's heart *was* merry within him, for he *'was* very drunken: wherefore she 'told him nothing, less or more, until the morning light.

37 But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him "these things, that 'his heart died within him, and he became *as* a stone.⁴

38 And it came to pass, about ten days *after*, that the LORD smote Nabal, that he died.

39 ¶ And when David heard that Nabal was dead, he said, 'Blessed *be* the LORD, that hath pleaded the cause of my reproach from the hand of Nabal, and hath kept his servant from evil: for 'the LORD hath returned the wickedness of Nabal upon his own head. And David sent and communed with Abigail, 'to take her to him to wife.⁵

at last. But they who sinfully multiply their wives must not expect to enjoy much of family pleasures.

CHAPTER XXVI. REFLECTIONS.—One sin usually involves men in another, lest they should suffer for the former; and none are more restless in promoting mischief than treacherous neighbours and unfaithful kinsmen. Unsanctified hearts soon lose the im-

pression made by convictions of sin; and a little investigation will revive the old grudge where the reconciliation is not sincere: but God can easily disarm the mighty, and leave them a prey to the feeble. It is dangerous for a wicked heart to meet with an engaging temptation. But what an honour is it to resist strong temptations, and to neglect repeated opportunities of avenging ourselves! And it highly becomes the Chris-

40 And when the servants of David were come to Abigail to Carmel, they spake unto her, saying, David sent us unto thee, to take thee to him to wife.

41 And she arose, and bowed herself on *her* face to the earth, and said, Behold, 'let thine handmaid *be* a servant to wash the feet⁶ of the servants of my lord.

42 And 'Abigail hasted,⁷ and arose, and rode upon an ass, with five damsels of her's that went after her;⁸ and she went after the messengers of David, and became his wife.

43 David also took Ahinoam ^kof Jezreel; and they were also 'both of them his wives.

44 ¶ But Saul had given "Michal his daughter, David's wife, to Phalti the son of Laish, which *was* of "Gallim.

CHAPTER XXVI.

1 *Saul, by the discovery of the Ziphites, cometh to Hachilah against David. 5 David coming into the trench stayeth Abishai from killing Saul, but taketh his spear and cruse. 13 David reproveh Abner's negligence, 18 and exhorteth Saul. 21 Saul acknowledgeth his sin, and returneth home.*

AND the "Ziphites came unto Saul to Gibeah, saying, Doth not David hide himself in the hill of Hachilah, *which is* before Jeshimon? 2 Then 'Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph.

3 And Saul pitched in the hill of Hachilah, which *is* before Jeshimon, by the way: but David abode in the wilderness; and he saw that Saul came after him into the wilderness.¹

4 David therefore 'sent out spies, and understood that Saul was come in very deed.

5 ¶ And David arose, and came to the place where Saul had pitched; and David beheld the place where Saul lay, 'and Abner the son of Ner, the captain of his host: and Saul lay in the 'trench,² and the people pitched round about him.

6 Then answered David, and said to 'Ahimelech the Hittite, and to 'Abishai the son of Zeruiah, brother to Joab, saying, Who will go *h*down with me to Saul to the camp?³ And Abishai said, I will go down with thee.

7 So David and Abishai came to the people by night; and, behold, Saul lay 'sleeping within the trench,⁴ and his spear stuck in the ground at his bolster: but Abner and the people lay round about him.

8 Then said Abishai to David, God 'hath delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee,

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9 ch. 17:47; 18:17.

7 ch. 24: 6, 7, 17. Ac.

5 ch. 2: 9. Ps. 116: 15;

66:9. Mat. 10: 30. De. 33:

3: 7 This is still a

common mode of ex-

pression in the East.

Its most evident

origin is from the

compact binding to-

gether of all the parts

of a living body.—C.

1 Je. 10: 18.

8 In the midst of

the bow of a sling.

9 This verse ought

rather to be trans-

lated as follows: 'And

should any one rise

up to pursue thee,

and seek thy soul,

the soul of thy lord

will be bound up in

the bundle of the

living Jehovah thy

God; but the soul of

thine enemies will

be sling away in the

cup of the snare. It

is a beautiful and

most insinuating

speech, proving that

Abigail was a wo-

man of good under-

standing.—P.

10 Heb. no staggering

or stumbling. Pr.

5: 12. Mat. 7: 4. Ro. 14:

21: 2. Co. 1: 12.

11 Ge. 40: 14. ver. 40.

12 Sa. 12: 13; 24: 13.

13 14: 5. 2 Ki. 5: 13, 14.

14 Pr. 25: 12; 28: 23.

15 David acknow-

ledged the name of

God in sending Abi-

gail, ver. 32, and

thereby keeping him

back from sin.—Vat.

The privilege of the

believer is to see the

hand of God in every

occurrence, and to

acknowledge him as

the giver of every

good and perfect

gift.—C.

16 See note on ver.

22.—C.

17 The account of

the present made to

David, ver. 18, com-

ing from a 'very

great' man, ver. 3,

to a leader at the

head of 600 soldiers,

in all of which there

is 'no money, or

other precious ar-

ticle, marks a very

simple state of so-

berity, while it also

demonstrates how

moderate were Da-

vid's expectations for

all the efficient ser-

vices he and his men

had rendered, ver.

15, 16.—C.

18 2 Sa. 13: 23. Lu. 16:

19. 10. 32. 14: 15. Job 15:

27.

19 ver. 11. Pr. 20: 12; 29:

35. Ec. 2: 2. Ro. 13:

13: 1. Th. 5: 7.

20 A ver. 19. Mat. 7: 6; 20:

16. Ps. 112: 5. Ep. 5: 15.

21 c ver. 10, 11, 21, 34.

22 De. 28: 28. Job 15:

21.

23 A 'To become peri-

ous with fear, is still

a common expres-

sion, and the sudden

effects of this passion

upon the body are

often most astonish-

ing. Here it seems to

have produced, as it

often does, such a

sudden chill, that the

body became cold as

a stone, and such a

rigidity of the mus-

cles, that it became

fixed as a statue.—

C.

24 Ps. 68: 10, 11. Pr. 24:

17, 18. Mi. 7: 9, 10. Je. 50:

34.

25 1 Ki. 2: 44. Ps. 53: 7.

Ja. 2: 13. Es. 7: 10.

26 Pr. 11: 10; 18: 22; 19:

14. ver. 31.

27 He had heard

that Saul, in order to

cut off all his pre-

tensions to the

throne, had shame-

fully given his wife,

Michal, Saul's daugh-

ter, to Phalti, ver. 44:

for the marriage tie

was not then held

so sacred as it ought

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to have been. David

was carried away by

the corrupt custom

of the times; but

from the beginning

it was not so.

A Ru. 2: 10. Pr. 15: 33;

18: 22.

6 To wash the feet

was an act of hospi-

tility, the full import

of which can be

comprehended only

in warm climates,

where the feet of the

traveller are, either

altogether, or nearly

bare. It was also an

act of servitude, indi-

cating the grateful

humility with which

Abigail received the

message of one whom

she expected soon to

be king in Israel.—

Note. Are we willing,

when called by the

true David, to follow

his example and obey

his injunction, and in

humility and love to

'wash one another's

feet? Jn. 13: 14.—C.

28 Ge. 24: 61, 67. ver. 20:

23.

7 The whole trans-

action resembled the

number in which ma-

trimonial alliances

are generally con-

ducted by princes in

the East. 'The king

of Abyssinia,' says

Bruce, 'sends an

onicer to the house

where the lady lives,

who announces to her

that it is the king's

pleasure she should

remove instantly to

the palace.—J.

8 Heb. at her feet.

9 Jos. 15: 36. 2 Sa. 3:

2.

10 Ge. 24: 24. Mat. 19: 5.

11 2 Sa. 3: 14, 15. with

ch. 18: 20.

12 11: 10, 30.

13

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14 Jos. 15: 55. ch. 23:

10, 20. Ps. 24: 1. Ro.

3: 15. Eze. 22: 9. Le. 19:

16. Pr. 18: 8; 26: 20, 22.

15 ch. 23: 25; 24: 17, 2.

16 Ps. 140: 9; 38: 12; 54:

1.

17 The term 'wilderness,'

when applied

to the hills in Pales-

tine, means an un-

cultivated district.—

J.

18 Ps. 112: 5. Ep. 5: 15.

19 Mat. 10: 16. Jos. 2: 18: 1.

20 ch. 14: 5; 17: 55.

21 Or, midst of his

carriages, ch. 17: 20.

22 And Saul lay in

the circle, in which

circle formed by the

men who were with

him. He was in the

centre, and the ad-

lay round him. To

pass through the sur-

rounding host, and

penetrate to the spot

where Saul slept,

was therefore a work

with the spear even to the earth at once, and I will not smite him the second time.

9 And David said to Abishai, 'Destroy him not: for who can stretch forth his hand against the LORD's anointed, and be guiltless?'⁵

10 David said furthermore, *As* the LORD liveth, the LORD^m shall smite him; orⁿ 'his day shall come to die; or^o he shall descend into battle, and perish.

11 The LORD forbid that I should stretch forth mine hand against the LORD's anointed; but, I pray thee, take thou now the spear that is at his bolster, and the cruse of water, and let us go.⁷

12 So David took the spear and the cruse of water from Saul's bolster; and they gat them away, and no man saw it, nor knew it, neither awaked: for they were all asleep; because^a a deep sleep from the LORD⁸ was fallen upon them.

13 ¶ Then David went over to the other side, and stood on the top of an hill afar off; a great space being between them:

14 And David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who art thou that criest to the king?

15 And David said to Abner, Art not thou a valiant man? and who is like to thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord.

16 This thing is not good that thou hast done. *As* the LORD liveth, ye are worthy to die, because ye have not kept your master, the LORD's anointed. And now see where the king's spear is, and the cruse of water that was at his bolster.

17 And Saul knew David's voice, and said, Is^a this thy voice, my son David? And David said, It is my voice, my lord, O king.

18 And he said, Wherefore doth my lord thus pursue after his servant? for what have I done? what evil is in mine hand?

19 Now therefore, I pray thee, let my lord the king hear the words of his servant. If the LORD have stirred thee up against me, let him accept⁹ an offering:¹ but if they be the children of men, cursed be they before the LORD;² for they have driven me out this day from abiding³ in the inheritance of the LORD, saying, Go, serve other gods.⁴

20 Now therefore let not my blood fall to

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1 ch. 24. 6, 7. 2 Sa. 1. 14.

16. 5 Had David been ambitious of the crown, that evil passion would have blinded his eyes to the enormity of the crime proposed. He knew he was to be Saul's successor, yet he waits God's time, and, through grace, reserves his innocence.—C.

7. ch. 25. 38. 30. Ps. 94. 1. De. 2. 35. Lu. 18. 7. Re. 18. 8.

6 Even as he already had sent an 'evil spirit' to afflict him for his sin, he wished that if he perceived God will again visit him with some remarkable judgment, unifying him to reign.—C.

7 Job 7. 1; 14. 5. Ps. 37. 10. 13.

8 De. 32. 35. ch. 31. 6.

9 Ps. 49. 11.

10 ch. 24. 6, 7. 2 Sa. 1. 14. 10.

11 In the East, during the summer months, nearly every man on going to sleep, whether in his house or on a journey, has a vessel of water placed within reach.—P.

12 ch. 24. 4.

13 Ge. 2. 21; 15. 12, with Es. 6. 1.

14 What men ascribe to causes merely natural, the Scripture ascribes directly to God, by whom all natural causes are overruled.—C.

15 ver. 8.

16 Heb. the sons of death, ver. 9, 11; ch. 24. 6. 2 Sa. 1. 14.

17 ch. 24. 16. Pr. 25. 23.

18 ch. 24. 11, 12; 12. 1; 20. 1. Ps. 35. 7; 7. 3. 11. Ac. 23. 124. 16.

19 2 Sa. 16. 11; 24. 1.

20 Heb. smell, Le. iv. vi. Ge. 8. 21.

1 Since the holy God would accept a sin-offering as an acknowledgment of guilt, and of faith in the great atonement which Christ was to make for sin, how much more therefore should Saul, a sinful fellow-creature, be sacrificed towards his unfeeling servant.—C.

2 Ga. 5. 12. Pr. 6. 16.

3 David supposes two conceivable causes of Saul's hostility: (1) That God had stirred up Saul against him, i.e. that he had left unchecked the evil passions in Saul's own heart. In this case the anger of God ought to be appeased by a *mincha*, or bloodless offering, which is an emblem of a life devoted to God's service. (2) That men had stirred up Saul to pursue him, and in this case David pronounces upon them a curse.—P.

4 Ps. 42. 1; 28. 4; 120. 5. Ko. 14. 15. Jos. 2. 25, 27.

5 Heb. cleaving.

6 The law, De. xiii., condemned all enclitics to idolatry—how much more must it condemn those who, by their false insinuations or charges, had forced David away from the tabernacle and the altar, and compelled him to live among the heathen.—C.

7 ch. 2. 6; 25. 29.

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c ch. 24. 14.

5 The Arabs still continue to run down the partridge with dogs C.—The Hebrew name of the partridge is *zor*, i.e. caller, from its peculiar note. Shaw says of the greater or red-legged partridge, 'The Arabs have another, though a more laborious method of catching these birds, for observing that they become languid and fatigued after they have been hastily put up twice or thrice, they immediately run in upon them and knock them down with their *zerzafays* or luddgones.' Trevelyan, in this manner, says Harris, 'Saul hunted David, coming hastily upon him, putting him up incessantly, in hopes that at length his strength and resources would fail, and he would become an easy prey to his pursuers.—C.

6 Ex. 9. 27. ch. 24. 17.

7 24. Mat. 27. 4.

8 To 'return' does not here mean to return to Saul's court (as appears from the sequel in ver. 23), but to return to his own followers.—C.

9 Ne. 13. 14. Is. 3. 10.

10 Ps. 78; 18. 20. Ro. 6. 10.

11 ch. 24. 6, 7; ver. 9, 11.

12 Ps. 18. 25. Ac. 14. 22.

13 Co. 1. 10. 1 Co. 10. 13.

14 Is. 40. 34; 63. 9; 47. 10, 13.

15 Pr. 26. 25. ch. 24. 22.

16 Ju. 2. 24.

CHAP. XXVII.

B.C. cir. 1057.

5 David beggeth Ziklag of Achish. 8 He, invading other countries, persuadeth Achish he fought against Judah.

1 Heb. be consumed.

2 David here manifests a culpable want of confidence in God's promise, and he promises that he should be king after Saul; why should he therefore have been led to perish by his hand?—Note. While we may not imitate anything in his want of faith, such records of its weakness or failure are of singular service, as they teach us not to be high-minded, but to fear.—C.

3 ch. 23. 13; 25. 13; 27. 10; 22. 1; 30. 9, 10.

4 ch. 30. 5; 25. 42. 43.

5 When David first fled to Gath he was a solitary refugee. His relation to Saul was not known, and consequently he would naturally be regarded as a spy, or secret enemy. Now he went to Gath at the head of a daring band—valuable as a friend, dangerous as a foe. Saul's hostility must have been known; his relentless persecution Achish must have heard of; and David would consequently be welcome to the Philistine king.—P.

6 ch. 26. 27.

7 Ps. 120. 5; 2 Co. 6. 17.

8 Jos. 15. 31; 19. 5. 1 Ch. 12. 1, 20. ch. 30. 4.

9 The site of Ziklag has not been identified; but it must have been situated on the extreme southern border of Canaan, probably to the west or south-west of Beersheba.—P.

the earth before the face of the LORD; for the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains.⁵

21 ¶ Then said Saul, I have sinned: return, my son David; for I will no more do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.

22 And David answered and said, Behold the king's spear! and let one of the young men come over and fetch it.

23 The LORD render to every man his righteousness and his faithfulness: for the LORD delivered thee into my hand to-day, but I would not stretch forth mine hand against the LORD's anointed.

24 And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the LORD, and let him deliver me out of all tribulation.

25 Then Saul said to David, Blessed be thou, my son David; thou shalt both do great things, and also shalt still prevail. So David went on his way, and Saul returned to his place.

CHAPTER XXVII.

1 Saul hearing that David was fled to Gath, seeketh no more for him. 5 David beggeth Ziklag of Achish. 8 He, invading other countries, persuadeth Achish he fought against Judah.

AND David said in his heart, I shall now perish one day by the hand of Saul: there is nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand.

2 And David arose, and he passed over with the six hundred men that were with him unto Achish, the son of Maach, king of Gath.

3 And David dwelt with Achish at Gath, he and his men, every man with his household, even David with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabai's wife.⁶

4 And it was told Saul that David was fled to Gath; and he sought no more again for him.

5 ¶ And David said unto Achish, If I have now found grace in thine eyes, let them give me a place in some town in the country, that I may dwell there: for why should thy servant dwell in the royal city with thee?

6 Then Achish gave him Ziklag that day: wherefore Ziklag pertaineth unto the kings of Judah unto this day.⁴

the most hardened sinner, even though their convictions should never have any saving issue. God's dispensations do all concur to prove him a righteous judge. They who show mercy may hope to find mercy. And God will make his enemies to bow at the feet of his persecuted saints, and know that he hath loved them, and will promote them to honour.

CHAPTER XXVII. [Ver. 9. Left neither man

nor woman alive. We are not here informed of the character and habits of these hordes—nor of any provocation they had given David; but there is no reason to conclude they were better than their ancestors whom Joshua, for their enormities in sinning, was commanded to expel or extirpate. Infidels, in accusing David, assume, without the shadow of evidence, that David had no cause for aggression; a conclusion which the recorded propensities and habits of these people, as

well as David's previous and subsequent character, decidedly contradict. C.]

REFLECTIONS.—It is hard to withstand repeated and strong temptations to unbelief. It is prudent to withdraw from temptation, and especially for strangers to live as retired from courts as possible. And never shall we be losers by parting with earthly accommodations for the sake of God and our souls. But surely nothing can be more foolish, especially after warning

7 ¶ And the time⁵ that David dwelt in the country of the Philistines was ^aa full year and four months.

8 ¶ And David and his men went up and invaded the ^bGeshurites, and the ^cGezrites, and the ^dAmalekites:⁶ for those *nations were* of old the inhabitants of the land, as thou goest to Shur,⁷ even unto the land of Egypt.

9 And David ^esmote the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned, and came to Achish.

10 And Achish said, Whither have ye made a road⁷ to-day? And David ^fsaid, Against the⁸ south of Judah, and against the south of the Jerahmeelites, and against the south of the Kenites.⁸

11 And David saved neither man nor woman alive to bring *tidings* to Gath, saying, ^gLest they should tell on us, saying, So did David, and so *will be* his manner all the while he dwelleth in the country of the Philistines.

12 And Achish believed David, saying, He hath made his people Israel utterly to abhor him;⁹ therefore he shall be my servant for ever.

CHAPTER XXVIII.

¹ Achish putteth confidence in David. ³ Saul, having destroyed the workers with familiar spirits, 4 and now in his fear forsaken of God, 7 seeketh to a witch. ⁹ The witch, encouraged by Saul, raiseth up Samuel. ¹⁵ Saul, hearing his ruin, fainteth. ²¹ The woman, with his servants, refresh him with meat.

AND it came to pass in those days, ^athat the Philistines gathered their armies together for warfare to fight with Israel. And Achish said unto David, Know thou¹ assuredly ^bthat thou shalt go out with me to battle, thou and thy men.

2 And David said to Achish, ^cSurely thou shalt know what thy servant can do. And Achish said to David, Therefore will I make thee keeper of mine head for ever.

3 ¶ Now ^dSamuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city: and Saul had put away those that had ^efamiliar spirits, and the wizards,² out of the land.³

4 ¶ And the Philistines gathered themselves

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⁵ Heb. the number of days.

⁶ Heb. a year of days; ch. 29. 1. Le. 25. 29. 2. Sa. 1. 1, 2. 1.

⁷ Not Jos. 12. 5. De. 3. 14.

⁸ Or, Gerazites, Jos. 16. 3. 1. Ki. 9. 15.

⁹ Ge. 14. 7. Nu. 24. 20. Ex. 17. 8. ch. 15. 3.

¹⁰ These obscure hordes seem to have been remnants of the Canaanites and Amalekites, who had never been expelled, or who had returned during the unsettled times of the Judges.

¹¹ Ex. 15. 22. Ge. 16. 7. 25. 18.

¹² Or, did you not make a road, &c.

¹³ Jos. 2. 16. 2. Ki. 5. 25. Co. 3. 9. Ep. 4. 25. Ps. 119. 29.

¹⁴ Jos. 15. 21. 1. Ch. 2. 9. 25. 42. Ju. 1. 16. ch. 30. 29.

¹⁵ This answer of David was not false in words, for he had done what he said; but it was equivocal in words, and evidently was misunderstood by Achish. How then is David to be vindicated? He cannot be vindicated at all. He had sinned in despising of God's protection—he had erred in joining himself with the enemies of his country, and now he was again a melancholy example of the weakness of man, when leaning on his own understanding, and for a moment ceasing to trust solely in God.

¹⁶ Note. The honesty of the Scriptures in recording the faults of their chief characters.

¹⁷ Is alone sufficient to convince infidels that they must have come from God.—C.

¹⁸ De. 7. 2. Ps. 112. 5. 15. Mat. 10. 16.

¹⁹ Heb. made himself to drink to his people Israel.

CHAP. XXVIII.

B.C. cir. 1056.

¹ Le. 26. 25. De. 28. 25. Ju. 2. 2. ch. vii. xiii. xiv. xvii. 23. 28.

² Heb. knowing, know.

³ ch. 27. 12. 29. 3. 11.

⁴ ch. 27. 10. Ro. 12. 9.

⁵ ch. 25. 1. Is. 57. 1. 2.

⁶ Ex. 22. 18. De. 18. 11. Le. 19. 31. 20. 27.

⁷ This was according to the divine law (Ex. 22. 18. Le. 19. 31) wherein Saul evinced how readily a man may engage in the extermination of evil without the inward reformation of his own heart.—C.

⁸ This explanatory verse is inserted to prepare for a full understanding of all the incidents which follow regarding Saul and the witch of Endor.—P.

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B.C. cir. 1055.

¹ Jos. 19. 18. 2. Ki. 4. 8.

² ch. 31. 1. 2. Sa. 1. 21.

³ The position of the two armies was almost exactly the same as that occurring at the Golden and the Midianites. Shunem lay on the northern side of the valley of Jezreel, near the base of the hill of Moreh, while Saul took up a position on the side of Gilboa, east of Jezreel, and just over the fountain of Harod.—P.

⁴ Job 15. 21. Is. 57. 20; 7. 2.

⁵ In. 6. 31. 1. Ch. 10. 14. Ps. 28. ch. 14. 37. La. 2. 9. Ja. 4. 3.

⁶ Nu. 12. 6. 27. 21. Ex. 28. 29. ch. 22. 5.

⁷ Saul looks in vain for a divine answer, because he neglects knowing the will of God.

⁸ Note. If we regard sin in our hearts, the Lord will not hear us.—C.

⁹ Le. 19. 31. De. 18. 11.

¹⁰ 2. Ki. 1. 2. 3. Ac. 16. 16. Is. 8. 19.

¹¹ Endor lay on the north side of the hill Moreh, and consequently beyond the camp of the Philistines. Saul's night journey, therefore, was long—not less than nine miles—and dangerous; for he must have made a considerable detour to the east to avoid the camp of the enemy; and had his journey been discovered, he could easily have been cut off.—P.

¹² 1. Ki. 14. 27. 22. 30. 1. Ch. 10. 13. Is. 8. 19. 20. Jn. 3. 19. 20. Ep. 5. 11.

¹³ Ex. 20. 7. 22. 18. De. 18. 10. with Ac. 23. 12.

¹⁴ An answer and oath which Saul alone could give; and by which, to the acute pretender to divination, he betrayed at once his name and dignity.—C.

¹⁵ 2. Co. 11. 14. with Is. 57. 2. A devil in his likeness. Satan hath no power over the souls of the glorified saints.

¹⁶ God would never give him any, to countenance credulity of devils. Samuel's soul had not come out of the earth; nor would he have said, Saul should be with him to-morrow. It doth not even seem probable that the battle was fought on the morrow. The woman's having a familiar spirit, and her exposing herself to danger, manifest it to have been no mere jugglery.—Rev. J. Brown.

¹⁷ ver. 3. Ex. 22. 18.

¹⁸ 2. Co. 11. 14. Ex. 32. 4.

¹⁹ Heb. What is his form?

²⁰ ch. 15. 27. 2. Ki. 2. 8, 13.

²¹ Eze. 14. 4. 2. Th. 2. 10. 11. Is. 66. 4.

²² Jn. 8. 44. with Re. 14. 13. Is. 57. 2.

together, and came and ^apitched in Shunem; and Saul gathered all Israel together, and they pitched ^bin Gilboa.⁴

5 And when Saul saw the host of the Philistines, he was ^cafraid, and his heart greatly trembled.

6 And when Saul ^dinquired of the LORD, the LORD answered him not, neither by ^edreams, nor by Urim, nor by prophets.⁵

7 ¶ Then said Saul unto his servants, ^fSeek me a woman that hath a familiar spirit, that I may go to her, and inquire of her. And his servants said to him, Behold, *there is* a woman that hath a familiar spirit at En-dor.⁶

8 And Saul ^gdisguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me *him* up whom I shall name unto thee.

9 And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die?

10 And ^hSaul swore to her by the LORD, saying, *As* the LORD liveth, there shall no punishment happen to thee for this thing.⁷

11 Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel.

12 And when the woman saw ⁱSamuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou ^jart Saul.

13 And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw ^kgods ascending out of the earth.

14 And he said unto her, What form *is* he of?⁸ And she said, An old man cometh up; and he *is* covered with a mantle. And Saul ^lperceived that it *was* Samuel, and he ^mstooped with *his* face to the ground, and bowed himself.

15 ¶ Andⁿ Samuel said to Saul, Why hast

given, than to expect safety out of the Lord's land, rather than in it. It is good to be always zealous against the Lord's devoted enemies. But we have need of grace, not only to make us do well, but to make us honestly stand to what we have done; otherwise strong temptation will involve us in the guilt of the basest equivocation.

CHAPTER XXVIII. [Ver. 12. *And when the woman saw Samuel, she cried with a loud voice*, &c. Every interpretation of the venerable Brown is entitled to respect, and the marginal note is not merely the popular opinion, but is largely supported by most learned authorities. Nevertheless, regard to what we believe truth compels us to express a different opinion, on the following grounds:—(1) The possessors of familiar spirits, whether such possession be considered a reality or pretence, were utterly condemned by God.

See note on ver. 3. (2) This woman tells practically a lie; for she pretends to be able to bring up any one from the dead, and that not the appearance, but the very person—a thing impossible, Ec. 12. 7; Re. 1. 18. (3) Saul had already discovered himself (see note on ver. 10), and she pretends not to know him. (4) The reasoning in ver. 12 is false; for even had Samuel come up, that did not prove the querist was Saul. (5) She tells another lie; for she not only reports that she saw 'gods ascending out of the earth,' but affirms Samuel came out of it also; now he was buried at Ramah, not at Endor. (6) Saul did not look at the pretended apparition, but bowed to the ground. (7) The pretended Samuel (for no doubt there was an accomplice of the Pythoness to represent him) admits her power to bring him up from the dead—another falsehood, seeing it contradicts the aforesaid scriptures, and ascribes to a condemned sinner the power of giving

life—the prerogative of God alone. But if all were imposture why does the narrative speak of Samuel as if he were really raised? Because it records what occurred as matter of history, leaving the history to explain itself. But if the apparition were not Samuel, how could it foretell the death of Saul and his sons? Because the event was very probable, yet the answer equivocal; for whether Saul and his sons died or survived, the words 'thou shalt be with me' could have been pleaded as true; for Samuel, according to the Pythoness, was either dead or alive as might best suit her purpose. C.]

REFLECTIONS.—The enemies of the church craftily seize their opportunity when their principal opponents are out of the way. And when God has left a country, it is easy for enemies to penetrate into the very heart of it. How hard it is for saints to act honestly when they have wandered out of God's way!

CHAPTER XXIX.

thou disquieted me, to bring me up?¹ And Saul answered, I am "sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets,² nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do.

16 Then said Samuel, Wherefore then dost thou ask of me, "seeing the LORD is departed from thee, and is become thine enemy?³

17 And the LORD hath done to "him "as he spake by me:⁴ for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, even to David;

18 Because thou "obeyedst not the voice of the LORD, nor executedst his fierce wrath upon Amalek, therefore hath the LORD done this thing unto thee this day.

19 Moreover, the LORD will also deliver Israel with thee into the hand of the Philistines; and "to-morrow shalt thou and thy sons be with me: "the LORD also shall deliver the host of Israel into the hand of the Philistines.

20 Then Saul fell straightway all along on the earth,⁵ and "was sore afraid, because of the words of Samuel:⁶ and there was no strength in him; for he had eaten no bread all the day, nor all the night.

21 ¶ And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thine handmaid hath obeyed thy voice, and "I have put my life in my hand, and have hearkened unto thy words which thou spakest unto me:

22 Now therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength when thou goest on thy way.

23 But he refused, and said, "I will not eat. But his servants, together with the woman, compelled him; and he hearkened unto their voice: so he arose from the earth, and sat upon the bed.

24 And the woman had a fat calf⁷ in the house; and she hasted and killed it, and took flour, and kneaded it, and did bake unleavened⁸ bread thereof:

25 And she brought it before Saul, and before his servants; and they did eat. Then they rose up, and went away that night.

A.M. cir. 2948.
B.C. cir. 1050.

1 These expressions seem to have been used in accommodation to the general notions of mankind; and indeed the local habitation of departed spirits, is unknown to us.—
2 Heb. by the hand of prophets.
3 The Greek, Syr. and Arab. versions read, "and is with thy neighbour or rival," which is adopted by Dathe, Boothroyd, Hales, &c., and agrees with ver. 17, and also with ch. 15, 28.—
4 Or, for himself, ch. 10, 4.
5 Not ch. 15, 28, but 2 Co. 11, 14; Jn. 8, 44.
6 Heb. mine hand.
7 a ch. 15, 23, 26; 1 Ki. 20, 42; Jc. 48, 10.
8 Ex. 13, 14. Mat. 6, 34.
9 ch. 12, 25; xxxi.
10 Heb. made haste and fell with the fulness of his might.
11 a ch. 25, 37; Ps. 48, 5; 50, 21, 22; Job 15, 20-22, 24, 25.
12 Here was another proof of the reality of the appearance. The question as to the more immediate agency, by which it was effected presents greater difficulties. That the woman seemed to arrogate the power to herself, ver. 21, proves nothing. Yet it might be conceded that diabolical agency was enabled and permitted to effect such a result in this particular instance, without its following that demons were vested with any such power at other times. But the simpler view is to suppose that before the woman had time to employ her usual incantations, the Almighty, for wise and important ends, sent back Samuel for a short season from the world of spirits. This was the belief of the ancient Jewish church.
13 After his death he prophesied, and showed the king his end, and lift up his voice in prophecy to blot out the wickedness of the people, Ecclus. 46, 20. Various great purposes were served by the transaction, e.g. Saul's crime in asking counsel of Ob¹ was made the means of his punishment 1 Ch. 10, 13, 14; the superiority of the oracles of Jehovah to the real or imaginary oracles of Satan was clearly evinced; and the doctrines of a future state and a resurrection of the dead received an awfully solemn confirmation, which was very necessary in that age of darkness.—
14 Jc. 9, 17; 12, 3. ch. 29, 5; ver. 9. Joli 13, 14.
15 Pr. 25, 20. 1 Ki. 20, 42; 24.
16 As in these hot countries flesh is soon tainted, they kill and dress their meat as it is required.—
17 The preparing of leavened bread would have taken some time, until the whole lump was leavened.—
18

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CHAP. XXIX.

a Jos. 10, 18, 30. 1 Ki. 20, 30. ch. 28, 4; 14, 1.

1 There is one Aphek situated in Asher, near the Sidonian territory, about 8 miles from Tyre. A second was situated in Judah, 1 Sa. 4, 1, and supposed to be the same as Aphekah, Jos. 15, 53. The Aphek in the text was a city of Issachar in the valley of Jezreel. A fourth city of the same name was situated in Syria, 1 Ki. 20, 26. The word signifies a rapid stream, or strength; two meanings, either of which will fully account for the frequency of the name.

2 This denotes the number of the companies, each with its own captain.—
3 Who was chosen general of the army.

4 The word thus rendered, had occurred twice in the former verse in the sense of "passing on," hence the Gr. Syr. and Arab. versions translate, "Who are these passing on?"—
5

c ch. 27, 7.
d Da. 6, 4, 5. Ro. 12, 17. Phi. 2, 15; Col. 4, 5. 1 Pe. 3, 15, 16.

e 1 Ch. 12, 19. ch. 14, 21.

f No doubt he would have fought on the side of the Hebrews.

g ch. 18, 7; 21, 11.

h ch. 6, 2; 10, 10; 28, 3.

6 How does Achish, a Philistine idolater, come thus to acknowledge the deity of Jehovah? Either because he was, to some extent, a convert to the truth, or because, like other heathens, he did not deny the deity of the gods of other people, but merely insisted on the absolute superiority of his own. The total denial of deity to idols and false gods has ever been the point upon which he has been founded the hatred of heathens against Judaism and Christianity.—
7 Mat. 23, 16; 1 Pe. 3, 15. Ps. 121, 8; ver. 9.

8 Heb. thou art not good in the eyes of the lords.

9 Heb. do not evil in the eyes of the lords.

10 ch. 20, 8; 26, 18; 12, 5.

11 Heb. before thee.

12 Ps. 34, 13, 14; 25, 21; 119, 29. 2 Sa. 14, 17; Col. 3, 9; Ep. 4, 25.

13 Whether David would, or would not, have fought against Saul does not appear; but as he had now, in modern phrase, renounced his allegiance, a course permitted by the laws of all nations, there was nothing but regard to his country to prevent him.—
14 2 Sa. 14, 17, 20; 19, 27.

1 David marcheth with the Philistines: their princes are offended therewith. 6 Achish dismisseth him, with commendations of his fidelity.

NOW the Philistines gathered together all their armies to "Aphek:¹ and the Israelites pitched by a fountain which is in Jezreel.

2 And the lords of the Philistines passed on by hundreds and by thousands:² but "David and his men passed on in the rere-ward with Achish.³

3 Then said the princes of the Philistines, What do these Hebrews⁴ here? And Achish said unto the princes of the Philistines, Is not this David, the servant of Saul the king of Israel, which hath been with me "these days, or these years, and I have found "no fault in him since he fell unto me unto this day?

4 And the princes of the Philistines were wroth with him; and the princes of the Philistines said unto him, "Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest in the battle he be an adversary to us: for wherewith should he reconcile himself⁵ unto his master? should it not be with the heads of these men?

5 Is not this David, of whom they sang one to another in dances, saying, "Saul slew his thousands, and David his ten thousands?

6 ¶ Then Achish called David, and said unto him, Surely, as "the LORD "liveth, "thou hast been upright, and thy going out and thy coming in with me in the host is good in my sight; for I have not found evil in thee since the day of thy coming unto me unto this day: nevertheless the lords favour thee not.⁷

7 Wherefore now return, and go in peace, that thou displease not the lords⁸ of the Philistines.

8 And David said unto Achish, "But what have I done? and what hast thou found in thy servant, so long as I have been with thee⁹ unto this day, "that I may not go fight against the enemies of my lord the king?¹⁰

9 And Achish answered and said to David, I know that thou art good in my sight, 'as an angel of God: notwithstanding the princes of the Philistines have said, He shall not go up with us to the battle.

10 Wherefore now rise up early in the morning with thy master's servants that are come

Whether they take part with friends or foes they are apt to be ensnared. But dreadful is the case of men who are abandoned by God, and deprived of his prophets and ministers. And they who refuse to seek God while he may be found, will cry in vain when he refuses to answer, and have their troubles doubly aggravated by the terrors of an evil conscience. When men throw off their cloak of religion, they ordinarily abandon themselves to the very abominations against which they had professed much zeal. Works of darkness hate the light: and many who have cast off the fear of God are ashamed to appear so bad as they are before men.

But it is shocking for persons, amidst gospel light, to enter into leagues or fellowship with devils;—absurd to profess hatred to Satan in others and yet indulge him in our heart; dangerous to flee to the devourer for relief when the God of grace hath cast us off;—and stupid to fear the laws of men and the wrath of a wicked king, more than the authority and eternal justice of almighty God. But God often gives up to strong and devilish delusions the men who have no pleasure in his truth: and those who undervalue the Lord's prophets, at last get devils in their stead. Cold comfort indeed will the devil administer to his servants, even

in their greatest distress. But they have themselves only to blame for all the miseries to which they are reduced; for vain is their knocking when the door of mercy is once shut. Having departed from God they have forsaken their own mercies. A miserable life, and more miserable death, are all the portion they can expect. And when once a man is given up to despair, he rushes on to his own destruction as the horse rushes into the battle.

CHAPTER XXIX. REFLECTIONS.—Unbelieving fears often plunge the people of God at last into



FAMILY CONVEYANCE, SYRIA—A PICTURE TAKEN NEAR JEZREEL, WHERE AHAB LIVED. [1. Samuel, xxix:1.]—"Now the Philistines gathered together all their armies to Aphek: and the Israelites pitched by a fountain which is in Jezreel." This picture illustrates for us the method of traveling in Palestine. There are very few roads over which a carriage or a buggy can pass in the Holy Land. In going from Jerusalem to Nazareth there is nothing but a path. Tourists even have in many places to ride in single file. So rocky is this single

pathway that it often becomes necessary in going down steep hills to alight from the saddle and walk. The horses and mules are very sure-footed, and appear to have learned from many generations of experience how to pick their way among the rocks, and to hold their footing even on the side of the steepest and roughest mountains. In the above conveyance the family of the man who leads the horse is balanced and packed away in the covered boxes you see strapped to the horse's back.

with thee; and as soon as ye be up early in the morning, and have light, depart.²

11 So David and his men rose up early to depart^m in the morning, to return into the land of the Philistines. And the Philistines went up to Jezreel.

CHAPTER XXX.

1 The Amalekites spoil Ziklag. 3 David asking counsel is encouraged by God to pursue them. 11 By the means of a revived Egyptian he is brought to the enemies, and recovereth all the spoil. 22 David's law to divide the spoil equally between them that fight and them that keep the stuff. 26 He sendeth presents to his friends.

AND it came to pass, when David and his men were come to Ziklag on the third day, that the Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burnt it with fire;

2 And had taken the women captives that were therein: they slew not any, either great or small,¹ but carried them away, and went on their way.

3 ¶ So David and his men came to the city, and, behold, it was burnt with fire; and their wives, and their sons, and their daughters, were taken captives.

4 Then David and the people that were with him lifted up their voice and wept, until they had no more power to weep.

5 And David's two wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite.

6 And David was greatly distressed: for the people spake of stoning him; because the soul of all the people was grieved,² every man for his sons and for his daughters: but David encouraged himself in the LORD his God.³

7 And David said to Abiathar the priest, Ahimelech's son, I pray thee, bring me hither the ephod. And Abiathar brought thither the ephod to David.

8 And David inquired at the LORD, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue; for thou shalt surely overtake them, and without fail recover all.

9 ¶ So David went, he and the six hundred men that were with him, and came to the brook Besor,⁴ where those that were left behind stayed.

10 But David pursued, he and four hundred

A.M. 2948. B.C. 1056.

A.M. 2948. B.C. 1056.

2 Thus God delivered him from the snare in which he had rashly entangled himself. 1 The princes reasoned wisely according to the common practice of mankind, and it was well ordered by Providence that they refused to let David go to this battle, in which he must have been either an enemy to his country or false to his trust. Had he fought for the Philistines he would have fought against God and his country; and had he in the battle gone over to the Israelites, he would have deceived and betrayed the hospitable Achish. God therefore delivered him from such disgrace, and by the same kind Providence he was sent back to rescue his wives, and the wives and children of his people. Greenfield and Clarke.

m Ge. 22.14.1 Co. 10. 13.1 Ch. 12.19.20. Ch. 30. 1.2 Ps. 37.23.46.1.

CHAP. XXX.

a ch. 29.11.2 Sa. 1.1.

b ch. 15. 7. 27. 8. 9.

c Eze. 25. 15. Ex. 17. 8.

d Is. 10. 5. 27. 8. Hab. 3.2. Job 38.11.

e Ps. 34.19. 42. 7. Ac. 14.22. Job 14.1.

f Nu. 14.1. 39. Ju. 2.4. 20.23. 26.21. 2. ch. 4.13. Ezr. 10.1.

g ch. 25.42.43. 27. 32. 2 Sa. 3.2.3.

h Ps. 6.1. 44.2. 76. 1. 130.1.

i Ex. 17. 4. Nu. 14.10. Ju. 8.59. with ch. 27.1. Ps. 39.9. 62.8.

j Heb. bitter.

k Ps. 56. 3. Ro. 4. 18. 20.31. Hab. 3. 17. 18. He. 13.5.5.

l The lamentation of the people and the distress of David form an affecting picture; his faith in God affords both instruction and encouragement. Instruction — for his faith, that had failed under lesser evils, now recovers. Encouragement — for God, the covenant God, is an unfailing resource in all emergencies. — C.

m ch. 23. 9. 11. Nu. 27.21. Ju. 1.1. 20. 18.23. 28.2 Sa. 5.19.23.

n Ps. 50. 15. 22. 4. 5. with 28.6.

o ch. 22. 1. 2. 23. 13. 25.13.27.2.

p Supposed by

q ver. 16. Eze. 25.15. 16. Jos. 14. 13.15.13.

r This young Egyptian was evidently well acquainted with the geography of the district. He speaks so familiarly of the divisions. The Cherethites whom he mentions occur frequently in the history of David. Who they were, is not clear. Some think them a remnant of the aborigines of Crete. — C.

s A district in the south of Judah, in which were the cities of Kirjath-arba, Hebron and Kirjath-sepher, belonging to the family of Caleb.

t Ge. 21.23. 24. 3.25. 33. 26.31. 31. 53.47. 31. Jos. 2.12. Ju. 15. 12. ch. 10.19. 20. 3. 2 Sa. 19. 23. He. 6.10.

u Lu. 12.19. 20.27. 27. 29.21. 34. 35. 1 Th. 5.3. 18. 13. Da. 5. 1. 30. Re. 11.10.13.

v The revelry of the Amalekites had unfitted them for resistance, so they perish, while David loses not a single follower. — Note, Luxury, under the name of enjoyment, is the great cause of the ruin of individuals, families, armies, and nations. — C.

w Job 20. 5. Da. 5. 6. Lu. 17.26.29.

x Heb. their mourning.

y Ge. 14. 16. Mat. 6. 33. Ps. 34. 9. 10. 37. 4.5. Job 1.10.

z The spoil was recovered and brought off; nothing was lost, but a great deal gotten. Providence had so ordered, that the Amalekites, who had fully preserved all that they had taken, concluding that they kept it for themselves, though really they preserved it for the right owners. There was 'nothing lacking'; so it proved when they concluded all was gone; so much better is God oftentimes to us than our own fears. — Henry.

a ver. 26. Is. 53. 12. Re. 19.17.19.

b ver. 9.10.

good authorities to be the 'river Egypt,' Jos. 15. 4. 47. the southern boundary of the promised land. It is also supposed to be that in which the Ethiopian was baptized, Ac. 8. 26, and thought a brook in summer, in winter it is a considerable torrent, which prevented the weary soldiers from passing, while its cooling waters afforded them a favourable place for refreshment. — C.

n Ps. 32.8. Pr. 3. 5.6. Re. 12.10. Ro. 8.28.

o ch. 14.27. Ju. 15. 19. Is. 40.29.32.

p Inhumanity is here signally self-punished. Had this poor slave been treated with humanity, he had not been here to lead David in pursuit of his unfeeling master. — C.

q Pr. 12. 10. with Zep. 3.5.

r ver. 16. Eze. 25.15. 16. Jos. 14. 13.15.13.

s This young Egyptian was evidently well acquainted with the geography of the district. He speaks so familiarly of the divisions. The Cherethites whom he mentions occur frequently in the history of David. Who they were, is not clear. Some think them a remnant of the aborigines of Crete. — C.

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u Ge. 21.23. 24. 3.25. 33. 26.31. 31. 53.47. 31. Jos. 2.12. Ju. 15. 12. ch. 10.19. 20. 3. 2 Sa. 19. 23. He. 6.10.

v Lu. 12.19. 20.27. 27. 29.21. 34. 35. 1 Th. 5.3. 18. 13. Da. 5. 1. 30. Re. 11.10.13.

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b ver. 26. Is. 53. 12. Re. 19.17.19.

c ver. 9.10.

men: (for two hundred abode behind, which were so faint that they could not go over the brook Besor.)

11 And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat; and they made him drink water;

12 And they gave him a piece of a cake of figs, and two clusters of raisins: and when he had eaten, his spirit came again to him; for he had eaten no bread, nor drunk any water, three days and three nights.

13 And David said unto him, To whom belongeth thou? and whence art thou? And he said, I am a young man of Egypt, servant to an Amalekite; and my master left me, because three days ago I fell sick.

14 We made an invasion upon the south of the Cherethites,⁶ and upon the coast which belongeth to Judah, and upon the south of Caleb;⁷ and we burnt Ziklag with fire.

15 And David said to him, Canst thou bring me down to this company? And he said, Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company.

16 ¶ And when he had brought him down, behold, they were spread abroad upon all the earth, eating, and drinking, and dancing,⁸ because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah.

17 And David smote them from the twilight even unto the evening of the next day:⁹ and there escaped not a man of them, save four hundred young men, which rode upon camels, and fled.

18 And David recovered all that the Amalekites had carried away: and David rescued his two wives.

19 And there was nothing lacking¹ to them, neither small nor great, neither sons nor daughters, neither spoil, nor any thing that they had taken to them: David recovered all.

20 And David took all the flocks and the herds, which they drave before those other cattle, and said, This is David's spoil.

21 ¶ And David came to the two hundred men, which were so faint that they could not

the most perplexing circumstances. David is now upon the point of either proving a murderer of the Israelites, whom God had anointed him to save, or a traitor to the Philistines, who had so kindly protected him. But God takes more care to preserve his people's integrity and honour than they do themselves; and often gives them a decent escape from the nets in which they had sinfully entangled themselves. That which is intended for our disgrace often proves a distinguishing mercy; and it is honourable if the messengers of our disgrace are able and ready to witness for our uprightness.

CHAPTER XXX. REFLECTIONS. — Saul's sparing of the Amalekites did but entail murder and ravage on his own subjects. When we go abroad, we know not what scenes of mourning may meet us at our

return. And the more comfort we promise ourselves in the creature, the more bitter will be our disappointment. We had need to be always in the way of our duty, as it is only in that we can expect God's protection to ourselves and families. He can marvellously restrain the rage of the most barbarous, and save his people alive in their hands. How hard is it to bear heavy trials without fretting against the Lord, and raging against those who imprudently occasion them! But circumstances can never be so bad but there is ground for faith in the promises of God. To encourage ourselves in him as our God is the surest and shortest method of relief from our troubles: and they are generally great saints indeed who become such by means of great sufferings. If by neglecting to consult God we have formerly plunged ourselves into troubles, we ought the more earnestly to ask his direction, in order to get

out of them. He can at once arrest the adversary, and conduct us to them. Even discouraging providences in our way should but excite and animate our faith to press forward. Cruelty, even to servants, entails misery on the guilty, while compassion and charity usually bring their own reward. We know not how much good or evil the weakest instruments may do us. Great events often depend on small and unexpected accidents. Carnal security is the great mean of a sinner's destruction. The dance and song often hand them forward into everlasting woe, when destruction cometh upon them suddenly in an instant. Such followers of Christ as are willing, but weak, ought to be comforted under their infirmities: but the heart of the covetous is hardened against the sufferings of the needy: and it is neither the best companions, nor the best instructions, that will change the hearts of men of Belial: but rulers must

follow David, whom they had made also to abide at the brook Besor; and they went forth to meet David, and to meet the people that were with him: and when David came near to the people, he saluted them.²

22 ¶ Then answered all the wicked men and men^a of Belial,³ of those⁴ that went with David, and said, Because they went not with us, we will not give them *ought* of the spoil that we have recovered, save to every man his wife and his children, that they may lead *them* away, and depart.

23 Then said David, Ye shall not do so, ^bmy brethren, with that which the LORD hath given us, ^cwho hath preserved us, and delivered the company that came against us into our hand.

24 For who will hearken unto you in this matter? but ^das his part *is* that goeth down to the battle, so *shall* his part *be* that tarrieth by the stuff: they shall part alike.⁵

25 And it was so from that day forward,⁶ that he made it a statute and an ordinance for Israel unto this day.

26 ¶ And when David came to Ziklag, he sent of the spoil unto the elders of Judah, *even* to ^ehis friends, saying, Behold a ^fpresent for you of the spoil of the enemies of the LORD:⁷

27 To *them* which were in ^gBeth-el,⁸ and to *them* which were in south Ramoth,⁹ and to *them* which were in Jattir,¹

28 And to *them* which were in ^hAroer, and to *them* which were in Siphmoth, and to *them* which were in Eshtemoa,

29 And to *them* which were in Rachal, and to *them* which were in the cities of the Jerahmeelites, and to *them* which were in the cities of the Kenites,

30 And to *them* which were in ⁱHormah, and to *them* which were in Chor-ashan, and to *them* which were in Athach,

31 And to *them* which were in ^jHebron, and to all the places where David himself and his men were wont to haunt.²

CHAPTER XXXI.

¹ Saul having lost his army, and his sons slain, he and his armour-bearer kill themselves. ⁷ The Philistines possess the forsaken towns of the Israelites. ⁸ They insult over the dead bodies of Saul and his sons. ¹¹ The men of Jabesh-gilead, recovering the bodies by night, burn them, and bury their bones at Jabesh.

NOW the^a Philistines fought against Israel; and the men of Israel fled from before the

oblige such to comply with the ministrations of equity. Such as have shown us kindness deserve a recompense when God puts it in our power: nay, liberality in compliments is, on some occasions, great prudence, and an urgent letter of recommendation. But in a time of need it will require all engagements to constrain us to our duty.

CHAPTER XXXI. [Ver. 3. Saul's position at this fatal battle was badly chosen. He appears to have been enfeebled in mind as well as in body by the journey to Endor and the interview with the witch. On his return, instead of keeping his commanding position on the mountain side, he descended into the

valley to the fountain, ch. 29. 1. The Philistines also changed their position, and took up a better one at Jezreel, from which they were able to fall upon the left flank of the Israelites. On the first assault the Israelites were driven back, and in attempting to climb the steep sides of Gilboa the thick flight of the enemies' arrows killed numbers. Saul himself was wounded. There, still in the agonies of death, the wandering Amalekite found him, and afterwards carried the lying message to David for which he paid with his life. P.]

REFLECTIONS. — In what fearful destruction Israel's desire of a king, and Saul's disobedience to God, issue at last! Dreadful is the case of professors when once the Lord has abandoned them. He turns

Philistines, and fell down slain¹ in mount Gilboa.²

2 And the Philistines followed hard upon Saul, and upon his sons; and the Philistines slew ^bJonathan, and Abinadab, and Melchi-shua, Saul's sons.

3 And the ^cbattle went sore against Saul, and the archers³ hit him;⁴ and he was sore wounded of the archers.

4 Then ^dsaid Saul unto his armour-bearer, Draw thy sword, and thrust me through therewith, lest these uncircumcised come and thrust me through, and ^eabuse me. But his armour-bearer would not;⁵ for he was sore afraid: therefore Saul ^ftook a sword, and fell upon it.

5 And when his armour-bearer saw that Saul was dead, he fell likewise upon his sword, and died with him.

6 So Saul ^gdied, and his three sons, and his armour-bearer, and all his men, that same day together.

7 ¶ And when the men of Israel that were on the other side of the valley, and *they* that were on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, ^hthey forsook the cities, and ⁱfled; and the Philistines came and dwelt in them.

8 ¶ Andⁱ it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa.

9 And ^kthey cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, to publish *it* in the house of their idols, and among the people.

10 And they put his armour in the house of ^lAshtaroth;⁷ and they fastened his body to the wall of Beth-shan.⁸

11 ¶ And when the inhabitants of ^mJabesh-gilead⁹ heard of that ⁿwhich the Philistines had done to Saul,

12 All the valiant men arose, and went all night, and took the body of Saul, and the bodies of his sons, from the wall of Beth-shan, and came to Jabesh, and ^oburnt² them there.

13 And they took ^ptheir bones, and buried *them* under a tree at Jabesh, and fasted seven days.

A.M. 2948. B.C. 1056.

2 Mat. 7. 12. He. 13. 1.

3. 1 Pe. 3. 8.

2 Or, asked them

how they did.

a De. 13. 13. Ju. 10.

22 Co. 6. 15. 2 Ti. 3. 3-5.

8 One of Satan's

chief temptations and

means of mischief is

covetousness. By it

he seeks first to in-

troduce injustice and

then division into

David's army. Let

Christians, who are

not ignorant of his

devices, be watchful

against this snare.—

c Heb. men.

d Ge. 19. 7. Ju. 19. 23.

e Ps. 44. 2-5. 11. 3.

f Nu. 31. 27. Jos. 22.

g Ge. 45. 23. with Ps.

88. 12.

h This equitable

adjudication of Da-

vid exhibits great sa-

tisfaction, a nice sense

of propriety, and dis-

cided generosity, and

no doubt laid the

foundation of huma-

nity speaking, of much

of David's success as a

general and influ-

ence as a monarch.—

i Heb. and for-

ward.

j Ps. 35. 27. 68. 18. 1

Ch. 12. 1. 17. 16. 16.

k Heb. blessing.

l Ge. 33. 11. ch. 25. 27. 2

Ki. 5. 15.

m Not the spoil of

David's enemies, but

the Lord's. Such the

Amalekites literally

were. But David

is not so, because

he consulted and

remembered God's

glory, as sovereign

in all events, rather

than his own.—C.

n Ge. 12. 8. Jos. 8. 9;

19. 8. 13. 48. Ju. 1. 23.

o Probably not the

Bethel so distin-

guished in Scripture

history, but another

in Simeon, Jos. 19. 4.

p Called to dis-

tinguish it from Ra-

moth-gilead on the

other side Jordan.—

q A city of the

priests in the hill

country of Judah, Jos.

15. 48; 27. 14. 1 Ch. 6. 42.

Eusebius identifies it

with Jetheria, a Chris-

tian village in the dis-

trict of Daroma, 20

miles from Eleuther-

opolis.—H. 11. 10.

r Ch. 22. 3. Jos. 13. 16;

15. 50.

s Ch. 27. 10. Ju. 1. 16. 1

Ch. 2. 9. 42.

t Nu. 14. 45. 21. 3. Jos.

19. 4. 17.

u Jos. 10. 3. 15. 54. 27.

13. 14. 13. 14. Nu. 1. 23.

v Ge. 23. 2. 2 Sa. 2. 1. 15. 10.

2 There was much

sound policy as well

as generosity in this

act of David. It is

probable he sent the

cattle taken from the

Amalekites, which he

had himself little

means, if any, of

keeping. Besides, had

he brought them

back, they might

have produced war

with the Philistines.

He enriches his coun-

try while he improv-

erishes his enemies,

and attaches his

friends.—C.

CHAP. XXXI.

a ch. 29. 1. 12. 25. 1 Ch.

10. 1. 12. De. 28. 15. Le.

26. 25. 36.

A.M. 2948. B.C. 1056.

1 Heb. thrust

through.

2 Still called Djebel-

Gilboa. It is placed

by Jerome about six

miles west of Beth-

shan.—C.

3 2 Ki. 23. 27. Ec. 9. 1.

2. De. 32. 49. 52. ch. 14.

49. 1 Ch. 8. 33. 39. 10. 2.

c 2 Sa. 1. 4. 10. Am. 2.

14. Je. 48. 44.

d Heb. shooters,

men with bows.

e Heb. found him.

f Ju. 9. 54. 1 Ch. 10. 4.

g Or, mock me, Ju.

16. 21. 9. 54.

h The Jews say he

was Doeg, and if so,

both Saul and Doeg

died by the sword

with which Saul had

ordered him, and

Doeg wickedly obey-

ed, to slay the Lord's

priests. Such re-

markable retribu-

tions of Providence

sometimes do occur,

even as Haman died

on the gallows he had

erected for Morde-

cai.—C.

i 1 Ch. 10. 4. 13. 14.

j ver. 5. Mat. 27. 4. 2 Sa.

17. 23.

k Ro. 6. 23. 1 Ch. 10. 6.

l Ec. 9. 12. 12. 7. He. 9. 27.

m Job not so, ch. 12. 25.

n Ho. 13. 10. 11. Ps. 78. 62.

o Ju. 6. 2. ch. 13. 6. Le.

26. 32. 36. De. 28. 33. 1

Ch. 10. 7.

p They were now

scattered as sheep

without a shepherd,

and not so, ch. 12. 25.

q The open country,

but even the strong

cities, which were

recently occupied by

the Philistines. But

God, who punishes

Israel for idolatry,

and seeking a king

without consulting

him, is hereby pre-

paring an occasion

for the great quali-

ties of David, whose pro-

phetic reign so glori-

ously contrasted with

the disastrous ter-

mination of that of

Saul.—C.

r 1 Ch. 10. 8. 2 Ch. 20.

25.

s ver. 4. ch. 17. 51. 54.

t 1 Ch. 20. 9. Ju. 16. 23. 24.

u 2 Sa. 1. 2. 2.

v 1 Ch. 10. 10. Ju. 2. 13;

1. 27. 2 Sa. 21. 12.

w The placing of

such trophies in tem-

ples has been custom-

ary in all countries

and ages. David him-

self had placed the

sword of Goliath in

the tabernacle, where

he got it at the time

of his flight from Saul.

—C.

x Bethshean lay

down the valley of

Jezreel, in sight of,

and about 5 miles

distant from the field

of battle. Jabesh-gilead

was situated on the

other side of Jordan,

nearly opposite Beth-

shean, and about 15

miles distant.—P.

y m ch. 11. 2. 11. 2 Sa.

2. 4. 7. Ju. 21. 8-14.

z The Jabbesh-gileadites sig-

nal service in deliv-

ering them from

Nababab the Ammon-

ite, ch. xi., and here

they display a grate-

ful, a courageous,

and a pious gener-

osity.—C.

1 Or, concerning

him.

2 Je. 34. 5. 2 Ch. 16.

14. Am. 6. 10.

3 Burning the

dead has been custom-

ary in many na-

tions, of which fact

there are many relics

and evidences in

many parts of wes-

tern Europe.—C.

d 2 Sa. 2. 4. 5. 21. 12.

e Ge. 35. 8.

our comforts into crosses; and the death of our children in our punishment may render our own doubly miserable. In what awful power God rules the righteous with the wicked! All things here come alike to all; but eternity will make the difference. God is righteous justice suffers them to be their own murderers who had murdered his priests, or attempted to murder the faithful. But horrid, indeed, is that pride which makes men rush into eternal misery, in order to escape a little infamy. In what shame, and disgrace, and misery do unsanctified honours terminate! And fearful is the fate of those who court the devil's friendship and direction. But gratitude, even to the wicked, must never be neglected.



WOMAN RIDER, JAFFA—FROM WHERE JONAH EMBARKED TO TARSHISH. [II. Samuel, i:20.]—"Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcized triumph." The above is an illustration of a riding scene taken in Jaffa. Jaffa is one of the ancient cities of the Philistines, and the woman and little girl we see on the donkey may be descendants, for all that we know, of

this ancient people. We know at least that the woman is a Mohammedan by the fact that her head is covered. There is but one item in this scene that serves to distinguish it from like scenes, such as might have been witnessed in Jaffa from the days of the ancient Philistines down to the present time. That item is the umbrella. That is modern. In all other respects the picture illustrates thousands of years of history.

dew, neither let there be rain, upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil.

22 From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty.³

23 Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions.

24 Ye daughters of Israel, weep over Saul, who clothed you in scarlet,⁴ with other delights,⁵ who put on ornaments⁶ of gold upon your apparel.

25 How are the mighty fallen in the midst of the battle! O Jonathan, thou wast slain in thine high places.

26 I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women.

27 How are the mighty fallen, and the weapons of war perished!

CHAPTER II.

1 David, by God's direction, with his company goeth up to Hebron, where he is made king over Judah. 5 He commendeth the men of Jabesh-gilead for their kindness to Saul. 8 Abner maketh Ishbosheth king of Israel. 12 A mortal skirmish between twelve of Abner's and twelve of Joab's men. 18 Asahel is slain. 25 At Abner's motion Joab soundeth a retreat. 32 Asahel's burial.

AND it came to pass after this, that David inquired of the LORD,¹ saying, Shall I go up into any of the cities of Judah? And the LORD said unto him, Go up. And David said, Whither shall I go up? And he said, Unto Hebron.^b

2 So David went up thither, and his two wives also, Ahinoam the Jezreelitess, and Abigail, Nabal's wife, the Carmelite.

A.M. 2948. B.C. 1056.

a 1 Sa. 10. 1, or 15. 21.

5 3 The figure upon which this passage is founded is, that arrows drink the blood of the enemy, and a sword devours their flesh; thus in De. 32. 42. 'I will make mine arrows drunk with blood, and my sword shall devour flesh.'—P.

b Or, sweet, 1 Sa. 9. 13. 18. 1.

c ch. 2. 18. 23. 20. 1 Ch. 12. 15. 5. 20. 29. Hab. 1. 8.

d 1 Pe. 3. 1 Ti. 2. 9. Ps. 68. 12. Jer. 32. with Job 30. 9. Ke. 11. 10.

e The favourite colour of the rich. It would seem that under Saul the country had acquired such wealth that a splendour of dress was attainable that was before unknown.—P.

f With delights, i.e. he clothed you in purple in a way which gave delight and pleasure.—P.

g Israel, through so many intestine divisions, foreign invasions, and oppressions—the righteous but heavy punishment of their sins—was, at the accession of Saul, in a very rude condition, and nearly deprived of both agriculture and arts.

h David here celebrates the economic improvements commenced under the government of Saul, as manifested in the dress of the people.—Vox.

i Note. All improvements in arts, and means of comfort, are blessings from God: ornaments of dress are not sinful, but pride is.—C.

k ver. 19. 27. La. 5. 16.

l 1 Sa. 18. 1—3. 10. 2. 4. 20. 7. 17. 23. 16. 18.

m 2 Ki. 2. 12. 13. 14. La. 5. 16. Ps. 89. 42. 43.

CHAP. II.

B.C. 1055.

a Nu. 27. 21. Ju. 1. 1. 2. 20. 18. 23. 27. ch. 5. 19. 21.

b 1 Sa. 23. 2. 9. 30. 7. 8. Eze. 36. 37. 2. 9. 8. 21.

c He inquired by means of the high priest.—C.

d Ge. 23. 2. Nu. 13. 22. Jos. 10. 3. 14. 14. 15. Lu. 1. 39. 1 Sa. 30. 31.

e 1 Sa. 25. 42. 43. 30. 5. 27. 3. 2 Ti. 2. 12. Lu. 22. 28. 29.

A.M. 2949. B.C. 1055.

d 1 Ch. 12. 1. &c. 1 Sa. 22. 4. 27. 23. 10.

e 2 Sa. 31. 11. 13. with 11. 1. 11. 1 Ch. 10. 11. 12.

f A town on the east of Jordan, in the half tribe of Manasseh.—P.

g 1 Jos. 21. 11. 12. i.e. the suburbs or cities around.

h Ge. 49. 8. 10. ch. 19. 11. 42. 1 Sa. 30. 26. 31.

i 1 Sa. 31. 11. 13. with 11. 1. 11. 1 Ch. 10. 11. 12.

j A town on the east of Jordan, in the half tribe of Manasseh.—P.

k Ru. 1. 8. 2. 20. 3. 10. Ge. 24. 31.

l Mat. 5. 7. 2 Ti. 1. 16. 18. Phil. 18. Mat. 5. 44. 10. 16. Ps. 112. 5. Ep. 5. 15.

m 1 Ch. 10. 12. 1 Sa. 4. 9. 1 Co. 16. 13. Ep. 6. 10. 2 Ti. 2. 1.

n Heb. the sons of labour.

o 1 Sa. 14. 50. 17. 55. 26. 14. 15. ch. 3. 17.

p Heb. the host which was Saul's.

q Esh-baal, 1 Ch. 8. 33. ver. 15.

r Ge. 12. 5. Jos. 21. 38. ch. 17. 26. 27.

s A city situated on the Jabok, east of Jordan. It was so called from Jacob's vision of the two angels, hosts, Ge. 32. 2. No trace of its ruins now remains, though it must have been a place of considerable strength, as it was the retreat of David, an accomplished warrior during the rebellion of Absalom, 2 Sa. xvii. xviii.—C.

t Nu. 21. 24. 35. xxxiii. De. 3. 12. 17. Jos. 13. 9. 27.

u Ge. 25. 3. Ps. 83. 8. Eze. 27. 6.

v All except the tribe of Judah.

w The occasional distinction between Israel and Judah had begun long before this period.—C.

x Before the war, ver. 12.

y 1 Jos. 5. 5. 1 Ki. 2. 11. 1 Ch. 20. 27. 3. 4.

z Heb. number of days.

a 1 To fight David's party.

b Jos. 9. 3. 20. 12. ver. 2.

c A city of Benjamin, situated on a hill about six miles north of Jerusalem.—C.

d 1 Ch. 2. 16. ver. 16. 22. 24. ch. 3. 29. 30. 8. 16. 20. 23. viii. xxiv. 1 Ki. 7. 22. 5. 20. 29.

e Heb. them together, Je. 41. 12.

3 And his men that were with him did David bring up, every man with his household: and they dwelt in the cities of Hebron.

4 And the men of Judah came, and there they anointed David king over the house of Judah. And they told David, saying, That the men of Jabesh-gilead were they that buried Saul.

5 And David sent messengers unto the men of Jabesh-gilead,³ and said unto them, Blessed be ye of the LORD, that ye have showed this kindness unto your lord, even unto Saul, and have buried him.

6 And now the LORD show kindness and truth unto you: and I also will requite you this kindness, because ye have done this thing.

7 Therefore now let your hands be strengthened, and be ye valiant:⁴ for your master Saul is dead, and also the house of Judah have anointed me king over them.

8 But Abner the son of Ner, captain of Saul's host,⁵ took Ish-bosheth the son of Saul, and brought him over to Mahanaim;⁶

9 And he made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel.⁸

10 Ish-bosheth, Saul's son, was forty years old when he began to reign over Israel, and reigned two years: but the house of Judah followed David.

11 (And the time⁹ that David was king in Hebron over the house of Judah was seven years and six months.)

12 And Abner the son of Ner, and the servants of Ish-bosheth the son of Saul, went out from Mahanaim to Gibeon.²

13 And Joab the son of Zeruiah, and the servants of David, went out, and met together

treatises. Many of the titles appear at first sight to have little connection with the subject-matter, and it often requires a lengthened explanation to show their significance. I have no doubt that the title of this noble ode was *Kesheth*, 'The bow.' The reason for the title it is not difficult to perceive. The bow is mentioned in ver. 22; it is besides a martial ode, and the bow was one of the principal weapons used in the fatal battle of Gilboa—a weapon, too, in the use of which the Benjamites were especially skilled. Taken in this sense the words of David are appropriate and most expressive. 'Teach the children of Judah *Kesheth*; behold, it is written in the *Book of the Righteous*.' P.]

Ver. 19. [This is one of the finest odes of the Old Testament. For martial fire, mingled with lofty sentiment and deep pathos, it is scarcely surpassed in the whole compass of literature. The noblest qualities of David's mind appear in it. All his own sufferings and cruel wrongs are forgotten in the fervour of his love and the depth of his grief. Not one bitter or revengeful feeling, not one word of exultation, not one sentiment even suggestive of a fault, is permitted to cloud the glowing picture of the departed hero. He sings only of Saul the mighty warrior, the delight of his people, the father of his beloved friend Jonathan, the anointed of the Lord. He dwells only on the best qualities and brightest features of the monarch. P.]

Ver. 21. [The second clause of this verse ought rather to be translated: 'For there is the shield of the mighty defiled, the shield of Saul, not anointed with

oil.' It is the shield, and not the king, that is spoken of. It was not cleansed or polished. P.]

Ver. 23. [Saul and Jonathan were lovely and pleasant in their lives. This seems inconsistent with Saul's attempt against the life of Jonathan, 1 Sa. 20. 30–34. But however deeply culpable, this was but a solitary act, and not any habitual disagreement. C.]

Ver. 25. [Jonathan was noted for daring exploits. A trained mountaineer, the widest cliffs were the scenes of his greatest feats of arms. Yet on Mount Gilboa he fell. This in the mind of the enthusiastic warrior-poet enhanced the humiliation of defeat: 'Jonathan slain on thy heights!' P.]

REFLECTIONS.—How glorious is it to be thoroughly mortified to all worldly advancements, even when a kingdom is promised! He that believeth does not make haste. But base minds readily measure others by themselves; who, for the sake of favour or gain, will blemish their character, if not endanger their life. How striking are the judgments of God! Saul spared the Amalekites, when God commanded him to kill them, and thereby forfeited his crown. An Amalekite now boasts that he had killed Saul, and brings his crown and bracelet to David. How often are men so fond of their marks of dignity, as thereby to endanger their life! But sad anguish seizes on departing sinners. And it is mad to flee to death as a relief, when hell follows after. It is proper to lament the death of our relations, however wicked some of them have been; and to punish murderers, whatever friendship they may pretend. Death should wipe out the injuries which

have been done to us. And let us speak nothing but in commendation, unless when duty forces us to it. But let the triumphing of the wicked over the cause of God be always grievous to us. In fine, let this song teach us generosity towards our injurers, gratitude towards our steady friends, and a deep concern for the honour of our God and the welfare of our country.

CHAPTER II. REFLECTIONS.—It is proper to commence every important project with solemn prayer to God. Such as wait upon God for direction shall be led in the right way to their kingdom; but ordinarily their advancement is gradual. Such as shared with us in our sufferings should share with us in our honours. If we suffer with Christ, we shall also reign with him. Kindness to our friends, or even injurious predecessors in office, ought to be considered as an obligation conferred on ourselves. It is not enough to praise such as have well deserved; they should, if possible, be recompensed. And to have those for our friends whose fidelity to others have been tried is a valuable acquisition. Through great tribulation saints must arrive at their honours, and especially their heavenly throne! But how inhuman the heart to which murder and bloodshed are a sport! False notions of honour are part of the wiles which Satan uses for the destruction of mankind. And they who are forward to rush on bloodshed and war have ordinarily reason to repent their rashness before it is concluded. The qualifications that render us proud and wilful are commonly the means of our ruin. And often, when

by the pool of Gibeon: and they sat down, the one on the one side of the pool, and the other on the other side of the pool.

14 And Abner said to Joab, Let the young men now arise and ³play before us.³ And Joab said, Let them arise.

15 Then there arose and went over by number, twelve of Benjamin, which *pertained* to Ish-bosheth⁴ the son of Saul, and twelve of the servants of David.

16 And they caught every one his fellow by the head,⁴ and *thrust* his sword in his fellow's side; so they fell down together: wherefore that place was called Helkath-hazzurim,⁵ which is in Gibeon.

17 And there was a very sore battle that day; and Abner was ⁶beaten, and the men of Israel, before the servants of David.

18 ¶ And there were ⁷three sons of Zeruiah there, Joab, and Abishai, and Asahel: and Asahel was ⁸as light of foot as a wild ⁹roe.⁷

19 And Asahel pursued after Abner; and in going he turned not to the right hand nor to the left ¹⁰from following Abner.

20 Then Abner looked behind him, and said, *Art* thou Asahel? And he answered, I *am*.

21 And Abner said to him, Turn thee aside to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his ¹¹armour. But Asahel would not turn aside from following of him.

22 And Abner said again to Asahel, Turn thee aside from following me: wherefore should I ¹²smite thee to the ground? how then should I hold up my face to Joab thy brother?⁸

23 Howbeit he refused to turn aside: wherefore Abner with the hinder end of the spear smote him ¹³under the fifth ¹⁴rib, that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, *that* as many as came to the place where Asahel fell down and died stood still.

24 Joab also and Abishai pursued after Abner: and the sun went down when they were come to the hill of Ammah, that *lieth* before Giah, by the way of the wilderness of Gibeon.⁹

25 ¶ And the children of Benjamin gathered themselves together after Abner, and became one troop, and stood on the top of an hill.¹⁰

26 Then Abner called to Joab, and said, Shall the sword devour for ever? knowest thou

A.M. cir. 2950.
B.C. cir. 1054.

1 ver. 16, 17, 26. Pr. 12.
10:10, 23:26, 18.

3 So it ever has been, since sin entered into the world, that the infliction of murder, injury or death has been matter of sport to the spectators. We wonder little at such a circumstance in the rude and unsettled times from which Israel was but emerging: we wonder little at it amongst the gladiators of heathen Rome; but that remnants of it should still linger in Christian lands, is both matter of wonder, sorrow and deep humiliation. C.—The leaders, no doubt, met with hostile intent; but the men on each side felt they were countrymen, and were reluctant to fight. The two generals, therefore, thought of a device which has often been employed in the East and elsewhere, to excite them to battle, when relationship or other causes made them unwilling to engage. Twelve men were matched to fight against each other, and so well matched, that they all fell by each other's hand, which exasperated the opposing forces into a general action.—L.

2 ver. 8, 1 Ch. 8:33, ch. 3:8, 14:14.

4 Doubtless 'by the hair of the head, or the beard,' Plutarch in his *Apollonius* relates that all things being ready for a battle, Alexander's generals asked him whether he had any further commands. 'Nothing,' said he, 'unless that the Macedonians shave their beards.' When Parmenio expressed surprise at this order, 'Dost thou not know,' said he, 'that in fight there is no better hold than the beard?'

5 That is, the field of strong men, or rocks.

a ver. 9. Ps. 2:1-5. Ac. 5:40.

b 1 Ch. 2:16, ch. 3:30.

c ch. 1:23, 1 Ch. 12:8. Ec. 9:11. Am. 2:14.

d Heb. *as one of the ribs that is in the field*.

1 The gazelle or antelope.—C.

d Heb. *from after Abner*. Ec. 6:10.

e *Garment or spoil*. Ju. 1:14-19.

f Ec. 6:9, 10. Ge. 4:23.

g Asahel was young and brave, and the generous veteran has no wish to slay him. His reference to Joab does not seem the dictate of fear, but of respect for the brotherly feelings of a high-minded enemy. How merciful, that even amidst the horrors of war, there are kindly and noble feelings by which those horrors are often mitigated, or counteracted.—C.

g ch. 3:27, 4:5, 20:10.

h Jos. ix. 10, 2:4, 12:18, 25:21, 17:ver. 13; ch. 20:2, 16:4, 12.

i The dispersed Benjamites were collected and re-formed in order of battle.—C.

A.M. cir. 2950.
B.C. cir. 1054.

1 ver. 19. Ac. 7:26.
A ver. 14. Pr. 17:14; 15:18, 19.

1 Heb. *from the morning*.

2 Heb. *gone away*.

3 That is, from following his brother to death.—Note. Intestine or civil wars are generally the most inveterate. In which respect, the conduct of Joab and Abner affords a valuable lesson in such lamentable circumstances.

The one offers, and the other accepts, terms of reconciliation, or at least of truce; then separate in peace.—Lord!

when shall combat be beaten into pruning hooks! when shall we learn war no more.—C.

4 The meaning is, 'If thou hadst not spoken, i.e. challenged to single combat at the pool of Gibeon, the people would have gone away in the morning, every one from his brother.'

Joab throws the whole blame upon Abner, who was the first to give the challenge, and as that was not successful, the bloody battle followed.—P.

5 Not from any fear of an attack from Joab, but because the night is the most common and most comfortable time for walking.—P.

6 Through the *Arabah*, i.e. the valley of the Jordan, crossing the river which flows down the centre of it in a deep winding channel.—P.

7 Ca. 17.

m Ge. 32:2. Jos. 21:38. ver. 8, 12; ch. 17:24, 26, 27.

n ch. 3:1. 1 Ki. 20:11. Pr. 16:9, 15:5, 12:26, 11:1.

o 1 Sa. 25:1. 2 Ch. 16:14, 21:1. ch. 3:37; 4:12, 21:14.

p 2 Ch. 15:2. Ps. 112:5. Ec. 9:10. Pr. 22:29.

CHAP. III.

a 1 Ki. 14:20; 15:16. Ge. 3:15. Ga. 5:17. Ep. 6:12.

b Job 8:7, 17:9. Pr. 4:18, 19. Da. 2:34. Es. 6:13.

c 1 Ch. 3:1-4.

1 While David's history will hereafter present him as a valiant warrior for his country's deliverance, and a zealous agent in the reformation and extension of religion, he will often be seen in deep distress, mainly arising from his own family.

And the visible cause may here be noted in its fountain-head—the number of his wives, which these times of ignorance had introduced, and the consequent want of sympathy, and opposition of interests among his children.

d ch. xiii. Ge. 49:3-4. e Or, Daniel, 1 Ch. 3:1.

f ch. 13:20-38; xiv: xviii.

g ch. 13:37.

h Jos. 13:11, 13:De. 3:14, 1 Ch. 3:2.

i Some think he had become acquainted with her on one of his incursions into that country, when he resided at Ziklag. Yet there was another Geshur to the north, and it is doubtful which of the two is intended here.—L.

not that it will be bitterness in the latter end? how long shall it be then ere thou bid the people return ¹from following their brethren?

27 And Joab said, *As* God liveth, ²unless thou hadst spoken, surely then in the morning¹ the people had² gone up every one from ³following his brother.⁴

28 So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all that night⁵ through the plain,⁶ and passed over Jordan, and went through all ⁷Bithron, and they came to ⁸Mahanaim.

30 ¶ And Joab returned from following Abner: and when he had gathered all ⁹the people together, there lacked of David's servants nineteen men and Asahel.

31 But the servants of David ¹⁰had smitten of Benjamin, and of Abner's men, *so that* three hundred and threescore men died.

32 ¶ And they ¹¹took up Asahel, and buried him in the sepulchre of his father, which *was* in Beth-lehem: and Joab and his men went ¹²all night, and they came to Hebron at break of day.

CHAPTER III.

1 During the war David still waxeth stronger. 2 Six sons were born to him in Hebron. 6 Abner, displeased with Ishbosheth, 12 revolteth to David. 13 David requireth a condition to bring him his wife Michal. 17 Abner, having communed with the Israelites, is feasted by David, and dismissed. 22 Joab, returning from battle, is displeased with the king, and killeth Abner. 28 David curseth Joab, 31 and mourneth for Abner.

NOW there was ¹long war between the house of Saul and the house of David: but ²David waxed stronger and stronger, and the house of Saul waxed weaker and weaker.

2 ¶ And unto David ³were sons born in Hebron:¹ and his first-born was ⁴Amnon, of Ahinoam the Jezreelitess;

3 And his second, ⁵Chileab, of Abigail the wife of Nabal the Carmelite; and the third, ⁶Absalom, the son of Maacah, the daughter of ⁷Talmai king of ⁸Geshur;²

4 And the fourth, ⁹Adonijah, the son of Haggith; and the fifth, Shephatiah, the son of Abital;

5 And the sixth, Ithream, by Eglah, David's wife.³ These were born to David in Hebron.

6 ¶ And it came to pass, while there was war between the house of Saul and the house of David, that Abner made ⁴himself strong for the house of Saul.

1 1 Ki. 1:5-53; 2:13-25; 1 Ch. 3:2.

2 His first or best beloved wife.

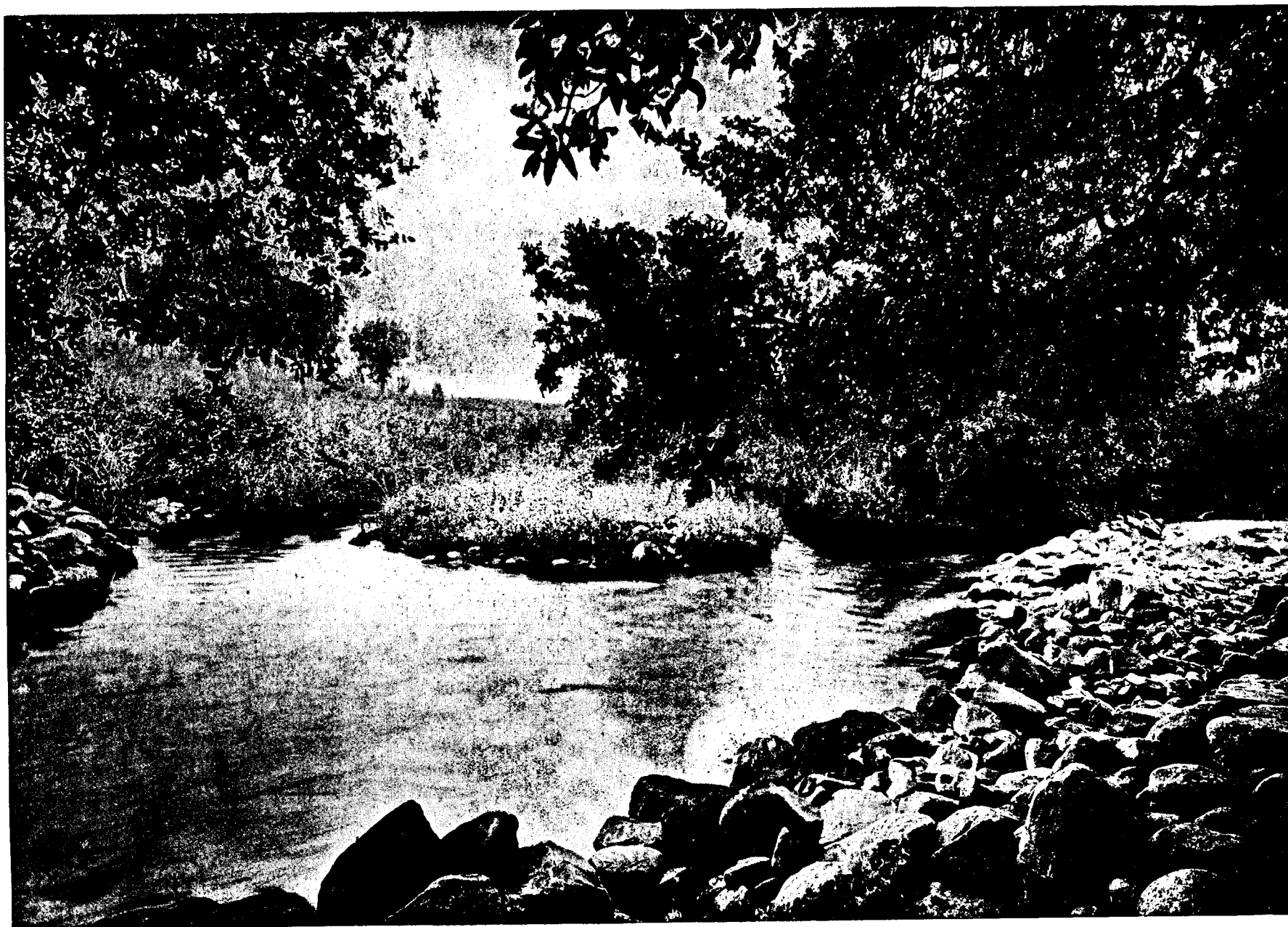
3 ver. 7. Phil. 2:21. Pr. 21:30, 15:8, 9, 10.

we seem ready to grasp the prize of happiness, death stops our career, and lays our big swollen hopes and honour in the dust. But even in war human blood should be spared as much as possible. Life, once lost, can never be recovered.

CHAPTER III. REFLECTIONS.—It is vain to struggle against the purpose and promise of God; for sure, though gradual, are the honours and triumphs which come from above. How often might men have had as many children, and much more comfort in them,

in keeping close to God's ordinance of one wife. For those things frequently prove our greatest scourges in which we promised ourselves the greatest comfort. Wicked men's folly and sin are made subservient to the fulfilment of God's promises or purposes. But rash accusation seldom issues well; and proud men can as seldom bear a reproof from those whom they have greatly obliged. Weak kings are but slaves to their own servants. And there is but little dependence to be placed on those whose zeal for our service is but to gratify their own ambition. It reflects little honour

upon us when humour, not conscience, reduces us to our duty. It is indeed our duty to undeceive those whom we have imposed upon. But wicked suppressors of the truth, fighters against their conscience, and traitors to those who have trusted them, have seldom either the grace or honour to be distinguished instruments in the great works of God. While wicked men are proud enough to overbear their superiors, they are often base enough to stoop to the most detestable treachery, in order to gratify their revenge or destroy their suspected rivals. How hard is it when kings



THE JORDAN AT DAN—WHERE JEROBOAM SET UP THE GOLDEN CALF. [II. SAMUEL iii: 10.]—"To translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan even to Beer-sheba." Dan is the most northern city of Canaan. It was originally called Leshem (Josh. xix: 47). The inhabitants were related to the Sidonians. They lived by trade and had no defense. Hence the place was easily conquered by the Danites and named Dan. It is now

known as Tell el-Kadi, and is the western and smaller of the two sources of the Jordan. It is four miles from Caesarea Philippi on the road to Tyre. There are many ruins here, all overgrown with rank weeds and poplar trees. This was the chief seat of Jeroboam's idolatry, where he set up a golden calf. A little more than a mile southwest of Tell el-Kadi is a ruined mound, called Daphne by Josephus, on which he said stood the idolatrous shrine which Jeroboam erected.

7 And Saul had a concubine, whose name was *Rizpah*, the daughter of *Aiah*: and *Ish-bosheth* said to *Abner*, Wherefore hast thou gone^m in unto my father's concubine?³

8 Then was *Abner* very wroth for the words of *Ish-bosheth*, and said, *Am* I a dog's head, which against *Judah* do show kindness this day unto the house of *Saul* thy father, to his brethren, and to his friends, and have not delivered thee into the hand of *David*, that thou chargest me to-day with a fault concerning this woman?

9 So^p do God to *Abner*, and more also, except, as the LORD hath sworn to *David*, even so I do to him;

10 To translate the kingdom from the house of *Saul*, and to set up the throne of *David* over *Israel* and over *Judah*, from *Dan* even to *Beer-sheba*.

11 And he could not answer *Abner* a word again, because he feared him.

12 ¶ And *Abner* sent messengers to *David* on his behalf, saying, Whose is the land?⁴ saying also, Make thy league with me, and, behold, my hand shall be with thee, to bring about all *Israel* unto thee.

13 ¶ And he said, Well; I will make a league with thee: but one thing I require of thee, that is, Thou shalt not see my face, except thou first bring *Michal*,⁵ *Saul's* daughter, when thou comest to see my face.

14 And *David* sent messengers to *Ish-bosheth*, *Saul's* son, saying, Deliver me my wife *Michal*, which I espoused to me for an hundred foreskins of the *Philistines*.

15 And *Ish-bosheth* sent, and took her from her husband, even from *Phaltiel* the son of *Laish*.

16 And her husband went with her along weeping⁶ behind her to *Bahurim*.⁷ Then said *Abner* unto him, Go, return. And he returned.

17 ¶ And *Abner* had communication with the elders of *Israel*, saying, Ye sought for *David* in times past⁸ to be king over you:

18 Now then do it; for the LORD hath spoken of *David*, saying, By the hand of my servant *David* I will save my people *Israel* out of the hand of the *Philistines*, and out of the hand of all their enemies.⁹

19 And *Abner* also spake in the ears of *Benjamin*:¹ and *Abner* went also to speak in the ears of *David* in *Hebron* all that seemed good to *Israel*, and that seemed good to the whole house of *Benjamin*.²

20 So *Abner* came to *David* to *Hebron*, and twenty men with him: and *David* made *Abner*, and the men that were with him, a feast.

21 And *Abner* said unto *David*, I will arise

A.M. 2950. B.C. 1054.

1 ch. 21. 10.

m ch. 16. 21. 1 Ki. 2 21. 22. This was considered as a step to usurp the throne.

3 *Ish-bosheth* understood his taking of his father's concubine, not as an act in which there was any moral criminality, but as an evidence of his secret purpose to usurp the name, as he already held the real power, of king. C.—According to eastern usages, the concubines of a deceased sovereign became the property of his successor, in so peculiar a sense (see the cases of *Alisalon*, ch. 20. 25; and *Adonijah*, 1 Ki. 2. 13-25), that the action of *Abner* might be justly interpreted as a design upon the crown; it was at least so insulting an encroachment on the rights of royalty, that it roused the jealousy even of the timid *Ish-bosheth*.—J.

m Mar. 6. 19. 2 Ti. 4. 3.

o De. 23. 18. ch. 9. 8; 16. 6. 1 Sa. 24. 14. 2 Ki. 8. 13.

p Ru. 1. 17. 1 Sa. 25. 22. 1 Ki. 19. 2.

q 1 Sa. 16. 13. Ps. 89. 3. 4. 19. 20.

r Ju. 20. 1. ch. 17. 11; 24. 2. 1 Ki. 4. 24. 1. e. over the whole of the *Israelites*.

s 1 Sa. 13. 14; 15. 28.

4 *Abner* sent messengers to *David* on his own behalf (literally, from under him), saying, Whose is the land? i.e. to whom does it belong but to thee?—P.

t Lu. 16. 5-8. Ps. 62. 9.

5 Heb. saying.

u Ge. 43. 3.

6 A token of affection and grateful remembrance of her kindness, on occasion of his flight from her father's court. And as she had not been divorced, but taken from him and compelled to marry another, there was no impropriety in demanding her freedom and restoration. Her restoration was also an act of sound policy, as it would strengthen *David's* interest with the tribe of *Benjamin*.—C.

x 1 Sa. 18. 20-28; 19. 11. 12.

y 1 Sa. 25. 44. *Phalti*.

z Heb. going and weeping. Pr. 9. 17; 20. 25.

a ch. 16. 5; 19. 16.

7 A place on the eastern declivity of the Mount of Olives on the road from *Jerusalem* to *Jericho*. The exact site is unknown.—P.

8 Heb. yesterday and the third day.

b 1 Sa. 13. 14; 15. 28. with ch. 2. 8, 9.

c Nu. 24. 10. Ps. 89. 19-24. Ge. 49. 8-10. 1 Sa. 16. 1, 13.

9 We do not find this promise expressly recorded, but it is implied in all God's procedure towards *David*.—J.

d 1 Sa. 10. 20, 21. 1 Ch. 12. 29.

1 It was especially necessary to some pains with this tribe, as they were devoted to the family of *Saul*, who had been one of them.—J.

2 That is, he detailed to him the conditions upon which they were disposed to acknowledge him as king. See ver. 21.

e Ge. 26. 30; 31. 46. 54; 43. 16. Es. 1. 3. Ex. 18. 12. 1 Sa. 25. 36.

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f ch. 2. 9. Mat. 3. 5. Phi. 2. 21.

Of *Ish-bosheth's* forces, the father of the *Philistines*, *Arabians*, *Amalekites*, &c.

4 *Joab* had in *David* a very different character from what *Abner* had in *Ish-bosheth*. Yet both monarchs were overruled by their generals. *Joab* takes him to task, acts independently of him, commits a murder which *David* deprecates and abhors; yet, by means of his military power and political influence, it is beyond *David's* power to punish him. C.—*Joab* and his brother *Abishai*, *David's* nephews, had been very faithful, and highly useful to him in his distresses; and from gratitude and natural affection he had inadvertently permitted them to assume almost as much ascendancy over him as *Abner* had over the pusillanimous *Ish-bosheth*. He trusted and feared them too much, and allowed them all the importance they claimed, which had emboldened them (especially *Joab*) to a high degree of presumption.—J.

5 Heb. going gone.

g Ju. 14. 15; 16. 5-17.

h Nu. 27. 17. De. 28.

i Ps. 121. 8.

j 1 Ki. 2. 5. ch. 2. 23;

20. 9. 10. Ps. 55. 21; 12. 2.

Pr. 5. 3-4.

k Ge. 23. 5; Job. 41. 2.

l De. 21. 7. Ps. 7. 3-4.

m Heb. bloods. Ge. 4. 9, 10.

n Ju. 9. 24. Re. 16. 6.

o 1 Ki. 2. 33. 2 Ki. 5. 27. Ps. 109. 8-19; 140. 11; 55. 23.

7 This is not a passionate imprecation, but a prophetic utterance, against a powerful, ambitious, unprincipled, and revengeful man—foretelling that retribution which which a righteous Providence would continue to visit his sins, not merely upon himself, but upon that posterity for whose aggrandizement he sinned.—C.

p ch. 2. 23. Ge. 9. 6.

Ex. 12. 12. Pr. 25. 5.

q Ge. 37. 29, 34. Jos. 7.

r 2 Ki. 19. 1. ch. 1. 11. Ju. 11. 35.

s Heb. bod. Lu. 7.

t In it dead bodies were carried to the grave.

u Job 31. 29. Pr. 24.

v Ro. 12. 15. Ps. 35. 13.

w He died, not by his own cowardice, but by *Joab's* treachery.

x The word rendered 'fool' should be translated criminal. The hands of unfaithful men were secured with cords and their feet with chains; but that had not been done to *Abner*, yet he suffered death like a criminal, though unconvicted of any crime. He fell by the hand of treachery, and not of justice.—J.

y Heb. children of iniquity.

z This brief funeral oration ought to have produced a deep impression upon the mind of *Joab*; but, his feeling of revenge for his brother *Asahel*, and his ambitious fears of a rival in *Abner*, seem to have seared his conscience. The people evidently sided with *David*, the army with *Joab* their favourite general.—C.

a Ge. 50. 10. Nu. 20.

b De. 34. 8. 1 Sa. 25. 1.

ch. 1. 12.

and go, and will gather all *Israel* unto my lord the king, that they may make a league with thee, and that thou mayest reign over all that thine heart desireth. And *David* sent *Abner* away; and he went in peace.

22 ¶ And, behold, the servants of *David* and *Joab* came from pursuing a troop,³ and brought in a great spoil with them: but *Abner* was not with *David* in *Hebron*; for he had sent him away, and he was gone in peace.

23 When *Joab* and all the host that was with him were come, they told *Joab*, saying, *Abner* the son of *Ner* came to the king, and he hath sent him away, and he is gone in peace.

24 Then *Joab* came to the king, and said, What hast thou done?⁴ behold, *Abner* came unto thee; why is it that thou hast sent him away, and he is quite gone?⁵

25 Thou knowest *Abner* the son of *Ner*, that he came to deceive thee, and to know thy going out, and thy coming in, and to know all that thou doest.

26 And when *Joab* was come out from *David*, he sent messengers after *Abner*, which brought him again from the well of *Sirah*: but *David* knew it not.

27 And when *Abner* was returned to *Hebron*, *Joab* took him aside in the gate to speak with him quietly,⁶ and smote him there under the fifth rib,⁷ that he died, for the blood of *Asahel* his brother.

28 ¶ And afterward, when *David* heard it, he said, I and my kingdom are guiltless before the LORD for ever from the blood of *Abner* the son of *Ner*:

29 Let^m it rest on the head of *Joab*, and on all his father's house; and let there not fail from the house of *Joab* one that hath an issue; or that is a leper, or that leaneth on a staff, or that falleth on the sword, or that lacketh bread.⁷

30 So *Joab* and *Abishai* his brother slew *Abner*, because he had slain their brother *Asahel* at *Gibeon* in the battle.

31 ¶ And *David* said to *Joab*, and to all the people that were with him, Rend your clothes, and gird you with sackcloth, and mourn before *Abner*. And king *David* himself followed the bier.

32 And they buried *Abner* in *Hebron*: and the king lifted up his voice, and wept at the grave of *Abner*; and all the people wept.

33 And the king lamented over *Abner*, and said, Died *Abner* as a fool dieth?⁸

34 Thy hands were not bound, nor thy feet put into fetters:⁹ as a man falleth before wicked men,¹ so fellest thou.² And all the people wept again over him.

only mourn over crimes committed, but dare not punish them, because of the power of the guilty! Long impunity makes sinners confident. But though murder

may pass unpunished for a while, the justice due to it will come at last; and God will not suffer the transgressor to escape.

CHAPTER IV. REFLECTIONS. — Dreadful are the effects of war; numerous and great the perils of infancy; to have escaped them unhurt is a singular

35 And when all the people came to 'cause David to eat meat while it was yet day, David sware, saying, 'So do God to me, and more also, if I taste bread, or ought else, till the sun be down.

36 And all the people took notice of it, and it pleased them;³ as whatsoever the king did pleased all the people.⁴

37 For all the people, and all Israel, understood that day, that it was not of the king to slay Abner the son of Ner.

38 And the king said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel?

39 And I am this day 'weak, though anointed king; and these men the sons of Zeruiah be too hard for me:⁵ the LORD 'shall reward the doer of evil according to his wickedness.

CHAPTER. IV.

1 The Israelites being troubled at the death of Abner, 2 Baanah and Rechab slay Ishbosheth, and bring his head to Hebron. 9 David causeth them to be slain, and Ishbosheth's head to be buried.

AND when Saul's son heard that Abner was dead in Hebron, 'his hands were feeble, and all the Israelites were troubled.

2 ¶ And Saul's son had two men that were captains of 'bands;¹ the name of the one was Baanah, and the name of the other² Rechab, the sons of Rimmon a Beerothite, of the children of Benjamin: (for 'Beeroth also was reckoned to Benjamin:

3 And the Beerothites fled to 'Gittaim,³ and were sojourners there until this day:)

4 And Jonathan, Saul's son, had 'a son that was lame of his feet. He was five years old when⁷ the tidings came of Saul and Jonathan out of Jezreel, and his nurse took him up, and fled: and it came to pass, as she made haste to flee, that he fell, and became lame; and his name was 'Mephibosheth.⁴

5 And the sons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day⁵ to the house of Ish-bosheth, who lay on a bed at noon.

6 And they came thither into the midst of the house, as though they would have fetched wheat;⁶ and they 'smote him under the fifth rib: and Rechab and Baanah his brother escaped.

7 For when they came into the house, he lay on his bed in his bed-chamber, and they smote him, and slew him, and beheaded him, and

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s ch. 12. 17. Je. 16. 7.
1 ver. 9. ch. 1. 12. 1 Sa.

31. 3 Heb. was good in their eyes.

4 There are always 'sides in the affairs of men' either for good or evil. David was now in the very height of popularity; and God who gave it, enabled David to improve it in correcting the abuses of government and reorganizing the ordinances of religion. -- Note, If any species of popular favour be employed to foster personal pride or vanity, it is evil; if turned to the advancement of public good, it is a blessing to be prized.

u Ex. 21. 12. 2 Ch. 19. 6. Pr. 25. 5. 21. 3. Ro. 13. 4. Ge. 9. 6. ch. 19. 7.

5 If David's nephews, Joab and Abishai, were 'too hard for him,' why did he not depose them? Because of their power with the army. But if David publicly condemned their proceedings, why did not they depose him? Because of his favour with the people. -- C.

x 1 Ki. 2. 5, 6, 33. 34. Ps. 62. 12. 101. 8. 75. 2. 10. Pr. 27. 3. 20. 8. 21. 13. 21. 13. 3. 1. Mat. 7. 2. Lu. 1. 7. Je. 2. 17. 19. 4. 18; 5. 25. 19. Ro. 2. 8, 9.

CHAP. IV.

a ch. 17. 2. Ezr. 4. 4. Ne. 9. 6. Zep. 3. 16. Is. 13. 17. 7. 2. Ps. 53. 5.

b ch. 3. 22. 2 Ki. 6. 23.

1 The Vulgate and Syriac have 'chiefs of banditti.' If they headed bands of marauders (retained by Ishbosheth to make sudden inroads across the frontier), they would be well qualified for their work of blood. -- L.

2 Heb. second.

3 Jos. 18. 25. 17.

4 Ne. 11. 33. Its inhabitants were called Gittites.

5 This was a city of Benjamin, but its precise situation is totally unknown, Ne. 11. 30. -- C.

6 ch. 9. 3. 19. 26.

7 1 Sa. 29. 1. 31. 1-9.

8 Or, Merib-baal, 1 Ch. 8. 34. 9. 40.

9 It was his youth and lameness that emboldened these ruffians to murder his uncle, for he was the next heir and the avenger of blood. -- L.

10 1 Ti. 5. 10. Jude 11.

2 Ch. 24. 25. 27. 33. 24.

5 In warm climates it is customary for the inhabitants to retire to couches in the heat of the day, during which period the fields are deserted, and business ceases in towns. The traitors take advantage of this time of repose to effect their murderous purpose.

Note. If wicked men are so careful to find the most suitable opportunity for sin, how watchful should God's children be to seize the most favourable opportunities for doing good! -- C.

1 Pr. 24. 33. 34. ch. 11. 2. 4. Mat. 24. 50. 1 Th. 5. 20.

6 To prepare it, by parching and grinding, for the use of the family. -- C.

7 ch. 2. 23. 12. 27. 10. 10.

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1 Sa. 17. 54. 31. 9. Job 18. 5. Ps. 1. 4. 37. 2.

m ch. 1. 10. 2 Ki. 10. 7. Mat. 14. 14.

n Ps. 12. 2; 55. 21. 1 Sa. 20. 1; 23. 15. Pr. 29. 10. Mat. 2. 20.

7 How readily do these wicked men assume that God has directed what their unfaithfulness, malice, covetousness, and ambition prompted! David, however, ascribes their conduct to its true motive, and punishes them as their crime deserved. -- C.

8 Ge. 4. 16. Ps. 31. 5; 19. 14. 71. 25.

9 ch. 11. 16.

8 Heb. he was in his own eyes as a bringer, &c.

9 Or, which was the reward I gave him for his tidings.

10 Ge. 9. 6. Ex. 21. 12. Nu. 35. 30. 31. Ps. 9. 12. Eccl. 3. 18. 20. Re. 13. 10; 16. 6.

11 Mat. 7. 2. Ps. 55. 23.

12 De. 21. 23. ch. 21. 9.

13 The pool of Hebron still exists, it is an immense tank 133 feet square and 21 feet deep. It is built of huge blocks of hewn stones, and the masonry is manifestly of remote antiquity.

14 This is another smaller tank at some distance, but it is not of such ancient date as the former. -- P.

15 ch. 3. 32.

CHAP. V.

B.C. 1048.

a ver. 3. 1 Ch. 11. 1-3; 12. 23-40. Ps. 97. 1. Re. 11. 15.

1 Not all the people who would be formed a most unwieldy assembly, but the heads or representatives of all the tribes. -- C.

b ch. 10. 13. De. 17. 15. 18. 18; Ju. 9. 2. He. 2. 11.

16 Ezr. 5. 30.

17 Nu. 27. 17. 1 Sa. 18. 13. 16. 15. 55. 4. He. 2. 10.

18 2 Ki. 2. 23.

19 1 Sa. 16. 12. ch. 7. 7. Ps. 78. 7. 72. Ju. 10. 3. 4.

20 Is. 40. 11. Eccl. 34. 23; 37. 24. 25.

21 Since the people knew that God had appointed David to be king, why did they not sooner submit to him? (1) Because the ambition of Abner, who held the military command, would not allow them. (2) Because, like many others, they knew the will of God, yet followed their own. -- C. They invited him to assume the government on the grounds (1) of his military claim, as one who had often led them to victory; and (2) of his hereditary claim, as one who had been expressly appointed by God. This is the first time that good rulers are spoken of under the emblem of 'shepherds.' -- L.

22 1 Ch. 11. 3. 2 Ki. 11. 17. 1 Sa. 11. 15.

23 Settled the constitution or charter of government. -- C.

24 Ju. 11. 11. 1 Sa. 23. 18.

25 1 Sa. 16. 13. ch. 2. 4. 1. Lu. 1. 35. Mat. 3. 16; 28. 18.

26 Lu. 3. 22. 23.

27 ch. 2. 11. 1 Ki. 2. 11.

28 Ch. 3. 4. 29. 27.

'took his head, and gat them away through the plain all night.

8 And they 'brought the head of Ish-bosheth unto David to Hebron, and said to the king, 'Behold the head of Ish-bosheth the son of Saul, thine enemy, which sought thy life; and the LORD hath avenged⁷ my lord the king this day of Saul, and of his seed.

9 ¶ And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, As the LORD liveth, who hath redeemed my soul out of all adversity,

10 When² one told me, saying, Behold, Saul is dead, (thinking to have brought³ good tidings,) I took hold of him, and slew him in Ziklag, who thought that I would have given him a reward for his tidings:⁹

11 How much more, when wicked men have slain a righteous person in his own house upon his bed? shall I not therefore now require his blood of your hand, and take you away from the earth?

12 And David commanded his young men, and they 'slew them, and cut off their hands and their feet, and 'hanged them up over the pool in Hebron:¹ but they took the head of Ish-bosheth, and buried it 'in the sepulchre of Abner in Hebron.

CHAPTER V.

1 The tribes come to Hebron to anoint David king over Israel. 4 David's age. 6 He taking Zion from the Jebusites, dwelleth in it. 11 Hiram sendeth to David 13 Eleven sons are born to him in Jerusalem. 17 David, directed by God, smiteth the Philistines at Baal-perazim, 22 and again at the mulberry-trees.

THEN 'came all the tribes of Israel¹ to David unto Hebron, and spake, saying, Behold, we are thy 'bone and thy flesh.

2 Also in time past, when Saul was king over us, thou wast he that 'leddest out and broughtest in Israel: and the LORD 'said to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel.²

3 So all the elders of Israel came to the king to Hebron; and king David 'made a 'league with them in Hebron 'before the LORD: and they 'anointed David king over Israel.

4 ¶ David was 'thirty years old when he began to reign, and he reigned forty years.

5 In¹ Hebron he reigned over Judah seven years and six months; and in Jerusalem he reigned thirty and three years over all Israel and Judah.

mercy. God soon removes every obstacle to the fulfilment of his purpose and promise: and the most flourishing families are quickly reduced to the most weak and abject conditions. The higher men's station is the more dangerous it is: and when once they begin to fall, every pretended friend is ready to hasten forward their ruin, and make religion a pretext for their conduct. Very precarious is their life who have only wicked men for their guardians: but sinners' hands make the snares wherewith themselves are caught. And it is proper that magistrates should think the best of their opposers; and that they should punish treach-

ery and murder, even when it seems calculated to promote their own interests.

CHAPTER V. [Ver. 6. Except thou take away the blind and the lame, thou shalt not come in hither. Who are 'the blind and the lame?'] Some think certain invalids whom the Jebusites had placed upon their lofty walls to express their contempt of David's assault. Others consider them the images of their gods, whom the Hebrews contemptuously called 'lame and blind,' and whom, nevertheless, the Jebusites placed on the battlements as a protection; and this opinion is coun-

tenanced by the description, 'hated of David's soul;' words supposed inapplicable to anything but idolatrous images. But though images might justly be called 'blind,' they could not be called 'lame,' as it implies some capacity of walking. We feel, therefore, compelled to adopt the first interpretation. Coverdale translates part of ver. 6 thus:--'Thou shalt not come hither, but the blind and the lame shall drive thee away;' which seems the true rendering. The word 'gutter,' in ver. 8, signifies in the original a 'sewer,' or subterraneous passage for water; and the last clause may and should be rendered, 'Because the

6 ¶ And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land; which spake unto David, saying, Except^m thou take away the blind and the lame, thou shalt not come in hither: thinking, David cannot come in hither.

7 Nevertheless David took the strong hold of Zion: *the same is the city of David.*

8 And David said on that day, *Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, that are hated of David's soul, he shall be chief and captain.* Wherefore they said, The blind and the lame shall not come into the house.⁴

9 So David dwelt in the fort, and called it, The city of David: and David built round about, from Millo and inward.

10 And David went on, and grew great; and the LORD God of hosts was with him.

11 ¶ And Hiram king of Tyre sent messengers to David, and cedar-trees, and carpenters, and masons;⁵ and they built David an house.

12 And David perceived that the LORD had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.

13 ¶ And David took him more concubines and wives out of Jerusalem, after he was come from Hebron:⁶ and there were yet sons and daughters born to David.

14 And these be the names of those that were born unto him in Jerusalem; Shammuah, and Shobab, and Nathan, and Solomon,

15 Ibhar also, and Elishua, and Nepheg, and Japhia,

16 And Elishama, and Eliada, and Eliphalet.

17 ¶ But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David;⁷ and David heard of it, and went down to the hold.

18 The Philistines also came and spread themselves in the valley of Rephaim.⁸

19 And David inquired of the LORD, saying,

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A.M. 2958. B.C. 1046.

A.M. 2959. B.C. 1045.

A.M. 2960. B.C. 1044.

A.M. 2961. B.C. 1043.

A.M. 2962. B.C. 1042.

A.M. 2963. B.C. 1041.

A.M. 2964. B.C. 1040.

A.M. 2965. B.C. 1039.

A.M. 2966. B.C. 1038.

A.M. 2967. B.C. 1037.

A.M. 2968. B.C. 1036.

A.M. 2969. B.C. 1035.

A.M. 2970. B.C. 1034.

A.M. 2971. B.C. 1033.

A.M. 2972. B.C. 1032.

A.M. 2973. B.C. 1031.

A.M. 2974. B.C. 1030.

A.M. 2975. B.C. 1029.

A.M. 2976. B.C. 1028.

A.M. 2977. B.C. 1027.

A.M. 2978. B.C. 1026.

A.M. 2979. B.C. 1025.

A.M. 2980. B.C. 1024.

A.M. 2981. B.C. 1023.

A.M. 2982. B.C. 1022.

A.M. 2983. B.C. 1021.

A.M. 2984. B.C. 1020.

A.M. 2985. B.C. 1019.

A.M. 2986. B.C. 1018.

A.M. 2987. B.C. 1017.

A.M. 2988. B.C. 1016.

A.M. 2989. B.C. 1015.

A.M. 2990. B.C. 1014.

A.M. 2991. B.C. 1013.

A.M. 2992. B.C. 1012.

A.M. 2993. B.C. 1011.

A.M. 2994. B.C. 1010.

A.M. 2995. B.C. 1009.

A.M. 2996. B.C. 1008.

A.M. 2997. B.C. 1007.

A.M. 2998. B.C. 1006.

A.M. 2999. B.C. 1005.

A.M. 3000. B.C. 1004.

A.M. 3001. B.C. 1003.

A.M. 3002. B.C. 1002.

A.M. 3003. B.C. 1001.

A.M. 3004. B.C. 1000.

A.M. 3005. B.C. 999.

A.M. 3006. B.C. 998.

A.M. 3007. B.C. 997.

A.M. 3008. B.C. 996.

A.M. 3009. B.C. 995.

A.M. 3010. B.C. 994.

A.M. 3011. B.C. 993.

A.M. 3012. B.C. 992.

A.M. 3013. B.C. 991.

A.M. 3014. B.C. 990.

A.M. 3015. B.C. 989.

A.M. 3016. B.C. 988.

A.M. 3017. B.C. 987.

A.M. 3018. B.C. 986.

A.M. 3019. B.C. 985.

A.M. 3020. B.C. 984.

A.M. 3021. B.C. 983.

A.M. 3022. B.C. 982.

A.M. 3023. B.C. 981.

A.M. 3024. B.C. 980.

A.M. 3025. B.C. 979.

A.M. 3026. B.C. 978.

A.M. 3027. B.C. 977.

A.M. 3028. B.C. 976.

A.M. 3029. B.C. 975.

A.M. 3030. B.C. 974.

A.M. 3031. B.C. 973.

A.M. 3032. B.C. 972.

A.M. 3033. B.C. 971.

A.M. 3034. B.C. 970.

A.M. 3035. B.C. 969.

A.M. 3036. B.C. 968.

A.M. 3037. B.C. 967.

A.M. 3038. B.C. 966.

A.M. 3039. B.C. 965.

A.M. 3040. B.C. 964.

A.M. 3041. B.C. 963.

A.M. 3042. B.C. 962.

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A.M. 3044. B.C. 960.

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A.M. 3046. B.C. 958.

A.M. 3047. B.C. 957.

A.M. 3048. B.C. 956.

A.M. 3049. B.C. 955.

A.M. 3050. B.C. 954.

A.M. 3051. B.C. 953.

A.M. 3052. B.C. 952.

A.M. 3053. B.C. 951.

A.M. 3054. B.C. 950.

A.M. 3055. B.C. 949.

A.M. 3056. B.C. 948.

A.M. 3057. B.C. 947.

A.M. 3058. B.C. 946.

A.M. 3059. B.C. 945.

A.M. 3060. B.C. 944.

A.M. 3061. B.C. 943.

A.M. 3062. B.C. 942.

A.M. 3063. B.C. 941.

A.M. 3064. B.C. 940.

A.M. 3065. B.C. 939.

A.M. 3066. B.C. 938.

A.M. 3067. B.C. 937.

A.M. 3068. B.C. 936.

A.M. 3069. B.C. 935.

A.M. 3070. B.C. 934.

A.M. 3071. B.C. 933.

A.M. 3072. B.C. 932.

A.M. 3073. B.C. 931.

A.M. 3074. B.C. 930.

A.M. 3075. B.C. 929.

A.M. 3076. B.C. 928.

A.M. 3077. B.C. 927.

A.M. 3078. B.C. 926.

A.M. 3079. B.C. 925.

A.M. 3080. B.C. 924.

A.M. 3081. B.C. 923.

A.M. 3082. B.C. 922.

A.M. 3083. B.C. 921.

A.M. 3084. B.C. 920.

A.M. 3085. B.C. 919.

A.M. 3086. B.C. 918.

A.M. 3087. B.C. 917.

A.M. 3088. B.C. 916.

A.M. 3089. B.C. 915.

A.M. 3090. B.C. 914.

A.M. 3091. B.C. 913.

A.M. 3092. B.C. 912.

A.M. 3093. B.C. 911.

A.M. 3094. B.C. 910.

A.M. 3095. B.C. 909.

A.M. 3096. B.C. 908.

A.M. 3097. B.C. 907.

A.M. 3098. B.C. 906.

A.M. 3099. B.C. 905.

A.M. 3100. B.C. 904.

A.M. 3101. B.C. 903.

A.M. 3102. B.C. 902.

A.M. 3103. B.C. 901.

A.M. 3104. B.C. 900.

A.M. 3105. B.C. 899.

A.M. 3106. B.C. 898.

A.M. 3107. B.C. 897.

A.M. 3108. B.C. 896.

A.M. 3109. B.C. 895.

A.M. 3110. B.C. 894.

A.M. 3111. B.C. 893.

A.M. 3112. B.C. 892.

A.M. 3113. B.C. 891.

A.M. 3114. B.C. 890.

A.M. 3115. B.C. 889.

A.M. 3116. B.C. 888.

A.M. 3117. B.C. 887.

A.M. 3118. B.C. 886.

A.M. 3119. B.C. 885.

A.M. 3120. B.C. 884.

A.M. 3121. B.C. 883.

A.M. 3122. B.C. 882.

A.M. 3123. B.C. 881.

A.M. 3124. B.C. 880.

A.M. 3125. B.C. 879.

A.M. 3126. B.C. 878.

A.M. 3127. B.C. 877.

A.M. 3128. B.C. 876.

A.M. 3129. B.C. 875.

A.M. 3130. B.C. 874.

A.M. 3131. B.C. 873.

A.M. 3132. B.C. 872.

A.M. 3133. B.C. 871.

A.M. 3134. B.C. 870.

A.M. 3135. B.C. 869.

A.M. 3136. B.C. 868.

A.M. 3137. B.C. 867.

A.M. 3138. B.C. 866.

A.M. 3139. B.C. 865.

A.M. 3140. B.C. 864.

A.M. 3141. B.C. 863.

A.M. 3142. B.C. 862.

A.M. 3143. B.C. 861.

A.M. 3144. B.C. 860.

A.M. 3145. B.C. 859.

A.M. 3146. B.C. 858.

A.M. 3147. B.C. 857.

A.M. 3148. B.C. 856.

A.M. 3149. B.C. 855.

A.M. 3150. B.C. 854.

A.M. 3151. B.C. 853.

A.M. 3152. B.C. 852.

A.M. 3153. B.C. 851.

A.M. 3154. B.C. 850.

A.M. 3155. B.C. 849.

A.M. 3156. B.C. 848.

A.M. 3157. B.C. 847.

A.M. 3158. B.C. 846.

A.M. 3159. B.C. 845.

A.M. 3160. B.C. 844.

A.M. 3161. B.C. 843.

A.M. 3162. B.C. 842.

A.M. 3163. B.C. 841.

A.M. 3164. B.C. 840.

A.M. 3165. B.C. 839.

A.M. 3166. B.C. 838.

A.M. 3167. B.C. 837.

A.M. 3168. B.C. 836.

A.M. 3169. B.C. 835.

A.M. 3170. B.C. 834.

A.M. 3171. B.C. 833.

A.M. 3172. B.C. 832.

A.M. 3173. B.C. 831.

A.M. 3174. B.C. 830.

A.M. 3175. B.C. 829.

A.M. 3176. B.C. 828.

A.M. 3177. B.C. 827.

A.M. 3178. B.C. 826.

A.M. 3179. B.C. 825.

A.M. 3180. B.C. 824.

A.M. 3181. B.C. 823.

A.M. 3182. B.C. 822.

A.M. 3183. B.C. 821.

A.M. 3184. B.C. 820.

A.M. 3185. B.C. 819.

A.M. 3186. B.C. 818.

A.M. 3187. B.C. 817.

A.M. 3188. B.C. 816.

A.M. 3189. B.C. 815.

A.M. 3190. B.C. 814.

A.M. 3191. B.C. 813.

A.M. 3192. B.C. 812.

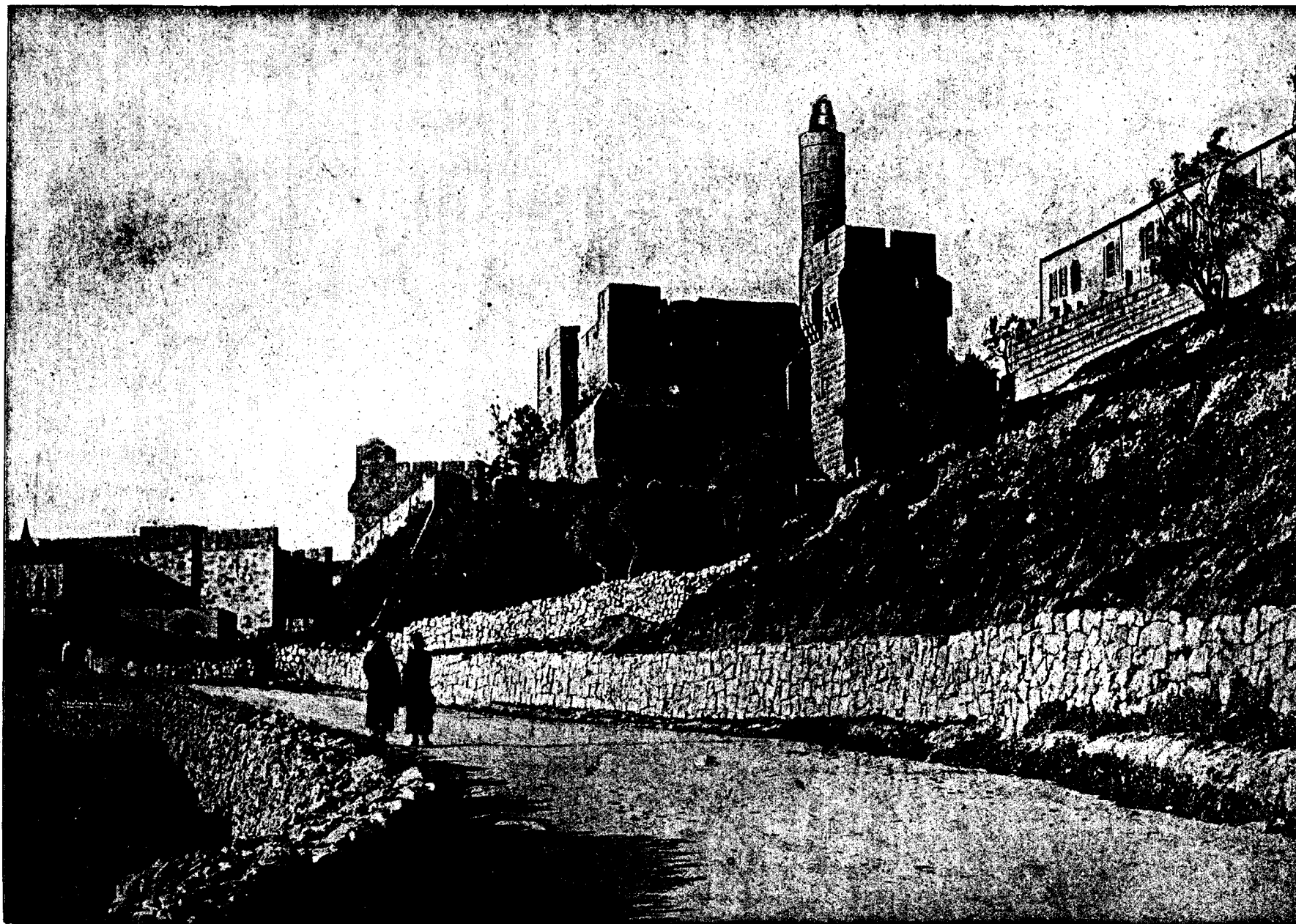
A.M. 3193. B.C. 811.

A.M. 3194. B.C. 810.

A.M. 3195. B.C. 809.

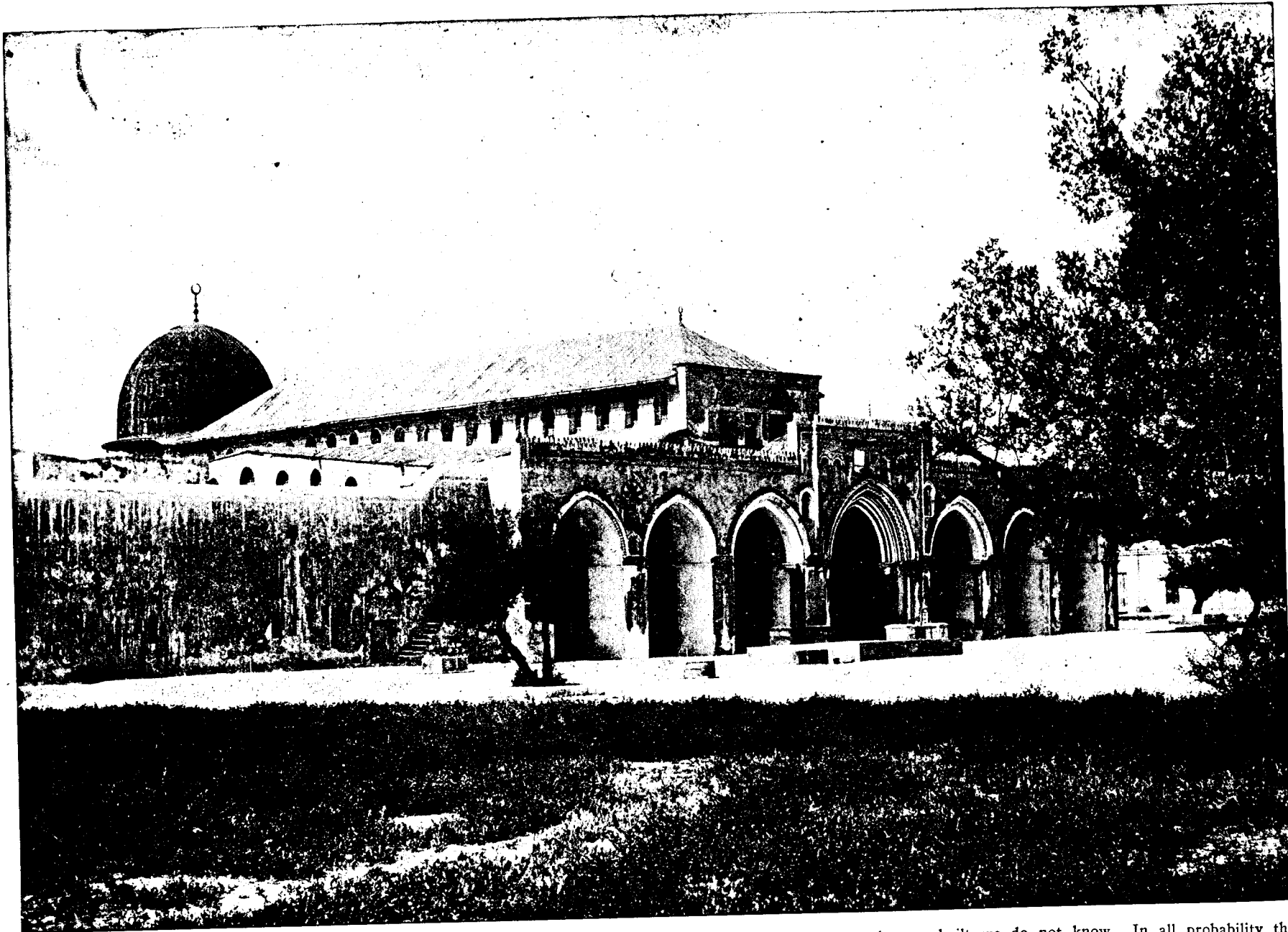
A.M. 3196. B.C. 808.

A.M. 3197. B.C. 807.



EXTERIOR OF THE TOWER OF DAVID. [II. Samuel, v:9.]—"So David dwelt in the fort, and called it the City of David. And David built round about from Millo and inward." The Tower of David stands in that part of Jerusalem which he first captured, and where he lived. The present building we see is called the Hippicus of Herod, which was spared by Titus, as Josephus asserts, in order to remain as a perpetual testimony of the difficulties which the

Roman conquerers overcame. It was erected by Herod and named in honor of his friend Hippicus. The present entrance is on the west side. The royal castle and palace of Herod was connected with this and other towers. The whole was very strongly fortified and fitted up with great splendor. Josephus speaks of its magnificent halls, gardens, and sculptures. Nothing is left but the base of the tower we see.



GENERAL VIEW OF THE MOSQUE EL-AKSA—A PLACE OF MOHAMMEDAN WORSHIP ON THE PREMISES, WHERE THE TEMPLE BUILT BY DAVID'S SON, SOLOMON, ONCE STOOD. [II. Samuel, vi:17.]—"And they brought in the ark of the Lord, and set it in his place, in the midst of the tabernacle that David had pitched for it; and David offered burnt offerings and peace offerings before the Lord." The Mosque el-Aksa stands upon a portion of the ground once occupied by the temple. Where the ark rested in

Jerusalem before the temple was built we do not know. In all probability the tabernacle which David pitched in Jerusalem was upon the same ground upon which Solomon afterwards built the temple. This is very probable, because this part of Jerusalem, containing thirty-five acres of land, has, as far as we know, in all ages been reserved for purposes of worship. It seems very reasonable, then, to conclude that the tabernacle David pitched for the ark rested upon the same premises we now behold represented in this picture.

the ark of God; and Ahio went before the ark.

5 And David, and all the house of Israel, played before the LORD on all manner of *instruments made of fir-wood*; even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

6 ¶ And when they came to Nachon's thrashing-floor, Uzzah put forth *his hand* to the ark of God, and took hold of it; for the oxen shook ^{it}.

7 And the anger of the LORD was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God.

8 And David was *displeased*, because the LORD had made a breach upon Uzzah: and he called the name of the place Perez-uzzah to this day.

9 And David was afraid of the LORD that day, and said, How shall the ark of the LORD come to me?

10 So David would not remove the ark of the LORD unto him into the city of David; but David carried it aside into the house of Obed-edom the Gittite.

11 And the ark of the LORD continued in the house of Obed-edom the Gittite three months: and the LORD blessed Obed-edom, and all his household.

12 ¶ And it was told king David, saying, The LORD hath blessed the house of Obed-edom, and all that pertaineth unto him, because of the ark of God. So David went and brought up the ark of God from the house of Obed-edom, into the city of David with gladness.

13 And it was so, that, when they that bare the ark of the LORD had gone six paces, he sacrificed oxen and fatlings.

14 And David danced before the LORD with all his might; and David was girded with a linen ephod.

15 So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet.

16 And as the ark of the LORD came into the city of David, Michal, Saul's daughter, looked through a window, and saw king David leaping and dancing before the LORD; and she despised him in her heart.

A.M. Chr. 2959.
B.C. Chr. 1045.

1 Ch. 13. 15. 1. 24.
2 Ki. 1. 15. Ps. 47. 5. 68.
25-27.
1 Ch. 13. 9. 10.
Or, Chidon. 1 Ch. 13. 9. i.e. destroying stroke.
3 Or, stumbled.
1 Ch. 15. 2. 13. Nu. 4. 15. with ver. 3. Le. 10. 1. 1 Sa. 6. 10. 1 Co. 11. 30. 1 Ps. 50. 26.

4 Or, rashness.
5 See note on ver. 3. But why is not David punished, who presided in the removal, rather than Uzzah, who is a mere humble assistant? Uzzah, as a Levite, should have known and observed the law against touching the ark, with which it is not certain that David was at all acquainted.—C.

6 Not displeased with God, but with his own and the Levites' neglect and breach of the divine law in relation to the manner of removing the ark.—C.

7 Heb. broken.
8 That is, The breach of Uzzah.

9 Ps. 119. 120. 1 Sa. 6. 2. 20. 10. Lu. 5. 8. 9. Pr. 12.

10 Job 25. 6. Ja. 1. 5. Mat. 7. 7. Pr. 3. 6.

11 Ch. 13. 13. 14. 15. 18. 26. 4. 8. Jos. 21. 24. or Ch. 4. 3.

12 He was a Levite (1 Ch. 13. xvi.) and an inhabitant most probably of Gath-rimmon, a Levitical city.—C.

13 Mat. 6. 33. Mal. 3. 10. Pr. 3. 9. 10. 1 Ti. 4. 8. 2 Co. 2. 16. 1 Pe. 2. 6. 8. Ep. 1. 3. Ps. 72. 17.

14 Ch. 15. 1-25. Ps. 132. 1-18. 24. 7-10. 68. 1-35. xcv. -G.C.V. 1 Ch. xv. xvi.

15 ver. 3. with 1 Ch. 15. 2. 15-20. Nu. 7. 9.

1 The mode of conveying the ark is now according to the law. Blessed are they who, having fallen into one error (see note on ver. 3), acknowledge their fault, and, through grace, avoid it in future.—C.

2 The meaning appears to be, that when the procession had started and gone six paces, the sacrifice was offered, namely, for the purpose of inaugurating the solemn procession.—P.

3 Ex. 15. 20. Ju. 11. 34; 21. 19. 21.

4 That might not be a usual practice, but we are to bear in mind that this was no ordinary occasion.

David exulted with holy joy at the prospect of the sacred symbol of Jehovah's presence being again enshrined in the midst of his people, and of the whole tabernacle service being again restored, after having been so long suspended.—I.

1 Ch. 15. 27. 1 Sa. 2. 18. 22. 18.

2 1 Ch. 15. 16-25. 28. ver. 12. Ps. 68. 25-27. 47. 5. 6; 132. 7-18.

3 1 Sa. 18. 20. 27. Ch. 13. 14. 1 Ch. 15. 29. Ac. 2. 13. 1 Co. 2. 14.

A.M. Chr. 2959.
B.C. Chr. 1045.

2 1 Ch. 15. 1. 10. 1. 2 Ch. 1. 4. Da. 7. 10. 13. 14. He. 1. 10.
4 Heb. stretched.

5 A temporary tabernacle prepared by David; for the former still remained at Gibeon. See 1 Ch. 16. 39. 2. 2 Ch. 1. 3.—C.

6 1 Ch. 16. 2. Ac. 3. 26. Ep. 1. 3.

7 The pious act of the monarch in blessing the people furthers an instructive lesson of the real duties of exalted office-bearers.—C.

8 1 Ch. 16. 3. Ps. 68. 18. Ep. 4. 8. Ac. 20. 35.

9 Instead of a flagon, it should more probably be translated a sweet cake.—C.

10 ver. 18. Ge. 18. 19. Jos. 24. 15. Ps. 101. 2.

11 ver. 16. Ps. 69. 7. 9. 19. 20. Mat. 23. 34.

12 How base, Ec. 7. 16. 15. 50. 15. 49. 7; 50. 14; 53. 2-10. Zec. 9. 9. 11. 12. 13. Ps. 22. 6. Phil. 2. 7. 8.

13 That is, threw off his royal robes, which Michal considered shameful and degrading.—C.

14 ver. 14. 1 Co. 10. 31. 1 Sa. 13. 14; 15. 28. 16. 13. Ps. 78. 70.

15 Ac. 13. 45. 46. 5. 47; 21. 13. Phil. 3. 7-14. 1 Sa. 2. 30. Ge. 32. 10. Job 40. 4. 1 Ti. 1. 15. 1 Pe. 5. 6.

16 The essence of piety is to be based in our own sight, unworthy of all the mercies by which we are pardoned, of the blessings by which we are sustained, and the inheritance with which in Christ we are endowed.—C.

17 Is. 3. 11. Ho. 9. 14. 1 Never, 1 Sa. 15. 35. 15. 22. 14.

CHAP. VII.

B.C. Chr. 1042.

1 Ch. 17. 1-27.

2 Jos. 21. 44; 23. 1. 1 Ki. 5. 4. 2 Ch. 1. 4.

3 Hag. 1. 4. Ec. 26. 1-14; 38. 19. Nu. 9. 25. 26. Ac. 7. 46. Ch. 5. 11. 1 Ch. 14. 1; 16. 1. 2 Ch. 1. 4.

4 1 Co. 13. 9. 2 Ki. 4. 27. 1 Sa. 6. 10.

5 Nathan spoke according to his own judgment. He drew his conclusion from David's divine call to the kingdom, the evident prosperity that God had bestowed upon him, and the goodness of the object proposed. But God, who judges not as men judge, directs the prophet to countermand his own order.—N.B. It is not enough to meet well in what we propose for God's cause and honour, we must take care that the plan, the time, and the agency are such as God approves. Be how many these be known, if there be no prophet to receive and deliver the mind of God? Search the Scriptures, pray for the Spirit, and wait upon Providence.—

6 1 Ch. 17. 3. Nu. 12. 6. Am. 3. 7. Ps. 25. 14. He. 1. 1. Je. 23. 28.

17 ¶ And they brought in the ark of the LORD, and set it in his place, in the midst of the tabernacle that David had pitched for it: and David offered burnt-offerings and peace-offerings before the LORD.

18 And as soon as David had made an end of offering burnt-offerings and peace-offerings, he blessed the people in the name of the LORD of hosts.

19 And he dealt among all the people, even among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece of flesh, and a flagon of wine. So all the people departed every one to his house.

20 ¶ Then David returned to bless his household. And Michal, the daughter of Saul, came out to meet David, and said, How glorious was the king of Israel to-day, who uncovered himself to-day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself!

21 And David said unto Michal, It was before the LORD, which chose me before thy father, and before all his house, to appoint me ruler over the people of the LORD, over Israel: therefore will I play before the LORD.

22 And I will yet be more vile than thus, and will be base in mine own sight; and of the maid-servants which thou hast spoken of, of them shall I be had in honour.

23 Therefore Michal, the daughter of Saul, had no child unto the day of her death.

CHAPTER VII.

1 Nathan, first approving the purpose of David to build God an house, 4 afterward by the word of God forbiddeth it. 12 He promiseth him benefits and blessings in his seed. 18 David's prayer and thanksgiving.

AND it came to pass, when the king sat in his house, and the LORD had given him rest round about from all his enemies,

2 That the king said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains.

3 And Nathan said to the king, Go, do all that is in thine heart; for the LORD is with thee.

4 ¶ And it came to pass that night, that the word of the LORD came unto Nathan, saying,

5 Go and tell my servant David, Thus saith

are never in greater danger of ruinous mistakes than in dealing with God. How apt are the best to be displeased with God's judgments rather than with their own sins which procured them! The awful strokes of Providence should move us to repentance and heedfulness, but never terrify us from our duty. None ever lost by their fidelity and kindness to God and his ordinances. It is a happiness to be in the family or place where God is duly respected. Duty may happily succeed at last, though our first attempts have been marred. Let us therefore search out and repent of our errors, apply Jesus' propitiatory sacrifice for remission of sins, feast on him as our provision, and set about it anew with proper circumspection. Only base minds reckon God's service mean or indecent; and

ridicule, not reason, is the common weapon of the enemies of truth. But we must not be laughed out of our religious profession; but the more opposition we meet with the more resolutely persevere. If God knows our heart to be upright before him, the censures of others may lie light upon us. We can never sufficiently humble ourselves before him. And if in our service of him we have the regard of good men, we need not fear the contempt of the irreligious or the great. While God shall mark the despisers of his service with infamy and wrath, we shall be had in glory and honour.

But let me here think of that solemn joy and triumph wherewith Jesus, our great Ark of God's testament, was carried up into heaven, and set down at the

right hand of God: and of that joy and triumph with which his name is carried through the world by the gospel, in the times of his love and days of his power! O then what harmony and peace in churches—what familiar feasting on his flesh and blood! And how dreadful their case who disdain to concur in that solemn work!

CHAPTER VII. REFLECTICONS.—Gracious souls are never weary of working for the Lord; nor can they with pleasure enjoy their own conveniences while his ordinances are in distress. It is good to strengthen the hands of such as have a heart to build up the church of God: but all our success depends on God's presence and assistance. Even prophets may

the LORD, 'Shalt thou build me an house for me to dwell in?

6 Whereas^a I have not dwelt in *any* house since the time that I brought up the children of Israel out of Egypt even to this day, but have walked in a tent and in a tabernacle.

7 In all *the places* wherein I have walked with all the children of Israel, spake I a word with *any* of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar?

8 Now therefore so shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheep-cote, from following the sheep, to be ruler over my people, over Israel:

9 And I *was* with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great *men* that are in the earth.

10 (Moreover, I will appoint^a a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime,

11 And as since the time that I commanded judges *to be* over my people Israel, and have caused thee to rest from all thine enemies.) Also the LORD telleth thee, that he *will* make thee an house.

12 ¶ And *when* thy days be fulfilled, and thou shalt sleep with thy fathers,^a I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

13 He^a shall build an house for my name, and I will stablish the throne of his kingdom for ever.

14 I^a will be his father, and he shall be my son. If^a he commit iniquity,^a I will chasten him with the rod of men, and with the stripes of the children of men:

15 But *my* mercy shall not depart away from him, as I took *it* from Saul, whom I put away before thee.

16 And *thine* house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

17 According^a to all these words, and according to all this vision, so did Nathan speak unto David.

18 ¶ Then went king David in, and sat before the LORD, and he said, *Who am I, O*

A.M. cir. 2952.
B.C. cir. 1042.

^a 1 Ki. 5. 1. Ch. 17. 41.
22. 7. 8. 2. 1 Pe. 4. 10.
^a 1 Ch. 17. 5. 6. Ex. xl.
Jos. 18. 1. 1 Ki. 8. 16. 2.
Ch. 6. 5.
^a 1 Ch. 17. 6. any of
the judges, Ju. iii. xiv.
1 Sa. 4. 18. 7. 15. ch. 5. 2.
^a 1 Sa. 16. 11. Ps. 78.
70. 7. 113. 7. 8. 75. 5. 6. 1.
Ch. 17. 7. Da. 2. 21.

^a 1 Ch. 17. 8. 1 Sa.
xvi. xxxi. ch. iii. v. 1. 8.
13. 14. 22. 28. 49. Ps. 113.
8. 18. 27. 48. 118. 10. 12.

^a 1 Ki. 4. 27. 24. 25. ch.
viii. x. with Ju. iii. iv.
vi. x. xiii. 1 Sa. iv. vii. xi.
xiii. xvii. xxxi. Is. 9. 7.
Je. 25. 5. 6. Eze. 34. 25.
37. 25. 36. Ho. 2. 18.
^a 2 This verse, as the
whole passage re-
quires, should be
translated not in the
future, but in the
past time. C.—Infidels,
with a view to disprove the
application of ver. 14 to the
Messiah, allege that the
prophet here speaks of the
prosperity of the
Jews, as to be after-
wards *fixed* and *no*
more afflicted, which
circumstances are
totally repugnant to
their fate, as hitherto
connected with the
coming of Christ. But
Kennicott shows that
this verse should run
thus: 'I have appointed
and have planted;
neither do the children
of wickedness afflict
them as before, &c.—I.'

^a m Ex. i. 21. 1 Ki. 2.
24. Ps. 127. 1. 139. 3. 4.

^a 1 Ki. 8. 20. Ac. 13.
36. Job 5. 26.

^a 3 This is not merely
a beautiful figure,
but a literal and true
description of death.
In sleep the bodily
senses are alone af-
fected, the spirit is as
wakeful as at other
times. So in death,
the dust sleeps, the
spirit returns to God
who gave it. Ec. 12. 7.
2 Co. 5. 1. 11.—C.

^a 1 Ki. 5. 5. 12. 1 Ch.
17. 11. 22. 10. 28. 6. 2 Ch.
iii. vii. Ac. 7. 47. Mat.
16. 18. Lu. 1. 32. 33. He.
1. 5. 1 Pe. 2. Ps. 135. 6.
Is. 9. 7. Da. 2. 4. 7. 14.

^a 1 Ch. 28. 6. 7. He. i.
5. Ps. 89. 26. 27. Jn. 10. 30.

^a Ps. 89. 30. 35. He.
12. 6. 10. Je. 30. 11. 1 Co.
10. 13. with Is. 53. 12. 12.
2 Co. 5. 21. 1 Pe. 2. 24. 3.
18.

^a 4 How could this
be Messiah, seeing it
is admitted this son
may commit iniquity?
The passage should be
translated thus:—'Even in his
sufferings for iniquity
I will chasten him with
the rod of men (i. e. with
the rod due to men), and
with the stripes (due to
the children of Adam) words
that clearly point to him
upon whom 'the Lord hath
laid the iniquity of us all.—
C.'

^a Ps. 89. 28. Ac. 13. 34.
Is. 55. 3.

^a Je. 40. 10. 1 Ki. 9. 5.
11. 36. 2 Ki. 19. 34. Ps. 45.
6. 89. 30. 37. 132. 11. 12.
Is. 9. 7. Da. 2. 44. 7. 14.
Jn. 12. 34. Mat. 16. 18.

^a Je. 23. 28. Eze. 3. 17.
Mat. 28. 20. 1 Ch. 17. 25.
1 Co. 4. 2. Ac. 20. 27.

^a Je. 32. 10. Ju. 6. 15.
Job 7. 17. 1 Sa. 18. 18.
Ps. 8. 4. 144. 3. 4. Ep. 3. 8.

A.M. cir. 2952.
B.C. cir. 1042.

^a 6 Dr. J. Pye Smith
translates the pas-
sage thus:—'What
man I, O Lord, Jeho-
vah, and what my
house, that thou
hast brought me to
this place (of exalta-
tion)? And little (is)
even this in mine
eyes, O Lord, Jeho-
vah: thou hast even
spoken with respect
to the house of thy
servant, unto a vast
extent: And this (is)
the law of the Adam,
O Lord, Jehovah.'
This passage reveals
the second Adam as
David's son, with a
spiritual house, and
an everlasting king-
dom. It cannot mean
Solomon, for he was
on the throne during
David's life; but the
seed here prom-
ised, ver. 12, is set up
after David's death,
and his throne and
kingdom (ver. 13) are
for ever.—C.

^a 2 ver. 8. 9. 11. 12. 16.
1 Ki. 3. 13. Ep. 3. 20. 1
Ch. 17. 17.

^a Ps. 35. 10. 36. 7. Mi.
7. 18. Zec. 9. 17. Is. 55. 8.
Ep. 2. 7.

^a Heb. *law*.
7 And this is (or
must be) the law of
the Adam (the Mes-
siah), O Lord Jeho-
vah.—C.

^a 2 Sa. 16. 7. Ps. 132. 1.
5. Mat. 11. 26. Lu. 12.
32.

^a 1 Ch. 17. 19. Ep. 1.
11. 14. 32. Re. 19. 13. De.
9. 5. Mat. 11. 26.

^a De. 3. 24. 4. 35. 32.
39. 1 Sa. 2. 2. Ps. 86. 8. 89.
6. 8. 35. 10. 145. 3. 147. 5.
Ex. 15. 11. 16. 11. Is. 45.
5. 18. 25. Job 11. 7.

^a 1 Ch. 17. 21. De. 4. 7.
33. 29. Ps. 147. 20. Am. 3.
2. Ro. 3. 19. 5.

^a Ex. 3. 7. 8. 19. 5. 6.
Nu. 14. 13. 21. Is. 63. 7.
14. De. 4. 30. 34. Je. 32.
20. 21. Tit. 2. 14. Re. 5. 9.
10.

^a 1 Ch. 17. 22. Ge. 17.
7. 8. Ex. 19. 5. 6. 20. 2. De.
6. 14. 27. 28. 27. 18. 28. 9.
Je. 31. 33. Zec. 13. 9. Is.
12. 2. Ps. 48. 14.

^a 8 Even in their dis-
pensation the Jews are
still God's people; he
has literally fulfilled,
or is fulfilling upon
them, all his threaten-
ings, and he will as
literally fulfil all his
promises.—C.

^a 1 Eze. 36. 37. Is. 49.
11. Ge. 32. 12. Ps. 119. 49.
Je. 11. 4. 5.

^a Mat. 6. 9. Ps. 72. 18.
19. Jn. 12. 28.

^a 1 Heb. *opened the
ear*, 1 Ch. 17. 25. Ru. 4.
4. 1 Sa. 9. 15.

^a 2 Ps. 10. 17. 73. 28. Ro.
8. 26. 27.

^a 1 Ch. 17. 17. He. 6. 18.
10. 23. 11. 11. Nu. 23. 19.
Tit. 1. 2. 1 Co. 1. 9. 1 Th.
5. 14.

^a 1 Ch. 17. 27. ver.
25. Nu. 6. 24. 26. Ep. 1. 3.
2. 7. 12. 13. 45. 17.

^a 9 Heb. *be thou
pleased and blessed*.

^a 1 The two leading
petitions in this sub-
lime and affecting
prayer are, (1) That
the crown might re-
main in David's fa-
mily, and that none
of his children might
ever forfeit it by mis-
conduct. (2) That his
kingdom might have
its chief perfection
and its lasting perpe-
tuity in Him who was

^a David's Son and
David's Sire, at once
his root and his off-
spring, the Messiah
now again pro-
mised.—I.

CHAP. VIII.

B.C. 1040.

^a 1 Ch. 18. 1. 17. ch. 7.
9.

LORD God? and what *is* my house, that thou hast brought me hitherto?^a

19 And *this* was yet a small thing in thy sight, O LORD God; but thou hast spoken also of thy servant's house for a great while to come: and *is* this the manner^a of man, O LORD God?

20 And what can David say more unto thee? for thou, LORD God, *knowest* thy servant.

21 For^a thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know *them*.

22 Wherefore *thou* art great, O LORD God: for *there is* none like thee, neither *is there any* God besides thee, according to all that we have heard with our ears.

23 And *what* one nation in the earth *is* like thy people, *even* like Israel, whom God *went* to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, *from* the nations and their gods?

24 For *thou* hast confirmed to thyself thy people Israel, *to be* a people unto thee for *ever*; and thou, LORD, art become their God.

25 And now, O LORD God, the word that thou hast spoken concerning thy servant, and concerning his house, *establish it* for ever, and do as thou hast said.

26 And *let* thy name be magnified for ever, saying, The LORD of hosts *is* the God over Israel: and let the house of thy servant David *be* established before thee.

27 For thou, O LORD of hosts, God of Israel, hast *revealed* to thy servant, saying, I will build thee an house; therefore hath thy servant *found* in his heart to pray this prayer unto thee.

28 And now, O LORD God, thou *art* that God, and *thy* words be true, and thou hast promised this goodness unto thy servant:

29 Therefore now *let* it please thee to *bless* the house of thy servant, that it may continue for ever before thee: for thou, O LORD God, hast spoken *it*; and with thy blessing let the house of thy servant be blessed for ever.¹

CHAPTER VIII.

1 David subdueth the Philistines, and maketh the Moabites tributary. 3 He smiteth Hadadezer and the Syrians. 9 Toi sendeth his son with presents to bless him. 11 The presents and the spoil David dedicateth to God. 14 He putteth garrisons in Edom. 16 A list of his principal officers.

AND after^a this it came to pass, that David smote the Philistines, and subdued them.

be too rash: they are no further infallible than as inspired by the Holy Ghost. God may approve a work, and yet not the doing of it by a particular person. Nay, he may accept his purpose, and yet not allow him to execute it. All true honour and happiness come from God. Yet the good purposes of ministers, magistrates, and parents sometimes entail upon churches, nations, and families the most remarkable mercies. But how great things God hath laid up

for them that fear him! how abundant, free, tender, and lasting are the blessings of his promise! Yea, pleasant, fervent, and successful are those supplications now, which are animated by and do reduplicate upon the promises of God impressed on our heart; particularly those respecting Jesus Christ and his grace. Let us then boldly ask what God hath promised. Let us never stagger at the greatness of the mercy, but pray in faith, nothing doubting. Let it be our constant

desire that God in all things may be glorified. If we find in our hearts to pray, God will not fail to hear and answer.

CHAPTER VIII. [Ver. 1. It appears from a consideration of the passage that the word *Meleg-ammah* is not a proper name, but a descriptive epithet. It is not found in any part of the Bible, nor in any ancient writer. The parallel passage in 1 Ch. 17. 1 is, in He-

and David took ¹Metheg-ammah¹ out of the hand of the Philistines.

2 And he smote Moab, and measured them with a line, casting them down to the ground; even² with two lines measured he to put to death, and with one full line to keep alive: and so the Moabites became David's servants, and brought gifts.

3 ¶ David smote² also Hadadezer, the son of Rehob, king of Zoah, as he⁴ went to recover his border at the river Euphrates.

4 And David took from him a thousand chariots, and seven hundred⁵ horsemen, and twenty thousand footmen: and David thoughted all the chariot-horses, but reserved of them for an hundred chariots.

5 And when the Syrians⁶ of Damascus came to succour Hadadezer king of Zobah, David slew of the Syrians two and twenty thousand men.

6 Then David put garrisons in Syria of Damascus; and the Syrians became servants to David, and brought gifts. And the Lord preserved David whithersoever he went.

7 And David took the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem.

8 And from Bethah, and from Berothai, cities of Hadadezer, king David took exceeding much brass.

9 ¶ When Toi king of Hamath heard that David had smitten all the host of Hadadezer,

10 Then Toi sent Joram his son unto king David to salute him, and to bless him, because he had fought against Hadadezer, and smitten him: (for Hadadezer had wars⁷ with Toi:) and Joram brought with him⁸ vessels of silver, and vessels of gold, and vessels of brass;

11 Which⁹ also king David did dedicate unto the Lord, with the silver and gold that he had dedicated of all nations which he subdued;

A.M. 2964. B.C. 1040.

b Or, the bridle of Ammah, a hill, ch.2.

21 Supposed by some to be another name for Gath. Its name is very significant—the bridle of bondage. This victory of David forms a beautiful emblem of the deliverance of believers from the bondage of the law.

c Nu.24.17. ver.6.14. Ps.60.8;108.9.

d They had terribly provoked him; perhaps murdered his parents, 1 Sa.22.3.

e Ps. 60. title. 1 Ch. 18.3.12. ver.5,8,11. ch. 19.10.8,16,19. 1 Ki.11.23. Ge.15.18. Ex.23.31.

f David.

g 1 Ch.18.4. ch.10.18. Jos.11.6. Ps.20.7;33.16. 17. Pr.21.31.

h 1 Ch.18.4. David is said to have taken seven thousand horsemen, here only seven hundred; and as the Hebrew letters that stand for these numbers are very similar, the difference is generally ascribed to some error of a transcriber. There is, however, no necessity for a reconciliation where there is really no contradiction: both accounts may be correct, but referring to two different decisions. C.

i The Hebrew word here and elsewhere rendered 'Syrians' is *Aram*, and ought to be *Aramæa*.—P.

j Is.2.3;31.3. Job9.13.

k 1 Ch.18.6. ver.2.10.14. Ps.18.44-50; 20.8. Pr.21.31. ch.22.45.51.

l 1 Ch.18.7. 1 Ki.10.16;11.23.

m 1 Ch.18.8. 1 Ch.18.10. Tibhath and Chun.

n 1 Ch.18.9. Nu.13.21. Am.6.2.

o Or, Hadoram, 1 Ch.18.10.

p Heb. ask him of peace, Ge.43.27. Is.39.1.

q Heb. was a man of war.

r Heb. in his hand were.

s 1 Ch.18.11; 29.2. 1 Ki.10.21. Mi.1.13.

t Thus heathen gold was given to God, as an earnest of their persons being converted to him under the gospel.

u 1 Ch.18.11; 29.2. 1 Ki.10.21. Mi.1.13.

v 1 Ch.18.11; 29.2. 1 Ki.10.21. Mi.1.13.

w 1 Ch.18.11; 29.2. 1 Ki.10.21. Mi.1.13.

x 1 Ch.18.11; 29.2. 1 Ki.10.21. Mi.1.13.

y 1 Ch.18.11; 29.2. 1 Ki.10.21. Mi.1.13.

z 1 Ch.18.11; 29.2. 1 Ki.10.21. Mi.1.13.

A.M. 2964. B.C. 1040.

z ch.7.9. 1 Ch.18.12.

1 Ch.18.12. Ps.60. title.

2 Ki.14.7.

3 Ch.18.12. ver.37.40.

4 Nu.24.18. ver.2.6. Ps.18.31-48.

5 B.C. 1037.

6 Pr.14.34. Je.22.15.

7 Ps.78.71,72; 45.6,7. Is.9.6,7;11.2-4.

8 That is, establishing regular courts of law, in which justice was faithfully administered. David in council holding the final court of appeal.

9 y ch.2.13;20.23,24;5.8. 1 Ch.18.15;11.6.1 Ki.4.2.

10 In modern phrase, he was 'commander-in-chief,' sometimes also 'generalissimo.'—C.

11 Or, remembrance, or, memorial of chronicles.

12 The modern title would be 'historiographer.'—C.

13 1 Ch.18.16;24.3,6.1 Sa.22.20. ch.15.24,29,35;20.25.

14 Why Abiathar, who was still living, ch.15.24. 20.25, and who continued to enjoy the office of high priest till the days of Solomon, 1 Ki.2.20, is not more particularly mentioned, does not appear. If there were authority from MSS. for reading it 'Abiathar the son of Ahimelech,' it would be more in accordance with the passages quoted. But such solutions, when merely conjectural, are not to be countenanced.—C.

15 Or, secretary.

16 1 Ch.18.17. ch.15.18;20.7,23;23.20-23;4.2.1 Ki.1.38.

17 Or, prince.

CHAP. IX.

B.C. 1037.

1 Sa.18.1-3; 20.14,15. ch.1.26. Pr.27.10.1.

2 This was a fulfilment of David's covenant with Jonathan, 1 Sa.20.17. The precise time of the inquiry is not mentioned, but it is not likely that David's warm affection would long overlook so important a duty.

3 Note: 'There is always danger of the heart being spoiled by prosperity; and then forgetting former engagements, or neglecting former acquaintances.' The grace that keeps men humble in prosperity, can alone keep them faithful either to God or man.

4 The kindness to which he was bound by the oath of God which Jonathan made him swear, 1 Sa.20.17.—C.

12 Of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadezer, son of Rehob, king of Zobah.

13 And David gat him a name when he returned from smiting of the Syrians in the valley of Salt, being eighteen thousand men.

14 ¶ And he put garrisons in Edom; throughout all Edom put he garrisons: and all they of Edom became David's servants. And the Lord preserved David whithersoever he went.

15 ¶ And David reigned over all Israel; and David executed judgment and justice¹ unto all his people.

16 And Joab the son of Zeruiah was over the host;² and Jehoshaphat the son of Ahilud was recorder;⁴

17 And Zadok the son of Ahitub, and Ahimelech the son of Abiathar,⁵ were the priests; and Seraiah was the scribe;⁶

18 And Benaiah⁷ the son of Jehoiada was over both the Cherethites and the Pelethites; and David's sons were chief rulers.⁷

CHAPTER IX.

1 David by Ziba sendeth for Mephibosheth. 7 For Jonathan's sake he entertaineth him at his table, and restoreth him all that was Saul's. 9 He maketh Ziba his farmer.

AND David said, Is there yet any that is left of the house of Saul, that I may show him kindness for Jonathan's sake?¹

2 And there was of the house of Saul a servant, whose name was Ziba: and when they had called him unto David, the king said unto him, Art thou Ziba? And he said, Thy servant is he.

3 And the king said, Is there not yet any of the house of Saul, that I may show the kindness of God² unto him? And Ziba said unto the king, Jonathan hath yet a son, which is lame on his feet.

b Heb. the house of Saul had a servant, Ge.15.3;24.2. ch.16.1;19.17,18. c 1 Sa.20.14. 15. Lu.6.36. Mat.5.44. 1 Pe.3.9. d 1 Ch.38.38;39.40-44. ch.4.4;19.24-30.

brew, word for word as here, except that instead of *Metheg-ammah*, it has 'Gath and her daughters.' The word *metheg* signifies 'bridle,' and *ammah* 'mother,' which in eastern idiom is often applied to a metropolis. Hence the word *Metheg-ammah* may mean 'the bridle (i.e. the command or government) of the metropolis.' Thus interpreted the parallel passages are identical in meaning. Gath was the metropolis of Philistia. When David took 'Gath and her daughters,' he took the government of the metropolis of the Philistines. P.]

Ver. 2. [With one full line to keep alive. Some interpreters think, that according to an asserted oriental custom, David caused his prisoners to be cast on the ground; and, as a summary form of judgment, divided them by lines for life or death. Others conceive the passage to mean that he divided the territory of Moab by three geographical lines or marches—from two of which the inhabitants were to be extirpated, while within the other, called a full line, they were to be preserved. This sentence of David has been censured as severe; but that can be determined only by those who can prove the innocence of the convicts. A community of robbers, manstealers, murderers, or pirates—any community such as the *Thugs* of India, may as righteously be exterminated as one single individual, Ge.9.6. C.]

Ver. 3. [Zobah was one of the provinces of Aram; it embraced the country lying between the kingdom of

Hamath on the north, Damascus on the south, and the Euphrates on the east. It seems to me probable that the city of Zobah stood upon the site of the classic *Emesa*, now Hums; and that during the reign of the Seleucidae the ancient name was forgotten. P.]

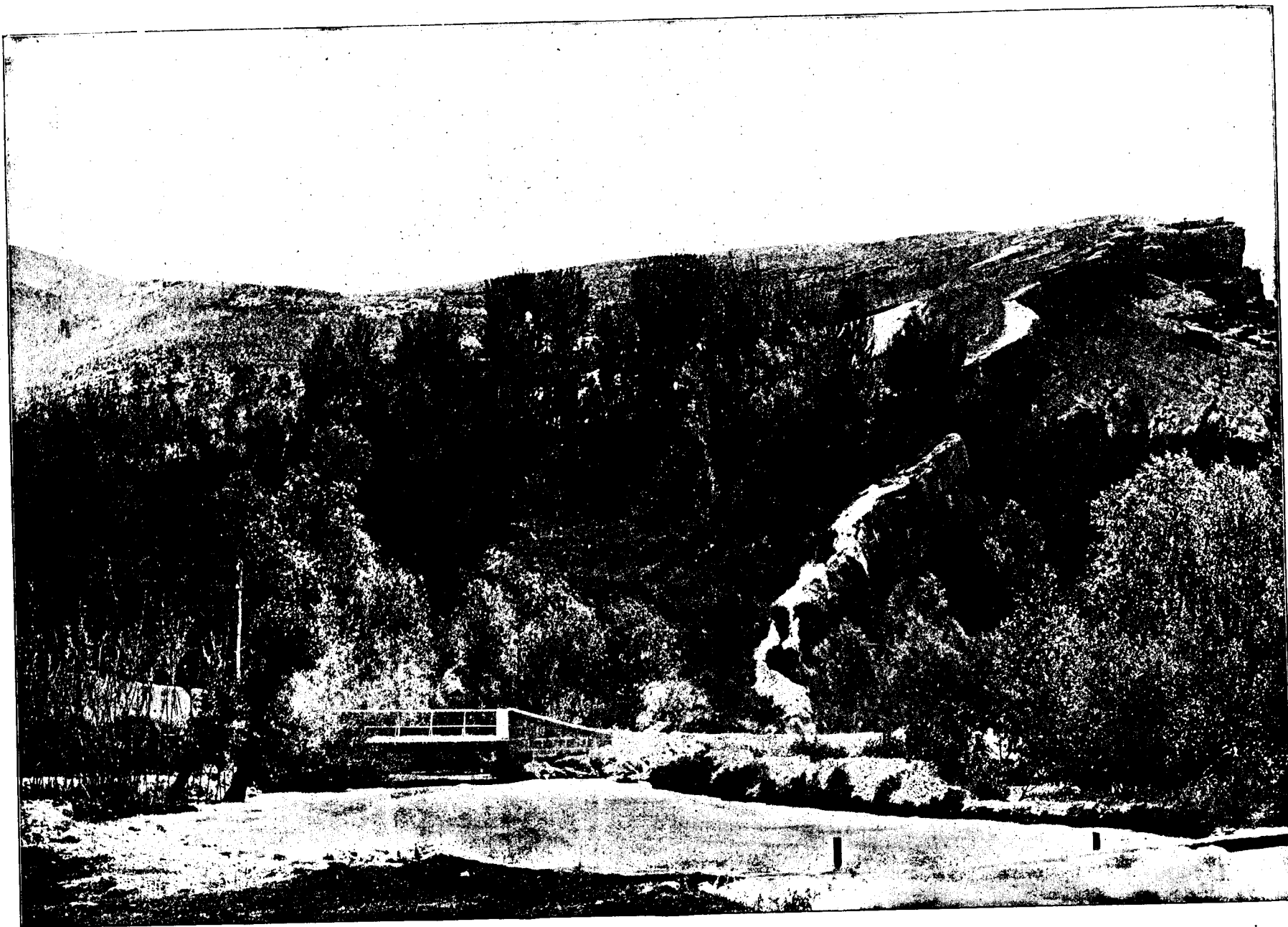
Ver. 13. [There appears to be a slight error in the Hebrew text here. The valley of Salt was in the Arabah, near the southern shore of the Dead Sea, where there is a remarkable range of salt hills. Syria or Aram was far distant, at the extreme north of Palestine. The parallel passage in 1 Ch. 18. 12 enables us to detect and correct the error: 'Moreover, Abishai slew of the Edomites in the valley of Salt eighteen thousand.' The words *Aram* and *Edom* closely resemble each other, in Hebrew; and the context, as well as the parallel passage, shows that this verse should be:—'when he returned from smiting Edom in the valley of Salt, eighteen thousand.' P.]

Ver. 17. [A natural and easy solution of these names is, that Abiathar the high-priest, the son of Ahimelech, had also a son named Ahimelech, as it is by no means rare for grandfather and grandson to have the same name; and farther, that this Ahimelech performed the duties of high-priest in conjunction with his father, who was still living at the commencement of Solomon's reign. P.]

Ver. 18. [Cherethites and the Pelethites. The king's body-guard: but who were they? The title of *Chereth-*

ites is applied to certain Philistines, 1 Sa. 30. 14; Eze. 25. 16; Zep. 2. 5; hence some conclude they were, by birth, Philistines, enlisted into David's army. Others consider them to be those Israelites who, having adhered to David when he sojourned in Philistia, took this distinctive title to mark their early and well-tried loyalty. The *Pelethites* some derive from Peleth, mentioned ch. 12. 2 as one of David's principal officers. The Jewish Targum calls them 'archers and slingers;' Gesenius 'headmen' and 'couriers;' and these several explanations may all be true, as the duties assigned are not incompatible. C.]

REFLECTIONS.—Faithful is he who hath promised. Now, after many ages, he put Israel into the full enjoyment of all their promised territory, from the river of Egypt on the south-west to the Euphrates on the north-east. No mighty nations or powerful corruptions can withstand when God's time of humbling them arrives. The awful threatenings denounced against them take fast hold on them; and the more they have oppressed the people of God the worse fate may they expect. While the associated enemies of the church are broken in pieces, those armies are safe with whom the Lord goes out to the battle. In all wars the glory of God ought to be our principal end; and to him our whole success ought to be ascribed. Wars abroad ought never to hinder mildness, good order, and equity at home. And such as have been faithful



ROAD FROM BEYROUT TO DAMASCUS—IN KING DAVID'S DOMINIONS. [II. Samuel, viii:8.]—"And from Betah, and from Berothai, cities of Hadadezer, King David took exceeding much brass." Dr. William M. Thompson thinks that the Berothai of II. Samuel, viii:8, is possibly Beyrout. This he supposes because Hadadezer was either King of Damascus or in close alliance with it, and thus that Beyrout may have been the seaport of Damascus as it is to-day, and that after David had conquered Damascus he might have crossed over Lebanon to her

seaport where he collected exceeding much brass. The view we give above is on the road between Beyrout and Damascus. We get a view of a little spur of the Lebanon mountains of which Isaiah speaks as follows: "Lebanon is ashamed and hewn down." "The high ones of stature shall be hewn down." "Lebanon shall fall by a mighty one." (Isaiah xxxiii:9; x:33, 34.) And of which Ezekiel speaks as follows: "Upon the mountains and in all the valleys his branches are fallen." —(Ezekiel, xxxi:12.)

4 And the king said unto him, Where is he? And Ziba said unto the king, Behold, he is in the house of Machir, the son of Ammiel, in Lo-debar.³

5 ¶ Then king David sent and fetched him out of the house of Machir, the son of Ammiel, from Lo-debar.

6 Now when Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face,⁴ and did reverence. And David said, Mephibosheth! And he answered, Behold thy servant!

7 ¶ And David said unto him, Fear not; for I will surely show thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually.

8 And he bowed himself, and said, What is thy servant, that thou shouldest look upon such a dead dog as I am?

9 ¶ Then the king called to Ziba, Saul's servant, and said unto him, I have given unto thy master's son all that pertained to Saul, and to all his house.

10 Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in the fruits, that thy master's son may have food to eat;⁵ but Mephibosheth thy master's son shall eat bread always at my table.⁶ Now Ziba had fifteen sons and twenty servants.

11 Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, said the king, he shall eat at my table, as one of the king's sons.

12 And Mephibosheth had a young son, whose name was Micah: and all that dwelt in the house⁷ of Ziba were servants unto Mephibosheth.

13 So Mephibosheth dwelt in Jerusalem: for he did eat continually at the king's table; and was lame on both his feet.

CHAPTER X.

¹ David's messengers, sent to comfort Hanun the son of Nahash, are disgracefully entreated. ⁶ The Ammonites, strengthened by the Syrians, are overcome by Joab and Abishai. ¹⁵ Hadarezer sendeth a new army of Syrians under Shobach, which is defeated by David.

AND it came to pass after this, that the king^a of the children of Ammon died, and Hanun his son reigned in his stead.

2 Then said David, I will show kindness unto Hanun the son of Nahash, as his father showed kindness unto me.¹ And David sent

A.M. 2967. B.C. 1037.

c ch. 17. 27.

³ Lo-debar was a town of Gilead, not far distant from Mahanaim, and consequently near the banks of the Jabbok. Its site is now unknown. It is a remarkable fact that when David fled from Jerusalem, at the time of Absalom's rebellion, and settled at Mahanaim, Machir of Lo-debar was among the first to supply the wants of the royal refugee.—P.

⁴ Pr. 27. 10. Jo. 6. 37. Ps. 68. 22. Is. 27. 13. 5. 6.

⁵ Ge. 18. 2; 19. 13. 33. Ru. 2. 10.

⁶ Still an eastern salutation, not merely to kings, but even to subordinate rulers. To most Europeans it appears abject in him that offers, and arrogant in those who receive it. But one country or era can badly judge of the customs of another. The Christian must, of all things, not immoral, always judge charitably.—C.

⁷ Ge. 50. 27. Is. 35. 3. 4. Ru. 1. 8; 1. 12. Mat. 5. 7. 2 Ti. 1. 17. 18.

⁸ Mat. 6. 11. Je. 52. 33. 34. Is. 33. 16.

⁹ ver. 6. Ru. 2. 10. ch. 19. 23. 31. 15. 9. 1 Sa. 24. 14. 26. 20.

¹⁰ Is. 32. 8. ch. 16. 1. 4. 19. 24. 30. 1 Sa. 9. 1. Ac. 20. 33.

¹¹ He gave Ziba and his family to be servants to Mephibosheth, who was to reside with David at court, while the rents of his land were to support his household.—C.

¹² This eating at a king's table was of two kinds, the one public and ceremonious, the other private. Sir John Chardin understands these passages which speak of a right to eat at the royal table as meaning only a right to a seat there when the repast was public and solemn.

¹³ In a MS. note on x Ki. 2. 7 he tells us that it was to be understood of the term for an assembly of lords, not of the daily and ordinary repast. Hence, though Mephibosheth was to eat at all public times at the king's table, yet he would require the produce of his own lands for food at other times.—L.

¹⁴ ch. 16. 1-4; 19. 26. 27.

¹⁵ 1 Ch. 8. 34-40; 40. 44.

¹⁶ Heb. all the whole dwelling of the house.

¹⁷ Ps. 41. 9. Mi. 7. 5. Phil. 2. 22.

CHAP. X.

B.C. 1037.

a 1 Sa. 11. 1. 1 Ch. 19. 1-19. ch. 17. 27.

b De. 23. 6. 1 Sa. 22. 4. Pr. 27. 10. or 2 Ch. 19. 2.

c There is no grace of the Spirit more lovely than gratitude for former favours; a grace that appears conspicuous in the character of David, and that animates him in his intercourse both with God and man.—C.

A.M. 2968. B.C. 1036.

2 Heb. in thine eyes doth David.

c 1 Co. 13. 7. 1 Ti. 6. 4. Ge. 42. 9-14. 1 Ch. 19. 3.

d Le. 19. 27. Is. 20. 4. 47. 2. 3. Ps. 109. 4. 2 Ch. 36. 10.

e Amongst many of the Asiatic nations, the beard is not merely considered as the chief ornament of manhood, but also as a sign of liberty and authority—none but slaves having it shaved off. Amongst the Arabians, many of whose tribes were nearly akin to the Jews, cutting off the beard would be to learn from Niebuhr (ch. vii.) be considered not merely as a punishment equal to public whipping and branding in Europe, but so utterly intolerable, that the Arab had rather suffer death than be so disgraced.—C.

f Not that Jos. 6. 24. 1 Ki. 16. 34. but some village near to it.

g The place where the city of Jericho stood, and being now uninhabited, according to the denunciation of Joshua, was an appropriate solitude for his envoys till the marks of the insult should be obliterated.—C.

h 1 Ch. 19. 6, 7. Ge. 34. 30. Ex. 5. 21. 1 Sa. 13. 4; 27. 12.

i 1 Sa. 8. 9. Jo. ch. 8. 5. Ps. 83. 1-4. with Nu. 13. 21. Jos. 13. 11. 13.

j Maacah was not the name of a man but of a district; it should be the king of Maacah or Syria Maacah, as in 1 Ch. 19. 17. 18. 19. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

k 1 Ch. 19. 8. ch. 23. 8. Is. 13. 23.

l 1 Ch. 19. 9-19.

m 1 Ch. 8. 3. Nu. 13. 21. Ju. 1. 3. 6.

n It appears from 1 Ch. 19. 7 that this was at Medeba, a city upon the borders of the Ammonites, and in their possession.

o When Joab arrived, the army of the Ammonites was so completely in the city, and their allies in the field, so that they almost surrounded the army of Israel.—L.

p The Ammonites, who were called from the city, which Joab seems to have beleaguered, being before; and the Syrians behind, who had come to raise the siege.—C.

q He. 13. 3. Ne. 4. 20. Ro. 15. 1. Ga. 6. 2. Lu. 22. 32.

r 1 Sa. 14. 6. 32; 17. 32. 2 Ch. 32. 7. 3 C. 1. 16. 13. Ne. 4. 1. Ep. 6. 10. 2 Ti. 2. 1.

s Ju. 10. 15. 1 Sa. 3. 18. ch. 16. 10. 11. Job 1. 21.

t The noblest military address upon record; and, if Joab really felt as he spoke, indicating more of pious regard and resignation to the will of God than his previous character would lead us to expect. One fact it develops, as it shows that Joab's popularity with the army, which rendered him more a master than a servant to David, arose from the energy of his appropriate and sententious eloquence.—C.

to comfort him by the hand of his servants for his father. And David's servants came into the land of the children of Ammon.

3 And the princes of the children of Ammon said unto Hanun their lord, Thinkest thou that David² doth honour thy father, that he hath sent comforters unto thee? hath not David rather sent his servants unto thee to search the city, and to spy it out, and to overthrow it?

4 Wherefore Hanun took David's servants, and shaved off the one half of their beards, and cut off their garments in the middle, even to their buttocks, and sent them away.

5 When they told it unto David, he sent to meet them, because the men were greatly ashamed: and the king said, Tarry at Jericho⁴ until your beards be grown, and then return.

6 ¶ And when the children of Ammon saw that they stank before David, the children of Ammon sent and hired the Syrians of Beth-rehob, and the Syrians of Zoba, twenty thousand footmen, and of king Maacah⁵ a thousand men, and of Ish-tob twelve thousand men.

7 And when David heard of it, he sent Joab, and all the host of the mighty men.

8 And the children of Ammon came out, and put the battle in array at the entering in of the gate: and the Syrians of Zoba, and of Rehob, and Ish-tob, and Maacah, were by themselves in the field.⁶

9 When Joab saw that the front of the battle was against him before and behind,⁷ he chose of all the choice men of Israel, and put them in array against the Syrians:

10 And the rest of the people he delivered into the hand of Abishai his brother, that he might put them in array against the children of Ammon.

11 And he said, If the Syrians be too strong for me, then thou shalt help me; but if the children of Ammon be too strong for thee, then I will come and help thee.

12 Be^m of good courage, and let us play the men for our people, and for the cities of our God; and the Lord do that which seemeth him good.⁸

13 And Joab drew nigh, and the people that were with him, unto the battle against the Syrians; and they fled before him.

14 And when the children of Ammon saw that the Syrians were fled, then fled they also before Abishai, and entered into the city. So

friends in adversity deserve preferment in prosperity. But, lo! when God has a temple to build, how he brings under such as would incline to oppose it, and provides for its expense!

CHAPTER IX. REFLECTIONS.—How quickly sin nearly extirpates the most flourishing families! How often good men, amidst the hurry of business, are too long forgetful of their former friends! But we should not only be ready to do good to such as need, but even sec. out opportunities, and inquire after proper objects.

Yea, we should be peculiarly earnest in showing kindness to such as have injured us, or to such as have befriended us in our distress. Nor should our kindness die with our friends, but extend to their relations and posterity. Advancement to high stations should make us remember poor friends and poor objects with more readiness and tender care. Unexpected favours ought to be received with the warmest gratitude, and the most self-denying humility of mind and behaviour. Honours sit most gloriously on the most humble and modest. But how amazing is it that, for Jesus' sake,

God should seek out us deformed sinners of mankind, restore to us our eternal inheritance, and appoint us to feast continually on, and with, Jesus at his table!

CHAPTER X. REFLECTIONS.—It is good to return a kindness even to the wicked, and to mourn with the afflicted. Wicked princes are ordinarily attended by wicked flatterers. Base minds are always the most suspicious; and evil suspicions hurry men into the most rash and ruinous conduct. It is exceedingly criminal to violate the person of an ambassador. But

Joab returned from the children of Ammon, and came to Jerusalem.

15 ¶ And when the Syrians saw that they were smitten before Israel, they gathered themselves together.

16 And Hadarezer sent, and brought out the Syrians that were beyond the river; and they came to Helam: and Shobach, the captain of the host of Hadarezer, went before them.

17 And when it was told David, he gathered all Israel together, and passed over Jordan, and came to Helam: and the Syrians set themselves in array against David, and fought with him.

18 And the Syrians fled before Israel; and David slew the men of seven hundred chariots of the Syrians, and forty thousand horsemen, and smote Shobach, the captain of their host, who died there.

19 And when all the kings that were servants to Hadarezer saw that they were smitten before Israel, they made peace with Israel, and served them. So the Syrians feared to help the children of Ammon any more.

CHAPTER XI.

1 While Joab besieged Rabbah, 2 David committeth adultery with Bathsheba. 6 Uriah, sent for by David to cover the adultery, cometh to David, but refuseth to go down to his house. 14 He carrieth to Joab the letter of his death. 18 Joab sendeth the news thereof to David. 26 David taketh Bathsheba to wife.

AND it came to pass, after the year was expired, at the time when kings go forth to battle, that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah: but David tarried still at Jerusalem.

2 ¶ And it came to pass in an evening-tide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon.

3 And David sent and inquired after the woman. And one said, Is not this Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?

4 And David sent messengers, and took

A.M. 2968. B.C. 1036.

6 Mi. 4.11-13. Ps. 2.11

18.10-12. 27.23. Is. 8.

9.10.

¶ 1 Ch. 19. 16. Ps. 60.

title. ch. 8.3.5. 1 Ki. 11.

29.

¶ The Euphrates,

in Mesopotamia.

¶ 1 Ch. 19. 17.

1 To the eastward.

¶ 1 Ch. 19. 18. ch. 8.4.

Ps. 18. 38; 33. 16. Is. 26.

113.1.2.3.

2 Heb. smote dead.

3 That is, ten men

in a chariot, which

make up the number

of 7000.

4 The difference

between the num-

bers in this passage

and that in 1 Ch. 19.

18 is usually ascrib-

ed to some error of

transcribers, and cer-

tainly the numeral

seven, for 200, and

7000 are sufficiently

similar to render this

statement plausible.

For the difference,

however, between

footmen and horse-

men, it will not ac-

count. But there is

no need for those

violent, because un-

authorized attempts

at reconciliation.

Both accounts may

be true. The horse-

men might have been

dismounted, the bet-

ter to escape through

rocky passes, and so

slain as footmen—

700 might have been

destroyed in one bat-

tle, 7000 in the whole

campaign.—C.

¶ 1 Ch. 14.4. Jos. 11.10.

Ju. 1. 7. 1 Ki. 20.1. Da.

2.37.

¶ Ps. 48. 4-6. Re. 18.

10.13.20.11.

CHAP. XI.

B.C. 1035.

a Heb. at the return

of the year, Ex. 12. 2.

1 Ki. 20.22.26. 2 Ch. 36.

10.1 (Ch. 20.1. Ec. 1.8.

1.1. In spring, when

the grass and spring-

ing grain would af-

ford forage for their

horses, and the mili-

tary retainers were

most free from do-

mestic engagements.

Also that man's sin

should disfigure na-

ture's fairest and

most hopeful season!

—C.

¶ 1 Ch. 4.5.7. Pr. 24.33.

34.19.15.

c De. 22.8. 1 Sa. 9.27.

Ne. 16. 16. Ju. 16.27.

Mat. 10. 27. Ac. 10.9.

Je. 19.13.

¶ It will be held

in remembrance that

the oriental roofs are

generally flat; and

that where houses

are situated on hills,

as in Jerusalem, one

roof would frequen-

ly overlook another.

—C.

d Ge. 6. 2. Job 31.1.

Ps. 119.37. Mat. 5.28.

e Le. 15.19. Pr. 31.30.

1 Pe. 3.2.3.

f Ja. 1.14. Mat. 5.28.

g 1 Ch. 3.5. ch. 21.34.

Pe. 2.3. Abitho-

phel's son.

h Ge. 39.7. Le. 1.17.

Ps. 50.18. Job 31.9-11.

i Here commences

a most deplorable era

in the life of David,

but a remarkable

example of that his-

torical honesty which

A.M. 2969. B.C. 1035.

is to be found per-

fect in 50 book but

the Holy Scriptures.

—C.

¶ Le. 15.19-28; 12. 2.

18.19.

¶ Which expos-

her to death, Le. 20.

10. De. 22.22. Pr. 6. 34.

Ju. 8.4.5.

¶ Ps. 51. title, 4.10.14.

Job 20.12-14. Pr. 9.17.

4 Here commences

a practical illustra-

tion of the manner in

which men, having

forgotten God, try to

hide their sins from

the world, and in the

attempt go on to com-

mit new sins greater

than the first. Even

as Peter at first sim-

ply denied Christ,

then went on to curse

and to swear to the

falsehood.—C.

5 Heb. of the peace

of, &c.

¶ Job 20. 12. Ps. 44.

21; 55.21. Pr. 10.18; 26.

25.

¶ i.e. 'Refresh thy-

self after thy jour-

ney.' David might be

anxious for Bath-

sheba, who was in

danger of death as

an adulteress, but his

chief anxiety was

about himself. To

screen the criminality

of both, he endeav-

oured to prevail on

Uriah to cohabit with

his wife, that he might

be considered the

father of the child.—

—C.

¶ Ex. 1.10. Pr. 28.13.

Ps. 55.21; 12.2. Is. 58.20.

7 Heb. went out

after him.

8 This is a custom

still observed in many

parts of Asia, and is

looked upon not

merely as an act of

hospitality, but as

one of the highest com-

pliments.—C.

¶ 1 Sa. 4.4; 14.18.

9 Not as if the ark

were with the army,

as in the time of Eli;

but that it was still

in a tent at Jerusa-

lem, as were the na-

tion generally, who

were not yet civil-

ized so far in civiliza-

tion as to have per-

manent houses.—C.

¶ Mat. 10.24,25.

¶ 1 Sa. 1.26; 17.55; 20.

3. ch. 14.19.

¶ Hab. 2. 15. Re. 17.

2 Ep. 5.11.

¶ Ps. 19.13. 1 Ki. 21.8.

Je. 9.1-4. Ho. 9.12. Mi.

7.3-5.

¶ Heb. Bring Uriah

over against the face

of the strongest battle.

Ps. 51.4,14. ch. 12.9. Je.

10.23.

1 Heb. strong.

2 Heb. from after

him.

3 Here was a com-

plication of the basest

and foulest crimes—

lasciviousness, adu-

ltery, treachery, hypo-

crisy, murder, and

excuse can be made

for David, and he

made none for him-

self. Lord! what is

man? Lead us not

into temptation, but

deliver us from evil!

—C.

her: and she came in unto him, and he lay with her; (for she was purified from her uncleanness;) and she returned unto her house.

5 ¶ And the woman conceived, and sent and told David, and said, I am with child.

6 And David sent to Joab, saying, Send me Uriah the Hittite. And Joab sent Uriah to David.

7 And when Uriah was come unto him, David demanded of him how Joab did, and how the people did, and how the war prospered.

8 And David said to Uriah, Go down to thy house, and wash thy feet. And Uriah departed out of the king's house, and there followed him a mess of meat from the king.

9 But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house.

10 And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from thy journey? why then didst thou not go down unto thine house?

11 And Uriah said unto David, The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? As thou livest, and as thy soul liveth, I will not do this thing.

12 And David said to Uriah, Tarry here to-day also, and to-morrow I will let thee depart. So Uriah abode in Jerusalem that day, and the morrow.

13 And when David had called him, he did eat and drink before him; and he made him drunk: and at even he went out to lie on his bed with the servants of his lord, but went not down to his house.

14 ¶ And it came to pass in the morning, that David wrote a letter to Joab, and sent it by the hand of Uriah.

15 And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die.

little pleasure, profit, or honour must be expected from courting or complimenting the inveterate enemies of God and his people. Calumny often drives men into obscurity; but patience will gradually wear off the reproach. War had need to be made with good advice. No numbers will be found able to support those who fight against God. Nor is it unwieldy strength, but a prudent disposition and application of forces, that in battle usually prevails. Great dangers call for the greater fortitude. Love of God, and of their country, makes the bravest soldiers. Mutual assistance is a duty incumbent in every difficulty; and dependence upon God, in the use of the means, is the sure way to be crowned with success. What a mercy is it that inclement winters interrupt the grievous trade of war, and force the combatants to an unwilling rest! But sinners, by their obstinate opposition to Christ and his cause, often bring upon themselves redoubled destruction. It is happy if they submit before they are totally ruined. Meanwhile, let mankind beware of abusing

Jesus' ministers and messages of grace; for the righteous judgment of Almighty God awaits such wickedness as its just reward.

CHAPTER XI. REFLECTIONS.—Lord, what is man when left to himself! On this side the grave no man is secure from presumptuous sin. The lusts of the flesh are most powerful and deceitful evils, and the last to be subdued; and such as make provision for the flesh, by sloth and sensuality, are prepared for every temptation. When we are out of God's way of duty, we cannot expect his protection. If our eyes be suffered to wander, our hearts and feet will soon follow. To indulge sinful lusts is but to increase its cravings. And a heart given up to lewdness will sacrifice honour, interest, friends, nay, God himself, to the idol of its hateful passions. Often it requires double care to conceal sin than what would have been necessary to prevent it. One sin ordinarily requires another to hide it. And such as have defiled their neighbour's bed will

not stick to destroy his soul by drunkenness, or even his life by the sword. When sin has hardened the heart, the strongest warnings of providence are disregarded. When the devil has once got a soul before the wind of his temptations, he can drive it to the very brink of hell—to deliberate malice and murder. God, however highly displeased, may permit men for a time to prosper in their wickedness, till their particular branches of guilt have become almost innumerable. But stand still, my soul, and tremble to behold the man according to God's heart, the royal deputy of Heaven—negligent in business, indulgent of sloth, wandering in eye, and lustful in heart; in old age debauching a lady of good reputation, and the wife of a faithful hero; labouring to impose a spurious issue upon an injured friend; robbing his faithful servant of his senses by drink, to promote the base design; deliberately contriving murder, and making the intended victim the bearer of the murderous mandate; using Uriah's fidelity and valour as the means of his ruin.

16 And it came to pass, when Joab observed the city, that ¹he assigned Uriah unto a place where he knew that valiant men were.

17 And the men of the city went out and fought with Joab: and there fell *some* of the people of the servants of David; and Uriah the Hittite⁴ died also.

18 ¶ Then Joab sent and told David all the things concerning the war;

19 And charged the messenger, saying, When thou hast made an end of telling⁵ the matters of the war unto the king,

20 And if so be that the king's ⁶wrath⁶ arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight? knew ye not that they would shoot from the wall?

21 Who smote ⁷Abimelech the son of Jerubesheth? did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez⁷? why went ye nigh the wall? then say thou, Thy servant Uriah the Hittite is dead also.

22 ¶ So the messenger went, and came and showed David all that Joab had sent him for.

23 And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate.

24 And the shooters shot from off the wall upon thy servants; and *some* of the king's servants be dead, and thy servant⁸ Uriah the Hittite is dead also.

25 Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing displease⁹ thee; for ¹⁰the sword devoureth one as well as another: ¹¹make thy battle more strong against the city, and overthrow it; and encourage thou him.

26 ¶ And when the wife of Uriah heard that Uriah her husband was dead, she mourned¹ for her husband.

27 And when the mourning was past, David sent and ²fetched her to his house, and she became his wife,² and bare him a son. But the thing that David had done ³displeased the LORD.³

CHAPTER XII.

¹ Nathan's parable of the ewe-lamb causeth David to be his own judge. ⁷ David, reproved by Nathan, confesseth his sin, and is pardoned. ¹⁵ The new-born child being stricken of God, David mourneth and prayeth for him while living. ²⁴ Solomon is born, and named Jedidiah. ²⁶ David taketh Rabbah, and tortureth the people thereof.

AND the LORD ¹sent Nathan unto David: and he came unto him, and ²said unto him, There were two men in one city, the one rich, and the other poor.¹

involving Joab, and the deserters of their post, and the Ammonites, as partners in his guilt: and, in fine, charging his murder on the providence of God! Oh! what fearful depths of corruption must be in my heart! How astonishing is it that Jesus and his Spirit should dwell in so polluted a residence! How much am I

indebted to God for his restraining grace! Let me then daily commit the keeping of my soul to God; and, if overtaken in a fault, immediately apply to Jesus Christ for repentance and forgiveness of my sins.

CHAPTER XII. Ver. 23. David's consolation

A.M. 2969. B.C. 1035.

11 ver. 15, 17, 21. 1 Sa.

22, 17. Ac. 29. Pr. 29.

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A.M. 2970. B.C. 1034.

11 ver. 15, 17, 21. 1 Sa.

22, 17. Ac. 29. Pr. 29.

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100 100.

2 The rich *man* had ¹exceeding many flocks and herds;

3 But the poor *man* had nothing, save ²one little ewe-lamb,¹ which he had bought, and nourished up; and it grew up together with him, and with his children: it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.

4 And there came a ³traveller unto the rich man; and he spared to take of his own flock, and of his own herd, to dress for the wayfaring man that was come unto him; but ⁴took the poor man's lamb, and dressed it for the man that was come to him.²

5 And ⁵David's anger was greatly kindled against the man: and he said to Nathan, *As the LORD liveth*, the man that hath done this ⁶thing ⁷shall surely³ die.⁴

6 And he shall ⁸restore the lamb fourfold, because he did this thing, and because he had no pity.

7 ¶ And Nathan said to David, ⁹Thou art the man. Thus saith the LORD God of Israel, ¹⁰I anointed thee king over Israel, and I delivered thee out of the hand of Saul;

8 And I gave thee thy master's house, and thy master's wives⁵ into thy bosom, and gave thee the house of Israel and of Judah; and if ¹¹that had been too little, I would moreover have given unto thee such and such things.

9 Wherefore hast thou ¹²despised the commandment of the LORD, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to ¹³be thy wife, and hast slain him with the sword of the children of Ammon.

10 Now therefore ¹⁴the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

11 Thus saith the LORD, Behold, ¹⁵I will raise up evil against thee out of thine own house;⁶ and I will take thy wives before thine eyes, and give ¹⁶them unto thy neighbour, and he shall lie with thy wives in the sight of this sun.

12 For thou didst ¹⁷it secretly: but I will do this thing before all Israel, and before the sun.

13 And David said unto Nathan, ¹⁸I have sinned against the LORD.⁷ And Nathan said unto David, ¹⁹The LORD also hath put ²⁰away thy sin; thou shalt not die.⁹

14 Howbeit, because by this deed ²¹thou hast given great occasion to the enemies of the LORD to blaspheme, the child also ²²that is born unto thee shall surely die.

could not arise from the idea that he should die too—a consideration unworthy of such a man; but from a firm persuasion that his child was gone to glory, and that he should meet him there: and so it affords us the surest consolation under the death of infants.

Ver. 30. [King's crown from off his head, the weight

15 ¶ And Nathan departed unto his house: and the LORD ¹struck the child that Uriah's wife bare unto David, and it was very sick.

16 David therefore besought God for the child; and David fasted,¹ and went in and lay all night upon the earth.²

17 And the elders³ of his house arose, and went to him, to raise him up from the earth: but he would not, neither did he eat bread with them.

18 And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead; for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice; how will he then vex⁴ himself, if we tell him that the child is dead?

19 But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead.

20 Then David ⁵arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the LORD, and worshipped:⁵ then he came to his own house; and, when he required, they set bread before him, and he did eat.

21 Then said his servants unto him, What thing is this that thou hast done? thou didst fast and wept for the child, while it was alive; but when the child was dead, thou didst rise and eat bread.

22 And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live?

23 But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.⁶

24 ¶ And David comforted Bath-sheba his wife, and went in unto her, and lay with her: and she bare a son, and he called his name⁸ Solomon;⁹ and the LORD loved him.

25 And he¹ sent by the hand of Nathan the prophet; and he called his name Jedidiah, because of the LORD.

whereof was a talent of gold. According to the common calculation of the talent, this would give 125 lbs., a weight that no man could bear. Whiston, however, calculates the talent here mentioned at 7 lbs., which would give a weight that might be borne. Others think that value and not weight is indicated; this would make the crown worth about £6000. Others suppose it to be the crown, not of 'their king,' but of the idol of the Ammonites, called Milcom. The most probable opinion is that the weight was according to the first calculation—for if not so remarkably great, why should it be so particularly noticed?—and that it was not worn on, but suspended over the head, of which fact ancient history furnishes many examples, and Sir W. Ouseley mentions it as still subsisting in Persia. C.]

Ver. 31. [Put them under saws. Not that he so cruelly punished as our translation conveys; but that he put them to work with saws, and harrows, and axes, and to make brick, as the original Hebrew will bear. The objection that may be urged against this

sense, from the expression 'cut' in 1 Ch. 20. 3, has been clearly removed by Kennicott. C.—It ought not to be forgotten that in executing these punishments on the Ammonites, David was chastising them for their own horrid cruelties. According to 1 Sa. xi. their king would only make peace with the inhabitants of Jabesh on condition that their right eyes should be put out. And we read in Am. 1. 13, that they 'ripped up the women with child of Gilead, that they might enlarge their border.' It is clear from these statements that the Ammonites had attempted by the most horrid cruelties to exterminate the Israelites. P.]

REFLECTIONS.—It is dreadful to behold noted saints continue long impenitent in their sins: and prudent reproof is always necessary, especially for great transgressors; and when wisely administered, it is doubly effectual. Every wife has a right to her husband's most endeared affection. Multiplying of wives never cures concupiscence, but inflames it. Great sinners are often most severe in their censures of others.

A.M. 2970. B.C. 1034.

2 Ge. 4. 7. Am. 3. 2. H. 12. 6. Ex. 20. 5. De. 5. 9.

1 Je. 18. 5. 20. 4. Is. 26. 16. with ver. 22; ch. 13. 31. 2 Ec. 12. 10. 11. 1 Pe. 5. 6.

1 Heb. *fasted a fast*.

2 Dath translates 'went into his bed-chamber, and lay all night upon the ground.'—C.

3 The chief persons of his household or court. Whatever sustenance he might take until the child's death, was mean, scanty, and taken privately. He now penned Psalm, in which, though assured of pardon, he greatly laments his sin. His fasting and lying on the bare floor were signs of sorrow for sin. True penitents will be most ashamed of sin when God is pacified towards them, Ecze. 16. 63.—C.

4 Heb. *do hurt*.

5 Ru. 3. 3. Job 1. 20. 10. Ps. 39. 9. 119. 67. 71. Mi. 7. 7-9.

6 Worshipped, in the offering of sacrifices for his sin, and prayer. But, though hungry from his fast, he waits worship before he eats.—C.

7 Jonah 3. 6. 9. 1. 6. Joel 1. 14. 12. 13. 15. 38. 1-3. Am. 5. 15. Ps. 50. 15. Ja. 4. 9. 10.

8 Ge. 3. 19. Job 30. 23. 7. 10. 14. 10-12. He. 9. 27.

9 He could not profit the child by his tears, but he might injure himself and neglect his duty. The child, released from sufferings, and gone before him to a better world, was no loser. How different his conduct at the death of ungodly Absalom!—C.

10 703.

11 Mat. 1. 6. 1 Ch. 22. 9. 15. 15. 9. 4. 7.

12 i.e. peaceableness and perfection.

13 The peaceful and the perfect—by which two names he was an eminent type of Christ. The Prince of peace by his cross—perfect God and perfect man in his person—a perfect example, a perfect Saviour.—C.

14 The LORD sent this consoling name, by message, to David.—C.

15 a ch. 7. 1. 2. 4. ver. 1-15. K. 11. 10-44.

16 That is, beloved of the LORD, Mat. 3. 17. 5. Col. 1. 13. [The name, Syriac, and Arabic repeat the word 'loved,' which makes the sense much clearer: 'Jehovah loved him, and sent by Nathan the prophet, and called his name Jedidiah (beloved of Jehovah), because Jehovah loved him.'—C.]

A.M. 2971. B.C. 1033.

2 c ch. 11. 25. Ps. 127. 1. 2. Perhaps in 1034.

3 A city, the ruins of which still remaining, testify its former greatness. It is situated east of Jordan, and was one of the cities of the Decapolis. It is now called Aman, and is situated on the banks of the Moiet, which rises in a pond on the south-west of the town. C.—Rabbah, or Rabbath-Ammon, called by the Greeks Philadelphia, stood on one of the upper tributaries of the Jabbok, about 85 miles east of the Jordan. It is now deserted. The ruins lie in a dreary valley, on both sides of a little stream which in winter becomes a torrent. The source of the stream is a short distance to the west, and the water flows eastward. Another valley comes in from the north, and on its eastern side, at the point of junction, stands an isolated steep hill, on the top of which is the citadel, a fortress of great extent and strength. Joab in his first attack took 'the city of the waters,' i.e. the lower town, which lay on the banks of the stream. But the citadel held out. Messengers were sent to David, who marched to the spot with a reinforcement, and captured the fortress.—C.

4 That part where the wells and cisterns were.

5 Houbigant translates it: 'I have cut off the waters from the city; by which means, which were no other supplies, he could soon compel the garrison to surrender.'—C.

6 Heb. *my name is called upon it*.

7 C. 20. 2.

8 Or, value, Pr. 13. 23. 24. Da. 2. 21.

9 Heb. *very great*.

10 Furnace of Moloch, 2 Ki. 16. 3. 23. 10. 11.

11 Perhaps he only made them saw wood and stones, dig iron mines, fell timber, and labour about furnaces.

CHAP. XIII.

B.C. 1032.

a ch. 3. 2. 3. xiv. xviii.

b Ge. 6. 2. 3. 6. Pr. 31. 30.

c Ge. 34. 2. 3. Mat. 5. 28. 3. 2. 14.

d 1 Ki. 21. 4. Job 5. 2.

1 He did not see why he should be so much affected by the wicked purpose.—C.

2 Pr. 27. 6. 28. 23. Mi. 7. 5. with 1 Sa. 16. 9. 1 Ch. 2. 13.

3 Ps. 58. 5. Je. 4. 22. Ge. 3. 1.

4 Heb. *thin*.5 Heb. *morning by morning*.

6 Is. 3. 9. Je. 3. 8. 12. Le. 18. 9. 20. 17.

26 ¶ And Joab fought against Rabbah of the children of Ammon, and took the royal city.²

27 And Joab sent messengers to David, and said, I have fought against Rabbah,³ and have taken the city of ⁴waters.⁵

28 Now therefore gather the rest of the people together, and encamp against the city, and take it; lest I take the city, and it be called after my name.⁶

29 And David gathered all the people together, and went to Rabbah, and fought against it, and took it.

30 And he ⁷took their king's crown from off his head, (the ⁸weight whereof was a talent of gold with the precious stones,) and it was set on David's head: and he brought forth the spoil of the city in great abundance.⁷

31 And he brought forth the people that were therein, and put them under saws, and under harrows of iron, and under axes of iron, and made them pass through the ⁹brick-kiln:⁸ and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jerusalem.

CHAPTER XIII.

1 Amnon loving Tamar, by Jonadab's counsel feigning himself sick, ravisheth her. 15 He hateth her, and shamefully turneth her out of his house. 19 Absalom entertaineth her, and concealeth his purpose. 23 At a sheep-shearing, among all the king's sons, he killeth Amnon. 30 David grieving at the news is comforted by Jonadab. 37 Absalom fleeth to Talmai at Geshur.

AND it came to pass after this, that ¹Absalom the son of David had ²a fair sister, whose name was Tamar; and Amnon the son of David loved her.

2 And Amnon was so ³vexed, that he fell sick for his sister Tamar; for she was a virgin: and Amnon thought it hard for him to do any thing to her.¹

3 But Amnon had ⁴a friend, whose name was Jonadab, the son of Shimeah, David's brother: and Jonadab was a very ⁵subtile man.

4 And he said unto him, Why art thou, being the king's son, lean² from day to ³day? wilt thou not tell me³ And Amnon said unto him, I love Tamar, my brother Absalom's sister.

Reprovers ought to deal plainly and closely with the consciences of sinners, and lay before them the aggravating circumstances of their guilt; for unbelief is the great source of all our wickedness. They must pay dear for their lusts who dare indulge them. The only way to escape the judgment which we have deserved, is by returning to God, through Jesus Christ, with humble acknowledgment of our guilt. Nothing causes more reproach to God, and his cause, than the scandalous falls of professors: especially of eminent saints, high stationed in church or state. And God will make those sins bitter to his people at last, in which they sought lasting pleasure, even though others should seem to escape unpunished. Yea, God sometimes quickly marks his people's sin in their punishment; and often children are afflicted in their parents' punishment. The sickness of our relations demands our earnest wrestlings with God on their behalf; and none more than that of distressed children, who cannot pray for themselves. We brought them into the world heirs of



PANORAMA OF JERUSALEM—AS SEEN FROM THE TOP OF THE MOUNT OF OLIVES. [II. Samuel, xii:31.]—"So David and all the people returned unto Jerusalem." We are looking toward the Holy City now from the top of the Mount of Olives. Between where we stand and Jerusalem is the valley of Jehoshaphat. To the extreme left is a cluster of minarets with a small dome. This is the tomb of David on Mount Zion. To the north of it is Zion's Gate. Coming east-

ward nearer to our point of view, almost at the bottom of the valley, you see the pillar of Absalom. The road passing it leads to Bethany. On the hillside near the Jerusalem wall is the Moslem cemetery. To the west of the extreme right of the picture is the tower of David near the Jaffa Gate. No other city on earth has had a history so interesting. More pilgrimages are perhaps made to it to-day than in any former period. This is the city of David.

5 And Jonadab said unto him, ¹Lay thee down on thy bed, and make thyself sick:⁴ and when thy father cometh to see thee, say unto him, I pray thee, let my sister Tamar come and give me meat, and dress the meat in my sight, that I may see it, and eat it at her hand.⁵

6 ¶ So Amnon lay down, and made himself sick: and when the king was come to see him, Amnon said unto the king, I pray thee, let Tamar my sister come and make me a couple of cakes in my sight, that I may eat at her hand.

7 Then David sent home to Tamar, saying, Go now to thy brother Amnon's house, and dress him meat.

8 So Tamar went to her brother Amnon's house, and he was laid down. And she took flour,⁶ and kneaded it, and made cakes in his sight, and did bake the cakes.

9 And she took a pan, and poured them out before him; but he refused to eat. And Amnon said, Have out all men from me.⁷ And they went out every man from him.

10 And Amnon said unto Tamar, Bring the meat into the chamber, that I may eat of thine hand. And Tamar took the cakes which she had made, and brought them into the chamber to Amnon her brother.

11 And when she had brought them unto him to eat, he took hold of her, and said unto her, Come lie with me, my sister.

12 And she answered him, Nay, my brother, do not force me;⁸ for no such thing ought to be done in Israel: do not thou this folly.¹

13 And I, whither shall I cause my shame to go? and as for thee, thou shalt be as one of the fools in Israel. Now therefore, I pray thee, speak unto the king: for he will not withhold me from thee.²

14 Howbeit he would not hearken unto her voice; but, being stronger than she, forced her, and lay with her.

15 ¶ Then Amnon hated her³ exceedingly; so that the hatred wherewith he hated her was greater than the love wherewith he had loved her: and Amnon said unto her, Arise, be gone.⁵

16 And she said unto him, There is no

A.M. 2972. B.C. 1032.

1 Ps. 50.18. Pr. 19.27. Je. 9.2-6.

4 Feign thyself sick, a deception in which travellers tell us many Asiatics are still so adept, that it is often very difficult to detect them.—C.

5 Such childish ideas about particular kinds of food, and its being dressed by particular persons, are common in many kinds of disease, and sometimes remarkably precede convalescence. There was therefore no ground for apprehension of any evil purpose, but, on the contrary, every reason for compliance.—C.

6 Ge. 18.6. Mat. 13.33. Le. 26.26. Pr. 31.13.

7 Or, paste.

8 Ps. 14.1; 50.29, 31. Job. 20.12. Job. 24.13-17.34.22.

7 An order exceedingly natural in that peevish irritability that sickness so frequently introduces.—C.

9 Ge. 39.12. Pr. 7.13. Ro. 1.27. Le. 18.9; 20.17. De. 27.22.

8 Heb. humble me.

9 Le. 18.9; 20.17. Job. 31.7.

9 Heb. it ought not to be done.

10 Ge. 34.7. De. 22.21. Ju. 19.23; 24.20.6, 10. Ps. 93.5.

11 Ge. 34.7. Pr. 7.7.

1 Folly is here wickedness, and fools wicked men.

There is something exceedingly tender and affecting in her remonstrance, but Amnon was a mere brute, and it was all lost upon him. See how David began to be punished in his ungodly children!

Adultery and murder had been his own sins, and these sins among his children form the beginning of his chastisement. He would feel it the more keenly, as no doubt his own example had encouraged them to such enormities.—C.

2 Tamar evidently desired to get away under any pretext, by any means. It must not be concluded from this statement that David would have sanctioned incest.—P.

3 Pr. 18.2. Ge. 34.2. ch. 12.10, 12.

4 Ro. 6.21. Je. 6.15. Ez. 16.7, 14.3-13.

5 Heb. with great hatred, greatly.

6 An evil and tormented conscience, instead of leading to repentance, very frequently leads the guilty to turn that anger against others that should be turned against his own sin.—C.

7 See what deceitful pleasures those of the flesh are! how soon they pass away and turn into loathing! Inordinate lust ever ends in satiety. Let none ever expect better treatment than Tamar from those who are capable of attempting their seduction.—C.

8 Ps. 12.2; 35.20; 55.21. Je. 41.1, 2, 6, 7; 9.3. Mi. 7.5. Pr. 26.24, 25.

9 Ch. 14.22. Ru. 2.4.

10 Ps. 55.21. Je. 41.7, 6.7. Pr. 20.24, 25.

11 David must have exercised an extraordinary surveillance over his family, when none of them dared leave the city without special permission. This is a state of things we can scarcely conceive, but it can be easily comprehended, by recollecting that such was the unsettled state of the surrounding countries, that the whole community was under a strict military discipline. Common safety required this vigilance.—C.

12 Ex. 1.17, 22. 1 Sa. 22.17. Ju. 1.14. Ac. 4.19; 5.29.

A.M. 2972. B.C. 1032.

6 She had come—as is most probable both from her rank and the analogy of eastern customs—not on foot or unattended, but in some covered conveyance, with her servants. Now she is exposed to great indignity, in being sent away without conveyance or attendance.—C.

7 Ge. 37.3. Ju. 5.30. Ps. 45.14.

8 Jos. 7.6. Ge. 37.29. 34. Je. 2.37. 1 Sa. 4.12. ch. 1.2. Job. 1.20; 2.12. Re. 18.19.

9 Heb. Amnon, so called in contempt.

10 Ps. 39.9. Ro. 12.19.

11 Heb. set not thine heart.

12 Heb. and desolate.

13 This awful picture of the evils of polygamy, of divided families, of personal baseness, individual misery, and meditated revenge, forms no argument for the infidel against the Bible alone, constitutes an evidence of its divine origin, that the infidel, if he studied the laws of moral evidence, could neither gainsay nor resist.—C.

14 Ch. 12.10, with Le. 20.17; 18.9.

15 Le. 19.17. Mat. 18.15. Ju. 3.15.

16 2 Sa. 38.12, 13. 1 Sa. 25.4, 36.2. Ki. 3.4.

17 Ju. 7.24; 17.1; 19.1, 18, or 2 Ch. 13.19; 15.8. Ju. 11.54.

18 Not the tribe of Ephraim, as the city so called in the tribe of Benjamin, 2 Ch. 13.10, about twelve miles from Jerusalem.—C.

19 Ps. 12.2; 35.20; 55.21. Je. 41.1, 2, 6, 7; 9.3. Mi. 7.5. Pr. 26.24, 25.

20 Ch. 14.22. Ru. 2.4.

21 Ps. 55.21. Je. 41.7, 6.7. Pr. 20.24, 25.

22 David must have exercised an extraordinary surveillance over his family, when none of them dared leave the city without special permission. This is a state of things we can scarcely conceive, but it can be easily comprehended, by recollecting that such was the unsettled state of the surrounding countries, that the whole community was under a strict military discipline. Common safety required this vigilance.—C.

23 Ex. 1.17, 22. 1 Sa. 22.17. Ju. 1.14. Ac. 4.19; 5.29.

24 2 Sa. 38.12, 13. 1 Sa. 25.4, 36.2. Ki. 3.4.

25 Ju. 7.24; 17.1; 19.1, 18, or 2 Ch. 13.19; 15.8. Ju. 11.54.

26 Not the tribe of Ephraim, as the city so called in the tribe of Benjamin, 2 Ch. 13.10, about twelve miles from Jerusalem.—C.

27 Ps. 12.2; 35.20; 55.21. Je. 41.1, 2, 6, 7; 9.3. Mi. 7.5. Pr. 26.24, 25.

28 Ch. 14.22. Ru. 2.4.

29 Ps. 55.21. Je. 41.7, 6.7. Pr. 20.24, 25.

30 David must have exercised an extraordinary surveillance over his family, when none of them dared leave the city without special permission. This is a state of things we can scarcely conceive, but it can be easily comprehended, by recollecting that such was the unsettled state of the surrounding countries, that the whole community was under a strict military discipline. Common safety required this vigilance.—C.

31 Ex. 1.17, 22. 1 Sa. 22.17. Ju. 1.14. Ac. 4.19; 5.29.

cause; this evil in sending me away⁶ is greater than the other that thou didst unto me. But he would not hearken unto her.

17 Then he called his servant that ministered unto him, and said, Put now this woman out from me, and bolt the door after her.

18 And she had a garment of divers colours upon her: for with such robes were the king's daughters that were virgins apparelled. Then his servant brought her out, and bolted the door after her.

19 ¶ And Tamar put ashes on her head, and rent her garment of divers colours that was on her, and laid her hand on her head, and went on crying.

20 And Absalom her brother said unto her, Hath Amnon thy brother been with thee? but hold now thy peace, my sister, he is thy brother; regard⁸ not this thing. So Tamar remained desolate⁹ in her brother Absalom's house.¹

21 ¶ But when king David heard of all these things, he was very wroth.

22 And Absalom spake unto his brother Amnon neither good nor bad:² for Absalom hated Amnon, because he had forced his sister Tamar.

23 ¶ And it came to pass after two full years,³ that Absalom had sheep-shearers in Baal-hazor, which is beside Ephraim:⁴ and Absalom invited all the king's sons.

24 And Absalom came to the king, and said, Behold now, thy servant hath sheep-shearers: let the king, I beseech thee, and his servants, go with thy servant.

25 And the king said to Absalom, Nay, my son, let us not all now go, lest we be chargeable unto thee. And he pressed him: howbeit he would not go, but blessed him.

26 Then said Absalom, If not, I pray thee, let my brother Amnon go with us. And the king said unto him, Why should he go with thee?

27 But Absalom pressed him, that he let Amnon and all the king's sons go with him.⁵

28 Now Absalom had commanded his servants, saying, Mark ye now when Amnon's heart is merry with wine, and when I say unto

wrath; let us labour to pluck them as brands out of the burning, and bring them to Jesus the Saviour. If we must part with them, let us do it as Christians; and let their death fill us with the most serious impressions of our own. At the same time, let us fortify our patience by the comforting consideration of this pious king: let us return them into the hand of God, assured that 'their angels do always behold the face of our Father which is in heaven,' and that 'of such is the kingdom of heaven;' and let it be our only concern that we meet them again in his presence.—Meanwhile, let us remember, that submission to God's strokes is the way to obtain the restoration of his comforts; and that he will not chide for ever, but will in wrath remember mercy.—Alas! that, while Joab was so zealous for David's honour, David, in his fondness for the heathen crown and his severity to the prisoners, should have

so little consulted the honour of his God! But when men lie hardened in their lust, what evil are they not capable of committing!

CHAPTER XIII. [Ver. 38. Geshur was a small kingdom on the north-eastern border of Palestine, beyond Jordan. It appears to have been in part at least identical with the present province of *Lejah*, formerly called Trachonitis. The Geshurites maintained friendly relations with the Israelites east of the Jordan; probably from community of interest, both being extensive cattle-owners. The community of occupation may have led to the alliance between David and the daughter of Talmi, king of Geshur. Absalom was the fruit of this marriage; and the wild acts of his life were doubtless to some extent the results of maternal training. P.]

REFLECTIONS.—Righteous, but awful, are the judgments of God; especially when he punishes sin with sin, and that remarkably similar! Children are apt to imitate their parents' sins without imitating their repentance. And near relatives should be cautious that their tender affection does not degenerate into lawless lust. How unbridled is lust when once indulged! the body often suffers through vile affections; and no station can render the man happy whose lusts rage within him. A wicked and subtle friend, who leads to or flatters in sin, is a dreadful curse. Such as harbour no ill designs themselves, are often made instruments of iniquity by the crafty sinner, as they are most unsuspecting. Deeds of filthiness seek for secrecy. It is therefore extremely dangerous for those who have youth and beauty to be alone with the wanton. But nothing can be more barbarous and foolish than, for a

you, smite Amnon; then kill him, fear not: have not I commanded you?² be courageous, and be valiant.⁷

29 And the servants of Absalom did unto Amnon as Absalom had commanded: then all the king's sons arose, and every man gat⁸ him up upon his mule,⁹ and fled.

30 ¶ And it came to pass, while they were in the way, that tidings came to David, saying, Absalom hath slain all the king's sons,¹ and there is not one of them left.

31 Then the king arose, and tare his garments, and lay on the earth; and all his servants stood by with their clothes rent.

32 ¶ And Jonadab, the son of Shimeah David's brother, answered and said, Let not my lord suppose that they have slain all the young men the king's sons; for Amnon only is dead: for by the appointment of Absalom this hath been determined from the day that he forced his sister Tamar.²

33 Now therefore let not my lord the king take the thing to his heart, to think that all the king's sons are dead; for Amnon only is dead.

34 But Absalom fled. And the young man that kept the watch lifted up his eyes and looked, and, behold, there came much people by the way of the hill-side behind him.

35 And Jonadab said unto the king, Behold, the king's sons come! as thy servant said,³ so it is.

36 And it came to pass, as soon as he had made an end of speaking, that, behold, the king's sons came, and lifted up their voice and wept: and the king also and all his servants wept⁴ very sore.⁵

37 ¶ But Absalom fled, and went to Talmai, the son of Ammihud,⁶ king of Geshur: and David mourned for his son every day.

38 So Absalom fled, and went to Geshur, and was there three years.

39 And the soul of king David longed to go forth unto Absalom: for he was comforted concerning Amnon, seeing he was dead.

CHAPTER XIV.

¹ Joab, suborning a widow of Tekoah, by a parable to incline the king's heart to fetch home Absalom, bringeth him to Jerusalem. 25 Absalom's beauty, hair, and children. 28 After two years, Absalom by Joab is brought into the king's presence.

NOW Joab^a the son of Zeruiah perceived that the king's heart was toward Absalom.

2 And Joab sent to Tekoah,¹ and fetched

A.M. 2974. B.C. 1030.

6 Or, will you not, since I have commanded you?

7 Heb. sons of valour.

8 Heb. rode.

9 Ge. 36.24. 1 Ki. 1.33. with Le. 19.19.

10 The first time that mules are certainly mentioned in Scripture; for in Ge. 36.24 the meaning is matter of dispute. Le. 19.19 forbade the breeding of such animals—but the Jews did not consider this prohibition as forbidding their use.—C.

11 The very exaggerated form which rumour still continues to deliver her reports. Fussion always exaggerates, and is therefore to be dreaded, whether in historian or judge.

12 ver. 19. ch. 12.16.

13 Jos. 7.6. Ge. 37.29.34.

14 Job 1.20.

15 ver. 3-5.

16 Or, settled. Ge. 27.41. Ps. 7.14. Fr. 24.11. 12:17.14.

17 Scott thinks it is not likely that Absalom would have made Jonadab his confidant because he had been Amnon's friend, ver. 3; but a man of his character could betray a friend without scruple, and lend himself to the designs of his enemy.—J.

18 ver. 38. Am. 2.14. Je. 48.44.

19 Heb. according to the word of thy servant.

20 Heb. with a great weeping, greatly.

21 Both on account of the family sin, and that Amnon was the first-born. Whether the servants wept out of compassion or complicity to David does not appear certain. Most probably it was sincere, and that both on account of the king whom they loved, and Amnon who was killed.

22 Amnon was a bad man; but may, notwithstanding, have been a popular favourite.—C.

23 ch. 3.315.8. 1 Ch. 3.2.

24 Or, Ammihud.

25 Or, was consumed, ch. 14.1.

26 De. 3.14. Jos. 13.13. ver. 37.

27 Ge. 37.34. 38.12. ch. 12.23.

CHAP. XIV.

B.C. 1027.

a ch. 2.18.1. Ch. 2.16.

b ch. 13.39; 18.33. 19.

c 2 Ch. 11.6. Ne. 3.5. 27. Je. 6.1.

1 A city of Judah, nine miles south of Jerusalem. It was situated on a hill, and considerable ruins are described by modern travellers as still remaining. Why did Joab send to Tekoah for a wise woman? (1) He must bring a petitioner from a distance, so that she may be less suspected of collusion. (2) Tekoah was in Joab's own tribe, and he therefore culls his agent from his acquaintance. (3) He chooses her for her peculiar address and ready eloquence, which, when the words of Joab had been repeated, never forsakes her for a moment.—C.

A.M. 2977. B.C. 1027.

d Ge. 3.1. ch. 13.3. Ps. 58.5. Je. 4.22.

e Ru. 3.3. Ps. 104.15. Mat. 6.17. Ec. 9.8.

f Ex. 4.15. Nu. 23.5.

g 1 Sa. 28.14. ch. 9.6. 8. Ru. 2.10. Ge. 19.1.33. 318.2.

h Heb. Save, Is. 1.17. De. 27.19.

i Job 20.12-14. Je. 22.16. Ps. 82.3-4.

k ch. 12.1-4. Ju. 9.8-15. 1 Ki. 20.35-41. Is. 5.1-6.

l As Joab may have found a person whose circumstances bore some resemblance to what he wished to represent, it is possible that this woman's story may have been partly founded in truth, yet it is expressly said (ver. 2) that she feigned herself a mourner.

Her melancholy tale, her widow's weeds, her aged person, her poetical and picturesque language, and her earnest eloquent manner, were all fitted to impress a mind like David's.—J.

m Ac. 7.26. De. 17.6. 19.15. 22.26.

n Nu. 35.19. De. 19.12.

o An evidence that not the law, but personal force or family combination, were as yet the chief means of redress for injuries. Happy is the land where individuals redress not their own wrongs, but where the law is accessible, its arm strong, and its decisions merciful and just.—C.

p Ge. 27.45. De. 25.6-10. Ru. 4.4.5. 10. Is. 14.21.22. Job 18.16,17,19.

q A beautiful and still common figure in the East, and perhaps in all countries, for life and its distinction. We frequently speak of the spark of life, and call the soul 'vital spark'.—C.

r ver. 11. ch. 16.4. Pr. 18.13. Ac. 25.26,27.

s Mat. 27.25. Ge. 27.13.1 Ki. 2.44.45.

t Ps. 119.49; 102.13. Ex. 34.6. Nu. 35.11,12. Mat. 5.44.48.

u Nu. 35.19,27. Jos. 20.3-6. De. 19.4-10. Ex. 21.13.

v 1 Sa. 14.45. 1 Ki. 1.52. Ac. 27.34.

w The judgment of the king was just—for the alleged quarrel implied not any premeditated design, but a casual controversy with a fatal termination.—C.

x ch. 12.7. Ro. 13.8. Le. 19.35.

y ch. 13.38. with ver. 6.10.11.

z So far as the tact of pleading was concerned, she was certainly a wise woman. The moment she charges the king with a fault, a statement not likely to please an absolute king, she leads him away to his son, his banishment, with whom she knew his heart was.—C.

a He. 9.27. Job 30.23. Ps. 61.7. 10. 47. 48. Ge. 3.19. Ec. 12.7.

b Job 34.70. Ac. 10.34. 13.45. 17.30. 17.31. Ga. 2.6. Ep. 6.9. Col. 3.25. 1 Pe. 1.17.

thence^a a wise woman, and said unto her, I pray thee, feign thyself to be a mourner, and put on now mourning apparel, and anoint not thyself with oil, but be as a woman that had a long time mourned for the dead;

3 And come to the king, and speak on this manner unto him. So Joab put the words in her mouth.

4 ¶ And when the woman of Tekoah spake to the king, she fell on her face to the ground, and did obeisance, and said, Help, O king!

5 And the king said unto her, What aileth thee? And she answered, I am indeed a widow woman, and mine husband is dead.²

6 And thy handmaid had two sons, and they two strove together in the field, and there was none to part them, but the one smote the other, and slew him.

7 And, behold, the whole family³ is risen against thine handmaid; and they said, Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew; and we will destroy the heir also: and so they shall quench my coal⁴ which is left, and shall not leave to my husband neither name nor remainder upon the earth.

8 And the king said unto the woman, Go to thine house, and I will give charge concerning thee.

9 And the woman of Tekoah said unto the king, My lord, O king, the iniquity be on me, and on my father's house; and the king and his throne be guiltless.

10 And the king said, Whosoever saith ought unto thee, bring him to me, and he shall not touch thee any more.

11 Then said she, I pray thee, let the king remember the LORD thy God, that thou wouldest not suffer the revengers of blood to destroy any more, lest they destroy my son. And he said, As the LORD liveth, there shall not one hair of thy son fall to the earth.⁵

12 Then the woman said, Let thine handmaid, I pray thee, speak one word unto my lord the king. And he said, Say on.

13 And the woman said, Wherefore then hast thou thought such a thing against the people of God? for the king doth speak this thing as one which is faulty, in that the king doth not fetch home again his banished.⁶

14 For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth God respect any person:

momentary gratification, to ruin a character, render a companion infamous and miserable, and rush into everlasting ruin. Yet where lust rages, men are insensible of fear or shame, and deaf to all the remonstrances of reason and religion; though the pleasures of lust are quickly turned into loathing and hatred; and nothing is reckoned too shameful or cruel to be done to the object of it. The neglect of magistrates to punish, intallibly occasions more if not worse crimes; and yet

how hard for them to punish, in their children, crimes copied after their own! Revenge is often deep rooted, and masked with pretences of friendship; yea, the longer it is concealed, it often burns the more fiercely: and drunkenness remarkably exposes sinners to death, and ripens them for hell. None are more ready to imbrue their hands in our blood than our companions in luxury. What certain griefs, but uncertain comforts, are the children of the best and greatest! How kind

is it to sympathize with the afflicted, and to comfort them the best way we can! and how strong is parental affection, which cannot be extinguished by the most horrid and unnatural crimes.

CHAPTER XIV. REFLECTIONS.—Most parents are incapable of continuing due severity towards their offending children. And crafty statesmen are disposed to humour their sovereign in his sinful indul-

yet doth he ^adevise means,⁶ that his banished be not expelled from him.

15 Now therefore that I am come to speak of this thing unto my lord the king, *it is* because the people have made me afraid;⁷ and thy handmaid said, I will now speak unto the king; it may be that the king will perform the request of his handmaid.

16 For the king will hear, to deliver his handmaid out of the hand of the men *that would* destroy me and my son⁸ together out of the inheritance of God.

17 Then thine handmaid said, The word of my lord the king shall now be comfortable:⁹ for *as* an angel of God,¹ so *is* my lord the king, to discern good and bad; therefore the LORD thy God will be with thee.

18 Then the king answered and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee. And the woman said, Let my lord the king now speak.

19 And the king said, *Is not* the hand of Joab with thee in all this? And the woman answered and said, *As* thy soul liveth, my lord the king, none can turn to the right hand or to the left from ought that my lord the king hath spoken: for thy servant Joab, he bade me, and he put all these words in the mouth of thine handmaid:

20 To fetch about this form of speech hath thy servant Joab done this thing: and my lord *is* wise, according to the wisdom of an angel of God, to know all *things* that *are* in the earth.

21 ¶ And the king said unto Joab, Behold now, I have done this thing: go therefore, bring the young man Absalom again.

22 And Joab ^bfell to the ground on his face, and bowed himself, and ^cthanked the king: and Joab said, To-day thy servant knoweth that ^dI have found grace in thy sight, my lord, O king, in that the king hath fulfilled the request of his servant.²

23 So Joab arose and went to ^eGeshur, and brought Absalom to Jerusalem.

24 And the king said, Let him turn to his own house, and let him not ^fsee my face. So Absalom returned to his own house, and saw not the king's face.

25 ¶ But^g in all Israel there was none to be so much praised as Absalom for his beauty: from^h the sole of his foot even to the crown of his head there was no blemish in him.

26 And when he polled his head, (for it was at every year's endⁱ that he polled *it*; because *the hair* was heavy on him, therefore he polled *it*;) he weighed the hair of his head at ^jtwo hundred shekels,⁴ after the king's weight.

A.M. 2977. B.C. 1027.

² Ex. 21. 13. Nu. 35. 15. Jos. xx. De. 19. 1-10. Mat. 18. 34. 35.

⁶ Or, because God hath not taken away his life, he hath also devised means, &c.

⁷ I fear they will sustain great loss, or they will be provoked to rebel against thee.

⁸ Some have hence supposed the woman of Tekoah had a real case to plead, and that Joab took advantage of it; but this seems totally inconsistent with ver. 2, 3, 19, 20. She merely employs the words, *my son* for her son in the parable, who had no other but a figurative existence.

⁹ Heb. for rest.

^a 1 Sa. 29. 9. ver. 20; ch. 19. 27. Ac. 12. 22, 23.

¹ This may have been the language of flattery to soothe the king, but it is more likely she felt it the king, to discern good and bad; therefore the LORD thy God will be with thee.

² Heb. blessed, ch. 13. 25. Ru. 2. 4.

^d Ge. 6. 8. 19. 10. 33. 10; 39. 44. 7. 20. 50. 4. Ku. 2. 10. 1 Sa. 20. 3.

³ Joab had two reasons for his anxiety for Absalom. (1) He saw the king was anxious for a good excuse for recalling Absalom. (2) To afford an additional example for the safety of a murderer, in which class he himself ranked, but in a way so great a favourite with the army that David could not punish him.

⁴ Heb. to come. ^e Ps. 12. 3; 36. 1-4. Pr. 12. 3. 2. Pe. 2. 10. Re. 13. 11.

^f Or, none will hear thee from the king downwards, with ch. 8. 15.

^g Ju. 9. 20. with Ex. 4. 10. 13. Pr. 26. 25. 27. 7. Pr. 27. 2. 2. Pe. 2. 19.

^h Pr. 6. 25. Ps. 10. 9. 10. 22. 25. 21.

ⁱ This narrative presents a beautiful, magnificent, painting, condensed, insinuating courtier; promising every man justice, the is, according to every suitor's opinion, a verdict in his favour.

^j From David's anointing, 1 Sa. 16. 13. or four years after his admission to court.

^k David reigned but forty years in all. This, therefore, cannot mean the fortieth of his reign. Several versions, and Josephus, read four instead of forty; but the Hebrew MSS. do not support the change. The ordinary solution of the difficulty is therefore the supposed error of some transcriber.

^l This is a usual, but a most violent, gratuitous, and dangerous proceeding. Why not date from the era of David's appointment in Saul's stead, to the attempt of Absalom to supplant David?

^m This is an intelligible era. Now, David was anointed, according to Hales, one of the highest authorities in chronology, in A.M. 2301, and Absalom rebelled in 2341, which will exactly give the forty years in the text.—C.

ⁿ 1 lb. 2 oz. avoidupois weight. And if Josephus tells us, that the Jews powdered their heads with gold-dust, using various unguents, the wonderfulness of the production would remain, but the difficulty of accounting for such an enormous weight will be greatly diminished. The idea that it was estimated at value, and not by weight, does not seem admissible.—C.

^o ch. 18. 18. Job 18. 16. 19. 15. 14. 22. Je. 22. 30. 12. 24. Ge. 43. 3.

^p Heb. near my place. ^q ch. 13. 28. 29. Ju. 15. 5. Pr. 20. 12.

^r Joab must have so managed the court, that David was totally inaccessible, except through himself. This caution may have been chiefly to guard against dangers, partly for state, but most probably to chiefly arise from Joab's own desire to monopolize all access to the royal ear.

^s Blessed be the name of the Lord, however difficult access may be for petitioners to earthly potentates, the believer has no difficulty in seeing the King's face, He. 4. 14.—C.

^t Ge. 3. 12. Job 31. 13. Pr. 28. 13. Je. 6. 12. 1 Sa. 15. 13. 20. Mat. 54. 4.

^u Ver. 42. ^v Ge. 27. 26. 31. 55. 29. 11. Lu. 15. 20.

A.M. 2979. B.C. 1025.

³ lb. 2 oz. avoidupois weight. And if Josephus tells us, that the Jews powdered their heads with gold-dust, using various unguents, the wonderfulness of the production would remain, but the difficulty of accounting for such an enormous weight will be greatly diminished. The idea that it was estimated at value, and not by weight, does not seem admissible.—C.

⁴ ch. 18. 18. Job 18. 16. 19. 15. 14. 22. Je. 22. 30. 12. 24. Ge. 43. 3.

⁵ Heb. near my place. ⁶ ch. 13. 28. 29. Ju. 15. 5. Pr. 20. 12.

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⁹ Ge. 3. 12. Job 31. 13. Pr. 28. 13. Je. 6. 12. 1 Sa. 15. 13. 20. Mat. 54. 4.

¹⁰ Ver. 42. ¹¹ Ge. 27. 26. 31. 55. 29. 11. Lu. 15. 20.

CHAP. XV.

B.C. 1024.

^a ch. 17. 1. Ki. 1. 5. Pr. 11. 2. 16. 18. 12. 12. 1. 16. 1. 16. Mat. 27. 1.

^b Ps. 12. 3; 36. 1-4. Pr. 12. 3. 2. Pe. 2. 10. Re. 13. 11.

^c Or, none will hear thee from the king downwards, with ch. 8. 15.

^d Ju. 9. 20. with Ex. 4. 10. 13. Pr. 26. 25. 27. 7. Pr. 27. 2. 2. Pe. 2. 19.

^e Pr. 6. 25. Ps. 10. 9. 10. 22. 25. 21.

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27 ¶ And unto ^aAbsalom there were born three sons, and one daughter, whose name *was* Tamar: she was a woman of a fair countenance.

28 ¶ So Absalom dwelt two full years in Jerusalem, and ^bsaw not the king's face.

29 Therefore Absalom sent for Joab, to have sent him to the king; but he would not come to him: and when he sent again the second time, he would not come.

30 Therefore he said unto his servants, See, Joab's field is near mine,⁵ and he hath barley there; ^cgo and set it on fire. And Absalom's servants set the field on fire.

31 Then Joab arose, and came to Absalom unto *his* house, and said unto him, Wherefore have thy servants set my field on fire?

32 And Absalom answered Joab, Behold, I sent unto thee, saying, Come hither, that I may send thee to the king, to say, Wherefore am I come from Geshur? *it had been* good for me to have been there still: now therefore let me see the king's face,⁶ and ^dif there be *any* iniquity in me, let him kill me.

33 So Joab came to the king, and told him: and when he had called for Absalom, he came to the king, and ^ebowed himself on his face to the ground before the king: and the king ^fkissed Absalom.

CHAPTER XV.

1 Absalom, by fair speeches and courtesies, stealeth the hearts of the men of Israel. ⁷ Under pretence of a vow he obtaineth leave to go to Hebron. 10 He maketh there a dangerous conspiracy. 13 David upon the news fleeth from Jerusalem. 19 Ittai would not leave him. 24 Zadok and Abiathar are sent back with the ark. 30 David and his company go up mount Olivet weeping. 31 He prayeth God to defeat Ahithophel's counsel. 32 Hushai is sent back with instructions.

AND it came to pass after this, that ^aAbsalom prepared him chariots and horses, and fifty men to run before him.

2 And Absalom ^brose up early, and stood beside the way of the gate: and it was *so*, that when any man that had a controversy came¹ to the king for judgment, then Absalom called unto him, and said, Of what city *art* thou? And he said, Thy servant *is* of one of the tribes of Israel.

3 And Absalom said unto him, See, ^cthy matters *are* good and right; but ^dthere *is* no man *deputed* of the king to hear thee.

4 Absalom said moreover, Oh that I were ^emade judge in the land, that every man which hath any suit or cause might come unto me, and ^fI would do him justice!

5 And it was *so*, that when any man came nigh to him to do him obeisance, he put forth his hand, and ^gtook him, and kissed him.

6 And on this manner did Absalom to all Israel that came to the king for judgment: so ^hAbsalom stole the hearts of the men of ⁱIsrael.

7 ¶ And it came to pass³ after ^jforty ^kyears,

ences; yea, with amazing dexterity, they can dress up falsehood, to bring about their own designs. Sometimes they will pretend the mercy of God as a pattern,

and the safety of the sovereign from popular insurrections, or the near approaches of death, as reasons, without any real regard to either. The children of this

world are wiser in their generation than the children of light. Truth never shames its author; and it is honourable to acknowledge our obligations. Handsome per-



PANORAMA OF JERUSALEM—THE HOLY CITY IN WHICH DAVID LIVED SEEN FROM THE EAST. [11. Samuel, xv:14.]—"And David said unto all his servants which were with him at Jerusalem, Arise and let us flee; for we shall not else escape from Absalom." From our point of view we now move further northward, and again look across the valley of the Kedron from the Mount of Olives upon the Holy City. The swelling domes and towers and crosses of a new Russian church are at our feet. We see

more tombs stretching along the eastward wall of the city to the extreme left. The Mosque of Omar, always the most conspicuous object in Jerusalem to-day, as the temple was in ancient times, stands with its enclosure of thirty-five acres of ground. There once stood the Jewish temple, and perhaps the tabernacle David pitched for the ark of the covenant before the temple was built. To the west and to the right of the mosque is the English church. This is the city from which David fled to escape from Absalom.

that Absalom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the LORD, in Hebron.

8 For thy servant vowed a vow while I abode at Geshur in Syria, saying, If the LORD shall bring me again indeed to Jerusalem, then I^m will serve the LORD.

9 And the king said unto him, Go in peace. So he arose, and went to Hebron.

10 ¶ But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet,⁵ then ye shall say, Absalom reigneth in Hebron.⁶

11 And with Absalom went two hundred men out of Jerusalem, that were called; and they went in their simplicity, and they knew not any thing.

12 And Absalom sent for Ahithophel the Gilonite, David's counsellor, from his city, even from Giloh,⁷ while he offered sacrifices: and the conspiracy was strong; for the people increased continually with Absalom.

13 ¶ And there came a messenger to David, saying, "The hearts of the men of Israel are after Absalom.

14 And David said unto all his servants that were with him at Jerusalem, Arise, and let us flee: for we shall not else escape from Absalom: make speed to depart, lest he overtake us suddenly, and bring⁸ evil upon us, and smite the city with the edge of the sword.

15 And the king's servants said unto the king, Behold, thy servants are ready to do whatsoever my lord the king shall appoint.⁹

16 And the king went forth, and all his household after him:¹ and the king left ten women, which were concubines, to keep the house.

17 And the king went forth, and all the people after him, and tarried in a place that was far off.

18 And all his servants passed on beside him; and all the Cherethites, and all the Pelethites,² and all the Gittites,³ six hundred men which came after him from Gath, passed on before the king.

19 ¶ Then said the king to Ittai the Gittite,

A.M. 2983. B.C. 1021.

1 Mat. 2.8. 1 Th. 2.5.

1 Pe. 2.16.

1 Ch. 13.37. 38.14.23.

2 Ge. 28.20. Je. 9.3.

3 Is. 28.15. Mi. 7.5. 2 Co.

11.13.15.

4 Ch. 13.2. 14.30. Pr.

29.12.

5 Up till this time

the state of Israel,

with a few brief in-

tervals, was a state of

alarm, invasion, and

war. We are there-

fore not to be sur-

prised that the use of

trumpets, and their

various calls, should

be well known to all

the tribes.—C.

6 Ch. 19.10. Job 20.5.

Ps. 73.18.

7 David being old,

it might be thought

Absalom would have

been content to await

his death, as he was

(since Amnon and

Chisab were remov-

ed) the eldest sur-

viving son. But he

might already sus-

spect that he was to

be passed over by

the appointment of

Solomon; and, in-

deed, the law of

primogeniture had

not yet been applied

to the succession to

the crown. Besides,

in his present unna-

tural attempt he had

but one rival, and

that was his fondly

attached father: whereas,

had he waited

for David's death,

he might have had

several formidable

competitors in his

brothers.—I.

8 1 Sa. 15.39.13.

9 Pr. 14.15. 22.3. 27.

12 Mat. 10.16.

10 ver. 31. ch. 16. 23.

Ps. 55.12. 144.9. Mi. 7.

5.105.15.51.

11 A town in Judah,

Jos. 15.25, situated at

would appear from

the narrative, not far

from Hebron.—C.

12 Nu. 23.1. 14.30. Is.

1.11.15.66.3.

13 Ps. 3.1. 43.1. 2. 118.

10.122.1-6.

14 ver. 6. Ju. 9.3. Ps.

62.9. ch. 12.10.

15 Ps. 3. title. Re. 12.

6.14. Mat. 10.23.

16 Heb. thrust.

17 Ex. 23.2. ch. 19.38.

Ju. 6. 95-99. Pr. 17.17;

18.24. 27.12.

18 Heb. choose.

1 Heb. at his feet.

2 Ch. 12.11. 26.22.

3 Ec. 10.7. Ps. 66.12.

4 Ch. 8.18. 20.7. 23.1.

Ki. 1.38. 44. with 1 Sa.

27.5.6.

5 See note on ch. 8.

18.—C.

6 Ch. 8.1. 18.2. He

was a native of Gath.

8 Most probably

Philistines of Gath,

who had come to take

military service with

David on account of

some religio-political

persecution. That

they were Philistines,

and not Israelites

who had been with

David at Gath, ap-

pears from Ittai being

called a stranger, ver.

19, and his troops

A.M. 2983. B.C. 1021.

his brethren, ver. 20.

That they were poli-

tically persecuted ap-

pears from Ittai being

called an exile, ver.

19. And that this

political persecution

had arisen from the

Gittites, favours

Judaism, seems pro-

bable from David's

prayer, ver. 20, that

truth and mercy

might be with them

—C.

4 Heb. make thee

wander in going.

5 2 Ti. 1.16. 18. Ps. 23.

6.103.17.

6 2 Ki. 2.4. 6.4. 30.1.

7 Ru. 1.16. 17. Pr. 17.

17.18. 24. Ro. 8.39. Ja. 6.

66-69.

8 The Arabs still

go to war accom-

panied by their whole

families.—C.

9 1 Ki. 2.37. 15. 13. 2

Ki. 23.4. 6. 12. 2 Ch. 29.

16.30. 14. Jn. 18.1.

10 Ch. 16.2. Mat. 3.13.

Re. 12.14.

11 To the wilder-

ness lying between

Jerusalem and Jeri-

cho, and in the direc-

tion of the passes of

Jordan. —C.—The

way of the wilder-

ness is an ancient

path which runs from

the city across the

Kidron, and straight

over the summit of

Olivet to the wilder-

ness which lies be-

tween Olivet and the

valley of the Jordan.

—P.

12 Nu. 4.4. Jos. 3.3. 6.1

Ch. 15.15.

13 Zadok and the

Levites had come

away to the valley

of Jehoshaphat, and

having passed the

Kidron set down

the ark. But Abiathar

stayed and went up,

most probably to

pray, until the exo-

dus of the people was

completed.—C.

14 1 Sa. iv.—vi. Ps. 3.3.

8.

15 The tent made

for it, ch. 6.17; 7.2. Is.

38.22.

16 Ju. 10.15. 1 Sa. 3.

18. Job 1.20. Ps. 39.9.

Ac. 21.14.

17 A beautiful ex-

ample of that resig-

nation which acknow-

ledges whatever God

does to be good, Lu.

22.42.—C.

18 1 Sa. 9.9. ch. 24.11.

o ch. 17.17.

19 ver. 23; ch. 16.2.

Mat. 3.13.

20 ver. 35. 36. ch. 17.21.

21 2 Ec. 14.4. Mat. 21.

1.24. 3.26. 30. Lu. 21.37.

Ac. 1.12.

22 Heb. going up

and weeping.

23 Ch. 19.4. Est. 6.12.

Je. 14.3. 4.25. Is. 20.3.

4. Lu. 19.43.

24 David wept, not

from unmanly grief,

but from paternal

feeling. Covering the

head was an eastern

mode of mourning.

A relic of the custom

may still be seen in

hat-crapes and the

peculiar head-dress

often worn by wi-

dows.—C.

Wherefore goest thou also with us? return to thy place, and abide with the king: for thou art a stranger, and also an exile.

20 Whereas thou callest but yesterday, should I this day make thee go up and down⁴ with us? Seeing I go whither I may, return thou, and take back thy brethren: ⁵mercy and truth be with thee.

21 And Ittai answered the king, and said, As the LORD liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be.

22 And David said to Ittai, Go and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones⁵ that were with him.

23 And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the brook Kidron, and all the people passed over, toward the way of the wilderness.⁶

24 ¶ And lo Zadok also, and all the Levites were with him, bearing the ark of the covenant of God: and they set down the ark of God; and Abiathar went up,⁷ until all the people had done passing out of the city.

25 And the king said unto Zadok, Carry back the ark of God into the city: if I shall find favour in the eyes of the LORD, he will bring me again, and show me both it and his habitation:

26 But if he thus say, I have no delight in thee; behold, ⁸here am I, let him do to me as seemeth good unto him.⁸

27 The king said also unto Zadok the priest, Art not thou a seer? return into the city in peace, and your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar.

28 See, I will tarry in the plain of the wilderness, until there come word from you to certify me.

29 Zadok therefore and Abiathar carried the ark of God again to Jerusalem: and they tarried there.

30 ¶ And David went up by the ascent of mount Olivet, and wept as he went up,⁹ and had his head covered,¹ and he went barefoot:

sons, and flourishing families, are to little purpose, while sin reigns in our heart, and the curse of God bovers over our head. But with what art and perseverance do wicked men pursue their carnal schemes! Often they obtain, by their insolence, what their betters could not do by their deserts, or by their earnest and modest requests.

CHAPTER XV. [Ver. 23. *Kidron*. This brook flows through a valley that lies to the east of Jerusalem, and between the city and the Mount of Olives. It is a considerable stream in winter, but mostly dry for nine months in the year. Its bed is narrow, but steep, and is crossed by a bridge of one arch. C.—The Kidron is generally termed in Scripture a 'brook,' but the Hebrew word thus translated is *nakhal*, and signifies a 'valley' or 'ravine,' either with or without water. The Kidron is a mountain ravine, in most places narrow,

with precipitous banks; but here and there its banks have an easy slope, and along its bottom, especially north of the city, are strips of land capable of cultivation. It runs close past the east side of Jerusalem, between Mounts Moriah and Olivet. It contains the bed of a streamlet, but during the summer, and a great part of the winter, the bed is quite dry; in fact, no water flows in it except when heavy rains are falling in the mountains round Jerusalem. Below the city the Kidron runs in a winding course eastwards, through the wilderness of Judea, to the Dead Sea. P.]

Ver. 30. [*Mount Olivet*. So called from its olive-trees. It is situate east of Jerusalem, from which it is separated by the valley of Jehoshaphat and brook Kidron, and is distant, according to Ac. 1. 12, a Sabbath-day's journey, or something less than an English mile. C.]

REFLECTIONS.—Indulged children often become

the plague, if not the murderers, of parents. Young fools are fond of making a pompous figure in the world. And they who are least fit to rule are ordinarily the most ambitious of it. Zeal for the public welfare, and care to redress grievances, are the ordinary cloaks of the vilest ambition and treachery. Nor is the most upright administration able to escape the malignant aspersions of a discontented faction. But none are more apt to play the tyrant, when they have obtained power, than those who have paved their way to it by the basest condescensions. Gracious parents easily credit their children's pretences to reformation and devotion. But the vilest designs are ordinarily masked with a cloak of pretended religion: and they never want carnal prudence who have the devil to be their director. Slippery and tottering are the exalted stations and honours of this world. Our fortified abodes may soon become too weak or too hot for us, whilst

and all the people that *was* with him covered every man his head, and they went up, weeping as they went up.

31 ¶ And one told David, saying, 'Ahitophel is among the conspirators with Absalom. And David said, O LORD, I pray thee, "turn the counsel of Ahithophel into foolishness."

32 ¶ And it came to pass, that *when* David was come to the "top of the mount, where he worshipped" God,² behold, "Hushai the Archite" came to meet him with "his coat rent, and earth upon his head:

33 Unto whom David said, If thou passest on with me, then thou shalt be a burden unto me:

34 But if thou "return to the city, and say unto Absalom, I will be thy servant, O king; as I have been thy father's servant hitherto, so will I now also be thy servant: then mayest thou for me defeat the counsel of Ahithophel."

35 And *hast thou* not there with thee Zadok and Abiathar the priests? therefore it shall be, that what thing soever thou shalt hear out of the king's house, thou shalt tell *it* to Zadok and Abiathar the priests.

36 Behold, *they have* "there with them their two sons, Ahimaaz Zadok's son, and Jonathan Abiathar's son; and by them ye shall send unto me every thing that ye can hear."

37 So Hushai, David's "friend, came into the city, and Absalom came into Jerusalem."

CHAPTER XVI.

1 Ziba, by presents and false suggestions, obtaineth his master's inheritance. 5 At Bahurim Shimei curseth David. 9 David with patience abstaineth, and restraineth others, from revenge. 15 Hushai insinuateth himself into Absalom's counsels. 20 Ahithophel's counsel.

AND when David was a little past "the top of the hill, behold, "Ziba, the servant of Mephibosheth, met him, "with a couple of asses saddled, and upon them two hundred loaves of bread,¹ and an hundred bunches of raisins, and an hundred of summer-fruits,² and a bottle³ of wine.

2 And the king said unto Ziba, What meanest thou by these? And Ziba said, The asses be for the king's household to "ride on; and the bread and summer-fruit for the "young men

our intimates, yea, almost all beside, go over to our enemy. Our severest strokes often come from hands which we least suspected: and fear of God's wrath, in our sufferings, sinks the spirits, and makes men cowards. In suffering times large families are great encumbrances: and, though terrible revolutions are great trials for young converts, yet strangers are often more faithful than our kindred and countrymen: and, the more distressful our case, they cleave to us the more resolutely. So let us, sinners of the Gentiles, cleave to David's Lord. Let neither the trials of life, nor the torments of death, separate us from him. The Lord's ministers ought to be patterns of fidelity, when others are inclined to rebel against their rightful sovereigns. It is hard for gracious persons to bear at once the stings of conscience, the base rebellion of children, and a want of the public ordinances of God: such, if any, require our deepest sympathy and fellowship in grief. Bitter grief for our sin, and resignation to God's afflictive hand, must be attended with the diligent use of proper means for our relief: but none that trust in the

Lord shall perish. Often our friends, and especially our Jesus, help us most when unseen. It is not the craft of politicians, but the God of heaven, that governs the world. He can easily turn the counsels of the crafty into foolishness, and cause the traitors to be betrayed. Let us commit our way to God, and he will bring it to pass.

CHAPTER XVI. REFLECTIONS. — Many, like Ziba, affect to be very generous of what is not really their own. The lying tongues of servants, and the presents of knaves, are snares and plagues to all concerned: and carnal and selfish designs are often concealed under the most seasonable and useful presents. But listening to slander, and a rash bestowal of valuable grants, prepare work for an after-shame and bitter repentance: for surely nothing is so base as to use infirmity for an occasion of injury, or to insult and abuse the miserable. Bitter is the state when an awakened conscience, and a railing neighbour, upbraid us with our guilt, while an angry God fearfully corrects us for

to eat; and the wine, that such as be faint in the wilderness may drink.

3 And the king said, And "where is thy master's son? And Ziba said unto the king, Behold, he abideth at Jerusalem: for "he said, 'To-day shall the house of Israel restore me the kingdom of my father.'

4 Then said the king to Ziba, Behold, "thine are all that pertained unto "Mephibosheth. And Ziba said, I humbly⁵ beseech thee that I may find grace in thy sight, my lord, O king.

5 ¶ And when king David came to "Bahurim,⁶ behold, thence came out a man of the family of the house of Saul, whose name "was Shimei, the son of Gera: he came forth, and "cursed still as he came.⁷

6 And he cast stones at David, and at all the servants of king David: and all the people, and all the mighty men, were on his right hand and on his left.

7 And thus said Shimei when he cursed, Come out, come out, thou "bloody man,⁸ and thou "man of Belial!⁹

8 The LORD hath "returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and the LORD hath delivered the kingdom into the hand of Absalom thy son: and, behold, thou art taken in thy mischief,¹ because thou art a bloody man.²

9 ¶ Then said Abishai the son of Zeruiah unto the king, Why should this "dead dog curse my lord the king? "let me go over, I pray "thee, and take off his head.

10 And the king said, "What have I to do with you, ye sons of Zeruiah? "so let him curse, because the LORD hath said unto him,⁴ Curse David. "Who shall then say, Wherefore hast thou done so?

11 And David said to Abishai, and to all his servants, Behold, my son, which came forth of my bowels, seeketh my life: how much more now may this Benjamite do it? Let him alone, and let him curse; for the LORD hath bidden him.⁵

12 It may be that the LORD will "look on

A.M. 2983. B.C. 1021.

1 ver. 12. Ps. 41. 9; 55. 12-14. Mat. 26. 14, 15.
2 ch. 16. 23; 17. 14, 23.
3 Job 12. 17, 20; 12. 13.
4 Lu. 19. 29. 1 Ki. 11. 7. ver. 30.

5 1 Ki. 8. 44. Job 1. 20. Ps. 130. 13, 14, 15.

6 The Hebrew signifies, 'Where worship was paid to God.' The construction shows that there was some 'high place' or sanctuary on the summit of Olivet, and that David stopped there to pray. P.—There is a beautiful beauty in David's feelings and conduct.

He prays not against Ahithophel personally, but to God to frustrate his malicious talent. He hastens away from the pressing danger till he pauses on the summit of the mountain to worship God.—C.
7 ch. 16. 16-19; 17. 6-15. Jos. 10. 2.

8 The gentle designation of "bloody" is probably identical with that mentioned in Jos. 10. 2. The city of Achor, from which the name was derived, appears to have stood on the northern border of Benjamin between Bethel and Ataroth, and thus about seven miles north of Jerusalem.—P.
9 ch. 1. 2; 13. 19. Ge. 37. 29, 34.

10 Ge. 33. 8. ch. 14. 24; ver. 31. Mat. 4. 7. with Ac. 27. 31. ch. 17. 14, 23.
11 ver. 27. ch. 17. 17; 18. 19-29.
12 1 Ki. 1. 16. Pr. 17. 17; 13. 24. ch. 16. 16, 17.

CHAP. XVI.

a ch. 15. 30, 32.
b Pr. 18. 16; 29. 4, 5.

1 The Jewish bread was formed into thin cakes, so that the two hundred would not with all the other parts of the present form an unmanageable load.—C.

2 The Septuagint translates the word "dates." The Targum, Grotius, &c., suppose it "apples, plums, &c." The quantity, "an hundred," forbids this conclusion. Clark's suggestion of pomelions, large cucumbers, or water-melons, seems best to agree both with the quantity brought, besides they are very important articles of food in eastern countries.—C.

3 It will be recollected that the eastern bottles were of skin, so that they could easily be carried. These of them may still be found in Europe, in the mountains of Biscay.—C.
d ch. 19. 18, 26. Ju. 5. 10, 14.

e 1 Sa. 25. 27.

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f ch. 19. 24-30. Ps. 15. 3. Pr. 19. 10; 28. 21, 28.
g Ex. 23. 8. Pr. 18. 13. Job 12. 16, 18. De. 19. 15.
h David had therefore no dread of final deposition, but expected to return to Jerusalem and the throne so soon as the popular ferment was over.—C.
i Heb. *how myself down*.

1 ch. 3. 16; 17. 18; 19. 16.
2 A city of Benjamin, evidently not far from Mount Olivet. The Targum considers it identical with Aletheth, 1 Ch. 6. 60.—C.

3 ch. 19. 16-23. 1 Ki. 2. 9, 10; 4. 46.
4 Mat. 5. 12. Ju. 16. 33. Ex. 22. 28. Ps. 69. 26; 55. 3; 74. 194. 3. 4; 140. 3; 120. 2, 3; 109. 2, 3.

5 Heb. *still came forth and cursed*.

6 Heb. *man of blood*, ch. 3. 31; 4. 11, 12, with 12. 13.
7 "Come out from the guards 'on the right and left,' that I may smite thee—a charge of cowardice to provoke David to expose himself—or 'get out, get out' of the land.—C.
8 De. 13. 13. 1 Sa. 2. 22.

9 "Out, out, thou man of blood, and worthless man.—P.
10 Pr. 12. 18; 10. 18. Ju. 9. 24.
11 Heb. *behold thee in thy evil*.

12 Like the charges of passionate men in general, this of Shimei was false. The blood of the house of Saul was upon the Philistines, and not upon David. But false accusations and false witnesses may readily rise against David, for they afterwards rose against a greater—even Christ.—C.

13 1 Sa. 24. 14, 15. ch. 3. 8, 9, 12. 1 Ki. 13. 13.

14 David was one of those who held no authority over their followers; even in his flight, his valiant trust in God was without asking permission.—C.

15 ch. 19. 22; 3. 39. Lu. 9. 55. 1. 1. 20.

16 1 Ki. 18. 25. La. 3. 38. Ge. 50. 20. 1 Sa. 3. 18. 15. 10. 5. Ps. 39. 21; 109. 28. 1 Ki. 22. 3. Ju. 18. 11.
17 The Lord hath said—not by command, which were to make him the author of sin, but by that providence which being employed to punish David, affords thus an occasion to Shimei's evil temper and tongue.—C.

18 ch. 12. 11, 12. Job 1. 21 with 1 Ki. 9. La. 3. 39.
19 See note on ver. 10. As it was a sin, it was of Shimei; as an affliction, it was of God—God leaving Shimei to follow his own evil inclinations. Ro. 1. 24.—C.

20 Ge. 30. 32, 33. Ex. 2. 24, 25; 3. 7, 8.

it. Wicked revilers are fond of interpreting God's righteous judgments as a patronizing of their malice: and innocence is no protection from a malicious and lying tongue. But no provocation can warrant our revenging ourselves, and returning evil for evil. The vilest reproaches should make us to search our ways, and condemn ourselves for our real faults. To see God's hand in every trial is the way to bear it aright. Patience under reproaches will issue in our full vindication at last. And happy are they who can thus withstand the strongest temptations to revenge, when they meet with the most insolent abuse. What an easy prey are proud men to every subtle flatterer! They take all those for friends whom they would wish to be such. It is hard for crafty politicians to confine themselves to untainted veracity and candour. Nay, such will often stick at nothing, however infamous or wicked, to secure their own purposes. But let us here observe how this most abominable conduct fulfils the righteous threatenings of God. He who murdered his friend to conceal his adultery, has now ten of his concubines

mine affliction, and that the LORD will requite me good for his cursing this day.

13 And as David and his men went by the way, Shimei went along on the hill's side over against him, and cursed as he went, and threw stones at him, and cast dust.⁶

14 And the king, and all the people that were with him, came weary,⁷ and refreshed themselves there.⁸

15 ¶ And Absalom, and all the people the men of Israel, came to Jerusalem, and Ahithophel with him.

16 And it came to pass, when Hushai the Archite, David's friend, was come unto Absalom, that Hushai said unto Absalom, God save the king, God save the king.⁹

17 And Absalom said to Hushai, Is this thy kindness to thy friend? why wentest thou not with thy friend?

18 And Hushai said unto Absalom, Nay; but whom the LORD, and this people, and all the men of Israel, choose, his will I be, and with him will I abide.

19 And again, whom should I serve? should I not serve in the presence of his son? As I have served in thy father's presence, so will I be in thy presence.

20 ¶ Then said Absalom to Ahithophel, Give counsel among you what we shall do.

21 And Ahithophel said unto Absalom, Go in unto thy father's concubines,¹ which he hath left to keep the house; and all Israel shall hear that thou art abhorred of thy father: then shall the hands of all that are with thee be strong.

22 So they spread Absalom a tent upon the top of the house;² and Absalom went in unto his father's concubines in the sight of all Israel.

23 And the counsel of Ahithophel, which he counselled in those days, was as if a man had inquired at the oracle³ of God: so was all the counsel of Ahithophel both with David and with Absalom.

CHAPTER XVII.

1 Ahithophel's counsel is overthrown by Hushai's, according to God's appointment. 15 Secret intelligence is sent unto David. 23 Ahithophel hangeth himself. 25 Amasa is made captain. 27 David at Mahanaim is furnished with provisions.

MOREOVER Ahithophel said unto Absalom, Let me now choose out twelve thousand men,¹ and I will arise and pursue after David this night:

publicly debauched by his own son on the top of the same house where he began his crime.

CHAPTER XVII. [Ver. 29. It is a remarkable fact that the fortress of Mahanaim, which had formerly sheltered the rival dynasty of Saul, now affords an asylum to David. "Three potentates of that pastoral district come forward at once to his support. Shobi, the son of David's ancient friend, Nahash, king of Ammon, perhaps put by David in his brother Hanun's place; Machir, the son of Ammiel, the former protector of Mephibosheth; Barzillai, an aged chief of vast

wealth and influence. They brought, with the profuse liberality of Arabs, the butter, cheese, &c., with which the forests and pastures of Gilead abounded." P.]

REFLECTIONS.—Some men have large capacities for contriving or executing mischief, or for imposing on their neighbours: yea, when men are once involved in sin, they drive deeper and deeper, till the most horrid crimes become, as it were, necessary for their own safety. Dangerous is the case of those princes who have rebellious subjects and unnatural children: but vain is their counsel who aim at the ruin of God's church and people. By the most secret ways He can

2 And I will come upon him while he is weary and weak-handed, and will make him afraid: and all the people that are with him shall flee; and I will smite the king only:

3 And I will bring back all the people unto thee; the man whom thou seekest is as if all returned:² so all the people shall be in peace.

4 And the saying pleased Absalom well, and all the elders of Israel.⁴

5 Then said Absalom, Call now Hushai the Archite also, and let us hear likewise what he saith.⁵

6 And when Hushai was come to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken after this manner: shall we do after his saying? if not, speak thou.

7 And Hushai said unto Absalom, The counsel that Ahithophel hath given is not good at this time.

8 For, said Hushai, thou knowest thy father and his men, that they be mighty men, and they be chafed in their minds, as a bear robbed of her whelps in the field: and thy father is a man of war, and will not lodge with the people.

9 Behold, he is hid now in some pit, or in some other place: and it will come to pass, when some of them be overthrown at the first, that whosoever heareth it will say, There is a slaughter among the people that follow Absalom.

10 And he also that is valiant, whose heart is as the heart of a lion, shall utterly melt: for all Israel knoweth that thy father is a mighty man, and they which be with him are valiant men.

11 Therefore I counsel, that all Israel be generally gathered unto thee, from Dan even to Beer-sheba, as the sand that is by the sea for multitude, and that thou go to battle in thine own person.

12 So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground: and of him, and of all the men that are with him, there shall not be left so much as one.

13 Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there.

14 And Absalom and all the men of Israel said, The counsel of Hushai the Archite is

A.M. 2963. B.C. 1021.

x De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

y Heb. dusted him with dust, Je. 3. 5.

6 A figurative form of condemning to death, derived from the first sentence upon sin, "Dust thou art."—C.

7 Rather to 'Aphim, a place near Bahurim.—C.

8 At Bahurim, ver 5.

9 The adverb of place 'there' seems to point back to the statement in the beginning of ver. 13.

10 And David and his men went by the way. 'The way' appears to be in or near the Jordan valley, from the fact of Shimei going along the hill side above them. Some suppose the Hebrew word 'yephim', translated 'weary', to be a proper name; and that it was in it David rested.—P.

11 Heb. Let the king live.

a ver. 16; ch. 15. 37. Pr. 17. 17; 22. 24; 27. 19.

b 1 Sa. 16. 12; 13. ch. 5. 1-3.

c Ga. 2. 13. Ps. 55. 21. Ro. 3. 8. Ep. 4. 25. Col. 3. 9.

d Ex. 1. 10. Ps. 37. 12-15.

e Ge. 6. 4; 29. 21, 23, 30; 38. 16; 35. 22. Le. 20. 11. 1 Co. 5. 1.

1 In eastern countries the successor in the government inherited the wives of his predecessor—but this particular counsel was doubly contrary to God's law, viz. to the fifth commandment, and to Le. 20. 11. C.—He advised this shameless measure as a means of establishing Absalom in the kingdom, and to preclude the possibility of a reconciliation with David for the wives of a conquered king were the property of the conqueror, and in possessing them, he possessed a new and peculiar right to the kingdom. Shimei, having seized on the Persian throne after the death of Cambyses, espoused all the wives of his predecessor.—J.

f ch. 15. 16. Ge. 49. 4.

g ch. 11. 2; 12. 11, 12. Is. 3. 9. Nu. 25. 6. Job 31. 9, 10.

2 The scene of sin is often the scene of disgrace and punishment. From this roof David had seen Bathsheba, and here is fulfilled the terrible prophecy, ch. 12. 17, 12.—C.

h Eze. 26. 3. Ec. 10. 1.

i Heb. word.

CHAP. XVII.

1 A number chosen as representatives of the tribes.—C.

a Pr. 4. 16; 16. Is. 59. 7. Ro. 3. 15.

A.M. 2963. B.C. 1021.

b De. 25. 18. ch. 16. 14. 4. 1. Mat. 4. 2.

c Zec. 13. 7. Mat. 23. 38. Lu. 11. 50.

d As the return of the whole is the man whom thou seekest—the meaning appears to be that the return of those who had fled with David, and the pacification of the whole nation, depended upon David. If he could be captured or slain, they would all acknowledge Absalom.—P.

e 1 Th. 5. 3. Is. 57. 20. 21. 48. 22.

f 1 Sa. 23. 21. Es. 5. 14. Ro. 1. 32.

g Heb. was right in the eyes of.

h Mark the malicious cunning of Ahithophel in this counsel. He does not say, 'I will pursue after thy father, but after David.' He does not say, 'I will smite thy father, but the king only.' How depraved must Absalom have been, when the counsel and the promise 'pleased him well.'—Note, Ambition, induced any bad passion, blinds the eye, and hardens the heart; being 'enmity against God,' it cannot see the promise towards man.—C.

i ch. 15. 32-37; 16. 16-19.

j Heb. is in his mouth.

k Heb. word.

l Heb. counselled.

m Pr. 31. 8, 9. Ec. 3. 1-11.

n Hushai, acting contrary to Ahithophel, always addresses Absalom with 'thy father,' and thus seeks to awaken every feeling of remorse or tenderness, if such there were—at least to divert him from the recollection of his military prowess.—C.

o ch. 15. 18; 23. 8-39.

p Heb. uttering of soul, Ju. 18. 25.

q Ho. 13. 8. Pr. 17. 12; 28. 15; 2 Ki. 2. 24.

r 1 Sa. 22. 1; 23. 25. Jos. 8. 4. Ju. 20. 32.

s Jos. 7. 58. 6. Ju. 20. 32.

t Ahithophel, or Absalom.

u Heb. a son of valour, ch. 1. 23; 23. 20.

v Jos. 2. 9, 11; 5. 11; 7. 5. Is. 57. 8. Ps. 48. 4, 5; 78. 5. De. 1. 28.

w De. 32. 30; 2 Co. 3. 5. He. 11. 34.

x Ju. 20. 1. ch. 24. 2. 1 Ki. 2. 25.

y Ge. 22. 17; 15. 5. Jos. 11. 4. ch. 24. 9. 1 Ch. 21. 5, 6.

z Heb. that thy face or presence go, &c. Ps. 9. 15; 16; 17. 15, 16.

1 An apt and beautiful emblem, descriptive of the sudden appearance and unexpected attack of a hostile army. The reader of history will recall the manner in which David Leslie surprised Montrose at Philiphaugh, and Napoleon the Austrians at Aosta, after crossing the Great St. Bernard. The dew in warm countries falls fast, sudden, and heavy. The Romans called their light-armed soldiers *rorarii*, dew-beaters.—J.

2 Ki. 20. 10. Mat. 24. 2. Ob. 3.



JOAB'S WELL, WHERE JONATHAN AND AHIMAAZ WAITED FOR NEWS ABOUT ABSALOM. [II. SAMUEL, xvii: 17.]—"Now Jonathan and Ahimaaz stayed by Engedi; for they might not be seen to come into the city: and a wench went and told them; and they went and told King David." This well is situated in the valley of Kedron, near where it unites with the valley of Hinnom. Here David's servants waited for news from Hushai during Absalom's rebellion in order to gather

and send unto their king. Here also Adonijah, David's son, assembled his friends when he aspired to be king in his father's place. The well is 125 feet deep. It is walled up with large rocks with an arch above of great antiquity. There is a large chamber at a depth of 113 feet, from the bottom of which a shaft leads to a rock-hewn chamber below. The people of Siloam sell this water in Jerusalem.

better than the counsel of Ahithophel:^a for the LORD had appointed to defeat the good counsel of Ahithophel, to the intent that the LORD might bring evil upon Absalom.^b

15 ¶ Then said Hushai unto Zadok and to Abiathar the priests, Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus have I counselled.

16 Now therefore send quickly, and tell David, saying, Lodge not this night in the plains of the wilderness,^c but speedily pass over; lest the king be swallowed up, and all the people that are with him.

17 Now Jonathan and Ahimaaz stayed by En-rogel;^d (for they might not be seen to come into the city:) and a wench went and told them; and they went and told king David.

18 Nevertheless a lad saw them, and told Absalom: but they went both of them away quickly, and came to a man's house in Bahurim, which had a well in his court; whither they went down.

19 And the woman took and spread a covering over the well's mouth, and spread ground corn thereon; and the thing was not known.

20 And when Absalom's servants came to the woman to the house, they said, Where is Ahimaaz and Jonathan? And the woman said unto them, They be gone over the brook of water.^e And when they had sought and could not find them, they returned to Jerusalem.

21 And it came to pass, after they were departed, that they came up out of the well, and went and told king David, and said unto David, Arise, and pass quickly over the water:^f for thus hath Ahithophel counselled against you.

22 Then David arose, and all the people that were with him, and they passed over Jordan: by the morning light there lacked not one of them that was not gone over Jordan.

23 ¶ And when Ahithophel saw that his counsel was not followed, he saddled his ass, and arose, and gat him home to his house, to his city, and put his household in order,^g and hanged himself, and died, and was buried in the sepulchre of his father.

24 Then David came to Mahanaim: and Absalom passed over Jordan, he and all the men of Israel with him.

25 ¶ And Absalom made Amasa captain of the host instead of Joab: which Amasa was

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^a The speech of Abishai is an astonishing specimen of simple eloquence. It is remarkable for suggesting every topic of fear, and then for touching every spring of Absalom's vanity while it carefully seems to consult for the general safety of his followers, and the certain success of his schemes.—C.

^b Heb. commanded. Ps. 33. 9, 11. 32. 148. 5. Am. 6. 1. 19. 3. Na. 1. 14. x ch. 15. 31. 34. Ps. 33. 10. 118. 2. 1. 11. 7. 1. Co. 1. 19. 20. 3. 19. Job 5. 11. 12. Ps. 21. 30. 19. 21. 13. 8. 9. 10.

^c The counsel of Ahithophel was good, not in principle, but for the purpose to be accomplished. God, who works by means and instruments, defeats it by a counsel, not in itself so well suited to the end, but better suited to the feelings and principles of the vain prince and his wicked conspirators, and fellow-rebels.—C.

^d y ch. 15. 35. ^e In the Arabah of the desert, i.e. in that section of the Arabah or Jordan valley which adjoins the wilderness of Judah. He counselled him to pass over Jordan and take refuge in the mountains of Gilead.—P.

^f z ch. 15. 17. 27. 36. ^g Jos. 15. 7. 18. 16. 1. Ki. 1. 9. i.e. the fuller's well.

^h En-rogel is in the valley of the Kidron where it is joined by the ravine of Hinnom. It is only a few hundred yards outside the city. ⁱ ch. 3. 10. 16. 5. 19. 16. ^j Jos. 2. 4. 5. Ex. 1. 19. Ro. 3. 8. Ep. 4. 25. Col. 3. 9. 20. 8. 16.

^k The well may have been a subterranean brook—a thing very common, especially in limestone ranges—and therefore it is most probable the woman considered herself as literally speaking truth in one sense, though she expected or knew she would be understood in another.

Every word that is in the intended sense, untrue, is sin. The sagacious writer, however, states the fact, not to approve, but record. For the quality of the fact we are left to the unchanging judgment of the divine law.—C.

^l That is, over the Jordan. The king appears to have intended to have spent the night on the west side of the river.—P.

^m ver. 1-3. ⁿ Pr. 27. 12. Mat. 10. 16. Ac. 21. 31. 28. 14. ch. 18. 6. Nu. 31. 49. Ju. 17. 12. 10. 27. 29.

^o Pr. 10. 18. 19. 3. ^p Heb. gave charge concerning his house, ch. 15. 12. 2 Ki. 20. 1.

^q He deliberately made his will; his worldly wisdom remaining till the last. Thus Satan triumphs over Ahithophel through his ambition and the love of power, as he triumphed over Judah through avarice and the love of money.—C.

^r Job 3. 3. Ps. 59. 12. 55. 23. Pr. 10. 28. 11. 7. Mat. 27. 5. 1. Sa. 31. 4. 5. ^s ch. 2. 8. Ge. 32. 2. ^t 1. Ch. 2. 16. 17. 12. 18. ch. 19. 13.

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^u Perhaps he had not married her. ^v 1. A second name for Jesse the father of David. See 1 Ch. 2. 13. 16.—C.

^w Nu. 32. 1. 40. Ju. 5. 16. 17. 10. 17. 1. 1. 5. 3. 7. De. 3. 10. 15. Jos. 13. 25. 31.

^x 1. Sa. 11. 1. ch. 10. 11. 12. 30. ^y ch. 9. 4. ^z See note on ch. 9. 4.

^{aa} ch. 19. 31. 1. Ki. 2. 7. Ezr. 2. 61. ^{ab} Pr. 11. 25. Mat. 5. 7.

^{ac} Skins, or carpets, or mats—the ordinary beds of the East.—C.

^{ad} Or, cups. ^{ae} The basins being distinguished from earthen vessels, signify most probably such wooden bowls as the Arabs still use for kneading their dough.—C.

^{af} 22. 14. Ps. 34. 8. 108. 4. 11. Is. 33. 16. De. 33. 25. ^{ag} 1. Sa. 11. 14. 58. 7. Ec. 11. 1. 2.

CHAP. XVIII.

^{ah} Ex. 17. 9. Ps. 37. 3-5. 1. Sa. 8. 12.

^{ai} In every department of human affairs success is under Providence, largely the result of order. David therefore seizes the first moment after his hurried and irregular flight, to arrange his followers in the most efficient form.—C.

^{aj} Ju. 7. 20. 9. 43. ^{ak} ch. 10. 9. 10. 15. 19. ^{al} ch. 17. 11. Ps. 3. 6.

^{am} ch. 21. 17. 17. 2. 1. Ki. 22. 31. ^{an} Heb. set their heart on us.

^{ao} Heb. as ten thousand of us. La. 4. 20.

^{ap} This was no flattering compliment. Their liberties—for David was a just king; their prosperity, for he was a wise one—all depended upon his success over an unprincipled young man, and an unnatural wicked rebellion.—C.

^{aq} Ex. 17. 10-12. Ps. 3. 1-8. 50. 15. 91. 15.

^{ar} De. 32. 12. Ps. 3. 6-8.

^{as} In modern phrase he reviewed his troops at the gate.—C.

^{at} De. 21. 20. 21. ch. 12. 10. 11. Lu. 23. 34. Ps. 103. 13.

^{au} Ju. 12. 5. 8. near to which Jephthah slew the Ephraimites. ^{av} Rosenmüller, in his Bibl. Geography, Winner, in his Bibl. Dietionary, and other German writers, maintain that this was in the tribe of Ephraim, on the side Jordan; but English writers hold it to have been beyond Jordan, near Mahanaim. It is certain that Absalom and his army did cross the Jordan and pitch in the land of Gilead (ch. 17. 26), and as there is no mention of that river having been recrossed either by them or by David's men previous to the battle, the inference is that it was fought beyond Jordan. If we suppose that the Ephraimites, who lived on the Jordan, were in the habit of sending their cattle over the river for pasture, that circumstance might give rise to the name.—I.

a man's son, whose name was Ithra an Israelite, that went in⁹ to Abigail the daughter of Nahash,¹ sister to Zeruiah, Joab's mother.

26 So Israel and Absalom pitched in the land of Gilead.

27 ¶ And it came to pass, when David was come to Mahanaim, that Shobi the son of Nahash of Rabbah of the children of Ammon, and Machir the son of Ammiel of Lo-debar, and Barzillai the Gileadite of Rogelim,

28 Brought² beds,³ and basons,⁴ and earthen vessels, and wheat, and barley, and flour, and parched corn, and beans, and lentiles, and parched pulse,

29 And honey, and butter, and sheep, and cheese of kine, for David, and for the people that were with him, to eat: for they said, The people is hungry, and weary, and thirsty, in the wilderness.

CHAPTER XVIII.

1 David viewing the armies in their march giveth them charge of Absalom. 6 The men of Israel are sore smitten in the wood of Ephraim. 9 Absalom, hanging in an oak, is slain by Joab, and cast into a pit. 18 Absalom's place. 19 Ahimaaz and Cushi bring tidings to David. 33 David mourneth for Absalom.

AND David numbered the people that were with him, and set captains¹ of thousands and captains of hundreds over them.

2 And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, and a third part under the hand of Ittai the Gittite: and the king said unto the people, I will surely go forth with you myself also.

3 But the people answered, Thou shalt not go forth: for if we flee away, they will not care for us;² neither if half of us die, will they care for us; but now thou art worth ten thousand of us:³ therefore now it is better that thou succour us out of the city.

4 And the king said unto them, What seemeth you best I will do. And the king stood by the gate-side, and all the people came out by hundreds and by thousands.⁴

5 And the king commanded Joab, and Abishai, and Ittai, saying, Deal gently, for my sake, with the young man, even with Absalom. And all the people heard when the king gave all the captains charge concerning Absalom.

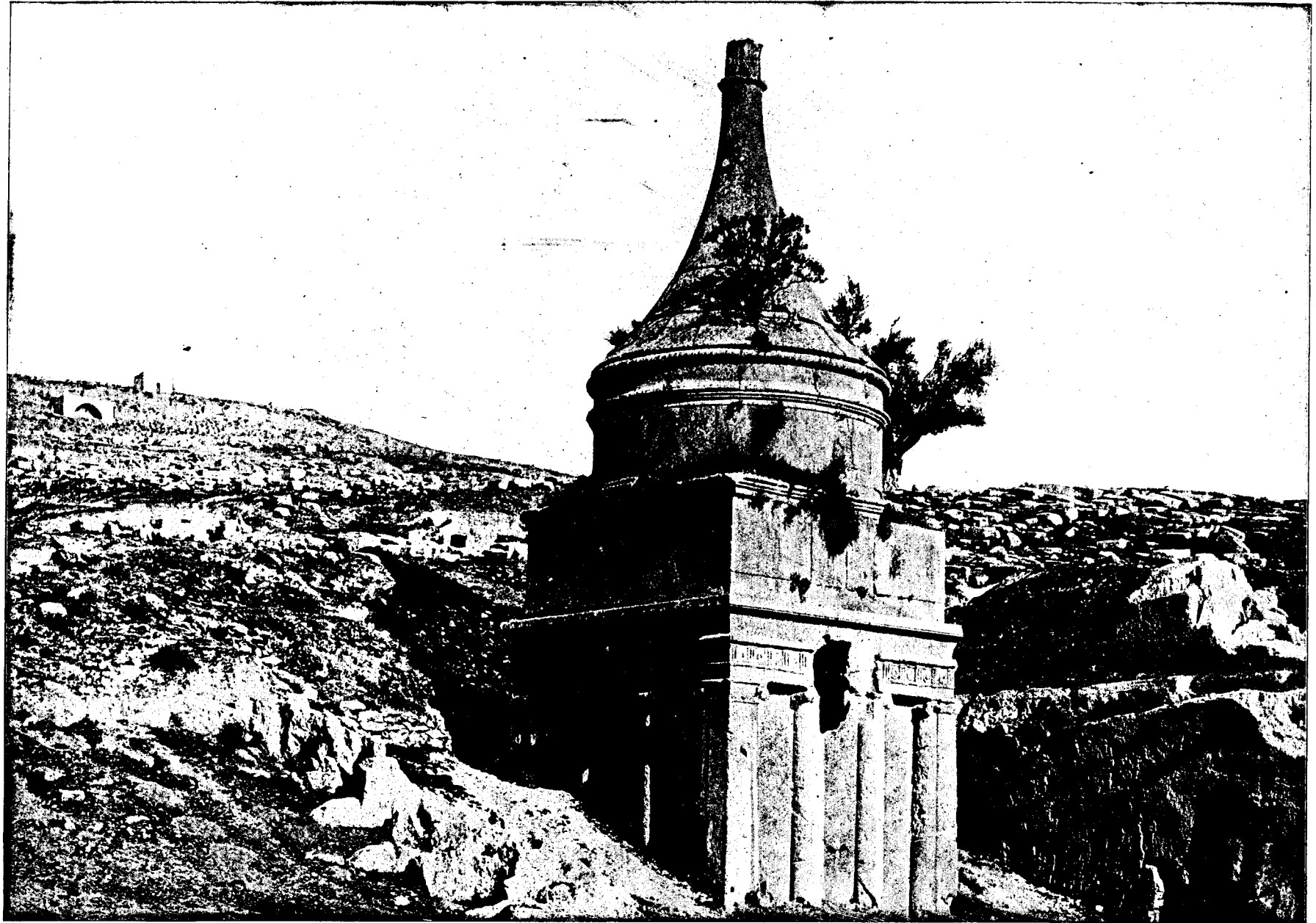
6 ¶ So the people went out into the field against Israel: and the battle was in the wood of Ephraim;⁵

7 Where the people of Israel were slain

than they could have wished. Disappointed pride produces self-murder to such as sought their life. But how much more terrible is their disappointment, who meet with everlasting shame and destruction by fleeing to death, as their refuge from present contempt or hazard! In the time of their greatest trouble God unexpectedly provides for his people. And it is very honourable to assist a sovereign or a saint when almost everybody is become his enemy.

CHAPTER XVIII. REFLECTIONS.—In dangerous times great care ought to be taken for the security and honour of princes: and good advice from inferiors ought to be readily complied with. No undutifulness can root out or obliterate strong parental affection. What then must be the affection of God to his children! How quickly, how easily, the enemies of God are overthrown, and that by means the most unexpected! Both the hopes and joys of the wicked soon

issue in misery and shame: and they who flee from God's arm only rush into his net. Pride proves men's shame at last. A head trimmed at the expense of neglecting the soul is like to prove ruinous to both. Monuments of fame often serve only to perpetuate the disgrace of the erectors. Fearful is the guilt, and dreadful the end, of rebellious children. But success, whether in work or warfare, should be wholly ascribed to the Lord: and messages of evil cannot be too



TOMB OF ABSALOM. [II. Samuel, xviii:18.]—"Now Absalom in his lifetime had taken and reared up for himself a pillar, which is in the king's dale; for he said, I have no son to keep my name in remembrance; and he called the pillar after his own name; and it is called unto this day Absalom's place." This tomb of Absalom is in the valley of Kedron. It is generally called the Pillar of Absalom. It is cut out of solid

rock. Each side measures 22 feet. Over the columns is a dark frieze, and an Egyptian cornice above this. The height above the surface is 54 feet. It is not absolutely known that this is the pillar Absalom had reared for himself during his lifetime in the king's dale. It is a strange fact, however, that it answers to what is said in the 18th verse of the 18th chapter of II. Samuel, "And it is called unto this day, Absalom's place."

before the servants of David; and there was there a great slaughter that day of twenty thousand men.

8 For the battle was there scattered over the face of all the country: and the wood devoured⁶ more people that day than the sword devoured.

9 ¶ And Absalom met the servants of David: And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that was under him went away.

10 And a certain man saw it, and told Joab, and said, Behold, I saw Absalom hanged in an oak.⁷

11 And Joab said unto the man that told him, And, behold, thou sawest him; and why didst thou not smite him there to the ground? and I would have given thee ten shekels of silver,⁸ and a girdle.

12 And the man said unto Joab, Though I should receive⁹ a thousand shekels of silver¹ in mine hand, yet would I not put forth mine hand against the king's son: for in our hearing the king charged thee, and Abishai, and Ittai, saying, Beware² that none touch the young man Absalom.

13 Otherwise I should have wrought falsehood against mine own life: for there is no matter hid from the king, and thou thyself wouldest have set thyself against me.

14 Then said Joab, I may not tarry thus with thee.³ And he took three darts⁴ in his hand, and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak.

15 And ten young men that bare Joab's armour compassed about and smote Absalom, and slew him.

16 And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people.

17 And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones⁵ upon him: and all Israel fled every one to his tent.

18 ¶ Now Absalom in his lifetime had taken and reared up for himself a pillar, which is in the king's dale: for he said, I have no son to keep my name in remembrance: and he called the pillar after his own name: and it is called unto this day, Absalom's Place.⁶

A.M. 2983. B.C. 1021.

1 Pr. 11. 21, 24, 27, 28.

m Ps. 3. 7, 43. 1. Ju. 5.

20, 21. Ex. 15. 10. Jos. 10.

14. n Heb. multiplied

to devour, Ps. 77. 17.

6 From ignorance

of the nature of the

ground, we cannot

tell how the wood

devoured so many;

but precipices, pits,

morasses (see ver.

17), or even prickly

plants and trees,

many of which are

sufficient to empaire

either man or beast,

may well account for

such destruction in a

fleeing army. Some,

however, attribute

the 'devouring' to

wild beasts, which

may also be partly

true.—C.

o ch. 14. 26, 17. 23. De.

21. 23. Job 18. 9, 10. Pr.

30. 17. Je. 48. 44.

7 The special notice

formerly taken of

Absalom's hair

now receives its ex-

planation. That or-

nament of which he

was so vain, now oc-

casioned his ruin.—C.

8 About 23s.

9 Heb. weigh upon

mine hand.

1 About £115.

p ver. 5.

2 Heb. Accare

whosoever ye be of,

&c.

q Ex. 20. 13; 21. 12, 14.

Ge. 9. 5, 6. Nu. 35. 31-33.

3 Heb. before thee.

4 Three javelins,

such as still of usually

carried when he as-

saulted David and

Jonathan. Most pro-

bably he took the

darts instead of

sword, that he might

throw them from a

distance, that so the

evidence of his know-

ing Absalom might

be rendered uncer-

tain, should the king

call him to account

for his disobedience.—C.

r Ju. 5. 31. Ps. 45. 5.

with ver. 5.

s Heb. heart, De.

4. 11. Mat. 12. 40.

t ch. 2. 28, 20. 22.

u De. 21. 21-23. Je.

22. 18, 19. Jos. 7. 26, 8. 29;

10. 27.

5 This mode of

signifying a grave

has been practised

in many nations. The

Celtic cairns in Ire-

land, and the barrows or

tumuli in many

parts of England, are

of the same descrip-

tion.—C.

x Ge. 14. 17.

y ch. 14. 27. Job 18. 17.

Is. 14. 20, 21. Je. 22. 30.

z Ps. 49. 11. 1 Sa. 15.

12. 6 The words literally

signify 'Absalom's

hand'; and it is pro-

bable that it was so

called from being

surmounted by a

hand. Niebuhr in-

forms us, that the

mosque of Ah, in-

stead of the Turkish

crescent, has at top a

hand; and in Euro-

pean heraldry, a

hand, or hand and

arm, armed or un-

armed, may be seen

as the crest of the

armorial bearing of

different families.

Absalom's pillar was

standing in the time

of Josephus. A build-

ing known by that

name is still shown in

the valley of Jeho-

shaphat; and in all

probability is either

in part the ancient

building, or a more

modern structure

raised upon its site.

—C.

A.M. 2983. B.C. 1021.

a ch. 15. 36, 17. 17.

b Heb. judged him

from the hand, &c.

Ju. 2. 16. De. 32. 35, 40.

Ps. 9. 4.

c Heb. be a man of

tidings, ch. 4. 4.

d The Ethiopian,

Je. 13. 23. Nu. 12. 1.

e Heb. be what

may.

7 He had continued

with David since

bringing tidings from

Hushai, and was pre-

sent in the battle,

perhaps sounding

one of the sacred

trumpets, as David

accompanied him for

the express pur-

pose of conveying

him information, he

was anxious to be

the first to commu-

nicate the tidings of

the victory. But

Joab was unwilling,

out of regard both to

David and Ahimaaz,

to make so respect-

able a person the

bearer of the intelli-

gence of Absalom's

death. With a deli-

cacy we should

scarcely have expect-

ed from his charac-

ter, he felt that to

carry these sad tid-

ings would have been

unjust to the

young priest's pious

and friendly design,

and made them

doubly welcome to

the afflicted father.

He therefore selects

for the message a

man whose name in-

timates that he was

perhaps an Ethio-

pian and a slave.—I.

8 Or, convenient!

e ver. 4. 7. Sa. 13.

9 Mahanaim was a

walled city. The en-

trance was by an

archway, with a gate

at each end, between

which the king sat,

the whole surmount-

ed by a flat-roofed

tower, from which

the watchman made

his observations.—C.

f De. 22. 8.

1 David, as an ex-

perienced general,

drew this conclusion

correctly. The mes-

senger, being alone,

must either come

with a demand for

succour, ver. 3, or

news of victory. Had

there been a defeat,

many would have

been running.—C.

2 Heb. I see the

running.

g 1 Ki. 1. 42. Ro. 10.

15.

3 Or, Peace be to

thee.

4 Heb. Peace.

h ch. 14. 4, 22.

i Heb. shut up, Ps.

44. 3; 115. 1. 1 Sa. 24. 18;

26. 8.

6 Heb. Is there

peace to, &c.

6 See note on ch.

17. 20. Ahimaaz most

probably tells truth

about the tumult and

his ignorance of its

cause, and thereby

evades David's ques-

tion; but he conceals

the unwelcome truth

which he well knew,

ver. 20, and thereby

incurs the penalty of

falsehood. The sa-

cred historian, how-

ever, merely records,

but does not reprove

the suppression, that

being sufficiently

done by other por-

tions of Scripture.—

C.

7 Heb. Tidings is

brought.

19 ¶ Then said Ahimaaz the son of Zadok, Let me now run and bear the king tidings, how that the LORD hath avenged him of his enemies.

20 And Joab said unto him, Thou shalt not bear tidings this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the king's son is dead.

21 Then said Joab to Cushi, Go tell the king what thou hast seen. And Cushi bowed himself unto Joab, and ran.

22 Then said Ahimaaz the son of Zadok yet again to Joab, But, howsoever,⁶ let me, I pray thee, also run after Cushi.⁷ And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings ready?⁸

23 But howsoever, said he, let me run. And he said unto him, Run. Then Ahimaaz ran by the way of the plain, and over-ran Cushi.

24 ¶ And David sat between the two gates: and the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone.

25 And the watchman cried, and told the king. And the king said, If he be alone, there is tidings in his mouth.¹ And he came apace, and drew near.

26 And the watchman saw another man running: and the watchman called unto the porter, and said, Behold another man running alone. And the king said, He also bringeth tidings.

27 And the watchman said, Methinketh the running² of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, He is a good man, and cometh with good tidings.

28 And Ahimaaz called, and said unto the king, All is well.³ And he fell down to the earth upon his face before the king, and said, Blessed be the LORD thy God, which hath delivered up the men that lifted up their hand against my lord the king.

29 And the king said, Is the young man Absalom safe?⁵ And Ahimaaz answered, When Joab sent the king's servant, and me thy servant, I saw a great tumult, but I knew not what it was.⁶

30 And the king said unto him, Turn aside, and stand here. And he turned aside, and stood still.

31 And, behold, Cushi came; and Cushi said, Tidings,⁷ my lord the king: for the LORD

tenderly delivered. Yet is it not astonishing to find so great and good a man neglecting to praise God for his wonderful salvation; quarrelling with his kind providence; opposing the justice of the nation; uttering things unadvisedly with his lips; and so immoderately bewailing a son abandoned of Heaven to everything vile and hateful!

CHAPTER XIX. REFLECTIONS.—The pro-

ductions of unbridled passions are always unseasonable and dangerous. Few will risk their life for such as, after all, will look down upon them with neglect; and if we foolishly bring ourselves into danger, we shall justly be upbraided with it. Good counsel, though bluntly and even roughly given, should be thankfully received. And when we have done ill we cannot too soon seek to amend it: but when many are guilty, it is too common to cast the blame on their neighbours.

Ministers ought to be principal promoters of loyalty. It is shameful when those who ought to be most forward in duty need instigation to it. Clemency is one of the noblest qualities of princes: and professions of deep sorrow for faults committed powerfully pacify the injured. But let us rejoice that Jesus will never condemn penitent sinners, though Satan stand at their right hand to accuse them. Our rash reception of evil reports concerning our friends turns to our shame when

hath avenged thee this day of all them that rose up against thee.

32 And the king said unto Cushi, *Is the young man Absalom safe?* And Cushi answered, The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man⁸ is.

33 ¶ And the king was much moved, and went up to the chamber over the gate,⁹ and wept; and as he went, thus he said, O my son Absalom! my son, my son Absalom! 'would God I had died for thee, O Absalom, my son, my son!¹

CHAPTER XIX.

1 *Joab causeth the king to cease his mourning.* 9 *The Israelites are earnest to bring the king back.* 11 *David sendeth to the priests to invite the men of Judah.* 16 *Shimei is pardoned.* 24 *Mephibosheth excused.* 32 *Barzillai dismissed; Chimham his son is taken into the king's family.* 41 *The Israelites expostulate with Judah for bringing home the king without them.*

AND it was told Joab, Behold, the king weepeth and mourneth for Absalom.

2 And the "victory that day was *turned* into mourning unto all the people: for the people heard say that day how the king was grieved for his son.

3 And the people gat them by stealth that day into the city, as people being ashamed steal away when they flee in battle.

4 But the king *covered* his face, and the king cried with a loud voice, O my son Absalom! O Absalom, my son, my son!¹

5 And Joab came into the house to the king, and said, Thou hast *shamed* this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines;

6 In that thou lovest² thine enemies, and hatest thy friends: for thou hast declared this day, that thou regardest neither princes nor servants:³ for this day I perceive, that if Absalom had lived, and all we had died this day, "then it had pleased thee well.

7 Now therefore arise, go forth, and *'speak* comfortably unto thy servants: for I swear by the LORD, if thou go not forth, there *'will* not tarry one with thee this night;⁴ and that will be worse unto thee than all the evil that befell thee from thy youth until now.

8 Then the king arose, and *'sat* in the gate. And they told unto all the people, saying, Behold, the king doth sit in the gate. And all the people came before the king; for *'Israel* had fled every man to his tent.

9 ¶ And all the people were at *'strife* throughout all the tribes of Israel,⁵ saying, The

A.M. 2983. B.C. 1021.

A ver. 19, 28. Ps. 55. 18; 2^a. 2, 3; 118. 10-12. De. 32. 36.

8 There was both discretion and delicacy in this announcement. Without mentioning Absalom's name, or the tragical manner of his death, Cushi with much address does not deny its having occurred, but dwells solely upon the fact of its being the death of an enemy and a rebel.—*L.*

9 Over the gate there was a tower, the principal apartment in which was used sometimes as a state-room, and sometimes as a private parlour. "In most cases this room has a window towards the street; which in Egypt and Turkey projects forward, and is called a *kiosk* (*Kitto*).—*L.*

1 A father only could have so lamented—a renewed spirit only could have so forgiven. Yet how low is our admiration of David weeping over his lovely son, when compared with Jesus weeping over his enemies, Lu. 19. 41.—*C.*

CHAP. XIX.

4 Heb. *salvation of deliverance*, Ps. 3. 8; 118. 32-50; 118. 10-12.

5 Pr. 15. 19, 12. Ec. 3. 4, 4. Ne. 8. 9.

6 ch. 15. 30; 1. 2; 28. 33. 1 Sa. 4. 12. Pr. 10. 1; 17. 25.

1 Why is the conduct of David, in the case of Bathsheba's child, ch. 12. 23, and in the case of Absalom, so different? There are two reasons for the difference. (1) Young children are less endeared to their parents than they afterwards, by association, generally become. (2) David was lamenting Absalom, not merely as a rebel son, but a lost sinner; a thought, of all thoughts, the most grievous to a parent's heart.—*C.*

d ch. 18. 43.

2 Heb. *By loving*, &c.

3 Heb. *that princes or servants are no thing to thee*.

4 Pr. 19. 10. Job 34. 18.

5 Heb. *to the heart of thy servants*, Ge. 34. 3. Ho. 2. 14.

6 Pr. 14. 28. 2 Ti. 1. 15.

4 The advice was wise, the manner cruel. David, who was willing to have headed his own army against Absalom, could not have felt as Joab alleges. He merely wished, what was perfectly practicable, to have his rebellious and wicked son spared, to afford him space for repentance.—*C.*

4 Ru. 4. 1. ch. 18. 4, 24.

5 2 Ki. 14. 12. 1 Ki. 12. 16. ch. 18. 7.

6 Ge. 3. 12, 13. Is. 8. 21. Ro. 6. 21.

8 They were divided into two great political parties, one anxious for the restoration of David, the other, sullen silence, ver. 10, brooding over their discomfited rebellion.—*C.*

A.M. 2983. B.C. 1021.

7 ch. v. viii. x. 1 Sa. xviii. xviii.

8 ch. 15. 12, 13; 18. 14.

9 Heb. *are ye silent*, Ju. 18. 9. Ro. 12. 11.

10 'It might seem that David's consequence of his victory, that David should re-pass the Jordan at the head of his conquering army, and resume his throne at Jerusalem. But the mass of the people had chosen another for their king, and by that act had virtually deprived David of their power, deposed David; and it would appear that the civil principles of the constitution required that he should, in a certain sense, be re-elected to the crown.—*K'tto*.

11 ch. 8. 17; 15. 24, 29, 35. 2 Co. 5. 20.

12 David was still at Mahanaim on the east of Jordan, Zadok and Abiathar in Jerusalem, on the west. But the presence of Amasa, ver. 13, whom Absalom had made general of his army, prevented an expression of public opinion in the capital in favour of David's return. Amasa was nephew to David, by his sister Abigail; and was by Zeruiah, Amasa's advancement was therefore well calculated to the discomfited of Judah.—*C.*

13 Mat. 5. 16. 1 Co. 10. 11. Ph. 3. 17. Th. 3. 9. 1 Pe. 2. 21.

14 ch. 5. 1; ver. 13. Ge. 2. 23. Ju. 9. 2. Ep. 5. 29, 30.

15 ch. 17. 25. 1 Ch. 2. 16, 17; 12. 18.

16 Ru. 1. 17. 1 Ki. 19. 2. Ac. 23. 12.

17 ch. 3. 29, 30; 18. 14, with 8. 16; 20. 23.

18 That is, Amasa being brought over to David by the promise of being made commander-in-chief, brings over all his adherents to David's interest. David, as a wise and merciful king, does not attempt to retain by aid of his army, but by peaceful negotiation.—*C.*

19 Ju. 20. 1. Ac. 2. 46. 4.

20 Jos. 4. 19; 5. 9. 1 Sa. 11. 14, 15.

21 ch. 16. 5-9. 1 Ki. 2. 8, 16. Job 2. 4. Mat. 5. 25.

22 ch. 16. 1-4; 9. 2, 10, 11; ver. 26, 27.

23 Josephus says they prepared a bridge. The true meaning of the original is doubtful. Boothroyd translates it, "And there went over and performed the service of bringing over the king's household"—which the rabbins understand of carrying them over.—*C.*

24 Heb. *the good in his eyes*.

25 ch. 16. 5-9. Pr. 28. 13. Mat. 5. 25; 1. 4.

26 Mat. 5. 25. Ho. 1. 12. Ps. 78. 34-37. Is. 7. 2. Je. 22. 23; 31. 9.

1 The house of Joseph were Ephraim and Manasseh—why then does not Shimei rather speak of Benjamin to which he belonged? The reference is most ingenious. He calls up to David's mind the tenderness of Joseph to his unkind and cruel brethren, and by his example inculcates forgiveness of his late offence.—*C.*

2 Ex. 21. 17; 22. 28. 1 Ki. 2. 10, 11.

3 ch. 16. 10; 3. 39.

king 'saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines, and now he is fled out of the land for Absalom.

10 And Absalom, whom we *'anointed* over us, is dead in battle: now therefore why *'speak* ye not a word of bringing the king back?⁵

11 ¶ And king David sent to *'Zadok* and to Abiathar the priests,⁶ saying, Speak unto the elders of Judah, saying, Why are ye the *'last* to bring the king back to his house? seeing the speech of all Israel is come to the king, *even* to his house.

12 Ye *are* *'my* brethren, ye *are* my bones and my flesh: wherefore then are ye the last to bring back the king?

13 And say ye *'to* Amasa, *Art* thou not of my bone, and of my flesh? *'God* do so to me, and more also, if thou be not captain of the host before me continually *'in* the room of Joab.

14 And he bowed the heart of all the men of Judah,⁷ even *'as the heart of* one man; so that they sent *this word* unto the king, Return thou, and all thy servants.

15 So the king returned, and came to Jordan. And Judah came to *'Gilgal*, to go to meet the king, to conduct the king over Jordan.

16 ¶ And *'Shimei* the son of Gera, a Benjamite, which *was* of Bahurim, hasted, and came down with the men of Judah to meet king David.

17 And *there were* a thousand men of Benjamin with him, and *'Ziba* the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they went over Jordan before the king.

18 And there went over a ferry-boat⁸ to carry over the king's household, and to do what he thought good.⁹ And Shimei the son of Gera fell down before the king, as he was come over Jordan;

19 And said unto the king, Let not my lord impute iniquity unto me, neither do thou remember *'that* which thy servant did *per-*versely the day that my lord the king went out of Jerusalem, that the king should take it to his heart.

20 For thy servant doth know that I have sinned: therefore, behold, I am come *'the* first this day of all the house of Joseph¹ to go down to meet my lord the king.

21 But Abishai the son of Zeruiah answered and said, *'Shall* not Shimei be put to death for this, because he cursed the LORD's anointed?

22 And David said, *'What* have I to do

they manifest their innocence. Wicked servants do their masters inexpressible injuries: but good men like Mephibosheth make times of distress seasons of mourning and grief, and disregard their own interests in comparison of those of God's church and people. Riches are truly blessings when possessed by generous minds,

and liberally ministered for the support of the indigent. Grateful hearts count themselves happy to have it in their power to recompense their friends: and noble minds count little of all the services they can do to their friends. But observe, courts, feasting, and mirth are poor preparations for death: and old men especially would do well

often to decline all intercourse with them, that they may contemplate the more important concerns that now so closely press upon them, and cheerfully leave the more active employments for those whose age and capacities are more suitable to such a task. With what caution ought public affairs to be conducted! By pride cometh

with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? ^ashall there any man be put to death this day in Israel? for do not I know that I *am* this day king over Israel?

23 Therefore the king said unto ^aShimei, Thou shalt not die: and the king ^aswore unto him.

24 ¶ And ^aMephibosheth the son of Saul came down to meet the king, and had neither dressed¹ his feet, nor trimmed his beard,¹ nor washed his clothes, from the day the king departed until the day he came *again* in peace.

25 And it came to pass, when he was come to Jerusalem to meet the king, that the king said unto him, Wherefore wentest not thou with me, Mephibosheth?

26 And he answered, My lord, O king, my servant deceived me: for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king; because thy servant *is* lame.

27 And ^ahe hath slandered² thy servant unto my lord the king; but my lord the king *is* as an angel of God: do therefore *what is* good in thine eyes.

28 For ^aall of my father's house were but dead men³ before my lord the king; yet didst thou set thy servant among them that did eat at thine own table: what right therefore have I yet to cry any more unto the king?

29 And the king said unto him, Why speakest thou any more of thy matters? I have said, Thou^a and Ziba divide the land.⁴

30 And Mephibosheth said unto the king, Yea,^a let him take all, forasmuch as my lord the king is come again in peace unto his own house.

31 ¶ And ^aBarzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan.

32 Now Barzillai was a very aged man, *even* fourscore years old; and ^ahe had provided the king of sustenance while he lay at Mahanaim; for he *was* a very great man.

33 And the king said unto Barzillai, ^aCome thou over with me, and I will feed thee with me in Jerusalem.

34 And Barzillai said unto the king, ^aHow long have I to live, that I should go up with the king unto Jerusalem?

35 I *am* this day ^afourscore years old: and can I discern between good and evil? ^acan thy servant taste what I eat or what I drink? can I hear any more the voice of singing-men and singing-women?⁵ wherefore then should

A.M. 2983. B.C. 1021.

e 1 Sa. 11. 13.

f At this time, 1 Ki.

2. 9. 10.

g Ge. 12. 22. He. 6. 16.

h Sa. 30. 15.

i ch. 4. 4; ix. 16. 3. 1

Ch. 9. 40-44.

j De. 27. 12. Ro. 12.

k 16. 13. 3.

l The dressing of the

feet, in a country

where they were

usually bare, was as

common as washing

the hands. The

trimming of the

beard may refer

either to combing,

clipping, or perfum-

ing.—The deshabille

of Mephibosheth was

emblematic of deep

mourning.—C.

m ch. 16. 3. Ps. 15. 3.

n As a proof of the

sincerity of Mephi-

bosheth's joy at the

king's return, we are

told (ver. 24) how he

mourned for the

king's dishonour.

He now complains

of Ziba his servant, who

should have been

his friend, but had

been his enemy.

How much mischief

it is in the power of a

wicked servant to do

to the best of mas-

ters, more especially

in the way of defam-

ing their characters!

o ch. 14. 17. 20. 1 Sa.

29. 9.

p Ge. 32. 10. ch. 9. 7.

q Lu. 17. 10.

r Heb. *men of**death*.

s De. 19. 19. Ps. 82. 2;

10. 5. Pr. 29. 4.

t Some think the

decision signifies—

divide the land, as

directed, ch. 9. 10.

u Mephibosheth (to

speak in modern

terms) holding as

landlord, Ziba as

tenant; others think

both title and occu-

pation were divided

between the parties.

The former seems

more consonant with

justice, as Mephi-

bosheth had com-

mitted no fault. But

if so, why is Ziba

continued in office?

David had purposely

not to give cause of

sorrow on the day of

his joyous resurrec-

tion, ver. 22. Beside

Ziba had been an

active, though not

the most faithful

servant—he had also

aided David in his

difficulties; and to

offend a man with

such a family and

connection would

have been very im-

prudent.—Note. Ex-

tremity of deserved

punishment is seldom

wise, and where

mercy can be exer-

cised with safety, it

is always the best

policy.—C.

v 1 Sa. 18. 1. 3. ch. 1.

26.

w ch. 17. 27. 1 Ki. 2. 7.

Ezr. 2. 61. Ne. 7. 63.

x ch. 17. 27. with Job

1. 3.

y With Mat. 25. 34.

35. Lu. 22. 28. 30.

z Heb. *How many**days are the years of**my life?* Job 12. 14.

Ps. 39. 5. 6. 90. 4. 79. 47.

48. 1 Co. 7. 29. Ju. 4. 14.

1 Ps. 90. 10. 12.

u Ec. 12. 1. 3. 4.

s David being him-

self an adept in music,

had rendered his

court in Jerusalem

celebrated for that

accomplishment. He

had, however, em-

ployed its attractions

not for the banquet,

or the revel of luxu-

ry, but for the ser-

vice of God.—Note.

Satan, the world, and

the flesh have united

to nearly monopolized

music.—John saw

it otherwise in glory.

Re. 4. 8. 9. Hasten.

Lord, the time when

every heart shall be

love and every voice

praise.—C.

A.M. 2983. B.C. 1021.

x 1 Ki. 2. 7. Je. 41. 17.

ver. 38. 40.

y Heb. *choose*.

z Ge. 29. 11. 31. 55.

Ru. 1. 4.

a ch. 6. 18; 13. 25. Ge.

14. 19.

b ver. 12. 14. 15. Mat.

21. 9. Ac. 2. 41. 47. 6. 7.

c Most probably

those who had gath-

ered around him

before the battle in

the wood, and since

his victory; the other

half were the adverse

party who still ad-

hered to the ruined

cause of Absalom.—

C.

d Ju. 8. 1; 12. 1. Ge. 31.

26. 27.

e The whole of the

ten tribes now coal-

escently identified

ed at the exclusive

claims of loyalty ex-

hibited by Judah,

and probably at some

presuming arrogance

of manner founded

on their relation to

the king.—Note. Da-

vid is here more en-

dangered by his

friends than by his

enemies—a point

upon which all suc-

cessful men need to

be watchful and

prayerful. Even in

spiritual enjoyments

we are often in more

danger than in de-

sertions.—Lest Paul

should be 'exalted,'

God required in wis-

dom to allow a 'mes-

senger of Satan

to buffet him.—C.

f By comparing

men in this verse with

people in ver. 29. 46.

it will be seen that they

are equivalent terms

for the same parties.

—C.

g ver. 12. 1 Ch. 2. 3-17.

Mat. 1. 3-6. Lu. 3. 31-

33.

h A bad reason—be-

cause a king should

be a common father

to all his subjects,

and not the patron

of a favourite few,

claiming no merit but

kindred origin.—C.

i ch. 5. 1. Mat. 21. 9.

with 27. 23 Ju. 12. 1. Pr.

13. 10. 15. 1.

j It therefore seems

most probable that

Benjamin, swayed

by David's kindness

to Mephibosheth, and

mercy to Shimei (see

ver. 16. 27), had not

yet joined this move-

ment, and that only

ten tribes were origi-

nally concerned in

the expostulation.

Benjamin seems sub-

sequently to have

joined in the delec-

tion. See ch. 20. 2, 4.

—C.

k Heb. *set us at**light*.

l Ju. 8. 1; 12. 1. 2. Ac.

15. 30.

m In which there

was presumptive

proof that the men of

Judah were wrong—

loudness and violence

being proof of pas-

sion, not of reason.—

C.

n CHAP. XX.

a ch. 12. 10; 19. 41. Ps.

34. 10.

b De. 13. 13. Ju. 19. 22.

1 Sa. 2. 12. ch. 16. 7.

c Whenever the

passions of men are

in a ferment, it re-

quires little to guide

them. Here the coun-

sel of one vain bad

man produces the

death of many, and

goes near to dismem-

ber, and thereby

weaken and barbar-

ize the Jewish king-

dom, which David

had rescued from

slavery, and advanc-

ed in religion, civiliza-

tion, and power.—

C.

d Ju. 3. 27. 6. 34.

e 1 Ki. 12. 16. Ac. 8.

21. Mat. 22. 5. 6. Lu. 19.

14.

f ch. 19. 41. 1 Ki. 12.

16. Pr. 17. 14. Ju. 6. 66.

Phi. 2. 21.

thy servant be yet a burden unto my lord the king?

36 Thy servant will go a little way over Jordan with the king: and why should the king recompense it me with such a reward?

37 Let thy servant, I pray thee, turn back again, that I may die in mine own city, *and be buried* by the grave of my father and of my mother: but behold thy servant ^aChimham; let him go over with my lord the king; and do to him what shall seem good unto thee.

38 And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good unto thee: and whatsoever thou shalt require⁶ of me, *that* will I do for thee.

39 And all the people went over Jordan. And when the king was come over, the king ^akissed Barzillai, ^aand blessed him; and he returned unto his own place.

40 Then the king went on to Gilgal, and Chimham went on with him: and ^aall the people of Judah conducted the king, and also half the people of Israel.⁷

41 ¶ And, behold, ^aall the men of ^aIsrael came to the king, and said unto the king, Why have our brethren the men of Judah⁸ stolen thee away, and have brought the king and his household, and all David's men with him, over Jordan?

42 And all the men of Judah answered the men of Israel, ^aBecause the king *is* near of kin to us:¹ wherefore then be ye angry for this matter? have we eaten at all of the king's *cost*? or hath he given us any gift?

43 And the men of Israel answered the men of Judah, and said, ^aWe have ten parts² in the king, and we have also more *right* in David than ye: why then did ye despise us,³ that our advice should not be first had in bringing back our king? And ^athe words of the men of Judah were fiercer than the words of the men of Israel.⁴

CHAPTER XX.

1 By occasion of the quarrel, Sheba maketh a party in Israel. 3 David's ten concubines are shut up in perpetual prison. 4 Amasa, made captain over Judah, is slain by Joab. 14 Joab pursueth Sheba unto Abel. 16 A wise woman saveth the city by Sheba's head. 23 David's great officers.

AND there ^ahappened to be there a ^aman of Belial,¹ whose name *was* Sheba, the son of Bichri, a Benjamite; and he ^ablew a trumpet, and said, ^aWe have no part in David, neither have we inheritance in the son of Jesse: every man to his tents, O Israel.

2 So ^aevery man of Israel went up from after

contention. A small evidence of respect might often prevent, not only angry altercations, but much murder and bloodshed. It is best to yield and to leave off strife before it be meddled with: for when men are once in a passion they are sure to speak wrong, even though they have truth on their side.

David, and followed Sheba the son of Bichri: but the men of Judah clave unto their king, from Jordan even to Jerusalem.²

3 ¶ And David came to his house at Jerusalem; and the king took the ten women his concubines, whom he had left to keep the house, and put them in ward, and fed them, but went not in unto them: so they were shut up unto the day of their death, living in widowhood.⁴

4 ¶ Then said the king to Amasa, Assemble me the men of Judah within three days, and be thou here present.

5 So Amasa went to assemble the men of Judah: but he tarried longer than the set time which he had appointed him.⁵

6 And David said to Abishai, Now shall Sheba the son of Bichri do us more harm than did Absalom: take thou thy lord's servants, and pursue after him, lest he get him fenced cities, and escape us.⁶

7 And there went out after him Joab's men, and the Cherethites, and the Pelethites, and all the mighty men: and they went out of Jerusalem, to pursue after Sheba the son of Bichri.

8 When they were at the great stone which is in Gibeon, Amasa went before them: and Joab's garment that he had put on was girded unto him, and upon it a girdle with a sword fastened upon his loins in the sheath thereof; and as he went forth it fell out.⁷

9 And Joab said to Amasa, Art thou in health, my brother? And Joab took Amasa by the beard with the right hand to kiss him.⁸

10 But Amasa took no heed to the sword that was in Joab's hand: so he smote him therewith in the fifth rib, and shed out his bowels to the ground, and struck him not again, and he died. So Joab and Abishai his brother pursued after Sheba the son of Bichri.

11 And one of Joab's men stood by him, and said, He that favoureth Joab, and he that is for David, let him go after Joab.⁹

12 And Amasa wallowed in blood in the midst of the highway: and when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw that every one that came by him stood still.

13 When he was removed out of the highway, all the people went on after Joab, to pursue after Sheba the son of Bichri.

14 ¶ And he went through all the tribes of Israel unto Abel, and to Beth-maachah,¹ and all the Berites: and they were gathered together, and went also after him.

15 And they came and besieged him in Abel

A.M. 2983. B.C. 1021.

f 1 Ki. 12. 17, 20. Jn. 6. 66-68.

2 That is, they conducted him from the place where he crossed the Jordan till he arrived in Jerusalem. This was all the more necessary as the road ran along the border of the warlike tribe of Benjamin, and an attack might easily have been made upon the monarch, amid the wild doles of the wilderness.—P.

g ch. 15. 16; 22.

h Heb. a house of ward, Ge. 40. 3.

i Ge. 6. 4; 38. 26.

j Heb. bound.

k Heb. in widowhood of life.

l ch. 10. 13, with Jn. 13. 27. Ec. 9. 10. Ro. 12. 11.

m Ps. 118. 9; 26. 9.

n We are not informed as to the cause of Amasa's delay: it however cost him his life, by giving occasion for the appointment of Abishai at the head of Joab's favourite troops. See ver. 7.—C.

o ch. 18. 2; 23. 18. 1 Ch. 2. 16.

p ch. 11. 11; 15. 18.

q Heb. deliver himself from our eyes.

r ver. 23; ch. 18. 15; 18. 23. 39. 1 Ki. 1. 38.

s Jos. 10. 27.

t Most probably such a short sword as is still found in Carthage and other ancient relics, and which might readily fall by what is called accident, or, as is more likely, be of purpose thrown out by Joab. C.—Or,

u let it fall out, for it was not by mere accident; but it was part of Joab's murderous design, that he might have it in his hand when saluting Amasa; and the farther to all suspicion, it was in his left hand.—I.

v ch. 3. 27; 17. 25. Ps. 12. 2; 55. 21. Mat. 26. 46.

w In 7. 3. Mi. 7. 2. Je. 9. 4, 5.

x He held the sword in the left hand, which would prevent Amasa from attending to the circumstance. C.—Or rather it, i.e. the beard, for it would be reckoned an affront to lay hold on it unless for that purpose. Among the Arabs, to kiss the beard is a mark of respect to an equal or superior.—I.

y ch. 3. 27; 2. 23. 1 Ki. 2. 5.

z Heb. doubled not his stroke, 1 Sa. 26. 8.

a 2 Ki. 9. 32, with De. 20. 5.

b This was his proclamation to the army. Joab is now again commander-in-chief, and has never, like Amasa, deserted David; let all David's friends then follow him.—I.

c ch. 17. 25. Ps. 55. 23. Re. 16. 5. 6.

d Sheba, ver. 4.

e 2 Ki. 15. 20. 2 Ch. 16. 4. 1 Ki. 15. 20. Jos. 13. 25. ver. 15.

f Sheba fled northward and took refuge in the city of Abel, which stood on a conical hill between the plains of Ijon and Dan. It is about five miles west of Dan, and consequently on the extreme northern border of Palestine. It was a strong city. There is still a village on the site bearing the ancient name. In going from Jerusalem to Abel it is truly said that Joab went through all the tribes of Israel.—P.

A.M. 2983. B.C. 1021.

z 2 Ki. 19. 32. Je. 32. 24; 33. 4.

1 Or, it stood against the utmost wall.

2 They cast a bank against the city, which stood opposite the outward wall. So Boothroyd translates the passage, which renders it much more intelligible.—C.

3 Heb. married to throw down.

a Ec. 9. 14; 18. 1 Co. 1. 27.

b Or, They plainly spake in the beginning, saying, Surely they will slay Abel, and so make an end, De. 20. 11. Jos. 9. 14.

c Proverbial expressions founded upon local circumstances or peculiarities must necessarily be more or less obscure. But does not the obscurity of the text arise principally from the insertion of the word 'counsel' instead of the word 'questions'? Is not the object of the wise woman to excuse her questions by pleading the inquisitive character of her own nature?—The hero of whom we have heard so much?

d Her second ver. 39. 'Why wilt thou swallow up or destroy.'

e The inheritance of the Lord? is an irresistible appeal to the generosity, patriotism, and piety, and had Joab been a worse man than he was, we could not be surprised at its success.—C.

f Ge. 18. 23. Ro. 13. 4.

g She was probably the governess of the city, or the daughter or widow of a chief.—C.

h i.e. a chief city. Nu. 21. 25. Ec. 12. 46. 49.

i Nu. 16. 32. Ps. 124. 5. Ex. 15. 17. 1 Sa. 26. 19.

j ver. 1. 14.

k 2 Ki. 10. 7.

l Ec. 9. 14-18.

m ch. 2. 28; 18. 16; 15. 10. Pr. 24. 21; 25. 8-10.

n ch. 16. 18. 1 Ch. 18. 15, 17.

o See note on ch. 8. 16. C.

p ch. 8. 16. 1 Ki. 4. 36; 12. 18.

q Or, remembrance.

r See note on ch. 8. 17.—C.

s ch. 8. 17. Nu. 3. 32. 1 Ch. 18. 16.

t ch. 23. 38. Ju. 10. 4.

u Or, a prince.

CHAP. XXI.

B.C. 1018.

a Le. 26. 10. 1 Ki. 18. 21; 17.

b Heb. sought the face, &c. Nu. 27. 21. Ju. 1. 1. 1 Sa. 23. 7, 4. 11. ch. 5. 19, 23. Ps. 59. 15; 91. 15.

c Jos. 7. 1, 2. 1 Sa. 22. 10. Ke. 6. 10. Ex. 5. 5.

d This slaughter of the Gibeonites, though not before expressly mentioned in Scripture, is nevertheless clearly implied in 1 Sa. 22. 10, where Saul is said to have destroyed the whole ecclesiastical city of Nob. Now the Gibeonites, as drawers of water, Jos. 9. 22, 23, for the 'house of God,' dwelt at Nob, and were cruelly and unjustly put to death in the general massacre of the city.—C.

of Beth-maachah, and they cast up a bank against the city, and it stood in the trench: and all the people that were with Joab battered the wall, to throw it down.³

16 ¶ Then cried a wise woman out of the city, Hear, hear; say, I pray you, unto Joab, Come near hither, that I may speak with thee.

17 And when he was come near unto her, the woman said, Art thou Joab? And he answered, I am he. Then she said unto him, Hear the words of thine handmaid. And he answered, I do hear.

18 Then she spake, saying, They were wont to speak in old time, saying, They shall surely ask counsel at Abel:⁴ and so they ended the matter.

19 I am one of them that are peaceable and faithful in Israel:⁵ thou seekest to destroy a city and a mother in Israel: why wilt thou swallow up the inheritance of the LORD?

20 And Joab answered and said, Far be it, far be it from me, that I should swallow up or destroy.

21 The matter is not so: but a man of mount Ephraim, (Sheba the son of Bichri by name,) hath lifted up his hand against the king, even against David: deliver him only, and I will depart from the city. And the woman said unto Joab, Behold, his head shall be thrown to thee over the wall.

22 Then the woman went unto all the people in her wisdom: and they cut off the head of Sheba the son of Bichri, and cast it out to Joab: and he blew a trumpet, and they retired from the city, every man to his tent; and Joab returned to Jerusalem unto the king.

23 ¶ Now Joab was over all the host of Israel: and Benaiah the son of Jehoiada was over the Cherethites, and over the Pelethites.⁶

24 And Adoram was over the tribute: and Jehoshaphat the son of Ahilud was recorder.⁸

25 And Sheva was scribe:⁹ and Zadok and Abiathar were the priests:

26 And Ira also the Jairite was a chief ruler¹ about David.

CHAPTER XXI.

1 The three years' famine for the Gibeonites ceaseth by hanging seven of Saul's sons. 10 Rizpah's kindness unto the dead. 12 David burieth the bones of Saul and Jonathan in his father's sepulchre. 15 Four battles against the Philistines, wherein four mighty men of David slay four giants.

THEN there was a famine in the days of David three years, year after year; and David inquired of the LORD. And the LORD answered, It is for Saul, and for his bloody house, because he slew the Gibeonites.¹

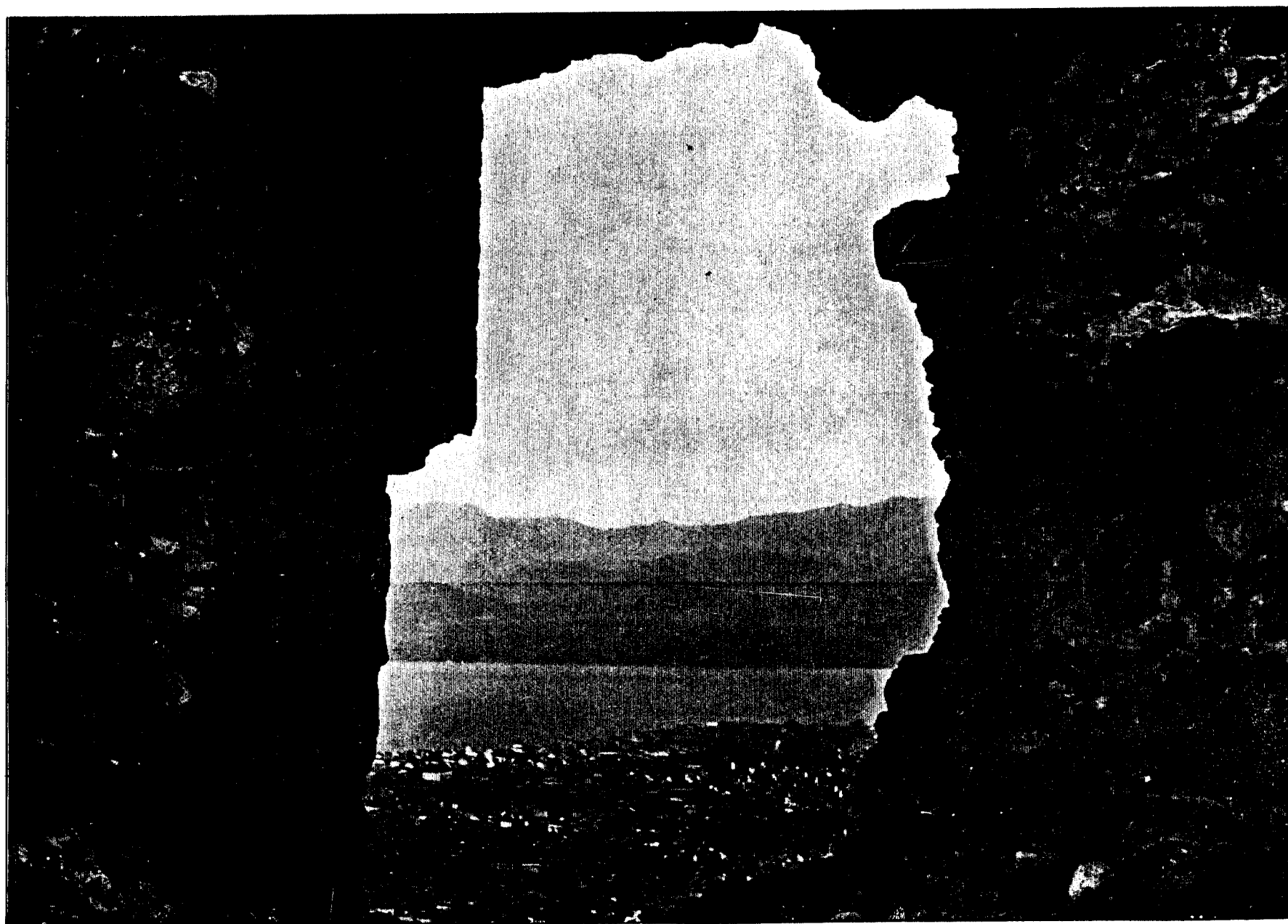
2 And the king called the Gibeonites, and said unto them; (now the Gibeonites were not

fell out; he stooped and lifted it as a matter of course, and without stopping to put it up rushed forward to embrace Amasa. Amasa was thus taken by surprise.

He suspected nothing until Joab's ready sword was in his vitals. It was an act of cruel treachery. P.]

REFLECTIONS.—We must not expect to enjoy

long peace on earth. Foolish and even trifling quarrels have often dangerous consequences; and all of a sudden our most zealous friends may become our bit-



SMYRNA THROUGH A BREACH IN THE CASTLE WALL—A MODERN CITY FILLED WITH THE DESCENDANTS OF GOD'S ANCIENT PEOPLE ISRAEL. [II. Samuel, xxi.]—About the time that the events recorded in this chapter were taking place in Palestine, away over on the coast of Asia Minor, the city of Smyrna was being founded by the Aeolian, Ionian and Dorian colonies. Smyrna in after years was to be the seat of one of the seven churches of Asia. It was the home of Polycarp, and this picture was taken from

near the martyr's grave. There are more Jews here in proportion to population perhaps than in any other city. Smyrna's relation to the people of God, 1000 B. C., is not geographical but chronological. So we think it helps the mind to understand better the history of God's people to take a look occasionally into the lands around the great blue sea that washes the shores of Palestine. It is doubtless true that the history of Palestine was very much influenced by the ideas and movements of surrounding people.

of the children of Israel, but ⁴of the remnant of the Amorites; and the children of Israel had sworn unto them: and Saul sought to slay them² in his zeal to the children of Israel and Judah:)

3 Wherefore David said unto the Gibeonites, What shall I do for you? and wherewith shall I make the atonement, that ye may ³bless the inheritance of the LORD?

4 And the Gibeonites said unto him, ⁹We will have no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel. And he said, What ye shall say, that will I do for you.

5 And they answered the king, The man that consumed us, and that ²devised against us, that we should be destroyed from remaining in any of the coasts of Israel,

6 Let ⁷seven men of his sons be delivered unto us, and we will hang them up unto the LORD in Gibeah of Saul, ¹whom the LORD did choose.³ And the king said, I will give them.⁴

7 But the king spared ¹Mephibosheth, the son of Jonathan, the son of Saul, because of the ²LORD's oath that was between them, between David and Jonathan the son of Saul.

8 But the king took the two sons of ²Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of ²Michal⁵ the daughter of Saul, whom she brought up⁶ for Adriel, the son of Barzillai the Meholahite:

9 And he delivered them into the hands of the Gibeonites, and they hanged them ²in the hill before the LORD: and they fell *all* seven together, and were put to death in the days of harvest, in the first *days*, ²in the beginning of barley harvest.⁷

10 ¶ And ²Rizpah the daughter of Aiah took sackcloth, and spread it for her⁸ upon the rock, from the beginning of harvest until water dropped upon them⁹ out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night.¹

11 And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done.

12 ¶ And David went and took the ²bones of Saul, and the bones of Jonathan his son, from the men of Jabesh-gilead, which had stolen them from the street of Beth-shan, where the

A.M. 2986. B.C. 1018.

d Jos. 9. 3, 16, 17. Ju. 1. 25. Pr. 20. 25. He. 6. 10.

² In violation of the national faith he sought to extirpate them, ver. 5, to satisfy the hereditary and unappealable prejudices and hatred of the people, thus offering a bloody sacrifice to popularity, not even under pretence of justice.—C.

³ De. 7. 16. 1 Sa. 14. 44, with 15. 8. Ga. 4. 18. Ro. 10. 2.

⁴ 1e. 20. 7. Ex. 20. 24, with De. 32. 9. Ps. 135. 4. 14. Ex. 19. 5, 6. Ge. 17. 7.

⁵ Or, it is not silver nor gold that we have to do with Saul or his house, neither pertains it to us to kill, &c. Es. 9. 10. Nu. 35. 31—33.

⁶ Or, cut us off. Mat. 7. 2. Pr. 3. 29. Es. 9. 24.

⁷ Es. 9. 10. De. 21. 22. Nu. 25. 4, 5. Pr. 21. 3.

⁸ 1 Sa. 10. 1; 9. 16, 17. Ac. 13. 21.

⁹ Heb. the chosen of the LORD.

¹ Not as innocent persons to be an expiation, but as guilty encouragers and coadjutors of Saul in the violation of the national oath to the Gibeonites.—C.

² 1 Ch. 8. 34. ch. 4. 4; ix. 19, 24—30.

³ m 1 Sa. 18. 3; 20. 8, 42; 23. 18.

⁴ ch. 3. 7. Ex. 20. 5. Is. 14. 20, 21.

⁵ Or, Michal's sister, 1 Sa. 18. 19.

⁶ As Michal had no children of her own, ch. 6. 23, some consider her name an error of a transcriber, and some translations ascribe the children to Merab. Others think Michal merely educated the children of whom Merab was mother: but some consider the name of the one Michal, and of the other Michal Merab, and by abbreviation Michal. We adopt the latter view, which is perfectly consonant with Hebrew practice, inasmuch as the word translated brought up seems to us to signify bare as a mother.—C.

⁷ Heb. bare to Adriel.

⁸ ch. 6. 17. He did not, it is to be supposed, enter Saul's family, and so kept his oath, 1 Sa. 24. 21.

⁹ Ru. 1. 17, 22.

¹ At the time of the passover, in the month of April.—P.

² ch. 3. 7. Being not properly malefactors, but a kind of execution, they were left hanging on the gibbets till the Lord marked his reconciliation, Nu. 25. 4, 5. 1 Ki. 18. 40, 41.

³ Made it a tent for her. A beautiful instance of woman's constitutional courage, where tenderness forms its support.—C.

⁴ In countries approaching the tropics, the times of the periodical rains are very regular, and it is probable the sentence of the king was that the dead bodies should hang till the rain came.—C.

⁵ 1 Sa. 31. 1, 5—13. ch. 2. 5. 7. 1 Ch. 10. 11, 12.

⁶ Some have sup-

A.M. 2986. B.C. 1018.

posed she must have had assistants to effect this. It may have been so. But little worth they of the sleeplessness of affliction who doubt the possibility of one being able to effect the work described. A fire, occasionally revived, would itself become a sufficient night-watch against the beasts.—C.

¹ ch. 2. 5, 6; 3. 14, 12. u Jos. 18. 28. 1 Sa. 10.

² Hence we see the probability that David may have removed the body of Absalom from the wood of Ephraim to the valley of Jehoshaphat, where his tomb is now shown. See note on ch. 18. 8. C.

—David showed by these funeral honors that he had not acted out of personal disrespect to Saul or his family, but solely with a view to fulfil the desire of the Gibeonites by God's command.—I.

³ ch. 24. 25. Jos. 7. 26. Zec. 6. 8. Es. 8. 10. Jonah. 1. 5. Nu. 25. 13. 1 Ki. 18. 40, 41.

⁴ Or, Rapha, Ge. 6. 4. 1 Sa. 17. 5.

⁵ Who was of the sons of Rapha, *Rapha*, was of the tribe of the giant, the progenitor of the gigantic *Rephaim*, who formed part of the original inhabitants of Palestine. Only a few families of them remained in the days of Moses, and these appear to have settled among the Philistines.—C.

⁶ Heb. the staff of the head.

⁷ i.e. 9½ pounds avoirdupois.

⁸ Ge. 22. 14. Ps. 46. 1. ch. 22. 19.

⁹ ch. 14. 7. 1 Ki. 11. 36; 15. 4. Ps. 132. 17.

¹ Heb. candle or lamp.

² 1 Ch. 20. 411, 29.

³ Or, also near Gazer.

⁴ Or, Rapha.

⁵ 1 Ch. 20. 5; 11. 26.

⁶ This warrior's specific name was Lahmi, 1 Ch. 20. 5, but Goliath was either an assumption of his dead brother's name, or a common family title.—C.

⁷ 1 Ch. 20. 6, 7.

⁸ Or, reproached.

⁹ 1 Sa. 16. 9. Sham-mah or Shamna, 1 Ch. 2. 13.

¹ 1 Sa. 17. 50. 1 Ch. 20. 4—8. Is. 14. 20, 21. Je. 9. 3. Ec. 9. 11. 1 Co. 1. 27. Ro. 8. 31, 37.

² Ps. 34. 10. 2 Ti. 4. 18. 2 Co. 1. 10. Is. 46. 4. Job 5. 19, 20.

³ Some have sup-

Philistines had hanged them, when the Philistines had slain Saul in Gilboa:

13 And he brought up from thence the bones of Saul, and the bones of Jonathan his son; and they gathered the bones of them that were hanged.

14 And ²the bones of Saul and Jonathan his son buried they in the country of Benjamin in Zelah, ²in the sepulchre of Kish his ²father; and they performed all that the king commanded: and after that ²God was entreated for the land.

15 ¶ Moreover the Philistines had yet war again with Israel; and David went down, and his servants with him, and fought against the Philistines: and David waxed faint.

16 And Ishbi-benob, which was of the sons of ²the giant,³ (the weight of whose ⁴spear weighed three hundred⁵ shekels of brass in weight,) he being girded with a new sword, thought to have slain David.

17 But Abishai the son of Zeruiah ²succoured him, and smote the Philistine, and killed him. Then the men of David sware unto him, saying, ²Thou shalt go no more out with us to battle, that thou ²quench not the light⁶ of Israel.

18 And^c it came to pass after this, that there was again⁷ a battle with the Philistines at ⁸Gob: then Sibbechai the Hushathite slew Saph, which was of the sons of the giant.⁹

19 And there was again¹ a battle in Gob with the Philistines, where ²Elhanan the son of Jaare-oregim, a Beth-lehemite, slew the brother of Goliath² the Gittite, the staff of whose spear was like a weaver's beam.

20 And ²there was yet a battle in Gath, where was a man of *great* stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to the giant.

21 And when he defied³ Israel, Jonathan the son of ²Shimeah the brother of David, slew him.

22 These⁹ four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants.

CHAPTER XXII.

A psalm of thanksgiving for God's mighty deliverances, and manifold blessings.

AND David ²spake unto the LORD the words of this song¹ in the day that the ²LORD had

terest enemies. Objects of unlawful pleasure are often turned into standing memorials of our grief and shame: and an obscure retirement is fittest for those who have made themselves publicly scandalous. Kings seldom find that rash changes of the commanders in their army turn out to their satisfaction. Hardened murderers cannot be restrained by law. Impunity in one act encourages them to another. But let them outbrave their sovereign, or cover their bloodshed, yet God will punish them at last. One daring sinner often involves many in his punishment. But what a mercy, amidst the ravages of war, is a fit mediator! The terms of

peace may often be very easy, would the parties but once confer together and understand one another.

CHAPTER XXI. [Ver. 4. *What ye shall say, that will I do for you.* Clarke very thoughtlessly blames David for leaving the selection of the punishment to the Gibeonites. He should first have shown that God had not so directed. That God had done so is plain from his subsequent approval of the punishment upon Saul's 'bloody house.' C.]

Ver. 10. [Rain in harvest was regarded in Palestine as miraculous; rain during the summer months is un-

known. It would appear that this faithful woman must have watched over the ghastly skeletons of her sons from April till the beginning of October—then when the rain fell it was a sign that the plague of drought which had afflicted the land was removed, and that the Lord's anger was appeased. P.]

REFLECTIONS.—The obligations of public oaths and covenants are lasting and solemn; and the breaches of them, be the pretexts what they will, are highly provoking to God. Wicked and murderous magistrates are a great plague to nations. God may long defer his judgments without averting them: but old

delivered him out of the hand of all his enemies, and out of the hand of Saul:

2 And he said, "The LORD is my rock, and my fortress, and my deliverer;

3 The God of my rock; in him will I trust: he is my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence.

4 I^a will call on the LORD, *who is* worthy to be praised: so shall I be saved from mine enemies.

5 When^a the waves^a of death compassed me, the floods of ungodly² men made me afraid;

6 The sorrows of hell³ compassed me about; the snares of death prevented⁴ me.

7 In^a my distress I called upon the LORD, and cried to my God; and he did hear my voice out of his temple, and my cry *did enter* into his ears.

8 Then^a the earth shook and trembled; the foundations of heaven moved and shook, because he was wroth.

9 There^a went up a smoke out of his nostrils, and fire out of his mouth devoured: coals⁵ were kindled by it.

10 He^a bowed the heavens also, and came down; and darkness *was* under his feet.

11 And *he* rode upon a cherub, and did fly: and he was seen upon the wings of the wind.

12 And he made "darkness pavilions round about him, dark⁶ waters, and thick clouds of the skies.

13 Through the brightness before him were coals of fire kindled.

14 The "LORD thundered from heaven, and the most High uttered his voice.

15 And he "sent out arrows, and scattered them; lightning, and discomfited them.

16 And "the channels of the sea appeared, the foundations of the world were discovered,⁷ at the rebuking of the LORD, at the blast of the breath of his nostrils.

17 He^a sent from above, he took me; he drew me out of "many waters:

18 He^a delivered me from my strong enemy, and from them that hated me; for they were too strong for me.

19 They^a prevented me in the day of my calamity: but the LORD was my stay.

20 He "brought me forth also into a large place:⁸ he delivered me, because he delighted in me.

21 The "LORD rewarded me according to my

A.M. 2987. B.C. 1017.

^a Ps. 18.2, &c.; 91.2; 33.3; 142.4; 5.14; 24.46; 1.7, 11; 32.7. Pr. 18.10. Ge. 15.1. Mat. 1.21; 18. 10. 1.7.

^d Ps. 55.16; 116.4, 13; 65.1, 2. Ro. 10.13. 1 Pe. 1.17.

^e Ps. 18.5; 22.16; 3.11; 120.3, 4; 140.2-5; 118.10-13.

^f Or, pangs.

^g Heb. *Belial*.

^h Or, cords. Ps. 116. 3; 18.5, 11. Sa. 18.21.

ⁱ The Hebrew word *sheol*, like the Greek *hadēs*, both of which are generally translated 'hell' in the Bible, signifies simply 'the state of the dead,' without any reference or regard to locality.

^j Hell, therefore, according to our modern understanding of it, is a misinterpretation.—P.

^k Or, 'the cords of Hades entangled me; the snares of death entrapped me'—both allusions being taken from the art of the fowler.—I.

^l Ac. 12.5. Jonah 2. 2. Ps. 34.6; 50.15; 91.15; 110.1-5; 102.17, 19. Ho. 5:15, 6.1, 2.

^m Ju. 5.4. Job 26.11. Ac. 4.31. Ps. 137.17, 18; 99.1; 108.3; 114.7. Ex. 19. 18. Hab. 3.9-11.

ⁿ De. 4.24. He. 12.29. Ps. 18. 15. 142.7, 19. Ps. 18. 8; 50.3, 4; 97.3; 2 Th. 1.8.

^o Or, 'fiery flakes issued from it,' i.e. his mouth. The smoke represents the thunder cloud, the fire the lightning, and the burning coals the thunderbolts.—I.

^p Ps. 144.5; 97.2; 77. 15, 16. Is. 64.1, 2. Ex. 19. 18; 20.18; 24.15. He. 12. 18.

^q Ps. 18.10; 68.17; 103. 20, 21; 104.3, 4. Ge. 3.24. He. 1.14.

^r Ps. 97.2; 77.16-19; 18.11; Ki. 1.12.

^s Heb. *binding of waters*.

^t Ps. 29.3-9; 77.17, 18; 103.3; Job 37.2-5.

^u Jos. 10.10, 11. Ju. 5. 20, 21. 1 Sa. 7.10. Ps. 18. 15; 68.1, 2; 118.13. Hab. 2.5-13.

^v Ex. 14. 21, 27; 15.8, 10. Jos. 3. Ps. 51.6; 71. 11, 12; 74.15; 77.16, 18. Hab. 3.6-13.

^w The thunder-cloud lowers, the tempest rushes on it in fury; the lightnings flash, the thunderbolts descend, the thunders roar; the waves rise mountain high.—I.

^x Ju. 5.20. Ps. 103.21; 91.13. Heb. 1.14. Da. 3. 22. Ac. 7.1. 1 Jo. 5.19, 20. Is. 43.2; 46.4. 2 Co. 1. 10.

^y Or, *great*. Ps. 69. 1, 2; 139.1. Re. 17.15.

^z Ps. 95.9, 13; 2 Co. 1. 10, 2. Ti. 4.17, 18.

^{aa} Ps. 118.5-13; 31-8; 41-3.

^{ab} Ps. 118.5; 116.7-9; 72.7, 20, 21; 13.19; 91. 15, 16.

^{ac} He had been straitened in dens and caves, and was afraid to go abroad, but now he "walked at liberty. There may also be a reference to the extent of his dominions and the greatness of his prosperity, contrasted with his former poverty and difficulties.—I.

^{ad} Ps. 7.3, 4, 8; 19. 11. Ec. 8.12. 1 Co. 15. 28. Is. 3.10. Ro. 2.7, 10. Ep. 2. 10.

A.M. 2987. B.C. 1017.

^a That David is here, not describing himself, but the Christ, is obvious, when we compare these words with ch. 12.12.—C.

^b Ps. 119.3, 8, 11. Lu. 2.6. Phil. 4.8. 2 Ti. 4.7, 8. Is. 38.3.

^c Ps. 119.11, 60, 120, 121, 210, 8.

^d Ge. 6.9. Ps. 51.6. Is. 38.3. Pr. 4.23. Ec. 5.1.

^e Heb. *to him*.

^f This is not intended as a vindication of every part of his conduct, but refers to that conscious integrity towards man which a believer feels, and may avow as an answer to unmerited reproach.—I.

^g ver. 21. 1 Ti. 4.8. Ps. 1.1-3. 14.2, 5. Ro. 2.7, 10.1. Co. 15.58.

^h Mat. 5.7. Ja. 2.13. Ps. 25.8, 9; 11.7.

ⁱ Mat. 5.8. Ex. 15.6-10. Le. 26.24, 27. De. 28. 1-63. Ps. 125.5.

^j Or, *vestibule*. Ps. 18.26. Ex. 18.11. Job. 9. 4.

^k Ps. 12.5; 138.6. Is. 6.9; 11.11. Job. 40.11, 12. Ex. 16.11. Pr. 23.4.

^l Or, *candle*. Ps. 27. 1; 37.6. 119.105; 112.4. Mt. 7.8, 9. Pr. 6.23.

^m Or, *broken a troop*. Ps. 118.10-12. Phil. 4.13. Ro. 8.37.

ⁿ De. 32.4. Ps. 12.6; 84.11; 95.8, 9; 118.30.

^o De. 32.31, 30. Is. 45. 22; 49.14, 6, 8. Ps. 80.8, 10; 86.6, 8.

^p Zec. 10.12. Phil. 4. 13. Ps. 46.1; 48.14. ver. 2, 3.

^q Another description only applicable to Christ, who alone has set before us a perfect example that we should "follow his steps."—C.

^r Heb. *equaleth*, ch. 123. Hab. 3.19. De. 32.13. Is. 40.16. Ps. 113. 7, 8; ch. 7.8.

^s Not only is that animal proverbially swift, but it stands and leaps among high rocks and craggy precipices with ease and safety; and its example so hard that Virgil compares them to brass.—I.

^t Ps. 32.8; 108.13; 118. 10-12; 144.1. Ro. 8.31. 37. Phil. 4.13.

^u Rather of "brass." Some translate, "and maketh my arms like a bow," but as the ancient bow was not easily bent but with the feet, hence the phrase "to tread the bow"), it was a great test of strength to be able not only to bend but to break it with the arms alone.—I.

^v Ge. 15.1. Ps. 84.11. Ep. 6.16.

^w Heb. *multiplied me*. Ps. 115.14. Ge. 22. 17.

^x 1 Sa. 2.9. Ps. 18.36; 94.18; 121.3, 8.

^y Heb. *ankles*.

^z Frequently, alas! did the feet of David the son of Jesse slip; but the feet of Jesus the Son of David never did; he alone was holy, blameless, and upright.—C.

^{aa} Ro. 8.37. 1 Sa. xviii. xxvii. xxx. ch. viii. x. xviii. xx.

^{ab} Ps. 118.10-13; 110. 1, 5; 148.36. Mal. 4.1, 3.

^{ac} 1 Sa. 17.49-51; 18. 27; 23.51; 7.8. ch. v. viii. x. xviii. xx.

^{ad} Heb. *caused to bow*.

^{ae} Ge. 49.8. Ex. 21.27. Jos. 10.24.

righteousness:⁹ according to the cleanness of my hands hath he recompensed me.

22 For I have "kept the ways of the LORD, and have not wickedly departed from my God.

23 For all his "judgments *were* before me: and *as for* his statutes, I did not depart from them.

24 I "was also upright before¹ him, and have kept myself from mine iniquity.²

25 Therefore^b the LORD hath recompensed me according to my righteousness; according to my cleanness in his eyesight.

26 With^c the merciful thou wilt show thyself merciful, *and* with the upright man thou wilt show thyself upright.

27 With^d the pure thou wilt show thyself pure; and with the froward thou wilt "show thyself unsavoury.

28 And "the afflicted people thou wilt save: but thine eyes *are* upon the haughty, *that* thou mayest bring *them* down.

29 For thou *art* my "lamp, O LORD: and the LORD will lighten my darkness.

30 For by thee I have "run through a troop: by my God have I leaped over a wall.

31 *As for* God, "his way *is* perfect: the word of the LORD *is* tried: he *is* a buckler to all them that trust in him.

32 For "who *is* God, save the LORD? and who *is* a rock, save our God?

33 God¹ *is* my strength *and* power; and he maketh my way perfect.³

34 He "maketh my feet like hinds' feet;⁴ and setteth me upon my high places.

35 He^a teacheth my hands to war; so that a bow of steel⁵ is broken by mine arms.

36 Thou^a hast also given me the shield of thy salvation: and thy gentleness hath "made me great.

37 Thou^a hast enlarged my steps under me; so that my feet⁶ did not slip.⁷

38 I^a have pursued mine enemies, and destroyed them; and turned not again until I had consumed them.

39 And "I have consumed them, and wounded them, that they could not arise; yea, they are fallen under my feet.

40 For "thou hast girded me with strength to battle: them that rose up against me hast thou subdued⁸ under me.

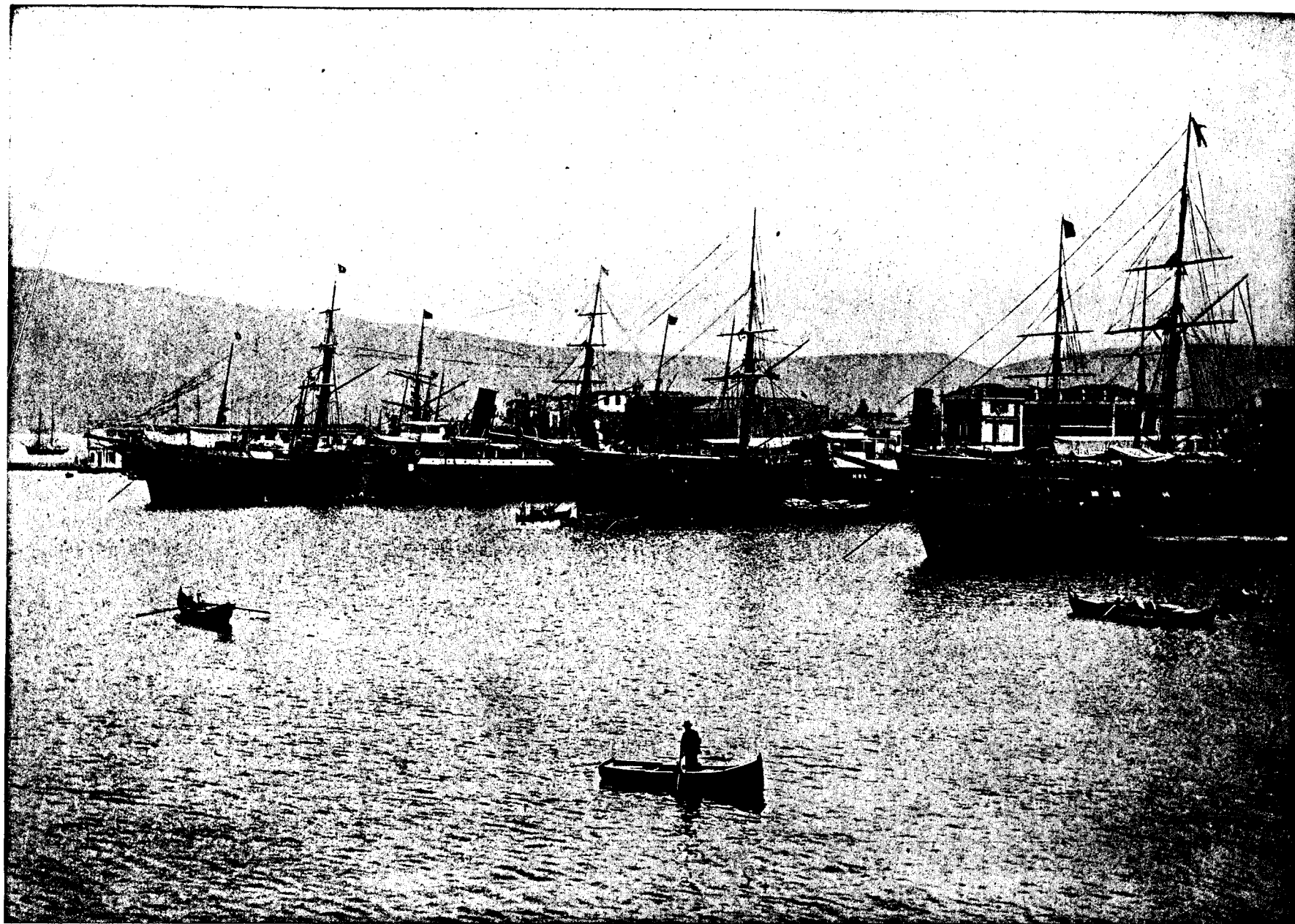
41 Thou "hast also given me the necks of mine enemies, that I might destroy them that hate me.

sins are not forgotten by him. The time of recompense will come at last; and may soon turn a fruitful land into barrenness. God's judgments should therefore make us search out and bewail our own and our fathers' iniquities. The sins of parents often entail misery on their posterity. And though the poor oppressed should have no power to relieve themselves, God will plead their cause: nor till satisfaction be made them can we hope for a blessing from God. Thus

they who maliciously designed the ruin of others bring themselves and families to misery! and how unsearchable are the judgments of God in ruining the families of his wrath! Severe executions for the public good are sometimes necessary. Many parents are long spared to meet with sad scenes of anguish and grief: and often survivors, by taking pains to revive the memory of lost friends, prove their own self-tormentors. Fidelity to sovereigns in moments of danger is ex-

remely honourable. Strength of body is of no use to resist God or withstand death. But let God's people be attacked as often as they may by their enemies, they will come off more than conquerors through him who loveth them.

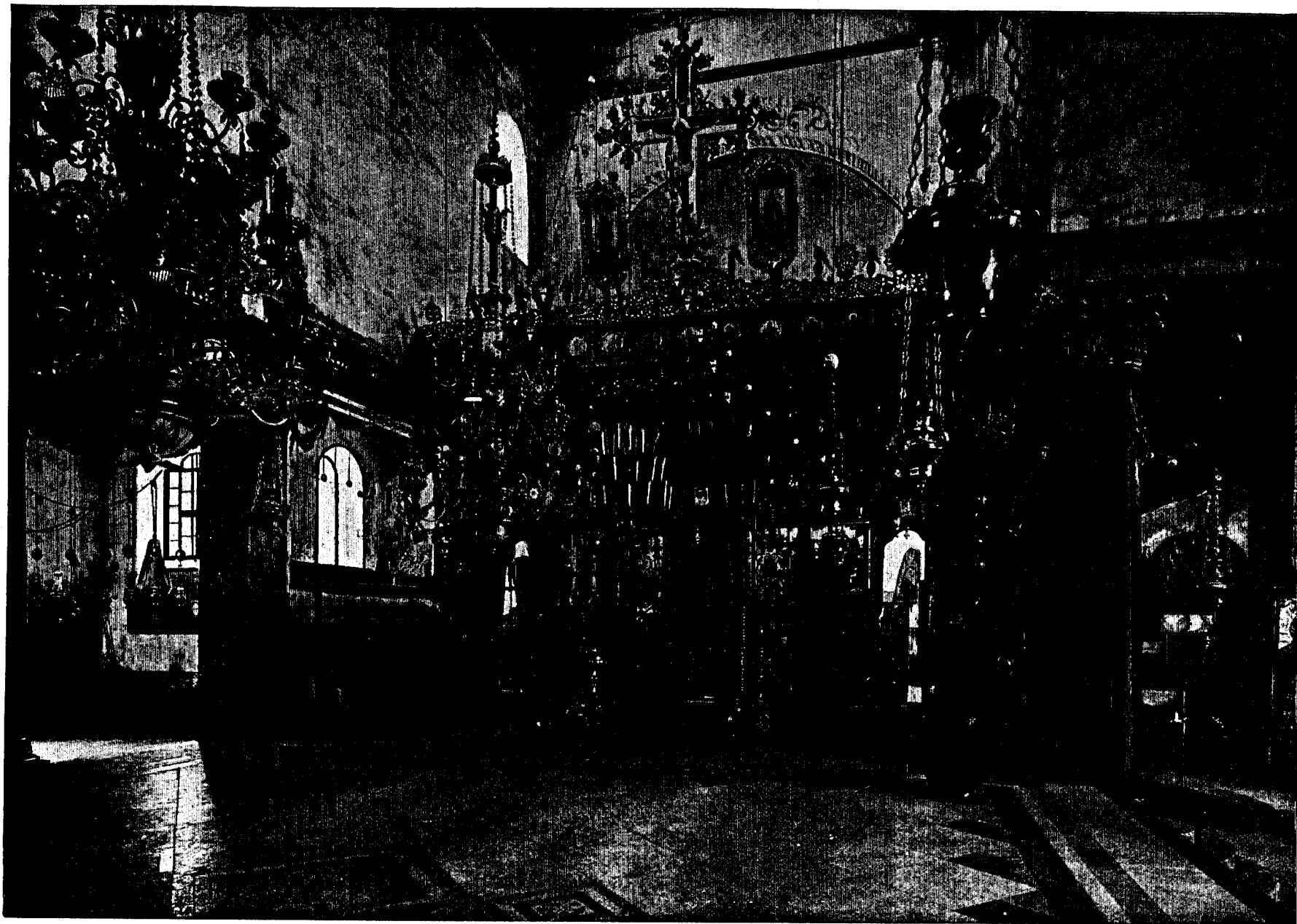
CHAPTER XXII. REFLECTIONS.—Such as God has intended for great honour, or who follow Jesus into his kingdom, may be assured of meeting



STEAMERS AT SMYRNA—WHERE HOMER WAS BORN, WHO WROTE AT THE SAME TIME DAVID DID. [II. Samuel, xxii.]—The 22d chapter of Samuel contains a Psalm of David praising God for his powerful deliverance and manifold blessings. It is a sublime specimen of poetry, and about the same time that this was written, Homer lived who was born in Smyrna. Other cities claim to be the birth-place of Homer, but the inhabitants of Smyrna confirm the opinion that

their city was the place of his birth by not only paying him divine honors but by showing the place which bore the poet's name. It is interesting to compare the writings of the two poets, David and Homer, living as they did in the same age about 1000 B. C. Such a comparison reveals the infinite difference between the rational conception which the Hebrews had of God and the mythological and puerile ideas of the divine held by the Greeks.

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THE ALTAR OF THE CHURCH OF THE NATIVITY—OVER THE PLACE WHERE CHRIST WAS BORN. [II. Samuel, xxiii:16.]—"And the three mighty men brake through the host of the Philistines, and drew water out of the well of Bethlehem, that was by the gate, and took it, and brought it to David: nevertheless he would not drink thereof, but poured it out unto the Lord." Bethlehem is celebrated because of its relation to Boaz and Ruth, and because it was the birth-

place of David; but most of all it holds its place in the affections of the human race because here was the advent of the Savior. Here the angels announced his birth to the shepherds as they minded their flocks by night. The Church of the Nativity stands over the Inn where our Savior was born. The traditional well of David from which the men drew water at the peril of their lives, is in a yard through a narrow passage on the left as we enter Bethlehem.

12 But he stood in the midst of the ground, and defended it,⁶ and slew the Philistines: and the LORD wrought a great victory.

13 And three of the thirty chief⁷ went down, and came to David in the harvest time unto the cave of Adullam: and the troop of the Philistines pitched in the valley of Rephaim.

14 And David was then in an hold, and the garrison of the Philistines was then in Beth-lehem.

15 And David longed,⁸ and said, Oh that one would give me drink of the water of the well of Beth-lehem, which is by the gate!

16 And the three mighty men brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that was by the gate, and took it, and brought it to David: nevertheless he would not drink thereof, but poured it out unto the LORD:

17 And he said, Be it far from me, O LORD, that I should do this: is not this the blood of the men that went in jeopardy of their lives? therefore he would not drink it. These things did these three mighty men.

18 And Abishai, the brother of Joab, the son of Zeruiah, was chief among three,⁹ and he lifted up his spear against three hundred, and slew¹ them, and had the name among three.

19 Was he not most honourable of three? therefore he was their captain: howbeit he attained not unto the first three.

20 And Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, who had done many acts, he slew two lion-like men of Moab: he went down also and slew a lion in the midst of a pit in time of snow.

21 And he slew an Egyptian, a goodly man: and the Egyptian had a spear in his hand; but he went down to him² with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.

22 These things did Benaiah the son of Jehoiada, and had the name among three mighty men.

23 He was more honourable³ than the thirty, but he attained not to the first three: and David set him over his guard.⁵

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6 A marauding party of Philistines came to plunder the harvest.—C.

7 Ps. 3:8; 18:50. Pr. 21:31. ver. 10.

7 Or, the three captains over the thirty.

8 1 Sa. 22:1. 1 Ch. 11:15-19.

9 Or, giants, Jos. 15:8, ch. 5:18, 22.

7 1 Sa. 22:4, 5, or ch. 5:9.

8 David had been in a disease which sometimes terminates in longing for the water of a particular well. Upon any other supposition than sickness, the fact were discreditable to David. But sickness can bring down the mightiest, that the mighty may learn to be humble.—C.

9 Perhaps an emblem of Jesus and his Spirit, Jn. 4:10, 14. 15:12, 3.

1 1 Sa. 25:32, 33. ver. 17. 1 Ch. 11:18, 19. Ps. 72:14; 116:15.

2 1 Sa. 26:6.

3 Probably among the second three, whose feat of daring the historian has just recorded.—P.

1 Heb. slain.

2 Mat. 13:8. 1 Co. 15:41, 42.

3 d. ch. 20:23. 1 Ki. 2:35. 1 Ch. 11:22, 25.

4 Jos. 15:21.

5 Heb. great of facts, Lu. 24:19.

6 Heb. lions of God, Ex. 15:15.

7 Heb. a man of countenance or sight, called 1 Ch. 11:23.

8 Heb. a man of great stature.

9 Benaiah had been upon a rock or high ground, and was challenged by the Egyptian to come down. This required great courage in Benaiah. But the exploit is by no means improbable; for by dexterously parrying the spear, he would soon turn aside his adversary's point, and beat down or get within his guard, when his staff would become not only a more manageable, but a more efficient weapon of assault.—Note. Until wars shall cease (which may the Lord hasten), just praise is due to those by whom our families and our country are defended, and our enemies prevented from over-running and destroying the land.—C.

1 1 Sa. 17:51. The names of these mighty men are somewhat different here from what they are in 1 Ch. 11. See there.

2 Or, honourable among the thirty.

3 Or, council.

4 Heb. at his command.

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6 ch. 2. 18. 1 Ch. 11:26.

7 Not as ver. 9.

8 1 Ch. 11:27, 28.

9 This catalogue is full of variations both in the text and in the versions, and differs much from that in Chronicles, which may be partly accounted for by the corruptions that have crept into both. It was the comparison of these texts that led Kennicott to engage in his great work of collating the Hebrew MSS. Perhaps the list here contains the names of the commanders who lived in the early part of David's reign; but it underwent various changes, which are noted in 1 Ch. xi.—I.

10 1 Ch. 11:29.

11 1 Ch. 11:30.

12 1 Ch. 11:30, 31.

13 Ju. 12:15. Jos. 24:30.

14 Or, valleys.

15 1 Ch. 11:30, 33.

16 1 Ch. 11:34.

17 Instead of 'the sons of Jashen, Jonathan', the parallel passage in Chronicles has—'the sons of Jashen the Gizonite', and then joins 'Jonathan' to the next clause. The word rendered 'the sons of Jashen' is unquestionably a proper name, and ought to be read Benaiah. Jonathan also should be connected with Shammah, as in Chronicles. The whole would then read—'Benejashen; Jonathan the son of Shammah (Ben-shammah) the Hararite.—P.

18 1 Ch. 11:35.

19 1 Ch. 11:35, 12.

20 1 Ch. 11:37.

21 1 Ch. 11:38.

22 1 Ch. 11:39.

23 Jos. 15:48. 1 Ch. 11:40; 25:53.

24 d. ch. 11:3. 1 Ch. 11:41. 1 Ki. 15:5.

25 As there are thirty-seven enumerated, the word translated thirty, ver. 13, should be rendered captains, as it is in ver. 8, and Ex. 14:7.—C.

26 It is probable that thirty was the original number of this distinguished corps, and that its technical name was 'The Thirty'; but that the number was increased, while the old name was retained.—P.

CHAP. XXIV.

B.C. 1017.

1 God permitted Satan to tempt them, 1 Ch. 21:1-4. Ge. 45:5. ch. 16:10. 1 Ki. 22:22. Ac. 4:28.

2 Jos. 14:1. 1 Ch. 27:23, 24.

3 ver. 6. Ge. 14:14; 21:31. ch. 3:10; 17:11. Ju. 20:1. 1 Ki. 4:25.

24 Asahel* the brother of Joab was one of the thirty; Elhanan the son of Dodo of Beih-lehem,

25 Shammah^m the Harodite, Elikah the Harodite,⁶

26 Helez the Paltite, Ira the son of Ikkesh the Tekoite,

27 Abiezer* the Anethothite, Mebunnai the Hushathite,

28 Zalmon the Ahohite, Maharai the Netophathite,

29 Heleb^p the son of Baanah, a Netophathite, Ittai the son of Ribai, out of Gibeah of the children of Benjamin,

30 Benaiah the Pirathonite, Hiddai of the brooks⁷ of Gaash,

31 Abi-albon^r the Arbathite, Azmaveth the Barhumite,

32 Eliahba the Shaalbomite, of the sons of Jashen, Jonathan,⁸

33 Shammah the Hararite, Ahiam the son of Sharar the Hararite,

34 Eliphelet the son of Ahasbai, the son of the Maachathite, Eliam the son of Ahithophel the Gilonite,

35 Hezrai* the Carmelite, Paarai the Arbite,

36 Igal^v the son of Nathan of Zobah, Bani the Gadite,

37 Zelek* the Ammonite, Naharai the Beer-othite, armour-bearer to Joab the son of Zeruiah,

38 Ira an Ithrite, Gareb an Ithrite,

39 Uriah^b the Hittite: thirty and seven⁹ in all.¹

CHAPTER XXIV.

1 David, tempted by Satan, foretold Joab to number the people. 5 The captains, in nine months and twenty days, bring the muster of thirteen hundred thousand fighting men. 10 David, having three plagues propounded by God, repenteth, and chooseth the three days' pestilence. 15 After the death of threescore and ten thousand, David, by repentance, preventeth the destruction of Jerusalem. 18 David, by God's direction, purchaseth Araunah's threshing-floor, where, having sacrificed, the plague ceaseth.

AND again the anger of the LORD was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah.

2 For the king said to Joab the captain of the host, which was with him, Go now through all the tribes of Israel, from Dan even to

in different parts of the country, and at different periods. Observe how different is the spelling of many of our historical names now and a century ago. P.]

Ver. 15. [The cave of Adullam was in the wilderness of Judah, a little to the south-east of Beth-lehem. The well to which tradition has given the name of David's Well is on the northern side of the village, close to the road that leads to the plain of Rephaim. If it be the real well, which is not improbable, David's mighty men must have passed round the village, leaving the Philistine garrison between them and their place of refuge. P.]

REFLECTIONS.—It is a high honour to be endowed with gifts and invested with offices by the God of Israel, for the benefit of his people: for his gifts and graces are necessary for the faithful discharge of every office in church or state. What a mercy to mankind is Jesus and his compassion! It is pleasant to die

in his arms, beholding his glory, resting on his atonement, and cleaving to his promise: but great is the wickedness, and dreadful the end, of those that oppose him and the interests of his church. God distributes, in a most gracious manner, his endowments even in natural things, rendering men weak or strong, cowardly or brave, as is best. And it is sinful for self-indulgence, or to please a superior's humour, to hazard human life: and very necessary to repent bitterly of such conduct. But let me, refreshed with the living water which flows from Jesus the Bethlehemite, be strong in the Lord and in the power of his might; so shall I put to flight the heroes and the armies of the aliens. No powers of hell or earth shall be able to withstand me; and with honour shall my deeds be recorded in the Lamb's book of life.

CHAPTER XXIV. [Ver. 1. He moved David

against them to say, Go, number Israel and Judah. By comparing this passage with 1 Ch. 21. 1, it will be seen that 'Satan stood up against Israel, and provoked David' to this census. How is it then, in this passage, ascribed to the Lord? Just as the Lord moves men to prayer by danger, and to repentance by affliction; so, being displeased with Israel and David, he delivers them over to Satan their adversary, as he delivered Job; and David is thus judiciously moved by the Lord, who has sentenced him, but instrumentally by Satan, who accused him, and received power to tempt him. C.]

Ver. 4. [Went out from the presence of the king to number the people of Israel. The census being taken by the military, and not by the civil or ecclesiastical authorities, see Nu. 1. 44, proves that David contemplated a military enrolment for purposes of war. But why then is David opposed by Joab and the other generals? Joab had the existing army completely in

Beer-sheba, and number ye the people, ^athat I may know the number of the people.

3 And Joab said unto the king, ^aNow the LORD thy God add unto the people, how many soever they be, an hundred-fold, and that the eyes of my lord the king may see it: but why doth my lord the king delight in this thing?

4 Notwithstanding the king's word prevailed against Joab, and against the captains of the host: and Joab and the captains of the host went out from the presence of the king to number the people of Israel.

5 ¶ And they passed over Jordan, and pitched in ^aAroer, on the right side of the city that lieth in the midst of the river¹ of Gad, and toward ^aJazer:

6 Then they came to ^aGilead, and to the land of Tahtim-hodshi;² and they came to ^aDan-jaan,³ and about to ^aZidon,

7 And came to the strong hold of ^aTyre, and to all the cities of the Hivites, and of the Canaanites;⁴ and they went out to the south of Judah, even to Beer-sheba.

8 So, when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days.

9 And ^aJoab gave up the sum of the number of the people unto the king: and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah were five hundred thousand men.⁵

10 ¶ And David's heart ^asmote him⁶ after that he had numbered the people. And David said unto the LORD, ^aI have sinned greatly in that I have done: and now, I beseech thee, O LORD, take away the iniquity of thy servant; for I have done very foolishly.

11 For, when David was up in the morning, the word of the LORD came unto the prophet Gad,⁷ David's seer, saying,

12 Go⁸ and say unto David, Thus saith the LORD, I offer thee three things; choose thee one of them, ^athat I may do it unto thee.

13 So Gad came to David, and told him, and said unto him, ^aShall seven years of famine⁹ come unto thee in thy land? or wilt thou flee

A.M. 2987. B.C. 1017.

d De. 8. 13. 14. Hab.

2. 4. Pr. 16. 18. 29. 33. 18.

12. Ps. 115. 14. Is. 26. 15.

J Ex. 1. 17. Ac. 5. 29.

4. 19. De. 2. 36. Jos. 13. 16.

Nu. 32. 1. 3.

1 Or, valley.

2 Nu. 32. 35. Is. 16. 8.

3 Ge. 31. 21. 47. Nu. 32.

1. 39.

2 Or, netherland

and newly inhabited.

4 Ge. 14. 14. Jos. 19.

47. Jos. 18. 29.

3 Dan-jaan was differ-

ent from Dan, the

northern border city,

but it may perhaps

have been identical

with the Dan men-

tioned in Ge. xiv. —P.

4 Jos. 11. 8. 19. 28. with

Ge. 10. 15.

5 Jos. 10. 29. 1 Ki. 5.

1. Is. xxiii. Eze. xxvi.

xxviii.

4 The Hivites here

include the moun-

tain tribes of Leba-

non (see Ju. 3. 3); and

the Canaanites were

the Phoenicians who

inhabited the sea-

coast.—P.

5 Ge. 21. 31. 33. Ju. 20.

1. ver. 2.

6 1 Ch. 21. 5. 6. 27. 23.

24. with Ge. 12. 21. 13. 15.

15. 5. 22. 17. The

288,000 of the trained

bands are not includ-

ed in this number, as

in 1 Ch. 21. 5. 6.

5 See note on 1

Ch. 21. 5. 6.—C.

6 1 Sa. 24. 5. Pr. 18.

12.

6 This seems to

have occurred before

Gad came with his

message. It indicates

sincere repentance,

for it admits fully the

greatness and the ex-

treme folly of the sin.

An acknowledgment

that nothing but the

Spirit of God can in-

duce in the sinner to

make—C.

7 Ch. 12. 13. 1 Ch. 27.

9. Ps. 25. 11. 32. 5. 38. 4.

18. 40. 11. 12. 51. 2. Pr. 28.

13. 1 Ju. 1. 9. Mi. 7. 8. 9.

18. 19.

8 1 Sa. 22. 5. 9. 2 Ch.

29. 29. 21. 9.

9 1 Ch. 21. 12. 1 Ki. 12.

24. Ac. 15. 28. 20. 27.

Eze. 12. 17.

10 He. 12. 6. 10. Re. 3.

19. Pr. 3. 12. Ps. 94. 12.

11 Ch. 21. 1. 1 Ch. 21.

12. 1. 6. three years of

famine, added to

those in Ch. 21. 1. with

the present year be-

tween them.

7 Seven years of

famine—the judg-

ment of Egypt with-

out the preparation

of Joseph. "Three

months of light"—the

judgment of God up-

on David's military

pride, and contem-

plated conquests.

12 The days of pesti-

lence—the wasting

of that numerous

population that had

first excited the na-

tion's pride, and

tempted them to long

for military glory

and foreign conquest.

—Note. "Be sure thy

sin will find thee

out." Nu. 32. 23. and

punishment, which

usually be in confor-

mity to guilt.—C.

A.M. 2987. B.C. 1017.

* 2 Ki. 16. 15. 12. 27.

Mi. 7. 8. 9. He. 12. 5. 8.

9 Or, many. Ps. 103.

11. 14. 86. 5. 151. 145. 9. 440.

5. Ex. 34. 6. 7.

2 Pr. 12. 10. Is. 47. 6.

Zec. 13. 2. Ki. 13. 3. 7. 2.

Ch. 28. 6. 9.

3 Is. 37. 36. Nu. 16. 49.

25. 9. 1 Sa. 6. 19.

4 The time ap-

pointed has been

variously interpret-

ed. The most prob-

able meaning is the

time of the evening

sacrifice, and assem-

bling of the people

for worship. If this

be correct, then the

plague only lasted

part of a day. Its

ravages were so sud-

den and so terrible

that all must ac-

knowledge it to be a

signal mark of the

divine displeasure.

—P.

9 He had been

proud of the numbers

of his people, and

therefore the judg-

ment must be such as

will make them fewer.

What we make the

matter of our pride,

it is just with God to

take from us, and to

make the means of

our punishment. He

had chosen the pesti-

lence, because he and

his family would be

as much exposed to

it as the poorest Is-

raelite; and he would

continue for a shorter

time under the judg-

ment, because he

rebuke, however se-

vere it might be.—P.

1 Perhaps there

was more wicked-

ness, especially more

pride (and that was

the sin now chas-

tised), in Jerusalem,

than elsewhere, and

therefore the hand

of the destroyer is

strengthened upon

that city; but then the

LORD repented him

of the evil, chang-

ed his mind, and, but

his way, Jerusalem

shall be spared for

the ark's sake, for it

is the place God hath

chosen to put his

name there.—P.

8 Ge. 6. 6. Ps. 78. 38.

94. 14. 106. 45. 135. 14. 90.

13. 1. 2. Ho. 11. 8.

Hab. 3. 2. 1 Ch. 21. 15.

9 See note on Ex.

32. 14.—C.

10 Or, Ornan, 1 Ch.

21. 15.

11 1 Ch. 21. 16. 17.

12 Ver. 10. Is. 6. 5. 64. 6.

Ps. 25. 11. Job 7. 20.

13 Ki. 22. 17. Ps. 44.

11. Je. 12. 3.

3 David is here a

beautiful type of

Christ delivering

himself up, but sub-

stituting us, let the

disciples go.—C.

4 1 Ch. 21. 18. Ge. 22.

14. 2 Ch. 20. 12. Ps. 46. 1.

2 Co. 5. 19. 21. Col. 1. 20.

ver. 25.

5 1 Ch. 21. 19. De. 12.

32. Ps. 119. 60.

6 1 Ch. 21. 20. 21.

7 Ge. 18. 21. 19. 1. Ch. 9.

8. Ru. 2. 10.

9 1 Ch. 21. 22. Ge. 23.

8. 10. Je. 32. 6. 14.

10 Nu. 16. 48. Ps. 106.

30.

11 Ge. 27. 11. 1 Ki. 19.

21. 1 Ch. 21. 23.

three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? now advise, and see what answer I shall return to him that sent me.

14 And David said unto Gad, ^aI am in a great strait: let us fall now into the hand of the LORD, (for his mercies are ^agreat,) and let me not fall into the hand of ^aman.

15 ¶ So the LORD sent a ^apestilence upon Israel from the morning even to the time appointed:⁸ and there died of the people, from Dan even to Beer-sheba, seventy thousand ^amen.

16 And when the angel stretched out his hand upon Jerusalem¹ to destroy it, ^athe LORD repented² him of the evil, and said to the angel that destroyed the people, It is enough; stay now thine hand. And the angel of the LORD was by the thrashing-place of ^aAraunah the Jebusite.

17 And David spake ^aunto the LORD, when he saw the angel that smote the people, and said, ^aLo, I have sinned, and I have done wickedly; but ^athese sheep, what have they done? Let thine hand, I pray thee, be against me,³ and against my father's house.

18 ¶ And Gad came ^athat day to David, and said unto him, Go up, rear an altar unto the LORD in the thrashing-floor of Araunah the Jebusite.

19 And David, according to the saying of Gad, went up, ^aas the LORD commanded.

20 And ^aAraunah looked, and saw the king and his servants coming on toward him: and Araunah went out, and ^abowed himself before the king on his face upon the ground.

21 And Araunah said, ^aWherefore is my lord the king come to his servant? And David said, To buy the thrashing-floor of thee, to build an altar unto the LORD, that ^athe plague may be stayed from the people.

22 And Araunah said unto David, ^aLet my lord the king take and offer up what seemeth good unto him: behold, ^ahere be oxen for burnt-sacrifice, and thrashing-instruments, and other instruments of the oxen, for wood.

23 All these things did Araunah, as a king,

his interest, and was thereby generally too strong for David. But he dreaded such addition of new troops as might enable David to overpower him or depose him from the chief command. Next, what was the sin of David and Israel, for which they are delivered over to the tempter and punished with the plague? Their sin was the appetite for military glory beyond the purposes of defence, and of foreign conquest beyond the boundaries assigned them by God—the most glaring sins, for which, and by which, nations still continue to be punished. C.]

Ver. 5. [This description is given to distinguish Aroer of Gad from Aroer of Reuben. The latter was in the valley of the Arnon; the former a little eastward of Rabbath-ammon, and in the valley in which Rabbah is situated. See Jos. 13. 25. P.]

Ver. 6. [Tahtim-hodshi. Though this word is translated in some of the old versions, it appears to me to be a proper name, descriptive, however, of the physical aspect of the region to which it was given.

The route taken by the king's messengers was first eastward to Moab; then northward through Gilead; then ^ato the land of Tahtim-hodshi, and on to Dan-jaan and Zidon. The land of Tahtim-hodshi was thus manifestly a section of the upper valley of the Jordan, probably the 'netherland' or 'lowland,' now called *Ard el-Huleh*, lying deep down at the western base of Hermon. P.]

Ver. 9. [In all the numbers were 1,300,000; to these must probably be added the trained bands, or standing army, making up the whole people fit for military service to about a million and a half. This would represent a population of some six millions. It will thus be seen that they had increased nearly threefold since the exodus. P.]

Ver. 13. [See what answer I shall return to him that sent me. We read in 1 Ch. 21. 12 that the alternative offer was not seven but three years. How are these differences to be reconciled? The Septuagint reads three in both places; and the seven, by what may be

called the *Gordian Canon*, is charged to the error of a transcriber. But as there is great danger in this violent criticism, so there is no need of it. On examination the two accounts will be found to have been delivered at different times—that in Chronicles the last; and in it the *interrogative seven* are reduced to the *positive three*. C.]

Ver. 23. [This is one of the most remarkable and solemn incidents in Bible history. A knowledge of the locality renders the story more graphic. The city and palace of David stood on Mount Zion. To the east, separated from it by a very deep and narrow ravine, was another mountain top, somewhat lower. On the summit of the latter an old Jebusite chief, apparently the dethroned king of the Canaanite Jebus, had a thrashing floor; beside it was a cave in the rock. Araunah, the chief, was thrashing wheat. He saw the destroying angel, and fled into the cave. David soon afterwards approached; Araunah 'went out' to meet him. The Jewish king asked to buy the floor, the ex-king of Jebus offered it free. David insisted

give unto the king: and Araunah said unto the king, 'The LORD thy God accept thee.

24 And the king said unto Araunah, 'Nay; but I will surely buy it of thee at a price: neither will I offer burnt-offerings unto the LORD my God of that which doth cost me

on paying the full price. An altar was erected; and the spot which had been originally consecrated by the sacrifice of Abraham, and called *Moriah*, 'the vision of Jehovah,' was now again dedicated to God. In a few years more the spot became the site of the great altar of Solomon's temple. To this day the site of Araunah's thrashing-floor is one of the holiest shrines of Mohammedanism. P.]

REFLECTIONS.—It is very dangerous when the sins of subjects provoke God to permit Satan to tempt their kings. He exactly discerns our pride, and detests it and everything leading to or produced by it. And

it is cause of great shame to the saints, when monsters of wickedness are made to put them in mind of the promises of God and of their own duty. The pleasures obtained by sinful methods are quickly turned into the gall of asps within us: and bitter are the griefs and great the straits, when we have no choice but of destructive judgments allowed us by God. Alas! our sin, our folly, makes it so! But let a sense of guilt put an edge of importunity upon our prayers;—it may be the Lord will be gracious. He often smites where he means not to destroy. And though in his just judgment he will abase our pride by sinning our idol, he

nothing. So David bought the thrashing-floor and the oxen for 'fifty shekels of silver.'

25 And David 'built there an altar unto the LORD, and offered burnt-offerings and peace-offerings. So the LORD was 'entreated for the land, and the plague was stayed from Israel.

will mingle mercy with judgment. While, therefore, we tremble at his judgments, let us beware of provoking him by our sins. How it stings a generous mind to have neighbours, and especially a Saviour, suffering for his sins! But under all our guilt, and all our plagues, let Jesus, our altar, our sacrifice, and ransom, be applied to as the means of our reconciliation to God. Let sacrifices of praise attend our pardon, and every manifestation of it. And however generous our friends may be, let us never willingly come under needless obligations to them; and never let us wish to serve God at the expense of others.

THE FIRST BOOK OF KINGS.

Perhaps this and the following book were written by the prophets who lived in their respective periods; and the whole connected together by Jeremiah or Ezra. They contain the history of the Jewish church and nation for about 427 years, from the coronation of Solomon to the burning of the temple by the Chaldeans. The alternate changes of mercies and judgments therein represented are an exact fulfilment of Le. xxvi.; De. xxviii. xxxii.

Forty years the kingdom of Israel continued united under Solomon, whose instalment, wisdom, wealth, erection of the temple, and idolatrous apostasy, are largely described, i. —xi. After the division, the kingdom of the ten tribes continued two hundred and fifty-four years under nineteen kings, descended from nine different families; viz. Jeroboam I., Nadab;—Baasha, Elah;—Zimri;—Omri, Ahab, Ahaziah, Jehoram;—Jehu, Jehoahaz, Jehoash, Jeroboam II., Zechariah;—Shallum;—Menahem, Pekahiah;—Pekah;—Hoshea: all of them idolaters. The kingdom of Judah continued three hundred and eighty-seven years under nineteen kings of the line of David; viz. Rehoboam, Abijah, Asa, Jehoshaphat, Jehoram, Ahaziah (Athaliah was an usurper), Joash, Amaziah, Uzziah, Jotham, Ahaz, Hezekiah, Manasseh, Amon, Josiah, Jehoahaz, Jehoiakim, and Zedekiah: of whom Asa, Jehoshaphat, Jotham, Hezekiah, and Josiah were pious, and Manasseh a penitent. The history of these thirty-nine sovereigns, with that of the prophets Elijah and Elisha, is the subject-matter of these books. The scope is to show how righteousness exalts a nation, and sin is the reproach of any people.

[The First and Second Books of Kings were originally only one book. They are so still in Jewish manuscripts. They were divided in the Septuagint version, and printed so for the first time in Hebrew in the Bible edited by Bomberg. In the Septuagint and Vulgate they are called the Third and Fourth Books of Kings, First and Second Samuel being counted as First and Second Kings. The reason of this is obvious. The history in the four books is continuous, forming in fact a complete outline of the whole Israelitish monarchy from the anointing of David till the captivity.

There can be little doubt that Jeremiah was the author of the Books of Kings. Jewish tradition affirms the fact, and the language and style fully corroborate it. The last chapter bears evidence that the writer of it was an eye-witness of the triumph of the Babylonish arms and the capture of the Jews, while he himself remained in Judea. This exactly accords with the history of Jeremiah. The sources from which he derived his information were doubtless national records and other authentic documents. The latter part of the history came under the author's own observation; and accordingly we find that the narrative of the appointment of Gedaliah as governor, of his murder, and of the flight of the Jews to Egypt, is just an abridgment of the Book of Jeremiah, ch. xl.—xliii. Several works are mentioned by the writer as sources of information:—*The Book of the Acts of Solomon*, 1 Ki. 11. 41; *The Book of Jonah*, 2 Ki. 14. 25. Others are named in Chronicles; such as *The Acts of David*; *The Book of Nathan*; *The Prophecy of Ahijah the Shilonite*; and *The Visions of Iddo the Seer*, &c. These were doubtless accessible to Jeremiah; and formed part of the materials from which, under divine inspiration, he composed the Books of Kings. P.]

CHAPTER I.

1 Abishag cherisheth David in his extreme age. 5 Adonijah, David's darling, usurpeth the kingdom. 11 By the counsel of Nathan, 15 Bathsheba moveth the king on Solomon's behalf, 22 and Nathan secondeth her. 28 David reneweth his oath to Bathsheba. 32 Solomon, by David's appointment, being anointed king by Zadok and Nathan, the people triumph. 41 Jonathan bringing these news, Adonijah's guests flee. 50 Adonijah, fleeing to the horns of the altar, on condition of his good behaviour, is dismissed by Solomon.

NOW king David was 'old and stricken in years; and they covered him with clothes, but he gat no heat.

2 Wherefore his 'servants said unto him, Let

A.M. 2988. B.C. 1016.

CHAP. I.

a 2 Sa. 5. 4. Ps. 90. 10.

b Ge. 20. 8. 40. 20. 41.

37, 38. i. e. courtiers.

c De. 1. 38. 10. 8. 1 Sa.

10. 21, 22.

1 Heb. be a cher-

isher unto him. This

practice is common

in the East; old and

decrepit men often

repay a young per-

son by leaving her a

large property.—Ro-

berts.—That Abi-

shag was considered

A.M. 2988. B.C. 1016.

as David's concubine

is evident from ch. 2.

22. A 'Shunammite'

means a native of

Shunem, in the tribe

of Issachar, a few

miles south of Tabor.

—J.

d Ge. 16. 5. De. 13. 6.

2 Sa. 12. 3. Mi. 7. 5.

e Ec. 4. 11. ver. 1.

f Es. 2. 2-4.

g ch. 2. 17, 22. Jos. 19.

18. 1 Sa. 28. 4. 2 Ki. 4. 5.

25.

h Ge. 4. 1. Mat. 1. 25.

there be sought for my lord the king a young virgin; and let her 'stand before the king, and let her cherish¹ him, and 'let her lie in thy bosom, that my lord the king 'may get heat.

3 So they 'sought for a fair damsel throughout all the coasts of Israel, and found 'Abishag a Shunammite, and brought her to the king.

4 And the damsel *was* very fair, and cherished the king, and ministered to him: but the king ^hknew her not.

CHAPTER I. [Ver. 1. *King David was old*. He throne at thirty, and reigned forty years; which ex- therefore at an age comparatively young. But his was now about his 69th year. For he came to the tended to about a year after this period. He died fatigues in eluding Saul during his exile amongst the

5 ¶ Then Adonijah the son of Haggith exalted^a himself, saying, I will be king: and he prepared him chariots and horsemen, and fifty men to run before him.

6 And his father^a had not displeased him at any time¹ in saying, Why hast thou done so? and he also was a very goodly man: and his mother^a bare him after Absalom.²

7 And he^a conferred with Joab the son of Zeruiah, and with Abiathar the priest: and they, following Adonijah, helped him.

8 But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei,³ and Rei, and the mighty men which belonged to David, were not with Adonijah.

9 And Adonijah^a slew sheep, and oxen, and fat cattle, by the stone of Zoheleth, which is by En-rogel,⁴ and called all his brethren the king's sons, and all the men of Judah the king's servants:

10 But Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he called not.⁵

11 ¶ Wherefore Nathan spake unto Bathsheba the mother of Solomon, saying, Hast thou not heard that Adonijah the son of Haggith doth reign, and David our lord knoweth it not?

12 Now therefore come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son Solomon.

13 Go and get thee in unto king David, and say unto him, Didst not thou, my lord, O king, swear unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne? why then doth Adonijah reign?

14 Behold, while thou yet talkest there with the king, I also will come in after thee, and confirm^a thy words.

15 ¶ And Bath-sheba went in unto the king into the chamber: and the king was very old; and Abishag the Shunammite ministered unto the king.

16 And Bath-sheba bowed, and did obeisance unto the king. And the king said, What wouldest thou?

17 And she said unto him, My lord, thou swarest by the LORD thy God unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne:⁶

A. M. 2988. B. C. 1016.

1 Sa. 3.4.1 Ch. 3.2.
2 Lu. 11. Pr. 16. 18;
18. 12. 2 Sa. 12. 11. Ju. 9.
2. De. 17. 15. 1 Ch. 22. 9.
1 Sa. 15. 1. De. 17.
16. Ps. 20. 7.

3 Pr. 23. 13; 29. 15. 1
Sa. 13. Le. 19. 17.
David's weak-
ness seems to have
been over-fondness,
and consequent in-
dulgence, of his chil-
dren. For such a line
of education, it is no
excuse to call it 'a
failing that leans to
virtue's side'; how-
ever amiable the
over-fond parent may
be, he that spareth
the rod (when it is
deserved) hateth the
child.—C.

4 2 Sa. 14. 25. 1 Sa. 9.
21. 23.

5 2 Sa. 3. 4. 1 Ch. 3. 2.
2 Absalom's mo-
ther was Maacah,
Adonijah's Haggith,
2 Sa. 3. 4. the words
therefore mean that
Haggith bare Adoni-
jah after Maacah had
born Absalom.

6 Ps. 2. 2. Eze. 38. 10.

7 2 Sa. 8. 16. 17. ch. 2.
28. 35.

8 2 Sa. 8. 17. 18. 7. 2;
12. 15. 16. 17. 18. 19.
3 It is by no means
probable that this is
Shimei of Bahurim,
but one of David's
'mighty men' of the
same name, whom
we find distinguished
under Solomon, ch.
4. 18.—C.

9 2 Sa. 23. 8-39. 1 Ch.
11. 10-47.

10 Nu. 23. 1. Pr. 15. 8.

11 2 Sa. 17. 17. 17. 17.
12. 15. 16. 17. 18. 19.
13. 7. 3.

12 In the bottom of
the Kidron, a short
distance south of
Jerusalem.—P.

13 This was a very
significant exception,
for he doubtless
knew that the crown
had been assigned
to Solomon, though
a younger brother.
Feeling that this was
his best opportunity
of asserting his claim,
he, in imitation of
Absalom, set up a
splendid retinue, and
courted popularity.
—C.

14 2 Sa. 7. 12-15. 12. 24.
1 Ch. 22. 9. 15. Ps. 37. 3.

15 Pr. 17. 21. 14. 24. 6;
12. 15. 20. 15. 22. 17. 9.

16 ver. 21. Ge. 19. 17.
Ac. 27. 31.

17 2 Ch. 22. 9. 10. 2 Sa.
12. 24. 25.

18 De. 17. 18. 1 Ch. 29.
32. 28. 5. 22. 9. 10.

19 Heb. fill up, ver.
17-27.

20 ver. 1. 4.

21 Ge. 18. 21. 19. 1. Ru.
2. 10. 2 Sa. 9. 6. 14. 4. 22.
33.

22 1 Pe. 3. 6. Ge. 18. 12.
Ep. 5. 31.

23 2 Sa. 13. 13. 1 Ch. 29.
1. 22. 9. 10. ver. 13.

24 As Saul and Da-
vid had been divinely
designated to the
throne, so was Solom-
on, as appears from
1 Ch. 22. 8-11, and not
by any undue influ-
ence of Bathsheba,
or paternal partiality
of David.—Note. In
this respect Solomon
was a type of Christ,
who became 'prince
of peace,' not by the
will of man, but by
the election and ap-
pointment of God the
Father. Is. 42. 1. Mat.
12. 18.—C.

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1 ver. 11. 13. 25.
2 ver. 7. 9. 10. 25.

3 It appears that
David's right to no-
minate which of his
sons he pleased to
succeed him was re-
cognized by his sub-
jects.

4 He thinks that he had
secured this right by
the terms of his cove-
nant with the people.
But it rather seems
to have been a right
which needed no
stipulation, being
sanctioned by gen-
eral usage; as we see
exemplified in the
case of Jacob, who
deprived his eldest
son Reuben of that
priority which would
otherwise have be-
longed to him. The
right of the eldest
son was in general
recognized, but with
a reserved right in
the father to give
the preference to a
younger son if he
saw occasion. Ori-
ental kings still enjoy
this power. The
late King of Persia,
for instance, publicly
recognized his sec-
ond son (Abbas Mir-
za) as his successor,
to the exclusion of
the eldest, who, how-
ever, took no pains
to conceal his inten-
tion to put the matter
to the arbitration of
the sword.—A. 20.

5 Heb. sit down,
De. 3. 16. Is. 57. 2. Ge.
15. 15. 47. 30.

6 Heb. sinners, Ge.
43. 9. Jos. 2. 19.

7 ver. 14.

8 He had come into
the anteroom, but
not yet to the king's
private chamber. See
ver. 28.—C.

9 ver. 16.

10 ver. 7. 9. 29.

11 Heb. let king
Adonijah live, 2 Sa.
10. 24. ver. 13. Re. 13. 4.

12 ver. 8. 19.

13 2 Sa. 7. 21. 12. 24. 25.
ver. 20.

14 This should ra-
ther be in the direct
interrogative form,
like the preceding
clause: 'Hast thou
not shown to thy ser-
vant?' insinuating,
but in a delicate and
respectful manner,
that he had done so.
—C.

15 According to the
abbreviated style of
Scripture narrative,
the retirement of
Bathsheba, on the
entrance of the king,
is not noticed, but is
clearly to be inferred
from her recall.—C.

16 Heb. before the
king.

17 1 Sa. 8. 18. 19. 2 Sa. 12.
5. ch. 17. 1.

18 Ps. 34. 19. 22. 71. 23.
2 Sa. 4. 9. Ge. 48. 16.

19 The true believer
loves to review his
past experience, and
to remember all the
way in which he has
been led in the wil-
derness. The grate-
ful recollection of the
distresses out of
which the Lord has
redeemed him en-
hances his joy, en-
livens his hope, and
animates him to his
duty, even under the
decays of nature and
the approach of
death.—C.

20 ver. 13. 17.

21 ver. 16. 23. Ge. 12. 21.
19. 1.

18 And now, behold, Adonijah reigneth; and now, my lord the king, thou knowest it not:

19 And he hath slain oxen, and fat cattle, and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host: but Solomon thy servant hath he not called.

20 And thou, my lord, O king, the eyes of all Israel are upon thee, that thou shouldest tell them who shall sit on the throne⁷ of my lord the king after him.

21 Otherwise it shall come to pass, when my lord the king shall sleep with his fathers, that I and my son Solomon shall be counted of offenders.

22 ¶ And, lo, while she yet talked with the king, Nathan the prophet also came in.⁸

23 And they told the king, saying, Behold Nathan the prophet. And when he was come in before the king, he bowed himself before the king with his face to the ground.

24 And Nathan said, My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne?

25 For he is gone down this day, and hath slain oxen, and fat cattle, and sheep in abundance, and hath called all the king's sons, and the captains of the host, and Abiathar the priest; and, behold, they eat and drink before him, and say, God save king Adonijah.

26 But me, even me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon, hath he not called.

27 Is this thing done by my lord the king and thou hast not showed⁹ it unto thy servant, who should sit on the throne of my lord the king after him?

28 ¶ Then king David answered and said, Call me Bath-sheba:¹ and she came into the king's presence,² and stood before the king.

29 And the king sware, and said, As the LORD liveth, that hath redeemed my soul out of all distress,³

30 Even as I swear unto thee by the LORD God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day.

31 Then Bath-sheba bowed with her face to

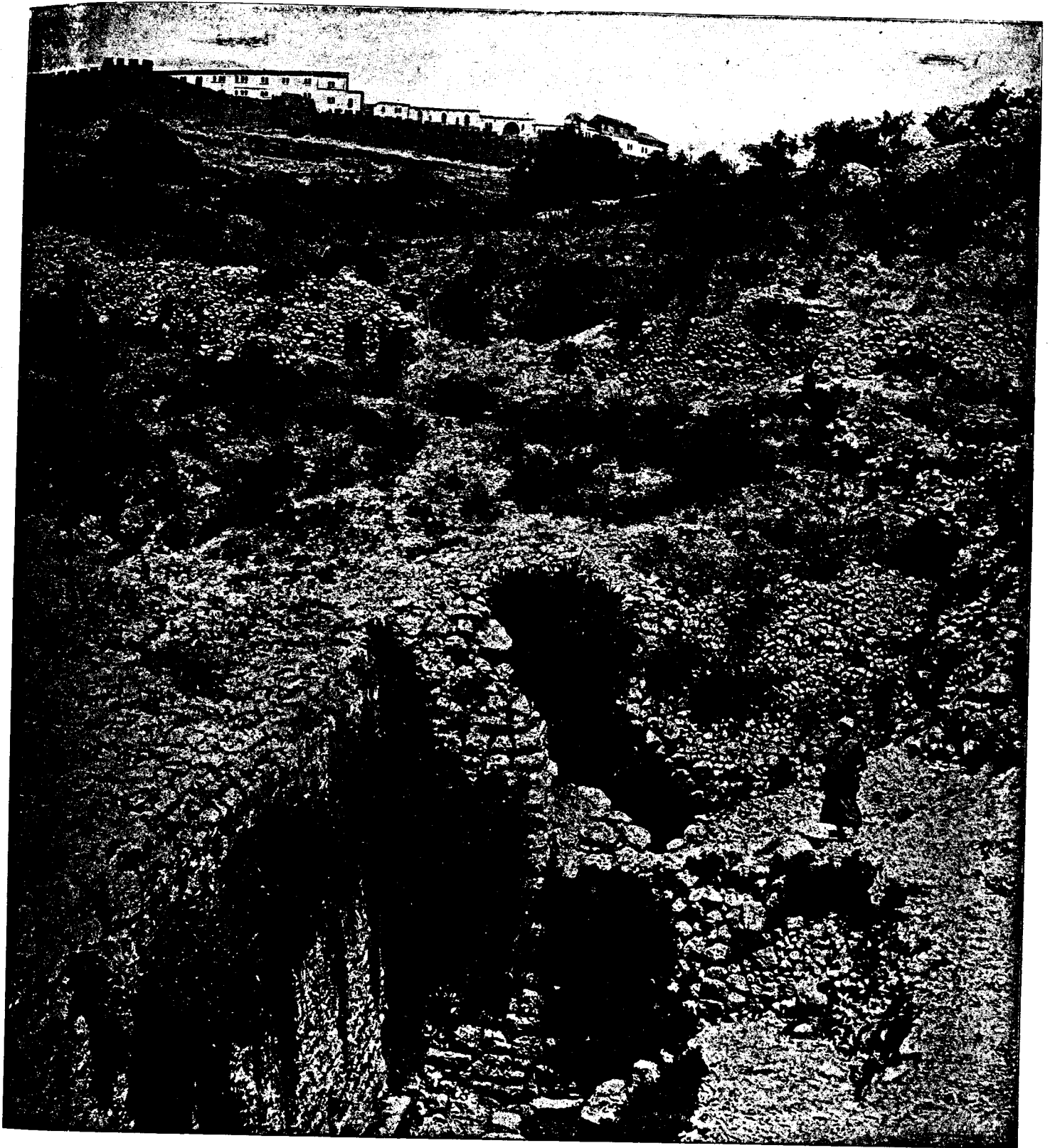
Philistines, his various harassing campaigns, but above all his family afflictions, might well bring on a prema- ture old age, and wear out the most vigorous constitu- tion. C.]

Ver. 5. [Adonijah the son of Haggith exalted himself. The sons of David in order, were Amnon, slain by Absalom; Chileab, of whom there is no subsequent mention; Absalom, slain by Joab; and next Adonijah, who, as eldest, might now claim the throne, by right of orderly succession. C.]

REFLECTIONS.—The strongest constitution of men quickly wastes of itself, and every project for retaining of strength or vigor is foolish and ineffectual. A burden of infirmities attends old age; and happy

they who, in the views of it, have all things ready for an eternal state! Indulgent parents are commonly in their old age contented and plagued by their children, especially such as they most indulged. Ambition of reigning leads many to trample on the ordinances of both God and men. And they are, in general, most fond of high stations who neither know the duties of them, nor consider the labour and vexation which attend them. Such as make their belly their god will side with any party that will feast them best. But how easily God defeats every project inconsistent with his promise, even when it seems fully secured! In times of danger every prudent man ought to be used for averting it. And they who know God's will should

be zealous for the accomplishment of it.—While kings are often kept ignorant of things nearly concerning their kingdom and interest, usurpers will stick at no cruelty to fix themselves on a throne. But if the enemies of God's people be alert and vigorous, their friends ought to be active and vigilant: and such as are weak, through infirmity, should be stirred up and encouraged. Our oaths should ever be remembered, and our consciences bound to fulfil them. Hearts truly grateful never forget God's mercies, nor allow them- selves to neglect opportunities of thankfully mentioning them. And it is extremely pleasant when aged saints take every opportunity of witnessing for God. What is right and seasonable should be done without delay:



FOUNTAIN OF JOAB—THE KING'S POOL MENTIONED BY NEHEMIAH. [I. Kings, i:9.]—"And Adonijah slew sheep and oxen and fat cattle by the stone of Zoheleth, which is by En-rogel, and called all his brethren the king's sons, and all the men of Judah the king's servants." Joab's fountain is identical with En-rogel, which was for years indetified with Bir Eyub south of the pool of Siloam, and at the union of the valleys of Hinnom and of Kedron. But according to Haskett Smith, M. Clermont-Ganneau

recovered the stone of Zoheleth mentioned in I. Kings, i:9, at a rocky plateau in the midst of the village of Silwan, which is known to-day in Arabic as Zhohèh. Thus it is thought that En-rogel or Joab's Fountain is identical with the Virgin's Fountain. This is thought also to be identical with the king's pool mentioned in Nehemiah, ii:14, and is also thought to be the one called Solomon's reservoir by Josephus. This is between the pool of Siloam and the south side of the Temple.

the earth, and did reverence to the king, and said, 'Let my lord king David live for ever.'

32 ¶ And king David said, Call me 'Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king.

33 The king also said unto them, Take with you the servants of your lord, and cause Solomon my son to 'ride upon mine own mule,' and bring him down to 'Gihon.'

34 And let Zadok the priest and Nathan the prophet, 'anoint him there king over Israel: and' blow ye with the trumpet, and say, God save king Solomon.

35 Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and 'I have appointed him to be ruler over Israel and over Judah.

36 And Benaiah the son of Jehoiada answered the king, and said, 'Amen: the LORD God of my lord the king say so too.

37 As^s the LORD hath been with my lord the king, even so be he with Solomon, and 'make his throne greater than the throne of my lord king David.

38 ¶ So 'Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon.

39 And Zadok the priest took an 'horn of oil out of the tabernacle, and anointed Solomon: and they blew the trumpet; and all the people said, God save king Solomon.

40 And 'all the people came up after him; and the people piped with pipes, and rejoiced with great joy, so that the earth rent⁷ with the sound of them.

41 ¶ And Adonijah, and all the guests that were with him, heard it as they had made an end^m of eating.⁸ And when Joab heard the sound of the trumpet, he said, Wherefore is this noise of the city being in an uproar?

42 And while he yet spake, behold, 'Jonathan the son of Abiathar the priest came: and Adonijah said unto him, Come in; for thou art a^o valiant man, and bringest good tidings.

43 And Jonathan answered and said to Adonijah, 'Verily our lord king David hath made Solomon king.

44 And^a the king hath sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and

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y Ne.2.3. Da.2.4. 6.

21.

4 Not a form of mere ceremony or courtly adulation, but a prayer—a sincere and humble prayer, not that he might 'live for ever' on 'earth in the feebleness and misery of old age, but that he might attain to 'glory, and honour, and immortality, and eternal life' with God.—C.

z ver.8,26,38.

a Ge.41.43. Es.6.8.

5 Adonijah and his friends were now at the fountain of En-rogel, ver. 9, a place of public resort, well suited to give publicity to his assumption of royalty. This is generally admitted to have been on the east of Jerusalem. Solomon is sent to the fountain of Gihon, a place of similar publicity on the west, so that all collision of parties might be avoided, and his inauguration peaceably consummated.—C.

b 2 Ch.32.30. ver.45.

6 The pool of Gihon lay at the head of the valley of Hinnom, nearly half a mile west of the city. From it an aqueduct was made to the city. The flat ground round the pool was an admirable place for public assemblies.—P.

c 1 Sa.10.1. 16.13. 2 Ki.9.31.11.23.30. Ps.45.7. Ac.10.36. 1 Jn.2.27.

d 2 Ki.9.13.11.12-14. 2 Sa.15.10. ver.25. Ps.97.1.7.2. Mar.11.9. 1 Ps.2.6. 2 Sa.19.41. ch.12.19.

e Je.11.5. De.27.15-26. Ps.33.9. Mat.6.13. f Jos.1.5.17. 2 Ki.2.9. He.13.5. 1 Sa.41.10. 1 Ch.22.16.

g ver.47. Ps.72.8. 2 Ki.2.13.7.14. Mat.28.18. Phi.2.10.11.

h ver.8,26,32,33,44. 2 Sa.15.18.18.

i 1 Sa.10.1.16.1. Ex.25.6.1 Ch.29.22.

j 1 Sa.10.24. 11.15. 2 Ki.11.20. 1 Ch.12.38. Zec.9.9. Ps.97.1.47-59. Re.11.15-18.

7 This is not a mere figure, but may be matter of fact. In several parts of the Alps, the guides will not permit the traveller to speak above a whisper for fear of disengaging the avalanche. The rejoicing of the multitude may have produced a similar effect on the looser parts of the rocky cliffs around Jerusalem.—C.

8 This is synonymous with our expression, 'They rent the air with their cries.'—J.

m 1 Th.5.2. Pr.14.13. Job.20.5. Lu.17.36. Phil.13.19. Ac.21.31.32.

9 Adonijah and his guests had wasted much time upon this magnificent feast, when far more important concerns were waiting their attention, and when ruin hung over their heads.—J.

n 2 Sa.15.36.17. 1 Ki.22.8. Je.12.6.1 Th.5.2.3.

o ver.32-40.

p ver.38,39.

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r 1 Ch.11.5. 2 Ch.5.

2.

s ver.13. Ps.132.11. 1 Ch.22.10.28. 559-572. 1 Sa.8.10.21.3. Ex.12.32.

t ver.37.

x Ge.24.26. 47.31. He.11.21. Ps.103.1-6. y Ps.72.18.19. 1 Ch.23.10-27. Pr.17.5.

z Pr.28.1. Ps.53.5.

Job.20.5. Da.5.4-6. Ac.12.23.

a Ex.38.21.21.14. ch.2.28. Ps.118.27.

b There is no precept in the law directing a culprit to take hold of the horns of the altar.

Yet it seems to be an act admitted as testimony of an appeal to the legal but temporary protection afforded to certain culprits in the cities of refuge. It is not said where this altar was, but as Gibeon was a city of refuge, and as an altar was still there, ch.3.4, it is most likely Adonijah would flee to it, and his fear to be ranked, if not with actual, yet still with intentional manslaughter, according to that principle of European jurisprudence which condemns even the guaging the death of a king. —The altar erected on the threshing-floor of Araunah, 2 Sa.24.25.

The altar of the Hebrews seems to have been a refuge till a man's case was heard, or till pardon was obtained; though there is no precept in the law to make it a privileged place, as it was among the Greeks and Romans. The murderer was to be taken from the altar, and dead, Ex.21.12-14. Adonijah acknowledged Solomon as king both by the altar and the law, and received a conditional pardon; but Solomon gave him fair warning that he was put upon his good behaviour. He also required him to go to his house and live a retired life, not affecting the splendour and state that he had done before' (Scott).—J.

c 1 Sa.14.45.2 Sa.14.11. Ac.27.34.

d Le.19.15. De.1.17.

e 2 Ch.19.7.

f Future plotting against Solomon's government.—C.

g Pr.24.21. Ezr.7.13.

h 1 Jn.15.14.1 Co.7.20.

CHAPTER II.

B.C. 1015.

a Ge.47.20.27. 1 De.32.1. Jos.24.29. xxiv.2. 1 Ki.13.14.

b Jos.23.14. He.9.27.

c Jos.1.12.6. 1 Ch.22.20. Pr.16.32. 1 Ti.4.2.2 Ti.2.14. Co.16.13.

d Jos.7. De.4.1.29.

e 2 Ti.17.18. Mal.4.1. Ch.22.9-16.28.9-21.

f Keep his charge, i.e. what he has given thee to keep; walk in his ways and not in thine own; keep his statutes, receiving all his appointments as holy, just, and good; keep his commandments, doing what he bids, avoiding what he forbids; keep his judgments and his testimonies, for what he deems evil is evil, and what he calls good is good.—J.

the Pelethites, and they have caused him to ride upon the king's mule:

45 And Zadok the priest and Nathan the prophet have anointed him king in Gihon: and they are come 'up from thence rejoicing, so that the city rang again. This is the noise that ye have heard.

46 And also Solomon 'sitteth on the throne of the kingdom.

47 And, moreover, the king's servants came to 'bless our lord king David, saying. 'God make the name of Solomon better than thy name, and make his throne greater than thy throne. And the king 'bowed himself upon the bed.

48 And also thus said the king, 'Blessed be the LORD God of Israel, which hath given one to sit on my throne this day, mine eyes even seeing it.

49 And 'all the guests that were with Adonijah were afraid, and rose up, and went every man his way.

50 ¶ And Adonijah feared because of Solomon, and arose, and went, 'and caught hold on the horns of the altar.⁹

51 And it was told Solomon, saying, Behold, Adonijah feareth king Solomon: for, lo, he hath caught hold on the horns of the altar, saying, Let king Solomon swear unto me to-day, that he will not slay his servant with the sword.

52 And Solomon said, If he will show himself a worthy man, there 'shall not an hair of him fall to the earth: but if 'wickedness¹ shall be found in him, he shall die.

53 So king Solomon sent, and they brought him down from the altar. And he came and bowed himself to king Solomon: and Solomon said unto him, 'Go to thine house.

CHAPTER II.

1 David, having given a charge to Solomon, 3 of religiousness, 5 of Joab, 7 of Barzillai, 8 of Shimei, 10 dieth. 12 Solomon succeedeth him. 13 Adonijah, moving Bathsheba to sue unto Solomon for Abiathar, is put to death. 26 Abiathar, having his life spared, is deprived of the priesthood. 28 Joab fleeing to the horns of the altar is there slain. 35 Benaiah is put in Joab's room, and Zadok in Abiathar's. 36 Shimei, confined to Jerusalem, by occasion of going thence to Gath in defiance of the king's orders, is put to death.

NOW the days of David drew nigh 'that he should die; and he charged Solomon his son, saying,

2 I go 'the way of all the earth: 'be thou strong therefore, and show thyself a man;

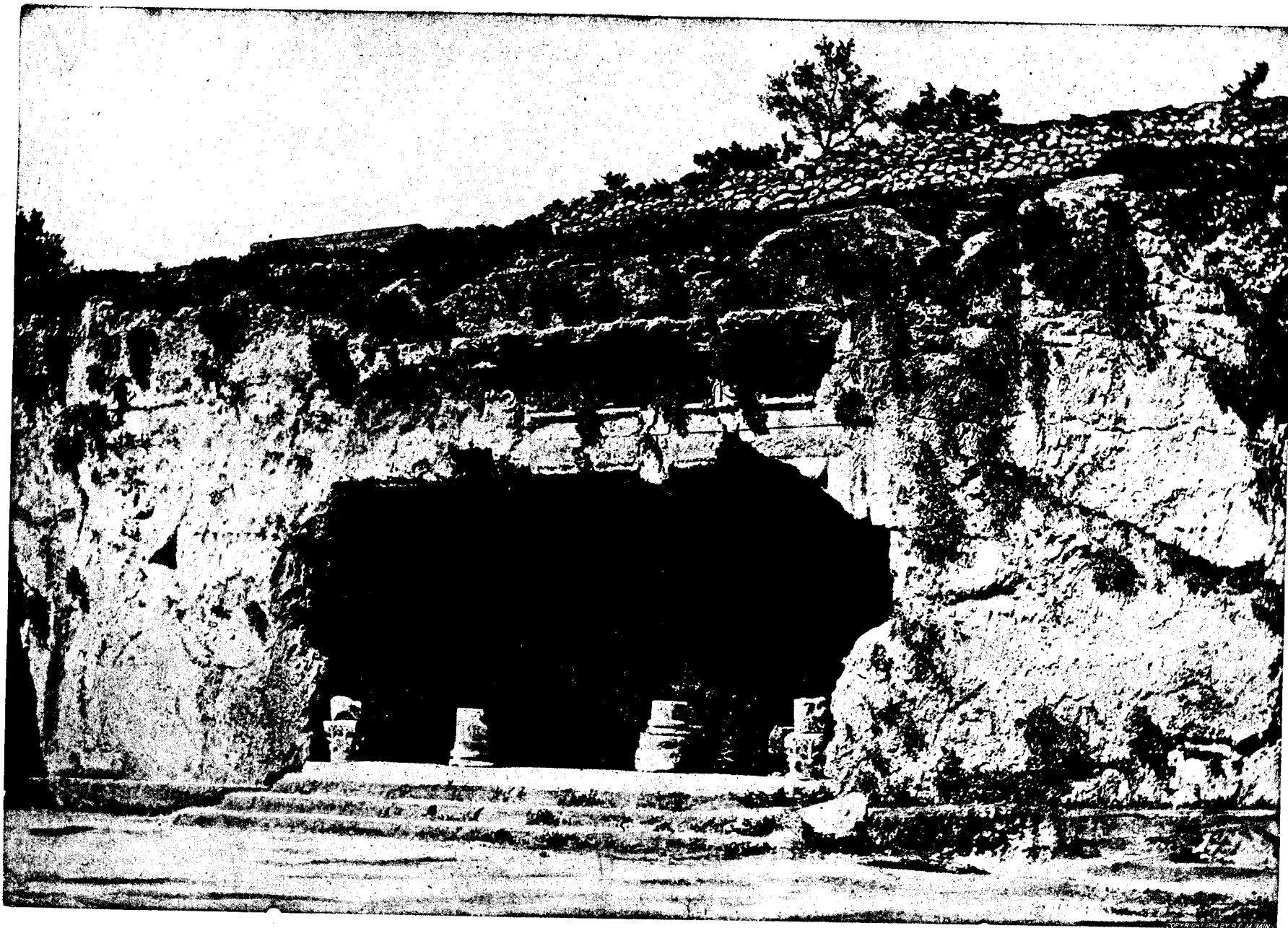
3 And 'keep the charge¹ of the LORD thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and

and that is most likely to prosper which is begun with dependence on God, and fervent prayer for his blessing. It is affection, not force, that can make dutiful subjects: and to leave church and state in a prosperous condition is the joy of a dying saint. What discouragement and danger attend a bad cause! And blustering traitors are often cowards when matters come to a crisis. How becoming is it when kings are ready to forgive those who have injured them! But much more astonishing

is the pardoning mercy of our Lord Jesus to the guiltiest sinners who flee to his atonement, and prostrate themselves at his throne of grace.

CHAPTER II. [Ver. 1. At the very close of his life we observe a striking revival alike of David's early spirit and early piety. With a vigour and ability worthy of his best days, he put down the attempt to transfer the succession to Adonijah, although favoured

by Joab, the commander-in-chief of the army, and for years the leading man in the kingdom. Every trace of weakness, fear, and submission to the will of others had now disappeared from the mind of David. His trust was in God alone; and fully conscious of pardon, acceptance, and divine guidance, he regarded not the opposition of one who had so long swayed the destinies of the empire. His 'last words' too, and his charge to Solomon, show not only the full power of his poetic



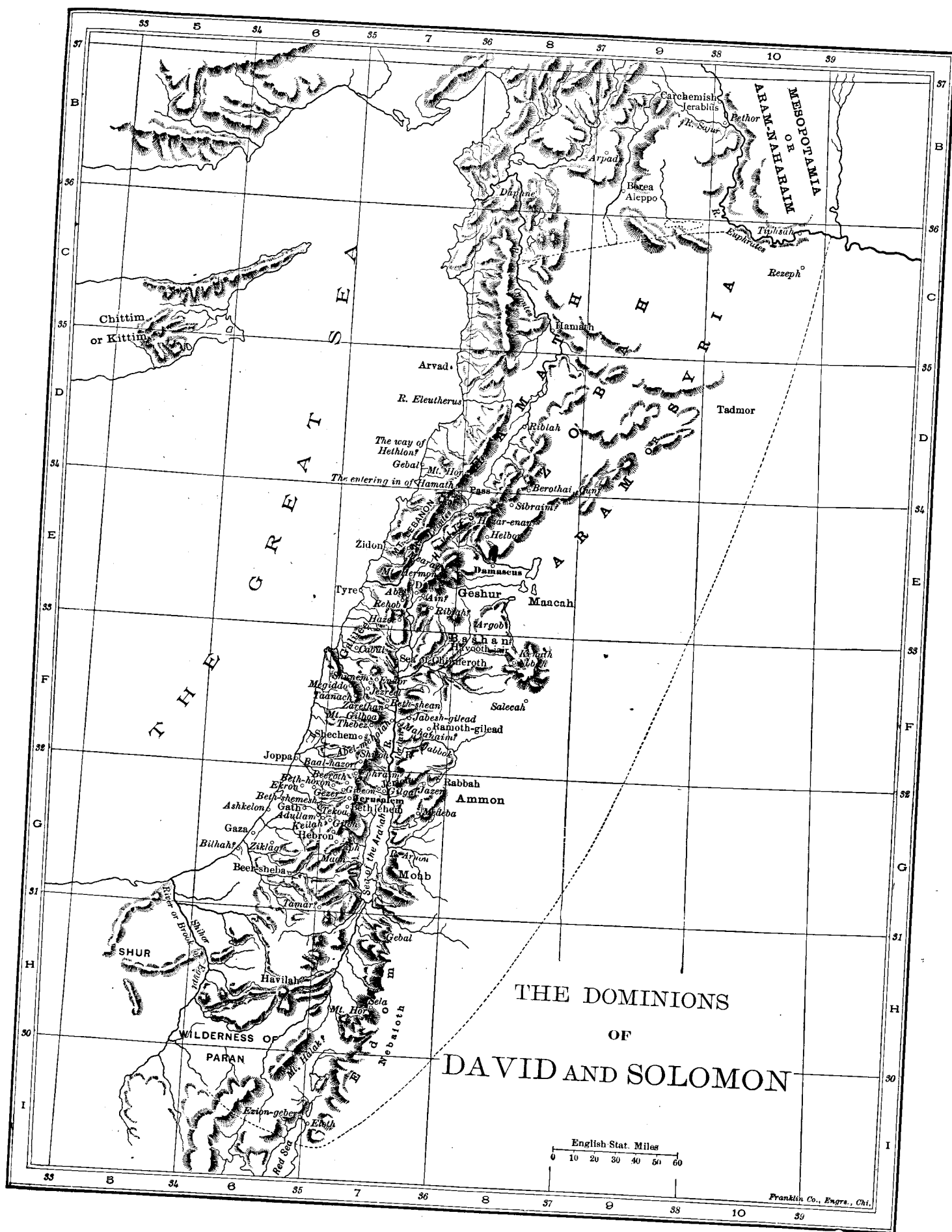
TOMBS OF THE KINGS, JERUSALEM—WHERE THE KINGS OF ISRAEL ARE REPUTED TO BE BURIED. [I. KINGS, ii: 10.]—"So David slept with his fathers and was buried in the city of David." The tombs of the kings are surrounded by a wall. They are entered from the west side. Twenty-four steps are cut out of the solid rock, nine yards wide. These lead down into the tombs in an easterly direction. These tombs are held in high esteem by the Jews. They call them the cavern

of Zedekiah, or the tomb of the rich Kalba Sabua. It is supposed that Queen Helena of Adiabene was also buried here. This queen with her son Izates became converted to Judaism in her own country, and after the death of her husband moved to Jerusalem to live. She returned home, but after her death was brought to Jerusalem and buried. They are called the tombs of the kings, but there is no definite information by which we can know whether any of the kings of Judah are buried here.

l they ruin the
ns have often t

27 So Solomon thrust out Abiathar from
being priest unto the LORD; that he might

suffering saints ought to be remembered even in criminals, nothing must satisfy for murder but the blood of the guilty. Wicked men entail a curse on their posterity: and negligent magistrates must bear the sin of those crimes which they are not duly careful to avenge: for the due execution of justice is the establishment of their throne. Men ruin themselves by sinning against their own mercies. Our heart contains much wickedness, to which only God and our conscience are privy. And dreadful is the account to which God will call men at last for their perjury and other sins. — But in David I



fulfil^o the word of the LORD which he spake concerning the house of Eli in ²Shiloh.³

28 ¶ Then tidings came to Joab; (for Joab had turned after Adonijah, though he turned not after Absalom;) and Joab fled unto the tabernacle of the LORD, and ²caught hold on the horns of the altar.

29 And it was told king Solomon that Joab was fled unto the tabernacle of the LORD; and, behold, *he is* by the altar: then Solomon ²sent Benaiah the son of Jehoiada, saying, Go, fall upon him.

30 And Benaiah came to the tabernacle of the LORD, and said unto him, Thus saith the king, Come forth. And he said, Nay; but I will die here.⁴ And Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me.

31 And the king said unto him, Do as he hath said, and ²fall upon him, and bury him; that thou mayest take away the innocent blood, which Joab shed, from me, and from the house of my father.

32 And the LORD shall ²return his blood upon his own head, who fell upon ²two men more righteous and better than he, and slew them with the sword, my father David not knowing *thereof*, to wit, Abner the son of Ner, captain of the host of Israel, and Amasa the son of Jether, captain of the host of Judah.

33 Their blood ²shall therefore return upon the head of Joab, and upon the head of his seed for ever: but ²upon David, and upon his seed, and upon his house, and upon his throne, shall there be peace for ever from the LORD.

34 So ²Benaiah the son of Jehoiada went up, and fell upon him, and slew him:⁵ and he was buried in his own house in the ²wilderness.⁶

35 ¶ And the king ²put Benaiah the son of Jehoiada in his room over the host: and Zadok the priest did the king put in the room of Abiathar.

36 ¶ And the king sent and called for Shimei,⁴ and said unto him, Build thee an house in ²Jerusalem, and dwell there, and go not forth thence any whither.⁷

37 For it shall be, *that* on the day thou goest out, and passest over the ²brook Kidron, thou shalt know for certain that thou shalt surely die: ²thy blood shall be upon thine own head.

38 And Shimei said unto the king, ²The

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o 1 Sa. 2.33-35; 3.12-14. Mat. 13.35. Jo. 12.38.

3 Jos. 18.1. Ps. 78.60. Je. 7.12, 14.

3 Thus was fulfilled the prophetic threat-

ning, 1 Sa. 2. 30-36. Abiathar was the last priest descended from Ithamar. Zadok, his successor, was of the family of Eleazar.—C.

q ch. 1.7, with 2 Sa. 18.2, 14, 15.

r ch. 1.50. Ex. 21.14.

s ver. 25, 46. 2 Sa. 1. 15, 14, 12, Ju. 8.20, 21.

4 There is something very striking in the fact that a man taking refuge in the tabernacle, not as a sanctuary where he might escape punishment, but as a place where he might die. Similar instances, however, are still common. In point of fact—when wicked men superstitiously seek refuge in rites and ceremonies, and to avoid condemnation by purchase, not by grace and conversion to the Lord. Mat. 18.3. Ro. 5.1; 8.1. Ep. 2.8.—C.

5 Ge. 9.5, 6. De. 19.12, 13. Ex. 21.14. 2 Ki. 9.26, 34. Nu. 35.33.

6 Ps. 7. 16; 9. 15, 16; 14. 11. 2 Sa. 17.6, Ju. 9.24, 27, 44.

7 2 Sa. 3.27; 10.10.

8 2 Sa. 1. 29, 2 Ki. 5. 27, Ps. 109.6-19.

9 ver. 4. 2 Sa. 3.28. Pr. 16.7; 25.5. Ho. 2.18. Je. 33. 21, 26. Is. 9.5, 7; 11.6. Lu. 2.14. Ro. 5.1. Phil. 4.7.

10 ver. 25, 46.

11 God decreed (Ex. 21. 12-14) that the presumptuous murderer who had taken refuge at his altar should be dragged thence and put to death.—I.

12 Mat. 3. 1. Jos. 15. 61.

13 'It is usual now,' says Roberts, 'in some parts of the East, for parents or children to build a house, often a splendid one, in some lonely spot, for the purpose of there depositing their dead.'—I.

14 Ps. 109.8. Nu. 25. 11, 12. 1 Sa. 2.35. 1 Ch. 9.3.

15 24.3. ver. 27. But Abiathar was still called priest, ch. 4.4.

16 2 Sa. 16.5-9. ver. 8.

17 Pr. 20.8, 26.21, 3.

18 2 Sa. 15.23, 2 Ki. 23. 6, Ju. 18.1.

19 Jos. 2.10, 2 Sa. 2.16. Eze. 18.13. Mat. 27.25.

20 ch. 20. 4. 2 Ki. 20. 19.

21 'No doubt Solomon suspected that Shimei's influence would be dangerous upon his own estate, and among his numerous dependants in different parts of the land, and therefore he proposed to him, as the condition of his indemnity for former crimes, that he should live in Jerusalem under his eye, and by no means remove thence. These terms Shimei readily agreed to, and solemnly swore to observe, and for three years he lived unmolested and in affluence. But growing secure, in contempt

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of Solomon's authority and of the oath of God, upon an unnecessary business he took a journey, which, according to his own engagement, forfeited his life. Thus the Lord left him to be infatuated, that due punishment might be inflicted upon him, in order that every ringleader of opposition to Solomon's kingdom might be crushed, and others be intimidated by their example; and that his throne might be established in peace as the type of the Redeemer's kingdom of peace and righteousness.—Scott.

22 From 2 Sa. 19.17 it is evident that Shimei was a powerful prince in Benjamin, for his followers were a thousand warriors. His confinement to Jerusalem was therefore a prudent precaution, and Jerusalem being in the neighbourhood of his own tribe and estate, the sentence was most lenient and favourable.—C.

23 B.C. 1012.

24 1 Sa. 27.2, 21.10.

25 Pr. 15.27. Lu. 12.15.

26 1 ver. 38. Ps. 15. 4.

27 He. 6.16. Ju. 11.3. Pr. 20.25.

28 Ex. 22.11. Ec. 8.2. Eze. 17. 18, 19.

29 Perjury and disobedience were two heinous crimes. But Shimei seems to have been an actual conspirator against Solomon, as well as against David, for it is not until after his death that the tranquillity of Solomon's reign seems to have been established. See ver. 46.—C.

30 Jn. 8.9. Ro. 2.15.

31 2 Sa. 16.5-9. ver. 8.

32 ver. 33. Pr. 5.22; 1. 34; 13.21.

33 Nu. 25. 11, 12. Ps. 139.15, 9.6, 7. ver. 33.

34 2 Ch. 1.1. ver. 12, 33. 45. Pr. 25.5, 20.4.

35 CHAP. III.

36 ch. 7.8. Jos. 2.1-14. Ru. 4.10.

37 2 Sa. 5.7. 1 Ch. 11.7.

38 ch. 7.1; 6. 37, 38; 9. 15.

39 ch. 15.14; 22.42. 2 Ki. 12.3; 14.4; 15.4, 35. ver. 3.4. 2 Ch. 33.17. Le. 26.30.

40 De. 12.5. ch. 5.3. Ps. 76.1.

41 It would seem from this and similar statements that the Lord had specially sanctioned the offering up of sacrifices in certain of the high-places in Palestine—such as Shiloh, Shechem, Bethel, Gibeah, and Gilgal. This was a provisional arrangement continued only until the temple was dedicated. 'The great high-place' at Gibeon was apparently the same round which the Israelites assembled when called together at Mizpeh. Gibeon and Mizpeh were within a very short distance of each other—the latter on the top of the hill, and the former the plain at its base.—P.

saying *is* good: as my lord the king hath said, so will thy servant do.⁸ And Shimei dwelt in Jerusalem many days.

39 And it came to pass at the end of three years,⁹ that two of the servants of Shimei ran away unto ²Achish, son of Maachah king of Gath: and they told Shimei, saying, Behold, thy servants *be* in Gath.

40 And Shimei ²arose, and saddled his ass, and went to Gath to Achish to seek his servants: and Shimei went, and brought his servants from Gath.

41 And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again.

42 And the king sent and called for Shimei, and said unto him, 'Did I not make thee to swear by the LORD, and protested unto thee, saying, Know for a certain, that on the day thou goest out, and walkest abroad any whither, that thou shalt surely die? and thou saidst unto me, The word *that* I have heard *is* good.

43 Why then hast thou not kept ²the oath of the LORD, and the commandment that I have charged thee with?¹

44 The king said moreover to Shimei, 'Thou knowest all the wickedness which thine heart is privy to, ²that thou didst to David my father: therefore the LORD shall ²return thy wickedness upon thine own head;

45 And king Solomon *shall be* ²blessed, and the throne of David shall be established before the LORD for ever.

46 So the king commanded Benaiah the son of Jehoiada; which went out, and fell upon him, that *he* died. And the ²kingdom was established in the hand of Solomon.

CHAPTER III.

1 Solomon married Pharaoh's daughter. 2 High places being in use, Solomon sacrificed at Gibeon. 3 Solomon at Gibeon, in the choice which God gave him, preferring wisdom, obtaineth wisdom, riches, and honour. 4 His judgment between the two harlots maketh his wisdom renowned.

AND Solomon^a made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into ²the city of David, until he had made an end of ²building his own house, and the house of the LORD, and the wall of Jerusalem round about.

2 ¶ Only^a the people sacrificed in high places, because there ²was no house built unto the name of the LORD until those days.¹

behold a lively figure of Jesus, God's chosen One; the man according to his own heart, born in Bethlehem, and who fulfils all his counsels. How amazing his fidelity, meekness, humility, faith in God, love to him, zeal for his honour, and devout intimacy with him! Thrice—in his conception, at his baptism, and in his ascension—he was plentifully anointed with the Holy Ghost to his arduous and extensive office. He is the living head of all faithful people who are made kings and priests unto God. He is our sweet Psalmist, who tunes our hearts and indites our songs of praise. He is our great Prophet and King, who instructs, forms, and governs

his church, the Israel of God. Through debasement, labour, reproach, and temptations on every side—and all endured with holy courage, steady regard to his Father's love, full resignation to his will, and firm confidence of a happy issue—he entered into his kingdom and glory. How skillful, prudent, kind, and righteous is he in governing his subjects! and how active in framing and fixing the worship of God, preparing the temple above for his people, and them for it! All his faithful soldiers are such as, convinced of their spiritual guiltiness, pollution, poverty, and debt, have been led to enlist in his service. His mighty,

prophets, apostles, evangelists, pastors, and teachers, by the whole armour of God, particularly the sword of the Spirit, do marvellous exploits. He himself defeated the lions, the bears, the giants of hell. He fulfilled the law, destroyed death and the grave: and by the gospel he persuades the nations to the obedience of faith, and puts all the faithful in the full possession of their promised blessings.

CHAPTER III. [Ver. 1. Solomon made affinity with Pharaoh. Amongst the religious aberrations into which Solomon, through temptation of his wives, after-



THE SPHINX—STANDING 2,719 YEARS WHEN SOLOMON TOOK PHARAOH'S DAUGHTER AND BROUGHT HER TO THE CITY OF DAVID. [I. Kings, iii:1.]—"And Solomon made affinity with Pharaoh, King of Egypt, and took Pharaoh's daughter, and brought her into the City of David, until he had made an end of building his own house, and the house of the Lord, and the wall of Jerusalem round about." In this verse we see God's people brought through their king into relation with Egypt again. So we present here one of the most interesting pictures of the Sphinx that has ever been taken, to illustrate

this fact. This monument stood where it appears to-day 3733 B. C., and had been standing here 2,719 years when Solomon took Pharaoh's daughter, and brought her into the City of David. The Sphinx represented among the Egyptians the God Harmachis, "Horus in the horizon, or Rising Sun, the Conquerer of Darkness, the God of the Morning." The Sphinx is hewn out of the living rock. The body is 153 feet long, paws 50 feet, the head 30 feet long, the face 14 feet wide, and from the top of the head to the base of the monument the distance is about 70 feet.

3 And Solomon loved the LORD, walking in the statutes of David his father: only he sacrificed and burnt incense in high places.

4 And the king went to Gibeon to sacrifice there; for that was the great high place: a thousand burnt-offerings did Solomon offer upon that altar.

5 ¶ In Gibeon the LORD appeared to Solomon in a dream by night: and God said, Ask what I shall give thee.

6 And Solomon said, Thou hast showed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day.

7 And now, O LORD my God, thou hast made thy servant king instead of David my father; and I am but a little child: I know not how to go out or come in.

8 And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

9 Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?

10 And the speech pleased the LORD, that Solomon had asked this thing.

11 And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment;

12 Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.

13 And I have also given thee that which thou hast not asked, both riches and honour; so that there shall not be any among the kings like unto thee all thy days.

14 And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.

15 And Solomon awoke; and, behold, it was a dream: and he came to Jerusalem, and

A.M. 2989. B.C. 1015.

¶ Ga. 6.5. De. 30.6.10. 12. Mat. 23.37. Ro. 13.10. 2 Co. 5.14. Jn. 4. 19. 12. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ Ex. 10.3. 20.2. Sa. 6. 17. Le. 11.8. ver. 17. Ps. 116.12-18. 2 Sa. 6.18. 19. Es. 1.3. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ Nu. 12.7. Ps. 78.70-72. 2 Sa. 7.12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ Ps. 75.5. 7. Da. 2.21. 25.33. ch. 1.2. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ Mat. 5.3. 13. 34. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ A little child, not in years, for he might now be considered as a great age (Dr. Hales has demonstrated that he could not be under twenty, but he was a child in knowledge and experience in the government of a great nation, such as the Jews had become under the wise and vigorous government of David. See ver. 8.9. C.)

¶ Nu. 17.17. De. 31.2. Jn. 10.3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ Ex. 15.6. De. 7.6. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ Ch. 1.10. Jn. 1.5. 3. 17. Ps. 72.1. Pr. 13.13. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ He. 5.14. 2 Sa. 14. 17. Ec. 8.5. Mal. 3.18. Jn. 15.19. Le. 10.10. Is. 41.2. 42.2. 16.3. 17.3. 18.3. 19.3. 20.3. 21.3. 22.3. 23.3. 24.3. 25.3. 26.3. 27.3. 28.3. 29.3. 30.3. 31.3. 32.3. 33.3. 34.3. 35.3. 36.3. 37.3. 38.3. 39.3. 40.3. 41.3. 42.3. 43.3. 44.3. 45.3. 46.3. 47.3. 48.3. 49.3. 50.3. 51.3. 52.3. 53.3. 54.3. 55.3. 56.3. 57.3. 58.3. 59.3. 60.3. 61.3. 62.3. 63.3. 64.3. 65.3. 66.3. 67.3. 68.3. 69.3. 70.3. 71.3. 72.3. 73.3. 74.3. 75.3. 76.3. 77.3. 78.3. 79.3. 80.3. 81.3. 82.3. 83.3. 84.3. 85.3. 86.3. 87.3. 88.3. 89.3. 90.3. 91.3. 92.3. 93.3. 94.3. 95.3. 96.3. 97.3. 98.3. 99.3. 100.3.

¶ Heb. many days, ver. 14. Pr. 15.3. 2. ch. 9.3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ Solomon had asked of God, and that was given him. If we find that in after-life he showed himself devoid of much practical wisdom in his personal conduct, it was because he was unfaithful to the condition now stipulated at ver. 14. C.)

¶ Ch. 1.17. Mat. 6.33. ch. 1.17. Ept. 3.20. 2. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ Or. hath not been. ¶ Ch. 4.4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ That dreams furnish one of the 'divine manners' in which God has communicated his will to men, no reader of the Bible can deny. But even independent of direct divine revelation, dreams afford sometimes a good index of real disposition and character—perhaps because the dreamer thinks and acts as he would do apart from the influence of observing eyes—and may often form valuable assistants in the work of self-observation and self-examination. He that speaks or acts wisely and mercifully in a dream, has reason to thank God—he that speaks foolishly or acts wickedly in a dream, has an intelligible call to self-condemnation, watchfulness, and prayer.—C.)

¶ Heb. were not, Ge. 43.38. Jer. 20.15. 42.15. Ho. 11.8. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ Phil. 2.20. Her affection to him showed it. ¶ De. 13.17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ Is. 11.3. De. 1.16. 2 Sa. 8.15. Je. 21.12. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ Ex. 10.3. 20.2. Sa. 6. 17. Le. 11.8. ver. 17. Ps. 116.12-18. 2 Sa. 6.18. 19. Es. 1.3. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ The Targum has 'victualers,' or tavern-keepers. Not common harlots, but unmarried women who had been guilty of fornication. The Jews suppose they were not Israelites, but strangers, and so not subject to the law in De. 23.17.—C.)

¶ Perhaps this difficult case was referred to the king, on account of its having proved too hard for the inferior judges to decide. Solomon was the only rational method of discovering the truth, by making an ingenious appeal to the self-denying tenderness of a mother. The murder of illegitimate infants by their mothers, to conceal their shame, so often occurring in this country, is not so much as intimated in the Scriptures. Nor is it met with in ancient history. The practice, however, of the ancients, of posing their children, whether spurious or not, to remove the temptation to take away their lives by secret murder.—C.)

¶ Ver. 26. Ge. 43.30. Ro. 13.7. 1 Pe. 2.17. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ Job 24.15. 17. Jn. 3. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ Ge. 21.7. 1 Sa. 1.23. La. 4.3. 1 Ti. 5.14. Is. 49. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ Pr. 25.3. 8 The profound knowledge of the human heart indicated by the judgment will readily be acknowledged. But its most important characteristic is its limited power of life and death which it indicates as resting in the mere will of the king. Were a British judge to issue such an order, he would be deemed insane; or, were it carried into execution, would be held guilty of murder. How may we, then, vindicate the despotic authority assumed in principle by Solomon? We may in no wise vindicate despotism—for the divine revelation of the law is a despotic—but we can account for the assumption of Solomon, in the fact, that for centuries the land of Judea had, with few and brief exceptions, been a despotic state under military law—a state of things that necessarily superseded all authority, and intrusted, for the time, to one, a power above the ordinary forms of procedure, and authorizes and requires of him, by the pressure of circumstances, extemporaneously as it were, both to make and administer the law.—C.)

¶ Heb. were not, Ge. 43.38. Jer. 20.15. 42.15. Ho. 11.8. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ Phil. 2.20. Her affection to him showed it. ¶ De. 13.17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ Is. 11.3. De. 1.16. 2 Sa. 8.15. Je. 21.12. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ Ex. 10.3. 20.2. Sa. 6. 17. Le. 11.8. ver. 17. Ps. 116.12-18. 2 Sa. 6.18. 19. Es. 1.3. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ The Targum has 'victualers,' or tavern-keepers. Not common harlots, but unmarried women who had been guilty of fornication. The Jews suppose they were not Israelites, but strangers, and so not subject to the law in De. 23.17.—C.)

¶ Perhaps this difficult case was referred to the king, on account of its having proved too hard for the inferior judges to

CHAPTER IV.

1 Solomon's princes. ¹ His twelve officers who provided for his household. 20, 24 The peace and largeness of his kingdom. 22 His daily provision. 26 His stables. 29 His extraordinary wisdom.

SO king Solomon was king over all Israel.

2 And these were the princes which he had: Azariah the son of Zadok the priest;¹

3 Elihoreph and Ahiah, the sons of Shisha, scribes;² Jehoshaphat the son of Ahilud, the recorder;³

4 And Benaiah the son of Jehoiada was over the host: and Zadok and Abiathar were the priests;³

5 And Azariah the son of Nathan was over the officers: and Zabud the son of Nathan was principal officer, and the king's friend;⁴

6 And Ahishar was over the household: and Adoniram the son of Abda was over the tribute;⁵

7 ¶ And Solomon had twelve officers over all Israel, which provided victuals for the king and his household: each man his month in a year made provision;⁶

8 And these are their names: The son of Hur,⁷ in mount Ephraim.

9 The son of Dekar,⁸ in Makaz, and in Shaalbim,¹ and Beth-shemesh, and Elon-beth-hanan.⁹

10 The son of Hased,¹ in Aruboth; to him pertained Sochoh, and all the land of Hephher;²

11 The son of Abinadab,³ in all the region of Dor;⁴ which had Taphath the daughter of Solomon to wife:

12 Baana the son of Ahilud; to him pertained Taanach, and Megiddo, and all Beth-shean, which is by Zartanah, beneath Jezreel, from Beth-shean to Abel-meholah, even unto the place that is beyond Jokneam;⁵

13 The son of Geber,⁶ in Ramoth-gilead; to him pertained the towns of Jair the son of Manasseh, which are in Gilead; to him also pertained the region of Argob, which is in Bashan, threescore great cities with walls and brazen bars;⁷

14 Ahinadab the son of Iddo had Mahanaim;⁸

15 Ahimaaz was in Naphtali; he also took Basmath the daughter of Solomon to wife:

16 Baanah the son of Hushai was in Asher and in Aloth:

A.M. 2990. B.C. 1014.

CHAP. IV.

a 2 Sa. 5.5. 1 Ti. 6.15.

Mat. 28.18.

28. 9 Ex. 18. 21. 1 Co. 12.

1 Or, the chief

officer.

2 Or, Shisha, or Sham-

sha, 2 Sa. 8. 16; 20. 24.

25. 1 Ch. 18. 16.

3 Or, secretaries.

4 Or, remembrance.

5 2 Sa. 8. 16; 20. 24.

6 2 Sa. 8. 18. ch. 2. 35.

1 Ch. 18. 16.

7 2 Sa. 8. 17; 20. 25. ch.

2. 27; 35. 1 Ch. 18. 10.

8 There can be no

doubt that between

the accession of Solo-

mon, ch. 1. 39, the

complete consolida-

tion of his authority,

ch. 2. 12, and the

second and covert

attempt of Adonijah

upon the throne, ver.

22, a considerable

period of time must

have elapsed. And

notwithstanding

Adonijah was not

banished to Ana-

oth, and removed

from being high-

priest, ver. 27, till

after this period, the

historian inserts his

name, not as being

second in dignity in

the Aaronic family,

but as having been

actually in the first

rank during a part

of the reign of Solo-

mon.—C.

9 2 Sa. 7. 2; 2. ch. 1.

12 Sa. 15. 37.

10 The title of king's

friend seems not to

indicate a special

office, nor yet to con-

vey the unpopular

idea of 'favourite,'

but seems, most pro-

bably, to be in Solo-

mon a natural and

affectionate imitation

of David's special

friendship for Jona-

than.—C.

11 ch. 14.

12 Or, Jezr.

13 See note ver. 19.

14 Or, Ben-hur.

15 Jos. 17. 18. Ju. 17. 11.

16 Or, Ben-dekar.

17 Jos. 19. 41. 42.

18 This district in-

cluded a large sec-

tion of the tribe of

Dan, along the west-

ern slopes of the

mountains, with the

plain at their base.—

P.

19 Or, Ben-hesed.

20 Jos. 15. 35. 46; 12.

21 Jos. 17. 3.

22 Aruboth was the

southern part of the

plain of Philistia.—

P.

23 Or, Ben-abin-

adab.

24 Jos. 12. 23; 17. 11.

25 Ju. 1. 27.

26 The region of

Dor embraced the

northern division of

the plain of Sharon,

up to the base of

Carmel.—P.

27 Jos. 17. 11. Ju. 5. 19;

7. 22.

28 Jos. 3. 16. ch. 7. 46;

18. 46.

29 1 Sa. 31. 10. ch. 19.

30 Jos. 10. 1.

31 The great and

rich plain of Esdra-

elon from the Bay of

Acre to the Jordan.

—P.

32 Or, Ben-geber.

33 ch. 22. 3. Nu. 32. 41.

34 De. 3. 4. Jos. 21. 38.

35 These provinces

included only a part

of northern Gilead

and Bashan.—P.

36 Or, to Maha-

naim, Ge. 32. 1. 2 Sa.

2. 8; 17. 24.

37 Jos. 19. 32-39.

38 ver. 11. 1 Sa. 18. 18.

39 Jos. 19. 24-31.

40 Mahanaim was a

strong city, and ca- 1

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tal of a district along

the banks of the Jab-

bok in central Gil-

cad.—C.

37 Jos. 19. 17-23.

38 Jos. 18. 21-28.

39 Nu. 12. 33-38. De.

3. 12. Jos. 9. 12.

40 He seems to have

been the father of

Geber, ver. 13, and to

have held a rank

superior to his son.—C.

41 In the East, and

even in some parts of

Europe, rents are

paid in the produce

of the soil. In some

of the newly peopled

districts of America,

even servants' wages

are so discharged. A

somewhat similar

state of things during

the reign of Solomon

will account for this

monthly arrange-

ments of caterers to

the royal household.

—C.

42 Ge. 12. 23; 16. 15; 51.

43 1 Ch. 12. 39. Job. 1.

18. Is. 22. 13. 1 Sa. 30. 16.

44 Ro. 14. 17.

45 2 Ch. 9. 26. Ps. 72. 8.

46 Ge. 15. 18. Ex. 23. 31.

47 De. 11. 24. Jos. 1. 4.

48 The Euphrates,

the eastern boundary

of the promised land,

Ge. 15. 18.—C.

49 2 Ki. 17. 3. 2 Ch. 17.

50 Jos. 2. 2. Ps. 72. 10.

51 2 Heb. cors, i. e.

near 59,000 pounds

weight of meal,

which might serve

20,000 men.

52 The extent of

Solomon's household

establishment will

not be surprising to

those who are ac-

quainted with the ar-

rangement of eastern

courts, or even with

the history of the

great feudal barons

of Europe anterior to

the blessed Reforma-

tion.—C.

53 A famous city on

the Euphrates, so

named from the ford

or pass on which it

was situated.—C.

54 Ge. 10. 19. Ju. 16. 1.

55 De. 2. 23.

56 Gaza on the Me-

diterranean.—C.

57 Heb. confidently.

58 Mi. 4. 4. 2 Ki. 18. 31. Je.

23. 6. Is. 60. 18. Zec. 3. 10.

59 Ju. 20. 1. 2 Sa. 24. 2;

17. 12. ch. 8. 65.

60 2 Ch. 9. 25; 1. 14. ch.

10. 25; 26. De. 17. 16.

61 On comparing

this passage with ch.

10. 26. 2 Ch. 1. 14, the

difference suggests

to several commen-

tators the neces-

sity of the usual

solution—the assum-

ed error of trans-

cription. The assump-

tion is unauthorized,

gratuitous, and unne-

cessary. Estimating

two horses for each

chariot, and one for

each dragon, with a

reasonable allowance

of supernumeraries,

brood-mares, and

foals in training, the

number in the text

will not appear ex-

traordinary.—C.

62 Or, mules, or

swift beasts, Es. 8. 10,

14. Mi. 1. 13.

63 Ja. 1. 5. 17. ch. 3. 10.

64 2 Co. 6. 11-13. Ps.

119. 32. Ju. 3. 34; 5. 20.

65 Col. 2. 3.

66 Or Job iv. xxxvii.

67 Mat. 2. 1. Da. 4. 7; 5. 11,

12.

68 Heb. 'all the

Bene-bedem,' a pro-

per name given to

the nomad tribes of

Arabia. They were

celebrated for wis-

dom.—P.

69 Ac. 7. 22. Is. 19. 11, 12.

17 Jehoshaphat the son of Paruah, in Issachar:

18 Shimei the son of Elah, in Benjamin.

19 Geber the son of Uri was in the country of Gilead, in the country of Sihon king of the Amorites, and of Og king of Bashan; and he was the only officer which was in the land.⁹

20 ¶ Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking, and making merry.

21 And Solomon reigned over all kingdoms from the river¹ unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life.

22 ¶ And Solomon's provision for one day was thirty measures² of fine flour, and threescore measures of meal,

23 Ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, besides harts, and roe-bucks, and fallow-deer, and fatted fowl.³

24 For he had dominion over all the region on this side the river, from Tiphshah⁴ even to Azzah,⁵ over all the kings on this side the river: and he had peace on all sides round about him.

25 And Judah and Israel dwelt safely, every man under his vine and under his fig-tree, from Dan even to Beer-sheba, all the days of Solomon.

26 ¶ And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen.

27 And those officers provided victual for king Solomon, and for all that came unto king Solomon's table, every man in his month: they lacked nothing.

28 Barley also and straw for the horses and dromedaries brought they unto the place where the officers were, every man according to his charge.

29 ¶ And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea-shore.

30 And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt.

hopeful is their administration who earnestly ask wisdom and direction from God. The disinterested prayer of faith is always acceptable to God; and when we seek first the kingdom of God, all things shall be added to us. He will give us exceeding abundantly above what we can ask or think: and quickly he gives opportunity for the exercise of the gifts which he bestows. How helpless and perilous is our infantile state! by the most marvellous providence we escape the dangers of it. How tender is the affection of a mother's breast! and monsters of brutality must they be who can neglect and destroy the fruit of their own womb. Magistrates, before whom such difficult causes come, have great need of their subjects' fervent prayers and of God's special direction. And the greater abilities men have,

they are the more indebted to God who bestowed them. But alas! oftentimes the fear of detection and punishment from men is a greater restraint upon evil-doers than all the terrors of God's everlasting wrath.

CHAPTER IV. [Ver. 11. The daughter of Solomon to wife. Not signifying that he had her to wife when Solomon came to the throne—for Solomon was then too young to have a marriageable daughter—but who had her to wife before the time when the history was written. But if this be not admitted, she may, according to eastern custom, have been betrothed at an early age. C.]

Ver. 19. [Geber Ben-Uri in the land of Gilead, the land of Sihon king of the Amorites and Og king of

Bashan; and the one officer who was in the land. This verse is somewhat obscure, especially when connected with ver. 13, 14. The meaning seems to be that Geber was set over the very wide district embracing the allotted territories of Reuben and Gad; part of which had originally been subject to Sihon, and a small part to Og; while to the whole the sacred writer now gives the name Gilead. P.]

Ver. 21. [All these countries acknowledged Solomon's authority, and paid tribute to him; but still this was not a fulfilment of the conditional promise made to Abraham. The countries specified were not then, and never were, possessed by the Israelites as a people. P.]

Ver. 28. [Barley also and chopped straw for the horses and post-horses they brought unto the place



DAM, ABANA RIVER—A SCENE IN THE OLDEST CITY IN THE WORLD, INCLUDED IN THE KINGDOM OVER WHICH SOLOMON REIGNED. [I. KINGS, iv:21.]—"And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents and served Solomon all the days of his life." In the first chapter of Joshua, the Lord spake unto Joshua, saying, "Every place that the soul of your foot shall tread upon, that have I given unto you, as I said unto Moses from the wilderness, and this Lebanon even unto the

great river, the river Euphrates, all the land of the Hittites, and unto the great sea towards the going down of the sun shall be your coast." The promise made to Joshua was practically confirmed and realized at the conclusion of David's reign. Solomon came into possession of this great inheritance, but by forgetting God he prepared the way for the dismemberment of his great kingdom. The Abana river is a scene near Damascus, at this time embraced within the dominions of Solomon.

31 For he was ¹wiser than all men; than Ethan² the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol:³ and his fame was in all nations round about.

32 And he ⁴spake three thousand proverbs: and his songs were a thousand and five.

33 And he spake of trees, from the cedar-tree that ⁵is in Lebanon, even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes.⁶

34 And there came ⁷of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.

CHAPTER V.

¹ Hiram, sending to congratulate Solomon, is certified of his purpose to build the temple, and desired to furnish him with timber for that purpose. ⁷ Hiram, blessing God for Solomon, and requesting food for his family, furnisheth him with timber. ¹³ The number of Solomon's workmen and labourers.

AND Hiram^a king of Tyre¹ sent his servants unto Solomon; (for he had heard that they had anointed him king in the room of his father:) for Hiram^b was ever a lover of David.

2 And ^cSolomon sent to Hiram, saying,

3 Thou knowest how that David my father could^d not build an house unto the name of the LORD his God, for the wars which were about him on every side, until the LORD ^eput them under the soles of his feet.

4 But now the LORD my God ^fhath given me rest on every side, so that there is neither adversary nor evil occurrent.

5 And, behold, I ^gpurpose ^hto build an house unto the name of the LORD my God,³ as the LORD spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name.

6 Now therefore command thou that they hew me ⁱcedar-trees out of Lebanon; and my servants shall be with thy servants: and unto thee will ^jI give hire for thy servants, according to all that thou shalt appoint:⁴ for thou knowest that there is not among us any that can skill to hew timber like unto the ^kSidonians.⁵

7 ¶ And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly,

A.M. 2990. B.C. 1014.

o ch. 3. 12. Col. 2. 3.

Jn. 3. 34.

p Ps. 89. title: 88. title.

1 Ch. 15. 17, 19, 20, 26.

It appears from

1 Ch. 2. 6 that Ethan,

Heman, Chalcol, and

Darda were all sons

of Ezra or Zerah.

The Hebrew words

therefore rendered

'sons of Mahol' signi-

fying 'sons of music'

—men of high musical

talent. This is

proved from 1 Ch.

15. 16, 17, 19; 25. 4. Ps.

lxxxviii. lxxxix. —P.

q Eccl. 12. 9. Pr. 1. 1. Ca.

1. 1.

r There is no need

to speculate about

the supposed loss of

any of Solomon's

writings, as it is not

said he wrote, but

spoke on these sub-

jects.—C.

s Ver. 21. 31; ch. 10. 1-

8, 24. 2 Ch. 9. 22, 23. Is. 2.

255-5.

CHAP. V.

a 2 Sa. 5. 11. Is. 30. 1.

1 There were two

cities called Tyre—

the one on the conti-

nent, the other on an

island. The former

was, most probably,

the residence of Hi-

ram, the latter is the

Tyre of prophecy,

and its grandeur and

destruction continue

to furnish a striking

evidence of the divine

origin of the Holy

Scriptures, in which

its fates were predict-

ed.—C.

t 1 Ch. 14. 1. 2 Sa. 5.

11. Am. 1. 9.

u 2 Ch. 2. 3. Huram.

d 2 Sa. 7. 5-11. 1 Ch.

22. 8, 28, 3.

v Jos. 10. 24. Ps. 8. 6;

110. 1. Mal. 4. 3. Ep. 1.

22.

w 1 Ch. 22. 9, 18. Mat.

11. 28-30. Ac. 9. 31.

x Heb. say.

y 2 Sa. 7. 12, 13. 1 Ch.

22. 10; 28. 6, 20, 21. Mat.

16. 18. 2 Ch. 2. 1.

z The religious char-

acter of this em-

bassy forms one of

the most beautiful

episodes in the his-

tory of human diplo-

macy. And is it not

an emblem of Christ

calling the Gentiles

to join with him in

building up his

church, the true and

holy temple where

the Lord dwells?—C.

A Ps. 29. 5; 92. 12. Ca.

5. 15. ch. 6. 9, 10, 16, 20.

r Ro. 12. 17. Phil. 4. 8.

t Heb. say.

u Ezr. 3. 7. Ge. 10. 25.

s Almost every

country has some

peculiar productions

for beneficial ex-

change, and some

peculiar arts and

manufactures in

which it excels. Thus

God binds nations

together by mutual

necessities and bene-

fits, provides for the

extension of the gos-

pel, and overrules

the tendencies of men

for war.—C.

A.M. 2990. B.C. 1014.

1 Ch. 10. 9. 2 Ch. 2. 10.

De. 32. 31. 2 Ki. 5. 16. Ps.

58. 11. Da. 3. 28.

t Hiram was evi-

dently no idolater,

but a devout wor-

shipper of the true

God.—C.

u Heb. heard.

w ch. 6. 15, 34. 2 Sa. 6.

5. 2. Ch. 3. 5.

x De. 3. 25. Ju. 3. 3.

Jos. 11. 17.

y Heb. send.

z 1 Ti. 5. 8. Ac. 12. 20.

Ezr. 3. 7. Eze. 2. 17.

a Sidon being a

large commercial

city, built on the

coast, and having

near it on a narrow

plain, required a

large supply of pro-

visions. Food for

his household¹ was

consequently the

most acceptable re-

turn Solomon could

make to Hiram for

his services.—P.

b B.C. 1012.

c Heb. 607. 2 Ch. 2.

10. 1. about 42,500

bolls.

d About 1560 gal-

lons, wine measure.

e In 2 Ch. 2. 10 we

find mention of 20,000

baths of oil. But this

does not mean 20,000

measures in the text

—as the one account

may refer to oil of

common quality—the

text to pure oil for

Hiram's own house-

hold.—C.

f ch. 4. 29, 32. 2 Ch.

1. 12.

g ch. 15. 19. Ge. 21. 32.

Am. 1. 9.

h ch. 9. 15.

i ch. 4. 6.

j 2 Ch. 2. 2, 17, 18. ch.

9. 20-22.

k 2 Ch. 2. 2. ch. 9. 23.

l ch. 7. 9, 26. 1. Co. 3.

10. 11. 1 Pe. 2. 7. Is. 28.

16. Re. 21. 14, 27.

m As an illustration

of what is meant by

great stones, it may

be remarked that in

the ruins of Baalbec,

generally ascribed to

Solomon, Ivy and

Mangles measured

one 66 feet long and

12 feet in depth and

breadth; and Wood

found one in a neigh-

bouring quarry, pre-

pared for removal,

which was 70 feet

long by 14 feet 5

inches in breadth,

and 14 feet in depth,

which, estimated as

Portland stone, would

weigh 1135 tons.—C.

n Or, Giblites; as

Eze. 27. 9. Ps. 83. 7.

o This clause ought

to be translated as

follows:—And Sol-

omon's builders, and

Hiram's builders, and

the Giblites hewed.

The Giblites were the

inhabitants of Gebel,

a small city situated

on the coast of the

Mediterranean, in

Lebanon, and

eighteen miles north

of Beyrut. It is a

remarkable fact that

the masonry of the

ancient walls of Ge-

bel bear a close re-

semblance to those

of the temple-wall at

Jerusalem.—P.

and said, 'Blessed be the LORD this day,'⁶ which hath given unto David a wise son over this great people.

8 And Hiram sent to Solomon, saying, I have considered⁷ the things which thou sentest to me for: and I will do all thy desire concern- ing timber of cedar, and concerning ⁸timber of fir.

9 My servants shall bring them down from ⁹Lebanon unto the sea; and I will convey them by sea in floats unto the place that thou shalt appoint⁸ me, and will cause them to be discharged there, and thou shalt receive them: and thou shalt accomplish my desire in ¹⁰giving food for my household.⁹

10 So Hiram gave Solomon cedar-trees, and fir-trees, according to all his desire.

11 And Solomon¹ gave Hiram twenty thou- sand ²measures of wheat for food to his house- hold, and twenty measures² of pure oil:³ thus gave Solomon to Hiram year by year.

12 And the LORD ⁴gave Solomon wisdom, as he promised him: and there was peace between Hiram and Solomon; and they two ⁵made a league together.

13 ¶ And king Solomon raised a levy out of all Israel; and the levy was ⁶thirty thousand men.

14 And he sent them to Lebanon, ten thou- sand a month by courses: a month they were in Lebanon, and two months at home: and ⁷Adoniram was over the levy.

15 And Solomon had threescore and ⁸ten thousand that bare burdens, and fourscore thou- sand hewers in the mountains;

16 Besides the chief of Solomon's officers which were over the work, ⁹three thousand and three hundred, which ruled over the people that wrought in the work.

17 And the king commanded, and they ¹⁰brought great stones,⁴ costly stones, and hewed stones, to lay the foundation of the house.

18 And Solomon's builders and Hiram's builders did hew them, and the ¹¹stone-squarers:⁵ so they prepared timber and stones to build the house.

where they (the horses, not the officers) were—each man in his turn.' The word rendered 'dromedaries' means a swift animal, or an animal accustomed to perform journeys. P.]

REFLECTIONS.—Great men should appear great, answerably to their stations. And it is often prudent for kings to continue most of their predecessors' officers in their respective places. But it is necessary for all men to provide for their household in the manner that is best for their own and the nation's advantage. God wisely balances men's honour and wealth with proportionate burdens of expense and care. He can give great happiness on earth: but infinitely greater is the happiness of Jesus' kingdom, which fills both heaven and earth; and unbounded are his provisions of new-covenant blessings. How gracious is God in the bestowal of his gifts and grace! But let us never envy such as outshine us. It is the Lord; let him give as seemeth him good! If we lack wisdom, let us ask it of God; and out of Jesus' fulness, in whom are hid all

the treasures of wisdom and knowledge, let us receive, and grace for grace.

CHAPTER V. [Ver. 6. The skill of the Sidonians in hewing timber was owing to two causes: 1. The cedar forests were in the mountains of Lebanon, within a very few miles of the city. There remains of ancient cedar forests have been discovered within the past five years. It was thought until very recently that the only remnant of the famous cedars was the little grove near the northern extremity of the mountain chain. Now, no less than seven distinct groves are known. 2. The Sidonians were the earliest and most celebrated navigators, they had consequently acquired skill in cutting timber for ship-building. P.]

Ver. 15. [It must be remembered that in those early days there were no regularly constructed roads, and there were no engines constructed to economize human labour. Palestine besides was a mountainous country; and transport was difficult. Every stone and beam had

to be dragged along by strength of arm. Thousands were thus required to do work which as many scores could now do by the aid of machinery. The bearers of burdens and hewers spoken of in this verse were employed in the mountains around Jerusalem. It appears from 2 Ch. 2. 17, 18 that these pressed labourers were Canaanites. P.]

Ver. 17. [The stones laid bare by recent excavations round the walls of the temple area are of enormous magnitude, and the walls themselves, as now in part exposed to view, show what a vast amount of labour and time must have been spent upon them. Some of the stones measure nearly 40 ft. in length by 5 ft. in thickness. P.]

REFLECTIONS.—Condolence with the afflicted is truly kind; and faithful friends love the children for their parents' sake. It is good for kings to cultivate peace with their neighbours, especially such as fear God. The more outward rest we have, the more earnestly we should lay out ourselves in promoting the

CHAPTER VI.

1 The building of Solomon's temple begun. 5 The chambers thereof. 11 God's promise unto it. 14 The ceiling and adorning of it. 23 The cherubims. 31 The doors. 36 The court. 37 The time of building it.

AND it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the LORD.

2 ¶ And the house which king Solomon built for the LORD, the length thereof was three-score cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits.

3 And the porch before the temple of the house, twenty cubits was the length thereof, according to the breadth of the house; and ten cubits was the breadth thereof before the house.

4 ¶ And for the house he made windows of narrow lights.

5 ¶ And against the wall of the house he built chambers round about, against the walls of the house round about, both of the temple and of the oracle: and he made chambers round about.

6 The nethermost chamber was five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad: for without in the wall of the house he made narrowed rests round about, that the beams should not be fastened in the walls of the house.

7 And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer, nor axe, nor any tool of iron, heard in the house while it was in building.

8 The door for the middle chamber was in the right side of the house: and they went up with winding stairs into the middle chamber, and out of the middle into the third.

9 So he built the house, and finished it; and covered the house with beams and boards of cedar.

10 And then he built chambers against all the house, five cubits high: and they rested on the house with timber of cedar.

11 ¶ And the word of the LORD came to Solomon, saying,

12 Concerning this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I per-

worship and honour of God: and when we have God's promise to encourage us we need never doubt of our success. They have often most of natural ingenuity who have no real knowledge of God. And frequently God employs those in building his church who have no spiritual interest in her. But it is highly honourable to assist in promoting her welfare. In all bargains the conditions ought to be clear, that after-disputes may be prevented. And labourers' wages should be always paid with the greatest punctuality. When God hath a temple to build he can easily provide workmen;

and in his work every one ought to have his particular allotment. But great is the mercy, that thousands numbered of Gentile sinners have been brought into the gospel church, and built up a spiritual temple, a meet habitation of God, through the Spirit.

CHAPTER VI. [Ver. 1. Began to build the house of the Lord. Chronologists differ widely respecting this most important epoch, ranging from 330 to 680, but no good reason seems assigned by any for questioning the correctness of the Hebrew text. C.]

A.M. 2993. B.C. 1011.

CHAP. VI.

a 2 Ch. 3. 1. Ac. 7. 47. with Jn. 2. 20. Col. 2. 9. 1 Co. 6. 19. 1 Pe. 2. 5. Ep. 2. 20-22.

b Nu. 1. 1. with Ex. 12. 2. 3.

c 1 Or, the sacred year, i.e. about the end of April.

d Ex. 6. 3. Eze. 41. 8. Re. 21. 16. 17. Its breadth was 109½, its height 54½ feet.

e Lu. 1. 10. Jn. 10. 23. Ac. 3. 10. 11.

f The searcher of Scripture is referred to the plan of the temple and courts by Lamy, which there is every reason to consider a near approach to the original. But let him never forget that this earthly temple is the emblem of the personal and mystical body of Christ, Jn. 2. 19. Ep. 1. 22.—C.

g Or, windows broad within and narrow without, or opened and closed, Eze. 40. 16. 41. 16. Ca. 2. 9. Is. 60. 8. 1 Co. 12. 4.

h These erections against the walls must appear so contrary to all European ideas of church architecture, that it may be well to remind the reader that the light of the temple was principally supplied by the golden candlestick within, the emblem of Christ in the heart of believers, "the hope of glory."—C.

i 1 Ch. 28. 11. Ne. 10. 37. Eze. 40. 44. 41. 6. 42. 3. Ca. 1. 4.

j Or, holy of holies, ver. 16. 19-23; ch. 8. 6. 8. Nu. 7. 89. 1 Le. 16. 2. Ex. 30. 25. 27.

k Heb. narrowings or rebatements. These chambers might denote particular societies of saints.

l The walls, according to the soundest architectural principles, diminished in thickness as they ascended; and, by contracting a cubit at each successive story, afforded a resting-place for the end of the beams, which were not allowed to enter the wall.—C.

m A ch. 5. 18. Pr. 24. 27. 1 Pe. 2. 5. 2 Co. 5. 5. Col. 1. 12.

n Is. 4. 3. Ep. 4. 16. 31. 32. 1 Ti. 6. 3-5.

o The hammer is for breaking, the axe for hewing, but neither were used in building the temple, though both in preparing the materials. Hence so, the law and the prophets serve to break in pieces and to slay, but the work of the Spirit in regeneration is merely to build up believers in noiseless peace.—C.

p Heb. shoulder. Eze. 41. 6. 7. Noting progress in holiness and honours.

q Or, the vault beams and the ceilings with cedars.

r Or, in modern terms, joisted and ceiled the house, ver. 10. with cedar.—the flooring-boards being of fir, ver. 15.—C.

s Eze. 41. 6.

t ch. 2. 4. 3. 14. 8. 25. 9. 4. 5. Ps. 132. 12. 19. 11. Is. 3. 10. 2 Sa. 7. 13. 1 Ch. 22. 10. 2 Ch. 7. 17. 18. Ro. 2. 7. 10. 1 Co. 15. 58.

A.M. 2993. B.C. 1011.

A.M. 2993. B.C. 1011.

u Ex. 25. 8. Ps. 132. 13. 1 Le. 20. 11. 2 Co. 6. 16. Re. 21. 3.

v B.C. 1004.

w Or, from the floor of the house, into the walls, &c., and so over.

x Or, as we would term it, he waisted the walls with cedar.—C.

y 2 Ch. 3. 8. ver. 19, 20. Ex. 25. 21, 22.

z Heb. 9. 3. Ex. 26. 33. 1 Le. 7. 6. 16. 2. Nu. 18. 10. Where the ark and cherubims were placed.

aa Or, gourd.

ab Heb. opening of flowers.

ac 2 Ch. 5. 7. Ex. 40. 20. 21. ch. 6. 10. He. 9. 3. 4.

ad The place from which God gave his responses by Urim and Thummim.—C.

ae Heb. shut up.

af Of incense, ch. 7. 48; ver. 22. Ex. 30. 1.

ag 2 Ch. 3. 6. 10. Re. 21. 18, 21.

ah This partition was, most probably, the veil of the temple, covering the doors, ver. 31, and ornamented by golden chains for drawing it up at the annual entrance of the high-priest.—C.

ai 2 Ch. 3. 14. 16. Ex. 26. 33.

aj 2 Ch. 3. 10-13. Ex. 25. 18-22. He. 9. 14. Ge. 3. 24.

ak The precise form of the cherubim the Scriptures do not describe. Some particular, however, both of appearance and service are revealed. For example, some appear to have had but one face, as in Ex. 25. 20. Some two faces, as in Eze. 1. 6. Some had two wings, as in 1 Ki. 6. 24; some six, as in the vision of Ezekiel, 1. 6. As to their service, some were appointed to resist the vain and rebellious dispositions of man, Ge. 3. 24; others to bear up the throne of God, or become the vehicles of his almighty power, Eze. 1. 10-25. Ps. 18. 10; in all which they present either the agencies or emblems of that divine administration, in which the angels that excel in strength are ministering spirits to them who are heirs of salvation, He. 1. 14.—C.

al Heb. trees of oil. Ex. 25. 18. Ne. 8. 16. These cherubims represented angels and ministers, as wondering at and serving in the work of our redemption.

am 1 The olive furnished oil, the emblem of light and anointing to office; as the cedar was the emblem of the indestructibility of the covenant; the fir, of the endurance of God's people while trodden upon in his service.—C.

an Or, the cherubims stretched forth their wings, Ex. 25. 20. 22. 2 Ch. 3. 11. Ps. 17. 8; 31. 20; 91. 1.

form my word with thee, which I spake unto David thy father:

13 And I will dwell among the children of Israel, and will not forsake my people Israel.

14 ¶ So Solomon built the house, and finished it.

15 And he built the walls of the house within with boards of cedar, both the floor of the house, and the walls of the ceiling: and he covered them on the inside with wood, and covered the floor of the house with planks of fir.

16 And he built twenty cubits on the sides of the house, both the floor and the walls with boards of cedar: he even built them for it within, even for the oracle, even for the most holy place.

17 And the house, that is, the temple before it, was forty cubits long.

18 And the cedar of the house within was carved with knops and open flowers: all was cedar; there was no stone seen.

19 ¶ And the oracle he prepared in the house within, to set there the ark of the covenant of the LORD.

20 And the oracle in the fore-part was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with pure gold; and so covered the altar which was of cedar.

21 So Solomon overlaid the house within with pure gold: and he made a partition by the chains of gold before the oracle, and he overlaid it with gold.

22 And the whole house he overlaid with gold, until he had finished all the house: also the whole altar that was by the oracle he overlaid with gold.

23 ¶ And within the oracle he made two cherubims of olive-tree, each ten cubits high.

24 And five cubits was the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other were ten cubits.

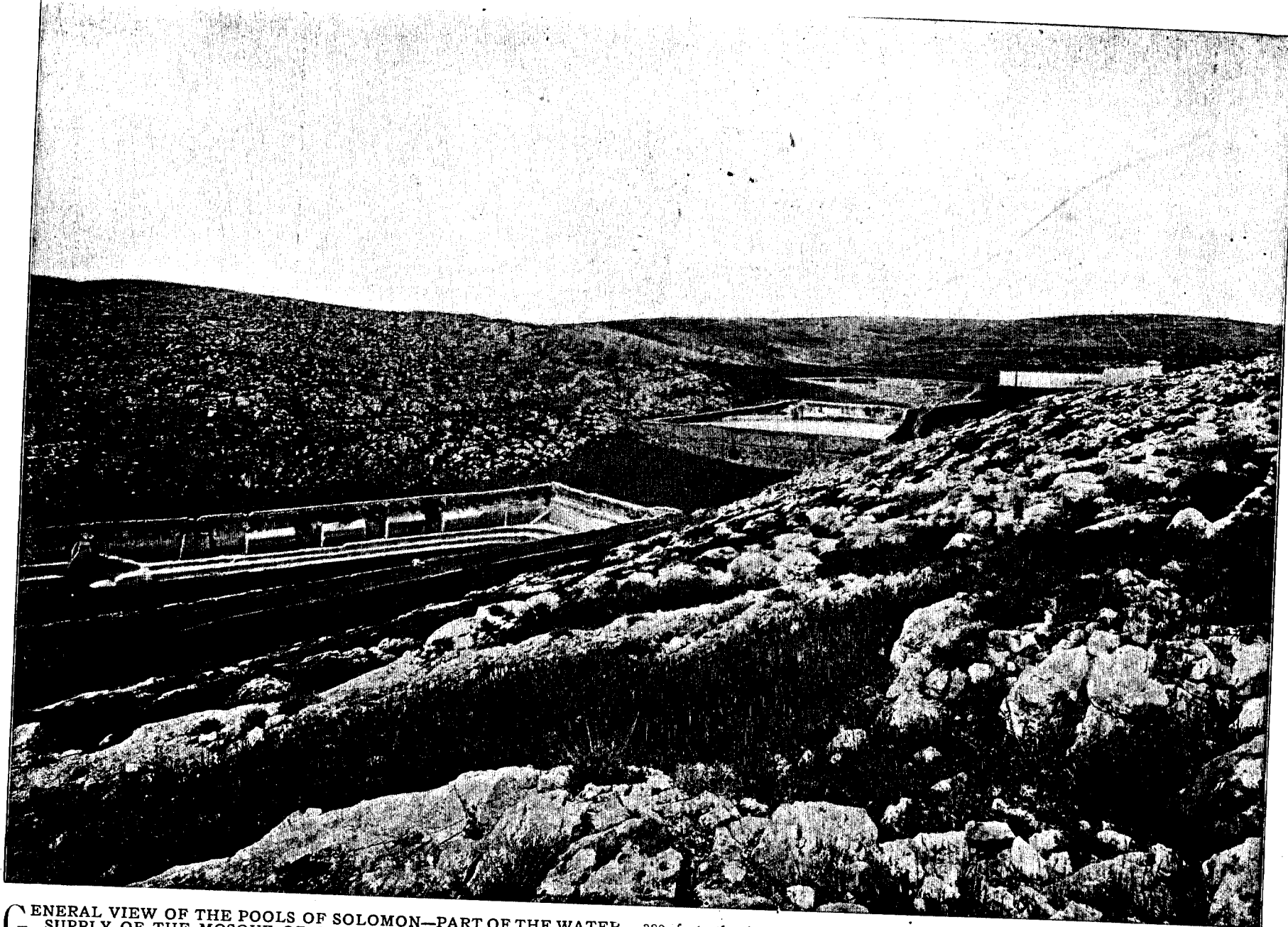
25 And the other cherub was ten cubits: both the cherubims were of one measure and one size.

26 The height of the one cherub was ten cubits, and so was it of the other cherub.

27 And he set the cherubims within the inner house: and they stretched forth the

Ver. 2. [The height thereof thirty cubits. That is, the height of the body of the house; for from 2 Ch. 3. 4 it appears that the height of the porch was 120 cubits, or 180 feet. The Codex Alexandrinus of the Septuagint makes it but 30 cubits, equal to the rest of the building; but there seems no reason whatever to question the existence of the noble tower implied in the Hebrew text. C.]

Ver. 6. [The form and dimensions of the temple, as far as they can be ascertained, were as follows:—Its total length was 80 cubits; its breadth 40; and its



GENERAL VIEW OF THE POOLS OF SOLOMON—PART OF THE WATER SUPPLY OF THE MOSQUE OF OMAR. [I. Kings, vi:14.]—"So Solomon built the house, and finished it." We give a general view of the Pools of Solomon here because a part of the water which supplied the temple was brought to Jerusalem from this place. There are three of these pools. They are about nine miles from Jerusalem. The length of the upper cistern is about

380 feet, the breadth about 230 feet, the depth 25 feet. The middle cistern is 423 feet long, something over 200 feet broad, 39 feet deep. The lower cistern is 580 feet long, and over 200 feet broad, and 50 feet deep. The road from Hebron to Jerusalem passes just westward of them. Even to a recent day these cisterns sent water to the great mosque in Jerusalem, which is built on the site of Solomon's Temple.

wings of the cherubims, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house.

28 And he overlaid the cherubims with gold.

29 And he carved all the walls, of the house round about with carved figures of cherubims, and palm-trees, and open flowers, within and without.

30 And the floor of the house he overlaid with gold within and without.¹

31 ¶ And for the entering² of the oracle he made doors of olive-tree: the lintel and side-posts were a fifth part of the wall.

32 The two doors³ also were of olive-tree; and he carved upon them carvings of cherubims, and palm-trees, and open flowers,⁴ and overlaid them with gold, and spread gold upon the cherubims, and upon the palm-trees.

33 So also made he for the door of the temple posts of olive-tree, a fourth part⁵ of the wall.

34 And the two doors were of fir-tree: the two leaves of the one door were folding, and the two leaves of the other door were folding.

35 And he carved thereon cherubims, and palm-trees, and open flowers; and covered them with gold fitted upon the carved work.⁶

36 ¶ And he built the inner court⁷ with three rows of hewed stone, and a row of cedar-beams.

37 ¶ In the fourth year⁸ was the foundation of the house of the LORD laid, in the month Zif:

38 And in the eleventh year,⁹ in the month

A.M. 3000. B.C. 1004.

2 He. 1. 14. Ps. 34. 7.

92. 13-15. Lu. 2. 14.

a Heb. opening of

flowers, ver. 16. 32.

b Re. 21. 18. 21.

1 This repetition of

'within and without,'

shows that it means

the inner and outer

walls, not within and

without the temple.

—C.

c In Jo. 7. 0. 14. 6. 1s.

4. 21. 11. 1. He. 10. 19. 20.

Ep. 2. 18. 3. 12.

2 It would seem

that besides the veil

of the temple, there

was another partition

between the

outer sanctuary and

the oracle. When the

veil was drawn aside,

there were doors that

took up a fifth of

the partition, or

about four cubits.

In the centre of the

partition, says Bard-

well, there was a

pair of folding doors

of olive-wood, seven

feet six inches wide,

very richly carved. —

I.

d Or, five-square,

ver. 16, 22, 23. Eze. 41.

23. 24.

e Or, leaves of the

doors.

f Heb. opening of

flowers.

g Or, four-square.

h ch. 5. 8.

i Eze. 41. 23.

6 It thus appears

that the whole inter-

ior of the temple—

floor, walls, and ceil-

ings; the whole of

the doors, and also,

as it seems, the most

prominent portions

of the outside—were

covered with plates

of pure gold, carved

and sculptured by the

first artists of the age.

—P.

g Of the priests, 2

Ch. 4. 9. Re. 11. 2.

7 The court of the

priests, 2 Ch. 4. 9, as

distinct from the

outer court of the

people. The emblem

of that priesthood of

intercession by his

sacrifice, which

Christ now holds in

the heavens, He. 6. 19,

20. 7. 24. 25.—C.

A ver. 1.

B.C. 1011.

9 B.C. 1004.

A.M. 3000. B.C. 1004.

1 About the end of

October.

2 Zec. 4. 7. 9. Lu. 14.

3 Or, with all the

apparatus thereof.

4 And a half.

CHAP. VII.

a ch. 9. 10. Ec. 2. 4. 5.

b ch. 9. 10. 10. 17. Mat.

6. 33. Col. 3. 2.

c Thirteen years

more, see 2 Ch. 8. 1.

C. 2 This first verse is

a superscription or

heading to what is

recorded in the fol-

lowing verses. Solo-

mon spent thirteen

years in the erection

of his royal palace.

Having made this

general statement,

the historian pro-

ceeds to describe in

detail the several

parts of the magni-

ficent structure. These

were classed under

four heads: 1. The

house or rather hall

of the forest of Leba-

non. 2. The porch

or adytum connected

with it. 3. The throne-

room or judgment-

hall. 4. The private

dwelling, which

would now be called

in the East the

harem. Connected

with the latter was a

separate house for

his Egyptian wife.—

P.

3 B.C. 991.

4 Nothing is pre-

cisely known of the

reason why this

house was so called.

That it was in or

immediately adjoining

to Jerusalem,

seems evident from

ver. 7, for we cannot

imagine the supreme

court of law removed

to any considerable

distance. Still, it

may have been sur-

rounded by such

lofty trees, and erect-

ed on such a lofty

position, as may have

suggested the name.

Both of the forest and

the mountain.—C.

5 Heb. ribs.

6 Heb. right

against right.

7 Or, spaces and

pillars were square

in prospect.

8 Or, according to

them.

9 Or, according to

them.

1 B.C. 990.

c ch. 10. 18. Ps. 122. 5.

110. 1. 45. 6. 18. 9. 7.

d ch. 3. 10. Pr. 20. 8.

2 Heb. from floor

to floor.

Bul, (which is the eighth month,)¹ was the house finished throughout all the parts thereof, and according to all the fashion of it.² So was he seven³ years in building it.

CHAPTER VII.

1 The building of Solomon's house. 2 Of the house of Lebanon. 6 Of the porch of pillars. 7 Of the porch of judgment. 8 Of the house for Pharaoh's daughter. 13 Hiram's work of the two pillars. 23 Of the molten sea. 27 Of the ten bases. 38 Of the ten lavers, 40 and all the other vessels.

BUT Solomon was building his own house thirteen⁴ years,¹ and he finished all his house.²

2 ¶ He built³ also the house of the forest of Lebanon,⁴ the length thereof was an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar-pillars, with cedar-beams upon the pillars.

3 And it was covered with cedar above upon the beams,⁵ that lay on forty-five pillars, fifteen in a row.

4 And there were windows in three rows, and light was against light⁶ in three ranks.

5 And all the doors and posts were square with the windows;⁷ and light was against light in three ranks.

6 ¶ And he made a porch of pillars; the length thereof was fifty cubits, and the breadth thereof thirty cubits: and the porch was before them;⁸ and the other pillars and the thick beam were before them.⁹

7 ¶ Then¹ he made a porch for the throne where he might judge, even the porch² of judgment: and it was covered with cedar from one side of the floor to the other.³

8 ¶ And his house where he dwelt had

height 30. The interior was 60 cubits long by 20 wide, and was divided by the veil into two chambers. The inner chamber, or holy of holies, was an exact cube, 20 cubits each way. The outer, or holy place, measured two cubes, being 40 cubits long, 20 wide, and 20 high. In front was a porch measuring half a cube, and containing the two pillars Jachin and Boaz. The door was in the east end, and in front of it was the great altar of burnt-offering. Along each side and the west end of the shrine was a range of small chambers for the priests, carried up in three stories to near the top of the temple walls. Above the whole rose a peaked roof 10 cubits high. The porch was remarkable. It was 120 cubits high. Probably each wing was carried up so as to form a great tower, resembling some of the English cathedrals. P.]

Ver. 37, 38. Never was such a magnificent structure on earth as this temple of Solomon. God himself had given the plan of it to David, 1 Ch. 28. 19. David and his princes prepared for the erection of it about 46,000 ton weight of gold and silver; amounting in all to about £942,719,750. About 183,600 Canaanites and Hebrews were employed in building it. It took about seven years to finish it. The whole top of Mount Moriah was inclosed within a wall to be a court for it. This court was divided into two: the outer for the clean Hebrews, which had an entrance from every side, but the principal one was from the east; and that of the royal family from the south-west: the inner court, separated from the outer by a low wall, was appointed for the priests and Levites. Here, just before the east end of the temple, stood the brazen altar, 36½ feet square, and 18½ high, with the brazen sea; ten lavers, five on each side of the entrance of the temple. Immediately westward from these was the

porch of the temple, 36½ feet from north to south, and 18½ from east to west, and about 219 feet high: on each side it had an ornamental pillar of brass about 33 feet high. This served as a magnificent steeple, and as a place of shelter and prayer for the serving priests. Passing through this porch you entered into the sanctuary, an apartment about 73 feet long, 36½ broad, and 54½ high. This was illuminated by at least ten golden candlesticks; each of which had seven curiously adorned branches for lamps: five of these were placed on the north, and as many on the south side of the house. An equal number of golden tables, furnished each with 12 loaves of show-bread, stood on each side of the house, probably between the candlesticks. Close to the west end, in the middle, stood the golden altar of incense: passing by it, through a doorway hung with a fine veil, and having leaves for shutting it, the high-priest, on the day of atonement, entered into the Oracle, or most holy place. It was an apartment 36½ feet in length, and as much in breadth, and 54½ in height. Here, amidst perpetual darkness, was placed the ark, with its golden cherubims overshadowing it and the whole furniture. Solomon added two new cherubims of olive-trees, which stretched their wings over it and to the whole breadth of the house, each wing extending about 18 feet. The wall of this temple consisted of alternate rows of cedar planks and hewn stone, probably polished marble. The whole inside of the house was overlaid with fine gold, and curiously ornamented with figures of cherubims and palm-trees. On the outside of the wall were erected ninety chambers in three stories, for the accommodation of the priests who served at it. After Solomon had dedicated it to the service of God by solemn prayer and sacrifices, and God had taken possession of it, by

the entrance of the cloud of glory, the priests, singers, and porters attended it in the order prescribed by king David. After it had stood about 416 years, and had been frequently pillaged, it was burned by Nebuchadnezzar. About 70 years after it was rebuilt, with inferior glory, by the captives who returned from Babylon. This had stood about 500 years when it was rebuilt with far more magnificence by Herod the Great; and a new court for the Gentiles was added; but in little more than 80 years after it was finally destroyed by the Romans, A.D. 72, 1 Ch. xvii. xxii.—xxix.; 2 Ch. ii.—viii.; 2 Ki. xxv.; Je. iii.; Ezr. ii.—vi.; Jn. i.

REFLECTIONS.—How little God regards pomp in his worship who wanted a temple so long in his holy nation! But when he calls for our substance, we ought cheerfully to give in proportion to our greatness and wealth. What we do in God's church should be done diligently, orderly, and peaceably. But a hearty obedience to his law is more valuable than the most expensive donations to his church. They who go forth with a desire to his glory, may confidently expect some tokens of his approbation. And whenever God, by his grace, begins a good work, he will finish it in his time. But great is our mercy that instead of a magnificent but carnal temple, we have now an incarnate, an ascended Redeemer! a glorious gospel church, planned, prepared for, erected, fashioned, and furnished by God:—that every believer is made a living temple for the Lord; and that in heaven we have a house eternal, immovable, incorruptible, and that faeth not away!

CHAPTER VII. [Ver. 8. Like unto this porch. It is difficult, perhaps impossible, for those accustomed to European ideas of architecture to form any very accurate conception of Solomon's building. According

another court within the porch, *which* was of the like work. Solomon made also an house for Pharaoh's daughter, *whom* he had taken to wife, like unto this porch.

9 ¶ All these ³ were of costly stones, according to the measures of hewed stones, sawed with saws, ⁴ within and without, even from the foundation unto the coping, and so on the outside toward the great court.

10 And the ⁴ foundation was of costly stones, even great stones, stones of ten cubits, and stones of eight cubits.

11 And above were costly stones (after the measures of hewed stones) and cedars.

12 And the great court round about was with ⁴ three rows of hewed stones, and a row of cedar-beams, both for the inner court of the house of the LORD, and for the porch of the house.

13 ¶ And king Solomon sent ⁵ and fetched Hiram ⁶ out of Tyre.

14 He was a widow's son ⁷ of the tribe of Naphtali, ⁸ and his father was a man of Tyre, a worker in brass; and he was ^mfilled with wisdom and understanding, and cunning to work all works in brass: and he came to king Solomon, and wrought all his work.

15 ¶ For he ⁿcast two pillars of brass, of eighteen cubits high apiece, ⁹ and a line of twelve cubits did compass either of them about.

16 And he made two chapters of molten brass, to set upon the tops of the pillars: the height of the one chapter ² was five cubits, and the height of the other chapter was five cubits:

17 And nets of checker-work, and wreaths of chain-work, for the chapters which were upon the top of the pillars; seven for the one chapter, and seven for the other chapter.

18 And he made the pillars, and two rows round about upon the one net-work, to cover the chapters that were upon the top with pomegranates: and so did he for the other chapter.

19 And the chapters that were upon the top of the pillars were of lily-work ⁴ in the porch, four cubits.

20 And the chapters upon the two pillars had pomegranates also above, over against the belly which was by the net-work: and the pomegranates were ^ptwo hundred, in rows round about upon the other chapter.

21 And ^q he set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof 'Jachin: ⁵ and he set up

A.M. 3074. B.C. 990.

e 2 Ki. 20.4.

f 1 Ki. 7. Ch. 8. 11.

g All these build-

ings, including the

temple and palace.—

P.

h ch. 5. 17.

i A method of cut-

ting valuable stone

was practised, by

means of a thin saw

of iron, acting by

means of sand and

water.—C.

j Is. 28. 16. 1 Co. 3. 10.

k Re. 21. 19. 20.

l 1 Pe. 2. 5. Ep. 2. 20.

m ch. 6. 36.

n 2 Ch. 4. 11. 12. 14. ver.

40.

o B.C. 1011.

p Not the king of

that name, but a

skilful artisan.—C.

q Heb. the son of a

widow woman.

r How is this to be

reconciled with 2 Ch.

2. 14, which says she

was of the tribe of

Dan? She may have

been of the one tribe

by the father, and

of the other tribe by

the mother; or a

daughter of Naph-

tali married into

the tribe of Dan; or

the reverse, and, when

a widow, married to

a man of Tyre, by

whom she had this

son.—C.

m Ex. 31. 3. 35. 35.

n Da. 1. 7. Lu. 2. 40. Job

35. 11.

o Heb. fashioned.

p Je. 52. 21. 2 Ch. 3. 15.

q 2 Ch. 17.

r This statement is

reconciled with 2

Ch. 15, where they

are said to be 35

cubits, by recollect-

ing that as modern

ounces, pounds, per-

ches, acres, &c., differ

from one another, so

Jewish weights and

measures of the same

name differed. The

common cubit, ac-

cordingly, was but

one-half the cubit of

the sanctuary, so that

18 of the one would

give 36 of the other,

which, deducting a

foot for the width

would give 35 for the

shaft of the pillar.—C.

s 1 Ki. 7. 10. 4.

t The part com-

monly called the

capital, differing in

modern architecture

in height and form

according to the or-

ders derived from

the ancients, or the

varieties occasionally

adopted by modern

architects.—C.

u 2 Ki. 25. 17. These

pillars might denote

Christ, his prophets,

and apostles, as or-

namental and sup-

porting pillars in the

church.

v The words 'pil-

lars' and 'pome-

granates,' as appears

from some ancient

manuscripts, have

been transposed in

this verse. It may be

rendered as follows:

And he made the

pomegranates, even

two rows all round

upon one network,

to cover the chap-

ters which were upon

the top of the pillars;

and so did he for the

other chapter.—P.

w Work in imita-

tion of lilies, as dif-

fering from the fret-

ted work in imitation

of nets. The lily the

representative of the

church in her life,

modesty, and beauty

—the other, as bring-

ing every thought in-

to the captivity of

Christ, Ca. 2. 1. Mar. 4.

19.—

x Je. 52. 22. 23. 2 Ch. 3.

16. 4. 13. 2 Ki. 25. 17.

y 2 Ch. 3. 17. Re. 3. 12.

Ca. 2. 10. Ga. 2. 9.

z That is, He shall

establish, Is. 9. 7. 2 Sa.

7. 12.

aa We are not told

that these pillars bore

any part of the build-

ing. Taken together,

and according to

the best interpreters,

A.M. 3000. B.C. 1004.

their names form a

prophecy.—'It shall

stand in strength.

Are they not the

emblems of these

conquering believers

(1 Jn. 5. 4) addressed

by our Lord (Re. 3.

12), who do not bear

up the house by their

own strength, but are

borne themselves by

Christ the only founda-

tion and strength?

Ps. 72. 3. 1 Co. 3. 11.—C.

b That is, In it is

strength, Mat. 16. 18.

Ze. 10. 12. Is. 45. 24.

c 2 Ch. 4. 2. Je. 52. 17.

Ex. 30. 19. 20. Zec. 13. 1.

1 Jn. 1. 7.

d The Hebrews

called any large co-

lection of water a

sea—as the Sea of

Tiberias, which was

a mere fresh-water

lake. This vessel was

called a sea, from its

size, being computed

to contain about

10,000 gallons.—C.

e 7 6 1/2 feet.

f 2 Ch. 4. 3.

g 2 Ch. 4. 3. 4. Je. 52.

20. Ac. 9. 15. Re. 21. 14.

h These were figures of

the twelve apostles

preaching Christ.

i 2 Ch. 4. 5. Je. 52. 21.

1 Jn. 1. 7. It had ordi-

narily but 2000 in it;

but would hold 3000

when quite filled; or

it and its undersetters

held 3000, 2 Ch. 4. 5.

j 2 Ch. 4. 5. 6. 11.

k 2 Ch. 4. 5. 6. 11.

l 2 Ch. 4. 5. 6. 11.

m 2 Ch. 4. 5. 6. 11.

n 2 Ch. 4. 5. 6. 11.

o 2 Ch. 4. 5. 6. 11.

p 2 Ch. 4. 5. 6. 11.

q 2 Ch. 4. 5. 6. 11.

r 2 Ch. 4. 5. 6. 11.

s 2 Ch. 4. 5. 6. 11.

t 2 Ch. 4. 5. 6. 11.

u 2 Ch. 4. 5. 6. 11.

v 2 Ch. 4. 5. 6. 11.

w 2 Ch. 4. 5. 6. 11.

x 2 Ch. 4. 5. 6. 11.

y 2 Ch. 4. 5. 6. 11.

z 2 Ch. 4. 5. 6. 11.

aa 2 Ch. 4. 5. 6. 11.

ab 2 Ch. 4. 5. 6. 11.

ac 2 Ch. 4. 5. 6. 11.

ad 2 Ch. 4. 5. 6. 11.

ae 2 Ch. 4. 5. 6. 11.

af 2 Ch. 4. 5. 6. 11.

ag 2 Ch. 4. 5. 6. 11.

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cs 2 Ch. 4. 5. 6. 11.

ct 2 Ch. 4. 5. 6. 11.

cu 2 Ch. 4. 5. 6. 11.

cv 2 Ch. 4. 5. 6. 11.

four corners of one base: and the undersettors were of the very base itself.²

35 And in the top of the base was there a round compass of a half cubit high: and on the top of the base, the ledges thereof and the borders thereof were of the same.

36 For on the plates of the ledges³ thereof, and on the borders thereof, he graved 'cherubims, lions, and palm-trees, according to the proportion⁴ of every one, and additions round about.

37 After this manner he made the ten bases: all of them had one casting, one measure, and one size.

38 ¶ Then made he ten 'lavers of brass: one laver contained forty baths;⁵ and every laver was four cubits: and upon every one of the ten bases one laver.

39 And he put five bases on the right side⁶ of the house, and five on the left side of the house: and he set the sea on the right side of the house eastward, over against the south.

40 ¶ And 'Hiram made the lavers,⁷ and the shovels, and the basons. So Hiram made an end of doing all the work that he made king Solomon for the house of the LORD:

41 The 'two pillars, and the two bowls of the chapters that were on the top of the two pillars; and the two net-works to cover the two bowls of the chapters which were upon the top of the pillars;

42 And four hundred pomegranates for the two net-works, even two rows of pomegranates for one net-work, to cover the two bowls of the chapters that were upon the pillars;⁸

43 And the 'ten bases, and ten lavers on the bases;

44 And 'one sea, and twelve oxen under the sea;

45 And the 'pots, and the shovels, and the basons: and all these vessels, which Hiram made to king Solomon for the house of the LORD, were of bright⁹ brass.

46 In the plain of Jordan did the king cast them, 'in the clay-ground¹ between Succoth and Zarthan.

47 And Solomon left all the vessels unweighed,¹ because they were exceeding many:² neither was the weight of the brass found³ out.⁴

48 ¶ And Solomon 'made all the vessels that pertained unto the house of the LORD: the altar of gold, and the table of gold, whereupon the show-bread was;

A.M. 3000. B.C. 1004.

2 The wheels being intended for motion, the undersettors seem to have been intended for rest, so that when the laver was brought to its proper place, the weight might not rest altogether upon the axle. If shorter than the wheels they could have been of no use in bearing up the axle. But if equal, and of the very base itself, how could the wheels move? The whole is evidently the emblem of motion and stability—apparent contradictions, yet reconciled by Solomon. On the smooth floor of the temple the wheel must revolve, the undersetter slide—they must move, yet be steadfast.—C.

3 Heb. hands or handles.

4 Ch. 6. 27. Ge. 3. 24. Ps. 18. 10. Re. 4. 6-8.

5 Heb. measured.

6 Ch. 4. 6. Ex. 27. 17. 1 Jn. 1. 7. Tit. 3. 5.

7 302 wine gallons.

8 Heb. Hiram, ver. 13. 2 Ch. 4. 11-15. Jc. 52. 17-23.

9 Not the ten lavers mentioned ver. 38, but the same with the pots, ver. 45, and are so called 2 Ch. 4. 11, the use of which was to hold and carry away the ashes of the altar.—C.

10 Heb. upon the face of the pillars.

11 Heb. shovels.

12 Ex. 27. 1. Le. 2. 78. 31. 1 Sa. 2. 13. 2 Ch. 4. 16.

13 Heb. made bright or scoured.

14 Heb. in the thickness of the brass.

15 Ch. 4. 17. Ge. 3. 17. Jos. 13. 27. 13. ch. 4. 12.

16 The clay was not used in the ordinary sense of moulds for the castings, such moulds being made of a species of fine sand, rendered adhesive by pressure. But such moulds can be formed only when there are metallic or wooden models. The clay in this case was used to form the castings, to form first the model of the interior of the vessel or figure, then to be covered by a layer of wax, of the proper thickness, and finished in form of the exterior. This being again covered with clay, the clay being dried, the wax is melted, thus leaving between the two surfaces a perfect mould for the vessel or figure required. In ruder castings of this description the wax is not required, but the internal and external moulds formed separately, and placed the one over the other. But in such a work as that of Hiram, with so many complicated figures, the clay and wax must probably were used as described.—C.

17 Heb. for the exceeding multitude, 1 Ch. 22. 12.

18 The emblem of that glorious company of the vessels of mercy prepared unto glory, which no man could number, Ro. 9. 23. Re. 7. 9.—C.

19 Heb. shovelled.

20 Ch. 4. 19-22. Ex. 7. 10. 11. 26. Le. 24. 6.

21 Christ came not to judge and condemn, but to save.

22 But he will come, and every soul shall be judged as if weighed in the balance of the sanctuary.—C.

23 m Ex. 35. 27-31. 37. 17. Heb. ash-pans.

24 1 Ch. 28. 11-13.

25 Solomon, as a type of Christ, makes 'all things new'—the vessels of Moses, the representatives of the law, being now 'washed old, and ready to vanish away.' Re. 21. 5. Heb. 8. 13.—C.

26 Heb. holy things of David.

27 2 Ch. 5. 1. 2 Sa. 8. 7. 11. 1 Ch. 26. 26-28.

A.M. 3000. B.C. 1004.

26 Heb. holy things of David.

27 2 Ch. 5. 1. 2 Sa. 8. 7. 11. 1 Ch. 26. 26-28.

28 Heb. holy things of David.

29 2 Ch. 5. 1. 2 Sa. 8. 7. 11. 1 Ch. 26. 26-28.

30 Heb. holy things of David.

31 2 Ch. 5. 1. 2 Sa. 8. 7. 11. 1 Ch. 26. 26-28.

32 Heb. holy things of David.

33 2 Ch. 5. 1. 2 Sa. 8. 7. 11. 1 Ch. 26. 26-28.

34 Heb. holy things of David.

35 2 Ch. 5. 1. 2 Sa. 8. 7. 11. 1 Ch. 26. 26-28.

36 Heb. holy things of David.

37 2 Ch. 5. 1. 2 Sa. 8. 7. 11. 1 Ch. 26. 26-28.

38 Heb. holy things of David.

39 2 Ch. 5. 1. 2 Sa. 8. 7. 11. 1 Ch. 26. 26-28.

40 Heb. holy things of David.

41 2 Ch. 5. 1. 2 Sa. 8. 7. 11. 1 Ch. 26. 26-28.

42 Heb. holy things of David.

43 2 Ch. 5. 1. 2 Sa. 8. 7. 11. 1 Ch. 26. 26-28.

44 Heb. holy things of David.

45 2 Ch. 5. 1. 2 Sa. 8. 7. 11. 1 Ch. 26. 26-28.

46 Heb. holy things of David.

47 2 Ch. 5. 1. 2 Sa. 8. 7. 11. 1 Ch. 26. 26-28.

48 Heb. holy things of David.

49 2 Ch. 5. 1. 2 Sa. 8. 7. 11. 1 Ch. 26. 26-28.

50 Heb. holy things of David.

51 2 Ch. 5. 1. 2 Sa. 8. 7. 11. 1 Ch. 26. 26-28.

52 Heb. holy things of David.

53 2 Ch. 5. 1. 2 Sa. 8. 7. 11. 1 Ch. 26. 26-28.

54 Heb. holy things of David.

55 2 Ch. 5. 1. 2 Sa. 8. 7. 11. 1 Ch. 26. 26-28.

56 Heb. holy things of David.

49 And the 'candlesticks of pure gold, five on the right side, and five on the left, before the oracle, with the flowers, and the lamps, and the tongs, of gold;

50 And the bowls, and the snuffers, and the basons, and the spoons, and the censers,⁵ of pure gold; and the hinges of gold, both for the doors of the inner-house, the most holy place, and for the doors of the house, to wit, of the temple.

51 So was ended all the 'work that king Solomon made for the house of the LORD.⁶ And Solomon brought in the things⁷ which 'David his father had dedicated: even the silver, and the gold, and the vessels, did he put among the treasures of the house of the LORD.

CHAPTER VIII.

1 The feast of the dedication of the temple. 12, 54 Solomon's blessing. 22 Solomon's prayer. 62 His sacrifice of peace-offerings.

¶ THEN Solomon¹ assembled the elders of Israel, and all the heads of the tribes, the chief¹ of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might 'bring up the ark of the covenant of the LORD out of the city of David, which is Zion.

2 And all the men of Israel assembled themselves unto king Solomon² at the 'feast in the month Ethanim, which is the seventh month.

3 And all the 'elders of Israel came, and the priests 'took up the ark.

4 And they brought up the 'ark of the LORD, and the 'tabernacle of the congregation, and all the holy vessels that were in the tabernacle, even those did the priests and the Levites bring up.

5 And 'king Solomon, and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude.³

6 And 'the priests brought in the ark of the covenant of the LORD unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubims.

7 For the 'cherubims spread forth their two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.

8 And they drew out the staves, that the ends⁴ of the staves were seen out in the 'holy place before the oracle, and they were not seen without:⁵ and there they are unto this day.⁶

9 There 'was nothing in the ark save the

planned and commenced a work of gigantic magnitude and boldness of design. He erected massive walls round the hill, filling up the space inclosed partly with earth and partly with enormous piers and arches. The south-east angle of the rampart, impending over the Kidron, has still an elevation of 133 feet, and the lower part is built of stones measuring from 10 to 30 feet in length; each course being 5 feet high. The south-western angle is no less than 190 feet high; and one of

its stones which I measured, and which is placed 110 feet above the foundation, is 34 feet long, and weighs above 100 tons. P.]

REFLECTIONS.—Great men may lodge and live in a manner becoming their station. But great builders had need to beware of neglecting to build up their own souls in their most holy faith, and of forgetting the building not made with hands, the house eternal in the heavens. If therefore we wish to be honoured let our

great and earliest care be to honour God. It is an agreeable thing to have instruments employed in the church who are at once active, honest, and faithful. But great is our mercy, that instead of these material utensils we have the blessed Jesus as our pillar of stability and strength. We have him as the great propitiation—and full of grace and truth—to be our sea, our laver, for washing our hearts and hands in our approaches to, and dealings with, God.—We have him

two tables of stone,⁵ which Moses put there at Horeb, when the LORD made a covenant with the children of Israel, when they came out of the land of Egypt.⁶

10 ¶ And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the LORD,

11 So that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD.

12 ¶ Then spake Solomon, The LORD said that he would dwell in the thick darkness.

13 I have surely built thee an house to dwell in, a settled place for thee to abide in for ever.

14 And the king turned his face about, and blessed all the congregation of Israel: (and all the congregation of Israel stood:)

15 And he said, Blessed be the LORD God of Israel, which spake with his mouth unto David my father, and hath with his hand fulfilled it, saying,

16 Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that my name might be therein; but I chose David to be over my people Israel.⁸

17 And it was in the heart of David my father to build an house for the name of the LORD God of Israel.

18 And the LORD said unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart:

19 Nevertheless thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name.

20 And the LORD hath performed his word that he spake; and I am risen up in the room of David my father, and sit on the throne of Israel, as the LORD promised, and have built an house for the name of the LORD God of Israel.

21 And I have set there a place for the ark, wherein is the covenant of the LORD, which he made with our fathers, when he brought them out of the land of Egypt.

22 ¶ And Solomon stood before the altar of the LORD, in the presence of all the congregation of Israel, and spread forth his hands toward heaven.⁹

23 And he said, LORD God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy

A.M. 3001. B.C. 1072.

5 Aaron's rod, the pot of manna, and the copy of the law, formerly deposited there, must have been placed before or beside the ark; or it is possible these sacred relics had been purloined, perhaps at Bethshemesh, and if so that would well account for the heavy judgment there inflicted.

6 Ex. 16. 33, 34. Nu. 17. 10, and this assertion may be easily reconciled with He. 9. 4 by referring the word 'wherein,' not to the ark, but to the holiest, in which all the articles enumerated were contained, the ark itself inclusive.—C.

7 Ex. 40. 35. Le. 9. 23. Eze. 10. 4. 2 Ch. 5. 14. Ke. 15. 8.

8 Thick darkness, Ex. 20. 21, produced by a cloud, Ex. 24. 15, 18, in the midst of which appeared light as a devouring fire, Ex. 24. 17, constitutes that mysterious but most intelligible and appropriate emblem which Moses terms 'the glory of the Lord.'—C.

9 2 Ch. 6. 1. Ex. 13. 21, 22. 14. 10. 35. De. 4. 11. 5. 22. Ps. 18. 11, 12. 97. 2.

10 2 Ch. 6. 2. 2 Sa. 7. 13. Ps. 102. 13, 14.

11 Jos. 22. 6. 1 Ch. 16. 2. Nu. 6. 23-26. Ps. 118. 26. ver. 55-58.

12 1 Ch. 29. 10-13. Ps. 115. 17. 118. 19. Lu. 1. 70. 1. Ti. 1. 7.

13 Jos. 23. 14. Is. 38. 15.

14 2 Ch. 6. 5, 6. 2 Sa. 7. 6-8. De. 12. 11. Ps. 132. 13, 14. 1 Ch. 17. 5, 6.

15 1 Sa. 13. 14; 15. 28. 16. 1-13. Ps. 89. 20; 78. 70. 2 Sa. 7. 25, 27. Ac. 13. 22.

16 Kennicott remarks that allusion is made here to some one place, and some one person preferred above all others; the place is Jerusalem, and the person is David. But a reference to the parallel place in 2 Ch. 6. 5, 6 will help to complete the sense.—C.

17 2 Sa. 7. 2, 3. 1 Ch. 17. 1, 2. 2 Ch. 6. 2. Ac. 7. 46.

18 2 Sa. 7. 4. 11. 2 Co. 8. 12. 2 Ch. 6. 8.

19 a ch. 5. 3. 2 Sa. 7. 5, 12. 13. 1 Ch. 22. 8-10; 17. 12; 28. 6, 10, 20.

20 ch. ii. v-viii. with 2 Sa. 7. 12, 13. 1 Ch. 17. 11, 12. 28. 5, 6, 20.

21 Ex. 16. 33, 34. Nu. 17. 10, 11. 23. 3. Is. 1. 15. Job. 1. 13. Ps. 63. 4. 1 Ti. 2. 8.

22 Not as if Solomon thought that God was far away from earth, and locally resident in some region of heaven, but in testimony to his infinity, whereby he fills heaven and earth; Je. 23. 24, and of the duty of lifting up the heart to him in glory above, while the spirit converses with him in all the nearness of a present and listening auditor on the earth.—C.

23 Ex. 15. 11. Ps. 35. 10; 86. 8-10; 96. 6. 1 Ch. 29. 10-13.

24 Ne. 1. 59. 32. Ps. 89. 26, 28, 33, 34. Da. 9. 4. Ex. 20. 6. De. 7. 9, 12.

A.M. 3001. B.C. 1072.

1 a ch. 2. 4. 12. Ge. 17. 1. 2 Ki. 20. 3. De. 10. 12. Lu. 1. 6. 2 Co. 1. 12.

2 a Sa. 7. 12. ch. 2. 4. Ps. 132. 12. Je. 33. 20-26. Lu. 1. 32, 33.

3 Heb. There shall not be cut off unto thee a man from my sight.

4 2 Sa. 7. 28. 29. 2 Ch. 1. 9. Eze. 36. 30, 37. 1 Ch. 17. 23-27. Je. 11. 5.

5 Ps. 113. 4. Je. 23. 24. Is. 66. 1. Ac. 7. 49. 17. 24. 2 Ch. 2. 6. 6. 18. De. 10. 14. Job. 11. 7, 8.

6 Will God localize himself in a temple so that he may be found in it and nowhere else? This must be the sense, for in every other God does indeed dwell with men. He that dwelleth in love, dwelleth in God, and God in him; 1 Jn. 4. 16. But Israel being prone to the idolatry of local gods, the prayer of Solomon is not only directed to ask a blessing, but to counterwork an error.—C.

7 Ep. 6. 18. Phil. 4. 1. Ti. 2. 1. Da. 9. 17-19. Ps. 47. 5. 141. 213. 17.

8 2 Ch. 6. 40. Ps. 23. 18. 34. 15. 13. 13. 14. ch. 9. 3.

9 De. 12. 11. Da. 6. 10. Jn. 14. 13, 14.

10 Or, in this place, Da. 6. 10.

11 Daniel in Babylon prays with his face toward Jerusalem, Da. 6. 10, a practice which the Jews continue everywhere till this day. The practice may, no doubt, be with many superstitious, but rightly understood it is the emblem of a praying spirit 'looking unto Jerusalem' for salvation, Is. 45. 22. He. 12. 1.—C.

12 Ps. 113. 5; 123. 1. Is. 66. 1. Mat. 6. 9.

13 Mat. 6. 11. Ps. 85. 1.

14 2 Ch. 6. 22. Nu. 5. 16-22. Ex. 22. 8-11.

15 Heb. and he requires an oath of him.

16 From this it is evident that Solomon's oath is rightly understood being acts of worship, were wont to be taken at the altar. This prayer for righteous judgment, between man and man, is the first of seven distinct cases in which Solomon exacts the divine favour to himself and people. C.

17 Solomon puts here an assertion in which the mercy and intervention of God would be indispensably requisite, and he earnestly bespeaks that mercy and intervention whenever the people should pray toward the holy place with sincerity and earnestness.—It would appear from this that it was the custom to take solemn oaths at the altar, whence arose the practice of swearing by the altar, Mat. 23. 30.—C.

18 Ps. 43. 17. 8. De. 25. 1. 2 Ch. 6. 21.

19 Le. 26. 14, 16, 17, 25. De. 28. 25.

20 Le. 26. 39, 40. De. 4. 29-31; 30. 2. 3. Jonah 3. 10. 1 Sa. 7. 3. Job. 7. 19.

21 2 Ch. 6. 29. Ps. 99. 8; 25. 11; 30. 4, 7; 87. 6-12; 106. 45, 46.

22 Ge. 13. 15. 12. 7. Ex. 6. 8. 3. 8. Jos. 24. 43.

23 National defeat, because of sin, is the second case in which the Solomon calls for mercy and forgiveness.—C.

with thy servants that walk before thee with all their heart;

24 Who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled it with thine hand, as it is this day.

25 Therefore now, LORD God of Israel, keep with thy servant David my father that thou promisedst him, saying, 'There shall not fail thee a man in my sight' to sit on the throne of Israel; so that thy children take heed to their way, that they walk before me, as thou hast walked before me.

26 And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father.

27 But will God indeed dwell on the earth? behold, the heaven, and heaven of heavens, cannot contain thee; how much less this house that I have builded?

28 Yet have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer which thy servant prayeth before thee to-day:

29 That thine eyes may be open toward this house night and day, even toward the place of which thou hast said, 'My name shall be there; that thou mayest hearken unto the prayer which thy servant shall make toward this place.'

30 And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place:³ and hear thou in heaven thy dwelling-place; and, when thou hearest, forgive.

31 ¶ If any man trespass against his neighbour, and an oath be laid upon him⁴ to cause him to swear, and the oath come before thine altar in this house:⁵

32 Then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.

33 ¶ When thy people Israel be smitten down before the enemy, because they have sinned against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee in this house:

34 Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers.⁶

to be our altar of incense, our light, and our true bread, which cometh down from heaven.

CHAPTER VIII. [Ver. 53. It will be useful in carefully reading and studying this prayer to compare the two reports of it—that given here, and that given in 2 Ch. 6. 1-39. Christian nations and the Christian church ought to learn from it important lessons:—I.

That afflictions, whether national, social, or individual, are often sent as chastisements for sins, and it is the duty of those afflicted to repent and turn to God. 2. That afflictions are sometimes sent, not so much as chastisements, as to arouse the careless, and to stir up Christians to more zeal. 3. That under every trial it is the duty of nations, churches, and individuals to resort to prayer and humiliation. 4. That we have

reason to feel confident that God, in answer to earnest faithful prayer, will turn away his wrath and bestow blessings. P.]

Ver. 60. [There is a depth of meaning in this 60th verse which is apt to be overlooked by the reader. Heathen nations believed in a multitude of local deities. They supposed that each country and city had its own tutelary god, who watched over its interests and pro-

35 ¶ When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them:

36 Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance.⁶

37 ¶ If there be in the land famine, if there be pestilence, blasting,⁷ mildew, locust, or if there be caterpillar;⁸ if their enemy besiege them in the land of their cities,⁹ whatsoever plague, whatsoever sickness there be;

38 What prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart,¹ and spread forth his hands toward this house:

39 Then hear thou in heaven thy dwelling-place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, even thou only, knowest the hearts of all the children of men;)

40 That they may fear thee all the days that they live in the land which thou gavest unto our fathers.

41 ¶ Moreover, concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy name's sake;

42 (For they shall hear of thy great name, and of thy strong hand, and of thy stretched-out arm;) when he shall come and pray toward this house;

43 Hear thou in heaven thy dwelling-place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, to fear thee, as do thy people Israel; and that they may know that this house which I have builded is called by thy name.

44 ¶ If thy people go out to battle against their enemy,² whithersoever thou shalt send them, and shall pray unto the LORD toward the city which thou hast chosen, and toward the house that I have built for thy name:—

45 Then hear thou in heaven their prayer and their supplication, and maintain their cause.³

46 If they sin against thee, (for there is no man that sinneth not,) and thou be angry with

A.M. 3001. B.C. 1003.

1 Ch. 6.26. Le. 26. 19. De. 1.17. Je. 14.1-6. Joel. Hag. 1.10, 11.

2 Sa. 12.12. 15.35.8. Ps. 27.11. 32.8; 94.12. 2 Pe. 1.11. ch. 18.39-45. Joel. 1.12-23. Eze. 34. 25, 26. Ho. 2.21, 22.

3 The judgment of drought, and the grant of rain, with instruction from these acts of Providence, is the third case which Solomon commends to the merciful hearing of God.—C.

4 Ch. 6.28. Le. 26. 16. De. 28.21-40. 2 Sa. 14.15. Ge. 41.6. Ex. 10. 5. Ps. 105.34-35. Joel. 1.1-11. Hag. 2.17. Ju. 14.15.

5 That includes anything by which the crop is injured, so that the ear is never matured, but yields only a black offensive food. Mildew is anything that vitiates or corrodes the texture of the stalk, destroys blossoms, or causes the young fruit to fall.—J.

6 Famine, pestilence, &c., constitute the fourth case for which mercy is sought, to teach men the plagues of their own hearts, and lead them to Jesus the only physician and deliverer, Mat. 9. 12. Ro. 11.20.—C.

7 Invasion of enemies, and besieging of cities, form the fifth case.—C.

8 Ja. 5.16-18. Eze. 22. 30. Ps. 50.15, 19. 15. 24. 10. 40. 42. Je. 31.19. Pr. 30.2. Ps. 73.22.

9 This is an impressive image of severe affliction from any cause, real or imaginary, which may occasion such anguish as to threaten life, com. 2 Ch. 6.38, 39. As the prayers in the preceding verses referred to national sufferings, visible to all, and in which all might sympathize, prayer especially respects griefs of the cause of which no friends can, with any advantage, be even informed, because it may be frequently traced to sins which concern only God and a man's own heart-temptations, not to be spoken of without the risk of drawing others to sin, or to temporal trials that cannot be mentioned to the nearest friends without the apprehension of occasioning them useless distress.—Davidson.

10 Ps. 18.20-26; 141.7. Is. 3.10, 11. Ro. 2. 7, 10. Je. 17.10.

11 2 Ch. 6.30. 1 Sa. 16. 7. 1 Ch. 28.9; 29.17. Pr. 17.3. Re. 2.23. Ac. 1. 24. Je. 17.10; 20.12; 21.20. Ju. 2.25. He. 4.13.

12 Ps. 130.4. Je. 32.39. 40. De. 6.2, 13.

13 Ex. 12.49. Nu. 15. 15, 29. 2 Ch. 6.32. Ru. 2.12. Is. 56.6. Mat. 2. 1; 12.42.

14 m Ex. 18. 12. Ac. 8. 27.

15 Jos. 2.10. De. 4.6; 31.24. Ps. 136.12. 2 Ki. 17. 30. Je. 32.17.

16 Ps. 67. 2; 72. 10, 19. Re. 11.15. Is. 11.9.

17 2 Ch. 6.34; 14.11; 20. 3-14.

18 Exposure in just war, against unjust enemies, is the sixth case.—C.

19 Ps. 78.67, 69; 132.13.

20 Or, right.

21 2 Ch. 6.36. Ec. 7.20. 1 Jn. 1.8, 10. Pr. 20.9. Ja. 3.2.

A.M. 3001. B.C. 1003.

4 Captivity by enemies is the seventh case, the last, and the still existing judgment for which mercy is sought. O that captive Israel would indeed look unto him whom they have pierced, then would he soon deliver them, and gather them again, as a hen gathereth her brood under her wings.—C.

5 Le. 26.40. De. 4.29-31. 20.2, 3. 2 Ch. 32.12, 13. Da. 6.10; 12.1. Ti. 2. 8. Pr. 28.3. 1 Jn. 1.9. 2 Sa. 12.13. Ps. 32.5. Eze. 9.6. Ne. 9.26. Is. 18.

6 De. 30.1, 2. Ne. 9. ch. 2.4. Je. 29.12-14. Da. 6.12.

7 ver. 45. Is. 10. 6, 7. Zec. 13.1.

8 Israel still stands, not merely as a criminal before God, for then crucifixion of our Lord, but, alas! the neglect or contempt, or oppression, of heathen, Mahometan, and even Christian nations have hitherto followed them. But God will yet arise and have mercy upon Zion, Ps. 132. 13, and will maintain her cause against all her enemies, for it is finally the cause of Christ his Son, Ps. 9. 4.—C.

9 Ps. 106.46. Da. 1. 9. 10. 16. 2 Th. 2.13. Ne. 2. 8. Es. 2.9; 7.6. 10. Je. 24.5-7.

10 Ex. 19.5; 32.11, 12. Ne. 1.2. 5.64. 9.13. 11.12.

11 De. 4.34. Je. 11.4. Ex. 11.14; 12.1. 13. 68; 13. 81.6, 7. z. cruel bondage.

12 As no country can ever excel in arts without the use of iron, produced, imported, or wrought, and as Egypt did excel in several departments, we may certainly conclude, either that the smelting of iron from the ore, or the working of it, was brought from the furnace, at which, in the burning of Egypt, employment must be conceivably laborious.—C.

13 ver. 39, 30.

14 This intercession was answered in the restoration of the Jews from Babylon; but, for it was in this very way it was brought about, Da. 9.1-19. But it will hereafter receive another more remarkable answer when the remnant of Israel shall be gathered into the church of Christ. It is very instructive to compare several parts of this prayer with the preceding prophecies and the subsequent history, which may be partly done by consulting the marginal references.—J.

15 Ex. 19.5, 6. De. 4.31-37; 6.8; 32.26. 18.28. 19.26; 14.2. Ti. 2.14. 1 Pe. 2.9.

16 Lu. 22.41. Ep. 3.14. Ps. 5.6.

17 ver. 14. 2 Ch. 16. 2. Nu. 6.23-26. Ps. 138.26.

18 Jos. 21.44. 2 Ch. 14. 6. He. 4.3. Re. 3.21.

19 Jos. 21.45; 23.14, 15. 1. 1. 68-70. 2 Ki. 10.10. De. 12.10-12. He. 10. 23. Tit. 1.2.

20 De. 31.6, 8. Jos. 1.5. 1 Ch. 28.20. 2 Ch. 32.7. 8.15. 1. 1. 34. Ro. 8.31. He. 13.5.

21 Ps. 119. 36; 110. 3. Je. 10.23. 2 Co. 3.5; 5.14. Ga. 1.4. Ho. 2.14.

them, and deliver them to the enemy, so that they carry them away captives⁴ unto the land of the enemy, far or near;

47 Yet if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness;

48 And so return unto thee with all their heart, and with all their soul, in the land of their enemies which led them away captive, and pray unto thee toward their land which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name:

49 Then hear thou their prayer and their supplication in heaven thy dwelling-place, and maintain their cause,⁵

50 And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before them who carried them captive, that they may have compassion on them:

51 For they be thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron.⁶

52 That thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee.⁷

53 For thou didst separate them from among all the people of the earth, to be thine inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord God.

54 ¶ And it was so, that, when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread up to heaven.

55 And he stood, and blessed all the congregation of Israel with a loud voice, saying,

56 Blessed be the LORD, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant.

57 The LORD our God be with us, as he was with our fathers: let him not leave us, nor forsake us;

58 That he may incline our hearts unto him,

ted its people. They were therefore most careful in ancient times, when removing from one country to another, to worship the deity peculiar to each country. There is unfortunately a relic of this superstition in Christian lands. Tutelary saints have taken the place of tutelary gods. The petition of Solomon had special reference to this form of idolatry. He prayed 'that all the nations of the earth may know that JEHOVAH he is God, and that there is none other.' P.]

REFLECTIONS.—When religion prospers it is the subject of general joy to God's people: and when kings become nursing fathers to the church, courtiers will pretend much zeal for her interests. But it is pleasant to observe all ranks concur in the solemn worship of God. He rejoices to meet them who work righteousness, and remember him in all their ways, and to take up his abode with them. Though clouds and darkness be round about him, justice and judgment are the habi-

tation of his throne, and mercy and truth go before his face. When God is present, and his Spirit poured out, with what liveliness do men observe the fulfilment of God's promises, and pour forth their prayers to him. The fervent petitions which are then presented to God, in the name of Christ our true temple, are always effectual, and available to nations, families, and individuals. What pardon—what healing—what purification—what victory—what deliverance, may they

to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers.

59 And let these my words,⁸ wherewith I have made supplication before the LORD, ⁹be nigh unto the LORD our God day and night, that he maintain the cause of his servant, and the cause of his people Israel at all times, as the matter shall require.⁹

60 That 'all the people of the earth may know that the LORD is God, and that there is none else.¹

61 Let your heart therefore be ^mperfect with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day.

62 ¶ And ^mthe king, and all Israel with him, offered sacrifice before the LORD.

63 And Solomon offered a ^osacrifice of peace-offerings, which he offered unto the LORD, two and twenty thousand oxen, and an hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the LORD.²

64 The^o same day did the king hallow the middle of the court that *was* before the house of the LORD: for there he offered burnt-offerings, and meat-offerings, and the fat of the peace-offerings; because ^tthe brazen altar that *was* before the LORD *was* too little to receive the burnt-offerings, and meat-offerings, and the fat of the peace-offerings.

65 ¶ And at that time Solomon ^theld a feast, and all Israel with him, a great congregation, ^tfrom the entering in of Hamath unto the river of Egypt, before the LORD our God, seven days and seven days, *even* fourteen days.

66 On ^tthe eighth day he sent the people away: and they blessed³ the king, and went unto their tents⁴ joyful and glad of heart, for all the goodness that the LORD had done for David his servant, and for Israel his people.

CHAPTER IX.

1 God's covenant in a second vision with Solomon. 10 The mutual presents of Solomon and Hiram. 15 In Solomon's works the Gentiles were his bondmen, the Israelites honourable servants. 24 Pharaoh's daughter removeth to her house. 25 Solomon's yearly solemn sacrifices. 26 His navy fetcheth gold from Ophir.

AND it^a came to pass, when Solomon had finished the building of the house of the LORD, and the king's house, and all Solomon's desire which he was pleased to do,

2 That the LORD appeared to Solomon the

A.M. 3001. B.C. 1003.

1 Ge. 17.1. De. 4.1.6. 1. Jos. 24. 14. 1 Sa. 7. 3. 12. 24. Ps. 147. 19. 20.

8 This and the following verse are a kind of supplement to the prayer which ended at ver. 53, but there is an important addition to this prayer in the parallel place, 2 Ch. 6. 41, 42. 'Now therefore arise, O LORD God, into thy resting-place, thou and the ark of thy strength, &c.—/

9 Heb. the thing of a day in his day.

1 Ver. 43. De. 4. 35. 39. Ps. 67. 2. Is. 45. 22; 44. 6. 8. 23.

1 There is no real exhibition of the nature and character of God except what is revealed in the Bible. And as God deals with nations and churches, he is usually known chiefly in the Scripture history of the Jews, supplemented by his providence towards the New Testament church, as recorded in the Evangelists, Acts, and Epistles, and prophetically shadowed out in the Apocalypse—/

1 Ch. 28. 9; 29. 19. De. 10. 12. ch. 2. 2. 1. 2. Ki. 20. 3. Ge. 17. 1. Phi. 2. 12-15; 12-17; 14. 8.

2 Ch. 7. 4. 2 Sa. 6. 17. 1 Ch. 10. 1.

3 Le. 11. 1 Ch. 29. 21. 2 Ch. 15. 12; 23; 30. 24; 31. 1. Ezr. 6. 16. 17. Mic. 6. 7.

2 This is generally supposed to be the whole amount offered during the fourteen days of this great solemnity, rather than the offering of a single day. But the phrase 'the same day,' ver. 64, seems to attribute the whole to one day—a meaning corroborated by the word 'sacrifice,' not 'sacrifices,' ver. 65.—Note. May it not be the emblem of the wondrous, the almost incredible sacrifice of the 'one offering,' whereby Christ has perfected for ever them that are sanctified? He. 10. 14.—/

2 Ch. 7. 7.

2 Ch. 4. 1.

3 Ch. 3. 15. 1 Ch. 16. 1. ver. 22 Ch. 7. 9.

4 Ch. 4. 21. 24. 25. Nu. 34. 8. Ge. 18. Ex. 23. 31. Am. 6. 4.

5 Ch. 7. 10. Le. 23. 34. 1 Ch. 15. 26. ch. 1. 47; 3. 6.

6 Or, thanked.

7 Whereby the nomadic and settled condition of the people appears. Note. Let all believers remember, whatever be their attainments, that still here they have no continuing city; but let them be 'joyful in their hearts for the goodness of the LORD.—/

CHAP. IX.

a 1 Ch. 7. 11; 8. 6. Ec. 2. 20.

A.M. 3001. B.C. 1003.

8 ch. 3. 5; 11. 2 Ch. 7. 11, 12.

9 Ps. 10. 17; 65. 2. Is. 28. 3; 65. 24. Da. 9. 23. Mic. 7. 7. Jer. 14. 1.

10 ch. 8. 10. 11. 33; 16. 29. De. 11. 12. Ps. 132. 13. 14. Pr. 15. 3. 2 Ch. 7. 15. 16.

11 ch. 2. 4; 3. 14; 8. 25. Job 2. 3; 27. 5. Ps. 15. 2; 26. 1; 11. Pr. 20. 7. Lu. 1. 6. De. 28. 1. 2 Ch. 7. 17.

12 Sa. 7. 12. 1 Ch. 20. 10; 12. 14. Je. 33. 20. 26. ch. 6. 12. 8. 15. Ps. 132. 12. 2 Ch. 7. 18.

13 2 Sa. 7. 14. Ps. 89. 30. 1 Sa. 2. 30; 12. 21, 25. 2 Ch. 15. 27; 19.

14 This certainly means, 'if ye shall wholly turn,' for it is not every sin that is alluded to, but only national idolatry or apostasy, sanctioned or tolerated by their rulers. As that violated the national covenant, it necessarily caused the forfeiture of covenant blessings.—/

15 Ki. 17. 20; 25. 9. Je. 7. 14; 15. 24. 1. 6. 6. Ezr. 7. 20. 2 Ch. 28. 37.

16 Ch. 7. 21; 29. 8. Da. 9. 12. La. 2. 15. Je. 19. 8. 49. 17; 50. 13.

17 De. 29. 24. Je. 22. 8. 28. 5. 9.

18 De. 29. 25-27. La. 4. 13; 4. 21. Je. 2. 10, 11. 19. 19; 16. 10; 17. 29; 50. 7.

19 Were idolatry merely the forming and worshipping of wood or stone or metal, in human or other forms, it were still a horrible insult to the glory of God. But it is more even than this—it is an avowed denial of all moral abominations, on account of which the wrath of God cometh upon all the children of disobedience.—/

20 2 Ch. 8. 1. ch. 6. 37. 38. 7. 1.

21 C. 99.

22 This verse confirms the view set forth in the note on ch. 7. 1, that the house of the temple of Lebanon was a part of the royal palace. It appears that the temple on Moriah and the palace on Zion, with, as shall be seen afterwards, the bridge connecting them, were Solomon's great architectural works.—/

23 Cities conquered, but inhabited by Canaanites, 2 Ch. 8. 2.

24 The metropolis or circle of the Holy Land. It was sometimes called 'the city of the gentiles,' or 'nations,' Mat. 4. 15, because chiefly possessed by heathen tribes. As such Solomon presented it to Hiram, for he could not have given him cities inhabited by Israel.—/

25 Heb. were not right in his eyes, 2 Ch. 8. 2.

26 The reason of his dissatisfaction is not assigned, probably because he rather wished for maritime cities, as better suited to the genius and pursuits of his people. But is not his dissatisfaction also an emblem of the prejudging, despising, or rejecting of Jesus Christ as coming out of Galilee, Ja. 7. 41; 52.—/

second time, ^bas he had appeared unto him at Gibeon.

3 And the LORD said unto him, 'I have heard thy prayer and thy supplication that thou hast made before me: I ^thave hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually.

4 And ^tif thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, *and* wilt keep my statutes and my judgments;

5 Then I will establish the throne of thy kingdom upon Israel for ever, ^tas I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel.

6 But ^tif ye shall at all turn¹ from following me, you or your children, and will not keep my commandments *and* my statutes, which I have set before you, but go and serve other gods, and worship them;

7 Then ^twill I cut off Israel out of the land which I have given them: and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a by-word among all people:

8 And ^tat this house, *which* is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, ^tWhy hath the LORD done thus unto this land, and to this house?

9 And they ^tshall answer, Because they forsook the LORD their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them; therefore hath the LORD brought upon them all this evil.²

10 ¶ And ^mit came to pass at the end of twenty years,³ when Solomon had built the two houses, the house of the LORD, and the king's house,⁴

11 (Now Hiram the king of Tyre had furnished Solomon with cedar-trees and fir-trees, and with gold, according to all his desire,) that then king Solomon gave Hiram ^ttwenty cities in the land of Galilee.⁵

12 And Hiram came out from Tyre to see the cities which Solomon had given him; and they ^opleased him not.⁶

13 And he said, What cities *are* these which

obtain! The grateful sense of God's special favours thus enjoyed, the influences of his presence and grace, and the faith of his Son's mediation, most powerfully determine and constrain to a holy obedience to his laws. Such real and lively religion would make our meetings and partings on earth pleasant and happy. But how much more so shall our gathering to Jesus be, never to part, but to feast eternally on him as our great atonement, our only peace-offering, and our ALL and in ALL.

CHAPTER IX. [Ver. 1. When Solomon had finished the building of the house of the Lord, and the king's

house. It is recorded that 'the king's house' was not finished till thirteen years after the finishing of the temple, ch. 7. 1; are we therefore to conclude that the temple was not dedicated till after the secular works had been completed? We think not. We hold with Usher that the dedication took place eleven months after the building had been finished, ch. 8. 2.—Note. There is something peculiarly appropriate in God's appearing immediately after Solomon had finished his own house; for if ever there be a time when any man specially needs an admonition it is when he has completed for himself a dwelling-place, and, like the mon-

arch of Babylon, is ready to say, 'Is not this great Babylon which I have built?' Da. 4. 30. And that wise men need this admonition as well as others the history of Solomon must testify. C.]

Ver. 13. [The word *Galil* signifies 'circuit' or 'ring,' and may at first have been given to one of the little circular upland plains amid the mountains of Naphtali. There is such a plain just beside Kedesh. From a comparison of ancient notices it appears that the circuit of Galilee lay on the level summit of a broad mountain ridge. Here were the towns offered by Solomon to Hiram. The latter, however, whose great want was



A VIEW IN LEBANON. [I KINGS, ix : 11.]—(Now Hiram, king of Tyre, had furnished Solomon with cedar trees and fir trees, and with gold, according to all his desire), that then King Solomon gave Hiram twenty cities in the land of Galilee." As illustrative of this Scripture we give a picture of a view in Lebanon, because from the Lebanon Mountains, we are told, Hiram, King of Tyre, secured the cedars which he sent by way of Joppa to Solomon for use in building the temple. The Lebanon Mountains

have been called the focus of Syria. In these mountains arise four great rivers. The Orontes flows northward, making Antioch possible; the Abana flows east, creating Damascus; the Litany flows west, and the Jordan flows south. Of these rivers only two reach the open sea—the Litany and the Orontes. The Jordan ends in the Dead Sea, and the Abana sinks out of sight in the Syrian desert. The Lebanon Mountains have always been celebrated for the great cedar trees which grow in them.

thou hast given me, 'my brother?' And he called them the land of Cabul⁷ unto this day.

14 And Hiram sent⁸ to the king sixscore talents of gold.⁹

15 ¶ And this *is* the reason of the 'levy which king Solomon raised; for 'to build the house of the LORD, and his own house, and 'Millo,¹ and the wall of Jerusalem, and 'Hazor, and 'Megiddo, and 'Gezer.

16 For Pharaoh king of Egypt had gone up and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it for a present unto his daughter, 'Solomon's wife.

17 And 'Solomon built Gezer, and Beth-horon the nether,

18 And 'Baalath, and Tadmor² in the wilderness, in the land,

19 And all 'the cities of store that Solomon had, and cities for his chariots, and cities for his horsemen, and that which Solomon desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion.

20 ¶ And all the people that were 'left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which were not of the children of Israel,

21 Their children that were 'left after them in the land, whom the children of Israel also were not able utterly to destroy, upon those did Solomon 'levy a tribute of bond-service unto this day.

22 But 'of the children of Israel did Solomon make no bond-men:³ but they were men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horsemen.

23 These 'were the chief of the officers that were over Solomon's work, five hundred and fifty, which bare rule over the people that wrought in the work.

24 ¶ But 'Pharaoh's daughter came up out of the city of David unto her house which Solomon had built for her: then did 'he build Millo.

25 ¶ And 'three times in a year did Solomon offer burnt-offerings and peace-offerings upon the altar which he built unto the LORD, and 'he burnt incense upon the altar that was before the LORD. So he finished the house.⁴

A.M. 3013. B.C. 991.

P ch. 20. 32; 5. 1. 2.

Am. 1. 9.

6 Perhaps being accustomed to nothing but trade, he had no turn for agriculture, and finding the appearances uninviting, he was not aware of the advantages of the might reap from his possession of these places, and would have preferred part of the coast. They were afterwards rebuilt by Solomon, 2 Ch. 8. 2, but Hiram no doubt received some equivalent.—J.

7 That is, displacing or diverting, or the border. [Jos. 19. 27, where mention is made of a town of Cabul in the land of Zebulun, and as that lay towards Tyre it is possible that Hiram gave the obnoxious name of the town to the whole district. Yet the precise meaning of 'Cabul' is doubtful. It is Josephus who says that in the Phoenician language it signified 'displacing.' The Septuagint has 'border-land.' Michaelis gives us an Arabic etymology, 'land given for a debt.'—J.]

8 Not that he sent after this dissatisfaction, but had sent before it, comp. ver. 11.—C.

9 LXX. 4084.

q ver. 21; ch. 5. 13.

r ver. 10; ch. 6. 38; 1. 1.

s 2 Sa. 5. 2; ver. 24; ch. 11. 27; 2 Ch. 32. 5.

1 The chief place of arms in the city—in modern terms the arsenal. It signifies 'fulness.'—C.

2 Jos. 11. 1; 19. 36.

3 Jos. 17. 11; Ju. 1. 19.

4 Jos. 16. 10; Ju. 1. 29.

5 ver. 16, 17.

6 y ch. 3. 1; ver. 24.

7 Jos. 21. 21, 22. 2 Ch. 8. 5; ver. 15, 16.

8 Jos. 19. 44. 2 Ch. 8. 3.

9 4. 6.

1 Afterwards, by Alexander of Macedonia, called *Palmyra*, or city of palm-trees. The stupendous ruins of this city still remain to attract and astonish travellers. A permanent emblem of the mutability of all human glory.—C.

2 Ex. 11. 11. ch. 4. 26.

3 Ec. 10.

4 Ju. 1. 27—35; 23 Ps. 100. 34.

5 Ju. 1. 21, 27—35; 22, 23.

6 Jos. 15. 63.

7 ver. 15; ch. 5. 13.

8 with Ec. 2. 55. Ne. 7. 57.

9 2 Ch. 8. 9. Le. 25. 39.

10 ch. 4. 1—27.

11 The emblem of the spiritual freedom of God, Jn. 8. 36.

2 Ch. 8. 10; 2 Ch. 10. ch. 5. 16.

3 2 Ch. 8. 11. ch. 7. 8; 3.

4 2 Sa. 5. 9.

5 ver. 15; ch. 11. 27. 2 Ch. 32. 5.

6 2 Ch. 8. 12, 13. Ex. 23. 14; 17. 24—25. De. 16. 16. Le. xxiii.

7 By the priests, 2 Ch. 26. 16.

8 B.C. 990.

A.M. 3014. B.C. 990.

m 2 Ch. 8. 17. Nu. 33.

35. De. 2. 8. 2 Ki. 14. 25.

10, 6. ch. 22. 48.

2 Ezion-geber was situated at the head of the Gulf of Elath, now called Akabah, and on the southern border of Edom. Though far distant from Jerusalem, yet it was the nearest port from which access could be had to India and the eastern shore of Africa, as well as the whole of Southern Arabia. The city remained for a considerable time in the hands of the Israelites.—P.

11 1 Ch. 20. 36. ch. 22.

48. 40.

12 Ge. 10. 29. Job 22.

24; 28. 16. Ps. 45. 9. 15. 13.

13 ch. 10. 11. 22.

14 The precise situation of this country is mere matter of conjecture. Some suppose it to be India, others Africa opposite Madagascar, others the island of Ceylon, and some Southern Arabia.

15 Some of the coast of Guinea, some Carthage, others Armenia, and some have suggested America.

16 That it lay at a great distance is the only point that seems certain, as the fleet took years for the voyage, 10. 22. 2 Ch. 9. 21.—C.

17 2 Ch. 8. 18. Near 2, 304,000. Pr. 3. 14.

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26 ¶ And king Solomon made a navy of ships in Ezion-geber, which *is* beside Eloth, on the shore of the Red sea, in the land of Edom.⁵

27 And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, 'with the servants of Solomon.

28 And they came to 'Ophir,⁶ and fetched from thence gold, 'four hundred and twenty talents, and brought it to king Solomon.

CHAPTER X.

1 The queen of Sheba admireth the wisdom of Solomon. 14 Solomon's yearly revenue in gold. 16 His targets. 18 The throne of ivory. 21 His vessels. 24 His presents. 26 His chariots and horsemen. 28 His tribute.

AND when the 'queen of Sheba¹ heard of the fame of Solomon concerning the name of the LORD, she came to prove him with hard questions.

2 And she came to Jerusalem with a 'very great train, with camels that bare 'spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

3 And Solomon 'told her all her questions: there was not *any* thing hid from the king, which he told her not.

4 ¶ And when the queen of Sheba had seen all Solomon's 'wisdom, and the house that he had built,

5 And 'the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cup-bearers, and his 'ascent by which he went up unto the house of the LORD;² there was no more spirit in her.

6 And she 'said to the king, It was a true report that I heard in mine own land of thy acts,³ and of thy wisdom.

7 Howbeit 'I believed not the words, until I came, and mine eyes had seen it; and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard.⁴

8 Happy⁵ are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom.

9 Blessed⁶ be the LORD thy God, which delighted in thee, to set thee on the throne of Israel: 'because the LORD loved Israel for ever, therefore 'made he thee king, to do judgment and justice.

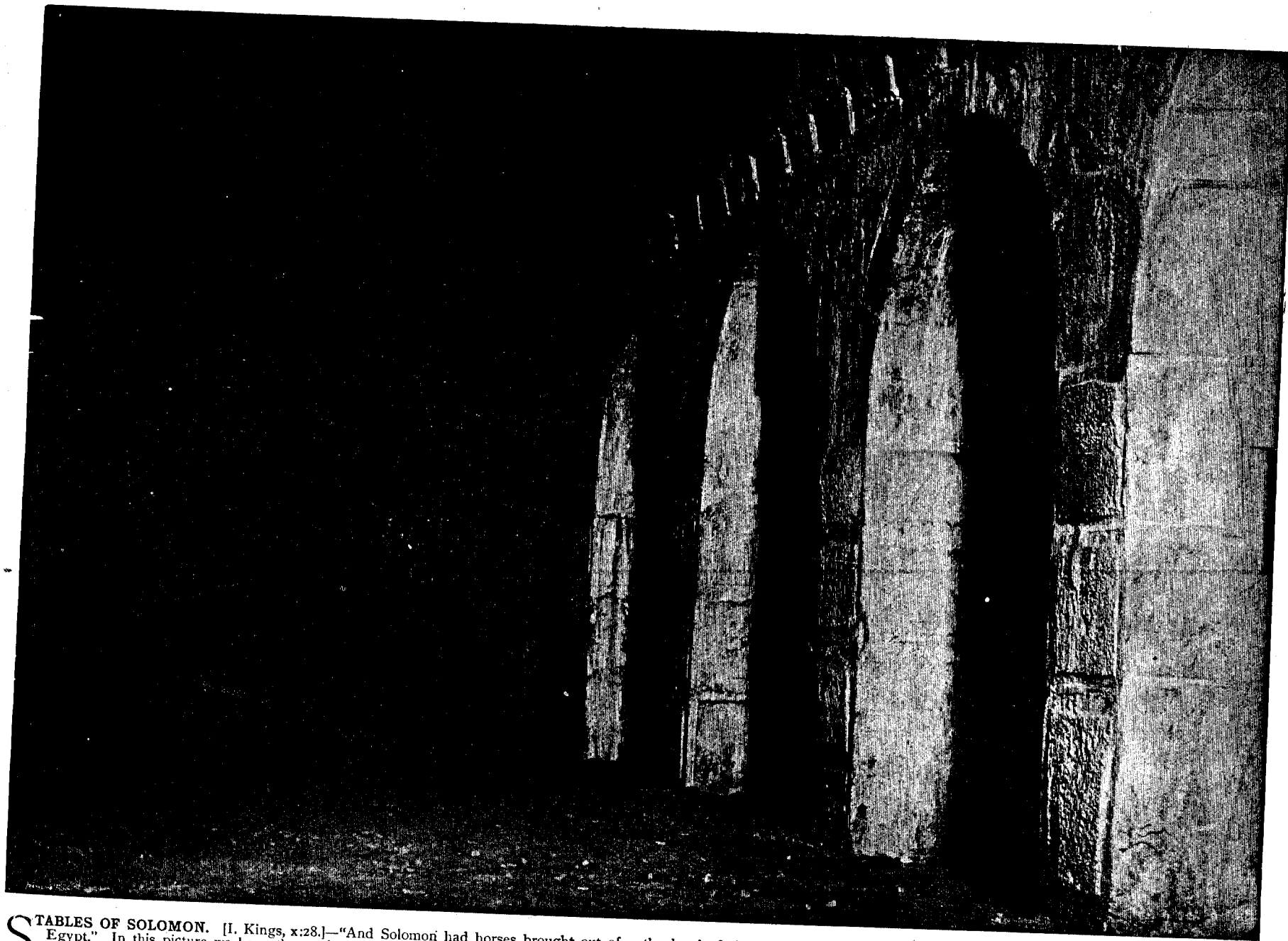
grain for his city, and who doubtless expected a section of some of the rich plains of central Palestine, could not conceal his disappointment when he saw the mountain towns and their rugged environs, and he refused them as worthless. P.]

REFLECTIONS.—The Lord bears the greatest regard to his people's hearty and solemn worship of himself. Everywhere his eyes are on the righteous, and his ears are open to their cry. If we would secure to our children the entail of God's blessings, we must leave them the examples of our fidelity. But if our growth in grace does not correspond with our privileges, the best forms of religion will but delude and destroy us. How gracious are God's rewards of his

people's obedience; and how severe his corrections of their transgressions! While we tremble at the ruin of Israel and their temple, let our care be to take fast hold of the better covenant, which is established upon better promises, and in which men are kept, by the power of God, through faith unto salvation. Generous minds are forward to discharge their obligations if it be in their power. But very diversified are the sentiments of men concerning worldly things. Nothing but Jesus Christ and God in him is answerable to every need, every state, every mind. And it is glorious when great activity in secular business is attended with a proportionate ardour in religion. They who make God's glory their first concern may expect his blessing upon

the work of their hands; for at his command both earth and sea shall concur to enrich them.

CHAPTER X. [Ver. 5. There can be little doubt that reference is here made to some grand entrance which Solomon had made to the temple. This entrance must have been from the palace; but the palace stood on Zion and the temple on Moriah; and between the two was the deep ravine of Tyropæon. Now we learn from Josephus that one of the most stupendous works of ancient Jerusalem was the *bridge* which connected the outer court of the temple with the palace on Zion, spanning the Tyropæon. The remains of it still exist, and recent excavations have enabled us to form



STABLES OF SOLOMON. [I. Kings, x:28.]—"And Solomon had horses brought out of Egypt." In this picture we have the vaults which are found under the temple area. A tourist in 1722 gives a distinct account of these stables. One traveler represents them as capable of accommodating 2,000 horses, and it is thought that they were used in the times of crusades as stables. The floor of this vault is a little over 38 feet below

the level of the pavement above. The arches are 11 feet 5 inches in span, and 5 feet 9 inches in height. The aisles open from south to north. Here the Jews sought refuge during the struggle against the Romans. Solomon's intercourse with Egypt brought horses into use in Israel. He was the first to ride in a chariot through the streets of Jerusalem.

10 ¶ And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon.⁵

11 And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug-trees,⁶ and precious stones.

12 And the king made of the almug-trees 'pillars' for the house of the LORD, and for the king's house, harps also and psalteries for singers: there came no such almug-trees, nor were seen unto this day.

13 And king Solomon gave unto the queen of Sheba all 'her desire, whatsoever she asked, besides that which Solomon gave her of his royal bounty. So 'she turned and went to her own country, she and her servants.

14 ¶ Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents⁷ of gold,

15 Besides that he had of the merchant-men, and of the traffick of the spice-merchants, and of all the kings of Arabia, and of the governors of the country.

16 ¶ And king Solomon made 'two hundred targets of beaten gold: six hundred shekels⁸ of gold went to one target.⁹

17 And he made 'three hundred shields of beaten gold; three pound¹ of gold went to one shield:² and the king put them in the house of the forest of Lebanon.

18 ¶ Moreover, the king 'made a great throne of ivory, and overlaid it with the best gold.

19 The throne had six steps, and the top of the throne was round behind:³ and there were stays⁴ on either side on the place of the seat, and two lions stood beside the stays.

20 And twelve lions stood there on the one side and on the other upon the six steps: there was not the like⁵ made in any kingdom.

21 ¶ And 'all king Solomon's drinking-vessels were of gold, and all the vessels of the house of

A.M. 3014. B.C. 990.

¶ Ch. 14, ver. 2. Ps. 72, 10, 11. Mat. 2, 11, i.e. 654, 084.

¶ This visit of the queen of Sheba is not to be considered as a mere historical record; it is also a beautiful emblem and illustration of the manner in which souls are brought to Christ: in which, won by his excellence, Phi. 3 & they present him their hearts, and return, not to the service, but to the duties of the world, enriched with 'the unsearchable riches of Jesus, Ep. 3, 8.—C.

¶ Ch. 9, 28. 2 Ch. 2, 8; 9, 10, 11.

¶ Called in Chronicles *algum-trees*. It was most probably the *Pterocarpus indicus* of Linnaeus, which furnishes the red sandal-wood, and is called by the Arabs *el-shakam*. The wood is firm, hard, and heavy, is esteemed very precious in the East, and is used by the Hindoos in adorning their temples. Western Asia still receives a variety of Indian productions by way of Arabia.—I.

¶ Or, *raita*, ver. 5. 7, 15.

¶ Ver. 2; ch. 8, 17; 9, 1. 15, 7. Mar. 12, 24. Ac. 20, 35.

¶ With Jn. 6, 66. 2 Ti. 4, 10.

¶ I.e. above 27 tons weight, and £3,034, 382 value.

¶ 2 Ch. 9, 14, 23, 24; 17, 11. Ps. 72, 10, 15.

¶ 2 Ch. 9, 15; 12, 9. £1095 value.

¶ Estimated by some of the most acute calculators at £28, 13, 16s. 9½d.—C.

¶ 2 Ch. 9, 26. ch. 7, 2; 14, 26.

1 Three hundred shekels.

2 These have been estimated at £210, 976, 75. 7d. But the real value, no man can tell, or even guess, as the nature of the work in the casting or chasing is totally unknown. Ornamental works in the precious metals vary from 25 to 30 per cent. and upwards on the original value.—C.

¶ 2 Ch. 9, 17-19. Ps. 122, 110, 1, 5; 9, 4, 7; 48. Phil. 2, 21. He. 1, 3, 8. Re. 20, 11.

¶ Ver. 22.

¶ Heb. on the hinder part thereof.

4 Heb. hands.

5 Heb. 28.

6 2 Ch. 9, 20-22.

A.M. 3019. B.C. 985.

¶ Or, there was no silver in them.

7 Not that it was undervalued in commerce, but for ornament.—C.

8 Ge. 10, 4, 2. Ch. 20, 36.

9 Is. 23, 1, with ch. 9, 28.

¶ The situation of this country is, perhaps not possible to ascertain. Amongst different conjectures, the most probable is that there are more countries or places than one called Tharshish in Scripture, and that one may be found in the Indian Ocean, and another probably in Spain, and a third in Tarsus of Cilicia. This community of a name is amply exemplified in modern geography.—C.

¶ Or, *elephant's teeth*, ch. 22, 30. Ps. 45, 8. 9. Eze. 27, 6. Am. 3, 15. Re. 18, 12.

¶ Ch. 2, 12, 13; 4, 30, 31. 2 Ch. 9, 22, 23. Nu. 24, 7. Ps. 80, 27. Col. 1, 19; 2, 3. 1 Co. 1, 30.

¶ Ch. 4, 34. Is. 52, 15; 55, 5.

¶ Ch. 4, 21. Ps. 68, 29. Is. 60, 6, 16, 17; 66, 20.

¶ Ch. 2, 14; 9, 25, 26.

29, ch. 4, 26, with De. 17, 16. Ps. 20, 7.

¶ Ch. 1, 15; 27, 9.

13, 2. Mat. 6, 33. Job 22, 24, 25, ver. 21.

¶ A tree partaking of the combined qualities of the fig and mulberry tree—the *Ficus Sycomorus* of botanists. It is one of the most splendid vegetable productions, the branches spreading to a vast extent, and the trunk often attaining such a size that three men touching fingers are unable to encircle it.—C.

¶ 2 Ch. 1, 16; 9, 28.

De. 17, 16. Is. 31, 1. Eze. 17, 15.

¶ Ge. 41, 42. Pr. 7, 26.

Eze. 27, 7.

¶ Ch. 2, 17.

¶ Heb. by their hand, Mal. 1, 1. ch. 8, 53.

¶ This verse states what Solomon's merchants charged for duty, commission, and transport—namely, 150 for each horse, and 600 for each chariot. Of course this cannot mean the actual price of the horse, for some horses are far more valuable than others. The sums here stated were over and above the intrinsic value of each animal and chariot. Such, at least, appears to me the sense.—P.

CHAP. XI.

B.C. about 985.

¶ Ch. 3, 1, 3. Ge. 6, 2.

Eze. 9, 12; 2, 2-7.

13, 26, 27. Re. 2, 4, 14.

De. 17, 17. Pr. 2, 16; 5, 3.

20, 24; 7, 5; 22, 14; 23, 27, 33.

the forest of Lebanon were of pure gold; none were of silver:⁶ it was nothing accounted of in the days of Solomon.⁷

22 For the king had at sea a navy of 'Tharshish⁸ with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold, and silver, 'ivory, and apes, and peacocks.

23 So king Solomon 'exceeded all the kings of the earth for riches and for wisdom.

24 ¶ And 'all the earth sought to Solomon, to hear his wisdom, which God had put in his heart.

25 And 'they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses, and mules, a rate year by year.

26 ¶ And^a Solomon gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem.

27 And 'the king made silver to be in Jerusalem as stones, and cedars made he to be as the sycamore-trees⁹ that are in the vale, for abundance.

28 ¶ And^b Solomon had horses brought out of Egypt, and 'linen yarn: the king's merchants received the linen yarn at a price.

29 And 'a chariot came up and went out of Egypt for six hundred shekels of silver, and an horse for an hundred and fifty: and so for all the kings of the Hittites, and for the kings of Syria, did they bring them out 'by their means.¹

CHAPTER XI.

1 Solomon's wives and concubines. 4 In his old age they drew him to idolatry. 9 God threateneth him. 14 Solomon's adversaries were Hadad, who was entertained in Egypt. 23 Rezon, who reigned in Damascus, 26 and Jeroboam, to whom Ahijah had prophesied. 41 Solomon's acts, reign, and death: Rehoboam succeedeth him.

BUT king Solomon loved 'many strange women, (together with the daughter of Pharaoh,) women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites;

some estimate of its colossal dimensions. The breadth of the roadway was 50 feet; the span of each arch was 45 feet, and there were five arches; and the total height above the bed of the Tyropæon was 225 feet. The stones with which it was built were of colossal size; the spring-stones of one arch which are still in position measure 24 feet in length by 6 in thickness. I am inclined to believe that this was 'the ascent by which Solomon went up into the house of the Lord.' P.]

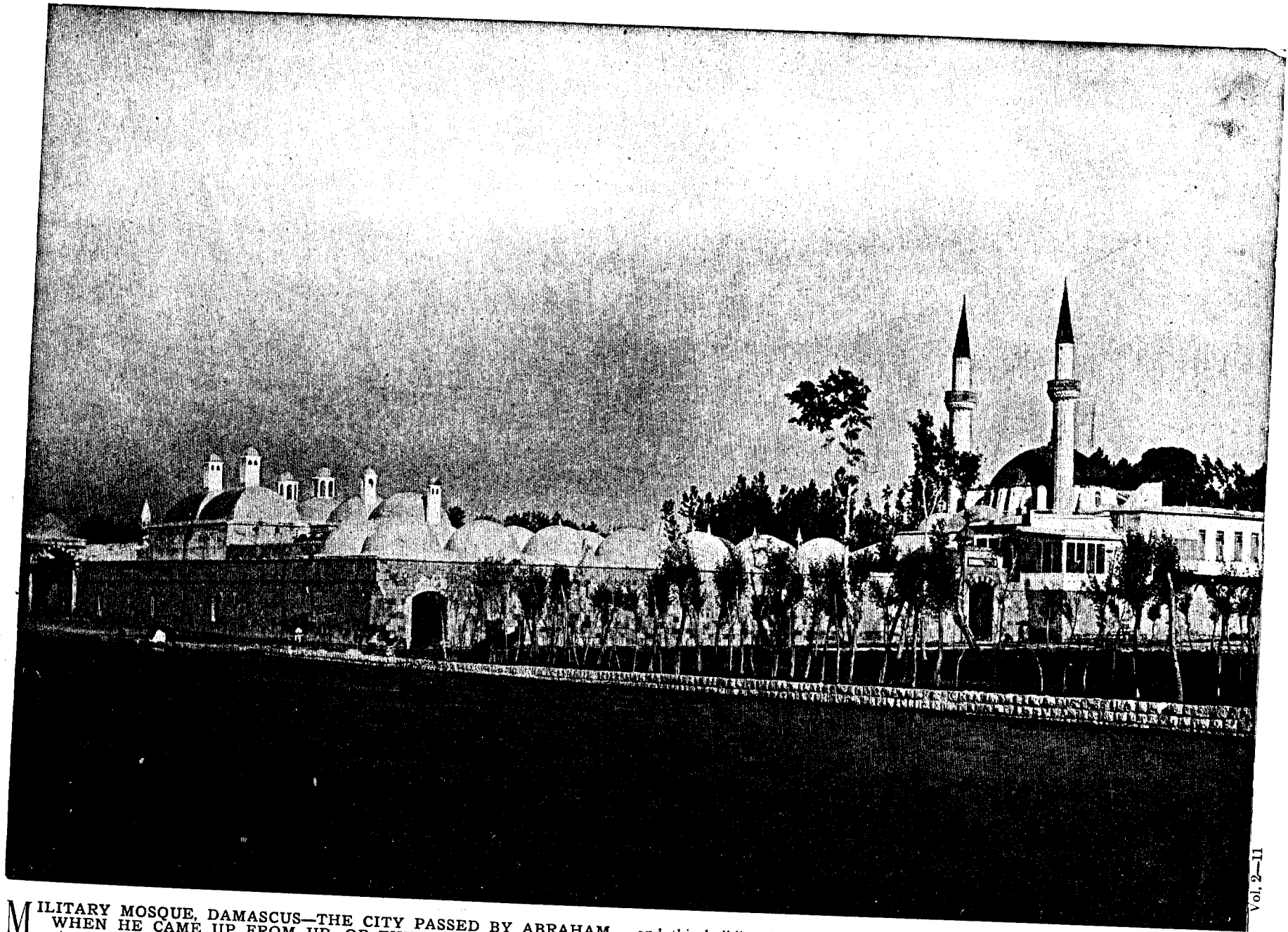
Ver. 28. [This is a very obscure passage. The meaning of the Hebrew word translated 'linen yarn' is much controverted. Some say it means 'toll' or 'duty'; some 'a band' or 'troop'; some a proper name with a preposition prefixed; some 'a cord' by which troops of horses were fastened. I prefer the interpretation of Gesenius, who renders the verse as follows:—'And the horses of Solomon were brought out of Egypt; and a band of the king's merchants brought up a band (of horses) at a fixed price.' This interpretation requires a change in the Masoretic accents, and would represent the merchants of Solomon as having entered into an arrangement with the Egyptian government to pay a gross sum of duty on each troop of horses. P.]

REFLECTIONS.—So respectable is true wisdom that one cannot purchase it too dear or fetch it too far; nor hath God confined it to one sex more than another. And such as have real knowledge should delight in the communication of it. But especially let us observe that God, on every occasion, has taken delight to prefigure the gathering of the Gentiles to Jesus Christ, in whom are hid all the treasures of wisdom and knowledge. Good order in families, courts, and kingdoms is extremely amiable and useful; and to enjoy the converse of such as are wise in the things of God is a great and unspeakable mercy: but God, who is the author of all our mercies, deserves the praise of them all. Mutual presents are pledges of friendship: but happiest of all is friendship with God. Prosperity in earthly enjoyments shall attend the active honouring of him, if for the real good of his people, but the most certain prosperity of soul. The Almighty himself is their gold; and they shall have plenty of silver.

But in these labours, these glories of Solomon, let me contemplate the infinitely greater one, even Jesus Christ our Prince of Peace. He is JEDIDIAH, the darling of the Lord. His birth is our consolation against griefs and woes unnumbered. He is infinitely

peaceful, prudent, and wise; and to him everything is naked and open. Notwithstanding oppositions innumerable, he was solemnly chosen, anointed, and enthroned by his Father. Justly he punishes the guilty and rewards the virtuous, particularly such as have favoured his cause in distress. Wisely he judges his subjects, and will judge the world. In infinite wisdom he indites and applies his revelations of truth. At infinite expense he builds the temple of his church, and consecrates her to God by his great sacrifice of himself and his prevalent intercession. Plentifully he enriches and prudently he governs his people in his extensive dominions. Great is the peace, the safety, the glory of his reign! and no report can sufficiently describe his glory and wisdom. Happy they who are his servants, behold his beauty, and for ever inquire reverently in his temple! And blessed be the Lord that multitudes, chiefly of Gentile sinners, are brought to him, admire his excellency, and labour in his service: nay, captivated with his love, grace, and beauty, abide in his house for ever.

CHAPTER XI. [Ver. 3. His wives turned away his heart. Hitherto we have viewed Solomon as the



MILITARY MOSQUE, DAMASCUS—THE CITY PASSED BY ABRAHAM, WHEN HE CAME UP FROM UR, OF THE CHALDEES. [1. Kings, xi:24.]—"And he gathered men unto him, and became captain over a band, when David slew them of Zobah; and they went to Damascus, and dwelt therein, and reigned in Damascus." In going from Jerusalem to Damascus we pass through the gate in the west wall, and before reaching the center of the city we pass the military mosque on the side of the Abana river. Here the soldiers are quartered,

and this building is both a place of worship and a barrack. Turkish soldiers are always in evidence in Damascus, and it is well that they are. Life and property would not be safe here without them. The foreign policy of the northern king of Israel was very much occupied in its relations to Damascus. During the reign of Solomon, Rezon made himself king of Damascus, and we learn from the 25th verse of the 11th chapter of 1. Kings that he was an adversary of Israel all the days of Solomon.

2 Of the nations *concerning* which the LORD said unto the children of Israel, 'Ye shall not go in to them, neither shall they come in unto you; *for* surely they will turn away your heart after their gods. Solomon clave unto these in love.

3 And he had seven hundred wives, princesses, and three hundred concubines: and his wives *turned* away his heart.

4 For it came to pass, when Solomon was old,^a that his wives turned away his heart after other gods: and *his* heart was not perfect with the LORD his God, as *was* the heart of David his father.

5 For Solomon went after 'Ashtaroth the goddess of the Zidonians, and after 'Milcom the abomination of the Ammonites.

6 And Solomon *did* evil in the sight of the LORD, and went *not* fully after the LORD, as *did* David his father.

7 Then did Solomon build an *high* place for 'Chemosh the abomination of Moab, in *the* hill that *is* before Jerusalem, and for 'Molech the abomination of the children of Ammon.^b

8 And likewise did he for *all* his strange wives, which burnt incense, and sacrificed unto their gods.^c

9 ¶ And the LORD was *angry* with Solomon, because *his* heart was turned from the LORD God of Israel, *which* had appeared unto him twice,

10 And had commanded him concerning this thing, *that* he should not go after other gods: but he kept not that which the LORD commanded.

11 Wherefore the LORD said unto Solomon, Forasmuch as this is done of thee, and thou hast *not* kept my covenant and my statutes, which I have commanded thee, *I* will surely rend the kingdom from thee, and will give it to thy servant.

12 Notwithstanding *in* thy days I will not do it for David thy father's sake: *but* *I* will rend it out of the hand of thy son.

13 Howbeit I will not rend away *all* the kingdom; *but* will give *one* tribe^d to thy son, for^e David my servant's sake, and for Jerusalem's sake which I have chosen.

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14 ¶ And the LORD *stirred* up an adversary unto Solomon, Hadad the Edomite: *he* was of the king's seed in Edom,³

15 For^e it came to pass, when David was in Edom, and Joab the captain of the host was gone up to bury the slain, after he had smitten every male in Edom,

16 (For six months did Joab remain there with all Israel, until he had cut off every male in Edom),⁴

17 That Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt; Hadad *being* yet a *little* child.⁵

18 And they arose out of 'Midian,⁶ and came to 'Paran: and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt; which gave him an house, and appointed him victuals, and gave him land.

19 And Hadad found *great* favour in the sight of *Pharaoh*, so that he gave him to wife the sister of his own wife, the sister of Tahpenes the *queen*.

20 And the sister of Tahpenes bare him Genubath his son, whom Tahpenes *weaned* in Pharaoh's house:⁷ and Genubath was in Pharaoh's household among the sons of Pharaoh.

21 And when Hadad *heard* in Egypt that David slept with his fathers, and that Joab the captain of the host was dead, Hadad said to Pharaoh, Let me depart,⁸ that I may go to mine own country.

22 Then Pharaoh said unto him, But what hast thou lacked with me, that, behold, thou seekest to go to thine own country? And he answered, Nothing:⁹ howbeit let me go in any wise.

23 ¶ And God stirred him up *another* adversary, Rezon the son of Eliadah, which fled from his *lord* Hadadezer king of Zobah:

24 And he gathered men unto him, and became captain over a band, *when* David slew them of *Zobah*: and they went to Damascus, and dwelt therein, and reigned in Damascus.¹

25 And he was an adversary to Israel *all* the days of Solomon, besides the mischief that Hadad *did*: and he abhorred Israel, and reigned over Syria.

26 ¶ And *Jeroboam* the son of Nebat, an

sun in his splendour, now we must view him sadly clouded and eclipsed. Blessed with unexampled and uninterrupted prosperity he forgets the God who gave it, breaks his law in *principle*, comp. Ex. 34. 16; De. 7. 3, with ver. 1, and in the *letter*, comp. De. 17. 17 with ver. 3, and forfeits all his character for wisdom by the lowest act of human folly—building temples for idols, and patronizing, if not joining in, their abominable worship, ver. 7, 8.—*Note*, His falling away is certain, ver. 4; God's displeasure revealed, ver. 9; of his repentance nothing is said—a silence that speaks volumes of warning to backsliders who have 'forgotten their first love.' One ray of hope arises from the reservation in the word 'fully,' ver. 6; and the favourable reference to his name by our blessed Redeemer, Mat. 12. 42. C.]

REFLECTIONS.—Lord, what is man! Is this

Solomon—the beloved of the Lord—the miracle of wisdom—the man of prayer—the builder of the temple! How art thou fallen from heaven, O son of the morning! How ensnaring is the inordinate love of women! Every indulgence given to lewd desires only renders them more insatiable: and they who give way to one wilful sin never know when or where they shall stop. Indulgence of fleshly lusts makes the heart brutish and stupefies the conscience: and even sumptuous fare too fearfully pampers our lusts. No present attainment of gifts or grace, without continued watchfulness, will secure us against the most shameful falls. How sad, how stumbling, when the old age of once famous saints becomes a long and continued scene of profligacy! Alas! how Solomon's inordinate love of horses issues in an inordinate love of base women; and this in a multiplication of abominable idols! How the

aged saint is ensnared by youthful lusts! How the wisest sage is made an arrant fool by silly women! How the man who so often warned others against levity and whoredom, turns out a monster of villainy! How the man once so familiar with his God is plunged into the vilest depths of fellowship with Satan and his most abominable agents! Let me then always suspect my corruptions and depend on the grace that is in Christ Jesus. Let me never covet great prosperity which hath so great snares attending it. Nay, if I have made a great profession of religion, let me take heed lest Satan render me a remarkable reproach to it. Never let me expect that base ingratitude and wilful disobedience will pass unpunished. But God never deals with his people in such severity as they deserve. For Jesus' sake he defers his anger, and in wrath remembers mercy. But, alas! how sin turns peace into

Ephrathite of Zereda, Solomon's servant, (whose mother's name was Zeruah, a widow woman,) even he lifted up his hand against the king.

27 And this was the cause that he lifted up his hand against the king: Solomon built Millo,² and repaired³ the breaches of the city of David his father.

28 And the man Jeroboam was a mighty man of valour: and Solomon seeing the young man that he was industrious, he made him ruler over all the charge of the house of Joseph.⁴

29 And it came to pass at that time, when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two were alone in the field:

30 And Ahijah caught the new garment that was on him, and rent it in twelve pieces.⁵

31 And he said to Jeroboam, Take thee ten pieces: for thus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee:

32 (But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:)

33 Because⁶ that they have forsaken me,⁶ and have worshipped Ashtarothe goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon,⁷ and have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my judgments, as did David his father.

34 Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes:

35 But I will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes.⁸

36 And unto his son will I give one tribe,⁹ that David my servant may have a light alway before me in Jerusalem, the city which I have chosen me to put my name there.

37 And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel.

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g ch. 9. 15. It is difficult to decide what Millo was, but the best information may be obtained by consulting 2 Sa. 5. 9. 1 Ki. 9. 15. 2 Ki. 12. 20. 1 Ch. 12. 24. Ch. 32. 3. Some have supposed it to have been a valley which Solomon filled up; however, it evidently was a building, and was of the chief defences of Jerusalem, 2 Ch. 32. 3. From comparing Jer. 9. 6 with the above quotations, it appears not improbable that Millo was a name for a building comprehending a fortress and senate-house, or kind of forum for public assemblies.—C.

3 Heb. closed.

Pr. 14. 35; 22. 29.

3 Heb. burden, Ex. 15. 15. 12. 4.

4 The part of the building allotted of Eubrah and Manasseh, the expense and labour of which, together with the probable character of Millo, as a citadel, not for defending, but overruling the city, may have laid the foundation of Jeroboam's rebellion.—C.

5 These were symbolical of the twelve tribes. The whole emblematic action seems to imply that the garment belonged to the prophet, and not to Jeroboam, and that he purposely provided himself with a new garment, and he gave ten parts of it to Jeroboam.—J.

6 Jer. 11. 13, 32, 34—35; ch. 12. 1, 10, 16, 20. 2 Ch. 10. 15, 16, 19.

7 Jer. 13. 12, 17, 20. 2 Ch. 13. 14; 9. 6, 7; 15. 5, 22; 43. 2, 3. with 2 Ki. 17. 22, 23, 3. ver. 1—11.

8 Boothroyd, following some MSS. and versions, reads, 'he hath; Dathe, 'he and his people have.'

9 Apostasies are here assigned as the reasons of divisions and calamities, a rule which Providence pursues in all the history of churches and kingdoms.—C.

a ver. 12, 13, 31. Hab. 3. 2. Ps. 102. 10. Job 11. 8. La. 3. 32. Ho. 11. 8.

b ver. 12, 13; ch. 12. 15—20. Ch. 10. 15—19.

8 Neither the design of God, nor the declaration of the prophet, excused Jeroboam's rebellion. David was faithful to Saul long after he had been anointed in his room. Jeroboam, moreover, instead of seeking to secure the promise by obedience, endeavoured to establish his throne by disobedience, and hence forfeited the kingdom both for himself and his posterity.—J.

9 See note on ver. 13.—C.

c Heb. lamp or candle, 2 Sa. 21. 17, 2. Ki. 8. 19. 2 Ch. 21. 7. Ps. 132. 17. ch. 15. 4. Je. 33. 20—26. d 1 Ch. 17. 24. ch. 8. 16, 44. e ver. 26.

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f Ex. 19. 5. De. 4. 1, 15; 5. Ch. 3. 14, 19, 4. 5. 5. De. 31. 8. Jos. 1. 5. ch. 9. 5. 1 Sa. 2. 35. 2 Sa. 7. 16, 27—29. Je. 33. 20—26.

g ch. xii. xv. 2 Ki. xiv. xvii. 21. Ps. 89. 30—32, 38—40.

h Lu. 1. 32, 33; 24. 11. 15. 2. 6, 7.

i Wise Solomon, rendered foolish by idolatry, here attempts the very same crime that Saul had attempted against David.—C.

k ch. 14. 25. Who hated Solomon. Perhaps for some injury done to his sister, ver. 12, 3.

2 Newton identifies him with the famous Sessistris; but Hales identifies him with Cephrenes son of Cheops, father-in-law of Solomon. Cham-pollion considers him the Sesonchosis of Manetho whose name (Sheshonk) appears in an inscription on a pillar on the ruins of Carnac.—C.

3 Ch. 9. 29, 30. ver. 4. ch. 14. 19, 20, 27; 22. 39, 45; 16. 5, 14, 20, 27; 22. 39, 45; 2 Ki. 1. 18; 8. 23; 10. 34; 12. 10; 13. 8; 14. 15, 18; 28; 15. 6, 11; 15. 21, 26, 31; 30. 21, 17, 25.

There is no reason for supposing this a separate history now lost, it is much more likely to be an additional notice embodied in the Chronicles, and kept in a separate roll or book.—C.

4 See introductory note to this book.—P.

5 ch. 2. 10. 18. 57. 2.

6 Ge. 15. 13; 5. 49, 33. 8. C. 975.

7 B.C. 975.

8 2 Ch. 10. 1. Mat. 1. 7. Ch. 3. 10.

9 Jos. 24. 1. Ju. 9. 1. Ge. 12. 6, 13, 19.

10 The reasons of the assembly being held at Shechem do not appear. The most probable are: (1) It was situated between Ebal and Gerizim, where the blessings and curses of the law had been nationally announced, De. 11. 29. (2) It was the place of assembly for Joshua's last charge, Jos. xxiv. (3) It was an ancient place of coronation, Ju. ix. (4) It was a capacious valley, and much better suited to such a popular assembly than any around Jerusalem.

(5) The leaven of disobedience that was evidently working, led most probably to the selection of a 'mustering place,' distant from the influence of Jerusalem. It is the present called Nabulus, and is still a considerable town, beautifully situated amidst gardens and groves.—C.

c ch. 11. 40, 43. 2 Ch. 10. 2—5.

d Wh. ch. 4. 7, 22, 23; 5. 28; 9. 15. It seems he had laid taxes on them to build his idolatrous temples, ch. 11. 7, 8, 33.

2 The man who requires advice before he can decide upon redressing a grievance and showing mercy, is not likely to take good advice when given, and so it was with Rehoboam.—C.

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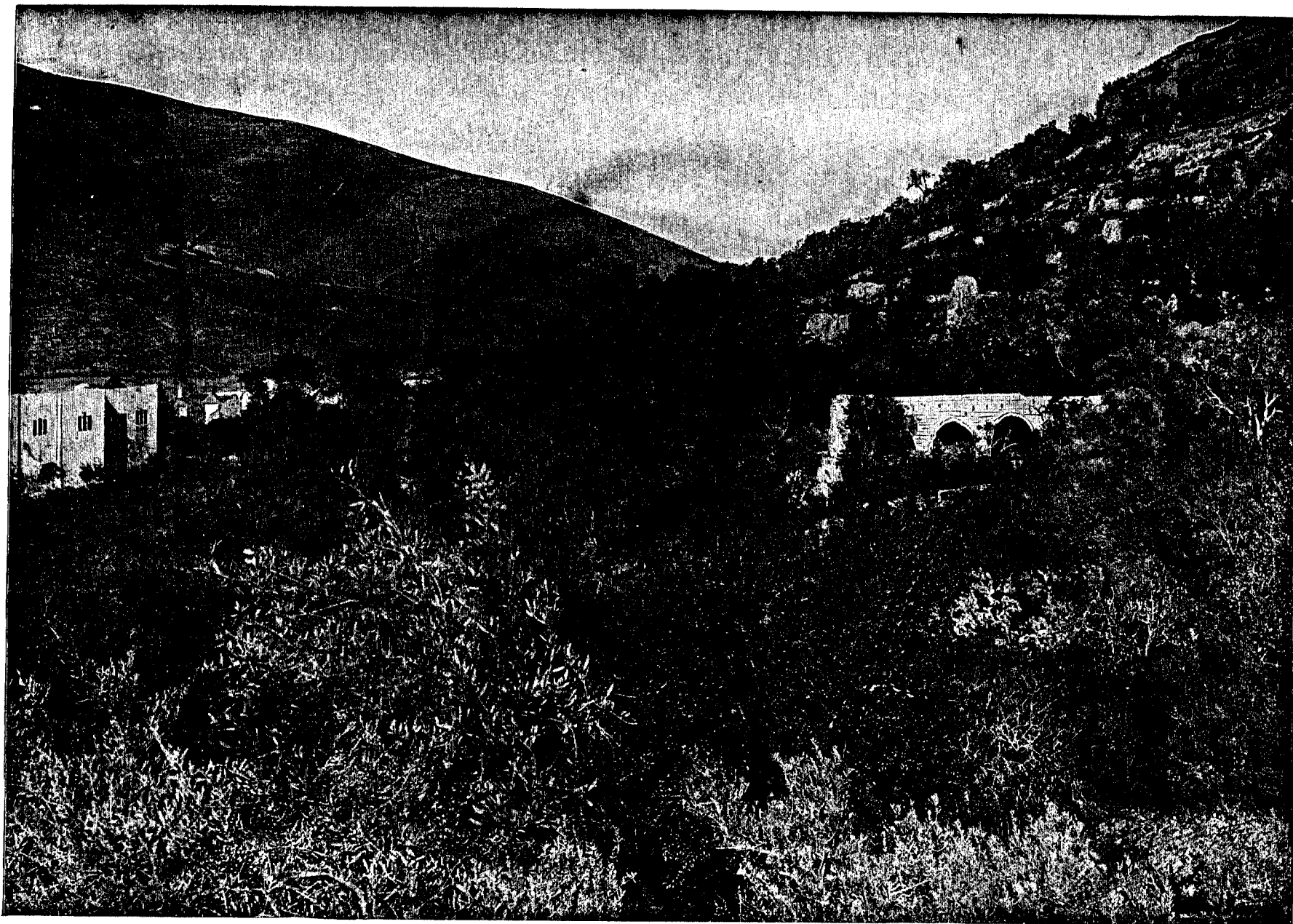
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GARDENS OF SHECHEM—WHERE REHOBAM WAS CROWNED KING OF ISRAEL. [I. KINGS, xii : 1.]—"And Rehoboam went to Shechem; for all Israel were come to Shechem to make him king." Rehoboam was the son of Solomon, by the Ammonite princess Naamah (I. Kings, xiv : 21.) He selected Shechem as the place of his coronation, 975 B. C. The people at Shechem demanded a remission of the severe burdens imposed by Solomon, but Rehoboam rejected the advice of his father's

counsellors, and followed that of his young courtiers, and returned an insulting answer, which resulted in an open rebellion among the tribes. He fled to Jerusalem, the tribes of Judah and Benjamin alone remaining true to him. Jeroboam was made king of the Northern tribes. During Rehoboam's lifetime peaceful relations between Israel and Judah were never restored. In the fifth year of Rehoboam's reign Jerusalem was captured by the Egyptian Shishak.

wilt be a servant unto this people³ this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.

8 But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and which stood before him:

9 And he said unto them, 'What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter?

10 And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou say unto them, 'My little finger shall be thicker than my father's loins.

11 And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.⁴

12 ¶ So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day.

13 And the king answered the people roughly,⁵ and forsook the old men's counsel that they gave him;

14 And spake to them after the counsel of the young men, saying, 'My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions.

15 Wherefore the king hearkened not unto the people: for the cause was from the LORD, that he might perform his saying, which the LORD spake by Ahijah the Shilonite unto Jeroboam the son of Nebat.

16 ¶ So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, 'What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.

17 But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam sent Adoram, who was over the tribute;⁶ and all Israel stoned him

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³ The real character of a king, ruler, but still the first servant of the state, a sentence embodying more sound political truth than whole volumes of human theories. It is likewise the best description of a father and a mother; nor less of those who rule, yet minister (do service) in the church of Christ.—C.

⁴ ver. 6, 7, 9-11. 2 Ch. 10. 8-11.

⁵ 2 Ch. 10. 9; 18. 5-7.

⁶ Pr. 18. 6, 7; 10. 6, 11. 2 Ch. 22. 4, 5; 10. 10. Ps. 7. 10; 140. 11. ver. 13.

⁴ The scorpion is a poisonous animal, perhaps considered hideous because it is known to be dangerous and whose sting causes exquisite pain, or even death. It is here supposed by the rabbins to be a name for a scourge with sharp thorny twigs and knots. Others derive the name from an Arabian shrub called the scorpion. It is here the appropriate emblem of folly, cruelty, and tyranny.—Note. How thankful should a people be for a merciful government, where law, not will, governs, and where mercy and justice preside in every court and decision!—C.—Here a simple scourge is contrasted with another more painful. The latter is called a scorpion, probably to denote the pain occasioned by the scourge and the reptile. Isidore, and after him Calmer, assert that it was a sort of severe whip, the lashes of which were armed with iron points; while others say it was a long bag of leather, filled with sand, and stuck full of spikes.—I.

⁵ Heb. hardly, Pr. 15. 1. 14; 18. 6, 7. Je. 43. 2.

⁶ ver. 10. Pr. 12. 13; 18. 6, 7.

⁷ Ju. 14. 43; 23. ch. 22. 2 Ch. 10. 15; 22. 7; 25. 2. 2 Sa. 24. 1. Am. 3. 6. De. 2. 4.

⁸ 1 Sa. 15. 30. ch. 11. 29-38. 2 Ki. 9. 36; 10. 10.

⁹ Pr. 15. 1; 18. 6, 7. 2 Sa. 20. 1. 1. Sa. 22. 7.

¹⁰ ch. 11. 13, 35; ver. 20.

¹¹ ch. 4. 6; 15. 14.

¹² Rehoboam commences by a foolish act in seeking advice where he needs none: he proceeds as foolishly as he had begun, in rejecting good advice and following bad; he consummates his folly by sending his most obnoxious agent to an insulted and irritated multitude; and as the proceeding was foolish, the result is disastrous.—Note. Be wise father may give a foolish education, of which fact the example of Solomon forms a melancholy illustration, followed by its natural and disastrous consequences.—C.

¹³ Ac. 7. 57, 58.

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⁸ Heb. strengthened himself. Or, all away, 2 Ki. 17. 21. Pr. 5. 11-14.

⁹ To the time of Ezra.

¹⁰ The day or period in which the author lived. I have stated in the introduction that Jeremiah seems to have been the author of the Books of Kings; if so, then these words were written about 400 years after the events occurred.—C.

¹¹ 1 Sa. 10. 24. Ho. 1. 10, 11; 8. 4. Ps. 75. 6, 7. Da. 2. 21; 34. 35.

¹² No whole tribe, ch. 11. 13; 35. 9. Ec. 10. 16. ver. 17.

¹³ This is reconciled with ver. 21, not by considering Benjamin a mere appendage to Judah, but by a very natural supposition, that the tribe of Benjamin did not at first join him, but were induced to come to Jerusalem.—C.

¹⁴ 2 Ch. 11. 1-4. Ps. 33. 16; 145. 3. Pr. 21. 30, 31.

¹⁵ 2 Ch. 11. 2-4.

¹⁶ ch. 13. 1. 1 Sa. 9. 6. 2 Ch. 12. 5, 15.

¹⁷ ver. 27. 2 Ch. 11. 13.

¹⁸ Refugees from the other tribes who maintained unshaken loyalty to the house of David.—C.

¹⁹ Nu. 14. 42. 2 Ch. 11. 42; 7. 8; 13.

²⁰ ver. 15; ch. 11. 20-38.

²¹ Not that the people should rebel against legitimate authority, but that a foolish and cruel king should be punished by the disaffection of his people and dismemberment of his kingdom.—C.

²² 2 Ch. 25. 10; 28. 13. Pr. 21. 31. 1 Sa. 15. 22.

²³ ch. 9. 15-18. 2 Ch. 11. 5-11.

²⁴ Jos. 21. 22; 24. 1. Ju. 9. 1. Ju. 4. 5. Ac. 7. 16.

²⁵ Ge. 32. 30. Ju. 8. 17; 9. 45.

²⁶ So called by Jacob, Ge. 32. 30. It was situated on the north, about four miles east of Jerusalem, and not a ruin remains to point out its precise locality.—C.

²⁷ Ps. 14. 1. Ro. 1. 30; 8. 7. 8. C.

²⁸ De. 12. 6, 7. 17-9.

²⁹ ch. 11. 9; 13. 34. Pr. 29. 25.

³⁰ Ps. 1. 1. Is. 30. 1. Ps. 36. 1-4. With ch. 11. 33-38.

³¹ Ge. 3. 5. Ex. 32. 1, 4. 8. 2. Ps. 2. 19.

³² Nu. 33. 19; 12. 8; 13. 35. 1. 3. 1. Jos. 7. 2; 8. 9. Ho. 4. 15.

³³ Within twelve miles of Jerusalem, on the north, so that idolatry stands at the very threshold of the temple.—C.

³⁴ Ju. 18. 29-31. Jos. 19. 47.

³⁵ ch. 13. 34. 2 Ki. 10. 31; 17. 21. Ho. 5. 11.

³⁶ A breach of the first, ver. 28, and second, commandment, Ex. 20. 3.—C.

³⁷ ver. 20. Ju. 18. 7, 27. 28; 20. 21. 2 Sa. 24. 2, 6; 17. 1.

³⁸ The people of the northern parts went for their private sacrifices to Dan, but the king appointed their public national feasts at Bethel.—C.

³⁹ ch. 13. 32. Eze. 16. 25. Ho. 12. 11.

with stones, that he died: therefore king Rehoboam made speed⁶ to get him up to his chariot, to flee to Jerusalem.

19 So Israel rebelled against the house of David unto⁷ this day.⁸

20 ¶ And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only.⁹

21 ¶ And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon.

22 But the word of God came unto Shemaiah the man of God, saying,

23 Speak unto Rehoboam the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people,¹ saying,

24 Thus saith the LORD, 'Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for this thing is from me.² They hearkened therefore to the word of the LORD, and returned to depart, according to the word of the LORD.

25 ¶ Then Jeroboam built Shechem in mount Ephraim, and dwelt therein; and went out from thence, and built Penuel.³

26 ¶ And Jeroboam said in his heart, Now shall the kingdom return to the house of David:

27 If this people go up to do sacrifice in the house of the LORD at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah.

28 Whereupon the king took counsel, and made two calves of gold, and said unto them, 'It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt.

29 And he set the one in Beth-el,⁴ and the other put he in Dan.

30 And this thing became a sin:⁵ for the people went to worship before the one, even unto Dan.⁶

31 And he made an house of high places,

Israelites had from the time of the exodus manifested a desire to have some visible embodiment of their God. They did not reject JEHOVAH. They did not wish to do so. Jeroboam gave them their wish. He set up the two calves, and said, 'Behold thy gods, O Israel, which brought thee up out of the land of Egypt.' P.]

Ver. 33. [Devised of his own heart. The sin of Cain—not in the offering, which here was a proper sacrifice—but in the principle, a sacrifice in object, place, time, and priestlyhood the device of the worshipper's own heart.—Note. God will be worshipped, but in the

manner of his own order. 'No man cometh to the Father, but by the Son,' Jn. 14. 6. C.]

REFLECTIONS.—Sin is but a bad way of building families. By all his wives Solomon seems to have had but one son, and he a fool. Neither wisdom nor grace runs in the blood. And often the best instructions are thrown away upon children; especially if the parent has practically disregarded them himself. Some factious spirits are always ready to blow up the coals of sedition; and often their vile designs lurk under the most specious appearances. It is astonishing that we

hear no complaint of Solomon's idolatry when we hear so much of his oppressive servitude. But most men seek their own, not the things of Jesus Christ. They are more concerned to save their money than their souls. That government is but in a tottering condition which subsists by severity, and where the king does not reign in the hearts of his subjects. They are our best friends who dissuade us from our rash designs, and they our worst enemies who soothe our folly and flatter our pride. It is mad to give true causes of provocation to those who are already provoked

and made priests of the lowest of the people, which were not of the sons of Levi.⁷

32 And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah; and he offered upon the altar, (so did he in Beth-el,) sacrificing unto the calves that he had made: and he placed in Beth-el the priests of the high places which he had made.

33 So he offered upon the altar which he had made in Beth-el the fifteenth day of the eighth month, even in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, and burnt incense.¹

CHAPTER XIII.

1 Jeroboam's hand, that offered violence to him that prophesied against his altar at Bethel, withereth, 6 and at the prayer of the prophet is restored. 7 The prophet, refusing the king's entertainment, departeth from Bethel. 11 An old prophet, seducing him, bringeth him back. 20 He is reproved by God, 23 slain by a lion, 26 buried by the old prophet, 31 who confirmeth his prophecy. 33 Jeroboam still persisteth in his evil courses.

AND, behold, there came a man of God out of Judah by the word of the LORD unto Beth-el: and Jeroboam stood by the altar to burn incense.

2 And he cried against the altar in the word of the LORD, and said, O altar, altar! thus saith the LORD, Behold, a child shall be born unto the house of David, Josiah by name, and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee.¹

3 And he gave a sign the same day, saying, This is the sign which the LORD hath spoken; Behold, the altar shall be rent, and the ashes that are upon it shall be poured out.

4 And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Beth-el, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him.

5 The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD.

6 And the king answered and said unto the man of God, Entreat now the face of the

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7 2 Ki. 17. 32. 2 Ch. 11. 15: 13. 9. Eze. 44. 7. 8. ch. 13: 33. with Nu. 3. 6. 10. 17. And he made an house of high places; and he made priests of all the people who were not of the sons of Levi. The words of 'lowest of the people' does not express the sense of the original. The meaning is, he made priests of the people indiscriminately, without any regard to hereditary qualification.—P. 9 With L. c. 23. Nu. 29. 12. 38. ch. 8. 2. 1 Ge. 12. 13. 3: 28. 19. 31. 13: 35. 1. Jos. 7. 2: 8. 9. Ju. 1. 22. 3. Am. 4. 1. 8 Or, to sacrifice. 9 Or, went up to the altar, &c. 10 Nu. 15. 39. Mat. 15. 9. Ps. 106. 35. x ver. 32. ch. 13. 2. 2 Ch. 26. 16. 1 Sa. 13. 9. 12. 1 Heo. 10. to burn incense.

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22 2 Ki. 23. 17. ch. 12.

22 2 Ki. 14. 7. 8. 2 Ch. 9.

28. Mat. 23. 17. Je. 23.

30. Or, to offer, ch. 12.

33 2 Ch. 26. 18.—[Like

gods, like priest. Let

there be a departure

from the true wor-

ship of Jehovah, and

other innovations

will easily follow. The

priests and Levites

would not be par-

takers in Jeroboam's

sin so that while he

was glad to make

men priests out of

any tribe, he dared

to assume the func-

tions of the high-

priest.—I.

d Is. 58. 1. 12. Je. 22.

29. Ho. 8. 1. De. 32. 1.

29. Ki. 22. 14. 23. 14.

17. Is. 48. 1.

1 This prophecy,

according to Hales,

was fulfilled 360 years

afterwards, and for

distinctness nobly

puts to shame all the

obscure and equivocal

oracles of paganism,

while the boldness

and faithfulness of

the prophet may

well read an impres-

sive and admonitory

lesson to all who are

surrounded with

idolatry, even under

the Christian name,

and who are bound

to their sacred office

to exhort and rebuke

with all long-suffer-

ing and doctrine.—C.

Here is one of

the clearest and

most remarkable prop-

hecies in the Bible,

and we know it was

fulfilled about 360

years after its deliv-

ery. 2 Ki. 23. 15-20.

It was attested by

both nations. The

Jews would guard it

most carefully; and

it was the interest of

the Israelites, against

whom it was levelled,

to impugn its authen-

ticity and expose its

falsehood had that

been possible.—I.

7 Je. 28. 16. Is. 7. 13. 14.

38. 7. E. xiv. vii. Ju. 6.

21. 36-40; 7. 13. 14. 5.

10. 2-11.

2 Am. 7. 19. 11. Ac.

12. 1. Je. 20. 23. 4-6.

2 Ac. 13. 8-11. 2 Co.

10. 6. Je. 20. 2-4; 36. 29.

30. 28. 17. Am. 7. 10-17.

De. 18. 22. Mar. 16. 20.

2 Ex. 8. 8. 9. 28; 10. 17;

32. 17. 12. Nu. 21. 7. Ac.

8. 24. 2 Ch. 33. 12. Jonah

2. 6.

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8 Mat. 5. 44. Ro. 12. 20. Ja. 5. 16. Ho. 6. 1. Ex. 8. 12. 13. 1 Ge. 28. 5. Ju. 13. 15. 21. Co. 2. 14. ch. 13. 2 Ki. 5. 15. 1 Sa. 9. 7. 8. 2 Co. 12. 14. 9 For the restora- tion of his hand from the paralysis: but freely he had received the gift and right of prayer, and freely he gave, and would receive no return that might identify him with idolatry.—C. 10 Nu. 22. 18; 24. 13. Es. 5. 3. Mar. 6. 23. 2 An eastern symbol of friendship and alliance, which, therefore, the prophet is instructed to refuse. Had it been men's hospitality, the prophet would not have declined, as more than Paul did the kindness of the barbarous people of Melita. Ac. 28. 2. 10 De. 12. 32. Job. 23. 12. Ju. 4. 34. 2 Jn. 10. Ro. 16. 17. 1 Co. 5. 11. 4 This would have been a symbol and seal of mutual friendship and peace, and it sufficiently explains why he was forbidden to refresh himself in this evil place.—I. 5 To extend his witness against idolatry as far as the time of his mission would permit, his appearance in every new locality, being calculated to excite inquiry as to who he was, what he had done, and what God who had sent him.—C. 6 ver. 20. 21. 2 Ki. 23. 18. Nu. 23. 5. ch. 18. 20. Je. 2. 8. Eze. 13. 2. Mat. 23. 2. 7 Nu. 22. 21. Ju. 5. 10; 1. 14. 10. 4. 1 Sa. 25. 20. 2 Sa. 19. 26. ver. 27. 8 Jn. 4. 6. ch. 4. 1. 9 Heb. a word was, ch. 20. 35. 1 Th. 5. 15. 20. 20 ver. 7. Ps. 12. 2; 55. 22. Mi. 7. 5. Pt. 1. 10. 20 ver. 8. 9 Most probably he was so, even as Balaam was, and as reluctantly as Balaam, compelled to bear witness for God. Wicked men are still occasionally so compelled, if not to foretell future events, yet to confess and announce truth, however contrary to their habitual feelings, wishes, and interests.—C. 10 Nu. 22. 35. Je. 5. 12. Mat. 23. 16. 17. 18. 17 It is not, perhaps, possible to say what motive moved the aged prophet, but he so deliberately, when he knew that he could only inflict evil on his brother by bringing him back. Probably he proposed to weaken the solemn warning of the man of God, and prevent the people from becoming alienated from Jeroboam. But certain it is, that the calamitous death by the lion was peculiarly fitted to awaken inquiry concerning the message from heaven, and this might prove an unspeakable blessing to many Israelites, by leading them to repent of their idolatry.—Davieson. 2 Pe. 1. 19. Ga. 2. 18. ver. 9.

LORD thy God, and pray for me, that my hand may be restored me again. And the man of God besought the LORD, and the king's hand was restored him again, and became as it was before.

7 And the king said unto the man of God, Come home with me, and refresh thyself, and I will give thee a reward.²

8 And the man of God said unto the king, If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water³ in this place:

9 For so was it charged me by the word of the LORD, saying, Eat no bread, nor drink water,⁴ nor turn again by the same way that thou camest.⁵

10 So he went another way, and returned not by the way that he came to Beth-el.

11 Now there dwelt an old prophet in Beth-el; and his sons came and told him all the works that the man of God had done that day in Beth-el: the words which he had spoken unto the king, them they told also to their father.

12 And their father said unto them, What way went he? For his sons had seen what way the man of God went which came from Judah.

13 And he said unto his sons, Saddle me the ass. So they saddled him the ass: and he rode thereon;

14 And went after the man of God, and found him sitting under an oak: and he said unto him, Art thou the man of God that camest from Judah? And he said, I am.

15 Then he said unto him, Come home with me, and eat bread.

16 And he said, I may not return with thee, nor go in with thee; neither will I eat bread nor drink water with thee in this place:

17 For it was said to me by the word of the LORD, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest.

18 He said unto him, I am a prophet⁶ also as thou art; and an angel spake unto me by the word of the LORD, saying, Bring him back with thee into thine house, that he may eat bread and drink water. But he lied unto him.

19 So he went back with him, and did eat bread in his house, and drank water.

without cause. But it is common at courts to study the pleasure of the king more than the profit of the kingdom. And God fulfils his purposes, promises, and threatenings by the follies as well as by the crimes of mankind. When people once become unreasonable, they will not stick to condemn and calumniate the best of kings and the best of governments. And they who by oppression drive men into rebellion must blame themselves for the mischiefs which they incur. Princes, once infatuated in their counsels, readily add one blunder to another, running to the various extremes of haughtiness, silly compliance, and open violence. We often see the miseries which our follies occasion when it is too late to remedy them. Hasty words often produce endless mischiefs. But love to our

brethren should make us put up with many injuries, rather than seek to redress them in a manner which may be ruinous to both: and when God's will contradicts our designs, we must submit without delay. If we fight against him, there can be no hope of success. Wicked princes soon forget the express conditions on which God granted them their power. And with infinite infamy, guilt, and danger to themselves and their subjects, they model the worship of God after patterns of human invention which they have seen, or which, by contrariety to what God has appointed, most gratifies their enmity against him. But to secure our safety by sin is only to hasten our ruin. Great men's examples are grievously infectious: and most

subjects are ready to comply with any form of religion which their rulers please to appoint.

CHAPTER XIII. REFLECTIONS.—God warns men before he strikes. And his prophets must, without fear of the greatest or the worst, faithfully declare his messages. Nothing, however contingent or distant in futurity, is unknown to God: he has definite complete knowledge with respect to even the smallest circumstances of our lot. Shame and disgrace attend sin and sinners at last. Most daring is their presumption who persecute the faithful messengers of God: but faithful rebukes will often provoke proud wrath. Faithful preachers are the butt of wicked men's malice; but God will protect them. In the way of duty we need

20 ¶ And it came to pass, as they sat at the table, that the word of the LORD came unto the prophet that brought him back.⁸

21 And he cried unto the man of God that came from Judah, saying, Thus saith the LORD, Forasmuch^b as thou hast disobeyed the mouth of the LORD, and hast not kept the commandment which the LORD thy God commanded thee,

22 But camest back, and hast eaten bread and drunk water in the place of the which the LORD did say to thee, Eat no bread, and drink no water; thy carcass shall not come unto the sepulchre of thy fathers.

23 ¶ And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, to wit, for the prophet whom he had brought back.

24 And when he was gone, a lion⁹ met him by the way, and slew him; and his carcass was cast in the way, and the ass stood by it, the lion also stood by the carcass.

25 And, behold, men passed by, and saw the carcass cast in the way, and the lion standing by the carcass: and they came and told it in the city where the old prophet dwelt.

26 ¶ And when the prophet that brought him back from the way heard thereof, he said, It is the man of God, who was disobedient unto the word of the LORD; therefore the LORD hath delivered him unto the lion, which hath torn him, and slain him, according to the word of the LORD, which he spake unto him.

27 And he spake to his sons, saying, Saddle me the ass. And they saddled him.

28 And he went, and found his carcass cast in the way, and the ass and the lion standing by the carcass: the lion had not eaten the carcass nor torn the ass.¹

29 And the prophet took up the carcass of the man of God, and laid it upon the ass, and brought it back; and the old prophet came to the city, to mourn and to bury him.

30 And he laid his carcass in his own grave; and they mourned over him, saying, Alas, my brother!²

31 And it came to pass, after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre where-

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in the man of God is buried; lay my bones beside his bones:

32 For the saying which he cried by the word of the LORD against the altar in Beth-el, and against all the houses of the high places which are in the cities of Samaria, shall surely come to pass.

33 ¶ After this thing Jeroboam returned not from his evil way,³ but made again of the lowest of the people priests of the high places: whosoever would, he consecrated him, and he became one of the priests of the high places.

34 And this thing became sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth.

CHAPTER XIV

1 Ahijah being sick, Jeroboam sendeth his wife disguised with presents to the prophet Ahijah at Shiloh. 5 Ahijah, forewarned by God, denounceth God's judgments. 17 Ahijah dieth, and is buried. 19 Nadab succeedeth Jeroboam. 21 Rehoboam's wicked reign. 25 Shishak spoileth Jerusalem. 29 Ahijah succeedeth Rehoboam.

AT that time Ahijah the son of Jeroboam fell sick.

2 And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam,¹ and get thee to Shiloh: behold, there is Ahijah the prophet, which told me that I should be king over this people.

3 And take with thee² ten loaves, and cracknels,³ and a cruse⁴ of honey, and go to him: he shall tell thee what shall become of the child.

4 And Jeroboam's wife did so, and arose, and went to Shiloh, and came to the house of Ahijah: but Ahijah could not see; for his eyes were set by reason of his age.

5 ¶ And the LORD said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son; for he is sick: thus and thus shalt thou say unto her: for it shall be, when she cometh in, that she shall feign herself to be another woman.

6 And it was so, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam; why feignest thou thyself to be another? for I am sent to thee with heavy tidings.

7 Go, tell Jeroboam, Thus saith the LORD God of Israel, Forasmuch as I exalted thee

fear no danger. But it is infinitely dangerous to condemn God's warnings, when he can so easily make us monuments of his justice. They who in prosperity condemn the messengers of God, may soon be obliged by their troubles to have recourse to their prayers. Nor must saints ever be averse to pray even for them who despitefully use them.—Impenitent sinners are in general more affected with their sufferings than with their sins: neither mercies nor judgments will make any lasting impression upon reprobates. And men are often more ready to thank the instruments of their deliverance than to thank God, the author of them. God and his faithful servants detest false worship, and everything which contributes to the support of it: and we should rather deny ourselves the common

comforts of life than have fellowship with the unfruitful works of darkness. How dangerous enemies to God's people are false prophets and unfaithful ministers, who pretend intercourse with God! Men may be seduced to evil by appearances of piety, when no fears of suffering can drive them to it. And none who have seduced us. God severely punishes the disobedience of his dearest saints; and yet how marvelously he bounds their trouble! How great his divine power in permitting the tempter to escape while the seduced is so awfully punished! How necessary is constant readiness for death! But hypocrites in vain claim kindred to and connection with the people of God, and wish their last end to be like theirs.—God

will never want witnesses for his cause. If the man of God be dead, the false prophet must attest his warnings. And how desperate those sinners who, after repeated warnings, corrections, and mercies, continue impenitent! For, sooner or later, the judgment of God will overtake the sinner, and he shall perish in his own deceivings.

CHAPTER XIV. [Ver. 14.] The concluding part of this verse is very obscure. The Hebrew words may be literally translated as follows:—'... who shall cut off the house of Jeroboam.—This is the day. And what, even now?' The meaning seems to be that Ahijah, after predicting the fall of Jeroboam's house, was enabled by prophetic vision to see its near approach,

from among the people, and made thee prince over my people Israel,

8 And "rent the kingdom away from the house of David, and gave it thee; and yet thou hast not been as my servant David, 'who kept my commandments, and who followed me with all his heart, to do that only which was right in mine eyes;'

9 But 'hast done evil above all that were before thee: for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and 'hast cast me behind thy back:

10 Therefore, behold, 'I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam 'him that pisseth against the wall, and him that is shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away 'dung, till it be all gone.

11 Him* that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat: for the LORD hath spoken it.

12 Arise thou therefore, get thee to thine own house; and 'when thy feet enter into the city, the child shall die.

13 And all Israel 'shall mourn for him, and bury him; for he only of Jeroboam shall come to the grave, because in him there is found some* good thing toward the LORD God of Israel in the house of Jeroboam.

14 Moreover, 'the LORD shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day: but what? 'even now.

15 For the LORD 'shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the LORD to anger.

16 And 'he shall give Israel up, because of the sins of Jeroboam, 'who did sin, and who made Israel to sin.

17 ¶ And Jeroboam's wife arose, and departed, and came to 'Tirzah: and 'when she came to the threshold of the door, the child died;

18 And they buried him: and all Israel mourned for him, according to the word of the

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LORD, which he spake by the hand of his servant Ahijah the prophet.

19 ¶ And 'the rest of the acts of Jeroboam, how he warred, and how he reigned, behold, they are written in the book of the Chronicles of the kings of Israel.

20 And the days which Jeroboam reigned were two and twenty years: and he slept with his fathers, and Nadab his son reigned in his stead.

21 ¶ And Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty and one years old when he began to reign; and he reigned seventeen years in Jerusalem, the city which the LORD did choose out of all the tribes of Israel, to put his name there: and his mother's name was Naamah an Ammonitess.

22 And Judah did evil in the sight of the LORD, and they provoked him to jealousy with their sins which they had committed, above all that their fathers had done.

23 For they also built them high places and images, and groves, on every high hill, and under every green tree.

24 And there were also sodomites in the land: and they did according to all the abominations of the nations which the LORD cast out before the children of Israel.

25 ¶ And it came to pass, in the fifth year of king Rehoboam, that Shishak king of Egypt came up against Jerusalem:

26 And he took away the treasures of the house of the LORD, and the treasures of the king's house; he even took away all: and he took away all the shields of gold which Solomon had made.

27 And king Rehoboam made in their stead brass shields, and committed them unto the hands of the chief of the guard, which kept the door of the king's house.

28 And it was so, when the king went into the house of the LORD, that the guard bare them, and brought them back into the guard-chamber.

29 ¶ Now the rest of the acts of Rehoboam, and all that he did, are they not written in the book of the Chronicles of the kings of Judah?

30 And there was war between Rehoboam and Jeroboam all their days.

and then he broke out into the abrupt exclamation—'This is the day: i.e. the time is at hand when it shall happen. 'And what even now' is about to occur? The son and heir of Jeroboam is just expiring. His only hope of succession is gone. P.]

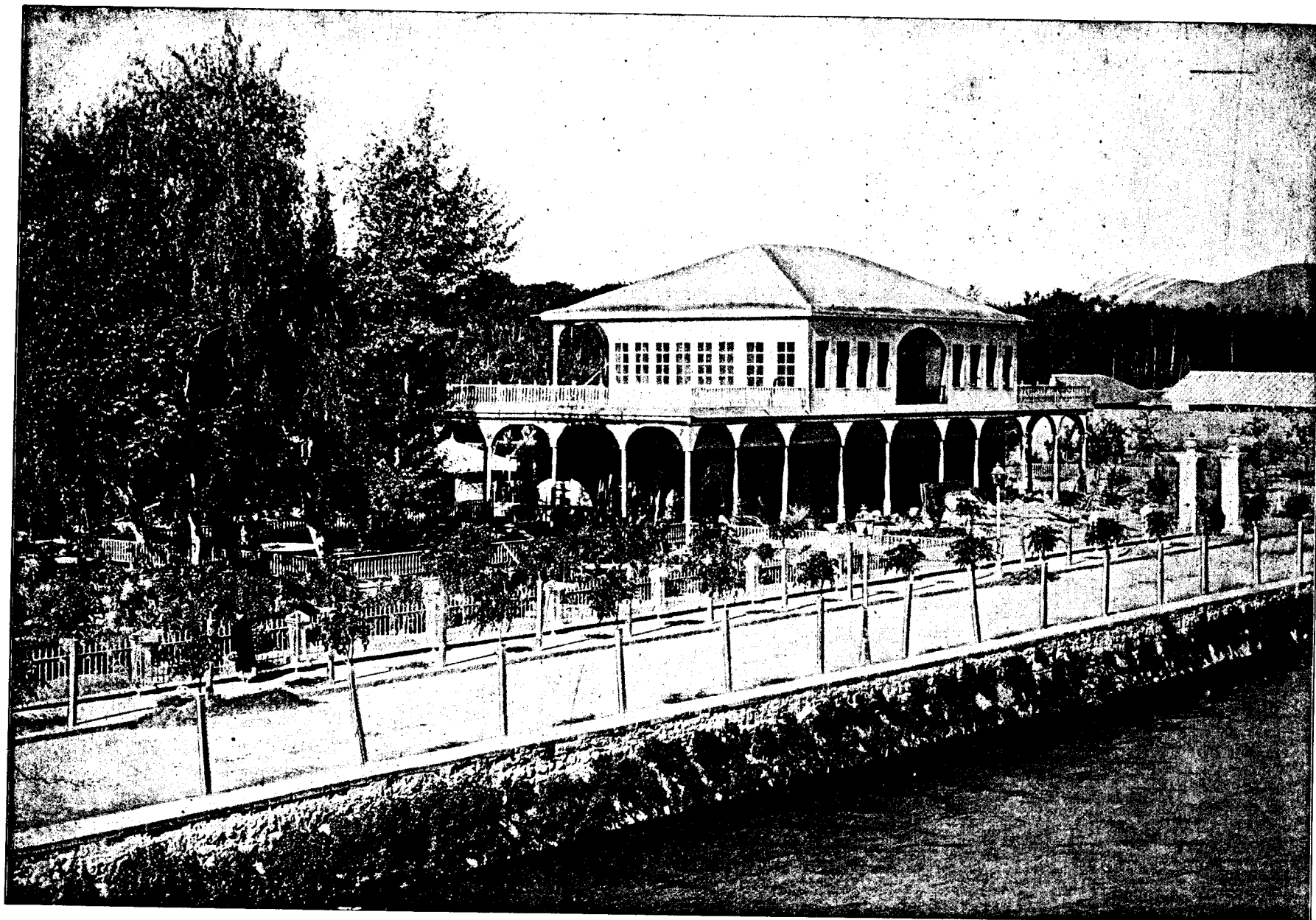
Ver. 17. [Tirzah was an ancient city of Ephraim, in the mountains, beautifully situated, about 4 miles north of Shechem. Its site is now occupied by the large village of Telluzah. P.]

Ver. 26. [A fuller account of Shishak's invasion is given in 2 Ch. 12. 2-9. He has been identified as the first of the Diospolitan dynasty. His name occurs on Egyptian tablets in the form Sheshouk. He appears to have been an Ethiopian, and to have dethroned Pharaoh, Solomon's father-in-law. In Karnak there is

a bas-relief representing him bearing to the feet of his gods the chiefs of vanquished nations; and among them is one with a Jewish physiognomy, and having the inscription Yuda Melki, 'kingdom of Judah.' P.]

REFLECTIONS.—When God visits our family with his rod, we ought to search out the sinful cause. And as sickness and death are equally the lot of young and old, we should always expect and prepare for it. It is common for sinners to be more anxious about the removal of their troubles than of their sins; and under whom they heartily hate. But it is absolutely folly for those who do evil to expect from God's faithful ministers an answer of peace. It is daring to attempt imposing upon them, however aged and blind. But

as no covering can hide the hypocrite from the eye of God, no presents, nor compliments, nor flattery must ever divert a minister from a bold and free declaration of the mind of God. Fearfully confounded will such imposers appear when he discovers them, especially at his awful bar. And ingratitude for singular favours, and seduction of others to sin, entail upon the transgressors the most terrible ruin. God tenderly bestows his grace upon all, even the worst of families. He takes of such the greatest care, and often removes them from the evil to come by an honourable death. How amiable is early religion! and happy is it to be early ripe for, and transported to, the joy of the Lord! At the same time it is a fearful prelude of destruction to families or nations when the godly



GOVERNMENT CAFE, DAMASCUS—THE CITY WHERE BEN-HADAD LIVED, TO WHOM ASA SENT THE GOLD AND SILVER THAT WERE IN THE HOUSE OF THE LORD. [I. Kings, xv:18.]—"Then Asa took all the silver and the gold that were left in the treasures of the house of the Lord, and the treasures of the king's house, and delivered them into the hands of his servants: and King Asa sent them to Ben-hadad, the son of Tabrimon, the son of Hezion, king of Syria, that dwelt in Damascus." Ben-hadad was the name which several of the princes of Damascus bore, as Pharaoh was the name of the kings of Egypt.

Damascus is the oldest city in the world. Shakespeare refers to the story that the murder of Abel took place here in King Henry VI:

"Winchester:—Nay, stand thou back, I will not budge a foot;
This be Damascus, be thou cursed king
To slay thy brother Abel, if thou wilt."

This city was founded before Balbek and Palmyra. It is in the midst of a desert, and the Abana river is its life. The government cafe is simply one of the many coffee gardens of the city.

LORD, and walked in the way of his father, and in his sin wherewith he made Israel to sin.

27 ¶ And Baasha the son of Ahijah, of the house of Issachar, conspired against him: and Baasha smote him at Gibbethon, which belonged to the Philistines; (for Nadab and all Israel laid siege to Gibbethon;)

28 Even in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead.

29 And it came to pass, when he reigned, that he smote all the house of Jeroboam; he left not to Jeroboam any that breathed, until he had destroyed him, according unto the saying of the LORD, which he spake by his servant Ahijah the Shilonite.

30 Because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the LORD God of Israel to anger.

31 Now the rest of the acts of Nadab, and all that he did, are they not written in the book of the Chronicles of the kings of Israel?

32 ¶ And there was war between Asa and Baasha king of Israel all their days.

33 In the third year of Asa king of Judah began Baasha the son of Ahijah to reign over all Israel in Tirzah, twenty and four years.

34 And he did evil in the sight of the LORD, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin.

CHAPTER XVI.

1, 7 *Jehu's prophecy against the house of Baasha.* 5 *Elah succeedeth him.* 8 *Zimri conspiring against Elah succeedeth him.* 11 *Zimri executeth Jehu's prophecy.* 15 *Omri, made king by the soldiers, forceth Zimri desperately to burn himself.* 21 *The people being divided, Omri prevaileth against Tibni.* 23 *Omri buildeth Samaria.* 25 *His wicked reign.* 27 *Ahab succeedeth him.* 29 *Ahab's most wicked reign.* 34 *Joshua's curse fulfilled upon Hiel the builder of Jericho.*

THEN the word of the LORD came to Jehu the son of Hanani against Baasha, saying,

2 Forasmuch as I exalted thee out of the dust, and made thee prince over my people Israel, and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins;

3 Behold, I will take away the posterity of Baasha, and the posterity of his house; and will make thy house like the house of Jeroboam the son of Nebat.

A.M. 3050. B.C. 954.

o Not ch. 11. 20; 14. 2. p ch. 16. 9. 2 Ki. 12. 20; 15. 25. 30. q Jos. 19. 44; 21. 23. ch. 16. 15, 17.

8 It belonged to the tribe of Dan, and was given by that tribe to the Levites, Jos. 19. 24; 21. 33. The latter seem to have been guessed of the towns they held in the ten tribes, which may have afforded the Philistines an opportunity of getting Gibbethon into their own hands.—C.

r ch. 14. 14. De. 32. 35. Job 20. 5. s B.C. 953. t ch. 14. 11, 13, 14, 16; 12. 26—31; 13. 33.

1 He doubtless left the dead bodies of Jeroboam's family unburied, as Ahijah had foretold, ch. 14. 9-14. Baasha soon showed that his motive for this massacre was his own malice and ambition, and that in gratifying his thirst for blood he might secure his usurped authority; for though he roots out the sinners, he cleaves to their sins. Thus ungodly men are the rod of God's anger, even when ripening themselves for his judgment.

2 This tragic fulfilment of prophecy took place only about two years after the prophecy itself was uttered, thus confirming the interpretation given of ch. 14. 14.—P.

3 ch. 14. 19; 16. 5, 14. 20; 27; 11. 41.

3 Nadab was made king, or regent, during his father's life, and both father and son died in the same year. When it is said that the acts of Nadab are written in the book of the Chronicles of the kings of Israel, it is plain that the present canonical book cannot be meant, for the name of Nadab is not even mentioned in it.—P.

u ver. 6, 16; ch. 14. 30. with 2 Ch. 14. 1; 15. 19; 10. 1.

v Constant inroads and skirmishing between the border tribes.—P.

w B.C. 953. x ch. 16. 8.

y ver. 26; ch. 12. 26. 33; 13. 33; 14. 16; 16. 2, 7, 26.

z ver. 7.

2 Ch. 19. 220. 34; 16. 7. ver. 7.

1 Of this prophet little is known, but that little illustrates his character for plainness of speech, integrity of spirit, and sternness of rebuke, even an honest and full delivery of the divine message.

2 The whole counsel of God, and enabling him, in the integrity of his heart, to say, "I am clear from the blood of all men."—C.

3 Sa. 2. 8; 15. 17-19. Ps. 113. 8; 30. 21; 22. 2. Sa. 12. 7-11. ch. 11. 11; 14. 7-9; 21. 20-24.

c ch. 14. 10, 11; 15. 29. 30; 21. 21, 22; ver. 11, 12.

d ch. 14. 11; 21. 24. Je. 15. 3; 16. 4; 22. 19. Is. 66. 24. Re. 19. 17. Eze. 39. 17-20. 46. 3, 4.

e ch. 14. 19; 15. 23, 31; 11. 41.

f ch. 14. 20; 15. 24. g B.C. 930. h ch. 14. 17; 15. 33; ver. 8, 9, 13.

i Ministry, ch. 8. 53; ver. 2-4.

j Either by his hand lifted up in prophetic denunciation, or, more probably, by a written message under the prophet's hand.—C.

k Ps. 115. 4. Is. 2. 8; 44. 9-20. De. 32. 21. ch. 14. 9. 22, 23; 6. 7; 11. 10.

l ch. 15. 27-29. Ho. 1. 4. Ps. 140. 11.

m It was suggested (see editorial note on ch. 15. 6), that instead of solving the difficulty by the common refuge of the "error of a transcriber," it were better to consider Abijah as being also called Rehoboam.

n Now, is not this suggestion confirmed here? For Baasha did not kill Jeroboam, but Nadab, who seems also to have been called Jeroboam, by Jeroboam, by the structure of the verse, is undoubtedly the person said to be killed.—C.

o This ought to be translated as follows: "And because he smote him, i.e. the house of Jeroboam, as Ahijah had prophesied. It seems that Baasha exterminated the race of Jeroboam, not in obedience to divine command, but to gratify his own passion. The fact of Baasha having smitten the house of Jeroboam is expressly mentioned in ch. 15. 20.—P.

p ch. 15. 27. 2 Ki. 12. 20; 15. 25, 30.

q Sa. 13. 28, 29. Da. 5. 2, 30. Lu. 21. 34.

r ver. 15. Job 20. 5. Ho. 8. 4; 13. 10, 11.

s ver. 1-4. 7. Ju. 1. 7. Mat. 7. 2. ch. 15. 29.

t Sa. 25. 22. ch. 14. 10, i.e. males.

u Not a dog.—C.

v ver. 1-4. 7.

w Heb. by the hand of.

x Is. 3. 11; 10. 6, 7. Ps. 18. 26; 27. 19, 16. ch. 15. 29, 30. Je. 2. 19. ver. 2, 7. Ps. 1. 3; 13. 22; 52.

y De. 32. 21. 2 Ki. 17. 15. Is. 41. 29, 20. Jo. 8. 2. Je. 10. 3-16. 1 Co. 8. 4; 10. 19.

z ch. 14. 19; 15. 31; 16. 5, 20, 27; 22. 30; 11. 41.

a Job 20. 5. Ps. 37. 35. 36. 2 Ki. 9. 31.

b Zimri was no doubt executing the prophetic denunciations of the LORD, and thereby fulfilling his will, ver. 12; yet this did not excuse his wickedness, for he merely sought self, and not the honour of God. His triumphing is short, and seven days of successful conspiracy against his king, are succeeded by defeat and suicide.—C.

c ch. 15. 27. Jos. 19. 44.

A.M. 3073. B.C. 931.

d ch. 14. 11; 21. 24. Je. 15. 3; 16. 4; 22. 19. Is. 66. 24. Re. 19. 17. Eze. 39. 17-20. 46. 3, 4.

e ch. 14. 19; 15. 23, 31; 11. 41.

f ch. 14. 20; 15. 24. g B.C. 930.

h ch. 14. 17; 15. 33; ver. 8, 9, 13.

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v ver. 1-4. 7.

w Heb. by the hand of.

x Is. 3. 11; 10. 6, 7. Ps. 18. 26; 27. 19, 16. ch. 15. 29, 30. Je. 2. 19. ver. 2, 7. Ps. 1. 3; 13. 22; 52.

y De. 32. 21. 2 Ki. 17. 15. Is. 41. 29, 20. Jo. 8. 2. Je. 10. 3-16. 1 Co. 8. 4; 10. 19.

z ch. 14. 19; 15. 31; 16. 5, 20, 27; 22. 30; 11. 41.

a Job 20. 5. Ps. 37. 35. 36. 2 Ki. 9. 31.

b Zimri was no doubt executing the prophetic denunciations of the LORD, and thereby fulfilling his will, ver. 12; yet this did not excuse his wickedness, for he merely sought self, and not the honour of God. His triumphing is short, and seven days of successful conspiracy against his king, are succeeded by defeat and suicide.—C.

c ch. 15. 27. Jos. 19. 44.

4 Him that dieth of Baasha in the city shall the dogs eat; and him that dieth of his in the fields shall the fowls of the air eat.

5 ¶ Now the rest of the acts of Baasha, and what he did, and his might, are they not written in the book of the Chronicles of the kings of Israel?

6 So Baasha slept with his fathers, and was buried in Tirzah: and Elah his son reigned in his stead.

7 And also by the hand of the prophet Jehu the son of Hanani came the word of the LORD against Baasha, and against his house, even for all the evil that he did in the sight of the LORD, in provoking him to anger with the work of his hands, in being like the house of Jeroboam; and because he killed him.

8 ¶ In the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, two years.

9 And his servant Zimri (captain of half his chariots) conspired against him, as he was in Tirzah, drinking himself drunk in the house of Arza, steward of his house in Tirzah.

10 And Zimri went in and smote him, and killed him, in the twenty and seventh year of Asa king of Judah, and reigned in his stead.

11 ¶ And it came to pass, when he began to reign, as soon as he sat on his throne, that he slew all the house of Baasha: he left him not one that pisseth against a wall, neither of his kinsfolks, nor of his friends.

12 Thus did Zimri destroy all the house of Baasha, according to the word of the LORD, which he spake against Baasha by Jehu the prophet.

13 For all the sins of Baasha, and the sins of Elah his son, by which they sinned, and by which they made Israel to sin, in provoking the LORD God of Israel to anger with their vanities.

14 Now the rest of the acts of Elah, and all that he did, are they not written in the book of the Chronicles of the kings of Israel?

15 ¶ In the twenty and seventh year of Asa king of Judah did Zimri reign seven days in Tirzah: and the people were encamped against Gibbethon, which belonged to the Philistines.

Galilee, the region round which was called Cinneroth. Then they probably turned back across the mountains of Naphtali. P.]

REFLECTIONS.—How few great men, especially kings, have any real piety! And what a plague to their subjects is their want of it! Parents' ill example is very pernicious to their children: and it is a double reproach on those who degenerate from the piety of their ancestors. Sin often shortens men's days, and hastens them to an untimely end. But what a remarkable blessing to nations and families are God's true children! Even after their death God often pities, from regard to them, and to his promises made to them. It is a mercy when God shortens the reign of wicked rulers to make way for better, and who will begin reformation at themselves and their court. Many defects are in the best; much imperfection in their works of

reformation; and great proneness to rely upon an arm of flesh in the time of trouble. But God generally imbibers to his people the success of their own sinful projects. How wretched are nations when one wicked prince still follows another! when successors murder their wicked sovereigns, but continue cleaving to their ruinous wickedness!

CHAPTER XVI. [Ver. 33. *Ahab made a grove.* When a grove is said to be planted or cut down, there is no difficulty in the interpretation; but when the word occurs as in 2 Ki. 21. 7; 23. 6, it must be understood of an image, such as was ordinarily worshipped by the heathen in a grove. C.—The special aggravated sin of Ahab was this, he set aside Jehovah altogether from being the national God of Israel. His predecessor Jeroboam had only set up an idol to re-

present Jehovah; whereas Ahab made Baal the national deity, and built a temple of Baal in the capital. Baal was the supreme male deity of the Canaanites. The name signifies 'lord,' but in the sense of master or possessor, rather than ruler. It has always the article in Hebrew when a proper name, so that there is no difficulty in understanding in what sense it is used in any given passage. Here it is unquestionably the proper name of the Phœnician god. The worship of this god, when established in Israel by Ahab, was appointed with great pomp and ceremony. His priests were very numerous, were dressed in pontifical robes, burned incense, offered sacrifices, which were sometimes human victims. The officiating priests danced with frantic gestures and shouts round the smoking sacrifices, and cut themselves with knives to excite the attention and compassion of the god. P.]

16 And the people *that were* encamped heard say, Zimri hath conspired, and hath also slain the king: wherefore all Israel made Omri, the captain of the host, king over Israel that day in the camp.

17 And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah.

18 And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire; and died,

19 For his sins which he sinned in doing evil in the sight of the LORD, in walking in the way of Jeroboam, and in his sin which he did, to make Israel to sin.⁹

20 Now the rest of the acts of Zimri, and his treason that he wrought, are they not written in the book of the Chronicles of the kings of Israel?

21 ¶ Then were the people of Israel divided into two parts: half of the people followed Tibni the son of Ginath, to make him king, and half followed Omri.¹

22 But the people that followed Omri prevailed against the people that followed Tibni the son of Ginath: so Tibni died, and Omri reigned.

23 ¶ In the thirty and first year of Asa king of Judah began Omri to reign over Israel twelve years: six years reigned he in Tirzah.

24 And he bought the hill Samaria of Shemer for two talents of silver,³ and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria.⁴

25 ¶ But Omri wrought evil in the eyes of the LORD, and did worse than all that were before him.

26 For he walked in all the way of Jeroboam the son of Nebat, and in his sin where-with he made Israel to sin, to provoke the LORD God of Israel to anger with their vanities.

27 ¶ Now the rest of the acts of Omri which he did, and his might that he showed, are they not written in the book of the Chronicles of the kings of Israel?

28 So Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead.

A.M. 3075. B.C. 929.

y Mic. 6. 16.

z 2 Sa. 20. 15. Ju. 9. 45.

50. Lu. 19. 43.

a Ju. 9. 54. 1 Sa. 31. 4.

5:2 Sa. 17. 23. Mat. 27. 5.

b ch. 15. 30; ver. 7. 13.

Ps. 9. 16. Is. 3. 11. Je. 2.

19. Ko. 2. 8. 9. Pr. 1. 34. 5.

22. 13. 21.

c Uninspired historians almost invariably trace disasters, personal or national, to any origin but sin.

And even when impropriety of conduct, such as cruelty, covetousness, or luxury, is admitted, it is seldom, if ever, condemned as sin against God.

The Scriptures alone trace disasters to sin, and characterize sin as direct rebellion against God.

c ver. 5. 14. 27; ch. 14.

12. 15. 21. 22. 39. 14. 1. 2.

Ki. 1. 18. 10. 34. 13. 8. 12.

14. 15. 28. 15. 11. 15. 21.

26. 31.

d Ju. 5. 8. Pr. 28. 2.

The civil war lasted about five years.

1 The army, encamped before Gibbethon, chose Omri, their commander, king; but it seems either that some of them were afterwards disgusted by him, or that the principal persons, who were absent, disapproved of this measure, and set up Tibni against him.

As the war lasted four years, numbers no doubt were cut off on both sides, before the contest ended with the death of Tibni, who was probably slain in battle.

—f.

2 His election is recorded, ver. 16; his reign over all Israel, on the overthrow of Tibni, commences ver. 23, and ends ver. 29.—C.

g From the death of Elah, ver. 8.

3 Six hundred eighty-four pounds seven shillings and sixpence.

f Heb. Shomeron, ch. 18. 21. 20. 1. 22. 37. 2.

Ki. 17. 1. 6. Mi. 1. 5. Am. 4. 1.

4 This city was situated on a large insulated hill, 40 miles north of Jerusalem, and seems to have been selected for its capabilities of fortification, as appears from the various sieges it sustains during the days of Benhadad, 1 Ki. xx., to Shalmaneser, 2 Ki. xvii. and xviii. Subsequently it underwent various disasters and revivals; and at present a poor Turkish village, but with several ruins that indicate its ancient greatness. Its situation, however, is one of the most beautiful in Palestine, and the region one of the most fertile.—C.

g He established the idolatry by a law, Mi. 6. 16. Ho. 5. 11.

h ver. 2. 7. 13. 19; ch. 12. 26. 33. 7. 33. 34. 14. 9.

16.

i ver. 5. 14. 20; ch. 14.

19. 15. 31.

A.M. 3086. B.C. 918.

k ver. 10. 15. 23.

l ch. 14. 5. 21. 25; ver.

25. 3. Heb. was it a light thing, &c.

m ch. 18. 4. 21. 7. 25;

n Ju. 2. 11. 13. 3. 7. 10.

6.

o 2 Ki. 10. 21. 26. 27.

p Ex. 34. 2. 2 Ki. 13.

6. 17. 10. 21. 3.

q ver. 31. 32; ch. 22. 6.

8. 21. 4. 19. 20. 25. 20. 42.

r 1 Co. 6. 2. Pr. 23. 2. 5.

12. 9. 33.

6 This grievous family judgment is noted at the distance of 500 years from the utterance of the prediction.

7 The rendering of believers remember in adversity, that the Lord is not slack concerning his promises; but let sinners recollect, that though sentence against an evil work is not executed speedily, the judgment is but deferred, and not laid aside.—C.

s Jos. 6. 26. Nu. 15. 30.

Job. 4. 1 Co. 10. 22.

Zec. 1. 6. Da. 9. 11. Ps.

50. 21. 20. Je. 44. 28.

7 The building of Jericho here referred to is manifestly the rebuilding of its walls, so as to make it a city. It appears to have had some inhabitants from the time of its capture by Joshua; but still the ban lay upon it. Its walls remained in ruins for five centuries; and now when they were rebuilt the prophet's curse fell upon the builder.—P.

CHAPTER XVII.

B.C. 910.

a Lu. 17. 4. 24. 25.

1 The rendering of the Septuagint seems, when given in literal English, much more agreeable to the Hebrew, and also more explanatory, viz. The Tishbite from Tishbe of Gilead.—C.

b 2 Ki. 14. De. 10. 8.

Ja. 5. 17. Re. 11. 6. Lu. 4.

2 Elijah is one of the most majestic characters in the Old Testament. In many respects he is scarcely inferior to Moses, while in a few he even excels him.

Yet their missions were very different.

Moses was a deliverer; Elijah a destroyer.

Moses was a law-giver; Elijah a reformer.

Elijah was valued, and is still celebrated, not for what he taught or said, but for what he did; not because he created a new and pure worship, but because he annihilated an old and corrupt one.

Stern, fearless, uncompromising, Elijah was specially fitted to counteract and overthrow the haughty and cruel Jezebel.—P.

c Je. 7. 1. 11. 1. 19. 12. 1.

12. 26. 12. 1. 30. 1. &c.

d Je. 36. 26. Ju. 8. 59.

He. 11. 38. Mat. 10. 23.

8 Eastward of it.

e Ps. 78. 23; 37. 3. 19.

Job 38. 41. Re. 12. 6. 14.

f Pr. 3. 5. 6. Mat. 16.

24. ch. 19. 9.

g B.C. 909.

h Mat. 10. 26; 16. 25.

Hab. 3. 17. 18. Pr. 30. 6.

10. Ju. 14. 14. Ps. 37. 33. 4.

9. 10.

29 ¶ And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years.

30 And Ahab the son of Omri did evil in the sight of the LORD above all that were before him.

31 And it came to pass, as if it had been a light thing⁵ for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel, the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him.

32 And he reared up an altar for Baal in the house of Baal, which he had built in Samaria.

33 And Ahab made a grove; and Ahab did more to provoke the LORD God of Israel to anger than all the kings of Israel that were before him.

34 ¶ In his days did Hiel the Beth-elite build Jericho: he laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest son Segub, according to the word of the LORD, which he spake by Joshua the son of Nun.⁷

CHAPTER XVII.

1 *Elijah, having prophesied against Ahab, is sent to Cherith, where the ravens feed him.* 8 *He is sent to a widow of Zarephath.* 17 *He raiseth the widow's son: the woman believeth him.*

AND Elijah^a the Tishbite, who was of the inhabitants of Gilead,¹ said unto Ahab, As the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.²

2 And the word of the LORD came unto him, saying,

3 Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan.³

4 And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there.

5 So he went and did according unto the word of the LORD: for he went⁴ and dwelt by the brook Cherith, that is before Jordan.

6 And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.

REFLECTIONS.—For the wickedness of a land many and bad are the princes thereof: and they multiply their murders and massacres one of another. But short-lived and troublesome is the power and honour procured by murder. How eagerly do men follow the very sins, or worse, which ruined their predecessors before their eyes! But if thus they harden themselves in their ingratitude, their blood must be on their own heads. God indeed sometimes permits wicked men to die in their beds, and leave their wicked children to pay off their awful reckoning. Drunkards fearfully expose themselves to death in a thousand forms. And it is terrible to be hurried drunk to the tribunal of a holy God! Rebellious projectors often perish in the flames which they have kindled; and revenge and envy

attend them in death. And it is terrible when God punishes men's harmony in wickedness with civil wars and discords. Dreadful is his case who is married to a wicked and abandoned woman: nothing is so base or horrid but she can persuade him to it. When kings are monsters of wickedness, the subjects will strive to outdo them in contempt of God. But such as despise his curse shall feel the weight of it.

CHAPTER XVII. [Ver. 6. Ravens brought him bread and flesh in the morning.] There was a rock called 'Oreb,' Ju. 7. 25, and there may have been a village of the same name, whose inhabitants secretly supplied the prophet; and the same word may be translated 'ravens,' or as it would be in English, 'people of

Ravenstown.' But against this interpretation (1) we have—no mean authority—nearly all translations. (2) If any people brought food, they could have brought water, see ver. 7. (3) Hence we conclude he was literally supplied by ravens carrying away the flesh and bread dedicated in the groves to heathen idols. Thus the worship of the false, ministers to the prophet of the true God. C.]

REFLECTIONS.—God will have his witnesses in the worst of times, and will endue them with gifts and graces proportionable to the difficulties with which they are called to struggle. Great and inexpressible is the power of fervent prayer with God. But it bodes ill for a people when God's prophets are driven into corners, and when obscurity becomes their duty by the call of



PALACE OF HEROD, SAMARIA—THE REMAINS OF THE PALACE, BUILT BY HEROD IN HONOR OF AUGUSTUS. [1. Kings, xvi:24.]—"And he bought the hill Samaria of Shemer for two talents of silver." The city of Samaria was built by Omri about 925 B. C. For two centuries it was the capital of the Ten Tribes of Israel. It was a seat of idolatry; a temple of Baal was built here by Ahab and destroyed by Jehu. Ahab was buried here. After the capture of the city by Shalmaneser

and the exile of the Ten Tribes, Shechem became the capital of the new residents. The pillars we see in the picture are supposed to be the remains of the palace built by Herod in honor of Augustus. The site of this city is now occupied by the village of Sebastieh, and it is built chiefly out of the ruins of the ancient city. It is one of the most beautiful sites for a city in Palestine. Its strength, fertility and beauty have been praised by all who have seen it.

A.M. 3095. B.C. 000.

⁴ Heb. *at the end*

of days.

k ver. 2. Ge. 22. 14. Is. 41. 17. Ps. 46. 4. [11. 15. 10.]

i Ob. 20, called

Sarepta, Lu. 4. 26.

§ Situated between
Type and Siden, and

so beyond the juris-

Thus the heathenism

hat will not acknow-
edge God, unwit.

ingly affords an
asylum for his ser-

ant.—C.

6 'Strange comfort
his to mere natural

the efficacy of perse-
vering prayer; and

formed, as it were,
the model for Paul in

the depth of his afflictions. 2 Co. 12:8—(

d Ps. 65. 2. Ja. 5. 15, 16.

De. 32. 39. 2 Ki. 4. 35.

1. 11. 43, 44. AC, 9, 40:

11. He. 11.35.

3 Previously she
may have considered

... have considered
... as merely pos-

ssed of some extra-
ordinary natural se-

et, by which the
crease of the meal

d oil was effected
the restoration of

... however, proves
commissioner for

the living God.—C.

harder it is to be composed under it at first. In our troubles, how apt are we to quarrel with our best friends, and in our haste to speak unadvisedly with our lips! But it is more decent and becoming humbly to search out, confess, and acknowledge our sin, which is the cause of them. And if others be in trouble, our business is to sympathize with them, and intercede with God in their favour. And great is the mercy when troubles and deliverances concur to strengthen our faith and increase our knowledge. But how great the condescension of God—he hath chosen the poor, rich in faith, and heirs of his kingdom! How great his compassion in raising the monuments of his special kindness! A Canaanitish widow is regarded, is honoured with miracles, when multitudes in Israel, as destitute as she, are overlooked!

sacrifice is pointed out by local tradition; and its present name, *el-Muharakah*, 'the sacrifice,' connected with the general features of the district, leaves no doubt as to its identity. It is a rocky projection, overlooking the plain of Esdraelon, and forming the eastern termination of the ridge of Carmel. Here in a thicket of evergreens is a terrace of natural rock, in the midst of which are the remains of a building of large hewn stones. Upon this spot stood the altar of the Lord which Jezebel broke down and Elisha repaired. Close beneath, on a wide upland sweep, round a copious fountain, which may have supplied the water which the prophet poured on the altar, must have been ranged the people of Israel headed by Ahab. Before them opened the whole plain of Esdraelon, with the city of Jezreel visible on its eastern border. Beneath them, at the base of the mountain, flowed the Kishon. On the bank of the river is a mound called 'the hill of

himself, and Obadiah went another way ^{by} himself.

7 ¶ And as Obadiah was ⁱⁿ the way, behold, Elijah met him: and he knew him, and fell ^{on} his face, and said, *Art thou that my lord Elijah?*

8 And he answered him, I *am*: go, tell thy lord, *Behold, Elijah is here.*

9 And he said, *What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me?*

10 *As^a the LORD thy God liveth, there is no nation or kingdom^b whither^c my lord hath not sent to seek thee: and when they said, He is not there, he took an oath of the kingdom and nation, that they found thee not.*

11 And now thou sayest, Go, tell thy lord, Behold, *Elijah is here.*

12 And it shall come to pass, *as soon as* I am gone from thee, that the Spirit of the LORD shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me:⁶ but I thy servant fear the LORD ^{from} my youth.

13 Was it not told my lord *what I did* when Jezebel slew the prophets of the LORD, how I hid an hundred men of the LORD's prophets by fifty in a cave, and fed them with bread and water?

14 And now thou sayest, Go, tell thy lord, Behold, *Elijah is here*: and he shall slay me.

15 And Elijah said, *As the LORD of hosts liveth, before whom I stand, I will surely show myself unto him to-day.*

16 So Obadiah went to meet Ahab, and told him; and Ahab went to meet Elijah.

17 ¶ And it came to pass, when Ahab saw Elijah, that Ahab said unto him, *Art thou he that troubleth Israel?*⁷

18 And he answered, I *have* not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim.

19 Now therefore send, and gather to me all Israel unto mount Carmel,⁸ and the ^bprophets of Baal four hundred and fifty, and the prophets of the groves⁹ four hundred, which eat at Jezebel's table.

20 So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.

21 ¶ And Elijah came unto all the people, and said, *How long halt ye between two opinions?*¹ if the LORD *be* God, follow him: but if Baal, *then* follow him.² And the people answered *him* not a word.

22 Then said Elijah unto the people, I, *even*

slaughter,' which probably marks the scene, as it preserves the memory, of the slaughter of the 850 prophets of Baal. The Mediterranean is not visible from

the place of sacrifice on the mountain brow; the view being intercepted by a projecting peak. That peak, however, can be ascended in a few minutes, and then

a full view of the sea is gained. From it, doubtless, the prophet's servant saw, on his seventh visit, the little cloud 'like a man's hand.' P.]

A.M. 3098. B.C. 906.

A.M. 3098. B.C. 906.

1 Je. 14. 3.
2 ch. 11. 20. 2 Ki. 1. 8.
3 Ne. 18. 2; 50. 18. 1
4 Sa. 20. 41. 2 Sa. 19. 18.
5 Ti. 5. 17.
6 Ahab, ver. 3.
7 ver. 12; ch. 17. 18.
8 L. 8. Mat. 24. 31.
9 Mar. 5. 36.

10 Ju. 2. 19. Ru. 3. 13. 1
11 Sa. 14. 39; 19. 6; 29. 6. ch.
12 1. 29; 2. 24; 7. 12; ver.
13 15.

14 In ver. 5 all 'fountains and brooks' evidently signified all likely to afford water; so here 'nation and kingdom' signify every community where the prophet was likely to be found, and where, through his political influence or military power, he could enforce an oath.—C.

15 Ps. 10. 2; 69. 26. Je. 26. 20. 27. Ju. 5. 16.
16 2 Ki. 2. 11. 16. Eze. 3. 14. Ac. 8. 39.

17 A striking example of the junction of infidelity, cruelty, and despotism.—C.

18 Ch. 34. 3. 2 Ti. 3. 15.
19 ver. 4. Mat. 10. 40.
20 42. 35. 36.

21 Ge. 2. 1. De. 4. 29.
22 Ps. 103. 21; 148. 2; 249. 10.
23 ch. 17. 1. Ge. 18. 22.
24 De. 1. 38; 18. 5.

25 Jos. 7. 25. Lu. 23. 2.
26 Ac. 16. 20; 17. 6; 24. 5. 2.
27 35. 37. Am. 7. 10.

28 It is thus ever that wicked men are self-deceived, attributing to the reprovers of their sins the troubles which these sins have produced.

29 It is thus the Bible of God has been accused of producing troubles which lie at the door of those superstitions, traditions, and false doctrines which the Bible condemns.

30 Read ver. 18. C.—It often appears as if faithful ministers were the storm-birds and messengers of misfortune, the disturbers of peace, and as a storm the world upside down, just as Elijah seemed to be when at his word the famine overspread Samaria. —Krummacher.

31 Ac. 24. 13. Mat. 14. 4. Eze. 3. 8. 2 Sa. 12. 7. 1.
32 Sa. 12. 7. 1. 19. 13.
33 21. 15. 3. 11. Ro. 2. 8. 9.

34 A mountain of Issachar, abutting upon the sea on the south of the Bay of Acre; estimated by some at 1500, by others at 2000 feet. The gradual descent to the brook Kishon and plain of Esdraelon on the east was most probably the scene of this great national assembly and sacrifice. See ver. 40.—C.

35 2 Pe. 2. 1. ch. 16. 33; 15. 13; 22. 6. 2 Ki. 13. 6; 10. 19.

36 Or Ashtaroth, the Syrian goddess of licentiousness.—C.

37 Mat. 6. 24. 2 Co. 6. 14. Re. 3. 15. Jos. 24. 15.

38 Literally, 'leap ye from upon two branches,' as a bird or other unsettled creature; everything by turns, and nothing long; a character in religion more than once denounced, especially in the word of God, Ge. 49. 4. Ja. 1. 6. 8.—C.

39 d Ro. 3. 19. 20; 6. 21. Ge. 44. 16. Job 40. 47. 3. Mat. 22. 12.

40 ch. 19. 10. 14.

41 The heathen are sometimes praised by infidels and semi-infidels for their toleration, a praise which have badly earned. See ver. 12. 13. The fact is, heathenism was never tolerant, but it readily amalgamated the worship of various gods, and

in this way, and in this only, was tolerant to those who could degrade the worship of Jehovah, by joining it with idols—a junction which the prophet publicly denounces.—C.

42 ver. 19. 20; ch. 22. 6. Re. 9. 3.

43 Le. 9. 24. 1 Ch. 27. 26. 2 Ch. 7. 1. Jo. 6. 20. 21; 13. 19. 20.

44 From the earliest period the answer by fire was the universally recognized test of the acceptance of a sacrifice. The Israelites, degraded and ignorant as they were, in the days of Ahab, admitted this. To have denied it would have been to ignore their national history. They were taught by the priests of Baal to believe in his power. He was, in fact, the fire-god; a personification of the sun, the source of light, heat, and life. So they were led to believe; and believing this, they accepted of Elijah's test.

45 Baal's priests were doubtless averse to the trial; but in the presence of the king and of assembled Israel they dared not to draw back.—P.

46 And it was 'well spoken' as an experimental, but how degraded the condition of the idolatrous people to whom the experiment was necessary.—C.

47 Or, answer.

48 One of those 'vain repetitions' of the same words which our Lord condemns, Mat. 6. 7. In a prayer to an idol often consists of a single word repeated for hours together.—C.

49 Ps. 115. 5. Is. 44. 17; 20. Je. 10. 5. 14. 15. Hab. 2. 18. 19. 1 Co. 12. 2. 8. 4.

50 Or, heard.

51 Or, leaped up and down at the altar.

52 Or, 'danced around the altar.'—C.

53 ch. 22. 15. 2 Ch. 25. 8. Ec. 1. 9. La. 4. 21. Am. 4. 4. 5. Eze. 30. 39.

54 1 Not God, but 'a god, one of your own fancying or choosing; 'pursuing,' or hunting.—Note. All the states of Baal here described are attributed to the Grecian deities—by Homer—and of modern India. Hasten the time, Lord, when the heathen shall be enlightened, and become 'thine inheritance,' Ps. 11. —C.

55 Or, he meditated.

56 Ps. 121. 4.

57 Le. 10. 28. De. 14. 1. Mi. 6. 7. Eze. 16. 36.

58 1 Sa. 18. 10. ch. 22. 10. Ac. 16. 17.

59 Worshipped, a sense in which prophesying is sometimes used, 1 Sa. 10. 5. 6. 10. 13. 1 Ch. 25. 2. 3.—C.

60 Je. 10. 15. Ps. 115. 4. 7. 135. 15. 18. 2 Ti. 3. 9. 1. Co. 8. 4; 12. 2. Is. 45. 20; 46. 1. 2. Hab. 2. 19.

61 Some ancient altar erected to Jehovah, the emblem of a revived and reformed church.—C.

62 ch. 19. 10. 14. 2 Ki. 16. 17.

63 Jos. 4. 20. Eze. 6. 17. Ex. 24. 1. 2. 5. 1 Co. 1. 10. Ep. 4. 3. 6.

64 Ge. 32. 28. 2 Ki. 17. 34.

65 Ju. 21. 4. 1 Sa. 7. 9. 17. 1 Co. 10. 31. Col. 3. 17. 1 Pe. 2. 4. 5. Mi. 4. 5. ver. 36.

66 Ge. 22. 9. Le. 1. 6. 7.

67 Ju. 6. 20.

I only, remain a prophet of the LORD; but Baal's prophets *are* four hundred and fifty men.

23 Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay *it* on wood, and put no fire *under*: and I will dress the other bullock, and lay *it* on wood, and put no fire *under*:

24 And call ye on the name of your gods, and I will call on the name of the LORD; and the God that *answereth* by fire, let him be God.³ And all the people answered and said, It is well spoken.⁴

25 ¶ And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress *it* first; for ye *are* many; and call on the name of your gods, but put no fire *under*.

26 And they took the bullock which was given them, and they dressed *it*, and called on the name of Baal from morning even until noon, saying, O Baal, hear⁵ us!⁶ But *there was* ^{no} voice, nor any that answered.⁷ And they ^{leaped} upon the altar⁸ which was made.

27 And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he *is* a god;¹ either he is talking,² or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked.

28 And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them.

29 And it came to pass, when mid-day was past, and they ^{prophesied} until the time of the offering of the evening sacrifice, that *there was* ^{neither} voice, nor any to answer, nor any that regarded.

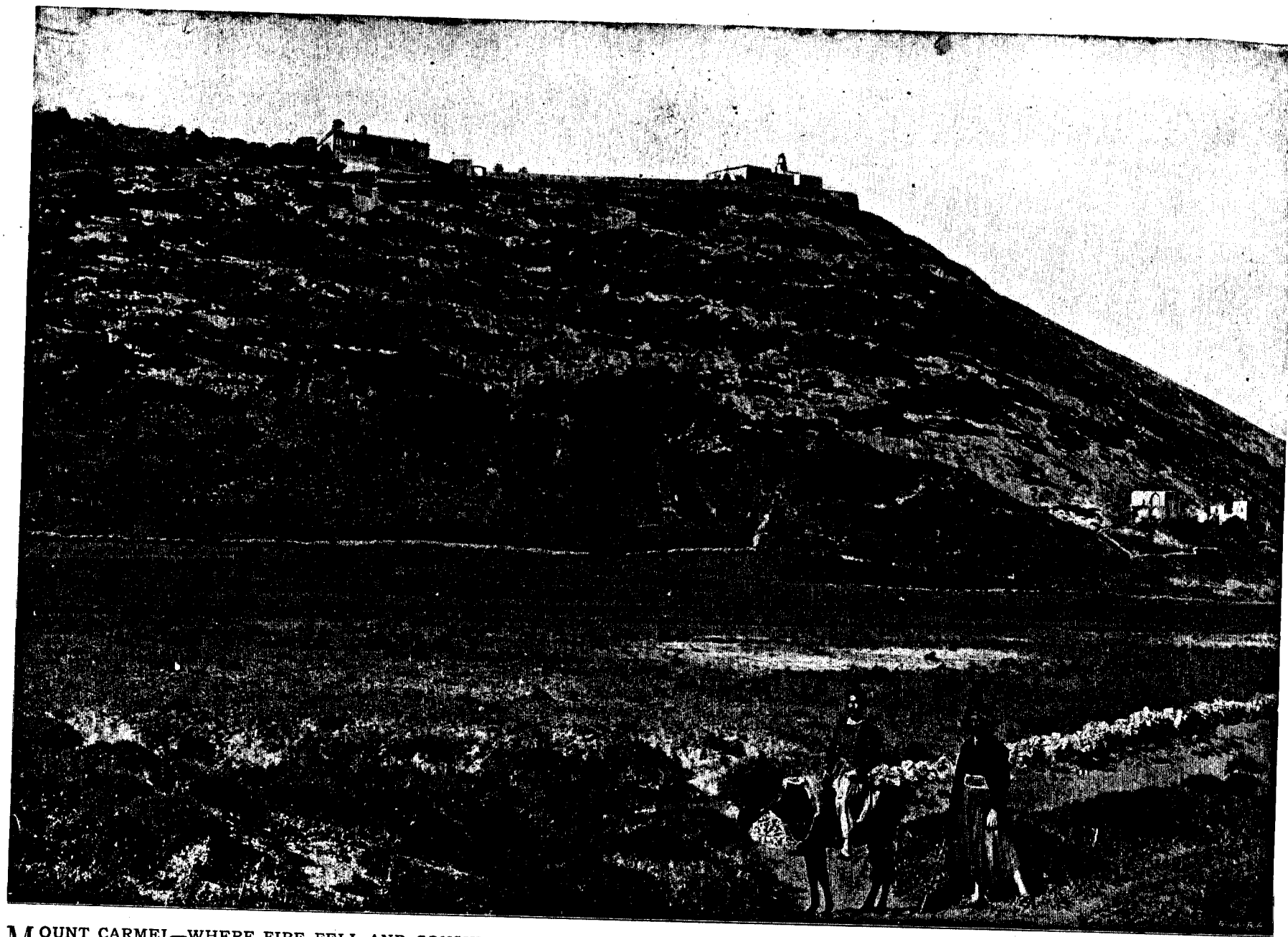
30 ¶ And Elijah said unto all the people, Come near unto me. And all the people came near unto him: and he repaired the altar of the LORD⁴ that was broken down.

31 And Elijah took ^{twelve} stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, *Israel* shall be thy name;

32 And with the stones he ^{built} an altar in the name of the LORD: and he made a trench about the altar, as great as would contain two measures of seed.

33 And he ^{put} the wood in order, and cut the bullock in pieces, and laid *him* on the wood, and said, Fill four barrels with water, and ^{pour} *it* on the burnt-sacrifice, and on the wood.

34 And he said, Do *it* the second time: and they did *it* the second time. And he said, Do *it* the third time: and they did *it* the third time.



MOUNT CARMEL—WHERE FIRE FELL AND CONSUMED THE SACRIFICE OF ELIJAH. [I. Kings, xviii:42.]—"So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees." Carmel is first mentioned in Joshua, xix:26. Its name signifies "a fertile field." Ahab, the king of Israel who had married Jezebel, a Sidonian princess, introduced the Phœnician worship upon

Carmel and built an altar to Baal there. It was here that through Elijah the relationship of the Israelite worship and that of the Phœnicians was brought into marked contrast and Carmel was brought into prominence by being the scene of it. Mounts were regarded as sacred places, as we learn that Tabor was in the time of Deborah, and when Samuel lived he sought the heights of Mizpah as a place of worship, and we are told in Micah, vii:14, that Jehovah himself dwelt upon Mount Carmel.

35 And the water ran⁵ round about the altar; and he filled the "trench also with water.

36 And it came to pass, "at the time of the offering of the evening sacrifice,⁶ that Elijah the prophet came near, and said, "LORD God of Abraham, Isaac, and of Israel, "let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word.

37 Hear^a me, O LORD, hear me, that this people may know that thou art the LORD God, and that thou hast "turned their heart back again.

38 Then^c the fire of the LORD fell,⁷ and consumed the burnt-sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.⁸

39 And when all the people saw it, they "fell on their faces: and they said, The LORD, he is the God; the LORD, he is the God.

40 And Elijah said unto them, "Take the prophets of Baal, let not one of them escape. And they took them: and Elijah brought them down to the brook "Kishon, and slew them there.⁹

41 ¶ And Elijah said unto Ahab, Get thee up, "eat and drink; for there is a sound of abundance of rain.¹

42 So Ahab went up to eat and to drink: and "Elijah went up to the top of Carmel; and he^k cast himself down upon the earth, and put his face between his knees,

43 And said to his servant, "Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, "Go again seven times.

44 And it came to pass, at the seventh time, that he said, Behold, there ariseth "a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare² thy chariot, and get thee down, that the rain stop thee not.

45 And it came to pass, in the mean while, that the heaven was black with clouds and wind, and "there was a great rain. And Ahab rode, and went to "Jezreel.³

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5 Heb. went.

6 ver. 23, 38.

7 Exr. 9. 5. Ex. 29. 39.

8 The prophet waits to demonstrate the reality of the miracle to the excited and continued attention of the people.—C.

9 Ge. 22. 4. Ex. 3. 6. 1 Ch. 29. 1.

10 Ps. 9. 16; 58. 11; 83. 12. Jos. 24. 17. Ex. 32. 16. Jos. 2. 1. He. 2. 4.

11 ver. 24. 29. 36. Phi. 4. 6. Jn. 14. 13. 14. Ps. 65. 2.

12 Je. 10. 23; 31. 18. 1 Th. 1. 9.

13 Le. 9. 24. Ju. 6. 21. 1 Ch. 21. 26. 2 Ch. 7. 1.

14 The fire fell and did not ascend, to show that it was by the power of God from heaven.—C.

15 All was consumed as additional proof that it was no ordinary and earthly fire.—C.

16 Le. 9. 24. Ju. 13. 20. 1 Ch. 21. 26.

17 ver. 24. Ho. 6. 4. Jn. 5. 35.

18 Or, apprehend, Je. 48. 10. 2 Ki. 10. 25. De. 13. 5. 18. 20. Ca. 15. Re. 2. 2.

19 Ju. 4. 7. 13. 5. 21. Ps. 83. 9. 10.

20 As leaders in idolatry, they were liable to death by the law of God; but, as heathen priests, they were the abettors, counselors, and most probably the agents of the murderous Jezebel; and as such, were liable to capital punishment. Ge. 9. 6. De. 13. 2. 5.—C.

21 Jos. 7. 6. 2 Sa. 21. 14. Ac. 27. 34. Ec. 9. 7.

22 Most probably a peculiar sound from the sea, by which, according to the quarter from which it seems to come, rain is often prognosticated with great accuracy.—C.

23 Mat. 17. 1. Ac. 10. 9.

24 2 Sa. 7. 27. Da. 6. 2.

25 Eze. 36. 35. 37. Ps. 50. 15. 94. 15. Phi. 4. 6.

26 Ps. 5. 3. Lu. 18. 1. 6; 11. 8.

27 Ge. 32. 26. Hab. 2. 3. Lu. 18. 1. Ep. 6. 18. He. 10. 35. 37.

28 Zec. 4. 10. 10. 1. Job 8. 7. 15. 60. 22.

29 Heb. Tie or bind.

30 Nu. 16. 50. 25. 8. 2 Sa. 21. 14. ver. 39. 40. Ju. 5. 16. Mal. 3. 10. Joel 2. 23. Je. 10. 13. 5. 16. Job 37. 4.

31 Jos. 19. 13. ch. 21. 1.

32 Jezreel stood at the eastern side of the great plain of Esdraelon, on a projecting western spur of Mount Gilboa. The site was a noble one. Upon it now stands a etched village, with a few ruins, and a large number of subterranean magazines for storing grain. The name of the village is Zerinah, an Arabic corruption of Jezreel.—P.

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9 2 Ki. 3. 15. Eze. 1. 3; 3. 14.

10 2 Ki. 1. 7. 1. 17. 1. Pe. 1. 13. He. 12. 1.

CHAP. XIX.

a ch. 18. 19. 40.

b Ru. 1. 17. ch. 2. 23; 20. 10. Ac. 23. 12. Ex. 15. 9.

c Pr. 1. 16. 4. 16. 2. 14. 15. 15. 59. 7. Ro. 3. 15.

d 1 Sa. 27. 1. Mat. 26. 56. 2 Co. 12. 7.

e Ge. 21. 31. Ju. 20. 1. ch. 4. 4. 25.

f Generally considered about 90 miles from Jezreel.—C.

g He was afraid to continue in Judea, because Jezebel was Ahab's friend.

h The wilderness of Paran, 20 miles farther south.—C.

i ch. 13. 14. Ge. 21. 15. Jn. 4. 5.

j ver. 3. Jon. 4. 3. Nu. 11. 15. Job 3. 2. 20. 22. Ja. 3. 2.

k That I should outlive their years.—C.

l Ge. 28. 11. 16. He. 1. 14. 13. 5.

m The modern Arabic word, which is the same as the Hebrew, signifies a kind of broom, which still grows abundantly in Paran, and the scanty shade of which may have served to suggest the despondency of the prophet.—C.

n He. 13. 5. Is. 33. 16. Ps. 37. 34. 9. 10. 121. 5. Mat. 6. 26. 33.

o Heb. bolster.

p Ps. 103. 13. 14. De. 33. 25. 1. Co. 9. 7; 10. 13. 2 Co. 12. 9.

q Da. 1. 15. Hab. 3. 19. Mat. 4. 4. Phi. 4. 13. 2 Co. 12. 9.

r Ex. 34. 28. Mat. 4. 2. Mal. 4. 2.

s Ex. 3. 19. 18.

t Horeb was evidently either a part of Sinai, or another top of the same mountain range; its distance from Paran, where the prophet was, might be about 150 miles in a direct line.—C.

u Ex. 33. 21. 22. Je. 9. 2. He. 11. 38.

v An appearance of Christ, "the Word of the Lord," and whom Elijah calls (ver. 10) "the Lord God of hosts," the object of the altar worship, and Lord of the holy prophets.—C.

w ver. 13. Ge. 16. 8.

x Nu. 25. 11. Ps. 69. 9; 119. 139. Jn. 2. 17.

y Ho. 5. 12. Mi. 6. 16. ch. 18. 4. 30. ver. 14.

46 And the "hand of the LORD was on Elijah; and he "girded up his loins, and ran before Ahab to the entrance of Jezreel.

CHAPTER XIX.

1 *Elijah, threatened by Jezebel, fleeth to Beersheba.* 4 *In the wilderness, being weary of his life, he is comforted by an angel.* 9 *At Horeb God appeareth unto him, sending him to anoint Hazael, Jehu, and Elisha.* 19 *Elisha, taking leave of his friends, followeth Elijah.*

AND Ahab told Jezebel "all that Elijah had done, and withal how he had slain all the prophets with the sword.

2 Then Jezebel sent a messenger unto Elijah, saying, "So let the gods do to me, and more also, if I make not thy life as the life of one of them by "to-morrow about this time.

3 And when he saw that, "he arose, and went for his life, and came to "Beer-sheba,¹ which belongeth to Judah, and left his servant there.

4 ¶ But² he himself went a day's journey into the wilderness,³ and came and "sat down under a juniper-tree: and he requested "for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I am not better than my fathers.⁴

5 And "as he lay and slept under a juniper-tree,⁵ behold, then an angel touched him, and said unto him, Arise and eat.

6 And he looked, and, behold, there was "a cake baked on the coals, and a cruse of water at his head:⁶ and he did eat and drink, and laid him down again.

7 And the angel of the LORD came again the second time, and touched him, and said, Arise and eat; "because the journey is too great for thee.

8 And he arose, and did eat and drink, and went in the "strength of that meat "forty days and forty nights unto "Horeb⁷ the mount of God.

9 ¶ And he came thither unto "a cave, and lodged there; and, behold, the word of the LORD came to him,⁸ and he said unto him, "What doest thou here, Elijah?

10 And he said, I have been "very jealous for the LORD God of hosts: for "the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with

REFLECTIONS.—God can turn a fruitful land into barrenness for the sins of them that dwell therein: but judgments, instead of humbling, enrage the impenitent. When persecutors cannot wreak their malice and fury on God they do it upon his servants. But what a mercy is it that God, even in wicked courts, hath those who fear him and protect his ministers. It is very honourable when saints are so faithful in relative duties that such who hate their religion cannot but show them distinguished regard; and when persons in high station lay out their influence or wealth for the support of God's faithful ministers and people. But God often, when his people's condition is seemingly desperate, raises up helpers where they could be least expected. It is proper that saints be cautious in dealing with enraged persecutors: but sometimes they are apt to overdo in their caution. The faithful servants of Christ are often calumniated as enemies to the state: and even when they bring the best of tidings the impenitent brand them as their troublers. But

they who by their sins provoke God against a nation, are the real troublers of it, and ought faithfully to be told it. God can overrule the hearts of his most inveterate enemies, and make them to grant what his servants demand for his honour. Unsettled notions of religion lead to unsound practices: and there can be no communion betwixt Christ and Belial. Let us then never, in inclination, profession, or practice, halt between God and his rivals. Nor must the ministers of Christ be discouraged when they see multitudes against them: it is enough that God is on their side. He can take the wise in their own craftiness, and turn the counsel of the froward headlong; and the hope of the hypocrite perishes. It is a poor religion that consists chiefly in externals; and a devilish one that requires inhuman severities. Nothing, neither disappointment nor public shame, will undeceive those whom God hath given up to strong delusions. But how condescending was it in God to put his own pre-eminence, or rather Godhead, to the trial! Graciously

he answers the fervent prayers of his zealous servants: and gloriously he overcomes when he is judged. Dreadful is the ruin of such as obstinately dispute his supremacy. But when false prophets and evil ministers are removed from a land God will return and refresh it. Secret, importunate, and repeated prayers must indeed be used to draw down the promised blessings; and great mercies may arise from the very smallest beginnings. But distinguished humility, and dependence upon an all-strengthening God, ought to attend upon and flow from the receipt of such most distinguishing honours.

CHAPTER XIX. [Ver. 15. "The wilderness (i.e. the midbar, 'pastoral region' as distinguished from cultivated ground) of Damascus" lay to the south and south-east of the city. The plain of Damascus, so far as it can be irrigated by the waters of Abana and Pharpar, is cultivated and planted, and is one of the richest and most beautiful in the world. Outside the circuit

the sword; and 'I, even I only, am left; and they seek my life, to take it away.

11 And he said, Go forth, and 'stand upon the mount before the LORD. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; *but* the LORD was not in the wind: and after the wind an earthquake; *but* the LORD was not in the earthquake:

12 And after the earthquake a fire; *but* the LORD was not in the fire: and after the fire *'a still small voice.'*⁹

13 And it was so, when Elijah heard it, that he wrapped his face in his mantle,¹ and went out, and stood in the entering in of the cave: and, behold, *there came* a voice unto him, and said, 'What doest thou here, Elijah?'²

14 And he said, 'I have been very jealous for the LORD God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even I only*, am left; and they seek my life, to take it away.

15 And the LORD said unto him, Go, return on thy way to the 'wilderness of Damascus: and when thou comest, 'anoint Hazael to be king over Syria:

16 And 'Jehu the son of Nimshi shalt thou anoint to be king over Israel: and 'Elisha the son of Shaphat of 'Abel-meholah³ shalt thou anoint to be prophet in thy room.⁴

17 And it shall come to pass, *that* him that escapeth 'the sword of Hazael shall Jehu slay; and him that escapeth from the 'sword of Jehu shall 'Elisha slay.

18 Yet¹ I have left *me* seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not 'kissed him.

19 ¹So he departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and 'he with the twelfth: and Elijah passed by him, and cast his 'mantle upon him.⁵

20 And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and *then* I will follow

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the mantle was of the 'sign and seal' of inauguration and succession to the prophetic office. A similar custom, most probably derived from this account, still prevails among the Soudanese in Persia, where the older the mantle it is counted the more valuable and honourable.—C.

6 What have I done to hinder thee?—C.

7 2 Sa. 24. 22.

8 Lu. 5. 29. 2 Sa. 6. 19.

CHAP. XX.

B.C. 901.

a ch. 15. 20. 2 Ki. 15.

b Ge. 14. 1. 2 Jos. 12.

7-24. Ju. 7.

1 The kings of small cities and territories each having a district, and little jurisdiction, but members of a general league, under some chief political head, to whom, on occasions of war, each state, C.—If we go back to the early ages of Syria, we find a number of isolated cities surrounded by a territory of very limited extent, and governed by kings or princes. Sometimes one of these towns obtained a marked superiority over the others, over which it arrogated a species of dominion, and of this number was Damascus. But this dominion was no more than a forced alliance, which only obliged these cities to furnish troops and subsidies in time of war, without compromising their distinct existence, under their own laws and rulers.—Heeren.

c Le. 26. 25. De. 28. 52.

2 Ki. 6. 24. 25. 17. 5. 6.

d Is. 36. 2. 3. 37. 9. 10.

2 Ki. 18. 4. 19. 9.

e Ex. 15. 9. ver. 5. Pr. 16. 18. 12. 12.

f ver. 7. De. 28. 48.

g De. 28. 49. 48. 2 Sa. 24. 14. Pr. 12. 3. 10. 12. 10. 20. 21. 16. 18. 18. 6. 7. 12. 10. 8. 14. 11. 2. 28. 14. 16. 15. 25.

h First he demanded the king's property, which the king pusillanimously tendered: now he demands the plunder of the whole city, which the elders and people magnanimously refuse.—C.

i Heb. desirable.

k Le. 4. 15. ch. 8. 1. Pr. 11. 14. 15. 22. 24. 6. 7. Ch. 13. 28. 1.

l Pr. 1. 19. 4. 16. 7. Ti. 6. 10. Ro. 3. 13. 18. 15. 59. 7.

m Heb. I kept not back from him, ver. 4.

n ver. 6.

thee. And he said unto him, Go back again: for what have I done to thee?⁶

21 And he returned back from him, and took a yoke of oxen, and slew them, and 'boiled their flesh with the instruments of the oxen, and 'gave unto the people, and they did eat: then he arose, and went after Elijah, and ministered unto him.

CHAPTER XX.

1 Benhadad, king of Syria, not content with Ahab's homage, besiegeth Samaria. 13 By the direction of a prophet the Syrians are slain. 22 As the prophet had forewarned Ahab, the Syrians, trusting in the valleys, come against him in Aphek. 28 By the word of the prophet, and God's judgment, the Syrians are smitten again. 31 The Syrians submitting themselves, Ahab sendeth Benhadad away with a covenant. 35 The prophet, under the parable of a prisoner, making Ahab to judge himself, denounceth God's judgment against him for his unseasonable lenity.

AND Ben-hadad^a the king of Syria gathered all his host together: and *there were* ^bthirty and two kings with him,¹ and horses and chariots: and he went up and 'besieged Samaria, and warred against it.

2 And he 'sent messengers to Ahab king of Israel into the city, and said unto him, Thus saith Ben-hadad,

3 Thy 'silver and thy gold *is* mine; thy wives also and thy children, *even* the goodliest, *are* mine.

4 And the king of Israel answered and said, My lord, O king, according to thy saying, 'I am thine, and all that I have.

5 And the messengers came again, and said, Thus speaketh Ben-hadad, saying, Although I have sent unto thee, saying, 'Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children;

6 Yet I will send my servants unto thee tomorrow about this time, and they shall search thine house, and the houses of thy ²servants; and it shall be, *that* whatsoever is pleasant³ in thine eyes, they shall put *it* in their hand, and take *it* away.

7 Then the king of Israel called ⁴all the elders of the land, and said, Mark, I pray you, and see how this *man* 'seeketh mischief; for he sent unto me for my wives, and for my children, and for my silver, and for my gold, and I ⁵denied him not.

8 And all the elders, and all the people, said unto him, 'Hearken not *unto him*, nor consent.

of irrigation it is dry and parched, and in general can only be used for pasture. P.]

Ver. 18. [Have not bowed unto Baal, and every mouth which hath not kissed him.] The heathen kissed several of their idols, either by touching them with the right hand (Plin. lib. xxviii. c. 2), or by actually saluting them with the lips (Cic. in Verrem). A similar practice has been transferred into those superstitious forms of Christianity where the images of saints have displaced the ancient idols and set up modern idolatry. C.]

REFLECTIONS.—The promoters of false worship desperately hate those who zealously oppose their designs. And no persecutor is more malicious or furious than a profane woman. How weak and spiritless are the greatest zealots for God when left to themselves! Elijah had just commanded both king and subjects:—*Now he shrinks for fear of a dignified harlot. But it is*

mean to desire death as a refuge from distress; and to seek to die like a wandering sheep in the wilderness, while shunning the honourable death of a martyr for God at Jezreel. When men impatiently wish for death they are ordinarily in a frame very unfit for it, and would be ready to recall their wish if God were to grant it. We ought never to desert the path of duty though it lead us through the valley of the shadow of death. However dark providences appear we must never despair. We know not what further work God may have for us. To desire to be with Christ is laudable; but to be weary of our warfare is sinful. But God kindly overlooks the infirmities of his people; visits them when on the brink of despair; and lays meat before them when they shamefully desert his service. Such as are travelling to Horeb, to the mount of God in heaven, will find strength ministered to them

for their journey, and angels to be their ministering spirits. To encourage their own peevish frowardness saints are apt to think matters in the church worse than they really are. But whom the Lord loves he will rebuke and chasten, he will direct and further employ. No place can exclude his gracious manifestations. It is the folly of human weakness to be discouraged for want of success in God's work. The sufficiency of the power is of God, not of ourselves. They that would be faithful for God in bad times must put their lives in their hands and be ready to die for him.—In the most terrible manner God often introduces his most mild and gracious intimations. God's saints are generally few; but they are often more numerous in times of general apostasy than good men think: and all of them are under the special knowledge and care of God. It bodes ill when God's children become intercessors

A.M. 3103. B.C. 901.

m ch.19.2.Ac.23.12

* This wicked imprecation imports—

The gods do so to
me (as I purpose to

lo to you), and more
worse) also. if' &c.

α Is. 26 12 α Sn 18

3. We will carry off everything.

o Heb. are at my

Ec. 7.8; 9.11. 1 Sa

5 There is much

practical human wisdom in the proverb.

ut, as might be ex-
ected from Abbe's

character, an evident
lack of divine know-

edge or pious feel-
ing. He that has

himself before he be-

in fool—but he that

story is an un-

amble believer has

me, covenant, and

4.8.—C.

Heb. word.
ch. 16. De -

.16. Pr. 31.4, 5.

Or, *Place the on*

es. And they
ced engines

Ps. 46. 1, 7, 11. Is. 33.

4 GC.22.14 DE.32.

ver. 28, Ps. 7. 16: 0

5; 83. 18. 15. 8. 9, 10.

Co. 1.27, 28.

757

32 So they girded sackcloth on their loins, and put ropes on their heads,⁹ and came to the king of Israel, and said, Thy servant Ben-hadad saith, I pray thee, let me live. And he said, *Is he yet alive? he is my brother.*

33 Now the men did diligently observe whether *any thing would come* from him, and did hastily catch it: and they said, Thy brother Ben-hadad. Then he said, Go ye, bring him. Then Ben-hadad came forth to him; and he caused him to come up into the chariot.

34 And Ben-hadad said unto him, "The cities, which my father took from thy father, I will restore; and thou shalt make streets for thee in Damascus,"¹ as my father made in Samaria. Then said Ahab, I will send thee away with this covenant. So he made a covenant with him, and sent him away.

35 ¶ And a certain man of the sons of the prophets said unto his neighbour in the word of the LORD, "Smite me, I pray thee."² And the man refused to smite him.

36 Then said he unto him, "Because thou hast not obeyed the voice of the LORD, behold, as soon as thou art departed from me, a lion shall slay thee. And as soon as he was departed from him, a lion found him, and slew him."

37 Then he found another man, and said, Smite me, I pray thee. And the man smote him, so that in smiting he wounded him.³

38 So the prophet departed, and waited for the king by the way,⁴ and disguised himself with ashes⁵ upon his face.

39 And as the king passed by, he cried unto the king: and he said, Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt pay⁶ a talent of silver.

40 And as thy servant was busy here and there, he was⁷ gone.⁸ And the king of Israel said unto him, "So shall thy judgment be; thyself hast decided it."

41 And he hasted, and took the ashes away from his face; and the king of Israel discerned him that he was of the prophets.

42 And he said unto him, Thus saith the LORD, Because thou hast let go out of thy hand a man whom I appointed⁹ to utter de-

A.M. 3104. B.C. 900.

3 Ge. 37-34. 2 Sa. 14. 2. 15. 37. 1.

9 Or, 'round their necks.' This is well illustrated by several Egyptian and Persian sculptures, which represent captives dragged before their kings by a rope that passes round the neck of each, and binds them to one another.—*Note.* What an appropriate emblem of the captive state of sinners—each a captive, and each bound to his companions in misery.—C.

1 ver. 3-6. Ps. 12. 2. Job 40. 12, 17, 18. Da. 4. 37.

10 As ch. 5. 20. Or perhaps these are Ahab's words.

1 Authorize the establishment of a Jewish quarter or factory for commercial purposes, and in some degree still is, the case in some Christian European cities, and as still is the case in Constantinople and the principal cities of Asia where Jews reside—a rule of separation that likewise applies generally to Europeans, or Franks, as they are called. C.—To this day there is a Jewish quarter in the most ancient part of Damascus, and there is evidence to show that the Jews have occupied it since the Mahomedan conquest of the city in the 7th century.—P.

2 ver. 42. Is. 26. 10; 28. 15.

3 1 Sa. 10. 12. 2 Ki. 2. 3-5, 7, 15. ver. 38. Is. 8. 18.

4 Is. 20. 3, 4. 18. Mat. 16. 24. Pr. 27. 6. ver. 37.

5 Knowing him as a neighbour to be a prophet, he should have obeyed 'in the word of the Lord.'—C.

6 1 Sa. 15. 22, 23. ch. 13. 21, 22, 23. 34. 37. 2 Ki. 2. 23, 24. with ch. 13. 24.

7 Ex. 21. 15, 18. Pr. 23. 13.

8 Heb. smiting and wounding.

9 As a prophet of the Lord, he could have no access to the idolatrous king; but as a wounded soldier, ver. 39, he was sure of a hearing.—C.

c ch. 14. 22, 30.

5 According to Boothroyd and other eminent translators, 'a veil or bandage.'—C.

d 2 Sa. 12. 1-7; 14. 5-7. Ju. 9. 7-20.

6 Heb. weigh.

7 Heb. he was not.

8 This being a parable, partook in no degree of the nature of an untruth, the essence of which always is an intention to deceive, that of the prophet was merely to instruct.—C.

e 2 Sa. 12. 5, 6. Job 15. 6. Lu. 19. 22. Jn. 11. 48. Mat. 21. 41, 42, 24-28.

f 1 Sa. 15. 9. ch. 20. 34-37. 2 Ki. 1. 12, 29, 30. 32, 33, 34. 3. 7, 22.

9 Heb. of my curse.

A.M. 3104. B.C. 900.

1 God had righteously devoted him for his unprovoked invasion, which is but another word for intentional murder, as related in the beginning of the chapter.—C.

2 ch. 21. 42, 22. 8. 2 Co. 7. 10. Job 5. 2.

2 Not displeased with himself—for that had been a sign of repentance—but with God and his prophet, by whom the sentence had been pronounced; see ch. 21. 4.—C.

CHAP. XXI.

B.C. 899.

a ch. xviii. xx. Ezz. 9. 13, 14.

b Ju. 6. 33. 1 Sa. 29. 1. ch. 12. 45. 2 Ki. 9. 21, 30; 10. 7, 11.

c 1 Sa. 8. 14. 1 Jn. 2. 16. 1 Ti. 6. 9, 10. with Ex. 20. 17. De. 5. 21.

1 Heb. be good in thine eyes.

d Le. 9. 5. 23. Nu. 36. 7. Ezr. 46. 18.

2 Ahab seems to propose fairly and generously for the vineyard, but it is evident he wished Naboth to alienate his paternal property contrary to the law. Le. 25. 1-6; which it was a sin in the one to desire, as it would have been in the other to concede.—C.

e ch. 20. 43. Es. 5. 13. Job 2. 2. 1 Ti. 6. 9, 10. ver. 2.

f ver. 5. 2. Sa. 13. 2, 4.

3 The unmanly spirit of a pettish and spoiled child, unworthy of a man, unworthy of a king. The evidence of affections set upon things on the earth, and consequently regardless of things above.—C.

g ch. 16. 11; 18. 4; 19. 21; 22. 6. Ec. 7. 26. Pr. 22. 14; 23. 27.

h ver. 2. Job 5. 2. Pr. 14. 30. 1 Ti. 6. 9, 10.

i 1 Sa. 8. 14. Da. 5. 19.

4 She can recommend mirth, while contemplating the subornation of perjury, and commission of murder. Such, alas! is the human conscience when perverted by idolatry and seared by the practice of sin.—C.

k Es. 3. 12.

l De. 21. 2. Ju. 8. 14. ch. 10. 1.

m Is. 62. 4. Lu. 20. 47. Jn. 18. 28. Mat. 2. 8.

5 Or, Call an assembly.

6 There were amongst the Jews some fasts fixed, Zec. 8. 19, others occasional, Joel 1. 14, but from Is. 58. 4 it is evident that these assemblies were grievously perverted as occasions of popular tumult and perversion of public justice—the fast being an occasion of exciting, not their religious, but their superstitious prejudices—prejudices which, like those of infidelity, are generally inexorable, cruel, and murderous.—C.

7 Heb. in the top of the people.

n De. 13. 13. 1 Sa. 2. 12. 2 Sa. 23. 6. ver. 13.

struction,¹ therefore thy life shall go for his life, and thy people for his people.

43 And the king of Israel went to his house heavy and displeased,² and came to Samaria.

CHAPTER XXI.

1 Ahab being denied Naboth's vineyard is grieved. 5 Jezebel writing letters against Naboth, he is condemned of blasphemy. 15 Ahab taketh possession of the vineyard. 17 Elijah denounceth judgments against Ahab and Jezebel. 27 Wicked Ahab repenting, God deferreth the judgment.

AND it came to pass after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria.

2 And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house; and I will give thee for it a better vineyard than it; or, if it seem good to thee,¹ I will give thee the worth of it in money.

3 And Naboth said to Ahab, The LORD forbid it me, that I should give the inheritance of my fathers unto thee.²

4 And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him; for he had said, I will not give thee the inheritance of my fathers: and he laid him down upon his bed, and turned away his face, and would eat no bread.³

5 ¶ But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread?

6 And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it: and he answered, I will not give thee my vineyard.

7 And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thine heart be merry:⁴ I will give thee the vineyard of Naboth the Jezreelite.

8 So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, dwelling with Naboth.

9 And she wrote in the letters, saying, "Proclaim⁵ a fast,⁶ and set Naboth on high among the people:⁷

10 And set two men, sons of Belial, before

instruments God can abase the proud, and defeat the most powerful armies even when flushed with victory and success. But we must never on earth think the danger over. Earth and hell cannot long lie quiet. Atheistical apprehensions of God effectually plunge men headlong into misery. For they that fight against him will at last be covered with confusion and despair. Malicious persecutors are in general extremely indulgent to horrid murderers and blasphemers. But sinful indulgence issues in men's own ruin. God's servants have need of great boldness and zeal, that they may declare his mind to the most powerful transgressors. And it

is peculiarly stinging when men are condemned out of their own mouth.

Learn, O my soul, notwithstanding all my emptiness, to be strong in the Lord and in the power of his might. If my spiritual enemies compass me about like bees, let me attack them in the name of the Lord. If I obtain one victory let me prepare for another assault. But let me never show mercy to the most humble and suppliant lust—to pity those who are careless of God's honour and cruel to myself.

CHAPTER XXI. [Ver. 8. Naboth dwelt in Jez-

reel and had his patrimony there. It therefore was his city. But though Ahab had a palace there, Jezreel was not his usual place of residence. Samaria was the capital of the kingdom, and he appears to have returned to it after vainly endeavouring to obtain possession of Naboth's vineyard while on a visit to Jezreel. The whole narrative shows that Naboth's accusation and death occurred at Jezreel, his native city, and that Ahab and Jezebel were then at a distance. P.]

REFLECTIONS.—Nearness to great men often exposes to oppression; and there is need of steadfast



A T THE WELL, SAMARIA—WHERE AHAB, KING OF ISRAEL, BUILT A TEMPLE TO BAAL, THE GOD OF THE SIDONIANS. [I. Kings, xxi:18.]
 —“Arise, go down to meet Ahab, king of Israel, which is in Samaria.” The city of Samaria was built by Omri, king of Israel, and became the capital of the ten tribes until the captivity. Ahab built a temple to Baal here, which was destroyed by Jehu. “He reared up an altar for Baal in the house of Baal which he had built in Samaria. And Ahab made a grove: and Ahab did more to provoke the Lord God

of Israel to anger than all the kings of Israel that were before him.”—I. Kings, xvi:32-33. We give above a picture of the well in Samaria. The prophecy uttered with reference to this place in Micah, i:6, is literally fulfilled: “I will make Samaria as an heap of the field, and as plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will discover the foundations thereof.” This has literally come to pass.

him, to bear witness against him, saying, Thou didst blaspheme God and the king;⁸ and then carry⁹ him out, and stone him, that he may die.⁹

11 And the men of his city, *even* the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, and as it was written in the letters which she had sent unto them:

12 They proclaimed a fast, and set Naboth on high among the people.

13 And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, *even* against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died.

14 Then they sent to Jezebel, saying, "Naboth is stoned, and is dead.

15 ¶ And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead.

16 And it came to pass, when Ahab heard that Naboth was dead,¹ that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

17 ¶ And the word of the LORD came to Elijah the Tishbite, saying,

18 Arise, go down to meet Ahab king of Israel, which is in Samaria: behold, *he is* in the vineyard of Naboth, whither he is gone down to possess it.

19 And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, In the place where dogs licked the blood² of Naboth shall dogs lick thy blood, *even* thine.

20 And Ahab said to Elijah, Hast thou found me, O mine enemy?³ And he answered, I have found thee; because thou hast sold thyself to work evil⁴ in the sight of the LORD.

21 Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off

A.M. 3105. B.C. 899.

-26. Ac. 11. 13.

8 Or, the gods and

the king, an accusa-

tion which was in

part probably true.

9 Or if Naboth was a

worshipper of the

true God, it is not un-

likely he might, as in

duty and conscience

bound, have spoken

disrespectfully, and,

in that sense, blas-

phemously of Jeze-

bel's false gods.

There would thus be

a semblance of jus-

tice, by a perversion

of law.—C.

9 Jos. 7. 24. Mar. 15.

20 It was a precon-

certed scheme for

perjury and murder.

The charge was

false; but the two

witnesses affirmed it,

and therefore the

elders of the city had

a pretext for putting

to death a man who

was in reality inno-

cent. Blasphemy was

by Jewish law pun-

ishable with death.

There was also an

express statute

against cursing a

civil ruler, Ex. 22. 28.

21 Ex. 1. 17. 1 Sa. 22.

18; 23. 20. Pr. 30. 12. Ac.

5. 20. Le. 19. 15. De. 27.

19.

22 De. 19. 18. 19. Pr. 19.

9. Mar. 14. 56-58.

23 Job 1. 5; 2. 9. Ac. 6.

11. 13. Lu. 23. 2.

24 And his sons, 2 Ki.

9. 26. 10. 24. 25. Nu.

15. 32. 36. 16. 33. 13.

25 Ec. 1. 19. 1. 2.

31 ver. 7. 13.

1 It is evident from

2 Ki. 9. 26. that Na-

bath's sons were, by

some additional per-

jury, implicated in

the charge against

their father; for the

one perjury was as

easily purchased as

the other, and that

Ahab now thought

the way clear for a

possession, as by ar-

ranger for treason,

or forfeiture to the

crown.—C.

25 2 Ki. 9. 26. Ps. 9. 12;

10. 11-15. He. 3. 13.

26 Sa. 12. 9. Ge. 4. 9.

12. Hab. 2. 7-12.

27 Sa. 12. 11. ch. 22.

38. 2 Ki. 9. 25. 26. Ps. 9.

12. 15. 16. 17. 15. 16.

31 It is in vain to

look for a literal ful-

filment of this predic-

tion. Thus it would

have been fulfilled,

but the humiliation

of Ahab induced the

merciful God to say,

"I will not bring the

evil in his days, but

in the days of his

son," ver. 39. Now

dogs did lick the

blood of Ahab, but it

was at the pool of

Samaria. And how

literally the predic-

tion concerning his

son was fulfilled, see

2 Ki. 9. 25.—Clarke.

28 ch. 18. 17. 22. 8. Am.

5. 10. Ga. 4. 10.

29 Elijah was his

best, perhaps his only

friend; yet, like all

other thoughtless

men, he

counts him his en-

emy because he tells

him the truth.—C.

30 2 Ki. 17. 17. Ep. 4.

19. Ge. 13. 13. ver. 25.

31 ch. 14. 10; 15. 20; 16.

34. 11; 22. 34.—2 Ki. 1.

ix. x.

32 Every sinner

seeks his price; and

rewards him. Our first

parents sinned, ex-

pecting to be "as

gods." Ahab sinned,

expecting first a vine-

yard; and, secondly,

contentment; but in

each case, the sale

was a sale of holy

liberty, and the con-

sequence a slavery to

the power of evil.—

C.

33 The dog that

rooms at large with-

out a master, as in

some European and

most eastern towns

—C.

34 Him that is forti-

fied and secure as

legitimate and ac-

knowledge of the

kingdom.—C.

35 2 Ki. 9. 36. Ps. 9. 15.

16; 17. 16; 140. 11. Pr. 1. 31;

5. 21; 13. 21. Is. 3. 11. Ro.

3. 8. 9.

36 Or, ditch.

37 ch. 14. 11; 16. 4. Je.

15. 3. ver. 21, 22.

38 ch. 16. 33; ver. 20. 2

Ki. 3. 2.

39 Ge. 3. 6; 2. 2. ch.

11. 14. 2. Co. 6. 14. Ec. 7.

26. Pr. 22. 14; 23. 27.

40 This does not

excuse Ahab. Jeze-

bel's sin was that of

instigating; Ahab's

that of compliance;

their wickedness dif-

fers not in nature, but

in order.—C.

41 Or, incited.

42 Le. xviii. xx. 2 Ki.

xvi. xxi.

43 Ge. 37. 29. 34. 2 Ki.

18. 37; 22. 11. Jonah 3. 6.

Is. 38. 15; 37. 1. Ac. 24.

25. 2 Co. 7. 10.

44 The efforts of

translators to ex-

pound this term have

been various, yet

concurrent. Yet is

not the real meaning

to be found in ver.

39, humbly? Mt. 6. 8.—

C.

45 Ps. 78. 34-37. Jonah

3. 6-11.

46 God had said,

ver. 21, "I will bring

evil upon thee." How

does he now transfer

it to his posterity?

He did bring evil

upon him by his

threatening the ex-

cision of his house;

but lays upon him no

more than the cer-

tain anticipation, and

on his impenitent son

the dreadful reality.

—C.

47 2 Ki. li. ix. x. ch.

11. 12, 35.

48 CHAP. XXII.

B.C. 897.

49 From ch. 20. 29-

34.

50 2 Ch. 18. 2-34. Je-

hoshaphat's son had

married Ahab's

daughter.

51 De. 4. 43. Jos. 20. 8;

21. 38. 2 Ki. 8. 28; 9. 1. ch.

4. 13.

52 By God's dona-

tion as a city of re-

fuge, Jos. 21. 3. 8. and

by the treaty of Ben-

hadad, ch. 20. 34.—C.

53 Heb. silent from

taking it.

54 2 Ch. 18. 3. 10. 2. 2

Ki. 7. Pr. 13. 20. Ep. 5.

11. 1. Co. 15. 33.

from Ahab him that pisseth against the wall, and him that is shut up and left in Israel.⁶

22 And will make thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked me to anger, and made Israel to sin.

23 And of Jezebel also spake the LORD, saying, The dogs shall eat Jezebel by the wall of Jezreel.

24 Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat.

25 (But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, whom Jezebel his wife stirred up.⁸

26 And he did very abominably in following idols, according to all things as did the Amorites, whom the LORD cast out before the children of Israel.)

27 ¶ And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.¹

28 And the word of the LORD came to Elijah the Tishbite, saying,

29 Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days:² but in his son's days will I bring the evil upon his house.

CHAPTER XXII.

1 Ahab, seduced by false prophets, according to the word of Micahiah is slain at Ramoth-gilead. 37 The dogs lick up his blood, and Ahaziah succeedeth him. 41 Jehoshaphat's good reign. 45 His acts. 50 Jehoram succeedeth him. 51 Ahaziah's wicked reign.

AND they continued three years without war between Syria and Israel.

2 And it came to pass in the third year, that Jehoshaphat the king of Judah came down to the king of Israel.

3 (And the king of Israel said unto his servants, Know ye that Ramoth in Gilead is ours, and we be still,² and take it not out of the hand of the king of Syria?)

4 And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramoth-gilead? And Jehoshaphat said to the king of Israel, I am as

adherence to the Lord's command when we meet with strong temptations. How insatiable is a covetous heart! Many great men, in all that they have, can enjoy but small pleasure because of some fancied want: and proud and discontented spirits terribly torment themselves. What a plague to nations are covetous and tyrannical rulers! Having their heart set on wickedness, the devil quickly furnishes the means: and nothing is too base and hypocritical, or even horrid or blasphemous, for them to stick at. When sin has hardened their heart, men glory in their wickedness and are lost to shame. But that which is unlawfully gotten frequently proves a burden instead of a comfort. The very presence of faithful ministers, who cannot endure to see the wicked perishing in their iniquities, is a terror to such, and their faithful rebukes torment them: but how much more, and how often even in this life,

does the eternal justice of God perplex and pursue them! Legal terrors may produce strong professions of repentance, but only a sense of God's pardoning love can convert the heart. And if God mark such regard to apparent repentance how great is his mercy, and how great is his regard to those who sorrow after a godly sort!

CHAPTER XXII. REFLECTIONS.—Wicked sovereigns pay little regard to the laws either of gratitude or of solemn treaties. It is taking hold of the opportunities which God puts in our hand, not leagues with perfidious princes, that will secure our rights; and least of all ought leagues extorted by distress to be trusted to. The worst of men from selfish motives will court the friendship of the godly; but whenever opportunity serves are sure to expose them to danger. The

conscience, the life of saints, yea, and all that they have, are endangered by sinful compliances to evil men: but tender saints can never delight in evil and flattering ministers, nor fail to regard the faithful servants of God. Unity and multitude are poor proofs of a good cause. Nothing is a surer sign of an evil minister than his encouraging wicked and hypocritical men to sleep on in their sin: nor is anything a more dreadful plague to persons or nations than the united flattery of unfaithful ministers. When flatterers abound the men of God ought to be the more bold and faithful in opposition to them. Hardened sinners will indeed hate them for dealing faithfully with their conscience, but God will stand by them when he gives up the lovers of flattery to be imposed on by it to their own ruin; and multitudes of evil spirits are always awaiting his permission to delude into destruction their own

thou art, my people as thy people, my horses as thy horses.³

5 ¶ And Jehoshaphat said unto the king of Israel, 'Inquire, I pray thee, at the word of the LORD to-day.⁴

6 Then the king of Israel gathered the prophets together, about four hundred men,⁵ and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for the LORD⁶ shall deliver it into the hand of the king.

7 ¶ And Jehoshaphat said, *Is there not here a prophet of the LORD besides, that we might inquire of him?*

8 And the king of Israel said unto Jehoshaphat, *There is yet one man (Micaiah the son of Imlah) by whom we may inquire of the LORD: but I hate him; for he doth not prophesy good concerning me, but evil.* And Jehoshaphat said, Let not the king say so.

9 Then the king of Israel called an officer,⁷ and said, Hasten *hither* Micaiah the son of Imlah.

10 And the king of Israel, and Jehoshaphat the king of Judah, sat each on his throne, having put on their robes, in a void place⁸ in the entrance of the gate of Samaria; and all the prophets prophesied before them.

11 And Zedekiah the son of Chenaanah made him horns of iron; and he said, Thus saith the LORD, With these shalt thou push the Syrians, until thou have consumed them.

12 And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the LORD shall deliver it into the king's hand.

13 And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets declare good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak that which is good.⁹

14 And Micaiah said, As the LORD liveth, what the LORD saith unto me, that will I speak.

15 ¶ So he came to the king. And the king said unto him, Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the LORD shall deliver it into the hand of the king.¹

16 And the king said unto him, How many times shall I adjure thee that thou tell me nothing but that which is true in the name of the LORD?

17 And he said, I saw all Israel scattered upon the hills, as sheep that have not a shep-

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³ We are all willing and ready.
⁴ Nu. 27. 21. Ju. 1. 1; 20. 16, 23, 28. 1 Sa. 23. 4. 10. 11, 2. Sa. 2. 2. 15. 19, 23.
⁵ The inconsistency of Jehoshaphat appears in engaging in the war, ver. 4, and now proposing to ask counsel of the LORD. By this we are prepared for the further inconsistency of refusing God's counsel when given (ver. 29) by his true prophet.

⁶ Note. It is one thing humbly to seek counsel of God in our perplexities, another to search for his concurrence in our own previous determinations.—C.
⁷ Of the groves, ch. 18. 10.

⁸ The prophets of Baal were 450, ch. 18. 19, and all these perished, ver. 40. But the prophets of the LORD were 400, ch. 18. 40, and these still remained, and were most probably the false and flattering prophets now assembled.—C.

⁹ Eze. 13. 7. Je. 28. 14. 13. 14. ver. 22, 23. 6 Their reply is, in the Hebrew, not JEHOVAH, but ADONAI, a word which would not offend Jehoshaphat as Baal worship, but which enables them to avoid honouring Jehovah, the true God.—Note.

Equivocal expressions are among the surest marks of heresy, whereas it ever stands self-condemned by avoiding to discover its real meaning. Tit. 3. 11.—C.
¹ A. K. 3. 11. 2 Ch. 18. 6.

¹ ch. 18. 4. 19. 10; ver. 27. Re. 12. 10.
² Je. 42. 5. 64. 23. 1 ch. 20. 43. 21. 20. Ge. 37. 8. Ps. 38. 19. Am. 5. 10. Ju. 7. 7. 15. 18. 19. Ga. 4. 16. 7. 14. 3.

³ Je. 38. 4. Mi. 2. 11. 15. 58. 1. Ho. 8. 1. ch. 11. 35. 40.
⁴ Or, counsel.
⁵ Ac. 12. 21. Es. 6. 8. 9. 2 Ch. 18. 9.

⁶ Heb. floor.
⁷ ch. 18. 29. 1 Sa. 18. 10. Eze. 13. 2-8. 15. 30. 10.
⁸ Je. 27. 22. 13. Zec. 12. 10. 14. 13. 14. 23. 25. 27. 28. 2. 3. 29. 21. Eze. 13. 2-8.

⁹ ver. 6. 15. 22. 33. 36. 30. 7. 3. Is. 30. 10. Eze. 3. 10. 22. Mi. 2. 11.

Alas! for the lot of kings, for whom, and for all in authority, let us ever pray: for the object of many is not much to counsel them as to please them, and if possible even the servants of the Lord will be seduced to flatter them.—C.
¹ Je. 23. 28. 42. 4. 1 Co. 11. 24. 12. 2. Eze. 7. 13. 17. Ac. 20. 7. ch. 18. 27. Ec. 11. 9. Ju. 10. 14. Mat. 26. 45. 2 Ch. 18. 14.

² Mat. 26. 63. 1 Sa. 14. 24. I charge thee as thou shalt answer to God.
³ Eze. 1. 4. Ac. 10. 11. 17. Je. 1. 11-15.

⁴ Zec. 13. 7. Je. 23. 28. Mat. 9. 36. ver. 34. 30.

1 Was the Lord's prophet guilty of uttering an untruth? or false, not according to the meaning they may or ordinarily do bear, but according to the meaning they are at any special time intended and known to bear. Ahab knew, probably by Micaiah's looking at or pointing to the false prophets, or by the tone of Micaiah's voice, that the words were not his own, but a quotation, and therefore he adjures him to deliver his own words. C.—Perhaps some ironical gesture

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accompanied Micaiah's words. Many instances of irony are to be found in Scripture, and that Micaiah now spoke in irony is too manifest to escape the notice of the most cursory reader. His words are precisely those of the false prophets, ver. 6, 12, and were intended by him to reprove the king for his idolatry and impiety. That the design of the prophet was perceived by Ahab is evident from his immediately adjuring him to speak nothing but the truth, that is, to discover to him what really would be the result of the expedition, upon which the prophet assumed another tone, and related to him his vision.—C.

² Is. 6. 1; 66. 1. Re. 4. 2. 3. Da. 7. 9, 10. 6 Ps. 103. 20. 21. 68. 17. 104. 4. Da. 7. 10. Job 1. 6; 2. 1.

³ Or, deceive. This is to be understood figuratively.—C.
⁴ ver. 20. Job 1. 6; 2. 12. Th. 2. 11.

⁵ Ju. 8. 44. 1 Ju. 4. 6. Re. 9. 2. 3. Job 12. 16. Ps. 109. 17. Eze. 14. 9. 2 Th. 1. 12.

⁶ This relation is either a parable or vision, representing, as by a picture, more vividly than by words, the utter falsehood of Ahab's prophets. No one ever mistakes a parable for a literal fact, or accuses the narrator of untruth; and metals only satisfy themselves when they accuse the Bible by applying a rule that, in no other case, is ever for a moment applied.—C.

⁷ This may be understood literally, for God by giving us liars to the guidance of a lying spirit is righteously adjudging them to the darkness they loved, and in that sense, and in that only, may be said not to permit a lying spirit to enter, but actually to put a lying spirit in their mouth.—C.

⁸ Ch. 18. 23. Je. 20. 2. Job 16. 2. La. 3. 30. Ac. 23. 2. Mat. 26. 45.

⁹ Heb. a chamber in a chamber, ch. 20. 30. Nu. 31. 8. Je. 23. 15.

¹ Or, from chamber to chamber, ch. 20. 30. Nu. 31. 8. Je. 23. 15.

² The prophet had been in prison for his honest rebuking and warning of Ahab.—C.

³ 2 Ch. 16. 10. Je. 20. 2; 29. 26; 32. 23; 35. 15.

⁴ De. 16. 3. Ps. 80. 5; 127. 1. Is. 30. 30. Nu. 16. 29. Je. 28. 8. 9. De. 18. 18. 22. Is. 44. 26.

⁵ Mi. 1. 2. Je. 22. 20. Is. 1. 2. Am. 3. 1. 4. 1. Ho. 8. 1.

⁶ ver. 2. 2 Ch. 18. 28. 7 A distance of about 24 miles. Jehoshaphat goes up to the authority of 400 prophets against one. But neither truth nor its evidence should be tested by the numbers or concurrence of witnesses, but by their character, means of knowledge, object, corroborative circumstances, and the internal nature of the testimony itself.—C.

⁷ Or, when he was to disguise himself and enter into the battle.
⁸ ch. 14. 20. 38. Ps. 12. 2. ver. 31. 32.

⁹ Affecting to place or really placing him thus as a mere spectator.—C.
¹ ch. 20. 4. 9 Je. 16. 6. 2 Ch. 35. 22. with ch. 20. 33. 4. 50. ungratefully. Ben-hadad rewarded his sinful kindness.

herd: and the LORD said, These have no master; let them return every man to his house in peace.

18 And the king of Israel said unto Jehoshaphat, Did I not tell thee that he would prophesy no good concerning me, but evil?

19 And he said, Hear thou therefore the word of the LORD: I saw the LORD sitting on his throne, and all the host of heaven standing by him on his right hand and on his left.

20 And the LORD said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner.

21 And there came forth a spirit, and stood before the LORD, and said, I will persuade him.

22 And the LORD said unto him, Where-with? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so.

23 Now therefore, behold, the LORD hath put a lying spirit in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee.

24 ¶ But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee?

25 And Micaiah said, Behold, thou shalt see in that day, when thou shalt go into an inner chamber to hide thyself.

26 And the king of Israel said, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son;

27 And say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction, and with water of affliction, until I come in peace.

28 And Micaiah said, If thou return at all in peace, the LORD hath not spoken by me. And he said, Harken, O people, every one of you.

29 ¶ So the king of Israel, and Jehoshaphat the king of Judah, went up to Ramoth-gilead.

30 And the king of Israel said unto Jehoshaphat, I will disguise myself, and enter into the battle; but put thou on thy robes. And the king of Israel disguised himself, and went into the battle.

31 ¶ But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, Fight neither with

most hearty votaries. Faithful ministers are commonly rewarded with persecution and abuse: and none are more bitter enemies than the teachers of lies. But

God will quickly vindicate his servants in accomplishing the threatenings which they have denounced. Such as are guileless themselves are unsuspecting of others:

but wicked men, to compass their own ends, will not stick to betray their best friends. And indeed when the godly are out of the way of their duty they need

small nor great, save only with the king of Israel.

32 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it is the king of Israel. And they turned aside to fight against him; and Jehoshaphat cried out.⁹

33 And it came to pass, when the captains of the chariots perceived that it was not the king of Israel, that they turned back from pursuing him.

34 ¶ And a certain man drew a bow at a venture,¹ and smote the king of Israel between the joints² of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded.³

35 And the battle increased⁴ that day: and the king was stayed up⁵ in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the midst⁷ of the chariot.

36 And there went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own country.⁸

37 ¶ So the king died, and was brought⁹ to Samaria; and they buried the king in Samaria.

38 And one washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armour; according unto the word of the Lord which he spake.

39 ¶ Now the rest of the acts of Ahab, and all that he did, and the ivory house¹ which he made, and all the cities that he built, are they not written in the book of the Chronicles of the kings of Israel?

40 So Ahab slept with his fathers; and Ahaziah his son reigned in his stead.

41 ¶ And Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel.

42 Jehoshaphat was thirty and five years

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¶ 2 Ch. 18. 31. ver. 31.

Fr. 13. 20.

¶ 2 Ch. 18. 31. ch. 17.

20. 21. Ps. 130. 134. 54. 6.

17. 142. 4. 5. 140. 1. 143. 7.

Ex. 14. 15.

9 Not as a coward.

but to inform them

that he was a mere

spectator, as at a

public tournament,

of which the royal

robes instead of ar-

mour would afford a

decisive evidence.—

C.

¶ Heb. in his sim-

plicity, 2 Sa. 15. 11.

1 Not at random,

but with the utmost

skill and strength,

according to Frey,

who translates it by

'perfection,' which

these qualities con-

stitute. C. — The

Hebrew word sig-

nifies 'in simplici-

ty,' i.e. without any

design of killing

Ahab, without any

knowledge that Ahab

was before him. The

word refers to the in-

tervention, and not to the

physical power put

forth. The man saw

the enemy, shot at

them, and the arrow

pierced the armour

of Ahab.—P.

2 Heb. joints and

the breastplate.

3 Heb. made sick.

¶ Ch. 20. 42. ver. 17.

28. 2 Ch. 18. 34.

4 Heb. ascended.

5 The army would

be little affected by

the wound and tem-

porary retirement

of the king; for on com-

paring ver. 34. 35. he

seems to have re-

tired and returned,

as his disguise would

prevent them from

knowing his disaster,

which might have

dispirited his army.

6 Dathe has, 'was

compelled to remain

in his chariot,' the

Syrians pressing him

so sore that he could

not quit the field.—I.

7 Heb. bosom.

¶ x ver. 17. 2 Ki. 14. 12.

2 Sa. 18. 16. ch. 12. 16.

8 When Ahab's

death was known,

those who succeeded

in command issued

this proclamation,

which was a com-

plete accomplish-

ment of Micaiah's

vision, ver. 17.—I.

9 Heb. came.

¶ Ch. 21. 19.

¶ Ch. 14. 10; 15. 37; 16.

5. 20. 27. 2 Ki. 1. 18; 10.

34; 13. 8. 9. 12. 13; 14. 15.

16. 28. 29.

¶ Am. 3. 15. Ps. 45. 8.

ch. 10. 18.

1 Inlaid with ivory,

or with much furni-

ture, ornamented

with ivory, as tables,

couches, throne, ch.

10. 18. &c.—C.

2 Ch. 20. 31.

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2 B.C. 914.

¶ 2 Ki. 1. 17; 8. 16.

¶ Ch. 14. 21; 15. 2. 10.

¶ 2 Ch. 15. 10; 17. 3. 2

Ch. xvii. xx., with xiv.

xv.

¶ Ch. 15. 14. 2 Ki. 14. 3.

4: 15. 3. 4. 34. 35. Le. 20.

30. But it was to

God, not to idols.

3 Thus, statement

is reconciled with 2

Ch. 17. 6, by observ-

ing that it is there

said, 'he took away

the high places and

groves, which shows

they were the seats

of idolatry; while the

high places, where,

in unsettled times,

the true God was

worshipped, went

to be served,

were still, though

some neglect or dif-

culty, permitted to

remain.—C.

¶ 2 Ch. 19. 2. 2 Co. 6.

14. He. 12. 14. Ep. 5. 11.

1 Co. 15. 33.

¶ Ch. 11. 47; 14. 20; 15.

7. 23. 2 Ki. 8. 23; 24. 12.

19; 14. 18; 15. 6, 7, 36, 38;

16. 19. 20; 20. 20, 21; 21.

17. 18. 25; 23. 28.

¶ Ch. 15. 12. Ge. 13. 13.

Jude 7. Ro. 1. 26, 27.

4 By banishment,

or even death, as the

law of God directed,

a law still in force in

these lands.—C.

¶ Ge. 25. 23; 27. 40. 2

Sa. 8. 14. 2 Ki. 3. 9; 8. 20.

5 Or, had ten ships.

6 See note on ch.

10. 22.—C.

7 2 Ch. 20. 35. 36. ch.

10. 22, 23.

8 —C.

9 Or, according to

Parkhurst, merely in-

stead, and God was

of repair, and to sail,

as proposed by Ahaz-

iah. It appears from

Ch. 20. 36, that Je-

hoshaphat and Aha-

ziah had been joined

in building the fleet,

but that after the

storm, Jehoshaphat,

warned by Eliezer,

refused to make any

further addition.

¶ Ch. 9. 26. Nu. 33. 35.

36.

¶ 2 Ch. 20. 37; 25. 7.

Pr. 9. 6; 13. 20; 14. 4.

9 In 2 Ch. 20. 36 it is

said he did join Aha-

ziah in a nautical ex-

pedition; but perhaps

the reference here is

to a second proposal

which he rejected.

Some, however, by

changing one He-

brew letter (of simi-

lar sound), instead of

'would not,' trans-

late 'consented to

him.' This would

harmonize the two

narratives better still.

The order of events

would then be (1)

The alliance with

Ahaziah, ver. 44. (2)

His proposal, ver. 49.

(3) The destruction

of the combined

fleet, ver. 48. Ezion-

geber was at the

head of the north-

east arm of the Red

Sea, and there is a

dangerous ridge of

rocks there, where

Tarshish ships (i.e.

large vessels) might

easily be wrecked.—I.

old² when he began to reign; and he reigned twenty and five years in Jerusalem: and his mother's name was Azubah, the daughter of Shilhi.

43 And he walked in all the ways of Asa his father; he turned not aside from it, doing that which was right in the eyes of the LORD: nevertheless the high places were not taken away; for the people offered and burnt incense yet in the high places.³

44 And Jehoshaphat made peace with the king of Israel.

45 Now the rest of the acts of Jehoshaphat, and his might that he showed, and how he warred, are they not written in the book of the Chronicles of the kings of Judah?

46 And the remnant of the sodomites, which remained in the days of his father Asa, he took out of the land.⁴

47 There was then no king in Edom: a deputy was king.

48 Jehoshaphat made ships⁵ of Tharshish to go to Ophir⁷ for gold: but they went not; for the ships were broken⁸ at Ezion-geber.

49 Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships: but Jehoshaphat would not.

50 ¶ And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his son reigned in his stead.

51 ¶ Ahaziah the son of Ahab began to reign² over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel.

52 And he did evil in the sight of the LORD, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin:

53 For he served Baal, and worshipped him, and provoked to anger the LORD God of Israel, according to all that his father had done.

¶ Ch. 2. 10; 11. 43; 14. 24. 15. 27. 2 Re. 14. 13. Phil. 1. 23. 1 B.C. 889. 2 B.C. 897. 3 Ch. 15. 25. 2 Ki. 1. 17. 7 Ch. 10. 30—32; 11. 25; 12. 26—33; 13. 33. 7 Ju. 2. 11. ch. 16. 31; 21. 25. 8

not wonder that they fall into mischief. But if they cry unto the Lord they will find him a present help in the time of trouble. When the hour of men is come there is no avoiding their destiny. By events which

to us are purely accidental, God can execute his purpose and accomplish his word. No character on earth except Christ's is perfectly spotless. Even good men are apt to indulge long-rooted customs of sinning. But

how unwise is it for them to cultivate familiarity with the wicked, even after they have smarted for it! and it is a mercy if repeated strokes make them amend their error at the last.



AHAB'S WELL IN JEZREEL, WHERE AHAB BUILT HIS IVORY PALACE. [I. KINGS, xxii: 39.]—"Now the rest of the acts of Ahab, and all that he did, and the ivory house which he made, and all the cities that he built, are they not written in the book of the Chronicles of the kings of Israel?" Jezreel, now known by the name of Zerin, lies at the base of the Gilboa mountain, 10 miles southeast of Nazareth. There are about 20 houses here now and a square tower. It is a beautiful site for a city, and

is conspicuous for many miles around. The historic well, which we give in the above picture, is at the bottom of the hill to the north of the city. To this place the women from Jezreel still come, as in Bible times, with their earthen jars to get water. It was in Jezreel that Ahab lived with Jezebel, his heathen wife, and it is in evidence that here he built his ivory house, and here there was a temple and grove of Astarte, with his establishment of 400 priests of Baal supported by Jezebel.

THE SECOND BOOK OF KINGS.

The Second Book of Kings is but a continuation of the former, from the death of Ahab to the death of Jehoiachin, which is about three hundred and forty years. The principal events recorded are, (1) The miracles of Elijah and Elisha, i.-vii. xiii. (2) The destruction of the family of Ahab by Jehu, viii.-x. (3) The misery and captivity by the Assyrians, xv. xvii. (4) The history of Judah under fifteen kings; of whom Jehoram, Ahaz, Manasseh, and Amon were most wicked, and Hezekiah and Josiah most pious and reforming: and in fine, of their harassment and captivity by the Chaldeans, viii.-xxv.

CHAPTER I.

1 Moab rebelleth. 2 Ahaziah, sending to Baalzebub, hath his judgment by Elijah. 5 Elijah twice bringeth fire from heaven upon those whom Ahaziah sent to apprehend him. 13 He pitieth the third captain, and, encouraged by an angel, telleth the king of his approaching death. 17 Jehoram succeedeth Ahaziah.

THEN Moab^a rebelled against Israel after the death of Ahab.

2 And Ahaziah fell down through a lattice¹ in his upper chamber that *was* in Samaria, and was ²sick: and he sent messengers, and said unto them, Go, inquire of ³Baal-zebub, the god of ⁴Ekron,⁵ whether I shall recover of this disease.

3 But the angel of the LORD said to ⁶Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, ⁷Is it not because *there is* not a God in Israel, *that ye go to inquire of Baal-zebub the god of Ekron?*

4 Now therefore thus saith the LORD, ⁸Thou shalt not come down from that bed on which thou art gone up, ⁹but shalt surely die. And Elijah departed.

5 ¶ And when the messengers turned back unto him, he said unto them, Why are ye now turned back?

6 And they said unto him, There came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the LORD, ¹⁰Is it not because *there is* not a God in Israel, *that thou sendest to inquire of Baal-zebub the god of Ekron?* therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die.

7 And he said unto them, ¹¹What manner of man *was he* which came up to meet you, and told you these words?

8 And they answered him, *He was* an ¹²hairy man,⁵ and girt with a girdle of leather about his loins.⁶ And he said, It is Elijah the Tishbite.

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CHAP. I.

a 2 Sa. 8. 2. 1 Ki. 12.

19. ch. 3. 3-58. 20. 22.

1 Either a latticed

window, or from a

balustrade or rail-

ing around the bat-

tlements of the flat

roof.—C.

b 1 Ki. 22. 34. 2 Ch. 21.

14. 15.

c Master of flies,

Mat. 12. 24-27.

d The fly-god,

either because wor-

shipped under that

form, or as protect-

ing from the annoy-

ance of flies. The

Greeks worshipped

Fly-god, *Apomyia*,

the fly-expeller.

The Hindoo *Vray-*

avar is represented

as assuaging the form

of a wasp, for annoy-

ance of his enemies,

and, like Baalzebub,

is applied to in time

of sickness.—C.

e Jos. 15. 45. 1 Ch. 5.

f Ekron was one of

the five royal cities

of Philistia, and stood

on the northern bor-

der of the land where

it joined the plain of

Sharon. It is now a

poor village of some

five mud houses,

which are built on the

accumulated rubbish

of ages. With the

exception of one or

two wells and cis-

terns, there is not a

vestige of antiquity

remaining.—P.

g 1 Ki. 17. 1; 18. 1; 21.

17-19. 14. 5. 12.

h Je. 2. 10-13. Jonah

2. 8. 18. 19.

i Heb. *The bed*

whither thou art

gone up, thou shalt

not come down from

it.

j Is. 14. 20. 21. Pr. 11.

19; 13. 21; 1. 31. 14. 32.

Job 18. 11-19. ver. 6, 10,

17.

k ver. 3, 4, 16, 17.

l Heb. *What was*

the manner of the

man, Ju. 8. 18.

m 1 Sa. 28. 14. Mat. 3.

4. 23. 13. 4.

n Most probably a

reference, not to

his person, but his

rainment. See Is. 20. 2

Zec. 13. 4. Mat. 2. 4. He.

11. 37.—C.

o A man lord of

hair, and girt with

a leather girdle about

his loins. Elijah

was a native of Gal-

ilee, where the whole

people seem to have

adopted to a large

extent the habits and

costume of the no-

mad Arabians. All the

nomads wear a full

beard, and allow the

hair to grow very

long, arranging it in

plaits or ringlets

down the back and

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chest. Such a man,

when contrasted with

the Jew of western

Palestine, with trim

beard and close-cut

hair, would naturally

be described as lord

of hair. The cos-

tume of the nomad

Arab, too, has ever

been a loose mantle

girt about the waist

by a girdle of leather.

It is a remarkable

fact that the personal

appearance and cos-

tume of the whole

inhabitants of Gilead

are to this day what

they were in the days

of Elijah.—P.

1 Ki. 19. 2. Mat. 14.

8. Ac. 23. 12, 13. 2 Ki. 6.

13. 14.

q Ju. 15. 11. 1 Ki. 18.

42. ch. 4. 25.

r Probably Carmel,

which was his usual

place of abode. See

ch. 2. 25 and 1 Ki. 18.

42.—P.

s In derision, Mat.

27. 22. 1 Ch. 16. 22. Ps.

105. 15.

t Spoken, not in ac-

knowledge, but in

contempt of his

character, and deri-

sion of his alleged

commission from

God.—C.

u Nu. 11. 1. 1 Ki. 18.

38. Job 1. 16. Lu. 9. 54.

Ac. 5. 3-10. Re. 11. 5. 2

Co. 10. 6. Ja. 5. 17. Ps.

106. 18.

v Amongst apos-

tates prone to the

worship of Baal, or

the sun, the appeal to

the judgment of fire

was the most appro-

priate. That the pro-

phet prayed, not out

of personal resent-

ment, but by divine

inspiration, is evident

from the text: the

lightning descended

and smote the mock-

ers of Jehovah—an

emblem of the judg-

ment at the end of

the world. See 2 Th.

1. 18.—C.

w Nu. 11. 4. Is. 26. 11

2. 11. 3. 13. Je. 5. 3.

x ch. 13. 6. Je. 6. 3.

y ver. 10. This

feared punishment

they deserved, as

they were idolaters,

murderers of the

saints, and insulters

of a prophet whom

God had marked

with singular autho-

rity.

z ver. 9-12. Je. 5. 3. Is.

1. 5. 26. 11.

aa Heb. *howed*, Ac.

10. 25. 1 Th. 3. 13.

ab Ps. 72. 12. 140. 17.

ac Je. 1. 17. Eze. 2. 6.

ad Is. 41. 10. 44. 15. Ro. 8.

ae He. 13. 6. 11. 27.

af Ex. 22. 1. Sa. 2. 27.

ag 2 Sa. 12. 11. 1 Ki. 12. 24.

ah 16. 7. ver. 3, 4, 6. Eze. 2.

73. 17. Je. 23. 28.

9 Then the king ¹sent unto him a captain of fifty with his fifty: and he went up to him: (and, behold, he sat ²on the top of an hill:?) and he spake unto him, ³Thou man of ⁴God, the king hath said, Come down.

10 And Elijah answered and said to the captain of fifty, If I ⁵be a man of God, then ⁶let fire come down from heaven,⁹ and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty.

11 Again⁷ also he ⁸sent unto him another captain of fifty with his fifty: and he ⁹answered and said unto him, O man of God, thus hath the king said, Come down quickly.

12 And Elijah answered and said unto them, ¹⁰If I ¹¹be a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty.

13 ¶ And he sent ¹²again a captain of the third fifty with his fifty: and the third captain of fifty went up, and came and ¹³fell on his knees before Elijah, and besought him, and said unto him, ¹⁴O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight.

14 Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in thy sight.

15 And the angel of the LORD said unto Elijah, Go down with him; ¹⁵be not afraid of him. And he arose, and went down with him unto the king.

16 And he said unto him, ¹⁶Thus saith the LORD, Forasmuch as thou hast sent messengers to inquire of Baal-zebub the god of Ekron, (¹⁷is it not because *there is* no God in Israel to inquire of his word?) therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die.

CHAPTER I. REFLECTIONS.—If we apostatize from God we need not wonder that our inferiors revolt from or rebel against us. Death often appre-

hends men when and where they least expected it. And much more ready are men curiously to inquire when they shall die, than to prepare for a happy death.

Many choose rather to risk their expense and toil, nay their damnation, in consulting the devil, than to consult God freely, to their present and eternal advantage.

17 ¶ So he died, according to the word of the LORD which Elijah had spoken: and Jehoram reigned in his stead, in the second year of Jehoram¹ the son of Jehoshaphat king of Judah; because he had no son.²

18 Now the rest of the acts of Ahaziah which he did, are they not written in the book of the Chronicles of the kings of Israel?

CHAPTER II.

1 *Elijah, taking his leave of Elisha, with his mantle divideth Jordan, and, granting Elisha his request, is taken up by a fiery chariot into heaven.* 12 *Elisha, dividing Jordan with Elijah's mantle, is acknowledged his successor.* 16 *The young prophets, with difficulty obtaining leave to seek Elisha, could not find him.* 19 *Elisha with salt healeth the unwholesome waters.* 23 *Bears destroy the children that mocked him.*

AND it came to pass, when the LORD would take^a up Elijah into heaven¹ by a whirlwind, that Elijah went^b with Elisha from Gilgal.

2 And Elijah said unto Elisha, "Tarry here, I pray thee;² for the LORD hath sent me to Beth-el. And Elisha said unto him, "As the LORD liveth, and as thy soul liveth, I will not leave thee. So they went down to Beth-el.

3 And the sons of the prophets that were at Beth-el came forth to Elisha, and said unto him, Knowest thou that the LORD will take away thy master^c from thy head to-day? And he said, Yea, I know it; hold ye your peace.

4 And Elijah said unto him, Elisha, tarry here, I pray thee; for the LORD hath sent me to Jericho.³ And he said, As the LORD liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho.

5 And the sons of the prophets that were at Jericho came to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to-day? And he answered, Yea, I know it; hold ye your peace.⁴

6 And Elijah said unto him, "Tarry, I pray thee, here; for the LORD hath sent me to Jordan. And he said, As the LORD liveth, and as thy soul liveth, I will not leave thee. And they two went on.

7 And fifty men of the sons of the prophets went, and stood^m to view afar off: and they two stood by Jordan.

8 And Elijah tookⁿ his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither; so that they two went over on dry ground.

9 ¶ And it came to pass, when they were gone over, that Elijah said unto Elisha, "Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.

10 And he said, Thou^s hast asked a hard⁶ thing:⁷ nevertheless, if thou see⁸ me when I am

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¹ The second year that Jehoram was crowned, and the eighteenth of Jehoshaphat, ch. 3. 1. Ki. 22. 5.

² The apparently discordant accounts, 1 Ki. 22. 5, that in the text, and that in 2 Ki. 3. 1. may be easily reconciled by Jehoram the son of Ahab having been regent during the illness of Ahaziah, in the 18th of Jehoshaphat, 2 Ki. 3. 1, and the 2d year of the regency of Jehoram, the son of Jehoshaphat, 2 Ki. 1. 17.

³ Ahaziah had no son, and Jehoram was his brother, ch. 3. 1.—C.

⁴ 1 Ki. 14. 19; 15. 31; 16. 5, 14, 20, 27; 22. 39.

CHAP. II.

^a Ge. 5. 24. He. 11. 5. Ac. 1. 9.

¹ The time and event had been predicted, ver. 3, for the distinctive characteristic of a miracle is the prophecy preceding and fulfillment succeeding, De. 18. 21, 22. Re. 19. 10.—C.

² 1 Ki. 19. 21.

³ Jos. 4. 19; 5. 9. 1 Sa. 11. 15.

⁴ Ru. 1. 15. Jn. 6. 67.

⁵ Lu. 24. 28.

⁶ Not spoken with a desire to evade his company, but to spare him the journey and the pain of a more formal parting while he went to give a last advice and blessing to the school of the prophets in Beth-el.

⁷ Jos. 8. 19; 12. 8; 13. 3; 13. 35; 1. 3, 6, 7; 15. 10. 8. 9. 1 Ki. 12. 29; 13. 1.

⁸ 1 Ki. 18. 4; 20. 35. 1 Sa. 19. 20, ver. 5, 7; 15. 1. 15. 18.

⁹ De. 32. 3. Ac. 22. 3.

¹⁰ Jos. 2. 1; vi. 28. 21. 1 Ki. 16. 34. Which it was lawful to inhabit, though not to rebuild.

¹¹ Jericho was in Benjamin, and Beth-el in Ephraim, and there being a school of the prophets in each, patronized by Elijah, demonstrates that, in the midst of apostasy and idolatry, a religious education still formed a salt, Mat. 5. 13, reminding the corruption of Judah and Israel.

¹² A least a crowd, impelled by idle curiosity, should assemble to disturb the parting scene of the prophet.—C.

¹³ Ver. 2.

¹⁴ Heb. in sight, or over against, Ac. 1. 9.

¹⁵ 1 Ki. 19. 13, 19.

¹⁶ Ex. 14. 21, 22; Jos. 3. 17, ver. 14.

¹⁷ Ch. 13. 14—19. 1 Ki. 8. 5. Mat. 7. 7. Jn. 10. 24; 14. 13; 5. 7. Mar. 12. 11.

¹⁸ Nu. 11. 17, 25. Jn. 16. 7, 14, 34.

¹⁹ Elijah's reply is in the usual style of the prophet, brief but clear and pointed.

²⁰ Thou hast asked a difficult thing. If thou shalt see me being taken from thee, it shall be to thee; but if not, it shall not be.—P.

²¹ Heb. Thou hast done and art asking.

²² Not hard to be obtained or bestowed for neither was in the power of Elijah—but an office of difficulty and danger, were much "hardness" was to be endured, 2 Ti. 2. 3, 11.—C.

²³ Ac. 1. 10.

²⁴ Seeing or not seeing was the sign of his appointment to, or rejection from, the prophetic succession.—C.

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¹ ch. 6. 17. Ps. 68. 17; 104. 4. He. 1. 14. Mar. 16. 19. Lu. 24. 51. Ac. 1. 9.

² ch. 13. 19; 20. 35. 20. 35.

³ Job 22. 30. Pr. 11. 17; 18. 19. Ps. 106. 23. Eze. 22. 30.

⁴ Not, we think, that Elijah was the "chariot and horsemen," the defences of Israel; but as evidence that he saw the ascent of his master, he gives this description of the means of his translation.—C.

⁵ He. 11. 5. Ac. 1. 3, 9.

⁶ Ge. 37. 29, 34. Jos. 7. 6, 7. Sa. 4. 12.

⁷ 1 Ki. 19. 13, 19, ver. 8.

⁸ 1 Heb. lip.

⁹ ver. 8. Jn. 14. 12.

¹⁰ De. 18. 21; 19. 1. ch. 4.

¹¹ Heb. sons of strength.

¹² Heb. one of the mountains, 1 Ki. 18.

¹³ Eze. 8. 3. Ac. 8. 39.

¹⁴ Ro. 12. 2. Co. 12. 18.

¹⁵ Co. 9. 24. Tit. 3. 14. 2. Ti. 2. 14.

¹⁶ Either of their childish impetuosity, or of himself being the object of so much urgency and deference.—C.

¹⁷ The whole community spoke by a single representative.—C.

¹⁸ Jos. 6. 26. 1 Ki. 16. 34.

¹⁹ Heb. causing to miscarry.

²⁰ Probably, as in the margin, "causing (seed) to miscarry," when used for irrigation—a fact respecting several mineral waters that yet might be to the detriment, though not agreeable to the inhabitants. And strange to say, commercial convenience and interests still found and maintain cities where the water marsh miasmata are still as disagreeable and deadly as the waters of Jericho, ver. 21.—C.

²¹ Jos. 9. 45. Zep. 2. 9. 2. Ch. 13. 5.

²² E. 5. 25, 26. ch. 4. 41; 6. 6. Pr. 10. 22.

²³ He chooses a material rather calculated to render the water more offensive, to show that the power was no chemical agency, but a miraculous interposition of mercy. The whole is a beautiful illustration of the power of the word of God to purify the fountain of life, and cause "earth to yield her increase," Ps. 67. 6.—C.

²⁴ The fountain beside the site of ancient Jericho still bears the name of the prophet who wrought the miracle. It is called "The fountain of Elisha." The valley of the Jordan abounds in saltpetre, and many of the strongly impregnated waters with sulphur and iron, and many are so intensely salt and bitter as to destroy vegetation. This was probably the case with the fountain at Jericho until Elisha "healed it" by a miracle.—P.

²⁵ ver. 2. 1 Ki. 12. 29.

²⁶ Am. 5. 5. Ho. 4. 15. Pr. 20. 11; 22. 6, 15.

²⁷ Ge. 21. 9. Ga. 4. 29.

²⁸ He. 11. 35. 1 Ch. 16. 22. 2 Ch. 36. 16.

²⁹ ver. 11.

³⁰ The Hebrew words translated "little children" ought rather to be rendered "young men" or "youths." The mode in which they mocked Elisha was equivalent to blasphemy, for they mocked him as a prophet of the Lord; and in contemptuous allusion to the translation of Elijah, of which they had heard, but which they do not seem to have believed, they said, "Go up, bald head!"—P.

taken from thee, it shall be so unto thee; but if not, it shall not be so.

11 And it came to pass, as they still went on and talked, that, behold, there appeared^a a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

12 ¶ And Elisha saw it; and he cried, "My father, my father! the chariot of Israel, and the horsemen thereof.⁹ And he "saw him no more: and he took hold of his own clothes, and "rent them in two pieces.

13 He "took up also the mantle of Elijah that fell from him, and went back, and stood by the bank¹ of Jordan:

14 And he took the mantle of Elijah that fell from him, and "smote the waters, and said, Where is the LORD God of Elijah? And when he also had smitten the waters, they parted hither and thither; and Elisha went over.

15 And when the sons of the prophets which were "to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and "bowed themselves to the ground before him.

16 ¶ And they said unto him, Behold now, there be with thy servants fifty strong men;² let them go, we pray thee, and seek thy master: lest peradventure the Spirit of the LORD hath taken him up, and cast him upon "some mountain, or into some valley. And he said, Ye shall not send.

17 And when they "urged him till he was ashamed,³ he said, Send. They sent therefore fifty men; and they sought three days, but found him not.

18 And when they came again to him, (for he tarried at Jericho,) he said unto them, Did I not say unto you, Go not?

19 ¶ And the men of the city said unto Elisha, Behold, I pray thee,⁴ the situation of this city is pleasant, as my lord seeth; but the "water is naught, and the ground "barren.⁶

20 And he said, Bring me a new cruse, and put "salt therein: and they brought it to him.

21 And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the LORD, "I have healed these waters; there shall not be from thence any more death or barren land.

22 So the waters were healed unto this day, according to the saying of Elisha which he "spake.⁸

23 ¶ And he went up from thence unto "Beth-el: and as he was going up by the way, there came forth little children out of the city, and "mocked him, and said unto him, Go "up, thou bald-head; go up, thou bald-head.⁹

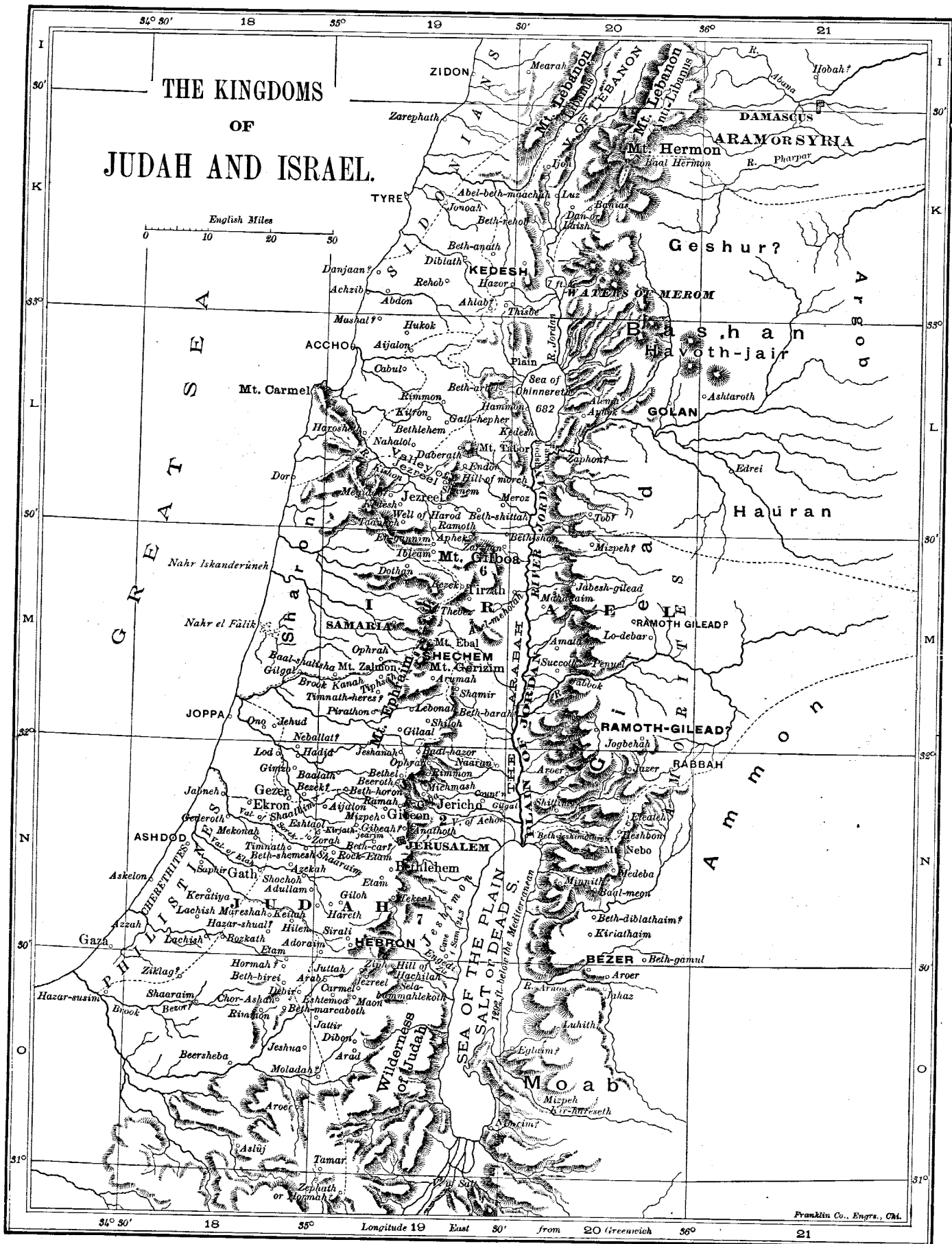
Persecutors and mockers of God's faithful prophets and messengers shall not escape unpunished. Such as have turned aside to idolatry, even after miraculous demon-

strations of the wickedness of it, richly deserve death for their punishment: and if they will harden their heart against the terrors of God, it is just that their

destruction be uncommonly terrible. The way to prevail with God is not to insult him, but humbly to bow before him; and the sufferings of others should be our

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English Miles
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24 And he turned back, and looked on them, and 'cursed them in the name of the LORD: and there came forth two she-bears out of the wood, and tare² forty and two children of them.

25 And he went from thence to "mount Carmel; and from thence he returned to "Samaria.

CHAPTER III.

¹ *Jehoram's evil reign.* ⁴ *Mesha rebelleth.* ⁶ *Jehoram, with Jehoshaphat, and the king of Edom, being distressed for want of water, by Elisha obtaineth water, and promise of victory.* ²¹ *The Moabites, deceived by the colour of the water, coming to spoil, are overcome.* ²⁶ *The king of Moab sacrificeth his eldest son, and raiseth the siege.*

NOW Jehoram the son of Ahab began to reign over Israel in Samaria the "eighteenth year¹ of Jehoshaphat king of Judah, and reigned twelve years.

2 And he 'wrought evil in the sight of the LORD, but 'not like his father, and like his mother; for he put away the 'image² of Baal³ that his father had made.

3 Nevertheless 'he cleaved unto the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

4 ¶ And Mesha king of Moab was a 'sheep-master, and rendered unto the king of Israel an hundred thousand lambs, and an hundred thousand rams, with the wool.

5 But it came to pass, when 'Ahab was dead, that the king of Moab rebelled against the king of Israel.

6 ¶ And king Jehoram went out of Samaria the same time, and 'numbered all Israel.

7 And he went⁴ and sent to Jehoshaphat the king of Judah, saying, The 'king of Moab hath

A.M. 3108. B.C. 896.

¹ 2 Ch. 14. 11; 20. 12; 26. 15. 16. ch. 1. 10. 12. 2 Co. 10. 6. Ac. 23. 31. 13. 11. Je. 20. 2-6; xxviii. 29. 24-31; 36. 29-31; 11. 21-23.

² It may be questioned whether this denotes any thing more than severe laceration; it does not necessarily mean destruction, for then the phrase would have been 'tare in pieces.'

³ It may be questioned whether this denotes any thing more than severe laceration; it does not necessarily mean destruction, for then the phrase would have been 'tare in pieces.'

⁴ 1 Ki. 18. 19. ch. 4. 25. Je. 46. 18. Jos. 19. 26. 1 Ki. 16. 24. 29. ch. 3. 17; 9. 10.

CHAP. III.

¹ 2 Ki. 22. 51. ch. 1. 17; 8. 15.

² See note on ch. 1. 17. C.—According to the adjustment of Hales, this should be in the 'twenty-second year.'—J.

³ ch. 6. 31; ver. 3.

⁴ 1 Ki. 16. 33; 21. 20. 25. ch. 9. 22.

⁵ 1 Ki. 16. 31, 32.

⁶ Heb. statue.

⁷ See note on ch. 1. 17. C.—Note. Change is not necessarily reformation. The 'evil spirit' may, for a time, 'go out of a man,' only to prepare for a return with seven spirits worse than himself.—C.

⁸ ch. 10. 28-31. Mar. 6. 20. 27. 1 Ki. 12. 28-33; 13. 33; 16. 19.

⁹ Is. 16. 1. Job 1. 3. Ge. 13. 2. 1 Ch. 27. 29-31.

¹⁰ ch. 1. 1. 2 Ch. 21. 8.

¹¹ 1 Sa. 17. 8; 15. 4. 2 Sa. 24. 1. 1 Ki. 20. 15.

¹² 4 B.C. 895.

A.M. 3109. B.C. 895.

¹ 1 Ki. 22. 4. 2 Ch. 18. 3. 29. 33.

² We are all as one nation, and equally hearty in the work.

³ Nu. 21. 4. ver. 9. Mal. 1. 2, 3.

⁴ That is, round the southern end of the Dead Sea. 'The wilderness (midbar) of Edom' appears to have been the broad valley of the Arabah.

⁵ This route, though longer for the northern tribes, was shorter and easier for the people of Judah.—P.

⁶ ver. 6, 7. 1 Ki. 22. 47. Ge. 27. 40. 2 Sa. 8. 14.

⁷ Heb. at their feet, Ex. 11. 18. Ju. 4. 70.

⁸ ver. 9. Ge. 4. 13. Ps. 78. 34-38. Pr. 19. 3. Jude 16. Ex. 15. 24; 16. 2; 17. 2, 3. Re. 21. 8.

⁹ God had not called them by any revelation or order. Indeed he had never yet been consulted; but the king may mean that God had called them to be judged and punished for their national sins.—Note. The eyes of men that will not be judged and punished for their national sins, are sometimes opened to see in the hour of adversity. See also note on ver. 13.—C.

¹⁰ Jos. 9. 14. Am. 3. 7. 1 Ki. 22. 7.

¹¹ Ge. 18. 4. Ju. 13. 5. i.e. served him.

¹² 1 Sa. 30. ch. 2. 14. 21, 24.

¹³ Ps. 78. 34-38. Je. 22. 23. ch. 5. 9; 7-9; 13. 14. 1 Sa. 30.

¹⁴ Ju. 2. 4. Ju. 10. 14. 1 Ki. 19. Eze. 14. 3.

¹⁵ De. 32. 39. Ho. 6. 1. ver. 10.

¹⁶ Not an acknowledgment of the sole and supreme Godhead of Jehovah, but such rivalry with the images of Jeroboam as Homer ascribes to his weak and passionate gods and goddesses.—C.

¹⁷ 1 Ki. 17. 1; 18. 15. ch. 5. 16.

rebelled against me: 'wilt thou go with me against Moab to battle? And he said, I will go up: I am as thou art, my people as thy people, and my horses as thy horses.⁵

8 And he said, Which way shall we go up? And he answered, The way through the 'wilderness of Edom.⁶

9 So the 'king of Israel went, and the king of Judah, and the king of Edom; and they fetched a compass of seven days' journey: and there was no water for the host, and for the cattle "that followed them.

10 And the king of Israel said, "Alas, that the LORD hath called⁷ these three kings together, to deliver them into the hand of Moab!

11 But Jehoshaphat said, 'Is there not here a prophet of the LORD, that we may inquire of the LORD by him? And one of the king of Israel's servants answered and said, Here is Elisha the son of Shaphat, which "poured water on the hands of Elijah.

12 And Jehoshaphat said, 'The word of the LORD is with him. So the king of Israel, and Jehoshaphat, and the king of Edom, 'went down to him.

13 And Elisha said unto the king of Israel, 'What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, Nay; 'for the LORD hath called these three kings together, to deliver them into the hand of Moab.⁸

14 And Elisha said, "As the LORD of hosts

warning. God can endow his servants with such honourable boldness, that captains and kings look contemptible before them. And those who consult the devil, if superabounding mercy prevent not, may expect soon to have their lodging with him in hell.

CHAPTER II. [Ver. 1. This was not the Gilgal in the Jordan valley near Jericho, where the Israelites first encamped, but a city in Mount Ephraim, north of Bethel. The statement in verse 3 proves this, for it is said 'they went down to Bethel'; whereas Gilgal in the plain of Jericho is more than 3000 ft. below Bethel. There is a village called *Fililia*, six miles north of Bethel, on the top of the mountain ridge, which is probably the same as the Gilgal here mentioned. P.]

Ver. 8. [At, or close to, the same spot where the waters of the river had been dried up, six centuries before, to let the Israelites pass over; at, or close to, the same spot where our Lord was baptized, nine centuries later. P.]

Ver. 9. [Let a double portion of thy spirit be upon me. If the translation fully represent the original, it may be a reference to the double portion of the first-born, De. 21. 17. And if it were so, it was no vain ambition that dictated the desire; for if the spirit of Elijah was a spirit of power, it was also a spirit of much affliction, which no worldly mind can desire. But it has been translated 'a repetition,' or continuance, a sense that seems to be favoured by ver. 15. C.]

Ver. 23. [There came forth little children. Not necessarily little children, but young persons. Isaac was so called (in the Hebrew) when twenty-eight, and Joseph when thirty-nine, Ge. 25. 6; 45. 9. See also Ge. 14. 24; 18. 7.—Go up, thou bald head. Marking the idea of Elijah's ascent into heaven in a manner that proves they were not 'little children,' in the literal sense, but infidel sons of Belial, with thoughts only for earth, and contempt of eternity and glory. C.]

Ver. 24. [There came forth two she-bears out of the wood, and tare forty and two. It is not said whether

any were killed, or how much they were torn. The bears were probably mothers 'robbed of their whelps,' Pr. 17. 12, whose maternal fondness is a lesson to humanity; but whose fierceness would be immeasurably increased by the destruction of their young. C.]

REFLECTIONS.—What honour God delights to put upon his faithful servants! The least of them shall lack nothing of Elijah's happiness, but that they must lodge a little in the grave on their way to the perfect felicity above. Faithful saints have the good of the rising generation much on their heart; and we should make the most of their conversation while we can have it. It is very distressing, though hopeful, to part with dear friends, high in favour with God. And how easy and majestic is their composed retirement to the heavenly state, even in their passage through Jordans of trouble and of death! The removal of such is indeed a great loss to churches and nations, especially if iniquity be come to a great height. But when God removes one eminent servant, he can raise up another equally endowed with the Holy Ghost. And when an animating pattern, a powerful prayer of faith, and the distinguished presence of God concur, there is great ground of hope. They whom God honours ought to be honoured; and the strong must bear with the infirmities of the weak. A people ought to make all the profitable improvement of their ministers they can while they have them: for what bitterness, barrenness, and death can God cure by their gospel ministrations! They often bring, even to accursed places, the most distinguished mercies where Providence orders their lot. But how terrible are the consequences of idolatry, and of careless education of children! For parents are often punished for their neglect, or bad example, in the loss, the wretchedness, or ruin of their seed.

But stop, thou ascending Elijah, till in thy character and work I contemplate the glories of my Redeemer. His call to his mediatorial office was solemn; and was remarkably confirmed by miracles of mercy and judgment. His condition on earth was mean, afflicted,

and persecuted. His holy zeal was ardent; his rebukes pungent; his denunciations of wrath terrible and effective: his prayers for mercy to his friends, or destruction to his foes, were always prevalent; his fast was long and afflicting; his great sacrifice was inflamed by infinite and unquenchable love from within, and by infinite wrath from above: and by means of it he showed the Lord to be God, restored the true worship of God in the world, and made the unclean spirits and false prophets to pass out of the land. By him kings are appointed to death or dominion; and prophets, apostles, and ministers called to, and furnished for, their office. In infinite wisdom he removed his ordinances from the Jews, that he might dwell with raven-like publicans and sinners; dwell with long-widowed Gentiles, and restore to life their children, dead in trespasses and sins. Baptized in Jordan, and travelling through trouble and death, he ascended to heaven without seeing corruption. In vain have the Jews ever since searched for a promised Messiah. And dreadful and lasting justice has, or shall overtake his Jewish, heathen, antichristian, or other obstinate enemies, according to the predictions of his mouth.

CHAPTER III. [Ver. 11. Poured water on the hands of Elijah. In most eastern countries they eat with the fingers; and pouring water on the hands after meals is an act which, in what Europeans would call 'the learned professions,' indicates not a servant, but a disciple. The orientals have a great objection to washing the hands in a basin, holding the water polluted after one contact; the hands are therefore held over the basin, while the water is poured out of a ewer with a narrow neck, but otherwise much like an ordinary British coffee-pot. C.]

REFLECTIONS.—To be better than monsters in crimes is no evidence of real goodness: and a partial reformation is often made without real conversion. To forbear the sins which we no longer love, while we cleave to those which are more pleasing and profitable,

liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee.

15 But now bring me a minstrel.⁹ And it came to pass, when the minstrel played, that the hand of the LORD came upon him.

16 And he said, Thus saith the LORD, Make this valley full of ditches:

17 For thus saith the LORD, Ye shall not see wind,¹ neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts.²

18 And this is but a light thing in the sight of the LORD: he will deliver the Moabites also into your hand.

19 And ye shall smite every fenced city, and every choice city, and shall fell every good tree,³ and stop all wells of water, and mar every good piece of land with stones.

20 And it came to pass in the morning, when the meat-offering was offered, that, behold, there came water by the way of Edom, and the country was filled with water.⁵

21 And when all the Moabites heard that the kings were come up to fight against them, they gathered⁶ all that were able to put on armour,⁷ and upward, and stood in the border.

22 And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side as red as blood.⁸

23 And they said, This is blood: the kings are surely slain,⁹ and they have smitten one another: now therefore, Moab, to the spoil.

24 And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but they went forward smiting¹ the Moabites in their country.

25 And they beat down the cities, and on every good piece of land cast every man his stone, and filled it; and they stopped all the wells of water,² and felled all the good trees: only in Kir-haraseh left they the stones thereof; howbeit the slingers went about it, and smote it.

26 And when the king of Moab saw that

A.M. 3109. B.C. 895.

2 Ch. 17-3-9; 19: 31. Ps. 15. 7. 1 Sa. 10. 5; 16. 23. Ep. 5. 18.

1 That the 'harp and voice of psalms' might praise Jehovah, and condemn 'all who served graven images,' a portion of the Davidic tabernacle service, which, most probably, Israel had neglected, and Judah retained, and which the prophet therefore purposed to honour in presence of the kings.—C.

2 Eze. 1. 3; 3. 22; 8. 1. 1 Ki. 18. 45. 19. 2. 19. a ch. 4. 3. Ge. 14. 40. 1 Ki. 18. 38. Ps. 36. 6; 84. 6.

3 That is, any of the effects of wind, as hurrying the racking clouds, or agitating the dust, or bending the trees, &c.—C.

4 The 'valley' or 'torrent-bed' in which the Israelites were encamped, was probably that now called Wady el-Ahsey, which descends from the highlands north of Edom to the southern end of the Dead Sea. It would appear that heavy rain suddenly fell among the mountains; the water filled the torrent-bed, previously dry, swelled down the valley, and was collected in the trenches prepared for it by the prophet's command.

5 The storm took place at such a distance from the camp, that the Israelites saw neither wind nor rain.—P.

6 1 Ki. 13. Ep. 3. 20.

7 1 Sa. 17. 5. 1 Ki. 20. 28. De. 20. 19. 35.

8 Contrary to the law, De. 20. 19, but the prophet neither approves nor condemns the act; he merely foretells what would be done.—C.

9 Heb. grieve.

1 Ex. 29. 39. 1 Ki. 18. 36.

2 Is. 35. 6. 41. 17. 28. 48. 21. Ps. 78. 15. 103. 105. 41. 14. 67. 7.

3 Edom was a mountainous country, and the rain falling there in torrents, soon found its way to the hollow ground where the armies lay. The trenches were to receive the water, and give it time to settle and purify.—C.

4 Heb. were cried together.

5 Heb. gird himself with a girdle.

6 In particular states of the atmosphere the sun looks very red, and now communicates its own tinge to the water.—C.

7 Heb. destroyed.

8 Or, they smote it even smiling.

9 ver. 19.

2 Which being very deep, it would require great labour to clear, or which in a short time, in a devastated country, would not be discovered.—C.

3 Heb. until he left the stones thereof in Kir-haraseh, 15. 10. 7. 11. Je. 48. 36.

A.M. 3109. B.C. 895.

Perhaps the king of Edom's son, Am. 2. 1.

3 Or, 'great repentance in Israel,' that they had driven the Moabites to such wretched extremity. —Note. Men do often repent of an evil deed done in passion, and would give a world to cancel one evil deed.—C.

4 As they saw the Moabites desperately resolute.

5 This passage is obscure. The meaning seems to be that the king, driven to despair by the cruelties of the conquerors, offered up his son as a sacrifice to Chemosh, on the wall of Kir-haraseh, in sight of the Israelites. This barbarous act, to which the unfortunate monarch was driven by the Israelites, was always employed to denote the anger or displeasure of God on account of sin.—P.

6 CHAP. IV.

a 1 Ki. 22. 22. ch. 2. 3. 5. 17. 15. ver. 38. Is. 8. 18.

1 Though the servant of the king, he should not leave the word of God and serve tables, yet he should be ever ready to attend to the poor, Ac. 6. 2. Ga. 2. 10.—C.

2 1 Ki. 18. 3. Ne. 7. 2. Ec. 9. 2. Mal. 3. 16. Ps. 111. 10. Pr. 1. 7. De. 6. 13.

3 Mat. 18. 25. Ne. 5. 2. 5. Le. 25. 39.

4 According to the law of Moses, if the debtor could not meet the claims upon him, then his creditor had power to seize him and his children, and compel them to labour until such time as by the value of their labour they had paid their debts, or at longest to the year of jubilee, when all were set free.—P.

5 ch. 2. 5. 6. 26. 27. Ac. 3. 6.

6 Fit to be sold, ver. 7.

7 1 Ki. 17. 12. Ja. 2. 5. De. 32. 36.

8 ch. 3. 16. 2 Co. 6. 12. Mat. 7. 7. Ep. 3. 20.

9 Or, scant not.

10 Mat. 6. 6. Mar. 5. 40. Ac. 9. 40. ver. 31. 1 Ki. 17. 20.

11 Not as ch. 5. 21, but 1 Ki. 17. 15. 16.

12 Mat. 14. 20. 25. 32.

13 In. 6. 12. 1 Ki. 17. 14. Jos. 5. 12.

14 Lu. 17. 15. 18.

15 Or, draw. Ro. 13. 7. 8. 1 Th. 2. 10. 4. 6. He. 13. 18. Ps. 37. 21.

16 Heb. there was a day.

17 A city of Issachar, about five miles south of Tabor, Jos. 19. 18. 1. Sa. 28. 4. C.—It stood at the western base of the 'hill of Moreh,' looking out over the great plain of Esdraelon. The fields around Shunem are to this day among the most fertile in Palestine.—P.

the battle was too sore for him, he took with him seven hundred men that drew swords, to break through even unto the king of Edom: but they could not.

27 Then he took his eldest son, that should have reigned in his stead, and offered him for a burnt-offering upon the wall. And there was great indignation against Israel;³ and they departed from him, and returned⁴ to their own land.⁵

CHAPTER IV.

1 Elisha multiplieth the widow's oil. 8 He giveth a son to the good Shunammite. 18 He raiseth again her dead son. 38 At Gilgal he healeth the deadly pottage. 42 He miraculously satisfieth an hundred men with twenty barley loaves.

NOW there cried a certain woman of the wives of the 'sons of the prophets' unto Elisha,¹ saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the LORD: and the creditor is come to take unto him my two sons to 'be bondmen.²

2 And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a pot of oil.

3 Then he said, Go, borrow thee vessels abroad of all thy neighbours, even empty vessels; borrow not a few.³

4 And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full.

5 So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out.

6 And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed.

7 Then she came and told the man of God: and he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest.

8 And it fell on a day,⁴ that Elisha passed to Shunem,⁵ where was a great woman; and she constrained him⁶ to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread.

o Jos. 19. 18. 1 Sa. 28. 4.

p Lu. 24. 29. Ac. 16. 15. Ge. 19. 3. 6 Heb. laid hold on him.

shows the insincerity of our pretended repentance. Sinners prefer the recovery of outward losses to all the advantages of real godliness; and they readily court the friendship of such saints as are remarkably prosperous in outward things. Rash counsels generally drive men into great straits; and these into murmuring against the providence of God. And if we keep company with sinners, we are in danger of smarting under their rod. Afflictions often drive those to God who in their prosperity neglected him. His mercies are not only beyond our desert, but beyond our expectation; and others fare the better for their connections with his people: for he will not leave his own who cry unto him: even in the straits into which their folly has plunged them. What a remarkable blessing are pious commanders and faithful ministers to armies! and the fervent prayer of a religious man availeth

much. How composed ought our minds to be in all our approaches to God! and never must we expect a gracious answer to our requests, but only through Jesus' offering of himself a sacrifice for sins. How strangely men fancy what they wish! for God often infatuates those whom he intends to destroy, and makes them to rush headlong upon their own destruction. What inhuman and bloody courses will people take to procure the favour of their idol, or to mark themselves desperately obstinate.

CHAPTER IV. REFLECTIONS. — Parents ought carefully to avoid dying in debt, as it may render their children miserable. Yet when persons are involved in debt, not by their own rashness, prodigality, or sloth, but by the afflicting providence of God, they deserve our pity, not our censure. Unforeseen providences may involve the most honest man in debts which he cannot pay. And how grievous is it (though not unjust) when Providence obliges a faithful minister to die indebted to rigid creditors! But if providence distress a good man, it will also relieve him. Let husbands then fear God, and he will take care of their widows and children. Let poor distressed widows and fatherless children cast all their care upon him: he is ready to relieve them in the most destitute case. And if we wish or expect God to do for us, we must do all that is in our own power. It is only in our diligent endeavours that we can rightly expect his blessing: and then let us believe, and we shall quickly find that God is more ready to give than we are to receive. To our utmost let us endeavour to clear our debts, though what remains should prove a very scanty livelihood: for nothing is properly our own till this be done. Ac-



GARDENS OF SHUNEM—WHERE ELISHA RESTORED THE WOMAN'S SON TO LIFE. [II. Kings, iv:8.]—"And it fell on a day that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread. And she said unto her husband, Behold now, I perceive that this is a holy man of God, which passeth by us continually. Let us make a little chamber, I pray thee, on the wall; and

let us set for him there a bed and a table and a stool and a candlestick; and it shall be, when he cometh to us, that he shall turn in thither." Shunem literally means "two resting places." It is a city in the territory of Issachar. It is in the plain of Jezreel. Here lived the worthy woman who built a room for Elisha, and whose son the Prophet restored to life. It is now the village on the declivity of the western extremity of Little Hermon.

9 And she said unto her husband, Behold now, I perceive that this is an holy man of God⁷ which passeth by us continually.⁸

10 Let us make a little chamber, I pray thee, on the wall,⁹ and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither.

11 And it fell on a day, that he came thither, and he turned into the chamber, and lay there.

12 And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him.

13 And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care; what is to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people.¹

14 And he said, What then is to be done for her? And Gehazi answered, Verily she hath no child, and her husband is old.

15 And he said, Call her. And when he had called her, she stood in the door.

16 And he said, About this season,² according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, thou man of God, do not lie unto thine handmaid.³

17 And the woman conceived, and bare a son⁴ at that season that Elisha had said unto her, according to the time of life.

18 ¶ And when the child was grown, it fell on a day, that he went out to his father to the reapers.

19 And he said unto his father, My head, my head!⁵ And he said to a lad, Carry him to his mother.

20 And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died.

21 And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out.

22 And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again.

23 And he said, Wherefore wilt thou go to him to-day? it is neither new-moon, nor sabbath. And she said, It shall be well.⁶

24 Then she saddled an ass, and said to her servant, Drive, and go forward; slack not thy riding for me, except I bid thee.

25 So she went, and came unto the man of

A.M. 3109. B.C. 895.

A.M. 3112. B.C. 892.

9 Pr. 31. 10. 11. 1 Pe.

31. 7 Ju. 13. 6. 2 Co. 1. 12.

Ac. 24. 16. 1 Th. 2. 10. 1

Ti. 6. 11. 12.

7 It has often been

remarked that wo-

men more speedily,

and often more ac-

curately, judge of

character than men

do—an observation

that is verified in the

hospitable woman of

Shunem.—C.

8 This sentence

gives us much insight

into the office and

labour of a prophet in

Israel. He was, in

point of fact, a labori-

ous and untiring

itinerant, inspecting

the schools of the

prophets, expounding

and enforcing the

law of God, and per-

forming such offices

of mercy and power

as the circumstances

of the times required.

—C.

1 Jos. 2. 15. Ro. 12. 13.

He. 13. 1. 1 Pe. 4. 9. Mat.

10. 41. 25. 40. 41. 42.

9 Not build, but fit

up one of the little

chambers projecting

from the inner wall

of the outer court

next the street, ac-

cording to the man-

ner of eastern

houses, in which, and

not in the inner court,

strangers are enter-

tained, and where

they can go out and

in without ever dis-

turb the family hos-

pitality they enjoy.—C.

1 Lu. 10. 40. 1 Th. 5.

12. 13. Ro. 16. 2. 6. Mat.

10. 40. 41.

8 As ch. 3. 15-18. 8. 5.

1 Ti. 6. 8. He. 13. 5.

I am content with my

station.

1 My own relations

and tenants; for she

was a great woman,

ver. 8, but greater

in contentment with

the lot God had given

than in possession of

ambition could seek

patronage, ob-

tain, or munificence

bestow.—C.

2 Ge. 15. 23. 17. 17.

25. 21. 1 Sa. 1. 2. 6. Lu. 1.

7. 1. 2. 1. 2. 1. 2. 1.

3 Heb. set time, i.e.

nine months after this

time.

4 Do not jest—de-

ceive.—C.

5 1 Sa. 1. 17. 19. Mat.

10. 41. He. 11. 11. Ge. 25.

21. Ju. 2. 1. Lu. 1. 7. 57.

1. 8. C. 892.

6 Job 1. 15. 7. Je. 4.

19. 1. 2. 1. 2. 1. 2. 1.

7 A severe and

sudden fever, the

synocha of Cullen,

in the most aggra-

vated form, frequ-

ently brought on by ex-

posure to the hot rays

of the sun. In a

battle fought by

Baldwin IV., on the

border of the Lake of

Tiberias, William of

Tyre relates that

more perished by the

sun than by the

sword.—C.

8 1 Ti. 5. 10. 14.

C. 1. 15. 10. 14.

9 Ge. 22. 2. 3. 35. 1

Ki. 17. 17. Eze. 24. 16.

21.

10 Ki. 17. 19. ver. 10.

11 Ki. 17. 21. ver. 26.

Je. 51. 31.

12 Nu. 28. 9. Ps. 81.

31. Ch. 23. 31. Pr. 8. 34.

25. 20.

13 Heb. peace, ver.

36.

14 There is an hos-

pitable considerate-

ness, a maternal ten-

derness, a manlike

decision, an untiring

perseverance, and an

unshaken faith, that

concentrate in this

woman's character,

and form a perfect

study of instruction

and imitation for

every child of God.

—C.

15 Ex. 4. 20. Ju. 5. 10.

10. 4. 1. Ki. 13. 13. 23. 1 Sa.

25. 20.

16 Heb. restrain not

for me to ride, Ec.

9. 10.

7 Jos. 19. 26. ch. 2. 25.

1 Ki. 18. 19. 43. Je. 40.

18. 15. 35. 23. 3. 9.

7 It was a ride of

about fifteen miles

across the plain of

Esdrælon. The

range of Carmel is

clearly seen from

Shunem.—P.

8 ver. 22. Zec. 2. 4.

Mat. 1. 21. 22.

9 Heb. by his feet,

Mat. 28. 9.

10 Kissing the feet

or knees is an ordi-

nary mode of doing

honour and making

supplication, Mat. 28.

9. Lu. 7. 38. —C.

11 Mat. 15. 23. Lu. 7.

38. 39. Jo. 4. 27.

12 Heb. bitter, 1 Sa.

1. 10. Pr. 14. 10. 18. 14.

13 2 Sa. 7. 3. with ch.

6. 12.

14 God does not en-

dow his prophets

with a species of

omniscience, but oc-

casionally leaves

them in the dark to

remind them that he

is the Father of

lights, and sends

them many actions

lest they should be

tempted to pride, 2

Co. 12. 7.—C.

15 C. 30. 1. ver. 16.

16 Ex. 12. 11. 1 Ki. 18.

46. ch. 9. 1.

17 Bind up the outer

flowing garment so

that there be nothing

to entangle by the

way.—C.

18 Ex. 17. ch. 2. 8. 14.

Ac. 19. 12.

19 Lu. 10. 4. ver. 24.

i.e. run with all pos-

sible speed.

2 Eastern saluta-

tions are often te-

dious ceremonies.—

C.

3 1 Sa. 1. 26. Ru. 1. 16

18. Ge. 19. 3. Lu. 24. 29.

Ex. 33. 17. ch. 2. 2.

2 Mat. 17. 19. 20. Is.

26. 18.

4 Heb. attention.

5 God, who knew

the worldly and

covetous heart of

Gehazi, refuses to

work the miracle of

restoration by him.—

C.

6 The young, for a

considerable time

after death, have

much the appearance

of sleep. The rude

and officious charac-

ter of Gehazi, ver. 27,

would scarcely lead

him to speak thus in

tenderness; he, most

probably, paying

little attention to

anything but his own

interests, ch. 5. 20,

took the calm look

of the boy in a

lethargic sleep.—C.

7 ver. 4. 5. 1 Ki. 17. 20.

Mar. 5. 40. Ja. 5. 13-18.

Ac. 9. 40. 20. 10. 1.

8 Ac. 9. 40. 20. 10. 1.

Ki. 17. 21.

9 Ko. 12. 11. 15. Ep. 4.

32.

10 Heb. once hither

and once thither.

11 ch. 8. 15. 13. 1. Ki.

17. 22. Lu. 7. 15. 55. Ja.

11. 44. Ac. 9. 40. 20. 11.

7 'Seven,' as re-

presenting the week,

stands in Scripture

for progress and

completion, com-
pleteness. The seven ears
of corn, and the
seven kine, Gen. xli,
represented respec-
tively seven years of
plenty and famine.
May not this precise
number, which seems
at first sight a note
of no small import-
ance, have been un-
derstood by the pro-
phet as likewise re-
presentative, and led
him to inquire of
God, and anticipate
the seven approach-
ing years of famine,
ch. 8. 1, 2, of which he
was sent to warn this
Shunammite, as his
master had been sent
to preserve the Sar-
septan, Lu. 4. 25.—C.

12 1 Ki. 17. 23. Lu. 7.

15. He. 11. 35.

13 ch. 2. 15. 1 Ki. 1. 23.

ver. 27.

14 He. 11. 35. 1 Ki. 17.

23.

God to mount Carmel.⁷ And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, yonder is that Shunammite:

26 Run^m now, I pray thee, to meet her, and say unto her, Is it well with thee? is it well with thy husband? is it well with the child? And she answered, It is well.

27 And when she came to the man of God to the hill, she caught him by the feet:⁸ but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul is vexed within her: and the Lord hath hid it from me, and hath not told me.⁹

28 Then she said, Did I desire a son of my lord? did I not say, Do not deceive me?

29 Then he said to Gehazi, Gird up thy loins,¹ and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again:² and lay my staff upon the face of the child.

30 And the mother of the child said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And he arose, and followed her.

31 And Gehazi passed on before them, and laid the staff upon the face of the child; but there was neither voice, nor hearing:⁴ wherefore he went again to meet him, and told him, saying, The child is not awaked.⁵

32 And when Elisha was come into the house, behold, the child was dead, and laid upon his bed.

33 He went in therefore, and shut the door upon them twain, and prayed unto the Lord.

34 And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands; and he stretched himself upon the child, and the flesh of the child waxed warm.

35 Then he returned, and walked in the house to and fro;⁶ and went up, and stretched himself upon him: and the child sneezed seven times,⁷ and the child opened his eyes.

36 And he called Gehazi, and said, Call this Shunammite. So he called her: and, when she was come in unto him, he said, Take up thy son.

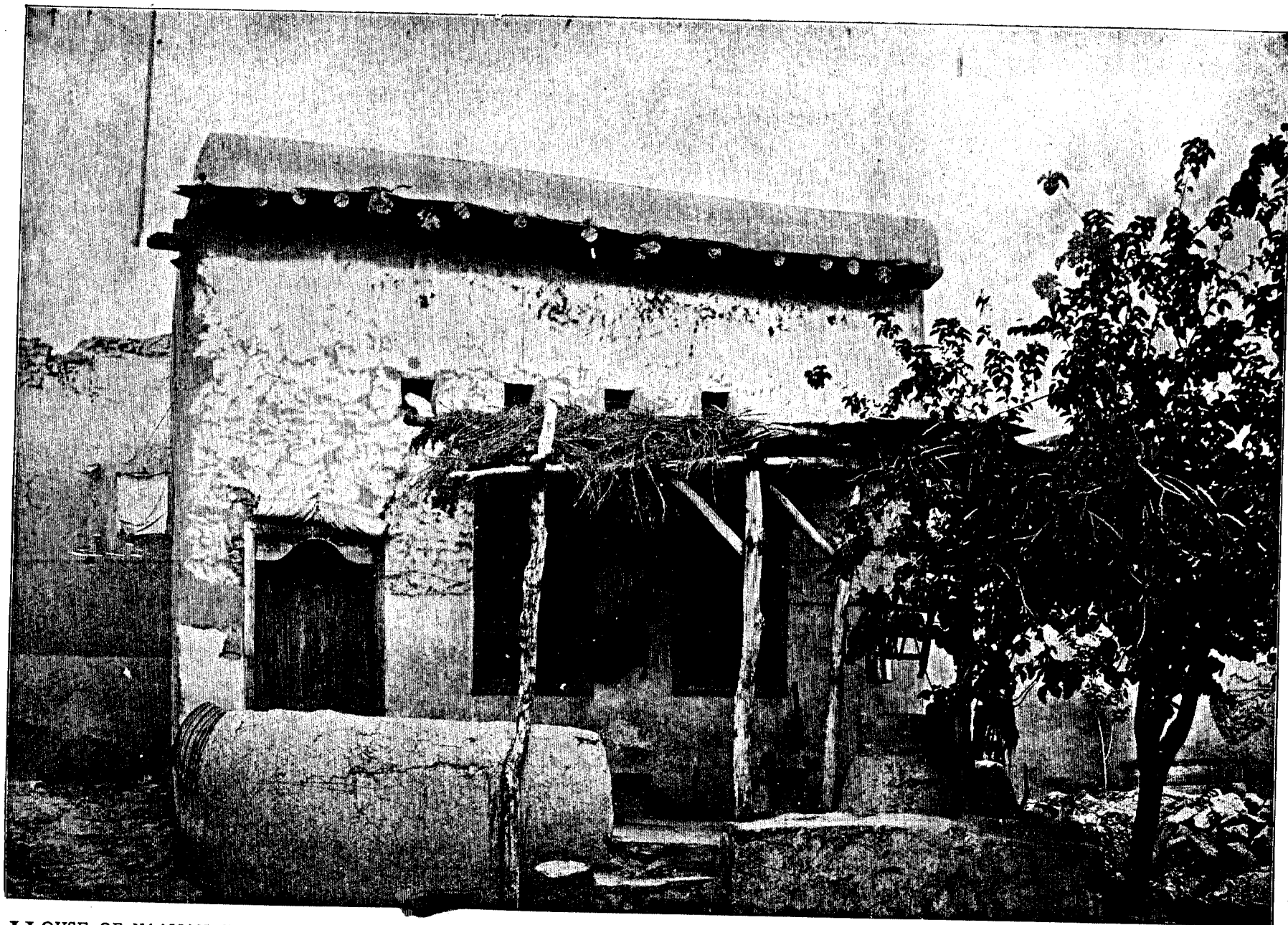
37 Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.

38 ¶ And Elisha came again to Gilgal: and there was a dearth in the land; and the sons of the prophets were sitting before him:

ch. 2. 1. Ac. 10. 38. 15. 36. 8 B.C. 891. A De. 28. 22-24. 38-40. Le. 26. 26. Je. 14. 1-6. Is. 3. 2. ch. 8. 1. 1 ver. 1. A Lu. 10. 39. Ac. 22. 3. ch. 2. 3. Pr. 8. 34.

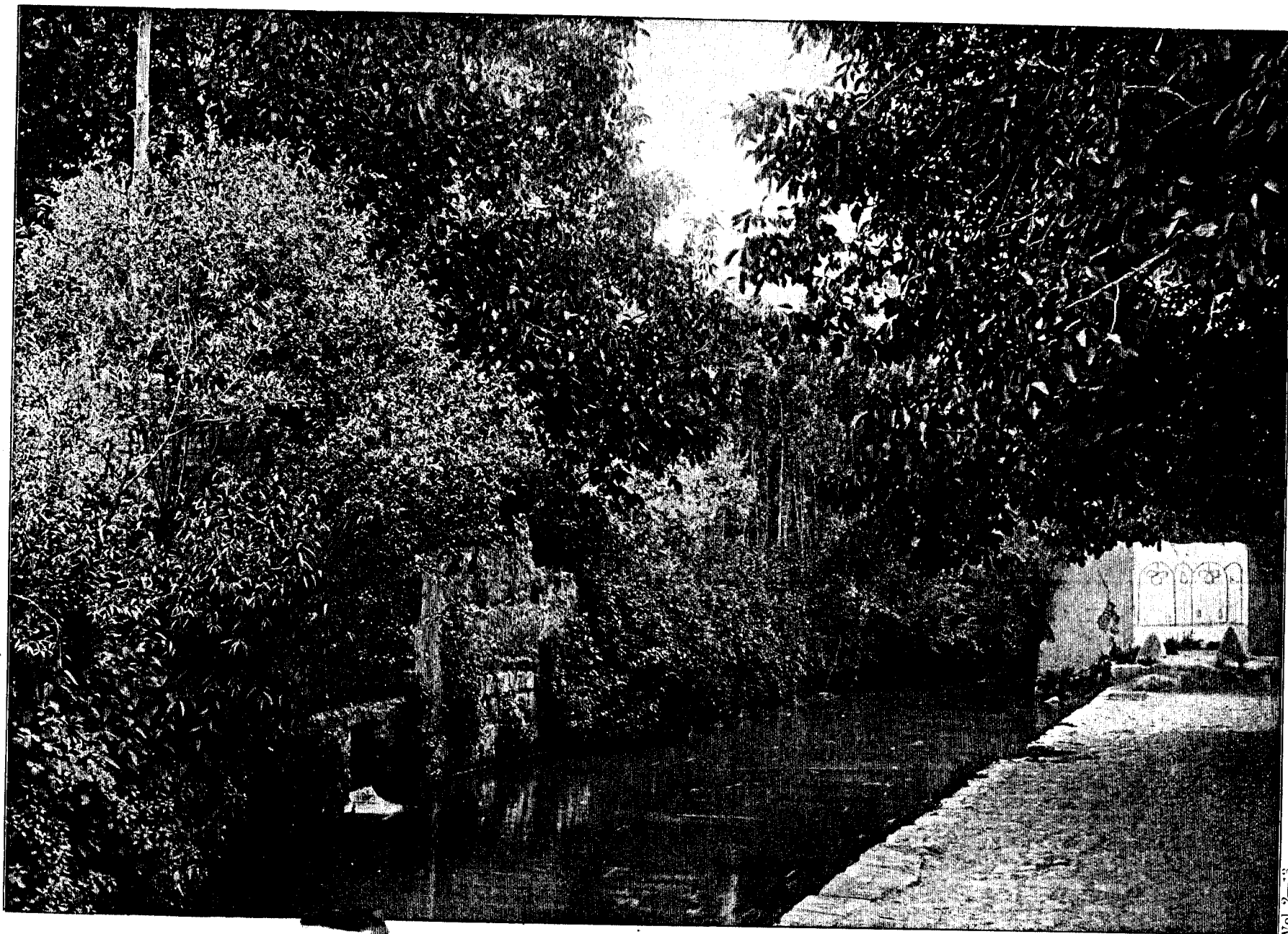
quaintance and friendship with God's servants is a principal ornament of the great: and happy are those families where both heads agree in it. Happy and wise those rich persons who desire no advancement. And nothing is more comely than for those who receive favours to be earnest in expressing their gratitude: but

effectual fervent prayers are the best returns that we can make. How welcome and dear are children to such as have long wanted



HOUSE OF NAAMAN, THE LEPER—WHERE THE CAPTAIN OF THE KING OF SYRIA LIVED. [II. Kings, v:1.]—"Now Naaman, Captain of the host of the King of Syria, was a great man with his master * * * but he was a leper." There is a house outside of the east gate of Damascus on the banks of the Abana river, that is said to stand upon the site of Naaman, the leper's house. This is now a leper hospital, and there are about thirty-five or forty of as wretched looking

human beings in this hospital and strolling about the premises, as are to be found perhaps on the face of the earth. They seem to do their own cooking, go and come at will, and make a living by begging backsheesh in the most pitiable tones, from travelers. It is not surprising that Naaman, the proud Captain who resided at Damascus, should have refused to wash in the River Jordan, when he remembered the beautiful Abana that flowed by his house.



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ROADWAY ALONG THE ABANA, DAMASCUS. [II. Kings, v:12.]—"Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean? So he turned and went away in a rage." In reality the Pharpar river does not come up as far as Damascus. This ancient city is watered by the Abana alone, and the Abana has four sources; one is from Fijeh, under the Lebanon Cliff; another from near Amri el-hamah, north of

Zebdany; another west of Zebdany, and the fourth west of Ruklah and Hermon. The trees and flowers along the banks of this river are beautiful beyond description. The shrubbery grows down to the very water's edge. The leaves are so green they are almost black. As Egypt is the gift of the Nile, so Damascus is the gift of the Abana river. It really creates an island in a desert.

that there is no God in all the earth but in Israel; now therefore, I pray thee, take a blessing⁸ of thy servant.

16 But he said, *As the LORD liveth, before whom I stand, I will receive none.* And he urged him to take it; but he refused.

17 And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth?⁹ for thy servant will henceforth offer neither burnt-offering nor sacrifice unto other gods, but unto the LORD.

18 In this thing the LORD pardon thy servant, *that* when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow² myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the LORD pardon thy servant in this thing.

19 And he said unto him, *Go in peace.*³ So he departed from him *a little way.*

20 ¶ But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman his Syrian, in not receiving at his hands that which he brought; but, *as the LORD liveth, I will run after him, and take somewhat of him.*

21 So Gehazi followed after Naaman: and when Naaman saw him running after him, he lighted down from the chariot to meet him, and said, *Is all well?*

22 And he said, All *is* well. *My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments.*

23 And Naaman said, Be content, take two talents. And he urged him, and bound two

A.M. 3710. B.C. 894.

c Ge. 33.11. Jos. 15. 19. Sa. 25.27. ver. 5. d ch. 23.14.

e Ge. 14.23. 1 Ki. 13. 8. Mat. 10.8. Ac. 20.33.2 Co. 11.9.12. 13. 4 Co. 6. 12; 10.32. Ke. 22.17.

f Naaman came a heathen, and though now a convert, is a young and childish one. He, therefore,

still retains his original ideas of 'holy earth,' an opinion still prevalent among the Jews, with whom, in Europe, 'Jerusalem earth' is a considerable article of import. The same superstition prevails amongst Mahometans, who carry into all countries the 'holy earth' of Mecca; and amongst Romanists, whom we have seen dig up, and carry to great distances, similar 'holy earth' from the reputed grave of their so-called patron saint at Down, in Ireland. O! when will all call-Christians cease to be children, and become men in understanding, 1 Co. 14.20. separate error from truth, and superstition from piety.

g Ge. 49.10. 1 Th. 1.9. Ho. 14.3.8.

h This seems to respect what he had formerly done.

i 'Hath gone,' 'leaned,' 'bowed'—asking pardon for the past, not indulgence for the future.—C.

j Ex. 18.1. Ju. 18.6. 1 Sa. 17.20.42.25.35.29. 7.2 Sa. 15.9.18.7.50.

k A little piece of ground, Ge. 35.16.

l 1 Ti. 6.10. 2 Pe. 2.3. 14.15. 2 Ti. 4.10. Eze. 33.31. Col. 3.5. Phi. 3.18. 19.

m Heb. Is there peace? ch. 9. 17.22; 4.26.

n 1 Ki. 13.18. Je. 9.3. 5.1 Ti. 6.10. 11.

o Not necessarily sanctioning any outward conformity to the Syrian religion, but not forcing 'strong meat' on him as a child, 1 Co. 3.2, and leaving his present hopeful convictions to work by the Spirit of God. C.

p This is the usual form of leprosy in the East—the partialing salutation. The prophet certainly did not sanction any sacrifice of principle on the part of Naaman; he did not bid him do the least suggested. Yet still, in the mouth of Elisha,

q Ex. 18.1. Ju. 18.6. 1 Sa. 17.20.42.25.35.29. 7.2 Sa. 15.9.18.7.50.

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ar This is the usual form of leprosy in the East—the partialing salutation. The prophet certainly did not sanction any sacrifice of principle on the part of Naaman; he did not bid him do the least suggested. Yet still, in the mouth of Elisha,

A.M. 3710. B.C. 894.

this partial salutation was more than a mere conventional form. It was a blessing, and embodied a prayer that the peace of God might fully rest upon the weakened and partially enlightened Syrian.

—C. f. 1884. 75. 6d. 5 Or, secret place.

6 Another covetous Judas—seems to have kept the store-house, as his antitype, the bag, Mt. 13.12.—C.

m Heb. not either or either, ver. 22.

n 1 Th. 2.17. 1 Co. 5.3. Col. 2.1. ch. 10.45.5. Mat. 5.14.16. 1 Co. 9.12.2 Co. 11.12.

o Sa. 2.29.30. 2 Sa. 3.29. Je. 20.4. Am. 7.17. 1 Ti. 6.9.10. Pr. 28.22.

p That is, as long as his family should continue. So far as diseases are hereditary, either by mere predisposition or otherwise, this would be the natural consequence; and, if Gehazi's covetousness had respect to providing for his children, it was the most grievous temporal judgment, and well calculated to cure his spiritual malady.—C.

q Ex. 4.6. Nu. 12.10. Le. 13.13.

r Alas! what a price do men pay for outward advantages when they are connected with such consequences to themselves, and such misery is entailed on their posterity. Let us beware of leprosy and covetousness, and dread above all things the curse of spiritual leprosy remaining upon our souls living and dying, and for ever.—Scott.

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ay Ex. 4.6. Nu. 12.10. Le. 13.13.

talents of silver⁴ in two bags, with two changes of garments, and laid *them* upon two of his servants; and they bare *them* before him.

24 And when he came to the tower,⁵ he took *them* from their hand,⁶ and bestowed *them* in the house; and he let the men go, and they departed.

25 But he went in, and stood before his master: and Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went *no* whither.

26 And he said unto him, Went *not* mine heart *with thee*, when the man turned again from his chariot to meet thee? *Is it* a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and men-servants, and maid-servants?

27 The *leprosy* therefore of Naaman shall cleave unto thee, and unto thy seed for *ever*. And he went out from his presence a leper *as white as snow.*⁸

CHAPTER VI.

1 Elisha, giving leave to the young prophets to enlarge their dwellings, causeth iron to swim. 8 He discloseth the king of Syria's counsel. 13 The army which was sent to Dothan to apprehend Elisha is smitten with blindness. 19 Being brought into Samaria, they are dismissed in peace. 24 The famine in Samaria causeth women to eat their own children. 30 The king sendeth to slay Elisha.

AND the "sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us.

2 Let us go, we pray thee, unto Jordan, and take thence every man a beam,¹ and let us make us a place there where we may dwell. And he answered, Go ye.

3 And one said, *Be content, I pray thee, and go with thy servants.* And he answered, I will go.

4 So he went with them. And when they came to Jordan, they cut down wood.

Ver. 12. [The *Abana*, now called *Barada*, rises in a beautiful plain in the very heart of the range of Anti-Lebanon, and cuts its way through a sublime ravine down to the plain of Damascus. Before entering the plain, and also after entering it, a number of canals are led off from the river at different elevations, and are carried along the higher parts of the plain for purposes of irrigation. By this means an immense extent of country, which would otherwise be a parched desert, is converted into a paradise. The *Abana* flows through the city and across the plain eastward for 20 miles, and then falls into a lake. The *Pharpar*, now called *Awaj*, rises high up on the eastern side of Mount Hermon, flows through the plain south of Damascus, at the distance of about 7 miles from the city, and falls into a separate lake or marsh. Numerous canals are also led off from the *Pharpar* for purposes of irrigation; and some of them are carried within a mile of the city. By means of these two rivers the plain of Damascus is made the richest and most beautiful in the world. There was much truth, therefore, in the haughty exclamation of Naaman: 'Are not *Abana* and *Pharpar*, rivers of Damascus, better than all the waters of Israel?' P.]

REFLECTIONS.—Greatness and wealth avail so little to make men happy, that they cannot preserve them from the sorest and most loathsome calamities. God can make the captivity and distress of his people a useful mean for spreading the knowledge of himself, and even out of the mouths of babes and sucklings he can perfect praise. It is a great privilege to have servants who know God and seek the welfare of the

family. Men are generally willing to try every expedient, and bestow the utmost expense and trouble, to obtain a cure of their bodily distempers; but how few regard the worth or welfare of their souls! and how readily carnal men fancy that supernatural benefits must be purchased by carnal profits! Men who are conscious of their ill deserts often tremble at every shadow, and disquiet their minds by misinterpreting the most innocent intentions of their neighbours. But God in mercy oftentimes helps the wicked far beyond what they have reason to expect. And ministers ought to seize upon every opportunity of manifesting the power and grace of God: but never ought they to sully their character by a complaisant crouching to the pride of great men. Proud spirits readily interpret the least suspected slight into a heinous affront: and the wise in their own conceit often ruin themselves by contempt of the simple dictates and ordinances of God. But O the riches of his grace, that stops our course when we forsake our own mercy! It is happy for proud and passionate masters to have servants faithful, calm, and prudent, to offer them an advice: and we see here the happy consequences of sometimes attending to it. Hopeful is our case if we once submit to God's method of relief: for by what simple means can he effect the most wonderful deliverance! Never then let me, through the pride of my heart, reject his means of salvation, or stumble at the simplicity of a crucified Redeemer: his blood and spirit can cleanse the foulest leprosy of sin and restore the most diseased sinner; and I am bid only to wash and be clean. Never let me wish to prescribe to him in the paths of his providence, who can

thus, by the weakest means, produce the greatest ends, and manifest his power and glory. That knowledge of God which is obtained by such an experience of his goodness, will always be most fruitful, while holy gratitude disposes us to a careful performance of duty both towards God and men, leads us to regard the prayers of God's people, to remember past transgressions with grief, and to resolve for the future to abstain from all appearance of evil. But alas! that those who have most and best instructions and examples should have all lost upon them! Parents and masters cannot convert their children or servants. Covetousness tempts to lying and almost every other evil: and one sin always leads on to another. Hope of concealment and impunity is a great encouragement to do evil. But short-lived, transitory, and bitter in the end, is prosperous wickedness: and how often men, by their covetousness and falsehood, entail plagues on themselves and their posterity!

CHAPTER VI. REFLECTIONS.—It is comfortable to see Christ's disciples increase in the worst of times; but often faithful people are in very poor outward circumstances. Nor in evil times ought a minister to grudge if his own hands must minister to his necessities: but it ill becomes him to be an idle vagabond or slothful loiterer. Things borrowed ought to be carefully preserved. And it is extremely galling to an honest or generous mind to hurt his neighbour. How restless are the enemies of God's people! But it is easy for God, who knows all things, to frustrate their counsels by warning his servants of them; and it is



MILL AT DOTHAN—WHERE THE HORSES AND CHARIOTS OF FIRE WERE SEEN ABOUT ELISHA. [II. Kings, vi:13.]—"And he said, Go and spy where he is, that I may send and fetch him. And it was told him, saying, Behold, he is in Dothan." Here in this place, near where Joseph was cast into a pit by his brethren, and where Elisha's young man saw the mountain full of horses and chariots of fire round about Elisha, we saw the only steam mill that we observed in

Palestine. It is rather a crude affair, but shows that the material elements of modern civilization are gradually penetrating this, one of the oldest countries. The civilization of Palestine in the days of David and Solomon, and even down to the coming of Christ, was far higher than what it is to-day. It was not only arrested by Moslem religion, but has been set back and degraded to a degree lower almost than any other civilization in the world, above that of the barbarian.

5 But as one was felling a beam, the axe-head² fell into the water: and he cried, and said, 'Alas, master!³ for it was borrowed.

6 And the man of God said, Where fell it? And he showed him the place. And he cut⁴ down a stick, and cast it in thither; and the iron did swim.

7 Therefore said he, Take it up to thee. And he put out his hand, and took it.

8 ¶ Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place shall be my camp.⁵

9 And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down.

10 And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice.⁶

11 ¶ Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not show me which of us is for the king of Israel?

12 And one of his servants said, None,⁷ my lord, O king: but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bed-chamber.

13 And he said, Go and spy where he is, that I may send and fetch him. And it was told him, saying, Behold, he is in Dothan.⁸

14 Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about.

15 ¶ And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city, both with horses and chariots: and his servant said unto him, Alas, my master! how shall we do?

16 And he answered, Fear not: for they that be with us are more than they that be with them.

17 And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain² was full of horses and chariots³ of fire round about Elisha.

18 ¶ And when they came down to him, Elisha prayed unto the LORD, and said, Smite

A.M. 3111. B.C. 893.

2 Heb. iron.

3 ver. 15 ch. 3. 10. Re.

18. 10. 10.

4 In such a state of

the arts as is indicated

by ver. 2, the loss

of an axe would be

very great, because

nearly irreparable.—

C.

5 Ex. 15. 25. ch. 2. 21;

4. 47. Jn. 9. 9.

6 Pr. 24. 6; 20. 18; 21.

30.

7 Or, encamping.

8 The appointed

mustering place for

his military retainers.

C.

9 Am. 3. 7. ch. 2. 12;

13. 14. Is. 63. 12. Ps. 25.

14.

10 In. 4. 41. Ac. 17. 11.

6 The Syrians evidently

gathered secretly in some

pass of the woods or rocks,

and lay in ambush to

take the king.—C.

11 Is. 57. 20. Job. 18. 7.

11: 20. 20. 22. 15. 20.

12 Is. 22. 8.

13 Heb. No.

14 ch. 5. 8. 10; ver. 9.

10.

15 Ec. 10. 20. Ps. 25. 14.

Am. 3. 7.

16 Is. 63. 12. Ps. 37.

12. 14. 32. 10. 8. 9.

17 Ge. 37. 17.

18 Dothan signifies

two wells: the town,

though only twice

mentioned in the

Bible, has then

around it much of

romantic interest as

having been the

scene of Joseph's sale

by his brethren and

of Elisha's miracu-

lous deliverance.

Among the wooded

hills of Ephraim,

about eight miles

north of Samaria, is

a beautiful upland

plain. On its southern

side is a large mound

covered with ruins.

This is the site of

Dothan, and it is still

called by its ancient

name. Beside it are

several deep wells or

cisterns.—P.

19 Is. 8. 9. 10. 15. 23.

20 Ps. 27. 3. 118. 10. 12.

21 Heb. horses.

22 Or, minister. Ex.

24. 13. Mat. 26.

23 Of course not Ge-

haz, for he, as a

per, was, as un-

clean, excommunicated

from society.—C.

24 ver. 5. Ps. 5. 5.

25 Is. 43. 1. 2. 41. 10. 74.

26 Ps. 27. 1. 3. Ex. 14. 15.

27 Ch. 32. 7. Ro. 8. 31.

28 He. 4. 6.

29 Ps. 50. 15; 91. 15.

30 Eze. 36. 37. Is. 58. 9; 65.

31 24.

32 The hill on

which the town was

built. The troops of

the Syrian king were

drawn up in the plain

round the site of Do-

than, so as to cut off

all possibility of

escape. The horses

and chariots of fire

stood in glorious

array round about

Elisha, between him

and the enemy.—P.

33 Ps. 34. 7; 68. 17; 91.

34 11. Mat. 26. 53. ch. 2. 11.

35 Zec. 1. 8; 6. 1. 7. He. 1.

36 14.

37 Of the invisible

world, what we know

but what God is

pleased to discover;

but it is a dangerous

style of interpreta-

tion to resolve all

such things into

mere assumed ap-

pearances. Better to

rest upon the letter

of the word, and

what we are now

ignorant of God will,

in his own time, re-

veal.—Note. Provid-

ence never wants its

visible or invisible

agents of deliverance.

Our Lord assures us

one prayer would

have collected around

him more than twelve

legions of angels,

Mat. 26. 53.—C.

A.M. 3111. B.C. 893.

2 Ge. 19. 11. Job. 5. 14.

Luk. 24. 16. Mat. 8. 24.

Ac. 13. 11.

3 Confusion of

sight.—C.

4 It is not here that

you can see Elisha.

5 'Not the way'

where you will find

him, nor the city

where you will see

him. The prophet

therefore spoke the

literal truth.—C.

6 Mat. 7. 7. Is. 58. 9;

45. 11; 65. 24. Ja. 5. 16. 18.

7 a ch. 2. 12; 8. 9; 13. 14;

5. 15.

8 Pr. 25. 21. Ro. 12.

20. Mat. 5. 44. 2 Ch. 28.

11. 15. If you would

not kill such as you

had taken prisoners,

how much less those

whom you have made

his prisoners.

9 By comparing

the phrase 'bread

and water' with ver.

23, it will be seen

that it was equiva-

lent to abundant pro-

visions of all kinds.—

C.

10 ch. 5. 2; 24. 2, but

the whole army did,

ver.

11 The predatory

bands, for carrying

off cattle and slaves,

which, in a difficult

country, were of

easiest conveyance.

—C.

12 1 Ki. 20. 122. 31.

13 B.C. 892.

14 The chief city of

Israel, 1 Ki. 16. 21, 29,

32. ch. 10. 17. 5. 6.

15 Le. 26. 26. De. 28.

54.

16 This was an un-

clean name. Le. 11.

26; but in a siege, in

which mothers de-

voured their chil-

dren, ver. 29, and

amongst such a peo-

ple, all law would

give way to neces-

sity. Some, however,

understand it to be a

local name for a

pile of bread, or the

measure called a

homer. But for the

first we can see no

authority, and in the

last no meaning.—C.

17 2. 9. 75. 6d.

18 About three gills

of vetches.

19 A kind of dried

pulse, much used by

the Arabs, is still

called by the same

name, and it is largely

stored at Cairo and

Damascus; and this is

the interpretation of

Bochart and many

others. The literal

article is, according

to Monier, largely

used for manure for

melons, and sold at

a high price; he con-

cludes, therefore,

that it was used for

this purpose in the

siege. In whatever

sense, however, we

understand the

phrase 'ass's head,'

it means certainly an

article of food; and

we can therefore see

no reason for suppos-

ing the 'doves' dung'

to be manure, and

for no other purpose

could the literal ar-

ticle be used; we there-

fore adopt the opin-

ion that it was a kind

of dried pea.—C.

20 118. 5d.

21 Is. 10. 5. Mat. 8. 25.

22 Ps. 127. 1, 2; 60. 11;

146. 3; 124. 1.

23 Or, let not the

LORD save thee.

24 Ju. 18. 23. 2 Sa. 14. 5.

25 Le. 26. 29. De. 28. 53.

26 La. 4. 10. Eze. 5. 10.

27 Is. 9. 20.

28 Heb. others.

29 This was foretold

by Moses, De. 28. 53,

and occurred like-

wise at Jerusalem,

Eze. 5. 10, and again,

as related by Jose-

phus, in the siege by

Titus.—C.

30 ch. 5. 7; 18. 37; 19. 1.

31 Ge. 37. 34. 1 Ki. 21. 27.

this people, I pray thee, with blindness.⁴ And he smote them with blindness, according to the word of Elisha.

19 And Elisha said unto them, This is not the way,⁵ neither is this the city:⁶ follow me, and I will bring you to the man whom ye seek. But he led them to Samaria.

20 And it came to pass, when they were come into Samaria, that Elisha said, LORD, open the eyes of these men, that they may see. And the LORD opened their eyes, and they saw; and, behold, they were in the midst of Samaria.

21 And the king of Israel said unto Elisha, when he saw them, My father, shall I smite them? shall I smite them?

22 And he answered, Thou shalt not smite them: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? Set bread and water⁷ before them, that they may eat and drink, and go to their master.

23 And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. So the bands of Syria⁸ came no more into the land of Israel.

24 ¶ And it came to pass after this, that Ben-hadad king of Syria gathered all his host, and went up,⁹ and besieged Samaria.

25 And there was a great famine in Samaria: and, behold, they besieged it, until an ass's head¹ was sold for fourscore pieces of silver,² and the fourth part of a cab³ of doves' dung⁴ for five pieces of silver.⁵

26 ¶ And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, Help, my lord, O king!

27 And he said, If the LORD do not help thee,⁶ whence shall I help thee? out of the barn-floor, or out of the wine-press?

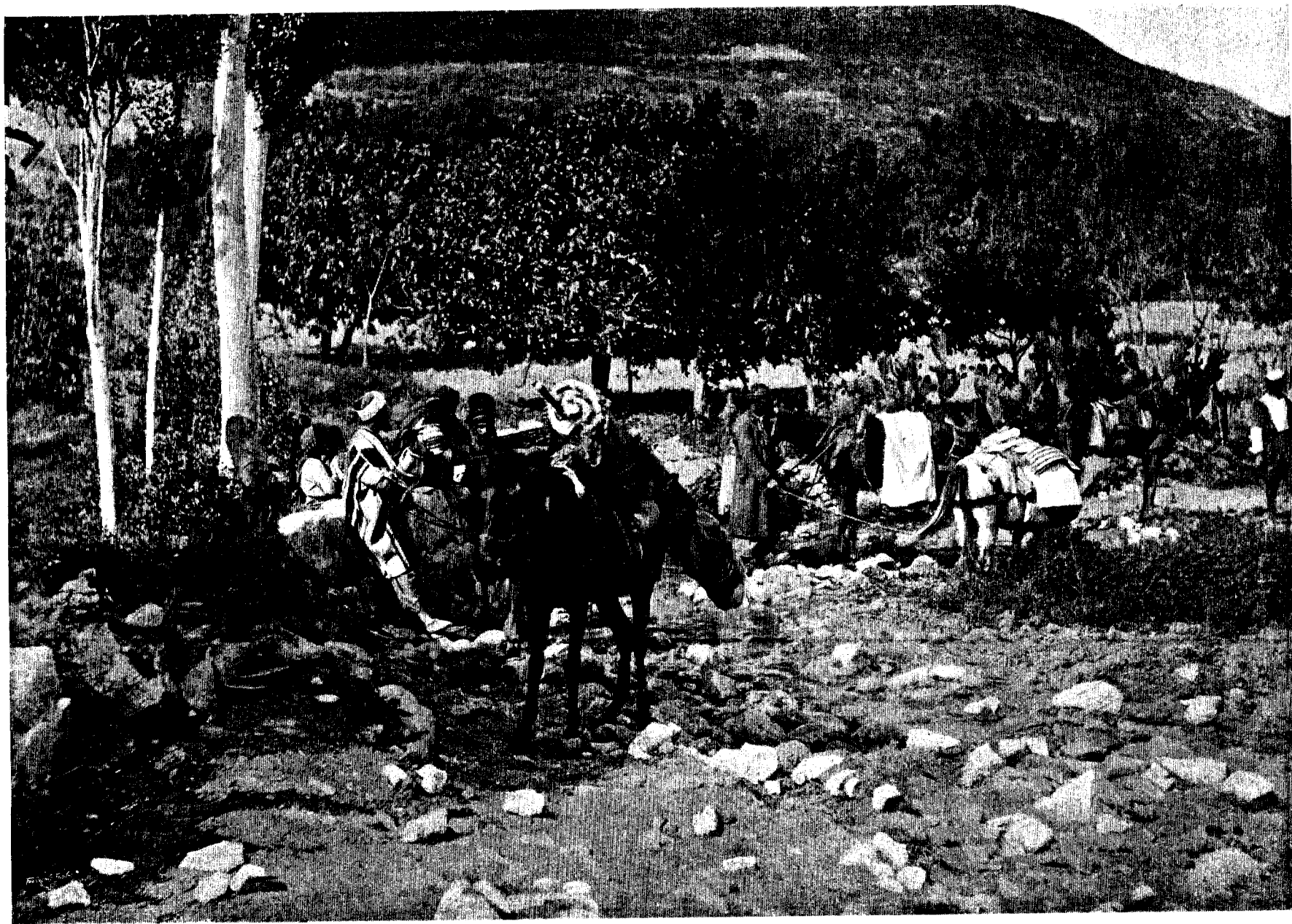
28 And the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him to-day, and we will eat my son to-morrow.

29 So we boiled my son, and did eat him: and I said unto her on the next⁷ day, Give thy son, that we may eat him:⁸ and she hath hid her son.

30 ¶ And it came to pass, when the king heard the words of the woman, that he rent his clothes; and he passed by upon the wall,

salutary to attend exactly to his admonitions. On the contrary, it is mad impiety for the mightiest to attempt fighting against God and his servants. When there is at best but little faith, the mind is easily overwhelmed with consternation and tempted to despair of divine protection. But they who are strong ought to pray for the weak and bear with their infirmities. Clear views of God's goodness, power, and kindness, and of his angelic guards, can effectually remove our slavish fear of temporal calamities. How often they who fight against God are given up to stupidity and strong delu-

sions; and find themselves conquered or ruined where they hoped to triumph! But if we have our enemies at our mercy it is best to render them good for evil, and thus soften and captivate their hearts. But no kindness will long impress a hardened and obstinate foe. And how dreadful is the scourge of a furious war! It may quickly render us destitute of our necessary food; and raging hunger may prevail against the strongest natural affections. None know what miseries await them before they die. And in our distresses, particularly those of our soul, if God



PART OF OUR CARAVAN AT DOTHAN, WHERE ELISHA'S YOUNG MAN SAW THE MOUNTAINS FULL OF HORSES AND CHARIOTS. [II. KINGS vi:17.]—"And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha." The scene which is described in this picture was at Dothan. Dothan lay upon the highway which the Ishmaelite merchants were compelled to travel, and it was

during one of their regular marches along this way that they bought Joseph from his brethren, as we are told in Genesis xxxvii:17. Here we know it was that the Lord opened the eyes of Elisha's young man, because when the King of Syria warred against Israel, he wanted to know of the whereabouts of Elisha, the man of God. In the 13th verse of the 6th chapter of II. Kings we are told: "And he said, Go and spy where he is, that I may send and fetch him. And it was told him, saying, Behold, he is in Dothan."

and the people looked, and, behold, *he had sackcloth within upon his flesh.*⁹

31 Then he said, "God do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day.

32 But Elisha "sat in his house, and the elders sat with him; and the king sent a man from before him: but ere the messenger came to him, he said to the elders, See ye how this son^p of a murderer¹ hath sent to take away mine head? look, when the messenger cometh, shut the door, and hold him fast at the door; *is not the 'sound of his master's feet behind him?*

33 And while he yet talked with them, behold, the messenger came down unto him: and "he^a said, Behold, this evil *is* of the LORD; what should I wait for the LORD any longer?³

CHAPTER VII.

1 Elisha prophesieth incredible plenty in Samaria. 3 Four lepers, venturing into the host of the Syrians, bring tidings of their flight. 12 The king, finding by spies the news to be true, spoileth the tents of the Syrians. 17 The lord who would not believe the prophecy of plenty, having the charge of the gate, is trodden to death in the press.

THEN Elisha "said, Hear ye the word of the LORD; Thus saith the LORD, 'To-morrow about this time *'shall* a measure¹ of fine flour *be sold* for a shekel,² and two measures of barley for a shekel, in the gate³ of Samaria.

2 Then a lord, "on whose hand the king leaned,⁴ answered the man of God, and said, Behold, *'if* the LORD would make windows in heaven, might^t this thing be?⁵ And he said, Behold, thou shalt see *it* with thine eyes, but shalt 'not eat thereof.

3 ¶ And there were four leprous men "at the entering in of the gate: and they said one to another, Why sit we here until we die?

4 If we say, We will enter into the city, then the famine *is* in the city, and we shall die there; and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: *'if* they save us alive, we shall live; and if they kill us, we shall but die.

5 And they rose up in the 'twilight, to go unto the camp of the Syrians: and when they were come to the uttermost part of the camp of Syria, behold, *there was* no man there.

6 For the LORD had made the host of the Syrians to "hear a noise of chariots, and a noise of horses, *even* the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites,⁶ and the kings of the Egyptians, to come upon us

7 Wherefore they arose and 'fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it *was*, and fled for their life.⁷

A.M. 3112. B.C. 892.

9 Alas! what trust can be placed in superstitious penances! They may macerate the flesh, but neither rend nor improve the heart. Jehoram has sackcloth on his flesh, the token of deep mourning before God, but (ver. 31) murder in his heart against an innocent godly man.

10 Ki. 19. 2; 18. 17. Ac. 23. 12, 14. As he was thought to have brought on, or at least did not remove the famine.

11 Ps. 18. 6. Eze. 9. 4. Mal. 3. 10.

12 ver. 12; ch. 5. 26.

13 Ki. 18. 42, 19.

14 Jezebel, his mother, murdered Naboth and the prophets, and his father, Ahab, consented to the doings of his imperious wicked wife.

15 Ki. 14. 6. Ge. 31.

16 Jehoram, Re. 16.

17 Not the servant, but his master Jehoram. Ch. 7. 1, 2.—C.

18 The prophet, it would seem, had encouraged him to hold out, waiting for deliverance from God.

19 Ki. 14. 6. Ge. 31.

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A.M. 3112. B.C. 892.

11 Je. 41. 8. Jos. 7. 21. Mat. 13. 44, 45. 18. Lu. 12. 2. ver. 6. Eze. 18. 14. Hag. 1. 5. He. 10. 24. Ga. 6. 2.

12 Phil. 2. 4. Mat. 7. 24; 10. 16.

13 Nu. 32. 23. Pr. 5. 25.

14 Heb. *we shall find punishment.*

15 ver. 6, 7.

16 Ge. 20. 8; 41. 38. ch. 6. 8; 5. 13.

17 This was a sagacious, and no improbable conjecture of the king; the search suggested by his servant, however, was better.

18 Nu. 32. 23. Pr. 5. 25.

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100 ver. 6, 7.

101 Ge. 20. 8; 41. 38. ch. 6. 8; 5. 13.

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103 Nu. 32. 23. Pr. 5.



MAT-WEAVERS, SYRIA—CHARACTERISTIC OF SYRIA IN ALL AGES. [II. KINGS, vii: 15.]—"And they went after them unto Jordan; and lo, all the way was full of garments and vessels, which the Syrians had cast away in their haste." There are a great many Bedouins in Syria who live in tents. These tents are woven of black goats' hair, and are covered with thick, heavy mats. We see in the above picture a rude contrivance the natives use for weaving these mats. They cut the rushes of which the mats

are woven from the Jordan. The native Bedouins when aroused or threatened are full of hate, but when approached in their tents by foreigners and addressed kindly they appear to be very polite and gentle. Our party spent a night camping within the confines of a Bedouin village, and they treated us with the greatest respect and kindness, brought us milk, assisted our cook in the preparation of our food, and our muleteers in feeding and tying our horses.

19 And that lord answered the man of God, and said Now, behold, if the LORD should make windows in heaven, might such a thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

20 And so it fell out unto him: for the people trode upon him in the gate, and he died.

CHAPTER VIII.

1 The Shunammite, having left her country seven years, to avoid the forewarned famine, for Elisha's miracle sake hath her land restored by the king. 7 Hazael, being sent with a present by Benhadad to Elisha at Damascus, after he had heard the prophecy, killeth his master, and succeedeth him. 16 Jehoram's wicked reign in Judah. 20 Edom and Libnah revolt. 23 Ahaziah succeedeth Jehoram. 25 Ahaziah's wicked reign. 28 He visiteth Jehoram wounded, at Jezreel.

THEN spake Elisha unto the woman, whose son he had restored to life, saying, Arise, and go thou and thine household, and sojourn wheresoever thou canst sojourn: for the LORD hath called for a famine; and it shall also come upon the land seven years.

2 And the woman arose, and did after the saying of the man of God: and she went with her household, and sojourned in the land of the Philistines seven years.

3 And it came to pass at the seven years' end, that the woman returned out of the land of the Philistines: and she went forth to cry unto the king for her house, and for her land.

4 And the king talked with Gehazi, the servant of the man of God, saying, Tell me, I pray thee all the great things that Elisha hath done.

5 And it came to pass, as he was telling the king how he had restored a dead body to life, that, behold, the woman, whose son he had restored to life, cried to the king for her house, and for her land. And Gehazi said, My lord, O king, this is the woman, and this is her son, whom Elisha restored to life.

6 And when the king asked the woman, she told him. So the king appointed unto her a certain officer, saying, Restore all that was her's, and all the fruits of the field since the day that she left the land, even until now.

7 And Elisha came to Damascus; and Benhadad the king of Syria was sick: and it was told him, saying, The man of God is come hither.

8 And the king said unto Hazael, Take a present in thine hand, and go, meet the man of God, and inquire of the LORD by him, saying, Shall I recover of this disease?

A.M. 322. B.C. 892.

Job 20.23. Is. 42.25; 7.9. Nu. 20.12. 2 Ch. 20.22. 17.15. 17.15. 10. ver. 2. He. 3.18.19. 7 He that limited the Almighty God now finds himself unable to control the hungry multitude.—C.

CHAP. VIII.

ch. 4. 35. Ge. 12.10; 26.1. Ru. 1.1.

Ps. 105.16. Je. 25.29. Hag. 1.11. Ge. 42.27. 2 Sa. 24.13; 1 Ki. 18.2. Le. 26.19,20,26. De. 28.22-24.

Ti. 5.8. Ro. 12.17. 1 Sa. 27.1. Ge. 26.1. Ju. 1.13.

1 It appears strange to many that there could be a famine in Israel and plenty in Philistia, countries between which there was no difference of soil or climate, and that lay so contiguous to each other. Those who either wonder or object show little knowledge or observation in agriculture. Such occurrences are common in all countries, and arise from various causes, such as (1) Diversity of agricultural skill. (2) Variety in the staple crop, which people are not easily induced to change to suit seasons. (3) From the local nature of drought and rain, which, though generally equalized, are sometimes very unequal. (4) From the destructive powers of insects, generated at particular degrees of temperature and moisture. (5) From facilities of import— which last was altogether in favour of the Philistines, who dwelt along the borders of the Mediterranean.—C.

2 B.C. 885.

Ver. 8. 2 Sa. 14.4. Ps. 82.15. 26.16. Pr. 25.19. Mi. 7.5.6. A chiv. v. Pr. 10.1.9; 21.1.

1 ch. 4.8-37. 3 Or, church. 4 De. 22.2. 2 Sa. 9.7. Ju. 11.13.

4 The income which either her relatives had drawn, or which, probably, had descended to the crown.

5 About 885.

6 Ge. 14.15. 1 Ki. 11.24. 17.8.8.

6 Not as a curious traveller, but in his wonted vocation as itinerant instructor and superintendent of the schools of the prophets—and, not unlikely, to visit Naaman.—C.

m. 1 Ki. 15.18; 20.1; 22.31. ch. 6.24.

ch. 15.6.12; 17.18. 1 Sa. 9.7. 1 Ki. 13.7; 14.2. ch. 5.5.15.

7 He calls him 'the man of God,' because he never doubted the deity of Jehovah as the topical God of Judea, but associated in sovereignty with him his own tutelary god Rimmon. Judaism and scriptural Christianity reject this amalgamation, and refuse to acknowledge any God but Jehovah: and hence the antipathy which heathenism has always, when in power, shown to both.—C.

8 With ch. 1.2; 5.15; 3.11.

A.M. 3219. B.C. 885.

g. 1 Ki. 19.15. 7 ch. 5.5.16.

8 Heb. in his hand.

9 Probably not the full load, but partially laden for display. Remembering that camels differ in size and strength, like horses, the average burden may be stated from 500 to 800 cwt., and some carry so high as 1500 cwt.; but when the journey is long the burden is diminished, sometimes to about 250 cwt.—C.

ch. 6.21; 13.14.

1 i.e. the disease is not mortal.

2 Why Hazael's means, ver. 15.

3 Heb. and set it.

8 Hazael.

4 Je. 4.19; 9.1; 14.17. Lu. 19.41.

5 ch. 10.32-33; 12.17; 13.7.

6 Ps. 137.9. Ho. 13.16. Am. 1.13. ch. 15.16.

7 2 Sa. 26.10. Je. 17.9.2 Sa. 3.8.9.6. Mat. 7.6.

8 How can you suppose me so brutal? is the sense of Henry, Poole, and Scott. What is thy servant's dog? (one so mean), that he should attain this great power? according to Hazael's character and eastern phraseology.—C.

9 1 Ki. 19.15. And so thou wilt be powerful and wicked enough.

5 This was untrue, being a total perversion of the words of the prophet.—C.

6 ver. 15. 2 Sa. 16. Pr. 4.6.16. Ps. 36.4.

7 Ju. 4.19-21. Je. 41.1. 2. Mat. 26.16.

8 There is a difficulty in deciding whether Benhadad took the cloth or Hazael. But had Benhadad taken the wet cloth as a means of cure, he would scarcely have waited till next day; it seems much more probable that Hazael took that time to prepare for the succession by the murder.—C.

9 ver. 13. 1 Ki. 19.15.

10 Ch. 21.1, 4, 5, 20. ch. 1.17.

11 Hazael reigned, 1 Ch. 3.11. Mat. 1.8.

12 He began to reign in that year, in conjunction with his father, as lord-lieutenant in some of the tribes, or as it might be called in modern language, 'lord of the marches,' but he reigned after his father's death eight years as sole monarch in Jerusalem.—C.

13 1 Ki. 22.52. 53. ch. 3.2. 2 Ch. 21.6.

14 ver. 26. 2 Ch. 21.6; 22.3. 1 Ki. 21.2.

15 2 Sa. 7.12. 1 Ki. 11.36; 15.4. 2 Ch. 21.7. Lu. 1.30.33. Is. 7.14. Tr. 1.2.

16 Heb. candle or lamp.

17 2 Ch. 21.8-10. 2 Sa. 8.14. 1 Ki. 22.47. Ge. 27.40.

18 Most probably the same as Mount Seir.—C.

19 Jos. 10.9. 1 Sa. 11.1. 1 Ki. 20.29.

9 So Hazael went to meet him, and took a present with him, even of every good thing of Damascus, forty camels' burden, and came and stood before him, and said, Thy son Benhadad king of Syria hath sent me to thee, saying, Shall I recover of this disease?

10 And Elisha said unto him, Go, say unto him, Thou mayest certainly recover: howbeit the LORD hath showed me that he shall surely die.

11 And he settled his countenance stedfastly, until he was ashamed: and the man of God wept.

12 And Hazael said, Why weepeth my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child.

13 And Hazael said, But what! is thy servant a dog, that he should do this great thing? And Elisha answered, The LORD hath showed me that thou shalt be king over Syria.

14 So he departed from Elisha, and came to his master; who said to him, What said Elisha to thee? And he answered, He told me that thou shouldst surely recover.

15 And it came to pass on the morrow, that he took a thick cloth, and dipped it in water, and spread it on his face, so that he died: and Hazael reigned in his stead.

16 And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat being then king of Judah, Jehoram the son of Jehoshaphat king of Judah began to reign.

17 Thirty and two years old was he when he began to reign; and he reigned eight years in Jerusalem.

18 And he walked in the way of the kings of Israel, as did the house of Ahab; for the daughter of Ahab was his wife: and he did evil in the sight of the LORD.

19 Yet the LORD would not destroy Judah for David his servant's sake, as he promised him to give him alway a light, and to his children.

20 In his days Edom revolted from under the hand of Judah, and made a king over themselves.

21 So Joram went over to Zair, and all the chariots with him; and he rose by night, and

Hard necessity will compel men to the most dangerous adventures; and if God grant us relief, we ought to publish our mercies, that others may share with us in our comforts. But how terrible is their destruction who have contemned the promises of God! The means of deliverance to others prove ruinous to them. No human greatness or favour of kings can protect them from the arm of God; nay, nor even from being victims of popular rage. Stand in awe, my soul; always believe that it shall be unto thee as God hath said: for is there anything too hard for the Lord? In depths of distress cast thyself on his mercy. None

perish that trust in him. Comfort others with the consolations wherewith thou art comforted of Christ. And God forbid that I should see the glories of redemption and yet never share thereof.

CHAPTER VIII. [Ver. 10. Thou mayest certainly recover. These words in the Hebrew may be rendered either of two ways, according as they are pointed. If pointed as in the Masoretic text their literal translation is—'Go, say to him, Thou shalt surely live.' But if pointed as the letters seem naturally to require, then they must be translated—'Go, say, Thou shalt not

surely live;' and the prophet explains this to Hazael by the statement made to himself:—'For Jehovah hath shown me that he shall surely die.' P.]

Ver. 15. [Crafty though Hazael was, Elisha, by divine inspiration, read his wicked designs; and his searching look brought a blush to the traitor's face. The whole circumstances of this tragic episode in sacred history are thoroughly oriental; the forty camels' burden of every good thing of Damascus; the accomplished duplicity and cruelty of the confidential servant; the ease with which the murderer mounted the throne of his victim; and the subsequent barbarity of the usurper.

smote the Edomites which compassed him about, and the captains of the chariots: and the people fled into their tents.

22 Yet Edom revolted from under the hand of Judah unto this day. Then Libnah revolted at the same time.¹

23 ¶ And the rest of the acts of Joram, and all that he did, are they not written in the book of the Chronicles of the kings of Judah?

24 And Joram slept with his fathers,² and was buried with his fathers in the city of David: and Ahaziah his son reigned in his stead.

25 ¶ In the twelfth year of Joram the son of Ahab king of Israel did Ahaziah the son of Jehoram king of Judah begin to reign.

26 Two and twenty years old was Ahaziah when he began to reign;³ and he reigned one year in Jerusalem: and his mother's name was Athaliah, the daughter of Omri king of Israel.

27 And he walked in the way of the house of Ahab, and did evil in the sight of the LORD, as did the house of Ahab: for he was the son-in-law of the house of Ahab.

28 ¶ And he went with Joram the son of Ahab, to the war against Hazael king of Syria in Ramoth-gilead; and the Syrians wounded Joram.

29 And king Joram went back to be healed in Jezreel of the wounds which the Syrians had given him at Ramah, when he fought against Hazael king of Syria: and Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was sick.

CHAPTER IX.

1 *Elis^a sendeth a young prophet with instructions to anoint Jehu at Ramoth-gilead. 4 The prophet having done his message fleeth. 11 Jehu, being made king by the officers, killeth Joram in the field of Naboth. 27 Ahaziah is slain at Gur, and buried at Jerusalem. 30 Proud Jezebel is thrown down out of a window, and eaten by dogs.*

AND Elisha the prophet called one of the children of the prophets, and said unto him, Gird up thy loins; and take this box of oil in thine hand, and go to Ramoth-gilead.

2 And when thou comest thither, look out there Jehu the son of Jehoshaphat, the son of Nimshi, and go in, and make him arise up

A.M. 3113. B.C. 891.

10 Jos. 21. 13. 2 Ch. 21.

10 Libnah was an ancient royal city of the Canaanites Jos. 12. 15. situated in the plain of Philistia, between Makkedah and Lachish. It was taken by Joshua after the defeat of the confederate kings at Gibeon. The reason of its revolt at this particular period was its connection with the Edomites, who were extending their conquests over the southern border of Philistia, and were anxious to stir up revolt against Israel wherever it was possible. The site of the city is unknown, and the name has perished.

10 Jos. 21. 13. 2 Ch. 21.

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10 Jos. 21. 13. 2 Ch. 21.

A.M. 3120. B.C. 884.

1 Heb. chamber in a chamber.

1 Ki. 14. 7. 15. 2. Ps. 75. 7. Da. 2. 14. 35.

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1 Ki. 14. 7. 15. 2. Ps. 75. 7. Da. 2. 14. 35.

from among his brethren, and carry him to an inner chamber.¹

3 Then take the box of oil, and pour it on his head, and say, Thus saith the LORD, I have anointed thee king over Israel: then open the door, and flee, and tarry not.²

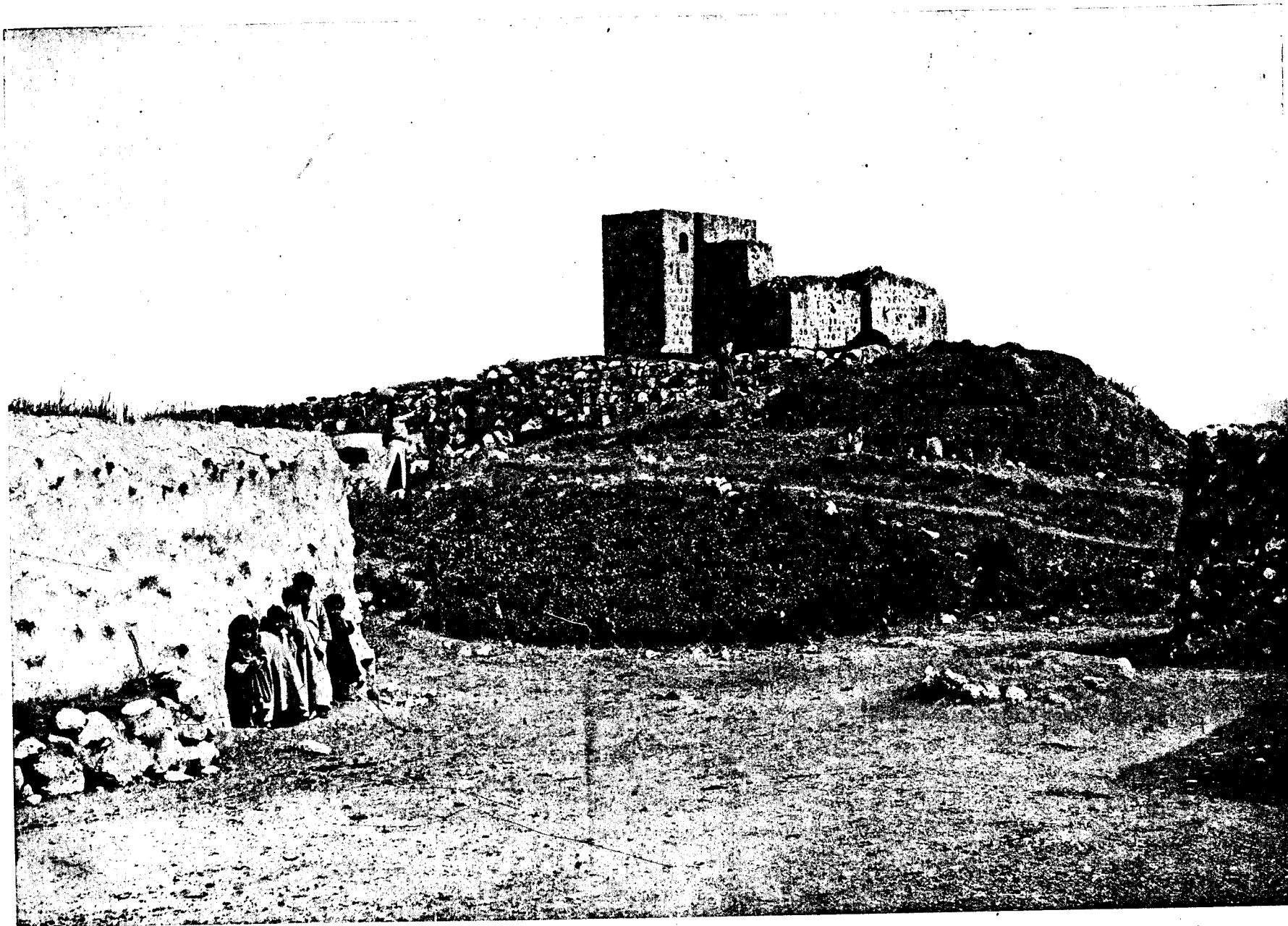
4 ¶ So the young man, even the young man the prophet, went to Ramoth-gilead.

5 And when he came, behold, the captains of the host were sitting; and he said, I have an errand to thee, O captain. And Jehu said, Unto which of all us? And he said, To thee, O captain.

6 And he arose, and went into the house; and he poured the oil on his head, and said unto him, Thus saith the LORD God of Israel, I have anointed thee king over the people of the LORD, even over Israel.

7 And thou shalt smite the house of Ahab thy master, that I may avenge the blood³ of my servants the prophets, and the blood of all the servants of the LORD, at the hand of Jezebel.

8 For the whole house of Ahab shall perish: and I



TOWER OF JEZREEL—WHERE THE WATCHMAN STOOD AND SPIED THE COMPANY OF JEHU. [II. KINGS, ix:17.]—"And there stood a watchman on the Tower of Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take a horseman and send to meet them, and let him say, Is it peace?" The modern name of the City of Jezreel is Zerin. It is but a village and is in decay. It consists of only a few houses which stand among the ruins, and it commands a view of the

Beisan Plain on the east and the plain of Esdraelon on the west. The Jezreel of the Hebrews was known as Esdraelon among the Greeks, and as Stradela in the Middle Ages. There is a fountain here, and the Israelites are represented as pitching their tents by a fountain which is in Jezreel. Ahab and Jezebel once had their royal residence here. Here was the vineyard of Naboth. We are in full view from this point of Mount Carmel.

of Nimshi, 'conspired against Joram: (now Joram had 'kept Ramoth-gilead,¹ he and all Israel, because of Hazael king of Syria:

15 But 'king Joram² was returned to be healed in Jezreel of the wounds which the Syrians had given him, when he fought with Hazael king of Syria: and Jehu said, If it be your minds, *then* 'let none go forth *nor* escape out of the city, to go to tell *it* in Jezreel.

16 ¶ So Jehu rode in a chariot, and went to Jezreel; (for Joram lay there:) and 'Ahaziah king of Judah was come down to see Joram.

17 And there stood 'a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take an horseman, and send to meet them, and let him say, *Is it peace?*³

18 So there went one on horseback to meet him, and said, Thus saith the king, *Is it peace?* And Jehu said, What hast thou to do with peace?⁴ turn thee behind me. And the watchman told, saying, The messenger came to them, but he cometh not again.

19 Then he sent out a second on horseback, which came to them, and said, Thus saith the king, *Is it peace?* And Jehu answered, What hast thou to do with peace? turn thee behind me.

20 And the watchman told, saying, He came even unto them, and cometh not again: and the driving⁵ is like the driving of Jehu the son of Nimshi; for he 'driveth 'furiously.⁷

21 And Joram said, Make ready.⁸ And his chariot was made ready. And Joram king of Israel, and Ahaziah king of Judah, went out, each in his chariot, and they went out against Jehu, and met⁹ him 'in the portion of Naboth the Jezreelite.

22 And it came to pass, when Joram saw Jehu, that he said, 'Is it peace, Jehu? And he answered, What peace, so long as the 'whoredoms of thy mother Jezebel and her witchcrafts¹ are so many?

23 And Joram 'turned his hands, and fled, and said to Ahaziah, *There is treachery, O Ahaziah.*

24 And Jehu drew a bow with his full strength,² and 'smote Jehoram between his arms, and the arrow went out at his heart, and he sunk³ down in his chariot.

25 Then said Jehu to Bidkar his captain,

A.M. 3120. B.C. 884.

¶ 1 Ki. 15. 27, 28. 9. ch. 15. 10, 25, 30.

¶ 1 Ki. 22. 3. Ps. 127. 1.

1 Had kept it strongly garrisoned as a frontier town, having recovered it from the Syrians. It lay in the tribe of Gad, and on the east of Jordan. It was notorious for its idolatry, on account of which the divine vengeance was threatened prophetically, and has been inflicted historically. Ho. 6. 8; 12. 11. C.—
Ramoth-gilead was one of the chief strongholds east of the Jordan, and was appointed a city of refuge in the tribe of Gad. Its site has been identified in the modern town of *Saif*. The situation is strong and picturesque. It stands on a hill, which is separated by deep ravines from the loftier mountains that encompass it. On the summit is the castle or citadel, a rectangular building with massive walls and a deep moat. In the cliffs and ravines round it are great numbers of tombs and grottoes.—P.

¶ 1 ch. 28. 29. 2 ch. 22.

2 Heb. *Jehoram*.

¶ Heb. *let no escape* go, Ex. 32. 27. Lu. 16. 8.

¶ 2 Ch. 22. 6, 7. ch. 8. 29.

¶ 2 Sa. 13. 34; 18. 24. 1s. 21. 5, 6, 7.

3 That is, at Ramoth-gilead, where the army lay.—C.

4 Heb. *What is it to thee and peace?*

¶ 1 Ki. 17. 18. ver. 22. 1s. 48. 22; 59. 8. Je. 16. 5. Ro. 3. 17.

5 Or, *driving*.

¶ ch. 10. 16. Ec. 10. 18; 9. 10. Ro. 12. 11.

6 Heb. *in madness*.

The Targum reads 'quietly, slowly; Josephus has it 'slowly, and in good order.' This sense was proposed to adopt; for, if driving furiously, how could the dialogues recorded have passed, or the watchman have so distinctly reported? Besides, Jehu, a politician determined, would wish to avoid giving alarm, and take Joram unawares. C.—The literal meaning is 'in madness,' 'madly.' Slow driving would scarcely be characteristic of any man.

The position of Jezreel was such, on a projecting spur of Mount Gilboa, that the watchman could see far down the valley of Jezreel on the way to Gilead.—F.

8 Heb. *bind*.

9 Heb. *found*.

¶ 1 Ki. 21. 1-3.

¶ 1 Ch. 22. 7. ver. 17.

¶ Na. 3. 4. 1 Ki. 16. 30-33; 18. 4, 21. 8-10, 25. Re. 17. 1, 18. 23.

1 Idolatry and deceptions.—C.

¶ 1 Ki. 22. 34.

2 Heb. *filled his hand with a bow*.

¶ Ps. 50. 21, 22. Pr. 21. 30. Ec. 8. 12, 13. 1 Ki. 22. 34.

3 Heb. *bowed*.

A.M. 3120. B.C. 884.

¶ 1 Ki. 21. 19, 24. 29. 1s. 13. 12. 20. 2. Nu. 1. Ex. 20. 5. Job. 18. 17, 19, 20, 27.

4 Judgment. Thus said, My punishment is greater than I can bear, Ge. 4. 13. 1s. 13. 1.—C.

5 Heb. *blood*.

¶ De. 24. 16. 1 Ki. 21. 13. Ch. 25. 4.

6 When Naboth was accused his sons had been accused with him, as principals or accomplices; for, otherwise, they would have inherited his property, which, on their death, seems to have been considered as forfeited to the crown. Jezebel was contriver, and agent, Ahab the consenting party, and Joram the recipient: therefore he undertakes the guilt and punishment.—C.

7 Or, *portion*.

¶ 2 Ch. 22. 7-9. Pr. 13. 20. Re. 18. 4.

8 Jos. 17. 11. Ju. 1. 27.

9 In his wounds, 2 Ch. 22. 9.

10 2 Ch. 22. 9. ch. 8. 24.

¶ Then he began to reign as victor, to his father in his sickness, 2 Ch. 21. 18, 19; but in Joram's twelfth year, he began to reign alone, ch. 8. 25.

11 In ch. 8. 25 it is called the twelfth. The two statements are reconciled by the two modes of calculating time, common to all countries, the *inclusive* and the *exclusive*. The one mode always counts one beyond the other.—C.

¶ Je. 43. 30. Eze. 23. 40. Re. 2. 20.

9 Heb. *put her eyes in painting*.

Not so attract Jehu's attention, else she had spoken with affected mildness and flattery; but to show her coolness, her confidence in the popular favour, which her flatterers had no doubt assured her of, and to express her proud contempt of Jehu's conspiracy and party.—C.

¶ Je. 43. 30. Eze. 23. 40. Re. 2. 20.

2 Or, *chamberlain*.

¶ ch. 7. 20; ver. 26. Mal. 4. 3.

3 As taking a master's possession, and of the royal residence.—C.

¶ Pr. 10. 7. 1s. 65. 15.

¶ Ec. 6. 3. Je. 22. 19; 36. 30.

¶ 1 Ki. 16. 31.

4 Heb. *by the hand of*.

¶ 1 Ki. 21. 23. Job. 31. 3. Ac. 12. 23.

5 The readiness of Jehu in repeating these prophecies gives strong indication that he had been contemplating the revolution he had now completed.—C.

¶ Ps. 83. 10. Je. 8. 2; 16. 4.

6 Her body will be so much mutilated that no one will be able to recognize her. I have more than once seen the dogs tearing dead bodies in the ill-kept cemeteries of the East. During the terrible massacre of 1860 in Damascus, hundreds of corpses of victims were devoured by the street dogs.—P.

Take up, *and* cast him in the portion of the field of Naboth the Jezreelite: for remember how that, when I and thou rode together after Ahab his father, 'the LORD laid this burden upon him;⁴

26 Surely I have seen yesterday the 'blood of Naboth, and the blood of his 'sons,⁶ saith the LORD; and I will requite thee in this 'plat, saith the LORD. Now therefore take *and* cast him into the plat of ground, according to the word of the LORD.

27 ¶ But when 'Ahaziah the king of Judah saw *this*, he fled by the way of the garden-house: and Jehu followed after him, and said, Smite him also in the chariot. *And they did so* at the going up to Gur, which *is* by 'Ibleam: and he 'fled to Megiddo, and died there.

28 And his 'servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David.

29 And in the 'eleventh⁸ year of Joram the son of Ahab began Ahaziah to reign over Judah.

30 ¶ And when Jehu was come to Jezreel, Jezebel heard of *it*; and she 'painted⁹ her face,¹ and tired her head, and looked out at a window.

31 And as Jehu entered in at the gate, she said, *Had* 'Zimri peace, who slew his master?

32 And he lifted up his face to the window, and said, Who *is* on my side? who? And there looked out to him two *or* three eunuchs.²

33 And he said, Throw her down. So they threw her down: and *some* of her blood was sprinkled on the wall, and on the horses: and he 'trode her under foot.

34 And when he was come in, he did eat and drink,³ and said, Go, see now this 'cursed woman, and 'bury her: for she *is* 'a king's daughter.

35 And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of *her* hands.

36 Wherefore they came again, and told him: and he said, This *is* the word of the LORD, which he spake by⁴ his servant Elijah the Tishbite, saying, 'In the portion of Jezreel shall dogs eat the flesh of Jezebel.⁵

37 And the carcass of Jezebel shall be as 'dung upon the face of the field in the portion of Jezreel; *so* that they shall not say, This *is* Jezebel.⁶

saw him as he was driving rapidly off in his chariot; he gave orders to smite him, and he was shot with an arrow. His charioteer succeeded in driving him to Megiddo, where he died. Then he was taken up and buried in Jerusalem. P.]

REFLECTIONS.—God's ministers must communicate their labours and honours one with another; and must discharge their office in a faithful, prudent, active, and disinterested manner, let men account them mad or anything they please. To what terrible lengths professors of the true religion go before God entirely rejects them from being his people! But such as rule

ought to consider God as the source of their power, and to use it humbly for his glory. To what fearful work God sometimes appoints magistrates! and there is need of great singleness and steadiness in executing it. To ask advice from our equals or inferiors is the most effectual method to procure their consent; and matters of importance ought to be transacted with proper secrecy and despatch. Tottering is the throne of wicked kings; and terrible destruction hangs over the sinner's head! But persecutors of God's people are reckoned by him the most heinous offenders; and they who persist in their impotence shall be rooted out at

last; and companions of fools shall be destroyed along with them. Solid peace can never consist with wilful sinning, let sinners wish and expect it as they will; and whoredoms, which are now men's pleasure, will shortly issue in everlasting pain. Providence strangely connects the circumstances of men's punishment with those of their crimes and his own threatenings; and all things work for their overthrow who give themselves up to wilful sin. Themselves are made to rush on their ruin: and God's infinite justice may be insulted, but will not be intimidated. Wickedness and wretchedness are really inseparable, and at last meet in fearful

CHAPTER X.

1 Jehu, by his letters, causeth seventy of Ahab's children to be beheaded. 8 He excuseth the fact by the prophecy of Elijah. 12 At the shearing house he slayeth two and forty of Ahaziah's brethren. 15 He taketh Jehonadab into his company. 18 By subtilty he destroyeth at once all the worshippers of Baal. 29 Jehu followeth Jeroboam's sins. 32 Hazael oppresseth Israel. 34 Jehoahaz succeedeth Jehu.

AND Ahab had "seventy sons" in Samaria. And Jehu wrote letters, and sent to Samaria, unto "the rulers of Jezreel," to the elders, and to them that brought up³ Ahab's children, saying,

2 Now, "as soon as this letter cometh to you, seeing your master's sons are with you, and there are with you chariots and horses, a fenced city also, and armour,

3 Look even out "the best and meepest of your master's sons, and set him on his father's throne, and fight" for your master's house.⁵

4 But they were exceedingly afraid, and said, Behold, "two kings stood not before him; how then shall we stand?"

5 And he that was over the house, and he that was over the city, the elders also, and the bringers-up of the children, sent to Jehu, saying, "We are thy servants, and will do all that thou shalt bid us; we will not make any king: do thou that which is good in thine eyes.

6 Then he wrote a letter the second time to them, saying, If ye be mine,⁶ and if ye will hearken unto my voice, take ye "the heads of the men your master's sons, and come to me to Jezreel by to-morrow this time. (Now the king's sons, being seventy persons, were with the great men of the city, which brought them up.)

7 And it came to pass, when the letter came to them, that they took the king's sons, and slew^h seventy persons, and put their heads in baskets, and sent him them to Jezreel.

8 ¶ And there came a messenger, and told him, saying, They have brought the heads of the king's sons. And he said, "Lay ye them in two heaps" at the entering in of the gate until the morning.

9 And it came to pass in the morning, that he went out, and stood, and said to all the people, Ye be "righteous:" behold, I conspired against my master, and slew him; but who slew all these?

10 Know now, "that there shall fall unto the

A.M. 3120. B.C. 884.

CHAP. X.

a 1 Ki. 21. 21.

1 The practice of having many wives was account for this great family. Priam of Troy had 50 sons and 12 daughters; Artaxerxes Menem of Persia had 118; and the emperor of Morocco, in 1720, is said to have had 700 sons all alive at one time.—C.

b De. 16. 18. 1 Ki. 21. 8-14.

2 Some copies, instead of Jezreel, read "Samaria," others "the city." Jezreel seems the true reading, the authorities having led to Samaria for safety.—C.

3 Heb. nourishers. [It is still usual in eastern countries for the king to relieve himself from the charge of maintaining his children, by consigning one to the care of one great person, and another to another, to be maintained and educated at their expense.—I.]

c ch. 5. 6. Ec. 10. 10. Jn. 13. 27.

d De. 17. 14. 15. 1 Sa. 11. 5. 2 Sa. 2. 8. 9. 1 Ki. 21. 24.

4 This was an offer very unlikely to be accepted, as Jehu was supported by the army, and Ahab's wicked family could have few sincere friends.—C.

5 No reader need be told that these friends were all traitors. It was the same as if he had said, Ye have no means of defence; Israel is with me; if ye yield not up yourselves and the city, I will put you all to the sword.—Clarke.

e ch. 9. 24. 27. Lu. 14. 31.

f 1 Ki. 20. 4. Jos. 9. 11. 24. 25. ch. 18. 14. Je. 38. 17. Ec. 10. 4.

g Heb. for me.

h Ex. 20. 5. Jos. 7. 24. Re. 2. 13. 15. 14. 20. 21. 1 Ki. 21. 21. Je. 48. 10. Job 18. 17. 19. 20. 27. 21. 19.

i Re. 2. 23. Mat. 14. 8. 11. ver.

j De. 22. 15. Ps. 9. 15. 16. 50. 21.

k Most probably one on each side—a custom still prevailing even at the palace gates in the Turkish and Persian empires—empires that, like Jehu, profess great zeal for God, but demonstrate their insincerity by injustice and cruelty to men.—C.

l 1 Sa. 25. 22. 1 Ki. 21. 21. Pr. 21. 3. Ch. 9. 14.

m Not ironical, but in approbation of their zeal, not only like, but beyond, his own. He slew one of the devoted house; they seventy.—C.

n Zec. 1. 6. 1 Sa. 3. 19. 15. 29. ch. 9. 7. 8. 1 Ki. 21. 21-24. 29.

A.M. 3120. B.C. 884.

o Heb. by the hand

p m 1 Ki. 21. 21-24. ch. 9. 7-10.

q Or, acquaintance.

r Chap. 11. 1 Ki. 18. 17. Ca. 2. 15.

s Heb. house of shepherds binding sheep.

t Some public place constructed near a running stream, where the sheep could be washed previous to shearing. In a pastoral country, where running water was scanty, such a place would be of some public importance.—C.

u The Hebrew word *Beḥ-eked*, here translated "shearing-house," is most probably the proper name of a village between Jezreel and Samaria, and not far from the latter.—P.

v Heb. found.

w Ge. 13. 8. 2 Ch. 22. 8. 21. 17. 1. c. cousins or nephews.

x Heb. to ask the peace of.

y ver. 6. 10. 11. 2 Ch. 22. 8. Ps. 50. 21. 22. Pr. 13. 20. 21.

z The place, it may be presumed, where the sheep were washed, by passing them towards the shearing-house, from one shepherd to another, all standing in the water, and each washing the sheep as it passed.—C.

aa Heb. found.

ab Ch. 15. 3. 35. 6.

ac Heb. blessed, Ge. 31. 55.

ad 1 Ki. 12. 17. 18. Ga. 2. 9. 12.

ae That the sin of drunkenness had made considerable progress in Israel, appears probable from 1 Ki. 4. 20 and 26.9; and the notice of the Syrian king, 1 Ki. 20. 12, 16. Of this sin, Jehonadab, the son of Rechab, an Arabian, and not far from the latter, was a vigorous opponent—a notable reformer of his country's dissolute manners. Honest and self-denying himself, he rebuked Jehu solikewise, and therefore goes out to meet him, while the shrewd, cunning and reckless zealot takes advantage of his popularity to countenance and aid him in his selfish proceedings.—C.

af 1 Ki. 10. 17. ch. 9. 7. Pr. 27. 2. Mat. 6. 2. Ro. 10. 2. 3.

ag 1 Ki. 21. 21. Mal. 4. 1. 3. 2 Ch. 22. 8. ver. 6. 11.

ah 1 Ki. 16. 31. Je. 13. 7. Ro. 3. 8. Phil. 4. 8.

ai Jehu had determined to have no worship in Israel but that of the golden calves at Dan and Bethel; therefore he purposes to destroy all the worshippers of Baal; and, that he might do it without suspicion, he proclaims a great sacrifice; and, that he may do it the more easily, he gathers them all together into one place.—I.

aj 1 Ki. 22. 6. ch. 3. 13; ver. 21.

ak 2 Co. 12. 16; 4. 2. Mat. 10. 16.

al Heb. sanctify, 1 Ki. 21. 22; 15. 19.

earth nothing of the word of the LORD, which the LORD spake concerning the house of Ahab: for the LORD hath done that which he spake by⁹ his servant Elijah.

11 So Jehu slew "all that remained of the house of Ahab in Jezreel, and all his great men, and his kinsfolks," and "his priests, until he left him none remaining.

12 ¶ And he arose, and departed, and came to Samaria: and as he was at the "shearing-house" in the way.⁴

13 Jehu met "with "the brethren of Ahaziah king of Judah, and said, Who are ye? And they answered, We are the brethren of Ahaziah; and we go down to salute⁶ the children of the king, and the children of the queen.

14 And he said, "Take them alive. And they took them alive, and slew them at the "pit of the shearing-house, even two and forty men; neither left he any of them.

15 ¶ And when he was departed thence, he lighted "on "Jehonadab the son of Rechab coming to meet him: and he "saluted him, and said to him, "Is thine heart right, as my heart is with thy heart? And Jehonadab answered, It is. If it be, give me thine hand. And he gave him his hand; and he took him up to him into the chariot.⁹

16 And he said, Come with me, and see "my zeal for the LORD. So they made him ride in his chariot.

17 And when he came to Samaria, he slew all that remained unto Ahab in Samaria, till he had "destroyed him, according to the saying of the LORD, which he spake to Elijah.

18 ¶ And Jehu gathered all the people together, and said unto them, "Ahab served Baal a little,¹ but Jehu shall serve him much.

19 Now therefore call unto me all "the prophets of Baal, all his servants, and all his priests, let none be wanting; for I have a great sacrifice to do to Baal: whosoever shall be wanting, he shall not live. But Jehu did it "in subtilty, to the intent that he might destroy the worshippers of Baal.

20 And Jehu said, "Proclaim a solemn assembly for Baal. And they proclaimed it.

21 And Jehu sent through all Israel; and all

forms. Painting and pampering do but ripen for tremendous woe. And though for a time sinners may lift their heads high, they will shortly be brought low in death and still lower in hell: and not only their corpse, but their memory, shall rot and perish. And whether instruments intend it or not, the word of the Lord shall have its full accomplishment.

CHAPTER X. REFLECTIONS. — Obstinate sinners lay up terrible judgments for themselves and their seed: and loads of guilt extirpate numerous and flourishing families. But none are more ready to imbrue their hands in the blood of a sovereign's children than those who have been his instruments in murdering the innocent. No regard to their prince will afterwards restrain those whose hands have by his order been drenched in blood. They who debauch men's

consciences will find the effects of it return on their own heads. Guilt makes men spiritless cowards when brought to a trial: they will be always ready to side with the strongest: and when they want an excuse to cover their shame, any shadow of argument will stand. It is common for wicked men to lessen their guilt by comparing it with that of others. But friendship and intimacy with sinners involves us in their punishment: and such as have been instruments in wickedness share in the ruin of their wicked encouragers. How righteous are the judgments of God, even when the executors act wickedly! But it is ill-boding when pretended reformers are proud of their work, and indulge themselves in hypocrisy and falsehood to accomplish it. They who boast of their zeal give ground to suspect their sincerity. And though the godly, whom they care for their selfish interests, cannot but approve what is

apparently good, the Lord will at last discover their hypocrisy and evil. False religion ought to be extirpated, and wicked men overcome: and if men overlook them, Jesus will at last convene them to execute his justice upon them. It shows the great evil of the heart when the wisdom of the serpent meets with its poison in our work; and when with severity we extirpate one form of false worship, yet cleave at the same time to another. Real converts must put away all sin without reserve. For how awful will be our state, if, when we have done good to the souls of others, we should lose our own by our negligence in the service of God! If hypocrites receive their temporary reward of good deeds on earth, how much more glorious the reward of the diligent saint! And while God rewards men for what they do well, it is just that he should severely punish them for what they do amiss.

the worshippers of Baal came, so that there was not a man left that came not: and they came into the house of Baal; and the house of Baal was full from one end to another.¹

22 And he said unto him that was over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments.³

23 And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the LORD, but the worshippers of Baal only.

24 And when they went in to offer sacrifices and burnt-offerings, Jehu appointed fourscore men without, and said, *If any of the men whom I have brought into your hands escape, he that letteth him go, his life shall be for the life of him.*

25 And it came to pass, as soon as he had made an end of offering the burnt-offering, that Jehu said to the guard and to the captains, Go in, and slay them; let none come forth. And they smote them with the edge⁴ of the sword; and the guard and the captains cast them out, and went to the city⁵ of the house of Baal.

26 And they brought forth the images⁶ out of the house of Baal, and burned them.

27 And they brake down the image of Baal, and brake down the house of Baal, and made it a draught-house⁷ unto this day.

28 Thus Jehu destroyed Baal out of Israel.

29 ¶ Howbeit⁸ from the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them,⁹ to wit, the golden calves that were in Beth-el, and that were in Dan.

30 And the LORD said unto Jehu, *Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, thy children of the fourth generation shall sit on the throne of Israel.*⁹

31 But Jehu took no heed¹ to walk in the law of the LORD God of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin.²

32 ¶ In those days³ the LORD began to cut⁴ Israel short,⁵ and Hazael smote them in all the coasts of Israel;

33 From Jordan eastward,⁶ all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, (which is by the river Arnon,) even Gilead and Bashan.⁷

34 ¶ Now⁸ the rest of the acts of Jehu, and

A.M. 3120. B.C. 884.

1 Joel 3.2, 11, 12. Re. 16.10, ver. 19.
1 Or, so full, that they stood mouth to mouth.
Ex. 28.2. 2 Co. 11.14, 15.
2 Not merely for the priests, but all the worshippers. Every Jew in the synagogue wears a kind of scarf around his shoulders, during the time of worship. Such would seem to have been the practice with the Baalites.—C.
3 Sacred robes.
d 1 Ki. 20.39, 40.
e Eze. 9.5, 6. 1 Ki. 18.40.
4 Heb. the mouth.
5 The 'inner sanctuary'; the worshippers were merely in the court, C.—Dath conjectures that the word translated 'city' should be rendered 'inner sanctuary.' No 'city of the house of Baal' is elsewhere mentioned.—f.
6 Heb. statues.
7 1 Ki. 16.31, 32. De. 7.5, 25. Eze. 4.1. Da. 2.35, 29. Le. 26.30.
7 To disgrace it to the utmost, by putting it to the vilest uses. Mat. 15.17. C.
8 This was an ancient mode of degradation, which still continues in the East. We are informed that Abbas the Great, king of Persia, conquered the city of Bagdad, created the tomb of Hamfah, one of the fathers of the church, among the Turks, in a similar way.—f.
9 Mar. 6.20; 12.34. 110.1. 473.12. 1 Ki. 12.28, 29. Ch. 3.13. 2. 11; 14.24; 15.9, 18, 24; ver. 31.
1 Woe be to us, O God, if we are not all thine. We cannot but everlastingly depart from thee, if we depart not from every sin. Thou hast cleansed our hearts from the base of gross idolatries; O clear us from the golden calves of our petty corruptions.—Bishop Hall.
A Nu. 25.11-13. 1 Ki. 21.29. Ch. 9.7. Mat. 6.2; 10.42.
1 ver. 35; ch. 13.10; 24.23; 15.8, 12.
9 God had sentenced Ahab, Jezebel, and all their adherents, and approves of Jehu so far as he executed that sentence: but sanctions neither the cruel spirit nor perfidious manner in which it was accomplished, Ho. 1.4.—C.
Ez. 4.1. Ps. 39.1.
1 Heb. observed not.
1 Ki. 12.28-33; 15.23, 26; 19, 26. Ch. 3.3; ver. 29.
2 Here his thorough hypocrisy appears: he followed God with flaming zeal so far as it served his purposes. He immediately stops short when self-interest directs him to prefer Jeroboam to Moses to the law to God.—C.
3 Cir. 860.
4 Ch. 18.12; ver. 33.
5 Heb. to cut off the ends.
6 Cut off their frontier towns and settlements.—C.
7 Heb. toward the rising of the sun.
8 Nu. xxxii. De. 3.12-17; Jos. 13.9-12.
7 Or, even to Gilead and Bashan.
9 1 Ki. 11.41, 43; 14.19, 20, 29, 31; 15.23, 24, 31; 16.5, 6, 15, 27, 28; 22.45, 59. Ch. 12.10; 13.8, 9, 12, 13.

A.M. 3120. B.C. 884.

8 B.C. 850.
9 Heb. the days were.
CHAP. XI.
a Ch. 8.26, 27. 2 Ch. 22.10, 11.
1 Daughter of Ahab, king of Israel, and wife of Joram, king of Judah, so that she had strong claims on the royal authority.—C.
2 Ch. 22.6. Eze. 16.44. Re. 17.6. Pr. 1.16; 4.10. Is. 59.7.
3 Heb. seed of the kingdom.
c Ch. 22.11, 12. Ge. 22.14. De. 32.36.
8 The more easily accomplished, because none but the priests had access to the interior of the temple.—C.
d 1 Ki. 6.8; 11.36. Je. 35.2. Eze. 40.45. Pr. 21.39.
4 She fulfilled a part of the mission against the house of Ahab, which Jehu could not execute; for through herself the taint of Ahab's blood had been given to the house of David.—f.
e Ps. 12.8. Mal. 1.15. Re. 17.1, 7.
5 It is evident from the whole narrative that the high-priest was the moving spirit in this whole transaction. Jehoash's army here first discovered the infant, still alive among the bodies of the slain; but the high-priest must at once have been made acquainted with the discovery, and must have advised the placing of the child in his own apartments in the temple. Jehoash was evidently a man distinguished for sagacity, courage, and faithfulness to God. He was thus qualified for taking a leading part in the affairs of the kingdom in a time of great danger. All his plans were laid with skill, and carried out with success.—f.
6 B.C. 878.
7 Levites, ver. 9. 2 Ch. 21.2, 3. Ch. 9.17.
8 Ge. 21.32; 26.28; 31.44. 1 Sa. 18.3. He. 6.10.
9 1 Ch. 23.3-6; 24.3; 29.25. Lu. 1.8, 9.
10 Ch. 23.4, 5. 1 Ch. 26.16, 17. Ac. 4.1.
7 The temple had three gates: that of Sur is supposed to have been the east; on the west there was none. C.—According to this, it was determined that the partisans of the young prince should be divided into three bodies: one of which was to guard him in the temple, the second to keep all the avenues, and the third was placed at the gate leading to the royal palace.—f.
8 Or, from breaking up.
9 Or, companies.
1 Heb. bands.
A ver. 5. 1 Ch. 26.25. 2 Ch. 23.6.
2 The outgoing weekly guard, instead of returning home, were to form two bands for a body-guard to the young king.—C.
3 Within the ranks of the guard.—C.
7 Ex. 21.14. 1 Ki. 2.31. 2 Ch. 23.7-21.

all that he did, and all his might, are they not written in the book of the Chronicles of the kings of Israel?

35 And Jehu slept with his fathers;⁸ and they buried him in Samaria: and Jehoahaz his son reigned in his stead.

36 And the time⁹ that Jehu reigned over Israel in Samaria was twenty and eight years.

CHAPTER XI.

1 Jehoash, being saved by Jehoheba his aunt from Athaliah's massacre of the seed royal of Judah, is hid six years in the house of God. 4 Jehoiaada, giving order to the captains, in the seventh year anointeth him king. 13 Athaliah is slain. 17 Jehoiaada restoreth the worship of God.

AND when 'Athaliah,¹ the mother of Ahaziah, saw that her son was dead, she arose, and destroyed all the seed royal.²

2 But 'Jehosheba, the daughter of king Joram, sister of Ahaziah, took Joash the son of Ahaziah, and stole him from among the king's sons which were slain; and they hid³ him, even him and his nurse, in the 'bed-chamber from Athaliah, so that he was not slain.

3 And he was with her hid in the house of the LORD six years: and Athaliah⁴ did 'reign over the land.⁵

4 ¶ And the seventh year⁶ Jehoiaada sent and fetched the 'rulers over hundreds, with the captains and the guard, and brought them to him into the house of the LORD, and made a 'covenant with them, and took an oath of them in the house of the LORD, and showed them the king's son.

5 And he commanded them, saying, This is the thing that ye shall do; A third part⁷ of you that enter in on the sabbath shall even be keepers of the watch of the king's house;

6 And a third part shall be at 'the gate of Sur; and a third part at the gate behind the guard:⁷ so shall ye keep the watch of the house, that it be not broken down.⁸

7 And two 'parts¹ of all you that 'go forth on the sabbath, even they shall keep the watch of the house of the LORD about the king.²

8 And ye shall compass the king round about, every man with his weapons in his hand; and he that cometh within the ranges,³ let him be slain: and be ye with the king as he goeth out, and as he cometh in.

9 And the captains over the hundreds did according to all things that Jehoiaada the priest commanded: and they took every man his men that were to come in on the sabbath, with them that should go out on the sabbath, and came to Jehoiaada the priest.

10 And to the captains over hundreds did

CHAPTER XI. REFLECTIONS.—Mad ambition to reign steels the heart against the most natural affections: and men would be devils incarnate, were it not for the restraining grace of God. Even women would do everything horrid to secure their unlawful power, or wreak their ralice against God and his

people. What terrible bloodshed, and ruin to a family, does the introduction of one wicked woman produce! [Comp. 2 Ch. 21. 4; 22. 1; 2 Ki. 10. 14; 11. 1.] But however sinners triumph in their wickedness, their judgment lingers not; and believers shall be plucked as brands out of the burning. The promise of

God shall be fulfilled, let Satan and his agents do their worst: and all the activity of sinners shall but hasten their own ruin. Evil shall hunt out the remains of accursed families till they be utterly destroyed: and neither wicked calumnies nor loud cries shall avail them. But what a blessing is one great man to a

CHAPTER XII.

the priest give king ^mDavid's spears and shields,³ that were in the temple of the LORD.

11 And the guard stood, every man with his weapons in his hand, round about the king, from the right corner⁴ of the temple⁵ to the left corner of the temple, along by the altar and the temple.

12 And he brought forth ^othe king's son, and put the crown upon him, and gave him the testimony;⁶ and they made him king, and anointed² him; and they clapped their hands, and said, 'God save the king.

13 ¶ And when Athaliah heard the noise of the guard and of the people, she came to the people into the temple of the LORD.

14 And when she looked, behold, the king stood by a pillar,⁷ as the manner was, and the princes and the trumpeters by the king; and all the people of the land rejoiced, and blew with trumpets: and Athaliah rent her clothes, and cried, 'Treason, Treason!

15 But Jehoiada the priest commanded the captains⁸ of the hundreds, the officers of the host, and said unto them, Have her forth without the ranges; and him that followeth her kill with the sword. For the priest had said, Let her not be slain in the house of the LORD.⁸

16 And they laid hands on her: and she went by the way by the which the horses came into the king's house; and there⁹ was she slain.

17 ¶ And Jehoiada made a covenant between the LORD and the king and the people, that they should be the LORD's people; between the king also and the people.⁹

18 And all the people of the land went into the house of Baal, and brake it down; his altars and his images brake they in pieces thoroughly, and slew Mattan the priest of Baal before the altars: and the priest appointed officers¹ over the house of the LORD.²

19 And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land; and they brought down the king from the house of the LORD, and came by the way of the gate of the guard to the king's house: and he sat on the throne of the kings.

20 And all the people of the land rejoiced, and the city was in quiet: and they slew Athaliah with the sword beside the king's house.

21 Seven^a years old was Jehoash when he began to reign.

A.M. 3126. B.C. 878.

m 2 Sa. 21.9. 2 Sa. 8.

3 The guards were most probably not soldiers, but the Levitical courses. 2 Ch. 23. 1. 2. They were consequently unarmed, but now are furnished either from the treasures deposited by David, or from an arsenal in the temple called by his name.—C.

4 Heb. shoulder.

5 Great court.

6 2 Ch. 23. 11.

7 Ex. 25. 16. Ps. 78. 5.

8 Is. 8. 16, 20. De. 17. 18-20.

9 The words gave him being supplied, the word translated 'testimony' should rather be referred to the word 'put,' and seems therefore to signify not the book of the law, but some part of the regalia or royal ornaments. C.

The testimony, says Scott, signifies the book of the law; and Joash was instructed by this significant action that he received his authority from God, and was accountable to him for it.—C.

g 1 Sa. 10. 1; 16. 13. 1 Ki. 1. 39. La. 4. 20.

r Ps. 47. 1.

s Heb. let the king live.

1 Ki. 1. 34. 2 Sa. 19. 16. Ps. 72. 13, 17.

[This seems to have been the usual shout of civility among the Hebrews. In personally addressing the king we find the exclamation put superlatively, as, 'let the king live for ever.' The same style of address was used to the Babylonian and Persian kings.—C.]

t 2 Ch. 23. 12-15.

u 2 Ch. 6. 13; 34. 31. ch. 23. 3.

v On a rostrum beside a pillar (2 Ch. 6. 13), for had the child not been raised up, the queen could not have been or distinguished him.—C.

x 1 Ki. 1. 39, 40. 1 Ch. 12. 40. ver. 12. Pr. 29. 2.

y ver. 1, 2. 1 Ki. 18. 17.

z Mat. 7. 5. Ro. 2. 1-3.

aa ver. 4, 9, 10. 2 Ch. 23. 9, 12.

ab Eze. 30. 8. Re. 19. 20. ch. 10. 21-25. Je. 48. 10.

ac She was a murderer, ver. 1, and as such was righteously condemned.—C.

ad ver. 1. Ju. 7. 7. Mat. 7. 2. Re. 16. 5. 7. 18. 8.

ae De. 5. 2, 3; 29. 1, 12.

af Jos. 24. 25. 2 Ch. 15. 12.

ag 14; 29. 10; 34. 31. Ezr. 10. 3. Ne. 5. 12; 38.

ah De. 17. 2. 2 Sa. 23. 3. Ps. 122. 9. Ro. 13. 1-5.

ai The true model of a national constitution. First, so far as it may be attained, securing the honour of God's law. Secondly, the co-relative rights and privileges of king and people.—C.

aj ch. 10. 25-27. 2 Ch. 23. 18. Is. 2. 18. Zec. 13. 2.

ak 1 Th. 1. 9.

al Heb. officers.

am The high-priest, as natural, from the care he had taken of Joash, was appointed regent.—C.

an ver. 5. 2 Ch. 23. 5. 19.

ao Pr. 11. 10. ver. 14.

ap 2 Ch. 24. 1. ver. 4.

aq ch. 22. 12; 12. 15. 2.

A.M. 3126. B.C. 878.

CHAP. XII.

a 2 Ch. 24. 1. ch. 11.

14. Ch. 2. 17.

b Ge. 21. 14, 31-33.

c 1 Sa. 10. 9. 2 Ch. 24.

2, 17.

d 1 Ki. 15. 4; 22. 43. ch.

14. 4; 15. 4, 35. 2 Ch. 33.

17. i.e. high places where God was worshipped.

e Private altars on high places, where sacrifices were offered, and no doubt, generally endeared by some interesting recollection of Josiah.

f 1 Ki. 15. 4; 22. 43. ch. 14. 4; 15. 4, 35. 2 Ch. 33.

17. i.e. high places where God was worshipped.

g The words gave him being supplied, the word translated 'testimony' should rather be referred to the word 'put,' and seems therefore to signify not the book of the law, but some part of the regalia or royal ornaments. C.

The testimony, says Scott, signifies the book of the law; and Joash was instructed by this significant action that he received his authority from God, and was accountable to him for it.—C.

h 1 Sa. 10. 1; 16. 13. 1 Ki. 1. 39. La. 4. 20.

i Ps. 47. 1.

j Heb. let the king live.

1 Ki. 1. 34. 2 Sa. 19. 16. Ps. 72. 13, 17.

[This seems to have been the usual shout of civility among the Hebrews. In personally addressing the king we find the exclamation put superlatively, as, 'let the king live for ever.' The same style of address was used to the Babylonian and Persian kings.—C.]

k 2 Ch. 23. 12-15.

l 2 Ch. 6. 13; 34. 31. ch. 23. 3.

m On a rostrum beside a pillar (2 Ch. 6. 13), for had the child not been raised up, the queen could not have been or distinguished him.—C.

n 1 Ki. 1. 39, 40. 1 Ch. 12. 40. ver. 12. Pr. 29. 2.

o ver. 1, 2. 1 Ki. 18. 17.

p Mat. 7. 5. Ro. 2. 1-3.

q ver. 4, 9, 10. 2 Ch. 23. 9, 12.

r Eze. 30. 8. Re. 19. 20. ch. 10. 21-25. Je. 48. 10.

s She was a murderer, ver. 1, and as such was righteously condemned.—C.

t ver. 1. Ju. 7. 7. Mat. 7. 2. Re. 16. 5. 7. 18. 8.

u De. 5. 2, 3; 29. 1, 12.

v Jos. 24. 25. 2 Ch. 15. 12.

w 14; 29. 10; 34. 31. Ezr. 10. 3. Ne. 5. 12; 38.

x De. 17. 2. 2 Sa. 23. 3. Ps. 122. 9. Ro. 13. 1-5.

y The true model of a national constitution. First, so far as it may be attained, securing the honour of God's law. Secondly, the co-relative rights and privileges of king and people.—C.

z ch. 10. 25-27. 2 Ch. 23. 18. Is. 2. 18. Zec. 13. 2.

aa 1 Th. 1. 9.

ab Heb. officers.

ac The high-priest, as natural, from the care he had taken of Joash, was appointed regent.—C.

ad ver. 5. 2 Ch. 23. 5. 19.

ae Pr. 11. 10. ver. 14.

af 2 Ch. 24. 1. ver. 4.

ag ch. 22. 12; 12. 15. 2.

ah Heb. threshold.

ai Ps. 84. 10.

aj Or, secretary. 2 Sa. 8. 17; 20. 25. ch. 19. 2.

ak Heb. bound up.

al Bags or purses of money sealed and labelled at a certain value still pass current in the East, unopened and uncounted.—C.

am 2 Ch. 24. 12. ch. 22. 5, 6. Is. 58. 12.

1 Jehoash reigneth well all the days of Jehoiada. 4 He giveth order for the repair of the temple. 17 Hazael is diverted from his design against Jerusalem by a present of the hallowed treasures. 19 Jehoash being slain by his servants, Amaziah succeedeth him.

IN the seventh year of Jehu Jehoash began to reign; and forty years reigned he in Jerusalem: and his mother's name was Zibiah of Beer-sheba.

2 And Jehoash did that which was right in the sight of the LORD all his days wherein Jehoiada the priest instructed him.

3 But the high places were not taken away; the people still sacrificed and burnt incense in the high places.

4 ¶ And Jehoash said to the priests, All the money of the dedicated things² that is brought into the house of the LORD, even the money of every one that passeth the account, the money that every man³ is set at, and all the money that cometh into any man's heart⁴ to bring into the house of the LORD,

5 Let the priests take it to them, every man of his acquaintance: and let them repair the breaches of the house, wheresoever any breach shall be found.

6 But it was so, that, in the three and twentieth year of king Jehoash, the priests had not repaired the breaches of the house.

7 Then king Jehoash called for Jehoiada the priest, and the other priests, and said unto them, Why repair ye not the breaches of the house? Now therefore receive no more money of your acquaintance, but deliver it for the breaches of the house.

8 And the priests consented to receive no more money of the people, neither to repair the breaches of the house.⁵

9 But Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the LORD: and the priests that kept the door put therein all the money that was brought into the house of the LORD.

10 And it was so, when they saw that there was much money in the chest, that the king's scribe and the high priest came up, and they put up⁷ in bags,⁸ and told the money that was found in the house of the LORD.

11 And they gave the money, being told, into the hands of them that did the work, that

church and nation, when he is active, prudent, and pious! They who first give themselves to the Lord, may comfortably hope for his blessing upon their undertakings: and civil establishments are best founded in a due care of true religion. That kingdom will be truly happy where God's word is made the rule of the monarch's government and of the people's obedience: and when religion comes in fashion, every man will appear zealous; and religion, liberty, and order will support one another.

CHAPTER XII. [Ver. 4. The first clause of this verse contains a general command that all the money which was wont, according to law, to be given to the

temple, should be applied by the priests for repairs. This money, or sacred tax, was of three kinds, and these are enumerated in the succeeding clauses of the verse, as follows:—1. 'The money of the numbered,' i.e. of those who, as ordered in Ex. 30. 13, give on being registered half a shekel as an offering to the Lord. 2. 'The money at which each man is estimated,' i.e. the money which was to be paid to the Lord for redemption by any one who by a special vow had devoted himself, or any portion of his property, to God. 3. All money of a free-will offering. P.]

REFLECTIONS.—Old and evil customs are hard to root out: and rarely is the reformation of religion exactly answerable to the divine standard of God's

word. Fear of men, or hopes that corruptions will die away of their own accord, often make good men to stop short. What a mercy it is for youth, particularly princes, to have pious, prudent, and faithful tutors! And often young hypocrites, under such care, manifest for a time more forwardness in the work of reformation than the aged servants of God. How hopeful it is when liberality in contributing for sacred purposes meets with prudence and fidelity in the disposal! But when men are only restrained from evil by the influence of others, their wickedness readily breaks out at last, and they destroy what they have built. Hypocrites will not always call on God, but will become foolish in their imaginations, and hasten their own ruin by

had the oversight of the house of the LORD: and they laid it out⁹ to the carpenters and builders that wrought upon the house of the LORD,

12 And to masons, and hewers of stone, and to buy timber and hewed stone to repair the breaches of the house of the LORD, and for all that was laid out¹ for the house to repair it.

13 Howbeit there were not made for the house of the LORD bowls² of silver, snuffers, basons, trumpets, any vessels of gold, or vessels of silver, of the money that was brought into the house of the LORD:³

14 But they gave that to the workmen, and repaired therewith the house of the LORD.

15 Moreover, they reckoned not with the men into whose hand they delivered the money to be bestowed on workmen; for they dealt faithfully.⁴

16 The trespass-money and sin-money was not brought into the house of the LORD: it was the priests'.

17 ¶ Then⁵ Hazael king of Syria went up and fought against Gath,⁶ and took it: and Hazael set his face to go up to Jerusalem.

18 And Jehoash king of Judah took all the hallowed things that Jehoshaphat, and Jehoram, and Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things,⁷ and all the gold that was found in the treasures of the house of the LORD, and in the king's house, and sent it to Hazael king of Syria: and he went away⁸ from Jerusalem.

19 ¶ And^a the rest of the acts of Joash, and all that he did, are they not written in the book of the Chronicles of the kings of Judah?

20 And his servants arose, and made a conspiracy,⁹ and slew Joash¹ in the house of Millo, which goeth down to Silla.

21 For Jozachar the son of Shimeath, and Jehoabad the son of Shomer, his servants, smote him, and he died; and they buried him with his fathers in the city of David:² and Amaziah his son reigned in his stead.

CHAPTER XIII.

1 Jehoahaz's wicked reign. 3 Jehoahaz, oppressed by Hazael, is relieved by prayer. 8 Joash succeedeth him. 10 His wicked reign. 12 Jeroboam succeedeth him. 14 Elisha dying prophesieth to Joash three victories over the Syrians. 20 The Moabites invading the land, Elisha's bones raise up a dead man. 22 Hazael dying, Joash getteth three victories over Benhadad.

IN the^a three and twentieth year of Joash the son of Ahaziah king of Judah, Jehoahaz

A.M. 3149. B.C. 855.

⁹ Heb. brought it forth.
¹ Heb. went forth.
² Ch. 24. 14. 1 Ki. 7. 50. Nu. 10. 2. i.e. they were not then, but afterwards, made.

³ That is, there were no vessels made for the service of the temple till all the outward repairs were completed. Hence we may learn in all our expenses to give that the preference which is most needful, and in dealing for the public to deal as we would for ourselves.—*L.*

⁴ They sought first to finish the house before providing the furniture of the altar, trumpets, and lavers.—*Note.* Attend first to the essentials of religion, the kingdom of God (Ro. 12. 17), and his righteousness, Mat. 6. 33; and if God see it good, then all other things will be added unto you.—*C.*

⁵ Ch. 22. 7. Phil. 4. 8. 1 Th. 2. 10. Ne. 7. 2.

⁶ See note on ver. 10. Christian, whatsoever things are honest (honourable), think on these things. Phil. 4. 8.—*C.*

⁷ Le. 5. 18. 4. 37. 7. De. 14. 25. Nu. 18. 9.

⁸ B.C. 840.

⁹ Ch. 8. 12. 10. 32. 13. 7. 1 Ki. 19. 17.

¹ Ch. 8. 13. 1 Sa. 27. 1. 2.

^a A Philistine city twenty-three miles west of Jerusalem.—*C.*

² Ch. 24. 23. Je. 42. 15. Lu. 9. 54.

³ 1 Ki. 15. 18. ch. 16. 8; 18. 15. 16.

⁴ He dearly bought a peace which was of short duration, for the next year Hazael returned, and Jehoash, having no money, was obliged to hazard a battle, which he lost (along with the principal part of his nobility), so that Judah was totally ruined, and Jehoash shortly after slain in his bed by his own servants.—*L.*

⁵ Heb. went up.

^a 1 Ki. 11. 41; 14. 29; 15. 23. 22. 45. ch. 8. 23.

⁶ Ch. 24. 25. 26. ch. 12.

⁷ The cause of the conspiracy is traced, 2 Ch. 24. 22-25, to resentment against him for the ungrateful murder of the sons of Jehoiada, the friend and protector of his youth.—*C.*

⁸ Or, Beth-millo, 2 Sa. 5. 1. 1 Ki. 11. 27, not Ju. 9. 6.

⁹ But not in the sepulchres of the kings, a circumstance which is supposed to express disapprobation of his conduct. Thus ended a reign full of hope in the beginning but of misery in the end. Many a promising youth turns aside to folly when his monitors are removed, as did this Joash after the death of Jehoiada the priest, ver. 2.—*L.*

CHAP. XIII.

a ch. 8. 26; 10. 35; 11. 21; ver. 10.

A.M. 3166. B.C. 838.

¹ This verse is reconciled with ver. 10 by supposing, as in some other cases, that Jehoash, ver. 10, had become co-regent with his father, Jehoahaz, three years before his death—a circumstance most probable in such miserable and unsettled times. *C.*—As sons frequently reigned with their fathers during the Hebrew monarchy, their reigns are made in some instances to commence from their partnership with their fathers in the throne, and in others from the commencement of their governing alone, after their fathers' decease. Thus we read here that Jehoahaz of Israel began to reign in the twenty-third year of Joash of Judah, and in ver. 10 we read it was in the thirty-seventh of Joash that Jehoash of Israel began to reign. Jehoahaz reigned seventeen years, which would make about the fortieth of Joash. This is explained by supposing his father admitted him to the government two or three years before his death.—*T. H. Her.*

² Ch. 10. 29. 1 Ki. 12. 26-33. 13. 33. 14. 8, 9.

³ Heb. walked after.

⁴ De. 4. 24. 10. 32. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. ch. 12. He. 12. 29.

⁵ Ju. 10. 10. Ps. 78. 34; 50. 15. 26. 16. Je. 22. 23. 1 Ki. 21. 29.

⁶ B.C. 842.

⁷ Though his reputation, as mentioned, is implied, for the Lord heard him in mercy. If so, and the cause seems no cause to question it, his calamities, though great, both to himself and his country, were happily overruled for good.—*C.*

⁸ Ex. 3. 7. Ge. 31. 42. Is. 63. 9. ver. 23.

⁹ ver. 25; ch. 14. 25, 27. Is. 19. 20. Ne. 9. 27. Ob. 21.

^a Not in the days of Jehoahaz, but of Jehoash, the son of Jehoahaz, ch. 14. 27.—*C.*

^b Without fleeing to fight, caught in his holds, dens, and caves.—*C.*

⁷ Heb. as yesterday and the third day.

⁸ Ch. 17. 17. De. 32. 15-18.

⁹ Heb. he walked.

¹⁰ Heb. stood.

^a 1 Ki. 16. 32. De. 7. 5. 1 ch. 8. 12. 10. 32. Am. 1. 1. 1 Ki. 20. 15, 27, with 1 Ch. 21. 5.

^b 1 Ki. 14. 19. 20. ch. 10. 34. 35.

^c 1 Ki. 14. 13. Job. 3. 14. Alone.

^d See note on ver. 1.—*C.*

^e B.C. 841.

^f In concert with his father, ch. 14. 1.

^g ver. 2. 1 Ki. 12. 26-33. 13. 33. ch. 3. 10. 29.

^h ver. 8. 9. 25; ch. 14. 8-16. Ch. 25. 17-24.

ⁱ The same as Jehoash, ver. 10.—*C.*

^j ver. 9; ch. 10. 35; 14. 20.

^k B.C. 825.

^l 1 Ki. 13. 2. 24.

the son of Jehu began to reign over Israel in Samaria, and reigned seventeen years.¹

2 And he did that which was evil in the sight of the LORD, and followed² the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

3 ¶ And the anger of the LORD was kindled against Israel; and he delivered them into the hand of Hazael king of Syria, and into the hand of Ben-hadad the son of Hazael, all their days.

4 And Jehoahaz besought the LORD,³ and the LORD hearkened unto him:⁴ for he saw the oppression of Israel, because the king of Syria oppressed them.

5 (And the LORD gave Israel a saviour, so that they went out from under the hand of the Syrians:⁵ and the children of Israel dwelt in their tents,⁶ as beforetime.⁷

6 Nevertheless they departed not from the sins of the house of Jeroboam, who made Israel sin, but walked⁸ therein: and there remained the grove also in Samaria.)

7 Neither did he leave of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria had destroyed them, and had made them like the dust by thrashing.

8 ¶ Now the rest of the acts of Jehoahaz, and all that he did, and his might, are they not written in the book of the Chronicles of the kings of Israel?

9 And Jehoahaz slept with his fathers; and they buried him in Samaria: and Joash his son reigned¹ in his stead.

10 ¶ In the thirty and seventh year of Joash king of Judah began² Jehoash the son of Jehoahaz to reign over Israel in Samaria, and reigned sixteen years.

11 And he did that which was evil in the sight of the LORD; he departed not from all the sins of Jeroboam the son of Nebat, who made Israel sin, but he walked therein.

12 And the rest of the acts of Joash,⁴ and all that he did, and his might wherewith he fought against Amaziah king of Judah, are they not written in the book of the Chronicles of the kings of Israel?

13 And Joash slept with his fathers;⁵ and Jeroboam sat upon his throne: and Joash was buried in Samaria with the kings of Israel.

the means which they use to prevent it. And upon none does God more readily imprint distinguished marks of his justice than upon apostate hypocrites, who chiefly dishonour his cause.

CHAPTER XIII. REFLECTIONS.—How obstinately do men cleave to that which is evil! When idolatry is once rooted in a nation, nothing but the power of God can extirpate it: and when men make themselves wicked, they also become base and miserable. But he is ready to hear the prayer of distress. His mercy abounds even to the chief of sinners.

But they who, after both judgments and mercies, continue in their sin, may expect to have at last judgment without mercy. How wisely God magnifies his servants, or renders them obscure, as is best. In what diversified forms they leave this world! Evident marks of God's favour and image are impressed upon some ministers and saints, that even wicked magistrates or others are in conscience constrained to honour them, and lament the loss of them; and what instruction, deliverance, and victory might kings obtain by an intimacy with such! The death-beds of noted ministers are useful schools of important wisdom: but the removal

of the few faithful is a great weakening to the defence of a nation. Their loss is felt in death, who when alive were neglected. God himself, however, liveth as our protector and deliverer; and when his everlasting arms are employed in our favour, nothing can detain or withstand us. But, alas! our confined desires and expectations often cramp our distinguished mercies. We improve not the offers and advantages which God puts into our hands, and often we grieve him and his servants by losing our mercies for want of desire to obtain them. The death of God's eminent servants is frequently marked with tokens of wrath against their nation or

14 ¶ Now Elisha was fallen sick of his sickness whereof he died. And Joash the king of Israel came down unto him, and wept over his face, and said, 'O my father, my father! the chariot of Israel, and the horsemen thereof!'

15 And Elisha said unto him, Take bow and arrows. And he took unto him bow and arrows.

16 And he said to the king of Israel, Put thine hand⁷ upon the bow. And he put his hand upon it: and Elisha put his hands upon the king's hands.

17 And he said, Open the window eastward:⁸ and he opened it. Then Elisha said, Shoot:⁹ and he shot. And he said, 'The arrow of the LORD's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in 'Aphek, till thou have consumed them.'

18 And he said, Take the arrows: and he took them. And he said unto the king of Israel, Smite¹⁰ upon the ground: and he smote thrice, and stayed.

19 And the man of God was wroth¹ with him, and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it: whereas now thou shalt smite Syria but thrice.

20 ¶ And Elisha² died,³ and they buried him. And the bands of the Moabites invaded the land at the coming in of the year.

21 And it came to pass, as they were burying a man,⁴ that, behold, they spied a band⁵ of men; and they cast the man into the sepulchre of Elisha: and when the man was let down,⁶ and touched the bones of Elisha, he revived,⁷ and stood up on his feet.⁸

22 ¶ But 'Hazeal king of Syria oppressed Israel all the days of Jehoahaz.

23 And the LORD was gracious unto them, and had compassion on them, and had respect unto them, because of his covenant with Abraham, Isaac, and Jacob,⁹ and would not destroy them, neither cast he them from his presence¹ as yet.

24 So 'Hazeal king of Syria died; and Ben-hadad his son reigned in his stead.²

A.M. 3165. B.C. 839.

r Ps. 12.1; 89. 47. Is. 57.1. Zec. 1.5.

s ch. 2. 12; 6. 27. Job 30. 30. Pr. 11. 11. Eze. 22. 30. Is. 6. 13. Ps. 106. 23.

6 Equivalent, the rabbins and others think, to *protector*, being to Israel better than chariot and horsemen. They rather hold it to signify, 'Are you also, like Elijah your master, to be taken thus away from us in our day of necessity?'—C.

7 Heb. *Make thine hand to ride*.

t Ge. 49. 24. Ps. 127. 1. 2. 144. 1. Jn. 15. 5. Is. 26. 12.

8 The Syrians had seized upon the country east of Samaria.

9 It was an ancient custom to shoot an arrow into the country it was intended to invade. When Alexander the Great reached the coast of Ionia, 'he threw a dart into it.' The recent conquests of Syria were to the east of Judea.—C.

10 Ex. 4. 2-9. Ju. 9. 15. 2 Sa. 5. 24.

11 Ki. 20. 26-30. 1 Sa. 4. 1. ver. 25.

12 Ex. 17. 11. ch. 20. 8-11. Is. 20. 2-4. 38. 21, 22.

1 Or was grieved. Why? He had told the king, 'Thou shalt smite the Syrians till thou have consumed them.' He must therefore have understood the smiting as symbolical, and should therefore have proceeded till ordered to desist.—C.

2 ver. 25.

3 He prophesied about 60 years.

4 B.C. 839.

5 ch. 5. 2; 6. 23; 24. 2. Is. 57. 1. Ps. 12. 1.

6 B.C. 838.

7 A Moabish band of plunderers.—C.

8 Heb. *went down*.

9 ver. 23, 25; ch. 14. 25-27. Eze. 37. 10. Re. 11. 11. Jn. 11. 25; 25.

10 So Christ chiefly quickened sinners after his death.

11 Elisha having been the principal witness to the ascension of Elijah, and that ascension being an important evidence of immortality, this additional testimony both to Elisha's character and that vital doctrine is thus miraculously furnished.—C.

12 ch. 12. 10; 30. 2; ver. 5-7. Ps. 106. 40-42. De. 28. 48.

13 Eze. 20. 9, 14, 17, 22. Ju. 10. 15. 2 Sa. 24. 25; 26. 7; 30. 11, 13. Le. 20. 42. De. 32. 36. Ps. 105. 8; 106. 45, 46.

14 Not for their sakes, but for the sake of the covenant which promised Christ.—C.

1 Heb. *fact*.

2 Ps. 125. 3. Lu. 18. 7.

3 Ben-hadad the second.—C.

A.M. 3166. B.C. 838.

r ver. 5, 18, 19; ch. 14. 25. De. 32. 35, 36. Ge. 22. 14.

CHAP. XIV.

1 Of his reign alone.

2 Ch. 25. 1. 1 Ch. 3. 12.

3 ch. 12. 2. 2 Ch. 25. 21. 24. 17; 18. 2. Ti. 3. 5. He reigned hypocritically.

4 Some things might, that is, as God had commanded in the law, or prescribed by his prophets.

5 We see here the influence of personal parental example. Let fathers who have successfully trained up their children to serve God, be thankful for the honour thus conferred on them.—C.

6 1 Ki. 15. 4; 22. 43. ch. 12. 3; 15. 4. 35. 2 Ch. 21. 17.

7 1 Ki. 2. 12, with ch. 12. 20, 21.

8 ch. 12. 20. Ge. 9. 6.

9 Nu. 35. 33; 2 Ch. 25. 3-4.

10 B.C. 827.

11 This is mentioned as a commendation, for in those barbarous times vengeance often extended to the children. Low must be the state of morals when obedience to a simple command of God is noted as a rare virtue.—C.

12 2 Ch. 24. 16. Eze. 18. 4-20.

13 ch. 8. 20. 22. 2 Ch. 25. 1. 2 Sa. 8. 13. Ps. 66. 10.

14 Or, the rock.

15 Situated about 90 miles south-east of Jerusalem, and surrounded by precipitous rocks, and its name signifies a rock, as also the subsequent name, *Petra*. It was a place of such strength, that it more than once set the Roman armies at defiance. When subdued by that iron power, it became the capital of a province; afterwards, the metropolitan see of the surrounding Greek churches, but finally became, as was foretold by the prophet, a total desolation. Its ruins are at present the most remarkable in the world, and furnish the most abiding evidences of prophetic inspiration.—C.

16 B.C. 828.

17 Obedience of God, in testimony of his confidence in the word of the prophet, 2 Ch. 25. 8, 9.—C.

18 1 Sa. 14. 12. 2 Ch. 25. 17. ch. 23. 29. Je. 11. 13. Pr. 17. 14; 18. 5, 12; 13. 10.

19 To face an enemy, is still a common phrase for fighting.—C.

20 Ju. 8. 15. 2 Sa. 12. 1. Is. 55. 13. The thistle denotes Amaziah as weak and contemptible, though mischievous, and the cedar Joash, powerful and peaceable.

25 And Jehoash the son of Jehoahaz took again, out of the hand of Ben-hadad the son of Hazael, the cities which he had taken out of the hand of Jehoahaz his father by war: three times did Joash beat him, and recovered the cities of Israel.

CHAPTER XIV.

1 Amaziah's good reign. 5 His justice on the murderers of his father. 7 His victory over Edom. 8 Amaziah, provoking Jehoash, is overcome and spoiled. 15 Jeroboam succeedeth Jehoash. 17 Amaziah is slain by a conspiracy. 21 Azariah succeedeth him. 23 Jeroboam's wicked reign. 28 Zachariah succeedeth him.

IN the second year of Joash¹ son of Jehoahaz king of Israel reigned 'Amaziah the son of Joash king of Judah.

2 He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jerusalem: and his mother's name was Jehoaddan of Jerusalem.

3 And he did that which was bright² in the sight of the LORD, yet not like David his father: he did according to all things as Joash his father did.³

4 Howbeit the high places were not taken away: as yet the people did sacrifice and burnt incense on the high places.

5 ¶ And it came to pass, as soon as the kingdom was confirmed in his hand, that he slew⁴ his servants which had slain the king his father.

6 But the children⁵ of the murderers he slew not: according unto that which is written in the book of the law of Moses, wherein the LORD commanded, saying, 'The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin.'

7 ¶ He slew of 'Edom in the valley of Salt ten thousand, and took 'Selah⁷ by war,⁸ and called the name of it Joktheel unto this day.⁹

8 ¶ Then Amaziah sent messengers to Jehoash, the son of Jehoahaz, son of Jehu, king of Israel, saying, Come, let us look one another in the face.¹

9 And Jehoash the king of Israel sent to Amaziah king of Judah, saying, 'The thistle that was in Lebanon sent to the cedar that was

church. And even a prospect of victory over one enemy is attended with trouble from another. But what blessings are good men, by their former examples, instructions, and prayers, even after they are dead! And quickly is the fate of the most powerful and conquering nations reversed when God pleases.—But does not this Elisha present before us a figure of the great God our Saviour? How abundant his fitness for his work! He was endowed with the Spirit above measure. Ardent was his zeal for God, and tender his compassion towards destitute, grieved, fainting, and endangered men. How express and solemn was his call to his offices, which was confirmed by numerous and diversified miracles! Coming after the New Testament Elijah, John Baptist, he was solemnly initiated to his work on Jordan's bank. By his complete robe of righteousness he divided the depths of wrath and Jordans of trouble. By his new covenant of salt, and the grace thereof, he rectifies the bitter waters and barren soil of law precepts and curses, and of multiplied troubles. By him streams

of gospel truths, ordinances, and influences break forth in the wilderness for perishing sinners; and the barren Gentile world he makes a joyful mother of Christians, and these fruitful in good works. To destitute souls and churches he multiplies their oil of grace, till there be no more room to receive it. By his word he often quickened the dead; and many such his death discharged from their graves. By his death and intercession he quickens millions dead in trespasses and sins. By his word he sweetens our bitter lots of temptations and troubles; he restores our sinking spirits, and supplies our famished souls. Multitudes of Gentile sinners he freely cures of their sinful leprosy, by complete purification in the river of his blood and Spirit; and renders them hearty worshippers of the true God. He is the strength and protector of his church, who gives his people victories, ruins their enemies, and manages the nations around for their good. How terrible is the resentment of Heaven against his injurers! They that mock him are rent in pieces, while there is none to

deliver them. Those ministers who preach for filthy lucre, or who, by error and falsehood, wound his honour, shall infamously perish in their sin. They who attend his ordinances with malignant intentions, shall be smitten with spiritual blindness and delusion. They who discredit his word, or despise his promised fulness, shall see it with their eyes, but never share of its benefits. Tremendous judgment befell Judas, who betrayed him: and awful is the curse that has fallen on the Jews, who reviled, disbelieved, and persecuted him; and which shall at last fall on all his obstinate despisers.

CHAPTER XIV. REFLECTIONS.—It is an easy thing to be a formalist in religion—but God tries the heart. How short-lived is the prosperity of traitors and murderers! Vain minds are proud of little, and are obstinate against good advice. But others will be found proud enough to mortify them, and strong enough to render them miserable. It is madness for the people of God to weaken themselves before their common



FOUNTAIN AT CANA OF GALILEE—NEAR THE BIRTH-PLACE AND BURIAL OF JONAH—ALSO THE SCENE OF THE FIRST MIRACLE.
 [II. Kings, xiv:25.]—"He restored the coast of Israel from the entering of Hamath unto the sea of the plain, according to the word of the Lord God of Israel, which he spake by the hand of his servant Jonah, the son of Amittai, the prophet, which was of Gath-hepher." Gath-hepher is upon the top of a rocky hill to the west

of and in sight of Kefr KeKenna, or Cana in Galilee. The prophet Jonah was born here and is also said to be buried here. Cana of Galilee occupies the site upon which Ittah-kazin was situated in Old Testament history, referred to in Joshua, xix:13. Cana of Galilee was also the scene of the first miracle. The Greeks have the jars here in which they claim the water was turned into wine. It is upon the Roman road from Sephoris to Tiberias, between Nazareth and the Sea of Galilee.

in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trode down the thistle.

10 Thou hast indeed smitten Edom, and thine heart hath lifted thee up: glory of this, and tarry at home; for why shouldest thou meddle to thy hurt, that thou shouldest fall, even thou, and Judah with thee?

11 But Amaziah would not hear: therefore Jehoash king of Israel went up; and he and Amaziah king of Judah looked one another in the face at Beth-shemesh, which belongeth to Judah.

12 And Judah was put to the worse before Israel, and they fled every man to their tents.

13 And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash, the son of Ahaziah, at Beth-shemesh; and came to Jerusalem, and brake down the wall of Jerusalem, from the gate of Ephraim unto the corner-gate, four hundred cubits.

14 And he took all the gold and silver, and all the vessels that were found in the house of the LORD, and in the treasures of the king's house, and hostages, and returned to Samaria.

15 ¶ Now the rest of the acts of Jehoash which he did, and his might, and how he fought with Amaziah king of Judah, are they not written in the book of the Chronicles of the kings of Israel?

16 And Jehoash slept with his fathers, and was buried in Samaria with the kings of Israel; and Jeroboam his son reigned in his stead.

17 ¶ And Amaziah the son of Joash king of Judah lived after the death of Jehoash son of Jehoahaz king of Israel fifteen years.

18 And the rest of the acts of Amaziah, are they not written in the book of the Chronicles of the kings of Judah?

19 Now they made a conspiracy against him in Jerusalem; and he fled to Lachish: but they sent after him to Lachish, and slew him there.

20 And they brought him on horses: and he was buried at Jerusalem with his fathers in the city of David.

21 ¶ And all the people of Judah took Azariah, which was sixteen years old, and made him king instead of his father Amaziah.

22 He built Elath, and restored it to Judah, after that the king slept with his fathers.

23 ¶ In the fifteenth year of Amaziah the son of Joash king of Judah, Jeroboam the son of Joash king of Israel began to reign in Samaria, and reigned forty and one years.

A.M. 3178. B.C. 826.

1 Heb. at thy house.

2 The ground being higher in Judah than in Samaria—a curious internal proof of the history having been written on the spot.—C.

3 There were several cities of this name. This one was situated about 13 miles west of Jerusalem.—C.

4 Heb. was smitten, 2 Ch. 25. 22.

5 Self-conceit, ver. 8; senseless idolatry imported from the country he had conquered, and contempt of good advice.

6 Ch. 25. 14-16, led first to the alienation of his subjects, ver. 27, and then to the judgments with which God punished him, 2 Ch. 25. 15.—C.

7 Ne. 16. 12, 29. Je. 31. 38. Zec. 14. 10. 2 Ch. 25. 23.

8 Took some of the chief men with him, as security for the quiet behaviour of king Amaziah and the rest of their countrymen.—C.

9 Jeroboam the son of Joash, 2 Ch. 25. 25. ch. 13. 10-12.

10 Ch. 25. 14, 27. ch. 12. 20, 21; 15. 10, 14, 25. 32, 33.

11 B.C. 826.

12 Ch. 13. 13. Ho. 1. 1. Am. 1. 17-9.

13 Jeroboam the son of Joash, 2 Ch. 25. 25. ch. 13. 10-12.

14 Ch. 25. 14, 27. ch. 12. 20, 21; 15. 10, 14, 25. 32, 33.

15 B.C. 826.

16 Jos. 10. 1, 31. Is. 36. 2. Mic. 1. 13.

17 Lachish was in the plain of Philistia, on the road to Gaza, 35 miles south-west of Jerusalem. It was then a strong city; it is now a desolate ruin.—P.

18 1 Ki. 2. 10-11; 14. 31; 15. 8, 24; 22. 50. ch. 8. 24; 28. 12, 21.

19 Ch. 3. 12, or Uz-ziah, 2 Ch. 26. 1, or Ozias, Mat. 1. 8.

20 Called Uz-ziah, ver. 32, and Ozias by Matthew, ch. 1. 8. There is no reason, however, to pronounce "Azariah" an error, for nothing is more common than to find the same person having more names than one at one time, or called by different names at different times.—C.

21 De. 2. 8. 1 Ki. 9. 26. ch. 16. 6. 2 Ch. 26. 2. It was a port on the Red Sea.

22 On the north point of the eastern gulf of the Red Sea.

23 He was the entrepot for the East Indian commerce in the days of Solomon, and retained its commercial importance till the 6th century of our era. It is now called Elath, and is totally in ruins.—C.

24 B.C. 825.

25 Now he began to reign alone, having reigned twelve years with his father.

A.M. 3179. B.C. 825.

1 Ch. 10. 31; 12. 1; 13. 3. 2 Ki. 20. 33; 15. 26. 34; 16. 26.

2 Nu. 34. 7, 8. Eze. 47. 16-18. De. 3. 17. Ge. 14. 3; 15. 18. Ex. 23. 31. Am. 6. 14. 1 Ki. 8. 65.

3 The pass from the coast of the Mediterranean, between the ranges of Lebanon and Barylus, into the great plain of Hamath.—P.

4 Mat. 12. 30, 40. Jonah 1. 1.

5 Ch. 13. 4. De. 32. 36. Ex. 3. 7; 25. Ps. 125. 100. 44-46. Ju. 10. 16. Ho. 11. 8.

6 Protected by any sufficient fortress, nor secure from depredations.—C.

7 As yet, ch. 13. 23, but soon after did, Ho. 1. 6, 9. ch. 17. 18.

8 See note on ch. 13. 5.—C.

9 The passage is somewhat obscure, but the meaning seems to be that Jeroboam reduced to subjection the territories of Damascus and Hamath, which David had originally conquered, and which at the time of Solomon remained part of the Jewish monarchy. They were therefore not to belong to Judah.—P.

10 B.C. 784.

11 After an interregnum of eleven if not twenty-two years, ch. 15. 8.

CHAP. XV.

B.C. 820.

1 Perhaps the twenty-seventh year of Jeroboam's reign, in the kingdom with his father, who made him consort at his going to the Syrian wars; but the sixteenth year of Jeroboam's monarchy.

2 Dr. Kennicott complains of the corruption in the Septuagint of this king of Judah, which is expressed in four different ways in his character, Azariah, Oziah, Ozriah, and Ozihu. But the oldest Hebrew MS. reads here and in ver. 6, 7, Uz-ziah, which is supported by the Syriac and Arabic versions, by the parallel place in Chronicles, by Josephus, and by St. Matthew's genealogy, where it is Oziah, not Azarias. This is also the reading at ver. 33, 34 of the present chapter.—P.

3 Ch. 26. 1, 3, 4. ch. 14. 2; 12. 2, 3. 15. 9, 10.

4 That is, he obeyed the divine commands as far as Azariah, who at first reigned well, but lapsed into pride through success, and then into idolatry, wherefore God gave him up to foreign and domestic wars.—P.

5 See notes on ch. 14. 3. 13.—C.

6 1 Ki. 15. 14; 22. 43. ch. 12. 31, 4. 4. 25. 35.

7 2 Ch. 26. 10-21. Job 34. 19. Le. 13. 44. Nu. 12. 10.

8 B.C. 783.

9 For his proud and presumptuous intrusion into the sanctuary.

10 We may neither seek to be wise above what is written, nor worship God but as he himself has authorized and required.—C.

11 A house separate from intercourse with others, according to the law, Le. 13. 46.—C.

12 1 Ki. 11. 41, 43; 14. 29, 31; 17. 7, 8, 23, 24; 22. 45, 50. ch. 8. 23, 24.

7 B.C. 758.

24 And he did that which was evil in the sight of the LORD: he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin.

25 He restored the coast of Israel, from the entering of Hamath unto the sea of the plain, according to the word of the LORD God of Israel, which he spake by the hand of his servant Jonah, the son of Amittai, the prophet, which was of Gath-hepher.

26 For the LORD saw the affliction of Israel, that it was very bitter: for there was not any shut up, nor any left, nor any helper for Israel.

27 And the LORD said not that he would blot out the name of Israel from under heaven: but he saved them by the hand of Jeroboam the son of Joash.

28 ¶ Now the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damascus, and Hamath, which belonged to Judah, for Israel, are they not written in the book of the Chronicles of the kings of Israel?

29 And Jeroboam slept with his fathers, even with the kings of Israel; and Zachariah his son reigned in his stead.

CHAPTER XV.

1 Azariah's good reign. 5 He dying a leper Jotham succeedeth. 8 Zachariah, the last of Jeroboam's generation, reigning ill, is slain by Shallum. 13 Shallum, reigning a month, is slain by Menahem. 16 Menahem strengtheneth himself by Pul. 21 Pekahiah succeedeth him. 23 Pekahiah is slain by Pekah. 27 Pekah is oppressed by Tiglath-pileser, and slain by Hoshea. 32 Jotham's good reign. 36 Ahaz succeedeth him.

IN the twenty and seventh year of Jeroboam king of Israel began Azariah son of Amaziah king of Judah to reign.

2 Sixteen years old was he when he began to reign; and he reigned two and fifty years in Jerusalem: and his mother's name was Jecholiah of Jerusalem.

3 And he did that which was right in the sight of the LORD, according to all that his father Amaziah had done;

4 Save that the high places were not removed: the people sacrificed and burnt incense still on the high places.

5 ¶ And the LORD smote the king, so that he was a leper unto the day of his death, and dwelt in a several house: and Jotham the king's son was over the house, judging the people of the land.

6 And the rest of the acts of Azariah, and all that he did, are they not written in the book of the Chronicles of the kings of Judah?

7 So Azariah slept with his fathers; and

enemy by their mutual contentions. They who are least fond of war have ordinarily the best success in it: and they who govern ill raise discontents among their subjects, that issue in their ruin. But whatever refuge sinners flee to, it will be found incapable to protect them. God will take care that his providence shall exactly correspond with his purpose and word. Often indeed wicked persons, families, or nations are allowed a

transient blaze of prosperity just before their final fall into lasting misery and ruin: but death and hell shall quickly overtake the most prosperous transgressors.

CHAPTER XV. [Ver. 19. It appears from the narrative that the kings of Israel had been accustomed to acknowledge in some form the supremacy of the rulers of Assyria. Menahem neglected to do so; and

perhaps proceeded to a more overt act of defiance in capturing Tiphshah, on the very borders of Assyria. Thus provoked, the Assyrian monarch marched against Palestine, and the kingdom was saved only by the payment of an enormous ransom. P.]

REFLECTIONS.—Formality in religion, and imperfections in reformation, continue often from generation to generation: and even the best of periods are

20 And Menahem exacted¹ the money of Israel, *even* of all the mighty men of wealth, of each man fifty shekels of silver,² to give to the king of Assyria: so the king of Assyria turned back, and stayed not there in the land.

exigencies were
from the treasury
the temple or
crown.—[.]

c 2 Ch. 27.1, 8. Ma
9.1 Ch. 3.12.
d ver. 3, 4. 2 Ch. 20
5; 27.2, 6.

34 And^a he did *that which* was right in the sight of the LORD: he did according to all that his father Uzziah had done.

liberty, peace, and safety, under a mild government! By civil wars, by murders of princes, and by occasional ravages, God hurries wicked nations into lasting ruin. And often they who were most forward in securing their settlements, share with the first in desolating judgments. And no less frequently godly magistrates



CHURCH OF ST. JOHN, SAMARIA—WHERE THE KINGS OF ISRAEL ARE BURIED. [II. Kings, xv:17.]—"In the nine and thirtieth year of Azariah king of Judah began Menahem the son of Gadi to reign over Israel, and reigned ten years in Samaria." Samaria was a hill and city in Ephraim. It was the capital of the Ten Tribes of Israel, 42 miles north of Jerusalem. It was built 925 B. C. by Omri, the sixth king of Israel. Its inhabitants were carried away to Assyria by Shalmanezzer

in 720 B. C., and their place was supplied by persons from Babylon who brought their gods with them. It is six miles northwest of Shechem and nineteen miles east of the Mediterranean. Omri, Ahab, Ahaziah, Jehu, Jehoahaz, Joash, and some of the other kings of Israel were buried in Samaria. Elijah the prophet lived here. The Church of Saint John was erected during the crusades between 1150 and 1180, over the traditional grave of John the Baptist.

790



CHURCH OF ST. JOHN, SAMARIA—WHERE HOSHEA REIGNED OVER ISRAEL NINE YEARS. [II. Kings, xvii:1.]—"In the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel nine years. And he did that which was evil in the sight of the Lord." We learn from I. Kings, xvi:23, 24, that the hill upon which Samaria was situated, was bought from Shemer by King Omri. Before the purchase of the hill by Omri, Tirzah had been the

capital of Israel and before Tirzah, Shechem had been the capital. Jeroboam transferred his royal residence to Tirzah, as we learn from Solomon's Song, vi:4, and I. Kings, xiv:17, and because of the fertility of the soil about Samaria, Omri was led to purchase it. The Church of Saint John was erected between the years 1150 and 1180, over the traditional grave of Saint John the Baptist. It is now a complete ruin, and was, when this picture was taken, being torn down to make room for a mosque.

sight of the LORD, but not as the kings of Israel, that were before him.¹

3 ¶ Against him came up Shalmaneser king of Assyria; and Hoshea became his servant, and gave³ him presents.⁴

4 And the king of Assyria found⁵ conspiracy in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as he had done year by year: therefore the king of Assyria shut him up, and bound⁶ him in prison.

5 ¶ Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years.

6 In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes.

7 For so it was, that the children of Israel had sinned against the LORD their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods,

8 And walked in the statutes of the heathen, (whom the LORD cast out from before the children of Israel,) and of the kings of Israel, which they had made.⁷

9 And the children of Israel did secretly those things that were not right against the LORD their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city.⁸

10 And they set them up images and groves in every high hill, and under every green tree:

11 And there they burnt incense in all the high places, as did the heathen whom the LORD carried away before them; and wrought wicked things to provoke the LORD to anger:

12 For they served idols, whereof the LORD had said unto them, Ye shall not do this thing.

13 Yet the LORD testified against Israel, and

A.M. 3283. B.C. 721.

2 ch. 32, with 10:31; 13:2, 15:9, 18:24.

1 He did not proceed to the same extent in idolatry and wickedness.—C.

2 Sower conceive him to be Tiglath-pileser. 1 Ch. 5:20, others take him to be his son. The ancient Hebrew writers think him the same as Sennacherib. But we are mainly concerned with the act of judgment inflicted on an idolatrous people, rather than with the man who inflicted it.—C.

3 Heb. rendered.

4 Or, tribute.

5 ch. 24, 20, Eze. 17:13-15, Hos. 1:1.

6 The Sna, Sabachon, or Sabachus of heathen historians.—C.

7 2 Ch. 33:11, Ps. 149:8.

8 ch. 18, 9, Le. 26:17, 25:31, De. 4:28, 19:28, 49:37, Is. 7:18-20, 8:7, 10:5, 57:17, 5:5, Mi. 1:5-7, Am. ii. ix., with Ex. 34:24.

9 ch. 18, 10, 11, 1 Ch. 5:26, Le. 26:3, Ho. 1:6, 9, De. 4:27, 28:25, 36, 41, 64, 65, Am. 3:11, 12:5.

10 Not only the people of Samaria, but all the ten tribes, Jos. Ant. 1.8, sec. 1. Thus ended the idolatrous kingdom of Israel, after 254 years of warnings, judgments, and neglected mercies.—C.

11 ch. 16, 9, Ge. 10:2, Is. 13:17, 21:2, 22:6, Je. 51:27, 28.

12 De. 32:17-21, 31:16, 4:25, 8:19, Le. 26:28, 26:31, 1 Ki. 11:2, 16:34, 22:17, 23:17, 24:1, xxii. ch. i. xv. Ho. i. xiii. Am. ii. ix. Mi. i. iii.

13 Ex. i. xiv.

14 Le. 18, 3, 26, 30; 20:23, ch. 16, 3, 1 Ki. 12:28, 31:16, 25, 30-33, Mi. 6:16.

15 Statutes which the idolatrous kings of Israel, and not God, had made.—C.

16 Re. 17:4.

17 i.e. through the whole country, ch. 18, 8, Je. 3:2, Eze. 7:23, 9:9.

18 From the watch-tower in gardens to the fortified city—in town and country.—C.

19 Ex. 34:13, Le. 26:11, 18:27, 28, Ju. 2:11-19, iii. ix. De. 9:25-28, Ho. 14:1, Am. 4:4, 5:5, 5:6, Mi. 1:5, 7, 1 Ki. 11:2, 16:34, 22:17, 23:17, 24:1, xxii. ch. i. xv.

20 De. 5:7, 8:4, 19:12, 24:12-16, Le. 26:11, 19:24, 24:12, 20:1, Sa. 12:21.

21 Astarte, when the context requires it, is translated grove, but frequently it is applied to the emblems of the Phoenician Venus. So it must be taken here, as a 'grove' under every green tree is unmeaningly repeated.

22 Je. 18:11, 25:2, 44:19, 46:17, 48:13, 50:40, 51:44, 52:4, 53:1, 54:1, 55:1, 56:1, 57:1, 58:1, 59:1, 60:1, 61:1, 62:1, 63:1, 64:1, 65:1, 66:1, 67:1, 68:1, 69:1, 70:1, 71:1, 72:1, 73:1, 74:1, 75:1, 76:1, 77:1, 78:1, 79:1, 80:1, 81:1, 82:1, 83:1, 84:1, 85:1, 86:1, 87:1, 88:1, 89:1, 90:1, 91:1, 92:1, 93:1, 94:1, 95:1, 96:1, 97:1, 98:1, 99:1, 100:1.

23 De. 32:21-28, 29:20, 28:11, 12:1, 25-27, 18:19, 20:28, 25, 36, 41, 48-68, 1:2, 26, 27, 25, 28-30, 1 Sa. 12:25, 1 Ki. 9:6-9, 14:15, Ho. 9:3.

24 Out of the sight of his temple and sacrifices, by which their covenant with God looked upon them.—C.

25 Ho. 11:12, 1 Ki. 11:13, 13:36.

26 Je. 3, 8, Ho. 4, 15, Eze. viii. xvi. xvi. xiii. xxiv. Is. i. iii. v. ix. xxiv. vi. lix. Jer. ii. xv. Zep. i. lii. ch. viii. xvi. xxiv.

27 ch. 13:3, 7, 15, 19, 20, 29, 18:9, 2 Ch. 28:5, 33:12, De. 32:30.

28 1 Ki. 11:17, 31:12, 19, 20, Ho. 8:4, 13:10, 11, 1 Sa. viii.

A.M. 3283. B.C. 721.

2 ch. 32, with 10:31; 13:2, 15:9, 18:24.

1 He did not proceed to the same extent in idolatry and wickedness.—C.

2 Sower conceive him to be Tiglath-pileser. 1 Ch. 5:20, others take him to be his son. The ancient Hebrew writers think him the same as Sennacherib. But we are mainly concerned with the act of judgment inflicted on an idolatrous people, rather than with the man who inflicted it.—C.

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6 The Sna, Sabachon, or Sabachus of heathen historians.—C.

7 2 Ch. 33:11, Ps. 149:8.

8 ch. 18, 9, Le. 26:17, 25:31, De. 4:28, 19:28, 49:37, Is. 7:18-20, 8:7, 10:5, 57:17, 5:5, Mi. 1:5-7, Am. ii. ix., with Ex. 34:24.

9 ch. 18, 10, 11, 1 Ch. 5:26, Le. 26:3, Ho. 1:6, 9, De. 4:27, 28:25, 36, 41, 64, 65, Am. 3:11, 12:5.

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11 ch. 16, 9, Ge. 10:2, Is. 13:17, 21:2, 22:6, Je. 51:27, 28.

12 De. 32:17-21, 31:16, 4:25, 8:19, Le. 26:28, 26:31, 1 Ki. 11:2, 16:34, 22:17, 23:17, 24:1, xxii. ch. i. xv. Ho. i. xiii. Am. ii. ix. Mi. i. iii.

13 Ex. i. xiv.

14 Le. 18, 3, 26, 30; 20:23, ch. 16, 3, 1 Ki. 12:28, 31:16, 25, 30-33, Mi. 6:16.

15 Statutes which the idolatrous kings of Israel, and not God, had made.—C.

16 Re. 17:4.

17 i.e. through the whole country, ch. 18, 8, Je. 3:2, Eze. 7:23, 9:9.

18 From the watch-tower in gardens to the fortified city—in town and country.—C.

19 Ex. 34:13, Le. 26:11, 18:27, 28, Ju. 2:11-19, iii. ix. De. 9:25-28, Ho. 14:1, Am. 4:4, 5:5, 5:6, Mi. 1:5, 7, 1 Ki. 11:2, 16:34, 22:17, 23:17, 24:1, xxii. ch. i. xv.

20 De. 5:7, 8:4, 19:12, 24:12-16, Le. 26:11, 19:24, 24:12, 20:1, Sa. 12:21.

21 Astarte, when the context requires it, is translated grove, but frequently it is applied to the emblems of the Phoenician Venus. So it must be taken here, as a 'grove' under every green tree is unmeaningly repeated.

22 Je. 18:11, 25:2, 44:19, 46:17, 48:13, 50:40, 51:44, 52:4, 53:1, 54:1, 55:1, 56:1, 57:1, 58:1, 59:1, 60:1, 61:1, 62:1, 63:1, 64:1, 65:1, 66:1, 67:1, 68:1, 69:1, 70:1, 71:1, 72:1, 73:1, 74:1, 75:1, 76:1, 77:1, 78:1, 79:1, 80:1, 81:1, 82:1, 83:1, 84:1, 85:1, 86:1, 87:1, 88:1, 89:1, 90:1, 91:1, 92:1, 93:1, 94:1, 95:1, 96:1, 97:1, 98:1, 99:1, 100:1.

23 De. 32:21-28, 29:20, 28:11, 12:1, 25-27, 18:19, 20:28, 25, 36, 41, 48-68, 1:2, 26, 27, 25, 28-30, 1 Sa. 12:25, 1 Ki. 9:6-9, 14:15, Ho. 9:3.

24 Out of the sight of his temple and sacrifices, by which their covenant with God looked upon them.—C.

25 Ho. 11:12, 1 Ki. 11:13, 13:36.

26 Je. 3, 8, Ho. 4, 15, Eze. viii. xvi. xvi. xiii. xxiv. Is. i. iii. v. ix. xxiv. vi. lix. Jer. ii. xv. Zep. i. lii. ch. viii. xvi. xxiv.

27 ch. 13:3, 7, 15, 19, 20, 29, 18:9, 2 Ch. 28:5, 33:12, De. 32:30.

28 1 Ki. 11:17, 31:12, 19, 20, Ho. 8:4, 13:10, 11, 1 Sa. viii.

against Judah, by all the prophets, and by all the seers,² saying, Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets.

14 Notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the LORD their God.

15 And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain,³ and went after the heathen that were round about them, concerning whom the LORD had charged them, that they should not do like them.

16 And they left all the commandments of the LORD their God, and made them molten images, even two calves, and made a grove,⁴ and worshipped all the host of heaven, and served Baal.

17 And they caused their sons and their daughters to pass through the fire,⁵ and used divination and enchantments, and sold themselves to do evil in the sight of the LORD, to provoke him to anger.

18 Therefore the LORD was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only.

19 Also Judah kept not the commandments of the LORD their God, but walked in the statutes of Israel which they made.

20 And the LORD rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight.

21 For he rent Israel from the house of David; and they made Jeroboam the son of Nebat king: and Jeroboam drave Israel from following the LORD, and made them sin a great sin:

rush headlong into the very sins which ruined their neighbours before their eyes. In the day of distress sinners are bent upon turning themselves every way for relief, but from God alone can they have it. They will stick at nothing slavish, dishonest, or shameful, to obtain that from men which they might have from him in the most honourable manner. Yea, they will choose those very idols for saviours whose insufficiency to save has been manifested as with a sunbeam. What a plague to princes are those ministers who flatter them in their impiety, and readily comply therewith! And the most abandoned profligates are often very fond of that devotion which themselves have devised.

CHAPTER XVII. [Ver. 6. The Israelites when taken captive were settled 'in Halah, and in Habor, the river of Gozan, and in the cities of the Medes.' Gozan was a province of Mesopotamia, called by Ptolemy *Gausanitis*. It lay along the southern base of Mount Masius, and embraced the regions watered by the upper Khabur and Jerjer rivers, to the ranges of Sinjar and Hamma. The province of Halah lay along the banks of the upper Khabur, extending from its source at Ras el-Ain, to its junction with the Jerjer. One of the mounds on the bank of this river, marking the site of an ancient city, bears the name of

Kalah. 'Habor, the river of Gozan,' is identical with the modern Khabur, which rises in lat. 36° 40', lon. 40°, and flows eastward to its junction with the Jerjer. The united streams form the lower Khabur. It is a remarkable fact that down as late as the 12th century there were large Jewish communities dwelling on the banks of the Khabur. P.]

Ver. 16. [The word rendered 'grove' in this verse and verse 10 is *Ashara*, and is generally the proper name of the Phoenician goddess *Astarte*, sometimes called *Ashtoreth*, the companion and consort of Baal. But the word is also frequently employed to signify the image of the goddess (in the plural images), which was set up either in a temple or on some sacred hill. The meaning *grove*, which has been adopted from the Septuagint and Vulgate versions, is altogether unsuitable here. The signification is 'an image of Astarte.' P.]

Ver. 17. [Divination. Various pretended methods of prying into futurity, such as an examination of the entrails of sacrificed animals, the flight of birds, palmistry.—*Enchantments*. The various impostures in which the eyes are deceived by great dexterity, or the mind subdued by the wonderful effects produced by the concealed knowledge of natural causes, also various pretended secret means of acquiring affection or inflicting revenge.—*Sold themselves to do evil*. These pre-

tended arts were, and even in Christian lands still are, practised for money, especially by the people called Gipsies, whom happily, at last, Christian care is beginning to reach and settle in fixed habitations and useful employments. C.—*Sold themselves*. We find the same kind of expression in Ro. 7:14: 'I am carnal, sold under sin.' Now the Hebrew and Greek words in these places signify primarily 'to sell,' but according to the idiom of these languages, a man who gave himself up to any course of action, or to any form of sin, was said to *sell himself*. But the English word *to sell* can have no such latitude of meaning. The proper rendering therefore would be, 'they gave themselves up to do evil.' P.]

Ver. 29. [It has been generally supposed that the Samaritans were a mixed race of Jews and Gentiles. Such was not the case. They were wholly of Gentile origin. Strangers in blood, they were merely instructed in some of the leading points of the Jewish religion, which they observed while they retained their own national deities. They received the Pentateuch as their revelation; and their reverence for this sacred book eventually led them to renounce their idolatry. In after-times the Jews refused to acknowledge them in any way, and would not permit them to assist in building the second temple. Being cast off by the

33 They feared the LORD, and served their

4 Molech under the names, the first signifying 'mighty, illustrious,' the second most probably 'answerer.'—C.
 q Zep. i. 5. Is. 29. 17.
 r 1 Ki. 12. 31; 13. 33.
 s Not with the fear which arises from the knowledge of God's mercy,

8 B.C. 450.

CHAP. XVIII

b 1 Ki. 15. 5, 11; ch. 20. 3. 2 Ch. xviii.
c De. 7. 5. 1 Ki. 14. ch. 23. 4-20.

4 ¶ He removed the high places, and bra

CHAPTER XVIII. REFLECTIONS. — God never makes a full end of his people, however sinful; but provides them relief in one part of the world when he almost extirpates them in another. Nay, in the darkest times he can raise up the most burning and shining lights. His grace can enable them to overcome the strongest obstacles, and to persevere to the end. Never, therefore, need they fear who boldly trust on God in the path of duty. No length of custom can ever consecrate an evil practice. If our parents have

the images,* and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan.*

5 He trusted in the LORD God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him.

6 For he clave to the LORD, and departed not from following him,* but kept his commandments, which the LORD commanded Moses.

7 And the LORD was with him; and he prospered whithersoever he went forth: and he rebelled against the king of Assyria,* and served him not.

8 He smote the Philistines, even unto Gaza,* and the borders thereof, from the tower of the watchmen to the fenced city.*

9 ¶ And it came to pass in the fourth year of king Hezekiah, which was the seventh year of Hoshea son of Elah king of Israel, that Sennacherib king of Assyria came up against Samaria, and besieged it.

10 And at the end of three years they took it; even in the sixth year of Hezekiah, (that is, the ninth year of Hoshea king of Israel,) Samaria was taken.

11 And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor by the river of Gozan, and in the cities of the Medes;

12 Because they obeyed not the voice of the LORD their God, but transgressed his covenant, and all that Moses the servant of the LORD commanded, and would not hear them, nor do them.*

13 ¶ Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them.*

14 And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver, and thirty talents of gold.*

15 And Hezekiah gave him all the silver that was found in the house of the LORD, and in the treasures of the king's house.

16 At that time did Hezekiah cut off the gold from the doors of the temple of the LORD, and from the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria.*

A.M. 3278. B.C. 726.

8 Heb. statues.

9 Nu. 21.9. Je. 10.5.

4 Brass-work.

5 ch. 19.10. Job 13.15.

Ps. 13.5. 2. 12. 14. 15.

6 ch. 19.15. 20.3.

7 De. 6.4. 10. 12. 20.

8 Jos. 23.8. Ac. 11.23. 24.

16. Lu. 1.6. 2 Co. 1.12. 1.

Th. 2.10.

8 Heb. from after him.

9 Ge. 21.22. Nu. 24.

18.1 Sa. 18.14. Ps. 60.12.

Is. 41. 10. 14. 16. Ro. 8.

31. He. 13.6.

10 ch. 16.7. To whom

Ahaz had made the

kingdom tributary.

6 Had the kingdom

been his own by any

principle of right.

Ahaz might have

alienated or rendered

it tributary. But

it belonged not to

man, but to God, and

therefore God, who

had given it to Abra-

ham, had a right to

resume it from the

idolatrous and persecuting

usurpers.—C.

4 Is. 14. 29. 2 Ch. 28.

10. 1.

7 Heb. Azazah.

1 ch. 17.9. Eze. 9.9.

i.e. both villages and

cities.

8 See note on ch.

17.9.—C.

9 ch. 17.3. 2 Pe. 2.9.

9 B.C. 723.

10 ch. 17.9. Hos. 13.16.

Am. 3.12. 4. 1. 2. 4. 6. 7.

Mt. 1.6-9.

10 ch. 5.26. ch. 17.6.

Ho. 8.9. 9. 13. Am. 5.27.

18. 1. 15. 16. 17. 18.

11 ch. 17.7-23. Is. 1.

iii. ix. xxiv. xxviii. 24.

5. Am. ii. ix. Mi. i.

1. Ho. i. xiii. 4. 1. 2.

De. 22.24-28. 1 Ki. 9.

9. 14. 15. 16. Je. 22.7-9.

1 National defection

is here assigned as

the cause of national

calamities;—a

circumstance which

many are inclined to

think peculiar to the

Jews dwelling under

what is commonly

called 'a theocracy.'

But all na-

tions are immedi-

ately under the di-

vine government, and

will, as assuredly as

well, did the Jews,

suffer the divine

judgment for every

national sin.—Note,

1. Britain—long

privileged with the

hide, with commerce,

with riches, and

power—were, lest

for neglect of the

first, or abuse of the

others, the Lord

should remove her

candelstick out of its

place.—C.

2 Heb. Sankirib.

8 B.C. 713.

4 Compare what

follows in this and

the next two chap-

ters with Is. xxxvi.

xxxix., where the

parallel texts are

more largely quoted.

5 ver. 7. Pr. 29.25.

6 In all £66,906,

5s. sterling.

7 1 Ki. 15. 18. ch. 12.

18. ver. 17.

8 1 Ki. 6.35. 2 Ch. 29.

21 Heb. them.

9 A most remark-

able confirmation of

this narrative has re-

cently been discover-

ed on one of the his-

torical tablets of

Nineveh. The tablet

records the expedi-

tion of Sennacherib

in his own words as

follows:—'Because

Hezekiah, king of

Judah would not sub-

mit to my yoke, I

came up against him,

and by force of arms

and by the might of

my power I took 46

of his strong fenced

cities; and of the

smaller towns which

were scattered about

I took and plundered

a countless number.

And from these

places I captured

A.M. 3294. B.C. 710.

and carried off as

spoils 200,150 people,

old and young.

And Hezekiah him-

self I shut up in Jeru-

salem, his capital

city. He, like a bird in a

cage, building towers

round the city to hem

him in. . . . Then up-

on this Hezekiah

there fell the fear of

the power of my

arms, and he sent

out to me the chiefs

of the elders of Jeru-

salem with 30 talents

of gold and 800 tal-

ents of silver, and

divers treasures, a

rich and immense

booty.—C.

10 Mar. 6.26. Pr. 6.35.

2 Ch. 32.9-20. Is. 36.2.

8 B.C. 710.

9 Some consider

these not as proper

names, but as titles

of office. Rab-saris,

master of the eun-

uchs, was the equi-

valent to the modern

term comptroller of

the household. Tar-

tan, keeper of the tre-

asury, would signify

first lord of the

treasury; and Rab-

shakeh is equivalent

to the office of chief

butler, now held in

Europe by an upper

servant, but former-

ly, in royal courts, by

one of much higher

rank.—C.

1 Heb. heavy.

2 Is. 7.7. 22.9. Ne. 3.

15.16. 2 Ch. 32.4. 30. ch.

20.20.

3 Is. 22.20-24. 36.3.

7 Or, secretary.

4 Jude 16. ch. 19.23.

26. Is. 17. 10. 44. 37. 10.

13. 23. 27. 2 Ch. 32. 10.

16.

5 A title equivalent

to that of a chief.

Titles of office and

honour are not sinful

when legitimately

employed; they are

only to be condemn-

ed when they origi-

nate in flattery, or

degenerate into

pride.—C.

6 Is. 36.4. 5. ver. 5. Ps.

42. 317. 117. 8. 19.

4 Or, talker.

5 Heb. word of the

lips.

6 Pr. 21.30. Job 20.5.

6 Heb. trustest thee.

c Is. 36.30. 1. 7. 31. 1.

3. Eze. 29.6, 7.

d ver. 4. 2 Ch. 34. 11.

32. 12. 13. 14. 15. 16.

7 Or, hostages.

8 1 Ki. 13. 18. ch. 19.6.

7. 32. 37. with Is. 10. 5.

6. 7. 17. 18. 36. 8.

8 He speaks as by

the authority and

mission of God; but

because he speaks

boastingly (ver. 24)

and idolatrously (ver.

22. 33-35), we there-

fore infallibly con-

clude, that, though

daring to speak in

God's name, he

speaks falsely, and

by his own spirit.—C.

9 Perceiving

the object of this

blasphemous railer

was to stir up the

people to sedition,

they mildly and rea-

sonably required him

to make his proposals

in the Syrian lan-

guage.—C.

10 ch. 6. 25. De. 28. 53.

57. Ex. 15. 9. 1 Ki. 10. 10.

Ps. 73. 8. Is. 36. 10-13.

1 Heb. the water of

their feet.

2 In the brutal vul-

garity of Rabshakeh

there is a curious in-

ternal note of the

truth of the record,

the figure is taken

immediately from his

own office of butler.

C.—Hyperbolic

expressions, denoting

the utmost extremi-

ties of famine, which

the people must ex-

a loud voice in the Jews' language, and spake, saying, Hear the word of the great king, the king of Assyria:

29 Thus saith the king, Let not Hezekiah deceive you; for he shall not be able to deliver you out of his hand:

30 Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria.

31 Hearken not unto Hezekiah: for thus saith the king of Assyria, 'Make an agreement with me by a present, and come out to me, and then eat ye every man of his own vine, and every one of his fig-tree, and drink ye every one the waters of his cistern;'

32 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil-olive and of honey, that ye may live, and not die: and hearken not unto Hezekiah, when he persuadeth you, saying, The LORD will deliver us.

33 Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria?

34 Where are the gods of Hamath,⁶ and of Arpad? where are the gods of Sepharvaim,⁷ Hena, and Ivah? have they delivered Samaria out of mine hand?

35 Who are they among all the gods of the countries that have delivered their country out of mine hand, that the LORD should deliver Jerusalem out of mine hand?

36 But the people held their peace, and answered him not a word:⁸ for the king's commandment was, saying, Answer him not.

37 Then came Eliakim the son of Hilkiah, which was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah, with their clothes rent, and told him the words of Rab-shakeh.

CHAPTER XIX.

1 Hezekiah mourning sendeth to Isaiah to pray for them. 6 Isaiah comforteth them. 8 Sennacherib, going to encounter Tirhakah, sendeth a blasphemous letter to Hezekiah. 14 Hezekiah's prayer. 20 Isaiah's prophecy of the pride and destruction of Sennacherib, and the good of Zion. 35 An angel slayeth the Assyrians. 36 Sennacherib is slain at Nineveh by his own sons.

AND it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.

2 And he sent Eliakim, which was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet, the son of Amoz.

and pompous promises ought never to be trusted. How affecting is it to hear, though often improper to answer, virulent reproaches of God and his people! Silence is the best answer to insolent abuse. It but exasperates a fool to answer him according to his folly.

CHAPTER XIX. REFLECTIONS. — Sore

in calling upon God for relief. But while our helper is almighty we ought never to despair. Let us, however, always interest in our behalf the prayers of Jesus Christ and his ministers and people. Thus trusting in God we shall never be confounded; while those who lift up their tongues against him shall bring down swift vengeance on their own heads. Wicked men dare to defy God, and are fond of trumpeting forth

3 And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and blasphemy: for the children are come to the birth, and there is not strength to bring forth.

4 It may be the LORD thy God will hear all the words of Rab-shakeh, whom the king of Assyria his master hath sent to reproach the living God; and will reprove the words which the LORD thy God hath heard: wherefore lift up thy prayer for the remnant that are left.

5 So the servants of king Hezekiah came to Isaiah.

6 And Isaiah said unto them, Thus shall ye say to your master, Thus saith the LORD, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me.

7 Behold, I will send a blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land.

8 So Rab-shakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish.

9 And when he heard say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee; he sent messengers again unto Hezekiah, saying,

10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria.

11 Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly; and shalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have destroyed; as Gozan, and Haran, and Rezeph, and the children of Eden which were in Thelasar?

13 Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?

14 And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the LORD, and spread it before the LORD.

15 And Hezekiah prayed before the LORD, and said, O LORD God of Israel, which dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.

16 LORD, bow down thine ear, and hear;

their own praise. Just before their ruin their blasphemy and pride ordinarily swell to the highest. But while we have a prayer-hearing God to address in our trouble let us always be confident. If the great object of our requests be the manifestation of his glory, we shall certainly be heard; and often God's returns to the prayers of faith are speedy as well as comfortable. How honourable, in God's view, are his people in their

A.M. 3994. B.C. 710.

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open, LORD, thine eyes, and see; and hear the words of Sennacherib, which hath sent him to reproach the living God.

17 Of a truth, LORD, the kings of Assyria have ^adestroyed the nations and their lands;

18 And have cast their gods into the fire: for they ^bwere no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.

19 Now therefore, O LORD our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou ^cart the LORD God, *even* thou only.

20 ¶ Then Isaiah the son of Amoz sent to Hezekiah, saying, ^dThus saith the LORD God of Israel, *That* which thou hast prayed to me against Sennacherib^e king of Assyria I have heard.

21 This ^fis the word that the LORD hath spoken concerning him; ^gThe virgin, the daughter of Zion, hath despised thee, *and* laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

22 Whom ^hhast thou reproached and blasphemed? and against whom hast thou exalted ⁱthy voice, and lifted up thine eyes on high? *even* against ^jthe Holy One of Israel.

23 By thy messengers thou hast reproached the LORD, and hast said, ^kWith the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar-trees thereof, *and* the choice fir-trees thereof; ^land I will enter into the lodgings of his borders, *and into* ^mthe forest of his Carmel.

24 I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of besiegedⁿ places.

25 Hast thou not heard long ago ^ohow I have done it, *and* of ancient times that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste fenced cities *into* ruinous heaps.²

26 Therefore their inhabitants were of ^psmall power, they were dismayed and confounded; they were *as* the grass of the field, and *as* the green herb, *as* the grass on the house-tops, and *as* corn blasted before it be grown up.

27 But ^qI know thy abode, and thy going out, and thy coming in, and thy rage against me.

28 Because ^rthy rage against me and thy tumult is come up into mine ears, therefore ^sI will put my hook in thy nose,³ and my bridle

A.M. 3204. B.C. 710.

a Nu.14.9.2 Sa.5.21.
b Ps.115.4-7. Je.10.2
-16. Is.41.9-20. 45.21;
46.1,2,6,7,10,20,25.
c 1 Ki.18.28. Da.9.15-
19. Ps.83.13-18. Jos.7.
9,13,37,20.
d Is.37.21-29; 58.9.
Da.9.20-23. Ps.55.2.

e The Old Testament authorizes prayer *against* an enemy: the New Testament commands us to pray *for* him. Are these contradictory? are they of different spirits? Is the New Testament a new law? By no means. The command that enjoins us to pray *for* our enemies, requires us to pray for his conversion: the example that authorizes us to pray *against* him, is not against him personally, but against his wicked designs and plans. We pray for the spiritual welfare of the most wicked enemy, but we pray *against* the diabolical plots, and plans, and combinations of his subtlety, malice, and cruelty.

-Note. To pray for the conversion of a sinner, is to pray with God—to pray for the success of a sinner in his sinful purposes, would be to pray against God.—C.

f Is.37.22. Ps.22.7; 44.13.
g Ps.73.8,9,11; 74.10; 18.9; 51. Ex.5.2. Pr.21.4. ch.18.28-35.

h Ps.71.22. Is.5.24.
i Ps.20.7. ch.18.11; 33.34. Is.7.14; 43.27-24; 28. ch.32.13-17.

j These formed a most valuable article of internal consumption and foreign trade, as is manifest from 1 Ki.5.6. Their destruction, either for the mere wantonness of invasion, or for the necessary camp-fires, would inflict a deep injury upon the resources and beauties of the kingdom. Industry may soon repair the ravaging of a city: it requires centuries to restore the beauty and grandeur of a forest.—C.

k Or, the forest and his fruitful field, Is.10.18. My forces have drunk up or turned aside whole rivers.

l Or, fenced.
m Is.10.5,6. Je.51.20-23.

n Or, Hast thou not heard how I have made it long ago, and formed it of ancient times? I should now bring it to be laid waste, and fenced cities to be ruinous heaps.

o Ps.127.1,2; 120.6; 127.9; 75.5,6; 83.13-15; 95.7; 48.5,6; 46.8,9. Je.5.10. Da.4.34,35; 2.21.

p Ps.139.2,3; 10.11-14. De.28.6,19.
q Ps.76.10; 7.6; 2.1; 46.6. Pr.14.16; 29.9; 27.3-4; 19.3,6,7.

r Eze.29.4. Job 41.2. Ps.35.9. Ja.3.3. ver.36. Is.30.28.

s Oxen and dromedaries are usually guided by a ring which runs through the division between the nostrils, and which abides permanently, only requiring the fastening of a rein, or by means of an open hole in the same place, into which a hook with a rein is occasionally inserted.—C.

A.M. 3204. B.C. 710.

f Of fulfilling, ver. 21, 20, 33, 34. Is.37.36, 37; 14.38, 39.

g Le.25.4,5, with 1 Ki.3.13. Ep.3.20.

h Such as figs, grapes, apples, melons, cucumbers, and many such vegetables, as, in eastern countries, require little or no cultivation.—Note. The temporary prohibition of agriculture was first a trial of Hezekiah's faith; and, secondly, a means of repelling the Assyrians, by withholding the means of subsistence.—C.

i ver.4. Is.1.9; 10.20, 21. Ps.80.9.
j Is.10.22; 9. Ro.9.27. Je.4.10; 46.28.

k Is.9.7,37; 32; 59.17; 63.4,5.
l ver.7,28. Is.37.34; 10.12, 21-27, 32, 33; 37.34.

m Is.10.32; 31.5; 37.35,26,1.

n ch.20.6. Is.48.9,11. Eze.36.22.

o For the sake of my mercy and honour.—C.

p Not for any personal merit in David, but for the sake of the covenant confirmed with him, 2 Sa.7.18-29.—C.

q 1 Th.5.2,3. Job 20.5,34, 36. Is.22.29. 2 Sa.4.4. 16.2. Ch.32.21, 22. Is.37.36; 10.12, 16-19, 24-34; 14.25; 17.12-14; 24.21, 22, 25. 4.5. 9.12; 27.1; 22.6-8; 30.27-33; 51.4, 8, 9, 33, 1, 3, 5, 11, 12, 23.

r It is customary to account for this destruction, by supposing it effected by the wind called 'simoom'. Such attempts are not philosophy, but presumption. True philosophy stands upon evidence. The *deus* here says the angel was an angel, and the angels of the Scriptures are always persons.

s That is, when the *Jesus* arose, the Assyrians were dead.—C.

t ver.7, 28. Is.37.7, 20.
u Ge.10.11, 12. Jonah 1.2. Na.2.8.

v B.C. 709.
w Is.33.1. Je.8.2. Eze.6.5. Le.26.30. Na.3.15.

x Heb. Ararat, Ge.8.4. Is.37.38. Je.51.27.

CHAP. XX.

B.C. 713.

a 2 Ch.32.24. Is.38.1. ver.7.

b 2 Sa.17.23. Mat.24.42, 44.

c 1 John 4.3, 8. He.9.27. Job 30.23; 14.1, 5. Ps.49.7, 20; 47.48. 2 Sa.14.14. Ge.3.19.

d The natural tendency of this disease is certain and speedy death: a fact that no more precluded God's miraculous interference to prolong his days, than the death of Lazarus, and the certain and speedy tendency of his body to corruption, precluded Christ from raising him from the grave.—C.

e Mat.6.6. Ps.38.2, 3, or 1 Ki.8.30. 2 Sa.12.22. Ps.50.15.

f Ge.8.1. Ne.5.19; 13.14, 22; 31. Ps.25.7.

g 1 Ki.2.4. 8.61. Ge.6.9. 1 Th.2.10. Job 2.3, 2 Co.1.12. Ac.24.16.

in thy lips, and I will turn thee back by the way by which thou camest.

29 And this ^tshall be a ^usign unto thee, Ye shall eat ^vthis year such things as grow of themselves,⁴ and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof.

30 And ^wthe remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward.

31 For ^xout of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: ^ythe zeal of the LORD of hosts shall do this.

32 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it.

33 By^z the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

34 For^{aa} I will defend this city, to save it, ^{ab}for mine own sake,⁵ and for my servant David's sake.⁶

35 ¶ And ^{ac}it came to pass that night, that the angel of the LORD went out,⁷ and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they ^{ad}were all dead corpses.⁸

36 So Sennacherib king of Assyria departed, and went and ^{ae}returned, and dwelt at ^{af}Nineveh.

37 And it came to ^{ag}pass, ^{ah}as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of ^{ai}Armenia: and Esarhaddon his son reigned in his stead.

CHAPTER XX.

1 Hezekiah, having received a message of death, by prayer hath his life lengthened. 8 The sun goeth ten degrees backward for a sign of that promise. 12 Berodach-baladan sending to visit Hezekiah, because of the wonder, hath notice of his treasures. 14 Isaiah understanding thereof foretelleth the Babylonian captivity. 20 Hezekiah dieth: Manasseh succeedeth him.

IN those^a days was Hezekiah sick unto death; and the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the LORD, ^bSet thine house in order; for ^cthou shalt die, and not live.¹

2 Then he ^dturned his face to the wall, and prayed unto the LORD, saying,

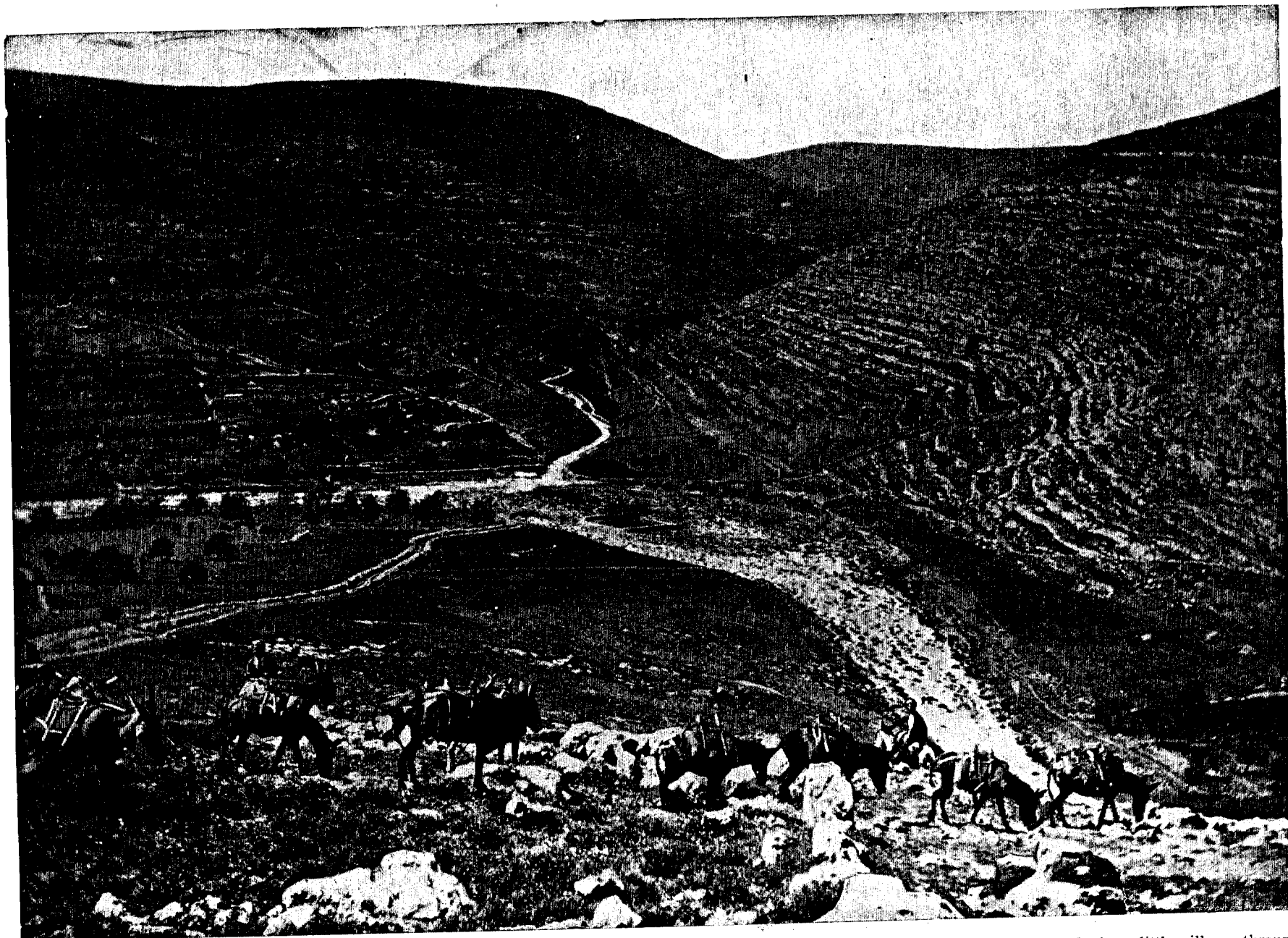
3 I beseech thee, O LORD, ^eremember now how I have walked before thee in ^ftruth, and with a perfect heart, and have done *that which*

greatest distress! and contemptible in his sight are the greatest of his opposers—an empty noise, a proud puff, and no more! Nor hell nor earth can rage any further than his limits permit them. He protects, delivers, and provides for his people above what they think or ask, and all for Jesus' sake. But what a speedy regard to his promise! What terrible majesty is with him! How fearful to fall into his hands! How great the power of his angels! and how safe those who have

millions of such guardians and protectors! But miserable is the end of blasphemers! Often their very gods or children, from whom they expected support, become the instruments of their ruin.

CHAPTER XX. REFLECTIONS.—Neither greatness nor goodness can exempt from sickness or death. Not a moment of life but the present is certain. And often God lays men aside from their work

when we think there is most need of them. But, oh! the vast preparation of state, frame, and exercise that is necessary for a comfortable entrance into eternity! There is need for ministers to inculcate this in the most earnest and solemn manner. In dying moments it is the greatest mercy, and should be our greatest desire, to have all our hopes founded on Jesus' blood, and attended with the testimony of a good conscience: and to have the consolations of God enabling us to triumph



CARAVAN NEAR MT. HERMON—IN VIEW OF THE SPOT WHERE OUR LORD WAS TRANSFIGURED IN THE PRESENCE OF PETER, JAMES AND JOHN. [II. KINGS, xix: 23.]—"By thy messengers thou hast reproached the Lord, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon." Above is an illustration of the southern side of Mt. Hermon, a mountain which belongs to the Lebanon range. We have here a long line of donkeys

on their way to Damascus. Upon the backs of these donkeys little villages through this mountain country are supplied with the freight which is brought to them from the cities. In this view we have a clump of olive trees to the left of the picture, and we have very accurately brought out the topographical features of the country. This is not far from a village called Mejd el esh-Shems, where the Druses live.

is good in thy sight. And Hezekiah wept sore.²

4 And it came to pass, afore Isaiah was gone out into the middle court,³ that the word of the LORD came to him, saying,

5 Turn again, and tell Hezekiah the captain of my people, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee:⁴ on the third day thou shalt go up unto the house of the LORD.

6 And I will add unto thy days fifteen years;⁵ and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake.

7 And Isaiah said, Take a lump of figs:⁶ and they took and laid it on the boil, and he recovered.

8 ¶ And Hezekiah said unto Isaiah, What shall be the sign that the LORD will heal me, and that I shall go up into the house of the LORD the third day?

9 And Isaiah said, This sign shalt thou have of the LORD, that the LORD will do the thing that he hath spoken: shall the shadow go forward ten degrees,⁷ or go back ten degrees?

10 And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees.

11 And Isaiah the prophet cried unto the LORD; and he brought the shadow ten degrees backward, by which it had gone down in the dial⁸ of Ahaz.⁹

12 ¶ At that time Berodach-baladan, the son of Baladan, king of Babylon,¹ sent letters and a present unto Hezekiah: for he had heard that Hezekiah had been sick.

13 And Hezekiah hearkened unto them, and showed² them all the house of his precious things,³ the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour,⁴ and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah showed them not.

14 ¶ Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country, even from Babylon.

15 And he said, What have they seen in

A.M. 3291. B.C. 713.

7 Ps. 6. 10. 9. He. 5.

2 Heb. with a great weeping.

3 Is. 6. 9. 5. 24. Da. 9. 20. 21. Ps. 46. 13. 46.

3 Or, city.

1 ch. 18. 1. 1 Sa. 9. 16;

10. 13. 14. 2 Sa. 5. 2.

Jos. 5. 14. 15. He. 2. 10.

6 ch. 19. 20. Is. 38. 5.

Ps. 65. 2. 6. 8. 39. 12. 147.

3 ver. 7. Ex. 15. 20.

4 God is always the

healer of disease, Ps.

103. 3; but, in some

cases, the vis medi-

cata-natura is his

agent, and medicine

his means. In other

cases the disease is

an attained stage is

naturally incurable,

and then miracle is

his agent. His word

the means.—C.

7 Ps. 8. 6. 13. 15.

116. 12. 14. 15. 32. 22.

8 Ex. 20. 12, with

Job 14. 5.

9 Not fifteen years

beyond the time I

had appointed thee,

but fifteen years be-

yond what the state

of disease, left to its

course, would have

allowed thee, Job 7. 1.

14. 6.—C.

11 ch. 19. 6. 7. 32. 34. Is.

10. 24. 34. 2 Ch. 32. 22.

12 ch. 41. Mar. 7. 33.

Jn. 9. 6. Ac. 27. 24. 31.

13 The precise na-

ture of the disease is

unknown, any far-

ther than that it was

inflammatory. Means

are employed even in

production of the mi-

racles, to teach us that

in our utmost de-

pendence upon his

word, we may not

neglect the least of

his precepts, nor, in

pretended faith on

his promise, dare to

tempt his providence.

—C.

14 Is. 7. 11. 14. 38. 22.

Jn. 6. 17. 37. 39. 2 Sa. 5.

24.

15 Is. 38. 7, with Jos.

10. 12. 14.

16 Half-hour lines.

17 Ex. 12. 1. Ki. 17.

20. 8. 12. 2. 37. 37. Ja.

5. 16. Jn. 15. 7. Mar. 11.

24.

18 Is. 38. 8. 2 Ch. 32. 24.

19 Heb. degrees.

20 Of the precise na-

ture of this dial we

know nothing, more

than that by its con-

struction it measur-

ed time. As to the

means of the miracle,

whether by any ex-

traordinary develop-

ment or change of

the laws of refraction,

it is useless to

inquire. It is that

made all things made

their laws, and doeth

according to his will.

—C.

21 Is. 39. 1. 2 Ch. 32. 31.

22 Sa. 8. 16. 10. 2. He

not only congratulat-

ed him on his mar-

vellous deliverance,

but probably courted

him into a league

against the Assy-

rians.

1 This is the first

time Babylon is men-

tioned. Hitherto it

had been a mere pro-

vince under the As-

syrians, now it asserts

its independence, and

takes the first step to

that 'bad eminence,'

from which it was

hurled for its idola-

try, cruelty, and

pride.—C.

24 Is. 39. 2. 2 Ch. 32. 25.

25 1 Ki. 10. 2. 15. 25.

2 Or, spicery.

3 Or, jewels.

4 Heb. vessels.

5 1 Ki. 10. 25. Ec. 7. 20.

6 Jn. 1. 8. Hab. 2. 4.

7 Is. 39. 3. 8.

8 ch. 5. 25.

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a ver. 13. 2 Ch. 32. 27.

Jos. 7. 19. Job 31. 33. Pr.

23. 13.

1 The fault lay not

in showing, but in

the vanity of show-

ing them as his own,

and as attractives to

his alliance—in look-

ing upon personal

riches and national

resources, as any

means of protection

or property, farther

than as God should

be pleased to com-

mand a blessing upon

them.—C.

2 This custom of

heaping up treasure

is common in the

East. Vertomannus,

describing the trea-

sure of the king of

Calicut, says that it

was esteemed 50 in-
cense, that it could

not be contained in

two very large cellars

or warehouses. It

consisted of precious

stones, plates of

gold, and as much

coined gold as might

load 100 mules.—C.

3 ch. 24. 13. 25. 13. Je.

27. 10. 22. 52. 17.

4 ch. 24. 12. 2 Ch. 33.

11. Da. 1. 3.

5 Is. 39. 8. 1 Sa. 3. 18.

Job 1. 21. Ps. 39. 9. La.

3. 32. 39.

6 Not that the evil

threatened was good

in itself—that is im-

possible to be good in

its consequences, as

correcting Heze-

kiah's sin, and bring-

ing him to the re-

membrance of God.

—C.

8 Or, shall there

not be peace and

truth, &c.

9 The union of

peace with truth, is

peace as Jesus, and

not as the world,

gives, Jn. 14. 27.—C.

10 Ki. 11. 41. 43. ch.

12. 19. 15. 6. 7. 36. 38.

11 ch. 18. 7. 2 Ch. 34.

30. Ne. 3. 16.

12 B.C. 698.

13 B.C. 698.

14 B.C. 698.

15 B.C. 698.

16 B.C. 698.

17 B.C. 698.

18 B.C. 698.

19 B.C. 698.

20 B.C. 698.

21 B.C. 698.

22 B.C. 698.

23 B.C. 698.

24 B.C. 698.

25 B.C. 698.

26 B.C. 698.

27 B.C. 698.

28 B.C. 698.

29 B.C. 698.

30 B.C. 698.

31 B.C. 698.

32 B.C. 698.

33 B.C. 698.

34 B.C. 698.

35 B.C. 698.

36 B.C. 698.

37 B.C. 698.

38 B.C. 698.

39 B.C. 698.

40 B.C. 698.

41 B.C. 698.

42 B.C. 698.

43 B.C. 698.

44 B.C. 698.

45 B.C. 698.

46 B.C. 698.

47 B.C. 698.

48 B.C. 698.

49 B.C. 698.

50 B.C. 698.

51 B.C. 698.

52 B.C. 698.

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54 B.C. 698.

55 B.C. 698.

56 B.C. 698.

57 B.C. 698.

58 B.C. 698.

59 B.C. 698.

60 B.C. 698.

61 B.C. 698.

62 B.C. 698.

63 B.C. 698.

64 B.C. 698.

65 B.C. 698.

66 B.C. 698.

67 B.C. 698.

68 B.C. 698.

69 B.C. 698.

70 B.C. 698.

71 B.C. 698.

72 B.C. 698.

73 B

wrought^h much wickedness in the sight of the LORD, to provoke him to anger.

7 And he set a graven image of the grove⁵ that he had made in the house, of which the LORD said to David, and to Solomon his son, In^k this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put my name for ever:

8 Neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them.

9 But they hearkened not: and Manasseh seduced^d them to do more evil than did the nations whom the LORD destroyed before the children of Israel.

10 ¶ And the LORD spake⁶ by his servants the prophets, saying,

11 Because^p Manasseh king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did, which were before him, and hath made Judah also to sin with his idols;

12 Therefore thus saith the LORD God of Israel, Behold, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle.

13 And I will stretch over Jerusalem the line⁷ of Samaria, and the plummet⁸ of the house of Ahab: and I will wipe Jerusalem, as a man wipeth a dish, wiping it, and turning it upside down.⁹

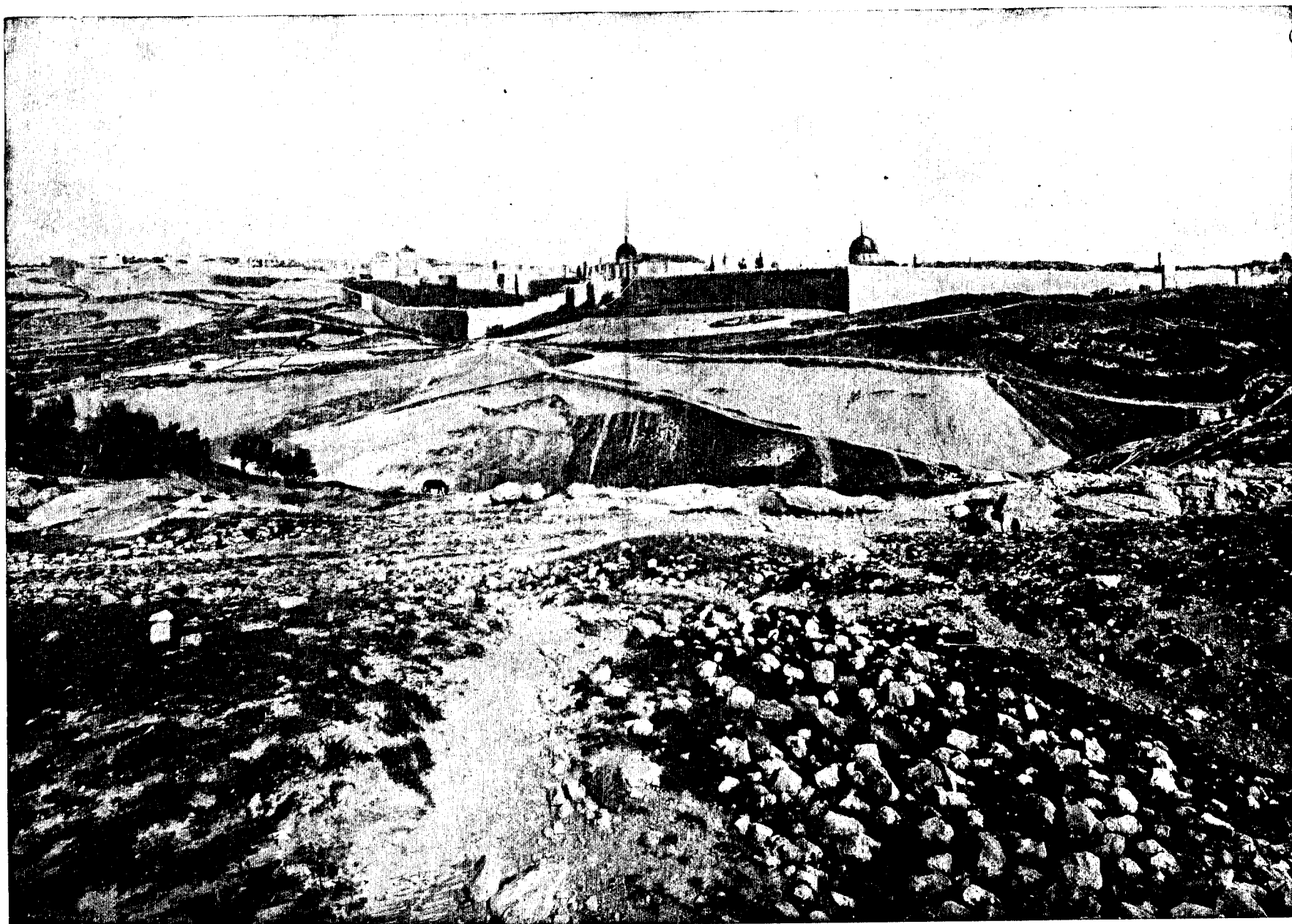
14 And I will forsake the remnant¹ of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies;

15 Because they have done that which was evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day.

16 Moreover, Manasseh shed innocent blood very much,² till he had filled Jerusalem from one end to another;³ besides his sin wherewith he made Judah to sin, in doing that which was evil in the sight of the LORD.⁴

A.M. 3366. B.C. 698.
A.M. 3316. B.C. 688.
during the first part of his reign; but during the latter part he appears to have been a humble penitent, and an accepted and devoted servant of the God he had so long dishonoured. It is a remarkable fact that only the first or wicked part of his reign is recorded in this book; his repentance is not mentioned, and were it not for the account furnished in the book of Chronicles, we should have known nothing of his conversion. This is one among many examples of reading Kings and Chronicles in harmony. During the first part of Manasseh's reign there was a more complete and systematic departure from the worship of the true God in Jerusalem than had ever been seen. Every faith was tolerated there except the faith of JEHOVAH. The great altar of burnt-offering was taken away; the ark was removed from the sanctuary, and an idol substituted; the sacred books were destroyed or proscribed; the Sabbath was despised; prophets and priests of God were slain. Never, in fact, had there been such a thorough apostasy as was seen at this period. An account of the conversion of Manasseh and its happy results is given in 2 Ch. xxxiii. 1-22. 45, 50. ch. 15, 6, 7, 36, 38, 20, 21. 2 Ch. 33, 1-20.
This mode of burial prevailed amongst the Jews in the time of our Lord. In 1941. But Manasseh most probably was so buried, apart from the reasons above given, out of regard to some of his idols whose statues he had erected in his garden.—C.
2 Ch. 33, 21-25. 1 Ch. 34, Mat. 1.10.
1 Ki. 15, 25; 16, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
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MOSQUE OF OMAR FROM THE JERICHO ROAD—A VIEW FROM THE JERICHO ROAD OF THE PLACE WHERE THE HOUSE OF THE LORD STOOD. [II. Kings, xxiii:1-2.]—"And the king sent and they gathered unto him all the elders of Judah and of Jerusalem. And the king went up into the house of the Lord, and all the men of Judah, and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people both small and great;

and he read in their ears all the words of the book of the covenant which was found in the house of the Lord." The artist who took these pictures, and the writer, arose in Jericho about 2:30 o'clock, and after a slight breakfast started at 3 o'clock for Jerusalem. We passed by the Judean mountains, as in awful solemnity they stood around us in the quiet moonlight, and reached Bethany, two miles from Jerusalem, at 8 o'clock. This picture was taken about 8:30 as we approached Jerusalem from Bethany.

the LORD, and to keep his 'commandments, and his testimonies, and his statutes, with all *their* heart, and all *their* soul, to perform the words of this covenant that were written in this book: and all the people stood to the covenant.

4 ¶ And the king commanded Hilkiah the high priest, and the 'priests of the second order, and the keepers of the door, to bring forth out of the temple of the LORD all the 'vessels that were made for Baal, and for the grove, and for all the host of heaven:³ and he burnt them without Jerusalem in the fields of Kidron, and carried the ashes of them unto 'Beth-el.

5 And he put down⁴ the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burnt incense unto 'Baal, to the sun, and to the moon, and to the planets,⁵ and to all the host of heaven.

6 And he brought out the 'grove⁶ from the house of the LORD, without Jerusalem, unto the brook Kidron, and burnt it at the brook Kidron, and stamped it small to powder, and cast the powder thereof upon the graves⁷ of the children of the people.⁸

7 And he brake down the houses of the sodomites,⁹ that were by the house of the LORD, where the women wove 'hangings⁹ for the grove.

8 And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burnt incense, from Geba¹ to Beer-sheba,¹ and brake down the high places of the gates that were in the entering in of the gate of Joshua the governor of the city, which were on a man's left hand at the gate of the city.

9 Nevertheless the 'priests of the high places came not up to the altar of the LORD in Jerusalem, where they did eat of the unleavened bread among their brethren.

10 And he defiled 'Topheth,² which is in the valley of the children of Hinnom,³ that no man might make his son or his daughter to pass through the fire to Molech.

11 And he took away the horses that the kings of Judah had given to the 'sun,⁴ at the entering in of the house of the LORD, by the chamber of Nathan-melech the chamberlain,⁵ which was in the suburbs, and burnt the chariots of the sun with fire.

12 And the altars that were 'on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which 'Man-

A.M. 3381. B.C. 623.

From the Phœnician idolatry, represented Apollo, or the sun, drawn by best horses in a chariot.

Whether the horses mentioned in the text were sculptures, or real horses dedicated to the sun, does not appear. It is most probable they were living horses, as, had they been statues, of bronze or marble, they had likely shared the fate of the idolatrous altar, recorded ver. 13, 14.

6 Or, ran from thence.

7 That is, the Mount of Olives, 2 Sa. 15, 30.

8 One of the three tops of the Mount of Olives, denominated 'Corruption,' because of the idolatry practised on it by Solomon. See De. 32, 5—C.

9 a 1 Ki. 11, 7. Ne. 13, 20.

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e 1 Ki. 12, 29, 31, 13, 2.

Thus the man of God's prediction was fulfilled.

9 Josiah had evidently some authority over a great part of the former kingdom of Israel, no doubt by permission of the king of Assyria, as he carried the ashes of the idolatrous vessels to Bethel (ver. 4), in order to render both it and the ashes abominable to the people.—I.

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1 The Sept. and the Hexaplar. Syr. vers. of Paris insert immediately after these words, 'the man of God proclaimed,' when Jeroboam stood by the altar at the feast, Ahab (king of Israel) turning about, cast his eyes on the sepulchre of the man of God who proclaimed these words. This makes the sense more complete.—I.

2 Above 300 years before.

3 A 'title,' inscription, perhaps rendered illegible by the lapse of 300 years, unless to those who knew it by local tradition.—C.

g 1 Ki. 13, 30, 31, 1 Sa. 3, 18, 19. Ro. 1, 18. Am. 3, 7.

h Heb. to escape, 1 Sa. 2, 14, 13.

i 1 Ki. 13, 11, 32.

j 1 Ki. 13, 1, ch. 17, 9.

k As Samaria had belonged to the ten tribes, it seems strange that Josiah carried his reformation into that district. But it is most probable that being in amity with the king of Assyria, he ruled over Samaria by a delegated authority.—C.

l Or, sacrificed, Ex. 22, 20, 15, 14, 6. ch. 10, 35; 11, 15. De. xiii. xvii. 1 Ki. 18, 40.

m The design of this was to render their idolatry detestable; for, according to the ceremonial law, nothing was so polluting as a human carcass, or any part of it.—I.

n 2 Ch. 35, 1—10. Ex. 12, 3. De. 16, 2. Le. 23, 5. Nu. 9, 2, 3, 28, 16.

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k As Samaria had belonged to the ten tribes, it seems strange that Josiah carried his reformation into that district. But it is most probable that being in amity with the king of Assyria, he ruled over Samaria by a delegated authority.—C.

l Or, sacrificed, Ex. 22, 20, 15, 14, 6. ch. 10, 35; 11, 15. De. xiii. xvii. 1 Ki. 18, 40.

m The design of this was to render their idolatry detestable; for, according to the ceremonial law, nothing was so polluting as a human carcass, or any part of it.—I.

n 2 Ch. 35, 1—10. Ex. 12, 3. De. 16, 2. Le. 23, 5. Nu. 9, 2, 3, 28, 16.

o 2 Ch. 35, 7—9, 18, 19.

p Not one so exactly observed in every respect.

q The heathen Greeks and Romans, deriving their ideas

from the Phœnician idolatry, represented Apollo, or the sun, drawn by best horses in a chariot.

Whether the horses mentioned in the text were sculptures, or real horses dedicated to the sun, does not appear. It is most probable they were living horses, as, had they been statues, of bronze or marble, they had likely shared the fate of the idolatrous altar, recorded ver. 13, 14.

6 Or, ran from thence.

7 That is, the Mount of Olives, 2 Sa. 15, 30.

8 One of the three tops of the Mount of Olives, denominated 'Corruption,' because of the idolatry practised on it by Solomon. See De. 32, 5—C.

9 a 1 Ki. 11, 7. Ne. 13, 20.

b Or, Molech, 1 Ki. 11, 5, 7.

c Ex. 23, 24. De. 7, 5, 25, 1, 2, 18, 20, 30, 22.

8 Heb. statues.

d ver. 16, 20.

e 1 Ki. 12, 29, 31, 13, 2.

Thus the man of God's prediction was fulfilled.

9 Josiah had evidently some authority over a great part of the former kingdom of Israel, no doubt by permission of the king of Assyria, as he carried the ashes of the idolatrous vessels to Bethel (ver. 4), in order to render both it and the ashes abominable to the people.—I.

f 1 Ki. 13, 1, 2.

1 The Sept. and the Hexaplar. Syr. vers. of Paris insert immediately after these words, 'the man of God proclaimed,' when Jeroboam stood by the altar at the feast, Ahab (king of Israel) turning about, cast his eyes on the sepulchre of the man of God who proclaimed these words. This makes the sense more complete.—I.

2 Above 300 years before.

3 A 'title,' inscription, perhaps rendered illegible by the lapse of 300 years, unless to those who knew it by local tradition.—C.

g 1 Ki. 13, 30, 31, 1 Sa. 3, 18, 19. Ro. 1, 18. Am. 3, 7.

h Heb. to escape, 1 Sa. 2, 14, 13.

i 1 Ki. 13, 11, 32.

j 1 Ki. 13, 1, ch. 17, 9.

k As Samaria had belonged to the ten tribes, it seems strange that Josiah carried his reformation into that district. But it is most probable that being in amity with the king of Assyria, he ruled over Samaria by a delegated authority.—C.

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n 2 Ch. 35, 1—10. Ex. 12, 3. De. 16,

23 But in the eighteenth year of king Josiah, wherein this passover was holden to the LORD in Jerusalem.

24 ¶ Moreover, the workers with familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law which were written in the book that Hilkiah the priest found in the house of the LORD.

25 And like unto him was there no king before him, that turned to the LORD with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him.

26 ¶ Notwithstanding the LORD turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal.

27 And the LORD said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem, which I have chosen, and the house of which I said, My name shall be there.

28 ¶ Now the rest of the acts of Josiah, and all that he did, are they not written in the book of the Chronicles of the kings of Judah?

29 ¶ In his days Pharaoh-nechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he slew him at Megiddo, when he had seen him.

30 And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre: and the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead.

31 ¶ Jehoahaz was twenty and three years old when he began to reign; and he reigned three months in Jerusalem: and his mother's name was Hamutal, the daughter of Jeremiah of Libnah.

32 And he did that which was evil in the sight of the LORD, according to all that his fathers had done.

33 And Pharaoh-nechoh put him in bands at Riblah, in the land of Hamath, that he might not reign in Jerusalem; and put the land to a tribute of an hundred talents of silver, and a talent of gold.

A.M. 3381. B.C. 623.
o ch. 21. 3, 6, 22. 8. L.e. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.
p 1 Ki. 15. 5. 2 Ki. 18. 5. None so blameless.
7 Among the good kings recorded in Scripture, David was signalized by many excellences, but was also guilty of great errors, and one surpassing crime, never passed over by the recording Spirit of God. So that his real eminence lies in his deep remorse and repentance, through faith in the Redeemer. Hezekiah stands next distinguished above all other kings, by confidence in God—whom yet he partially forgot in the day of his prosperity—and whom threatened judgments were necessary to bring to his remembrance, ch. 20. 13. 15-19. Josiah stands above them all in purity of life, and ardent and untiring zeal for reformation.
—C.
1 Ki. 2. 4. Mat. 21. 37. De. 6. 5; 10. 12.
r ch. 24. 4; 22. 13, 17. Je. 15. 1, 4; 10. 10.
8 Heb. *angers*.
9 Not merely the evil acts Manasseh had done, but the evil principles and practices he had inculcated and patronized, the corruption of which still remained to provoke the LORD, and call down his judgments.—C.
s ch. 17. 6, 18, 20, 23; 22. 23, 24. Je. 2. 11; 15. 15, 17; 1. 2; 54. 10. Re. 14. 8, 19.
t 1 Ki. 8. 29; 3. ch. 21. 7.
u 1 Ki. 11. 41. 43; 14. 29; 31; 15. 23, 24; 22. 45. 50. ch. 15. 6, 7, 36, 38; 20. 21.
v 2 Ch. 35. 20-24.
w ver. 25. Ec. 8. 14; 9. 1, 2. Ps. 36. 6. Ro. 11. 33. 15. 57; 1. 2; 54. 10. Re. 14. 13.
x B.C. 610.
y A city of Manasseh, within the limits of Issachar, about 17 miles north-west of Samaria. Here Josiah attempted to arrest Pharaoh's march to the Euphrates—an act to which he was obligated both by regard to his own safety, and his fealty for Samaria to the king of Assyria.—C.
z ch. 14. 8, 11.
8 As soon as he had discovered him—at the first onset. C.—
This sad event is more fully detailed in 2 Ch. 35. 20.—P.
a 2 Co. 9. 36. 1-4. 1 Ch. 3. 16. 22. 11.
b Or *Skallum*, a younger son.
c ch. 24. 18.
d ch. 16. 2-4; 21. 2-7, 22.
e 2 Ch. 36. 3. Eze. 19. 34.
f Nu. 34. 11. ch. 25. 6. 20. 21. Je. 39. 5, 6; 52. 10. Eze. 47. 17.
g Or, *because he reigned*.
h 2 Ch. 36. 4.
i By comparing the narrative here given with 2 Ch. 26. 2, we learn that Pharaoh, when on his way to Assyria, captured Jerusalem after the death of Josiah, and took the new-made king Jehoahaz with him northwards, to Riblah on the Orontes. He then raised Eliakim, the elder brother of Jehoahaz, to the throne, where

A.M. 3394. B.C. 610.
he ruled as the vassal of the Egyptian monarch. Riblah is situated on the right bank of the Orontes, in a fertile plain, near the northern termination of the range of Antilebanon.—P.
j ch. 24. 17. Da. 1. 6.
k Mat. 1. 11. 1 Ch. 3. 15. 46. Ch. 36. 4.
l Eliakim, God shall arise.—*Jehoiakim*, Jehovah shall arise. Jehovah having been the name by which God was revealed in Egypt, the Egyptian monarch seems to convey by the change, either heathenish contempt for the name, or superstitious evidence that he, and not the king of Judah, was now Jehovah's favourite.—C.
m Je. 22. 11.
n ver. 33; ch. 15. 19, 20.
o 2 Ch. 36. 5, 8.
p Je. 22. 13-19; 26. 20-23; 36. 23-26. 2 Ch. 36. 5.
CHAP. XXIV.
B.C. 607.
a 2 Ch. 36. 6. Je. 46. 2; 25. 1; ch. 17. 5. Da. 1. 1, 2.
b 2 Ch. 36. 6, 7. Is. 10. 5, 6. Je. 51. 20-22. Eze. 7. 24; 15. 36-43; 23. 22-25. 45-47.
c B.C. 603.
d ch. 20. 17; 21. 10-15; 22. 16, 17. Je. 25. 26. 20. Le. xxvi. De. xxviii.
e Am. 3. 6. Is. 10. 5, 6; 45. 7; 52. 11.
f God is not the author of the sin, when by one wicked man he punishes another. The one that is guilty deserves the punishment; the one who desires to punish is given over to his own corrupt affections, which he follows, thereby fulfilling the righteous judgments of God.—C.
g ch. 23. 26, 27. Le. 26. 33. De. 4. 26, 27; 28. 64. Je. 17. 1.
h ch. 21. 2-7; 22. 16, 17. 2 Ch. 33. 9. Je. 15. 1.
i Not punishing them for the personal sins of Manasseh, but for those sins he taught them to practise, and in which they became such expert and infamous adepts.—C.
j 1 Ki. 11. 41; 43; 14. 29, 31; 15. 7, 8, 23, 24; 22. 45. 50. ch. 23. 28; 21. 17. 25; 20. 20-22; 16. 19; 15. 6, 7, 36, 38.
k 2 Ch. 36. 8. Je. 22. 18, 19; 36. 30.
l B.C. 599.
m It is necessary to remark that this king is called by other names, 1 Ch. 3. 16. Je. 22. 24. Mat. 1. 21. But nothing is more common in all ages for the same person to be called by different names. Napoleon and Bonaparte are the most striking modern example—that conquering scourge of the nations being indiscriminately called by the one or the other title.—C.
n This is not contradicted by Je. 35. 30, for *Jehoiakim* had not to sit upon the throne of David, *Jehoiachin* having scarcely ascended till he is cast away from the royal seat by Nebuchadnezzar did not permit him to occupy.—C.
o Je. 37. 6, 7; 46. 2.
p 1 Ch. 3. 16. Mat. 3. 12; 1. 12. Je. 22. 24, 28. 2 Ch. 36. 9. His father had made him coregent ten years before.

34 And Pharaoh-nechoh made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to Jehoiakim, and took Jehoahaz away: and he came to Egypt, and died there.

35 ¶ And Jehoiakim gave the silver and the gold to Pharaoh; but he taxed the land to give the money, according to the commandment of Pharaoh: he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give it unto Pharaoh-nechoh.

36 ¶ Jehoiakim was twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem: and his mother's name was Zebudah, the daughter of Pedaiah of Rumah.

37 And he did that which was evil in the sight of the LORD, according to all that his fathers had done.

CHAPTER XXIV.

1 *Jehoiakim, first submitting to Nebuchadnezzar, then rebelling against him, procureth his own ruin.* 5 *Jehoiachin succedeth him.* 7 *The king of Egypt is vanquished by the king of Babylon.* 8 *Jehoiachin's evil reign.* 10 *Jerusalem is taken, and carried captive into Babylon.* 17 *Zedekiah is made king, and reigneth wickedly: he rebelleth, to the utter destruction of Judah.*

IN his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him.

2 And the LORD sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to the word of the LORD, which he spake by his servants the prophets.

3 Surely at the commandment of the LORD came this upon Judah, to remove them out of his sight, for the sins of Manasseh, according to all that he did;

4 And also for the innocent blood that he shed, (for he filled Jerusalem with innocent blood,) which the LORD would not pardon.

5 ¶ Now the rest of the acts of Jehoiakim, and all that he did, are they not written in the book of the Chronicles of the kings of Judah?

6 So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead.

7 ¶ And the king of Egypt came not again any more out of his land: for the king of Babylon had taken, from the river of Egypt unto the river Euphrates, all that pertained to the king of Egypt.

8 ¶ Jehoiachin was eighteen years old when

speed do those judgments hasten to ruin the guilty! and when neither warnings restrain, nor good examples influence, destruction is evidently near.

CHAPTER XXIV. [Ver. 1. The history of the kingdom of Judah under Jehoiakim, as given in this book, is very brief; but from a comparison of Da. i., 2 Ch. 36. 6, and Je. 25. 1, sq., the following facts may be gleaned, and they throw light on the detached

statements here made. In the third year of the reign of Jehoiakim Nebuchadnezzar set out on his first expedition against Palestine and Western Asia. His march across the desert must have occupied some time; then he met and conquered the Egyptians at Carchemish; then he conquered Northern Syria and Phoenicia; and at length, in the fourth year of Jehoiakim, he besieged Jerusalem, and captured it about a month after. He took the king prisoner, bound him in fetters to carry

him to Babylon, and took some of the precious vessels of the temple to place them in the temple of Bel. For some reason which is not stated Nebuchadnezzar changed his purpose regarding Jehoiakim, and placed him again on the throne. He remained subject for three years, when he rebelled, probably because Nebuchadnezzar was engaged in other wars. The Babylonian king being unable himself to punish the rebel, appears to have sent against Judah bands of the Chaldees,

CHAPTER XXV.

he began to reign; and he reigned in Jerusalem three months: and his mother's name was Ne-hushta, the daughter of Elnathan of Jerusalem.

9 And he did that which was evil in the sight of the LORD, according to all that his father had done.

10 ¶ At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged.

11 And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it.

12 And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign.⁸

13 And he carried out thence all the treasures of the house of the LORD, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the LORD, as the LORD had said.⁹

14 And he carried away all Jerusalem, and all the princes, and all the mighty men of valour,¹ even ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land.

15 And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers,² and the mighty of the land; those carried he into captivity from Jerusalem to Babylon.

16 And all the men of might,³ even seven thousand, and craftsmen and smiths a thousand, all that were strong and apt for war, even them the king of Babylon brought captive to Babylon.

17 ¶ And the king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah.⁴

18 Zedekiah was twenty and one years old when he began to reign; and he reigned eleven years in Jerusalem: and his mother's name was Hamutal,⁵ the daughter of Jeremiah of Libnah.

19 And he did that which was evil in the sight of the LORD, according to all that Jehoiakim had done.

20 For through the anger of the LORD⁶ it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled⁶ against the king of Babylon.

A.M. 3405. B.C. 599.

L ch. 23-37.

m 2 Ch. 36.10. De. 28.

49. Le. 26.25.

¶ Heb. came into

siege. Le. 26.25.26. De.

32.57. ch. 17.5.6.

Hab. 1.5-10.

24. Je. 27.17; 38.17; 22.

1. Or, cunuchs.

¶ Nebuchadnezzar's.

Je. 25.15.28.

8 Not in the eighth

of Jehoiachin (see

ver. 8), but in the

eighth of Nebuchad-

nezzar himself.—C.

9 ch. 20.17; 14.14. 15.

39.6. 1 Ki. 14.26. Je. 20.

5. For ch. 25.13-15.

Je. 27.18-21. Da. 5.23;

1.2.

9 See note on Ezr.

1. 7, and compare

with 2 Ch. 36.7.—P.

Je. 24.15; 52.28. 2

Ch. 36.6, 7. Ezr. 1.2.

1 Not all that were

in the land, but all

the warriors, nobles,

and mechanics that

were in the city.—C.

11 Sa. 13.19, 22. ch.

25.12.

¶ ch. 25.12. Je. 40.7;

52.16.

x 2 Ch. 36.10. Es. 2.6.

Ezr. 1.2. Je. 22.24-30.

ver. 12, 23, 27, 28.

2 Or, cunuchs.

y Je. 52.28. Ps. 76.5, 6.

ch. 25.12. 1 Sa. 13.19, 22.

3 This expression

generally refers to

military prowess, but

it also signifies

wealth, Ge. 34.29, and

elsewhere; and this

sense seems to be re-

quired here when

compared with ver.

14. C.—This is evi-

dently a supplement-

ary account to that in

ver. 14. The total may

be thus summed up:

chiefs and warriors,

10,000; persons of

property (men of

might), 7,000; crafts-

men and smiths, 1,000.

Total, 18,000. That

persons of property

are denoted by men

of might, is clear from

the distinction in this

and the 14th verse.—

1.

22 Ch. 36.11. Je. 37.1;

52.1. 1 Ch. 15. ch. 23.

34. Mattaniah, 'gift

of the Lord'—Zede-

kiah, 'justice of the

Lord'; a change im-

posed in vindication

of Nebuchadnezzar's

severity, which he

justifies by the act of

providence that per-

mits or inflicts, and

not by the principle

by which the agent is

actuated.—C.

a ch. 23.31.

b ch. 23.31; Je. 24.8.

c ch. 22.17; 17.12-18.

De. 4.24-27; 31.16, 17;

32.15-27; 28.15-68.

d Through the

anger of God Zede-

kiah was given over

to his own ways, Ro.

1.24, 28.—C.

e Je. 27.12. Ezr. 17.3

—21. 17.14.

f The temerity

of the act would be as-

tonishing and unac-

countable were it not

that, as usual, the

renunciation was con-

nected with an alli-

ance with the king

of Egypt, Pharaoh-

hophra, the Apries

of profane authors;

compare Je. xlvii. Yet

he is strongly repro-

ved for having violated

the oath he took to

the king of Babylon.

This was the filling

up of the measure of

his iniquity, and now

the wrath of God de-

scends upon this de-

voted king, city, and

people to the utter-

most.—f.

A.M. 3414. B.C. 590.

CHAP. XXV.

a Je. 39.1; 52.4. Ezr.

4.22. 1.21. v. Le. 26.25-

31. De. 28.52-57.

1 In this chapter

we have a brief but

graphic narrative of

the destruction of

Jerusalem and Solo-

mon's temple. It is

almost verbatim the

same as Je. lii. The

systematic student of

Bible history ought

also to read in con-

nection Je. xxxix, with

the whole book of

Lamentations.—P.

2 n.c. 588.

3 Je. 52.6; 39.2. Zec.

8.19.

c Le. 26.26. De. 28.

52.53. La. 4.10. Ezr. 4.

16, 17; 6.3, 4; 17.15, 19, 24.

13, 21; 10. Je. 37.21; 52.

6.

3 Before the inven-

tion of gunpowder

there were various

military engines for

the assault of city

walls. Still the chief

dependence was on a

chain of forts, united

by lines, called lines

of circumvallation,

by which means, by

the process now called

'blockade,' cities

were at length re-

duced by famine.—

C.

d Je. 39.3; 52.7; 5.

10. Je. 28.25. Ezr. 12.

12. Sa. 17.22.

4 The king's gar-

den was south of

Moriah, in the bed

of the Kidron valley.

The king and his

chief men appear to

have left the city by

a postern, and to

have fled toward the

Jordan valley. They

were not discovered

till the morning; but

they were then pur-

sued and captured at

Jericho.—P.

e Am. 2.14. Is. 39.6.

Ezr. 12.3.

f Je. 52.9, 11. Ezr. 17.

18.

5 Heb. spake judg-

ment with him.

g Heb. made blind,

Je. 7.5; 34.3. Ezr. 12.

13. Ps. 107.10, 11.

6 This cruel prac-

tice is a common pun-

ishment of deothroned

princes in the East,

and is done to render

them incapable of

again ascending the

throne. In Persia it

is effected by passing

a red-hot copper

plate close to the

eyes, or with the

point of a dagger.—

C.

7 It was prophesied

(Je. 39.5; 52.3) that he

should go to Baby-

lon, and in Ez. 12.13,

that he should never

see Babylon; and, by

this cruelty of Nebu-

chadnezzar, the ap-

parently contradic-

tory prophecies were

reconciled and ful-

filled.—C.

h Je. 52.12. ch. 24.12.

Zec. 8.19.

8 Or, chief mar-

shal.

i Je. 14; 37.8; 17.27;

21.14; 52.3; 39.8. 2 Ch.

36.19. Ps. 79.1; 74.7, 8.

Ezr. 7.20, 21; 15.6, 7; 16.

41; 20.47; 22.18-22; 24.4-

14.

9 Solomon's tem-

ple, which, according

to Usher, had now

stood 424 years, 3

months, and 8 days.

—C.

k Je. 39.8; 52.14. Ne.

1.3.

l Je. 52.15, 19; 39.9.

ch. 21.14.

1 Heb. fallen away.

m Je. 39.10, 21. xlv.

1 Jerusalem is again besieged. 4 Zedekiah taken, his sons slain, and his eyes put out. 8 Nebuzaradan defaceth the city, carrieth the remnant, except a few poor labourers, into captivity, 13 spoileth and carrieth away the treasures. 18 The nobles of Judah are slain at Riblah. 22 Gedaliah, who was set over the people that remained, being slain, the rest flee into Egypt. 27 Evil-merodach advanceth Jehoiachin in his court.

AND it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about.¹

2 And the city was besieged unto the eleventh year of king Zedekiah.²

3 And on the ninth day of the fourth month the famine prevailed in the city, and there was no bread for the people of the land.³

4 ¶ And the city was broken up, and all the men of war fled by night by the way of the gate between two walls, which is by the king's garden; (now the Chaldees were against the city round about;) and the king went the way toward the plain.⁴

5 And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho; and all his army were scattered from him.

6 So they took the king, and brought him up to the king of Babylon to Riblah; and they gave judgment upon him.⁵

7 And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.⁶

8 ¶ And in the fifth month, on the seventh day of the month, (which is the nineteenth year of king Nebuchadnezzar king of Babylon,) came Nebuzar-adan, captain of the guard,⁸ a servant of the king of Babylon, unto Jerusalem:

9 And he burnt the house of the LORD, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire.

10 And all the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jerusalem round about.

11 Now the rest of the people that were left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan the captain of the guard carry away.

12 But the captain of the guard left of the

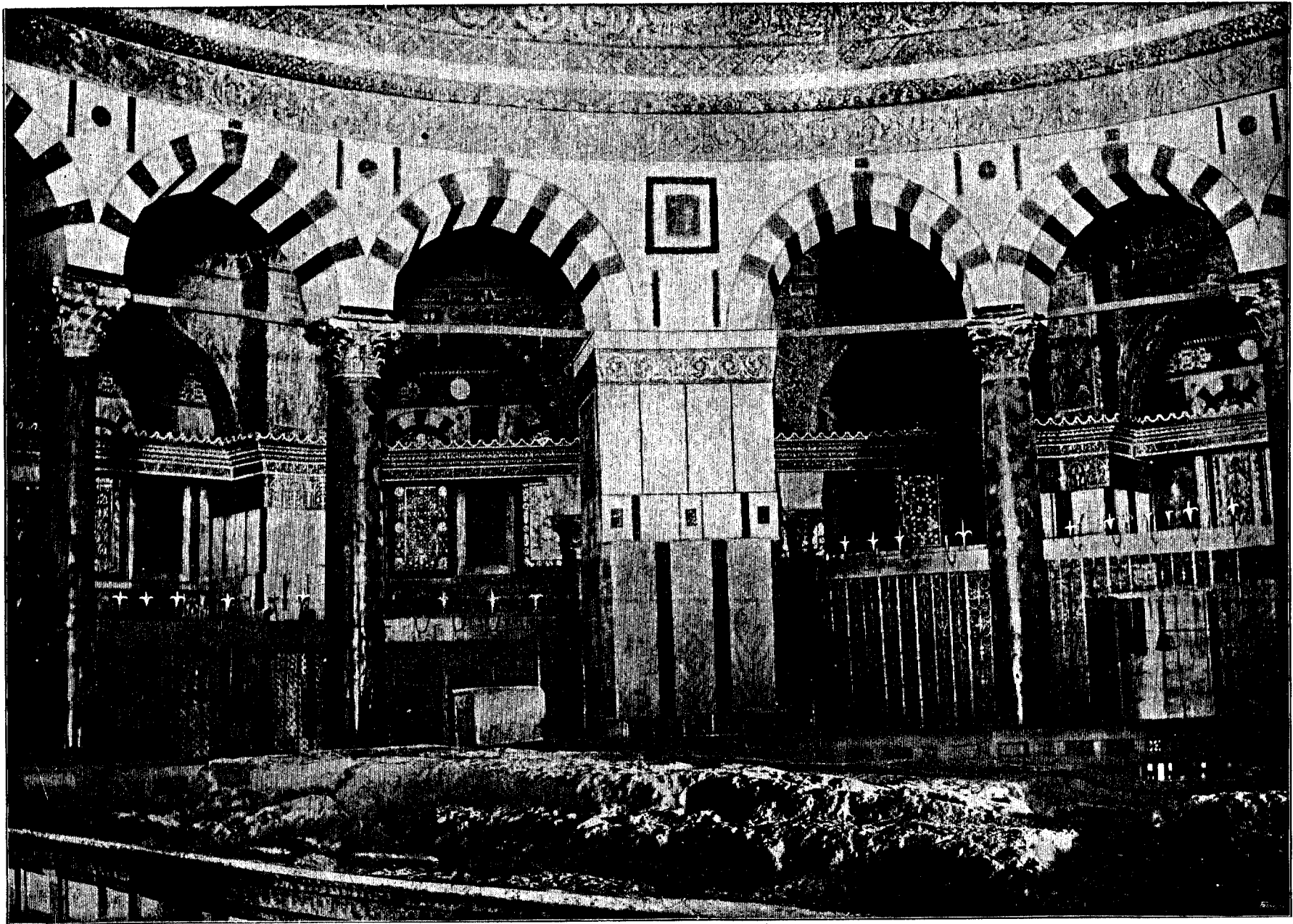
Syrians, Moabites, &c., by whom the whole country was ravaged, and the last days of Jehoiakim rendered miserable. P.]

REFLECTIONS.—By their own wickedness men destroy themselves when they give themselves to sin. Multitudes of wicked men, for their own selfish purposes, are always ready to execute the righteous purpose of God; and all resistance is vain when God will judge. If men mourn not for their fathers' iniquities, they will smart for them; and not one jot or tittle of God's threatenings shall fail. In

a day of wrath the vain confidences of sinners shall utterly fail them; and the mightiest arm of flesh will be a weak support against an angry God. In his great power he nips wicked princes in the bud, and lifts them up so their fall becomes the more ruinous and miserable. How craftily conquerors weaken the nations which they purpose to keep enslaved! But there is no evil in the city which the Lord hath not done. Hardened indeed must men be in wickedness, when the repeated miseries of their fellow-transgressors deter them not at all from treading in their

steps. And a nation is on the verge of ruin, when God gives up her rulers to infatuation; and when, for the sin of a land, many and wicked are the princes thereof.

CHAPTER XXV. REFLECTIONS.—How dreadful are the fruits of sin in persons, cities, and nations! And fearful is the case of those in cities which are long besieged, or taken by force. But no contrivance for safety will at last avail them who have contemned the counsels of God. The final doom of



INTERIOR OF THE MOSQUE OF OMAR—STANDING OVER THE ROCK WHERE ABRAHAM IS THOUGHT TO HAVE OFFERED UP ISAAC, AND SOLOMON BUILT THE TEMPLE. [II. Kings, xxv:13-14.]—"And the pillars of brass that were in the house of the Lord, and the bases, and the brazen sea that was in the house of the Lord, did the Chaldees break in pieces, and carried the brass of them to Babylon. And the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministered, took they away." The

interior of the temple that stood where the Mosque of Omar now stands was richly furnished. So the interior of this Mohammedan place of worship is most elaborately furnished. The building has 8 sides, each 68 feet long, the whole being covered with richly colored porcelain tiles, and a frieze of tiles running around the building upon which are written passages from the Koran. The great dome is supported by Corinthian columns. There are 56 stained glass windows of great brilliancy and beauty. The dome is 98 feet high, and 66 in diameter.

poor^o of the land to be vine-dressers and husbandmen.

13 ¶ And ^{the} pillars of brass *that were* in the house of the LORD, and the bases, and the brazen sea *that was* in the house of the LORD, did the Chaldees break in pieces, and carried the brass of them to Babylon.¹

14 And the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass, wherewith they ministered, took they away.

15 And the ^{fire}-pans, and the bowls, *and* such things as *were* of gold, *in* gold, and of silver, *in* silver, the captain of the guard took away.

16 The two pillars, one sea,² and the bases which Solomon had made for the house of the LORD; the brass of all these vessels was without weight.

17 The³ height of the one pillar *was* eighteen cubits, and the chapter upon it *was* brass: and the height of the chapter three cubits; and the wreathen work, and pomegranates upon the chapter round about, all of brass: and like unto these had the second pillar with wreathen-work.

18 ¶ And the captain of the guard took Seraiah⁴ the chief priest,⁵ and Zephaniah the second⁶ priest, and the three keepers of the door:⁴

19 And out of the city he took an officer⁵ that was set over the men of war, and five⁶ men of them that *were* in the king's presence, which were found in the city, and the principal scribe of the host,⁷ which mustered the people of the land, and threescore men of the people of the land *that were* found in the city:

20 And Nebuzar-adan captain of the guard took these, and brought them to the king of Babylon to Riblah:

21 And the king of Babylon ^{smote} them, and slew⁸ them at Riblah, in the land of Hamath. So ^{Judah} was carried away out of their land.

A.M. 3416. B.C. 588.

9 Sometimes poverty is a protection; they who own nothing have nothing to lose. The poor, formerly oppressed, have now liberty, while their oppressors are enslaved.—*I.*

10 *Ch. 20. 17. Je. 27. 21. 22. 52. 17-22. 1 Ki. 7. 15. 23. 27. 47. 50. 2 Ch. 4. 11-18.*

11 This robbery of the house of the Lord, and this carrying away of his people into captivity, are here to be accurately noted: (1) as judgments against an apostatizing and idolatrous church; and (2) as instances of that reckless covetousness and cruelty, which, in due time, brought down the judgments of God against Babylon.—*C.*

12 *1 Ki. 7. 48-51. 2 Ch. 4. 20-22. 24. 14. Ezr. 1. 9-11. Da. 5. 2, 3.*

13 *Heb. the one sea.*

14 *1 Ki. 7. 15. Je. 52. 21.*

15 *1 Ch. 6. 14. Je. 52. 24. Ezr. 7. 1.*

16 The person who is here called the *second* priest was what the Jews call *agagan*, a sort of deputy, who performed the functions of the high-priest when he was prevented by any infirmity from attending the temple service.—*Larkin.*

17 *Je. 21. 129-25.*

18 *Heb. threshold.*

19 *Or, eunuch.*

20 In *Je. 52. 25* they are said to be *seven*, but this is no contradiction. *Five* were selected at first, and afterwards augmented to *seven*.—*C.* Probably they were no more than *five* at first; or perhaps Jeremiah reckoned, with the *five*, the officer that was set over the men of war, and the *principal* scribe of the host, mentioned here as two with the *five*; and thus made *seven* in the whole.—*I.*

21 *Heb. saw the king's face, Je. 52. 25.*

22 *Or, scribe of the captain of the host, i.e. the secretary of war.*

23 *Je. 7. 4; 52. 27.*

24 Probably, as the chief instigators and leaders of the insurrection, and to strike the deeper terror into the inferior ranks of the people. *C.* They were probably known as the favorites and counsellors of Zedekiah, and were put to death as accessories to his rebellion.—*I.*

25 *Je. 25. 9. Am. 2. 13-16; 27. 27. Ezr. 28. 36, 64.*

A.M. 3416. B.C. 588.

26 *Je. 40. 5-9; 39. 14.*

27 *Je. 40. 5-9; 11-16.*

28 Leaders of the disjoined and independent bands of Jews that arose after the reduction of Jerusalem.—*C.*

29 He was anxious to promote the welfare of the people, by reconciling them to the Babylonian government.—*I.*

30 *Je. 40. 6. He. 6. 16. 2. Sa. 14. 11; 19. 23.*

31 *Je. 27. 12, 17; 38. 17, 20.*

32 *Zec. 7. 5; 8. 19. Je. 40. 13-16; 41. 10.*

33 *Heb. of the kingdom.*

34 *Not Ge. 31. 49. Ju. 10. 17; 11. 11. not Jos. 11. 3, or 15. 38, but Jos. 18. 26. 1 Sa. 7. 5-16. Ju. 20. 1, 3.*

35 A full narrative of this murder is given in *Je. xi. xlii.—P.*

36 *Je. 41. 17, 18; xlii. xliii. De. 28. 61.*

37 *Je. 52. 31-34.*

38 *B. C. 560.*

39 *Pr. 21. 1. Da. 5. 11.*

40 *Ge. 40. 14.*

41 His proper name was Merodach, but the epithet *Etil*, i.e. foolish, was prefixed, probably because he was profligate and wicked.—*Larkin.*

42 He succeeded Nebuchadnezzar in the year 561 B.C., and reigned the seven years.

43 He resumed his designs on the Medes, whose growing power he dreaded.

44 His army was however routed, and himself slain, by Cyrus.

45 He was succeeded by Belshazzar, in whose reign Babylon was taken by the same parties who had defeated his father.—*I.*

46 *Heb. good things with him.*

47 In times and countries abounding with petty sovereignties, we need not be surprised to hear of many captive kings being congregated at Babylon. England, at a period comparatively modern, contained seven distinct kingdoms. Providence, by thus distinguishing the captive monarch of Judah, had the great end in view of drawing the attention of the Babylonian monarch to the revealed word and divine ordinances of Moses and the prophets, and of thus preparing the way for the development of those instructions and warnings which, through Babylon, continue to be still addressed by Daniel and other prophets, to the mighty kings and proud cities of the earth.—*C.*

48 *Je. 41. 42; 49. 10. 2. Sa. 7. ch. 24. 12. Da. 1. 9; 2. 48; 3. 30.*

22 ¶ And ^{as for} the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan, ruler.

23 And when all the ^{captains} of the ^{armies}, they and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan the son of Careah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of a Maachathite, they and their men.

24 And ^{Gedaliah} ^{swore} to them, and to their men, and said unto them, ^{Fear} not to be the servants of the Chaldees: dwell in the land, and serve the king of Babylon, and it shall be well with you.

25 But it came to pass in the ^{seventh} month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed royal,² came, and ten men with him, and smote Gedaliah, that he died, and the Jews and the Chaldees that were with him at ^{Mizpah}.³

26 And all the people, both small and great, and the captains of the armies, arose, and ^{came} to Egypt: for they were afraid of the Chaldees.

27 ¶ And ^{it} came to pass in the seven and thirtieth year⁴ of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth ^{day} of the month, *that* ^{Evil-merodach} king of Babylon, in the year that he began to reign, did lift up the head of Jehoiachin king of Judah out of prison;

28 And he spake kindly⁵ to him, and set his throne above the throne of the kings⁷ that *were* with him in Babylon;

29 And ^{changed} his prison garments: and he did eat bread continually before him all the days of his life.

30 And his allowance *was* a continual allowance given him of the king, a daily rate for every day, all the days of his life.

impenitent sinners is to be bound with chains of darkness unto the judgment of the great day! How terribly the ordinances of God suffer for the sin of their attendants! And woe to that city or kingdom from which they are removed! Dreadful is the universal overthrow

that surely follows: and men of rank, in the time of such public calamities, are exposed to the most distinguished miseries, answerable to their distinguished influence in the sinful causes thereof. But observe here how exactly the threatenings of God by Moses and the

prophets are now fulfilled. Notwithstanding Nebuchadnezzar's intentions, not a remnant of Jews is left in the land of Canaan: and yet, in the very midnight of their captivity, he grants them a token of their future deliverance.

THE FIRST BOOK OF CHRONICLES.

This and the following book were probably written by Ezra the noted reformer after the captivity. They comprehend a history of about 3500 years from the creation till after the Jews returned from Babylon. Their manifest scope is to fix the genealogies of the Jewish nation, and to narrate the noted transactions of David and his royal descendants. As the ancient names of persons or places are sometimes altered in whole or in part, and a number of circumstances, not formerly mentioned, inserted, there is sometimes a seeming, but not a real, contradiction between them and the preceding books; particularly 2 Samuel and the two books of Kings. If we are at any loss to reconcile some of these passages let us blame our own weakness, but never the oracles of God. Things relative to these mere circumstances might be obvious to the ancient Jews, which are now to us obscure or unknown. The first book contains, (1) A collection of sacred genealogy for about 3600 years, from Adam till long after the captivity, mingled with some shreds of history not formerly inserted, i.-ix. This genealogy was of great use to the Jews who returned from Babylon, to fix them in their respective tribes and families; and is of use to us, to manifest our Redeemer to be the promised seed of David, Judah, Abraham, and Eve, according to the flesh. And now that he is come, for whose sake the registers were chiefly preserved, no genealogy of the Jews, for more than 1700 years backwards, is in the least to be depended on. (2) A repeated view of the translation of the kingdom of Israel from Saul to David, and of the triumphs of the latter, with several additions, x.-xii. xviii.-xxi. (3) An account of David's settling the ark at Jerusalem; fixing the orders of the priests, Levites, singers, porters, and other ecclesiastical officers; appointing the officers of his property and trained bands; of the vast preparations he made for building the temple; and the directions he gave to Solomon and others concerning it; most of which is not before narrated; xiv.-xvii. xxii.-xxix.

[The First and Second Books of Chronicles were originally one. Jerome informs us that in his time they formed but one book in all Hebrew MSS.; but that the early Christian churches had divided them on account of their length. The name *Chronica*, or *Chronicorum Liber*, given to them in the Vulgate, and from which comes their modern appellation, appears to be derived from Jerome. Jewish tradition assigns the compilation of the books to Ezra, and with this their internal character entirely agrees. It is worthy of note that the book of Ezra is a continuation of Chronicles. The two may be said in fact to form one complete history. The more immediate causes of the compilation of Chronicles appear to have been, (1) A desire to rectify and preserve the genealogical registers of the nation, which had doubtless become seriously deranged by the captivity. Without these registers the redistribution of Palestine among the returned captives would have been impossible. (2) A desire to reconstruct the whole temple service and national worship in accordance with the Mosaic law. This could only be effected by the residence of the priests and Levites in Jerusalem in the order of their courses, as arranged by David. The whole registers of the tribe of Levi had therefore to be revised; and the laws for the tithes and offerings had to be fully considered. These facts will explain the leading characteristics of the books of Chronicles. The scholar observes a striking resemblance in style to the book of Ezra; he also notices many Chaldee words and forms of expression, showing that the author, while he wrote in Hebrew, was familiar with the Chaldee tongue. P.]

CHAPTER I.

1 *Adam's line to Noah and his sons.* 5 *The sons of Japheth.* 8 *The sons of Ham.* 17 *The sons of Shem.* 24 *Shem's line to Abraham and his sons.* 29 *Ishmael's sons.* 32 *The sons of Keturah.* 34 *The posterity of Abraham by Esau.* 43 *The kings of Edom.* 51 *The dukes of Edom.*

ADAM,^a Sheth,¹ Enosh,
2 Kenan,^b Mahalaleel, Jered,
3 Henoch,^c Methuselah, Lamech,
4 Noah,^d Shem, Ham, and Japheth.
5 ¶ The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.²
6 And the sons of Gomer; Ashchenaz, and Riphath,³ and Togarmah.⁴
7 And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.⁵
8 ¶ The sons of Ham; Cush, and Mizraim, Put, and Canaan.⁶
9 And the sons of Cush; Seba, and Havilah, and Sabta, and Raamah, and Sabtechah. And the sons of Raamah; Sheba, and Dedan.
10 And Cush begat Nimrod; he began to be mighty upon the earth.⁷

B.C. 4004.

CHAP. I.

^a Ge. 5.1-9. Lu. 3.38.
1 Cain is omitted as not in the direct line of the patriarchs, and Abel because he had no descendants.—C.
^b Ge. 5.10-18. Lu. 3.37.
^c Ge. 5.18-25. Lu. 3.36, 37.
^d Ge. 5.32:10.1.
^e Ge. 10.2. Eze. 38.2; 27.13; 32.26. Is. 66.19.
2 B.C. 2446.
^f Ge. 10.3. Je. 51.27.
3 Or *Diphath*, as in some copies. But Riphath is the correct reading, as in Ge. 10.3.—I.
4 Togarmah is Armenia; Riphath the Rhiphean Mountains. By Ashchenaz the modern Jews understand Germany, but without authority.—I.
^g Ge. 10.4. Eze. 27.7, 12, 25. Is. 66.19. From Japheth sprang the Gomerians, Tartars, Turks, Medes, Greeks, Italians, &c.
5 Or, *Rodanim*. [The words terminating in *im* denote tribes.—Davidson.]
^h Ge. 10.6.
ⁱ B.C. 2346.
^j Ge. 10.7.
^k Ge. 10.8-10.
^l B.C. 2311. [See Genesis x. xxv. xxxvi., which contain a similar genealogy. The differ-

A.M. 1714. B.C. 2990.

ence of the names may have arisen merely from the mutation of certain Hebrew letters, from the want of uniformity in the rendering of the original by our translators, and from the same person being known by two or more names.—Davidson.]
¹ Ge. 10.13, 14.
8 B.C. 2290.
^m De. 2.23.
ⁿ Ge. 10.15-19; 15.18-21. From Ham sprang the Cushites, Egyptians, and other Africans, and the Canaanites.
9 B.C. 2346.
^o Ge. 10.22; 11.10.
^p Or, *Mash*, Ge. 10.23. From Shem sprang the Persians, Assyrians, Chaldeans, Syrians, Arabians, &c.
^q Ge. 10.24; 11.12-14.
^r Ge. 10.25.
1 That is, *division*.
2 B.C. 2247.
3 The Arabs call Joktan *Kachtan*, and in their traditions also he is the son of Eber. After the confusion of tongues, and the dispersion of Noah's posterity, he is said to have settled in Yemen (Arabia Felix), and to have been the first that wore a diadem.—I.
^s Ge. 10.26-30.

11 And Mizraim begat Ludim, and Ananimit, and Lehabim, and Naphtuhim,⁸

12 And Pathrusim, and Casluhim, (of whom came the Philistines,) and Caphtorim.

13 And Canaan begat Zidon his first-born, and Heth,⁹

14 The Jebusite also, and the Amorite, and the Girgashite,

15 And the Hivite, and the Arkite, and the Sinite,

16 And the Arvadite, and the Zemarite, and the Hamathite.

17 ¶ The sons of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and Meshech.

18 And Arphaxad begat Shelah, and Shelah begat Eber.

19 And unto Eber were born two sons: the name of the one was Peleg,¹ (because in his days² the earth was divided,) and his brother's name was Joktan.³

20 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

CHAPTER I. REFLECTIONS.—What ground have all men to be humble, when they are sprung of Adam, who disobeyed God! and it is necessary to love all as our neighbours and brethren, since God has made of one blood all nations of the earth. How con-

temptible and short the years of all generations appear before the everlasting God! Quickly men post into death and eternity: and scarcely are they born, in God's reckoning, when they die. How marvellous is the providence of God in keeping up the degenerate race of

mankind in the world, and in such equality between the sexes, amidst such a multitude of changes! Remarkably trodden are the paths of death, though still unknown. What multitudes have gone before us, as there are innumerable that follow: and how great and

21 Hadoram also, and Uzal, and Diklah,
22 And Ebal, and Abimael, and Sheba,
23 And Ophir, and Havilah, and Jobab. All
these were the sons of Joktan.⁴
24 ¶ 'Shem,⁵ Arphaxad, Shelah,
25 Eber,⁶ Peleg, Reu,
26 Serug,⁷ Nahor, Terah,
27 Abram;⁸ the same is Abraham.⁶
28 The⁹ sons of Abraham; Isaac, and Ish-
mael.

29 ¶ These are their generations: 'The first-
born of Ishmael,⁷ Nebaioth; then Kedar, and
Adbeel, and Mibsam,⁸

30 Mishma, and Dumah, Massa, ⁹Hadad, and
Tema,

31 Jetur, Naphish, and Kedemah. These
are the sons of Ishmael.

32 ¶ Now the 'sons of Keturah, Abraham's
concubine: she bare Zimran, and Jokshan, and
Medan, and Midian, and Ishbak, and Shuah.⁹
And the sons of Jokshan; Sheba, and Dedan.

33 And the sons of Midian; Ephah, and
Epher, and Henoah, and Abida, and Eldaah.
All these are the sons of Keturah.¹

34 ¶ And Abraham begat Isaac.² The 'sons
of Isaac; Esau, and Israel.

35 The sons of 'Esau; Eliphaz, Reuel, and
Jeush, and Jaalam, and Korah.

36 The sons of Eliphaz; Teman, and Omar,
Zephi,¹ and Gatam, Kenaz, and Timna,³ and
Amalek.⁴

37 The sons of Reuel; Nahath, Zerah, Sham-
mah, and Mizzah.

38 ¶ And the sons of 'Seir; Lotan, and
Shobal, and Zibeon, and Anah, and Dishon,
and Ezer, and Dishan.

39 And the sons of Lotan; Hori, and ²Ho-
mam;⁵ and Timna⁶ was Lotan's sister.

40 The sons of Shobal; 'Alian, and Mana-
hath, and Ebal, ²Shephi, and Onam. And the
sons of Zibeon; Aiah, and Anah.

41 The sons of Anah; Dishon. And the
sons of Dishon; 'Amram, and Eshban, and
Ithran, and Cheran.

42 The sons of Ezer; Bilhan, and Zavan, and
Jakan.^m The sons of Dishan; Uz, and Aran.

43 ¶ Now these are the kings ⁿthat reigned
in the land of Edom before any king reigned
over the children of Israel;⁷ Bela⁸ the son of
Beor;⁹ and the name of his city was Dinhabah.

44 And when Bela was dead, Jobab the son
of Zerah reigned in his stead.

45 And when Jobab was dead, Husham of
the land of the Temanites reigned in his stead,

46 And when Husham was dead, Hadad the
son of Bedad (which smote Midian in the field

A.M. 2247. B.C. 1757.

⁴ These settled in the south and east of Arabia.

¹ Lu. 3.30-35. Ge. 11.10-12.

The genealogy returns to Shem, because from him the Jews were descended, and from them our Lord.—C.

² Ge. 11.14-18. Lu. 3.35.

³ Ge. 11.20-24. Lu. 3.34.

⁴ Ge. 17.5.

⁵ B.C. 1850.

⁶ Ge. 21.2, 3; 16.12, 15; 25.12.

⁷ Ge. 25.13-17. ch. 5.19.

These are particularized to mark the fulfilment of the divine promise, Ge. 17.20. The descendants of Ishmael still constitute 'a great nation,' occupying a principal place in the still unconquered Arabia.—C.

⁸ B.C. 1870.

⁹ Or, Hadar, Ge. 25.15.

¹⁰ Ge. 25.1-6; 37.28. Nu. 22.3, 7, 17, 18; 31.2, 8, 10, 17. Ju. vi. viii. Is. 60.6.

¹¹ B.C. 1854.

These, and the Ishmaelites, settled in the north and east parts of Arabia, and became great nations.

¹² B.C. 1836.

¹³ Ge. 25.26; 35.29.

¹⁴ Ge. 36.9, 20. They settled on the south-east border of Canaan.

¹⁵ Or, Zepho, Ge. 36.11.

¹⁶ We learn from Ge. 36.12 that Timna was the name of the mother of Amalek. But this will not authorize us to follow the Arabic or Alexandrine copy of the Septuagint, and suppose Timna to be the concubine and not the son of Eliphaz. The mother and the son might both be called by the same name.

¹⁷ Timna was not a son of Eliphaz, but his concubine, and mother of Amalek. Ge. 36.12, with which the Arabic and Weichselius' edition of the Septuagint agree here. The Codex 405 of Kennicott omits Timna.—C.

¹⁸ B.C. 1790.

¹⁹ Ge. 36.20-30. They dwell in Mount Seir, and intermingled with the offspring of Esau.

²⁰ Or, Heman, Ge. 36.22.

²¹ Or, 1900.

²² This is most probably that Timna who was the concubine of Eliphaz, and mother of Amalek.—C.

²³ Or, Achan, Ge. 36.23.

²⁴ Or, Shepho, Ge. 36.25.

²⁵ Or, Heman, Ge. 36.25.

²⁶ Or, Achan, Ge. 36.27.

²⁷ Ge. 36.31-39.

²⁸ That is, any king of their own nation, of whom Saul was the first. Previously they had been ruled by patriarchs, as Abraham, &c.; by a foreign king, as Pharaoh; by Moses and Aaron by direct commission from God; by Joshua as a military leader, but with Mosaic authority; and then by an intermixture of foreign conquerors and native judges.—C.

²⁹ These kings probably all reigned before the Hebrews came out of Egypt, and perhaps before the posterity of Esau took possession of the country from them.

³⁰ About 1000 or 1600.

A.M. cir. 2504.

B.C. cir. 1500.

³¹ Ge. 36.37.

³² Or, Hadar, Ge. 36.30.

³³ Or, Pau, Ge. 36.39.

³⁴ About 1500.

³⁵ Ge. 36.40-43. Ex. 15.

³⁶ These rulers are not well represented by the modern idea attached to the word 'duke.' Perhaps the nearest approach is 'chieftain,' head or leader of a family or clan, and nearly allied to the patriarchal rulers of the Scottish Highlanders.—C.

³⁷ Ge. 36.41, 43.

³⁸ Several difficulties in these genealogies have arisen from errors or omissions in transcribing. It is in this way that various readings and apparent contradictions have originated, particularly in this chapter. They are, however, of no moment except as matters of criticism. In some cases (as Chit-leab, 2 Sa. 3.3, called Daniel, 1 Ki. 1.3, 1) the person probably had two names, and in others the pronunciation might be different. We know that changes occur in every language during the lapse of several hundred years. Grandsons and remote descendants are often mentioned as sons. The marginal readings remove many of the seeming discrepancies.—C.

³⁹ Ge. 36.41, 43.

⁴⁰ Ge. 36.41, 43.

⁴¹ Ge. 36.41, 43.

⁴² Ge. 36.41, 43.

⁴³ Ge. 36.41, 43.

⁴⁴ Ge. 36.41, 43.

⁴⁵ Ge. 36.41, 43.

⁴⁶ Ge. 36.41, 43.

⁴⁷ Ge. 36.41, 43.

⁴⁸ Ge. 36.41, 43.

⁴⁹ Ge. 36.41, 43.

⁵⁰ Ge. 36.41, 43.

⁵¹ Ge. 36.41, 43.

⁵² Ge. 36.41, 43.

⁵³ Ge. 36.41, 43.

⁵⁴ Ge. 36.41, 43.

⁵⁵ Ge. 36.41, 43.

⁵⁶ Ge. 36.41, 43.

⁵⁷ Ge. 36.41, 43.

⁵⁸ Ge. 36.41, 43.

⁵⁹ Ge. 36.41, 43.

⁶⁰ Ge. 36.41, 43.

⁶¹ Ge. 36.41, 43.

⁶² Ge. 36.41, 43.

⁶³ Ge. 36.41, 43.

⁶⁴ Ge. 36.41, 43.

⁶⁵ Ge. 36.41, 43.

⁶⁶ Ge. 36.41, 43.

⁶⁷ Ge. 36.41, 43.

⁶⁸ Ge. 36.41, 43.

⁶⁹ Ge. 36.41, 43.

⁷⁰ Ge. 36.41, 43.

⁷¹ Ge. 36.41, 43.

⁷² Ge. 36.41, 43.

⁷³ Ge. 36.41, 43.

⁷⁴ Ge. 36.41, 43.

⁷⁵ Ge. 36.41, 43.

⁷⁶ Ge. 36.41, 43.

⁷⁷ Ge. 36.41, 43.

⁷⁸ Ge. 36.41, 43.

⁷⁹ Ge. 36.41, 43.

⁸⁰ Ge. 36.41, 43.

⁸¹ Ge. 36.41, 43.

⁸² Ge. 36.41, 43.

⁸³ Ge. 36.41, 43.

⁸⁴ Ge. 36.41, 43.

⁸⁵ Ge. 36.41, 43.

⁸⁶ Ge. 36.41, 43.

⁸⁷ Ge. 36.41, 43.

⁸⁸ Ge. 36.41, 43.

⁸⁹ Ge. 36.41, 43.

⁹⁰ Ge. 36.41, 43.

⁹¹ Ge. 36.41, 43.

⁹² Ge. 36.41, 43.

⁹³ Ge. 36.41, 43.

⁹⁴ Ge. 36.41, 43.

⁹⁵ Ge. 36.41, 43.

⁹⁶ Ge. 36.41, 43.

⁹⁷ Ge. 36.41, 43.

⁹⁸ Ge. 36.41, 43.

⁹⁹ Ge. 36.41, 43.

¹⁰⁰ Ge. 36.41, 43.

¹⁰¹ Ge. 36.41, 43.

¹⁰² Ge. 36.41, 43.

¹⁰³ Ge. 36.41, 43.

¹⁰⁴ Ge. 36.41, 43.

¹⁰⁵ Ge. 36.41, 43.

¹⁰⁶ Ge. 36.41, 43.

¹⁰⁷ Ge. 36.41, 43.

¹⁰⁸ Ge. 36.41, 43.

¹⁰⁹ Ge. 36.41, 43.

¹¹⁰ Ge. 36.41, 43.

¹¹¹ Ge. 36.41, 43.

¹¹² Ge. 36.41, 43.

¹¹³ Ge. 36.41, 43.

¹¹⁴ Ge. 36.41, 43.

¹¹⁵ Ge. 36.41, 43.

¹¹⁶ Ge. 36.41, 43.

¹¹⁷ Ge. 36.41, 43.

¹¹⁸ Ge. 36.41, 43.

¹¹⁹ Ge. 36.41, 43.

¹²⁰ Ge. 36.41, 43.

of Moab) reigned in his stead: and the name of his city was Avith.

47 And when Hadad was dead, Samlah of Masrekah reigned in his stead.

48 And when Samlah was dead, ²Shaul of Rehoboth by the river reigned in his stead.

49 And when Shaul was dead, Baal-hanan the son of Achbor reigned in his stead.

50 And when Baal-hanan was dead, ³Hadad reigned in his stead: and the name of his city was ⁴Pai; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Meza-hab.

51 ¶ Hadad died also.¹ And the ⁵dukes² of Edom were; duke Timnah, duke Aliah, duke Jetheth,

52 Duke Aholibamah, duke Elah, duke Pi-non,

53 Duke Kenaz, duke Teman, duke Mibzar,

54 Duke Magdiel, duke Iram.³ These are the dukes of Edom.³

CHAPTER II.

1 The sons of Israel. 3 The posterity of Judah by Tamar. 13 The children of Jesse. 18 The posterity of Caleb the son of Hezron. 21 Hezron's posterity by the daughter of Machir. 25 Jerahmeel's posterity. 34 Sheshan's posterity. 42 Another branch of Caleb's posterity. 50 The posterity of Caleb the son of Hur.

THESE are the sons of ¹Israel; ²Reuben, Simeon, Levi, and Judah, Issachar, and Zebulun,

2 Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher.

3 ¶ The sons of ³Judah;² Er,³ and Onan, and Shelah: which three were born unto him of the daughter of Shuah the Canaanitess. And Er, the first-born of Judah, was evil in the sight of the LORD, and he slew him.⁴

4 And ⁵Tamar, his daughter-in-law, bare him Pharez, and Zerah. All the sons of Judah were five.

5 The sons of ⁴Pharez; Hezron, and Hamul.

6 And the sons of Zerah; ⁵Zimri,⁵ and Ethan, and Heman, and ⁶Calcol, and Dara:⁶ five of them in all.

7 And the sons of Carmi; Achar,⁷ the troubler of Israel, who transgressed in the thing ⁸accursed.⁸

8 And the sons of Ethan; Azariah.⁹

9 The sons also of ⁶Hezron, that were born unto him; Jerahmeel, and ⁷Ram, and ⁸Chelubai.

10 And Ram begat Amminadab, and Amminadab begat Nahshon,¹ prince of the children of Judah;

11 And Nahshon begat ¹Salma, and Salma begat Boaz,²

12 And Boaz begat Obed,³ and Obed begat Jesse.

tribes: and yet two of these tribes are chosen to the distinguished honours of priesthood and royalty; and the last of these to produce an incarnate God.—Not of works, lest any man should boast! The most distinguished sinners are often rendered the most remarkable

awful will be that assembly in which all the dead, small and great, shall stand before God! Not one existing, from the foundation of the world till Christ's second coming, shall then be missing! But of little account with God are all nations in respect of his

loving people and church. Their genealogy comes in merely as incidental to that of his blessed family.

CHAPTER II. REFLECTIONS.—Great were the blemishes of the first four fathers of the Hebrew

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13 ¶ And^m Jesse begat his first-born *Eliab,³ and Abinadab⁴ the second, and *Shimma the third,

14 Nethaneel the fourth, Raddai the fifth,

15 Ozem the sixth, David the seventh.⁵

16 Whose sisters were, Zeruiah and Abigail. And^p the sons of Zeruiah; Abishai, and Joab, and Asahel, three.⁶

17 And *Abigail bare Amasa: and the father of Amasa was Jether the Ishmaelite.⁷

18 ¶ And *Caleb⁸ the son of Hezron begat children of Azubah⁹ his wife, and of Jerioth: her sons are these; Jeshur,¹ and Shobab, and Ardon.

19 And when Azubah was dead, Caleb took unto him *Ephrath, which bare him Hur.

20 And Hur begat Uri, and Uri begat *Bezaleel.²

21 ¶ And afterward Hezron went in to the daughter of *Machir, the father of Gilead, whom he married³ when he was threescore years old; and she bare him Segub.

22 And Segub begat Jair,⁴ who had three and twenty cities in the land of Gilead.

23 And *he took Geshur, and Aram, with the towns of Jair, from them, with Kenath, and the towns thereof, even threescore cities: all these belonged to the sons of Machir, the *father of Gilead.⁵

24 And after that Hezron was dead in Caleb-ephratah, then Abiah, Hezron's wife, bare him Ashur the father of *Tekoa.

25 ¶ And the sons of *Jerahmeel⁶ the first-born of Hezron were, Ram the first-born, and Bunah, and Oren, and Ozem, and Ahijah.

26 Jerahmeel had also another wife, whose name was Atarah; she was the mother of Onam.

27 And the sons of Ram the first-born of Jerahmeel were, Maaz,⁷ and Jamin, and Eker.

28 And the sons of Onam were, Shammai, and Jada. And the sons of Shammai; Nadab, and Abishur.

29 And the name of the wife of Abishur was Abihail; and she bare him Ahban, and Molid.

30 And the sons of *Nadab; Seled, and Appaim: but Seled died without children.

31 And the sons of Appaim; Ishi. And the sons of Ishi; Sheshan. And the children of Sheshan; Ahlai.

32 And the sons of Jada the brother of Shammai; Jether, and Jonathan: and Jether died without children.

33 And the sons of Jonathan; Peleth, and Zaza. These were the sons of Jerahmeel.

34 ¶ Now Sheshan had no sons, but daughters: and Sheshan had a servant, an Egyptian, whose name was Jarha.

35 And Sheshan gave his daughter to Jarha⁸ his servant to wife; and she bare him Attai.

A.M. 2806. B.C. 1192.

m 1 Sa. 16. 6-11; 17.

12. Or, Elihu, ch. 27.

18. 3 B.C. 1198.

4 B.C. 1086.

6 Or Shamamah, 1

Sa. 16. 20, but one

must have died, and

30, like Abel, ch. 1. 1.

have had his name

expunged from the

genealogy.—C.

p 2 Sa. 2. 18; 3. 30; 17.

25. 6 B.C. 1080.

q 2 Sa. 17. 25; 19. 13;

20. 4-10. 1 Ki. 2. 5, 32.

Jether was an Ish-

maelite by birth, and

an Israelite by reli-

gion.

7 He was, say

some, an Ishmaelite

by birth, and an Is-

raelite by religion;

but the reading of

"Israelite" in Samuel

must be corrected

from the text here.—

I.

r ver. 9.

8 Not that Caleb

mentioned Nu. 13. 6,

for he was the son of

Jephunneh, who is

referred to ch. 4. 15.

This Caleb must have

lived some time be-

fore the exodus, as

Bezaleel, who was a

principal artist in

constructing the ta-

bernacle, was his

grandson.—C.

9 The text is here

corrupt. It would

seem from the next

verse that Jerioth

was not a wife of

Caleb. Houbigant

and Dathe put the

name as the first of

his sons; and Geddes

and Boothroyd con-

sider Jerioth a daugh-

ter, and that the

names which follow

are those of her sons,

and not Caleb's; but

it is not likely that in

a condensed genea-

logy like this, the

children of daughters

would be mentioned.

1 B.C. 1650.

5 ver. 5, 50; ch. 4. 4.

1 Ki. 3. 23; 32. 22.

2 B.C. 1588.

3 Nu. 27. 1.

8 Heb. took.

4 B.C. 1510.

x Nu. 32. 41, 42. De. 3.

14. 15. Jos. 13. 30, 31. Ju.

y ver. 21, 24, 42, 49.

52; ch. 4. 4, 11, 12, 14, &c.

To be father of a

city or country, is to

be the father of its

inhabitants, or its

founder or chief ruler

of it.

5 See notes on Nu.

32. 41 and De. 3. 14.—

P.

z ch. 4. 5. 2 Sa. 14. 2.

Je. 6. 1.

a ver. 9, 26, 27, 33, 42.

1 Sa. 27. 10, 30, 39.

6 Of all the persons

mentioned from ver.

25 to 33, nothing

more is known than

the names. What

is the use of the

of the record? Amongst

other uses, one is

very important, to

teach men humility.

The proud may leave

nothing but a name;

nay, their very name

may be expunged

from all but the re-

cords of him, who,

while he is no re-

specter of the per-

sons of the living, is

ready to judge the

dead, both small

and great. Re. 20. 12.

—C.

7 B.C. 1610.

b ver. 28.

c ver. 34, 35.

d Ge. 21. 21. De. 7. 3.

Ju. 14. 2. 1 Co. 7. 38.

8 B.C. 1500.

9 He may have

been a proselyte, and

consequently there

was no breach of law

in the marriage.

name servant is no

certain index of his

rank; for such

Eli ezer of Darius,

whom, nevertheless,

Abraham contem-

plated as his heir.

The record is given.

A.M. 2504. B.C. 1500.

not merely as a gene-

alogical fact, but also

as an historical re-

medy against nation-

al prejudices. A les-

son which none ever

needed more fre-

quently than Israel.

Caleb the object

doubtless was to pre-

serve the inheritance

in the family. This

is no uncommon cir-

cumstance in the

East. Among the

attendants of the

Cambay nabob, as

also at Surat and

other places, are

several Abyssinian

and Caffre slaves,

called, by way of

courtesy, *seddes* or

master. They are

often promoted to

great honour, richly

apparelled, and es-

pecially the Mame-

lukes of Egypt, most

of whom have as-

cended to their en-

significance from such

an origin. The slaves

who conduct them-

selves well find their

chains light, are

treated like near re-

latives, and are ad-

mitted to great con-

fidence. They often

obtain their freedom,

and marry their mas-

ters' daughters (For-

bes's *Oriental Me-**moirs*).—I.

c ch. 11. 41.

f ver. 9, 18, 19, 24. Ge.

49. 3. Ex. 4. 22, 23. Ro. 8.

20. 12, 27.

1 B.C. 1650.

2 Men are in this

and the following

chapters called *fa-**thers* of cities, be-

cause they are peo-

pleed them (Dathe

translates "founder,"

saying that Ziph was

a town, as were He-

bron and other names

here given. But may

they not have been

first names of men

before they were

given to towns?—I.]

g ver. 23, 24, 45, 49;

ch. 8. 29. Ezz. 2. 21-35.

Ne. 7. 25-38.

h Jos. 15. 58. ver. 18,

19, 48.

i Heb. *pelageth*,

that is, a half-wife,

or divided, or *recon-**dary* wife, Ge. 22. 24;

25. 15. &c. Jos. 13. 1 Ki.

11. 3. ch. 1. 32.

4 B.C. 1540.

j Not Jos. 15. 17.

k Caleb the son of

Jephunneh had a

daughter called Ach-

sa, who was married

to Othniel at the time

when Joshua com-

pleted the division of

the land. But Caleb,

the son of Hezron,

lived some ages be-

fore, and his daugh-

ter Achsa was a dif-

ferent person.—I.

6 The Caleb here

spoken of was the

grandson of him be-

fore-mentioned, and

brother to Uri the

father of Bezaleel:

the same who erected

the tabernacle.—I.

8 Or, Ephrath, ver.

19.

9 B.C. 1536.

8 Kirjath-jearim is

the name, not of a

person, but of a town

—but as his descend-

ants planted the dis-

trict, Shobal is called

its common father.—

C.

j Ge. 35. 19. Ru. 1. 1, 2.

Ju. 12. 8, 17, 8, 9, 19, 1. Mi.

5. 2. Mat. 2. 1, 6.

m Or, Reiaih, ch.

4. 2.

n Or, half of the

Menuchites, or Har-

sisham-menucheth.

o ver. 52. Jos. 9. 37.

1 Or, Atarites, or

crown of the house

of Joab.

p Je. 8. 8. Ezz. 7. 6.

2 B.C. 1000.

q Ju. 1. 16, 4, 11.

r Je. 35. 2, 2 Ki. 10. 15.

s 23.

36 And Attai begat Nathan, and Nathan begat Zabab,

37 And Zabab begat Ephlal, and Ephlal begat Obed,

38 And Obed begat Jehu, and Jehu begat Azariah,

39 And Azariah begat Helez, and Helez begat Eleasah,

40 And Eleasah begat Sisamai, and Sisamai begat Shallum,

41 And Shallum begat Jekamiah, and Jekamiah begat Elishama.

42 ¶ Now the sons of *Caleb the brother of Jerahmeel were, Mesha¹ his first-born, which was the father² of Ziph; and the sons of Mare-shah the father of Hebron.

43 And the sons of Hebron; Korah, and Tappuah, and Rekem, and Shema.

44 And Shema begat Raham, the father of Jorkoam: and Rekem begat Shammai.

45 And the son of Shammai was Maon: and Maon was the father of *Beth-zur.

46 And Ephah, *Caleb's concubine,³ bare Haran, and Moza, and Gazez: and Haran begat Gazez.

47 And the sons of Jahdai; Regem, and Jotham, and Geshan, and Pelet, and Ephah, and Shaaph.

48 Maachah, Caleb's concubine, bare Sheber, and Tirhanah.

49 She bare also Shaaph⁴ the father of Madmannah, Shevah, the father of Machbenah, and the father of Gibeah: and the daughter of Caleb was Achsa.⁵

50 ¶ These were the sons of Caleb⁶ the son of Hur, the first-born of *Ephratah; Shobal the father of *Kirjath-jearim,⁸

51 Salma the father of *Beth-lehem, Hareph the father of Beth-gader.

born ^aAmnon, of Ahinoam the ^bJezreelitess; the second, ^cDaniel,¹ of Abigail the Carmelitess;

2 The third, ^aAbsalom the son of Maachah, the daughter of Talmai king of Geshur; the fourth, ^aAdonijah the son of Haggith;

3 The fifth, Shephatiah of Abital; the sixth, Ithream, by ^aEglah his wife.

4 These six were born unto him in Hebron; and ^athere he reigned seven years and six months;² and in Jerusalem he reigned thirty and three years.

5 And^b these were born unto him in Jerusalem: ^aShimea, and Shobab, and Nathan, and Solomon, four, of ^bBath-shua, the daughter of Ammiel.¹

6 Ibhar also, and ^mElishama, and Eliphelet,³

7 And Nogah, and Nepheg, and Japhia,⁴

8 And Elishama, and ^aEliada, and Eliphelet, nine.

9 These were all the sons of David, besides the sons of the concubines, and ^aTamar their sister.

10 ¶ And Solomon's son was ^aRehoboam,⁵ Abia^a his son, Asa his son, Jehoshaphat his son,

11 Joram his ^ason, ^aAhaziah his son, Joash his son,

12 Amaziah his son, ^aAzariah his son, Jotham his son,

13 Ahaz^a his son,⁷ Hezekiah his son, Manasseh his son,

14 Amon his son, Josiah his son.

15 And the sons of Josiah were, the first-born Johanan,⁸ the second ^aJehoiakim, the third Zedekiah,⁹ the fourth ^aShallum.

16 And the sons of ^aJehoiakim; ^aJeconiah his son ^bZedekiah⁹ his son.

17 ¶ And the sons of Jeconiah; ^aAssir, ^aSalthiel his son,

18 Malchiram also, and Pedaiiah, and Shenazar, Jecamiah, Hoshama, and Nedabiah.

19 And the sons of Pedaiiah were, ^aZerubbabel, and Shimei; and the sons of Zerubbabel; Meshullam, and Hananiah, and Shelomith their sister:

20 And Hashubah, and Ohel, and Berechiah, and Hasadiah, Jushab-hesed, five.

21 And the sons of Hananiah; Pelatiah, and Jesaiah: the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah.

A.M. cir. 2949.
B.C. cir. 1055.

CHAP. III.

a 2 Sa. 3. 2. xiii.

b Jos. 15. 56. 1 Sa. 25.

c Or, Chitab, 2 Sa.

34. 3 Called also Chitab, 2 Sa. 3. 3. Two

contemporaneous

names were common.

So also was a change

of name, one suc-

ceeding and super-

seding the other. It

is probable this indi-

vidual died young,

as there is no special

mention of him sub-

sequently in the his-

tory.—C.

d 2 Sa. 13. 20-29; xiv.

xviii.

e 1 Ki. 1. 11.

f 2 Sa. 3. 5. His be-

lief was his.

g 2 Sa. 2. 11; 5. 5. 1 Ki.

2. 11. ch. 29. 27.

2 About 1048.

h 2 Sa. 5. 14-16. ch.

14. 7-7.

i Or, Shamua, 2

Sa. 5. 14. ch. 14. 4.

k Or, Bath-sheba, 2

Sa. 11. 3.

l Or, Eliam, 2 Sa.

11. 3.

m Or, Elishua, 2

Sa. 5. 15. ch. 14. 5.

n In this and ver. 8

the two names oc-

cure twice. Some

think this is a mis-

take, but others sup-

pose that two per-

sons so called died

young, and that the

next born received

the name of the de-

ceased.—C.

o B.C. 1033.

p Or, Beeliada, ch.

14. 7.

q 2 Sa. 13. 1-19.

r Mat. 1. 7-16. 1 Ki.

11. 43.

s Or, 1016.

t Or, Abijam, 1 Ki.

15. 1. 6. 24. 22. 41. 50.

u B.C. 921.

v Or, Azariah, or

Jehozabab, 2 Ch. 22. 6;

21. 17. 24. 1. 25. 1.

w Or, Uziah, 2 Ki.

15. 1. 38.

x 1 Ki. 16. 1. 20; 21. 1.

y B.C. 884.

z B.C. 762.

aa Or, Eliakim, 2

Ki. 23. 34.

ab Or, Mattaniah, 2

Ki. 24. 17.

ac Or, Jehoahaz, 2

Ki. 23. 30. 2 Ch. 36. 1. Je.

22. 11.

ad Mat. 1. 11.

ae Or, Jehoichin, 2

Ki. 24. 6; or, Coniah,

Je. 22. 24. Mat. 1. 12.

af 2 Ki. 24. 17. Being

his successor.

ag Supposed by

some to be that Ze-

dekiah whose name

was originally Tan-

aniah, 2 Ki. 24. 17. If

this were so, merely as

successor of Jeconiah,

of whom nothing

more is historically

recorded.—C.

ah The word Assir

signifies prisoner,

and is most probably

an epithet applied to

Jeconiah, who was

so long a prisoner in

Babylon; and this

translation will re-

concile the genea-

logy with that of

Mat. 1. 12.—C.

ai Heb. Shealtiel,

Mat. 1. 12.

aj Ezr. 2. 2; 3. 2; 5. 2.

ak Hag. 1. 12. 14; 2. 2. 4.

al 23. 2. 4. 6. 9. Mat. 1.

12. Lu. 3. 27. It seems

Pedaiah adopted

him, or became his

father-in-law.

A.M. 3434. B.C. 570.

e Ezr. 8. 2.

f That is—the sons

of Shechaniah,

17, reckoning to him

Shemaiah and his

five sons, as Jacob

referred to himself,

Ephraim and Man-

asseh the sons of Jo-

seph, Ge. 48. 5. 6. This

is evident from the

word sons of Shecha-

niah, for only one

proper son, Shema-

iah, is mentioned,

ver. 22, and as sons

are ascribed to him,

they must be his son

and grandsons, by

the virtue of patriar-

chal adoption. There

is thus no use for the

violent and unauthor-

ized substitution of

five, without author-

ity of MSS., as Hou-

bigant would read.—

C.

g Heb. Hezekiah.

h B.C. 430.

CHAP. IV.

B.C. 1720.

i This second gene-

alogy of Judah is

given, in which with

its appendages, Ben-

jamin, Simeon, and

Levi, this tribe re-

turned into the land,

and reconstituted the

kingdom of Judah,

which subsisted 'un-

til Shiloh came,' Ge.

49. 10.—C.

j Ge. 38. 29. 46. 12.

k Or, Chelubai, ch.

9; or, Caleb, ch. 2.

l Or, Haroeh, ch.

2. 52.

m Jos. 15. 33. Ju. 13.

n 25.

o 2 Ch. 11. 6. Ju. 15. 11.

p Jer. 18. 39. Jos. 15.

36. 38. ch. 12. 7.

q Ch. 2. 50.

r Or, Asher, ch. 2.

24. ver. 6-8.

s B.C. 1550.

t Jer. 10. Pr. 10. 26.

u Ac. 17. 11. Is. 48. 4.

v His superiority of

honour lay (1) in

piety towards God,

the true source and

characteristic of hon-

our; (2) in his pur-

suit of advancement

being in dependence

upon God. (3) In his

complete depend-

ence upon God's pro-

tection; and (4) in his

unshaken confidence

in restraining and

preventing grace. C.

—The Jews think

that Jabez was an

eminent doctor of the

law, and that the

scribes which dwelt

at Jabez were his

disciples. The Tar-

gum says he was

called 'Jabesh,' be-

cause in his counsel

'Jeziah,' he insti-

tuted a school for

disciples, and that he

was Othniel the son

of Kenaz.—C.

—That is, sorrow-

ful.

af Ge. 3. 16. ch. 7. 23.

ag Ps. 65. 46. 50. 15.

ah Heb. If thou wilt,

&c.

ai Ps. cxlii. cxviii;

72. 17. Ep. 1. 3.

aj Ps. 127. 1. Pr. 10. 22.

ak Heb. do me.

al Ps. 65. 21. 40. 15.

am Is. 58. 9. 65. 24. 30. 19.

an Job. 22. 27. 28. Mat. 7. 7.

ao Ep. 3. 20.

ap Or, the city of

Nahash.

aq Something is here

wanting, viz. Who

was the father of

Kenaz? Was it not

Jephunneh? as Ke-

naz is said to have

been Caleb's brother.

—C.

ar Jos. 15. 17. Ju. 3. 9.

as Or, Hainath and

Meonothai, who be-

gat, &c.

to find families almost desolated by the sword. God takes peculiar pleasure to exalt the low, and abase that which is high. David, the youngest son of Jesse, is raised to the throne.—Even so, Father, because so it seemed good in thy sight! By what incontestable wisdom God ordereth the condition of families, giving or withholding children, or of this or that sex, as it pleases him! Let all therefore learn, in whatever state he places them, to be therewith content. Let parents learn rather to marry their children to pious servants than to the ungodly rich. And let those who, like the Kenites, join God's people in their warfare, expect to dwell with them in their Canaan above.

CHAPTER III. REFLECTIONS.—Even good men may have large families with little appearance of piety or wisdom among most of them, while there is plenty of crosses: and often children die and leave their names to others. But it is highly becoming when we so love our reprovers, and especially our God, as to commemorate them in the names of our children.¹ What distinguished respect God pays to his promise, and to the noted piety of his servants! Never, perhaps, but in David's family, did a crown go directly from father to son for seventeen generations! But great indeed is our mercy that we now have Jesus, the

¹ David called one of his sons Nathan; and many of them had Eli (My God) in their names.

King eternal, immortal, and invisible, to complete and crown the list.

CHAPTER IV. REFLECTIONS.—How often have parents most comfort in those children from whom they at first expected least of

I. CHRONICLES V.

The posterity of Shelah and Simeon.

raiah begat Joab, the father of the valley¹ of Charashim;² for they were craftsmen.³

15 And the sons of Caleb 'the son of Jephunneh; Iru, Elah, and Naam: and the sons of Elah, even 'Kenaz.⁵

16 And the sons of Jehaleleel; Ziph, and Ziphah, Tiria, and Asareel.

17 And the sons of Ezra were, Jether, and Mered, and Ephraim, and Jalon: and she bare Miriam, and Shammai, and Ishbah the father⁶ of Eshtemoa.

18 And his wife 'Jehudijah bare Jered the father of 'Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And these are the sons of Bithiah the daughter of Pharaoh,⁷ which Mered took.

19 And the sons of 'his wife 'Hodiah, the sister of Naham, the father of Keilah the Garmite, and Eshtemoa the Maachathite.⁸

20 And the sons of Shimon were, Amnon, and Rinnah, Ben-hanan, and Tilon. And the sons of Ishi were, Zoheth, and Ben-zoheth.

21 ¶ The sons of Shelah 'the son of Judah were, Er⁹ the father of Lecah, and Laadah the father of Mareshah, and the families of the house of them that wrought fine linen,¹ of the house of Ashbea,

22 And Jokim, and the men of Chozeba, and Joash, and Saraph, who 'had the dominion in Moab, and Jashubi-lehem.² And these are ancient things.

23 These were the potters, and those that dwelt among plants³ and hedges:⁴ there they dwelt⁵ with the king for his work.

24 ¶ The sons of Simeon were, 'Nemuel, and Jamin, 'Jarib, 'Zerah, and Shaul:

25 Shallum his son, Mibsam his son, Mishma his son.

26 And the sons of Mishma; Hamuel his son, Zacchur his son, Shimei his son.

27 And Shimei had sixteen sons and six daughters;⁷ but his brethren had not many children, neither did all their family multiply like⁸ to the children of Judah.⁸

28 And they 'dwelt at Beer-sheba, and Moladah, and 'Hazar-shual,

29 And at 'Bilhah, and at Ezem, and at Tolad,⁹

30 And at Bethuel, and at Hormah, and at Ziklag,

A.M. 2494. B.C. 1510.

1 Or, inhabitants of the valley.

2 Or, craftsmen.

3 Charashim, artists—of what description we are not told, but most probably workers in metallurgy, cutlery, jewellery, carpentry, &c.—C.

4 Nu. 13. 6, 30; 14. 6-10, 24, 30. Jos. 14. 6-14. Ju. 1. 12-14.

5 Or, 'Kenaz.

6 B.C. 1490.

7 Father still denotes the founder or planter of a city.

8 Or, the Jewess.

9 ver. 4. 39.

7 She may have been an Egyptian princess, or an Israelite, that, from some peculiar circumstance, was called by that name: such as having been born in or about the Egyptian court, or having saved a child from drowning, as Pharaoh's daughter saved Moses.—C.

8 Or, 'Jehudijah, mentioned before, ver. 18.

9 About 1200.

10 Ge. 38. 1, 5. Nu. 26.

11 B.C. 1700.

12 Two or three statements in this chapter lead us to conclude that about this time something like caste or confinement to particular trades and employments—still so common in the East Indies—had begun to take place among the Israelites. By 'fine linen' some understand flax, others cotton.—C.

13 Perhaps in David's time, 2 Sa. 8. 2.

14 B.C. 1040.

15 Now they were debased and impoverished.

16 The frequent reference to specific employments in this chapter may well induce us to adopt the translation of dwelling amongst 'plants and hedges' as descriptive of gardeners, instead of taking them for the names of places.—C.

17 There they dwell, viz. at Beth-lehem.—C.

18 Or, 'Jemuel, Ge. 46. 10. Ex. 6. 15. Nu. 26. 12-14.

19 Or, 'Jachin.

20 Or, 'Zohar, Ge. 46. 10.

21 This genealogy of Simeon differs from the parallel account of the same family, but the discrepancies may be fully reconciled by the recollection that it was common for the same person to have two or more contemporaneous or consecutive names.—C.

22 A Heb. unto, Ge. 40. 7-10. Nu. 1. 23, 27; 16. 42. Pr. 17. 6.

23 Jos. 19. 2-8.

24 B.C. 1444.

25 Or, 'Balah, Jos. 19. 3.

26 Or, 'Eltolad, Jos. 19. 4.

27 That 'children are a heritage of the Lord' is the statement of the Psalmist, Ps. 127. 3, a truth upon which alone can be founded any real population statistics. Simeon, Nu. 26. 14.

A.M. 2560. B.C. 1444.

amounted merely to 22,000, when Judah, ver. 22, amounted to 70,500. The statistical philosophy of the world will adopt any population theory but the will and blessing of God, and confide in any regulation and check upon overgrowth, but that apostasy and idolatry which brought the divine wrath upon Israel. Yet the true philosophy is the Bible, for it is uniformly a history of facts.—C.

9 Or, 'Hazar-susim, Jos. 19. 5.

1 B.C. 1048.

2 When David obtained Ziklag by grant from Achish, and probably others by right of reconquest.—C.

3 Or, 'Ether, Jos. 19. 7.

4 Or, 'Balath-beer, Jos. 19. 7.

5 Or, as they divided themselves by nations among them.

6 Heb. coming by names, Ge. 6. 4. ch. 5. 24.

7 See note on ver. 27.—C.

8 Perhaps not that Jos. 15. 30, 38. ver. 4. 18; ch. 12. 7.

9 About thirty-six miles south-west of Jerusalem. The city was assigned to Judah, Jos. 12. 13, but the 'entrance' was probably the southern border of the district next to Egypt.—C.

6 About 710.

7 This expedition of the Simeonites took place in the days of Hezekiah; and, as Calmet conjectures, near the time of the captivity of the ten tribes, when the remnant of Simeon would feel themselves obliged to retire more southward into Arabia Petraea for fear of the Jews, and to seek pasture for their flocks. Or it is possible that on the revolt of the ten tribes the ancestors of these persons had adhered to the family of David.—C.

8 Ge. 9. 24; 14. 5-7. Ps. 78. 51.

9 'They of Ham,' Egyptians by whose feel themselves in the land had been highly improved, and by whose valour and well-ordered government its peace had been secured.—C.

10 Ki. xviii. 22. Ch. xxxix. xxxix.

11 This took place about the time of the captivity of the ten tribes, and these bold and adventurous emigrants were consequently preserved from the disasters of their compatriots.—C.

12 Ge. 36. 8. De. 2. 5.

13 About 715.

14 1 Sa. 15. 7; 27. 8, 30. 16. 17. 2 Sa. 8. 12. Ex. 17. 14. 16. De. 25. 17-19.

CHAP. V.

B.C. 1710.

a Ge. 29. 32; 49. 3-4. Ex. 6. 14. Nu. 26. 5.

b Ge. 35. 22; 49. 4; 48. 15, 22. 1 Co. 5. 1. Pr. 14. 54.

31 And at Beth-marcaboth, and 'Hazar-susim, and at Beth-birei, and at Shaaraim.¹ These were their cities unto the reign of David.²

32 And their villages were, 'Etam, and Ain, Rimmon, and Tochen, and Ashan, five cities;

33 And all their villages that were round about the same cities, unto 'Baal. These were their habitations, and their genealogy.³

34 And Meshobab, and Jamlech, and Joshah the son of Amaziah,

35 And Joel, and Jehu the son of Josibiah, the son of Seraiah, the son of Asiel,

36 And Elioenai, and Jaakobah, and Jeshohaiah, and Asaiah, and Adiel, and Jesimiel, and Benaiah,

37 And Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah.

38 These 'mentioned by their names were princes in their families; and the house of their fathers increased greatly.⁴

39 ¶ And they went to the entrance of 'Gedor,⁵ even unto the east side of the valley, to seek pasture for their 'flocks.⁷

40 And they found fat pasture and good, and the land was wide, and quiet, and peaceable: for they of 'Ham⁸ had dwelt there of old.

41 And these written by name came in the days of 'Hezekiah king of Judah,⁹ and smote their tents, and the habitations that were found there, and destroyed them utterly unto this day, and dwelt in their rooms; because there was pasture there for their flocks.

42 And some of them, even of the sons of Simeon, five hundred men, went to 'mount Seir,¹ having for their captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the sons of Ishi.

43 And they smote the rest of the 'Amalekites that were escaped, and dwelt there unto this day.

CHAPTER V.

1 The line of Reuben (who lost his birthright) unto the captivity. 9 Their habitation and conquest of the Hagarites. 11 The chief men and habitations of Gad. 18 The number and conquests of Reuben, Gad, and the half-tribe of Manasseh. 23 The habitations and chief men of that half-tribe. 25 Their captivity because of their sins.

NOW the sons of Reuben, the 'first-born of Israel, (for he was the first-born; but, forasmuch as he 'defiled his father's bed, his birthright was given unto the sons of Joseph

strength, and be protected from all their enemies. How differently God disposes of men in respect of their callings and stations on earth! He advances them to honour and power, or degrades them to the meanest employments, as seemeth good in his sight. This world is a changing scene: nothing substantial or enduring is to be expected in it. Let it quicken our diligence to secure a better, where our dignity will be secure, without variability or shadow of turning. Behold how God rewards the Simeonites, who cleaved to the family of David! They are provided with new habitations; when their brethren, who joined the kingdom of Israel, are carried into captivity. If I firmly adhere to God and my duty, he will always provide

for me what I need; and that which appears an afflictive separation, shall at last prove a comfortable deliverance. But the curse of God shall hunt out the sinners, as it did the Amalekites, till they are utterly destroyed.

CHAPTER V. REFLECTIONS.—Behold how sin degrades men and thrusts them down from their excellency! And one false step often leaves an indelible stain upon their memory. But God does not utterly cast off those who fall foully at first, and are severely punished in the flesh. Behold how he divides the honours which had been sinfully forfeited, that no flesh may glory in his presence!—how he casts out the

enemy from before his people by little and little, and gives them residence and substance as they have need of it! Behold these Gadites in their pride; and see how God in his wisdom, to mark them not utterly cast off, takes up their names just before their removal into a long captivity! But what mighty things the people of God can do when they take him along with them! With ease they tread down their enemies, and gather their spoils when they go forth crying to and trusting in him. But sin is pregnant with the greatest mischief to the temporal as well as the eternal interests of professors. God sometimes serves his own purposes by the ambition of the most proud, tyrannical, and murderous princes. And the most lasting destruction

the son of Israel:¹ and the genealogy is not to be reckoned after the birthright.

2 For 'Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's;)

3 The sons, I say, of 'Reuben the first-born of Israel were, Hanoch, and Pullu, Hezron, and Carmi.

4 The sons of Joel; Shemaiah his son, Gog his son, Shimei his son,

5 Micah his son, Reaia his son, Baal his son,

6 Beerah his son, whom 'Tilgath-pilneser king of Assyria carried away captive: he was prince of the Reubenites.

7 And his brethren by their families, (when the 'genealogy of their generations was reckoned,) were the chief, Jeiel, and Zechariah,²

8 And Bela the son of Azaz, the son of Shema,³ the son of Joel, who dwelt in 'Aroer, even unto Nebo and Baal-meon:

9 And eastward he inhabited unto the entering in of the wilderness from the river Euphrates; because their cattle were multiplied in the land of Gilead.

10 And in the days of Saul³ they made war with the 'Hagarites,⁴ who fell by their hand: and they dwelt in their tents throughout all the east⁵ land of Gilead.

11 ¶ And the children of Gad dwelt over against them, 'in the land of Bashan, unto Salcah.⁶

12 Joel the chief, and Shapham the next, and Jaanai, and Shaphat in Bashan.

13 And their brethren, of the house of their fathers, were, Michael, and Meshullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, seven.

14 These are the children of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz;

15 Ahi the son of Abdiel, the son of Guni, chief of the house of their fathers.

16 And they dwelt in Gilead in Bashan, and in her towns, and in all the suburbs of 'Sharon,⁷ upon their borders.⁸

17 All these were reckoned by genealogies in the days of 'Jotham king of Judah, and in the days of Jeroboam king of Israel.

18 ¶ The sons of Reuben, and the Gadites, and half the tribe of Manasseh, of valiant men,⁹ men able to bear buckler and sword, and to shoot with bow, and skilful in war, were four and forty thousand seven hundred and three-score, that went out to the war.

19 And they made war with the Hagarites,¹ with 'Jetur, and Nephish, and Nodab.

20 And they were 'helped against them, and

A.M. 2294. B.C. 1710.

1 By the law of God, De. 21. 17, the first-born was entitled to a double portion of a father's possessions. This right was transferred to Joseph, who inherited two shares of the land in Ephraim and Manasse. Judah had but one share, but from him descended David and Messiah—the one the type, the other the real ruler.—C.

2 Ge. 49. 10. 2 Sa. 7. 8-13. Mi. 5. 2. Mat. 2. 6. Or, prince, Nu. 2. 31. 14. 2 Sa. 8. 15. 1 Ti. 6. 15. Re. 5. 5; 17. 14; 19. 16.

3 Ge. 46. 9. Ex. 6. 14. Nu. 26. 5-9.

4 Or, Tilgath-pilneser, Ki. 19. 16-17.

5 Or, 740.

6 Or, Shemaiah, ver. 4.

7 Jos. 13. 15, 23. Nu. 32. 37, 38. De. 3. 12, 16, 17. Je. 48. 19-24. Eze. 25. 9.

8 Ge. 21. 9. ver. 19, 20.

9 Ishmaelites, descendants of Hagar.

1 Heb. upon all the face of the east.

2 Jos. 13. 11, 24-28. De. 3. 10, 12, 16, 17. Nu. 32. 34-36.

3 Salcah was a strong city, situated on the top and sides of a conical hill, at the southern extremity of the mountain range of Bashan. It was 12 miles east of Bozrah. It is now deserted, though many of its old stone houses are still perfect. Its citadel or castle, whose remains crown the summit of the hill, must have been one of the strongest in Palestine.—P.

4 In ch. 27. 20. Is. 35. 2; 35. 9. 65. 10. Ca. 1. 1, not ascertained. According to Eusebius the whole district of country between Joppa and Caesarea was called Sharon; and its richness and fertility are noticed by most travellers. Another district lying between Mount Tabor and the Sea of Galilee was also distinguished by the same name; and a third, on the east of Jordan, in the tribe of Gad, seems to be that described in the text. C.—The celebrated plain of Sharon extended along the coast of the Mediterranean, from the base of Carmel on the north to Joppa on the south, where it joined the plain of Philistia. It was, and still is, famous for its pastures. Eusebius and Jerome speak of two Sharons, one lying between Tabor and Tiberias; but the sacred writers mention only one of these. The Sharon referred to in this verse is not the plain of western Palestine. Its exact situation is not known, but it seems probable it was the pastoral plateau extending eastward from the mountains of Gilead to the walls of Bozrah and Salcah on the borders of Bashan.—P.

5 Heb. their goings forth.

6 2 Ki. 15. 5; 30. 14, 16, 28.

7 Heb. sons of valour.

8 Perhaps about 800. Ge. 25. 14. 15. ch. 1. 31.

9 ver. 20. Ps. 46. 1. Ex. 17. 11. 1 Ki. 22. 32. 2 Ch. 14. 11. Ro. 8. 31. He. 13. 5, 6.

A.M. 3204. B.C. 800.

2 Heb. led captive.

3 Nu. 31. 32-35. Job 1. 34; 12. 2 Ki. 3. 4. De. 3. 12, 14.

4 Heb. souls of men, as Nu. 31. 35.

5 2 Ch. 32. 8. Ro. 8. 31. Ex. 14. 25. Pr. 21. 30.

6 The war was a judgment from God upon an idolatrous and wicked people.

7 A war (as such) comes from men's lusts that war in their members, Ja. 4. 1; but war, as a judgment and punishment, comes from God, who gives the invading nation up to their own evil desires, and the invaded to the retribution of the idolatries they have practised, the injustice they have done, and the cruelties they have committed.—C.

8 2 Ki. 17. 6, or 15-29; ver. 20.

9 De. 3. 8, 9; 4. 48. Jos. 11. 12, 15; 13. 29-31. Ps. 42. 6; 89. 11; 133. 3.

10 It therefore appears from this verse that the country occupied by the tribes of Jetur, Nephish, and Nodab lay along the northern and now western border of Bashan, and extended to the mountain range of the Jettur.

11 Jetur was unquestionably the 'Istura of the Greeks, mentioned in Nu. 31. 1 and bearing its ancient name in the Arabic form 'Jetur'. It is a region of rocks and rich pasture land, lying close along the eastern base of Hermon, and extending on the north to Damascus.—P.

12 Heb. men of names, Ge. 6. 4. ch. 4. 35.

13 De. 31. 16, 29; 32. 15-21. Ju. 2. 12, 17, 19. 2 Ki. 17. 7-17. Ho. 10. 14-20. Eze. 31. 13, 23, 24.

14 2 Sa. 24. 1. 2 Ki. 15. 19, 20; 17. 6. 15. 10. 5, 6.

15 b. C. 770.

16 Places in Assyria and Media, 2 Ki. 17. 6; 18. 11, 19, 32.

CHAP. VI.

B.C. 1720.

1 a Ge. 46. 11. Ex. 6. 16. Nu. 26. 57. ch. 23. 6; ver. 16.

2 Or, Gershon, ver. 17, 20.

3 Ex. 6. 20; 15. 20. ch. 23. 12.

4 Le. 10. 1, 12. Ex. 28. 1. ch. 24. 1, 2. Nu. 26. 60, 61; 34. 24.

5 Nu. 25. 7. Jos. 24. 33. Ezr. 7. 1-5.

6 2 Sa. 8. 17; 15. 27; 17. 17; 18. 19, 22. 1 Ki. 2. 35, not that 1 Sa. 14. 3.

7 Perhaps Jehoia-da, 2 Ki. 11. 12.

8 2 Ch. 26. 17-20.

9 1 Ki. vi. vii. 2 Ch. iii. iv.

1 Heb. in the house.

2 This is an intimation that the writer lived when the second temple was built or building. The person mentioned is supposed to have been that Azariah who vigorously opposed Uzziah's presumptuous attempt to burn incense. His father Johanan is thought by some to have been the same as Jehoia-da, the firm friend to religion and the family of David during Ahab's usurpation, or otherwise Jehoia-da is not mentioned.—I.

3 Who, consequently, witnessed the glory of the Shekinah, and the consolation of those shadowy ordinances that set forth the body of Christ, He. 10. 1.—C.

the Hagarites were delivered into their hand, and all that were with them: for they cried to God in the battle, and he was entreated of them; because they put their trust in him.

21 And they took away their cattle; of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of men an hundred thousand.

22 For there fell down many slain, because the war was of God.³ And they dwelt in their steads until the captivity.

23 ¶ And the children of the half-tribe of Manasseh dwelt in the land: they increased from Bashan unto Baal-hermon and Senir, and unto mount Hermon.⁴

24 And these were the heads of the house of their fathers, even Ephraim, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valour, famous men, and heads of the house of their fathers.

25 ¶ And they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whom God destroyed before them.

26 And the God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tilgath-pilneser king of Assyria,⁵ and he carried them away, (even the Reubenites, and the Gadites, and the half-tribe of Manasseh,) and brought them unto Halah, and Habor, and Hara, and to the river Gozan, unto this day.

CHAPTER VI.

1 The sons of Levi. 4 The line of the priests unto the captivity. 16 The families of Gershon, Merari, and Kohath. 49 The office of Aaron, and his line unto Ahimaaz. 54 The cities of the priests and Levites.

THE sons of Levi; 'Gershon,^b Kohath, and Merari.

2 And the sons of 'Kohath; Amram, Izhar, and Hebron, and Uzziel.

3 And the children of Amram; Aaron, and Moses, and Miriam. The sons also of Aaron; Nadab, and Abihu, Eleazar, and Ithamar.

4 ¶ Eleazar begat Phinehas, Phinehas begat Abishua,

5 And Abishua begat Bukki, and Bukki begat Uzzi,

6 And Uzzi begat Zeraniah, and Zeraniah begat Meraioth,

7 Meraioth begat Amariah, and Amariah begat Ahitub,

8 And Ahitub begat Zadok, and Zadok begat Ahimaaz,

9 And Ahimaaz begat Azariah, and Azariah begat Johanan,

10 And Johanan begat Azariah, (he it is that executed the priest's office in the temple¹ that Solomon built² in Jerusalem,)³

follows those who are cut off in their sins. They who are governed more by sense than by faith in the choice of their settlement, find often, when it is too late, that

they have made a very disadvantageous one. Their first settlement issues in their being first wretched and miserable.

11 And Azariah begat Amariah, and Amariah begat Ahitub,
 12 And Ahitub begat Zadok, and Zadok begat Shallum,
 13 And Shallum begat Hilkiah, and Hilkiah begat Azariah,
 14 And Azariah begat Seraiah,⁴ and Seraiah begat Jehozadak,
 15 And Jehozadak went into captivity, when the LORD carried away Judah and Jerusalem by the hand of Neuchadnezzar.⁵
 16 ¶ The sons of Levi; Gershom,⁷ Kohath, and Merari.
 17 And these be the names of the sons of Gershom; Libni, and Shimei.⁷
 18 And the sons of Kohath, were Amram, and Izhar, and Hebron, and Uzziel.
 19 The sons of Merari; Mahli, and Mushi. And these are the families of the Levites, according to their fathers.
 20 ¶ Of Gershom; Libni his son, Jahath his son, Zimmah his son,⁸
 21 Joah⁹ his son, Iddo his son, Zerah his son, Jeaterai his son.
 22 ¶ The sons of Kohath; Amminadab^b his son, Korah his son, Assir his son,
 23 Elkanah⁹ his son, and Ebiasaph his son, and Assir his son,
 24 Tahath his son, Uriel his son, Uziah his son, and Shaul his son.
 25 And the sons of Elkanah; Amasai, and Ahimoth.
 26 As for Elkanah: the sons of Elkanah; Zophai⁹ his son, and Nahath his son,
 27 Eliab⁹ his son, Jeroham his son, Elkanah his son.
 28 And the sons of Samuel; the first-born Vashni,² and Abiah.
 29 ¶ The sons of Merari; Mahli; Libni his son, Shimei his son, Uzza his son,
 30 Shimea his son, Haggiah his son, Asaiah his son.
 31 ¶ And these are they whom David set over the service³ of song in the house of the LORD, after that the ark⁴ had rest.⁵
 32 And they ministered before the dwelling-place of the tabernacle of the congregation with singing, until Solomon had built the house of the LORD in Jerusalem; and then they waited on their office, according to their order.
 33 And these are they that waited, with their children: of the sons of the Kohathites; Heman a singer, the son of Joel, the son of Shemuel,
 34 The son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah,
 35 The son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai,

A.M. 3204. B.C. 800.

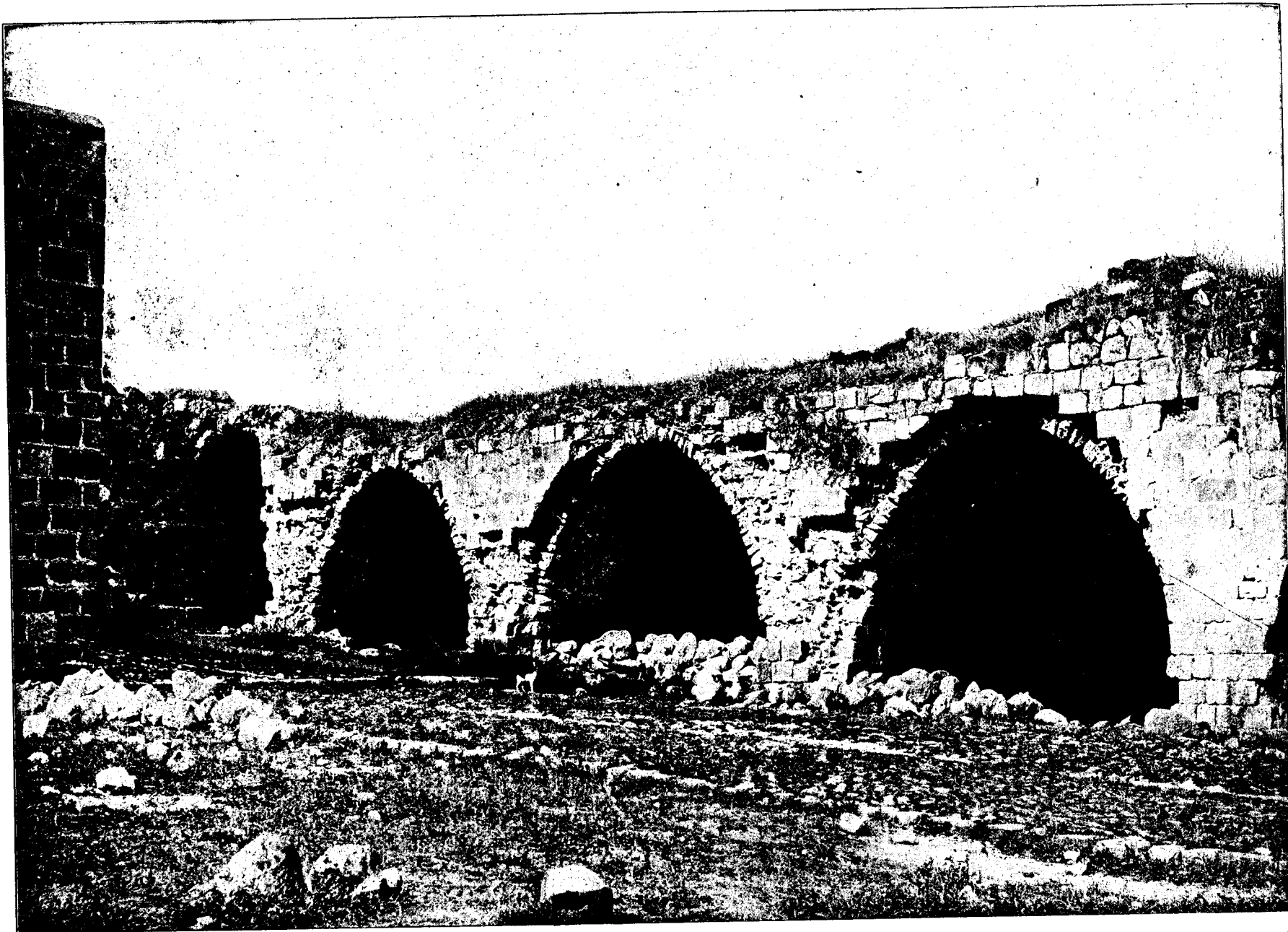
1 Or, Meshullam, ch.9.11.
 2 Ki.22.12, 14.2
 Ch.34.14.
 3 Ki.25.18. Ezr.7.1. Ne.11.11.
 4 With him ended the succession of priests in the first temple.—C.
 5 Ezr.5.2. Hag.1.2, 12.2.
 6 2 Ki. xxv. 2 Ch. xxxvi. Je. xxxix. iii. 5 B.C. 588.
 7 The principal persons who presided over the three families of Levi, till the time of David, seem to be mentioned in these verses. The marginal references contain the variation in the names given to the same persons in different parts of sacred history, as far as it can be ascertained; and nearly the whole that is at present known concerning them may be learned by carefully consulting them.
 8 Samuel, the son of Elkanah, was not a priest, but descended from Izhar, Aaron's uncle; yet, as a prophet, he sacrificed personally, and not by the ministrations of the priests.—I.
 9 Or, Gershom, ver. 7.
 10 Ex.6.16. ver.1.
 11 Ex.6.17. ch.23.7. B.C. 1700.
 12 ver.8. ch.23.12. Ex.6.18.
 13 Ex.6.19. Nu.3.33. ch.23.17.24.26. ver.29.
 14 ver.17.29.30.
 15 B.C. 1650.
 16 Or, Ethan, ver. 42. not Ps.89. title.
 17 Or, Adaiah, ver. 41.
 18 Or, Ethni, ver. 41.
 19 Or, Izhar, ver.2. 18.33-38. Ex.6.21.24. B.C. 1350.
 20 Or, Zephaniah, Azariah, Joel, ver. 36.
 21 ver.35.36.
 22 Or, Zuph, 1 Sa.1.1. ver.35.
 23 Or, Eliel, ver.34. 1 Sa.1.1.
 24 B.C. 1095.
 25 Called also Joel, ver.33. 1 Sa.8.2.
 2 From 1 Sa.8.2, and from 1 Ch.6.33, it appears that the name of Samuel's eldest son was Joel, and not Vashni. Some suppose the word Joel to have dropped out of the text, and that Vashni, which signifies second, is an epithet to be joined with Abiah. There seems no necessity for this conjectural emendation, as the first-born of Samuel may have been called both Joel and Vashni.—C.
 3 1 Sa.19.44-47.
 4 Over the hands, inasmuch as the hands were largely used in the instrumental music, divinely authorized and appointed, as a significant and delightful accompaniment of the Jewish worship.—C.
 5 2 Ch.16.1. 2 Sa.6.17. 1 Ki.8.4-6.
 6 B.C. 1045.
 7 Two states of the church are represented by the ark—the one, uncertainty of abiding, and many removals—the other, rest and permanence.
 8 The one, the church on earth—the other, the church in heaven.—C.
 9 Ch.16.37-42. 24.30. xxv. m. Stood, Ps.134.1. 2. ch.25.9. ver.22-28.
 10 Ch.17.10.19.25.4. ver.28. Ps.88. title.
 11 Or, Eliab, Nahath, ver.26.27.
 12 Or, Zophai, ver. 26.27.

A.M. 2950. B.C. 1045.

g Shaul, Uziah, Uziel, ver.24.
 1 Nu.16.7. 26.10. 11. Ps. xlii. xlv. xlix. lxxiv. lxxxv. title.
 2 ch.15.17. 19. 25.2; ver.20.21. Ps.1. lxxiii. lxxiii. title. ver.20. 21.
 3 To whom are ascribed twelve of the psalms. C.—As Asaph was of the same tribe, and Heman, he is called his brother, though belonging to a different family of that tribe, for he was descended from Gershom; but Heman from Kohath. These persons are celebrated in these books and in the Psalms for their skill in singing, and the part they performed in the public worship of God. It is very likely that their singing was only a kind of recitative or chanting, such as we still find in the synagogues.—I.
 4 Or, Jeaterai, ver. 21.
 5 Or, Iddo, ver.21.
 6 Or, Joah, ver.21.
 7 Or, Jeduthun, ch.9.16. 25.3.4. Ps.89. title.
 8 Or, Kushiath, ch.15.17.
 9 ch.22.21.28. Nu.3.20.33-36. Ex.6.19. Jos.21.7.34-40.
 10 Nu.18.7.8.10. Le.1.13. Ex.30.7. He.9.14. 6.25.
 11 ver.3-9. Ezr.7.1-5. B.C. 1000.
 12 Jos.21.9-19, in this list of the names of the priests Gibeon and Juttah are omitted.
 13 These things seem to be mentioned so often, with such exactness, that it might appear what care was taken by God for the maintenance of his ministers, of all sorts; and for the instruction of his people, among whom he dispersed the Levites, who were peculiarly devoted to this service.—C.
 14 In this list of the cities of the priests, which gives eleven instead of thirteen, Gibeon and Juttah are omitted. None of the versions give the full number of names here, though they all give the whole sum. Probably those two cities had been destroyed, and lay in ruins when this book was written.—I.
 15 Other tribes obtained by investment on request, and in virtue of continued military service as the tribe of Reuben and half-tribe of Manasseh, east of Jordan, were obtained directly by conquest, some earlier, some later; but Levi, in all his branches, obtained his possessions only by lot, the emblem of every spiritual blessing which must be the gift of God, first to Christ, our High-priest, Ps.24.25, and then, from and through him, to all his members, Ep.4.8.—C.
 16 Jos.21.11. 14.13-15.
 17 Jos.21.4.13-19.
 18 Or, Holon, Jos.21.15. [It is common for cities to have several names.] Saron and Salsbury, Salop and Shrewsbury, are more unlike than Heli-ver. 58. and Holon [Jos.21.15]. Ashan [ver.59] and Ain [Jos.21.16]. Alemoth [ver.60] and Almon [Jos.21.28]; and time changes names.—Henry.]

36 The son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah,
 37 The son of Tahath, the son of Assir, the son of Ebiasaph, the son of Korah,
 38 The son of Izhar, the son of Kohath, the son of Levi, the son of Israel.
 39 And his brother Asaph,⁶ (who stood on his right hand,) even Asaph the son of Berachiah, the son of Shimea,
 40 The son of Michael, the son of Baaseiah, the son of Malchiah,
 41 The son of Ethni, the son of Zerah, the son of Adaiah,
 42 The son of Ethan, the son of Zimmah, the son of Shimei,
 43 The son of Jahath, the son of Gershom, the son of Levi.
 44 And their brethren the sons of Merari stood on the left hand: Ethan the son of Kishi, the son of Abdi, the son of Malluch,
 45 The son of Hashabiah, the son of Amaziah, the son of Hilkiah,
 46 The son of Amzi, the son of Bani, the son of Shamer,
 47 The son of Mahli, the son of Mushi, the son of Merari, the son of Levi.
 48 Their brethren also the Levites were appointed unto all manner of service of the tabernacle of the house of God.
 49 ¶ But Aaron and his sons offered upon the altar of the burnt-offering, and on the altar of incense, and were appointed for all the work of the place most holy, and to make an atonement for Israel, according to all that Moses the servant of God had commanded.
 50 And these are the sons of Aaron; Eleazar⁷ his son, Phinehas his son, Abishua his son,
 51 Bukki his son, Uzzi his son, Zerahiah his son,
 52 Meraioth his son, Amariah his son, Ahitub his son,
 53 Zadok his son, Ahimaaz his son.
 54 ¶ Now these⁸ are their dwelling-places throughout their castles in their coasts, of the sons of Aaron, of the families of the Kohathites; for theirs was the lot.⁹
 55 And⁶ they gave them Hebron in the land of Judah, and the suburbs thereof round about it.
 56 But the fields of the city, and the villages thereof, they gave to Caleb the son of Jephunneh.
 57 And^d to the sons of Aaron they gave the cities of Judah, namely, Hebron, the city of refuge, and Libnah with her suburbs, and Jattir, and Eshtemoa, with their suburbs,
 58 And Hilen with her suburbs, Debir with her suburbs,

the names of those who, through trusting in Jesus' church, particularly ministers, to see to the regular observation of the ordinances of God. These Levites were most commodiously stationed for the instruction of the Israelites, when they were thus, according to Jacob's threatening, divided and scattered. But what comfortable provision God requires for his ministers;



CITADEL OF TIBERIAS. [I. Chron., vi:63.]—"Unto the sons of Merari were given by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities." Tiberias in Old Testament times was in the territory of Zebulun, and the particular city which stood upon the site of Tiberias was called, according to the Jewish Talmud, Rakkath. It is also by the Talmud identified with the ancient Hammath, and some have supposed it to be the same as Chinnereth, referred to in Joshua, xix:35. The excesses and vices

of the Roman court were transferred to this capital of the weak and cruel Herod Antipas, and Tiberias remained the metropolis of the province of Galilee till the Emperor Nero placed Agrippa II. in charge of the province. It became in the time of the great Jewish afflictions a center of refuge for the rabbis. Thirteen synagogues were built here and in the thirteenth century a school of Jewish learning was established which attained great celebrity.

59 And ¹Ashan with her suburbs, and Bethshemesh with her suburbs:

60 And out of the tribe of Benjamin; Geba with her suburbs, and ²Alemeth with her suburbs, and Anathoth with her suburbs. All their cities, throughout their families, were thirteen cities.⁹

61 And ³unto the sons of Kohath, which were left of the family of that tribe, were cities given out of the half-tribe, namely, out of the half-tribe of Manasseh,¹ by lot, ten cities.

62 And ⁴to the sons of Gershom, throughout their families, out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities.

63 Unto the ⁵sons of Merari were given by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

64 And ⁶the children of Israel gave to the Levites these cities, with their suburbs.

65 And they ⁷gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities which are called by their ⁸names.³

66 And ⁹the residue of the families of the sons of Kohath had cities of their coasts out of the tribe of Ephraim.

67 And they gave unto them, of the cities of refuge, Shechem in mount Ephraim with her suburbs; they gave also ¹⁰Gezer with her suburbs,

68 And ¹¹Jokmeam with her suburbs, and Beth-horon with her suburbs,

69 And ¹²Aijalon with her suburbs, and Gath-rammon with her suburbs:

70 And out of the half-tribe of Manasseh; Aner¹³ with her suburbs, and Bileam with her suburbs, for the family of the remnant of the sons of Kohath.

71 Unto ¹⁴the sons of Gershom were given out of the family of the half-tribe of Manasseh, Golan in Bashan with her suburbs, and Ash-taroath with her suburbs:

72 And out of the tribe of Issachar; ¹⁵Kedesh with her suburbs, Daberath with her suburbs,

73 And ¹⁶Ramoth with her suburbs, and Anem with her suburbs:

74 And out of the tribe of Asher; ¹⁷Mashal with her suburbs, and Abdon with her suburbs,

75 And ¹⁸Hukok with her suburbs, and Rehob with her suburbs:

76 And ¹⁹out of the tribe of Naphtali; Kedesh

A.M. 3004. B.C. 1000.

f Or, Ain, Jos. 21.

g Or, Almon, Jos.

21.16.

h Eleven here, two

more, Jos. 21. 16, 17.

The eleven were their

dwelling-places, ver.

24, the thirteen their

right by lot and in-

heritance, ver. 60.

These represent the

Israelitish family.

When Levi ceased to

be a portioned tribe,

and was given for the

first-born (Nu. 3. 12),

there remained eleven,

for Ephraim and

Manasseh were not

of Jacob, but of Joseph.

But when all

were counted there

were thirteen tribes,

for every one of

whom there is a re-

presentative city of

refuge. C.—The text

in this list of Leviti-

cal cities being ill-

arranged and cor-

rupted, must be re-

ctified from Jos. xxi.;

for internal and colla-

teral evidence shows

that to be the accu-

rate copy. Geddes

has been at much

pains to point out

and remove the dis-

crepancies, and re-

store the true order.

—L.

i Jos. 21. 5, 20-26.

ver. 67-70.

j And out of the

tribes of Ephraim and

Dan.

k Jos. 21. 6, 27-33. ver.

71-76.

l Jos. 21. 7, 34-40.

ver. 77-81.

m Jos. xxi. Nu. 35. 1-8.

n ver. 57-60. Jos. 21.

9-19.

o Probably each

family gave its own

name to the city that

fell to its lot.—L.

p Each of the other

tribes received a

compact territory,

except the tribe of

Manasseh, which

was divided into two

separate portions,

and a few additional

allotments to some

tribes within the

limits of their neigh-

bours. But Levi re-

ceives no extended

territory in any one

place, but merely

cities and their sub-

urbs—a gracious ar-

rangement providing

for the equitable ex-

tension of religious

education to all the

tribes, and the due

administration of the

law, of which the

priests were the prin-

cipal judges, while it

fulfilled the prophe-

cies of Jacob and

Moses concerning

their future destina-

tion. Ge. 49. 7. De. 33.

10.—C.

n Jos. 21. 5, 20-26.

o 1 Ki. 9. 15.

p Jos. 21. 22.

q Jos. 21. 23, 24.

r Jos. 21. 25.

s Jos. 21. 6, 27-33.

t Jos. 21. 28.

u Jos. 19. 21.

v Jos. 21. 30.

w Jos. 21. 31.

x Jos. 21. 32.

A.M. 2560. B.C. 1444.

y Jos. 21. 7, 34-40.

z The Levites.

5 Some of the cities

mentioned in this

chapter had changed

their names, or been

exchanged for other

cities after the time

of Joshua.

a 1 Ki. 1. 13.

b Nu. 21. 34.

c Nu. 32. 3, 35. Jos. 21.

39, ch. 26. 31.

d The number of

cities and extended

suburbs allotted to

Levi may seem a

large and even un-

due proportion to so

small a tribe; but it

is to be reflected

that these cities and

suburbs were evi-

dently held, not in

exclusive possession

by the Levites, but in

some species of co-

partnership with the

secular tribe by

whom they were

granted, and that

consequently the Le-

vitical possessions

were reduced to little

more than a mere

residence. C.—None

of the Lord's people,

and especially of his

ministers, should be

unemployed; they

who through want of

ability or change of

circumstances are

precluded from one

method of glorifying

God, should set them-

selves to devise an-

other. And if they

deem nothing disre-

spectful or discourag-

ing if they be dispo-

sed to be instant in

season and out of season,

to instruct or encour-

age one, ten, or ten

thousand, in public

or in private, in a

cottage, an hospital,

a prison, or a palace,

in safe and easy, or

in difficult or peril-

ous circumstances—

if they consider

nothing too little to

be attended to, and

nothing too arduous

to be attempted—and

if they do all in sin-

cerity, humility, and

simplicity of spirit

—they cannot long be

unoccupied or use-

less.—Scott.

CHAP. VII.

B.C. 1714.

a Ge. 46. 13. Nu. 26.

23, 24.

b Huvah, Job. Ge.

46. 13.

c 2 Sa. 24. 1-9. ch. 21.

1-527, 23, 24.

d 1 Ki. 10. 17.

e That is, the sons

of Uzzi were five.

The sons of Izrahiah

being counted to

their grandfather, for

some legal reason, as

Ephraim and Manas-

seh were counted to

their grandfather

Jacob, and not to

their father Joseph.

—C.

f ch. 12. 32.

g Heb. they multi-

plied wives and chil-

dren, ver. 5.

h This was the

whole number

of their fighting men, ch.

21. 5, 2 Sa. 24. 9.

i Ge. 46. 21. Nu. 26. 38

-41, ch. 8. 1.

j We learn from

Ge. 46. 21 that Ben-

jamin had ten sons,

and in ch. 8. 1, 2 are

enumerated. This

apparent discrepan-

cy is accounted for

by observing how in

ch. 1, 2 the name of

Abel is omitted, as he

had no family. The

extinction, first of

five, and finally of

seven branches of

Benjamin's family, is

an even not unlikely

in the scenes of tur-

moil in which the

country had been so

long involved.—C.

k B.C. 1680.

l B.C. 1017.

in Galilee with her suburbs, and Hammon with her suburbs, and Kirjathaim with her suburbs.

77 Unto⁹ the rest of⁴ the children of Merari were given out of the tribe of Zebulun,⁵ Rimmon with her suburbs, Tabor with her suburbs:

78 And on the other side Jordan by Jericho, on the east side of Jordan, were given them out of the tribe of Reuben, Bezer in the wilderness with her suburbs, and Jahzah with her suburbs,

79 Kedemoth also with her suburbs, and Mephaath with her suburbs:

80 And out of the tribe of Gad; ⁶Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs,

81 And ⁷Heshbon with her suburbs, and ⁸Jazer with her suburbs.⁶

CHAPTER VII.

1 The sons of Issachar, 6 of Benjamin, 13 of Naphtali, 14 of Manasseh. 20 The sons of Ephraim who were slain by the men of Gath. 23 Beriah is born. 28 Ephraim's habitations. 30 The sons of Asher.

NOW the sons of Issachar were, Tola, and ^aPuah,^b Jashub, and Shimron, four.

2 And the sons of Tola; Uzzi, and Reph-ahiah, and Jeriel, and Jahmai, and Jibsam, and Shemuel, heads of their father's house, to wit, of Tola: they were valiant men of might in their generations; ^cwhose number was, in the days of David, two and twenty thousand and six hundred.¹

3 And the sons of Uzzi; Izrahiah: and the sons of Izrahiah; Michael, and Obadiah, and Joel, Ishiah, five:² all of them chief men.

4 And with them, by their ^dgenerations, after the house of their fathers, were bands of soldiers for war, six and thirty thousand men: for they had many wives and sons.³

5 And their brethren among all the families of Issachar were valiant men of might, reckoned in all, by their genealogies, ^efourscore and seven thousand.

6 ¶ The sons of ^fBenjamin; Bela, and Becher, and Jediahel, three.⁴

7 And the sons of Bela;⁵ Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five; heads of the house of their fathers, mighty men of valour, and were reckoned by their genealogies twenty and two thousand and thirty and four.

8 And the sons of Becher; Zemira,⁶ and Joash, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameh. All these are the sons of Becher.

9 And the number of them, after their genealogy by their generations, heads of the house

and what joint concurrence of his people in procuring it according to their several abilities!

CHAPTER VII. [Ver. 24. At what time, or under what circumstances, does not appear; but, as she could not be alive at the exodus, she must have previ-

ously removed from Egypt, unless, as in some other instances, some generations are passed over, and by some legal technicality in reference to inheritance, a distant descendant be ranked as the immediate daughter. C.]

REFLECTIONS.—How God multiplies a people

amidst hard country labour as he did that of Issachar! He can multiply families after they had been almost utterly extirpated, as were the Benjamites, Ju. xx. How early the Hebrews, even in Egypt, began to contract marriages with the heathen! We go astray from the womb, speaking lies. The families and nations



A WOMAN OF SAMARIA—IN THE ANCIENT CAPITAL OF ISRAEL. [I. Chronicles, vi:67.]—"And they gave unto them, of the cities of refuge, Shechem in Mount Ephraim with her suburbs." Upon one of the hills in the neighborhood of Shechem, this picture of a Woman of Samaria was taken. The Samaritans have always lived in this region, and their central place of worship is Mount Gerizim, which overlooks the city. Shechem is mentioned during the exile in Jeremiah, xli:5,

and after the exile, though Samaria had been the previous capital of the country (Ezra, iv:10) at the building of the new temple on Gerizim, Shechem, which was hard by, was made by Manasseh, probably before the time of Alexander the Great, the chief center of Samaritan worship. After this the Samaritans were the objects of Jewish scorn. Josephus says that John Hyrcanus destroyed the temple on Gerizim 129 years B. C. after it had stood 200 years.

of their fathers, mighty men of valour, *was* twenty thousand and two hundred.

10 The sons also of Jediahel; Bilhan: and the sons of Bilhan; Jeush, and Benjamin, and Ehud,⁹ and Chenaanah, and Zethan, and Tharshish, and Ahishahar.

11 All these the sons of Jediahel, by the heads of their fathers, mighty men of valour, *were* seventeen thousand and two hundred soldiers, fit to go out for war *and* battle.

12 Shuppim¹ also, and Huppim, the children of *Ir*, and Hushim, the sons of *Aher*.⁷

13 ¶ The *'sons* of Naphtali; Jahziel, and Guni, and Jezer, and Shallum, the sons of Bilhah.

14 ¶ The *'sons* of Manasseh; Ashriel, whom she bare;⁸ (*but* his concubine the Aramitess bare Machir the father of Gilead:

15 And *'Machir* took to wife⁹ the sister of Huppim and Shuppim, whose sister's name *was* Maachah;) and the name of the second *was* Zelophehad:¹ and *'Zelophehad* had daughters.

16 And Maachah the wife of Machir bare a son, and she called his name Peresh; and the name of his brother *was* Sheresh; and his sons *were* Ulam and Rakem.

17 And the sons of Ulam; *'Bedan*. These *were* the sons of Gilead, the son of Machir, the son of Manasseh.

18 And his sister Hammoleketh bare Ishod, and Abiezer, and Mahalah.

19 And the sons of *'Shemidah* were, Ahian, and Shechem, and Likhi, and Aniam.

20 ¶ And⁷ the sons of Ephraim; Shuthelah,² and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son,

21 And Zabad his son, and Shuthelah his son, and Ezer, and Elead, whom the men of Gath *that were* born in *that* land slew, because they *'came* down to take away their cattle.³

22 And Ephraim their father *'mourned* many days, and his brethren came to comfort him.

23 ¶ And when he went in to his wife, she conceived, and bare a son, and he *'called* his name Beriah, because it went evil with his house.

24 (And his daughter *was* Sherah, who built Beth-horon⁴ the nether, and the upper, and Uzzen-sherah.)

25 And Rephah *was* his son, also Resheph; and Telah his son, and Tahan his son,

26 Laadan his son, Ammihud his son, Elishama his son,

27 Non⁵ his son, Jehoshua his son.⁶

28 ¶ And their possessions and habitations *were*, Beth-el and the towns thereof, and eastward *'Naaran*, and westward Gezer with the

A.M. 2387. B.C. 1017.

¹ Ju. 3.15; v. 4. They amounted to 59,434, exclusive of those mentioned ver. 12, who perhaps were not numbered, ch. 27. 24.

² Or, Shupham, Muppim, Nu. 26. 39. Ge. 46. 21. ³ Or, Iri, ver. 7. ⁴ Or, Aharan, Nu. 26. 38.

⁵ The omission of the genealogy of Dan in this its proper place, can be accounted for by a reference to Jos. 18. 30, 31, from which it appears that they continued not only in schismatical separation from the church of God, but in a state of uninterrupted idolatry till the days of the captivity.—C.

⁶ Ge. 46. 24. Nu. 26. 48-50. ⁷ Nu. 26. 28-34. 177. 1. ⁸ This passage is undoubtedly obscure. Greenfield proposes the following change in the translation:—The sons of Manasseh were Ashriel, whom his Syrian concubine bare to him; and Machir the father of Gilead, whom his wife bare to him. Machir took for a wife Maachah, sister to Huppim, &c.

⁹ Hezron, a grandson of Judah, married his daughter, and their child was reckoned to the tribe of Manasseh, ch. 2. 21-23. ¹⁰ B.C. 1430. ¹¹ Zelophehad was not literally the son, but the descendant of Manasseh in the third generation. Zelophehad was the son of Hephher, Nu. 26. 33, the son of Gilead, the son of Machir, the son of Manasseh, Nu. 26. 29. This, with the apparent want of connection with the genealogy, has induced some expositors to reject it as a fragment unaccountably interpolated. Such a criticism is both rash and unwarranted. The narrative was a legal conveyance of family property, and were we acquainted with all the family history, the cause of its insertion would no doubt appear, and the obscurity of the whole passage be dissipated.—C.

¹² Jos. 17. 34. ¹³ Perhaps the judge mentioned 1 Sa. 12. 11. ¹⁴ Nu. 26. 32. ¹⁵ Nu. 26. 35. ¹⁶ B.C. 1676.

¹⁷ The Philistines came down to Goshen to rob the Hebrews of their cattle. Judah and Ephraim, who were intended to be the largest tribes, have most of their children at first cut off. Compare Ge. 38. 10-16.

¹⁸ Ge. 37. 34-35. Job 2. 21. ¹⁹ Ge. 35. 18. 1 Sa. 21. ch. 4. 9. 1. e. in evil. ²⁰ Jos. 16. 3; 5; 18. 13. 14; 21. 22. 10. 1 Sa. 13. 17. 1 Ki. 9. 18. 2 Ch. 8. 5. 1. e. her posterity built these cities.

²¹ Or, Ahar, Nu. 13. 8. 16. Ex. 17. 10, 13. ²² B.C. 1590. ²³ A Naarath, Jos. 16. 5-9. Ju. 1. 29. ²⁴ Expositors are divided as to whether the Ephraimites made the inroad upon the Philistines, or the Philistines upon the Ephraimites. But it being evident from ver. 22 that the murder took place in the life of Ephraim, it must have been in Egypt; for the phrase *'came* down would never characterize the going *'up* from the level of the Nile to the mountains of Philistia; but is the constant geographical description of the descent from the

A.M. 2444. B.C. 1060.

higher to the lower country. See Ge. 43. 4. The word translated *'because* must therefore be rendered *'when*. C. ²⁵ The land of Goshen, in which the Israelites dwelt, extended northwards, almost, if not altogether, to the borders of Philistia. The Israelites were seminomads. They had their head-quarters in Goshen; but their flocks were accustomed to lead the pasture-land that lies between Palestine and Egypt. Probably the sons of Ephraim had approached too near the territory of the Philistines—the latter attacked and killed them.—P.

²⁶ 13. 15. 17. 1. ²⁷ B.C. 1444. ²⁸ Not Gaza of the Philistines, Ju. 16. 7. ²⁹ Naaran stood in the Jordan valley north of Jericho. Ge. 27. 40. In the northern border of Benjamin, between Beth-horon-the-nether and the sea, and consequently in the plain of Sharon. Gaza cannot, of course, be the celebrated capital of Philistia, for it stood far beyond the border of Ephraim. This is another place of the same name, situated, apparently, in the region of Shechem.—J. 17.

³⁰ Jos. xvi. xvii.; 21. 21, 25. Ju. 1. 22-29. ³¹ Ge. 46. 17. Nu. 26. 44-46. ³² B.C. 1720. ³³ Or, Shamer, ver. 34. ³⁴ Or, Shomer, ver. 35. ³⁵ Or, Jether, ver. 38. ³⁶ B.C. 1017. ³⁷ 2 Sa. 21. 9. ch. 21. 1-5. 27. 23, 24.

CHAP. VIII.

1 The tribe of Benjamin adhered to Judah in the division of the kingdom, and returned with the Jews from Babylon; and as the history is about to open with the translation of the kingdom from Saul of that tribe to David of Judah, we have here a more copious account given of it than of several other tribes. But either some of the sons of Benjamin had several names, or those called his *'sons* were his more remote descendants. Gera, called his son in Genesis, is here mentioned as his grandson by Bela, and the whole subsequent genealogy is very obscure.—C.

² Ge. 46. 21. Nu. 26. 38-41. ch. 7. 6. ³ Or, Ahar, Ge. 46. 21. ⁴ Or, Shupham, Nu. 26. 39. ch. 7. 12.

⁵ Not an error for Hupham, as some suppose, but another name for the same person.—C. ⁶ The Benjamites have their genealogy and location most largely given, because they gave birth to the royal house of Saul, and because they adhered most firmly to the house of David, and affectionately and patriotically returned with them from Babylon.

⁷ As Gibeath and Gera are only the masculine and feminine form of the same word (meaning 'hill'), some think them the same; but that they were two distinct places is evident from Jos. 18. 24; comp. 5. 29; 2 Sa. 13. 20; comp. 5. 3-7. ⁸ ch. 2. 52-54. ⁹ Settled out of the family, ver. 6. Ge. 25. 6. ¹⁰ Ku. 1. 1. Perhaps a famine obliged him to sojourn there.

towns⁴ thereof, Shechem also and the towns thereof,⁵ unto *'Gaza* and the towns thereof:⁶

29 And by the borders of the children of *'Manasseh*, Beth-shean and her towns, Taanach and her towns, Megiddo and her towns, Dor and her towns. *'In* these dwelt the children of Joseph the son of Israel.

30 ¶ The^d sons of Asher; Imnah,⁷ and Isuah, and Ishuai, and Beriah, and Serah their sister.

31 And the sons of Beriah; Heber, and Malchiel, who *is* the father of Birzavith.

32 And Heber begat Japhlet, and *'Shomer*, and Hotham, and Shuah their sister.

33 And the sons of Japhlet; Pasach, and Bimhal, and Ashvath: these *are* the children of Japhlet.

34 And the sons of *'Shamer*; Ahi, and Rohgah, Jehubbah, and Aram.

35 And the sons of his brother Helem; Zophah, and Imna, and Shelesh, and Amal.

36 The sons of Zophah; Suah, and Harnepher, and Shual, and Beri, and Imrah,

37 Bezer, and Hod, and Shamma, and Shilshah, and *'Ithran*, and Beera.

38 And the sons of Jether; Jephunneh, and Pispah, and Ara.⁸

39 And the sons of Ulla; Arah, and Haniel, and Rezia.

40 All these *were* the children of Asher, heads of *their* father's house, choice *and* mighty men of valour, chief of the princes. And the *'number*, throughout the genealogy of them that were apt to the war *and* to battle, *was* twenty and six thousand men.

CHAPTER VIII.

1 The sons and chief men of Benjamin. 33 The stock of Saul and Jonathan.

NOW Benjamin¹ begat *'Bela* his first-born, Ashbel the second, and Aharah the third,

2 Nohah the fourth, and Rapha the fifth.

3 And the sons of Bela were, *'Addar*, and Gera, and Abihud,

4 And Abishua, and Naaman, and Ahoah,

5 And Gera, and *'Shephuphan*,² and Huram.

6 And these *are* the sons of Ehud: these are the heads of the fathers of the inhabitants of Geba,³ and they removed them to *'Manahath*:

7 And Naaman, and Ahiah, and Gera, he *'removed* them, and begat Uzza, and Abihud.

8 And Shaharaim begat *children* in *'the* country of Moab, after he had sent them away; Hushim and Baara *were* his wives.

9 And he begat of Hodesh his wife, Jobab, and Zibia, and Mesha, and Malcham,

10 And Jeuz, and Shachia, and Mirma. These *were* his sons, heads of the fathers.

for which God intends peculiar honour often meet with singular breaches and discouragements in their way to it. Providence often seems to contradict promises:

but the counsel of the Lord, that shall stand. We are nowhere safe from danger; nor are good causes always successful. Children are certain cares and griefs to

parents, but uncertain pleasures. They who live long only live to see their sorrows multiplied, and to bury the choicest of their worldly comforts. To soothe the

11 And of Hushim he begat Ahitub, and Elpaal.

12 The sons of Elpaal; Eber, and Misham, and Shamed, who built ⁹Ono and Lod, with the towns thereof:

13 Beriah also, and Shema, who were heads of the fathers of the ^hinhabitants of Aijalon,⁴ who drove away the inhabitants of Gath.⁵

14 And Ahio, Shashak, and Jeremoth,

15 And Zebadiah, and Arad, and Ader,

16 And Michael, and Ispah, and Joha, the sons of Beriah;

17 And Zebadiah, and Meshullam, and Hezeki, and Heber,

18 Ishmerai also, and Jeziah, and Jobab, the sons of Elpaal;

19 And Jakim, and Zichri, and Zabdi,

20 And Elienai, and Zilthai, and Eliel,

21 And Adaiah, and Beraiah, and Shimrath, the sons of ^hShimhi;

22 And Ishpan, and Heber, and Eliel,

23 And Abdon, and Zichri, and Hanan,

24 And Hananiah, and Elam, and Antothijah,

25 And Iphedeiah, and Penuel, the sons of Shashak;

26 And Shamsherai, and Shehariah, and Athaliah,

27 And Jaresiah, and Eliah, and Zichri, the sons of Jeroham.

28 These were heads of the fathers, by their generations, chief men. These ^hdwelt⁶ in Jerusalem.⁷

29 And ^hat Gibeon dwelt the ^mfather of Gibeon; (whose wife's name was Maachah;)

30 And his first-born son Abdon, and Zur, and Kish, and Baal, and Nadab,

31 And Gedor, and Ahio, and ^hZacher.

32 And Mikloth begat ^hShimeah. And these also dwelt with their brethren in Jerusalem ^over against them.

33 ^hAnd ^hNer begat Kish,⁸ and Kish begat Saul, and Saul begat Jonathan, and Malchishuah, and Abinadab, and ^hEsh-baal.

34 And the son of Jonathan ^hwas Merib-baal; and Merib-baal begat Micah.

35 And the sons of Micah were, Pithon, and Melech, and ^hTarea, and Ahaz.

36 And Ahaz begat ^hJehoadah; and Jehoadah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza;

37 And Moza begat Binea: ^hRapha was his son, Eleasah his son, Azel his son.

38 And Azel had six sons, whose names are

A.M. 2290. B.C. 1714.

g Exr. 2. 33. Ne. 11.

35:7. 37:6. 2.

h Jos. 10. 12; 19. 42; 21.

24. ch. 7. 21.

i Aijalon, or Aijalon,

was the name of an

ancient city and a

valley, allotted to the

tribe of Dan; but the

Danites never obtained

possession of it from the

Amorites. It lay on the

frontier of the kingdoms

of Judah and Israel,

and is consequently

sometimes spoken of

as in Ephraim (i.e.

under the dominion

of the ruler of Ephraim,

1 Ch. 6. 69), and

sometimes in Judah

and Benjamin (i.e.

under the dominion

of the king of Jerusalem,

2 Ch. 11. 10). Aja-

lon is best known in

connection with the

celebrated victory of

Joshua, 10. 12. The

ancient town is now

represented by the

village of ^hYalo, a cor-

ruption of the old

name; and the val-

ley is called ^hMerj

^hOmri. It is about

14 miles west of

Jerusalem, at the

foot of the mountain

range. There was

another ^hAijalon in

the tribe of Zebulun;

it is mentioned as the

burial-place of Elon,

one of the judges, Ju-

12. 12.—P.

k Perhaps 1630, ch.

7. 21, or 1300, Ju. 3. 31.

l Or, Shema, ver.

13.

m Jos. 15. 63; 18. 28.

ch. 9. 34.

n B.C. 1444.

o The celebrated

capital of Judea, and

alike dear to the re-

collections of the Jew

and the Christian.

It is situated in

lon. 35° 20' E.; lat.

31° 42' N.; 13½

miles S.W. of Damas-

cus, 35 miles E. of

Jaffa, 34 miles S. of

Shechem, and 17

miles N. of Hebron.

It lay partly in the

tribe of Judah, and

partly in that of ben-

jamin, but for reli-

gious, commercial,

and military pur-

poses, was, to a cer-

tain extent, a

common centre and

residence for all the

tribes, ch. 9. 4. Ps. 122.

4. C.—The ancient

city of Jebus, taken

by David from the

Amorites, was not

large, and stood on

a mountain south of

that on which the

temple was erected.

Between lay the val-

ley of Milo, filled up

by David and Solo-

mon. The Maccabees

considerably enlarged

Jerusalem on the

north, inclosing a

third hill; and Jose-

phus mentions a

fourth hill, called

Bethza, which A-

grippa joined to the

former. This new city

lay north of the tem-

ple, along the brook

Kidron.—I.

j ch. 9. 35-44.

k Called ^hJehiel.

ch. 9. 35.

n Or, Zechariah.

ch. 9. 37.

o Or, Shimeam.

ch. 9. 38.

p ch. 9. 39-44. 1 Sa.

14. 49-51; 1. 31. 2.

q B.C. 1200.

r Or, Ishboseth, 2

Sam. 21.

s Or, Mephobosheth.

2 Sa. 4. 4; 9. 6, 10; 19. 24.

t Bani is changed into

Boseth, shame.

u Or, Tahrea, ch.

9. 41.

v Jarah, ch. 9. 42.

w Rephaiah, ch. 9.

43.

A.M. about 3564.

B.C. about 440.

9 About 440.

x ch. 12. 2. 2 Ch. 14. 8;

26. 14. Ne. 4. 13. Je. 51.

50.

y Ps. 127. 5; 128. 3, 6.

CHAPTER IX.

B.C. about 444.

1 Ne. xii. 12. Ezr. 7. 1-

53. 2-14.

a On four different

occasions, 2 Ch. 33. 11;

36. 9. Da. 1. 2. Je. 52. 4-5.

b After the captiv-

ity, Ezr. 2. 70. Ne. 11. 3.

c Ezr. 2. 43. 58; 7. 24;

8. 17. 20. Ne. 10. 28; 13. 20;

11. 21. Jos. 9. 27. 28.

2 The word signi-

fies, 'given or offered';

'because given to

the Levites to per-

form the service

of the sanctuary. They appear

to have been origi-

nally the Gibeonites,

Jos. 9. 27; by which

name they seem to

have been distin-

guished till the time

of David—when he

and his princes seem

to have added a

number of their vas-

sals, Ezr. 8. 20; the

Gibeonites being in-

adequate to the now

perfected ritual of

the tabernacle ser-

vice. The name of

Gibeonites seems to

have been dropped,

and the more digni-

fied and more com-

prehensive title of

Nethinims to have

been adopted. C.—

The time referred to

in this verse is im-

mediately after the

return from the Baby-

lonish captivity, and

the settlement of the

returnees in the coun-

try of their fathers.

The ^hIsraelites are the common

people of Judah and

Israel. The ^hNethin-

ims were the temple

servants who were

appointed to do the

menial work, under

the direction of the

Levites. The name

signifies 'devoted.'

The Gibeonites who

were condemned by

Joshua to be 'hewers

of wood, and drawers

of water,' were the

original Nethinims.

These were subse-

quently added to,

probably by captives

taken in war.—P.

d Ne. 11. 1-19, with

2 Ch. 11. 16; 30. 11, 18.

e Nu. 26. 20. Ge. 46.

12:38. 5, 29, 30. Ne. 11. 4.

6.

f Kinsmen, ver. 9.

Ge. 12. 13.

g Ne. 11. 7-9.

h Ne. 11. 8.

i Ne. 11. 10-14.

k ch. 6. 12-14, or Se-

rahiah, Ne. 11. 11.

3 Most probably

the same kind of

officer mentioned,

Ac. 5. 24, as 'captain

of the temple,' an

officer sustaining

partly a military and

partly an ecclesiasti-

cal character; as an

ecclesiastic, second

only to the high-

priest; and as a sol-

dier, commanding a

guard for the pre-

servation of order,

the protection of the

worshippers, and the

suppression of those

riots to which the

Jews were prone.

Since the days of their

rebellion against Mo-

ses in Egypt and the

wilderness.—C.

4 In Scripture

genealogies several

generations are



LYDDA, THE ANCIENT LOD OF THE OLD TESTAMENT—WHERE THE APOSTLE PAUL RESTORED THE SICK AENEAS. [I. Chronicles, viii:12.] —“And Lod, with the towns thereof.” Lydda occupies the site of the Old Testament I cd, which is referred to in Ezra, ii:33, and Nehemiah, xi:35. It was an ancient Benjamite city which was rebuilt after the captivity, and through all the ages has preserved its ancient name. Lydda is but a slightly modified form of Lod. The Gospel

was preached at Lydda very early, and here the Apostle Paul restored the sick Aeneas. In the time of the Emperor Vespasian this was a center of Jewish learning. The great caravan road runs from Lydda to Jimzu, the ancient Gimzo (II. Chronicles, xxviii:18), which the Philistines once took, and which also has preserved its name to the present day. One of the first episcopates in Palestine was that of Lydda, and the signatures of its bishops are said to be found as late as the year 518.

of their fathers, a thousand and seven hundred and threescore; very able men⁵ for the work of the service of the house of God.

14 ¶ And¹ of the Levites; Shemaiah the son of Hashub, the son of Azrikam, the son of Hashabiah, of the sons of Merari;

15 And Bakbakkar, Heresh, and Galal, and Mattaniah the son of Micah, the son of Zichri, the son of Asaph;

16 And Obadiah the son of Shemaiah, the son of Galal, the son of ^mJeduthun, and Berechiah the son of Asa, the son of Elkanah, that dwelt in the villages of the ⁿNetophathites.

17 And the ^oporters were, Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum was the chief;

18 (Who hitherto waited in ^pthe king's gate eastward:⁹) they were porters in the companies of the children of Levi.

19 And Shallum the son of Kore, the son of Abiasaph, the son of Korah, and his brethren, of the house of his father, the ^qKorahites, were over the work of the service, keepers of the gates⁷ of the tabernacle:⁸ and their fathers, being over the host of the LORD, were keepers of the entry.⁹

20 And ^rPhinehas¹ the son of Eleazar was the ruler over them in time past, and the LORD was with him.

21 And Zechariah the son of Meshelemiah was porter of the door of the tabernacle of the congregation.

22 All these which were chosen to be porters in the gates were two hundred and twelve. These were reckoned by their genealogy in their villages, whom ^sDavid and Samuel the seer did ordain² in their ^tset office.⁴

23 So they and their children had the oversight of the gates of the house of the LORD, namely, the house of the tabernacle, by wards.

24 In⁴ four quarters were the porters, toward the east, west, north, and south.

25 And their brethren, which were in their villages, were to come after ^useven days from time to time with them.

26 For these Levites, the four chief porters, were in their ^vset office, and were over the chambers⁵ and treasuries of the house of God.

27 And they lodged round about the house of God, because ^wthe charge was upon them, and the opening thereof every morning pertained to them.

28 And ^xcertain of them had the charge of the ministering vessels, that they should bring them in and out by tale.⁶

29 Some of them also were appointed to oversee the vessels, and all the instruments⁷ of

A.M. 3560. B.C. 444.

5 Heb. mighty men

of valour.

1 i.e. singers, Ne.

11.15-19. ch. 19.39.44.

m ch. 25.1-2 Ch. 5.12;

35.15.

n ch. 2.54. Ne. 12.28,

29.

o ch. xxvi. Ne. 12.25,

26; 11.19.

p 1 Ki. 10.5. 2 Ki. 11.

19.

q Ps. 42. title. Nu. 26.

11. ch. xxvi. 10.33-38.

r Heb. thresholds.

s The word taber-

nacle may refer to the

sanctuary erected by

Moses, which the temple

built after the captivity,

more respectably

than it did Solomon's magnificent

edifice. Indeed the

sanctuary at first was

only a tent or taber-

nacle when Phinehas

superintended it in

time past, yet the

Lord was with him.

This seems to have

been mentioned as

an instruction and

encouragement to

the priests and Le-

vites in the times of

Ezra and Nehemiah;

for there can be no

reasonable doubt

that Phinehas, the

grandson of Aaron,

was intended.—1.

9 Boothroyd trans-

lates it thus:—'The

Korahites, in the

work of the ministry,

were gate-keepers of

the temple, as their

fathers were keepers

of the entrance of

the tabernacle during

the encampments of

Jehovah.—C.

r Nu. 25.7, 31. 6; 3.

32.

1 B.C. 1420.

s ch. xxvi.

t Heb. founded.

3 Or, trust.

u Great irregularity

in the tabernacle ser-

vice must have pre-

vailed during the un-

settled times that

followed the death of

Joshua, especially

during a period not

only of neglect of the

divine ordinance,

but frequently of

idolatry and apostasy.

To the reforma-

tion of these abuses

David and Samuel

seem to have directed

their attention, and

instituted a regular

routine of porters, not

merely to open and

shut the gates, for

that had been easily

work, but as guards

against idolatry and

licentiousness, and

conservators of good

order around the en-

trance of the sanc-

tuary.—Note, They

that would reform

the church of God

must begin at the

door—the door of

examination and dis-

cipline, both in the

admission and ex-

clusion of its mem-

bership.—C.

1 ch. 26.14-18.

u 2 Ki. 11.5, 7. 2 Ch.

23.8. They served

from Sabbath to Sab-

bath at a time.

x Or, trust, ver. 31.

y Or, storehouses.

y Ro. 12.7. He. 13.

17.2 Ti. 4.2.

x Ne. 12.44. ch. 23.28

—32. Nu. 3.25-36.

6 Heb. bring them

in by tale, and carry

them out by tale.

7 Or, vessels.

A.M. 2584. B.C. 1420.

a Ex. 30.23.

8 Or, trust.

b Or on flat plates,

or slices, Le. 2.56.21.

c Heb. bread of or-

dering, Ex. 25.30.40.4.

23. Le. 24.5. Nu. 4.7.

d ch. 6.31-47; xv. xxv.

9 Heb. upon them

was.

e Ps. 134.1, 2.

1 To meditate on

the law of God 'day

and night' is a char-

acteristic of Christian

perfection, and of

every good member

of his body in degree.

Ps. 1. 2. To sing

God's praises 'day

and night' seems to

have been an employ-

ment of the Levites,

see Ps. cxxiv., an em-

blem of the heavenly

service witnessed by

John, Re. 4. 8,

where 'they rest not

day and night, say-

ing, Holy, holy, holy,

Lord God Almighty,

which was, and is,

and is to come.' Those

who thus sang were

free, for where all

is praise, saints 'do

rest from their lab-

ours'.—C.

f ch. 8.29-40. Prob-

ably what follows is

repeated as an intro-

duction to Saul's his-

tory, and ought to

be part of ch. x.

2 Why is this pas-

sage repeated, being

the same with ch.

8. 29? An error of a

transcriber is the an-

swer: even of the pious

history is a better so-

lution seems to be af-

forded by a refer-

ence to ver. 1, where

the book of the Kings

both of Israel and

Judah is mentioned,

and the genealogy of

Saul is given from

the public records of

each, as he had been

the monarch of both.

—C.

g B.C. 1300.

h ch. 8.32-34.

i B.C. 1098.

j B.C. 1060.

k ch. 8.35, 38.

l This is added

from ch. 8. 35, but

such liberties should

only be taken with a

note; for although

the words are now

sufficiently distin-

guished from the text

by being printed in

italics, yet it is too

much to expect that

the reader of the

Bible will attend to

such distinctions, and

in process of time

the words will be

found incorporated

with the text.—

Clarke.

7 Or, Jehoahab.

8 Another name for

Jehoahab, ch. 8.36.—

C.

9 That is, God hath

heard.

CHAP. X.

E.C. 1096.

1 The chief design

of this book was to

preserve the records

of the house of Da-

vid, which, though to

a common eye much

diminished by the cap-

tivity, yet grew more

and more illustrious

in the eyes of those

who lived by faith, by

the nearer approach

of the Son of David.

The writer there-

fore repeats not the

history of Saul's

reign, but only of his

death, which paved

the way for David's

accession. The reader

will find the same

history in almost the

same words in 1 Sa.

31.1-13.

a 1 Sa. 28. 1. cxxi. 2

Sa. 1.1-10.

2 Heb. thrust

through.

b 1 Sa. 31.2. 2 Ki. 23.

29. Ec. 9.1.

c Or, Ishui, 1 Sa.

14.49.

the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices.

30 And some of the sons of the priests made ^athe ointment of the spices.

31 And Mattithiah, one of the Levites, (who was the first-born of Shallum the Korahite,) had the set office⁸ over the things that were made ^bin the pans.

32 And other of their brethren, of the sons of the Kohathites, were over the ^cshow-bread, to prepare it every sabbath.

33 And these are ^dthe singers, chief of the fathers of the Levites, who remaining in the chambers were free: for they were employed⁹ in that work 'day and night.'¹

34 These chief fathers of the Levites were chief throughout their generations: these dwelt at Jerusalem.

35 ¶ And ^ein Gibeon dwelt the father² of Gibeon, Jehiel,³ whose wife's name was Maachah;

36 And his first-born son Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begat Shimeam: and they also dwelt with their brethren at Jerusalem, over against their brethren.

39 And⁹ Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan,⁴ and Malchishua, and Abinadab, and Esh-baal.

40 And the son of Jonathan was Merib-baal,⁵ and Merib-baal begat Micah.

41 And the sons of Micah were, Pithon, and Melech, and Tahrea, ^hand Ahaz.⁶

42 And Ahaz begat Jarah,⁷ and Jarah⁸ begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza;

43 And Moza begat Binea; and Rephaiah his son, Eleasah his son, Azel his son.

44 And Azel had six sons, whose names are these; Azrikam, Bocheru, and Ishmael,⁹ and Sheariah, and Obadiah, and Hanan; these were the sons of Azel.

CHAPTER X.

1 Saul's overthrow and death. 8 The Philistines triumph over Saul. 11 The kindness shown by the men of Jabesh-gilead toward Saul and his sons. 13 Saul's sin, for which the kingdom was translated from him to David.

NOW¹ the ^aPhilistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down slain² in mount Gilboa.

2 And the Philistines followed hard after Saul, and after his sons; and the Philistines slew ^bJonathan, and ^cAbinadab, and Malchishua, the sons of Saul.

3 And the battle went sore against Saul,

from every minister of God: and if they begin with God they may hope to prosper in their undertakings. Happy is it for the church when every one knows and

waits on his proper work, and when the meanest offices and services are reckoned truly honourable. Better be door-keepers in the house of God than dwell in palaces

of wickedness. It is pleasant to be always rejoicing in and praising God, who is continually doing us good, and loading us with his benefits; for it is a blessed

and the archers hit him, and he was wounded of the archers.

4 Then said Saul to his armour-bearer, Draw thy sword, and thrust me through therewith, lest these uncircumcised come and abuse me. But his armour-bearer would not; for he was sore afraid.³ So Saul took a sword, and fell upon it.

5 And when his armour-bearer saw that Saul was dead, he fell likewise on the sword,⁴ and died.

6 So Saul died, and his three sons, and all his house died together.⁵

7 And when all the men of Israel that were in the valley saw that they fled, and that Saul and his sons were dead, then they forsook their cities, and fled; and the Philistines came and dwelt in them.

8 ¶ And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his sons fallen in mount Gilboa.

9 And when they had stripped him, they took his head, and his armour, and sent into the land of the Philistines round about, to carry tidings unto their idols, and to the people.

10 And they put his armour in the house of their gods, and fastened his head in the temple of Dagon.⁶

11 ¶ And when all Jabesh-gilead heard all that the Philistines had done to Saul,

12 They arose, all the valiant men, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the oak in Jabesh, and fasted seven days.⁷

13 ¶ So Saul died for his transgression which he committed against the LORD, even against the word of the LORD, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it;

14 And inquired not of the LORD:⁹ therefore he slew him, and turned the kingdom unto David the son of Jesse.

CHAPTER XI.

1 David by a general consent is made king over Israel at Hebron. 4 He winneth the castle of Zion from the Jebusites by Joab's valour. 10 A catalogue of David's mighty men.

THEN all Israel gathered themselves to David unto Hebron, saying, Behold, we are thy bone and thy flesh.

2 And moreover, in time past, even when Saul was king, thou wast he that leddest out and broughtest in Israel; and the LORD thy God said unto thee, Thou shalt feed my people

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2 Heb. shooters with bow. d Heb. found him. e Or. mock me. Ju. 16.29. 2 Sa. 1.1. 3 Not afraid of the deed he was called on to commit, but so panic-struck by the flight of the arrows that he would not attend to anything but his own safety.—C.

4 The Jewish tradition is, that this was Doeg, and if so, then both now fell by the same sword with which Doeg, at the command of Saul, had formerly murdered the priests of the Lord. 2 Sa. 22.18. An instance of retribution frequently exemplified in history. So Haman died by the lofty gallows of his own erecting.—C.

5 Not all his descendants, but according to 1 Sa. 31. 6, 'all his men,' that is all his adults that were with him in the battle. C.—This does not mean his family, but his household servants (for Ishbosheth remained, and 'all his men,' as they are called in 1 Sa. 31. 6, 'thou' is, all who were present with him in the battle: and his family had received such a blow that it never recovered itself again.—C.

6 1 Sa. 31.8-10. 2 Sa. 1.20. 7 Ju. 16.24. 2 Sa. 1.20. 1 Sa. 2. 2. 1 Ki. 11.5. 1 Sa. 2.5. 1 Ki. 11.5. 1 Sa. 2.5. 1 Ki. 11.5.

8 The heads of enemies are still the triumphal ornaments of the palaces of Mahomedans and the temples of idolaters.—C.

9 1 Sa. 11.1-11; 31.11. 13 2 Sa. 2.5. 6, with Ju. 2.8-12. 1 Ge. 35.8. 12 2 Sa. 10. 2 Sa. 1.20.

10 Not seven whole days of 24 hours each; but seven days from sunrise to sunset.—C.

11 That sickness and death are 'the wages of sin,' is the invariable doctrine of the Scripture. See Co. 11.30. 1 Jn. 5.16. Even God's dear children die, because 'sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned'—Ro. 5.12. To them, however, it is deliverance; to the impenitent a judgment.—C.

12 1 Sa. 13.17; 3.21. 1 Sa. 28.7-20. 2 Ki. 21.61. 2. Ex. 22.18. Le. 19.26. 31.20. 6. De. 18.10. —14.18. 19.

13 There is no contradiction between this statement and 1 Sa. 28.6, where Saul is said to inquire of the Lord. He inquired, but not in faith; he asked, but he asked amiss, Ja. 1.6, 7, 4.8.—C.

14 1 Sa. 1.3. 14; 15.28; 28.17. 2 Sa. 11. v. ch. xi. xii.

CHAP. XI.

B.C. 1048.

a Sa. 10.48.

b Sa. 10.48.

c Sa. 10.48.

d Sa. 10.48.

e Sa. 10.48.

f Sa. 10.48.

g Sa. 10.48.

h Sa. 10.48.

i Sa. 10.48.

j Sa. 10.48.

k Sa. 10.48.

l Sa. 10.48.

m Sa. 10.48.

n Sa. 10.48.

o Sa. 10.48.

p Sa. 10.48.

q Sa. 10.48.

r Sa. 10.48.

s Sa. 10.48.

t Sa. 10.48.

u Sa. 10.48.

v Sa. 10.48.

w Sa. 10.48.

x Sa. 10.48.

y Sa. 10.48.

z Sa. 10.48.

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d 2 Ki. 11.27; 14.21; 23.30. Ju. 11.11.

e 1 Sa. 13.14; 15.28; 16.13. 2 Sa. 2.4. Ps. 2.6. 89.19, 20.

2 Heb. by the hand of 2 Sa. 5.6-10. Jos. 15.63. Ju. 1.21; 19.11, 12.

3 B.C. 1047.

g 2 Sa. 5.6, 7. 1 Sa. 17.9, 10.

h Heb. head, ch. 18.57; 24.2. 2 Sa. 8.16; 20.23. 1 Ki. 1.7.

i That is, Zion, 2 Sa. 5.7. Ps. 2.6.

j 1 Ki. 9.15; 11.27.

k This seems to have been some public place, all round which David erected such buildings as were requisite for a seat of government.

l He selected Jerusalem as his metropolis, because a more central situation would have placed him in the hands of the turbulent and ambitious Ephraimites, upon whom little dependence could then be placed.—C.

m Heb. revised.

n Over which he must have obtained some superiority of title: a circumstance that will serve to account for much of Joab's future influence over the counsels of David.—C.

o Heb. went in going and increasing.

p Ro. 8.31. Is. 41.10, 14; 45.1.

q 2 Sa. 23.8-39. Ps. xvii. cxlii. cxlvii.

r Heb. held strongly with him.

m 1 Sa. 13.14; 15.28; 16.13. 2 Sa. 1.20.

n Or, Adino the Ezrite, 2 Sa. 23.8.

o 2 Sa. 23.8. On the same occasion he slew other 500, or 800 at another time.

p 2 Sa. 23.9, 10. ch. 8. 41; 7.

q Or, Ephesdamim, 1 Sa. 17.1.

r In 2 Sa. 23.11 the ground is said to have been full of lentils; but there is no contradiction, as it is common still for two species of vegetables to be sown together, as grass and clover.—C.

s 1 Sa. 17.47. 24.31.

t Le. 26.17.

u Or, stood.

v Ps. 3.8. Pr. 20.31.

w Or, salvation.

x 2 Sa. 23.12.

y Or, thirty captains over the thirty.

z Or, giants; Jos. 15.8. Is. 17.5. 2 Sa. 5.18, 22. ch. 14.9, 13.

a Rephaim, or Giants' Valley, called from its gigantic aboriginal inhabitants, was situated on the confines of Judah and Benjamin, and appears anciently to have been distinguished for its abundant harvests; but, like all the country about Jerusalem, it is now stony, and scantily furnished with patches of light red soil.—C.

b 2 Sa. 23.15. 1 Sa. 22.1; 23.25. or 2 Sa. 5.9.

c 1 Sa. 10.5; 13.23.

d Longing for the water of a particular well is by no means an uncommon occurrence with persons recovering from fever, and the character of David, which was most remote from the childish anxiety of the Jews, might intimate, renders it probable he was at this time recovering from some such sickness.—C.

Israel, and thou shalt be ruler over my people Israel.

3 Therefore came all the elders of Israel to the king to Hebron; and David made a covenant with them in Hebron before the LORD: and they anointed David king over Israel, according to the word of the LORD by Samuel.

4 ¶ And David and all Israel went to Jerusalem, which is Jebus; where the Jebusites were, the inhabitants of the land.³

5 And the inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless David took the castle of Zion, which is the city of David.

6 And David said, Whosoever smiteth the Jebusites first shall be chief and captain. So Joab the son of Zeruiah went first up, and was chief.

7 And David dwelt in the castle; therefore they called it the city of David.

8 And he built the city round about, even from Millo round about: and Joab repaired the rest of the city.⁷

9 So David waxed greater and greater: for the LORD of hosts was with him.

10 ¶ These also are the chief of the mighty men whom David had, who strengthened themselves with him in his kingdom, and with all Israel, to make him king, according to the word of the LORD concerning Israel.

11 And this is the number of the mighty men whom David had; Jashobeam, an Hachmonite, the chief of the captains: he lifted up his spear against three hundred slain by him at one time.

12 And after him was Eleazar the son of Dodo, the Ahohite, who was one of the three mighty.

13 He was with David at Pas-dammim, and there the Philistines were gathered together to battle, where was a parcel of ground full of barley;² and the people fled from before the Philistines.

14 And they set themselves in the midst of that parcel, and delivered it, and slew the Philistines; and the LORD saved them by a great deliverance.⁴

15 Now three of the thirty captains went down to the rock to David, into the cave of Adullam; and the host of the Philistines encamped in the valley of Rephaim.⁶

16 And David was then in the hold, and the Philistines' garrison was then at Bethlehem.

17 And David longed, and said, Oh that

token that we shall praise him without ceasing in the temple above.

CHAPTER X. [Ver. 12. The narrative of the defeat of Israel at Gilboa, and of the death of Saul and Jonathan, is almost verbatim the same as that in 1 Sa. xxxi. It is introduced here simply as a preface to the history of David's reign in Jerusalem. The anointing

of David in Hebron, and his coronation and reign of seven years there, are dismissed in a very few words. The main object of the historian evidently is to narrate the achievements of David and his band of heroic followers, commencing with the siege and capture of Jerusalem. P.]

REFLECTIONS.—Behold how God stains the pride of human glory! He is sovereign, but righteous

and terrible, in all his judgments! The hands of sinners often make the snares with which themselves are caught. And disobedience to God, and intimacy with the devil, most certainly bring to ruin persons, families, and nations.

CHAPTER XI. REFLECTIONS.—Here let me observe, that God's counsels will be fulfilled whatever

one would give me drink of the water of the well of Beth-lehem, that is at the gate!

18 And the three brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that was by the gate, and took it, and brought it to David: but David would not drink of it, but poured it out to the Lord.

19 And said, My God forbid, it me, that I should do this thing: shall I drink the blood of these men that have put their lives in jeopardy? for with the jeopardy of their lives they brought it: therefore he would not drink it. These things did these three mightiest.

20 And Abishai the brother of Joab, he was chief of the three: for lifting up his spear against three hundred, he slew them, and had a name among the three.

21 Of the three, he was more honourable than the two, for he was their captain; howbeit he attained not to the first three.

22 Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, who had done many acts; he slew two lion-like men of Moab: also he went down and slew a lion in a pit in a snowy day.

23 And he slew an Egyptian, a man of great stature, five cubits high; and in the Egyptian's hand was a spear like a weaver's beam; and he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.

24 These things did Benaiah the son of Jehoiada, and had a name among the three mightiest.

25 Behold, he was honourable among the thirty, and attained not to the first three: and David set him over his guard.

26 Also the valiant men of the armies were, Asahel the brother of Joab, Elhanan the son of Dodo of Beth-lehem.

27 Shammoth the Harprie, Helez the Pelonite,

28 Ira the son of Ikesh the Tekoite, Abiezer the Antothite,

29 Sibbecai the Hushathite, Ilai the Ahoite,

30 Maharai the Netophathite, Heled the son of Baanah the Netophathite,

31 Ithai the son of Ribai of Gibeah, that pertained to the children of Benjamin, Benaiah the Pirathonite,

32 Hurai of the brooks of Gaash, Abiel the Arbathite,

33 Azmaveth the Baharumite, Eliahba the Shaalbonite,

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z With Ca. 4. 15. Jn. 4. 10. 14. 15. 12. 3. z Sa. 23. 10. 17. As a thank-offering for his preservation of the men.
 a Ju. 9. 17. 12. 3. 1 Sa. 19. 5. 28. 21. Es. 4. 16.
 c Heb. with their iron, Ko. 10. 4. 20. 12. 15. with Ps. 72. 14. 116. 15.
 d 2 Sa. 23. 18. 19. 22. 18. 10. 10. 18. 2. ch. 2. 16. 1 Sa. 26. 6.
 e The might here ascribed to Abishai and Jashobeam, ver. 11, seems so much beyond the ordinary power of man, that while infidels have found them occasion for question, expositors have sought, by various means, to bring them within the limits of historical probability. The difficulty, however, seems most easily removed by observing, that in ver. 11, the words by him, and in ver. 20, the word them, is supplied; and that the acts ascribed to these worthies is not the actual destruction of the hundreds by their own hands, but their personal boldness in 'lifting up the spear against them, and boldly it may be, defending some pass against them, till assistance arrived.—C.
 f 2 Sa. 23. 20-23; 20. 23. 1 Ki. 1. 8. 38. 2. 35.
 g Heb. great of deeds.
 h Having followed his track in the snow.
 i Heb. a man of measure.
 j ch. 20. 5. 1 Sa. 17. 7. g 1 Sa. 17. 51. 2 Sa. 23. 21.
 k A proof at once of great courage and dexterity of fence: yet not so wonderful as the others; for the moment he had warded off the thrust of his antagonist, and got nearer to him than his spear's point, the Egyptian was completely in his power.—C.
 l The word shalishim, which is translated thirty, properly signifies an office or particular description of men. Of these shalishim we have in 2 Sa. xxiii. thirty-seven, and it can scarcely be said with propriety, that we have thirty-seven out of thirty; and besides, here in Chronicles there are sixteen added. The captains over Pharaoh's chariots are termed shalishim, Ex. 14. 7.—C.
 m Or, council.
 n 2 Sa. 2. 18; 23. 24-30. About sixteen of the names here are different from what they are in Samuel, and sixteen other mighty men of less account are added after Uriah, ver. 47.
 o Or, Shammoth the Harprie, 2 Sa. 23. 25.
 p Several variations will be found between the names as recorded here and elsewhere; but this implies no contradiction, but merely that there were several modes of writing and pronouncing the same name, or that the same persons had different names, either at one time or at different periods of their lives, e.g. Abram, Abraham; Sauri, Saul.—C.
 q Or, Faltite, 2 Sa. 23. 26.
 r Or, Mebunai.
 s Or, Zalmoi.
 t Or, Heleb, 2 Sa. 23. 29.
 u Or, Hiddai, 2 Sa. 23. 30.
 v Or, Abialbon.

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o Or, Jashem, 2 Sa. 23. 34.
 p Or, Eliphad.
 q Or, Ahasbai, 2 Sa. 23. 34.
 r Or, Paarai, 2 Sa. 23. 35.
 s Or, Igal, 2 Sa. 23. 36.
 t Or, the Haggerite.
 u Jos. 15. 48. ch. 2. 50. 53. 2 Sa. 23. 38.
 v 2 Sa. 11. 3; 23. 39. 1 Ki. 15. 5.
 w Perhaps these last sixteen were of less note, and so are not added in Samuel, or were dead before that roll was formed.
 x Or, Shimrite.
 y Either a Moabite proselyte, or an Israelite called a Moabite, from victories gained over Moabites, or from having originally dwelt in their country. See Ru. 1. 1.—C.

CHAP. XII.

B.C. cir. 1056.

1 The writer here goes back to the times which preceded the death of Saul, and records some particulars not mentioned in the books of Samuel respecting David's advancement to the throne. Several considerable persons resorted to him at Ziklag; and either joined his small troop or rendered him of assistance when it became necessary. Some of these were Benjamites, and related to Saul, who were either induced through a firm belief of the word of God by Samuel respecting him, or by indignation at the base treatment which David met with from Saul to the disgrace of their family and tribe, or because they perceived that the Lord was departed from Saul, and was with David of a truth. The hand of God was, however, very conspicuous in raising him up friends from this tribe, whence he might have expected the most determined opposition.—C.
 a 2 Sa. 27. 2, 6.
 b Heb. being yet shut up.—[The expression shut up, so often applied to the extermination of eastern royal families, De. 22. 26. 1 Ki. 14. 10; 21. 27. 2 Ki. 9. 8. 14. 26, strictly speaking refers to the case when some of them had secured themselves in an impregnable fortress, or in places of great secrecy, from the usurper. But the term is used in a more extensive sense for those who had fled to foreign countries to escape being slain; thus it is here applied to David. Ziklag is described as a town in the country, and was probably an unwall town; and it is certain he did not confine himself to it, but was continually making excursions from thence.—C.]
 c 1 Sa. xviii. xxvii.
 d Ju. 20. 16. 1 Sa. 17. 49.
 e Most probably in slinging stones. See Ju. 20. 16.—C.
 f Or, Hasmaah.
 g Jos. 18. 28. 1 Sa. 11. 4.
 h Jos. 21. 18.
 i Jos. 9. 3; 18. 25.
 j Jos. 15. 36.
 k Ne. 7. 27.
 l Jos. 15. 36; 58. ch. 4. 18. 30.

34 The sons of Hashem the Gizonite, Jonathan the son of Shage the Hararite,

35 Ahiham the son of Sacar the Hararite, Eliphai the son of Ur,

36 Hephher the Mecherathite, Ahijah the Pelonite,

37 Hezro the Carmelite, Naarai the son of Ezbai,

38 Joel the brother of Nathan, Mibhar the son of Haggeri,

39 Zelek the Ammonite, Naharai the Berrothite, the armour-bearer of Joab the son of Zeruiah,

40 Ira the Ithrite, Gareb the Ithrite,

41 Uriah the Hittite, Zabab the son of Ahlai,

42 Adina the son of Shiza the Reubenite, a captain of the Reubenites, and thirty with him,

43 Hanan the son of Maachah, and Josaphat the Mithnite,

44 Uzzia the Ashterathite, Shama and Jehiel the sons of Hothan the Aroerite,

45 Jedaiel the son of Shimri, and Joha his brother the Tizite,

46 Eliel the Mahavite, and Jeribai and Joshaviah, the sons of Elnaam, and Ithmah the Moabite,

47 Eliel, and Obed, and Jasiel the Mesobaite.

CHAPTER XII.

1 The companies that came to David at Ziklag. 23 The armies that came to him at Hebron.

NOW these are they that came to David to Ziklag, while he yet kept himself close because of Saul the son of Kish: and they were among the mighty men, helpers of the war.

2 They were armed with bows, and could use both the right hand and the left in hurling stones, and shooting arrows out of a bow, even of Saul's brethren of Benjamin.

3 The chief was Ahiezer, then Joash, the sons of Shemaah the Gibeathite; and Jeziel and Pelet, the sons of Azmaveth; and Berachah, and Jehu the Antothite,

4 And Ismaiah the Gibeonite, a mighty man among the thirty, and over the thirty; and Jeremiah, and Jahaziel, and Johanan, and Jozabad the Gederathite,

5 Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,

6 Elkanah, and Jesiah, and Azareel, and Joezer, and Jashobeam, the Korhites,

7 And Joelah and Zebadiah, the sons of Jeroham of Gedor.

difficulties lie in the way; that pride goeth before destruction; and that men, after long wearying themselves in vain, are sometimes made to understand the things which belong to their peace and return to their own mercy. There is a real contract between kings and their subjects which both parties ought religiously to

observe. Hopes of preferment strongly induce carnal men to their duty; and the strength and prosperity of kings depend, under God, chiefly upon their servants. But the providential or spiritual presence of God with men is the true cause of their strength and fortitude; and the way to be great and famous is to do remark-

able services to our God, our king, and our country. Great men ought never to be prodigal of the lives of their subjects; but if their rashness hath brought others into danger, they ought bitterly to repent of it and to study more self-denial; and if we have anything super-excellent, the Lord ought to be honoured with it. But

8 And of the Gadites there separated themselves unto David,⁵ into ⁶the hold to the wilderness, men of might, and men of war⁶ fit for the battle, that could handle shield and buckler,⁷ whose faces were like the faces of lions, and were as swift as the roes⁸ upon the mountains;⁹

9 Ezer the first, Obadiah the second, Eliab the third,

10 Mishmanna the fourth, Jeremiah the fifth,

11 Attai the sixth, Eliel the seventh,

12 Johanan the eighth, Elzabad the ninth,

13 Jeremiah the tenth, Machbanai the eleventh.

14 These were of the sons of Gad, captains of the host: "one of the least was over an hundred, and the greatest over a thousand."¹

15 These are they that went over Jordan in the first month, when it "had overflown"² all his banks; and they put to flight all them of the valleys, both toward the east, and toward the west.

16 And there came of the children of Benjamin and Judah "to the hold unto David."³

17 And David went out to meet them,⁴ and answered and said unto them, If ye be come peaceably unto me to help me, mine heart shall be knit unto you: but if ye be come to betray me to mine enemies, seeing there is no "wrong in mine hands, the God of our fathers look thereon, and rebuke it."

18 Then "the spirit came upon "Amasai, who was chief of the captains, and he said, Thine are we, David, and on thy side, thou son of Jesse: peace, peace be unto thee, and peace be to thine helpers; for thy God helpeth thee. Then David received them, and made them captains of the band.

19 And there fell some of Manasseh to David, when he came with the Philistines against Saul to battle; but they helped them not: for "the lords of the Philistines, upon advisement, sent him away, saying, He will fall to his master Saul,⁵ to the jeopardy of our heads."⁶

20 As he "went to Ziklag, there fell to him of Manasseh, Adnah, and Jozabad, and Jedaiel, and Michael, and Jozabad, and Elihu, and Zithai, captains of the thousands that were of Manasseh.

21 And they helped David "against the band" of the rovers,⁸ for they were all "mighty men of valour, and were captains in the host."

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5 About 1058.

6 Heb. of host.

7 Various countries and tribes use different weapons, and the minute and graphic description of this variety furnishes an internal proof that the history was written at the period described. As it is the sinfulness of man should prompt his ingenuity to discover such various modes of destruction! Hasten, Lord, the promised reign of the glorious "Prince of Peace."

8 Heb. as the roes upon the mountains to make haste.

9 The Gadites were a semi-nomad habits, the position and physical characteristics of their allotted territory, had great influence in moulding the character of the people, and training them to war. Gilead was mountainous—it was a land of roving shepherds, moving camps, and wild adventure. The Gadites were evidently attached to both Saul and David. Some of their warriors followed the fortunes of the latter in the darkest epochs of his eventful history.—P.

10 Or, one that was least could resist a hundred, and the greatest a thousand.

11 It is not improbable that, though fewer at first, the Gadite auxiliaries of David should soon increase to 1000, which would constitute the following of these eleven chiefs.—C.

12 Heb. filled over.

13 Or, violence.

14 There are several places called the hold, as Adullam, 1 Sa. 22. 4, the caves of Engedi, 24. 22—that in the text is Ziklag, as appears from ver. 1. Note. These natural fortresses into which David so often fled, and in which he found protection, should remind us of the sure defence, and of "fleeing to the stronghold as prisoners of hope.—C.

15 Heb. before them.

16 Heb. be one, 2 Ki. 10. 15. Phil. 1. 27. 2 Co. 13. 11. 1 Co. 10. 10.

17 Or, with a band.

18 That is, against the Amalekites who had invaded Ziklag in David's absence, 1 Sa. 30. 1-3.—C.

19 Ch. 5. 24.

A.M. 2948. B.C. 1056.

a 2 Sa. 2. 3, 4, 13. 1. He.

b 1 Sa. 13. 14, 15; 28; 16.

c 1 Sa. 13. 14, 15; 19-35.

d Ge. 49. 8-10; ch. 11. 3, 10.

e B.C. 1048.

f Ge. 46. 12. Nu. 1. 26.

g 2 Sa. 4. 22, 23.

h Nu. 1. 22, 23; 2. 12.

i 2 Sa. 17. 1. 1 Ki. 1. 8.

j 2 Ki. 11. 4-15.

k 2 Sa. 8. 17. 1 Ki. 1. 8.

l 2 Sa. 8. 17. 1 Ki. 1. 8.

m Heb. brethren.

n Heb. a multitude of them.

o 2 Sa. 2. 8, 9.

p 2 Sa. 2. 8, 9.

q 2 Sa. 2. 8, 9.

r 2 Sa. 2. 8, 9.

s 2 Sa. 2. 8, 9.

t 2 Sa. 2. 8, 9.

u 2 Sa. 2. 8, 9.

v 2 Sa. 2. 8, 9.

w 2 Sa. 2. 8, 9.

x 2 Sa. 2. 8, 9.

y 2 Sa. 2. 8, 9.

z 2 Sa. 2. 8, 9.

aa 2 Sa. 2. 8, 9.

ab 2 Sa. 2. 8, 9.

ac 2 Sa. 2. 8, 9.

ad 2 Sa. 2. 8, 9.

ae 2 Sa. 2. 8, 9.

af 2 Sa. 2. 8, 9.

ag 2 Sa. 2. 8, 9.

ah 2 Sa. 2. 8, 9.

ai 2 Sa. 2. 8, 9.

aj 2 Sa. 2. 8, 9.

ak 2 Sa. 2. 8, 9.

al 2 Sa. 2. 8, 9.

am 2 Sa. 2. 8, 9.

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ap 2 Sa. 2. 8, 9.

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bx 2 Sa. 2. 8, 9.

by 2 Sa. 2. 8, 9.

bz 2 Sa. 2. 8, 9.

ca 2 Sa. 2. 8, 9.

cb 2 Sa. 2. 8, 9.

cc 2 Sa. 2. 8, 9.

cd 2 Sa. 2. 8, 9.

ce 2 Sa. 2. 8, 9.

cf 2 Sa. 2. 8, 9.

cg 2 Sa. 2. 8, 9.

ch 2 Sa. 2. 8, 9.

ci 2 Sa. 2. 8, 9.

cj 2 Sa. 2. 8, 9.

ck 2 Sa. 2. 8, 9.

cl 2 Sa. 2. 8, 9.

cm 2 Sa. 2. 8, 9.

cn 2 Sa. 2. 8, 9.

co 2 Sa. 2. 8, 9.

cp 2 Sa. 2. 8, 9.

cq 2 Sa. 2. 8, 9.

cr 2 Sa. 2. 8, 9.

cs 2 Sa. 2. 8, 9.

ct 2 Sa. 2. 8, 9.

cu 2 Sa. 2. 8, 9.

cv 2 Sa. 2. 8, 9.

cw 2 Sa. 2. 8, 9.

cx 2 Sa. 2. 8, 9.

cy 2 Sa. 2. 8, 9.

cz 2 Sa. 2. 8, 9.

da 2 Sa. 2. 8, 9.

db 2 Sa. 2. 8, 9.

dc 2 Sa. 2. 8, 9.

dd 2 Sa. 2. 8, 9.

de 2 Sa. 2. 8, 9.

df 2 Sa. 2. 8, 9.

dg 2 Sa. 2. 8, 9.

dh 2 Sa. 2. 8, 9.

di 2 Sa. 2. 8, 9.

dj 2 Sa. 2. 8, 9.

dk 2 Sa. 2. 8, 9.

dl 2 Sa. 2. 8, 9.

dm 2 Sa. 2. 8, 9.

22 For at that time, "day by day, there came to David to help him, until it was a great host, like the host of God."⁹

23 "And these are the numbers of the "bands² that were ready armed to the war, and came to David to Hebron, to turn the kingdom of Saul to him, "according to the word of the LORD."³

24 The⁴ children of Judah, that bare shield and spear, were six thousand and eight hundred, ready armed⁴ to the war.

25 Of⁵ the children of Simeon, mighty men of valour for the war, seven thousand and one hundred.

26 Of⁶ the children of Levi, four thousand and six hundred.

27 And Jehoiada was the leader of the Aaronites, and with him were three thousand and seven hundred;

28 And "Zadok, a young man mighty of valour, and of his father's house twenty and two captains.

29 And⁷ of the children of Benjamin, the kindred⁵ of Saul, three thousand: for hitherto the greatest part⁶ of them "had kept the ward of the house of Saul."⁷

30 And⁸ of the children of Ephraim, twenty thousand and eight hundred, mighty men of valour, "famous throughout the house of their fathers.

31 And of the "half-tribe of Manasseh, eighteen thousand, which were expressed by name,⁸ to come and make David king.

32 And "of the children of Issachar, which were men that had "understanding of the "times, to know what Israel ought to do; the heads of them were two hundred; and all their brethren were at their commandment.

33 Of⁹ Zebulun, such as went forth to battle, expert in war,¹ with all instruments of war, fifty thousand, which could keep rank:² they were "not of double heart."³

34 And "of Naphtali a thousand captains, and with them, with shield and spear, thirty and seven thousand.

35 And of the Danites, expert in war, twenty and eight thousand and six hundred.

36 And of Asher, such as went forth to battle, expert in war,⁴ forty thousand.

37 And "on the other side of Jordan, of the Reubenites, and the Gadites, and of the half-tribe of Manasseh, with all manner of instru-

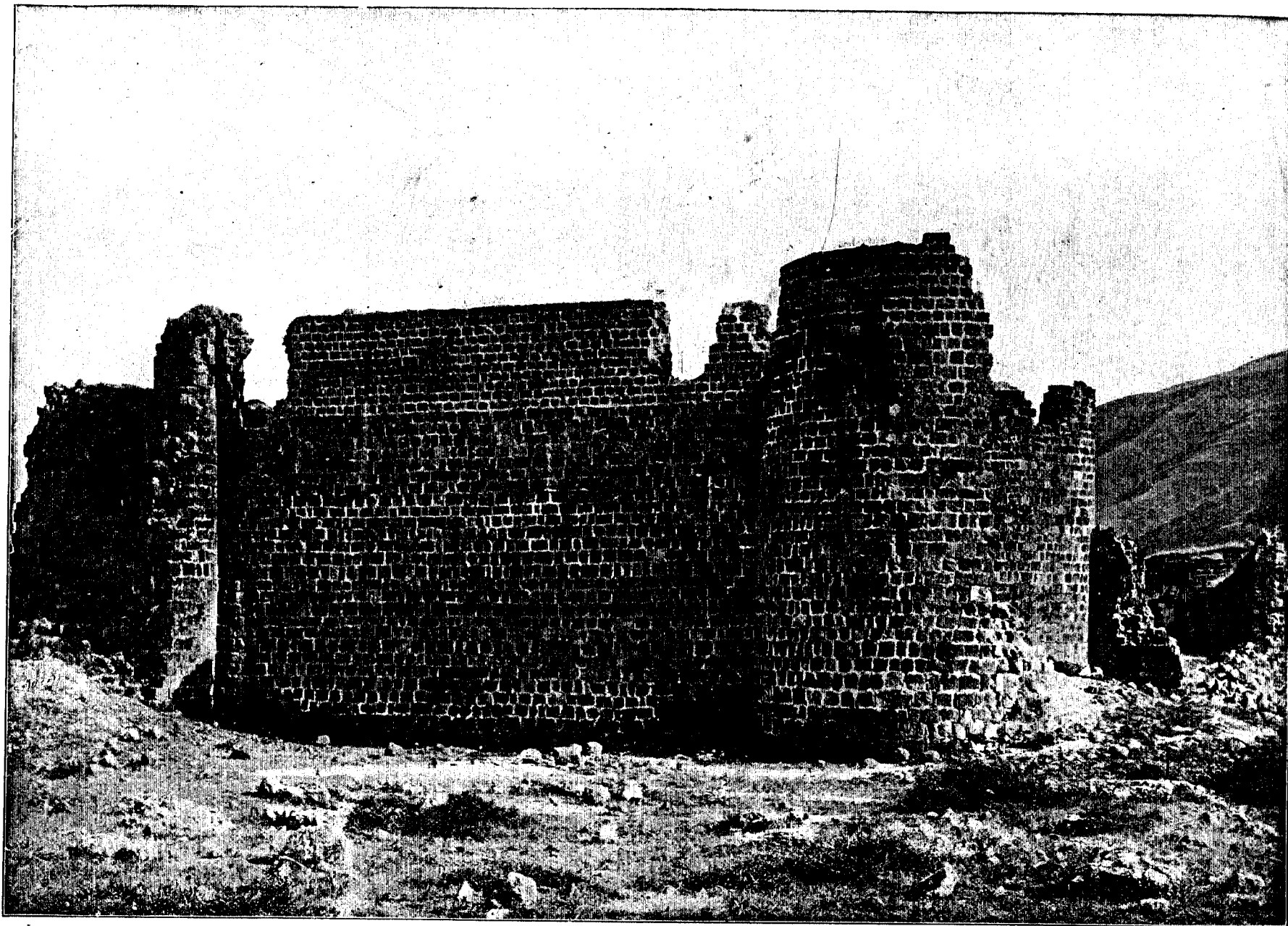
were not these chiefs typical of Jesus Christ's apostles, faithful ministers and followers, who by faith do marvellous exploits, wrestle with principalities and powers, and are more than conquerors through him that loved them!

CHAPTER XII. [Ver. 33. Fifty thousand which could keep rank. A rare accomplishment in eastern warfare, which is rather a succession of duels, in which each man pursues his own plan, than a combined movement in which one spirit wields the energies of

the whole mass. The Septuagint and Vulgate, adopting a different reading of the Hebrew, render it to assist, but we can see no good reason to prefer this reading. C.]

REFLECTIONS.—The Lord can easily bow the hearts of men, and sometimes he uses the wicked to accomplish his purposes. And when we are in the way to Jesus and our duty, no high-swelled Jordans of difficulty ought to hinder or discourage us. Swiftly ought we to flee from evil, and boldly to maintain the cause of truth. Such as have once been endangered

by false friends had need to be cautious. And with great prudence, and the kindest affection, should great men receive and entertain those who come to their help in a time of distress. With prudent earnestness ought we to join those whom the Lord plainly favours, helps, and protects; and much more to join with Jesus Christ, in whom his soul delights, and who exalts all his servants to high and eternal honours. How often God raises up help for his people in the very moments in which they most need it! And hopeful is the state of a kingdom when kings ascend their throne to the



EXTERIOR WALL—TIBERIAS, A CITY OF ZEBULUN. [I. Chron. xii:33.]—
"Of Zebulun, such as went forth to battle, expert in war, with all instruments of war, fifty thousand, which could keep rank; they were not of double heart." Tiberias has been the scene of many battles. It is perfectly in keeping, therefore, with the character of this town, both in ancient and modern times, that we should have Zebulun represented as a country from which went forth to battle those who were ex-

pert in war. In the days of Herod Antipas and Agrippa, this town was not upon good terms with the city of Jerusalem. The inhabitants of Tiberias surrendered voluntarily to Vespasian, so that their city was spared. The city was sacked by the Caliph Omar in the 7th century, and subsequently by Saladin in the 13th, when it was much injured. Through battles and earthquakes, its palaces, churches, synagogues, institutions of learning, baths and theatres, have passed into complete desolation.

ments of war for the battle, an hundred and twenty thousand.

38 All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel were of one heart to make David king.

39 And there they were with David three days, "eating and drinking: for their brethren had prepared for them.

40 Moreover, they that were nigh them, *even* unto Issachar, and Zebulun, and Naphtali, brought bread⁵ on asses, and on camels, and on mules, and on oxen,⁶ and meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly: for *there was* joy⁷ in Israel.⁷

CHAPTER XIII.

1 David fetcheth the ark with great solemnity from Kirjath-jearim. 2 Uzza being smitten, the ark is left at the house of Obed-edom.

AND David consulted with the captains of thousands and hundreds, and with every leader.

2 And David said unto all the congregation of Israel, *If it seem good unto you, and that it be of the LORD our God, let us send abroad unto our brethren every where, that are left in all the land of Israel, and with them also to the priests and Levites which are in their cities and suburbs, that they may gather themselves unto us:*

3 And let us bring again the ark of our God to us: for we inquired not at it in the days of Saul.¹

4 And all the congregation said that they would do so: for the thing was right in the eyes of all the people.

5 So David gathered all Israel together, from Shihor of Egypt, even unto the entering of Hemath,² to bring the ark of God from Kirjath-jearim.

6 And David went up, and all Israel, to Baalah,³ that is, to Kirjath-jearim, which belonged to Judah, to bring up thence the ark of God the LORD, that dwelleth between the cherubims, whose name is called on it.

7 And they carried the ark³ of God in a new cart out of the house of Abinadab: and Uzza and Ahio drove the cart.

8 And David and all Israel played before God with all their might, and with singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets.

9 ¶ And when they came unto the thrashing-

A.M. 2348. B.C. 1056.

1 Ge. 49.8, 10. Ps. 110.

3 Zec. 8.21, 22. Re. 11.

15. 15. 11. 10. 11. 11. 11.

1 Ge. 49. 30. 31. 54. 2

Sa. 6. 19. Es. 1. 3. 4.

5 For bread the

Septuagint reads to

Othniel, in which ever

sense it is under-

stood, the narrative

furnishes a happy ex-

ample of the increas-

ing riches of the king-

dom during the brief

period of David's

administration. The

introduction of the

"joy in Israel," ren-

dered probable these

contributions were

chiefly, if not

altogether freely be-

stowed. Even so

the early church had

"all things in com-

mon," an emblem and

foretaste of that bet-

ter time, when the

Lord shall "make all

things new."—C.

6 We see that

oxen were used as

beasts of burden. The

form of back in these

animals does not ad-

apt them for this ser-

vice, but in the East

they are still required

to perform it, and they

do it well, though in

their deliberate and

quiet way. Greek

writers intimate the

same use of oxen. At

present, in different

parts of Asia, they

are employed for

riding, burden, or

draught.—Kitt.

x Or, victual of

meat, 1. 2. 4. 5. 7. 1 Sa.

25. 18. 2 Sa. 16. 1.

y Pr. 20. 2. 11. 10. Je.

23. 5. 6. Re. 11. 17. 19. 1-

8.

The allotted posses-

sions of the north-

ern tribes were much

richer in agricultural

produce than those

of the southern. The

section of southern

Palestine held by the

Israelites was mainly

a pastoral mountain-

ous region. But the

fertile plains of Issa-

char, Zebulun, and

Naphtali were famo-

us for their crops of

grain.—P.

CHAP. XIII.

B.C. 1045.

e Ec. 4. 9. Pr. 15. 22.

20. 18. 24. 2. Ki. 21. 13.

b 2 Ki. 9. 15. Ps. 131. 1.

2. Ki. 12. 7.

c 1 Sa. 31. 1. 7. Is. 37. 4.

d 2 Sa. 14. 18. 19. 1.

6. 54. 30.

e 1 Sa. 7. 1. 2. 11. 12.

1 This will account

for the statement

noticed in the note

on ch. 10. 14. For thus,

it appears that in

whatever way of self-

inquiry in God's

appointed place and

manner.—C.

f 2 Sa. 3. 36.

g 2 Sa. 6. 1. 24. 2. Ki.

4. 21. Jos. 13. 3. 6. Nu.

34. 5. 8. Ju. 20. 1.

h That is, from the

southern extremity

to the northern, equal

to the corresponding

expression, "from

Dan to Beersheba,"

the northern and

southern extremities.

C.—Hamath was

the Epiphania of the

Greeks. It was for-

merly a celebrated

city of Syria, and is

still a considerable

town, about three and

a half days' journey

from Tripoli.—J.

i Jos. 15. 9. 1 Sa. 7. 1.

2. Ps. 137. 2. 2 Sa. 6. 2.

j Ex. 25. 22. 2. Ki. 10.

15. Ps. 80. 1. Is. 37. 16. 1.

Ki. 6. 13.

k Heb. made the

ark to ride.

l Nu. 4. 15. ch. 15. 2.

13. 2. Sa. 6. 3. 4.

m 2 Sa. 6. 5. Ps. xxiv.

xviii. lxxviii.

n Ps. 68. 25. 27. 150. 1

6.

A.M. 2959. B.C. 1045.

n Or, Nachon, 2 Sa.

6. 6.

o Nu. 4. 15.

p Or, shook it.

q Nu. 4. 15. ch. 15. 2.

r De. 12. 8. Jos. 6. 6. 1

Sa. 6. 13. 19.

s 1. 2. 10. 2. Nu. 14. 37.

Ps. 50. 16. 22. 1 Co. 10. 30.

2 Ch. 36. 16. 20.

t Not displeased

with God for his

judgment, see ver.

12, but with himself

and the Levites for

neglecting the ap-

pointed order, and

incurring the divine

displeasure.—C.

u That is, The

breach of Uzza.

v Job 4. 17. 25. 6. Ps.

119. 12.

w Heb. removed.

x 2 Sa. 6. 10-12. ch.

15. 18. 24. 25. 4. 8. 15.

y David did not

here seek to avoid

danger to himself, by

transferring the ark

to another place, but

had been both unlike and

unworthy his char-

acter for courage and

piety. But Obed-

edom being a Levite,

ch. 15. 18, his house

was considered more

suitable than even

the royal residence.

C.—Obed-edom was

a Levite of the fa-

mily of Kohath. He

is called a Gittite, ap-

parently because he

was a native of the

town of Gath-Rim-

mon, in Manasseh,

which was assigned

to the tribe of Re-

uben. Jos. 21. 45. There

is another Levite of

this name mentioned

in ch. 26. 28.—P.

z ch. 16. 15. 26. 4-8. 2 Sa.

6. 10. Ge. 30. 27. 39. 5.

Mat. 6. 33. 2 Co. 2. 16.

CHAP. XIV.

B.C. 1046.

a 2 Sa. 5. 11. 12. 1 Ki.

5. 1.

The low state of

the mechanical arts

in Israel cannot sur-

prise when the dis-

astrous period since

the days of Joshua is

considered. David, as

a wise king, imports

the skill of other

countries, and de-

monstrates how re-

formation in religion

is the surest hand-

ing in national im-

provement. C.—The

Phœnicians of Tyre

were, from the ear-

liest ages, famed for

their architectural

genius, and for their

skill in masonry and

in ship-building. The

massive foundations

and walls still exist-

ing in Tyre, Sidon,

Gêbul, and Arvad,

afford some magni-

ficent specimens of

mural architecture.

It is worthy of note

that these remains of

former greatness are

similar in style to the

remains of the tem-

ple and castle in Jeru-

salem.—P.

b Ps. 75. 7. 122. 1.

c 2 Sa. 5. 7. 28. 5. 12.

7. Ro. 13. 4. Is. 26. 4. 3. 4.

d 2 Sa. 5. 13-16. ch. 3.

5-8, with De. 17. 17.

e ch. 3. 5-9. 2 Sa. 5. 14-

16.

f So called after

the prophet his re-

prover.

g B.C. 1033.

h Elishama, ch. 3. 6.

i Or, Elishama, 2 Sa.

5. 16. ch. 3. 8.

k 2 Sa. 5. 17-23. Jos.

10. 31. 2. Re. 11. 17. 18.

l 17. 14. Ps. 2. 1. 5. 118. 10-

13. 26. 16.

m B.C. 1047.

n Or, giants, 2 Sa.

5. 22. 2. Ge. 14. 5. Jos.

15. 8. Is. 17. 5.

o Translated, Jos.

15. 8, "the valley of

the giants," and for

to the south-west of

Jerusalem. It was ex-

ceedingly fertile, a

circumstance which

fitted it for the mas-

ter of the Philistine

army.—C.

floor of Chidon, Uzza put forth his hand to hold the ark; for the oxen stumbled.⁴

10 And the anger of the LORD was kindled against Uzza, and he smote him,⁵ because he put his hand to the ark: and there he died before God.

11 And David was displeased,⁵ because the LORD had made a breach upon Uzza: wherefore that place is called Perez-uzza⁶ to this day.

12 And David was afraid of God that day, saying, How shall I bring the ark of God home to me?

13 So David brought⁷ not the ark home to himself to the city of David, but carried it aside into the house of Obed-edom the Gittite.⁸

14 And the ark of God remained with the family of Obed-edom in his house three months. And the LORD blessed the house of Obed-edom, and all that he had.

CHAPTER XIV.

1 Hiram sendeth timber and builders to David. 2 The prosperity of David's kingdom. 3 His two signal victories over the Philistines.

NOW Hiram king of Tyre sent messengers to David, and timber of cedars, with masons and carpenters, to build him an house.¹

2 ¶ And David perceived that the LORD had confirmed him king over Israel; for his kingdom was lifted up on high, because of his people Israel.

3 ¶ And David took more wives at Jerusalem: and David begat more sons and daughters.

4 Now these are the names of his children which he had in Jerusalem; Shammua,² and Shobab, Nathan, and Solomon,³

5 And Ibhar, and Elishua, and Elpalet,

6 And Nogah, and Nepheg, and Japhia,

7 And Elishama, and Beeliada, and Eliphalet.

8 ¶ And when the Philistines heard⁴ that David was anointed king over all Israel, all the Philistines went up to seek David: and David heard of it, and went out against them.

9 And the Philistines came and spread themselves in the valley of Rephaim.⁵

10 And David inquired of God, saying, Shall I go up against the Philistines? and wilt thou deliver them into mine hand? And the LORD said unto him, Go up; for I will deliver them into thine hand.

11 So they came up to Baal-perazim; and David smote them there. Then David said, God hath broken in upon mine enemies by mine hand, like the breaking forth of waters:

4 Ju. 1. 17. 20. 18. 23. 28. 1 Sa. 23. 2. 4. 12. 30. 7. Nu. 27. 21. 2 Sa. 2. 15. 19. Pr. 3. 5. 6. Ps. 73. 28.

therefore they called the name of that place Baal-perazim.^m

12 And when they had left their gods there, David gave a commandment, and they were burnt with fire.⁶

13 And the Philistines yet again spread themselves abroad in the valley.

14 Therefore David inquired again of God: and God said unto him, Go not up after them; turn away from them, and come upon them over against the mulberry-trees.

15 And it shall be, when thou shalt hear a sound of going in the tops of the mulberry-trees, that then thou shalt go out to battle: for God is gone forth before thee, to smite the host of the Philistines.

16 David therefore did as God commanded him: and they smote the host of the Philistines from Gibeon even to Gazer.⁷

17 And the fame of David went out into all lands; and the LORD brought the fear of him upon all nations.⁸

CHAPTER XV.

¹ David, having prepared a place for the ark, ordereth the priests and Levites to bring it from Obed-edom. ²⁵ He performeth the solemnity thereof with great joy. ²⁹ Michai despiseth him.

AND David made him houses¹ in the city of David,² and prepared a place for the ark of God, and pitched for it a tent.

2 Then David said, None ought to carry the ark of God³ but the Levites:⁴ for them hath the LORD chosen to carry the ark of God, and to minister unto him for ever.

3 And David gathered all Israel together to Jerusalem, to bring up the ark of the LORD unto his place, which he had prepared for it.

4 And David assembled the children of Aaron, and the Levites:

5 Of the sons of Kohath; Uriel the chief, and his brethren an hundred and twenty.

6 Of the sons of Merari; Asaiah the chief, and his brethren two hundred and twenty.

7 Of the sons of Gershon; Joel the chief, and his brethren an hundred and thirty.

8 Of the sons of Elizaphan; Shemaiah the chief, and his brethren two hundred.

9 Of the sons of Hebron;⁶ Eliel the chief, and his brethren fourscore.

10 Of the sons of Uzziel; Amminadab the chief, and his brethren an hundred and twelve.

11 And David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab,

A.M. 2957. B.C. 1047.

^m That is, Lord of breach, Is. 38.21.

¹ De. 7.25 Ex. 32.20.

² Ki. 23.4, 6, 15, 16.

⁶ David did not retain them as trophies of victory, or subjects of curiosity, but destroyed them by fire—an example which had it been followed by Christians, would in all human probability have prevented that influx of picture and image worship by which so large a portion both of the eastern and western churches has been so grievously inundated.—C.

⁷ Sa. 5. 22. 1 Ki. 20. 22. Is. 36. 11. Ps. 2. 1-4.

⁸ Ki. 7. 16, 19. Hab. 3. 6-15. Ju. 7. 9-15. Le. 26. 7, 8, 36.

⁹ Jos. 2. 17; 10. 33; 21. 12-27. Sa. 5. 23. The battle was fought near Gibeon and Gela.

⁷ Most probably Gazer, a city of Ephraim, Jos. 10. 33, the precise site of which is not now known.—C.

⁷ ch. ii. 2 Ch. 26. 8. 2 Sa. 7. 9; 22. 39-49. Ps. 99. 1. Re. 15. 4.

⁸ All the neighbouring lands and nations wherein David was a type of Christ, whose fame is in all the earth, and whose fear is even upon his enemies.—C.

CHAP. XV.

B.C. 1045.

¹ An eastern house of any importance is not a single house, but a collection of several houses, around one or several courts, and parcelled out in different departments.—C.

² The City of David was the name given to that quarter of Jerusalem which stood on the hill of Zion, which was originally occupied by the fortress, and it was surrounded on all sides by deep ravines, leaving only a low narrow neck on the north communicating with the suburbs on that side.—P.

² Sa. 6. 17. Ps. 132. 2-5.

³ Heb. it is not to carry the ark of God, but for the Levites.

⁴ He had been taught by the judgment of Uzza to consult the Scriptures more attentively.—Note, Happy are they whom the Lord teaches to listen to him who appointed it.—C.

⁶ Nu. 4. 15. De. 10. 8. 31. 9. Jos. 3. 3; 6. 2 Ch. 35. 3.

² Sa. 6. 11. ch. 13. 5.

⁴ Nu. 12. 17; iii. iv.

⁶ Ex. 6. 16, 18, 22. Nu. iii. iv. ch. 6. 1, &c.; 24. 7-24.

⁹ Or, kinsmen.

⁷ Ex. 6. 22. Le. 10. 4.

⁸ Ex. 6. 18. ch. 23. 12.

¹⁰ Hebron does not of course mean the city so called. It is here the name of a son of Kohath, who is mentioned in Ex. 6. 18.—P.

¹¹ Ex. 6. 18. Le. 10. 4. ch. 23. 20.

¹ ch. 18. 16. 2 Sa. 8. 17; 15. 24, 29, 35; 20. 21. ver. 5-10.

A.M. 2959. B.C. 1045.

⁶ Ex. 19. 10, 15. 2 Ch. 29. 5. Ge. 32. 2. Sa. 11. 17. 17. Ro. 12. 2. 1 Pe. 1. 15, 16; 2. 15, 9.

⁷ Prepare yourself after the appointed manner to appear before God in his service, Ex. 19. 10, 12, 22. This preparation was outward, but was the emblem of a heart sanctified by faith, Ac. 26. 18, in the Lamb of God, whose blood cleanseth from all sin, 1 Jn. 1. 7.—C.

⁸ Le. 10. 1. 3. ch. 13. 10, 11, with Nu. 4. 15. ver. 2.

⁹ When God had prescribed his own form of service, it was their duty to observe it; for every form was significant of some principle, or neglect or substitution was wilful rebellion.

¹⁰ Ge. 35. 6. Ex. 19. 14, 15. 1 Sa. 7. 6. 2 Ch. 29. 15, 16. 5. 21.

¹¹ Ex. 25. 14. Nu. 4. 15; 7. 9. De. 31. 9.

¹² Ex. 24. 24. Ezr. 7. 11-27.

¹³ ver. 11, 20-21. Ps. 105. 1-6; 29. 1, &c. ch. 10. 5; 31.

¹⁴ Ge. 33. 39. 44; 5. 1-6. 16. 5. ver. 12. Ps. 1. lxxxviii. lxxxix. titles.

¹⁵ Or, Azazel, ver. 20.

¹⁶ Ps. 150. 2-5; 68. 25; 33. ver. 16.

¹⁷ Conyx, bowl-shaped instruments of brass, which being struck against each other, produced a ringing tinkling sound, calculated to relieve the deeper notes of the other instruments. The ruins of Hierusalem furnish several specimens, most probably borrowed from the Hebrew worship, and misappropriated to the heathen.—C.

¹⁸ Ps. 46. 1, i.e. virgin.

¹⁹ There is every reason to conclude that the psalmery was a stringed instrument of the harp kind, by some supposed to be of a triangular form, by others a segment of a circle, like an English bow with several strings. But nothing is known, except that it was sacred to the service of religion.

²⁰ Alamothe, must probably be the *treble*, the vocal part being sung by virgins, as the word signifies.—C.

²¹ Bass, or instruments of eight strings, Ps. 6. title.

²² The Hebrew *kinor* or harp seems to have differed from the *nebel* or psalmery, chiefly in its greater compass of notes and power of sound. It is one of the antediluvian instruments, ascribed to Jubal, Sheminih, the *ekyth*, perhaps the male voice, ordinarily an octave below the female. 'To excel,' to elevate. 'To complete the harmony' (*Boothroyd*).—C.

²³ Or, was for the carriage; he instructed about the carriage.

²⁴ Heb. lifting up.

²⁵ The marginal reading seems best—carriage meaning how to carry, and when to lift or lay down the ark.

²⁶ Nu. 10. 8. Ps. 81. 2. Ch. 5. 12.

²⁷ 2 Sa. 6. 11-13, &c.

²⁸ 2 Ch. 20. 27. Ezr. 6. 16. Ps. 47. 5; 6; xciv.—C.

²⁹ Ps. 47. 5; 6; xciv.—C.

12 And said unto them, Ye are the chief of the fathers of the Levites: sanctify yourselves,⁷ both ye and your brethren, that ye may bring up the ark of the LORD God of Israel unto the place that I have prepared for it.

13 For because ye did it not at the first, the LORD our God made a breach upon us, for that we sought him not after the due order.

14 So the priests and the Levites sanctified themselves to bring up the ark of the LORD God of Israel.

15 And the children of the Levites bare the ark of God upon their shoulders, with the staves thereon, as Moses commanded, according to the word of the LORD.

16 And David spake to the chief of the Levites to appoint their brethren to be the singers with instruments of music, psalteries, and harps, and cymbals, sounding, by lifting up the voice with joy.

17 So the Levites appointed Heman the son of Joel; and of his brethren, Asaph the son of Berechiah; and of the sons of Merari their brethren, Ethan the son of Kushiiah;

18 And with them their brethren of the second degree, Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Eliphele, and Mikneiah, and Obed-edom, and Jeiel, the porters.

19 So the singers, Heman, Asaph, and Ethan, were appointed to sound with cymbals⁹ of brass;

20 And Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, with psalteries on Alamoth;¹

21 And Mattithiah, and Eliphele, and Mikneiah, and Obed-edom, and Jeiel, and Azaziah, with harps on the Sheminith² to excel.

22 And Chenaniah, chief of the Levites, was for song;⁴ he instructed about the song,⁵ because he was skilful.

23 And Berechiah and Elkanah were door-keepers for the ark.

24 And Shebaniah, and Jehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer, the priests, did blow with the trumpets before the ark of God: and Obed-edom and Jehiah were door-keepers for the ark.

25 ¶ So David, and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the LORD out of the house of Obed-edom with joy.

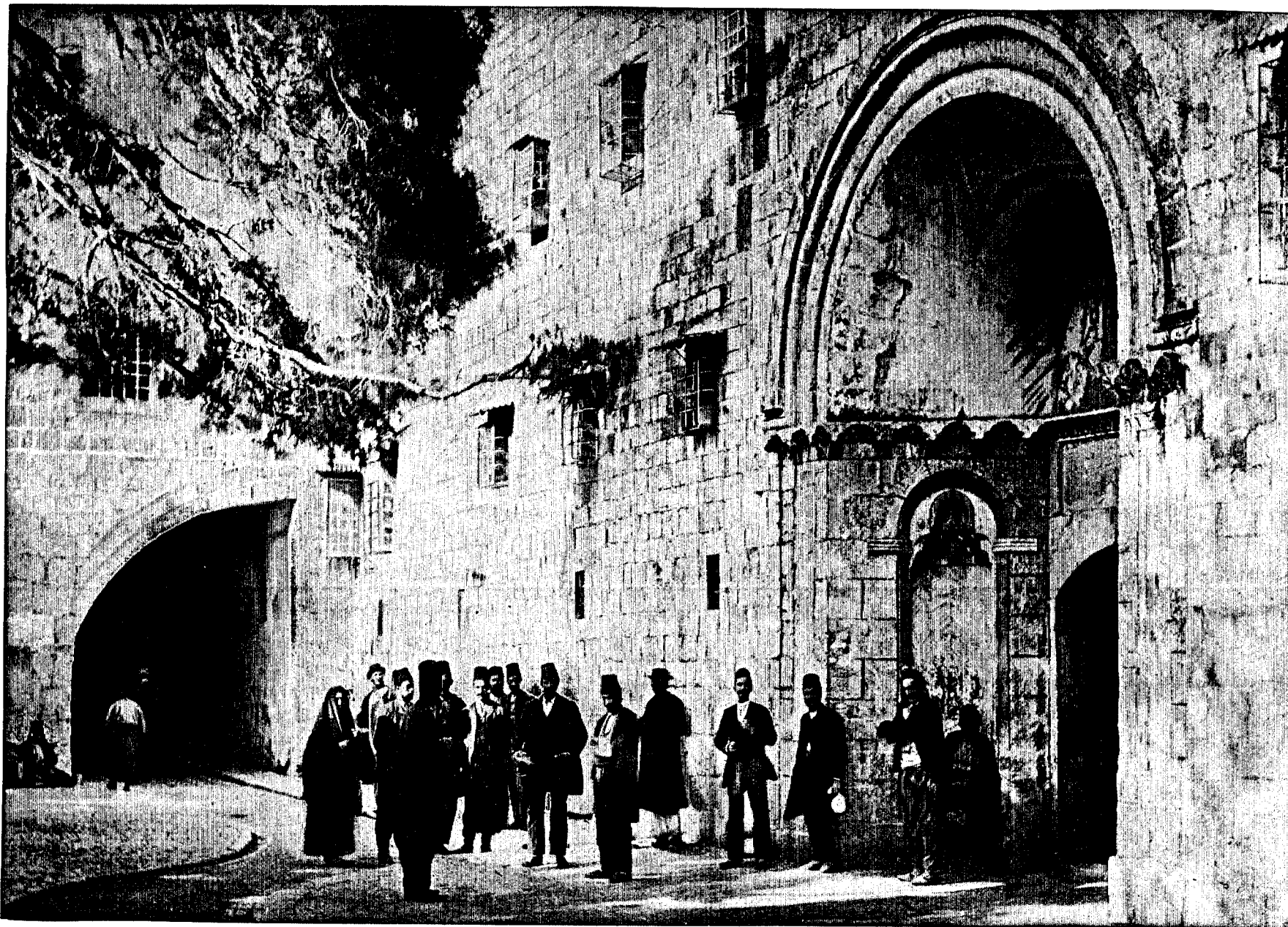
before God's ark is especially criminal and dangerous. With all our joys we had need to join trembling. For a seemingly small miscarriage God may quickly turn our temple songs into howlings; and discouragements are apt to cool our zeal in the way of duty. But how profitable may the ark, the Christ, the gospel of God, be to some, while it is the savour of death unto others.

CHAPTER XIV. [Ver. 8. The Philistines went

up to seek David. Why did they wait so long during David's weakness and contests with the family of Saul? Hitherto as the head of a weak, divided, and self-wasted kingdom, they did not fear him. They perhaps had politically fomented the national strife, or encouraged the weaker against the stronger party, in hopes of the ruin of both by mutual wounds; but now that all parties have united in favour of David, the Philistines are roused to a sense of danger, and assemble to crush him

before he could be supposed able to concentrate his forces. C.]

REFLECTIONS.—No man hath such sufficiency of his own as not to need the help of his neighbours. Let me therefore be thankful for their assistance: but let my sufficiency be of God. It is pleasant for the godly to discern God's hand even in their earthly settlements. And all advancements ought to be considered as intended for usefulness—for the glory of God and



THE ARMENIAN CHURCH AND CONVENT, JERUSALEM—WHERE DAVID MADE HIS HOUSE IN JERUSALEM. [1. CHRON., xv:1.]—"And David made him houses in the city of David, and prepared a place for the ark of God, and pitched for it a tent." We pass through the gate called Zion's Gate in the south wall on the summit of the ridge of Zion. At this place we are on the height held by the Jebusites until David took it by storm. It was the highest point within the limits of the city.

It was here, or in this immediate neighborhood, where this Armenian church and convent now stand that David built his house and the household of his families, and here was the place for the ark of the Lord before the temple was built. The Armenian convent is one of the richest and largest in the city. There are some tamarisk trees in front of it said to have been planted by Herod. Within the convent is the church of St. James. the place where, according to tradition, St. James was beheaded.

26 And it came to pass, when God helped⁶ the^a Levites that bare the ark of the covenant of the LORD, that they offered ^bseven bullocks and seven rams.

27 And David *was* clothed with ^aa robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the song⁷ with the singers: David also *had* upon him an ephod of linen.⁸

28 Thus all Israel ^abrought up the ark of the covenant of the LORD with shouting, and with sound of the cornet,⁹ and with trumpets, and with cymbals, making a noise with psalteries and harps.

29 ¶ And it came to pass, *as* ^athe ark of the covenant of the LORD came to the city of David, that Michal the daughter of Saul, looking out at a window, ^jsaw king David dancing and playing: and she despised him in her heart.

CHAPTER XVI.

1 *David's festival sacrifice.* 4 *He appointeth a band of singers and music to praise the Lord.* 7 *The psalm of thanksgiving.* 3f *He appointeth ministers, porters, priests, and musicians, to attend continually on the ark.*

SO they^a brought the ark of God, and set it in the midst of the tent that David had pitched for it:¹ and they offered burnt-sacrifices and peace-offerings before God.

2 And when David had made an end of offering the burnt-offerings and the peace-offerings, ^bhe blessed the people in the name of the LORD.

3 And he ^ddealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon of wine.

4 ¶ And he appointed *certain* of the Levites to minister ^abefore the ark of the LORD, and to record, and to thank and praise the ^aLORD God of Israel:

5 Asaph^j the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obededom; and Jeiel with psalteries ^aand with harps; but Asaph made a sound with cymbals:

6 Benaiah also and Jahaziel the priests ^bwith trumpets continually before the ark of the covenant of God.

7 ¶ Then on that day David ^ddelivered first² *this psalm*, to thank the LORD, into the hand of Asaph and his brethren.³

8 Give^k thanks unto the LORD, call upon

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6 When God 'favoured' the Levites they offered sacrifices in acknowledgment of their own unworthiness, and of God's mercy.—C.

22 Sa. 6.13. Ps. 91.11. 122.10. 3. Ro. 12.1. 1 Pe. 2.5.

21 Nu. 3.1. Job. 42.8.

21 Sa. 2.11. 18.2 Sa. 6.14.

7 Or, carriage.

8 The emblem of being 'clothed with humility' and 'righteousness.' 1 Pe. 5.5. Ke. 19.8.—C.

22 Sa. 6.13. 15. Ne. 8.10. Ps. 47.1-9. 68.1-35. 137.4-6. Ver. 16.

9 The cornet was a trumpet made of horn. The trumpet was a similar instrument of greater length made of metal.—C.

22 Ex. 25.16. 27.40. 3.20. De. 31.26. Jos. 11.7. Ju. 20.2. 1 Sa. 4.3. 2 Sa. 15.24. 17.1. 18.9-4.

22 Sa. 6.16. 20-23. Ac. 2.13. 1 Co. 2.14. 1 Pe. 4.4.

CHAP. XVI.

22 Sa. 6.19. ch. 29.20. 1 Ki. 8.64. Ro. 12.1. 2 Co. 8.5.

1 This tent or tabernacle was pitched in the city of David, on Mount Zion. It appears to have been a new structure, and not the old tabernacle which was made in the wilderness, and remained so long at Shiloh. The ark remained in the 'tent' on Zion until the temple was completed, when it was conveyed with great suite and ceremony to its final resting-place in the holy of holies on Moriah. See 2 Ch. v.

2 De. 33.1. 1 Ki. 8.55. 56. Lu. 24.50.

22 Sa. 6.19. Ne. 8.10. Est. 9.22. Mat. 14.16. Ga. 3.28. Col. 3.11.

2 Nu. 18.1-7. Ps. 100.1-5. 134.1-3.

2 Ps. 144.15. 1 Ki. 8.15. Ge. 17.7. Ex. 19.5, 6. De. 14.2. 26.18. 28.9.

3 Ch. 15.18.

4 Heb. with instruments of psalteries and harps, ch. 15.16. 19.27. 25.1, 6. Ver. 42.

5 Nu. 10.8. Ps. 87.1-3. Ch. 5.12. ch. 15.24.

6 Nu. 23.1. 2 Ch. 29.25. Ne. 12.24, 46.

7 The first psalm prescribed after Asa's appointment to office.—C.

8 'On that day David committed first to Asaph and his brethren to thank Jehovah.' It would seem that the order of service established by David, and placed by him under the charge of Asaph, was now for the first time observed. The psalm was now first composed, but seems afterwards to have been slightly modified, no doubt to adapt it to a somewhat different ritual.—P.

2 Ps. 105.1-45. 145.1-21. Ver. 9. 12.

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4 From the beginning to ver. 23 this psalm nearly accords with Ps. 105.1-15. From ver. 23-33 with Ps. xvi., and to the end with Ps. cxi., with the addition of ver. 34-36.—C.

2 Ps. 100.1-4; calvill. cl.

22 Ps. 40.10; 22. 22; 145.5-7.

22 Ps. 105.25. Ps. 34.23; 104.1. 105.3. 1 Co. 1.31.

2 Am. 5.12. Mat. 7.7. 2 Ch. 6.41. Ps. 27.6; 105.4.

2 Ps. 111.2. 3. 105.5; 119.11, 93. Re. 15.4.

2 His revelations and decisions by the mouth of Messiah.—C.

2 Ps. 105.6. Ex. 19.5. 6. De. 7.7. 8. Mat. 11.26.

2 Ps. 105.7; 118.28. Ex. 15.1, 2.

2 Ps. 48.8. 119.7. 8.9.

6 God has never 'left himself without a witness,' Ac. 14.17, but to every land has declared 'his eternal power and godhead,' Ro. 1.20.—C.

2 Ps. 105.8. 145.17; 119.93. Ca. 14. Jn. 14.26.

4 Ge. 17.2-8; 26.328. 13.14.

2 Ge. 12.7; 13.15; 17.8; 26.3; 28.13; 41.35; 12; 48.4. Ps. 105.11.

7 Heb. the cord.

8 Heb. men of number.

2 Ps. 105.12. Ge. 34.30. 11.11. 12.

2 Ge. 12.1. 14.13; 15.20. 14.9.4.

4 Ge. 12.7; 26.3. Ex. 7.15. Ps. 105.14-15.

9 So he protected Abraham, and removed Pharaoh and Amalech, Ge. 12.17; 21.3.—C.

1 This noble ode is a striking confirmation of the authenticity of the history recorded in the Pentateuch. It mentions and attests the truth of the leading events from Abraham to the exodus. Here, especially, where the thoughtful reader will observe a consistency and unity in the Bible which form strong evidences of its divine origin.—P.

2 Prophets, priests, and kings were inaugurated by anointing with oil, the emblem of the outpouring of the Spirit. Here it applies to every believer, who is spiritually anointed to similar spiritual offices and duties. See Re. 1.5, 6. 1 Jn. 2.20, 27.—C.

2 Ps. 89.1-13; 4.1.

2 ver. 8.9. Is. 42.4. 5. Ps. 99.3; 145.5-7. 21; 71.8. 15.17. 18.

2 Ps. 34.2-5; 88.8-10. Re. 4.11. Is. 40.12-28.

2 Co. 8.4. 5. Je. 10.3. Ps. cxv. cxvix. Is. 44.9-19. 45.20-22. 48.5.

2 Ps. 27.4. 8.1. 96.6. Ex. 15.11. Nu. 6.8-10.

2 Ps. 96.7; 29.1; 66.7; 100.1. Is. 11.10.

2 Ps. 115.1. Da. 9.7. 9.15.

2 Ps. 86.9; 89.5-8. 110.3. Ro. 12.1.

3 Holiness signifies two things: 1. *prayer* from the world, and *dedication* to God. These constitute all that is beautiful in character as youth, health, colour, and form combine to constitute what is beautiful in person.—C.

2 Ps. 66.10. 107.1. 139.1. Ge. 49.10. Re. 11.15.

7 Mat. 16.18. 1 Pe. 2.5. Ps. 125.1, 2.

his name, make known his deeds among the people.⁴

9 Sing^t unto him, sing psalms unto him, ^mtalk ye of all his wondrous works.

10 Gloryⁿ ye in his holy name: let the heart of them rejoice that seek the LORD.

11 Seek^o the LORD and his strength, seek his face continually.

12 Remember ^hhis marvellous works that he hath done, his wonders, and the judgments of his mouth;⁵

13 O ^{ye} seed of Israel his servant, ye children of Jacob, his chosen ones.

14 He *is* ^{the}LORD our God: his ^jjudgments are in all the earth.⁶

15 Be ^{ye} mindful always of his covenant; the word *which* he commanded to a thousand generations;

16 *Even of the* ^{covenant} which he made with Abraham, and of his oath unto Isaac;

17 And hath confirmed the same to Jacob for a law, *and* to Israel *for* an everlasting covenant,

18 Saying, ^{Unto} thee will I give the land of Canaan, the lot⁷ of your inheritance;

19 When ye were but ^afew, ^{even}a few, and strangers in it.

20 And *when* they ^{went} from nation to nation, and from *one* kingdom to another people;

21 He ^{suffered} no man to do them wrong; yea, he reproveth kings⁹ for their sakes,¹

22 *Saying*, Touch not mine anointed,² and do my prophets no harm.

23 Sing^b unto the LORD, all the earth; show forth from day to day his salvation.

24 Declare^c his glory among the heathen; his marvellous works among all nations.

25 For ^{great}is the LORD, and greatly to be praised: he also *is* to be feared above all gods.

26 For ^{all}the gods of the people *are* idols; but the LORD made the heavens.

27 Glory^f and honour *are* in his presence; strength and gladness *are* in his place.

28 Give unto the LORD, ^{ye}kindreds of the people, give unto the LORD ^{glory}and strength.

29 Give unto the LORD ^{the}glory *due* unto his name: bring an offering, and come before him: worship the LORD in the beauty of holiness.³

30 Fear before him, ^{all}the earth: the world also shall be ^{stable}, that it be not moved.

good of mankind. Rarely do even good men prosper in worldly things without waxing secure and too indulgent to the flesh. Little else indeed must be expected in this world to the church of Christ or to the souls of his people. But if we acknowledge the Lord in all our ways, he will direct our paths and make us more than conquerors. Carefully must we attend to the directions of his word, or even motions of his Spirit and providence: and depending on his conduct and strength, we may gird up our loins, gird on our armour, resist the devil, and make him to flee from us. If God deliver my corruptions into my hand, let me, all in-

flamed with holy zeal, burn them up, and mark the strongest detestation of idolatry, and every monument of it. And let Jesus have all the glory: let his name only be exalted, and his glory fill the whole earth.

CHAPTER XV. [Ver. 27. In the parallel passage in 2 Sa. 6. 14, instead of the words 'And David was clothed with a robe of fine linen,' we find, 'And David danced with all his might.' In the Hebrew there is such a close similarity in letters and sound between the two statements that some commentators think the text in Chronicles is a corruption, especially as in the last

clause it is said, 'David had upon him an ephod of linen,' and in ver. 29 reference is made to Michal having seen David dancing. As there is no MS. authority for the alleged corruption I feel bound to reject it. P.]

Ver. 29. [The history of Michal was eventful, and may account satisfactorily for this outburst of temper. We are told that at first she loved David, 1 Sa. 18. 20; and when married she proved the depth of her affection by risking her life for her husband, 19. 12. But David was forced to flee from Saul's court, and Michal was married to another. David also married Abigail

CHAPTER XVII.

31 Let ^mthe heavens be glad, and let the earth rejoice: and let *men* say among the nations, The LORD reigneth.

32 Letⁿ the sea roar, and the fulness thereof: let the fields rejoice, and all that *is* therein.

33 Then shall the trees of the wood sing out at the presence of the LORD, because he cometh to judge the earth.⁴

34 O^o give thanks unto the LORD; for *he is* good: for his mercy *endureth* for ever.

35 And ^psay ye, Save us,⁵ O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, *and* glory in thy praise.

36 Blessed^q be the LORD God of Israel for ever and ever. And ^rall the people said, Amen, and praised the LORD.

37 [†] So he left there, before the ark of the covenant of the LORD, ^sAsaph and his brethren, to minister before the ark continually, as every day's work required:

38 And ^tObed-edom with their brethren, threescore and eight; Obed-edom also the son of Jeduthun and Hosah *to be* porters:

39 And ^uZadok the priest, and his brethren the priests, before the tabernacle of the LORD in the high place *that was* at Gibeon,⁶

40 To offer ^vburnt-offerings unto the LORD upon the altar of the burnt-offering continually morning and evening, and *to do* according to all that is written in the law of the LORD, which he commanded Israel;

41 And with them ^wHeman and Jeduthun and the rest that were chosen, who were expressed by name, to give thanks to the LORD, because^x his mercy *endureth* for ever:

42 And with them Heman and Jeduthun, with trumpets and cymbals for those that should make a sound, and with musical instruments of God. And the sons of Jeduthun *were* porters.⁷

43 And all the people departed every man to his house: and David returned to ^ybless his house.⁸

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^m Is. 35. 10. Lu. 2. 10.
14: 21. 27. 28. Re. 14. 2;
15. 3. Ps. 98. 1; 96. 11. 98.
4. 5.

ⁿ Ps. 96. 11-13; 98. 7;
95. 1. Ps. 148. 23. 142. 10.
142. 10. 143. 10. Re. 11. 15.
18; 15. 34; 18. 20; 19. 1-9.

⁴ This glorious concert reminds the church of the future coming of Christ to judgment, 2 Co. 5. 10, while it testifies to his Godhead, for it is JEHOVAH that cometh.—C.

^o Ps. 106. 1; 107. 1; 118. 1; 136. 1.

^p Ho. 1. 2. 3. Is. 1. 18; 45. 17. Ps. 68. 18; 101. 106. 47.

^q As he is the saving God, so we pray to him to save us. To pray to God under the attributes, and the influence of which we need, serves to inspire much confidence. 'I am weak; almighty God, help me! I am ignorant; thou Father of lights, teach me! I am lost; O merciful God, save me!'

^r 1 Ki. 15. 56. Ps. 72. 18, 19; 106. 48.

^s De. 27. 15. Ne. 8. 6.

^t Ch. 20. 25. 26. ch. 29. 20.

^u ver. 4-6; ch. 15. 17. 22.

^v ch. 13. 14; 26. 4-8. 15.

^w ch. 15. 11; 12. xxiv.

^x ch. 21. 29. 2 Ch. 1. 3.

^y with 1 Sa. 22. 19. Jos. 9. 17. 21. 17. 18. 25.

⁶ He did not leave Zadok at Gibeon, where he and his brethren had ministered, but removed them to Jerusalem, thereby restoring the religious services to that unity which God had enjoined as a preservative against idolatry. De. 12. 5. 11.

⁷ 13. 14. C.—It would appear that previous to the building of the temple there were several authorized sanctuaries in the country. There was one at Kirjath-jearim while the ark remained there; there was another at Gibeon, another at Bethel, another at Shiloh, and apparently another at Gilgal. The erection of the temple by Solomon restored unity of worship.—P.

⁸ Heb. *in the morning and in the evening*. Ex. 29. 38-42. Nu. 28. 3-7. Le. 6. 20.

⁹ ch. 15. 17-22; 25. 1-6. 31-47.

¹⁰ 2 Ch. 5. 13; 7. 3. 20.

¹¹ Ezr. 3. 11. Je. 33. 11.

¹² Heb. *for the gate*.

¹³ 2 Sa. 6. 20. Jos. 24. 15. Ge. 18. 19.

¹⁴ A religion that is merely before the world is nothing but show and hypocrisy. True religion must be found in the heart, the closet, and the

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family. Even so David, having attended the public services of the tabernacle, devoutly retires to bless his family.—C.

CHAP. XVII.

^a 2 Sa. 7. 1. 1 Ki. 1. 8.

^b Hag. 1. 7. Ac. 7. 46.

^c Sa. 6. 17; 2. ch. 16. 1.

^d Jos. 9. 14. ch. 14. 10. 1 Co. 13. 9.

^e 15. 55. 8; 30. 21. Ps. 33. 10. 11. Je. 10. 23.

^f 2 Sa. 7. 4. ch. 22. 8. 1 Ki. 8. 19; 5. 3.

¹ The Syriac, Arabic, and some MSS. add 'out of Egypt'.

² The going from tent to tent, and from tabernacle to tabernacle, alludes to the frequent changes of the site of that sacred shrine. 'I have transferred my tabernacle from Gilgal to Nob, from Nob to Shiloh, and from Shiloh to Gibeon' (*Targum and Yarchi*).

³ It is clear from this, that it had not always been judged necessary that the ark should be exclusively set in the tabernacle.

⁴ It is clear from this, that it had not always been judged necessary that the ark should be exclusively set in the tabernacle.

⁵ It is clear from this, that it had not always been judged necessary that the ark should be exclusively set in the tabernacle.

⁶ It is clear from this, that it had not always been judged necessary that the ark should be exclusively set in the tabernacle.

⁷ It is clear from this, that it had not always been judged necessary that the ark should be exclusively set in the tabernacle.

⁸ It is clear from this, that it had not always been judged necessary that the ark should be exclusively set in the tabernacle.

⁹ It is clear from this, that it had not always been judged necessary that the ark should be exclusively set in the tabernacle.

¹⁰ It is clear from this, that it had not always been judged necessary that the ark should be exclusively set in the tabernacle.

¹¹ It is clear from this, that it had not always been judged necessary that the ark should be exclusively set in the tabernacle.

¹² It is clear from this, that it had not always been judged necessary that the ark should be exclusively set in the tabernacle.

¹³ It is clear from this, that it had not always been judged necessary that the ark should be exclusively set in the tabernacle.

¹⁴ It is clear from this, that it had not always been judged necessary that the ark should be exclusively set in the tabernacle.

¹⁵ It is clear from this, that it had not always been judged necessary that the ark should be exclusively set in the tabernacle.

¹⁶ It is clear from this, that it had not always been judged necessary that the ark should be exclusively set in the tabernacle.

¹⁷ It is clear from this, that it had not always been judged necessary that the ark should be exclusively set in the tabernacle.

¹⁸ It is clear from this, that it had not always been judged necessary that the ark should be exclusively set in the tabernacle.

¹⁹ It is clear from this, that it had not always been judged necessary that the ark should be exclusively set in the tabernacle.

²⁰ It is clear from this, that it had not always been judged necessary that the ark should be exclusively set in the tabernacle.

²¹ It is clear from this, that it had not always been judged necessary that the ark should be exclusively set in the tabernacle.

²² It is clear from this, that it had not always been judged necessary that the ark should be exclusively set in the tabernacle.

²³ It is clear from this, that it had not always been judged necessary that the ark should be exclusively set in the tabernacle.

²⁴ It is clear from this, that it had not always been judged necessary that the ark should be exclusively set in the tabernacle.

²⁵ It is clear from this, that it had not always been judged necessary that the ark should be exclusively set in the tabernacle.

²⁶ It is clear from this, that it had not always been judged necessary that the ark should be exclusively set in the tabernacle.

²⁷ It is clear from this, that it had not always been judged necessary that the ark should be exclusively set in the tabernacle.

1 *Nathan, first approving the purpose of David to build God an house, 3 afterward by the word of God forbiddeth it. 11 He promiseth him blessings and benefits in his seed. 16 David's prayer and thanksgiving.*

NOW it^a came to pass, as David sat in his house, that David said to Nathan the prophet, Lo, I dwell ^bin an house of cedars, but the ark of the covenant of the LORD *remaineth* under curtains.

2 Then Nathan said unto David, ^cDo all that *is* in thine heart; for God *is* with thee.

3 [†] And ^dit came to pass the same night, that the word of God came to Nathan, saying,

4 Go and tell David my servant, Thus saith the LORD, ^eThou shalt not build me an house to dwell in:

5 For I have not dwelt in an house since the day that I brought up Israel¹ unto this day; but have gone² from tent ^fto tent, and from *one* tabernacle *to another*.

6 Wheresoever I have walked with all Israel, spake I a word to any of the judges ^gof Israel, whom I commanded to feed my people, saying, Why have ye not built me an house of cedars?

7 Now therefore thus shalt thou say unto my servant David, Thus saith the LORD of hosts, ^hI took thee from the sheep-cote, *even* from following³ the sheep,⁴ that thou shouldst be ruler over my people Israel;

8 And I ⁱhave been with thee whithersoever thou hast walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that *are* in the earth:

9 Also ^jI will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them ^kany more, as at the beginning,

10 And since the time that I commanded judges *to be* over my people Israel: moreover, I will subdue all thine enemies. Furthermore, I tell thee, that the LORD ^lwill build thee an house.

and Ahinoam. Years passed. Saul is dead, and those who had been his followers desired to make terms with David, who made it a first condition of peace that Michal should be restored to him. Her new husband loved her, and the attachment appears to have been mutual; still she was torn from him and given up to David, 2 Sa. 3. 12, sq. On being brought back she doubtless saw that her old place in David's affections was occupied by others. She was grieved and provoked; and she gave expression to her feelings of hatred and contempt on seeing what she thought acts on David's part beneath the dignity of royalty. She seems also to have spoken disrespectfully of his other wives, for which David rebukes her in these words: 'And of the maid-servants which thou hast spoken of, of them shall I be had in honour,' 2 Sa. 6. 22. P.]

REFLECTIONS.—Good works must also be well done: and all our sufferings for our mistakes should teach and stir us up to be more regular. The greatest reformers, being men, have some faults. But it is a mercy when we see our errors and amend them. Even such as know the word of God better than others may, on particular occasions, forget the directions which

they are peculiarly called to remember. But readiness to correct former mistakes is an evidence of true wisdom and goodness. Such as are above others in dignity ought to go before them in duty. Many who are very remiss in their duty, if they were but faithfully told of it, would reform and do better. Whatever gifts God bestows upon us should be employed in his service: and in all religious work we should derive our help from heaven and thank God for it. If we escape his judgments while we are serving him, we owe it to his favour, not to our own exactness: and to him we owe the praise of all that is good in our work. God delights in the prosperity of his servants; and we ought to serve him with cheerfulness and joy. But in the very best of times there will be some evil murmurers who think God's service too mean for them.

CHAPTER XVI. REFLECTIONS.—God's ordinances and truths may remain long in obscurity; but their glory will shine forth at last. And the hungry who wait on him will at length be filled with good things. Grateful praises is a most acceptable sacrifice to God. All our rejoicings ought to express thankful-

ness to him from whom we receive all our comforts: and all our praises to centre in ascribing glory to him. We ought to show ourselves generous to others, as God is gracious to us. And such as know God should endeavour by their triumph in him, and all other fruits of grace, to bring their neighbours into acquaintance with him. The sovereign choice which God has made of his people, the covenant he has established with them; the wonderful works he has done for them; and the statutes he has given them; as well as his almighty power, goodness, and glory; and his being the Creator and governor of all things, should be matter of our praise. And while we enjoy his favours, we ought to intercede for salvation and every other promised blessing to them that want them. But however solemn our occasional worship of God may be, it must never supersede our daily and ordinary service of him.

CHAPTER XVII. REFLECTIONS.—Every true fearer of God is solicitous to have his glory set forth. And God's ministers especially ought to encourage every good word and work. Gracious desires, even where ineffectual, are highly regarded of God.

11 ¶ And it shall come to pass, when thy days be expired that thou must *go to be* with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons;⁵ and I will establish his kingdom.

12 He shall *build* me an house, and I will establish his throne for ever.⁶

13 I^a will be his father, and he shall be my son: and I will not take my mercy away from him, as I took it from him that was before thee:

14 But I will settle him in mine house and in my kingdom for ever: and his throne shall be established for evermore.

15 According^r to all these words, and according to all this vision, so did Nathan speak unto David.

16 ¶ And David the king came and sat before the LORD, and said, *Who am I, O LORD God, and what is mine house, that thou hast brought me hitherto?*

17 And yet *this* was a small thing in thine eyes, O God; for thou hast *also* spoken of thy servant's house for a great while to come, and hast *regarded* me according to the estate of a man of high degree.⁷ O LORD God.

18 What can David *speak* more to thee for the honour of thy servant?⁸ for *thou knowest* thy servant.

19 O LORD, for *thy servant's sake*,⁹ and *according* to thine own heart, hast thou done all this greatness, in making known all *these* great things.¹

20 O LORD, *there is* none like thee, neither *is there any* God besides thee, according to all that we have heard with our ears.

21 And *what* one nation in the earth *is* like thy people Israel, whom God went to redeem to *be* his own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt?

22 For thy *people* Israel didst thou make thine own people for ever; and thou, LORD, becamest their God.

23 Therefore now, LORD, *let* the thing that thou hast spoken concerning thy servant, and concerning his house, be established for ever, and do as thou hast said.

24 Let it even be established, *that* thy name² may be magnified for ever, saying, The LORD of hosts *is* the God of Israel, *even* a God to Israel: and *let* the house of David thy servant *be* established before thee.

25 For thou, O my God, *hast* told thy servant that thou wilt build him an house: there-

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2 Sa. 7. 12. 1 Ki. 8. 20. Ac. 13. 36. Ge. 25. 8. 2 Sa. 7. 12. Ps. 132. 6, 7. 29. Ro. 1. 3. 15. 9.

⁵ This expression clearly intimates that this promised son was not yet born, while the subsequent prophecies of establishing a throne 'for ever, and for evermore,' clearly point to Messiah, who was truly of the seed of David according to the flesh, Ac. 2. 30.—C.

2 ch. 22. 10. 1 Ki. v. viii. Mat. 16. 13. Is. 9. 6. 7. 2. Ec. 6. 12. 13.

⁶ Solomon was a type of Christ, David's Greater Son. This promise can be applied fully to Solomon only in his typical character. It received its fulfilment in Christ the antitype. His kingdom is an everlasting kingdom, and his throne is established for ever.—C.

2 Sa. 7. 14. Ps. 80. 26. 28. 2. 7. 45. 6. He. 1. 5. 2. 44. 1 Co. 15. 25. Jn. 12. 34.

7 Je. 23. 28. Eze. 3. 17. Mat. 20. 1 Co. 11. 23. 4. 1. 2. Ac. 20. 27.

2 Sa. 7. 16. 23. Ge. 32. 10. Job. 7. 17. Ps. 84. 144. 3. 1 Co. 15. 9. 10. Ep. 3. 6.

8 Jer. 7. 8. 2 Sa. 7. 19. 12. 8. Is. 43. 6.

9 Ps. 89. 19. 29. 78. 70. 7. 1. Ki. 1. 13. Ep. 3. 30. 15. 49. 6. Phil. 2. 8. 11. Mat. 28. 18.

⁷ Thou hast regarded me according to the order of the Adam—the man—from above the exalted. See note on 2 Sa. 7. 14. 12. C.—Pye Smith shows its reference to the Messiah, and adds, 'We object from it that the Messiah would at an epoch remotely future descend from David, that he would be the pre-eminent man, sustaining a relation to the human race analogous to that of the first Adam, being in some secular sense from above, and communicating blessings to the world, by means of his most rigorous, beneficent, and universal reign.'—C.

⁸ The honour conferred on thy servant (Boothroyd).—C.

1 Sa. 10. 7. 1 Sa. 139. 1. Jn. 21. 17. 15. 49. 3. 6. Mat. 12. 18.

9 In 2 Sa. 7. 21 it is said to be for thy *own sake*, that is, for the sake of that servant who is thy Word, Is. 52. 13.—C.

2 Mat. 11. 26. E. 9. 11. 15. 63. Hos. 11. 8.

1 Heb. *greatness*.

a Ps. 35. 10. 36. 7. 44. 1. 34. 7. 8. 86. 8. 10. 89. 6. 8. 13. 11. 18. 11. De. 3. 24. 1 Sa. 2. 15. 45. 5. 6. 18. 21. 22.

b 2 Sa. 7. 23. De. 33. 29. 7. 32. 40. Ps. 137. 20. Am. 3. 2. Ex. 3. 8. vii. xiv. 15. 63. 7. 13. Eze. 16. 8. 14. Ne. 9. 6. 25. Jos. vi. xxi. Tit. 2. 14.

c Ge. 17. 7. De. 7. 6. 14. 236. 18. 28. 9. Ex. 19. 5. 6. 6. 7. Jn. 6. 37. 44. Ac. 20. 28. Ti. 3. 15. 16. 2. 7. 1. 19. Ps. 48. 14. Zec. 13. 9. Tit. 2. 14.

d Mat. 7. 7. Eze. 36. 37. Is. 45. 11. Ps. 74. 20. 19. 49.

e Mat. 6. 9. Jn. 12. 28. 1 Pe. 4. 11. Pr. 16. 4. Is. 44. 23. 29. 15. 16. 1 Co. 10. 31.

f Heb. *hast revealed the year of thy servant*, 1 Sa. 1. 1.

2 The name of God has been progressively revealed, not because God would add to his titles, but because by his name he reveals his nature, and reveals the perfections of that na-

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ture as the necessities of the church have from time to time required.—C.

g Ps. 10. 17. Eze. 36. 37. Ro. 8. 26.

h He. 6. 17. 18. 10. 23. Nu. 23. 19. 1 Th. 5. 24.

i Or, *thath pleased thee*.

j Ge. 27. 33. Mi. 7. 18. 20. Ep. 1. 3. Ro. 11. 29. Ps. 72. 17.

CHAP. XVIII.

B.C. 1040.

2 Sa. 8. 1. Ac. 6. 1 Sa. 17. 4. ch. 20. 6.

1 Gath was the nearest of the five royal cities of Philistia. David, therefore, attacked it. He was besides well acquainted with its position and defences, so that in his assault he had the advantage of accurate and thorough personal knowledge to guide him.—P.

2 Nu. 24. 17. Ps. 60. 8; 108. 9.

3 B.C. 1039.

4 Hadadzezer, 2 Sa. 8. 3.

5 B.C. 1038.

6 David.

7 Ge. 15. 18. Ju. 11. 24. with Ps. 50. 10. 100. 5.

8 1 Ki. 9. 19. 10. 26. Ps. 20. 7. 33. 17.

9 The striking similarity of the Hebrew letters for 700 and 7000, or the assumption of the 'error of transcription,' has been employed to reconcile this passage with 2 Sa. 8. 4. There seems no necessity for either, as each account may refer to a different period of the same transaction. See note on 2 Sa. 8. 4.—C.

2 Sa. 8. 4.

10 Jos. 11. 9. with De. 17. 16. Ps. 20. 7. 33. 16. 17.

11 Rather, 'David disjoined all the chariots,' i.e., proceeding at once more judicious and humane.

The reader will perceive that the necessity of 'horses' is not in the original.—C.

12 Heb. *Damasek*.

13 Is. 17. 3. J. 9. 13. Ps. 120. 5. 6; 2. 9. ch. 19. 6. 18.

14 2 Sa. 8. 6.

15 Ps. 91. 14; 121. 7. Pr. 21. 31.

16 ch. 22. 14. 1 Ki. 10. 17.

17 Called in the book of Samuel *Beth* and *Berothai*.—[In 2 Sa. 8. 8 we read for Tibhath 'Beth,' probably by transposition (for the letters are the same), only *th* is here added.] And Chun was perhaps another name for Berothai. If Zolab were Nilisib, then Berothai might be (as some have supposed) Bir, the Birtha of Beromy, on the east bank of the Euphrates. But as Aram-zolab was certainly on the west of the Euphrates, Berothai must have been in the same direction. Some identify it with Berytus or Beirut, a well-known seaport on the coast of Syro-Phoenicia; but if Berothai was the same as the Beroth of Eze. 47. 10, it seems rather to have been situated between Hamath and Damascus.—C.

18 1 Ki. 7. 23. 2 Ch. 4. 15.

19 Or, *Tai*, 2 Sa. 8. 9.

20 Or, *Foram*, 2 Sa. 8. 10.

21 Or, *to salute*.

22 Or, *to bless*.

23 Heb. *was the man of wars*.

24 Mi. 4. 13. ch. 22. 14. Ps. 72. 10. 15. 60. 9. Ex. 17. 16. A prelude of the Gentiles, being brought to Christ.

fore thy servant hath *found in his heart* to pray before thee.

26 And now, LORD, thou art God, and *hast* promised this goodness unto thy servant:

27 Now therefore let it please thee³ to bless the house of thy servant, that it may be before thee for ever: for thou blessest, O LORD, and *it shall be* blessed for ever.

CHAPTER XVIII.

1 David subdueth the Philistines, and maketh the Moabites tributary. 3 He smiteth Hadadzezer and the Syrians. 9 Thou sendest Hadadram with presents to bless David. 11 The presents and the spoil David dedicateth to God. 13 He putteth garrisons in Edom. 14 David's officers.

NOW after this *it* came to pass, that David smote the Philistines, and subdued them, and took *Gath* and her towns out of the hand of the Philistines.¹

2 And he *smote* Moab; and the Moabites became David's servants, *and* brought gifts.²

3 ¶ And David smote *Hadadzezer* king of Zobah unto Hamath,³ as he⁴ went⁵ to stablish his dominion by the river Euphrates.

4 And David took from him *a* thousand chariots, and seven *thousand* *horsemen*, and twenty thousand footmen: David also *houghed* all the chariot-horses,⁶ but reserved of them an hundred chariots.

5 And when the Syrians of Damascus⁷ came to help Hadadzezer king of Zobah, David *slew* of the Syrians two and twenty thousand men.

6 Then David *put* *garrisons* in Syria-damascus; and the Syrians became David's servants, *and* brought gifts. Thus the LORD *preserved* David whithersoever he went.

7 And David took the shields of gold that were on the servants of Hadadzezer, *and* brought them to Jerusalem.

8 Likewise from Tibhath,⁸ and from Chun, cities of Hadadzezer, brought David very much brass, wherewith *Solomon* made the brazen sea, and the pillars, and the vessels of brass.

9 ¶ Now when *Tou* king of Hamath heard how David had smitten all the host of Hadadzezer king of Zobah;

10 He sent *Hadoram* his son to king David, to inquire of his welfare,⁹ and to *congratulate* him, because he had fought against Hadadzezer, and smitten him; (for Hadadzezer had war² with Tou;) and *with him* all manner of vessels of gold, and silver, and brass.

11 Them also king David *dedicated* unto the LORD, with the silver and the gold that he brought from all *these* nations; from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek.

But outward pomp in his worship and service is little esteemed in his sight. Earnest desires and endeavours to build a house to the Lord are the best methods to raise up our own. Blessings on our children are mercies to ourselves. But in Christ himself, as our ALL and IN ALL, the promises have their complete fulfilment.

With what deep humility we ought to approach unto God! Those are the truly honourable of the earth whom he regards; and it is the glory of the highest monarchs to be his servants. As there is none like him, so there is no happiness like to a sense of his favour. With ravishing wonder, and believing confid-

ence, we may plead his promises. And if we keep his true word of grace, we shall partake of his everlasting glory.

CHAPTER XVIII. REFLECTIONS.—Intimate fellowship with God makes men bold and active; and



DAM AT DUMMAR, DAMASCUS—THE CITY CONQUERED AND GARRISONED BY DAVID. [I. Chron., xviii:5-6.]—"And when the Syrians of Damascus came to help Hadarezer, king of Zobah, David slew of the Syrians two and twenty thousand men. Then David put garrisons in Syria-Damascus; and the Syrians became David's servants, and brought gifts. Thus the Lord preserved David whithersoever he went." Damascus, we see by the above Scripture, was once in the kingdom

of David. Here we notice that David placed a garrison. Many years after the time of David, we are told by Ezekiel, that Damascus was a merchant of Tyre in the multitude of the wares and in the multitude of the riches which it brought to Tyre. In the time of Ezekiel Tyre was the port of Damascus, but the present port is Beyrout. Alexander the Great was sent by Parmenio to take this city. The above illustration is of a dam across the Abana river at Dummar, which is a village in the suburbs of Damascus.

12 Moreover, Abishai the son of Zeruiah slew of the Edomites in the valley of Salt eighteen thousand.³

13 ¶ And he put 'garrisons in Edom; and all the Edomites became David's servants. Thus the LORD preserved David whithersoever he went.

14 ¶ So David reigned 'over all Israel, and executed judgment and justice among all his people.

15 And 'Joab the son of Zeruiah was over the host; and Jehoshaphat the son of Ahilud, recorder;⁴

16 And Zadok the son of Ahitub, and 'Abimelech the son of Abiathar, were the priests; and 'Shavsha was scribe;

17 And 'Benaiah the son of Jehoiada was over the Cherethites and the Pelethites; and the sons of David were chief about the king.⁵

CHAPTER XIX.

1 David's messengers, sent to comfort Hanun for his father's death, are disgracefully entreated. 6 The Ammonites, strengthened by the Syrians, are overcome by Joab and Abishai. 16 Shophach, making a new supply of the Syrians, is slain by David.

NOW it came to pass after this, that Nahash the king of the children of Ammon died, and his son reigned in his stead.

2 And David said, I 'will show kindness unto Hanun the son of Nahash, because his father showed kindness to me.¹ And David sent messengers to comfort him concerning his father. So the servants of David came into the land of the children of Ammon to Hanun, to comfort him.

3 But the princes of the children of Ammon said to Hanun, 'Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? are not his servants come unto thee for to search, and to overthrow, and to 'spy out the land?

4 Wherefore 'Hanun took David's servants, and shaved them, and cut off their garments in the midst hard by their buttocks, and sent them away.²

5 Then there went certain, and told David how the men were served: and he sent to meet them; (for the men were greatly ashamed;) and the king said, Tarry at 'Jericho until your beards be grown, and then return.

6 ¶ And when the children of Ammon saw that they had made themselves odious 'to David, Hanun and the children of Ammon sent a

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thousand talents of silver² to hire them chariots and horsemen out of Mesopotamia, and out of Syria-maachah,³ and out of Zobah.

7 So they 'hired thirty and two thousand chariots,⁴ and the king of Maachah and his people; who came and pitched before 'Medeba.⁵ And the children of Ammon gathered themselves together from their cities, and came to battle.

8 And when David heard of it, he sent 'Joab, and all the host of the mighty men.

9 And the children of Ammon came out, and put the battle in array before the gate of the 'city: and 'the kings that were come were by themselves in the field.

10 Now when Joab saw that the battle⁶ was set against him before and behind, he chose out of all the choice⁷ of Israel, and put them in array against the Syrians.⁸

11 And the rest of the people he delivered unto the hand of 'Abishai his brother, and they set themselves in array against the children of Ammon.

12 And he said, 'If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will help thee.

13 Be⁹ of good courage, and let us behave ourselves valiantly⁹ for our people, and for the cities of our God; and let the LORD do that which is good in his sight.

14 So Joab, and the people that were with him, drew nigh before the Syrians unto the battle; and they fled before him.

15 And when the children of Ammon saw that the Syrians were fled, they likewise 'fled before Abishai his brother, and entered into the city. Then Joab came to Jerusalem.

16 ¶ And when the Syrians saw that they were put to the worse before Israel, they sent messengers, 'and drew forth the Syrians that were beyond the river;¹ and Shophach, 'the captain of the host of Hadarezer, went before them.

17 And it was told David; and he gathered all Israel, and passed over Jordan, and came upon them, and 'set the battle in array against them. So when David had put the battle in array against the Syrians, they fought with him.

18 But the Syrians 'fled before Israel; and David slew of the Syrians seven thousand men which fought in chariots, and forty thousand

however numerous and mighty the enemies of God's people are, they shall be brought down at last. The associated forces of hell and earth in vain oppose his church; she shall stand triumphant over them all in the end. It is not shields of gold, but the shield of faith that will prove an unfailling defence. Nay, so uncertain are worldly things, that men often lose their power and wealth by seeking to establish them. The enemies of God's people frequently hurt themselves by attempting to hurt their neighbours. And sinners, contrary to their own inclinations, lay up wealth for the just, and make preparations for building the temple of God.

But it is prudent to make God's children our friends; and proper to honour God with that in which he remarkably blesses us. They cannot but succeed in their enterprises who take God always along with them. And where he gives great power, men should be careful not to look great, but to do good with it.

CHAPTER XIX.

[Ver. 7. According to the parallel passage in 2 Sa. x. the Ammonites hired from Beth-rehob and Zoba 20,000 infantry, from king Maachah 1000, and from Ish-tob 12,000. The numbers thus agree, for 20,000 + 12,000 = 32,000, to which

must be added the 'king of Maachah and his people,' whose numbers are not given here. So far the two accounts are agreed. The apparent discrepancies are as follows:—1. In the places; in Chronicles we have Mesopotamia, Syria-maachah, and Zobah; in Samuel we have Beth-rehob, Zoba, and Ish-tob. The explanation is easy. Mesopotamia, or Aram-naharain as it is in the Hebrew, was a name for a large country consisting of several kingdoms and provinces; it included Ish-tob-Syria-maachah, or Aram-maachah, lay beside Beth-rehob; and as the whole forces of the province were hired, the name Aram-maachah is used by one historian, and

footmen,² and killed Shophach the captain of the host.

19 And when the servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and became his servants: neither would the Syrians help the children of Ammon ^{any more.}

CHAPTER XX.

1 Rabbah is besieged by Joab, spoiled by David, and the people thereof tortured. 4 Three giants are slain by David's servants in three several battles with the Philistines.

AND it came to pass, that after the year was expired,¹ at the time that kings go out to battle,² Joab led forth the power of the army, and wasted the country of the children of Ammon, and came and besieged Rabbah; (but David³ tarried at Jerusalem:) and Joab smote Rabbah, and destroyed it.

2 And David took the crown of their king from off his head,⁴ and found it to weigh⁵ a talent of gold,⁶ and there were precious stones in it; and it was set upon David's head: and he brought also exceeding much spoil out of the city.

3 And he brought out the people that were in it, and cut them with⁷ saws, and with harrows of iron, and with axes:⁸ even so dealt David with all the cities of the children of Ammon. And David and all the people returned to Jerusalem.⁹

4 ¶ And it came to pass after this, that there arose² war at Gezer³ with the Philistines; at which time Sibbechai the Hushathite slew Sippai, that was of the children of the giant:⁴ and they were subdued.⁵

5 And there was war again with the Philistines; and Elhanan the son of ⁴Jair slew Lahmi, the brother of Goliath the Gittite, whose spear's staff was like a weaver's beam.⁶

6 And yet again there was war at Gath, where was a man of great stature,⁷ whose fingers and toes were four and twenty, six on each

¹ Called also *Jaare-origim*, 2 Sa. 21. 19. ² B.C. 1018. ³ 2 Sa. 21. 20. ⁴ Heb. a man of measure.

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² It is said, 2 Sa. 10. 18, that David slew 40,000 horsemen here they are said to be footmen; and a 'transcriber's mistake' is, as is too common, assumed as the solution. But there is no necessity for such unauthorized violence. There might have been 40,000 horsemen who came to the battle, and being routed and dismounted in rocky or marshy ground, they may all have been footmen when the slaughter took place.—C. ³ Ch. 14. 17. Re. 18. 10. Ps. 48. 4.

CHAP. XX.

B.C. 1035.

¹ Heb. at the return of the year.

² At the beginning of the Jewish sacred year, in the spring.

³ This is still the season when warlike expeditions are undertaken by the tribes of Western Asia.

⁴ At this season the weather is suitable for sleeping in the open air and for the life of the fruits of the field also are approaching maturity, so that supplies can be easily procured both for man and beast. It would seem there had been a cessation of hostilities during the winter months.—P.

⁵ His adultery and murder are not mentioned.

⁶ 2 Sa. 12. 26-31.

⁷ B.C. 1034.

⁸ Heb. the weight or worth.

⁹ The talent at different times and in different places was a name for different weights, so that here we are unable to fix the exact weight of the crown. The ordinary talent of 124 lb. 15 dw. would seem out of the question as a crown to be worn on the head. There are, however, examples in antiquity of crowns being suspended over, and not worn on the head; and this may have been the case with the crown of Ammon.

¹⁰ Kennicott has found in seven MSS. 'he put them under,' instead of 'he cut them with,' as in the parallel passage, 2 Sa. 12. 31. See note.—C.

¹¹ Or, made them sawers of stone, diggers of iron, and cutters of wood.

¹² Ch. 19. 2. 4. Am. 1. 13. Ju. 6. 7.

¹³ B.C. 1030.

¹⁴ 2 Sa. 21. 18-22.

¹⁵ Or, continued.

¹⁶ Heb. stood.

¹⁷ Or, Gath.

¹⁸ Or, Rappa.

¹⁹ These incidents

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do not profess to be given in chronological order. They occurred at different periods, and are grouped together in this place at the close of the history of David's wars. In the book of Samuel they are inserted at the close of David's whole history.—P.

⁸ Several examples of this kind are on record. The daughters of Calvisius Horatius were called the 'six-fingered.' Pliny (ii. 5. 43) relates that Volcatius had the same formation; and Maupertuis mentions a family near Berlin in which sex-digits seemed to be hereditary.—C.

⁹ Heb. born to the giant, or Rappa.

¹⁰ Or, reproached, 1 Sa. 17. 10.

¹¹ 2 Sa. 13. 3. 32. Called Shamamah, 1 Sa. 16. 9, or Shimma, ch. 2. 13.

¹² B.C. 1037.

¹³ 2 Sa. 21. 1. 2. Job 1. 6. Zec. 3. 1. Re. 12. 9. Jn. 8. 44. Mat. 4. 3. 2 Co. 2. 11.

¹⁴ Ju. 20. 1. 1. Kl. 4. 25. 2 Sa. 17. 12.

¹⁵ See note on 2 Sa. 24. 1.—C.

¹⁶ Jos. 6. 14. De. 8. 13. 14. Pr. 18. 12.

¹⁷ Ps. 115. 14. Is. 26. 15.

¹⁸ Ga. 1. 10. Ac. 5. 29. 4. 19.

¹⁹ That is, in the council, where probably others thought with Joab, but wanted either the courage or honesty to declare it. It is the misfortune of kings and of all great families to be surrounded either by flatterers who lead them astray, or timid time-servers who dare not tell them the truth. A bold and honest counsellor, and a friend who will tenderly but truly reveal to a man his faults, and urge him to his duty, are truly gifts from the Lord. Pr. 1. 5. Ps. 16. 7. Pr. 8. 14. 12. 15. 19. 30. 27. 9.—C.

²⁰ Here the 288,000 trained bands, mentioned ch. 27. 2-15, are added to the Israelites reckoned, 2 Sa. 24. 9. [In 2 Sa. 24. 9 it is only 800,000; but if we allow 1000 officers to each of the twelve legions of 24,000 each, then the two accounts are found exactly to correspond.—P.]

²¹ Ch. 27. 23-34.

²² A ver. 14. Jos. 7. 1. 5. 1. Sa. 6. 19.

²³ 2 Sa. 24. 10. 12. 13. Je. 3. 13. Jos. 7. 19. Ps. 38. 440. 11. 12. 32. 5. 25. 11.

hand, and six on each foot:⁸ and he also was the son of the giant.⁹

7 But when he defied Israel, Jonathan the son of Shimea, David's brother, slew him.

8 These were born unto the giant in Gath; and they fell by the hand of David, and by the hand of his servants.

CHAPTER XXI.

1 David, tempted by Satan, forceth Joab to number the people. 5 The number of the people being brought, David repenteth of it. 9 David having three plagues propounded by Gad, chooseth the three days' pestilence. 14 After the death of seventy thousand, David by repentance preventeth the destruction of Jerusalem. 18 David, by Gad's direction, purchaseth Ornan's threshing-floor: where, having built an altar, God giveth a sign of his favour by fire, and stayeth the plague. 28 David sacrificeth there, being restrained from Gibeon by fear of the angel.

AND Satan^a stood up against Israel, and provoked David to number Israel.

2 And David said to Joab, and to the rulers of the people, Go, number Israel from Beer-sheba even to Dan;¹ and bring the number of them to me, that I may know it.

3 And Joab answered, "The LORD make his people an hundred times so many more as they be: but, my lord the king, are they not all my lord's servants? why then doth my lord require this thing? why will he be a cause of trespass to Israel?"

4 Nevertheless^a the king's word² prevailed against Joab: wherefore Joab departed, and went throughout all Israel, and came to Jerusalem.

5 ¶ And Joab gave the sum of the number of the people unto David. And all they of Israel were a thousand thousand and an hundred thousand men that drew sword; and Judah was four hundred threescore and ten thousand men that drew sword.

6 But Levi and Benjamin counted he not among them: for the king's word was abominable to Joab.

7 ¶ And God was displeased with this thing; therefore he smote Israel.

8 And David said unto God, 'I have sinned

Beth-rehob by the other. 2. The mercenaries are said to be infantry in Samuel, and chariots in Chronicles. The discrepancy here resolves itself into the signification of the Hebrew word *rekheb*, which is here translated 'chariots.' The word has several meanings in Scripture;—it means 'cavalry' in Is. 21. 7; it means 'horses of chariots' in 2 Sa. 8. 4; and it means 'men who had been riding in chariots' in 2 Sa. 10. 18. A probable solution of the difficulty is that these 32,000 were men who fought either in chariots or on foot. P.]

REFLECTIONS.—Saints ought to be neighbourly and grateful as far as religion admits. But the kindest actions may be misinterpreted, the most friendly concern be repaid with ingratitude, and the most innocent character may suffer reproach. Wickedness naturally proceeds from the wicked; and they who do ill dread ill; and where whisperers are heard firm friends are separated. They who receive shame and damage in our service ought to be tenderly taken care of and provided for: and the courage of brave men is increased and invigorated by difficulties. But sinners, whom God hath marked for ruin, harden themselves to their own destruction. Vain are the utmost efforts of art and strength against justice and equity; and to little purpose do those rally and reinforce themselves who

have God for their enemy. How often those who meddle with strife not belonging to them know not what to do in the end of it; and it is wise if at last they learn to forbear.

CHAPTER XX. [Ver. 3. A careful study of this passage makes it clear that the writer must have been acquainted with the whole narrative as recorded in the book of Samuel; for in ver. 1 he says, 'but David tarried in Jerusalem,' whereas in the succeeding verses the acts of David at the seat of war are mentioned; and in ver. 3 it is said, 'And David returned to Jerusalem.' The author deliberately omits the painful story of Bathsheba. P.]

Ver. 8. [The harmony and consistency of Scripture history are strikingly illustrated by the incidents narrated in this chapter. In the days of Abraham we read of the gigantic race of the *Rephaim*, who inhabited the country east of the Jordan. At the exodus the spies reported that they saw in the mountains of Palestine 'the giants, the sons of Anak, which came of the giants. And we were in our own sight as grasshoppers, and so we were in their sight,' Nu. 13. 33. We again read that in the conquest of Canaan by Joshua, 'He cut off the *Anakims* (sons of Anak) from the mountains of Judah, and from all the mountains of

Israel. . . . There was none of the Anakims left in the land of the children of Israel, only in Gaza, in Gath, and in Ashdod there remained,' Jos. 11. 22. Again we find an upland plain among the mountains near Jerusalem called the *plain or valley of the giants*, 2 Sa. 5. 18. And finally we have in this chapter an account of the overthrow and death of some of the remnants of this strange race who resided in Gath, one of the three cities in which alone, according to Joshua, they existed. Thus in a manner altogether undesigned, the truthfulness and consistency of the sacred narrative are remarkably established. P.]

REFLECTIONS.—We should conceal the faults of the godly with candour if we can do it with faithfulness. Nay, if we cannot say good of persons, we had generally best say nothing of them. But however long the powerful enemies of God and his church stand their ground, they shall be brought down at last, whether outward or inward. Nor need the saints be ever disheartened by their enemies' insolence and pride while they have the Almighty God on their side. Yea, ordinarily those bring to themselves ruin who reproach and defy God and his people.

CHAPTER XXI. REFLECTIONS.—While the saints remain on earth, Satan never lets them alone,

greatly, because I have done this thing: but now, I beseech thee, do away the iniquity of thy servant; for I have done very foolishly.

9 ¶ And the LORD spake unto Gad, David's seer,¹ saying,

10 Go and tell David, saying, Thus saith the LORD, I offer² thee three things: choose³ thee one of them, that I may do it unto thee.

11 So Gad came to David, and said unto him, Thus saith the LORD, Choose thee⁴

12 Either⁵ three years' famine;⁶ or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh thee; or else three days the sword of the LORD, even the pestilence, in the land, and the angel of the LORD destroying throughout all the coasts of Israel. Now therefore advise thyself what word I shall bring again to him that sent me.

13 And David said unto Gad, I am in a great strait: let me fall now into the hand of the LORD; for very great are his mercies: but let me not fall into the hand of man.

14 ¶ So the LORD sent pestilence upon Israel: and there fell of Israel seventy thousand men.

15 And God sent an angel unto Jerusalem to destroy it: and as he was destroying, the LORD beheld, and he repented⁶ him of the evil, and said to the angel that destroyed, It is enough; stay now thine hand. And the angel of the LORD stood by the thrashing-floor of Ornan the Jebusite.⁷

16 ¶ And David lifted up his eyes, and saw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem:⁸ then David and the elders of Israel, who were clothed in sackcloth, fell upon their faces.

17 And David said unto God, *Is it not I that commanded the people to be numbered?* even I it is that have sinned and done evil indeed; but as for these sheep, what have they done? Let thine hand, I pray thee, O LORD my God, be on me, and on my father's house; but not on thy people, that they should be plagued.

18 ¶ Then the angel of the LORD commanded Gad to say to David, that David should go up, and set up an altar unto the LORD in the thrashing-floor of Ornan the Jebusite.

19 And David went up at the saying of Gad, which he spake in the name of the LORD.

20 And Ornan⁹ turned back, and saw the angel;¹ and his four sons with him hid themselves. Now Ornan was thrashing wheat.

A.M. 2987. B.C. 1017.

1 Ki. 9.9. 2 Sa. 24.

3 Heb. stretch out.

4 Pr. 16.1; 21.1; 3.12.

5 He. 12.6-11. Ke. 3.19.

6 Ez. 2.7; 3.17. Je.

7 1.7.17. 1 Co. 4.1.2. Ac.

8 Heb. take to thee.

9 2 Sa. 24.13. L. 2.4.

10 Ke. 3.10.

11 As in 2 Sa. 24.13.

12 seven years' famine

13 are offered, but in the

14 text three, the 'mis-

15 take of a transcriber,

16 or the confounding of

17 two Hebrew numeri-

18 cals, is as usual as-

19 sumed by exposure,

20 as the only reconcili-

21 ation. But why this

22 unauthorized vio-

23 lence? May not the

24 prophet have been

25 instructed first to

26 offer seven years?

27 And may he not him-

28 self have entreated

29 the Lord, as Abra-

30 ham did in the case

31 of Sodom (Ge. 18.23)

32 to lower the number

33 to three?—C.

34 Or, many, Ps. 130.

35 2 Sa. 3.39.33. Hab. 3.

36 2 Ch. 28.9. Pr. 12.

37 2 Sa. 24.15. Nu. 16.

38 47.49; 25.9. 2 Sa. 6.19.

39 Ps. 91.6.7.

40 See note on Ex.

41 32.1. C.

42 Ex. 32.14. Ju. 2.18.

43 Ps. 78.38; 106.45.46; 94.

44 11.9.13; 79.6-11. Ho.

45 11.8. L. 3.39.

46 Or, Araunah, 2

47 Sa. 24.18.

48 Ornan's thrash-

49 ing-floor was on the

50 narrow summit of

51 Mount Moriah. When

52 David first saw the

53 angel of the LORD

54 he was probably at

55 the door of his palace

56 on Mount Zion. Mo-

57 riah was due east,

58 and to reach it he had

59 to descend into the

60 deep bed of the Ty-

61 ropoeon valley which

62 divided the two hills,

63 and then climb the

64 steep side of Moriah.

65 The threatening as-

66 pect of the angel,

67 stretching out his

68 flaming sword to-

69 ward Jerusalem, would

70 be seen to great ad-

71 vantage from David's

72 palace on the oppo-

73 site of the brow of

74 Zion.—P.

75 1 Sa. 37.36. Ac. 12.23.

76 The existence of an

77 invisible world, of

78 whose inhabitants

79 may become visible,

80 is everywhere im-

81 plied or declared in

82 the Scriptures. Still

83 it is revealed as an

84 instructive fact, ne-

85 ver to gratify an

86 idle curiosity. Here

87 the appearance of the

88 angel is to convince,

89 not David, but the

90 court and the city,

91 that the plague was

92 a direct infliction

93 of Providence, and

94 thereby to warn them

95 to flee from the

96 wrath to come.—C.

97 11 Jonah 3. 5. Ps. 35.

98 13.14. Nu. 14.5.

99 2 Sa. 24.17. Ps. 51.4.

100 25.11. ver. 8. Eze. 16.63.

101 11 Ki. 2.17. Ps. 44.

102 11. Je. 12.3.

103 2 Sa. 24.18. 2 Ch. 3.

104 1. Ge. 22.14.

105 2 De. 32.32. Mat. 28.

106 20. 2 Co. 11.23. Ps. 119.

107 59.60.

108 Or, when Ornan

109 turned back and saw

110 the angel, then he and

111 his four sons with

112 him hid themselves.

113 Rather, he turned

114 and saw the king

115 (comp. 2 Sa. 24.20), as

116 the Septuagint, Syr.

117 iac, and Arabic trans-

118 late the passage.

119 They first saw the

120 king with a large

121 retinue at a distance,

122 and not knowing

123 what it might por-

124 tend, they hid them-

125 selves. When he

126 came near in peace,

127 they came forth to

128 greet him.—C.

A.M. 2987. B.C. 1017.

1 Heb. Grove, with 1

2 Ki. 21.2. 2 Sa. 24.21.

3 Nu. 16.48; 25.8. Ps.

4 106.30. Col. 1.20.

5 2 Sa. 24.22. Ge. 23.

6 21.1 Ki. 19.21.

7 Ge. 14.23; 23.13. Ro.

8 12.17.

9 2 It is a command

10 from Heaven—Hon-

11 our the Lord with thy

12 substance. He who

13 has a religion that

14 costs him nothing, has

15 a religion that is

16 worth nothing; nor

17 will any man esteem

18 the ordinances of

19 God if these ordin-

20 ances cost him no-

21 thing. Had Araunah's

22 noble offer been ac-

23 cepted, it would

24 have been Araunah's

25 sacrifice, not David's;

26 nor would it have an-

27 swered the end of

28 turning away the dis-

29 pleasure of the Most

30 High. It was David

31 that sinned, not Ara-

32 unah, therefore Da-

33 vid must offer the

34 sacrifice.—P.

35 2 Sa. 24. 24. This

36 was far above the

37 price of the spot, or

38 perhaps was given

39 for the whole ground

40 about the spot of the

41 altar. It is £1095

42 sterling.

43 3 This was not, as

44 the venerable Brown,

45 in the preceding note,

46 supposes, 'far above

47 the price.' Fifty

48 shekels (2 Sa. 24. 24)

49 were given for the

50 thrashing-floor and

51 oxen, 600 shekels of

52 gold for the whole

53 place or property—

54 two distinct bargains.

55 —C.

56 Le. 9.24. 2 Ch. 7.1.

57 1 Ki. 18.38.

58 Ge. 22.9. ver. 18.

59 2 Ch. 3.1.

60 1 Ki. 3.4. ch. 16.39. 2

61 Ch. 1.3.

62 Ps. 119.120. Eze. 9.

63 6. He. 12.28, 29.

64 4 Impelled by a

65 faith that feared (Ps.

66 11.1. He. 5.7) while

67 it trusted, he dared

68 not defer the sacri-

69 fice, lest the sword

70 of an angel would ex-

71 ceed upon him, and

72 be commissioned to

73 smite.—C.

74 5 Gibeon was half

75 a day's journey dis-

76 tant, and David nat-

77 urally feared to rose

78 far away lest in his

79 absence the destroy-

80 ing angel would exe-

81 cute his fatal com-

82 mission on the city.

83 Besides, David

84 rightly considered

85 that the spot over

86 which the angel stood

87 was holy.—P.

88 CHAP. XXII.

89 B.C. 1016.

90 2 De. 12.7. 2 Sa. 24.

91 18. Ps. 78.69; 132.13.

92 14.2 Ch. 6.6.

93 1 A house is the

94 place of the owner's

95 special residence,

96 where he gathers and

97 provides for his

98 family. In this sense

99 Jehovah, who fills

100 heaven and earth,

101 made choice of this

102 site for his dwelling-

103 place, Ps. cxxii.—C.

104 2 1 Ki. 9.20, 21; 5.15.

105 6 1 Ki. 9.20, 21; 5.15.

106 1 Ki. 9.20, 21; 5.15.

107 1 Ki. 9.20, 21; 5.15.

108 1 Ki. 9.20, 21; 5.15.

109 1 Ki. 9.20, 21; 5.15.

110 1 Ki. 9.20, 21; 5.15.

111 1 Ki. 9.20, 21; 5.15.

112 1 Ki. 9.20, 21; 5.15.

113 1 Ki. 9.20, 21; 5.15.

114 1 Ki. 9.20, 21; 5.15.

115 1 Ki. 9.20, 21; 5.15.

116 1 Ki. 9.20, 21; 5.15.

117 1 Ki. 9.20, 21; 5.15.

118 1 Ki. 9.20, 21; 5.15.

119 1 Ki. 9.20, 21; 5.15.

120 1 Ki. 9.20, 21; 5.15.

121 1 Ki. 9.20, 21; 5.15.

122 1 Ki. 9.20, 21; 5.15.

123 1 Ki. 9.20, 21; 5.15.

124 1 Ki. 9.20, 21; 5.15.

125 1 Ki. 9.20, 21; 5.15.

126 1 Ki. 9.20, 21; 5.15.

127 1 Ki. 9.20, 21; 5.15.

128 1 Ki. 9.20, 21; 5.15.

129 1 Ki. 9.20, 21; 5.15.

130 1 Ki. 9.20, 21; 5.15.

131 1 Ki. 9.20, 21; 5.15.

132 1 Ki. 9.20, 21; 5.15.

133 1 Ki. 9.20, 21; 5.15.

134 1 Ki. 9.20, 21; 5.15.

135 1 Ki. 9.20, 21; 5.15.

136 1 Ki. 9.20, 21; 5.15.

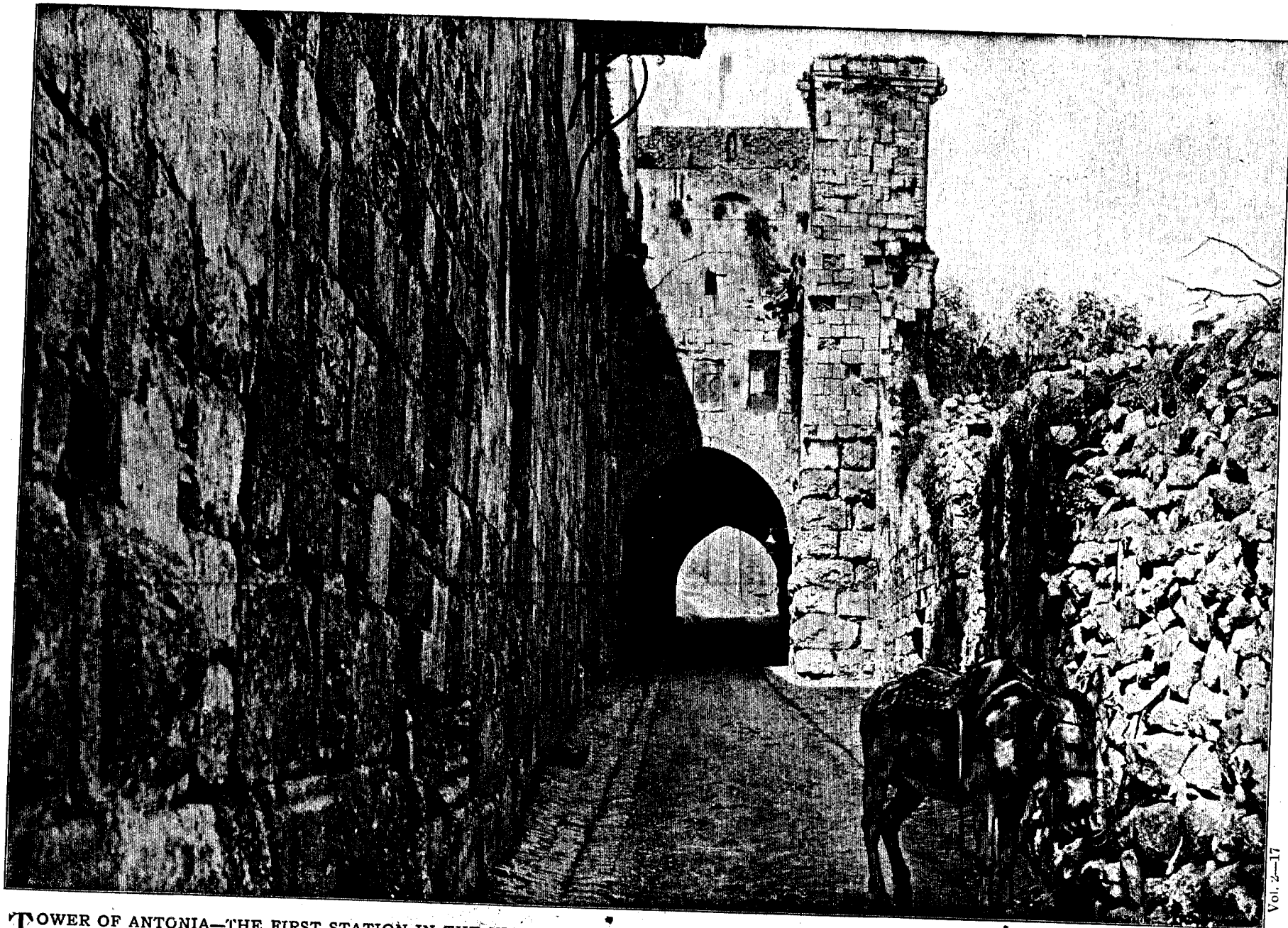
137 1 Ki. 9.20, 21; 5.15.

138 1 Ki. 9.20, 21; 5.15.

139 1 Ki. 9.20, 21; 5.15.

140 1 Ki. 9.20, 21; 5.15.

141 1 Ki. 9.20, 21; 5.15.



Vol. 2-17

TOWER OF ANTONIA—THE FIRST STATION IN THE VIA DOLOROSA OVER WHICH CHRIST WALKED FROM THE SANHEDRIM TO CALVARY. [1. Chron., xxii:9-10.]—"Behold, a son shall be borne to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon and I will give peace and quietness unto Israel in his days. He shall build an house for my name; and he shall be my son, and I will be his father; and I will establish the throne of his kingdom over Israel forever." These words were

spoken of Solomon the son of David, and Jesus Christ is a direct descendant of David, and the throne of an everlasting kingdom was established not by Solomon but by Christ. The Tower of Antonia is the first station in the Via Dolorosa, the sad and mournful way over which Jesus walked from the Sanhedrim to Calvary. This tower is also called Pilate's Judgment Hall. The holy steps that led to the hall, and which were said to be trodden by the feet of Jesus, were removed to Rome and may now be seen in St. John Lateran Church.

Zidonians, and they of Tyre, brought much cedar-wood to David.

5 And David said, 'Solomon my son is young and tender, and the house *that is* to be builded for the LORD *must be* exceeding 'magnifical, of fame and of glory throughout all countries: I will *therefore* now make preparation for it. So David 'prepared abundantly before his death.

6 ¶ Then he called for Solomon his son, and charged him to build an house for the LORD God of Israel.

7 And David said to Solomon, My son, as for me, it 'was in my mind to build an house unto the name of the LORD my God:

8 But the word of the LORD came to me, saying, 'Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight.³

9 Behold, a son shall be born to thee, who shali be a man of rest; and I will give him rest from all his enemies round about: for his name shall be 'Solomon; and I will 'give peace and quietness unto Israel in his days.

10 He^m shall build an house for my name; and he shall be my son, and I *will be* his father; and I will establish the throne of his kingdom over Israel for ever.

11 Now, my son, 'the LORD be with thee; and prosper thou, and build the house of the LORD thy God, as he hath said of thee.

12 Only the LORD 'give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the LORD thy God.

13 Then^r shalt thou prosper, if thou takest heed to fulfil the statutes and judgments⁴ which the LORD charged Moses with concerning Israel: 'be strong, and of good courage; dread not, nor be dismayed.

14 Now, behold, in my 'trouble⁶ I have prepared for the house of the LORD an hundred thousand talents of gold, and a thousand thousand⁷ talents⁸ of silver; and of brass and iron without weight: (for it is in abundance:) timber also and stone have I prepared; and thou mayest add thereto.

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15 Moreover, *there are* 'workmen with thee in abundance, hewers and worker. stone and timber, and all manner of cunning men for every manner of work.

16 Of the gold, the silver, and the brass, and the iron, *there is* no number. 'Arise *therefore*, and be doing, and the LORD be with thee.

17 ¶ David also commanded all the princes of Israel 'to help Solomon his son, *saying*,

18 *Is* not the LORD your God with you? and hath he *not* given you rest on every side? for he hath given the inhabitants of the land into mine hand; and the land is subdued before the LORD, and before his people.

19 Now 'set your heart and your soul to seek the LORD your God: arise therefore, and build ye the sanctuary of the LORD God, to bring the ark of the covenant of the LORD, and the holy vessels of God, into the house that is to be built 'to the name of the LORD.

CHAPTER XXIII.

1 David in his old age maketh Solomon king. 2 The number and distribution of the Levites. 7 The families of the Gershonites. 12 The sons of Kohath. 21 The sons of Merari. 24 The office of the Levites.

SO when David was old and full of days, he made^a Solomon his son king over Israel.¹

2 ¶ And ^bhe gathered together all the princes of Israel, with the priests and the Levites.²

3 Now the Levites were numbered from the age of 'thirty years and upward;³ and their number by their polls, man by man, was thirty and eight thousand.

4 Of which, twenty and four thousand *were* to set forward⁴ the work of the house of the LORD; and six thousand *were* officers⁵ and judges:

5 Moreover, 'four thousand *were* porters; and four thousand praised the LORD with the instruments which 'I made, (*said David*), to praise *therewith*.

6 And David divided them into 'courses among the sons of Levi, *namely*, 'Gershon, Kohath, and Merari.

7 ¶ Of the 'Gershonites *were*, 'Laadan⁶ and Shimei.

8 The sons of Laadan; the chief *was* Jehiel, and Zetham, and Joel, three.

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9 The sons of Shimei; Shelomith, and Haziel, and Haran, three. These were the chief of the fathers of Laadan.⁷

10 And the sons of Shimei were, Jahath, Zina,⁸ and Jeush, and Beriah. These four were the sons of Shimei.

11 And Jahath was the chief, and Zizah the second: but Jeush and Beriah had not many sons;⁹ therefore they were in one reckoning,⁹ according to their father's house.

12 ¶ The sons of Kohath; Amram, Izhar, Hebron, and Uzziel, four.

13 The sons of Amram; Aaron and Moses: and Aaron was separated, that he should sanctify the most holy things, he and his sons for ever, to burn incense before the LORD, to minister unto him, and to bless in his name for ever.

14 Now concerning Moses the man of God, his sons were named of the tribe of Levi.¹

15 The sons of Moses were, Gershom and Eliezer.

16 Of the sons of Gershom, Shebuel was the chief.

17 And the sons of Eliezer were, Rehabiah the chief.² And Eliezer had none other sons; but the sons of Rehabiah were very many.

18 Of the sons of Izhar; Shelomith the chief.

19 Of the sons of Hebron; Jeriah the first, Amariah the second, Jahaziel the third, and Jekameam the fourth.

20 Of the sons of Uzziel; Micah the first, and Jesiah the second.

21 ¶ The sons of Merari; Mahli and Mushi. The sons of Mahli; Eleazar and Kish.

22 And Eleazar died, and had no sons, but daughters: and their brethren the sons of Kish took them.³

23 The sons of Mushi; Mahli, and Eder, and Jeremoth, three.

24 ¶ These were the sons of Levi after the house of their fathers; even the chief of the fathers, as they were counted by number of names by their polls, that did the work for the service of the house of the LORD, from the age of twenty years and upward.

25 For David said, The LORD God of Israel hath given rest unto his people, that they may dwell in Jerusalem⁴ for ever:

26 And also unto the Levites; they shall no more carry the tabernacle, nor any vessels of it for the service thereof.

27 For, by the last words of David,⁵ the Levites were numbered⁶ from twenty years old and above:⁷

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7 Why these three sons of Shimei are reckoned among the chief of the fathers of Laadan, does not appear; most probably they were removed, by adoption, from the one family to the other, that in the rotation of course, all the males of Shimei's house should not be called from their home at one time.—C.

8 Or, Zizah, ver. 11.

9 Heb. did not multiply sons.

10 This combination of small families into one reckoning serves to strengthen our conjecture as to the division of a large family, as in ver. 9.—C.

11 Ex. 6.18. Nu. 3.19. ch. 6.2.18; 24.22-25; 26.23-27.

12 Ex. 6.20. ch. 6.3.

13 Ex. 28.1. He. 5.4. Nu. 12.1-5; 6.23-26; 16.39-40.

14 Ps. 90. title. De. 33.1.

15 Ex. 4.20. ch. 26.24.

16 They were not reckoned as priests to offer, but as Levites to serve.

17 Or, the first.

18 Heb. were highly multiplied, Pr. 17.6. Ps. 128.3; 127.3-5.

19 ver. 12. ch. 24.20-25; 6.22-28; 33.38.

20 ver. 12. Ex. 6.18. ch. 15.24.25; 26.30-33.

21 Ex. 6.18. Le. 3.4. ch. 15.10.24.24.25.

22 ver. 6. Ex. 19. ch. 6.29.30.24.26-30; 26.19. Nu. 3.20.33.

23 Or, Amram, Nu. 36.6. ch. 13.8.

24 This was according to the law made, Nu. 27.1. &c. 36.5-9. in favour of the daughters of Zelophehad, that women who were heiresses should marry in the family of their father, and that their estates should not be alienated from them.—C.

25 Their service in the temple being easier, they entered sooner into it by five years, Nu. 8.24; 4.3. Err. 3.8.

26 ch. 22.18.

27 Or, he dwelleth in Jerusalem, &c.

28 Or it may be translated, 'in the last records of David.' Probably some document or authentic history is referred to, in which there was a narrative of the concluding acts of David's life, and a report of his instructions and commands.—C.

29 Heb. numbers.

30 The Mosaic census (Nu. 4.3), as well as that by David (ver. 3), was from 30 years and upwards.

31 The change to 20 years was evidently in reference to the 'rest' (ver. 25) that David had given in fixing the temporary tabernacle in a permanent site, and preparing for the building of an immovable temple. The Levites being therefore delivered from their burdens, the younger members were adequate to the now lighter work; and the service of the Lord being now complicated, greater numbers were requisite for its due performance.—C.

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7 Heb. their station was at the hand of the sons of Aaron, Nu. 11.24. Nu. 3.9; 8.19; 18.2-6.

8 Nu. 3.6, 9. ver. 29, 32.

9 Ex. 25.30. Le. 6.20; 24.5; 7.24-5. ch. 9.29-32.

10 Or, flat plate.

11 Expositors generally interpret this phrase on the supposition that the standard weights and measures were kept in the sanctuary.

12 Accordingly we read of the 'shickel' of the sanctuary.

13 But whether the sanctuary standard was universal, or only local and peculiar, does not distinctly appear.

14 One lesson, however, is beautifully inculcated by the ordinance—the

15 connection of honest men with sacrifice to God.—C.

16 Ex. 29.30-32. Nu. 6.10.37-42.

17 Nu. xxviii. xxix. 10. 10. Ps. 81.3. Le. xxiii.

18 Nu. 53.6-9; 31.8-11. Ki. 8.4.

CHAP. XXIV.

1 Le. 10.1.6. Ex. 28.1. ch. 6.3.

2 Nu. 3.4; 26.61. Le. 10.2.

3 ver. 6.31. 2 Sa. 8.17. ch. 18.10.

4 To avoid all confusion, now that they were much increased, David distributed the

5 priests, as he had done the Levites, into several courses, which no doubt was a

6 divine direction as well as the other. He appointed sixteen courses of the sons of

7 Eleazar, under as many heads of their families, and half as many of the posterity

8 of Ithamar.—Patriarch.

9 Nu. 95.11-13. ch. 15.6-12.1 Sa. 2.30-38.

10 Jos. 18.10. Pr. 16.33; 18.18. A. 1.26.

11 The adoption of the lot was not with the superabundant view of avoiding any appearance of partiality, it was a

12 divine ordinance, by which an appeal was made to God for deciding what was

13 unknown or doubtful, or above human wisdom. By this

14 ordinance the whole land of Canaan had been distributed, so that this use of it

15 was in conformity with the general law of appeal to God, Pr. 16.33.—C.

16 ch. 9.29.

17 Grotius, Dathe, &c., render this 'chiefs of the judges.'

18 The heads of the two families of Eleazar and Ithamar were the administrators of religion and the dispensers of justice.

19 For though the high-priesthood had been at first settled in the line of Eleazar, and in the person of Phineas, Nu. 25.12, that prerogative had been transferred

20 before the time of Eli to the race of Ithamar, and after him it seems to have been shared

21 equally by the descendants of both. Hence David, to prevent jealousy between the families, makes this distribution

22 by lot.—C.

23 Ki. 4.3. Ne. 8.1.

24 Heb. house of the father.

25 Err. 2.36. Ne. 7.39.

28 Because their office was to wait on the sons of Aaron, for the service of the house of the LORD, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the service of the house of God;

29 Both for the show-bread, and for the fine flour for meat-offering, and for the unleavened cakes, and for that which is baked in the pan, and for that which is fried, and for all manner of measure and size;⁹

30 And to stand every morning to thank and praise the LORD, and likewise at even;

31 And to offer all burnt-sacrifices unto the LORD in the sabbaths, in the new-moons, and on the set feasts, by number, according to the order commanded unto them, continually before the LORD:

32 And that they should keep the charge of the tabernacle of the congregation, and the charge of the holy place, and the charge of the sons of Aaron their brethren, in the service of the house of the LORD.

CHAPTER XXIV.

1 The divisions of the sons of Aaron by lot into four and twenty orders. 20 The Kohathites, 27 and the Merarites divided by lot.

NOW these are the divisions of the sons of Aaron. The sons of Aaron; Nadab, and Abihu, Eleazar, and Ithamar.

2 But Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the priest's office.

3 And David distributed them, both Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their offices in their service.

4 And there were more chief men found of the sons of Eleazar than of the sons of Ithamar; and thus were they divided.¹ Among the sons of Eleazar there were sixteen chief men of the house of their fathers, and eight among the sons of Ithamar, according to the house of their fathers.

5 Thus were they divided by lot,² one sort with another; for the governors of the sanctuary, and governors of the house of God,³ were of the sons of Eleazar, and of the sons of Ithamar.

6 And Shemaiah the son of Nethaneel the scribe, one of the Levites, wrote them before the king, and the princes, and Zadok the priest, and Ahimelech the son of Abiathar, and before the chief of the fathers of the priests and Levites: one principal household being taken for Eleazar, and one taken for Ithamar.

7 Now the first lot came forth to Jehoiarib, the second to Jedaiah,

increases. It is necessary and honourable to enter on God's service as early as possible. Church affairs are likely to prosper when every one knows and attends to his particular work. And in whatever station a person is fixed, it is always his duty to be zealous and diligent in God's service. But what wisdom God manifests

in men's stations! While the offspring of Aaron are dignified priests, those of Moses are but ordinary Levites; yet he always proportions men's burdens to their strength. And it is comely when every one in the church cheerfully applies himself to the meanest service to which he is called; and when the officers

thereof heartily harmonize in working to one another's hands.

CHAPTER XXIV. REFLECTIONS.—Nothing ought to be done in the ordering of ecclesiastical offices but according to God's direction. What solemnity

8 The third to Harim, the fourth to Seorim,
9 The fifth to Malchijah, the sixth to Mi-
jamin,⁵

10 The seventh to Hakkoz, the eighth to
⁶Abijah,⁶

11 The ninth to Jeshua, the tenth to She-
caniah,

12 The eleventh to Eliashib, the twelfth to
Jakim,

13 The thirteenth to Huppah, the fourteenth
to Jeshebeah,

14 The fifteenth to Bilgah, the sixteenth to
Immer,¹

15 The seventeenth to Hezir, the eighteenth
to Apses,

16 The nineteenth to Pethahiah, the twentieth
to Jehezkel,

17 The one and twentieth to Jachin, the
two and twentieth to Gamul,

18 The three and twentieth to Delaiah, the
four and twentieth to Maaziah.

19 These were the "orderings" of them in
their service to come into the house of the
LORD,² according to their manner, under Aaron³
their father, as the LORD God of Israel had
commanded him.

20 ¶ And the rest of the sons of Levi were
these: ⁴Of the sons of Amram; Shubael: of the
sons of Shubael;⁹ Jehdeiah.

21 Concerning Rehabiah: of the sons of Re-
habiah, the first was Isshiah.¹

22 Of² the Izharites; Shelomoth:² of the sons
of Shelomoth; Jahath.

23 And the sons of ³Hebron; Jeriah³ the first,
Amariah the second, Jahaziel the third, Jeka-
meam the fourth.

24 Of⁴ the sons of Uzziel; Michah: of the
sons of Michah; Shamir.

25 The brother of Michah was Isshiah: of
the sons of Isshiah; Zechariah.

26 ¶ The ⁵sons of Merari were Mahli and
Mushi: the sons of Jaaziah: Beno.

27 The sons of Merari by Jaaziah; Beno, and
Shoham, and Zaccur, and Itri.

28 Of Mahli came Eleazar, ⁶who had no sons.

29 Concerning Kish: the son of Kish was
Jerahmeel.

30 The ⁷sons also of Mushi; Mahli, and Eder,
and Jerimoth. These were the sons of the Le-
vites, after the house of their fathers.

31 These likewise ⁸cast lots over against their
brethren the sons of Aaron,⁴ in the presence of
David the king, and Zadok and Ahimelech,
and the chief of the fathers of the priests and

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Ezr. 10. 21; 2. 39. Ne.

7-42.

⁵ The variation of
Miniamin and Mija-
min is caused by the
elision of *n*, which is
occasioned by the re-
duplication of the
succeeding letter.—
1.

Lu. 1. 5. Ne. 12. 4.

17.

⁶ As the evangelist
Luke mentions the
course of Abia as that
to which Zacharias,
the father of John the
Baptist, belonged, it
is evident that these
courses of the priests
established by David
(no doubt under di-
vine direction) were
continued with some
alteration till the days
of Christ. These re-
cords must therefore
have been very use-
ful after the Baby-
lonish captivity.—1.

Ezr. 10. 20; 2. 37. Ne.

7-40.

Nu. 24. 5. 1 Co. 2.

10; 14. 40. Col. 2. 5.

⁷ Yet the precise
arrangements can-
not easily be ascer-
tained, in conse-
quence of some ob-
scurities in the text.
To reconcile ver. 4
with ver. 6 Geddes
(who has bestowed
much pains on these
lists) translates the
latter clause of ver.
6 thus:—"and Abia-
thar, the son of Ahi-
melech, and the other
paternal chiefs of the
priests and Levites:
one paternal chief
being taken for Itha-
mar, and two for
Eleazar.—1.

⁸ A new order en-
tered every Sabbath,
2 Ki. 11. 5, 7. ch. 9. 25.

⁹ That is, accord-
ing to the manner
which had begun un-
der the superintendence
of Aaron, and was
now completed by
direction of David.
—C.

ch. 23. 14-17; 26. 23-

28.

Or, Shebuel.

¹ Probably Isshiah
is a contracted form
of corruption of
Jeshiah.—1.

ch. 23. 18; 26. 20.

2 Or, Shilomith.

ch. 6. 2; 15. 9; 23. 29;

26. 31.

² There is some
confusion in the list
of names here.
Dathe, following the
Sept., thinks the
sons of Jeriah, and
that the name of the
eldest has dropped
out. The various
here exist only in the
translation, the origi-
nal being uniform-
ly Jeriah, Michah,
and Isshiah.—1.

ch. 23. 20; 15. 10. Ex.

6. 18.

ch. 23. 21-23; 6. 19.

Ex. 6. 19. Nu. 3. 20, 33.

1 ch. 23. 22.

1 ch. 23. 23.

³ These Levites
cast lots to determine
which order of the
priests each should
assist, ver. 5, 6.

⁴ Each course of
priests required a cor-
responding course of
Levites, who accord-
ingly were chosen by
lot, without any re-
gard to seniority. Da-
vid honours the so-
lemn transaction by
his royal presence—
a lesson to all kings,
by which they should
learn, that while they
may not intrude into
the service of the
sanctuary, 2 Ch. 13. 18,
it is their duty to take
order that it be regu-
larly organized.—C.

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CHAP. XXV.

a ch. 23. 22-24; 12. 28.

2 Ch. 23. 1, 9.

¹ What in modern
language would be
called the "leaders of the
choir." The word
captain, though gen-
erally employed as a
military title, is still
in use in the mere
sense of a leader, and
is so applied, for ex-
ample, to the studious
youth who stands
first in a school-class.
—C.

ch. 6. 33. 39. 44; 15.

17; 16. 5, 41, 42.

² Either the same
called Ethan, or his
successor, Ethan be-
ing dead.—C.

ch. 23. 5; 16. 4. 37; 6.

33-39. 44; ver. 2. 1 Co.

14. 24.

³ To prophesy here
means no more than
to praise God by sing-
ing these prophetic
psalms in which the
Spirit had revealed
the future humili-
ation and exaltation of
Christ, Lu. 24. 44. 1 Sa.

5. 10.—C.

d Otherwise called

Jesharelah, ver. 14.

e Heb. by the hands

of the king, ver. 6.

f Or, Izri, ver. 11.

g With Skimei,

mentioned ver. 17.

⁴ Each master-sing-
er had in his chorus
persons who are cal-
led his sons, and his
brethren, because
says Patrick, "they
observed them as
sons, and as brethren
with them as brethren."
Jeduthun is
said to have had six
of these sons, but
only five names are
given. But Codex
172 of Kennicott, the
Cod. Alex. of the
Sept. and Arab. ver-
sions introduce the
name of Shimei after
that of Jeduthun, and
this is confirmed by
ver. 17, where Shimei
is mentioned as
having obtained the
tenth course by lot.
—1.

Or, Azarel, ver.

18.

1 Or, Shubael, ver.

20.

ch. 21. 9. 1 Sa. 9. 9.

2 Or, matters, 1 Pe.

4. 11.

⁵ The word "horn"
does not seem here to
signify the *cornet* or
trumpet, but the
praise of God for
his mighty power,
which the horn re-
presented, for the
use of the word *horn*
see 1 Sa. 2. 1. 2 Sa. 22. 3.
Ps. 75. 4; 81. 17, 24; 112. 9;
132. 9. Ezr. 20. 21. C.

⁶ I think the ex-
pression "to lift up the
horn" must here
mean *to blow the horn*
loudly. Horns or
trumpets were used
on great festivals and
at many solemn acts
of worship.—P.

Ge. 33. 5. Ps. 127. 3.

ch. 23. 5; 31. 15; 16.

22; 15. 5. 1 Sa. 13. 17.

1-5. 25. Ep. 5. 19. Col.

3. 16.

e Heb. by the hands

of the king, ver. 2.

f See note ver. 31.

g ch. 24. 5. 31. Ac. 11. 30.

34. 35. Ga. 3. 28. Col. 3.

21. It is probable in

allusion to the twenty-

four orders of priests,

of assistant Levites,

and of the sacred

musicians in the tem-
ple-service, that the
members of the
Christian church are
represented as four
and twenty elders,
Re. 4. 4. 10; 8. 11. 16.

7 Though some

were *teachers*, others*scholars*, yet no re-gard was given to
these distinctions—
the choice was alto-
gether remitted to
God.—C.

g Azarel, ver. 2.

Levites, even the principal fathers over against
their younger brethren.

CHAPTER XXV.

1 The number and offices of the singers. 8 Their division by lot into
four and twenty orders.

MOREOVER David, and the captains^a of
the host,¹ separated to the service of the
sons of ^bAsaph, and of Heman, and of Jedu-
thun,² who^c should prophesy³ with harps, with
psalteries, and with cymbals: and the number
of the workmen, according to their service, was:
2 Of the sons of Asaph; Zaccur, and Joseph,
and Nethaniah, and ^dAsarelah, the sons of
Asaph, under the hands of Asaph, which prophe-
sied ^eaccording to the order of the king.

3 Of Jeduthun: the sons of Jeduthun; Geda-
liah, and ^fZeri, and Jeshaiiah, Hashabiah, ^gand
Mattithiah, six, under the hands of their father
Jeduthun, who prophesied with a harp, to give
thanks and to praise the LORD.⁴

4 Of Heman: the sons of Heman; Bukkiah,
Mattaniah, ^hUzziel, ⁱShebuel, and Jerimoth, Ha-
naniah, Hanani, Eliathah, Giddalti, and Ro-
mamti-ezer, Joshbekashah, Mallothi, Hothir,
and Mahazioth:

5 All these were the sons of Heman the ^kking's
seer in the words of God, to lift up the ^lhorn.
And ^mGod gave to Heman fourteen sons and
three daughters.

6 All these were under the hands of their
father for ⁿsong in the house of the LORD, with
cymbals, psalteries, and harps, for the service of
the house of God, ^oaccording to the king's order
to Asaph, Jeduthun, and Heman.

7 So the number of them, with their brethren
that were instructed in the songs of the LORD,
even all that were cunning, was two hundred
fourscore and eight.⁶

8 ¶ And they cast lots, ^pward against ward,
as well the small as the great, the teacher as
the scholar.⁷

9 Now the first lot came forth for Asaph to
Joseph: the second to Gedaliah, who with his
brethren and sons were twelve:

10 The third to Zaccur, ^qhe, his sons and
his brethren were twelve:

11 The fourth to Izri, ^rhe, his sons and his
brethren were twelve:

12 The fifth to Nethaniah, ^she, his sons and
his brethren were twelve:

13 The sixth to Bukkiah, ^the, his sons and
his brethren were twelve:

14 The seventh to ^uJesharelah, ^vhe, his sons
and his brethren were twelve:

ought to take place in the settlement of ministers! and
what order should be observed in the discharge of their
work! But great will be the solemnity of the admis-
sion and comely the orders of the ransomed priests in
their new-covenant state, particularly in the temple
above! How happy their blessed equality! No dif-
ference is made between bond or free, old or young;
but Christ is all and in all!

CHAPTER XXV. [Ver. 1. 'The captains of the
host' appear to have been the same as the 'princes of
Israel,' mentioned in ch. 23. 2, and the 'princes' men-
tioned in ch. 24. 6, who were the privy-councillors of
the sovereign, and who with the sovereign regulated,
as has been seen, the course of public worship. P.]

REFLECTIONS.—Great cheerfulness ought to be
exercised in the worship and service of God; and great

attention should be paid to the praising of God, as a
leading business of his saints. And it is comely when
those in power concur in promoting religion; the latter
in perfecting what others before had begun. Of how
little account are human distinctions before God! Be-
fore him master and scholar, elder and younger, stand
on an equal level. And when we find the lot so much
used in deciding in the great things of God as an im-

15 The eighth to Jeshaiiah, *he*, his sons and his brethren *were* twelve:

16 The ninth to Mattaniah, *he*, his sons and his brethren *were* twelve:

17 The tenth to Shimei, *he*, his sons and his brethren *were* twelve:

18 The eleventh to 'Azareel, *he*, his sons and his brethren *were* twelve:

19 The twelfth to 'Hashabiah, *he*, his sons and his brethren *were* twelve:

20 The thirteenth to 'Shubael, *he*, his sons and his brethren *were* twelve:

21 The fourteenth to Mattithiah, *he*, his sons and his brethren *were* twelve:

22 The fifteenth to Jerimoth, *he*, his sons and his brethren *were* twelve:

23 The sixteenth to Hananiah, *he*, his sons and his brethren *were* twelve:

24 The seventeenth to Joshbekashah, *he*, his sons and his brethren *were* twelve:

25 The eighteenth to Hanani, *he*, his sons and his brethren *were* twelve:

26 The nineteenth to Mallothi, *he*, his sons and his brethren *were* twelve:

27 The twentieth to Eliathah, *he*, his sons and his brethren *were* twelve:

28 The one and twentieth to Hothir, *he*, his sons and his brethren *were* twelve:

29 The two and twentieth to Giddalti, *he*, his sons and his brethren *were* twelve:

30 The three and twentieth to Mahazioth, *he*, his sons and his brethren *were* twelve:

31 The "four and twentieth" to Romamtiezer, *he*, his sons and his brethren *were* twelve.¹

CHAPTER XXVI.

1 The divisions of the porters. 13 The gates assigned by lot. 20 The Levites that had charge of the treasures. 29 Officers and judges.

CONCERNING the divisions¹ of the porters: Of^a the Korhites was Meshelemiah^b the son of Kore, of the sons of 'Asaph.

2 And the sons of Meshelemiah *were*, Zechariah the first-born, Jedaiel the second, Zebadiah the third, Jathniel the fourth,

3 Elam the fifth, Jehohanan the sixth, Elioenai the seventh.

4 Moreover, the sons of 'Obed-edom *were*, Shemaiah the first-born, Jehozabad the second, Joah the third, and Sacar the fourth, and Nethaneel the fifth,

5 Ammiel the sixth, Issachar the seventh, Peulthai the eighth: for God blessed^c him.²

6 Also unto Shemaiah his son were sons born, that ruled throughout the house of their father: for they *were* 'mighty men of valour.

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* Uzziel, ver. 4.

8 Most probably the same called Uzziel, ver. 4, this being a second name, according to a custom common to the Israelites and other nations.—C.

5 ver. 3.

1 Shebuel, ver. 4.

1 Nu. 7.88. ch. 24.18. Re. 4.4.10.5.8.11.16.

9 There were just as many companies of musicians as there were of priests, ch. 24.18; and of the Levites attending on the priests, and helping them, ch. 24.31, twice as many as the months in the year. Thus all things were disposed for preserving order, and avoiding all disputes without precedent, 1 Co. 14.40.

1 It is said in ver. 1 that they were separated to this service by David and the captains of the host. But it should be the chiefs of the sacred orders; for it does not mean the military chiefs, but the heads of the priests and Levites, who in Nu. 4.3 are called by the same name. To them naturally belonged the appointment of singers, and not to the generals of the army.—At chap. 23.5 the number of musicians is given as 4000, whereas at ver. 7 of this chapter the number of those 'instructed in the songs of the Lord' is stated at only 288. Perhaps the 4000 (in which the 288 were doubtless included) were divided into such a multitude that each of the larger courses included one of these minor courses, which, as consisting of the most perfect masters, took the lead in the service.—J.

CHAP. XXVI.

1 This chapter concludes the account of the careful organization of the great Levitical body established under the direction of David, and carried into effect after the erection of the temple by Solomon his son. The new distribution appears to have arisen partly out of the great increase in the number of the Levites, which must have rendered it difficult to give to a large proportion of them a share in their proper duties; and still more on account of the temple which was about to be erected, and the more extensive and varied duties connected with which rendered a modified arrangement necessary.—J.

a ch. 9.17. Jn. 10.3.

b Or, Shelemiah, ver. 14.

c Or, Ebiasaph, ch. 6.37.19.

d ch. 13.14; 15.18.16.

e That is, Obed-edom. As ch. 13.14. Ps. 127.3; 128.1-5. 1 Co. 15.58.

f That is, God had blessed Obed-edom, the father, mentioned ver. 4. This note is given in memorial of his reception and care of the ark.—C.

g ver. 7.9. 1 Ki. 2.24. ch. 15.24. Pr. 28.1. 1 Tr. required both strength and courage to render them fit to guard

the temple and its treasures, and to keep order among the assembled multitude.

h They were not mere porters, but guards of the gates, and required this strength with which God had blessed them, for the preservation of order amongst the assembled thousands of Israel.—C.

i ver. 1.14. 2 ch. 16.38.

j Ge. 4.7. De. 21.16.

k Or, as well for the small as for the great, ch. 25.8. 1 Ki. 10.34. Ga. 3.28. Col. 3.11.

l Called Meshelemiah, ver. 2.9.

m ver. 4-6.

n Heb. gatherings.

o Asuppim signifies gatherings or collections, and as Obed-edom is said to be over the treasures (2 Ch. 25.24), this is probably the house where the offerings for the priests and Levites were kept.—C.

p Bouthroyd translates it the 'gate of ejection,' supposing the gate by which the impurities of the temple were removed.—C.

q 1 Ki. 10.5. 2 Ch. 9.4. ver. 68. Ne. 12.24.

r Or, out part, 2 Ki. 23.11.

s Nu. 26.11. ver. 1.10.

t ver. 22.26-28. 1 Ki. 7.51. 14.26; 15.18. 2 Ki. 18.15. Mal. 3.10. De. 12.6.11.

u Heb. holy things.

v Treasures—not merely money, but vessels, garments, wine, oil, flour &c.

w Dedicated things, principally here the holy things dedicated by Samuel, David, the princes, or people, for building and beautifying, and future maintenance of the temple. See ver. 26. 28. C.—This verse as it stands in the Hebrew and in the Authorized Version is very obscure.

x Ahijah is not mentioned in any of the previous lists, and he is introduced abruptly. Besides, according to the statement here made, he was over all the treasures, and consequently united in his own person those offices of which the occupants are named in the verses that follow. I am therefore of opinion that by a very slight clerical error the original Hebrew word signifying 'their brethren' has been changed into a proper name. The Septuagint preserves the true meaning.—J.

y Or, Libni, ch. 6.17.27.

z The text here has appeared to all interpreters exceedingly perplexed and mutilated; and yet all the ancient versions seem to have followed the same reading. The whole of this part of the chapter (viz., from ver. 12 to the end), as also chap. xxviii, is wanting in the Arabic and Syriac versions.—J.

1 Or, Jehiel, ch. 23.8.29.8.

2 ver. 20.1 Ki. 7.51.

3 ch. 23.12-20. Nu. 3.19.27. Ex. 6.18.

4 ch. 28.15.16.

5 ch. 23.15.17.18.

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the temple and its treasures, and to keep order among the assembled multitude.

h They were not mere porters, but guards of the gates, and required this strength with which God had blessed them, for the preservation of order amongst the assembled thousands of Israel.—C.

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1 Or, Jehiel, ch. 23.8.29.8.

2 ver. 20.1 Ki. 7.51.

3 ch. 23.12-20. Nu. 3.19.27. Ex. 6.18.

4 ch. 28.15.16.

5 ch. 23.15.17.18.

7 The sons of Shemaiah; Othni, and Rephael, and Obed, Elzabad, whose brethren *were* strong men, Elihu, and Semachiah.

8 All these of the sons of Obed-edom: they, and their sons, and their brethren, able men for strength for the service,³ *were* threescore and two of Obed-edom.

9 And 'Meshelemiah had sons and brethren, strong men, eighteen.

10 Also 'Hosah, of the children of Merari, had sons; Simri the chief, (for *though* he was not the first-born, yet his father 'made him the chief.)

11 Hilkiyah the second, Tebaliah the third, Zechariah the fourth: all the sons and brethren of Hosah *were* thirteen.

12 Among these *were* the divisions of the porters, *even* among the chief men, *having* wards one against another, to minister in the house of the LORD.

13 ¶ And they cast lots, *as* well the small as the great, according to the house of their fathers, for every gate.

14 And the lot eastward fell to 'Shelemiah; then for Zechariah his son (a wise counsellor) they cast lots, and his lot came out northward.

15 To 'Obed-edom southward; and to his sons the house of 'Asuppim.⁵

16 To Shuppim and Hosah *the lot came forth* westward, with the gate Shallecheth,⁶ by the 'causeway of the going up, ward against ward.

17 Eastward *were* six Levites, northward four a day, southward four a day, and toward Asuppim two and two.

18 At 'Parbar westward, four at the causeway, *and* two at Parbar.

19 These *are* the divisions of the porters among the 'sons of Kore, and among the sons of Merari.

20 ¶ And of the Levites, Ahijah *was* over the 'treasures of the house of God, and over the treasures of the dedicated⁷ things.⁸

21 *As concerning* the sons of 'Laadan;⁹ the sons of the Gershonite Laadan, chief fathers, *even* of Laadan the Gershonite, *were* 'Jehieli.

22 The sons of Jehieli; Zetham, and Joel his brother, *which were* over the 'treasures of the house of the LORD.

23 Of 'the Amramites, *and* the Izharites, the Hebronites, *and* the Uzzielites;

24 And 'Shebuel the son of Gershom, the son of Moses, *was* ruler of the treasures.

25 And his brethren by 'Eliezer; Rehabiah his son, and Jeshaiiah his son, and Joram his

mediate appeal to himself, how sinful and profane it must be to use it in trifles, or in what merely relates to diversion! As I regard JEHOVAH's honour, let me never dare to recreate myself with cards or dice, or cast lots in matters of small value.

CHAPTER XXVI. REFLECTIONS.—Great

order ought to take place in Christ's church; and great care with respect to the admission or dismissal of members, or approaches to and returns from solemn work. What distinguished blessings attend those who, like Obed-edom, are careful of God's ark and interests in a day of distress! It is proper to bestow on works of piety and charity what God bestows upon us in

extraordinary favours; and to preserve carefully whatever is dedicated to the Lord. While our life continues there is always something to be done for God. And the nearer our end approaches, the greater ought to be our industry in doing good. They bid fair to be a happy nation who are taught to fear God and honour the king. And those parts of nations and churches

son, and Zichri his son, and Shelomith his son:

26 Which Shelomith and his brethren were over all the treasures of the dedicated things, which^a David the king, and the chief fathers, the captains over thousands and hundreds, and the captains of the host, had dedicated.

27 Out^a of the spoils won in battles did they dedicate^b to maintain the house of the LORD.

28 And all that^c Samuel the seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruiah, had dedicated; and whosoever had dedicated any thing, it was under the hand of Shelomith, and of his brethren.¹

29 ¶ Of the^d Izharites, Chenaniah and his sons were for^e the outward business² over Israel, for officers and judges.

30 And of the^f Hebronites, Hashabiah and his brethren, men of valour, a thousand and seven hundred, were^g officers³ among them of Israel on this side Jordan westward, in all the business of the LORD,⁴ and in the service of the king.

31 Among the Hebronites was^h Jerijah the chief, even among the Hebronites, according to the generations of his fathers. In theⁱ fortieth year of the reign of David they were sought for, and there were found among them mighty men of valour at^j Jazer of Gilead.

32 And his brethren, men of valour, were two thousand and seven hundred chief fathers, whom king David made rulers over^k the Reubenites, the Gadites, and the half-tribe of Manasseh, for every matter^l pertaining to God, and affairs⁵ of the king.

CHAPTER XXVII.

1 The twelve captains for every several month. 16 The princes of the twelve tribes. 23 The numbering of the people is hindered. 25 David's several officers.

NOW the children of Israel after their number, to wit, the chief fathers and captains of thousands and hundreds, and their officers¹ that^a served the king in any matter of the courses, which came in and went out month by month, throughout all the months of the year, of every course were twenty and four thousand.²

2 Over the first course, for the first month, was^b Jashobeam the son of Zabdiel: and in his course were twenty and four thousand.

3 Of the children of^c Perez was the chief of all the captains of the host for the first month.

4 And over the course of the second month was^d Dodai the Ahohite, and of his course was Mikloth also the ruler: in his course likewise were twenty and four thousand.

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21 Ki. 7. 51. ch. 18. 11. 22. 14. 29. 30. ver. 27. 28. a Heb. out of the battles and spoils. Nu. 31. 50. Ju. 8. 21, 24, 27. b 2 Ki. 12. 14. Ne. 10. 32. c 1 Sa. 9. 9; 11. 11; 15. 15; 17. 55; 14. 50. d 2 Sa. 8. 14. e It appears from the statements in ver. 20-28 that there were three distinct treasure-houses, with keepers and guards: The treasures of the house of God over which were placed the sons of Jehieli. These were the free-will offerings. 2. Shebuel was prince over other treasures, probably those accumulated from the tax of the sanctuary, redemption-money, and vow-money. 3. The treasure of dedicated offerings, over which were four guardians. —P. d ch. 23. 12, 18. e 2 Ch. 34. 13. Ne. 11. 33. 34. f For instructors and rulers among the tribes, and for regulating their intercourse with foreigners—in modern language, ministers and officials. —C. g ch. 23. 12, 19; 24. 23; 27. 17. h Heb. over the charge. 2 Ch. 19. 8, 11; 17. 8. De. 16. 18. Ps. 45. 16. ver. 30. i The word rendered officers is that famous word *shoterim*, which is of indefinite and general application. In the present case it seems to denote a general superintending power, perhaps involving judicial functions; while the *judges*, *shotaphim*, may have been magistrates with more restricted power. —I. k In providing for the regular service of the temple, guarding against idolatry, and expounding the divine law. —C. l 2 Sa. 5. 4. ch. 29. 27. 29. 12. 11. m Jos. 1. 39. 18. 16. 9. n ver. 6-9, 30. o Nu. 32. 33. ch. 12. 37. Jos. 13. 1-6. p 2 Sa. 23. 11. 11. q Heb. thing.

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2 Sa. 8. 18. 1 Ki. 1. 8; 2. 35. ch. 11. 22. f Or, principal officer, 1 Ki. 4. 2. g That is, Benaiah the son of Jehoiada, the chief priest. Jehoiada was the priest, Benaiah the general. —C. h The third captain of the host, for the month Sivan, was Benaiah the son of Jehoiada the priest, who was constituted a chief. —I. i 2 Sa. 23. 20, 22, 23. ch. 11. 22-25. j 2 Sa. 23. 24; 2. 19-23. ch. 11. 26. k David must have organized the monthly course of service at an early period, as Asahel was killed by Abner while David reigned in Hebron over a small part of Israel, 2 Sa. 2. 23. But the text does not say that Asahel ever commanded 24,000; but when David became king of all the tribes, Zebadiah became general of his father's augmented corps. —C. l 2 Sa. 23. 25. ch. 11. 27. m 2 Sa. 23. 26. ch. 11. 28. n That is, a native of Tekoah, of the present appearance of which Robinson says he reached Tekoah at 6h. 35m. It lies on an elevated hill, not steep, but broad on the top, and covered with ruins to the extent of four or five acres. These consist chiefly in the foundations of houses built of squared stones, some of which are bevelled. At the N.E. part are the remains of a large square tower or castle, still the highest point of all. Near the middle of the site are the ruins of a Greek church, among which are several fragments of columns and a baptismal font of rose-coloured limestone, varying with marble. The high position of Tekoah gives it a wide prospect. —(Bib. Res.) —I. o 1 Sa. 26. ch. 11. 27. p 2 Sa. 23. 27; 21. 18. 27. ch. 11. 29; 20. 4. q 2 Sa. 23. 27. ch. 11. 28. r 2 Sa. 23. 28. ch. 11. 30. s 2 Sa. 23. 30. ch. 11. 31. t Or, Heled, ch. 11. 30. Heleb, 2 Sa. 23. 29. u Ju. 9. ch. 4. 13. v In the kingdoms of this world, readiness for war is a necessity for security for peace; in like manner, nothing so much encourages Satan's assaults as unwatchfulness. So long as we stand armed with the whole armour of God, in the exercise of faith and preparation of heart for the conflict, we shall certainly be safe and probably enjoy inward peace. —Henry. x ch. 11. ix; 12. 23-40. Ex. 1. 1-2. Ge. 29. 32-35; 30. 8-24; 35. 18-29; 46. 5-26. Nu. 1. 1; x. xiii. xxvi. xxvii. Ke. 7. 5-8. 1 Ki. 4. 7-19. y ch. 26. 30. z 2 Sa. 8. 17; 20. 25. a Or, Eliah, 1 Sa. 16. 6; 17. 13, 38. ch. 2. 19. b Or, Eznai, 2 Sa. 23. 8. ch. 11. 11. c Or, Pharez, Ge. 38. 29, 30. d Or, Dodo, 2 Sa. 23. 9. ch. 11. 12.

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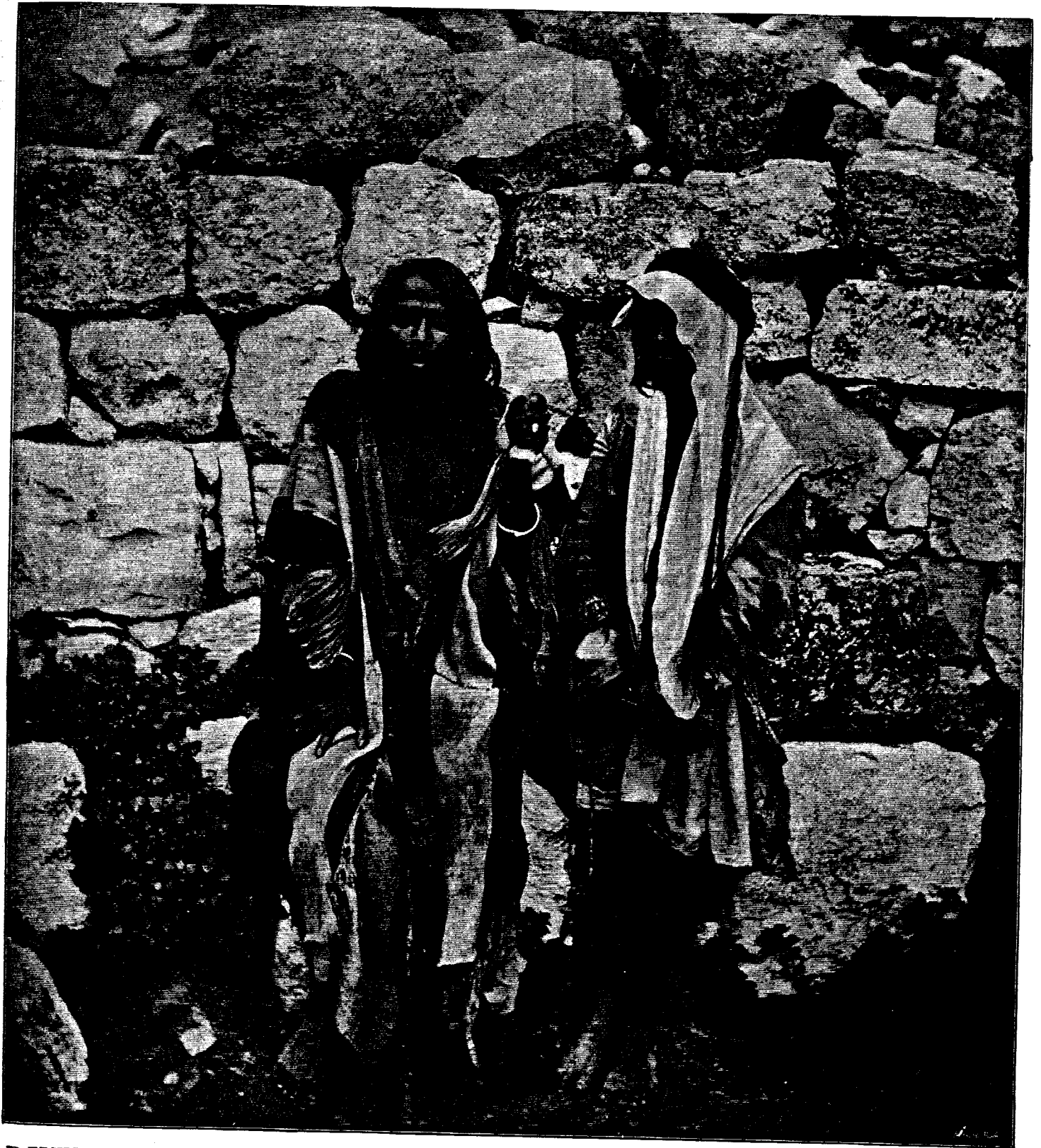
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DERVISH BEGGARS—SUCH AS STAND AND BEG IN THE HOLY CITY WHERE SOLOMON LIVED AND REIGNED. [I. Chron., xxviii:9.]—"And thou, Solomon, my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever." We give a view of Dervish beggars such as are found to-

day in Jerusalem, and they serve to illustrate what comes to people when they violate the laws of God. The most wretched and inhuman looking creatures we have ever seen are found among the beggars of Palestine. They are diseased, degraded, and as miserable as humanity with the dregs of generations of sin can make them. The degradation of this wretched class is perhaps due in some respect to the tyrannical, remorseless and outrageous Turkish civilization under which they live.

22 Of Dan, Azareel the son of Jeroham. These were the princes of the tribes of Israel.⁶

23 ¶ But David took not the number of them from ^atwenty years old and under; because the LORD had said he would increase Israel like to the stars of the heavens.

24 Joab the son of Zeruiah began to number, but he finished not, because ^bthere fell wrath for it against Israel; neither was the number put in the account of the chronicles of king David.

25 ¶ And over the king's treasures was Azmaveth the son of Adiel: and over the storehouses in the fields,⁷ in the cities, and in the villages, and in the castles, was Jehonathan the son of Uziah.⁸

26 And over them that did the work of the field, for tillage of the ground, was Ezri the son of Chelub:

27 And over the vineyards was Shimei the Ramathite: over the increase of the vineyards,⁹ for the wine-cellars, was Zabdi the Shiphmite:

28 And over the olive-trees and the sycamore-trees¹ that were in the low plains² was Baal-hanan the Gederite: and over the cellars of oil was Joash:

29 And over the herds that fed in ^cSharon³ was Shitrai the Sharonite: and over the herds that were in the valleys was Shaphat the son of Adlai:

30 Over ^dthe camels also was Obil the Ishmaelite: and over the asses was Jehdeiah the Meronothite:

31 And over the flocks was Jaziz the Hagerite. All these were the rulers of the substance which was king David's.

32 Also Jonathan, David's ^euncle, was a counsellor, a wise man, and a scribe:⁴ and Jehiel the son⁵ of Hachmoni was with the king's sons:

33 And ^fAhithophel was the king's counsellor: and Hushai the Archite was the king's companion:

34 And after Ahithophel was Jehoiada the son of ^gBenaiah, and Abiathar: and the general of the king's army was ^hJoab.

CHAPTER XXVIII.

¹ David in a solemn assembly having declared God's special favour to him, and the promises to his son Solomon, exhorteth them to fear God. ⁹ 20 He encourageth Solomon to build the temple. ¹¹ He giveth him patterns for the form, and gold and silver for the materials.

AND David assembled all the princes of Israel, the princes of the tribes, and the

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⁶ There are thirteen princes, or rulers of the tribes, ⁷ garden being their real number when Levi is counted. But in the enumeration here given, Levi is counted as two, and so is Manasseh, while Gad and Asher are omitted. The reason of this omission does not appear. But may, however, readily suppose that during the wars of the judges they had been so commingled with the other tribes as to be incapable of a separate jurisdiction.—C.

^a Num. 18. Ge. 15. 5; 22. 17.

^b Ch. 21. 6, 7, 14. 1 Sa. 24. 1-15.

^c Ch. 21. 9; 16. 2. 2 Ki. 18. 15.

^d In modern language he was chief of the commissariat.—C.

^e B.C. 1016.

^f Ca. 8. 11. De. 6. 11, 8. 8.

^g Heb. over that which was of the vineyards.

^h A word compounded of two words, the one signifying a *fig*, the other a *mulberry*, because it has fruit like the first, and the leaves like the second. It grows to the height of a beech, and unlike other trees it bears its fruit, not on the branches, but on the ends of little spurs shooting out from the trunk of the tree itself, and having the fruit somewhat like a cluster of grapes. It is always green, and yields its fruit several times in the year.—C.

¹ Ki. 10. 27. 2 Ch. 1. 159. 27. Ps. 78. 47. Is. 7. 10. Am. 7. 14. Lu. 17. 6; 19. 4.

² The low plains, Hebrew, *in the Shephelah*, i.e. the maritime plain of Philistia, lying between the mountains of Judea and the Mediterranean. The largest olive-groves in Palestine or Syria still grow on this noble plain.—P.

³ Ca. 2. 1. Is. 33. 9; 35. 2; 55. 10, or that ch. 5. 16. It was a pleasant fruitful spot.

⁴ Sharon lay north of the Shephelah, extending from Joppa to the promontory of Carmel. Owing to an abundance of water, and a fertile soil, the pastures of Sharon are famous.—P.

⁵ Job 1. 3. 2 Ki. 3. 4. Ge. 47. 6.

⁶ Or, secretary.

⁷ Or, Hachmonite.

⁸ 2 Sa. 16. 23; 15. 37; 17. 1-15, 23.

⁹ 1 Ki. 1. 8; 2. 35, or whose son was.

¹⁰ 1 Ki. 7. ch. 18. 15; 2. 10; 11. 6. 2 Sa. 8. 16; x. xviii. xx. 24. 2-4.

CHAP. XXVIII. B.C. 1015.

^a ch. 23. 227. 1-34; 11. 11-47.

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1 Or, cattle.

2 Or, enemies.

^b Ge. 47. 31. Ju. 3. 20. 1 Ki. 1. 47.

^c De. 17. 20. Ps. 22. 22.

^d ch. 17. 1; 22. 7. 2 Sa. 7. 2. Ac. 7. 40. 1 Ki. 8. 17.

^e ch. 6. 31. Ps. 132. 5.

^f Ps. 99. 5; 132. 7. La. 2. 1.

^g We learn from Is. 6. 1, Mat. 5. 35, that while heaven is God's throne, the earth is his footstool. Even so is God represented in our presence. But when considered in locality, 'he sits between the cherubim.' Ps. 99. 1, whose wings overshadowed the mercy-seat. He is the place of worship in front, Ps. 99. 5, being consequently denominated God's footstool.—C.

^h ch. xxii. 2 Sa. 8. 11.

ⁱ 2 Sa. 7. 5, 13. 1 Ki. 5. 38; 19. 10. ch. 22. 8; 17. 4. 2 Ch. 6. 8, 9.

^j Heb. bloods.

^k 1 Sa. 16. 1-13. ch. 17. 7-13. 13-16.

^l The government was to have no end, provided they continued to walk according to the commandments of God (see v. 1). The government, as referring to the Messiah, is, and will be, for ever.—C.

^m Ge. 49. 8, 10. 1 Sa. 16. 13. Ps. 78. 65; 70. 108. 130. 9.

ⁿ 2 Sa. 3. 2-5; 14-16. ch. 3. 1-9; 14. 4-7.

^o He had, by his word, shown David his successor, either by direct revelation to himself, or by a message through the prophet Nathan.—C.

^p ch. 22. 9; 10; 29. 1. 2 Sa. 12. 24; 25. 1 Ki. 1. 17.

^q ch. 17. 14; 29. 23. Is. 9. 6, 7. Re. 3. 21.

^r 2 Sa. 7. 13, 14. 2 Ch. 1. 9. ch. 1. 10-14; 22. 10. 2. 6. 6. 12. 9. Mat. 16. 1. 16. 1. 5.

^s ch. 17. 12, 14; 22. 10. Ps. 132. 12. Da. 2. 44. Lu. 1. 32.

^t Heb. strong.

^u 1 Ki. 2. 3; 8. 61.

^v Mat. 5. 16. He. 12. 1. 2 Phi. 2. 15, 16.

^w De. 1. 2, 6. 40; 5. 1. 32; 33. 6. 2. 17; 18. 8; 17. 10. 12. 13; 13. 37; 12. 32. Jos. 23. 6. 24. 1. 7. Sa. 12. 14. 24. ch. 22. 19.

^x De. 4. 35. Je. 9. 24. Ju. 17. 3. Ho. 4. 1. 6. Ps. 9. 10.

^y Study his nature and will, his laws and ordinances, and providence, so that you may know him by observation and experience. Take him for thine own covenant God, thy portion and refuge for ever, Job 22. 21.—C.

^z De. 10. 12. Mat. 22. 37. 1 Ki. 8. 61. 2 Ki. 20. 3; 22. 2.

^{aa} 1 Sa. 16. 7. Ps. 7. 9; 139. 2. Je. 11. 20; 17. 10; 20. 12. Re. 2. 23. ch. 29. 17. Fr. 17. 3.

^{ab} Mat. 7. 7, 11. Je. 12. 13. Is. 55. 6; 3. 10. 11. Ps. 32. 6. 1 Ki. 18. 18. 2 Ki. 23. 27.

^{ac} ch. 22. 16. Pr. 4. 23. Mat. 2. 16. He. 2. 12; 12. 15. Ps. 39. 1. 1 Ti. 4. 16. Ec. 5. 1.

captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and the stewards over all the substance and possession¹ of the king, and of his sons, with the officers,² and with the mighty men, and with all the valiant men, unto Jerusalem.

2 Then David the king ^bstood up upon his feet, and said, Hear me, my brethren, and my people: *As for me*, I had ^ain mine heart to build an house of rest ^cfor the ark of the covenant of the LORD, and for the ^dfootstool³ of our God, and had made ^eready for the building:

3 But God said unto me, ^fThou shalt not build an house for my name, because thou *hast been* a man of war, and hast shed blood.⁴

4 Howbeit the LORD God of Israel chos ^gme before all the house of my father to be king over Israel for ever:⁵ for he hath chosen ^hJudah to be the ruler; and of the house of Judah, the house of my father; and among the sons of my father he liked me, to make *me* king over all Israel:

5 And of all ⁱmy sons, (for the LORD hath given me many sons,) he hath ^jchosen ^kSolomon my son to sit upon the throne ^lof the kingdom of the LORD over Israel.

6 And he said unto me, ^mSolomon thy son, he shall build my house and my courts: for I have chosen him to be my son, and I will be his father.

7 Moreover, ⁿI will establish his kingdom for ever, if he be constant⁷ to do my commandments and my judgments, as ^oat this day.

8 Now therefore, ^pin the sight of all Israel, the congregation of the LORD, and in the audience of our God, ^qkeep and seek for all the commandments of the LORD your God; that ye may possess this good land, and leave *it* for an inheritance for your children after you for ever.

9 ¶ And thou, Solomon my son, ^rknow⁸ thou the God of thy father, and serve him ^swith a perfect heart, and with a willing mind; for ^tthe LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: ^uif thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.

10 Take⁹ heed now; for the LORD hath chosen thee to build an house for the sanctuary: be strong, and do *it*.

discretion; for more religion lies in the right management of temporal concerns than is generally imagined.

CHAPTER XXVIII. [Ver. 19. These words are very remarkable. The Hebrew may be more clearly rendered:—'All this has Jehovah taught me through a writing from his hand given to me as a pattern.' The Lord himself, therefore, had given to David instructions written, and a pattern traced, by his own hand; just as he had done to Moses in regard to the tabernacle. The plan of both temple and tabernacle was divine. P.]

REFLECTIONS.—It is honourable to be removed and exalted to the church eternal, while we are earnestly exerting ourselves to leave all things well in the church below. Public settlements of religion and kingdoms ought to be conducted with the utmost prudence, that (if possible) all concerned may be satisfied. Rulers in the church and state should deal with those under them in the most affectionate and engaging manner. Respectful kindness has a powerful tendency to secure their cheerful service. And even when the settlement is divine, and cannot be altered, care ought to be taken to convince every one of its divinity. God puts his

honourable work into what hands he pleases. But a solid knowledge of God, holy awe of him as the searcher of hearts, rewarder of piety, and punisher of apostasy, and a knowledge of our divine call, are necessary to excite us to his service. Everything in God's church and worship ought to be framed exactly according to his inspired model, without the smallest intermixture of the inventions of men: and in executing designs for his honour, we should be benevolent and cheerful. God's owning our fathers in his work, and especially the promises of his presence with us, should make us to renounce every unbelieving fear, and every degree of

11 ¶ Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasures thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy-seat

12 And the pattern of all that he had by the Spirit, of the courts of the house of the LORD, and of all the chambers round about, of the treasures of the house of God, and of the treasures of the dedicated things:

13 Also for the courses of the priests and the Levites, and for all the work of the service of the house of the LORD, and for all the vessels of service in the house of the LORD.

14 He gave of gold by weight for things of gold, for all instruments of all manner of service; silver also for all instruments of silver by weight, for all instruments of every kind of service:

15 Even the weight for the candlesticks of gold, and for their lamps of gold, by weight for every candlestick and for the lamps thereof; and for the candlesticks of silver by weight, both for the candlestick, and also for the lamps thereof, according to the use of every candlestick.

16 And by weight he gave gold for the tables of show-bread, for every table; and likewise silver for the tables of silver:

17 Also pure gold for the flesh-hooks, and the bowls, and the cups; and for the golden basons he gave gold by weight for every bason; and likewise silver by weight for every bason of silver:

18 And for the altar of incense refined gold by weight; and gold for the pattern of the chariot of the cherubims, that spread out their wings, and covered the ark of the covenant of the LORD.

19 All this, said David, the LORD made me understand in writing by his hand upon me, even all the works of this pattern.

20 ¶ And David said to Solomon his son, Be strong, and of good courage, and do it: fear not, nor be dismayed: for the LORD God, even my God, will be with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD.

21 And, behold, the courses of the priests and the Levites, even they shall be with thee for all the service of the house of God: and there shall be with thee, for all manner of work-

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a Ex. 25. 40; 26. 30; 39. 42, 43. ver. 12, 19.

¶ He gave him an *envelope* of the building, with elevations, sections, and specifications of every part; and all this he received by inspiration from God himself (ver. 12-19), just as Moses had received the plan of the tabernacle.

Clarke.—The temple must be a sacred thing, and a type of Christ. There must be in it not only convenience but significance; it must not be left to man's art or invention to contrive it; but it must be framed by divine institution. Christ the true temple, the church the gospel temple, and heaven the everlasting temple, all are framed according to the divine counsels, and the plan laid in the divine wisdom, ordained before the world, for God's glory and our good.—*Henry.*

b 1 Ki. 6. 2-36. 2 Ch. 3. 1-17.

1 Heb. of all that was with him.

2 God by his Spirit had shown to David the size, form, and arrangement of the temple in all its details. Being an emblem of the body prepared for the Lord, it was needful that the whole plan should come from God, and not from the imagination of man, Ex. 25. 40; 26. 30; 39. 42, 43.

c ch. 26. 20-27; 26. 1 Ki. 14. 26; 15. 18. 2 Ki. 18. 15.

d ch. xxiii. xxvi.

3 He appointed what quantity of metal should go to each.

e 1 Ki. 7. 49. 2 Ch. 4. 7. 20. Ex. 25. 31-40.

f 2 Ch. 4. 8. 1 Ki. 7. 48. Ex. 25. 23-30.

g 1 Ki. 10. 22. 2 Ch. 4. 20. 1 Sa. 2. 13, 14.

h 1 Ki. 7. 48. Ex. 30. 1-10.

i 1 Sa. 4. 4. Eze. 1. 24. 1 Ki. 6. 23-30. Ps. 99. 1; 101. 10.

4 'The chariot,' it may be translated the *carriage* of the cherubim; or perhaps the cherubs themselves considered as the emblematic chariot of Jehovah. Compare 2 Ki. 19. 15. Ps. 78. 10; 80. 1. Eze. 10. 15.—*C.*

5 In the original the word 'cherubim' is in apposition to 'chariot,' and not in the status constructus, as our translators appear to have supposed. In fact the form of the words shows at once to any scholar that there can be no genitive here. Consequently they should be translated: 'And for the pattern of the chariot—the cherubim, gold.' The cherubim constituted the chariot of Jehovah, as is stated in Ps. 18. 10, and as is indicated in Eze. 10. 14.—*P.*

A ver. 11, 12. Ex. 25. 40; 26. 30.

6 God had shown him in a vision all that he now had copied out for Solomon's direction.—*C.*

7 ch. 22. 33, 36. De. 31. 7, 8. Jos. 5. 23. 6. 10.

8 13. 5. Ro. 8. 31. Phil. 1. 12.

9 13. 20. 1. 17. Is. 41. 10, 14, 15.

m ch. xxiii. xxvi.

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n Ex. 31. 3; 35. 25, 26. 35. 36. 1, 2. Ps. 110. 3.

o ch. 22. 17-19. Ro. 13. 1. Tit. 3. 1.

7 Not that David established an irresponsible despotism for his son, but he prophesied the perfect obedience and cordial co-operation of the princes under the power of the conscience and grace, Ps. 110. 3.—*C.*

CHAP. XXIX.

a ch. 28. 1, 8.

b ch. 22. 5, 17. 2 Ch. 12. 13; 13. 30. 1 Ki. 3. 7. Pr. 4. 3.

1 His precise age is not given, but as he was already married (2 Ch. 30. 30; 12. 13), he is called young and tender when compared with the hardy and veteran warriors whom David now addresses.—*C.*

c ch. 28. 10. 2 Ch. 2. 4. 5. Ps. 132. 5.

d ch. 22. 14-16. 2 Co. 8. 2. 2 Ch. 31. 20, 21.

2 It may signify either a very precious gem, called onyx, from its similarity in colour and lustre to the human nail, or a species of marble resembling the gem.—*C.*

3 'Glistening stones.' The original seems to indicate a species of black marble or lucullite.—*C.*

4 The Septuagint renders it *Parian*, a beautiful species of white marble, highly valued in statuary. Josephus (*Bel. l. v. c. 5*, sec. 2) says the temple was built of white marble.—*C.*

e 2 Co. 5. 14. Ps. 84. 1; 26. 5; 137. 5, 6; cxlii.

5 'My own private property,' i.e. other materials being from the labours of public servants, ch. 22. 2; or spoils of enemies, ch. 18. 11; or purchases by public money, ch. 22. 4.—*C.*

f 1 Ki. 9. 28.

g About 225 tons of gold and 293 of silver, in value £162,312, 10s. sterling.

h This statement differs essentially from that in ch. 22. 4 in which see note.

But it is to be remarked, the statements are made upon two different occasions, and to two different parties, and that the gold and silver here specified is not the sum total prepared, but the amount contributed from David's private property.—*C.*

i About 200 tons of gold and 418 of silver, in value £30,807,875 sterling.

j 753 tons.

k About 4185 tons.

2 See note on ch. 22. 4 as to the uncertainty of the value or weight of the talent. If any be surprised that there should be a doubt or difficulty arising from variation of weight or value, let them reflect that even the 'pound' sterling originally signified an actual pound weight of silver; it now scarcely amounts to a third of that weight, and the value of a pound Scots is much less.—*C.*

l ch. 26. 21, 22.

m Ju. 5. 9. 1 Ki. 8. 61.

n Ezr. 2. 68-70. Ps. 110. 1.

o Je. 3. 22. 2 Co. 8. 12. ver. 5.

manship, every willing skilful man, for any manner of service; also the princes and all the people will be wholly at thy commandment.

CHAPTER XXIX.

1 David, by his example and entreaty, 6 causeth the princes and people to offer willingly. 10 David's thanksgiving and prayer. 20 The people, having blessed God, and sacrificed, make Solomon king the second time. 26 David's reign and death.

FURTHERMORE, David the king said unto all the congregation, Solomon my son, whom alone God hath chosen, is yet young and tender, and the work is great: for the palace is not for man, but for the LORD God.

2 Now, I have prepared with all my might for the house of my God, the gold for things to be made of gold, and the silver for things of silver, and the brass for things of brass, the iron for things of iron, and wood for things of wood; onyx-stones, and stones to be set, glistening stones, and of divers colours, and all manner of precious stones, and marble stones in abundance.

3 Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, which I have given to the house of my God, over and above all that I have prepared for the holy house,

4 Even three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses withal.

5 The gold for things of gold, and the silver for things of silver, and for all manner of work to be made by the hands of artificers. And who then is willing to consecrate his service this day unto the LORD?

6 ¶ Then the chief of the fathers, and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers over the king's work, offered willingly,

7 And gave for the service of the house of God, of gold, five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron.

8 And they with whom precious stones were found gave them to the treasure of the house of the LORD, by the hand of Jehiel the Gershonite.

9 Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the LORD: and David the king also rejoiced with great joy.

10 ¶ Wherefore David blessed the LORD before all the congregation: and David said,

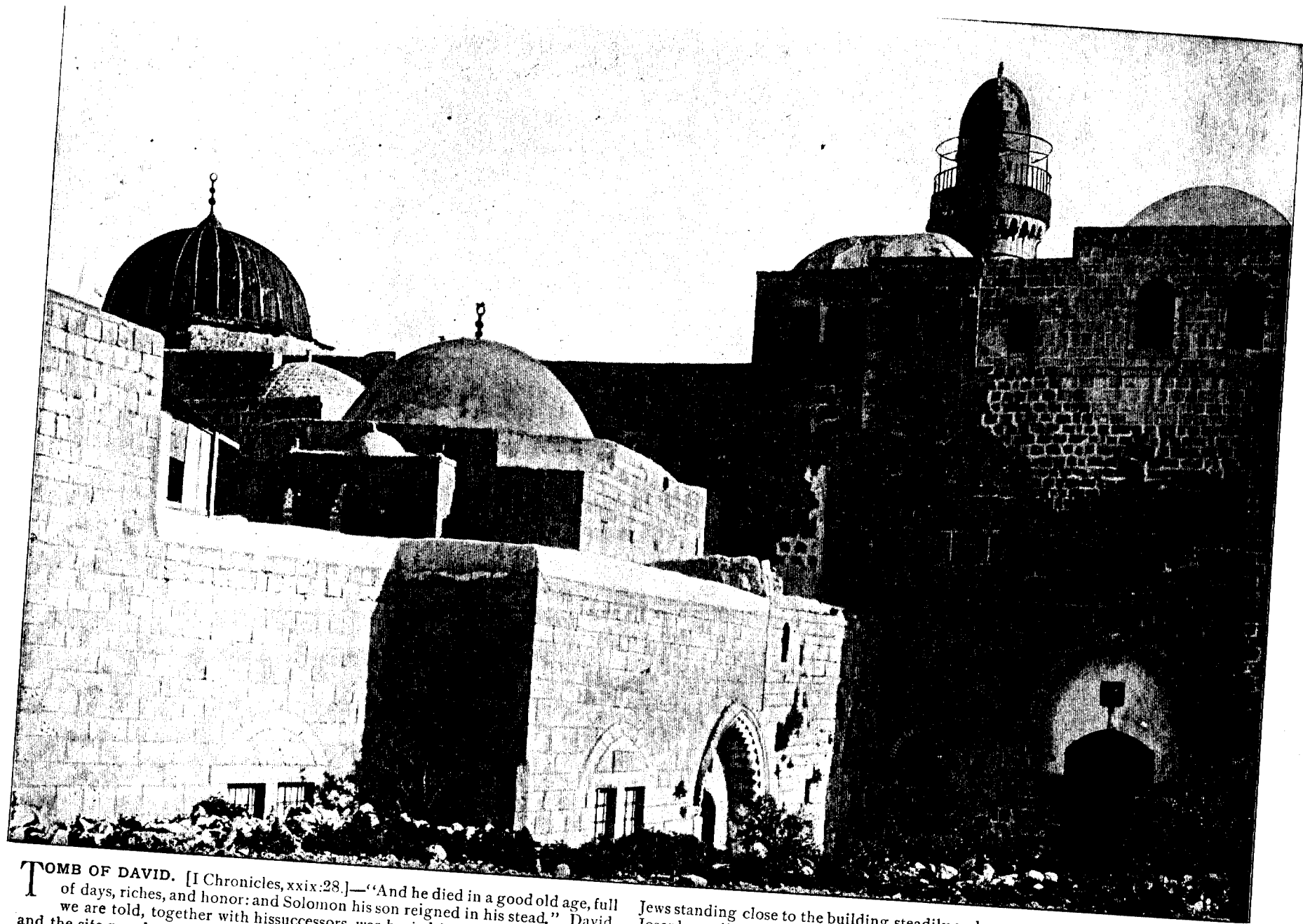
insolence. And when princes, priests, and people heartily concur in God's work, the spiritual building rises gloriously.

CHAPTER XXIX. [Ver. 5. In addition to all he had raised by commerce, public taxes, levies on nations conquered, and other means, David had given a magnificent donation from his private fortune. Hav-

ing set such a noble example, he asked voluntary contributions from the princes and people of Israel. In this respect he followed the example of Moses. It was a wise policy. The people would naturally feel more interest in a building to which they had contributed. They would look upon it as their own. They would regard with pride its grandeur. Their love and devotion to God would thus be increased; while at the

same time loyalty to the throne and constitution would be deepened. P.]

Ver. 13. [What a noble sentiment is embodied in this expression of thanks to God! It recognizes him alone as the source of national and individual prosperity. All the wealth of a nation comes from him, and ought therefore to be dedicated to him. Generosity as well as richer has its source in God. He gives the power to get



TOMB OF DAVID. [I Chronicles, xxix:28.]—"And he died in a good old age, full of days, riches, and honor: and Solomon his son reigned in his stead," David, we are told, together with his successors, was buried in his own city on Zion, and the site now known as David's Tomb stands on the south brow of the hill outside of the modern walls. Jews, Christians, and Moslems have for many centuries united in looking upon this site as genuine, and it is said to be often common to see

Jews standing close to the building steadily and reverently contemplating the place. Josephus tells us that Hyrcanus, when besieged by Antiochus Pius, opened David's Sepulcher and took out 3,000 talents. There have been many stories current in different ages about the fabulous wealth buried in this tomb. On one occasion it is said a man was miraculously struck down while attempting to remove some of these treasures.

Blessedⁱ be thou, LORD God of Israel our father, for ever and ever.

11 Thine,^k O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all *that is* in the heaven and in the earth *is thine*: thine *is* the kingdom, O LORD, and thou art exalted as head above all.

12 Both riches and honour *come* of thee, and^m thou reignest over all; and in thine hand *is* power and might; and in thine hand *it is* to make great, and to give strength unto all.

13 Now therefore, our God, *we* thank thee, and praise thy glorious name.

14 But *who am I*, and what *is* my people, that we should be able to offer so willingly after this sort? for all *things come* of thee, and of thine own have we given thee.

15 For *we are* strangers before thee, and sojourners, as *were* all our fathers: our *days on the earth are* as a shadow,³ and *there is* none abiding.⁴

16 O LORD our God, *all* this store, that we have prepared to build thee an house for thine holy name, *cometh* of thine hand, and *is* all thine own.

17 I know also, my God, that thou triest the^t heart, and hast *pleasure* in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are present here, to offer willingly unto thee.

18 O LORD *God* of Abraham, Isaac, and of Israel, our fathers, *keep* this for ever in the imagination of the thoughts of the heart of thy people, and *prepare* their heart⁵ unto thee:

19 And give unto Solomon my *son* a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all *these things*, and to build the palace, *for* the which *I* have made provision.

20 ¶ And David said to all the congregation, Now^e bless the LORD your God.⁶ And all the

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ⁱ Ps. 72.18; 101. cxlv. cl. 1 Ki. 8.15. 2 Ch. 20.6. Eze. 3.12.

^k Mat. 6.13; 11.25. 1 Th. 1.17; 15.18. 1 Co. 12.13. Ne. 9.5, 6, 15. Ps. 8.1; 29.1; 21.24; 1.47.2. 8.9; 48.11; 86.8-10; 89.5-10; 145.14; 148.1-4. Da. 3.35. Ac. 4.24.

^l De. 18.18. Pr. 10.22. Ps. 75.6, 7. Ja. 1.17.

^m Da. 4.34. 35.6. 26.

ⁿ Ps. 105.1; 106.1. cxxxv. cxxxvi. cxlv. cl.

^o Ps. 115.1. 2 Co. 3.5. Phil. 2.13. Co. 15.10.

^p Ja. 1.17. Ro. 11.36. ver. 14.

^q Ps. 39.12; 119.19. He. 11.13. 1 Pe. 2.11. Ge. 47.9.

^r Job 14.2. Ps. 90.5; 102.11. Ec. 6.12. Ja. 4.14.

^s A mere form of darkness amidst surrounding light, always escaping, though its motion be imperceptible; lengthening as the evening advances, and vanishing when the sun is greatest.—C.

^t A shadow, ever changing, never permanent. What a true graphic, and yet humiliating picture of human life! Job gives expression to the same idea: "For we are but of yesterday, and know nothing, because our days upon earth are as a shadow," Job 8.9.—P.

^u Ja. 1.17. Ro. 11.36. ver. 14. Ps. 24.1.

^v 1 Sa. 16.7. ch. 28.9. Ps. 7.9. He. 4.13.

^w Ps. 51.6; 11.7. Pr. 11.20.

^x Ex. 3.6, 15; 16.4. 5. Mat. 22.32. Ac. 3.13.

^y Je. 10.23. ch. 28.9. Ac. 11.23.

^z Pr. 16.1. Ps. 119.5. or *establisht*, Phi. 1.6; 2.13.

^a The preparation of the heart for meeting God in confession, petition, prayer, and communion, is altogether from his Spirit.—C.

^b Pr. 16.1. 9. 21. 1. Eze. 36.26, 27; 1.19, 20. Je. 32.39, 40. Ps. 51.7, 10.

^c ch. 21.25; 22.14. ver. 28.

^d Ps. 103.1. 2. 20; 134. 1; 145.10; 148.13, 14.

^e David was not satisfied with leading the devotions, and praying in the people's name, and blessing God in his official capacity as ruler of the nation. He wished the people to give public and formal expression to their faith in God. It was

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a kind of national covenanting, and was calculated to make a deep and lasting impression on all the members of that great assembly.—P.

^f De. 24.26; 47.31. Ex. 31. Ps. 29.1. He. 11.21.

^g The same external act of bowing the head was employed, emblematically acknowledging God to be supreme over all; David as king under him, but over his people.—C.

^h 2 Ch. 7.4-9. 1 Ki. 8. 62-65. Eze. 6.17.

ⁱ Ex. 24.11. Le. 7.15. 16. Ne. 8.10.

^j Their eating and drinking was with thankfulness to God for his goodness, reverence for his displeasure, but love for all his guidance and mercy.—C.

^k ch. 23.1. 1 Ki. 8. 13, 38, 39.

^l The more enthronement was on occasion of Adonijah's rebellion, 1 Ki. 1.39.—C.

^m 1 Ki. 2.35. 1 Sa. 2.36.

ⁿ ch. 28.5; 17.2. Ps. 82.1. Pr. 8.15. Ro. 13.1.

^o It was the Lord's power is derived from him, Ps. 62.11. 2. Because all good government is derived from him, Pr. 8.15. 3. Because all rulers are accountable to him, Ps. 2.10-12.—C.

^p ch. 22.11; 18.14. 1 Ki. 11.1. 2 Ch. 1.1.

^q Heb. gave the hand under Solomon, Ge. 24.2; 27.29. Eze. 17.28.

^r 1 Ki. 13.1; 13.37. 47. 2 Ch. 1.12. Ec. 2.9. Ps. 14.1. xxix. 2 Sa. 1. xxiv. Ps. 1. cl. Ac. 13. 22, 36; 7.46. He. 11.32-34.

^s 1 Ki. 11.41. 42.14. 29; 15.23. ch. xi. 1 Sa. xvi. 2 Sa. i. xxiv. Ps. 1. cl. Ac. 13. 22, 36; 7.46. He. 11.32-34.

^t These books are not lost, but we have here the names of the sacred historians by whom they were compiled, and by whose inspiration they were authenticated. They now constitute, most probably, the books that go entirely by the name of Samuel, because he was the first and principal writer.—C.

^u Vicissitudes, revolutions, trials, and triumphs.—C.

congregation blessed the LORD God of their fathers, and ^abowed down their heads, and worshipped the LORD, and the king.⁷

21 And they *sacrificed* sacrifices unto the LORD, and offered burnt-offerings unto the LORD, on the morrow after that day, *even* a thousand bullocks, a thousand rams, *and* a thousand lambs, with their drink-offerings, and sacrifices in abundance for all Israel;

22 And did eat and drink *before* the ⁸LORD on that day with great gladness: and they made Solomon the son of David king *the* second time,⁹ and anointed *him* unto the LORD *to be* the chief governor, and *Zadok to be* priest.

23 ¶ Then Solomon sat on *the* throne of the LORD¹ as king instead of David his father, and *prospered*; and all Israel obeyed him.

24 And all the princes, and the mighty men, and all the sons likewise of king David, *submitted* themselves unto Solomon the king.

25 And the LORD magnified Solomon exceedingly in the sight of all Israel, and bestowed *upon him such* royal majesty as had not been on any king before him in Israel.

26 ¶ Thus David the son of Jesse reigned *over* all Israel.

27 And the *time* that he reigned over Israel *was* forty years; seven years reigned he in Hebron, and thirty and three *years* reigned he in Jerusalem.

28 And he died in a *good* old age, full of days, riches, and honour: and Solomon his son reigned in his stead.

29 Now *the* acts of David the king, first and last, behold, they *are* written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer,²

30 With all his reign, and his might, and the times that went over him,³ and over Israel, and over all the kingdoms of the countries.

wealth; and he gives the grace and wisdom rightly to use it. David sees and devoutly acknowledges all this. P.]

Ver. 22. [Abiathar had been priest during the reign of David. The cause of his disgrace, and Zadok's elevation, may be gathered from a number of incidental remarks in the history of David as narrated in Samuel and Kings. Abiathar was son of Ahimelech, who was slain by Saul because he had given David food and arms at Nob, 1 Sa. 22. 20. He fled to David, carrying with him the ephod, and he became David's constant companion. After the death of Saul, and David's accession to the throne, Abiathar was made high-priest, but he had Zadok as colleague. The former was descended from Ithamar, the youngest son of Aaron, 1 Ch. 24. 3, and also from the family of Eli, on which a curse had been pronounced, 1 Sa. 2. 36; the latter was descended from Eleazar, the eldest son of Aaron. It would seem that Abiathar gradually became dissatisfied with the growing influence of his colleague, and his loyalty to the house of David waxed cold. At length, when Adonijah aspired to the throne, he conferred with Abiathar. He must have had good reason to anticipate success in that quarter; and the event showed that he was not mistaken in his man. Zadok, on the contrary, was true to David. Thus it was that Abiathar, by envy, folly, and disloyalty, brought about his own disgrace, and at the same time a fulfilment of the prophetic curse pronounced on the guilty house of Eli. P.]

Ver. 29. [It detracts nothing from the integrity and completeness of divine revelation even though we admit that these books have perished. God has by his providence preserved all that is necessary for the salvation of his church. The Bible was never intended to be merely a history. The facts of history which it contains were not intended merely for the gratification of man's curiosity. They have a higher object. The books of Samuel, Nathan, and Gad, which are here mentioned, may have been mere biographies of David, with no claim to inspiration. The mention of them here does not prove their inspiration; it merely proves that they were full and trustworthy records of national history. P.]

REFLECTIONS.—Young beginners ought to be strongly encouraged in the Lord's way. What we do for God should correspond with the excellences of his nature and his kindness to us, and should be done with all our might; for that only is acceptable to God which is done from hearty affection to him. He loves a cheerful giver: and when our heart is right our hand will be open. But it is not enough that we do our own duty; we must also stir up others to theirs; and to draw them to that which is good, we must show them an example. Such as set their affection upon God's service will think no pains or cost too much to bestow upon it: and what is bestowed in this manner usually brings its own reward in present comfort. It is a pleasure to saints to see God's work carried on with

vigour, and to behold a mutual emulation in good works. It is a pleasure for them to die in the comfortable prospect of the church's prosperity: and that they leave behind them such as will zealously endeavour the maintenance of religion in its purity and power. But how delightful is it when dying saints have their mouths opened in prayer, praise, and thanksgiving! And how amazing the infinite excellences and unbounded kindness of God! How unquestionable his right to our most exalted praise! Whatever gifts or grace men have, they have it all from him. And the more we do for him, we are the more indebted to him for employing and enabling us, and ought to walk the more humbly with him. And though our good works ought never to encourage our pride, yet should they be the matter of our praise. If we would retain good impressions on our spirit, we must commit the keeping of them to God. A heart sincerely fixed upon him is the greatest blessing we can here enjoy: and a holy rejoicing should enliven every act of our fellowship with him; particularly our feasting by faith on the sacrifice of his Son. For great is the honour God gives to those whom he calls to his work, while they serve him faithfully therein. But how short a step there is between a throne and a grave! The brightest stars that appear in the church must quickly set in death, and leave their room to others. Let therefore the divinely anointed, the now dying Jesus, be all my joy and consolation.

THE SECOND BOOK OF CHRONICLES.

This book greatly coincides with the First and Second Book of Kings, and contains a history of about 480 years, till the return from Babylon: only there we had the history of Israel and Judah mixed together; in this we have scarcely anything but the history of David's descendants, much of which we had not before. In general the good kings were successful, and the wicked severely punished, as Moses had predicted, Le. xxvi.; De. xxviii.-xxxii.; iv. 25-30. Here we have the peaceable reign of Solomon, ch. i.-ix.; the blemished reign of Rehoboam, x.-xii.; the short but busy reign of Abijah, xiii.; the long and happy reign of Asa, xiv.-xvii.; the pious and prosperous reign of Jehoshaphat, xviii.-xx.; the infamous reigns of Jehoram and Ahaziah, xxi. xxii.; the unsteady reigns of Joash and Amaziah, xxiii.-xxv.; the long, prosperous, but ill-concluded reign of Uzziah, xxvi.; the regular reign of Jotham, xxvii.; the idolatrous, profane, and miserable reign of Ahaz, xxviii.; the reforming and glorious reign of Hezekiah, xxix.-xxxii.; the deforming and wicked reigns of Manasseh and Amon, xxxiii.; the pious and reforming reign of Josiah, xxxiv. xxxv.; and the reigns of Jehoahaz, Jehoikim, Jehoiahin, and Zedekiah, destructive to the nation, xxxvi.

CHAPTER I.

¹ The solemn offering of Solomon at Gibeon. ⁷ Solomon's choice of wisdom is blessed by God. ¹³ Solomon's forces and opulence.

AND Solomon the son of David was strengthened^a in his kingdom,¹ and the LORD his God *was* with ^bhim, and magnified him exceedingly.

² Then Solomon ^aspake unto all Israel, to the captains of thousands and of hundreds, and to the judges, and to every governor in all Israel,² the chief of the fathers.³

³ So Solomon, and all the congregation with him, went to the high place that *was* at Gibeon; for there was the tabernacle ^cof the congregation of God, which Moses, the servant of the LORD, ^dhad made in the wilderness.

⁴ But^b the ark of God had David brought up from Kirjath-jearim to the place which David had prepared for it: for he had pitched a tent for it at Jerusalem.

⁵ Moreover, the brazen altar that Bezaleel the son of Uri, the son of Hur, had made, he put⁴ before the tabernacle of the LORD; and Solomon and the congregation sought unto it.⁵

⁶ And Solomon went up thither to the brazen altar before the LORD, which *was* at the tabernacle of the congregation, and offered ^aa thousand burnt-offerings upon it.

⁷ ¶ In^b that night did God appear unto Solomon, and said unto him, Ask what I shall give thee.

⁸ And Solomon said unto God, ^mThou hast showed great mercy unto David my father, and hast made me ⁿto reign in his stead.

⁹ Now, O LORD God, let thy promise unto

A.M. 2989. B.C. 1015.

CHAP. I.

^a 1 Ki. 2.12, 46. 1 Ch. 29.24, 11.10.

¹ He increased in popularity and influence as his wisdom was developed.—C.

^b Ge. 21.22. 2 Ki. 18. 7. 2 Sa. 5.10. Ro. 8. 31. 15.41.10.

^c 1 Ch. 29.25; 17. 8. Ep. 1.20-22. Phi. 2.9-11. 1 Ti. 6.15. Re. 5. 11. Da. 7.14.

^d 1 Ch. 13.1; 15. 3; 28. 129.1; 11.1. xxvii. ch. 29. 29.33; 34.29.30.

² Following the example of David, Solomon desired to renew formally and publicly the covenant between the nation and the Lord. Hence he summoned the whole rulers to a great assembly, just as Moses, Joshua, Samuel, and David had done under similar circumstances.—P.

³ One of the most pleasing features in the history of this period is the religious condition of the military and civil authorities. These, in council with the king, seem to have constituted the estates general of the kingdom, convened only upon great and momentous occasions.—C.

^e 1 Ki. 3.4; 1 Ch. 16.39; 21.29, with Jos. 9.3; 17; 18.25; 21.17.

^f Ex. 26.1. Le. 1.1.

^g Ex. xxxvi.-xl., with xxv.-xxxii.

^h 2 Sa. 6. 2, 17. 1 Ch. 13.5, 6; 15.28; 16. 1. Ps. 132.5-6.

ⁱ Ex. 38.1-7; 27.1-8.

^j Or, *was there*.

^k Sought the Lord there by sacrifice, Ps. 50.5.—C.

^l 1 Ch. 29.21. 1 Ki. 3. 4; 8.03. Le. 1.3. ch. 7.7.

^m 1 Ki. 3.5-13. Pr. 3.5. 6.15. 9.25. 24. Mat. 7. 7.11. Jn. 16.23; 15.7.

ⁿ Ps. 105.1-3; 107.1, 8.15; xxxv. cxlxxvii.

^o 1 Ch. 28. 5; 29. 23. ver. 1.

^p 2 Sa. 7.12-16, 25-29. 1 Ch. 17. 11-14. 23-27. Ps. 132.13, 14.

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^q 1 Ki. 3.7. Ge. 13.16; 22.17. Ps. 72.8. Da. 7.14. Mat. 8.19.

^r Much as the dust.

^s 1 Ki. 3.9. Nu. 27.17. Pr. 3.13-16; 4.7, 8.

^t An humble opinion of his qualifications, and a just perception of the difficulties of public business leading to an earnest pleading for grace and guidance from God, constitute the basis of Solomon's character.—C.

^u 1 Sa. 16. 7. 1 Ki. 8. 18.3.11. Ps. 10.17. Pr. 16. 12.11.

^v 'Riches,' more properly 'possessions,' as productive lands, cattle, and commerce.—C.

^w Including money, gems, tribute.—C.

^x 1 Ki. 3. 12, 13; 4.21. 20-24. Ps. 65.2. Mat. 6.33. Jn. 5.15. Ep. 3.20.

^y 1 Ch. 29.25. ch. 9.22. Ec. 2.9.

^z ver. 3, 5, 6.

^{aa} 1 Ki. 4. 24, 25. Re. 11.15, 17.

^{ab} 1 Ki. 4.26; 10.26, 28. ch. 9.25; ver. 16, 17, with De. 1.16. Ps. 33. 16, 17; 20.7. Pr. 21.31.

^{ac} Cities, where the more level nature of the country, the better state of the public ways, or where frontiers were exposed to sudden incursions, or where pasturage and forage were more abundant for the horses, were selected as the permanent stations of the chariots. Those at Jerusalem were, most probably, for state processions.—C.

^{ad} This is no hyperbole—which is but another name for an untruth, never to be ascribed to the Holy Spirit—it is a literal statement, not that gold and silver coins were made of as little value as stones, nor as great in weight as stones, but that they were as plenty as building-stones, a consummation often realized in times of great commercial prosperity.—C.

^{ae} 1 Ch. 27.28. Is. 9.10. Am. 7.14.

^{af} ver. 14. 1 Ki. 10.28. ch. 9.28.

David my father be established: for thou ^{phast}made me king over a people like the dust⁶ of the earth in multitude.

¹⁰ Give^a me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, *that is so great?*⁷

¹¹ And God said to Solomon, Because this ^{was} in thine heart, and thou hast not asked riches, wealth,⁸ or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king:

¹² Wisdom and knowledge *is* ^{granted}unto thee; and I will give thee riches, and wealth, and honour, such as ^{none}of the kings have had that *have been* before thee, neither shall there any after thee have the like.

¹³ ¶ Then Solomon came *from* ^{his}journey to the high place that *was* at Gibeon to Jerusalem, from before the tabernacle of the congregation, and reigned ^{over}Israel.

¹⁴ And⁹ Solomon gathered chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he placed in the chariot-cities,⁹ and with the king at Jerusalem.

¹⁵ And the king made silver and gold at Jerusalem *as plenteous* as stones,¹ and cedar-trees made he as the ^{sycamore}-trees that *are* in the vale for abundance.

¹⁶ And^a Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

CHAPTER I. [Ver. 3. Gibeon was one of the royal cities of the Hivites, and was the scene of Joshua's great victory and miracle. It would seem that the tabernacle was brought to Gibeon in the early part of the rule of Samuel, probably because it was central, and close to Mizpeh, one of the national gathering-places. The city stood on a low rocky hill, in the centre of an upland plain, 6 miles north-west of Jer-

usalem, in the territory of Benjamin. No spot in central Palestine was better adapted for a great national gathering. The removal of the tabernacle from Shiloh, which was in Ephraim, may have tended to increase the discontent that already existed in that powerful tribe. P.]

Ver. 13. [The sense of this passage and the scope of the context, especially ver. 3, appear to require the

first clause of this verse to be rendered thus:—'Then Solomon came from the high-place at Gibeon to Jerusalem.' The words 'from his journey' have no equivalent in the Hebrew, and serve to obscure rather than elucidate the meaning. Literally the Hebrew means 'to the high-place;' but this must be inaccurate, for Solomon was there, and came to Jerusalem. Both the Septuagint and Vulgate read *from*. A mistake in

17 And they fetched up, and brought forth out of Egypt, a chariot for six hundred *shekels* of silver, and an horse for an hundred and fifty;² and so brought they out *horses* for all the kings of the Hittites, and for the kings of Syria, by their means.³

CHAPTER II.

1, 17 Solomon's labourers for the building of the temple. 3 His embassy to Hiram for skilful artificers and timber. 11 Hiram sendeth him a friendly answer.

AND Solomon determined¹ to build an house for^a the name of the LORD, and an house for^b his kingdom.

2 And Solomon told out threescore and ten thousand men to bear burdens, and fourscore thousand to hew in the mountain, and three thousand and six hundred to oversee them.²

3 ¶ And Solomon sent to Hiram³ the king of Tyre, saying, As thou didst deal with David my father, and didst send him cedars to build him an house to dwell therein, *even so deal with me.*

4 Behold, I build an house to the name of the LORD my God, to dedicate it to him, and to burn before him sweet incense,⁴ and for the continual show-bread, and for the burnt-offerings morning and evening, on the sabbaths, and on the new-moons, and on the solemn feasts of the LORD our God. This is an ordinance for ever to Israel.

5 And the house which I build is great: for great is our God above all gods.⁵

6 But⁶ who is able⁶ to build him an house, seeing the heaven and heaven of heavens cannot contain him? who am I then, that I should build him an house, save only to burn sacrifice before him?

7 Send me now therefore a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and in crimson, and in blue, and that can skill to grave with the cunning men that are with me in Judah and in Jerusalem, whom David my father did provide.

8 Send⁸ me also cedar-trees, fir-trees, and *algum-trees*,⁷ out of Lebanon: (for I know that thy servants can skill to cut timber in Lebanon:)⁸

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2 Some expositors consider the word translated the 'linen yarn' to be a price. Bochart thinks it signifies the *gold* or *cost*. The sum paid for a chariot-horse, amounting to about £22, nor would seem, however, to indicate the price rather than any ad valorem export duty.

3 See note on 1 Ki. 10.29.—P.

CHAP. II.

1 Many things may have prevented Solomon from determining sooner—such as the popular attachment to Gibeon, and the jealousy of chiefs and tribes.

a De. 28. 58; 12. 5, 11. ver. 5, 6. Mat. 6. 9, 10.

b 1 Ki. 7. 12.

c ver. 18. 1 Ki. 5. 15. 16. ch. 8. 7-9. all Canaanites, Is. 60. 10; 11. 10.

2 There is no discrepancy between this passage and 1 Ki. 5. 15. The one passage gives the first appointment of overseers, the second gives the last.

d Or, Hiram, 1 Ki. 5. 1. 2 Sa. 5. 11.

e This mode of spelling the word occurs only in Chronicles. In 1 Ki. 5. 1 it is Hiram, while in ch. 7. 40 the Hebrew has Hirom, as it is in the margin of the English version. Menander, as quoted by Josephus, writes the name Heronias; Herodotus has Sironias, which is evidently an error of a copyist.

f 2 Sa. 5. 11. 1 Ch. 14. 1.

g 1 Ki. 5. 18. ver. 1. g 1 Ki. 8. 63. Ex. 30. 7. 12. 8. 15. Nu. vii. xv. xxviii. xxix.

h Heb. incense of spices.

i 1 Ki. 9. 8. 1 Ch. 39. 1. Eze. 7. 20.

j 1 Ch. 16. 25. Ex. 15. 11. 18. 11. ch. 20. 6. Ne. 9. 3. Ps. 86. 10. 29. 7.

k There can be little doubt that this Hiram was a believer in the true God (see ver. 12), whose glorious attributes Solomon here celebrates; but if an idolater, Solomon well sustains his character of a preacher of truth with a view to his conversion.—C.

l 1 Ki. 8. 27. ch. 6. 18. Is. 66. 1.

m Heb. hath retained, or obtained strength.

n 2 Sa. 7. 18. 1 Ch. 29. 14. 2 Co. 2. 16; 3. 5. Ge. 32. 10. Ep. 3. 8.

o 1 Ch. 29. 32. 21. m 1 Ki. 6. ver. 9, 16.

p Or, *almugum*, 1 Ki. 10. 11, 12. ch. 9. 10, 11.

q The precise kind of wood is unknown. Some suppose it the *ignum vite*, others the *cypress*; others *sandal wood*, and this is the opinion of the Jewish rabbins.—C.

r Every employment, even the most simple, requires practice and skill, both for facility and health.

s Even could Solomon have claimed or enforced a right to cut timber in the forests of Lebanon, his people were unprepared for the labour and transport of cutting and transporting. He therefore bargains with Hiram for this part of the work, and sends his own people as for assistants.—C.

t Heb. great and wonderful, ver. 5. ch. 7. 21. 1 Ki. 9. 8. 1 Ch. 22. 5; 29. 1.

u There have been greater buildings in point of extent—none ever so great in *plan*—for it came from God; nor so great by its *owner*—for he was God himself.—C.

v There is no discrepancy between this statement and that of 1 Ki. 5. 10. The first passage records a present or payment in kind to Hiram; the second the supplies for his workmen in Lebanon.—C.

w Although correspondence among persons of distinction was, in these early times, carried on by confidential messengers, yet we find that epistolary intercourse did exist, and that kings could read and write in what were called by the proud and arrogant Greeks and Romans, barbarous nations.

x Nearly 3000 years after this we find a king in England who could not sign his own name.

y 1 Ki. 5. 7. Ge. ii. Ex. 20. 11. Ne. 9. 6. Ps. 33. 18. 37. 16. 44. 5. 66. 1. Ac. 14. 15. Eccl. 11. 10. 32. 17.

z Heb. *knowing practice and understanding*.

a ch. 16.

b 1 Ki. 7. 14. Ex. 31. 3. 5. ver. 7. 16. 10. 31.

c 1 Ki. 5. 11.

d Heb. according to all thy need.

e Heb. *Yapha*, Jos. 19. 46. Ezr. 3. 7. Jonah 1. 3. Ac. 10. 32.

f A town in the tribe of Man, and one of the most ancient seaports in the world, Jos. 19. 46. It is about 40 miles west of Jerusalem, so that the land carriage would be comparatively easy. It contains at present about 5000 inhabitants, and is surrounded with beautiful and productive gardens.—C.

g As ver. 2. 1 Ki. 9. 20. 23. 5. 13-16. ch. 8. 7. 1 Ch. 22. 2. The building of the temple by accused Gentiles was typical of their chiefly constituting the New Testament church.

h The relics of the ancient inhabitants (ch. 8. 7) and immigrants from the surrounding nations, and who had, most probably, become proselytes to Judaism.—C.

i ver. 2. 1 Ki. 5. 15. 16. But here 300 superior overseers are also mentioned.

and, behold, my servants shall be with thy servants,

9 Even to prepare me timber in abundance: for the house which I am about to build shall be wonderful great.⁹

10 And, behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil.¹

11 ¶ Then Hiram the king of Tyre answered in writing,² which he sent to Solomon, Because the LORD hath loved his people, he hath made thee king over them.

12 Hiram said moreover, Blessed be the LORD God of Israel, that made heaven and earth, who hath given to David the king a wise son, endued with prudence and understanding, that might build an house for the LORD, and an house for his kingdom.

13 And now I have sent a cunning man, endued with understanding, of Hiram my father's;

14 The son of a woman of the daughters of Dan, and his father was a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men,⁴ and with the cunning men of my lord David thy father.

15 Now therefore the wheat, and the barley, the oil, and the wine, which my lord hath spoken of, let him send unto his servants:

16 And we will cut wood out of Lebanon, as much as thou shalt need:⁵ and we will bring it to thee in floats by sea to Joppa,⁶ and thou shalt carry it up to Jerusalem.

17 ¶ And Solomon numbered all the strangers that were in the land of Israel, after the numbering wherewith David his father had numbered them; and they were found an hundred and fifty thousand, and three thousand and six hundred.⁷

18 And he set threescore and ten thousand of them to be bearers of burdens, and fourscore

writing a single Hebrew letter would have created all the difference. P.]

REFLECTIONS.—The more God does for us, the more we ought to do for him, in order to testify our affection and gratitude. A reign, or an undertaking, begun with the solemn service of God, and with earnest prayer for his direction and assistance, is likely to turn out happily. And great is the influence of a good magistrate's example. It is not outward appearances, but inward desires, that most certainly characterize persons. And if we have faith, we shall count all things but loss for the excellency of the knowledge of Christ, and for skill to serve him in our station. And as the eminency of our predecessors or stations render remarkable qualifications necessary, so the infinite mercy of our God, and his promise, encourage us to seek such things. God readily gives his people exceedingly above what they ask or think: and the most dis-

interested prayers turn out most to our advantage: while those who eagerly pursue the things of this world are apt to lose them, or to have them turned into a curse. And he that increaseth horses, chariots, or trade, often spreads snares and temptations for souls.

CHAPTER II. [Ver. 13. The construction is here difficult, and expositors are not agreed as to the meaning. The Hebrew may be translated literally as follows:—'And now I have sent a skilled man, endued with understanding, Hiram my father.' There can be no doubt that the artificer's name was Hiram. The Hebrew prefix which is translated 'of' is only a sign of the accusative. But then the difficulty arises, why is the expression 'my father' added? Some reply that the Hebrew word so translated is part of the man's name, Hiram-Abi; others say the king calls the artist my father, because of his great skill. Both the Sep-

tuagint and Vulgate read 'Hiram my father.' Taking this verse in connection with ch. 4. 16, I conclude that the artist's full name was Hiram-Abi. P.]

Ver. 17, 18. [Ver. 17, 18 explain 1 Ch. 22. 2. The strangers resident in Palestine were collected to perform the work to which they were originally devoted. They had been permitted to reside within the bounds of the land of Israel only on condition of becoming slaves or helots to the Israelites. Their labour was now turned to good account. The magnitude of the undertaking required them all. The mere erection of a temple would have been a small thing; but the site selected was such that a vast artificial platform had to be constructed by building walls round the shelving sides of Mount Moriah, in some places to the enormous height of 200 feet, and then filling up the interior. The platform was 1000 feet square. The stones for the building were of enormous size—some of them

thousand to be hewers in the mountain, and three thousand and six hundred overseers to set the people a work.

CHAPTER III.

1 The place and time of building the temple. 3 The dimensions and ornaments of the house. 11 The cherubims. 14 The vail and pillar.

THEN Solomon^a began to build the house of the LORD at Jerusalem^b in mount Moriah, where the LORD appeared unto David his father, in the place that David had prepared in the thrashing-floor of Ornan the Jebusite.

2 And he began to build^c in the second day of the second month, in the fourth year of his reign.

3 ¶ Now these are the things wherein Solomon was instructed for the building of the house of God: the length by cubits, after the first measure,² was threescore cubits,³ and the breadth twenty cubits.⁴

4 And the porch that was in the front of the house, the length of it was according to the breadth of the house, twenty cubits, and the height was an hundred and twenty:⁵ and he overlaid it within with pure gold.

5 And the greater⁶ house⁷ he⁸ ceiled with fir-tree, which he overlaid with fine gold, and set thereon palm-trees and chains.⁸

6 And he garnished⁹ the house with precious stones for beauty:¹ and the gold was gold of Parvaim.²

7 He overlaid also the house, the beams, the posts, and the walls thereof, and the doors thereof, with gold; and graved cherubims on the walls.

8 ¶ And he made the most holy house,³ the length whereof was according to the breadth of the house, twenty cubits,⁴ and the breadth thereof twenty cubits: and he overlaid it with fine gold, amounting to six hundred talents.⁵

9 And the weight⁶ of the nails⁷ was fifty shekels of gold. And he overlaid the upper chambers with gold.

10 And¹ in the most holy house he made two cherubims of image-work,⁸ and overlaid them with gold.

11 And the wings of the cherubims were twenty cubits long: one wing of the one cherub was five cubits, reaching to the wall of the

A.M. 2993. B.C. 1011.

CHAP. III.

a 1 Ki. 6.1, &c.
b Ge. 22. 2 Sa. 24.
c Or, Araunah, 2 Sa. 24.18.

d 1 Ki. 6. 1. Just 2993 years after the creation. The first, that is, the Moslem measure. The books of Chronicles were drawn up, or revised and arranged by the prophets, after the Babylonish captivity: and the Babylonish cubit was a palm, or one-sixth shorter than that of Moses: a circumstance that will serve to reconcile several apparent discrepancies in the sacred history, with respect to the estimate of measures.—C.

e 109 feet 6 inches.
f 43 feet 6 inches.
g 1 Ki. 6.3-25.

h 210 feet. It was a very high steeple; le.

i Less holy place.

j The outer apartment of the temple, as distinguished from the most holy place.

k ver. 8, for the ark, mercy-seat, and cherubim.—C.

l 1 Ki. 6.15, 21, 22.

m The account of the building of the temple given here, and that given in 1 Ki. vi. are evidently independent records. The arrangement of the two narratives is quite distinct. In Kings the external building is first described, and then the historian takes up the internal decorations. In Chronicles the two are mixed up. The writer after giving the size of the building, describes the porch, and then the internal decorations. The one account cannot be regarded as complete without the other; the two together form a pretty full and accurate description of the whole structure.—P.

n Heb. covered.

o This, most probably, refers to the pavement of the temple.—C.

p This country or city is now unknown, and conjecture is useless.—C.

q 1 Ki. 6. 20-22, 30. Eze. 7.20. 1 Ch. 29.1, 22.

r 1 Ki. 6.5, 19, 20.

s House of holiness or holinesses, or oracle.

t 36 feet 6 inches.

u About 25 ton, in value £3,385,000 sterling.

v Each nail, i.e. near one pound eleven ounces.

w In modern language, bolts.—C.

x 1 Ki. 6.23-28.

y Or (as some think) of movable work.

m 1 Ki. 6. 23-28.

z These two cherubims of olive-tree were added to the golden ones formed by Moses, Ex. 25.18; 37.7.

a They represented angels and ministers wondering at, and serving in, the work of our redemption.

A.M. 2994. B.C. 1010.

CHAP. IV.

a Or, toward the house, Ex. 25.20.
b Looking towards one another, Ex. 25.20. Being the emblems of angelic attendance, Is. 6.2, 6.3; intellectual study, 1 Pe. 1.12; spiritual worship, 1 Jo. 3. He. 1.6; and winged obedience, Is. 6.2, 6.3. The cherubim do also set forth, by their very attitude, the communion of saints with God and with one another, Ju. 14.23. 1 Jo. 1.7.—C.

c Ex. 26.31-35; 35.36. Mat. 27.51. 1 Ki. 6.21.

d Heb. caused to ascend.

e 1 Ki. 7.15-22. Je. 52.21-23. 2 Ki. 25.13. Ch. 4.1, 13.

f Heb. long, taken together, and each was near eighteen cubits.

g 1 Ki. 7.20. Je. 52.22.

h 1 Ki. 7.21.

i That is, He shall establish.

j That is, In it is strength. They represented Christ, his word, ordinances, and ministers, as the establishers and strength of his church.

k That is, He shall establish.

l That is, In it is strength. They represented Christ, his word, ordinances, and ministers, as the establishers and strength of his church.

m That is, He shall establish.

n That is, In it is strength. They represented Christ, his word, ordinances, and ministers, as the establishers and strength of his church.

o That is, He shall establish.

p That is, In it is strength. They represented Christ, his word, ordinances, and ministers, as the establishers and strength of his church.

q That is, He shall establish.

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s That is, He shall establish.

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c That is, He shall establish.

d That is, In it is strength. They represented Christ, his word, ordinances, and ministers, as the establishers and strength of his church.

e That is, He shall establish.

f That is, In it is strength. They represented Christ, his word, ordinances, and ministers, as the establishers and strength of his church.

g That is, He shall establish.

h That is, In it is strength. They represented Christ, his word, ordinances, and ministers, as the establishers and strength of his church.

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house; and the other wing was likewise five cubits, reaching to the wing of the other cherub.

12 And one wing of the other cherub was five cubits, reaching to the wall of the house; and the other wing was five cubits also, joining to the wing of the other cherub.

13 The wings of these cherubims spread themselves forth twenty cubits: and they stood on their feet, and their faces were inward.⁹

14 ¶ And he made the vail of blue, and purple, and crimson, and fine linen, and wrought cherubims thereon.

15 ¶ Also he made before the house two pillars of thirty and five cubits high,² and the chapter that was on the top of each of them was five cubits.

16 And he made chains, as in the oracle, and put them on the heads of the pillars; and made an hundred pomegranates, and put them on the chains.

17 And he reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand Jachin,³ and the name of that on the left Boaz.⁴

CHAPTER IV.

1 The altar of brass. 2 The molten sea supported by twelve oxen. 6 The ten lavers, candlesticks, and tables. 9 The courts, and the instruments of brass. 19 The instruments of gold.

MOREOVER he made an altar of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.

2 ¶ Also¹ he made a molten sea of ten cubits from brim to brim, round in compass, and five cubits the height thereof; and a line of thirty cubits did compass it round about.

3 And² under it was the similitude of oxen, which did compass it round about: ten in a cubit, compassing the sea round about. Two rows of oxen were cast when it was cast.

4 It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea was set above upon them, and all their hinder parts were inward.

5 And the thickness of it was an handbreadth, and the brim of it like the work of the

weighing upwards of 100 tons. They were hewn in the quarries in the mountains around Jerusalem. In addition to the mere building, there were enormous cisterns excavated in the solid rock, and aqueducts constructed to bring water from Etam. P.]

REFLECTIONS.—We should always prefer the honour of God, and the welfare of his church, to our own accommodations. It is very desirable to make our fathers' creditable friends our own: and if we have the knowledge of the true God, we should labour to make others acquainted with it. Revelation will recommend itself, on trial, to every wise man. But whatever we do for God is in itself unworthy of his regard. And we ought to avoid giving others any ground to misapprehend his greatness and glory; yea, should bring all that we can to admire and adore him, and use their help in promoting his honour. And let

us now rejoice that the Gentiles are no more strangers and foreigners, but fellow-heirs of God, and joint heirs with Christ.

CHAPTER III. REFLECTIONS.—Every circumstance in the worship of God must be ordered according to his appointment: and if God meet with us in a place or ordinance, let us hope that he will do it again if it be for his glory and our good. Meanwhile let me consider Jesus, who came in the promised time and spot, as the great temple of our fellowship with God. The dignity, glory, fullness, and usefulness of his person, particularly in his exalted state, infinitely transcend this astonishing structure of Solomon: and angels, ministers, and saints shall always admire his glory. With respect to the temple of his church, of his saints, and of heaven, he is the foundation, the

wall, the door, the pillars, the ark, the table, the altars, the light, the sea, the laver, yea, the ALL in ALL.

CHAPTER IV. [Ver. 3. Oxen. A comparison of the parallel passages certainly suggests the idea that the readings in both were originally identical, in which case there can be no doubt the true reading was that in 1 Ki. 7.24. The Hebrew words for 'knops' and 'oxen' are so nearly alike that a transcriber might easily mistake them. But if the text of Chronicles is here corrupt, the corruption must have taken place at a very early period, for all the ancient versions agree with the present text. P.]

REFLECTIONS.—What a mercy is it that Jesus, his church, and heavenly state, are suited to his people's condition! As the great atonement, and as the fountain which cleanses from all sin, he is openly exhibited

brim of a cup, with flowers of lilies; and it received and held three thousand baths.¹

6 ¶ He made also ten lavers, and put five on the right hand and five on the left, to wash in them: such things as they offered for the burnt-offering they washed in them;² but the sea³ was for the priests to wash in.

7 And he made ten candlesticks of gold, according to their form,⁴ and set them in the temple, five on the right hand, and five on the left.

8 He made also ten tables, and placed them in the temple, five on the right side, and five on the left: and he made an hundred basons of gold.

9 ¶ Furthermore he made the court of the priests, and the great court, and doors for the court, and overlaid the doors of them with brass.

10 And he set the sea on the right side of the east end, over against the south.

11 ¶ And Hiram made the pots, and the shovels, and the basons. And Hiram finished the work that he was to make for king Solomon for the house of God;

12 To wit, the two pillars, and the pommels,⁴ and the chapters which were on the top of the two pillars, and the two wreaths to cover the two pommels of the chapters which were on the top of the pillars;

13 And four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the chapters which were upon the pillars.

14 He made also bases, and lavers made he upon the bases;

15 One sea, and twelve oxen under it.

16 The pots also, and the shovels, and the flesh-hooks, and all their instruments, did Hiram his father⁵ make to king Solomon, for the house of the LORD, of bright brass.⁶

17 In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zeredathah.⁷

18 Thus Solomon made all these vessels in great abundance: for the weight of the brass could not be found out.

19 ¶ And Solomon made all the vessels that were for the house of God, the golden altar also, and the tables whereon the showbread was set;

20 Moreover, the candlesticks with their lamps, that they should burn after the manner before the oracle, of pure gold;

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before us, and accessible to us, in the ordinances of the gospel. By him, as such, we have access to dwell in God's house, enjoy his light, feed on his fulness, and live by his intercession, through which our services are accepted. Yea, under the gospel we have more than a tenfold exhibition of Christ, in his cleansing virtue,

his illuminating and soul-nourishing influence. He can make all tempers, gifts, and graces useful in his church—brass as well as gold. And great is their honour who lay out their eminent gifts in the service of Christ.

CHAPTER V. [Ver. 10. It has been objected that this passage does not accord with Ex. 16. 33 and

21 And the flowers, and the lamps, and the tongs, made he of gold, and that perfect gold;⁸

22 And the snuffers, and the basons, and the spoons, and the censers, of pure gold: and the entry⁹ of the house, the inner doors thereof for the most holy place, and the doors of the house of the temple, were of gold.

CHAPTER V.

1 The dedicated treasures. 2 The solemn induction of the ark into the most holy place. 11 God being praised, giveth a visible sign of his favour.

THUS all the work that Solomon made for the house of the LORD was finished:¹ and Solomon brought in all the things that David his father had dedicated; and the silver, and the gold, and all the instruments, put he among the treasures of the house of God.

2 ¶ Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel,² unto Jerusalem, to bring up the ark of the covenant of the LORD out of the city of David, which is Zion.³

3 Wherefore all the men of Israel assembled themselves unto the king in the feast which was in the seventh month.⁴

4 And all the elders of Israel came; and the Levites took up the ark.

5 And they brought up the ark, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, these did the priests and the Levites bring up.⁵

6 Also king Solomon, and all the congregation of Israel that were assembled unto him before the ark, sacrificed sheep and oxen, which could not be told nor numbered for multitude.

7 And the priests brought in the ark of the covenant of the LORD unto his place, to the oracle of the house, into the most holy place, even under the wings of the cherubims:

8 For the cherubims spread forth their wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.

9 And they drew out the staves of the ark, that the ends of the staves were seen from the ark before the oracle; but they were not seen without. And there it is unto this day.⁶

10 There was nothing in the ark save the two tables which Moses put therein at Horeb, when the LORD made a covenant with the children of Israel, when they came out of Egypt.

11 ¶ And it came to pass, when the priests were come out of the holy place; (for all the priests that were present were sanctified, and did not then wait by course;

He. 9. 4. It will be observed, however, that in Ex. 16. 33 it is not said the 'pot of manna' was to be placed in the ark, but only 'before the Lord.' It is probable, however, that while the Israelites were wandering through the wilderness, and while the ark remained without a settled place in Palestine, the pot of manna and rod of Aaron may have been placed within it for security; but upon being located permanently in

¹ There were ten times as many lavers, candlesticks, and tables of showbread in the temple as in the tabernacle.

12 Also^a the Levites *which were* the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, *being arrayed* in white linen, having cymbals, and psalteries, and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with *trumpets*;)

13 It came even to pass, as the trumpeters and singers *were* as one, to make *one* sound to be heard in praising and thanking the LORD, and when they lifted up *their* voice with *the* trumpets and cymbals and instruments of music, and praised the LORD, *saying*, 'For *he* is good, for his mercy *endureth* for ever; that *then* the house was filled with a cloud,¹ *even* the house of the LORD;²

14 So^a that the priests could not stand to minister by reason of the cloud: for the glory of the LORD had filled the house of God.

CHAPTER VI.

1 Solomon, having blessed the people, blesseth God. 12 Solomon's prayer at the consecration of the temple, upon the brazen scaffold.

THEN said^a Solomon, The LORD hath said that he would dwell in the *thick* darkness.¹

2 But I have built an house *of* habitation for thee, and a place for thy dwelling for ever.

3 And the king turned his face, and *blessed* the whole congregation of Israel: (and all the congregation of Israel stood:)

4 And he said, *Blessed be* the LORD God of Israel, who hath with his hands *fulfilled* that which he spake with his mouth to my father David, saying,

5 Since^a the day that I brought forth my people out of the land of Egypt I chose no city among all the tribes of Israel to build an house in, that my name might be there; neither chose I any man to be a ruler over my people Israel:²

6 But I have chosen *Jerusalem*, that my name might be there; and have chosen David to be over my people Israel.

7 Now *it* was in the heart of David my father to build an house for the name of the LORD God of Israel.

8 But the LORD said to David my father, Forasmuch as it was in thine heart to build an house for my name, thou didst *well* in that it was in thine heart:

9 Notwithstanding *thou* shalt not build

A.M. 3001. B.C. 1003.

1 Ch. xxv. 6-18-47; 15-16; 10-4-41, 42; Re. 11-1-4; 9 Nu. 10-1-10. Le. 25, 9, 10.

1 ver. 12. Is. 52. 8. Ac. 2. 42. 46. Ro. 15. 6. 1 Co. 1. 10.

Ps. 150. 2-4; 68. 25, 26; Ch. 15. 16-21, 28; 16. 5, 42; 25. 1-6.

Ps. 136. 1-26. Ch. 20. 21.

1 God's covenant of light and life was written on a cloud. Ge. 9. 13. By a cloud God protected his people. Ex. 14. 20. In a cloud he exhibited the emblematic brightness of his glory. Ex. 16. 10, and from a thick cloud he spoke to Moses. Ex. 17. 9. From all which we learn that, even in the midst of light, there is still a mysterious darkness over the providence of the Almighty, and that even in our most accredited worship we can see but as through a cloud darkly. See ch. 6. 1-10.

2 The ancient versions (followed by Dathie), instead of *house*, have *place*, by which the repetition of *house* is avoided. This suits better ver. 14. When the singers and musicians praised God with one sound, then the house was filled with the cloud. Where unity is, there the Lord commands the blessing (Henry). # Ex. 40. 34, 35. Ch. 7. 1-2. 1 Ki. 8. 11. Re. 15. 8. Jos. 24. 19. 1 Ti. 6. 16.

CHAP. VI.

1 Ki. 8. 12-30.

Le. 16. 2. Ex. 25. 22.

Ps. 97. 2-8, 9, 11.

Solomon here, by his ready reference

and quotation, gives

evidence of his intimate

acquaintance with the

Scriptures, and

guards the people

against any superstitious

worship of the cloud, by di-

recting them to God,

who assumed it as

his emblematical

dwelling-place.

Ch. 2. 4, 6. 1 Ki. 8. 13.

Ps. 132. 5, 13, 14. Re. 21.

3. 13. Mat. 16. 18. 2 Co.

6. 16.

1 Ki. 8. 14. 2 Sa. 6.

18. Ps. 134. 3. Lu. 24. 50.

Nu. 6. 23.

Ju. 2. 20. Ps. 89. 7.

1 Ki. 8. 15, 16. Ge. 9.

26. Ps. 72. 18, 19.

ver. 17. Ps. 12. 6.

Jos. 23. 14, 15.

2 Sa. 7. 6, 7. 1 Ch. 17.

5. 6.

The judges were

not rulers supreme

and hereditary as

David, nor did the

choice of Saul as a

king originate with

God, but in the folly,

pride, and irreligion

of the people, so

when he was sent as

a scourge, rather

than a ruler. But

the voice of David

originated altogether

with God, who, in

mercy, appointed him

to deliver, feed, de-

fend his people, and

organize his worship.

—C.

Ch. 12. 13; 7. 12, 16;

33. 4, 7. De. 12. 5, 11. Ps.

48. 1; 78. 68-70; 76. 1, 2;

132. 13, 14. Ge. 49. 8, 20.

2 Sa. 7. 2, 11. Ch. 28.

217. 1, 2. 1 Ki. 5. 3, 8. 17.

2 Co. 8. 12. 1 Ki. 12.

48. 19.

1 Ki. 5. 3, 8. 19. 2 Sa.

7. 5. 12. 13. 1 Ch. 17. 12;

22. 8. 10. 28. 6, 10, 20.

A.M. 3001. B.C. 1003.

1 Ki. 1. 1. Ch. xxii.

xxix. ch. 1. 1. 1 Ch.

28. 5. Ps. 132. 12.

2 Ki. 1. 1. ch. iii.

iv.

ch. 5. 7-10. 1 Ki. 8.

35. 9. He. 9. 4.

The two tables of

the law, of which,

together with

whole judgments

contained Ex. xxi-

xxiii. the people had

said (Ex. 24. 3). All

the words which the

LORD hath spoken

will we do, which

covenant was con-

firmed when Moses

(ver. 8) took the blood

of the covenant which

the LORD hath made

with you concerning

all these words.—C.

1 Ki. 8. 22-32. Ps.

29. 1-10. 1 Ch. 28. 17.

In 1 Ki. 8. 22 it is

said 'towards heav-

en, as if to implore

and receive assist-

ance. This custom in

prayer has been al-

most universal.—C.

1 Ki. 7. 9, 12. ch. 4. 9.

Ps. 65. 6, 9. 5. Da. 6.

10. 1. 4. 46. Lu. 22. 41.

Ezr. 9. 5. 1 Ti. 8.

Ex. 9. 29. ver. 12, 30.

Ex. 15. 11; 18. 11. Ps.

35. 10. 1 Ch. 28. 17.

Ch. 28. 10-13.

Da. 9. 4. Ne. 1. 5; 9.

32. Ps. 89. 28. Ex. 20. 6.

34. 2. 1 Ch. 28. 17.

Ge. 5. 24. Ex. 20. 6.

Ps. 116. 6. Lu. 1. 2. 6. Co.

1. 12. 1 Th. 2. 10.

1 Ki. 8. 35. Ezr. 36.

37. 15. 45. 11. Mat. 7. 7.

11. 1. Jo. 5. 14.

2 Sa. 7. 12. 1 Ki. 2.

6. 2. Ps. 20. 3. 119. 1. 5. 6.

Lu. 1. 6. 2 Co. 1. 12. 2 Pe.

1. 4-10.

1 Ki. 8. 26.

1 Ki. 8. 27. Ps. 113. 5.

6. Ac. 7. 49. 1 Ti. 3. 16.

Ch. 2. 6. 15. 66. 1. Ac.

17. 24. 1 Ch. 28. 17.

Accurately ren-

dered. 'The heavens,

and the heavens of

heavens, each com-

pressions seem to

imply (1) Simple sys-

tem of heavenly

bodies, each com-

posed of its sun, with

its primary planets, and

their secondaries; (2)

A vast compound sys-

tem, of which these

simple systems, how-

ever extended, con-

stitute mere local

members. But we

may not supply by

speculation the know-

ledge that is too

high for us. One

thing, however, is

certain. The system

of philosophy has

ever yet found a phi-

losophical error in

the Bible, while the

Bible has anticipated

many a proud discov-

ery of philosophy.

—C.

These words

seem to imply that

there are systems and

systems of systems,

each possessing its

sun, its primary and

secondary planets;

all extending beyond

each other in unlim-

ited space, in the

same regular and

graduated order that

we find in our solar

system, which prob-

ably in its thousands

of millions of miles

diameter, to some

others no more than

the area of the lunar

orbit to that of the

Georgium Sidus.—

Clarke.

1 Ki. 8. 28-30. Ps. 4.

1130. 2. Da. 9. 17-19.

Ps. 20. 3. 1 Ki. 8. 28.

Ps. 33. 18; 34. 15.

Da. 9. 18.

the house; but thy son which shall come forth out of thy loins, he shall build the house for my name.

10 The LORD therefore hath performed his word that he hath spoken: for 'I am risen up in the room of David my father, and am set on the throne of Israel, as *the* LORD promised, and *have* built the house for the name of the LORD God of Israel:

11 And^a in it have I put the ark, wherein *is* the covenant of the LORD,³ that he made with the children of Israel.

12 ¶ And *he* stood before the altar of the LORD, in the presence of all the congregation of Israel, and spread forth his hands,⁴

13 (For Solomon had made a brazen scaffold, of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court; and upon it he stood, and *kneeled* down upon his knees before all the congregation of Israel, and *spread* forth his hands toward heaven.)

14 And said, O LORD God of Israel, *there* is no God like thee in the heaven, nor in the earth; *which* keepest covenant, and *showest* mercy unto thy servants that *walk* before thee with all their hearts:

15 Thou which hast kept with thy servant David my father that which thou hast promised him; and spakest with thy mouth, and hast fulfilled *it* with thine hand, as *it* is this day.

16 Now therefore, O LORD God of Israel, *keep* with thy servant David my father that which thou hast promised him, saying, 'There shall not fail thee a man in my sight to sit upon the throne of Israel; yet so that thy children *take* heed to their way, *to* walk in my law, as thou hast walked before me.

17 Now^a then, O LORD God of Israel, let thy word be verified, which thou hast spoken unto thy servant David.

18 (But *will* God in very deed dwell with men on the earth? Behold, *heaven* and the *heaven* of heavens⁵ cannot contain thee; how much less this house which I have built!)

19 Have *respect* therefore to the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and the prayer which thy servant *prayeth* before thee:

20 That thine *eyes* may be open upon this

Jerusalem the rod and the manna were put in their proper positions 'before the Lord.' Hence it is truly said in this chapter, 'There was nothing in the ark save the two tables which Moses put therein at Horeb.' The emphatic manner in which this statement is made leaves the impression on the mind that at some previous period there had been other things in it. Paul, in the epistle to the Hebrews, speaks of the time when the manna and rod were in the ark. P.]

Ver. 14. [It is worthy of note that as at the dedication of the tabernacle in the wilderness, 'a cloud covered the tent of the congregation; and the glory of the LORD filled the tabernacle; and Moses was not able to enter into the tent of the congregation because the

cloud abode thereon;' so now, on the dedication of the temple, 'the house was filled with a cloud, so that the priests could not stand to minister by reason of the cloud; for the glory of the LORD had filled the house of God.' P.]

REFLECTIONS.—If we would inherit our godly parents' blessings we must religiously pursue their intentions. Dedicated things must never be alienated from the Lord's service. The most regularly framed and furnished churches are but desolate if they want the presence of Jesus Christ, the ark of God's strength, and the glory of his Father in him. But his faithful people, according to his promise, shall have him with them always unto the end of the world. And when

God accepts us in Christ, and himself in him, we ought exceedingly to rejoice in and thank him, as then we shall taste joys unspeakable and full of glory. When everything else is put out of God's room, and we become hearty and unanimous in our prayers and praises, we may expect astonishing discoveries of his glory in our second, our great temple, CHRIST, in whom dwell eth all the fulness of the Godhead bodily!

CHAPTER VI. REFLECTIONS.—How honourable is it when we perform great enterprises, not from pride, but in prosecution of our parents' gracious purposes, and to fulfil the promise, obey the command, and honour the name of the Lord! And while we

house day and night, upon the place whereof thou hast said that thou wouldest put thy name there; to hearken unto the prayer which thy servant prayeth toward this place.

21 Hearken therefore unto the supplications of thy servant, and of thy people Israel, which they shall make toward this place: hear thou from thy dwelling-place, *even* from heaven; and when thou hearest, *"forgive."*

22 ¶ If a man sin against his neighbour, and an oath be laid upon him to make him swear, and the oath come before thine altar in this house;

23 Then hear thou from heaven, and do, and judge thy servants, by requiring the wicked, by recompensing his way upon his own head; and by justifying the righteous, by giving him according to his righteousness.

24 ¶ And if thy people Israel be put to the worse before the enemy, because they have sinned against thee; and shall return and confess thy name, and pray, and make supplication before thee in this house;

25 Then hear thou from the heavens, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to them and to their fathers.

26 ¶ When the heaven is shut up, and there is no rain, because they have sinned against thee; yet if they pray toward this place, and confess thy name, and turn from their sin, when thou dost afflict them;

27 Then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way wherein they should walk; and send rain upon thy land, which thou hast given unto thy people for an inheritance.

28 ¶ If there be dearth in the land, if there be pestilence, if there be blasting, or mildew, locusts, or caterpillars; if their enemies besiege them in the cities of their land; whatsoever sore or whatsoever sickness there be:

29 Then what prayer or what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his own sore, and his own grief, and shall spread forth his hands in this house:

30 Then hear thou from heaven thy dwelling-place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest; (for thou only knowest the hearts of the children of men.)

31 That they may fear thee, to walk in thy ways, so long as they live in the land which thou gavest unto our fathers.

32 ¶ Moreover, concerning the stranger, which is not of thy people Israel, but is come

A.M. 3001. B.C. 1003.

1 Or, in this place, ver. 21. Da. 6.10.

m Heb. pray, ver.

20. Ps. 85.2, 3. Is. 43.25; 44.22. 2 Co. 5.19. Mi. 7.18, 19.

8 Solomon addressing God, acknowledging himself and the people to be sinners, and consequently unworthy of the mercies sought—a humility of mind that always accompanies justifying faith. Lu. 18. 13, 14. 1 Ti. 1.15—C.

9 Heb. and he requires an oath of him, 1 Ki. 8.31, 32.

10 Mat. 23.18.

11 1 Ki. 8.32. Is. 3.11. Ro. 2.8, 9. Pr. 11.31; 13.21, 22.

12 De. 25.1. Le. 26.7-14. 1 Ki. 8.32. Is. 3.10.

13 Or, be smitten, 1 Ki. 8.33-34.

14 De. 32.15-25. Ps. 51.4.

15 Le. 26.40, 41. Ps. 130.1-4. Pr. 28.13. Je. 12.13.

16 Or, toward.

17 Le. 26.42, 43. De. 4.29, 30; 30.2-6. Sa. 7.10.

18 De. 28.23. 1 Ki. 8.35; 17.1; 18.45. Je. 14.1-6. Mal. 3.10. Joel. 1.10, 12, 19. Le. 26.19, 20.

19 ch. 33.12. Ho. 5.15; 6.1. Je. 31.18, 19.

20 1 Ki. 8.36. Ps. 94.12. Is. 26.9. Pr. 6.23. 2 Pe. 2.21.

21 Ja. 5.18. Joel. 2.23. Zec. 10.1. Je. 14.22. Job 37.13. 1 Ki. 17.14; 18.45.

22 Ru. 1.1. 2 Ki. 8.1. Je. 14.1. Le. xxvi. De. xxviii. 1 Ki. 8.37-40.

23 Persia is subject to have its harvest spoiled by hail, by drought, or by insects, either locusts or small insects, which they call *armie*. They are small white lice, which fix themselves on the foot of the stalk of corn, grass, &c., and make it die. Chardin.—The enumeration here and in the text so nearly resemble each other, that it is probable these small insects are what Solomon meant by the word translated caterpillars. Others, however, suppose that the *'locust'* refers to the grasshoppers brought by wind from other countries; the *'caterpillar'* to young locusts bred in the land.

24 De. 28. 59-57. Le. 26.25. ch. 12.2; xx. 32.1; 33.11. Eze. 34.30. 1 Ki. 8.38. Ps. 106.23.

25 As in many forms of bodily sickness, such as the *delirium* of fever, the sick man is not only ignorant of his disease, but frequently thinks himself in perfect health; so are those diseases of the mind where there is equal ignorance and equal error as to the spiritual condition. When Jesus calls as a physician (Mat. 9.12), he reveals the sore of sin, while the Father applies the remedy of affliction (He. 12.5-10), and the believer is taught out of the depths of sin, sorrow, and salutary affliction, to cry for mercy and salvation.—C.

26 Or, toward this house, ver. 20.

27 1 Ch. 28.9. Ps. 11.4. Je. 17.10. He. 4.13. Re. 2.23. 1 Sa. 16.7.

28 Lu. 7. 47. 1. 74. 75. Ps. 135.16. 1 Ki. 13.10. 12.214. 25.29, 32.

29 Heb. all the days which.

30 Heb. upon the face of the land.

31 1 Ki. 8.41-43. Ex. 12.43. Nu. 15.29. Le. 10.34. Ru. 2.10. 11. Mat. 2.34. Ju. 12.20. Ac. 8.27. Ep. 2.13.

A.M. 3001. B.C. 1003.

1 Jos. 2.9. Es. 8.17. Zec. 8.22, 23. Ps. 22.27-31.

2 Ps. 67.2; 138.4. 5. Is. 11.10. 32.17. 12. Zec. xiv. Ac. ii. xix.

3 Heb. thy name is called upon this house.

4 Every house for the worship of the true God is a public witness to his being and perfections, and a public invitation to his worship. And while temples are often visited by strangers merely out of an idle curiosity, Solomon prays that their visit to that which he now dedicates may be blessed to their souls as an illumination and conversion.—C.

5 1 Ki. 8.44-45.

6 Eze. 36.37. Da. 6.10. Ps. 50.15.

7 Ps. 137.20. Ps. 79.10; 72.14.

8 Or, right, Ps. 94.12.

9 1 Ki. 8.46-53.

10 Pr. 20.9. Ec. 7.20. Ja. 3.2. 1 Ju. 1.8.

11 Heb. they that take them captives carry them away.

12 The partial differences between this prayer and the previous edition (1 Ki. viii.) have been alleged as arguments against the genuineness of the Scriptures, but they furnish none. The differences are merely omissions or additions, or it may be, for aught we know to the contrary, translations from the dialect in which Solomon spoke; and these are perfectly consistent with the strictest views of verbal inspiration.—C.

13 De. 4.29; 30.1, 2. Le. 26.41. Lu. 15.18. Je. 31.18; 33.12-14, 22; 29.12, 13. Pr. 28.13. Ps. 25.12, 13. De. 6.5. Da. 12.10.

14 Heb. bring back to their heart.

15 Je. 29.12-14; 3.12-14. 23.7. 29.37. Joel 2.11. De. 6.5. Da. 12.10.

16 Heb. to the prayer of the ark containing the tables of the covenant, guaranteed by the unchanging faithfulness and enforced by the almighty power of God.—C.

17 The only salvation is the righteousness of God, which, by faith, of Christ Jesus, whom Solomon prophetically fore-saw, is unto all and upon all them that believe, Ro. 3.22. Phi. 3.9.—C.

18 That is, turn not away unanswered the intercessions of Messiah, the Christ the anointed one, through whom we pray. Remember—not the good deeds of David; so would not David have prayed; so prayed not Solomon; but remember the mercies wondrously and promised to David, by raising up of his seed a King to reign for ever, Christ Jesus, the Lord of all, and Saviour of sinners.—C.

19 The comprehensiveness of this prayer is remarkable. It embraces all possible trials and evils, and all needful blessings, temporal as well as spiritual. It has nothing in it of Jewish exclusiveness or sectarian prejudice. Solomon prays as a Christian rather than as a Jew; he embraces all mankind in the compass of his petitions.—C.

20 CHAP. VII.

1 Ki. 8.54. Da. 9.20.

2 Is. 58.9; 65.24.

3 Le. 9.24. Ju. 6.21. 1 Ki. 18.38.

from a far country 'for thy great name's sake, and thy mighty hand, and thy stretched-out arm; if they come and pray in this house;

33 Then hear thou from the heavens, *even* from thy dwelling-place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as *doeth* thy people Israel, and may know that this house which I have built is called⁵ by thy name.⁶

34 ¶ If⁷ thy people go out to war against their enemies by the way that thou shalt send them, and they pray unto thee toward this city which thou hast chosen, and the house which I have built for thy name;

35 Then hear thou from the heavens their prayer and their supplication, and maintain their cause.

36 ¶ If⁸ they sin against thee, (for *there is* no man which sinneth not,) and thou be angry with them, and deliver them over before their enemies, and they carry them away captives unto a land far off or near;⁸

37 Yet if⁹ they bethink⁹ themselves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly;

38 If they return to thee with all their heart, and with all their soul, in the land of their captivity, whither they have carried them captives, and pray toward their land, which thou gavest unto their fathers, and toward the city which thou hast chosen, and toward the house which I have built for thy name:

39 Then hear thou from the heavens, *even* from thy dwelling-place, their prayer and their supplications, and maintain their cause, and forgive thy people which have sinned against thee.

40 ¶ Now, my God, let, I beseech thee, thine eyes be open, and let thine ears be attuned unto the prayer that is made in this place.¹

41 Now therefore arise, O LORD God, into thy resting-place, thou, and the ark of thy strength:² let thy priests, O LORD God, be clothed with salvation,³ and let thy saints rejoice in goodness.

42 O LORD God, turn not away the face of thine anointed: remember the mercies of David thy servant.⁵

CHAPTER VII.

1 God having given testimony to Solomon's prayer by fire from heaven, and glory in the temple, the people worship him. 4 Solomon's solemn sacrifice. 8 Solomon having kept the feast of tabernacles, and the feast of the dedication of the altar, dismisseth the people. 12 God appearing to Solomon giveth him promises upon condition.

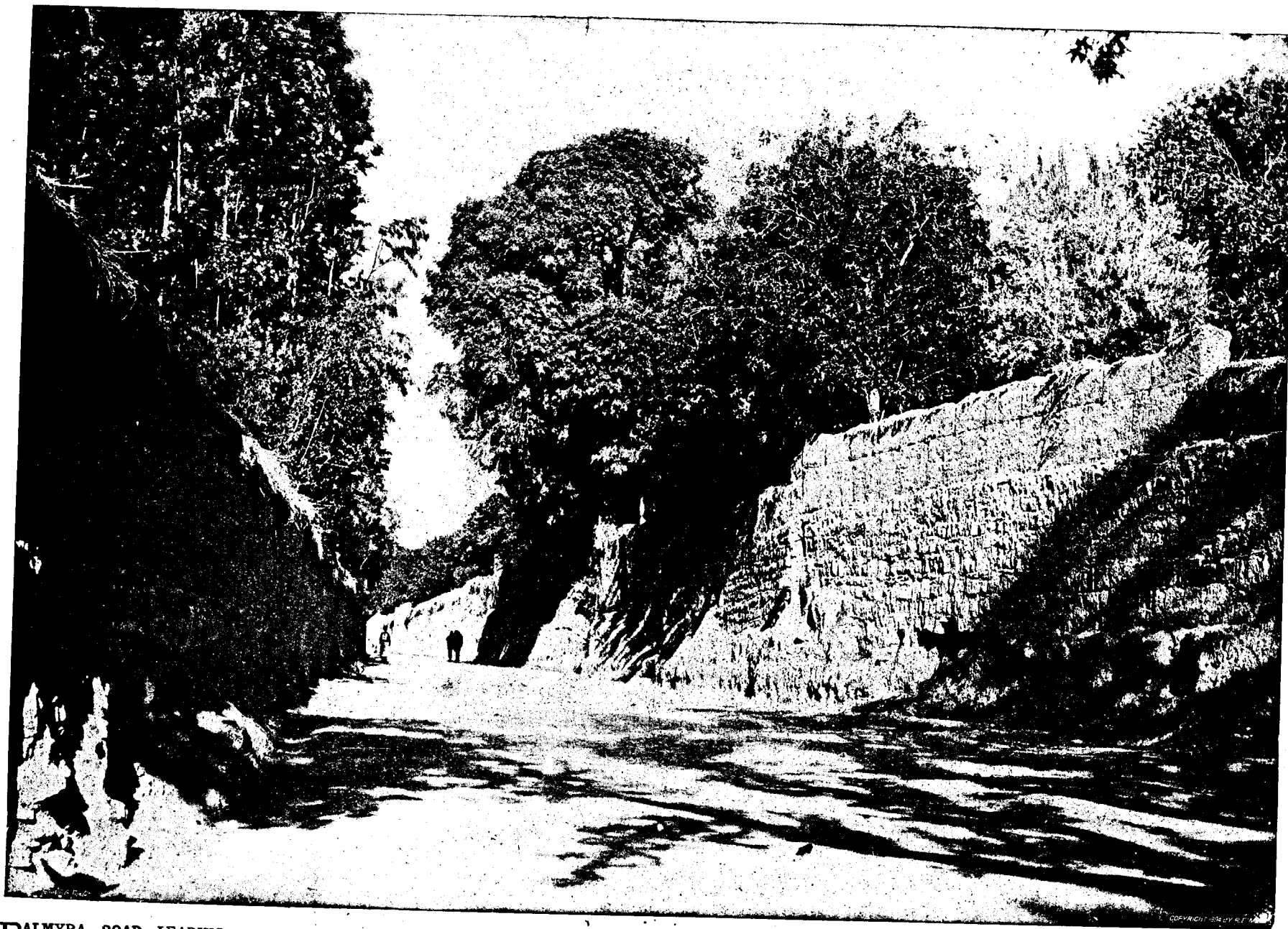
NOW when^a Solomon had made an end of praying, the^b fire came down from heaven,

view this temple as a figure of Christ, let us, whether Jews or Gentiles, deal with God only through him. Let us have fixed views of God's infinite perfection, power, Vol. 2—18

faithfulness, omnipresence, omniscience, and of our own meanness and vileness before him. Let us trust in, love, fear, and honour this God of infinite excel-

lences. In regard to his holiness and heart-searching eye, let us indulge no secret pollution. And, conscious of our sinfulness, let us make solemn prayer our first

852



PALMYRA ROAD, LEADING TO TADMOR—BUILT BY KING SOLOMON. [II. CHRONICLES, viii:4.]—"And he built Tadmor (Palmyra) in the wilderness, and all the store cities, which he built in Hamath." Palmyra in Old Testament times was called Tadmor. This city Solomon rebuilt 1000 B. C. in the wilderness east of Gilead between Damascus and the Euphrates. About 333 B. C. its name was changed to

Palmyra. In A. D. 130 it submitted to Hadrian. In 260 Odenathus defeated Sapor King of Persia, and in 266 Zenobia the wife of Sapor took the title of Queen of the East. Between 272 and 273 Aurelian besieged and took it. Its ruins covered several miles. There was a Temple of the Sun here, 90 columns of which still remain. Above we have a view of the road that passes Palmyra immediately after it leaves Damascus.

2 That the cities which Hiram had restored to Solomon,¹ Solomon built them, and caused the children of Israel to dwell there.

3 And Solomon went to Hamath-zobah, and prevailed against it.

4 And he built ⁴Tadmor² in the wilderness, and all the store-cities which he built in Hamath.

5 Also he built Beth-horon the upper, and Beth-horon the nether, fenced cities, with walls, gates, and bars;

6 And Baalath, and all the store-cities that Solomon had, and all the chariot-cities, and the cities of the horsemen, and all that Solomon desired to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion.

7 ¶ As for all the people that were left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, which were not of Israel,

8 But of their children, who were left after them in the land, whom the children of Israel consumed not, them did Solomon make to pay tribute until this day.³

9 But of the children of Israel did Solomon make no servants for his work; but they were men of war, and chief of his captains, and captains of his chariots and horsemen.

10 And these were the chief of king Solomon's officers, even ^mtwo hundred and fifty, that bare rule over the people.

11 ¶ And Solomon brought up the daughter of Pharaoh out of the city of David unto the house that he had built for her: for he said, My wife shall not dwell in the house of David king of Israel, because the places are holy,⁴ whereunto the ark of the LORD hath come.⁵

12 ¶ Then Solomon offered burnt-offerings unto the LORD on the altar of the LORD, which he had built before the porch,

13 Even after a certain rate every day, offering according to the commandment of Moses, on the sabbaths, and on the new-moons, and on the solemn feasts, three times in the year, even in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.

14 ¶ And he appointed, according to the

A.M. 3014. B.C. 990.

¶ 1 Ki. 9. 11.

1 Solomon had ceded certain cities to Hiram, 1 Ki. 9. 12, with which Hiram expressed little satisfaction. And these being restored, either because Hiram did not like them, or by virtue of a treaty. Solomon rebuilt and colonized them with a part of the teeming population.—C.

c Nu. 13. 21; 34. 8. 2 Sa. 8. 3.

d 1 Ki. 9. 18, 19.

2 The Palmyra of the Greeks (Josephus, *Antiq.* viii. 6). A splendid city situated in an oasis, or green fertile island, so to speak, in the midst of an ocean of sand. It is totally in ruins, but their extent and magnificence continue to attest what it was, and what God's judgments are upon proud and luxurious cities and nations.—C.

e 1 Ki. 9. 17-19. 1 Ch. 7. 24. Jos. 16. 3, 5.

f Jos. 15. 11, 60; 18. 14.

g 2 Sa. 6. 2.

h Heb. *all the desire of Solomon which he desired to build*, 1 Ki. 9. 19. Ec. 2. 4-10.

i Ge. 10. 15, 16; 15. 19.

j Ex. 3. 8; 23. 23. De. 7. 1. Ps. 106. 34. Ju. 1. 19.

k 21. 9-39; 3. 21.

l Ps. 106. 34. Ju. 1. 19.

m 35.

n 1 Ki. 5. 13, 14; 9. 21.

o Ch. 2. 17, 18. Ju. 1. 28, 30.

p 33.

3 The books of Chronicles embrace a period subsequent to the captivity; but even then these abominations, under the name of the servants of David, seem to have continued under this vassalage. C.

q It is probable that they had renounced idolatry, and were spared upon terms similar to those granted to the Gibeonites. They and their posterity seem to have been afterwards called 'Solomon's servants,' to distinguish them from the Nethinims, 2 Chr. 2. 55-58. 1 Ki. 9. 21.—I.

r 1 Ki. 9. 22. Ex. 10. 5.

s Ga. 3. 26-29; 4. 26. Jn. 8. 36.

t m 1 Ki. 9. 23. The

u 30. 1. Ch. 2. 18.

v are omitted here.

w 1 Ki. 3. 17; 8. 24.

x Heb. *holinesses*.

4 At a time when Solomon still retained such feelings of piety (see also ver. 12-14), it is by no means probable that he would have chosen an idolatrous wife, as some suppose him here to do. Does he not rather remove her, that the 'house of David' may be rescued from more domestic occupation, and dedicated to religious purposes?—C.

o ch. 4. 1. 1 Ki. 8. 64.

p Ex. 39. 38-42. De. 16. 16. Nu. xxviii. xix.

q Le. xxiii. 1 Ki. 9. 25. 1 Ch. 16. 40.

r Ex. 23. 14, 17; 34. 23.

A.M. 3014. B.C. 990.

¶ 1 Ch. 5. 31-33; 9. 17.

xxiv. xxvi.

5 Heb. *so was the commandment of David the man of God*, 2 Sa. 23. 2. Ac. 13. 22, 26.

6 The man chosen in the wisdom and called to the service of God, raised up by his will to honour and power, instructed and endowed by his Spirit, renewed in his image, and authorized by his prophetic commission.—C.

f 1 Ki. 7. 51. 1 Ch. 26.

g 20, 22, 26, 29.

h 1 Ki. 5. 18; 6. 7.

i 1 Ki. 9. 26; 22. 48. Nu.

j 33. 35. ch. 20. 36.

k y 2 Ki. 14. 22; 16. 6.

l De. 2. 8.

m x 1 Ki. 9. 27, 28. ch. 9.

n 10, 13.

7 How could Hiram send ships from Tyre in the Mediterranean to Ezion-geber in the Red Sea? Without the reference to the geographical possibility of sending them by the Cape of Good Hope, as moderns do, easy—he sent them from his fleets and settlements in the Red Sea, Persian Gulf, or Indian Ocean. Tyre being a kingdom of vast commercial enterprise, and of necessary consequence, of ships and colonies.—C.

o Ge. 10. 29. 1 Ki. 9. 28;

p 10. 11; 27. 42. 1 Ch. 29. 4.

q Job. 22. 24; 28. 16. Ps. 45.

r 9. 15. 13. 12.

s Of which 420 were

t clear gain, 1 Ki. 9. 28.

u

CHAP. IX.

a 1 Ki. 10. 1-23. Mat.

b 12. 42. Lu. 11. 31. Ps. 72.

c 10.

1 The honour of having given birth to this illustrious prince is claimed both by Arabia Felix and by Abyssinia. She appears in the annals of both countries, being called by the Arabians *Baktra*, and by the Abyssinians *Maquda*. If, as Bruce informs us, there was a Saba in Ethiopia opposite the Saba of Arabia, and that these two coasts of the Red Sea formed at times but one kingdom, these opinions easily coalesce.—I.

d Pr. 1. 5; 13. 20.

e See notes on 1 Ki.

f x—C.

g Heb. *words*.

h 1 Ki. 3. 12. 4. 29-34.

i Col. 2. 3. Pr. 8. 12-14. 1

j Co. 1. 24, 30. Jn. 5. 20; 1.

k 18.

l d 1 Ki. 4. 29-34.

m e 1 Ki. 6. 38; 7. 1.

n f 1 Ki. 4. 22, 23. Pr. 9.

o 5. Jn. 6. 53-57.

p g 1 Ki. 10. 5. Re. 3. 21.

q 4 Heb. *standing*.r Or, *butlers*.

s 1 Ki. 10. 5.

t Clarke thinks

u this means that she

v fainted with amazement, but it is simply

w a strong way of expressing the highest

x surprise and admiration.

y 'She was out of herself.'—I.

order of David his father, the courses of the priests to their service, and the Levites to their charges, to praise and minister before the priests, as the duty of every day required; the porters also by their courses at every gate: for so had David the man of God⁶ commanded.

15 And they departed not from the commandment of the king unto the priests and Levites concerning any matter, or concerning the treasures.

16 ¶ Now all the work of Solomon was prepared unto the day of the foundation of the house of the LORD, and until it was finished. So the house of the LORD was perfected.

17 ¶ Then went Solomon to Ezion-geber, and to Eloth, at the sea-side, in the land of Edom.

18 And Hiram sent him, by the hands of his servants, ships,⁷ and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir, and took thence four hundred and fifty talents of gold, and brought them to king Solomon.

CHAPTER IX.

1 The queen of Sheba admireth the wisdom of Solomon. 13 Solomon's yearly revenue in gold. 15 His targets. 17 The throne of ivory. 20 His vessels. 23 His presents. 25 His chariots and horse. 26 His tributes. 29 His reign and death.

AND when^a the queen of Sheba¹ heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.²

2 And Solomon told her all her questions: and there was nothing hid from Solomon which he told her not.

3 And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built,

4 And the meat of his table, and the sitting of his servants, and the attendance⁴ of his ministers, and their apparel; his cup-bearers⁵ also, and their apparel; and his ascent by which he went up into the house of the LORD; there was no more spirit in her.⁶

5 And she said to the king, It was a true

remarkable favours received, we turn again to folly: and terrible the work that obstinate apostasy from God makes in nations, churches, and ordinances!

CHAPTER VIII. [Ver. 4. There can be little doubt that the city here mentioned is identical with the far-famed Palmyra of classic history, and the Tadmor of the modern Arabs. The position of the city bears some resemblance to that of Damascus. It lies along the base of a white limestone ridge, through which a deep glen cuts opposite the ruins. A sulphureous fountain bursts from a cliff, runs eastward, watering gardens and orchards of palms and pomegranates, and disappears in a salt marsh. On the undulating ground along the left or northern bank of this streamlet lie the ruins of Tadmor. On the east and south a desert plain, not of sand however, as is usually stated, extends to

the horizon. Solomon was a commercial monarch. A secure route for the caravans that imported to his little kingdom the treasures of India, Persia, and Mesopotamia was of great importance; he therefore built Tadmor in the wilderness. Its situation, about midway between the Euphrates and Syria, and its copious fountain, made it a fit spot for the establishment of a commercial depot and resting place. It was during the splendid period of Roman rule in the East that most of the temples and palaces which now adorn Palmyra were built. P.]

REFLECTIONS.—In the most profound peace we had need to prepare for war, spiritual or temporal. It is an honour for kings to manifest the utmost regard to their subjects. How certainly, however slowly, Noah's curse of servitude fixes at last upon the descendants of Canaan! They become slaves to the offspring

of Shem through the influence of the Lord his God. It is necessary to set bounds to our desires after created things, as they are apt to become inordinate and insatiable. It is no less necessary to keep up proper distinctions between things sacred and common. And we shall find difficulty therein if we ally ourselves in marriage, or in any other way, with the ungodly. What an excellent foundation, for even external prosperity, is a prudent and active zeal for, and constant attendance on, the worship of God! But, alas! how great the folly that, while men will risk and do so much for earthly treasures, so little is done to obtain the riches which endure for ever!

CHAPTER IX. REFLECTIONS.—God honours such as honour him. They who know the value of divine wisdom and truth will grudge no pains to

report⁷ which I heard in mine own land of thine acts,⁸ and of thy wisdom:

6 Howbeit I ^{believed} not their words until I came, and mine eyes had seen *it*; and, behold, the one half of the greatness of thy wisdom was not told me: *for* thou ^{exceedest} the fame that I heard.

7 Happy¹ are thy men, and happy are these thy servants, which stand continually before thee, and hear thy wisdom.

8 Blessed^m be the LORD thy God,¹ which delighted in thee to set thee on ^{his} throne, to be king for the LORD thy God;² because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgment and justice.

9 And ^{she} gave the king an hundred and twenty talents of gold, and of spices great abundance, and precious stones: neither was there any such spice as the queen of Sheba gave king Solomon.

10 And the servants also of Hiram, and the servants of Solomon, which brought gold from Ophir,³ brought ^{algum-trees} and precious stones.

11 And the king made of the algum-trees ^{terraces} to the house of the LORD, and to the king's palace, and harps and psalteries for singers: and there were none such seen before in the land of Judah.

12 And^r king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, besides *that* which she had brought unto the king.⁵ So she turned, and went away to her own land, she and her servants.

13 ¶ Now the ^{weight} of gold that came to Solomon in one year was six hundred and threescore and six talents of gold;

14 Besides *that* which chapmen and merchants brought: and all the ^{kings} of Arabia, and governors⁶ of the country, brought gold and silver to Solomon.⁷

15 ¶ And^u king Solomon made two hundred targets of beaten gold: six hundred *shekels*⁸ of beaten gold went to one target.

16 And three hundred shields made he of beaten gold: three hundred *shekels*⁹ of gold went to one shield: and the king put them in the house of the forest of Lebanon.

17 ¶ Moreover, ^{the} king made a great throne of ivory, and overlaid it with pure gold.

18 And *there were* six steps to the throne, with a footstool of gold, *which were* fastened to the throne, and stays¹ on each side of the sitting-place, and two lions standing by the stays.

19 And ^{twelve} lions² stood there on the one

A.M. 3014. B.C. 990.

7 Heb. word.
8 Or, sayings.
1 Ki. 10. 7. Jn. 20. 27.
1 Ki. 10. 2. 1 Jn. 3. 1.
Zec. 9. 17. Ca. 5. 9-16.
Pr. 30. 4.
9 Heb. Aast added to.
1 Ki. 10. 8. Ps. 84. 4.
9. 1. De. 33. 27-29.
1 Ki. 10. 2. ch. 5. 12.
Ps. 72. 15. 19. Ep. 1. 15.
9. 6. Lu. 1. 31. 32. 2 Co. 9.
15. 1. Ti. 1. 17.

1 There is no reason whatever for supposing the queen of Sheba to have been an idolater, conforming for the occasion, to the worship of Jehovah. It is much more natural to suppose her an inquirer after truth, whose heart the Spirit had opened, and who, being instructed by Solomon, embraced the doctrines of Moses and the worship of Jehovah.—C.

2 1 Ch. 17. 14; 28. 5; 29. 23. ch. 13. 8.
3 God was King of Israel, but not one whit more than he is King of every king, and Governor of every nation; kings and judges are but stewards of his power, justice, and mercy, and must give an account to him, whether they acknowledge or reject his right.—C.

4 1 Ki. 10. 10. Ps. 72. 10. 15. i.e. 5054,684 sterling.
5 We know not where Ophir was, and conjecture is vain.—C.

6 ch. 2. 8. 1 Ki. 10. 11. 12.
7 Or, stays, 1 Ki. 10. 12.
8 Heb. highways.
9 1 Ki. 10. 13.

5 Is not the meaning that Solomon restored her all her presents? See the like generous conduct of Abraham, Ge. 12. —C.

1 Ki. 10. 14. Ps. 72. 10. 15. i.e. about 72,534,382 sterling.
1 Is. 60. 7. 8. Ps. 68. 29; 72. 10.

6 Or, captains.

7 It is a curious fact, that, from the passage of the Red Sea (Ex. 15. 1), till the battle of Meron (Jos. xi.), no mention is made of horses, but merely of camels, oxen, &c., as beasts of burden. The trade in horses established by Solomon (2 Ch. 1. 26. 10. 28) will account for much of the traffic with the Arabian kings, and most probably for the origin of that species of horse for which Arabia has since become so distinguished.—C.

8 1 Ki. 10. 16, 17; 14. 26. ch. 12. 9.
9 About nineteen pounds weight.

10 Nine pounds weight.
11 1 Ki. 10. 18-20. Ps. 45. 9. 7. Re. 3. 21; 20. 11.

12 Heb. hands.
13 Re. 21. 12. Mat. 19. 28. These might represent Christ's twelve apostles.

14 The prophetic and heraldic emblem of Judah, and, most probably, the origin of that kingship over the forest, that has been so generally ascribed to the lion. It is more interesting to observe that the lion has furnished a title to Christ (Re. 5. 5) as the mighty guardian of the throne of David, on the steps of which he stands, to the terror of his enemies, while in the midst of it he appears as a Lamb that had been slain, thus prevailing as a lion, to open those seals of providence and redemption, which develop and glorify in an as the Lamb that taketh away the sin of the world.—C.

A.M. 3014. B.C. 990.

2 1 Ki. 10. 21-23. Is. 60. 7. 2 Pe. 1. 4.
3 Heb. shut up.
4 Or, there was no silver in them.
5 Nothing accounted of for drinking vessels, just as in most European countries it would be nothing accounted of for seals or such ornaments.—C.

6 See note on 1 Ki. 10. 22.—C.

7 Or, elephants' teeth.

8 1 Ki. 10. 23; 3. 12. 13; 4. 30. 2. 24. 7. ch. 1. 12. 15. 8. 27.
9 Not all the kings of the world, but of the surrounding countries, in which restricted application the word *world* is frequently used.—C.

10 1 Ki. 4. 33; 10. 24. Is. 11. 10; 52. 15. Ge. 49. 10. Ps. 16. 11; 17. 15.
11 1 Ki. 10. 25.
12 1 Ki. 4. 26; 10. 26. ch. 1. 14. 16. 17. De. 17. 16. Ps. 33. 16; 17. 10. Pr. 21. 31.
13 In 1 Ki. 4. 26 the number of stalls is 40,000, which number, some expositors suppose, gives the separate stalls, while the 4000 stalls in the text is used for stables of 10 stalls each. This conjecture is too violent to be received. Others have recourse at once to the never-failing solution of a difficulty, the error of a transcriber. Is it not much more reasonable to conclude that both accounts are correct; while that in 1 Ki. 4. 26 the sum total of the stalls throughout the kingdom, that in the text 4000 that were at Jerusalem?—C.

14 1 Ki. 4. 24; 8. 65. Ge. 15. 18. Ex. 23. 31. De. 11. 24. Jos. 13. 2-7. Da. 7. 14. Re. 11. 15. Mat. 28. 18.

15 i.e. *Euphrates*.

16 Heb. gave, 1 Ki. 10. 27. ver. 20, 21; ch. 1. 12, 15.

17 See note on 2 Ch. 1. 15.—C.

18 1 Ki. 10. 28. ch. 1. 16, with De. 17. 16.

19 Here was the beginning of Solomon's discolleatance, and we see how one sin leads to another. He established a body of cavalry, which was forbidden De. 17. 16, and horses were obtained from Egypt, with which nation it was forbidden to have intercourse. This connection with Egypt led to marriage with Pharaoh's daughter; then followed marriages with other ^{strange} women. These persuaded Solomon to build temples for their idolatrous worship, and afterwards for his own idolatry.—C.

20 Heb. words.
21 i.e. the enlargement of the people, ch. 10. 16.

22 The heads and representatives.—C.

23 CHAP. X.

1 1 Ki. 12. 1-19, with 1 Ch. 3. 10. Mat. 1. 7.

2 Why Shechem was selected for this great national assembly does not appear, but most probably from its situation between Gerizim and Ebal, where the blessings and the curses of obedience or disobedience were pronounced (De. 11. 28). It was the collection of the solemn meeting and covenant before the death of Joshua (Jos. 24. 1-28), it had acquired and retained that sacred character which all nations come in time to attach to some particular city.—C.

3 1 Ki. 12. 2. 2 The heads and representatives.—C.

side and on the other upon the six steps: there was not the like made in any kingdom.

20 ¶ And ^{all} the drinking vessels of king Solomon were of gold, and all the vessels of the house of the forest of Lebanon were of ^{pure} gold: none were of silver;⁴ it was *not* any thing accounted⁵ of in the days of Solomon.

21 For the king's ships went to ^{Tarshish} with the servants of Hiram: every three years ^{once} came the ships of Tarshish, bringing gold, and silver, ivory,⁷ and apes, and peacocks.

22 And king Solomon^b passed all the kings of the earth in riches and wisdom.

23 ¶ And all the kings of the ^{earth} sought the presence of Solomon, to hear his wisdom, that God had put in his heart.

24 And they brought every man his ^{present}, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year.

25 ¶ And Solomon ^{had} four thousand ^{stalls} for horses and chariots, and twelve thousand horsemen; whom he bestowed in the chariot-cities, and with the king at Jerusalem.

26 ¶ And he ^{reigned} over all the kings, from the river¹ even unto the land of the Philistines, and to the border of Egypt.²

27 And the king ^{made} silver in Jerusalem as stones,³ and cedar-trees made he as the sycamore-trees that are in the low plains in abundance.

28 And^b they brought unto Solomon ^{horses} out of Egypt, and out of all lands.

29 ¶ Now the rest of the acts of Solomon, first and last, are they not written in the ^{book} of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer against Jeroboam the son of Nebat?

30 And Solomon reigned in Jerusalem over all Israel forty years.

31 And Solomon slept with his fathers;⁶ and he was buried in the city of David his father: and Rehoboam his son reigned in his stead.

CHAPTER X.

1 The Israelites, assembled at Shechem to crown Rehoboam, by Jeroboam make a suit of relaxation unto him. 6 Rehoboam, refusing the old men's counsel, by the advice of young men answereth them roughly. 16 Ten tribes revolting kill Hadoram, and make Rehoboam to flee.

AND Rehoboam^a went to Shechem:¹ for to Shechem were all Israel come to make him king.

2 And it came to pass, when Jeroboam the son of Nebat (who was in Egypt, ^{whither} he had fled from the presence of Solomon the king) heard *it*, that Jeroboam returned out of Egypt.

3 And they sent and called him. So Jeroboam and all Israel² came and spake to Rehoboam, saying,

search for it. They only are truly great whose piety and zeal for God distinguish them. And whatever gifts we enjoy they are but lent us for the edifying of

the body of Christ, and ought to be employed with diligence and care. How comely is good, and especially religious, order in families, particularly those of

princes! Happy are they who have constant access to, and intimacy with, the intelligent and zealous fearers of God! and we ought to be thankful for the gifts and

4 Thy father made our yoke grievous: now therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee.

5 And he said unto them, Come again unto me after three days. And the people departed.

6 ¶ And king Rehoboam took counsel with the old men that had stood before Solomon his father while he yet lived, saying, What counsel give ye me to return answer to this people?

7 And they spake unto him, saying, If thou be kind to this people, and please them, and speak good words to them, they will be thy servants for ever.

8 But he forsook the counsel which the old men gave him, and took counsel with the young men that were brought up with him, that stood before him.

9 And he said unto them, What advice give ye that we may return answer to this people, which have spoken to me, saying, Ease somewhat the yoke that thy father did put upon us?

10 And the young men that were brought up with him spake unto him, saying, Thus shalt thou answer the people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it somewhat lighter for us; thus shalt thou say unto them, My little finger shall be thicker than my father's loins.

11 For whereas my father put a heavy yoke upon you, I will put more to your yoke: my father chastised you with whips, but I will chastise you with scorpions.

12 ¶ So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day.

13 And the king answered them roughly: and king Rehoboam forsook the counsel of the old men.

14 And answered them after the advice of the young men, saying, My father made your yoke heavy, but I will add thereto: my father chastised you with whips, but I will chastise you with scorpions.

15 So the king hearkened not unto the people: for the cause was of God, that the LORD might perform his word, which he spake

A.M. 3229. B.C. 975.

1 Ki. 4. 7, 15, 22; 9. 22, 30, 31, 32, 33, 34.

4 Of this no evidence appears; indeed the evidence is to the contrary; but Judah and Israel had never thoroughly amalgamated, and this is a mere pretence of reverence to effect their separation. C. — Solomon's rage for building had the effect of oppressing and impoverishing the people, and this created a spirit of sedition and revolt.

1 Ki. 12. 5. Ps. 112.

1 Heb. 32. 7, 8, 9.

1 Heb. for good. 1 Ki. 12. 7. Ne. 5. 19. Ps. 83. 17. Pr. 15. 1.

1 Eccl. 10. 15. 3. 4. 5. Pr. 13. 20, 29, 6. 9.

5 The opinion of Calmet, that it was customary in eastern nations to associate certain fellow-students with the heirs of royalty, is by no means improbable. 1. It would be well suited to beget friendships, which, when sincere and honest, none require more than kings. 2. It would excite to emulation in study and all requisite accomplishments. 3. It would lead to the knowledge of the characters of those who might be future ministers and associates in government. The whole may be well combined in the one expressive modern phrase, school-fellowship, associates upon whom, under character, and success or disaster, invariably depends. — C.

1 Pr. 21. 30. 2 Sa. 17. 7.

1 Ki. 12. 10. Pr. 13. 12, 14. 10. 15. 11. 12.

6 Your taxes shall be heavier, your services more burdensome, and your punishment more severe.

1 Pr. 15. 1; 14. 16. Eccl. 2. 18, 19.

7 When one said of a certain queen, "she was great, wise, and prosperous," another replied, "she certainly had the merit of having wise counselors." And he replied the other, "did you ever know a fool who had wise counselors?" Of this pungent remark the unhappy Rehoboam is a melancholy example. He was not wise, and he had not wise counselors. — C.

1 Eccl. 10. 15. 3. 4. 5. ch. 13. 7.

1 Pr. 12. 13; 18. 7; 29. 11, 23. ver. 11.

1 m. ch. 25. 20. Ps. 81. 12. Am. 3. 0. 15. 4. 5. 7.

8 Heb. wheeling about.

9 The cause was of God, as a judicial act against a foolish, ill-advised, self-sufficient, and irreligious man. — C.

A.M. 3229. B.C. 975.

1 Ki. 11. 29-39.

1 Ki. 11. 21-13, 30-36; 12. 16. 2 Sa. 20. 1, 2. Sa. 22. 7. Jn. 6. 66. Phil. 3. 18, 19, 20. 2 Ti. 1. 15.

1 This comprises all the assembled heads or representatives retired to their tents in the valley of Shechem. — C.

1 Ki. 12. 18, and perhaps 4. 6. 5. 14.

1 The climax of Rehoboam's folly. He had neglected the advice of his father's counsellors, and the Ephraimites had rejected their allegiance on account of their burdens and taxes; and to aggravate him, he sends Hadoram, or Adoniram, who was over the tribute; of course, the most obnoxious man he could send. — Bootliroyd.

1 Heb. strengthened himself.

4 A few soft words, and a removal of a part of the oppressive taxes (for they said, "Ease thou somewhat of the grievous servitude"), would have secured this people to the state, and prevented the shedding of a sea of human blood, which was the consequence of the separation of this kingdom. Rehoboam was a fool; and through his folly lost his kingdom. He is not the only example on record: the Stewards lost the realm of England much in the same way; and, by a different mode of treatment, the house of Brunswick continues to fill the British throne. May the thread of its fortune, woven by the hand of God, never be broken! and may the current of its power gladden to the latest posterity. — Clarke.

5 i.e. till the time of Ezra.

CHAP. XI.

B.C. 974.

1 Ki. 12. 21-24.

1 Prophet. De. 33. 1.

1 Ju. 13. 6, 8. 1 Sa. 2. 27.

1 Ex. 21. 1. Le. 10. 6.

1 Ro. 9. 3. He. 13. 1.

1 Ge. 50. 20. Am. 3. 6.

1 Ki. 12. 15. 15. 45. 7.

1 See note on ver. 15.

1 Repaired, enlarged, and fortified, ch. 12. 6.

2 In kingdoms, times of danger produce great exertions for defence; just as in the church of God, times of persecution and controversy produce great devotedness, courage, zeal, study, and learning. — C.

1 Ge. 35. 19. Mat. 2. 1.

3 There were two cities of this name: (1) Bethlehem-judah (Ju. 17. 2), so called to distinguish it from (2) another in Zebulun (Jos. 19. 15), called also Ephrathah or fruitful. Bethlehem-judah is about six miles south of Jerusalem, and contains about 300 inhabitants. — C.

1 Ch. 4. 31. Ju. 1. 5. 8.

1 Sa. 14. 2. Jo. 6. 1. ch. 20. 20.

by the hand of Ahijah the Shilonite to Jeroboam the son of Nebat.

16 ¶ And when all Israel saw that the king would not hearken unto them, the people answered the king, saying, What portion have we in David? and we have none inheritance in the son of Jesse: every man to your tents, O Israel: and now, David, see to thine own house. So all Israel went to their tents.

17 But as for the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam sent Hadoram that was over the tribute; and the children of Israel stoned him with stones, that he died: but king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem.

19 And Israel rebelled against the house of David unto this day.

CHAPTER XI.

1 Rehoboam raising an army to subdue Israel, is forbidden by the prophet Shemaiah. 5 He strengtheneth his kingdom with forts and provision. 13 The priests and Levites, and such as feared God, forsaken by Jeroboam, strengthen the kingdom of Judah. 18 The wives and children of Rehoboam.

AND when Rehoboam was come to Jerusalem, he gathered of the house of Judah and Benjamin an hundred and fourscore thousand chosen men, which were warriors, to fight against Israel, that he might bring the kingdom again to Rehoboam.

2 But the word of the LORD came to Shemaiah the man of God, saying,

3 Speak unto Rehoboam the son of Solomon king of Judah, and to all Israel in Judah and Benjamin, saying,

4 Thus saith the LORD, Ye shall not go up, nor fight against your brethren: return every man to his house; for this thing is done of me. And they obeyed the words of the LORD, and returned from going against Jeroboam.

5 ¶ And Rehoboam dwelt in Jerusalem, and built cities for defence in Judah.

6 He built even Beth-lehem, and Etam, and Tekoa,

7 And Beth-zur, and Shoco, and Adullam,

8 And Gath, and Mareshah, and Ziph,

9 And Adoraim, and Lachish, and Azekah,

1 Jos. 15. 35, 58. Mi. 1. 15.

1 Jos. 15. 35. 1 Sa. 23. 19.

1 Ch. 18. 1, 20, 8.

1 Jos. 10. 5, 11; 15. 35, 39. 15. 37, 8.

graces of God to others; especially if made instrumental for our good. Great souls are ever generous; and ought to be so, according to their stations and ability. But not the most engaging things on earth ought long to detain us from that home in which God calls us to act for his glory. What a transient blaze is all the glory and wealth of earth! Ere it be long Solomon's family shall be poor and condemned. Yet God seems, as it were, unwilling to remember those sins against Solomon or any of his people, of which they have sincerely repented. What a sudden gloom death spreads over the brightest honours on earth! But rejoice, my soul, that Jesus has wisdom, has wealth, has glory, and fame, which neither death nor eternity can ever sully or consume! Of him it may truly be said, the half has not been told us. Happy are they that wait around this exalted King of Israel—chosen through the love

of the eternal Father—and placed to do justice and judgment, and to establish his people in eternal glory.

CHAPTER X. REFLECTIONS.—The best of rulers cannot give every one content. Men are readier to complain of the expense of government than to acknowledge the benefit which they receive from it; and turbulent and ungrateful spirits will find fault where they can scarcely find the shadow of a reason. Young heads are ordinarily too hot to be wise counsellors: and many ruin their own interests by trampling on and provoking their inferiors. Moderate counsels are generally the most safe and prudent. Soft answers disarm men's passions when harsh ones render them furious: and when the affairs of church or state are in a ferment rough proceedings do but make them worse and worse. Most men need no more to ruin them

than to be given up to their own pride and passion. But O the wisdom and power of God, who can fulfill his counsels by men's folly and fury! Very uncertain are all earthly enjoyments: nor can the wisest secure them to his next heir. God often visits the iniquity of the fathers upon the children: but amidst all the heat of his anger he never breaks his promise.

CHAPTER XI. [Ver. 14. Jeroboam established an idolatrous worship in his kingdom. The Levites, it appears, would not conduct his services. They preferred banishment to servitude under such a master. The kingdom of Judah was thus materially strengthened. In addition to the powerful tribes of Judah and Benjamin, it had the Levites, and also the great bulk of Simeon and Dan. In compactness and natural strength of territory, in unity and courage, in devotion

10 And ^oZorah, and Aijalon, and ^pHebron, which *are* in Judah and in Benjamin fenced cities.⁴

11 And he fortified the strong holds, and put captains in them, and store of victual, and of oil and wine.

12 And in every several city *he put* shields and spears, and made them exceeding strong, having Judah and Benjamin on his side.

13 ¶ And the priests and the Levites that were in all Israel resorted to him out of all their coasts.

14 (For the Levites left ^qtheir suburbs and their possession, and came to Judah and Jerusalem: for ^rJeroboam and his sons had cast them off from executing the priest's office unto the LORD:

15 And he ^sordained him priests for the high places, and for the devils,⁵ and for the calves which he had made.)

16 And ^tafter them, out of all the tribes of Israel, such as set their hearts to seek the LORD God of Israel came to Jerusalem, to sacrifice unto the LORD God of their fathers.

17 So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for ^uthree years they walked in the way of David and Solomon.⁶

18 ¶ And Rehoboam took him Mahalath the daughter of Jerimoth the son of David to wife, and Abihail the daughter of ^vEliab⁷ the son of Jesse;

19 Which bare him children; Jeush, and Shamariah, and Zaham.

20 And after her he took ^wMaachah the daughter of Absalom; which bare him Abijah, and Attai, and Ziza, and Shelomith.

21 And Rehoboam loved Maachah the daughter of Absalom above all his wives and his concubines: (for he took ^xeighteen wives, and threescore concubines, and begat twenty and eight sons and threescore daughters.)

22 And Rehoboam made Abijah the son of Maachah the chief, *to be ruler among his brethren: for he thought to make him king.*⁸

23 And he dealt wisely, and ^ydispersed of all his children throughout all the countries of Judah and Benjamin, unto every fenced city; and he gave them victual in abundance: and he desired ^zmany wives.

to God and purity of worship, the kingdom of Judah far surpassed that of Israel. ^P]

Ver. 20. [Maachah was also the name of Absalom's mother, who was daughter of Talmi, king of Geshur. The name indicates that the Geshurites and Maachathites were closely related and originally of the same stock. In ch. 13. 2 there is a statement which at first sight seems to be at variance with this verse. Here it is said that Abijah was son of Maachah, daughter of Absalom, and the fact is corroborated by the parallel passage in 1 Ki. 15. 2; but in 2 Ch. it is said of Abijah that 'his mother's name was Michaiah, the daughter of Uriel of Gibeah.' The solution of the difficulty appears to be this:—Absalom's daughter

Maachah was married to Uriel, and their daughter, also called Maachah, became the mother of Abijah. Her father, however, being a comparatively obscure person, his name is omitted in the ordinary history, and she is called the daughter of Absalom, who was her grandfather. ^P]

REFLECTIONS.—How often is war too rashly undertaken! But it is in vain to withstand the purposes of God. And it is honourable to drop our darling attempts when he requires it. It is more prudent to make the best we can of what we have, and to take all lawful pains to secure it, than to fight for more. When nations are forsaking God, his faithful ministers are often singularly distressed: and yet none are more use-

A.M. 3030. B.C. 974.

o Jos. 15. 33; 19. 47, 48.

p Ge. 23. 2. Jos. 10. 3; 12. 1.

q These cities were

situated along the

southern and western

borders of Judah.

Two of them, Zorah

and Aijalon, were in

Benjamin. It would

seem that the object

of Rehoboam was

chiefly to fortify his

little kingdom against

attacks from the

south and west—the

Edomites, Moabites,

and Egyptians. The

northern border, be-

ing near the capital,

and being generally

ruined and difficult,

was easily defended.

r ver. 23; ch. 14. 7; 17.

s Jos. 21. 20–42. 1 Ch.

6. 66–81.

t ch. 13. 9. Re. 13. 16.

u 1 Ki. 12. 28–33; 13. 33.

v 1 Ki. 12. 33. 17. 17.

w Ho. 13. 2 Ps. 106. 37.

x That is, literally,

has one, a name

commonly applied to

goats, but which

well includes all the

heathen deities of

heathenism, known

by the names of

Pan, Silenus, Satyrus,

Fawns, &c. Herodotus

informs us that the

goat was universally

worshipped in Egypt,

under the name of

Mendes; and to some

such disgraceful deities

the text un-

doubtedly refers. See

note on Le. 17. 7.—C.

y i.e. Those Le-

vites, ver. 14; ch. 15. 9;

30. 18; Ps. 99. 30; 17.

z ch. 12. 1, 2. Ho. 6. 4.

Mat. 13. 18–22. Ps. 78. 34.

37 That this book

was written after the

captivity, yet com-

paratively, near to

the days of Solomon,

and under divine in-

spiration, there can,

with Christians, be

no doubt. It is de-

lightful therefore to

observe this incien-

tal testimony to the

religious character of

Solomon, as it classifies

him with David—a

sinner, for such is

the way of man—a

believer, a penitent,

for such is the work

of grace.—C.

y 1 Sa. 16. 6, 7; 17. 13.

z 1 Sa. 17. 18; 13.

2. 13; 1 Sa. 17. 28, and

David had seven el-

der brothers, 1 Sa.

17. 12. By way of

reputation, therefore,

as David began his

reign at thirty (2 Sa.

5. 4). Abihail must

have been, in point

of fact, his grand-

daughter, or great

grand-daughter, and

his daughter only by

adoption, or heirship.

at 1 Ki. 15. 2. ch. 13. 2;

not of Absalom, 2 Sa.

14. 27.

15. 2. 17. 17. 1 Ki. 11.

13. 3.

Ge. 25. 6. ch. 21. 3;

ver. 11.

Helo, a multitude

of warriors, De. 17. 17. 1

Ki. 11. 3.

The succession

lay in the will of the

king, and did not de-

scend by order to the

eldest son. Reho-

boam might there-

fore make this selec-

tion; but, as the case

of Adonijah and Ab-

salom gave him warn-

ing, he dispersed his

other sons, with am-

ple maintenance, to

separate commands,

so that none of them

A.M. 3034. B.C. 970.

might have an op-

portunity of acquir-

ing such popularity

in the capital, as

might tempt them to

rebellion. See 2 Sa.

75. 1–13.—C.

CHAP. XII.

a ch. 11. 11, 17. 1 Ki.

14. 22. De. 32. 15. Pr. 2.

13. Je. 2. 15.

b 1 Ki. 12. 17. 14. 22.

Pr. 29. 11. The two

tribes over which he

reigned, as the other

ten had done before.

c 1 Ki. 14. 25, 26. Ju.

2. 13.

1 That is, Shishak

was permitted, given

over, to follow his

own ambitious course

of foreign conquest,

and Rehoboam and

his kingdom adjudg-

ed for their idleness

to suffer all the evils

of invasion.—C.

d Ju. 4. 13. 1 Sa. 13. 5.

e 2 Sa. 10. 16. 17. 18.

f Eze. 30. 5. Na. 3. 9.

g Lubims, most

probably the people

called Libyans, a

people of north-

eastern Africa. C.—

Originally the Lu-

bims were depend-

ent on the Egyptians

for their idolatry.

They multiplied

however, and became

a great and power-

ful nation. Less

civilized than the

Egyptians, they were

more attached to the

peace. Being great

pastors, they roamed

over a very large sec-

tion of northern Af-

rica, and gave their

name to a region sup-

plied by ancient

geographers to ex-

tend from the Nile

to the Atlantic, and

from the Mediter-

ranean to the equa-

tor.—P.

h Sukkiims, ren-

dered by the Septua-

gint *Troglodytes*, or

inhabitants of the

mountain range on

the west of the Red

Sea, where Burk-

hardt seems to have

found their descend-

ants in the tribe called

Bishareen. C.—

I am more inclined

to the opinion that

the Sukkiims were a

nomad people, and

were so called be-

cause of their living

in tents. (see note).

They probably pas-

tured their flocks

along the western

border of the valley

of the Nile.—P.

4 Ethiopians, the

descendants of Cush,

some of whom dwell

on the Asiatic, others

had migrated to the

African side of the

Red Sea.—C.

J Je. 5. 10. Na. 3. 12.

ch. 11. 5–10.

K ch. 11. 2. 1 Ki. 12. 22.

L ver. 14. ch. 13. 2.

De. 28. 25, 48. Je. 2.

13. 19. 14. 18; 5. 19; 16. 10,

11. Am. 3. 2.

M Ps. 34. 38; 50. 15.

1 Ki. 22. 29; 37. 39. ver.

12; ch. 33. 10; 13; 32. 26.

Ex. 9. 27. Le. 20. 40. Ho.

5. 15.

N Or, a little while.

O All my wrath.

P De. 28. 47. 48. 15. 26.

Q Je. 10. 24. Ps. 89. 31.

R That they may

know the difference

of the two services

by experience.—C.

S 1 Ki. 14. 6; 15. 7; 17.

21. 2 Ki. 16. 8; 18. 15.

T ch. 26. 20–28.

U ch. 9. 15. 1 Ki. 10.

16, 17.

V 1 Ki. 14. 27, 28.

W 11. C. 968.

He is punished by Shishak's invasion.

CHAPTER XII.

1 Rehoboam, forsaking the Lord, is punished by Shishak's invasion. 5 He and the princes repenting at the preaching of Shemaiah, are delivered from destruction, but not from spoil. 13 The reign and death of Rehoboam.

AND it came to pass, ^awhen Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of the LORD, and all Israel with him.

2 And it came to pass, ^bthat, in the fifth year of king Rehoboam, ^cShishak king of Egypt came up against Jerusalem, because they had transgressed against the LORD,¹

3 With ^dtwelve hundred chariots, and threescore thousand horsemen: and the people *were* without number that came with him out of Egypt; the ^eLubims,² the Sukkiims,³ and the Ethiopians.⁴

4 And he took ^fthe fenced cities which *per-tained* to Judah, and came to Jerusalem.

5 ¶ Then came ^gShemaiah the prophet to Rehoboam, and ^hto the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them, Thus saith the LORD, ⁱYe have forsaken me, and therefore have I also left you in the hand of Shishak.

6 Whereupon the princes of Israel and the king ^jhumbled themselves; and they said, The LORD is righteous.

7 And when the LORD saw that they humbled themselves, the word of the LORD came to Shemaiah, saying, They have humbled themselves; *therefore* I will not destroy them, but I will grant them some⁵ deliverance; and my wrath⁶ shall not be poured out upon Jerusalem by the hand of Shishak.

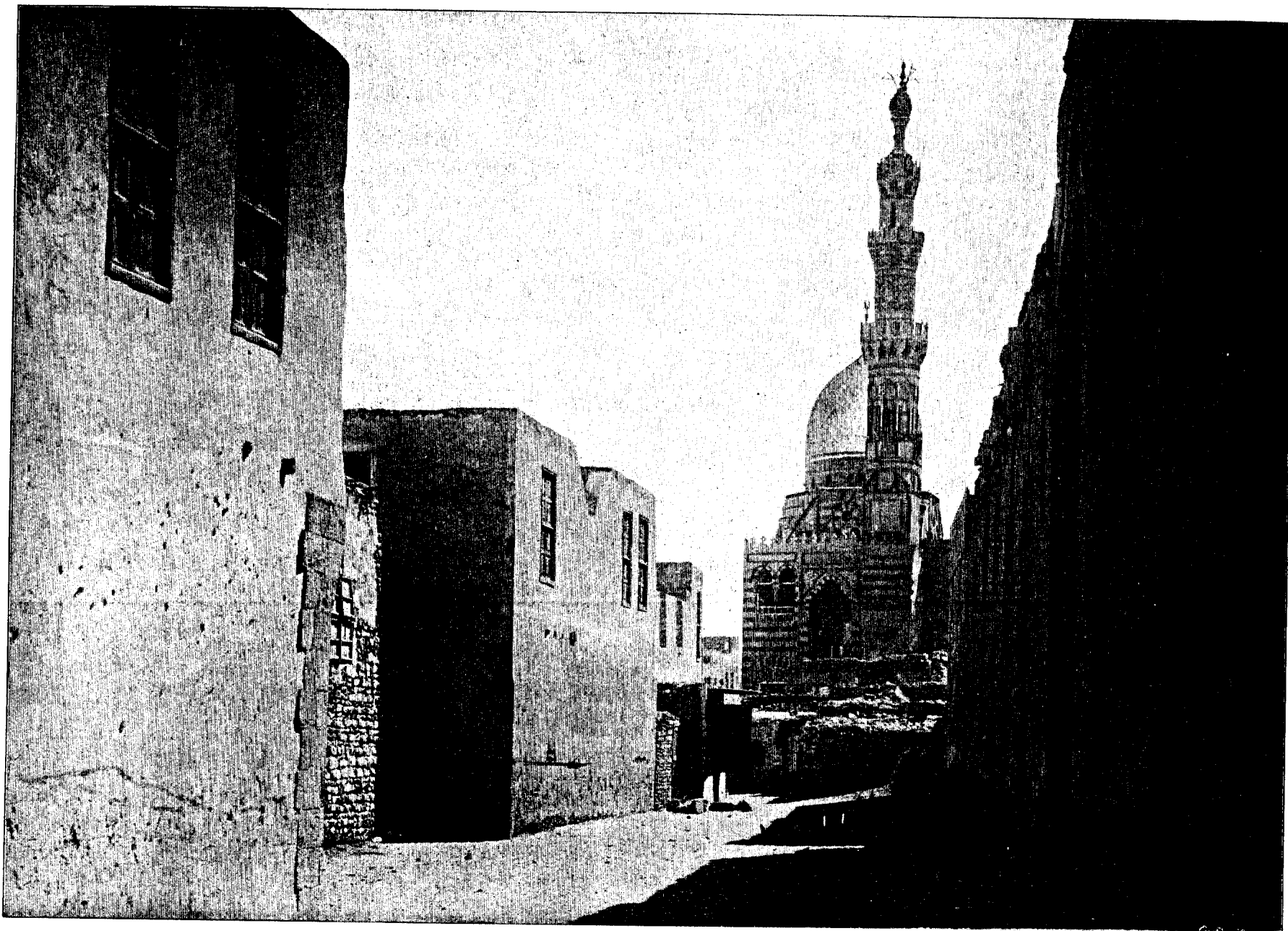
8 Nevertheless they shall be his servants; that they may know ^kmy service, and the service of the kingdoms of the countries.⁷

9 So Shishak king of Egypt came up against Jerusalem, and took away ^lthe treasures of the house of the LORD, and the treasures of the king's house; he took all: he carried away also the shields of gold which Solomon had ^mmade.

10 Instead of which ⁿking Rehoboam made shields of brass, and committed *them* to the hands of the chief of the guard, that kept the entrance of the king's house.⁸

11 And when the king entered into the house of the LORD, the guard came and fetched them, and brought them again into the guard-chamber.

ful for strengthening a kingdom that deals kindly with them. It is proper that those who fear God should leave their country when his ministers and worship are expelled from it. No secular advantage ought to carry or keep us where we must make shipwreck of faith and a good conscience. That is really best for us which is best for our souls. And in all our choices religion should take the lead of outward advantages. If for God's sake we forsake our worldly all, we shall one day find ourselves great gainers. Such as suffer for righteousness' sake ought to be received by us with open arms. And never should we cleave more closely to Christ's faithful ministers than when they are persecuted. Seasons of persecution especially distinguish



TOMB OF KAIT BEY—A MODERN PHARAOH OF EGYPT. [II. Chronicles, xii:9.]—"So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the Lord." The tomb of Kait Bey marks the resting place of one of the modern Pharaohs of Egypt. He was the successor in the respect that he was one of the last of the independent Mameluke Sultans of Egypt. He was in the line of succession from Shishak, who was the king of Egypt in the time of

Rehoboam. This tomb is about eighty feet long and seventy feet wide. It has some fine mosaics, and is thought to be the finest piece of architecture in Cairo. The door has a bronze covering about forty-five feet in height. Kait Bey was Sultan of Egypt from 1468 to 1496. As a general and a diplomatist he successfully maintained his position against the Porte. He was compelled, finally, however, to abdicate in favor of his son, Mohammed, a boy of fourteen.

12 And when he humbled himself, the wrath of the LORD turned from him, that he would not destroy him altogether: and also in Judah things went well.

13 ¶ So king Rehoboam strengthened himself in Jerusalem, and reigned: for Rehoboam was one and forty years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD had chosen out of all the tribes of Israel to put his name there: and his mother's name was Naamah an Ammonitess.

14 And he did evil, because he prepared not his heart to seek the LORD.

15 Now the acts of Rehoboam, first and last, are they not written in the book¹ of Shemaiah the prophet, and of Iddo the seer, concerning genealogies? And there were wars between Rehoboam and Jeroboam continually.

16 And Rehoboam slept with his fathers, and was buried in the city of David: and Abijah his son reigned in his stead.

CHAPTER XIII.

¹ Abijah succeeding maketh war against Jeroboam. ⁴ He declareth the right of his cause. ¹³ Trusting in God he overcometh Jeroboam. ²¹ The wives and children of Abijah.

NOW in the eighteenth year of king Jeroboam began Abijah to reign over Judah.

2 He reigned three years in Jerusalem. (his mother's name also was Michaiiah,³ the daughter of Uriel of Gibeah:) and there was war between Abijah and Jeroboam.

3 And Abijah set the battle in array,⁴ with an army of valiant men of war, even four hundred thousand chosen men: Jeroboam also set the battle in array against him with eight hundred thousand chosen men, being mighty men of valour.⁵

4 ¶ And Abijah stood up upon mount Zemaraim,⁶ which is in mount Ephraim, and said, Hear me, thou Jeroboam, and all Israel;

5 Ought ye not to know that the LORD God of Israel gave the kingdom over Israel to

A.M. 3036. B.C. 968.

1 Ki. 26. 40-45. 1 Ki. 21. 29. Pr. 28. 13. La. 3. 33. 39-42. 2 Or, and yet in Judah there were good things. Ge. 18. 24. 15. 6. 13. 65. 8. Mat. 24. 12. Ho. 12. 12. 2 Ki. 14. 21. 7 De. 12. 5. 11. ch. 6. 67. 12. 16. 13. 4. 7. Ps. 78. 18. 48. 1. 27. 6. 1. 21. 13. 2. 13. 14. 2 Or, fixed. Ps. 78. 37. Ho. 10. 2. Mat. 7. 18.

The marginal translation is best, because he fixed not his heart steadily and permanently in God's service. Being double-minded, he was unstable; being shallow of principle, the seed of repentance that sprang in the hour of trouble withered in the hour of prosperity. Ja. 1. 8. Mat. 13. 21. —C. 1 ch. 11. 16. Mat. 7. 7. A. 9. 11. Ps. 24. 6. 1 Heb. words. 4 1 Ki. 12. 22. ver. 5. ch. 9. 29. 2 Ki. 12. 24. 14. 30. 15. 6. 7. 16. 32. 2 ch. 9. 31. 1 Ki. 2. 10. 2 ch. 11. 20. 22. or Abia, Mat. 1. 7. 1 Ch. 3. 10.

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B.C. 958.

1 Ki. 15. 1. 2 For reconciliation of apparent difference, see note on 1 Ki. 15. 2. —C. 6 Or, Maachah, ch. 11. 20. 1 Ki. 15. 2. 7 See note on ch. 11. 20. —P. 8 Ju. 19. 14. Jos. 18. 28. 2 ch. 12. 15. 1 Heb. bound together. 2 ch. 14. 9. 17. 14-18. 1 Ch. 21. 5.

The numbers of these armies were so great as to afford in the minds of thoughtless individuals an occasion of cavilling. A little knowledge of the construction of Eastern armies would, however, move all improbability. Besides, though each had so many of his own troops, or auxiliaries, it does not follow that either had all his army assembled on one field of battle. —C.

6 Mount Zemaraim is not to be confounded with the town of the same name, which was situated in the Jordan valley at the spot now marked by the ruins of Zemar. The mount here mentioned appears to have been at or near the boundary of the two kingdoms and not far distant from Bethel. —P.

7 Ju. 19. 2 Sa. 20. 17. Ps. 20. 7. Ro. 12. 18. 1 Sa. 16. 12. 13. 2 Sa. 7. 12-16. Ps. 132. 12.

A.M. 3046. B.C. 958.

1 Nu. 18. 19. Eze. 43. 24. 1. 2 a perpetual one of friendship. 7 See note on Le. 2. 13. —C.

8 1 Ki. 11. 26. 12. 20. 27. ch. 1. 8.

9 Job 30. 8. De. 13. 13. Pr. 20. 20. m ch. 12. 13. Ec. 10. 16. Is. 3. 4. 1 Co. 14. 20. Ep. 4. 14.

8 Not young in years, for he was forty, but young in the knowledge and experience of human affairs. —C.

9 ch. 11. 1-4. 1 ch. 9. 8. 1 Ch. 17. 14. 28. 519. 23. Ps. 82. 1.

1 Is. 3. 1. 3. Ps. 33. 16. 1 Sa. 4. 3. 5. 1 Ki. 12. 28. Ho. 8. 6.

9 ch. 11. 14. 15. 9 It is most probable that Jeroboam had deprived the Levites of their offices and possessions, not having been able to seduce them to the worship of the calves, or from their attachment to the temple service of Jehovah at Jerusalem. —C.

1 1 Ki. 12. 31. 12. 33. 2 Heb. to fill his hand, Ex. 29. 1. Le. 8. 2.

1 The Aaronic priest was consecrated with the offering of one bullock, and one ram, Le. 8. 2.

Abijah seems to make mention of seven as if it were a kind of simoniacal bribe for obtaining the office. —C.

2 Ex. 19. 5-7. ch. 11. 16. 17. 12. 6.

3 Ex. 19. 12. 13. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

4 Ex. 27. 20. 21. Le. 24. 3. De. 20. 4. Ps. 20. 7. Ex. 3. 6. Ro. 8. 31. Is. 41. 10.

5 Nu. 10. 9. 31. 6. 6 Ac. 5. 39. Job. 9. 4. 40. 2. 1 Co. 10. 22.

7 Three circumstances will account for Jeroboam's listening to this lengthened and accusatory address. 1. His conscience may have felt it, and deprived him of power to silence it by any noise in his army. 2. He may have been afraid to prevent his army from hearing the young king. 3. And, being so most probable, he may have been only listening in appearance to prevent Abijah's attention from the ambushment. 13. he was secretly laying against him.

8 Jos. 8. 4. Ju. 20. 29. 33. 37. Pr. 21. 30. 31. Je. 4. 22.

David for ever, even to him and to his sons by a covenant of salt?⁷

6 Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up, and hath rebelled against his lord.

7 And there are gathered unto him vain men, the children of Belial, and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young⁸ and tender-hearted, and could not withstand them.

8 And now ye think to withstand the kingdom of the LORD in the hand of the sons of David; and ye be a great multitude, and there are with you golden calves, which Jeroboam made you for gods.

9 Have ye not cast out the priests of the LORD, the sons of Aaron, and the Levites,⁹ and have made ye priests after the manner of the nations of other lands? so that whosoever cometh to consecrate himself with a young bullock and seven rams,¹ the same may be a priest of them that are no gods.

10 But as for us, the LORD is our God, and we have not forsaken him; and the priests, which minister unto the LORD, are the sons of Aaron, and the Levites wait upon their business:

11 And they burn unto the LORD, every morning and every evening, burnt-sacrifices and sweet incense: the show-bread also set they in order upon the pure table; and the candlestick of gold, with the lamps thereof, to burn every evening: for we keep the charge of the LORD our God; but ye have forsaken him.

12 And, behold, God himself is with us for our captain, and his priests with sounding trumpets to cry alarm against you. O children of Israel, fight ye not against the LORD God of your fathers; for ye shall not prosper.²

13 ¶ But Jeroboam caused an ambushment to come about behind them: so they were before Judah, and the ambushment was behind them.

14 And when Judah looked back, behold,

the precious from the vile. Nothing so strengthens a nation as when all ranks concur to walk in the way of the Lord. But, alas! how often do princes weaken their kingdoms by their indulgence of sinful lust and following of long-rooted customs! And happy is it if those who begin foolishly would but end wisely in the right disposal of their children or their property!

CHAPTER XII. [Ver. 2. Shishak has been satisfactorily identified with Sesouchis, the first king of the Diospolitan dynasty. The name is found on Egyptian monuments in the form Sheshouk. In the temple of Karnak there is a large bas-relief portrait of the monarch presenting to the gods the chiefs of vanquished nations, among whom is one with the peculiar Jewish physiognomy, and the attached inscription has been rendered by Champollion 'King of Judaea.' P.]

REFLECTIONS.—They who in adversity appear faithful for God often forsake him in their prosperity. Nay, earthly prosperity is a common occasion of ruin to the soul. Human supports and fenced cities prove but refuges of lies when God withdraws or becomes our destroyer. And to punish men's sins, he often turns their old friends, or even relations, into inveterate enemies. God's word comes to men with peculiar advantage when awakening providences concur with it: and

stupid and self-conceited sinners must have the plainest providences explained to them before they understand them. They whom the Lord hath left ought to blame themselves as the guilty cause, and to humble themselves under his mighty hand: for it is vain to project means of defence if we continue unhumbled for our sins. The greatest kings and princes must either be humbled or ruined: and we are never humbled aright till we justify God in our sufferings. But how God's bowels yearn towards repenting prodigals! How forward he is to meet them with merciful deliverances who humble themselves before him! Whenever we have hearts humbled under troubles they have done their work, and shall either be removed or have their nature altered into tokens of kindness. And it is a great mercy to a sinful people if God but grant a partial deliverance. It is well if the guilt be removed, though we should smart in the flesh for it. They who reckon God a hard master, and his service burdensome, will find the change. It is far more honourable and safe to endure the utmost hardships in obeying God than to risk the punishments of disobedience. But how easily God can restrain the fury of the most outrageous conquerors by his invisible arm, and set limits to their ravages! and happy is it when, in evil times, he preserves a remnant

for himself. Judgments which make us learn righteousness are mercies in disguise. But if our heart be not engaged in the service of God all is naught. They who never had their heart fixed to him, and never made real religion their principal business, are easily drawn to anything evil. Though God's judgments may force men to their prayers, nothing but almighty grace can convert them to himself. And, alas! how many in his church do but cumber the ground while they live, and in a moment go down to their grave!

CHAPTER XIII. REFLECTIONS.—What multitudes do wicked princes render subservient to their lusts! Before men proceed to the extremities of war, every peaceable method of accommodation ought to be tried; as, at least, all the death on the one side is murder, and often so on both. Many can talk finely of God and his service who have no heart-love to them or any correspondent practice. What an advantage in war is it to have a righteous cause and a powerful and gracious God on our side; and when we evidence it by not forsaking him, but by cleaving to his ministers and ordinances! But dangerous is their case who have ambition that cannot be satisfied, and who are emboldened by mere success! Prosperous iniquity is but a short-lived joy. They who have God their

the battle was before and behind: and they cried unto the LORD, and the priests sounded with the trumpets.

15 Then the men of Judah gave a shout: and as the men of Judah shouted, it came to pass, that God smote Jeroboam and all Israel before Abijah and Judah.

16 And the children of Israel fled before Judah; and God delivered them into their hand.

17 And Abijah and his people slew them with a great slaughter: so there fell down slain of Israel five hundred thousand chosen men.³

18 Thus the children of Israel were brought under at that time, and the children of Judah prevailed, because they relied upon the LORD God of their fathers.

19 And Abijah pursued after Jeroboam, and took cities from him, Beth-el with the towns thereof, and Ephraim with the towns thereof.

20 Neither did Jeroboam recover strength again in the days of Abijah: and the LORD struck him, and he died.⁴

21 ¶ But Abijah waxed mighty, and married fourteen wives,⁵ and begat twenty and two sons, and sixteen daughters.

22 And the rest of the acts of Abijah, and his ways, and his sayings, are written in the story⁶ of the prophet Iddo.

CHAPTER XIV.

1 Asa succeeding destroyeth idolatry. 6 Having peace, he strengtheneth his kingdom with forts and armies. 9 Calling on God, he overthroweth Zerah, and spoileth the Ethiopians.

SO Abijah slept with his fathers, and they buried him in the city of David: and Asa his son reigned in his stead. In his days the land was quiet ten years.

2 And Asa did that which was good and right in the eyes of the LORD his God.¹

3 For he took away the altars of the strange gods, and the high places, and brake down the images,² and cut down the groves,³

4 And commanded Judah to seek the LORD God of their fathers, and to do the law and the commandment.

5 Also he took away out of all the cities of Judah the high places and the images:⁴ and the kingdom was quiet before him.⁵

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6 ¶ And he built fenced cities in Judah: for the land had rest, and he had no war in those years; because the LORD had given him rest.

7 Therefore he said unto Judah, Let us build these cities, and make about them walls, and towers, gates, and bars, while the land is yet before us; because we have sought the LORD our God, we have sought him, and he hath given us rest on every side: so they built and prospered.

8 ¶ And Asa had an army of men that bare targets and spears, out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew bows, two hundred and four-score thousand: all these were mighty men of valour.⁶

9 ¶ And there came out against them Zerah the Ethiopian, with an host of a thousand thousand,⁷ and three hundred chariots; and came unto Mareshah.

10 Then Asa went out against him, and they set the battle in array in the valley of Zephathah at Mareshah.

11 And Asa cried unto the LORD his God, and said, LORD, it is nothing with thee to help, whether with many, or with them that have no power: help us, O LORD our God; for we rest on thee, and in thy name we go against this multitude. O LORD, thou art our God; let not man prevail against thee.

12 So the LORD smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled.⁸

13 And Asa, and the people that were with him, pursued them unto Gerar:⁹ and the Ethiopians were overthrown, that they could not recover themselves; for they were destroyed before the LORD, and before his host: and they carried away very much spoil.

14 And they smote all the cities round about Gerar;¹ for the fear of the LORD came upon them: and they spoiled all the cities; for there was exceeding much spoil in them.

15 They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem.

CHAP. XIV.

A.M. 3046. B.C. 958.

A.M. 3046. B.C. 958.

A.M. 3046. B.C. 958.

A.M. 3046. B.C. 958.

A.M. 3046. B.C. 958.

A.M. 3046. B.C. 958.

A.M. 3046. B.C. 958.

A.M. 3046. B.C. 958.

A.M. 3046. B.C. 958.

A.M. 3046. B.C. 958.

A.M. 3046. B.C. 958.

A.M. 3046. B.C. 958.

A.M. 3046. B.C. 958.

A.M. 3046. B.C. 958.

A.M. 3046. B.C. 958.

A.M.

CHAPTER XV

1 Asa with Judah and many of Israel, moved by the prophecy of Azariah the son of Oded, make a solemn covenant with God. 16 He putteth down Maachah his mother for her idolatry. 18 He bringeth dedicated things into the house of God, and enjoyeth a long peace.

AND the Spirit of God came upon Azariah the son of Oded:

2 And he went out to meet¹ Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin; The LORD is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you.

3 Now for a long season² Israel hath been without the true God, and without a teaching priest, and without law:

4 But when they in their trouble did turn unto the LORD God of Israel, and sought him, he was found of them.

5 And in those times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries.

6 And nation was destroyed³ c⁴ nation, and city of city: for God did vex them with all adversity.

7 Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded.

8 ¶ And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim, and renewed the altar of the LORD that was before the porch of the LORD.

9 And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon: (for they fell to him out of Israel in abundance, when they saw that the LORD his God was with him:)

10 So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa.

11 And they offered unto the LORD the same time, of the spoil which they had brought, seven hundred oxen, and seven thousand sheep.

12 And they entered into a covenant to seek the LORD God of their fathers with all their heart, and with all their soul;

A.M. 3059. B.C. 945.

CHAP. XV.

a 2 Sa. 21. 2. Eze. 3.

14. 2 Pe. 1. 21.

1 Heb. before Asa.

d ch. 13. 12. 32. 8. 1 Ch.

22. 18. Ja. 4. 8.

e ver. 4. 14. Mat. 7. 7.

ch. 33. 14. 13. Ps. 32. 6.

Je. 29. 12. 14. 15. 5. 6.

d 1 Ch. 28. 9. 2 Ki. 27.

14. ch. 24. 20. 19. 20.

e Ho. 3. 4. 1 Ki. 12. 28.

33. 15. 3.

f The prophet does

not mean 'long ago'

in reference to the

time of the judges,

but addressing Judah

and Benjamin, ver.

2, 8, he speaks of the

separate kingdom of

Israel under Jero-

boam (comp. ver. 9),

of the mutual cala-

mities the two king-

doms inflicted upon

each other (see ch.

13. 17), because of

this national defection,

and of God's

mercy to such,

in either nation, as be-

lieved the word of

his law and prophets,

and turned to him by

repentance.—C.

f Ju. 3. 9. 15. 16. 10. 16.

1 Sa. 7. 4.

g Ju. 5. 6. vi. x. 1 Sa.

xiii. 12. 15. xiii.

h ch. 12. 14. 13. 17. Is.

10. 5. Am. 3. 6.

i Heb. beaten in

pieces.

j ver. 1.

k These words,

that is, the words

spoken by Azariah

the son of Oded, ver.

1, and the 'prophe-

cy' of Oded himself,

who had likewise

spoken, though the

words of his prophecy

are not given, while

their happy effect is

recorded.—C.

l Heb. abominations,

2 Ki. 23. 13.

m ch. 13. 19.

n ch. 14. 12. 12.

o ch. 11. 16. 32. 9. Zec.

8. 23.

p The 'strangers'

here mentioned were

Israelites belonging

to tribes not includ-

ed in the kingdom of

Judah. It is singular

to find some even out

of Ephraim, the great

tribe, coming to

Jerusalem. It is evi-

dent that many in the

northern kingdom

were dissatisfied and

shocked at the idolatry

there practised, and

now when they saw

the true worship of

God re-established

under Asa, they

embraced the precious

opportunity of

journeying to Jerusa-

lem to join in it. It

is not to be inferred

from the mention of

'strangers' out of

Simeon, that the

tribe and territory of

Simeon were not in-

cluded in the south-

ern kingdom. They

formed part of Judah;

but it seems that

some of the Simeon-

ites had left their

homes and settled in

the northern king-

dom. They are here

called 'strangers'—

f.

g Ex. 8. 9.

h Nu. 31. 28. 9. ch. 1.

i 67. 5. 1 Ch. 26. 20. 27.

j Heb. in that day.

k De. 5. 2. 3. 29. 1. ch.

l 29. 10. 34. 31. 32. Ne. 9.

m 33. 10. 28. Ps. 110. 3. Ju.

n 50. 5. 2 Co. 8. 5.

A.M. 3064. B.C. 940.

CHAP. XVI.

e Ex. 22. 20. De. 13. 9.

17. 5. 17.

f The essence of

the Jewish constitu-

tion was, that God

was King, conse-

quently every act of

idolatry was consi-

dered as high trea-

son, and therefore

capitally punished,

De. 17. 2.—C.

g Ne. 5. 13. 10. 29. Ps.

119. 106.

h Ne. 8. 10. 2 Co. 1. 12.

i Pr. 3. 17. Ps. 32. 11.

j ver. 2. 4. Mat. 7. 7.

k Is. 45. 19. ch. 14. 6. 7.

l 1 Ki. 15. 13. ch. 14.

3. 5. De. 33. 9. 13. 6. 8.

m Zec. 13. 3.

n Grandmother, 1

Ki. 15. 2. 10.

o In many eastern

courts, the queen-

mother is not a name

of relation, but of a

high and influential

office. From such

a dignity Maachah

seems to have been

removed.—C.

p Heb. horror.

q Literally, 'a fear

in a grove,' that is,

an object to be wor-

shipped with fear.

r Not the final end,

nor the final object,

nor the final result,

but the final object

of the worship, which

is due to God, but the

slavish and degrad-

ing fear rendered to

an abominable idol.

s There is little doubt

that this idol was

Ashtaroth.—C.

t 2 Ki. 23. 4. 6. 12.

u For worship of

the true God, Le. 6.

38. De. 12. 13. 14. 1 Ki.

22. 43. 2 Ki. 12. 3. 14. 4.

ch. 33. 17.

v 1 Sa. 17. 51. 15. 15.

w Till the end of.

x Kingdom, 1 Ki.

15. 16. 32.

y Kingdom, 1 Ki.

15. 16. 32.

z Kingdom, 1 Ki.

15. 16. 32.

a Kingdom, 1 Ki.

15. 16. 32.

b Kingdom, 1 Ki.

15. 16. 32.

c Kingdom, 1 Ki.

15. 16. 32.

d Kingdom, 1 Ki.

15. 16. 32.

e Kingdom, 1 Ki.

15. 16. 32.

f Kingdom, 1 Ki.

15. 16. 32.

g Kingdom, 1 Ki.

15. 16. 32.

h Kingdom, 1 Ki.

15. 16. 32.

i Kingdom, 1 Ki.

15. 16. 32.

j Kingdom, 1 Ki.

15. 16. 32.

k Kingdom, 1 Ki.

15. 16. 32.

l Kingdom, 1 Ki.

15. 16. 32.

m Kingdom, 1 Ki.

15. 16. 32.

n Kingdom, 1 Ki.

15. 16. 32.

o Kingdom, 1 Ki.

15. 16. 32.

p Kingdom, 1 Ki.

15. 16. 32.

q Kingdom, 1 Ki.

15. 16. 32.

r Kingdom, 1 Ki.

15. 16. 32.

s Kingdom, 1 Ki.

15. 16. 32.

t Kingdom, 1 Ki.

15. 16. 32.

u Kingdom, 1 Ki.

15. 16. 32.

v Kingdom, 1 Ki.

15. 16. 32.

w Kingdom, 1 Ki.

15. 16. 32.

x Kingdom, 1 Ki.

15. 16. 32.

y Kingdom, 1 Ki.

15. 16. 32.

z Kingdom, 1 Ki.

15. 16. 32.

a Kingdom, 1 Ki.

15. 16. 32.

b Kingdom, 1 Ki.

15. 16. 32.

c Kingdom, 1 Ki.

15. 16. 32.

d Kingdom, 1 Ki.

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f Kingdom, 1 Ki.

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g Kingdom, 1 Ki.

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15. 16. 32.

o Kingdom, 1 Ki.

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p Kingdom, 1 Ki.

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q Kingdom, 1 Ki.

15. 16. 32.

r Kingdom, 1 Ki.

15. 16. 32.

s Kingdom, 1 Ki.

15. 16. 32.

t Kingdom, 1 Ki.

15. 16. 32.

u Kingdom, 1 Ki.

15. 16. 32.

v Kingdom, 1 Ki.

15. 16. 32.

w Kingdom, 1 Ki.

15. 16. 32.

x Kingdom, 1 Ki.

15. 16. 32.

y Kingdom, 1 Ki.

15. 16. 32.

z Kingdom, 1 Ki.

15. 16. 32.

a Kingdom, 1 Ki.

15. 16. 32.

b Kingdom, 1 Ki.

15. 16. 32.

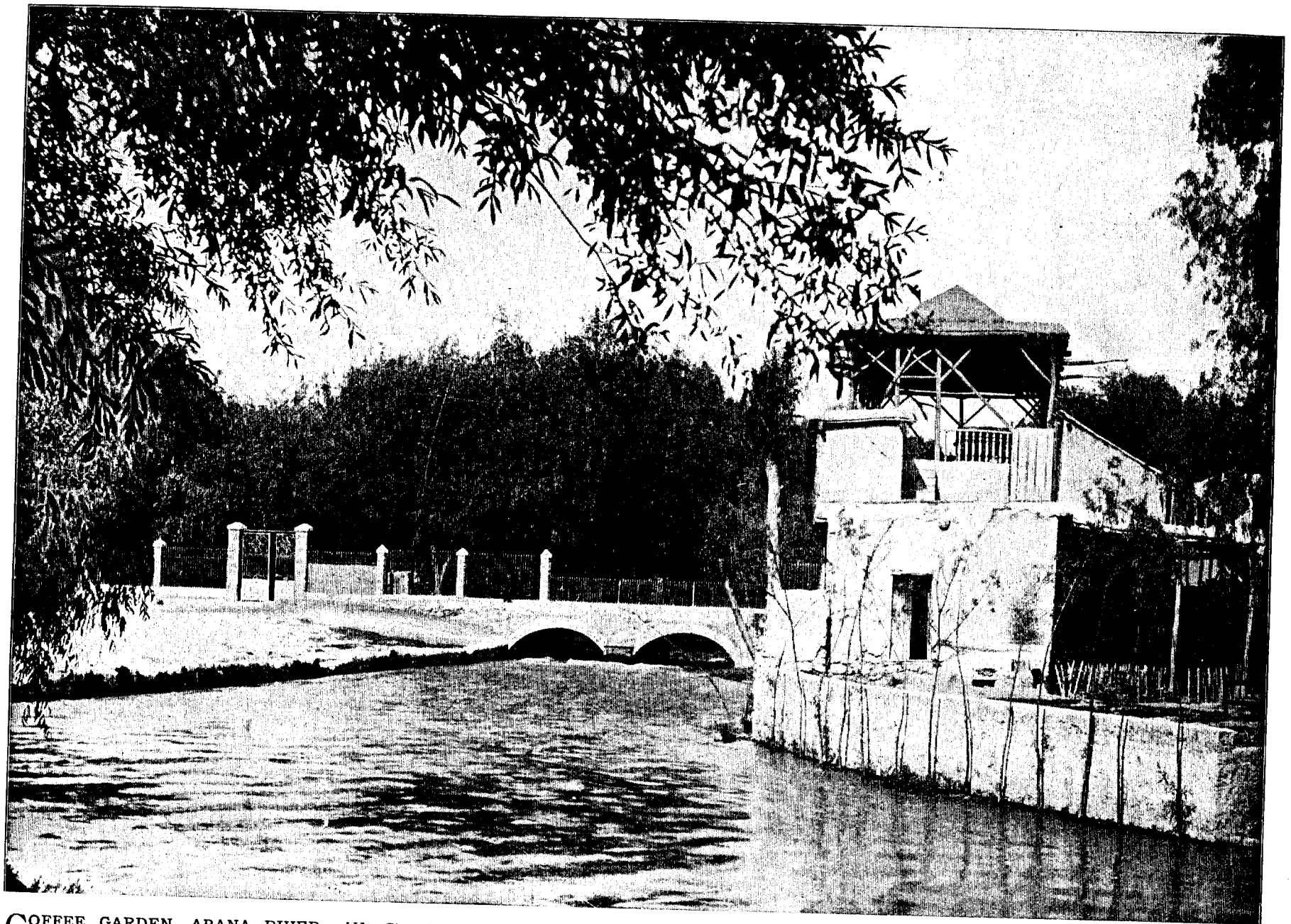
c Kingdom, 1 Ki.

15. 16. 32.

d Kingdom, 1 Ki.

15. 16. 32.

e Kingdom, 1 Ki.



COFFEE GARDEN, ABANA RIVER. [II. Chronicles, xvi:2.]—"Then Asa brought out silver and gold out of the treasures of the house of the Lord and of the king's house, and sent to Ben-hadad, king of Syria, that dwelt at Damascus." One of the things that will strike any traveler at Damascus is the great number of coffee gardens, which are found in different portions of the city. These gardens upon some one of their sides usually front the Abana river. The natives gather here to

smoke the nargileh pipe or cigarette and to drink black coffee. These gardens are filled with large trees and adorned by beautiful flowering shrubs. Rose bushes grow in all of them, and roses are taken from these gardens with which to make the famous attar of roses. During the night, when the gardens are illuminated, they look as if they might be scenes of the Arabian Nights. The great charm of Damascus is its abundant supply of water.

5 And it came to pass, when Baasha heard it, that he left off building of Ramah, and let his work cease.

6 Then Asa the king took all Judah; and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha was a building; and he built therewith Geba and Mizpah.

7 ¶ And at that time Hanani the seer came to Asa king of Judah, and said unto him, 'Because thou hast relied on the king of Syria, and not relied on the LORD thy God, therefore is the host of the king of Syria escaped' out of thine hand.

8 Were not the Ethiopians and the Lubims a huge host, with very many chariots and horsemen? yet, because thou didst rely on the LORD, he delivered them into thine hand.

9 For the eyes of the LORD run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars.

10 Then Asa was wroth with the seer, and put him in a prison-house; for he was in a rage with him because of this thing. And Asa oppressed some of the people the same time.

11 ¶ And, behold, the acts of Asa, first and last, lo, they are written in the book of the kings of Judah and Israel.

12 And Asa, in the thirty and ninth year of his reign, was diseased in his feet, until his disease was exceeding great; yet in his disease he sought not to the LORD, but to the physicians.

13 ¶ And Asa slept with his fathers, and died in the one and fortieth year of his reign.

14 And they buried him in his own sepulchres, which he had made for himself in the city of David, and laid him in the bed which was filled with sweet odours, and divers kinds of spices prepared by the apothecaries' art: and they made a very great burning for him.

CHAPTER XVII.

1 Jehoshaphat, succeeding Asa, reigneth well, and prospereth. 7 He sendeth Levites with his princes to teach Judah. 10 His enemies being terrified by God, some of them bring him presents and tribute. 12 His greatness, captains, and armies.

AND Jehoshaphat his son reigned in his stead, and strengthened himself against Israel.

A.M. 3569. B.C. 935.

2 Ki. 15. 22.

3 Jos. 12. 24, 26. 1 Sa.

7. 6, 10.

4 1 Ki. 16. 1. ch. 19. 25.

20. 34.

5 Is. 31. 1. Je. 17. 5, 6.

6 Called in as auxiliaries, it would seem the Syrians had been come marauders—not an uncommon result with such mercenary armies; and that Asa had been compelled to turn his arms against them (comp. ch. 16. 2), and that they had 'escaped' for the present to return in greater force against his kingdom.

—C.

7 ch. 14. 9-12.

8 Heb. in abundance.

9 Ps. 57. 11. 5. Job.

10 Zec. 4. 10. Je. 16.

17. He. 4. 13.

11 Ps. 18. 25. 26. 7. 113. 6. Zec. 2. 5.

12 Ch. 27. 8. 1 Ki. 15.

32. 2 Sa. 12. 7-12.

13 ch. 26. 19. Ps. 141. 5.

14 Even the heathen have said, that 'anger is a short madness.' Our Lord has, however, shown that it is still worse, and it is murder, Mat. 5. 22. Here its heinous character still farther appears in its direct rebellion against the message of God.—C.

15 ch. 18. 26. Je. 20. 21.

20. 25.

16 Heb. crushed.

17 Ge. 9. 21, 22; 19. 33. 2 Sa. 11. 4.

18 1 Ki. 15. 23. ch. 24.

27; 25. 26; 27. 7. 28. 26; 32.

33; 34. 25; 35. 27; 36. 8.

19 C. 9. 6.

20 Job. 1. 1. De. 22. 2.

ch. 21. 18, 19; 24. 9.

21 Some disease commencing in the feet and ascending (as the original intimates) upward to the body.—Disease is the offspring of sin, or a corrective of sin, or a cultivator of grace, 1 Co. 11. 30, 32. 2 Co. 4. 17. Disease should therefore lead to careful self-examination; and if we have never yet drawn near to God, or fallen from our first love, it should warn us to seek him while he may be found.—C.

22 Ch. 10. 14. Je. 17.

5. 15. 22. 2.

23 Most probably foreigners, who were astrologers, and dealers in amulets and charms, as species of idolatry that led the king's heart away from God.—C.

24 B.C. 914.

25 Heb. digged.

26 Ge. 50. 2. Mar. 16. 1.

27 Je. 34. 5. ch. 21. 19; 32. 33.

28 The context shows that 'the great burning' was of incense and perfumes. It was customary both in Egypt and Palestine to burn incense at the funerals of kings and great men. The quantity consumed at the burial of Asa seems to have been unusually large.—P.

CHAP. XVII.

29 1 Ki. 15. 24; 22. 41. 1

Ch. 3. 10. Mat. 1. 8.

A.M. 3590. B.C. 914.

1 ch. 11. 11, 12; 14. 7;

15. 8; ver. 19.

2 ch. 15. 2. Ro. 8. 31.

3 Not 2 Sa. xi.

4 Some read the passage—'of his father and of David; others, for David, would substitute Asa. Houbigant renders it, 'first and others; but there does not appear sufficient authority for any of these emendations. That the first ways of Asa were religious, is recorded (ch. 14. 2), and may not David have been one of his names, generally dropped for the name of Asa, or the name of Jehoshaphat, a name probably derived from his following physicians to the neglect of God, ch. 10. 12? C.—There can be no doubt that King David is here referred to. According to Hebrew idiom and Eastern custom the word father has a very wide signification. It may mean any ancestor however remote. David was not merely one of Jehoshaphat's ancestors, but he was the head of the royal line.—P.

5 ch. 14. 2; 5. 2. Lu. 1.

6 1 Th. 2. 10. 2 Co. 1. 12.

7 1 Ki. 22. 26-33; 13.

33; 16. 17. Ro. 15. 4.

8 2 Sa. 7. 29. 1 Ki. 2.

12. Ps. 127. 1. Pe. 5. 10.

9 1 Sa. 10. 27. 1 Ki. 4.

21. ch. 15. Mat. 6. 33.

10 That is, was encouraged.

11 Of idols, for 1 Ki.

22. 43. ch. 20. 33.

12 C. 9. 11.

13 Is. 40. 23; 50. 13.

14 Ne. 8. 7. ch. 35. 3.

15 The princes most probably sought the civil law, the Levites and the priests the nature and design of the ceremonies of the temple service, as the 'book of the law,' 1 Es. 7. 12. In the example of a public itinerant ministry, which appears to have been instituted, in some degree, in the reign of Edward VI.

16 De. 17. 18. Mal. 2.

7. ch. 35. 3.

17 Is. 8. 20. Jn. 5. 39.

18 De. 6. 6-9. Mat. 28. 20. 2

Th. 3. 17. Ro. 15. 4.

19 'The book of the law of the Lord' was the full and well-known name of the Pentateuch.—C.

20 Given to it by Jehoshaphat himself (De. 31. 24, 26, 27, 28, 29, 30, 31, 32); it was frequently mentioned, as by Joshua (ch. 1. 8, &c.), and by the sacred writers who succeeded him.—C.

21 Ge. 35. 5. ch. 14. 14.

22 Heb. war.

23 ch. 9. 14; 26. 8. 2 Ki.

34.

24 ver. 5. 11, 13. 1 Ch.

29. 25.

25 ch. 8. 2-6; 11. 5-12;

14. 6, 7.

26 Or, palaces.

27 1 Ch. 27. 27-31.

28 By his judicious government he increased commerce and manufactures, and carried on much public improvement in all the cities.—C.

29 Ge. 12. 13; 16. 15; 5;

22. 17; 26. 4.

30 Not with him in Jerusalem, but subject to the monthly mustering, ordained by David (Ch. xxvii.), and ready to be called out together for the defence of their country.—C.

2 And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken.

3 And the LORD was with Jehoshaphat, because he walked in the first ways of his father David, and sought not unto Baalim;

4 But sought to the LORD God of his father, and walked in his commandments, and not after the doings of Israel:

5 Therefore the LORD established the kingdom in his hand: and all Judah brought to Jehoshaphat presents; and he had riches and honour in abundance.

6 And his heart was lifted up in the ways of the LORD: moreover, he took away the high places and groves out of Judah.

7 ¶ Also, in the third year of his reign, he sent to his princes, even to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, to teach in the cities of Judah.

8 And with them he sent Levites, even Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tob-adonijah, Levites; and with them Elishama and Jehoram, priests.

9 And they taught in Judah, and had the book of the law of the LORD with them, and went about throughout all the cities of Judah, and taught the people.

10 ¶ And the fear of the LORD fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat.

11 Also some of the Philistines brought Jehoshaphat presents, and tribute-silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he-goats.

12 ¶ And Jehoshaphat waxed great exceedingly; and he built in Judah castles, and cities of store.

13 And he had much business in the cities of Judah; and the men of war, mighty men of valour, were in Jerusalem.

14 And these are the numbers of them, according to the house of their fathers: Of Judah, the captains of thousands, Adnah the chief, and with him mighty men of valour three hundred thousand.

can there be on an arm of flesh! What enticement is there, or even hiring of men, to perjury, and to murdering of God's people, by the plunder of his temple! But opposition to God's people, or murdering of them, though it should be by the hand of heathens, brings along with it the most fearful ruin. And often, particularly in carnal expedients to extricate themselves, even good men act against their experience, their knowledge, and their interest, all at once: often in pride they hate, and in passion they persecute, their faithful reprovers; and, even in distress, overlook God, and depend on means carnal or devilish. O what need we

have to consider our ways, to keep our heart with all diligence, and to pray for peculiar grace to keep us to the end! All our departures from God spring from our evil heart of unbelief: and the very means which we use unlawfully to avert trouble will bring it more heavily upon us. Sinful wisdom will at last appear egregious folly. Passion, and impatience of reproof, will issue in bitter groans. Rewarding of God's messengers with imprisonment will issue in our own confinement on earth or in hell: and if our desperate wickedness of heart be indulged, it will mark us with lasting shame. But notwithstanding all their sad

blemishes, the godly die in Christ, and must be had in honour by their survivors.

CHAPTER XVII. REFLECTIONS. — How glorious is it when remarkable piety and prosperity are so connected that they promote one another, and outward wealth and greatness lift up the heart to God! —when kings at the same time promote religion and advance the civil power of the nation! —when the personal piety of princes, and their zeal for reforming others, are equally conspicuous! —and when ministers and magistrates heartily concur in promoting the know-

15 And next to him¹ was Jehohanan the captain, and with him two hundred and fourscore thousand.

16 And next him was Amasiah the son of Zichri,² who willingly offered himself unto the Lord,³ and with him two hundred thousand mighty men of valour.

17 And of Benjamin; Eliada a mighty man of valour, and with him armed men with bow and shield two hundred thousand.

18 And next him was Jehozabad, and with him an hundred and fourscore thousand ready prepared for the war.

19 These³ waited on the king, besides those whom the king put in the fenced cities throughout all Judah.⁴

CHAPTER XVIII.

¹ Jehoshaphat, joined in affinity with Ahab, is persuaded to go with him against Ramoth-gilead. ⁴ Ahab, seduced by false prophets, according to the word of Micaiah, is slain there.

NOW Jehoshaphat had riches and honour in abundance, and joined affinity with Ahab.¹

2 And² after certain years² he went down to Ahab to Samaria: and Ahab killed sheep and oxen for him in abundance, and for the people that he had with him, and persuaded him to go up with him to Ramoth-gilead.

3 And Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt thou go with me to Ramoth-gilead? And he answered him, I am as thou art, and my people as thy people; and we will be with thee in the war.

4 ¶ And Jehoshaphat said unto the king of Israel, Inquire, I pray thee, at the word of the LORD to-day.

5 Therefore the king of Israel gathered together of prophets four hundred men,³ and said unto them, Shall we go to Ramoth-Gilead to battle, or shall I forbear? And they said, Go⁴ up; for God⁴ will deliver it into the king's hand.

6 ¶ But Jehoshaphat said, Is there not here a prophet of the LORD besides, that we might inquire of him?

7 And the king of Israel said unto Jehoshaphat, There is yet one man, by whom we may inquire of the LORD: but I hate him; for he never prophesieth good unto me, but always evil: the same is Micaiah the son of Imla. And Jehoshaphat said, Let not the king say so.

8 And the king of Israel called for one of his officers,⁵ and said, Fetch quickly Micaiah the son of Imla.

9 And the king of Israel, and Jehoshaphat

A.M. 3104. B.C. 900.

1 Heb. at his hand. ² Je. 5:2. Ps. 120:3. ³ Ac. 2:4. In all, 280,000 of Judah, and 380,000 of Benjamin. The whole of his subjects could not therefore be less than 5,000,000 of men, women, and children. ⁴ That is, who did not choose war as a mere profession, or for the purposes of advancement, but solely in obedience to the Lord, when his providence or his word called him to the defence of his country.—C.

5 Officers. ⁶ x ver. 12. ⁷ The organization of the army and defence of the kingdom were most complete. The army was not kept as a modern standing army; it bore more resemblance to a militia. The soldiers were trained, ranked under leaders, and ready to be called out at a moment's notice; but during peace, they were permitted to remain at their ordinary occupations, with the exception of a few who were placed as garrisons in fortified cities. The army was composed of five great divisions. Judah contributed 380,000 men in three divisions, and Benjamin 380,000 in two divisions.—P.

CHAP. XVIII.

B.C. 897.

a ch. 17:5, 12; 1:15. 1 Sa. 2:30. Mat. 6:33. 1 Ti. 4:8. Pr. 10:22.

2 2 Ki. 8:18. 2 Co. 6:14. Ge. 6:1.

3 Joram his eldest son married Athaliah, Ahab's daughter—a remarkable example of the danger of marrying into an envious family, as it led to the ruin both of father and son.—C.

4 1 Ki. 22:2. Pr. 9:6; 23:33, 30.

5 Heb. at the end of years.

6 1 Ki. 22:4-35. ch. 19:2. 2 Ki. 3:7.

7 1 Ki. 22:4-6. 1 Sa. 2:4, 9. 2 Sa. 2:1; 5:19, 23.

8 1 Ki. 18:19, 22-6.

9 That is, of those called prophets, from pretending to foretell future events. The word *it*, fixing the meaning of the response to Ramoth-gilead, is not in the original; so that, like other false oracles, these prophets could have defended their answer, whatever the event had been. Neither is any king specified, so that the delivery might have been to the king of Syria as readily as to the king of Israel.—C.

10 Eze. 13:3-10, 19, 22. Je. 23:17. Is. 30:10. Mi. 2:11; 3:11.

11 In 1 Ki. 22:6 it is *Adonai*, i.e. the Lord, a name used with greater latitude than Jehovah. Perhaps Jehoshaphat suspected their characters from their using that word, which might apply to Baal, or any heathen god; and therefore in the rest of the interview Zedekiah and the others employ the name Jehovah.—J.

12 Heb. yet, or more.

13 Ki. 22:7-27.

14 Ki. 22:13, 20, 28, 35.

15 Mi. 2:11. Je. 28:8, 9. Gal. 1:6, with 1 Ki. 18:17, 21; 20:12.

16 Heb. eunuchs.

17 Heb. Hasten, 1 Ki. 22:9.

A.M. 3107. B.C. 897.

m Or, floor, 1 Ki. 22:10-12. Is. 14:9. Eze. 26:10. Da. 1:2. Ps. 125:28, 29. The thrashing-floors among the ancient Jews were only, as they are to this day in the East, round level plats of ground in the open air, where the corn was trodden out by oxen. Such was the floor of Aramoth the Jebusite, where David erected the altar. Hence a floor might well be near the entrance of Samaria, which was built on a hill, and might afford no improper place for the kings of Israel and Judah to hear the prophets in.—J.

2 Je. 27:2. Is. 20:2-4. Eze. iv. v. 1 Ki. 22:11.

3 1 Ki. 22:10. Pr. 24:25. ver. 32-34. 2 Pe. 2:1. Jude. 10. Re. 16:13, 14; 22:8.

4 Heb. with one mouth, 1 Ki. 22:13.

5 Je. 23:28; 44:1. Co. 11:27; 4:5. Mat. 28:20.

6 Eze. 2:7, 17. Ac. 20:27, 18:8, 20.

7 La. 4:21. Am. 4:4, 5. Eze. 11:9. 1 Ki. 22:7, 22, 15.

8 Micaiah does not speak in the name of the Lord, but pointing to the false prophets, he repeats their words, as if he had said, Why ask me since these your chosen oracles have so spoken? Besides, he does not say, 'Go ye up' and ye shall prosper; but, 'Go ye up and prosper' and, in that event, 'they shall be delivered' but that event he does not foresee. The sentence merely requires to be read with the emphasis on prosper, and the prophet stands clear either from using irony, or speaking untruth.—C.

9 1 Sa. 14:24; 3:17. Mat. 26:63.

10 Zec. 13:7; 10:2. ver. 23, 34. 1 Ki. 22:17, 36. Je. 23:1-3.

11 Or, but for evil.

12 Da. 7:9, 10. Ps. 103, 20, 21. Is. 6:1-4. Job 1:6; 2:1. 1 Ki. 22:19-22.

13 This prophecy is an emblematic vision, such as is common in other prophecies; for example, in Nebuchadnezzar's vision of the empire, and the emblem of a compound image (Da. 2:31-45), or Daniel's vision of the beasts (Da. vii.), or the still more complicated, because more particular, visions of John in the Apocalypse.—C.

14 Job 1:6; 2:1. 2 Co. 12:7; 11:2. Th. 2:9, 11.

15 Re. 20:8; 12:9. Ho. 4:12. Zec. 13:2. Jn. 8:44.

16 Ps. 106:17. 2 Th. 2:10, 11.

17 Not a permission, but a command, to inflict a judicial and deserved punishment upon a king who hated truth and loved lies. This does not, however, excuse the lying spirit, or make God the author of his lie: that lying spirit is himself judicially punished when given over, like wicked men, to follow his own wicked inclinations. See Ps. 81:12. Ro. 1:24, 26, 28. 2 Th. 2:7-12.—C.

18 Job 12:16. Is. 19, 14. Eze. 14:9. Ju. 9:23. Am. 3:6. Ro. 1:24. Ps. 81:12.

king of Judah, sat either of them on his throne, clothed in their robes, and they sat in a void place at the entering in of the gate of Samaria; and all the prophets prophesied before them.

10 And Zedekiah the son of Chenaanah had made him horns of iron, and said, Thus saith the LORD, With these thou shalt push Syria until they be consumed.

11 And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper; for the LORD shall deliver it into the hand of the king.

12 And the messenger that went to call Micaiah spake to him, saying, Behold, the words of the prophets declare good to the king with one assent; let thy word therefore, I pray thee, be like one of theirs, and speak thou good.

13 And Micaiah said, As the LORD liveth, even what my God saith, that will I speak.

14 And when he was come to the king, the king said unto him, Micaiah, shall we go to Ramoth-gilead to battle, or shall I forbear? And he said, Go ye up, and prosper, and they shall be delivered into your hand.⁶

15 ¶ And the king said to him, How many times shall I adjure thee that thou say nothing but the truth to me in the name of the LORD?

16 Then he said, I did see all Israel scattered upon the mountains, as sheep that have no shepherd: and the LORD said, These have no master; let them return therefore every man to his house in peace.

17 And the king of Israel said to Jehoshaphat, Did I not tell thee that he would not prophesy good unto me, but evil?⁷

18 Again he said, Therefore hear the word of the LORD; I saw the LORD sitting upon his throne,⁸ and all the host of heaven standing on his right hand and on his left.

19 And the LORD said, Who shall entice Ahab king of Israel, that he may go up and fall at Ramoth-gilead? And one spake saying after this manner, and another saying after that manner.

20 Then there came out a spirit, and stood before the LORD, and said, I will entice him. And the LORD said unto him, Wherewith?

21 And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And the LORD said, Thou shalt entice him, and thou shalt also prevail: go out, and do even so.

22 Now therefore, behold, the LORD hath put a lying spirit in the mouth of these thy prophets, and the LORD hath spoken evil against thee.

ledge and fear of God! Religion is a reasonable service; and in promoting reformation we must begin with instruction in the truths of God as laid down in his word. No dictates of men, but the lively oracles of God, must be produced as the ground of what we inculcate. What a powerful protection to nations is the terror of God impressed on their neighbours and enemies! No armed hosts are comparable to it. To

what prodigious numbers had the Hebrews increased, had not their sin prevented it! and marvellous was the providence of God in maintaining such multitudes in so small a country as the lots of Judah and Benjamin!

CHAPTER XVIII. REFLECTIONS. — Marriages founded on pride and worldly-mindedness bring

dreadful miseries along with them: and the strongest expressions of friendship from wicked men are to be suspected as methods of serving themselves. Their feasts as well as their kisses are deceitful: and even the best men are apt to be ensnared by their caresses and flattery. Often, while such men ought, and profess to consult the Lord, they do but really consult the devil and his agents. And they who are once become familiar



A GORA TEMPLE IN ATHENS, GREECE—WHERE MEGACLES WAS THE CHIEF ARCHON, WHEN AHAB AND JEHOSEPHAT REIGNED OVER ISRAEL AND JUDAH. [II. Chron., xviii:1.]—"Now Jehoshaphat had riches and honor in abundance, and joined affinity with Ahab." Jehoshaphat succeeded Asa as king of Judah in 914 B. C. Ahab succeeded Omri as king of Israel in 918 B. C. In B. C. 912 an alliance was made between Jehoshaphat and Ahab. About the same time Megacles was the chief archon of Athens, and it was during this period

that the Eupatrids arose in open revolt and besieged the Acropolis in Athens. Illustrating this contemporaneous Greek history we give a picture of the Agora temple in Athens which stands just beneath the Acropolis on the side of the north wall, and is doubtless in the very neighborhood of the revolt led by Cylon. Cylon was of the highest rank and position, and a man of great wealth who suddenly appeared in arms against the Athenian government. It is interesting thus to see what was taking place in Greece at the time Ahab and Jehoshaphat ruled in Judah and in Israel.

CHAPTER XIX.

23 ¶ Then Zedekiah the son of Chenaanah came near, and smote Micaiah upon the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee?

24 And Micaiah said, Behold, thou shalt see on that day when thou shalt go into an inner chamber to hide thyself.⁹

25 Then the king of Israel said, Take ye Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son;

26 And say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction, and with water of affliction, until I return in peace.

27 And Micaiah said, If thou certainly return in peace, then hath not the LORD spoken by me. And he said, Hearken, all ye people.¹

28 ¶ So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead.

29 And the king of Israel said unto Jehoshaphat, I will disguise myself, and will go to the battle; but put thou on thy robes.³ So the king of Israel disguised himself; and they went to the battle.

30 Now the king of Syria had commanded the captains of the chariots that were with him, saying, Fight ye not with small or great, save only with the king of Israel.⁴

31 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, It is the king of Israel; therefore they compassed about him to fight: but Jehoshaphat cried out,⁵ and the LORD helped him; and God moved them to depart from him.

32 For it came to pass, that, when the captains of the chariots perceived that it was not the king of Israel, they turned back again from pursuing him.⁶

33 ¶ And a certain man drew a bow at a venture,⁷ and smote the king of Israel between the joints of the harness:⁸ therefore he said to his chariot-man, Turn thine hand, that thou mayest carry me out of the host; for I am wounded.⁹

34 And the battle increased that day: howbeit the king of Israel stayed himself up in his chariot against the Syrians until the even: and about the time of the sun going down he died.²

A.M. 3107. B.C. 897.

b Je. 20.2. Mar. 14.65.

Ac. 23.2. 2 Co. 12.7. 1 Ki. 22.24.

c Is. 26.11. 2 Ki. 7.2.

Je. 38.15.

d Heb. a chamber in a chamber, 1 Ki. 20.30; 22.25.

e The prophet meekly answered that the event would determine which of them spake by the Spirit of God, and he would not need information on that head when he should have to justify himself in the closest recess, 'a chamber or closet within a chamber,' for fear those who sought his life, in order to punish him as a false prophet, and the cause of Ahab's death.—Scott.

f 1 Ki. 19.10; 22.26.

Re. 2.10. ch. 25.16.

g Je. 37.15. Mat. 14.3.

h 1 Ki. 22.27. Is. 30.

20. Ps. 80.6.

i Nu. 16. 29. Is. 44.

20. ch. 25.16.

j Mi. 1.2. Re. 2.7, 11.

29. Je. 22. 29. 1 Ki. 22. 28.

k That is, the prophet said 'hearken'; thus putting in a prophetic character to the test of public and undeniable failure or fulfilment of his prediction.—C.

l 1 Ki. 22.30; 14.2; 20.

38. ch. 35. 21; ver. 30. 31.

Ps. 12. 25; 22. 14; 29. 5.

m The Hebrew text has, 'change thy garments and come'; but our translation is

counounced by all the ancient versions and is required by the context. The Sept.

and Josephus say that Jehoshaphat wore the royal robes of Ahab, and ver. 31

counounces this, for he was taken for Ahab.—J.

n See note on 1 Ki. 22.30.—C.

o Horrid ingratitude, 1 Ki. 20. 32-34.

Mat. 6.6. Pr. 12.10.

p Thus does the wicked king seek to destroy the man that

had spared his life, and restored him to liberty and a kingdom, 1 Ki. 20. 31, 34.

q But ingratitude to man is inseparable from ingratitude to God, Ro. 1. 21.—C.

r Pr. 9. 9, 13, 20.

s Ex. 14. 15. ch. 14. 11.

Ps. 50. 15.

t See note on 1 Ki. 22.32.—C.

u Ge. 22. 14. Ps. 46. 1.

50. 15; 15. 2 Co. 1. 10.

v Heb. from after him.

w Heb. in his simplicity, 2 Sa. 15. 11. Pr. 10. 9, 33.

x See note on 1 Ki. 22.34.—C.

y Heb. between the joints and between the breastplate.

z Heb. made rich.

a 1 Ki. 22. 35.

b See note on 1 Ki. 22.35.—C.

c This graphic narrative is given almost verbatim as here in 1 Ki. 22. 1-35.

d In Kings a few more particulars are added in reference to the kingdom of Israel.

e In this place the historian confines himself almost exclusively to what concerns the kingdom of Judah.—J.

A.M. 3107. B.C. 897.

CHAP. XIX.

1 Should not this be a warning to those who profess to be Christian, yet waste their treasure and expose the lives of their armies for defence and upholding of antichristian systems? The balance of power, for sake of which this course is followed, is but another name for an idol which politicians worship, to the neglect of the honour and worship of God.—C.

2 The groves, rather the images of Astarte, which the Israelites in imitation of the Canaanites had set up in every part of the land as tutelary deities.—P.

3 Mount Ephraim, since the revocation of the ten tribes under Jeroboam, had become the northern boundary of the kingdom of David or Judah.—C.

4 Judges appointed by and accountable to the government, or occasional national assemblies, superseding either customary or hereditary jurisdictions, and the still more dangerous power of local parties, and temporary interests and impulses.—C.

5 That is, with you, if you seek him in faith and humility, and with you to see you acting from motives, and to hold you responsible, whether you acknowledge and seek him or not.—C.

6 It is always important in the reading and study of Scripture, that we compare and contrast things and modern things of the same kind. Viewed in this light, what Christian land can furnish such a royal speech, such a royal commission or charge?—C.

7 a ver. 1. Ac. 6. 12, 15.

1 Ch. 26. 30. ch. 17.

b 2 Sa. 23. 3. Ex. 18.

21. De. 1. 16, 17; 17. 8, 5.

31; 10. 12. Ps. 82. 1-6. Ec.

5. 8.

8 Blood and blood, injuries endangering or taking away life, in which, when the blood of one was shed, a demand was made for the blood of the guilty.—C.

9 Between law and commandment, statutes, and judgments, that is, to be any dispute as to the interpretation of the written law, or as to the bearing of a statute upon any particular case, then these skilled and commissioned lawyers were to judge and decide. They were to constitute a court of appeal for the review and decisions of all questions of delicacy and difficulty. The political and ecclesiastical arrangements of Jehoshaphat were made with consummate wisdom, and inspired by a noble desire to promote at once the best interests of the kingdom and the glory of God.—J.

c Nu. 16. 46. Is. 3. 11.

Ro. 2. 8, 9. Jos. 22. 20.

Eze. 3. 18. Ho. 5. 11.

d 1 Ch. 6. 11. Ezr. 7. 3.

1 Jehoshaphat, on his return, is reproved by Jehu. 4 He visiteth his kingdom. 5 His instructions to the judges, 8 to the priests and Levites.

AND Jehoshaphat the king of Judah returned to his house in peace to Jerusalem.

2 And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the LORD? therefore is wrath upon thee from before the LORD.¹

3 Nevertheless there are good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek God.

4 ¶ And Jehoshaphat dwelt at Jerusalem: and he went out again through the people, from Beer-sheba to mount Ephraim,³ and brought them back unto the LORD God of their fathers.

5 ¶ And he set judges⁴ in the land, throughout all the fenced cities of Judah, city by city;

6 And said to the judges, Take heed what ye do; for ye judge not for man, but for the LORD, who is with you in the judgment.⁵

7 Wherefore now let the fear of the LORD be upon you; take heed and do it: for there is no iniquity with the LORD our God, nor respect of persons, nor taking of gifts.⁶

8 ¶ Moreover, in Jerusalem did Jehoshaphat set of the Levites, and of the priests, and of the chief of the fathers of Israel, for the judgment of the LORD, and for controversies, when they returned to Jerusalem.

9 And he charged them, saying, Thus shall ye do in the fear of the LORD, faithfully, and with a perfect heart.

10 And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood,⁷ between law and commandment, statutes and judgments,⁸ ye shall even warn them that they trespass not against the LORD, and so wrath come upon you, and upon your brethren: this do, and ye shall not trespass.

11 And, behold, Amariah the chief priest is over you in all matters of the LORD; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites shall be officers before you. Deal courageously, and the LORD shall be with the good.

e 1 Ch. 26. 30. ver. 8.

f 2 Ti. 2. 1. Ep. 6. 10.

g Heb. take courage and do, Jos. 1. 6, 9. 1 Ch. 22. 11, 16, 19. 1 Co. 16.

with the wicked, must involve themselves in great guilt and pollution; must often join in a patient hearing of the devil's preachers, and witness the injuries done to those who are faithful to Christ. But unhappy are those princes who are surrounded with flatterers and profane clergy! no plague is more ruinous. Let us therefore always encourage friends and ministers to deal faithfully with us. What astonishing power hath Satan, when God once gives up men to his awful delusions! Great multitudes, particularly of the clergy, he carries before him with great unanimity. But hard is the fate of God's faithful servants under rulers who are apostates from God, to be hated, reviled, buffeted, imprisoned, starved, or the like. Suffering for the truth is the

hereditary portion of the honest servants of Christ. Yea, those godly persons who cultivate friendship with the wicked, must not wonder if their lives are sought or endangered by their means, and their flatterers lay snares for their life. But righteous are the judgments of God, and exact his fulfilment of his predictions and threatenings.—Men in vain contrive to escape when they have sinned against God.

CHAPTER XIX. [Ver. 8. Judgment of the Lord, such cases as are specified in Ex. 21. 1; xxii. xxiii. Controversies, that is, for the decision of controversies according to the principles of judgment contained in the law. (See De. 17. 8, 9, 11.) When they returned,

that is, when Jehoshaphat and the princes returned from the royal progress or visitation, ver. 4. C.]

REFLECTIONS.—God often deals better with his people than they deserve; and brings them home in safety, when their apparently less endangered companions are sent into death and damnation? But they must expect, if entering into friendship with the haters of God, that it will expose them to manifold sufferings on earth, though not to hell. It is an honour when sufferings cannot discourage ministers or their children from faithfully reproving the greatest; and it is a great mercy for an offender to meet soon with a faithful reprover: and no less wise to receive sharp reproofs as a singular kindness; and to improve them,

CHAPTER XX.

1 *Jehoshaphat in his fear proclaimeth a fast.* 5 *His prayer.* 14 *The prophecy of Jahaziel.* 20 *Jehoshaphat exhorteth the people, and appointeth singers to praise the Lord.* 32 *The great overthrow of the enemies.* 26 *The people, having blessed God at Berachah, return in triumph.* 31 *Jehoshaphat's good reign.* 35 *His convoy of ships, which he made with Ahaziah, according to the prophecy of Eliezer, are wrecked*

IT came to pass after this also, *that* the children of Moab, and the children of Ammon, and with them *other* besides the Ammonites, came against Jehoshaphat to battle.

2 Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea² on this side Syria; and, behold, they *be* in *Hazazon-tamar*, which is En-gedi.

3 And Jehoshaphat *feared*, and set himself to seek the LORD, and proclaimed a fast throughout all Judah.

4 And Judah gathered themselves together, to ask *help* of the LORD; even out of all the cities of Judah, they came to seek the LORD.

5 ¶ And Jehoshaphat stood in the congregation of Judah and Jerusalem in the house of the LORD, before the new court,⁴

6 And said, O LORD God of our fathers, *art* not thou God in heaven? and *rulst not* thou over all the kingdoms of the heathen? and in thine hand *is there not* power and might, so that none is able to withstand thee?

7 *Art* not thou *'our* God, *who*⁵ didst drive out the inhabitants of this land before thy people Israel. and *gavest* it to the seed of Abraham thy *'friend* *'for ever*?

8 And they dwelt therein, and have *'built* thee a sanctuary therein for thy name, saying,

9 If, *when* evil cometh upon us *as* the sword, judgment,⁶ or pestilence or famine, we stand before this house, and in thy presence, (for thy name *is* in this house,) and cry unto thee in our affliction, then thou wilt hear and help.

10 And now, behold, the children of Ammon and Moab, and mount Seir,⁸ whom thou wouldst⁷ not let Israel invade when they came out of the land of Egypt, but they turned from them and destroyed them not;

11 Behold *I say* how *they* reward us, to come to cast us out of thy possession, which thou hast given us to inherit.⁹

12 O our God, wilt thou not *'judge* them?

A.M. 3108. B.C. 896.

CHAP. XX.

A.Ps. 83-5.8. ch. 14-3.

10. 12. 13. 14. 15. 16.

17. The Targum reads

Edomites, which

seems supported by

ver. 10. 12. 13. Seir

being the residence of

the Edomites. Our

ignorance, however,

of minor geographical

and genealogical

distinctions renders

such conjectural

emendations danger-

ous.—C.

d ch. 19.2. He. 12.6.

Re. 3.19. Am. 3.2. Je.

10.24. 15.27.8.

2 The Dead Sea,

which extended from

north to south nearly

the whole length of

the land of Judah,

and between Jeho-

shaphat and his con-

federate enemies.—

C.

d Ge. 14.7. Jos. 15.62.

e the south-east

border.

d ch. 19.2. 1s. 7.2.

3 Heb. *his face*.

4 There were as

yet but two courts

4 Ki. 12.5. 12. 2 Ch.

33. 5), and one of

which had been re-

newed with the altar

(ch. 15.8); of two other

courts, of the women

of the Gentiles, there

has been no mention

thereto no mention in

Scripture.—C.

d Da. 4.34. 3s. 1 Ch.

29. 12. Mat. 13. Ex. 18.

11. Ps. 86.6-8. 9. 14. 5.

1. Ge. 17.7. Ex. 19.5-7.

20. 2. De. 7.1. 14. 2. 26.

18. 28. 9. Jos. 14. 2. 26.

8 Heb. *thou*.

m Ge. 17.13. 15. Ps.

44. 2. 15. 5.

m 1s. 47. 8. Ja. 2. 23.

Jn. 11. 11. 15. 15.

9 Ge. 17.8. 48. 4.

P ch. 2. 4. 15. 15.

g ch. 6. 28-31. 1 Ki. 8.

37-40. 29. 30.

That is, 'the

sword' of the inva-

der, or any other

such judgment, as of

wild beasts, Lc. 26. 22.

Je. 3. 3. C. Judg-

ment must signify

official judgment pro-

nounced and execut-

ed upon them by the

Lord on account of

sin. Many instances

of official judgments

are recorded in

Scripture. Almost

every calamity that

befell the nation was

an express divine

punishment for some

open act of national

sin. P

1 A man's house is

his home; so, the

house that is called

God's, implies that, in

a special manner, he

dwells there.—C.

8 The ancient name

of Edom was Mount

Seir, so called ap-

parently because of

its wild and rugged

character.—P.

r De. 2. 4. 9. 19. Nu.

20. 17-21.

s ch. 32. 25. Ps. 109. 4.

7. 4. 18. 26.

9 From a very early

period the Edomites

were the bitterest

foes of the Israelites.

Under David, Solo-

mon, and Rehoboam

they were kept in

subjection; but af-

terwards they embrac-

ed every opportunity

of harassing Israel.

They attempted to

establish settlements

in the south of Pales-

tine, and were in the

end successful, not-

withstanding their

defeat by Jehosha-

phat, and afterwards

by Amaziah.—P.

t De. 32. 36. 1 Sa. 3. 15.

Ps. 90. 13. 15. 14.

A.M. 3108. B.C. 896.

u 2 Co. 3. 5. 2 Ki. 15.

ch. 14. 11. 1. Sa. 14. 6.

ch. 14. 11. 1. Ps. 15. 13.

119. 81. 1. 2. 13. 1. 2.

45. 22.

y De. 29. 11. 1. 1. 1.

5. ver. 1. 1. 1. 1. 1.

z Da. 9. 20. 21. 1s. 58.

9. 65. 24.

a Nu. 24. 2. 11. 25. ch.

24. 22.

b Ex. 14. 13. 14. ver.

17. 1s. 37. 6. 41. 10. 14. 16.

43. 1. 2. 1. Ch. 22. 13.

c Gained by his

power, and for his

honour, ver. 22.

1 The object of

this invasion was to

impel the Israelites,

and partition this

land among the con-

federates (ver. 21);

and it is by no means

improbable that Je-

hoshaphat's zeal for

reformation had pro-

voked his heathen

neighbours to this

attack. His promise

of the land, and his

zeal for his own wor-

ship, rendered there-

fore, the cause emi-

nently that of God.

—C.

2 Heb. *ascend*.3 Or, *valley*.

d ver. 15. 22-24. Ex.

14. 13. 14. Ps. 46. 10. 1s.

43. 1. 2. 1. 41. 10. Nu. 14. 9.

ch. 15. 2.

e Ex. 4. 31. ch. 7. 3. Ge.

47. 31. 2 Ch. 21. 16. Nu.

14. 15.

f 1 Ch. xxv. 15. 16.

16. 4. 6. 22. 25. 5.

g Ge. 10. 27. 28. 21. 14.

22. 3. 28. 18. Ex. 24. 4. Ju.

20. 2. 21. 4. Ex. 9. 1.

h 2 Sa. 14. 2. 1. Je. 6. 1. 1.

Ch. 4. 5. ch. 11. 6.

i 1s. 7. 3. 28. 16. 26. 3. 1.

Ch. 22. 11. Mar. 5. 36.

j 1 Ch. 13. 1. Pr. 11.

14. 21. 6.

k Heb. *praisers*.

l Ex. 15. 11. Ps. 7. 4.

Jos. 24. 19. De. 32. 4.

m God has scatter-

ed beauty widely

through creation. It

is seen in the grass,

the flowers, the trees,

in birds and beasts,

and in the human

face divine. It is

united with sublimi-

ty in sun, and moon,

and stars; and in all

these it necessarily

excites feelings of

admiration, and re-

cipient praise. But

of all beautiful ob-

jects, holiness is the

most beautiful, and

therefore the most

suitable subject for

our most ardent

song.—C.

m 1 Ch. 16. 41. Ps.

136. 2-6.

n 2 Ki. 6. 37. Ps. 35-5.

6, with ch. 13. 13.

o The sense is ob-

scure. The Hebrew

word rendered 'am-

bushments' signifies

'liars in wait'; and it

would seem from the

whole scope of the

passage that *angels*

are meant. Refer-

ence could not be

made to the Jews

themselves, for it is

expressly stated they

were not to fight.

The battle was the

Lord's; the victory

was the Lord's; con-

sequently it is natural

to conclude that the

Lord's hosts were the

agents. Though un-

seen they were

mighty and irresis-

tible. They excited

too the mutual jeal-

ousness of the rival

tribes, which had

united for a common

purpose.—P.

for "we have no might against this great company that cometh against us; "neither know we what to do: but our eyes *are* upon thee.

13 And *'all* Judah stood before the LORD, with their little ones, their wives, and their children.

14 ¶ Then^{*} upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, "came the Spirit of the LORD in the midst of the congregation;

15 And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD unto you, *'Be* not afraid nor dismayed by reason of this great multitude; for the battle *is* not yours, but *'God's*.¹

16 To-morrow go ye down against them: behold, they come up by the cliff² of Ziz; and ye shall find them at the end of the *'brook*, before the wilderness of Jeruel.

17 Ye *'shall* not *need* to fight in this battle: set yourselves, stand ye *still*, and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed: to-morrow go out against them; for the LORD *will be* with you.

18 And Jehoshaphat *'bowed* his head with *his* face to the ground: and all Judah and the inhabitants of Jerusalem fell before the LORD, worshipping the LORD.

19 And *'the* Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the LORD God of Israel with a loud voice on high.

20 ¶ And they *'rose* early in the morning, and went forth into the wilderness of *'Tekoah*: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; *'Believe* in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper.

21 And when he *'had* consulted with the people, he appointed singers unto the LORD, and that should praise⁴ the *'beauty* of *'holiness*, as they went out before the army, and to say, *'Praise* the LORD; for his mercy *endureth* for ever.

22 ¶ And when they began to sing and to praise, the LORD *'set* ambushments⁵ against the

and the just commendation mingled with them, in a speedy returning to the Lord, and an activity in his service. What a blessing to a nation is it to have proper courts of judicature everywhere established, and causes decided with the strictest impartiality! And great ability and integrity are necessary to qualify judges in either church or state, as they have to answer to God for all the crimes they connive at or overlook. Yea, it is needful to keep the affairs of church and state duly disengaged the one from the other. And to render judges upright in their administration, they ought to consider God as their pattern, witness, and rewarder; and his glory as the end of their work.

as follows:—⁴ And it came to pass after this, the children of Moab, and the children of Ammon, and with them of the Ammonites. The last clause has no meaning, for 'the children of Ammon' would evidently be the same as the 'Ammonites.' In some of the ancient Hebrew MSS. there is a variation in the reading in this word. One has *Edomites*, which greatly resembles *Ammonites*, and might easily be mistaken by a copyist. This reading is corroborated by the Targum. I think it highly probable that this was the original reading. The Septuagint has *Minaites*, who were a people of Arabia Felix. P.]

Ver. 2. [*Hazazon-tamar* was the ancient name which this city bore before the destruction of Sodom, Ge. 14. 7. It was so called because of its palm-trees.

The site of Engedi is on the western side of the Dead Sea, about midway between the northern and southern extremities. It is marked by a fountain, whence its name ('the fountain of the kid'), and by some ancient ruins. P.]

Ver. 36. [In the parallel passage, 1 Ki. 22. 48, it is said, 'Jehoshaphat made ships of Tarshish to go to Ophir for gold, but they went not, for the ships were broken at Ezion-geber.' Here it is said he made 'ships to go to Tarshish; and they made the ships at Ezion-geber.' This gives rise to a geographical difficulty. It is evident from a large number of incidental statements in Scripture that Tarshish was situated in the Mediterranean, Jonah 1. 3; 4. 2; 1s. xxiii. &c. But Ezion-geber was on the Red Sea, which had then no

34 Now the rest of the acts of Jehoshaphat, first and last, behold, they *are* written in the ^abook⁷ of^e Jehu the son of Hanani, who *is* mentioned⁸ in the book of the kings of Israel.

... but, in modern phrase, 'cut his way through them and escaped'; so the omites continued

9 Then Jehoram went forth with his princes, and all his chariots with him: and he rose up by night, and smote the Edomites which compassed him in, and the captains of the chariots.

at hand when we least expect it: yea, even when we are most faithful, we are apt to be involved in great difficulties, for the trial and honour of our faith. In danger and distress it is best to begin with solemn fasting and supplication to God for deliverance. The dangers which drive us to him will never ruin us. While we have a merciful God to flee to we never need despair. The cries of the oppressed will enter into the ears of the righteous Judge. And the more entirely

10 So the Edomites revolted from under the hand of Judah unto this day. The same time also did ¹Libnah⁸ revolt from under his hand; because ⁹he had forsaken the LORD God of his fathers.

11 Moreover ¹⁰he made high places in the mountains of Judah, and ¹¹caused the inhabitants of Jerusalem to commit ¹²fornication,⁹ and compelled Judah *thereto*.

12 ¶ And there came¹ a ²writing to him from Elijah the prophet,² saying, Thus saith the LORD God of David thy father, Because thou hast not walked in the ³ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah,

13 But hast ⁴walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a ⁵whoring, like to the whoredoms of the house of Ahab, and also hast slain thy brethren of thy father's house, *which were better than thyself*;

14 Behold, with ⁶a great plague will the LORD smite thy people, and thy children, and thy wives, and all thy goods.

15 And thou *shalt have* great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day.

16 ¶ Moreover, the LORD stirred up against Jehoram the spirit of the Philistines, and of the Arabians, *that were near the Ethiopians*:

17 And they came up into Judah, and brake into it, and ¹carried away all the substance *that was found in the king's house*; and his sons also, and his wives; so that there was never a son left him, save Jehoahaz, ²the youngest of his-sons.

18 ¶ And after all this the LORD smote him in his bowels with ³an incurable disease.

19 And it came to pass, that in process of time, after the end of two years, his bowels fell out by reason of his sickness; so he died of sore diseases: and his people made no ⁴burning for him, like the burning of his fathers.³

20 Thirty and two years old was he when he began to reign; and he reigned in Jerusalem eight years, and ⁵departed without ⁶being de-

A.M. 3115. B.C. 889.

8 Jos. 21. 13; 15. 48.
9 See note on 2 Ki. 8. 22.—P.
10 ch. 17. 10; 15. 2. He.
11 35. 15. 3. 11. Je. 2. 17.
12 14. 18. 2. 23.

9 Ex. 31. 13. De. 7. 5.
12 12. 3. 1. 17. 9. 10. 19.
13 Re. 2. 20; 13. 15. 2. Ki. 1. 11.

9 Le. 7. 17. 2. Ki. 22. ver. 13. Eze. xvi. 33.

9 Impurity was a part of the worship of Ashtoroth and other ancient idols, and still abides in the worship of Juggernaut, &c., in modern India. So abiding is idolatry, so abiding is sin, because 'the carnal mind' still abides 'enmity against God, is not subject to the law of God, neither indeed can be,' Ro. 8. 7.

1 B.C. 889.

7 Which was written before his translation, 2 Ki. 21.

2 Elijah was translated in the reign of Jehoshaphat (2 Ki. 1. 1. 11); but Jehoram was co-regent with his father for about three years (2 Ki. 8. 16, 17), and may then have begun his idolatrous practices, and so received this warning before the prophet's removal.

Or, it is possible, the prophet, foreseeing the apostasy of this wicked king, may have left this warning to be delivered in his name. The idea of the letter being sent from heaven is a vain figment, unworthy of attention.

1 Ki. 15. 11; 22. 43. ch. xiv. 24. xv. 1.

2 Ki. 15. 20. 33. ver. 6. 11. 2. Ki. 18. 27.

1 Ex. 34. 15. De. 31. 16. ver. 11.

1 Heb. a great stroke.
2 Or, Midianites, Nu. 12. 1.

3 Heb. carried captive, Job 1. 15; 3. 5. xviii. 12, with ch. 24.

4 Or, Ahaziah, ch. 22. 1. or Azariah, 2 Ki. 9. 29.

5 ver. 14. 15. De. 28. 22, 27. ch. 16. 12; 24. 25.

6 ch. 16. 11; 32. 33.

8 Burning the dead was customary in ancient times, is still practised in India, and is often accompanied with much ceremony and expense.

9 The burning was not the burning of the dead body, which was rarely, if ever, practised among the Jews; but the burning of incense at a great state funeral. It would seem that the bodies were partially embalmed, and great quantities of sweet spices and perfumes were burned at the time of sepulture.

This honour was not accorded to the wicked Jehoram.—P.

1 Jos. 23. 15. 1 Ki. 2. 2. 2. Heb. without desire, Ps. 107. 7. Je. 22. 18.

A.M. 3117. B.C. 887.

4 None lamented him as a public loss, for he had been a public blessing.—C.

2 ch. 24. 25; 26. 27. 2 Ki. 21. 26.

CHAP. XXII.

B.C. 884.

2 2 Ki. 8. 24. De. 17. 14. ch. 21. 16. 17.

2 2 Ki. 8. 24. De. 17. 14. ch. 21. 16. 17.

2 2 Ki. 8. 24. De. 17. 14. ch. 21. 16. 17.

2 2 Ki. 8. 24. De. 17. 14. ch. 21. 16. 17.

2 2 Ki. 8. 24. De. 17. 14. ch. 21. 16. 17.

2 2 Ki. 8. 24. De. 17. 14. ch. 21. 16. 17.

2 2 Ki. 8. 24. De. 17. 14. ch. 21. 16. 17.

2 2 Ki. 8. 24. De. 17. 14. ch. 21. 16. 17.

2 2 Ki. 8. 24. De. 17. 14. ch. 21. 16. 17.

2 2 Ki. 8. 24. De. 17. 14. ch. 21. 16. 17.

2 2 Ki. 8. 24. De. 17. 14. ch. 21. 16. 17.

2 2 Ki. 8. 24. De. 17. 14. ch. 21. 16. 17.

2 2 Ki. 8. 24. De. 17. 14. ch. 21. 16. 17.

2 2 Ki. 8. 24. De. 17. 14. ch. 21. 16. 17.

2 2 Ki. 8. 24. De. 17. 14. ch. 21. 16. 17.

2 2 Ki. 8. 24. De. 17. 14. ch. 21. 16. 17.

sired:⁴ howbeit they buried him in the city of David, but ⁵not in the sepulchres of the kings.

CHAPTER XXII.

1 Ahaziah succeeding, reigneth wickedly. 5 In his confederacy with Joram the son of Ahab, he is slain by Jehu. 10 Athaliah, destroying all the seed royal, save Joash, whom Jehoshabeath his aunt hid, usurpeth the kingdom.

AND the inhabitants of Jerusalem made Ahaziah^a his youngest son king in his stead: for the band of men that came with the Arabians to the camp had slain all the eldest. So Ahaziah the son of Jehoram king of Judah reigned.

2 Forty^b and two years old^c was Ahaziah when he began to reign; and he reigned one year in Jerusalem: his mother's name also was Athaliah, the daughter of Omri.

3 He also walked^d in the ways of the house of Ahab:¹ for his mother was his counsellor to do wickedly.

4 Wherefore he did evil in the sight of the LORD like the house of Ahab: for they were his counsellors, after the death of his father, to his destruction.

5 ¶ He walked also after their counsel, and went with Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at Ramoth-gilead: and the Syrians smote Joram.

6 And he returned to be healed in Jezreel, because of the wounds which were given^e him at Ramah, when he fought with Hazael king of Syria. And Azariah^f the son of Jehoram king of Judah went down to see Jehoram the son of Ahab at Jezreel, because he was sick.

7 And the destruction^g of Ahaziah was of God,⁴ by coming to Joram: for, when he was come, he went out with Jehoram against Jehu the son of Nimshi, ⁵whom the LORD had anointed to cut off the house of Ahab.

8 And it came to pass, that, ⁶when Jehu was executing judgment upon the house of Ahab, and found the princes of Judah, and the sons of the brethren of Ahaziah, that ministered to Ahaziah, he slew them.

9 And^h he sought Ahaziah: and they caught him, (for he was hidⁱ in Samaria,) and brought him to Jehu:⁶ and when they had slain him,

REFLECTIONS.—What monsters are bred in the best of families; or, at least, are made so by unhal- lowed marriages! And none are such plagues to families and kingdoms as ungrateful heirs. Ambition is deaf to the cries of nature or humanity: and those whom duty and interest require to protect us, become our destroyers. But how tormented are the minds of tyrants, and how tottering those thrones which are established in blood! God can take the most un- thought-of methods to threaten or to punish his in- veterate enemies. And torment, misery, and disgrace must surely await them. Dreadful is the situation when tormenting agonies, an awakened conscience, and an opening hell, meet the sinner on his death-bed! But miserable are the happiest tyrants.—When alive they are hated; and when dead they are branded with infamy, and lost in despair!

CHAPTER XXII. REFLECTIONS.—Certain is their ruin who wilfully commit sin, and dread-

kindness.—But O, how hard is it to render reformation thoroughly complete; and to wean the best of men from sins which easily beset them, even when they have before smarted for them! But it is kind in God to continue a reproof to us: and it is great gain if our providential losses turn us from the path of evil.

CHAPTER XXI. [Ver. 16. The Arabians here joined with the Philistines were probably the nomad tribes which fed their flocks on the desert of Tih, between Palestine and the mountains of Sinai, and eastward as far as the Arabah. The Ethiopians, or Cush- ites, as it is in the Hebrew, dwelt partly in Africa, south of Egypt, and partly in southern Arabia. The latter are here referred to. P.]

Ver. 17. [Such incursions, for plunder of cattle and goods, and carrying off slaves, are, alas! still common in Africa, and still, by implication, patronized by na- tions called Christian! Lord, what is man! Arise, arise, plead thine own cause! Ps. 74. 22. C.]

we are taken off from every self-dependence in the view of our wants and wretchedness, we are the more sure to find help in the time of need. If faith and hope look upward, the everlasting arms will be underneath us. In our cries to God for deliverance, let us there- fore plead his tender promises to us, the grants he has made us, his ability to protect and deliver us; and the ingratitude, injustice, and violence of our enemies: for readily God bestows his answers of peace to his people: and happy are they who, renouncing their un- believing fears, go forth, assured by faith that it shall be to them as he hath spoken. Unshaken faith is a certain cause of victory: and even songs of praise are excellent weapons in our spiritual warfare. God can easily deliver his people, and employ their strongly confederated enemies to destroy one another: yea, he can turn his people's distress into means of their en- richment, honour, safety, and peace. And it becomes us, in such noted deliverances, to join in solemn thanks- giving, and to set up some lasting memorials of his

they buried him;⁷ Because (said they) he is the son of Jehoshaphat, "who sought the LORD with all his heart. So the house of Ahaziah had no power to keep still the kingdom.

10 ¶ But^o when Athaliah, the mother of Ahaziah, saw that her son was dead, she arose and destroyed all the seed-royal of the house of Judah.

11 But Jehoshabeath, the daughter of the king,⁸ took^r Joash the son of Ahaziah, and stole him from among the king's sons that were slain, and put him and his nurse in a "bed-chamber.⁹ So Jehoshabeath, the daughter of king Jehoram, the wife of "Jehoiada the priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that she slew him not.

12 And he was with them "hid in the house of God six years: and Athaliah reigned over the land.

CHAPTER XXIII.

¹ Jehoiada, having taken measures for his security, maketh Joash king. ¹² Athaliah is slain. ¹⁶ Jehoiada restoreth the worship of God.

AND in^o the seventh year Jehoiada strengthened himself, and took the captains of hundreds, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into "covenant with him.

2 And they "went about in Judah, and gathered the Levites¹ out of all the cities of Judah, and the chief of the fathers of Israel, and they came to Jerusalem.

3 And all the congregation² made^a a covenant with the king in the house of God: and he said unto them, Behold, the king's son shall reign, as the LORD hath "said of the sons of David.

4 This ^{is} the thing that ye shall do: A third^r part of you entering on the sabbath, of the priests and of the Levites,³ shall be porters of the doors;

5 And a third part shall be at the king's house;⁴ and a third part at the "gate of the foundation:⁵ and all the people shall be in the courts of the house of the LORD.

6 But let none come into the house of the LORD, save the priests, and "they that minister of the Levites; they shall go in, for they are holy:⁶ but all the people shall keep the watch of the LORD.⁶

7 And "the Levites shall compass the king

A.M. 3190. B.C. 884.

7 That is, his own subjects buried him. He had been first hid in Samaria (2 Ch. 22. 12) thence he fled to Geddo, died there, and was buried in Jerusalem. 2 Ki. 27. 28.—C.

8 Ch. 17. 4. 6. 10. 3. ver. 7. 2 Ki. 11. 1. ch. 21. 4. Hab. 2. 4.

9 The daughter of king Jehoram and aunt of Joash.—C.

10 Ch. 21. 7. 1 Ki. 11. 36. 2 Sa. 7. 12. 13. Ps. 132. 11. 12. 89. 28. 29. Je. 33. 20. 26.

11 Eze. 40. 46. 2 Ki. 11. 2.

12 The priests had private apartments within the precincts of the temple. In one of these the infant son of Ahaziah was hidden, and there he remained secure for six years.—P.

1 Ki. 11. 4. Ch. 23. 7. 2 Sa. 7. 13. 1 Ki. 11. 36. 4. 15. 65. 8. Job 5. 13. 14. Ps. 27. 53. 10. Pr. 21. 30.

CHAP. XXIII.

B.C. 878.

2 Ki. 11. 4-16. ch. 22. 12.

3 Ge. 26. 28. 1 Sa. 18. 3.

4 Ps. 112. 5. Mat. 10. 16. Ep. 5. 15.

5 It is important to observe here, as in other places, the loyalty of the Levites. It is somewhat remarkable that no mention is made of them in the parallel passage in 2 Ki. 11. 4.

6 Perhaps in the latter passage they are included in the guard of the temple.—P.

7 That is, all this select assembly of the chiefs.—C.

8 2 Ki. 11. 17. 2 Sa. 5. 3. Ch. 11. 3.

9 2 Sa. 7. 17. 1 Ki. 2. 4. 9. 5. ch. 6. 10. 17. 18.

10 2 Ki. 11. 5. 6. 1 Ch. 23. 18. 25.

11 The Levites had their turns or courses in the service of the temple; so that a certain number went out every Sabbath, to make room for another course. Jehoiada, having gained over the centurions and guards, or at least some of them, to his party, and having all the Levites at his command, took occasion at that time when the courses were to be changed, at daybreak, to arm both those that were coming out and those who were coming in; and thus effected the revolution he had so wisely planned.—I.

12 His residence within the temple.—C.

13 This means, as I suppose, the grand entrance from the palace on Zion to the temple court. A splendid bridge was thrown across the ravine of Tyropeon and connected the two. See note on 1 Ki. 10. 5.—P.

14 Ac. 3. 2. 2 Ki. 11. 6.

15 The chief entrance of the temple, the emblem of Christ, at once the "foundation and the "gate." 1 Co. 3. 11. Jo. 10. 9.—C.

16 1 Ch. xxv. xxvi. 1 Ki. 8. 10.

17 Heb. holiness, Nu. 16. 5. Ezr. 8. 28.

18 2 Ki. 11. 8. 9.

19 Called the watch of the LORD, because it was under the

A.M. 3190. B.C. 878.

sanction of his covenant (ver. 1), and was kept in his temple.—C.

2 Ex. 19. 12. 13. 17. 14. 1 Ch. 9. 25. 2 Ki. 11. 7. 9.

3 1 Ch. xxiv. xxvi.

4 So two courses of priests, singers, and porters were in the court of the temple together.

5 He detained the outgoing party, whose course of service was completed; so as to be might have at hand a double body-guard for the king.—C.

6 Arms that had been deposited in the temple by David as trophies of his victory, were taken out with the sword of Goliath, 1 Sa. 21. 9.—C.

7 2 Ki. 11. 11. Ne. 4. 17. 18. Ep. 6. 10. 19.

8 Heb. shoulder.

9 1 Heb. house.

10 2 ch. 22. 11. Ps. 89. 39.

11 De. 17. 18. Ps. 2. 10. 12. 15. 49. 24.

12 The words gave

are supplied by the translators; put on seems the proper expression; and consequently, instead of testimony, it should be some part of the royal dress corresponding to the crown, perhaps the braided. See 2 Sa. 1. 10.—C.

13 Heb. Let the king

1 Ki. 11. 39.

14 2 Ki. 11. 13-16.

15 2 Ki. 23. 3. ch. 6. 13.

16 Standing by a pillar seems to have been a favourite position with the kings of Israel, most probably as emblematic of stability and support. 2 Ki. 11. 18. Or, "on the tribunal," as Boothroy renders, who thinks this was the sort of rostrum erected by Solomon, mentioned ch. 6. 13.—I.

17 Pr. 11. 10. 29. 2. Re. 19. 1. 21. 15. 14. 1-4.

18 1 Ki. 18. 17. 18. Mat. 7. 5. Ro. 2. 13.

19 From the ranks in which the guard was arranged (ver. 10), and within which none but the priests and Levites might come upon pain of death, ver. 6, 7. C.—The ranges mean the walls with the things round the temple.

20 Re. 14. 9. 10. 19. 20.

21 Nu. 5. 2. 19. 14. ver. 19.

22 Professor Robinson has an investigation into the probable position of the ancient gates of Jerusalem in his *Biblical Researches in Palestine*, vol. i. p. 472. The notices respecting most of them, he thinks, are too indefinite to enable us to determine anything more than that some of them probably did not belong to the external city wall. Thus the *horse-gate*, says he, evidently lay between the temple and the royal palace, and in proof of this he refers to the present passage.—I.

23 ch. 22. 10. Mat. 7. 2. Ge. 9. 5. 6.

24 She was justly condemned as murderer, ch. 22. 10.—C.

25 2 Ki. 11. 17. Ne. 9. 38. De. 5. 2. 3. 29. 1. 14. 15. Jos. 24. 25. ch. 15. 12; 29. 10. Ezr. 10. 3.

round about, every man with his weapons in his hand; and whosoever *else* cometh into the house, he shall be put to death: but be ye with the king when he cometh in, and when he goeth out.

8 So the Levites, and all Judah, did according to all things that Jehoiada the priest had commanded, and took every man his men "that were to come in on the sabbath, with them that were to go out on the sabbath: for Jehoiada the priest dismissed not "the courses.⁷

9 Moreover, Jehoiada the priest delivered to the captains of hundreds spears, and bucklers, and shields, that *had been* king David's, which were in the house of God.⁸

10 And he set all the people, "every man having his weapon in his hand, from the right side⁹ of the temple¹ to the left side of the temple, along by the altar and the temple, by the king round about.

11 Then they "brought out the king's son, and put upon him the crown, and "gave him the testimony,² and made him king: and Jehoiada and his sons anointed him, and said, "God save the king.

12 ¶ Now, "when Athaliah heard the noise of the people running and praising the king, she came to the people into the house of the LORD:

13 And she looked, and, behold, the king stood at "his pillar³ at the entering in, and the princes and the trumpets by the king: and all the people of the land rejoiced, "and sounded with trumpets; also the singers with instruments of music, and such as taught to sing praise. Then Athaliah rent her clothes, and said, "Treason, treason!

14 Then Jehoiada the priest brought out the captains of hundreds that were set over the host, and said unto them, Have her forth of the ranges;⁴ and "whoso followeth her, let him be slain with the sword. For the priest said, "Slay her not in the house of the LORD.

15 So they laid hands on her; and when she was come to the entering of the horse-gate⁵ by the king's house, they slew "her there.⁶

16 ¶ And Jehoiada "made a covenant between him, and between all the people, and between the king, that they should be the LORD's people.

17 Then all the people went to the house of

ful the consequences of unhallowed marriages with the ungodly. Behold how the woman, for whose sake Jehoshaphat had cultivated friendship with Ahab, reduces his glorious kingdom and numerous family, nay, his blessed reformation, to the brink of ruin! She had doubtless advised her husband to murder his brethren and princes, and to hurry himself through scenes of misery into endless woe. Now she counsels her son to do wickedly. Advised by her, he cultivates intimacy with Jehoram her brother, and involves himself and relations in his ruin. Behold the infuriated monster murdering princes, and imbruing her hands in the blood

of her innocent, her orphan babes! And to the reproach of Judah, the savage murderer, the vile idolater, is permitted to fill the sacred throne without so much as a shadow of title! But, meanwhile, behold how God, for his promise' sake, preserves in his house a young and helpless descendant of David to wear the crown, and even usher in the Messiah in his time! Vain is every attempt of earth and hell to defeat the word of truth; not one jot or tittle of it shall ever fail.

CHAPTER XXIII. REFLECTIONS. — God will not suffer the fulfilment of his promise to be too

long interrupted. And it is a great mercy in critical times to have one of great prudence, piety, fidelity, courage, and influence to be principal director. How astonishing is it to see religion and liberty all at once recovered from the wrecks of ruin. But is there anything too hard for the Lord? How mad for their opposers to rush headlong into immediate destruction! But hopeful is the view when idols are destroyed, idolaters ashamed, the true worship of God regularly established, and his worshippers first giving themselves to the Lord, and afterwards to magistrates and ministers, and to one another, by the will of God!

Baal, and brake it down, and brake his altars and his images in pieces, and slew Mattan the priest of Baal before the altars.

18 Also Jehoiada appointed the offices of the house of the LORD by the hand of the priests the Levites, whom David had distributed in the house of the LORD, to offer the burnt-offerings of the LORD, as it is written in the law of Moses, with rejoicing and with singing, as it was ordained by David.⁷

19 And he set the porters at the gates of the house of the LORD, that none which was unclean in any thing should enter in.⁸

20 And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king⁹ from the house of the LORD: and they came through the high gate into the king's house, and set the king upon the throne of the kingdom.

21 And all the people of the land rejoiced: and the city was quiet, after that they had slain Athaliah with the sword.

CHAPTER XXIV.

¹ Joash reigneth well all the days of Jehoiada. ⁴ He giveth order for the repair of the temple. ¹⁵ Jehoiada's death and honourable burial. ¹⁷ Joash, falling to idolatry, slayeth Zechariah the son of Jehoiada. ²³ Joash is spoiled by the Syrians, and slain by Zabad and Jehoazabad. ²⁷ Amaziah succeedeth him.

JOASH was^a seven years old when he began to reign; and he reigned forty years in Jerusalem: his mother's name also was Zibiah of Beer-sheba.

2 And Joash did that which was right in the sight of the LORD all the days of Jehoiada the priest.

3 And Jehoiada took for him¹ two^d wives; and he begat sons and daughters.

4 ¶ And it came to pass after this, that Joash was minded to repair the house of the LORD.

5 And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter: howbeit the Levites hastened it not.²

6 And the king called for Jehoiada the chief, and said unto him, Why hast thou not required of the Levites to bring in, out of Judah, and out of Jerusalem, the collection,³ according to the commandment of Moses the servant of the

LORD, and of the congregation of Israel, for the tabernacle of witness?

7 For the sons of Athaliah,⁴ that wicked woman, had broken up the house of God; and also all the dedicated things of the house of the LORD did they bestow upon Baalim.

8 And at the king's commandment they made a chest, and set it without at the gate of the house of the LORD.⁵

9 And they made a proclamation through Judah and Jerusalem, to bring in to the LORD the collection that Moses the servant of God laid upon Israel in the wilderness.

10 And all the princes and all the people rejoiced,⁶ and brought in, and cast into the chest, until they had made an end.

11 Now it came to pass, that at what time the chest was brought unto the king's office by the hand of the Levites, and when they saw that there was much money, the king's scribe and the high priest's officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance.

12 And the king and Jehoiada gave it to such as did the work of the service of the house of the LORD, and hired masons and carpenters to repair the house of the LORD, and also such as wrought iron and brass to mend the house of the LORD.

13 So the workmen wrought, and the work was perfected by them, and they set the house of God in his state, and strengthened it.⁷

14 And when they had finished it, they brought the rest of the money before the king and Jehoiada, whereof were made vessels for the house of the LORD, even vessels to minister, and to offer withal, and spoons, and vessels of gold and silver: and they offered⁸ burnt-offerings in the house of the LORD continually all the days of Jehoiada.

15 ¶ But Jehoiada waxed old, and was full of days when he died; an hundred and thirty years old was he when he died.⁹

16 And they buried him in the city of David among the kings, because he had done good in Israel, both toward God, and toward his house.²

17 ¶ Now, after the death of Jehoiada came the princes of Judah, and made obeisance to the king:³ then the king hearkened unto them.

A.M. 3126. B.C. 878.

c 2 Ki. 10. 23; 11. 18. De. 13. 9. 1 Ki. 18. 40. Ca. 15. Zec. 13. 3. Re. 19. 20.

d 1 Ch. xxiv. xxvi.

e Ex. 29. 38-42. Le. 1. Na. xxviii. xxix.

f Heb. by the hand of David.

g 1 Ch. 26. 14-18; 23. 24.

h The emblem of that godly discipline which the officers of the church are appointed to administer and enforce.

i 2 Ki. 11. 19.

j The Targum says that the crown put on Joash was that which David took from the king of the Ammonites, in which was the precious attracting stone that had engraven on it the great and honourable NAME (Jehovah).—f.

k 2 Ki. 11. 20. Est. 8. 10. Ps. 109. 16. Pr. 11. 10; 29. 2.

l Heb. a voice, Ex. 36. 6; 39. 12-14.

m A memorial to Christians when called upon to contribute to the cause of Christ; for God loveth a cheerful giver. 2 Co. 9. 7.—c.

n 2 Ki. 12. 10-15.

o 1 Ki. 5. 15; 7. 40-47.

p Heb. the healing went up by their hand, Ne. 4. 7.

q By repairing the walls, joists, doors, &c. The emblem of that daily renewing and strengthening which the spiritual temple requires. 2 Co. 4. 10; 5. 10.—c.

r 1 Ki. 7. 50, with 2 Ki. 12. 13; 14.

s Ex. 29. 38-42. Nu. xxviii. xxix.

t It would seem from this that the daily morning and evening sacrifice had been previously interrupted, and that it was very much neglected after the death of Jehoiada.—f.

u Ge. 15. 15. 1 Ch. 23. 1. Job 5. 26; Ps. 91. 15, 16.

v He had been born in the reign of Solomon, viz. Rehoboam, Abijah, Asa, Jehoshaphat, Jehoram, and Ahaziah.

w 1 Ki. 2. 10. 1 Sa. 2. 30.

x It was a mark of distinguished honour to be interred within a city, for the burial places were without.—Burder.

y Heb. 6. 10. Ne. 13. 12. 1 Ki. xii. ch. xxiii. xxiv.

z To render honour to the mortal remains of the great and good thus receives the sanction of God's word. It has an important influence upon the living. It stirs them up to imitate the noble acts, and to follow the footsteps of those who have been distinguished by patriotism and devotion to God.—P.

a Ac. 20. 29. 2 Ti. 4. 3. 4. 10; 2. 10. Pr. 29. 12.

b Flattered the king with feigned respect and deference till they seduced him to forget God, neglect his worship, and serve idols.—Note. Whenever Satan and his instruments can seduce any one to listen to the praise of self, an idol is set up in the heart that will soon supersede the service of God.—C.

c 2 Ki. 12. 7, 8.

d Ex. 39. 12-14. Nu. 7. 50.

e This was the poll-tax fixed by Moses, of half a shekel, which was levied off every man from twenty years old and upwards, and which was considered as a ransom for their souls, that there might be no plague among them.—f.

f 1 Ch. 26. 14-18; 23. 24.

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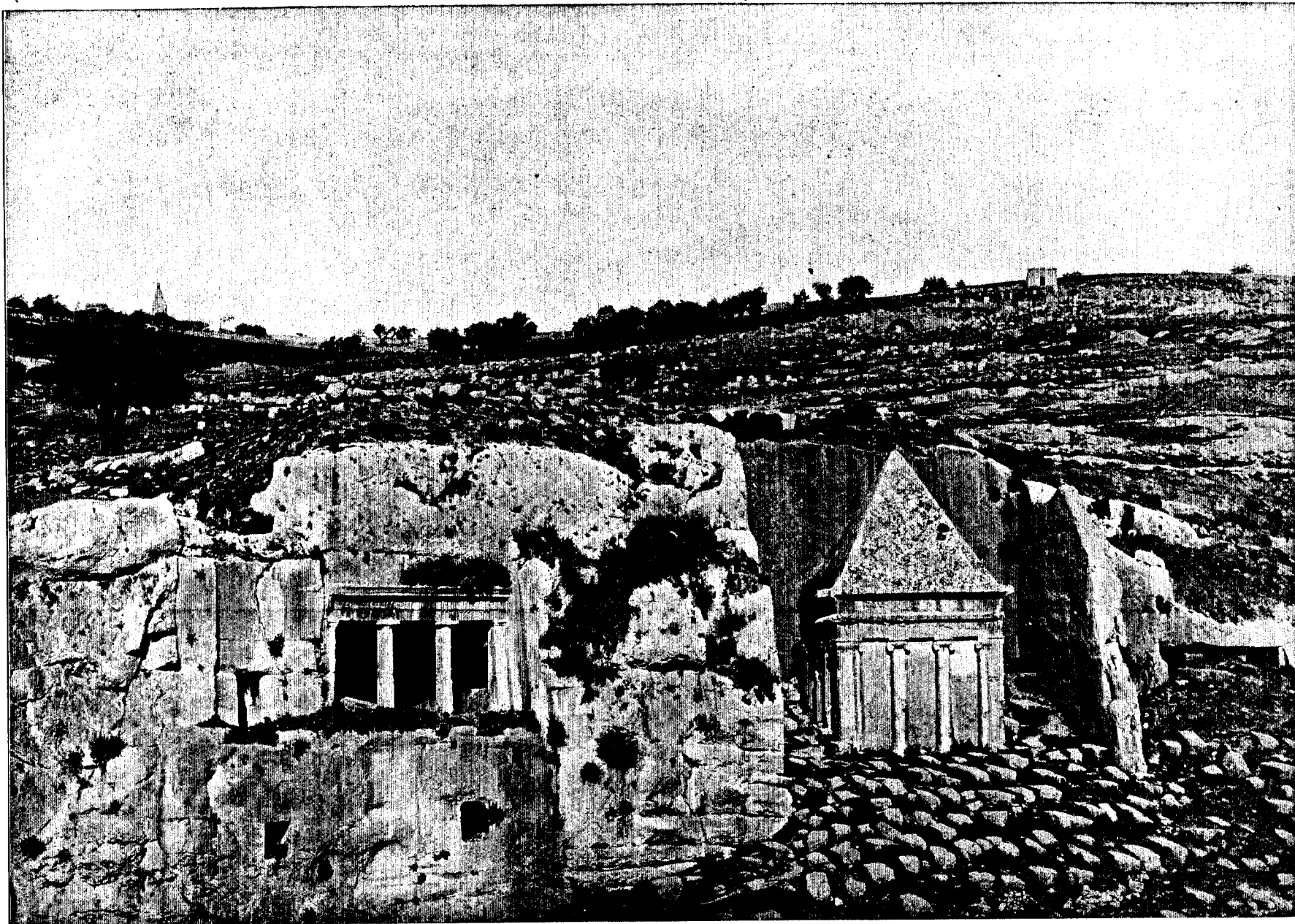
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n 2 Ki. 12. 10-15.



TOMBS OF ZECHARIAH AND ST. JAMES. [II. Chron., xxiv:20, 21.]—"And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the Lord, that ye cannot prosper? because ye have forsaken the Lord. He hath also forsaken you. And they conspired against him and stoned him with stones at the commandment of the king in the court of the house of the Lord." According to the traditions of the Jews, this tomb stands for Zechariah who was

stoned in the reign of Joash. It is a cubical, monolithic structure excavated from the natural rock. Christians look upon the tomb as standing for the Zacharias spoken of by our Lord in Saint Matthew, xxiii:35. The tomb of Saint James is for the apostle by that name who was hurled to death in the valley below the tomb. This tomb is also an excavated chamber in the side of the cliff, having in front a porch supported by two columns and two half columns. The porch is eighteen feet wide by nine feet deep, and is approached by a door and staircase on the north side.

18 And they left the house of the LORD God of their fathers, and served groves and idols: and wrath came upon Judah and Jerusalem for this their trespass.

19 Yet he sent prophets to them, to bring them again unto the LORD; and they testified against them: but they would not give ear.

20 And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the LORD, that ye cannot prosper? because ye have forsaken the LORD, he hath also forsaken you.

21 And they conspired against him, and stoned him with stones, at the commandment of the king, in the court of the house of the LORD.

22 Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son: and when he died, he said, The LORD look upon it, and require it.

23 ¶ And it came to pass at the end of the year, that the host of Syria came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of Damascus.

24 For the army of the Syrians came with a small company of men, and the LORD delivered a very great host into their hand, because they had forsaken the LORD God of their fathers: so they executed judgment against Joash.

25 And when they were departed from him, (for they left him in great diseases,) his own servants conspired against him for the blood of the sons of Jehoiada the priest, and slew him on his bed, and he died: and they buried him in the city of David, but they buried him not in the sepulchres of the kings.

26 And these are they that conspired against him, Zabab the son of Shimeath an Ammonitess, and Jehozabad the son of Shimrith a Moabitess.

27 ¶ Now concerning his sons, and the great-

A.M. 3159. B.C. 845.

2 Ju. 5.8. ch. 19.2. Ho. 5.11. Is. 3.11.
2 ch. 16.15. 16.2. Ki. 17.17. 15.44.5. Ne. 9.6. Ec. 7.11.12.

1 To bear testimony against personal or national sin is still the duty of God's ministers. It is always a difficult, sometimes an almost hopeless task—still it is duty—and oftentimes the good seed grows in fields where it could be least expected.—C.

2 Heb. clothed.
3 Is. 1.1. 1.12. 2. Sa. 12.9.10. Zec. 7.11.12.

4 De. 29.25. ch. 15.2. Je. 2.19. 14.18. 15.19. 25.6. 19.

5 Mat. 21.35. Ac. 7.59.

6 Idolaters have often been praised for liberality toward other forms of worship. And if it be a praise to judge all religions alike, mercy and gratitude be essential to liberality. Then is idolatry ever most liberal. The ingratitude and cruelty of Joash to the son of his predecessor are only equalled by that illiberality that cannot bear the reproof of honesty and truth.—C.

7 Ps. 109.4. Jn. 10.32. 19.9. Ge. 9.5. Je. 11.20. 19.12. 10.12. 15.17.6.

8 The LORD will look upon it and require it; and so it was, for the princes who murdered by the Syrians the king by his servants, ver. 23.25.—C.

9 Ki. 1.17. 18. De. 32.35. Re. 13.10. 14.1. Ge. 9.4.6. ver. 17.21.22.

10 Ec. 8.9. 10. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

11 De. 32.30. 38. 39. Le. 26.17. 18.30.17. 13.17. 14.18. 15.25. 19.22. 8.9. 1. Sa. 12.25.

12 Is. 10.5. 63.11. 1. ch. 22.6.35. 24.16. 12. 21.18.

13 Ps. 21. Ps. 10.14. 6. 15.6. 13.10. Ge. 9.4.6.

14 1 Sa. 2.30. Pr. 10.7. ver. 16. ch. 33.20. 21.22.

15 1 What a striking and fearful example is this of divine judgment upon a ruler and people on account of royal and national iniquity! The king neglected the duty which, as king, he owed to God; the people, left without restraint, gave way to idolatrous practices. The whole land thus became corrupt and guilty. Swift judgment followed. The army was overthrown in battle; the country was desolated; the capital was spoiled; and at length the weak and guilty monarch himself was murdered by his own servants.—C.

16 Or, Joashar, 2 Ki. 12.21.

17 Or, Shomer. These traitors were the children of prohibited marriages.

A.M. 3159. B.C. 845.

2 Ki. 12.18. ver. 25. 2. Did burdens here mean prophetic threatenings, they would scarcely be called great. They are to be interpreted rather of those great diseases mentioned ver. 25, and the political disasters of his country arising from idolatry.—C.

3 Heb. founding, ver. 3.14.

4 Or, commensurate, ch. 9.29. 10.11. 20.34.

CHAP. XXV.

2 Ki. 8.38. 2 Ki. 14.1. 15.6. 2. ch. 24.2. 25.4. Ps. 78.36.38. Is. 58.2. 20.13. Ke. 2.16. Ho. 10.2. Ja. 1.8. 11.3.5.

1 He attempted to unite worldliness and godliness; he began well, but did not continue—he wished to do what was right, but yielded to obstacles and temptations to do wrong.—C.

2 Heb. confirmed upon him.

3 ch. 24.25. 26.32. 24.25. Ge. 9.5.6. Ex. 21.14. Nu. 35.10. 21.31.

4 De. 24.16. 2 Ki. 14.5. Je. 31.30. Ec. 18.4. 20.

5 1 Ch. 13.1. 1. ch. 11.17. 14.18. 36. Nu. 1.3. 18.1. Ch. 21.5. ch. 11.17. 14.18.

6 The muster and discipline had evidently of late been neglected, else the amount of the national strength had been known. Amaziah reorganizes the disposable force, and finds the kingdom miserably weak since, in the days of Jehoshaphat, the military census was upwards of a million.—C.

7 1 Sa. 218. 15. sterling.

8 Taking the shekel at 25. 6d. the talent was 3000 shekels (Ex. 38.26. 26). or 75. 5. an hundred talents = £37,500, which gives to each of 100,000 men 3s. 6d. per man. This, therefore, could not have been their pay, but merely a subsidy to the God-fearing, or earnest to the army.—C.

9 2 Sa. 12.1. ch. 15.1. 10.2. 1 Ki. 12.28. ch. 15.2. Is. 28.1. Ho. 5.13. 14.9. 12.

10 Is. 9.10. ch. 18.14. 1 Ki. 22.15. Ec. 1.9.

11 This is no irony, but an earnest warning, in which the anxiety of the prophet omits the conjunctions. The meaning is, 'If thou wilt go, if thou wilt do, if thou wilt be strong for the battle, then know that God will go, and confiding in it, go to the battle, then know that God will make thee fall, &c.'—C.

12 Ju. 7.11. ch. 14.11. 2 Sa. 14.6. Ps. 20.7. 33.16. 20.

ness of the burdens laid upon him, and the repairing of the house of God, behold, they are written in the story of the book of the kings: and Amaziah his son reigned in his stead.

CHAPTER XXV.

1 Amaziah beginneth to reign well. 3 He executeth justice on the murderers of his father. 5 Having hired an army of Israelites against the Edomites, at the word of a prophet he loseth an hundred talents, and dismisseth them. 11 He overthroweth the Edomites. 10, 13 The Israelites, discontented with their dismission, spoil as they return home. 14 Amaziah, proud of his victory, scorneth the gods of Edom, and despiseth the admonitions of the prophet. 17 He provoketh Joash to his overthrow. 25 His reign. 27 He is slain by a conspiracy at Lachish.

AMAZIAH was^a twenty and five years old when he began to reign; and he reigned twenty and nine years in Jerusalem: and his mother's name was Jehoaddan of Jerusalem.

2 And he did that which was right in the sight of the LORD, but not with a perfect heart.

3 ¶ Now it came to pass, when the kingdom was established to him,² that he slew his servants that had killed the king his father:

4 But he slew not their children, but did as it is written in the law in the book of Moses, where the LORD commanded, saying, The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin.

5 ¶ Moreover, Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to the houses of their fathers, throughout all Judah and Benjamin: and he numbered them from twenty years old and above, and found them three hundred thousand³ choice men, able to go forth to war, that could handle spear and shield.

6 He hired also an hundred thousand mighty men of valour out of Israel for an hundred talents⁴ of silver.⁵

7 But there came a man of God to him, saying, O king, let not the army of Israel go with thee: for the LORD is not with Israel, to wit, with all the children of Ephraim.

8 But if thou wilt go, do it, be strong for the battle;⁶ God shall make thee fall before the enemy: for God hath power to help, and to cast down.

9 And Amaziah said to the man of God,

when it is fashionable, who are glad of an opportunity to throw off the restraint. What an unspeakable loss to a church or nation is the death of a pious or faithful counsellor! and what a plague are complaisant and wicked flatterers! But in times of great degeneracy, God never wants some faithful witnesses, that they who hate to be reformed may be left without excuse: and great zeal for God is then needful, to oppose the torrent of ungodliness, and to render ministers duly faithful to souls: for ingratitude, injustice, and barbarity generally attend hatred of reproof and worshipping of idols. And God's prophets, if faithful, are sure to be marked with suffering or death: but quickly shall God resent the injuries done to them. Quickly, and in manifold forms, his judgment shall overtake the obstinate transgressors: and when he forsakes men they become an easy prey to every invader. Often he gives men blood to drink who have imbrued their hands in the blood of his saints: while his justice pursues them into everlasting woe. And scarcely doth anything

more fearfully spread destruction than marriages with wicked women.

CHAPTER XXV. REFLECTIONS. — What multitudes are mere dissemblers in their religious appearance! For some carnal end they apply their tongue and hand to religion, while their heart hates it. But short-lived are the triumphs of murderers, particularly those of sovereigns. And strict equity ought to take place in the punishment of criminals, that the innocent may not be involved with the guilty. How fearfully sin diminishes and weakens nations! And rash undertakings, or alliances in war, make room for bitter repentance. Multitudes profit nothing when God is our enemy; and connection with his enemies but hastens the curse on our enterprises. But the loss of money goes very near the heart of worldlings, while they who trust in God find themselves gainers. How outrageous is the fury and cruel the tender mercies of the wicked. Such as are really unconcerned about

piety feel their pride hurt when treated as profane and wicked: and the proud, when balked of their expected honours and booty, are greatly enraged. The conquests made by nations are often really to their own hurt: and those whom we imitated in wickedness become the instruments of our punishment. But base is the cruelty, and sottish the folly, to dash idolaters to pieces, and preserve, nay, worship, the idols which could not protect their votaries from such barbarous severity. Wicked men heartily hate a faithful reproof: and much sooner will they part with large sums of money than with the most useless and despicable idol! But near and certain is their destruction whom God has left off to reprove, and in whom pride swells to the brim. They that would not hearken to God's servants will soon hearken to their own wicked counsellors and raging lusts, which hasten their temporal, nay, eternal destruction. And however wicked the instruments may be, the judgments are always righteous. They who go forth hastily to strive will

But what shall we do for the hundred talents which I have given to the army⁷ of Israel? And the man of God answered, The LORD is able^m to give thee much more than this.

10 Then Amaziah separated them, to wit, the army that was come to him out of Ephraim, to go home⁸ again: wherefore their anger was greatly kindled⁹ against Judah, and they returned home in great anger.

11 ¶ And Amaziah strengthened himself,¹ and led forth his people, and went to the valley of Salt, and smote of the children of Seir ten thousand.²

12 And other ten thousand left alive did the children of Judah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock, that they all were broken in pieces.³

13 ¶ But the soldiers of the army⁴ which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from Samaria even unto Beth-horon, and smote three thousand of them,⁵ and took much spoil.⁶

14 ¶ Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that he brought the gods of the children of Seir, and set them up to be his gods, and bowed down himself before them, and burnt incense unto them.

15 Wherefore the anger of the LORD was kindled against Amaziah, and he sent unto him a prophet, which said unto him, Why hast thou sought after the gods of the people, which could not deliver their own people out of thine hand?

16 And it came to pass, as he talked with him, that the king said unto him, Art thou made of the king's counsel? forbear; why shouldst thou be smitten? Then the prophet forbore, and said, I know that God hath determined⁷ to destroy thee, because thou hast done this, and hast not hearkened unto my counsel.

17 ¶ Then Amaziah king of Judah took advice,⁸ and sent to Joash, the son of Jehoahaz, the son of Jehu, king of Israel, saying, Come, let us see one another in the face.⁹

18 And Joash king of Israel sent to Amaziah king of Judah, saying, The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trode down the thistle.¹

19 Thou sayest, Lo, thou hast smitten the

A.M. 3166. B.C. 838.

7 Heb. band.

8 Heb. to their place.

9 Because they were subjected to a long march, and appointed of expected plunder.—C.

1 Heb. in heat of anger.

2 Sa. 14. 2. Pr. 27. 3; 29. 9; 22. 24.

3 B.C. 827.

4 Ps. 60. title.

5 The Valley of Salt lay at the southern end of the Dead Sea, along the base of a range of salt hills now called 'Salt Lake'.

6 The hills of Sodom, East of the valley was Mount Seir, or Edom. The terrible punishment inflicted on the ten thousand captives is accounted for by the previous cruelty of the Edomites, and the hereditary enmity which subsisted between the two nations.—P.

7 Ch. 20. 3; 18. 13, with ch. 20. 20; 29. 10.

8 The sacred historian states the fact, but does not give any explanation. It was a delay and refinement of cruelty to which the late idolatrous apostates had prepared the people. When we compare ver. 4 with this passage, we discover an example of Amaziah's imperfect heart.

9 Merciful and anxious for the law in the one case, negligent of it and cruel in the other.—Add ver. 14, and his former zeal for Jehovah now commingled with idolatry, having neglected the law of Moses in one case (De. 7. 25), which lately he had honoured in another.

1 Heb. the sons of the band.

2 Ch. 16. 24, 28; 9. 17; ch. 8. 5.

3 The inhabitants.

4 Beth-horon stood on the northern boundary of the kingdom of Judah. Samaria was in the very centre of Israel; it may be inferred, therefore, that Judah had previous possession of many cities in the northern kingdom, which were now captured and plundered. The spoilers did not venture within the proper bounds of Judah.—P.

5 Ch. 28. 23; Ex. 20. 3; De. 7. 25; 2 Sa. 5. 1.

6 Ver. 7; ch. 19. 2; 20. 37; 15. 7; 24. 1.

7 Ch. 1. 4; 7. 10; 10. 1; 15. 46; 1; 44. 9; 45. 21.

8 Ch. 1. 4; 7. 10; 10. 1; 15. 46; 1; 44. 9; 45. 21.

9 Ch. 1. 4; 7. 10; 10. 1; 15. 46; 1; 44. 9; 45. 21.

1 Heb. counsel.

2 Ch. 1. 4; 7. 10; 10. 1; 15. 46; 1; 44. 9; 45. 21.

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A.M. 3178. B.C. 826.

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2 Heb. to their place.

3 Because they were subjected to a long march, and appointed of expected plunder.—C.

4 Heb. in heat of anger.

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6 B.C. 827.

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8 Ch. 28. 23; Ex. 20. 3; De. 7. 25; 2 Sa. 5. 1.

9 Ver. 7; ch. 19. 2; 20. 37; 15. 7; 24. 1.

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5 And he sought God in the days of Zechariah, who had understanding in the visions of God: and as long as he sought the LORD, God made him to prosper.³

6 And he went forth and warred against the Philistines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities about Ashdod, and among the Philistines.

7 And God helped him against the Philistines, and against the Arabians that dwell in Gur-baal, and the Mehunims.

8 And the Ammonites gave gifts to Uzziah: and his name spread abroad *even to the entering in of Egypt*; for he strengthened himself exceedingly.

9 ¶ Moreover, Uzziah built towers in Jerusalem *at the corner-gate*, and *at the valley-gate*, and *at the turning of the wall*, and fortified them.

10 Also he built towers in the desert,⁵ and digged⁶ many wells: for he had much cattle, both in the low country and in the plains;⁸ husbandmen *also*, and vine-dressers in the mountains, and in Carmel:⁷ for he loved husbandry.⁸

11 ¶ Moreover, Uzziah had an host of fighting men, that went out to war by bands, according to the number of their account, by the hand of Jeiel the scribe, and Maaseiah the ruler, under the hand of Hananiah, *one of the king's captains*.

12 The whole number of the chief of the fathers of the mighty men of valour *were* two thousand and six hundred.

13 And under their hand *was* *an army*, three hundred thousand, and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy.

14 And Uzziah prepared for them, throughout all the host, shields, and spears, and helmets, and habergeons, and bows, and *slings to cast stones*.

15 And he made in Jerusalem engines, invented by cunning men, to be on the towers, and upon the bulwarks, to shoot arrows and great stones withal:⁹ and his name spread¹ abroad; *for he was marvellously helped, till he was strong*.

A.M. 3204. B.C. 800.

3 The Scriptures furnish a mirror for nations, as well as for individuals; and national prosperity and adversity they never fail to trace directly to obedience or disobedience, faith or infidelity.—C.

4 Ps. 3:8; 27:1-3; 20:7; 118:10-12; 1 Ch. 5:20. 5 Of 19:28; 10:11; ch. xx:17; 11:1 Ch. xix:xx. 1 Sa. xi.

6 ch. 25:23; 2 Ki. 14:13. 7 Ne. 2:13; 13:13. 8 Or, repaired.

9 Of Arabia, ch. 21:16.

5 Places of defence for small garrisons for the protection of the shepherds and flocks, corn and vines, against the Arabian borders.—C.

6 Ge. 26:18-21. 7 Ch. 27:26-31; Ki. 3:4.

8 The low country is the Shephelah, or plain of Philistia, lying between the mountains of Judah and the Mediterranean. The plains in Hebrew *Mishar*, is the specific name of the great plateau of Moab, stretching from the top of the ridge east of the Dead Sea and Jordan away into the Arabian desert. To this day these are the best pasturage districts of Palestine.—P.

9 Or, fruitful fields, 1 Sa. 25:2, not 1 Ki. 19:19, 20.

7 See note on 1 Sa. 25:2.—C.

8 It is curious and instructive to observe how Uzziah's taste for husbandry led to most of his warlike arrangements, for which he seems to have had equal capacity. It is thus that Providence ever counteracts or modifies one propensity by another. His taste for war would have produced a desert; his taste for husbandry modifies his taste for war, produces fortified towns, fruitful fields, and commercial ports.—C.

1 Ch. 17:14-19; 5:5.

9 Heb. the power of an army, 2 Sa. 24:1; ch. 11:13; 14:5; 17:13-19; 25:3.

11 Ju. 20:16; 1 Sa. 17:40.

49 These engines are known by the names of *ballistæ* for shooting stones, and *catalpæ* for arrows and javelins, though these names and distinctive uses are frequently confounded. The principles were those of the cross-bow, either of wood or elastic steel, the recoil of twisted ropes tightened by the action of levers; or the sling (not the ordinary sling), which seems to have been a species of gigantic bow, made fast at one end, so that the other being violently drawn downward, and loaded with stones, might, by its sudden recoil, project them against an enemy to a distance proportioned to its length and elastic power.

1 Heb. went forth.

2 De. 32:10-15; 1 Sa. 30:6.

A.M. 3241. B.C. 763.

7 De. 32:15; ch. 25:10; Hab. 2:4. Pr. 16:18; 18:12; 20:7; 24:23; Ho. 13:6. 8 2 Ki. 1:10; all human passions or errors pride is the most destructive of success and happiness.

9 It entered into the first sin, and led to the loss of paradise, and he is ever the characteristic of the 'old man' of the flesh, which might but the Spirit of God can mortify and remove, Ro. 8:13; Ga. 5:20; E. 4:22.—C.

10 2 Ki. 10:12; 13 Nu. xvi. xvii. 1 Sa. 6:19; 12:1 Ki. 9:25; 13:1-4; 14:5-4.

11 2 Ki. 7:3. 12 Mat. 14:4; 2 Sa. 12:1-12; Je. 13:18; ch. 16:7-9; 24:20; 25:15; 28:9.

13 2 Ki. 5:2; Nu. 18: Ex. 30:7; 1 Ki. 13:1; 1 Co. 7:24.

14 1a. 26:1; 2 Sa. 20:4. 15 This was a bold and noble act, worthy of the descendants of the men who stood by the altar for the honour of God in the wilderness. Uzziah was a prince of strong will and great power. The man who resisted him risked his life; but the Levites did not shrink from the attempt, and they have in so doing set an example to all the ministers of religion who are able to gain the ear of royalty.—P.

16 2 Ki. 10:10; 13:35; 12:10; 1 Ki. 5:27; Da. 4:35.

17 On examining any treatise on medicine the reader must be struck with the frequency with which disease is attributed to mental passions, and not to bodily causes. Fear produces many disorders, not unfrequently death. The same is the case with anger, envy, and the gentler feelings of inordinate affection, and visible causes there may undoubtedly be; but the real cause, and which truth discovers to faith, is the judgment of God either for punishment, ver. 20; or correction, He. 12:6; or prevention of sin, 1 Co. 12:7; or growth in grace, He. 12:11.—C.

18 2 Nu. 12:10; 2 Ki. 5:2.

19 This was a very remarkable punishment. He aspired at home to be smitten with a loathsome disease. He invaded the priest's office, and now was smitten with a disease which was subject to their inspection, or to being brought to the sanctuary, he was expelled the outer court, where the meanest subject might enter. Aspiring to be priest he ceased to be king.—P.

20 Es. 6:12; 1 Ki. 21:4; Le. 17:46; Nu. 5:2, 3; 12:15; 2 Ki. 7:31; 5:3.

21 Ch. 20:20; 12:15; 13:22; 16:11; 20:34; 25:20; 15:1; 17:5.

22 1 Ki. 2:10; ch. 21:20; 28:27; 33:20.

23 CHAP. XXVII. a 2 Ki. 15:32-38. b ch. 20:4; 2 Ki. 15:34.

16 ¶ But when he was strong, his heart was lifted up to his destruction:² for he transgressed against the LORD his God, and went into the temple of the LORD, to burn incense upon the altar of incense.³

17 And Azariah the priest went in after him, and with him fourscore priests of the LORD, that were valiant men;

18 And they withstood Uzziah the king, and said unto him, *It appertaineth not unto thee, Uzziah, to burn incense unto the LORD*, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honour from the LORD God.

19 Then Uzziah was wroth, and had a censer in his hand to burn incense; and, while he was wroth with the priests, the leprosy even rose up in his forehead⁵ before the priests in the house of the LORD, from beside the incense-altar.

20 And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous⁶ in his forehead, and they thrust him out from thence; yea, himself hasted also to go out, because the LORD had smitten him.

21 And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, being a leper; for he was cut off from the house of the LORD: and Jotham his son was over the king's house, judging the people of the land.

22 ¶ Now the rest of the acts of Uzziah, first and last, did Isaiah the prophet, the son of Amoz, write.

23 So Uzziah slept with his fathers, and they buried him with his fathers in the field of the burial which belonged to the kings; for they said, He is a leper: and Jotham his son reigned in his stead.

CHAPTER XXVII.

1 Jotham reigning well prospereth. 5 He subdued the Ammonites. 7 His acts, reign, and death. 9 Ahaz succeedeth him.

JOTHAM was^a twenty and five years old when he began to reign; and he reigned sixteen years in Jerusalem: his mother's name also was Jerushah, the daughter of Zadok.

2 And he did that which was right in the sight of the LORD, according to all that his

still contain the remains of elaborate stone-coffins placed in side niches; and one of the doors remains, a carved and panelled marble moving upon two hinges like axes, part of the door-slab itself, and playing in the solid rock at top and bottom. From these, as a leper, Uzziah was excluded, and buried without in the adjoining field. C.—The real tombs of the kings must have been in the city of David, i.e. on Mount Zion; and could not therefore be those above mentioned. Tradition points out to this day the tomb of David on the summit of Zion, just outside the modern Zion Gate of Jerusalem. A large building, containing a mosque and a Christian church, stands on the spot, but the sepulchres are beneath, hewn in the rock. The fanaticism of the Mohammedans has hitherto

prevented a full examination of them. They may contain some important relics. P.]

REFLECTIONS.—A godly, faithful, and prudent instructor is a great advantage to a youthful king: and a noted regard to the laws and worship of God lays an excellent foundation for prosperity: for God honours those that honour him: and as long as we cleave to him, he will be our assistant. And what extensive capacities God gives some men, that they can take care of a multitude of things at once? But how bewitching is pride! it can decoy men to their ruin in a thousand forms. And it is difficult to be prosperous and yet be humble. But seldom do men gratify their pride without bringing themselves to deserved shame. The offices and ordinances of God's church are sacred and appro-

priate: it is at our highest peril if we interfere with them without his call. And when God's ministers magnify their office, and boldly withstand the sinful attempts of the greatest monarchs, it is honourable and becoming. But how impatient are the proud of faithful reproof or zealous opposition! The most wise and just rebuke exasperates the wilful. And they who will not submit to admonition rush on their own ruin. God marks them with disgraceful punishments, answerable to their crimes. And when we feel his displeasure, it is madness to persist. Humiliation is our only door of escape. And sometimes when sins are pardoned of God, they leave an indelible stain among men.

CHAPTER XXVII. REFLECTIONS.—It is

father Uzziah did: howbeit he entered not into the temple of the LORD.¹ And the people did yet corruptly.

3 ¶ He built the high gate of the house of the LORD, and on the wall of 'Ophel² he built much.³

4 Moreover, ⁴he built cities in the mountains of Judah, and in the forests he built castles and towers.

5 ¶ He fought also with the 'king of the Ammonites, and prevailed against them. And the children of Ammon gave him the same year an hundred talents of silver,⁴ and ten thousand measures⁵ of wheat, and ten thousand of barley. So much⁶ did the children of Ammon pay unto him, both the second year and the third.

6 So Jotham became mighty, because ⁷he prepared⁷ his ways before the LORD his God.

7 ¶ Now the 'rest of the acts of Jotham, and all his wars, and his ways,⁸ lo, they are written in the book of the Kings of Israel and Judah.

8 He was five and twenty years old when he began to reign, and reigned sixteen years in Jerusalem.

9 ¶ And ⁹Jotham slept with his fathers; and they buried him in the city of David: and Ahaz his son reigned in his stead.

CHAPTER XXVIII.

1 Ahaz reigning very wickedly is greatly afflicted by the Syrians. 8 Judah being captivated by the Israelites is sent home by the counsel of Oded the prophet. 16 Ahaz sending for aid to Assyria is not helped thereby. 22 In his 'reign he becometh still more idolatrous. 26 He dying, Hezekiah succeedeth him.

AHAZ was ¹twenty years old¹ when he began to reign; and he reigned sixteen years in Jerusalem: but he did not *that which was* right in the sight of the LORD, like David his father:²

2 For he ²walked in the ways of the kings of Israel, and made also molten images for Baalim.

3 Moreover he ³burnt incense in the valley of the son of Hinnom, and burnt his children in the fire,³ after the abominations of the heathen whom the LORD had cast out before the children of Israel.

4 He ⁴sacrificed also and burnt incense in the high places, and on the hills, and under every green tree.

happy when children imitate their parents' goodness, and carefully avoid their faults. But hard is the task to bring an obdurate people off from their corrupt customs. And often magistrates and ministers, who are tender and circumspect in their own lives, have not courage and zeal enough for doing what they might in the reformation of others. A fixed steadfastness in the truth is the most necessary, and at the same time the most excellent, mean for the resistance of evil and performance of good. What reward hath godliness?—it hath the promises of this life and that which is to come. But, alas! the best magistrates and ministers are often quickly removed, and that in order to make way for monsters to fill their place.

CHAPTER XXVIII. [Ver. 21. We read in the parallel passage, 2 Ki. 10, 9, that the King of Assyria

hearkened unto⁹ Ahaz. How is that statement reconciled with this verse? In this way: the assistance rendered to Ahaz was of no real service, though he hearkened to him in so far as Syria was concerned. The king of Assyria did not aid him against the Philistines, did not recover for him the captured cities of Judah, did not defend him from the invasions of the Edomites; while, at the same time, the treasures of the kingdom were exhausted by the bribes to the rapacious eastern monarch. ?]

REFLECTIONS.—How amazing is the strength of men's inward corruption, that can so trample upon a pure education and pattern! But fearful are the punishments which remain in store for such enormous transgressors: and miserable are the nations who have such monsters of impiety for their sovereigns. God makes the nations around concur to punish the apostasy

5 Wherefore the LORD ⁵'his God⁴ delivered him into the hand of the king of Syria; and they smote him, and carried away a great multitude of them captives, and brought *them* to Damascus:⁵ and he was also delivered into the hand of the king of Israel, who smote him with a great slaughter.

6 For ⁶Pekah the son of Remaliah slew in Judah an hundred and twenty thousand in one day,⁶ *which were* all valiant men;⁷ because⁷ they had forsaken the LORD God of their fathers.

7 And Zichri, a mighty man of Ephraim, slew Maaseiah the king's son, and Azrikam the governor of the house, and Elkanah *that was* next to the king.⁸

8 ¶ And the children of Israel ⁸'carried away captive of their brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria.

9 But a prophet of the LORD was there, whose name was Oded: and ⁹'he went out before the host that came to Samaria, and said unto them, Behold, ¹⁰'because the LORD God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage *that reacheth* 'up unto heaven.

10 And now ye purpose to keep under the children of Judah and Jerusalem for ¹¹'bondmen and bond-women unto you: *but are there* not ¹²'with you, even with you, sins against the LORD your God?

11 Now hear me therefore, and ¹³'deliver the captives⁹ again, which ye have taken captive of your brethren: ¹⁴'for the fierce wrath of the LORD is upon you.

12 Then certain of the ¹⁵'heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, ¹⁶'stood up against them that came from the war,

13 And said unto them, Ye shall not bring in the captives hither: for whereas we have offended against the LORD *already*, ye intend ¹⁷'to add *more* to our sins and to our trespass; for our trespass is great, and *there is* fierce wrath against Israel.¹

of his professing people. Often the very persons or nations whom we have made our pattern in wickedness, are made the instruments of our punishment. And dreadfully are the mightiest numbered to the slaughter when the Lord fighteth against them. But how tender his compassion towards his offending people, even while he smites them! He observes and is provoked with those who inhumanly murder or abuse them, especially if they be brethren, or act from principles of hatred or revenge. And he constantly seeks by his word and spirit to render their most outrageous enemies kind and generous to them. They who are made sensible of their own sins will sympathize with their brethren's sufferings. It is better to take warning late than never: and the victory of self-denial is more glorious than the necks of vanquished enemies. It is the greatest honour to the mighty to be merciful. But

A.M. 3246. B.C. 758.

1 That is, he imitated his father in agriculture, war, and all other things, with the exception of his father's proud and arrogant attempt to usurp the priest's office.—C.

2 Or, the tower, Ne 3:26, 37, 38.

3 Some remarkable tower that formed a feature (so to speak) of the city, and a remarkable subject to its history. The Tower of London, and the castle of Edinburgh, may furnish modern parallels and illustrations.—C.

4 Ophel was the southern continuation of Mount Moriah, outside the temple area. The massive wall which encompassed it has recently been discovered by Captain Warren of the Palestine Exploration Society. Probably the remains of towers which he is now laying bare may be those built by Jotham.—P.

5 ch. 26, 9, 10; 14, 7; 11.

6 ch. 26, 8, with 2 Ki.

34:15, 19; ch. 2, 10.

7 534, 218, 151, sterling.

8 Rather cors: the cor was the same as the homer, about 32 pecks.—P.

9 Heb. This.

10 Or, established, ch. 9, 3.

11 Preparation always implies thought previous to action. This thought implies faithful looking to God, self-examination, and repentance, Ps. 119, 59.—C.

12 ch. 20, 34; 28, 26, 27;

32; 33, 20, 22.

13 It was in his days, according to 2 Ki. 15,

37, that Resin king of Syria and Pekah king of Israel began to cut Judah short.—P.

14 2 Ki. 15, 38.

CHAP. XXVIII.

B.C. 742.

1 2 Ki. 15, 2, 3, &c.

2 See note on 2 Ki.

18, 2.—C.

3 Either David was a second name of Jotham (see examples of pluralities of names, 2 Ki. 14, 21, comp. 2 Ch. 26, 1, also 2 Ch. 21, 17; 22, 1, 6, where one king has two, the other three names), or else the word father is used for predecessor.—C.

4 2 Ki. 16, 2, ch. 21, 6.

5 Or, offered sacrifice, Je. 7, 31. Le. 18, 21.

6 1 Ki. 16, 37; ch. 33, 2, 6.

7 It is difficult for Christians to conceive what a cruel system is idolatry. This burning still remains in the suttees of India, and the exposure or drowning of children is legalized.—Note. Let Christians beware, lest in their horror of heathenism they forget there are other idols as cruel and destructive as Moloch.—P.

8 2 Ki. 16, 4; 17, 9, 11.

1 Ki. 14, 23, with Le.

26, 30; 16, 12, 2.

A.M. 3262. B.C. 742.

1 1 Ki. 18, 21, Mi. 3, 11.

2 Ju. 2, 14, 2 Ki. 16, 5, 15, 7, 6.

3 Jehovah was his God by the Abrahamic covenant as well as by creation, and God's claim and title were not voidable by Ahaz' idolatrous apostasy.—C.

4 2 Ki. 15, 37, 18, 9, 21.

5 Mi. 5, 9.

6 This number is so great, and so utterly inconsistent with modern ideas of warfare, that the usual solution of a supposed error has been freely employed. There seems, however, no reason to question the account: the cruelty that could descend to the level of carrying off 200,000 women, sons, and daughters, to sell them for domestic, field, or colonial slaves, would feel little compunction for such a cruel and wholesale butchery of the sons of valour, whose total extinction would be the best safeguard of their conquerors. See ver. 9, C.—It is possible there is a mistake in the number, though all the MSS. and versions agree.

7 The whole people seem to have been given up into the hands of their enemies.—P.

8 Heb. sons of valour.

9 ch. 15, 2, Je. 2, 19, 1.

10 Ki. 15, 20, 18, 24, 5, 17.

11 Heb. the sign to the king.

12 Mi. 2, 10, De. 28, 25,

47.

13 1 Ki. 20, 38—42, ch.

10, 1, 2.

14 2 Ki. 16, 26, 18, 10, 5.

15 Eze. 3, 12, Ob. 10—16.

16 Zec. 1, 15.

17 Ezr. 9, 6, Ge. 4, 10.

18 Re. 18, 5.

19 Le. 25, 39, 42.

20 Je. 25, 29, 1 Pe. 4, 17,

18.

21 Is. 58, 6, He. 13, 1, 3.

22 He reminds them of their own sins.

23 It becomes sinners to oppressors. Could they hope for mercy from God if they showed none to their brethren? Every man is our neighbour.

24 Every man is our brother. Slavery in every form stands opposed to the law of love and the golden rule of equity.—P.

25 2 Ki. 13, 18, 26, 27.

26 2 Ki. 23, 26, Ezr. 10, 44.

27 1 Ch. 13, 12, 21.

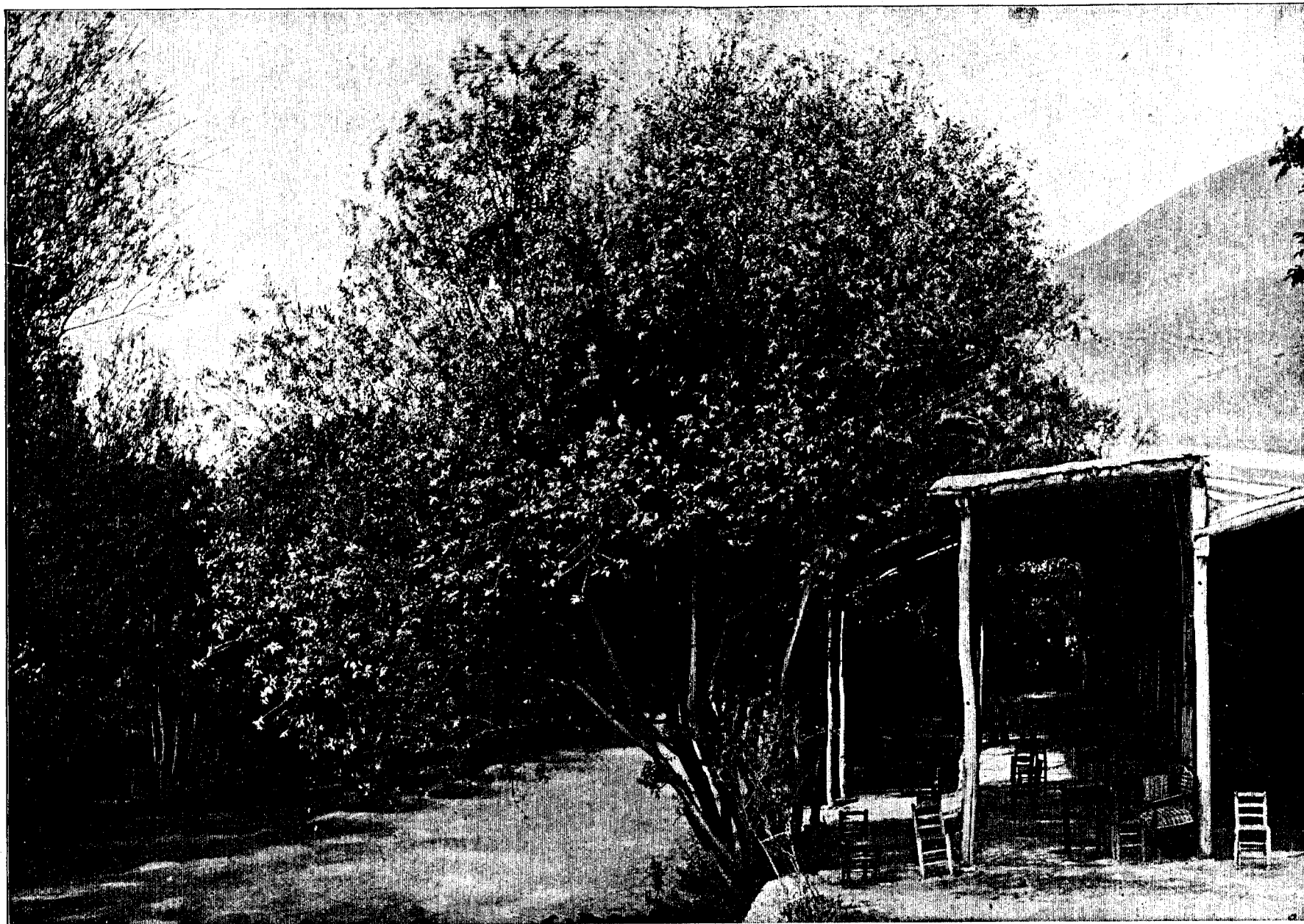
28 Je. 26, 16.

29 17, 18, Mat. 23, 32, Da.

ix. 2, 1 Ki. 17, 23, Ho. iv.

30 Xii. 15, 1—iii. 14.

31 There are always some who, in the time of national defections, can discover the signs of approaching judgments; who 'sign and who cry for all the abominations that are done in the land; who do what they may to stem the 'iniquity that cometh in like a flood; who sometimes, by grace, by the enforcement of repentance, succeed in averting national calamities; but who, if their country or church will not hear, are yet privileged to deliver their own souls.—C.



COFFEE GARDEN, DUMMAR, DAMASCUS—TO WHOSE GODS AHAZ, THE KING OF JUDAH, SACRIFICED, AND BROUGHT RUIN TO HIS HOME AND PEOPLE. [II. Chronicles, xxviii:23.]—"For he sacrificed unto the gods of Damascus, which smote him." Ahaz was the son of Jothan and the twelfth king of Judah. He reigned sixteen years, from B. C. 726 to B. C. 742. He introduced new sanctuaries and strange altars in Jerusalem, and burned incense in the temple courts to the heavenly bodies. He erected a new altar after the pattern of one

he had seen in Damascus. He is said to have introduced the sun dial, which is about the only useful thing he contributed to his time. We give a picture above of a coffee garden in one of the suburbs of Damascus. This city was, perhaps, in the days of Ahaz, very much what it is to-day. It owes its existence to the Abana river, and has always been noted for its beautiful gardens filled with flowering shrubs. Damascus has always been a wicked city. People here have lived for pleasure, and the gods of Damascus to which Ahaz sacrificed were the ruin of him and of his people.

14 So the armed men left the captives and the spoil before the princes and all the congregation.

15 And the men which were expressed by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, the city of palm-trees, to their brethren: then they returned to Samaria.¹

16 ¶ At that time did king Ahaz send unto the kings of Assyria to help him.

17 For again the Edomites had come and smitten Judah, and carried away captives.²

18 The Philistines also had invaded the cities of the low country, and of the south of Judah, and had taken Beth-shemesh, and Ajalon, and Gederoth, and Shchocho with the villages thereof, and Timnah with the villages thereof, Gimzo also and the villages thereof; and they dwelt there.

19 For the LORD brought Judah low, because of Ahaz king of Israel; for he made Judah naked,³ and transgressed sore against the LORD.

20 And Tilgath-pilneser king of Assyria came unto him, and distressed him, but strengthened him not.⁴

21 For Ahaz took away a portion out of the house of the LORD, and out of the house of the king, and of the princes, and gave it unto the king of Assyria: but he helped him not.

22 ¶ And in the time of his distress did he trespass yet more against the LORD: this is that king Ahaz.

23 For he sacrificed unto the gods of Damascus, which smote him;⁵ and he said, Because the gods of the kings of Syria help them, therefore will I sacrifice to them, that they may help me: but they were the ruin of him, and of all Israel.⁶

24 And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the LORD, and he made him altars in every corner of Jerusalem.

25 And in every several city of Judah he made high places to burn incense unto other gods, and provoked to anger the LORD God of his fathers.

A.M. 3263. B.C. 741.

1 ver. 12.
2 Ja. 2. 16. Mat. 25. 34-45. Job 31. 15-23. 2 Ki. 6. 24-33.
3 De. 34. 1. Ki. 16. 34.

34 One of the most beautiful narratives upon record, and a glorious lesson to Christian nations—a lesson which some in a degree have learned, but which others are still in vain called to consider and obey. The picture of the undaunted prophet, the noble-hearted prince, the generous army in the foreground, and the returning captives gently escorted in the distance, form a picture which the heart can draw, but boundlessly beyond the utmost effort of the pencil.—C.

2 Ki. 16. 5, 7, 11-17. 25. 11.

2 Heb. a captivity. 3 Eze. 16. 27, 57. Jos. 15. 22-41.

4 a. 25. 21; 11. 7, 10. Jos. 15. 41, 43. 57. 10. 6. Ps. 106. 21-43. Is. 1. 5-9. Ex. 32. 25.

5 Nakedness, either partial or entire, was a part of idolatrous worship, as appears from Ex. 32. 25. And with this idolatry had Ahaz infected his kingdom, discoloured her of her beautiful garment of righteousness, and left her exposed to the scorn of her enemies, and the storm of divine displeasure. See Ho. 2. 3.—C.

6 He conquered for him Rezin and the Syrians (2 Ki. 16. 6), yet he did not help him against the Philistines or Israel, while he exhausted the royal and temple treasures for subsistence of his forces.—C.

7 Ex. 12. 9, 2. Ki. 18. 15, 16. Pr. 20. 25.

8 Is. 1. 5. Je. 2. 2. Ti. 3. 13. Re. 18. 11. Ps. 57. 7. Ho. 2. 19. 1. 1.

9 The Septuagint translates it: 'And king Ahaz said, I will sacrifice to the gods of Damascus which have smitten me.' This view is preferred by many, as our translation seems to ascribe the power of smiting to idols. But there is no necessity; nor is there any good authority for departing from the Hebrew or the authorized version. Who smote Job? Satan, Job 1. And who is he? The very god of this world. And who were the gods of Damascus to whom Ahaz sacrificed? Devils, 1 Co. 10. 10. The very gods that smote him, as ever is their wont, Le. 17. 1. Ch. 21. 1. Ps. 106. 37. Ac. 13. 10. Ep. 6. 11. 1 Ti. 3. 7. 1 Jn. 3. 8. Re. 9. 20. 12. 9.—C.

10 2 Ki. 16. 12. Ps. 115. 47. Hab. 1. 4. 1. Je. 2. 19. Ch. 25. 14. 15. Is. 44. 9-20. 46. 1, 2, 45. 21. De. 32. 15-22.

11 The reason of this strange act is explained in 2 Ki. 16. 10, where the account of Ahaz' visit to Damascus is given.—P.

12 2 Ki. 16. 8. Pr. 20. 25. A ch. 29. 3. 1. ch. 33. 3-5. Ho. 12. 11. Je. 2. 28. 1. 1. Or, to offer.

A.M. 3263. B.C. 741.

1 ch. 20. 34. 27. 7. 9. 1. ch. 21. 20. 26. 73. 33. 20. 2. Sa. 2. 30. Pr. 10. 7. 1. See note on ch. 23. —C.

2 The daughter of that godly and faithful prophet mentioned, ch. 26. 5. And a striking instance of the hereditary blessing so frequently derived from a godly mother.—C.

3 1 Ki. 15. 38. ch. 34. 34. 2. Eze. 10. 18. 19. 59. 60. Pr. 8. 17. ch. 34. 3.

4 'What is well begun,' saith a common proverb, 'is nearly ended.' For to begin a work of reformation is the greatest difficulty.

5 And yet 'the lion in the way' (Pr. 22. 13) is not so dangerous as procrastination, that promises for hereafter, but cannot attempt nothing now.

6 Happy Hezekiah who begins well, and begins immediately.—C.

7 ch. 28. 24. 2 Ki. 16. 14.

8 The public worship at the temple was entirely suppressed during the latter years of king Ahaz. The only reason advanced for a contrary opinion is this: it is not said that the sacred fire on the altar was extinguished, or that it was rekindled by fire from heaven, as at the dedication of the temple. If, however, the service was not entirely put a stop to, the people in general were shut out from attending.—C.

9 Ex. 19. 10, 15. 3. Ch. 15. 12.

10 2 Ki. 16. 12, 14. 15. 12.

11 Ahaz had shut up the doors of the temple (ch. 28. 24; 29. 7); but he did not, doing so, may have been grossly defiled with his abominable sacrifices. But the gates and the courts being left open, and probably employed as a market-place (see Mat. 21. 13), there would be much accumulation of filthiness in the courts and chambers, which were all called by the common name of holy places.—C.

12 ch. 28. 24, 23-25. Je. 2. 27.

13 Heb. given the neck.

14 ch. 28. 24, with Le. 24. 1-8.

15 ch. 24. 18; 28. 5, 6, 7, 10. 1. Ki. 16. 18. Le. 26. 14-30. Je. 28. 15-21. doing so, may have been grossly defiled with his abominable sacrifices. But the gates and the courts being left open, and probably employed as a market-place (see Mat. 21. 13), there would be much accumulation of filthiness in the courts and chambers, which were all called by the common name of holy places.—C.

16 Alluding to the captivity (ch. 28. 5), and the terrible defeat, 28. 6.—C.

17 2 Ki. 17. 2. Ki. 11. 17. ch. 15. 12. 14. 30-32. Ezr. 10. 3. Ne. ix. 2. Co. 8. 5.

18 Speaking in the spirit of adoption, and exhorting them as a father would exhort his dear children.—C.

19 Or, be not now deceived, 1 Co. 6. 10.

20 Nu. 8. 14; 18. 2-6. De. 10. 6.

26 ¶ Now the rest of his acts, and of all his ways, first and last, behold, they are written in the book of the Kings of Judah and Israel.

27 And Ahaz slept with his fathers, and they buried him in the city, even in Jerusalem; but they brought him not into the sepulchres of the kings of Israel;⁸ and Hezekiah his son reigned in his stead.

CHAPTER XXIX.

1 Hezekiah's good reign. 3 He restoreth religion. 5 He exhorteth the Levites to cleanse the house of God. 12 They sanctify themselves, and cleanse the house of God. 20 Hezekiah offereth solemn sacrifices, wherein the Levites were more forward than the priests.

HEZEKIAH began^a to reign when he was five and twenty years old;¹ and he reigned nine and twenty years in Jerusalem: and his mother's name was Abijah, the daughter of Zechariah.²

2 And he did that which was right in the sight of the LORD, according to all that David his father had done.

3 ¶ He, in the first year of his reign,³ in the first month, opened the doors of the house of the LORD, and repaired them.⁴

4 And he brought in the priests and the Levites, and gathered them together into the east street,

5 And said unto them, Hear me, ye Levites; Sanctify now yourselves, and sanctify the house of the LORD God of your fathers, and carry forth the filthiness out of the holy place.⁵

6 For your fathers have trespassed, and done that which was evil in the eyes of the LORD our God, and have forsaken him; and have turned away their faces from the habitation of the LORD, and turned their backs.⁶

7 Also they have shut up the doors of the porch, and put out the lamps, and have not burnt incense nor offered burnt-offerings in the holy place unto the God of Israel.

8 Wherefore the wrath of the LORD was upon Judah and Jerusalem, and he hath delivered them to trouble, to astonishment, and to hissing, as ye see with your eyes.

9 For, lo, your fathers have fallen by the sword, and our sons, and our daughters, and our wives, are in captivity for this.⁷

10 Now it is in mine heart to make a covenant with the LORD God of Israel, that his fierce wrath may turn away from us.

11 My sons,⁸ be not now negligent: for the LORD hath chosen you to stand before him,

when God lays aside one instrument of correction, he often takes another in his hand; and turns the helps which we sinfully secure into ruinous plagues. When we forsake God, we must needs be disappointed in every other confidence. And desperately hardened must men be when both mercies and judgments render them worse and worse. Happy is that nation where their tyrannical monsters of wickedness are quickly cut off by death, to make way for better princes.

CHAPTER XXIX. REFLECTIONS. — What strange alterations the change of a sovereign may pro-

duce in a nation! And great is the mercy when God gives good men power after they have long been unwilling spectators of wickedness. It is highly honourable when those in high stations give to the Lord the first beginnings of their power and influence. And when God gives opportunity, with earnestness, humble grief, and holy zeal, should men reform their neglects and turn to the Lord. Corrupters of religion often leave the church and ordinances of God in the greatest confusion. And it is necessary to ponder the punishments of former sins in order to render us hearty and active in our reformation. And much may be done in

a short time if all concerned be diligent. Honourable are those ministers whom God stirs up to be leaders in the work of reformation, to provoke their brethren to jealousy: and glorious is the sight when they cheerfully work to one another's hands in reforming the church; —when kings, princes, priests, and people vie with one another in improving Jesus Christ as the great propitiation for sins, and in serious repentance of former sins, and returning to the observance of all God's ordinances, grudging neither cost nor care! They will then find their work much more easy than they expected. But, alas! that priests, who ought to be

to serve him, and that ye should minister unto him, and burn⁹ incense.¹

12 ¶ Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the ²Kohathites: and of the sons of Merari; Kish the son of Abdi, and Azariah the son of Jehalelel: and of the Gershonites; Joah the son of Zimmah, and Eden the son of Joah:

13 And of the sons of ³Elizaphan; Shimri, and Jeiel: and ⁴of the sons of Asaph; Zechariah, and Mattaniah:

14 And of the sons of Heman; Jehiel, and Shimei: and of the sons of Jeduthun; Shemaiah, and Uzziel.

15 And they gathered their brethren, and sanctified themselves, and came, according to the commandment of the king, ⁵by the words of the LORD, to cleanse the house of the LORD.

16 And the priests went into the ⁶inner part of the house of the LORD, to cleanse ⁷it, and brought out all the uncleanness that they found in the temple of the LORD into the court of the house of the LORD. And the Levites took ⁸it, to carry ⁹it out abroad ¹⁰into the brook Kidron.

17 Now they began on the first ¹¹day of the first month to sanctify, and on the eighth day of the month came they to the ¹²porch of the LORD: so they sanctified the house of the LORD in eight days; and in the sixteenth day of the first month they made an end.¹³

18 Then they went in to Hezekiah the king, and said, We have cleansed all the house of the LORD, and the ¹⁴altar of burnt-offering, with all the vessels thereof, and the show-bread table, with all the vessels thereof.

19 Moreover, ¹⁵all the vessels, which king Ahaz in his reign did cast away¹⁶ in his transgression, have we prepared and sanctified, and, behold, they ¹⁷are before the altar of the LORD.

20 ¶ Then Hezekiah the king ¹⁸rose early, and gathered the rulers of the city, and went up to the house of the LORD.

21 And they brought ¹⁹seven bullocks, and seven rams, and seven lambs, and seven he-goats, for a sin-offering for the kingdom, and for the sanctuary, and for Judah:²⁰ and he commanded the priests, the sons of Aaron, to offer ²¹them on the altar of the LORD.

22 So they killed the bullocks, and the priests received the blood, and ²²sprinkled ²³it on

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aders, are often the most unqualified and careless; and need so repeatedly to be stirred up to that which is peculiarly their work! But they who love God's altar will delight to support the service; and past neglects will quicken them to more abundant diligence.

CHAPTER XXX. [Ver. 1. It appears to me from the scope of the passage, that Ephraim and Manasse are here mentioned not in their individual capacity, but as the representatives of the whole northern kingdom, just as Judah was the representative of the

southern kingdom. Instead of addressing letters to each separate tribe, Hezekiah wrote to the chiefs of the two kingdoms. But in addition to this formal invitation, his messengers were instructed to go through all the cities of the land, and to address urgent verbal invitations to the whole people. 7.]

REFLECTIONS.—God's ordinances ought not to be neglected on account of a mere circumstance. It is best to engage people to duty when they are in a proper temper. And we ought to stir up all whom we can to the worship and service of God, and that by the most engaging motives; representing to them

the mercies and judgments of God, and his promises and threatenings

33 And the ²consecrated things *were* six hundred oxen, and three thousand sheep.

34 But the ¹priests were too few, so that they could not flay all the burnt-offerings: wherefore their ²brethren the Levites did help them,⁶ till the work was ended, and until the *other* priests had sanctified themselves: for the Levites *were* more upright in heart to sanctify themselves than the priests.

35 And also the burnt-offerings *were* in abundance, with the ¹fat of the peace-offerings, and the ²drink-offerings for *every* burnt-offering. So the service of the house of the LORD was set in order.

36 And Hezekiah ¹rejoiced, and all the people, that God had prepared the people: for the thing was *done* suddenly.⁷

CHAPTER XXX.

¹ Hezekiah proclaimeth a solemn passover on the second month for Judah and Israel. ¹³ The assembly, having destroyed the altars of idolatry in Jerusalem, keep the feast fourteen days. ²⁷ The priests and Levites bless the people.

AND Hezekiah sent to all ¹Israel and Judah, and wrote letters also to ²Ephraim and Manasseh,¹ that they should come to the house of the LORD at Jerusalem, to ³keep the passover unto the LORD God of Israel.

2 For the king had ⁴taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover ⁵in the second month.²

3 For they could not keep it at ⁶that time, because the priests ⁷had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem.

4 And the thing pleased the king³ and all the congregation.

5 So they established a decree to make proclamation ⁸throughout all Israel, from Beersheba even to Dan, that they should come to keep the passover unto the LORD God of Israel at Jerusalem: for they had not done ⁹it of a long time in such sort as it was written.

6 So the posts⁴ went with the letters from⁵ the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, turn again unto the LORD God of Abraham, Isaac, and Israel, and he will return to the remnant of you that are escaped out of the hand of the kings of Assyria.⁶

7 And be not ye like your fathers, and like your brethren, which trespassed against the LORD God of their fathers, *who* therefore gave them up to desolation,⁷ as ye see.

8 Now be ye not stiff-necked,¹ as your fathers *were*, but ²yield yourselves unto the LORD, and enter into his sanctuary, which he hath sanctified for ever; and serve the LORD your God,

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¹ Peace-offerings, ver. 31, ch. 7, 4, 5.
² Sanctified ones, ver. 5, 6, ch. 13, 16, 17.
³ Heb. strengthened them.
⁴ Ex. 29, 13, Le. 1, 1.
⁵ Ex. 29, 14, Le. 3, 13.
⁶ Nu. 15, 10.
⁷ Ex. 29, 9, 18, ch. 15, 23, 28, 21, 30, 21, 32, 10, 12, 13, 14, 2, 19, 20.
⁸ Prepared them by his holiness, to perceive the folly and sin of idolatry, and the wisdom and blessing of the worship of Jehovah, and so deep, so decided, and so *inward* was this information, that all acknowledged it must be the hand of God.—C.

CHAP. XXX.

a ch. 11, 13, 16.
b Ten tribes, ch. 25.

7. 1 Ephraim and Manasseh lay contiguous to Jerusalem, but not nearer than Reuben and Gad, and not so near as Simeon and Dan. Three reasons seem to have produced this special notice of the invitation to Ephraim, of which Manasseh was a dependency, as Benjamin was of Judah. (1) After Judah Ephraim was the greatest tribe. (2) It seems to have been the most hopelessly addicted to idolatry, and therefore its omission might have been expected. Ho. 4, 17; 13, 1. (3) The king, by his pious and energetic letter, seeks to avail himself of the efforts of Hosea for the reformation and salvation of his country. This special invitation to Ephraim seems to have arisen from the partial reformation produced by the preaching of Hosea, ch. 13, 12; 14, 8, in which Manasseh, a dependency of Ephraim, as Benjamin was of Judah, had most probably participated. See Ps. 80, 2.—C.

Ex. 12, Nu. 10, De. 16, 1-6, 1 Co. 5, 7.
d ch. 13, 1, Pr. 11, 14, 15, 22, 24, 6.
e Nu. 9, 10, 11.

So it was provided that, in cases of uncleanness or temporary absence, the passover might be held in the second month instead of the first. Compare Ex. 12, 2, 18 with Nu. 9, 10, 11.—C.

3, ch. 29, 3, 17, Ex. 12, 3, 6, 18, Le. 23, 5.
f ch. 29, 34.

g Heb. *overright in the eyes of the king*.
h Ju. 20, 1, 2 Ki. 4, 25, 1 Ch. 2, ch. 7, 8, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

i Literally 'the runners': they were king's messengers rather than posts. The soldiers of the king's guard were employed in this service.—P.

j Heb. *from the hand*.
k This implies that a portion of the people of the northern kingdom had already been carried off captive by the king of Assyria. This took place during the reign of Pekah, when Pul and Tiglath-pileser made captives of the tribes east of the Jordan, and portions of the northern tribes, 2 Ki. 15, 29, 1 Ch. 5, 26.—P.

l Heb. *harden not your necks*.
m Heb. *give the hand*, 1 Ch. 29, 24, Ezr. 7, 22.

n The poverty and misery of a country are always traced to the sins of

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that country, which may be either *personal*, as lewdness, drunkenness, lying, dissipation, *or* *national*, as quarrelsomeness, covetousness, seclusions, or *judicial*, as partiality, injustice, oppression. Some of these may exist apart, but are generally found united, for they almost necessarily generate one another, and in every form they originate from neglecting or despising the word and the worship of God.—C.

7. Ge. 19, 14, ch. 35, 16, Mar. 5, 40.
8. Ac. 17, 34, ch. 11, 16, ver. 18.

9 There are some to mock at every attempted reformation, and at every message from God; this, however, should never lead any one to be 'wearied' in well-doing, for there are still some who will hear (see ver. 18), even as 'some mocked' when Paul preached Jesus and the resurrection; but Dionysius and Damaris, with others, gave to him, and believed, Ac. 17, 33, 34.—C.

2 Ps. 110, 3, Ex. 12, 6, Ac. 20, 16, Je. 32, 39.

3 The true theory of all government. In the people one heart—by grace, the gift of God—implies obedience to the king and the princes, the constituted authorities; but these authorities legislating for God, and requiring nothing of the people without, or beyond the authority and sanction of 'the word of the Lord.'—C.

4 Nu. 9, 10, 11, ver. 2, 3, 15, 17, 18, Ex. 23, 17, 2 Ch. 14, 29, 16, 15, 2, 17, 21.

5 ch. 29, 34, 15, 1, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

6 Ex. 12, 3, Le. 1, 5, a ch. 29, 34, 15, 11.

7 Ashamed of their past neglect, solicitude, or compliance with idolatry. The absence of shame for sin is a symptom of spiritual death, Je. 6, 15. But the shame of any sin is a hopeful evidence of the effectual working of the Spirit of God, Ro. 6, 21.—C.

8 Heb. *their standing*.
9 Ex. 12, 3, Le. 1, 5, a ch. 29, 34, 15, 11.

10 Manifested those who assembled at Jerusalem to keep the feast had not prepared for the ceremonial purification. They were probably ignorant of the minute requirements of the law. On being fully instructed after reaching Jerusalem, the heads of families found that they could not themselves slay the paschal lamb, because they were unclean. In all such cases the Levites acted in their stead, and the priests received the blood from the Levites and sprinkled it on the altar.—P.

11 Nu. 19, 20, 1 Co. 11, 28.

12 Ge. 20, 7, 17, Ja. 5, 16, 18, 45, 11.

13 d ch. 19, 3, Ps. 51, 16, 17, 19, 17.

14 Le. 1, 17, xv, Nu. 19, 9.

15 The end of all outward ceremonial purification was to reach the heart—means to an end. But we may not neglect the means under pretence that if the end be gained all is well. Hezekiah prayed, and God pardoned; but the very act of pardon proved the sin to be pardoned, so that the case is an evidence of mercy in God, and not an example to encourage neglect of his outward ordinances.—C.

that the fierceness of his wrath may turn away from you.

9 For if ye turn again unto the LORD, your brethren and your children *shall find* compassion before them that lead them captive, so that they shall come again into this land: for the LORD your God *is* gracious and merciful, and will not turn away *his* face from you, if ye return unto him.

10 So the posts passed from city to city through the country of Ephraim and Manasseh even unto Zebulun: but they ¹laughed them to scorn, and mocked them.

11 Nevertheless ²divers of Asher, and Manasseh, and of Zebulun, humbled ³themselves, and came to Jerusalem.

12 Also in Judah the ⁴hand of God was to give them one heart to do the commandment of the king and of the princes, by the word of the LORD.¹

13 ²And there assembled at Jerusalem much people to keep the feast of unleavened bread ³in the second month, a very great congregation.

14 And they arose, and took away the ⁴altars that *were* in Jerusalem, and all the altars for incense took they away, and cast *them* into the brook Kidron.

15 Then they killed the passover on the fourteenth *day* of the second month: and the ⁵priests and the Levites *were* ashamed,² and sanctified themselves, and brought in the burnt-offerings into the house of the LORD.

16 And they stood in their place³ after their manner, ⁴according to the law of Moses the man of God: the priests sprinkled the blood, *which they received* of the hand of the Levites.

17 For *there were* many in the congregation that were not sanctified: therefore ⁵the Levites had the charge of the killing of the passovers for every one *that was* not clean, to sanctify *them* unto the LORD.⁴

18 For a multitude of the people, *even* many of Ephraim, and Manasseh, Issachar, and Zebulun, ⁶had not cleansed themselves, yet did they eat the passover otherwise than it was written: but Hezekiah ⁷prayed for them, saying, The good LORD pardon every one

19 *That* ⁸prepareth his heart to seek God, the LORD God of his fathers, though *he be* not *cleansed* according to the ⁹'purification of the sanctuary.'⁵

20 And the LORD hearkened to Hezekiah, and ¹⁰healed the people.

21 And the children of Israel *that were* present⁶ at Jerusalem kept ¹¹the feast of unleavened bread seven days ¹²with great gladness:

Jr. 5, 16, 17, Ps. 103, 3, 15, 57, 18. 6 Heb. *found*. 7 Ex. 12, 15, Le. 23, 6, 1 Co. 5, 7, 8. 8 Ne. 8, 10, ch. 7, 10, 29, 36, ver. 26.

hinder the people in the service of God! But pleasant is the work when the worshippers of God have such delight in his service that they grudge neither cost nor time for it, and can hardly bear its conclusion. And God in mercy will provide his people with useful ministers, when many, who ought to be such, are scandalously negligent. He is a God of infinite grace; ready to accept our sincere confessions of our sins; hear our prayers, and forgive our transgressions. 13

and the Levites and the priests praised the LORD day by day, *singing* with loud instruments⁷ unto the LORD.

22 And Hezekiah spake 'comfortably unto all the Levites that taught the 'good knowledge of the LORD: and they did eat throughout the feast seven days, offering peace-offerings, and making⁸ confession to the LORD God of their fathers.

23 And the whole assembly took counsel to^m keep other seven days: and they kept *other* seven days with gladness.⁸

24 For Hezekiah king of Judah 'did give to the congregation a thousand bullocks, and seven thousand sheep; and the princes gave to the congregation a thousand bullocks, and ten thousand sheep: and 'a great number of priests sanctified themselves.

25 And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers^p that came out of the land of Israel, and that dwelt in Judah, rejoiced.⁹

26 So there was great joy in Jerusalem: for since the 'time of Solomon, the son of David king of Israel, *there was not the like in Jerusalem.*¹

27 ¶ Then the 'priests the Levites arose and blessed the people: and their voice was heard, and their prayer came *up* to 'his holy dwelling-place, *even* unto heaven.

CHAPTER XXXI.

1 The people's zeal in destroying idolatry. 2 Hezekiah ordereth the courses of the priests and Levites, and provideth for their work and maintenance. 3 The people's forwardness in bringing in first-fruits and tithes. 11 Hezekiah appointeth officers to dispose of those offerings. 20 The sincerity of Hezekiah.

NOW when all this was finished, all Israel *that were* present¹ went out to the cities of Judah, and brake the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed² them all.³ Then all the children of Israel returned, every man to his possession, into their own cities.

2 ¶ And Hezekiah appointed the courses of the priests, and the Levites after their courses, every man according to his service, the priests and Levites for burnt-offerings and for peace-offerings, to minister, and to give thanks, and to praise in the gates of the tents of the LORD.⁴

3 He appointed also the king's portion of his substance for the burnt-offerings, *to wit*, for the morning and evening burnt-offerings, and the burnt-offerings for the sabbaths, and for the new-moons, and for the set feasts, *as it is* written in the law of the LORD.⁵

A.M. 3278. B.C. 726.

7 Heb. instruments

of strength.

1 Heb. to the heart

of all, &c. Is. 40. 1, 2.

Ho. 2. 14. ch. 32. 6.

2 T. 1. 2. Ec. 9. 10.

11. Ro. 12. 1-3.

3 Heb. 3. 1. Ps. cvi.

52. 3. Job. 7. 19.

m 1 Ki. 8. 65.

8 Not another pass-

over, but seven days

of 'peace-offerings

and confession to the

LORD God of their

fathers' (ver. 22),

whom they had idol-

atrously forsaken,

and to whose worship

they now re-

turned with glad-

ness.—C.

n ch. 23. 7, 8.

o ch. 29. 34.

p Prose. ytes, Ex. 12.

48. 47, with 43.

9 Three classes are

mentioned as having

partaken of the pas-

sover: 1. The whole

people of Judah, i.e.

of the southern

kingdom, with the

whole body of the

priests and Levites.

2. All who joined

themselves to the

northern king-

dom, being Israelites.

3. Strangers, or pro-

selytes, who had

taken their abode

within the bounds

either of the northern

or southern kingdom,

and who conformed

to the Jewish ritual.

—P.

q 1 Ki. 8. 65. ch. 7. 8, 9.

r The superiority

of this passover to

any solemnity since

the days of Solomon,

lay not merely in the

additional seven days

then also observed,

1 Ki. 8. 65; but also in

the concurrence of the

tribes, that since the

separation from Re-

hoboam, and the

erection of the idols

at Bethel and Dan,

had never been so

great or so encourag-

ing as upon this oc-

casion. 1 Ki. 12. 25, 26.

33. See also 2 Ch. 16.

1.—C.

r ch. 13. 9, 10. Nu. 6.

23-26.

s Heb. the habita-

tion of his holiness.

Ps. 68. 5. Is. 57. 15. 66. 1.

—P.

t Heb. found.

2 Heb. until to

make an end.

3 This noble icon-

oclast expedition may

be called, in one

sense, a popular im-

pulse, because it per-

vaded the people, as

was the king and the

nobility. But it

was no less on that

account an impulse

from God (ch. 35. 19),

and it was strictly

legal, by the supreme

law of Heaven, how-

ever contrary to idol-

atrous custom, pre-

scription, and ordi-

nances. See Ex. 23. 24.

De. 7. 5. 12.—C.

4 Of the camp of

Jehovah. The city

and temple of Jerusa-

lem, and all places

where God is truly

worshipped, are so

called, in reference

to the providential

and mediatorial en-

campment of 'the

angel of the Lor-'

d, and his hosts around

his people for pro-

tection and deliver-

ance. See Ps. 34. 7.

He. 1. 14.—C.

5 Hezekiah was a

rich man. He had,

in addition to the re-

venue of the king-

dom, large private

possessions, which

are described in ch.

32. 27-29; out of these

he contributed liber-

ally, as was his duty,

towards the mainte-

nance of the worship

of God. The offer-

ings mentioned in the

Israelites are min-

utely described in

Nu. xviii.—P.

A.M. 3279, &c.

B.C. 725, &c.

e Nu. 18. 9-21. Ne. 13.

10. 1. 1 Co. 9. 14. 6. 8.

20.

6 That 'they which

wait at the altar are

partakers with the

altar,' is equally a

maxim of the Old and

New Testament. 11

Co. 9. 7, 9, 11, 13, 14;

that his servants

may 'attend upon

God without distrac-

tion,' and be 'en-

couraged in the law

of the Lord.'—C.

7 Heb. brake forth.

f Ex. 2. 19. Le. 27.

30. De. 14. 28.

8 In the reign of

the idolatrous Ahab,

the temple being

closed, and the priests

and Levites disper-

sed, all provision for

the service of God

had ceased; now, in

better times, the

temple is reopened,

the priests recalled,

their legal provision

restored; and as soon

as the 'commandment

comes abroad' the

people, whose heart

God had opened,

'brought in abun-

dantly for the sup-

port of his service.'—C.

9 Or, dates.

g Le. 27. 30. De. 14.

28.

h Heb. heaps

of, Is. 15. 16.

i Le. 23. 16-24.

j Sivan, the ninth

of the civil year,

answers to May and

June, the commence-

ment of the Jewish

harvest.—C.

k Tisri or Ethanim,

the first month of the

civil year, answering

to September and

October.—C.

l The first-fruits of

the field are here

ferred to. In the

third month, just at

the close of the

wheat-harvest, the

priests began to bring

in the first-fruits, and

to lay the foundations

of the house; in the

seventh month, at the

close of the vintage,

they completed their

offerings.—P.

m 2 Sa. 6. 18. 1 Ch. 29.

13. 14. Ge. 14. 20. 1 Ki. 8.

14. 1 Ch. 6. 14. 2 Ki. 25.

18. ch. 24. 6.

n Mal. 3. 10, 11. Hag.

2. 12. Pr. 3. 9-10. 1 Ti. 6.

2. 4. 8.

o Whence it may

be inferred, that un-

til 'the command-

ment came abroad'

(ver. 5), the priests

were often in want

of provisions, and

by the blessing of

God upon a pious

king, they have

'enough to eat, and

plenty left.' But the

liberality and the

abundance are both

ascribed to the LORD.

—C.

p The disinterest-

edness of the priests

was highly recom-

mendable, for they

might easily have

enriched themselves

without being sus-

pected. The whole

transaction enlarges

our idea of the bless-

ing which had at-

tended the solemn-

ity; for before this

the priests were

generally careless

and ungodly.—P.

q Or, storehouses.

r 1 Ch. 26. 20-22.

s Heb. at the hand.

t 2 Ki. 11. 6. ch. 25. 5.

u Heb. holinesses

of holinesses, Le. 2. 3.

10. 10. 12.

v Heb. by the hand

of.

w Jos. 21. 9-19. 1 Ch.

6. 54-60.

x Or, trust.

y Not that children

of three years old

entered into the tem-

ple for any service;

but that provision

was allotted to every

member of a family

when three years

old, while the child

was attending on the

temple-service in his

course.—C.

4 Moreover he commanded the people that dwelt in Jerusalem to give 'the portion of the priests and the Levites, that 'they might be encouraged in the law of the LORD.⁶

5 ¶ And as soon as the commandment came abroad,⁷ the children of Israel 'brought in abundance⁸ the first-fruits of corn, wine, and oil, and honey,⁹ and of all the increase of the field; and the tithe of all *things* brought them in abundantly.

6 And concerning the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the 'tithe of holy things, *which were* consecrated unto the LORD their God, and laid *them*^h by heaps.

7 In the 'thirdⁱ month they began to lay the foundation of the heaps, and finished *them* in the seventh² month.³

8 And when Hezekiah and the princes came and saw the heaps, they 'blessed the LORD, and his people Israel.

9 Then Hezekiah questioned with the priests and the Levites concerning the heaps.

10 And^l Azariah the chief priest of the house of Zadok answered him, and said, 'Since *the people* began to bring the offerings into the house of the LORD, we have had enough to eat, and have left plenty:⁴ for the LORD hath blessed his people; and that which is left *is* this great store.⁵

11 ¶ Then Hezekiah commanded to prepare chambers⁶ in the house of the LORD; and they prepared *them*,

12 And brought in the offerings, and the tithes, and the dedicated *things*, faithfully: 'over which Cononiah the Levite was ruler, and Shimei his brother *was* the next.

13 And Jehiel, and Azaziah, and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah, *were* overseers, under the hand⁷ of Cononiah, and Shimei his brother, at the commandment of Hezekiah the king, and Azariah the ruler of the house of God.

14 And Kore the son of Innah the Levite, 'the porter toward the east, *was* over the free-will-offerings of God, to distribute the oblations of the LORD, and the 'most holy things.

15 And next him⁸ *were* Eden, and Miniamin, and Jeshua, and Shemaiah, Amariah, and Shecaniah, in the 'cities of the priests, in *their* set office,⁹ to give to their brethren by courses, as well to the great as to the small;

16 Besides their genealogy of males, from three years old and upward,¹ *even* unto every one that entereth into the house of the LORD,

we are but sincerely desirous to honour him he will, through the blood of his Son, readily pardon our manifold infirmities. Yea, we have an Advocate with the

Father, Jesus Christ the righteous; who presents our persons and our services, and renders all acceptable in his sight.

CHAPTER XXXI. REFLECTIONS.—It is comfortable to go home from solemn work with the blessing of God upon us, and our heart inflamed with

his daily portion² for their service in their charges, according to their courses;³

17 Both to the genealogy of the priests by the house of their fathers, and the Levites from twenty years old and upward, in their charges by their courses;

18 And to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation: for in their set office they sanctified themselves in holiness.⁴

19 Also of the sons of Aaron the priests, which were in the fields of the suburbs of their cities, in every several city, the men that were expressed by name, to give portions to all the males among the priests, and to all that were reckoned by genealogies among the Levites.

20 ¶ And thus did Hezekiah throughout all Judah, and wrought that which was good, and right, and truth, before the LORD his God.

21 And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart,⁵ and prospered.

CHAPTER XXXII.

1 Sennacherib invading Judah, Hezekiah fortifieth himself, and encourageth the people. 9 Against the blasphemies of Sennacherib, by message and letters, Hezekiah and Isaiah pray. 21 An angel destroyeth the host of the Assyrians, to the glory of Hezekiah. 24 Hezekiah praying in his sickness, God giveth him a sign of recovery. 25 He waxing proud is humbled by God. 27 His riches and works. 31 His error in relation to the Babylonish ambassadors. 32 He dying, Manasseh succeedeth him.

AFTER these things, and the establishment thereof, Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities,¹ and thought to win them for himself.

2 And when Hezekiah saw that Sennacherib was come, and that he was purposed to fight against Jerusalem,

3 He took counsel with his princes and his mighty men to stop the waters of the fountains which were without the city; and they did help him.

4 So there was gathered much people together, who stopped all the fountains, and the brook that ran through the midst of the land,³ saying, Why should the kings of Assyria come, and find much water?

5 Also he strengthened himself, and built up all the wall that was broken, and raised it up to the towers, and another wall without, and repaired Millo in the city of David, and made darts and shields in abundance.

holy zeal against everything sinful. And well bestowed is that labour or expense which we lay out in abolishing idolatry or restoring the true worship of God. How comely is it when great men, by their generous present, encourage others to bestow their respective dues upon the service and servants of God! The gospel ministry might be easily and comfortably maintained did every one concerned minister according to his ability. And with great care ought sacred revenues to be preserved and managed, that none of Jesus' servants, or their families, may lack what is necessary:

for it is scandalous that some should riot in luxury, while their brethren, more laborious and faithful, should be almost starved for want. But with great confidence may we expect that God will honour and succeed our religious endeavours when we engage in them with our whole heart.

CHAPTER XXXII. [Ver. 4. We may conclude from this passage, when taken in connection with ver. 30, and with the statements made in the apocryphal book of Ecclesiasticus, 48. 17, that there was a foun-

A.M. 3279, &c.
B.C. 725, &c.

2 Heb. for the things of the day upon his day.

3 The children of priests were allowed to enter the temple courts with their parents, and to partake of the food allotted to the priests. None, however, could enter until they had attained the age of three years. Levites were not permitted to enter on office as temple servants under twenty years of age.—P.

1 Ch. 23. 24, 27. Nu. 8. 24-34.

2 Or, trust, 1 Ch. 9. 22. ver. 15.

3 Sanctity is the same as holiness, and means separation from the world, and dedication to God.—Note. A worldly servant of God is a grievous contradiction: 'ye cannot serve God and mammon'.—C.

1 Le. 23. 34. Nu. 35. 2-5. 2 Ki. 20. 3. 1 Ki. 15. 5. Jn. 1. 47. Ac. 24. 16. 2 Co. 1. 12.

1 Ki. 2. 4. 1 Ch. 22. 19. Ec. 10.

5 The real meaning of 'decision of character'—an essential ingredient in all true religion.—C.

9 Ne. 9. 20-22. Pr. 9. 10. Hag. 1. 5-10. Mat. 6. 13. 1 Ti. 4. 8. Mal. 3. 10, 11.

1 Ch. 23. 24, 27. Nu. 8. 24-34.

2 Or, trust, 1 Ch. 9. 22. ver. 15.

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1 Ki. 2. 4. 1 Ch. 22. 19. Ec. 10.

5 The real meaning of 'decision of character'—an essential ingredient in all true religion.—C.

A.M. 3291. B.C. 713.

4 Heb. spake to their heads.

1 Jos. 1. 6, 9. 1 Co. 16. 13. Ps. 33. 10. 2 Ki. 6. 16. 1 Jn. 4. 4.

5 Referring, no doubt, to the ministry of angels, from whose numbers God is called the 'Lord of hosts'. Ge. 32. 1, 2. C.

6 We have more power than they have. These words he quotes from the prophet Elisha, 2 Ki. 6. 16. It soon proved to be true, by the slaughter made by the angel of the Lord in the Assyrian camp.

7 Je. 17. 5, 7. ch. 13. 12. Ro. 8. 31. Is. 22. 24, 10.

8 Heb. leaned, ch. 20. 20. Mar. 5. 36.

9 2 Ki. 18. 17-35. Is. 36. 4-20.

10 Having received the tribute of silver and gold, mentioned 2 Ki. 18. 13, he withdrew his army, but soon after he sent Rabshakeh with a blasphemous message.—J.

11 While with his army he is at Lachish, by his envoys he negotiates with Jerusalem. Even as Satan, in his wrath against the church of Christ, persecutes the saints in one country, so he sends the unwary and unsuspecting in another.—C.

12 Ec. 7. 10.

13 Heb. dominion.

14 Ps. 42. 3, 10, 11, 11.

15 Are ye sitting? Ge. 49. 24. 2 Sa. 2. 13. Jos. 1. 14.

16 Or, in the strong-hold.

17 Why do ye abide in Jerusalem? Or, during the siege of Lachish, and do not rather come out and make submission to Sennacherib as a resistless conqueror?—C.

18 Ps. 115. 3, 5. Je. 3. 23; 32. 17, 27. 2 Co. 1. 10.

19 2 Ki. 18. 22. ch. 32. 1.

20 As Rabshakeh saw that the Jews placed confidence in God, he wished to persuade them that by Hezekiah's submission to Sennacherib as a resistless conqueror they would be saved from him.—J.

21 De. 32. 31. Ps. 115. 4-8. 2 Ki. 19. 12. Je. 10. 2-16. Is. 44. 9-20; 45. 21. 1 Co. 8. 4.

22 Not denying that Jehovah was a god, but asserting his incapacity to resist the proud and blasphemous Sennacherib.—C.

23 2 Ki. 18. 29. Is. 36. 14, 15; 10. 7-11.

24 If the Lord had a mind to help them, he would have them believe that he was not able, because no gods had been able to deliver those who worshipped them from his power.—F. A. B. C.

25 Ex. 5. 2. Ps. 12. 3. Da. 3. 15. Jn. 19. 10, 11. Re. 13. 6.

26 2 Ki. 18. 27-35. Ps. 73. 9. Job 21. 14, 15.

27 That they were tolerated to speak appears strange; but the Jews were protected by a pious dependence upon God, who abhors violence, and by the sacred character with which ambassadors are conventionally invested.—C.

28 2 Ki. 19. 14. Is. 37. 14. Ne. 6. 5.

6 And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and spake comfortably to them,⁴ saying,

7 Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him.⁵

8 With him is an arm of flesh; but with us is the LORD our God to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah king of Judah.

9 ¶ After this did Sennacherib king of Assyria send his servants⁷ to Jerusalem,⁸ (but he himself laid siege against Lachish, and all his power⁹ with him,) unto Hezekiah king of Judah, and unto all Judah that were at Jerusalem, saying,

10 Thus saith Sennacherib king of Assyria, Whereon do ye trust, that ye abide in the siege in Jerusalem?²

11 Doth not Hezekiah persuade you to give over yourselves to die by famine and by thirst, saying, The LORD our God shall deliver us out of the hand of the king of Assyria?

12 Hath not the same Hezekiah taken away³ his high places and his altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it?

13 Know ye not what I and my fathers have done unto all the people of other lands? were the gods of the nations of those lands any ways able to deliver their lands out of mine hand?

14 Who was there among all the gods of those nations that my fathers utterly destroyed, that could deliver his people out of mine hand, that your God⁴ should be able to deliver you out of mine hand?

15 Now therefore let not Hezekiah deceive you, nor persuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers; how much less shall your God deliver you out of mine hand?

16 And his servants spake yet more against the LORD God, and against his servant Hezekiah.⁶

17 He wrote also letters to rail on the

tain called Gihon somewhere on the west of the city, whose waters originally flowed down the valley of Hinnom, 'through the midst of the land.' Nehemiah, 2. 13, speaks of the Dragon Wall in the same direction, and this may have been another name for Gihon, or for one of a group of fountains. Hezekiah seems to have covered the fountains by constructing subterranean chambers similar to those at the pools of Solomon, and then to have conducted the waters by hidden canals into the city. The work was evidently of great magnitude. Perhaps the Pool of Hezekiah, which

LORD God of Israel, and to speak against him, saying, As the gods of the nations of other lands have not delivered their people out of mine hand, so shall not the God of Hezekiah deliver his people out of mine hand.

18 Then they cried with a loud voice, in the Jews' speech, unto the people of Jerusalem that were on the wall, to affright them, and to trouble them; that they might take the city.

19 And they spake against the God of Jerusalem, as against the gods of the people of the earth, which were the work of the hands of man.⁷

20 ¶ And for this cause Hezekiah the king, and the prophet Isaiah the son of Amoz, prayed and cried to heaven.⁸

21 And the LORD sent an angel,⁹ which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria: so he returned with shame of face to his own land. And when he was come into the house of his god,¹ they that came forth of his own bowels slew him² there with the sword.

22 Thus the LORD saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all other,³ and guided them on every side.

23 And many brought gifts unto the LORD to Jerusalem, and presents⁴ to Hezekiah king of Judah: so that he was magnified in the sight of all nations⁵ from thenceforth.

24 ¶ In those days Hezekiah was sick to the death, and prayed unto the LORD: and he spake unto him, and he gave him a sign.

25 But Hezekiah rendered not again according to the benefit done unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem.⁶

26 Notwithstanding Hezekiah humbled himself for the pride⁷ of his heart, (both he and the inhabitants of Jerusalem,) so that the wrath of the LORD came not upon them in the days of Hezekiah.

27 ¶ And Hezekiah had exceeding much riches and honour: and he made himself treasures for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of pleasant jewels;⁸

28 Storehouses also for the increase of corn, and wine, and oil; and stalls for all manner of beasts, and cotes for flocks.⁹

29 Moreover he provided him cities, and possessions of flocks and herds in abundance; for God had given him substance very much.

still exists, may have been excavated at that period to receive the water from the fountains. P.]

REFLECTIONS.—Never are Satan and his agents more ready to harass the people of God than when they are employed in the work of reformation: and thus God justly punishes his people for their hypocrisy and indifference in his service. Proud men hope to carry all to their mind if their first attempts are suc-

cessful. But when war or danger is threatened, we must prepare for it by every proper mean, remembering, after all, to rest chiefly on the powerful protection and assistance of God. Strong faith in him will help us above the fear of man. If our adversaries discover their enmity to God and our souls by boasting and blasphemy, let us give ourselves to mourning and prayer: so shall the issue be terrible to them, and

30 This same Hezekiah also stopped the upper water-course of Gihon, and brought it straight down to the west side of the city of David.⁹ And Hezekiah prospered in all his works.

31 ¶ Howbeit in the business of the ambassadors¹ of the princes of Babylon, who sent unto him to inquire of the wonder that was done in the land, God left him, to try him, that he might know all that was in his heart.

32 ¶ Now the rest of the acts of Hezekiah, and his goodness,⁴ behold, they are written in the vision of Isaiah the prophet, the son of Amoz, and in the book of the Kings of Judah and Israel.

33 And Hezekiah slept with his fathers, and they buried him in the chiefest⁵ of the sepulchres of the sons of David: and all Judah and the inhabitants of Jerusalem did him honour at his death: and Manasseh his son reigned in his stead.

CHAPTER XXXIII.

1 Manasseh's wicked reign. 3 He setteth up idolatry, and would not be admonished. 11 He is carried captive to Babylon. 12 Upon his prayer to God he is released, and putteth down idolatry. 18 His reign wickedly is slain by his servants. 25 The murderers being slain, Josiah succeedeth him.

MANASSEH was^a twelve years old when he began to reign; and he reigned fifty and five years in Jerusalem:

2 But did that which was evil in the sight of the LORD, like unto the abominations of the heathen, whom the LORD had cast out before the children of Israel.

3 For he built again the high places which Hezekiah his father had broken down, and he reared up altars for Baalim, and made groves, and worshipped all the host of heaven,² and served them.

4 Also he built altars in the house of the LORD, whereof the LORD had said, In Jerusalem shall my name be for ever.

5 And he built altars for all the host of heaven in the two courts of the house of the LORD.

6 And he caused his children to pass through the fire in the valley of the son of Hinnom: also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit,³ and with wizards: he wrought much evil in the sight of the LORD, to provoke him to anger.

7 And he set a carved image⁴ (the idol which he had made) in the house of God, of which God had said to David, and to Solomon his

A.M. 3291. B.C. 713.

a 2 Ki. 18.28-35. 1 Sa. 17.8.

b 2 Ki. 18.34, 35. Is. 10.1-5. ver. 13-17.

c 7 Sennacherib seems to have been an atheist, as he expresses

(ver. 13, 14, 17, 19) an equal contempt of all

gods without distinction. Certain fore-

runners and leaders of the first French

revolution seem to furnish a modern

parallel.—C.

d 2 Ki. 19.4, 15. Da. 9.3. Ps. 50.15. Mat. 6.9.

e 8 Ki. 2. 710.

f 2 Ki. 19.35-37. Is. 37.36, 37. 10. 12-19, 25-34. 29. 5-8. 30. 28-33.

g xxxi. 17. 12-14. 2 Sa. 24.16. Job 4.13.

h 950.—osed by some to be Tirhakah king of Ethiopia, by others a pestilence, or the destructive wind called *simoom*. We can see no authority for calling any of these 'an angel,' and therefore conclude the blasphemers were destroyed by direct angelic influence. C.—In 2 Ki. 19.35, and Is. 37. 36, the number said to have been destroyed is 185,000, but here there is mention only of the Assyrian commanders, whence some have concluded that the word elsewhere rendered *thousand* should be translated *chief*, and the passages would then harmonize. . . . The miraculous destruction of the Assyrian host is related by Herodotus as if it had been effected by the instrumentality of field-mice rendering their armour useless; but the scene is laid in Egypt.—C.

i 1 B.C. 709.

j Heb. made him fall.

k Is. 10. 20-33; 31. 5; 32.20-22.

l His predatory auxiliaries, subsisting chiefly by plunder.—C.

m Ps. 77.20, 23. 1.

n 2 Sa. 8. 20. 1 Ki. 4. 21. 17. 11. Is. 39.1.

o Heb. precious things.

p All neighbouring nations.—C.

q 2 Ki. 20. 1. Is. 38.1.

r Ps. 34.19. Job 4.17-22.

s Or, wrought a miracle for him. Is. 38.7, 8, 22. 2 Ki. 20.7, 11.

t 12. 10. 13. Lu. 17.18.

u 1 ch. 25. 10. He. 2.4.

v Ge. 20.7. 2 Sa. 24. 17. Ps. 99.8. Am. 3. 2.

w 12. 10. 13. Lu. 17.18.

x What an extraordinary discovery of the secret springs of Providence! 'One man's heart is lifted up,' and this brings down wrath from heaven upon himself, his capital, and his kingdom! And is it so that the innocent multitude suffer for one man's sin? See Eze. 18.20. No; but the pride of the king infects the nobility and priesthood at Jerusalem, and thence it is propagated like the deadly miasmata of an imported disease until it has destroyed the religious and political health of the nation, and rendered them 'vessels of wrath,' self-fired to destruction.—C.

y 2 Ki. 20. 13. 12-14. 1 Ki. 21. 29. 2 Ki. 20. 17-19. Le. 26.40, 41.

z Heb. the lifting up.

a ch. 17. 5. 12. 13. 1 Ch. 17.25. Pr. 10.22.

b Mat. 6.33. 1 Th. 4.8.

c Heb. instruments of desire.

d De. 18. Pr. 10.22.

e 1 Ki. 17.38. 1 Ch. 29. 12.

A.M. 3291. B.C. 713.

g ver. 4, 15. 22. 9. Ki. 1.33.45. ch. 33.14.

h See note on ver. 4.—P.

i Heb. interpreters.

j 2 Ki. 20. 12. Is. 39.1-8.

k This does not mean, as commonly is said, that God withdrew the special aids of his grace and Spirit; but literally, as is said, that 'God left him' that ally of God, for the pride of his heart, adjudged him for a time to be left to himself. Ps. 81. 12.—C.

l Ge. 22.1. Job. 1. 20. Jn. 2.25. Ps. 33.13; 39.1-8.

m Not to 'try him,' as if God were ignorant of anything that was in his heart; but that Hezekiah himself might make discovery of his own weakness and folly, and feel the need of that Holy Spirit whose love his pride had grieved, and whose purifying fires it had laboured to quench. Ro. 15. 30. Ep. 4.30. 1 Th. 5.19.—C.

n ch. 9. 29, 31; 12. 15; 13. 22, 23; 11. 28. 34; 24. 27; 25. 26; 26. 20; 27. 26, 27.

o Heb. kindnesses.

p Or, highest.

CHAP. XXXIII.

B.C. 668.

a 2 Ki. 21. 1-9. Ec. 10.15. Is. 3.4, 5, 7, with 1 Ch. 32. 1. 10. 1.

b De. 18. 10. Le. 18. 3-28. ch. 23.2-4.

c Heb. he returned and built, Ec. 2.19.

d 2 Ki. 18.4; 21.3. ch. 33.13, 14.

e With De. 16.21. Je. 32.34, 35. ch. 28.2-4.

f 'Made groves'—this will appear a strange statement to the thoughtful reader. The real meaning of the Hebrew is, 'he made images of Ashtaroth,' which many of the Israelites had adopted as their tutelary deity. Baal represented the sun, Ashtaroth the moon, and all the host of heaven the stars.—C.

g The splendour of sun, moon, and stars, especially in a bright eastern sky, together with their acknowledged influence on the seasons of the year, soon suggested to a people who 'did not like to retain God in their knowledge,' that these heavenly bodies were proper objects of their worship.—C.

h De. 12. 11. 1 Ki. 8. 20, 23. ch. 6.6; 7.10, 16. 2 Ki. 24. 4. ver. 7.

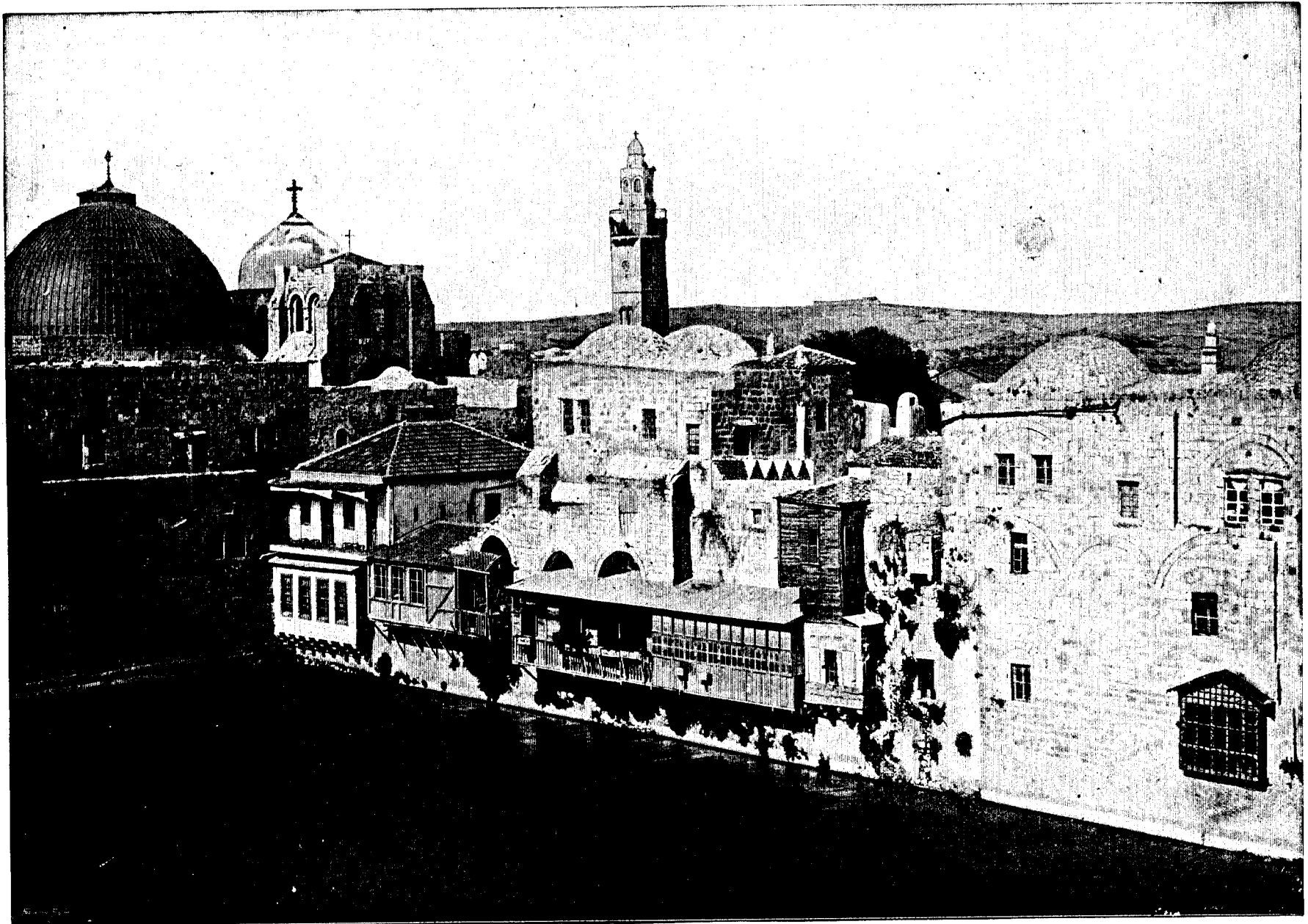
i ch. 28. 2-4, 24, 25. Je. 2.28.

j Le. 18. 21. De. 18. 10. 2 Ki. 1. 23; 10. 15. 19. Je. 7. 31; 39. 30-35.

k That is, allowed himself to be cheated by a juggler, pretending to converse with a familiar spirit. Such wicked pretenders have in all ages, even to the present, found ignorant and superstitious dupes to admit their claims and sanction their impostures.—C.

l From 2 Ki. 21. 7 we learn that this image was not a statue of himself, as the Targumists suppose, but an image of the Phœnician Ashtaroth, equivalent to the abominable Grecian Venus.—C.

m 2 Sa. 7. 10. Ps. 132. 13, 14. 1 Ki. 8. 23. ver. 4.



POOLOF HEZEKIAH—BUILT BY THE KING OF JUDAH. [II. Chronicles, xxxii:30.]—"This same Hezekiah also stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works." The same pool is referred to also in II. Kings, xx:20, where it says: "And the rest of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the city, are they not

written in the book of the Chronicles of the kings of Judah?" This pool is 240 feet long by 144 feet wide, and is rather shallow. At the bottom is natural rock, which is leveled and covered with cement, and it is furnished with water by a small aqueduct from Birket Mamila. Dr. Thomson says the water which fills the pool is still brought by an underground conduit from what is supposed to be the upper Gihon.

son, In this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name for ever:

8 Neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers; ^{so that they will take heed to do all that I have commanded them, according to the whole law, and the statutes, and the ordinances, by the hand of Moses.}

9 So Manasseh ^{made} Judah and the inhabitants of Jerusalem to err, ^{and to do worse than the heathen, whom the LORD had destroyed before the children of Israel.}

10 ¶ And ^{the} LORD spake ^{to} Manasseh, and to his people; but they would not hearken.

11 Wherefore the LORD brought upon them the captains of the host ^{of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon.}

12 And ^{when he was in affliction, he besought the LORD his God, and humbled himself greatly before the God of his fathers,}

13 And prayed unto him: and he ^{was} entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. ^{Then Manasseh knew that the LORD he was God.}

14 ¶ Now after this he ^{built a wall without the city of David, on the west side of Gihon, in the valley, even to the entering in of the fish-gate, and compassed about Ophel, and raised it up a very great height, and put captains of war in all the fenced cities of Judah.}

15 And ^{he took away the strange gods, and the idol out of the house of the LORD, and all the altars that he had built in the mount of the house of the LORD, and in Jerusalem, and cast them out of the city.}

16 And he ^{repaired the altar of the LORD, and sacrificed thereon peace-offerings and thank-offerings, and commanded Judah to serve the LORD God of Israel.}

17 Nevertheless ^{the people did sacrifice still in the high places, yet unto the LORD their God only.}

18 ¶ Now ^{the rest of the acts of Manasseh, and his prayer unto his God, and the words of the seers that spake to him in the name of}

A.M. 3366. B.C. 698.

1-14.4.1.4.15.1.9. 1 Ki. 22.9. Ps. 22.12. 1 Ki. 14.15; 15.26; 16.19. 25-31. Mi. 6.16.

That is, he made them sin through his example and influence: but having taken away God's law, they were without excuse.—C.

m 2 Ki. 21. 9-15. ch. 36. 1-10. Je. 44. 4, 5.

6 He spake by his prophets and his providence, by his law and their own consciences.—C.

n Ne. 9. 32. De. 28. 36. Is. 5. 30-30. 7. 20.

6. 2 Sa. 23. 6. 1 Sa. 13. 6.

7 The Syriac and Arabic have it—he took Manasseh alive. Our Hebrew text and translation seem, however, sufficiently intelligible.

He took him among the thorns, to which he had fled, in his own idolatrous groves.

C.—The Hebrew word translated thorns, also signifies hook, or ring, and an instrument used for binding and leading captives.

This latter may be its meaning in this place, and so it was understood by the ancient Jewish rabbins, by the authors of the Septuagint and Vulgate versions.—P.

8 Ps. 107. 10, 11. Job 36. 8. 2 Ki. 23. 11.

9 Mi. 6. 9. Ho. 5. 15; 14. 3-5. Lu. 15. 10-18. Je. 31. 18-20; 23. 2. Co. 7. 11.

10 Is. 4. 18. 1 Co. 6. 11. Ps. 34. 5; 159. 15. 15. Ps. 46. 10. Da. 4. 25.

34. 7 ch. 32. 5; 11. 5, 11, 12. Or, the tower, ch. 27. 3. 2. 20. 27. 31. 11. 21. 1 Ch. 9. 2.

x Ho. 14. 3. Is. 2. 16-21. ver. 2. Ps. 119. 67. 7. 1 Ki. 16. 30. Le. 7. 12.

7 ch. 14. 4. with ver. 9. Lu. 22. 35. ch. 34. 30-32. Co. 1. 10.

8 To have been kept back from sin and restraint, is the greatest blessing; to have been led to repentance, is the next; and to make through the best and fullest reparation in our power is the only evidence to man that our profession is sincere.

Manasseh failed of the first, but by the grace of God, he happily exemplified the other two.—C.

9 1 Ki. 15. 24; 22. 43. 2 Ki. 12. 3; 14. 4; 15. 4, 5. 6 ch. 32. 33; 28. 26. 27. 27. 7. 9; 26. 22; 23; 28. 27. 22. 32. 33.

10 De. 18. 19. ch. 36. 15. Je. 44. 4.

11 The words of the seers are summarily recorded (2 Ki. 21. 10-15), with a sad recital of the rest of his acts (ver. 16); but his prayer is not extant. The prayer attributed to him in the Apocrypha is, by universal consent, admitted to be spurious. Is then a portion of Holy Scripture lost? No, nor does this and similar texts necessarily lead to such a conclusion. The words, are written, are supplied by the translators, and the Hebrew might as

A.M. 3361. B.C. 643.

w.e. be translated were written. Why they were expunged does not appear, nor is it of any importance for us to know.—C.

Or, Hosai, 1 Sa. 9. 9.

1 Manasseh's prayer is not preserved in the sacred writings. That which bears his name in the Apocrypha can hardly be identical with the one here referred to. It would rather seem to have been an attempt made by some later writer to supply a suitable prayer.—P.

2 ch. 9. 31; 12. 16; 16. 13; 21. 20; 25. 25; 26. 23; 28. 27. 32. 33.

3 He was in his palace, but in some detached and favourite summer-house situated in his garden, 2 Ki. 21. 18.—C.

3 B.C. 643.

7 2 Ki. 21. 19-25. 1 Ch. 34. 14. Mat. 10.

8 ver. 2-9. Eze. 20. 18. 4 How astonishing is this! With his father's eyes, he copied his father's vices, but not his repentance.—P.

9 ver. 12. Je. 8. 12. Zec. 7. 11, 12.

10 Rich. multiplied trespasses, 2 Ti. 3. 13. ch. 23. 2; ver. 6.

11 2 Sa. 4. 5-7. 2 Ki. 22. 2. ch. 24. 25; 25. 27. 28. Ps. 55. 23; Job 15. 35; 33.

12 Ju. 1. 7. Mat. 7. 2. Co. 9. 5, 6. Nu. 35. 16-21. 3 B.C. 641.

13 B.C. 641.

CHAP. XXXIV.

1 He carried on his reformation with a steady hand; *rimo* did not prevent him from going far enough, and *zeal* did not lead him beyond due bounds. He walked in the golden mean, and his moderation was known to all men. He looked not to the right hand or the left, but inward, forward, and upward. Reader, let the conduct of this pious youth be thy example through life.—P.

2 No line of age can be prescribed to the spirit and grace of God. The call to the vineyard may be not only in the eleventh hour of a nation, but of an individual, not of 6. Lu. 23. 43. Still, early conversions are the most common and the most hopeful. A young king, surrounded by all the fascinations of a court, yet fixing his heart on heaven; beset by flatterers, yet listening only to the word of truth, the Spirit of God, and his own conscience; tempted by the example of paternal idolatry, yet steadily determined upon a godly reformation—such was Josiah—such is the beauty of early piety.—C.

3 Or, sun images.

4 The Hebrew word translated groves, both here and in ver. 7, is *asherim*, which means images of Astarte.—P.

the LORD God of Israel, behold, they are written in the book of the Kings of Israel;

19 His prayer also, and how God was entreated of him, and all his sins, and his trespass, and the places wherein he built high places, and set up groves and graven images, before he was humbled, behold, they are written among the sayings of the seers.¹

20 ¶ So Manasseh ^{slept with his fathers, and they buried him in his own house:}² and Amon his son reigned in his stead.³

21 ¶ Amon ^{was} two and twenty years old when he began to reign, and reigned two years in Jerusalem.

22 But he ^{did that which was} evil in the sight of the LORD, as did Manasseh his father: for Amon sacrificed unto all the carved images which Manasseh his father had made, and ^{served} them;

23 And ^{humbled} not himself before the LORD, as Manasseh his father had humbled himself; but Amon ^{trespassed} more and more.

24 And ^{his servants conspired against him, and slew him in his own house.}

25 ¶ But the people of the land ^{slew} all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.⁵

CHAPTER XXXIV.

1 Josiah's good reign. 3 He destroyeth idolatry. 8 He provideth for the repairs of the temple. 14 Hilkiah having found the book of the law, Josiah sendeth to Huldah to inquire of the Lord. 23 Huldah prophesieth the destruction of Jerusalem, but respite thereof in Josiah's time. 29 Josiah, causing it to be read in a solemn assembly, reneweth the covenant with God.

JOSIAH was eight years old when he began to reign; and he reigned in Jerusalem one and thirty years.

2 And he did ^{that which was} right in the sight of the LORD, and walked in the ways of David his father, and declined ^{neither} to the right hand nor to the left.¹

3 ¶ For in the eighth year of his ²reign, while he was yet young, he began to seek after the God of David his father: and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images.

4 And they brake down the altars of Baalim in his presence; and the images³ that were on high above them he cut down; and the ⁴groves,

our duty, are exactly marked in the registers of heaven. But with what a dreadful career and unremitting obstinacy do some men post to eternal ruin! They greedily copy their parents' wickedness, but never their repentance.

CHAPTER XXXIV. [Ver. 7. Josiah was the most thorough and successful reformer of Old Testament history. His piety and zeal were, under God, mainly owing to the wise and holy men who had charge of his early training. Never had there been in the Jewish court such a noble band of high-minded and God-fearing men. Shaphan, the scribe, was chief. He had charge of the finances, and trained the young prince in political economy. Hilkiah, the high-priest,

grace hath enabled remarkably to honour him. And noted piety and activity for God are the true way to be happy and prosperous in life, and to die revered and justly lamented.

CHAPTER XXXIII. REFLECTIONS.—What a grief it would be to many godly parents to return from death and behold the abominations of their children! Nations and churches readily relapse into their wonted abominations, from which they had been reformed with infinite pains. They become inhuman, unnatural, and infatuated when God gives them over to their own hearts' lusts. They turn from and provoke God, their best friend, and depend on Satan, their worst enemy. How quickly Hezekiah's boasted

treasures are carried to Babylon, and his son to attend them! But O the mercy of God, in giving repeated warnings to the most vile and obstinate sinners; or in afflicting them, in order to awaken them! He can convert and forgive the greatest monsters of wickedness. But bitter are the griefs, and visible the fruits, of real repentance, particularly when the subjects were once remarkably wicked. What care to restore the persons whom they have seduced! Though God cast their sin behind his back, they never forget it themselves, nor think themselves worthy of ordinary honours, whether in life or in death. And it may be useful for us to remember that our sins, with their aggravating circumstances, as well as our returns to

and the carved images, and the molten images, he brake in pieces, and made dust of them, and strowed it upon the graves of them that had sacrificed unto them.⁵

5 And he burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem.

6 And so did he in the cities of Manasseh, and Ephraim, and Simeon even unto Naphtali with their mattocks round about.⁷

7 And when he had broken down the altars and the groves, and had beaten the graven images into powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem.

8 ¶ Now, in the eighteenth year of his reign,⁸ when he had purged the land, and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of the LORD his God.

9 And when they came to Hilkiah the high priest, they delivered the money that was brought into the house of God, which the Levites that kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin; and they returned to Jerusalem.⁹

10 And they put it in the hand of the workmen that had the oversight of the house of the LORD, and they gave it to the workmen that wrought in the house of the LORD, to repair and amend the house;

11 Even to the artificers and builders gave they it, to buy hewn stone, and timber for couplings, and to floor the houses which the kings of Judah had destroyed.²

12 And the men did the work faithfully: and the overseers of them were Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, to set it forward; and other of the Levites, all that could skill of instruments of music.³

13 Also they were over the bearers of burdens, and were overseers of all that wrought the work in any manner of service: and of the Levites there were scribes, and officers, and porters.

14 And when they brought out the money that was brought into the house of the LORD, Hilkiah the priest found a book of the law of the LORD given by Moses.⁵

15 And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiah delivered the book to Shaphan.

A.M. 3463. B.C. 641.

5 There has been in all ages a desire amongst superstitious people of being buried in places of imaginary sanctity. The sun-worshippers seem to have regarded their tombs near their temples, and thus to have furnished a ready means for polluting the relics of their abominable idolatry.—C.

2 2 Ki. 23. 16, 20. 1 Ki. 12. 2.

6 Or. *males*. By his friendship with the Assyrians, or through their weakness, he had power over these places.

7 Hammers, pick-axes, crowbars, and such instruments as could be employed to demolish idolatrous images and altars.—C.

8 Heb. *to make tender*, De. 9. 21. Ex. 32. 20.

2 2 Ki. 22. 3-7. 8 B.C. 643.

2 2 Ki. 1. 1. 12. 22. 5. with ch. 33. 4-7.

2 2 Ki. 22. 4. ch. 24. 5. Phila. 8. 2. Many MSS. and all the early translations read "inhabitations of Jerusalem," which being supported by sufficient authority, and required by the sense, is to be preferred to the authorized reading.—C.

2 2 Ki. 12. 11, 12, 14; 22. 5. Ezr. 3. 7.

1 Or, *to suffer*. A ch. 33. 2. 22.

2 The ruin of the temple must have been nearly complete, as walls, roofs, and floors alike require to be repaired. The walls had probably been partially pulled down, as is common in similar cases, for the erection of new buildings. The flat roofs would suffer for want of repairs more speedily than those of angular form; and the destruction of the floors, independently of depredation, would soon follow from the free access of the rain.—A. Note. This is a sad picture of the ruin of the house of God. How much more sad the state of a soul, which pre- or covetousness, which is idolatry, or deceitful lusts, have destroyed.—C.

2 2 Ki. 22. 7, 12, 15. Ne. 7. 2. Pr. 28. 20. 2 Ti. 2. 2. 1 Co. 4. 2.

2 2 Sa. 21. 2. 1 Ch. 6. 34.—Ezr. xxv.

3 Why the sacred musicians were the overseers is not declared, yet there must have been some reason for the selection. May it not have had reference to the fact, that as in the building of the temple there was no sound of hammer nor axe, nor any tool of iron heard? 1 Ki. 6. 7, so it should be in the repairing, and that the bearers of burdens should march, and the other artificers work, to the sound of music and the voice of praise? See Zec. 4. 7.—C.

2 ch. 2. 18. 10. m 1 Ch. 23. 4, 5; xxv. 2.

2 2 Ki. 22. 8-14. De. 31. 24, 26.

4 Heb. *by the hand of*. See note on 2 Ki. 22. 8. There is every reason to conclude that this book was the autograph of Moses, or though there are fifteen places in the Old Testament where the law of Moses is

A.M. 3381. B.C. 623.

'book of Moses' are mentioned, yet in this place alone is it called 'the book of the law, in, or by, the hand of Moses.' C. —This should be translated 'The Book of the Law of Jehovah by the hand of Moses,' and any unprejudiced reader would infer from the words that it was the original copy, which by the command of Moses had been laid beside the ark. Kennedy says regarding the words of this verse:—"This scarce possible for words fully to describe a book written by Moses (Moses), or to vouch more fully for the MS. of the law than found was in the handwriting of Moses. And perhaps it will be removed when this considered farther that, though there are fifteen places in the Old Testament which mention the words 'the book of the law,' yet this one place only mentions the book of Moses.—P.

6 Heb. *to the hand of*. 1 Heb. *poured out* or *mixed*. 2 Ki. 22. 7.

7 Both priests and people omitting the reading of the law, published it privately (for the omission caused a private neglect), no doubt that upon finding the book of the law, and hearing it read, they were struck at it, and one were risen from the dead.—Capellus in Patrick.

8 Heb. *in it*. 2 De. 17. 10. Jos. 1. 8. Ps. 119. 24. 99. Je. 36. 21.

2 De. 17. 10; 28. 3-68. Le. 26. 3-39.

2 Ge. 37. 34. Ps. 119. 120. Job. 13.

9 The Hebrew books being written on long rolls, the prophetic threatenings of Deuteronomy, my would, most probably, be unfolded first, and if so, they were well calculated to produce the deep emotion of the king. See note on 2 Ki. 22. 14.—P.

2 2 Ki. 22. 12. 2 Ki. 22. 12.

2 2 Ki. 17. 6, 22. 13. ch. 33. 11.

2 De. xxviii.—xxix. Le. xxvi.

2 Ex. 15. 20. Ju. 4. 4. Ac. 23. 9.

2 Or. *Harhar*, 2 Ki. 22. 14.

1 Heb. *garments*. 2 Or. *in the school* or *in the second part*.

8 Literally, 'in the second,' viz. city, a phrase nearly akin to the English *Newtown* so frequently applied to a part of ancient cities. C.—See note on 2 Ki. 22. 14.—P.

2 2 Ki. 22. 15-20. 2 ch. 36. 17. Is. 5. 5. De. xxviii.—xxix. 14-25.—8. 6. 14. 15. 8. 19. 20. Da. 9. 12. Le. xxvi.

2 ch. 12. 21; 25; 33-9. 9. 22. 23. 15. 2. 8. Mi. 5. 13. 2 Ki. 23. 26. 27. 24. 4. Je. 15. 4.

2 De. 20. 3. 2 Ki. 22. 10. Ps. 119. 171. 34. 4. 6. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

2 Tender in receiving instruction as a little child; tender in troubling at the voice of an offended God; tender in acknowledging the justice of his sentence; tender in commiserating the self-induced evils of his country. See Nat. 18. 3. Lu. 19. 41.—C.

16 And Shaphan carried the book to the king, and brought the king word back again, saying, All that was committed to thy servants, they do it.

17 And they have gathered together the money that was found in the house of the LORD, and have delivered it into the hand of the overseers, and to the hand of the workmen.

18 Then Shaphan the scribe told the king, saying, Hilkiah the priest hath given me a book. And Shaphan read it before the king.

19 And it came to pass, when the king had heard the words of the law, that he rent his clothes.⁹

20 And the king commanded Hilkiah, and Ahikam the son of Shaphan, and Abdon the son of Micah, and Shaphan the scribe, and Asaiah a servant of the king's, saying,

21 Go, inquire of the LORD for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found: for great is the wrath of the LORD that is poured out upon us, because our fathers have not kept the word of the LORD, to do after all that is written in this book.

22 And Hilkiah, and they that the king had appointed, went to Huldah the prophetess, the wife of Shallum, the son of Tikvath, the son of 'Hasrah, keeper of the wardrobe;¹ (now she dwelt in Jerusalem in the college;² and they spake to her to that effect.

23 ¶ And she answered them, Thus saith the LORD God of Israel, Tell ye the man that sent you to me,

24 Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the curses that are written in the book which they have read before the king of Judah:

25 Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place, and shall not be quenched.

26 And as for the king of Judah, who sent you to inquire of the LORD, so shall ye say unto him, Thus saith the LORD God of Israel concerning the words which thou hast heard;

27 Because thine heart was tender,⁴ and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me; I have even heard thee also, saith the LORD.

had charge of his religious education. Huldah, the prophetess, with her husband Shallum, were in close attendance as guides and advisers. The prince had a young companion, who for early piety, devoted patriotism, and clear insight into divine truth, had no superior in that or any other age.—Jeremiah the prophet.

Under such training, and in such society, Josiah could scarcely have failed to reform a corrupt church, and regenerate a degraded kingdom. P.] REFLECTIONS.—Happy are they who hear

and obey God's calls in the days of their youth! and indeed there are but few aged conversions. Happy is the nation whose sovereign sets before them the best example; zealously purges his dominion from temptations to destructive impieties; reforms the church in

28 Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the king word again.

29 ¶ Then^k the king sent and gathered together all the elders of Judah and Jerusalem.³

30 And the king went up into the house of the LORD, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, great and small;⁴ and he read in their ears all the words of the book of the covenant *that was found*⁵ in the house of the LORD.

31 And the king stood in his place, and made^m a covenant before the LORD, to walk after the LORD, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book.

32 And he ⁿcaused all that were present in Jerusalem and Benjamin to stand *to it*. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers.

33 And Josiah ^otook away all the abominations out of all the countries that *pertained* to the children of Israel, and made^r all *that were* present in Israel to serve, *even* to serve the LORD their God. And ^qall his days they departed not from following⁸ the LORD, the God of their fathers.⁹

CHAPTER XXXV.

¹ Josiah keepeth a most solemn passover. 20 He, provoking Pharaoh-necho, is slain at Megiddo. 25 Lamentations for Josiah. 26 His acts.

MOREOVER, Josiah kept a passover unto the LORD¹ in Jerusalem: and they killed the passover on the fourteenth day of the first month.

2 And he set the priests in their charges, and ^aencouraged them to the service of the house of the LORD;

3 And said unto the Levites that taught all Israel,² which were holy unto the LORD, Put^b the holy ark in the house which Solomon the son of David king of Israel did build;³ *it shall not be a burden upon your shoulders: serve^c now the LORD your God, and his people Israel;*

4 And prepare *yourselves* by the houses of your fathers, after your courses, according to

A.M. 3381. B.C. 623.

¹ Is. 57: 1, 2. 2 Ki. 22: 20, 21. 37: 37. Je. 34: 35, 36. He and his peace with God and his own conscience.

² 2 Ki. 23: 1-3. ch. 30. 1. Jos. 23: 27, 41, &c.

³ B.C. 624, 1. &c.

⁴ Heb. *from great, even to small.*

Undoubtedly there were many copies of the law in God in Israel, as reference is so familiarly made to in the reign of Hezekiah. see ch. 30: 16, 18, 19, 22; 31: 3, 4, 21; yet we need not be surprised at the excited attention now directed to it: as a similar relic of antiquity, even in a land the most familiarized with books, would still be found an object calling for intense curiosity in all, and make a new and deepened impression upon minds piously disposed.—C.

⁵ 1 Ki. 11: 14, 23. 3. ch. 6: 13.

⁶ De. 5: 2, 3; 29: 1. Jos. 24: 25. ch. 12: 29. 10. Ex. 10: 3. Ne. 9: 38, 2 Co. 8: 5.

⁷ Heb. *found.*

⁸ 2 Ki. 23: 4-20. ver. 3.

⁹ By the instrumentality of his exhortations, his example, and his piety, whereby the Spirit of God wrought this blessed reformation.—C.

¹⁰ Jos. 24: 31. Ju. 2: 7.

¹¹ Heb. *from after.*

Josiah's reign was an exact counterpart to that of Manasseh. The latter tolerated and established every form of worship except the true: Josiah established the true religion, and proscribed all others.

He uprooted idolatry in the whole land. He was as thorough an iconoclast as John Knox.

He shattered all images to pieces; he overthrew all altars; he desecrated all idol sanctuaries, and he summarily punished all idolatrous priests and people.

He did not stop here. He was more than a mere destroyer of false systems. He was a reformer. He rebuilt the temple, re-established the national religion, reorganized the priesthood, and adopted all possible means for the instruction of the whole body of the people in the law of the Lord.—P.

CHAP. XXXV.

¹ The true character of a religious commemoration—not to flesh and blood, but to the Lord.—C.

² ch. 29: 31. 4. 1 Ch. 22: 13; 28: 20.

³ An important notice, implying the distribution of the Levites through all the tribes, and the office of teachers in which they were engaged. Still more important is their character as teachers; they were "holy unto the Lord."—C.

⁴ ch. 5: 7. 1 Ch. 23: 26. It had been taken out of its place.

⁵ 1 Ch. 23: 32-32.

⁶ Had Amon removed it, as some think, to make room for an idol, it would most probably have been destroyed; had the priests, in idolatrous times, removed it for safety, the pious and zealous Josiah would scarcely have been unnoticed. The conclusion therefore is, that it had been removed by Josiah, during the cleansing and repairs of the temple, and was now restored to its appointed place.—C.

⁷ This interference of David and Solomon in the regulation of divine worship, does not sanction either kings or ecclesiastics to model God's service after their own imaginations. David and Solomon were both prophets of the Lord, and in that character, and not in virtue of their office as kings, did they enact these pious and orderly forms which Josiah is now restoring.—C.

⁸ Heb. *the house of the father.*

⁹ Heb. *the sons of the people.*

¹⁰ Ex. 12: 5, 13; 30: 35. Ex. 12: 10, 11; 35: 2.

¹¹ ch. 30: 24. 1 Ch. 23: 30. 34: 1. 1 Ki. 8: 63.

¹² According to the Jewish calculation that not fewer than twenty were to join for one kiln or lamb, the probable number at this solemnity would be 450,000.—C.

¹³ 1 Ch. 29: 6. Ex. 2: 28, 29. 1 Ch. 29: 6.

¹⁴ Heb. *offered.* In 2800 bullocks and 37,600 small cattle, 1 Mi. 6: 8. 1 Ki. 8: 63.

¹⁵ ch. 30: 16. 1 Ch. 23: 32. 34: 1. 1 Ki. 8: 63.

¹⁶ The people themselves might slay the bullocks, and then present the blood to the priests, that they might sprinkle it before the altar; and the Levites flayed them, and made them ready for dressing.—Clarke.

¹⁷ ch. 29: 22. He. 9: 21, 22.

¹⁸ ch. 29: 34. Mi. 3: 3. m. Le. 3: 10, 11.

¹⁹ Of the burnt-offerings, neither priest nor people were permitted to eat. They were wholly consumed by fire, Le. 1: 9, 13. These were accordingly removed, or set apart from the peace-offerings, freewill-offerings, or vow-offerings, Le. 7: 15, 16, of which the offerer was authorized to partake.—C.

²⁰ ver. 5, 7, 13. Ac. 10: 34. Gal. 3: 28.

²¹ 2 Ki. 23: 5, 6. De. 16: 8. Ps. 22: 11, 18. 10.

²² Heb. *made them run.* Ec. 9: 10. Ro. 12: 11. Ps. 119: 32, 36.

²³ Ac. 6: 4; 20: 24, 31. 2 Ti. 4: 2. Jn. 4: 31.

²⁴ That is, the fat of the peace-offerings (Le. 3: 4, 9, 15) and of the trespass-offerings (Le. 7: 3, 4).—C.

²⁵ Heb. *station.*

²⁶ 1 Ch. 25: 1-31; 29: 5; 31: 32; 35: 16-24; 16: 5.

²⁷ Or rather, "seers," for Asaph and Heman are also so designated at ch. 29: 30; 1 Ch. 25: 1, 5. This is also the reading of all the ancient versions (except the Vulgate) and of a MS. of Kennicott.—Z.

²⁸ 1 Ch. 9: 17, 18; 26: 14-19.

A.M. 3381. B.C. 623.

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²³ 1 Ch. 9: 17, 18; 26: 14-19.

²⁴ The writing of David king of Israel, and according to the writing of Solomon⁴ his son;

5 And stand in the holy *place*, according to the divisions of the families of the fathers⁵ of your brethren the people,⁶ and *after* the division of the families of the Levites;

6 So kill the passover, and ^asanctify yourselves, and prepare your brethren, that *they* may do according to the word of the LORD by the hand of Moses.

7 And Josiah ^bgave to the people, of the flock, lambs and kids, all for the passover-offerings, for all that were present, to the number of thirty thousand,⁷ and three thousand bullocks: these *were* of the king's substance.

8 And ^chis princes gave⁸ willingly unto the people, to the priests, and to the Levites: ^dHilkiah, and Zechariah, and Jehiel, rulers of the house of God, gave unto the priests, for the passover-offerings, two thousand and six hundred *small cattle*, and three hundred oxen.

9 Conaniah also, and Shemaiah and Nathaneel, his brethren, and Hashabiah, and Jeiel, and Jozabad, chief of the Levites, ^egave unto the Levites, for passover-offerings, five thousand *small cattle*, and five hundred oxen.

10 So the service was prepared, and the priests ^fstood in their place, and the Levites in their courses, according to the king's commandment.

11 And they killed the passover,⁹ and the priests ^gsprinkled *the blood* from their hands, and the Levites ^hflayed *them*.

12 And they ⁱremoved the ¹burnt-offerings, that they might give according to the divisions of the ²families of the people, to offer unto the LORD, as *it is* written in the book of Moses: and so *did they* with the oxen.

13 And they ^jroasted the passover with fire, according to the ordinance: but the *other* holy offerings sod they in pots, and in caldrons, and in pans, and ^kdivided *them* speedily among all the people.

14 And afterward they made ready for themselves, and for the priests: because the priests the sons of Aaron ^lwere *busied* in offering of burnt-offerings and the fat² until night; therefore the Levites prepared for themselves, and for the priests the sons of Aaron.

15 And the singers, the sons of Asaph, ^mwere in their place,³ according to the ⁿcommandment of David, and Asaph, and Heman, and Jeduthun the king's seer;⁴ and the porters ^owaited

his nation; trembles at the words of the God of Israel; and under the apprehensions of his denou'ed wrath humbles himself; and labours to have all his subjects taught divine truths, fixed in them, and preserved from wickedness. And it is pleasant, after great prevailing impiety, to behold kings, ministers, and people harmoniously and heartily zealous for the instituted purity of God's worship, and solemnly devoting themselves, upon a new-covenant footing, to his service.

CHAPTER XXXV. REFLECTIONS.—Alas! how often neither ministers nor people show due forwardness in observing the solemn ordinances of God! Yet much might be done for the excitement of others by one in high station, who so loves him that he grudges no expense nor labour in his service. And magistrates, by their example and zealous exertions, might effectually instigate and encourage even ministers to do their duty; yea, where many difficulties are

in the way. No one ought to become a hypocrite for the sake of carnal advantage; but certainly such as appear sincere ought to meet with peculiar encouragement. Care should be taken, by all concerned, that none be deprived of God's ordinances on account of their poverty; and that none, by public service, injure his own soul's edification. But great labour and pains are necessary in reducing all ranks and things to due order in the observation of God's ordinances *after they*

at every gate; they might not depart from their service;⁵ for their brethren the Levites prepared for them.

16 So all the service of the LORD was prepared the same day, to keep the passover, and to offer burnt-offerings upon the altar of the LORD, according to the commandment of king Josiah.

17 And the children of Israel, *that were present*⁶ kept^t the passover at that time, and the feast of unleavened bread seven days.

18 And there *"was no passover like to that"* kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem.

19 In⁷ the eighteenth year of the reign of Josiah was this passover kept.

20 ¶ After⁸ all this, when Josiah had prepared the temple,⁸ Necho king of Egypt came up to fight against Carchemish by Euphrates: and Josiah went out against him.⁹

21 But he sent ambassadors to him, saying, What² have I to do with thee, thou king of Judah? *I come* not against thee this day, but against *"the house wherewith I have war; for God"* commanded me to make haste: forbear thee from *meddling with God, who is with me*, that he destroy thee not.

22 Nevertheless Josiah would not turn his face from him, but *"disguised himself, that he might fight with him, and hearkened not unto the words of Necho from "the mouth of God,"* and came to fight in the valley of *"Megiddo."*

23 And the archers shot at king Josiah; and the king said to his servants, Have me away; for I am sore *"wounded."*

24 His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he *"died, and was buried in one of the sepulchres"*² of his fathers: and *"all Judah and Jerusalem mourned for Josiah."*³

25 ¶ And Jeremiah lamented for Josiah: and all the *"singing-men and the singing-women"*

A.M. 3381. B.C. 623.

5 An admonitory note, worthy of all observance. For if a Jewish porter might not depart from his service, much less may a Christian minister give up to secularities, whether of amusement or profit, that time and those energies which are all due to the Lord. Mat. 25.—C.

6 Heb. *found.* 7 Ex. 12. 6-20; 13. 6, 7; 23. 14. Le. 23. 5-8. De. 16. 1-8. Nu. 28. 14-25. ch. 30. 21. 1 Co. 5. 7, 8. 8 2 Ki. 23. 22, with ch. 30. 46, 27. So exactly observed. 9 The superiority of this passover lay, 1. In the number of sacrifices *presented to the people*, which was greater than David, Solomon, or Hezekiah had given. Hezekiah's offerings are especially enumerated, and they amounted but to 19,000 in all; those of Josiah to 40,000. 2. In the more perfect preparation of priests, Levites, and people, compare ver. 16 with 2 Ki. 11. 21, 22. 3. In the more perfect observance of the Mosaic order, ver. 17. 4. In the kindly dispositions whereby one class became servants to the other for the Lord's sake, ver. 14, 15. 2 Co. 4. 5. 5. In the spirit of deep devotion that pervaded all ranks.—C.

x ver. 11; ch. 34. 8. 2 Ki. 23. 23. 2 Heb. *house.* 3 B.C. 610. 4 2 Sa. 16. 10. Ja. 2. 4. Mat. 5. 21. 5 Heb. *the house of my war.* Is. 36. 10. 6 2 Ki. 23. 25. And it was Josiah's duty to obey, De. 5. 32. 7 ch. 18. 29. 1 Ki. 14. 2. 1 Sa. 11. 12. 8 ver. 21. Ja. 11. 50, 51.

1 Josiah cannot be accused of rashly entering upon an unjust war; for Necho was marching an army through Palestine without leave, and about to attack the king of Babylon, from whom he must have held the northern parts of his kingdom, ch. 34. 6. Nor did Necho's ambassadors give any evidence that they had a divine command for their expedition; they merely assert it; and the expression, *"from the mouth of God"* (Elohim) is not used in Scripture for a divine message, which is uniformly *"from the mouth of Jehovah."* See ch. 36. 12.—C.

2 Heb. *made sick.* 1 Ki. 22. 34. 2 Ki. 36. 39. 3 2 Ki. 23. 30. Ps. 39. 6. Ec. 1. 2. 12. 14. 4 Heb. *among the sepulchres.* 5 Ec. 12. 11. 6 Job. 3. 8. Ec. 12. 5. Je. 9. 17-21. Mi. 1. 8, 9.

3 The battle took place in the plain of Esdraelon, at or very

A.M. 3394. B.C. 610.

close to the spot consecrated in national history by the great victory of Barak. It would seem that there was on the battle-field an ancient sanctuary of the two Syrian gods Hadad and Rimmon, and that the city of Megiddo was not far distant. We have no details of the battle. One melancholy event absorbs the attention of the sacred writer. Josiah disguised himself, as kings were then accustomed to do when entering battle. The Egyptian archers fired upon and mortally wounded him. He was put into another chariot, and driven rapidly off towards Jerusalem. But all was in vain. The good monarch died; and all Judah and Jerusalem mourned for him.—P.

4 Not in the book called *Lamentations of Jeremiah*, but in some other of that name, used by the "singing-men and singing-women," and not included in the sacred canon.—C.

5 Heb. *kindnesses.* ch. 32. 32.

6 ch. 9. 20; 12. 15; 13. 22; 16. 11; 20. 34; 33. 18.

CHAP. XXXVI.

a Or, *Shallum.* 1 Ch. 3. Je. 22. 11. 2 Ki. 23. 30-34.

b Heb. *removed him.* 2 Ki. 23. 33. Eze. 11. 21.

c 2 Heb. *condemned.* 8 i.e. *£37,093, 155 sterling.* 9 Eze. 19. 3. 4 Je. 22.

1 Immediately after the battle of Megiddo Pharaoh-Necho came up and his march against the king of Assyria. The Jews were thus left for a time to themselves, and they placed Jehoahaz on the throne. His reign was very short, but it was very wicked. Instead of imitating the noble example of his father, he gave way to the follies and vices of the worst of his predecessors, 2 Ki. 23. 32. Necho returned in three months from his victorious campaign. Encamped for a time at Riblah, on the northern border of Canaan, he gave orders to depose Jehoahaz, probably because he had not himself nominated him; and then he placed Eliakim, another son of Josiah, on the vacant throne. The change of name to Jehoikim was the badge of a tributary prince; it became the vassal of Necho.—P.

d 1 Ch. 3. 15. Mat. 1. 11. 2 Ki. 23. 36. 37. Je. 22. 13-17; 26. 21-23; xxxvi. e 2 Ki. 24. 1, 2. Je. 22. 18, 19; 36. 9-12. Eze. 19. 5-9.

spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and, behold, they *are* written in the Lamentations.⁴

26 ¶ Now the rest of the acts of Josiah, and his *"goodness, according to that which was written in the law of the LORD,"*

27 And his deeds, first and last, behold, they *are* written in the book of the Kings of Israel and Judah.

CHAPTER XXXVI.

1 Jehoahaz succeeding, is deposed by Pharaoh, and carried into Egypt. 5 Jehoikim reigning ill, is carried bound into Babylon. 9 Jehoachin succeeding, reigneth ill, and is brought into Babylon. 11 Zedekiah succeeding, reigneth ill, despiseth the prophets, and rebelleth against Nebuchadnezzar. 14 Jerusalem, for the sins of the priests and the people, is wholly destroyed. 22 The proclamation of Cyrus for building the temple.

THEN the people of the land took *"Jehoahaz"* the son of Josiah, and made him king in his father's stead in Jerusalem.

2 Jehoahaz *was* twenty and three years old when he began to reign; and he reigned three months in Jerusalem.

3 And the king of Egypt *"put him down"*¹ at Jerusalem, and condemned² the land in an hundred talents of silver, and a talent of *"gold."*

4 And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoikim. And Necho took *"Jehoahaz"* his brother, and carried him to Egypt.⁴

5 ¶ Jehoikim^a *was* twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem: and he did *that which was* evil in the sight of the LORD his God.

6 Against him *"came up"* Nebuchadnezzar king of Babylon, and bound him in fetters,⁵ to carry him to Babylon.

7 Nebuchadnezzar⁷ also carried off the vessels of the house of the LORD to Babylon, and put them in his temple at Babylon.

8 Now the rest of the acts of Jehoikim, and *"his abominations which he did, and that which was found in him, behold, they are written in the book of the Kings of Israel and Judah: and "Jehoachin his son reigned in his stead."*

a Or, *chains.* f 2 Ki. 24. 13. Da. 1. 1; 2. 5. 3. g ver. 5; ch. 35. 27. h Or *Jechoniah,* 1 Ch. 3. 16, or *Coniah,* Je. 22. 24.

have been long neglected. The very best of men rarely leave the world without some visible blemish. How affecting it is to see this great man die in an unjust war, after he had received from God fair warning of his danger! But God in his sovereign wisdom often makes his people's sinful rashness the mean of their own happiness and of their survivors' misery. Many lament the loss of their mercies who never rightly improved them in the enjoyment; and grieve for the misery which they see coming on their nation, who will not take the proper methods of repentance to prevent it.

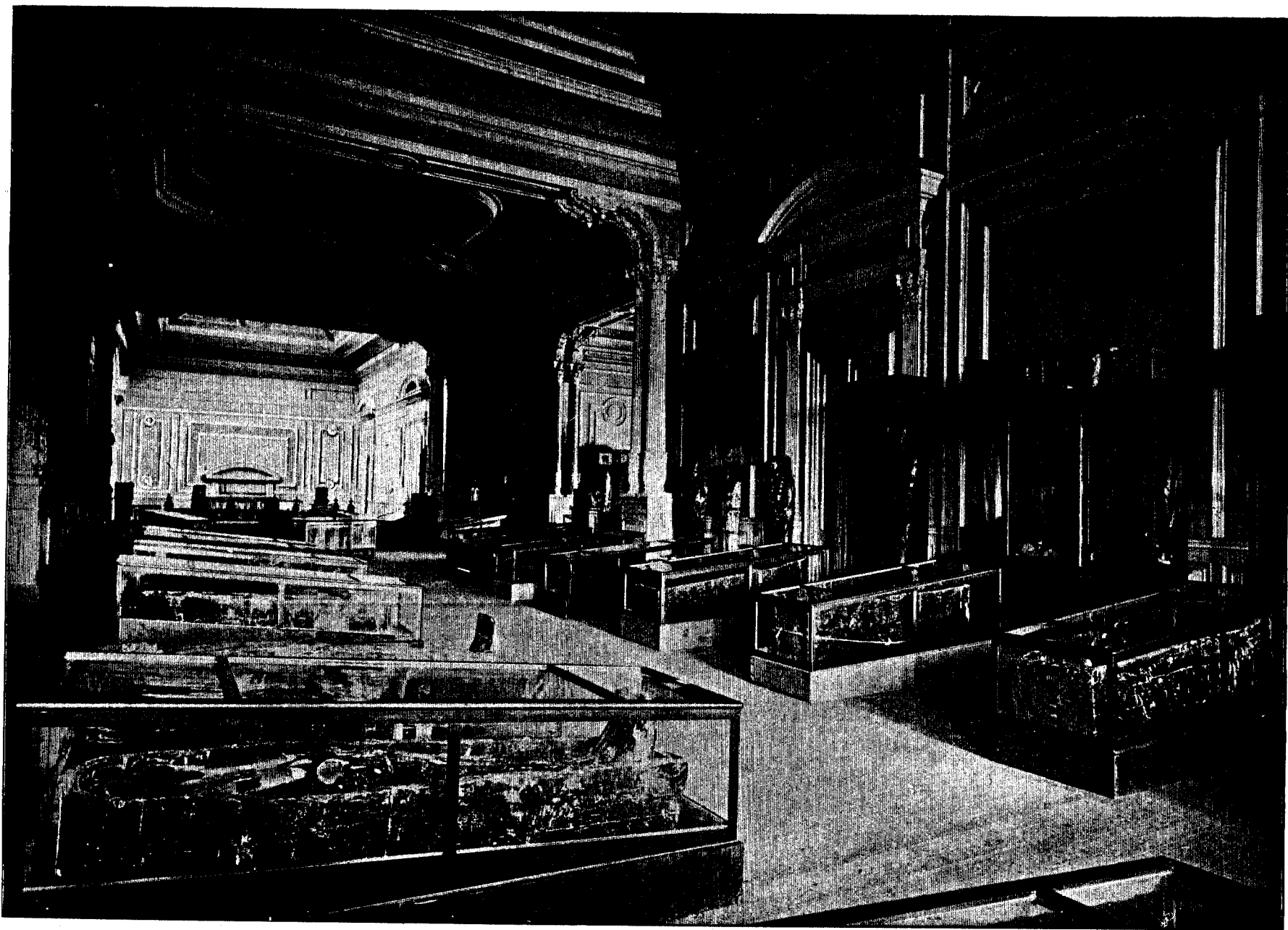
CHAPTER XXXVI. [Ver. 6. It was in the third year of Jehoikim's reign that Nebuchadnezzar took Jerusalem, Da. 1. 1, and put fetters on the king. At first it was the intention of the conqueror to take Jehoikim to Babylon, but for some reason he changed his

purpose, and restored the crown to him. Many Jews of high rank were at that time taken captive, and among them was the prophet Daniel, Da. 1. 1-7. A large proportion of the treasures and sacred vessels of the temple were also taken and placed in the great temple of Babylon. Jehoikim became tributary to Nebuchadnezzar for three years. He then, taking advantage of some troubles in Assyria, ventured to rebel; Judea was invaded, Jerusalem captured, Jehoikim slain, and his son Jehoachin placed on the throne. P.]

Ver. 17. [The details of the terrible sufferings to which the people of Jerusalem were exposed during the long siege, which is only just referred to in this passage, may be learned by a careful study of the prophecies of Jeremiah and the history of Josephus. The siege lasted two years. It has been ever since regarded as the darkest period of Jewish history; and is still

commemorated by a fast. Famine and pestilence committed frightful ravages in the city. Jeremiah was in prison, but received a daily supply of bread by order of the king, Je. 37. 21; 38. 9. The children died of hunger in the streets. Parents devoured the flesh of their own children, Eze. 5. 10. At length the enemy effected an entrance; Zedekiah with the royal family escaped in the night, fled through the wilderness, but were captured at Jericho. The king's fate was a cruel one. Jerusalem and its temple were completely destroyed. The captivity dates from the third year of Jehoikim, B.C. 607, nineteen years previous to the final siege and destruction of Jerusalem. P.]

REFLECTIONS.—For the transgressions of a land many and unprofitable are the princes of it. Quickly do things ripen for the ruin of nations when their day of punishment is at hand. But to what obstinate and aggravated wickedness are they permitted to arrive



HALL OF THE ROYAL MUMMIES—CONTAINING THE MUMMY OF RAMESES II., THE OPPRESSOR OF THE CHILDREN OF ISRAEL.
 [II. Chronicles, xxxv:20.]—"After all this, when Josiah had prepared the temple, Necho, king of Egypt, came up to fight against Charchemish by Euphrates: and Josiah went out against him." Necho was one of the Pharaohs of Egypt. This view of the Hall of the Royal Mummies, Gizeh Museum, is given because it contains the remains of many of the Egyptian kings. This hall is one of

the large rooms in the Palace of Gizeh, a building which is said to have been erected at a cost of nearly twenty-five million dollars. It was built as a harem for the great Egyptian Pasha who assisted DeLesseps in opening the Suez canal, and who brought such a load of debt upon Egypt that he was deposed by the Sultan and taken to Constantinople. This building was confiscated by the government and is now used to house the valuable collection of Egyptian antiquities which make up the marvelous contents of the museum.

9 ¶ Jehoiachin¹ was eight years⁶ old when he began to reign; and he reigned three months and ten days in Jerusalem: and he did *that which was evil* in the sight of the LORD.

10 And when the year⁷ was expired, king Nebuchadnezzar sent and brought him to Babylon,⁸ with the goodly vessels⁹ of the house of the LORD, and made ¹⁰Zedekiah his brother king over Judah and Jerusalem.¹

11 ¶ Zedekiah¹ was one and twenty years old when he began to reign, and reigned eleven years in Jerusalem.

12 And he did *that which was evil* in the sight of the LORD his God, and ²humbled not himself before Jeremiah the prophet, *speaking* from the mouth of the LORD.

13 And he also ³rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart, from turning unto the LORD God of Israel.

14 ¶ Moreover, all the chief of the priests, and the people, transgressed ⁴very much after all the abominations of the heathen; and polluted the house of the LORD, which he had hallowed in Jerusalem.

15 And⁵ the LORD God of their fathers sent to them by his messengers,² rising³ up betimes,⁴ and sending; because he had ⁵compassion on his people, and on his dwelling-place:

16 But they ⁶mocked⁵ the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till *there was no remedy*.⁶

17 Therefore he brought upon them the king of the Chaldees, who slew their young

A.M. 3794. B.C. 613.

i 2 Ki. 24.8-16.

In 2 Ki. 24. 8 he is said to have been eighteen years old when he ascended the throne; and the Syriac and Arabic versions have *eighteen*, as likewise have several MSS. of this verse. The statement of *eight* years in the text is accordingly pronounced a transcriber's error; it may, however, be as readily the error of our own ignorance of all the circumstances; as he may have been associated in the government even at *early* for some political purpose, and come finally to the sole possession at *eighteen*.—C.7 Heb. *at the return of the year*.

8 B.C. 599.

9 Heb. *vessels of desire*.10 Or, *Mattaniah*, his uncle, 2 Ki. 24. 17. Je. 37. 1.

11 Jehoiachin's government did not satisfy the Babylonian monarch. Perhaps he may have aimed at independence, or he may have attempted to negotiate with Egypt. He was removed to Babylon after a reign of only three months.—C.

12 Ki. 24. 18, 19. Je. 52. 1, 2.

13 Je. 27. 3-22; 32. 1-6; xxxiv. xxxv.

14 2 Ki. 24. 20. Je. 52. 3. Eze. 17. 11-20.

15 Or, 33. 2-7. Je. i. xxiii. Eze. v. xxiv. Mi. i. iii. vi. Zep. i. iii.

16 Je. 25. 3, 4; 26. 5, 13; 15. 4, 14.

17 Heb. *by the hand of his messengers*.18 God is said to *arise*, when he puts forth any act of mercy or judgment; Ps. 3. 7; 64. 26. 'His rising up betimes and sending,' signifies the *early* notice of impending calamities, which he always sent by his prophets.—C.19 That is, *continually and carefully*.

20 2 Ki. 13. 23. Ju. 40. 16. Ho. 11. 8.

21 Or, 30. 10. Je. 5. 12; 13. 14. xviii. xx. xxiii. xvi. xxvi. — xxxviii.

22 Eze. 11. 12; 12. 27; 20. 40; 33. 30. Mat. 21. 35; 36; 23. 37, 38. Th. 2. 17.

23 Heb. *healing*.

24 Mocking, in the lips of infidelity and

A.M. 3405. B.C. 599.

licentiousness, is the invariable substitute for argument. When the reprover can be made ridiculous, the reproach is held contemptible. This cancer of the heart, the prophet pronounces incurable; it notes a vessel of wrath, self-fitted for destruction.—C.

2 Ki. 25. 1-10, 18-22. Je. 52. 4-17; xxxix. with Le. 26. 14-39. De. 28. 15, 68; 29. 18-28; 30. 18; 31. 10-18; 32. 15-28.

7 The temple was a place of great strength, and had been garrisoned as the chief or last place of defence.—C.

18 Is. 39. 6. Je. 27. 18-22. Da. 5. 3. 2 Ki. 25. 13-16.

19 2 Ki. 25. 9. Ps. 77. 11; 74. 6-8. Je. 7. 14; 17. 26. Eze. 24. 21; 20. 1 Ki. 9.

20 Heb. *the remainder from the sword*.

21 Je. 27. 7; 25. 11.

22 Je. 25. 9-12; 29. 10. Da. 9. 2.

23 Le. 26. 34-43.

24 The land was entitled to a sabbatical year. Le. 25. 4.

25 and this, it would appear, the Jews had conceded. They were accordingly threatened by Jeremiah (25. 9-12; 29. 10) with a captivity of seventy years—an emblematic number—seven for the division of time, ten for the division of property.—C.

26 Note, 'The days of our years are threescore and ten, and are they not the days of our spiritual captivity?'

27 Ro. 7. 24. But we have a greater than Cyrus, who has proclaimed 'deliverance to the captives' (Lu. 4. 18), and enriched the poor in spirit by his heavenly gifts.

28 Eze. 1. 5. Mat. 5. 3. Ep. 4. 8.—C.

29 The commencement of the 'threescore and ten years' was in B.C. 607; and its close in B.C. 536.

30 Eze. 1. 1-3.

31 B.C. 536.

32 Je. 25. 12, 13; 29. 10. He. 10. 23.

33 Is. 44. 28; 45. 1-4. Je. xxx. xxxi.

34 Ch. 24. 9. Eze. 3. 12.

35 Da. 2. 21; 4. 35. Ps. 75. 6, 7.

36 Is. 44. 28; 45. 13.

37 Eze. 1. 2; 3. 16; 3-5.

38 Zec. 6. 6, 7. 1 Ch. 22. 16. Ro. 8. 31.

men⁶ with the sword in the house of their sanctuary,⁷ and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave *them* all into his hand.

18 And ⁸all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes; all *these* he brought to Babylon.

19 And they ⁹burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

20 And them that had escaped from the sword⁸ carried he away to Babylon, where they were servants ¹⁰to him and his sons until the reign of the kingdom of Persia;

21 To fulfil the word of the LORD by the mouth of ¹¹Jeremiah, until the land ¹²had enjoyed her sabbaths:⁹ *for* as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.¹

22 ¶ Now¹³ in the first year² of Cyrus king of Persia, (that the word of the LORD *spoken* by the mouth of ¹⁴Jeremiah might be accomplished,) ¹⁵the LORD stirred up the spirit of Cyrus king of Persia, that he made ¹⁶a proclamation throughout all his kingdom, and *put it* also in writing, saying,

23 Thus saith Cyrus king of Persia, All the kingdoms of ¹⁷the earth hath the LORD God of heaven given me; and he hath charged me to ¹⁸build him an house in Jerusalem, which *is* in Judah: ¹⁹who *is there* among you of all his people? the LORD his God *be* with him, and let him go up.

before the Lord measures his righteous justice upon them! None are usually more deeply involved in it than the rulers in church and state: and none share more of their contempt, hatred, and persecution than faithful ministers. But the righteous Lord at last

marks their sins in their punishments; and makes up the loss of his honour, which he ought to have had from them, in the form or duration of his executed judgments. And yet in wrath he remembers mercy. Strangely he preserves his people's property for them

against their return, even when they have provoked him to cast them out of it. In his providence he exactly adheres to his word. Nor will he, in his pardoning goodness, contend for ever, even where his honour requires him to contend long.



GENERAL VIEW OF ACROPOLIS AND THEATER, SARDIS—BURNED BY CYRUS, KING OF PERSIA, WHEN CROESUS WAS KING OF LYDIA. [Ezra, i:1.]—"Now in the first year of Cyrus, king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing." The proclamation of Cyrus referred to above had reference to building the Lord's house at Jerusalem. This is the Cyrus

that captured Sardis, the capital of the kingdom of Lydia. Croesus was king at the time. Cyrus condemned him to be burned alive. When bound to the stake Croesus was heard to utter the name of Solon. Whereupon Cyrus inquired the reason. The unfortunate monarch replied by repeating a conversation which had taken place between himself and the Grecian sage on the instability of human happiness, which so affected Cyrus that he liberated Croesus, and ever after retained him as one of his most intimate friends.

THE BOOK OF EZRA

Was probably written by himself. It contains a history of eighty years; and exhibits the divine fulfilment of all those predictions of Moses, Isaiah, Jeremiah, Ezekiel, Micah, or others, which respected the deliverance from Babylon. It particularly informs us, (1) Upon what encouragement, and what numbers returned, i. ii. (2) How the temple was rebuilt and dedicated, notwithstanding repeated stops from their heathen neighbours, iii. -vi. (3) How Ezra, as Artaxerxes' deputy, came to Jerusalem, mourned over, and dissolved the marriages with heathen women, vii. -x. [The book of Ezra may be divided into two sections:—(1) Ch. i. -vi., containing an account of the return of the exiles from Babylon under the leadership of Zerubbabel and Joshua, with the erection of the temple and the re-establishment of the Jewish worship. (2) Ch. vii. -x., detailing the journey of a second caravan of exiles under the leadership of Ezra himself. P.]

CHAPTER I.

1 The proclamation of Cyrus for the building of the temple. 5 The people provide for their return. 7 Cyrus restoreth the vessels of the temple to Sheshbazzar.

NOW, in the first year of Cyrus king of Persia,¹ (that the word of the LORD by the mouth of Jeremiah might be fulfilled,) the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying,

2 Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth;² and he hath charged me to build him an house at Jerusalem, which is in Judah;

3 Who is there among you of all his people? his God be with him, and let him go up³ to Jerusalem, which is in Judah, and build the house of the LORD God of Israel, (he is the God,) which is in Jerusalem.

4 And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the free-will offering for the house of God that is in Jerusalem.

5 ¶ Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised,⁴ to go up to build the house of the LORD which is in Jerusalem.

6 And all they that were about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, besides all that was willingly offered.

7 ¶ Also Cyrus the king brought forth the vessels of the house of the LORD, which Nebu-

A.M. 3468. B.C. 536.

CHAP. I.

1 Cyrus, the son of a king of Persia by a daughter of the king of Media, united these two kingdoms, and conquered Babylon. He was born 600 years before Christ, and reigned 30 years. His name and conquests were prophetically announced by Isaiah 200 years before his birth, and Josephus (*Antiq.* i. li. c. 2.) attributes his partiality for the Jews to his reading the prophecies under the instruction of Daniel. —C.

a Ps. 106. 46. Pr. 16. 7. ch. 6. 22. Le. 25. 42. De. 4. 30. 31. 30. 32. 36. 43.

b Heb. caused a voice to pass, 2 Ch. 36. 22.

c According to the best authorities, Cyrus at this time reigned over the Persians, Medes, Hyrcanians, Bactrians, Indians, Assyrians, Syrians, and all the countries called Lesser Asia; still these were far from being 'all the kingdoms of the earth.' The words are not, however, to be considered a mere eastern hyperbole, for they contain a literal statement, when the word earth is interpreted of its known or civilized countries. —C.

d So far these verses are a repetition of the closing section of Ch. Ezra is manifestly a continuation of the history given in Chronicles. —P.

e Heb. lift him up, Ga. 6. 2. Ro. 15. 1. Ex. 3. 22. Ps. 105. 37. Is. 49. 22; 60. 4.

f Ne. 2. 12. Pr. 16. 1. Ze. 10. 12. Ex. 35. 5. 21. 1. Ch. 29. 2-9.

g The Scriptures see God in everything, Cyrus was, no doubt, kind to the Jews, but the Lord stirred him up, ver. 1. The Jews loved their country, but God raised up their spirit. —C.

h That is, helped them, ver. 4. Ex. 29. 9. Re. 12. 16.

i ver. 4. Ex. 25. 2; 35. 5. 21. 1. Ch. 22. 14-16; 28. 4. 18. 29. 2-9. Ps. 110. 3. 2 Co. 4. 7.

k 2 Ki. 24. 13. 25. 15. 2. Ch. 36. 7. 18. Je. 27. 21. 22. Da. 1. 2. 15. 3. 23.

A.M. 3466. B.C. 536.

a Zerubbabel, Sheshbazzar was his Babylonish name, ch. 2. 2. 3. 8; 5. 14. 16. Hag. 1. 1.

b Nu. 7. 13. 19. 25. 31. 37. 43. 49. 55. 61. 67. 73. 79.

c Ro. 9. 23. 2 Ti. 2. 19. 20.

d This verse, like 80 many others, has been charged with the error of a transcriber, because all the vessels in ver. 9, to amount but to 2499. But there is no ground for the charge. All the vessels restored by Cyrus amounted but to 2499; but all the vessels brought up to Jerusalem were 5400, including all the people had bestowed. See ver. 11. —C.

e Heb. the transportation, Mat. 2. 11. 12. ch. ii.

CHAP. II.

a Judea, ch. 5. 8. Ne. 1. 3. 7. 6. Ac. 2. Ch. xxxvi. Je. xxxix. lii.

1 The empire was divided into provinces or governments (see Es. 1. 2.) of which Canaan seems to have been one, and Ezra naturally adopts the distinctive language of his time as that most intelligible to the generation that returned from the captivity. Some, however, by error understand Babylon; but had that been Ezra's meaning, he would scarcely have called his brethren 'children of the province.' —C.

b Ec. 4. 9. 10. Ac. 2. 42. 46. 47.

c These were the chiefs who were to conduct the people. Zerubbabel was the prince, and Joshua the high-priest, the grandson of Seraiah who was slain by Nebuchadnezzar. Nehemiah and Mordecai were not the persons whose names afterwards occur, the one as the author of the succeeding book, the other as the relation of Esther. —C.

d Or, Azariah, Ne. 7. 7.

e Mispereth.

f Nehum.

g Ne. 7. 8. ch. 10. 25. 8. 3.

h Ne. 7. 9. ch. 8. 8.

i Ne. 7. 10. 6. 18.

chadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods;

8 Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah.

9 And this is the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives,

10 Thirty basons of gold, silver basons of a second sort four hundred and ten, and other vessels a thousand.

11 All the vessels of gold and of silver were five thousand and four hundred.⁵ All these did Sheshbazzar bring up with them of the captivity, that were brought up from Babylon unto Jerusalem.

CHAPTER II.

1 The number that return of the people, 36 of the priests, 40 of the Levites, 43 of the Nethinims, 55 of the children of Solomon's servants, 61 of the priests who could not show their pedigree. 64 The whole number of them, with their substance. 68 Their oblations for the temple.

NOW these are the children of the province¹ that went up out of the captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city;

2 Which came with Zerubbabel:² Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mizpar,³ Bigvai, Rehum,⁴ Baanah. The number of the men of the people of Israel:

3 The children of Parosh, two thousand and hundred seventy and two.

4 The children of Shephatiah, three hundred seventy and two.

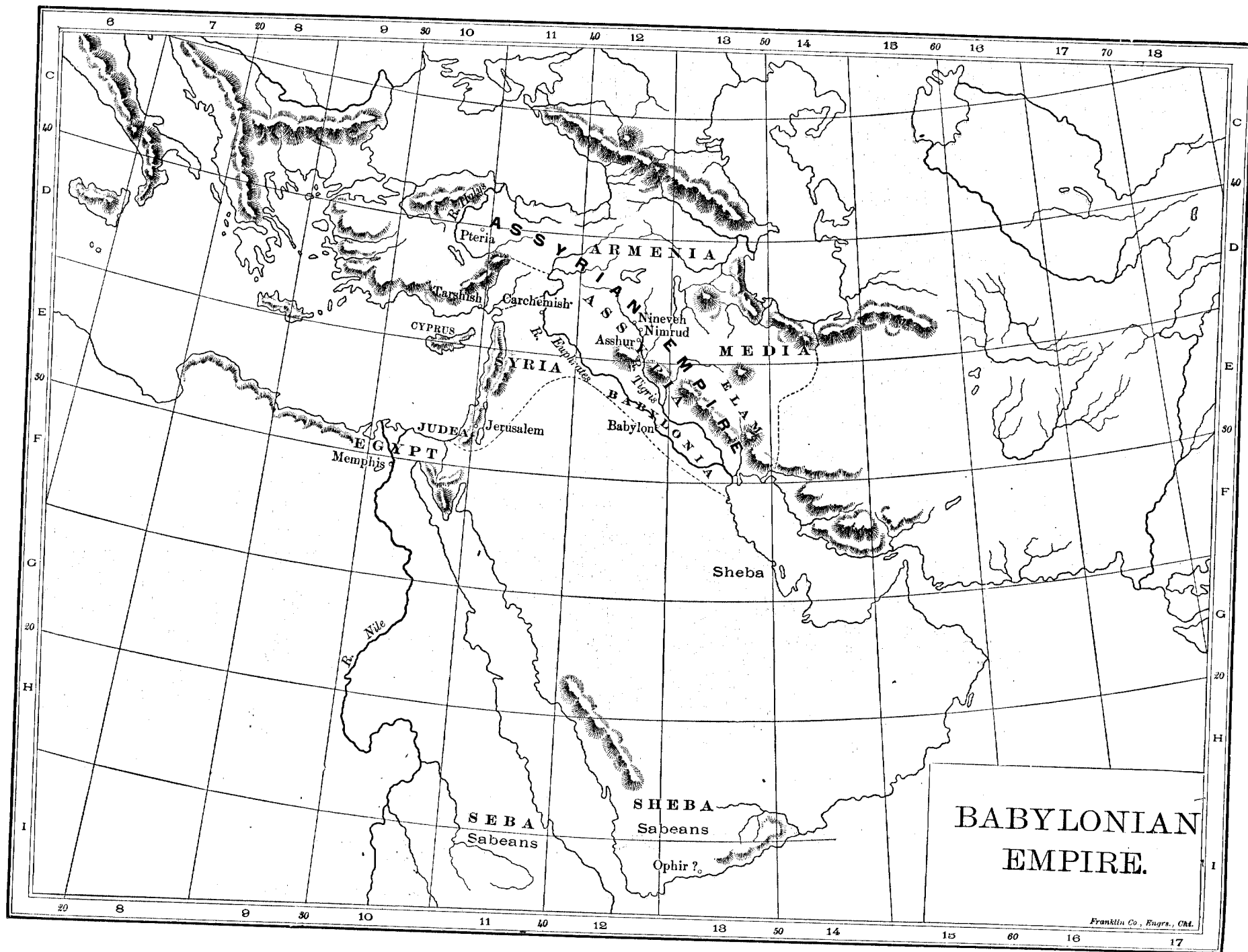
5 The children of Arah, seven hundred seventy and five.

CHAPTER I. [Ver. 7. We read in 2 Ki. 24. 13 that when in the reign of Jehoiachin Nebuchadnezzar captured Jerusalem, 'he carried out all the treasures of the house of the Lord, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the Lord;' yet Ezra says in this place that Cyrus returned the vessels. There is no contradiction. Nebuchadnezzar captured Jerusalem twice, once in the reign of Jehoiachin, and once in the reign of Jehoiachin. On the former occasion he took the golden vessels of the

temple and placed them in the temple of his god at Babylon, 2 Ch. 36. 7; Da. 1. 2. These vessels Cyrus delivered up again to the Jews when returning from exile. On the second capture of Jerusalem Nebuchadnezzar appears to have stripped the gold plating from the larger vessels and furniture of the temple—from the altar of incense, the table of show-bread, the ark of the covenant, &c., he cut it in pieces and carried it away. P.]

REFLECTIONS.—Behold how God rules over the kingdoms of the earth, and always seeks to turn the

hearts of princes and others for the good of his church! God is here exactly fulfilling the predictions of his word concerning the name of the deliverer; and the occasion, time, and manner of the deliverance. It is honourable for princes and men in authority to begin the exercise of their power in the service of God, as an acknowledgment of his bounty to them; and to overlook secular interests and customs of countries in order to put honour on Christ and his people. But in every good word and work the Lord must work in us to will and to do of his good pleasure. And he can procure



- 6 The children of 'Pahath-moab, of the children of Jeshua and Joab, two thousand eight hundred and twelve.⁵
- 7 The children of 'Elam, a thousand two hundred fifty and four.
- 8 The children of 'Zattu, nine hundred forty and five.
- 9 The children of 'Zaccai, seven hundred and threescore
- 10 The children of 'Bani, six hundred forty and two.
- 11 The children of 'Bebai, six hundred twenty and three.
- 12 The children of 'Azgad, a thousand two hundred twenty and two.
- 13 The children of 'Adonikam, six hundred sixty and six.
- 14 The children of 'Bigvai, two thousand fifty and six.
- 15 The children of 'Adin, four hundred fifty and four.
- 16 The children of 'Ater of Hezekiah, ninety and eight.
- 17 The children of 'Bezai, three hundred twenty and three.
- 18 The children of 'Jorah, an hundred and twelve.
- 19 The children of 'Hashum, two hundred twenty and three.
- 20 The children of 'Gibbar, ninety and five.
- 21 The children of 'Beth-lehem, an hundred twenty and three.⁶
- 22 The men⁷ of 'Netophah, fifty and six.
- 23 The men of 'Anathoth, an hundred twenty and eight
- 24 The children of 'Azmaveth, forty and two.
- 25 The children of 'Kirjath-arim, Chephiah, and Beeroth, seven hundred and forty and three.⁸
- 26 The children of 'Ramah and Gaba, six hundred twenty and one.
- 27 The men of 'Michmas, an hundred twenty and two.
- 28 The men of 'Beth-el and Ai, two hundred twenty and three.⁹
- 29 The children of 'Nebo,¹ fifty and two.

from such as know him not the greatest kindness to his interests and people. What care he took to preserve the furniture of his temple, and maintain the princely dignity of Judah, even in Babylon! But much greater is his care of whatever pertains to Jesus and his people. And it is honourable when princes and ministers are peculiarly forward to rebuild God's temple and reform his church.

CHAPTER II. [Ver. 59. They may perhaps have been descendants of the first captives carried away by Tiglath-pileser from the northern kingdom; and who had preserved the tradition of their Israelitish origin, and also their attachment to their national faith, though they had lost their family records. P.]

Ver. 63. [The *Tirshatha* was the official name for the governor of Judea under the Persian rule. It is probable that Nehemiah is here meant, as he is twice called by that title, Ne. 8. 9; 10. 1. His decision was that those priests who could not prove from family

registers their direct and pure descent, should not be permitted to perform priestly offices until divine sanction was obtained through the Urim and Thummim. P.]

REFLECTIONS.—Great is the honour God puts upon those who prefer his glory and the interests of his church to their own ease! And great are the privileges which those obtain who are enrolled in the Lamb's book of life, and go up with Christ from their captivity to sin, Satan, and the world! What care God took to keep clear the genealogies of his ancient people, till his Son was thereby manifested to spring of Judah and David! It is reasonable that those be excluded from office in the church who undervalue that honour, and want proper tokens of their spiritual birth. And there is need always to consult God himself in everything relating to his worship and service. To what a small and poor company had sin reduced the once numerous and wealthy tribes of Judah and Benjamin, at least such of them as were willing to appear for their

- 30 The children of Magbish, an hundred fifty and six.
- 31 The children of 'the other Elam,² a thousand two hundred fifty and four.
- 32 The children of 'Harim, three hundred and twenty.
- 33 The children of 'Lod,³ Hadid, and Ono, seven hundred twenty and five.
- 34 The children of 'Jericho, three hundred forty and five.
- 35 The children of 'Senaah, three thousand and six hundred and thirty.
- 36 ¶ The priests:⁴ the children of 'Jedaiah, of the house of Jeshua, nine hundred seventy and three.
- 37 The children of 'Immer, a thousand fifty and two.
- 38 The children of 'Pashur, a thousand two hundred and forty and seven.
- 39 The children of 'Harim, a thousand and seventeen.
- 40 ¶ The Levites: the children of Jeshua, and Kadmiel, of the children of Hodaviah, seventy and four.
- 41 The 'singers:⁵ the children of Asaph, an hundred twenty and eight.
- 42 The 'children of the porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, in all an hundred thirty and nine.
- 43 ¶ The 'Nethinims:⁶ the children of Zihah, the children of Hasupha, the children of Tab-baoth,
- 44 The children of Keros, the children of 'Siaha, the children of Padon,
- 45 The children of Lebanah, the children of Hagabah, the children of Akkub,
- 46 The children of Hagab, the children of 'Shalmi, the children of Hanan,
- 47 The children of Giddel, the children of Gahar, the children of Reaiah,
- 48 The children of Rezin, the children of Nekoda, the children of Gazzam,
- 49 The children of Uzza, the children of Paseah, the children of Besai,

God! And yet it is pleasing to see them in their poverty so willingly contributing to build a temple for God. And what is spent in God's work shall be returned with interest.

But was not this release and return of the Jews typical of the gathering of the nations to Christ, and of the church's deliverance from Antichrist, and the saints' release from death at the last day? Awakened and encouraged by the joyful sound of the gospel trumpet, what multitudes, in the apostolic and after ages, did, with mourning for sin, with hallelujahs of praise, and with the most cordial affection, join themselves to Christ and his church, to be built up a spiritual temple and meet habitation for God! With almighty power Jesus did, and still does, go forth conquering and to conquer, and to overthrow our spiritual enemies who hold us in slavery; making us free indeed, and willing to do whatever tends to his honour. In due time the instruments of God's wrath shall destroy the mystical Babylon, and restore the souls of men to the ancient

50 The children of Asnah, the children of Mehunim, the children of Nephusim,
 51 The children of Bakbuk, the children of Hakupha, the children of Harhur,
 52 The children of Bazluth, the children of Mehida, the children of Harsha,
 53 The children of Barkos, the children of Sisera, the children of Thamah,
 54 The children of Nezhiah, the children of Hatipha.
 55 ¶ The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Peruda,
 56 The children of Jaalah, the children of Darkon, the children of Giddel,
 57 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Ami.
 58 All the Nethinims, and the children of Solomon's servants, were three hundred ninety and two.
 59 And these were they which went up from Tel-melah, Tel-harsa, Cherub, Addan, and Immer; but they could not show their father's house and their seed, whether they were of Israel:⁸
 60 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred fifty and two.
 61 ¶ And of the children of the priests: the children of Habaiah, the children of Koz, the children of Barzillai, (which took a wife of the daughters of Barzillai the Gileadite, and was called after their name):
 62 These sought their register among those that were reckoned by genealogy, but they were not found: therefore were they, as polluted, put from the priesthood.⁹
 63 And the Tirshatha¹ said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and with Thummim.
 64 ¶ The whole congregation together was forty and two thousand three hundred and threescore,²
 65 Besides their servants and their maids, of whom there were seven thousand three hundred thirty and seven: and there were among them two hundred singing-men and singing-women.
 66 Their horses were seven hundred thirty

A.M. 3468. B.C. 519.

A.M. 3488. B.C. 539.

7 In 2 Ch. 8, 9 it is related that Solomon made servants, not of Israel, but of the remnants of the nations that had not been expelled. These, if converted to the faith, it was lawful to incorporate into the Jewish nation, and these servants of Solomon are most probably their descendants.—C.

8 The reason of this exclusion being placed from this, that such of the Jews as believed their prophets expected a return into their native land after a period of seventy years, and reversed their genealogies as the title on which they might resume their property.—Grotius, Je. 32. 14.

9 Not spiritually, but genealogically polluted. This exclusion presents the two emblematic lessons. 1. The necessity of proving our spiritual descent by being born again, Jn. 3. 3, 5. 2. The duty of excluding or removing from the ministry of the gospel all who cannot afford scriptural evidence that they are themselves the subjects of that holy conversion which they enforce upon others.—C.

1 Castel supposes this title to be of Persian origin, and that it signifies *captivity*.—C.

2 These separate numbers being added, give only 29,818; the numbers in Nehemiah 31,089; yet both agree in giving one grand total, 42,360. To reconcile these varying accounts, it is necessary to observe, 1. That as many priests failed in establishing their genealogy, (ver. 62), we may unquestionably infer, that many of the people were in the same predicament. 2. The number of these attainted priests is not given, so we may justly conclude of the unregistered people. 3. The persons enumerated obtain their hereditary estates in virtue of their genealogy. 4. The persons who cannot trace their descent, fail in establishing a right to any particular estate, but are not therefore excluded from the other rights of citizenship, but may settle as derivative tenants, or purchase for years, according to the jubilee law, or obtain new settlements in the unclaimed lands. Now these being added to the others, make up the sum of the whole congregation.—C.

5 When Ezra recounts 424 not mentioned in Nehemiah, and Nehemiah 1795 not mentioned in Ezra, these accounts may be easily reconciled, by supposing the two varying enumerations to relate to different periods of proof of genealogy and enrolment as citizens, the third to the period when the registry was completed.—C.

3 From what is known of eastern caravans or caravans, we may infer for the necessary guard of cavalry the mules for the richer class to ride, the camels for carrying food, camp furniture, &c., and the asses would be nearly all required for conveyance of the children. It is obvious the greater number of adults, both men and women, would be on foot. The whole presents a striking continuation of the statistics introduced by Moses at the commandment of God, Nu. 13. 2, 17-20; and while it exhibits the deep poverty of the returning remnant, it beautifully illustrates the power of grace to open the heart, and to teach every man to contribute to the cause of God, after his ability. See ver. 69. 2 Co. 8. 2, 3, 1 Pe. 4. 11. 2 Ex. 25. 2; 35. 5. 1 Ch. 29. 5, 9. 2 Co. 8. 3. 129. 7, 13. 129. 3. 1 Ch. 21. 18. Ge. 22. 14. 2 Co. 8. 3, 13. 14. 17. 2 Co. 8. 3, 13. 14. 17. 2 Co. 8. 3, 13. 14. 17.

4 The Hebrew word here translated 'drams' denotes the Persian *daric*, a gold coin admitted to be the earliest known specimen of coined money. Its distinguishing mark was a crowned archer, his garb is the same which is seen on the sculptures at Persepolis. Specimens which have been weighed were found to be 15 grs. heavier than a Greek drachme, and their intrinsic value may therefore be reckoned at 250.

5 In all, £79,100.

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52 In all, £79,100.

53 In all, £79,100.

54 In all, £79,100.

55 In all, £79,100.

56 In all, £79,100.

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59 In all, £79,100.

60 In all, £79,100.

61 In all, £79,100.

62 In all, £79,100.

63 In all, £79,100.

64 In all, £79,100.

65 In all, £79,100.

66 In all, £79,100.

and six; their mules, two hundred forty and five;

67 Their camels, four hundred thirty and five; their asses, six thousand seven hundred and twenty.³

68 ¶ And some of the chief of the fathers, when they came to the house of the LORD which is at Jerusalem, offered freely for the house of God, to set it up in his place:

69 They gave after their ability, unto the treasure of the work, threescore and one thousand drams⁴ of gold, and five thousand pound of silver,⁵ and one hundred priests' garments.

70 So the priests, and the Levites, and some of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities.

CHAPTER III.

1 The altar is set up. 4 Offerings frequented. 7 Workmen prepared. 8 The foundations of the temple are laid in great joy and mourning.

AND when the seventh month¹ was come, and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem.

2 Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt-offerings thereon, as it is written in the law of Moses the man of God.²

3 And they set the altar upon his bases; (for fear was upon them because of the people of those countries;) and they offered burnt-offerings thereon unto the LORD, even burnt-offerings morning and evening.

4 ¶ They kept also the feast of tabernacles, as it is written, and offered the daily burnt-offerings by number, according to the custom, as the duty of every day required;

5 And afterward offered the continual burnt-offering, both of the new-moons, and of all the set feasts of the LORD that were consecrated, and of every one that willingly offered a free-will-offering unto the LORD.

6 From the first day of the seventh month began they to offer burnt-offerings unto the LORD. But the foundation of the temple of the LORD was not yet laid.

7 ¶ They gave money also unto the masons, and to the carpenters; and meat, and drink, and

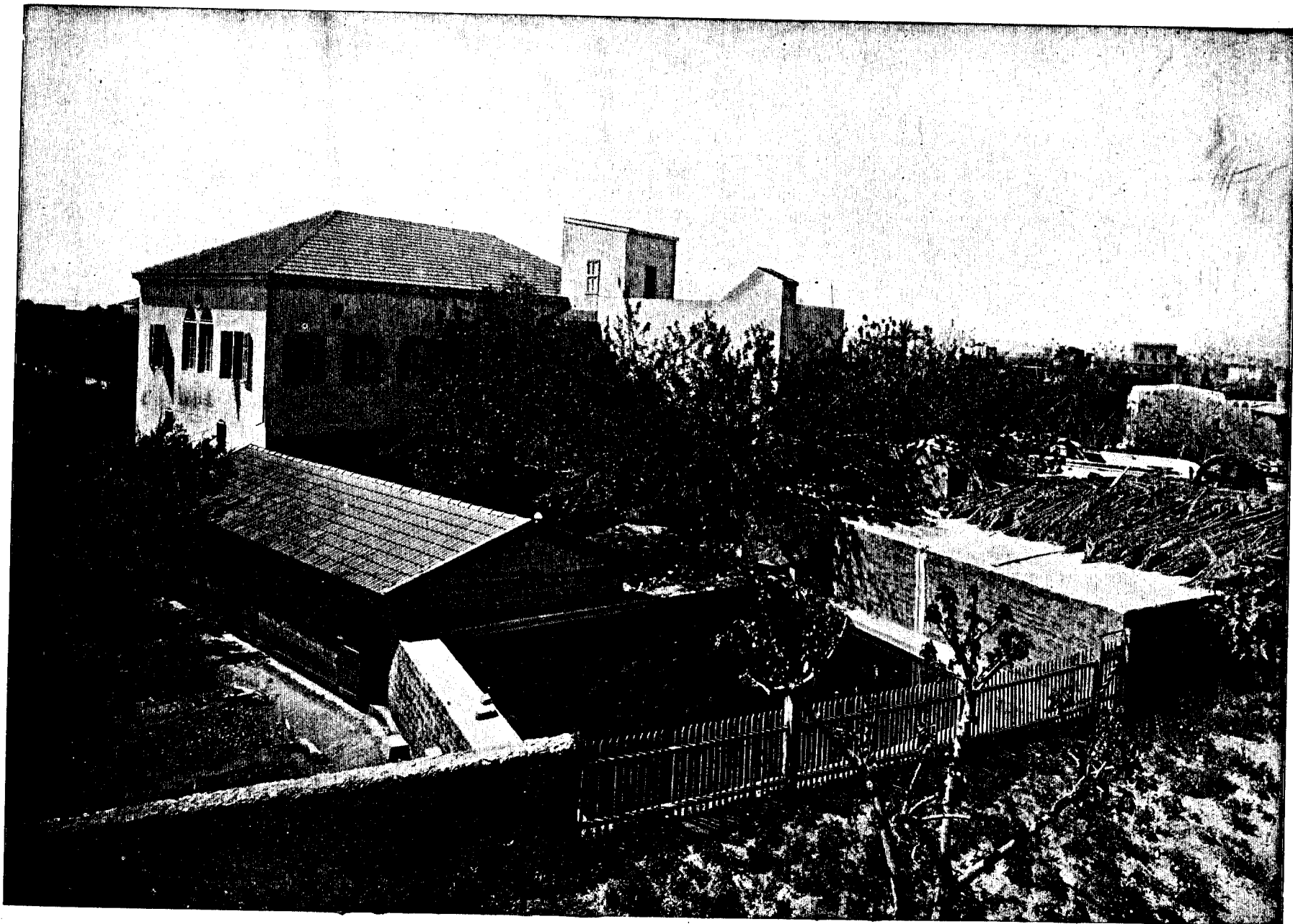
Ex. 29. 38-42. Nu. 28. 2-8. A ch. 2. 68. Ex. 25. 2; 35. 5. 2 Co. 8. 12; 9. 7. 1 Le. 23. 34. 2 Ch. 2. 16-18. 1 Ki. 5. 1-9. 2 Ki. 12. 11, 12; 25. 5, 6. 25. Nu. 29. 1-6.

gospel liberty and rest. In the resurrection, awakened by the trump of God, all the ransomed millions, who are written among the living in Jerusalem, shall arise and be gathered to the Lord, and quickly after follow him into the celestial Canaan, to be built up as the everlasting habitation of God—Father, Son, and Holy Ghost.

CHAPTER III. REFLECTIONS.—Let us learn to prefer the business of religion to our most pressing temporal affairs; and in the worship of God do what we can when we cannot do what we would. And let

leaders in church and state be peculiarly active and zealous. Never should the fear of men hinder us from, but hasten us to, fellowship with God. The more enemies we have, the more need have we that God should befriend us. If we have been long secluded from the public or solemn ordinances of God, more readily should we improve opportunities when put into our hands; and by no means neglect the daily sacrifices of the closet and family. If God bring us out of the furnace of affliction our hearts should burn with love to him; and never should we grudge to spare from ourselves that we may have wherewith to honour him

or to relieve his poor saints; always taking care to dispose of it to the best advantage. If a good work is to be done, let us set about it with all our might and without delay, be the difficulties ever so great. Never should we despise the day of small things, but encourage ourselves in the everlasting power and mercy of God; praising him for the beginnings of his returning mercy; assured that they will issue in perfection at last. And while we are in this world, where shouts of joy can scarcely be discerned from the groans of weeping, let us rejoice with them that rejoice, and weep with them that weep.



JAFFA, FROM HOTEL WINDOW—TO JAFFA WAS BROUGHT CEDAR TREES FROM LEBANON FOR THE REBUILDING OF THE TEMPLE IN JERUSALEM, UNDER ZERUBABEL. [Ezra. iii:7.]—"They gave money also unto the masons, and to the carpenters; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus, king of Persia." When Solomon originally built the temple, he had the assistance of Hiram, king of Tyre, who sent cedar

from Lebanon by way of Joppa (Jaffa) to Jerusalem. So we find that when Zerubabel undertook the rebuilding of the temple, he had a grant from Cyrus, king of Persia, to bring cedar trees from Lebanon by way of Joppa to Jerusalem. We give an illustration of Jaffa from the hotel window. This city has a remarkable history. At different times it has been pagan, Jew, Moslem, Arab, Mameluke, and Christian. There are beautiful gardens about this old city filled with towering palms, and orange and lemon trees.

oil,⁴ unto them of Zidon, and to them of Tyre, to bring cedar-trees from Lebanon to the sea of Joppa,⁵ according to the grant that they had of Cyrus king of Persia.

8 ¶ Now, in the second year⁶ of their coming unto the house of God at Jerusalem, in the second month, began ^mZerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the LORD.

9 Then stood ^jJeshua, with his sons and his brethren, Kadmiel and his sons, the sons of Judah,⁷ together,⁸ to set forward the workmen in the house of God: the sons of Henadad, with their sons and their brethren the Levites.

10 And when the builders laid the foundation of the temple of the LORD, they set the priests in their apparel with trumpets, and the Levites, the sons of Asaph, with cymbals, to praise the LORD, after the ordinance of David king of Israel.

11 And they sang together by course, in praising and giving thanks unto the LORD; because *he is good*, for his mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid.

12 But many of the priests and Levites, and chief of the fathers, who were ancient men, that had seen the first house,⁹ when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy:

13 So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.

CHAPTER IV.

1 The adversaries, being not accepted in the building of the temple with the Jews, endeavour to hinder it. 7 Their letter to Artaxerxes. 17 The decree of Artaxerxes. 23 The building is hindered.

NOW when the adversaries of Judah and Benjamin¹ heard that the children of the captivity builded the temple unto the LORD God of Israel,

2 They came to Zerubbabel, and to the chief of the fathers, and said unto them,

A.M. 3468. B.C. 536.

4 God has wisely and mercifully diversified the productions of different countries, so that what one country wants another possesses, and they are thus rendered mutually dependent, and through common interest constrained to peace and good offices.—C.

5 The Phenicians of Tyre and Sidon had rendered important service to Solomon in the building and decoration of the first temple; and here we find them again aiding in the erection of the second. They were accustomed to the felling of timber in Lebanon for the supply of their dock-yards; they were also skilful mariners, and could thus convey timber from the ports of Phœnicia at the base of Lebanon to Joppa the port of Jerusalem.—P.

6 B.C. 535. m ver. 2, 9; ch. 2. 2-6; 2. 35, 5; Hag. 1. 12, 14; 2. 1, 2; 2. 20, 3. 14-6. 9. n 1 Ch. 23. 24-27. o ch. 4. 4, 5; 2. 1. 9. Or, Hodaviah, ch. 2. 40.

7 Heb. as one.

8 As one, a beautiful illustration of that "unity of the spirit in the bond of peace," by which the church of Christ should ever be distinguished, Ac. 4. 32.—C.

9 1 Ch. 15. 24, 27; 16. 5, 6, 37, 38, 39; 17. 1-7. E. 28. 40-45. Nu. 10. 1-10. 1. Sa. 22. 18. 2 Ch. 35. 15. 2 Ch. 7. 3. Ex. 15. 21. Ne. 12. 24. 1 Ch. 16. 34. 44. 16. 33. 11. La. 2. 10-14. 2. 20. 9. Ps. cxxxix. cxviii. cxlv. cxlvii.

9 The temple was destroyed by Nebuchadnezzar (2 Ch. 36. 17, 18, A.M. 3456), and the rebuilding commenced in the second year of Cyrus (Ezr. 2. 1, 2, 3, A.M. 3457), a period of about 53 years inclusive. But this does not give the date of the captivity nor the commencement of the 70 years, 2 Ch. 36. 21. They are to be computed from the first captivity in the time of Jehoiakim, 2 Ki. 24. 1, 2. 2 Ch. 36. 6, 7, A.M. 3398, which gives the full period of the prophetic denunciation.—C.

10 Hag. 2. 3. Zec. 4. 10. Job 8. 7. Mat. 13. 31, 32. Lu. 13. 14-16, 26, 27. 2 Zec. 4. 7. Ps. 5. 11. Ne. 12. 43.

CHAPTER IV.

B.C. 535.

a The Samaritans, ver. 7-9. Mat. 4. 1-10. 2 Ki. 17. 24.

b Heb. the sons of the transportation, ch. 1. 1. vii.

c ch. 1. 52. 2. 12.

1 The Samaritans are here meant. It is sometimes said that they were a mixed race, composed in part of the remnant of the ten tribes left in the kingdom of Israel after the first captivity, and in part of the new colonists introduced from Assyria. But for this opinion there is no historic evidence. In their letter to the king of Persia given

A.M. 3469. B.C. 535.

below they describe themselves as "people whom the great Asnapper brought over and set in the cities of Samaria;" and when applying for permission to join in building the temple, they plead not their Jewish origin, but the fact that they had for a long period served the Jewish ritual. This observance had been imposed upon them by fear, as may be seen from the narrative of their settlement in 2 Ki. xxi. 10.

d Es. 8. 17. e 2 Ki. 17. 24-41. Jn. 4. 20.

f Is. 37. 38. 2 Ki. 19. 37; 17. 24.

2 We learn from 2 Ki. 17. 3, 6, 24, that Asnapper is identical with Shalmaneser his grandfather originally settled the Samaritan colony. But this is perfectly consistent with the statement in the text, as Asnapper may have so enlarged and encouraged the settlement as to be considered its proper founder.—C.

g Ne. 2. 20. Jn. 4. 9. Pr. 1. 10. Ac. 8. 21. 1 Jn. 2. 12.

h ch. 1. 1-4; 6. 3-5. with Mat. 10. 16.

i Re. 12. 13. Ps. 2. 1, 2. Ac. 24. 1, with Ex. 5. 5-23.

k B.C. 534. l Heb. Ahazkerv, i.e. Cambyses.

5 Ahasuerus is commonly held to be Cambyses the successor of Cyrus, and Artaxerxes to be the impostor Smerdis. It seems much more probable, however, that Artaxerxes is Longimanus, and that the transactions recorded in their reigns relate to events posterior to the reign of Darius, viz. not to the capture and the building of the temple, but to the building of the walls. See Hales's Critical Observations, and Hales's Chronology.—C.

6 B.C. 521. 7 Magus.

8 Or, in peace.

9 Or, secretary.

1 With Ps. 112. 6, 7. Zec. 1. 15-21. Ac. 14. 22.

10 Ro. 8. 28. Jn. 10. 33. 2 Ti. 3. 12.

11 Chal. societies, 2 Ki. 17. 24-41. ch. 5. 6. Jn. 4. 9. Lu. 9. 52, 53.

12 Some of these traders can still be traced in geography, but the original seats of others are totally unknown. They serve, however, to illustrate an important evidence of the divine origin of the Scriptures. These different nations were all so amalgamated into one people, in which all distinctive characters were lost; but the Jews, according to prophecy, still remain a separate people, mixed with every nation, never combined with any.

13 This the Spirit of God could alone foresee—this divine providence could alone produce.—C.

14 Chald. Cheneeth, ch. 5. 11, 12.

15 Am. 7. 10. Lu. 23. 2. Ac. 24. 5. with Ps. 48. 1, 2; 2. 120. 3.

16 Ne. 1. 2.

17 Chald. sewed together, Ps. 119. 59.

Let us build with you: for we seek your God, as ye do; and we do sacrifice unto him since the days of Esar-haddon² king of Assur, which brought us up hither.

3 But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the LORD God of Israel, as king Cyrus the king of Persia hath commanded us.

4 Then the people of the land weakened the hands of the people of Judah, and troubled them in building,³

5 And hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

6 And in the reign of Ahasuerus,⁵ in the beginning of his reign,⁶ wrote they unto him an accusation against the inhabitants of Judah and Jerusalem.

7 ¶ And in the days of Artaxerxes⁷ wrote Bishlam,⁸ Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes king of Persia; and the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue.

8 Rehum the chancellor, and Shimshai the scribe,⁹ wrote a letter against Jerusalem to Artaxerxes the king in this sort:

9 Then wrote Rehum the chancellor, and Shimshai the scribe, and the rest of their companions; the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, and the Elamites,¹

10 And the rest of the nations whom the great and noble Asnapper brought over, and set in the cities of Samaria, and the rest that are on this side the river, and at such a time.

11 ¶ This is the copy of the letter that they sent unto him, even unto Artaxerxes the king; Thy servants the men on this side the river, and at such a time.

12 Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city, and have set up the walls thereof, and joined the foundations.

13 Be it known now unto the king, that if this city be builded, and the walls set up again,

CHAPTER IV. REFLECTIONS.—God's temple can never be built but Satan and his agents will rage and do all that they can to oppose it: and none are ordinarily more bitter opposers than pretended and mongrel professors. They will turn themselves into every shape to vent their malice; and will not spare money, labour, or villany to accomplish their purpose. Pretences of friendship, bribing of counsellors, flattery of princes, and boastful threatenings and reproaches are their common methods of working. Saints had therefore need to avoid intimacy with them, and to en-

courage themselves in the Lord their God, and be strong in him and in the power of his might. It is common for the faithful followers of Christ to be reproached as dangerous enemies to the state: and if once professors have done an ill thing, their successors in the church are sure to be upbraided with it, although they themselves should heartily condemn it. When princes desire occasions of stumbling the agents for hell will soon supply them therewith. And things the most false or improbable, are often readily believed by most against Christ and his church. Most kings

neither can nor care to know the truth with respect to their religious subjects. To their great joy the attempts of persecutors are often successful for a time; and the friends of Christ and his truths are too easily checked in their reforming attempts.

CHAPTER V. REFLECTIONS.—It is highly desirable to have church and state concurring in the work of reformation: but the declaration of divine truths is always the principal mean. Faithful reprovers are profitable to obedient ears. When God

then will they not pay toll, tribute, and custom, and so thou shalt endamage the revenue² of the kings.

14 Now, because we have maintenance from the king's palace, and it was not meet for us to see the king's dishonour, therefore have we sent and certified the king,

15 That search may be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and know that this city is a rebellious city, and hurtful unto kings and provinces, and that they have moved³ sedition within the same⁴ of old time; for which cause was this city destroyed.⁵

16 We certify the king, that if this city be builded again, and the walls thereof set up, by this means thou shalt have no portion on this side the river.⁶

17 ¶ Then sent the king an answer unto Rehum the chancellor, and to Shimshai the scribe, and to the rest of their companions that dwell in Samaria, and unto the rest beyond the river, Peace, and at such a time.

18 The letter which ye sent unto us hath been plainly read before me.

19 And I commanded, and search hath been made, and it is found that this city of old time hath made insurrection against kings, and that rebellion and sedition have been made therein.

20 There have been mighty kings also over Jerusalem, which have ruled over all countries beyond the river; and toll, tribute, and custom, was paid unto them.

21 Give ye now commandment⁸ to cause these men to cease, and that this city be not builded, until another commandment shall be given from me.

22 Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings?

23 ¶ Now, when the copy of king Artaxerxes' letter was read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them to cease by force and power.

24 Then ceased⁹ the work of the house of God which is at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia.

CHAPTER V.

¹ Zerubbabel and Jeshua, incited by Haggai and Zechariah, set forward the building of the temple. ³ Tatnai and Shethar-boznai could not hinder the Jews. ⁶ Their letter to Darius against the Jews.

THEN the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem in the name of the God of Israel, even unto them.¹

A.M. 3483. B.C. 521.

* Chald. give, eh.

24. Ne. 5.4. Lu. 23.3.

2 Or, strength.

3 Chald. we are

sated with the salt

of the palace. 1 Ti. 6.

10. Phi. 2.21.3.19.

4 Est. 3.8. Ac. 17.6.7.

Ne. 2.19.6.6. Da. 6.13.

5 Chald. made.

6 Chald. in the

midst thereof.

7 As is generally

the case with the re-

presentations of ene-

mies, these charges

contained a mixture

of truth and of false-

hood. It was true

that after the subjec-

tion of Judah to the

kings of Babylon, the

Jews had often mani-

fested a very rebel-

lious and treacher-

ous spirit; but, so

far as appears, it was

not true that as yet

they had begun to

build the walls of the

city. The Samaritans

allude not to the

real ground of the

offence which they

had themselves

taken, but affect to

be concerned solely

for their sovereign's

interest. The ene-

mies of the church

are always skilful

in seeking plausible

pretences.—J.

8 ver. 20. 2 Sa. 8.3. 1

Ki. 4.24.

9 By the river here

is generally under-

stood the Euphrates,

which meaning seems

to be confirmed by

ver. 20. C.—This

was the origin of that

bitter enmity which

has ever since exist-

ed between the Jews

and Samaritans. In

the days of our Lord

the Jews had no deal-

ings with the Saina-

rites. Even in the

present day the small

and feeble remnant

of the Samaritan na-

tion still living in the

ancient city of Sich-

em, beneath the shad-

ow of their sacred

mountain, hate the

Jews, and are hated

by them.—P.

10 Chald. societies,

ver. 7.9.

11 Chald. by me a

decree is sent.

12 Chald. lifted up

their voice. 2 Ki. 18.7; 24.20.

Eze. xvii.

13 1 Ch. 14.16, 17; 18.1.

14 1 Ki. 4.21. Ge. 15.18.2

Ch. 17.11; 26.8.

15 Chald. make a

decree.

16 Chald. by arm

and power, 2 Ec. 4.6.

17 That is, accord-

ing to Hales, from

the 2d of Cyrus till

the 2d of Darius, a

period of nearly 20

years, at the end of

which the building

of the temple was

resumed, and com-

pleted, and the build-

ing of the walls be-

gan; which latter

event, he supposes,

produced the opposi-

tion in the reigns of

Ahasuerus and Arta-

xerxes.—C.

18 Chald. stones of

rolling.

9 ver. 3.4.

10 Ps. 119.46. Mat. 10.

30. Lu. 12.8. He. 12.14;

3.14; 10.29.

11 1 Ki. vi. vii. 2 Ch. iii.

vi.

12 Is. 43.12. 2 Ki. 21.

15. 2 Ch. 36. De.

xviii.—xxxii.

13 2 Ki. xxiv. xxv. Je.

xxxix. li. with 2 Es.

xxvi. De. xxviii.—xxxii.

14 1 Ki. 9.7.9.

15 Tatnai and his

companions were

evidently men of

great accuracy; for

they write not in

their own words, but

in words that none

but a Jew could have

employed. But they

seem likewise men of

accuracy for they set

forth the Jewish theo-

logy with a good-will

that idolatry or im-

piety would never ad-

mit.—C.

16 2 Ch. 1.1.8.6.3.5.

17 Ch. 1.7.8; 6.5. with

2 Ch. 36. 3.18. 1 Sa. 5.2.

Phi. 1.12. Pr. 1.1.

18 Ch. 3.2. Hag. 1.12.

14.2.2.4.

19 Ch. 12.2. Zec. 4.6-9.

20 Ec. 12.11. 2 Co. 1.

24.3. Ju. 8.

21 Ne. 2.2. Mat. 27.1.

22 Westward of Eu-

phrates.

23 The Persian em-

pire now extended

to the knowledge of

the west, so that

the Euphrates divid-

ed it from the eastern

dependencies which

extended to the In-

dius. Darius Hystas-

pes divided the em-

pire into provinces

or satrapies, each

paying a fixed tri-

but to the royal

treasury. That Tat-

nai should be gover-

nor of all west of the

Euphrates is not pro-

bable, as the western

division included

Egypt, part of Ara-

bia, Phoenicia, Cy-

prus, and the whole

of Asia Minor, to the

Hellespont and the

Euxine. But it is

evident he was pos-

sessed of power over

the Jewish governor,

and it is known that

Judea remained uni-

ted to the satrapy of

Coele-Syria till the

time of Alexander.—

C.

19 Ch. 3.20. ver. 10.

20 The question of

Tatnai and his fellow-

commissioners evi-

dently requires an

answer, not a ques-

tion, in return. Dr.

A. Clarke accord-

ingly renders the words

—These are the

names, &c. This ren-

dering is confirmed

by ver. 10.—C.

21 2 Ch. 16.9. Phi. 1.28.

Ps. 34.15. Is. 41.10-16;

43.1.2. He. 13.5.6.

22 Ch. 6.6-12.

23 Societies, ch. 4.7.

24 Apharsachites—

Persia proper is still

called Pars or Pers,

which was the name

of its ancient capital;

which name may be

clearly discerned in

the dignified astron-

ymic of Tatnai's

companions.—C.

25 The contrast is

very striking between

this letter and that

which on a former

occasion had been

written by the Sana-

ritanes, and the whole

a candid statement

of the circumstances

of the case as the gov-

ernor is concerned

in them. The letters

and edicts of this

book, it has been re-

marked, are very in-

teresting specimens

of the form and style

of the official corre-

spondence and state

orders of a very an-

cient period.—J.

27 Chald. in the

midst thereof.

28 Ch. 2.1. Ne. 7.6; 11.

3.

29 De. 32.31; 30.17.

Ex. 18.11. Da. 2.47; 14.2.

34.35; 36.

30 Chald. stones of

rolling.

9 ver. 3.4.

10 Ps. 119.46. Mat. 10.

30. Lu. 12.8. He. 12.14;

3.14; 10.29.

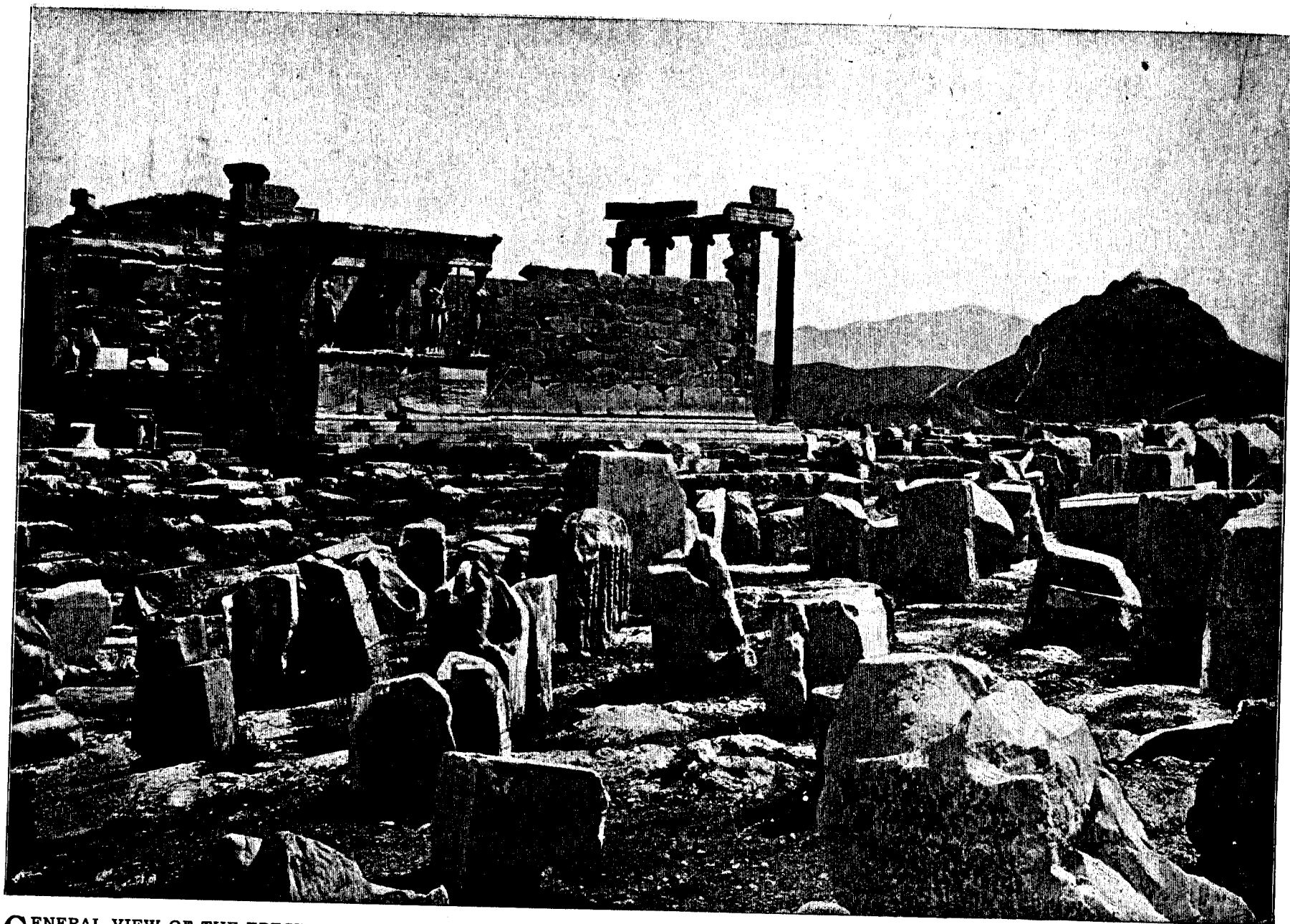
11 1 Ki. vi. vii. 2 Ch. iii.

vi.

12 Is. 43.12. 2 Ki. 21.

15. 2 Ch. 36. De.

xviii.—xxxii.



GENERAL VIEW OF THE ERECHTHEUM, ACROPOLIS—THE ERECHTHEUM WAS BURNED BY THE PERSIANS, LED BY DARIUS OR BY AHASUERUS, HIS SON, AND REBUILT IN THE TIME OF PERICLES. [Ezra, vi:1.]—"Then Darius the king made a decree, and search was made in the house of the rolls, where the treasures were made up in Babylon." After the death of Cyrus, Cambyses was made king of Persia. He died of a small wound, and left no issue to succeed him, and his throne was usurped by Darius. Darius burnt Sardis, and thereby so enraged the Athenians that a war was kindled between

Greece and Persia. Darius was then so exasperated against the Greeks that a servant every day, by his order, repeated these words: "Remember, O King, to punish the Athenians." He was conquered at the celebrated battle of Marathon by 10,000 Athenians. We give a picture of a general view of the Erechtheum on the Acropolis to illustrate these facts of Grecian history and the connection of Darius with it. It is an interesting fact that the Persians burned down the temple of Erechtheus that stood on this very spot. It was afterwards rebuilt in the time of Pericles.

whose name *was* Sheshbazzar,¹ whom he had made governor;²

15 And said unto him, Take these vessels, go, carry them into the temple that *is* in Jerusalem, and let the house of God be builded in his place.

16 Then *came* the same Sheshbazzar, and laid the foundation of the house of God which *is* in Jerusalem: and since that time even until now hath it been in building, and *yet* it is not finished.³

17 Now therefore, if *it seem* good to the king, let *there* be search made in the king's treasure-house, which *is* there at Babylon, whether it be *so*, that a *decree* was made of Cyrus the king to build this house of God at Jerusalem, and let the king send *his* pleasure to us concerning this matter.

CHAPTER VI.

1 Darius, finding the decree of Cyrus, maketh a new decree for the advancement of the building. 13 By the help of the enemies, and the directions of the prophets, the temple is finished. 16 The feast of the dedication is kept, 19 and the passover.

THEN Darius^a the king made a decree, and search was made in the house of the rolls,¹ where the treasures were laid up² in Babylon.

2 And there was found at Achmetha,³ in the palace that *is* in the province of the Medes, a roll, and therein *was* a record thus written:

3 In the *first* year of Cyrus the king, the *same* Cyrus the king made a decree concerning the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; *the* height thereof threescore cubits, and the breadth thereof threescore cubits;⁴

4 *With* *three* rows of great stones, and a row of new timber; and *let* the expenses be given out of the king's house:

5 And also *let* the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which *is* at Jerusalem, and brought unto Babylon, be restored, and brought⁵ again unto the temple which *is* at Jerusalem, *every one* to his place, and place *them* in the house of God.

6 Now^a therefore, Tatnai, governor beyond the river, Shethar-boznai, and your companions⁶ the Apharsachites, which *are* beyond the river, be ye far from thence:⁷

7 Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in his place.

8 Moreover, I make a decree⁸ what ye shall do to the elders of these Jews for the building of this house of God: that *of* the king's goods, *even* of the tribute⁹ beyond the river, forthwith expenses be given unto these men, that they be not hindered.

A.M. 3484. B.C. 520.

1 Probably the military officer that conducted the people from Babylon, and had the oversight of the work; but some think Ezra is here meant.—*J.*
2 Or, deputy.
3 ch. 2:3, 8, ver. 2.
4 ch. 6:14.
5 ch. 4:15, 19, 26, 1, 2.
6 ch. 4:3-5.
7 Ex. 9:16. Nu. 10:5.

CHAP. VI.

B.C. 519.

a ch. 5:17.

1 Chald. books.

2 Chald. made to descend.

3 Or, Ecabata.

4 Or, in a offer.—*C.*5 Or, in a offer.—*C.*6 Or, in a offer.—*C.*7 Or, in a offer.—*C.*8 Or, in a offer.—*C.*9 Or, in a offer.—*C.*10 Or, in a offer.—*C.*11 Or, in a offer.—*C.*12 Or, in a offer.—*C.*13 Or, in a offer.—*C.*14 Or, in a offer.—*C.*15 Or, in a offer.—*C.*16 Or, in a offer.—*C.*17 Or, in a offer.—*C.*18 Or, in a offer.—*C.*19 Or, in a offer.—*C.*20 Or, in a offer.—*C.*21 Or, in a offer.—*C.*22 Or, in a offer.—*C.*23 Or, in a offer.—*C.*24 Or, in a offer.—*C.*25 Or, in a offer.—*C.*26 Or, in a offer.—*C.*27 Or, in a offer.—*C.*28 Or, in a offer.—*C.*29 Or, in a offer.—*C.*30 Or, in a offer.—*C.*31 Or, in a offer.—*C.*32 Or, in a offer.—*C.*33 Or, in a offer.—*C.*34 Or, in a offer.—*C.*35 Or, in a offer.—*C.*36 Or, in a offer.—*C.*37 Or, in a offer.—*C.*38 Or, in a offer.—*C.*39 Or, in a offer.—*C.*40 Or, in a offer.—*C.*41 Or, in a offer.—*C.*42 Or, in a offer.—*C.*43 Or, in a offer.—*C.*44 Or, in a offer.—*C.*45 Or, in a offer.—*C.*46 Or, in a offer.—*C.*47 Or, in a offer.—*C.*48 Or, in a offer.—*C.*49 Or, in a offer.—*C.*50 Or, in a offer.—*C.*51 Or, in a offer.—*C.*52 Or, in a offer.—*C.*53 Or, in a offer.—*C.*54 Or, in a offer.—*C.*55 Or, in a offer.—*C.*56 Or, in a offer.—*C.*57 Or, in a offer.—*C.*58 Or, in a offer.—*C.*59 Or, in a offer.—*C.*60 Or, in a offer.—*C.*61 Or, in a offer.—*C.*62 Or, in a offer.—*C.*63 Or, in a offer.—*C.*64 Or, in a offer.—*C.*65 Or, in a offer.—*C.*66 Or, in a offer.—*C.*67 Or, in a offer.—*C.*68 Or, in a offer.—*C.*69 Or, in a offer.—*C.*70 Or, in a offer.—*C.*71 Or, in a offer.—*C.*72 Or, in a offer.—*C.*73 Or, in a offer.—*C.*74 Or, in a offer.—*C.*75 Or, in a offer.—*C.*76 Or, in a offer.—*C.*77 Or, in a offer.—*C.*78 Or, in a offer.—*C.*79 Or, in a offer.—*C.*80 Or, in a offer.—*C.*81 Or, in a offer.—*C.*82 Or, in a offer.—*C.*83 Or, in a offer.—*C.*84 Or, in a offer.—*C.*85 Or, in a offer.—*C.*86 Or, in a offer.—*C.*87 Or, in a offer.—*C.*88 Or, in a offer.—*C.*89 Or, in a offer.—*C.*

A.M. 3485. B.C. 519.

hesitate to receive, with thankfulness, a part of the building of their temple, and legal endorsement for their service, and the consequent support of its priests.

1 Le. i-iv. Nu. xv. xxviii. xxix. i Ch. 9:29, 12:40.
2 The terms occurring throughout the decree of Darius imply his conviction that the God of the Jews was the true Jehovah. He did not, indeed, relinquish the worship of his idols, but he clearly believed Jehovah to be superior to them all. He seems to have acknowledged him to be the supreme. He makes provision for his daily sacrifices, the morning and evening burnt-offerings, which, according to the law, were to be made every day continually; and he desires an interest for himself, and for his sons in the prayers of Jehovah's worshippers.—*J.*

3 Chald. of rest. Ge. 8:21. Le. 1:9, 13, 17, 24, 31; 16:5, 26; 26:12; 27:12; 28:28, 31, 32, 33; 29:1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

4 Chald. let him be destroyed.
5 Ps. 8:6, 68; 68:16; 132:17; 146:5, 7, 12; 48:12. 2 Ch. 6:5, 2 Sa. 7:16.
6 Ps. 5:10; 9:9-18; 22:22; 62:1-12; 68:19, 30, 110:5, 56.
7 Pr. 21:1, ver. 22, Es. 4:7, ver. 13, Ec. 9:10, Ps. 119:59, 60.

8 2 Ki. 17:24-34. ch. 4:9, Jn. 4:9, Lu. 9:52, 53; 5 Es. 6:11. Job 5:12, 13, Pr. 17:7, 26:24, 44. 1 ch. 3:8-14; 2 Ec. 4:6-9.
9 ch. 5:1, 2, Hag. i.ii. 2 Ec. 1:14, 2 Ch. 14:7.
10 Is. 44:28, Hag. 1:8.
11 Chald. decree, ver. 2-12.

12 Artaxerxes Longimanus, or the Long-handed, as some suppose, from the extraordinary length of his hands, but more probably from the vast extent of his dominions. The building originally begun by Cyrus, was finished, so far as mere building was concerned, by Darius.

13 The finishing was reserved for Artaxerxes, the friend of Ezra, ch. 7:1, 27.—*Note.* The overlooking providence of God employs the enmity of the Samaritans to keep the temple of the Lord and his service so long before the eyes of the government, that it necessarily forces its claims to their attention. And even thus, in Christian times, the violence of persecutors has been overruled, to bring the nature, evidences, and excellences of Christianity before kings and judges, so that the blood of martyrs has become the very seed of the church.—*C.*

14 ch. 2:64, 70.
15 a Nu. 7:10, 88; 1 Ki. 8:63.
16 ch. 3:11, 12, 1 Ch. 15:28, 2 Ch. 7:10.
17 Nu. 2:28, 1 Ki. 8:61; 18:31, ch. 35:1 Ch. 10:1, 2 Ch. 29:22.

18 Nu. 3:6, 8, 9, with 1 Ch. xxiv. xxv.
19 Ex. 12:49; 23:14, 15; 34:18, 19, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

20 ch. 2:29, 34; 35:14, He. 7:26, 27, 1 Pe. 2:9.
21 ch. 2:29, 34; 35:14, He. 7:26, 27, 1 Pe. 2:9.

9 And that which they have need of, both young bullocks, and rams, and lambs, for the burnt-offerings of the God of heaven,² wheat, salt, wine, and oil, according to the appointment of the priests which *are* at Jerusalem, let it be given them day by day without fail;

10 That they may offer sacrifices *of* sweet savours unto the God of heaven, and *pray* for the life of the king, and of his sons.

11 Also I have made a decree, *that* whosoever shall alter this word, let timber be pulled down from his house, and, being set up, let him be hanged³ thereon; and let his house be made a dunghill for this.

12 And the God that hath caused *his* name to dwell there *destroy* all kings and people, that shall put to their hand to alter *and* to destroy this house of God which *is* at Jerusalem. I *2* Darius have made a decree; let it be done *with* speed.

13 ¶ Then *Tatnai*, governor on this side the river, Shethar-boznai, and their companions, according to that which Darius the king had sent, *so* they did speedily.

14 And *the* elders of the Jews builded, and they prospered through the *prophesying* of Haggai the prophet, and Zechariah the son of Iddo: and they builded, and finished *it*, according to the *commandment* of the God of Israel, and according to the *commandment* of Cyrus, and Darius, and Artaxerxes⁴ king of Persia.

15 And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

16 ¶ And *the* children of Israel, the priests and the Levites, and the rest of the children of the captivity, kept the *dedication* of this house of God *with* joy,

17 And *offered* at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and, for a sin-offering for all Israel, twelve he-goats, according to the number of the tribes of Israel.

18 And they set the priests in their divisions, and the Levites in their courses, for the service of God which *is* at Jerusalem; *as* it is written in the book of Moses.

19 And the children of the captivity *kept* the passover upon the fourteenth *day* of the first month.⁵

20 For the priests and the Levites were *purified* together; all of them *were* pure, and killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves.

21 And the children of Israel, which were

Christ's followers are never persecuted but when they are belied. Let their cause be but fairly stated and fairly heard and it will stand its ground against every

opposition. And it is often false information and not malice that makes magistrates to issue forth persecuting edicts and sentences.

CHAPTER VI. REFLECTIONS.—Impartial search never hurts but helps the cause of truth: and God makes the attempts against his church the means

come again out of captivity, and all such as had separated themselves unto them from the filthiness of the heathen of the land, to seek the LORD God of Israel, did eat,

22 And^b kept the feast of unleavened bread seven days with joy: for the LORD had made them joyful, and turned the heart of the king of 'Assyria' unto them, to strengthen their hands in the work of the house of God, the God of Israel.

CHAPTER VII.

¹ Ezra's pedigree from Aaron; he goeth up to Jerusalem. ¹¹ The gracious commission of Artaxerxes to him. ²¹ Ezra blesseth God for this favour.

NOW after these things, in the reign of Artaxerxes¹ king of Persia,² Ezra^a the son of Seraiah, the son of Azariah, the son of 'Hilkiah,

2 The son of Shallum, the son of 'Zadok, the son of Ahitub,

3 The son of Amariah, the son of Azariah, the son of Meraioth,

4 The son of Zeremiah, the son of Uzzi, the son of Bukki,

5 The son of Abishua, the son of 'Phinehas, the son of Eleazar, the son of Aaron the chief priest:

6 This Ezra went up from Babylon; and he was a 'ready scribe' in the law of Moses, which the LORD God of Israel had given: and the king granted him all his request, according to the hand of the LORD his God upon him.

7 And there went up some of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king.

8 And he came to Jerusalem in the fifth month, which was in the seventh year of the king

9 For upon the first day of the first month began he to go up from Babylon, and on the first day of the fifth month⁴ came he to Jerusalem according to the good hand of his God upon him.⁵

10 For Ezra had prepared⁶ his heart to seek

A.M. 3489. B.C. 515.

7 ch. 9. 11. Ps. 93. 5. Ex. 12. 47-49. Ro. 12. 1. 2 Co. 6. 14-18. Phil. 15. 16. 2 Ch. 30. 21. 35. 17. Ex. 12. 18-20. 13. 6. 7. 23. 15. 34. 18. Le. 23. 6-8. Nu. 28. 17-25. 16. 3. 4. Jos. 5. 11. 1 Co. 5. 7. 8. 1. Pe. 2. 1, 2. 1. Pr. 21. 1. Jn. 19. 11. ch. 9. 25. 3-13. 6 Persia, which now included Assyria. 7 Persia now constituted the head of the Asiatic empire; but, owing to the provincial arrangement, the emperor legislated for Judea, as king of Assyria, the ancient name of one of his kingdoms.—C.

CHAP. VII.

B.C. 457.

1 Longhand. 2 An interval of about 58 years intervened between the close of the sixth and the beginning of the seventh chapter. Ezra now takes up the thread of the narrative at the time when he left Babylon with a second caravan of returning exiles. He was a priest, a lineal descendant of Aaron. To gain for himself his rightful influence, and his proper place, he gives his genealogy.—P.

a ver. 6, 10; ch. viii. x.

b 2 Ki. 25. 18. 1 Ch. 6.

4-14. 50-53.

c 2 Ch. 34. 9. 15.

d 1 Ch. 6. 8-12. He was descended from the high-priests.

e 1 Ch. 6. 4. 50. Nu. 25.

6-12. Ps. 106. 30. Jos. 22.

13. Ju. 20. 28.

f ver. 11, 21; ch. 8. 1. 9.

11. Ps. 45. 1.

g Literally, a speedy

writer, but applied to signify a learned expositor.—C.

h ver. 11-26; ch. 8. 22.

31. Ne. 8. 1-8.

i ch. 8. 18. 22. 26. 2.

7. 1 Pr. 3. 6. Is. 43. 1. 2. 41.

10. 46. 4. Ps. 62. 22. He.

13. 5. 6. 8. 32.

k If the time seem too long for the distance, let it be recollected, that the caravan under Ezra travelled with the aged and young of the families, and also with cattle.—C.

l It is probable that the first date marks the time when Ezra began to make preparation for the departure of the exiles. The work of preparation would necessarily be tedious. Property acquired in Babylon would have to be disposed of; all matters of business must be arranged; goods and cattle intended for transport must be got ready. Even three or four months would be a limited period for all this work.—P.

m 1 Sa. 7. 3. 2 Ch. 19. 3.

27. 6. Pr. 4. 23. Mat. 7. 24.

n The act of preparation is mentioned

A.M. 3547. B.C. 457.

ed—the principle is implied, that is grace; which Paul declares to be the chosen principle of all our good works, 1 Co. 15. 10.—C. 7. 1. Mal. 2. 7. 1 Ti. 3. 2. 2. Ti. 4. 2. 1 Ki. 2. 3. m Eze. 26. 7. Da. 2. 38. 2 Ki. 18. 19. Is. 10. 8. n Or, To Ezra, the priest, a perfect scribe of the law of the God of heaven, peace, &c. ch. 4. 7.

o ch. 1. 3. Is. 27. 13. 14.

45. 13. Ps. 110. 3. Ju. 5. 2.

9. 7 Chald. from before the king.

p Es. 1. 14.

q Seven Persian nobles discovered and conspired against the impostor Smerdis, and one of them was chosen king. Hence, it seems probable, seven became the ordinary number of the Persian privy-council. C.—Princes who enjoyed the chief offices in the state. From the time of Darius Hystaspes, who was chosen out of seven nobles to be king, the kings of Persia ever had seven counsellors privileged as these nobles were. The names of these persons are given Es. 1. 10.—C.

r Da. 2. 47. 5. 20. 26. 3.

29. 2. ch. 6. 4. 8-10. Ps. 68.

29. Is. 60. 6. 9. Re. 21. 24.

26.

s They obviously entertained an exalted idea of the God of Israel, and earnestly desired his favour, although they did not worship him alone, but imagined that other gods had some power, though not so great as his.—I.

t 2 Ch. 6. 2. 6. 29. 6. ch.

6. 12. ch. 8. 25. 12. 68. 69. Ex.

25. 35. 5. 21.

u ch. 6. 9. De. 14. 24.

26. Le. 1. vi. Nu. xv.

xxiii. 1 Ch. 9. 29.

12. 40.

x 2 Ki. 12. 15. 22. 7. 1

Co. 4. 1. 2.

y It is remarkable that a heathen prince should lay no other restriction on Ezra and his brethren, in disposing of the treasures which they collected, except that they should be employed 'after the will of their God.' The whole commission implies a chartered right to the Jews of living according to their own law. y 2 Ch. 32. 19. Je. 3. 17.

ch. 8. 27. 30. 33. 34.

z It is revealed (ch. 6. 2) that 'the Lord had turned the heart of the king, to strengthen their hands in the work of the house of God; and here we find him endow the temple with the royal treasures necessary for the support of its priesthood and service.—C.

z ch. 5. 3. 6. Ne. 2. 7. 8.

the law of the LORD, and to do it, and to teach in Israel statutes and judgments.

11 ¶ Now this is the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, even a scribe of the words of the commandments of the LORD, and of his statutes to Israel.

12 Artaxerxes, king of kings, unto 'Ezra the priest, a scribe of the law of the God of heaven, perfect peace, and at such a time.

13 I make a decree, that 'all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own free will to go up to Jerusalem, go with thee.

14 Forasmuch as thou art sent of the 'king, and of his 'seven counsellors,⁸ to inquire concerning Judah and Jerusalem, according to the law of 'thy God which is in thine hand;

15 And to carry 'the silver and gold, which the king and his counsellors have freely offered unto the God of Israel, whose habitation is in Jerusalem,

16 And⁴ all the silver and gold that thou canst find in all the province of Babylon, with the free-will-offering of the people, and of the priests, offering willingly for the house of their God which is in Jerusalem;

17 That 'thou mayest buy speedily with this money bullocks, rams, lambs, with their meat-offerings and their drink-offerings, and offer them upon the altar of the house of your God which is in Jerusalem.

18 And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do after the will of your God.

19 The 'vessels also that are given thee for the service of the house of thy God, those deliver thou before the God of Jerusalem.

20 And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow it out of the king's treasure-house.²

21 And I, even I Artaxerxes the king, do make a decree to 'all the treasurers which are

of her advantage and honour. He raises up unexpected instruments to accomplish his gracious purposes. And often his spiritual work is carried on by their means who have neither part nor lot in the matter. The prayers of the godly are, or ought to be, the great support of nations and their magistrates; and if magistrates understood their own interests they would carefully secure them in their favour. But dreadful is the curse which shall at last light upon all the enemies of Christ and his church. And it is high time to be active and bold in his work, when we are bound to it by his express command, shamed into it by repeated edicts of heathen magistrates, and encouraged in it by his faithful ministers. God will have his work finished at last, notwithstanding ten thousand obstructions. What a mercy is it when Christ's church is prepared for the exact observance of all his ordinances, the most solemn not excepted! And it is a matter of great joy to all his true friends, and an honour to a church, when ministers are remarkably holy and faithful. Yea, it is highly necessary that all of us solemnly dedicate ourselves for temples to God; and offer up the solemn

prayers of faith for God's blessing on the ordinances of his grace, which we have, or expect to enjoy. Yet not upon our services in his church must our hopes and joys depend, but on Jesus, as our God-honouring and sin-expiating oblation, and our passover sacrificed for us. If we live on him as our all in all, and occupy ourselves diligently in his service, the Lord will provide friends for us, even where we least expected.

CHAPTER VII. [Ver. 1. Seraiah, the son of Azariah. This Seraiah was that high-priest who was slain by Nebuchadnezzar at Riblah, 2 Ki. 25. 18, 21, about 130 years before, and therefore could not be literally the father of Ezra. But by a principle of Jewish law, frequently exemplified in the Scriptures, when the intermediate parties died childless, and the family property or offices descended by heirship to a collateral branch, or in virtue of the law of adoption, as exemplified Ge. 48. 5, 6, a grandson or still more distant relative might be counted not as the son of his immediate father, but of his more remote ancestor. Among the many practical advantages of this system,

was the facility which it afforded in tracing ancestry, and settling hereditary claims, by diminishing the links of proof necessary for their establishment. C.]

REFLECTIONS.—God richly endows men with proper gifts and grace when he intends them for distinguished work in his church. And that character is highly exalted in which great knowledge and activity meet with great holiness of heart and life. Yea, very excellent is a knowledge of the Scriptures when it is reduced to practice and employed in the instruction of others. If God calls us to a difficult service he can make all things concur to our encouragement. If his people want magistrates of their own religion, he can make heathens to compensate the loss, doing honour to his word as the rule; showing at once generous hearts and open hands, and punishing contemptuous despisers of him and his interests. But how thankful ought we to be when he thus makes the princes of this world nursing parents to his church, terrors to evil-doers, and a praise to them that do well! Surely then it is becoming in us to depend on him alone as our strength and salvation, and to ascribe the glory of all

beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily,

22 Unto an hundred talents of silver,³ and to an hundred measures⁴ of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing *how much*.

23 Whatsoever is commanded⁵ by the God of heaven, let it be diligently done for the house of the God of heaven: for *why* should there be wrath against the realm of the king and his sons?⁶

24 Also we certify you, that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it⁷ shall not be lawful to impose toll, tribute, or custom, upon them.

25 And thou, Ezra, after the wisdom of thy God that *is* in thine hand, set *magistrates* and judges, which may judge all the people that *are* beyond the river, all such as know the laws of thy God; and *teach* ye them that know *them* not.

26 And *whosoever* will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether *it be* unto death, or to banishment,⁷ or to confiscation of goods, or to imprisonment.⁸

27 ¶ Blessed⁹ be the LORD God of our fathers, which hath put *such a thing* as this in the king's heart, to beautify the house of the LORD which *is* in Jerusalem;

28 And *hath* extended mercy unto me before the king, and his counsellors, and before all the king's mighty princes: and I was strengthened as¹⁰ the hand of the LORD my God *was* upon me; and I gathered together out of Israel chief men to go up with me.

CHAPTER VIII.

1 The companions of Ezra, who returned with him from Babylon. 15 He sendeth to Iddo for ministers for the temple. 21 He keepeth a fast. 24 He committeth the holy treasures to the custody of the priests. 31 From Ahava they come to Jerusalem. 33 The treasure is weighed in the temple. 36 The king's commission delivered.

THESE *are* now the chief of their fathers, and *this is* the *genealogy* of them that went¹ up with me from Babylon, in the reign of Artaxerxes the king.

2 Of the sons of ¹Phinehas; Gershom: of the sons of ²Ithamar; Daniel: of the sons of David;⁴ Hattush.

3 Of the sons of Shechaniah, of the sons of Pharosh,⁶ Zechariah; and with him were reckoned, by genealogy of the males, an hundred and fifty.

A.M. 3547. B.C. 457.

1 Chald. *cor.*

2 Heb. *Whatsoever*

is of the decree.

3 Ch. 6.10. Ps. 68.29.

4 Here is an ac-

knowledge of the

part of a heathen

monarch of the great

principle, that God

is king of nations,

and that he can just-

ly claim national

treasures for the sup-

port and promotion

of his church. Ezra

was empowered to

draw from the pub-

lic funds whatever

might be required

for the building of

the temple and the

re-establishment

of the worship of God

at Jerusalem. The

great officers of the

empire were com-

manded to afford

Ezra every facility

in his work, and to

see that he was sup-

plied with money.

Ezra felt himself jus-

tified in accepting of

and using the money.

The concluding

clause of ver. 23 is

especially deserving of

note; it embodies a

noble lesson, which

kings and rulers in

all ages and coun-

tries ought to learn—

that the wrath of God

is to be feared, and

his blessing to be ob-

tained, by a dedica-

tion to his glory of

national treasures

and power.—P.

5 Ge. 47.22. ch. 11.23.

6 Ex. 18. 21-29. De.

10.18. Ps. 18.43. Is. 14.1.

Zec. 2.11.

7 Mal. 2.7. Mat. 13.

23.28.29. Col. 1.28.29.2

Ti. 4.2. Tit. 1.9.2 Ch. 17.

7. 2 Ch. 6.11. Da. 3.28.

29.26. Ro. 13. 1-6. 1

Pe. 2.13.14.

7 Chald. *to rooting*

out.

8 This extraordi-

nary favour to the

Jews has generally

been accounted for,

by supposing that

Asteres to be the

Ahasuerus of Esther,

and the favour to

have originated from

his attachment to

his young and beau-

tiful Jewish queen.

But besides that this

is mere unsupported

conjecture, it seems

a strange forgetful-

ness of ch. 6. 22; 7. 27.

where the whole is

attributed to the

grace and Spirit of

the Lord. Why must

an earthly motive be

sought out for a

spiritual act of rever-

ence for God and his

worship? Surely the

king's heart is in the

hand of the Lord,

as the rivers of

water; he turneth it

whithersoever he

will, Pr. 21.1.—C.

1 Ch. 29.10. Ja. 1.17.

Pr. 21.1. Ch. 9.9. Ge. 43.14.

Ne. 1.11.

2 Ps. 138.3.2 Ti. 4.17.

Ne. 2.8. ver. 6.

CHAP. VIII.

1 Ch. 4.33. ch. 7.7.

13. 1 The whole num-

ber, according to the

particulars here

given, was 1754.

These, however, be-

ing all males, and

probably adult males,

we may suppose

that the whole party,

including women

and children, would

amount to several

thousand persons.—

1. 1 Ch. 6.4.

2 Ch. 6.3.

3 Ch. 3.1.22.

4 Ch. 2.7.10.25. Ne. 7.

8.

A.M. 3547. B.C. 457.

7 Ch. 2.6. 10.30. Ne.

10.14.11.

2 There is no suffi-

cient reason for ima-

gining, without any

authority from MSS.,

that here, or in ver.

20, any names have

dropped out by ne-

glect of transcribers.

Shechaniah is the

name of the head of

the whole family—

the son of Jahaziel,

the most distinguish-

ed member of his de-

scendants.—C.

3 This was a per-

son of great note, of

whose family there

went up almost twice

as many as did of

any other family.—

1. 2 Ch. 2.15. Ne. 10.10;

7.20.

4 Ch. 2.7; 10.26. Ne. 7.

12.

5 Many from the

same families, which

are mentioned in this

and in the succeed-

ing verses, had pre-

viously gone up with

Zerubbabel in the

reign of Cyrus. See

ch. 1.—C.

6 Ch. 2.4. Ne. 7.9.

7 Ch. 2.6. Ne. 7.11.

8 Ch. 2.11. Ne. 7.16.

9 Ch. 2.12. Ne. 7.17.

10 Or, *the youngest*

son.

11 Ch. 2.13. Ne. 7.18.

12 Ch. 2.4. Ne. 7.19.

13 Or, *Zacur*.

14 Ps. 137.1.

15 Supposed, from

similarity of sound,

to be Adeava, which

is said by Ammianus

to have given name

to Adiabene, a pro-

vince of Assyria. But

though the particular

name intended be

unknown, surely

cannot be imagined

that Ezra in setting

out from Babylon

(ver. 1), would ap-

point his rendezvous

250 miles from Baby-

lon, and not less than

500 miles out of his

direct way to Jerusa-

lem. C.—Ahava is

probably the same

as *Izab* or *Iza*, a

town of Assyria,

grouped with Seph-

er, and Hena,

2 Ki. 17. 31; 18. 31.

37:13. Out of these

cities Shalmaneser

brought captives to

Samaria, to occupy

the place of the cap-

tive Jews. The cities

were in Babylonia,

probably on the Eu-

phrates; and there-

fore the river that

runneth to Ahava

would be either the

Euphrates itself, or

one of its tributaries.

Some would identify

Ahava with the mo-

dera Hit, which

stands on the Eu-

phrates, 100 miles

above Babylon.—P.

8 Or, *pitched*.

9 Pr. 27.23. Ac. 20.28.

He. 13.17.

10 No more Levites,

Ne. vii. ch. 7. ver. 2.

11 Similarity of name

has led to the suppo-

sition that this place

was near the Caspian

Sea. This con-

jecture is quite un-

reasonable, as the

travelling distance

between Babylon and

the Caspian is much

greater than from

Babylon to Adia-

bene, and one that

could not be per-

formed in the allot-

ted time. See ch. 7.9; 8.

15. 31. The site of

Casiphia is now un-

known, but that it

was near Babylon,

and within the more

populous and pro-

TECTED districts, there

can be no doubt. See

verse.—C.

12 Heb. *I put words*

in their mouth, 2 Sa.

14. 19.

13 Ch. 58.707.7.24.1

Ch. 9.2. Ne. 7.60.11.3.

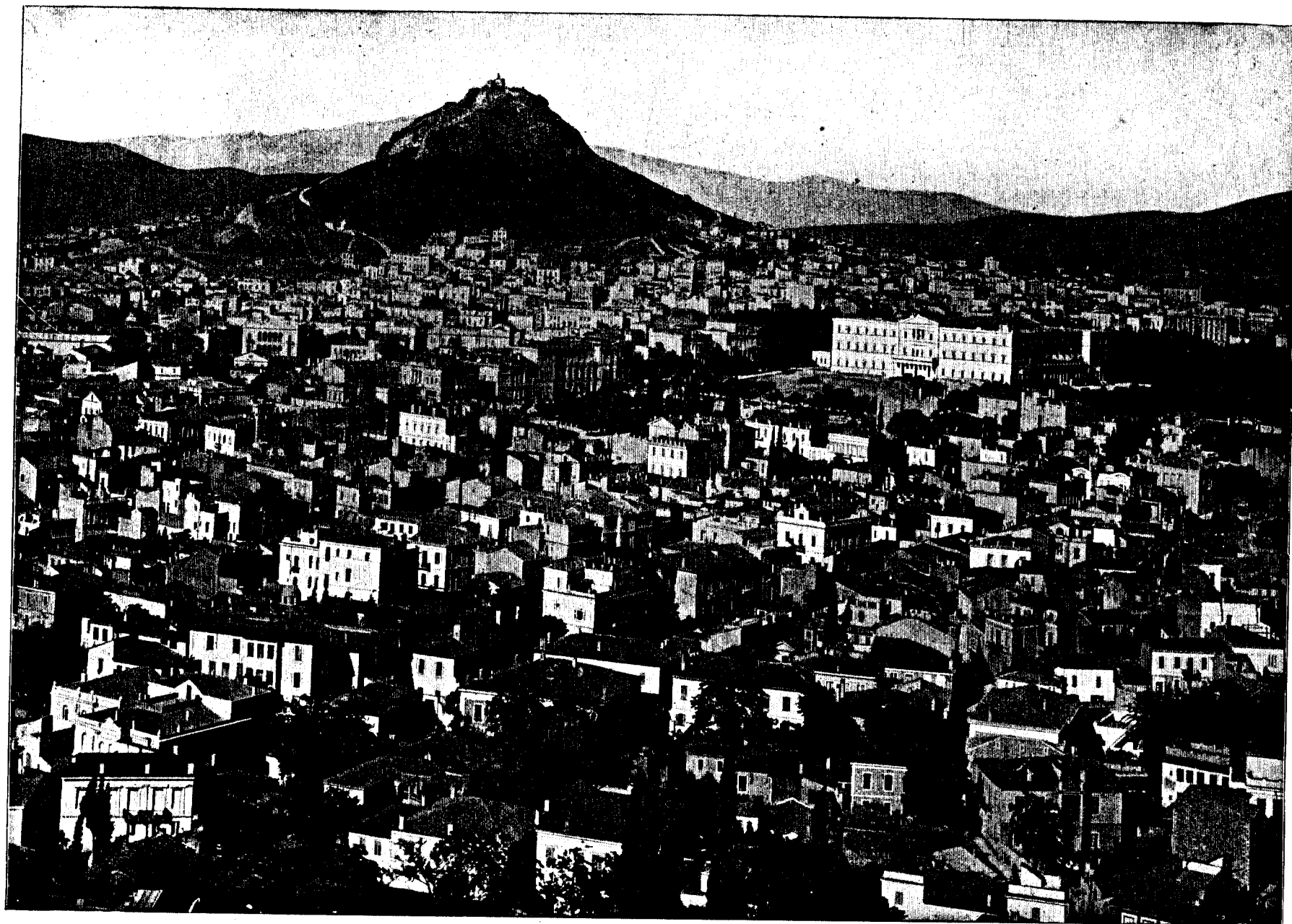
14 Ch. 7.28. Pr. 3.6.

15 Ne. 8.7.8.9.4.5.

Mal. 2.7. 1 Co. 3.10.1

Ch. 12.32.

16 Ne. 3.17; 10.11.



LYCABETTUS AND THE PALACE OF THE KING, FROM ACROPOLIS—IN SIGHT OF PLACE WHERE AHASUERUS WAS DEFEATED IN THE BATTLE OF SALAMIS. [Ezra, viii:1.]—After the death of Darius, who was conquered by the Greeks in the battle of Marathon, Ahasuerus succeeded his father on the throne. Ahasuerus continued the warlike operations of his father, and invaded Greece, but was conquered at the battle of Salamis on the 20th of September, B. C. 480. There is a mount whose base is washed by the sea, called Kory-

dallos, in sight of the Acropolis and Mt. Lycabettus which has long borne the name of the Throne of Xerxes (Ahasuerus) because it is said he sat upon the rocky brow of this hill in his silver-footed chair to watch the progress of the battle of Salamis. The Persian army was almost completely destroyed in this battle. Under the very eyes of Ahasuerus the Greeks destroyed the "bloom of all the Persian youth, in spirit the bravest, and in truth the noblest princes."

20 Also* of the Nethinims, whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinims: all of them were expressed by name.

21 ¶ Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance.

22 For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way:² because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him.

23 So we fasted, and besought our God for this; and he was entreated of us.³

24 ¶ Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their brethren with them,

25 And weighed unto them the silver, and the gold, and the vessels, even the offering of the house of our God, which the king, and his counsellors, and his lords, and all Israel there present, had offered;

26 I even weighed unto their hand six hundred and fifty talents of silver, and silver vessels an hundred talents, and of gold an hundred talents;

27 Also twenty basons of gold, of a thousand drams; and two vessels of fine copper,⁵ precious as gold.⁶

28 And I said unto them, Ye are holy unto the LORD; the vessels are holy also; and the silver and the gold are a free-will-offering unto the LORD God of your fathers.

29 Watch ye, and keep them, until ye weigh them before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the LORD.

30 So took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring them to Jerusalem, unto the house of our God.

31 ¶ Then we departed from the river of Ahava on the twelfth day of the first month, to go unto Jerusalem: and the hand of our God was upon us, and he delivered us from the hand of the enemy,⁷ and of such as lay in wait by the way.⁸

32 And we came to Jerusalem, and abode there three days.

A.M. 3547. B.C. 457.

2 ch. 24. 1 Ch. 9.2.

Jos. 9.27. ver. 17.

a 1 Sa. 7.6. 2 Ch. 20.3.

Jonah 3.6-8. Da. ix. x.

b 1s. 58. 5. Le. 16.29.

c Pr. 3.6. Je. 50.4-5.

d These were chiefly

the Bedouin Arabs,

who still continue to

infest the neighbour-

hood of Babylon and

the deserts of the ad-

joining countries.

True to their origi-

nal character, their

hand is still against

every man. Single

travellers or weak

parties dare not pass

their haunts; even

strong and numerous

parties, well armed,

or escorted by cav-

alry, cannot pass

free, for when they

fear to attack a well-

guarded caravan,

they are the most

adroit pilferers by

night, and carry off

all stragglers whom

they can seize by

day. Their more gen-

eral habit, however,

is to avoid shedding

blood, but to levy

such contributions as

amount to spoliation.

To such robber

herds, Ezra and his

fellow-mourners pre-

sented a most tempt-

ing object, as their

recorded treasure of

gold and silver alone

could not be less than

£300,000.—C.

d Mt. 27.19-25. Joel

2.12-14. 1s. 45.11. ver.

31.

e What faith was

here shown by Ezra?

He well knew that

the whole country be-

tween the banks of

the Euphrates and

Palestine swarmed

with Arabs, with

whom robbery was a

trade. He knew also

the immense value

of the property the

returning exiles were

about to carry with

them. Yet he would

not ask a guard. He

prayed to God. He

had confidence in his

power, his faithful-

ness, and his love to

a penitent people.

He thus set forth on

that perilous journey

over the exposed

desert, and the God

of Abraham con-

veyed his people in

safety to the land of

their fathers.—P.

f ch. 1.8. Phi. 4.8. ver.

29. 33.34.

g ch. 7.15.16.

h About £80,614

sterling.

i Heb. yellow or

shining brass.

j The precise na-

ture of this com-

-pound metal is not

now known, but is

generally supposed

to be that called Cor-

inthian brass, a

mixture of brass,

copper, silver, and

gold, found by Lu-

cius Mummius after

the burning of Co-

rinth. Sir John Char-

din mentions a com-

-pound metal found in

Sumatra, which he

calls catene, and

describes it either as

gold and steel, or

copper and steel, or

gold and copper;

but which, whatever

be its composition, is

valued above gold,

and is worn by roy-

alty alone.—C.

k Re. 5.15. ver. 25;

ch. 7.15.16.

l 1 Ch. 26.20-26. Lu.

12.37.38. Ac. 20.31. He.

13.17. Re. 2.13.25.33.

11.

m ch. 7.9. with 10.9.

n 2 Ch. 10.9. Ps. 91.1-

11. ch. 7.6.28. ver. 22. 1s.

46.2.44.3.42. 47.10-16.

He. 13.5.6.

o The mode of the

deliverance is not

mentioned, for that

could but satisfy

curiosity; the fact

alone is recorded, for

that serves to streng-

then faith.—C.

p The march of the

A.M. 3547. B.C. 457.

Israelites must have

been known. The

watchful Arabs were

of the amount of trea-

sure in the caravan.

They appear to have

laid their plans for

surprise and attack,

yet they were disap-

pointed. Greater was

He who was with the

Israelites than all

who could be against

them. What a lesson

does this teach them!

and doubting Chris-

tians! It forms the

best practical com-

ment on the words of

the Lord. Seek ye

first the kingdom of

God and his righte-

ousness. P.—There

were many who hated

them, and were de-

sirous to cut them off,

but many robbers

who watched for a

booty.—I.

1 Ne. 3.410.5.

m Ne. 8.7.

n Perhaps a public

record was made of

the treasures re-

ceived, and the per-

sons who brought the

money and the ves-

sels were discharged

by a public instru-

ment. Perhaps the

meaning may be,

that there was an

inventory taken of

the goods belonging

to the temple, which

the priests were

charged with, as the

swards of a family

are wont to be with

the goods belonging

to it.—I.

o Ps. 116. 12-18. Lu.

1.74.75.

p ch. 6.17. Nu. 7.87.

q ch. 7.21.

r 1s. 56.6.14. 161.5.6.

s 2.14-20. Re. 12.16.

t See note on ch.

7.23.—I.

U CHAPTER IX.

1 By comparing

ver. 1, 2, the princes

seem to have become

very sensible of the

popular sin, in which

they had been the

original leaders. This

is no uncommon

event—men, for ex-

ample, discover the

evil of drunkenness,

and so readily form

their own feeling of

its effects in seeing

themselves as from seeing

the folly, madness,

and ruin of others.—C.

v Co. 7.14. Ge. 6.2.

w Mal. 7.8.11. ch. 10.18-

44.

x So the Israelites

were called, because

of God's covenant

with them, by which

they were separated

from all others and

constituted a pecu-

liar people.—I.

y Ge. 37. 29, 34. Jos.

7.5.

z Job 1.20. 1s. 15. 2.

aa Je. 7.20. 48. 37.38. Eze.

7.18. Mi. 1.16.

ab This is still a com-

mon method of ex-

pressing grief in the

East, and even in

European nations it

has been often used

to express extreme

agony of spirit.—C.

ac Ne. 1.4. Ps. 143.4.

ad 1s. 66.257. 16.2. Ki.

22.11.19. Ps. 44. ch. 10.

ae He. 9.26.

af Ex. 20.38. Da. 9.21.

ag Jos. 7.6.

ah m 1 Ki. 8. 22, 38, 54.

ai Jos. 7.6.

aj n Ro. 6.21. Eze. 16.

ak 63.36.31. Job 42.5.6. Ps.

139.3.40.11.12.

al o Ps. 38.4. Da. 9.5. 2

Ch. 28.6.9. ch. 13.15.1.

am 18.2. Sa. 24.10.

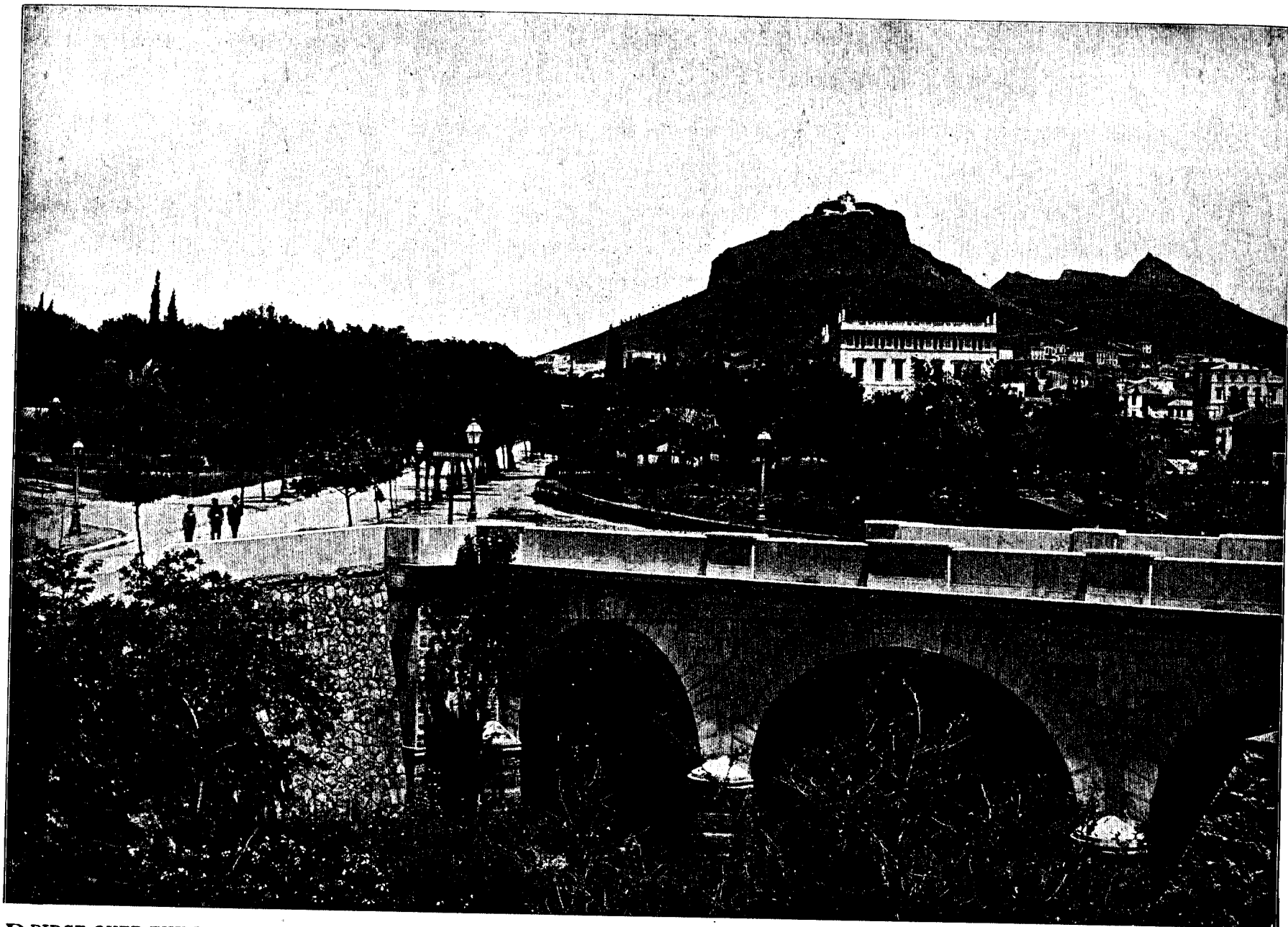
33 ¶ Now on the fourth day was the silver, and the gold, and the vessels, weighed in the house of our God, by the hand of Meremoth the son of Uriah the priest; and with him was Eleazar the son of Phinehas; and with them was Jozabad the son of Jeshua, and Noadiah the son of Binnui, Levites;

34 By number and by weight of every one; and all the weight was written⁹ at that time.

35 Also the children of those that had been carried away, which were come out of the captivity, offered burnt-offerings unto the God of Israel, twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve he-goats for a sin-offering: all this was a burnt-offering unto the LORD.

36 ¶ And they delivered the king's commissions unto the king's lieutenants, and to the governors on this side the river; and they furthered the people, and the house of God.¹

CHAPTER IX.



B BRIDGE OVER THE ILISSUS—ONE OF THE FOUR MOST CELEBRATED RIVERS IN THE WORLD, THE OTHER THREE BEING THE TIBER, THE NILE AND THE JORDAN. [Ezra, ix:1.]—"Now when these things were done, the princes came to me, saying the people of Israel, and the priests, and the Levites have not separated themselves from the people of the lands, doing according to their abominations, even of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians and the Amorites." About

the time Ezra uttered the prayer recorded in this ninth chapter, confessing the sins of his people, the Spartans and the Boeotians were waging war against Athens. We give, as illustrating this Grecian history, contemporaneous with the facts of the ninth chapter of Ezra, a picture of a modern bridge over the Ilissus. This is a small stream that flows at the bottom of a deep ravine, through the classic city of Athens. It is dry a part of the year, and yet is one of the most famous water courses on earth, made so by the great men who have lived on and about it.

our iniquities are increased over *our* head,⁴ and our trespass is grown up unto the heavens.⁵

7 Since the ⁷days of our fathers *have* we been in a great trespass unto this day; and for our iniquities have we, our kings, and our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as *it is* this day.

8 And now for a ⁸little space grace hath been *showed* from the LORD our God, to leave us a remnant⁶ to escape, and to give us⁷ a nail⁸ in his holy place, that our God may ⁸lighten our eyes, and give us a little reviving in our bondage.

9 For ⁹we *were* bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the ⁹sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us ⁹a wall in Judah and in Jerusalem.

10 And now, O our God, ¹⁰what shall we say after this? for we have forsaken thy commandments,

11 Which thou hast commanded ¹¹by thy servants the prophets, saying, The land, unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it from one end to another with their uncleanness.

12 Now therefore give not your daughters unto your sons, neither take their daughters unto your sons, nor seek their peace or their wealth for ever; ¹²that ye may be strong, and eat the good of the land, and leave ¹²it for an inheritance to your children for ever.

13 And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God ¹³hast punished us less than our iniquities⁹ *deserve*, and hast given us ¹³such deliverance as this;

14 Should^b we again break thy commandments, and join in affinity with the people of these abominations? ¹⁴wouldest not thou be angry with us till thou hadst consumed *us*, so that ¹⁴there should be no remnant nor escaping?

15 O^a LORD God of Israel, thou *art* righteous;¹ for we remain yet escaped, as *it is* this day: behold, we *are* before thee in our tres-

A.M. 3547. B.C. 457.

⁴ Even as exhalations from the earth are increased into dark clouds, charged with irresistible lightning ready to descend and destroy.—C.

⁵ That is, builded up as the tower of impious Babel, or as an enormous beast of prey, not merely of young men, but if it were possible assailing heaven itself.

⁶ Ch. xxviii. xxvi. Je. ii. xxiii. xxxii. lii. De. xxviii. xxxii. Le. xxvi. ju. ii. 2. Ki. xvii.

⁷ Heb. *moment*, ch. i. vii. Hag. i. li. Zec. i. iv. Those that had returned were but a remnant of the whole people. The ten tribes, as such, were lost; and many even of Judah and Benjamin were still in Babylon.—I.

⁸ Or, *a pin*. That is, a constant and sure abode.

⁹ From consulting Is. 22. 23-25, the nail seems to represent certain fixtures in the temple walls, for suspending the sacrificial vessels; and consequently it will here signify a permanent establishment of religious ordinances.—C.

¹⁰ Sa. i. 14. 27. 29. Ne. 9. 36. Ps. 136. 23. 24. 106. 45. 46.

¹¹ Ch. i. 1-8; 6. 1-12; 7. 6, 11-26. Is. 14. 1-3; xl. ii. Je. ii. xxx. xxxiii. Mic. vii. Zeph. iii.

¹² Is. 5. 2. Zec. 2. 5.

¹³ La. 3. 22. Da. 9. 16. Job. 9. 23. Ps. 130. 31. 143. 2. Ro. 9. 19, 20.

¹⁴ Le. xviii. De. 7. 3. Ex. 23. 32. 33. Jos. 23. 12. Ju. 2. 2.

¹⁵ De. 6. 1. 2. Is. 1. 19. Ps. 103. 17.

¹⁶ Ps. 103. 10. 106. 45. 46. La. 3. 22. 32. Hab. 3. 2. Job. 11. 6.

¹⁷ Were God to punish in proportion equal to our iniquities, the judgment must be immediate as is the sin; and were he to send an evil for every sin, the life of the transgressor must be as constant in misery as in sinning. But the Lord is gracious, and full of compassion, and by his goodness leads us to repentance. Ps. 103. 8-10. Ro. 2. 4.—C.

¹⁸ Ro. 6. 1. 2. Ju. 5. 14. C. Le. 26. 18, 23, 24, 27-32. De. 28. 15-68; 32. 21-28.

¹⁹ Da. 9. 4-16. Ps. 32. 5.

²⁰ Merciful. Or, the next words may be rendered not 'for we remain,' but 'though we remain' God's justice will not suffer us to escape, though for the present he forbear to punish us to the extent of our deserts. Though the Jews had endured many and heavy sufferings, yet they had been punished less than they deserved; for they had broken their covenant, and merited utter ruin.—I.

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¹ Ps. 130. 3. 143. 1. 2. Job. 9. 2, 3. Ro. 3. 19, 20, 23.

CHAP. X.

¹ The sorrow and consternation of so eminent a person as Ezra, with his prayer and confession of deep criminality, were no doubt speedily reported all over the city; and this induced the people seriously to reflect upon their conduct and its consequences, so that numbers of their own accord gathered around the governor, and united with him in lamentations and humiliations before God. And the alarm becoming general, the women and children joined the assembly in the court of the temple, probably fearing lest the wrath of God should immediately be poured out upon them.—I.

² Zec. 12. 10. Ps. 32. 5. Ps. 28. 13. 1. Ju. 1. 9. 10. Ho. 12. 13.

³ b. i. Ki. 8. 30. 3. 3.

⁴ De. 31. 12. 2. Ch. 20.

⁵ Under a deep feeling of guilt, dread of judgment, and hope of pardon, ver. 3.—C.

⁶ Ne. 13. 23. Ge. 6. 2. Ex. 34. 12. De. 7. 2, 3. 2. Co. 6. 14.

⁷ Is. 55. 10. La. 3. 24. Ex. 34. 6, 7.

⁸ Ki. 11. 17. Ne. 9. 38. 2. 25. 27. Jos. 24. 25. 2. Ch. 15. 12. 10. 10. 31. 3. Ch. 9. 4. Is. 66. 2.

⁹ De. 7. 3. Jos. 23. 12.

¹⁰ Is. 8. 20. Jos. 7. 10. 1. Ch. 19. 13. 28. 10. Is. 35. 3-4. He. 12. 12. 13. 10. 24. 1. 1.

¹¹ After love and humility, there is nothing more useful than courage in attempting any work of reformation. It is indeed faith working by love, and enduring, and hoping all things for the Lord's sake, and his people's.—C.

¹² Ver. 3. Ne. 5. 12. 9. 38. 13. 25. He. 6. 10.

¹³ Ne. 5. 17. 13. 23. 23.

¹⁴ Job 23. 12. 2. Sa. 12. 16. Da. x. 1.

¹⁵ Ch. 7. 26.

¹⁶ Heb. *devoted*, Le. 27. 28. Jos. 6. 12.

¹⁷ The marriage of a Jew with an idolater was contrary to the divine law (De. 7. 3), and he that sinned presumptuously had no right to sacrifice, and was by law cut off from the congregation (De. xxx. xxxi.) Infidels have since this law harsh and unjust but out of their own mouth are they condemned: for they, being men, and in much ignorance, do form arbitrary rules, for neglect or violation of which members are excluded from their societies, and yet dare to accuse God, who of his infinite wisdom promulgates and enforces his laws, only in support of the eternal and unchangeable principles of holiness.—C.

¹⁸ Excommunicated, Ju. 9. 22. Jude 19. 1. Co. 5. 4. 5. 13. Mat. 18. 17.

passes; for we cannot ¹stand before thee because of this.

CHAPTER X.

¹ Shechaniah encourageth Ezra to reform the abuse of the strange marriages. ⁶ Ezra mourning assembleth the people. ⁹ The people at the exhortation of Ezra, repent, and promise amendment. ¹⁵ The care to perform it. ¹⁸ The names of those who had married strange wives.

NOW when Ezra¹ had^a prayed, and when he had confessed, weeping and casting himself down ¹before the house of God, there ¹assembled unto him out of Israel a very great congregation of men, and women, and children: for the people wept very sore.²

2 And Shechaniah the son of Jehiel, *one* of the sons of Elam, answered and said unto Ezra, ²We have trespassed against our God, and have taken strange wives of the people of the land: yet now ²there is hope in Israel concerning this thing.

3 Now therefore let us ³make a covenant with our God, to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that ³tremble at the commandment of our God; and let it be done ³according to the law.

4 Arise;⁴ for *this* matter *belongeth* unto thee: we also ⁴will be with thee: be of good courage, and do *it*.³

5 Then arose Ezra, and made the chief priests, the Levites, and all Israel, to ⁵swear that they should do according to this word. And they sware.

6 ¶ Then Ezra rose up from before the house of God, and went into ⁶the chamber of Johanan the son of ⁶Eliashib: and *when* he came thither, he ⁶did eat no bread, nor drink water; for he mourned because of the transgression of them that had been carried away.

7 And they made proclamation throughout Judah and Jerusalem, unto all the children of the captivity, that they should gather themselves together unto Jerusalem;

8 And ⁸that whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be ⁸forfeited,⁴ and himself ⁸separated from the congregation of those that had been carried away.

9 ¶ Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem

quired to be kept pure and spotless. Hence the intense desire and strenuous effort of Ezra to reclaim the erring among them. P.]

Ver. 17. ['They made an end with all the men,' that is, they completed the investigation of all the cases, and determined what should be done in each case. Probably in most cases the wives conformed to Judaism, and separated entirely from their Gentile relatives; but wherever the wives proved ignorant or stubborn, the rulers insisted on their being divorced. It became therefore, in regard to each wife, a choice between her idolatry and her husband; and in regard to each husband between carnal appetite and religious principle. P.]

Ver. 44. [All these had taken strange wives, and

And that which seems light or lawful to carnal professors lies heavy on tender consciences. These take grief and shame to themselves for such as are hardened in their sins: and to join with such in their sorrow and zeal is both our duty and honour: for the most fearful aggravations appear attending our sins and those of our land when we consider the matter as in the sight of God. ¶ Therefore becomes us faithfully and humbly to repent of and acknowledge our sins, over our great sacrifice, our great propitiation; once offered in the evening, the end of the world; and in the believing view of God's sacrificial relation and pardoning mercy, to justify him and condemn ourselves. But often-repeated provocations weary out the patience of

God. And hopeless is their case when neither corrections humble nor mercies constrain.

CHAPTER X. [Ver. 11. The original cause of the law against mixed marriages evidently was the tendency of such marriages to draw the people away from the worship of the true God. All the nations among which the Israelites were placed were idolaters. Not only was their worship irrational, and sometimes inhuman, but their morals were most impure. Had the Israelites been permitted freely to intermarry with them, the natural and speedy result must have been universal degeneracy and degradation. The priest-nood especially, as being the instructors and guides of the nation, re-

within three days: it was the ninth month,⁵ and the twentieth day of the month; and all the people sat in the street of the house of God, trembling⁶ because of this matter, and for the great rain.⁶

10 And Ezra the priest stood up, and said unto them, Ye have transgressed, and have taken strange wives, to increase the trespass of Israel.

11 Now therefore make confession unto the LORD, God of your fathers, and do his pleasure; and separate yourselves from the people of the land, and from the strange wives.

12 Then all the congregation answered and said with a loud voice, As thou hast said, so must we do.

13 But the people are many, and it is a time of much rain, and we are not able to stand without,⁷ neither is this a work of one day or two: for we are many that have transgressed in this thing.⁸

14 Let now our rulers of all the congregation stand, and let all them which have taken strange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God for this matter be turned from us.⁹

15 ¶ Only Jonathan the son of Asahel, and Jahaziah the son of Tikvah, were employed¹ about this matter: and Meshullam and Shabbethai the Levite helped them.

16 And the children of the captivity did so: and Ezra the priest, with certain chief of the fathers, after the house of their fathers, and all of them by their names, were separated, and sat down in the first day of the tenth month to examine² the matter.

17 And they made an end with all the men that had taken strange wives by the first day of the first month.³

18 ¶ And among the sons of the priests there were found that had taken strange wives; namely, of the sons of Jeshua the son of Jozadak, and his brethren, Maaseiah, and Eliezer, and Jarib, and Gedaliah.

19 And they gave their hands³ that they would put away their wives; and, being guilty, they offered a ram of the flock for their trespass.⁴

20 And of the sons of Immer; Hanani and Zebadiah.

A.M. 3547. B.C. 457.

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⁵ Answering to our December, and the coldest, and most rainy season of the year. But did not Ezra act with inhumanity in calling out the people at such an inclement season? Does the commander of an army act with inhumanity when he retreats with his troops by forced marches, and in the most inclement season, from the presence of a superior force? No—we praise his promptitude and his skill, and count a well-managed retreat sometimes superior to a victory. And shall the promptitude of Ezra be blamed, who will not wait an hour after the discovery of the national sin, but instantly calls upon the people to flee from the wrath to come?—C.

⁶ Heb. the showers.

⁷ Nu. 32.14. 1 Sa. 12. 10. 2 Co. 7.12. De. 7.34.

⁸ Jos. 7.19. Je. 3.13. Pr. 28.13.

⁹ Ro. 12.2. Is. 1.16. 17. 21 Co. 7.12. De. 7.34.

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self a priest, manifests distinction of impartiality in beginning his reformation with the priesthood. He also showed great wisdom; for if the priesthood be not reformed, the people cannot be improved. A comparison of the reformed and unreformed kingdoms of Europe, or even of the miniature cantons of Switzerland, bears ample testimony to this fact.—C.

⁶ ch. 2.39. Ne. 7.42.1. Ch. 24.8.

⁷ ch. 2.38. Ne. 7.41; 10.3.

⁸ ch. 2.40. Ne. 7.43; 10.10.

⁹ ch. 2.42. Ne. 7.45.

¹ Ezra having first recorded the reformation of the priesthood, now records that of the people.

² Note, That a more precise and scrupulous morality is required of the ministers of the gospel than of others, is a common but a most pernicious opinion. Christians should all be a peculiar people (1 Pe. 2.9), an holy priesthood, 1 Pe. 2.5.—C.

³ ch. 2.3. Ne. 7.8.

⁴ ch. 2.7. Ne. 7.12.

⁵ ch. 2.8. Ne. 7.13.

⁶ ch. 2.11. Ne. 7.16.

⁷ About 113 in all are here named who had married strange wives, and some of them, it is said, had children by them.

⁸ Whether the children were turned off with the mothers, as Shechaniah proposed, does not appear; it should seem not; it is, however, probable that the wives which were away were well provided for according to their rank. One would think this thoroughly attended, yet we meet with it again, Ne. 13. 22; 2 Co. 7.12. For such corruptions are easily and insensibly brought in, but not without great difficulty purged out again.—Henry.

⁹ ch. 2.10. Ne. 7.15.

¹ ch. 2.6. Ne. 7.11.

² ch. 2.32. Ne. 3.11; 7.35.

³ ch. 2.19. Ne. 7.22.

⁴ Perhaps not ch. 2. 10 ver. 29.

⁵ Or, Mahnadebai, according to some copies.

⁶ ch. 2.39. Ne. 7.33.

⁷ ver. 13. Mat. 7. 13. Re. 13.3. Fr. 9. 17, 18.

⁸ Perhaps this observation is intended to show that only a few of them had children—so that the separation would be more easily effected.

⁹ The names here given are supposed to be merely the principal persons, for all circumstances combine to induce an opinion that a far greater number were concerned than those here enumerated.—J.

21 And of the sons of Harim; Maaseiah, and Elijah, and Shemaiah, and Jehiel, and Uziah.

22 And of the sons of Pashur; Elioenai, Maaseiah, Ishmael, Nethaneel, Jozabad, and Elash.

23 Also of the Levites; Jozabad, and Shimei, and Kelaiah, (the same is Kelita,) Pethahiah, Judah, and Eliezer.

24 Of the singers also; Eliashib; and of the porters; Shallum, and Telem, and Uri.

25 Moreover of Israel: of the sons of Parosh; Ramiah, and Jeziah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah.

26 And of the sons of Elam; Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah.

27 And of the sons of Zattu; Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza.

28 Of the sons also of Bebai; Jehohanan, Hananiah, Zabbai, and Athlai.

29 And of the sons of Bani; Meshullam, Malluch, and Adaiah, Jashub, and Sheal, and Ramoth.

30 And of the sons of Pahath-moab; Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh.

31 And of the sons of Harim; Eliezer, Ishijah, Malchiah, Shemaiah, Shimeon, Benjamin, Malluch, and Shemariah.

32 Of the sons of Hashim; Mattenai, Mattathah, Zabad, Eliphelet, Jeremai, Manasseh, and Shimei.

33 Of the sons of Bani; Maadai, Amram, and Uel,

34 Benaiah, Bedeiah, Chelluh,

35 Vaniah, Meremoth, Eliashib,

36 Mattaniah, Mattenai, and Jaasau,

37 And Bani, and Binnui, Shimei,

38 And Shelemiah, and Nathan, and Adaiah,

39 And Machnadebai, Shashai, Sharai,

40 Azareel, and Shelemiah, Shemariah,

41 Shallum, Amariah, and Joseph.

42 Of the sons of Nebo; Jeiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benaiah.

43 All these had taken strange wives: and some of them had wives by whom they had children.

tion; and reformations begun and carried on with much fasting, prayer, and solemn covenanting with God, promise good success. When we truly return to God he will return to us: he will at last pluck his people as brands out of the burning. They who have the cause of God at heart spare neither time nor pains to serve it. But how shameful is it to find priests, whose marriages were peculiarly restricted of God, ringleaders in unhallowed connections with heathen women! and yet it is highly commendable in them to prove at last patterns of repentance and reformation to others. Alas! that so few clergymen are disposed to imitate their example; but rather endeavouring by every possible shift to extenuate, excuse, or defend their own error and wickedness.

some of them had wives by whom they had children. The comparatively small number who had married idolatrous wives seems to intimate that the transgression was but of recent origin; and this view seems corroborated by the statement that 'some of them had wives by whom they had children.' This statement also evidences the strictness of the investigation and enforcement of the law. But was it not cruel thus to divorce husbands and wives? No. For God had not joined them, God had forbidden their union. It was no more cruel than to divorce a bigamist, whose marriage is rendered null and void by virtue of a previous contract. Besides, there is no reason to conclude these wives and children would be sent away portionless, the uncompromising purity of the divine law being always consistent with the dictates of mercy. Ex. xxi. C.]

REFLECTIONS.—Wherever sin is seen and felt there is no ground for despair: yea, there may be good hope, through grace, where there is a burden of the most aggravated guilt. In mournful circumstances we ought to observe what makes for us as well as what makes against us. And even weaker saints may be instructors to those who are far stronger in gifts and grace. Mourning and reforming sinners ought to be encouraged; and leaders in church or state ought to be most active in promoting reformation. Men's sins, with the aggravations and danger of them, ought to be closely laid home to their consciences; for none will part with them till they perceive that they are undone if they persevere therein. Great men ought to take the good advice of their inferiors. Critical causes ought to be decided with great deliberation and cau-

THE BOOK OF NEHEMIAH

Was probably written by himself. It commences twelve years after the dissolution of the unhallowed marriages; and, including at least twelve years of historical account, reaches to about the hundred and fourth after the return from Babylon. It represents (1) Nehemiah's deep concern for the desolations of Jerusalem, and the commission he obtained from king Artaxerxes to rebuild the wall of it, i. ii. (2) His building of the wall and dedicating it, notwithstanding great opposition from the heathens around, iii. iv. vi. xii. 27-43. (3) His redressing the people's grievances, their debts, and mortgages, v. (4) His taking account of those who returned from Babylon, vii. (5) His care to promote the solemn reading of the law, fasting, and renovation of their covenant with God, viii.-x. (6) His care to replenish Jerusalem, and settle the priests, Levites, singers, and porters in their proper work, xi. xii. (7) His care to check unhallowed marriages, procure the Levites their provision, and restrain profanation of the Sabbath, xiii.

CHAPTER I.

1 Nehemiah, informed by Hanani concerning the afflicted state of Jerusalem, mourneth, fasteth, and prayeth. 5 His prayer.

THE words of Nehemiah the son of Hachaliah. And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan¹ the palace,

2 That Hanani, one of my brethren, came, he and certain men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem.

3 And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burnt with fire.

4 ¶ And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven,²

5 And said, I beseech thee, O LORD God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him, and observe his commandments;

6 Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned.

7 We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses.

8 Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, If ye transgress, I will scatter you abroad among the nations.³

A.M. 3559. B.C. 445.

CHAP. I.

a ch. 10.1.

b Ezr. 10.9. Zec. 7.1.

c Of Artaxerxes, Ezr. 7.7. ch. 2.1.

1 Shushan or Susa, one of the ancient

treasures of Persia, being the winter residence of the kings.

It was taken by Alexander of Macedonia, with all the chief treasures of the empire. The city called Shuster is now supposed to occupy its site.—C.

d ch. 7.2.

e Ezr. 2.1.5.8.

f Is. 32.10. Ps. 44.11-16.

g Ki. 25.10. Je. 5.10; 39.8.2.13.

h Sa. 4.19.22. Zep. 3.18. Ro. 12.15. Ps. 69.9.

i La. 2.10. Ezr. ix. Da. ix.

2 Genuine patriotism consists in grief for our country's sins and sufferings, with deep humiliation and earnest prayer before God for their pardon and deliverance.—C.

j ch. 14. De. 7.21. i Ch. 7.21. Ps. 47.2.

k Da. 9.4. De. 9.12. i Ki. 8.22. Ezr. 20.6. ch. 9.32. Ps. 89.2.28.33.34.

m i Ki. 8.29. Ps. 34.15. 130.2; 119.132. ver. 11.

n Ps. 55.17. Ep. 6.18. Lu. 18.1-7.

o Le. 26.40.41. Je. 13. Ps. 51.4.

p Da. 9.4. Ezr. 9.5-15.

q Ps. 119.49.105.8. Is. 43.26.

r A voice directly from heaven is not more decisive of a divine revelation than the voice of prophecy and its historic fulfilment. Accordingly God has been pleased to spread this evidence over the history of the four great empires, the Assyrian, the Persian, the Grecian, and Roman, but to concentrate it chiefly upon the history of the Jews, whose whole condition, past and present, has been made the continual theme of prophetic announcement; and thus their separation, their captivities, their scattering abroad, with their still unsettled condition, are all prophecies whose literal fulfilment constitutes such irresistible evidence of the divine origin of the Scriptures that contain them, that reason must acknowledge they came from God.—C.

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v Ezr. 2.1.5.8.

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ai Ezr. 2.1.5.8.

aj Ezr. 2.1.5.8.

ak Ezr. 2.1.5.8.

al Ezr. 2.1.5.8.

am Ezr. 2.1.5.8.

an Ezr. 2.1.5.8.

ao Ezr. 2.1.5.8.

ap Ezr. 2.1.5.8.

aq Ezr. 2.1.5.8.

ar Ezr. 2.1.5.8.

as Ezr. 2.1.5.8.

at Ezr. 2.1.5.8.

au Ezr. 2.1.5.8.

av Ezr. 2.1.5.8.

aw Ezr. 2.1.5.8.

ax Ezr. 2.1.5.8.

ay Ezr. 2.1.5.8.

az Ezr. 2.1.5.8.

ba Ezr. 2.1.5.8.

bb Ezr. 2.1.5.8.

bc Ezr. 2.1.5.8.

bd Ezr. 2.1.5.8.

be Ezr. 2.1.5.8.

bf Ezr. 2.1.5.8.

bg Ezr. 2.1.5.8.

bh Ezr. 2.1.5.8.

bi Ezr. 2.1.5.8.

bj Ezr. 2.1.5.8.

bk Ezr. 2.1.5.8.

bl Ezr. 2.1.5.8.

bm Ezr. 2.1.5.8.

bn Ezr. 2.1.5.8.

bo Ezr. 2.1.5.8.

9 But if ye turn unto me, and keep my commandments, and do them, though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there.

10 Now these are thy servants, and thy people, whom thou hast redeemed by thy great power, and by thy strong hand.

11 O LORD, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name; and prosper, I pray thee. thy servant this day, and grant him mercy in the sight of this man.⁴ For I was the king's cup-bearer.⁵

CHAPTER II.

1 Artaxerxes, understanding the cause of Nehemiah's sadness, sendeth him with letters and a commission to build the walls of Jerusalem. 9 Nehemiah, to the grief of the enemies of the Jews, cometh to Jerusalem. 12 He vieweth secretly the ruins of the walls. 17 He encourageth the Jews to build in spite of the scorn of the enemies.

AND it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him: and I took up the wine, and gave it unto the king.¹ Now I had not been beforetime sad in his presence.

2 Wherefore the king said unto me, Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart. Then I was very sore afraid,²

3 And said unto the king, Let the king live for ever:³ why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire?

4 Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven.

5 And I said unto the king, If it please the king, and if thy servant have found favour in

CHAPTER I. [Ver. 1. Nehemiah the son of Hachaliah. Some have supposed that Nehemiah was descended from a priestly family, because it is said in ch. 10. 8, after a list of names, 'these were the priests.' Nehemiah is the first name on the list; but a careful examination shows that his name was placed at the head not because he was a priest, but because he was

Tirshatha, or recognized leader of the nation. In the translation of 2 Mac. 1. 21 he is called 'Nehemiah the priest.' This, however, is an error, for the Greek has it, 'Nehemiah ordered the priests.' He was probably of the tribe of Judah, and perhaps of the royal house of David, as his forefathers were buried at Jerusalem. Nehemiah was a man distinguished for piety, energy,

tact, and courage. With the single exception of Ezra he conferred more signal benefits upon his country than any man of that age. He found the people oppressed, the country desolate, the walls of Jerusalem in ruins. He rebuilt the walls, and thus laid the foundation of national independence. By his vigilance and prudence he overcame the opposition of powerful

thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may ¹build it.

6 And the king said unto me, (the ¹queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it ¹pleased the king to send me; and I ¹set him a time.

7 Moreover, I said unto the king, If it please the king, let ¹letters be given me to the governors beyond the river, that they may convey me over till I come into Judah;⁵

8 And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which ¹appertained to ¹the house, and for the ¹wall of the city,⁶ and for ¹the house that I shall enter into. And the king granted me, ¹according to the good hand of my God upon me.

9 ¶ Then I came to the governors beyond the river, and gave them the king's letters. (Now the king had sent ¹captains of the army and horsemen with me.)⁷

10 When Sanballat the ¹Horonite, and Tobiah ¹the servant, the Ammonite, heard of it, it ¹grieved them exceedingly that there was come a man to seek the welfare of the children of Israel.

11 So I came to Jerusalem, and was there three⁸ days.

12 ¶ And I ¹arose in the night, I and some few men with me; neither ¹told I ¹any man what my God had put in my heart to do at Jerusalem:⁸ neither ¹was there any beast with me, save the beast that I rode upon.

13 And I went out by night by the ¹gate of the valley, even before the dragon-well, and to the ¹dung-port, and viewed the walls of Jerusalem, which ¹were broken down, and the gates thereof were consumed with fire.

14 Then I went on to the ¹gate of the fountain, and to the ¹king's pool: but there was no place for the beast that was under me to pass.

15 Then went I up in the night by the

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Hag. 1.4. ch. iii.

1 Heb. 20/2. Per-

haps Esther, Es. 8. 2.

* In all probability

this was Esther, of

whose parentage the

king was unaware,

by her interference

to counteract the

wicked designs of

Haman. Plutarch in-

forms us that in the

Persian court only

the king's mother and

not have ever per-

mitted to sit at table

with him.—C.

m ch. 1. 11. Is. 58. 9;

42. 11. Ps. 65. 2; 116. 3, 4.

45.

* m ch. 5. 14; 13. 6.

5 Ezra. 6. 6; 7. 21. ver. 9.

5 Susa lay east of

the Ephraim, and

the whole country

between that river

and Palestine was in-

fested with hosts of

wild marauders,

through whom the

Jewish patriot could

not have ever per-

mitted to go without a royal

guard.—P.

9 Temple, Ezra. 10. 6.

9 ch. iii.

* This is the first

grant for building the

wall, that of Cyrus

being merely for

building the temple.

Haweis is followed by

Hales in connecting

this grant with the

great naval victory

of Cimon the Athen-

ian (Plutarch, c. 3. c. 11.)

over the Persian

fleet, which was fol-

lowed by an ignoble

treaty excluding the

Persians from the

Mediterranean, and

might prepare the

mind of the king for

adopting Jerusalem

as a frontier fortress.

This is probably true

—But Nehemiah dis-

regards the notice of

mere human motives,

and justly ascribes

his success to ¹the

good hand of God.

—C.

7 ch. 5. 14-16; 2.

Ezra. 7. 6-22. Pr. 3. 6;

21. 1. Mat. 7. 7, 11.

7 Ezra. 8. 22.

7 See note on Ezra. 8.

22.—C.

8 Moabite, Is. 15. 5.

8 Pr. 30. 22.

9 Pr. 7. 4. Ac. 13. 45.

Nu. 22. 34. De. 23. 34.

Eze. 25. 6, 8.

8 Ezra. 8. 32.

8 Pr. 15. 50. Pr. 10. 4.

Ro. 12. 11. Ec. 9. 10.

8 Mat. 10. 16. Ep. 5.

15. Am. 6. 13. Ec. 3. 7.

8 Servey forms a

striking character-

istic of Nehemiah,

and to a certain ex-

tent of every great

mind. In Nehemiah

it is accompanied

with piety towards

God, deliberation

under his promised

direction, self-deci-

sion rightly under-

stood, and the ab-

sence of that vanity

which, impatient for

praise, so often de-

ceits itself by pre-

tensions, and by its

mature discovery or

empty boasting of its

plans.—C.

9 ch. 2. 26. 9. Je. 31. 40.

9 ch. 3. 13.

9 ch. 1. 3. Ps. 79. 1. Je.

5. 10; 39. 8; 52. 13.

9 ch. 3. 15; 2 Ch. 33. 14.

9 Is. 8. 6; 29. 11. 2 Ki.

18. 17; 20. 20.

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9 Nehemiah's in-

spection appears to

have embraced the

whole circuit of the

city. He went out by

the gate of the val-

ley of Hinnom, which

occupied the site of

the present Joppa

gate; turning south-

ward, he rode round

the lower slope of

Mount Zion, and then

crossed the mouth of

the Tyropoeon to the

fountain of Siloam at

the southern end of

Ophel. There he en-

tered the Kidron val-

ley, here called 'the

brook'; but as the

narrow ravine was

impassable, he pre-

sumed he rode, pro-

bably on account of

the ruins of the an-

cient wall that had

rolled down into it,

he dismounted and

walked up the Ki-

dron to the high

ground on the north

of the city, and after

examining the wall

there he had left

his horse, and return-

ed to the west gate.

—P.

9 Is. 35. 4; 50. 4. He.

22. 12, 13. 1 Th. 5. 14.

9 ch. 1. 3. Ps. 80. 6; 89.

41. 5, 6.

9 ver. 1-9. Ps. 105. 2.

9 Ch. 11. 10; 12. 13.

9 ch. 11. 10; 12. 13.

9 They strengthen-

ed their hands by

relying upon God

with their hearts,

and succeeded in

effecting the good

work, because they

had faith to attempt

it. 'Attempt,' said a

good man, 'is a great

thing for God; and

you shall do great

things for God.'

—C.

9 ver. 10; ch. 5. 1, 2.

9 Horonaim was a

considerable town in

Moab, on the east of

the Dead Sea (Is. 23.

5), of which Sanbal-

lat was probably

either a native or the

resident governor.

As Tobiah is called

the servant, he is

supposed to have

been a slave who had

obtained his free-

dom. But whatever

Sanballat and To-

biab were, they gave

melancholy evidence

of that characteris-

tic wickedness of an

unconverted heart—

'envying and griev-

ing at the good of

their neighbours.'—C.

9 ch. 3. 30. 1. Ps. 44. 13.

14 Je. 20. 7. 8. He. 11. 37.

9 ch. 5. 6. Ezra. 4. 15, 16.

19 Lu. 23. 2. Ac. 24. 5.

9 Ps. 35. 27; 122. 6. Is.

47. 10-16. 1 Ch. 22. 13.

16.

9 Ezra. 4. 3. Ac. 8. 21.

Re. 21. 27.

CHAP. III.

9 ver. 20, 21; ch. 12.

10. 23. 4. 7. 28. As 2

Ch. 23. 1, 2.

1 This tower lay a

little north of the tem-

ple, and its site may be marked

by the massive founda-

tions now seen at

the north-western

angle of the Haram.

—P.

brook, and viewed the wall, and turned back, and entered by the gate of the valley, and so returned.⁹

16 And the rulers knew not whither I went, or what I did; neither had I as yet told ¹it to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.

17 ¶ Then said I unto them, Ye see the distress that we ¹are in, how Jerusalem ¹lieth waste, and the gates thereof are burnt with fire: ¹come, and let us build up the wall of Jerusalem, that we be no more ¹a reproach.

18 Then I told them ¹of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they ¹'strengthened their hands' for ¹this good work.

19 But when ¹Sanballat the Horonite, and Tobiah the servant,² the Ammonite, and Geshem the Arabian, heard ¹it, they ¹'laughed us to scorn, and despised us, and said, What ¹is this thing that ye do? will ye ¹'rebel against the king?

20 Then answered I them, and said unto them, The God of heaven, he will ¹'prosper us; therefore we his servants will arise and build: but ye ¹'have no portion, nor right, nor memorial, in Jerusalem.

CHAPTER III.

The names and order of them that builded the wall.

THEN Eliashib¹ the high priest rose up with his brethren the priests, and they builded ¹the sheep-gate: they sanctified it, and set up the doors of it; even unto the tower of ¹Meah they ¹'sanctified it unto the tower of Hananeel.

2 And next unto him² builded the ¹men of Jericho: and next to them builded Zaccur the son of Imri.

3 But the ¹'fish-gate did the sons of Hasse-naah build, who ¹also laid the beams thereof, and ¹set up the doors thereof, the locks thereof, and the bars thereof.

δ Jn. 5. 2. ch. 12. 39. Je. 31. 38. Zec. 14. 10. c De. 8. 5. Ps. 30. title. Pr. 3. 9. 2 Heb. at his hand. d Ezra. 2. 34. ch. 7. 36. 1 Ki. 16. 34. e ch. 12. 39. Zep. 1. 10. 2 Ch. 33. 14. f ch. 6. 17. 1.

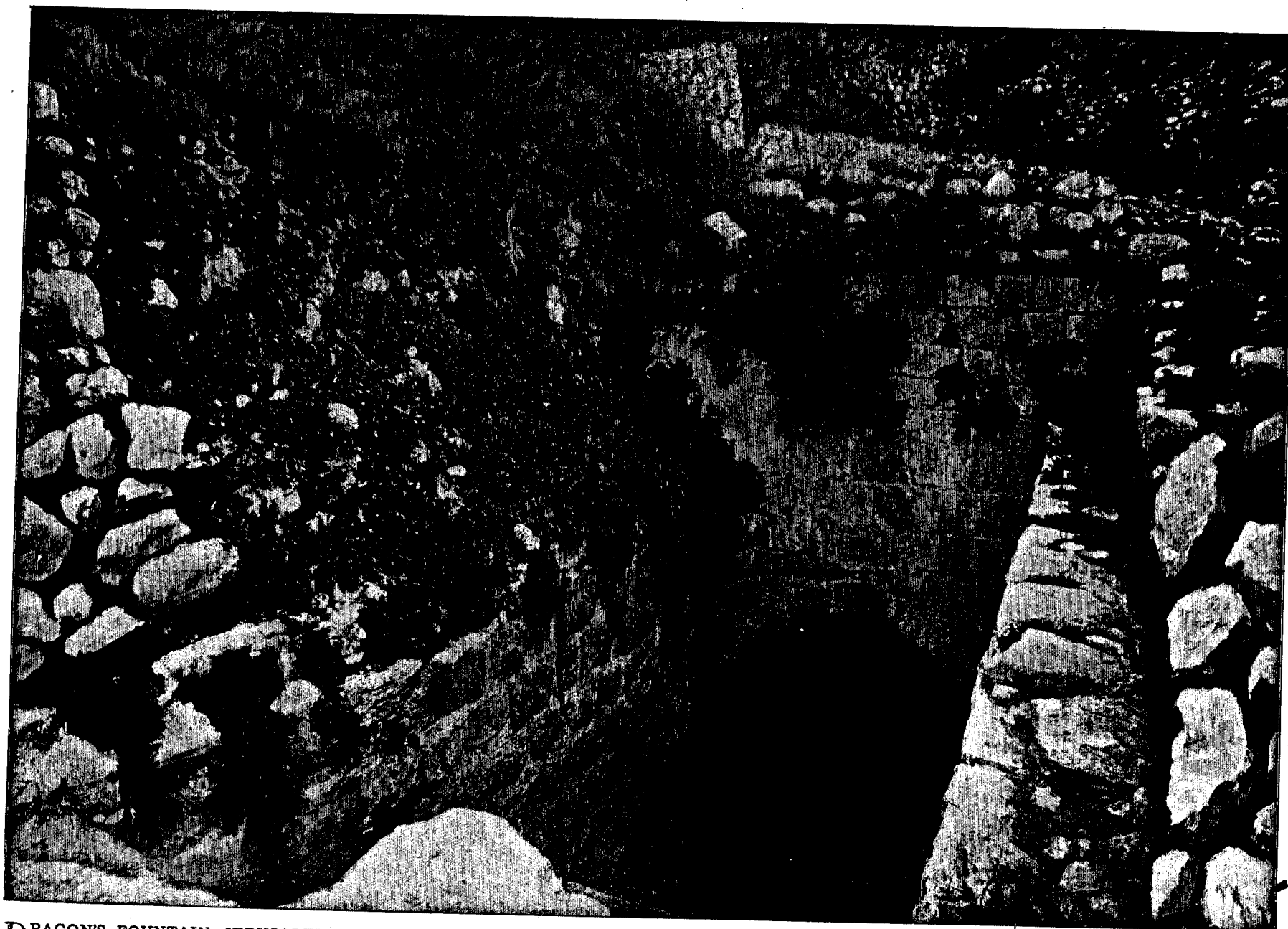
enemies; and by the example of his energy and courage he roused the Jews from their ignominious lethargy. 'For pure and disinterested patriotism Nehemiah stands unrivalled. But in nothing was he more remarkable than for his piety, and the singleness of eye with which he walked before God. He seems to have undertaken everything in dependence upon God, with prayer for his blessing and guidance, and to have sought his reward only from God.'—*Shu han the palace*. Shushan was one of the most ancient cities in the world. It was the capital of the Elam mentioned in Ge. 14. 1. It was successively under the dominion of the Assyrians, Babylonians, and Persians. It became metropolis of the Persian empire, and was the scene of the romantic story of Esther. Its site is now marked by the extensive ruins of *Sus*, which cover a wide extent of plain between the rivers Eulæus and Shapur. See note on Es. 1. 2. P.]

REFLECTIONS.—Sad defects still remain in the militant church. But whenever God has work to be done, he can easily find or qualify instruments for it. Lively saints may often be found where we could least

expect them—courts not excepted. And no dignity or distance can make such a one careless of the honour of the church of God. The poverty or persecution which discourages others awakens his zeal and concern. In seasons of public, or private distress, fasting and tears should accompany our prayers. It is a great relief for a sorrowful spirit to pour out its complaints into the bosom of a compassionate God. While we have a God in Christ to go to, our case is never desperate. And if he pour out upon us his Spirit of grace and supplication, he will certainly hear us. Let us then, with holy and believing awe of his greatness and grace, rest on the stability of his promise. And let candid confessions of our sins and unworthiness attend our supplications for mercy. It is infinitely encouraging to us that we have to deal with a God who is our own God; a God who has done great things for us, and has pledged his promise to do more. Let us therefore put our own, and the hearts of all connected with the welfare of Zion, into his hand.

CHAPTER II. REFLECTIONS.—Strong grief

can scarcely be concealed. And it becomes superior or others to observe the appearances of distress in those around them, and to sympathize with them in it. Even Jesus marks his people's groans, and puts their tear into his bottle. There is therefore no reason either for fear or for shame when sorrow for sin and for the affliction of God's people burden our heart and sadden our countenance. Nothing is more comely than meek and humble answers when given by distressed minds to great men. And pious ejaculations to God are proper to be intermingled with all our important dealings. The prayer of faith is never in vain. God will afford us friends, and help us where we scarcely ever expected it. It is easy with him to render the greatest on earth friendly and helpful to his church in a time of need. But every favour shown to the servants of God awakens the envy and rage of the wicked. They so heartily hate the cause of God that they are vexed exceedingly if any take it by the hand and zealously promote it, and are ready to attack them with every arrow of envenomed malice, derision, slander, and threatening. What strong faith in God, zeal for his glory, bold



DRAGON'S FOUNTAIN, JERUSALEM—WHERE NEHEMIAH WENT TO VIEW THE WALLS OF JERUSALEM. [Nehemiah, ii:13.]—"And I went out by night by the gate of the valley, even before the dragon well * * * and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire." In the center of the Ophel hill, in the Valley of Jehoshaphat, there is a fountain with an intermittent spring whose waters connect with the Pool of Siloam by a canal which runs through the hill. This foun-

tain is called the Dragon's Well, because they have a tradition that a dragon swallows up the water when awake, the water rising again when he is asleep, and this waking and sleeping of the dragon causes the intermittent flow of the water. The water comes up in the bottom of a cave 25 feet deep excavated in the rock. By going down sixteen steps we reach a chamber 18 feet long by 10 feet wide and 10 feet high, its sides being built of old stones and its roof a pointed arch.

4 And next unto them repaired ^aMeremoth the son of Urijah, the son of Koz: and next unto them repaired Meshullam the son of Berechiah, the son of Meshézebeel: and next unto them repaired Zadok the son of Baana.

5 And next unto them the ^bTekoites repaired; but their nobles put not their necks to the work of their Lord.³

6 Moreover, the ^cold gate^a repaired Jehoiada the son of Paseah, and Meshullam the son of Besodeiah; they laid the beams thereof, and set up the doors thereof, and the locks thereof, and the bars thereof.

7 And next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of ^dGibeon, and of Mizpah, unto the ^ethrone⁵ of the governor on this side the river.

8 Next unto him repaired Uzziel the son of Harhaiah, of the goldsmiths: next unto him also repaired Hananiah the son of *one of the* apothecaries,⁶ and they ^ffortified Jerusalem unto the broad wall.

9 And next unto them repaired Rephaiah the son of Hur, the ruler of the ^ghalf-part of Jerusalem.

10 And next unto them repaired Jedaiah the son of Harumaph, even over against his house: and next unto him repaired Hattush the son of Hashabniah.

11 Malchijah⁷ the son of Harim, and Hashub the son of ^hPahath-moab, repaired the other piece,⁷ and the tower of the furnaces.

12 And next unto him repaired Shallum the son of Halohesh, the ruler of the half-part of Jerusalem,⁸ he and ⁱhis daughters.

13 The ^jvalley-gate repaired Hanun, and the inhabitants of ^kZanoah; they built it, and set up the doors thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall unto the ^ldung-gate.

14 But the dung-gate repaired Malchiah the son of Rechab, the ruler of part of ^mBeth-haccerem; he built it, and set up the doors thereof, the locks thereof, and the bars thereof.

15 But the ⁿgate of the fountain repaired Shallum the son of Col-hozeh, the ruler of part of ^oMizpah; he built it, and covered it, and set up the doors thereof, the locks thereof, and the bars thereof, and the wall of ^pthe pool of Siloah⁹ by the king's garden, and unto the stairs that go down from the ^qcity of David.

16 After him repaired Nehemiah the son of Azbuk, the ruler of the half-part of ^rBeth-zur, unto ^sthe place over against the ^tsepulchres of David, and to the ^upool that was made,¹ and unto the ^vhouse of the mighty.²

17 And after him repaired the Levites, Re-

A.M. 3559. B.C. 445.

g Ezr. 8.33. ver. 21.

6 Je. 6.1. Am. 1.1.

1 Ju. 5.9. 23. 1 Co. 1.

26.8.

8 The figure is taken

from refractory oxen

which try to resist the

putting on of the

yoke upon their neck

for labour. The Tekoites

nobles appear to have been unwilling

to submit to the manual labour which

Nehemiah imposed upon the whole body

of the Israelites. The result is not stated,

but in all probability the proud Tekoites

were in the end constrained by force, or by feelings of shame,

to do the work assigned to them.—P.

2 Ch. 12.39.

4 Ten gates are enumerated. On the south:—(1) The sheep-gate, ver. 1. (2) The water-gate, ver. 3. (3) The old or corner gate, ver. 6; ch. 12.39.

2 Ki. 14.13. On the east side there were, (1) The water-gate, ver. 26. (2) The horse-gate, ver. 11. (3) The gate of Miphkad, ver. 31. On the western side there were, (1) The dung-gate, ver. 13. (2) The dung-gate, ver. 13. (3) The mountain-gate, ver. 15.

There is no account of any gates on the northern side.—C.

2 Jos. 15.18. 25.26. 2 Ch. 16.6. 16.11. 17.12.

m ch. 2.8.4.16.

5 That is, to the place of residence of him who was governor on this the west side of the Euphrates.—C.

6 The division of the goldsmiths and apothecaries is one of the earliest notices of the incorporation of professions. Such institutions, with certain powers of internal regulation, still exist in all civilized nations.—C.

7 Or, left Jerusalem unto the broad wall, 2 Ch. 25.3.

8 ver. 12.

9 Ch. 10.1. Ezr. 2.32.

g Ezr. 2.68.4. 10. 30.

ch. 7.11.

Heb. second measure.

8 Whether Rephaiah (ver. 9) and Shallum were rulers, the one for Judah, the other for Benjamin, the joint proprietors of Jerusalem, does not appear. A somewhat similar division of authority may, however, be found exemplified in the joint shirevalty of some modern cities.—C.

2 Jos. 35.25. Ga. 3.28.

Phil. 4.3.

2 Ch. 12.13.

2 Jos. 15.34. Mt. 11.1.

m ch. 2.13.

2 Je. 6.13.

2 Ch. 12.14. 2 Ch. 33.14.

2 Jos. 18.26. Ju. 20.1.

3. 1 Sa. 7.6. 1 Ki. 15.22.

Je. 40.6.

a Ju. 9.7. Is. 8.6. Lu. 13.4.

9 The Siloam of the New Testament, situated on the east side of the city, and between it and the brook Kedron, and according to Chateaubriand, at the foot of Mount Zion. Richardson describes Siloam as higher up the valley of Jehoshaphat towards the north.—C.

2 Sa. 5.7. 1 Ch. 11.7. 1 Ki. 11.27.

c Jos. 15.58. 2 Ch. 11.7.

d 2 Ch. 16.14. Ac. 2.9.

e 2 Ki. 20.20. 15.22. 11.

1 In modern phrase, the reservoir whence part of the city was supplied with water.

—Ca. 3.7.

2 House of the worthies.—Booth.

3 The north-west of most Christian lands have been their martirs; so that it is not possible to do it.

4ide whether this designation be of military or religious origin. C.—The sepulchre of David was upon the southern brow of Zion, and the place over against it appears to mean the section of the wall east of it, on the side of the ridge of O. hel. In that case the pool that was made must be the great reservoir at the mouth of the Tyropoeon.—P.

g Jos. 15.44. 1 Sa. 23.1.2.

2 Jos. 18.26. Je. 40.6.

2 Ch. 16.6. See on ver. 15.

3 Or, Zaccari.

4 Or, 12.11. Ec. 9.10.

4 There are two very characteristic notes in this narrative, viz. (1) Where it is recorded (ver. 5) that while the Tekoites (the people) repaired, their nobles put not their neck

under the yoke. (2) This record of Baruch, that he repaired earnestly. What a rebuke, and what an exhortation, in a few words! Oh! that all nobles, whether by honours, riches, or influence, would calculate their duties by their means of doing good! and that also labour in any work of faith would remember Baruch, and do it earnestly.—C.

2 ver. 4.

m ch. 2.2.61. ch. 7.63.

n ch. 6.5. 21.28.

5 Hebrew, 'them of the circuit'—a name specially applied to the plain of the Jordan round Jericho. From a very early period Jericho had a colony of priests, and was famous as a school. The priests who resided in and around that city are here referred to.—P.

6 That which had been left by Azariah, after he had repaired the wall by his own house. It is probable that some of the principal people were either obliged or voluntarily offered to repair those parts of the wall which were opposite or adjacent to their own houses. No man, observes Pellicanus, can think that the names of them that repaired the walls of Jerusalem were set down so diligently as here they are, without some rational reason for it. And the reason was, because it was a work of great virtue to join to do honour to their country; a work of piety to restore the holy city; a religious duty to defend the true worshippers of God, that they might serve him in quietness and safety; and a courageous thing, in the midst of so many enemies, to go on with this work in the pious confidence of the power of God to support them.—P.

7 ver. 20.

g 1 Ki. 7.1. ch. 12.39.

Je. 32.23.9.15.

7 So called, either because it was situated on higher ground than another royal palace, or because the building itself was unusually lofty.—C.

8 Jos. 23.27. 1 Ch. 9.2. 2.43.

9 See note on 2 Ch. 27.3.—C.

9 A tower projecting from the line of the wall, and serving the purposes of a modern bastion, and constituting a principal defence against escalade.—C.

A.M. 3559. B.C. 445.

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n ch. 6.5. 21.28.

5 Hebrew, 'them of the circuit'—a name specially applied to the plain of the Jordan round Jericho. From a very early period Jericho had a colony of priests, and was famous as a school. The priests who resided in and around that city are here referred to.—P.

6 That which had been left by Azariah, after he had repaired the wall by his own house. It is probable that some of the principal people were either obliged or voluntarily offered to repair those parts of the wall which were opposite or adjacent to their own houses. No man, observes Pellicanus, can think that the names of them that repaired the walls of Jerusalem were set down so diligently as here they are, without some rational reason for it. And the reason was, because it was a work of great virtue to join to do honour to their country; a work of piety to restore the holy city; a religious duty to defend the true worshippers of God, that they might serve him in quietness and safety; and a courageous thing, in the midst of so many enemies, to go on with this work in the pious confidence of the power of God to support them.—P.

7 ver. 20.

g 1 Ki. 7.1. ch. 12.39.

Je. 32.23.9.15.

7 So called, either because it was situated on higher ground than another royal palace, or because the building itself was unusually lofty.—C.

8 Jos. 23.27. 1 Ch. 9.2. 2.43.

9 See note on 2 Ch. 27.3.—C.

9 A tower projecting from the line of the wall, and serving the purposes of a modern bastion, and constituting a principal defence against escalade.—C.

hum the son of Bani: next unto him repaired Hashabiah, the ruler of the half-part of ^aKeilah, in his part.

18 After him repaired their brethren, Bavai the son of Henadad, the ruler of the half-part of Keilah.

19 And next to him repaired Ezer the son of Jeshua, the ruler of ^bMizpah, another piece, over against the going up to the armoury, at the turning of the wall.

20 After him Baruch the son of ^cZabbai earnestly⁴ repaired the other piece, from the ^dturning of the wall unto the door of the house of Eliashib the high priest.

21 After him repaired ^eMeremoth the son of Urijah, the son of ^fKoz, another piece, from the door of the house of Eliashib, even to the end of the house of Eliashib.

22 And after him repaired the priests, the men of ^gthe plain.⁵

23 After him repaired Benjamin and Hashub, over against their house: after him repaired Azariah the son of ^hMaaseiah, the son of Ananiah, by his house.

24 After him repaired Binnui the son of Henadad another⁶ piece, from the house of Azariah unto the ⁱturning of the wall, even unto the corner.

25 Palal the son of Uzai, over against the turning of the wall, and the tower which lieth out from ^jthe king's high house,⁷ that was by the court of the prison: after him Pedaiah the son of Parosh.

26 Moreover, the ^kNethinims dwelt in ^lOphel,⁸ unto ^mthe place over against the ⁿwater-gate toward the east, and the tower that lieth out.

27 After them the ^oTekoites repaired another piece, over against the great tower that lieth out,⁹ even unto the wall of Ophel.

28 From above the ^phorse-gate repaired the priests, every one over against his house.

29 After them repaired Zadok the son of Immer over against his house: after him repaired also Shemaiah the son of Shechaniah, the keeper of the ^qeast gate.

30 After him repaired Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph, another piece: after him repaired ^rMeshullam the son of Berechiah over against his chamber.

31 After him repaired Malchiah, the goldsmith's son, unto the place of the Nethinims, and of the merchants, over against the gate Miphkad, and to the going up of the corner.¹

32 And between the going up of the corner unto the ^ssheep-gate repaired the goldsmiths and the merchants.²

3 Or, the tower, 2 Ch. 27.3. 33.14. ver. 27. 2 Ch. 8.1. 12.37. 4 ver. 5. 5 2 Ki. 11.16. Je. 31.40. 6 Je. 19.2. 7 ver. 4. 1 Or, corner chamber. 8 ver. 1. ch. 12.39. 9 Ju. 5.2. 2 See note on ver. 8-C.

courage, and prudent discretion, are then necessary, in attempting any noted work for the Lord and his church. In this manner we bid fair to animate even cowards

and sluggards to join with us in it! Many will second the labours of one that is zealous and active who had no courage to lead. Let us therefore instantly begin,

as delays are dangerous: and let us carefully observe and acknowledge the kind interposals of Providence in all that we meet with.

CHAPTER IV.

1 While the enemies are wroth, and scoff, Nehemiah prayeth to God, and continueth the work. 7 Understanding the wrath and secrets of the enemy, he setteth a watch. 13 He armeth the labourers, 19 and giveth military precepts.

BUT it came to pass, that when Sanballat heard that we builded the wall, he ^{was} wroth, and took great indignation, and mocked the Jews.

2 And he spake before his brethren, and the army of Samaria, and said, What do these feeble^b Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they ^{revive} the stones out of the heaps of the rubbish which are burnt?

3 Now Tobiah the Ammonite ^{was} by him, and he said, Even that which they build, if a fox^d go up, he shall even break down their stone wall.

4 Hear, O our God;² for we are despised:³ and turn their reproach upon their own head, and give them for a prey in the land of captivity:

5 And ^{cover} not their iniquity, and let not their sin be blotted out from before thee: for they have provoked ^{thee} to anger ^{before} the builders.

6 So built we the wall; and all the wall was joined together unto the half thereof:⁴ for the people^a had a mind to work.⁵

7 ^{But} it came to pass, ^{that} when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up,⁶ and that the breaches began to be stopped, then they were very^k wroth,

8 And conspired all of them together to come ^{and} to fight against Jerusalem, and to hinder it.

9 Nevertheless we ^{made} our prayer unto our God, and set a watch against them day and night, because of them.⁷

10 And Judah said, "The strength of the bearers of burdens is decayed, and ^{there is} much rubbish; so that we are not able to build the wall.

11 And our adversaries said, "They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease.

12 And it came to pass, that when the ^{Jews} which dwelt by them came, they said unto us ten^p times, From all places whence ye shall return unto us,⁸ ^{they will be upon you.}⁹

CHAPTER III. REFLECTIONS.—It is a hopeful appearance when ministers are most forward in every good word and work; and when they undertake and go through their work with much solemn prayer and dependence on God. And it is very encouraging when multitudes of all ranks—tradesmen, ladies, nobles, and commons—unanimously concur in promoting the work of the Lord in an orderly manner. But how honourable is it if, like the men of Jericho, Gibeon, Mizpah, Zanoah, and the commons of Tekoah, we prefer the public interests to our own private concerns!

or if, like the Tekoites and Meremoth, we help our brethren after finishing our own share! When the work is the Lord's we cannot be too zealously affected; and every person, if he be but hearty, may do something in it. None are so little as to be useless; and none are so high as to be above it. And it is highly disgraceful, even for the greatest, to shift or neglect what God calls them to do in his church.

CHAPTER IV. [Ver. 18. This verse is explanatory of ver. 17. Every workman, whether builder

A.M. 3559. B.C. 445.

CHAP. IV.

a ch. 2.10, 19. Ac. 5. 18. 1 Co. 12. 27. 1 Sa. 14. 11. 12. 17. 43. 44.

Heb. leave to themselves. c Ps. 85. 6. 102. 13. 14. Hab. 3. 2. Eze. 37. 3. d La. 5. 18. Mat. 8. 20. e Ps. 138. 1. 14. f All words receive their true meaning from the spirit, manner, and object of the utterer. The same identical words are praise or blame, according to the known object of the speaker. Thus must we judge of this prayer. Such a prayer in the lips of an angry man might be a curse and a rebuke; but in the lips of a man humble, peaceful, and gentle, they become an emanation of faith, and a solemn appeal to the divine mercy against man's injustice and cruelty.—C.

g Ps. 123. 2. 3. 4. 13. 14. 17. 18. 35. 7. 3. 4. h Heb. despise. i Ps. 109. 14. 18. 35. 21. 90. 8. Je. 18. 23. 16. 19. Pr. 1. 31. 13. 21. 25. 21. 22. j Is. 36. 17. 12. k Not the half in circuit, but in height. The sentence is somewhat obscure, but the meaning seems to be that the wall was now built the entire circuit of the city up to one-half its original height. This was thought sufficient to repel any sudden attack, and to give the inhabitants a sense of security.—P.

l Ps. 110. 3. 2 Ch. 29. 36. ch. 6. 15. m Literally, "I heart to work," Col. 3. 23.—C.

n Ch. 2. 10, 19. Eze. 4. 4. o Heb. ascended. p Ge. 3. 15. Ps. 2. 1. 4. 2 Ch. 2. 1. Mar. 5. 9. Ac. 5. 17. 5. 41. 14. 35. 45. 1. 3. ch. 2. 10, 19. q Ps. 50. 15. Mat. 26. 41. Ep. 6. 18. Lu. 18. 1. 1. r This is in every respect characteristic of Nehemiah. He first approached the throne of grace in prayer, supplicating divine power. This, however, he did not permit to interfere with the exercise of the utmost human prudence and watchfulness.—P.

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a The obscurity of meaning in this verse has led several critics of the highest order to adopt a change in a word, so as to produce greater clearness. The alteration of words, however, without overwhelming authority of MSS. or early translations, is never to be admitted. And does not the marginal translation render the words quite intelligible? viz. The Jews that dwelt in the neighbourhood of Samaria, &c., told their brethren ten times, continually, from all places, that is, from the cities which ye have occupied under Nehemiah, "ye must return to us," and thus elude or conciliate the ene-

mies that are plotting the ruin of Jerusalem. And that this was not a friendly admonition, but a treacherous attempt to bring over the Jerusalemites to the party of the Samaritans, appears highly probable from the record of the conspiracy between the Jewish nobles and Tobiah, ch. vi.—C.

y Ps. 112. 5. Mat. 10. 16. Is. 28. 29. z Heb. from the lower parts of the place, &c. a ver. 17, 18. Ep. 6. 10. 2 Co. 3. 7. 8. b Nean. De. 1. 21. Is. 41. 14. 16. c Ps. 20. 7. Ex. 15. 15. 32. 12. d 2 Sa. 10. 12. Ps. 122. 8. e Job 5. 12. 16. Ps. 33. 10. 7. Ro. 12. 11. Ec. 9. 10. Ps. 144. 1. f ver. 12. g 1 Co. 16. 13. Ep. 6. 10. 2 Co. 9. 25. Ac. 14. 22. h This would be literally impossible if it meant that while the right hand worked the left held sword, or spear, or bow, &c. And where is the use of such a violent figure for "equal readiness to work and fight"? But if the Hebrew employed the word translated hands as it is employed in English, that is for workmen, then the sense becomes plain, and merely signifies that every class was divided, just as every army in field or garrison is often divided into a working party and a covering party, which perfectly coincides with ver. 21. i Heb. on his loins. j Ex. 14. 14. 25. De. 1. 30. Ro. 8. 31. Is. 41. 14. 16. k 1 Co. 15. 58. Ga. 6. 9. Mat. 24. 13. l ch. 5. 16. Mat. 11. 28. m Or, every one went with his weapons for water, Ju. 5. 11. n The last clause is very obscure. In fact the Hebrew words, as they at present stand in the received text, convey no precise meaning. The general sense of the whole verse is clear enough. The people worked day and night, taking it in turns. They did not undress, they should be suddenly called to action. They only put off their clothes when it became necessary to have them washed. There is a reading in one of the MSS. examined by De Rossi which is worthy of notice. It is as follows:—"We did not put off our garments except in order to send them to be washed."—P.

o Ps. 110. 3. 2 Ch. 29. 36. ch. 6. 15. p Literally, "I heart to work," Col. 3. 23.—C.

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CHAP. V.

a Job 24. 12. Is. 5. 7. Ja. 5. 4.

The cry of the wives is exceedingly striking. While their husbands worked or watched on the walls, they had to provide at home, and therefore first and most deeply felt that domestic calamity for redress of which both parties now joined.—C.

b Rich ones, Le. 25. 35. De. 15. 7. Ja. 2. 6. 15. 10. 1. Ju. 3. 17.

c The cry of the wives is exceedingly striking. While their husbands worked or watched on the walls, they had to provide at home, and therefore first and most deeply felt that domestic calamity for redress of which both parties now joined.—C.

d Rich ones, Le. 25. 35. De. 15. 7. Ja. 2. 6. 15. 10. 1. Ju. 3. 17.

e The cry of the wives is exceedingly striking. While their husbands worked or watched on the walls, they had to provide at home, and therefore first and most deeply felt that domestic calamity for redress of which both parties now joined.—C.

f Rich ones, Le. 25. 35. De. 15. 7. Ja. 2. 6. 15. 10. 1. Ju. 3. 17.

g The cry of the wives is exceedingly striking. While their husbands worked or watched on the walls, they had to provide at home, and therefore first and most deeply felt that domestic calamity for redress of which both parties now joined.—C.

h Rich ones, Le. 25. 35. De. 15. 7. Ja. 2. 6. 15. 10. 1. Ju. 3. 17.

i The cry of the wives is exceedingly striking. While their husbands worked or watched on the walls, they had to provide at home, and therefore first and most deeply felt that domestic calamity for redress of which both parties now joined.—C.

j Rich ones, Le. 25. 35. De. 15. 7. Ja. 2. 6. 15. 10. 1. Ju. 3. 17.

k The cry of the wives is exceedingly striking. While their husbands worked or watched on the walls, they had to provide at home, and therefore first and most deeply felt that domestic calamity for redress of which both parties now joined.—C.

l Rich ones, Le. 25. 35. De. 15. 7. Ja. 2. 6. 15. 10. 1. Ju. 3. 17.

m The cry of the wives is exceedingly striking. While their husbands worked or watched on the walls, they had to provide at home, and therefore first and most deeply felt that domestic calamity for redress of which both parties now joined.—C.

n Rich ones, Le. 25. 35. De. 15. 7. Ja. 2. 6. 15. 10. 1. Ju. 3. 17.

o The cry of the wives is exceedingly striking. While their husbands worked or watched on the walls, they had to provide at home, and therefore first and most deeply felt that domestic calamity for redress of which both parties now joined.—C.

p Rich ones, Le. 25. 35. De. 15. 7. Ja. 2. 6. 15. 10. 1. Ju. 3. 17.

q The cry of the wives is exceedingly

2 For there were that said, We, our sons, and our daughters, are many; therefore we take up corn for them, that we may eat, and live.

3 Some also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth.

4 There were also that said, We have borrowed money for the king's tribute, and that upon our lands and vineyards:

5 Yet now our flesh is as the flesh of our brethren, our children as their children: and lo, we bring into bondage our sons and our daughters to be servants, and some of our daughters are brought unto bondage already: neither is it in our power to redeem them; for other men have our lands and vineyards.²

6 ¶ And I was very angry when I heard their cry and these words.

7 Then I consulted³ with myself,⁴ and I rebuked⁵ the nobles and the rulers, and said unto them, Ye exact usury every one of his brother. And I set a great assembly against them.

8 And I said unto them, We, after our ability, have redeemed our brethren the Jews which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us? Then they held their peace, and found nothing to answer.

9 Also I said, It is not good that ye do: ought ye not to walk in the fear of our God, because of the reproach of the heathen our enemies?

10 I⁶ likewise, and my brethren, and my servants, might exact of them money and corn: I pray you, let us leave off this usury.

11 Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth part of the money,⁵ and of the corn, the wine, and the oil, that ye exact of them.

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² 2 Ki. 4.1. Hag. 1.6. Ge. 4.19. d Hag. 1.9.10. with Mal. 3.8-11. Je. 14.1-6. Job 2.4.

³ We are Jews as well as they, Is. 58.7. 1 Co. 6.8.

⁴ 2 Ki. 4.1. Mat. 18.25. with Le. 25.39.

⁵ Personal experience of oppression, so far from softening the heart of an unconverted man, only prepares him to oppress with less feeling should the power be committed to his hand. Grace and grace alone, can tenderly compel us to be kind one to another, Ep. 4.32.—C.

⁶ Ex. 11.8. 32. 19. Mar. 3.5. Ep. 4.25.

⁷ Heb. my heart conspired in me.

⁸ Self-decision, when founded upon the promise of divine direction, is one of the most valuable qualities both in religion and worldly concerns. It does not proudly undervalue the counsel of a judicious friend; but where, as in the case of Nehemiah, that is scarcely to be had, it is thrown into no confusion, but retreats upon its own resources, stands self-collected when others are in confusion, and nobly independent of all but the grace of God.—C.

⁹ Le. 19.17. Ga. 2.14. 1 Ti. 5.20.

¹⁰ Ex. 22.25. Le. 25.35-37. De. 23.19.20. Ps. 15. Pr. 28.8. Je. 15.10. Eze. 18.8,13,17,22,12.

¹¹ 1 Ti. 5.20. Pr. 27.51. 26.26. Mat. 18.17.

¹² Le. 25.47-49.

¹³ Mat. 22.12. Ro. 3.19. Job 9.3. Lu. 14.6.

¹⁴ Pr. 16.29; 17.26; 18.5; 19.2; 24.23.

¹⁵ Ro. 13.7.

¹⁶ The general opinion of expositors is that this interest was paid monthly, and so amounted to 12 per cent. But if it was not so, of all, but of each, viz. money, wine, oil, and corn, then would it amount to 48 per cent., and in Syria and the adjoining countries money is still frequently lent at an interest of 30 per cent. The idea of a monthly payment is, however, totally unsupported by authority. Is it not therefore more likely that the word *hundredth* was equivalent to the phrase *per centage*, because 100 is the arithmetical basis upon which interest is calculated, and consequently that Nehemiah gives no intimation of the rate of interest, but

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according to the divine law, Lev. 25. requires the remission of the whole? See ver. 12.—C.

¹⁷ Lu. 6.35.

¹⁸ Of whom was the oath taken? of the nobles or of the priests? Of the priests, that they, as expositors and administrators of the law of God, would see justice done upon the principles now admitted. See De. 17.8-11.—C.

¹⁹ This was a significant action, frequent among the Hebrews, and something of the same nature was practised among other nations. The action of Paul was of the same kind when he shook his raiment and said, Your blood be on your own head: I am clean, Ac. 18.6.—C.

²⁰ Zec. 5.4,5.

²¹ Heb. empty or void.

²² From 445 to 433.

²³ 1 Co. 9.4,15. Ro. 13.6,7.

²⁴ This must have been the daily salary of the governor, and would amount to about £1800 per annum, which the generous action of Nehemiah declined to accept. God had given him riches, and he required nothing of them not again for himself. Nehemiah dealt them out for relief of his children—the poor and the afflicted of his people. See Pr. 19.17.—C.

²⁵ Pr. 16.6; 23.17. Ge. 42.15. Job 41.23,12.

²⁶ De. 6.13; 10.12.

²⁷ Ch. 29.28. Ga. 6.9.

²⁸ Ac. 20.33. 1 Co. 9.4,15.

²⁹ Ro. 12.13. 1 Pe. 4.9. Is. 32.8.

³⁰ 1 Ki. 4.22,23.

³¹ Nehemiah, considering the state of the people, refused to take from them the usual allowance of money and provisions, which as governor he had a right to claim. Throughout the Persian empire the dues of the government were paid partly in money and partly in provisions. Nehemiah refused the salary of the governor, and at his own expense maintained the dignity of the office.—C.

³² The Persian tribute, the military duty, and the labour on the walls.—C.

³³ Ch. 13.14,22,30. Ps. 18.20. 24.11. 1 Co. 15.58. Ga. 6.9.

³⁴ Rather, to bless all that I have done.—C.

12 Then said they, We will restore them, and will require nothing of them; so will we do as thou sayest. Then I called the priests, and took an oath of them,⁶ that they should do according to this promise.

13 Also I shook⁷ my lap, and said, So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and emptied. And all the congregation said, Amen, and praised the LORD. And the people did according to this promise.

14 ¶ Moreover, from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even unto the two and thirtieth year of Artaxerxes the king, that is, twelve years,⁸ I and my brethren have not eaten the bread of the governor.

15 But the former governors that had been before me were chargeable unto the people, and had taken of them bread and wine, besides forty shekels of silver;¹ yea, even their servants bare rule over the people: but so did not I, because of the fear of God.

16 Yea, also I continued in the work of this wall, neither bought we any land: and all my servants were gathered thither unto the work.

17 Moreover, there were at my table an hundred and fifty of the Jews and rulers, besides those that came unto us from among the heathen that are about us.

18 Now that which was prepared for me daily was one ox, and six choice sheep; also fowls were prepared for me; and once in ten days store of all sorts of wine: yet for all this required not I the bread² of the governor, because the bondage was heavy upon this people.³

19 Think upon me, my God, for good, according to all⁴ that I have done for this people.

REFLECTIONS.—God's faithful builders are sure to have a share of the world's ridicule and contempt; and one wicked man encourages another. But though scoffers make their bands strong, God will shortly cover them with shame and confusion. Let saints then never discompose their souls on account of the most bitter or insolent contempt: God observes it, and will quickly resent it. Let them in patience possess their souls, commit their way to God, and go on more briskly with their Christian work. God's blessing will more than compensate men's revilings. And much may be done in a little time if all be hearty in lending their assistance. What a pity then is it that the people of God should scarcely ever be as harmonious and active in the Lord's work as the wicked are in their opposition to it! Nay, his more active servants have often as much trouble with the fears of their friends as with the terrors of their enemies. And false friends are more dangerous than open enemies. But be the plots of enemies ever so well laid, or ever so secret, God can discover or defeat them. Let then his infinite power and unbounded goodness encourage us to go on with our work, notwithstanding all the craft and malice of our adversaries. In all our spiritual work, all our attempts of reformation, let us put on the whole armour of God, and watch and pray, that we

enter not into temptation. Let us, in our respective stations, unanimously unite, with heart and hand, against the common enemy; and count neither ease nor life dear unto us, that we may finish our course with joy. Religion bids fair to prosper when the professors thereof make earnest work of it, and endure hardship as good soldiers of Jesus Christ.

CHAPTER V. [Ver. 2. The ground of complaint was this: The able-bodied men were kept at work on the walls. They received no pay, yet they had to provide food for themselves and families. They were obliged to buy, and to borrow the necessary money. Unscrupulous merchants and usurers took advantage of this, charged extravagant prices and exorbitant interest, so that many were obliged to mortgage their lands, and even give their children up to servitude. P.]

REFLECTIONS.—Hard times and hard hearts when met together render the poor miserable indeed. And it is cruel to take advantage of our brethren's distress, and to make their yoke heavier by usurious exactions. Alas! how we bring hardship and famine on ourselves by our sins, and then complain of it. Those who have great families and little substance must learn to live by faith on God's promise and providence. And those who have small

families and much substance should make their abundance a supply for their neighbours' wants; for often poor housekeepers are in much greater straits than the most wretched vagrants. But what a scandal to our holy religion is a worldly-minded and niggardly professor! And deliberate and aggravated is that theft which lies in retaining that which we have unjustly gotten. There can be no uprightness towards God without restitution to the oppressed. It is proper that rulers show themselves angry at what is sinful, that their subjects may be deterred from it and excited to duty. But reproofs ought to be given with great consideration and temper, lest otherwise they fail of their end. And warm and rough, though not furious, measures are to be taken with hardened and presumptuous transgressors. It is highly criminal to expose the people of God, and interests of religion, to the reproach of their enemies. And the strongest bonds are necessary to restrain worldlings from their covetous courses. But how scandalous is it for magistrates to enrich themselves, or indulge their servants, to the public hurt! Those, whether magistrates or others, in whose hearts the fear and love of God remarkably reign, will discover it by the exemplariness of their lives. In times of public distress they will even remit what was their unquestionable due. But infallible are the gracious

CHAPTER VI.

1 Sanballat practiseth by craft, by rumours, by hired prophecies, to terrify Nehemiah. 15 The wall is finished to the terror of the enemies. 17 Secret intelligence passeth between the enemies and the nobles of Judah.

NOW it came to pass, when "Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and that there was no breach left therein, (though at that time I had not set up the doors upon the gates.)

2 That Sanballat and Geshem sent unto me, saying, Come, let us meet together in some one of the villages¹ in the plain of Ono:² but they thought to do me mischief.

3 And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?

4 Yet they sent unto me four times after this sort; and I answered them after the same manner.

5 ¶ Then sent Sanballat his servant unto me, in like manner, the fifth time, with an open letter in his hand;³

6 Wherein was written, 'It is reported among the heathen, and Gashmu saith it, that thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king, according to these words.'

7 And thou hast also appointed prophets to preach of thee at Jerusalem, saying, There is a king in Judah: and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together.

8 Then I sent unto him, saying, There are no such things done as thou sayest, but thou feignest⁴ them out of thine own heart.

9 For they all made us afraid,⁵ saying, Their hands shall be weakened from the work, that it be not done: Now therefore, O God, strengthen my hands.

10 ¶ Afterward I came unto the house of Shemaiah⁶ the son of Delaiah, the son of Mehetabeel, who was shut up;⁶ and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple: for they will come to slay thee; yea, in the night will they come to slay thee.⁷

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CHAP. VI.

a ch. 2.10, 19, 24, 17, ver.

2, 6, 12, 14.

b ch. 4.6.

c ch. 3.3, 6.

d Pr. 26.24-26. Ps. 37.

12. Eccl. 4.4.

1 Rather, in Cepher-

im, the name of a

place; probably Che-

phirah in Benjamin,

Jos. 18. 26.

e Ch. 8.12. ch. 3.22;

12, 26, 11, 35.

f Ono was a town of

Benjamin, and is

grouped with Lod or

Lydda. Ezr. 2.33. Ne.

7.37. It therefore lay

in the great plain of

Sharon. There is a

small village with an-

cient ruins five miles

north of Lydda,

which may mark the

site of Ono. The ob-

ject of Sanballat was

evidently to draw

Nehemiah away from

the mountain, fast-

nesses into the open

plain, where they

might seize, and

either imprison or

murder him.—7.

g Ps. 12. 2. Mi. 7.4, 5.

Je. 41. 2. Eccl. 3.3, 11.

h 2 Ne. 10. 16. Pr. 14.

15. Ep. 5. 15. Ps. 112. 5.

i Pr. 4. 16; 1. 10, 16.

Ro. 3. 15. Ge. 39. 12. Is.

59. 1.

j Eastern letters

are rolled up and

sealed with great

accuracy; and when

to persons of rank,

inclosed in a silken

bag. This letter being

open, was an insult,

and intended to

give publicity to the

slandorous libel con-

tained in it.—C.

k Je. 20. 10, 29. 3.4.

l Geshem, ver. 1, 2;

ch. 2. 19.

m Ch. 2. 19. Ezr. 4. 13.

Lu. 2. 2. Ac. 24. 5. Jn.

19. 12.

n The words re-

corded in verse 14

of 'There is a king in

Judah,' a calumnious

misrepresentation of

the prophecies of

Messiah. Ps. ix. c.

Ac.—C.

o Pr. 22. 10, 11; 29.

5. Ac. 23. 15. Ps. 140. 4.

p Ps. 31. 4, 25; 59. 3; 57.

6, 35, 7.

q Ps. 52. 3. Job 13.

4. ver. 10.

r Ps. 55. 3-5; 56. 3.

Ti. 2. 7. ver. 14.

s 'They all,' the

alarmists, ver. 14.

These made 'us' (the

people) afraid; but

this strengthened our

hands the more.—

Boothroyd.

t De. 32. 25. Ps. 138.

3. Eccl. 10. Phil. 4. 13.

u ver. 12. Mat. 7. 15.

v Either as a re-

cluse pretending to

great sanctity—a

practice still common

in the East; or, more

probably, 'shut up,'

under pretence of

fear of the threatened

invasion by Sanbal-

lat.—C.

w Pr. 26. 24. Ps. 37. 12;

12. 1; 120. 7, 55-57. ver. 7.

x 8, 19.

y This wily traitor

assumed the charac-

ter of a prophet to

entrap Nehemiah

and ruin him. He

pretended to be so

overcome by fear

that he shut himself

up, and acted besides

as if he were divinely

warned. Had Nehe-

miah yielded to his

advice, the people

would have been left

without a leader, they

would have been

completely disorgan-

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ized and dishearten-

ed, and they would

have fallen an easy

prey to their enemies.

z Pr. 28. 1. Ac. 21. 13, 1

Co. 9. 15; 16. 13, with

Ex. 21. 14.

aa Shall a man, hon-

oured by the king's

commission, and

bound by the ties of

patriotism to watch

and labour for his

poor countrymen, so

far forget his dignity

and duty as to see

like a coward? But

above all, shall a

professed believer in

God and his promises

and providence, bring

disgrace upon his re-

ligion in the eyes of

the people, and im-

basely deserting his

post, prove that he

cannot trust for pro-

tection to the God

whom he worships?—C.

ab Being as I am,

that is, being innocent

as I am of all the

guilt charged by San-

ballat, I will go into

the temple, like a

guilty culprit fleeing

to the horns of the

altar to save his life!

c Ki. 2. 28.—C.

d 1 Co. 2. 15. Eccl. 13.

22.

e He perceived the

imposture, through

the perturbation of

the unsuccessful im-

postor.—C.

f Because Tobiah

and Sanballat had

hired him.—C.

g 2 Ti. 7. 1. Pr. 29. 25.

ver. 11.

h Pr. 22. 1. Eccl. 7. 1. Ps.

18. 18, 20.

i Ch. 13. 29; 4. 4, 5. Ps.

140. 8.

j Eccl. xiii. Is. 56. 10.

12. Je. 6. 13, 14; 14. 23, 11.

16. Mi. 3. 5. Re. 2. 20. 2.

Pe. 2. 1.

k See note on ch. 4.

l—C.

m Pr. 21. 30. Phil. 4. 13.

ch. 4. Ps. 1. 3.

n Ex. 14. 25; 15. 15.

Jos. 2. 9, 11; 5. 1. Ac. 5.

24. Ps. 126. 2.

o There are often

special evidences of

a special providence

that even wicked

men are not able to

deny them.—C.

p Heb. multiplied

their letters passing

to Tobiah, Mi. 7. 4-5.

La. 1. 2. Je. 9. 2-6.

q Ezr. 2. 5. ch. 7. 10.

r Ch. 3. 30.

s Or, traitors.

t ver. 2, 6, 7, 10, 14.

u

CHAP. VII.

a ch. 3. 1-3; 6. 1.

b ch. 3. 2, 7.

c The second clause

of this verse may be

translated as follows:

'And there were ap-

pointed porters both

the singers and the

Levites; i. e. those

whose ordinary duty

was to conduct the

regular service and

ritual of the temple,

were now, in the

of great emergency,

required to guard the

city walls and gates.

—P.

d ch. 1. 2.

e Governor's house,

ch. 2. 3, 5.

f ch. 13. 13. 1 Co. 4. 2.

g ch. 5. 15. Ex. 18. 21. 1.

Ki. 18. 3. Ro. 15. 14. Phil.

3. 1. Ep. 4. 13.

h The true quali-

fications of a ruler,

exactly correspond-

ing with the divine

prescription, Ex. 18.

21. 2. Sa. 23. 3.—C.

11 And I said, Should such a man as I flee?⁸ and who is there, that, being as I am, would go into the temple to save his life? I will not go in.

12 And, lo, I perceived that God had not sent him;¹ but that he pronounced this prophecy against me: for Tobiah and Sanballat had hired him.²

13 Therefore was he hired, that I should be afraid, and do so, and sin, and that they might have matter for an evil report, that they might reproach me.

14 My God, think thou upon Tobiah and Sanballat according to these their works, and on the prophetess Noadiah, and the rest of the prophets, that would have put me in fear.³

15 ¶ So the wall was finished in the twenty and fifth day of the month Elul, in fifty and two days.

16 And it came to pass, that when all our enemies heard thereof, and all the heathen that were about us saw these things, they were much cast down in their own eyes: for they perceived that this work was wrought of our God.⁴

17 ¶ Moreover, in those days the nobles of Judah sent many letters unto Tobiah, and the letters of Tobiah came unto them.

18 For there were many in Judah sworn unto him, because he was the son-in-law of Shechaniah the son of Arah; and his son Johanan had taken the daughter of Meshullam, the son of Berechiah.

19 Also they reported his good deeds before me, and uttered my words⁵ to him. And Tobiah sent letters to put me in fear.

CHAPTER VII.

1 Nehemiah committeth the charge of Jerusalem to Hanani and Hananiah. 5 A register found of the genealogy of them which came at the first out of Babylon, 9 of the people, 39 of the priests, 43 of the Levites, 46 of the Nehthims, 57 of the children of Solomon's servants, 63 and of the priests which could not show their pedigree. 66 The whole number of them, with their substance. 70 Their oblations.

NOW it came to pass, when the wall was built, and I had set up the doors, and the porters, and the singers, and the Levites, were appointed,¹

2 That I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jerusalem: (for he was a faithful man, and feared God above many.)²

rewards of sincere piety and disinterested benevolence from God, even when men overlook it. And it is pleasant to have them as a mark of our sacrificial relation to God.

CHAPTER VI. REFLECTIONS.—O the infernal subtlety and restlessness of Satan and his agents; and the need of heavenly wisdom and steady circumspection for resisting all their ensnaring and repeated solicitations! But business of consequence ought always to be preferred to matters of civility and compliment. It is common for the church's enemies to pretend friendship in order to ruin her; and no less so to represent her faithful ministers and members as traitors to government. But no lies, or malevolent reports, should weaken our hands from the work of God. They who have almighty power engaged for

them may look up to God and be comforted. He will uphold them; and the more the enemies rage the more shall JEHOVAH's strength be perfected in our weakness. Yea, they shall see, to their grief, that he cares for his people, and that when he works none can hinder it. However great the opposition, and weak the instruments, he can speedily effect his work. And much good may be done in a short time if people are hearty in it, and have a good God and a pious man at the head of it. But a most dangerous plague are pretended and unfaithful ministers, treacherous magistrates, and villainous professors. The treachery of pretended friends is more to be feared than the malice of open enemies. And happy are those who, directed and encouraged of God, escape being ensnared in their nets. But for this we must walk circumspectly, and try the spirits: and be ready to risk every danger,

rather than injure the cause of God, or even bring a reproach on our holy character or office. God marks the iniquities of his enemies, and will turn their deep-laid schemes against his people to their own confusion. Nor shall those who have ensnared themselves by sinful connections, or who assist them in their purposes, long escape the judgment which lingereth not.

CHAPTER VII. REFLECTIONS.—The worship and service of God ought always to be preferred to our civil concerns, however important; and with great care ought princes and other rulers to make choice of their deputies: if possible they should fix upon such as are faithful and eminently fear God. Happy even amidst dangers are the cities and nations which have such to rule and protect them. Great caution is necessary for our own and the church's safety when we have

3 And I said unto them, ⁹Let not the gates of Jerusalem be opened until the sun be hot; and while they stand by, let them shut the doors, and bar them:³ and appoint watches of the inhabitants of Jerusalem, every one in his watch, and every one to be over against his house.

4 Now the city was ¹large and great: but the people were few therein, and the houses were ¹not builded.

5 ¶ And my God ¹put into mine heart to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy: and I found a register⁴ of the genealogy of them which came up at the first, and found written therein,

6 These¹ are the children of the province that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem and to Judah, every one unto his city;

7 Who came with ¹Zerubbabel, ¹Jeshua, Nehemiah, ¹Azariah, Raamiah, Nahamani,⁵ Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. The number, *I say*, of the men of the people of Israel was *this*:⁶

8 The children⁷ of ¹Parosh, two thousand an hundred seventy and two.

9 The children of ¹Shephatiah, three hundred seventy and two.

10 The children of ¹Arah, six hundred fifty and two.⁸

11 The children of ¹Pahath-moab, of the children of Jeshua and Joab, two thousand and eight hundred and eighteen.⁹

12 The children of ¹Elam, a thousand two hundred fifty and four.

13 The children of ¹Zattu, eight hundred forty and five.¹

14 The children of ¹Zaccai, seven hundred and threescore.

15 The children of ¹Binnui, six hundred forty and eight.²

16 The children of ¹Bebai, six hundred twenty and eight.³

17 The children of ¹Azgad, two thousand three hundred twenty and two.⁴

18 The children of ¹Adonikam, six hundred threescore and seven.⁵

19 The children of ¹Bigvai, two thousand threescore and seven.⁶

20 The children of ¹Adin, six hundred fifty and five.⁷

21 The children of ¹Ater of Hezekiah, ninety and eight.

22 The children of ¹Hashum, three hundred twenty and eight.⁸

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⁹ With ch. 13. 19. Ps. 127. 1. 112. 5. Pr. 14. 15. Mat. 10. 16. Ec. 5. 15. 17. 1 Co. 16. 13.

³ Most eastern towns were walled, and the gates are regularly closed about sunset, and opened at sunrise; and seldom opened during the night, unless upon special emergencies, and for persons of great distinction.—C.

¹ Heb. broad in spaces, ch. xi. 1. Is. 58. 12. He. 4. 1.

¹ Pr. 3. 6. 2 Co. 3. 5. Ps. 32. 8.

⁴ As this differs from that in Ezr. ii. the one might contain the number enrolled for the journey, and the other those that actually returned.

¹ Ezr. 2. 1, &c. Of Judah.

² Ezr. 2. 2. Hag. 2. 23. 1 Ch. 3. 17. 19.

³ Zec. 3. 1.

⁵ Or, Seraiah, Reelaiah, Ezr. 2. 2.

⁶ Not inserted in Ezra's register.—C.

⁷ For reconciliation of the apparent difference between this register and that of Ezra, see note on Ezr. 2. 4.—C.

⁸ Here is an account of the heads of the several families that first came up. Though it seems a little, use to us now, yet then it was of great use, to compare what they had been with what they now were. We may suppose they were much increased by this time; but it would do well for them to remember their small beginnings, that they might acknowledge God in multiplying their families, and building them up. By this means likewise their genealogies would be preserved, and the destination of their families kept up, till Messiah should come, and then all end be put to all their genealogies, which were preserved for his sake, but afterwards were useless.—J.

⁹ Ezr. 2. 3; 8. 3; 10. 25. Ch. 10. 14.

¹ Ezr. 2. 4. 8. 8.

² Ezr. 2. 5. ch. 6. 18.

³ In Ezra, 775.—C.

⁴ Ezr. 2. 6; 8. 4; 10. 30. Ch. 10. 14.

⁵ In Ezra, 2812.—C.

⁶ Ezr. 2. 7; 8. 7; 10. 26. Ch. 10. 14.

⁷ In Ezra, 2812.—C.

⁸ Ezr. 2. 8; 10. 27.

⁹ In Ezra, 945.—C.

¹ Ezr. 2. 9. ch. 3. 20.

² Or, Bani; Ezr. 2. 10; 10. 29. 34. ch. 10. 14.

³ In Ezra, 642.—C.

⁴ Ezr. 2. 11; 8. 11; 10. 28.

⁵ In Ezra, 623.—C.

⁶ Ezr. 2. 12; 8. 12.

⁷ In Ezra, 1222.—C.

⁸ Ezr. 2. 13; 8. 13.

⁹ In Ezra, 66.—C.

¹ Ezr. 2. 14; 3. 14.

² Ezr. 2. 15; 3. 6.

³ In Ezra, 454.—C.

⁴ Ezr. 2. 16. ch. 10. 17.

⁵ Ezr. 2. 19; 10. 33.

⁶ In Ezra, 223.—C.

⁷ In Ezr. 2056. C.

2056, as in Ezr. 2. 14. Referring to the discrepancies between the two accounts, Scott remarks, "that should any conjecture that some ancient copyist had inserted the wrong register, and that his mistake had been generally followed, the very conclusion would show that such alterations are almost always liable to detection; and no reasonable man

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would think it the least objection to the divine inspiration of the sacred Scriptures." The same commentator suggests this reflection on the laudable conduct of Nehemiah:—Provision is made in the gospel for the city of our God for far greater numbers than have yet been enrolled; we should therefore be devising means for replenishing it with inhabitants, as well as for building its walls.—J.

⁹ Ezr. 2. 17.

¹ In Ezra, 323.—C.

² Another name for Jorah, Ezr. 2. 18.—C.

³ Another name for Gibbar, Ezr. 2. 20.—C.

⁴ Ezr. 2. 21. Mat. 2. 1. 6. 35. 19.

⁵ In Ezra, 179.—C.

⁶ Ezr. 2. 22. Jos. 21. 18. Jer. 1. 15. 10. 39.

⁷ Or, Azmaveth, Ezr. 2. 24.

⁸ Or, Kirjath-arim, Ezr. 2. 25. Jos. 9. 17. 15. 30; 18. 25. 26. 1 Sa. 7. 1. 2.

⁹ Ezr. 2. 26. Jos. 18. 24. 25.

¹ Ezr. 2. 27. 1 Sa. 13. 2. 15. 18.

² Ezr. 2. 28. Jos. 8. 9.

³ Ezr. 2. 29. Perhaps Nob, ch. 11. 32. Is. 10. 32.

⁴ Ezr. 2. 31.

⁵ Ezr. 2. 32. 30. 31.

⁶ Ezr. 2. 34. Jos. 6. 1. 1. 34.

⁷ Ezr. 2. 35. ch. 11. 34. 35. 2. 1 Ch. 8. 12.

⁸ In Ezra, 725.—C.

⁹ Ezr. 2. 35.

¹ In Ezra, 3630.

The children of Magbish, 157 (Ezr. 2. 39), are wanting in Nehemiah's register.—C.

² 1 Ch. 24. 7. Ezr. 2. 36; 10. 18.

³ Ezr. 2. 37; 10. 20. 1 Ch. 24. 14.

⁴ Ezr. 2. 38; 10. 22.

⁵ Ezr. 2. 39; 10. 27. 1 Ch. 24. 8.

⁶ Ezr. 2. 40. ch. 11. 15. 18. 2. 27.

⁷ Or, Hodeviah, Ezr. 2. 40, or Judah, Ezr. 3. 9.

⁸ Ezr. 2. 41. 1 Ch. 25. 2. ch. 12. 8, 9, 24, 28, 29; 11. 19.

⁹ In Ezra, 128.—C.

¹ Ezr. 2. 42. 1 Ch. xxvi. 19. 14. 17. ch. 12. 25; 11. 19.

² In Ezra, 139.—C.

³ Ezr. 2. 43. 54. 1 Ch. 26. 25. Jos. 23. 27. 1. 27. 28.

⁴ Or, Shamlai, Ezr. 2. 44.

⁵ Or, Shamlai, Ezr. 2. 46.

⁶ There are some families named here which are not in Ezra, as in ver. 22, and ver. 48, 49, 51, 52, which are all omitted in Ezra. For it must be considered that one of these accounts was taken by Ezra in Babylon, the other by Nehemiah in Judea. And therefore it is no wonder that a greater number are sometimes mentioned in Nehemiah than in Ezra, for in the first account that was taken of them many were ignorant of their genealogy; but before the last, the book of their genealogy was found. Lightfoot remarks, that the matter is to be apprehended thus: "That Nehemiah found that list of those that came up in the first of Cyrus, as it was taken then, and that he collected over the names of the families, as they lay in order there. He observed the order of that list in calling and listing them."—J.

23 The children of ¹Bezai, three hundred twenty and four.⁹

24 The children of ¹Hariph, an hundred and twelve.

25 The children of ¹Gibeon, ninety and five.

26 The men of ¹Beth-lehem and Netophah, an hundred fourscore and eight.¹

27 The men of ¹Anathoth, an hundred twenty and eight.

28 The men of ¹Beth-azmaveth, forty and two.

29 The men of ¹Kirjath-jearim, Chephirah, and Beeroth, seven hundred forty and three.

30 The men of ¹Ramah and Gaba, six hundred twenty and one.

31 The men of ¹Michmas, an hundred and twenty and two.

32 The men of ¹Beth-el and Ai, an hundred twenty and three.

33 The men of the other ¹Nebo, fifty and two.

34 The children of the other ¹Elam, a thousand two hundred fifty and four.

35 The children of ¹Harim, three hundred and twenty.

36 The children of ¹Jericho, three hundred forty and five.

37 The children of ¹Lod, Hadid, and Ono, seven hundred twenty and one.²

38 The children of ¹Senaah,³ three thousand nine hundred and thirty.

39 ¶ The priests: the children of ¹Jedaiah, of the house of Jeshua, nine hundred seventy and three.

40 The children of ¹Immer, a thousand fifty and two.

41 The children of ¹Pashur, a thousand two hundred forty and seven.

42 The children of ¹Harim, a thousand and seventeen.

43 ¶ The ⁴Levites: the children of Jeshua, of Kadmiel, and of the children of ¹Hodevah, seventy and four.

44 The singers: the ¹children of Asaph, an hundred forty and eight.⁴

45 The ⁹porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, an hundred thirty and eight.⁵

46 ¶ The ¹Nethinims: the children of Ziha, the children of Hashupha, the children of Tab-baoth,

47 The children of Keros, the children of ¹Sia, the children of Padon,

48 The children of Lebana, the children of Hagaba, the children of ¹Shalmai,⁶

traitors amongst and within us: and every man's family ought to be his immediate concern. He has need to watch over them night and day that he may preserve

them from the destroyer. Important records should be preserved, as they may be of use afterwards. But woe to those who, having given their names to the

Lord, afterwards look back and return to the world! though God will compensate the loss of them to his church in the accession of others.

- 49 The children of Hanan, the children of Giddel, the children of Gahar,
 50 The children of Reaiah, the children of Rezin, the children of Nekoda,
 51 The children of Gazzam, the children of Uzza, the children of Phaseah,
 52 The children of Besai, the children of Meunim, the children of 'Nephishesim,
 53 The children of Bakbuk, the children of Hakupha, the children of Harhur,
 54 The children of 'Bazlith, the children of Mehida, the children of Harsha,
 55 The children of Barkos, the children of Sisera, the children of Tamah,
 56 The children of Nezhiah, the children of Hatipha.
 57 ¶ The "children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Perida,
 58 The children of Jaala, the children of Darkon, the children of Giddel,
 59 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of 'Amon.
 60 All the Nethinims and the children of Solomon's servants were three hundred ninety and two.
 61 And^a these were they which went up also from Tel-melah, Tel-haresha, Cherub, Addon, and Immer; but they could not show their father's house, nor their seed,^b whether they were of Israel.
 62 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred forty and two.^c
 63 ¶ And of the priests: the children of Habaiiah, the children of Koz, the children of Barzillai, (which took one of the daughters of Barzillai^d the Gileadite to wife, and was called after their name.)
 64 These sought their register among those that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the priesthood.
 65 And the Tirshatha^e said unto them, that they should not eat of the most holy things till there stood up a priest with 'Urim and Thummim.
 66 ¶ The "whole congregation together was forty and two thousand three hundred and threescore;
 67 Besides their "man-servants and their

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1 Nephusim, Ezr. 2.50.

2 Baziuth, Ezr. 2.52.

3 Ezr. 2.55-57. 1 Ki. 9.21. ch. 11.3.

4 Or, Ami, Ezr. 2.57.

5 Ezr. 2.58. ch. 11.3. ver. 57.

6 Ezr. 1.59.60.

7 Or, pedigree.

8 In Ezra, 652.

9 Note. These variations, so far from proving any a priori evidence against the divine inspiration and authority of Ezra and Nehemiah, afford, on the contrary, the strongest evidence, at least of their integrity. Had they been forming a cunningly devised fable, the one would have minutely copied the other; but as truth was the object of both, each copied the register he formed or found (see ch. 7. 3), and each was correct, according to the time and place at which it was taken, varying, as the one refers to leaving Babylon, the other to arriving at Jerusalem, but agreeing when the genealogical and congregational families were summed up together, and thus amounting to 42,360.—C.

10 Ezr. 2.61-63.

11 2 Sa. 17.27; 19.31. 1 Ki. 2.7.

12 Or, the governor, ch. 8.9.10.1. Ezr. 2.63.

13 It is the opinion of Jacobus Capellus, that Zerubbabel is here meant by the Tirshatha. Whosoever he was, he expresses his hope that God might in time restore the Urim and Thummim (as he had done the nation), and so give answer about obscure and difficult matters, as had been done in former ages. But till then these priests were not admitted to partake of the most holy things, because it did not appear by good proof that they were of the family of the priests; and not to be, are the same thing, in law. But the Talmudists, as the same person observes, interpret these words as if it had been said: Till the dead rise, or till the Messiah come. For after the first temple was destroyed the cities of the Levites, with their suburbs, were wanting, and so were Urim and Thummim, and the kings of the house of Juah (Patriarch). The expression is by many understood as amounting to a perpetual prohibition, as if the Tirshatha had said that they should never eat of the most holy things.—I.

14 Ex. 28.30. Nu. 27.21.79. Ju. 1.4.9. Col. 2.3.

15 Ezr. 2.64-70, with 1 Ch. 21.5. 2 Ch. 17.14. 18. Je. 23.33.7.

16 Is. 14.7.21.61.5. Je. 27.7.

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17 What follows is different from Ezr. 2.68.

18 Heb. part.

19 1 Ch. 29.3.6.9.2 Co. 8.3.12.7.9.

20 ch. 10.1.

21 The whole oblation amounted to about £60,000 sterling.

22 Ezra (Ezr. 2.69) estimates the donations of the chieftains at 61,000 drams of gold, 5000 pounds of silver, but mentions no contribution from the Tirshatha or people.

23 These differences, however, are no contradictions, but differ merely as all running accounts must do when taken at different periods.—C.

24 Job 34.10. Ro. 2.11. Ga. 3.28. Col. 3.11. 1 Pe. 1.17. 1 Ti. 5.17.

25 Ezr. 2.70. ch. 8.9. xi. 12. 1.11.10. 15. 12.1.

26 Le. 23.24-42. Nu. xxix.

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29 Ezr. 3.1. Ju. 20.1.

30 ch. 3.26. ver. 16.

31 Ezr. 7.6. Mat. 23.2.

32 2 Ch. 34.15. Mal. 4. De. 31.9-13.

33 1 Which God had not only commanded to be publicly, and with peculiar solemnity, read every seventh year (De. 31.10), but which he had commanded them to teach diligently to their children, to their servants, and upon all occasions, and bind for frontlets between their eyes, and inscribe on their doors and their gates, De. 6.6-9.

34 De. 31.11-13. Is. 8.20.

35 1 Pe. 3.7. Ga. 3.28.

36 2 Heb. that understood in hearing.

37 1 Le. 23.24. Nu. 29.1-6. 1 Ki. 8.2.

38 Ac. 13.15. 27.15. 21.

39 The Water-gate appears to have been situated on the southern side of the temple court, leading from it to Ophel, where the priests and temple servants dwelt. A gateway has recently been discovered in the massive wall, with a channel for water hewn in the rock beneath it, and running down through Ophel.—F.

40 Heb. from the light.

41 The first day of the seventh month of the sacred year, answering to September and October, was the New-year's Day of the civil year. The retirement at mid-day would not therefore be on account of the heat, but for food and rest; for 'the Lord desired mercy, and not sacrifice,' Mat. 9.13. The morning or sunrise was a little before six o'clock.—C.

42 Ps. 81.13; 85.8. Lu. 19.48. Ac. 10.14. 15.55.3.

43 Heb. tower of wood.

44 Rather a 'platform,' for it contained fourteen persons.—C.

45 Ga. 2.9. Phi. 1.1.

maid-servants, of whom there were seven thousand three hundred thirty and seven; and they had two hundred forty and five singing-men and singing-women.

68 Their horses, seven hundred thirty and six; their mules, two hundred forty and five;

69 Their camels, four hundred thirty and five; six thousand seven hundred and twenty asses.

70 ¶ And some of the chief of the fathers gave unto the work. The Tirshatha gave to the treasure a thousand drams of gold, fifty basons, five hundred and thirty priests' garments.

71 And some of the chief of the fathers gave to the treasure of the work twenty thousand drams of gold, and two thousand and two hundred pound of silver.²

72 And that which the rest of the people gave was twenty thousand drams of gold, and two thousand pound of silver, and threescore and seven priests' garments.

73 So the priests, and the Levites, and the porters, and the singers, and some of the people, and the Nethinims, and all Israel, dwelt in their cities; and when the seventh month came, the children of Israel were in their cities.

CHAPTER VIII.

1 The religious manner of reading and hearing the law. 9 Nehemiah, Ezra, and the Levites comfort the people. 13 The forwardness of them to hear and be instructed. 16 They keep the feast of tabernacles.

AND all the people gathered themselves together as one man into the street that was before the water-gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the Lord had commanded to Israel.¹

2 And Ezra the priest brought the law before the congregation, both of men and women, and all that could hear with understanding,² upon the first day of the seventh month.

3 And he read therein before the street that was before the water-gate³ from the morning⁴ until mid-day,⁵ before the men and the women, and those that could understand: and the ears of all the people were attentive unto the book of the law.

4 And Ezra the scribe stood upon a pulpit of wood,⁷ which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left

CHAPTER VIII. [Ver. 1. 'The book of the law of Moses' is a proper name, and was employed and understood by the Jews as definitely as we employ the name Pentateuch. It is interesting to observe, 1. That the people all knew of the existence of such a book, and that they were acquainted with its general contents. 2. That they were aware that the book was in the possession of Ezra. It is in the highest degree probable that the book referred to was the original autograph committed by Moses to the custody of the priests, and laid up beside the ark. P.]

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REFLECTIONS.—Not strong walls, but knowledge of and obedience to God, are the great safety of cities and nations. Nothing is more necessary for the establishment or preservation of true religion than a diligent study and thorough acquaintance with the word of God. Men, women, and children ought to vie with each other in their study and knowledge of it. And it is a great pleasure to faithful preachers to have hearers who hunger and thirst after it. Not only ought God's word to be read, but also explained and enforced on the conscience. And solemn prayers and praises

should be joined with every public religious instruction. Sermons bid fair for success when the hearers are solemnly attentive. Nor will those who relish the word of God ever think the time long which is spent in hearing. Short sermons and soon-wearied hearers are sad tokens of cold and careless hearts. O what a happy presage it is when God's law cuts men's consciences to the quick, and makes them weep from the heart! Penitent mourning makes way for spiritual mirth. They who sow in tears shall reap in joy. And it is the pleasantest part of a minister's work to com-

hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, and Meshullam.

5 And Ezra 'opened the book in the sight^s of all the people; (for he was above all the people;) and when he opened it, all the people stood^m up:

6 And Ezra *blessed the LORD, the great God: and all the people answered, Amen, Amen, with *lifting up their hands; and they ^pbowed their heads, and worshipped the LORD with *their* faces to the ground.

7 Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law; and the people stood in their place.

8 So they read in the book in the law of God *distinctly, and gave the sense, and caused *them* to understand the reading.⁹

9 ¶ And Nehemiah, which *is* *the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day *is* *holy unto the LORD your God; mournⁿ not nor weep: for all the people *wept when they heard the words of the law.

10 Then he said unto them, Go your way, eat the fat,¹ and drink the sweet, and *send portions unto them for whom nothing is prepared; for *this* day *is* holy unto our LORD: neither be ye sorry; for *the joy of the LORD *is* your strength.²

11 So the Levites stilled all the people,³ saying, *Hold your peace; for the day *is* holy; neither *be ye grieved.

12 And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declaredⁿ unto them.

13 ¶ And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even *to understand the words of the law.

14 And they found written in the law which the LORD had commanded by⁴ Moses, that the children of Israel should dwell in booths in the feast of the seventh month.⁵

15 And that they should *publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount,⁶ and fetch olive-branches,⁶ and pine-branches, and myrtle-branches, and palm-branches, and branches of thick trees, to make booths, as *it is* written.

16 ¶ So the people went forth, and brought

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1 Lu. 4:47.
2 Heb. eyes.
3 Ju. 3:20. 1 Ki. 8:14.
4 1 Ch. 29:20; 16:36.
5 Ps. 137:2.
6 La. 3:41. Ge. 14:22.
7 Ps. 28:20; 43:34. 2 Ti. 2:8.
8 Ge. 24:26. Ex. 4:31.
9 Ch. 29:30; 20:17; 3:9 ver. 7. Hab. 2:2.
10 Mal. 2:7. Mat. 24:35; 28:20. 1 Jo. 4:20.
11 The Hebrew in which Moses wrote was at this time to the Jews nearly an unknown tongue; the Chaldee, a cognate dialect, having come into use during the captivity in Babylon. The auditory, therefore, and especially the younger part, could not understand the law without translation, and all would require that exposition which would lead them from the ceremonies of Christ to the end of the law for righteousness, Ro. 10:4.—C.
12 Or, the great joy. ch. 10:17; 65:70. Ezr. 2:63.
13 Le. 23:34. De. 16:10, 11, 12; 15:1-6.
14 Ec. 3:7 with Is. 22:12, 13.
15 1 Ki. 22:11, 10, 16.
16 2 Sa. 6:6.
17 The law forbade the eating of fat, Le. 3:16, 17; 7:23, 25. Does Ezra then authorize it? No. Fat, in Hebrew, is referred to vegetable as well as to animal food, as in Ps. 147:14. *He filleth them with the finest (literally, the fat) of wheat. And in Ps. 81:16, *He should have fed them with the fat of wheat. See also Ge. 27:28.—C.
18 Es. 9:22. De. 16:11, 14. Ja. 2:15; 16:1; 1 Jo. 3:17.
19 Pr. 17:22. Ps. 119:32; 138:5. Lu. 1:74, 75.
20 The joy inspired by the discovery of God's mercy in pardoning sin, and restoring our souls to his favour, and endowing us, not merely with an earthly, but a heavenly inheritance, is the great source of strength, whether to will or to do, or to suffer.—C.
21 A goodly example, teaching that, in all remarkable revivals of religion, while spiritual emotion is encouraged, mere animal excitement should be suppressed.—C.
22 Is. 22:4. Ex. 14:14.
23 De. 16:10, 11; 14:15.
24 Ro. 5:11.
25 Or, that they might instruct in the words of the law. Mat. 13:52. 1 Pe. 4:11.
26 Heb. in the hand of. Le. 23:34, 40, 42. De. 16:13.
27 It can scarcely be imagined that the feast of tabernacles was neglected during the reigns of David, Solomon, Aza, Jehoshaphat, Josiah, or Hezekiah, and it is certainly recorded that it was celebrated immediately after the return from the captivity about 40 years before this time, under the government of Zerubbabel, Ezr. 3:4. The meaning therefore must be that since the days of Joshua this feast had not been kept with such deep sorrow for sin, nor such overflowing thankfulness for mercy.—C.
28 Le. 23:4. Nu. 10:10.
29 Ps. 81:3. De. 16:16.
30 The Mount of Olives, which lies east of Jerusalem, opposite Moriah, and only separated from it by the narrow ravine of the Kidron.—P.
31 Le. 23:40. Is. 41:19; 55:13. Re. 22:2.

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7 De. 22:8. Sa. 11:2.
8 The roof was flat, and for safety were required to have a battlement of stones, or a scaffolding, De. 22:8.—C.
9 2 Ch. 20:5; 33:5.
10 Ch. 3:6; 12:37.
11 1 Ki. 14:13. 13 Ch. 12:30, 14. In all the streets of the city.
12 Jn. 1:14. He. 11:13.
13 With such solemnity, cheerful faith, and devotion, ver. 18.
14 See note, ver. 14.
15 De. 31:10-13.

CHAP. IX.

a ch. 8:2.
b 2 Sa. 12:16. 1 Ki. 1:27, 13:22. 12. Jonah 3:5.
c Joel 2:17.
d Jos. 7:6. 1 Sa. 4:12. Job 2:12.
e Ezr. 10:1-12. ch. 13:3; 23:30. 2 Co. 6:14-17.
1 Heb. strange children.
2 Pr. 28:13. Je. 2:13. ch. 1:6. Ezr. 9:6-15. Da. 9:3-16. 2 Ch. 30:22. Le. 24:30. Jn. 8:12.
3 ch. 8:7, 8. De. 31:11, 12.

2 By prayer and praise.
3 This is decidedly the most extraordinary religious service upon record. On the first day of the month the people were assembled, as one man, at the feast of trumpets, ch. 8:1. On the second was an assembly for studying the law (ch. 8:13), and from that time till the last day of the meeting (ch. 8:18) the reading and exposition of the word continued for six hours every day, with other six hours for confession of sin to God and solemn religious worship, that is, of sacrifice, singing, and prayer, ch. 9:3. On the tenth was the day of atonement, on the fourteenth began the feast of tabernacles, which lasted seven days; on the twentieth, the people and rulers separated themselves from all idolatrous strangers, and concluded the service with a solemn confession of sin, and the law of the Lord.—C.

4 Or, scaffold, ch. 8:14.
5 Hebrew, *upon the ascent probably the ascent from the court of the people to the court of the priests in the temple. This would give a commanding position to the speakers, and afford an opportunity to a very large number of hearing the addresses.—P.

6 Ps. 77:1; 130:1. Jn. 11:AC.
7 Europeans cannot easily form an idea of the readiness with which an Asiatic assembly can sit down in an open field, court, or street. And though the European Jews do not now practise the Asiatic mode of sitting, yet there can be little doubt it must have been adopted here, as the request to stand up distinctly implies.—C.

8 Is. 42:8; 43:10; 44:5. Ps. 83:18.
9 He. 1:3. Jn. 5:17. Col. 1:16.

10 The heathens partitioned the various departments of earth, air, and water, &c., to different gods, exercising separate, independent, and even opposing rule; the Spirit of God ascribes all to Jehovah alone.—C.

them, and made themselves booths, every one upon the roof of his house,⁷ and in their courts, and in the courts of the house of God, and in the street of the water-gate, and in the street of the gate of Ephraim.

17 And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Jeshua the son of Nun unto that day had not the children of Israel done so:⁸ and there was very great gladness.

18 Also day by day, from the first day unto the last day, he ^mread in the book of the law of God: and they kept the feast seven days; and on the eighth day *was* a solemn assembly, according unto the manner.

CHAPTER IX.

1 A solemn general fast and humiliation. 4 The Levites make a religious confession of God's goodness, and of the national sins.

NOW in the twenty and fourth day of this month the children of Israel were assembled with ^bfasting, and with sackclothes, and ^cearth upon them.

2 And the seed of Israel ^aseparated themselves from all strangers,¹ and stood and ^cconfessed their sins, and the iniquities of their fathers.

3 And they stood up in their place, and ^dread in the book of the law of the LORD their God *one* fourth part of the day; and *another* fourth part they confessed, and ^eworshipped the LORD their God.³

4 ¶ Then stood up upon the ^gstairs,⁴ of the Levites, Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Chenani, and ^hcried with a loud voice unto the LORD their God.

5 Then the Levites, Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, and Pethahiah, said, Stand up⁵ and bless the LORD your God for ever and ever; and blessed be thy glorious name, which is exalted above all blessing and praise.

6 Thou, *even* thou, ⁱart LORD alone: thou hast made heaven, the heaven of heavens, with all their host, the earth, and all *things* that are therein, the seas, and all that *is* therein, and thou ^kpreservest them all;⁶ and the host of heaven worshippeth thee.

7 Thou *art* the LORD the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham;

8 And foundest his heart faithful before thee, and madest a covenant with him, to give

fort with the gospel of Christ those that mourn. For the gospel explained and believed, and the consolations of Christ experienced, effectually rejoice the heart, and qualify for the performance of duty or resistance of enemies. And a sense of God's redeeming kindness powerfully instigates to charitable benevolence.

But how often the institutions of God's word are unknown to the most of professors! What a multitude of things will diligent searchers of the Scriptures find there, which they had forgotten or had never duly considered! It will convince them of many negligences and ignorances. Well spent are those hours which

are occupied in earnest conversing with God by his word. And happy is the effect when such as have access to it speedily and cheerfully practise whatever they find therein commanded.

CHAPTER IX. [Ver. 5. Stand up. The com-

the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give *it, I say*, to his seed, and 'hast performed thy words; for thou art righteous.⁷

9 And^m didst see the affliction of our fathers in Egypt, and heardest their cry by the Red sea:

10 And showedst signs^s and wonders upon Pharaoh, and on all his servants, and on all the people of his land; for thou knewest that they dealt 'proudly against them: so didst thou get thee a name,⁹ as *it is* this day.

11 And thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and their persecutors thou threwest into the deeps, as a stone into the mighty waters.

12 Moreover, thou 'leddest them in the day by a cloudy pillar, and in the night by a pillar of fire, to give them light in the way wherein they should go.

13 Thou^p camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and 'true laws, good statutes and commandments:

14 And 'madest known unto them thy 'holy sabbath,¹ and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant:

15 And 'gavest them bread from heaven for their hunger, and 'broughtest forth water for them out of the rock for their thirst, and promisedst them that they should 'go in to possess the land which thou hadst sworn to give² them.³

16 But they and our fathers 'dealt proudly, and hardened their necks, and hearkened not to thy commandments;

17 And refused to obey, neither were mindful of thy wonders that thou didst among them;⁴ but hardened their necks, and in their rebellion appointed a captain to return to their bondage:⁵ but thou art 'a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and 'forsookest them not.

18 Yea, when they had made them a molten calf, and said, This *is* thy God that brought thee up out of Egypt, and had wrought great provocations;

19 Yet^a thou, in thy manifold mercies, forsookest them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way, neither the pillar of fire

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7 Nu. xxxiii. Jos. vi. xxi. 12, 14.

7 Observing what is *right*; that is, what is *right* by the law of thine own veracity.—C.

8 Ex. 3. 7, 25; 14. 10-31. 15. 3-7. Ac. 7. 19.

8 Signs, visible evidences of the divine wisdom, mercy, and power.—C.

9 Ex. 18. 11, 17; 5. 2, 7, 8. Job 40. 12.

9 Not a mere title of honour, but a name descriptive of nature, as drawn from the evidences of providence.—C.

10 Ex. 13. 21, 22; 46. 36, 37. Nu. 9. 15-23. Ps. 73. 14; 105. 39. 15. 48; 21. 63. 12, 13.

11 Ex. xix. xx. xxxi. c. l. xxvii. De. iv. ix. Exe. 2. 16. Ps. 147. 19, 20. Ac. 7. 38.

12 Heb. *laws of truth*, Ps. 19. 8-10; cxix. Ro. 7. 12, 14.

13 Ex. 16. 23; 20. 8-11; 31. 17. Le. xxi. iii. Nu. xxviii. xxi.

14 Not then for the first time promulgated, for it was instituted in paradise, but then revived from that neglect into which it had fallen through the sinful forgetfulness of men.—C.

15 Ex. 16. 14, 15. De. 8. 3. Ps. 78. 24, 25; 105. 40, 41.

16 Ex. 17. 6. Nu. 20. 9. &c. i. Co. 10. 3, 4.

17 Ex. 23. 23; 34. 11, 24. De. 1. 8. He. 6. 17.

18 Heb. *which thou hastst left us* *thine hand to give them*.

19 In this beautiful public prayer there is a summary, brief but comprehensive, of the whole history contained in the Pentateuch. It begins with creation; it notices the call of Abram, and the leading events in the eventful history of his descendants down to the time of their settlement in Palestine. The prayer contains therefore a remarkable testimony to the authenticity and divine authority of the five books of Moses.—P.

20 Ps. 106. 6, 7, 13. Ex. 32. 9. 2 Ki. 17. 14.

21 Israel's forgetfulness of the wondrous deeds and deliverances of God would scarcely be credible, if we did not know our own hearts. But let him that thinks it impossible Israel could have been so forgetful and ungrateful, only examine himself, and there he will find proof of the Scripture history, and see that 'as face answereth to face, so the heart of man.' Pr. 27. 19.—C.

22 Though the narrative (Num. 14. 4) merely expresses the wish for a captain to lead them back to slavery; when it is compared with this confession, the actual appointment is evident. But is it credible that any people could resolve to return to slavery? Most credible—an epicurean people would prefer an bondage to the want of luxuries, Ex. 16. 3. Phil. 3. 19.—C.

23 Heb. *a God of pardons*, Nu. 14. 18, 19. Ex. 34. 6, 7. Mt. 7. 18.

24 1 Ki. 6. 13; 8. 57. Ps. 94. 14. Ho. 9. 12.

25 Eze. 20. 9, 14, 22. Ps. 106. 8. ver. 17.

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6 Nu. 11. 25-27. 15. 63. 11. Ps. 143. 10.

6 The Spirit is the only sufficient instructor. Neither to teachers nor to students nor to genius, should we trust. The Spirit alone can teach us the things of Christ, Jn. 14. 26. 1 Co. 12. 3.—C.

7 De. 2. 7, 8; 29. 5. Ps. 34. 10. Lu. 22. 35.

7 Either from want of shoes, from fatigue, or from disease, De. 29. 5.—C.

8 Ps. 44. 2, 3; 56. 12; 78. 54, 55; 127. 1; 136. 17-22. Job vi. xxi. Nu. 21. 21-25. De. 26. 36; 31. 17. Ac. 29. 5.—C.

8 Places of retirement, privacy, and safety, in which the corners and measurements were accurately and minutely marked, as indicative of my care to prevent disputes, and insure quiet possession.—C.

9 Nu. xxvi. Ge. 15. 5; 22. 17.

10 Ps. 44. 2, 3. Jos. iii. xxi.

11 Ge. 12. 7; 13. 15, 17; 15. 18; 17. 8; 26. 3; 28. 13; 35. 12.

12 Ver. 22. Nu. 21. 21-35. Ps. vi. xii.

13 Nu. 32. 28. De. 3. 5; 8. 7-10; 10. 11; 11. 9-12; 32. 13. Ex. 3. 8.

14 Or, *cisterns*.

15 The importance of wells in countries within or even approaching the tropics is generally very great. In northern or southern latitudes, abundance of water renders its value less perceptible. Note, Just so, in settled and supplied churches, the possession of a gospel ministry and ordinances is slightly estimated, but in less favourable circumstances the want is severely felt.—C.

16 Ps. 78. 26-28; 106. 34-43. Eze. xvi. xxiii. Ju. i. vi. &c. 2 Ki. 17. 1-7.

17 Eze. 23. 35. Ps. 50. 17. 1 Ki. 14. 9.

18 1 Sa. 22. 21. 1 Ki. 18. 10; 19. 2. 2 Ch. 24. 22; 35. 15, 16. Je. 26. 20-23. Nat. 35. 37; 34. 37. 1 Th. 2. 13.

19 Ju. 2. 14, 15; iii. iv. vi. x. xii. xvi. Ps. 106. 40-46. Le. 26. 14-30. De. 28. 15-68; 32. 21-29.

20 The whole of the book of Judges is an illustration of these statements. In the introduction to that book, ch. 2. 14, &c., we have a summary of the history which it contains, and an exposition of its principles according to which God regulated his dealings with the nation, in almost the same terms as are here employed.—C.

21 1 Ki. 13. 5; 14. 27. Ob. 21. Ju. 2. 18; 3. 9, 15; 4. 6; 6. 14; 11. 33; 13. 5. 1 Sa. 7. 10.

22 Jos. 31. 14, 15. Ju. 3. 11, 30; 31. 8, 28.

23 De. 32. 15-26. Ju. 2. 18, 19, iii. xl.

24 How strange that *we* should lead to rebellion against God; but such has been human nature in all generations—calling upon God in the storm, forgetting him in the calm.—C.

25 Ver. 17, 27. Ju. 2. 18; 10. 16. La. 3. 22. Ps. 106. 43.

26 1 Ho. 6. 5. Je. 25. 3-7; 25. 26; 53. 33.

27 Am. 3. 12. Je. 18. 7, 8. 2 Ch. 24. 19.

by night, to show them light, and the way wherein they should go.

20 Thou gavest also thy 'good Spirit⁶ to instruct them, and withheldst not thy manna from their mouth, and gavest them water for their thirst.

21 Yea, forty years didst thou sustain them in the wilderness, so that they 'lacked nothing: their clothes waxed not old, and their feet swelled not.⁷

22 Moreover, thou 'gavest them kingdoms and nations, and didst divide them into 'corners: so they possessed the land of Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan.

23 Their children also 'multipliedst thou as the stars of heaven, and 'broughtest them into the land concerning which thou hadst 'promised to their fathers, that they should go in to possess *it*.

24 So the children went in and possessed the land, and thou 'subduedst before them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do with them as they would.

25 And they took 'strong cities, and a fat land, and possessed houses full of all goods, wells⁹ digged,¹ vineyards, and olive-yards, and fruit trees in abundance: so they did eat, and were filled, and became fat, and delighted themselves in thy great goodness.

26 Nevertheless they 'were disobedient, and rebelled against thee, and 'cast thy law behind their backs, and 'slew thy prophets, which testified against them to turn 'them to thee, and they wrought great provocations.

27 Therefore thou 'deliveredst them into the hand of their enemies, who vexed² them: and in the time of their trouble, when they cried unto thee, thou heardest *them* from heaven; and, according to thy manifold mercies, thou gavest them 'saviours, who saved them out of the hand of their enemies.

28 But after they had 'rest, they 'did evil again before thee;³ therefore leftest thou 'them in the hand of their enemies, so that they had the dominion over them: yet when they returned, and cried unto thee, thou heardest *them* from heaven: and 'many times didst thou deliver them according to thy mercies;

29 And 'testifiedst against them, that thou 'mightest bring them again unto thy law: yet they dealt proudly, and hearkened not unto thy

Ver. 6. ['Heaven,' the visible firmament, sun, moon, and stars; 'the heaven of heavens,' the immediate dwelling-place of God and all the holy angels. There is a beautiful summary of the universe given in this verse. God is adored as supreme creator, preserver, and governor. P.]

REFLECTIONS.—It is a great mercy when God's word burdens men's consciences with a sense of their

sins; and when reformation from sin and fasting for it go hand in hand. Those fasts are made profitable in which men's souls are afflicted for their sins, the bands of wickedness are loosed, intimate fellowship with God enjoyed, and in which God's goodness leads to repentance. O what multitudes of mercies to us and to our fathers may a diligent observer of providence discover! What gracious calls and covenants! What deliver-

commandments, but sinned against thy judgments, (which "if a man do, he shall live in them;) and withdrew the shoulder, and hardened their neck, and would not hear:

30 Yet many years didst thou "forbear them, and "testifiedst against them by thy Spirit⁴ in thy prophets; yet would they not give ear: therefore gavest thou them into the hand of the people of the lands.

31 Nevertheless, for thy "great mercies' sake thou didst not utterly consume them, nor forsake them; for thou art "a gracious and merciful God.

32 Now therefore, "our God, the great, the mighty, and the terrible God,⁵ who keepest covenant and mercy, let not "all the trouble⁶ seem little before thee that hath come upon us,⁷ on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the "time of the kings of Assyria unto this day.

33 Howbeit thou art "just in all that is brought upon us; for thou hast done right, but we have done wickedly.

34 Neither have "our kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened unto thy commandments and thy testimonies, wherewith thou didst testify against them.

35 For they "have not served thee in their kingdom,⁸ and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them; neither turned they from their wicked works.

36 Behold, we are "servants this day; and for the land that thou gavest unto our fathers, to eat the fruit thereof, and the good thereof, behold, we are servants in it:

37 And it yieldeth much increase unto "the kings whom thou hast set over us because of our sins: also they "have dominion over our bodies, and over our cattle, at their pleasure,⁹ and we are in great distress.

38 And "because of all this we make a sure covenant, and write it; and our princes, Levites, and priests, seal¹ unto it.²

CHAPTER X.

¹ The names of those that sealed the covenant. ²⁹ The points of the covenant.

NOW those that sealed¹ were,² "Nehemiah the³ Tirshatha, the son of Hachaliah, and Zidkijah,

2 Seraiah,^c Azariah, Jeremiah,

3 Pashur, Amariah, Malchijah,

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11. Le. 18. 5. Eze. 20. 11. Lu. 10. 28. Ga. 3. 12. Ro. 10. 5. 2 Pe. 3. 9. Ps. 86. 15. 2 Ki. 17. 13. 2 Ch. 36. 15. 1 Pe. 1. 1. 2 Pe. 1. 12. Is. xlii. Ac. 7. 51.

4 How beautifully old Testament coincide with the New in the doctrine of the Holy Spirit, as the fountain of all witness for God, Jn. 15. 26. 1 Jn. 5. 6. —C.

2 Ps. 106. 8. Eze. 20. 11. 14. 22. 2 Ki. 13. 23. 2 Ch. 30. 9. Ps. 86. 15. Ex. 34. 6, 7. ver. 1, 2. 15. Da. 9. 4. Ps. 105. 8.

3 Terrible to sinners, to enemies, and even to believers, because of their acknowledged imperfections. —C.

2 Ch. xxviii. 1. 2. 22. xxiii. xxv. xxvi. 2 Ki. xiv. xxv. Ezr. iv. 2. ch. iii. vi.

6 Heb. weariness. 7 Heb. that hath found us.

2 Ki. 15. 19, 29; 17. 3. Is. 7. 17, 18; 8. 7, 8. Eze. 32. 4. Job 34. 23. La. 1. 18; 3. 39. Da. 9. 14.

8 Da. 9. 10, 11. Ps. 106. 7, 20. xxviii. xxxiii. xxxvi. De. 32. 12-18; 28. 47. Ro. 2. 4, 5.

9 Every kingdom is bound, as such, to serve Christ, and will stand accountable to God for any neglect or resistance of this great end of their creation. —C.

10 De. 28. 48. 2 Ch. 12. 8. Ezr. 9. 9. i. e. tribute to the Persians.

2 Ezr. 6. 8; 7. 24. De. 28. 3. 2 Ch. 31. 43, 51. ch. 5-7.

There were no written laws, no constitutional charter, the sole law was the will of the king. —C.

11 Heb. are at the sealing.

2 This was a great and solemn act of national covenant. First, there was the national adoration of God as supreme in creation and providence; then there was a public confession of national sin and repeated acts of rebellion; then there was clear acknowledgment of the justice of God as displayed in national punishment; and finally there was the solemn covenant written and sealed, to acknowledge and serve God faithfully in all time to come. —P.

CHAP. X.

1 Heb. at the sealings.

2 Three orders, princes, Levites, and priests are appointed to seal the covenant (ch. 9. 38) as representatives and chiefs of the nation. When they come to seal, however, this order is reversed, and after the governor, who seals first, for example, the sealing is in the order of priests, Levites, and princes. A change, not without meaning, as a memorial that the woe of precedence should find no place in the service of God, Ja. 1. 4. —C.

3 Or, the governor, ch. 7. 56, 70. Ezr. 2. 63; 1. 8.

4 ch. 11. 12; 1-7.

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3 Chief fathers among them.—This does not imply that Nehemiah was a priest. He signed at the head of the whole nation as Tirshatha or governor; after him followed the priests as named.—P.

2 Chief ones, ch. 12. 8, 9.

3 ch. 11. 15, 22.

4 ch. 7. 8-24. Ezr. 23. 10. Only the chief of the priests, Levites, and people subscribed it.

5 ch. 7. 22.

6 Ezr. 2. 42-61; x. ch. 7. 45-63; 13. 30. 2 Co. 6. 14-17.

7 Je. 4. 2. Ec. 5. 1, 2.

8 This covenant was acknowledged by all whose education and attainments enabled them to form a judgment of its requirements and obligations. None, however, sealed but the nobles; the rest gave in their adhesion by a solemn acknowledgment.

9 "Cursed is every one that curseth not in all things written in the book of the law to do them, and a solemn vow that, through the grace which they sought by sacrifice and prayer, they would observe it to the end, Ps. 119. 33. 34.

10 De. 29. 12, 14, 19. ch. 5. 12, 13. 19. 106. 2 Ch. 15. 12; 34. 31, 32.

11 Or, adhered. They gave their consent to what their representatives had done, adding an oath by which they bound themselves to observe the law, and an imprecation if they should fail in the fulfilment of their oath.—P.

12 Heb. by the hand of.

13 De. 4. 9; 5. 32; 19. 32. Ps. 119. 5, 6, 32. Jn. 15. 14. Lu. 1. 6. 1 Co. 15. 58. Tit. 2. 11-14. Ac. 24. 16. 2 Co. 7. 12.

14 Ezr. 34. 16. De. 7. 3. Ge. 6. 2. Ezr. 9. 3; 10. 10-12.

15 Ezr. 20. 10; 12. 16. Le. 23. 3, 21, 35; 16. 29. De. 5. 12. ch. 13. 15-22. Je. 17. 21.

16 Ezr. 23. 10, 11. Le. 25. 4.

17 ch. 5. 7. De. 15. 1, 2. Is. 58. 6.

18 Heb. every hand.

19 That is, such debts as were impoverished the people owed to the rich—a relaxation of right, which mercy requires of believers, because they ask of God to forgive them the debts they cannot pay to him, Mat. 6. 12.—C.

20 Ezr. 28. 22. Pr. 39. 10. 2 Sa. 24. 24.

21 The law (Ezr. 30. 12) has been added to authorize an annual poll-tax of half a shekel for the tabernacle or temple service; but there appears in the law itself no authority for an annual tax upon any, but merely one payment from males on arriving at the age of twenty. This annual payment of half a shekel was, therefore, not the Mosaic ordinance modified, but an ordinance of the nobles, Levites, and priests, and most probably sanctioned by some of the contemporary prophets. —C.

4 Hattush, Shebaniah, Malluch,

5 Harim, Meremoth, Obadiah,

6 Daniel, Ginnethon, Baruch,

7 Meshullam, Abijah, Mijamin,

8 Maaziah, Bilgai, Shemaiah: these were the priests.³

9 And the "Levites: both Jeshua the son of Azaniah, Binnui of the sons of Henadad, Kadmiel;

10 And their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan,

11 Micha, Rehob, "Hashabiah,

12 Zaccur, Sherebiah, Shebaniah,

13 Hodijah, Bani, Beninu.

14 The chief of the people; "Parosh, Pahath-moab, Elam, Zattu, Bani,

15 Bunni, Azgad, Bebai,

16 Adonijah, Bigvai, Adin,

17 Ater, Hizkijah, Azzur,

18 Hodijah, "Hashum, Bezai,

19 Hariph, Anathoth, Nebai,

20 Magpiash, Meshullam, Hezir,

21 Meshezabeel, Zadok, Jaddua,

22 Pelatiah, Hanan, Anaiah,

23 Hoshea, Hananiah, Hashub,

24 Hallohesh, Pileha, Shobek,

25 Rehum, Hashabnah, Maaseiah,

26 And Ahijah, Hanan, Anan,

27 Malluch, Harim, Baanah.

28 ¶ And⁴ the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one "having knowledge, and having understanding;⁴

29 They "clave⁵ to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by⁶ Moses the servant of God, and to "observe and do all the commandments of the LORD our Lord, and his judgments and his statutes;

30 And that we would not give "our daughters unto the people of the land, nor take their daughters for our sons:

31 And⁷ if the people of the land bring ware or any victuals on the sabbath-day to sell, that we would not buy it of them on the sabbath, or on the holy-day; and that we would leave the "seventh year, and the "exaction of every⁷ debt.⁸

32 Also we made "ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God;⁹

ance, direction, provision, and establishment! What giving of the law and of the promises! What warnings against and pardons of our sins! What amazing patience and long-suffering! What well-timed and well-adjusted corrections! And it is necessary to confess our fathers' iniquities as well as our own, or we make ourselves heirs to them, and shall share in the punishment of them. We must likewise search out

the aggravations of our sins, and seek not to exculpate ourselves, but to justify God. O what a root of wickedness and woe is the pride of men's heart! Often by it we revolt from the free and honourable service of God into the basest slavery. But God's infinite mercy, and his constant adherence to his new relation with Christ, and in him with us, ought to encourage us to return to him under the deepest sense of our provocations. And

solemn evangelical promises to God is peculiarly proper when we have notoriously departed from him, are sharply corrected by him, and earnestly desire to return to him.

CHAPTER X. [Ver. 28. All, except infants incapable of understanding the meaning of the act, gave their formal and public assent to the covenant. Four

33 For the ^{show-bread}, and for the continual meat-offering, and for the continual burnt-offering, of the sabbaths, of the new-moons, for the set feasts, and for the holy *things*, and for the sin-offerings, to make an atonement for Israel, and for all the work of the house of our God.

34 And we ^{cast} the lots among the priests, the Levites, and the people, for the ^{wood-offering},¹ to bring *it* into the house of our God, after the houses of our fathers, "at times appointed, year by year, to burn upon the altar of the LORD our God, as *it* is written in the law:

35 And ^{to} bring the first-fruits of our ground, and the first-fruits of all fruit of all trees, year by year, unto the house of the LORD:

36 Also the ^{first-born} of our sons, and of our cattle, (as *it* is written in the law,) and the firstlings of our herds and of our flocks, to bring to the house of our God, ^{unto} the priests that minister in the house of our God:

37 And ^{that} we should bring the first-fruits of our dough, and our offerings, and the fruit of all manner of trees, of wine, and of oil, unto the priests, ^{to} the chambers of the house of our God; and the ^{tithes} of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage.

38 And the priest the son of Aaron shall be with the Levites, ^{when} the Levites take tithes: and the Levites shall bring up the tithe of the tithes² unto the house of our God, to the chambers, into the treasure-house.

39 For the children of Israel and the children of Levi ^{shall} bring the offering of the corn, of the new wine, and the oil, unto the chambers, where are the vessels of the sanctuary, and the priests that minister, and the porters, and the singers: and we ^{will} not forsake the house of our God.

CHAPTER XI.

¹ The rulers, voluntary men, and the tenth man chosen by lot, dwell at Jerusalem. ³ A catalogue of their names. ²⁰ The residue dwell in other cities.

AND the ^{rulers} of the people dwelt at Jerusalem: the rest of the people also ^{cast} lots, to bring one of ten to dwell in Jerusalem the ^{holy city},¹ and nine parts to dwell in other cities.

2 And the people ^{blessed} all the men that

classes signed and sealed as representatives of the whole nation, namely, (1) Nehemiah, as governor; (2) the priests; (3) the Levites; and (4) the chiefs of the people. After these had signed, the people themselves, by a public act, bound themselves to the engagement of their leaders. *P.*

Ver. 31. [They engaged to observe the strict letter of the Mosaic law contained in Ex. 23, 10, 11 and Le. 25, 4; namely, to leave the land fallow on the seventh or sabbatical year. *P.*]

Ver. 33. [This was a national tax imposed upon the whole body of the people for the support of the established religion. It was independent of all free-will or voluntary contributions and offerings. It was inde-

pendent of the regular contributions of wood for the fires of the temple, and of the first-fruits, the redemption-money of the first-born, and in fact of all the ordinary tithes and offerings enjoined in the law. *P.*]

REFLECTIONS.—It is honourable to be solemnly and publicly bound in the service of God; and especially is it becoming when they who have the lead in civil or sacred offices, or in solemn fasting, are correspondingly forward in regular covenanting with God. But in all our covenants of duty a respect must be had to all God's commandments; and a peculiar guard be placed over those temptations which we have seen to be the occasion of other men's falls and to prove most dangerous to ourselves. They ought to be greatly

willingly offered themselves to dwell at Jerusalem.²

3 ¶ Now these *are* the chief of the province that dwell in Jerusalem: but in the cities of Judah dwelt every one in his possession in their cities, *to wit*, Israel, the priests, and the Levites, and the Nethinims, and the children of Solomon's servants.³

4 And at Jerusalem dwelt *certain* of the children of Judah, and of the children of Benjamin. Of the children of Judah; Athaiah the son of Uziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalaleel, of the children of Perez;

5 And Maaseiah the son of Baruch, the son of Col-hozeh, the son of Hasaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of Shiloni.

6 All the sons of Perez that dwelt at Jerusalem *were* ^{four} hundred threescore and eight valiant men.⁴

7 And these *are* the sons of Benjamin; Sallu the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jesaiah.

8 And after him Gabbai, Sallai, nine⁵ hundred twenty and eight.

9 And Joel the son of Zichri *was* their overseer; and Judah the son of Senuah *was* second over the city.

10 Of^m the priests:⁶ Jedaiah the son of Joiarib, Jachin.

11 Seraiah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, *was* the ruler of the house of God.⁷

12 And their brethren that did the work of the house *were* eight hundred twenty and two: and Adaiah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashur, the son of Malchiah,

13 And his brethren, chief of the fathers, two hundred forty and two: and Amashai the son of Azareel, the son of Ahasai, the son of Meshillemoth, the son of Immer,

14 And their brethren, mighty men of valour, ^{an} hundred twenty and eight: and their overseer *was* Zabdiel, the son of⁸ *one* of the great men.⁹

15 Also ^{of} the Levites: Shemaiah the son

A.M. 3560. B.C. 444.

¹ Le. 24. 5-10; 4. 13-27. ² Ch. 1. 24. ³ Nu. xv. xxviii. xxix.

⁴ Pr. 18. 18; 16. 33. ⁵ Ch. xxiv. xxv.

⁶ Ch. 13. 30. Le. 6. 12. ⁷ Sa. 2. 15. Is. 40. 16, with Jos. 9. 27. ⁸ Ch. 9. 2.

⁹ The furnishing of wood for the temple was the duty of the Nethinims (Ezr. 8. 20) but as few of them returned from Babylon (Ezr. 2. 58. Ne. 7. 60), this draft from the Levites and people became necessary to supply their places. In the time of Josephus (*Bell.* li. c. 17, sec. 6) the day of the wood-offering had become a feast-day.—C.

¹⁰ Le. xxiii. Nu. xxviii. xxix. Ex. 23. 14-17. 34. 22.

¹¹ Ex. 23. 19; 34. 26. Le. 19. 23. De. xxvi.

¹² Ex. 13. 2, 12. 13. Le. 27. 27. Nu. 18. 15, 16. De. 12. 6.

¹³ Nu. 18. 8-19. ¹⁴ Co. 9. 6-8.

¹⁵ Le. 27. 17. Nu. 15. 19-21; 18. 12, &c. De. 18. 4; 26. 2.

¹⁶ Ch. 9. 26. 2 Ch. 31. 11, &c.

¹⁷ Le. 27. 20, 32. De. 14. 22. 2 Ch. 31. 5, 6, 12. Ch. 13. 12. Nu. 18. 24-30.

¹⁸ Nu. 18. 24-29.

¹⁹ This was enjoined, Nu. 18. 26, the whole covenant being in the time of Josephus or popular memorandum of certain Mosaic ordinances, with such additions as were made at the present circumstances. C.

²⁰ The tithes of all the produce of the fields were brought to the Levites; out of these a tenth part was given to the priests. This is what is called the *tithe of tithes*. When the people brought their tithes to the Levites, one of the priests was appointed to be present to inspect them, and to see that without fraud they tithed the tithes; that is, set out the tenth part of what they had received for the priests.—C.

²¹ De. 12. 6, 11, 17; 14. 23. Mal. 3. 8.

²² He. 10. 25. Ps. 137. 5. 6; 122. 9; 127. 4; 140. 10. De. 12. 19. Ch. 13. 10.

CHAP. XI.

¹ Ch. 7. 4, 5. Ps. 122. 5.

² Pr. 18. 18. Ch. 10. 34. Ju. 20. 19. ³ Ch. 6. 6; xxiv. xxvi. Ac. 1. 24. 25.

⁴ Ver. 18. Is. 48. 2; 52. 1. Mat. 4. 5; 27. 53.

⁵ Called *holy*, not as possessing any infused holiness, which was impossible in wood and stone, and only possible with beings made after the image of the holy God; but *holy* in the sense of special separation and dedication to the service of God.—C.

⁶ Commended, thanked, and prayed for them, De. 24. 13. 1 Ki. 1. 47. ⁷ Ch. 16. 43.

A.M. 3560. B.C. 444.

⁸ Ju. 5. 9. Ps. 110. 3. ⁹ Because it was a service of great danger, yet of the greatest importance, Jerusalem being the chief seat of religion, government, commerce, retreat, and defence.—C.

¹⁰ Ch. 7. 60; 73. Ezr. 2. 43. 55; 58. 70. ¹¹ Ch. 9. 2-12.

¹² This verse is somewhat obscure. The meanings appears to be:—These are the chief men of the province of Judah, who were returned from captivity to reside in Jerusalem. Their names are recorded below; but in the cities of Judah and Benjamin the general body of the people took to show that a portion of the ten tribes had returned to their country.—P.

¹³ Pharez, Ge. 38. 29. ¹⁴ Ch. 9. 4. Ru. 4. 18. Nu. 26. 20, 21.

¹⁵ Ge. 38. 5. Ch. 9. 5. ¹⁶ Ch. 9. 6.

¹⁷ Men of activity. ¹⁸ Ch. 9. 7-9.

¹⁹ There were almost as many more of Benjamin than of Judah (who were but four hundred and sixty) though Mount Zion was in the tribe of Judah, yet the city of Jerusalem was in the tribe of Benjamin; which made them have a great desire to see it inhabited, and inflamed the minds of the most valiant, who were best able to defend it, to come and live there.—Patrick.

²⁰ Ge. 19. 9. 2 Ch. 2. 18; 34. 12. Ac. 20. 6.

²¹ Ch. 9. 10-13. ²² The order of David (1 Ch. xiv.) required the regular attendance of the priests in courses; but each course was accustomed to retire to their respective cities, when their time of service was expired: these had relinquished their homes to partake with their brethren in all their toils and dangers, and to encourage them by their example of devotedness to their country, and piety to God.

²³ Or, duke. ²⁴ Ch. 9. 11. ²⁵ Ch. 19. 11; 31. 23. Nu. 3. 32.

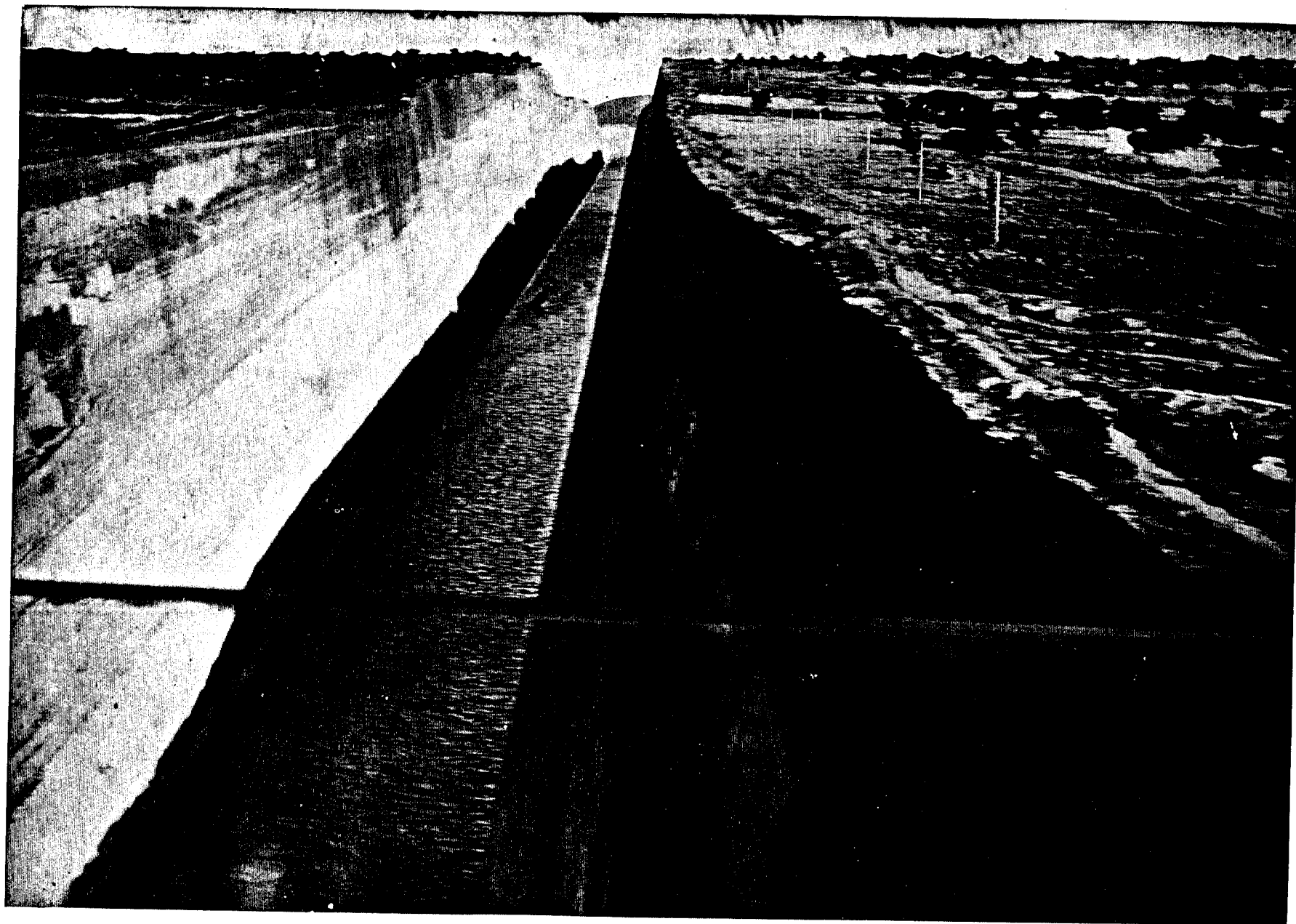
²⁶ Most probably the same called 'captain of the temple,' Ac. 8. 24. An officer whose duty was to preserve order, suppress disturbances, and protect the worshippers. C.—He had the supreme command in all the secular affairs of the temple, as the high-priest had in all the spiritual affairs.—P.

²⁷ In all 1199, 1 Ch. 9. 13.

²⁸ Or, the son of Haggai.—C.

²⁹ The margin renders it as a proper name, which appears preferable to that in the text.—C.

³⁰ 1 Ch. 9. 14-19.



THE CORINTHIAN CANAL—CONNECTING THE COUNTRIES OF ATHENS AND SPARTA, THE CITIES WHICH SENT AN EMBASSY TO SUSA, CAPITAL OF PERSIA, ABOUT THE TIME THE EVENTS RECORDED IN THE ELEVENTH CHAPTER OF NEHEMIAH TOOK PLACE. [NEHEMIAH, xi: 1.]—"And the rulers of the people dwelt at Jerusalem." The things recorded in the eleventh chapter of Nehemiah are connected, by the calculation of Archbishop Usher, with B. C. 445. This was the year when the thirty years peace between Athens and Sparta was completed, and about the time, strange to say, that after the death of Cimon, negotiations for

peace were opened between Athens and Persia, and an Athenian embassy under Callias was sent to Susa, capital of Persia. Thus we have the strange historical relationship of Greece and Palestine to Persia. About this time the Persian empire extended from India to Egypt, including the wide regions between the Black Sea, the Caucasus, the Caspian Sea, the Persian Gulf, the Indian Ocean, and the Arabian desert, and parts of Europe and Africa. We give a picture here of the Corinthian canal. The Isthmus of Corinth separated the ancient nations of Athens and Sparta.

of Hashub, the son of Azrikam, the son of Hashabiah, the son of Bunni;

16 And Shabbethai and Jozabad, of the chief of the Levites, *had* the oversight⁹ of the outward business¹ of the house of God.

17 And Mattaniah the son of Micha, the son of Zabdi, the son of Asaph, *was* the principal to begin the thanksgiving in prayer;² and Bakkukiah the second among his brethren, and Abda the son of Shammua, the son of Galal, the son of Jeduthun.

18 All the Levites in the holy city *were* two hundred fourscore and four.

19 Moreover, the porters, Akkub, Talmon, and their brethren that kept the gates,³ *were* an hundred seventy and two.

20 ¶ And⁴ the residue of Israel, of the priests and the Levites, *were* in all the cities of Judah, every one in his inheritance.

21 But⁵ the Nethinims dwelt in Ophel;⁵ and Ziha and Gispah *were* over the Nethinims.

22 The overseer also of the Levites at Jerusalem *was* Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micha: of the sons of Asaph, the singers *were* over the business of the house of God.⁶

23 For *it was* the king's commandment concerning them, that a certain portion⁷ should be for the singers, due for every day.⁸

24 And Pethabiah the son of Meshezabeel, of the children of Zerach the son of Judah, *was* at the king's hand⁹ in all matters concerning the people.¹

25 And for the villages, with their fields, some of the children of Judah dwelt at Kirjath-arba, and in the villages thereof, and at Dibon,^c and in the villages thereof, and at Jekabzeel,^d and in the villages thereof,

26 And at Jeshua, and at Moladah, and at Beth-phelet,^f

27 And at Hazar-shual, and at Beersheba, and in the villages thereof,

28 And at Ziklag, and at Mekonah, and in the villages thereof,

29 And at En-rimmon, and at Zareah, and at Jarmuth,^g

30 Zanoah,^h Adullam, and in their villages, at Lachish, and the fields thereof, at Azekah, and in the villages thereof. And they dwelt from Beer-sheba unto the valley of Hinnom.

31 The children also of Benjamin from

A.M. 3560. B.C. 444.

9 Heb. were over.

q 1 Ch. 26. 29. ch. 10.

39.

1 Providing all that

it was necessary to

purchase from mer-

chants or husband-

men for the service

of the temple; and

probably, for keeping

the exterior of the

walls, roof, and ap-

proaches in order.—

C.

r Zichri, 1 Ch. 9. 15.

ch. 7. 44.

2 Precursor, to give

the key-note and air

in singing the praises

of God.—C.

s 1 Ki. 11. 13. Ezr. 9.

8. 15. 48. 25. 21. Da. 9. 24.

Re. 11. 2. ver. 1.

3 Heb. at the gates.

4 1 Ch. 9. 17. 18.

u ver. 3. 1 Ch. 9. 2. 2

Ch. 27. 3. 33. 14. ch. 3. 26.

27. 37.

4 Or, the tower.

5 A suburb on the

ridge immediately

south of the temple;

Two gates led from

it by subterranean

ascending passages

up to the temple

court.—P.

x ch. 12. 9.

6 It is a curious

fact, that skilful

musicians were the

persons selected, in

the days of Josiah, to

oversee the carpen-

ters and masons in

the repairs of the

temple. See note on

2 Ch. 34. 12. Some

similar appointment

there seems to have

had in the days of

Nehemiah also.—C.

y Ezr. 6. 8. 9. 7. 20-24.

7 Or, a sure ordi-

nance.

8 The king of Per-

sia knowing, most

probably from the

habits of the Jews

(Ps. 137. 1-3), that

singing constituted

an essential portion

of the temple ser-

vice, had assigned

a fixed salary to the

choir. C.—The king

here referred to can

only be Ahasuerus,

the Persian mon-

arch. 7. is worthy of

special note that he

paid a fixed salary to

the members of the

choir who conducted

the musical part of

the temple worship.

Darius had done so

for the priests; his

object, as stated by

Ezra, having been

that they might

offer sacrifices of

sweet savour unto

the God of heaven,

and pray for the life

of the king and his

sons, Ezr. 6. 10.—P.

z Ge. 38. 30. Nu. 26.

20.

a 1 Ch. 18. 17. 23. 28.

A deputy in civil

cases, or assistant

to the governor.

9 Rather 'by the

king's authority,' that

is, not by appoint-

ment of Nehemiah,

but by direct com-

mission from the

king.—C.

1 He was the

royal commissioner,

the agent to repre-

sent the king in the

assemblies of the

people, and to repre-

sent the people be-

fore the king.—P.

b Ge. 23. 2. Jos. 10. 3.

14. 15. 5. 24.

c Dimonah, Jos. 15.

22.

d Kabzeel, Jos. 15.

21.

e Jos. 15. 26. 19. 2.

f Jos. 15. 27.

g Jos. 15. 28. 19. 2. 3.

h Ju. 20. 1. 1 Ki. 4. 25.

i Jos. 15. 31. 19. 5. 1

Sa. 27. 6. 30. 1.

j Jos. 15. 32. Ju. 20.

45.

k Jos. 15. 33. 19. 47.

m Jos. 10. 31. 35.

A.M. 3560. B.C. 444.

2 Or, of Geba.

3 Geba, a Levitical

city, about 6 miles

north of Jerusalem.

Michmash was situ-

ated 7 miles north of

Jerusalem. It was

famous as the scene

of the rout of the

Philistines by Jona-

than, 1 Sa. 13. 5; and

the encampment of

Sennacherib, Is. 10.

28.—C.

4 Or, to Michmash.

5 Michmash is still

a small village, bear-

ing its old name in

the Arabic form

Mikmash, and situ-

ated on the northern

brow of a deep

ravine which separ-

ates it from Geba.

Geba must not be

confounded with

Gibeah of Saul,

which lay to the

south-west, nearer

Jerusalem.—P.

6 As it had been

originally so it was

the Levites had

towns and villages

assigned to them in

various parts of the

country. The ar-

rangement was a

wise one. The Le-

vites were the pub-

lic teachers of the

law, and of the va-

rious details of the

Mosaic ritual. It was

therefore, that they

should be dissemi-

nated among the

people.—P.

CHAP. XII.

e Ezr. 2. 1.

f Ne. 12. 2. 8. 4. 7. 9. 4.

5. ver. 10-21.

g Or, Melicu, ver. 14.

d Or, Shebaniah,

ver. 17.

e Or, Harim, ver. 15.

f Or, Meraioth, ver.

15.

g Or, Ginnethon,

ver. 16.

h Or, Miniامين,

ver. 17.

i Or, Moadiah, ver.

17.

1 The dates of the

accession of the

several high-priests

after the time of

Nehemiah, cannot be

precisely ascertain-

ed. E. c. as Jaddua

did not accede till the

time of Alexander of

Macedon, about 300

years before the com-

mission of Nehem-

iah's commission,

this verse has been

ascribed to a later

writer than Nehe-

miah. There is, how-

ever, no necessity for

this conjecture. Ne-

hemiah might well

have been cup-bearer

to Artaxerxes at 25,

and at the age of 125

or upwards had

written, or caused to

be written, this, as

is the foregoing

genealogy. This is

said by Jaddua who

is said by Josephus

(Antiq. l. xi. c. 8) to

have come out to

meet Alexander on

his march from the

siege of Tyre to the

destruction of the

Persian empire, whom

Alexander declared

he had seen in a

dream, to whom he

did obedience as a

priest of God; whom

he accompanied into

the temple of Jero-

salem to offer sacrifices;

who showed him the

prophecies of Daniel,

by which he was en-

couraged to proceed

upon his warlike en-

terprises; and who ob-

tained from the tri-

umphant conqueror

many favours for the

Jews which he desired

to the Samaritans.—C.

2 Geba³ dwell at⁴ Michmash,⁵ and Aija, and Beth-el, and in their villages,

32 And at Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboim, Neballat,

35 Lod,² and Ono, the valley of craftsmen.

36 And² of the Levites were divisions in Judah, and in Benjamin.⁶

CHAPTER XII.

1 The priests and the Levites which came up with Zerubbabel. 10 The succession of high-priests. 22 Certain chief Levites in the days of Nehemiah and Ezra. 27 The solemnity of the dedication of the wall. 44 The offices of the priests and Levites appointed in the temple.

NOW these are the priests and the Levites that went up with Zerubbabel the son of Shealtiel, and Jeshua: Seraiah, Jeremiah, Ezra,

2 Amariah, Malluch, Hattush,

3 Shechaniah, Rehum, Meremoth,

4 Iddo, Ginnetho, Abijah,

5 Miamin, Maadiah, Bilgah,

6 Shemaiah, and Joiarib, Jedaiah,

7 Sallu, Amok, Hilkiyah, Jedaiah. These were

the chief of the priests, and of their brethren, in the days of Jeshua.

8 Moreover, the Levites: Jeshua, Binnui, Kadmiel, Sherebiah, Judah, and Mattaniah, which was over the thanksgiving, he and his brethren.

9 Also Bakkukiah and Unni, their brethren, were over against them in the watches.

10 ¶ And Jeshua begat Joiakim, Joiakim also begat Eliashib, and Eliashib begat Joiada,

11 And Joiada begat Jonathan, and Jonathan begat Jaddua.¹

12 And in the days of Joiakim were priests, the chief of the fathers: of Seraiah, Meraiah; of Jeremiah, Hananiah;

13 Of Ezra, Meshullam; of Amariah, Jehohanan;

14 Of Melicu, Jonathan; of Shebaniah, Joseph;

15 Of Harim, Adnah; of Meraioth, Helkai;

16 Of Iddo, Zechariah; of Ginnethon, Meshullam;

17 Of Abijah, Zichri; of Miniامين, of Moadiah, Piltai;

18 Of Bilgah, Shammua; of Shemaiah, Jehonathan;

19 And of Joiarib, Mattenai; of Jedaiah, Uzzi;

20 Of Sallai, Kallai; of Amok, Eber;

21 Of Hilkiyah, Hashabiah; of Jedaiah, Ne-thaneel.

k Or, Sallai, ver. 20. l ch. 10. 9. 13. 8. 7. 9. 4. m That is, psalms of thanksgiving, ch. 11. 22. n Ezr. 2. 2. 3. 2. 10. 18. o ch. 13. 4. 7. 26. 3. 1. 20. 21. ver. 22. p ver. 1-7. q Ezr. 10. 30. r Ezr. 10. 37.

reflects great honour on magistrates and ministers when they take special care of the chief stations in nations and churches, and readily show themselves patterns of self-denial and holy resolution. If God distinguish them with honour

22 ¶ The Levites, in the days of Eliashib, Joiada, and Johanan, and Jaddua, were recorded chief of the fathers; also the priests, to the reign of Darius the Persian.²

23 The sons of Levi, the chief of the fathers, were written in the book of the "Chronicles," even until the days of Johanan the son of Eliashib.

24 And the chief of the Levites: Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against them, to praise and to give thanks, according to the commandment of David the man of God, ward over against ward.

25 Mattaniah,^b and Bakbukiah, Obadiah, Meshullam, Talmon, Akkub, were porters, keeping the ward at the thresholds⁴ of the gates.

26 These were in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah the governor, and of Ezra the priest, the scribe.

27 ¶ And at the dedication of the wall⁵ of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings, and with singing, with cymbals, psalteries, and with harps.

28 And the sons of the singers gathered themselves together, both out of the plain country round about Jerusalem, and from the villages of Netophathi;⁶

29 Also from the house of Gilgal,⁷ and out of the fields of Geba and Azmaveth: for the singers had builded them villages round about Jerusalem.

30 And the priests and the Levites purified themselves, and purified the people, and the gates, and the wall.⁸

31 Then I brought up the princes of Judah upon the wall, and appointed two great companies of them that gave thanks, whereof one went on the right hand upon the wall toward the dung-gate.⁹

32 And after them went Hoshai, and half of the princes of Judah,

33 And Azariah, Ezra, and Meshullam,

34 Judah, and Benjamin, and Shemaiah, and Jeremiah;

35 And certain of the priests' sons with trumpets; namely, Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Michaiah, the son of Zaccur, the son of Asaph;

36 And his brethren, Shemaiah, and Azarael,

A.M. 3560. B.C. 444.

¶ ver. 10, 11.

¶ The last of that

monarchy, Da. 2, 27,

22.

¶ Darius Codoman-

nus was the monarch

overthrown by Alex-

ander; but as the

regular course of the

book seems to ter-

minate with Darius

Nothus, he, in the

opinion of Hales, is

Darius the Persian.

—C.

¶ 1 Ch. 9, 14, &c.

¶ Something this re-

fers to 1 Ch. 9, 14, &c.

But Clarke remarks

that this is not the

book of Chronicles

which we have now,

no such list being

found in it.—7.

¶ ver. 8; ch. 9, 4: 8, 7.

¶ 1 Ch. xxiv.—xxvi.

¶ Ju. 13, 6, 2 Ch. 8, 14.

¶ Ezr. 3, 10, 11, 1 Ch.

25, 6.

¶ ver. 8, 9. 1 Ch. 9, 14.

17.

¶ Or treasuries, or

assemblies.

De. 20, 5. Ps. 30.

title.

¶ All acts of relig-

ion may become

either so formal

or superstitious, or so

sensitized that they

cease to be relished

by the spiritually

minded. The abuse

of anything is, how-

ever, no valid reason

against its use, and

accordingly the com-

pleted wall was con-

sidered as Nehemiah

a proper subject of

solemn dedication to

God.—C.

¶ 1 Ch. 25, 1, 6, 15, 28;

16, 42.

¶ ch. 6, 2.

¶ 1 Ch. 2, 54.

¶ Bethgibeah was a

town or village, and

probably also a small

district, situated near

Bethlehem. The

latter part of this

verse might be ren-

dered thus:—From

the circuit round

Jerusalem (see next

verse), and from the

villages of Netop-

hathi.—P.

¶ De. 11, 30; Jos. 4, 19.

7. ¶ And from Beth-

Gibeah; it is no

doubt a proper name.

The town was in the

Jordan valley near

Jericho, where the

Israelites encamped

after crossing the

Jordan.—P.

¶ Jos. 21, 17.

1. Ezr. 2, 24.

¶ Ezr. 10, 15; Ge. 25.

2, 2 Ch. 25, 5, 34 Ezr. 6.

20, 21, Nu. 10, 7, 9.

¶ Purified them-

selves by washing

their clothes and ab-

stinence, and "the

people," by inculcat-

ing their own exam-

ple. They purified

the gate and wall by

removal of rubbish,

and, probably, by

sprinkling the water

of purification, Nu. 8.

6, 7, 19, 19, 9.—C.

¶ 1 Ch. 13, 17, 28, 1, 1 Ch.

5, 2.

¶ m ver. 31—38, 40—42.

¶ n ch. 2, 13, 13, 14.

¶ The religious

ceremony at the ded-

ication of the wall ap-

pears to have been

arranged as follows:

—The priests, Le-

vites, and chiefs of

the people were di-

vided into two com-

panies, each of which

was ranged so as to

form a procession.

One company went

in one direction along

the wall, the other in

the opposite direc-

tion, and they thus

proceeded until they

met, each having

gone round half the

wall. They set out

from the gate beside

the palace on the

west of the city, and

they met at the tem-

ple on the east.—P.

¶ Nu. 10, 2, 8, 2 Ch. 5.

12, 13, 12, Jos. 6, 4.

A.M. 3560. B.C. 444.

¶ ver. 21, 1 Ch. 16, 45;

25, 5, 2 Ch. 1, 1.

¶ Ezr. 7, 1, 11, ch. 8, 1—

6.

¶ ch. 2, 14, 15.

¶ ch. 3, 15, 2 Sa. 5, 7.

1 Jerusalem was

built upon hills, some

parts of which were

very precipitous, and

consequently to some

places the ascent was

only by stairs. Some

striking examples of

this construction oc-

cur in the great com-

mercial city of Bris-

tol and the beauti-

ful retreat of Tor-

quay.—C.

¶ ch. 3, 26, 8, 13, 16.

¶ ch. 3, 11.

¶ ch. 3, 8.

2 Such walls are

generally constructed

with a strong front

of masonry, sur-

mounted by a pas-

sage for purposes of

defence; then within

is generally a lower

wall, and the space

between these two

being filled up, a road

is formed with stones

and earth, so as to

form both a place for

soldiers and a pas-

sage for footmen, and

often for carriages.

C.—What part this

was is not known. It

has been conjectured

that it may have been

a place designed for

assembling the troops

or guard of the tem-

ple.—7.

¶ 2 Ki. 14, 13, ch. 8, 16.

¶ ch. 3, 6.

¶ ch. 3, 3.

¶ ch. 3, 1, Je. 32, 38, Ja.

5, 2.

¶ ch. 3, 31, Je. 32, 2.

¶ ver. 31, 32.

¶ Heb. made their

voice to be heard.

They seem not to

have begun their

song of praise till they

came to the house of

God.—7.

¶ 1 Ch. 20, 21, 2 Ch. 20.

27, 7, 7, Ex. 15, 1—22.

27, 3, 3, Mat. 21, 9, 15.

Col. 3, 10, Ep. 5, 19, Ja. 5.

13.

¶ ch. 10, 37; 13, 5, 12, 2

Ch. 31, 11, 12, 1 Ch. 26.

21, 22, 26.

¶ That is, appoint-

ed by the law, ch. 10.

32—39.

¶ Heb. for the joy

of God. They re-

joiced in this great

concourse of Jeho-

vah's appointed ser-

vants, and, in token

of their gratitude,

they took the neces-

sary means for secur-

ing the wall, in as-

signifying those who,

being ceremonially

clean, were to be ad-

mitted to ordinances.

The word of purifi-

cation seems to de-

scribe those who,

being ceremonially

unclean, were to be

rigorously excluded.

The two departments

being emblematic of

a faithful and godly

discipline in the

church of Christ.—C.

¶ 1 Ch. xxv. xxvi.

¶ 1 Ch. 25, 1, &c. 2 Ch.

29, 30.

¶ ch. 10, 35, 2 Ch. 31.

5, 6, 6, 6, 1 Co. 9, 14.

¶ That is, set apart.

¶ Nu. 18, 20—28, ch.

10, 38, 39.

¶ The Levites re-

ceived the tenths,

and of these they

gave a tenth to the

priests, according to

the ordinance of God

(Nu. 18, 26), and so

both portions are

said to be sanctified,

that is, separated

from rest, and

dedicated to the ser-

vice of God.—C.

Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with the musical instruments of David the man of God, and Ezra the scribe before them.

37 And at the fountain-gate, which was over against them, they went up by the stairs¹ of the city of David, at the going up of the wall, above the house of David, even unto the water-gate eastward.

38 And the other company of them that gave thanks went over against them, and I after them, and the half of the people upon the wall, from beyond the tower of the furnaces, even unto the broad wall.²

39 And from above the gate of Ephraim, and above the old gate, and above the fish-gate, and the tower of Hananeel, and the tower of Meah, even unto the sheep-gate; and they stood still in the prison-gate.

40 So stood the two companies of them that gave thanks in the house of God, and I, and the half of the rulers with me:

41 And the priests; Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, and Hananiah, with trumpets;

42 And Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer: and the singers sang loud, with Jezrahiah their overseer.

43 Also that day they offered great sacrifices, and rejoiced; for God had made them rejoice with great joy: the wives also and the children rejoiced; so that the joy of Jerusalem was heard even afar off.

44 ¶ And at that time were some appointed over the chambers for the treasures, for the offerings, for the first-fruits, and for the tithes, to gather into them, out of the fields of the cities, the portions of the law for the priests and Levites: for Judah rejoiced for the priests and for the Levites that waited.⁵

45 And both the singers and the porters kept the ward of their God,⁶ and the ward of the purification, according to the commandment of David, and of Solomon his son.

46 For in the days of David and Asaph of old there were chief of the singers, and songs of praise and thanksgiving unto God.

47 And all Israel, in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers and the porters, every day his portion: and they sanctified⁷ holy things unto the Levites; and the Levites sanctified them unto the children of Aaron.⁸

CHAPTER XIII. REFLECTIONS.—It is strange to observe how unacquainted with God's law many are who have daily access to study it! and while the common people are ready to comply with his mandates, often the principal leaders in the church are the most base and treacherous adherents to wickedness. But no dignity must plead exemption from rebuke. They who sin before all should be put to shame before

all. The higher a man's station and the holier his office the more scandalous are his sins. Reformers have need therefore of great zeal, prudence, and fearlessness of man. But what vile robbery of God and wicked injury to the church is the withholding of ministers' dues from them! A scandalous maintenance makes a scandalous ministry. Few ministers are willing to serve Christ in hunger and nakedness, and amidst

reproach, peril, and sword. Most are even ready to betake themselves to farming or merchandise, or like worldly cares, when they have scarcely a temptation to it: but when they first show themselves unworthy of their maintenance, no wonder the people grudge it. Sacred is God's claim to his holy Sabbath; and heinous their guilt who dare presumptuously to rob him of his property. Nobles, as well as others, ought to be

CHAPTER XIII.

¹ Upon the reading of the law separation is made from the mixed multitude. ⁴ Nehemiah at his return causeth the chambers to be cleansed. ¹⁰ He reformeth the offices in the house of God, 15 the violation of the sabbath, 23 and the marriages with strange wives.

ON that ¹day ⁴they read in the book of Moses² in the audience³ of the people; and therein was found written, ⁶that the Ammonite and the Moabite should not come into the congregation of God for ever;⁴

² Because they ⁴met not the children of Israel with bread and with water, but ⁴hired Balaam against them, that he should curse them: howbeit our God ⁴turned the curse into a blessing.

³ Now it came to pass, when they ⁴had heard the law, that they separated from Israel all the ⁴mixed multitude.

⁴ ¶ And before this, ⁴Eliashib the priest, having the oversight⁵ of the chamber of the house of our God, ⁴was allied unto ⁴Tobiah;⁶

⁵ And he had prepared for him ⁴a great chamber, where aforetime they laid the meat-offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, (which was commanded to be given to the Levites, and the singers, and the porters,) and the offerings of the priests.

⁶ But in all this time ⁴was not I at Jerusalem: for ⁴in the two and thirtieth year of Artaxerxes king of Babylon⁷ came I unto the king, and after certain days⁸ obtained⁹ I leave of the king.

⁷ And I came to Jerusalem,¹ and ⁴understood of the evil that Eliashib did for Tobiah, in preparing him a chamber in the ⁴courts of the house of God.

⁸ And it grieved me sore; therefore ⁴I cast forth all the household-stuff of Tobiah out of the chamber.

⁹ Then I commanded, and they ⁴cleansed the chambers; and thither brought I again the vessels of the house of God, with the meat-offering and the frankincense.

¹⁰ ¶ And I perceived that ⁴the portions of the Levites had not been given ⁴them: for the Levites and the singers, that did the work, were fled every one ⁴to his field.²

¹¹ Then ⁴contended I with the rulers, and said, ⁴Why is the house of God forsaken? And I gathered them³ together, and set them in their place.⁴

¹² Then ⁴brought all Judah the tithe of the corn, and the new wine, and the oil, unto the treasuries.⁵

¹³ And I made treasurers over the treasuries, Shelemiah the priest, and Zadok the scribe; and

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CHAP. XIII.

¹ 'On that day' Nehemiah had governed twelve years: he then went to Babylon, and having reported there to the king, obtained a new commission to return. And, most probably, on the day of his return, this reading and separation took place. Comp. ver. 6; ch. 2.1, 6; 7.2.—C.

⁴ Heb. there was read; ch. 8. 1-5; 9. 3; De. 31.11-13.

² 'The Book of Moses' is one of the names given of old by the Jews to the Pentateuch. It is elsewhere called 'The Book of the Law of Moses,' 'The Book of the Law of the Lord,' &c.—P.

³ Heb. ears.

⁴ De. 23.3, 4; ch. 2.10.

⁵ See note on De. 23.3, 4.—C.

⁶ Mat. 5.49, 43.

⁷ Nu. 22.5; Jos. 24.9; De. 2.4; Mi. 6.5; 2 Pe. 15; Jude 11; Re. 2.14.

⁸ Nu. xxiii. xxiv. Ge. 32.6; 33.4; 50.20. Phil. 12.6; Ps. 109.28.

⁹ 19. 7-11; 119. 9.

¹⁰ g ch. 9.2; Ezr. x.

¹¹ A ch. 3. 1, 20; 12. 10; ver. 7, 28.

¹² Heb. being set over.

¹³ ch. 2.19, 18; ver. 7.

¹⁴ Tobiah was an Ammonite slave, who by the friendship of Sanballat had risen to great power and influence.

¹⁵ Eliashib had married his grandson to the daughter of Sanballat, and he was therefore ready to show attention to Tobiah. He assigned him a splendid residence within the temple court—an arbitrary and unlawful act.—P.

¹⁶ ch. 10.38, 39; 12.41.

¹⁷ Heb. the commandment of the Levites, Nu. 18.8-28.

¹⁸ Ezr. 3.1; 2 Ch. 24.17; Mat. 13.25.

¹⁹ ch. 6.5-11.

²⁰ Though king of Persia, it was as king of Babylon that he granted the new commission to Nehemiah.—C.

²¹ Heb. at the end of days.

²² Or, I earnestly requested.

²³ The precise period of Nehemiah's absence is not given; but is calculated by some so low as one year, by others so high as five. The corruption that had been introduced, and which Nehemiah begins so energetically to reform, seems to require the longer period.—C.

²⁴ 1 Co. 1.11; ver. 1, 5.

²⁵ 1 Ki. 16.36; Ps. 84.10; ver. 4, 5, 9.

²⁶ Ps. 69. 9. Jn. 2. 13; 17. Mat. 21.12, 13.

²⁷ 2 Ch. 29.16; ch. 12. 30, 41; ver. 5.

²⁸ Mal. 3. 8, with ch. 10.37; 1 Ti. 5.17, 18.

²⁹ Nu. 35.2; Jos. xxi.

³⁰ Being, by the covetous rulers (ver. 21) deprived of their legal provision, they were compelled to betake themselves to agriculture for support.—C.

³¹ ver. 17, 25; ch. 5. 7.

³² ch. 10.39; Mal. 3.8.

³³ The Levites and singers.—C.

³⁴ Heb. standing.

³⁵ ch. 12.41; 1 Le. 27.

³⁶ De. 14.22; Nu. 18.24.

³⁷ Or, storehouses.

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CHAP. XIII.

⁶ Heb. at their hand.

⁷ ch. 7.21; Co. 4.2.

⁸ Heb. it was upon them.

⁹ ch. 5.19; ver. 22, 31.

¹⁰ He. 6. 10. 1 Co. 15. 38.

¹¹ Re. 3.5.

¹² If thou wert strict to mark what is done omis, even my good deeds must be wiped out; but, Lord, remember me in thy mercy, and let my upright conduct be acceptable to thee! —Clarke.

¹³ Heb. kindnesses.

¹⁴ Or, observations.

¹⁵ Some have rashly concluded from this prayer that Nehemiah pleads the merit of his good deeds, whereas he merely pleads their acceptability through mercy. See Ro. 12.

¹⁶ Besides, 1, 2, Ep. 1.6. Besides, it is not to be forgotten, that when a believer addresses God, he never approaches him but as a God of mercy; mercy to our unrighteousness being ever in the very forefront of those names or attributes whereby he maketh himself known.—2.

¹⁷ a circumstance which renders an assertion of human merit, and an appeal to the God of the Bible utterly incompatible. See Ezr. 34.

¹⁸ Ps. 103. 8; He. 8.12; also Nehemiah's own appeal to mercy, ver. 22.—C.

¹⁹ Ex. 20.8-10; 31. 21.

²⁰ Je. 17. 21, 22, 24. Is. 58.

²¹ 13.

²² c Heathens, 1 Ki. 5.

²³ 1 Eze. 27.3.

²⁴ d ver. 11, 25; ch. 5. 7.

²⁵ 1 Ti. 5. 20, 22. Ga. 2. 14.

²⁶ Jude 3.

²⁷ e Je. 17. 23, 27. Eze. 22. 2, 20. 2 Ch. 36. 21.

²⁸ Zec. 1.4, 5.

²⁹ 3 Heb. add fierce wrath.

³⁰ f Le. 23. 32. Ex. 20.

³¹ 10. Je. 17.20-27.

³² Nehemiah could place more dependence in this case on his own attentiveness than on the porters appointed by the nobles and rulers of Judah, who probably countenanced this profanation, in order to indulge their luxury or avarice.—I.

³³ By proclaiming the law of the sabbath, which is God's testimony of his right over our time and employments.—C.

³⁴ Heb. before the wall!

³⁵ g Ro. 13. 1-4. Is. 49.

³⁶ 23.

³⁷ h ch. 12.30. 1 Ch. 15.

³⁸ 12.2 Ch. 29.5, 34.

³⁹ i ch. 5.19; ver. 14, 31.

⁴⁰ Is. 38.3; Ps. 132.1-5; 130.3-8.

⁴¹ Or, multitude.

⁴² Heb. had made to dwell with them, ch. 10.30; Mal. 2.11, 12.

⁴³ 2 Co. 6.14. Ezr. 9. 2, 14; 10.14, 19.

⁴⁴ Heb. they discerned not to speak.

⁴⁵ Heb. of people and people.

⁴⁶ i ch. 5.13; 10.29, 30.

⁴⁷ 1 Not that he uttered an angry and profane oath, but pronounced that judicial curse, which the law attached to its violation, De. 11. 26-28. C.—Denounced against them. Aben Ezra thinks the meaning to be, that he excommunicated them.—I.

⁴⁸ m De. 25.2. Is. 50.6.

⁴⁹ 2 Ordered them to be scourged, De. 25. 2.—C.

of the Levites, Pedaiah; and next to them⁶ was Hanan the son of Zaccur, the son of Mattaniah; for they were counted ⁴faithful; and their office ⁴was⁷ to distribute unto their brethren.

¹⁴ Remember^a me, O my God, concerning this, and wipe⁸ not out my good deeds⁹ that I have done for the house of my God, and for the offices¹ thereof.²

¹⁵ ¶ In those days saw I in Judah ⁴some treading wine-presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath-day: and I testified ⁴against them in the day wherein they sold victuals.

¹⁶ There dwelt ⁴men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem.

¹⁷ Then I ⁴contended with the nobles of Judah, and said unto them, What evil thing ⁴is this that ye do, and profane the sabbath-day?

¹⁸ Did^e not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath³ upon Israel by profaning the sabbath.

¹⁹ And it came to pass, that, when the gates of Jerusalem began to be dark before the sabbath, ⁴I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and ⁴some of my ⁴servants set I at the gates, ⁴that there should no burden be brought in on the sabbath-day.

²⁰ So the merchants, and sellers of all kind of ware, lodged without Jerusalem once or twice.

²¹ Then I testified against them,⁵ and said unto them, Why lodge ye about the wall?⁶ if ye do ⁴so again, I will lay hands on you. From that time forth came they no ⁴more on the sabbath.

²² And I ⁴commanded the Levites, ⁴that they should cleanse themselves, and ⁴that they should come and keep the gates, to sanctify the sabbath-day. ⁴Remember me, O my God, ⁴concerning this also, and spare me according to the greatness⁷ of thy mercy.

²³ ¶ In those days also saw I Jews ⁴that had married wives of Ashdod, of Ammon, and of Moab.

²⁴ And their children spake half in the speech of Ashdod, and could not speak⁸ in the Jews' language, but according to the language of each people.⁹

²⁵ And I contended with them, and ⁴cursed¹ them, and ⁴smote² certain of them, and plucked

faithfully rebuked for their profanation of the Sabbath. And yet, alas! they are often either ringleaders in this sin, or connivers at such as are guilty. But magistrates ought to exert themselves in preventing open profana-

tion of the Lord's-day. Though their laws, or the sanctions attending them, cannot convert souls, they may oblige vice to hide itself as ashamed. And did magistrates and ministers but faithfully concur in this

matter according to God's law, much good might be done. Nations and churches quickly relapse into their former corruptions; and into none more readily than unhallowed connections in marriage. And none are

off their hair,³ and made them **swear by God, saying*, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves.

26 Did not Solomon⁴ king of Israel sin by these things? yet **among many nations* was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless⁵ even him did outlandish women cause to sin.

27 Shall we then hearken unto you to do all⁶ this great evil, to transgress against our God in marrying strange wives?

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³ A punishment common in Persia.—C.

⁴ De. 6. 13; 7. 3. ch. 10. 29, 30. Ex. 34. 16. Ge. 6. 2.

⁵ If even Solomon, who excelled all men in wisdom, was nevertheless undone by such marriages, how shall ye preserve yourselves; and if even he was punished, though beloved of his God, how shall he spare you?—I.

⁶ 1 Ki. 13. 13. 2 Sa. 12. 24; 25.

⁷ 1 Ki. 11. 1—8. Ec. 7. 26.

⁸ Ge. 6. 2; 27. 46. Ex. 34. 16. De. 7. 3. Ezr. ix. 1.

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⁷ ch. 12. 10, 11; 2. 19; ver. 4. 5.

⁸ Josephus calls him *Manasseh*; but whether the tradition be correct or not, we cannot tell. Nehemiah consigns him to oblivion, Ps. 69. 28.—C.

⁹ ver. 25. Ro. 13. 1—4.

¹⁰ ch. 6. 14. 2 Ti. 4. 14.

¹¹ Not a denunciation of *anger*, but a prayer of *faith*, in which he intercedes with God that the progress of evil-doers may be arrested.—C.

¹² Mal. 2. 4, 8. 12. 1 Sa. 2. 30. Lk. 8. 33. 11. 7.

¹³ 1 Ch. xxiv. xxv. ch. 12. 2—26.

¹⁴ ch. 10. 34.

¹⁵ ch. 5. 19; ver. 14. 22. Ps. 106. 4; 132. 1; 119. 132.

28 And *one* of the sons of **Joiada*,⁵ the son of Eliashib the high priest, *was* son-in-law to Sanballat the Horonite: therefore I **chased* him from me.

29 Remember⁶ them,⁶ O my God, because they have **defiled* the priesthood, and the covenant of the priesthood, and of the Levites.

30 Thus cleansed I them from all strangers, and appointed the **wards* of the priests and the Levites, every one in his business;

31 And for the **wood-offering* at times appointed, and for the first-fruits. **Remember* me, O my God, for good.

more daring in wickedness than unsanctified clergymen. But nothing more effectually entails misery on our offspring than profane marriages: and yet no commands of God, no warnings of Providence, are

sufficient to restrain men. The sharpest rebukes, corrections, and brands of infamy, are necessary to check abominations which have once become fashionable. And it is a great mercy if, in critical con-

junctures, a magistrate or minister is helped so to behave in his station, as that he may look up to God for a gracious reward.

THE BOOK OF ESTHER.

In the two preceding books we have seen God's marvellous preservation of those Jews who returned to their own country. In this we have an account of his marvellous preservation of those who continued in the eastern parts of the Persian empire. Particularly, (1) How God brought Esther to be queen, and Mordecai to be great at the Persian court, to prepare them to be instruments of the intended deliverance, ch. i. ii. vi. (2) Upon what provocation, and by what arts, Haman obtained an irrevocable order from the Persian king for the destruction of all the Jews, iii. (3) The great distress into which the publishing of this order cast the Jews, particularly Esther and Mordecai, iv. (4) The defeating of Haman's particular plot against Mordecai's life, v. vi. vii. (5) The defeating of his general plot against the Jewish nation, viii. ix. (6) The joyful commemoration and happy issue of the deliverance, ix. x. [The authorship of this book is not stated. That it was written by an eye-witness of the events which it records is evident. There is a vividness of description, a minuteness of detail, and an acquaintance with the internal arrangements of the royal palace, which prove that the writer must have lived in the court of the Persian monarch. The only man mentioned in the book itself who could have written it is Mordecai; and it is highly probable he was the author. Independent of its sacred character as a part of the canon of Scripture, Esther is highly valuable as affording a vivid picture of the plots and intrigues, the public policy and domestic economy, of the Persian court. It is singular that in the Septuagint version, and others made from it, this book appears in a different form. It has various interpolations, prefixed, interspersed, and appended; but all so woven in as to form a complete and consistent narrative. The additions to the canonical book must have been made at a comparatively early period. P.]

CHAPTER I.

1 *Ahasuerus maketh royal feasts. 10 Vashti refuseth to come, when sent for by the king. 13 Ahasuerus, by the counsel of Memucan, maketh the decree of men's sovereignty over their wives.*

NOW it came to pass in the days of **Ahasuerus*, (this is Ahasuerus which reigned from India even unto Ethiopia, **over* an hundred and seven and twenty¹ provinces,)

2 *That* in those days, when the king Ahasuerus **sat* on the throne of his kingdom, which *was* in **Shushan* the palace,

3 In the third year of his reign, he made a feast² unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces, *being* before him;

4 When he **showed* the riches of his glorious

A.M. 3485 or 3541. B.C. 519 or 463.

CHAP. I.

¹ Not that Ezra 4. 6. Da. 9. 1, but Darius Hystaspes or Xerxes or Artaxerxes Long-hand, Ezr. vi. vii.

² Ps. 17. 14; 37. 35. Da. 6. 1. ch. 8. 9; 9. 30.

³ Since the time of Cyrus seven new provinces had been added.—I.

⁴ 2 Sa. 7. 1. Pr. 16. 16.

⁵ Ne. 1. 1. Da. 8. 2.

⁶ Ec. 10. 19. 2 Sa. 3. 20. 1 Ki. 3. 15. Da. 5. 1. Mar. 6. 21. Lu. 14. 13.

⁷ Is. 39. 2. Da. 4. 30. 1 Sa. 25. 36.

⁸ i.e. half a year.—[We have records elsewhere of feasts not less protracted, and the custom seems still to obtain in Persia.—I.]

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⁹ Heb. *found*.

¹⁰ Or, *violet*.

¹¹ Palaces consisting merely of pillars, and covered with splendid drawings, are still found in Persia and India. Some idea of their magnificence may be formed from the famous Bargab of the emperor Akber, which required for its erection the work of 1000 men during a week, and was capable of entertaining 10,000 guests.—C.

¹² Wherein they sat, ch. 7. 8. Eze. 23. 41. Am. 2. 8; 6. 4. Jn. 13. 23.

¹³ The couches or sofas upon which the Persians reclined while feasting.—C.

¹⁴ Or, *porphyre*, and *marble*, and *alabaster*, and *stone of blue colour*, 1 Ki. 7. 9.

kingdom, and the honour of his excellent majesty, many days, *even* an hundred and four-score days.²

5 And when these days were expired, the king made a feast unto all the people that were present³ in Shushan the palace, both unto great and small, seven days, in the court of the garden of the king's palace;

6 *Where were* white, green, and blue⁴ hangings, fastened⁵ with cords of fine linen and purple to silver rings and pillars of marble: the **beds*⁶ *were* of gold and silver, upon a pavement⁷ of red, and blue, and white, and black marble.

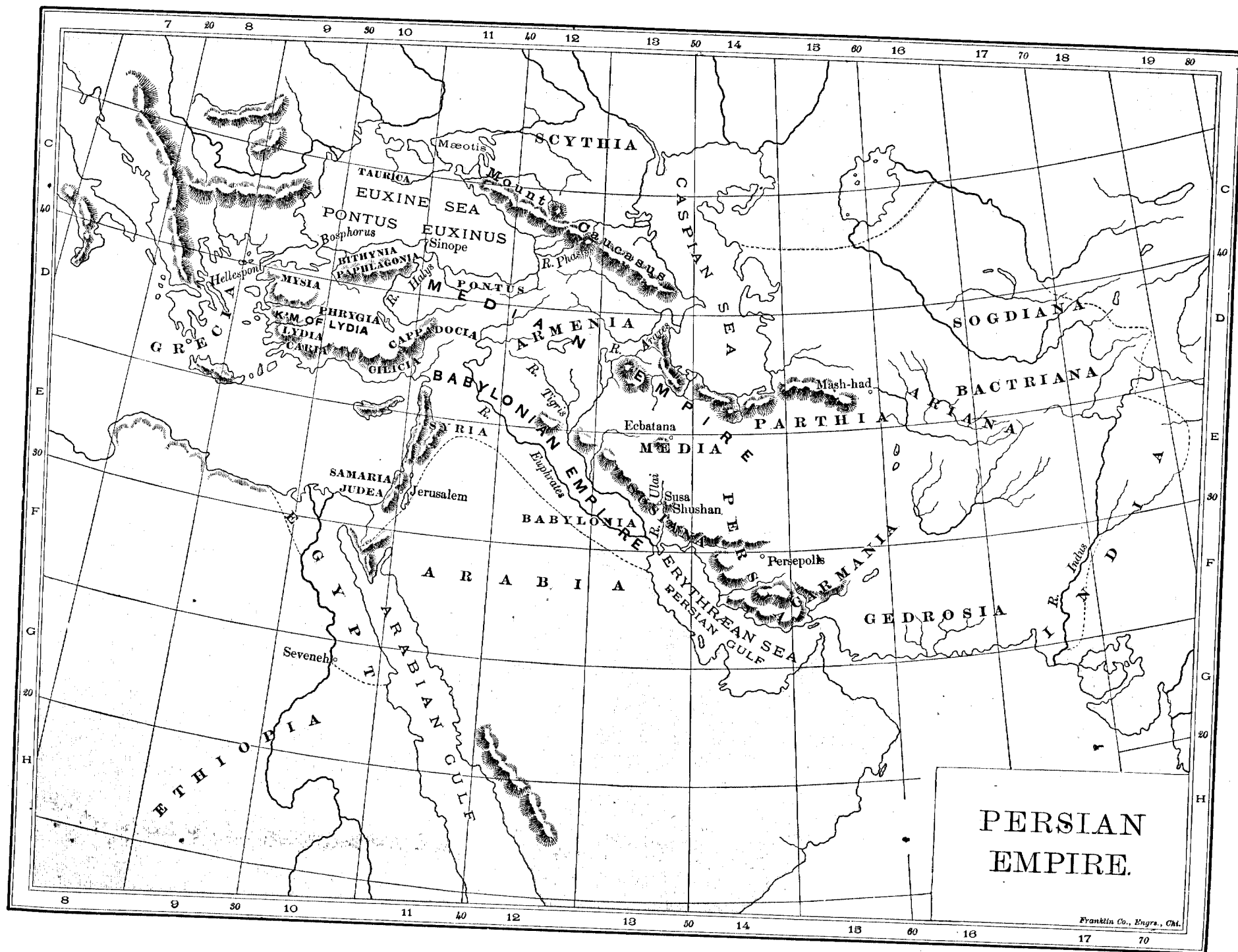
7 And they gave *them* drink in vessels of

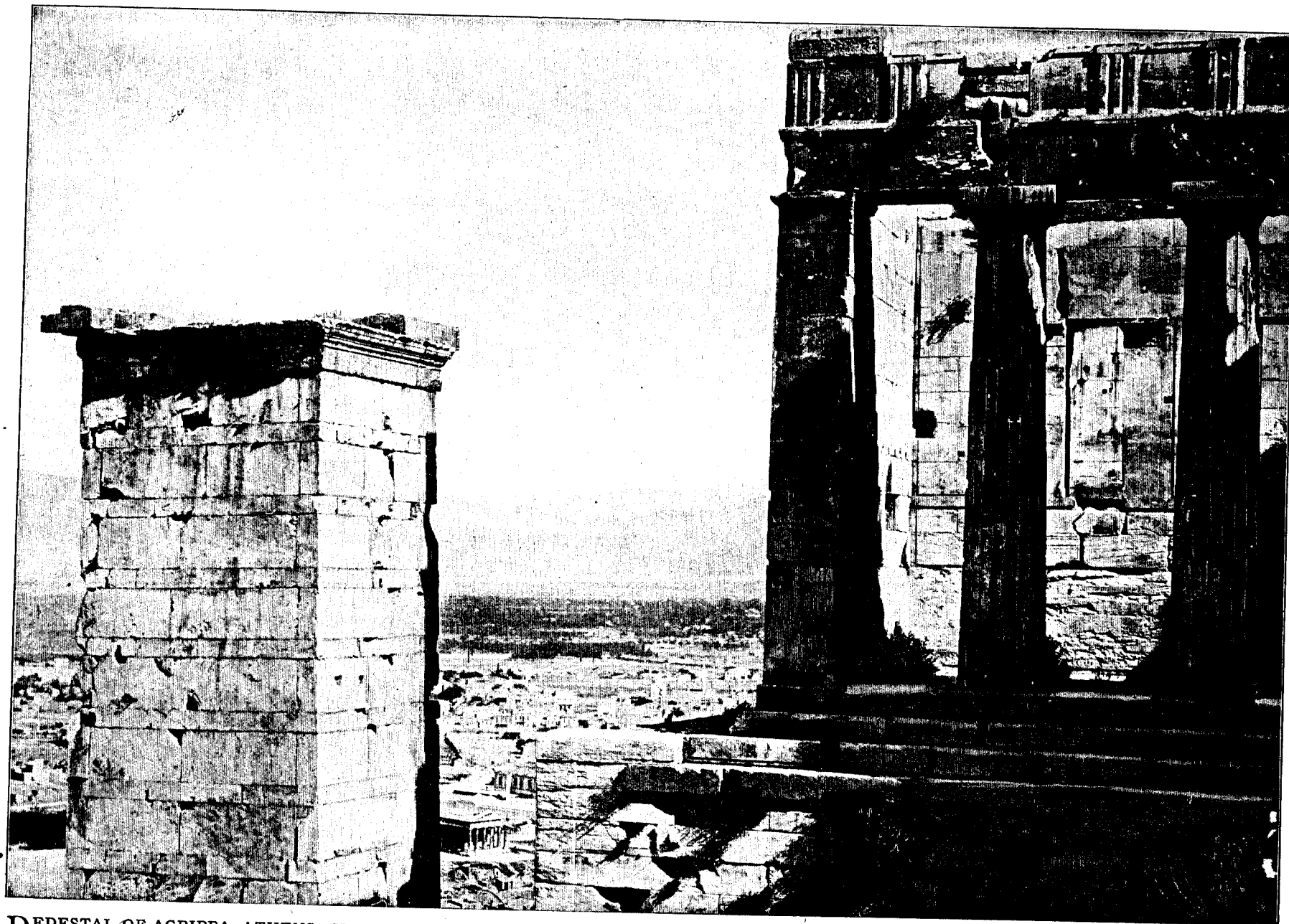
CHAPTER I. [Ver. 1. Three monarchs of this name are mentioned in the Bible:—1. The father of Darius the Mede, who is well known in history as *Cyaxeres*, the conqueror of Nineveh; and who began to reign in B.C. 634. 2. Ahasuerus, king of Persia, mentioned in Ezr. 4. 6; and who was the same as Cambyzes. He began to reign in B.C. 529. 3. The Ahasuerus here spoken of, who has been identified with the *Xerxes* of classic historians. The traits of character described in this book accord well with those mentioned

by Greek writers. He was a rash, unscrupulous, and sensual tyrant; easily influenced by passion, and thus open to the devices of crafty counsellors. It was in the third year of his reign he gave the grand feast to his nobles mentioned in ver. 3; and it was in the same year, probably at the very same time, he assembled his chief officers to deliberate on the invasion of Greece. P.]

Ver. 5. [*Shushan*, called by the Greeks Susa, was the ancient capital of Elam. It was captured by the

Assyrians about B.C. 650. It was subsequently occupied by Cyrus, and was by him restored to Babylon. Daniel resided in it for a time, Da. viii. Under the Persian monarchy Shushan was a royal city, the king residing there for a portion of each year. Nehemiah was in Shushan when he heard of the desolation of Jerusalem, Ne. i. The site of the ancient capital is now marked by a number of large and desolate mounds, lying between the rivers Ulai, Da. 8. 2, and Dizful. The ruins cover an area nearly four miles in circuit.





PEDESTAL OF AGRIPPA, ATHENS—SHOWING ALSO THE TEMPLE OF THESEUS, STANDING WHEN AHASUERUS FOUGHT THE GREEKS IN THE BATTLE OF SALAMIS. [Esther, i:1.]—"Now it came to pass in the days of Ahasuerus (this is Ahasuerus which reigned from India even unto Ethiopia, over a hundred and seven and twenty provinces)." Ahasuerus is the name of the Persian king the Greeks knew as Xerxes, the latter being the Greek form of the word. The characters of the two kings as described by sacred and profane history corre-

spond. Ahasuerus in the beginning of his reign organized an expedition for the purpose of subjugating Greece. The battle of Salamis, in which the Persians under Ahasuerus fought the Greeks, was in sight of the scene represented by the above picture. The Temple of Theseus which we see between the Pedestal of Agrippa on the left, and the stone wall on the right, was in all probability standing when this battle was fought. This temple was built in the fifth century, B. C., and is to-day the most perfect of the ancient buildings in Athens.

gold, (the vessels being diverse one from another,) and royal⁷ wine in 'abundance, according to the state of the king.⁸

8 And the drinking was according to the law; none did 'compel:⁹ for so the king had appointed¹ to all the officers of his house, that they should do according to every man's pleasure.

9 Also Vashti the queen made a feast for the women¹ in the royal house which belonged to king Ahasuerus.

10 ¶ On the seventh day, when the heart of the king was 'merry with wine, he commanded Mehuman, Biztha, 'Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven² chamberlains³ that served in the presence of Ahasuerus the king,

11 To bring Vashti the queen before the king with the crown-royal, to show the people and the princes her beauty; for she was fair to look on.⁴

12 But the queen Vashti refused⁵ to come at the king's commandment by his chamberlains;⁶ therefore was the king very wroth, and his anger burned in him.

13 ¶ Then the king said to the wise men, which knew the times, (for so was the king's manner toward all that knew law and judgment:

14 And the next unto him was Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the 'seven princes of Persia and Media, which saw the king's face,⁷ and which sat the first in the kingdom.)

15 What⁸ shall we do unto the queen Vashti according to law, because she hath not performed the commandment of the king Ahasuerus by the chamberlains?

16 And Memucan⁸ answered before the king and the princes, Vashti the queen hath not done wrong⁹ to the king only, but also to all the princes, and to all the people that are in all the provinces of the king Ahasuerus.

17 For this deed of the queen shall come abroad unto all women, so that they shall despise⁷ their husbands in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not.

18 Likewise shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. Thus shall there arise too much contempt⁹ and wrath.¹

A.M. 3485 or 3541.
B.C. 519 or 463.

7 Which the king used to drink.

1 Jn. 2.6-10.

8 Heb. according to the hand of the king.

9 Or, trouble, Da. 4.5.

9 The contrary was the custom even of the polished Athenians, whose barbarous law of the table was 'drink or begone.' This is the first historical note of any public law in favour of temperance.—C.

1 Jn. 2.8.

1 Oriental etiquette still prohibits the promiscuous meeting of males and females at table. Ahasuerus and his nobles accordingly feasted in the garden (ver. 5), Vashti and her ladies in the royal house.—C.

2 Sa. 13.28. Ec. 10. 19; 2.3. Jud. 12.

3 Or, eunuchs.

4 See note on Est. 7.14.

5 Heb. good of countenance.

6 It is generally stated that Vashti refused to obey the command of the king because her appearance unveiled would have been accounted a degradation; but though such an opinion may have become prevalent in some parts of the East, Herodotus assures us that it was customary for the ancient Persians to exhibit the beauty of their women at feasts; but there is no need of his testimony to establish the fact of the custom, for in ver. 15 the trial of Vashti's refusal is 'according to law'—C.

6 Heb. which was by the hand of his eunuchs.

2 Est. 7.14. Pr. 11.14.

2 Ki. 25.19.

7 This is not a mere figure for intimacy, but a literal fact; for during some periods of the Persian history none but a few were ever permitted to speak to the king.—C.

8 Heb. What to do, Mal. 2. Col. 3.19.

8 The youngest answers first according to a custom that prevails even in European law-courts. It affords the more experienced time to think on what is proposed, and it removes the delicacy of a young judge contravening the opinion of a senior.—C.

9 2 Co. 6.7, 8.

9 Sa. 6.16, with Ep. 5.33.

9 Wives will condemn their husbands, and husbands will treat outrageously with their wives.

1 Wherever there is an unnatural law or custom, it sooner or later punishes the enactor or observer. Such was the custom amongst the Persians of exposing their wives to the gaze of Bacchanalian revelers, and such the law of polygamy, which invariably establishes domestic tyranny, introduces jealousies and feuds, and slowly yet finally exterminates those classes whose riches enable them most extensively to follow their caprices, and indulge their passions.—C.

The sense seems to be—'And henceforth the ladies of Persia and Media, who have heard of the act of the queen, will

A.M. 3485 or 3541.
B.C. 519 or 463.

speak to (their husbands) the king's princes, with too much contempt and petulance.—P.

2 Heb. If it be good with the king.

3 Heb. from before him.

4 Heb. that it pass not away.

5 Pr. 12.13; 27.4.

5 Heb. unto her companion.

6 Ep. 2.22, 23, 33; 1 Pe. 3.1-7; Col. 3.18.

6 Heb. was good in the eyes of the king.

7 Heb. that one should publish it, according to the language of his people, ch. 3.12; 8.9. Lu. 16.8.

7 The latter part of this verse ought to be translated as follows:—'That every man should be ruler in his own house, and should speak in the tongue of his people.' The Targum gives this interpretation:—'Ever in man shall rule in his own house, and compel his wife to speak in the language of her husband and in the language of his people.' It appears that the Persians when they married foreign wives permitted them to rule the harem as they thought proper, and to use in it their own language. The decree of Ahasuerus was intended to put a stop to this practice.—P.

CHAPTER II.

B.C. 515 or 459.

1 Not that he had forgotten her, for if he had, his wrath had no object.

2 Heb. who had remembered her with returning tenderness, and the judges who had pronounced sentence against her are anxious to prevent her restoration, lest it might lead to their dismissal or punishment.—C.

3 Ch. 1.16, 6.5.

4 This proposal was perhaps intended to divert the king's thoughts. It was, however, the usual way in which the harem or seraglio was furnished; the finest women of the land, whether of high or low degree, were sought for and brought to the harem. They all became the king's concubines; but one was raised as chief wife or sultana to the throne, and her issue was specially entitled to inherit.—J.

5 Heb. unto the hand.

6 Or, Hegai, ver. 8.

4 There is still an officer in the Persian court called *Zorog*, and his authority over the harem is next to that of the king.—C.

4 Or, ornaments, ver. 12. 14. Is. 3.18-23.

5 Baths, unguents, and in modern language all the necessities of an eastern toilette.—C.

6 1 Sa. 2.8. Ps. 75.6; 113.7, 8. Eze. 17.24.

7 ver. 15; ch. 3.3; 8.2; 10.3.

8 2 Ki. 24.6, 15. 2 Ch. 36.3.

6 That is, not Mordecai, but Kish, who had been carried away.

This must be the meaning, as this event occurred about 140 years after the time of Jeconiah's captivity.—C.

7 Heb. nourished.

19 If it please the king,² let there go a royal commandment from him,³ and let it be written among the laws of the Persians and the Medes, that it be not altered,⁴ That Vashti 'come no more before king Ahasuerus; and let the king give her royal estate unto⁵ another that is better than she.

20 And when the king's decree which he shall make shall be published throughout all his empire, (for it is great,) all the wives shall 'give to their husbands honour, both to great and small.

21 And the saying pleased the king⁶ and the princes; and the king did according to the word of Memucan:

22 For he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house; and 'that it should be published according to the language of every people.⁷

CHAPTER II.

1 Out of the choice of virgins a queen is to be chosen. 5 Mordecai the nursing father of Esther. 8 Esther is preferred by Hegai before the rest. 12 The manner of purification, and going in to the king. 15 Esther best pleasing him, is made queen. 21 Mordecai discovering a treason, is recorded in the chronicles.

AFTER these things, when the wrath of a king Ahasuerus was appeased, he 'remembered Vashti,¹ and what she had done, and what was decreed against her.

2 Then said the king's 'servants that ministered unto him, Let there be fair young virgins sought for the king:

3 And let the king appoint officers in all the provinces of his kingdom, that they may gather² together all the fair young virgins unto Shushan the palace, to the house of the women, unto the custody³ of 'Hegi the king's chamberlain, keeper of the women;⁴ and let their 'things for purification⁵ be given them:

4 And let the maiden which pleaseth the king⁶ be queen instead of Vashti. And the thing pleased the king; and he did so.

5 ¶ Now in Shushan the palace there was a certain 'Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite;

6 Who⁴ had been carried away from Jerusalem⁶ with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.

7 And he brought up⁷ Hadassah, (that is,

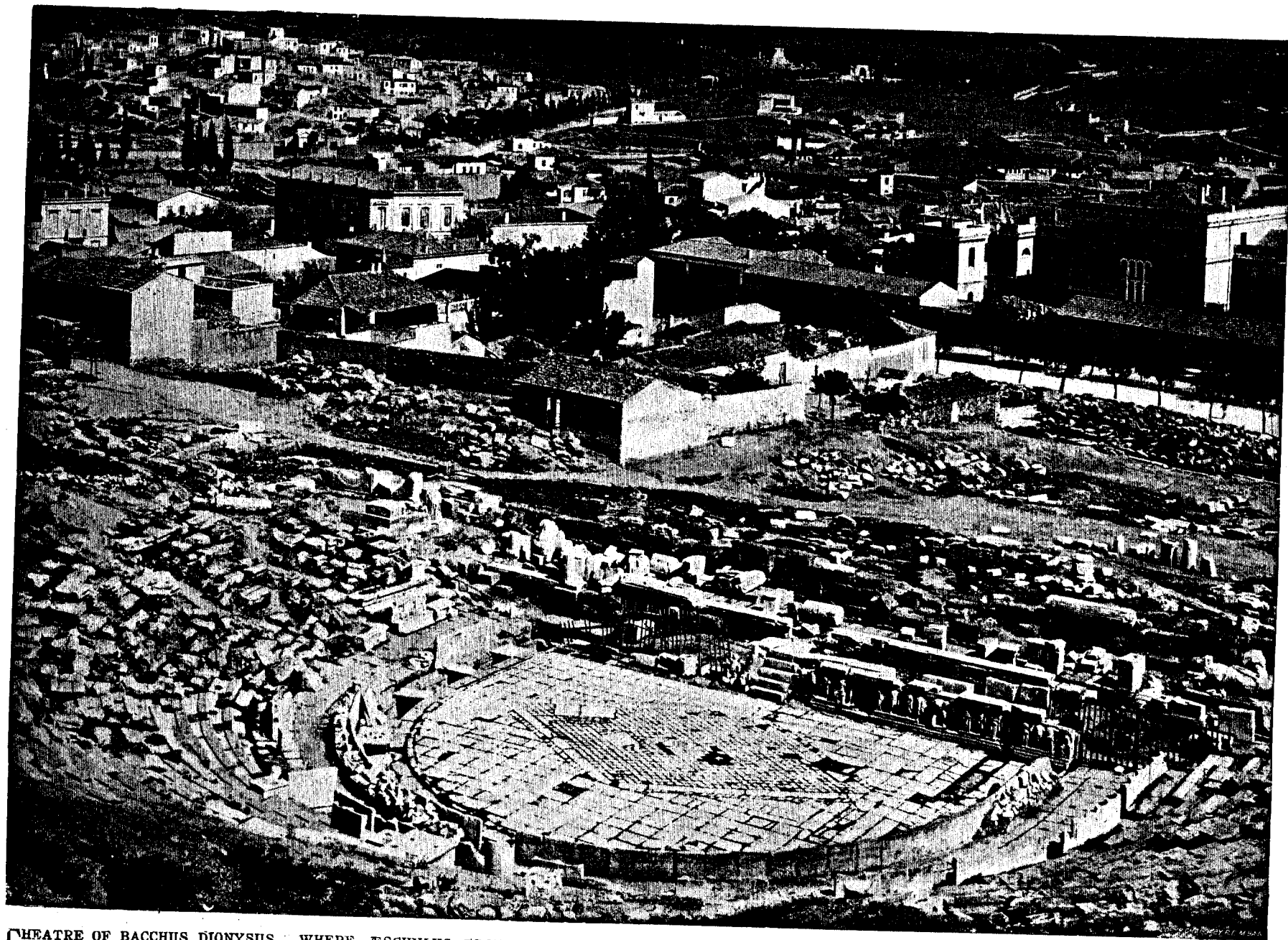
One of the largest of the mounds has been explored by Loftus, and he laid bare the foundations of the royal palace. One vast hall in it measures 343 feet by 244, and was ornamented by ranges of columns. Probably in this hall Ahasuerus held his great feast. P.]

Ver. 6. [The open courts of all eastern houses of the better class have tessellated pavement of marble. Some of those in Damascus are exceedingly rich and beauti-

ful. The divans too are covered with cloth of gold or silver, with heavy fringe of gold. P.]

Ver. 13. [This expression appears to include both statute and common law; or, in other words, the law as written, and the ordinary practice followed in court. It is worthy of note that Ahasuerus, though a fickle and passionate tyrant, here thinks it right to consult his ministers. He threw upon them the responsibility. P.]

REFLECTIONS.—Insatiable is the nature of covetousness and ambition, which gathers to itself all people and countries, yet is nothing nearer contentment. Yea, kingdoms, when once they are overgrown, are near the brink of decay and ruin. What vast expenses do many sacrifice to the idol of pride—expenses which might have relieved many helpless families. In what awful manner shall those heathens, who would urge none to



THEATRE OF BACCHUS DIONYSUS — WHERE ÆSCHYLUS BROUGHT OUT HIS PLAY REPRESENTING THE DEFEAT OF THE PERSIANS LED BY AHASUERUS, EIGHT YEARS AFTER THE BATTLE OF SALAMIS. [ESTHER, ii:1.]—"After these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what she had done and what had been decreed against her." The theatre of Bacchus Dionysus is called the cradle of the dramatic art of Greece. Here is where the masterpieces of Æschylus, Sophocles, Euripides and Aristophanes were first brought before the Greeks. This theatre was frequently altered during its history, but when we see the above view we may know that we are

looking at the very spot where the theatre always stood. Æschylus whose plays were acted here, fought against the Persian army led by Ahasuerus in the battle of Salamis. Eight years after this battle, his play, the "Persians," was performed in the theatre of Dionysus at Athens. The foundations of two sanctuaries of Dionysus have been excavated here, one of them dating from the time of the Persian wars. To the north and rising directly above this theatre is the Acropolis, and if one could have been standing on the top of the Acropolis when the battle of Salamis was fought he would have had a view of this decisive conflict between the Greeks and the Persians.

Esther,¹) his uncle's daughter; for she had neither father nor mother, and the maid *was* fair and beautiful:² whom Mordecai (when her father and mother were dead) took for his own daughter.

8 ¶ So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai,³ that Esther was brought also unto the king's house,⁴ to the custody of Hegai, keeper of the women.

9 And the maiden pleased him, and she obtained⁵ kindness of him; and he speedily gave her her things for purification, with such things as belonged to her,¹ and seven maidens, *which were* meet to be given her, out of the king's house: and he preferred² her and her maids unto the best *place* of the house of the women.

10 Esther had not showed her people, nor her kindred:³ for Mordecai had charged her that she *should not show it*.

11 And Mordecai *walked* every day before the court of the women's house, to know⁴ how Esther did, and what should become of her.⁵

12 ¶ Now, when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, *to wit*, six months with oil of myrrh, and six months with sweet odours, and with *other* things for the purifying of the women;)

13 Then thus came *every* maiden unto the king; whatsoever she desired was given her, to go with her out of the house of the women unto the king's house.

14 In the evening she went, and on the morrow she returned into the second house⁶ of the women, to the custody of Shaashgaz the king's chamberlain, which kept the concubines:

A.M. 3489 of 3545.
B.C. 515 of 459.

1 Da. 1. 7 v. 8; 15-17.
ch. iv. viii.

2 Heb. fair of form, and good of countenance.
m ver. 3.

3 Some have accused Mordecai of permitting Esther to be taken; the Jews, in extenuation, say he hid her, but she was discovered. But whatever may have been Mordecai's wishes, he had no power to resist an absolute monarch.—Note. How grateful should we feel for a government where the law is above the king, as well as the subjects, and God and Scripture above every human law!—C.

4 Ge. 30. 27. 1 Ki. 8. 50. Ne. 2. 8. Ps. 106. 40. Pr. 16. 7. Da. 1. 9. ver. 15.

5 Heb. her portions.

6 Heb. he changed her. [In the Persian harem the chief eunuch or keeper is a person of great importance. Next to that of the king himself, it is the interest of the women to endeavour to secure his favour, as their comfort is very much in his power.—I.]

7 It was prudent in the meantime to conceal her kindred, the discovery of which might have operated to her prejudice.—I.

8 Because the Jews were so much contemned, ch. 2. 8; ver. 20. Mat. 10. 16. Ps. 112. 5. Ep. 5. 15 v. 1.

9 In. 10. 23.

10 Heb. to know the peace of.

11 There can be no difficulty in understanding how Esther might communicate with Mordecai, when the kindness of Hegai is recollected, ver. 9.—C.

12 The house of the concubines. The Persian monarch seems to have had but one wife, at least but one in chief favour and esteem with him, though he must have had many secondary wives or concubines. This was the name of every one that was taken from among the virgins (who had a separate house for themselves), and conducted to the king's bedchamber, having passed a night, she returned no more to the virgins' apartments, but was the next morning received into the house of the concubines, and there treated in the state and port of one of the king's wives; for such they were.

A.M. 3490 of 3546.
B.C. 514 of 458.

accounted. No man was permitted to marry them as long as the king lived; and upon his demise they generally fell to his successors. Of these Darius Nothus is reckoned to have had no less than 360.—Pole.

9 ver. 12. Ps. 105. 20.

10 ver. 7.

11 Ps. 131. 1. He. 13. 35.

12 Ps. 55.

13 Ca. 5. 9. Pr. 16. 7. Lu. 14. 11. ver. 9. 17.

14 With ch. 1. 7 v. 2. 9.

15 The divorce of Vashti took place in the third year of Ahasuerus, and Esther's accession four years after. C.—It was in the seventh year of his reign that he returned from his unsuccessful and disastrous expedition against Greece. Humiliated as a soldier, it was quite characteristic of an eastern despot to drown his cares in revelry and licentiousness. In the third year of his reign he dethroned and divorced Vashti, and that time till the seventh year he had been immersed in war, and had no time to think of domestic matters.—P.

16 Or, Ahasuerus.

17 Heb. before his eyes, Ps. 5. 7, 20. 21. 1.

18 Lu. 1. 1. 2. Ps. 75. 5. 6; 113. 7. 8. 1 Sa. 2. 8. Eze. 17. 24.

19 1. 3. 5. Ge. 29. 22.

20 Heb. 10. 17.

21 A remission of taxes, or release of prisoners.

22 A. Ne. 12. ch. 9. 22.

23 They had first been collected when Vashti was made queen; now, at the second time, at the selection of Esther.—C.

24 Had some office there.

25 Hence something he was one of the porters; but this does not follow from his sitting in the gate, rather conveys the idea of some judicial dignity, or official appointment about the court and person of the king, probably obtained from ver. 22. Mordecai kept up a correspondence, or obtained an interview with his lovely and obedient relative.—C.

26 ver. 10.

27 Or, Bigthana, ch. 6. 2.

28 Heb. the three-hold.

29 1. Sa. 24. 6; 26. 9. Ps. 144. 10.

30 Ec. 10. 20. Pr. 8. 12. Ro. 11. 33. ch. vi. 1. x.

31 Ro. 13. 7. Phil. 2. 4.

she came in unto the king no more, except the king delighted in her, and that she were called by name.

15 ¶ Now when the *turn* of Esther, the daughter of Abihail, *the* uncle of Mordecai, (who had taken her for his daughter,) was come to go in unto the king, she *required* nothing but what Hegai the king's chamberlain, the keeper of the women, appointed: and Esther *obtained* favour in the sight of all them that looked upon her.

16 So Esther was taken unto king Ahasuerus, into his house-royal, in the *tenth* month, (which *is* the month Tebeth,) in the seventh year of his reign.⁶

17 And the king loved Esther above all the women, and she obtained grace and *favour* *in* his sight more than all the virgins; so that he *set* the royal crown upon her head, and made her queen instead of Vashti.

18 Then the king *made* a great feast unto all his princes and his servants, *even* Esther's feast; and he made a *release* to the provinces, and *gave* gifts, according to the state of the king.

19 And when the virgins were gathered together the second time,¹ then Mordecai sat in the king's² gate.³

20 Esther had *not yet* showed her kindred nor her people, as Mordecai had charged her: for Esther did the commandment of Mordecai, like as when she was brought up with him.

21 ¶ In those days, (while Mordecai sat in the king's gate,) two of the king's chamberlains, *Bigthan* and *Teresh*, of those which kept the door,⁴ were *wroth*, and sought to lay hand on the king Ahasuerus.

22 And the thing was *known* to Mordecai, who told *it* unto Esther the queen; and Esther certified the king *thereof* in *Mordecai's* name.

23 And when inquisition was made of the matter, it was found out; therefore they were

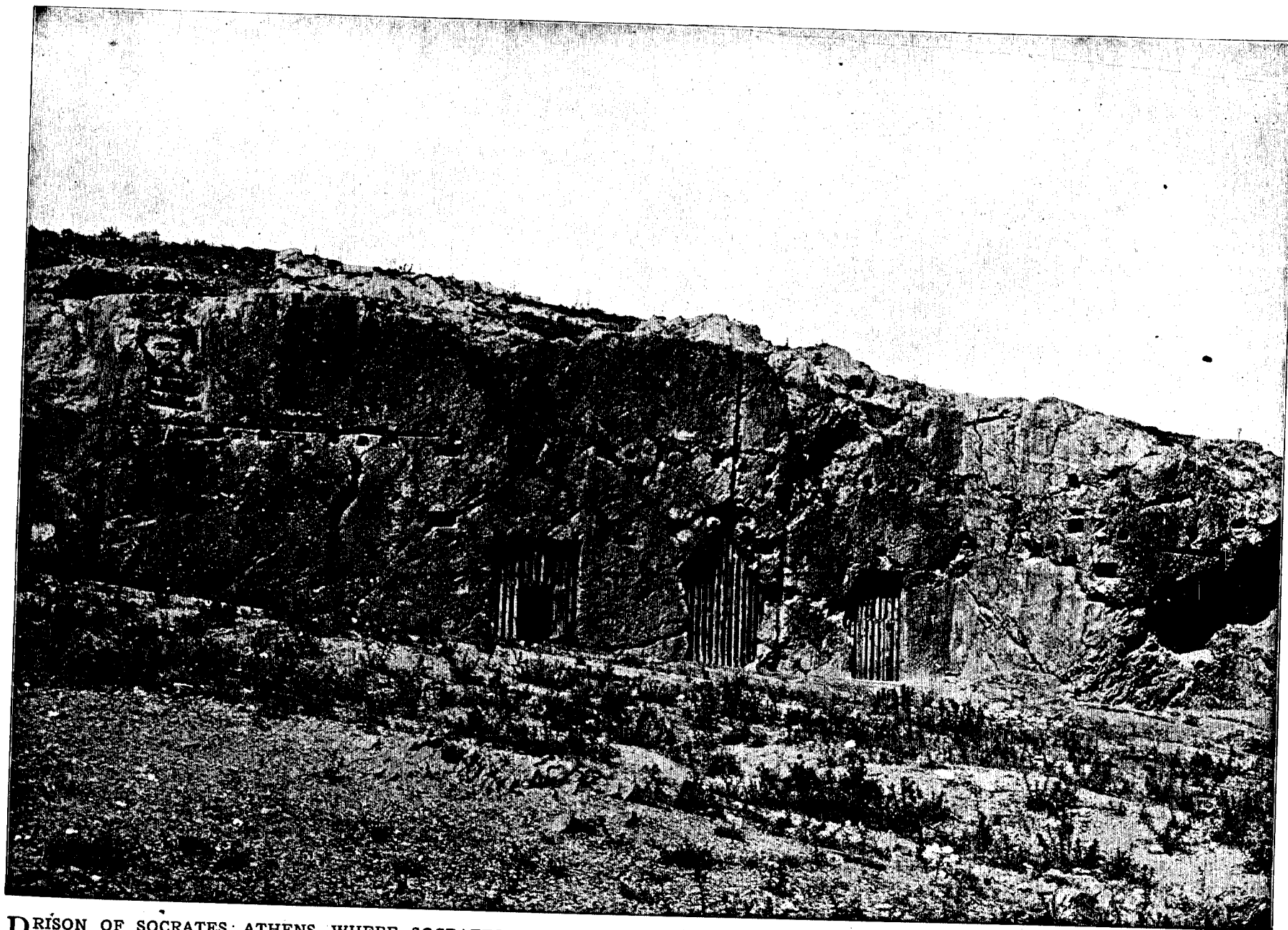
drink, rise up in judgment against those professed Christians who send round their healths, their toasts, and send round sin and death along with them! Yea, ordinarily hard drinking, however unforced, issues in the misery or shame of those who occasioned it. If persons be once intoxicated with liquor, how imprudent their conduct! they are ready to dishonour themselves or their nearest relations, and to require what cannot be decently granted. And when pride meets with pride the issue is contention and ruin. It is easier to govern a kingdom than to rule our own proud spirit. But especially unhappy are those contentions between married persons which happen before company. The bad consequences of them may never be cured. It is indeed dangerous for kingdoms to indulge disobedience in the wives of rulers; but death or divorce ought to be the last means used to prevent it. Nor ought even the general welfare of kingdoms to be founded in injustice to particulars. But O the wisdom and power of God! he makes all the follies and wickedness, as well as the counsels of mankind, to work for his own glory and the good of his church and people.

CHAPTER II. REFLECTIONS.—What is done in haste and passion issues in bitter repentance and grief. And what odd shifts crafty courtiers will take

to avoid, coming under the power of a female whom they have injured. Yea, men will practise the greatest extravagance and wickedness to gratify their fleshly lusts. Surely we may here observe the need there was of the gospel, in order to reduce men to the observance even of the plainest laws of nature; and at the same time we discern the wisdom of God in carrying on his wise and holy designs by means of the most simple methods. What care he takes of orphans and fatherless! And great is the care which men ought to take of them. Yea, it is comely when near relations have a tender and fixed regard for one another. Great prudence is sometimes necessary to enable us to discern what truths may be told, and what concealed, without bordering on falsehood. And the guardians of virgins ought to take the greatest care of them, especially if they are brought into slippery and dangerous situations. How strangely God brings treasonable plots to light! And it is an advantage for courts to have faithful attendants; and very honourable to risk our own life for the sake of our sovereign, even when we have no prospect of reward.

CHAPTER III. REFLECTIONS.—The very worst of men are often exalted to the highest honours; and exalted too to render their shame and ruin in the

end the more conspicuous and dreadful. Often the cringing complaisance of others lays a snare for the truly godly. And there is need therefore of strong faith and ardent zeal to make us take a singular course at the hazard of all that is dear to us in this world. But no consideration must influence us to that which is evil. Of what intolerable pride, insatiable cruelty, and deep-rooted antipathy to the people of God are some men possessed! And often courtiers mark out the worst of the subjects as the objects of their resentments. The people of God are ordinarily loaded with the vilest calumnies in order to encompass their ruin. And pride, malice, and revenge, met together, stick at nothing to obtain their own ends. Some men are very lavish of their money in the service of the devil, who would be absolute churls in the service of God. And crafty courtiers often make princes believe what is for their unspeakable hurt to be for their inexpressible advantage. But miserable is the state of nations when flattering sycophants can sway the sovereign to everything horrid at their pleasure. And it is absurd for princes or others to riot in mirth and pleasure when the church is in danger and the public perplexed. But there is no counsel nor device effectual against the Lord. Even Haman's appeal to the lot for marking out a lucky day for the destruction of the



PRISON OF SOCRATES; ATHENS—WHERE SOCRATES, BORN FIVE YEARS AFTER THE BATTLE OF SALAMIS, WAS POISONED BY HIS COUNTRYMEN. [Esther, iii:1.]—Socrates was born about five years after the battle of Salamis. He is regarded as the greatest spirit of the pagan world. He was born at the time when Grecian civilization had reached its highest point of splendor. The high civilization to which the Greeks attained at the time Socrates was born is thought to have been due to the triumph which the Greeks, as repre-

senting western civilization, won over the Persians, representing the civilization of the east. The armies of the east that aroused and regenerated the Greeks were led by Ahasuerus, the king mentioned in the first verse of the third chapter of Esther. We give above a picture of the prison of Socrates, in sight of the Acropolis and the Pnyx, and of the neighborhood of the battle where the Greeks fought the Persians under Ahasuerus. The poet, Shelly, called Socrates the Jesus Christ of Greece.

both ^ahanged on a tree:⁵ and it was ^bwritten in the book of the Chronicles before the king.

CHAPTER III.

¹ *Haman, advanced by the king, and despised by Mordecai, seeketh revenge upon all the Jews: 7 He casteth lots. 8 He obtaineth by calumny a decree of the king to put the Jews to death.*

AFTER these things did king Ahasuerus promote^a Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that *were* with him.

2 And all the king's servants, that *were* in the king's gate, bowed, and revered Haman; for the king had so commanded concerning him: but Mordecai bowed not, nor did *him* reverence.¹

3 Then the king's servants, which *were* in the king's gate, said unto Mordecai, Why transgressest thou the king's commandment?

4 Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he *was* a Jew.²

5 And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath.

6 And he thought scorn to lay hands on Mordecai alone; for they had showed him the people of Mordecai: wherefore Haman sought to destroy all the Jews³ that *were* throughout the whole kingdom of Ahasuerus, *even* the people of Mordecai.

7 ¶ In the first month, (that *is*, the month Nisan,) in the twelfth year of king Ahasuerus, they cast ^bPur, that *is*, the lot,⁴ before Haman from day to day, and from month to month, to the twelfth month, that *is*, the month Adar.

8 ¶ And Haman said unto king Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws *are* diverse from all people; neither keep they the king's laws: therefore it *is* not⁵ for the king's profit to suffer them.

9 If it please the king, let it be written that they may be destroyed;⁶ and I will pay⁷ ten thousand talents of silver to the hands of those that have the charge of the business, to bring it into the king's treasures.⁸

10 And the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' enemy.

11 And the king said unto Haman, The silver *is* given to thee, the people also, to do with them as^a it seemeth good to thee.

12 Then were the king's scribes called on

A.M. 3493 or 3549.
B.C. 511 or 455.

^a Jos. 8. 29. De. 21. 22. Josephus says they were crucified; and Grotius observes that hanging was a punishment frequent among the Persians.

^b ch. 6. 1, 2. Mal. 3. 16.

CHAP. III.

^a Ps. 12. 8. Mal. 3. 15. Pr. 20. 2.

¹ The most probable explanation of this is, that Haman was an Amalekite, and Mordecai scorned to do homage or show respect in any way to one of that hated nation. Possibly also Mordecai saw the wily and traitorous heart of the powerful but unscrupulous adviser. The sequel shows that Haman's boasted loyalty and devotion to the king was assumed for purposes of personal aggrandizement.

² Agur was the common name of the kings of Amalek, and whom Israel was commanded to have no peace. Nothing can account for the refusal of Mordecai to do an act of ordinary courtesy to his superior, but the idea that he judged himself thereby to be transgressing a commandment of God. He recollected how Saul his kinsman had suffered for sparing the wicked Agag—he dreaded to himself suffer for howling to his equally wicked descendant.

³ Every single evil passion passes immediately into another when temptation of the flesh appears, and to have been merely proud, instantly he becomes immeasurably cruel—he was offended by the neglect of one man, whom his pride disdains to punish; but in revenge of the insignificant insult his cruelty enacts the destruction of a whole nation.

⁴ ch. 9. 24. Eze. 21. 21. He tried to fix upon a lucky day for his project.

⁵ The casting of lots to find out fortunate months and days, and even hours, is still all-prevalent in Persia. The king maintains an astrologer for this superstitious purpose. European almanacs were formerly filled with such vain but too successful impositions upon credulity, and even yet there are those who prefer one month or one day of the week to another for special undertakings. All this is a departure from God that, rightly considered, amounts to idolatry. The word and Spirit of God, and a conscience void of offence, are the only oracles a true believer dares or requires to consult.

⁶ Heb. meet or equal.

⁷ Heb. to destroy them.

⁸ Heb. weigh. Perhaps coining of money was not then begun. It is 418 cart loads.

^a Or, oppressor, ch. 7. 6.

^b Jn. 10. 10. Ps. 73. 7. Je. 18. 23; 10.

^c Or, secretaries, ch. 8. 9; 22.

^d It is not necessary to conclude that this was all the argument Haman employed to deceive the king, but merely the substance of it. It amounts to a charge of rebellion against the Jews, and

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a lure to the king's credulity, and extirpation. The offer amounts to above two millions of our money, but was not to come out of Haman's private property, as appears from 1. 11, but from the product of the plunder and confiscation arising from the execution of the decree.

^b ch. 8. 9. 1 Ki. 21. 8. Da. 5. 12, 15.

^c Several signet-rings, of very high antiquity, may be seen in the British Museum. The engraved part revolves upon a pivot, and was used in the sign-manual in modern times. Many private and public documents continue to be so authenticated, and the keeper of the great seal is in Britain an officer of the very highest rank.

^d The Persians have stones in their rings, which answer the purpose of seals. On these their names are frequently engraved, and the impression serves for their signature. It was probably for the purpose of sealing this writing that the king had previously given Haman his ring.

^e ch. 30. 6. ch. 8. 10. 14. Ro. 3. 15. Pr. 1. 16; 4. 10. 15. 55. 7.

^f Job 39. 30. Ps. 36. 4.

^g ch. 8. 11, 12; 1. 16, 17. 2. Ro. 3. 15. Pr. 4. 10; 1. 15. 55. 7.

^h ch. 11. 10. Mat. 14. 6. Jn. 16. 20. Re. 11. 10.

ⁱ There are few things upon record more awful than this simple statement. An easy-minded monarch is deceived by a crafty and cruel minister—the letters of murderous extermination are despatched, and this accomplished, the king and Haman 'sat down to drink!'

^j ch. 4. 16; 8. 15.

^k Because, no doubt, the Jews being numerous in the capital, much resistance and retaliation were apprehended.

CHAP. IV.

¹ Different countries have different modes of expressing the same thing, or attempting the same object. Any obnoxious proclamation in a free country is instantly met by public assemblies and petitions, but under an eastern despotism the effort must be personal. Loud cries are so common in the streets of Asiatic towns that the efforts of Mordecai would not be considered more than the ordinary mode of attracting public attention.

² Heb. eunuchs.

³ This is a lovely trait in Esther's character. She does not despise her unhappy relative, whom probably she believes to be sincerely grieved, and sends everything in her power to relieve and comfort him.

⁴ Ge. 37. 35. Je. 31. 15. Ro. 2. 7.

⁵ Heb. whom he had set before her.

⁶ Job 20. 16. Ro. 12. 15. 16. 13. 3.

⁷ Tit. 1. 10. Mat. 24. 45. 2. T. 1. 16, 17.

the thirteenth day of the first month, and there was written, according to all that Haman had commanded, unto the king's lieutenants, and to the governors that *were* over every province, and to the rulers of every people of every province according to the writing thereof, and to every people after their language; ^bin the name of king Ahasuerus was it written, and sealed with the king's ring.⁹

13 And the letters were sent by ^cposts into all the king's provinces, to destroy, ^dto kill, and to cause to perish, all Jews, both young and old, little children and women, in ^eone day, *even* upon the ^fthirteenth day of the twelfth month, (which *is* the month Adar,) and to take the spoil of them for a prey.

14 The copy of the writing, for a commandment to be given in every province, was published unto all people, that they should be ready against that day.

15 The posts went out, ^gbeing hastened by the king's commandment; and the decree was given in Shushan the palace. And the king and Haman ^hsat down to drink;¹ but the ⁱcity Shushan was perplexed.²

CHAPTER IV.

¹ The great mourning of Mordecai and the Jews. ⁴ Esther, understanding it, sendeth to Mordecai, who sheweth the cause, and adviseth her to intercede with the king for the nation. ¹⁰ She excusing herself, is threatened by Mordecai. ¹⁵ She appointing a fast, undertaketh the suit.

WHEN Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry;¹

2 And came even before the king's gate: for none *might* enter into the king's gate clothed with sackcloth.

3 And in every province, whithersoever the king's commandment and his decree came, *there was* great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes.

4 ¶ So Esther's maids and her ²chamberlains came and told *it* her. Then was the queen exceedingly grieved;³ and she sent raiment to clothe Mordecai, and to take away his sackcloth from him: but ⁴he received *it* not.

5 Then called Esther for Hatach, *one* of the king's chamberlains, whom he had appointed to attend upon her;⁴ and gave him a commandment to Mordecai, ⁵to know what *it was*, and why *it was*.

6 So Hatach went ⁶forth to Mordecai unto the street of the city, which *was* before the king's gate.

Jews, places it at so great a distance as to render their deliverance more glorious, and his own and their enemies' ruin the more ignominious.

CHAPTER IV. REFLECTIONS.—A good

man severely feels and laments the heavy strokes of Providence, whilst with humble resignation he submits to the rod: and it is peculiarly grievous to him that others should suffer for his sake. How brave is it to espouse the cause of God when it seems desperate and

sinking! But unhappy are those courts where all are so abandoned to gaiety, pleasure and mirth, that nothing serious or mournful dare enter. Yea, the pride or base fear of princes has introduced the most unaccountable laws, hurtful to themselves, families, and

7 And Mordecai told him ⁴of all that had happened unto him, and of the sum of the money that Haman had promised to pay to the king's treasuries for the Jews,⁵ to destroy them.

8 Also he gave him the copy of the writing⁶ of the decree that was given at Shushan to destroy them, to show *it* unto Esther, and to declare *it* unto her, and to ⁷charge her that she should go in unto the king, to make ⁸supplication unto him, and to make request before him for her people.

9 And Hatach came and ¹told Esther the words of Mordecai.

10 ¶ Again¹ Esther spake unto Hatach, and gave him commandment unto Mordecai;

11 All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into ²the inner court, who is not called, *there is* ³one law of his to put *him* to death,⁷ except such to ⁴whom the king shall hold out the golden sceptre,⁸ that he may live: but I have ⁵not been called to come in unto the king these thirty days.

12 And they told to Mordecai Esther's words.

13 Then Mordecai commanded to answer Esther, Think ¹not with thyself that thou shalt escape in the king's house, more than all the Jews.

14 For if thou altogether holdest thy peace at this time, *then* ²shall there enlargement⁹ and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether ³thou art come to the kingdom for *such* a time as this?¹

15 ¶ Then Esther bade *them* return Mordecai *this answer*,

16 Go, gather together all the Jews *that are present*² in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens³ will fast likewise; and so will I go in unto the king, which *is* not according to the law; and if I perish, I perish.⁴

17 So Mordecai went⁵ his way, and did according to all that Esther had commanded him.

CHAPTER V.

¹ Esther, adventuring on the king's favour, obtaineth the grace of the golden sceptre, and inviteth the king and Haman to a banquet. ⁶ She, being encouraged by the king to name her suit, inviteth them to another banquet the next day. ⁹ Haman, proud of his advancement, repineth at the contempt of Mordecai. ¹⁴ By the advice of his wife and friends he prepareth for him a gallows.

NOW it came to pass on ¹the third day, that Esther ²put on *her* royal apparel, and stood in the ³inner court¹ of the king's house, over against the king's house: and the king sat

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¹ ch. 3. 2-13.
² Though ch. 3. 11 gives Haman the silver as well as the sceptre, it seems probable from this statement that some return to the royal treasury was expected from the plunder and confiscation of an industrious and mercantile people.—C.
³ In the Septuagint version a copy of this letter or decree is inserted, but its genuineness is very doubtful. The writer of this book did not think the decree worth inserting. It forms no part of the canon of Scripture.—J.
⁴ Is. 1. 24. Na. 3. 1.
⁵ 1 Th. 5. 27. 2 Ti. 4. 3.
⁶ 1 Ti. 6. 17.
⁷ Ec. 10. 4. Pr. 15. 1; 18. 23; 16. 14, 15.
⁸ Je. 23. 28. Ac. 20. 27.
⁹ 1 Co. 4. 2.
¹⁰ He. 12. 3. Pr. 24. 10.
¹¹ Is. 40. 29-31.
¹² ch. 5. 1.
¹³ Da. 2. 6, 7.
¹⁴ Such laws still exist in several Eastern courts. They originated, no doubt, in the necessity of preventing unreasonable intrusions upon domestic privacy; they were advocated by courtiers on the plea of protecting the royal dignity; but they were enforced for the real purpose of transferring from indolent and luxurious monarchs the whole administration into the hands of their attendants.—C.
¹⁵ ch. 5. 2, 4.
¹⁶ That such a golden sceptre was used by Persian kings is stated in Xenophon (*Cyropæd.* 1. 8); but while such authorities are introduced, it is not for establishing the Scripture truth, which is totally independent of such aid, but for illustration of the homage that faithful history pays to divine revelation.—N.
¹⁷ 1 Co. 7. 4. 5. 1 Pe. 3. 7.
¹⁸ Phi. 4. 4. Mat. 10. 24.
¹⁹ Pr. 29. 25; 24. 10-12.
²⁰ Ge. 22. 14. Le. 26. 26.
²¹ De. 32. 36. Je. 4. 27; 30. 11; 46. 28.
²² Heb. *respiration*.
²³ Is. 49. 23. Ob. 21. 2.
²⁴ Kt. 13. 5; 24. 27.
Agents and occasions are alike in the hand of God. Poor short-sighted humanity can absolutely judge of neither, but when agents and occasions seem suited for each other, it becomes us carefully to watch the leadings of Providence, convinced that God will order all things well.—C.
²⁵ Heb. *found*.
²⁶ Who, no doubt, were Jewish converts chosen at her request, and as deeply interested as herself in the decision.—C.
²⁷ Noble-minded woman devoted to thy God in fasting, and prayer its inseparable companion, and ready to die for thy religion and thy kindred, and asking no epitaph beyond the record of perishing in so glorious a cause!
²⁸ Note. One only has surpassed this self-devotedness. Esther could have died for her friends! But oh! who died for his enemies? Ro. 5. 10.—C.
²⁹ Heb. *passed*.

CHAP. V.

¹ ch. 4. 16.
² Mat. 10. 16. Ps. 112.
³ 1 Pe. 3. 3, 5. Ep. 5. 15.
⁴ ch. 4. 11; 6. 4.
⁵ The more private

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residence of the king. The circumstance that Esther was seen by the king, the being in the court, in that he was seated in the hall, is explained by the fact that, in the Persian palaces, the principal apartment is open in front, so that the king, from the upper end of the hall, commands a view of the whole court.—J.
¹ Ps. 116. 1. Ac. 10. 4.
² Pr. 21. 1. ch. 4. 11; 8. 4.
³ Ge. 22. 14. De. 32. 36. 1 Co. 10. 13.
⁴ Col. 3. 18. 1 Pe. 3. 1-7.
⁵ ver. 6; ch. 7. 29; 12. 1.
⁶ Kt. 20. Mar. 6. 23, 30.
⁷ Zec. 1. 13. Ju. 16. 24.
⁸ It was customary with the Persian kings to give particular cities and provinces to their queens and favourites, not in absolute possession, but to furnish various necessities. Historians tell us of one city which was assigned to a Persian queen for sandals, a second for a girdle, a third for her head-dress; of one to furnish various necessities, another with *bread*, and a third with *wine*.—C.
⁹ Pr. 29. 11. Ep. 5. 15.
¹⁰ Mat. 10. 16. Ps. 112. 5.
¹¹ A Mat. 9. 10; 10. 16. 1 Th. 5. 21. Ja. 3. 13.
¹² 1 ver. 3; ch. 7. 29; 12. 1.
¹³ A Ja. 3. 13. Pr. 20. 11.
¹⁴ Mat. 10. 16. Ep. 5. 15.
¹⁵ Ps. 112. 5.
¹⁶ Heb. *to do*.
¹⁷ Pr. 16. 9. ch. vi.
¹⁸ No one can certainly discover the motive of Esther in this postponement. It may have been fear shrinking from a present difficulty in hope of a better opportunity, or wisdom seeking more investigation, in hope of greater influence; or it may have been upon a providential warning, and concluding, by the Spirit of God, that her time was not come. The event leads us to adopt this last view of Esther's decision.—C.
¹⁹ Lu. 6. 25. Am. 6. 13. Job 20. 5.
²⁰ ch. 3. 2. Mat. 10. 28.
²¹ Ps. 15. 4.
²² ch. 3. 5. Job 5. 2. Ec. 4. 4. Pr. 27. 34.
²³ 2 Sa. 13. 22.
²⁴ Heb. *caused to come*.
²⁵ ch. 6. 13.
²⁶ Da. 4. 30. ch. 9. 7-10; 13. 18. 49. 16. 16; 73. 4-8; 12. 35. 37. 14. Job 21. 7, 8, 11, 12.
²⁷ Pr. 27. 1. 1 Th. 5. 3.
²⁸ Is. 13. 8. Lu. 21. 34, 35.
²⁹ Job 5. 2. 1 Ki. 21. 4.
³⁰ Ps. 52. 1, 2. Ec. 10. 1.
³¹ What a picture does this give of poor degraded human nature! Here was a man, according to his own account, enjoying everything his heart could wish for—wealth, honour, domestic prosperity; and yet the bitter hatred he entertained to another troubled and distracted his mind. He was vain, ambitious, cruel, and unscrupulous. To gratify his private feelings he would stop at no crime. Mordecai had from the first formed a true estimate of him.—P.

upon his royal throne in the royal house, over against the gate of the house.

2 And it was ¹so, when the king saw Esther the queen standing in the court, *that* she obtained favour in his sight: and the king ²held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre.

3 Then said the king unto her, ¹What wilt thou, queen Esther? and what *is* thy request? it shall be even given thee to the half of the kingdom.²

4 And Esther ¹answered, If *it seem* good unto the king, let the king and Haman come this day unto the ²banquet that I have prepared for him.

5 Then the king said, Cause Haman to make haste, that he may do as Esther hath said. So the king and Haman came to the banquet that Esther had prepared.

6 ¶ And the king said unto Esther at the banquet of wine, ¹What *is* thy petition? and it shall be granted thee: and what *is* thy request? even to the half of the kingdom it shall be performed.

7 Then ¹answered Esther, and said, My petition and my request *is*;

8 If I have found favour in the sight of the king, and if it please the king to grant my petition, and to perform³ my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do ⁴to-morrow as the king hath said.⁴

9 ¶ Then went Haman forth that day ¹joyful and with a glad heart: but when Haman saw Mordecai in the king's gate, that he ²stood not up, nor moved for him, he was ³full of indignation against Mordecai.

10 Nevertheless Haman ¹refrained himself: and when he came home, he sent and ²called for his friends, and ³Zeresh his wife.

11 And ¹Haman told them of the glory of his riches, and the multitude of his children, and all *the things* wherein the king had promoted him, and how he had advanced him above the princes and servants of the king.

12 Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and ²to-morrow am I invited unto her also with the king.

13 Yet ¹all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate.⁶

subjects. But how friendly is it when all the members of Christ, however great, sympathize with one another in their distress! God sometimes permits the most discouraging circumstance to exercise the faith and brighten the crown of the redeemed. And it is necessary to consider well the ends of Providence in putting us into our stations, and to labour to let slip no opportunity of answering them. If we have faith to trust in

God he will never fail us. But if through unbelief we decline the path of duty, we may expect the danger which we sinfully decline. In times of great distress, solemn fasting and supplication to God are leading means of deliverance. And such as are confined ought to join in the work as well as the attenders in public. In all our distresses there is a throne of grace open and a God who heareth prayer. When we are truly

humbled under our sins, we may hope that God will deliver us from our afflictions. And while we desire the prayers of others, let us never forget to be importunate for ourselves. And having by the prayers of faith committed our way to the Lord, we may, with the greatest courage and resolution, venture on the most dangerous work to which in providence we have a

14 ¶ Then said "Zeresh his wife and all his friends unto him, Let a gallows be made of fifty cubits high, and to-morrow speak thou unto the king that Mordecai may be hanged thereon: then "go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused the gallows to be made.

CHAPTER VI.

1 Ahasuerus, hearing read in the chronicles the good service done by Mordecai, taketh care for his reward. 4 Haman, coming to see that Mordecai might be hanged, unawares giveth counsel that he might do him honour. 12 Complaining of his misfortune, his friend foretells him of his fall.

ON that night could not the king sleep;¹ and he commanded to bring the book of records of the chronicles;² and they were read before the king.³

2 And it was found written, That Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king Ahasuerus.

3 And the king said, What honour and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him.

4 ¶ And the king said, Who is in the court? (Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him.)⁴

5 And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in.

6 So Haman came in. And the king said unto him, What shall be done unto the man whom the king delighteth to honour? (Now Haman "thought in his heart, To whom would the king delight to do honour more than to myself?)

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B.C. 559 or 453.
"Mar. 6.24. 2 Sa. 13.
2.3.1 Ki. 21.25. 2 Ch. 22.
34.
"ch. 3.15. Re. 11.10.
Ps. 52.1-7.
"Pr. 4.15. 16. 18. 59.
7. Ro. 3.15. ch. 7.10.

CHAP. VI.

1 Heb. the king's sleep fled away.

2 These chronicles were written in verse, and would therefore form an embellished narrative, well suited to amuse the sleepless king. The famous Persian poem of Ferdowsy is nothing but such a chronicle of events from the creation till the tenth century. Similar poetic records may be found in all countries emerging from barbarism; and, in Persia, they continue down till the present day.—C.

3 We have here a key to Esther's position of her request. She was guided from first to last by divine wisdom. She may not herself have been fully conscious of it; yet still she was an instrument in God's hands. Matters were not yet ripe for action. The gallows had not been erected. Mordecai's loyalty and devotion had not been fully developed.—P.

4 What a blessing is a government where liberty, and life, and death stand not in the will of any man, but solely in the law, openly administered, and deciding upon public evidence, not upon private insinuation! Haman, without a proof of crime, and obtained sentence of death against a nation, and now by a single writ expects the immediate execution of Mordecai! Yet, in lands of law and liberty, let it never be forgotten, that every nation was at one period of its history despotically governed, and that to the light of Christianity is due all the real liberties that any nation has established and enjoyed.—C.

"Ps. 10.13. Is. 10. 7-14. Ob. 3. Pr. 18. 12; 16. 18.

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5 Heb. in whose honour the king delighteth.

6 Heb. Let them bring horses, not of the royal apparel.

7 Heb. wherewith the king clotheth himself.

8 Xenophon relates that the robe of Cyrus was half purple, half white, and that any one to wear such a robe was a signal of offence. The proposal of Haman was therefore high presumption, and indicates a mind abandoned to vanity, and ruined by success.—C.

9 Ki. 1.33.

9 This "crown-royal" was most probably some regal ornament for the head of a noble, or of the man. To put the crown upon his own head, even Haman, in all his pride, would scarcely have dared to propose. This custom of crowning a horse led to state still prevails in Ethiopia.—C.

1 Heb. cause him to ride.

2 Ge. 41.43.

3 Job 5. 11-13. Mi. 8. 14. 11.

2 Heb. suffer not a whit to fail.

"Ezr. 6.13. Lu. 1. 51. 52. Ps. 30. 5; 31. 20; 33. 18. 19; 37. 39; 12. 11.

Pitts relates a nearly similar procession in Algiers, in honour of the prophet to Mohammedanism. See Harmer, vol. ii. c. 6.—C.

7 Ps. 13.12.

8 2 Sa. 15. 30. Je. 14. 4.

Job 1. 17. 18. 1; 31. 21. 18. Ps. 9. 15. 16.

9 ch. 5. 10-14.

10 ch. 1. 13. Ge. 41. 8.

Da. 2. 12. Mat. 2. 1.

1 Da. 6. 4-24. 1 Sa. 5.

3 Am. 8. 14. Zec. 12. 2-9.

4 Fully aware of Haman's evil purposes against the Jewish nation, they conclude that Mordecai will show little mercy to the fallen Agagite. In this they judged Mordecai by themselves, or inwardly dreaded that righteous retribution which their own consciences told them they deserved.—C.

"Je. 22. 7. De. 32. 35.

7 And Haman answered the king, For the man whom the king delighteth to honour,⁵

8 Let the royal apparel be brought⁶ which the king useth⁷ to wear,⁸ and the horse that the king rideth upon, and the crown-royal which is set upon his head;⁹

9 And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man withal whom the king delighteth to honour, and bring him on horseback¹ through the street of the city, and "proclaim before him, Thus shall it be done to the man whom the king delighteth to honour.

10 Then the king said to Haman, "Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: let nothing fail² of all that thou hast spoken.

11 Then "took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour.³

12 ¶ And Mordecai "came again to the king's gate: but Haman hastened to his house mourning, and "having his head covered.

13 And Haman told Zeresh his "wife and all his friends every thing that had befallen him. Then said his "wise men and Zeresh his wife unto him, "If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him.⁴

14 And while they were yet talking with him, came the king's chamberlains, and "hasted to bring Haman unto the banquet that Esther had prepared.

CHAPTER V. REFLECTIONS.—Prudence and courage must be joined to our prayers if we would succeed in any work for God. And a plentiful harvest of joy shall they reap who sow in the tears and mourning of faith. They who venture all for God shall find him able to do for them unspeakably better than their most sanguine hopes. While himself is easily accessible, casting out none that come to him, he can dispose the spirits of the haughtiest princes to whatever he pleases. But in our dealing with great men, it is best first to conciliate their affection before we ask important favours: and to watch the favourable moment is the best way to insure success. They who are careful to please God need neither fear nor care who are displeased with them for so doing. But pitiful and miserable is the condition of the proud. Easily they are puffed up with that which is intended to ruin them, and unmeasurably fretted at that which could never hurt them. Their pride and discontentment create them numberless miseries, and rob them of the enjoyment of their mercies: and the curse of God is often visible upon them in the midst of all their great possessions. But it is unhappy for proud spirits to have rash and imprudent advisers, who spur them on to the most debasing resentment. And base are those minds which promote revenge, even the lowest, with alertness and pleasure.

CHAPTER VI. REFLECTIONS.—How unsearchable are God's judgments, and his ways past finding out! By the most insignificant trifles can he promote his most important purposes. Happy are

those who have the sleep of his beloved granted to them: or if their eyes be debarred from rest, can employ their minds in sweet surveys of the annals of redeeming love! The natural law of gratitude, even towards the meanest inferior, is binding upon the conscience. But how little notice earthly princes take of their mean servants and friends, when they often know not whether their important services have been rewarded or not! Nay, often the greatest merits and best services are least rewarded at courts. That modesty and self-denial which are of so great price before God, hinder men's preferment in this world; whilst forward flatterers thrust themselves into honours. The longer we have neglected to recompense favours done us we should the more abundantly reward them at last. But pride and ambition are never satisfied with the most accumulated honours. And it is dangerous for courtiers to have too high an opinion of their own merits, and of their interest with princes, or to presume on more than they really have. Kings ought always to delight in honouring the deserving, and encouraging those that do well. But how confounding is it to proud spirits to be obliged to confer that honour on the distinguished objects of their hatred and contempt, which they had carved out for themselves! Miserable comforters in a day of distress are those who flatter us in the time of our prosperity; and it is in vain to fight against those whom God protects. But none hurry faster downwards than falling favourites at courts. And sad presages of approaching ruin often seize upon sinners before destruction comes upon them to the uttermost.

CHAPTER VII. REFLECTIONS.—God often strangely animates his enemies in power to encourage his people's requests for favour. And a tender regard for natural life at stake makes us very earnest in supplicating deliverance: and surely then we ought to be much more earnest for the life of our own and others' souls. The most ruinous and wicked projects are often laid to gratify men's sinful lusts. And though persecution of the people of God is not only impious, but even exceedingly detrimental to the state, where nothing can repair the loss of pious and industrious subjects, how often is it practised! Men are ready often to startle at the mention of that very wickedness to which they had given their consent! And sin generally becomes vexatious and burdensome at the last. That is often done thoughtlessly with which, on a moment's cool reflection, we cannot but be shocked. Many seem amazed at the wickedness of others, who overlook the same, or a greater, in themselves. And accomplices in guilt quickly become the bitterest enemies one to another. How dejected in adversity are those who were most proud in prosperity! The most insolent enemies of God's people may quickly be glad to bow at their feet. And every motion creates suspicion against a man whose character is once proved infamous and abandoned. All hands will eagerly help down with falling courtiers; and the ruin of the wicked comes upon them in an instant! Yea, the enemies of God's church are astonishingly taken in their own craftiness, and have their pride brought down, their persecution punished, and their mischief returned on their head.

people and province that would assault them,⁵ both little ones and women, and to ⁶take the spoil of them for a prey.

12 Upon ⁷one day, in all the provinces of king Ahasuerus, *namely*, upon the thirteenth day of the twelfth month, which is the month Adar.

13 The copy of the writing, for a commandment to be given in every province, was published⁸ unto all people, and that the Jews should be ready against that day to ⁹avenge themselves on their enemies.

14 So the posts⁷ that rode upon mules and camels went out being ¹⁰hastened and pressed on by the king's commandment. And the decree was given at Shushan the palace.

15 ¶ And Mordecai went out from the presence of the king in ¹¹royal apparel of blue¹² and white, and with a great crown of gold, and with a garment of fine linen and purple; and the city of Shushan ¹³rejoiced and was glad.

16 The Jews had light, and gladness, and joy, and honour.

17 And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them.⁹

CHAPTER IX.

¹ The Jews (the rulers, for fear of Mordecai, helping them) slay their enemies, with the ten sons of Haman. 12 Ahasuerus, at the request of Esther, granteth another day of slaughter, and causeth Haman's sons to be hanged. 20 The two days of Purim are made festival.

NOW, in the ¹⁴twelfth month, (that is, the month Adar,) on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it ¹⁵was turned to the contrary, that the Jews had rule over them that hated them),

2 The Jews ¹⁶gathered themselves together in their cities, throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt:¹ and no man could withstand them; for ¹⁷the fear of them fell upon all people.

3 And all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king, ¹⁸helped¹ the Jews; because the fear of Mordecai fell upon them.

4 For Mordecai was great in the king's house, and his fame went out throughout all the provinces: for this man Mordecai ¹⁹waxed greater and greater.

A. M. 3495 or 3551.
B. C. 599 or 453.

5 Could not the Jews have stood upon the defensive without this royal decree? No doubt they could. But then they would have become rebels and so would have been prosecuted for a new crime. This decree of Ahasuerus rendered their self-defence lawful, which it must greatly have abated the courage of their enemies. A more unnatural mode of government cannot well be conceived, nor can we wonder that the empire was soon afterwards dismembered by a handful of Macedonians.

6 Heb. *came*.
7 ch. 9.10. 15.16. De. 2.35. Jos. 12.14.
8 ch. 3.13.9. 1. Ex. 15.9.10. 14.1.6.7. Mat. 7.2.

9 Heb. *rejoiced*.
10 Ps. 37.14. 159.2.9. 11:68.23. Pr. 11.8.21.18.

11 To Cyrus is attributed the origination of posts and couriers. He is said by the Greek writers to have established a post-houses with relays of horses at proper distances; and that by causing them to travel both night and day, he astonished the ancient world by the rapidity of communication with all parts of his vast empire. Early European travellers were astonished to find similar posting establishments in the Mongol empire, having 10,000 post-houses, and 200,000 horses, and expediting despatches at the rate of 200 or 250 miles in a day. The origin of posting in Europe is generally ascribed to the university of Paris. (See Marco Polo, 2. 90).—C.

12 ch. 3.15. 1Sa. 21.8. Ec. 9.10.

13 Mat. 11.8. Ge. 41.24. Sa. 2.23.

14 Or. *violence*.
15 ch. 3.15. Ps. 30.5. 11. Pr. 20.2.

16 This is not surprising, for the Jews, though few, were a brave people, and being counted into Jewish quarters, as is still the custom in the cities of the East, they could consequently have acted with terrible and combined effect upon their enemies.—C.

17 Heb. *those which did the business that belonged to the king*.
18 Sa. 3.1. Ps. 1.3.41. 37.37.38. 92.7-12. Pr. 4.18.

19 To the honour of the Jews it is recorded that they injured none but their assailants, in strict accordance with the terms of the decree, ch. 8.11. C.—As the Jews were not charged with exceeding the limits assigned them in the king's edict, it may be concluded that they assaulted none except such as appeared in arms against them. The 16th verse, indeed, seems plainly to indicate that they stood on the defensive. It is not unnatural to suppose that Haman

had a great party throughout the empire who, enraged at his fall, would be unable to suppress their hatred against those who had been the occasion of it.—C.

2 Th. 1.6. De. 32.35. 36. Ps. 18.31-48.

3 Heb. *according to their will*.
4 Ex. 17.14. De. 25.17. 19.1. Sa. 15.3. Job 27.14. Ps. 21.10.

5 ver. 15.16. Col. 4.5. 1Co. 10.32. Ro. 12.17. Phil. 4.8. Ge. 14.23, with ch. 8.11.

6 In this they forbore to act up to the terms of the decree, which commissioned them not only to repel their assailants, but to take their spoil, ch. 8.11. C.

7 Heb. *came*.
8 Shushan the palace, i.e. Shushan the royal city, in which the king resided. The total number slain there was 800. These are generally supposed to have been Amalekites, of Haman's faction, who, enraged at his disgrace and death, and headed by his sons, had taken advantage of the decree to avenge their father.

9 ch. 5.6. 2.2. 1 ch. 5.8. 7.3. 8.5.

10 Heb. *let men hang*, 2Sa. 21.6. ch. 5.11. 13. ver. 10. Ps. 46.8. 56. 57. 59.8. Ec. 20.5. 1s. 10.2.

11 How could this be, seeing they were already slain? ver. 10. Their dead bodies were hanged up, according to a custom of the Jews (Jos. 10.26), and a practice still found in Persia and other countries.

12 C.—The Jews slain on the previous day, and the request was that their dead bodies should be hung up for the greater infamy, and for the purpose of deterring others.—C.

13 He. 1.33. Ps. 118.7-13. ver. 10.16. He. 13.5. 1Co. 6.12. 1Th. 5.22.

14 They gathered themselves, not into an army, but into local bands. And since none of them all laid their hands on the prey, there can be little question that Mordecai had given them warning to manifest, by this universal abstinence, that they sought protection and not plunder. The previous exercises of fasting and prayer in which they had been engaged would render their minds peculiarly accessible to such admonition.—C.

15 ch. 8.11. Le. 26.7.8. Ps. 18.34-48.

16 Heb. *it*.
17 Ne. 8.10. Ec. 10.19. Ge. 21.6. Ps. 118.11-29. Ex. 15.1-22. De. 16.11, 14.

18 History is found in books, the evidence of history generally in institutions. Independently, therefore, of the higher evidence of Scripture, it is always accompanied by such institutional evidence as no other history can furnish. This yearly festival, which the Jews still celebrate, gives witness to the history of this book as distinct and undeniable as if Esther, Mordecai, and Ahasuerus were to rise from the dead to confirm it.—C.

5 Thus the ²Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did what they would³ unto those that hated them.

6 And in Shushan the palace the Jews slew and destroyed five hundred men.

7 And Parshandatha, and Dalphon, and Aspatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmashta, and Arisai, and Aridai, and Vajezatha,

10 The⁴ ten sons of Haman the son of Hammedatha, the enemy of the Jews, slew they; but ⁵on the spoil laid they not their ⁶hand.

11 On that day the number of those that were slain in Shushan the palace was ⁷brought before the king.

12 ¶ And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan⁸ the palace, and the ten sons of Haman; what have they done in the rest of the king's provinces? now, ⁹what is thy petition? and it shall be granted thee; or what ¹⁰is thy request further? and it shall be done.

13 Then said Esther, If it please the king, let it be granted to the Jews which *are* in Shushan to do to-morrow also according unto this day's decree, and ¹¹let Haman's ten sons be hanged upon the gallows.

14 And the king commanded it so to be done: and the decree was given at Shushan; and they hanged Haman's ten sons.⁷

15 For the ¹²Jews that *were* in Shushan gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan: but ¹³on the prey they laid not their hand.

16 But the other Jews that *were* in the king's provinces gathered themselves ¹⁴together, and ¹⁵stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand (but they laid not their hands on the prey)

17 On the thirteenth day of the month Adar: and on the fourteenth day of the ¹⁶same rested they, and made it a day ¹⁷of feasting and gladness.

18 But the Jews that *were* at Shushan assembled together on the thirteenth day thereof, and on the fourteenth thereof; and on the fifteenth day of the same they rested, and made it a day of feasting and gladness.¹

vives them. They murder, even after their death, by the laws which they have made, the projects which they have set on foot, and the writings and sentiments which they have propagated. But absurd and entangling are those laws which have pride for their source and basis. And there is great need to hasten the relief when men's lives are in danger: for when we have done wrong we cannot too quickly prevent the mischievous consequences of it. God quickly turns his

people's mourning into joy. And his alarming providences in their favour effectually determine others to join them.

CHAPTER IX. REFLECTIONS. — How strangely sinners are infatuated to their own destruction; and obstinate revenge is deaf to all admonition. Fight they will, though both the hand of God and men be lifted up against them! But great num-

bers are friends or enemies to the people of God, just as the smiles of great men wind about: and pitiful is the work which the wicked have in hand when the terrors of God and the terrors of great men concur to dismay them. We may make the boldest attempts when not only great men favour us but the great God fights for us. And it is glorious when, in the most desperate war, the laws of self-denial, humanity, and pity are strictly regarded. Never should the people

19 Therefore the Jews of the villages, that dwelt in the unwalled towns, made the fourteenth day of the month Adar a day of gladness and feasting, and a good day, and of sending portions one to another.

20 ¶ And Mordecai wrote these things, and sent letters unto all the Jews that were in all the provinces of the king Ahasuerus, both nigh and far,

21 To stablish this among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly,

22 As the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day; that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor.

23 And the Jews undertook to do as they had begun, and as Mordecai had written unto them;

24 Because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast Pur, (that is, the lot,) to consume them, and to destroy them:

25 But when Esther came before the king, he commanded by letters, that his wicked device, which he devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows.

26 Wherefore they called these days Purim, after the name of Pur: therefore for all the words of this letter, and of that which they had seen concerning this matter, and which had come unto them,

27 The Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not fail,

A.M. 3495 or 3551.

B.C. 509 or 453.

¶ Ne. 8.10, 12. ver. 22;

ch. 8.17.

¶ The history of this memorable deliverance, 1 Ch. 16.12. Ps. 145.4-17; 124.1, 2; 126.1-5. 2 Co. 1.10, 11. Col. 1.10.

¶ Mordecai wrote these things, that is, this book or history, and not merely the letters that accompanied it.—C.

¶ Ro. 12.15; Ex. 13.3.

¶ See note on ver. 13.

¶ ch. 3.12, 13. with

ver. 2-16; Ps. 9.1, 2; 34.1.

4103; 2116.13-18.

¶ Ne. 3.10-12. ver.

17-19; ch. 6.17.

¶ The Orientals not only invite their friends to feasts, but usually send a portion of the banquet to those that cannot conveniently come, especially their relatives and those in a state of mourning.—I.

¶ ch. 3.5-13.

¶ ch. 3.7; ver. 26, 28.

¶ Heb. crush.

¶ Heb. when she

came, ch. 7.5-10; 8.1-

14; 9.1-14.

¶ Nu. 16.40. Eze. 39.

¶ The way in which

the feast of Purim is

now kept by the

Jews is as follows:—

The 13th of Adar is

kept as a fast, and is

called the fast of

Esther. It is a time

of humiliation and

prayer. At sunset

the festival com-

mences by a public

service in the syna-

gogue, after which

the whole book of

Esther is read from

a special roll contain-

ing it alone. The

passage containing

the names of Haman

and his sons (9.7-9) is

read very rapidly, to

indicate that they

were hanged at once.

In the MS. roll the

names are placed un-

derneath each other,

each one occupying

an entire line, and the

whole ten being on a

page by themselves.

On the morning of

the 14th there is an-

other public service

in the synagogue,

after which the roll

of Esther is again

read through as be-

fore. The rest of the

festival is spent in

feasting and rejoic-

ing—too often in

revelry and drunken-

ness.—P.

¶ Supposed to be a

word of Persian ori-

gin, and signifying

lot.—C.

¶ De. 5.3; 29.14, 15.

Jos. 9.15, with 2 Sa. 21.

1, 2. Heb. pass.

A.M. 3495 or 3551.

B.C. 509 or 453.

¶ Ex. 12.17. Le. 23.

43. Ju. 5.11. Job 19.23.

24. Ps. 103.2.

¶ Heb. pass.

¶ Heb. be ended.

¶ Accordingly this

book is twice read by

the Jews in the syna-

gogue during the

feast of Purim; once

on the evening of the

first day of the feast,

and again the next

morning. At every

mention of the name

of Haman the con-

gregation make a

noise, by stamping on

the floor and beating

on the seats, and ex-

claiming, "Cursed be

Haman! let his mem-

ory rot." &c. In some

countries, the feast is

a species of in-

dulgence is still con-

ceded. So little, alas!

can human nature

call up the joy of the

feast, without laying

up in store some sor-

row for the future.

See Allen's *Modern**Judaism*, p. 419.—C.

¶ Heb. all strength.

¶ Is. 39.8. Zec. 8.19.

Ro. 15.5. Ep. 4.3. 15.1

Th. 2.10. He. 12.14. Ja.

3.4. ¶ That the Jews

scattered through so

many provinces

should have so uni-

versally concurred in

adopting the feast,

furnishes an addition-

al evidence to the his-

tory. The rabbins,

however, say that

thirty-five elders pro-

tested against the in-

stitution (*Lightfoot*

on Jn. 22), as an un-

authorized addition

to the law of Moses.

—C.

¶ Heb. for their

souls.

¶ ch. 4.16. Jonah 2.9.

with 3.8.

CHAP. X.

¶ Lu. 2.1. ch. 1.1; 8.9.

Ro. 12.7, 8.

¶ Lesser Asia and

its isles, Da. 11.12. Ge.

10.5.

¶ 1 Ki. 11.4; 14.19, 29;

15.7, 23.

¶ Heb. made him

great, Ps. 18.35. Job

29.8, 9.

¶ The Persian em-

pire extended from

the Hellespont to the

Indus, 2500 miles;

and from Pontus to

the Arabian Sea,

about 2000 miles; in-

cluding several isles

of the Mediterranean

and Aegean Seas.—C.

¶ Ge. 41.40-44. 2 Ch.

28.7. 1 Sa. 23.17.

¶ ch. 3.1. Lu. 2.52.

¶ Ne. 2.10. Ps. 137.5.

6. Ro. 9.2, 3; 10.1.

that they would keep these two days according to their writing, and according to their appointed time every year;

28 And that these days should be remembered, and kept throughout every generation, every family, every province, and every city; and that these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed.²

29 Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with all authority,³ to confirm this second letter of Purim.

30 And he sent the letters unto all the Jews, to the hundred twenty and seven provinces of the kingdom of Ahasuerus, with words of peace and truth,

31 To confirm these days of Purim⁴ in their times appointed, according as Mordecai the Jew and Esther the queen had enjoined them, and as they had decreed for themselves,⁵ and for their seed, the matters of the fastings and their cry.

32 And the decree of Esther confirmed these matters of Purim; and it was written in the book.

CHAPTER X.

1 Ahasuerus' greatness. 3 Mordecai's advancement.

AND the king Ahasuerus laid a tribute upon the land, and upon the isles of the sea.

2 And all the acts of his power, and of his might, and the declaration of the greatness of Mordecai, whereunto the king advanced him, are they not written in the book of the chronicles of the kings of Media and Persia?¹

3 For Mordecai the Jew was next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed.

of God appear selfish, worldly, or covetous. And if we receive signal mercies from God, our thankful returns ought to be quick and speedy: while they are yet fresh in our minds, and the impressions of them most sensible. Nor ought astonishing deliverances and their circumstances ever to be forgotten. Remembrance of such ought to encourage us in every subsequent distress. Yet there is great need to beware, lest what is well in-

tended at first should by degrees become an occasion of wickedness. Nothing more purifies the heart and adorns religion than holy joy in God through our Lord Jesus Christ. And nothing more pollutes the heart, and reproaches religion, than carnal mirth and sensual pleasure.

CHAPTER X. REFLECTIONS.—It is a great

mercy in an arbitrary government, when the weakness or wickedness of the monarch is balanced by the good qualities of the minister of state. They only are truly great whose power and dignity are employed for the public good. But, alas! how unsubstantial the whole pomp, grandeur, and wealth of this world, which soon pass away!

GENERAL REMARKS ON THE HISTORICAL BOOKS.

[It has been well observed by a recent writer that 'the Old Testament may be regarded from two points of view—the religious and the literary. It is needless here to enlarge on the disproportion between the value of the two, or to re-assert the truism of the uselessness for the highest ends of the most accurate knowledge of the literary history of the Holy Scriptures, and the most minute acquaintance with their criticism, unless we also employ the Scriptures for the purpose for which they were given by divine inspiration, and make them 'profitable for doctrine, for reproof, for correction, for instruction in righteousness.' But while we endeavour to keep both in their places, and especially not to exalt the lower at the expense of the higher, we must recognize the existence of the two characters borne by the Old Testament. We must not be afraid to acknowledge the undoubted fact that it is not merely a revelation of God—his being, his attributes, his will, his works, his ways; but also a national literature, and a collection of books of different characters—historical, prophetic, poetic, and didactic; of widely different dates, some perhaps misdated, by very diverse authors, and some perhaps wrongly assigned.' The notes and reflections attached to the text in this Bible have been written almost exclusively from the religious point of view. The divine origin and sacred character of the book has never been lost sight of. It has been treated, in fact, as a revelation from God rather than a work of human authorship. I now think it well to append a very few observations, from a purely literary standpoint, upon the origin, history, and character of the historical books, which, as arranged in our English version, conclude with Esther.

It is important, at the outset, to know exactly what is the meaning of the word *canonical* as applied to books of Scripture. The meaning of the term *canon* was primarily a 'canon;' then, technically, a 'measuring cane;' then, metaphorically, 'anything which serves to regulate other things.' Hence *canonical books* are those which form the divine rule of faith and practice—by which men determine what they are to believe, and what they are to do. In the primitive church, however, the word was not always employed in the same definite sense. By some it was used to designate those books which were publicly read in the churches; and as in some churches apocryphal books were permitted to be read, the term *canonical* was given to them. Thus originated the admission by the Church of Rome, and the Greek church, of certain uninspired writings into the canon of Scripture. But while the term *canonical* was thus somewhat vaguely used in the early church, and by the early fathers, it is most important to bear in mind that, during the first four centuries of our era, there existed no doubt or uncertainty as to the books which were inspired and of divine authority, as contradistinguished from those which were uninspired. The books of Maccabees, and a few others, are classed by some churches among the historical books of the Old Testament; but their inspiration was never admitted by the Jews, or by any Christian writer or church during the first three centuries. The Jewish canon of the Old Testament, which received the sanction of our Lord and his apostles, was identical with that of our present authorized version.

It is well to observe, however, that the arrangement of the books in the Jewish canon was different from ours. The Jews divided the Old Testament into three parts—the *Law*, the *Prophets*, and the *Psalms*.

1. *The Law* included the five books of Moses—our Pentateuch in fact—and was usually written continuously upon one parchment roll, and called either 'The Law,' or 'The Book of the Law.'

2. *The Prophets*. Under this general name were comprehended two distinct classes of writings, which were again distinguished from each other by specific titles—(1) *The Earlier Prophets*, including only the historical books of Joshua, Judges, 1 and 2 Samuel, and 1 and 2 Kings; (2) *The Later Prophets*, including all those books of the Old Testament, with one exception, which are strictly prophetic, and which were classed under two heads, namely, (a) *The Greater Prophets*, Isaiah, Jeremiah, and Ezekiel; (b) *The Twelve Minor Prophets*, from Hosea to Malachi. The general name *Prophets* was given to them because they contained a large portion of prophetic matter, and were written by men gifted with prophetic power.

3. *The Psalms, or Writings*, comprehended the remaining books, which were arranged under three heads—(1) The purely poetical, always written in Jewish MSS. with the poetical accentuation, including Job, Psalms, and Proverbs; (2) *The Megilloth* ('Rolls'), including Canticles, Lamentations, Ruth, Ecclesiastes, and Esther. In later times these five were appointed to be read on certain festival days. (3) The third division included Daniel, Ezra, Nehemiah, and 1 and 2 Chronicles.

This threefold division of the Old Testament canon into Law, Prophets, and Psalms, appears to have been generally adopted immediately after the close of the canon, about the year B.C. 425. It is first mentioned in the prologue to the Greek translation of 'The Wisdom of Sirach,' which may be dated about B.C. 130. It is mentioned by Philo and Josephus, the latter giving a full list. It was universally known among the Jews in the time of our Lord; hence the vast

importance of his words as recorded in Luke 24. 44: 'All things must be fulfilled, which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning me.' In these words our Lord bears clear testimony to the prophetic character, and consequently to the plenary inspiration, of the whole of the Old Testament.

The enumeration of the books was not the same in the Jewish canon as in ours. The *Talmud*, for example, makes the total number of books in the Old Testament *twenty-four*; Josephus makes it *twenty-two*; we make *thirty-nine*. The *Talmud* arranges them as follows: *Law*, 5; *Prophets*, 8; *Psalms*, 11. This is done by counting 1 and 2 Samuel one, 1 and 2 Kings one, the twelve minor prophets one, 1 and 2 Chronicles one, Ezra and Nehemiah one. Josephus has the same plan, only he unites Ruth with Judges, and Lamentations with Jeremiah.

The arrangement of the books in our Bibles is widely different from that followed by the Jews, and is more in accordance with their character and subject-matter. Our arrangement is not modern. We find it in the Septuagint version, which was made in Egypt in the third century B.C. It was followed by Jerome in his translation, which is now well known as the Latin Vulgate. It was adopted by Luther and the Reformers. The general plan is a threefold division into historical, poetical, and prophetic. The *first* division embraces *seventeen* books, terminating with Esther; the *second* division *five*, terminating with Canticles; and the *third* division *seventeen*. Each of the two first divisions is arranged chronologically, and this is very important to the student who wishes to read them systematically. In the third division, however, the chronology is not adhered to; and the reader is apt to become confused when passing suddenly from Daniel, one of the latest, to Hosea, one of the earliest of the prophets; and again from Zephaniah, who prophesied during the reign of Josiah, to Haggai, who lived after the exile. It will be well to remember that in our Bibles the prophets are divided into two groups, the *greater* and the *minor*. The former group includes Daniel, and is arranged chronologically; the latter includes the *twelve*, and is also arranged with a near approach to chronological order.

After these general observations on the whole of the Old Testament canon, I shall now direct special attention to the first great division of our English Bible, which comprehends the Historical Books.

1. THE PENTATEUCH contains an outline of the history of the world from the creation till the death of Moses. History forms its groundwork. Wherever doctrines or moral precepts are introduced, they are connected with historic facts. As a history we may inquire, Who was its author? When was it written? and What were its sources; or, in other words, whence did its author derive his information?

The Pentateuch professes to have been written by Moses during the last forty years of his life. Such at least is the impression which a thoughtful perusal would leave on any unprejudiced mind. In Ex. 17. 14, it is recorded that the Lord commanded Moses to write an account of the war with Amalek 'in this Book.' The Hebrew words indicate a *book* well known to Moses—a book intended to be handed down to posterity, at once for the future guidance of rulers, and to show that God would execute his prophetic judgments. Of this book Moses was the author; and we find him from time to time receiving divine instructions to record in it the great events of Jewish history, Ex. 24. 1-7; 34. 27; Nu. 33. 1, 2. The account of its completion and solemn delivery into the custody of the priests is most important: 'And Moses wrote this law, and delivered it unto the priests, the sons of Levi, . . . and unto all the elders of Israel. . . . And Moses commanded them, saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles, when all Israel is come to appear before the Lord thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing,' De. 31. 9-11.

We have thus an indication of the *way* in which the Pentateuch originated. It was not written at once. Genesis was first compiled by Moses, apparently from authentic and inspired documents, written by the patriarchs, and handed down through successive generations. Genesis formed the groundwork of the Bible. When it was compiled it was called *The Book*. The rest of the Pentateuch consists mainly of narratives or journals of passing events, also written by Moses, and added to *The Book* from time to time. *The Book*, thus gradually formed, was at length, before the death of its great author, committed to the care of the priests, and placed beside the ark of the covenant: 'And it came to pass when Moses had made an end of writing the words of this law in *The Book* [so the Hebrew reads] until they were finished, that Moses commanded the Levites which bare the ark . . . saying, Take this book of the law and put it in the side of the ark . . . that it may be there for a witness against you,' De. 31. 24.

These direct indications of authorship are corroborated by evidence of another kind, but no less convincing. The book abounds with minute incidental allusions to the manners and customs, private life and public polity, of the Egyptians, with descriptions of and references to the topography, physical features, and products of the wilderness of Sinai; with genealogical and ethnological accounts of

GENERAL REMARKS ON THE HISTORICAL BOOKS.

ancient peoples and tribes. The writer must therefore have been personally acquainted with Egypt and the whole desert of Arabia; and he must have possessed besides most extensive learning. All these things point to one man, and one only. Moses, who was brought up at the court of Pharaoh, who was learned in all the wisdom of the Egyptians, who spent forty years in Egypt, and forty in the peninsula of Sinai—Moses is the only man on whom the scholar could fix his attention as the author of the Pentateuch.

What is indicated in the Pentateuch itself is fully stated by subsequent writers. In a literary point of view, the testimony of antiquity to the authorship and credibility of the Pentateuch is most interesting. The first evidence is that of a contemporary—a man who had fuller opportunity of knowing the whole truth than any other. When Joshua entered on his office as Moses' successor, he thus records the charges given to him by Jehovah: 'Be thou strong and very courageous, that thou mayest observe to do according to all the law which Moses my servant commanded thee. . . . This book of the law shall not depart out of thy mouth; but thou shalt meditate thereon day and night,' &c., Jos. 1. 6, 8. Again, at the close of his life he himself gave this last solemn admonition to the Israelites: 'Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses,' Jos. 23. 6. This book of the law is quoted or referred to by a line of illustrious authors extending from the time of Joshua down to the commencement of our era. A close inspection proves that every book of the Old Testament, with the exception of Job, indicates in one way or another the previous existence of the Pentateuch. In many of them it is mentioned by name, Ju. 3. 4; 1 Sa. 2. 13; 1 Ki. 2. 3, sq.; 2 Ki. 23. 25; 2 Ch. 23. 18; Ps. 119. 7-11; Dan. 9. 11, 13; Ezra 3. 2; in others it is quoted; in others simply referred to. The testimony of Nehemiah, the last of the historical writers in the Old Testament, is especially worthy of note. He speaks of Moses as its author, Ne. 8. 14; he calls it the 'book of the law of God,' Ne. 8. 18; he says it was read throughout at the feast of tabernacles; and he gives a summary of its contents, Ne. 9. 1, sq. And the last of the prophetic books is equally clear in its testimony. Malachi says, 'Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel,' Mal. 4. 4.

I have now brought down the testimony for the authorship and authenticity of the Pentateuch to the close of the Old Testament period. I have shown it to be clear and uniform from Joshua to Malachi. The Pentateuch was known to the whole Jewish nation. It contained the code of national law, the directory for national worship, the confession of the national faith. Many of its enactments were felt to be burdensome; but no attempt was ever made to dispute their divine authority. The unanimous and continuous testimony of the Jews regarding the Pentateuch was that Moses wrote it by divine inspiration. That testimony is embodied in the authentic records of national history, in the odes and hymns of poets, and in the writings of prophets. In fact it pervades the whole national literature. We may therefore conclude that 'at no time from the days of Joshua, would it have been possible for any man, or any body of men, to introduce among the Jewish sacred records a modern work, or a modern compilation of ancient fragments and traditions, and to gain for it the confidence and respect of the nation. The imposition would have been at once detected and exposed.'

The chain of evidence does not end here. It extends unbroken down to the time of the New Testament, and from that period to our own day. In the apocryphal books of Ecclesiasticus (ch. 24. 23), Esdras (1 Esd. 1. 6), Baruch (ch. 1. 20), and Maccabees (2 Mac. 7. 30), the law of Moses is distinctly mentioned and quoted as authoritative. Philo, the distinguished Jewish philosopher of Alexandria, wrote a life of Moses, and gives a detailed account of his great work, the Pentateuch. Josephus, the representative of the Jewish literati in Palestine, as Philo was in Egypt, is equally full and clear in his testimony.

I have hitherto cited Jewish testimony alone. Some may perhaps affirm that the Jews were not impartial witnesses. I do not admit this. I affirm, on the contrary, that they were the best and safest witnesses. But to take away all ground of objection, I shall quote a few heathen testimonies. Hecateus of Abdera, a contemporary of Alexander the Great, and a man famed for learning and wisdom, wrote a history of the Jews, in which he has described the exodus, and attributed the Pentateuch to the great lawgiver. Eupolemus, a Greek historian, who lived a century and a half later, states that Moses was the author of the book of the Law. Manetho, a learned Egyptian of the age of Hecateus, ascribes to Moses the formation of the Jewish code. To these might be added Tacitus, Juvenal, Longinus, and many other classic writers, all of whom ascribe to Moses the institution of that code of laws which we find in the Pentateuch. 'These authors cover a period extending from the time of Alexander, when the Greeks first became curious on the subject of Jewish history, to that of the emperor Aurelian, when the literature of the Jews had been thoroughly sifted by the acute and learned Alexandrians. They constitute not the full voice of heathenism, but only an indication of what that voice was. Here then we have a mass of sound historical evidence for the genuineness and authenticity of the Pentateuch such as no other ancient writing can boast of.'

I have stated that the Pentateuch is a history. It is not, however, an ordinary history. It has marked characteristics, which the student must keep in mind if he would fully comprehend it. 'It is in no sense a civil history, or record of general revolutions in human affairs, or of even intellectual and social progress. It opens with an account of the origin of the earth and its various inhabitants, showing the preparations made for man—the last link in the great chain of creation—and the special object of the history in his moral and spiritual relations. The object of this record, however, was not to teach science or natural history, but to point out distinctly the relation subsisting between the Creator and his creatures, which constitutes the fundamental idea of all true religion and worship.' Nor are the delineations of the progress of human affairs, given in the immediately succeeding

portions, composed in the spirit, or with the design, of mere secular history. There are indeed notices of the origin of the arts, of the founding of cities, of the wars of some ancient tribes, but all these are referred to in a way which plainly shows their entire subordination to the sacred object of the narrative. The whole history of the Cainites, for instance, is disposed of in ten verses (Ge. 4. 16-26), while the particulars referred to are adduced as indications of the character of this rejected family, and of the sources whence they looked for happiness. The wars of the eastern kings, too, are only noticed on account of the part Abraham took in rescuing Lot; and to introduce the interview of the patriarch with Melchizedec. The object, then, of the Pentateuch was not to give a full or systematic history either of the physical or political world, but simply to notice such facts in connection with both as tended to show in what relation the universe and man stand to God; what duties God requires of man; and what provision God has made for man's temporal and eternal welfare. Whatever is calculated to throw light on these subjects is narrated—all else is excluded. This I take to be the key to the narratives in the Pentateuch. This shows why incidents in the personal and family histories of the patriarchs are minutely related, why conversations, dreams, and visions are recorded with great fulness of detail; while the rise of dynasties and kingdoms is barely mentioned. This shows, too, why the account of the creation of man occupies such a large space, while the most stupendous creations and arrangements of the material universe—the countless orbs of heaven, the strata of the earth's crust, the air, the ocean, the trees, the grass, the flowers, the multitudinous forms of animal life—are either passed over or despatched in a word or two. In fact the Pentateuch looks at, and speaks of, the whole of this world, and the whole material universe, merely in its relation to a creating and governing God, and to man as a moral and immortal being. The opening words of the Pentateuch may be regarded as intended to show the relation of God to the physical universe. The next part his relation to the whole human race—that in him they live, and move, and have their being; that to him they are responsible; that by him they will finally be judged. All that follows—the great body of the Pentateuch, and indeed of the Bible—was designed to show the special and peculiar relation of God to his church and covenant people. They are his by a double ownership. He watches over them with a double interest and care.

The grand design, therefore, of the Pentateuch is to show God as the Creator and Ruler of the universe; to show when, and for what purpose, the present terrestrial economy was instituted; to show that mankind is one fraternal tribe, protected, guided, and provided for by the care of a Father, the only and omnipotent Creator; to show the object for which man was created, and the destiny in store for him; to show the provision made for man's spiritual as well as his temporal wants, in the promise of a MESSIAH; and to show the way in which God selects, governs, and redeems his church. All the historic facts, all the incidental allusions, all the scientific notices, are subservient to one or other of these objects. The Pentateuch is a system of divine truth grafted on a series of physical and historical events. It is this characteristic which makes it so infinitely superior to all the so-called sacred books in the world. The Pentateuch is not a collection of poems more or less beautiful; it is not a philosophical speculation on the origin of the universe; it is not an unintelligible jumble which expositors can twist at pleasure from a cosmological essay into a treatise on ethics. It is a sacred history; but a history designed to show God's relation to the universe as Creator and Sustainer; and especially God's dealings with man, and man's duty to God. It is only when viewed in this light we can understand why the history of the fall is given with such minuteness; and why the biographies of three patriarchs occupy whole chapters, while the histories of the mightiest nations and potentates are dismissed in a single sentence. It was to the patriarchs God revealed himself; to them the promise of the Messiah was given; and hence to those wandering chiefs attaches a grandeur and an interest greater far than that of the Babels and the Nimrods of the world.

In the remaining historical books the history of the people of Israel, which was begun in the Pentateuch, is carried on continuously from the death of Moses to the re-establishment of the Jews in Palestine after the captivity, under the leadership of Ezra and Nehemiah. They thus cover a period of a little more than a thousand years. They may be divided into two groups. The *first group* begins with Joshua and ends with 2 Kings. The history is continuous. The book of Joshua closes with his death, after narrating the partition of Palestine among the tribes, and the overthrow of the most formidable of the Canaanitish kings. Judges embraces the history of Israel from the death of Joshua to the death of Samson. The books of Samuel continue it down to the close of David's reign; and the two books of Kings narrate the history of the Jews to the Babylonian captivity. The *second group* begins with Chronicles and ends with Nehemiah. The history here is also continuous, but to a large extent it overlaps the former group. The books of Chronicles begin with genealogical tables which extend back to Adam, and reach onward to David, where the narrative is taken up, and a history of the kingdom of Judah given down to the captivity. The narrative differs from that in Kings in this respect, that nothing is said of the kingdom of the ten tribes. Ezra and Nehemiah join on to the end of Chronicles, and record the return of the several bands of Jews from Babylon, the rebuilding of the temple, and the re-establishment of the Jewish polity in Jerusalem.

The books of Ruth and Esther may be regarded as in some respects standing apart from both these groups. They are monographs of two of the most remarkable women in C. d Testament history. The former narrates the almost unparalleled filial devotion of a stranger, whose fortunes as one of the ancestors of King David and of the MESSIAH, had a peculiar interest for the Israelites. The latter contains the romantic story of Queen Esther, and her noble act of patriotism.

With one or two exceptions, the authorship of these books cannot now be definitely

ascertained. Joshua doubtless wrote the greater part of the book which bears his name; and Samuel may have been the author of Judges and a part of the books of Samuel. Ezra and Nehemiah probably composed those books which have been called after them; but more than this we cannot say. Another and much more interesting question presents itself to the thoughtful reader. Whence did the authors obtain their information? It could not have been in all cases from personal knowledge, for the book of Judges embraces the history of about five hundred years; Samuel of more than a hundred years; Kings of four hundred and fifty years; and Chronicles of a still longer period. Direct revelation from God was, of course, possible. Some of the facts and truths recorded were confessedly obtained from that source; but we have no evidence that ever ordinary history was revealed. The analogy of Scripture is altogether opposed to such a theory. Whatever came within the sphere of ordinary observation was recorded in the ordinary way. There was no new revelation of it to the mind of the historian; and there was no supernatural power exerted farther than was necessary to enable fallible man to write observed facts with infallible accuracy.

In the book of Genesis we have some incidental evidence of the source from which Moses obtained his information. Close observation shows to even the ordinary reader traces of distinct narratives, or documents; sometimes overlapping each other, and recording events from different points of view, and with different details. These documents generally begin with some set phrase, such as, 'These are the generations of the heavens and the earth,' Ge. 2. 4; 'This is the book [or writing] of the generations of Adam,' ch. 5. 1; 'These are the generations of Shem,' ch. 11. 10; 'Now these are the generations of Esau,' ch. 36. 1. The details of facts, of genealogies and lists of names, and of long conversations, are given with a minuteness and circumstantiality which indicate an actor or eye-witness. The words and phrases used, and the general style, show distinctive individuality. My belief is that the leading personages in primeval history—Adam, Seth, Enoch, Abraham, Jacob, Joseph—each recorded the events which transpired in his own times; and that the records thus prepared were handed down from generation to generation, until at length they were embodied by Moses, under the infallible guidance of the Holy Spirit, in one continuous history.

In addition to the documents which Moses appears to have used in the preparation of the book of Genesis, he mentions and quotes from a separate work, 'The Book of the Wars of the Lord,' Nu. 21. 14, 15. The title and the quotation show that this must have been a collection of odes, composed at different periods, to celebrate the wars waged by Israel, under the guidance of Jehovah. They may have been so connected by brief annals as to form a continuous history, comp. Nu. 21. 17, 18; 27. 3. The authors of the succeeding historical books of the Old Testament seem to have made full use of national records and contemporary annals. Joshua (ch. 10. 13) and the author of 2 Samuel (ch. 1. 18) quote from the *Book of Jasher*, which appears to have contained a collection of odes on some of the most remarkable events of Israelitish history. At the close of the reign of Solomon, the sacred writer refers for a fuller history of the events of that important period to the *Book of the Acts of Solomon*, 1 Ki. 11. 41; and the character of the reference implies that the writer was himself largely indebted to that book. In regard to the history of King David the author of 1 Chronicles says:—'Now the acts of David the king, first and last, behold, they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer; with all his reign and his might, and the times that went over him, and over Israel, and over all the kingdoms of the countries,' ch. 29. 29, 30. In one or other of the historical books, reference is made to the following works: 'The Prophecy of Ahijah the Shilonite,' 2 Ch. 9. 29; 'The Visions of Iddo the Seer against Jeroboam the Son of Nebat,' 2 Ch. 9. 29; 'The Book of the Chronicles of the Kings of Judah,' 1 Ki. 14. 19; 'The Book of the Kings of Israel and Judah,' 2 Ch. 27. 7. The two last are probably identical, and are referred to very often both by the writers of Kings and Chronicles. The work must have been large, and was perhaps an official or

national record of the leading events which occurred both in the northern and southern kingdom. Mention is likewise made of histories or annals written by Jehu the son of Hanani, 2 Ch. 20. 34; by Isaiah the prophet, 2 Ch. 26. 22; by Hosai (rendered in the English version 'the Sayings of the Seers,' 2 Ch. 33. 19); and of 'The Chronicles of King David,' 1 Ch. 27. 24. All these were probably contemporary works, from which the sacred writers extracted, under divine guidance, the facts which they wove into Bible history.

It has been objected to the view given above with regard to the original sources of the book of Genesis, that the art of writing was unknown in those primeval times. If this can be proved, the theory of written documents is untenable. But recent discoveries have dissolved this argument, and have established the fact that the art of writing with ink upon papyrus was known in Egypt long before the days of Moses. A number of Egyptian *papyri*, written in the hieratic character, are now in the British Museum, all of which are of the age of Moses or anterior to it. There is one in the Bibliothèque Impériale at Paris, which appears to have been written two centuries before Abraham migrated to Palestine. Recent discovery has achieved still greater triumphs on behalf of divine revelation. Away in the midst of a parched desert, near the banks of the Euphrates, are great mounds covered with dust and sand. They mark the site of Abraham's native city, Ur of the Chaldees. Some of them have been excavated, and bricks, cylinders, and other monuments have been dug up, bearing inscriptions dating back from the time of Abraham to the period of the confusion of tongues. Thus it is that some of the very earliest monuments in the world bear inscriptions which are still legible; and this fact, taken in connection with incidental allusions in the book of Genesis, seems to indicate that He who first taught the human tongue to articulate intelligible sounds, taught at the same time the human hand to trace intelligible characters.

The foregoing considerations give an additional antiquarian interest to the historical books of the Old Testament. We recognize in them not merely the earliest specimens of literature, but venerable records handed down from periods when most of us have been accustomed to think the means for forming a literature did not exist. It seems to me highly probable that to Adam the revelation of God's creative work was first made, and by him it was recorded; and that to him we are indebted for the striking narrative of his converse with God in Eden, and for the whole account of the fall. Noah was the natural historian of the deluge. Abraham was his own biographer, and we find in his life just such simple and graphic details of facts, incidents, and conversations as an eye-witness would record. Jacob alone could have written so fully the story of the dream at Bethel, the romantic incidents of Padan-aram, and the meeting with Jehovah at Mahanaim. Joseph was probably the last whose personal memorials Moses embodied in his history.

To some this view may appear strange; it may perhaps run counter to their early impressions, or to what may be called traditional theory. But does it detract one iota from the authenticity of the sacred history? Does it contradict one single passage in God's Word? Does it tend in the least to contravene the truth of the Mosaic authorship or plenary inspiration of the Pentateuch? It seems to me that it tends to encircle this venerable book with a yet brighter halo of glory, and to give it if possible a yet higher claim upon the attention of the Christian scholar and antiquary. We can see in it not merely a connected history drawn up by Moses; but we can recognize, embodied in that history, the sublime story of creation written by Adam in Eden; we can recognize there Noah's own account of the deluge, perhaps composed in the ark; we can recognize fragments of the autobiographies of Abraham, Jacob, and Joseph. We can see besides the infinite wisdom of God pervading each fragment as well as the combined history—giving life-like reality to its characters, giving perfect accuracy to its details, giving infallible certainty to scientific developments, and investing with absolute historic truth its wondrous and cheering prophecies and promises. P.]

THE BOOK OF JOB.

By whom the book of Job was written is uncertain, and conjecture is useless. It is, for the substance of it, a true history of real facts. Job is represented as really existent as Noah or Daniel, Eze. 14. 14, 20; and as a patient sufferer who obtained a joyful deliverance, Ja. 5. 11. It is an ancient history. The length of Job's life; the rare use of the divine name of JEHOVAH, and frequent use of SHADDAI, or Almighty and All-sufficient; the remarkable remains of religion in the land of Uz and the places about; the mentioning of no other idolatry but that of worshipping the sun and moon; the never making any plain allusion to the dividing of the Red Sea, or to the appearance of God to the Israelites in the wilderness, which lay at no great distance from the land of Uz; strongly tempt one to think that Job's distress might be about the time when Moses lived in the land of Midian, or perhaps a hundred years before. We have here, (1) The history of Job's sufferings and his remarkable patience under them, issuing in a sad mixture of human weakness in his cursing the day of his birth, ch. i. ii. iii. (2) A hot dispute between him and Eliphaz, Bildad, and Zophar, his friends, *Whether remarkable judgments be certain tokens of the wickedness of those upon whom they are inflicted?* The aim of Job is to bewail his own affliction, complain of its weight, justify himself from gross wickedness or hypocrisy, and prove that wicked men often prosper in this world while the godly are exposed to manifold calamities. The scope of his friends is to prove that no good man is subjected to extraordinary calamities, but that the most wicked men ordinarily are; and hence to condemn Job as a hypocrite, because of his uncommon troubles, iv.-xxxi. (3) A decision of the dispute; by Elihu, then by JEHOVAH. The aim of Elihu is to leave Job's state undetermined, or even to admit it to be good; and only to charge him with his misbehaviour under his trouble, as too arrogant and self-justifying, especially when he had to do with a God of infinite sovereignty, greatness, power, wisdom, and justice. The scope of Jehovah's speech is to convince Job of his meanness, and of his own infinite power, greatness, and extensive influence; and thereby lead him into a sense of his iniquity in insisting so much upon his own justification, and complaining so unguardedly of the providence of God:— and at last he justifies him, in opposition to his three friends, in his character and sentiments, xxxii.-xlii. (4) The whole issues in Job's great honour and redoubled prosperity, xlii. In this book we have at once a most noted encouragement to patience, and a system of the most ancient believers' apprehensions and faith concerning the wisdom, power, holiness, justice, goodness, and sovereignty of God; and concerning his works of creation and providence; concerning the original and actual corruption of mankind; concerning redemption by Christ and the usefulness of good works; and, in fine, concerning the resurrection of the dead and eternal life.

[The age of the book of Job is a subject of deep interest to the biblical scholar. We have no direct evidence bearing upon it. Jewish tradition assigns to it a very high antiquity. The critic, however, must depend for his arguments mainly on the character of the book itself—on its language and style; on the manners and customs it portrays; and on its reference to, or silence regarding, the great facts and personages of sacred history. All are agreed that the language of the book is of the oldest type found in the Bible. It has certain peculiarities. It has a closer affinity to the Arabic than any other of the inspired writings, arising from the close connection of Job with the nomads of the Arabian desert. There are besides many Aramaic words and phrases in it; but these are of an archaic form, entirely different from those found in the later Hebrew writings. The style of the book—its terse, rugged, and highly poetic language—resembles portions of the book of Genesis, the song of Deborah, and the Proverbs of Solomon, and is characteristic of a primitive and imaginative people. 'The language,' says a recent writer, 'belongs altogether to a period when thought was slow, but profound and intensely concentrated; when the weighty and oracular sayings of the wise were wont to be engraved upon rocks with a pen of iron and in characters of molten lead. It is truly a lapidary style, such as was natural only in an age when writing, though known, was rarely used, before language had acquired clearness, fluency, and flexibility, but lost much of its freshness and native force.' The manners and customs so clearly developed are those of a simple and primitive people. The vast flocks and herds, the semi-nomad, semi-agricultural mode of life, the profuse hospitality, the sudden and sweeping reverses of fortune, are all characteristic of the earliest patriarchal age. The nearest approaches to them are in the histories of Abraham at Beersheba and Laban in Mesopotamia. This book affords a very graphic and full picture of the manners and customs, domestic, social, and political, of the period. Yet there is no straining in it—no aiming at effect; all is easy, natural, simple, affording clear proof that the writer was personally familiar with the scenes he depicted. The free, vigorous, and wild simplicity of the life portrayed in the book of Job bears the stamp of a hoar antiquity; and the style of the narrative shows that the author must have been contemporary with the events. Another consideration leads to the same conclusion. The book is silent regarding the Mosaic law. Its peculiar enactments and institutions, which gave a tone and distinctive character to all the subsequent literature of the Jewish nation, were manifestly unknown to the author of this book, as well as to all the actors introduced into it. The book is silent too regarding the Egyptian bondage, the exodus, the wilderness journey, and the entrance into Canaan. This silence can only be accounted for by the supposition that the date of the book was anterior to those events. 'The sanctions and penalties of the law, if known, could scarcely have been passed over by the opponents of Job, while the deliverance of Israel and the overthrow of the Egyptians supplied exactly the examples which they required to silence the complaints and answer the arguments of Job.' The forms of law, the system of worship, the illustrations and allusions of the book are those of the patriarchal age. Everything therefore in this book tends to show that it 'stands apart from all other productions of the Hebrews, belongs to a different epoch, and, in accordance with the surest canons of criticism, to an earlier age.' P.]

CHAPTER I.

¹ The holiness, riches, and religious care of Job for his children.
² Satan, appearing before God, by calumniation obtaineth leave to tempt Job. ³ Understanding of the loss of his goods and children, in his mourning he blesseth God.

THERE was a man in the land of Uz whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil.²

2 And there were born unto him seven sons and three daughters.

A.M. cir. 2484.
B.C. cir. 1530.
CHAP. I.
a Ge. 10. 23; 22. 21. La. 4. 21. i. Ch. 1. 17, 42.
b Ge. 10. 29; 36. 33-34. Eze. 14. 14, 20. Ja. 5. 11.
c Ge. 6. 9. Lu. 1. 6. ch. 23. Ps. 119. 6. 7. 1 Th. 2. 10. Pr. 16. 6. See ver. 8. a Co. 1. 12. Tit. 2. 11, 12.
1 Not a legal perfection, see ch. 9. 20; 7. 20. The word signifies complete, that is, Job was a believer in Christ, whose day he saw by faith and rejoiced, ch. 19. 25. For the manner in which a believer is perfect and com-

plete, see Jn. 17. 23. Col. 2. 10.—
2 Avoided evil as one avoids something dangerous and venomous.—
d Ps. 127. 3. 4; 128. 3.
e Mat. 6. 33. 1 Ti. 4. 8. 3 Or, cattle.
f Ge. 13. 5-7; 36. 6, 7. Nu. 31. 32-34. Ju. 6. 5-2. Ki. 3. 4-5. Ch. 17. 11.
4 Or, husbandry.
g Ge. 25. 6. Nu. 23. 7. Ju. 6. 4.
h Ps. 133. 1. He. 13. 1. Pr. 18. 24. Ge. 26. 30; 31. 54.
5 Most probably his birth-day, Ge. 40. 20.—C.

3 His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred sheasses, and a very great household; so that this man was the greatest of all the men of the east.
4 And his sons went and feasted in their houses, every one his day; and sent and called for their three sisters to eat and to drink with them.

CHAPTER I. [Ver. 1. Uz. There are three persons called Uz in Scripture. The son of Aram, Ge. 10. 23; the son of Nahor, Ge. 22. 21; and the son of Dishan, Ge. 36. 28. Hence the difficulty of deciding upon what country is called by this name. The most probable opinion, because the best supported by Scripture reference, is that which places Uz in Edom, or

Idumaea, as in La. 4. 21, where Uz and Edom are identified. The same may be seen by referring to Je. 49. 7; Eze. 25. 13; Am. 1. 11; and in Ob. 9 the men of Teman are described as inhabitants of Idumaea, and in Job 2. 11 Eliphaz is described as a Temanite. C.]
Ver. 3. [Job was 'the greatest of all the men of the east,' literally, 'the *Bene-Kedem*,' a people who dwelt

in Arabia, and chiefly in that section of it which lay east and south-east of Palestine. Hence it may be concluded that the land of Uz was in Arabia Petraea. Jeremiah groups it with Egypt, Philistia, Edom, and Moab, Je. 25. 20; in one passage he seems to identify it with part of Edom:—'Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz,' La.



COURT-YARD OF SHIEK ISLAM, DAMASCUS—NEAR WHICH, ACCORDING TO THE HISTORIAN IBN ER RABI, JOB WAS BURIED. [Job, i:1.]

—“There was a man in the land of Uz whose name was Job; and that man was perfect and upright, and one that feared God and eschewed evil.” Ibn er Rabi, as quoted by Lawrence Oliphant in his *Land of Gilead*, says: “To the prophets buried in the region of Damascus belong Job, and his tomb is near Nawa in the district of Hauran.” Muhammed el Makdeshi, on page 81 of

his *Geography*, as also quoted by Oliphant, says: “And in Hauran and Batanæa lie the villages of Job and his home. The chief place is Nawa, rich in wheat and other cereals.” The Hauran is the store-house of Damascus. It is a highly productive and thickly populated region. The artist who took these pictures and the writer were in Damascus when the first train went out from Damascus seventy miles into the Hauran. We give as illustrating this the court-yard of Shiek Islam in Damascus.

5 And it was so, when the days of their feasting were gone about, that Job sent and sanctified⁴ them, and ⁵rose up early in the morning, and offered burnt-offerings according to the number of them all: for Job said, 'It may be that my sons have sinned, and ⁶cursed God in their hearts. Thus did Job continually.

6 ¶ Now there was a ⁷day when the ⁸sons of God came to ⁹present themselves before the LORD, and Satan⁷ came also among them.⁸

7 And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From ¹⁰going to and fro in the earth, and from walking up and down in it.

8 And the LORD said unto Satan, ⁹Hast thou considered ¹⁰my servant Job, that ¹¹there is ¹²none like him in the earth, a ¹³perfect and an ¹⁴upright man, one ¹⁵that feareth God, and ¹⁶escheweth evil?

9 Then Satan answered the LORD, and said, Doth Job fear God for nought?

10 Hast thou not ¹¹made an hedge about him, and about his house, and about all that he hath on every side? thou hast ¹²blessed the work of his hands, and his substance¹ is increased in the land:

11 But ²put forth thine hand now, and ³touch all that he hath, and he will ⁴curse thee to thy face.²

12 And the LORD said unto Satan, Behold, all¹ that he hath ²is in thy power;³ only ⁴upon himself put not forth thine hand. So Satan went⁵ forth from the presence of the LORD.⁴

A.M. cliv. 2484.
B.C. cliv. 1520.

Ex. 19. 10, 14, 15. 1
Sa. 16. 5. Jn. 11. 55. Ne. 12. 30.

Ps. 5. 3; 63. 1. Ec. 9. 10. Ro. 12. 11. Ge. 22. 3. ch. 48. 1. Le. 1.

2 Co. 11. 2. 1 Ki. 1. 21. 10, 13. Mat. 15. 19. Le. 24. 15, 16.

Heb. all the days, Ga. 6. 9. Mat. 24. 13.

ch. 2. 1. Ec. 3. 8. 7. Da. 7. 10. or Ge. 2. 2. Co. 6. 18.

1 Ki. 22. 19-21. 7 Heb. the adversary, 1 Ch. 21. 1. Zec. 3. 1. Ke. 12. 9. 10.

8 Heb. in the midst of them. 7 1 Pe. 5. 8. Ge. 3. 15. with Zec. 1. 10, 11. 6. 7.

1 Ki. 5. 25. ch. 2. 2. Mat. 12. 41.

9 Heb. Hast thou set thy heart on? 1 Ki. 12. 17. De. 34. 5. Ps. 80. 20. 15. 42. 1. 49.

3 Ro. 1. 1. Re. 1. 1. 1 Nu. 12. 3. 1 Co. 15. 10. Co. 5. 9. 16. He. 7. 25.

11 Ps. 18. 23. 32. 2. Jn. 1. 47.

12 Ps. 15. 2. Is. 26. 7. Mat. 7. 12. 17. De. 34. 5. Ps. 80. 20. 15. 42. 1. 49.

13 1 Pe. 2. 11. 1 Th. 5. 22.

14 Ps. 80. 12, 13; 5. 12; 34. 7. Is. 5. 5. 5.

15 Ps. 90. 17; 107. 38; 128. 5. Pr. 10. 22.

16 Or, cattle. 1 Ch. 2. 5. Is. 5. 25. Ec. 7. 13, 15.

17 ch. 19. 21. Ge. 26. 11. Ru. 2. 9. Ps. 105. 15. Zec. 2. 8.

18 Is. 27. 2 Heb. if he curse thee not to thy face.

19 Mat. 8. 31. Jn. 19. 11. 1 Heb. hand, Ge. 16. 6.

20 1 Co. 10. 13. Is. 27. 8. Ro. 3. 15. Pr. 4. 10; 16. 15. 59. 7. 1 Pe. 5. 8. ch. 2. 7.

21 This is to be considered, a real dialogue, or an allegory; a narrative of facts, or a representation by parable. When it is recollected that JEHOVAH literally conversed with Abraham (Ge. 15. 1, 2, 7, 8, 28; 17. 1, 8, 19), and afterwards with Jacob (Ge. 28. 24, 30), and that he spoke with Moses 'face to face' (Ex. 33. 11); and then when it is further recollected that Jesus, 'the Word that was

A.M. cliv. 2484.
B.C. cliv. 1520.

God—the Word became flesh' (Jn. 1. 1, 14), 'God manifest in the flesh' (1 Ti. 3. 16), permitted Satan to tempt him verbally (Mat. 4. 3, 4), there will be less difficulty in apprehending how this narrative may reveal and record a reality of the invisible, and not present a mere figurative emblem. But, if any be otherwise minded, still let it be remembered, that a figure is a figure of some quality, and that consequently the narrative, however interpreted, represents the reality of an invisible government over the good and the evil of this visible world.

1 ver. 4. Pr. 27. 1. Lu. 21. 34. Ec. 9. 12.

2 Ge. 10. 7, 28; 25. 3. 1. 2. will of Arabs.

3 Probably the descendants of Sheba, the grandson of Abraham (Ge. 25. 3), whom he sent into 'the east country' (ver. 6), where Job 'was' the greatest of all the men of the East. C. More probably either a tribe of the Cushite Sabaeans (Ge. 10. 7), or of the people of the same name descended from Jobai (10. 28). I believe the age of Job to be too young to admit of the possibility of Cushite descendants of Sheba being here referred to.

4 ver. 16, 17, 19. 1 Pe. 5. 8. Pr. 12. 10.

5 Or, A great fire, lightning, Ge. 19. 24. 1 Ki. 18. 38. Nu. 11. 1. Re. 13. 13, with Ep. 2. 2.

6 Heb. roared. 7 Heb. from aside, &c. Mat. 7. 27, 28. 42. 44. Ec. 9. 1. 2. Jn. 9. 3. Lu. 13. 5. Ac. 28. 3. De. 32. 29.

8 2 Sa. 18. 33. Ge. 37. 23. 34. 10. 7. 6. Ezr. 9. 3. Is. 15. 2.

9 Or, robe. 10 1 Pe. 5. 6. Mat. 26. 30. De. 9. 18.

13 ¶ And there was a day 'when his sons and his daughters were eating and drinking wine in their eldest brother's house:

14 And there came a messenger unto Job, and said, The oxen were ploughing, and the asses feeding beside them;

15 And the ¹Sabeans⁵ fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I ²only am escaped alone to tell thee.

16 While¹ he was yet speaking, there came also another, and said, The ²fire of God is fallen from heaven, and hath burnt up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.

17. While he was yet speaking, there came also another, and said, The ¹Chaldeans made out three bands, and fell⁶ upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

18 While⁹ he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house:

19 And, behold, there came ¹a great wind from⁷ the wilderness, and smote the four corners of the house, and it ²fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

20 Then Job ¹arose, and rent his ²mantle, and shaved his head, and ³fell down upon the ground, and worshipped,

4. 21. The name was derived from Aram's eldest son, who was founder of one of the primeval tribes, which took his name, and settled in the land of Uz, Ge. 10. 23, 31. When travelling in the countries east of Palestine, I often heard from intelligent natives the tradition that Jebel-Hauran was the country of Job; and I found several places in that wild region bearing the name of the patriarch. P.]

Ver. 5. [Cursed God in their hearts. Nor blessed God in their hearts.—Note, In all efforts for promoting religion, let the heart—the conversion, the purifying, the watching of the heart, be the chief object. C.]

Ver. 6. [Of the invisible kingdom of God we know literally nothing beyond what God is pleased to reveal; therefore, when it pleases God to reveal it to us, it must needs be by corresponding emblems from visible governments. Still it must be remembered that these emblems have originals of which they are the copies; and that whilst through these emblems 'we see but in part, and know but in part,' yet we see there is a heavenly worship and an invisible government in which spirits of evil may accuse the children of God in heaven, even as their coadjutors, evil-spirited men, have ever done on earth; and in which they may obtain a limited power of inflicting injury, even as on earth wicked men obtain a similar power; while JEHOVAH restrains both, and finally compels all things to 'work together for good to them that love God.' C.]

Ver. 7. [It must not be inferred from this narrative that Satan has admission to the assembly of the saints in heaven. The Lord is here represented as holding a solemn court. Before it Satan appears. He appears as a subject of the Ruler of the Universe, though a wicked and rebellious one. And it is seen in this remarkable incident that, while pursuing his own wicked purposes, he is still made, by the all-wise, overruling providence of God, instrumental in promoting the glory of God and the ultimate good of God's true children. The dealings of Satan with Job are in harmony with what we read of him in the New Testament.

Paul's thorn in the flesh was 'a messenger of Satan,' 2 Co. 12. 7; the tares in the field were sown by Satan, Mat. 13. 29; the poor woman mentioned in Lu. 13. 16 is said to have been bound by Satan. He is thus represented as the author of physical as well as moral evil. He is permitted in God's mysterious providence to torture the body as well as to tempt and oppress the soul. His character and work are well indicated in his name, Satan, 'the adversary.' P.]

Ver. 11. [We have a key here to the moral of the book and of Job's history. It was intended to be a life lesson to all God's people. Job was a good man. He was prosperous, happy, and useful. Under the divine protection and blessing he enjoyed as large an amount of felicity as weak humanity is capable of. 'One question could be raised by envy: May not the goodness which secures such direct and tangible rewards be a refined form of selfishness? In the world of spirits, where all the mysteries of existence are brought to light, Satan suggests the doubt, 'Doth Job fear God for nought?' and asserts boldly that if these external blessings were withdrawn Job would cast off his allegiance. One problem is thus distinctly propounded which this book is intended to discuss and solve—Can goodness exist irrespective of reward? P.]

Ver. 17. [The Chaldeans. The word literally signifies robbers. They gave name to an indefinite extent of country bordering on the Euphrates. C.—The Chaldees were one of the primeval races who settled early on the great alluvial plain near the junction of the Euphrates and Tigris. Ur was a city of the Chaldees, and must always be remembered as the native place of Abraham. The Chaldees possessed the characteristics of true Bedawin—restless, fierce, and predatory. They were of Cushite origin. The raid here mentioned will remind the reader of that in which Sodom fell and Lot was carried away captive. P.]

Ver. 19. [Infidels have scoffed at a wind smiting the four corners of a house at once, but in their scoffing

they but display their ignorance; a whirlwind would exactly smite the house as the messenger described. C.—Satan's power, as here represented, is very extensive. It reaches to individuals, nations, and the elements of nature. In all this the incidental statements in Job are in entire harmony with the notices in the New Testament. He is the great tempter of man, insinuating doubts, suggesting evil, visiting with bodily infirmity. He is spoken of as 'prince of this world,' and even 'god of this world,' Jn. 12. 31; 2 Co. 4. 4:—that is, of the physical world, able to employ the elements as his instruments against the people of God. P.]

REFLECTIONS.—God can easily raise up instances of remarkable piety, even among wild Arabs and amidst wealth: and he delights to propagate the fame of such as are remarkably pious. It is a mercy for children to have parents deeply and constantly concerned for the glory of God and the good of their souls. However lawful feasting and mirth may be on some occasions, there is always need after it to examine our hearts and conduct, and to supplicate the pardon of our mistakes in it. How closely Satan attends saints, ministers, and angels, particularly when they present themselves before God! We have great need to be always sober and vigilant, when our adversary the devil goeth about as a roaring lion seeking whom he may devour. And many, not less odious to God in their tempers and designs than Satan, thrust themselves into the assemblies of God's people in their house of prayer. The noted favourites and servants of God are peculiarly the objects of Satan's malice. But precise are the limits by which he is restricted by God, who knoweth all his designs. And they who approve themselves faithful servants to God, will find him faithful to them in preserving them from the snares of the devil. It is very common for Satan and his instruments to reproach the people of God as selfish and hypocritical in their religion: and almost as common to ascertain their declarations with curses and impre-

21 And said, 'Naked came I out of my mother's womb, and naked shall I "return thither:" the LORD "gave, and the LORD hath taken" away; blessed "be the name of the LORD.

22 In^a all this Job sinned not, nor charged God foolishly.¹

CHAPTER II.

¹ Satan appearing again before God, obtaineth further leave to tempt Job. ⁷ He smiteth him with sore boils from head to foot. ⁹ Job reproveh his wife, moving him to curse God. ¹¹ His three friends console with him in silence.

AGAIN there^a was a day when the sons¹ of God came to present themselves before the LORD, and Satan came also among them, to present himself before the LORD.

2 And the LORD said unto Satan, From whence comest thou?² And "Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.³

3 And the LORD said unto Satan, Hast thou considered "my servant Job, that *there is none like him in the earth, a perfect⁴ and an upright man, one that feareth God, and escheweth evil?* and "still he holdeth fast his integrity, although thou movedst me against him, to destroy⁵ him without⁶ cause.

4 And Satan answered the LORD, and said, Skin⁷ for skin,⁶ yea, all that a man hath will he give for his life.

5 But "put forth thine hand now, and touch his bone and his flesh, and he will "curse thee to thy face.

6 And the LORD said unto Satan, "Behold, he is in thine hand; but⁷ save his life.

7 ¶ So "went Satan forth from the presence

A.M. cir. 2484.
B.C. cir. 1520.

2 Ec. 5.15 Ps. 49. 17.
1 Ti. 6. 7.

4 Ge. 3. 19. ch. 30. 25.
Ec. 12. 7. He. 9. 27.

The body shall
return to its mother
earth, from whence
it was taken.—C.

* Ge. 33. 5. 11. Jos. 24.
3. 4. Ro. 11. 36. 1 Ch. 29.
14. 15. La. 3. 38.

7 Is. 42. 24. Ge. 45. 5.
Am. 3. 6. 7. Sa. 16. 10.
Mat. 20. 15. 1 Ki. 12. 15.

* Is. 24. 15. Ps. 34. 17.
89. 36. 52. 1 Th. 5. 18.
2 ch. 11. 10. Ja. 1. 4. 12.

1 Pe. 1. 7.
1 Or. attributed
folly to God.

CHAP. II.

a ch. 1. 6. Is. 6. 1. Mat.
18. 10. 1 Ki. 22. 19-22.

1 Angels, ministers,
or saints.

2 Not a question
proceeding from in-
nocence, but de-
manding an account.

3 ch. 1. 7. 7. Pe. 5. 8.
Mat. 12. 43. Lu. 10. 18.
Ja. 1. 4. 30.

4 This will recall
the words of St. Peter:
—Be sober, be vigilant,
because your adversary the devil,
as a roaring lion,
walketh about, seek-
ing whom he may de-
vour, 1 Pe. 5. 8.—P.

c See ch. 1. 1. 8.

d See note on ch. 1.

e He. 11. 35. Ja. 1. 12.
ch. 13. 15. 27. 5. 6. Mat.
24. 13. Ga. 6. 9. Ps. 26. 1.
41. 12.

f Heb. to swallow
up.

g ch. 9. 17. Jn. 9. 2. Ge.
22. 1. Mat. 20. 15.

h Ec. 7. 3. 4. with ch.
1. 3. Ge. 25. 32; 32. 20.
Mat. 6. 25.

i That is, Job has
readily given the
skins (bodies), both
of beasts and chil-
dren, to save himself.
—C.

g ch. 1. 11. Ps. 6. 2.

h ch. 1. 5. 11. ver. 9. Is.
8. 21. Re. 16. 11. 21.

i ch. 1. 12. 2 Co. 12. 7.
1. 22. 31. 1 Co. 10. 13.
15. 27. 8.

j Or, only.
k ch. 1. 12. 1 Ki. 22. 22.
Ro. 3. 15. 1 Pe. 5. 8.

A.M. cir. 2484.
B.C. cir. 1520.

7 Ex. 9. 9. De. 28. 27.
Is. 1. 6. ch. 19. 20.

m ch. 19. 14. 17. Ps.
142. 4.

n ch. 42. 6. Is. 61. 3.
Jonah 3. 6. Mat. 11. 21.

o Ge. 3. 6. 1 Ki. 21. 25.
with ch. 1. 15-17. 19.

p ch. 1. 11. 15. 15. Mat.
3. 14. see ver. 5.

q Job had intely (ch.
1. 21) "blessed the
name of Jehovah, nor
had he in his afflic-
tion "charged God
foolishly. His wife
now questions him,
"Dost thou still re-
tain thine integrity
(thy confidence in Je-
hovah's power, pro-
tection, and mercy),
blessing God and
dying?"—C.

r Sa. 13. 13. Mat. 16.
23. 18.

s Not as some in-
considerately ima-
gine, a charge against
women generally,
but against those
"foolish women," the
idolaters worship-
ing the images of
other false deities,
who, when they did
not obtain their
wishes, maltreated or
cast away the images
of their deities. A
practice found in all
countries where idol-
atry prevailed—even
in those countries
where image worship
still, alas! disfigures
and degrades Chris-
tianity.—C.

t ch. 1. 2. 1. 10. Jn. 18.
11. ch. 1. 6. 9. 5. 10. 11.
Re. 3. 19. Ja. 1. 10.

u ch. 1. 22. Ja. 3. 2. Ps.
39. 1.

v ch. 4. 11. 15. 17. 1. 22.
7. 9. Ge. 36. 11. 34. 42. Je.
49. 7.

w ch. 8. 11. 18. 1. 25. 1.
42. 9. Ge. 25. 2.

x ch. 1. 1. 20. 1. 42. 9.
y Pr. 17. 17; 18. 24; 27.
10. Ps. 3. 13. 14. Na. 3. 7.
18. 5. 19. Ro. 12. 15. He.
13. 3. ch. 6. 2.

z La. 4. 7. 8.

a Ge. 50. 10. 11. 2 Sa.
18. 33.

b ch. 1. 20. Ge. 37. 29.
34. Jos. 7. 6. Ne. 9. 1. La.
2. 10. Ez. 27. 30. 1 Sa. 4.
12. 2 Sa. 1. 2.

c Is. 47. 1. La. 2. 16.
Ne. 1. 4. Ez. 9. 3-5.
d Ge. 50. 10.

e Ps. 77. 4.

CHAP. III.

a ch. 1. 22. 2. 10.

b Je. 20. 14. Ps. 106. 33.

of the LORD, and smote Job "with sore boils from the sole of his foot unto his crown.

8 And he "took him a potsherd to scrape himself withal; and he "sat down among the ashes.

9 ¶ Then said "his wife unto him, Dost thou still retain thine integrity? "curse God, and die.⁸

10 But he said unto her, Thou speakest as one of the "foolish women⁹ speaketh. What! shall we "receive good at the hand of God, and shall we not receive evil? "In all this did not Job sin with his lips.

11 ¶ Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; "Eliphaz the Temanite, and "Bildad the Shuhite, and "Zophar the Naamathite: for they had made an appoint-ment together "to come to mourn with him, and to comfort him.

12 And when they lifted up their eyes afar off, "and knew him not, they "lifted up their voice, and wept; and "they rent every one his mantle, and sprinkled dust upon their heads toward heaven.

13 So they "sat down with him upon the ground "seven days and seven nights, and none "spake a word unto him: for they saw that "his grief was very great.

CHAPTER III.

¹ Job curses the day and services of his birth. ¹³ The ease of death. ²⁰ He complaineth of life, because of his anguish.

AFTER this "opened Job his mouth, and "cursed¹ his day.

cations. And when God, for holy ends, lengthens Satan's chain against his own people, how inexpressibly forward is he in carrying on mischief to the utmost extent of his permission! There is need then in our happiest estate to rejoice with trembling. How heavy are sore troubles when they come from every quarter and on everything, one upon the neck of another; and the last the most dreadful. Happy is it when we are graciously weaned from created comforts, of which we may be so quickly and in so awful a manner deprived. But no affliction should indispose us for God's worship. The more trouble we feel the more need we have of his grace to support us. And the views of our death should wean us from perishing things. All that we have is God's gift, lent or given to us: and whatever we lose, enough is left to deserve our thankfulness. Nay, a spirit of meekness bestowed is a greater blessing than all that God can take from us. But, nevertheless, how powerful are the influences of God's grace, that can render his people composed and heartily resigned to his will under the sharpest trials! In all my troubles let me view God's hand and acquiesce in his will: and let them all drive me into the arms, the bosom of my God.

CHAPTER II. [Ver. 3. The object of God was holy and wise, though that of Satan was wicked and foolish. Satan insinuated that piety could not exist independent of the selfish expectation of reward. In opposition to this the Lord desired to demonstrate to Satan by a living example the existence of true and disinterested piety. And this was no mere useless demonstration of truth. Satan was man's great tempter. Had he not been signally defeated in his plans and arguments, his power must have been largely augmented. P.]

Ver. 6. [But save his life. Whatever be the power and commission of evil spirits or wicked men, God

sets bounds to their malice they are unable to pass, Ps. 76. 10. C.]

Ver. 8. [Sitting in ashes is a sign of deepest humiliation and sorrow. It is still practised in the East. I have witnessed it on more than one occasion. Any sudden and heavy calamity often drives the afflicted one not only to sit down on the heap of dust and ashes, but to sprinkle them over the whole person. P.]

REFLECTIONS.—How restless, impudent, steady, and active is the devil in prosecuting his malice against the saints! Disappointment but sharpens his rage, and makes him return more furious to the attack: and though proved a liar he persists in his accusations. It is honourable and necessary to resist him steadfast in the faith. But above all, great is the mercy that we have Jesus as our advocate to repel his bold accusations. To what astonishing extent doth God, for his own wise ends, permit Satan to afflict his dearest saints; nay, his Son! But glorious conquerors are they whose mind, in humble abasement, corresponds with their lowest or most loathsome circumstances of body. Heavy indeed is the trial when those who ought to be our sympathizing directors in trouble become our tempters to the most horrid sins;—to rage and disquiet; to blasphemy;—to trespass more and more against the Lord; and when those who come to comfort us have their mouths shut! But happy is he who endureth temptation; when he is tried he shall receive a crown of life! Happy is he who abhors to parley with vile suggestions, and who receives troubles as the love-messengers of his God! God can make our friends useless to us, even when they are so kind as to come to comfort us, and so wise as to prefer the house of mourning to the house of mirth. What frightful changes disease can make on us! Why then should we be proud of vile bodies? But worthless are those friends who hasten from the chamber of disease, and are glad to flee from the melancholy door: an awful

proof that they are unmindful of and unprepared for death. Let then no health but what Christ is, no friend but God in him, be the trust, the boast of my soul! In the time of need all others take to themselves the wings of the morning and fly away. Miserable comforters, nay ensnaring tormentors, are they all.

CHAPTER III. Ver. 1, 2. After these seven days were finished, Job gave vent to that grief which had so long stupified him, in the most bitter lamentations, and in imprecating mischiefs upon the day of his conception and birth. 3. Let, said he, the day of my birth, and the night of my conception, be utterly forgotten as if they had never been. 4. Let that unhappy day be covered with horrible darkness, and turned into night. And never let one ray of daylight appear thereon. 5. Let the most frightful darkness, and the most extensive and thick clouds, wholly possess it. Let black burning vapours, and the most fearful disasters, render it terrible to men. 6. Let gross darkness, or absolute extinction, seize upon the night of my conception. 7. Let that wretched night be as barren of everything comfortable as a flinty rock: and let men never meet together on it for feasting or mirth: nor let a single whisper of joy be heard on it. 8. Let the most skilful mourners, who imprecate woe upon the days of uncommon disasters, effectually curse it by name as the direful mother of monsters, redoubled terrors, and mischiefs. 9. Let nothing but the most frightful darkness seize upon it, without a single glimmering of a star, or the smallest dawn of a long-looked-for morning; 10. Because it did not bury me in my mother's womb, and thus secure me from those miseries which I now feel. 11. What a wretched misfortune was it that I did not die in the womb in the birth, or immediately after! 12. What a misfortune that they who received me from the womb did not let me fall on the ground, and dash out my brains; or that the nurse

2 And Job spake, and said,

3 Let^d the day perish wherein I was born, and the night in which it was said, There is a man-child conceived.

4 Let that day be darkness; let not God regard it from above, neither let the light shine upon it.

5 Let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it.²

6 As for that night, let darkness seize upon it; let it not be joined unto the days³ of the year; let it not come into the number of the months.

7 Lo, let that night be solitary; let no joyful voice come therein.

8 Let them curse it that curse the day, who are ready to raise up their mourning.⁴

9 Let the stars of the twilight thereof be dark; let it look for light, but have none; neither let it see the dawning of the day:

10 Because it shut not up the doors of my mother's womb, nor hid sorrow from mine eyes.

11 Why died I not from the womb? why did I not give up the ghost when I came out of the belly?

12 Why did the knees prevent me? or why the breasts that I should suck?

A.M. cir. 2484.
B.C. cir. 1520.

^c Heb. answered, ch. 1. 16; 1. 11; 1. 15; 1. 16. 1.

^d ch. 10. 18, 19. Je. 20. 14; 15. 10.

^e Ex. 10. 22, 23. Am. 5. 8. Ac. 27. 20.

^f Deut. 1. 12. Ps. 74. 16.

^g ch. 10. 21, 22; 24. 17; 38. 17. Ps. 23. 4; 44. 19. 15. 9. 2.

1 Or, challenge it.

^h Or, let them terrify it, as those who have a bitter day, Am. 8. 10.

2 Let thunder-clouds render it terrible.—Boothroyd and Hewlett.

3 Or, let it not rejoice among the days.

ⁱ Is. 23. 21; 24. 8. Re. 18. 23, 24. Je. 7. 34.

^k 2 Ch. 35. 25. Je. 9. 17. Am. 5. 16.

1 Or, a leviathan, ch. 41. 1. Ps. 74. 14; 104. 26.

4 The margin and best authorities render it *leviathan*. To stir him up is represented as inevitable destruction, ch. 41. 8. The meaning therefore is, 'Let them curse it who are in such anguish and despair that, to escape their torments, they court any danger in order to obtain a speedy death.'—C.

^m ch. 30. 26. Je. 8. 15; 13. 16. Mt. 1. 12.

ⁿ Heb. the eyelids of the morning, ch. 38. 12.

^o Ge. 20. 17, 18; 29. 31, 32; 30. 22.

^p ver. 24; ch. 6. 2, 3; 10. 12, 24.

^q ch. 10. 8. Je. 15. 10; 20. 17, 18. Ec. 6. 3-5.

^r Ge. 30. 3. Eze. 16. 5. 15. 66. 10.

5 Why did the lap anticipate me?—*Alf. Good*. Why did a mother ever long to nurse me?—C.

A.M. cir. 2484.
B.C. cir. 1520.

^s Is. 57. 2. 1 Ki. 2. 10.

^t Ps. 49. 6-10, 14; 89. 48. Ch. 30. 23.

^u Tombs, ch. 15. 28. Eze. 26. 20.

^v ch. 25. 25; 27. 16. Nu. 22. 18. 1. 18. 22; 10. 22.

^w Ps. 58. 8. Re. 6. 13. Ec. 6. 3-5.

^x Is. 57. 20. Pr. 4. 16.

^y Heb. wearied in strength, ch. 14. 1.

^z With He. 4. 9. Re. 14. 13. 15. 27. 2.

^{aa} Ex. 5. 6. Ju. 4. 3. Es. 7. 6.

^{ab} Je. 5. 4. 5. Ps. 49. 2. 10. 50. 48. ch. 30. 23.

^{ac} Ps. 56. 13. ch. 7. 15. 16; 14. 13; 9. 9.

^{ad} Twice is testimony borne to Job (ch. 1. 22; 2. 10), that he sinned not (sinned not with his lips), nor charged God foolishly. But after he begins this unparalleled wailing and proceeds with his argument against his friends, this favourable testimony is never repeated. On the contrary (ch. 42. 6), he accuses himself heavily, and proclaims his deep abasement and repentance. It will be evident when Eliphaz appears (ch. xxii. 1), that both Job and his friends are in some degree in error, and that their several statements are therefore to be received under the correction of those principles by which Eliphaz expounds and defends the principles of the divine government.—C.

^{ae} Re. 6. 6. ch. 6. 8; 7. 15. 16. Nu. 11. 15. 1 Ki. 19. 10. Job. 4. 5. 3.

^{af} Is. 40. 27.

^{ag} ch. 10. 8. 12. 14. La. 3. 7. 9. Ho. 2. 6.

^{ah} ch. 7. 15. Ps. 102. 9.

^{ai} Heb. before my meat.

^{aj} Ps. 22. 3, 24; 119. 136. 11. 5.

^{ak} Heb. I feared a fear, and it came upon me.

13 For now should I have lain still and been quiet, I should have slept: then had I been at rest,

14 With kings and counsellors of the earth, which built desolate places for themselves;

15 Or with princes that had gold, who filled their houses with silver:

16 Or as an hidden untimely birth I had not been; as infants which never saw light.

17 There the wicked cease from troubling; and there the weary be at rest.

18 There the prisoners rest together; they hear not the voice of the oppressor.

19 The small and great are there; and the servant is free from his master.

20 Wherefore is light given to him that is in misery, and life unto the bitter in soul;⁶

21 Which long for death, but it cometh not; and dig for it more than for hid treasures;

22 Which rejoice exceedingly, and are glad when they can find the grave?

23 Why is light given to a man whose way is hid, and whom God hath hedged in?

24 For my sighing cometh before I eat, and my roarings are poured out like the waters,

25 For the thing which I greatly feared is come upon me,⁸ and that which I was afraid of is come unto me.

did not refuse to give me suck! 13. For thus should I have lain still as a ship at anchor; I should have felt none of those miseries which I now endure: but had lain quiet and undisturbed in the grave; 14. Equal to kings and great men, who lie alone in the tombs which they built for themselves; 15. And to princes, who in their life had heaped up riches and wealth; 16. Or like a concealed abortive infant, which was never numbered among men. 17. There, in the grave, the most wicked can hurt no one; and they who had been restlessly tossed and wearied with violence, enjoy the profoundest safety and rest. 18. There the condemned prisoners and enslaved captives enjoy the most perfect ease, and do not so much as hear the voice of an oppressor or exactor of labour. 19. There every person is on an equal level of power and greatness; and the servant is as free as his master. 20. Is it not strange that a man should be forced to live when his miserable condition makes him heartily abhor it? 21. Who in vain wishes for death, and seeks it more eagerly than the greatest riches; 22. And who would more gladly leap into his grave than the covetous miser can meet with a rich vein of silver; 23. Being so oppressed and shut up with God's indignation that he knows no other way to turn himself? 24. For my meat doth but sustain a miserable life, which is filled up with heart-sinking sobs and loud roarings, on account of my troubles. 25. For whatever dreadful things I fear they immediately come upon me, notwithstanding all my care to prevent them. 26. In my prosperity I never securely trusted in my riches, nor indulged myself in carnal ease; yet that has not preserved me from being miserable. And in this distress I have had no rest; and yet further billows of tossing troubles are still coming upon me.

Ver. 1. [The close connection between the end of the second and beginning of the third chapter ought not to be overlooked. After this opened Job his mouth,—after the seven days of silent pantomime that ushered them in. Could anything have been more trying to the temper, more crushing to the spirit, more harrowing to the feelings of the poor bereaved, plague-stricken sufferer than the conduct of these three men? They came professedly to mourn with and comfort him; but justly has their heartless conduct been made the basis of the ironical proverb, 'Job's comforters.'

The loud lamentations, the rending of their garments, the throwing of dust on their heads, and the seven days and nights of blank silence, were all, by the wasted and heart-broken sufferer, interpreted, and, as the sequel shows, rightly interpreted, in the light of insults rather than sympathy. The visit of the three friends was probably a part of Satan's work; and if so, it was surely his masterpiece. To assail the isolated, exhausted, agonized man with hypocritical professions of sympathy, with illogical arguments, and finally with coarse and cruel invective, was enough to drive him to despair. We can scarcely wonder that, under such circumstances, even the patience of Job was exhausted, and that he broke forth into those passionate utterances, of which an example is given in this third chapter. P.]

Ver. 14. [Desolate places. No country is more remarkable for its splendid and desolate tomb-palaces than the land of Edom, where Job resided. See Laborde or any other descriptions of Idumæa, especially of the city of Petra. C.]

Ver. 26. [This sublime and pathetic, and yet humiliating speech, must be regarded as the commencement of Job's 'sin with his lips.' Hitherto his outward conduct and language had been pure and perfect; now under unparalleled trial and temptation he bursts forth into passionate exclamations. What a sad comment is this on his noble declaration: 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord!' P.]

REFLECTIONS.—How dreadful are the days, the ages, in hell, on which heaven frowns, and which earth forgets, joy forsakes, and curses attend. The best, when left to themselves, may fall into the greatest folly and guilt; become mad in their wishes, liberal of their curses, cruel to their friends, and unthankful to their God! but how much better is the never-cursed day of our spiritual and eternal birth than that of our natural! How helpless are men when they come into this world! But kind is the care of Providence about them. How levelling are the strokes of death! None of our earthly honours dare enter the grave. Happy only those in it who die in the Lord! What relief from trouble, what rest, what liberty they enjoy! But sad is the case when inflicted troubles, and want of prospect of deliverance, make even saints to long for death and

bid it welcome. To quarrel with the life which God bestows, is to sin against our own mercies. Fretfulness and impatience at our lot can only aggravate our sufferings. And to reflect on God's providence is to accuse himself. It is our happiness that our time is in God's hand. The more irksome this life is we should be the more solicitous to prepare for a better. And they only are fit to die who are content to live, and, satisfied under every burden, wait cheerfully the Lord's pleasure.

CHAPTER IV. Then Eliphaz, a descendant of Esau, replied, ver. 2. Thou wilt doubtless be incensed by the slightest attempts to offer a reply: but who can restrain himself from speaking the truth upon such a pressing occasion? 3. Behold, in former times thou hast, with great pains and success, instructed many under trouble and corrected their mistakes; and by thy kind and pertinent advices hast mightily encouraged the dispirited. 4. By thy discourse thou hast encouraged and supported those whose hearts were ready to sink; and hast settled them who trembled under the burdens of their adversity. 5. But now, when fallen into their condition, thou canst not practise thy own lessons, but faintest and art struck with consternation. 6. Is not this the time to exercise thy piety, thy confidence in God, thy hope of blessings, and thy integrity of conversation? Or shall all thy religious appearances turn out a mere nothing? 7. Too good reason thou hast to suspect thyself a hypocrite: for think if thou canst remember one instance of an innocent and godly man who was ever punished with such remarkable strokes of divine vengeance as thou art. 8. For my part, aged as I am, I have always observed that it is the wicked devisers and practisers of horrible crimes who reap the fruit of their works in such a manner. 9. By the blasting and burning influence of God's fearful judgments they are more suddenly, or more gradually, reduced to misery and ruin. 10. And though, like thee and thy sons, they be oppressors, fierce and strong as lions, their power and influence are broken and themselves afflicted. 11. The mightiest tyrants and their posterity are in due time stripped of their ill-gotten wealth, and violently reduced to misery and servitude. 12-16. Moreover in a vision which exceedingly terrified me, I heard a spirit, whose form I could not com-

26 I^a was not in safety, neither had I rest, neither was I quiet, yet trouble came.

CHAPTER IV.

1 *Eliphaz reproveth Job for want of religious trust. 7 He teacheth God's judgments to be not for the righteous, but for the wicked. 12 His fearful vision, to humble the excellency of creatures before God.*

THEN^a Eliphaz¹ the Temanite^b answered and said,

2 If we assay to commune² with thee, wilt thou^c be grieved? but who can withhold himself from speaking?³

3 Behold, ^athou hast instructed many, and thou hast strengthened the weak hands.

4 Thy words have upholden him that was falling, and thou hast strengthened the feeble knees.⁴

5 But now 'it is come upon thee, and thou faintest;⁵ it toucheth thee, and thou art troubled.

6 Is not *this* thy fear, thy confidence, thy hope,⁶ and the uprightness of thy ways?

7 Remember,⁷ I pray thee, who *ever* perished being innocent? or where were the righteous cut off?

A.M. cir. 2484.
B.C. cir. 1520.

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B.C. cir. 1520.

CHAP. IV.

1 The name 'Eliphaz,' and his residence 'Teman,' compared with Ge. 26. 11, cannot leave a doubt that Job lived long posterior to the days of Abraham, and that consequently he was well acquainted with the Abrahamic covenant of promise.

2 Heb. a word.

3 Heb. who can refrain from words?

4 Heb. the bowing knees.

5 Heb. the same trial in which you instructed and comforted others is come upon yourself; and lo! you faint when rebuked of the Lord.—C.

6 Is not this fainting sufficient proof of the weakness of thy principles, the insincerity of thy professions?—C.

7 2 Sa. 16. 8. Ac. 28. 4. Ps. 124. 16. 2. 17. 19. 14. 18. Ga. 6. 7. 8. Is. 3. 10. 11. Ro. 2. 7-10.

1 That is, by his anger. Is. 30. 33. 11. 4. Ex. 15. 8. ch. 1. 19; 15. 30. Ps. 18. 8; 68. 1, 4; 37. 20. 2. Ps. 2. 8.

2 Ps. 58. 6; 3. 7. ch. 29. 17.

3 Ps. 34. 10; 57. 4. 2 Ti. 4. 17. Eccl. xix. 1. 6. powerful oppressors.

4 Ps. 62. 11. 1 Co. 13. 12.

5 Heb. by stealth.

6 Mine ear received a whisper along with it, as the 'still small voice' that spake to Elijah. 1 Ki. 19. 12.—C.

7 ch. 33. 15. 16. Da. 2. 19. 29. 4. 5. Nu. 22. 19. 20; 12. 6. Eccl. 1. 1.

8 Ge. 2. 21. Jonah 1. 5. 1 Sa. 26. 12.

9 ch. 7. 14. Is. 6. 5. Da. 10. 8. Hab. 3. 16. Re. 1. 17.

10 Heb. met me.

11 Heb. the multitude of my bones.

12 Ps. 104. 4. He. 1. 14.

13 Or, I heard a still voice, 1 Ki. 19. 12.

14 This seems to have been a real vision, and not a dream, and the communication was worthy of God, however erroneous the use to which Eliphaz applies it.—C.

15 ch. 14. 19. 2. Ps. 130. 3. 14. 2. Eccl. 7. 20. Ja. 3. 2.

16 Or, before.

8 Even as I have seen, ^athey that plough iniquity, and sow wickedness, reap the same.

9 By the blast of God they perish, and ^bby the breath of his nostrils are they consumed.

10 The roaring of the lion, and the voice of the fierce lion, and the ^cteeth of the young lions, are broken.

11 The ^dold lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad.

12 Now^e a thing was secretly^f brought to me, and mine ear received a little thereof.⁸

13 In ^gthoughts from the visions of the night, when ^hdeep sleep falleth on men,

14 Fearⁱ came upon me,⁹ and trembling, which made all my bones^j to shake.

15 Then a ^kspirit passed before my face; the hair of my flesh stood up:

16 It stood still, but I could not discern the form thereof: an image ^lwas before mine eyes; ^mthere ⁿwas silence, and I heard a ^ovoice, saying,

17 Shall ^pmortal man be more just ^qthan

prehend, amidst profound silence all around, say, 17. Shall a wretched man be more righteous than God, or justified before him? or even the most excellent man be pure before his Maker? 18. Behold! he put no firmness in his heavenly ministers, and can put no trust in them; and in his angels he has placed no ground of boasting, and can perceive defect of service and readiness to slide. 19. How then can he perceive perfection in mortal and sinful men, whom he can crush as easily as, or before the face of, a moth? 20. They are pricked and bruised in a mortar of trouble through their whole life and quickly perish for ever, without any oppressing them or regarding their fall. 21. Is not all their power and excellency *plucked-up nothing*, is it not destroyed together? Thy pine and melt away for want of, and without ever attaining, wisdom, or any solid and well-connected good. And though their dignity be ever so great, and their posterity ever so numerous, they die like so many beasts which have no understanding of their latter end.

Ver. 1. [Teman is closely connected with Edom, and must have been a province of it, or have bordered upon it, Je. 49. 7, 20. In one passage it is included in the same curse with the capital of Edom, Am. 1. 12. Habakkuk joins it with Mount Paran, and this may indicate that it embraced that section of Edom which lay opposite to Kadesh, Hab. 3. 3. Probably as the northern section of Edom was called Gebal, the southern may have been called Teman. P.]

Ver. 6. [Delitzsch's translation brings out what appears to be the true meaning:—'Is not thy piety thy confidence, thy hope? and the uprightness of thy ways?' That is, Dost thou not rely on thy presumed innocence before God? P.]

Ver. 9. [The argument is this: What a man sows, that shall he reap—if he sow wickedness, by the blast of God he will perish; but you, Job, are suffering by that blast, therefore it is evident you have been secretly wicked. So dark is the understanding, so uncharitable the judgment of man! But to the believer 'it is a small thing to be judged of man's judgment—he that judgeth is the Lord,' 1 Co. 4. 3, 4. C.]

Ver. 17. [How blessed the truth, that notwithstanding all man's weakness, imperfection, and sin, God has provided a way in which man shall be 'justified,' and God shall be, not merely merciful, but 'just,' and the justifier of him that believeth in Jesus, Ro. 3. 26. C.]

REFLECTIONS.—Such as are in sore trouble ought to be spoken to and dealt with in great tenderness. But affection must not hinder, but promote faithfulness in our reproofs and admonitions. We must not, for fear of offending, suffer sins upon our brother. And it is very edifying when such as are noted in their profession, lay out themselves for the instruction and encouragement of others in the Lord's war; warning the unruly, supporting the weak, and comforting the feeble-minded. Yet through the sor-

ruption of our nature, it is far easier to give good counsel than to take it. Extremely trying is the situation when Satan employs the saints' godly friends to make them raise their hopes and acknowledge themselves hypocrites. The charge of hypocrisy is most frequently laid against the people of God, and is one of the hardest to be borne. But exceeding sinful is the indulgence of a censorious spirit: We must never judge of a man's state from a particular failing or from his outward lot. Though tyrannical oppressors and other sinners be recompensed in this life, yet no man knows either love or hatred by all that is before him. What singular intimacy with God might saints enjoy if duly weaned and withdrawn from the things of this life! Were our tempers duly holy, even our dreams might be means of our noted fellowship with God. O how men's spirits shrink under visits from the other world! What then must be the terrible majesty, infinite holiness, and equity of God himself! Insignificant and impure are all creatures in comparison of him. Mean are men while they live; and wretched in death if driven away in their sins. But for senseless, sinful, dying worms to impeach the wisdom, goodness, or equity of JEHOVAH's dispensations of providence, or to plead their own wealth and excellency in his presence, is the boldest presumption. How strange is it that amidst so many and remarkable warnings of an entrance into eternity, most men should live entirely unconcerned about it! And scarcely less strange that even good men should so often wrest God's oracles to serve their own humours. This oracle which Eliphaz heard gave ground to rebuke Job for his murmuring, but none to condemn him as a hypocrite.

CHAPTER V. Call now if there be indeed any that will answer this oracle in thy favour! And to which of the saints canst thou turn as an advocate for thy cause, or as an example of thy condition? 2. For the just judgment and holy jealousy of God shall destroy foolish and wicked men: and their own rage at Providence and envy of other men's happiness shall render them miserable. 3. Even when I have seen wicked men flourishing in apparently fixed prosperity, I have judged them unhappy, and predicted their fall, and quickly seen them and their families rendered miserable. 4. Their posterity are exposed to great dangers and calamities: they are oppressed and ruined in their lawsuits, or are openly punished, while there is none to deliver them. 5. The hungry vagabonds eat up their crop; and notwithstanding all the means used to secure it, or the danger to the taker, the sweep-*ing scourge*, and savage robber, *such as the Chaldeans or Sabeans*, carry off their whole substance and wealth. 6, 7. Affliction never comes to men without the just influence of God and the deserving influence of men's sin, even though it be altogether common and natural for men to meet with trouble. And men, outrageous

in iniquity, and abandoned to gross impiety, shall not long flourish on the earth; but if, as born in it, a man be obstinate in gross wickedness, the flaming thunderbolts of God's judgment shall fly aloft to destroy him. 8. Truly, therefore, were I in thy place, I would humbly address myself unto God and refer myself to his disposal. 9. I would refer myself to God, who works so many things, the nature, causes, and immediate ends of which we do not understand, and so is able to help or punish as he pleases: 10. To God, who waters the earth with rain, and who causes the fountains to spring, and rivulets to run along the streets and fields; 11. That by plentiful crops he may enrich and dignify men of low condition, and exalt those that mourn in sordid baseness and misery to an extended happiness and safety: 12. To God, who defeats the craftiest designs of subtle men to raise or enrich themselves, that it is not in their power to execute the schemes which they have most cunningly contrived: 13. Who makes their own devices to produce what they studied to avoid, and to hurry them, contrary to their expectation, into dreadful ruin. 14. So that when everything seems plain and prosperous, they suddenly stumble into mistakes and misery; and in the very midst of their wisdom and felicity unexpected danger seizes upon them. 15. By which means God delivers those who fear his name from the open fury and from the treacherous flatteries and calumnies of these powerful oppressors. 16. That by observation and experience of this the poor and oppressed may be encouraged to hope in God for help and deliverance, and wicked men may be confounded and silenced.—17. And, moreover, God makes all the afflictions of his people to work remarkably for their good; therefore never complain of his corrections, but esteem them as a distinguished favour. 18. For he not only makes us grieved and pained with trouble for our good, but quickly removes his rod and bestows his comforts. 19. When manifold troubles are inflicted on others thou shalt escape if thou refer thyself to God's disposal. Nay, be thy own troubles as many as thy will, they shall do thee no real hurt. 20. God shall supply thee with food in times of famine, and protect thee in the day of battle. 21. No malicious reproachers or false witnesses shall be able to hurt thee; and thou shalt be secure amidst the depopulations of countries. 22. No pestilence, nor famine, nor ravenous beast shall be allowed to hurt thee, nor even mar thy cheerfulness. 23. The stones of the field, as if in league with thee, shall neither hurt thy person nor crop; and even the wild beasts shall submit to thee as thy conquered servants. 24. Thou shalt by experience find thy dwelling, family, and substance, wherever it is, in safety and quietness: and thou shalt be enabled to manage thy household affairs without any allowed iniquity; and shalt take an account of them without disappointment. 25. And however bare thou now appearest, as the earth in winter, thou shalt find thy

CHAPTER VI.

Job sheweth that his complaints are not causeless. 8 He wisheth for death, wherein he is assured of comfort. 14 He reproveth his friends of unkindness.

BUT Job answered and said,
2 Oh that my grief were thoroughly weighed, and my calamity laid¹ in the balances together!

3 For now it would be heavier than the sand of the sea:² therefore my words are swallowed up.

4 For the arrows of the Almighty are within me, the poison whereof drinketh up³ my spirit: the terrors of God do set themselves in array against me.

5 Doth the wild ass⁴ bray when he hath grass?⁵ or loweth the ox over his fodder?

6 Can that which is unsavoury be eaten without salt? or is there any taste in the white of an egg?

7 The things that my soul refused to touch are as my sorrowful meat.

8 Oh that I might have my request; and that God would grant me the thing that I long for!⁶

9 Even^a that it would please God to destroy me; that he would let loose his hand, and cut me off!

10 Then should I yet have comfort; yea, I would harden⁷ myself in sorrow:⁸ let him not spare; for I have not concealed the words of the Holy One.⁹

11 What^m is my strength, that I should hope? and what is mine end, that I should prolong my life?

12 Isⁿ my strength the strength of stones? or is my flesh of brass?¹

13 Is not my help^o in me?² and is wisdom driven quite from me?

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B.C. cir. 1520.

CHAP. VI.

a ch. 3.14.2.
b ch. 23.23.
c Ps. 27.3. Ps. 42.7.
2 Which though composed of such minute particles that each seems nothing in the balance, is yet by successive additions from its inextinguishable stores in the sea often found to overwhelm both the shore and threaten kingdoms.—C.
d Or, I want words to express my grief.
e Ex. 6.9. Ps. 77.4.
f Ps. 38.2; 88.3-5; 157.12; 13. De. 32.23; ch. 7.14.15.
7 The poisoning of arrows, h. has been often practised; and the effect of a wound from such a missile would be instantaneous fever and intolerable thirst.—C.
4 The onager, a beautiful animal of the desert.—C.
f Ps. 104.14. Je. 14.6.
Jod. 1.18.20.
5 Heb. at grass.
g La. 4.4.5; 5.6. Ho. 9.4. Dan. 10.3. Ps. 102.9.
h Ps. 12.12.
6 Heb. my expectation.
i 1 Ki. 19.4. Jonah 4.3.9. Re. 9.6. ch. 7.15. 16. Ge. 30.1.
j ch. 19.25-27. Is. 57.2. Re. 14.13. Ps. 16.10. 11.
7 Or, though I should be burnt with pain.
8 Harden myself in sorrow, by expecting death as a deliverance.—C.
9 Ps. 40.9.10; 119.13. Ac. 20.20.7. Ro. 1.3.
1 Ps. 2.2. Ho. 11.9. Hab. 1.12; 3. Ex. 15.11.5.35.15.
9 I would not resist the commands or decree of the Holy One.—Heath. Good.
m ch. 7.17. 18. 1 Ki. 19.4. Nu. 11.14.15.
n Ps. 30.14.15; 39.5. 1 Heb. 6.2.21.
o ch. 19.28. Col. 1.27. 2 Co. 1.12. Gal. 6.4.
8 These words have been translated—'Alas! there is no help in me!' but the construction requires the interrogative form, and also that the first member of the sentence be independent of any word borrowed from the second. The meaning therefore appears to be—'Is not my help in me?' that is, have I not a right, as my only help, to ask of God to let loose his hand and cut me off? See ver. 8.9.—C.

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CHAP. VI.

g 2 Co. 11.29. He. 13.3. Ro. 12.15. Ja. 1.25.
h Ps. 36.1. Ge. 20.10. 11.1. Ju. 3.17.
8 Shame to the man who hath despised his friend, he indeed hath departed from the fear of the Almighty.—M. Good.
i Je. 15.18. Ps. 38.11; 88.15.1. Lu. 20.32.
4 Or mourn.
5 Heb. they are cut off.
6 Heb. in the heat thereof.
7 Heb. extinguished.
8 Ge. 25.15. Is. 21.13. 14. Je. 25.23.
f Je. 14.3; 23.25.
8 Or, For now ye are like to the dead.
9 Heb. not.
7 Even as the deceitful brook to the Temanite (ver. 28.19), ye furnish me no water of comfort, ye are like to the dead.
x ch. 2.12.13. Ps. 38.11.8.18.
8 Smitten with fear, either of the infection of his disease, or with horror at his calamities, instead of being moved with sympathy for his afflictions.—C.
y Ps. 12.3. Ac. 20.33.
z Ge. 14.14.16. Jos. 10.6.1. Sa. 30.18.19.
a Ja. 2.19; 5.29.20. Ps. 39.11.9.12.
b Ex. 10.10.11. Is. 41.21. Pr. 8.6.8.9.
c ch. 13.4.5. T. 1.1.7.
8 Is it right merely to watch for my words? have you no facts to lay to my charge?—C.
d Jo. 12.1. Ep. 4.14.
4 Do you treat my desperate lamentations as mere idle wind?—C.
5 Heb. ye cause to fail upon.
e Ps. 82.3. Ex. 22.22. Pr. 23.10.
6 I have been deceived both of children and property.—C.
f Je. 18.20. Ps. 5.6; 7.13.64.4.5; 40.5.
7 Heb. before your face.
g Is. 63.8. Col. 3.9.
h ch. 17.10; 27.4-6.
8 That is, in this matter.
9 Look upon me (ver. 28) again and again, and in any countenance you will perceive the consciousness of my innocence of the charges you have laid against me.—C.
i Ja. 1.13. He. 5.12. 1 Co. 2.15.
1 Heb. my palate.

14 To^p him that is afflicted pity should be showed from his friend; but he forsaketh the fear of the Almighty.³

15 My brethren have dealt deceitfully as a brook, and as the stream of brooks that pass away;

16 Which are blackish⁴ by reason of the ice, and wherein the snow is hid:

17 What time they wax warm, they vanish: when it is hot,⁵ they are consumed⁷ out of their place.

18 The paths of their way are turned aside; they go to nothing, and perish.

19 The troops of Tema looked, the companies of Sheba waited for them.

20 They were confounded because they had hoped: they came thither, and were ashamed.

21 For^s now ye are nothing;¹ ye see my casting down, and are afraid.²

22 Did^v I say, Bring unto me? or, Give a reward for me of your substance?

23 Or, Deliver me from the enemy's hand? or, Redeem me from the hand of the mighty?

24 Teach me, and I will hold my tongue; and cause me to understand wherein I have erred.

25 How forcible are bright words! but what doth your arguing reprove?

26 Do ye imagine to reprove words,³ and the speeches of one that is desperate, which are as wind?⁴

27 Yea, ye overwhelm⁵ the fatherless,⁶ and ye dig a pit for your friend.

28 Now therefore be content, look upon me; for it is evident unto you⁷ if I lie.

29 Return,^h I pray you, let it not be iniquity; yea, return again, my righteousness is in⁸ it.⁹

30 Is^t there iniquity in my tongue? cannot my taste¹ discern perverse things?

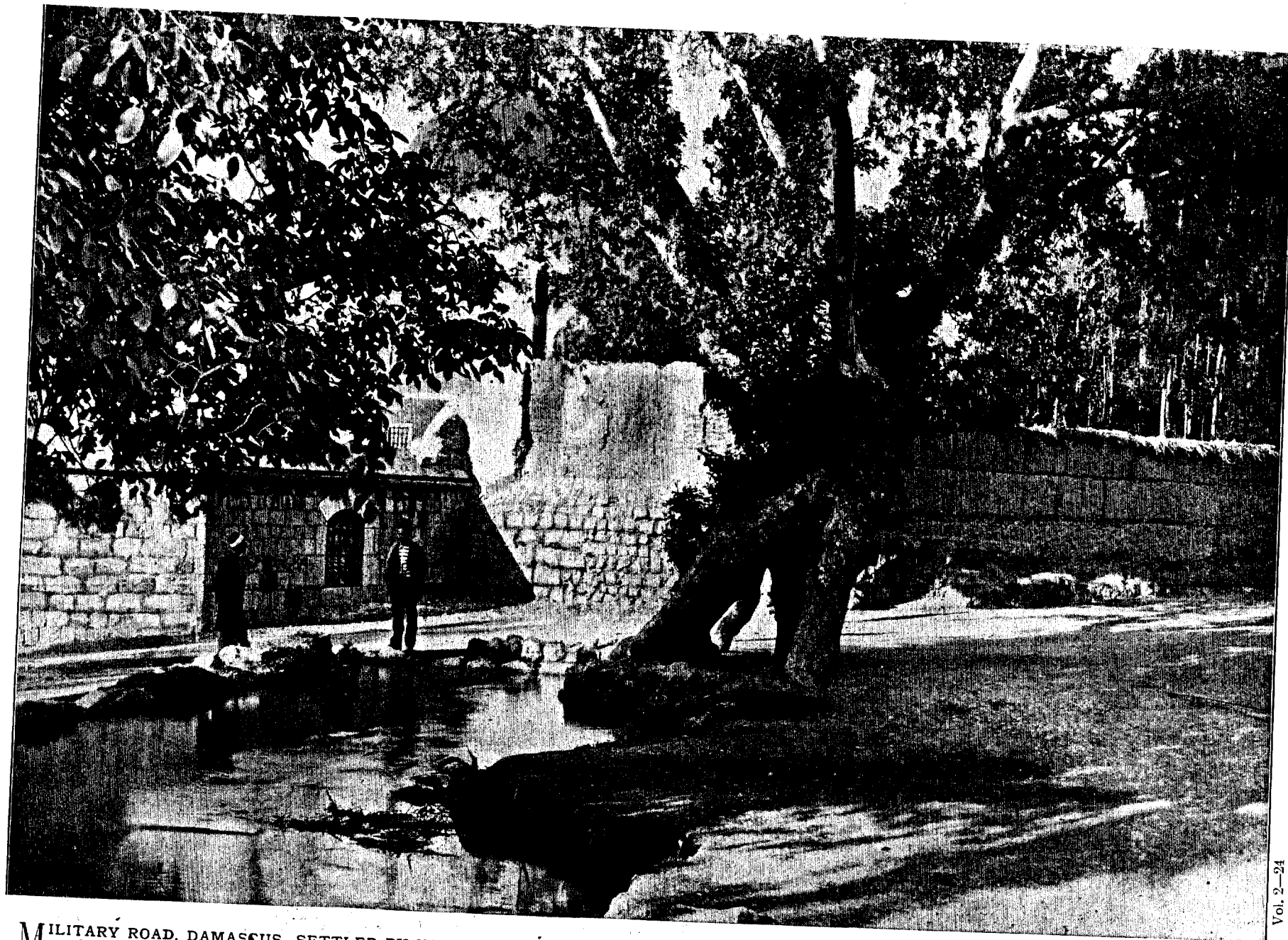
death. But great and holy caution is necessary under trouble, that we may neither be averse to it, nor think ill of it, nor overlook and disregard it. For when blessed of God they are remarkably advantageous. They but open God's way for bestowing his distinguished favours. And those who dwell under the shadow of the Almighty shall enjoy the surest protection, inward quietness, peace with God and his creatures, comfort in their families and seed, and joy and honour in their death. Let us then attend to and profit by every truth we hear.

CHAPTER VI. But Job replied to Eliphaz: 2. O that my oppressive trouble, allotted me in God's indignation, and my extensive, unavoidable, and sinking calamity and sorrow, were but impartially and thoroughly weighed! 3. It would be found so heavy as to hinder and far surpass complaints: therefore are my words full of burning rage and tossing disquiet. 4. For grievous pains in my body, and impressions of God's wrath on my conscience, by their violence, quite dispirit my soul and waste my life. His terrible judgments shut me up on every side and set themselves as in battle array against me. 5. You do no more than brute beasts when you are easy and unconcerned amidst your prosperity. But if these animals complain in their distress, why should I be hindered? 6. Can ever such empty and unsavoury discourse as yours, without any seasoning of grace, prudence, and moderation, be either acceptable or edifying to one in such distress! 7. Those grievous afflictions, which I was once afraid to touch, I must now in anguish endure; and yet I have nothing

afforded me for comfort but your loathsome and empty discourses. 8. O that God would quickly fulfil my request for death, and grant me that which I earnestly hope and long for! 9. Even that, without leaving me to languish in this miserable condition, he would, with one effectual stroke, put an end to my present life. 10. The near views of this would comfort my spirit and strengthen me to endure the severest pains; to obtain this I would gladly endure what he pleases; as I am conscious that I have not hypocritically denied, disregarded, or concealed his truths. 11. My strength is so spent that I can neither hold out nor expect recovery. I neither have nor hope for comfort in this life that I should desire it; nor do I apprehend any hurt in death that I should fear it. 12. My strength is quite incapable of bearing such troubles; nor can I but feel their terrible pressure. 13. And though I cannot deliver myself, am I therefore destitute of solid reason and true virtue? Have not I the testimony of a good conscience? Do not I know my own integrity, and the nature and degree of my sufferings, better than you? 14. Surely he who is in distress should meet with pity and compassion! and he who, instead of pitying a friend under great affliction, censures and reproaches him, shows that he has not the true fear of God, and is in a fair way to apostatize from his service. 15-20. My dearest friends promised me help and comfort; but failed me in a time of need; as torrents, which in winter make a great noise, and run with a violent stream when the melted ice and snow fall thick into them; but in the summer, when water is much needed in these hot and parched countries, are quite dried up;

the water is so diverted into other channels, exhausted by the dry desert, or exhaled into the empty air, that one can scarcely tell where they ran: and the Arabian travellers who expected to refresh themselves with the water find themselves shamefully and miserably disappointed. 21. Just so are ye deceitfully disappointing me in my adversity, when I most need your help. Instead of comforting me, you, seeing my distress, shrink from me, as if you were afraid I should prove burdensome or disgraceful to you. 22, 23. But since I never asked aught of you for either my subsistence or deliverance, can you not afford me a few comfortable words! 24. If you can convince me of any mistake, I shall submit, cease my complaints, and hearken to your counsels: 25. For solid arguments have a marvellous power to convince and persuade; but your reproofs are to no purpose, as they proceed wholly on mistakes. 26. To what purpose rail ye at words, or critically censure the speeches of a man desperate with trouble? 27. Mean ye to oppress me, when so helpless and destitute, with your bitter calumnies and revilings; and designedly to add to my misery? 28-30. Consider therefore my case and words more deliberately and impartially: you can easily detect me if I speak false or maintain a bad cause. Fairly try my cause over again, and you will find me innocent of the hypocrisy and wickedness which you have laid to my charge. Have I uttered aught that is false or wilfully wicked? or am I so stupid that I cannot distinguish that which is vain, false, or impious, from that which is true, gracious, and edifying?

Ver. 5-7. [May not ver. 5-7 be paraphrased thus:



MILITARY ROAD, DAMASCUS—SETTLED BY UZ, THE SON OF ARAI, AND SAID BY THE ARABIAN HISTORIAN, MUGIR-ED-DIN-EL-HAMBELI, TO HAVE ONCE BEEN THE PROPERTY OF JOB. [Job, vi:1.]—Wetzstein, Oliphant thinks, clearly shows that the land of Uz, mentioned in Jeremiah, xxv:20, "And all the mingled people, and all the kings of the land of Uz," cannot refer to Edom, but must have reference to a region near Damascus. While Josephus, in his Antiquities (i:6-4), states that the Arameans, whom the Greeks called

the Syrians, were descended from Aram. Uz, who was a son of Aram settled Trachonitis and Damascus. The historian, Mugir-ed-din-el-Hambeli, in the chapter on the legends of the prophet, says: "Job came from El-Es Uz (?), and the Damascene province of Batanæa, which included Hauran, was his property." And Dr. Porter, one of the contributors to this Self-Interpreting Bible, says that he visited a town in the Hauran whose people claimed that Job was king of Batanæa. We give as illustrating this a view of the Military Road in Damascus.

CHAPTER VII.

1 Job excuseth his desire of death. 12 He complaineth of his own restlessness, 17 and God's watchfulness.

IS there^a not^b an appointed time to man¹ upon earth? are not his days also like the days of an hireling?²

2 As a servant earnestly desireth³ the shadow,⁴ and as an hireling looketh for the reward of his work;

3 So am I made to possess months of vanity, and wearisome nights are appointed to me.

4 When I lie down, I say, 'When shall I arise, and the night be gone?' and I am full of tossings to and fro unto the dawning of the day.

5 My⁵ flesh is clothed with worms and clods of dust; my skin is broken, and become loathsome.

6 My⁶ days are swifter than a weaver's shuttle, and are spent without hope.

7 O remember that my life is⁷ wind: mine eye shall no more⁸ see good.⁹

8 The eye of him that hath seen me shall see me no more: 'thine eyes are upon me,' and I am not.¹⁰

9 As the cloud is consumed and vanisheth away; so he that goeth down to the grave shall come up no more.¹¹

10 He shall return no more to his house, neither shall his place know him any more.

A.M. cir. 2484.
B.C. cir. 1520.

CHAP. VII.

a ch. 14.5, 14. Ps. 39.4.

b Ec. 3.1, 2.

c Or, a warfare, 1s.

d Or, a warfare, 1s.

e ch. 14.5, 1s. 16. 14. 21.

f Ge. 47.9.

g Heb. gapeth after.

h ch. 14.5, 1s. 16. 3. 25.

i ch. 14.5, 1s. 16. 3. 25.

j Any shade in the heat of the day is an inconceivable luxury in a burning climate. See 1s. 4.6; 3.2. Jonah 4. 5. 6. C.—The shadow, that is the long shadow of evening, which tells of the approach of sunset, and his release from toil. In the East during the heat of day, there is scarcely any perceptible shadow.

k Le. 19.13. De. 24.15.

l Mat. 20.1, 2, 8.

m Ps. 39.5. ch. 29.2; 14.

n Ec. 1.14. Ge. 31.40; 47.

o Ge. 28. 67. Ps. 6.6;

p Heb. the evening be measured.

q ch. 17.14; 19.26.

r ch. 9.25; 16.22; 17.11.

s Ps. 90.6; 102.11; 109.15;

t 144.4. 1s. 38; 12.40. 6. Ja.

u 4.14; 11.

v ch. 14.11, 12; 19. 10.

w With 5.16. 24.

x Ps. 78.39; 89.47. Ja.

y 4.14; 11.

z Ec. 1.2. 36.

a Heb. shall not return.

b To see, that is, to enjoy.

c ch. 20.9. Ec. 1.4, 5.

d Ps. 37.36.

e Ps. 80. 16; 39. 11.

f Ec. 1.4. 5.

g Thou (Lord) seeest me for a moment, and I am gone. That the reference is to God will be seen by reference to ver. 14.

h 17.20.—C.

i I can live no longer.

j Ps. 103. 16; 39. 13.

k ch. 14.10; 16.22; 24.12.

l 23.14. 1s. 38; 31.1.

m Ec. 12.5. ch. 8. 18;

n 20.9. Ps. 37.36; 142.14.

o This does not

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u 4.14; 11.

v ch. 14.11, 12; 19. 10.

w With 5.16. 24.

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h 17.20.—C.

i I can live no longer.

j Ps. 103. 16; 39. 13.

k ch. 14.10; 16.22; 24.12.

l 23.14. 1s. 38; 31.1.

m Ec. 12.5. ch. 8. 18;

n 20.9. Ps. 37.36; 142.14.

o This does not

proceed from ignorance of the great doctrine of a resurrection, which was well known to Abraham (He. 11. 19), but merely asserts that man shall return no more to the relations, employments, and places of this world. See ver. 10.—C.

g Ps. 39.39; 32.3. ch.

x 17.6. 21. 312. 2.

y ch. 6.12. La. 3.7.

z ch. 9.27. 28. Ps. 41.3.

a De. 28.34. Ps. 88.16.

b Mat. 27.19.

c ch. 10.1; 1.6.9. 1 Ki.

d 10.4. Jonah 4.3.8. Re.9.

e Ge. 27.46.

f 1 Heb. bones.

g ch. 10.1; 20.14. 6. Ps.

h 39.10. 18.40. 47.48.

i y Ps. 8.4; 144.3. He.

j 2.6.1. Sa. 24.14. Ru. 2.10.

k 2 Sa. 7.18.

l Ps. 106.4; 80.14. Ex.

m 20.5.

n Punish, or chasten, as the word is translated, Ex. 20.5;

o Ps. 34.34.7.—C.

p Je. 9.7. Zec. 13.9.

q Da. 12.10. 1 Pe. 1.7; 4.

r 12.

s Ps. 39.10; 13.1—3; 80.

t ch. 9.18.

u How long wilt thou not depart, but still continue to afflict?—C.

v Cutaneous ulcerations frequently extend to the interior, and the throat is often specially affected, so that swallowing becomes very painful, and while earnestly desired, nearly impossible.—C.

w This is an ordinary Arab proverb, expressing the twinkling of an eye. It denotes the shortest space of time.—P.

x 2 Sa. 24.10. Ps. 32.5.

y Je. 3.13. 21. 1s. 64.6.

z Or, Observer, Ps.

a 36.5; 91.14.

b Ps. 22. ch. 6.12.

c La. 3.12. ver. 15. 14—16.

d A mark for all time arrows, ch. 6.4.—C.

e Is. 1.18. Ex. 34.9. Nu. 14.19. Ps. 25.11; 130.3.4.

f Mi. 7.18; 19.1. Jo. 1.9.

g 1s. 26.19, 20. Da. 12.2. Re. 14.13.

h See ver. 10.

i Ps. 103.15.

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CHAPTER VIII.

¹ Bildad sheweth God's justice in dealing with men according to their works. ⁸ He appealeth to antiquity to prove the certain destruction of the hypocrite. ²⁰ He applieth the argument of God's just dealing to the case of Job.

THEN answered Bildad¹ the Shuhite, and said.

² How long wilt thou speak these things? and how long shall the words of thy mouth be like a strong wind?

³ Doth³ God pervert judgment? or doth the Almighty pervert justice?

⁴ If thy children have sinned against him, and he have cast them away for² their transgression;

⁵ If⁴ thou wouldest seek unto God betimes, and make thy supplication to the Almighty;

⁶ If⁵ thou wert pure and upright, surely now he would awake for thee, and make the habitation of thy righteousness prosperous.

⁷ Though⁶ thy beginning was small,⁴ yet thy latter end should greatly increase.

⁸ For inquire, I pray thee, of the former age, and prepare thyself to the search of their fathers:

⁹ (For⁷ we are but of yesterday,⁵ and know

A.M. cir. 2484.
B.C. cir. 1520.

CHAP. VIII.

¹ The observant student of the Bible will note that Bildad is much more abrupt and acrimonious in his charges than Elihu.

² ch. 7. 19-21; 6. 11-13, 26.
³ ch. 34. 12, 17. Ge. 18. 25. Zep. 3. 5. De. 32. 4. 2. Ch. 19. 7. Dan. 14. Ko. 3. 5, 6. Ps. 89. 14.

⁴ ch. 13. 13. 2 Sa. 24. 10. Ps. 55. 23. 140. 11. Ho. 13. 11.

⁵ Heb. in the hand of their transgression.

⁶ This unkind allusion, and unfounded assumption, must have added greatly to the affliction of the sufferer.—C.

⁷ ch. 22. 21, 23; 11. 13; 5. 8. Ps. 59. 15; 145. 34. 4. 6.

⁸ ch. 1. 1. Ja. 4. 8. Le. 26. 3-14. De. 26. 1-14. Is. 1. 19; 3. 10. Ps. 7. 8; 35. 23; 44. 23. 1. Ti. 4. 8.

⁹ Zec. 4. 10. Mat. 13. 12. Is. 60. 22. ch. 42. 11, 12.

¹⁰ Though Job was found rich (ch. 1. 3), yet hence it seems probable he had risen by the blessing of Providence upon his own industry.—C.

¹¹ De. 4. 2. Is. 38. 10. Ch. 15. 18. Ro. 15. 4. Ps. 44. 17; 8. 3, 4.

¹² A Ge. 47. 9. ch. 7. 6. 1. Ch. 29. 15. Ps. 39. 5; 144. 4. Ja. 4. 14. Pr. 30. 2, or ch. 22. 13; 2.

¹³ When compared with the antediluvian fathers, some of whom lived nearly 1000 years.—C.

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B.C. cir. 1520.

¹ He. 11. 4. Is. 63. 7. Ps. 78. 1-8; 106. 16; 145. 3-7. Mat. 12. 35; 13. 52.

² Ps. 129. 6. Je. 17. 6. Ja. 1. 10, 11. Mat. 13. 30. (Ps. 37. 17; 41. 53; 22. De. 8. 11. 14. Tit. 1. 16. Je. 2. 32.

³ ch. 11. 20; 18. 14; 27. 8. Ps. 112. 10; 57. 7. Pr. 10. 28. Je. 2. 25.

⁴ Rather, the hope of the profligate shall perish.—C.

⁵ Heb. house, Is. 59. 5, 6. ch. 15. 34.

⁶ Is. 36. 6; 33. 14. ch. 27. 18. Mat. 7. 26, 27. Ro. 10. 3.

⁷ Rather, he shall fortify his cause, but it shall soon be beaten down.—C.

⁸ Ps. 37. 35; 73. 3-4. 12. Je. 18. ch. 27. 10.

⁹ Which windeth its roots around a spring (for moisture) and among the stones (for protection) doth it flourish (Boothroyd).—C.

¹⁰ ch. 7. 10; 20. 9. Ec. 12. 5. Ps. 37. 36; 73. 18, 19; 55. 23.

¹¹ If he (God, ver. 13) destroy him as a plant is withered, ver. 12.—C.

¹² ch. 20. 5. Is. 50. 5, 6.

¹³ Behold, this is its short-lived prosperity' (Boothroyd). Or, if our authorized version be preferred, the meaning is, this destruction is all the profligate (ver. 13) finds instead of the expected prosperity and joy.—C.

¹⁴ Ps. 113. 7; 75. 7. 1 Sa. 2. 8. Ec. 17. 24. ch. 27. 16; 17. Mat. 5. 0.

¹⁵ Is. 1. 19; 41. 9; 3. 10. Ps. 37. 24; 28; 94. 14. N. Heb. he shall be brought by the hand, Is. 1. 20; 3. 11. Ps. 55. 23.

nothing, because our days upon earth are a shadow:)

¹⁰ Shall not they teach thee, and tell thee, and utter words out of their heart?

¹¹ Can the rush grow up without mire? can the flag grow without water?

¹² Whilst¹ it is yet in his greenness, and not cut down, it withereth before any other herb:

¹³ So are the paths of all that forget God; and the hypocrite's hope shall perish:

¹⁴ Whose hope shall be cut off, and whose trust shall be a spider's web.

¹⁵ He shall lean upon his house,⁸ but it shall not stand; he shall hold it fast, but it shall not endure.

¹⁶ He² is green before the sun, and his branch shooteth forth in his garden.

¹⁷ His roots are wrapped about the heap, and seeth the place of stones.⁹

¹⁸ If³ he destroy him from his place, then it shall deny him, saying, I have not seen thee.¹

¹⁹ Behold, this is the joy of his way,² and out of the earth shall others grow.

²⁰ Behold, God will not cast away a perfect man, neither will he help the evil-doers;

afflicted by some loathsome disease of the skin, of what specific kind we cannot tell, and mere conjecture is useless. Were conjecture permitted, it is most probable that the disease was *sui generis*, unprecedented, and hence the astonishment of his friends, and their conviction that it was a divine judgment. C.]

Ver. 12. [Am I a sea or a whale? Am I an inundation, such as that of the Nile, whose risings are eagerly watched by appointed officers; or a dragon (as the word is translated, ch. 30. 29; Mi. 1. 8; Mal. 1. 3), that is, as a crocodile, which is also watched lest it should destroy those who observe the inundation. C.]

Ver. 21. [Job does not absolutely deny his sin (see ver. 20), but merely questions its magnitude in the sight of the 'Observer of men,' and murmurs against what he judges the long delay of pardon. C.]

REFLECTIONS.—Our life hath its bounds and form unalterably fixed by God's decree. But how short-lived and hard is the condition of mankind on earth! Surely then we ought to be humble, whose bodies are so vile, and our days so empty and short? And sweet must the heavenly rest be to those who get thither through so much tribulation. It is proper therefore to die with affections quite weaned from this world and set on things above. But if the saints' afflictions can be so terrible, so constant on earth, what must hell be to the wicked for evermore! How terrible to be driven thither in our wickedness! to fall into the hands of an angry God! The views then of our near approaching death ought to animate our confessions of sin, our cries for pardon of it, and deliverance from it. It is a mercy that the blood of Jesus Christ cleanses from all sin, the most unadvised and desperate expostulations with God not excepted; and sprinkled with this, we may cheerfully bid adieu to his valley of tears and sorrows.

CHAPTER VIII. Not without a mixture of mistake, rage, and pride, Bildad replied, 2. How long wilt thou outrageously pour forth what is dishonourable to God and unprofitable to men; and brutishly insolent, noisy, and presumptuous? 3. Can God, who has no reason to fear the displeasure or court the favour of any, wretchedly and wickedly deal unjustly with men? 4. Suppose he has fearfully punished thy children for their wickedness; 5. Yet thy humble, speedy, and penitent supplication to him for mercy would meet with due regard. 6. And wert thou thyself sincere in heart, and upright in conduct, he would, all of a sudden, bestir himself to help thee, and restore thee and thy family to its wonted peace and prosperity. 7. And however low and contemptible thy condition is at

present, he would render thy happiness and glory more eminent than ever. 8-10. And as you look on us as mere ignorant upstarts, carefully inquire of the most aged and best informed, and they will assure you that God never punished but for sin, and never rejected a penitent person. 11, 12. And that as rushes and flags without abundant moisture quickly wither of their own accord; 13, 14. So without true piety, and a real enjoyment of the divine favour, the highest professions of religion, and the greatest prosperity and most extensive hopes of happiness, will quickly issue in apostasy, infamy, disappointment, and self-wrought wretchedness. 15. The wicked man may attempt to rely on his friends, family, or wealth, and may exert himself to the utmost to retain what he has, but to no purpose. 16. The external smiles of Providence may render his prosperity remarkable for a little time; and his family, wealth, and honour may greatly flourish and increase. 17. He may appear deep-rooted amidst outward enjoyments; and, in height of glory and apparent stability, may vie with the loftiest buildings of marble. 18. But quickly shall his native soil swallow him up into ruin: and he and all that he had shall quickly disappear and be forgotten. 19. Such is the mad and unsubstantial joy of the wicked, and the issue of their flourishing prosperity; while others are exalted from meanness and poverty to fill their place in the world. 20. For mark it as a certain and important truth—the mighty God will never despise, or loathe, or refuse to help and comfort an upright saint; nor will he strengthen, support, or deliver evil-doers. 21, 22. Wert thou perfect, or thoroughly penitent, he would bless thee till his favours had overwhelmed thee with raptures of thankful praise; they who hate thee and rejoice at thy present troubles should be confounded at thy restoration, while they and theirs should irrecoverably perish.

Ver. 11. [Can the rush. Believed to be the Egyptian papyrus. The rush and the flag are green and flourishing above other plants while they have mire and water, but wither before any other herb when these are dried up—meet emblem of man's transient prosperity, which withers in a moment under the displeasure of God!—Note, There is but one kind of plant that can never wither—the believing branch in the true vine, Jn. 15. 7, 16; 17. 10-12. C.]

REFLECTIONS.—Men readily follow one another in running down those who are singularly distressed. And much sooner do they perceive other men's sins marked in their judgments than their own. But in every affliction it is always wise to have recourse to God for help. His blessing can soon make a remarkable change for the better in our lot. And if he knows our

integrity, it matters little though men esteem us as hypocrites. God often gives his people indirect hints of the kindness which he intends for them, by words never intended for that purpose by the speakers. And the knowledge and experience of others ought carefully to be improved for our instruction and comfort. What a common sin among professors is hypocrisy and dissimulation! What a sad source of it is forgetfulness of God! But the hope of hypocrites will put the most fearful cheat upon themselves. Though it flourishes awhile, it perishes at last. And the things of nature around us suggest the most important admonitions, did we but consider them aright. The most precious truths are often abused through the misapplication of them, to make the heart of the righteous sad, and the souls of the wicked to triumph. Let me therefore never be a harsh judge of others, and never too mild with respect to myself. Let me never judge of people's character by their outward lot. It is not time, but the last judgment and eternity, that will reduce all things to apparent order.

CHAPTER IX. Immediately Job replied, 2. I know indeed that God is righteous, and that he ordinarily punishes the wicked and favours the godly. But what frail man can, in your sense, be just before God? 3. If God please to call him to a strict account he cannot answer for one of a thousand of his thoughts, words, or actions. 4. And while God is infinitely righteous, his knowledge, wisdom, and power are so unbounded, that it is impossible for any to harden himself in rebellion against him and peacefully prosper. 5-9. Against him who can in a moment remove and overturn the largest mountains—who can shake the earth out of its place, and shatter its rocky foundations—who can at pleasure forbid the rising of the sun or shining of the stars—who at pleasure spreads out or dispels the clouds, and triumphantly treads upon the swelling waves of the sea, all being subject to his will—who makes and governs all the starry constellations which appear in the north or south parts of our world. 10. And does works unsearchably marvellous and unnumbered. 11. In his providential dispensations he can pass before me and attack me; can quickly pass by and rush upon me, and continually set his works before me: and yet I cannot perceive him nor understand them. 12. Behold! he can suddenly or forcibly snatch away whatever a man has, and none can resist his infinite power, or make him to restore it, or even bring him to account for his conduct. 13. If he, the object of our adoration, continue the displays of his terrible majesty and almighty wrath in the infliction of just

21 Till he fill thy mouth with laughing, and thy lips with rejoicing.³

22 They that hate thee shall be clothed with shame; and the dwelling-place of the wicked shall come to nought.⁴

CHAPTER IX.

1 Job, acknowledging God's justice, sheweth there is no contending with him. 22 Man's innocency is not to be condemned by afflictions.

THEN Job answered and said,

2 I know it is so of a truth: but how should man be just with God?¹

3 If he will contend with him, he cannot answer him one of a thousand.²

4 He is wise in heart, and mighty in strength: who hath hardened himself against him, and hath prospered?

5 Which removeth the mountains, and they know not; which overturneth them in his anger;

6 Which shaketh the earth out of her place, and the pillars thereof tremble;

7 Which commandeth the sun, and it riseth not, and sealeth up the stars;

8 Which alone spreadeth out the heavens, and treadeth upon the waves of the sea;

9 Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south;⁵

10 Which doeth great things past finding out; yea, and wonders without number.

11 Lo, he goeth by me, and I see him not: he passeth on also, but I perceive him not.

12 Behold, he taketh away, who can hinder him? who will say unto him, What doest thou?

13 If God will not withdraw his anger, the proud helpers do stoop under him.⁶

14 How much less shall I answer him, and choose out my words to reason with him?

15 Whom, though I were righteous, yet would I not answer, but I would make supplication to my Judge.

16 If I had called, and he had answered me; yet would I not believe that he had hearkened unto my voice.⁷

17 For he breaketh me with a tempest, and multiplieth my wounds without cause.⁸

A.M. tir. 2484.
B.C. cir. 1520.

3 Heb. shouting for joy. Is. 65. 13. Ps. 65. 13; 126. 2.
x Ps. 132. 18; 35. 26; 69. 7; 109. 28; 29.

4 Heb. not be, ver. 18. Pr. 3. 33; Eccl. 5. 4. Ps. 69. 25-27.

CHAP. IX.

a ch. 4. 17; 25. 4. 6. Ps. 143. 2; 130. 3. Ko. 3. 19. 20. Gal. 2. 16. Is. 64. 6.

5 Or, before God.

6 Ps. 139. 20. 1 Jn. 3. 20. Ps. 40. 12.

7 Once in a thousand times.—C.

8 ch. 30. 54; 9. 14; 37. 23; ver. 19. 32. Ps. 147. 5. Jude 24; 25.

9 Is. 27. 4. 1 Co. 10. 22. Gal. 3. 10. Mal. 3. 13.

10 Ps. 68. 46; 144. 4. Hab. 3. 6. Na. 3. 6. Am. 9. 5. Eccl. 14. 4; 4. 7. Re. 10. 20.

11 He. 12. 26.

12 Ps. 75. 3. 1 Sa. 2. 8.

13 Ps. 135. 6. Da. 4. 35.

14 Joel 2. 2. Am. 4. 13; 5. 8; 9. 10. 10. 12. 13.

15 ch. 3. 6. Eccl. 32. 7. Ac. 27. 20. Is. 13. 10.

16 Ge. 1. 6. Ps. 104. 2. 3. ch. 37. 18. Is. 40. 22-28.

17 Hab. 3. 15. Ps. 93. 1. 4. 65. 4; 89. 9; 107. 29.

18 Job. 14. 25. Mar. 6. 48. Jc. 2.

19 Heights.

20 ch. 38. 31. 32. &c. Am. 5. 8. Ps. 147. 1.

21 Heb. Ash, Cestil, and Cinah.

22 The constellations of the southern, which are invisible in the northern hemisphere.—C.

23 ch. 9. Ps. 71. 15; 40. 54; 5. 6; 72. 18.

24 ch. 23. 3; 39. 25. 14.

25 Ro. 9. 20. ch. 23. 13; 37. 13; 29. Da. 4. 35. Ps. 135. 6; 115. 3.

26 Heb. who can turn him away? ch. 11. 10.

27 Is. 30. 7; 31. 2. ch. 40. 2. 11. 12. Eccl. 21. 26. Da. 4. 37. Lu. 14. 11.

28 Beneath him must the mightiest stoop.—B. 30. 17.

29 ch. 40. 5. 1 Pe. 3. 15.

30 ch. 10. 15. Ro. 3. 19. 1 Co. 4. 4. 6. 6. 18. 27. 30. Ho. 12. 4. Mat. 5. 24; 25.

31 ch. 34. 31.

32 ch. 29. 2. 5. Ge. 48. 3. Ps. 118. 6; 116. 1; 68. 9; 34. 4. 6.

33 Ex. 6. 7. Ju. 6. 13.

34 But that what he had done he had done from his mere good-will and mercy, and not for any power or right I had over, or any merit I could plead before him.—C.

35 Ps. 82. 15; 42. 7. 9. 10. Je. 23. 19. Eccl. 13. 13. Is. 28. 17.

36 ch. 2. 3; 34. 6. Jn. 9. 3. Mat. 20. 15.

37 Not without any cause, for Job had acknowledged his sin (ch. 7. 20; ver. 20). but without any excuse.—C.

38 causal cause in concealed sin, hypocrisy, or profligacy, as his friends had alleged against him.—C.

39 Heb. shouting for joy. Is. 65. 13. Ps. 65. 13; 126. 2.

40 Heb. not be, ver. 18. Pr. 3. 33; Eccl. 5. 4. Ps. 69. 25-27.

41 Heb. Ash, Cestil, and Cinah.

42 The constellations of the southern, which are invisible in the northern hemisphere.—C.

43 ch. 9. Ps. 71. 15; 40. 54; 5. 6; 72. 18.

44 ch. 23. 3; 39. 25. 14.

45 Ro. 9. 20. ch. 23. 13; 37. 13; 29. Da. 4. 35. Ps. 135. 6; 115. 3.

46 Heb. who can turn him away? ch. 11. 10.

47 Is. 30. 7; 31. 2. ch. 40. 2. 11. 12. Eccl. 21. 26. Da. 4. 37. Lu. 14. 11.

48 Beneath him must the mightiest stoop.—B. 30. 17.

49 ch. 40. 5. 1 Pe. 3. 15.

50 ch. 10. 15. Ro. 3. 19. 1 Co. 4. 4. 6. 6. 18. 27. 30. Ho. 12. 4. Mat. 5. 24; 25.

51 ch. 34. 31.

52 ch. 29. 2. 5. Ge. 48. 3. Ps. 118. 6; 116. 1; 68. 9; 34. 4. 6.

53 Ex. 6. 7. Ju. 6. 13.

54 But that what he had done he had done from his mere good-will and mercy, and not for any power or right I had over, or any merit I could plead before him.—C.

55 Ps. 82. 15; 42. 7. 9. 10. Je. 23. 19. Eccl. 13. 13. Is. 28. 17.

56 ch. 2. 3; 34. 6. Jn. 9. 3. Mat. 20. 15.

57 Not without any cause, for Job had acknowledged his sin (ch. 7. 20; ver. 20). but without any excuse.—C.

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A.M. cir. 2484.
B.C. cir. 1520.

17 ch. 7. 19. Ps. 88. 15-17. Je. 20. 18. 21. 12. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

4 Heb. not be, ver. 18. Pr. 3. 33; Eccl. 5. 4. Ps. 69. 25-27.

CHAP. X.

a ch. 4. 17; 25. 4. 6. Ps. 143. 2; 130. 3. Ko. 3. 19. 20. Gal. 2. 16. Is. 64. 6.

5 Or, before God.

6 Ps. 139. 20. 1 Jn. 3. 20. Ps. 40. 12.

7 Once in a thousand times.—C.

8 ch. 30. 54; 9. 14; 37. 23; ver. 19. 32. Ps. 147. 5. Jude 24; 25.

9 Is. 27. 4. 1 Co. 10. 22. Gal. 3. 10. Mal. 3. 13.

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11 He. 12. 26.

12 Ps. 75. 3. 1 Sa. 2. 8.

13 Ps. 135. 6. Da. 4. 35.

14 Joel 2. 2. Am. 4. 13; 5. 8; 9. 10. 10. 12. 13.

15 ch. 3. 6. Eccl. 32. 7. Ac. 27. 20. Is. 13. 10.

16 Ge. 1. 6. Ps. 104. 2. 3. ch. 37. 18. Is. 40. 22-28.

17 Hab. 3. 15. Ps. 93. 1. 4. 65. 4; 89. 9; 107. 29.

18 Job. 14. 25. Mar. 6. 48. Jc. 2.

19 Heights.

20 ch. 38. 31. 32. &c. Am. 5. 8. Ps. 147. 1.

21 Heb. Ash, Cestil, and Cinah.

22 The constellations of the southern, which are invisible in the northern hemisphere.—C.

23 ch. 9. Ps. 71. 15; 40. 54; 5. 6; 72. 18.

24 ch. 23. 3; 39. 25. 14.

25 Ro. 9. 20. ch. 23. 13; 37. 13; 29. Da. 4. 35. Ps. 135. 6; 115. 3.

26 Heb. who can turn him away? ch. 11. 10.

27 Is. 30. 7; 31. 2. ch. 40. 2. 11. 12. Eccl. 21. 26. Da. 4. 37. Lu. 14. 11.

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29 ch. 40. 5. 1 Pe. 3. 15.

30 ch. 10. 15. Ro. 3. 19. 1 Co. 4. 4. 6. 6. 18. 27. 30. Ho. 12. 4. Mat. 5. 24; 25.

31 ch. 34. 31.

32 ch. 29. 2. 5. Ge. 48. 3. Ps. 118. 6; 116. 1; 68. 9; 34. 4. 6.

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40 Heb. not be, ver. 18. Pr. 3. 33; Eccl. 5. 4. Ps. 69. 25-27.

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42 The constellations of the southern, which are invisible in the northern hemisphere.—C.

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44 ch. 23. 3; 39. 25. 14.

45 Ro. 9. 20. ch. 23. 13; 37. 13; 29. Da. 4. 35. Ps. 135. 6; 115. 3.

46 Heb. who can turn him away? ch. 11. 10.

47 Is. 30. 7; 31. 2. ch. 40. 2. 11. 12. Eccl. 21. 26. Da. 4. 37. Lu. 14. 11.

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49 ch. 40. 5. 1 Pe. 3. 15.

50 ch. 10. 15. Ro. 3. 19. 1 Co. 4. 4. 6. 6. 18. 27. 30. Ho. 12. 4. Mat. 5. 24; 25.

51 ch. 34. 31.

52 ch. 29. 2. 5. Ge. 48. 3. Ps. 118. 6; 116. 1; 68. 9; 34. 4. 6.

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60 Heb. not be, ver. 18. Pr. 3. 33; Eccl. 5. 4. Ps. 69. 25-27.

61 Heb. Ash, Cestil, and Cinah.

62 The constellations of the southern, which are invisible in the northern hemisphere.—C.

63 ch. 9. Ps. 71. 15; 40. 54; 5. 6; 72. 18.

64 ch. 23. 3; 39. 25. 14.

65 Ro. 9. 20. ch. 23. 13; 37. 13; 29. Da. 4. 35. Ps. 135. 6; 115. 3.

66 Heb. who can turn him away? ch. 11. 10.

67 Is. 30. 7; 31. 2. ch. 40. 2. 11. 12. Eccl. 21. 26. Da. 4. 37. Lu. 14. 11.

68 Beneath him must the mightiest stoop.—B. 30. 17.

69 ch. 40. 5. 1 Pe. 3. 15.

70 ch. 10. 15. Ro. 3. 19. 1 Co. 4. 4. 6. 6. 18. 27. 30. Ho. 12. 4. Mat. 5. 24; 25.

71 ch. 34. 31.

72 ch. 29. 2. 5. Ge. 48. 3. Ps. 118. 6; 116. 1; 68. 9; 34. 4. 6.

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78 causal cause in concealed sin, hypocrisy, or profligacy, as his friends had alleged against him.—C.

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82 The constellations of the southern, which are invisible in the northern hemisphere.—C.

83 ch. 9. Ps. 71. 15; 40. 54; 5. 6; 72. 18.

84 ch. 23. 3; 39. 25. 14.

85 Ro. 9. 20. ch. 23. 13; 37. 13; 29. Da. 4. 35. Ps. 135. 6; 115. 3.

86 Heb. who can turn him away? ch. 11. 10.

87 Is. 30. 7; 31. 2. ch. 40. 2. 11. 12. Eccl. 21. 26. Da. 4. 37. Lu. 14. 11.

88 Beneath him must the mightiest stoop.—B. 30. 17.

89 ch. 40. 5. 1 Pe. 3. 15.

90 ch. 10. 15. Ro. 3. 19. 1 Co. 4. 4. 6. 6. 18. 27. 30. Ho. 12. 4. Mat. 5. 24; 25.

91 ch. 34. 31.

2 I will say unto God, Do not 'condemn me; 'show me wherefore thou contendest with me.

3 Is it good unto thee³ that thou 'shouldest oppress? that thou shouldest despise 'the work⁴ of thine hands? and 'shine upon the counsel of the wicked?

4 Hast thou 'eyes of flesh? or seest thou as man seeth?

5 Are thy 'days as the days of man? are thy years as man's days,⁵

6 That thou 'inquirest after mine iniquity, and searchest after my sin?⁶

7 Thou 'knowest that I am not wicked;⁷ and there is 'none that can deliver out of thine hand.

8 Thine hands 'have⁸ made me, and fashioned me together round about; yet thou dost 'destroy me.

³ De. 32. 30. Job. 20. 29. Ps. 50. 22. ch. 9. 13.

⁴ Heb. taken pains about.

⁵ Ps. 139. 15, 16; 119. 73. Is. 43. 7, 44. 2. Ge. 2. 7.

⁶ ch. 19. 10. Is. 64. 8, 9. ver. 16. Jonah 4. 10.

A.M. cir. 2484.
B.C. cir. 1520.

d Pr. 17. 15. Ro. 8. 1.
34 Ps. 143. 2.

e ch. 34. 31, 32. La. 3.

405. 16, 17.

5 Is it befitting the

Judge of the whole

earth?—C.

7 Nu. 11. 15. Ru. 1.

20. La. iii. Ps. lxxviii.

xxviii. xxix.

8 Ps. 138. 8. ver. 8. Ep.

2. 103. 9.

4 Heb. labour.

5 Ps. 73. 12. Je. 12. 1.

3. Ch. xxi.

6 Ps. 90. 10. 7. Re. 1. 14.

8 Ps. 90. 2. 4. 2. Pe. 3. 8.

9 The words for man are

different, and may

be rendered, 'Are

thy days as the days

of miserable man?'

Are thy years as the

days of the mighty?

1 ch. 14. 16, 17. Je. 50.

20. Ps. 10. 15.

3 Not like man in

his misery, thou art

inquiring after the

perpetrator of injury;

or like man in his

might, thou art en-

gaged to punish him.

—C.

4 Ps. 17. 3. 26. 1. 21.

139. 1. 23. 24. Is. 38. 3.

7 Not denying that

he had sinned (see

ch. 7. 20; 9. 20), but

denying that he was

the wicked profligate

his friends described

him to be.—C.

A.M. cir. 2484.
B.C. cir. 1520.

9 Is. 45. 9. 64. 8. Je. 18.

6. ch. 33. 6. Ro. 9. 21.

10 Ge. 2. 7. 19. Ps. 90.

3. Ec. 12. 7.

11 Fashioned me as

the day of this pot-

sher's (ch. 2. 8), and

wilt thou reduce me

to dust as these ashes

in which I sit?—C.

12 Ps. 139. 14-16.

13 Co. 5. 1. A. 2. Pe. 1.

14 Ps. 139. 13.

1 Heb. hedged.

2 Ge. 2. 7. Mat. 6. 26.

Ac. 17. 25. 28. ch. 33. 4.

3 Ps. 22. 10.

4 Ro. 11. 33. Ec. 8. 7.

Is. 40. 14. Pr. 25. 2.

5 All these things

thou rememberest,

Ps. 139. 17. I know my

record is with thee,

ch. 16. 19.—C.

6 ch. 14. 16, 17; 13. 26.

Ps. 139. 11-13.

7 Ex. 20. 7. 34. 7. Am.

3. 2.

8 Is. 3. 11. 6. 5. Ro. 2. 8.

9 ch. 9. 20. 21. Lu. 17.

10. Is. 64. 6. Phi. 3. 9.

Ge. 32. 10. 1. Ti. 1. 15, 16.

c Ex. 3. 7. Ps. 25. 18;

119. 153. La. 1. 20.

d Is. 38. 13. ch. 19. 6.

La. 3. 10. Ho. 5. 14; 13.

7. 8.

8 As a fierce lion

roared, thou spring-

est upon me.—C.

9 De. 32. 59. Nu. 16. 29.

30. ch. iii.

9 Remember, I beseech thee, that thou hast made me 'as the clay; and wilt thou bring me into 'dust again?⁹

10 Hast¹⁰ thou not poured me out as milk, and curdled me like cheese?

11 Thou hast 'clothed me with skin and flesh, and hast fenced¹¹ me with bones and sinews.

12 Thou hast granted me 'life and favour, and thy visitation hath preserved my spirit.

13 And these 'things hast thou 'hid in thine heart:¹² I know that this is with thee.

14 If I sin, then thou 'markest me; and thou wilt 'not acquit me from mine iniquity.

15 If¹³ I be wicked, woe unto me; and 'if I be righteous, yet will I not lift up my head. I am full of confusion; therefore 'see thou mine affliction;

16 For it increaseth. Thou 'huntest me as a fierce lion;¹⁴ and again thou 'showest thyself marvellous upon me.

him, in my own vindication; for I am not such a hypocrite as you allege. But, alas! sorrows and fears oppress my spirit.

Ver. 1. [Job admits the truth of the principle enunciated at the close of Bildad's address; namely, that God's acts and judgments are always right and just. He goes on to show that it would be impossible for man to dispute this; for if God should even condescend to enter into controversy with man, he would not be able to give him information on one of a thousand subjects that might be brought into discussion. Fear would awe him; his finite and fallible mind would utterly fail before the infinite and infallible Jehovah. To discuss or question God's dealings would therefore be mere presumption. P.]

Ver. 9. [Arcturus—Aben Ezra says it is a northern constellation, composed of seven stars, constituting *Ursa Major*. Orion—Aben Ezra concludes it to be *Antares*, a star in the constellation *Scorpio*. *Pleiades*, a cluster of stars in the constellation *Taurus*. Of these some additional remarks will be required on ch. 38. 31. C.]

Ver. 14. [Job's conception of the nature and attributes of God is clear and full. He was totally free from false and imperfect views which we discover even in the most distinguished of heathen philosophers. Here God is represented as a Spirit of infinite wisdom, power, and justice. All things are admitted to be subject to his direct control. The universe which he created he governs. P.]

Ver. 22. [He afflicts and cuts off both good and evil men, therefore outward calamities are no certain indications, as you suppose, of the sufferer's profligacy and of God's displeasure. C.]

Ver. 23. [If the scourge (the wicked oppressor) slay suddenly, the innocent will also be allowed to perish through false witness and unjust judgment, and thus come to the same end as the wicked. C.]

Ver. 24. [Covereth the faces of the judges. Gives up not merely the innocent to trial and condemnation, but righteous judges to have their faces covered; that is, to be themselves tried and condemned for their righteous administration of the law. See Es. 7. 8. C.]

Ver. 26. [Job gathers images of swiftness from earth (the posts), from water (the light ships of reed or papyrus, such as float swiftly on the Nile), and from the air (the eagle), to describe the rapidity with which his days of happiness have passed away' (Wordsworth). P.]

Ver. 33. [The Hebrew word translated 'daysman' signifies 'one who makes clear,' 'one who arbitrates' in a matter. The general sense is plain enough, but the doctrinal point involved is whether Job can have had any reference to Christ, the great Mediator. There is a reading of great importance found in some early MSS. It would convert the clause into a prayer:—'O that there was a daysman between us!' The latter part of the verse suggests the idea that Job must have formed some conception in his mind of one who having two natures, the divine and human, touches

both God and man, and brings them together so as to make an atonement. P.]

REFLECTIONS.—O the infinite goodness of God! And what is man, so mean, so sinful, that he should be mindful of him! How incapable of advancing a justifying righteousness before him! Dreadful is the case of those devils and men who harden themselves against him. His excellencies are plainly marked in his works of creation and providence. Happy are they whose God is JEHOVAH! and inexpressibly miserable his most powerful and proud opposers! In incontestable goodness he often afflicts the righteous and prospers the wicked. And it is hard to complain much of our troubles without mingling somewhat reproachful to God. Let therefore the thoughts of my own meanness, sinfulness, and mortality keep my mind low and silent before him. It is his mercy, not my merits, that must be my only plea. Conceit of my sinless perfection, and of the worth of my righteousness, will but manifest my ignorance of the spirituality of his law and of my own corruption. Let me always stand in awe of him and the power of his wrath. Let me tenderly pity such as are wounded in spirit, and earnestly pray for them, as they can sometimes scarcely pray for themselves. Let me always entertain kind and honourable thoughts of God; as hard thoughts of him are inlets to much sin and sorrow. But above all, let me bless him that Jesus Christ is the Mediator between himself and me, and that my soul is not under extreme anguish and disquiet. And while I walk in the light of the Lord, let me rejoice therein, but rejoice with trembling. Who knows what change a night or a day may bring forth!

CHAPTER X. My soul bursts asunder with weariness of being detained in the cords of natural life. I will therefore permit my complaints to vent themselves freely, be the issue what it will. I will speak fervently in the bitter anguish of my soul. 2. I will say to God, Do not condemn and punish me as a wicked man, but cause me to know for what sin or reason I am so peculiarly afflicted. 3. Is it either pleasant, profitable, or honourable to thee, or is it just and equal, that thou shouldst spoil me of all I had, and thus load me with tormenting troubles: or that with an enraged mind thou shouldst condemn the work of thine hands as good for nothing but to be a spectacle of misery? or that, by thy providential dispensations, thou shouldst appear to confirm the thoughts or encourage the practices of the wicked? 4-6. Are thy views of my conduct and state short-sighted, biased, or malignant? Are thy days so short that thou must punish me in this sudden and severe manner all at once? Are thy researches after truth tedious that thou shouldst thus by tortures attempt to force a confession of guilt from me? 7. Thou canst not but know that I am no hypocrite, and that if thou punish, none can deliver me from thy judgments. 8. By thy creating power I have been curiously and elaborately bound together with sinews; bound together in my whole

frame: and wilt thou, as a raging lion, utterly tear me asunder and swallow me up? 9. Remember that thou, as my Potter, hast formed me out of the clay; and wilt thou, in this sudden and fearful manner, so quickly reduce me to dust by death? 10. Didst thou not, in the womb, purify my substance as milk, and curdle and compact the liquid matter of which my body was framed? 11. Didst thou not cover my inward parts with skin and flesh, and curiously fence and weave me together with bones and sinews? 12. Didst thou not grant me the entrance and continuance of life? And hath not thy providential care and kindness preserved me from dangers and death? 13. And, notwithstanding, hadst thou a secret purpose thus to afflict me?—I find, by experience, that it was then determined with thee. 14. That if I should sin, thou wouldst watch over me to punish me, without the least patience, pardon, or pity. 15. That if I should be wicked, fearful judgments should fall upon me; and though I should live holy and innocent, I should nevertheless be oppressed with trouble. I am full of confusion and shame on account of my uncommon circumstances; therefore look with pity on my inexpressible misery. 16. Shall my trouble still increase and exalt itself over me? Wilt thou follow me close with plagues, as a fierce lion hunteth his prey? Wilt thou, by repeated strokes of judgment, set me up as a distinguished spectacle of thy marvellous power and wrath to all around me? 17. Wilt thou bring fresh plagues upon me as witnesses of thy continued displeasure? Wilt thou still afflict me more and more? Shall nothing but diverse forms and multitudes of trouble assault me? 18. Why then didst thou bring me out of the womb at all? Why did I not die in the womb, without ever being seen on this wretched earth? 19. Or die in the birth, that I might have been carried from the womb to the grave? 20. Shall not the momentary duration of my life quickly cease? Shall I not then be allowed a short reprieve from trouble. 21, 22. Before I go to the dark region of the grave, where there is no orderly succession of day and night, summer and winter, labour and rest, but one perpetual night of gross darkness?

Ver. 2. ['Do not condemn me' thus to suffer under thine own hand, and then under the unjust accusations of my friends, without showing why these complicated calamities are sent, and without any divine interference or human sympathy for their relief. C.]

Ver. 10. [The whole process of human nutrition is by milk poured out as a fluid, and then consolidated as cheese. This is not merely true of the child sustained by the maternal aliment, but equally true through all the after-stages of life. For whatever food is received into the stomach there undergoes the first process of digestion, and is afterwards farther changed into chyle; whence by the lacteals—an innumerable system of absorbent vessels—it is carried into the thoracic duct in the form of milk; next it is commingled with the blood, which it thus serves to renew; and being in that form carried throughout the whole

17 Thou renewest thy witnesses against me, and increasest thine indignation upon me; changes and wars are against me.

18 Wherefore then hast thou brought me forth out of the womb? Oh that I had given up the ghost, and no eye had seen me!

19 I should have been as though I had not been; I should have been carried from the womb to the grave.

20 Are not my days few? cease then, and let me alone, that I may take comfort a little,

21 Before I go whence I shall not return, even to the land of darkness, and the shadow of death;

22 A land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness.

CHAPTER XI.

1 Zophar sharply reproveth Job for justifying himself. 7 God's counsels are unsearchable. 13 The assured blessing of repentance.

THEN answered Zophar the Naamathite, and said,

2 Should not the multitude of words be answered? and should a man full of talk be justified?

3 Should thy lies make men hold their peace? and when thou mockest, shall no man make thee ashamed?

4 For thou hast said, 'My doctrine is pure, and I am clean in thine eyes.

5 But O that God would speak, and open his lips against thee;

6 And that he would show thee the secrets of wisdom, that they are double to that which is! Know therefore that God exacteth of thee less than thine iniquity deserveth.

A.M. cir. 2484.
B.C. cir. 1520.

That is, thy plagues, ch. 16. 8, 16. 4. Witnesses—weapons, troops.—C.

Ps. 71. 14, 19. Ac. 14. 22. Jn. 16. 33. 2 Ti. 3. 12. Re. 3. 19. He. 12. 6.

Every change is but a new attack of calamity.—C.

ch. 11. Je. 15. 10. 20. 17. 18. Nu. 14. 2. 3. Ec. 4. 3. 10. 3. 5.

ch. 7. 6. 16. 8. 9. 14. 1. Ps. 103. 16. 39. 5. 13.

ch. 7. 8. 10. 2. Sa. 12. 23. Ec. 8. 8.

Whence I shall not return to the relations and pursuits of this life.—C.

ch. 3. 5. 14. 19. Ps. 88. 6. 12. 18. 23. 4. with Ex. 10. 21. 23.

CHAP. XI.

Ac. 17. 18. Ja. 1. 19. Pr. 10. 19. Ec. 5. 7.

1 Heb. a man of lips.

2 Or, devices

3 Bildad had accused Job of hypocrisy or profligacy (chap. 8. 13). Zophar surpasses him in uncharitableness, and rudely accuses him of lying; the charge of which is ordinarily most insulting and provoking, as it is the meanest and most cowardly of all the vices—by which Satan blighted paradise—the sin by which he peoples the hopeless regions of darkness, Re. 22. 15.

ch. 6. 14. 15. 25. 26. 13. 9. 17. 2.

ch. 6. 10. 30. 42. 7. 8. 6. 35. 2.

ch. 9. 35. with xxxviii. xlii.

Da. 2. 28. Ps. 25. 14. Ep. 3. 10. Mat. 13. 11. Ro. 11. 33. 34.

3 That is, doubly more than what is imagined possible, including not only all that we know, but all we have forgotten, together with those errors and secret faults that eluded our own discovery and comprehension. Ps. 19. 12.—C.

Ec. 9. 12. La. 3. 22. 39. ch. 33. 27. Ps. 103. 10.

A.M. cir. 2484.
B.C. cir. 1520.

Ec. 3. 11. Is. 40. 28. Ro. 1. 33. ch. 14. 36. 26. 1 Co. 2. 9. Ep. 3. 18. 19.

4 Heb. the heights of heaven.

1 Ps. 92. 5. 147. 5. Ro. 11. 33. Ep. 3. 18. 19.

ch. 11. 12. 14. Re. 3. 7. Ps. 41. 8. 7. 7. De. 32. 39. 39. Ex. 18. 11.

Or, make a

2 Heb. who can turn him away? ch. 9. 4. 12.

3 Heb. who can turn him away? ch. 9. 4. 12.

4 Heb. who can turn him away? ch. 9. 4. 12.

5 Heb. who can turn him away? ch. 9. 4. 12.

6 Heb. who can turn him away? ch. 9. 4. 12.

7 Heb. who can turn him away? ch. 9. 4. 12.

8 Heb. who can turn him away? ch. 9. 4. 12.

9 Heb. who can turn him away? ch. 9. 4. 12.

10 Heb. who can turn him away? ch. 9. 4. 12.

11 Heb. who can turn him away? ch. 9. 4. 12.

12 Heb. who can turn him away? ch. 9. 4. 12.

13 Heb. who can turn him away? ch. 9. 4. 12.

14 Heb. who can turn him away? ch. 9. 4. 12.

15 Heb. who can turn him away? ch. 9. 4. 12.

16 Heb. who can turn him away? ch. 9. 4. 12.

17 Heb. who can turn him away? ch. 9. 4. 12.

18 Heb. who can turn him away? ch. 9. 4. 12.

19 Heb. who can turn him away? ch. 9. 4. 12.

20 Heb. who can turn him away? ch. 9. 4. 12.

21 Heb. who can turn him away? ch. 9. 4. 12.

22 Heb. who can turn him away? ch. 9. 4. 12.

7 Canst thou by searching find out God? canst thou find out the Almighty unto perfection?

8 It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?

9 The measure thereof is longer than the earth, and broader than the sea.

10 If he cut off, and shut up, or gather together, then who can hinder him?

11 For he knoweth vain men: he seeth wickedness also; will he not then consider it?

12 For vain man would be wise, though man be born like a wild ass's colt.

13 If thou prepare thine heart, and stretch out thine hands toward him;

14 If iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles.

15 For then shalt thou lift up thy face without spot; yea, thou shalt be steadfast, and shalt not fear:

16 Because thou shalt forget thy misery, and remember it as waters that pass away:

17 And thine age shall be clearer than the noon-day; thou shalt shine forth, thou shalt be as the morning.

18 And thou shalt be secure, because there is hope; yea, thou shalt dig about thee, and thou shalt take thy rest in safety.

19 Also thou shalt lie down, and none shall make thee afraid; yea, many shall make suit unto thee.

20 But the eyes of the wicked shall fail, and they shall not escape, and their hope shall be as the giving up of the ghost.

that men overlook. 12. Let then the dull and self-conceited pretender to knowledge, who just now spoke, be endued with solid wisdom; and let him who appears as rude and blockish as an ass be formed into a man of understanding. 13. If thou art truly wise, forbear disputing; and in the exercise of faith and hearty repentance, apply thyself to humble supplication. 14. Reform thyself and family from whatever wickedness thou hast indulged. 15. Thus shalt thou be quickly delivered from thy loathsome disease and lamentable condition, and be firmly established in holiness and happiness. 16. The greatness of thy prosperity shall make thee forget all thy present trouble as if it had never been. 17. The remainder of thy life shall be filled up with the most glorious and ever-increasing felicity. Thy present labour, under confounding trouble, shall issue in a fresh, clear, and pleasant morning of prosperity. 18. Thy mind shall be quiet and free from terrors, in the well-grounded confidence of God's favour and protection. Thou shalt dig thy wells of water, or intrench thyself for security, and nothing shall disturb thee or thine. 19. And whilst thou art in perfect peace, without anything to disquiet thee, many, even of the great, shall humbly court thy favour and friendship. 20. But wicked men shall never enjoy the happiness they desire or expect; their refuge from help under, or escape out of misery is utterly perished. Their firmest hope of happiness is as the giving up of the ghost, a noisy puff of breath, all on a sudden leaving them miserable and desperate.

Ver. 15. [Without spot. Without consciousness of sin, which is as the spot of leprosy, Le. 13. 2, 4. 19; Ep. 5. 27; He. 9. 14. C.]

REFLECTIONS.—It is highly indecent and sinful to be abusive and passionate in religious controversy.

body, it supplies the necessary repairs or increase to bone, muscle, and every other part of the frame. C.]

Ver. 11. [The whole process of the growth of the human body is here described by a few graphic touches, which show an extent of anatomical and physiological knowledge that may well surprise the thoughtful student. The last clause is particularly striking:—'Thou hast woven me, intertwined me about with bones and sinews.' P.]

REFLECTIONS.—To be weary of life before God sends us our discharge, is to be unfaithful to the post which he hath given us to maintain. In suffering times we should inquire into their cause that we may answer their end; and chiefly plead for the removal of our sin and of the condemnation on account of it. But those who are awed by the majesty of God often attempt easing their mind in sinful resentments. And under extraordinary troubles it is hard to forbear impeaching the goodness or equity of God by sinful murmurings. The most humble prayers are often mingled with the most peevish and proud expostulations. Neither the views of his omniscient discernment of all our sins, nor the almighty power of his correcting hand, can awe our souls into quiet submission. Nothing but the largest supplies of grace can bridle the tongue in such a case. But when God hides himself as a Saviour his work as a Maker and Preserver should lead us to admiration and thankfulness. When he changes his way towards us, we are to believe that he has reasons hid for it in his heart, which will be shortly manifested. Alas! how sin stares the best of men in the face when God lays them under heavy troubles! Happy are they whose iniquities are pardoned, and in whom the fruit of afflictions is to take away the sin that procured them. But if sins be great, troubles heavy, life and its com-

forts short, death and its darkness near, let us give ourselves unto prayer. Every trouble is a call from God; and every moment of reprieve from death is an opportunity to prepare for it.

CHAPTER XI. Then Zophar the Naamathite replied, 2. Dost thou think to stop our mouths with a multitude of words, or by thy talkativeness to persuade us thou art innocent? 3. Must no one confute thy false allegations concerning thine own innocence or God's dispensations of providence? And when thou hast so insolently scoffed at God and thy friends, must none expose thee to shame, by pointing forth thy wickedness? 4. Wilt thou dare pretend to God himself that thou art quite pure and unspotted in thy principles and practice? 5. Truly my earnest wish is that he would fully and freely debate the cause with thee, and confute thy mistakes; 6. And that he would show thee the hidden methods of his providence, and reasons of his wise counsels, which infinitely transcend thy conceptions, and make thee to know that thou hast deserved far more affliction than has been laid upon thee. 7. Darest thou pretend, by thy inquiries, fully to know the secrets of his providence, or the reasons of his procedure? 8. 9. Thou mayest sooner measure the height of heaven, or fathom the depth of hell, and describe the surfaces and boundaries of the earth and sea. 10. If he attack a person or family, and shut them up in chains or nets of affliction, or bring them to his public tribunal, who can resist or refute him; or cause him to restore them to liberty? 11. For he knoweth the lovers of, and dealers in, falsehood and vanity. He exactly observes and understands what emptiness and wickedness takes place, however unimportant it appears to us, and thus hath reasons for inflicting trouble

that men overlook. 12. Let then the dull and self-conceited pretender to knowledge, who just now spoke, be endued with solid wisdom; and let him who appears as rude and blockish as an ass be formed into a man of understanding. 13. If thou art truly wise, forbear disputing; and in the exercise of faith and hearty repentance, apply thyself to humble supplication. 14. Reform thyself and family from whatever wickedness thou hast indulged. 15. Thus shalt thou be quickly delivered from thy loathsome disease and lamentable condition, and be firmly established in holiness and happiness. 16. The greatness of thy prosperity shall make thee forget all thy present trouble as if it had never been. 17. The remainder of thy life shall be filled up with the most glorious and ever-increasing felicity. Thy present labour, under confounding trouble, shall issue in a fresh, clear, and pleasant morning of prosperity. 18. Thy mind shall be quiet and free from terrors, in the well-grounded confidence of God's favour and protection. Thou shalt dig thy wells of water, or intrench thyself for security, and nothing shall disturb thee or thine. 19. And whilst thou art in perfect peace, without anything to disquiet thee, many, even of the great, shall humbly court thy favour and friendship. 20. But wicked men shall never enjoy the happiness they desire or expect; their refuge from help under, or escape out of misery is utterly perished. Their firmest hope of happiness is as the giving up of the ghost, a noisy puff of breath, all on a sudden leaving them miserable and desperate.

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REFLECTIONS.—It is highly indecent and sinful to be abusive and passionate in religious controversy.

CHAPTER XII.

1 Job maintaineth himself against his friends that reprove him.
13 He acknowledgeth the general doctrine of God's omnipotency.

AND Job answered and said,
2 No doubt but ye are the people, and wisdom shall die with you.

3 But I have understanding¹ as well as you; I am not inferior to you:² yea, who knoweth not such things as these?³

4 I am as one mocked of his neighbour, who calleth upon God, and he answereth him:⁴ the just upright man is laughed to scorn.

5 He that is ready to slip with his feet is as a lamp despised in the thought of him that is at ease.

6 The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth abundantly.

7 But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee:

8 Or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee.

9 Who knoweth not in all these that the hand of the LORD hath wrought this?⁵

10 In whose hand is the soul^m of every living thing, and the breath of all mankind.

11 Doth not the ear try words; and the mouth taste his meat?

12 With the ancient is wisdom; and in length of days understanding.

and cruel to deal harshly with them whose spirits the Lord has wounded. Harsh censures readily exceed the bounds of truth. Such as are forward in giving the lie to others are ordinarily too guilty of falsehood themselves; and none are more forward in making their appeals to God than they whose cause is bad. How little we know of God's unbounded excellencies, or of the mysteries of his wisdom and will! men often talk well concerning them to serve a bad purpose. But surely it is very unreasonable to complain under troubles, when we have not only a God of deep counsels and unsearchable perfections to deal with; but, in providence, have a mixture of undeserved mercy in the most severe afflictions we meet with. Men often proudly imagine they know much when they are amazingly ignorant; and the more ignorant they are, so are they the more unsettled and ungovernable. But in trouble there is need of a thorough reformation of ourselves and families. Yea, to have our nature changed, our heart lifted up to God in holy desires and self-dedication, and our practice rectified. And the most holy confidence towards God; holy composure in our own mind; comfortable reflection on troubles; and joyful expectation of peace, joy, and honour, attend upon sincere and gospel repentance. If God establish us we shall not fail; nor need we fear what all the powers of hell and earth can do against us. Though we may for a little suffer an eclipse, we shall at last, without spot, shine forth in the kingdom of our Father. If the anchor of our hope be fixed on the faithfulness of God, no storms can hurt or endanger our security.—But unavoidable misery awaits the impenitent; and if not before, the hope of the wicked always expires in death.

CHAPTER XII. To this Job replied, 2. No doubt you think yourselves the only men upon earth who understand divine things, by whose death all solid knowledge will be rooted out from the world. 3. But believe it, I, and even the weakest of mankind, understood all that you have said of God's infinite wisdom, power, and justice. 4. I am indeed insolently mocked by you, my fellow-professors, even while you promise me great prosperity in answer to my prayers. But it

has been the common lot of upright men to be made the butts of derision by their wicked neighbours. 5. The best of men, when reduced to the point of perishing, are generally contemned and hissed at by those who wallow in worldly ease and affluence. 6. But it is certain that the most wicked and mischievous persons often prosper remarkably in this world. 7, 8. The beasts and fowls which they live upon, or are served by, can teach you pretenders to wisdom this: the earth, that affords them her plentiful and delicious fruits; and the fishes of the sea, which gratify their appetites, plainly manifest this. 9, 10. And even the most stupid of mankind must know that this is ordered by the providence of God, who is the Creator, Preserver, and Governor of both animals and men. 11, 12. Cannot our mind distinguish truth from falsehood as exactly as the palate can do sweet from bitter? And the older we grow the more wise we ought to become. 13. Much more with the eternal God is there wisdom to know all, and strength to do everything. He never mistakes in his conceptions, nor miscarries in his purposes. 14. Behold, he destroys cities, families, persons, and things; and none can restore them. He shuts up men in prisons or troubles, and none can bring them out. 15. At one time he withholdeth rain, or restrains the springs, and the waters dry up. Anon he sends forth the rains and fountains with unbridled liberty, and the torrents of water overturn the strongest banks. 16. Nor is his wisdom inferior to his power. The sin of the deceiver, and the sufferings of the deceived, are both ordered by him to his glory. 17. He defeats the projects of the wisest statesmen, and infatuates the ablest senators. 18. He deprives kings of their royal majesty and authority, and reduces them to slavery and imprisonment. 19. The most devout priests, or the noblest ministers of state, he renders captives; and overthrows the most powerful armies of warriors. 20. Eloquence, fidelity, and prudence, gained by long experience, are rendered quite unavailable for the protection of princes or kingdoms. 21. He renders the greatest princes contemptible, and the strongest persons or armies weak. 22. He brings to light the most secret plots; makes plain the mysteries of doctrine or

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B.C. cir. 1520.

CHAP. XII.

a ch. 11.12. Pr. 28.11.
1 Co. 4.10.
b ch. 13.2. 2 Co. 11.5.
16:12,11.
2 Heb. *an heart*.
3 Heb. *I will not lower than you*.
4 Heb. *with whom are not such as these?*
c ch. 16.10, 20; 17.6;
21.33. 1 He. 11.36. Ps.
55:12,13.
d Je. 33.3. Ps. 91.15.
Mi. 7.7.
e I am as one derided of his friend: (thus) 'He calleth upon God, let him answer him.'—Boothroyd. And, thus translated, it is remarkable that they are very nearly the words of crucifixion addressed to our Lord on the cross, Mat. 27.39—43.—C.
f Pr. 14.2. Mar. 5.40.
g Je. 32.35. Ps. 38.16.
17:14,18. Je. 13.16.
h Ps. 13.4. Lu. 12.19.
i ch. 21.7. Ps. 17.10;
37.1, 35; 73.3, 12; 92.7.
j Je. 58.21,12—3. Hab. 1.3,4.
k Zec. 11.5. Mal. 3.15.
l Pr. 19.1, 2. Ro. 1.20.
Hab. 1.13,14.
m He. 10.13. Rom. 16. Col. 1.17. Pr. 1.4.
n Nu. 16.22. Da. 5.23.
Ac. 17.25. Mat. 10.29.
o Or, *life*.
p Heb. *all flesh of man*.
q ch. 34.36. 30.1 Co. 10.15. Ps. 94.9.
r Heb. *palate*.
s ch. 8.2; 36.7,9.
t All the creatures of God manifest design, and hence Job infers there must be a designer. No one is so foolish as to conclude that a complicated machine was ever made by chance; and when it is seen performing its work with more than the precision of rationality, the conclusion is inevitable, that it was designed for that end. But all the body of a beast, a fowl, or a fish is a far more curious and more complicated ma-

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CHAP. XII.

chine, and answers hundreds of purposes that no work of man could accomplish; the conclusion is again inevitable, that the several parts of the creature were designed for their several functions.—C.
o God, ch. 9.4; 36.5; 37.24. Ps. 147.5. Da. 2.20. Is. 40.26—28. 29. Pr. 8.14. Ja. 1.5.
p ch. 9.12; ver. 10. Mal. 1.4. Je. 18.7. Is. 22.22. Ge. 20.18. Ro. 3.7. Ps. 88.6,8.
q Heb. *upon*.
r Heb. *upon*.
s 10.11. 1 Ki. 17.1. Na. 1.4.2. Ps. 3.5,6.
t See ver. 13.
u Th. 2.11. 1 Ki. 22.28. Mat. 24.24. Re. 20.2,8.
v Sa. 15.31; 17.14. 23.12. 12.13. 1 Co. 1.19,20; 3.19,20. ch. 5.13,14.
w Ps. 23. Da. 2.21.
x Looseth the bond of their authority, and adjudges them to be led captive in a girdle, cord, or chain, examples of which may be seen in some ancient but well-preserved Egyptian sculptures. See Ps. 149.8.—C.
y Sa. 16.11; 107.10. Lu. 17.8.
z 2 Sa. 18.1. Jos. 12.15.45.1.
a ch. 32.9. Is. 3.2—4.2. Sa. 15.31. Mat. 25.28,29. Zec. 11.17.
b Heb. *the tip of the ear*.
c Ps. 139.1. Ac. 12.23. Da. 2.21,22.
d Or, *looseth the girdle of the strong*.
e 2 Ki. 6.10. 12.2. 22. Mat. 10.26. 1 Co. 2.10,11; 5. Ec. 7.24.
f Examples of which may be seen in the wondrous manner in which murders have often been detected after the lapse of many years.—C.
g 2 Sa. 28.4. 11. Ps. 107.38,39.
h Ro. 1.21. Ps. 207.4. 40. Ge. 30.13. Is. 63.17. 29.2. 2 Co. 1.19,20. Nu. 14.33. Da. 4.16,32.
i Ge. 19.11. Is. 59.10. 2 Ki. 18. De. 28.29.

13 With him is wisdom and strength, he hath counsel and understanding.

14 Behold, he breaketh down, and it cannot be built again; he shutteth up¹ a man, and there can be no opening.

15 Behold, he withholdeth the waters, and they dry up; also he sendeth them out, and they overturn the earth.

16 With him is strength and wisdom; the deceived and the deceiver are his.

17 He leadeth counsellors away spoiled, and maketh the judges fools.

18 He looseth the bond of kings,² and girdeth their loins with a girdle.

19 He leadeth princes away spoiled, and overthroweth the mighty.

20 He removeth way the speech of the trusty,³ and taketh away the understanding of the aged.

21 He poureth contempt upon princes, and weakeneth the strength of the mighty.⁴

22 He discovereth deep things out of darkness, and bringeth out to light the shadow of death.⁵

23 He increaseth the nations, and destroyeth them: he enargeth the nations, and straiteneth them again.

24 He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness where there is no way.

25 They grope in the dark without light,

providence; and advances such as were poor, obscure, condemned, or imprisoned, to liberty and glory, to honour and wealth. 23. At his pleasure he increases nations in number, power, wealth, and honour; and anon diminishes them by famine, war, and pestilence. He enlarges their boundaries, and anon shuts them up into corners. 24. Princes, magistrates, and others, he deprives of courage and wisdom; and throws them into such confusion that they know not which way to turn themselves. 25. Without either sense or success, they seek for ways to help themselves and their people out of trouble; but by his providential influence they are quite uncertain in their counsels, and doubtful what course to take.

Ver. 2. [Wisdom shall die with you.] Were this a mere irony, as many interpreters assume, then would not Job immediately claim equal wisdom for himself (ver. 3), but plead comparative ignorance, to make the irony effective. But irony is not a figure for deep and poignant affliction. The phrase is not therefore irony, but a simple acknowledgment that his learned friends were wise, and would be accompanied with wisdom to the grave. C.]

Ver. 5. [Ready to slip—to fall through the exhaustion of losses and weight of troubles. A lamp despised—a lamp that is dying out, whose former light is ungratefully forgotten. C.]

Ver. 6. [The tabernacles of robbers prosper.] Of this fact Job could furnish the evidence of the Sabeans and Chaldean marauders on a small scale, and that of the most distinguished conquerors, who have been but robbers on a great scale. Witness Nebuchadnezzar in after-times robbing the very temple of God, 2 Ki. 25. 13—17. C.]

REFLECTIONS.—Nothing is more disgusting and offensive than proud boasting; and a high conceit of our own importance is extremely foolish and sinful; contempt is all that is ordinarily gained by it. It is but just to allow others a share of reason and wisdom as well as ourselves. But often they who riot in prosperity condemn and reproach the afflicted, especially if they be religious. And peevish minds are sometimes apt to take well-meant reproofs for ill-natured

and he maketh them to stagger⁶ like a drunken man.

CHAPTER XIII.

1 Job reproveth his friends of false reasoning and partiality. 14 He professeth his confidence in God: 20 and entreatheth to know his own sins, and God's purpose in afflicting him.

LO, mine^a eye hath seen^b all this;¹ mine ear hath heard and understood it.

2 What^b ye know, the same do I know also: I am not inferior unto you.

3 Surely I would speak to the Almighty, and I desire to reason with God.²

4 But ye are^c forgers of lies,³ ye are all physicians of no value.

5 O that ye would altogether hold your peace; and it should be your wisdom.

6 Hear^d now my reasoning, and hearken to the pleadings of my lips.

7 Will^e ye speak wickedly for God? and talk deceitfully^f for him?

8 Will ye accept his person?⁵ will ye contend for God?

9 Is it good that he should search you out? or as one man mocketh another, do ye so mock him?⁶

10 He will surely reprove you, if ye do secretly accept persons.

11 Shall not his excellency make you afraid? and his dread fall upon you?

12 Your remembrances are like unto ashes,⁷ your bodies to bodies of clay.

reproaches. Mankind are rarely able to give things of importance a fair trial. Those who are fast running to hell often get large portions of earthly things, even the most delicate, in their way to it. But their abuse of God's creatures in this world shall witness against them, and will but increase their torments in the next. The most instructive lessons concerning God are afforded us in the volumes of creation and providence. But how mad and criminal is it to attempt contending with him who hath all possible excellence in possession, and doth according to his will in the armies of heaven and among the inhabitants of the earth! No king so high but he can bring down; no politician so crafty or eloquent, but he can confute; no plot so well laid, but he can frustrate; no nation so mighty, but he can destroy with his nod; no general so brave, but he can intimidate. Be thou wise, my soul, to observe these things; so shalt thou understand the loving-kindness of the Lord.

CHAPTER XIII. Behold, all these things I know from my own experience and observation, or have learned from others; whereby you may see that I need none of your instructions on these points. 3. It is with God himself that I wish to debate my own integrity, and to answer his objections against it; 4. For ye are all forgers of false doctrines and accusations against me; you unskillfully and unfaithfully prescribe bad remedies for my affliction, and misapply good ones. 5, 6. It would be more agreeable to me, and show more wisdom in you, if ye would never speak a word more on the subject, but carefully listen to what I can say in my own behalf. 7. Doth God stand in need of your false doctrines, or your false accusations of me, contrary to the dictates of your own conscience, to justify his proceedings against me? 8. Hath he so little right on his side, that you must show him favour, and oblige him by wronging me? 9. Would it be for your honour or advantage that he should narrowly examine your discourses, and the springs and motives of them? Do ye think that he will be deceived with your flatteries and high pretences to piety? 10. No; he will certainly, fearfully, and openly chastise you for your hypocritical attempts to gratify him by condemning me.

11. Should not his infinite majesty, holiness, and awful justice make you afraid to deal unjustly, even on his behalf, or to speak rashly of his ways and counsels? 12. Ye yourselves are but mean worms, sprung out of the dust before him; and your boasted remonstrances on his behalf, and your bulwarks of arguments, are worthless and weak, as heaps of dirt or clay. 13. Keep silence therefore, and do not interrupt my speech; let me but speak out my mind, be the penal issue of it what it will. 14. I am so conscious of my integrity, that I must wonder why I suffer such enraging miseries, and am exposed to such evils; and I could risk all danger to obtain a thorough reasoning with God. 15. Lo! should he utterly cut me off, and not leave me the least glimmering of hope, I would, to the last gasp, maintain mine integrity. 16. Nay, I am confident that he himself, with whom no hypocrite dare lodge his appeal, will in due time vindicate me, preserve me in or deliver me from trouble; and save me with an everlasting salvation. 17, 18. Hear me then with care and attention: I have formed a process against myself, and digested what I have to say for myself; and I know that, in the issue, I shall be cleared from every charge of hypocrisy, and manifested a righteous person. 19. What impartial person dare charge me with hypocrisy, or can prove his point? If he could, I should be silent, die with shame, and be strangled with grief. But when it is otherwise, it is death to me to neglect my own just vindication. 20-22. Do thou, great Judge, remove thy oppressing rod from off me, and let not the overwhelming awe of thy majesty terrify me: then will I, in the most bold and free manner, debate my cause with thee. 23. What, and how many, O God, are those heinous sins which require such grievous punishments? Or if I am thus afflicted for some particular crime, cause me to know it. 24. Why shouldst thou in anger thus withhold thy favours and comforts? Why shouldst thou hold and treat me as an enemy to thee? 25. How canst thou find in thy heart so violently to toss and grievously persecute me, who am so mean, weak, and contemptible in thy sight? And what honour canst thou acquire by it? 26. Thou passest the most severe sentence against me; and by

13 Hold⁸ your peace, let me alone, that I may speak, and let come on me what will.

14 Wherefore do I take my flesh in my teeth, and put my life in mine hand?

15 Though⁹ he slay me, yet will I trust in him; but I will maintain mine own ways before him.

16 He also shall be my salvation: for an hypocrite shall not come before him.

17 Hear¹⁰ diligently my speech, and my declaration with your ears.

18 Behold now, I have ordered my cause; I know that I shall be justified.¹

19 Who^a is he that will plead with me? for now, if I hold my tongue, I shall give up the ghost.

20 Only do not two things unto me; then will I not hide myself from thee.

21 Withdraw^c thine hand far from me; and let not thy dread make me afraid:

22 Then call thou, and I will answer; or let me speak, and answer thou me.

23 How many are mine iniquities and sins? make me to know my transgression and my sin.

24 Wherefore hidest thou thy face, and holdest me for thine enemy?

25 Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble?

26 For thou writest bitter things against me, and makest me to possess the iniquities of my youth.²

27 Thou putttest my feet also in the stocks,

afflicting me with the most tormenting troubles, bringest to my mind, and punishest me for, the crimes which were committed before I well knew what I did. 27. Thy fearful judgments compass me in so close and tormenting a manner that I cannot escape. They follow me at the very heels; the tokens of thy wrath are engraven on the very soles of my feet. 28. And under these my frail carcass gradually rots into death.

Ver. 1. [This] is not in the original, and the sense would be better expressed by its omission: 'Lo, mine eye hath seen all,' i.e. all that you have seen. My knowledge is as extensive as yours, consequently my judgments and views are deserving of as much credit as yours. P.]

Ver. 7. [Wickedly]—wrongfully accusing me with the view of honouring him. Deceitfully—fallaciously, sophistically. C.]

Ver. 12. [Delitzsch translates as follows:—'Your memorable words are proverbs of dust, your strongholds are become strongholds of clay.' The meaning is that their proverbs have no bearing on the questions at issue, and are therefore as ashes; their 'strongholds,' or 'choice arguments,' are weak and worthless as ramparts of clay. P.]

Ver. 14. [Job may literally have taken his 'flesh in his teeth' to alleviate some torturing pain, as in the mercy of God pressure sometimes affords relief. Put my life in my hand—freely offering it back to the Giver, longing and praying for death. All this is no want of reliance upon God, no wish to escape his scrutiny and judgment; for though he slay me, yet will I trust in him. C.—'Wherefore should I bear my flesh in my teeth? I take my life in my hands: i.e. Wherefore should I be intent on the preservation of my life, as a wild beast on the preservation of its prey, by carrying it away between its teeth? I will calmly submit to whatever danger comes, even to death itself. P.]

Ver. 27. [Thou putttest my feet also in the stocks. Of what kind they were is not known. From the following reference to paths, they were most probably a species of clog locked on the foot, and used to prevent a slave or prisoner from escaping.—Settest a print upon the heels of my feet. The allusion is very obscure; but if

A.M. cir. 2484.
B.C. cir. 1520.

6 Heb. wander.
Ps. 107:27. Is. 19:14; 24:20.

CHAP. XIII.

a ch. 32:8, 10. Ps. 78:34; 73:10.

b All this—all this scene of creation, and varied workings of providence, of which he had been discoursing from ver. 6 of the former chapter.—C.

c 2 Co. 11:5, 10, 22, 23; 12:11, ch. 12:3.

d ch. 11:5, 29, 34, 75; 23:37; 31:35. Is. 1:18, 41; 21:43, 26. Mt. 6:2, &c.

e There was no presumption in this, for God invites his rational creatures to reason with him, Is. 1:18.—C.

f ch. 42:7, 8; 16:21; 21:34; 11:3. 1 Ti. 7:22. 11:17.

g Lies, fallacies, sophisms.—C.

h Pr. 17:28. Am. 5:13. Ec. 5:3.

i ch. 6:13; 33:13; 34:2; 30:2. Pr. 8:6, 7.

j ch. 17:5; 32:21; 36:4; 8:6, 20; 15:6, 65.

k Pr. 24:23; Ju. 6:31.

l Accept his person—give a wrong judgment in his favour.—C.

m Or, height of greatness, ch. 9:14; 31:7. Ho. 10:12.

n As one man deceiveth another, can ye deceive him?—C.

o ch. 42:7, 8. Ps. 50:21; 22:12, 14; Ja. 2:9. Ec. 1:17.

p Or, height of greatness, ch. 9:14; 31:7. Ps. 44:4; Je. 5:22; 10:7, 10.

q Pr. 17:4; 4:7; 18:17; Is. 40:17; Ge. 18:27.

r Your remembrances—your recollections of ancient wisdom are as ashes, the fire, the light, the heat, extinct and ready to be swept out and scattered by the winds. Your bodies—your systems (the word body is often so applied), are as heaps of mud, shapeless, defining, and unstable.—C.

A.M. cir. 2484.
B.C. cir. 1520.

8 Heb. Be silent from me.

o ch. 7:11-10; 6:10; 10:1. p Ec. 4:5. Is. 9:20; 49:26.

q Ju. 12:1. 1 Sa. 19:5; 28:21. Ps. 119:100.

r Ps. 23:4; 138:7. Pr. 14:32. Ro. 8:39.

s ch. 23:4; 27:5; 31:1-37.

t Ex. 15:2. Is. 12:2. Ps. 118:5; 29:7. 1. ch. 19:25; 27:10; 14:3.

u Ps. 1:5. Is. 33:14. Mat. 24:51.

v 2 Cor. 12:31.

y Ec. 12:9, ch. 24:4. z Is. 45:24, 25. Ro. 8:33, 34. 2 Co. 1:12. Ac. 24:16.

1 Not before God, for he had confessed for his sins (ch. 7:20), but against the unjust and uncharitable accusations of his friends.—C.

2 ch. 17:11, 32, 20. Ps. 39:2; 32:34. Je. 20:9.

3 ch. 9:34; 35:33-7. d ver. 3; ch. 23:5-7.

e Ps. 39:10.

f ch. 23:41; 38:3; 40:4.

g Ps. 139:23; 19:12. ch. 36:8; 40:4; 42:6; 34:31; 10:2. Ju. 16:8, 9.

h Ru. 3:20. Ps. 10:1; 13:122. 1; 28:14; 102:15, 17. ch. 29:2, 3; 23:8, 9.

i ch. 16:9; 19:11; 33:10. La. 3:10; 2:5.

j Is. 42:3; 64:6. Mat. 12:20. 1 Sa. 24:4.

k Ru. 3:20. Ps. 82:1-18; 27:ch. 20:11. Je. 31:19.

l Entailest upon me the iniquities of my youth.—Note. The sins and faults of youth are generally excused under the softer names of thoughtlessness, folly, inexperience, and the like; but names will not change the nature of actions, and the sin of a youthful hour may darken the evening of the longest life. Lord, grant special grace to the young, whose knowledge is little, and their dangers are many! Ec. 12:1. 2 Ti. 2:22.—C.

m ch. 33:11. Ps. 88:8.

and ¹lookest² narrowly unto all my paths; thou settest a print upon the heels³ of my feet.

28 And⁴ he, as a rotten thing, consumeth as a garment that is moth-eaten.

CHAPTER XIV.

¹ Job entreateth God for favour, by the shortness of life, and certainty of death. ⁷ Though life once lost be irrecoverable, yet he waiteth for his change. ¹⁸ By sin the creature is subject to corruption.

MAN¹ that is born of a woman is ²of few days,² and full of trouble.

2 He³ cometh forth like a flower, and is cut down: he ⁴fleeth also as a shadow, and continueth not.

3 And dost thou ⁵open thine eyes upon such an one, and bringest me into judgment with thee?

4 Who⁶ can⁷ bring a clean thing out of an unclean? not one.

5 Seeing ⁸his days are determined, the number of his months are with thee; thou hast appointed⁹ his bounds that he cannot pass.

6 Turn¹⁰ from him, that he may rest,¹¹ till he shall accomplish, as an hireling, his day.

7 For there is ¹²hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.

8 Though the root thereof wax old in the earth, and the stock thereof die in the ground;

9 Yet through the scent¹³ of water it will bud, and bring forth boughs like a plant.

10 But man dieth, and wasteth away;¹⁴ yea, man giveth up the ghost; and ¹⁵where is he?

the stocks were, as we have supposed, *clogs*, the allusion may be to some peculiar mark upon the heel, whereby a runaway culprit might be distinguished and traced. C.]

REFLECTIONS.—Hot disputants generally magnify themselves and undervalue their opponents; and too seldom do they adhere to truth with proper exactness. There is great need then to pray that the Lord would mortify our pride, and keep us from the way of lying; and so far as is for his glory, keep us out of temptation. Deliberate lying is of all things most infamous. But what insignificant physicians are all but Christ to a sin-sick or wrath-sick soul! It is singularly criminal to manage the cause of God in a wicked and deceitful manner. What men call pious frauds are with God impious cheats; and devout persecutions are but horrid profanations of his name. Strict will be the scrutiny, and severe the rebukes of God, with respect to those found guilty of these things! No good intentions, no pious pretence, will avail at his awful bar. Let us then stand in awe of his perfections. Never let us, who are so mean and mortal, dare to contemn or trample on our neighbour. Never let us dare to exhibit weak and carnal remonstrances on God's behalf. But how supporting is it under trouble to have the testimony of a good conscience! and it is relieving to get our minds vented in kindly complaints. It is glorious, in the extremity of trouble, to be strong in the faith, giving glory to God, and coming boldly to his throne of grace, to ask mercy, and obtain grace to help us in the time of need. But how awful is it to find the greatest saints mingling their passions with their prayers! Lord, what is man, even in his best estate, if left to himself! And what a hell on earth sin sometimes forms for even the children of God! Sins long before committed fall with an awful weight on their conscience, and cause them to roar through disquiet of spirit. If then I find myself deserted of God; if I find my sins of youth remembered by him, and my present miscarriages strictly animadverted upon; if I find myself wasting away under his heavy hand, let me never murmur at his dispensations. Let me, holding fast his promise, believe him to be my friend, even

when he puts on the appearance of an enemy. Let me firmly expect the performance of his promises, even when all the ways leading to it are seemingly shut up. Let me rejoice in the Lord when he hath left me nothing else; and in dying moments let me derive from him my ever-living consolation.

CHAPTER XIV. Man that is born of a poor, weak, frail woman, through whom he derives guilt, curses, corruptions, and infirmities, is of few days, and so surfeited with troubles that he needs pity rather than a violent hand to cut him off. 2. He makes a sparkling and fair show for a few days or hours, and then is cut down by an untimely death, or gradually, and the eternal state. 3. And wilt thou, O God, debase thyself to take notice of, frown on, or contend with such an insignificant creature, or to hale to thy tribunal and execute strict justice upon me! 4. How is it possible for such as are sinfully corrupted themselves to am by nature no worse than others, be so peculiarly punished? 5, 6. Since the period of every man's life is unalterably fixed by thy purpose and providence, why shouldst thou now torment, and not let me alone, till I have contentedly accomplished my appointed service, and obtained the wished-for evening of death? 7-12. And the rather since there is no hope that men once dead will revive into life like the stumps of old trees in a well-watered soil; but will lie crumbled into dust, and quite insensible, till the last day. 13. O that thou wouldst hide me in the state of the dead, and cover me with a vail, till this storm of thy wrath, and in pity remember me! 14. Then, how- ever impossible it be for men to rise from the dead before the last day, I should patiently, all the days of my troublesome warfare, wait for my dying hour; and no less patiently wait for my glorious change at the resurrection. 15. Then, in love to thy poor creature, thou shouldst by death call me to thy judgment-seat, and I should readily come: and at the resurrection thou shalt,

11 As the waters fail from the sea, and the flood decayeth and drieth up;

12 So man ¹⁶lieth down, and riseth not: ¹⁷till the heavens be no more, they shall not awake, nor be raised out of their ¹⁸sleep.⁹

13 Oh that thou wouldest ¹⁹hide me in the grave, that thou wouldest keep me secret, until thy wrath be past; that thou wouldest ²⁰appoint me a set time, and remember me!

14 If a man die, ²¹shall he live again? all the days of my appointed time¹ will I wait till my ²²change come.

15 Thou shalt ²³call, and I will answer thee: thou wilt have a desire to the work of thine hands.

16 For now ²⁴thou numberest my steps: dost thou not watch over my sin?

17 My transgression is ²⁵sealed up in a bag, and thou sewest up mine iniquity.

18 And surely the mountain falling cometh to nought;² and the rock is removed out of his place.

19 The waters wear the stones: thou ²⁶washest away the things which grow out of the dust of the earth; and thou destroyest the ²⁷hope of man.

20 Thou ²⁸prevailest for ever against him, and he passeth: thou ²⁹changest his countenance, and sendest him away.

21 His sons come to honour, and he ³⁰knoweth it not; and they are brought low, but he perceiveth it not of them.

22 But his ³¹flesh upon him shall have pain, and ³²his soul within him shall mourn.

in love to me, call me up from the grave, and I will gladly obey. 16. But now thou wrathfully observest all the steps of my life, and, as it were, greedily mark- est the smallest trips of my conduct in order to punish them. 17. The least of my sins of infirmity is as care- fully preserved in thy remembrance against me as if it were a precious treasure; and thou huntest after forged calumnies to add to my sin and punish me for it. 18, 19. But there is no more hope of men's recovery from death, or of me from this calamity, than that fallen mountains should raise themselves up, or removed rocks resume their place, or worn stones should grow again; or that which is carried away by a flood should be brought back and the devastations repaired. 20. None can resist thy deadly stroke, but must pass into eternity whenever thou requirest. Thou wrathfully changest his countenance, spoilest his beauty, and ex- pellest him as a leper from thy camp on earth. 21. And then whatever glory, power, or honour, or what- ever debasement, disgrace, or misery, his posterity meet with, he neither knows nor regards it. 22. But his body, after pains in death, shall corrupt in the grave; and his soul, embittered in death, often removes to an eternal anguish in hell.

Ver. 4. [As water cannot by its own gravity rise higher than its fountainhead, neither can a descendant of Adam and Eve become by their own efforts better than they; and they, alas! were ungrateful rebels. Blessed be his name who, while we were yet enemies, hath reconciled us by the death of his Son, Ro. 5. 10. C.]

Ver. 5. [Job had before deplored his miserable state by nature, ch. 3. 1, and he here acknowledges himself to have been conceived and born in sin, cf. Ps. 51. 5; and he pleads the corruption of human nature, which is a consequence of the fall of man, as a reason for clemency on the part of God. It is remarkable that God himself after the flood had suggested that plea, as is recorded in Genesis' (Wordsworth). P.]

Ver. 9. [Scent. Literally, odour of water. The Arabs apply the word to any exhalation, whether aromatic or vaporous. C.]

Ver. 12. [There is a prophecy implied this declar-

CHAPTER XV.

1 *Eliphaz reproveth Job of impiety in justifying himself. 17 He proveth from tradition the disquietude of wicked men.*

THEN answered Eliphaz the Temanite, and said,
 2 Should^a a wise man utter vain knowledge,¹ and fill his belly with the east wind?²
 3 Should he reason with³ unprofitable talk?⁴ or with speeches wherewith he can do no good?⁵
 4 Yea, 'thou castest off fear, and restrainest prayer⁶ before God.⁴
 5 For thy mouth uttereth thine iniquity, and thou chooseth the tongue of the crafty.
 6 Thine own mouth condemneth thee, and not I; yea, thine own lips testify against thee.
 7 Art thou⁷ the first man that was born?⁸ or wast thou made before the hills?
 8 Hast⁹ thou heard the secret of God?¹⁰ and dost thou restrain wisdom to thyself?
 9 What¹¹ knowest thou that we know not?¹² what understandest thou, which is not in us?
 10 With us are both the grey-headed and very aged men, much elder than thy father.
 11 Are the¹³ consolations of God small with thee?¹⁴ is there any¹⁵ secret thing with thee?¹⁶

A.M. cir. 2484.
B.C. cir. 1520.

CHAP. XV.

a ch. 13. 2; 26. 11, 2; 3. Ho. 12. 1.
 1 Heb. knowledge of wind.
 2 Fill his 'bosom' with the east wind; the deadly storm, or tempestuous euroclydon, Ac. 27. 14.—C.
 3 Col. 4. 6. Mat. 12. 36; 37. 1 Ti. 1. 6; 7. 6. 4. 5.
 4 Heb. thou makest void. Ps. 36. 1. ch. 27. 10; 1 Pe. 3. 7. Jude 16, with Ec. 12. 13. ver. 25, 26.
 5 Or, speech.
 6 'Represseth humiliation' (M. Good), by denying that guilt, the acknowledgment of which must bring you to the throne of grace.—C.
 7 Heb. teacheth, ch. 9. 22-24; 12. 4. Pr. 13. 12. Ja. 1. 26.
 8 Mat. 26. 65. Lu. 19. 22. ch. 9. 20. Jn. 5. 45.
 9 Ec. 11. 3. Ps. 90. 2. Pr. 8. 25.
 10 Ro. 11. 34. Je. 23. 18; ch. 12. 21; 13. 5. 6. 1 Co. 2. 11.
 11 ch. 12. 3; 13. 26; 3. ch. 8. 8-10; 32. 6. De. 32. 7. He. 5. 12.
 12 ch. 5. 8-26; 11. 13-19.
 13 Ki. 22. 24. ver. 9.
 14 Any secret principle, possession, or hope, that you can substitute for the 'consolations of God' and whereby your heart carries you away (ver. 12) from listening to our admonitions and confessing your guilt before God?—C.
 15 m ch. 17. 2. 4. Ja. 1. 14. 15. Pr. 6. 12. 14. 17. 18. Ro. 8. 7. 8. Zec. 11. 8. Pr. 19. 3. Mal. 3. 13.
 16 o ch. 9. 22; 10. 3; 12. 6; 13. 22-27.
 17 p Ki. 8. 46. 2 Ch. 6. 38. ch. 14. 41; 5. 4. Ps. 14. 35; 5. 5. Pr. 20. 9. 1 Jn. 1. 8. 10. Ep. 2. 3.
 18 q ch. 4. 18; 25. 5.
 19 r In his holy ones, his ministering spirits. See note on ch. 4. 18.—C.
 20 s Ps. 14. 2. 4. Tit. 3. 3. Ep. 2. 3. 3. Ro. 1. 28-30; 8. 7. 10-18.
 21 t How much less, then, abominable and corrupt man! (M. Good), 'who drinketh, &c., with eagerness in his heart, and whose thirst is in many cases, but increased by indulgence.—C.
 22 u ch. 20. 12; 34. 7. Ps. 53. 1-4. Pr. 19. 28. 2 Pe. 2. 22.
 23 v ch. 5. 27; 13. 5. 6.
 24 w ch. 8. 8. Ps. 4. 1. 2. 78. 2-8. Ge. 18. 19. 15. 38. 19.
 25 x De. 32. 8.
 26 y Joel 3. 17. ch. 1. 15. 17.
 27 z 'No stranger,' no predatory invader, as the Sabeans and Chaldeans—an ungenerous allusion to the losses of property which Job had so lately sustained.—C.
 28 a ch. 36. 15. 1 Ti. 6. 9. 10. Ps. 14. Ja. 1. 14. 15. Ec. 9. 3.
 29 b Ps. 90. 12.
 30 c And a reckoning of years is laid up for the oppressor.—M. Good.
 31 d Heb. a sound of years. Le. 26. 36. Pr. 1. 26. ch. 3. 23.

A.M. cir. 2484.
B.C. cir. 1520.

12 Why doth thine¹⁷ heart carry thee away?¹⁸ and what do thine eyes wink at,
 13 That thou¹⁹ turnest thy spirit against God, and lettest²⁰ such words go out of thy mouth?
 14 What²¹ is man, that he should be clean; and he which is born of a woman, that he should be righteous?
 15 Behold,²² he putteth no trust in his²³ saints; yea, the heavens are not clean in his sight:
 16 How²⁴ much more abominable and filthy is man,²⁵ which drinketh iniquity like water?
 17 I will²⁶ show thee, hear me; and that which I have seen I will declare;
 18 Which wise men have told²⁷ from their fathers, and have not hid it:
 19 Unto²⁸ whom alone the earth was given, and no stranger passed among them.²⁹
 20 The wicked man³⁰ travaileth with pain all his days, and the number of years is hidden to the oppressor.³¹
 21 A³² dreadful sound is in his ears: in prosperity the destroyer shall come upon him.
 22 He³³ believeth not that he shall return out of darkness, and he is waited for of the sword.

c 1 Th. 5. 3. Ps. 73. 18-20. ch. 1. 13-19. Ex. vii. xiv. Is. 37. 36. d 2 Ki. 6. 33. Mat. 27. 5. Re. 13. 10. Ps. 15. 23. De. 28. 66, 67.

ation. 'They shall not awake till the heavens be no more'; consequently when the heavens do pass away they shall awake, there will be a general resurrection. P.]

Ver. 17. [A reference to the eastern method of sewing up and sealing purses of money, which pass current without opening, either for purchases or payment of debts. See Capper's *Passage to India*. C.]

Ver. 22. [A melancholy picture of life, a sore disease without human remedy. But, 'blessed are they that (rightly) mourn, for they shall be comforted.' 'The sorrow of the world worketh death; but godly sorrow worketh repentance to salvation,' 2 Co. 7. 10. C.]

REFLECTIONS.—If human life be so short, so sinful, and so wretched; if death and an awful eternity be so near; why should any be proud? Why unconcerned about spiritual, about eternal happiness? Why not live on that gracious God who hath a feeling of our infirmities; and look and long for that rest which remaineth for the people of God! Awful and awakening, though comfortable and heart-composing, are believing views of death and of the resurrection from the dead: and happy is the thought that while my body, as precious dust, sleeps in Jesus' arms of kindly care, my soul shall retire to sit with him on his throne, and there wait till my great, my last change come! If grace has changed my heart, death hath changed its nature to me: and the hope of a glorious resurrection is enough to support me under every human trouble. Everything around admonishes me of death: and nothing can resist it when God gives it the commission. Sharp are its pains and strange is the change it makes! It separates the chiefest friends! In view of it, to render me always content, let me maintain kind thoughts of God and a deep sense of my sin. And at last let it find me weaned from this perishing world, disengaged from all but a God in Christ; and singing, O death, where is thy sting! O grave, where is thy victory!

CHAPTER XV. Filled with indignation at the contempt which Job had discovered for him and his friends, Eliphaz replied, 2. Shouldst thou, who pretendest to wisdom, presume to throw forth such unsubstantial and boisterous nonsense; or to satisfy thy own conscience with such pernicious fancies? 3. Shouldst thou, instead of solid arguments, pour forth unprofitable wranglings? 4. Nay, shouldst thou cast off, and break through, all reverential regard to God, and refuse to pour forth thy humble complaints and prayers before him; and even tempt others to do the like? 5. Thy tongue proclaims the wickedness of thy heart, even

while, by pretences of respect to God, thou attemptest to cover thy impious principles and practices. 6. I need produce no evidence of thy impiety; thy own words sufficiently manifest and prove it. 7. Wast thou formed before every other creature that thou pretendest to be wiser and better than other men? 8. Hast thou been acquainted with the most secret counsels and mysteries of God that thou shouldst engross all wisdom to thyself? 9. What secrets hast thou learned that we do not fully comprehend? 10. Among us, and on our side in this debate, we have the most aged and experienced men. 11. Darest thou to condemn the divine admonitions and comforting promises which we have suggested, and undervalue our kind and consoling discourses, as if thou knewest some better way of comfort? 12. Why do thy inward lusts thus violently transport thee into such pride, fury, and scornful contempt. 13. That thou shouldst dare to rage against the Most High, and insolently arraign the equity of his providence? 14. Can the corrupted child of a sinful parent be innocent or righteous before an infinitely holy God? 15, 16. When the loftiest angels are not without their mutability and comparative imperfections, how inexpressibly and universally abominable must the man be who, with greediness and delight, commits the most criminal impieties? 17-19. Listen carefully while I clearly declare and demonstrate unto thee what I myself have observed, and which the wisest, most powerful, and wealthy princes of former ages have observed, professed, or believed, and informed their children of. 20. The wicked tyrant is never free from inward torment; he lives in continual dread of disasters, death, and damnation, never knowing how soon they may overtake him. 21. Consciousness of guilt keeps him in perpetual terror of approaching mischiefs. And never is the destroyer more ready to attack him than when he is in the height of his prosperity. 22. In trouble he despairs of deliverance; in the night he dreads being killed before morning; everywhere he fears; and is indeed exposed to the most certain and sudden destruction. 23. In the most destitute and vagabond manner he is obliged to wander for bread. He finds, by experience, that terrible and inevitable ruin is just ready to seize him. 24. Straiting distress and anguish shall terrify him; they shall quickly rush on and prevail against him, as a strong and furious army commanded by a valiant prince: 25. As the punishment of his daring impiety, because he defied and set himself in opposition to the Almighty. 26. Daring to sin in the most insolent and presumptuous manner, even amidst the tokens of the divine indignation, inflicted or impending; 27. Because, grown

rich, powerful, and successful, his only care is to pamper himself, and wallow in ease and luxury; 28. Dwelling in cities and stately houses, from whence he had driven, or murdered, the righteous proprietors; and which, by the curse of God, for his sake shall be quickly reduced to heaps of ruins, and he be obliged to shift for himself in the most miserable manner. 29. The riches and glory which he hath gotten by violence and oppression shall neither be lasting, complete, nor firmly rooted. 30. Having once entered into terrible and confounding troubles he shall never get out of them. The lightning, like flames of God's wrath, shall destroy his flourishing family and substance; and he himself shall be ruined and driven to hell by the threatened judgments of God, amidst his proud boasting. 31. Let therefore no one who is seduced to wicked or carnal security, trust in the uncertain profits, pleasures, or honours of this world, for vexations, losses, disappointments, and troubles shall be all he will get by them. 32, 33. These shall come upon him far sooner than he thinks. His riches, hopes, or children shall scarcely make their appearance, when, blasted by the justice of God, they shall all be reduced to ruin. 34. Thus suddenly and fearfully shall the stock and numerous family of hypocrites be utterly destroyed; and some terrible judgment of God shall consume the house built up by or stored with ill-gotten goods. 35. With no small pains such wicked men plot and practise mischief against others; but in the issue it usually brings ruin upon themselves.

Ver. 10. [The argument from experience is a good one; that from mere age is nothing. To give experience weight, there must be, (1) Capacity to observe; (2) Right disposition of heart towards God and man; (3) Light of truth, light of the Spirit (1 Jn. 5. 6) to guide; (4) Memory accurately to recollect, 1 Co. 15. 21; and (5) Sound judgment to compare and decide, 2 Tim. 5. 7. Truly such experience is a glorious guide to the possessor and to others; but all other experience, however lengthened, is but that of a blind man with colours—study without discovery, and words without meaning to him that utters them. C.]

Ver. 20. [From ver. 20 to the end of the chapter the speaker appears to be reciting the choice sayings of the sages of antiquity. This speech, therefore, is deserving of special note. It affords a most interesting view of the philosophy, morality, and theology of remote antiquity. There is a depth of thought, a force of truth, and terseness and beauty of expression in these words which give a high idea of Job's Arab forefathers. P.]

Ver. 28. [Desolate cities. God, who in his providential judgments has smitten the proud sinner, makes

23 He 'wandereth abroad for bread, saying, Where is it? he 'knoweth that the day of darkness is ready at his hand.

24 Trouble^o and anguish shall make him afraid; they shall prevail against him, as a king ready to the battle.

25 For he 'stretcheth out his hand against God, 'and strengtheneth himself against the Almighty.

26 He 'runneth upon him, *even on his neck*, upon the thick bosses of his bucklers;¹

27 Because he 'covereth his face with his fatness, and maketh collops of fat on *his flanks*.

28 And he dwelleth in 'desolate cities, *and* in houses which no man inhabiteth, which are ready to become heaps.

29 He 'shall not be rich, neither shall his substance continue, neither shall he prolong the perfection thereof upon the earth.²

30 He 'shall not depart out of darkness: the flame shall dry up his branches, and 'by the breath of his mouth³ shall he go away.

desolate his cities, and scatters his ill-gotten wealth. The verification of which may be specially seen in the ruined cities of Edom, where we believe Job dwelt; the ruins, the very tombs of which are now inhabited by such a wretched race—wretched in poverty and wickedness—as Job here describes. C.—It would appear that two distinct classes of sin are here traced, both of which eventually entail punishment:—1. Arrogant opposition to God, described in ver. 25–27. Rebellion, insolence, defiance, and carnal security are the developments of this arrogance. 2. Callous and proud contentment on the ruins of the prosperity of other men, as set forth in ver. 28. Here the powerful sinner is represented as taking possession, with haughty carelessness, of those cities and houses which had been desolated by the judgment of Heaven; and which were intended to remain as perpetual monuments of God's wrath. P.]

Ver. 33. [The olive-tree only bears fruit fully every second year. But it blossoms with equal luxuriance every year. In those years in which it does not bear the blossoms fall off; no berries are formed. How graphic, therefore, is the language of this verse! P.]

REFLECTIONS.—Men too often hold fast the false principles which they have once imbibed: and it is much easier to treat an adversary with contempt than to answer him with reason. Disputants often turn revilers rather than reasoners; and charge their opponents with things which they utterly abhor. And none are more ready to indulge pride and self-conceit in themselves than those who rage against it in their neighbours! Old men often rather boast of their knowledge and wisdom than possess it. But surely it is a humbling sight to see men so corrupt in nature, so abominable in practice; and amazing that God should love any such, and deliver them from the pit of corruption! In the study of true knowledge the experience and observation of others, as well as our own, are an excellent help. But how unbounded is the patience of God that can bear with wicked monsters so long! Yet little external happiness have they even in this world. Their seemingly purest prosperity is mingled with gall and wormwood. But if they are miserable in this world, which is their heaven, what must they be in death, in judgment, in hell!

CHAPTER XVI. To this Job replied, 2. Thou hast but repeated the senseless and tormenting jargon which I had heard before. Instead of comforting, you plague, harass, and tempt me to despair. 3. When wilt thou make an end of such idle and impertinent discourse? What has instigated and emboldened thee to answer me in this censorious, scornful, and peremptory manner? 4. Were your condition and mine exchanged I could easily insult you with a multitude of words, and deride you in a grave or scornful manner. 5. I could furiously bear you down with my mouth,

and restrain my lips from uttering a single sentence of consolation;—though I hope I should rather attempt to encourage, strengthen, and comfort you. 6. But now, indeed, whether I boldly defend my innocence and pour forth my complaints, or whether I forbear, my frightful sores and griefs are nothing eased. 7. This terrible trouble has quite tired me out, and made my life a burden to me. Thou, O God, hast, with thy thunderbolts and fiery tempest, utterly destroyed my large family and all that pertained to me. 8. While others murder my character and torment my spirit, thou, by plagues and griefs, hast so wasted and disfigured my body that it testifies my great affliction, and is employed against me as a witness of my great wickedness. 9. Meanwhile my pretended friends, who indeed implacably hate me, tear my reputation and torment my spirit with their speeches. They reproach me in the most spiteful and outrageous manner; and while their eyes sparkle with anger, they cruelly set themselves to spy out every, even the least, occasion to calumniate me. 10. They behave like wild beasts, gaping to devour or deride me; they treat me with the most cruel and abusive scorn and contempt; they have met together to satisfy their infernal malice in tormenting me. 11. And God hath quite abandoned me, chained me up, and dreadfully cast me down into the hands of these and other wicked men, to be abused by them as they please. 12. Great was my former happiness and prosperity; but now God has trodden and bruised me in the press of his wrath, and made me, as it were, to boil over with dregs of trouble and desperate complaints. In the most tormenting manner he has ruined my soul, body, my children, and all that I had: he has set ^{up} as a distinguished butt of his fearful indignation. 13. Devils, wicked men, calamities and diseases, as the instruments of his judgment, compass me round about. Without mercy he torments me with the most exquisite pains in my body, anguish of mind, and terrors of conscience. 14. As a battering-ram he breaks through me with breach upon breach, still adding one dreadful plague to another: he furiously rushes upon me with the almighty force of his wrath, which I can by no means withstand or support. 15. The sackcloth I had put on all over my body, to mark my deep mourning and humiliation under his mighty hand, sticks to my ulcers; and exhausted with wounds of trouble, I have sat down on this dunghill, where all my former authority and honour are changed into contempt. 16. My face is terribly burned and tormented with trickling tears; and the very substance of my eyes is almost consumed with weeping, so that I look like one dead and rotting; 17. Although I was never a violent oppressor of men, or a hypocritical worshipper of God. 18. O earth, if I have been guilty of bloodshed or oppression, conceal it not: let the dogs lick my blood when I am dead, and let neither God nor men regard my complaints or cries for pity while I am alive! 19. But

A.M. cir. 2484.
B.C. cir. 1520.

Ge. 4.12. Ps. 59.15;
109.3.
He. 10.27. Is. 33.14.
ch. 18. 5–20, with
Ps. 22. 1–21; 77. 1–10; 88.
1–18. Ro. 8.9.
4 Mal. 3.13. Le. 26.
14.15.21.23. Ro. 8.7,8.
Is. 27.4.28.15.22.
1 ch. 9.
4 Ex. 2.2.3.15.37.4.6.
20. Ps. 73.9. 2 Ch.28.
22.
1 Calmet, Clarke,
and Good think God
is described as as-
sailing the presumptu-
ous sinner; Poole,
Henry, Scott, &c.,
think the sinner is
described as warring
against God. On at-
tentive consideration
we agree with the for-
mer view, adopting
the translation of
Good, 'He shall press
upon him at the neck,
through the mailed
bosses of his buck-
lers.' See ch. 16.14–C.
1 De. 32.15–18. Ps. 17.
10; 78.31.72.7. Je. 46.21.
Am. 4.1. Pr. 1.32.
Am. Ps. 73. 18–20, ch.
3.14; 5.3. Mi. 7.13. Je. 17.
5.6. Zec. 5.4. Pr. 3.33.
w. ch. 20.22. Ps. 73. 18–
20. 1 Th. 5.3. 1 Ti. 6.9–10.
2 The result of the
sinful course of con-
duct begins to be in-
dicated in this verse.
Because he has ac-
quiesced thus, 'he shall not
be rich,' &c.—P.
2 Mal. 3.18. 22. 13.
25.41.46.51.2 Th. 1.8.9.
7 Is. 11.40.30.32. Th.
2.8. Re. 10.15. ch. 4.9.
3 Of whose mouth?

A.M. cir. 2484.
B.C. cir. 1520.

of God's, or the sin-
ner's? Of the sinner's;
as if he had said, As
his breath goes forth,
is commingled in the
air, and seen no
more, so speedily and
so irreversibly is
the sinner gone, Ps.
104.20.146.4.—C.
2 Pr. 11.4. Ec. 1.2.14.
22.8. Ho. 8.7. Ga. 6.7,8.
3 Or, cut off, ch. 22.
Ps. 55.23. Ec. 7.17. 1
Ki. 21.17. Sa. 26.10.
4 The judgment on
his vanity shall come
before his plans have
got time to take
effect.—C.
5 The *olive* is pecu-
liarly liable to have
its tender flower de-
stroyed. See Chan-
dler's *Travels in
Greece*, p.126.—C.
6 Ps. 137.8. Is. 33.
7 Is. 14.2. 12.12, with
ch. 1.14–19.
8 Am. 5.11,12.
9 Ps. 7.14. Is. 59.4.
Ho. 10.13. Ga. 6.7,8.
6 Or, iniquity.

CHAP. XVI.

a Or, troublesome,
ch. 13.4. Phil. 1.16, with
ch. 13.11.
b Heb. words of
wind, ch. 15. 2, 3; 8.2;
12.2,3; 13.2,4.
c 1 Pe. 3.9. Mat. 5.44.
1 Co. 13.1.
d 2 Ki. 19. 21. Ps. 22.
7.44.14.109.25. Je. 38.
16. La. 2.15.

31 Let not him that is deceived trust in 'vanity, for 'vanity shall be his recompence.

32 It shall be 'accomplished before his 'time, and his branch shall not be green.

33 He shall shake off his unripe grape as the vine, and shall cast off his flower as the olive.⁵

34 For^t the congregation of hypocrites shall be desolate, and fire shall consume the 'taber-
nacles of bribery.

35 They^o conceive mischief, and bring forth vanity,⁶ and their belly prepareth deceit.

CHAPTER XVI.

1 Job reproveth his friends of inhumanity toward him. 17 He sheweth the pitifulness of his case. 17 He maintaineth his innocence.

THEN Job answered and said,
2 I have heard many such things; 'mis-
erable comforters are ye all.

3 Shall 'vain words have an end? or what emboldeneth thee that thou answerest?

4 I also 'could speak as ye *do*: if your soul were in my soul's stead, I could heap up words against you, and 'shake mine head at you.

what need these imprecations when even now the all-seeing God, who dwells in the lofty regions of heaven, is the ear and the eye witness of my virtue and true piety! 20. My companions mock and scoff at me as a hypocrite; but my soul, with floods of tears, earnestly appeals to God and begs, 21. That he would thoroughly and clearly examine my cause, and give a decision between me and my reproaching friends; 22. Since, if it be not done quickly, my troubles will soon make an end of me, and then it will be too late.

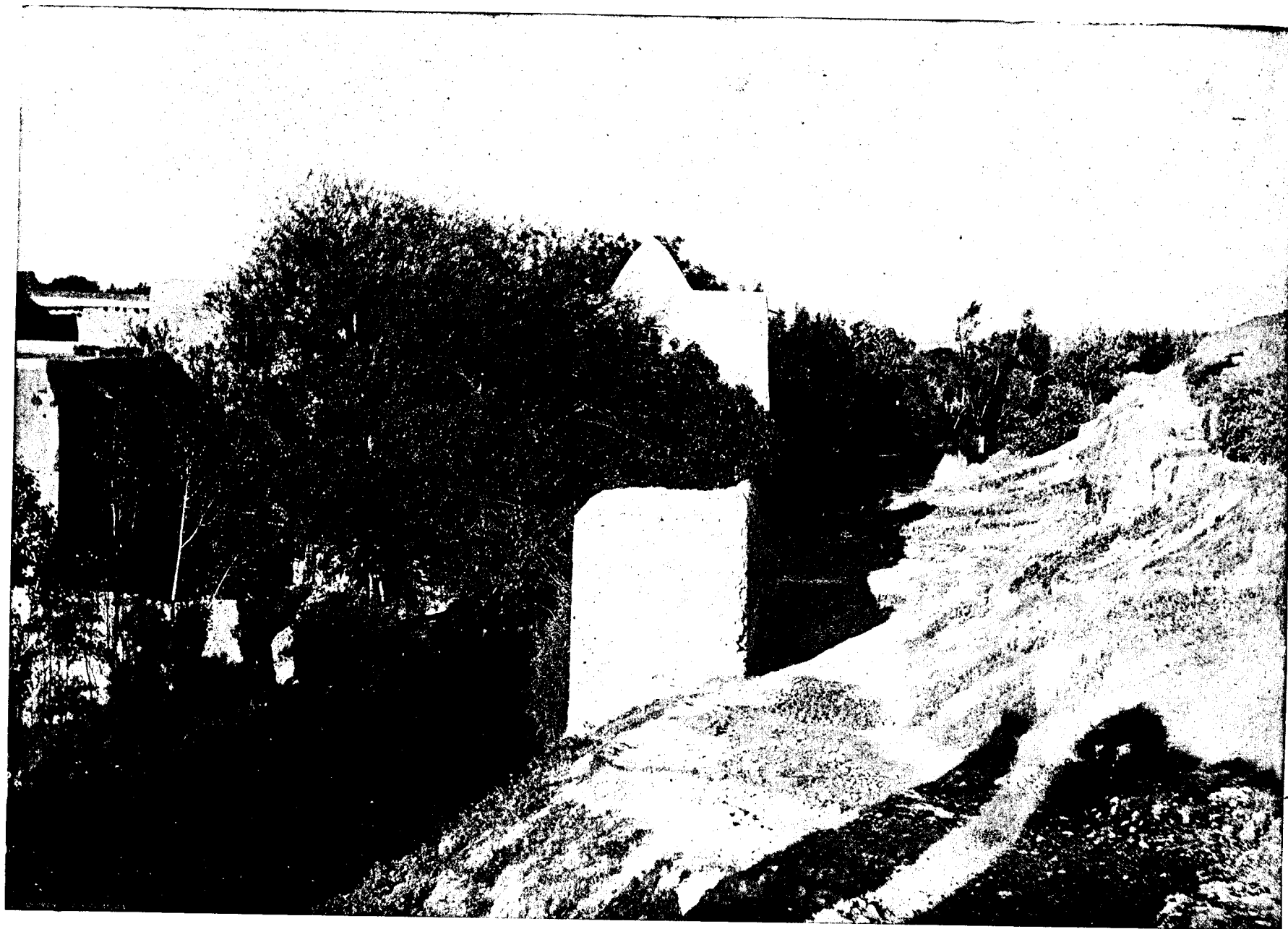
Ver. 4. [It is worthy of remark that this signal of contempt was used against our Lord upon the cross, Mat. 27. 39; Mar. 15. 39. But like all other visible signs of thought or feeling, it may have various significations, but usually those of doubt, sorrow, dissatisfaction, or scorn. C.—Job's anger is now kindled by the reproaches and false accusations of his 'vexatious comforters.' He shows his anger in his bitter and passionate retort. His anger not only leads him to sinful excess in replying to his assailants, but even to assume something like a tone of irreverence toward God. P.]

Ver. 7. [Turning from his accusers Job here directs his words to God, whom he regards as the cause of all his sufferings. It is now painful to hear Job's repinings and complaints. P.]

Ver. 15. [Horn. The horn of an animal is often both its defence and ornament. Hence the horn has been employed in Scripture as the emblem of power and glory, De. 33. 17; Ps. 132. 17. Job's losses, though great, had still left him the possession of his lands; but he had laid down all his emblems of authority, and humbled himself in the dust. C.]

Ver. 18. [These are words of deep pathos and great power. Yet they show that Job was not yet conscious of his true state as a sinner. He dares even to appeal to Heaven for a testimony of his innocence, and consequently, to some extent, of the injustice dealt out to him. His faith, however, has not yet deserted him. For life he has no hope, but he looks beyond it. P.]

REFLECTIONS.—Often much is said, and yet nothing to the purpose: and miserable comforters to a wounded spirit are all duties, all friends, if God continue his frowns! Nothing but Jesus' blood—nothing but JEHOVAH'S 'mercy—can grant any solid relief. Nay, alas! men are often most cruel and harsh when they ought to be most tender and compassionate: and those who riot in prosperity and ease seldom lay much to heart the case of their extremely distressed brethren. But though complicated and terrible are the troubles of saints in this world, unspeakably more so are the troubles of the wicked in hell, where there is nothing but remorse—but torment in all its horror! Happy are they who are here purged in God's furnace! They sow in tears, but shall reap in joy. And however hard it be to bring down their mind to their lot, the testimony of their good conscience, sprinkled with Jesus' blood, shall comfort them now. They have a good



MILL ON JERUSALEM ROAD, DAMASCUS—THE TRADING POINT OF THE HAURAN WHERE JOB LIVED. [Job xvi:1.]—The traditions of the Arabs which make the Hauran in the neighborhood of Damascus, the home of Job, are not to be despised. In no part of the world have the native races undergone so little change as in this region. To this very day the descendants of the contemporaries of Job, and perhaps his own, live on the same plains once occupied by their ancestors. This

gives to the tradition that fixed the home of Job in the Hauran a very different value from what it would have in a country where the people were continually changing. Chrysostom, speaking of pilgrimages in his day, said: "Many pilgrims come from the ends of the earth to Arabia in order to seek for the dung hill on which Job lay, and with rapture to kiss the ground where he suffered." We give as illustrating this traditional history concerning the land of Uz a picture of the mill on the Jerusalem Road at Damascus.

Job sheweth the pitifulness of his case.

JOB XVII.

He appealeth from men to God.

5 But I would strengthen you with my mouth, and the moving of my lips should assuage¹ your grief.

6 Though I speak, my grief is not assuaged; and though I forbear, what am I eased?²

7 But now he hath made me weary: thou hast made desolate all my company.³

8 And thou hast filled me with wrinkles, which is a witness against me: and my leanness rising up in me beareth witness to my face.

9 He teareth me in his wrath who hateth me: he gnasheth upon me with his teeth; mine enemy sharpeneth his eyes upon me.

10 They have gaped upon me with their mouth; they have smitten me upon the cheek reproachfully, they have gathered themselves together against me.

11 God hath delivered me⁵ to the ungodly, and turned me over into the hands of the wicked.

12 I was at ease, but he hath broken me asunder: he hath also taken me by my neck, and shaken me to pieces, and set me up for his mark.

13 His archers compass me round about; he cleaveth my reins asunder, and doth not spare: he poureth out my gall⁶ upon the ground.

14 He breaketh me with breach upon breach; he runneth upon me like a giant.

15 I have sewed sackcloth upon my skin, and defiled my horn in the dust.

16 My face is foul with weeping, and on my eyelids is the shadow of death;

God to appeal to as their judge and friend. Their tears shall be put into his bottle and marked in his book; and death, but destitute of its sting, shall soon set the prisoners free into a glorious eternity.

CHAPTER XVII. My spirit is maimed, broken, and confounded with trouble; and my breath stinks, as in dying persons: the days of my life are thunderstruck, shortened, and debased: nothing but the grave remains for me. 2. O God, do not my friends bitterly mock and deride me as a wicked hypocrite? And does not my mind so dwell and pore on their proud, insolent, and exasperating speeches that I cannot sleep nor mine eyes refrain from tears? 3. Come then, give me undoubted assurance that thou wilt take my cause in hand and do me justice; or give me an impartial man like myself, who in thy stead shall debate the matter with me. 4. For as for these my friends, thou hast withheld from them a common capacity to understand thy providential dispensations, therefore they can never be honoured to judge my plea. 5. He who flatters friends in their wickedness because of their prosperity, or who manifestly makes a prey of them, his posterity shall pine away in disappointment and misery. 6. Alas! both God and my friends now combine to expose me to the common contempt of the people, though lately I was their darling and the matter of their praise. 7. My eyes are rendered dim, and my mind stupefied with grief, and my body is wasted to a skeleton. 8. Upright saints in after-times shall be astonished at the sovereign dispensations of God, and the cruel abuse of my friends, with respect to me; and shall be excited to the utmost detestation of hypocrites who uncharitably censure the afflicted. 9. And, notwithstanding every scandal or discouragement, persons truly righteous shall persevere in their course of piety and virtue, and become more and more confirmed and active in it. 10. And as for you, my friends, either repent of your rash censures, or examine my cause over again; for hitherto none of you have spoken to the point. 11.

Whatever hopes you give me of recovering my wonted prosperity, I find I am a dying man, and all my designs, even the most fixed and dear, are at an end. 12. My tormenting pains and anxious thoughts keep me awake through the whole night; or if I get any moments of ease, it is but little and soon over. 13. I expect, I wait for nothing now but an entrance into the state of the dead; and I have prepared for and expect speedily to lie down in the grave. 14. In the form of my trouble, and in the exercise of my mind, I have contracted a relation to and familiarity with death, corruption, and worms. 15. The future prosperity with which you attempt to flatter me, and the temporal happiness you would have me expect, are a mere imagination. 16. These hopes shall quickly appear buried in the grave along with myself.

Ver. 1. [The graves are ready for me. The sepulchres of Edom are generally in extensive chambers, scooped out in the rocks. In these are numerous niches or shelves ready to receive the dead bodies. C.]

Ver. 3. [Lay down now, be bondsman (or surety) for me with thyself; who else should furnish surety to me?] This is a very remarkable passage. God is conceived of by Job in a double capacity; as a judge, who tries and condemns Job for his sins, and as a bondsman or surety, who takes the place of the guilty, and pledges himself for him. It would seem that Job was enabled by faith to look to Christ, the great Saviour and redeemer of the people. P.]

Ver. 5. [Not merely shall he be disappointed, but his children shall be ruined through his vain and unfulfilled expectations. C.]

Ver. 6. [Tabret. The translation of this word is diversified, according to the opinion entertained of its derivation. As it is, however, evident that Job is speaking of the present, and not of his past condition, we are disposed to adopt the translation of Tyndale, 'He hath made me a by-word of the common people. I am his jesting-stock among them.' Heath translates it prodigy, and Good translates it adard. C.—'And

17 Not for any injustice in mine hands: also my prayer is pure.

18 O earth, cover not thou my blood, and let my cry have no place.⁷

19 Also now, behold, my witness is in heaven, and my record is on high.⁸

20 My friends scorn me: but mine eye poureth out tears unto God.

21 Oh that one might plead for a man with God, as a man pleadeth for his neighbour!⁹

22 When a few years¹ are come, then I shall go the way whence I shall not return.

CHAPTER XVII.

1 Job appealeth from men to God. 6 The unmerciful dealing of men with the afflicted may astonish, but not discourage the righteous. 11 His hope is no longer in life, but in death.

MY breath is corrupt,¹ my days are extinct, the graves are ready for me.

2 Are there not mockers with me? and doth not mine eye continue² in their provocation?³

3 Lay down now, put me in a surety with thee; who is he that will strike hands with me?

4 For thou hast hid thy heart from understanding, therefore shalt thou not exalt them.

5 He that speaketh flattery to his friends, even the eyes of his children shall fail.

6 He hath made me also a by-word of the people; and aforetime⁵ I was as a tabret.

7 Mine eye also is dim by reason of sorrow, and all my members⁶ are as a shadow.

8 Upright men shall be astonished at this, and the innocent shall stir up himself against the hypocrite

9 The righteous also shall hold on his way;

I became as one in whose face they spit; that is, an utter abomination. The parallelism shows that this is the true meaning of the Hebrew word *tophet*. P.]

Ver 13. [Job gives way to despair. His comforters had become tormentors. They had shown utter ignorance of his state, his sufferings, and his wants; and now he resigns himself to his fate.—'If I hope, it is for the grave as my house; in darkness I make my bed.' P.]

Ver 16 [Job's only hope of relief is in death. He believes his disease to be incurable; his life is miserable; he longs for its close; and in the grave alone does he see rest from trial and sorrow. P.]

REFLECTIONS.—Happy are those who have spiritual breath which cannot corrupt; life that can never fail; who have their portion in eternal blessedness, and are ready for their grave! If cruel friends exasperate my spirit and drive sleep from mine eyes, let Jesus, as my surety and redeemer, be the ground of all my hope and the source of all my joys. God can easily infatuate the wisest when they abuse his gifts. And it is mad to pursue honour and advancements by sinful methods, particularly in employing the wisdom which he has given against his cause and interest. Vain is the inconstant applause of men. While we are great the world admire us; but when depressed and poor they condemn or abhor us. But though we see things in providence which we cannot account for, we must not stagger through unbelief. And if we are faithful to God we must be zealous for his cause and take part with his oppressed people, whose bitterest enemies are usually formal hypocrites. They who are through faith brought into the way, Jesus Christ, and a course of holiness, strive not to faint or fail; nay, even difficulties and opposition quicken them. Many great pretenders to wisdom can give no profitable instructions in a day of trial; and empty are the promises and vain the hopes of carnal minds. How debasing to proud men are death and the grave! And even good men are apt to despair of that which God

and he that hath 'clean hands shall be stronger and stronger.

10 But as for you all, do ye "return, and come now: for I cannot find "one wise man among you.

11 My days "are past, my "purposes are broken off, *even* the thoughts⁸ of my heart.

12 They "change the night into day: the light *is* short¹ because of darkness.

13 If I "wait, the "grave *is* mine house: I have made my bed in the darkness.

14 I have said² to corruption, "Thou *art* my father; to the worm, *Thou art* my mother and my sister.

15 And where *is* now my "hope? as for my hope, who shall see it?

16 They⁹ shall go down to the bars of the pit, when *our* rest together *is* in the dust.

CHAPTER XVIII.

¹ Bildad reproveh Job of presumption and impatience. ⁵ The calamities of the wicked.

THEN answered Bildad the Shuhite, and said, 2 How long *will it be ere* 'ye "make an end of words? mark, and afterwards we will speak.

3 Wherefore are we counted 'as beasts, and reputed vile in your sight?

A.M. cir. 2484.
B.C. cir. 1520.

1 Ps. 24.4. Go. 10.5.
2 Heb. shall add strength. 11. 40. 31. 2. Co. 4. 16.

3 Heb. 6.29. Je. 7.3. Pr. 26.10.

4 Go ye hence and begone.—Af. Good.

5 ver. 4. ch. 32. 9. 27. 7.

6 Heb. 6.5. 5. 25. 16. 22.

7 Pr. 16. 9. 19. 21.

8 Heb. the possessions.

9 De. 28. 67. ch. 7. 3. 4.

10 The troubled thoughts of my heart change night, the time of sleep and rest, into day, the time of working and labour, and the day that should bring light and joy is short and gloomy, because of the darkness of my sorrows.—C.

11 Heb. near.

12 ch. 8. 6. 11. 15. 17. 5.

13 ch. 30. 23. 10. 21. 22.

14 Ec. 12. 5. 7. 18. 5. 7. 4. Ge. 3. 19.

15 Heb. cried or called.

16 Ps. 49. 14. ch. 17. 26.

17 ch. 24. 20. 19. 26.

18 ch. 5. 16. 8. 22. 6. 11. 19. 10.

19 My hopes, ver. 11. 15. 2. Co. 1. 9. Ec. 3. 11.

20 ch. 18. 14. 17. 19. 30. 23. Jonah 2. 6.

21 Heb. 6. 5. 5. 25. 16. 22.

22 The frequent allusion to strength seems to indicate the snaring of the elephant, who is generally taken by a pitfall and tamed by hunger.—C.

23 Some terrible trouble. Ec. 6. 8.

24 ch. 8. 14. 11. 20. Ps. 52. 5. 112. 10. Pr. 10. 28.

25 Destruction, ver. 12. ch. 20. 19. 28. Pr. 3. 33. Ec. 5. 4. Je. 9. 27.

26 Desolation shall dwell in his tabernacle, taking possession, and expelling its temporary occupant.—C.

27 ch. 12. 7. 17. 4. 10. Ps. 73. 22. Ec. 3. 18.

CHAP. XVIII.

1 Bildad addresses Job in the plural, conjoining him with that corruption and that worm which he had avowed as his kindred, and with which he purposed soon to rest in the dust, ch. 17. 14. 16.—C.

2 ch. 11. 2. 3. 32. 3. 5. 13. 5. 6.

3 ch. 12. 7. 17. 4. 10. Ps. 73. 22. Ec. 3. 18.

A.M. cir. 2484.
B.C. cir. 1520.

4 ch. 13. 14. 16. 9. 17. 1. 11. 16.

5 Heb. his soul.

6 Nevertheless.

7 Pr. 13. 9. 20. 20. 24. 20. 20. 5. Mat. 25. 29. Zec. 11. 17.

8 1 Ki. 13. 5. Re. 18. 23. ch. 21. 17. Mat. 6. 23.

9 Pr. 4. 12. ch. 20. 22. His most resolute and vigorous attempts.

10 ch. 5. 12. 13. Ec. 3. 9. Pr. 1. 30. 32.

11 Pr. 5. 22. 29. 6. ch. 22. 10. 1. Ti. 6. 9. 10.

12 A pit dugged and covered over with weak cross timbers and grass, a common method of taking wild animals.—C.

13 Ec. 12. 13. 32. 3. Ps. 116. 18. 14. 15. 2. Ti. 2. 26.

14 ch. 5. 5. 15. 17.

15 The night robber of preserved parks.

16 Boothroyd translates it *noise*.—C.

17 Heb. hidden.

18 ch. 8. 14. 11. 20. Ps. 52. 5. 112. 10. Pr. 10. 28.

19 Cause him to flee with terror.—C.

20 Heb. scatter him.

21 ch. 15. 23. 24. 1. Sa. 2. 5. 36. Pr. 1. 27. Ps. 7. 12. 14. 17. 18. 20. 7. Ti. 5. 3.

22 Heb. bars.

23 The frequent allusion to strength seems to indicate the snaring of the elephant, who is generally taken by a pitfall and tamed by hunger.—C.

24 Some terrible trouble. Ec. 6. 8.

25 Destruction, ver. 12. ch. 20. 19. 28. Pr. 3. 33. Ec. 5. 4. Je. 9. 27.

26 Desolation shall dwell in his tabernacle, taking possession, and expelling its temporary occupant.—C.

27 ch. 12. 7. 17. 4. 10. Ps. 73. 22. Ec. 3. 18.

4 He "teareth himself² in his anger: shall the earth be forsaken for thee? and shall the rock be removed out of his place?

5 Yea,³ the⁴ light of the wicked shall be put out, and the spark of his fire shall not shine.

6 The "light shall be dark in his tabernacle, and his candle⁴ shall be put out with him.

7 The "steps of his strength shall be straitened, and his "own counsel shall cast him down.

8 For "he is cast into a net by his own feet, and he walketh upon a snare.⁵

9 The "gin shall take him by the heel, and "the robber⁶ shall prevail against him.

10 The snare *is* laid⁷ for him in the ground, and a trap for him in the way.

11 Terrors¹ shall make him afraid on every side, and shall drive him⁸ to his feet.⁹

12 His strength shall be "hunger-bitten, and destruction *shall* be ready at his side.

13 It shall devour the "strength² of his skin: *even* the "first-born of death shall devour his strength.

14 His¹⁰ confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors.

15 It¹¹ shall dwell in his tabernacle,³ because

really intends for them. Happy are they who rest in Christ here—they shall rest in death and in heaven for ever and ever!

CHAPTER XVIII. In no small heat of spirit Bildad replied, 2. How long wilt thou cast forth such confused, double-meaning, and unintelligible words, as if you wanted to entrap us? Declare plainly what you intend, and after that we shall deliver our minds with the utmost clearness, freedom, and boldness. 3. For to what purpose is it to talk with one who looks upon us as a company of dull beasts, into whom nothing of wisdom can enter! 4. With impatient rage you tear and torment yourself. Must God, to humour thee, suspend or cease his government of the world, and leave everything to chance: or must he alter his immutable counsels or the fixed laws of his providence? 5. But say what thou wilt, though the wicked man may prosper for a while, all his splendour and apparent happiness shall quickly come to an end. 6. The wealth and honour of his family shall be turned into misery, contempt, and sorrow, together with himself. 7. His bold and resolute attempts to increase or maintain his prosperity shall be unsuccessful and involve him in insurmountable difficulties, and his own devices shall prove the means of his overthrow. 8. His own wiles and works bring him into inextricable difficulty and distress; and every step he takes in prosecution of his designs, or in the way of pleasing himself, is attended with perpetual danger and farther ensnares him. 9. While ruinous snares take hold of and entangle him, they who thirst for his blood, wealth, or honours shall prevail against him. 10. Even when he neither foresees nor fears it, he is always in danger of some sudden mischief. 11. Unexpected and overturning terrors shall fearfully affright him on all hands and waste him away on his feet, while they make him to run from place to place for safety. 12. Sorrows shall insatiably, as with intense hunger, feed upon him, till his strength, wealth, and honour be entirely wasted; and nothing but prepared and terrible destruction shall everywhere attend him. 13. Rottenness, fearful affliction, and a miserable death shall consume his flesh and bones. 14. Whatever he relied upon for the support of himself and his family shall utterly fail him and hasten his unhappy death; while terrors, as a mighty king, shall drive him into the depths of hell. 15. Terrors, despair, and destruction shall dwell in his habitation, which he unjustly acquired; and thunder and lightning, or some

exemplary judgment, like that of Sodom, shall destroy it. 16. His whole estate, habitation, and family shall be irrecoverably ruined. 17. And the very name of him shall be buried in everlasting infamy and forgetfulness. 18. He shall be driven from his prosperity and life into misery and death, and chased out of the world as a nuisance into eternal woe. 19. None of his descendants or kindred shall long survive him to keep up his remembrance. 20. They, on every side, who behold, and they who afterward read or hear of the fearful justice of God upon him, shall be astonished and terrified at it. 21. This, indeed, is a just description of the miserable condition of the wicked at last; and thus shall those who dishonour God be abased.

Ver. 4. [Bildad in the first member of the sentence addresses his friends, describing Job; in the second he addresses Job: 'Shall the earth be forsaken for thee?' shall God leave off the care of all his other works to attend to thy vain complaints, and anticipate the final judgment to gratify your sinful impatience? C.—The meaning of the passage is:—Dost thou imagine that by thy vehement conduct, by which thou art become enraged against thyself, thou canst effect any change in the established divine order of the world? It is a divine law that sufferings are the punishments of sin; thou canst no more alter this than that at thy command, or for thy sake, the earth, which is appointed to be the habitation of man, will become desolate; or that a rock will remove from its place. P.]

Ver. 10. [Delitzsch translates as follows:—'The trap holdeth his heel fast, the noose bindeth him. His snare lieth hidden in the earth; his nets upon the path.' This brings out pretty clearly the sense of the passage. P.]

Ver. 13. [First-born of death. Who or what is this? Some think it the pestilence, others famine, but neither seems entitled to this terrible pre-eminence. Is it not the destruction or desolation (ver. 12) 'ready at his side' that is (ver. 13) twice said to 'devour his strength'? The one act points to the same agent. How blessed the hope of that time when the great devourer shall devour no more, but death shall be swallowed up in victory! 1 Co. 15. 54. C.]

REFLECTIONS.—There is much wisdom in leaving off contention before it be meddled with; it so furiously heats men's spirits, and makes them to misinterpret everything said or done by their antagonist; nay, makes them to misapply the most precious or tremendous truths of God! They suspect affronts that

were never intended. They even torment themselves—their pride and passion proving hurtful to both soul and body. But to what terrible judgments of God, in time, in death, and chiefly in eternity, are the wicked exposed! Short-lived and unsubstantial is their prosperity, and heavy the curse that is upon them! Being abandoned of God, Satan first ensnares and afterwards torments them. Agitated by their lusts they rush headlong into ruin; till death in all its stings and terrors devours them! Then friends, physicians, and all human supports are vain. Their glorious prosperity is quickly turned into everlasting shame and contempt.

CHAPTER XIX. Job replied, Will ye never cease tormenting my soul, and bruising me as in a mortar, with your senseless revilings! 3. Ye have too often wounded me with the vilest reproaches. Ye have been shamelessly obstinate in your rebukes and cruel usage of me. 4. If I indeed had been mistaken in my opinion or practice, I have sufficiently smarted for it in my own person and estate, and so am a fit object of pity rather than of your reproach. 5. If you will still insolently declaim against me, and allege my debasing calamities as a proof of my impiety, 6. Know that I am sensible that it is God who hath in this fearful manner cast me down from my prosperity, and compassed me about with unavoidable miseries. 7. And my case is the more pitiable, that while friends abuse me with reproach, God, to whom I have repeatedly committed my cause, refuses to redress my wrongs or vindicate my innocence. 8. Nay, his plagues so surround me on every side that I can find no way of escape; and I am so overwhelmed with perplexity that I know not whither to turn myself. 9. He has deprived me of all my dignity, authority, wealth, and family. 10. In respect of children, wealth, honour, authority, and health, he has entirely destroyed me; and all my hopes of future comfort in this world he hath plucked up by the roots. 11. He has in the most violent and furious manner afflicted me, as if I had been one of his principal enemies. 12. Whole armies of troubles have, by his order, invaded me; and as with raised batteries so straitly besieged me, that not the smallest comfort I had could escape their fury. 14–16. While friends and neighbours are alienated from me, and refuse to do me any office of kindness, my maidens and men-servants treat me with the utmost disobedience and contempt. 17. My wife regards my complaints and cries no more than if she were a mere stranger, though I have begged

it is none of his: 'brimstone shall be scattered upon his habitation.⁴

16 His 'roots shall be dried up beneath, and above shall his branch be cut off.

17 His 'remembrance shall perish from the earth, and he shall have no name in the street.

18 He¹ shall be driven from light into darkness, and chased out of the world.

19 He "shall neither have son nor nephew⁵ among his people, nor any remaining in his dwellings.

20 They that come after him shall be "astonied at his 'day,⁶ as they that went before⁷ were affrighted.⁸

21 Surely "such are the dwellings of the wicked, and this is the place of him that "knoweth not God.

CHAPTER XIX.

¹ Job, complaining of his friends' cruelty, sheweth there is misery enough in him to gratify it. ²¹ He craveth pity; ²³ professeth his belief in a future resurrection; ²⁸ and warneth his friends not to persecute him.

THEN Job answered and said,

2 How 'long will ye 'vex my soul, and break me in pieces with words?

3 These 'ten times have ye reproached me: ye are not ashamed that ye make yourselves strange to me.¹

4 And be it indeed that I have erred, mine error remaineth 'with myself.

A.M. cir. 2484.
B.C. cir. 1520.

9 Ge. 19.24. Ps. 11. 6.
Is. 13. 19; 24. 9. De. 29.
73.

10 Brimstone shall be rained upon his habitation. This seems an evident allusion to the destruction of Sodom and Gomorrah.—C.

11 ch. 20. 19. Is. 5. 24.
Jude 12. Ps. 37. 35. 36.
Je. 12.2. Ho. 9.16. Mal. 4.1.

12 Pr. 10.7. Ps. 109.13;
83.42.5.6; 49.11; 34.10.
Ec. 8.10.9.5.

13 ver. 14. Pr. 14. 32.
Lu. 12.20. ch. 10.21, 22;
20.8.9.

14 Je. 22.30. Is. 14.22.

15 Neither direct nor collateral kindred—the name and race shall be extinct.—C.

16 De. 29.24.1 Ki. 9.8.
Eze. 37. 13; 137.7.
Eze. 21.25. Ob. 12. ch. 1.13-10.

17 His day of visitation and judgment. They that went before him—that walked before him in his presence, his contemporaries.—C.

18 Or, lived with him.

19 Heb. laid hold on horror.

20 ver. 6, 14-16.
21 Ex. 5.2. Ju. 2.10. 7.
Sa. 2.12. ch. 21.14. Ps. 79.6.2 Th. 1.8. Tit. 1.16.

CHAP. XIX.

a ch. 18.2.
b 1 Sa. 1.6. Ps. 42.10;
6.2; 59.20. a Pe. 2.8.
c Ge. 31.7. Le. 26.26.
Nu. 14.22. Ne. 4.12.

1 Or, haven your-
selves against me.
(Or, 'ye astound me.)
2 'Ye translate, 'Ye insult me. The mean-
ing seems to be that
their words were only
calculated to con-
fuse Job, and in his
peculiar circum-
stances were insul-
tatory.—C.

3 Ps. 19.12. Eze. 18.4.
4 Ps. 19.12. Eze. 18.4.
5 Lu. 10.16. Ga. 6.5. Pr.
9.12.

6 Ps. 38.16; 41.11. Mi.
7.6.2 Co. 5.7.

7 Ps. 66.11; 121.44.11.
La. 1.13; 3.9. Ho. 7.12.
ch. 18.8.9. Eze. 5.12-17.
8 Je. 20.8. Ps. 22.21;
80.4. Hab. 2.2. La. 3.8.

9 Or, witness.

10 ch. 3.23. Ho. 2.6.
La. 3.7.9.

11 ch. 29.7.14.20. Ge.
31.1. Ps. 49.16.17. Is. 61.
6. Ho. 9.11. Pr. 14.24;
17.6.

12 ch. 1.13-19.12.7. Ps.
88.3.8.16.17. 2 Co. 4.8.
La. 2.5.6.

13 ch. 1.13; 17.15; 24.20.
18.14.

14 Removed—plucked
up.—Boothroyd.

15 De. 32.22. Ps. 89.
46.

16 ch. 3.8; 10; 13.24.
La. 2.5.

17 Ps. 34.9. ch. 30.12.
Is. 51.23.

18 Ps. 31.11; 38.11; 69.
8.8.8.18.

19 Pr. 18.24. Mi. 7.5.
Mat. 10.21. Ps. 69.8.
Pr. 17.17.

20 De. 10.18.19. ch. 31.
32.

21 ch. 12.5. Ps. 123.3.4.

22 It is to be noted
that, though Job had
lost much, he had
not lost all his pro-
perty; and the re-
markable alienation
of friends, and inat-
tention of servants,
render it probable
that they held his
judgment impaired
by his misfortunes.—C.

23 Pr. 29.19; 30.22.
with 1 Ti. 6.1. Ep. 6.5.
Col. 3.22.

24 ch. 17.12.9.10.

25 She will not listen
to my words, and I
am compelled to be-
come a suppliant to
the children of mine
own body—most pro-
bably his grandchil-
dren, who had not
perished with their
fathers; for it is
children despised

5 If indeed ye will 'magnify yourselves against me, and plead against me my reproach:
6 Know now that 'God hath overthrown me, and hath compassed me with his net.

7 Behold, 'I cry out of wrong,² but I am not heard: I cry aloud, but there is no judgment.

8 He³ hath fenced up my way that I cannot pass, and he hath set darkness in my paths.

He hath 'stripped me of my glory, and taken the crown from my head.

10 He hath destroyed me 'on every side, and I am gone; and mine 'hope hath he 'removed like a tree.

11 He hath also 'kindled his wrath against me, and he "counteth me unto him as one of his enemies.

12 His 'troops come together, and raise up their way against me, and encamp round about my tabernacle.

13 He hath 'put my brethren far from me, and mine acquaintance are verily es-tered from me.

14 My 'kinsfolk have failed, and my familiar friends have forgotten me.

15 They that 'dwell in mine house, and my maids, 'count me for a stranger: I am an alien in their sight.

16 I called my servant,⁴ and 'he gave me no answer; I entreated him with my mouth.

17 My⁵ breath is strange to my wife,⁵ though

her sympathy for the sake of our dear children, who have been so dreadfully hurried into death. 18. The very children, and ignorant people about, following the example of the rest, despise me, and treat me with the most abusive language. 19. The very men whom I had trusted with my secrets, and who had received the most distinguished tokens of my affection, abhor and hate me. 20. I am wasted with afflictions till I am little more than skin and bone; I am bruised till the teeth have fallen out of my head; and I have scarcely left me a mouth to complain. 21. O my friends, have pity upon me, when God's afflicting hand has so grievously smitten and wounded me! 22. Why do ye persecute and harass me, as if ye were an avenging God? Why, as if unsatisfied with my external calamities, do ye cruelly torment my spirit?—23. O that my protestations of uprightness, and appeals to God, were in the most legible and indelible manner registered in a book of public records, for my vindication, and for the encouragement of other upright persons under sore troubles! 24. O that they were registered in the most indelible manner in some marble rock or pillar, to continue legible to all generations! 25. For, notwithstanding these present miseries, I by faith know, and am firmly persuaded, that Jesus Christ, my Kinsman-Redeemer, liveth, having life in himself; and shall victoriously stand as the last Adam, upon the dust of the earth, in his incarnation, resurrection, and appearance to judgment. 26. And though these vermin, bred or breeding in my afflicted body, should quickly devour the whole of it, yet even in this body, when fashioned like unto his glorious body, shall I see God in my nature. 27. Whom I shall see for my own particular comfort, in my own person, when raised from the dead—though at present I am at the point of death through sore trouble, and earnestly longing for deliverance. 28. Ye should therefore say, Why do we persecute one in whom there is such soundness and strength of faith, and who hath the right cause in the present debate? 29. Beware lest God punish your inhuman cruelty to me with some terrible judgments. Such rage as yours deserves, and such wrath as God's, provoked by your sin, will bring fearful calamities upon you, that ye may know to your cost that God vindicates his own people and punishes their enemies.

Var. 3. [Ten times. This phrase is said by most ex-

positors to stand for many times. This loose method of speaking seems, however, rather inconsistent with the unparalleled and necessary accuracy of Scripture, as a divine revelation. Is not the expression ten times literally true? Job now had spoken five times (ch. 3. 1; 6. 1; 9. 1; 12. 1; 16. 1), and his friends five times (ch. 4. 1; 8. 1; 11. 1; 15. 1; 18. 1), in all, ten times. C.]

Ver. 6. [Job's visitors had traced all his calamities to sins which, according to them, he had hypocritically concealed. Job, however, indignantly denies that in this respect he is guilty. He traces all his sufferings to God; he can assign no cause for them; he leaves the impression on the mind that he is hardly, if not unjustly, dealt with. Job's friends were unquestionably in error, and they were harsh and cruel; but Job himself was far from the truth. P.]

Ver. 17. [In aggravated forms of elephantiasis, the mouth and throat become ulcerated; breathing is difficult, and the breath is foul. In fact, as the disease progresses the limbs decay, and the half-putrid members emit a most offensive odour. P.]

Ver. 22. [The meaning of this reproachful question is, that Job regarded his persecutors as usurping to themselves a judicial divine authority over him. They were at best only his equals; they were not infallible; they might be mistaken; they had no right therefore to condemn him. P.]

Ver. 25. [From the depth of his affliction and despair, so far as regards earthly happiness and even life, the faith of the patriarch rises clear and triumphant, and finds utterance in these noble words:—'And I know, my Redeemer (my judge and vindicator) liveth (he is in existence; he knows, and will save me), and he will raise the last one (the final judge and disposer of all things) from (or over) the dust (of the grave, to call from it) those who sleep, and to raise the mortal to immortality.' P.]

Ver. 26. [Yet in my flesh shall I see God. 'Worms' and 'body' are not in the original, so that we are not bound to contemplate them in the exposition. May not the verse be paraphrased thus: 'Though as my skin is destroyed by disease, this flesh beneath it be destroyed by death, yet in my (resurrection) flesh shall I see God,' 1 Jn. 3. 2. C.]

Ver. 27. [These words may be rendered as follows. There is a tenseness and concentration of thought in

them, such as characterize the most ancient literature of the Shemitic race:—'And after my skin (after its decay—after death), thus destroyed (rent and torn by the ravages of my loathsome disease), and without my flesh (in a disembodied state, when my soul is freed from this vile body), I shall see God (I shall see him with my spirit); whom I shall behold for myself (for my good, for my vindication from the unjust and cruel accusations of those now before me), and mine eyes shall see him and no other (no accuser, no stranger, but my own redeeming God)—my reins consume within me (i.e. I languish and pine here for that glorious vision). P.—Not another—not estranged as you, my friends, nor ashamed to call me brother, He. 1. 11. C.]

Ver. 29. [There is a threat implied in this verse. God, in whom Job trusts, and who will in the end vindicate him, will prove a judge to those who now persecute him. P.]

REFLECTIONS.—Hard is the trial when inward vexation and outward reproach meet together; and distressing the situation when those who ought to comfort us, again and again reproach and disquiet us; and especially when men abuse us with revilings, and God shuts out our prayer, and loads us with trouble! But when God strikes a saint, almost every person and thing is ready to second his blow; and then the sparing of his relations becomes a heavier cross than the removal of them by death. It is hard to discern God's love and endeared affection amidst many and heavy strokes of paternal wrath. But happy are those who, when earth is turned into a kind of hell to them, can by faith solace themselves with the views of a future judgment; and of being for ever with Jesus Christ—their Relation, their Husband, their Deliverer, their Lord! It is dangerous to persecute the saints while their Kinsman-Redeemer lives and sees, and shall quickly judge the world. But here let me stand still, and with pleasure remark, that there is a Kinsman-Redeemer provided for fallen men; that he is a living and divine Redeemer; that I have a new-covenant interest in him, and know that I have it; that there will be a last day, when time shall be no more; that then my Redeemer, who stood as the last Adam upon earth, shall appear without sin unto my salvation; and so shall I be for ever with the Lord; I shall be like him, for I shall see him as he is!

I entreated for the ^{children's} sake of mine own body.⁶

18 Yea, ^{young} children despised me; I arose, and they spake against me.

19 All ^{my} inward friends⁷ abhorred me; and they whom I loved are turned against me.

20 My ^{bone} cleaveth to my skin and⁸ to my flesh, and I am escaped with the skin of my teeth.⁹

21 Have ^{pity} upon me, have pity upon me, O ye my friends; for the hand of God hath touched ^{me}.

22 Why do ye ^{persecute} me as God,¹ and are not satisfied with my flesh?²

23 Oh that my words were now written!² oh that they were printed in a book!³

24 That they were graven with an ^{iron} pen and lead in the rock for ever!

25 For ^I know that my ^{Redeemer} liveth, and that he shall ^{stand} at the latter day upon the earth:

26 And though after my skin ^{worms} destroy this ^{body}, yet ⁱⁿ my flesh shall I see God:⁴

27 Whom I shall see ^{for} myself, and mine eyes shall behold, and not another;⁵ though my reins be consumed ^{within} me.⁷

28 But ye should say, Why ^{persecute} we him, seeing the root of the matter is found in me?⁸

29 Be ye afraid of the sword: for wrath ^{bringeth} the punishments of the sword, ^{that} ye may know ^{there} is a judgment.

CHAPTER XX.

Zophar sheweth in his turn the certain downfall and portion of the wicked.

THEN answered Zophar the Naamathite, and said,

2 Therefore ^{do} my thoughts cause me to answer, and for ^{this} I make haste.¹

3 I have ^{heard} the check of my reproach, and ^{the} spirit of my understanding causeth me to answer.

4 Knowest⁴ thou ^{not} this of old, since man was placed upon earth,

5 That⁶ the triumphing of the wicked is short,² and the joy of the hypocrite ^{but} for a moment?

6 Though his excellency ^{mount} up to the heavens, and his head reach unto the clouds;³

7 Yet ^{he} shall perish for ever, like his own

A.M. clir. 2484.

B.C. clir. 1320.

2 ch. 1.2.19.

3 Heb. my belly.

4 Or, the wicked.

5 Ps. 41.9; 55.13; 14.

6 Heb. the men of

my secret.

7 La. 4.8. Ps. 102.5.

8 Or, as.

9 Generally inter-

preted, of the gums;

the peculiar severity

of his disease having

caused the teeth to

fall out. But may it

not rather signify

the white enamel

with which the teeth

are covered, and

which Job describes

as the only part that

had escaped disease?

10 Ga. 6.2. Col. 3.12.

11 He. 13.3. ch. 6.14. Ro.

12.15.

12 ch. 2.10. Ps. 38.2.

13 Ps. 69.26. Zec. 1.15.

14 ch. 10.16. Mi. 3.3. Re.

17.15.

15 It is not the judg-

ment of God enough?

why will ye add to

my affliction?—C.

16 Heb. Who will

gaze, &c.

17 Recorded in a

book, with an iron

style and lead—that

they were engraven

in a rock for ever!

The ancient practice

of writing upon rolls

of lead is testified by

Pliny, l. xii. c. 11. For

an account of the

numerous inscrip-

tions upon the rocks

in the upper regions

of Sinai, see Bur-

hardt's Travels.—C.

18 He. 17.1. Is. 8.13. 8.

Hab. 2.2.

19 Ro. 8.28, 38, 39. 2 Ti.

1.12.

20 Co. 15. 45. Mat.

26.28. ch. 31.23; 24.15.

49.26.

21 Da. 12.1. Ac. 17.31.

Mat. 26.64. Jn. 5.22, 28.

22 Phi. 3.21. 1 Co. 15.

22.52; 13.12. Ps. 16.11.

17.15. Mat. 5.8. 1 Jn. 3.2.

Re. 22.4.

23 Or, After I shall

awake, though this

body be destroyed,

yet out of my flesh

shall I see God, &c.

24 Heb. a stranger

6 Heb. in my

bosom.

25 Though should

not be inserted, and

this clause should

commence the follow-

ing verse, thus:—28.

"My reins," my ar-

dent affections, "are

consumed in my bo-

som, through long-

ing after the judg-

ments of God. See

Ps. 119.20. "But ye

should say, Why per-

secute we him, seeing

the root of the mat-

ter (faith in a Re-

deemer) is found in

him?—C.

26 Ver. 22. Ga. 4.29.

He. 11.26. Ps. 69.26.

8 Or, and what root

of matter is found in

me!

27 Ec. 11.9. Ps. 58.10.

11 Mat. 7.1. Ro. 14.4.

Ja. 4.11.

CHAP. XX.

1 Ro. 10.2. Ga. 4.18.

2 Heb. my haste is

in me.

3 2 Ti. 4.3. ch. 19.29.

4 ch. 33.37.

5 Ps. 44.14. 48.8. ch. 4.

728.15.10.

6 Ps. 37.35. 36; 73.18.

26. Da. 4.31. Ac. 12.22.

27 Ec. 7.6. Mat. 7.21.

28 Heb. from near

7 Ge. 11.4. Is. 14.13.

14. Da. 4.11. Ps. 37.35.

35. Mat. 11.23.

3 Heb. cloud.

4 Ki. 14.10. 2 Ki. 9.

37. Ps. 33.10.

A.M. clir. 2484.

B.C. clir. 1320.

18.15.16.17. Ps. 37.

36. ch. 14.10.

19 Ps. 73.20; 90.5. Is.

29.7.8. ch. 18.18.

20 ch. 7.8.10; 8.18. Ps.

109.18.

21 Pr. 28.3; 14.19. Ps.

109.6.10.

22 Or, the poor shall

oppress his children;

Pr. 28.3.

23 In Ex. 12.36. Le. 6.4.

5. ver. 18.

24 His children

shall wander as

beggars, and his

branches be involved

in his iniquity.—M.

Good.

25 Pr. 5.11-14; 14.32.

26 Ps. 7.7. ch. 13.26. Eze.

24.13.32.27.

27 Pr. 9.17. Ps. 10.7.

Ro. 1.32. ch. 15.16; 34.7.

28 Je. 13.23. with

Mat. 5.29.30. Ro. 8.13.

Pr. 28.13.

29 Heb. in the midst

of his palate.

30 Je. 2.10. 4.18; 6.26.

Mat. 26.75. Pr. 1.32; 14.

14.23.31-35.

31 Heb. "unsalted

gall," because gall,

fluid was anciently

supposed to be the

poison, as Pliny testi-

fies. Anatomy, how-

ever, has discovered

that the poison lies

beneath some of the

teeth; and ^{poison} should

therefore be

substituted for gall.

—C.

32 Pr. 23.8. Mat. 27.3.

4. ver. 10.18.

33 De. 28.16-19. Mat.

2.2. Pr. 23.31. Ac. 28.34.

Is. 59.4. Ro. 3.13.

34 Ki. 7.2. Je. 17.6. Ps.

36.9.7. Is. 44.18.

35 Or, streaming

brooks.

36 Boethroyd trans-

lates ^{poison} as "creosote,"

which renders the

passage more easily

intelligible. He shall

not see those rivers,

those floods of pleas-

ure, nor those valleys

rich in possession for

which he laid aside

all compassion, and

foolishly bartered his

soul. See ver. 19.—C.

37 ver. 10.15. Je. 51.41.

Pr. 6.31. Ex. 22.1.

38 Heb. according

to the substance of his

excrement.

39 Pr. 22.22.33. Mat.

5.42. 1a.2.13. Mi. 2.2.

40 Heb. crushed.

41 Ec. 5.14. Lu. 12.

20. ch. 1.13-19.21.

42 Heb. know.

43 Heb. know. shall

be none left for his

meat.

2 Lu. 16.24. Je. 17.11;

22.12. ch. 18.19. 21.

44 Not even a crumb

to feed a dog or a

beggar during his

life, nor anything for

heirs or creditors

after his death.—C.

45 Lu. 12.19. Re. 18.8.

ch. 18.7.

46 Or, troublesome,

ch. 15.17.

47 Nu. 11.33. Ps. 78.30.

31.11.6. ch. 13.19. Ge.

19.24. De. 32.34.35. Lu.

17.28.29.

48 Pr. 5.22. Is. 24.18.

Je. 48.43.44. Am. 5.19;

9.1-3.

49 De. 32.41. ch. 16.13;

18.11. Ju. 3.21.22. Ps. 73.

19.

50 Having therefore

penetrated the liver

to which the gall-cyst

is attached, and ren-

dered recovery hope-

less.—C.

51 ch. 18.5.6. Is. 8.22;

30.33. Jude 13. De. 32.

14.35. Mat. 3.12; 8.12.

Ps. 21.9.

52 Every horror

treasured up in re-

shall go ill with him that is left in his tabernacle.

27 The ^hheaven shall reveal his iniquity; and the earth shall rise up against him.⁹

28 The ^hincrease of his house shall depart, and his goods shall flow away in the day of his ^hwrath.

29 This ^his the portion of a wicked man from God, and the heritage appointed unto him by God.¹

CHAPTER XXI.

1 Job sheweth that even in the judgment of man he hath reason to be grieved. 7 Sometimes the wicked do so prosper that they are tempted to despise God. 16 Sometimes their destruction is manifest. 23 The happy and unhappy are alike in death. 27 The judgment of the wicked is in another world.

BUT Job answered and said,

2 Hear ^adiligently my speech, and let this be your ^bconsolations.¹

3 Suffer me that I may speak; and after that I have spoken, ^cmock on.

4 As for me, ^dis my complaint to man? and, if it were so, why should not my spirit be troubled?²

5 Mark me,³ and ^ebe astonished, and ^flay your hand upon your mouth.

6 Even when I remember ^gI am afraid, and trembling taketh hold on my flesh.

7 Wherefore^h do the wicked live, become old, yea, are ⁱmighty in power?

A.M. cir. 2484.
B.C. cir. 1520.

g Ex. 20. 5. Ps. 109. 9-15. Is. 14. 21, 22. ch. 18. 19.

h Ro. 1. 18. Is. 26. 21. Co. 4. 5.

i The heaven, as by the lightning and storm (ch. 1. 16, 19) the earth, as by its inhabitants, the Sabaeans and Chaldeans, ch. 1. 16, 17.—C.

j Re. 18. 14. 2 Ki. 20. 17. ch. 5. 5.

k ver. 23; ch. 5. 2. De. 29. 20, 21. Am. 5. 13.

l Heb. of his decree from God.

CHAP. XXI.

a ch. 33. 1. 34. 2. Ja. 1. 19.

b ch. 15. 11.

c Let this produce your retractions, for the word translated consolations signifies also to change a man's mind.—C.

d ch. 12. 4. 5. 16. 9. 10; 17. 2.

e Ki. 6. 26. 27. Ps. 22. 1-30. title.

f Heb. shortened. [That is, Why should I not be impatient? You trouble me with your vain words, and am wearied and weakened by disease. I feel unable, therefore, longer to endure your reproaches.—P.]

g Heb. Look unto me.

h ch. 17. 8. Ps. 119. 120. Ro. 11. 33.

i Is. 18. 19. ch. 29. 9; 40. 4. Ps. 39. 2. Am. 5. 13. g Ps. 119. 120. Hab. 3. 16.

k Ps. 17. 10; 73. 12. Je. 12. 3. Hab. 1. 16. ch. 12. 6. Ec. 7. 15.

l Re. 13. 4. 17. 2. 4. Ps. 37. 35. 36. Lu. 12. 16-20; 16. 19, 22.

A.M. cir. 2484.
B.C. cir. 1520.

k Pr. 17. 6, with ch. 20. 5, 10, 21, 26, 28.

l Heb. are peace from fear.

m Ps. 73. 5. ch. 9. 34. m Ps. 144. 13. 14. Ex. 23. 26.

n Ps. 107. 41; 127. 3-5; 128. 3; 144. 12. 13. o Ge. 4. 21. Am. 6. 5, 6.

p Is. 32. 13, 14. 15. 16. q The pipe (Booth-royd, Good).—C.

r ch. 36. 11. Ps. 73. 4. Mat. 24. 38. 39. Lu. 12. 19.

s Or, in mirth.

t That is, without lengthened sickness or any ardent and continued affliction to mark the divine displeasure.—C.

u ch. 17. 17. Lu. 19. 14. Mat. 3. 14. 15. 1. 13. Je. 12. 3.

v Ex. 5. 2. Pr. 9. 9. ch. 33. 5. Mat. 13. 12. 13. 45. 1. 19. Mat. 7. 7.

w Ps. 52. 7. ch. 1. 21. De. 8. 18.

x Ps. 11. Ge. 49. 6. Pr. 1. 10-19. 5. 8.

y Lo! their prosperity is not in their own keeping—far be from me the advocacy of the wicked.

z The first clause of this verse is Job's judgment regarding the source of the wicked's prosperity; it is not from themselves, it is the gift of that God whom they deny. Then in the 2d clause he expresses his abhorrence of their conduct—far be it from me to act as they do.—C.

a ch. 18. 5, 6, 12. Ps. 73. 18-20.

b Or, lamp.

c Ps. 32. 10. Ho. 13. 13. Lu. 12. 46. 1 Th. 5. 3.

d Ps. 1. 4. Is. 37. 36. 39. 5. Ho. 13. 3.

e Heb. stealth away.

f That is, the punishment of his iniquity; Ex. 20. 5. Ps. 109. 9-15. Is. 42. 1. Re. 18. 6. Ec. 18. 14.

8 Their ^kseed is established in their sight with them, and their offspring before their eyes.

9 Their houses ^{are} safe from ^lfear, neither ^{is} the rod of God upon them.

10 Their ^mbull gendereth, and faileth not; their cow calveth, and casteth not her calf.

11 They ⁿsend forth their little ones like a flock, and their children dance.

12 They ^otake the timbrel and harp, and rejoice at the sound of the organ.⁵

13 They ^pspend their days in wealth,⁶ and in a moment⁷ go down to the grave.

14 Therefore^q they say unto God, Depart from us; for we desire not the knowledge of thy ways.

15 What ^ris the Almighty, that we should serve him? and what profit should we have, if we pray unto him?

16 Lo, ^stheir good ^{is} not in their hand: the counsel of the wicked ^{is} far from me.⁸

17 How ^toft is the candle⁹ of the wicked put out? and ^uhow oft cometh their destruction upon them? God ^vdistributeth sorrows in his anger.

18 They are as ^wstubble before the wind, and as chaff that the storm carrieth away.¹

19 God layeth up ^xhis iniquity for his children: he rewardeth him, and he shall know ^{it}.

shall be cursed to him, and quickly lost along with his unjust gain; and he shall have no comfort in anything he has. 19. Because he furiously oppressed the poor till he rendered them destitute, and violently seized houses which he built not. 20. Therefore shall he have no solid satisfaction in his own mind, but be in pain, as a travelling woman; and shall be deprived of all his desirable things. 21. He shall scarcely have wherewith to sustain himself in life, and shall have no goods left for any to look after. 22. In the very height of his prosperity he shall be terribly distressed; and even his fellows in impiety shall concur to render him miserable. 23. Whenever he shall attempt to satisfy himself in what he has, some extraordinary judgment shall of a sudden overtake him. 24. When he shall attempt to avoid one danger, another more dreadful shall overtake him; 25. And terribly shall the judgments of God torment and destroy him. Horrors of conscience shall seize upon him, as one who cannot live, and who dares not die. 26. Every kind of fearful calamities shall be reserved for him as his treasure, and shall follow him wherever he thinks to hide himself. Some awful judgment, which comes none knows how, shall consume him. His posterity and family shall, for his sake, be cursed of God, and entirely wasted and ruined. 27. God, by remarkable judgments of thunder, lightning, or the like, shall discover his notorious wickedness; and all creatures on earth shall exert themselves for his ruin. 28. His estate, which he had got by the labour of his family, shall quickly be taken from him, or destroyed, in the day when God manifests his wrath against him. 29. This is the portion and reward which God has allotted to impious and insolent sinners.

Ver. 16. [The *pethen* and *epheli* are the two serpents mentioned; most probably the *bacian* and *effah* of the Arabians, both remarkable for the rapid and fatal effects of their poison. C.]

REFLECTIONS.—Alas! the most confident and forward in a dispute are seldom in the right; and with such the kindest warning is interpreted into an affront, and returned with insolence; and the dictates of passion pass for the arguments of reason. The truths of God are often, as here, excellently explained, but miserably applied. Short-lived is a wicked man's prosperity and a hypocrite's profession. If not in this life, sin and ruin shall in the next appear certainly inseparable. And the higher men tower in sinful prosperity, their

fall into the pit of destruction shall be the more dreadful. What terrible consequences have the often unthought-of sins of youth! Bitter are the issues of those sins which are reckoned sweet; and inexpressible the loss of those which are reckoned gainful. Where God's curse lies there can be no real felicity. But dreadful shall it be to the wicked when all their dreams of happiness shall be disappointed, their secret sins revealed, and the wrath of God shall take an everlasting hold of them! Let the sound of destruction—terrible destruction—everlasting destruction, that is in my ears, drive me to Jesus Christ, and the everlasting redemption through his blood, even the forgiveness of my sins, according to the riches of his grace.

CHAPTER XXI. Job immediately replied, 2. Instead of pretending to comfort me, patiently and attentively hear my speech. 3. Permit me freely to declare my mind without interrupting me; and when I have finished my pertinent reasoning mock on as long as you please. 4. I have made my appeal to God; and had it been to man, I could not but be vexed to find myself thus interrupted, reproached, and abused. 5. To see in me a religious and upright man so fearfully afflicted, might overwhelm you with the most confounding astonishment at the awfully dark providence of God, and at least make you willing to hold your peace while I speak. 6. For truly, when I think on it, I am filled with the most terrifying awe of his awful judgments. 7. But if wicked men always meet with such fearful calamities as you have pretended, whence is it that many of them, for a long time, flourish in uncommon prosperity and power? 8. Nay, live to see their children, and children's children, settled in peace and security, and are not loaded with any afflictions; 10. While their cattle are extremely healthful, prosperous, and fruitful, 11, 12. Their wives with the greatest ease bring forth multitudes of children, who employ themselves in nothing but carnal joy and mirth. 13. Even unto old age they spend their days in earthly prosperity and carnal indulgence, and at last die very easily, without any sense of pain. 14, 15. Gratiating manner testify their dislike and contempt of the knowledge, service, and worship of God. 16. It is God, however, not themselves, who renders them wealthy and powerful. Yet far be it from me to join

with them in their impiety; 17. But let facts speak for themselves. How often are wicked men's shining prosperity and honour extinguished by fearful judgments and justly merited destruction? How often does God, as by lot, distribute to them entangling bonds of trouble and sorrow in his anger? 18. How often are they of a sudden fearfully carried away before the sweeping whirlwinds of his awful judgments? 19. How often are either wicked men's children or themselves rewarded with fearful punishments? 20. How often do wicked men on earth experience the distinguishing judgments and hot burning wrath of the Almighty? 21. And though their children should prosper, what pain, care, or pleasure can they have about their house and family when they are cut off by an early death? 22. Dare any of you pretend to teach God how to govern the world, and whom to prosper and whom to scourge or to prescribe rules by which he must judge men, who, even the highest, are in death but the food of worms? 23, 24. Some men, both good and bad, die in the very prime of their life, and height of their prosperity, and in a very easy manner. 25. Others die amidst torments of body and anguish of mind, without ever partaking of earthly happiness or pleasure: 26. They lie down together in the same condition in the grave, and the vermin make an equal prey of both; so that none can tell who is good or who is bad by any external events. 27. I can indeed easily foresee what you, in your reproachful speeches and imaginations, will think and say. 28. You will ask, What is become of my own once princely family and of the dwellings of my children? And if Providence hath not plainly marked us out for wicked by the fearful judgments which have befallen us? 29, 30. But cannot even the most common passenger tell you that they have observed that wicked men are often preserved, as in a secret place, amidst destructive judgments, and are carried forth with pomp in the day of overflowing wrath, and the punishment of their crimes reserved for the other world? 31. Their power is often so great on earth that nobody dare reprove or can punish them for their crimes. 32. Nay, they are brought in pomp to the grave, and honourably and quietly rest in their tombs. 33. They sleep as quietly in their graves as the best; and all men, whether good or bad, by little and little follow them into that state of the dead, without any visible difference between them. 34. Why then attempt ye to comfort me with unsubstantial hopes of

CHAPTER XXII.

1 *Eliphaz sheweth that man's goodness profiteth not God.* 5 *He accuseth Job of divers sins.* 21 *He exhorteth him to repentance, with promises of mercy.*

THEN Eliphaz the Temanite answered and said,

2 Can^a a man be profitable unto God,¹ as he that is wise may be profitable^b unto himself?

3 *Is 'it* any pleasure to the Almighty, that thou art righteous? or *is it* gain to him, that thou makest thy ways perfect?

4 Will he^c reprove thee for fear of thee? will he enter with thee into judgment?

5 *Is* not thy wickedness^d great? and thine iniquities infinite?

6 For^e thou hast taken a pledge from thy brother for nought, and stripped the naked of their clothing:²

7 Thou^f hast not given water to the weary to drink, and thou hast withholden bread from the hungry.

8 But *as for* the mighty man,³ he^g had the earth; and the honourable⁴ man dwelt in it.⁵

9 Thou^h hast sent widows away empty, and the arms of the fatherless have been broken.

10 Thereforeⁱ snares^j are round about thee, and sudden^k fear troubleth thee;

11 Or^l darkness, that thou canst not see; and abundance of waters cover thee.

12 *Is* not God in the height of heaven? and behold the height of the stars,⁶ how high they are!

13 And thou sayest, *'How* doth God know? can he judge through the dark cloud?

14 Thick^m clouds are a covering to him, that he seeth not; and he walketh inⁿ the circuit of⁷ heaven.

20 His^a eyes shall see his destruction, and he shall drink of the wrath of the Almighty.

21 For what^b pleasure hath he in his house after him, when the number of his months is cut off^c in the midst?

22 Shall^d any teach God knowledge? seeing he judgeth those that are^e high.

23 One dieth^f in his full strength, being wholly at ease and quiet;

24 His^g breasts² are full of milk, and his bones are moistened with marrow:

25 And^h another dieth in the bitterness of his soul, and never eateth with pleasure.

26 They shall lie downⁱ alike in the dust, and the^j worms shall cover them.

27 Behold, I know your^k thoughts, and the devices which ye wrongfully imagine against me.

28 For ye say, Where^l is the^m house of the prince? and where are the dwelling-places of the wicked?³

29 Have ye not asked them thatⁿ go by the way?⁴ and do ye not know their tokens,

30 That the wicked^o is reserved to the day of destruction? they shall be brought forth to the day⁵ of wrath.⁶

31 Who^p shall declare his way to his face? and who shall repay him^q what he hath done?

32 Yet^r shall he be brought to the grave,⁷ and shall remain in the tomb.⁸

33 The clods of the valley shall be^s sweet unto him, and every man shall draw after him, as there are innumerable before him.⁹

34 How^t then comfort ye me in vain, seeing in your answers there remaineth falsehood?¹

A.M. cir. 2484.

B.C. cir. 1520.

A.M. cir. 2484.

B.C. cir. 1520.

CHAP. XXII.

a Je. 52. 10, 15. Ps.

75. 8. Re. 14. 10, 20. 15.

ch. 14. 21.

c Ps. 53. 10, 24.

d Is. 40. 13. 45. 9.

Ro. 11. 34. 1 Co. 2. 16.

e ch. 34. 17-19. Ge. 18.

25. Ec. 5. 4.

f Heb. in his very

perfection, or in the

strength of his perfec-

tion, ch. 20. 22. Ec. 9. 1.

g Ps. 73. 4. 71. 17. 10.

with ch. 15. 27.

h Or, milk-pails.

i The original word

occurs nowhere else

in Scripture, but is

found in the Arabic,

and signifies the

green pastures

around ponds where

camels are led to

drink (Schultens).

Its colloca- tion, how-

ever, and con- tract

with bones, seem to

establish the author-

ized translation,

which is well ex-

plained by a refer-

ence to Is. 60. 16.—C.]

j Mat. 27. 3-5. Ec. 6.

2. ch. 3. 20. Ru. 1. 20, 21.

He. 2. 15.

k Ec. 9. 2. ch. 3. 18.

l Is. 14. 11. Ps. 49. 14.

ch. 14. 13, 25.

m ch. 20. 5, 20, 4. 8-11.

n ch. 1. 13-19. Ge. 19.

24. 5-7. Ps. 49. 11.

o Heb. the tent of

the wicked.

p ch. 31. 32. Ps. 129. 8.

q Have ye not in-

quired of travellers,

and do you not know

their remarks (Booth-

royd, Good).—C.

r Or, 16. 4. 5. 11, 21. 2.

Pe. 2. 9. ch. 35. 6.

s Heb. the day of

wrath.

t Heb. evidence un-

questionable that Job

believed in the resur-

rection and future

judgment. See Ro. 2.

5.—C.

u Ju. 1. 7. 2 Ki. 25. 6, 7.

v Mat. 14. 34. 7. 2. Ga. 2.

11. 13.

w ch. 3. 13. Lu. 16. 22.

x Heb. graves.

y Heb. watch in

the head.

z ch. 3. 17. 18. 14. 21.

aa He. 2. 27. ch. 30. 23.

Ge. 3. 19. Ec. 12. 7.

ab All shall follow

to the grave, as all

that have preceded.

The generations of

men are but one great

funeral procession—

some before the bier,

others following be-

hind the dead.—C.

ac ch. 14. 4. 16. 2.

ad Heb. transgres-

sions.

a ch. 35. 2. Ps. 26. 2.

b Lu. 17. 10. 1 Ch. 29. 14.

c Ro. 11. 35. 36.

d Or, if he may be

profitable, doth his

good success depend

thereon?

e Pr. 9. 12. De. 10. 13.

Ga. 6. 9. 1 Co. 15. 58.

f ch. 35. 6, 7. Is. 65. 5.

Lu. 18. 9-14.

g Ps. 39. 11. 76. 6; 80.

16. He. 12. 6, 7.

h Ge. 13. 10, 13. Ps.

19. 13, 25. 11. 2. Sa. 24. 10.

i Ex. 22. 26, 27. De. 24.

10-13. Eze. 18. 16. ch.

31. 16-22.

j Heb. stripped the

clothes of the naked.

k Pr. 27. 1. Ja. 2. 15, 16.

l Is. 58. 7.

m Heb. the man of

arm.

n Ps. 12. 8; 17. 14. Ja.

2. 1-3.

o Heb. eminent, or

accepted for counten-

ance.

p You did not inter-

fere against the

powerful, and as a

judge you accepted

the persons of men,

and decided in their

favour without due

investigation.—C.

q De. 27. 19. Ps. 94. 6.

ch. 24. 3, 21. with 29. 12-

17, 30-32.

r ch. 18. 8-10; 19. 6.

Ps. 11. 5.

s Sa. 28. 20. He. 10.

26, 27. ch. 9. 28, 31; 23. 13.

t ch. 18. 6-18; 20. 5-

29. La. 3. 1, 2. Is. 8. 2.

u Ps. 60. 1, 2; 42. 7, 13.

6. Is. 43. 1, 2.

v Ps. 115. 3. Is. 66. 1, 14.

13, 14.

w Heb. the head of

the stars.

x Ps. 73. 17. 121. 94. 7.

y Is. 11. 14. Zep. 2. 12.

Eze. 8. 10, 12.

z Or, What.

aa Ps. 139. 12, 27. 2. ch.

34. 21, 22.

ab Eze. 8. 12; 9. 9. with

Ps. 14. 2; 33. 13, 14. Is.

40. 22.

ac Walketh only in

the circuit of heaven,

and so far from the

inspection of the

world. This was the

very doctrine of cer-

tain of the Epicurean

philosophers, who did

not deny the being of

a God or gods, but

denied that he (rather

them) aboveth the cares

of a particular provi-

dence.—C.

future happiness? And why doth the vilest prevarication, inconsistent with the cause of God or your duty, continue to be the whole sum of your discourses?

Ver. 7. [Job here meets his accusers on their own ground. He shows them that the patent facts of the divine government do not harmonize with the principles laid down by them. According to their theory the wicked alone are judged and punished. But Job points them to the case of wicked men who, notwithstanding notorious wickedness, are yet rich, prosperous, joyous, and full of children. P.]

Ver. 19. [God layeth up his iniquity for his children. Not an unjust, but a most merciful dispensation of God; for many who disregarded themselves have been moved to conversion by seeing the evil consequences their wicked examples and principles were entailing upon their offspring. C.]

Ver. 22. [High. He ruleth those that are on high, the principalities and powers in heaven; who then on earth shall instruct him in its government? C.]

Ver. 26. [All this being true—the wicked, whether in the enjoyment of full temporal prosperity, or pinched by poverty and wasted by disease, come to the same end, and are laid in the same grave. Such being the case, what is become of the law of retribution in this world, as maintained by the friends? P.]

Ver. 34. [This is the summing up—the application of the whole argument. Seeing your arguments are so fallacious, your words so illogical, why do ye attempt to comfort me? It is a mockery and an insult. P.]

REFLECTIONS.—Those who are once engaged in hot disputes often lose their way through want of attention to their opponents. But what a mercy it is that saints have a gracious God to complain to when their friends refuse to hear what they say, or to regard their distress! And though the present dispensations of Providence sometimes stagger the faith and hope of

the best of men, the last judgment will make all clear and plain. What a certain fact, and often a sad stumbling-block to the godly, is the prosperity of wicked men! It often hardens them in presumptuous impiety to their own destruction; but it will never reconcile a tender saint to their manner of life. It entails upon themselves and families at last the greatest misery. And however different their lot on earth or the manner of their death, or pompous their burial, everlasting punishment in hell shall be their final portion. Let therefore their heart, their counsel, their practice, be far from me. And while I adore the high wisdom of God in his providence, let me never comfort myself with vain words! Where there is no truth there can be no solid comfort.

CHAPTER XXII. Imagining that Job had accused God of injustice, in suffering the wicked to prosper and the righteous to be afflicted, Eliphaz, in great anger, replied, 2. Darest thou imagine that God is a gainer by our virtue, as we ourselves are, and so bound to reward us for it? 3. Can it add anything to his joy or profit that thou art ever so righteous and perfect? 4. Dost thou imagine that he corrects thee out of reverence to thee, or for fear thou shouldst hurt him? Will he, for fear of thee, either punish thee or give thee an account of his conduct? 5. Are not thy own monstrous and unnumbered iniquities the true cause of thy fearful sufferings? 6. For without any just cause thou hast taken pledges from thy brethren, and hast in the cruellest manner deprived the poor of their small remains of the preservatives of life. 7. Most inhumanly thou hast withheld from the weary and starving, the most cheap and common supports of their life. 8. But the man who was high-born, wealthy, and honoured, was thy favourite, and had thy land and estate at his service, and was sure to carry his cause at thy tribunal.

9. Thou hast spoiled widows of their just property, and cruelly oppressed, broken, and crushed the orphans, depriving them of all their supports and comforts. 10. Therefore entangling troubles and dangers are everywhere round about thee, and sudden fears and terrible judgments afflict thee. 11. Fearful troubles and perplexities so overwhelm thee that thou hast neither a comfortable sense nor hope of relief left; and multitudes of afflictions have with violence burst forth upon thee. 12. Is not God higher in place and dignity than the loftiest stars which thou observest? 13, 14. But like an atheist, you seem to think that God cannot know, or doth not care, what is done upon earth, but merely amuses himself in walking round the heavens. 15. Hast thou not eagerly followed, rather than prudently observed, the conduct or fate of those companions of vanity and wickedness who lived before the flood? 16. To whose horrid impieties God put a stop, by destroying them before their time, and carrying them off the earth by an overflowing deluge. 17. Who, in the most insolent manner, wished to have nothing to do with God, and imagined that nothing he could do for them could really profit them? 18. Yet it was he who granted them their whole prosperity. But God forbid that I should ever join in either principles, purposes, or practices with such abandoned wretches. 19. The righteous shall with pleasure behold the destruction of such men, as a vindication of the honour, holiness, and justice of God; and shall deride their folly in taking such courses as issue therein. 20. While the estates of such as are truly pious and virtuous remain unhurt by the providence of God, those who imitate these ancient sinners are consumed by thunder, lightning, or some other fearful judgment. 21. But since God hath not entirely consumed thee, try, without a moment's delay, to get the spiritual knowledge of God; accustom thyself to him by re-

15 Hast thou marked the 'old way which wicked men have trodden?

16 Which 'were cut down out of time, whose foundation 'was overflown with a flood;

17 Which said unto God, 'Depart from us; and what can the Almighty do for them?'⁹

18 Yet he 'filled their houses with good things: but 'the counsel of the wicked is far from me.¹

19 The 'righteous see it,² and are glad; and the innocent laugh them to scorn:

20 Whereas our substance³ is not cut down, but the remnant⁴ of them the 'fire consumeth.⁵

21 Acquaint⁶ now thyself with⁷ him,⁷ and 'be at peace: thereby 'good shall come unto thee.

22 Receive,⁸ I pray thee, the law from his mouth, and 'lay up his words in thine heart.

23 If⁹ thou return to the Almighty, thou shalt be built up, thou shalt 'put away iniquity far from thy tabernacles.

24 Then 'shalt thou lay up gold as dust,⁸ and the gold of Ophir as the stones of the brooks.

25 Yea, the Almighty shall be thy 'defence, and thou shalt have plenty⁹ of silver.¹

26 For then shalt thou 'lift up thy delight in the Almighty, and shalt 'mingle up thy face unto God.

27 Thou 'shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows.

28 Thou shalt also 'decree a thing, and it shall be established unto thee; and the 'light shall shine upon thy ways.

29 When¹⁰ men are cast down, then thou shalt

A.M. cir. 284.
B.C. cir. 1580.

Ge. 6. 5, 11-13, or ch. 34. 7, 8.
Eccl. 1. 2, 3. Ps. 55. 23; 77. 35; 139. 129, 5, 6. Eccl. 7. 17.

Heb. foundation as a flood poured out, Ge. 7. 10-24. 2 Pe. 2. 5.

ch. 21. 14. Mat. 8. 29, 34.

Or, to them.
Ps. 17. 14. Ac. 14. 15.

ch. 21. 16. Ps. 1. 1. 1. See note on ch. 21. 16.—C.

Ps. 107. 42; 138. 10; 148. 11; 157. 8. Re. 18. 20; 19. 1.

Let the righteous see it.—M. Good.

Or, estate.

Or, their excellency.

Ge. 19. 24. 2 Pe. 2. 6, 7. Job. 30. 24; 16.

Does not this passage from ver. 10 refer to the destruction of Sodom and Gomorrah, and not to the flood of Noah?

The parties mentioned (ver. 16) had literally their 'foundation overflown with a flood, the waters of the Dead Sea; and the remnant, rather the excellency, of them, 'the fire consumed; and they are still 'set forth for an example, suffering the vengeance of eternal fire, Jude 7.

Ch. 28. 9. Ps. 46. 10. That is, with God.

7 Instead of questioning his omniscience (ver. 23), or bidding him depart, ver. 17.—C.

Mat. 5. 25. Is. 27. 5. Phil. 4. 3. 1 Ti. 4. 8.

Is. 1. 19; 3. 10. / Eccl. 3. 17. De. 4. 1, 2. / Ps. 11. 17. 4. 21. / Mat. 13. 9. Lu. 23. 51. ch. 21. 12.

Ch. 8. 5, 6; 11. 13; 8. 13; 10. 14, 15. 12 Ti. 19.

2 Ch. 1. 15; 27. 8. Or, on the dust. / Or, gold. Ps. 16. 5. 1 Ti. 4. 8. M. 2. 6. 33. Re. 3. 18.

Heb. silver of strength. 1 Mountains of silver.—M. Good.

Ps. 37. 4. Ca. 2. 3. ch. 27. 10.

ch. 11. 15. 1 Jn. 3. 21.

Ps. 50. 14; 15. 9; 15. 66; 19. 14. 17; 27. 10. cxviii. 15; 12. 13; 61. 8. Is. 58. 9.

A.M. cir. 284.
B.C. cir. 1580.

Ja. 4. 6. 1 Pe. 5. 5. Lu. 14. 11.

Heb. him that hath low eyes, Ps. 138. 6. Is. 62. 10.

Or, The innocent shall deliver the island, ch. 42. 8. Ge. 18. 35. Je. 5. 1. Eccl. 22. 30.

The house.—M. Good. A house may have been called island, as commonly insulated by a fosse or other defence, in a country exposed to predatory incursions as the land of Uz in the days of Job.—C.

CHAP. XXIII.

Ps. 77. 2-9. / Ch. 10. 1; 6. 3. La. 3. 10, 20.

Heb. hand.

That is, the stroke wherewith I am smitten. The Septuagint accordingly reads, 'his (God's) stroke.—C.

ch. 31. 35-37; 13. 3; 16. 21; 17. 3. Ps. 77. 1. Jn. 20. 15. Ca. 1. 23; 1-3. Is. 26. 8; 55. 6, 7.

ch. 13. 3; 18. Ps. 35. 1, 2; 43. 15; 3. 15; 43. 26. / Ch. 10. 12; 13. 22; 23. 1.

Co. 4. 3.

Is. 27. 4, 8; 57. 16. ch. 9. 3; 19. 21. Jn. 10. 24. Ho. 12. 3, 4.

Is. 42. 16; 10. 22. Ro. 8. 33; 34. Is. 1. 18. Ho. 14. 2, 3.

By my judge.—Boothroyd.

Ch. 9. 11; 34. 29. 1. 6. 16. Ps. 10. 1; 13. 1-3; 44. 15; 45. 1 ver. 3.

I cannot comprehend the objects of his providence—no uncommon state with afflicted men. The knowledge of Jesus Christ, and him crucified, is the only light of the sufferer in the day of sorrow and darkness.—C.

Ps. 139. 1, 2; 1. 6. He. 4. 13.

Approach, Ps. 1. 6. The way of a godly man is Jesus alone. See Jn. 14. 6.

Heb. the way that is with me.

Ps. 17. 3; 6. 10. 1. 1. 7. He. 12. 6-11. Is. 48. 10. Mal. 3. 3.

Ep. 1. 18. 21; 44. 17. Re. 2. 10.

ch. 22. 22. Ps. 119. 11. 72, 103, 97, 121; 19. 9, 10.

Jn. 8. 12.

Heb. I have hid or laid up, Ps. 119. 11.

say, *There is lifting up*; and he 'shall save 'the humble person.

30 He¹ shall deliver the island² of the innocent: and it is delivered by the pureness of thine hands.

CHAPTER XXIII.

1 Job longeth to appear before God, 6 in confidence of being heard with mercy and acquitted. 8 God, though invisible, obserreth our ways. 11 Job's innocency. 13 God's decree is immutable.

THEN Job answered and said,
2 Even 'to-day is my complaint 'bitter: my 'stroke² is heavier than my groaning.

3 Oh³ that I knew where I might find him! that I might come even to his seat!

4 I 'would order 'my cause before him, and fill my mouth with arguments.

5 I 'would know the words which he would answer me, and understand what he would say unto me.

6 Will⁴ he plead against me with his great power? No; but he would put strength in me.

7 There⁵ the righteous might dispute with him; so should I be delivered for ever from my judge.³

8 Beho'd, 'I go forward, but he is not there, and backward, but I cannot perceive him:⁴

9 On the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him.

10 But 'he knoweth the way⁵ that I 'take: when he 'hath tried me, I shall come forth as gold.

11 My 'foot hath held his steps; his way have I kept, and not declined.

12 Neither have I gone back from the commandment of his lips; 'I have esteemed⁷ the

peated supplications; receive peace from him; and quietly submit to him by an unfeigned repentance. Thus shall all manner of blessings, temporal and eternal, come to thee. 22. Receive, and duly meditate on, the instructive revelations which he may be pleased to afford thee. 23. If by a true faith and sincere repentance thou turn to the Lord, thou shalt be again advanced to thy former honours and prosperity; and the punishment which thy sins have brought upon thee shall be removed far from thee and whatever belongs to thee. 24. Then shalt thou lay up gold, and fine gold, in such amazing plenty, and with such ease, as if they were the most common things. 25. For the all-sufficient and almighty God shall be thy portion and the protector of thy treasures; and thou shalt have astonishing heaps of silver. 26. Thou shalt delight thyself in the enjoyment of God's love and favour; and shalt with confidence and comfort present thyself at his throne of grace, and hope for his eternal felicity. 27. With sweet pleasure shall he hear thy prayers; and thou shalt pay thy vows of gratitude to him with the warmest affection. 28. Whatever thou hast purposed shall be accomplished; and divine direction, success, and comfort shall attend all thy proceedings. 29. When wicked men around thee are distressed or destroyed, thou shalt confidently expect honour and felicity; and God shall bring to eminent and extensive happiness the person who is cast down in his own eyes. 30. Nay, at thy request he shall marvellously deliver not only many innocents, but even the guilty, and their country, by means of thy prayers, piety, and virtue.

Ver. 2. [Eliphaz charges Job with presumption. He accuses him of magnifying himself in the sight of God. His argument is to this effect:—'Can even a great man (such is the meaning of the Hebrew term) be profitable to God? Thou seemest to think that God is thy debtor, on the ground of thy righteousness. But sup-

pose that thou art righteous, wouldst thou thus be conferring a favour on God? No; by righteousness a wise man is profitable to himself. But I affirm that thou art not righteous, and that thou art injuring thyself by unrighteousness' (Wordsworth). P.]

Ver. 6. [This being a grievous and direct charge, it is probable that Job, in the midst of his charities which his friends cannot deny (ch. 29. 15; 31. 16-22), had, as a man of business, been careful of his rights, righteous exacting being to the poor themselves frequently better than promiscuous and inconsiderate giving, and that Eliphaz now exaggerates this carefulness and justice into this hideous picture of unfeeling oppression. C.]

Ver. 7. [A charge of inhospitality, one of the most grievous in the estimation of the Arabians and their kindred nations. C.]

REFLECTIONS.—Nothing can be more absurd than to imagine that we can make God our debtor by anything which we can do. We have nothing good in us, or done by us, but what is God's gift. None are too great for God to humble. And if he spare the wicked, it is not for fear of them, but in patient pity towards them. Even good men, from a pretended regard to God, are apt to charge their neighbour with things which he heartily abhors. But if God's greatness, omniscience, and equity should deter men from crimes, they should also deter us from unjustly charging our neighbour with them. He that condemns the righteous is an abomination to the Lord. How tremendous are the judgments of Heaven, and happy they who can safely rejoice amidst them; or who, in a Christian manner, take warning from them! Through ignorance of and enmity against God, through neglect and contempt of his word, and through obstinate continuance in sin, men lose the greatest blessings and incur the greatest evils. But oh the delight in God, the bold confidence towards him, the intimate fellow-

ship with him, the satisfaction even in managing outward affairs, the safety in times of common calamity, and usefulness towards others—that knowledge of and peace with God, spiritual improvement of God's word, and sincere repentance do produce!

CHAPTER XXIII. Job replied, 2. Notwithstanding all your pretended advices and comforts, I have as much reason for bitter complaints as ever; and my sufferings far exceed my expressions of grief. 3. O that I were admitted into God's own immediate presence, and allowed to present myself before his judgment-seat! 4. I would, in an orderly manner, set the justice of my cause before him, and fully support it with arguments, vindicating myself, and confuting your reproachful allegations. 5. I would insist for his decision whether I be a hypocrite or not; and that he would show me plainly why he hath so afflicted me. 6. Would he employ his infinite power and majesty to bear me down? No; but would mercifully strengthen and encourage me to plead with him. And suppose he should plead against me in the multitude of his strength, he certainly would lay no false charge against me, nor make any hostile attack upon me. 7. For at his throne of grace a righteous person, such as I am, may argue the matter with him; and by this means I should fully and for ever escape condemnation, being acquitted by him as my Judge. 8, 9. I have tried all methods to obtain a fair hearing for my cause before him, but have not hitherto been able to procure it. 10. But he knows the integrity of my heart and life; and whenever I am tried at his bar I shall come off sufficiently vindicated; and it is to render me more holy and pure that he tries me in this furnace of affliction. 11. I have always, in the most fixed and steady manner, followed his pattern and guidance. I have steadfastly observed his commandments without ever

words of his mouth more than my "necessary" food.

13 But he is in one mind, and "who can turn him? and what his soul desireth, even that he doeth.

14 For he performeth the thing that is appointed for me: and "many such things are with him.

15 Therefore "am I troubled at his presence: when I consider, I am afraid of him.

16 For God "maketh my heart soft,¹ and the Almighty troubleth me:

17 Because I was not cut off "before the darkness, neither hath he covered the "darkness from my face.²

CHAPTER XXIV.

1 Wickedness goeth often unpunished. 17 There is a secret judgment for the wicked.

WHY, seeing "times are not hidden from the Almighty,¹ do "they that know him not see his days?²

2 Some "remove the land-marks; they violently take away flocks, and feed there;³

3 They "drive away the ass of the fatherless; they take the widow's ox for a pledge;

4 They "turn the needy out of the way: the poor of the earth hide themselves together.⁴

5 Behold, as "wild asses in the desert, go they forth to their work, rising "betimes for a

A.M. cir. 2484.
B.C. cir. 1520.

m. 15. 16.
8 Or, my appointed portion.
n ch. 9. 12, 13; 11. 10; 12. 14. Nu. 23. 19. Mal. 3. 6. 1 Sa. 15. 29. 1 J. 1. 17. o Ps. 115. 3. Da. 4. 34. 35. Mar. 20. 15. p 1 Th. 3. 3. Mi. 6. 9. q Da. 4. 34. 35. Ps. 115. 3.
3 Such additional judgments, should God please to inflict them.—C.
r Hab. 3. 16. ch. 31. 23. Ps. 119. 120. 99. 177. 7. s Ru. 1. 20. 21. 1 Sa. 28. 20. Ps. 22. 14; 88. 10. 15. 57. 16.
t Faint.—C.
u ch. 1. 13; 19. 27; 10. 21, 22.
2 Or why can I not draw darkness over my face? Why may not thick darkness cover my face?—M. Good.

CHAP. XXIV.
a Ac. 1. 6, 7. Ps. 31. 15.
1 The "clearest state of public mind, and events, continually attaining a crisis, in which they strikingly resemble diseases of the human body.—C.
b Ps. 39. 10. 107. 42. 43. 15. 2. Am. 3. 7.
2 God's appointed days of judgment, as in the times of Noah, Lot, and the latter days of Jerusalem. Ge. 6. 5; 7. 13; 18. 17, 20; 19. 15. 22. Lu. 10. 42.—C.
3 In the 19. 14; 27. 17. Fr. 22. 28; 23. 10. Ho. 5. 10.
3 Or, feed them.
d De. 24. 6-17. ch. 22. 6. Ex. 22. 26, 27. 1 Sa. 12. 3-4.
e ver. 14. 15. 10. 2. Ps. 109. 16. Eze. 18. 12; 22. 29. Pr. 30. 14; 28. 28. Am. 8. 4, 6.
4 Fleeing to the desert to escape punishment, slavery, or death.—C.
f ch. 11. 12. Je. 2. 24. Ho. 8. 9.
g Pr. 4. 16. Zep. 3. 7. Ro. 3. 15. ver. 14.

A.M. cir. 2484.
B.C. cir. 1520.

5 Heb. mingled corn, or dredge.
6 Yet, are their own fields sown and reaped, so that they are under no temptation to rob because of want: nay, in their wickedness (see marginal reading) they gather the vintage, ver. 11, and enjoy all that luxury could desire.—C.
7 Heb. the wicked gather the vintage.
8 ch. 22. 6. Ge. 31. 40. ver. 10.
9 Ca. 5. 2. La. 4. 5. He. 11. 39.
10 Ki. 1. 1. Ex. 22. 26, 27. ch. 22. 6.
11 ch. 22. 6. ver. 7. 1. Jn. 3. 17. Ja. 2. 15. 16; 5. 4. Ro. 25. 4; 23. 25. Je. 22. 13. with De. 24. 19. 1. u. 6. 1.
8 Between their walls they make them toil at noon day; they make them tread their wine-vats, yet suffer thirst. (M. Good.) They compel them to toil between their walls, i.e. reflection from which would render the heat almost insupportable.—C.
m Ex. 2. 23. 37. Ps. 12. 5. Ec. 3. 16.
n Ps. 50. 1. Ec. 8. 11. Ma. 2. 7.
9 Regarding not the supplication.—M. Good.
o Jn. 3. 20. Tit. 1. 16. Ro. 1. 32. 1-63. 10-18.
p Ps. 10. 8-11. Mi. 2. 1. Pr. 16. 5. 7. 11. Ro. 3. 15.
q Pr. 7. 8-27. 17. Ps. 10. 11. 2. Pe. 2. 14.
r Heb. setteth his face in secret. Ge. 38. 14. 15. 1. Ki. 14. 2; 20. 38; 22. 30.
s Ex. 22. 2. Mat. 24. 43, 44.
t The walls of many eastern houses being composed of sun-burned brick or mud.—C.

prey, the wilderness yieldeth food for them and for their children.

6 They reap every one his corn⁵ in the "field; and they gather the vintage of the wicked.⁷

7 They "cause the naked to lodge without clothing, that they have no covering in the cold:

8 They are "wet with the showers of the mountains, and embrace the rock for want of shelter:

9 They "pluck the fatherless from the breast, and take a pledge of the poor:

10 They "cause him to go naked without clothing, and they take away the sheaf from the hungry;

11 Which make oil within their walls, and tread their wine-presses, and suffer thirst.⁸

12 Men^m groan from out of the city, and the soul of the wounded crieth out; yet God "layeth not folly⁹ to them.

13 They are of those that "rebel against the light; they know not the ways thereof, nor abide in the paths thereof.

14 The^p murderer, rising with the light, killeth the poor and needy, and in the night is as a thief.

15 The^q eye also of the adulterer waiteth for the twilight, saying, No eye shall see me; and "disguiseth his face.

16 In^a the dark they dig through "houses,

swerving from them. 12. I have never apostatized from his doctrines nor precepts; and have more earnestly sought, more highly prized, more heartily delighted in, and more carefully stored up his words of revelation, than my necessary food, or most valuable and precious things. 13. But his purposes are unchangeable, and he immovably persists in afflicting me, and does whatever he pleases, without giving to any a reason for his conduct. 14. Whatever trouble he has intended for me he will inflict: and in his purposes and providential conduct there are many instances of deep mystery, of which, though both wise and just, we cannot see the reason. 15. In consideration of his infinite majesty and wondrous and infinite power, I am troubled at the tokens of his anger; and when I leisurely consider his hard dealings with me I am afraid of him. 16. For in his infinite power he hath quite broken and melted my heart with fiery tribulations; and I am in perpetual terror of his inflicting still heavier strokes. 17. For he keeps me still alive under these terrible troubles and perplexities, and refuses me the favour of dying by his fearful and confounding strokes.

REFLECTIONS.—Our groanings should never be heavier than our strokes. God allows us to complain of our troubles, but never to murmur at them. It is becoming for saints to be earnestly desirous of close dealing with God; and to be particular and importunate in their requests at his throne of grace. However men abuse us, God will not only deal in equity, but even in great mercy, with his people. And it is proper always to keep up kind and exalted thoughts of him. They who fly to him in distress shall find their spiritual strength increased by every application; and if he acquit us, we need neither fear nor care who condemn us. But O what dark and perplexing nights of desertion and perplexity are God's choicest saints often afflicted with! Happy are those who, amidst all, cleave to his commandments, walk uprightly in his way, and feed daily by faith on his word! Their trials shall issue to their lasting honour and advantage. But it is sad when the mystery of God's counsels, and the deep wisdom of them, the greatness of his power, and ordinary methods of providence, disquiet instead of composing our minds. Let him do what he will, he cannot but do right. However terrible he is

in himself, in Christ he is infinitely engaging. Let us therefore always acquiesce in his works and delight in himself. There is no reason rashly to wish for death when God can so quickly render life a comfort to us and a service to his church.

CHAPTER XXIV. But if God always punishes the wicked in this world, as you pretend, why are not particular seasons of it fixed by him? And why do not those who are best acquainted with him observe those days of judgment of his enemies? 2. Certain it is that in this world some are notoriously covetous and unjust, and even open robbers. 3. They cruelly oppress widows and fatherless children. 4. They harass, terrify, or even imprison the meek, poor, and afflicted. 5. In the most unconcerned manner they carry on their oppressions, and by rapine and violence maintain themselves and families in the desert. 6. They reap fields and gather vintages not their own. 7, 8. They force from the poor whatever they have, till they reduce them to absolute misery, in a state similar to that of wild beasts. 9-11. While they inhumanly deprive infants of their provision, that the enslaved mothers may work, and deprive their poor underlings of the meanest necessities of life, they force them to labour in the hardest services. 12. Those whom they have oppressed, wounded, or unjustly condemned, mightily cry to God for judgment against them; yet he punishes them not, even in the slightest manner. 13. They sin impudently in the face of the sun, and against the light of nature, conscience, and revelation: they do not approve, delight in, or observe God's laws; and if at any time they stumble on a good action they quickly give it over, however easy and reasonable. 14-17. Hating the light, robbers and unclean persons, in defiance of an all-seeing God, earnestly carry on their murder and whoredom in the night season. 18. Lighter than froth, they rush on every opportunity of uncleanness or bloodshed; their inheritance is spent in the most accursed manner; and they quite disregard the management of the vineyards or other most profitable business. 19. After all the grave, in a quick and easy manner, consumes these notorious sinners. 20. Their very mothers easily forget their death, it is apparently so pleasant. Rottenness shall be sweet to them. They do not become infamous in the world,

but their crimes are quickly and altogether forgotten. 21, 22. They abuse barren women, injure widows, and with great activity, craft, and cruelty oppress everybody around. 23. And though men give them presents, that they may have their protection and friendship, they still watch for opportunities to injure these dependants. 24. After being exalted a while they come to their graves as seasonably in appearance, and as easily, as their neighbours. 25. But if you will insist that the wicked are always fearfully punished in this life, I dare challenge the whole world to find me the person who can disprove the facts which I have now stated. N.B. Ver. 18-20, 23, 24, may be interpreted as a representation of the miserable state of wicked men after all their prosperity.

Ver. 5. [The wild ass—intractable, untamable, rejoicing in its freedom—is an emblem of the nomad Ishmaelite of the Arabian desert. Such too as are poor, who are driven from settled habitations by oppression, seek a refuge in the wide and free desert. It is often the case in the present day that those who are ground down by the tyranny and avarice of Turkish rulers, desert their homes in the agricultural districts of eastern Syria, and escape to the wilderness. P.—Go they forth. Who? Not the poor (ver. 4), but the unjust oppressors described in ver. 2, 3, &c., whose work becomes the robbery of the caravans in the wilderness, as it has continued downwards through all their generations. C.]

Ver. 18. [The general idea here is the quickness with which the wicked man passes away. True he may live to an old age; yet at length he must return to dust. There is no hope for him. P.]

REFLECTIONS.—There is no doubt but that all sin will be punished; and none can know either love or hatred by all that is before him in his outward lot. While the saints and poor, who are in the mind of God, are remarkably afflicted, the most daring sinners are often remarkably prosperous in this world. But the Lord has not forsaken the earth: he takes notice of every injury done to his children. And however long his patience may bear with the presumptuous insult of sinners to his character and government, he will resent their wickedness at last. Even when they are most secure they are least safe. Though their success promise them impunity a while,

which they had marked for themselves in the day-time:² they know not the light.

17 For the morning is to them even as the shadow of death: if one know them, they are in the terrors of the shadow of death.

18 He is swift as the waters;³ their portion is cursed in the earth: he beholdeth not the way of the vineyards.⁴

19 Drought and heat consume⁵ the snow-waters; so doth the grave those which have sinned.

20 The womb shall forget him;⁶ the worm shall feed sweetly on him; he shall be no more remembered; and wickedness shall be broken as a tree.

21 He evil-entreateth the barren that beareth not; and doeth not good to the widow.

22 He draweth also the mighty with his power: he riseth up, and no man is sure of life.⁷

23 Though it be given him to be in safety, whereon he resteth; yet his eyes⁸ are upon their ways.

24 They are exalted for a little while, but are gone⁹ and brought low; they are taken out of the way as all other, and cut off as the tops of the ears of corn.²

25 And if it be not so now, who will make me a liar, and make my speech nothing worth?

and though their crimes should be concealed on earth, they will be openly discovered at last and punished for ever. Amidst the perpetration of crimes terror often seizes them; but how much more in sharing the certain, the fearful, the eternal punishment of them!

CHAPTER XXV. Bildad replied, 2. To God belongs that supreme authority over all things in heaven and earth, and that infinite majesty which strikes every beholder into solemn awe. In perfect quietness and order he rules all the luminaries in the firmament, and all the angels and glorified saints above. Why then darest thou pretend to find fault with him? 3. His creatures are absolutely innumerable to us, and every one shares of his light, his benefits of nature or grace;—why then contend with him? 4. And how then can a poor wretched man stand as righteous before God? And he that is born of a sinful woman be pure before him? 5. In his view the bright luminaries of heaven are spotted and dark. 6. How mean and vile then must the frail and dying children of a corrupted progenitor and federal head be in his sight!

Ver. 6. [This closing speech of Bildad is beautiful and true, but it does not touch the point at issue. The friends had argued that Job was punished because of his sin—his sin was great, though concealed beneath a cloak of hypocrisy, therefore his punishment was great. In reply Job affirmed a great fact, namely, that the ungodly often live happily and prosperously; and from this he argues with conclusive force that punishment does not always overtake the sinner. Consequently the fact of his being greatly afflicted was no certain proof of his having grievously sinned. P.—Worm. This word rather signifies a maggot, a creature bred of corruption. C.]

REFLECTIONS.—After long and hot disputing, people often come to see that there was less difference between them than they thought. Job's friends were obliged to acknowledge that wicked persons might prosper for a time, and Job owned that they would be destroyed at last. It was a great mercy for religious disputants to have their hearts always filled with awful thoughts of God and humble thoughts of themselves. But how infinite is the condescension of God to hold fellowship with men, so mean, so loathsome! Let me never forget how JEHOVAH assumed my nature, and in it, for me, became a worm and no man; a reproach of men, and despised of the people! What manner of

love hath the Father bestowed on us in thus sending forth his own Son in the likeness of sinful flesh, that we, sinful worms, might, through his blood, become the sons of God!

CHAPTER XXVI. To this Job, in a derisive manner, answered, 2, 3. To what purpose serve these hints, either to support the cause of the Almighty, or to direct him in his government of the world, or to comfort a dispirited and instruct an ignorant soul? Who can be a whit bettered by aught you have so confidently uttered, that is quite foreign to the point in hand? 4. Do you imagine that I need to be instructed in these points? or that you, as one inspired of God, can by such hints revive and refresh my spirit? 5. I myself can discourse to far better purpose concerning God. While terrible monsters, minerals, pearl, coral, and the like, are formed in the bottom of the sea or heart of the earth, and fishes and animals on the surface of it, the departed ghosts tremble and travail in pain in the deep and dark regions of misery. 6. The whole state of the dead, whether of soul or body, is perfectly obvious to God's all-seeing eye; and all the depths and miseries of hell are perpetually visible to him. 7. He spreads the heavens over the apparently empty regions of air; and so balances the earth by his power, that it hangs like a ball in the air supported by nothing. 8. He binds up large collections of water in the clouds (by which he covers his glory, and on which he rides in majesty) as in firm bags, till he please to make them distil in dew, rain, snow, or hail. 9. He conceals his own glorious abodes; he firmly fixes the visible heavens, and spreads his veiling collection of clouds over them, to conceal his glory and restrain the scorching beams of the sun. 10. Everywhere, while the revolutions of day and night continue, he has fixed the shores and boundaries of the sea, that, rage as it will, it cannot exceed them. 11. The lofty mountains, which seem the supporting pillars of heaven, tremble and shake when he corrects men by earthquakes, thunders, or tempests. 12. By his power he tosses the sea into a terrible fury, and as it were divides it into ridges and mountainous billows; and by his wise government he again calms it at pleasure, and mortally wounds the crocodiles and other proud monsters which inhabit it. 13. By the influence of his Holy Spirit he at first adorned the heavens by his power; he formed the Milky Way and all their winding constellations. By

CHAPTER XXV.

Bildad asserteth the sovereignty of God, before whom man cannot be justified.

THEN answered Bildad the Shuhite, and said, 2 Dominion^a and fear are with him; he maketh peace in his high places.¹

3 Is there any number of his armies? and upon whom doth not his light arise?²

4 How then can man be justified with God? or how can he be clean that is born of a woman?

5 Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight:

6 How much less man, that is a worm; and the son of man, which is a worm?

CHAPTER XXVI.

1 Job, reproving the uncharitable spirit of Bildad, 5 acknowledgeth the power of God to be infinite and unsearchable.

BUT Job answered and said, 2 How hast thou helped him that is without power?¹ how savest thou the arm that hath no strength?

3 How hast thou counselled him that hath no wisdom? and how hast thou plentifully declared the thing as it is?

4 To whom hast thou uttered words? and whose spirit came from thee?

5 Dead things are formed from under the waters, and the inhabitants thereof.

his wind he clears up the sky; and his almighty power strikes prostrate the most direful and destructive monsters of sea or land. 14. Nay, behold, these are but the outlines and a very small parcel of his works. It is but very little that we either hear or know concerning him; but the thunder-like declarations of his prevailing, his infinite excellency, who can comprehend?

Ver. 5. [The mighty dead (the giants of the antediluvian world, Ge. 6. 4) are laid open from below, and the (living) inhabitants thereof 'are naked before God.' C.—Job's object in this sublime speech is to show that his view of the power, wisdom, and goodness of God is far more comprehensive than that of Bildad. God's dominion is not confined to the heavens, it extends to the grave, to the world of spirits:—in universal nature, in fact, Jehovah reigns supreme. P.]

Ver. 13. ['By his Spirit (his creative, omnipotent Spirit) the heavens are beautiful,' i.e. it was the Spirit's work which made them so. P.—The crooked serpent. The zodiac, whose constellations mark the apparent annual place of the sun in the heavens. C.—Others think reference is made either to the constellation of the Dragon, which lies between the Greater and Lesser Bears, and winds round a great part of the Polar Circle; others, again, suppose the Milky Way is meant. P.]

REFLECTIONS.—Sometimes self-conceited persons may be ridiculed out of their notions when reasoning is not effectual: and in disputes much is ordinarily said that is not to the present purpose; and not the edification of their neighbour, but victory over him, is the great aim of the disputants. Little is it remembered, that not the displays of God's highness, but of his grace in Christ, can give ease to a wounded spirit. But it is happy when disputes end in men's glorifying God with one mind and one mouth. The perfections of the Deity are plainly marked in all his works of nature and grace; and all things must be well done where God himself is the sole or principal agent. Let me therefore in all behold his hand, his face. If he conceal the glories of his throne from this lower world, let me walk by faith, not by sight. If he has garnished the heavens, let me set my affections on things above and not on things of the earth. If his perfections are unsearchable, let me always admire and adore him.

CHAPTER XXVII. None offering to speak, Job continued his substantial but dark and mysterious dis-

6 ¹Hell³ is naked before him, and destruction hath no covering.

7 He stretcheth out the north⁴ over the empty place, and hangeth the earth upon nothing.

8 He bindeth up the waters in his thick clouds; and the cloud is not rent under them.

9 He holdeth back the face of his throne,⁵ and spreadeth his cloud upon it.

10 He hath compassed the waters with bounds,⁶ until the day and night come to an end.⁷

11 The pillars⁸ of heaven tremble, and are astonished at his reproof.

12 He divideth the sea⁹ with his power, and by his understanding he smiteth through the proud.¹

13 By his Spirit he hath garnished the heavens; his hand hath formed the crooked serpent.

14 Lo, these are parts of his ways: but how little a portion is heard of him? but the thunder of his power who can understand?²

CHAPTER XXVII.

¹ Job protesteth his sincerity. ⁸ The hypocrite is without hope.

11 The blessings which the wicked possess are sometimes turned into curses.

MOREOVER, Job continued¹ his parable,² and said,

2 As God liveth, who hath taken away my judgment,³ and the Almighty, who hath vexed my soul;

3 All the while my breath is in me, and the spirit of God is in my nostrils;

4 My lips shall not speak wickedness, nor my tongue utter deceit.

5 God forbid that I should justify you: till I die I will not remove mine integrity from me.

6 My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live.⁴

7 Let mine enemy be as the wicked, and he that riseth up against me as the unrighteous.

8 For what is the hope of the hypocrite.

¹ ch. 23. Ps. 18. 21-23. ² Ac. 24. 16. 2 Co. 1. 12. 1 Jo. 3. 20, 21. ³ Heb. from my days. ⁴ 1 Sa. 25. 6. 2 Sa. 18. 32. Da. 4. 19. ch. 42. 7. 18. 55-7. m. ch. 13. 15. 16. 18. 14. 11. 20. Mat. 16. 26. Lu. 12. 20. Is. 33. 14.

course, saying, 2. I protest by the Almighty God, who refuses me an opportunity of clearing myself before him, and who has tormented me with all these fearful strokes of his judgment. 3, 4. That while I live I will never utter an untruth, either to vindicate myself where I am guilty, or to condemn myself where I am innocent. 5, 6. God forbid that ever I should justify your opinions and censures, deny my own sincerity, and confess myself to be a hypocrite! 7. It is mine enemies and opposers whom God will condemn and punish as wicked. And indeed I could wish nothing worse to my greatest enemy and injurer than to be wicked. So much I detest it. 8. For what avails the firmest hopes of a hypocrite in his covetously-gained prosperity, or even in warlike tranquillity of soul, when he comes to die? 9. Will God always hear his prayers in the time of trouble and death? 10. Or will he find comfort in God when the world affords none? or will he in prosperity, as well as in adversity, continue in the earnest worship and service of God? 11. Attend, therefore, while, by God's assistance, I

A.M. cir. 2484.
B.C. cir. 1520.

A.P. 15. 11. Ps. 139. 8.

11. He. 4. 13.

8. Sheol, the invisible world of the dead, covered from our eyes, is naked before him.—C.

2. 1 ch. 9. 8. Ps. 24. 2. 104.

2. 4 The northern hemisphere, in which Job resided; and if the one hemisphere was so supported, so was the whole earth.—C.

Pr. 30. 4. Je. 10. 13.

ch. 37. 20. 37. 11. 18.

38. 37. Ge. 1. 6. 7. Pr. 30. 4.

1 Ps. 18. 11. 97. 2. De.

33. 26. 18. 19. 1.

15. 66. 1. Ps. 18. 11. 97. 2.

2. 5 Heaven is his throne (Is. 66. 4), and this he covers with the veil of clouds.—C.

or ch. 38. 8-11. Ps. 33.

7. 104. 9. Pr. 8. 29. Je. 5.

22.

6 He hath set a dew upon the face of the waters—that is, the waters in the clouds—the ever-renewed sign of the gracious covenant with Noah, Ge. 8. 21. 12. 17.—C.

7 Heb. until the end of light with darkness.

8 2 Sa. 22. 8. Ps. 68. 8.

114. 4. 6. 7. 104. 7. 2 Pe. 3.

10. He. 12. 26.

8 The lofty mountains which, penetrating the clouds, seem to support the heavens, and are therefore so called.—C.

9 Is. 51. 9. 63. 11-13.

Je. 35. Ps. 29. 10. 93. 3.

45. 7.

10 The Red Sea, Ex. 14. 21. 15. 10.—C.

11 Heb. pride, or Rahab, Is. 51. 9. Ps. 89.

9. 107. 4. 13-15. Da. 4. 37.

12 The proud Egyptians, that violate their promise and seek again to enslave God's people.—C.

9 Ge. 1. 2. Ps. 33. 6. 104.

30.

1 Is. 27. 1. Ps. 74. 13. 14.

1 Co. 13. 9-12. 2. 9.

ch. 11. 7. 40. 9. Jo. 16. 12.

Ps. 39. 3.

2 M. Good renders it, "And the mere whisper we can hear of him; but the thunder (the full heavenly voice) of his power who can understand?"—C.

CHAP. XXVII.

a Nu. 23. 7. 14. 3. 15.

Ps. 40. 4. 78. 2. Pr. 26. 7.

1 Heb. added to take up.

2 The Hebrew for parable is derived from a word that signifies to rule, when it here means the authorities adduced by Job in support of his argument.—C.

3 1 Sa. 25. 34. 2 Sa. 2.

7. Re. 10. 6. Je. 4. 2.

18. 40. 27. ch. 34. 5.

3 Rejected my cause.—M. Good.

4 Heb. made my soul bitter. Ru. 1. 20.

21. 2. Ki. 4. 27. Ps. 88. 16.

6 That is, the breath which God gave him, Ge. 2. 7. Is. 2. 22.

7 Ps. 39. 1. 141. 31. 17. 3.

20. 13. Is. 3. 2.

8 De. 25. 1. Pr. 17. 15.

1 ch. 2. 3. 9. 13. 15. 2.

Co. 1. 12.

A.M. cir. 2484.
B.C. cir. 1520.

8 Gained—either the riches or power he sought by his pretensions to patriotism or religion.—C.

n Pr. 1. 28. 28. 9. Is. 3.

15. Eze. 8. 18. Mi. 3. 4.

Ps. 18. 41. 109. 7. 66. 18.

1 Jo. 3. 1. Ja. 4. 3. ch. 35.

12. 13.

9 Ps. 37. 47. 34. Is. 58.

2. Mat. 12. 21.

2 ch. 4. 3. 4. 6. 10. Ac.

20. 20. 27.

6 Or, being in the hand, &c.

7 The dealings of God (M. Good). The mysteries of his providence.—C.

8 I will teach you concerning the hand of God.—I will show you how he acts in providence; the principles which guide him I will not conceal.—P.

9 I will teach you concerning the hand of God.—I will show you how he acts in providence; the principles which guide him I will not conceal.—P.

10 ch. iv. v. vii. xi. xv.

xviii. xx. xxii. xxv.

11 In your reasonings about the ways of God.—C.

2 ch. 30. 29. 31. 3. Ps. 11.

5. 6. Is. 3. 11. Ko. 2. 8. 9.

7 De. 28. 32. 41. Es. 9.

10. Ho. 9. 13. Ps. 109. 10.

12 Is. 14. 20-22. 2 Ki. 13.

7. 8.

11 Ki. 14. 10. 16. 32. 21.

Je. 22. 18. 30.

7 Ps. 28. 6. Lu. 12. 18.

19. 1 Ki. 10. 21. 25. 27. Ps.

39. 6. ch. 22. 24. 25. Zec.

9. 3.

1 Lay up raiment. The collection of raiment is quite a passion with rich men in the East.—C.

2 The temporary booth of a watchman in a vineyard or garden.—C.

3 ch. 30. 23. Ec. 12. 7.

4 Lu. 17. 26. 27.

5 ch. 18. 12. La. 2. 6.

6 ch. 18. 12. Is. 33. 14.

Am. 5. 2. 8. 9.

7 Ps. 11. 5. 6. Lu. 12. 20.

8 Is. 2. 29. 2 Ki. 19. 35.

Da. 10. 30. ch. 34. 20.

9 ch. 15. 15. Ps. 90. 7.

103. 16.

11 Ps. 59. 9.

12 Ex. 14. 25. De. 32. 23.

13 Ex. 14. 25. Am. 2. 14.

14 Jo. 4. 17.

15 Ps. 137. 7. In fleeing he would flee.

16 Eze. 25. 6. La. 2. 15.

17 Is. 20. 20. Na. 3. 19. 1.

18 Ki. 8. 16. 16.

19 A just description of the mightiest conquerors and emperors. So passed away Alexander of Macedonia, so proud Babylon, and so the empire of covetous and imperial Rome.—C.

CHAP. XXVIII.

a Or, a mine. Ge. 2.

11. 12.

13 Pr. 27. 21. 17. 3.

14 Rather, by separating from the mass in which the grains are imbedded, or washing it from the sand in which it is commingled.—C.

15 Or, dust. Ge. 4. 22.

De. 9. 33. 25.

though he hath gained,⁵ when God taketh away his soul?

9 Will God hear his cry when trouble cometh upon him?

10 Will he delight himself in the Almighty? will he always call upon God?

11 I will teach you by the hand⁶ of God: that which is with the Almighty will I not conceal.⁸

12 Behold, all ye yourselves have seen it; why then are ye thus altogether vain?⁹

13 This¹⁰ is the portion of a wicked man with God, and the heritage of oppressors, which they shall receive of the Almighty.

14 If his children be multiplied, it is for the sword; and his offspring shall not be satisfied with bread.

15 Those¹¹ that remain of him shall be buried in death; and his widows shall not weep.

16 Though he heap up silver as the dust, and prepare raiment¹² as the clay;

17 He may prepare it, but the just shall put it on, and the innocent shall divide the silver.

18 He buildeth his house as a moth, and as a booth¹³ that the keeper maketh.

19 The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he is not.

20 Terrors¹⁴ take hold on him as waters, a tempest stealeth him away in the night.

21 The¹⁵ east wind carrieth him away, and he departeth; and as a storm hurleth him out of his place.

22 For God shall cast upon him, and not spare: he would fain flee¹⁶ out of his hand.

23 Men shall clap their hands at him, and shall hiss him out of his place.⁴

CHAPTER XXVIII.

1 There is a knowledge of natural things. 12 But wisdom is an excellent gift of God.

SURELY there is a vein for the silver, and a place for gold, where they fine¹ it.

2 Iron is taken out of the earth, and brass is molten out of the stone.

with it. 18. They may build their houses as strong as they please, and settle their estates in the surest forms; but God will quickly shake them out of all, or render them useless to them. 19. In the twinkling of an eye death shall overtake these rich sinners, and carry them off, as wretchedly poor, into the eternal state; and even perhaps without an honourable burial or monument on earth. 20. manifold terrors seize upon them; and some surprising calamity often hurries them unexpectedly into the other world, where the terrors of God shall overwhelm them, as the waters did the old world; and in that eternal night shall the sweeping tempest of infinite wrath unexpectedly seize on and ruin them. 21. Some violent and pestilential affliction, some raging and burning storm of God's just judgment, hurls them out of their wonted felicity, residence, and life, and deprives them of all the good which they expected. 22, 23. While God pursues them with manifold forms of unmix'd and unavoidable judgments, men, who are thereby delivered from their oppressions, shall return thanks to God for their deliverance.

3 He setteth an end to darkness,² and ⁴searcheth out all perfection; the stones of darkness, and the shadow of death.

4 The flood breaketh out from the inhabitant; *even the waters* ⁴forgotten of the foot: they are dried up, they are gone away from men.³

5 *As for the earth*, ⁵out of it cometh bread; and under it is turned up as it were ⁶fire.

6 The stones of it *are* the place of ⁷sapphires; and it hath dust of gold.⁴

7 *There⁴ is a path⁵* which no fowl knoweth, and which the vulture's eye hath not seen:

8 The lion's whelps have not trodden it, nor the fierce lion passed by it.

9 He putteth forth his hand upon the ⁹rock; he overturneth the mountains by the roots.

10 He ¹⁰cutteth out rivers among the rocks; and his eye seeth every precious thing.

11 He bindeth the floods ¹¹from overflowing; and the thing that is hid bringeth he forth to light.

12 But where shall ¹²wisdom be found? and where *is* the place of understanding?

A.M. cir. 2484.
B.C. cir. 1520.

² He (the rich man, ch. 27, 13-23) diggeth into the region of darkness in search of precious metals or gems. See ver. 6.—C.

⁴ Eccl. 1.13.1 Kl. 4.33. Ps. 137.5.

³ Amongst several amended translations, the following seems most agreeable to the scope of the illustration from mining. 'He (ch. 27, 13-23) breaketh up the valley near the bottom of the mountains, forgotten of the foot' (the trodden mountain). 'They (the miners) sink down' (like creatures that burrow in the earth). 'They wander from men,' that is, in the vast subterranean galleries which often extend many miles beneath the ground.—C.

⁵ Ps. 104.14, 15. Is. 28. 26. Jn. 12.24.

⁶ Eccl. 28.14. A ver. 16. Ex. 24. 10; 28.18. Ca. 5.14. Is. 54.11.

⁷ Or, gold ore. 1 Comp. Is. 35. 8, 9. Ro. 3.17. Mat. 11.25. 1 Co. 2.14. ch. 11.6.

⁸ The subterranean path to which man's avarice or necessities have conducted him.—C.

⁹ Or, *flint*. Comp. Ca. 2.8. Is. 49.11. Ps. 1.2. Zec. 4.7.

¹⁰ Comp. Ps. 74.15. Is. 41.18. Hab. 1.9. m Heb. *from weeping*. Comp. ch. 38.8-11; 26.8. Co. 4.4.5.

¹¹ ver. 30. Ec. 7.24. Ro. 11.33.10.6, 7. Ps. 51. 6.2. Tl. 3.15-17. Pr. vii.

A.M. cir. 2484.
B.C. cir. 1520.

⁴ ver. 14-19. 1 Co. 2. 14. Pr. 3.13-15. p ver. 14, 21, 22. q Ro. 11. 33. 34. ver. 22.

⁵ Pr. 3.13, 14; 8.11, 19; 16.16.

⁶ Heb. *fine gold shall not be given for it*.

⁷ ch. 22.24. Ex. 28.10.

⁸ Or, *vessels of gold*.

⁹ The stones distinguished in modern times by the names of onyx, sapphire, topaz, and rubies, are very precious; crystal is less valuable; but the original most probably means the diamond.

¹⁰ The pearl, when large, is of great price, and is ranked with the coral, as they are both productions of the sea.—C.

¹¹ Cush in Arabia. m ver. 12. Ec. 7. 24. Ja. 1.5, 17.

¹² Mat. 13.44. 1 Co. 2.7, 9.

¹ Or, *heaven*.

² ver. 14. Ps. 88. 10-12.

³ The dead, the past generations, speak either by their recorded sayings, their tombs and epitaphs, or the fact of their mortality; and their voice is as audible to the ear of reason as the voice of a living man to the ear of sense.—C.

⁴ Ac. 15.18. He. 4.13. Jn. 21.17. Pr. 2.6.

13 Man ¹³knoweth not the price thereof; neither is it ¹⁴found in the land of the living.

14 The ¹⁴depth saith, It *is* not in me; and the sea saith, *It is* not with me.

15 It ¹⁵cannot be gotten for gold,⁶ neither shall silver be weighed *for* the price thereof.

16 It cannot be valued with ¹⁶the gold of Ophir, with the precious onyx, or the sapphire.

17 The gold and the crystal cannot equal it: and the exchange of it *shall not be for* jewels of find gold.⁷

18 No mention shall be made of ¹⁸coral, or of pearls: for the price of wisdom *is* above rubies.

19 The topaz⁸ of Ethiopia⁹ shall not equal it, neither shall it be valued with pure gold.

20 Whence¹⁰ then cometh wisdom? and where *is* the place of understanding?

21 Seeing ²¹it is hid from the eyes of all living, and kept close from the fowls of the air.¹

22 Destruction¹¹ and death say,² We have heard the fame thereof with our ears.

23 God¹² understandeth the way thereof, and he knoweth the place thereof.

Ver. 7. [*Let mine enemy be as the wicked.* This is not an imprecation of evil, but a description of character, and assertion of Job's total want of sympathy with the wicked or unrighteous, as the only persons he counted his enemies. C.]

Ver. 18. [*As a moth.* The moth builds the most beautiful but the most frail mansion, of which the silk-worm is a remarkable example. Neither does any moth remain long in its house, for it soon undergoes a change, and casts aside its useless covering. C.]

REFLECTIONS.—Appeals to God ought to be necessary, deliberate, serious, and in matters of importance. Prevarication or concealment is as much perjury before God as direct falsehood asserted. But how often our high praises of God are mingled with something unkindly and disparaging! Not our most solemn vows, but Jesus' blood and Spirit, must chiefly maintain our purity of conscience and integrity of life. And while he enables to exercise a conscience void of offence towards God and men, we ought never to believe either devils or men suggesting that we are hypocrites. But it is best to refute the calumnies cast upon us by living well. Miserable indeed are hypocrites, whose hopes will never be crowned with enjoyment, their prayers never accepted nor graciously answered, and whose religion is neither comfortable nor constant! And yet, alas! how many such, amidst a glare of profession, continue with hearts unrenewed! Miserable is the condition of the wicked, even at its best, in this life: and what then must it be in hell? When once dead, their riches strangely vanish, and even fall into the hands of the godly, whom they hated: nor is any habitation secure and lasting but that which is not made with hands, eternal in the heavens. And in the most alarming forms of death God often ushers wicked men into eternal fire.

CHAPTER XXVIII. No wonder that I cannot tell you the reasons why God punishes some wicked men in this world and not all, when, after all our researches, we have so scanty a knowledge of natural things. There are secret mines for the silver, and a country for gold, which men melt and refine. 2. And iron is, with art and labour, dragged from the dust, and stones are melted into brass; 3. The miners, in the most earnest and daring manner, dig till they have quite lost the light of day, and bring their ore from the dark caverns of the earth, where pestilential damps and other dangers often prove mortal. 4. While, with infinite labour, they drain off the springs that disturb them, they break into veins of metal about the bottom of mountains; and, unheeded by the men who walk above them, they wander in the dark bowels of the

earth. 5, 6. While the surface of the ground produces herbs and corn for food to animals; lime, brimstone, and such other combustibles are found in its bowels; nay, the most precious stones and gold in some parts of it. 7, 8. So mysterious are the passages of these miners that the most quick-sighted fowls never looked into them, and the most fierce and courageous animals never dared to enter them. 9. But the miners artfully cut their way through rocks of flint, and dig to the bottoms of mountains, to come at the precious metals. 10. They make passages for draining off the water that breaks in upon them, and cleave asunder the veins of ore, and earnestly discover the precious stones and metals. 11. They stop the springs from overflowing their mine, turning them another way, and bring up these precious gems or metals which had been long sealed up in the heart of the earth. 12. But to find out solid wisdom, or obtain the knowledge of God's reasons in his providential conduct, is still more difficult. 13. God hath so disposed it that no man knows the order, method, or importance of his procedure; and no man on earth can attain to it. 14. No search into the depths of the earth or sea can procure it. 15-19. Not all the precious metals or gems in the world can purchase it. 20, 21. No, not the most quick-sighted creatures on earth can point out a method to obtain it. 22. The solid consideration of death and hell are a proper introduction to true wisdom; and yet in death and damnation there are manifold instances of God's wise procedure which are not sufficiently comprehended in the reasons of them. 23-27. God alone—who is infinite in wisdom and knowledge, and who rules and governs all things for the best—who manages winds, waters, rains, and thunders in all their circumstances, degree, time, place, or form—properly understands the reasons of whatever he does, particularly his dealings with men. 28. But what he inculcates and bestows upon men as their proper wisdom is such a knowledge and filial awe of his unbounded excellencies, as makes them to flee to him as their only refuge and portion; and, hating everything sinful, to love him and keep his commandments.

Ver. 1. [The general scope of this address on mining operations is well indicated by Delitzsch:—'According to the most natural connection Job desires to show that the final lot of the rich man is well merited, because the treasures which he made the object of his avarice and pride, though ever so costly, are still earthly in their nature and origin.' It is interesting to inquire where Job got his knowledge of mining. There is monumental evidence that mining operations were carried on in the peninsula of Sinai long before the exodus. The remains of smelting furnaces, the dwellings of the miners, the temples they erected, and the

works they undertook, may be seen on the spot to this day; and they are testimonies to the scientific acquirements and enterprising spirit of some great primeval nation. With these or kindred works Job must have been acquainted. P.]

Ver. 4. [Delitzsch's translation of this difficult passage is as follows:—'He breaketh away a shaft from those who tarry above; there, forgotten by every foot, they hang and swing far from men.' Allusion is manifestly made to the operations of the miner, especially in the copper-mines. 'The shaft' is the perpendicular aperture to the mine. Down it the miners are let by a rope, on which they hang and swing unseen by those above. P.]

Ver. 5. [That is, the surface of the earth is heaved up and tossed by the operations of the miner, just as volcanic fire heaves up a mountain. P.]

Ver. 11. [*Bindeth the floods.* It is probable the reference of Job is to the ingenious methods and gigantic efforts whereby mines were drained in his days; but of the literal binding of the floods, many parts of the Low Countries of the European continent, rescued by embankment from the sea, afford the most striking examples. Roberts in his *Illustrations* refers the greater part of this chapter to the eastern works for irrigation; but we can see no good reason for supposing them so obscurely combined with the evident reference to mining. See ver. 1, 2. C.]

Ver. 25. [The writer here refers to those great fixed laws which regulate all physical nature. These laws are divine in origin. God appointed them. He appointed to the wind the measure of its force; he distributed the seas and oceans by measure; he appointed to the rains, the lightning, and the thunder their laws. God thus rules the world in every department. P.]

REFLECTIONS.—Alas! how men rack their wits, and toil their members, to obtain riches, which, while enjoyed, are unsubstantial, and which quickly take to themselves wings and fly away, as an eagle towards heaven! Why are we not more industrious in digging for Jesus' hidden treasures, which answer all things and endure for ever! Surely Jesus and his mysteries, Jesus and his grace, must be strangely mistaken when men can thus prefer created trifles and rarities of dust! But how great is that God whose eye overlooks all, whose power effects all, whose purpose rules all things! Let me never dare to pry into his private counsels, whereby he regulates his conduct. Let me leave the secrets of other men's hearts and the deep mysteries of providence to the Lord. And let me and my children study what he has revealed to us as the standard of our faith and practice. Let us learn the wisdom which comes from above, which is pure and peaceable, manifested in fearing the Lord and departing from evil.

24 For 'he looketh to the ends of the earth, and seeth under the whole heaven;

25 To 'make the weight^s for the winds; and he weigheth the waters by measure.

26 When 'he made a decree for the rain, and a way for the lightning of the thunder:

27 Then did he see it, and 'declare it; he prepared it, yea, and searched it out.

28 And 'unto man he said, Behold, 'the fear of the LORD, 'that is wisdom; and to 'depart from evil is understanding.

CHAPTER XXIX.

Job calleth to mind his former prosperity and honour, and the worthy use he had made of it.

MOREOVER, Job 'continued his parable, and said,

2 Oh that I were as in 'months past, as in the days when God preserved me;

3 When his 'candle shined upon my head,¹ and when by his light I walked through darkness;

4 As I was in the days of my youth, when the 'secret of God² was upon my tabernacle;

5 When the 'Almighty was yet with me, when 'my children were about me;

6 When 'I washed my steps with butter, and the rock poured me³ out rivers of oil;⁴

7 When I went out 'to the gate through the city; when I prepared my seat in the street!

8 The young men saw me, and 'hid themselves; and the aged 'arose, and stood up.

9 The princes 'refrained talking, and laid their hand on their mouth.

10 The nobles held their peace,⁵ and their tongue 'cleaved to the roof of their mouth.⁶

11 When^a the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me:

12 Because 'I delivered the poor that cried,

A.M. cir. 2884.
B.C. cir. 1590.

a 2 Ch. 16. 9. Pr. 15. 3. Zec. 4. 10. b Ps. 135. 7. Is. 40. 12. ch. 37. 9-17. c Job's reference to the weight of the atmosphere is a striking evidence of his extensive natural knowledge. How many things are thus revealed in the Scriptures of old which have since claimed the merit of modern discoveries! —C.

d Am. 4. 7. Je. 5. 22. Zec. 10. 1. ch. 38. 22-26; 37. 2-22; 36. 27-33. Pr. 8. 27-31. e Or, number it. Ps. 10. 1. Ro. 1. 20. f De. 29. 29. 2 Ti. 3. 15-17. g Ps. 111. 10. ch. 4. 6. h Ch. 1. 1-5. Ps. 49. 6; 17. 11. Je. 2. 23. 3. ver. 4. i Or, lamp. ch. 18. 5. 50. 17. Is. 2. 5. Ps. 18. 28. 23. 4.

1 Alluding to the eastern method of suspending lamps at festivals.—C. d Ps. 91. 125. 14. 42. 2. 4. 53. 2. Am. 3. 7. e Even as the Shekinah glory marked the presence of the invisible God in the wilderness.—C. f Ju. 6. 12. De. 32. 27-29. Ca. 2. 3-5. g Ch. 1. 5. 5. 5. 17. 11. 8. 41. 9. 2. ch. 20. 17. De. 32. 13. 33. 24. Ps. 81. 16.

h Heb. with me. i When his rocks were so abundant that their rich milk washed his vestry, and when the rocky mountains, covered with the olive, poured out their oil as in rivers.—C. j Je. 38. 7. Zec. 16. 18. Ru. 4. 1. 2. Ne. 8. 2. 3. 2. Ch. 32. 6. k Ro. 13. 13. 1 Ti. 3. 1. l Le. 19. 32. Ro. 13. 7. ch. 12. 12.

m Ja. 1. 19. ch. 21. 5. Ju. 18. 19.

n Heb. the voice of the nobles was hid. m Ps. 137. 6. Eze. 3. 26.

o Pr. 20. 2. Mar. 7. 37. Lu. 11. 27. 1. 48. 4. 22. p Ps. 72. 12. 82. 3. Pr. 21. 13. 24. 11. 12. with ch. 22. 5-9.

q All this is thoroughly oriental. I have often seen tribes of respect simi-

lar to those here mentioned paid to venerated chiefs, who were distinguished for benevolence, charity, wisdom, or valour.—C.

r Ps. 72. 4. 12. 13. Ja. 1. 27. De. 10. 18. s De. 13. 14. Pr. 25. 2; 29. 7. 31. 8.

t Ps. 3. 7; 58. 6, with Pr. 30. 12. u Heb. the jaw-teeth or the grinders. x 1 Sa. 17. 35. Am. 3. 12. y Ps. 30. 6. 7. ch. 42. 10.

z As an eagle on the fortress of her lofty rock, inaccessible to any invasion.—C. a Ge. 41. 49; 32. 12. Ps. 91. 16.

b Ch. 18. 16. Ps. 1. 3. Je. 17. 8. Is. 44. 3. 4. Ho. 14. 6-8.

c Heb. opened. d Ge. 49. 24. Is. 40. 31. Ps. 103. 5.

e Heb. changed. f My personal vigour and political influence were constantly renewed, as a bow, after every strain with the arrow, immediately recovers its elasticity.—C.

g Ro. 13. 5. 7. Tit. 3. 1. ver. 10. 22. h Is. 52. 15. Ac. 16. 14; 17. 11.

i De. 32. 2. Ca. 4. 11; 7. 9. Am. 7. 16. Eze. 20. 40.

j Ps. 72. 6. ch. 8. 10. Pr. 16. 10.

k Lu. 24. 41. Ge. 45. 20. Ps. 126. 1, with Ge. 46. 4.

l Mat. 9. 9. Ge. 41. 40. 44. Ac. 14. 12. Is. 35. 3. 4; 61. 1-10. 3 Co. 7. 4. 8. 1. 3.

m Ro. 12. 15. Ga. 6. 2. He. 13. 3.

CHAP. XXX. 1 Heb. of fewer days than I. a Ch. 19. 13-19. b Ki. 2. 23. Is. 3. 5.

c Ver. 2. 8. Tit. 1. 12. d Ti. 2. 12. e An example of arrogant contempt for the poor, but of deep abhorrence of the immoral; and truth it is, immoral and abandoned men are not fit companions for dogs.—C.

A.M. cir. 2884.
B.C. cir. 1590.

lar to those here mentioned paid to venerated chiefs, who were distinguished for benevolence, charity, wisdom, or valour.—C.

r Ps. 72. 4. 12. 13. Ja. 1. 27. De. 10. 18. s De. 13. 14. Pr. 25. 2; 29. 7. 31. 8.

t Ps. 3. 7; 58. 6, with Pr. 30. 12. u Heb. the jaw-teeth or the grinders. x 1 Sa. 17. 35. Am. 3. 12. y Ps. 30. 6. 7. ch. 42. 10.

z As an eagle on the fortress of her lofty rock, inaccessible to any invasion.—C. a Ge. 41. 49; 32. 12. Ps. 91. 16.

b Ch. 18. 16. Ps. 1. 3. Je. 17. 8. Is. 44. 3. 4. Ho. 14. 6-8.

c Heb. opened. d Ge. 49. 24. Is. 40. 31. Ps. 103. 5.

e Heb. changed. f My personal vigour and political influence were constantly renewed, as a bow, after every strain with the arrow, immediately recovers its elasticity.—C.

g Ro. 13. 5. 7. Tit. 3. 1. ver. 10. 22. h Is. 52. 15. Ac. 16. 14; 17. 11.

i De. 32. 2. Ca. 4. 11; 7. 9. Am. 7. 16. Eze. 20. 40.

j Ps. 72. 6. ch. 8. 10. Pr. 16. 10.

k Lu. 24. 41. Ge. 45. 20. Ps. 126. 1, with Ge. 46. 4.

l Mat. 9. 9. Ge. 41. 40. 44. Ac. 14. 12. Is. 35. 3. 4; 61. 1-10. 3 Co. 7. 4. 8. 1. 3.

m Ro. 12. 15. Ga. 6. 2. He. 13. 3.

CHAP. XXX. 1 Heb. of fewer days than I. a Ch. 19. 13-19. b Ki. 2. 23. Is. 3. 5.

c Ver. 2. 8. Tit. 1. 12. d Ti. 2. 12. e An example of arrogant contempt for the poor, but of deep abhorrence of the immoral; and truth it is, immoral and abandoned men are not fit companions for dogs.—C.

f Ps. 72. 4. 12. 13. Ja. 1. 27. De. 10. 18. s De. 13. 14. Pr. 25. 2; 29. 7. 31. 8.

t Ps. 3. 7; 58. 6, with Pr. 30. 12. u Heb. the jaw-teeth or the grinders. x 1 Sa. 17. 35. Am. 3. 12. y Ps. 30. 6. 7. ch. 42. 10.

z As an eagle on the fortress of her lofty rock, inaccessible to any invasion.—C. a Ge. 41. 49; 32. 12. Ps. 91. 16.

b Ch. 18. 16. Ps. 1. 3. Je. 17. 8. Is. 44. 3. 4. Ho. 14. 6-8.

c Heb. opened. d Ge. 49. 24. Is. 40. 31. Ps. 103. 5.

e Heb. changed. f My personal vigour and political influence were constantly renewed, as a bow, after every strain with the arrow, immediately recovers its elasticity.—C.

g Ro. 13. 5. 7. Tit. 3. 1. ver. 10. 22. h Is. 52. 15. Ac. 16. 14; 17. 11.

i De. 32. 2. Ca. 4. 11; 7. 9. Am. 7. 16. Eze. 20. 40.

j Ps. 72. 6. ch. 8. 10. Pr. 16. 10.

k Lu. 24. 41. Ge. 45. 20. Ps. 126. 1, with Ge. 46. 4.

l Mat. 9. 9. Ge. 41. 40. 44. Ac. 14. 12. Is. 35. 3. 4; 61. 1-10. 3 Co. 7. 4. 8. 1. 3.

and the fatherless, and him that had none to help him.

13 The 'blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy.

14 I¹ put on righteousness, and it clothed me: my judgment was as a robe and a diadem.

15 I was 'eyes to the blind, and feet was I to the lame.

16 I was 'a father to the poor: and the 'cause which I knew not⁷ I searched out.

17 And I 'brake the jaws⁸ of the wicked, and 'plucked the spoil out of his teeth.

18 Then 'I said, I shall die in my nest,⁹ and I shall multiply my days 'as the sand.

19 My 'root was spread¹ out by the waters, and the dew lay all night upon my branch.

20 My 'glory was fresh² in me, and my bow was renewed³ in my hand.⁴

21 Unto^c me men gave ear, and waited, and kept silence at my counsel.

22 After^d my words they spake not again; and my speech 'dropped upon them.

23 And 'they waited for me as for the rain; and they opened their mouth wide as for the latter rain.

24 If I laughed on them, they 'believed it not; and the light of my countenance they cast not down.

25 I^b chose out their way, and sat chief, and dwelt as a king in the army, as one that 'comfortheth the mourners.

CHAPTER XXX.

1 Job's honour is turned into extreme contempt. 15 His prosperity into the deepest distress.

BUT now they that are younger¹ than I 'have me in derision, whose fathers I would have 'disdained to have set with the dogs of my² flock.

CHAPTER XXIX. After another pause, Job proceeded in his spirited vindication of himself, saying, 2. O that God would re-establish me in my former prosperity of person, family, and estate, as in the days wherein he watched over and protected me! 3. When his blessing and favour directed and prospered me in all my affairs, and made me to pass untouched through all the troubles and inconveniences of life, and the various dangers, difficulties, and calamities which befel others around me. 4. When I was in the days of my ripe prosperity, and had the authority, the oracles, and secrets of God with me; 5. When God Almighty continued so kind to and familiar with me, and my children and servants were round about me; 6. When whithersoever I turned myself I abounded in all sorts of the choicest blessings; 7. When I took my seat in the places of judicature and concourse, 8. The young men stood in the most profound awe of me, and the aged stood up in reverence and ceased to speak. 9, 10. Nay, from a regard to my superior authority, princes, the most noble not excepted, refrained from speaking. 11. They who heard me judge in a cause pronounced me highly favoured of God, and richly endowed with his gifts and grace, and prayed for his distinguished blessings upon me: and they who observed my just procedure attested my pious, just, and blameless conversation; 12. Because I never failed to redress the grievances of poor, fatherless, and destitute persons who complained to me. 13. Many blessed me as the instrument of delivering them when they were upon the point of being ruined by false accusations; and I caused the widow's heart to sing with joy for her great

and unexpected deliverances, and the favours which I granted her. 14. In all my sentences I fixed my attention on what was just and upright: and the decisions I gave were an honour to me. 15. I instructed, directed, and assisted such as could not manage their own affairs; and was ever ready to help and comfort such as could not help themselves. 16. I was a kind teacher, provider, and protector to the poor; and carefully inquired into their circumstances, as well as into their difficult and obscure pleas. 17. By proper punishments and restraints I rendered the wicked incapable of oppressing, and forced them to restore that which they had violently extorted. 18. Then I vainly imagined that, after a long life of amazing prosperity, I should die quietly in my own house among my children and friends; 19. That my remarkable happiness should certainly continue, as I had every mean of preserving and securing it; 20. That the honour and respect which I had from others, and my abilities and powers, should still continue with me; 21, 22. That men should still regard my advices and decisions with the profoundest respect; 23. That they should always be exceedingly desirous to hear my opinion and judgment on a point; 24. That, though I carried myself familiarly towards them, they should still stand in awe, and carefully avoid everything which might deprive them of my favour; 25. And that I should still be regarded as their principal director in their conduct, and affectionate comforter under their troubles.

N.B. Ver. 20-25 may also be read in the past tense, as in our translation.

Ver. 7. [Seat. His seat for the administration of

justice in the forum or market-place. C.—Not only in his own house, or on his own property among his own servants and retainers, was he respected and honoured; but even when he went to the city, and took his accustomed place in the public market, all men honoured him as a prince. P.]

Ver. 24. [If I laughed on them, they believed it not. 'If I smiled upon them they became not confident; that is, my utmost familiarity never bred contempt; a result ever difficult to attain, and requiring the most exact tempering of affection with firmness, of condescension with dignity, and of rebuke with tenderness—a result of which polish may produce an imitation, while grace alone can exhibit the original. C.]

Ver. 25. [There is an amount of self-glorification in this passage which would be offensive in western society. The customs and feelings of the East, however, are very different from ours. Such language as this would not be considered egotistic when uttered by eastern magnates. P.]

REFLECTIONS.—What holiness, comfort, and honour God bestows upon all believers when it is for his glory and their good! But those who prosper in youth know little what dark and cloudy days may be in reserve for them. It is pleasant, however, to commemorate our early intimacies with God, and his kind protection of us, or communications of light, life, and comfort to our heart: and if they be lost, God allows us to pray for the restoration of our mercies, spiritual and temporal. Faith in God, and intimate fellowship with him, remarkably contribute to render men truly honourable and useful in this world. And it is comely

2 Yea, whereto *might* the strength of their hands *profit* me, in whom old age was perished?

3 For want and famine *they were* solitary; fleeing into the wilderness in former time desolate and waste:

4 Who cut up mallows by the bushes, and juniper-roots for their meat.

5 They were driven forth from among men, (they cried after them as *after* a thief.)

6 To dwell in the cliffs of the valleys, in caves of the earth, and in the rocks.

7 Among the bushes they brayed; under the nettles they were gathered together.

8 They were children of fools, yea, children of base men: they were viler than the earth.

9 And now am I their song; yea, I am their by-word.

10 They abhor me, they flee far from me, and spare not to spit in my face.

11 Because he hath loosed my cord, and afflicted me, they have also let loose the bridle before me.

12 Upon my right hand rise the youth; they push away my feet, and they raise up against me the ways of their destruction.

13 They mar my path; they set forward my calamity; they have no helper.

14 They came upon me as a wide breaking-in of waters: in the desolation they rolled themselves upon me.

15 Terrors are turned upon me: they pursue my soul as the wind; and my welfare passeth away as a cloud.

16 And now my soul is poured out upon me; the days of affliction have taken hold upon me.

A.M. cir. 2484.
B.C. cir. 1530.

3 Or, hard as a flint.

c He. 11. 37, 38, with Pr. 22. 21.

4 Heb. yesterday.

d Am. 7. 14. 2 Ki. 4. 39.

Lu. 15. 16.

5 By some supposed to be the *Salicornia frutescens*, or saltwort; by others the *Mesembryanthemum edule*, which grows in desert places, and possesses large succulent leaves in the midst of aridity and surrounding barrenness. It is eaten in Africa by the Hottentots. C.

6 The word in Arabic, the same as the Hebrew, is applied to a species of *Dromædæ*.

e Ge. 21. 10; 4. 12, 14.

Ps. 109. 10.

f Heb. *halel*.

g Ja. 4. 2. Ge. 16. 12.

ch. 11. 12. Lu. 14. 23.

h Under the briars.

i Job. 8. 11.

j Heb. *men of no name*. Ps. 49. 10-13.

k Ps. 35. 15, 16; 69. 12.

l De. 3. 14. 63. ch. 14. 6.

Re. 11. 9, 10.

m ch. 17. 6.

n ch. 19. 13, 14. Is. 3. 5.

o Ps. 53. 3. Am. 5. 10.

p Heb. *and withheld not spittle from my face*. Nu. 12. 14.

q De. 25. 9. Is. 50. 6; 52. 14.

r Mat. 26. 67; 27. 30.

s ch. 12. 18. Ps. 30. 9.

t Heb. *God hath* *hath* *me as a bow unstrung*, and dissolved my former influence and authority for good amongst the people. Compare ch. xxix. throughout, and especially ver. 20. with Ps. 2. 3-7.

u Ps. 35. 15, 16, 19, 21.

v Cast off all restraint, and took their own course, as an unbridled horse.—C.

w Ps. 109. 6. Zec. 3. 1.

x ch. 19. 16, 18; ver. 1.

y Is. 3. 5. Ki. 2. 23.

z Ac. 13. 10. Zec. 1.

aa Ps. 69. 26.

ab They need no assistance, so cordially do they combine to do me injury.—C.

ac Ps. 18. 4; 22. 12, 13.

ad Ps. 19. 12, 13, 15, 18, 27, 28.

ae ch. 4. 5; 9. 27, 28; 7.

af Ps. 88. 15. Je. 17. 17.

ag Heb. *my prince*.

ah *not me*.

ai Ho. 4. 13, 3.

aj Sa. 1. 15. Ps. 22. 14.

ak Ps. 140. 11-13.

al I am dissolved in tears.—C.

A.M. cir. 2484.
B.C. cir. 1530.

s ch. 33. 19. Ps. 6. 2, 6.

Is. 38. 13.

t My gnawing pains suffer me not to rest.—M. Good.

u ch. 2. 7; 5. 15; 31.

v With irresistible violence he taketh hold of my garment, and infolds me by the collar of my tunic. C.—This is a sad description. What a picture of misery he must have been! His loose robe clinging to his wasted frame, and bearing the marks of his loathsome disease.—P.

w ch. 9. 31. Ps. 40. 2.

69. 1, 2.

x ch. 2. 8. Ge. 18. 27.

y Je. 15. 1. Ps. 22. 20.

z Mat. 15. 23. La. 3. 8.

aa Heb. *turned to be cruel*. Ps. 77. 8-10.

ab Je. 30. 14.

ac Heb. *the strength of my hand*.

ad Ps. 55. 8. Is. 27. 8.

ae Ezr. 5. 2. ch. 1. 19. Ho. 13. 15. Je. 4. 11, 12.

af I Thou tossest me, like some light thistle-down, into the eddying whirlwind.

ag Or, *wisdom*.

ah Ec. 12. 5. He. 9. 27.

ai Ge. 3. 19. 2 Sa. 14. 14.

aj Heb. *heep*; ch. 21. 32.

ak Surely then in its ruin there is freedom. (M. Good), ch. 17.

al Ps. 35. 13, 14. Ro. 12.

am He. 13. 3. ch. 31. 17-20. Ga. 6. 2.

an Heb. *for him that was hard of day*.

ao Heb. *burned*, 2.

ap Co. 1. 19. ch. 31. 16-20.

aq Should I not then weep for the inexorable hour (that is, of death), would not my soul pine for the rock that is, the sepulchral rock—the tomb of Edom generally being natural or artificial caves.—C.

ar Je. 15. 18, 19. Mi. 1.

as Ps. 69. 20, 29.

at La. 1. 16, 20. Ps. 22.

au ch. 19. 12; 39. 3. Je. 4. 19.

av ch. 19. 12.

aw Ps. 38. 6; 42. 9; 43. 2.

ax La. 3. 1, 2. Je. 20. 8, 9. Ca. 1. 5, 6.

ay Probably his disease had rendered him blind for a season.—C.

az Ps. 102. 6; 157. 4. Mi. 1.

ba Is. 38. 14.

bb Or, *ostriches*.

bc Ps. 119. 83; 102. 3.

bd La. 8. 5.

be Is. 38. 17; 21. 4. 2 Sa. 19. 2. La. 5. 15. Am. 8. 10.

17 My bones are pierced in me in the night-season: and my sinews take no rest.

18 By the great force of my disease is my garment changed: it bindeth me about as the collar of my coat.

19 He hath cast me into the mire, and I am become like dust and ashes.

20 I cry unto thee, and thou dost not hear me; I stand up, and thou regardest me not.

21 Thou art become cruel to me: with thy strong hand thou opposest thyself against me.

22 Thou liftest me up to the wind; thou causest me to ride upon it, and dissolvest my substance.

23 For I know that thou wilt bring me to death, and to the house appointed for all living.

24 Howbeit he will not stretch out his hand to the grave, though they cry in his destruction.

25 Did not I weep for him that was in trouble? was not my soul grieved for the poor?

26 When I looked for good, then evil came unto me; and when I waited for light, there came darkness.

27 My bowels boiled, and rested not; the days of affliction prevented me.

28 I went mourning without the sun; I stood up, and I cried in the congregation.

29 I am a brother to dragons, and a companion to owls.

30 My skin is black upon me, and my bones are burnt with heat.

31 My harp also is turned to mourning, and my organ into the voice of them that weep.

in a state when judges are grave, solemn and impartial helpers to the poor, and terrors to the oppressors; and when people are modest, submissive, and grateful: but when men have great wealth at home, and are regarded as the oracle, the darling sovereign, and comforter of their country, how apt are they to suppose their felicity secured, and to forget the evil day!

CHAP. XXX. But now, alas! the youths, who durst scarcely look me in the face, mock and deride me, even those whose infamous parents I would have disdained to have employed in attending my dogs, or in other of the vilest services; 2. Being indeed so lazy, listless, and weak, that it was in vain to employ them in anything, after they had lived so long abandoning themselves to wickedness; 3-8. Base and beggarly fellows, who, ashamed of their poverty, and to prevent the punishment of their wickedness, had fled into deserts; and there, like wild beasts, lived upon roots and herbs, and lodged in dens, caves, and bushes. 9. But now they triumph over me, and make my calamities the subject of their songs and merry conversation. 10. Heartily abhorring me, they disdain to come near me, unless it be contemptuously to spit in my face. 11. Because God has deprived me of my authority, wealth, and honour, and has grievously afflicted me, they take an unrestrained liberty in their insolent behaviour towards me. 12. The very boys place themselves as my accusers; they insolently abuse me; and attempt, by different methods, to destroy me. 13. They endeavour to obstruct all means of comfort and relief to me. They so disturb my mind that I know not what to do. Without having or needing any assistance, they in the most presumptuous manner increase my calamities. 14. With the most furious and destructive violence they assault me; and when God has deprived me of my substance, family and health,

they insult me in the most noisy forms. 15. Terrors directed by God against me, seize upon me in the most violent and irresistible manner; and my abundant prosperity is quickly, in a moment, over and gone. 16. By reason of my terrible afflictions my courage and resolution are quite exhausted, and the powers of my soul so wasted that I can do nothing but melt into tears and faint away with grief. 17. In the night, when others rest, my bones are, as it were, pierced and bruised with pain; and the worms, terrors, and agonies that torment me never take rest. 18. By their fearful force my boils, which cover me all over, are like an outer garment to me, and gird me round about; and their filthy matter stains my clothes, and glues them fast to my skin, that I can scarcely get them changed. 19. I am fearfully plunged into filthy troubles. My foul sores render me like dust and ashes, and reduce me to the point of death. 20. When I present myself before thee, O God, and continue instant in the most fervent supplications, thou dost but condemn me. 21, 22. Acting as an implacable enemy to me, thou exercisest thy almighty power to destroy me. Thou liftest me up to the wind of thy judgment, and makest me to ride upon it as stubble driven to and fro. My body is consumed by the violence of my trouble; and my firmest things are made to reel as the waters of the sea tossed with a storm. 23. Truly by thy thus dealing with me I see that I need look for nothing but death and the grave, that common sanctuary of mankind. 24. And I hope God will neither exert his almighty power to rescue me from the grave, nor let me in my passage cry out of pains, let friends entreat for my life as they will; nor use it to molest me there, but give me refreshing ease in the state of the dead. 25. Did not I always sympathize with others in their distress and poverty? And do not I now weep as one condemned to a period of trouble? Does not my soul,

as a poor distressed object, pine away with grief? 26. For when I firmly expected great and lasting prosperity terrible miseries came upon me. 27. How insupportable are the inward torments of my body and the anguish of my soul! Days of fearful affliction have rushed upon me before I was aware. 28. I spend my days without any comfort; and sadness makes me quite unconcerned about light or any other agreeable object. My trouble forces me to cry out, be as many around me as will. 29. I can do nothing but seek to be alone, and hiss and howl over my dreadful case. 30. The hot moisture of my boils has rendered my skin black, and has inflamed all my bones. 31. All my joy and mirth are laid aside; and nothing but weeping and wailing are come in their stead.

Ver. 2. [In whom old age (untaught by experience) had become profligate.—Note. However melancholy be the sight of a thoughtless young man, still there is hope that time may teach him a better lesson; but of an abandoned old man, lost to all experience, what can we hope? Grace alone can teach either the young or the old; but the aged sinner is surely the more frightful picture. C.]

Ver. 24. [The 'stretching out' of God's hand, signifies his afflictive judgments. See Is. 9. 12, 17, 21. They will not pursue to the grave. C.]

Ver. 31. [That is, of them that weep for the dead. Of the plaintive and doleful cries for the dead, eastern travellers assure us that Europeans can form no conception without the actual hearing. C.]

REFLECTIONS.—Unsubstantial, uncertain, and transient are all things but God and the spiritual blessings of his blessed word. But sin, even on earth, makes many the most base and miserable of wretches; the youngest in age, the meanest in extraction, the poorest in property, and the most scandalous in character, are generally the most ready to condemn, insult,

CHAPTER XXXI.

Job maketh a solemn protestation of his integrity in several duties.

I MADE^a a covenant with mine eyes; why then should I think upon a maid?^b

2 For ^bwhat portion of God is there from above?¹ and ^{what} inheritance of the Almighty from on high?

3 Is^c not destruction to the wicked? and a strange ^{punishment} to the workers of iniquity?

4 Doth^d not he see my ways, and count all my steps?

5 If^e I have walked with vanity, or if my foot hath hastened to deceit;

6 Let^f me be weighed in an even balance, that God may know mine integrity.

7 If^g my step hath turned out of the way, and mine heart walked after mine eyes,² and if any blot hath cleaved to mine hands;

8 Then^h let me sow, and let another eat; yea, let my offspring be rooted out.

9 If mine heart have been deceived by a woman,³ or if I have laid wait at my neighbour's door;

10 Then let my wife ^{grind} unto another,⁴ and let others bow down upon her.

11 For this is an heinous crime; yea, it is an iniquity to be ^{punished} by the judges.

12 For it is a ^{fire} that consumeth to destruction, and would root out all mine increase.

13 If I ^{did} despise the cause of my manservant or of my maid-servant, when they contended with me;

14 What then shall I do when ^{God} riseth up?⁵ and when he visiteth, what shall I answer him?

15 Didⁱ not he that made me in the womb make him? and did not one fashion us in the womb?⁶

16 If I have ^{withheld} the poor from ^{their} desire, or have caused the eyes of the widow to fail;

17 Or have ^{eaten} my morsel myself alone,⁷ and the fatherless hath not eaten thereof;

18 (For from my youth ^{he} was brought up with me, as ^{with} a father, and I have guided her⁸ from my mother's womb),⁹

and abuse the greatest and best, when Providence once frowns upon them. And it is hard for wounded spirits to bear up under complicated troubles, terrors of mind, loathsome and painful diseases of body, and frowns of God. But happy are they who can by faith take up the eternal enjoyment of God as a full balance to all the troubles which they can suffer on earth! Happy are they who have the testimony of a good conscience, that in simplicity and godly sincerity they have had their conversation in this world!

CHAPTER XXXI. Ver. 6. Let me be tried by an upright impartial judge, that God may acknowledge and approve mine integrity. 7, 8. If I have knowingly, willingly, and ordinarily wandered out of the way of my duty, have indulged my heart in covetousness or lust, or my hands in bribery and injustice, let all that I have be bestowed on others, and my children, plants, and trees be rooted up. 9, 10. If I have been enticed to unclean lust by any woman, or if I have watched

for opportunities to defile my neighbour's bed, let my own wife be a slave and a whore to others. 26, 27. If I have beheld the sun or moon with any idolatrous regard, or have had any inward inclination to esteem them as deities, or have given them any external worship. 34. Did ever fear of men terrify me from candid confession of my sin or from any other duty? or if I have concealed my faults, let me be overwhelmed with the terror and contempt of men till I be ashamed to be seen. 35-37. O that I had but an impartial judge, and that my accuser would give me a written charge! I should prize it as an honour, since every article would then be proved false: I would, with undaunted courage and confidence of success, give a candid account of my past conduct, to see of what they would accuse me.

Ver. 1. [Job was charged with the commission of secret sins. His friends alleged that he would not have been so heavily punished had he not been guilty of grievous offences. In reply Job reviews his whole conduct, both public and private. He enters into parti-

19 If I have ^{seen} any perish for want of clothing, or any poor without covering;
20 If ^{his} loins have not blessed me, and if he were ^{not} warmed with the fleece of my sheep;

21 If I have ^{lifted} up my hand against the fatherless, when I saw my help in the gate:

22 Then^j let mine arm fall from my shoulder-blade, and mine arm be broken from the ^{bone}.

23 For ^{destruction} from God was a terror to me, and by reason of his ^{highness} I could not endure.

24 If I ^{have} made gold my hope, or have said to the fine gold, ^{Thou art} my ^{confidence};

25 If I ^{rejoiced} because my wealth was great, and because mine hand had gotten ^{much};

26 If ^I beheld the sun⁴ when it shined, or the moon walking in ^{brightness};

27 And my heart hath been secretly enticed, or my mouth⁷ hath ^{kissed} my hand;⁸

28 This also ^{were} ^{an iniquity} to be ^{punished} by the judge: for I should have ^{denied} the God that is above.

29 If I ^{rejoiced} at the destruction of him that hated me, or lifted up myself when evil found him;

30 (Neither have I suffered my mouth⁹ to sin, by wishing ^a curse to his soul;)

31 If^k the men of my tabernacle said not, Oh that we had of his flesh!¹ we cannot be satisfied:

32 The ^{stranger} did not lodge in the street: ^{but} I opened my doors to the traveller;²

33 If I covered my transgressions as ^{Adam}, by hiding ^{mine} iniquity in my bosom:

34 Did ^I fear a great multitude, or did the contempt of families terrify me, that I kept silence, and went not out of the door?⁴

35 Oh^l that one would hear me! behold, my desire is, that the Almighty would answer ^{me}, and that mine adversary had written a book:⁶

36 Surely I would take it ^{upon} my shoulder, and bind it as a crown to me:

37 I ^{would} declare unto him the number of my steps; as a prince would I go near unto him.

A.M. cir. 2484.
B.C. cir. 1520.

CHAP. XXXI.

a Mat. 5. 28, 29. Pr. 4. 25, 26, 27, 33. Ge. 34. 2. Sa. 11. 2.

b ch. 30. 29, 37, 13. Ep. 5. 5. 1 Co. 6. 9, 10.

c Ps. 11. 5, 6. Is. 28. 21. Jude 7. He. 13. 4. Mat. 25. 41.

d ch. 16. 9. He. 4. 13. ch. 34. 21, 14. 16. Pr. 5. 21; 15. 3. Je. 32. 19, 16. 17. Ps. 139. 1, 5. Jn. 1. 48.

e Ps. 7. 3; 5. 4. 2. 24. 20. 21. Pr. 13. 11; 28. 20.

f Heb. Let him weigh me in balances of justice. Ps. 26. 1; 139. 23; 18. 20-24; 17. 2, 3.

g Ps. 7. 3; 5. 44. 18. 20. Ec. 11. 9. 1 Jn. 2. 16, with ch. 9. 30. 31. Eze. 14. 7.

h If my heart has coveted what my eyes admired.—C.

i Le. 26. 16. De. 28. 30. —33. ch. 18. 16-20.

j Ec. 9. 26. ch. 24. 15. 16. 15. 6. Pr. 7. 8. 19, 21; 5. 8.

k Allured towards another man's wife.—S. 2. 2. 2. 2.

l Ex. 11. 5. Is. 47. 2. Mat. 24. 41. Lu. 17. 35. 2. Sa. 12. 11.

m Be made a slave unto another: grinding the hand-mill for the daily bread of the family being a common and almost constant employment of female slaves. See Mat. 24. 41.—C.

n Pr. 6. 29, 33. Ge. 30. 9; 39. 9, 38. 24. Le. 20. 10. De. 22. 22. Ex. 20. 16.

o Pr. 6. 27, 29. 34. 35. 5. 10. He. 13. 4. Re. 21. 8. Ge. 38. 24. Je. 29. 22, 23. Mal. 3. 5.

p Ep. 6. 9. Col. 4. 1. Ro. 12. 19.

q Ps. 11. 4. 21. Zec. 2. 13. Is. 10. 3. ver. 23.

r The rising up of God is the day of appearing at the judgment-seat of Christ: for, until that time he is represented as 'sitting' at the right hand of God, waiting until his enemies be made his footstool, Ac. 2. 34, 35. 2 Co. 5. 10. He. 1. 13. 12. 13, 17. —C.

s ch. 34. 19. Mal. 2. 10. Pr. 14. 31, 22.

t Or, did he not fashion us in one womb?

u Lu. 16. 21. ch. 22. 9.

v Ro. 12. 17. Ja. 2. 16. 1 Jn. 3. 17.

w If I have lived solitary and inhospitable, especially to the needy. See Lu. 14. 13.—C.

x Ja. 1. 27. Eze. 18. 16, 17. ch. 29. 13, 16.

y That is, the widow.

z He, that is, my man-servant, or the poor (ver. 13, 16), was brought up with me as my brother.

aa I have guided her, that is, my maid-servant, or the widow (ver. 13, 16), and treated each as a sister or mother.—C.

A.M. cir. 2484.
B.C. cir. 1520.

/ Mat. 25. 43. Ja. 2. 16. ch. 13. 2.

a De. 24. 13. Mat. 25. 36. 2 Ti. 1. 16.

b Is. 58. 6. ch. 29. 12. x Ps. 7. 5; 137. 5, 6. 1 Ki. 13. 4. ch. 22. 2.

c Or, the channel-bone.

d Is. 13. 6. Ge. 39. 9. Job 1. 15. 2 Co. 5. 12. Mat. 10. 28. Ps. 119. 120.

e Ps. 76. 7.

f Ps. 57. 7. 159. 6, 62. 20. Pr. 10. 15. Mar. 10. 24. Lu. 12. 25. 1 Ti. 6. 17. Col. 3. 5, 6.

g In this paragraph Job shows that he was free from avarice, and sordid desire for wealth, as he was from uncharitableness and injustice toward his fellow-men.—P.

h Es. 5. 11. Ho. 12. 8. Lu. 12. 19. 16. 19. Ja. 5. 5.

i Heb. found much.

k De. 4. 19; 17. 3. 2 Ki. 21. 5. Eze. 8. 16.

l Heb. the light.

m Heb. bright.

n The worship of the sun, moon, and stars was one of the earliest forms of idolatry: the splendour of these bodies, and the benefits derived from them, being made the excuse for worshipping the creature and forgetting the Creator.—C.

o Heb. my hand hath kissed my mouth.

p Ps. 2. 2. Ho. 13. 2. 2 Ki. 19. 18.

q The kissing of the hand, whence the word adoration, literally signifying the mouth, was the common form of worship paid to the statues of the heathen idols.—C.

r ver. 11. De. 13. 1-17; 17. 2-7. 2 Ch. 15. 13. Re. 21. 8.

s Ex. 30. 3, 5. Is. 42. 8. Mat. 24. 17; 17. 5. Ps. 35. 14.

t Heb. my palate.

u Mat. 5. 44. Ro. 12. 14. Ec. 5. 6.

v ver. 27. 18. 32. He. 13. 2. 1 Pe. 4. 9. 1 Ti. 3. 2.

w Ge. 18. 2-8; 19. 2-3. Ju. 19. 20, 21.

x If my own dependants or relatives could ever say they had wanted anything I could afford to do for them.—C.

y Is. 58. 7.

z Or, to the way.

aa Or, after the manner of men, Ho. 6. 7.

ab Ge. 3. 7, 8, 12. Pr. 28. 13. Ac. 5. 8.

ac Ex. 23. 2. Pr. 29. 25.

ad Then let me dread the great assembly, let the contempt of the tribes terrify me, let me be struck dumb, and never venture from my door.—C.

ae ch. 33. 35; 10. 21; 35. 21; 29. 37; 37. 33.

af Or, behold my sign, that the Almighty will answer me.

ag A charge against me, journalizing all my steps, ver. 37.—C.

ah With Is. 5. 6; 22. 22. p 1 Pe. 3. 15. Pr. 28. 1. ch. 23. 3, 4.

culars so as to show that the charge preferred against him was entirely false. It may be noted that while Job indignantly repudiates the charge of hypocrisy, he is wanting in that humility which must ever characterize the true child of God. Paul boasted of his faith, and endurance, and labours; but he ascribed all his power and grace to Christ, 1 Co. 15. 10; Phi. 2. 13. Job speaks only of himself. P.]

Ver. 15. [Job here means that he had been kind and indulgent as a master. He admitted the great principle that all men are by nature equal. No man has a right to rule or tyrannize over his fellows. In all his dealings with his servants he acted in accordance with this principle. P.]

Ver. 22. [This imprecatory conclusion has reference to all the hypothetical expressions from ver. 16. Job adopts this strong mode of affirming his innocence and purity of heart, as well as of life. P.]

Ver. 35. [Job refers to the procedure in ancient courts of justice, where the accused party appended his

38 If my land ²cry against me, or that the furrows likewise thereof complain;⁷

39 If I ¹have eaten the fruits thereof⁸ without money, or have ²caused the owners thereof to lose their life.⁹

40 Let ¹thistles grow instead of wheat, and cockle¹ instead of barley. The words² of Job are ended.

CHAPTER XXXII.

¹ Elihu is angry with Job and his three friends. ⁶ Because wisdom cometh not from age, he excuseth the boldness of his youth. ¹¹ He reproveth them for not satisfying of Job. ¹⁶ His zeal to speak.

SO these three men ceased to answer¹ Job, because he ²was "righteous in his own eyes."

2 Then was ¹kindled the wrath of Elihu² the son of Barachel the ³Buzite, of the kindred of Ram; against Job was his wrath kindled, because ⁴he justified himself⁵ rather than God.

3 Also against his three friends was his wrath kindled,⁴ because they had found no answer, and ⁵yet had condemned ⁶Job.

4 Now Elihu had ¹waited till Job had ²spoken, because they ³were ⁴elder than he.

5 When Elihu saw that ¹there was no answer in the mouth of ²these three men, then his wrath was kindled.

6 And Elihu the son of Barachel the Buzite answered and said, I ¹am ²'young, and ye ³are very old; wherefore I was afraid, and ⁴durst not show you mine opinion.

7 I said, ¹'Days should speak, and multitude of years should teach wisdom.

8 But ¹there is ²'a spirit in man; and ³'the inspiration of the Almighty giveth them understanding.

A.M. cir. 2484.
B.C. cir. 1520.

⁷ Hag. 2. 11. Ge. 4. 10.
⁸ Job. 1. 12.
⁹ Job. 1. 12.
¹⁰ Heb. caused the soul of the owners thereof to expire or breathe out.
¹¹ Ge. 3. 18. Is. 7. 23. Zep. 2. 9.
¹² Heb. noisome weeds. [The original intimates that some offensive and ill-smelling weed is intended. The precise species is unknown. Some have supposed it to be the *Solanum incanum*, others the *acanthus*; amongst British plants the *Scrophularia nodosa* would best correspond to the etymology.—C.]
¹³ His dispute with his friends.

CHAP. XXXII.

¹ Heb. from answering.
² ch. 6. 10; 9. 29; 10. 2; 13. 15, 23; 17. 3; 19. 25; 27. 14-6; 31. 1-40, with ch. 7. 20; 9. 29, 31-33.
³ Heb. despised, plundered; Ram, elevated, rejected. To the meaning of these names special attention is requested, as the exposition of the subsequent discourse greatly depends upon the description they afford of the speaker Elihu.—C.
⁴ Ge. 22. 1.
⁵ ch. 34. 5, 6; 35. 2, with Pr. 30. 12. Lu. 16.
⁶ Heb. his soul.
⁷ As a wicked hypocrite, ch. 5. 1, 2; 8. 6; 15. 34; 27. 1.
⁸ Heb. elder for days, ch. 15. 10.
⁹ Heb. few of days.
¹⁰ Heb. feared, Tit. 2. 6; 1 Pe. 5. 5.
¹¹ ch. 8. 8, 9, 12. He. 5. 12.
¹² Pr. 20. 27.
¹³ ch. 38. 36; 35. 11. Pr. 2. 6. Ec. 2. 26. Da. 1. 17; 2. 21. Ja. 1. 5. 1 Co. 2. 10-12; 2. 9-10. Jn. 20. 22.
¹⁴ Not a burning

A.M. cir. 2484.
B.C. cir. 1520.

wrath to destroy, but a righteous and holy displeasure at their weakness and injustice. Even so Jesus was angry, being grieved at the hardness of men's hearts, Mar. 3. 5.—C.
¹ 1 Co. 1. 21. Mat. 11. 25. Jn. 7. 48; 3. 10.
² ver. 3. 12.
³ Heb. understanding.
⁴ Heb. words.
⁵ Pr. 18. 13, with ch. 22. 9-9.
⁶ Je. 9. 23; 10. 23. ch. 28. 12, 13, 20, 28.
⁷ ch. 5. 1-4; 8. 3-6; 11. 5; 12. 8-25; 22. 22. xx. 22. with 2 Co. 2. 6, 7.
⁸ God, not man, must bring him down (*Book/Road*). In these words Elihu gives the first intimation of that dignity of God-head with which, as we shall endeavour to show, he was invested, and in which he now appeared to Job as he had appeared to Abraham, Jacob, and Moses upon former occasions. See Ge. 15. 1-18; 17. 1-22; 22. 24-30. Ex. 3. 2. &c. C.—The meaning of this verse is well expressed by Wordsworth:—"It was providentially ordered by God himself that ye, who rely on your own intelligence, should not be able to answer Job, lest ye should say, We have found out wisdom.—P.
⁹ Heb. ordered his words.
¹⁰ Heb. they removed speeches from themselves.
¹¹ Heb. words.
¹² Words, sayings, from the Spirit within him given of the Father without measure, Jn. 3. 34.—C.
¹³ Heb. the spirit of my belly.
¹⁴ 2 Co. 5. 14. Ps. 39. 3. Je. 20. 9. Ac. 4. 20; 17. 16.
¹⁵ Heb. is not opened.
¹⁶ Mat. 9. 17.
¹⁷ Like skin bottles of new wine.—Boothroyd.
¹⁸ Heb. that I may breathe, Ro. 15. 32.
¹⁹ Le. 19. 15. Ex. 23. 3. Ac. 12. 22.
²⁰ Mat. 22. 16. Ac. 12. 22; 24. 2, 3. Ga. 1. 10.
²¹ Ac. 12. 23. Ps. 12. 2, 3.

9 Great ¹men are not ²always wise; neither do the aged understand judgment.

10 Therefore¹ I said, Hearken to me; I also will show mine opinion.

11 Behold, I waited for your words; I gave ear to your reasons,⁵ whilst ye searched out what to say.⁶

12 Yea, ¹I attended unto you; and, behold, ²there was none of you that convinced Job, or that answered his words;

13 Lest¹ ye should say, We have found out wisdom: ²'God thrusteth him down, not man.⁷

14 Now he hath not directed ¹his ²words against me: neither will I answer him with your speeches.

15 They were amazed; they answered no more; they left off speaking.⁹

16 When I had waited, (for they spake not, but stood still, and answered no more,)

17 I said, I will answer also my part; I also will show mine opinion.

18 For I am full of ¹'matter;² the spirit within ³me ⁴'constraineth me.

19 Behold, my belly ¹is as wine ²which hath no vent;⁴ it is ready to burst like ³'new bottles.⁵

20 I will speak, that I may be refreshed.⁶ I will open my lips and answer.

21 Let me not, I pray you, ¹'accept any man's person, neither let me give flattering titles unto man.

22 For I know not to ¹'give flattering titles: ²in so doing my Maker would ³'soon take me away.

mark to the legal instruments in the cause, and he means that he would gladly affix his signature to articles of impeachment laid against him, in token of his desire to debate the question of his own integrity' (*Wordsworth*). Job feels strong in the consciousness of his innocence. He has now put the three friends to silence; and he makes a general appeal to any one who will hear him. He boldly appeals to God himself to try and judge him. Seeing only with human eye, comparing himself only with a human standard, Job forgets man's frail and guilty nature. P.]

REFLECTIONS.—How diversified are the forms in which inward corruption breaks forth among mankind! And there is great need of purifying the heart, of solemn dedication to God, of watchfulness over both soul and senses, and of constant, awful, and engaging impressions of God, to promote a holy and circumspect life. It is highly honourable to be followers of those ancient patriarchs who through faith and patience inherited the promises. But, alas! that many things, by them held horrid and detestable, are now become common and fashionable!—What dangerous enemies to our souls are fleshly lusts! And they call for especial watchfulness. If we would keep our heart pure our eye must be single. However unexceptionable our outward conduct appear, there is a God who marks our secret sins; and no impurity of temper can consist with the enjoyment of him. Such as will lodge sin in their heart now must lodge in hell for ever. How rare truly honest men are in this world! None are more to be suspected of fraud than such as are full of talk in their worldly dealings. Honesty needs no varnish. The gains of covetousness, however secret, leave a blot in the sight of God, which nothing but Jesus' atoning blood can wash away. The fruits of injustice must either be restored or they will damn us: and they who are conscious of integrity never shun a trial. What a crying sin is adultery; and how damning!—Great hu-

manity and tenderness is due to servants and the poor, who have the same Maker and God as ourselves: and there is great need of grace to wean our heart from this world and from every rival of God. It is a hard task to forgive injuries without reluctance. But to rejoice in the fall of an enemy is malicious and murderous. The greatest provocation will never justify our revenge. Hypocritically to hide our sins is destructive to our souls. And it is very dangerous to be partakers with other men in their sins. Let us therefore avoid the fear of man, which causeth a snare. Let us never hear a good cause run down without vindicating it, nor see injustice committed without remonstrating against it. In all our conduct let us study to approve ourselves unto God.

CHAPTER XXXII. Ver. 1. He was resolutely bent to justify himself, let them say what they would. 2. He insisted too much upon his own vindication. Yea, not without reflecting upon the severity of God. 7, 8. Old men ought to instruct their inferiors in age in the matters of God. But I find that, whatever advantage old age may give for knowledge and experience, it is chiefly men's own rational soul, and the inspiring Spirit of God, which qualify them to apprehend the mysteries of religion and providence. 13. Lest you should think you have said all that needs to be said in the cause, and that God's immediate strokes upon Job are an evidence that he is a hypocrite.—14. Job hath given me no provocation to speak; nor will I use such weak reasoning and provoking language as you have done.—21. Do not expect that I should flatter you in your errors and mistakes out of respect to your age, gravity, or the like; for I am resolved to deal freely, plainly, and impartially with you.

Ver. 1. [The first three verses of this chapter are introductory. They explain the appearance of the new speaker upon the scene. Elihu, as it appears, had

heard the whole controversy—alike the charges brought against Job and his reply. He observed both the illogical reasoning and its effect. Job was confirmed in his high idea of his integrity, while the friends were silenced. Elihu waited to the end of the discussion in hopes of hearing something calculated to convince Job of his real error. It was in vain. He heard nothing. The three friends failed to reply to Job; and Job justified himself in the sight of God. P.]

Ver. 8. [But the Spirit in man it is, and the inspiration of the Almighty, that giveth him understanding. Whatever opinion may be entertained regarding the person and character of Elihu, there can be no doubt that he here lays claim to divine inspiration. He acknowledges that all wisdom must come from God. P.]

REFLECTIONS.—In angry disputes there is ordinarily much to reprove on both sides. But when the disputants are warm they are loath to own that they have lost the cause. Yet it is much better to say nothing than to talk error and nonsense. When we have fault to find, it should be done before men, not behind their backs. A gracious heart is jealous for the honour of God, and cannot, unmoved, see him slighted. And it is highly commendable to show a holy indignation against sin and warmth in the cause of truth. In disputes it is proper that each should speak in his own order, and that each be animated by a true and discreet zeal for God. And it is extremely agreeable when great sense and courage are directed by great humility and modesty. In matters of doubtful disputation we ought to be diffident of our own judgment, and to be more swift to hear than to speak. Yet after we have given others a long and patient hearing it is but reasonable that we should be heard in our turn. And by-standers, who hear without prejudice, often see further into a dispute than those who have their minds blinded by passion. God deals very sove-

CHAPTER XXXIII.

1 *Elihu offereth himself instead of God, with sincerity and meekness, to reason with Job.* 8 He excuseth God from giving man an account of his ways, by his greatness. 14 God calleth man to repentance by visions, 19 by afflictions, 23 and by his ministers. 31 He inviteth Job to attention.

WHEREFORE, Job, I pray thee, ¹hear my speeches, and hearken to all my words.

2 Behold, now ¹I have opened my mouth, my tongue hath spoken in my mouth.¹

3 My words *shall be of* the ²'uprightness' of my heart; and my lips shall ³'utter knowledge clearly.'

4 The ⁴'Spirit of God hath made me, and the breath of the Almighty hath given me life.

5 If thou canst answer me, set *thy words* in order before me, stand up.

6 Behold, ⁵'I am according to thy wish' in God's stead;⁵ I also am formed out of the clay.⁶

7 Behold, ⁶'my terror shall not make thee afraid, neither shall my hand be heavy upon thee.

8 Surely thou hast spoken ⁷'in mine hearing, and I have heard the voice of *thy words*, saying.

9 I am ⁸'clean without transgression, I am innocent; neither *is there* iniquity in me.

10 Behold ⁹'he findeth occasions against me, he counteth me for his enemy;

11 He ¹⁰'putteth my feet in the stocks, he marketh all my paths.'

12 Behold, *in this thou art 'not just: I will answer thee, that 'God is greater than man.'*

13 Why ¹¹'dost thou strive against him? for he ¹²'giveth not account' of any of his matters.

14 For ¹³'God speaketh once, yea twice, yet *man perceiveth it not.*

A.M. cir. 2484.
B.C. cir. 1590.

CHAP. XXXIII.

a ch. 34.2; 13.6. Ja. 1.

19 Ac. 10.33.

9 ch. 31.1. Mat. 5.2.

1 Heb. in my palate.

c Pr. 8.6-9. 1 Th. 2.3.4.

2 Had Elihu been

a mere man, this ac-

count of his attain-

ments in knowledge

and uprightness had

been a proof of self-

ignorance rather

than of self-know-

ledge; but if the

'Word of the Lord'

in human form, then

is the account in

perfect consonance

with the scriptural

character of Christ.

See Jn. 1.14; 8.46. 2 Co.

5.21. c. 13.1.

3 Tit. 2.7.8.

4 Heb. purely.

e Ps. 33.6; 149.2. Ec.

27. ch. 32.8; 10.12. Ec.

12.1.

f ch. 9.32-35; 13.3.21.

22.23. 3.4; 31.35. 2 Co. 5.

20.4. 15.6.8.

4 Heb. according to

thy mouth.

5 Can any mere

man, however inspir-

ed, say, 'I am in

God's stead?' Is not

this the Son, 'the

brightness of the Fa-

ther's glory, the ex-

press image of his

person?' He. 1.2.—C.

6 Heb. cut out of the

clay.

g ch. 9.34; 13.21. Ps.

32.4.

8 Heb. in mine

ears, De. 13.14.

i ch. 9.17; 10.7; 13.23;

16.17; 23.10-12; 27.5; 19.

7.24. 4.

j ch. 14.17; 13.24.26;

16.9; 19.11.10.6.

k ch. 13.27; 10.14; 14.

16.21. 4.

7 See notes on ch.

13.27.—C.

l 1 Ki. 8.46. Ec. 7.20.

Ja. 3.2. Jn. 1.5.

m Ps. 83.18; 135.6.

Da. 4.24.35.

n Greater not mere-

ly in power, for the

alone would be no

answer to Job's com-

plaint, but greater

in wisdom, in

comprehension of all

relations and results,

in justice, truth,

goodness, and mercy,

so that while man

pitied himself, God

pitied him still much

more. (Ps. 123.3.)

though in wisdom he

may determine to dis-

play his love by the

rod of his chastise-

ments, He. 12.6.—C.

o Ps. 145.9. Ro. 9.20.

p Ps. 115.3. Mat. 20.

q Heb. 4.4.35.

r Heb. He answer-

eth not.

s Ps. 62.11.

A.M. cir. 2484.
B.C. cir. 1590.

g Ge. 20.33; 24. Da.

4.5. He. 1.1. Nu. 12.6.

ch. 4.12.13.

h Heb. he reveal-

eth or uncovereth,

ch. 36.10.15. Lu. 24.45.

Ps. 94.12.

i Pr. 16.9.10.21.2 Co.

12.7. 15.2. 11. ch. 17.11.

j While afflictions

are often deserved

chastisements for the

past, they are also

often meriful pre-

ventives of sins into

which continued pro-

spensity would con-

duct; and especially

of pride, the first

among the sins that

spring up of nature,

the last to be subdu-

ed by grace.—C.

k Heb. work.

l Is. 23.9.

m Co. 11.32. Ho. 2.

6.7. Ps. 94.12.

n Heb. from pass-

ing by the sword.

o Mic. 6.9. 15.27.9.38.

p He. 12.6-11. Re. 3.

19. Ps. 94.12. 107.17; 119.

67.71. ch. 7.3.4.30.17.

ch. 24.7.7.

q Heb. meat of desire.

r Pr. 5.11. Ps. 102.3-

5.20. 17. ch. 19.20.

s ch. 17.1. 1 Sa. 20.3.

t Sa. 24.16. Ps. 83.107.

17.

u Mal. 2.1. Is. 61.1-3.

Jn. 1.18. Ca. 5.10. 2 Co.

5.20. Mat. 13.52.

v Ro. 3.24-26. 5.20.

w Zec. 9.11. Mal. 20.

28.26. 28.2 Co. 5.12.

x Or, anatonement.

y An atonement,

the central truth of

the glorious gospel,

the one perfect and

perfecting sacrifice of

the Son of God, He.

9.26.10.14.—C.

z Heb. than child-

hood.

a Ps. 103.5. Ho. 2.15.

b Ps. 50.14.15; 91.157.

c 2 Ch. 33.12. Nu. 6.

25. Ro. 5.1. 5.10.11.20.

d 21.

e Not a righteous-

ness of merit; for the

character drawn is

that of a self-know-

ledge, similar, ver.

27. 30; but the right-

eousness of God,

which is by faith of

Jesus Christ unto

and upon all that do

believe, Ro. 3.20-26.

Phi. 3.9.—C.

f Ps. 123.3. Pr. 28.13.

g Sa. 12.13. Lu. 18.13.

h Ro. 6.21.1 Jn. 1.9.

i Or, He shall look

upon men and say,

I have sinned, &c.

j Or, He hath de-

livered my soul, &c.

k Heb. 4.14.35.

l Be prolonged in

prosperity and com-

fort.

15 In a dream, ¹in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed;

16 Then ²'he openeth the ears of men, and sealeth their instruction,

17 That he may ³'withdraw man' *from his purpose,*² and ⁴'hide pride from man.

18 He ⁵'keepeth back his soul from the pit, and his life from perishing by the sword.'

19 He ⁶'is chastened also with pain upon his bed, and the multitude of his bones with strong *pain.*

20 So ⁷'that his life abhorreth bread, and his soul dainty meat.'

21 His ⁸'flesh is consumed away, that it cannot be seen; and his bones that were not seen stick out.

22 Yea, his soul ⁹'draweth near unto the grave, and his life to the destroyers.

23 If there be a ¹⁰'messenger with him, an interpreter, one among a thousand, to show unto man his uprightness;

24 Then he ¹¹'is gracious unto him, and saith, Deliver him from going down to the pit; I have found a ¹²'ransom.'

25 His flesh shall be fresher than a ¹³'child's; he shall ¹⁴'return to the days of his youth:

26 He ¹⁵'shall pray unto God, and he will be favourable unto him; and he shall see his face with joy: for he will render unto man his righteousness.'

27 He looketh upon men; and *if any say, 'I have sinned,' and perverted that which was right, and it profited me not,*

28 He will deliver his soul' from going into the pit, and his life shall see the light.'

reignly in the disposal of knowledge or other gifts. Men may have rational souls and yet know little: but they ought to cultivate this distinguished privilege. All the wisdom of fallen men in spiritual matters is but darkness till the Spirit of God enlighten their mind.—And, alas! how often disputes are closed before the question be rightly stated or impartially handled! And hence the issue is so seldom a seeing eye to eye in the truth. They have therefore good right to speak who can set the cause of truth in a more convincing and striking light than had been formerly done. And they who speak for God ought to be earnest in their discourses, inflamed with zeal for his glory and the good of souls; and to be so impressed with his perfections and laws as to regard neither the fear nor the favour of men.

CHAPTER XXXIII. Ver. 3. I shall not speak from passion or prejudice, as others have done before me; but from a sincere desire of doing thee good, and in such a clear manner that thou mayest be fully convinced of the truth of what I say. 4-6. I am a man like thyself, fit to reason with thee on equal terms, and inclined to plead the cause of God against thee. 7. There is nothing about me to terrify or torment thee. 8-11. Nor do I intend to charge thee with hypocrisy, but with uttering of self-justifying language, dishonourable to God, as if he had dealt more severely than was just with thee. 12, 13. Let thy former life be as holy and unblamable as it will, yet thou art certainly culpable in quarrelling with the dispensations of God, who is infinitely superior to thee in every respect, and accountable to none for his conduct. 14-18. Nay, so dull are men that, when God takes repeated pains in dreams, visions, or the like, to instruct them effectually

for their humiliation and eternal salvation, they do not take notice of, or do not understand, his meaning. 19-22. Hence, for their awakening to a proper attention, he severely afflicts them, till they are brought to the very point of death. 23, 24. If then, by the instruction of some faithful minister, and especially by the instruction of Jesus Christ, the unparalleled Angel and Interpreter of the new kingdom, the afflicted man be brought, not only to discern the equity of God in afflicting him, but to discern, and by faith apply, Jesus' blessed righteousness to himself, God intimates to his soul a full and free redemption through that all-inclusive atonement. 25, 26. In consequence hereof not only the man's body and mind recover their wonted health and alacrity, but he is enabled, with boldness and success, to pour forth his requests before God, who allows him the comfortable sense and gracious reward of that righteousness imparted to or implanted in him. 27, 28. While God exactly observes, the man, all influenced by cordial gratitude, shall publicly confess his sinfulness of heart and life, and that the due reward of his deeds has never been rendered unto him; and shall profess his full assurance of faith, that God has redeemed him by the mighty power of his Son's blood, and will bestow his fulness of grace and glory upon him.

Ver. 3. [It appears to me that Elihu here contrasts his own motives and form of address with those of the three friends who had preceded him. They spake ignorantly, bitterly, and reproachfully; Elihu, on the other hand, addresses Job in words of well-meaning kindness and sincerity. Delitzsch translates the verse thus:—'Sincere as my heart are my utterances, and knowledge that is pure my lips declare.' P.]

Ver. 4. [The twofold nature of man is here indi-

cated—the material organization and the spiritual soul. The Spirit of God made—moulded and framed—the body of clay; then the breath of the Almighty breathed into the moulded framework gave it life. The body was made, not created; the soul was created, not made. The spirit of man was a direct emanation from God. P.]

Ver. 6. [Yet though in God's stead, a body is prepared for me of clay like thine own, so that while my arguments convince, my terrors may not afflict, alluding to what Job had said, ch. 9. 34. C.]

Ver. 23. [A messenger—Christ the Angel of the covenant, Mal. 3. 1. An interpreter—Christ as a prophet, preaching the gospel to the poor and afflicted, Lu. 4. 14-32. One among a thousand—Christ as a leader and commander, Is. 55. 4. His uprightness—his duty, as was shown to the jailer at Philippi, Ac. 16. 31. C.]

[Ver. 9-11 are the statements attributed by Elihu to Job. They are substantially accurate, as may be seen by comparing them with ch. 9. 21; 16. 7; 12. 4. The tendency of Job's arguments was to indicate that as an innocent man he had been exceptionally if not unfairly treated. Elihu shows that there was a grand fundamental error in all his speeches, for God alone is pure, and all men are guilty before him. P.]

Ver. 18. [The first object of God in putting man through a course of discipline is indicated in ver. 17, 18—it is to free him from the dangerous sin of carnal security and pride. God warns him in dreams and visions. P.]

Ver. 22. [Ver. 19-22 indicate another mode in which God is pleased to instruct man. It is painful and exhausting to the body; but the final result is glorious. The same great truth is embodied by our Lord in his parable of the vine:—'And every branch in me

29 Lo, all these *things* worketh God *often*-times with man,

30 To *bring* back his soul from the pit, to be enlightened with the *light* of the living.

31 Markⁱ well, O Job; hearken unto me: hold thy peace, and I will speak.

32 If thou hast anything to say, *answer* me: speak; for I desire to justify thee.³

33 If not, *hearken* unto me: hold thy peace, and I shall teach thee wisdom.⁴

CHAPTER XXXIV.

1 *Elihu accuseth Job for charging God with injustice.* 10 *God omnipotent cannot be unjust.* 31 *Man must humble himself before God.* 34 *Job is blamed for his rash discourses.*

FURTHERMORE, Elihu answered and said, 2 Hear my words, O *ye wise men*; and give ear unto me, ye that have knowledge;

3 For^b the ear trieth words, as the mouth¹ tasteth meat.

4 Let us *choose* to us judgment: let us know among ourselves what *is* good.

5 For Job hath said, *I am righteous*: and God hath taken away my judgment.

6 Should^c I lie against my right? *My wound is incurable* without transgression.²

7 What man is like Job, *who drinketh up scorning* like water?³

8 Which *goeth* in company with the workers of iniquity, and walketh with wicked men.

9 For he hath said, It *profiteth* a man nothing that he should delight himself with God.

10 Therefore hearken unto me, ye *men* of understanding: *Far* be it from God, *that he should do* wickedness; and *from* the Almighty, *that he should commit* iniquity.

11 For the *work* of a man shall he render

A.M. cir. 2484.
B.C. cir. 1520.

¹ Heb. *twice* and *thrice*. Jn. 5: 17; 8: 12. Mt. 7: 18, 19. ² Is. 38: 17. Zec. 9: 11. Ps. 40: 1-38: 13; 118: 17, 18, 119: 24. ³ Ps. 56: 13; Ac. 26: 18. ⁴ ch. 13: 5; 21: 2, 3. ⁵ Ps. 124: 1; Ps. 3: 15. ⁶ Against the harsh censures of thy friends.—C. ⁷ Ps. 34: 11. Pr. 1: 1-11; 3: 1-26; 4: 1-13; 5: 1-27; 1-4. ⁸ A promise not becoming in any mere man, but every way becoming him who is 'the wisdom of God,' 1 Co. 1: 24.—C.

CHAP. XXXIV.

a Pr. 5: 1. Ti. 4: 12. 1 Co. 10: 15; 14: 20. ² ch. 12: 11; 26: 30. ³ Heb. *scorn*. ⁴ ch. 19: 30; 1 Th. 5: 22. ⁵ ch. 29: 16. ⁶ ch. 33: 9; 17: 10; 17: 27; 22: 2. ⁷ ch. 9: 17; 16: 17-20; 27: 5, 6. ⁸ Heb. *mine arrow*. ⁹ Several new translations of this passage have been proposed, but that in the text seems both accurate and intelligible. *My wound* (as with the arrow of the Lord, see Ps. 38: 2) is incurable; and yet I am innocent of all the crimes charged against me, and altogether without transgression.—C. ¹⁰ ch. 15: 10; 21: 22; 16: 2, 3; 23: 17; 4: 17. ¹¹ Drinketh up scorning—that is, of the multitude (see ch. 30: 9-14), not as a bitter draught of chastening from the Lord, but through a perverted appetite, *as water*, to satisfy his thirst of self-righteousness.—C. ¹² A verger; ch. 15: 5; 36: 21; 11: 3. ¹³ ch. 22: 30; 26: 5, with ch. 21: 15; 2: 17; 35: 3. Mal. 3: 14; Ps. 73: 13. ¹⁴ Heb. *men of heart*, ver. 2, 3; 1 Co. 10: 15. ¹⁵ De. 32: 4; 2 Ch. 19: 7; ch. 8: 3; 19: 23; Ps. 92: 15; 145: 17; Ro. 9: 14. ¹⁶ Ps. 6: 12. Pr. 24: 12; Je. 32: 10; Eze. 33: 20; Mat. 16: 27; Ro. 2: 6; 2 Co. 5: 10; 1 Pe. 1: 17; Re. 22: 12.

A.M. cir. 2484.
B.C. cir. 1520.

¹⁷ Ge. 18: 25. Ex. 15: 11. Ps. 11: 7; 145: 17. Hab. 1: 12; 2: 3; 3: 5. ¹⁸ 1 Ch. 20: 11. 2 Ch. 36: 23; Da. 4: 34-35. ¹⁹ Heb. *all of it*. ²⁰ Ps. 104: 26. ²¹ Heb. *upon him*. ²² Against man.—²³ If he recall his spirit.—*Boothroyd*. That is, for judgment without a ransom (ch. 33: 24. Ec. 12: 7), then all flesh should perish together.—*Note*, Against this apprehension and possibility the whole system of grace is revealed, Jn. 3: 16.—C. ²⁴ Ge. 3: 19. Ec. 7: 15; 12: 7; ch. 30: 15; 37: 1. ²⁵ 1 Co. 10: 15; 12: 15. ²⁶ Ti. 3: 15-17. Jn. 6: 45. ²⁷ Is. 42: 23. ²⁸ 2 Sa. 23: 3. Ge. 18: 25. Ro. 3: 6. ²⁹ If God were indifferent to right, he could not be just; how then, if he hated right, could he govern?—C. ³⁰ Heb. *bind*. ³¹ Ex. 22: 28. Ac. 23: 3-5. Ro. 13: 7. ³² Heb. 12: 28. ³³ De. 10: 17; 2 Ch. 15: 7. Ac. 10: 34. Ro. 2: 11. Ga. 2: 6. Ep. 5: 5. Col. 3: 25; 1 Pe. 1: 17. ³⁴ ch. 31: 15; 1 Sa. 2: 7. Pr. 22: 2. ³⁵ Ps. 73: 18-20. Lu. 17: 26-29. Ex. 12: 29; 15: 37; 36: 35. ³⁶ Heb. *they shall take away the mighty*. ³⁷ Is. 30: 33. Da. 2: 34-35; 25: ch. xviii. xx. ³⁸ 1 Is not this, most probably, an allusion to the death of the first-born in Egypt, which took place at midnight, without any stroke of the human hand?—C. ³⁹ a Ch. 10: 9. ch. 31: 4. Ps. 21: 15; 3: 10; 16: 17; 32: 10; Ps. 139: 1-6. ⁴⁰ ch. 3: 5. Ps. 139: 22. He. 4: 13. Am. 9: 2, 3. ⁴¹ Ec. 9: 16. ⁴² Je. 12: 1. Da. 9: 7-9. Ezr. 9: 13. La. 3: 39. Ps. 119: 137; Is. 42: 3; 1 Co. 10: 13. ⁴³ Behold! not to man hath he intrusted the time of entering into judgment with God.—*M. Good*. ⁴⁴ Ps. 2: 9; 75: 7; 113: 7. 8. Da. 21: 34; 35. ⁴⁵ Heb. *without searching out*. ⁴⁶ Ps. 50: 21. Am. 8: 7. ⁴⁷ For he knoweth.—*M. Good*.

unto him, and cause every man to find according to *his* ways.

12 Yea, *surely* God will not do wickedly, neither will the Almighty pervert judgment.

13 Who *hath* given him a charge over the earth? or who hath disposed the whole⁴ world?

14 If *he* set his heart upon⁵ man,⁶ *if* he gather unto himself his spirit and his breath;

15 All *flesh* shall perish together, and man shall turn again unto dust.

16 If now *thou hast* understanding, hear this; hearken to the voice of my words:

17 Shall *even* he that hateth *right* *govern*? and wilt thou condemn him that is most just?

18 *Is it fit* to say to a king, *Thou art* wicked? and to princes, *Ye are* ungodly?

19 *How much less* to him that *accepteth* not the persons of princes, nor regardeth the rich more than the poor? for they all *are* *the* work of his hands.

20 In *a* moment shall they die, and the people shall be troubled at midnight, and pass away: and the mighty shall be taken *away* *without* hand.¹

21 For *his* eyes are upon the ways of man, and he seeth all his goings.

22 *There is* *no* darkness, nor shadow of death, where the workers of iniquity may *hide* themselves.

23 For *he* will not lay upon man more *than* *right*, that he should enter into judgment with God.²

24 He shall *break* in pieces mighty men without number,³ and set others in their stead.

25 Therefore he *knoweth*⁴ their works, and

that beareth fruit, *he purgeth* it, that it may bring forth more fruit.' It is also embodied in the statement, 'Whom the Lord loveth he chasteneth.' P.]

Ver. 30. [This is a summary of God's gracious design in all the chastenings and afflictions which he sends upon his elect. It is to redeem them from sin's power. Elihu just develops the same principle which the apostle Paul enunciates; that 'all things work together for good to them that love God.' P.]

REFLECTIONS.—We ought seriously to hear out a discourse before we form a judgment on it. And they who speak for God ought to speak with great deliberation and plainness. Those who are in great trouble ought to be tenderly, as well as convincingly, dealt with. And yet a faithful testimony must be borne against the dishonours which we see or hear done to God by even the greatest of saints. In the rage of temptation or dispute, or in the depth of trouble, they often speak things very unadvisedly; and yet their words are apt to be taken in a worse sense than they meant them. To make us conceive aright of God's providence we must carefully keep in view his infinite greatness, sovereignty, grace, and wisdom. And there is great need to keep our heart with all diligence, that even in our dreams we may enjoy profitable fellowship with and instruction from God, which may humble our pride and secure the salvation of our soul. For God, at his pleasure, makes the most fearful changes upon the bodies or minds of men. But honourable to God and profitable to men are sanctified troubles. They lead to Jesus and his word as our instructors; to Jesus and his blood as our atonement and ransom; to Jesus and his law as our way in which we must walk; in our grateful returns for his mercies. They render our sins bitter and heavy, and our deliverances admired, and instigate us to invite others to a share of his goodness. And often God brings men through great tribulation

to their comforts on earth as well as to their glories in heaven. Departures from God issue in ruin unless he recover us by grace. And so manifold are his admonitions that, if we perish, our ruin lies at our own door. The wiser men are, they are the more humble and willing to learn; and the more desirous to be undeceived if they have been mistaken.

CHAPTER XXXIV. Ver. 2. I appeal to you, O men of sense, and I beseech you seriously to consider what I say. 3. For the mind can judge of the truth or falsehood of doctrines, as well as the mouth can judge of the taste of food. 4. Let us, without any passion or prejudice, thoroughly examine this cause: 5, 6. For Job has uttered some very dangerous expressions in his own justification, as if he could not vindicate himself without accusing God of unjust severity towards him, 7, 8. Did ever a good man deride, not only his friends, but even his God, with such greediness and delight? Did ever a good man under trouble speak and act so like the wicked? 10-12. It is impossible that God can deny justice to any, or punish without cause, or forbear to reward men according to their deeds, either in this life or in that which is to come. 13-17. Without supposing him perfectly just he could never govern the world; and men are so far from being able to give him his charge or directions, that their existence and life depend wholly upon his mere good pleasure and bounty. 18, 19. If it be improper rudely to charge earthly princes with wickedness and impiety, how daring is it to accuse him who formed all mankind equally subject to his power and pleasure, and therefore regards the greatest no more than the least, and can never do anything unjust to gain their favour or to avoid their anger. 20. At his pleasure whole nations, in their midnight security, are in a terrible manner, by earthquakes or the like, hurried

into eternity; and the mightiest princes or warriors are, by his immediate influence, displaced from their station or deprived of their life. 21. His omniscient eye discerns enough in men for which he may justly punish them. 25. He takes a full and exact account of their works; and because they are wicked he rolls a night of destructive judgment upon them; and they are bruised, as in a mortar, under the weight of it. 26. He suddenly, and with shame, hisses away these eminent ones in the open view of unnumbered spectators. 27. Because of their manifest apostasy from and obstinate rebellion against him: 28. That he may encourage mean persons to apply to him for relief; and may graciously hear the plaintive cries of the poor and afflicted. 29. And if he give deliverance, rest, and comfort, none can make trouble. If he withhold his favourable smiles, none can procure help from him. 30. He also punishes wicked men, that their insolence may be controlled, and that their subjects may not be encouraged to imitate their impieties or be perpetually held in the fetters of tyranny and oppression. 31, 32. Instead of quarrelling with God's afflictive providences, we should kindly submit to them, and with holy resolution to avoid it, beseech him to discover to us the sinful cause of them, however secret. 33. Has not God inflicted these troubles upon thee as a part of thy due reward, because thou hast grievously murmured against him? Since thou hast chosen what I never would, declare plainly thy reason for it.

Ver. 8. [Not as if Job had ever practically or intentionally taken part with these, but that his doctrines finally coincided with theirs, and rendered him a party to all their erroneous conclusions.—*Note*, How easily may any one, through oversight, be found in the sight of God walking with the very men whom, in his judgment and heart, he fancies that he most abhors! C.]

Ver. 32. [Theitzsch translates, 'For one, indeed,

he overturneth them in the night, so that they are destroyed.⁵

26 He striketh them as wicked men in the open sight of others;

27 Because they turned back from him,⁶ and would not consider any of his ways:

28 So that they cause the cry of the poor to come unto him, and he heareth the cry of the afflicted.⁷

29 When he giveth quietness, who then can make trouble? and when he hideth his face,⁸ who then can behold him? whether it be done against a nation, or against a man only:

30 That the hypocrite reign not, lest the people be ensnared.

31 Surely it is meet to be said unto God, I have borne chastisement, I will not offend any more:

32 That which I see not, teach thou me: if I have done iniquity, I will do no more.

33 Should it be according to thy mind?² he will recompense it, whether thou refuse, or whether thou choose; and not I:³ therefore speak what thou knowest.

34 Let men of understanding tell me, and let a wise man hearken unto me.

35 Job hath spoken without knowledge, and his words were without wisdom.

36 My desire is, that Job may be tried unto the end, because of his answers for wicked men.⁴

A.M. cir. 2484.
B.C. cir. 1520.

ver. 20. Ps. 73. 19, 20.
1 Th. 5. 2, 3.
5 Heb. crushed.
6 Heb. in the place of beholders. Ps. 104. 4-8. Ex. 14. 30. Is. 66. 24. Re. xviii. 1. Ti. 5. 24.
7 De. 11. 16. Ps. 40. 4. 125. 57. 84. 1. Je. 11. 10.
8 Heb. from after him.
9 Ps. 28. 5. Is. 5. 12. 13. 42. 25. Ez. 1. 29. 30.
A Ja. 5. 4. 8. Ex. 2. 23. 24. 37. 9. Ps. 12. 5. 34. 6. 1 Ex. 22. 27.
7 This seems still farther to confirm the idea of allusion to the judgments at the exodus. Compare Ex. 3. 7. — C.
m 2 Sa. 7. 1. Is. 26. 3. 32. 47. 14. 3. 4. Ro. 8. 31. 34.
9 Ps. 30. 7. 27. 9. 143. 7. ch. 23. 8, 9.
8 When he refuses to answer the enforced prayer of terror, Pr. 1. 24. 27. 28. — C.
o ver. 24. Ps. 12. 8. Pr. 29. 2. 4. 8. 12. Ho. 5. 11. Mi. 6. 16. 1 Ki. 12. 28.
9 The profligate. — Boothroyd.
7 Le. 24. 41. Ps. 39. 9. Je. 31. 19. 3. 13. 14. Da. 9. 7-14. Mt. 7. 9.
8 Ps. 19. 12. 119. 27. 32. 8. Co. 13. 12. ch. 4. 2. 4. 40. 4. 5.
7 Ep. 4. 22.
1 Heb. Should it be from with thee?
2 Is God bound to judge according to thy views and feelings? — C.
3 Am. 3. 2. Ps. 89. 39. 37. 135. 6. Mat. 20. 15. Da. 4. 34. 35.
3 Not I. Christ came not in the flesh for condemnation, but for salvation, Jn. 3. 17. — C.
4 Heb. of heart.
5 ch. 35. 16; 38. 2; 42. 34. 4. 5.
6 Or, My father, let Job be tried, Ge. 22. 1. Ps. 17. 3. 26. 1. 21. 139. 23.
7 Ch. xlii. xli. xlii.
8 My Father, let Job be tried — because of his replies

A.M. cir. 2484.
B.C. cir. 1520.

like wicked men. — Boothroyd. The marginal reading plainly presents an address of the Son of God to his Father in heaven.
2 ch. 27. 23; 17. 8. Ps. 47. 1.
3 ch. 33. 8-12; 35. 2. 3; ver. 5-7.
CHAP. XXXV.
a Ro. 2. 15. Lu. 19. 22. b ch. 16. 12-17; 19. 7; 27. 2-6. 17. 34.
1 I am righteous before God. — Septuagint.
c ch. 9. 29. 10. 15; 31. 2. Ps. 73. 13. Pr. 28. 13. Is. 57. 2.
2 Or, by it more than by my sin.
3 Heb. I will return to thee words.
4 Ps. 8. 5. 4. ch. 22. 12; 25. 2-6. Da. 4. 35.
5 The original conveys the idea of conflicting clouds, tossed by the winds, and ever changing shape.
6 Je. 7. 19. ver. 8, with Ps. 51. 4.
7 Though thy sinful passions war and change, and be multiplied as the clouds, they no more affect God than the clouds affect the sun. — C.
8 ch. 22. 3. Ps. 16. 2. 3. Ro. 1. 35. 1 Ch. 29. 14. Pr. 9. 12.
9 Ps. 9. 18. Jos. 22. 18. 20. Ge. 6. 12; 18. 24-32. Ps. 106. 23. 30. Ecc. 22. 30. Ti. 4. 8. Tit. 3. 8. 14. 7.
4 ch. 24. 12. Lu. 18. 7. Ps. 51. 43. 1. 55. 2. 3. 9. 10. 57. 4. 5. 1. 2.
By reason of the multitude of oppressions they raise a cry; they call for help by reason of the arm of the great (Delitzsch). — P.
1 Ho. 7. 14. ch. 36. 13.
2 Makers. Is. 54. 5. Ec. 12. 1. Ge. 1. 26.
3 Ps. 42. 119. 62; 149. 5. Ac. 16. 25.
4 ch. 35. 8. Ge. 2. 7. 1 Jn. 5. 20, with Is. 1. 3. 4. Je. 8. 7-9.

37 For he addeth rebellion unto his sin; he clappeth his hands among us, and multiplieth his words against God.

CHAPTER XXXV.

1 Comparison is not to be made with God, because our good or evil cannot extend unto him. 9 Many cry in their afflictions, but are not heard for want of faith.

ELIHU spake moreover, and said, 2 Thinkest thou this to be right, that thou saidst, My righteousness is more than God's?

3 For thou saidst, What advantage will it be unto thee? and, What profit shall I have if I be cleansed from my sin?²

4 I will answer thee,³ and thy companions with thee.

5 Look unto the heavens, and see; and behold the clouds which are higher than thou.

6 If thou sinnest, what doest thou against him? or if thy transgressions be multiplied, what doest thou unto him?

7 If thou be righteous, what givest thou him? or what receiveth he of thine hand?

8 Thy wickedness may hurt a man as thou art, and thy righteousness may profit the son of man.

9 By reason of the multitude of oppressions they make the oppressed to cry; they cry out by reason of the arm of the mighty.⁶

10 But none saith, Where is God my maker, who giveth songs in the night;

11 Who teacheth us more than the beasts of

saith to God, I have been proud, I will not do evil; what I see not, show thou me; if I have done wrong, I will do it no more. This is given by Elihu as a model confession. It is not directly urged upon Job; but indirectly it is recommended to his consideration. Job was proud of his own integrity. To humble him, and bring him a suppliant to the throne of grace, was the object of all Job's afflictions. P.]

Ver. 33. [Speak what thou knowest. What thou truly knowest upon divine evidence, and not what is the product of thine own dissatisfied feelings. C.]

Ver. 36. [O would that Job were proved to the extreme on account of his answers after the manner of evil men (Delitzsch). The Hebrew word translated in the text 'my desire,' and in the margin 'my father,' appears to be from an Arabic root, and is equivalent to our expression 'O that.' It expresses an earnest wish or petition. The wish here is that Job's trials may continue until the whole controversy regarding his boasted uprightness be decided. P.]

REFLECTIONS.—Mutual assistance is necessary in searching out truth or convincing the mistaken. But often good men, in the heat of their spirit, speak worse than they mean; and reproach both themselves and their God, in speaking or acting like the profane world. Just views of God's perfections are requisite to prevent our sinful freedoms with him, or to render us penitent for them. The eye of God constantly observes our hearts and ways. How foolish is it then to hide our sin! Rejection of his warnings, and obstinate disregard of his will, fill up men's iniquity. And they who will not be guided by his word shall be smitten with his rod of judgment: and quickly will he resent the groans of the poor and oppressed, and redress their grievances. What God gives to nations or persons none but himself can take from them. If a soul enjoy a sense of his favour through faith in Jesus, no accusations of sin, nor fears of death or hell, can any longer disturb him. And when God is our enemy the whole world cannot protect us. Let wicked men crouch as they will, and profess as they will, in order to obtain power, he can easily disappoint them in mercy to mankind. The more persons are humbled for sin the less they will complain of their sufferings; but, conscious of the depth of iniquity in their heart, and the spread of

it in their life, will search out the cause, and turn from it to God. Humble confessions of our ignorance and crimes, earnest supplications for necessary instructions and supplies of grace, and holy resolutions to walk in his way, are necessary in all our dealings with God. To struggle with him who best knows how to manage us, and does all things well, is at once extremely foolish and criminal. But, alas! how often the best of men, when left to their own passions under heavy troubles, practically take part with God's enemies, insult his friends, and obstinately murmur against himself! And it is then a distinguished kindness faithfully to reprove them, and to help them to see and be affected with their offence.

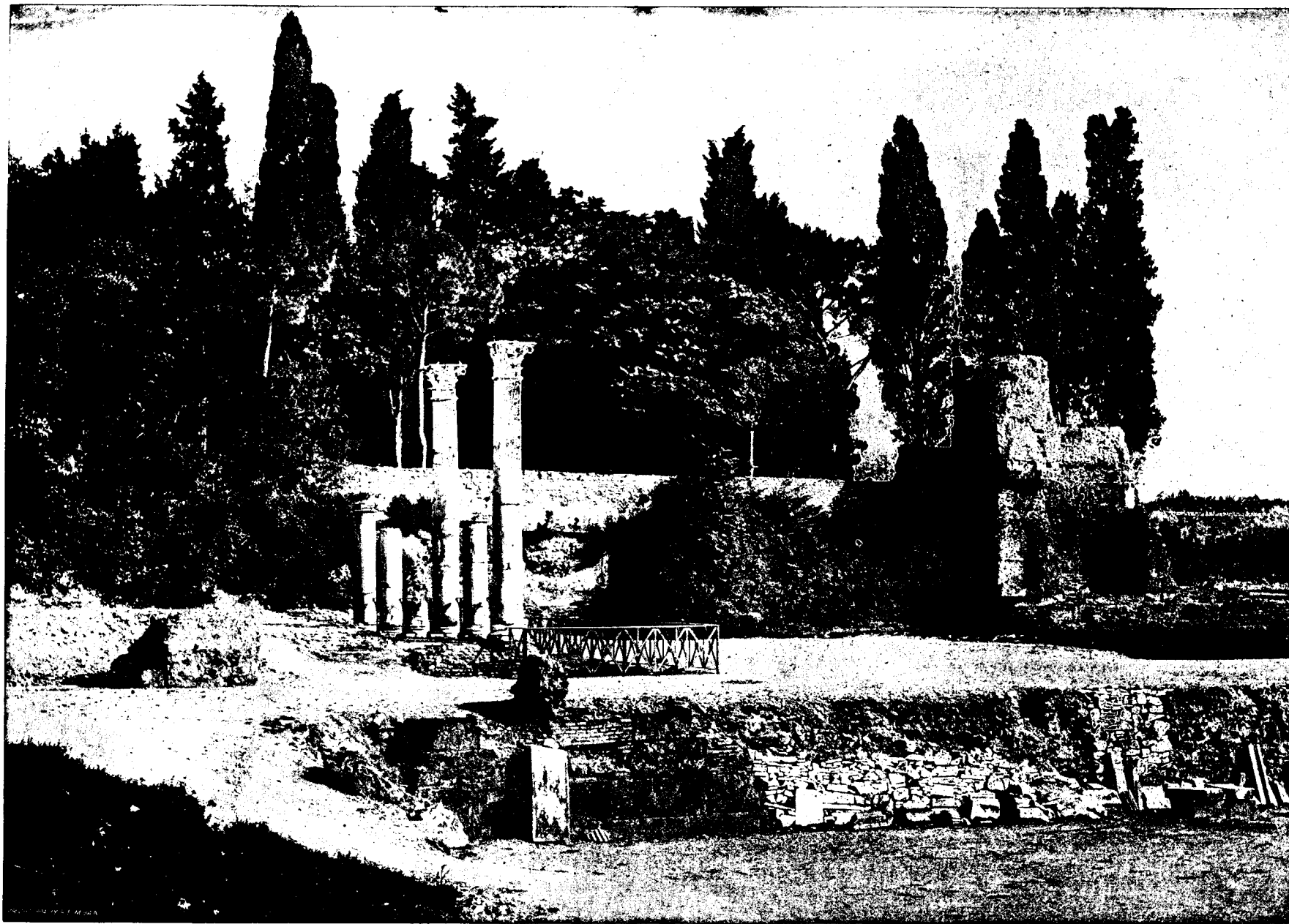
CHAPTER XXXV. Ver. 9-13. Many, under terrible troubles and inhuman oppressions, cry to God for relief, and for vengeance on their oppressors: but as their prayers are mingled with no faith in God or kind sense of his goodness, but merely forced from them by the pressure of their distress and the haughty violence of their oppressors, God pays no regard to them. 14, 15. Therefore, although thou complainest that he hath not, and despairest that he will ever appear for thy relief, yet he still attends to wisdom and equity in every dispensation; therefore do thou patiently wait and earnestly look for him; and remember that it is because there is nothing of this in thy carriage that God has thus severely afflicted thee: and because of thy excessive pride he quite disregards thy former prosperity, and overlooks thy present extremity of trouble. 16. And it is owing to thy ignorance or thoughtlessness of this that so many foolish and wicked words have proceeded out of thy mouth.

Ver. 10. [To glory in afflictions, and to render thanks for disappointments and persecutions, are undoubtedly beyond the power of 'flesh and blood,' but are the constant evidences and products of divine grace. See Ps. 42. 8; 77. 6; Ac. 5. 41; Ro. 5. 3; Ep. 5. 20. C.]

Ver. 16. [The sense is, And now, because his (God's) wrath hath not visited (the wicked), but sometimes leaves them unpunished in this world, and because he (God) does not clearly take cognizance of guilt, . . . therefore Job will open his mouth in vanity, and will multiply words, without knowledge (Wordsworth). P.]

REFLECTIONS.—There is great need to be well rooted in the knowledge and faith of God's infinite greatness and goodness, in order to prevent many fatal mistakes in principle or practice. We can never make him our debtor. The best we do is unworthy of his notice; and the worst he dispenses to us is less than our iniquities deserve. Whatever trouble now attends his service, it will appear infinitely profitable at last. But many groan under their troubles who never show any humiliation for sin or desire after God. Yet irreligious poverty and suffering is, of all human miseries on earth, one of the most deplorable. It cannot be expected that such men's selfish prayers, without any regard to God or the good of their soul, should issue in help from him. While they are insensible of the most distinguishing mercies they enjoy, they cannot reasonably expect deliverance from the evils they feel, or the experience of those divine joys which overbalance every sorrow and pain. While our unhumiliated hearts only murmur and groan under our troubles, it is a mercy to be denied the removal of them. But when God corrects his saints severely for their humiliation, Satan is ever ready to drive them to despair. The greatness of their sufferings makes them to overlook their unbelief, impatience, and rashness; by which means they lose the comforts and defer the removal of them. It is only strong faith in God that can guide us aright through temptations and trouble. Despair of relief is as high a reflection upon his power and grace as impatience is on his goodness and wisdom. And if our troubles are not removed but increased, it becomes us to look well if we have not provoked God by our insolent behaviour under them.

CHAPTER XXXVI. Ver. 2. Patiently permit me to inform thee a little further, for I have yet something more to speak on God's behalf. 3. While I treat of distant matters, and fetch my arguments from the inspiration of God's Spirit, or from his wonderful works, I will maintain the justice of God in all his proceedings, and give him the glory thereof. 4. And assure thyself I will not attempt to baffle thee with sophistical arguments; but as I have thoroughly studied the point, I will make use of no reasoning but what is sincere and solid. 5. Behold, such is the infinite



LIBRARY OF CÆSAR AUGUSTUS. [JOB xxxv: 16.]—"He multiplieth words without knowledge." The above picture is of a scene on the Palatine hill, known as the Library of Cæsar Augustus. Reference is made in this sixteenth verse of the thirty-fifth chapter of Job to multiplying words without knowledge. It would be very interesting to go back through the centuries and look at the volumes in the library of

Cæsar Augustus. We would find, however, by comparing his library with one of the modern period, that the difference between ancient books and modern books consists in the fact that ancient books, especially outside of the range of history, were made up of words without knowledge, while it is characteristic of the books of modern times, that the words they contain must be based upon accurate knowledge of the facts which they describe.

the earth, and maketh us wiser than the fowls of heaven?

12 There ¹they cry,⁷ but none giveth answer, because of the pride of evil men.

13 Surely God will not hear ⁸vanity, neither will the Almighty regard it.

14 Although thou sayest ⁹thou shalt not see him, yet ¹⁰judgment is before him; therefore trust thou in him.

15 But now, ¹¹because it is not so, he⁸ hath visited in his anger; yet he⁹ knoweth it not in great¹² extremity.¹

16 Therefore doth Job ¹³open his mouth in vain: he multiplieth words without knowledge.

CHAPTER XXXVI.

¹ Elihu sheweth how God is just in his ways. 16 How Job's sins hinder God's blessings. 24 God's works are to be magnified.

ELIHU also proceeded, and said,
2 Suffer² me a little, and I will show thee that ³I have yet to speak on God's behalf.¹

3 I will ⁴fetch my knowledge from afar,² and will ⁵ascribe righteousness to my Maker.

4 For ⁶truly my words shall not be false: he that is ⁷perfect in knowledge³ is with thee.⁴

5 Behold, God ⁸is mighty, and ⁹despiseth not⁵ any: he is ¹⁰mighty in strength and wisdom.⁶

6 He ¹¹preserveth not the life of the wicked; but ¹²giveth right to the poor.⁷

7 He ¹³withdraweth not his eyes from the righteous: but with kings ¹⁴are ¹⁵they on the throne; yea, he doth establish them for ever, and they are exalted.

8 And if ¹⁶they be bound in fetters, and be holden in cords of affliction,

9 Then ¹⁷he sheweth them their work, and their transgressions that they have exceeded.⁸

10 He ¹⁸openeth also their ear to discipline, and commandeth that they return from iniquity.

A.M. cir. 2484.
B.C. cir. 1520.
11. 27. 9. Is. 1. 15.
Pr. 1. 28. 15. 29. Je. 11. 11.
Jn. 9. 31.
7 They cry under
oppressions, but the
pride of their heart
hinders them from
crying to God, there
is none that giveth
answer.—C.
8 Pr. 15. 8. 27. 28. 9.
Ec. 5. 2. Ps. 4. 6. Ja. 4. 3.
Is. 1. 15.
9 Ch. 9. 11. 23. 8. 9.
7 Ps. 37. 6. 62. 5. 8. 77.
5. 10. Is. 30. 18. 59. 10. 8.
17. Mi. 7. 7. 9.
7 Ps. 37. 5. 7. Mi. 7. 9.
Nu. 20. 12. Zep. 3. 2.
8 Ch. 9.
9 Job.
10 Ps. 88. 16. ch. 4. 3. 4.
20. xxx. Ho. 11. 8. 9.
11 But now, because
he hath not visited
in his anger, nor notice
of great arrogance.—
Boswell.
12 Ch. 34. 5. 6. 35. 37. 33.
8. 12. 42. 34. 0. 4. 5. ver. 3.

CHAP. XXXVI.

1 ch. 21. 3. He. 13. 22.
1 Heb. that there
are yet words for
God.
2 Co. 3. 5. ch. 37. 8.
18. xxxv. ver. 24. 13.
3 I will bring forth
knowledge concerning
him that is afar
off.—Athen. Ec. 7. 2.
4 De. 32. 4. Re. 15. 3.
Da. 9. 7. Ps. 11. 7. 145. 17.
2 Co. 2. 17. Col. 3. 9.
5 ch. 37. 16. or 1 Co.
2. 12. with Pr. 25. 14.
6 Or, 'one perfect
in knowledge stands
before thee.' Elihu
was conscious of di-
vine inspiration.—C.
7 Is not this a per-
sonal character, that
none but THE LORD could
legitimately claim?—
A character not es-
sentially affected by
any supposed change
of translation.—C.
8 ch. 10. 3. with Ps.
138. 6. 2. 74. 7. 12. 14.
9 Will not be de-
spised.—M. Good.
10 ch. 12. 13. 10. 13. 7.
23. Ps. 99. 4. 147. 5. Je. 32.
19.
11 Heb. heart.
12 Ps. 2. 9. Ps. 55. 23.
104. 35.
13 Ps. 9. 4. 9. 72. 4. 12.
14 Or, afflicted.
15 Ps. 34. 15. 33. 18. 11.
7. 2. Ch. 10. 9. Zep. 3. 17.
He. 13. 5.
16 Is. 2. 8. Ps. 113. 7.
8. Ge. 41. 40. 44. Es. 11.
viii.
17 Ps. 107. 10. 171. 116.
31. 4. 5. La. 3. 7. Ho. 2.
6.
18 2 Ch. 33. 12. Lu. 15.
16. 19. Ps. 119. 67. 71.
19 Wherein they
have rebelled.—M.
Good.
20 ver. 15. ch. 33. 16.
Ac. 15. 14. Ho. 2. 6. 7. 14.

11 If they obey and serve him, they shall spend their days in prosperity, and their years in pleasures:

12 But if they obey not, they shall perish by the sword,⁹ and they shall die without knowledge.

13 But the hypocrites in heart ¹⁴heap up wrath; they cry not when he bindeth them.¹

14 They die² in youth, and their life is among the ³unclean.

15 He ⁴delivereth the poor³ in his affliction, and ⁵openeth their ears in oppression.⁴

16 Even⁵ so would he have removed thee out of the strait into a broad place, where there is no straitness; and ⁶that which should be set on thy table should be full of fatness.

17 But thou hast ⁷fulfilled the judgment of the wicked:⁵ judgment and justice take hold on thee.⁶

18 Because⁸ there is wrath,⁷ beware lest he take thee away with his stroke: then a ⁹great ransom cannot deliver thee.⁸

19 Will he ¹⁰esteem thy riches? no, not gold, nor all the forces of strength.

20 Desire¹¹ not the night,⁹ when people are cut off in their place.

21 Take¹² heed, regard not iniquity: for ¹³this hast thou chosen rather than affliction.

22 Behold, God ¹⁴exalteth by his power; ¹⁵who teacheth like him?¹

23 Who¹⁶ hath enjoined him his way? or ¹⁷who can say, Thou hast wrought iniquity?

24 Remember that thou ¹⁸magnify his work, which men behold.

25 Every¹⁹ man may see it; man may behold it afar off.

26 Behold, ²⁰God is great, and we know him not; neither ²¹can the number of his years be searched out.

power and wisdom of God that he never despises any, however mean! 6. He will bestow no solid happiness upon wicked men, but will do justice to the humble, poor, and afflicted. 7. He never ceases his special care of the righteous; but sometimes advances them, however poor, to the highest stations; and continues, establishes, and exalts them therein. 8-10. Or if they be brought into and fixed in sore troubles, he by that means makes them to consider their ways, discern their sinfulness, and turn from it to himself. 11. If their afflictions effect their reformation to piety and virtue, great and manifold shall be the blessings and comforts bestowed upon them here and hereafter. 12. But if, notwithstanding their troubles, they continue obstinate in wickedness, they shall be cut off by some fearful calamity, and shall perish in their ignorance, folly, and sin. 13. 14. Thus hypocrites heap up treasures of wrath for themselves; they neglect to implore God's help and deliverance in their troubles; therefore their life is early cut off, in a fearful storm of his wrath, by some exemplary judgment in death; and through eternity he reckons them with, and punishes them as, the cursed and abominable. 15. But he delivers the poor and humble in their affliction, and teaches them to know and practise their duty under it. 16. And hadst thou behaved thyself aright under thy pressures, he would even now have delivered thee from thy pressing and tormenting troubles into a state of freedom and affluence, in which there should be nothing to straiten thee; and that which fell from heaven upon thy table should be full of fatness. 17. But thou hast

earnestly pleaded the cause of the wicked, and justified their reproachful murmurings against the providence of God: therefore his just indignation has already seized thee, and holds thee fast in bonds of fearful affliction. 18, 19. Since he is manifesting his hot displeasure against thee, take heed lest he cut thee off without remedy; and then no ransom, however great, can redeem thy life again; nor will all the united power and virtue in the world be able to deliver thee, if God resolve to destroy thee. 20. Never wish for a period of awful judgments, in which multitudes of men are often destroyed amidst all their comforts and enjoyments. 21. Never give way to sinning, particularly to rash and intemperate speeches concerning God's providential procedure. Thus shalt thou be chosen in, and plucked out of, the furnace of affliction. But, alas! hitherto thou hast preferred rash censuring of God's ways to a patient bearing of thy afflictions. 22. It is God alone who can effectually deliver and exalt men; and none can cast down, scourge, instruct, or govern like him. Pretend not therefore to direct him. 23. None hath directed him how to govern the world, or can call him to account for his management. None can charge him with anything unjust or imprudent. Never therefore rashly complain of him. 24. Instead of censuring, always admire and speak honourably of his works of creation and providence, which men cheerfully behold, and should cordially celebrate. 25. There are scarcely any so ignorant but they must observe these, and acknowledge his greatness and excellency in them. 26. Behold, such is the unbounded perfection of God, that

we can never comprehend it; and such his eternal duration that we cannot search it out. How unfit are we then to judge of and censure his conduct? 27, 28. It is he who exhales from the sea, and forms the drops of rain which fall from the clouds. 29. How incomprehensible are his spreadings of the thick clouds all along the face of the heavens, and the crashing thunder of his cloudy residence! 30. How marvellously he extends the flashing lightning all over the sky, makes it penetrate to the bottom of, or vaults it with the rainy waters exhaled from the sea! 31. By such rains, thunder, and lightning, he punishes wicked men for their sins; and by rendering the earth fruitful, makes liberal and magnificent provision for his creatures. 32. By his hollow clouds he conceals the thundering flash as well as the bright and scorching sun, and restrains it by their interposing influence. 33. Its crashing noise informs concerning it: as a red flaming treasure of wrath it hangs over the proud; or the noise of the clouds, as well as the motion of animals, portends the approach of the rain formed of vapours exhaled from the sea by the sun.

Ver. 7. [Good translates the first part thus:—'He withdraweth not his eyes from the judge, nor even from kings on the throne.' The authorized version, however, seems more consonant with Ps. 34. 15, and those promises of exaltation which are not given to kings, as such, but to the righteous of whatever rank, Ps. 89. 16; Ja. 1. 9; 1 Pe. 5. 6, and also perfectly accordant with fact, for even when the righteous are not on the throne in person, they are there by influence. See Mar. 6. 20. C.]

CHAPTER XXXVII.

27 For he maketh small the drops of water: they pour down rain according to the vapour thereof.

28 Which the clouds do drop and distil upon man abundantly.

29 Also can any understand the 'spreadings of the clouds, or the 'noise of his tabernacle?

30 Behold, he spreadeth his 'light upon it, and 'covereth the bottom of the sea.

31 For by them judgeth he the people; he giveth meat in abundance.

32 With 'clouds he covereth the light; and commandeth it not to shine by the cloud that cometh betwixt.

33 The 'noise thereof sheweth concerning it, the cattle also concerning the 'vapour.

* Ac. 14. 17. He. 6. 7. Ps. 136. 25. y. 1. Ki. 18. 45. Ps. 18. 13; 104. 7. Je. 10. 13. a Heb. that which goeth up.

A.M. cir. 2484. B.C. cir. 1520.
 Ps. 147. 8; 9. 10; 66. 2; 135. 7. Am. 5. 8. ch. 38. 22-29.
 Ps. 104. 2, 3; 148. 4, 45; ch. 37. 10; 38. 9.
 Ps. 138. 18. Ps. 18. 11, 13; 29. 3; 104. 3, 7.
 2 Modern observation has discovered many facts in meteorology; but the clouds and the thunder have mysteries still as profoundly secret as in the days of Job.—C.
 Ps. 37. 3. Ps. 77. 18. 2 Sa. 23. 4. Lu. 17. 24.
 3 'Lightning.'—Boothroyd.
 4 Heb. the roots.
 5 He covers it with water derived from the clouds, again successively to be exhales.—C.
 Ps. 37. 13; 38. 23. Ju. 5. 20. 1 Sa. 2. 10; 7. 10. Ge. 2. 24. De. 8. 2-15.
 6 The lightning covereth the skies.—Boothroyd.
 7 He chargeth it as to whom it may strike.—Boothroyd.
 8 The noise thereof discovereth before him a storehouse of wrath against the impious. C.—His

1 God is to be feared because of his great works. 15 His wisdom is unsearchable in them.

AT this also my heart trembleth, and is moved out of his place.

2 Hear attentively¹ the 'noise of his voice, and the sound that goeth out of his mouth.

3 He 'directeth it under the whole heaven, and his lightning² unto the ends of the earth.

4 After it a 'voice roareth: he thundereth with the voice of his excellency; and he will not stay them when his voice is heard.

5 God 'thundereth marvellously with his voice; 'great things doeth he, which we cannot comprehend.

6 For 'he saith to the snow, Be thou on the earth; likewise to the small rain, and to the great rain of his strength.

ning the noise roars. He thunders with the voice of his majesty: nor will he restrain the storm and rain when the roaring of his thunder is heard. 5. By thundering the mighty God produces many marvellous effects: he does many things in nature which we cannot comprehend. 6. At his command the snow falls, as also the gentle showers and the deluging rains, the impetuous showers and tempestuous storms. By the winter storm he restrains men from labour, and keeps them within doors, that they may have opportunity to consider his works. 8. The very wild beasts are obliged to shut up themselves in their thickets and dens. 9. The whirlwind is generated in the moist clouds of the south as in a chamber; and cold proceeds from the scattering north wind. 10. By God's will and appointment the frost is produced, and the rivers are congealed that they cannot flow. 11. As by pouring down continual showers he wearieth the thick cloud, so his clear brightness dispels it; and by his light he disperses the transparent dusks of the sky. 12. While the clouds are carried hither and thither at his pleasure, he himself, on every side, holds the reins of their motions, that he may accomplish his own purposes by them all over the world; 13. Whether it be for punishing the guilty by pestilential vapours and storms, or for rendering the earth fruitful, or for graciously rewarding his people with remarkable plenty. 14. Stop therefore thy censures of, and murmurings at, the dispensations of God's providence; seriously consider his wondrous works; and think how little thou understandest of the most obvious of them. 15. Knowest thou how God lays his orders or impresses his powerful influence upon them? or how he makes the rainbow-light of the transparent cloud to shine? 16. Canst thou tell how, in his marvellous wisdom, he hangs the clouds in the air, as if balanced by one another? 17. Dost thou know how thy garments wax warm when the earth is calmed by the southern sun and the pleasant gale? 18. Hast thou assisted him in clearing the sky after rain; and in making it to stand fast by its own strength, as a mirror, in which we may behold his admirable wisdom, power, goodness, and glory? 19. Teach us, if thou canst, how to speak to or of God: for by reason of his incomprehensible excellencies, and our great ignorance, we cannot speak of him to any purpose. 20. Nothing which I have said is worthy of his notice or answerable to the subject. If any attempt to describe his excellencies he will be quite confounded by their dazzling glory. 21. And just now men cannot look upon the bright shining of the sun in the sky when the wind has dispelled every cloud. 22. The godlike glancing sun shines clearly by the purifying north winds: and upon God is a robe of terrible majesty. 23. We cannot comprehend his essence, perfections, purposes, or works. His power indeed is infinite: but he will not afflict his people in strict judgment or severity of justice. 24. Men should therefore stand in awe of him and beware of quarrelling with his conduct; for he regards none who are wise in their own conceit, or who dare to contend with their Maker, or presume to censure his proceedings.

Ver. 2. [Man may speak by the mouth, by the trumpet, or other such instrument, and, in either case, the

utterance is called his voice, because his will is the moving cause, and the sound is the interpreter of his spirit. So whatever organ the will of God may select is called his voice and mouth, because it speaks to the ear of reason, and interprets the secrets of his Spirit. C.]

Ver. 6. [Great rain. The rains of the tropical and bordering climates, such as that of Edom, are often such torrents, that they are justly characterized as the 'great rain of his strength.' C.]

Ver. 7. [The meaning of this verse is:—He sendeth cold so intense that man cannot perform his ordinary work in the field; and this he does that all men may be taught to see and acknowledge him and his work in everything. P.]

Ver. 9. [Out of the inmost recesses of the south—out of the depths of the great Arabian desert, come the burning sirocco, and the sweeping and destructive whirlwind which often prove fatal to travellers. P.]

Ver. 11. [Also by watering he wearieth the thick cloud—or, 'He loadeth the dense clouds with water,' maketh them carry it through the air, and scatter it wherever he willeth. P.]

Ver. 15. [It is to the clouds, or vapours, more or less densely commingling with the atmosphere, and not to direct light itself, that we are indebted for the chief beauties of the earth and sky. See Somerville's Physical Sciences, Herschel's Astron., Tomlinson's Nat. Phil. C.]

Ver. 16. [Balancing. So that they ascend and descend in the exact proportion required. C.]

Ver. 17. [Delitzsch translates:—'Those whose garments become hot when the land is sultry from the south (that is, by the influence of the south wind); dost thou with him spread out the sky?' P.]

Ver. 21. [Even now we cannot look at the light when it is resplendent in the heavens, and a wind from the north hath swept along and cleared them. M. Good.]

Ver. 23. ['The Almighty—we cannot discover him; the excellent in power, judgment, and justice, he perverteth not.' This is one of the most sublime passages in the Bible. With equal clearness and beauty the speaker sets forth the majesty, the power, and the perfection of God in government. P.]

Ver. 24. ['In this last speech Elihu's chief aim is to defend God against Job's charge of injustice. He shows how omnipotence, love, and justice are all found in God. When judging of God's omnipotence, we are to beware of censuring him who is absolutely exalted above us and our comprehension; when judging of God's love, we are to beware of interpreting his afflictive dispensations, which are designed for our well-being, as the persecution of an enemy; when judging of his justice, we are to beware of maintaining our own righteousness at the cost of the divine, and of thus avoiding the penitent humbling of one's self under his well-meant chastisement' (Delitzsch). P.]

REFLECTIONS.—O how much of God is to be seen in the works of nature, in the forms of clouds, and in the changes and forms of weather! If all creatures thus fulfil his pleasure, why should men be rebels and refuse his direction and government! Why do we not improve his corrections and mercies! It is absurd for

Ver. 18. ['Because of anger rebel not against his stroke; let not the greatness of the ransom (which you may be able to offer) tempt thee to sin.' P.]

Ver. 27. [Because rain is so common, men seldom calculate the power exhibited in its production and distribution. Yet, lo! without hand, it waters and fructifies the whole earth, while all the men of the world could not so irrigate a single kingdom. C.]

Ver. 31. [Judgeth he the people. The old world with the deluge; Sodom and Gomorrah with lightning, thunder, &c. Yet by them he also fructifies the earth and provides food for every living thing. So various are the purposes for which his wisdom employs the same natural agency. C.]

REFLECTIONS.—Plain and important speeches for God deserve the most fixed attention. Faithful souls are always zealous to vindicate God's dispensations from men's foolish and sinful aspersions; and truth and simplicity of speech always become such as profess themselves teachers of God's good ways. It is proper that we should always retain exalted thoughts of God: that he thinks none below his notice, however mean; countenances none of the wicked, however great; is always ready to redress the injured; takes a peculiar pleasure to protect those that are good; and brings special ruin on hypocrites, as the treacherous enemies of his government. If God exalt me to honour, let me exert myself for the welfare of mankind, and prepare for giving my account to him. If he afflict me, let me thankfully believe it done to discover my past sins, and to dispose me to receive his sanctifying instructions; fully persuaded that deliverance and comfort shall appear whenever his merciful end is gained. If my deliverance be delayed, my continued sin is the cause. But if I am not bettered by his rod, let me fear, lest my stupidity and dissimulation should issue in the suffering of his everlasting judgment. In affliction let me never be secure or make light of his stroke. Let me never hope to find out ways of my own to withstand or avoid it. Let me never dare to persevere in self-vindication or quarrelling with God;—never dare to prescribe to him who is an absolute ruler, an incomparable teacher, and unexceptionably just in all his procedure; and with whom neither riches can bribe nor darkness conceal. In the glory of his works let me discern the perfections of his nature. If he makes the clouds fountains to the lower world and vails to the upper, let me view everything formed in them—rain, hail, snow, or thunder—as his workmanship. And while I am here, let me live by faith, not by sight. Whom, having not seen, let me love; and in whom, though now I see him not, let me rejoice with joy un-speakable and full of glory.

CHAPTER XXXVII. Just now my heart trembles, and is like to start out of its place, at the thought or hearing of the terrible thunder. 2. Hear attentively the roaring noise of JEHOVAH's voice, and the breathing murmur that proceeds from his lips. 3. By his providence he guides the forcible and straight darting of the thunderbolts along the whole extent of the sky, and makes the blaze of lightning to fly over the confines of the earth. 4. After the blazing flash of light-

7 He 'sealeth up the hand' of every man; that all men may 'know his work.

8 Then the beasts 'go into dens, and remain in their places.⁸

9 Out of the south⁹ cometh the 'whirlwind, and cold out of the 'north.

10 By 'the breath¹ of God frost is given; and the breadth of the waters is straitened.

11 Also by 'watering he wearieth the thick cloud: he 'scattereth his bright² cloud.³

12 And it is 'turned round about by his counsels;⁴ that they may do 'whatsoever he commandeth them upon the face of the world in the earth.

13 He 'causeth it to come, whether for correction,⁵ or for his land, 'or for mercy.⁶

14 Hearken unto this, O Job; 'stand still, and consider the wondrous works of God.

15 Dost⁷ thou know when God disposed them, and caused the light of his cloud to shine?

16 Dost thou know the 'balancings of the clouds, the wondrous works of him which is perfect⁸ in knowledge?

17 How 'thy garments are warm, when he quieteth the earth by the south wind?

18 Hast thou with him 'spread out the sky, which is strong, and as a molten looking-glass?

19 Teach⁹ us what we shall say unto him; for we^b cannot order our speech by reason of darkness.

20 Shall it be told him that I speak? If a man speak, surely 'he shall be swallowed up.⁷

21 And now men 'see not the bright light which is in the clouds: but the wind passeth, and cleanseth them.

22 Fair⁸ weather cometh 'out of the north: with God 'is terrible majesty.⁹

23 Touching the Almighty, 'we cannot find him out: he is 'excellent in power, and in 'judgment, and in 'plenty of justice: he 'will not afflict.¹

24 Men do 'therefore fear him:² he 'respecteth not any that are wise of heart.

CHAPTER XXXVIII.

1 God out of the whirlwind challengeth Job to answer. 4 God, by his mighty works, convinceth Job of ignorance, 31 and of weakness.

THEN the LORD answered Job out of the whirlwind,^a and said,

A.M. cir. 2484.
B.C. cir. 1520.

f With ch. 5. 12. Ps.

104. 23.

104. 23. an allusion to

frost, as closing every

man's hand as with a

seal.—C.

7 Ps. 111. 2; 119. 2; 109.

27. R. o. 1. 19. 20.

8 Ps. 104. 22.

8 Alluding to the

hybernation of the

bear, and various

other animals, that

become wholly or

partially dormant

during winter.—C.

9 Heb. Out of the

chamber.

11 Eccl. 1. 1. Zec. 9. 14.

m Heb. scattering

winds, Pr. 25. 23.

n Ps. 18. 15; 147. 16.

18 ch. 38. 29.

1 The air, like all

other simple or com-

ound elements, is

God's, and therefore

is justly called his

breath.—C.

9 ch. 30. 27, 28. Ps. 65.

9. 10.

p With ch. 36. 32. Is.

18. 4. Jude 12. Zec. 10. 1.

2 Ps. 10. 3. the cloud of

his light.

8 This splendour

dispelleth the thick

cloud, and his light

disperseth the ex-

tended cloud.—

Boothroyd.

9 Am. 4. 7. Ps. 104. 24;

10. 25. 29. 35. 9. 10. Le.

25. 21. Joel 2. 23. Je. 14.

22.

9 Thus revolveth

he seasons by his

counsels.—M. Good.

Ps. 149. 8.

2 Ex. 18. 1. Sa. 12.

18. 10. Ezr. 10. 9. ch. 36.

31. 38. 27. 2. Sa. 21. 10.

1 Ki. 18. 45. Mat. 5. 45.

Ac. 14. 17.

8 Heb. a rod.

7 Joel 2. 23.

6 Whether for cor-

rection, or in mercy,

he causeth it to come

on the earth.—Booth-

royd.

9 Ps. 111. 2. ch. 36. 24.

7 Is. 40. 13. 14. Ro. 11.

34. Ps. 119. 90. 1 Co. 2. 16.

7 ch. 36. 27. 32. 26. 8.

7 Is. 10. 13. Ps. 135. 7; 104.

3.

3. x Ps. 104. 24; 147. 5. 1

Sa. 2. 3.

2 Hag. 1. 6. ver. 9. Lu.

12. 55.

2 ch. 9. 8. Is. 40. 22. 44.

24. Ge. 1. 6. Ps. 150. 1; 19.

1.

a ch. 13. 3. 6; 12. 3.

2 Pr. 30. 34. Ps. 73. 21.

22. Ec. 3. 18. ch. 38. 21; 42.

3. c ch. 11. 7; 26. 14. Pr.

30. 23.

7 Equivalent to de-

stroyed. See ch. 2. 3.

marg. 2 Sa. 20. 20.—C.

d ch. 36. 34; 26. 9. 1 Co.

13. 9.

9 Heb. Cold.

8 Pr. 25. 23.

7 De. 4. 24; 28. 58. Ps.

75. 12. Re. 6. 15-17. Is. 2.

19. 2 Co. 5. 11.

9 Surely, then, there

is splendour with

God, with God in

tolerable majesty! 1

Ti. 6. 16.—C.

7 ch. 11. 7. Ps. 35. 10.

1. 16. 16.

8 ch. 9. 4. 12. 13. 16; 36.

5. Ps. 147. 5; 102. 11; 66. 3.

1 Ps. 99. 4.

1 Is. 45. 21.

1 La. 3. 33-39. Is. 27. 8.

9. 1 'Oppress.'—M.

Good.

m Mat. 10. 28. Je. 5.

22.

2 'Should fear him

whom none of the

wise in heart can

see.—Boothroyd.

n Ec. 9. 11. Mat. 11.

25. Is. 5. 21. Pr. 26. 12.

CHAP. XXXVIII.

a ch. 37. 1, 2; 14. 42. 5.

A.M. cir. 2484.
B.C. cir. 1520.

6 ch. 42. 3; 35. 16; 34.

35. 37. 1 Ti. 1. 7.

c ch. 40. 7. Ex. 12. 11.

2 Ki. 4. 29; 9. 1. Je. 1. 17.

Ac. 12. 5. 1 Pe. 1. 13.

d With ch. 13. 15. 22;

23. 3. 10. 34. 35. 37.

1 Heb. make me

know.

c Ps. 104. 5; 102. 25. Pr.

30. 4; 8. 22-30. He. 1. 3.

10.

2 Heb. if thou

knowest understand-

ing.

f Pr. 8. 27. Is. 40. 12.

22.

2 Ps. 24. 2; 104. 3. ch.

26. 7. Zec. 12. 1.

3 Heb. sockets.

4 Heb. made to

sink.

4 Ps. 10. 1; 148. 3; 104.

4. Ps. 13. 1; 11. with

Ezr. 3. 10. Zec. 4. 7.

1 ch. 1. 6; 2. 1.

4 Ps. 104. 6; 93. 3. Pr.

8. 29. Ge. 1. 9. ch. 26. 10.

1 ch. 36. 29; 37. 16. Ge.

1. 2.

m Or. established

my decree upon it.

Ge. 1. 9. 10. Je. 5. 22.

n ch. 26. 1.

o Je. 5. 22. Ps. 124. 5;

104. 5. 8. 9. Pr. 8. 27. 29.

4 Heb. the pride of

thy waves.

6 Ps. 74. 16; 136. 7, 8;

148. 5. ch. 37. 3. Ge. 1. 3-

5. 45. 43.

7 Heb. wings, Ps.

19. 6.

7 Ps. 101. 8; 104. 35.

Je. 21. 12. Ez. 14. 27.

7 Ec. 11. 7. Ps. 65. 12.

13. He. 6. 7.

6 The earth re-

volves before the

sun as the potter's

clay to the seal, im-

pressing various or-

naments upon its

softened surface; and

'the ends of the

earth' stand as if

decked with 'a gar-

ment' in all the

beauties of spring

and summer.—C.

7 ch. 18. 5, 5. 14.

7 That is, the light

of the 'morning and

day-spring' (ver. 12)

are withholden from

the wicked. How?

From some reserved

in everlasting chains

under darkness. Jude

6: from others when

they flee to hide

themselves from ol-

deration or danger;

Is. 2. 20. Jos. 10. 17; and

from others when

God rises to judg-

ment, Je. 4. 23-28.—C.

8 Ps. 10. 15; 37. 17.

Eze. 30. 25. Is. 14. 10. 12.

x Ps. 79. 19; 74. 13-15.

ch. 26. 5. 6. Pr. 8. 24.

y Ps. 9. 13; 23. 4. ch. 3.

510. 22.

z Ps. 89. 11. 12; 74. 17.

Is. 40. 12. 28. ch. 26. 7.

8 Man can geo-

metrically and ex-

actly measure the 'breadth

of the earth,' but

who 'knoweth it

all? To understand

this and some of the

subsequent verses as

ironical is to follow

the way of a divine discourse.

The passage, so far

from being ironical,

contains a most so-

lemn catechism.—C.

9 Jn. 3. 8. Ps. 74. 16, 17.

ver. 12, 13.

9 Which is the

way to where the

light dwelt; and

darkness, where is

its place?—P.

1 Or. at.

6 Ps. 19. 4-6.

2 Who^b is this that darkeneth counsel by words without knowledge?

3 Gird^c up now thy loins like a man; for I 'will demand of thee, and answer thou me.¹

4 Where^d wast thou when I laid the foundations of the earth? declare, if thou hast understanding.²

5 Who 'hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

6 Whereupon 'are the foundations³ thereof fastened?⁴ or

21 Knowest thou *it*, because thou wast then born? or *because* the number of thy days is great?

22 Hast thou entered into the treasures of the snow; or hast thou seen the treasures of the hail;

23 Which *I* have reserved against the time of trouble, against the day of battle and war?

24 By what way is the light parted,² which scattereth the east wind upon the earth?

25 Who¹ hath divided a water-course for the overflowing of waters; or a way for the lighting of thunder;

26 To cause it to rain on the earth, *where* no man is; on the wilderness, wherein *there* is no man;

27 To satisfy the desolate and waste ground; and to cause the bud of the tender herb to spring forth?

28 Hath the rain a father? or who hath begotten the drops of dew?

29 Out² of whose womb came the ice? and the hoary frost of heaven, who hath gendered it?

30 The waters are hid as *with* a stone, and the face of the deep is frozen.⁵

31 Canst thou bind the sweet influences of Pleiades,⁵ or loose the bands of Orion?

32 Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?

A.M. cir. 2484.
B.C. cir. 1520.

2 Ps. 135: 7; 33: 7. Je. 10: 13.
3 Ch. 36: 31. Ex. 9: 18, 24, 25. Jos. 10: 11. Is. 30: 30. Re. 16: 17.
4 The inseparable connection of sun-light, heat, and the winds are, as facts, perfectly well known to every observer of nature. But the manner in which light and heat are derived from or produced by the sun, is beyond human knowledge.
—C.
5 Ge. 4: 1. Jonah 4: 8.
6 Ch. 28: 25; 36: 27, 28; 37: 3-6. Ps. 20: 3-9.
7 Mat. 5: 45. Ps. 147: 8.
8 Je. 14: 22.
9 Ps. 107: 35; 65: 12, 13; 104: 13, 14. He. 6: 7.
10 Je. 14: 22; 5: 24; 10: 13. Is. 13: 17, 18. Ps. 110: 3. Mi. 5: 7.
11 Ps. 147: 16, 17. Ch. 6: 26, 27.
12 Heb. is taken.
13 Ch. 9: 9. Am. 5: 8. Is. 40: 26. Ju. 5: 20.
14 Or, the seven stars.
15 Heb. Kesil.
16 Or, the twelve signs.
17 Heb. guide Aish.
18 Heb. Kimah.
19 Kimah denotes whatever is lovely or delightful; and hence it is by universal consent applied to that constellation, the heliacal rising of which in the days of Job announced the turning of the Pleiades now so called, are a cluster of stars in the constellation Auriga. Of this constellation *Freytag*, the northernmost, was in the colour of the vernal equinox 2129 years before Christ, which would date the time of Job much earlier than has been indicated in former notes. Dr. Haies, by a singular calculation, drawn from Akiba-ban, fixes it 2337 years before the Christian era. The error of these calculations lies in assuming the

period when this constellation became the leader of the spring, whereas the Pleiades, in the same latitude, might serve for centuries to be the most remarkable constellation of the spring. See this point still further established in Landseer's *Sabean Researches*, p. 115—C.
10 Ps. 119: 91. Je. 31: 35; 36: 33; 25: Ge. 1: 16.
11 Je. 14: 22; 5: 24; 10: 13. Ec. 10: 1. Am. 5: 8; 4: 7.
12 Le. 10: 2. Nu. 11: 1; 16: 35; 2 Ki. 1: 10.
13 Heb. behold us.
14 Ch. 28: 5. Ex. 36: 1, 2. Is. 28: 23-29. Ec. 2: 26. Ps. 51: 6, 7; Ja. 1: 5, 17.
15 Ps. 147: 4, with Is. 60: 8. He. 12: 1. Ge. 8: 1, 2; 9: 15.
16 Heb. who can cause to lie down?
17 Or, when the dust is turned into dust.
18 Heb. is poured.
19 Ps. 34: 10; 104: 21; 145: 16, 17.
20 Heb. the life.
21 Ps. 10: 8-10. Na. 2: 11, 12.
22 Ps. 147: 10; 104: 27, 28; 145: 15, 16. Mat. 6: 26. Lu. 12: 24.

CHAP. XXXIX.

a 1 Sa. 24: 2. Ps. 104: 18.

1 The wild goat (*jaal*) is a beautiful creature, commonly called the *ibex*, dwelling among the lofty rocks of Arabia and other eastern countries. The *hind* (*ajal*), the female stag, noted for its graceful beauty, swiftness, and sureness of foot upon the rocks. See Ps. 18: 33. The question is not, 'Dost thou know as fact, but hast thou investigated their periods of gestation, and provided for them and their young?'—C.
2 Ps. 29: 9. Thunder promotes their birth.

A.M. cir. 2484.
B.C. cir. 1520.

33 Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?

34 Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?

35 Canst thou send lightnings, that they may go, and say unto thee, Here we are?⁶

36 Who⁸ hath put wisdom in the inward parts? or who hath given understanding to the heart?

37 Who can number the clouds in wisdom? or who can stay the bottles of heaven,

38 When the dust⁸ groweth⁹ into hardness, and the clods cleave fast together?

39 Wilt thou hunt the prey for the lion, or fill the appetite¹ of the young lions,

40 When they couch in their dens, and abide in the covert to lie in wait?

41 Who⁹ provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat.

CHAPTER XXXIX.

God proceedeth to show his own power, and man's weakness and ignorance, by instances from the animal creation: 1 of the wild goats and hinds, 5 of the wild ass, 9 the unicorn, &c.

KNOWEST thou the time when the wild goats¹ of the rock bring forth? or canst thou mark when the hinds do calve?

2 Canst thou number the months that they fulfil? or knowest thou the time when they bring forth?

bottom of the ocean, or walked, as in state, through the inmost corners of the deep, to know and direct everything there? 17. Art thou fully acquainted with all the dark caverns and inmost parts of the earth: or with the whole nature and circumstances of death and the grave, and of the eternal state? 18. Are the dimensions of the earth, with its whole substance and product, perfectly known to thee? 19-21. Dost thou, by thy great experience and long observation, fully understand the orderly returns of light and darkness, day and night? or canst thou direct their motions in a proper manner? 22, 23. Art thou fully acquainted with the collections of snow and hail in the clouds? and canst thou, like me, regularly bring them forth in the winter season or in the seasons of wrathful calamities? 24. How is the light of the sun, moon, or stars so equally and so widely diffused? How is the way prepared for the overflowing rains, or for the lightning and thunder? and how are their motions so regularly directed? 26, 27. Is it by thy direction that the rain waters those places of the earth where no one lives to do it, or which, without seasonable rains, could produce nothing? 28-30. Canst thou form drops of rain or dew; or produce ice or hoar-frost; or tell how they are formed; and how the surface of the waters is congealed into a kind of stone? 31. Canst thou alter the seasons of the year by restraining the influences of the heat and summer-boding stars? or free the earth from the tempestuous influence of the winter and sloth-boding stars? 32. Canst thou make to appear, and lead round, the luminaries of the middle region of heaven in their season? Canst thou direct the round whirling pole-stars and their attendants? 33. Knowest thou all the order and laws of the heavenly bodies? Couldst thou settle the whole government of them, and their influence upon the earth? 34, 35. Canst thou, just now, by a call bring down an abundant rain on the place where thou art, or make the thunder to dart forth its flames over thine head; or do whatever thou pleasest? 36. Canst thou direct the random darting of thunder and lightning to strike as regularly as if it had solid wisdom and distinct perception? or didst thou give thyself rational understanding? Canst thou tell how a single thought is formed? 37, 38. Canst thou number and govern all the clouds of heaven; or restrain

the rain when the earth is sufficiently watered? 39-41. Canst thou provide food even for the most ravenous creatures, particularly for the lioness and her whelps, or for old lions incapable of leaving their dens; or for the young ravens when by their dams they are expelled from the nest?

Ver. 1. [No notice is taken of the transition from Elihu, God visible in human form, to JEHOVAH invisible in the whirlwind or stormy cloud. To those who feel any difficulty in identifying Elihu (God himself, see Mat. 1: 23) with JEHOVAH, it may be useful to examine the appearance of JEHOVAH to Abraham, and his familiar converse with him, Ge. 18: 13-33; and afterwards his appearance to Moses, Ex. 3: 2; 19: 9, 16, 18, 21; 20: 18, 22; and recollect that in each case this was the same JEHOVAH variously manifested; and when these facts are compared, the various appearances in Job will be more easily understood as alike manifesting 'the Word that was with God, and was God.' C.]

Ver. 2. [This ought rather to be rendered—'Who then darkeneth counsel,' &c. The words are addressed not to Elihu, who had just concluded speaking, but to Job, who said (ch. 31: 35), 'O that the Almighty would answer me!' And Job applies them to himself in ch. 42: 3. P.]

Ver. 7. [This is a suggestive as well as a beautiful passage. In the lofty imagery peculiar to the East there is embodied the truth that 'the sons of God,' or angelic hosts, existed before the formation of the world in its present state, and rejoiced at the construction of the splendid home of the future human family. It farther seems to indicate that the stars had been created previous to the preparation of this earth for man. P.]

Ver. 10. [Bars and doors. How wonderful that the iron-bound rock and the loose disconnected sand should alike barrier out the encroachments of the ocean! The chief bars and doors, however, are the balancing of the relative attractions of the sun and moon, on the one hand, and of the earth on the other. Were the attractions of the sun and moon greater, and of the earth less, the earth would be swept over by a continuous ocean tide. C.]

Ver. 13. [The figure is taken from the shaking of a

great floor-cloth or carpet. The morning light taking hold, as it were, of the whole covering of the earth's surface, shakes off from it all evil-doers. They flee from the light lest their deeds should be seen. P.]

Ver. 14. [The meaning seems to be, that it (the earth) when turned round to the full light of the sun, is like the clay on which the definite impress of the signet-ring is stamped. When all was dark the lineaments upon its surface were invisible, but the light revealed them, and made them stand out in bold relief. P.]

Ver. 15. [Darkness is the light of the wicked. They love it, and work in it. The morning sun dispels the darkness, and the power ('the high arm') of the wicked is then broken. P.]

Ver. 24. [East wind. The east wind of Scripture geography is uniformly that of destruction. See Ge. 41: 6; Job 27: 21; Ps. 48: 7; Je. 18: 17; Eze. 17: 10; 18: 12; Jn. 4: 8. C.]

Ver. 25. [The water-course refers not to river-beds, but to the aerial channel by which the rain descends, when produced by the lightning in the sky; as by passing the electric spark through oxygen and hydrogen gases water is formed. C.]

Ver. 31. [Orion. Kesil in Arabic signifies cold, inactivity, torpor, and seems justly applied by Aben Ezra to the star Antares in the heart of the constellation Scorpio; and it is opposed to Pleiades by nearly half the heavens, and would consequently denote the benumbing influences of winter. C.]

Ver. 32. [Mazzaroth. The twelve monthly signs of the zodiac.—Arcturus. Most probably the Great Bear, the apparent nightly changes of which always render it a most remarkable object to observers. C.]

Ver. 36. [The Hebrew word here rendered 'heart' has been variously interpreted. It is derived from a root which signifies to 'look at' or 'contemplate'; and hence it is natural to understand it as meaning the intellect. This is the meaning given to it by the best Jewish authorities. In the Vulgate version it is translated cock, as the bird which announces the coming of the morning. P.]

REFLECTIONS.—How infinite the kindness and condescension of God, to appear himself and catechize his obstinate friend for his humiliation, in order to prepare him for deliverance! And how much more

3 They bow themselves, they bring forth their young ones, they cast out their sorrows.²

4 Their young ones are in good liking, they grow up with corn;³ they go forth, and return not unto them.

5 Who hath sent 'out the wild ass free? or who hath loosed the bands of the wild ass?⁴

6 Whose^d house I have made the wilderness, and the barren land⁵ his dwellings.

7 He scorneth the multitude of the city, neither regardeth he the crying of the driver.⁶

8 The range of the mountains *is* his pasture, and he searcheth after every green thing.⁷

9 Will the unicorn⁸ be willing to serve thee, or abide by thy crib?⁹

10 Canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?

11 Wilt thou trust him, because his strength *is* great? or wilt thou leave thy labour to him?

12 Wilt thou believe him, that he will bring home thy seed, and gather *it* into thy barn?

13 Gavest thou the goodly wings unto the peacocks? or wings and feathers⁹ unto the ostrich?

14 Which leaveth her eggs in the earth, and warmeth them in the dust,

15 And forgetteth that the foot may crush them, or that the wild beast may break them.

16 She is 'hardened against her young ones,

A.M. cir. 2484.
B.C. cir. 1520.

² Young ones born with much pain.
³ In the desert.—*Boothroyd*.
⁴ Je. 2. 24, with Ge. 49.14; 16.12. Ho. 8.9.

⁵ The *paire* and *arod* are both translated *wild ass*; but whether they describe the *onager* or *zebra*, or be merely two names for the same animal, is uncertain.—C.

⁶ Heb. *of the ex-actor*.
⁷ The wild ass is still well known in Arabia. The Bedawin regard it as one of the wildest and swiftest of animals. It seeks the most solitary spots, and instinctively avoids human dwellings.—P.

⁸ Wild bull or rhinoceros, Nu. 23. 22. Ps. 22. 21; 92. 10. De. 33. 17.
⁹ The *reem*. The animal commonly called *unicorn* has no existence except in heraldry, though Barrow (see his *Travels in Africa*, p. 204) describes such a creature, but does not affirm having seen it. A few consider the *reem* to be of the deer species, but the common opinion turns to the *rhinoceros*, which well accords with the description, and is also a literal unicorn. See Campbell's *Travels in S. Africa*, vol. ii. p. 204. Robinson (see *Biblical Researches*, vol. iii. p. 306) thinks it is the *buffalo*, but this animal does not seem to correspond with the powerful creature described in the text. While the mighty elephant is perfectly tamed, the rhinoceros is considered utterly irrecusable. See ver. 12.—C.

⁹ Or, *the feathers of the stork and ostrich*.
¹⁰ L. 4. 3.

A.M. cir. 2484.
B.C. cir. 1520.

¹ Her labour is *in vain* if the wild beast lay her eggs; yet, void of understanding, she is also void of maternal solicitude.—C.

² ch. 35. 11. Pr. 7. 23; 27. 8. 17.

³ Using her wings as a hawk, she runs swifter than a horse.

⁴ The ostrich generally remains couchant, but when 'she lifts herself up' to her full height, and runs at her utmost speed, she can easily disconcert the keenest horse, and is taken or killed simply because she runs in a circle, so that her path must be crossed by the hunter and his associates.—C.

⁵ Ex. 15. 1-4. Je. 8. 6. Zec. 10. 3.

⁶ Canst thou make him skip like the *grasshopper*, with equal or almost imperceptible swiftness? Any one who has tried to lay hold of the grasshopper for inspection will fully comprehend the expressive aptness of the simile.—C.

⁷ Heb. *terrors*.

⁸ Or, his feet dig. Je. 8. 6, with 1 Sa. 17. 2.

⁹ Heb. *the armour*.

¹⁰ Arrows of it.

¹¹ L. 11. 16. De. 14. 15.

¹² The *netz* or hawk species, and numerous, and some are well known to be *mi-gratory*, stretching their wings to the south at the approach of winter, and by a wonderful instinct following a perpetual summer.—C.

¹³ Ex. 19. 4. Ps. 103. 5. 11. 13. De. 14. 12. Is. 40. 31.

¹⁴ Heb. *by thy mouth*.

¹⁵ Je. 49. 16. Ob. 4.

¹⁶ Heb. *tooth*, 1 Sa. 14. 4.

as though *they were* not her's: her labour is in vain without fear;¹

17 Because God hath 'deprived her of wisdom, neither hath he imparted to her understanding.

18 What time she lifteth up herself on 'high, she scorneth the horse and his rider³

19 Hast thou given the horse 'strength? hast thou clothed his neck with thunder?

20 Canst thou make him afraid as a grasshopper?⁴ the glory of his nostrils *is* terrible.⁵

21 He 'paweth in the valley, and rejoiceth in his strength: he goeth on to meet the armed men.⁶

22 He mocketh at fear, and is not affrighted; neither turneth he back from the sword.

23 The quiver⁷ rattleth against him, the glittering spear and the shield.

24 He swalloweth the ground with fierceness and rage: neither believeth he that *it is* the sound of the trumpet.

25 He saith among the trumpets, Ha, ha! and he smelleth the battle afar off, the thunder of the captains, and the shouting.

26 Doth the 'hawk fly by thy wisdom, and stretch her wings toward the south?⁸

27 Doth the 'eagle mount up at thy command,⁹ and make her 'nest on high?

28 She dwelleth and abideth on the rock, upon 'the crag of the rock, and the strong place.

difficult is it to converse with God than is generally thought by those who appeal to him! Infinite is his wisdom who knows all things! and great his power who can do, and has made, and manages all things. All things around us are full of God: all monitors to teach us concerning him, and to stir us up to worship and glorify him! But the boasted knowledge of mankind is vain and scanty, which can everywhere be non-plussed in the most common things of nature. Let me then never contend with God;—never pretend to be a judge of his nature, purposes, or works:—but be always content with things as they are; and to be led by him, as one blind, in the ways which I know not. If he has made all things in nature so well, my new-covenant portion and lot is certainly exactly wise and kind. And if he take such care of the works of his hands, the most ravenous not excepted, it is impossible that he should forget, forsake, starve, or mismanage any of those who believe.

CHAPTER XXXIX. Ver. 1-4. Is it by thy wisdom, power, care, and providence, that the wild goats and hinds are assisted in their painful births, or their young ones so well nourished? 5-8. Or that while the tame ass is so dull and stupid, the wild ass is so nimble, untractable, regardless of mankind, and lodged and maintained in the desert mountains? 9-12. Art thou capable, by all thy power and skill, to tame a wild bull, and train him to the labours of the field performed by the ox? 13-18. Dost thou adorn with wings and feathers the ostrich, that is so careless of her eggs and young, that the sun must hatch the former, and Providence alone takes care of the latter, and so fleet in running with extended wings? 19-25. Hast thou given strength and bravery to the horse? Dost thou produce the triumphant shaking of his mane, or the neighing and snorting of his throat, when he is bent upon the battle? Canst thou make him to bounce like a grasshopper? The disdainful and courageous snortings of his nostrils are terrible. When armies meet for battle he paweth in the valley, fiercely priding himself in his strength: he springs forth to meet the armour of war, rushing into the battle without any fear of danger. Quite unaffrighted he laughs at the terror of the battle: he turns not back from the sword. Over

him regardless rattle and hiss the arrows of the quiver, the flaming spear, and ruinous lance. With fierceness and rage he gallops over and tears up the ground. For joy he reckons the sound of the trumpet but an encouraging blast: and at the full blowing of the trumpet he dances and sports for joy. He smells the battle afar off, the thunder-like roaring of the princes, and the alarm of war. 26. Is it by thy direction that hawks fly away so strongly, steadily, swiftly, unweariably, and cunningly, to catch their prey; and that they bask in the sun, or remove to warmer climates in the winter? 27-30. Is it by thy direction that eagles fly directly upward, or choose their rocky residence, or spy out and rush upon their prey?

Ver. 9. [The term 'unicorn,' or 'one-horned,' is a misnomer. The Hebrew word is *reem*, and it is evident from De. 33. 17, where 'the horns of an unicorn' are mentioned, that the animal referred to had two horns. P.]

Ver. 13. [Rather—'The wings of the *ostrich* vibrate, but are they as the pinions of the *stork* and the *falcon*? The wings of the ostrich never lift her from the earth, yet God compensates this defect by swiftness, so that she is as safe as the soaring falcon. God has deprived her of parental instincts, yet her young are protected by Providence as well as the young of the *stork*, the example and the emblem of maternal tenderness. C.—This is a very obscure passage. The true meaning of the verse seems to be, 'The wing of the ostrich (*resnanim*, 'the female ostrich'; so called on account of her peculiar cry) vibrates joyously; but is wing and feather affectionate? i.e. as explained in the context, does she exhibit ordinary parental instinct or affection, when abandoning her eggs in the desert? P.]

Ver. 17. [It is a singular fact that among the Bedawin 'more foolish than an ostrich' is a common proverb; and it is evidently as old as the time of Job. 'Fleeter than an ostrich' is another proverb almost as common as the former. P.]

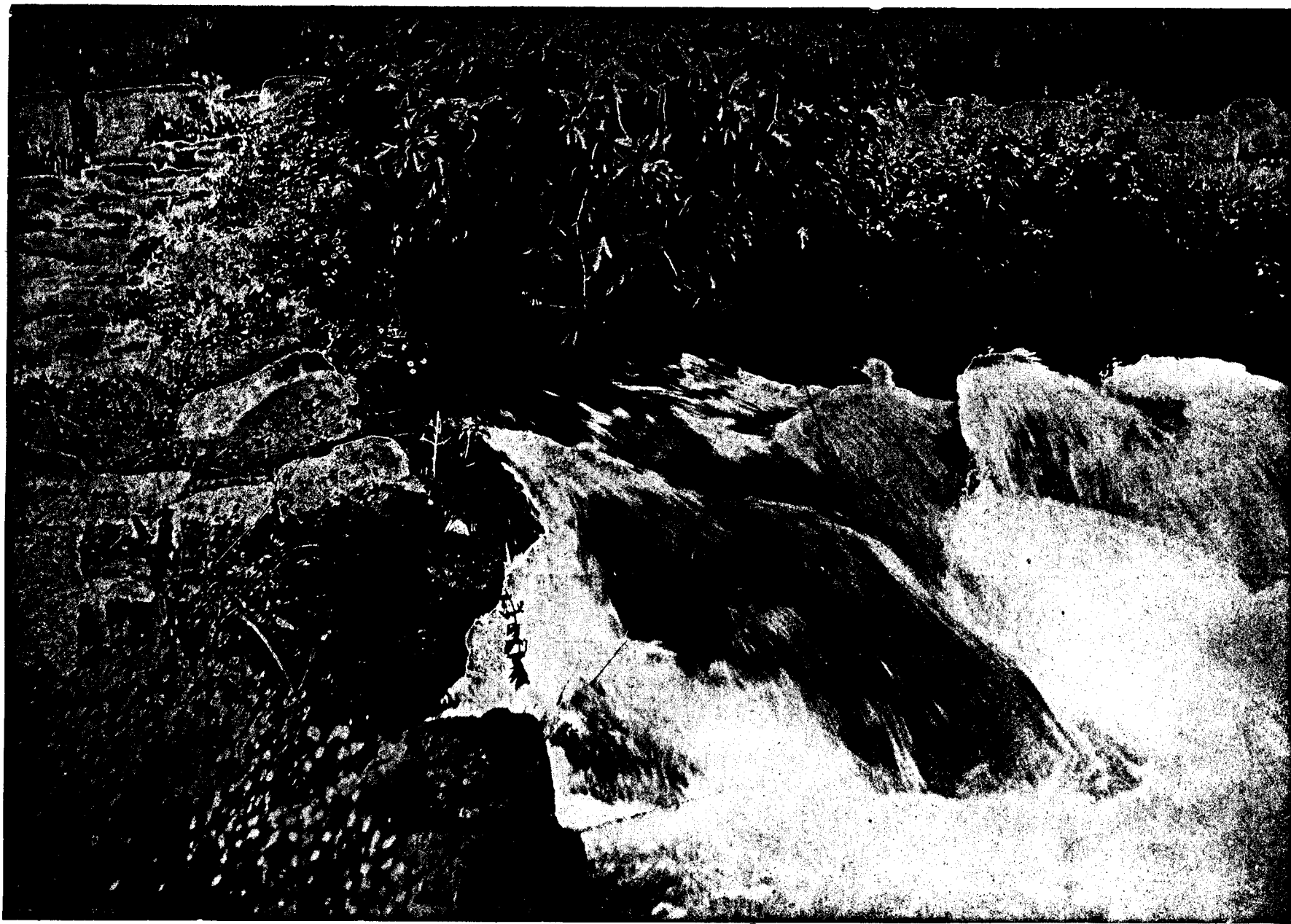
Ver. 24. [Rather—'And he standeth not still when the trumpet soundeth; i.e. so soon as his ear catches the sound of the war-trumpet he will scarcely bear restraint, he rushes to the battle. A remark of Layard, the truth of which I can myself verify, beautifully illustrates this passage:—'Although docile as a lamb, and

requiring no other guide than the halter, when the Arab mare hears the war-cry of the tribe, and sees the quivering spear of her rider, her eyes glitter with fire, her blood-red nostrils open wide, her neck is nobly arched, and her tail and mane are raised and nobly out to the wind.' P.]

Ver. 29. [Her eyes behold afar off. The extraordinary far-sightedness of the eagle is well known. It can descry its prey on the ground when, to the human eye, it is perfectly invisible in the clouds; those species that live upon the dead fully realize our Lord's description, Mat. 24. 28, and an animal is scarcely fallen until they appear on the verge of the horizon hastening to its destruction. C.]

REFLECTIONS.—Behold how all things mark the excellencies of their Maker and depend on God! The eyes of all wait on him; and he giveth them their meat in due season. And surely it is absurd for men to boast of beauty, strength, swiftness, or other bodily endowments, when one or more of the brute animals excel them in all these. But, alas! how often are we like them in their worst qualities, like hinds in sinful cowardice; like wild asses in our unsettled temper; like unicorns or wild bulls in untamableness and rage in the net of affliction; like ostriches in stupidity and unconcern about the real welfare of children; like horses in pride and fury; like hawks and eagles in ambition, greediness, and cruelty! But if God feed these, he will never let the redeemed sheep of his pasture want. Lo, in what lofty manner he speaks of these animals! But how much sweeter to my soul are his descriptions of Jesus and his love, Jesus and his work, Jesus and his fulness!—All for men! all for me!

CHAPTER XL. Ver. 2. Has there not been enough said to chastise and convince thee of thy mistakes in contending with and censuring the providence of God? 3. Job replied to the Lord, 4. Behold, with grief and shame, I acknowledge my own meanness, folly, and filthiness. I have nothing to say against thee or for myself. 5. I have too often desired a dispute with thee; but I dare not defend my conduct. I dare not proceed further in such bold and presumptuous expressions and accusations of thy providence. 6. Job's acknowledgment of his sin and profession of



SOURCE OF THE JORDAN. [JOB, x1:23.]—"Behold, he drinketh up a river, and hasteneth not: he trusteth that he can draw up Jordan into his mouth." Perhaps the two leading sources of the river are found in the Hasbany arm and the Banias tributary. The view we give above was taken at Banias or ancient Cæsarea Philippi. Nothing can be imagined more beautiful than the very vigorous way the Jordan breaks

from under the Hermon range of mountains, creating in ancient Cæsarea Philippi a tropical vegetation. This is a very beautiful historic spot. Here is the temple with its Greek inscriptions dedicating the place to Pan and the nymphs of the fountain. Then here is abundance of game. Wild boars, foxes, jackals, gazelles, deer, hare, wolves, hyenas, bears and panthers are said to infest this region.

29 From thence she seeketh the prey, *and* her eyes behold afar off.

30 Her young ones also suck up blood: *and* where^e the slain *are*, there *is* she.

CHAPTER XL.

1 God challengeth an answer. 3 Job humbleth himself. 6 God calleth upon Job to show by instances of power that he is able to save himself. 15 God's great power is seen in the behemoth.

MOREOVER the LORD answered Job, *and* said,

2 Shall he that "contendeth¹ with the Almighty instruct *him*? he that "reproveth God, let him answer it.

3 ¶ Then Job answered the LORD, *and* said,

4 Behold, I am vile; what shall I answer thee? I will "lay mine hand upon my mouth.

5 Once have I spoken, but I will not answer; yea, twice, but I will "proceed no further.²

6 ¶ Then answered the LORD unto Job "out of the whirlwind, *and* said,

7 Gird³ up thy loins now like a man: I will demand of thee, *and* declare thou unto me.

8 Wilt⁴ thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous?

9 Hast thou "an arm like God? or canst thou thunder with a voice like him?

10 Deck⁵ thyself now *with* majesty and excellency, *and* array thyself with glory *and* beauty.

11 Cast abroad "the rage of thy wrath; *and* behold⁶ every one *that is* proud, *and* abase him.

12 Look on "every one *that is* proud, *and* bring him low; *and* tread down the wicked in their place.

13 Hide⁷ them in the dust together, *and* bind⁸ their faces in secret.

14 Then will I also confess unto thee that thine own right hand can save thee.

15 ¶ Behold now "behemoth,⁴ which I made with thee; he eateth grass as an ox.

A.M. cir. 2484.

B.C. cir. 1520.

o Mat. 24. 28. Lu. 17.

37.

CHAP. XL.

a ch. 33. 13. 34. 37. Is.

27. 44. 5. 1 Co. 10. 22.

1 All murmuring

against providence is

a contending against

God, *and* implies the

supposed superiority

of human wisdom,

with an acknow-

ledged but lamented

deficiency of human

power. The error of

man lies in not per-

ceiving that he that

wants the power

must want the wis-

dom also.—C.

b ch. 3. 30. 6. 13. 7.

1. 21. 9. 17. 34. 10. 1. 22.

ecc.

c Ge. 32. 10. 2 Sa. 24.

10. Ezr. 9. 6. 15. 18. 4. 6.

6. 5. ch. 42. 6. Ps. 51. 4.

Da. 9. 7. 1. 18. 13.

d ch. 29. 9. Ps. 39. 9.

Zec. 2. 13. Mi. 7. 16. Ro.

3. 19.

e Ps. 4. 3. ch. 34. 31.

32. Je. 31. 13. 19.

f Job is already con-

victed. 1. Of God's

infinite power, jus-

tice, *and* mercy; *and*

2. Of his own utter

unworthiness *and* sin-

fulness. He throws

himself, a convicted

sinner *and* humble

suppliant, at the

feet of Jehovah.—P.

g ch. 38. 1. Ps. 50. 3.

h ch. 38. 3. with 13. 22.

i Ps. 51. 4. Ro. 3. 4. ch.

32. 2.

j Ps. 147. 5. 20. 3-9.

Ge. 18. 14. ch. 37. 5.

k Ps. 104. 193. 1. xvi.

-xxix.

l ch. 21. 30. De. 32. 22.

m Da. 4. 37. Mal. 4. 1.

Is. 11. 12. 17. 23. Lu.

14. 11. Ezr. 7. 24.

n Ex. 18. 11. Pr. 15.

25.

o Ps. 90. 3. 5. 149. 14.

p Es. 7. 8. In. 11. 44.

q Ac. 5. 6. 10.

r Or, the elephant

or river-horse.

s Behemoth is plu-

ral, *and* literally sig-

nifies cattle, in op-

position to wild *and*destructive animals; *and*

in this sense it is

used, ch. 35. 11. Ps. 50.

10. 7. 22. The most

learned expositors,

however, consider it

as used in a singular

sense, expressive of

the magnitude *and*

dignity of the ani-

mal. By some *behe-*

moth is supposed to

be the elephant, by

some the hippo-

tamus, by others the

mammoth, or some

such extinct animal.

We feel disposed to

consider it as neither,

but to understand it

as in ch. 35. 11. *&c.*

for cattle in general;

and *deviathan* as the

sole animal describ-

ed. The subject will

be found discussed

in many works, but

A.M. cir. 2484.

B.C. cir. 1520.

a sufficient abridg-

ment of the whole

will be found in

Harris' *Natural His-*

tory of the Bible.—C.

Muscles.—C.

b Or, he setteth up.

7 This description

applies neither to the

elephant nor hippo-

potamus, as the tail

of both is compara-

tively trifling. That

of the hippopotamus

is the stronger, but

is still short, *and* in

appearance unim-

portant; nor can all

the efforts of Scheuch-

zer give it any ap-

pearance of a cedar.

8 Sinews of his

thighs.—C.

9 Ps. 104. 4.

9 He that made

him hath gift on his

sword, or weapon

for attack or defence.

C.

9 Ps. 104. 14. 26. 147. 9.

ch. 39. 8.

1 Heb. he oppress-

eth.

2 Should a river

overflow, he hasten-

eth not; he is secure

though Jordan rush

to his mouth.—Booth-

royd.

7 Ge. 13. 10. Jos. 3. 17.

8 Or, I will any take

him in his sight, or

bore his nose with a

gun? [The marginal

is a true translation,

and prepares, under

the specific name of

leviathan, for the

introduction of the

animal, thus already

described by his ge-

neral properties.—C.]

CHAP. XLI.

a That is, a whale

or crocodile, Ps. 104.

26. Is. 27. 1.

1 Heb. which thou

dismest. Part of the

description agreeing

with whales, *and*

part of it to croco-

diles, it has been

generally supposed

that of them is meant;

perhaps it is the

teethed whale which

is here intended.

The more ancient

commentators sup-

posed *leviathan* to be

the whale. Schultens

concluded it was an

enormous serpent;

and several have be-

lieved it to be direct-

ly descriptive of Sa-

tan. Since the days

of Beza it has gene-

rally been supposed

to be the crocodile. See M.

Good, *and* Harris'

Natural History of

the Bible.—C.]

b Is. 37. 29.

c Ezr. 29. 3. 4. ver. 9.

10.

d Lu. 14. 31. 2 Ki. 9.

4. 1. Ki. 22. 11. Na. 1. 7.

e Make no more

vain attempts at con-

quest.—C.

16 Lo now, his strength *is* in his loins, *and* his force *is* in the navel⁵ of his belly.

17 He moveth⁶ his tail like a cedar:⁷ the sinews of his stones⁸ are wrapped together.

18 His bones *are* as strong pieces of brass; his bones *are* like bars of iron.

19 He *is* the chief of the "ways of God: he that made him can make his sword to "approach unto him.

20 Surely the mountains "bring him forth food, where all the beasts of the field play.

21 He lieth under the shady trees, in the covert of the reed, *and* fens.

22 The shady trees cover him *with* their shadow; the willows of the brook compass him about.

23 Behold, he drinketh¹ up a river, *and* hasteth not:² he trusteth that he can draw up "Jordan into his mouth.

24 He taketh it with his eyes: *his* nose pierceth through snares.³

CHAPTER XLI.

God's great power seen in the leviathan.

CANST thou draw out "leviathan with an hook? or his tongue with a cord *which* thou lettest down?¹

2 Canst thou put an "hook into his nose? or bore his jaw through with a thorn?

3 Will he make many supplications unto thee? will he speak soft words unto thee?

4 Will he make a covenant with thee? wilt thou take him for a servant for ever?

5 Wilt thou play with him as *with* a bird? or wilt thou bind him for thy maidens?

6 Shall thy companions make a banquet of him? shall they part him among the merchants?

7 Canst thou "fill his skin with barbed irons? or his head with fish-spears?

8 Lay⁴ thine hand upon him, remember the battle, do no more.²

his repentance not being sufficiently full, God further required him to pluck up his spirits if he could, *and* answer some further interrogations. 8. Wilt thou, in the manner of wicked men, arraign *and* attempt to overturn my sentence against thee, *and* my government of human affairs? Wilt thou censure me as unjust in afflicting thee that thou mayest appear innocent? 9. 10. Art thou God's equal in infinite power, majesty, *and* glory? 11-14. Canst thou, as God, scatter abroad the tokens of thine anger; or exhibit thy frowns for the debasement *and* destruction of thy most powerful *and* insolent enemies? If so, I will acknowledge thou canst uphold thyself, *and* hast some pretence to contend with me; but if not, it becomes thee humbly to submit to my most afflictive providences. 15-24. But that thou mayest be further convinced of thy inability to contend with me, behold how incapable thou art of contending with the elephant or river-horse, which I formed along with thee as thy fellow-creature, *and* not far from thy residence? He quietly feeds upon the herbs produced by the earth. Behold what strength is in his loins; what mighty force is in the warped sinews of his belly! His tail is large, stiff, *and* strong as a cedar; *and* with it, or his trunk, he could rend cedars. The sinews of his thighs are interwoven *and* wrapped together; his smaller bones are as pipes of brass, *and* the larger ones as bars of iron for strength. He is a principal creature on earth. The mighty God, who made him *and* gives him his power, can easily subdue *and*

destroy him. The mountains afford him pasture, while the other wild beasts securely sport themselves around him. His ordinary residence is under the shadow of trees or reeds, growing in fens or on the banks of rivers. No outrageous overflowing of waters affrights him, or makes him to run off in haste. *And* while he dives into a river, or drinks excessively, no terror can make him leave off till his thirst be altogether quenched.

Ver. 11. [First try thy power against man, *and* if thou fail in humbling or conquering him, thy fellow, how wilt thou contend with God thy maker *and* judge? C.]

Ver. 19. [Chief of the ways of God. The greatest size of the hippopotamus is 17 feet in length *and* 7 in height—a description that in point of animal size *and* power, the only points in question, could never entitle it to the character in the text. C.]

REFLECTIONS.—To what arrogant quarrelling with God afflicted saints sometimes proceed! but it always issues in great shame *and* grief at last. Communion with God himself effectually convinces *and* humbles a saint, *and* makes him glad to part with his most beloved sins. But there is need of thorough convictions *and* humiliation to prepare us for remarkable deliverance. *And* it is unsafe to heal wounded consciences slightly, or to catch at comforts to be rid of convictions. Men may be humbled *and* yet not duly humbled. God takes pleasure in debasing the proud who attempt to rival his honours. *And* woe to him that con-

tends with his Maker! But easily can that God who made, manages, feeds, lodges, *and* works these monstrous animals, provide for *and* manage me *and* all my concerns!

CHAPTER XLI. Ver. 1, 2. *And* to give thee another evidence of thy weakness even to contend with one of my creatures, canst thou, by a hook fastened in his tongue, nose, or jaw, draw the crocodile or the toothed whale out of the water! 3-5. Canst thou force him to supplicate thy favour to let him go, or make him enter into an agreement to serve thee? or canst thou make him a mean of diverting thyself *and* children? 6. Wilt thou *and* thy partners in catching him make a feast upon his flesh, or part your shares of him among the merchants? 7. Where is the dart with which thou canst penetrate his skin, or the fish-spear that can wound his head? 8. Touch him if thou darest; immediate destruction will prevent thy remembrance of the conflict or repeating thy blow. 9. The hope of taking him is quite vain. The very sight of him is enough to terrify *and* dispirit one. 10. No, not the fiercest dare awake him when sleeping or stir him up when resting himself. Who then is able to contend with me, who am infinitely more strong *and* terrible? 11. *And* since everything in the world is my sole property, who hath prevented me with favours that I should repay them? or who, by first attacking me, hath forced me to submit to his terms of peace? 12. But

9 Behold, the hope of him is in vain:³ shall not *one* be cast down even at the sight of him?
10 None *is so* fierce that dare stir him up: who⁶ then is able to stand before me?

11 Who⁷ hath prevented me, that I should repay⁴ him? *whatsoever* is under the whole heaven is mine.

12 I will not conceal his parts, nor his power, nor his comely proportion.⁵

13 Who can discover the face of his garment? or who can come *to him* with⁶ his double bridle?

14 Who can open the doors of his face? his teeth *are* terrible round about.

15 His⁸ scales *are* his pride, shut up together *as with* a close seal.

16 One is so near to another, that no air can come between them.

17 They are joined one to another, they stick together, that they cannot be sundered.

18 By his neesings a light doth shine, and his eyes *are* like the eyelids of the morning.

19 Out of his mouth go burning lamps, and sparks of fire leap out.

20 Out of his nostrils goeth smoke, *as out of* a seething pot or caldron.⁷

21 His breath kindleth coals, and a flame goeth out of his mouth.⁸

22 In his neck remaineth strength, and sorrow is turned⁹ into joy before him.¹

23 The flakes² of his flesh are joined together: they are firm in themselves; they cannot be moved.

24 His heart is as firm as a stone; yea, as hard as a piece of the nether millstone.

25 When he raiseth up himself, the mighty are afraid: by reason of breakings they purify themselves.³

26 The sword of him that layeth at him cannot hold;⁴ the spear, the dart,⁵ nor the habergeon.⁷

27 He esteemeth iron as straw, and brass as rotten wood.

28 The arrow cannot make him flee: sling-stones are turned with him into stubble.

A.M. cir. 2484.
B.C. cir. 1500.

³ The hope of overcoming him is vain.

—C. Je. 12. 5. ch. 40. 29; 94. 1 Co. 10. 22.

⁴ Whose debtor am I?—C.

⁵ Ps. 24. 150. 12. 1 Co. 10. 26. 28. De. 10. 14. Ex. 12. 3.

⁶ Structure of his frame.—M. Good.

⁷ Or, *within*.

⁸ Heb. *strong pieces of shields*, Eze. 29. 4.

⁹ As from the rush, kindled.

The Egyptians heated their ovens with dried rushes gathered from the marshes of the Nile.—C.

¹ It must be readily admitted, that if be-
hemoth and leviathan be the river-horse and the crocodile, then no one would dream of interpreting these words literally; but if, on the other hand, be-
hemoth, as elsewhere in this same book, be a generic and not a specific name; and if leviathan be for strength, courage, and natural defence, chief of the ways of God; and, by consequence, one of those extinct animals described by Cuvier and others, then might it be questionable were the description merely figurative. To the observers of nature, who have examined the wonderful night lamps afforded by various creatures, both by land and sea, to those who have further examined the terrible electrical powers possessed by others, the existence of an animal whose breath became luminous, and possessed of the electric power of literally sending 'sparks of fire' out of his mouth, will appear neither extravagant nor impossible in fact. Had some ancient traveller spoken of a fish that 'wicked the lightning, and smote to death the invader of its waters,' this, some years ago, would have been pronounced absolutely false, or at best, figurative; but the student of natural history would now instantly recognize it as a literal description of the gymnotus.

² Heb. *sorrow rejoiceth*.

³ Destruction exulteth before him.—C.

⁴ Heb. *the fallings*.

⁵ They are terrified at the tumult of the waters.—C.

⁶ Is shivered.—C.

⁷ The battle-axe.—C.

⁸ Harpoon.—C.

⁹ Or, *breastplate*.

A.M. cir. 2484.
B.C. cir. 1500.

⁸ He laugheth at the quivering of the javelin.—C.

⁹ Heb. *Sharp pieces of the poetard*.

¹ Is. 11. 15. Eze. 32. 14.

² He maketh the deep to boil as a caldron; he smelleth up the tide as a perfume, behind him glittereth a path-way; the deep is enfolded with hoar.—M. Good.

³ Or, *who behave themselves without fear*.

⁴ Over proud man, who though terrified at the aspect of a mere creature, would yet madly challenge his Creator.—C.

CHAP. XLII.

¹ Ge. 15. 14. Je. 18. 14; 32. 17, 27. Mar. 10. 27. 14. 36. 15. 43. 13. Mat. 19. 26.

² Ps. 139. 2; 54. 11. He. 4. 13. 1 Ch. 28. 9. Is. 60. 18. Jn. 21. 17.

³ Or, *no thought of them can be kindred*.

⁴ Ch. 38. 2, 3.

⁵ Pretendeth wisdom without knowledge.—M. Good.

⁶ Ps. 40. 5; 139. 6; 131. 17; 22. Pr. 30. 2-4. Ro. 11. 33.

⁷ Ge. 18. 30. 32. Pr. 3. 5. 6. Is. 45. 11. 1 Ch. 40. 7; 38. 33-34. 32.

⁸ Ask.—M. Good.

⁹ Is. 55. 3. Ro. 10. 17. 7. Is. 6. 1. Ac. 7. 56. Ep. 17. 6. 1. 16.

¹ This does not indicate a previous knowledge by behemoth, and a present attainment by hearing, but a hearing of faith (Ro. 10. 17), which faith, purifying the heart (Ac. 15. 19. ch. 26. 18), enabled him to see God. Mat. 5. 8. Jn. 14. 7. 9.—C.

² Is. 6. 5. Ge. 18. 27. Eze. 16. 63; 36. 31. Ps. 51. 17; 73. 22. Lu. 18. 13; 73. 47. Zec. 12. 10. ch. 40. 4. Eze. 9. 6. Je. 31. 19. Ja. 4. 10. 1. Ti. 1. 13. ch. 2. 8. Jonah 3. 6.

³ Da. 9. 3. Mat. 11. 21.

⁴ Ch. 11. 4; 18. 11.

⁵ Ch. 11. v. viii. xi. xv. xviii. xx. xxii. Ps. 51. 4.

⁶ Job and his friends had all erred in their estimates of Providence; but Job had now confessed his fault to God, and humbled himself in dust and ashes; wherefore God bears witness to the work of grace in his heart, and rebukes the tardiness of his friends in following his example.—C.

⁷ Nu. 23. 1. 1 Ch. 15. 26. He. 10. 14. Ep. 5. 2.

⁸ Mat. 5. 24.

⁹ Eze. 14. 14. Ja. 5. 14. 16. Ge. 20. 17. 1 Jn. 5. 16.

¹ Heb. *his face or person*, ver. 9.

² De. 32. 6. 4. 6. Pr. 8. 36.

³ Ps. 119. 59. ch. 34. 31, 32.

29 Darts are counted as stubble: he laugheth at the shaking of a spear.⁸

30 Sharp stones⁹ *are* under him: he spreadeth sharp-pointed things upon the mire.

31 He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment.¹

32 He maketh a path to shine after him; *one* would think the deep *to be* hoary.

33 Upon earth there is not his like, who is made without fear.²

34 He beholdeth all high *things*: he *is* a king over all the children of pride.³

CHAPTER XLII.

¹ Job submitteth himself unto God. ⁷ God, preferring Job's cause, maketh his three friends submit themselves to him. ⁹ He accepteth and blesseth Job. ¹⁶ His age and death.

THEN Job answered the LORD, and said,
2 I know that 'thou canst do every thing, and that¹ no thought can be withholden¹ from thee.

3 Who² *is* he that hideth counsel without knowledge?² therefore have I uttered that I understood not; things³ too wonderful for me, which I knew not.

4 Hear, I beseech thee, and I will speak: I will demand³ of thee, and declare thou unto me.

5 I have⁷ heard of thee by the hearing of the ear; but now⁹ mine eye seeth thee:⁴

6 Wherefore⁵ I abhor *myself*, and repent in dust and ashes.

7 ¶ And it was *so*, that, after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not⁶ spoken of me *the thing that is* right, as my servant Job *hath*.⁵

8 Therefore take unto you now⁷ seven bullocks and seven rams, and⁸ go to my servant Job, and offer up for yourselves a burnt-offering; and my servant Job shall⁹ pray for you: for¹ him will I accept: lest I deal with you² after your folly, in that ye have not spoken of me *the thing which is* right, like my servant Job.

9 ¶ So Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite⁹ went,

to take a particular view of the strength and well-proportioned parts of the monster which I have mentioned; 13. Who dare strip him of his scaly skin, or put a bridle in his mouth? 14. Who dare open his jaws? The surrounding rows of his teeth are terror itself. 15-17. They, as well as his scales, are closely and inseparably connected. 18. His neesings, while he lies gaping in the sun, make a light to shine, and the water which he spouts up into the air reflects the sunbeams. His sparkling eyes emit a reddish and bright shining light. 19-21. How terribly hot is the stream of breath which proceeds from his mouth or nostrils? 22. In his neck strength lodges to an amazing degree. Before his face sorrow and desolation triumphantly leap, as, without fear or pity, he destroys every animal he meets with. 23. The flakes of his flesh are, as it were, soldered into a lump of metal, which cannot be moved or easily cut asunder. 24. His heart consists of the most solid flesh; and is quite destitute of every form of compassion. 25. When he appears above water the courageous mariners are rendered almost distracted with terror, and forced to their confessions and prayers, expecting nothing but present death. 26-29. No sword, spear,

dart, javelin, arrows, or slinged stones can be made to penetrate his body. 30. Without hurt or pain he makes his bed on sharp-pointed rocks, stones, or pieces of ice. 31. When he breathes and tumbles about in the water, he makes it to foam and rage as if it were a boiling pot full of ointment. 32. When he swims along, he leaves the furrows behind him all marked with froth and foam, on the surface of the sea. 33. No animal on earth is equally fearless and terrible. 34. With contempt he beholds the highest animals or loftiest ships, and brings them down with a sweep of his tail, tearing and rending them at his pleasure. He is king of all the huge and fierce-looking monsters.

Ver. 1. [*Leviathan*. From the description of ver. 33, we believe leviathan to be some of those extinct species of animals whose gigantic remains prove the existence of creatures 60 feet and upwards in length and 25 in height; but of whose instinctive endowments and habits we can know nothing, unless they be contained in the wonderful description of this chapter. C.—The minute description given of *leviathan* in this sublime passage will leave no doubt on the mind of the naturalist that the *crocodile* is the animal here

referred to. The enormous tail, 'like a cedar,' the impenetrable skin (ver. 7); the great mouth and formidable teeth (ver. 14); his lair among the reeds by the river's brink—all point to the great crocodile. P.]

REFLECTIONS.—If I am so unacquainted with animals, how scanty must be my knowledge of their infinite Maker! If these are a terror to me, how much more ought the Almighty and his infinite majesty! If I could not tame or manage some one of these, how dare I presume to attempt wresting the government of providence out of God's hand! Surely then, above all, I must not dare to imagine him my debtor, or to interrogate him concerning his conduct. And if my God governs these monsters, I need not be afraid of either men or devils. But why should I indulge pride, when, after all my boastings, I am to have some ugly and ravenous monster my superior in it?

CHAPTER XLII. [Ver. 3. Job here refers to his own previous conduct. He had attempted by his rash statements, and his insinuations of injustice on God's part, and injured innocence on his own part, to obscure the gracious purpose the Almighty had in view

and did according as the LORD commanded them: the LORD also accepted *Job.⁶

10 And the LORD *turned the captivity of Job, when he prayed for his friends: also the LORD gave[†] Job twice as much as he had before.

11 Then^{*} came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house; and they bemoaned^{*} him, and comforted him over all the evil that the LORD had brought upon him: every man also gave him a piece of money, and every one an ear-ring of gold.⁷

12 So the LORD *blessed the latter end of Job more than his beginning: for he had four-

A.M. cir. 2484.
B.C. cir. 1520.

* Heb. the face of Job, with Mat. 3: 17. Ep. 1: 6. 1 Pe. 2: 5. Pr. 3: 11. 12.

† Made him accepted in the Redeemed (Ep. 1: 6), that Redeemer for whom he waited, ch. 19: 25.—C.

‡ Ps. 14: 7; 126: 1; 69: 33. Pr. 22: 4. Lu. 14: 11; 23: 34. Ge. 20: 17.

§ Heb. added all that had been to Job unto the double, 2ec. 9: 12.

¶ Pr. 16: 7; 14: 20, with ch. 19: 13; 14: 30. 1.

‡ Ro. 12: 15. He. 13: 1; 12: 12. 1 Th. 5: 14. Is. 35: 3. ch. 2: 11, with Am. 3: 6.

§ y ch. 1: 2, 3; 8: 7. Ps. 110: 71. Mat. 10: 29. 1 Ti. 6: 17. Ja. 5: 11. He. 12: 11. 15: 6: 17. Eze. 36: 11. De. 8: 16.

¶ What a picture is this of human character and human society! In sorrow, hu-

A.M. cir. 2484.
B.C. cir. 1520.

miliation, and poverty, friends are but when brighter prospects dawn, and when the sun of prosperity shines, the arms of friends fit and flutter in the sunbeams. Presents flow upon the rich; but the poor, though hungry and naked, are overlooked and forgotten.—P.

‡ Is. 49: 17-21.

§ Turtle-dove or shining day.

¶ Sweet-smelling cassia.

‡ Fullness of paint, or ray of a ruby, carbuncle, or emerald.

§ Ps. 144: 12. 1 Ki. 1: 3. Es. 2: 3.

¶ Nu. 27: 7. Jos. 17: 4.

‡ Ps. 91: 16. De. 5: 16; 6: 1, 2. Pr. 3: 16.

§ Ge. 50: 23. Ps. 128: 6. Pr. 17: 6.

¶ Ge. 15: 15; 25: 8. ch. 5: 26. Pr. 16: 32.

teen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses.

13 ¶ He^{*} had also seven sons and three daughters.

14 And he called the name of the first, Jemima;⁸ and the name of the second, *Kezia; and the name of the third, Keren-happuch.¹

15 And in all the land were no women found *so fair as the daughters of Job; and their father gave them inheritance among their brethren.

16 After this lived Job an *hundred and forty years, and *saw his sons, and his sons' sons, even four generations.

17 So^{*} Job died, being old, and full of days.

in his afflictions. Now he fully perceives and faithfully and humbly acknowledges all. P.]

REFLECTIONS.—How serious and humble fellowship with God makes a soul! And it is a great mercy that, when he demands of us answers of obedience, we may freely demand of him knowledge and grace to answer his requirements. If his gracious convictions render us exceeding vile and loathsome in our own view, let us expect that our deliverance is at hand. *esus' blood and grace can more than balance our sins. Whom God humbles and pardons he delights to honour and acknowledge as his own. Yea, tenderly he regards his afflicted saints, notwithstanding their peevish quarrellings with him. He resents in the most humiliating

manner the injuries done to them by their angry friends: and he often finds them sadly mistaken who were positive of their being in the right. But it is pleasant to see saints reconciled to one another through Jesus' death, in order to their enjoyment of comfortable fellowship with God. And our consolation is certainly approaching when our repentance towards God, faith towards our Lord Jesus Christ, and forgiving kindness to and prayer for injurious friends, are become remarkable. God can easily make all things concur for the welfare or enrichment of his people. And it is absurd therefore to despair in distress, when this very book was written for our encouragement in it.—But was not Job a type of our blessed Redeemer? He was

infinitely rich and righteous; yet for our sakes he became poor, till he had not where to lay his head. Quickly was he reduced to the depths of abasement: and behold how he lay bearing our sins, and carrying our sorrows, in the stable—in the manger—in the garden—on the cross—and in the grave! Stupendous and amazing were the troubles, the assaults, he suffered from God—from sinners—from saints! How tempted—how reproached—how afflicted and tormented! But marvellous was his faith, resignation, and patience; and undeserved and powerful his intercession; till at last he arose into illustrious and lasting glory and honour; and a great church of Jewish and Gentile saints succeeded and proceeded from his troubles.

THE BOOK OF PSALMS.

The Book of Psalms is one of the most extensive and useful in Holy Scripture, as it is everywhere suited to the case of the saints. It is at first much mixed with complaints and supplications, and at last issues in pure and lasting praise. That Heman composed Ps. lxxxviii., Ethan the lxxxixth, and Moses the xcth is certain. But whether those under the name of Asaph were mostly penned by him, or only assigned to be sung by him as a master of the temple music, as others were to Jeduthun, or to the sons of Korah, or other chief musicians, we cannot determine. Some, as Ps. lxxiv. lxxix. cxvii. cxxxvii., appear to have been composed after the captivity to Babylon was begun; but by whom we know not. The rest, including those two marked with the name of Solomon, might be composed by David, the sweet Psalmist of Israel.

Twenty-five of the psalms have no title at all; and whether the titles of the rest are of divine authority is not altogether agreed. But when it is considered that these titles everywhere appear in the Hebrew originals, and how often they serve as a key to the psalm, and are sometimes connected with it by the accentuating points, there is no real ground to suspect their authenticity. Nor are interpreters agreed with respect to the signification of some of the Hebrew words standing in these titles. We think that MASCHIL always signifies that the psalm is designed for instruction, Ps. xxxii. xlii. xliii. xlv. lii. liii. liv. lv. lxxiv. lxxviii. lxxxviii. lxxxix. MIGHTAM denotes the precious or golden nature of the psalm; as Ps. xvi. lvi. lx. ALTASCHITH, that the scope of the psalm is to deprecate destruction, Ps. lvii. lviii. lix. MUTHLABBEN, that the psalm was composed on the occasion of the death of his son, or of Goliath the duellist, Ps. ix. AIJELETH SHAHAR, that its subject is Jesus Christ, the hind of the morning, Ps. xxii. JONATH-ELEM-REHOKIM, that David is therein represented as a mute dove among foreigners, Ps. lvi. SHOSHANNIM, SHOSHANNIM-EDUTH, or SHUSHAN-EDUTH, may either signify that Christ and his people, who are lilies, or lilies of the congregation or testimony, are the subject of it; or that it was sung on an instrument of six strings, Ps. xlv. lx. lxix. lxxx., as SHEMINITH denotes an instrument of eight strings, Ps. vi. xii. MAHALATH may either signify the disease, and MAHALATH-LEANOTH the afflicting disease; or MAHALOTH may signify a wind-instrument of music, Ps. liii. lxxxviii. NEGINATH and NEGINOTH denote stringed instruments of music, Ps. lxi. iv. vi. liv. lv. lxxvii. lxxvi. NEHILOTH, wind ones, Ps. v. GITTITH, a musical instrument, or tune invented at Gath, Ps. viii. lxxxiv. ALAMOTH, the virginals, or a song to be sung by the virgins, Ps. xlv. SHIGGAION, or SHIGIONOTH, may denote the diversified matter or tune of the psalm, Ps. vii. The cxxth and fourteen next following are called SONGS OF DEGREES; perhaps because they were sung on the different steps of the temple-stairs; or were sung at certain halts made by David and the Israelites when they brought up the ark of God from Kirjath-jearim to Jerusalem, 2 Sa. vi.; or were sung by the Hebrews at their different rests when they came up from the country to their three solemn feasts; or were partly sung by the Jews at their different resting-places in their return from Babylon, Le. xxiii.; Eze. ii.

The Hebrews divided this book into five, ending with Ps. xli. lxxix. cvi. and cl.; the first four of which are concluded with AMEN. Interpreters have attempted to arrange or class the Psalms into a variety of different forms. To me it appears not improper to distinguish them into, I. INSTRUCTIVE; which are either (1) HISTORICAL, relating what God had done for the psalmist or for the Jewish nation, &c., as Ps. xviii. lxxviii. lxxix. civ. cv. cxi. cxiv. cxxxv. cxxxvi. (most of which are also EUCHARISTIC); or (2) DOCTRINAL, declaring and explaining the principles and duties of religion; as Ps. i. xiv. xv. xix. xxxvi. xxxvii. xlix. l. liii. lxiv. lxxvi. lxxvii. lxxviii. lxxx. lxxxii. xc. ci. cxii. cxix. cxxvii. cxxx. cxxxiii. cxxxix.—II. PROPHEPIC; foretelling events relative to Christ or his church; as Ps. ii. viii. xvi. xxi. xxii. xxiv. xxix. xl. xlv. xlvii. xlviii. lxxvii. lxxviii. lxxix. xciii. xev. xcvi. xcvi. xcvi. xcvi. c. cx. cxvii. cxxxii. cxlix.; not a few of which are also EUCHARISTIC. III. CONSOLATORY; in which the psalmist comforts himself and others in the promises, perfections, or works of God; as Ps. iv. xi. xlii. xxvii.

THE BOOK OF PSALMS.

xxxii. xxxvii. xlv. lviii. lxxiii. xci. cxxi. cxxv. cxxviii. cxxix. IV. PETITIONARY; in which he bewails his own or the church's condition, and supplicates deliverance; as Ps. iii. v. vi. vii. x. xii. xiii. xvii. xx. xxv. xxvi. xxvii. xxviii. xxxv. xxxviii. xli. xlii. xliii. xlv. li. liv. lv. lvii. lix. lx. lxi. lxxiii. lxxiv. lxx. lxxi. lxxiv. lxxix. lxxx. lxxxiii. lxxxv. lxxxvi. lxxxviii. cii. cxix. cxx. cxxiii. cxxx. cxxxii. cxxxvii. cxli. cxlii. cxliii. cxviii. Seven of these, in which the psalmist makes confession of his sin, viz. Ps. vi. xxii. xxxviii. li. cii. cxxx. cxliii., are called PENITENTIAL. V. EUCHARISTIC; in which he stirs up himself and others to praise and thank the Lord for his favours; as Ps. ix. xviii. xxx. xxxiii. xxxiv. lx. lxxv. lxxviii. xc. c. ciii. cviii. cxi. cxiii. cxv. cxviii. cxxii. cxxiv. cxxvi. cxxxiv. cxxxvi. cxxxviii. cxliv. cxlviii. cxlix. cl. But indeed historical narratives, doctrinal instructions, prophecies, consolations, supplications, praises, and thanksgivings, are often so pleasantly and profitably connected in the same psalm that it is difficult to assign it to one class rather than to another. And what is HISTORICAL, as it relates to David and the Jewish church, is often TYPICAL and so PROPHEPIC, as it relates to Jesus Christ and the gospel church or heavenly state. Many, too, of the SUPPLICATIONS respecting deliverances from or the destruction of enemies, are to be considered as real PREDICTIONS of the events, they being dictated by the inspiration of Him who can declare the end from the beginning.

[The Book of Psalms presents itself before the Editor united to all the music of the ear, the voice, and the heart. It has occupied much of his study, not as a mere subject of criticism, but as a light to Jesus in all his offices of Prophet, Priest, and King—and specially as a key to his inmost heart—a spiritual revelation and record of those 'prayers and supplications, with strong crying and tears,' which he offered up 'in the days of his flesh,' He. 5. 7, as well as a descriptive history of his kingdom of providence, grace, judgment, and glory, in all its periods, past, present, or to come.

To this conclusion the Editor was conducted by a process nearly as follows:—

1. From the confident reference to the Psalms made by our Lord himself.
2. From the equally confident reference of the apostles to the same authority; as, for example, amongst many others, Ac. 13. 33, where a psalm not unfrequently represented as descriptive of the instalment of David on his throne in Israel, is distinctly affirmed by the Holy Spirit to be descriptive of the sitting down of the glorified Saviour upon his throne in heaven.

3. By the evident insufficiency of every other principle of interpretation. Throughout the entire series of Psalms, he found so frequently and so constantly the character of *some one* so righteous, that to apply it to David would outrage all his history; and which, to apply to any mere man, would gainsay all observation and experience. But this righteous character, in all its various forms of exhibition, he found most exactly to correspond to the evangelical history of Christ: the conclusion was therefore inevitable—this character was that of Christ. It was in contemplating the first psalm that this conclusion first forced itself upon his mind. He had often heard that psalm, by what is called the principle of 'accommodation,' expounded as descriptive of the 'happiness of the godly,' contrasted with 'the misery of the ungodly;' and in this interpretation all ordinary authority induced him to acquiesce. Yet still did he feel himself unable to account for the fact—that the description so far exceeded the reality. 'Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful: but his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season: his leaf also shall not wither: and whatsoever he doeth shall prosper.' In real life he had never seen such a man; he had never read of such a one amongst the most eminent Scripture saints. Why then did the Spirit of God, in full command of all the words of truth, proceed to draw a moral picture so far surpassing the alleged original? This was a question to which no satisfactory answer was ever presented to his mind. Yet this was the very question that never ceased to recur demanding a solution. True he had found some excellent commentators, amongst whom may be recorded the honoured names of Gill, Romaine, and Horne, who had taught that the opening of this psalm was descriptive of Christ; but whereas for this opinion they assigned no obvious *principle of interpretation*, he found in it no positive satisfaction, because it appeared as much depending upon the principle of *accommodation* as that from which he was anxious to retreat. It was while thus puzzled between these two forms of authority, in neither of which he could discover any *principle of interpretation*, that his mind was earnestly turned to inquire whether any such *principle* actually existed. In human science he readily and clearly perceived its existence. He saw that if a book contained the names and descriptions of a thousand plants, the accomplished botanist might have some search, but no difficulty, in discovering, amidst the thousand, any plant whatsoever, and declaring its name, provided merely that the description were truly and fully drawn. To the inexperienced eye, many of the plants might appear not merely similar but the same; but the distinctive characteristics would, to the eye of the botanist, be as obvious as the sun at noonday. And were there, in the Scriptures, any such simple *principle of interpretation* as this, how easily might it be applied in directing our inquiries and settling our conclusions. And was there not such a *principle*, and was not this the very principle—the mere, but exact correspondence of the recorded description with the object described, and its obvious *want* of such exact correspondence with any other object? Of the existence and application of this principle the Editor soon found numerous examples in the New Testament; for instance, Ac. 2. 29–36. Now in many copies of the Scriptures lying before him he found this psalm distinctly interpreted as primarily descriptive of David, and only in some secondary or derivative and typical sense applicable to Christ. It is remarkable, however, that the apostle makes no such distinction, but directly affirms that it is a prophecy concerning our Lord. Now from what *principle of interpretation* does he draw this conclusion? From the simple and obvious principle that *it is not true concerning David*, 'for David (when he speaks) is not ascended into the heavens;' but is *literally true concerning Christ*, whom God hath 'raised up,' of which fact the apostles 'all are witnesses.' This principle perceived—and perceived it irresistibly commends itself to adoption—the meaning of the first psalm became most obvious. It did not describe any of the mere children of men from Adam, their head, downward. But the moment Christ is discovered, it is found exactly to correspond to the evangelical history of 'the days of his flesh.' It is, therefore, not a prophecy but a description of Christ—a moral, a spiritual picture of his character drawn by the Holy Ghost, by whom the holy men of old being moved did speak; and by which, before he appeared, the church knew what to expect; and by which, when he did appear, she should have instantly recognized her Lord.

The following are accordingly the principal rules of interpretation by which the Editor has been guided, and to which, however unimportant they may appear, he ventures to solicit the earnest attention of the disciples of the Bible.

1. The Old Testament is interpreted by the Spirit speaking in the New Testament; even as the 'perfect day' more clearly exhibits, but does not change, what is dimly seen at the dawn.

2. When one part of a psalm is thus, by the Holy Ghost, applied to Christ, every other part of the psalm must be applied to him in a way consistent with the analogy of faith in the other Scriptures.

3. When one psalm is found, by quotation in the New Testament, to apply to Christ, every parallel psalm must likewise apply to him.

4. When a description in the whole or part of a psalm is found absolutely inapplicable to any of the patriarchs, prophets, apostles, or other saints, but, at the same time, perfectly applicable to Christ, then, according to the principle above developed, that psalm is not to be interpreted of such patriarch, prophet, apostle, or saint, but of Christ in his person, qualifications, trials, warfare, victories, or kingdom.

5. A large amount of interpretation must, as in the other Scriptures, be referred to the grammatical construction, especially in the bearing of the words 'I, thou, he,' and their plurals, taken in conjunction with the attributes or acts ascribed to them respectively. C.]

[The Book of Psalms is a connecting link between the Old Testament and the New. In them the great purposes and lessons of the Mosaic law are set forth. In them is expressed the very essence of the symbolical institutions and manifold transactions of Providence, through which the members of the old covenant were instructed in the knowledge and trained to the service of the true God. In them the Jew was taught that the form without the spirit was vain—that a spiritual God required spiritual worship. In them the mind of the worshipper was concentrated upon the Messiah—the Shepherd, the Saviour, the King of his people. While the Psalms were thus wondrously adapted for the expression of praise under the old economy, they were no less adapted, from the fulness and clearness of their typical bearings, to give expression to the devout praise, and to give right direction to the spiritual thoughts, of the Christian. There is not a feature in the divine character now developed in the gospel—there is not an aspiration in the heart of the enlightened disciple of Jesus—there is not a matter of vital experience in the divine life—of which the record is not to be found in the Psalms of David. To say that they are wholly Jewish in their cast and character, is totally to mistake their object and to misapprehend their meaning. The poetry, even the Christian poetry of the world, is as far behind the inspired Psalms in lofty Christian sentiment, and in depth and fulness of Christian doctrine, as it is in sublimity of thought and beauty of expression. I would refer in proof to Ps. xxiii. xlv. li. lxxvii. c. ciii.

cxlv. The old and the new meet and blend gloriously in the Psalms;—the old, with its gorgeous but instructive ritual, and its sublime but suggestive imagery; and the new, with its simple but glorious and cheering truths. Thus the Book of Psalms, standing midway between both covenants, and serving equally to the members of each as the handmaid of a living piety, is a witness of the essential identity of their primary and fundamental ideas. The Psalms can never be superseded in the service of the sanctuary. Alike in seasons of deepest sorrow and holiest rapture, the Christian will instinctively turn to them. P.]

PSALM I.

1 The happiness of the godly. 4 The unhappiness of the ungodly.

BLESSED is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.²

2 But his delight is in the law of the LORD; and in his law doth he meditate day and night.

3 And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season: his leaf also shall not wither; and whatsoever he doeth shall prosper.⁵

4 The ungodly are not so: but are like the chaff which the wind driveth away.

5 Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

6 For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.

PSALM II.

1 The kingdom of Christ. 10 Kings are exhorted to accept it.

WHY do the heathen rage,¹ and the people imagine a vain thing?

2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his Anointed, saying,

3 Let us break their bands asunder, and cast away their cords from us.

4 He that sitteth in the heavens shall laugh: the LORD shall have them in derision.

5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

6 Ps. 11. 4; 115. 3; 15. 57; 66. 1. g Ps. 37. 13; 59. 8; Pr. 1. 26. 2; Ki. 19. 21. Is. 37. 22. A Is. 11. 4; 65. 14. Mat. 22. 7. Lu. 19. 27. 43. 44. B Or, trouble. C Rebuke. — P. Smith.

PSALM I. Ver. 1. Blessed is the man. Rather, 'O the blessedness of that man,' that man of a thousand, who walketh not in the counsel of the unjust, who withhold God's due of love and obedience; who standeth not in the way of transgressors, to meet them, or converse with them on their own terms; who sitteth not in the seat of the mocker of God's authority and institutions. Has any son of Adam ever realized these three negatives in character but Christ? Is not this then the Christ described by character? C.

Ver. 4. The imagery of the psalm is thoroughly oriental. The 'tree' planted by the rivers of water would not be exposed to the withering influence of a parched soil and scorching sun during the long rainless and cloudless summers. The chaff of the threshing-floor, driven away by the wind from the midst of the rich grain—what a picture of the wicked! P.

Ver. 6. Christ the truth is the way of the righteous to glory, Jn. 14. 6. Satan and lies are the way of the wicked to destruction. C.

REFLECTIONS.—How dangerous is the company of wicked men, and how headlong the progress of sin! They who walk in the counsel of sinners will quickly wait for opportunities of sinning, and will with pleasure accompany with scorners. But precious and useful are the oracles of God, as means to preserve us from temptation, and to animate us to every good word and work. And it is the heavenly-minded and thoughtful Christian that will be the thriving one. It is absurd for saints to study conformity to this world, when God has marked such a difference, such an opposition, between them and the men of it. And when their end answers so exactly to their life and to the glory of the divine perfections. May God's company, God's word, God's influences, God's approbation, and God's final judgment, and the eternity consequent thereon, be ever dear to my heart!

A.M. cir. 3554.

B.C. cir. 450.

PSALM I.

a Ge. 49. 6; 2 Ch. 22. 3.

5. Pr. 1. 15; 4. 14. 15. Mi.

6. 10. Ps. 6. 8; 26. 4; 5; 119.

115. 16. 15. 17.

1 Or, wicked.

2 This psalm forms

a suitable introduc-

tion to the whole

book. It embodies

the fundamental prin-

ciples of all true piety

and devotion. It

shows the necessary

and indissoluble con-

nection between the

divine blessing and

human happiness. Its

date is unknown; its

authorship is not

stated; the occasion

of its composition we

cannot now discover;

but its general tone

and character give it

a right to its place at

the commencement

of the book of Psalms.

b Job 23. 12. Ps. 119.

11. 16. 24. 47. 103. 127.

143; 19. 10. Je. 15. 16. Ro.

7. 5; 1 Jn. 5. 3. Ac. 26. 22.

c His will, his de-

sire, is in the law,

that is, in all the doc-

trine or revelation of

God.

d Jos. 1. 8. Ps. 119. 15.

55; 68. 17. 97.

e 1 Cor. 9. 8. Eze. 47. 12.

15. 44. 3-5. Ps. 52. 8; 92.

12.

f Heb. fade.

g Ge. 30. 2; 2 Ch. 31. 21.

32. 20. Ps. 128. 2. Is. 3. 10.

Ro. 8. 38.

h All that he bear-

eth (under emblem of

a tree) shall prosper.

i Mat. 3. 12. Ps. 35. 5.

15. 13. 17. 17. 39. 5. Ho.

13. 3. Job 21. 28.

j Mat. 25. 41. 46. Ps.

5. 24. 3. Lu. 21. 28. 36.

Mat. 13. 49. Re. 6. 16. 17.

22. 15.

k Job 23. 10. Na. 1. 7.

Je. 23. 10. Pr. 2. 8. Jn. 10.

14.

l Pr. 15. 9; 14. 12. 21. 33.

11. 7. Mat. 25. 46. Is. 3.

11.

PSALM II.

B.C. cir. 1040.

a Ps. 46. 6. 2 Sa. 5. 17.

viii. xxi. xxv. xx. Ac. 4.

25. 28. Lu. 18. 12. 15. 8.

10. Mat. 23. 38. Re. 17.

14. 20. 9.

b Or, tumultuously

arise.

c Heb. meditate.

d Ro. 1. 30. 8. 7. 8. Pr.

21. 30. Job 9. 4. 13.

e 1 Sa. 2. 10. Ps. 45. 7.

15. 61. 1. Jn. 1. 4; 13. 34.

d Je. 5. 5. Lu. 19. 14.

A.M. cir. 2964.

B.C. cir. 1040.

f Ac. 5. 31. Ps. 45. 6.

110. 1-7. Da. 7. 10-14.

Mat. 28. 18. 1 Th. 6. 15.

Ep. 1. 20.

g Heb. anointed.

h Heb. upon Zion

the hill of my holiness.

i Or, for a decree.

j Mat. 3. 17; 17. 5. Ac.

13. 33. Ro. 1. 4. He. 1. 5.

5-5.

k Adopted thee,

in sight of Jew and

Gentile, as manifest-

ed in thy resurrec-

tion from the dead

(Ro. 1. 4), and exhibi-

ted thee to the holy

angels as the legiti-

mate object of their

worship, He. 1. 5.—C.

l Ps. 22. 27-31; 72. 8.

89. 21-37. Da. 7. 13. 14.

He. 7. 25.

m Re. 2. 27; 19. 15. Da.

2. 4. Re. 6. 12-17; xvi.

xix. Mat. 22. 14. with

18. 30. 14. Je. 19. 11.

n Ps. 72. 6. 9. 52. 12; 68. 3.

17. 5. Jn. 5. 22. 23. Ps. 89.

795. 1-7. 2 Cor. 1.

o Jn. 5. 23. 1 Sa. 10. 1.

p Ki. 19. 18. Job 31. 27.

Ho. 13. 2.

q Mat. 22. 7. Re. 6. 12-

17; 16. 1-21. with 2 Th.

1. 9. Re. 14. 9-11.

r Pr. 10. 20. Is. 30. 18.

26. 3. 4. Je. 17. 7. Ro. 9.

33. 10. 11. 1 Pe. 2. 6. Ps.

34. 8. 40. 4. 84. 12. 146. 5.

PSALM III.

B.C. cir. 1021.

a 2 Sa. xv. xviii.

b 2 Sa. 15. 12; 17. 11-24.

c 2 Sa. xv. xviii.

written, as the title

states, when David

fled from Absalom, it

exhibits in a notable

light the character of

the psalmist. In the

midst of an unnatural

rebellion, when to

human eye all seemed

lost, David de-

clares his implicit

faith in God, and his

conviction of the final

triumph of truth, and

the welfare of God's

people.—P.

d Ps. 71. 11. 2 Sa. 16. 8.

e Ver. 4. 8; Ps. 4. 2. 4.

f Ge. 15. 1. De. 33. 29.

Ps. 9. 11; 91. 2. 3.

g Or, about.

h Is. 60. 19; 45. 25.

i Ps. 27. 6; 110. 7. Ge.

40. 1. 2 Ki. 25. 27.

j Ps. 50. 15; 91. 15; 99.

6; 118. 11-8.

k Ps. 4. 8; 127. 2. Pr.

24. 1. Ec. 26. 3. Job 11. 18.

19. Eze. 34. 25.

l Ps. 27. 1-3; 118. 6-12.

The security of God's protection.

A psalm of David when he fled from Absalom his son.

LORD, how are they increased that trouble me? many are they that rise up against me.¹

2 Many there be which say of my soul, 'There is no help for him in God.' Selah.

3 But thou, O LORD, art a shield for me; my glory, and the lifter up of mine head.

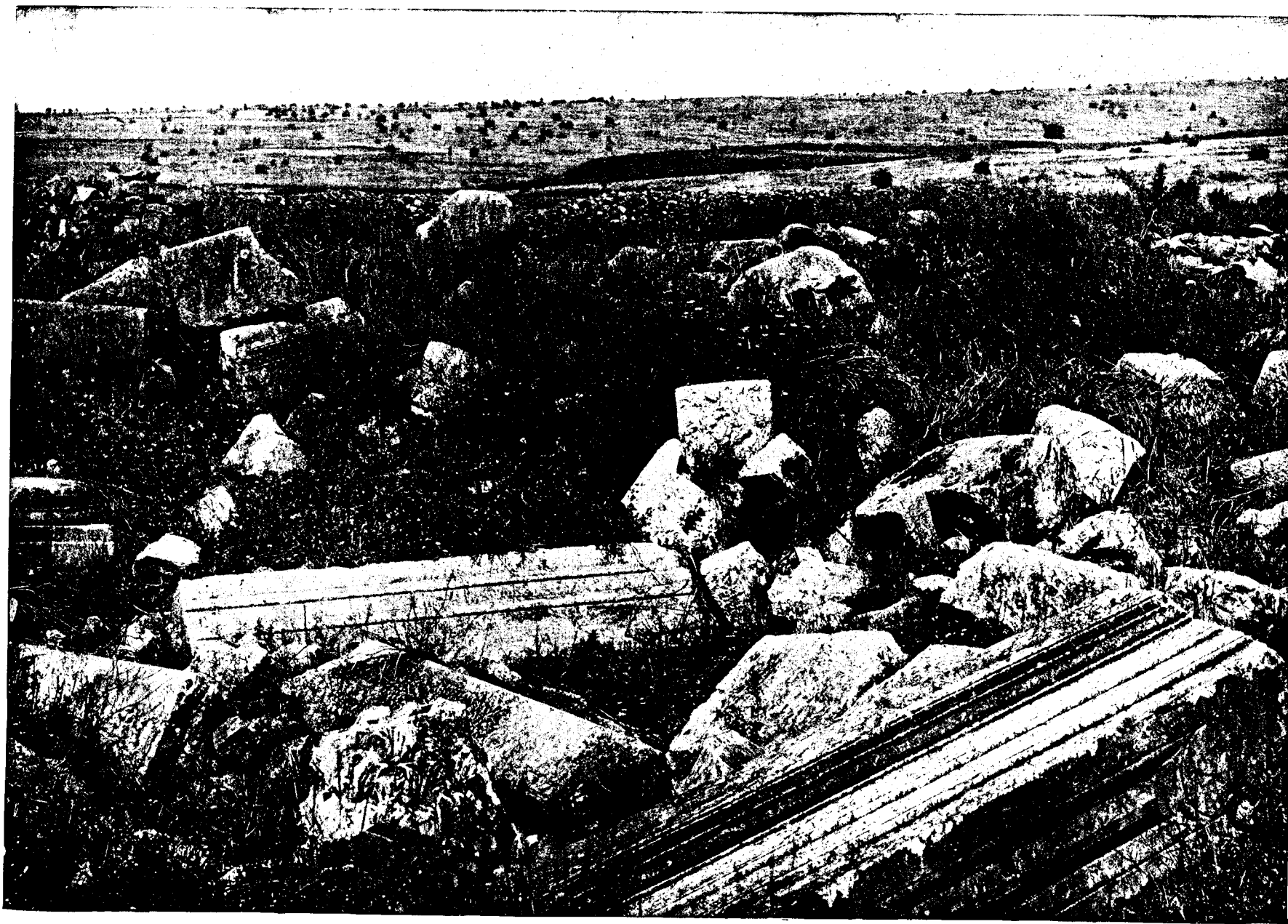
4 I cried unto the LORD with my voice, and he heard me out of his holy hill. Selah.

5 I laid me down and slept; I awaked: for the LORD sustained me.

6 I will not be afraid of ten thousands of

The agents of hell, Jews and Gentiles, readily drop their private animosities to harmonize in opposition to him! If his cause is to be run down they cordially unite in the work! And not well-grounded fear, but enraged enmity, makes the princes of the earth to oppose his kingdom, which is not of this world. But in vain are all their contrivances and fury. His church, and every believer, is fixed on a rock, against which the powers of hell and earth can never prevail. Jesus' person, as the only begotten Son of God from eternity, and declared to be such in his resurrection from the dead, and the new covenant made with him, are their everlasting foundation. His intercession, and the saving power of his Spirit, endeavor them to himself. But dreadful is the judgment executed on his Jewish, heathen, antichristian, or other opposers! And if the great are not good they shall receive the deeper damnation. O how mixed is the service of Christ on earth! Whilst we rejoice in him and his fullness, we need to tremble on account of our own guilt and corruption, and the snares and dangers that attend us. But holy jealousy and filial fear produce joys unspeakable and full of glory. While the world condemn him and riot in wantonness, let my soul kiss, receive, love, adore, and submit to God's Son; so shall I be blessed in him with all spiritual blessings in time and eternity.

PSALM III. Ver. 2. Selah. Though this word occurs upwards of seventy times in the Psalms, its meaning is much disputed. By some it has been reckoned a musical pause, by others a mark of attention; by others a repetition; by others as equivalent to Amen! while some consider it indicative of the eternal value of the preceding passage. C.



RUINS OF THE SYNAGOGUE AT CAPERNAUM—WHERE CHRIST HEALED THE MAN WITH THE WITHERED HAND. [PSALMS, ii: 7.]—"I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee." We give this view of the ruins of the synagogue at Capernaum because it was at Capernaum that our Saviour wrought the majority of his miracles and delivered many of his discourses. The ruins at Capernaum indicate that this was once a place of importance,

but now it is in a state of perfect decay and desolation. The ruins extend for half a mile along the coast and as far back into the interior. Here are fragments of ancient walls and foundations. The rank growth of bushes and weeds almost prevent travelers from making careful measurements. There are architectural fragments in the above synagogue which belong to a very ancient period. There are pieces of Corinthian capitals, architraves, elaborate friezes and pedestals.

PSALM V.

PSALM IV.

8 I will both lay me down in peace, and sleep:
for thou, LORD, only makest me dwell in safety.

Ps. 2.12; 115. 9-15.
26.4. Job 13.15.
Phi. 3.18, 19; 2. 21.
17.14.
Ps. 80. 3, 7, 19; 119.
21.6; 44.3; 67.1. Nu.
5.26. Job 29.3.
1 Pe. 1. 8. Is. 61.10.
43. 4. with Ju.9.27.
9.3. 1e.48.33.
Job 11. 18. Ps. 3. 5.
25.18; 26. 5. De. 12.
33.27. Eze. 34.25.
2. 29.

Ps. 140. 9, 10; 59. 5,
13.
Or, *Make them*
filthy, Ro. 3. 19, 20; 7. 9.
1 Ki. 12. 28. Ps. 9. 15,
17. 14-16.
Or, *from their*
inseels.
Is. 65. 13-16. Hab.
1. 18. Ps. 7. 16; 35. 27.

11 But ^alet all those that put their trust in

REFLECTIONS.—Not even kings are exempted from the common miseries of life! But it is hard to support under sore sickness and a wounded spirit at once: and yet God's dearest saints have often the larger shares of them. There is no relief under such a burden but to cast it on God. And when our sins have been great so must be our sorrow. The removal of the sense of God's displeasure must be more earnestly desired, than abatement of or relief from our sufferings. And if God ever regard us, it is neither for our righteousness, nor for our sorrows or sufferings, but for his mercy in Christ. However desirable it is to be with Christ in heaven, saints are to wish for life, while it is for the glory of God and the good of his church. But quickly they who sow in tears shall reap in joy. And if God answer one prayer, he will answer all that follow in faith. He is the same Hearer of prayer yesterday, to-day, and for ever. But close fellowship with God really draws the saints from delight in or intimacy with the wicked: and quick and inevitable ruin awaits their impenitent injurers.

He seeth the destruction of his enemies.

4 If I have rewarded evil unto him that was
at peace with me; (yea, ⁹I have delivered him
that without cause is mine enemy;)³

3 When I consider thy heavens, the work
of thy fingers, the moon and the stars, which
thou hast ordained;²

PSALM VIII. Ver. 1. The excellence of the *name* of God

4 What^a is man, that thou art mindful of him? and the son of man, that thou visitest him?

5 For^a thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

6 Thou^a madest him to have dominion over the works of thy hands; thou hast put all *things* under his feet:

7 All sheep and oxen,³ yea, and the beasts of the field;⁴

8 The fowl of the air, and the fish of the sea, and *whatsoever* passeth through the paths of the seas.

9 O LORD our Lord, *how excellent is thy name in all the earth!*

PSALM IX.

1 David praiseth God for executing of judgment. 11 He inciteth others to praise him. 13 He prayeth that he may have cause to praise him.

To the chief musician upon Muth-labben, A psalm of David.

I WILL^a praise thee, O LORD, with ^bmy whole heart: I will show forth all thy marvellous works.

2 I will be glad and rejoice in thee: I will sing praise to thy name, O thou most High.

3 When mine enemies are turned back,^a they shall fall and perish at thy presence.

4 For thou hast ^amaintained my right¹ and my cause; thou satest in the throne judging right.²

5 Thou hast ^arebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever.

6 O thou enemy, ^bdestructions are come to a perpetual end:³ and ^cthou hast destroyed cities; their memorial is perished with them.⁴

7 But^d the LORD shall endure for ever: ^ehe hath prepared his throne for judgment;

8 And^d he shall judge the world in righteous-

A.M. cir. 2344.
B.C. cir. 1000.

7 Job 7:17, Ps. 144:3, 80:17, He. 2:6-9, 15:40, 17:14, 6 Da. 7:13.
A Ge. 1:26-29, 7-25, He. 2:7-9, 1 Pe. 1:20, 21, Phil. 2:6-11.
1 Ge. 1:26, Mat. 11:27, 28, 1 Co. 15:27, Ep. 1:20-22, 1 Pe. 3:22, He. 1:2, Jn. 3:35, 17:2.
3 Heb. *Flocks and oxen all of them.* All animals, wild and tame.
4 Here again the reminiscences of shepherd life show themselves. The sheep and the oxen of the flocks and herds were subject to man; and even the wild beasts which preyed upon the flocks, but which the shepherd by his watchfulness and courage was able to drive away.—P.
5 Ps. 103:26, 78:8, 104:24, 72:17-19, Ex. 15:10, De. 32:31, 33:26, Job 11:7, 2 Ec. 9:17.
6 B.C. cir. 1060 or 1020.
7 Ps. 139:14, 17:13, 5:6, 27:50, 1:34, 1:4, Cii. -cvii, 72:18, 19 Re. 15:3, 4, 19:1-9, Col. 3:16.
8 Ps. 86:11, 121:1, 138:1, 2.
9 1 Ti. 1:17, 6:15, 16:15, 57:15, Ps. 50:2, 183:18, Ro. 9:5.
10 Ps. 68:1, 2 Re. 6:12, 17:19, 11-21, 2 Th. 2:8, 9.
11 1 Sa. xvi.-xviii, 2 Sa. ii. v. viii, x. xviii, xxi.
12 Heb. *thou hast made my judgment.*
13 Heb. *in righteousness.*
14 2 Sa. v. viii, x. Ps. 110:5, 7, 68:30, Pr. 10:7.
15 Ex. 14:13, Je. 51:64, N. 1, 9, Re. 14:8, Exe. 2:3-15.
16 Or. *The destructions of the enemy are come to a perpetual end, and their cities hast thou destroyed, &c.*
17 2 Ki. 19:25, Is. 13:14, 4:6, Je. 25:9, 11.
18 Sodom and Gomorrah, Nineveh, Babylon, Tyre, and many other places, afford examples of cities, of which sin has left scarce any memorial beyond a name.—C.
19 Ps. 90:2, 102:4, 46, He. 1:8, 8.
20 Ps. 7:6, 75:7, 76:9, 89:14.
21 Re. 20:12, 13, Ps. 66:13, 9:50, 6 Ac. 17:31.

PSALM IX.

B.C. cir. 1060 or 1020.
7 Ps. 139:14, 17:13, 5:6, 27:50, 1:34, 1:4, Cii. -cvii, 72:18, 19 Re. 15:3, 4, 19:1-9, Col. 3:16.
8 Ps. 86:11, 121:1, 138:1, 2.
9 1 Ti. 1:17, 6:15, 16:15, 57:15, Ps. 50:2, 183:18, Ro. 9:5.
10 Ps. 68:1, 2 Re. 6:12, 17:19, 11-21, 2 Th. 2:8, 9.
11 1 Sa. xvi.-xviii, 2 Sa. ii. v. viii, x. xviii, xxi.
12 Heb. *thou hast made my judgment.*
13 Heb. *in righteousness.*
14 2 Sa. v. viii, x. Ps. 110:5, 7, 68:30, Pr. 10:7.
15 Ex. 14:13, Je. 51:64, N. 1, 9, Re. 14:8, Exe. 2:3-15.
16 Or. *The destructions of the enemy are come to a perpetual end, and their cities hast thou destroyed, &c.*
17 2 Ki. 19:25, Is. 13:14, 4:6, Je. 25:9, 11.
18 Sodom and Gomorrah, Nineveh, Babylon, Tyre, and many other places, afford examples of cities, of which sin has left scarce any memorial beyond a name.—C.
19 Ps. 90:2, 102:4, 46, He. 1:8, 8.
20 Ps. 7:6, 75:7, 76:9, 89:14.
21 Re. 20:12, 13, Ps. 66:13, 9:50, 6 Ac. 17:31.

A.M. cir. 2344 or 2384.
B.C. cir. 1060 or 1020.

7 Ps. 37:39, 46:1, 191:2, 15:4, 65:41, 32:2, He. 6:18, 16.
8 Heb. *an high place.*
9 1 Ti. 18:10, Jn. 17:31, 14:1, Jn. 5:30, Ps. 42:11, 43:5, 2 Co. 4:6, 2 Th. 1:12, 4:6, 14:15, 24:8-10, He. 13:5, Je. 32:40.
10 Ps. 68:68, 69:13, 13:13, 14 Re. 14:1, 12:13.
11 Ge. 9:5, Je. 2:34, Re. 16:6, 19:18, 24.
12 Ps. 10:17, 22:24, 102:17, 44:27.
13 Or. *afflicted.*
14 1 La. 1:13, 30, Ex. 2:23-25, 3:7, Ps. 55:20, 119:132, 153.
15 2 Co. 1:10, Ps. 70:5, 109:18, 138:16, 17.
16 Ps. Cii. -cvii, cxlv, -cl, cxvi. 1:38, 1:22, 22, 25:35, 18:57, 9:109, 30.
17 Ps. 7:15, 16:57, 6:94, 23, Pr. 5:22, 22:26, 27.
18 1 Ps. 58:10, 11:83, 13:18, 48:10, 48:10, 11, Ex. 9:10.
19 Ps. 7:15, 16:37, 15:140, 9, Es. iii. vii. ix.
20 A most serious meditation, Ps. 19:14, 92:3.
21 Eminent authorities understand by this word a musical pause. Its location in the text, where it stands under all the authority of the Holy Spirit, renders such an interpretation very improbable, as directed but to one class of persons. It may be translated *solemn meditation*, a sense applicable to all.—C.
22 1 Ps. 3:11, Ps. 50:22, Ro. 2:8, 9, 2 Th. 1:7, 9, Mat. 24:11-40.
23 The Hebrew word rendered 'hell' is *sheol*; it is equivalent to the Greek *hades*, and signifies simply 'the state of death.' It is not a place, and is not a state. Consequently the statement here made that the wicked shall be turned into 'hell,' is merely an execution of the divine curse against sin.—P.
24 1 Is. 41:17, Ps. 12:5, 72:4, 12-14, 102:17, 20, 109:31.
25 2 Is. 51:9, 42:13, 14, Ps. 44:23-26, 7:6, 8, 2ep. 3:8.
26 Ps. 89:13-18, Exe. 28:46, 13:18, Re. 6:12, 17:18, 10, 15, 17.
27 Ps. 102:1, 102:2, 46, He. 1:8, 8.
28 Ps. 7:6, 75:7, 76:9, 89:14.
29 Re. 20:12, 13, Ps. 66:13, 9:50, 6 Ac. 17:31.

PSALM X.

B.C. cir. 1060.
A.M. cir. 2344 or 2384.
B.C. cir. 1060 or 1020.

ness, he shall minister judgment to the people in uprightness.

9 The^a LORD also will be a refuge⁵ for the oppressed, a refuge in times of trouble.

10 And they that ^aknow thy name will put their trust in thee: for thou, LORD, ^ahast not forsaken them that seek thee.

11 Sing praises to the LORD, which ^adwelleth in Zion: declare among the people his doings.

12 When^a he maketh inquisition for blood, he remembereth them: he ^aforgetteth not the cry of the humble.⁶

13 Have mercy upon me, O LORD: ^aconsider my trouble *which I suffer* of them that hate me, thou that ^aliftest me up from the gates of death;

14 That^a I may show forth all thy praise in the gates of the daughter of Zion: I will rejoice in thy salvation.

15 The^a heathen are sunk down in the pit *that* they made: in the net which they hid is their own foot taken.

16 The ^aLORD is known *by* the judgment *which* he executeth: ^athe wicked is snared in the work of his own hands. ^aHaggaion.⁷ Selah.

17 The ^awicked shall be turned into ^ahell, and all the nations that forget God.

18 For^a the needy shall not always be forgotten: the expectation of the poor shall *not* perish for ever.

19 Arise,^a O LORD; let not man prevail: let the heathen be judged in thy sight.

20 Put^a them in fear, O LORD; *that* the nations may know themselves to be *but* men. Selah.

PSALM X.

1 David complaineth to God of the outrages of the wicked. 12 He prayeth for redress. 16 He professeth his confidence.

WHY standest^a thou afar off, O LORD? *why* hidest thou *thyself* in times of trouble?

always appears in its full development of such grace as the believer requires under his peculiar circumstances. Thus to Abraham (Ge. 17: 1) it was 'the Almighty God,' when his defenceless state constantly suggested the need of protection. Again to Moses in the solitudes of Horeb (Ex. 3: 14) it was 'I AM,' when the changes of years suggested the excellence of an unchanging God. But to that same Moses, in the midst of the 'thousands of Israel,' the name is expanded, as it were, to embrace all the necessities of the time, and assure the faith of Moses in discharge of his arduous duties, Ex. 34: 6, 7. And when, in the fulness of the time, God hath sent forth his Son (Ga. 4: 4), and the Spirit of his Son (Ga. 4: 6), the excellence of his name is still further manifested in the baptismal title and the apostolical benediction, revealing and glorifying Father, Son, and Holy Spirit, Mat. 28: 19; 2 Co. 13: 14, C.

Ver. 5. *A little lower than the angels.* The quotation of ver. 5 by our Lord, Mat. 11: 25; He. 2: 6, 7, evidences, beyond all doubt, that it is a description of Christ. C.

REFLECTIONS.—How glorious is the name of our exalted IMMANUEL, and of God in him! Quickly shall his kingdom fill both heaven and earth, however despicable its oracles, ordinances, and professors now appear to a carnal world. By the weakest instruments he accomplishes his greatest purposes, displays his power and grace, and treads and triumphs over Satan and his votaries. The glories of nature, but especially the graces of redemption, should continually lead our hearts to the contemplation of their glorious Author. How astonishing is it to see so many creatures subjected to miserable man; and especially to behold them all subjected to the once lowly Christ!

PSALM IX. Ver. 1. Of whom the Spirit here speaks, will be evident from considering first, that Ro. 15: 9 ascribes Ps. 18: 9 to Christ. This is the key of the interpretation. Next, with Ps. 18: 49, compare Ps. 57: 9; 35: 13, then all with this opening verse ascribing praise to Jehovah with the *whole heart*, and with

ver. 14, proposing to show forth 'all his praise,' and it will be impossible to deny that the psalm is prophetically spoken in the person of Christ. C.

REFLECTIONS.—All success granted by God to us ought to animate us to the most hearty praises and thanksgiving for that and all other deliverances. And while prosperity renders us thankful, our chief joy must be in the God of our mercies. It is himself, as the most High in Christ, that is our infallible security against fear or danger. And though the wicked prosper for a time, they are marked for lasting destruction. And when God begins he will make an end. Thrice happy are they, however poor and oppressed, who have this God of Jacob, this high Sovereign, this righteous Judge for the object of their knowledge and trust! The more they know of him the more they will trust in him. Sweet shall be their songs of deliverance in the church in the ordinances below, but especially in the heavenly Zion above. But while God remembers them in mercy, and grants their long waited for requests, fearfully will he manifest his holiness, equity, and power in the temporal and eternal ruin of his and their wicked enemies. But ought we not here chiefly to contemplate, with joy and thankfulness, the blessings of redemption, and the victories of our Redeemer over sin, death, and hell, Jews, heathens, and anti-christians, and all other incorrigible opposers; and to believe that we through him shall be more than conquerors!

PSALM X. Ver. 1. Read Ps. 22: 1, 18, which the Holy Spirit expressly applies to Christ, then compare the whole of Ps. xxii. with Ps. x., and their perfect parallelism will clearly show

that this psalm is a description of Christ cruelly persecuted by Herod, ungratefully betrayed by Judas, impiously denounced by Caiaphas, and unjustly condemned by Pilate. C.

Ver. 9. *The poor*, that is, the poor in spirit, whose hearts have been emptied of all vanity and self-righteousness, Mat. 5: 3, C.

Ver. 10. The true meaning of this verse seems to be 'crushed, he sinks down; the poor man falleth under (the power of) the mighty.' The reference is not to oppressor, but to the oppressed; not to the tyrant, but the victim. P.—*Strong ones.* Literally exemplified in that affected humility with which the Inquisition was wont to deliver the martyrs of truth to the secular arm, and hypocritically to commend her victims to mercy. C.

Ver. 12. Being the tyranny and power of the wicked, and the helplessness of the oppressed, the psalmist appeals to God. He alone, infinite in wisdom and power, can succour and save the poor and needy. P.

Ver. 15. The appeal is here made to God as a righteous ruler. It is *justice* and not *vengeance* that the writer asks. There is nothing either harsh or cruel in justice. P.

Ver. 16. *Heathen are perished out of his land.* This expression refers the fulfilment of the psalm to that time when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ, Re. 11: 15, and which shall eventuate in that glorious day, when 'Babylon shall be thrown down, and shall be found no more at all,' Re. 19: 21, C.

REFLECTIONS.—What a heavy burden to an exercised saint are the hidings and frowns of his God! and the greatest saints undergo the severest trials of their faith. Men's persecutions, or Satan's temptations, often unite with God's absence to distress the soul. Behold into what dreadful monsters sin has transformed men—proud—persecutors—boasters—covetous—prayerless—careless of God and religion—disobedient—impenitent—insolent—secure—profane—treacherous—heretical—murderous—hypocritical—blasphemous! But their wickedness is all before the Lord. And to revenge their affronting of himself, to

2 The wicked in his pride doth persecute¹ the poor: let them² be taken in the devices that they have imagined.³

3 For the wicked boasteth of his heart's⁴ desire, and blesseth the covetous, whom the LORD abhorreth.⁶

4 The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts.

5 His ways are always grievous; thy judgments are far above out of his sight: as for all his enemies, he puffeth at them.

6 He hath said in his heart, I shall not be moved: for I shall never be in adversity.

7 His mouth is full of cursing, and deceit,⁸ and fraud: under his tongue is mischief¹ and vanity.²

8 He sitteth in the lurking places of the villages; in the secret places doth he murder the innocent: his eyes are privily set³ against the poor.

9 He lieth in wait secretly⁴ as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net.

10 He croucheth,⁵ and humbleth himself, that the poor may fall by his strong ones.⁶

11 He hath said in his heart, God hath forgotten: he hideth his face; he will never see it.

12 Arise, O LORD; O God, lift up thine hand: forget not the humble.⁷

13 Wherefore doth the wicked contemn God? he hath said in his heart, Thou wilt not require⁸ it.

14 Thou hast seen it; for thou beholdest mischief and spite, to requite it with thy hand: the poor committeth⁹ himself unto thee; thou art the helper of the fatherless.

15 Break² thou the arm of the wicked and the evil man: seek out his wickedness till thou find none.

16 The LORD is King for ever and ever: the heathen are perished out of his land.

17 LORD, thou hast heard the desire of the humble: thou wilt prepare⁹ their heart, thou wilt cause thine ear to hear;

18 To judge the fatherless and the oppressed, that the man of the earth may no more oppress.¹

PSALM XI.

1 David encourageth himself in God against his enemies. 4 The providence and justice of God.

To the chief musician, A psalm of David.

IN the LORD put I my trust: how say ye to my soul, Flee as a bird to your mountain?

honour his people's relation to, dependence on, and expectations from him, and to manifest his wonted readiness to appear in their behalf, he will quickly arise to punish them. And when God breaks the power, and in awful judgment manifests the wickedness, c: their enemies, he deals kindly with his people. When the wicked are cast down, they are lifted up to safety, holiness, and honour. And he usually pours

out upon them a remarkable spirit of humility, and of earnest supplication, as the mean of ushering in their deliverance.

PSALM XI. Ver. 3. If the foundations be destroyed, i.e. if all regard to the laws of God, all regard to order and justice, be gone, what safety can the most innocent or virtuous expect?

A.M. cir. 2946.
B.C. cir. 1058.

Ex. 18. 11. De. 32. 27.
1 Heb. In the pride of the wicked he doth persecute.
c Ps. 16; 9. 16. Pr. 5. 22.
2 That is, the wicked and covetous, ver. 3.—C.
3 They attempt to wrong and defraud those who, from mental affliction, bodily suffering, or helpless social condition, are at the mercy of others. Let them be taken (exposed and entrapped) in the very schemes which they have devised.—P.
c Ps. 21; 25; 36. 23; 59. 7; 8. 9.
4 Heb. soul's.
c Pr. 28. 4, with Col. 3. 5.
5 Or, the covetous blesseth himself, he abhorreth the LORD.
6 The wicked man boasts in the gratification of his own lusts and passions. When he prospers in business, he blesses or congratulates himself—his own plans, energy and success; and he despises God.—P.
c Ex. 5. 2. Je. 31. 25. 3. 2.
7 Or, all his thoughts are, There is no God, Ps. 14. 1; 53. 1. Eccl. 2. 12.
8 Ps. 36. 1-4. Ro. 3. 14-17.
9 Is. 52. 12; 1. 5; 22. 12; 13. 28; 40. 11; 42. 25; Ho. 4. 6; 9. 2.
10 Ps. 12. 5. Pr. 29. 8. Mal. 1. 13.
11 Eccl. 8. Re. 18. 7. 1 Th. 5. 2.
12 Heb. unto generation and generation.
c Ro. 3. 14. Ps. 9. 36.
13 Job 20. 13.
14 Heb. deceits.
15 Under his tongue, i.e. is, under the keeping of his tongue, and ready, on occasion, to be brought forth.—C.
16 Or, iniquity.
17 In allusion, no doubt, to the serpent, whose deadly poison lies under the fang by which it inflicts the wound.—P.
c Ps. 11. 11. Hab. 14. 17. 11. Mi. 7. 2.
18 Heb. Hide themselves.
19 Heb. in the secret places.
20 Heb. he breaketh himself.
21 Or, into his strong parts.
c Ps. 94. 7; 64. 5. Job 22. 13. Eccl. 8. 12; 9. 9.
22 Eccl. 8. 11.
23 Ps. 7. 17; 6. 12; 19. Ex. 7. 15. 5. 25; 12. 33; 10. Mi. 5. 2.
24 Ps. 74. 10, 18; 73. 8, 9. Ex. 5. 2.
25 Ps. 9. 12. Eccl. 14. Pr. 21. 21. Eccl. 6. 7.
26 Hc. 4. 13. Pr. 11. 31. Job. 16. 17; 18. 25; 14. Eccl. 7. 3. 8.
27 Heb. leaveth.
c Ps. 68. 5; 146. 9. Ho. 14. 3.
28 Ps. 37. 17. Job 38. 15. Eccl. 30. 21; 31. 17.
29 2 Ki. 21. 12-15. Ps. 79. Job 20. 27. Ro. 1. 18.
30 146. 10. Je. 10. 25; 19. Da. 4. 34; 6. 26. 1 Ti. 1. 17; 5. 16.
31 Ex. 23. 27. Ps. 44. 9. 37. 55.
32 Ver. 14. Ps. 9. 12. 18. Le. 26. 41. 2 Ch. 34. 27. 14. 10. 1. Pe. 5. 5.
33 Or, establish.
c Ps. 102. 17. Is. 65. 24. d Is. 11. 4. ver. 14; Ps. 94. 12. Lu. 18. 7.
34 Ps. 17. 14. Phil. 2. 18. 19. Re. 1. 7. Lu. 17. 8; 12. 16-21.
35 Or, terrify.

A.M. cir. 2946.
B.C. cir. 1058.

PSALM XIII.

1 Or, upon the eighth, Ps. 6. title. 1 Ch. 15. 21.
2 Or, same.
3 Is. 57. 1. Mi. 7. 1, 2. Ge. 6. 12. Ps. 14. 1-4; 42. 2. Ps. 10. 7; 59. 30. 1-4; 28. 3. Je. 9. 2.
4 Heb. an heart and an heart.
5 Sa. 2. 3. Job 32. 22. Da. 2. 27. 8. 25. Pr. 6. 15. 19. 15. xxxix. xxxviii. 54. 17. Jude 15, 16.
6 Heb. great things.
7 Ex. 15. 25. 2. Ps. 73. 6. 9. 13.
8 Heb. are with us.
9 Ex. 23. 25; 3. 7, 8. Ps. 125. 3. Is. 33. 10; 25. 4. Lu. 18. 7. Mi. 7. 9, 10.
10 Or, would ensure him.
11 Sa. 22. 31. Ps. 19. 9; 18. 30; 119. 140. Pr. 30. 5.
12 Ps. 16. 11; 7. 8. Is. 27. 3. 1 Pe. 1. 5. Jude 1.
13 Heb. Him, that is, every one of them.
14 Ho. 5. 11. Mi. 6. 16. Pr. 29. 2. 12. Mal. 3. 15, 16.
15 Heb. the vilest of the sons of men are exalted.

PSALM XIII.

1 Or, oversee.
2 Ps. 44. 23; 46. 3; 22. 12; 9. 18. De. 31. 17. Job 13. 24. Is. 8. 17; 54. 7-10.
3 Ps. 88. 14.
4 This psalm is a record of the victory of faith over weakness of body and anguish of soul. Like Job, the psalmist is afflicted with sickness, which has prostrated his energies, and threatens to cut short his career of service in God's cause by an untimely death, and is at the same time assailed by persecutors, who, as birds of prey over the sinking traveller, exult over the progress of his malady, and long for his death, as a crowning triumph in their war of persecution against the godly.—P.
c Ps. 77. 2-9; 94. 18, 19; 88. 1-18.
d Ps. 17. 9; 122. 7-21; 31. 13. 38. 12; 43. 1, 2; 44. 1-16.
e Ps. 25. 18, 19; 119. 153; 143. 7, 8. Eccl. 9. 8. 10. 14. Pr. 23. 13. Ep. 1. 18. Je. 51. 39.

PSALM XI.

a 2 Ti. 12. Is. 26. 3, 4. Ps. 31. 14. Job 13. 15. Ro. 4. 18.
b Sa. 26. 19; 23. 14; 27. 12; 11. 22. 1.

2 For, lo, the wicked bend their bow, they make ready their arrow upon the string, that they may privily¹ shoot at the upright in heart.²

3 If the foundations be destroyed, what can the righteous do?

4 The LORD is in his holy temple, the LORD's throne is in heaven: his eyes behold, his eyelids try, the children of men.

5 The LORD trieth the righteous: but the wicked, and him that loveth violence, his soul hateth.

6 Upon the wicked he shall rain snares,³ fire and brimstone, and an horrible tempest: this shall be the portion of their cup.

7 For the righteous LORD loveth righteousness; his countenance doth behold the upright.

PSALM XII.

1 David, destitute of human comfort, craveth help of God. 3 He comforteth himself in the assurance of God's judgments on the wicked, 6 and in the faithfulness of his promises.

To the chief musician upon Sheminith, A psalm of David. **HELP**, LORD; for the godly man ceaseth; for the faithful fail from among the children of men.

2 They speak vanity every one with his neighbour: with flattering lips and with a double heart² do they speak.

3 The LORD shall cut off all flattering lips, and the tongue that speaketh proud things.³

4 Who have said, With our tongue will we prevail; our lips are our own: who is lord over us?

5 For the oppression of the poor, for the sighing of the needy, now will I arise, saith the LORD; I will set him in safety from him that puffeth at him.⁵

6 The words of the LORD are pure words; as silver tried in a furnace of earth, purified seven times.

7 Thou shalt keep them, O LORD, thou shalt preserve them⁶ from this generation for ever.

8 The wicked walk on every side, when the vilest men are exalted.⁷

PSALM XIII.

1 David complaineth of God's delay to help him. 3 He prayeth for preventing grace. 5 He trusteth in the divine mercy.

To the chief musician, A psalm of David.

HOW long wilt thou forget me, O LORD? for ever? how long wilt thou hide thy face from me?²

2 How long shall I take counsel in my soul, having sorrow in my heart daily? how long shall mine enemy be exalted over me?

3 Consider and hear me, O LORD my God: lighten mine eyes, lest I sleep the sleep of death;

Ver. 6. Snares, fire, and brimstone, &c., signify all the terrible and unavoidable judgments which God executes upon the wicked in time and eternity; such as he executed upon Saul and his agents.

Ver. 1. 'This psalm must be referred to the early times of David's life, when he had to maintain an unequal struggle against the unrelenting jealousy of Saul. We! might his friends despair: they were already imperilled on every side

4 Lest⁹ mine enemy say, I have prevailed against him; and those that trouble me rejoice when I am moved.

5 But^h I have trusted in thy mercy; my heart shall rejoice in thy salvation.

6 I^h will sing unto the LORD, because he hath dealt bountifully with me.³

PSALM XIV.

1 David describeth the corruption of a natural man. 4 He convinceth the wicked by the light of their conscience. 7 He glorieth in the salvation of God.

To the chief musician, A psalm of David.

THE fool^h hath said in his heart, *There is no God.* They are corrupt; they have done abominable works; *there is none that doeth good.*

2 The LORD looked down from heaven upon the children of men, to see if there were any that did understand, and seek God.

3 They are all⁹ gone aside; they are *all* together become filthy; *there is none that doeth good, no, not one.*

4 Have⁹ all the workers of iniquity no knowledge? who^h eat up my people *as* they eat bread, and call not upon the LORD.

5 There^h were they in great fear:² for^h God is in the generation of the righteous.³

6 Ye have^h shamed the counsel of the poor, because the LORD is his refuge.

7 Oh that^h the salvation of Israel were come out of Zion! when the LORD bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

A. Ps. 22, 7, 8, 9, 15, 37, 102, 5, 4, Eze. 35, 10. 4 Heb. who will give, &c. 1 Ps. 25, 22, 130, 8, 15, 45, 17, Zec. 9, 9, Lu. 2, 10, 11, Ro. 11, 26. 7 Job 42, 10, 11, Ps. 126, 1, 2.

A.M. cir. 2946.
B.C. cir. 1058.

g De. 32, 27. Ps. 25, 2.
Eze. 35, 10-15.
A 2 Ch. 20, 12. 2 Ti. 1.
12 Ps. 42, 11, 43, 5, 7, 30, 4.
8, 15, 12, 1-6.
f Ps. Ciii. cxvi. cxviii.
40, 1-5.

3 The psalm closes with expressions of joy, thankfulness, and triumph. Though it begins with depression and sadness, it ends with joy. This is often observable in the Psalms. In the commencement it often occurs that the mind is overwhelmed with sorrow, and there is earnest pleading with God. Light, under the influence of prayer, breaks in gradually upon the soul. The cloud disperses, the darkness disappears; new views of the goodness and mercy of God are imparted, an assurance of his favour is brought to the soul; confidence in his mercy springs up in the heart; and the psalm that began with sorrowful complaining, ends with the language of praise and joy (Barnes).—P.

PSALM XIV.

A. Ps. 10, 4, 53, 1.
B. Ps. 53, 1-5, cxi. 136, 1.
C. Tit. 1, 16. Mat. 12, 34.
13, 15. Je. 17, 9. Ge. 6, 5.
Job 14, 4. Ro. 1, 21-31.
Ep. 2, 1-3.
f Ps. 14, 3, 13, Ge. 6.
12, Ro. 1, 29-31.
d Ec. 7, 29. Je. 2, 13.
Ro. 8, 23.
e 1 Th. 5, 1. 1 Th. 5, 1.
1, 6, 5, 4, 5, Ps. 38, 5.
f Ro. 3, 10. Ep. 2, 1-3.
Tit. 2, 3, 2 Pe. 2, 13-15.
g Is. 27, 11. 2 Co. 4, 3.
4 Ep. 4, 17, 18. Ro. 10, 12.
3 A. Am. 8, 4. Mi. 3, 1-3.
Ez. 34, 2. Je. 10, 25.
f Is. 5.
2 Heb. they feared a fear.
f Is. 44, 10, 13, 1, 2. Ps. 24, 6, 13, 15, 112, 222, 30.
8 Righteous, that is, believers, justified by faith, Ro. 5, 1, and so, by the obedience of one made righteous, Ro. 5, 19. There is no other generation of the righteous, but those who are thus 'the children of God' by faith in Christ Jesus, Ga. 3, 26.—C.

A.M. cir. 2984.
B.C. cir. 1020.

PSALM XV.
A. Ps. 24, 3, 4, 5, 2, 6.
Re. 14, 14. Ju. 3, 3-5, 2
Co. 1, 15.
1 Heb. sejourner.
d Is. 33, 15, 16. Zec. 8.
16, 2 Co. 1, 12. Ac. 24, 16.
Lu. 1, 16.
e Le. 10, 16. Ps. 34, 13.
Ex. 23, 1, Ja. 4, 11.
2 Or receive, or endure.
d 2 Ki. 3, 14. Es. 3, 2.
Ps. 101, 4, 110, 6, 115, 16.
3 Lu. 23, 9. Ro. 12, 11.
e Ex. 20, 7. Mat. 5, 3.
3 He who having made a promise, or entered into an engagement, which, through miscalculation or unforeseen circumstances, will entail upon him serious loss; and yet nobly resolves to fulfil his engagement and bear the loss.—P.

g Ex. 22, 25. Le. 23, 26.
De. 23, 19. Eze. 18, 17.
22, 13.
A Ex. 23, 8. De. 16, 19.
f 2 Pe. 1, 4-11. Je. 32.
39, 40. Ps. 123, 1, 2. Mat. 7, 25. Pr. 10, 25.

PSALM XVI.

B.C. cir. 1058.
1 Or, A golden psalm of David, Ps. lvi.-ix. title.

A. Ps. 17, 5, 8, 22, 8. Is. 42, 1, 50, 6-9. Ac. 2, 25, 13.

2 The quotation of this psalm (Ac. 2, 25-28), and its application to Christ, leave neither question nor difficulty in determining that Christ is the speaker.—C.

b Zec. 13, 9. Ps. 31, 14; 91, 28; 102, 12, 1.

c Thou hast said, Many valuable MSS. and all the early translations, except the Chaldee, read, I have said.—C.

d My Lord.—Adonai, my support.—C.

e Ps. 50, 10. Ro. 11, 37.

f My goodness.—No good thing I expect to be from thee.—Boothroyd.

g Mal. 3, 17. Ep. 1, 1. Col. 1, 2. Pr. 12, 5; 13, 20; 8, 3, 10. Ps. 119, 62.

h Excellent, my glorified ones, my saints in heaven.—Hier.

i Ps. 32, 10; 97, 7. Re. 14, 9-11.
j Or, give gifts to angels.—C.
g Ex. 23, 13. Jos. 23, 7. Ho. 2, 17.

PSALM XV.

The proper character of a citizen of Zion.

A psalm of David.

LORD, who^h shall abide¹ in thy tabernacle? who shall dwell in thy holy hill?

2 He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

3 He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh² up a reproach against his neighbour.

4 In whose eyes^a a vile person is contemned; but he honoureth them that fear the LORD. He that sweareth to his own hurt, and changeth not.³

5 He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.

PSALM XVI.

1 David, in distrust of merits, and hatred of idolatry, fleeth to God for preservation. 5 He sheweth the hope of his calling, of a future resurrection, and life everlasting.

Michtam¹ of David.

PRESERVE me, O God: for in thee do I put my trust.²

2 O my soul, thou hast said³ unto the LORD, Thou art my LORD: my goodness⁵ extendeth not to thee;

3 But⁴ to the saints that are in the earth, and to the excellent,⁶ in whom is all my delight.

4 Their sorrows shall be multiplied that hasten after another god:⁷ their drink-offerings of blood will I not offer, nor take up their names into my lips.

by the treachery of an unscrupulous foe, and now they saw opening before them an interminable vista of dangers, which would be the lot of the righteous in a time of anarchy and misrule. But the cowardly fears of his friends, so far from shaking David's trust in God, only gave him an occasion for pouring forth in song the firm and simple faith with which his heart was full. The psalm divides itself into two parts:—the first part (ver. 1-3) contains the questions put to David by timid followers, suggesting flight. The second part contains David's reply, expressing unshaken confidence in God. P.

Ver. 6. So he rained upon Sodom and Gomorrah, which are 'set forth for an example.' Jude 7, and so will he punish the finally impenitent in 'the lake of fire,' Re. 20, 15. C.

REFLECTIONS.—The saints' sorest temptations come as often from carnal friends as from their inveterate enemies; and often the most upright and blameless meet with the greatest malignity on earth. When wicked rulers have once unhinged the fundamental laws of equity, the greatest virtue often exposes men to the greatest danger. But while God is in Christ, in the church, and in heaven, they who trust in him need never despair. Nothing escapes his notice, and nothing shall escape without a due reward. While in his afflicting the righteous he but tries them for their purification and honour, the holiness and equity of his nature demand that his unavoidable judgments should in a terrible manner reward the wicked.

PSALM XII. Ver. 1. The speaker here is 'poor and needy,' ver. 5. Now to find who he is, consult, first, Ps. 40, 17, then ver. 6-8, and compare He. 10, 7, 9; and thus finding that 'the poor and needy' is Christ, there will be no difficulty in discovering that this psalm is a prayer of Christ. C.

Ver. 6. Seven being the amount of a perfect week, is the emblem of anything perfected by successive acts or exhibitions; so silver is refined from the alloy of baser metals by successive exposures to the fire; and so is the word of God separated from all the alloy of human misconceptions and errors, till it stands forth unadulterated truth—the truth as it is in Jesus. C.

REFLECTIONS.—It is fearfully ominous when those distinguished saints, who support nations or churches, are removed by death, while none are raised up to

fill their room. Perilous are the times when piety towards God and integrity towards men cease—when all men seek their own, not the things of Jesus Christ—when hypocrites by fair speeches deceive the simple! But pride must have a fall, either before the throne of grace, or into the depths of hell! And though God for a time may seemingly overlook his people, he will never forget, disregard, or cast them off. He best knows when to deliver; and if we have but faith he will never fail. When the saints' night of trouble is at the darkest, and their prayer fervent, their deliverance is near. While God's pure and precious promises stand fast in Christ, no increase, activity, or malice of wicked men shall ever be able utterly to destroy or deceive his people.

PSALM XIII. Ver. 2. The 'Man of sorrows,' who knew no joy but 'the joy set before him,' here speaks while he 'endures the cross,' and bears 'the contradiction of sinners.' C.

REFLECTIONS.—How painful to an exercised believer is the sense of God's absence and frowns! An hour is an age without his love! But the most precious saints are often exercised with long and constant sorrows: and their anxiety and vain contrivances to help themselves will but add to their burden, entangle them more and more, and bring them to the brink of despair. But though God hide, and frown, and smite, his love for all men cannot be broken. Let Satan and his agents triumph as they may in their fall, there is full hope of their recovery; nay, it is at hand. Trust in God's mercy and prayers poured into his bosom will quickly issue in great deliverance and joy.

PSALM XIV. REFLECTIONS.—How desperately wicked are human hearts! If all their thoughts were manifested, how horrible and shameful the sight! Atheism in heart is the source of all our corruption in life! Men are very similar in sin, particularly in in-

ward corruption. And there is great reason to bless God for the riches of his grace, if anything good is implanted in us by his Spirit. How absurdly, and against conscience, must men act when they eat up with pleasure, hate, reproach, persecute, and oppress the people of God, or neglect prayer to him! Or when they attempt to shame and banter poor saints out of their religion and dependence on him! But if God be for us, who can be against us? Secret terrors shall apprehend our most jovial persecutors. How fervent are right desires for salvation through Christ; and how ravishing our enjoyment of it! For now is come Jesus, and his salvation and strength! Let Jews and Gentiles magnify the Lord, and rejoice in God their Saviour.

PSALM XV. Ver. 2. Let him that would search the Scriptures, not to give them a meaning, but to find it, read Je. 17, 9; Ro. 3, 10, 11, 19, and compare them with the character described in this verse, and then say, Is not this certainly the Christ? C.

Ver. 4. He that sweareth to his own hurt, and changeth not. Beareth true testimony, even when he knows it will be turned to his hurt. This Christ did when adjured by the high-priest, and, on his own testimony, perverted by the high-priest and council, the righteous was condemned, Mat. 26, 63-66. C.

REFLECTIONS.—Professors of religion have great need to examine themselves. Many have a place in God's church below who will never be admitted into his holy heaven. And if we would know our true state, God's word must be the sole standard, and his Spirit the great director and manager of our trial. It is not fair words, nor high pretences, but uniform obedience in heart and life to God's law, that will prove the reality of our grace. We must exercise ourselves to keep a conscience void of offence towards God and man; to keep good company; and to have no fellowship with the unfruitful works of darkness, but rather to reprove them. Though our holiness and virtue be not the foundation of our unchangeable happiness, they are the marks of our being rooted and grounded in Christ, our infallible establisher.

Ver. 13. *Disappoint him, cast him down.* Disappoint the

1 B.C. 1. cor. 10:20 or 11:17
 2 a Sa 22.1-57, with
 3 Ex. 15.2-12; Ju. 1. v.
 4 Ex. xxv. xvi. 1 Sa 2.10
 5 Ps 36: title; 116. 1
 6 Ac 1.3
 7 c 2 Sa xxi.
 8 1 Sa 17. 19-29; Ti 4.
 9 1 Ju 1.9-19
 10 This noble psalm
 11 one of the most sub-
 12 lime that David com-
 13 posed by David
 14 toward the close
 15 of his long and event-
 16 ful life. It is a song
 17 of thanksgiving, and
 18 went expression of his
 19 gratitude to God for
 20 all past mercies and
 21 his confidence in his
 22 bodily strength, his
 23 mental vigour, his re-
 24 ligious suffering, his
 25 confidence, from the
 26 danger, his success,
 27 his triumph over his
 28 foes, he attributes
 29 to the wisdom and
 30 power of God.
 31 P.
 32 De 32.4 Ps 97.1
 33 1 Sa 17. 47-2
 34 2 Co 12.1 Ps 3.8
 35 1 Heb. vi:28.8
 36 Heb. my rock
 37 1 Sa 17. 47-2
 38 Lu 1.69 1 Sa 2.10
 39 Ps 132.18
 40 1 Pr 18.10 Ps 61.26
 41 Ps 50.15; 55.16
 42 129:94 1 Ps 15. Re 4.
 43 1
 44 Re 5.11-13
 45 1 Sa 20.3 Co 1.9
 46 s. 116.3
 47 Heb. Eccl.
 48 1 Co 13.4
 49 q 13.13

6 In^r my distress I called upon the LORD, and cried unto my God: 'he heard my voice out of his temple, and my cry came before him, even into his ears.

7 Then 'the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth.⁵

8 There went up a 'smoke out of his⁶ nostrils,⁷ and fire out of his mouth devoured: coals were kindled by it.

9 He 'bowed the heavens also, and came down: and darkness⁸ was under his feet.

10 And 'he rode upon a cherub, and did fly; yea, he did fly upon the wings of the wind.

11 He^r made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies.

12 At 'the brightness that was before him his thick clouds passed, hail-stones and coals of fire.

13 The LORD also thundered in the heavens, and the Highest gave his voice; hail-stones and coals of fire.

14 Yea, 'he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them.

15 Then^b the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O LORD, at the blast of the breath of thy nostrils.⁹

16 He^c sent from above, he took me, he drew me out of 'many waters.

17 He 'delivered me from my strong enemy,¹ and from them which hated me: for they were too 'strong for me.

18 They^b prevented me in the day of my calamity: but the LORD was my stay.

19 He^c brought me forth also into a large place; he delivered me, because he delighted in me.

20 The LORD 'rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me.

21 For 'I have kept the ways of the LORD, and have not wickedly departed from my God.

22 For^d all his judgments were before me, and I did not put away his statutes from me.

23 I was also 'upright before² him; and I kept myself from 'mine iniquity.³

24 Therefore^e hath the LORD recompensed

A.M. cir. 2984 or 2956.
B.C. cir. 1020 or 1048.

1 Heb. before his
2 See note on ver. 3.

3 Ki. 8.33. Mat. 5.7.
8 Ps. 25.
9 Pr. 3.34. Ro. 2.4.5.
8,9 Ja. 2.13. Lc. 26.23.
24 Ps. 109.17-19. 125.5.
4 Or, wrestle.
5 Lu. 1.52. 53 Ps. 12.
522.24.34.19.

6 These words describe the great earthquake at the crucifixion, Mat. 27.51-53.

7 De. 32.22. 2 Sa. 7.10. Job 1.16. Nu. 10.35. Heb. 2.14.

8 'Smoke ascended in his anger.—*Amosworth.*

9 Ps. 144.5. 97.2. 77.19. 104.1. Re. 10.1. 7.10. Job 1.16. Nu. 10.35. Heb. 2.14.

10 These words and ver. 11 describe the miraculous three hours of darkness at the crucifixion, Mat. 27.45.—C.

11 Ps. 104.17. 104.3.4. He. 1.12. Hab. 3.6. Mi. 1.3.4. Na. 1.3.

12 Ps. 27.5. 97.2. 77.19. 104.1. Re. 10.1. 7.10. Job 1.16. Nu. 10.35. Heb. 2.14.

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36 Ps. 27.5. 97.2. 77.19. 104.1. Re. 10.1. 7.10. Job 1.16. Nu. 10.35. Heb. 2.14.

me according to my righteousness, according to the cleanness of my hands in his 'eyesight.⁵

25 With^a the merciful thou wilt show thyself merciful; with an upright man thou wilt show thyself upright;

26 With the pure thou wilt show thyself pure; and with the froward thou wilt show thyself froward.⁶

27 For^a thou wilt save the afflicted⁷ people; but wilt bring down high looks.

28 For^a thou wilt light my candle:⁸ the LORD my God will enlighten my darkness.

29 For^a by thee I have run through a troop; and by my God have I leaped over a wall.

30 As for God, 'his way is perfect: 'the word of the LORD is 'tried: 'he is a buckler to all those that trust in him.

31 For^a who is God save the LORD? or who is a rock save our God?

32 I^b is God that girdeth me with strength, and maketh my way perfect.

33 He^c maketh my feet like hinds' feet, and setteth me upon my high places.¹

34 He^d teacheth my hands to war, so that a bow of steel is broken by mine arms.

35 Thou hast also given me 'the shield of thy salvation: and thy right hand hath holden me up, and thy gentleness 'hath made me great.²

36 Thou hast 'enlarged my steps under me, that my feet³ did not slip.

37 I^e have pursued mine enemies, and overtaken them; neither did I turn again till they were consumed.

38 I have wounded them, that they were not able to rise: they are fallen under my feet.

39 For thou 'hast girded me with strength unto the battle: thou hast subdued⁴ under me those that rose up against me.

40 Thou hast also given me 'the necks of mine enemies; that I might destroy them that hate me.⁵

41 They^f cried, but there was none to save them; even unto the LORD, but he answered them not.⁶

42 Then did I 'beat them small as the dust before the wind: I did cast them out as the dirt in the streets.

43 Thou hast delivered me from 'the strivings of the people; 'and thou hast made me the

malice of Satan and his agents, cast down their power, a prayer to which it is not easy to discover how either infidelity or sentimental Pharisaism can object. C.

Ver. 15. The psalmist here contrasts his hopes and aspirations with those of the mere worldling. He does not rest his happiness on temporal things. He looks beyond earth to a heavenly inheritance and home. The presence and favour of God can alone satisfy him. He hopes for and believes in a participation in the divine nature and graces. The doctrine of a future state and of a resurrection is here clearly shadowed forth. P.

REFLECTIONS.—Happy are they who, when translated by men, have the testimony of a good conscience to their uprightness before God: his providence will manifest injured innocence at last! And happy are they who in all their trials improve God's word as their preservative from evil; and who, assisted by his gracious influence, watch over their heart, their tongue,

their feet, cleaving to that which is good, and abhorring that which is evil! But not the strongest saint hath a fund of grace to support himself, without constant supplies from Jesus Christ our living fountain. And a deep sense of our own weakness and insufficiency is the surest way to be strong in the Lord and in the power of his might. Every saint walks in a slippery path, where many watch for his halting. He ought therefore always to watch and pray that he faint not. Our salvation is by faith, and is of infinite love from first to last. In vain Satan rages against those who put all their trust in God. No luxurious, proud, active, crafty, or cruel devourers shall ever pluck them out of his hand. Trials are God's sword and hand, by which he corrects his people,

or manages, in his providence, as is best. And how wretched are the wicked in all affluence and wealth, as these things without God become their everlasting misery! But happy are they who through their much tribulation enter into the kingdom of God! Happy they whose transient views of God, and imperfect likeness to him, issue at last in endless and immediate vision of him, and in perfect conformity to his image!

PSALM XVIII. Ver. 3. Mine enemies. Whose enemies? A somewhat similar psalm is said to have been spoken by David on his deliverance from all his enemies and from Saul; and the day was most appropriate for celebrating, not typically, but prophetically, the glorious deliverance of Messiah. For that David does not speak in his own person is obvious from comparing Ro. 15. 8 with

The excellency of the divine law.

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PSALM XX.

1 The church bleaseth the king in his exploits. 7 Her confidence in God's succour.

To the chief musician, A psalm of David.

THE LORD^a hear thee in the day of trouble,¹ the name of the God of Jacob defend thee.²

2 Send thee help³ from the sanctuary, and strengthen thee⁴ out of Zion.

3 Remember all thy offerings, and accept thy burnt-sacrifice. Selah.⁵

4 Grant⁶ thee according to thine own heart, and fulfil all thy counsel.

5 We will rejoice in thy salvation, and in the name of our God we will set up our banners: the LORD fulfil all thy petitions.

6 Now know I that the LORD saveth his anointed: he will hear him from his holy heaven⁶ with the saving strength of his right hand.⁷

7 Some⁸ trust in chariots, and some in horses: but we will remember the name⁸ of the LORD our God.

8 They are brought down and fallen: but we are risen, and stand upright.

9 Save, LORD: let the king hear us when we call.

PSALM XXI.

1 A thanksgiving for victory. 7 Confidence of further success.

To the chief musician, A psalm of David.

The king^a shall joy in thy strength,¹ O LORD; and in thy salvation how greatly shall he rejoice!²

2 Thou^c hast given him his heart's desire, and hast not withholden the request of his lips. Selah.³

3 For^d thou preventest him with the blessings of goodness: thou settest a crown of pure gold on his head.⁴

4 He^e asked life of thee, and thou gavest it him, even length of days for ever and ever.⁵

5 His^g glory is great in thy salvation: honour and majesty hast thou laid upon him.

6 For^b thou hast made him most blessed for ever: thou hast made him exceeding glad with thy countenance.

7 For^k the king trusteth in the LORD; and through the mercy of the most High he shall not be moved.

8 Thine^l hand shall find out all thine enemies; thy right hand shall find out those that hate thee.

9 Thou^m shalt make them as a fiery oven in the time of thine anger: the LORD shall swallow them up in his wrath, and the fire shall devour them.

10 Theirⁿ fruit shalt thou destroy from the

A.M. cir. 2968.
B.C. cir. 1036.

PSALM XX.

a Ps. 50.15-15. Is. 40.52-58.39.

1 This is a hymn designed to be used before battle. It was customary on such occasions to offer up special sacrifices at the national sanctuary, and to make special supplications. David composed this beautiful and appropriate psalm as part of the special liturgy. It breathes forth a spirit of earnest piety, of confident faith, and of hope in ultimate victory, even in the face of a powerful foe.—F.

b Ps. 118.10-12. Pr. 18.10. ver. 5-7. Is. 50.10:25.

c Heb. set thee on an high place.

d Heb. thy help.

e Heb. turn to ashes or make fat.

f Heb. turn to ashes or make fat.

g Heb. from my salvation.

h Heb. shoulder.

i Heb. there is no silence to me.

j Heb. by the strength of the salvation of his right hand.

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A.M. cir. 2968.
B.C. cir. 1036.

PSALM XXII.

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earth, and their seed from among the children of men.

11 For they intended evil against thee: they imagined a mischievous device, which they are not able to perform.

12 Therefore⁵ shalt thou make them turn their back,⁶ when thou shalt make ready thine arrows upon thy strings against the face of them.

13 Be⁹ thou exalted, LORD, in thine own strength: so will we sing and praise thy power.

PSALM XXII.

1 David complaineth in great discouragement. 9 He prayeth in great distress. 22 He praiseth God for mercy shown him.

To the chief musician upon Aijeleth Shahar, A psalm of David.

MY God,^a my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?

2 O my God, I cry in the day-time, but thou hearest not; and in the night-season, and am not silent.³

3 But^c thou art holy, O thou that inhabitest the praises of Israel.⁴

4 Our fathers trusted in thee: they trusted, and thou didst deliver them.

5 They cried unto thee, and were delivered: they trusted in thee, and were not confounded.

6 But I am a worm,⁵ and no man; a reproach of men, and despised of the people.

7 All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying,

8 He trusted on the LORD⁶ that he would deliver him: let him deliver him, seeing he delighted in him.⁸

9 But thou art he that took me out of the womb: thou didst make me hope⁹ when I was upon my mother's breasts.

10 I was cast upon thee from the womb: thou art my God from my mother's belly.

11 Be^p not far from me; for trouble is near; for there is none to help.¹

12 Many^q bulls have compassed me: strong bulls of Bashan have beset me round.

13 They^r gaped upon me with their mouths, as a ravening and a roaring lion.

14 I am poured out like water, and all my bones are out of joint:³ my heart is like wax; it is melted in the midst of my bowels.

15 My^t strength is dried up like a potsherd; and my tongue cleaveth to my



S **STONE CARVED WORK IN THE SYNAGOGUE, CAPERNAUM — WHERE CHRIST HEALED PETER'S MOTHER-IN-LAW AND MANY OTHERS. [PSALMS, xxi : 1.]—**
 "The king shall joy in thy strength, O Lord; and in thy salvation how greatly shall he rejoice!" This first verse of the twenty-first Psalm is accepted as a prophecy relating to the mission of Christ. We give to illustrate this portion of Scripture a piece of stone work in the synagogue at Capernaum. This view was photographed on Wednesday,

May 9, 1894. It was with difficulty that we reached the site of this synagogue that originally stood in Capernaum, because of the deep tangled mass of weeds and thorn bushes. The relic we see is supposed to have formed part of the synagogue which was found in Capernaum at the time of our Savior, and in which he delivered many of his discourses. Christ performed more miracles in Capernaum than in any other place. We are, as we stand in the presence of this stone, at least upon ground made sacred by the words and deeds of our Lord.

A psalm of David.

^vIs. 53. 10. He. 2. 13. ^xPs. 78. 6. 14. 5. 24. 6. 7. 3. 15. ^yIs. 44. 3. 5. 13. 19. Ps. 145. 4. 7. 78. 6.
^zRo. 1. 16. 17. 3. 21. 26. 5. 19. 21. Is. 45. 24. 25. 6. 1. 10. 11. 2 Co. 5. 21.

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to me, I become like them that go down into the pit.²

2 Hear^d the voice of my supplications, when I cry unto thee, when I lift up my hands toward thy holy oracle.³

3 Draw^g me not away with the wicked, and with the workers of iniquity, which speak peace to their neighbours, but mischief is in their hearts.

4 Give^t them according to their deeds, and according to the wickedness of their endeavours: give them after the work of their hands; render to them their desert.

5 Because^t they regard not the works of the LORD, nor the operation of his hands,⁴ he shall destroy them, and not build them up.

6 Blessed^k be the LORD, because he hath heard the voice of my supplications.

7 The^t LORD is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him.

8 The LORD is their^s strength,⁶ and he is the saving strength⁷ of his anointed.

9 Save^o thy people, and bless thine inheritance: feed⁸ them also, and lift them up for ever.

PSALM XXIX.

1 David exhorteth princes to give glory to God, 3 by reason of his power, 11 and protection of his people.

A psalm of David.

GIVE unto^a the LORD, O ye mighty,¹ give unto the LORD glory and strength.

2 Give unto the LORD the glory due unto his name:² worship^b the LORD in the beauty³ of holiness.

3 The voice of the LORD is upon the waters: the God of glory thundereth: the LORD is upon many⁴ waters.⁵

4 The voice of the LORD is powerful;⁶ the voice of the LORD is full of majesty.⁷

5 The voice of the LORD breaketh the cedars; yea, the LORD breaketh the cedars of Lebanon.

6 He maketh them also to skip like a calf; Lebanon^d and Sirion like a young unicorn.

7 The voice of the LORD divideth⁸ the flames of fire.

^a Ps. 114.4; 137-15. Hab. 3.6, 7. ^e De. 3.9; 4.8. Ps. 133.3. ⁸ Heb. cutteth out.

^g Ex. 9.23; 19.18. Job 37.3; 41.38-35. Ps. 18.14; 144.6; 77.18.

cavils is easy—this is that very thing which God will do—and which therefore the believer, even Christ in the days of his flesh, might justly pray him to do. C.—This is a prayer for justice. It is surely right to seek it and to pray for it. The psalmist desires that by the execution of a righteous judgment the wicked may be restrained from evil, and God's people saved from persecution. There is no evidence here of malice or vindictiveness. P.

REFLECTIONS.—Deep distress should awaken strong cries to God. Not the Jewish holy of holies, but Christ, is our oracle, in which dwells all the fulness of the Godhead bodily; and through him our prayers are sure to speed. What a burden to exercised saints are sin and sinners while they live in this world! Seducing sinners are always busy; and they who would avoid their ruin must shun their ways. But great are the thankful praises which saints owe to their God for the mercies which have been granted in answer to their prayer, and which faith assures them he will grant. And what almighty power and grace Jesus Christ, and

every one of his true members, have engaged on their side to prevent their miscarriage! Clusters of well-connected and everlasting blessings are secured by God for his people. And great should be the joy they have in, and care for, one another's spiritual and eternal welfare.

PSALM XXIX. Ver. 2. *Beauty of holiness.* A call to worship either in the beauty conferred by holiness, that is, by separation from worldly defilement, Ja. 1.27; Ro. 12.2, and dedication of body and spirit to God, Ro. 12.1; or to worship him amidst the emblematic beauties of the holy place, in a ritual every jot of which was of divine appointment. C.

Ver. 3. *Voices.* Any voice in nature that God employs to manifest his power, may truly be called his, because all creation and its laws are his—a mere emanation of his will, sustained by the energies of eternal power. C.

Ver. 9. The worship and temple here are the same as in ver. 2; and the reference seems to be to the influence of storms, irresistibly to lead man to the only refuge of a weak creature—the bended knee, the earnest cry, the throne of grace, the arm of the Almighty. C.—By the 'temple' is here probably meant the

A.M. cir. 2084.
B.C. cir. 1020.

2 Barnes truly remarks that this psalm is peculiarly appropriate to those who are in danger of being led away by the acts of the ungodly,—or who are under strong temptations to be associated with the gay, the sensual, and the worldly,—or to whom strong inducements are offered to mingle in their pleasures, their vices, and their follies.—P.
d Ps. 4.1; 27.7; 130.2; 142.1, 2.
e Ps. 63.4; 134.2; 138.2; 1 Ki. 8.22, 30, 38. Da. 6.10. La. 3.41. 1 Ti. 2.8.
f Or, towards the oracle of thy sanctuary.
g Ps. 125.5; 26.9; 1.1; 6.8; 119.115.
h Ps. 12.2; 55.21; 62.4; Je. 9.8.
i 2 Ti. 1.4. Re. 18.6.
j Is. 11. Ro. 2.8, 9. Eze. xviii.23.
k Job 34.26, 27. Is. 5.12; 42.24, 25. La. 1.9. Zec. 1.4-6. Mal. 2.2, 2 Th. 1.8, 9.
l Because they regard neither the judgments of God, but rebel against the one, and abuse the other: the despisers shall wonder and perish, Ac. 13.41.—C.
m Ps. 103.1-5; 116.1.
n Ps. 18.2; 91.21; 54.4; 59.35; 115.10-16; 119.9. Ex. 15.1-20. 1 Sa. 2.1-10. Ju. v. Is. xli. xxv.
o Their strength.
p Whose strength? his people's. Ver. 9.—C.
q Heb. strength of salvation.
r 1 Sa. 16.13; 10. Ps. 2.6. Is. 61.1.
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PSALM XXXI.

1 David, showing his confidence in God craveth his help. 7 He rejoiceth in God's mercy. 9 He prayeth in his calamity. 19 He praiseth God for his goodness.

To the chief musician, A psalm of David.

IN thee, O LORD, do I put my trust; let me never be ashamed: deliver me in thy righteousness.¹

2 Bow down thine ear to me; deliver me speedily: be thou my strong rock,² for an house of defence to save me.

3 For thou art my rock and my fortress; therefore³ for thy name's sake, lead me, and guide me.

4 Pull me out of the net that they have laid privily for me: for thou art my strength.

5 Into thine hand I commit my spirit:³ thou hast redeemed⁴ me, O LORD God of truth.

6 I have hated them that regard lying vanities: but I trust in the LORD.

7 I will be glad and rejoice in thy mercy: for thou hast considered my trouble; thou hast known my soul in adversities;

8 And⁵ hast not shut me up into the hand of the enemy: thou hast set my feet in a large room.

9 Have mercy upon me, O LORD, for I am in trouble: mine eye is consumed with grief, yea, my soul and my belly.

10 For my life is spent with grief, and my years with sighing:⁵ my strength faileth because of mine iniquity,⁶ and my bones are consumed.

11 I was a reproach among all mine enemies, but especially among my neighbours, and a fear to mine acquaintance: they that did see me without fled from me.⁷

12 I am forgotten as a dead man out of mind; I am like a broken vessel.⁸

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B.C. cir. 1058.

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PSALM XXXII.

1 Blessedness consisteth in remission of sins. 3 Confession of sins giveth ease to the conscience. 8 God's promises bring joy.

A psalm of David, Maschil.¹

BLESSED is he whose "transgression is forgiven, whose sin is covered."²

2 Blessed is the man unto whom the LORD imputeth not iniquity, and ⁱⁿ whose spirit there is no guile.

3 When^c I kept silence, my bones waxed old through my roaring all the day long.

4 For^d day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah.

5 I^e acknowledged my sin unto thee, and mine iniquity have I not hid. ^gI said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.

6 For^h this shall every one that is godly pray unto thee in a time when thou mayest be found:³ surely in the "floods of great waters they shall not come nigh unto him.

7 Thou^j art my hiding-place; thou shalt preserve me from trouble; ^kthou shalt compass me about with songs of deliverance. Selah.

8 I^l will instruct thee,⁴ and teach thee in the way which thou shalt go: I will guide thee with mine eye.⁵

9 Beⁿ ye not as the horse, or as the mule, which have no understanding; whose mouth must be held in with bit and bridle, lest they come near unto thee.⁶

10 Many^o sorrows shall be to the wicked: but^p he that trusteth in the LORD, mercy shall compass him about.

11 Be^q glad in the LORD, and rejoice, ye righteous: and shout for joy, all ye that are upright^r in heart.

PSALM XXXIII.

1 God is to be praised for his goodness, 6 for his power, 12 and for his providence. 20 Confidence is therefore to be placed in God.

REJOICE in^a the LORD, O ye righteous;¹ for praise^b is comely for the upright.²

2 Praise^c the LORD with harp: sing unto him

ledged by those who will not agree patiently to search the Scriptures. But let those who determine by the grace of God to examine, see Ps. 40. 12, compare Ps. 32. 3, 5, and then ask, who speaks? Ps. 40. 12. To find the answer, compare ver. 6-8 with He. 10. 5-7, and the speaker is found to be Christ. But how could Christ confess sin, seeing he knew no sin? He confessed the sins of his mystical body the church, Ep. 1. 22, 23; 5. 30. Those sins which he bore in his own body on the tree, 1 Pe. 2. 24. Those "iniquities of us all," which the Lord laid upon him, Is. 53. 6, 11, 12. Sins and iniquities that were his by onlaying and bearing, as his righteousness is ours by gift and impartation. C.

REFLECTIONS.—Dreadful is the nature of sin! It, and nothing else, renders us miserable. But rich is the grace of God, and efficacious the merit of Jesus' blood, which freely removes it. And justification through faith in Christ constantly promotes integrity and holiness of heart and life! But the remains of sin must be purged out by sore troubles and wounding convictions. For there is a close connection between gospel repentance and pardon of sin. It is not, however, our repentance, but God's mercy in Christ and our faith, that is the cause of our pardon. Hopeful is a sinner's case when he is once brought to humble applications to a gracious God, who is more ready to pardon than we are to pray for it.

They who seek him, even in trouble, shall surely find him; the more imminently terrible their danger, the more shall his grace and love be magnified in their salvation. And it is no small encouragement to their seeking of God in their distress, that others, like themselves, have found mercy in like cases. But great is the protection, preservation, deliverance, instruction, and direction which believers in Christ constantly find, while the impenitent are loaded with sorrows everlasting and unnumbered. It is necessary then to receive his instructions, and to bend before his warnings, that we may rejoice in his mercy and triumph in his praise.

PSALM XXXIII. Ver. 12. This is a national psalm, an expression of faith by an entire people. And though it is descriptive of a state never yet fully realized, the divine counsel will not be frustrated; and not merely individuals, but nations and peoples, shall yet be born of the Spirit to national salvation. Ro. 11. 7-26. C.

REFLECTIONS.—How great, glorious, and good is our God! and as extensive is the matter and reasonable the exercise of our praise. All that God is in himself, all that he hath declared in his word, all that he hath done in his works, is the matter of his gift and

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PSALM XXXIII.

1 Or, giving instruction. Ps. xiv. lii. liii. lxxiv. lxxviii. lxxxix. cxlii.

a Ro. 4. 6-8; 3. 22, 24; 5. 18, 13; 34. Ps. 85. 2, 15. 1. 18; 40. 1, 2; 43. 25, 24. 22.2 Co. 5. 19, 21. Ac. 13. 39. Ep. 1. 7.

b There can be little doubt that this penitential psalm was written after David's grievous sin and shame, as recorded in 2 Sa. 22. 12. All is past; and with grateful heart he celebrates the praises of that God of infinite mercy, who had spared and pardoned, and received him once more into favour.—P.

c Ps. 143. 9. Re. 14. 5. 2 Co. 1. 12. Tit. 1. 10. c Pr. 28. 13. Ps. 77. 1-10. 103. 9, 10.

d Ps. 31. 9, 10; 38. 2-8; 22. 15. Jos. 7. 19. Job 33. 27. Je. 3. 13. Da. ix. Ezr. ix.

e Pr. 28. 13. Is. 65. 24. 1. 18; 40. 1. Jn. 1. 9. Job 33. 28.

f 1 Ti. 1. 16. Ps. 69. 13. Is. 49. 8, 55. 6.

g Heb. *in a time of finding*. 1 Ps. 42. 7; 69. 1, 2; 91. 7. 10. Is. 43. 1, 2.

h Ps. 143. 9; 91. 27. 51. 31. 20; 119. 114; 141. 10.

i Ac. 40. 1-3; xviii. cii. cxvi. cxviii. Ex. xv. 15. xii. xxv. xxvi. xxxvii. Ju. v. Re. 15. 2, 3.

j Ps. 51. 13; 43. 14. Is. 48. 17.

k The Father thus addresses the Son, agreeably to Jn. 3. 32; 8. 17. He 5. 8.—C.

l Heb. *I will counsel thee, mine eye shall be upon thee*.

m Not Pr. 26. 3. Ja. 3. 3. but Pr. 21. 10; 4. 1, 5, 7. De. 32. 29. 1 Co. 14. 20.

n Held in and guided by their driver, lest they injure the traveller by coming too near.—C.

o Ps. 16. 1. 1 Ti. 6. 10. Pr. 13. 21. Ro. 2. 8, 9. 3. 11; 57. 21.

p Je. 17. 8. Ps. 2. 12; 5. 12; 15. 62; 9. Ro. 5. 20, 21. Tit. 3. 3-7. Ep. 2. 4, 7, 8.

q Ps. 33. 1; 64. 10; 68. 33; 149. 1-6. Phil. 4. 4. 1. Th. 3. 16. Ro. 5. 1-11. 2 Co. 1. 12.

r Ge. 6. 9. Job 1. 1. Jn. 1. 47. Ac. 24. 16. 2 Co. 1. 12.

PSALM XXXIII.

a Phil. 4. 4. Ps. 32. 11. Is. 45. 17, 24; 25. 6; 10. Ro. 5. 2, 11.

b Those who have received the *righteousness* of God through faith.—Ro. 3. 20-24; 3. 5.—C.

c Ps. 79. 12; 147. 14; 135. 2; 147. 14; 148. 2.

d A title taken from attitude—those who stand up without shame before Christ at his appearing, 1 Jn. 2. 28.—C.

e Ex. 15. 20. Ps. 92. 3; 98. 4; 150. 3-6. Re. 14. 2.

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PS. 95. 1; 98. 1; 144. 9.

149. 1. 15. 42. 10. Re. 5. 9; 14. 3. Ep. 5. 19. Col. 3. 16. e Pr. 30. 5. Ps. 19. 8. Ge. 24. 27. Mt. 7. 20.

f Ps. 11. 7; 45. 7; 119. 137. Re. 5. 5; 6. 3. 3. 3. A Ps. 119. 64. Mat. 5. 45. Ac. 14. 17.

g Or, *mercy*. 1 Ge. 1. 1, 6; 7. 2; 1. He. 11. 3. Jn. 1. 3. Ep. 3. 9. Job. 46. 15; 33. 4.

h All things were made by the eternal Word and Spirit, Jn. 1. 3. Job 26. 13. Ps. 104. 30. 2 Co. 1. 12.

i Ge. 1. 9. 2 Pe. 3. 5. Job. 38. 8-11; 26. 10. Pr. 8. 29. Je. 5. 22.

j The waters of the sea are always taking the form of an heap, in some part of the ocean, and never standing on a level.

k This fact is manifest in the tides, which are a literal *heaping up* of the waters successively in different places.—C.

l Je. 10. 7. De. 28. 58. 59. Ps. 64. 9. Ec. 3. 14. Je. 5. 22. Re. 14. 7; 15. 4; 19. 5.

m Ge. 1. 3-24. He. 11. 3. Ps. 148. 5, 6. 15. 44. 25; 10. 3; 8. 10. Job. 5. 2. Sa. v. viii. x. xviii. xx. xxi.

n Heb. *maketh frustrate*. 1 Job. 23. 13. Da. 4. 35. Ep. 1. 11. Is. 46. 10; 14. 24. 27. Pr. 10. 22.

o Heb. *to generation and generation*. 1 De. 33. 29. Ps. 65. 4; 144. 15; 146. 5; 135. 4; 72. 17. 1 Ti. 2. 14; 1. 2. 2. 9. Ex. 19. 5, 6.

p 2 Ch. 16. 9. Job 28. 24. Ps. 11. 4. Pr. 15. 3. He. 4. 13.

q Ps. 115. 3; 142. 1; 123. 1; 103. 19; 139. 2; 102. 19, 20. 15. 66. 1. 1 Ki. 8. 27.

r Ps. 22. 2. Is. 64. 8.

s Gives them all originally similar capacities which they pervert, and alone creates any anew to love and good works, Ac. 17. 26. Ep. 2. 10.—C.

t Job 34. 21. Je. 34. 19. 1. Ex. xiv. Ps. 44. 3-7. Jos. x. 13. Jud. i. 15. 1. Sa. xvii. xviii. 2 Sa. v. viii. x. 2 Ch. xiii. xiv. xx. xxxii.

u Ps. 20. 7; 147. 10. Pr. 21. 31. Ho. 14. 3.

v 2 Ch. 16. 9. Job 36. 7. Ps. 34. 15; 147. 11; 16. 1; 21. 1. 1 Pe. 3. 12.

w Job 5. 19-22. Ps. 34. 17-19. Pr. 10. 3.

x Ps. 37. 19. 1 Ps. 62. 1. 5. 130. 5, 6; 115. 9-12. 15. 40. 31.

y The grammar, by adopting the *plural* form, shows that the speaker is not one; not Christ alone, but the church. And the *hope* expressed in ver. 20, compared with Rom. 8. 24, 25, shows that the psalm is provided for a glorious state of the church on earth, when faith, and not mere profession, will be completely nationalized. Lord, hasten the time!—C.

with the psalter and an instrument of ten strings.

3 Sing^d unto him a new song; play skilfully with a loud noise.

4 For^e the word of the LORD is right; and all his works are done in truth.

5 He^g loveth righteousness and judgment: the earth is ^hfull of the goodness³ of the LORD.

6 Byⁱ the word of the LORD were the heavens made; and all the host of them by the breath of his mouth.⁴

7 He^j gathereth the waters of the sea together as an heap:⁵ he layeth up the depth in storehouses.

8 Let^k all the earth fear the LORD: let all the inhabitants of the world stand in awe of him:

9 For^l he spake, and it was done; he commanded, and it stood fast.

10 Theⁿ LORD bringeth⁶ the counsel of the heathen to nought: he maketh the devices of the people of none effect.

11 The^o counsel of the LORD standeth for ever, the thoughts of his heart to all generations.⁷

12 Blessed^p is the nation whose God is the LORD; and the people whom he hath chosen for his own inheritance.

13 The^q LORD looketh from heaven; he be- holdeth all the sons of men.

14 From^r the place of his habitation he looketh upon all the inhabitants of the earth.

15 He^s fashioneth their hearts alike;⁸ he ^tconsidereth all their works.

16 There^u is no king saving for the multitude of an host: a mighty man is not delivered by much strength.

17 An^v horse is a vain thing for safety: neither shall he deliver any by his great strength.

18 Behold,^w the eye of the LORD is upon them that fear him, upon them that hope in his mercy;

19 To^y deliver their soul from death, ^{and} to keep them alive in famine.

20 "Our⁹ soul waiteth for the LORD: he is our help and our shield.

subject of our songs. Thrice happy are his faithful people, to whom he is their Portion, their kind Observer, their powerful Protector, their almighty Deliverer, their gracious Provider, and constant Preserver! The thoughts of his universal power, influence, and operations, and the vanity of all things beside him, should effectually engage us to contented resignation of ourselves and all that we have into his hand.

PSALM XXXIV. Ver. 5. *They looked*—Who? the humble, ver. 2. Boothroyd, however, and most versions, render the verse 'Look to him (the Lord), and be enlightened, and your faces shall not be ashamed;' and then ver. 6 introduces 'this poor (rather this afflicted) man' (Christ) as an encouraging specimen of the power of faith and prayer. C.

Ver. 12. To this general question every auditor seems to respond, 'I am that man;' and then ver. 13 commences the lesson, addressed like the commandments, not to a collective body, but to each individual. C.

Ver. 18. *The Lord is high*, &c. How near is the Lord to the broken heart—the heart broken off from the love of the world and the service of sin (1 Jn. 2. 15; Ro. 6. 6)—even in that heart. For 'if any man love me,' saith Christ, 'my Father will love him; and we will come unto him, and make our abode with him,' Jn. 14. 23. C.

Ver. 22. *Desolate*. They will not want friends, for God is their Father, and all believers are brethren. They will not want

21 For^b our heart shall rejoice in him; ^obecause we have trusted in his holy name.

22 Let^d thy mercy, O LORD, be upon us, according as we hope in thee.

PSALM XXXIV.

1 David praiseth God, and exhorteth others thereto by his experience. 8 They are blessed that trust in God. 11 He exhorteth to the fear of God. 15 The privileges of the righteous.

A psalm of David, when ^ohe changed his behaviour before Abimelech; ¹ who drove him away, and he departed.

I WILL^b bless the LORD at all times: his praise shall continually be in my mouth.²

2 My^c soul shall make her boast in the LORD: the^d humble shall hear thereof, and be glad.

3 O^e magnify the LORD with me, and let us exalt his name together.³

4 I^o sought the LORD, and he heard me, and delivered me from all my fears.

5 They^h looked⁴ unto him, and were lightened; and their faces were not ashamed.⁵

6 Thisⁱ poor man cried, and the LORD heard him, and saved him out of all his troubles.

7 The^j angel of the LORD encampeth round about them that fear him, and delivereth them.

8 O^k taste and see that the LORD is good: blessed^l is the man that trusteth in him.

9 O^m fear the LORD, ye his saints: ^ofor there is no want to them that fear him.

10 The^p young lions do lack, and suffer hunger: but they that seek the LORD shall not want any good thing.

11 Come, ^oye children, hearken unto me; I will^q teach you the fear of the LORD.

12 What^r man is he that desireth life, and loveth many days, that he may see good?

13 Keep^t thy tongue from evil, and thy lips from speaking guile.

14 Depart^u from evil, and do good; ^oseek peace, and pursue it.

15 The^v eyes of the LORD are upon the righteous, and his ears are open unto their cry.

16 The^w face of the LORD is against them that do evil, to cut off the remembrance of them from the earth.

17 The^x righteous cry, and the LORD heareth, and delivereth them out of all their troubles.

18 The^y LORD is nigh unto them that are of a broken heart;⁶ and saveth such as be of a contrite spirit.⁷

19 Many^b are the afflictions of the righteous: but the LORD delivereth him out of them all.

20 He^c keepeth all his bones: not one of them is broken.

21 Evil^d shall slay the wicked: and they that hate the righteous shall be desolate.⁸

22 The^e LORD redeemeth the soul of his servants: ^oand none of them that trust in him shall be desolate.⁹

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^b Zec. 10.7. Jn. 16.22.
Ps. 13.52.8.7.13.5.14.1.
Ch. 5.20.1 Sa. 30.6.
^c Is. 25.9.
^d Ps. 121.32.10.119.
41.49.75.77.2 Sa. 7.25.
Mat. 9.29.

PSALM XXXV.

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of the psalm is, that
a life of faith, bold-
ness, and devotion to
God can alone secure
prosperity, peace,
and joy.—P.

PSALM XXXV.

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PLEAD ^amy cause, O LORD, with them that strive with me; fight against them that fight against me.¹

2 Take hold of shield and buckler, and stand up for mine help.²

3 Draw out also the spear, and stop the way against them that persecute me: ^bsay unto my soul, I am thy salvation.

4 Let ^cthem be confounded and put to shame that seek after my soul: let them be turned back and brought to confusion that devise my hurt.

5 Let^d them be as chaff before the wind: ^eand let the angel of the LORD chase them.

6 Let their way be dark and slippery:³ and let the angel of the LORD persecute them.

7 For^f without cause have they hid for me their net in a pit, which without cause they have digged for my soul.

8 Let^g destruction come upon him at unawares;⁴ and ^hlet his net that he hath hid catch himself: into that very destruction let him fall:

9 Andⁱ my soul shall be joyful in the LORD: it shall rejoice in his salvation.

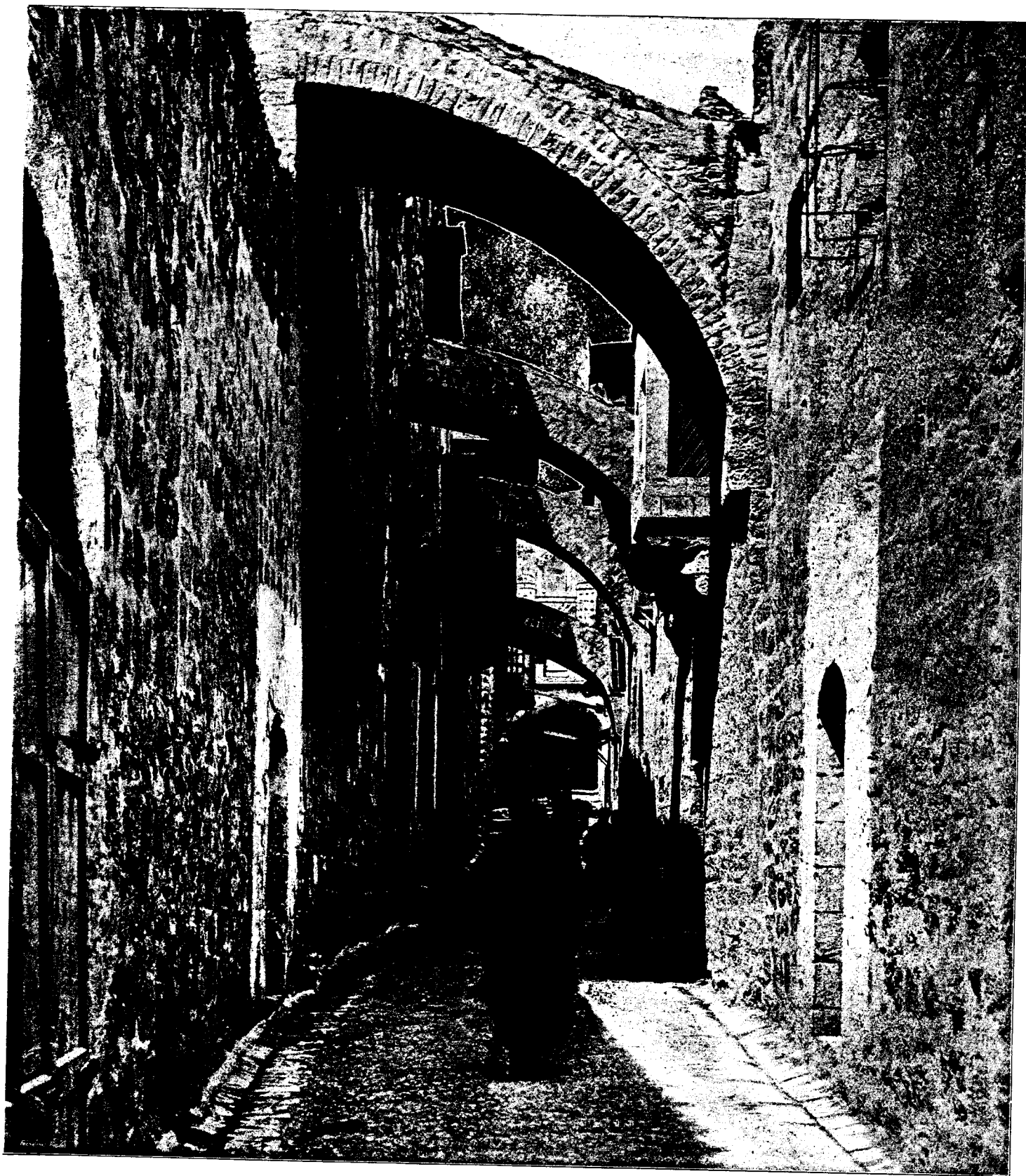
10 All^k my bones⁵ shall say, LORD, who is like unto thee, which ^ldeliverest the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him?

11 Falseⁿ witnesses⁶ did rise up; they laid to my charge⁷ things that I knew not.

12 They^o rewarded me evil for good, to the spoiling⁸ of my soul.

13 But^p as for me, when they were sick, my clothing was sackcloth: I humbled⁹ my soul with fasting; and my prayer ^qreturned¹ into mine own bosom.

14 I behaved<



VIA DOLOROSA—OVER WHICH CHRIST WALKED TO THE CROSS OF CALVARY. [PSALMS, XXXV: 7.]—"For without cause have they hid for me their net in a pit, which without cause they have digged for my soul." The Via Dolorosa is known as the mournful way over which our Saviour passed from the judgment hall to Calvary. This is a gloomy street where are arched passages, and an honored stone that has been so often pressed by the lips of pious pilgrims.

It is very interesting, however, from the standpoint of the historian and the artist, for from this neighborhood the original ideas have been secured which take form in some of the most celebrated works of European art. The way begins with the palace of Pilate and ends in the church of the Holy Sepulcher. At the commencement of the Via Dolorosa there once stood the Scala Santa or staircase which was removed by Constantine to the Basilica of Saint John Lateran in Rome.

wink with the eye that hate me without a cause.

20 For^b they speak not peace: but they devise deceitful matters against them that are quiet in the land.

21 Yea,^a they opened their mouth wide against me, and said, Aha, aha! our eye hath seen it.

22 This thou hast seen, O LORD: keep not silence. O LORD, be not far from me.

23 Stir^a up thyself, and awake to my judgment, even unto my cause, my God and my LORD.

24 Judge^a me, O LORD my God, according to thy righteousness; and let them not rejoice over me.

25 Let them not say in their hearts, Ah, so would we have it:^a let them not say, We have swallowed him up.

26 Let^a them be ashamed and brought to confusion together that rejoice at mine hurt: let them be clothed with shame and dishonour that magnify themselves against me.

27 Let^a them shout for joy, and be glad, that favour my righteous cause:^a yea, let them say continually, Let the LORD be magnified, which hath pleasure in the prosperity of his servant.

28 And my tongue shall speak of thy righteousness and of thy praise all the day long.

PSALM XXXVI.

1 The grievous state of the wicked. 5 The excellency of God's mercy. 10 David prayeth for favour to God's children.

To the chief musician, A psalm of David the servant of the LORD.

THE transgression of the wicked saith within my heart, that there is no fear of God before his eyes.

2 For he flattereth himself in his own eyes, until his iniquity be found^a to be hateful.^a

3 The words of his mouth are iniquity and deceit: he hath left off to be wise, and to do good.

4 He deviseth mischief^a upon his bed; he setteth himself in a way that is not good; he abhorreth not evil.

5 Thy^a mercy, O LORD, is in the heavens; and thy faithfulness reacheth unto the clouds.^a

A.M. cir. 2048. B.C. cir. 1050.

a La. 3.52. Ps. 69.44; 100.3-5. Jn. 15.25. b Ps. 120.6, 7; 57.4. Pr. 1.16-18. c Ps. 12.24. d Ps. 10.3-10; 36.3-4; 38.12; 50.5; 64.5; 109.23; 140.2; 51.22; 78.40. e Ps. 50.21; 28.1; 39.12; 81.1; 122.19; 102.2; 10.14. f Ps. 44.23; 26.7, 6. g Ps. 80.4; 119.94; 18.1-3; 89.26; 142.4; 51.14. h Ps. 2.23; Ps. 7.8; 18.20; 24.2 Th. 1.6. Is. 3.10, 11. i Job 20.5. Ps. 38.16; 13.4. 59.4. 9-11; 27.12. ver. 15, 19. j Heb. Ah, ah, our soul. k Ps. 2.24; 1.8. l Ver. 4. Ps. 10.35; 31.17; 40.14; 15; 109.28; 29; 129.5; 132.18. Is. 65.15-17. m Ps. 38.16. Je. 48.26. Ob. 12. n Ps. 40.16; 142.7; 34.1-2. O. 12.26. o Heb. my righteousness. p Ps. 70.4. q Ps. 140.4. Je. 32.40. 41. Zep. 3.17; 15.6; 4.5. r Ps. 34.1; 50.14; 57.7-9; 71.8, 14-24; 109.30; 104.33-34; 145.1, 2, 5, 24.

PSALM XXXVII.

B.C. cir. 1058.

1 The devil saith to the wicked within his heart, No fear of God is not before his eyes.—Horsey. The oracle of transgression to the wicked is within even his own heart: there is no fear of God before his eyes.—Boothroyd. a Ge. 20.11. Ro. 3.18. Pr. 8.13. Ec. 12.13. b De. 29.19. Je. 2.35. 15.47. 7.8. Ps. 10.11-13; 52.1. c Heb. to find his iniquity to hate. d Yea, in his own eyes, he flattereth himself, instead of finding out his iniquity to detect it.—Boothroyd. e Ps. 5.9; 12.2; 3; 10.7; 55.21; 58.3; 64.3-5; 83.2-4; 109.2; 140.3. f Ps. 14.1-5; 53.1-5. Ro. 3.10-19. Je. 4.22; 13.23. g Ps. 10.21; 21.11; 38.12; 64.5; 140.2-4. Mi. 2.1. Pr. 4.16-18. h Or, vanity. i Is. 65.2. Pr. 20.23; 24.23. j Ps. 97.10. Job 15.16. Pr. 4.16. Ro. 1.28-32. k Ps. 18.19. Tit. 3.3. 2 Pe. 2.13-15. l Ps. 57.10; 108.4; 103.11; 89.1, 2. m The suddenness of the transition from the delineation of the grossest form of human wickedness to the celebration of the infinite mercy, faithfulness, and purity of God, is striking and startling. The contrast is strong; but its very strength makes it all the more powerful to awaken and sanctify. Fear and gratitude are alike roused to acknowledge and the thoughtful is constrained to contemplate the folly and danger of sin.—P. n Job 22.26. Ps. 104.34; 4.2. Ca. 2.3. Is. 58.14. 1 Pe. 5. Hab. 3.17. 18. Mat. 7.7. o Pr. 16.33. 6. Mat. 6.25. Phil. 4.6. 1 Pe. 5.7. Ps. 55.22. p Heb. Roll thy way upon the LORD, Ps. 22.8. q Is. 55.17. Mi. 7.8. Mat. 13.43. Job 35.14. r Heb. Be silent to the LORD, Ps. 20.22. s Ps. 40.1; 162.1, 5. 1. 2. 3. 24. -32. Is. 8.17; 30.18. t Job 21.7-15. Ps. 73.3-12. Je. 29.2. u Job 5.2; 18.4. Ps. 73.13; 14. Pr. 9.3. Jonah 4.9. E. 4.26. v Job 20.23-29; 27.13. -25. Ps. 55.23. Pr. 22.22. 15.57. 13. Mat. 5. Re. 5.10.

6 Thy^a righteousness is like the great mountains;^a thy judgments are a great deep: O LORD, thou preservest man and beast.

7 How excellent is thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings.^a

8 They^a shall be abundantly satisfied^a with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures.

9 For^a with thee is the fountain of life: in thy light shall we see light.

10 Continue^a thy loving-kindness unto them that know thee; and thy righteousness to the upright in heart.

11 Let^a not the foot of pride come against me, and let not the hand of the wicked remove me.^a

12 There^a are the workers of iniquity fallen: they are cast down, and shall not be able to rise.

PSALM XXXVII.

David exhorteth to patience and confidence in God, by the different states of the godly and the wicked.

A psalm of David.

FRET not^a thyself because of evil-doers, neither be thou envious against the workers of iniquity.^a

2 For^a they shall soon be cut down like the grass, and wither as the green herb.

3 Trust^a in the LORD, and do good; so shalt thou dwell in the land, and verily^a thou shalt be fed.

4 Delight^a thyself also in the LORD; and he shall give thee the desires of thine heart.

5 Commit^a thy way unto the LORD:^a trust also in him; and he shall bring it to pass:

6 And he shall bring forth thy righteousness as the light, and thy judgment as the noon-day.

7 Rest in the LORD,^a and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

8 Cease^a from anger, and forsake wrath: fret not thyself in any wise to do evil.

9 For^a evil-doers shall be cut off: but those

fect, what unceasing provision is made for them that fear him! Though the most ravenous beasts and covetous men should be pinched and starved, none that fear him shall ever want, either for soul or body, what is for their good. It is a great mercy when children are from their infancy carefully instructed in the word and ways of God. And negligent parents and masters will have a heavy charge to answer in the day of God, if for lack of knowledge their children and servants eternally perish. How strictly are holiness and happiness connected! But marvellous is God's love to his people, in dwelling with them, delighting in them, hearing their requests, and in delivering, preserving, and redeeming them. And who can support under his indignation against the wicked! But let me not here forget his kindness to us in Christ, and the justice which he did and will measure to Jewish, heathen, antichristian, and other opposers.

and the interpretation must depend upon discovering who he is. Compare therefore ver. 19 with Jn. 15. 25, and the speaker is found to be Christ. And never lived there another who could say, 'They hated me without a cause.' See also ver. 7. C. Ver. 8. But if the speaker be Christ, how can he thus pray against his enemies, seeing that he teaches us to love and to pray for them? This is a question originating in great inattention to things that differ. Phil. 1. 10. For (1) does not this prayer detail what God in judgment will do? And can there be any reason against praying him to do his own will? But (2) can any one neglect to pray that Satan's kingdom may be destroyed? And what is there in these words but a prayer for God's righteous judgment upon Satan's causeless enmity? C. Ver. 13. Sick. Sin is a sickness of the soul, a sickness unto death, against which no physician but the Conqueror of death can prevail. But such a physician is Jesus, Mat. 9. 12. C. Ver. 22. O Lord, be not far from me. Distant in space, God can never be; but distant in time he helps frequently. For thus he tries the faith and increases the glory of his servants, and finally magnifies his own grace and sanctity. Ver. 24. Here is another evidence that the speaker who prays to be judged in righteousness is no other than Christ the righteous; for every conscious sinner must rather cry for mercy. See also ver. 27. C.

cruelly persecuted. But a good God to plead their cause, and a good conscience to witness their integrity, are enough to comfort them. And a time is at hand when God will sufficiently recompense all the injuries done to them. However little persecutors see it, their feet stand on a slippery place, and a dreadful pit of ruin is just before them. And though we may not wish evil to our worst enemies, yet we may safely wish confusion to the implacable enemies of Christ and his church. Base ingratitude grievously wounds a generous spirit, when the greatest services meet with an ill requital. But let men use us as they will, it is our duty to pray for them. Though our kindness may be lost upon them, and our prayers slighted by them, they shall not return without a blessing to ourselves. And if we are made the reproach of the meanest, we but fill up what is behind of the sufferings of Christ. But short-lived is the triumphing, fearful and lasting the misery, of those who are enemies to Christ and his people; while ravishing and lasting are the prosperity

that wait upon the LORD, they shall inherit the earth.⁵

10 For^a yet a little while,⁶ and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be.

11 But^a the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

12 The^m wicked plotteth⁷ against the just, and gnasheth upon him with his teeth.

13 Theⁿ LORD shall laugh at him: for he seeth that⁸ his day is coming.

14 The^p wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation.⁸

15 Their^q sword shall enter into their own heart, and their bows shall be broken.

16 A^r little⁹ that a righteous man hath is better than the riches of many wicked.

17 For^s the arms of the wicked shall be broken: but the LORD upholdeth the righteous.

18 The^t LORD knoweth the days of the upright, and their inheritance shall be¹⁰ for ever.¹

19 They shall not be ashamed in the evil time: and¹¹ in the days of famine they shall be satisfied.

20 But¹² the wicked shall perish, and the enemies of the LORD shall be as the¹² fat of lambs:³ they shall consume; into smoke shall they consume away.

21 The^v wicked borroweth, and payeth not again: but the righteous sheweth mercy, and giveth.

22 For¹³ such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off.

23 The^a steps of a good man are ordered by the LORD; and he delighteth in his way.

24 Though^b he fall, he shall not be utterly

A.M. cir. 2989.
B.C. cir. 1015.

A.M. cir. 2989.
B.C. cir. 1015.

5 The land of Canaan to the Jew—the land of his appointment to the Gentile (Ac. 17: 24) that better, that he—venly country; to every believer; of which country the blessings of earth are but temporary shadows. See also ver. 3, 11.—C.
6 Job 20: 5, 9; 7: 10. Ps. 73: 18–20; 64: 7–13. ver. 35: 36: 2.
7 It is so called in relation to God, with whom a thousand years are but as one day; and describes not merely the speedy removal of wicked individuals, but of kingdoms and empires, of whose destruction history affords so many instructive examples.—C.
8 Mat. 5: 5. Re. 5: 10. De. 7: 27. Ps. 119: 105; 22: 26; 77: 17; 3: 17.
9 Ps. 10: 2–11; 64: 2–6; 83: 2–4; 35: 16; 140: 3, 4. Ac. 7: 54.
10 Ps. 121: 3. Pr. 1: 2. 1 Sa. 26: 10. Je. 50: 7. Eccl. 2: 25, 26.
11 Ps. 10: 2–11; 64: 2–6. Ho. 4: 1, 2. Mi. 2: 1, 2; 3: 1–4. Ju. 15: 19, 20.
12 Heb. the upright of way.
13 Ps. 34: 4, 5. Ps. 7: 15, 16; 15: 16; 16: 1, 2. Pr. 15: 16; 16: 8. 1 Ti. 6: 4, 8. 1 Co. 3: 21–23.
1 Because, being joined with goodness, it brings contentment, which is great gain, and hath the blessing that maketh rich, and addeth no sorrow, 1 Ti. 6: 6, Pr. 10: 22.—C.
14 Ps. 10: 15; Job 38: 15. Eccl. 30: 21–26.
15 Is. 41: 10–16; 43: 12; 46: 3, 4. Ps. 1: 16; 34: 17; 34: 15. Mat. 32.
16 Is. 45: 37; 50: 21. Da. 2: 44. 1 Pe. 1: 3, 4. He. 9: 12, 15.
17 The real inheritance of believers is the LORD himself, whether in testimonies, or promises, or the fulfilment of both in Christ. Ps. 119: 111. He. 6: 12. Ro. 8: 17.
18 Ps. 139: 15. Is. 33: 17. Job 5: 22. Hab. 3: 17, 18. Phil. 4: 19.
19 Ps. 9: 15, 17; 68: 1, 2. 22: De. 32: 22. 1 Th. 2: 3. C.
20 Heb. the preciousness of lambs.
21 De. 28: 12, 44. Ps. 112: 9, with Pr. 22: 7.
22 ver. 11, 18. Pr. 3: 32. De. 28: 15–28.
23 Their fat was totally consumed in the morning, evening, and other sacrifices: so continuously shall the riches of the wicked (ver. 16) be consumed, by their own luxury and extravagance, a sacri-

fice to the very vices to pamper which they were always eagerly sought, and acquired.
2 Is. 33: 16. He. 13: 5. 6. Job 15: 23. Ps. 59: 15; 107: 34.
3 Ps. 112: 2, 5, 9; 127: 5. Mat. 5: 7.
4 Heb. all the day.
5 Ps. 34: 14. Is. 1: 16–19. 1 Th. 2: 12–14. Le. 26: 4–13. De. 28: 1–14; 30: 10, 20.
6 This is the grand lesson of the psalm. Righteousness alone can secure for man true and lasting prosperity and peace. The meaning of the last clause is that, as a general rule, the preponderance of the righteous will be permanent; it will descend from parent to generation, and from generation to generation. In this respect it contrasts strongly with the comet-like career of the successful worldling.—P.
7 Is. 30: 18. Ps. 11: 7. Je. 32: 40, 41. He. 13: 5. 1 Pe. 1: 5, 15, 21.
8 Ps. 21: 10. Is. 14: 20–22.
9 De. 30: 16, 20. Pr. 2: 21. Is. 1: 19. 2 Pe. 3: 13. ver. 1.
10 Pr. 10: 31. Ps. 49: 3. 119: 46; ver. 31. Mat. 12: 35. Col. 4: 6; 3: 16. Ep. 4: 29.
11 Ps. 1: 240: 8; 119: 14–16; 77: 9, 10. &c. Pr. 4: 15. 5: 7. De. 6: 6. He. 8: 10.
12 ver. 23; Ps. 40: 2; 119: 91; 121: 3; 89: 18.
13 Or, going.
14 This is a direct description of Christ, and never was verified in any other, for all others have sinned, and come short of the glory of God. Ro. 3: 23.—C.
15 Ps. 10: 8–10. Je. 20: 10. 1 Th. 2: 13; 20: 2. 1 Jn. 3: 12. ver. 11.
16 2 Pe. 2: 9. Ps. 109: 31. 18: 44, 47. Ro. 8: 1, 28–39.
17 Ps. 27: 14; ver. 3, 7, 9. 15: 20, 31.
18 Ps. 52: 7; 8: 20; 101: 8; 92: 11.
19 Is. 14: 14–19. Es. 31: 7. 12: 1. Ps. 74: 11; Job 3: 21; 4: 16; 10: 2.
20 Or, a green tree that groweth in his own soil.
21 Ex. 16: 10, 13, 15. xxxi. 2 Sa. v. viii. x. xviii. xx. Ju. iii. iv. xvii. xl. 1 Ki. xx. 2 Ki. xviii. xix. Job xviii. xx. xxxvii. Ac. 12: 22, 23.
22 Is. 3: 10; 57: 2; 51: 11. Phil. 1: 23. 1 Th. 4: 17. Re. 7: 12; 14: 13.
23 Mat. 13: 30. Ps. 9: 16, 17. Pr. 14: 32. 2 Th. 1: 8, 9.
24 Jonah 2: 9. Ps. 3: 8. Is. 33: 24; 10.
25 Da. 3: 17–28. Is. 37: 36. 34: 1. Ch. 5: 20. Ps. 22: 4; 52: 13; 33: 18–21; 34: 22.

cast down: for the LORD upholdeth him with his hand.

25 I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.

26 He^a is ever⁴ merciful, and lendeth; and his seed is blessed.

27 Depart⁵ from evil, and do good; and dwell for evermore.⁵

28 For⁶ the LORD loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off.

29 The⁷ righteous shall inherit the land, and dwell therein for ever.

30 The⁸ mouth of the righteous speaketh wisdom, and his tongue talketh of judgment.

31 The⁹ law of his God is in his heart; none of his steps⁶ shall slide.⁷

32 The wicked watcheth the righteous, and seeketh to slay him.

33 The¹⁰ LORD will not leave him in his hand, nor condemn him when he is judged.

34 Wait¹¹ on the LORD, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it.

35 I have seen the wicked in great power, and spreading himself like a green bay-tree.⁸

36 Yet¹² he passed away, and, lo, he was not; yea, I sought him, but he could not be found.

37 Mark¹³ the perfect man, and behold the upright: for the end of that man is peace.

38 But¹⁴ the transgressors shall be destroyed together: the end of the wicked shall be cut off.

39 But¹⁵ the salvation of the righteous is of the LORD: he is their strength in the time of trouble.

40 And¹⁶ the LORD shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him.

and joys of the godly in the kind delight and favour of their God! All our comforts come from his hand, through active faith in his Son; and therefore he ought to be praised on their account.

PSALM XXXVI. Ver. 1. The form of this sentence is involved. It is dramatic, and may be explained in this way:—The writer introduces himself as scrutinizing the character and conduct of the wicked. His heart pronounces judgment upon them; and the substance of his judgment is, that they are not influenced by the fear of God. Pleasure, passion, and worldly aggrandizement are the great mainsprings of their actions. P.

Ver. 4. The whole description well applies to Judas, into whom Satan entered, and taught to betray his Lord, Lu. 22: 3. C.

Ver. 6. Great mountains. Conspicuous from afar, elevated above the clouds, the battlements of kingdoms, the storehouses of inexhaustible wealth, the immovable monuments of almighty power. C.

Ver. 9. In thy light, &c. God dwells in light, 1 Ti. 6: 16. God is light, 1 Jn. 1: 5. In Christ was light, 1 Jn. 1: 9. In Christ, therefore, God's light, the believer sees light—the light of doctrine in ignorance, 2 Pe. 1: 19, and of immortality in death, 2 Ti. 1: 10. C.

REFLECTIONS.—Living in open sin is a certain mark of an unregenerate heart. And how deceitful above all things, and desperately wicked, are the hearts of men by nature! What self-flattery—what abominable thoughts and devices—what false and mischievous words—what horrid deeds proceed from them! Night and day they perpetrate crimes. And none are worse than apostate professors: their deliberate wickedness

shows the power of the devil uncontrolled within them! And they who, when awake on their beds, have their thoughts unoccupied in God's words, will find the devil at hand to suggest evil to them. But how high—how fixed—how unsearchable are the excellencies of God! Unbounded is his mercy—unchangeable his veracity—conspicuous his justice—unsearchable his words—and awful his works! Benevolent and extensive is his providential care. Precious and engaging his love. And powerfully considerate and delightful are the provision, the comfort, the life, the light, the love, the righteousness, which he bestows upon all people. But inevitable is the ruin and intolerable the everlasting misery of all who reject them.

PSALM XXXVII. Ver. 1. The preceptive parts of this psalm select an individual as the object of instruction—the Spirit speaking forth the observation and experience of an aged prophet. That the Spirit directly addresses Christ, will be evident from ver. 6, for there never was any other who had righteousness to bring forth. See Ro. 3: 10; 1 Jn. 2: 1. And through the perfect instructions addressed to him his members learn the nature and obligations of universal holiness. C.

Ver. 23. Good man. 'Good' is not in the original, and the Hebrew signifies 'a mighty man,' even the mighty Lord, the King of glory, described Ps. 24: 8, the man Christ Jesus, who with 'clean hands and a pure heart,' ascends into the 'hills of God,' and abides in the 'holy place' a Priest for ever, He. 6: 20; 7: 24–28. C.

Ver. 25. Many have stumbled at this unlimited statement, for they have seen the children of believers reduced to want. But

children are not mentioned, but seed—which signifies an entire race—a stream of life from the fountain of the righteous. Now, in this sense, the true sense, all experience verifies the statement. The *lazzaroni* of Naples are a race of beggars; their birth, their heirship, their education, their inheritance, is beggary. So are many of the hapless people called *gypsies*. But, during all their dispersion and calamities, the Jews have never become a seed, a race of beggars; their employments, alas! are often low and ignoble, but still they are a race of workers, and as a seed they beg not. The same important fact is ever verified in the history of true Christians. There is not, there never was, there cannot be, a seed, a race of Christian beggars. C.

Ver. 38. 'Keep in innocence, and regard uprightness; for the perfect man hath a posterity, but the rebellious shall be destroyed together; the posterity of the wicked shall be cut off' (*Horsley*). This amendment seems necessary, for that 'the end of the wicked shall be cut off,' is scarcely intelligible. C.

REFLECTIONS.—Even eminent saints are apt to fret at the prosperity of the wicked—and yet how little reason is there for it! Be the apparent happiness of the wicked what it will in this world, it is mingled with the poisoning curse of God: it gives no solid satisfaction while it lasts, and it is quickly at an end. And never is their ruin nearer than when their prosperity spreads and flourishes like a green bay-tree. It brings them to everlasting wrath, and hastens them rapidly to the suffering of endless woe. But godliness hath great gain, having the promise of this life and of that which is to come. If rooted and grounded in Christ, we trust and delight in the Lord, and wait on him in the faith of his promises and obedience to his laws,

PSALM XXXVIII.

David moveth God to take compassion of his sad condition, confessing his sins to have been the cause of it.

A psalm of David, to bring to remembrance.

O LORD, rebuke me not in thy wrath; neither chasten me in thy hot displeasure.
2 For thine arrows stick fast in me, and thy hand presseth me sore.

3 There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin.

4 For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me.

5 My wounds stink, and are corrupt, because of my foolishness.

6 I am troubled; I am bowed down greatly; I go mourning all the day long.

7 For my loins are filled with a loathsome disease; and there is no soundness in my flesh.

8 I am feeble and sore broken: I have roared by reason of the disquietness of my heart.

9 LORD, all my desire is before thee; and my groaning is not hid from thee.

10 My heart panteth, my strength faileth me: as for the light of mine eyes, it also is gone from me.

11 My lovers and my friends stand aloof from my sore; and my kinsmen stand afar off.

12 They also that seek after my life lay snares for me: and they that seek my hurt

8 Heb. stroke.

6 Or, neighbours.

8 Ps. 64: 5; 119: 110; 140: 5; 147: 142; 33: 20; 62: 3, 4; Pr. 4: 16.

A.M. cir. 2983 or 2946.
B.C. cir. 1021 or 1028.

PSALM XXXVIII.

A Ps. 70. title.

11: 15, 27; 8: 54, 8. La. 3: 32, 33. Hab. 3: 2. He. 12: 5.

5: c Job 6: 4. Ps. 6: 2, 3; 39: 10, 11; 32: 4; 88: 3, 15; 16: 9; 5: 5.

8: 15: 1, 5, 6. Ps. 6: 2; 51: 8.

1 Heb. peace, or health.

2 Ezr. 9: 6. Ps. 40: 12; 69: 1, 2. La. 1: 14. Is. 1: 4.

Job 7: 20, 21. Mat. 11: 28.

3 Here it is seen in what sense Christ confesses sin and iniquities, and calls them his own; that were his as a burden laid upon him, for the Lord laid upon him the iniquities of us all. He hath borne our griefs, and carried our sorrows.

Is. 53: 4. He bare our sins in his own body on the tree. 1 Pe. 2: 24. See notes on Ps. 2: 22; 5: 6.

5 Ps. 73: 14. Is. 1: 5, 6. Mar. 7: 21, 22.

6 2 Sa. 24: 10. Job 30: 28. Ps. 59: 1, 2; 42: 7, 9; 10: 43, 2.

7 ver. 3, 5. Job 30: 18; 40: 4; 42: 6. Is. 64: 6. Lu. 16: 20.

8 Ps. 62: 4; 51: 8, 17. Is. 38: 13, 14.

9 Ps. 32: 22; 1: 77; 1: 92; 35: 8. Job 34: 30; 28: 15; 50: 11.

10 The psalmist manifestly speaks of bodily diseases, which he traces to his own sin and folly. Divine chastisement was thus the means of bringing him as a humble suppliant to the throne of grace.

Before he was afflicted he went astray; his afflictions were blessings, leading him to God and duty.

11 Jn. 1: 6. Ps. 6: 3, 6. Is. 26: 8, 9. La. 3: 56. Ro. 8: 26, 27.

12 Ps. 42: 17; 26: 77; 2: 40; 7: 59; 31: 43; 6: 7. La. 5: 16, 17.

13 Heb. is not with me.

14 Mat. 25: 56. Ps. 31: 17; 88: 18. Job 19: 13-19. La. 10: 31; 35: 49.

A.M. cir. 2983 or 2946.
B.C. cir. 1021 or 1028.

PSALM XXXIX.

A 2 Sa. 16: 10-12. Ps. 39: 2, 9. Is. 53: 7. 1 Pe. 2: 23.

7 This description of the sufferer's silence exactly corresponds with the prophetic description of Christ, and constitutes a remarkable feature of that righteousness by which he magnified the law, and made it honourable, Is. 42: 19-21.—C.

8 Ps. 16: 11; 31: 14; 25: 15; 119: 81; 123: 1-4; 139: 6, 7; 102: 17.

9 Or, thee do I wait for.

10 Or, answer.

11 Ps. 130: 1, 2; 131: 2; 143: 7; 15: 23-26.

12 ver. 6; Ps. 94: 18; 69: 1, 2; 77: 3; 43: 4; 102: 6-10.

1 Heb. for halting.

2 The humanity shrunk from the bitter cup, Mat. 26: 39, but the Spirit sustained him in drinking it.—C.

3 Ps. 32: 5. Pr. 28: 13. Jos. 7: 19. Je. 3: 13. Job 33: 27; 34: 31; 32: 2 Co. 7: 9-11.

4 See note on ver. 4.—C.

5 Je. 12: 1. Ps. 59: 31; 142: 6; 143: 1, 2.

6 Heb. being living and strong.

7 Ps. 32: 12; 109: 4, 5. Je. 20: 10. Jn. 10: 37; 15: 19. 1 Jn. 3: 12. 1 Pe. 3: 13, 16.

8 This is an assertion that none but Christ could truly make; every other must plead, "God be merciful to me a sinner."—C.

9 Ps. 22: 1, 11; 104: 23-26; 27: 9-12.

10 Ps. 22: 19; 40: 13, 17; 72: 17; 124: 1; 143: 7.

11 Heb. for my help.

12 Ps. 119: 145.

PSALM XXXIX.

A 1 Ch. 25: 1; 16: 41. Ps. 77: title.

6 Pr. 21: 23. Ja. 3: 2-8; 1: 19, 26. Ps. 141: 3. Am. 5: 13. Col. 4: 5.

13 But I, as a deaf man, heard not; and I was as a dumb man that openeth not his mouth.

14 Thus I was as a man that heareth not, and in whose mouth are no reproofs.

15 For in thee, O LORD, do I hope: thou wilt hear, O LORD my God.

16 For I said, Hear me, lest otherwise they should rejoice over me: when my foot slippeth, they magnify themselves against me.

17 For I am ready to halt, and my sorrow is continually before me.

18 For I will declare mine iniquity; I will be sorry for my sin.

19 But mine enemies are lively, and they are strong: and they that hate me wrongfully are multiplied.

20 They also that render evil for good are mine adversaries; because I follow the thing that good is.

21 Forsake me not, O LORD: O my God, be not far from me.

22 Make haste to help me, O LORD my salvation.

PSALM XXXIX.

1 David's care not to offend with his tongue. 4 His reflections upon the shortness and vanity of human life, which led him to hope in God. 8 He prayeth for pardon and comfort before his death.

To the chief musician, even to Jeduthun, A psalm of David.

I SAID, I will take heed to my ways, that I sin not with my tongue: I will keep my

extensive and glorious shall be our inheritance—pleasure, support, honour, safety, plenty, protection, peace, happy death, and everlasting salvation.

PSALM XXXVIII. Ver. 1. There is not on record such another memorial of affliction as we find presented in this psalm. The wrath and arrows of the Almighty—a body racked with disease and pain—an agonized spirit, the desertion of friends—the plottings and assaults of inveterate enemies—all concentrate upon one sufferer. And who is he that can sustain the assault? Surely this can be none but the 'Man of Sorrows,' whom 'it pleased the Lord to bruise,' C.

Ver. 12. Lay snares. This was fulfilled when the Pharisees and Herodians combined to entangle him in his speech, Mat. 22: 15-22; and when, as in Jn. 8: 6, they thought to ensnare him into a decision in favour of immortality, or into pronouncing a sentence of death, which they might construct into usurpation of the executive power. See also Lu. 6: 7. C.

REFLECTIONS.—How tremendous is even God's fatherly wrath! But how much more his awful judgment against the ungodly! Sin makes fearful work even in saints. But much more terrible is its effects in sinners! Yea, where real grace is, sin will be more painful and bitter than all the arrows, strokes, and wounds of trouble. And however painful the wounds and groans of the soul are, they are symptoms of life. It is hopeful when outward distempers make men to search out and bewail their sinful causes. But nothing is a more fatal sign than insensibility. No human strength can withstand God's afflicting hand. No sinews of brass, nor bones of iron, can resist the strokes of fierce disease. And often our worldly friends, who flutter around us in our prosperity, treacherously forsake us in our adversity. But what a comfort it is that we have a compassionate God to trust to, who knows and can cure our maladies! How many, how malicious and active, are the enemies of Christ and his saints! Their enmity at God himself and his image is the cause of their quarrel. So fixed is their hatred at godliness, that they abhor it though benefited by it. It is hard, but wise, to imitate Jesus Christ in calm composure under severe provocation;—in silently suffering and in overlooking manifold unkindness done to us. But to take notice of malicious and clamorous enemies is ordinarily to make evil worse. Hope in God will sufficiently support us against every oppres-

sion and injury. They who contentedly leave their cause with him shall never be disappointed nor want an advocate to plead for them; and the more sense we have of our offences against him, the greater will be our penitential grief and our patience under the provocation of men. Our blessed relation to him as our Friend, Saviour, and God, improved by the prayer of faith, will quickly bring him to our relief.

PSALM XXXIX. Ver. 1. I will take heed to my ways, that I sin not with my tongue. He who could, without vain self-confidence, make and keep this resolution, must be more than man. Man might pray to be so upheld, Christ alone could so resolve. C.

Ver. 4. This is a lesson the worldly mind is most unwilling to learn, partly through fear of death, and partly through fear of losing life's vain enjoyments. Our Lord learned it in answer to prayer, leaving us here also 'an example that we should follow his steps.' C.

Ver. 12. Jesus wept at the tomb of Lazarus; over impenitent Jerusalem; and in the days of his flesh 'made supplication with strong crying and tears' of these, because they must often have been by night and in secret, the Spirit, that searcheth the deep things both of God and man, here and elsewhere in the Psalms, makes discovery and gives the record. C.

REFLECTIONS.—Great watchfulness and circumspection are necessary to our walking aright in this wicked and ensnaring world. For careless hearts will make crooked ways; and next to the heart nothing is harder to guide than the tongue: but the stronger the temptation is, the stronger ought to be our resolution against it. We are very apt to run from one extreme to another. If we restrain our lips from evil, we are ready to neglect that speech which is with grace seasoned with salt. And when our mind, long in silence, ruminates upon sorrows and the instrumental causes of them, it galls its sores and aggravates its discontent. But there is great need to consider what death is, and how near it is; and that it is continually working in us: for vain and transient are men, with all their joys and honours, their griefs and fears, their toils and cares. And the more we see death and vanity stamped upon all things here, the more we ought to be weaned from them in our affections, and the more solicitous should we be in securing the ever-living, the substantial, and eternal Good. The more our lying refuges are swept

away, the more reason we have to trust in and call on God, who never disappoints any. With holy resignation to his strokes, we must earnestly beg the forgiveness of the cause and the removal of the rod. We cannot impeach the equity of his judgments, nor withstand their force. But if they set us a weeping and praying, and render us weaned from this world, God, our friend and companion, will quickly give us relief. And by his grace he will ripen us for heaven before he give the mortal stroke.

PSALM XL. Ver. 1. I waited patiently for the Lord. It is here to be remarked, as in several other psalms, that the speaker is one; and that the Holy Spirit, speaking by Paul, He. 10: 5-9, declares this one to be Christ. But when Christ is found to be the speaker in one part, he must, if there be any confidence in the grammar of any language, be the speaker in the whole psalm. C.

Ver. 6. Mine ears hast thou opened. From Ex. 21: 6 it will appear that this expression signifies 'thou hast made me a servant for ever,' an expression perfectly equivalent to that wondrous mystery revealed 1 Co. 15: 28. Paul, He. 10: 5, quotes from the Septuagint translation, which gives an expository not a literal translation. C.

Ver. 12. Mine iniquities, &c. Instead of labouring to evade the inevitable conclusion that these words were, in the Spirit, spoken by Christ—an attempt made by supposing the psalm should end at ver. 10, or by inserting afflictions instead of iniquities—the peace of the believer rests in the very fact that Christ, by sacrifice, and in virtue of his union of headship, made the believers' sins his own, and felt them, and confessed them, and died for them. See notes on Ps. 32: 5; 25: 2. C.

Ver. 15. See notes on Ps. 5: 10; 35: 8. Several high authorities endeavour to elude the apparent objection that lies against such prayers by translating them prophetically and not as imprecatory. The Greek translation, however, employed by the Spirit of truth, Ac. 1: 20, sets the point at rest in favour of the authorized version. C.

REFLECTIONS.—Alas! what fearful and lasting troubles of body and mind Jesus and his people have allotted them on earth! What patience is necessary under them! But God is their deliverer. And greatly exalting, establishing, joyous, and encouraging is their deliverance at last. Happy are those who, renouncing all other confidences, trust in God alone. Great is the number, the marvellous grace of his thoughts and acts towards Jesus Christ and his children in the work of redemption. But how insignificant were Jewish sacrifices in respect of holy obedience: and infinitely more

mouth with a bridle,¹ while the wicked is before me.²

2 I^a was dumb with silence;³ I held my peace, even from good; and my sorrow was stirred.⁴

3 My^a heart was hot within me; while I was musing⁵ the fire burned: then spake I with my tongue.

4 LORD,^a make me to know mine end, and the measure of my days, what it is; that I may know how frail I am.⁶

5 Behold,^a thou hast made my days as an hand-breadth, and mine age is as nothing before thee: verily every man at his best state⁷ is altogether vanity. Selah.⁸

6 Surely every man walketh in a vain show:⁹ surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them.

7 And now, LORD, what wait I for? my hope is in thee.

8 Deliver^a me from all my transgressions:¹ make^a me not the reproach of the foolish.

9 I^a was dumb, I opened not my mouth; because thou didst it.

10 Remove^a thy stroke away from me: I am consumed by the blow² of thine hand.

11 When^a thou with rebukes dost correct man for iniquity,³ thou makest his beauty to consume^a away⁴ like a moth: surely every man is vanity. Selah.

12 Hear^a my prayer, O LORD, and give ear unto my cry; hold not thy peace at my tears: for^a I am a stranger with thee, and a sojourner, as all my fathers were.

13 O spare me, that I may recover strength, before I go hence, and be no more.

PSALM XL.

1 The benefit of confidence in God. 6 Obedience is the best sacrifice. 11 He prayeth for salvation to himself, and confusion to his enemies.

To the chief musician, A psalm of David.

I WAITED^a patiently¹ for the LORD; and he^b inclined unto me, and heard my cry.

2 He brought me up also out of an horrible pit,² out of the miry clay, and^a set my feet upon a rock, and established my goings.

3 And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the LORD.

A.M. cir. 2983 or 2946.
B.C. cir. 1021 or 1058.

A.M. cir. 2984.
B.C. cir. 1020.

A.M. cir. 2984.
B.C. cir. 1020.

A.M. cir. 2984.
B.C. cir. 1020.

A.M. cir. 2984.
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A.M. cir. 2984.
B.C. cir. 1020.

so in comparison of Jesus the Son of God, and his complete holiness of nature, obedience of life, and remedial sufferings! With great cheerfulness he sought for us the blessed rewards of peace. And with a steady purpose of love he fulfilled his work, in executing every saving office for our good. Dreadful was the load of our iniquities laid upon him. But he finished transgression, and made an end of sin, and publishes to men the declarations and offers of gospel-grace. Let us then embrace every promise as ratified by his blood: and in the faith of his suffering death for us, that we might be made the righteousness of God in him, let us cheerfully and gratefully devote ourselves, by the most solemn ties, to his service. In his name let us fight the good fight of faith and finish our course. Behold how the prayers of saints, but chiefly the intercession of Jesus Christ, issued in the downfall of evil

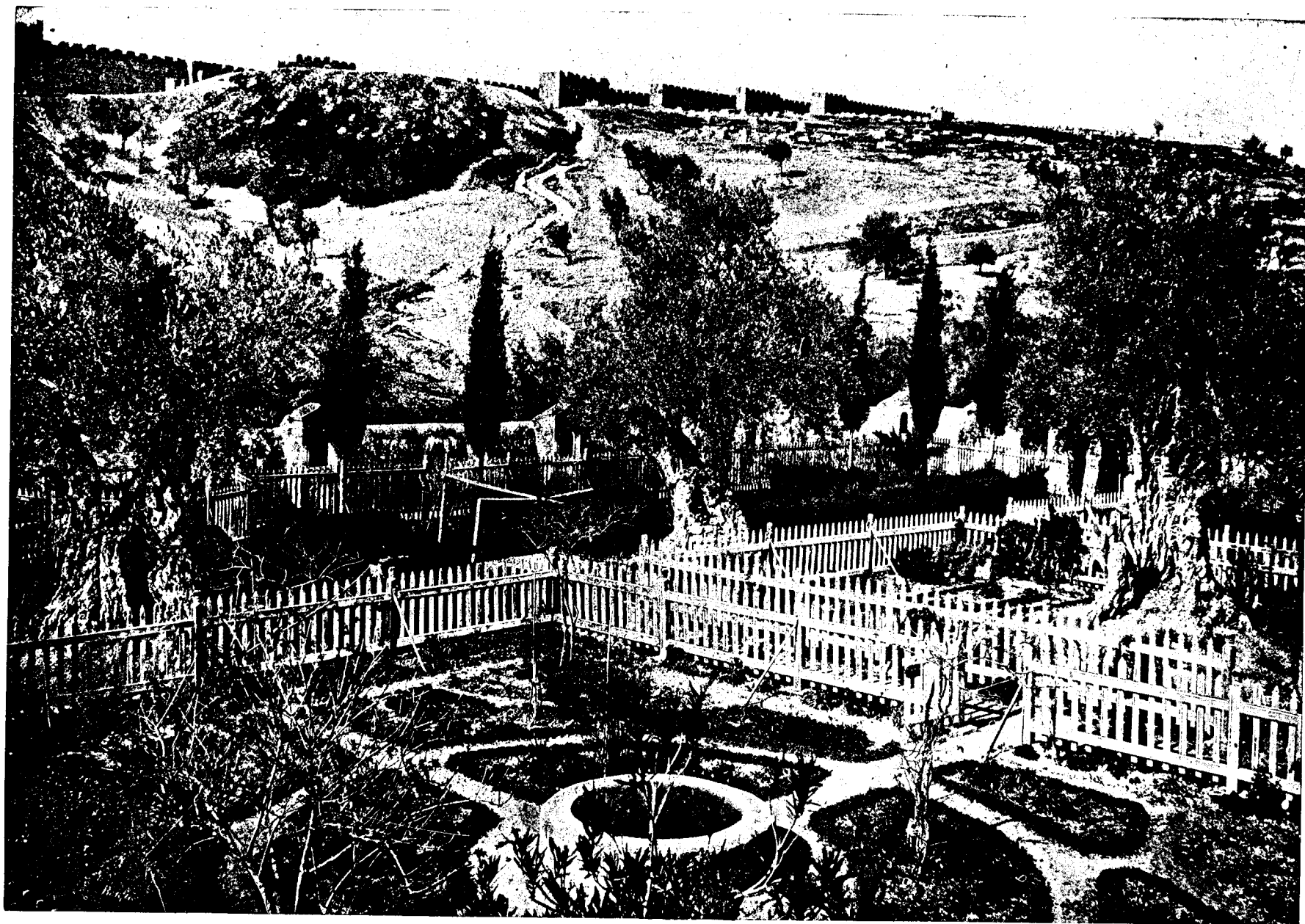
and the prosperity and deliverance of believers. It is infinitely dangerous to mock gracious mercy. But no griefs, no poverty, can render them miserable who have the boldest access. Their God, and all that he hath or doth, is the ground of their joy. His inexhaustible fullness, adapted to their wants, the prayers of faith can unlock. The promises are sure; and the moment of fulfilment hastens forward.

PSALM XLI. Ver. 1. 'This psalm, like Ps. xxxviii., which it so much resembles, is one that will be always eminently useful to those who are visited with sickness, and who, at the same time, are deprived of the sympathy in their sufferings which the afflicted so much need and desire, and who, instead of sympathy, are subjected to detraction and calumny—their enemies taking advantage of their condition to circulate unfavourable reports in regard to them, and their heretofore professed friends withdrawing from them and uniting with their calumniators and detractors.'

From man's cruelty the psalmist teaches us to turn to divine mercy. As a friend and helper God never fails. P.

Ver. 4. Our Lord (Jn. 13. 18, compare with ver. 9) declares this scripture fulfilled by the treachery of Judas; our Lord is therefore the speaker. To set aside this evidence, he is said to have quoted by accommodation, a principle totally unsupported by divine authority, a principle which, if once adopted, puts an end to interpretation; for no man could determine where accommodation ends and reality begins. C.

REFLECTIONS.—Whilst here also we behold Jesus Christ through poverty, affliction, malicious and treacherous enemies, entering into his glory, to the endless honour of his Father, and the joy of his heart, let us observe, that kindness to God's poor and afflicted is as much our interest as our duty, and God's blessing is the only comfort of every estate. It can give rest in trouble, and make even grief to smile. And pleasant under trouble are penitent confessions and fervent requests founded on the promise and mercy of God. Sin



GENERAL VIEW OF THE GARDEN OF GETHSEMANE—WHERE CHRIST PRAYED THE LAST PRAYER. [Psalms, xl:7, 8.]—"Then said I, Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O, my God; yea, the law is within my heart." Alphonse de Lamartine, member of the French Academy, after losing in Palestine his only daughter, Julia, wrote in the Garden of Gethsemane one of the saddest poems, part of which we quote:
 "At the dry, dusty base of Olive's Mount
 Under the shade of Zion's ruined walls,
 Lies a dark valley whence the sun's clear light

Is quite shut out. There Cedron slowly rolls
 His scanty waves between his arid banks;
 There in the hillside lies Jehoshaphat entombed.
 Instead of grass the barren soil bears only ruins,
 And the ancient trees cleave with their straggling roots the
 stony tombs.
 There between two high rocks is dimly seen
 The lonely grot to which the Man of Grief
 Went to experience death before it came."

PSALM XLI.

1 The recompense of the charitable man. 4 David prayeth for mercy, complaining of the treachery of his enemies and apostate friends: 11 He acknowledgeth God's favour, and blesseth him.

To the chief musician, A psalm of David.

BLESSED is he that considereth the 'poor: the LORD will deliver him in time of trouble.⁴

2 The LORD will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies.

3 The LORD will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness.

4 I said, LORD, be merciful unto me: heal my soul; for I have sinned against thee.

5 Mine enemies speak evil of me, When shall he die, and his name perish?

6 And if he come to see me, he speaketh vanity: his heart gathereth iniquity to itself; when he goeth abroad, he telleth it.

7 All that hate me whisper together against me: against me do they devise my hurt.⁷

8 An evil disease, say they, cleaveth fast unto him: and now that he lieth, he shall rise up no more.

9 Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.

10 But thou, O LORD, be merciful unto me, and raise me up, that I may requite them.

11 By this I know that thou favourest me, because mine enemy doth not triumph over me.

12 And as for me, thou upholdest me in mine integrity, and settest me before thy face for ever.

13 Blessed be the LORD God of Israel from everlasting, and to everlasting. Amen, and Amen.

PSALM XLII.

1 David's zeal to serve God in the temple. 5 He encourageth his dejected soul to trust in God.

To the chief musician, Maschil, for the sons of Korah.

AS the hart panteth after the water-brooks, so panteth my soul after thee, O God.³

2 My soul thirsteth for God, for the living God: when shall I come and appear before God?

3 My tears have been my meat day and

fills men's hearts and tongues with enmity against Christ and his people: yet vile are their efforts and as vain their hopes. But happy trials are those which excite our prayers, animate our faith, increase our dependence on God, and tune our hearts to his praise; and which make JEHOVAH'S love to our souls more evident and precious.

PSALM XLII. Ver. 6. The general idea is—'Wherever, to whatever region I am led or driven in this providence, I will remember and praise thee.' The psalmist was probably in exile when the psalm was penned. If David wrote it, as is probable, then the general scope would seem to indicate that he had sought a refuge from his enemies somewhere in the northern valley of the Jordan. We know he fled thither on the rebellion of Absalom, and this psalm may refer to that period. P.—Jordan. The word signifies 'the river of judgment.' There John baptized, Mat. 3: 6; there was our Lord himself baptized, ver. 13; and there did the Spirit descend upon him visibly, ver. 16; and there

A.M. cir. 2983.
B.C. cir. 1021.

PSALM XLII.

B.C. cir. 1021.

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A.M. cir. 2983.
B.C. cir. 1021.

PSALM XLIII.

B.C. cir. 1021.

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night, while they continually say unto me, Where is thy God?

4 When I remember these things, I pour out my soul in me: for I had gone with the multitude; I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holy-day.

5 Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God; for I shall yet praise him for the help of his countenance.

6 O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar.

7 Deep calleth unto deep at the noise of thy water-spouts: all thy waves and thy billows are gone over me.

8 Yet the LORD will command his loving-kindness in the day-time, and in the night his song shall be with me, and my prayer unto the God of my life.

9 I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy?

10 As with a sword in my bones, mine enemies reproach me; while they say daily unto me, Where is thy God?

11 Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God; for I shall yet praise him, who is the health of my countenance, and my God.

PSALM XLIII.

1 The psalmist, praying to be restored to the temple, promiseth to serve God joyfully. 5 He encourageth his soul to trust in God.

JUDGE me, O God, and plead my cause against an ungodly nation: O deliver me from the deceitful and unjust man.

2 For thou art the God of my strength: why dost thou cast me off? why go I mourning because of the oppression of the enemy?

3 O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles.

4 Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praise thee, O God, my God.

5 Why art thou cast down, O my soul? and

did the Father from heaven acknowledge him for his beloved, that is, the true David his son, ver. 17. C.

REFLECTIONS.—Nothing but God himself can satisfy believing souls. If the sense of his love be withdrawn, every enjoyment is tasteless. No cisterns of earthly comforts can quench their thirst, their earnest desire for the LIVING FOUNTAIN. Constrained absence from the public means of fellowship with God is a heavy and tormenting burden to a faithful soul, and quickens his longings after them. No wonder then that he groans earnestly to be clothed upon with his house which is from heaven. O what terrible afflictions and sorrows are in the lot of God's favourite saints! When outward distress lies heavy, inward temptations are often violent. And the joys which we have tasted in God make the withdrawal of his presence and comforts the more grievous. But we often cause our

own dejections under trouble, by poring on our corruptions or distress, and forgetting the promises, grace, and faithfulness of our Redeemer. We had need therefore to call our souls to account for their conduct. And if we cannot get relief by pleading with our burdened spirits, we should commit our case to our gracious God. And the more furious and manifold the storms of trouble are, the more earnest ought to be our believing applications to and dependence on God. Let providence cast us where it will, our God and our prayers should still attend us. Our faith may be enfeebled and sore shaken, but should never fail. Remembrance of what God is to us, and hath done for us, should suppress our unbelieving fears. If by faith we accept salvation, neither earth nor hell can hinder us from the benefit of it. In our darkest nights of trouble, desertion, and temptation, we have always

why art thou disquieted within me? hope in God; for I shall yet praise him, *who is the health of my countenance, and my God.*

PSALM XLIV.

1 The church, calling to mind former favours, 9 complaineth of present evils. 17 Professing her integrity, 23 she fervently prayeth for succour.

To the chief musician for the sons of Korah, Maschil.

WE have^a heard with our ears, O God, our fathers have told us, *what work thou didst in their days, in the times of old:*

2 How^b thou didst drive out the heathen with thy hand, and plantedst them; how thou didst afflict the people, and cast them out.

3 For^c they got not the land in possession by their own sword, neither did their own arm save them; but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them.

4 Thou^d art my King, O God: command deliverances for Jacob.

5 Through^e thee will we push down our enemies: through thy name will we tread them under that rise up against us.¹

6 For^f I will not trust in my bow, neither shall my sword save me.

7 But^h thou hast saved us from our enemies, and hast put them to shame that hated us.

8 Inⁱ God we boast all the day long, and praise thy name for ever. Selah.²

9 But^j thou hast cast off, and put us to shame; and goest not forth with our armies.

10 Thou^k makest us to turn back from the enemy; and they which hate us spoil for themselves.

11 Thou^l hast given us like sheep appointed for meat;³ and hast scattered us among the heathen.⁴

*12 Thou^m sellest thy people for nought,⁵ and dost not increase *thy wealth* by their price.*

13 Thouⁿ makest us a reproach to our neigh-

A.M. cir. 2068 or 2043. B.C. cir. 1036 or 1055. PSALM XLIV. a Ex. 12. 26, 27; 13. 8, 14, 15. Ps. 78. 3, 6. De. 6. 7, 15. 38, 19. Joel 1. 3. b Ex. 15. 17. Ps. 78. 55; 80. 8-11; 105. 44; 135. 10. 12. Jos. vi. xxi. Je. 2. 21. Ne. 9. 22-25. c De. 8. 17; 9. 3-6; 7. 7. 8. 37, 38. Jos. 24. 12. Ho. 1. 7. Zec. 4. 6. Ex. 23. 27-31; 34. 11. d Ps. 74. 12; 10. 16; 29. 10; 89. 18; 149. 2. e Ps. 18. 32-45; 118. 5-14; 144. 1-2. Ro. 8. 31; 16. 20. Phil. 4. 13. Is. 41. 14. 16. De. 33. 17, 27. Mal. 4. 3. f Observe what faith is here manifested. No calamities or sufferings, national or personal, can shake the psalmist's trust in God's love and mercy. If evils are prolonged, the fault is man's. If deliverance is delayed, it is because of sin. God's cause and true people must and will eventually triumph.—P. g Ps. 33. 16; 20. 7. Ho. 14. 31-7. h Ju. iii. xli. xv. xvi. Jos. vi. xlii. 1 Sa. vii. xiv. xvii. 2 Sa. iii. v. viii. x. Ps. 132. 18. i Ps. 3. 3; 20. 7; 34. 2; 71. 5; 115. 1-11. Co. 1. 31. Je. 9. 23. j See note on Ps. 3. k Ps. 60. 1, 10; 74. 1; 89. 38-45. La. 3. 31, 32. Le. 26. 15-17. Is. 59. 2. l De. 28. 25, 64. 1 Sa. xxiii. xli. x. xvii. xxiv. xxv. m Ro. 8. 36. Zec. 11. 4. n Heb. as sheep of meat. o This would seem to indicate that the psalm must have been written at a comparatively late period. Such a statement could scarcely have been made previous to the captivity of a portion of the tribes by Pul and Tiglathpileser (B.C. 760). Consequently the psalm could not have been written by David.—P. p De. 32. 30. Ju. 2. 14; 3. 8, 4, 2. Je. 15. 13. Is. 52. 3. q Heb. without riches. r Ps. 79. 4. De. 28. 37. s Of course national defection must be meant. The sense seems to be that the writer was not aware of anything so exceptionally wicked and rebellious in the conduct of the nation, as to call down the dire calamities that then afflicted them.—P. t Ps. 24. 9. Ps. 22. 7; 105. 5. u Jos. 7. 9-9. Ki. 19. 2-4. 14-20. Je. 3. 25; 51. 51. v Job 16. 4. Ps. 8. 2; 74. 18. w Da. 9. 13. x Ju. 2. 11-20. Ps. 78. 37; 56. 57. y See note * in first column. z Job 23. 11, 12. Ps. 119. 157. 2 Ti. 1. 12. Nu. 14. 24. Ki. 15. 5. 7 Or, *princes*. 8 Ps. 60. 1-3. 1 Sa. xxxi. 9 Is. 34. 13; 35. 7. 10 Ps. 23. 4. Job 3. 5. ver. 25. 11 The general sense of the passage is, that the people had been conquered by their enemies, their cities had been destroyed, their country made desolate, so that wild beasts found in it a fitting abode. The word rendered 'dragons' signifies 'serpents' or 'monsters' would thus denote a place where wild beasts had their lairs.—P. 12 Job xxxi. Ps. 7. 3-5. 13 Ju. 2. 11-13. Je. 2. 13, 32. Job 31. 26-28, with Ex. 9. 20. 1 Ki. 18. 22. Jo. 1. 13. Ps. 68. 31. 12. Ps. 117. 10. He. 4. 13. Re. 2. 23. 14 Ro. 8. 36. Phil. 2. 17, 30. Ac. 21. 13; 20. 24. 1 Co. 15. 34; 4. 13. 2 Co. 4. 10-12. 15 For thy sake, i.e. because we are thy people, we are worshippers of the true God, therefore the heathen persecute us. The psalmist pleads that national religion, and not national infidelity, is the cause of all their present calamities.—P. 16 Ps. 7. 6; 35. 23; 59. 4. 57; 65. 15-51. 9. ver. 2. e Ps. 10. 1; 13. 4; 74. 1. Is. 49. 14. f Ps. 119. 25; 66. 11, 12; 22. 16. Is. 51. 23. Eze. 37. 11. g Ps. 7. 6, 7; 78. 65; 66. 10, 17. h Heb. a help for us. PSALM XLV. B.C. cir. 1055 or 1036. a Ps. 60; 69; 80. titles. 1 Or, of instruction. b 2 Co. 10. 1; 1 Ju. 4. 19. c Lev. 11. 17. d Heb. *boileth up*. e Inditing. f Overflowing with a glorious theme.—C. g Ps. 49. 2. d Ps. 2. 6; 24. 7-10.

bours, a scorn and a derision to them that are round about us.

14 Thou^o makest us a by-word among the heathen, a shaking of the head among the people.

15 My^p confusion is continually before me, and the shame of my face hath covered me,

16 For the voice of him that reproacheth and blasphemeth; ^qby reason of the enemy and avenger.

17 All^r this is come upon us; yet have we not ^sforgotten thee, neither have we dealt falsely in thy covenant.⁶

18 Our^t heart is not turned back, neither have our steps⁷ declined from thy way,

19 Though^u thou hast sore broken us in ^vthe place of dragons, and covered us with ^wthe shadow of death.⁸

20 If^x we have ^yforgotten the name of our God, or stretched out our hands to a strange god;

21 Shall^z not God search this out? for he knoweth the secrets of the heart.

22 Yea,^a for thy sake⁹ are we killed all the day long; we are counted as sheep for the slaughter.

23 Awake,^d why sleepest thou, O LORD? arise, cast us not off for ever.

24 Wherefore^e hidest thou thy face, and forgettest our affliction and our oppression?

25 For^f our soul is bowed down to the dust; our belly cleaveth unto the earth.

26 Arise^h for our help,¹ and redeem us, for thy mercies' sake.

PSALM XLV.

1 The majesty and grace of Christ's kingdom. 10 The duty of the church, and the benefits thereof.

To the chief musician upon ^aShoshannim, for the sons of Korah, Maschil.¹ A song of loves.

MY heart is ²inditing³ a 'good matter: I speak of the things which I have made touching the King; my tongue is the pen of a ready writer.

much mercy to thank God for. Whatever repeated encouragement our feeble minds may need, if God be our God, our life, and the health of our countenance, neither earth, nor death, nor hell is able to hurt us.

PSALM XLIII. Ver. 1. The meaning is, not that the writer desired the Lord to try and judge him as a culprit; but rather to interfere in his behalf—to save him from the unjust accusations of the wicked. The psalmist was conscious that he was guiltless in regard to the charges brought against him, and therefore he made his appeal from unjust men to a just and righteous God. He does not represent himself as absolutely pure, or perfectly holy before God; but simply as innocent of the crimes laid against him by men. P.

Ver. 2. *Why dost thou cast me off?* This expostulation was exemplified in the crucifixion, Mat. 27. 46, when our Lord cried with a loud voice, as if it were a special thing that all should hear, 'My God, my God, why hast thou forsaken me?' C.

REFLECTIONS.—When men wrong us and God derests us, our only refuge is still in God himself. He may frown, but he cannot cease to love his people, however hard they find it to believe so amidst deep convictions and raging lusts. It may be for a time difficult to reconcile God's providences with his promises; but with a little patience the mystery will be unveiled. Such as love Christ's appearance shall have their cause judged far sooner than their enemies wish, and far better than themselves conceive. Next to God himself, the saints love nothing more dearly than the ordinances of his grace. But none can approach ordinances aright unless they exercise faith in their hearts; and it is for his sake the saints delight to be there.

Men never attend ordinances aright but when they have fellowship with Christ as their altar, their atonement, their food, their God, their joy. Intimate fellowship with God cannot but tune our hearts and tongues to his praise. And the more we deal with God by faith, we shall see the more sin and evil in inward despondency.

PSALM XLIV. Ver. 1. The grammar here presents a plurality of speakers, and their statements and complaints indicate a faithful but a persecuted church, ver. 11, 17-22. Occasionally (ver. 4, 6, 15) a single speaker interposes, who, it appears from ver. 15, can be no other than Christ; for no man who knows the versatility of frail human nature can imagine any but Christ truly to utter that verse. C.

Ver. 3. Infidels have frequently objected against JEHOVAH for expelling the nations of Canaan. There are two answers—1. God has a sovereign right over his own world. 2. The Canaanites were righteously expelled on account of their wickedness, Le. 19. 23, 24. C.

Ver. 9. The true followers of Jesus are all soldiers of the cross, and must follow the Lamb, and like him be often put to shame, and like him despise it for the joy set before them, 1 Ti. 6. 12; 2 Ti. 2. 3, 4; 4. 7; He. 12. 2. C.

Ver. 12. This has often in times of persecution been literally fulfilled, when the mere sentence of the judge, deciding that the accused, under some opprobrious name, was a true Christian, was sufficient to deliver him over as a slave to the galleys, or transport him to distant penal colonies. C.

Ver. 15. This is true only of the Son of God, and there is an awful sense in which it is ever true, seeing there are those in the professing church who ever 'crucify to themselves the Son of God afresh, and put him to an open shame.' He. 6. 6. C.

Ver. 19. *The place of dragons.* The persecution of the church the Spirit of God attributes to the malice of Satan under the emblem of a dragon, Re. 12. 3-9; and the scenes of persecution may

well be termed the 'place of dragons,' where his servants rule, Ep. 6. 12. C.

REFLECTIONS.—Memorials of past mercies ought to be carefully recorded and transmitted from age to age, as an encouragement in time of need as well as a ground of thankfulness. It is never outward force, but Jesus Christ's Word and Spirit, that build up the church and triumph over the powers of darkness. If we want help in trouble, we must renounce all our confidences, and take God alone to be our kind deliverer and boast; so shall our troubles and griefs be quickly turned into everlasting praise.—It is common, but sinful, for them whom God casts down to think themselves utterly cast off, and to shrink under reproach and suffering, as if they were not our appointed cross. For it is not now but hereafter that God will make us to know and admire the mystery of his providence. It is especially distressing to the faithful when they falsely apprehend that God gets no glory by the afflictions of his people; nay, instead thereof, is dishonoured and reproached.—All God's people, though not called to be proper martyrs, have their particular sufferings allotted to them for his sake. But it is dangerous to comply with sins in order to shun troubles. Highly provoking to God are treachery, apostasy, and idolatry; and fearfully he will search out and punish them. But great is the mercy that nothing can break his promise of grace with the faithful; and that not sins of mere infirmity, but indulged provocations, are held as a violation of their round of duties. And if he appear

2 Thou art fairer^a than the children of men; grace^b is poured into thy lips:^c therefore God hath blessed thee for ever.

3 Gird thy sword^d upon thy thigh, O most Mighty, with thy glory and thy majesty.

4 And in thy majesty ride prosperously,^e because of truth, and meekness, and righteousness; and thy right hand shall teach thee terrible things.

5 Thine^f arrows are sharp in the heart of the King's enemies; whereby the people fall under thee.

6 Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre.

7 Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed^g thee with the oil of gladness above thy fellows.^h

8 All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad.ⁱ

9 Kings' daughters were among thy honourable women: upon thy right hand did stand the queen in gold of Ophir.^j

10 Harken, O daughter,^k and consider, and incline thine ear; forget also thine own people, and thy father's house:

11 So shall the King greatly desire thy beauty: for he is thy Lord; and worship thou him.

12 And the daughter of Tyre shall be there with a gift; even the rich among the people shall entreat thy favour.

^a Ge. 2:24. De. 33:9. 13. Mat. 10:37. 5. 29. 30. Lu. 14:26. Tit. 2:11, 12. Ca. 1:8, 15. 2:14. 1:14. 4:13. 7:19. ^b Is. 54:5. ver. 6. Ps. 122:12. Jn. 5:22, 23. 20:28. Phi. 2:10, 11. Tit. 2:13. Ps. 95:6. ^c Ps. 72:10. 87:4. 13:2. 18. Mar. 3:8. 7:24. 37. Ac. 21:3-6. ^d Ps. 22:29. 72:10. 15:68. 29:15. 49:7, 23. 60:2. 110:11. 152:15. Phi. 3:8.

asleep amidst our troubles, it is to humble us under his mighty hand, to awaken our importunate prayers, and that he may the more magnify his mercy and power in our deliverance.

PSALM XLV. Ver. 1. It was the general opinion of the ancient Jewish rabbins and commentators that this beautiful psalm had direct if not exclusive reference to the Messiah. Its general scope, and some of its more remarkable expressions, prove this. There are passages in it such as cannot, by any fair canon of interpretation, be applied to any man, however pure in character or exalted in rank. Besides Paul, in the epistle to the Hebrews, distinctly applies it to our Lord, ch. i. 8. 9. When thus interpreted it is clear, consistent, and noble. ^P—The King. This King is Messiah, 'God manifest in the flesh,' exalted to glory; and the words given by the Spirit to the prophet are the words of the Father to his beloved Son. See He. i. 1, 5, 6, 8-13. C.

Ver. 9. The queen, not the church universal as 'the bride, the Lamb's wife,' for then could that queen have no 'companions,' Re. 21:9. Is not this queen rather the primitive Christian church, gathered to the Son of God, Ja. 1:18; Re. 14:4, and of which all subsequent ages produce but descendants or companions? C.

Ver. 12. Tyre is particularized as the emblem of all mercantile nations.—Note. In the merciful and overruling providence of God the mercantile has been made the great agent of the missionary enterprise; and the desire of acquiring the wealth of this world has led to the diffusion of the unsearchable riches of Christ. C.

Ver. 16. These words apply not to the bride but to the Bridegroom—the Messiah. The first clause signifies that great though his glory might be as the descendant (after the flesh) of a long line of kings, it would be far surpassed by the glory of his posterity—his spiritual seed. Their name would be more illustrious, their acts would be more noble, and their dominion would be wider and more enduring. How true is this of King Jesus! ^P—Fathers. Instead of prophets and apostles, whom I will successively remove from thy head (see 2 Ki. 2:3; Ro. 9:5; 1 Co. 4:15; Re. 21:14), shall be thine own spiritual children, converted to God by means of thy faithful testimony. C.

REFLECTIONS.—Discoveries of Jesus' glory powerfully animate our hearts and tune our tongues to commend him. How glorious is his person as God-man! Rich in grace are the qualities of his heart and words of his mouth. In him it pleased the Father

A.M. cir. 2949 or 2968. B.C. cir. 1055 or 1036.

^a Ca. 5:9-16. Jn. 1:14. 3:34. He. 7:26.

^b Fairer in all spiritual beauties as meekness, wisdom, grace, and holiness; 'love is poured into (rather through) thy lips.'—C.

^c Is. 50:4. Lu. 4:22. Jn. 7:36, 46.

^d Kindness and love are embodied in every sentence which flows from thy lips. ^P

^e Ps. 21:6; 72:17-19. Ac. 1:26. Ep. 1:3.

^f Ep. 1:17. He. 4:12. Re. 1:16; 19:15, 21.

^g The Word of God (Jn. 6:7) asserting his title to all dominion. Re. 19:16.—C.

^h Is. 9:6. Ps. 24:7-10. ⁱ Is. 63:1-4. Re. 6:2. 1 Th. 5:13. 2 Th. 3:1. Zec. 9:9. Mat. 11:29; 12:10, 20.

^j Heb. prosper thou, ^P Ps. 65:5. Is. 63:3, 5, 9. 10-12. Re. 11:17.

^k Ps. 38:21. 20:27-31; 21:8. 124:26-31; 110:1. 7. Pr. 1:22-33. Ac. 2:37. Lu. 10:27, 42-44.

^l He. 1:8. Ps. 93:1, 2; 72:14. Ex. 33:9. 12:12. Je. 23:5, 6. Re. 3:21.

^m He. 7:26. Mat. 3:15, 17. Lu. 24:46. 19:27. 41:42. Da. 9:24. Mar. 3:5.

ⁿ Ps. 89:26. Jn. 20:17. Ep. 1:3.

^o Is. 61:1. 1 Ki. 1:39. 40. He. 1:9. Phi. 2:8-11. Ac. 2:28.

^p Thy companions, thy types, in thine offices of prophet, priest, and king.—C.

^q Ca. 1:3. Is. 61:1. Jn. 3:34; 16:7-11.

^r Ver. 15. Jn. 14:2. Ac. 3:21. Ep. 4:8, 10.

^s He. 12:2. Is. 53:11. 12:13. 37:37. Ps. 10:11.

^t All thy garments out of the ivory wardrobes, perfumed with myrrh, aloes, and cassia, delight thee with their fragrance.—Green.

^u Ver. 13. Ps. 22:29; 72:15. 49:7, 23; 60:10, 11. Re. 21:24; 5:6, 10. Ca. 6:8; 7:1. 1 Pe. 2:9. 1 Ki. 2:19.

^v Re. 21:2, 9; 19:7, 8.

^w Ophir signifies ashes. Ashes are emblem of humiliation and penitence. Job 42:6. Ja. 3:6. 1 Pe. 5:5.—C.

^x Is. 55:1-7. De. 32:29. Re. 22:17. Ro. 10:17.

^y Daughter, so call-

A.M. cir. 2949 or 2968. B.C. cir. 1055 or 1036.

ed, because God, as Father of the regenerate church, is the speaker, 2 Co. 6:18.—C.

¹ ver. 10. Ca. 7:1. 2 Co. 6:18. Is. 53:11. 1 Pe. 1:3, 23; 2:9.

² 1 Co. 1:30. 2 Co. 5:2. Ga. 6:15. 1 Pe. 3:34. Ro. 2:29.

³ Is. 61:10. Re. 19:7. 8. 2 Co. 5:2. Tit. 2:12. Phi. 2:15. Mat. 5:16. Ps. 50:22.

⁴ She is all glorious—daughter of a king! Her inner garment is studded with gold, her upper garment is embroidered with the needle.—Horsley.

⁵ Ca. 1:4. Jn. 6:37; 12:26; 14:3. Re. 11:3.

⁶ Ca. 1:3. 2 Co. 11:2. Re. 14:1-4. ver. 9. He. 6:12.

⁷ Ro. 5:2. 1 Pe. 1:8. Is. 35:10; 11:1. Jude 24.

⁸ Ps. 22:30. Is. 54:1-5; 43:5, 6. Ro. 11:12, 15. 1 Pe. 2:9. Re. 1:6; 5:10; 20:6.

⁹ Ps. 72:17-19; 145:1-8. Mal. 1:11.

¹⁰ A closing address, not to the queen, but to Messiah, as the nature of the promise makes manifest.—C.

PSALM XLVI.

A.M. cir. 1048 or 1038. B.C. cir. 1055 or 1036.

¹ Or, ^a Ps. xlvii. lvi.

² Ch. 15:20.

³ ver. 5, 7, 11. Ps. 3:3; 18:1-19; 116:145; 18:10. 4. 7. Ge. 19:25-28; 22:14.

⁴ Ps. 23:4. Is. 41:10. 44:3. 1:2, 5. 1 Pe. 3:14. Phil. 2:8.

⁵ Heb. the heart of the cedar.

⁶ Ps. 93:4; 18:4. Je. 5:22. Mat. 7:25. Is. 57:20; 17:12, 13; 59:30.

⁷ See note on Ps. 3:2.—C.

⁸ Eze. 47:1-12. ver. 5. 15. 33:21; 2. Je. 2:23. Ps. 36:9; 103:3. Re. 22:1.

⁹ 2 Ch. 6:6. Re. 21:2.

¹⁰ 2 Ch. 48:35. Re. 21:12, 23. Mat. 10:18.

¹¹ Heb. when the morning appeareth. Ex. 14:21. 27. 2 Ch. 20:25. Ps. 143:8; 30:5. Lu. 18:8.

¹² Ps. 2:1-5. Is. 17:12-14. Jn. 8:12. 1 Ch. xlvii. xxii. Re. 6:12-17; 11:18.

13 The King's daughter is all glorious within: her clothing is of wrought gold.^a

14 She shall be brought unto the King in raiment of needle-work: the virgins her companions that follow her shall be brought unto thee.

15 With gladness and rejoicing shall they be brought: they shall enter into the King's palace.

16 Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.

17 I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.^b

PSALM XLVI.

1 The confidence of the church in God's protection. 8 An exhortation to contemplate his works.

To the chief musician for the sons of Korah, ^aA song upon ^bAlamoth.

GOD is our refuge and strength, a very present help in trouble:

2 Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea;^c

3 Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah.^d

4 There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High.

5 God is in the midst of her; she shall not be moved: God shall help her, and that right early.^e

6 The heathen raged; the kingdoms were moved: he uttered his voice; the earth melted.

that all fullness of blessings for men should dwell. In almighty power, by his word and influences of his Spirit, he persuaded multitudes in the apostolic age to the obedience of faith: and by the strokes of his justice did and shall destroy his Jewish or other implacable opposers. Having by himself purged our sins, he, as our righteous Saviour, sat down at the right hand of God, as the reward of his righteous service; and is, in the most transcendent manner, filled with the Holy Ghost to shed on us abundantly. In a most glorious and heart-engaging manner his manhood, mediatorial offices, and righteousness appear in the heavens above and in his church and ordinances below. And his people, adorned with gifts and graces, are raised up together, and made to sit together with him. Faithful men, both Jews and Gentiles, in the day of his power, are persuaded to accept the gospel, to renounce all others, and devote themselves entirely to him and his service, as the objects of his gracious and everlasting delight. In shining robes of righteousness, grace, and holy conversation, each in their order are adorned; and after serving their generation by the will of God, they shall be brought and admitted into his heavenly palace with exceeding joy. Instead of Jewish fathers shall there be Gentile converts; and instead of glorified saints shall there be another generation, begotten by the power of his grace, all made kings and priests unto God! Thus by the spread and influence of the gospel shall Jesus' renown and honour be perpetuated on earth, while those in heaven above shall praise him for ever and ever.

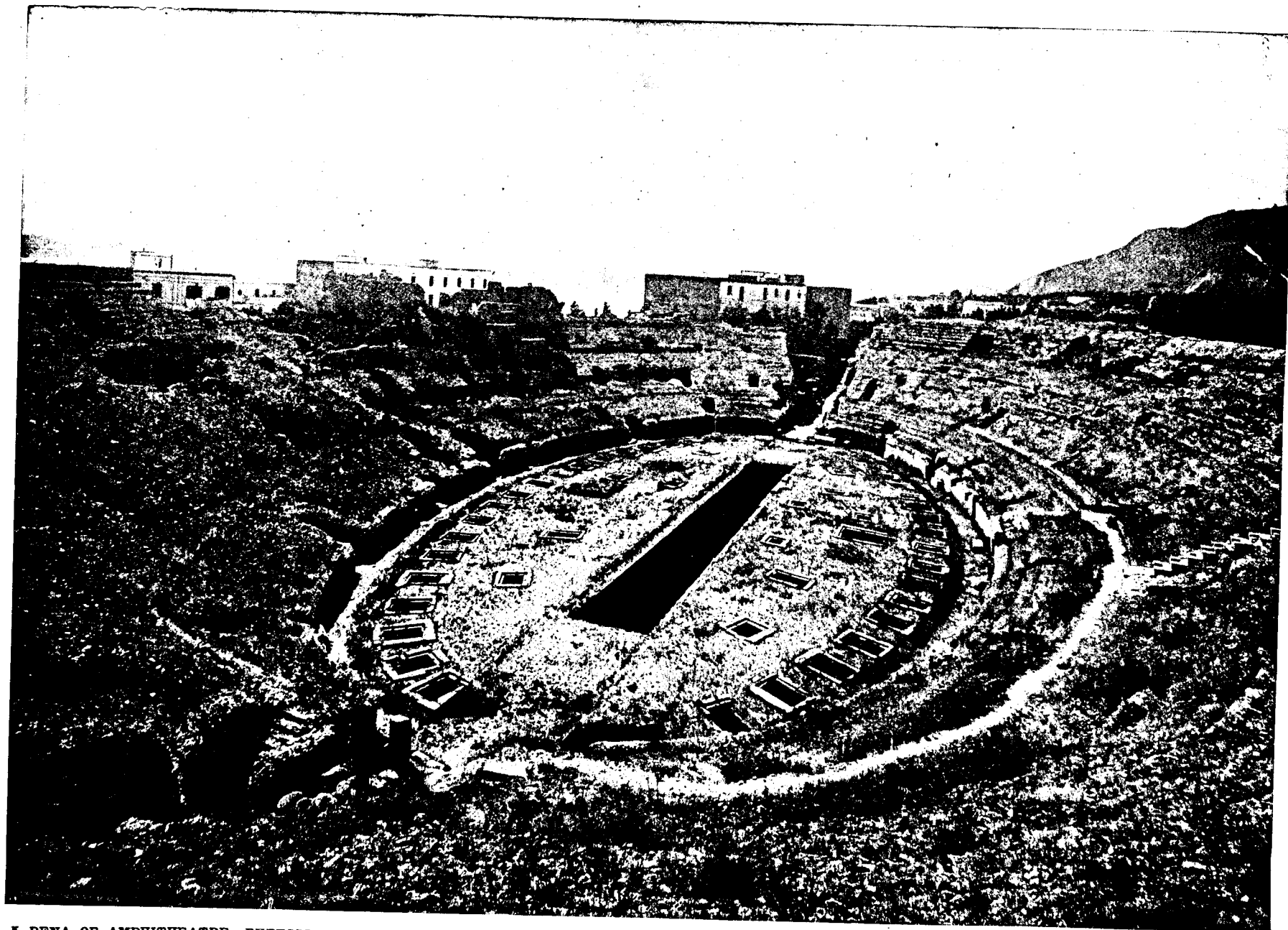
PSALM XLVI. Ver. 1. This has been called Luther's psalm. 'It was that he was accustomed to sing in trouble. When the times were dark—when the enemies of truth appeared to triumph—when disaster seemed to come over the cause in which he was engaged, and the friends of the Reformation were dispirited and sad—he was accustomed to say to his fellow-labourers, Come, let

us sing the 46th psalm.' No other passage in the whole Word of God is more adapted for rousing the drooping faith of the church. The thoughts are noble and the words sublime. God omnipotent—God ever present—God infinite in mercy—God the king, defender, and sustainer of his church, is the grand theme of the psalmist. ^P—God is our refuge. The assembled church here exemplifies the fulfilment of the gracious promise of the foregoing psalm, ver. 17, the highest praise being that which is due for deliverance from trouble and strength for duty. C.

Ver. 4. 'The holy place of the tabernacles of the Most High is a stream, the branches whereof gladden the city of God' (Mudge). The stream is the truth in Jesus; the branches, reading, hearing, holy converse, prayer, exhortation, reproof, correction, instruction in righteousness, furnishing the man of God to all good works. C.

REFLECTIONS.—When dangers appear greatest our faith in God's promise and perfections should be strongest. If we can triumph in God as our own God we may triumph over every trouble and danger. The revolutions on earth can little affect them whose hearts are duly fixed on things above. They need never fear, and they can never fail, who take God for their refuge and their strength. Notwithstanding all her enemies, his church shall in him obtain joy, establishment, and deliverance. If by his word, his Spirit, and his blood, we enjoy communications of grace and comfort, we are amply repaid for all the storms that can be raised by the world that lieth in wickedness. But in what a tremendous and awful manner he from age to age revenges the injuries done to his church, the ruin of the nations around Canaan, and of the Assyrians, Chaldeans, Persians, Syro-Grecians, Romans, Antichristians, Mahometans, and others, have or shall manifest. And it is highly proper to contemplate his infinite perfections, displayed in all his conquests of judgment or grace; that in every age, in every case, we may have faith in him as our Protector, Deliverer, and Strength.

PSALM XLVII. Ver. 1. This noble song of praise and joy was probably composed at the dedication of the temple and was



ARENA OF AMPHITHEATRE, PUTEOLI—NEAR WHERE ST. PAUL LANDED IN ITALY. [PSALMS, xlvii:8.]—"God reigneth over the heathen: God sitteth upon the throne of his holiness." We learn from history that wicked men are no less under law than righteous men. The laws of God which wicked men violate destroy them, while the righteous are preserved by observing them. This arena of the amphi-

theater at Puteoli is a very good illustration of the wreck and ruin which have come to the fame and the fortunes of the men who built it, and found, as Nero did, upon its arena, a scene for wild and unbridled actions. Puteoli is rich in historic associations. Scipio sailed from this place to Spain. Cicero had a villa here, and here Nero planned the murder of his mother. This was the famous watering place of the rich and luxurious Romans

7 The LORD of hosts *is* with us; the God of Jacob *is* our refuge.⁶ Selah.

8 Come,¹ behold the works of the LORD, what desolations he hath made in the earth.

9 He^a maketh wars to cease unto the end of the earth; he breaketh the bow; and cutteth the spear in sunder; he burneth the chariot in the fire.

10 Be^a still,⁷ and know that I *am* God: *I* will be exalted among the heathen, I will be exalted in the earth.

11 The^a LORD of hosts *is* with us: the God of Jacob *is* our refuge. Selah.

PSALM XLVII.

The nations are exhorted cheerfully to entertain the kingdom of Christ.

To the chief musician, A psalm for¹ the sons of Korah.

CLAP^a your hands, all ye people; shout unto God with the voice of triumph.

2 For the LORD most High *is* terrible;² *he* *is* a great King over all the earth.

3 He^a shall subdue the people under us, and the nations under our feet.

4 He^a shall choose our inheritance for us, the excellency of Jacob whom he loved. Selah.³

5 God^a *is* gone up with a shout, the LORD with the sound of a trumpet.

6 Sing praises to God, sing praises: sing praises unto our King, sing praises.

7 For^a God *is* the King of all the earth: sing ye praises with ⁴understanding.⁵

8 God^a reigneth over the heathen: God sitteth upon the throne of his holiness.

9 The^a princes of the people are gathered together, *even* the people of the God of Abraham:⁶ for ⁷the shields⁷ of the earth *belong* unto God; he *is* greatly exalted.

A.M. cir. 2950 or 2966.
B.C. cir. 1049 or 1038.

2 Ch. 13. 12. ver. 1.
11. Ro. 8. 31.
3 God of Jacob as an exile, a stranger, a faithful servant, a tender husband and father, an humble supplicator, but courageous wrestler with the angel of the covenant, Ge. 22-24-28. Ho. 12. 3. 4. —C.

6 Heb. *an high place for us.*
1 Ge. 2. 21. Ps. 111. 21.
107. 34. Is. 24. 13. 24. 2.
11. Is. 24. 11. 9. 25. 4. 5.
60. 18. 9. 5. 1. Mi. 4. 3. 4. 5.
9. 10. Ps. 76. 3. Eze. 39. 3. 9. 10.

9. 2. 2. 13. Is. 5. 16.
32. 10. Ps. 115. 5. 11.
Eze. 38. 23. Re. 15. 3. 4.

7 Be still. Cease, ye nations, from opposing Christ. — I silent ye winds, and calm ye waves of trouble, and hear while your Lord speaks. See Mat. 8. 26. —C.

11. Is. 2. 11. 7.
9 ver. 1. 7.

PSALM XLVII.
B.C. cir. 1054.

1 Or, of.

9. Is. 5. 11. 13. 9. 8. 4.
9. Is. 5. 12. Re. 18. 20. 10. 1. 3.

6 De. 28. 58. Ps. 65. 5. 5.
6. 35. 68. 35. 145. 6. 7. 6.
12. ver. 7. Mal. 1. 12. 14.
Mat. 28. 18. Phi. 2. 9. 11.

2 Terrible. To be feared. — *Rejoice, O ye*
c. Sa. v. 8. vi. 1. 1. Ki. 4. 21. Ps. 18. 47. 22. 27. 29. Is. 49. 23. Da. 7. 27.
c. Ps. 68. 5. 108. 7. 9. Je. 3. 19. 1. Pe. 1. 1. Co. 3. 22. 23. Phi. 4. 19. Ep. 3. 12. 30.

2 —C.

2 Sa. 6. 15. 1. Ch. 15. 16. 28. 16. 4. 42. Ps. 68. 18. 26. 34. 25. 33. Ac. 1. 5. 11. Da. 10. 14. Ln. 24. 51. 53. Col. 1. 3. 16. 1. Co. 14. 15.

4 Ec. 1. 4. Col. 3. 16.

4 Or, every one that hath understanding.

5 Knowing God as Father, Son, and Holy Spirit—speaking in a known tongue, and keeping the affections subordinate to the intellect. —C.

6 Ps. 139. 1. 22. 27. 29. 10. 1. 7. He. 1. 3. 8. 14. 14.

1 Ps. 110. 2. 3. 22. 27. 31. 2. 8. 11. Is. 60. 4. Ga. 3. 28. 29.

6 Or, The voluntary of the people are gathered unto the people of the God of Abraham. 2 Co. 8. 5. J. Pr. 3. 5. Ho. 2. 18. 1. Co. 12. 28. Ep. 4. 11. 13.

7 The defence of

A.M. cir. 2950.
B.C. cir. 1034.

nations lies neither in the numbers, discipline, nor even courage, or arms of their shield in battle is the arm of God.—C.

PSALM XLVIII.
a Ps. xxx. xlii. titles.
1 Or, of.

6 Job 11. 7. Ps. 145. 5. 147. 5. 111. 9. 89. 7. 8. 10. 65. 1.

c ver. 2. Ps. 78. 68. cxlii. 7. 6. 2.

2 The government of all countries must be concentrated in cities; thence, as from a centre, must go forth civil order and power; and thence have usually emanated the light and influences of religion. —C.

3 The temple was built upon a mountain, as an emblem of the strength, stability, exaltation, and visibility of all true religion. Ps. 30. 7. Mat. 5. 14. —C.

d Ps. 50. 2. Eze. 20. 6. Da. 8. 9. 11. 16. La. 2. 15. Is. 2. 3. 30. 25. 19.

e Is. 14. 13.

4 In high northern latitudes a southern aspect and exposure to the sun are desirable for comfort or fertility; but in countries nearer the equator, a northern aspect, especially in cities, is equally desirable, as a protection against the oppressive heat of the sun. See Is. 4. 6. 25. 43. 2. —C.

f Ps. 47. 2. 7. 8. Mat. 5. 35.

g ver. 4. 8. Ex. 34. 24. 2. Ch. 12. 7. 14. 9. 15. xx. 1. 22.

12 Sa. 10. 6. 19. 2. Ch. xli. xiv. xx. xxxii. Is. 10. 28. 34. 17. 12. 14. 29. 5. 8. 30. 30. 33. 33. 10. 12. 33. 37. 33. 38.

7 Ex. 15. 14. 16. Is. 13. 7. 30. 36.

8 Eze. 27. 25. 26. Re. 18. 17. Je. 18. 17.

Is. 38. 10.

9 Ps. 44. 1. 2. 78. 3. 6. Is. 38. 10.

h ver. 1. 2. Mat. 5. 35. 33. 20. Mat. 16. 18.

2 Ps. 104. 24. 105. 1. 6. 135. 1. 2. Is. 30. 15.

7 Jos. 7. 9. Ps. 113. 3. ver. 1. Ps. 111. 9. 65. 1. 2. 120. 3. 1.

7 Ps. 145. 17. 11. 5. 7. 45. 7. Re. 19. 2. 11. 15. 3. 2. 4. Kl. 19. 21. 2. Ch. 30. 26. 27. Ps. 58. 10. 97. 7. 8. Re. 10. 5. 7. 15. 4. 18. 200. 19. 7. xiv.

1 Ne. 12. 31.

2 Is. 33. 20. 27. 33. 10. 3. 5. Eze. 43. 11.

6 Heb. *set your heart to her bulwarks.*

PSALM XLVIII.

The ornaments and privileges of the church.

A song and psalm for¹ the sons of Korah.

GREAT *is* the LORD, and greatly to be praised in the ²city² of our God, *in* the mountain³ of his holiness.

2 Beautiful^a for situation, the joy of the whole earth, *is* mount Zion, *on* the ⁴sides of the north,⁴ the city of the ⁹great King.

3 God^a *is* known in her palaces for a refuge.

4 For^a lo, the kings were assembled, they passed by together.

5 They saw *it*, and so they marvelled; they were troubled, and hasted away.

6 Fear^a took hold upon them there, and pain, as of a woman in travail.

7 Thou^a breakest the ships of Tarshish with an east wind.

8 As^a we have heard, so have we seen in ^{the}city of the LORD of hosts, in the city of our ^{God}: God will establish it for ever. Selah.

9 We^a have thought of thy loving-kindness, O God, in the midst of thy temple.

10 According^a to thy name, O God, so *is* thy praise unto the ends of the earth: ^{thy} right hand *is* full of righteousness.

11 Let mount Zion rejoice, let the daughters of Judah be glad, ^{because} of thy judgments.

12 Walk^a about Zion, and go round about her: ^{tell} the towers thereof.

13 Mark ye well her ^{bulwarks}, ^{consider} her palaces; that ye may tell *it* to the generation following.

14 For^a this God *is* our God for ever and ever; he will be our guide *even* unto death.

6 Or, raise up.

v. Is. 25. 9. 58. 11. Ps. 16. 1. 2. 3. 14. 13. 57. 3. 24. 26. 142. 4. 5. 46. 1. 5. 7. 10.

intended to be sung during the solemn service. It is in every way adapted for such an event. *P.*—O clap your hands. There are feelings and sentiments which words cannot express, and then the aid of action is commanded, and specially the hands as the organs and emblems of all activity. —C.

Ver. 3. *He shall subdue, &c.* Not by any earthly, but by a spiritual conquest; for the weapons of our warfare are not carnal, but mighty (nevertheless) to the pulling down of strongholds, 2 Co. 10. 4. C.

Ver. 5. This psalm when written was a prophecy, but is now a record of the ascension of Christ, Ep. 4. 8. and of that joy with which the heavenly powers hailed his triumph over sin and death. C.

Ver. 9. *The princes of the people are gathered together, even the people of the God of Abraham.* This verse carries us beyond the ascension, to a period when Jew and Gentile shall be 'both one in Christ'—not merely in principle, as they are now, but in fact, according to the sure word of prophecy. C.

REFLECTIONS.—Behold, my soul, our exalted Lord Jesus, terrible to his enemies because of their rejection of him; but kind to believers in blessing them throughout all the world in himself—in choosing for them, when having faith, their portion in the new-covenant and in the heavenly state! Behold how, amidst surrounding troops of hymning angels, he ascended on high; had all power in heaven and earth given him; and by his gospel, word, and gracious influence, he gathers the nations to himself, that they may be blessed together with faithful Abraham; and even makes the rulers of nations submit to his yoke or helpful to his cause!

PSALM XLVIII. Ver. 6. That these words are not a historic reference or narrative, but a historic prophecy, will be evident from considering that they introduce to faith the perpetual establishment of Zion, ver. 8, whereas it yet presents to sense nothing but the feature of 'perpetual desolations.' C.

Ver. 8. *In the city of our God: God will establish it for ever.* How can this be reconciled with the destruction of all things

foretold, 2 Pe. 3. 7? Most easily: God will establish Zion for ever in the person of her King, in the happiness of her subjects, in the fulfilment of her prophecies, the realization of her types, the demonstration of her faith, the beauty of her holiness, and the brightness of her glory. C.

Ver. 11. *The daughters of Judah.* Not the inferior cities, but literally, the daughters of Judah: as Miriam and her attendants rejoiced at passing the Red Sea, Ex. 15. 20, 21; or the women out of all the cities of Israel, to hail and celebrate the victory of David over Goliath, 1 Sa. 18. 6, 7. C.

REFLECTIONS.—Great, and greatly to be praised, is our exalted Redeemer. Glorious is his gospel-church in which his presence dwells. And in a marvellous manner hath he, in instances unnumbered, been known for her refuge. When ravaging invaders and furious persecutors have concurred in attempts to destroy her, their plots and fury have often issued in their own ruin, and his people's triumph and praise of his kindness. Quickly shall her remaining enemies be undone; and no gates of hell have, or ever shall, prevail against her. Her bulwarks, palaces of ordinances, and officers, are built on Jesus the Rock of ages, and are protected by his arm of omnipotence. Let us then declare his wondrous works and our relation to him to posterity, as an honour to him, and an encouragement to them to come and cleave to him and triumph in his praise.

PSALM XLIX. Ver. 1. Four things prove the prophetic speaker to be Christ. (1) The confident spirit, and universality of the call, as of one entitled to audience, ver. 1. (2) The theme of wisdom so confidently announced, ver. 2. (3) The direct quotation of ver. 4 by Mat. 13. 35, as fulfilled in the parables of our Lord. (4) The confident trust of the speaker in a glorious resurrection and acceptance with God, ver. 15. C.

Ver. 5. The leading idea of the psalm is embodied in this verse. Confident in the power and mercy of God the writer lays aside all fear. Evil days may come; life may not all be sunshine; but in

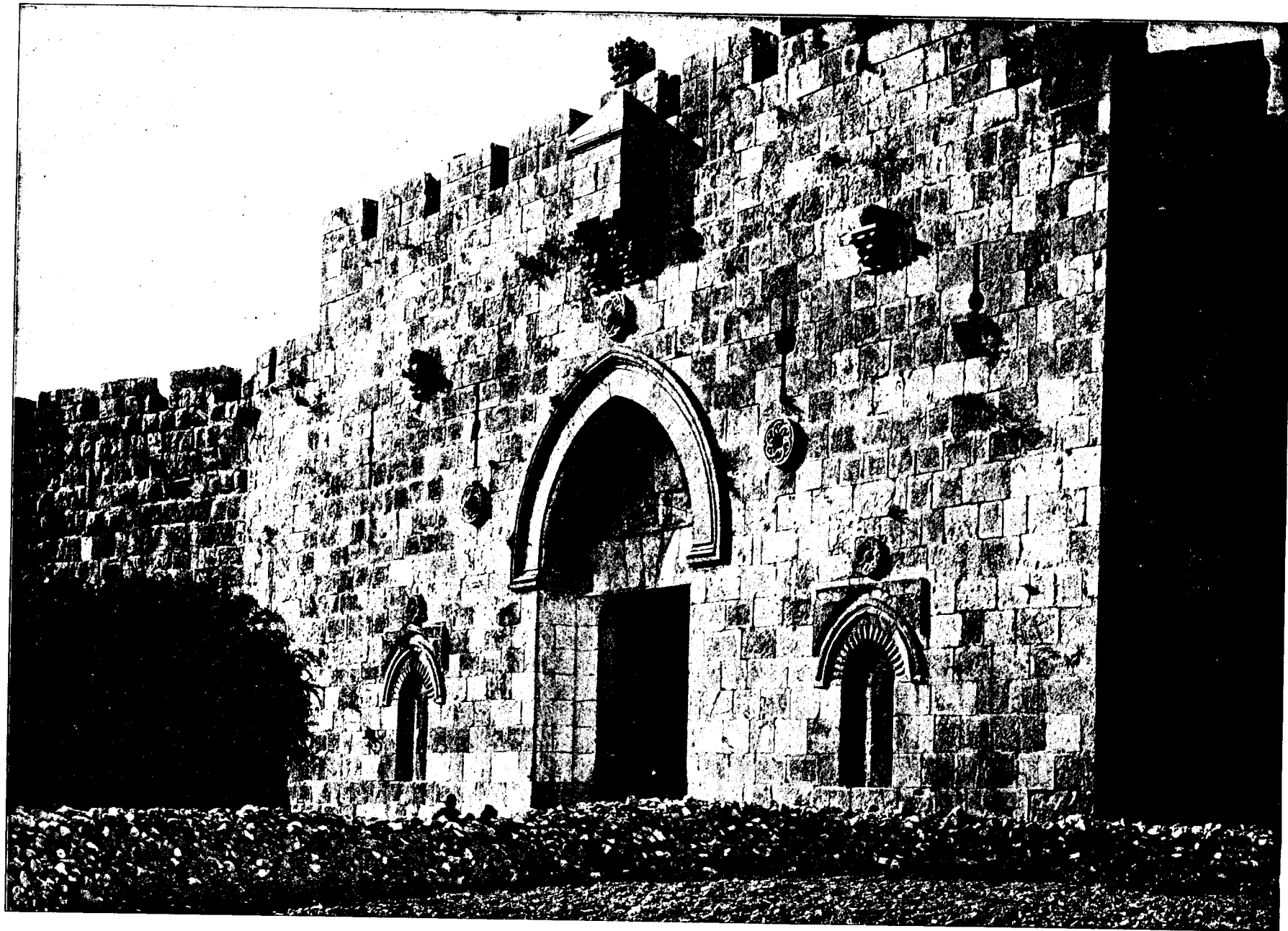
the darkest days of sorrow and suffering God will save him. The word translated 'heels,' means also the impression of the heel, the footprint. Then it came to mean 'a liar in wait,' or one who watches for an advantage. This is its meaning here; and the sense of the clause therefore is: 'When I am exposed to the craft and cunning of those who lie in wait for me, what have I in reality to fear? God is on my side.' *P.*—Heels. This word is translated by high authorities *supplanters*, that is, false Christs, seeking to supplant me in name—of the world supplanting me in the hearts, and of worldly rulers supplanting me in my authority over the kingdoms of this world. But does it not rather signify the iniquity of his followers—of Judas who betrayed him, of the disciples who forsook him, and of the whole host of believers whose accumulated iniquities he bore in his body on the tree? C.

Ver. 10. *Wise men die.* And if even the wise man cannot rescue himself from temporal death, how can any save himself or his brother from death spiritual and eternal? C.

Ver. 12. That is, when he so far forgets himself as altogether to neglect salvation, or trusts to his own power to avoid death, or his own merit to meet the judgment. C.

Ver. 13. The traditionary or written sayings of men are often called *immortal*, though their authors be dead; and works the least godly are, alas! often the most popular. C.

REFLECTIONS.—Alas! how the hearts of men cleave to earthly enjoyments! The poor need as much to be warned against envy and discontentment as the rich against pride and carnal confidence. And the truths of God ought to be inculcated with the greatest seriousness, both by word and by example. Never ought saints (no, not when they suffer the charges and chastisements of their sins of conversation) to abandon themselves to unbelieving fears and doubts of God's all-sufficiency and love.—The day of death is a trying time with respect to true happiness. And then a sense of God's love, and a prospect of eternal glory, are infinitely more precious than thousands of gold and silver. O the dreadful folly of most men, who seek for, hold delight in, and depend on things of this world as if they were their God, their ALL IN ALL! and yet



ZION GATE—ON MT. ZION, WHERE DAVID LIVED. [Psalms, xlviii:2]—
“Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides
of the north, the city of the great King.” The Zion Gate is called in Arabic, “The
Gate of the Prophet David.” It is on the summit of the ridge of Zion between the
Armenian convent and the tomb of David. The Zion Gate opens into several footpaths

which lead down to the valley of Hinnom. We pass through this gate to go to the tomb
of David in the possession of the Mohammedans. A little further north, near the wall,
is the Armenian church with the house of Caiaphas, and between the two is the place
the monks point out as the spot where the cock crowed and where Peter wept after
denying his Master. The Armenian church is almost due southwest of Zion Gate.

PSALM XLIX.

1 The psalmist calleth upon all the earth to join him in his meditations. 5 He sheweth the vanity of trusting in worldly wealth.

To the chief musician, A psalm for the sons of Korah.

HEAR this, all ye people; give ear, all ye inhabitants of the world:

2 Both low and high, rich and poor, together.

3 My mouth shall speak of wisdom; and the meditation of my heart shall be of understanding.

4 I will incline mine ear to a parable; I will open my dark saying upon the harp.

5 Wherefore should I fear in the days of evil, when the iniquity of my heels shall compass me about?

6 They that trust in their wealth, and boast themselves in the multitude of their riches;

7 None of them can by any means redeem his brother, nor give to God a ransom for him;

8 (For the redemption of their soul is precious, and it ceaseth for ever;)

9 That he should still live for ever, and not see corruption.

10 For he seeth that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others.

11 Their inward thought is, that their houses shall continue for ever, and their dwelling-places to all generations: they call their lands after their own names.

12 Nevertheless man being in honour abideth not: he is like the beasts that perish.

13 This their way is their folly; yet their posterity approve their sayings.

14 Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling.

15 But God will redeem my soul from the power of the grave: for he shall receive me.

16 Be not thou afraid when one is made rich, when the glory of his house is increased:

17 For when he dieth he shall carry nothing away; his glory shall not descend after him.

18 Though while he lived he blessed his soul, (and men will praise thee when thou doest well to thyself,)

19 He shall go to the generation of his fathers; they shall never see light.

20 Man that is in honour, and understandeth not, is like the beasts that perish.

how unavailable to ransom the soul, perpetuate the life, or preserve from hell! To judge of things aright we must weigh time with eternity. It is neither wealth nor poverty, but Jesus Christ's righteousness and grace, that can render us respected of God, or really happy, in time or eternity. It is redemption through his blood that gives hope in death. It is not their own vaunts, or the world's admiration, but the word of God, that adjusts men's real character. It is not what we have here, but what we can carry into the other world, that constitutes the true riches. They are only wise

who consider their latter end. Nay, in death, the state of the most loathsome animal is infinitely preferable to that of the unregenerate sinner.

PSALM L. Ver. 3. A fire. A fire of the Spirit to baptize his children, Mat. 3: 11; a fire of judgment to consume the imperfections of his people, 1 Co. 3: 15, and the strongholds of his enemies, He. 12: 29. C.

Ver. 6. The heavens shall declare his righteousness. The heavens, into which Christ has entered, as a 'Lamb without spot,' will declare by the fact of his admission and appearance, and glory there, the perfect righteousness, in virtue of which he ascended to glory, and sits upon the throne. He. 9: 14, 24; 10: 20, 22.—God is

PSALM L.

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1 The majesty of God in the church. 5 His command to gather his saints. 7 The pleasure of God is not in ceremonies, 14 but in sincerity of obedience.

A psalm of Asaph.

THE mighty God, even the LORD, hath spoken, and called the earth, from the rising of the sun unto the going down thereof.

2 Out of Zion, the perfection of beauty, God hath shined.

3 Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.

4 He shall call to the heavens from above, and to the earth, that he may judge his people.

5 Gather my saints together unto me; those that have made a covenant with me by sacrifice.

6 And the heavens shall declare his righteousness: for God is judge himself. Selah.

7 Hear, O my people, and I will speak; O Israel, and I will testify against thee: I am God, even thy God.

8 I will not reprove thee for thy sacrifices or thy burnt-offerings, to have been continually before me.

9 I will take no bullock out of thy house, nor he-goats out of thy folds:

10 For every beast of the forest is mine, and the cattle upon a thousand hills.

11 I know all the fowls of the mountains; and the wild beasts of the field are mine.

12 If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof.

13 Will I eat the flesh of bulls, or drink the blood of goats?

14 Offer unto God thanksgiving; and pay thy vows unto the most High:

15 And call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me.

16 But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?

17 Seeing thou hatest instruction, and castest my words behind thee.

18 When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers.

19 Thou givest thy mouth to evil, and thy tongue frameth deceit.

20 Thou sittest and speakest against thy brother; thou slanderest thine own mother's son.

21 These things hast thou done, and I kept silence; thou thoughtest that I was altogether

judge. God is judge now by the books written; he will be judge hereafter by the opening of the books—sitting upon the throne—the assembling of all nations, and the pronouncing of his final decision, Mat. 25: 31. C.

Ver. 8. Some forms of sacrifice, as the show-bread, were continually, that is, without interruption, before God; others at short intervals, as the morning and evening sacrifice; others at longer intervals, as the passover and sacrifices of atonement. But all were mere pictures, of which Christ was the great original—and those pictures are of no value before God, but as they testify to Christ in us, the hope of glory. C.

Ver. 18. This was verified when the high-priest and his friends consented with Judas, who was a thief, Jn. 12: 6, and were partakers in guilt with an adulterous generation, Mar. 18: 38. C.

David prayeth for sanctification.

PSALM LII.

He prophesieth Doeg's destruction.

such an one as thyself: but I will reprove thee, and set them in order before thine eyes.

22 Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver.

23 Whoso^a offereth praise glorifieth me: and to him^b that ordereth his conversation aright will I show the salvation of God.

PSALM LI.

1 David prayeth for remission of his sins, whereof he maketh a deep confession. 6 He prayeth for sanctification. 16 God delighteth not in sacrifice, but in sincerity. 18 He prayeth for the church.

To the chief musician, A psalm of David, when Nathan the prophet came unto him, after he had gone in to Bath-sheba.

HAVE mercy upon me, O God, according to thy loving-kindness; according unto the multitude of thy tender mercies blot out my transgressions.¹

2 Wash^a me thoroughly from mine iniquity, and cleanse me from my sin.

3 For I acknowledge my transgressions, and my sin is ever before me.

4 Against^a thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.

5 Behold, I was shapen in iniquity; and in sin did my mother conceive^a me.

6 Behold, thou desirest truth in the inward parts; and in the hidden part thou shalt make me to know wisdom.

7 Purge^a me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.

8 Make^a me to hear joy^a and gladness; that the bones which thou hast broken may rejoice.

9 Hide^a thy face from my sins, and blot out all mine iniquities.⁵

10 Create^a in me a clean heart, O God; and renew a right spirit^a within me.

11 Cast^a me not away from thy presence; and take not thy Holy Spirit from me.

A.M. cir. 2929.
B.C. cir. 1045.

d Ps. 90.8. Re. 20.12.
e Ps. 9.17. 10.4. Je. 2.
32. Ho. 4.6. f Ho. 13.7.8. Is. 42.
22. Re. 6.16.17.
g Ps. 2.9. Ps. 69.30.
31. Ro. 12.1.
h Heb. that dispos-
eth in scope. Phil. 1.27.
i Ps. 3.1. 14.1. 17.
17. Tit. 2.11. 12.3.8.
j Ps. 91.16. Is. 45.17.
k Ps. 1.9.

PSALM LI.

B.C. cir. 1034.

a 2 Sa. 11.2-4. 12.1-18.

b Ps. 69.13.16. Ro. 5.

20.21. Ex. 34.6.7. Ep. 2.

4. Tit. 3.4-5.

c ver. 9. Ne. 4.5. Ps.

10.13. 34.1. 25.11. Is.

43. 25. 42. Je. 18.23.

Ac. 3.19. Mi. 7.18.19.

d This psalm is a

beautiful model for

prayer—logical in ar-

rangement; simple,

yet earnest in lan-

guage; comprehen-

sive in scope. It gives

utterance to the

deepest penitence, it

confesses guilt; with

intense eagerness it

implores pardon and

divine favour; it ex-

presses implicit trust

in God's pardoning

mercy; and it asks

sanctifying grace.—P.

e He. 9.14. 10.19-22.

f Re. 1.5. j 1 Jn. 1.7. Zec.

13.1.

g Ps. 32.38.4.18. Pr.

26.13. j 1 Jn. 1.9.

h 2 Sa. 12.13. Ge. 20.

6.39.9. j 1 Jn. 3.13. Lu.

15.21.

i Re. 3.20. j 1 Jn. 7.8.

Ex. 2.27.

j Job 14.4. j 1 Jn. 3.6.

Ro. 5.12. Ge. 3. Ep. 2.

1.3. Ps. 58.3.

k Heb. warm.

l Ps. 45.13. Pr. 11.20.

1 Jn. 4.7.3. Re. 2.29. 1 Pe.

3.4.

m Le. 14.4-9. Nu. 19.

6.19. Is. 1.18. He. 9.14.

10.1. j 1 Jn. 1.7. Re. 1.5. j 17.

14. Ep. 5.25-27.

n Ps. 89.15. 119.81.82.

Is. 40.1.2.

o Our Lord endur-

ed the cross for the

joy set before him in

our salvation. He. 12.

2.—C.

p Mat. 5.4. Ps. 6.2.3.

38.9.9. Je. 31.25. Is. 57.

15-19.

q Je. 16.17. Is. 38.17.

Mi. 7.18.19. Ac. 13.38.

r See notes on Ps.

25.23. 54.12.—C.

s Ps. 15.9. Ro. 7.24.

25. Ep. 2.10. 4. 22-24.

t Col. 3.10-13. Eze. 36.

26.

u Or, a constant

spirit.

v Ps. 43.7. 71.9.18.

w Pr. 1.2.2. Je. 36.27.

1 Jn. 4.10.14. Lu. 11.13.

Ro. 8.9.

x The meaning is,

that though the of-

fence was committed

in secret, though no

A.M. cir. 2970.
B.C. cir. 1034.

human eye saw it,

the eye of an omni-

scient God was fixed

upon the offender.

What a lesson ought

this to teach! The

presence of a fellow-

mortal is enough to

keep us from viola-

tions of God's holy

law. Shame and the

fear of man restrain

passion; but how

often do we give full

play to passion de-

spite a consciousness

that the eye of God

is upon us.—P.

j Ro. 5.2. 11.2 Co. 1.

12. Ne. 8.10.

k Ps. 94.18. 120. Co. 3.

17. Ro. 8.15. Ep. 4.30.

l Zec. 3.1-8. Ps. 66.

16. Lu. 22.32. Is. 55-7-9.

m Ja. 5.19.20.

n Heb. bloods, 2 Sa.

11.17.12.9.

o Ps. 31.1. 86.12. 131.

71.8. 14-24. Is. 61.10.

p Ps. 3.9.

q Ex. 14.11. 12. Ps. 79.

8-13.

r Ps. 40.6. 50.8. Is. 1.

11-15. Je. 7.22. Ho. 6.6.

Mi. 6.7.8. He. 10.4-10.

s Nu. 15.30. 31.35. 31.

20.10.

t Or, that I should

give it.

u Is. 57.15-18. 66.2.

Ps. 68.10.27.

v Ps. 137.5. 61.25. 22.

122.6-9. 2 Co. 11.28. 29.

16.62. 1.6.7. Je. 51.50.

w Ps. 79.13. 66.13-15.

x Is. 14.17-19. 118.27. 1.

Ki. 8. Ep. 5.2. He. 13.

10.16. Ro. 12.1.

y Mal. 3.3. Ps. 4.5.

61.8. 1 Pe. 2.5. Ro. 12.1.

z No sacrifice of

righteousness was

ever offered except

the living and the

dying sacrifice of

Christ. Ro. 12.1. He. 10.

12.—C.

PSALM LII.

B.C. cir. 1028.

a 1 Sa. 21.7. 22.9.

b Eze. 22.9.

c Ps. 10.2. 32.6. 10.120.

21.2. 6.9. ver. 7.

d Ps. 136.12. Ex. 34.

6.7. Is. 65.7. Ro. 2.4.5.

Mat. 5.45.

e Ps. 50.19. 57.4. 59.7.

64.4. 140.3. Je. 9.3.4. 18.

18. Pr. 20.14.

f Je. 12.9. 3.5. Ps.

36.1-4. Ro. 1.28-32.

g See note on Ps. 3.

h 1 Sa. 22.19. 20. Je.

11.19. Ja. 3.6.

i Or, and the de-

ceitful tongue.

j Pr. 19.5.9. Ja. 2.13.

Job xviii.33. Ps. 9.15-

17. 37. 20. 36. 120. 3.4.

140.9-11.

k Heb. beat thee

down.

l J Pr. 2.22.

m Ps. 58.10. 64.9. 71.

24. 37. 8. 119.120. Mal. 1.

Re. 15.4. 16.5-7. 18.

20. 19.1.5.

12 Restore unto me the joy of thy salvation; and uphold me with thy free Spirit.

13 Then^a will I teach transgressors thy ways; and sinners shall be converted unto thee.

14 Deliver me from blood-guiltiness,^a O God, thou God of my salvation; and my tongue shall sing aloud of thy righteousness.

15 O LORD, open thou my lips, and my mouth shall show forth thy praise.

16 For thou desirest not sacrifice, else would I give it.⁸ thou delightest not in burnt-offering.

17 The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

18 Do^a good in thy good pleasure unto Zion; build thou the walls of Jerusalem.

19 Then^b shalt thou be pleased with the sacrifices of righteousness,⁹ with burnt-offering, and whole burnt-offering: then shall they offer bullocks upon thine altar.

PSALM LII.

1 David, reproving the spiteful malice of Doeg, prophesieth his destruction. 6 The righteous shall rejoice at it. 8 David, in confidence of God's mercy, giveth him thanks.

To the chief musician, Maschil, A psalm of David, when Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Ahimelech.

WHY boastest thou thyself in mischief, O mighty man? the goodness of God endureth continually.

2 Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully.

3 Thou lovest evil more than good, and lying rather than to speak righteousness. Selah.

4 Thou lovest all-devouring words, O thou deceitful tongue.²

5 God^a shall likewise destroy thee³ for ever: he shall take thee away, and pluck thee out of thy dwelling-place, and root thee out of the land of the living. Selah.

6 The righteous also shall see, and fear, and shall laugh at him:

7 Lo, this is the man that made not God

Ver. 20. Christ, who 'came unto his own,' was not only 'despised and rejected' by his brethren; but the 'days of his flesh' were spent amidst the 'strife of tongues,' and he sat as a mark for every arrow of slander. C.

Ver. 22. Ye that forget God. Few are so atheistical as to 'forget God,' as he exists in a mere opinion; but how many forget him as the 'living God,' seeing, knowing, and judging all things! C.

REFLECTIONS.—Great is the majesty, extensive the high domain, and terrible the wrath of God! And great is his care of those who have accepted through faith Jesus Christ and have walked in him as they received him. But God hath full power to change the positive institutions of his own worship at his pleasure, and to reject his long professed people for their contempt of his Son. No obedience is acceptable to him but what proceeds from the faith of his being our own God in Christ. To obey was always better than sacrifice; and prayer to and praise of God more than burnt-offerings. And since Jesus' death, and Jerusalem's destruction, Jewish ceremonies are not only vain but hurtful. But never is our gracious God more ready to hear our supplications than in a day of trouble; and what grateful vows and thanksgivings doth he then deserve at our hands! Notwithstanding antecedent gospel declarations, how rarely doth the Son of man, when he cometh, either in remarkable mercy or judgment, find faith in the earth, or indeed

aught but empty formalities and gross wickedness. And none are worse than profane clergymen, stained with hypocrisy, covetousness, whoredom, slander of Christ and his saints, blasphemy of God, and everything horrid. But graciously he warns ere he strikes. And to bow before the sceptre of his grace, receive his gospel offers, and practise holiness in his fear, is the way to escape the rod of his judgments and to share his eternal favours.

PSALM LI. Ver. 1. According unto the multitude of thy tender mercies blot out my transgressions. The Hebrew title attributes this psalm to David penitentially bowing to the rebuke of Nathan, 2 Sa. xi. 2. c. c. Horsley, however, justly observes that this title cannot be correct, as ver. 4 describes the sin of the speaker as solely against God, whereas that of David was also against both Uriah and Bath-sheba. When then is the speaker? The answer lies (1) in comparing Ps. 40.6 with He. 10.6, and these with Ps. 51.16. (2) From considering that, though Christ's oppression of the 'iniquities laid upon him,' and that just sense that none but Christ could truly utter the perpetual vow of sin people which he bore, the deficiency of which he ever saw, and

Ver. 5. The iniquity and sin belonged, by ordinary descent, to the mother; but the 'body prepared for Christ by the power of the Holy Ghost, Mat. 1. 20, was itself holy, and his spirit filled with truth and wisdom, and his life with righteousness, He. 7. 2, 6. C.

Ver. 7. Hyssop was employed in sprinkling the blood of the sacrifice in the ceremonial cleansing of the leper, Le. 14. 4-6. Christ, by his own blood, 1 Jn. 1. 7, cleansed away our sins, which he 'bore in his own body on the tree,' 1 Pe. 2. 24. C.

Ver. 13. Though Christ was always a teacher of righteousness, it was not until the 'joy of salvation,' ver. 12, had been restored after his resurrection from the dead, that his full qualifications as a Saviour were developed in the conversion of sinners. See Ac. 2. 41. C.

Ver. 14. Deliver me from blood-guiltiness. Not from the sin of murder committed, but from any guilt that would arise from neglecting to 'declare all the counsel of God' to sinners. See Ac. 18. 6; 20. 26. C.

REFLECTIONS.—Into what grievous iniquities the best of men, if left to themselves, quickly fall!—but never into any from which their gracious God may not recover them. Such is sin publicly ought to take to themselves public shame, for the honour of their God and for a warning to others. Sin is a heavy burden to a penitent soul. It forces from his heart importunate cries for pardoning and purging mercy. And nothing less than promises of mercy can encourage him to pray in faith: and nothing less than merciful pardons and cleansings through Jesus' blood can save him from hell. God's blotting out of sin fixes a penitential remembrance of it, and repeated grief on account of it in the heart of a saint. And a heart truly broken for sin never seeks exultation, but desires to take all shame and confusion. The exceeding sinfulness of sin

his strength; but ¹trusted in the abundance of his riches, and ²strengthened himself in his wickedness.⁵

8 But I ^{am} like a green olive-tree in the house of God:⁷ I ^{trust} in the mercy of God for ever and ever.

9 I ^{will} praise thee for ever, because thou hast done ^{it}:⁸ and ^I will wait on thy name; for ^{it} is good before thy saints.

PSALM LIII.

1 David describeth the corruption of a natural man. 4 He convinceth the wicked by the light of their own conscience. 6 He wisheth to see the salvation of God.

To the chief musician upon Mahalath, Maschil, A psalm of David.

THE 'fool' hath said in his heart, *There is no God.* ¹Corrupt are they, and have done abominable iniquity: *there is none that doeth good.*

2 God^e looked down from heaven upon the children of men, to see if there were *any* that did understand, that did seek God.

3 Every^d one of them is gone back; they are altogether become filthy: *there is none that doeth good, no, not one.*

4 Have the workers of iniquity 'no knowledge? who ^{eat} up my people *as they eat bread*: they have not called upon God.

5 There were they in great fear,³ *where* no fear was; for God hath ^{scattered} the bones of him that encampeth *against* thee: thou hast put *them* to shame, ^{because} God hath despised them.

6 Oh that the salvation⁴ of Israel *were come* out of Zion! When ^{God} bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

lies in its opposition to God's nature and law. And true penitents justify God in all his judgments, however heavy upon them. No person was ever really humbled for sin till brought to see the inward and natural corruption of his heart. It is not outward forms, but inward reality of grace, that God primarily requires; and it is he alone that offers it to us. He alone must forgive our sins, purging our conscience by the blood of his Son. He alone must sanctify and renew our hearts, pour out his Spirit, restore our joys, and grant us his comfortable presence. What anguish and breaking of soul, loads of guilt, and of sorrow for it, can produce! But God who gives the pardon must also give the comfort of it. Renewed souls count the service of God the most perfect freedom: and the experience of God's remarkable kindness really animates to zeal for his glory, the instruction of others, and the welfare of his church. Broken-hearted penitents, viewing themselves as Achans in the camp, are the most earnest wrestlers with God for the happiness of the church. And all the returns of service and praise to God therein must be founded on his special favours, received or secured in Christ and his blood.

PSALM LII. Ver. 1. The occasion on which this psalm was written is stated in this title; and the affecting narrative may be seen in 1 Sa. xxi. The psalm is divided into three parts. In the first (ver. 1-4), the character of the writer's enemy and calumniator is briefly but graphically depicted. In the second (ver. 5-7), the terrible punishment in store for him is described. In the third, the psalmist shows his own security and trust in God. *P. Mighty man.* An appeal to man, who, when exalted to power, is so often perverted by pride, that 'the insolence of office' has become a proverb. O ye mighty, humble yourselves before God, and remember ye are but dust! C.

Ver. 5. God successively roots out the wicked: and the destruction of the 'great city Babylon,' Re. 18. 21, will complete the work of extirpation. C.

Ver. 9. *Thou hast done it*—appointed me to this unchanging office and glory of Prophet, Priest, and King—a Saviour, He. 6. 20; 7. 16; 24. 28. C.

REFLECTIONS.—Hardened indeed is the sinner who abuses the goodness of God to glory in his wickedness. Malice, lying, and craft are the abhorrence of God and the image of the devil; and quickly shall they render men miserable in life and lost in hell. Quickly shall those who trust in wealth or wickedness remove into everlasting woe. And the striking judgments of God on the wicked ought to be carefully observed and improved as warnings, while we thank him for sending us his Son so that he is the means of our deliverance. God marvellously founds the prosperity and promised honours of his people on their active faith. And what he has promised we must patiently wait for. None that trust in his mercy shall be disappointed, but ever flourish in grace and triumph in praise.

PSALM LIII. Ver. 4. *My people* was the specific title given to Israel in Egypt, Ex. 3. 7; 5. 1, and he who so names them here can be no other than Christ, 'the Lord that bought them,' the Angel of the covenant 'who redeemed them,' C.

Ver. 5. *There*—that is, where the enemy had cruelly attempted to devour God's people.—Who were in 'great fear!' The people of God; and while they trembled, 'no fear was,' for God immediately 'scattered the bones' of all their assailants. C.

REFLECTIONS.—What a fountain of atheism is in our hearts! What folly—what filth—what evil—is in every sin? and yet what unnumbered acts and fearful fruits of it everywhere abound in the world! But fear and shame shall at last overwhelm the sinners, particularly those who ate up, persecuted, and oppressed the people of God. Even the marvellous salvation of men through Christ shall contribute to the everlasting undoing of obstinate sinners. We are taught in the Scriptures that Christ is a Saviour of life or a Saviour of death.

PSALM LIV. Ver. 1. *Judge me.* As no sinner would dare to pray for judgment, and as the humble penitent ever cries for

A.M. cir. 2046.
B.C. cir. 1058.

A.M. cir. 2083.
B.C. cir. 1021.

1 Ti. 6. 17. Je. 2. 13.
17. 5. 6. Ps. 49. 6. 10.
4 Or, substance.
5 By forming associations with wicked men like himself. See Mat. 23. 43.—C.
6 Shall be, Ps. 1. 3.
92. 12. 14. Je. 11. 16. Ho. 14. 6.
The olive produces a fruit supplying oil for food, light, healing of wounds, and anointing to high office. The emblem of Christ thus described in possession of an unchanging office, an unfading glory.—C.

8 Thou hast saved me from the malice of my enemy, and given me peace and joy through faith in thy power and mercy.—P.
9 La. 3. 25. 26. Ge. 49. 18. Ps. 130. 5. 6. 102. 1. 5. 40. 1.
9 Ps. 73. 28. 54. 6. Ex. 34. 6. 7. Ca. 1. 3. Pr. 18. 10.

PSALM LIII.

B.C. cir. 1021.

a Ps. 10. 414. 1. 7. 17.

1 The fool. The depraved (Eythner)—which best accords with the following description.—C.
2 Heb. 6. 5. 11. 12. Job 14. 4. 15. 10. Ro. 3. 10. 18. Ep. 5. 12.

3 Heb. they feared a fear, Job 15. 21. Le. 21. 17. 36. De. 28. 65. 67. Pr. 1. 1.
4 Ps. 141. 7. Is. 37. 36. 2 Sa. v. 8. viii. x. 1. Je. 6. 30.

4 Heb. Who will give salvation, &c. Ps. 60. 12. Lu. 2. 10. 11. 26. 30. 38. Me¹. 1. 21. Tit. 2. 11. 14. 1. 3.
* There is a close resemblance, not merely in sentiment but in language, between this psalm and Ps. xiv. Both

are ascribed to the same author, David; and each pursues the same line of thought—the folly and wickedness of atheism. They both show that the belief that there is no God is not a harmless idea, or a mere speculation, but that it has important influences upon the life, and is naturally connected with a wicked life.—P.

PSALM LIV.

B.C. cir. 1058.

a Ps. iv. xxxii. xlii.

1 Sa. 27. 10. 20. 26. 1. Je. 9. 4. 5. Mi. 7. 5. 6. Mat. 10. 21.
2 Ps. 69. 1. 2. 59. 1. 71. 2.
3 Pr. 18. 10. Ex. 23. 21. Mat. 1. 21. Ac. 4. 12.
4 Ps. 43. 1. 7. 8. 31. 2. Je. 50. 34. Pr. 23. 11.
5 Ps. 130. 2. 7. 14. 143. 1. 6. 7.
6 Ps. 36. 1. 86. 14. 18. 4. 53. 4. 10. 4. 13. Mat. 27. 23.

1 Strangers, that is, the Roman governor and soldiers under whose oppression all Israel groaned, and whom yet they madly instigated to crucify our Lord.—C.
2 Ps. 116. 7. He. 13. 6. Ro. 8. 31. Ge. 12. 3. Is. 42. 1. 50. 7. 9.
3 Ps. 7. 5. 11. 140. 8. 11. 21. 8. 12. 37. 28. 38.

8 Heb. those that observe me.
9 For vindication of such petitions, see note on Ps. 5. 10; 35. 8.—C.
10 Ps. 66. 13. 15. 11. 14. 11. 21. 7. 17. 140. 13. 52. 9. 21. 13. 35. 28.

11 Sa. 26. 24. Ps. 86. 12. 13. 59. 10. 22. 11. 2 Sa. 4. 9. 2 Co. 1. 10.

PSALM LV.

B.C. cir. 1021.

a See Ps. 54. title.

8 Ps. 130. 1. 2. 61. 164. 1. 86. 1. 83. 14. 15. 1. 102. 1. 7.
9 Ps. 6. 3. 6. 13. 21. 32. 3. 42. 9. 10. 43. 2. 22. 1. 38. 8. 102. 9. 10.
10 Ps. 27. 12. 35. 11. 105. 2. 3. 140. 3. 9. 1 Sa. 22. 8. 2 Sa. 15. 3. 16. 7. 8.
11 Ps. 32. 3. 4. 102. 3. 11. 22. 14. 15. 116. 3. 6. 2. 31. 8. 4. 5. 16. 4. 19.

PSALM LIV.

1 David, complaining of the Ziphims, prayeth for salvation. 4 Upon his confidence in God's help, he promiseth sacrifice and praise.

To the chief musician on ²Neginoth, Maschil, A psalm of David, when the Ziphims came and said to Saul, Doth not David hide himself with us?

SAVE me, O God, by ^{thy} name, and judge me ^{by} thy strength.

2 Hear^d my prayer, O God; give ear to the words of my mouth.

3 For ^{strangers} are risen up against me, and oppressors seek after my soul: they have not set God before them. Selah.

4 Behold, ^{God} is mine helper: the LORD is with them that uphold my soul.

5 He ^{shall} reward evil unto mine ^{enemies}: cut them off in thy truth.³

6 I ^{will} freely sacrifice unto thee; I will praise thy name, O LORD, for *it* is good.

7 For he ^{hath} delivered me out of all trouble; and mine eye hath seen *his desire* upon mine enemies.

PSALM LV.

1 David in his prayer complaineth of his fearful case. 9 He prayeth against his enemies, of whose wickedness and treachery he complaineth. 16 He comforteth himself in God's preservation of him, and confusion of his enemies.

To the chief musician on ²Neginoth, Maschil, A psalm of David.

GIVE ear^b to my prayer, O God; and hide not thyself from my supplication.

2 Attend unto me, and hear me: ^I mourn in my complaint, and make a noise;

3 Because of the voice of the enemy, because of the oppression of the wicked: for ^{they} cast iniquity upon me, and in wrath they hate me.

4 My^e heart is sore pained within me; and the terrors of death are fallen upon me.

mercy, he that utters this petition can be no other than 'the holy One of God,' prophetically described in the days of his flesh. C.
Ver. 5. 'In thy truth,' i.e. in thy regard for what is just and right. Inflict upon them the punishment which their crimes deserve. There is no sinful enmity or hatred here; there are no vindictive feelings on the part of the psalmist. Justice is what he demands; and he demands it on the grounds of public weal and individual safety. P.

Ver. 7. A prophetic vision of that blessed period when 'all trouble shall cease in the body of Christ the church, Ep. 1. 22, and the 'last enemy' shall be destroyed, which is death, 1 Co. 15. 25, 26. C.

REFLECTIONS.—The prayer of faith is a sovereign remedy in every distress; and all salvation is of God, who never fails those that seek him. Nearest neighbours and relations are often the saints' bitterest enemies. And when men leave God out of their sight there is no wickedness too great for them. But if he be our helper he will soon raise us up friends and rid us of our enemies, according to his promise. The soul may rejoice that has the security of God's infallible promise. And past experience is the ground of cordial thanksgiving, and the earnest of continual support and future deliverance.

PSALM LV. Ver. 2. The speaker is to be ascertained, 1. By some parallel psalm already expounded by New Testament quotation. 2. By some internal sentiment, necessarily confined to an individual character. For the first point, see Ps. 69. 5; Ac. 1. 20, then compare Ps. 55. 12-15, 20, 21; and as Christ speaks in point directs us to ver. 16-18, 22, where the positive character of the speaker's faith demonstrates that speaker to be Christ; see also ver. 4, 5, where the agony can characterize none but our Lord in Gethsemane, Lu. 22. 44. C.

Ver. 13. *Mine equal*—in all the natural conditions of humanity—in descent from Abraham—in claim to the promises—in possession of the oracles of God—in access to him through the ordinances of religion—and in all the familiarities of a kind, condescending, and holy intercourse. C.

Ver. 15. *Let death seize upon them*, &c. This judgment was exemplified in the case of Korah and his company, Nu. 16. 30, 33; and will be still more awfully inflicted in the destructive judgment of the mystical Babylon, Re. 18. 8. C.

5 Fearfulness⁹ and trembling are come upon me, and horror hath overwhelmed me.¹

6 And I said, "Oh that I had wings like a dove! for then would I fly away, and be at rest."

7 Lo, then would I wander far off, and remain in the wilderness. Selah.²

8 I would hasten my escape from the windy storm and tempest.³

9 "Destroy," O LORD, and divide their tongues: for I have seen violence and strife in the city.

10 Day and night they go about it upon the walls thereof; mischief also and sorrow are in the midst of it.

11 Wickedness is in the midst thereof; deceit and guile depart not from her streets.

12 For "it was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him:

13 But "it was thou, a man mine equal," my guide, and mine acquaintance.⁷

14 We took sweet counsel together, and walked unto the house of God in company.

15 Let death seize upon them, and let them go down quick into hell:⁹ for wickedness is in their dwellings, and among them.

16 As for me, I will call upon God; and the LORD shall save me.

17 Evening, and morning, and at noon, will I pray, and cry aloud; and he shall hear my voice.

18 He hath delivered my soul in peace from the battle that was against me: "for there were many with me."²

19 God shall hear, and afflict them, even he that abideth³ of old. Selah. Because they have no changes, therefore they fear not God.⁴

20 He hath put forth his hands against such as be at peace with him: he hath broken⁵ his covenant.

21 The words of his mouth were smoother than butter, but war was in his heart: his words were softer than oil, yet were they drawn swords.

22 Cast thy burden⁶ upon the LORD, and

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B.C. cir. 1021.

Ps. 22. 1, 2; 69. 1, 2; 88. 14-17; Mat. 26. 38; Jn. 12. 27.

1 Heb. covered me. A Ps. 120. 5; Je. 9. 2; Re. 12. 6; 2 Sa. 15. 23-27; 28. 16. 1, 2. Mi. 7. 1-6.

2 See note on Ps. 3. 2-C.

3 2 Sa. 15. 14; 17. 21.

4 The persecutions and calamities which like the windy storm bow me down, and like the tempest often overwhelm me. The dove when frightened flies away from the haunts of man to her home and refuge in the clefts of the rocks, and solitudes of the desert.—P.

5 Heb. swallow up. Nu. 16. 30, 33.

6 Destroy—confound.—Horsey.

7 2 Sa. 15. 31; 17. 1, 4; Jn. 7. 40-43; 10. 19-21. Ac. 23. 7, 8.

8 Je. 62. 7.

9 Eze. 9. 4; xxii. Zec. 5. 7, 8. Is. 59. 7-15. Ho. 4. 1, 2. Re. 18. 2. Zep. 3. 1-6.

10 Ps. 41. 9. Job. 19. 13-18. Mat. 26. 21, 23, 47-49.

11 Ps. 41. 9.

12 Heb. a man according to my rank.

13 2 Sa. 15. 12; 10. 23; Je. 9. 4. Mi. 7. 5.

14 But thou, a man of my own rank, my

15 companion. If these words refer, as is generally supposed, to Ahithophel, they are touching and graphic.—P.

16 2 Sa. 17. 23; 18. 9, 15. Mat. 27. 5.

17 Heb. I have sweetened counsel, Ps. 122. 1; 42. 4.

18 Nu. 16. 30-32.

19 Or, die peace.

20 Ps. 73. 28; 50. 15; 91. 15. 1 Pe. 4. 19. Phi. 4. 6.

21 Lu. 18. 1-7. 1 Th. 5. 17. Da. 10. 6. Ac. 10. 3, 9.

22 1. Ep. 6. 18.

23 2 Sa. 22. 1. Ps. 27. 1-3; 118. 6-14; 34. 7; 57. 3. 2 Ki. 6. 16. 2 Co. 1. 9, 10. 2. Ti. 4. 17. 18. Ro. 13. 13.

24 2 Ch. 32. 7, 8. 1 Jn. 4. 4.

25 Not aiding, but opposing me; even Satan, his angels, and wicked men, Caiaphas, Pilate, and Herod, Jews and Romans.—C.

26 x ver. 16, 17; Ps. 65. 5.

27 Abideth, that is, in unchangeable being, promises, judgments, and ordinances.—C.

28 Or, with whom also there are no changes, yet they fear not God, Job 10. 17. Ps. 73. 45. Je. 48. 11; 22. 21. Pr. 1. 32.

29 2 Sa. 22. 1. Ps. 7. 4. 2 Sa. 17. 1, 2.

30 Heb. he hath profaned, Ec. 8. 2. 1 Ki. 2. 43.

31 Ps. 28. 3; 57. 4; 64. 4; 62. 3. Ps. 34. 4; 9. 8.

32 A Ps. 37. 5. Mat. 6. 25.

33 Lu. 12. 22. 1 Pe. 5. 7.

34 Or, gift.

35 Let destruction come upon them, so that their power for evil may cease; let them sink quickly into the state of death

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B.C. cir. 1021.

(that their persecution of God's people may come to an end) may cause them to be constantly and hopelessly wicked.—P.

6 Ps. 37. 24; 125. 1, 2; 121. 3. 1 Pe. 1. 5.

7 Ps. 7. 15, 16; 9. 15, 16; 98. 9; 59. 12, 13.

8 Heb. men of bloods and deities, 2 Sa. 3. 27; 20. 10.

9 Heb. shall not have their days, Pr. 10. 27; Ec. 7. 17.

PSALM LVI.

B.C. cir. 1028.

1 Or, a golden psalm, Ps. xvi. lvi.-lix. ix. titles.

2 1 Sa. 21. 11; 29. 4.

3 Ps. 57. 1; 69. 13, 16; 43. 1; 120. 5-7; 143. 5; ver. 2, 6. Pr. 1. 12. Ho. 8. 8.

4 Man. That is, the natural man, whose carnal mind is enmity against God, Ro. 8. 7.—C.

5 Heb. mine observers.

6 Ps. 57. 3; 66. 15; 106. 17; 124. 3. La. 2. 2, 5, 16.

7 Ps. 1. 1; 118. 10-12; 27. 3.

8 Ps. 9. 2; 83. 18; 92. 8; 93. 4-5; 15. 57-15. Mi. 6. 6.

9 Rather, 'who fight against me in their pride, or in high places.' See Ep. 6. 12.—C.

10 1 Sa. 30. 6. 2 Ch. 20. 3. Ps. 34. 4.

11 A ver. 10, 11; Ps. 118. 6. He. 13. 6. 31. 31. 41. Ro. 8. 31-39. Lu. 12. 4. 5.

12 'In God will I glory on account of his word.'—Boothroyd.

13 Lu. 11. 54. Jn. 2. 19.

14 Mat. 26. 61.

15 Of this we have a remarkable example in the 'wrestling' of the words of our Lord, the prophetic speaker in this psalm, 2. 19, 21; compare Mat. 26. 61; 27. 46.—C.

16 Ps. 59. 3; 140. 2; 71. 10; 10. 8-10; 64. 2-6; 22. 12. Da. 6. 4. Ac. 4. 27, 28.

17 2 Ps. 37. 35.

18 Ec. 2. 2. Je. 7. 10. Is. 28. 15.

19 Ps. 55. 9, 15, 23; 21. 8-12. Je. 10. 25.

20 For indication of this petition, see notes on Ps. 5. 10; 35. 8.—C.

21 Mal. 3. 16. Mat. 10. 30. 2 Co. 11. 26. Is. 63. 9.

22 Ps. 55. 16; 34. 4. 7. 5.

23 He. 13. 6. Ro. 8. 31.

24 Ce. 13. 14. Ps. 46. 1, 11.

25 Or, ver. 4. Ps. 27. 1-3; 118. 6-14.

26 See ver. 4; Ps. 27. 1-3; 31. 12, 7, 8.

27 Ps. 119. 106; 116. 14-10; 66. 13-15; 7. 17; 9. 1; 21. 13; 34. 1, 2; 59. 16, 17; 68. 8.

28 Ps. 18. 16-19; 116. 8. 2 Co. 1. 10. Ge. 17. 1.

29 Job 33. 30. Lu. 1. 74, 75.

30 The complete parallelism between these words and Ps. 16. 10. Ac. 2. 27. can leave no doubt that the speaker is Christ.—C.

he shall sustain thee: he shall never suffer the righteous to be moved.

23 But thou, O God, shalt bring them down into the pit of destruction: bloody and deceitful men shall not live out half their days;⁸ but I will trust in thee.

PSALM LVI.

1 David, praying to God in confidence of his word, complaineth of his enemies. 9 He professeth his confidence in God's word, and promiset to praise him.

To the chief musician upon Jonath-elem-rechokim, Michtam¹ of David, when the Philistines took him in Gath.

BE merciful^b unto me, O God; for ²man would swallow me up: he fighting daily oppresseth me.

2 Mine enemies³ would daily swallow me up: for they be many that fight against me, O thou most High.⁴

3 What⁹ time I am afraid, I will trust in thee.

4 In^b God I will praise his word: in God I have put my trust;⁵ I will not fear what flesh can do unto me.

5 Every day they wrest my words:⁶ all their thoughts are against me for evil.

6 They gather themselves together, they hide themselves, they mark my steps, when they wait for my soul.

7 Shall they escape by iniquity? in thine anger cast down the people, O God.⁷

8 Thou tellest my wanderings: put thou my tears into thy bottle: are they not in thy book?

9 When I cry unto thee, then shall mine enemies turn back: this I know; for God is for me.

10 In^c God will I praise his word: in the LORD will I praise his word.

11 In^c God have I put my trust: I will not be afraid what man can do unto me.

12 Thy vows are upon me, O God: I will render praises unto thee.

13 For thou hast delivered my soul from death: wilt not thou deliver my feet from falling, that I may walk before God in the light of the living?

Ver. 22. *Casi thy burden.* The Father here addresses his beloved Son Jesus, when he bore our griefs and carried our sorrows, and through him he addresses every believer, saying, "Cast your care upon him (the Lord), for he careth for you," 1 Pe. 5. 7. C.

Ver. 23. Turbulent combinations of bloody and deceitful men will not be judicially permitted to live half the days to which, as peaceful individuals, they would naturally have attained. C.

REFLECTIONS.—While here, as in a glass, we behold Jesus, hated, reproached, betrayed, and murdered at Jerusalem, and the judgment of God overtaking his persecutors in the destruction and dispersion of the Jewish nation, let us observe that the best of men are ordinarily most exposed to the hatred and reproach of a carnal world: and good men may, in great trials, find their fears strong and their faith shaken; but it is a great mercy that they have Jesus' bosom and the state of glory above to flee to when they can get no peace nor rest in this world. The city, the church of God, may soon be fearfully corrupted by the influence of wicked rulers. And none are more apt to promote the corruption or betray the saints than apostate or empty professors. There has always been a sad mixture of

such in the church. Carnal policy and selfish ends may carry men far and long in a religious profession, even where there is no sincerity of heart. Earnest prayers of faith are effectual to bring salvation from God. How shameful then is it that they are so little used; and that the stated meals for our bodies are more frequent than those for our souls! It is God's being on our side that raises us above fear from our adversaries. Too often want of trouble hardens men in bold impiety. But impentence and perdition are inseparably linked together. Falsehood and perfidy will quickly find a holy God. But happy, happy for ever, are they who trust in the Lord, and by the prayers of faith cast all their burdens, troubles, works, and cares upon God, as their God and Father in Christ!

PSALM LVI. Ver. 8. David wandered over nearly the whole of southern Palestine when Saul was pursuing him. In no spot was he safe, save amid the strongholds of the mountains. There is allusion in the mention of the bottle for tears, to the very ancient custom of preserving tears in little glass vessels, called lachrymatories. The last clause is somewhat obscure. The meaning would seem to be that all the afflictions and sorrows

which visited him were well known to God. P.—A map of the recorded wanderings, or journeying of our Lord, is one of the most impressive sights for the human eye. Of his 'tears,' we know that twice he publicly wept, Lu. 19. 41; Jn. 11. 35; and that they flowed more frequently than recorded, Paul clearly declares. But his wanderings give us rest: his tears secured our joy. C.

Ver. 10. See note on ver. 4. In God—that is, in God, as revealed by his name or attribute of power to Abraham, Ge. 17. 1; and in Jehovah, as revealed to Moses by his name or attribute of uncaused and eternal existence, Ex. 3. 14. C.

REFLECTIONS.—How inveterate is the enmity of the wicked against Jesus Christ and his people! With unanimity, cruelty, malice, restlessness, and craft, they exert themselves to destroy them, while they spy out their ways, wrest their words, and wait for their halting. But blessed are those trials which drive us nearer to God. Strong faith is necessary when troubles and dangers are very great. But the unchangeable promise of God, yea and amen in Christ, is not only sufficient ground of trust but of cordial praise. No enemies that we can have are too great for God to humble, or too secure, strong, or daring to withstand his blow. They who have him for their friend need not fear the impotent threats or strokes of human worms.

PSALM LVII.

1 David in prayer fleeing unto God, complaineth of his dangerous case. 7 He encourageth himself to praise God.

To the chief musician, Al-Taschith, Michtam¹ of David, when he fled from Saul in the cave.

BE merciful^b unto me, O God; be merciful unto me; for my soul trusteth in thee: yea, in^c the shadow of thy wings will I make my refuge, until these calamities be overpast.

2 I will cry unto^d God most high; unto God that^e performeth all things for me.

3 He^f shall send from heaven, and save me from the reproach of him that would swallow me^g up. Selah. God^h shall send forth his mercy and his truth.

4 My soul is among lions: and I lie even among them that are set on fire,³ even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword.⁴

5 Beⁱ thou exalted, O God, above the heavens; let thy glory be above all the earth.

6 They^k have prepared a net for my steps; my soul is bowed down: they have digged a pit before me, into the midst whereof they are fallen themselves. Selah.

7 My^l heart is fixed,⁵ O God, my heart is fixed; I will sing and give praise.⁶

8 Awakeⁿ up, my glory;⁷ awake, psaltery and harp: I myself will awake early.

9 I will praise thee, O LORD, among the people.⁸ I will sing unto thee among the nations:

10 For^o thy mercy is great unto the heavens,⁹ and thy truth unto the clouds.

11 Be^p thou exalted, O God, above the heavens; let thy glory be above all the earth.

PSALM LVIII.

1 David reproving wicked judges, 3 describeth the nature of the wicked, 6 and devoteth them to God's judgments, 10 whereat the righteous shall rejoice.

To the chief musician, Al-Taschith, Michtam¹ of David.

DO ye^a indeed speak righteousness, O congregation? do ye judge uprightly, O ye sons^b of men?

Saints may, nay must, weep in prayer for a time; but God regards every word, every tear; and will soon make them issue in praise to the weepers and in lasting ruin to their enemies. It is reasonable then that vows made, as well as mercies received, should animate us to trust in, pray to, serve and praise him, while we live in the enjoyment of the light of his countenance.

PSALM LVIII. Ver. 2. This psalm being quoted, Ro. 15. 9, forms a key for opening the true meaning of many parallel psalms. The complainant is there found to be Christ, offering prayers and supplications with strong crying and tears unto him that was able to save him from death, He. 5. 7. C.

Ver. 3. Messiah was reproached with meanness of rank, want of literature, base companionship, madness, leaguings with devils, sedition, blasphemy; and finally with the death of a malefactor—the cross. From all he was saved, by the Holy Ghost sent down from heaven, 1 Pe. 1. 12, and raising him from the dead, Ro. 1. 4. C.

Ver. 10. Unto the clouds—which, though apparently the most variable of all things, yet constantly testify by the rainbow the truth of the divine covenant, Ge. 9. 11–17. C.

REFLECTIONS.—While saints continue on earth they will still need prayer from their heart and mercy from their God. For into what devouring beasts, and deceitful devils, hath sin transformed their enemies! Heart, lips, and hands appear all animated by infernal malice and craft. But they have a God of salvation, a new relation in Jesus' blood, to secure their safety from all their enemies. And often, because of blindness, these enemies perish in the snares which they had

laid for others. With what fixed thought, wonder, desire, and delight, with what ardour of inward powers, ought we then to praise and glorify God for the mercy that made and fulfils, and the faithfulness which establishes, every gracious promise! And with great fervour ought we to desire our Almighty Lord to glorify himself in heaven above and in all the earth below.

PSALM LVIII. Ver. 1. That Ps. xxxv. is a psalm of Christ, is obvious from comparing ver. 19 with Jn. 15. 25; and its parallelism with Ps. lviii, conduces to the conclusion that the congregation (ver. 1) is an appeal against the Sanhedrim who pronounced sentence against our Lord. C.

Ver. 4. Deaf adder. The deafness here attributed to the adder, is not deafness to sound, but to charming; so the ear of our Lord's judges was not deaf to evidence, but to just conclusions.—Note. The many statements made by travellers concerning serpent-charming in the East, seem to be nothing more than the evidences of intention and credulity of false pretensions, and successful juggling; nor do they receive any countenance; but, on the contrary, a flat contradiction, from the statement of the psalmist. C.

Ver. 6. Break their teeth, O God. For explanation and vindication of this and similar prayers in relation to the enemies of our Lord, see note on Ps. 5. 10; 35. 8. C.

Ver. 9. Before your pots can feel the thorns. Before the blaze from the dried thorn can ascend to the pot placed over it, the wicked shall be swept away; an expression of suddenness expressively equivalent to that of the apostle, 'in a moment, in the twinkling of an eye,' 1 Co. 15. 52. C.

REFLECTIONS.—What a plague to a church or nation are unjust rulers! Oppression by law is the

A.M. cir. 2946.
B.C. cir. 1058.

PSALM LVII.

1 Or, Destroy not.

A golden psalm, Ps.

xviii. title, 1 Sa.

22. 124. 3.

6 Ps. 52. 69. 13. 16. 16.

27. 8. 56. 1. 4. 11. 11.

31. 17. 8. 61. 4. 69. 7.

91. 1. 4. 9. 15. 26. 20. 32. 2.

25. 4. 4. 5. 6.

23. 6 Ps. 56. 2. 135. 5. 136.

2. 3.

6 Ps. 138. 15. 26. 12.

63. 7. Phil. 1. 6. 12. 13.

2 Sa. 22. 17. Ps. 55.

16.

2 Or, he reproach-

eth him that would

swallow me.

A Ps. 40. 11. 43. 3. 25.

106. 1. 7.

2 Ps. 35. 17. 38. 6. 55.

21. 64. 35. 54. 2. 11. 4.

17. 28. 15. 30. 14.

3 Burning with

envy, wrath, malice,

set on fire of hell,

Ja. 3. 6.—C.

4 The meaning of

this verse may be

expressed as follows:—

My life is at the

mercy of fierce and

reckless men—men

savage as lions: I am

in the midst of those

who are inflamed with

passion—sons of men

whose spears and

arrows are as ready

to wound me as the

teeth of wild beasts,

and whose slanderous

tongues are

sharp as swords.—P.

2 Ps. 108. 5. 7. 6. 146.

17. 11. 15. 5. 16. 30.

18.

4 Mi. 7. 2. Ps. 16. 9.

15. 24. 3. 4. 23. 24. 23.

Mat. 22. 15.

2 Ps. 108. 1. &c.

5 Or, prepared, Pr.

16. 1. Ps. 10. 17.

6 Surely any one

who knows the instabi-

lity and deceitfulness

of his own heart, can

must perceive, inde-

pendent of the proof

by quotation, that he

who can affirm that

his heart is fixed, can

be no other than the

Christ. C.—

Confident in thy

grace and salvation,

my heart is establish-

ed. I fear not what

man can do. Human

wiles and threats will

be alike in vain to

move me from my

adherence to truth

and justice. I will

sing praises to thee.

—P.

7 Tongue, or soul.

8 Among both Jews

and Gentiles, Ps. 2.

1. 36. 5. 103. 11. 108.

485. 11. 89. 1. 2. Ex. 34. 6.

La. 3. 22. 23. ver. 3.

9 Unto the heavens,

where the redeemed

are before the throne.

10 Ps. 8. 1. 9. ver. 5. Re.

11. 15. 17.

12 Ps. 82. 1. 6.

13 Ps. 82. 1. 6.

14 Ps. 82. 1. 6.

15 Ps. 82. 1. 6.

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115 Ps. 82. 1. 6.

116 Ps. 82. 1. 6.

117 Ps. 82. 1. 6.

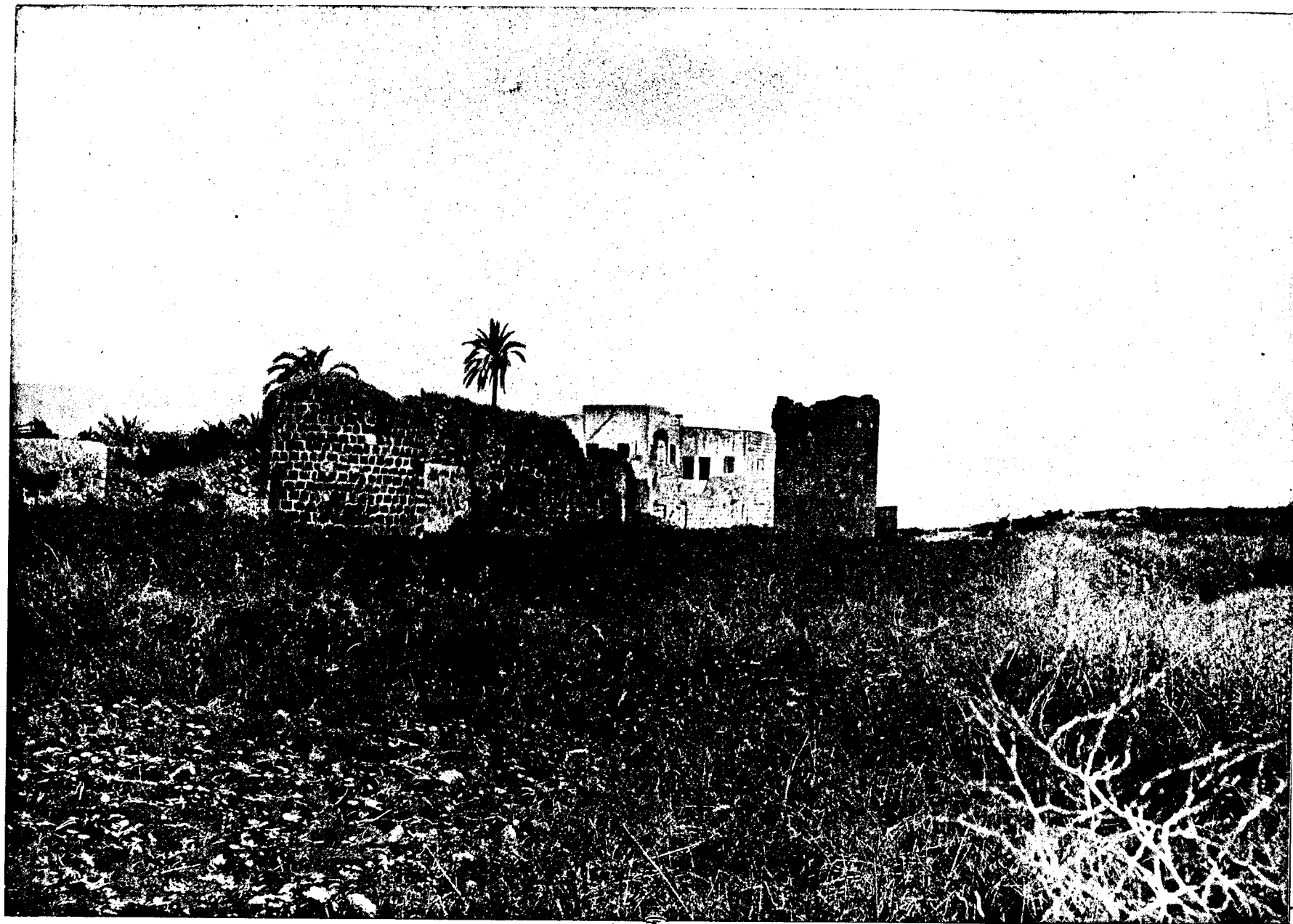
118 Ps. 82. 1. 6.

119 Ps. 82. 1. 6.

120 Ps. 82. 1. 6.

121 Ps. 82. 1. 6.

122 Ps. 82. 1. 6.



THE WALLS OF TIBERIAS—NEAR HAMATH, OF OLD TESTAMENT TIMES. [Psalms., lxxviii:27.]—"There is little Benjamin with their ruler, the princes of Judah and their council, the princes of Zebulun, and the princes of Naphtali." Tiberias was a city of Zebulun, and was formerly occupied, according to Joshua, xix:35, by Rakkath, and is also near the hot baths referred to in Joshua, xix:35 as Hamath. The walls of the city were rebuilt by Justinian.

The city was captured by the Persians under Khosroes in 614 B. C. In 1738 Dhahr-el-Amr built a fort on the hill north of Tiberias and repaired the walls of the city, which suffered terrible damage through the earthquake of 1837. There are now in Tiberias about six thousand people, four thousand of whom are Jews, three hundred are Christians and the rest Moslems. This is one of the four sacred cities of the Jews in Palestine.

He craveth help from God.

1025

8 So^a will I sing praise unto thy name for ever, that I may daily perform my vows.

PSALM LXII.

1 David, professing his confidence in God, discourageth his enemies. 5 In the same confidence he encourageth the godly. 9 No trust is to be put in worldly things. 11 Power and mercy belong to God.

To the chief musician, to Jeduthun, A psalm of David.

TRULY¹ my^b soul waiteth² upon God: ³from him cometh my salvation.

2 He^d only is my rock and my salvation; ³he is my defence; I^e shall not be greatly moved.

3 How⁹ long will ye imagine mischief against a man? ye shall be slain all of you: ⁴as a bowing wall shall ye be, and as a tottering fence.

4 Theyⁱ only consult to cast him down from his excellency: they delight in lies: they bless with their mouth, but they curse inwardly.⁵ Selah.

5 My soul, wait thou only upon God; for my expectation is from him.

6 He^k only is my rock and my salvation; ³he is my defence: I shall not be moved.

7 In God is my salvation and my glory: the rock of my strength, and my refuge, is in God.

8 Trust^a in him at all times; ye people, pour out your heart⁶ before him: God is a refuge for us. Selah.

A.M. cir. 2983 or 2946.
B.C. cir. 1021 or 1058.
N Ps. 59, 16, 17; 65, 12;
66, 12; 113, 16, 17; 139, 106.

PSALM LXII.

B.C. cir. 1058 or 1021.
a 1 Ch. 25, 1, 3. Ps. xxxix, 105, 1.

1 Or, only.

b Ps. 33, 20, 37, 7; 130, 5, 6, 15, 17; 138, 140, 31.

2 Heb. is silent.

c Je. 23, 23. Ps. 37, 39; 121, 2.

d ver. 6, 8; Ps. 73, 25, 26; 146, 1, 2; 147, 4, 5; 9, 9; 59, 17; Na. 1, 6.

3 Heb. high places.
e Ps. 37, 24. Mi. 7, 8, 2.
Co. 4, 9, 1 Co. 10, 13.

f Ps. 4, 2; 38, 12; 55, 12.
1 Sa. 24, 14; 26, 20.

g Is. 30, 13. Ps. 73, 18-20; 64, 1, 1 Th. 5, 3.

h Ps. 2, 1-3; 4, 2; 28, 3; 55, 25-29.

i Heb. in their inward parts.

j See note on Ps. 3, 2-C.

k Job 35, 14. Ps. 27, 13, 14. Mi. 7, 10. Zep. 3, 8. La. 3, 25, 26. Is. 49, 23.

l Ps. 18, 31, 32, 33, 39, 1, 2. Je. 3, 23. Ho. 1, 7, 15, 45, 17, 22.

m Je. 9, 23, 24. Ps. 3, 3, 15, 45, 25; 66, 19. 1 Co. 1, 31.

n Is. 26, 4; 28, 16. Ps. 2, 12; 13, 5; 22, 4, 5.

o La. 2, 19. Ps. 42, 4; 102, title; 1 Sa. 1, 15; Phil. 4, 19. Mat. 7, 11.

p Pour out the sins, weaknesses, sorrows, perplexities, wishes, desires, gratuities, joys and purposes—all the contents of your hearts—either in confession, petition, or thanksgiving.—C.

A.M. cir. 2946 or 2983.
B.C. cir. 1058 or 1021.

q Is. 40, 15-17; 2, 22. Ps. 39, 5, 11; 84, 4. Je. 17, 5.

r Vanity—an exhalation, a vapour, smoke—dark, incohesive, and easily driven before every wind.—C.

s Or, alike.

t Je. 17, 11. Job 20, 19, 28. Ps. 52, 7.

u Job xviii, xx, xxviii; 31, 25. Lu. 12, 15-20. 1 Ti. 6, 9, 17.

v Job 33, 14.

w Or, strength, Re. 19, 1, 15, 26, 4. Ps. 145, 5. Ec. 1, 13; 11, 8, 14.

x Ex. 34, 6, 7. Da. 9, 9, 18. Ps. 103, 17.

y Job 34, 11. Pr. 24, 12. Je. 31, 19, 17; 10, 12. Ec. 7, 27. Mat. 16, 27. Ro. 2, 6, 2 Co. 5, 10. Ep. 6, 8. Col. 3, 25. 1 Pe. 1, 17. Re. 22, 12.

PSALM LXIII.

B.C. cir. 1058 or 1021.
a 1 Sa. 22, 5; 23, 14, 15; 26, 1, 2, 11, 12.

b Ps. 18, 1-3; 91, 21; 31, 14; 142, 4, 5; 118, 28; 142, 5, 11.

c Job 8, 5. Ps. 5, 3; 78, 34. Pr. 17, 12. Ca. 3, 1-3.

d Ps. 42, 1, 2; 143, 6, 8, 24. 1 Je. 31, 19; 17, 10. Ec. 7, 27. Mat. 16, 27. Ro. 2, 6, 2 Co. 5, 10. Ep. 6, 8. Col. 3, 25. 1 Pe. 1, 17. Re. 22, 12.

e Heb. weary land without water, Is. 41, 17.

f Like a dry, thirsty, waterless land.—Boothroyd.

g Ps. 27, 4; 42, 2; 68, 24; 78, 6, 15, 50, 13. 1 Ch. 16, 11. 1 Sa. 4, 21.

h Ps. 30, 5; 56, 7-9. Ca. 1, 4. Ro. 5, 21. Jn. 3, 16, 11. 1 Sa. 10, 33, 34; 145, 1-5; 146, 2, 15; 63, 7.

i Ps. 28, 23; 34, 2. 1 Ki. 8, 22, 23. 1 Ti. 2, 8.

j Ps. 36, 8; 65, 4; 103, 5; 104, 34. Is. 25, 6. Jn. 6, 53-5.

k Heb. fatness.

9 Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity.

10 Trust^a not in oppression, and become not vain in robbery: ³if riches increase, set not your heart upon them.

11 God^s hath spoken once; twice have I heard this, that power⁹ belongeth unto God.

12 Also unto thee, O LORD, ³belongeth mercy: for thou renderest to every man according to his work.

PSALM LXIII.

1 David's thirst after God. 4 His manner of blessing God. 9 His confidence of his enemies' destruction, and of his own rejoicing.

A psalm of David, when he was in the wilderness of Judah.

O GOD, thou art my God; ²early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and ³thirsty land, where no water is;

2 To^e see thy power and thy glory, so as I have seen thee in the sanctuary.

3 Because ³thy loving-kindness is better than life, my lips shall praise thee.

4 Thus will I bless thee while I live: I will lift up my hands in thy name.

5 My soul shall be satisfied as with marrow

the restoration, the emblem also of the spiritual endowment and temporal blessedness of the Gentile church. C.

Ver. 6. *Shechem* was the first place in Canaan where ground was purchased for the permanent erection of the altar El-elohe-Israel, Ge. 33, 19. It was also the place to which Joshua summoned the tribes, and where they ratified their covenant with God, Jos. 24, 1, 25. It was also a city of refuge, Jos. 20, 7. It literally signifies a *portion*. From which four particulars, the meaning of the promise may be fully gathered. C.

Ver. 8. *Washpot*, or basin; not a phrase of contempt, or sign of servility, but rather of tender friendship and hospitable entertainment, see Lu. 7, 44; Jn. 13, 14, 15.—*Cast my shoe*. This phrase some interpret of taking possession; others of servile subjugation; is it not rather a token of friendly visitation, and peaceful entering into all the dwellings of the land, according to the eastern custom of putting off the shoes at the entrance of a dwelling or chamber?—*Philistia*! land of hereditary enemies, triumph in my victory of love that has conquered thy enmity. C.

Ver. 11. *Vain is the help of man*. Hence we learn that the victory expected is not that which can be wrought by the power or wrath of man—and not a victory over the literal Moab, Edom, and Philistia, but a spiritual victory of truth and love over the enemies of Jesus, represented by those nations. C.

REFLECTIONS.—What terrible rejection of God, what fearful convulsions and miseries in nations and churches, are occasioned by sin! But the deeper our distresses are, the more is the power and grace of our God magnified in our deliverance. Not David raised to a throne, according to promise, but Jesus exalted to his Father's right hand, and manifested in the truth of the gospel, is our banner displayed,—our means of victory and deliverance: let us then look to him and be saved. If sin has made deadly breaches, the sovereign grace of God can repair them. If we turn to him in prayer we may expect his return in mercy to us. Having loved us freely his right hand can save us. Our deliverance may be delayed, but faith triumphs. While Jesus subdues his opposers in mercy, or destroys all opposition, let us gladly receive him, and every promised blessing of grace or glory will necessarily follow. It may often happen that our bitterest enemies become our friends. At his pleasure he can unite nations and churches. Whatever difficulties then stand in our way let faith overcome them. Though we seem cast off, let us cleave fast to the promise, and trust and wait for the salvation of God. The greater our danger, our cries and prayers ought to be the more earnest. Let us put no trust in human helps; but in God's name and strength encounter our spiritual enemies; and so shall our victory be sure.

PSALM LXI. Ver. 1. That this is a prophetic prayer of the Messiah cannot be doubted, when the description of his immortal person and reign, ver. 6, 7, are considered. Of no other can they be spoken—of him they are literally true, therefore to him they infallibly belong. C.

Ver. 2. This is the prayer of an exile, far from home, and far

from God's sanctuary. If written by David, as is probable, it must have been during Absalom's rebellion. Even then, when in trouble and in imminent danger, his faith in God does not desert him. Sustained by it he rises above temporary calamities and predicts his triumphant return to his home, and concludes with the noble declaration, 'So will I sing praise unto thy name for ever; that I may daily perform my vows.' P.—*Higher than I*. He that was 'in the form of God,' and who 'counted it not robbery to be equal with God,' having taken 'the form of a servant, and humbled himself,' uses these words, sustained by 'the joy set before him,' Phi. 2, 6-11; He. 12, 2, C.

REFLECTIONS.—Often are the saints overwhelmed with their sense of sin, their troubles, temptations, and fears. But whatever we be, and in whatever condition, a throne of grace and a prayer-hearing God are at hand to apply to. Jesus, the establishing and protecting Rock, is near; and his Word and Spirit are ready to lead us to him. And every former experience of protection or deliverance ought to encourage our flight to his refuge. Our trusting to his promises, perfectings, and providences, and our cordial worship of him here, will issue in our being for ever with him in his mansions of glory above.—God hears our prayers, regards our vows, and will provide for us everything good. We are heirs of God and joint-heirs with Christ. Since King Jesus for ever lives, for ever sits enthroned amidst mercy and truth, we may confidently expect to live and reign with him in everlasting felicity and praise. Let then the vows which we have made be conscientiously performed; and let praising of God and paying of our vows be our daily employment.

PSALM LXII. Ver. 1. The speaker is one who boldly affirms, ver. 6, 'I shall not be moved.' He who can so speak cannot be David the son of Jesse, who was subject to so many vicissitudes; but his greater Son, who was never 'moved' from his purpose of grace, and cannot be 'moved' from his kingdom of glory. C.

Ver. 3. The second clause of this verse may be translated as follows: 'How long will ye assail (or attempt to slay)? all of you shall be as a bowing wall, a tottering fence; that is, though you attempt my life, ye shall fail; you will fall to the ground helpless as a shattered wall. P.

Ver. 9. A lie—not necessarily liars, but a lie, appearing to enjoy happiness, and secure a stable perpetuity, yet subject to as many sorrows and vicissitudes as the men of 'low degree,' by whom they are so often envied. C.

Ver. 10. Neither the pursuit, nor the acquirement, nor the possession of riches, is evil: the evil lies in the 'love of money,' and the consequent expulsion of God from the heart, 1 Jn. 2, 15. C.

Ver. 12. The general idea is that rank, wealth, worldly power, though good and useful in themselves when fairly acquired and rightly used, can never secure peace, or free man from trouble and death. To God alone belongeth true power, and he alone can give an eternal reward. P.

REFLECTIONS.—Patient and submissive resignation of our souls to God is the certain mean of a happy issue of all our troubles. He is the alone author and

finisher of all our salvation. In so doing corruptions and temptations can shake us, but not drive us, either fully or finally, from grace. While liars and traitors meet with destruction from God, they who trust in him may defy hell or death to hurt them. In him they are saved, secured, strengthened, and protected; and in him, not in themselves, do they glory. The more their faith in him is exercised the stronger it becomes. The more we trust in men, or in worldly enjoyments, the more disappointment and hurt we shall meet with. But the more we depend on, cry to, or consider God, we shall find the more pleasure, safety, and comfort. The mercy and power which we see in him shall be employed to furnish, protect, and reward us, and to cut off our enemies.

PSALM LXIII. Ver. 1. David was away from the sanctuary when this psalm was written. It expresses the earnest longing desire of his soul for communion with God once again in his courts. The imagery is graphic. The desert traveller can fully realize it. As one longs for water in the parched wilderness, where the heaven is as brass and the earth as iron, so the psalmist longs for God. P.—On comparing Ac. 4, 25, 26 with Ps. ii.; 61, 66; 63, 11, there can remain no doubt that the King who speaks in this psalm is the Son of God, with whose supplications in the days of his flesh the ancient church was thus prophetically edified. C.

Ver. 2. This exactly corresponds with the prayer of our Lord, Jn. 17, 5, 'And now, O Father, glorify thou me with thine own self, with the glory that I had with thee before the world was.' C.

Ver. 11. *Every one that sweareth by him shall glory*. Every one that reverences his name, and acknowledges his omniscience and judgment. C.

REFLECTIONS.—What a dry and barren wilderness is this world, with nothing in it that can satisfy the longings of a soul! And the more we find of the emptiness of created enjoyments the more we should fly to the fulness of God, as our God and all-sufficient portion. They who have experienced fellowship with him, and discoveries of his glory in public ordinances, will feelingly regret the want of them, and ardently desire the re-enjoyment of them. But great is the mercy that God himself, the fountain of happiness, and his throne of grace, are everywhere accessible. And if our hearts be refreshed with the tokens of his favour they ought to be enlarged in his praise. Happy and delightful is it to meditate on his loving-kindness—and in his strength to follow him closely in the means of grace and paths of duty. It is his help and favour only that can tune our hearts to praise him while we enjoy his protection.—Dreadful is the destruction of the enemies of Jesus Christ and his people! But eternal shall be the honours and unspeakable the joys of him and his children, while all their malicious reproachers and

and fatness; ²and my mouth shall praise thee with joyful lips;

6 When I ¹remember thee upon my bed, and meditate on thee in the *night-watches*.

7 Because^a thou hast been my help, therefore in the shadow of thy wings⁴ will I rejoice.

8 My soul ¹followeth hard after thee: ²thy right hand upholdeth me.

9 But^a those that seek my soul, to destroy *it*, shall go into the lower parts of the earth.

10 They shall ¹fall by the sword:⁵ they shall be a ¹'portion for foxes.⁶

11 But the ¹'king shall rejoice in God; every one that ¹'swareth by him shall glory: ²'but the mouth of them that speak lies shall be stopped.

PSALM LXIV.

¹ David prayeth for deliverance, complaining of his enemies. ⁷ He promiseth himself to see such an evident destruction of his enemies, that the righteous shall rejoice at it.

To the chief musician, A psalm of David.

HEAR my^a voice, O God, in my prayer: preserve^b my life from fear of the enemy.

2 Hide^a me from the ¹'secret counsel of the wicked; and from the insurrection of the workers of iniquity:

3 Who^a whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words;

4 That they may shoot ¹'in secret at the perfect: ²'suddenly do they shoot at him, and fear not.

5 They^a encourage themselves in an evil matter:¹ they commune of laying snares ²'privily;³ they^j say, Who shall see them?

6 They ¹'search out iniquities; ²'they accomplish a diligent search:⁵ both the inward *thought* of every one of them, and the heart, is ¹'deep.

7 But^a God shall shoot at them with an arrow: suddenly shall they be wounded.⁶

8 So they ¹'shall make their own tongue to fall upon themselves:⁷ all^p that see them shall flee away.⁸

9 And ¹'all men shall fear, and shall declare the work of God: for they shall ¹'wisely consider of his doing.

discouragers shall be filled with astonishment, and struck into endless silence and confusion.

PSALM LXIV. Ver. 1. The exact similarity of this psalm to Ps. lxxii. is sufficient *external* evidence that it is a prophetic prayer of Messiah; but there is an *internal* evidence that renders other proof unnecessary. The speaker (ver. 4) describes himself as *the perfect*, a description utterly inapplicable to any sinful man, and true only of the Christ. C.

REFLECTIONS.—A believer's troubles and enemies often fill his heart with fear, and drive him to his prayers. And in every age and place the bitterest words of reproach and infamy are liberally shot forth against the most faithful saints. Being perfect in Jesus' blessed sacrifice, and having the truth of grace in their hearts, they are hated by the world, who cannot bear their holy and heavenly conversation. Daring in wickedness, their enemies often neither fear God nor regard man, but encourage one another in sin; nor do they stick at anything to accomplish their malicious designs. With what care they pry into the faults of the godly, suborn false witnesses, wrest their words, and eke out their defamations with impudent falsehoods! but God will at last adjudge the injuries done to his people. And when he strikes home there is no escaping. Then the reproaches of

A.M. cir. 2945 or 2983.
B.C. cir. 1058 or 1021.

A Ps. 103:1-6; 118:28;
71:14; 119:1-6.
C.A. 5:2. Ps. 42:8; 119:
55:140; 51:39, 17, 18.
W. Ps. 54:4; 13:5; 61:3.
4:1 Sa. 17:37; 15:41; 10:
46:3, 4, 2 Co. 1:10.

4 See note on Ps.
61:4.—C.

1 Ps. 135:8, 9; Ca. 3:1-4;
2 Ps. 94:16, 19.
P. Ps. 18:35.

7 Ps. 5:10; 15:17-21;
8-12; 38:4; 35:4; 50:5; 52:5;
55:15; 23:9, 17.

1 Sa. xxxi. 2 Sa. v.
viii. 2. xviii. xx. Je. 18:
21.

5 Heb. *They shall make him run out like water by the hands of the sword.*

5 Ca. 2:15.—La. 5:18.
Job 40:13.

6 The jackals search by night for dead bodies, which they tear up from defenceless graves, and greedily devour even in the most putrid condition.—C.

1 Ps. 49:15; 1 Sa. 16:13;
23:17.

4 De. 6:13. Is. 19:18;
45:2; 55:10. He. 6:13.
7 Ps. 31:18; 140:9, 11.
Re. 21:8; 22:15.

PSALM LXIV.

B.C. cir. 1059.

A Ps. 27:7; 102:1; 130:
2; 140:6; 141:1; 142:1;
143:1, 5, 7.

6 Ps. 16:1; 17:8; 34:4;
31:9-13.

7 Ps. 27:5; 31:20; 143:
9-11; 102:6, 1.
8 Ge. 49:6. Ps. 56:6;
109:2; 140:25; 3:
4. Ps. 57:4; 58:7. Pr. 30:
14, Je. 9:3.

9 Ps. 10:8, 9. Hab. 3:
14.

10 Ps. 56:1. Pr. 4:16.
11 Pr. 1:10-14. Da. 6:4-7.
1 Or. *speech.*

12 Heb. *to hide snares.*

13 How distinctly was this verified when the Pharisees sought to entangle our Lord in his talk, Mat. 22:15-22.—C.

7 Ps. 10:11; 59:7. Eze.
8:12.

8 Da. 6:4, 5. Pr. 4:16,
17. Mi. 7:2, 3. Is. 59:3-15.
1 Ki. 18:10.

4 Or. *we are consumed by that which they have thoroughly searched.*

5 Heb. *a search searched.*

1 Ps. 59:17-9.
2 Ps. 7:12, 13; 38:2-8;
73:18-20; 91:5; 103:6.

4 De. 32:7. La. 3:12.
13 1 Th. 5:3.

14 Heb. *their wound shall be.*

9 Pr. 12:13. Ps. 140:9;
7:15; 169:15, 16.

10 This was verified when the Jews prayed, 'His blood be upon us and upon our children.' Mat. 27:25; comp. Mat. 23:35.—C.

7 Re. 18:4, 10. Nu. 16:
34. Na. 3:7. Is. 13:14.

8 Avoid them as disgraceful, or as persons smitten with an infectious disease.

9 Ps. 52:6; 119:120; 58:
11. Re. 11:13. Je. 50:28.

7 Ps. 111:2. De. 32:
29, with Is. 5:12.

A.M. cir. 2945.
B.C. cir. 1059.

1 Ps. 58:10; 32:11; 33:
1. Phil. 4:4. 1 Th. 5:16. 1
Co. 1:31.

PSALM LXV.

B.C. cir. 1077.

1 Heb. *Be silent, Ps.*
62:1; 138:4.

2 Ps. 76:7; 68:6, 9.
3 Ps. 56:12; 70:11; 66:
13; 119:100.

1 Is. 45:11. Da. 9:23.
2 Ps. 60:1, 4; 72:27. Jn.
12:32. Is. 50:7. Zec. 8:21.

2 Ps. 38:440; 132:5, 11.
Ro. 7:24; 25:5; 20:21. Mi.
7:18, 19. He. 1:3; 9:14. 1
Jn. 1:7.

2 Heb. *Words, or matters of iniquity.*

7 Ps. 33:12; 4:3; 84:4;
15:12, 3.

8 Ps. 63:5; 36:8; 16:11;
15:15. Je. 31:12-14; 25:
Ep. 3:18, 19.

3 The tabernacle was so called before the temple was built.

1 Ps. 45:417; 2:66. 3:
7; 106:21, 22. De. 10:17,
21. Is. 37:35; 39:38.

2 Ps. 68:19; 20:25; 5:8.
3 Ps. 104:27. Is. 45:22;
24:25. Ac. 17:28. He. 1:
3.

1 Ps. 119:90; 24:2.
2 Ps. 93:1; 147:5. Ge.
18:14.

3 Ps. 89:9; 107:29; 46:
2, 3. Mat. 2:23.

4 Ps. 2:1-5; 76:10; 124:
1-5. Is. 17:12, 13. Eze.
36:4, 5. Sa. xvi. xx.

5 Job 27:8. Hab. 3:3-
11. Ps. 48:5, 6; 126:2, 3-
7. Job 38:12. Ps. 19:5;
104:20-22.

6 Or. *sing.*

8 Or, *after thou hast made it to desire rain.*

9 Ps. 68:9; 104:13, 14;
46:4. Je. 5:24. De. 11:10,
11, 14. Job 37:6.

10 The river of God is a metaphor for the great river, a river rich, and full, and perennial, like the Nile. It may also mean a copious rain.

In the East the whole soil is parched and barren during the long summer, except where artificially irrigated.

11 Or, *thou causest rain to descend into the furrow thereof.*

12 Heb. *thou dissovest it.*

13 Co. 3:6, 7. Ps. 147:8.
9 Heb. *the year of thy goodness.*

14 Clouds, Ps. 104:3.
Na. 1:3. Hab. 3:15.

15 Thy paths. Thy chariot wheels. *Harvey.*

16 Rather than orbits, the planetary courses, whereby the circling seasons of the year are produced and perpetuated.—C.

17 Job 38:26, 27. Ps.
147:8.

18 Joy girds the hills.—The hills gird themselves with joy.

19 A beautiful allusion to the splendid girdles that constitute so important an article of eastern dress.—C.

20 Heb. *are girded with joy.* Is. 35:1.

10 The ¹'righteous shall be glad in the LORD, and shall trust in him: and all the upright in heart shall glory.

PSALM LXV.

1 David praiseth God. 4 The blessedness of God's chosen, because of his infinite power and goodness.

To the chief musician, A psalm and song of David.

PRAISE waiteth¹ for thee, O God, ¹'in Zion: and unto thee ¹'shall the vow be performed.

2 O thou ¹'that hearest prayer, unto thee shall ¹'all flesh come.

3 ¹'Iniquities² prevail against me: *as for* our transgressions, thou shalt purge them away.

4 Blessed³ is the man whom thou choosest, and causeth to approach *unto thee*, that he may dwell in thy courts: we shall be ¹'satisfied with the goodness of thy house, *even* of thy holy temple.³

5 By¹ terrible things in righteousness wilt thou answer us, O ¹'God of our salvation; *who art* the ¹'confidence of all the ends of the earth, and of them that are afar off *upon* the sea:

6 Which by his strength ¹'setteth fast the mountains; *being* ¹'girded with power:

7 Which ¹'stilleth the noise of the seas, the noise of their waves, and the ¹'tumult of the people.

8 They also that dwell in the uttermost parts are afraid at ¹'thy tokens: ¹'thou makest the outgoings of the morning and evening to rejoice.⁴

9 Thou visitest the earth, and waterest ¹'it; ¹'thou greatly enrichest it with the river of ¹'God, *which* is full of water; thou preparest them corn, when thou hast so provided for it.

10 Thou waterest the ridges thereof abundantly; thou settlest the furrows thereof;⁷ thou makest it soft⁸ with showers; thou ¹'blessest the springing thereof:

11 Thou crownest the year with thy goodness,⁹ and thy ¹'paths² drop fatness.

12 They^a drop *upon* the pastures of the wilderness; and the little hills³ rejoice on every side.⁴

earth, so barbarous as to deny the being and power of God. God's *tokens* in the heavens, in the seasons, in thunder, in earthquakes, and storms, produce in the ignorant a superstitious terror, and in the most instructed and pious humble and reverential awe. C.

REFLECTIONS.—Patient expectations for God shall be succeeded with joyful praises of him in his church and ordinances. And candid vows must be followed with conscientious fulfilment. God's readiness to hear prayer should encourage every one earnestly and hopefully to address him in every case: and sense of loading guilt or prevalent lusts ought not to make us despair, but to implore, believe, and admire the pardoning and sanctifying mercy of God. Fellowship with God is our greatest happiness. And it is not our merit, but his gracious love and blessed grace, that brings us to it. Nor must it be by transient starts, but by a fixed attendance on the ordinances of his grace, as nothing but the fulness of God in Christ can satisfy our hungry souls. And however terrible the answer must be, God never disappoints the prayers or hopes of his people. Wherever they may be in the world, they have equal access to him as their trust and salvation. Everywhere in the works of nature we may discern the power, wisdom, goodness, and greatness of God. And everything we receive from mountains, from seas, from lumi-

the wicked, and their horrid imprecations, shall draw down judgment on their own heads. And it is our wisdom to profit by the judgments of others. Too often warnings are lost through inconsideration. Even persecutors ought to learn and tremble while the door of mercy is yet open. And saints should rejoice in God's manifestation of his power and justice, and in their own deliverance; and trust in him, and make him their glory.

PSALM LXV. Ver. 1. *Praise waiteth for thee, O God, in Zion.* 'Praise is silent for thee, O Lord,' silent, as if the heart of the church was too full of gratitude to find utterance; or, as an eastern servant, waiting in silence for a word or sign. C.

Ver. 3. 'Our iniquities have prevailed over us; but our trespasses thou hast covered.'—*Boothroyd.* An exact description of justification by grace. See Ro. 4:6-8. C.

Ver. 4. *Blessed is the man, &c.* The church here describes Messiah, upon whom all gifts originally descend, Ps. 68:18; Ep. 4:8, and from whom they come down in rich and plenteous effusion of the Spirit showing the things of Christ. C.

Ver. 5. *By terrible things.* The answer to all the prayers of faith is concentrated in the Father's sending his Son: and most terrible of all the works of God was the deliverance of that Son to the death for the church that he loved, Ep. 5:25-27. And when the church prays 'Thy kingdom come,' terrible are the judgments that will respond in the coming destruction of Satan's kingdom. C.

Ver. 8. There is no people, even in the uttermost parts of the

13 The^a pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.⁵

PSALM LXVI.

1 David exhorteth to praise God, 5 to observe the great works, 8 to bless him for his gracious benefits, 13 He voweth for himself religious service to God. 16 He declareth God's special goodness to himself.

To the chief musician, A song or psalm.

MAKE a joyful noise unto God, ¹all ye lands:²

2 Sing^a forth the honour of his name; make his praise glorious.

3 Say^b unto God, How terrible art thou in thy works! ^cthrough the greatness of thy power³ shall thine enemies ^dsubmit themselves⁵ unto thee.

4 All^d the earth shall worship thee, and shall sing unto thee; they shall sing to thy name. Selah.⁶

5 Come^e and see the works of God: ^fhe is terrible in his doing toward the children of men.

6 He^g turned the sea into dry land: they went through the flood on foot: there did we rejoice in him.

7 He^h ruleth by his power for ever; his eyes behold the nations: ⁱlet not the rebellious exalt themselves. Selah.

8 O^k bless our God, ye people, and make the voice of his praise to be heard;

9 Which holdeth⁷ our soul in life, and suffereth not our feet to be moved.

10 For^s thou, O God, ^thast proved us: thou hast tried us, as silver is tried.

11 Thou ^ubroughtest us into the net;⁹ thou laidest affliction upon our loins.

12 Thou hast caused men ^vto ride over our heads: we went ^wthrough fire and through water; but thou broughtest us out into a wealthy¹ place.

13 I^a will go into thy house with burnt-offerings; I will pay thee my vows,

14 Which my lips have uttered,² and my mouth hath spoken, ^xwhen I was in trouble.

15 I will offer unto thee burnt-sacrifices of fatlings,³ with the incense of rams; I will offer bullocks with goats. Selah.⁴

16 Come^a and hear, all ye that fear God,

A.M. cir. 2987.
B.C. cir. 1037.

15 Is 55.9-13; xlix. 1x. lvi. Je. xxxi. xxxiii.
5 This is a psalm of public thanksgiving, sung by the congregation of Israel in the courts of the new sanctuary set up by David upon Zion. The special circumstance which suggested it was probably a plentiful rain-fall after a long drought.—P.

PSALM LXVI.

B.C. cir. 1048.

1 Heb. all the earth, De. 32. 43. 1 Ch. 16. 23.

2 From the beginning to ver. 12, the plurality of the speakers, and the nature of the sentiments, sufficiently indicate the church engaged in the praises of her great King and Head.—C.

3 Ps. 47. 1, 6, 7; 117. 1. 2. Ex. xv. Ju. v. 1 Sa. 2. 1-10, &c.

4 Ps. 47. 2; 95. 7; 118. 8. Ps. cx. 1. 27-31; 18. 44. Phil. 2. 10, 11.

5 Not by power, as exhibited in creation, or put forth in judgments, but as exhibited in Christ, who is 'both the wisdom of God' to direct, and the power of God' to fulfil.—C.

6 Or, yield feigned obedience, Ps. 81. 15.

7 Heb. let. d Is. 11. 9; 2. 2; xlii. liv. lv. x. Da. 7. 14, &c. Eccl. 14. 9, 16.

8 See note on Ps. 3. 2. Ps. 46. 8; 111. 2; 65. 5. 7. Job 36. 24.

9 Ex. 14. 21, 22; 15. 1-19. Job 3. 16, 17.

10 Da. 4. 35; 6. 26, 27; 12. 14.

11 Ps. 11. 4; 13. 1. Hab. 3. 6. 2 Ch. 16. 9.

12 Is. 10. 7-16. Je. 5. 22. De. 28. 58, 59.

13 De. 32. 43. Ro. 15. 9. 10. Is. 24. 15, 16; 42. 10-12; 49. 13; 54. 1-3; 55. 12. &c. Ro. 15. 9.

14 Heb. putteth, Ac. 17. 28. Ps. 125. 1, 2; 121. 2-8.

15 Or, yet. 1 Ps. 17. 3. Job 33. 10. 1 Pe. 1. 6, 7. Is. 48. 10. Zec. 13. 9.

16 Heb. 12. La. 1. 13; 3. 1-13. Ps. 71. 20.

17 Into the land of Egypt, which included them in the net of slavery; as they themselves were accustomed to inclose and draw forth the fish of the river. See Nu. 11. 5.—C.

18 Is. 51. 23. Ps. 129. 1-3. Job. x. &c. 1 Sa. 17. xlii. xxxi.

19 Is. 43. 1, 2. De. 8. 2, 3. Ac. 14. 22.

1 Heb. moist. 1 Ps. 65. 12; 61. 8; 116. 14-19. Eccl. 5. 4, 5.

2 Heb. opened. 1 Ps. 65. 20-22. 1 Sa. 1. 11. Ju. 11. 30, 31. Ps. 18. 6.

3 Heb. marrow, Ge. 4. 4. Re. 19. 4-7.

4 See note on Ps. 3. 2.—C. 5 Ps. 34. 2-11; xviii. cxvi. lxxi. 1 Jn. 1. 1-3. Jo. 3. 1. Mar. 5. 19. Ga. 1. 15, 16. 1 Ti. 1. 16.

A.M. cir. 2955.
B.C. cir. 1045.

1 Ps. 18. 6; 28. 1; 116. 4. Phil. 4. 6.

2 Ps. 30. 1; 34. 1; 40. 3. 3 Job 11. 13-15; 36. 21. Pr. 28. 9. Is. 1. 15; Ja. 4. 8.

3 Jn. 9. 31. Job 27. 8, 9. Pr. 15. 29.

4 What a lesson ought this to teach! Our prayers are vain; God will not hear them, except they spring from a pure heart. If we cherish wicked passions; if we entertain evil desires; if we give place to feelings of envy, hatred, covetousness, or aught else opposed to the commands of God, our prayers will be but a mockery.—P.

5 Ps. 4. 3; 9. 18; 63. 6; 64. 1; 116. 6.

6 Ps. 34. 1, 4; 116. 1, 86. 11, 12.

7 Ps. 4. 3; 9. 18; 63. 6; 64. 1; 116. 6.

8 Ps. 34. 1, 4; 116. 1, 86. 11, 12.

9 Ps. 4. 3; 9. 18; 63. 6; 64. 1; 116. 6.

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22 Ps. 4. 3; 9. 18; 63. 6; 64. 1; 116. 6.

23 Ps. 4. 3; 9. 18; 63. 6; 64. 1; 116. 6.

24 Ps. 4. 3; 9. 18; 63. 6; 64. 1; 116. 6.

25 Ps. 4. 3; 9. 18; 63. 6; 64. 1; 116. 6.

26 Ps. 4. 3; 9. 18; 63. 6; 64. 1; 116. 6.

27 Ps. 4. 3; 9. 18; 63. 6; 64. 1; 116. 6.

28 Ps. 4. 3; 9. 18; 63. 6; 64. 1; 116. 6.

29 Ps. 4. 3; 9. 18; 63. 6; 64. 1; 116. 6.

30 Ps. 4. 3; 9. 18; 63. 6; 64. 1; 116. 6.

31 Ps. 4. 3; 9. 18; 63. 6; 64. 1; 116. 6.

32 Ps. 4. 3; 9. 18; 63. 6; 64. 1; 116. 6.

and I will declare what he hath done for my soul.

17 I^c cried unto him with my mouth, and he ^dwas extolled with my tongue.

18 If I ^eregard iniquity in my heart, the LORD will ^fnot hear me.⁵

19 But ^gverily God hath heard me; he hath attended to the voice of my prayer.

20 Blessed² be God, which hath not turned away my prayer, nor his mercy from me.

PSALM LXVII.

1 A prayer for the enlargement of God's kingdom, 3 to the joy of the people, 6 and to the increase of God's blessings.

To the chief musician on ^aNeginoth, A psalm or song.

GOD be^b merciful unto us, and bless us; and cause his face ^cto shine upon¹ us. ^dSelah.

2 That^d thy way³ may be known upon earth, thy saving health among all nations.

3 Let^e the people praise thee, O God; let all the people praise thee.

4 O let the nations be glad, and sing for joy; ^ffor thou shalt judge the people righteously, and govern⁴ the nations upon earth. Selah.

5 Let^h the people praise thee, O God; let all the people praise thee.

6 Thenⁱ shall the earth yield her increase; and God, even ^jour own God, shall ^kbless us.

7 God shall bless us; and all the ends of the earth shall ^lrejoice in him.

PSALM LXVIII.

1 A prayer at the removing of the ark. 4 An exhortation to praise God for his mercies, 7 for his care of the church, 19 and for his great works.

To the chief musician, A psalm or song of David.

LET God^a arise, let his enemies be scattered: let them also that hate him flee before¹ him.

2 As^b smoke is driven away, so drive them away: ^cas wax melteth before the fire, so let the wicked perish² at the presence of God.

3 But ^dlet the righteous be glad; let them rejoice before God: yea, let them exceedingly rejoice.³

4 Sing^e unto God, sing praises to his name: extol him that ^frideth upon the heavens⁴ by his name JAH,⁵ and rejoice before him.

5 A ^gfather of the fatherless, and a judge of the widows, ^his God in ⁱhis holy habitation.

6 Truly commendable; but much care must always be taken for the speedy and exact performance of them. To testify our gratitude to God, and to encourage others in his way, we ought prudently to communicate our most noted experiences of his goodness and grace. No duty performed amidst indulged wickedness can be acceptable to God. But such as in faith pour out their hearts unto God without any allowed guile, may now begin their praises and thanksgiving, in the confidence that their requests are accepted, and shall in due time be answered.

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aries, from rains, from pastures, from fields, ought, with thankful admiration and praise, to be received as his gift. But in these let me discern, as in a figure, how he establishes his church, his ordinances, and his people. He limits, restrains, and directs their raging troubles. He enlightens by the word of his grace and the influences of his Spirit. And while Jesus, the Sun of Righteousness, rises with healing under his wings, his showers of gospel declarations and spiritual influences drop down abundantly, for the nourishment, satisfaction, and joy of the human race.

PSALM LXVI. Ver. 12. *Thou hast caused men, &c.* The Egyptian horsemen, whose representative descendants continue to this day to pay little regard to the safety of the humbler classes; and would, without compunction or rebuke, literally 'ride over their heads.' The expression here may probably refer to some elevated position in which the Egyptian horse appeared when pursuing Moses and the Israelites to the Red Sea. See ver. 6. C.

Ver. 13. The speaker here, and to the end, is *one*—one who pays all his vows, and keeps all his resolutions—one so thoroughly wise, that he knows his own heart; and so thoroughly pure, that

(ver. 18) he disclaims all iniquity: one whose prayer, consequently, God hath not turned away, ver. 20. Are not these marks sufficient to show that this perfect one is the Christ, entering as High-priest into the holy place? C.

Ver. 15. *Rams.* These were the offerings of Aaron, the type of our Lord, at the time of ^ahis consecration, Le. 8. 18, 22, 28.—*Bullocks.* One bullock was Aaron's own offering for sin, Le. 8. 1, 14. The second for the peace-offerings of the people, Le. 9. 4. *Goats* were the sin-offerings of the people, Le. 9. 3, 15,—all types of that 'one sacrifice,' whereby Christ hath 'perfected for ever them that are sanctified.' He. 10. 12, 14. C.

REFLECTIONS.—With cordiality and joy ought all men to celebrate the praises of that God who is so great and so good to all. And as our fathers' sins should awaken our sorrows, their mercies should inflame our praise. But quickly shall antichristians and other enemies of our all-governing Lord Jesus be made to bow or be destroyed before him! All the trials of churches or saints, their support and protection in them, and the happy issue of them, ought, and shall be, matter of cordial and lasting praise: and to make vows in an evangelical manner when under trouble is

6 Let^a not them that wait on thee, O Lord God of hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of Israel.

7 Because for thy sake I have borne reproach; shame hath covered my face.

8 I^a am become a stranger unto my brethren, and an alien unto my mother's children.

9 For^a the zeal of thine house hath eaten^a me up; and the reproaches of them that reproached thee are fallen upon me.

10 When^a I wept, and chastened my soul with fasting, that was to my reproach.

11 I^a made sackcloth also my garment; and I became a proverb to them.

12 They^a that sit in the gate speak against me; and I was^a the song of the drunkards.⁷

13 But as for me, my prayer is unto thee, O LORD, in^a an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation.

14 Deliver^a me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters.

15 Let^a not the water-flood overflow me, neither let the deep swallow me up, and let not the^a pit shut her mouth^a upon me.

16 Hear me, O LORD; for thy loving-kindness is good: turn unto me, according to the multitude of thy tender mercies.

17 And^a hide not thy face from thy servant; for I am in trouble: hear me speedily.⁹

18 Draw^b nigh unto my soul, and redeem it: deliver me, because of mine enemies.

19 Thou hast known my^a reproach, and my shame, and my dishonour: mine adversaries are all before thee.

20 Reproach^a hath broken my heart; and I am full of heaviness: and I looked for some

A.M. cir. 2983.
B.C. cir. 1021.

A.Ps. 25.3. Joel 2.26.
27. Is. 45.17. 49.23. 61.3.
7. Job 28.16.

7. Ps. 31.11. 22.6. ver.
9.12. 19.20. 21.53. 9.350.
61.2. 14.

7. Job 19.13-19. Ps. 31.
11. Is. 53.3. Jn. 7.51. 6.60.
66.

1. Ki. 19.10. 14. Ps.
119.139. Jn. 2.17.

8. Deal for thine house
as an inward fire, hath consumed
me.—C.

7. Ro. 15. 3. Ps. 89.50.
51.

7. Ps. 35. 13. 14. 22. 7.
8. Lu. 7.33. 34. He. 5.7.

7. Ps. 35. 13. 14. 14. Is.
22.12. Mat. 6.5.

7. De. 16.18. Ps. 82.2.
41.2. Ac. 4.26.

7. Ps. 35. 10. Job 30.9.
7. Heb. drinkers of
strong drink.

7. Ps. 50. 15. 91. 15. 1.
Co. 4.13. 1. Fe. 2.23. He.
5.7.

7. Is. 49.8. 55. 6. 2. Co.
6.2.

7. Ge. 24.27. Mi. 7.20.2
Sa. 7.25. Ps. 40.11.

7. Ps. 144.7. 143.7. 18.
4.16. 17. 109.4. 124.4. 5.
42.7. ver. 1. 2. 15. Mat.
26.39. 48. He. 5.7.

7. Is. 43.1.2.
7. Ps. 16.10. 55.23. 106.
17. Nu. 16.33. Ac. 2.24.

Let not the un-
just plans that the
rulers have laid to
ensnare me in my
words and bring me
down to death be
permitted to impris-
on me in the grave.

7. Ps. 30.5. 63.31. 36.7.
Jn. 17.24.

7. ver. 13. Ps. 86.13. 15.
16. 63. 7.9. Je. 31.20.
Ex. 24.6.7. Mi. 7.19.

7. Ps. 6.2. 31.3. 1.2. 27.
91.40. 171.143. 71.22. 19.21.

7. Heb. make haste
to hear me.

7. Ps. 10. 1. 122.1-19.
7. De. 32.27. Ps. 13. 4.
Jos. 7.9.

7. Ps. 22.6. 7. Is. 53.3.
4. He. 12.2.

7. Ps. 2.2. 4. 11. 4. Je.
16.17.

7. Ps. 53.3. 63.5. Mat.
26.38. Jn. 12.27. Ps. 22.
14.

* All Israel were
literally prisoners in
Egypt and Baby-
lon; and still, though
at large, are they
prisoners among the
Gentiles. Yet when
their heart shall turn
to the Lord, 'he
will not despise the
prayer of the desti-
tute' (Ps. 102. 17),
who, being set free
from sin and the
world, shall become
the 'prisoners of the
Lord,' 'apprehend-
ed in Christ Jesus,'
and shall 'flourish in
the stronghold of cov-
enant promise' as
prisoners of hope.—
C.

A.M. cir. 2983.
B.C. cir. 1021.

1 Heb. to lament
with me.

7. Mar. 14.50. Ps. 142.
4.15. 63. Mat. 26.56.

7. Even Peter, James,
and John slept when
they should have
comforted him in his
agony by watching
for him, Mat. 26. 38,
40.—C.

7. Mat. 27.34. 48. Mar.
15.23. 27. Lu. 23.34. Jn.
19.29.30.

7. Ro. 11.8-10. Ps. 28.
47. 1.32. De. 32.13-15.
Is. 8.14. 15. 66. 3.4. 1. Fe.
2.8.1. Co. 1.23.

8 See notes on Ps.
5.30. 6.3.

7. Is. 6.9. 10. Jn. 12.30.
40. Ro. 11.8. 10.25. 2. Co.
3.14. De. 28.61-68.

7. Th. 2. 15. 16. Le.
26.14-39. De. 28.15-68;
29.18-28; 31. 17; 32.20-
26. Mat. 23.35. 38. Lu.
19.47.

7. Heb. their palace.
7. Heb. let there not
be a dweller.

7. Zec. 1.15. Is. 53.4. 1.
Th. 2.15. with a Ch. 28.

9.

7. Heb. thy wound-
ed.

7. Is. 66.3.4. Ps. 81.12.
Mat. 23.32. Le. 26.39.

7. Or. punishment
of iniquity, Ro. 9.31;
10.3.

This is to be ex-
plained by the se-
cond commandment,
where God is de-
scribed as visiting
the iniquities of the
fathers upon the chil-
dren, unto the third
and fourth genera-
tion of them that
(continue to) hate
him—an awful warn-
ing to the wicked,
that in no wise con-
tradicts the consol-
ing assurance of
mercy delivered to
the penitent, Eze. 18.
3-32.—C.

7. Ho. 1.9. 3.2. Re. 13.8.
Ho. 1.9. with Ps. 87. 6.
Is. 4.3.

7. Ps. 40.17. Mat. 8.20.
Is. 53.3. 10.

7. Ps. 18. 19. 50. 40. 21.
21.58. 26.28; 22.27-31;
110.1-7.

7. Ps. 18. 49; 22.22, 25;
40.1-3. 9. 10.

7. Ps. 50.13. 14. Ho. 6.6;
14. Je. 7.22. 23.

7. Ps. 34.2. 22. 26; 35.
27; 40.15. Jn. 16.22; 20.
20.

7. Or. meek or af-
fected.

7. Ps. 72.12-14; 102.17.
19; 132.16; 146.7. Ac. iv.
v. xii.

1 See note^a in first
column.

7. Ps. 96.11. 129.8. 7.8;
148.1-14. Is. 44. 23; 49.
13.

7. Heb. creepeth, Ge.
1.24.

7. Ps. 51.18; 102.13. 16;
127.1. Is. 44.26. Mat. 16.
18. Eze. 36.35. 36.

7. Ps. 102.28; 90.16. Is.
59.21. 60.21. 44.3.4.

7. Jn. 14.23. Re. 21.27.

to take pity,¹ but^a there was none;² and for comforters, but I found none.

21 They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.

22 Let^a their table become a snare before them: and that which should have been for their welfare, let it become a trap.³

23 Let^a their eyes be darkened, that they see not; and make their loins continually to shake.

24 Pour^a out thine indignation upon them, and let thy wrathful anger take hold of them.

25 Let their habitation^a be desolate; and let none dwell⁵ in their tents.

26 For^a they persecute him whom thou hast smitten; and they talk to the grief of those whom thou hast wounded.⁶

27 Add^a iniquity⁷ unto their iniquity;⁸ and let them not come into thy righteousness.

28 Let^a them be blotted out of the book of the living, and not be written with the righteous.

29 But^a I am poor and sorrowful: let thy salvation, O God, set me up on high.

30 I^a will praise the name of God with a song, and will magnify him with thanksgiving.

31 This^a also shall please the LORD better than an ox or bullock that hath horns and hoofs.

32 The^a humble⁹ shall see this, and be glad; and thy heart shall live that seek God.

33 For^a the LORD heareth the poor, and despiseth not his prisoners.¹

34 Let^a the heaven and earth praise him, the seas, and every thing that moveth² therein:

35 For^a God will save Zion, and will build the cities of Judah; that they may dwell there, and have it in possession.

36 The^a seed also of his servants shall inherit it; and they that love his name shall dwell therein.

Ver. 4. 'Magnify him who rideth over the Arabah by his name JAH, and rejoice before him.' Reference is here made to the journey of the Israelites through the wilderness, and especially along the valley of Arabah to and from Kadesh. There God went before them in the cloudy pillar; there he proclaimed to them his name JEHOVAH; there he gave them displays of his power and mercy, such as had never been witnessed. P.—By his name JAH. 'In JAH is his name,' Horsley. That is, Christ, who was with the church through the wilderness, has his personal and official name in JAH, the unity of the self-existent Trinity. C.

Ver. 11. Company. The original directs to those female choir (see ver. 25) who, in sweet, and holy, and joyful song, published the mercies of the Lord. See, as examples, Ex. 15. 20; 1 Sa. 18.6. C.

Ver. 12. Allusion is made to the conquests of Moses and Joshua on entering Palestine. P.

Ver. 13. The whole book of Psalms presents no greater difficulty than this verse, and conjectures and emendations have been proportionally numerous. The words supplied in the authorized version render the passage prophetic; but the adjoining verses are merely narrative. May we not therefore rather understand the passage thus:—'Ye have shared the spoil (though ye lay timidly at home, hid among the pots), and are now garnished in these spoils as the wings of a dove covered with silver,' &c. C.

Ver. 22. My people. Is it not rather the enemy, that God proposes to bring from Bashan on the east, and the sea on the west, that judgment may be executed upon their sins? Joel 3. 2, 12; Re. 16.16. C.

Ver. 27. In the solemn procession, mentioned in ver. 24, all these tribes were present.—Benjamin on this occasion leading the way; the vast multitudes of Judah following: then the chiefs of Zebulun and Naphtali, representing probably the confederation of the northern tribes. P.

Ver. 30. The meaning of the whole verse is, that the most formidable enemies of the people of God, represented here by wild beasts, would be subdued, and would be made to show their submission by bringing presents,—by 'pieces of silver,'—or with tribute. Thus, the idea corresponds with that in the previous verse, that kings would bring presents (Barnes). P.—Calves of the people. The idolatrous worshippers of the Egyptian calf-

gods.—Note, Such is the blindness of the human heart, that the cow is still worshipped as a deity in India! C.

REFLECTIONS.—No hatred, no opposition of men or devils, could exclude our Redeemer from his glory. However strong or obstinate his enemies, they are overcome by his power. But happy—thrice happy are they who have by faith accepted this glorious, this gracious JEHOVAH to be their God! Behold how he protects his afflicted church and people; raises up families of saints in our Gentile world; delivers the prisoners of sin and Satan from their chains of corruptions and curses! while sinners bring to themselves eternal ruin! Behold him leading up his people from their spiritual bondage, and by his Word and Spirit directing them in their paths! By his almighty influence he brought down all opposition. By showers of gospel truths and spiritual influences he quickens all who yield themselves to Christ. By the multitudes of his apostles and ministers he published the glad tidings of salvation. Through their faith he saves hell-enslaved sinners by his blood, and adorns them with his righteousness and grace. He established his church firm and high as mountains which cannot be moved, and from which he will never depart. While angelic hosts are her guard, the ascending Redeemer is her conquering head, her treasury, and almoner. How great are his triumphs, his grace, his glory! Never pardoned rebel owed such gratitude to his generous prince as every pardoned sinner owes to his Lord. Never is he weary of showing mercy. And even death is disarmed to them who by faith accept him

and his salvation. But dreadful is the fate of obstinate Jews and others who oppose the designs of his grace; and behold, when he went forth in the ordinances of the gospel, by his apostles and other missionaries, how Jews and Gentiles saw his glory, sang his praise, and submitted themselves to his government!

PSALM LXIX. Ver. 1. It is impossible to question that this is a prayer of our Lord. See especially ver. 9, first clause, compare with Jn. 2. 17, also ver. 9, second clause, with Ro. 15. 3, and ver. 25, also with Jn. 19. 28; and surely it is impossible to doubt that Christ is the speaker of the whole psalm! See also further references, Jn. 15. 25; Lu. 23. 34-38; Ro. 11. 9, 10; Ac. 1. 16, 20. C.

Ver. 22. Nothing is more certain than that God judicially delivers wicked men over to the counsels of their own hearts, and surely what God will righteously do, Christ as Judge may righteously call upon him to do. In this case, he calls upon him to deliver over the epicurean idolater, 'whose god is his belly,' Phi. 3. 19, so that his love of gluttony and drunkenness may become his punishment. C.

REFLECTIONS.—While I read these things let me, with deep concern, by faith behold my Redeemer charged in law with my sins and bearing my punishment. Let me learn with patience to run the race of holy obedience, and of necessary trials set before me, looking to Jesus as my pattern, and as the author and finisher of my faith. While I behold the tremendous severity of God's judgments against his ancient people for rejecting and murdering his Son, let me not be high-minded, but fear.—Let me behold the grace of our Lord Jesus Christ, who, though he was rich, yet for our sakes became poor, that we through his poverty might be made rich.—And let me be a living and lively

PSALM LXX.

David prayeth for God's speedy help and deliverance, to the confusion of his enemies, and triumph of the godly.

To the chief musician, A psalm of David, to bring to remembrance.

MAKE haste, O God, to deliver me; make haste to help me, O LORD.²

2 Let^a them be ashamed and confounded that seek after my soul; let them be turned backward, and put to confusion, that desire my hurt.

3 Let them be turned back for a reward of their shame that say, Aha, aha!

4 Let^a all those that seek thee rejoice and be glad in thee: and let such as love thy salvation say continually, Let God be magnified.

5 But^a I am poor and needy: make haste unto me, O God: thou art my help and my deliverer; O LORD, make no tarrying.

PSALM LXXI.

1 David, in confidence of faith, and experience of God's favour, prayeth both for himself, and against the enemies of his soul. 14 He promiseth acts of praise. 17 He prayeth not to be abandoned in the decline of life. 19 He praiseth God, and promiseth to do it cheerfully.

IN thee, O LORD, do I put my trust: let me never be put to confusion.

2 Deliver^b me in thy righteousness, and cause me to escape: incline thine ear unto me, and save me.

3 Be thou my strong habitation,¹ whereunto I may continually resort: thou hast given commandment to save me; for thou art my rock and my fortress.

4 Deliver^a me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man.

5 For^a thou art my hope, O Lord God: thou art my trust from my youth.

6 By^b thee have I been holden up from the womb: thou art he that took me out of my mother's bowels: my praise shall be continually of thee.

member of that church which is founded in his blood, and blessed in him with all spiritual blessings.

PSALM LXX. Ver. 1. This psalm exemplifies the two chief principles for interpretation of the Psalms, viz. 1. Quotation and exposition in the New Testament. 2. Parallelism of sentiment between those which New Testament quotation applies to Christ and those not so quoted. The parallelism between Ps. lxx. and lxx. proves Ps. lxx. to belong to Christ; but this fact is put beyond question by its identity with Ps. 40. 13-17, which psalm is distinctly applied to Christ, He. 10. 5. C.

REFLECTIONS.—While here also I behold Jesus Christ in great abasement, poverty, and distress, denouncing just and fearful punishment on his Jewish, heathen, antichristian, and other enemies; and interceding for the joy and happiness of all people; to his Father's honour let me apply these things to my own troubled circumstances, and so, in a believing manner, bring them and the sinful causes thereof to my remembrance. Urgent trials should always awaken fervent prayers.

PSALM LXXI. Ver. 2. Deliver me in thy righteousness. A sinner is to be delivered only in mercy—the sin-bearing Saviour alone in righteousness. By this mark it is evident, that if the speaker was guided by the Spirit of knowledge, a point not to be doubted, he must be the Christ. C.

Ver. 9. Old age. Inasmuch as our Lord died literally young, this verse is supposed necessarily to indicate another speaker. But old age is not absolute, but comparative. Thus it is common to speak of premature old age, a fact evidently true of our Lord, whom a little after thirty the Jews supposed fifty. The period referred to, when, as in old age, his strength failed, seems literally, that, when worn out with sleeplessness, buffetings, and scourging, and, tottering under his cross, Simon of Cyrene was compelled to carry it, Jn. 19. 17; Lu. 23. 26. C.

A.M. cir. 2983.
B.C. cir. 1021.

PSALM LXX.

a Ps. xxxviii. title.

b Ps. 40. 13-17; 18.6;

143.7.6.18.

1 Heb. to my help.

2 This psalm is substantially identical

with Ps. 40. 13-17.

There are verbal differences, however,

which show that it

was adapted for

separate use, and for

some new circumstance.

A similar instance of parallelism

may be seen in Ps.

xiv. and lli.—P.

c Ps. 35. 4.26; 71.13.6;

101.109.29.15.41.11.

d La. 3.25; Ps. 37.27;

42.109.7.12.15.13.14;

18.19; 49.13; 24.14.16;

12.1-6; xxv. xxvi.; 61.

20.

e Ps. 40.17.69.29.109.

22.31; 72.12-14; 102.17;

42.5.11.143.71.3.1-3.

f Ps. 31. 1-3; 25. 2.3;

34.22.1 Ch. 5.20. Ro. 9.

33.

g Ps. 31.27.8; 18.20;

23.43.156.1.

h Ps. 34.15; 4.1; 54.1;

55.16.59.1.

i Heb. be thou to

me for a rock of habitation.

Ps. 31.2.3; 91.

21.43.5.17.18.10.

j Ps. 44.44.44.8.5.28.28;

91.13.39.

k Ps. 1.17.7.17. Ps. 13.

51.31.14; 42.11; 119.81;

106.130.5; 7.22.9.10.1.

11.1.1.

l Ps. 22.9.10.15.46.3.

4.1.31.32.2.17.17.

m Ps. 145.1.2.

n This is the faithful

and grateful song of

an old man. He

speaks of a long experience

of God's mercy. He feels that

his physical strength is

fast waning; the

power of youth and

manhood is gone; the

weakness and helplessness

of old age are beginning to be

painfully realized; his

enemies are still

watal and menacing.

Yet he does not despair.

God is still his God; divine

strength increases as

bodily strength fails; the

eye of faith brightens as the

eye of sense becomes

dim; he is able even

to look beyond death

and the grave, and to

exclaim triumphantly:—

Thou shalt quicken me again,

and shalt bring me

up again from the

depths of the earth.

How cheering then

is this noble psalm to

the aged Christian!

—P.

A.M. cir. 2983.
B.C. cir. 1021.

PSALM LXXI.

j Zec. 3.8. Is. 8. 18. 1

Co. 4.9.

2 This description

was exemplified

when Christ became

"a sign," spoken

against, Lu. 2. 34—

C.

3 Ps. 61.2; 142.4.5.16.

4 Job. 8.21. Ps. 104.33;

145.2.146.2.

5 ver. 18. Ps. 94. 14;

73.26. La. 3.31. 15.40.4;

40.15.16. He. 13.5.

6 Ps. 56.6.2; 83.3.2

Sa. 16.7. 20-23; 17.1-4

Mat. 27.1.

7 Heb. watch or ob-

servance.

8 Ps. 3.21.1.8.14.2.4.2

Sa. 17.1.2. Job. 19.13-19;

30.1.

9 Ps. 22.19; 69.18; 70.

1.5.143.7.

10 Ps. 6.10.35.4.26.40.

145.9.13.70.2.3; 109.29;

132.18.

11 See notes on Ps.

5.10.35.8.15. C.

12 Job. 13.15. Ps. 42.11;

104.33.34.103.1-18.145.

2.

13 Ps. 22.22. 25; 40.9.

103.30.127. 145.9.21; 146.

2.

14 Ps. 40.5; 139.17.18.

1.5.143.7.

15 I know not—I

cannot enumerate.

But the incapacity

arose not from igno-

rance, but the impossi-

bility of recounting

in time the acts of

love that will occupy

eternity.—C.

16 Phi. 3.9.13.15.45.

24.25. Zec. 10.12. Ep. 6.

103.16.2. 11.2.2.

17 ver. 2. 15. 19. 24.2

Th. 1. 6. 15. 26. 12. Ps.

115.1.

18 Ps. 22.9. 10. 18. 34.

ver. 3.8. 15. Ps. 31.3.

Pr. 8.17. Sa. 17.23.34.

19 Ps. 40.9. 10. 66. 16;

105.1-5; 145.1-4.21; 26.

7.

20 See note * in first

column.

21 Heb. unto old age

and gray hairs. See

ver. 9.15.46.4.

22 Ps. 145.4; 78.4-6.15.

38.19. Phi. 3.5. He. 13.5.

23 Heb. thine arm.

Is. 51.9.

24 Surely none but

Christ could ever ex-

pect to exemplify the

power of God to all

future generations.

In any other it had

been vanity and arro-

gance—in Christ it

was humility and

truth.—C.

25 Ps. 36.5.6. 15. 5. 16;

55.9.2 Co. 5.21.

26 Ps. 72.18.86.8; 89.6;

815.10. Job. 5.9.

27 Ps. 60.3.4.8.11.20.

28.6.2 Sa. 12.11. 15.

38.17. Ho. 6.1.2. De. 32.

36.39.

28 From the grave.

—C.

7 I 'am as a wonder unto many:² but^a thou art my strong refuge.

8 Let^a my mouth be filled with thy praise and with thy honour all the day.

9 Cast^a me not off in the time of old age; forsake me not when my strength faileth.

10 For^a mine enemies speak against me; and they that lay wait³ for my soul take counsel together,

11 Saying, "God hath forsaken him: persecute and take him; for there is none to deliver him.

12 O "God, be not far from me: O my God, make haste for my help.

13 Let^a them be confounded and consumed that are adversaries to my soul;⁴ let them be covered with reproach and dishonour that seek my hurt.

14 But^a I will hope continually, and will yet praise thee more and more.

15 My^a mouth shall show forth thy righteousness and thy salvation all the day; for "I know not⁵ the numbers thereof.

16 I^a will go in the strength of the Lord God: I will make mention "of thy righteousness, even of thine only.

17 O God, "thou hast taught me from my youth; and hitherto "have I declared thy wondrous works.⁶

18 Now also when I am old and gray-headed,⁷ O God, forsake me not; until "I have showed thy strength⁸ unto this generation, and thy power to every one that is to come.⁹

19 Thy^b righteousness also, O God, is very high, "who hast done great things: O God, who is like unto thee?

20 Thou, "which hast showed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the "earth.

And if we hope for eternal happiness, let us do what we can to spread the honour and good savour of Christ on earth! For how becoming is it for aged saints to be remarkable in cheerfully expecting good at the hand of God; and to have heart, and lips, and life all filled with his praise! How pleasant is it to step as it were into heaven, scarcely needing to change either our work or our song!

PSALM LXXII. Ver. 1. The strict parallelism of the opening of this with Ps. ii., and the New Testament application of that psalm to Christ, necessarily leads to a similar application here. Christ was King, as chosen, sent, and exalted of the Father; he was also the King's Son, as, according to the flesh, he was the Son of David. C.

Ver. 5. This exemplifies an important principle of interpretation, viz. what cannot be true of David or any other mere man, but is true of Messiah, is not to be applied to any mere man, but to "the Word that was God," and was, for our salvation, "made flesh," and of whom the description is strictly accurate. See also ver. 7. C.

Ver. 7. The moon is here introduced as the emblem of successive change of aspect, with permanence of nature, and faithfulness of service; the measuring out of the returning periods for renovated joy, in which she places before the world at once the character both of providence and grace. C.

Ver. 11. This can only be true of Messiah, never of David or Solomon, whose kingdom, in its highest splendour, was of very limited extent and of brief duration. C.

Ver. 17. The marks of Messiah are here so distinct, that they must be acknowledged. How sweet the name of Jesus to the ear, how glorious to the eye—it is the theme of heaven's loudest song, it is the light of heaven's brightest sun, "and blessed be his glorious name to all eternity. The whole earth let his glory fill. Amen! so let it be!" C.

REFLECTIONS.—Behold how Jesus Christ, endowed with the Holy Ghost above measure, and with all

21 Thou shalt increase my greatness, and comfort me on every side.

22 I will also praise thee with the psaltery,² even thy truth, O my God: unto thee will I sing with the harp, O thou Holy One of Israel.

23 My lips shall greatly rejoice when I sing unto thee; and my soul, which thou hast redeemed.

24 My tongue also shall talk of thy righteousness all the day long: for they are confounded, for^k they are brought unto shame, that seek my hurt.³

PSALM LXXII.

¹ David, praying for Solomon, sheweth the happiness, justice, and glory of his reign, and of Christ's kingdom under that type. 18 He blesteth God.

A psalm for Solomon.²

GIVE the king thy judgments, O God, and thy righteousness unto the king's son.

2 He shall judge thy people with righteousness, and thy poor with judgment.

3 The mountains shall bring peace to the people, and the little hills, by righteousness.

4 He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.

5 They shall fear thee as long as the sun and moon endure, throughout all generations.

6 He shall come down like rain upon the mown grass; as showers that water the earth.

7 In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.³

8 He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

A.M. cir. 2983.
B.C. cir. 1021.

2 Sa. 1.1. Ps. 92.10.
15. Zec. 2.5.
2 Ps. 57.7. 8. 10. 12.
150. 2. Hab. 1.16. 19.
2 Heb. with the instrument of psaltery.
A Ps. 25.10. 115.1. 89.
1. 200. 2. Mt. 26. 13.
1. 2 Ki. 19. 22. 15. 5. 16.
57. 15.
2 Ps. 30. 12. 145. 21.
103. 1. 104. 33. 34. Lu.
1. 45. 47. 54.
2 Ver. 12. Ps. 58. 10.
46. 11. 97. 8. 68. 23. 92. 11.
112. 8. 6. 101. 1. 8. 12.
3 Who but Christ has ever thus resolved or acted? He alone had heart and lips for ever filled with God.—C.

PSALM LXXII.

B.C. cir. 1015.

1 Or, O, Ps. 127.

2 It is highly probable that this psalm was composed by David when Solomon was crowned as his successor on the throne. The general scope accords with this idea. But at the same time it is evident that, in the fulness of its meaning, the psalm is not, and cannot be, applicable to Solomon and his reign. It has a higher reality. Solomon was but the type of a greater King, The Messiah was the anti-type, and the ultimate sense of many of the expressions culminated in him.—P.

3 A Ki. 1. 36. 37. 1 Ch. 29. 19. 2 Ch. 1. 10. 15. 11.

2 Jn. 3. 14. He. 7. 26. 1. 8.

6 Is. 11. 2. 5. 32. 1. 17.

Ver. 12. 14. Ps. 35. 3. 4.

8 Ps. 85. 10. 11. 15. 52.

7 32. 16. 17. Joel 3. 18.

Je. 31. 11. Eze. 34. 13. 14.

26.

2 Ver. 12. 14. Is. 11. 4.

Mat. 11. 5. Ps. 100. 11.

6 Is. 51. 12. 13. Pr. 20.

26. Re. 12. 10. 17. 14. 6. 12.

17.

2 Ki. 1. 28. Is. 9. 7.

Ps. 89. 36. 37. Da. 7. 14.

Lu. 1. 35. 33. Re. 11. 15.

17.

2 Sa. 23. 4. Pr. 16. 15.

19. 12. De. 32. 2. Ho. 6. 3.

14. 5. Is. 43. 7. 5.

2 Ps. 92. 13. 15. Is. 9. 7.

xliv. ix. Lu. 2. 14. Jn. 14.

27.

3 Heb. till there be no moon.

2 Ki. 4. 20. 24. Is. 11.

9. 10. Re. 11. 18. Ps. 22.

27. 31. 97. 37. 99. 25. 36.

Zec. 9. 10.

A.M. cir. 2983.
B.C. cir. 1015.

2 Ki. 1. 28. 20. 21.
Ps. 110. 7. 15. 49. 23.
2 Ch. 9. 21. Mat. 2. 11.
1 Ki. 10. 22. 25. Ps. 45.
106. 29. 15. 50. 43. 6.

2 Is. 40. 7. 23. Re. 21.

24. 11. 15. Da. 2. 44. Ps. 2.

8. 12. 27. 31.

2 Joel 2. 12. Ps. 100.

17. 20. 109. 11. Is. 41. 17.

Zec. 11. 7. 11. Lu. 19. 10.

He. 7. 25.

2 Heb. one shall give.

2 Ch. 9. 1. 1 Ki. 10.

15. Mat. 2. 11.

2 He. 10. 10. 22. ver.

10. Mat. 6. 10. Re. 22. 20.

Jude. 25.

3 Prayer is made for Christ continually when we say, as taught by our Lord himself, 'Thy kingdom come.'—C.

2 Mat. 10. 15. Is. 2. 2.

344. 3. 5. 2 Th. 3. 1. Re.

7. 4. 9. Zec. 8. 23.

7 Ho. 14. 5. 7.

2 The small beginning of Christ's kingdom, and its ultimate extension and triumph, are here set forth. Like a handful of grain sown upon a mountain top, in the most unlikely place, among rocks and stones, was the church in its infancy. It gradually increased, until at length, like the vast cedar forests of Lebanon, its abundant fruit bowed before the blast.—P.

2 Is. 5. 6. 7. 7. 14. Je.

23. 6. Ps. 89. 36. Ph. 2. 9.

7 Heb. shall be.

8 Heb. be sinned, or produce children before the face of the sin.

Ps. 45. 16. 17. 22. 27.

31. 15. 2. 3.

2 Ge. 12. 32. 18. Ep.

13. Je. 4. 2.

2 Ge. 9. 26. 1 Ch. 20.

10. Ps. 136. 4. 86. 8. 26.

8. Ex. 15. 11.

2 Job. 14. 21. Is. 11. 9.

10. Hab. 2. 14. Da. 2. 35.

44. Zec. 14. 9. Re. 5. 13.

11. 15.

2 Job. 31. 40. Je. 51. 64.

with 1 Ki. 2. 10.

9 This concluding verse is of doubtful authenticity. It does not seem to have been written by the author of the psalm, but to have been added at a later period.—P.

9 They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.

10 The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.

11 Yea, all kings shall fall down before him; all nations shall serve him.

12 For he shall deliver the needy when he crieth; the poor also, and him that hath no helper.

13 He shall spare the poor and needy, and shall save the souls of the needy.

14 He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight.

15 And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; and daily shall he be praised.

16 There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth.⁶

17 His name shall endure for ever: his name shall be continued as long as the sun; and men shall be blessed in him: all nations shall call him blessed.

18 Blessed be the LORD God, the God of Israel, who only doeth wondrous things:

19 And blessed be his glorious name for ever; and let the whole earth be filled with his glory. Amen, and Amen.

20 The prayers of David the son of Jesse are ended.⁹

power in heaven and earth, reigns over his gospel church! In infinite equity and wisdom he conducts his whole administration. By his righteousness he secured, by his intercession he procures, and by his word, ordinances, and Spirit, he confers on men peace with God, peace in the conscience, and with one another. Poor destitute sinners he supplies from his fulness of blessings, and delivers them from the hand of sin, Satan, and the world, their oppressors. His spiritual influences, coming down in their season, shall render believers flourishing and fruitful in holiness. And how extensive his gospel church, comprehending both Jews and Gentiles—the wildest Arabs and most distant islanders not excepted! In it persons of every station, but chiefly of the poor, submit to his yoke, and devote themselves and all that they have to his service. Earnest are their prayers for his presence and power in his ordinances, and for his coming in the clouds; and high their songs of praise to his name. What commendations of him are in the word of the gospel! From him the corn of wheat, sown in death upon Calvary, and from the handful of gospel truth, sown among hardened hearts, shall proceed converts, strong and tall in grace as the cedars of Lebanon, and numerous as the piles of grass. How lasting is his kingdom, and how certainly useful for diffusing every spiritual blessing among those who accept Jesus Christ! United to his person, and sharing of his benefits, let us wish well to his interests and honour, and admire, adore, and praise JEHOVAH in him, as the author of all the wonders of providence and grace.

PSALM LXXIII. Ver. 1. *Israel*. Those who wrestle with God for a blessing, and will not let him go till they receive it, and, with it or in it, that new name which the Spirit of adoption alone can bestow, Ge. 22. 24–30. C.

Ver. 5. The freedom of thoughtless sinners from trouble arises from ignorance of themselves, disregard of futurity, and want of

sympathy with a world lying in misery, because lying in wickedness. C.

Ver. 9. *Walketh*. Their tongue assails every one; none can escape its ridicule, contempt, censure, calumnies, or condemnation. C.

Ver. 10. 'His people return hither.' Therefore his (God's) people turn aside hither, to the service of these prosperous men, and waters of a full cup (of oppression) are wrung out from them in bitter tears. C.

Ver. 17. *Sanctuary*. This word never signifies sanctuary, in the singular, but signifies 'the secret principles of God's providential government.' C.

Ver. 18. The wicked are here referred to, and the true nature of God's dealings with them. To human appearance they were prosperous and secure: but in reality their condition was one of uncertainty and danger, from which they must inevitably fall. Ultimate ruin is before them whatever may be their apparent security now. P.

Ver. 22. *So foolish*. The whole gospel of Christ is called foolishness by the world, and 'he that would be wise must become a fool.' The very apostles were 'fools for Christ's sake,' 1 Co. 1. 18. 3. 18. 4. 10. C.

Ver. 23. Notwithstanding this low estimation of men, I am still with thee. Here we have a distinct note that the speaker, inquirer, and expounder of providence, is no other than Christ. C.

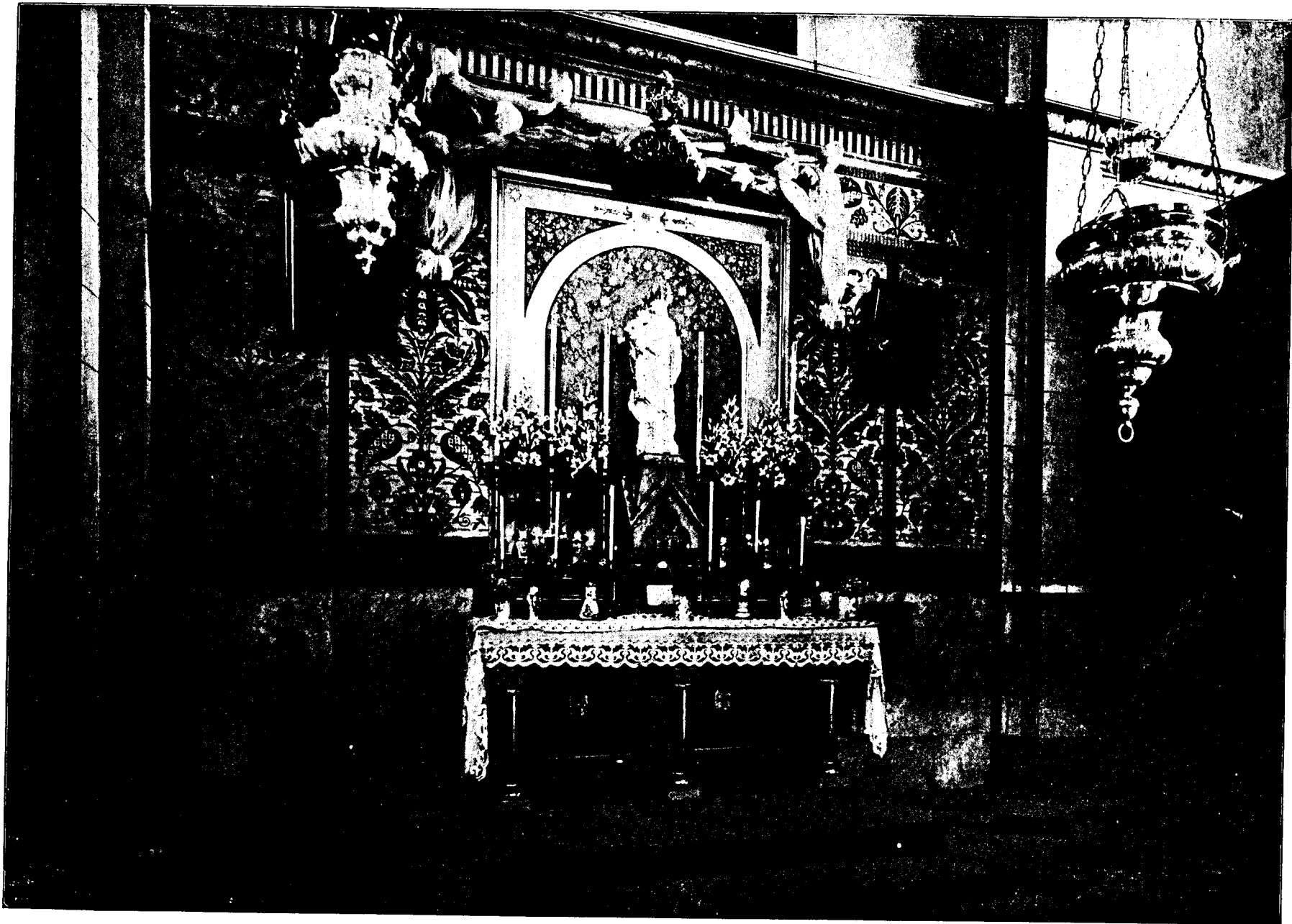
Ver. 24. This is another mark of Christ, not a prayer for guidance and glory, but a confident announcement like that in Jn. 17. 5. C.

REFLECTIONS.—In our perplexing difficulties we ought to recur to the first principles of our most holy faith. And never should we lose the views of God's kindness to those who are washed in the blood and sanctified by the Spirit of his Son. Often the strongest believers are most violently tempted, and dragged to the very brink of death and destruction; while God, in this world, marks his enemies and friends in the most perplexing manner. The sinner often prospers to his ruin; and whom he loves he corrects and scourges for their profit. What need then have we to attend closely to his word as our rule; and amidst perplexing providences to wait till we see the end of the Lord! The worst that a good man hath is better than the prosperity of many wicked, which but

brings them to everlasting ruin and hastens them into it. But whatever sad lengths the afflictions and temptations of the godly draw them, they should lead to instruction, humiliation, comfort, and holiness. When atheistical thoughts arise in our hearts, they must be carefully and quickly suppressed. We must never grieve nor stumble the children of God by representing his service as vain and unprofitable. And it is not the strongest carnal reasoning, but fellowship with God in his word and ordinances, that can illuminate a darkened soul, or disentangle from an ensnaring temptation. Great is the mercy when God relieves his children who had, by their envy and fretfulness, become their own tormentors; and that even at their worst he never ceases to attend and support them as weak infants in his family. But bright views of God and eternal things are sometimes ushered in by great darkness and trouble of mind. Holiness here and glory hereafter are closely connected. And little reason hath one, guided of God, and an heir of everlasting happiness, nay, of God himself, and a joint-heir with Christ, to envy the earthly happiness of the wicked. How insignificant other things appear when compared with the everlasting enjoyment of the INFINITE ALL, the REDEEMING GOD-HEAD! How light and easy are death and trouble when considered as our way to it! While apostates from God hasten towards endless perdition, let me therefore draw near to him, in habitual fellowship with him. Let me by faith depend on his promise, that here and hereafter my lips may be filled with his praise.

PSALM LXXIV. Ver. 1. This title (compare Ps. 95. 7 with He. 3. 17), together with the plurality and circumstances of the form of speech, clearly point to a church cruelly persecuted, and a nation grievously oppressed, pouring out their complaints, not in the ears of men, but of God. C.

Ver. 5. 'As men are seen with uplifted axes, cutting down the thick wood, so the whole carved work of thy temple with chisel



ALTAR OF LATIN CHURCH, NAZARETH—ON THE SITE OF THE HOUSE WHERE CHRIST LIVED. [Psalms, lxxii:8.]—"He shall have dominion also from sea to sea, and from the river unto the ends of the earth." It seems as if the prophecies quoted from the above Psalm have been fulfilled when we remember that churches now stand in nearly all of the great cities of the world. The Latin church in Nazareth is called the Church of the Annunciation. The modern

city of Nazareth consists of stone houses with flat roofs. The Church of the Annunciation is small, but it is decorated with pictures of great beauty and with finely wrought marble. It is said to stand on the site of the house of Mary. The church was begun in 1620 out of materials which remained from the ruins of former structures of a similar character. It was destroyed by an earthquake in 1837, but has been rebuilt. The name of Nazareth does not occur in the Old Testament nor in Josephus.

PSALM LXXIII.

1 The psalmist, prevailing in a temptation, 2 sheweth the occasion thereof, the prosperity of the wicked. 13 The wound given thereby, diffidence. 15 The victory over it, knowledge of God's purpose, in destroying of the wicked, and sustaining the righteous.

A psalm of Asaph.

TRULY² God^a is good to Israel, *even to such as are of a clean heart.*³

2 But as for me, my feet were almost gone, my steps had well nigh slipped.⁴

3 For^a I was envious⁵ at the foolish, *when I saw the prosperity of the wicked:*

4 For^a there are no bands in their death; but their strength is *firm.*⁷

5 They^a are not in trouble as other men;⁸ neither are they plagued like other men:

6 Therefore^a pride compasseth them about as a chain; violence covereth them as a garment.

7 Their^a eyes stand out with fatness: they have more than heart could wish.¹

8 They^a are corrupt, and speak wickedly concerning oppression: they speak loftily.

9 They^a set their mouth against the heavens, and their tongue walketh through the earth.

10 Therefore his people return hither; and waters^a of a full cup are wrung out to them.

11 And they say,² How^a doth God know? and is there knowledge in the most High?

12 Behold,² these are the ungodly, who prosper in the world; they increase in riches.

13 Verily^a I have cleansed my heart in vain, and washed my hands in innocency.³

14 For^a all the day long have I been plagued, and chastened^a every morning.

15 If I say, I will speak thus; behold, I should offend against the generation of thy children.

16 When^a I thought to know this, it was too painful⁵ for me,⁶

17 Until^a I went into the sanctuary of God; then understood I their end.

18 Surely^a thou didst set them in slippery places; thou castedst them down into destruction.

19 How^a are they brought into desolation, as in a moment! they are utterly consumed with terrors.

20 As^a a dream when one awaketh; so, O LORD, when thou awakest, thou shalt despise their image.⁷

21 Thus^a my heart was grieved, and I was pricked in my reins.

22 So^a foolish was I, and ignorant:⁹ I was as a beast¹ before thee.²

23 Nevertheless^a I am continually with thee: thou hast holden me by my right hand.

24 Thou^a shalt guide me with thy counsel, and afterward receive me to glory.

PSALM LXXIV.

God the portion of the righteous.

A.M. cir. 2984.
B.C. cir. 1020.

PSALM LXXIII.

1 Or, for.

2 Or, yet.

3 Heb. rock.

4 Heb. clean.

5 Heb. clean.

6 Heb. clean.

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A.M. cir. 2984.
B.C. cir. 1020.

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25 Whom^a have I in heaven but thee? and there is none upon earth that I desire besides thee.

26 My^a flesh and my heart faileth: but God is the strength³ of my heart, and my portion for ever.

27 For, lo, they that are far from thee shall perish: thou hast destroyed all them that go a whoring from thee.

28 But it is good for me to draw near to God: I have put my trust in the Lord God, that I may declare all thy works.⁴

PSALM LXXIV.

1 The psalmist complaineth of the desolation of the sanctuary. 10 He moveth God to help in consideration of his power, 18 of his reproachful enemies, of his children, and of his covenant.

Maschil of Asaph.¹

O GOD, why hast thou cast us off for ever? why doth thine anger smoke against the sheep of thy pasture?

2 Remember thy congregation, which thou hast purchased of old; the rod² of thine inheritance, which thou hast redeemed; this mount Zion, wherein thou hast dwelt.

3 Lift^a up thy feet⁴ unto the perpetual desolations; even all that the enemy hath done wickedly in the sanctuary.⁵

4 Thine^a enemies roar in the midst of thy congregations; they set up their ensigns for signs.⁶

5 A man was famous according as he had lifted up axes upon the thick trees.

6 But now they break down the carved work thereof at once with axes and hammers.

7 They have cast fire into thy sanctuary; they have defiled by casting down the dwelling-place of thy name to the ground.

8 They said in their hearts, Let us destroy them together: they have burnt up all the synagogues of God in the land.

9 We see not our signs: there is no more any prophet; neither is there among us any that knoweth how long.

10 O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever?

11 Why withdrawest thou thy hand, even thy right hand? pluck it out of thy bosom.

12 For God is my King¹ of old, working salvation in the midst of the earth.

13 Thou didst divide² the sea by thy strength: thou brakest the heads of the dragons³ in the waters.

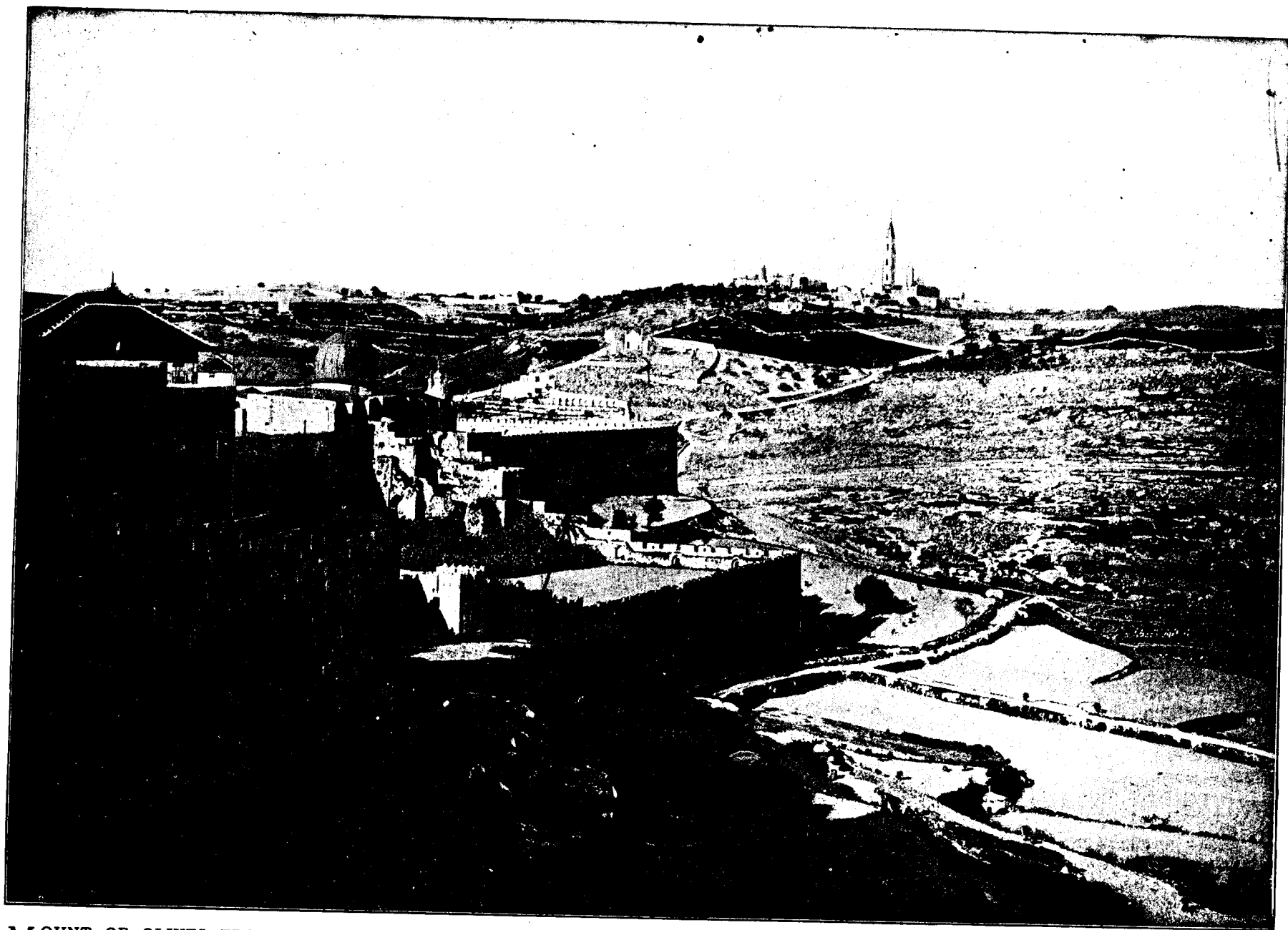
14 Thou brakest the heads of leviathan in pieces, and gavest him to be meat to the people inhabiting the wilderness.⁴

15 Thou didst cleave the fountain⁵ and the flood: thou driedst up mighty rivers.⁶

and mallet they have hewed down.—Boothroyd. The imagery in this translation seems forced and incongruous. May it not better be paraphrased thus:—'In former times, the Tyrian woodman acquired respect and honour, even from his own Gentile

fellow-citizens, by cutting down timber in the mountains for Solomon; but now, our Gentile invaders with axes and hammers, recklessly tear down the exquisite carved work of the temple, dedicated by the piety of former years.' C.

Ver. 9. No more any prophet. This statement has been supposed to carry the date of the psalm beyond the invasion of Nebuchadnezzar, because the prophet Jeremiah was then alive. But may not the psalm have been composed by one of the pious rem-



MOUNT OF OLIVES FROM ZION'S GATE—OVER WHICH DAVID WALKED AND WEPT DURING ABSALOM'S REBELLION. [Psalms, lxxiv:2.]—"Remember thy congregation, which thou hast purchased of old; the rod of thine inheritance, which thou hast redeemed; this Mount Zion, wherein thou hast dwelt." Mount Zion occupies the southwest section of the city. The west and south sides rise abruptly from the valley of Hinnom, and the south brow of Zion

is bold and prominent. The Mount of Olives from Mount Zion is an inspiring sight. The graceful outlines of the Mount of Olives are conspicuous from every part of the city. We see on the summit of the central crest the lofty tower erected by the Russians. There are many buildings upon the Mount of Olives and they interfere with the simple beauty of the sacred hill. It is over the Mount of Olives that David ascended when fleeing from his rebel son Absalom (II. Samuel, xv:30).

16 The⁹ day is thine, the night also is thine: thou hast prepared the light and the sun.

17 Thou⁹ hast set all the borders of the earth: thou hast made⁷ summer and winter.

18 Remember^a this, that the enemy hath reproached, O LORD, and that the foolish people have blasphemed thy name.

19 O deliver not the soul of thy⁴ turtle-dove⁸ unto the multitude⁹ of the wicked: forget not the congregation of thy poor for ever.

20 Have⁹ respect unto the covenant:¹ for the² dark places of the earth are full of the habitations of cruelty.

21 O let not the oppressed return ashamed: let the poor and needy praise thy name.

22 Arise,⁹ O God, plead thine own cause: remember how the foolish man⁹ reproacheth thee daily.

23 Forget not the voice of thine enemies: the⁴ tumult of those that rise up against thee increaseth² continually.

PSALM LXXV.

1 The psalmist praiseth God. 2 He promiseth to judge uprightly. 4 He rebuketh the proud by consideration of God's providence. 9 He promiseth to praise God and execute justice.

To the chief musician, Al-taschith,¹ A psalm or song of² Asaph.

UNT⁹O thee,⁹ O God, do we give thanks, unto thee do we give thanks: for⁴ that thy name³ is near thy wondrous works declare.

2 When¹ I shall receive the congregation⁴ I will judge uprightly.

3 The² earth and all the inhabitants thereof are dissolved: I bear up the pillars of it. Selah.⁵

4 I⁹ said unto the fools,⁶ Deal not foolishly; and to the wicked, Lift not up the horn:⁷

5 Lift not up your horn on high:⁸ speak not with a stiff neck.

6 For promotion cometh neither from the east, nor from the west, nor from the south;⁹

7 But¹ God is the judge: he putteth down one, and setteth up another.

A.M. cir. 2983.
B.C. cir. 1021.

g Ge. 1. 14-16; 8. 22.
Ps. 8. 3; 136. 7-9. Mat. 5.
45.
a Ac. 17. 26. Ps. 24. 1.
21; 35. 10. De. 12. 8.
b Heb. *forma*
them. Ge. 2. 2. Ca. 2.
11. 2.
c ver. 22. Ps. 89. 50; 51.
94. 7. De. 32. 31. with
Re. 10. 19. Ps. 137. 7.
d Ca. 2. 14; 9. Ex. 19.
5. Ps. 135. 4; 68. 10; 13.
De. 32. 9. 13. 6. 8.
e Turtle-dove. Thy
defenceless
and mourning church.
f Multitude. Beasts
of appetite; hungry
and devouring spoils-
ers.—C.
g Ge. 17. 8. Ps. 105. 8.
11. Je. 32. 20; 21. Le. 26.
47; 44. 5. De. 30. 3. 4. 1.
Kis. 50. 2. Sa. 23. 5. Ps.
105. 45. He. 8. 10.
i Thine own cov-
enant.—Bookroyal.
j Ps. 29. 18. Ep. 2. 12.
Is. 14. 4-6. Ps. 12. 8.
e Ps. 9. 18; 12. 5; 102.
17; 20; 21; 109. 31. Re. 19.
12.
f Ps. 9. 19; 20; 44. 23.
26; 89. 50; 51.
g Ps. 9. 50; 51; 73. 9;
79. 12. Is. 37. 33; 59. 4.
ver. 10. 18.
h Ps. 2. 12. Re. 16. 14;
17. 14.
i Heb. *ascendeth*.
Ge. 18. 21. Jonah 1. 2.

PSALM LXXV.

B.C. cir. 1048.

1 Or, *destroy not*.

Ps. 57. title.

2 Or, *for*.

a Ps. 92. 1; ciii.-cv.

cvi. cxxxv. cxxxvi.

b Ps. 76. 1; ix. xviii.

Ex. xii.-xxx.

c In this opening

verse the church

renders united thanks.

seeing by faith the

speedy coming of

Messiah in the name,

that is, in all the at-

tributes of Jehovah.

—C.

d Sa. 2. 4; 5. 3-8; 15;

23. 3. 4. Ps. 78. 70-72; 101.

2-8. Ac. 17. 31.

e Or, *When I shall*

take a set time.

f Ps. 60. 1-3. 1 Sa. 3.

17. 2. Sa. 4. 2.

g Ps. 60. 4-7. Sa. v. viii.

He. 1. 3. Is. 49. 8. 1 Ti. 3.

15. 16. Ga. 2. 9.

h See note on Ps. 3.

i Sa. ii. v. viii. x. Ps.

82. 7-12; 101. 2-8.

j Ps. 124. 2. To men

forgetting or practi-

cally denying God.

See Ps. 14. 1.—C.

k Zech. 12. 1. Ps. 52. 1.

Is. 17. 12-14. Da. 7. 8. 20.

l Horn. The horn

is used throughout

the Psalms as an

emblem of power.—C.

m Use your power

humbly; be ready to

stoop to men of low

degree.—C.

n Heb. *desert*.

o Ps. 50. 6; 58. 11. Da.

43. 35.

p 1 Sa. 2. 7. Ps. 113.

17. 8. Da. 2. 21. Eze. 17.

24.

A.M. cir. 2956.
B.C. cir. 1043.

a Ps. 11. 6; 60. 3-7; 10.
15. 2. 17. 2. 15. Re. 2.
14. 9. 10. 10. 19. Job 20.
21. 1 Th. 2. 16.
b Ps. 22. 22; 145. 1; 21.
149. 2. 103. 1-5; 104. 33.
34; 115. 1-3.
c Jacob prized the
blessing, was exiled,
and a pilgrim (He. 11.
13), prospered in toil,
wrestled in faith and
prayer—of all such
Jehovah is the God.
—C.
d Ps. 101. 8. Je. 48. 25.
Zec. 1. 20.
e Ps. 89. 17; 148. 14; 92.
10; 132. 17; 18. 1 Sa. 2. 10.

PSALM LXXVI.

a Ps. iv. iv. iv. lxi.

lxvi. titles.

1 Or, *for*.

b Ps. 48. 1, &c.; 147.

19. 13; 4. 7.

c Ps. 99. 3; 113. 3; 132.

13. 15. 63. 12; 149. 6. Phil.

2. 9. 10.

d Ch. 6. 5. 6. Ps. 132.

13. 14; 78. 69; 148. 12.

e Ps. 40. 9; 48. 3-7. Is.

37. 33; 39. 5; 2. 4. Eze.

39. 34. 40. 9. 10.

f See note on Ps. 3.

g Eze. 38. 12; 13. 39. 4.

Ca. 4. 8.

h Is. 46. 12. Job 40. 11.

i Ch. 32. 21. Ps. 13. 3. Je.

31. 39. 57. Na. 3. 13. 18.

Eze. 39. 25.

j That is, the judg-

ment of God was so

heavy upon them

that their hands were

paralyzed, so that

they were neither

able to fight nor to

take the spoil.—C.

k Ex. 15. 1. 21. Eze.

39. 20. Na. 3. 18. Zec. 12.

4. Is. 37. 36; 31. 8. Re. 2.

22. l More accurately,

Both the rider and

horse are cast into a

deep sleep. This

statement would ap-

ply well to the de-

struction of the vast

host of Gog, which

as recorded in 2 Ki.

18. 35.—P.

m Je. 10. 7. Ps. 111. 9;

48. 12; 7. Re. 15. 4; 17. 7.

n Na. 1. 6. Job 42. 10.

o Ps. 90. 11. Is. 33. 14. 1 Co.

10. 22. Re. 6. 16; 17.

p Ex. 19. 10. Ju. 5. 20.

q Ch. 32. 21-23; 20. 29.

r Ps. 40. 10. Zec. 2. 13. Re.

11. 13.

s Ps. 9. 7. 19; 7. 6. 44.

23. 26; 78. 65. Zep. 3. 8; 2.

2. 3.

t Da. 3. 19. 28. Ex. 9.

16; 8. 11.

u Ps. 65. 7; 46. 6. 30;

138. 7. Is. 37. 39. Re. 11.

17. 17.

v Ec. 4. 5. Ps. 50. 14;

110. 106.

w The Spirit thus

speaks to the

churches.—C.

x Ps. 89. 7; 68. 29. 2 Ch.

32. 21; 23.

y Heb. *to the fear*.

Ge. 31. 42. Is. 8. 12.

z Ps. 2. 5; 10; 68. 12; 35;

48. 4-6. 2 Ch. 32. 21. Is.

xiii. xiv. Je. xxv. xlvii.

—Il. Eze. xlv. c. xxiii.

xxxviii. xxxix. Re. xiv.

xix.

8 For¹ in the hand of the LORD there is⁹ a cup, and the wine is red; it is full of mixture: and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them.

9 But¹ I will declare for ever; I will sing praises to the God of Jacob.¹

10 Allⁿ the horns of the wicked also will I cut off; but⁹ the horns of the righteous shall be exalted.

PSALM LXXVI.

1 A declaration of God's majesty in the church. 11 An exhortation to serve him reverently.

To the chief musician on⁹ Neginoth, A psalm or song of¹ Asaph.

IN Judah⁹ is God known: his⁹ name is great in Israel.

2 In² Salem also is his tabernacle, and his dwelling-place in Zion.

3 There⁹ brake he the arrows of the bow, the shield, and the sword, and the battle. Selah.

4 Thou art more glorious and excellent than the mountains of prey.

5 The⁹ stout-hearted are spoiled, they have slept their sleep; and none of the men of might have found their hands.³

6 At¹ thy rebuke, O God of Jacob, both the chariot and horse⁴ are cast into a dead sleep.

7 Thou, even thou, art to be feared: and who may stand in thy sight when once thou art angry?

8 Thou didst cause judgment to be heard from heaven; the earth feared, and was still,

9 When God arose to judgment, to save all the meek of the earth. Selah.

10 Surely⁹ the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.

11 Vow,⁹ and⁵ pay unto the LORD your God: let all that be round about him bring presents unto him that ought to be feared.⁶

12 He⁹ shall cut off the spirit of princes: he is terrible to the kings of the earth.

nant that still lingered, in sorrow, amidst the ruins of the temple, after Jeremiah was carried down from Mizpah to Egypt (Je. 43. 6), and is it not, most probably, an expression of regret for that rebellious act of abduction? C.

Ver. 17. *Summer and winter*. Therefore the God by whose power the glory of light emerges from the deformity of darkness, and the beauty of summer from the desolation of winter, is able to grant deliverance from enemies, and bring comfort out of sorrow. See ver. 10. C.

Ver. 20. 'The prayer in this passage may with propriety be used by the people of God now. It is still true that the dark parts of the earth are full of the habitations of cruelty; and in view of this fact, and of the utter hopelessness of the renovation of the world by any human means, or by any progress which society can make of itself, it is proper to seek God's interposition. And it is proper in such prayers to him now, to make the ground of our appeal to him his own gracious covenant; his promises made to his church; his solemn assurance that this state of things shall not always continue, but that the time will arrive when the earth shall be filled with the knowledge of the Lord' (Barnes). P.

REFLECTIONS.—Alas! to what melancholy apprehensions of their state and case are the people of God sometimes reduced! They fear that the rod of his correction is the sword of his judgment. But though he cast them down, he will not forsake believers. They who are redeemed by Jesus' blood should not come under the bondage of corruption. The favours which they have received are a presage, and ought to be made a plea for greater. While worldly minds feel only worldly crosses, the interests of religion and welfare of the church are incomparably dearest to the children of God. And however certain the ruin which will fall upon the destroyers of his church at last, it is extremely affecting to behold them

making havoc of God's truths, ordinances, or people, while there is none to comfort us or to explain the dark providences. But under sore troubles it is proper to commemorate and plead upon God's former and distinguished mercies. He who divided the Red Sea and destroyed Pharaoh and his host, and who brought waters from the rock for Israel; he who is the Sovereign of nature, can, at his pleasure, command our and his church's deliverance. Importunate wrestlings and pleadings with God for the relief of his church, which is so dear to him, and for fulfilling his promise, of which he is ever mindful, and for destroying his daring and implacable reproachers, will not be long unanswered.

PSALM LXXV. Ver. 3. The single speaker can be no other than Messiah, prophetically arrived in his church. None but Christ alone could, without vain boasting and arrogance, attribute to himself such mighty power.—Note. The world, with all its institutions, is preserved from ruin merely that Christ may be glorified. C.

REFLECTIONS.—While we think of Jesus Christ, whom God has marvellously crowned with glory and honour, and of the infinite danger of opposing his government, let us remark what wonderful works of God have been exercised to usward. Great is the praise which we owe to God on every review of his mercies. Important and useful is the charge which is committed to magistrates and ministers: and there is great need of activity and care in their administrations, as they must be accountable to God, from whom they received their power. One true patriot

may sometimes save a disjointed church or state from impending ruin. But vain and dangerous is it to withstand God's deputies. The righteous shall be advanced and flourish, while obstinate sinners shall be plunged into everlasting misery.

PSALM LXXVI. Ver. 1. *In Judah God is known*. God was known in the doctrine that expressed his nature—in the commandments that prescribed his will—in the history that recorded his acts—and the prophecy that foretold his coming to salvation, victory, and judgment. C.

Ver. 4. This is a passage of great difficulty. May it not be paraphrased thus: 'Thou Zion, undistinguished among cities, art yet, as the dwelling-place of God, more excellent than them all; and thou, Salem, taught by thy very name to cultivate peace, art yet, in that peace of God, more glorious than the mountains of the warriors—their strongholds and fortresses—enriched and stored with all the spoils of conquest.' C.

Ver. 9. Though spoken of as an event *past*, these words are evidently a description of a time still *future*—a mode of speech common with the prophets (see, for example, Is. 5. 3), the time at which God will arise and have mercy upon Zion, and save in his judgment all the meek of the earth. C.

REFLECTIONS.—Happy are those nations and churches which have the knowledge and presence of God in them! How profitable, pleasant, and enriching! Gloriously he protects them in danger, and destroys their enemies, however mighty or numerous. Their tyrannical oppressors, though like *mountains of prey*, shall destroy themselves utterly. His meek ones must indeed patiently wait awhile; but at last he will, to the terror of all around, appear for their relief. Whatever his people suffer shall but brighten their graces and

15 He^a clave the rocks in the wilderness, and gave them drink as out of the great depths.

16 He brought streams also out of the rock, and caused waters to run down like rivers.

17 And they sinned yet more against him, by provoking the most High in the wilderness.

18 And they tempted God in their heart, by asking meat for their lust.

19 Yea, they spake against God; they said, Can God furnish a table in the wilderness?

20 Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people?

21 Therefore the LORD heard this, and was wroth; so a fire⁹ was kindled against Jacob, and anger also came up against Israel;

22 Because they believed not in God, and trusted not in his salvation;¹

23 Though he had commanded the clouds from above, and opened the doors of heaven,

24 And had rained down manna upon them to eat, and had given them of the corn of heaven.

25 Man did eat angels' food: he sent them meat to the full.

26 He^b caused an east wind to blow⁴ in the heaven; and by his power he brought in the south wind.

27 He rained flesh also upon them as dust, and feathered fowls⁵ like as the sand of the sea;

28 And he let it fall in the midst of their camp, round about their habitations.

29 So they did eat, and were well filled: for he gave them their own desire;

30 They were not estranged from their lust: but while their meat was yet in their mouths,

31 The wrath of God came upon them, and slew the fattest of them, and smote down the chosen men⁷ of Israel.

32 For all this they sinned still, and believed not for his wondrous works.

A.M. cir. 2989.
B.C. cir. 1015.

u Ex. 17. 6. Nu. 20. 11.
Ps. 105. 41. 1 Co. 10. 3. 4.
v De. 9. 21. Ps. 105. 41.
1491.
x De. 9. 22. He. 3. 16-19.
Ps. 95. 8; 106. 7-32.
Ex. xv. xviii. xxxii. Nu. x. xiv. &c.
y Ex. 16. 2. Nu. 11. 4. Ja. 4. 2, 3.

1490.
z Nu. 14. 21, 22.
8 Heb. order.

a Ex. 17. 6. Nu. 20. 11.
b Nu. 11. 1, 10, 33. ver. 31. De. 32. 22. Is. 27. 4. 1 Co. 10. 5. 22.

9 This evidently refers to the judgment of first records. Nu. 11. 1; which may have been either lightning, or the fiery desert, which called *samel*—natural agents, but miraculously employed, and miraculously yielding at the voice of prayer.—C.

c Ps. 106. 24. Mat. 13. 58. He. 3. 12. 17. 19. 2. 3. 1 Jn. 5. 10. 2 Ch. 20. 12.

1 This is one lesson which that portion of Jewish history was calculated to teach—that unbelief and distrust, resulting in open disobedience, will entail divine judgment.—P.

d Ps. 33. 9. 148. 5, 6, 8. e 2 Ki. 7. 2. 19. Ge. 7. 11. Mal. 3. 10.

f Ps. 106. 14, 16. Ps. 105. 40. Jn. 6. 31. 1 Co. 10. 3. Ne. 9. 15. 20. De. 8. 3.

3 Or, Every one did eat the bread of the mighty. Ps. 103. 20; 147. 5.

g Angels is not the original Hebrew. The word signifies 'mighty ones'—nobles. That is, the people did eat exquisite food, fit for the table of nobles.—C.

h Ps. 135. 7. Nu. 11. 18. 31. 32.

i Heb. to go. j Heb. fowl of wing.

k Nu. 11. 13, 18-20. Ps. 106. 14, 15. De. 8. 3.

l Ps. 106. 14, 15. Nu. 11. 33.

m Heb. made to bow.

n Or, young men. Is. 40. 30.

o Nu. xiv. xvi. xvii. xxv. De. 9. 6, 7. Ne. 9. 16, 17. Eze. 20. 13. Ps. 106. 16-29.

* The fly, in the previous state of a caterpillar, is perhaps the most voracious of all animals—some of them destroying in a single day many times the weight of themselves. It is related in the *Philosophical Transactions*, vol. ii. p. 766, that an insect in the form of a small maggot, and which afterwards turned into a fly, crept out of holes in the ground in New England, and in a short time destroyed

A.M. cir. 2989.
B.C. cir. 1015.

all the trees in the country. So terrible are the natural scourges always at the command of the Almighty.—C.

7 Nu. 14. 29, 33. Ps. 90. 7-9. Eze. 20. 15.

8 Is. 26. 16. Ho. 5. 15. Je. 22. 23. Ju. 3. 9. 15. 4. 31. 10. 10.

9 De. 32. 4, 15, 31. Ex. 6. 6. Is. 9. 24. 17. 18.

10 De. 5. 28, 29. Eze. 33. 31. Ho. 11. 12. Is. 29. 13.

11 Je. 17. 9. ver. 8, 10, 57.

12 Ps. 108. 1; 112. 7, 8; 44. 17-19.

13 Ex. 24. 6, 7. Nu. 14. 18, 20. Ps. 80. 15; 112. 4; 130. 7, 8. Is. 44. 22. Mi. 7. 18, 19.

14 1 Ki. 21. 29. Is. 48. 9. Eze. xx.

15 Job 7. 7, 16. Ps. 103. 14. Ge. 6. 3. Jn. 3. 6. Ja. 4. 7.

16 Nu. 14. 11. Ps. 95. 8-10. Is. 63. 10. Ep. 4. 30.

17 Or, rebel against him.

18 2 Pe. 2. 20. Nu. 14. 22. Ps. 95. 9. De. 6. 16. ver. 10, 20.

19 Turned back.—Returned in heart and purpose to Egypt.—C.

20 Doubt, whether he had power or will to purpose or do what he had promised.—C.

21 Ex. 6. 6, vii. xiv. Ps. 136. 10-12. Je. 32. 21.

22 Or, from affliction.

23 Ex. vii. xiv. De. 4. 34. 6. 2. Nu. 13. 33. 135. 9. 10. 27. ver. 12.

24 Heb. set.

25 Ex. 7. 20. Ps. 105. 29. e Ex. 8. 6, 24. Ps. 105. 31.

26 See note * in first column.

27 Ex. 8. 6. Ps. 105. 30. c Ex. 10. 13. Ps. 105. 34, 35.

28 Michaelis, the mole-cricket, which, in the grub state, commits great devastation on the roots of various vegetables.—C.

29 Ex. 9. 23-25. Ps. 105. 32, 33.

30 Or, killed.

31 A tree of great natural importance, as its fruit formed an extensive article of food, while the trunk furnished the wood ordinarily used for coffins, &c.—C.

32 Or, great hail-stones.

33 Heb. he shut up. Ex. 9. 24, 25.

34 Or, lightnings.

35 ver. 47, 48. Ps. 105. 27, 28. Eze. 38. 4. Ro. 8. 8, 9.

36 Evil angels. The plagues, which, as messengers of divine wrath, may be called angels, or because that, for aught we can tell, such plagues may be inflicted by the intermediate agency of evil spirits delighting in human misery.—C.

37 Heb. he weighed a path.

33 Therefore their days did he consume in vanity, and their years in trouble.

34 When he slew them, then they sought him; and they returned and inquired early after God:

35 And they remembered that God was their Rock, and the high God their Redeemer.

36 Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues.

37 For their heart was not right with him, neither were they steadfast in his covenant.

38 But he, being full of compassion, forgave their iniquity, and destroyed them not; yea, many a time turned he his anger away, and did not stir up all his wrath.

39 For he remembered that they were but flesh; a wind that passeth away, and cometh not again.

40 How oft did they provoke him in the wilderness, and grieve him in the desert!

41 Yea, they turned back and tempted God, and limited the Holy One of Israel.

42 They remembered not his hand, nor the day when he delivered them from the enemy.²

43 How he had wrought his signs in Egypt, and his wonders in the field of Zoan;

44 And had turned their rivers into blood; and their floods, that they could not drink.

45 He sent divers sorts of flies among them, which devoured them; and frogs, which destroyed them.

46 He gave also their increase unto the caterpillar, and their labour unto the locust.

47 He destroyed their vines with hail, and their sycamore-trees with frost.⁸

48 He gave up their cattle also to the hail, and their flocks to hot thunderbolts.¹

49 He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels among them.

50 He made a way to his anger; he spared

Ver. 9. *Ephraim*. Ephraim is selected to exemplify the result of unsteadiness, (1) Because, as the chief son of Joseph, he inherited peculiar promises, Ge. 48. 20. (2) Because Ephraim was the ruling tribe at entering Canaan under Joshua. (3) Because Ephraim attained to supreme power in the ten tribes, Is. 7. 9. (4) Because Ephraim became conspicuous among the tribes for dissolution of morals and idolatry, Is. 17. 28; Ho. 8. 11. (5) Because in their danger they sought not God, but Assyria, Ho. 5. 13. And (6) Because God visited them with calamities as conspicuous as the privileges they abused, Ho. 5. 9, 12. C.

Ver. 32. To many unthinking persons it appears strange, almost, if not altogether, beyond credibility, that the Israelites could receive so many mercies, and feel so many judgments, and yet remain the sensual, stupid, stiff-necked, rebellious, and incorrigible people they are represented to have been. A little consideration of the disregard of God's mercies and judgments that may still be seen in the world would soon remove this surprise or incredulity, and enforce the conviction, that the providence of God, and the blindness and rebellion of men, still continue, as in the days of Moses, to refuse to be enlightened, and to spurn the hand that relieves and feeds them. C.

Ver. 34. *When he slew them*, &c. That is, when he was slaying them, then, out of fear, they sought him; an occurrence every day exemplified in sick-bed professions of sorrow for past sins; and resolutions of amendment for the future—professions and resolutions that are often forgotten so soon as returning health prepares the way for renewed temptation. C.

Ver. 57. *Deceitful bow*. The eastern bow is ordinarily composed of several pieces of different elastic materials, and when unstrung is recurved nearly into the form of a hoop; and, if the elastic tendency of the curvature vary in the least from the plane of the string, the bow, when the arrow is discharged, will unstring itself and spring back, and the arrow will fall at the feet of the archer. C.

Ver. 59. *When God heard this*. We know little more of the relations between men and angels, than that 'they are all ministering spirits sent forth to minister to them who shall be heirs of salvation,' and that there is 'joy in heaven over one sinner that repenteth'—but these words seem also to intimate that the idolatries and other apostasies of the church may be brought up in heavenly records, or—if such in heaven there may be—even in holy lamentations 'to the ears of the God of Sabaoth.' C.

Ver. 64. *No lamentation*. It has often been remarked that among the many evils of continued public calamities, none is more grievous than the almost total destruction of sympathy and natural affection, and the paramount domination of selfishness. No instance can be more remarkable than that of a widow whose heart has been rendered so callous that she drops no tear of sorrow to the memory of the husband of her youth! C.

REFLECTIONS.—Important are the great things of God's law and the matters of our eternal salvation; and they demand the most serious attention. With great care ought parents to instruct children in the knowledge of the great truths and works of God. Neglect of this issues in children's unbelief, hypocrisy, and lasting ruin. And to avoid the bad effects of parents' guilt, children of wicked men ought to be doubly careful to avoid imitating them. How weak men are when God is their enemy; and how cowardly when their consciences are burdened with guilt! No miracles, however gracious and striking, can melt an ignorant and hardened heart, or induce it to gratitude. No favours will satisfy a discontented spirit, and re-

strain its malicious murmurings against God. With amazing patience and kindness God provides for his abusers amongst mankind! But when he gratifies sinners in their requests, his gifts become their snare and curse: this world's abundance is abused to excess: reflection is banished: and men hurry headlong into ruin. They who make a god of their belly will find their end to be destruction: and they who will not be bowed by mercies or corrections must be broken by judgments. If sin be indulged sorrow must follow. Nor shall the stoutest be able to resist the uplifted arm of an angry God. Troubles often force men to their profession, prayers, or tears, whose wickedness is quickly thereafter discovered. The danger is scarcely blown over when all their convictions and promises are forgotten and contemned.—O the infinite compassion and patience of God towards all professing people! But, alas! his most singular favours and tremendous judgments are soon forgotten and despised!—The creatures of God sometimes become means, and in the most fearful manner cover his enemies with ruin. But abundant returns of thankfulness, love, and service are due to him from those to whom he has been liberal of his favours. How ready are most to imitate their wicked progenitors, to the dishonour of their gracious God! But more fearfully criminal is the unfaithful-

69 And^e he built his sanctuary like high
places, like the earth which he hath estab-
lished³ for ever.⁴

40.1-2; 87.2. 2
 i. vii.—viii, 19-18.
 b. founded the sanctuary
 sanctified by Da-
 and not the
 built by Solo-
 here referred
 the former was
 unt Zion, the
 on Moriah.
 te of the sanc-
 on the summit
 n, seen from

their Lord!—C.
 1 Is. 65. 1-6. 38.
 Ge. 4. 17.
 3. Awake their
 consciences to feel, con-
 fess and punish their
 guiltiness.—C.
 * Ps. 44. 16; 74. 18, 22;
 89. 50; 134. 3. 64.
 2 Ps. 95. 7; 100. 3. Ex.
 19. 5, 6.
 * Is. 43. 21. Ps. 45. 17;
 145. 4.
 4 Heb. to genera-
 tion and generation.

13 So^o we thy people, and sheep of thy pasture, will give thee thanks for ever; we will show forth thy praise to all generations.⁴

scriptive of the ravages of the Babylonians, when the first temple was destroyed and Jerusalem laid waste; but they were also prophetic of more terrible calamities in the distant future. To this day the poor Jews tremble at stated times outside the massive wall of the ancient temple area, and, wailing, chant these lines. *P.*

REFLECTIONS.—To what fearful and lasting distress and desolation is the church of God sometimes brought, while forced to bear at once the cruelty and derision of men and the manifested displeasure of God! But he will assuredly visit with his wrath such as live in ignorance of him and neglect of his worship. And though he permit his people to be

PSALM LXXX.

1 The psalmist in his prayer complaineth of the miseries of the church. 8 God's former favours are turned into judgments. 14 He prayeth for deliverance.

To the chief musician upon "Shoshannim-Eduth, A psalm of Asaph."

GIVE ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth.

2 Before Ephraim, and Benjamin, and Manasse, stir up thy strength, and come and save us.

3 Turn us again, O God, and cause thy face to shine; and we shall be saved.

4 O LORD God of hosts, how long wilt thou be angry against the prayer of thy people?

5 Thou feedest them with the bread of tears; and givest them tears to drink in great measure.

6 Thou makest us a strife unto our neighbours; and our enemies laugh among themselves.

7 Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou preparedst room before it, and didst cause it to take deep root, and it filled the land.

10 The hills were covered with the shadow of it: and the boughs thereof were like the goodly cedars.

11 She sent out her boughs unto the sea, and her branches unto the river.

12 Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her?

13 The boar out of the wood doth waste it, and the wild beast of the field doth devour it.

14 Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine;

15 And the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself.

16 It is burnt with fire, it is cut down: they perish at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself.

18 So will we not go back from thee: quicken us, and we will call upon thy name.

19 Turn us again, O LORD God of hosts, cause thy face to shine; and we shall be saved.

PSALM LXXXI.

1 An exhortation to a solemn praising of God. 4 God challengeth that duty by reason of his benefits. 8 God, exhorting to obedience, complaineth of their disobedience, which proveth their own hurt.

To the chief musician upon "Gittith, A psalm of Asaph."

SING aloud unto God our strength: make a joyful noise unto the God of Jacob.

2 Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery.

3 Blow up the trumpet in the new-moon, in the time appointed, on our solemn feast-day.

4 For this was a statute for Israel, and a law of the God of Jacob.

5 This he ordained in Joseph for a testimony, when he went out through the land of Egypt: where I heard a language that I understood not.

6 I removed his shoulder from the burden: his hands were delivered from the pots.

7 Thou calledst in trouble, and I delivered thee; I answered thee in the secret place of thunder: I proved thee at the waters of Meribah. Selah.

8 Hear, O my people, and I will testify unto thee; O Israel, if thou wilt hearken unto me;

9 There shall no strange god be in thee; neither shalt thou worship any strange god.

10 I am the LORD thy God, which brought

A.M. cir. 2967 or 2983.
B.C. cir. 1037 or 1021.

PSALM LXXX.
A psalm of Asaph.

1 Ps. 77, 15, 20; 81, 5; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

2 Ps. 77, 15, 20; 81, 5; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

3 Ps. 45, 50; 74, 1; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

4 Ps. 45, 50; 74, 1; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

5 Ps. 45, 50; 74, 1; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

6 Ps. 45, 50; 74, 1; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

7 Ps. 45, 50; 74, 1; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

8 Ps. 45, 50; 74, 1; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

9 Ps. 45, 50; 74, 1; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

10 Ps. 45, 50; 74, 1; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

11 Ps. 45, 50; 74, 1; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

12 Ps. 45, 50; 74, 1; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

13 Ps. 45, 50; 74, 1; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

14 Ps. 45, 50; 74, 1; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

15 Ps. 45, 50; 74, 1; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

16 Ps. 45, 50; 74, 1; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

17 Ps. 45, 50; 74, 1; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

18 Ps. 45, 50; 74, 1; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

19 Ps. 45, 50; 74, 1; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

20 Ps. 45, 50; 74, 1; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

21 Ps. 45, 50; 74, 1; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

22 Ps. 45, 50; 74, 1; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

23 Ps. 45, 50; 74, 1; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

24 Ps. 45, 50; 74, 1; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

25 Ps. 45, 50; 74, 1; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

26 Ps. 45, 50; 74, 1; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

27 Ps. 45, 50; 74, 1; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

28 Ps. 45, 50; 74, 1; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

29 Ps. 45, 50; 74, 1; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

30 Ps. 45, 50; 74, 1; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

31 Ps. 45, 50; 74, 1; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

32 Ps. 45, 50; 74, 1; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

33 Ps. 45, 50; 74, 1; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

34 Ps. 45, 50; 74, 1; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

35 Ps. 45, 50; 74, 1; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

36 Ps. 45, 50; 74, 1; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

37 Ps. 45, 50; 74, 1; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

38 Ps. 45, 50; 74, 1; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

39 Ps. 45, 50; 74, 1; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

A.M. cir. 2967 or 2983.
B.C. cir. 1037 or 1021.

PSALM LXXXI.
A psalm of Asaph.

1 Ps. 135, 1; 136, 1; Je. 2, 21; Ex. 19, 5, 6; De. 32, 9; Zec. 3, 8.

2 Ps. 77, 15, 20; 81, 5; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

3 Ps. 45, 50; 74, 1; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

4 Ps. 45, 50; 74, 1; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

5 Ps. 45, 50; 74, 1; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

6 Ps. 45, 50; 74, 1; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

7 Ps. 45, 50; 74, 1; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

8 Ps. 45, 50; 74, 1; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

9 Ps. 45, 50; 74, 1; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

10 Ps. 45, 50; 74, 1; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

11 Ps. 45, 50; 74, 1; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

12 Ps. 45, 50; 74, 1; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

13 Ps. 45, 50; 74, 1; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

14 Ps. 45, 50; 74, 1; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

15 Ps. 45, 50; 74, 1; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

16 Ps. 45, 50; 74, 1; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

17 Ps. 45, 50; 74, 1; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

18 Ps. 45, 50; 74, 1; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

19 Ps. 45, 50; 74, 1; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

20 Ps. 45, 50; 74, 1; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

21 Ps. 45, 50; 74, 1; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

22 Ps. 45, 50; 74, 1; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

23 Ps. 45, 50; 74, 1; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

24 Ps. 45, 50; 74, 1; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

25 Ps. 45, 50; 74, 1; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

26 Ps. 45, 50; 74, 1; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

27 Ps. 45, 50; 74, 1; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

28 Ps. 45, 50; 74, 1; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

29 Ps. 45, 50; 74, 1; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

30 Ps. 45, 50; 74, 1; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

31 Ps. 45, 50; 74, 1; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

32 Ps. 45, 50; 74, 1; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

33 Ps. 45, 50; 74, 1; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

34 Ps. 45, 50; 74, 1; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

35 Ps. 45, 50; 74, 1; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

36 Ps. 45, 50; 74, 1; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

37 Ps. 45, 50; 74, 1; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

38 Ps. 45, 50; 74, 1; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

39 Ps. 45, 50; 74, 1; 78, 55; 2 Sam. 22, 3; 1 Sam. 2, 1; 15, 40, 11; Ge. 49, 24.

PSALM LXXXI. Ver. 1. God is called the God of Jacob, in reference to the following circumstances in Jacob's history:— (1) He was a specimen, representative, or type of the electing grace of God, Ro. 9, 11. (2) He learned, by grace, to prize the birthright. (3) He was willing to purchase it with his food, the representative of his life. (4) He was forced into exile, and became a stranger, a pilgrim. (5) He was tried with hard measures by his friends. (6) He was a faithful servant. (7) He was an affectionate husband and parent. (8) He was a bold wrestler in prayer—utterly refusing to resign without a blessing. (9) He was the father of a numerous progeny. (10) He was, in the fulfilment of prophecy, and the designs of Providence, led down into Egypt. (11) He was brought up from it after death—an emblem of deliverance by the resurrection. (12) He rested in the land of promise. C.

Ver. 5. Understood not. Messiah, as prophet, is the speaker, and so speaks, as when he shall say to the wicked, 'I never knew you.' C.

Ver. 10. Ask what you need; make any request consonant with my holy will, and the granting of which will promote your own welfare, and I will liberally respond to every wish, and bestow to the utmost extent of your desire. 'There is not want of our nature—of our bodies or our souls; a want pertaining to this life or the life to come—to ourselves, to our families, to our friends, to the church, or to our country—which God is not able to meet; and there is not a real necessity in any of these respects which he is not willing to meet.' P.

REFLECTIONS.—God's saving relations are a delightful foundation of our warmest praise. Deliverances from God, as well as his authoritative command, oblige us to a punctual observance of his ordinances of worship. And nothing can do it more effectually than our eternal redemption through Christ. How ready is God to help and to save those who call upon him in trouble! And all our obedience is delightfully founded.

oppressed for a while, he will speedily rid them of their persecutors; and often their extremity ushers in their deliverance. Humble prayers for forgiveness, poured forth in sighs and groans, and attended with deep concern for God's dishonour, will not be long unanswered. And deliverances, founded in pardon through Jesus' blood, will animate to cordial praise and thankfulness.

PSALM LXXX. Ver. 1. Leadest Jacob. In the pastoral countries of the East, the flock intrusted to a shepherd is generally under a hundred (see Mat. 18, 12); because it must be sedulously watched, and kept within the view of the shepherd, for fear of the predatory bands by whom these countries are infested. The shepherd accordingly teaches his flock to know his voice, come at his call—he leads them, and they follow his movements, Jo. 10, 27. C.

Ver. 2. Before Ephraim—Joseph's first-born, by divine election; before Benjamin, Joseph's beloved brother; before Manasse, his first-born in point of time, but placed last, by divine appointment, to teach families that the Lord reigneth in all their arrangements. These three tribes marched immediately before the Kohathites who carried the ark, Nu. 2, 17-24; 10, 21-24. C.

Ver. 13. The boar, &c. This is a literal representation of fact at this day in some of the wild districts of the East, especially in Mesopotamia. In the lips of a Jew, the words had a meaning doubly emblematic of the persecutors of the church, as represented not merely by a destructive but an unclean animal. C.

Ver. 17. Man of thy right hand. Let thy hand, anointing him to office and power, by the Holy Ghost, be upon Messiah, the man who is to be exalted to thy right hand—the 'Son of man' who comes to redeem the world. C.

REFLECTIONS.—Great is the mercy that God is the shepherd, leader, and protector of his people—

that he is a God reconciled in Christ, to the everlasting wonder of angels and men—and that now it is not the Jewish tribes who marched after the ark in the desert, but multitudes of Gentiles, that see his salvation. Awakened souls ardently desire reconciliation with God, and repeated manifestations of his favour. And if we are turned to God by faith, we cannot fail to inherit his eternal glory. But through seeming rejection of prayers and angry frowns from God, and through tears, griefs, and reproaches, must we sometimes go thither. With what kind care did God settle the Israelites in Canaan and make them flourish there! With how much more did he gather, fount, and increase his gospel church! But, alas! the misery and ruin that sin draws down, upon the best-constituted churches and nations. Enemies, furious as wild beasts, waste them when God withdraws his protection. Yet the design hereof is not his people's ruin; but to excite their prayers, quicken their repentance, and magnify the wonders of his power and grace in their deliverance. It is impossible for his church to be ruined when her help is laid on her almighty Redeemer, the man of God's right hand. God's love for us is the source of all our salvation, quickening, and blessedness of grace. Through him strengthening us, we can do all things. No wonder then, that prayer is the daily employment of such as are spiritually alive; and that a sense of God's favour is more earnestly desired than the removal of any affliction.

God invoked to judge the earth.

PSALM LXXXIV.

A prayer against the oppressors.

thee out of the land of Egypt: ¹open thy mouth wide, and I will fill it.

11 But^a my people would not hearken to my voice; and Israel would none of me.⁹

12 So⁴ I gave them up unto their own hearts' lust;¹ and they walked in their own counsels.

13 Oh^a that my people had hearkened unto me, and Israel had walked in my ways!

14 I should soon have subdued^a their enemies, and turned my hand against their adversaries.

15 The haters of the LORD should have submitted themselves² unto him: ²but their time³ should have endured for ever.

16 He ²should have fed them also with the finest of the wheat:⁴ and with honey out of the rock should I have satisfied thee.

PSALM LXXXII.

¹ The psalmist, having exhorted the judges, 5 and reproved their misconduct, 8 prayeth God to judge.

A psalm of Asaph.¹

GOD standeth² in the congregation of the mighty; he judgeth among the gods.

2 How long will ye ²judge unjustly, and accept the persons of the wicked? Selah.³

3 Defend⁴ the poor and fatherless: do justice to the afflicted and needy.

4 Deliver^c the poor and needy: rid them out of the hand of the wicked.

5 They^a know not, neither will they understand; they walk on in darkness: ^aall the foundations of the earth are out of course.⁵

6 I^a have said, Ye are gods; and all of you are children of the most High:⁶

7 But^b ye shall die like men, and fall like one of the princes.⁷

8 Arise, O God, judge the earth: for thou shalt inherit all nations.

PSALM LXXXIII.

¹ A complaint to God of the enemies' conspiracies. 9 A prayer against them that oppress the church.

A song or psalm of Asaph.¹

KEEP not^a thou silence, O God: hold not thy peace, and be not still, O God.

2 For, ^blo, thine enemies make a tumult; and they that hate thee have lifted up the head.

on his gospel grant of himself to us as OUR GOD. His service must then be our highest interest as well as duty. Past obligations are sufficient to engage our hearts, even though we had no future promises in view. And when God grants himself and his fulness, our desires or prayers for enjoyment can never be too much enlarged. They only who have him for their portion have all that heart can wish. But how terrible is the punishment of a wilful refusal of his gracious offers! What loss of victory over enemies, of perpetuated enjoyments, and of delightful provision! Alas! what enemies are sinners to their own souls! And they who resist God's Word and Spirit have only their own wilfulness to blame when their destruction comes. Their perishing is not through want of compassion in God, but through the hardness and impenitence of their own hearts.

A.M. cir. 2959.
B.C. cir. 1045.
7 Mat. 7. 7. Jn. 15. 7.
Ps. 37. 4. 36. 8. 65. 4. 7.
Ep. 3. 19. 20. Is. 45. 11.
Jr. 18. 14. 25.
De. 32. 15. 18. Ho. 11.
2 Pr. 1. 25. 30. He. 10. 29.
Zec. 7. 11. 11. 8.
9 Laid believing
hold upon none of
mine attributes.—C.
Ac. 7. 42. Ro. 1. 26.
18. 30. 1.
10 To the hard-
ness of their hearts,
or imaginations.
De. 2. 29. 32. 29. Is.
48. 18. Mat. 23. 37. Lu.
19. 41. 42.
11 Ps. 83. 2-8. Ju. 3. 3.
2 Heb. tied, i.e.
sold, / signed obedi-
ence, Ps. 118. 46. 3.
x Ps. 102. 23. Is. 65. 22.
Joel 3. 20.
3 Their possession
of Canaan should not
have been taken
away.—C.
De. 32. 1. 10. De. 32. 13.
14 Ps. 147. 14. 1 Sa. 13.
25. 26. Job 29. 6.
4 Heb. with the fat
of wheat.

PSALM LXXXII.

B.C. cir. 1048.

1 Or, for Asaph.

2 God standeth.—

That is, he stands

not merely supreme;

while all bow down;

but he stands justifi-

cation in all his govern-

ment, whether of

providence or grace.

Comp. Ps. v. with Ro.

3. 26.—C.

2 Heb. judge, De.

10. 18. Is. 1. 17. Je. 22. 3.

16. Ex. 23. 6.

c Pr. 24. 10. 11. Job 29.

12. Ps. 72. 12-14.

d Mt. 3. 1-6. Ps. 58. 1-3.

3. Is. 42. 19. 20. Jn. 12. 35.

e Ps. 112. 3. 7. 5. Ec. 3.

16. Is. 5. 7. 2. Ti. 2. 19.

5 Heb. moved.

g Jn. 10. 34. 35. Ex. 12.

12. 22. 28. Ac. 23. 5. Ec.

5. Ro. 13. 1-4.

6 The sense is, I

have given you the

highest title which

can be bestowed

upon mortals—a title

indicative of power

and rule. Ye are the

representatives of

God on earth, ruling

for him over the

beasts. Ye are by

nature, as well as by

office, children of the

most High;—yet ye

are still mortal, and

like other men, low

in rank and station,

ye shall die.—P.

A Ps. 49. 12. Job 21.

32. Eze. 31. 14.

7 And fall as well

as they, O ye princes.

—Boothroyd.

f Ps. 7. 6. Mt. 9. 17.

Zep. 3. 8.

g Ps. 2. 8. 22. 27-31.

Re. 11. 15.

PSALM LXXXIII.
B.C. cir. 1038 or 892.
1 Or, for Asaph.
Ps. xlii. title.
a Ps. 28. 1. 7. 6. 35. 22.
44. 23. 26. Joel 3. 12.
Zep. 3. 8.
b Ps. 2. 1. 2. with 81.
15. 74. 4. 18. 23. 29.
93. 3. 15. 37. 23. 29.

A.M. cir. 2966 or 3112.
B.C. cir. 1038 or 892.
c Ps. 2. 1. 2. 10. 59. 95.
6. 94. 2.
d Ps. 31. 20. 27. 59. 1. 1.
4. De. 33. 27. Col. 3. 3.
Mat. 1. 17.
2 Thy treasured
ones (Midge). Those
whom thou hast
with Christ in God,
Col. 3. 3.—C.
e Ex. 1. 10. Pr. 1. 12.
Jer. 17. 10. Es. 3. 6. 9. Da.
7. 25. Re. 13. 7.
g Ps. 2. 2. Re. 17. 13.
19. 19. Ac. 9. 4.
h Heb. Asaph.
4 There is no more
certain mark of evil
designs than the com-
bination of men of
opposite opinions and
interests. Here the
most jarring elements
unite into one con-
spicuous body, the ob-
ject of which is the ex-
termination of Israel.—
A. J. To divide good
men is one of Satan's
great devices; and
so he attempted to
divide Paul and Bar-
nabas, Ac. 15. 39. But
to unite bad men is
another of his favour-
ite schemes.—so
Herod and Pilate
were reconciled on
occasion of the cruci-
fixion of our Lord,
Lu. 23. 12.—C.
h 2 Ch. 20. 1. 10. 11.
Ge. 36. 1-43. Ps. 12-18;
19. 31-38. 1 Ch. 5. 10. 19.
20.
5 Some of the tribes
descended from Ish-
mael took the name
of their mother
Hagar, and were
known as Hagarenes.
i Ge. 19. 38. 14. 7. 10.
14. 15. Jos. 13. 5. Is. 23. 1.
12. Eze. 27. 9.
j Ge. 25. 12. 25. 3.
6 Heb. been an arm
to.
k Ge. 19. 37. 38.
7 The children or
descendants of Lot
were the Moabites
and Ammonites,
whose possessions
lay on the east of the
Dead Sea, and conse-
quently beside the
descendants of Ish-
mael.—C.
8 See note on Ps.
3. 2.—C.
l Ju. 7. 22. Nu. 31. 1-
12. Is. 40. 26.
m Ju. 4. 15. 24. 5. 19. 21.
n 2 Ki. 9. 37. Zep. 1.
17. Je. 8. 2. 10. 4.
o Ju. 7. 25.
p Ju. 8. 12-21.
q 2 Ch. 20. 11. ver. 4.
r Ps. 44. 4. 74. 11. 73.
68. 1. 2. 15. 17. 12-14.
Mat. 3. 12.
9 A wheel. Whirl-
ing. chaff.—Booth-
royd.
s De. 32. 22. Is. 64. 1.
23. 27. 33. 33. 11. 12. 66.
15. 16. Eze. 38. 22.
t Ps. 11. 6. 59. 3. Job
27. 20-23. Is. 28. 17. 30.
30. Eze. 38. 22. Je. 4. 11.
12.
u Job 5. 12. 13. Ps. 6.
10. 19. 20. 58. 10. 11. 64.
7-9. Eze. 30. 19.
v Or, that men may.
w Ps. 35. 4. 26. 40. 14.
59. 13. 109. 29.
2 See notes on Ps.
5. 103. 5. 16. 58. 10. 11.
59. 13. Eze. 30. 19. 38. 23.
5. 13. 7. 4. 9. 27. 15. 5. 16.
59. 19. 42. 8.

PSALM LXXXIV.

B.C. cir. 1041.

a Ps. viii. lxxxii.

1 Or, of.

b Ps. 20. 8. 122. 1. 4. 27.

4 Re. 4. 1. 3. 12. 1. 1.

c Ps. 27. 4. 12. 1. 2. 6. 11.

d Job 23. 17. ver. 10.

e Job 23. 17. ver. 10.

f Job 23. 17. ver. 10.

g Job 23. 17. ver. 10.

h Job 23. 17. ver. 10.

i Job 23. 17. ver. 10.

j Job 23. 17. ver. 10.

k Job 23. 17. ver. 10.

l Job 23. 17. ver. 10.

m Job 23. 17. ver. 10.

n Job 23. 17. ver. 10.

o Job 23. 17. ver. 10.

p Job 23. 17. ver. 10.

q Job 23. 17. ver. 10.

r Job 23. 17. ver. 10.

s Job 23. 17. ver. 10.

t Job 23. 17. ver. 10.

u Job 23. 17. ver. 10.

v Job 23. 17. ver. 10.

w Job 23. 17. ver. 10.

x Job 23. 17. ver. 10.

y Job 23. 17. ver. 10.

z Job 23. 17. ver. 10.

aa Job 23. 17. ver. 10.

ab Job 23. 17. ver. 10.

ac Job 23. 17. ver. 10.

ad Job 23. 17. ver. 10.

ae Job 23. 17. ver. 10.

af Job 23. 17. ver. 10.

ag Job 23. 17. ver. 10.

ah Job 23. 17. ver. 10.

ai Job 23. 17. ver. 10.

aj Job 23. 17. ver. 10.

ak Job 23. 17. ver. 10.

al Job 23. 17. ver. 10.

am Job 23. 17. ver. 10.

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ay Job 23. 17. ver. 10.

az Job 23. 17. ver. 10.

ba Job 23. 17. ver. 10.

bb Job 23. 17. ver. 10.

bc Job 23. 17. ver. 10.

bd Job 23. 17. ver. 10.

be Job 23. 17. ver. 10.

bf Job 23. 17. ver. 10.

bg Job 23. 17. ver. 10.

bh Job 23. 17. ver. 10.

bi Job 23. 17. ver. 10.

3 They^a have taken crafty counsel against thy people, and consulted against thy ^ahidden ones.²

4 They have said, 'Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance.

5 For⁹ they have consulted together with one ³consent;⁴ they are confederate against thee:

6 The^b tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes;⁵

7 Gebal,⁴ and Ammon, and Amalek; the Philistines, with the inhabitants of Tyre;

8 Assur⁶ also is joined with them: they have holpen⁶ the children of Lot.⁷ Selah.⁸

9 Do unto them as unto the ^kMidianites; as to ^lSisera, as to Jabin at the brook of Kison;

10 Which perished at En-dor: they became ⁿas dung for the earth.

11 Make their nobles like ^oOreb, and like Zeeb; yea, all their princes as ^pZebah, and as Zalmunna:

12 Who said, 'Let us take to ourselves the houses of God in possession.

13 Or my God, make them like a wheel,⁹ as the stubble before the wind.

14 As^s the fire burneth a wood, and as the flame setteth the mountains on fire;

15 So^t persecute them with thy tempest, and make them afraid with thy storm.

16 Fill^u their faces with shame; that they may¹ seek thy name, O LORD.

17 Let^v them be confounded and troubled for ever; yea, let them be put to shame, and perish.²

18 That^w men may know that thou, whose name alone is JEHOVAH, art the most High over all the earth.

PSALM LXXXIV.

¹ The psalmist, longing for the communion of the sanctuary, 4 sheweth how blessed they are that dwell therein. 8 He prayeth to be restored unto it.

To the chief musician upon ^aGittith, A psalm for¹ the sons of Korah.

HOW amiable^b are thy tabernacles, O LORD of hosts!

2 My^c soul longeth, yea, even fainteth, for the courts of the LORD: ^dmy heart and my flesh crieth out for the living God.

trates shall not long protect them from death; nor, if wicked, from damnation. If our rulers then be wicked, let us give ourselves to prayer, that God may rectify matters, and subdue the world to the righteous government of his Son.

PSALM LXXXIII. Ver. 2. To hate the God of philosophical imagination may be deemed impossible; but to hate the God of truth, holiness, and grace, is the very constitution of every un-renewed heart. Ro. 8. 7. C.

REFLECTIONS.—To quicken his people's opportunity in prayer the Lord sometimes appears for a time to disregard their distress. Whatever pretences men make for their opposition to God's people, the real cause is their enmity against God himself, whose holiness they cannot endure, and whose image they cannot but hate. But while saints are hid with Christ in God, no enemy can really hurt them. Wicked men, though

3 Yea, the sparrow² hath found an house, and the swallow³ a nest for herself, where she may lay her young; *even* thine altars,⁴ O LORD of hosts, my King, and my God.

4 Blessed⁴ are they that dwell in thy house: they will be still praising thee. Selah.⁵

5 Blessed is the man whose strength is in thee; *in whose heart are the ways of them;*⁶

6 Who⁷ passing through the valley of Baca make it a well:⁷ the rain also filleth⁸ the pools.

7 They⁹ go from strength to strength; *every one of them* in Zion appeareth before God.

8 O LORD God of hosts, *hear my prayer:* give ear, O God of Jacob. Selah.

9 Behold, O God our shield, and look upon the face of *thine* anointed.¹

10 For² a day in thy courts is better than a thousand: I had rather be a door-keeper² in the house of my God, than to dwell in the tents of wickedness.

11 For the LORD God is *a sun and shield:* the LORD will give grace and glory: no good thing will he withhold from them that walk uprightly.

12 O LORD of hosts, *blessed is the man that trusteth* in thee.

PSALM LXXXV.

1 The psalmist, out of the experience of former mercies, prayeth for the continuance thereof. 8 He promiseth to wait God's answer, in confidence of his manifold blessings.

To the chief musician, A psalm for¹ the sons of Korah.

LORD, thou² hast been favourable² unto thy land: *thou* hast brought back the captivity of Jacob.

2 Thou³ hast forgiven the iniquity of thy people: thou hast covered all their sin. Selah.³

3 Thou⁴ hast taken away all thy wrath:

A.M. cir. 2983.
B.C. cir. 1021.

2 The sparrow.—

This is not in the original a specific name, but a general term for any bird.—C.

3 Swallow. Rather the turtle or ring-dove.—C.

4 Or, 'as the sparrow findeth an house, and the swallow a nest for herself, so findeth my soul thine altars.' See ver. 1, 2, 10.

5 Ps. 65: 4; 134: 1-3; 71: 8; 119: 145, 146, 147.

6 See note on Ps. 3: 2.—C.

7 Ps. 28: 8; 122: 12. Phil. 4: 13.

8 Ps. 122: 1; 42: 4; 55: 14.

9 Happy the man whose strength is in thee, art, confidence reigns in his heart' (Boothroyd). Literally, 'steep ascents are in their hearts.'—C.

10 Ac. 14: 22; Jn. 16: 33.

11 Or, of mulberry-trees make it a well, &c., 2 Sa. 5: 23, 8 Heb. covered.

12 Job 17: 9. Ps. 4: 18.

13 Ps. 52: 1; 3: 18.

14 Or, from company to company.

15 Ps. 122: 1-4; 43: 4. Je. 31: 6, 15, 35, 10. Jn. 10: 28; 14: 11. Th. 4: 17.

16 1 Th. 5: 13. Ps. 103: 20, 21; cxviii.

17 Ps. 130: 2. Da. 9: 18, 29. Is. 65: 24.

18 Ge. 15: 1, 2. De. 33: 29.

19 Ps. 2: 6, 8, 9, 20. The church here pleads by the righteousness of Messiah the anointed, Lu. 4: 18. Ac. 10: 38.—C.

20 Ver. 1, 2. Ps. 27: 4, 6; 242: 2, 68, 24; 43: 4.

21 Heb. I would choose rather to sit at the banquet.

22 Is. 66: 19. Ps. 27: 1; 43: 3. Mal. 4: 2.

23 Ps. 119: 114; 43: 3; 18: 35, 12.

24 Ps. 85: 12; 34: 9, 10. Jn. 1: 14, 16. Phil. 4: 19. Col. 2: 10.

25 Ps. 123: 8; 33: 12, 21. Is. 30: 18; 28: 16; 50: 10. Je. 17: 7, 8.

26 Ps. 122: 1.

27 Or, well pleased.

28 Ps. 147: 12, 13. 2. Col. 2: 13. Ps. 32: 1. Je. 50: 20. Mi. 7: 18. Ro. 8: 1. Ac. 13: 39. 1 Jn. 1: 7.

29 See note on Ps. 3: 2.—C.

30 Is. 12: 1; 54: 7-10.

A.M. cir. 2983.
B.C. cir. 1021.

4 Or, thou hast turned thine anger from waxing hot, De. 13: 15.

5 Ps. 80: 3, 7, 19; 106: 45; 90: 13. Je. 31: 18. La. 5: 21.

6 Ps. 77: 7; 74: 1, 3; 89: 46. Is. 44: 12. Je. 14: 19, 21.

7 Ps. 80: 18; 53: 6; 90: 14, 15. Is. 35: 10. Hab. 3: 2. Ho. 6: 1, 2.

8 Ps. 106: 45-47; 98: 2, 3. Is. 45: 17; 62: 1, 7.

9 Hab. 2: 1. He. 12: 25; 3: 7, 8. 1 Sa. 3: 9, 10.

10 I will hear.—

Messiah here, as prophet, instructs the church concerning that 'peace of God' which is spoken by the blood of his cross, Jn. 3: 32. Col. 1: 20.—C.

11 Zec. 9: 10. Is. 57: 17-24. Ps. 137: 17.

12 Ps. 130: 4. 2 Pe. 2: 21.

13 2 Ti. 19. Lu. 1: 74, 75. n Is. 46: 13. Mal. 3: 1. Lu. 1: 7.

14 Ex. 29: 43. Zec. 12: 7. Lu. 2: 32. Jn. 1: 14.

15 Mi. 7: 20. Is. 32: 17, 18. Ps. 72: 3-17. Lu. 2: 14. Jn. 1: 17. Ro. 5: 1, 21.

16 A perfect reconciliation of mercy and truth, or justice, can never be effected in human governments or acts. When mercy is exercised towards a criminal, justice is so far sacrificed; and on the other hand, truth, or justice, if carried out, there is no place for mercy. But in the divine plan of salvation, infinite mercy and infinite justice were displayed.—C.

17 Is. 4: 2; 45: 8; 42: 21. Je. 31: 22. Ja. 1: 17. 2 Co. 5: 14-21.

18 Ps. 84: 11; 34: 9, 10; 65: 13, 16.

19 Ps. 89: 14; 72: 3; 119: 32, 35. Is. 58: 4; 40: 1-3. Eze. 36: 27.

20 Ps. 122: 1.

21 Ps. 122: 1.

22 Ps. 122: 1.

23 Ps. 122: 1.

24 Ps. 122: 1.

25 Ps. 122: 1.

26 Ps. 122: 1.

27 Ps. 122: 1.

28 Ps. 122: 1.

29 Ps. 122: 1.

30 Ps. 122: 1.

thou hast turned thyself from the fierceness of thine anger.⁴

4 Turn⁵ us, O God of our salvation, and cause thine anger toward us to cease.

5 Wilt⁶ thou be angry with us for ever? wilt thou draw out thine anger to all generations?

6 Wilt⁷ thou not revive us again, that thy people may rejoice in thee?

7 Show⁸ us thy mercy, O LORD, and grant us thy salvation.

8 I⁹ will hear⁵ what God the LORD will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly.

9 Surely¹⁰ his salvation is nigh them that fear him; that glory may dwell in our land.

10 Mercy¹¹ and truth are met together; righteousness and peace have kissed each other.⁶

11 Truth² shall spring out of the earth; and righteousness shall look down from heaven.

12 Yea,⁷ the LORD shall give *that which is* good; and our land shall yield her increase.

13 Righteousness⁸ shall go before him; and shall set *us* in the way of his steps.

PSALM LXXXVI.

1 David implores God's aid because of his need and religious faith, 5 and of the power and goodness of God. 11 He prayeth for grace, and promiseth praise for past mercies. 14 Complaining of the proud, he craveth some token of God's favour.

A prayer of David.

BOW down² thine ear, O LORD, hear me: for I¹ am poor and needy.

2 Preserve³ my soul; for I am holy:² O thou my God, save thy servant that trusteth in thee.

3 Be merciful unto me, O LORD: for I cry unto thee daily.³

4 Rejoice⁴ the soul of thy servant: for unto thee, O LORD, do I lift up my soul.

PSALM LXXXVI.

B.C. cir. 1021 or 1057.

1 Or, being a psalm of.

2 2 Ki. 19: 16. Ps. 31: 21; 30: 14, 13.

3 Ps. 40: 17; 72: 12-14; 102: 17.

4 Ps. 16: 1; 119: 94; 4: 3. 2 Ch. 14: 11.

5 Or, one whom thou favourest.

6 Is. 26: 3.

7 Lu. 1: 18. 1-7; 11: 8. Ps. 65: 2. Ep. 6: 18.

8 Or, all the day.

9 Ps. 51: 12. Is. 61: 3; 55: 12.

10 Ps. 25: 1; 143: 8; 10: 14; 62: 8.

diversified by nations, humours, or interests, strongly unite in opposing the cause of God and truth. Glad would they be if neither preacher nor professor of the true religion were left upon earth. But though craft be employed to seduce, threatenings to intimidate, and fury to extirpate, the foundation of God standeth sure. God knoweth them that believe, and they shall never be moved. At the worst they have their all-sufficient Lord to flee to, who can check the madness of the devourers. And past interpositions of God in favour of his people should encourage us to plead and hope for the like mercy. All opposition to God and his church is but rushing headlong into certain ruin. Even in this life, sinners' terrors of mind often make their life a burden, and are a presage of more dreadful misery in hell for ever. Men must know at last that the Lord omnipotent reigneth; and the execution of deserved judgment on the ungodly but shows the tendency of sin. Meanwhile we ought to long for the conviction and conversion of our bitterest enemies of mankind, rather than their destruction.

PSALM LXXXIV. Ver. 3. *Even* is not in the Hebrew. The words between *yea* and *young* should rather be taken as a parenthesis, and the meaning stands thus—'My heart cries out for the living God, for thine altars, O Lord of hosts, &c.' That birds could not build in the altars, is evident both from their construction and constant use; nor can altars be put for courts, for they are already mentioned. The longing of the psalmist is for the altar of sacrifice, the one great sacrifice that perfects for ever them that are sanctified. He. 10: 12, 14. C.—'The idea here is, that the sparrows and the swallows seemed to have a happy lot; to be in a condition to be envied. Even they might come freely to the place where God was worshipped—to the very altars—and make their home there undisturbed. How strangely in contrast with this was the condition of the wandering—the exiled—author of the psalm!' (Barnes). P.

Ver. 6. *Baca*. Not any particular place; for the people, in ascending to the festivals, could not all pass through any one val-

ley. It signifies, 'valley of weeping,' the emblem of the life of 'the Man of Sorrows,' in the fellowship of whose sufferings every pilgrim of Zion must partake, Phil. 3: 10. C.

Ver. 5-7. The meaning of this difficult passage is probably this:—'Blessed is the man whose strength (or trust) is in thee, whose heart rejoiceth at the prospect of following the way to thy house. Even when passing through the vale of misery—through sorrow and suffering and persecution—make it as a well (or fountain of delight), and the early rain falleth upon it, and covereth it with verdure. They go from strength, and at length appear before God perfect in Zion. P.—Every one of them in Zion appeareth before God. 'The God of gods will appear to them.' (Williams). C.

Ver. 8. *Give ear, O God of Jacob*. See note on Ps. 81: 1. Christ here personally intercedes for the church, and him 'the Father heareth always,' Jn. 11: 42. C.

REFLECTIONS.—What inexpressible beauty gracious souls see in holiness and in holy work! Fellowship with God in Christ, in his ordinances, is the delight, the desire of their soul. The meanest abode, with his presence and ordinances, is preferred to a palace without them. Not only faithful ministers who attend to their work, but all who study a life of close fellowship with God, and faithful service of him, increase their joy in the Lord and their strength for his work. If our heart be once engaged we can walk with pleasure in God's ways, and in attending his solemn ordinances. However troublesome the way to heaven be, not one of those who truly set out need faint or miscarry. And O the inexpressible glories they there enjoy in the immediate vision and presence of God! If he be our own and our father's God we shall never seek him in vain. If he be our shield we shall be safe from fear of evil. If our confidence towards him be founded solely on the merit and intercession of Jesus his Anointed, he cannot but behold us in mercy and love. Infinitely preferable is fellowship with God in his ordinances, to all the pleasures of sin or sense that can be enjoyed on earth: and happy are those who

have God ALL IN ALL to them, bestowing ALL on them; and who, in all cases, depend for ALL they need only upon him.

PSALM LXXXV. Ver. 2. This psalm must be descriptive of the times and sacrifice of Messiah; for at no other period did God 'cover all the sin' of his church. See Ro. 4: 7, 23-25. C.

Ver. 5. The believing remnant of the Jews here intercede for their unbelieving 'brethren, their kinsmen according to the flesh,' during the long dispersion that has succeeded the crucifixion of our Lord. C.

Ver. 11. Under a broken law there is no righteousness, except the finished work of Christ, in which all holy commandment was fulfilled, and the penalty of death endured. Righteousness looked down from heaven when Christ ascended, and 'through the eternal Spirit presented himself without spot before God.' C.

REFLECTIONS.—Present distress should never obliterate the grateful memory of God's past favours. His pardons of sin, through active faith, are all free, full, and everlasting; and when guilt is removed wrath ceases of course. Though our unfaithfulness may have plunged us into distress, God is rich in mercy and ready to turn us to himself. But no salvation can be hoped for while we continue indulging our sins. And unless he save us freely, through faith in Christ, we are undone forever. Impenitent sinners must undergo eternal pain; but earnest believers are only corrected for a time. Having experienced the power of his quickening and restoring grace, they rejoice in God their Saviour, and speak, to his glory, of the wonders of his grace. And having expected and obtained an answer to their prayers, the peace which God speaks in his promise withdraws their heart from sinning. But how sure was the promise, near the fulfilment, and great the glory of Jesus' incarnation and office! Herein the mercy, faithfulness, and equity of God appear harmoniously and brightly displayed. While Jesus, the truth, grows upward from earth, his righteous Father

5 For¹ thou, LORD, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.

6 Give² ear, O LORD, unto my prayer; and attend to the voice of my supplications.

7 In ³the day of my trouble I will call upon thee: for thou wilt answer me.

8 Among⁴ the gods⁴ there is none like unto thee, O LORD; neither are there any works like unto thy works.

9 All⁵ nations whom thou hast made shall come and worship before thee, O LORD; and shall glorify thy name.

10 For⁶ thou art great, and doest wondrous things: ⁷thou art God alone.⁵

11 Teach⁸ me thy way, O LORD; I will walk in thy truth: unite my heart⁶ to fear thy name.

12 I⁹ will praise thee, O LORD my God, with all my heart; and I will glorify thy name for evermore.

13 For¹⁰ great is thy mercy toward me; and thou hast delivered my soul from the lowest ¹¹hell.⁸

14 O God, the ¹²proud are risen against me, and the assemblies of violent⁹ men have sought after my soul, and ¹³have not set thee before them.

15 But¹⁴ thou, O LORD, art a God full of compassion, and gracious, long-suffering, and plenteous in mercy and truth.

16 O¹⁵ turn unto me, and have mercy upon me; ¹⁶give thy strength unto ¹⁷thy servant, and save the son of thine handmaid.

17 Show me ¹⁸a token¹ for good; ¹⁹that they which hate me may see it, and be ashamed: because thou, LORD, ²⁰hast holpen me, and comforted me.

PSALM LXXXVII.

1 The seat and glory of the church. 4 The increase, honour, and comfort of the members thereof.

A psalm or song for¹ the sons of Korah.

HIS foundation² is in the holy mountains.

2 The³ LORD loveth the gates of Zion more than all the dwellings of Jacob.³

3 Glorious⁴ things are spoken of thee, O city of God. Selah.³

from heaven beholds him with pleasure. While the gospel and its influences take place among men, JEHOVAH manifests his righteousness in pardoning and blessing us with all spiritual blessings in Christ; in making us to abound in fruits of righteousness to the praise of his glory; and in directing us to Jesus and his law and example, that we may be led into the paths of everlasting peace.

PSALM LXXXVI. Ver. 2. *I am holy.* 'Thy favoured one' (Mudge). 'Thy gracious saint' (Ainsworth). But, however it may be translated, the confident assertion of the purity of his personal character, proves the speaker either to be a self-deceiving Pharisee, sporting a righteousness he did not possess, or 'Jesus Christ the righteous,' the Holy One of Israel. The former he could not be, the latter therefore he must be. C.

REFLECTIONS.—While I here behold Jesus as the holy but sacrificial servant of his Father, exploring his favours and triumphing in his praise, let me, in every case, pour forth importunate prayers; place all my confidence in God; lodge all my com-

plaints and requests with him; and ascribe to him the glory of his own perfections, and of all my own and the people's deliverances.

PSALM LXXXVII. Ver. 1. The chief object of this psalm is to show the advantages of religious ordinances and religious training. Especially the psalmist illustrates the great benefit of having been born and educated in the holy city, where God is honoured, and where the enlightening, restraining, and quickening influences of his worship are felt. P.—The Lord's foundation is Christ, 1 Co. 3, 10, upon whom are builded, first apostles and prophets, then the whole church, Ep. 2, 20; and this foundation rests upon the mountains, the high raised strength of the Redeemer's holiness, ver. 2. See Ps. 78, 68. C.

Ver. 4. I will mention Egypt, Ps. 89, 10; Is. 57, 9, 10, whom I judged with many plagues, and whence I delivered my people at the first; and Babylon, which I have doomed to extirpation, because she led Zion captive. Behold, also, Philistia, whose persevering enmity I have foiled and punished; Tyre, that once great city, which I have left a desolate rock—with the whole land of Ethiopia (Cush), which I have swept with successive judgments—and all this I have done for my Zion's sake. C.

REFLECTIONS.—Behold how firmly and publicly our gospel church is founded upon Jesus Christ the Rock

A.M. cir. 2083 or 2047.
B.C. cir. 1021 or 1057.

1 Ver. 13, 15, Joel 2.
13, 18. Ps. 69, 13, 16; 130.
7, 145, 9; 73, 11; 103, 17.
Ec. 34, 6, 7; Mt. 7, 18, 19.
La. 3, 22-26.

2 Ver. 1, Ps. 4, 1; 5, 7;
143, 17; Da. 9, 18, 19.
3 Ps. 55, 16; 50, 15; 91.
15; 18, 61; 22, 51; 34, 4-6;
102, 17.

4 Among the kings of the earth, and the principalities of heaven.—C.

5 Ps. 22, 27-31; 72, 8;
66, 1, 4; 67, 7. Is. 11, 9, 10;
59, 19; 66, 23.

6 Job 11, 7. De. 3, 24.
Ps. 147, 5; 72, 18; 77, 14.
Re. 15, 19, 1.

7 De. 4, 4; 32, 39.
Is. 37, 16; 44, 6. Mar. 12, 29; 1 Co. 8, 4; Ep. 4, 6.

8 This is not the sole assertion of the Father, but of that unity of Godhead, in which the Son and the Father are one, Jn. 10, 38. In this sense he is 'God alone,' as distinguished from all that are 'called gods.'—C.

9 Ps. 25, 45, 8; 119, 33;
143, 8. Jc. 10, 23. Jn. 17, 20, 21. 1 Co. 6, 17.

10 Unite my heart. Unite those affections, and desires which in others are so scattered in pursuit of vanity.—C.

11 Hell. unite them all in one centre—the fear (the holy reverence) of thy name.—C.

12 Ps. 104, 33; 115, 15;
1, 2; 146, 1, 2. 1 Co. 10, 35;
6, 20.

13 Ps. 104, 4, 8, 11, 13, 38.
17, 18. 1 Th. 1, 10.
17, 18. Or, grave.

14 A prophetic anticipation of the glorious resurrection of Jesus.—C.

15 Ps. 119, 51, 69, 85;
146, 25, 34; 22, 12, 16.
Ec. 1, 2; 10, 12, 13, 14.

16 Ex. 34, 6, 7. Nu. 14, 18. Ne. 9, 9. Ps. 103, 8; 81.
130, 4; 145, 8; 85, 10. Joel 2, 13. Ro. 5, 20, 21. Ep. 2, 4, 7.

17 Ps. 25, 10, 60, 61, 101.
290, 13; 50, 1; 57, 1.
5 Ps. 28, 8. Zec. 10, 12.
Is. 40, 24, 31.

18 Ps. 139, 94; 116, 26.
Is. 63, 16-19.

19 2 Co. 5, 5. Ex. 34, 5, 6.
Ps. 41, 10, 15, 14; 36, 22.
1 Eze. 3, 1, 2, 3.

20 Ps. 104, 4, 11, 13, 14.
4 Eze. 8, 12; 9, 1.
18. Ne. 9, 9. Ps. 103, 8; 81.
130, 4; 145, 8; 85, 10. Joel 2, 13. Ro. 5, 20, 21. Ep. 2, 4, 7.

21 Ps. 25, 10, 60, 61, 101.
290, 13; 50, 1; 57, 1.
5 Ps. 28, 8. Zec. 10, 12.
Is. 40, 24, 31.

22 Ps. 139, 94; 116, 26.
Is. 63, 16-19.

23 2 Co. 5, 5. Ex. 34, 5, 6.
Ps. 41, 10, 15, 14; 36, 22.
1 Eze. 3, 1, 2, 3.

24 Ps. 104, 4, 11, 13, 14.
4 Eze. 8, 12; 9, 1.
18. Ne. 9, 9. Ps. 103, 8; 81.
130, 4; 145, 8; 85, 10. Joel 2, 13. Ro. 5, 20, 21. Ep. 2, 4, 7.

25 Ps. 25, 10, 60, 61, 101.
290, 13; 50, 1; 57, 1.
5 Ps. 28, 8. Zec. 10, 12.
Is. 40, 24, 31.

26 Ps. 139, 94; 116, 26.
Is. 63, 16-19.

27 2 Co. 5, 5. Ex. 34, 5, 6.
Ps. 41, 10, 15, 14; 36, 22.
1 Eze. 3, 1, 2, 3.

A.M. cir. 2059.
B.C. cir. 1045.

4 Or, Egypt. Ps. 95, 10. Is. 51, 9; 19, 18-25. 1 Pe. 5, 13.

5 This man. Man is not in the original. The meaning seems to be—these renowned Egyptians, &c., were born there.—her glory celebrated country. 'But of Zion it shall be said'—her glory said—her glory all lands.—The man of men, the Messiah, was born in her.—C.

6 Jn. 1, 12, 13; 3, 5, 7. Ga. 3, 20, 26. 1 Pe. 1, 23. 2 Co. 5, 17.

7 Is. 60, 1-9; 49, 12, 20; 24, 25; 44, 4-5. Col. 1, 11. Ca. 3, 20, 26. 1 Pe. 1, 23. 2 Co. 5, 17.

8 Mat. 16, 18. Is. 22, 23, 24.

9 Eze. 13, 9. Is. 4, 3. Ps. 22, 30. Jc. 3, 19.

10 Ch. 23, 5. Ps. 68, 25, 26. Re. 14, 1-7.

11 All the sources of pleasure, happiness, and life, are in thee—in Zion, because God and his ordinances are there.—P.

PS. LXXXVIII.
B.C. cir. 1021.

1 Or, of.
2 1 Ki. 4, 31. 1 Ch. 25, 1, 4. Or, 2, 6.

3 Or, A psalm of Heman the Ezrahite, giving instruction.

4 Ps. 27, 11; 66, 19, 20.
Lu. 1, 47. Tit. 2, 13, 14.

5 Ps. 22, 27; 2, 86, 3.
Lu. 8, 7; Ep. 6, 18.

6 The whole psalm is prophetic—the lamentations of Messiah (Horsey, Light-foot), and with him alone the assertion of 'prayer without ceasing'—and 'night,' appears possibly to correspond.—C.

7 La. 3, 8. Da. 9, 18, 19. Re. 1, 10, 11, 12.
e ver. 14-16. Ps. 7, 1-11; 92, 2-6; 107, 18; 143, 3-7.

8 Job 17, 1. Ps. 102, 2-11; 139, 22-24. 2 Co. 1, 9.

9 I am counted by my cruel enemies as one to be caught, like a wild beast, in a pitfall. Even so the Pharisees sought to ensnare and entangle our Lord, that they might have whereof to accuse and whereby to destroy him.—C.

10 Is. 38, 1, 10-12. Ps. 31, 12; 119, 83. Eze. 37, 11, La. 3, 1-6.

11 Cast out among the dead, like the wounded on the field of battle; like them that be in the grave.—Horsey.

12 Or, by thy hand.
1 La. 3, 1-6. Ps. 143, 3; 69, 1, 2, with 40, 18, 19, 13, 17.

13 Ps. 24, Ps. 104, 10; 18, 38, 14. Job 6, 4; 10, 16; 9, 17. Ps. 42, 7, with 10, 43, 1, 2, 5, 12.

14 See note on Ps. 3, 2.—C.

15 Ver. 18. Job 19, 13-19. Ps. 31, 11; 142, 4.

16 Even so, until this day, the very name of Jesus is an abomination to the unbelieving Jew.—C.

4 I will make mention of Rahab⁴ and Babylon to them that know me: behold ⁵Philistia, and Tyre, with Ethiopia; this man⁵ was ⁶born there.

5 And⁶ of Zion it shall be said, This and that man was born in her; ⁷and the Highest himself shall establish her.

6 The LORD shall count, when he ⁸writeth up the people, that this man was born there. Selah.

7 As⁹ well the singers as the players on instruments shall be there: ¹⁰all my springs are in thee.⁶

PSALM LXXXVIII.

A prayer containing a grievous complaint.

A song or psalm for¹ the sons of Korah, to the chief musician upon Mahalath Leannoth, Maschil of ²Heman the Ezrahite.²

LORD³ God of my salvation, ⁴I have cried day and night before thee.³

2 Let⁴ my prayer come before thee: incline thine ear unto my cry;

3 For⁵ my soul is full of troubles; and my life draweth nigh unto the grave.

4 I⁶ am counted with them that go down into the pit: I am as a man that hath no strength.⁴

5 Free⁷ among the dead, like the slain that lie in the grave,⁵ whom thou rememberest no more: and they are cut off from thy hand.⁶

6 Thou⁸ hast laid me in the lowest pit, in darkness, in the deeps.

7 Thy ⁹wrath lieth hard upon me, and thou hast afflicted me with all thy waves. Selah.⁷

8 Thou¹⁰ hast put away mine acquaintance far from me; thou hast made me an abomination⁸ unto them: I ¹¹am shut up, and I cannot come forth.

9 Mine¹² eye mourneth by reason of affliction: LORD, I have called daily upon thee; ¹⁰I have stretched out my hands unto thee.

10 Wilt¹³ thou show wonders to the dead? shall the dead arise and praise thee? Selah.

11 Shall thy loving-kindness be declared in the grave? or thy faithfulness in destruction?

12 Shall thy wonders be known in ¹⁴the dark?

1 Job 12, 14; 38, 19; 42, 3-5; 7, 9. Ho. 2, 6. Ps. 38, 10; 77, 1-4; 122, 1; 142, 3; 102, 9. Job 12, 13. Ps. 143, 6; 138, 31. Ps. 6, 5; 30, 9; 115, 17; 118, 17. Is. 38, 18, 19. Job 10, 21, 22. Ps. 143, 3.

of ages! And how JEHOVAH delights in fellowship with his people in the public and private ordinances of his grace. Glorious things are spoken of her foundation, her ordinances, her members, her properties, her fulness. And under the influence of almighty grace the heathen nations on every side crowd into her. Behold also the exact and kind care which God takes of every true member! And great spiritual joy and rejoicing, and fresh springs of salvation, are found in her by the saints.

PSALM LXXXVIII. Ver. 7. *Thou hast afflicted me with all thy waves.* Surely in the lips of any but Messiah, upon whom 'the Lord laid the iniquities of us all,' these words would be nothing but selfish exaggeration; while in the lips of Messiah they are literally true, and are therefore to be absolutely interpreted of him alone. C.

REFLECTIONS.—How inexpressibly grievous are the afflictions of some of God's loving children! nay, of his Son! Their sorrows are enlarged. They are reduced to the very brink of despair; load—

and thy righteousness in the 'land of forgetfulness?

13 But¹ unto thee have I cried, O LORD; and in the morning² shall my prayer prevent thee.

14 LORD, 'why castest thou off my soul? why hidest thou thy face from me?¹

15 I¹ am afflicted and ready to die from my youth up: while¹ I suffer thy terrors I am distracted.

16 Thy¹ fierce wrath² goeth over me; thy terrors have cut me off.

17 They¹ came round about me daily³ like water; they compassed me about together.

18 Lover¹ and friend hast thou put far from me, and mine acquaintance into darkness.

PSALM LXXXIX.

1 The psalmist praiseth God for his covenant, 5 for his wonderful power, 15 for the care of his people, 19 for his favour to the kingdom of David. 38 Then complaining of contrary events, 46 he expostulateth, prayeth, and blesteth God.

Maschil of 'Ethan the Ezrahite.¹

I WILL¹ sing of the mercies of the LORD for ever: with my mouth will I make known thy faithfulness² to all generations.³

2 For I have said, 'Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens.

3 I¹ have made a covenant with my chosen, I have sworn unto 'David my servant,

4 Thy¹ seed will I establish for ever, and build up thy throne to all generations. Selah.⁴

5 And¹ the heavens shall praise thy wonders, O LORD: thy faithfulness also in the congregation of the saints.

6 For 'who in the heaven can be compared unto the LORD? who among the sons of the mighty can be likened unto the LORD?

7 God¹ is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him.

8 O LORD God of 'hosts, 'who is a strong LORD like unto thee? or to thy faithfulness round about thee?

9 Thou¹ rulest the raging of the sea: when the waves thereof arise, thou stillest them.

10 Thou¹ hast broken 'Rahab² in pieces, as one that is slain; thou hast scattered thine enemies with thy strong arm.³

11 The¹ heavens are thine, the earth also is thine: as for the world, and the fulness thereof, thou hast founded them.

12 The¹ north and the south thou hast

A.M. cir. 2984.
B.C. cir. 1021.

Ec. 9. 5; 10. Ps. 31.

Ps. 130. 1, 2; 77. 1; 5.

1 In the morning.

In the morning of the resurrection, from darkness and the land of forgetfulness, my prayer of intercession for the church shall come before thee, when I shall appear her prevailing advocates and risen head.

Ps. 10. 1; 13. 1-3; 43.

277. 5-9.

1 These words were realized when our Lord cried, 'My God, my God, why hast thou forsaken me?'

Ps. 73. 14. Job 17. 11.

7. 15, 16.

1 Job 6. 4; 7. 11, 14, 20.

Ps. 18. 4, 5; 12. 27.

1 Re. 6. 17. Ps. 89. 38.

42. 7; 106. 1, 2.

2 Heb. burnings.

1 Ps. 116. 3; 102. 10, 42.

7. 9; 1. 2, 14, 15; 18. 4, 5.

22. 12, 16. La. 3. 7, 9.

9. Or, all the day.

2 See ver. 9. Job 10.

21, 22.

PSALM LXXXIX.

B.C. cir. 1021.

1 Ki. 1. 21. 1 Ch. 6.

44. 25-3; 2. 6.

1 Or, A psalm for Ethan the Ezrahite, to give instruction.

Ps. 101. 1; 86. 12, 13.

22. 22; 25. 4, 9; 101. 145-7.

27. 1; 84. 1; 147. 1.

3 Heb. to generation and generation.

See ver. 4.

1 The main object of this psalm is to declare the promises made to David regarding the perpetuity of his throne and kingdom. The promise had a double reference—typical and real. David's line and throne and kingdom were to continue until, in the person and work and reign of our Lord, David's great Son, the typical merged into the real—the temporal into the spiritual.—P.

1 Ne. 1. 5. Da. 9. 5. Ps.

103. 17; 25. 35; 5. 11; 119.

89. 90. Ro. 5. 21. Nu. 23.

19. He. 6. 18.

2 Sa. 7. 11-16. Ps.

40. 6, 8. 18. 13. 10-12.

5; 7. 49. 6, 8. Mat. 3. 15.

Lu. 24. 26.

1 Sa. 15. 13. Eze. 34.

23. 24. Ho. 3. 5. 15. 49. 3.

Phil. 2. 8.

2 Sa. 7. 11-16. Ps.

103. 17; 25. 35; 5. 11; 119.

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Phil. 2. 8.

2 Sa. 7. 11-16. Ps.

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19. He. 6. 18.

2 Sa. 7. 11-16. Ps.

40. 6, 8. 18. 13. 10-12.

A.M. cir. 2983.
B.C. cir. 1021.

9 Ju. 4. 6, 12. De. 3. 8.

9. Jos. 12. 1.

1 Tabor, an isolated mountain situated in the east of Esdrælon, is described as a mile in elevation, with a plain at the top 3000 paces in circumference. It is still a scene of great beauty and magnificence, with many ruins.—C.

2 Hermon. This mountain is commonly distinguished from the Hermon mentioned, De. 3. 8, 9; but for this distinction there appears no sufficient authority. See Robinson's Palestine, vol. iii. p. 174.

3 Ps. 65. 12, 13. Is. 35. 2.

2 Heb. with might, Ge. 47. 11.

18. 14. Da. 4. 34. 35.

3 Ps. 97. 2; 45. 6, 7. Je.

12. 1. Ps. 32. 4.

3 Or, establish-

ment, Is. 16. 5. Pr. 16. 12.

1 Ps. 85. 13; 61. 7. Mt. 7.

20.

4 Nu. 10. 6, 10. Le. 25.

9. 1 Th. 1. 5; 2. 13. Tit. 2.

11-14. Ro. 1. 16; 10. 13.

2 Is. 2. 5. Ps. 80. 3, 7.

19. Nu. 6. 20.

1 That is, 'in the light of the knowledge of the glory of God in the face of Jesus Christ,' 2 Co. 4.

6.

2 Ps. 20. 5, 7; 44. 8. 2

Co. 2. 14. Lu. 1. 47. Phil.

4. 4.

7 Co. 1. 30. Ro. 2. 24.

26; 5. 1-15; 21. 2 Co. 5.

21. Ep. 2. 4-7.

1 Ps. 28. 8. Phil. 4. 13.

2 Ec. 1. 2.

1 ver. 24. Is. 63. 7. Ro.

5. 21. Ps. 132. 17.

1 De. 35. 27-29. Ps.

74. 12. Is. 33. 22.

5 Or, our shield is of the LORD, and

king is of the Holy One of Israel.

Ps. 47. 9. Is. 9. 7.

6 In the latter clause of ver. 17 and the whole of ver. 18 the grammar demonstrates that the speaker is not confident and obedience.—C.

1 Is. 9. 6. 42. 1. He. 7.

25. 1. Is. 15. 1. 12. 1.

1 Is. 15. 1. 1. 12. 1.

1 Pet. 20. Pr. 8. 23. Je. 30.

21. Is. 61. 1-3. Ps. 45. 7.

1 In. 4.

1 See note on ver. 3.

—C.

1 Ps. 18. 32; 39; 28. 8;

30. 17. Is. 40. 6.

2 Sa. 7. 8-10. Mat.

4. 1-10. He. 12. 14. Jn. 14.

30.

2 Sa. xv. xx. 2 Th.

2. 3. 8. Re. xi. xx.

2 Sa. 3. 1; v. viii. x.

xviii. xx. Ps. 110. 1, 5, 6.

Re. vi. xviii. xx.

1 Ps. 61. 7; ver. 28. 33.

1 Ps. 21. 3-7; 132. 17.

18. Jn. 17. 2.

1 2 Sa. v. viii. x. Ps. 72.

8. 11; 22. 27; 66. 4. Is.

49. 12; 54. 5.

1 Mat. 26. 39, 42. Ps.

22. 2. He. 5. 7; with Is.

42. 14; 85. 9; 79. 9.

1 He. 1. 2. 6. Ro. 8. 29.

Col. 1. 15, 16. 18. Nu. 24.

7. Re. 19. 16; 22. 3.

8 David as a king never attained to this extent of dominion or supremacy; it is true of Messiah and not of another.—C.

1 2 Sa. 7. 15; 23. 5. Is.

55. 35. 10. Je. 31. 20, 21.

9 ver. 4. 30. Is. 44. 5, 6;

50. 21; 57. Ps. 45. 6. Da.

244. Lu. 1. 33. Je. 33. 20,

21; xvii. with 31. 35. 36.

De. 11. 21.

9 The throne of David in Jerusalem is ruined, deserted, and desecrated—the throne of his Son abideth for ever in glory.—C.

1 Je. 9. 13-16. 2 Sa. 7.

14. Am. 9.

1 Heb. profane my

statute.

2 Sa. 7. 14. He. 12. 6-11. Is. 27. 9. Am. 3. 2. Re. 3. 19. Ps. 94. 12.

He. 6. 18. Ro. 8. 35-39.

2 Heb. I will not make void from him.

3 Heb. to lie.

created them: 'Tabor¹ and Hermon¹ shall rejoice in thy name.

13 Thou hast a mighty arm:² strong is thy hand, and high is thy right hand.

14 Justice¹ and judgment are the 'habitation of thy throne; mercy and truth shall 'go before thy face.

15 Blessed is the people that know the 'joyful sound: 'they shall walk, O LORD, in the light of thy countenance.⁴

16 In¹ thy name shall they rejoice all the day; and 'in thy righteousness shall they be exalted.

17 For 'thou art the glory of their strength; and 'in thy favour our horn shall be exalted.

18 For¹ the LORD is our defence; and the Holy One of Israel is our 'King.⁶

19 Then thou spakest in vision to thy Holy One, and saidst, 'I have laid help upon one that is mighty; I have exalted one chosen out of the people.

20 I¹ have found David⁷ my servant; with my holy oil have I anointed him:

21 With¹ whom my hand shall be established; mine arm also shall strengthen him.

22 The¹ enemy shall not exact upon him; 'nor the son of wickedness afflict him.

23 And¹ I will beat down his foes before his face, and plague them that hate him.

24 But¹ my faithfulness and my mercy shall be with him; 'and in my name shall his horn be exalted.

25 I will set his hand also in the sea, and his right hand in the rivers.

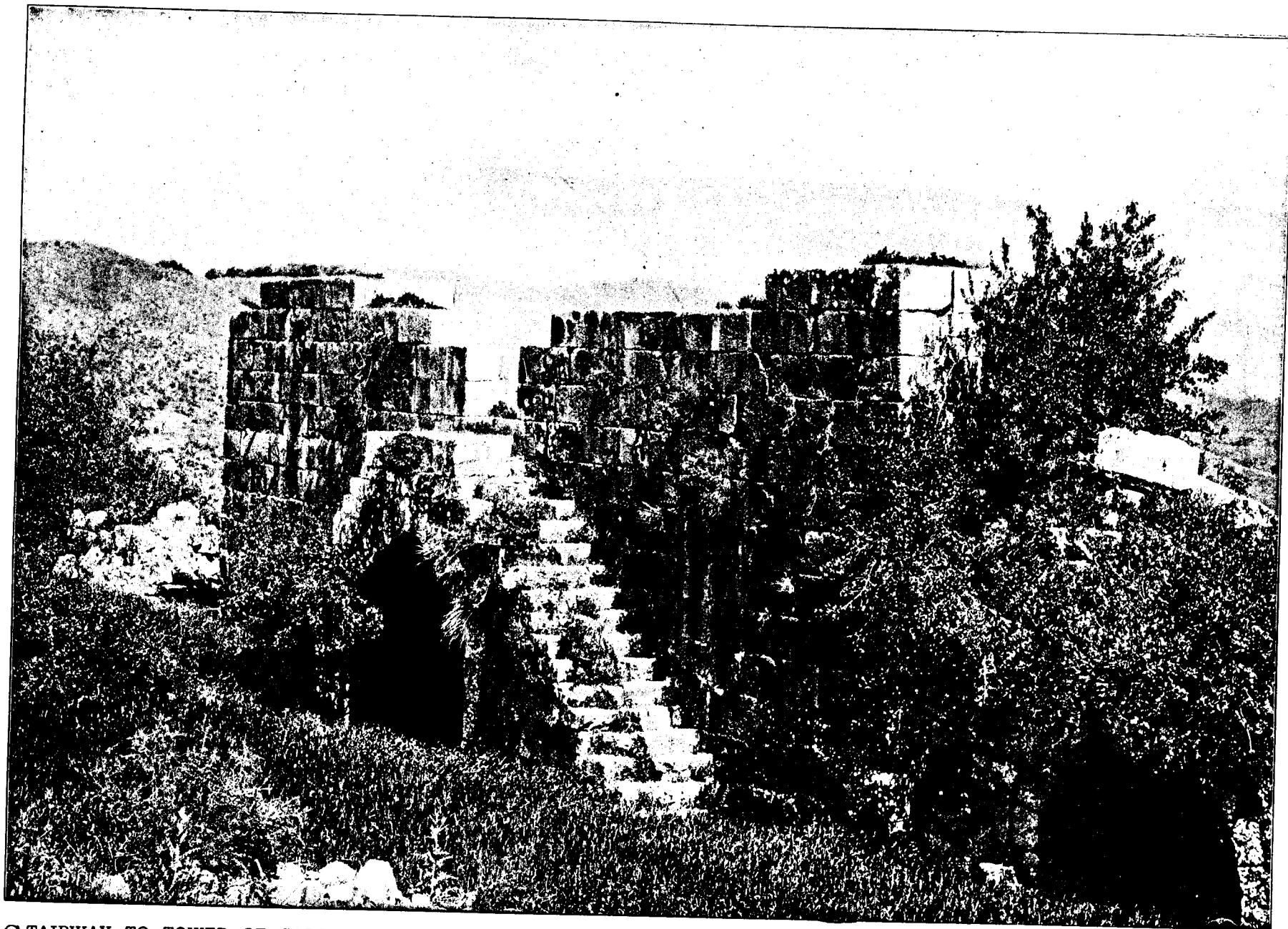
26 He¹ shall cry unto me, Thou art my Father, my God, and the Rock of my salvation.

27 Also I will make him my 'first-born, higher than the kings of the earth.⁸

28 My¹ mercy will I keep for him for evermore, and my covenant shall stand fast with him.

29 His¹ seed also will I make to endure for ever, and his throne as the days of heaven.⁹

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STAIRWAY TO TOWER OF CASTLE—NEAR THE PLACE WHERE CHRIST WAS TRANSFIGURED. [Psalms, lxxxix:12.]—"The North and the South thou hast created them: Tabor and Hermon shall rejoice in thy name." This is a view of the stairway to the tower of Subeibeh castle. It stands three miles from Caesarea Philippi, and about one thousand feet higher than this town. It is in sight of Mount Hermon, where the Lord Jesus Christ was transfigured in the

presence of Peter, James and John. We are looking toward the North. This castle figured largely in the wars of the Saracenes of Damascus against the Templars of Jerusalem. As it commands the passage from the Huleh to the plains of the Jordan over Hermon to Damascus and the East, it must have been a place of importance at least during those troublous times when such passes were dominated by a frowning castle.

34 My^a covenant will I not break, nor alter the thing that is gone out of my lips.

35 Once^a have I sworn^a by my holiness that I will not lie^a unto David.⁵

36 His^a seed shall endure for ever, and his throne as the sun before me.⁶

37 It^a shall be established for ever as the moon, and as a faithful witness in heaven. Selah.

38 But^a thou hast cast off and abhorred; thou hast been wroth with thine anointed.⁷

39 Thou^a hast made void the covenant of thy servant; thou hast profaned his crown, by casting it to the ground.

40 Thou^a hast broken down all his hedges; thou hast brought his strong holds to ruin.

41 All^a that pass by the way spoil him: he is a reproach to his neighbours.

42 Thou hast set up the right hand of his adversaries; thou hast made all his enemies to rejoice.

43 Thou hast also turned the edge of his sword, and hast not made him to stand in the battle.

44 Thou^a hast made his glory⁸ to cease, and cast his throne down to the ground.

45 The^a days of his youth hast thou shortened; thou hast covered him with shame. Selah.

46 How^a long, LORD? wilt thou hide thyself for ever? shall thy wrath burn like fire?

47 Remember^a how short my time is: wherefore hast thou made all men in vain?

48 What^a man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Selah.

49 LORD, ^awhere are thy former loving-kindnesses, which thou ^aswarest unto David in thy truth?

50 Remember, LORD, ^athe reproach of thy

A.M. cir. 2983.
B.C. cir. 1021.

^a Je. 33.20. Mal. 3.6.
Ja. 1.17. Ro. 11.29. 2Sa. 23.5.

^a He. 6.17. 18. Ps. 110.4. ver. 4.

^a Am. 4.2. 8.7.

^a Heb. *of the*.

^a See note on ver. 3.

^a C.

^a 2Sa. 7.16. Ps. 22.30. 102.28. 72. 16. 17. Lu. 1.33. Ju. 12.34.

^a See note on ver. 27. 29. C.

^a Je. 31.35. 36. 33. 20. 22. Ge. 3.1.

^a 1Ch. 28.9. Ps. 61.10. Ho. 9.17. Job 30.1. Is. 53.2-10. 2Sa. xv. xx. 1. Is. 53.2-10. 2Ch. xxi. xxvii. Ze. 12.7. Ac. 1.4. 22. Re. 6.4. 11. 12. 4. 17.

^a By comparing ver. 38 with 47 and 50, it will be seen that

Messiah is described as speaking first in the days of his humiliation, and then in the days of his waiting—

while he is opposed by 'principalities and powers' both of the visible and invisible worlds—

when his glory is obscured, his headship over all things to the church rejected—

when he is 'crucified afresh' by the sins of his nominal followers, and by their ungodly conversation 'put into an open shame.' He. 6.6. C.

^a Ki. xii. 2Sa. xv. with 7. 16. ver. 4. 29. 36. La. 5.16.

^a Ps. 80.12. 78. 61. 66. Is. 5.5. 6. Ac. 2.23. 4. 27. 28. 1. 4. 9. 5.

^a Ps. 80.12. 4. 9. 14. 2. Ch. x. xii. xxi. xxvii. xxiii. xxvii. De. 28.25. 31. Le. 26. 15. 39. Re. vi. viii. xiii. 2. 10. 2. 12. 12.

^a 2Sa. xv. 2Ch. x. Is. 53. 1-10. Mat. xxvii. xxvii. He. 10.34. 34.

^a Heb. brightness.

^a 2Sa. xv. xvi. 1Ki. xii. Da. 9.26. Is. 53.8. 52. 14. 50. 6. 2. Ti. 3.1. 12.

^a Ps. 13. 1. 79. 5. 85. 5. 78. 63. Is. 45. 15. De. 32. 22. Na. 1.6.

^a Ps. 30. 5. 6. 110. 84. 144. 4. Job 7. 6. 7. 9. 25. 20. 9. Ja. 1. 10. 14. 14.

^a Job 30. 24. Ps. 49. 7. 9. Ec. 12. 7. He. 9. 27.

^a Is. 63. 11. 15. Ps. 77. 7-9.

^a Ver. 32. 2Sa. 7. 15. 23. 5. Is. 55. 3. Ps. 11. 12.

^a Ps. 44. 14-16. 69. 9. 12. 20. 22. 6. 7. Mat. 12. 24. 27. 63.

A.M. cir. 2983.
B.C. cir. 1021.

^a Ps. 74. 22. Ac. 4. 41. 1. Co. 4. 12. 13. He. 10. 33. 11. 30. 1. Pe. 2. 8.

^a Calling him the friend of publicans and sinners, a winebibber, a glutton, a madman, a raiser of sedition, devil-aided, and a blasphemer. C.

^a Hab. 3. 17-19. Ps. 4. 13. 77. 18. 101. 106. 48. Ec. 3. 12. 1. Ti. 1. 17. Re. 4. 11. 5. 12. 13. 17. Ne. 9. 5. 1. Ch. 29. 10-13.

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^a Hab. 3. 17-19. Ps. 4. 13. 77. 18. 101. 106. 48. Ec. 3. 12. 1. Ti. 1. 17. Re. 4. 11. 5. 12. 13. 17. Ne. 9. 5. 1. Ch. 29. 10-13.

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^a Ps. 74. 22. Ac. 4. 41. 1. Co. 4. 12. 13. He. 10. 33. 11. 30. 1. Pe. 2. 8.

^a Calling him the friend of publicans and sinners, a winebibber, a glutton, a madman, a raiser of sedition, devil-aided, and a blasphemer. C.

servants; how I do bear in my bosom the reproach of all the mighty people;

51 Wherewith^a thine enemies have reproached^a, O LORD; wherewith they have reproached the footsteps of thine anointed.

52 Blessed^a be the LORD for evermore. Amen, and amen.

PSALM XC.

1 The psalmist declareth God's providence over Israel, 3 complaineth of human frailty, 7 divine chastisements, 10 and brevity of life. 12 He prayeth for the knowledge and sensible experience of God's good providence.

A prayer of Moses¹ the ^aman of God.

LORD, thou hast been our ^adwelling-place^a in all generations.³

2 Before^a the mountains were brought forth, or ever thou hadst formed the earth and the world, ^aeven from everlasting to everlasting, thou art God.

3 Thou^a turnest man to destruction; and sayest, Return, ye children of men.

4 For^a a thousand years in thy sight are but as yesterday when it is past,⁴ and as a watch in the night.

5 Thou^a carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth ^aup.⁶

6 In^a the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

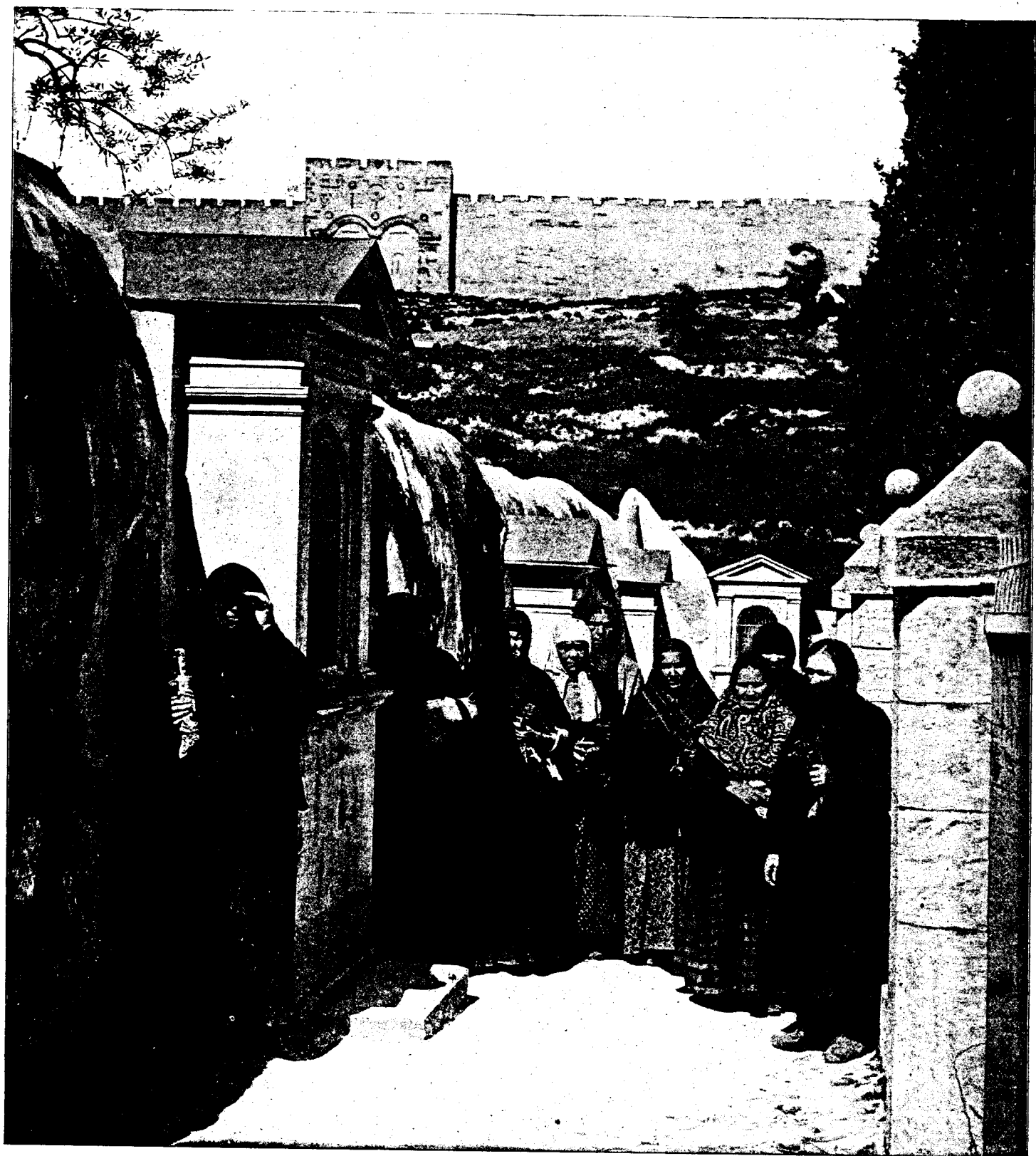
7 For^a we are consumed by thine anger, and by thy wrath are we troubled.

8 Thou^a hast set our iniquities before thee, our secret sins in the light of thy countenance.

9 For all our days are passed away⁷ in ^athy wrath: we spend our years as a ^atale⁹ that is told.

10 The days of our years are threescore years and ten;¹ and if by reason of strength they be fourscore years,² yet is their strength labour and sorrow: for ^ait is soon cut off, and we fly away.

and earth by the rolling tides; measuring out the months of the life of man, and the returns of God's solemn festivals; and 'ruling the night,' as a 'faithful witness in heaven,' that though the sun be withdrawn for a time, his beams are not extinguished. In all which respects, the moon is a beautiful emblem of the covenant grace of God.



STATIONS OF THE CROSS IN THE GARDEN. [Psalms, lxxxix:45.]—"The days of his youth hast thou shortened: thou hast covered him with shame." The Greek church, or the Eastern church, has placed within the Garden of Gethsemane little stations which represent the incidents of the crucifixion. Poor pilgrims from all parts of the world upon visiting Jerusalem make the rounds of these stations of the Cross, praying at each. One cannot

stand in the Garden of Gethsemane during the Greek Easter week without having a new apprehension of the hold the Lord Jesus Christ has upon the hearts of the human race. To see people kissing the wood of which the stations representing the incidents of the crucifixion are built; to see them kissing the rocks made dear to their hearts because lying upon the ground over which the Lord Jesus Christ walked, is sufficient to bring tears to the eyes of the hardest heart.

11 Who^r knoweth the power of thine anger? even according to thy fear, *so is thy wrath.*²

12 So^r teach *us* to number our days, that we may apply³ *our* hearts unto wisdom.

13 Return,⁴ O LORD, how long? and let it repent thee concerning thy servants.⁴

14 O^r satisfy us early with thy mercy; that we may rejoice and be glad all our days.

15 Make us glad according to the days *wherein* thou hast afflicted us, *and* the years *wherein* we have seen evil.

16 Let^r thy work appear unto thy servants, and thy glory unto their children.

17 And^r let the beauty of the LORD our God be upon us: and *establish* thou the work of our hands upon us; yea, the work of our hands *establish* thou it.⁵

PSALM XCI.

1 The state of the godly. 3 Their safety. 9 Their habitation. 11 Their servants. 14 Their friend; with the effects of them all.

HE that^a dwelleth in the secret place of the most High shall abide¹ under the shadow of the Almighty.²

2 I will say of the LORD, *He is* my refuge and my fortress: *my* God; in him will I trust.

3 Surely^a he shall deliver thee from the snare of the fowler, *and* from the noisome pestilence.

4 He^r shall cover thee with his feathers, and under his wings shalt thou trust: his truth *shall be thy* shield and buckler.

5 Thou^a shalt not be afraid for the terror by night; *nor* for the arrow *that* flieth by day;

6 *Nor* for *the* pestilence *that* walketh in darkness; *nor* for the destruction *that* wasteth at noon-day.

7 A thousand shall fall at thy side, and ten thousand at thy right hand; *but* it shall not come nigh thee.

8 Only^a with thine eyes shalt thou behold, and see the reward of the wicked.

9 Because *thou* hast made the LORD *which is* thy refuge, *even* the most High, thy habitation;

their conscience, and enable them to rejoice in himself. And such as are faithful to Christ will be greatly concerned that he may work all in them, do all for them, give all to them; and that he may herein be glorified, not only in them, but also in their posterity after them.

PSALM XCI. Ver. 1. *Secret place.* In the bosom of the Father, where the Son was in glory 'before the foundation of the world'—our only conception of eternity (see Jn. 1. 18; and 17. 5; 1 Jn. 1. 2); for he that was before creation was, must have been eternal. C.

Ver. 2. *I will say.* That the speaker is Christ, his own tacit acknowledgment (Mat. 4. 6, compared with ver. 11, 12) undeniably demonstrates. The amended translation of Lowth, instead of 'I will say,' gives 'who saith,' which seems more natural. C.

Ver. 4. *The wings and feathers which God adopted in the emblematic cherubim that overshadowed the mercy-seat*—which, again, was the emblem of Jesus, the propitiation or mercy-seat for our sins. C.

Ver. 9. *The Lord which is my refuge.* By supplying the words *which is*, the sense is obscured. 'The Lord my refuge,' like 'the Lord our righteousness,' should be taken as a title of Jehovah, appropriating the God and Father of our Lord Jesus Christ, as his refuge; and, through him, the refuge of every believer in his name. C.

Ver. 11. Satan quoted this text correctly, so far as he went; and, so far, our Lord acknowledged the interpretation. But yet he quoted falsely, because he quoted imperfectly, and misrepresented the truth, as he suppressed an essential part. And so, in all ages, have all his servants dealt. C.

REFLECTIONS.—While I here contemplate Jesus Christ as the Father's Son, protecting, guarded, at-

tended, heard in his prayers, honoured, and crowned with life and glory everlasting, let me with wonder behold the happiness of all people who make God their refuge and delightful habitation, who know his name, set their love on him, and call on him. Secured against every disappointment and danger, distinguished in the providence of God, guarded by angels, delivered from and victorious over the devil, that fowler, dragon, and lion of hell, JEHOVAH attends them in their troubles, hears their prayers, and gives them answers of peace. He exalts them on Christ their Rock, and makes them to sit with him on his throne; honours them with the relations of children, kings, and priests unto God, and decks them with blessed righteousness and imparted grace. And after preserving all who believe in the Lord Jesus Christ, he bestows upon them his unutterable blessedness above. May these things in Christ be the desire of my heart.

PSALM XCII. Ver. 3. Of the several musical instruments here enumerated, there is little, if any, certain knowledge. Nor is their specific nature important; as the object of the speaker is merely to show, that all instruments of music should be dedicated to the praise of God—to show forth his 'loving-kindness' in the morning; because he has preserved his children while they slept—and his 'faithfulness every night,' because he has given them 'bread' through the day. C.

Ver. 12. *Like the palm-tree*—lofty and fruitful. *Like the*

A.M. cir. 2514.
B.C. cir. 1490.

r Ps. 75. 7. Job 9. 13.
Is. 33. 14. Ec. 10. 17.
Mal. 3. 2. Na. 1. 2. 6.

2 For even as thy
majesty, so is thy
wrath.—P.

3 Ps. 39. 4. De. 32. 29.
Ep. 5. 10. 17.

4 Heb. *cause to
come*, Pr. 11. ix. 2 Ti. 3.
15. 16. Lu. 12. 29. 30.

5 Ps. 6. 4. 8. 14. 106.
45. Je. 12. 15. 31. 20. [occl]
2. 13. 14. Ze. 1. 16. De. 32.
36. Ho. 11. 8.

6 At length, O
Lord, return to us,
and be reconciled to
thy servants.—Green.

7 Ps. 63. 5. 7. 103. 3.
35. 4. 85. 6. 30. 5. 120. 5.
258. 4. 15. 29. 19. 40. 1. 51.
61. 3. 75. 18. 19.

8 Hab. 3. 2. Eze. 20.
6. Nu. 14. 31. Ps. 105. 42.
44. 13. 12.

9 Ps. 110. 3. 80. 3. 7. 19.
27.

10 Job 22. 28. Pr. 16. 3.
15. 26. 12. Ps. 138. 6. 68.
28. Phil. 1. 6. 2. 13. 1 Pe. 5.
10. 2 Th. 2. 16. 17. 3. 3. 2.
Co. 1. 21.

11 If Moses was the
author, then 'the
work' he was so
intensely desirous of
accomplishing was
the leading of Israel
to the Land of Pro-
mise.—P.

PSALM XCI.

B.C. cir. 1016.

a Eze. 12. 16. Ps. 27. 5.
31. 20. 32. 7. 17. 8. 57.
Ju. 9. 15. ver. 4.

1 Heb. *ledge*.

2 It would seem
from the structure of
this psalm, and the
abrupt change of
person, that it was in-
tended to be sung by
a double choir.

3 Or, making a statement
regarding God and
the other responding.

4 It is arranged as fol-
lows:—Statement, ver.
1. Response, ver. 2.
Statement, ver. 3-8.
Response, ver. 9.
Statement, ver. 10-13.
Response, ver. 14-16.

5 Ps. 18. 21. 46. 11. 42. 5.
71. 2. De. 32. 27-29. Ze. 2.
5. 1 Pe. 1. 5.

6 Ps. 31. 14. 73. 28.
a Ps. 124. 6. 7. 2 Ti. 2.
26. Job 5. 19-22. Is. 46. 4.
2 Co. 1. 10.

7 De. 32. 11. Is. 31. 5.
Mat. 23. 37. Ps. 17. 8. 61.
45. 7. 1.

8 Ge. 15. 1. He. 6. 17.
18. 1 Th. 5. 23-24.

9 A Ps. 3. 6. 4. 8. 112. 7.
121. 5. 6. Job 5. 19-22.
Pr. 3. 25. Is. 41. 10. 44. 43.
12. De. 32. 27-29. La. 3.
12. 13.

10 Ex. 12. 29. 30. 2 Ki.
19. 35. 2 Sa. 24. 15.

11 Ver. 10. Ps. 32. 6.
a Ps. 3. 25. 26. Ps. 58.
100. 4. 80. 9. 34. Mal. 1.
5. 18. 31. Ro. 8. 9.

12 Ps. 142. 4. 46. 1-4.
Eze. 11. 16. ver. 12. He.
6. 18. Pr. 18. 10.

A.M. cir. 2088.
B.C. cir. 1016.

11 ver. 1. Pr. 1. 33. 12.
21. 33. Ps. 121. 6. 7. 46.
1. 4. xxxvii. Ro. 8. 28.
2. 2 Ki. 19. 17. Ps. 24.
7. Mat. 4. 6. Lu. 4. 10.
He. 1. 14.

2 Ps. 46. 4. 63. 9. Pr. 3.
27. Job 5. 23. Ps. 37. 24.
94. 18.

3 Da. 6. 22. Mar. 16.
18. Ro. 16. 20.

4 Or, *my*.
5 Is. 3. 10. Ps. 119. 165.
Ro. 2. 10. Pr. 1. 33.

6 Phil. 2. 9-11. Ps. 89.
16. 17. 19. 20. 15. 33. 16.

7 From ver. 14. to
the end, the Father
proclaims his exalta-
tion of the Son, who
now waits till all his
enemies shall be
put under his feet,
and the last, which is
death, shall be de-
stroyed.—C.

8 The name is the
revelation of the at-
tributes or nature of
God, chiefly in rela-
tion to man. See
note on Ex. 24. 6, also
Mat. 11. 27. Jn. 10. 15.

9 Ps. 50. 15. 18. 34. 5.
61. 5. 2. Is. 58. 9. 105. 24. 1.
Jn. 5. 14. 15. Jn. 15. 7.

10 Is. 43. 1. 24. 10. 46.
4. 2 Co. 1. 4. 10. 1 Sa. 2.
30. Ps. 28. 9.

11 Pr. 3. 22. 24. Ge. 15.
15. Job 5. 22. Is. 65. 20.

12 Heb. *length of
days*.
13 Ps. 20. 23. 16. 11. Is.
45. 17. 1 Jn. 3. 2.

PSALM XCII.

B.C. cir. 1045.

a Ps. 33. 1. 147. 1. 107.
1. 8. 15. 21. 135. 3. Lu. 1.
47. Phil. 4. 4.

1 Heb. *in the night*.
2 Ps. 138. 1. Ps. 55. 17.
89. 12. 45. 17. 145. 27. 71.
8. 15.

3 Or, upon the
solemn sound with
the

4 Heb. *Higgaion*,
Ps. 9. 16. 19. 14.

5 Ge. 1. 31. Ps. 104. 31.
13. 5. 15. 7. 14. 2. 5.

6 The work here
commemorated, is
that to which praise
is ascribed under the
NAME of God (ver. 1),
consequently the
whole work of Father,
Son, and Holy Spirit;
and, in these words,
the Son addresses the
Father, triumphing in
the works of creation,
providence, and re-
demption, which he
had been commissioned
to achieve.—C.

7 Ps. 104. 24. 40. 5. 139.
17. 15. 26. 29. 5. 9. Ro.
11. 3. 1. Co. 2. 10.

8 Ps. 94. 8. 14. 1. 1 Co.
2. 14. 15. 1. 3.

9 Ver. 9. Ps. 73. 16-
22. 37. 35. 36.

10 Job 12. 6. 21. 7-12.
Ps. 73. 12. Je. 12. 1. 2.
Mal. 3. 15. 4. 1.

11 Ps. 37. 2. 36. 73. 18-
20. 55. 15. 23. 2 Th. 1. 7-9.

12 Ec. 8. 8. 14. 24. 35.
17. 73. 27. 68. 1. 2. 30.
1. 48. 73. 17. Mat. 23.

10 There^a shall no evil befall thee, neither shall any plague come nigh thy dwelling.

11 For^r he shall give his angels charge over thee, to keep thee in all thy ways.

12 They^r shall bear thee up in *their* hands, lest thou dash thy foot against a stone.

13 Thou^r shalt tread upon the lion and adder:³ the young lion and the dragon shalt thou trample under feet.

14 Because^r he hath set his love upon me, therefore will I deliver him: *I* will set him on high,⁴ because he hath known my name.⁵

15 He^r shall call upon me, and I will answer him: *I will be* with him in trouble; I will deliver him, and honour him.

16 With^r long life⁶ will I satisfy him, and *show* him my salvation.

PSALM XCII.

1 The prophet exhorteth to praise God, 4 for his great works, 6 for his judgments on the wicked, 10 and for his goodness to the godly.

A psalm or song for the sabbath-day.

IT is^a a good thing to give thanks unto the LORD, and to sing praises unto thy name, O most High:

2 To^b show forth thy loving-kindness in the morning, and thy faithfulness every night,¹

3 Upon^c an instrument of ten strings, and upon the psaltery; ²upon the harp with a solemn sound.³

4 For thou, LORD, *hast* made me glad through thy work:⁴ I will triumph in the works of thy hands.

5 O LORD, *how* great are thy works! *and* thy thoughts are very deep.

6 A^a brutish man knoweth not; neither doth a fool *understand* this.

7 When^d the wicked spring as the grass, and when all the workers of iniquity do flourish; *it is* that they shall be *destroyed* for ever:

8 But thou, LORD, *art* *most* high for evermore.

9 For, lo, thine enemies, O LORD, for, lo, *thine* enemies shall perish; all the workers of iniquity shall be scattered.

cedar—great and incorruptible. These characters meet in one, but are from him transfused to many. C.

REFLECTIONS.—Whatever our engagements be, we are bound at least to begin and end every day with prayer and praise. And they who have lively experience of God's love and faithfulness, will delight in daily showing forth his salvation. None but such as are ignorant or wicked will disregard his work of creation or providence; and much less that of redemption—but short-lived is the flourishing of wicked men, and dreadful the misery in which it issues; and yet this misery is the legitimate outcome of sin against God! But pleasant and profitable to themselves and others, and honourable to God, shall be the spiritual growth of those who are planted in Christ, and live in continued fellowship with him.

PSALM XCIII. Ver. 1. *The Lord reigneth.* The prophetic period to which this and some parallel psalms refer can be easily ascertained from comparing them with Re. 11. 17; 19. 6; at which time God shall 'take to him his mighty power and reign,' and when all the things that are now temporary and movable shall pass under that 'kingdom that cannot be moved,' He. 12. 28. C.

REFLECTIONS.—Solid and believing views of Jesus Christ are excellent means to subdue the pride and remove the fear of man. They who have him for their king and keeper have no reason to be moved from their steadfastness. No earthly dishonours need

10 But^a my horn shalt thou exalt like the horn of an unicorn:⁵ I shall be anointed with fresh oil.

11 Mine^a eye also shall see my desire on mine enemies; and mine ears shall hear my desire of the wicked that rise up against me.⁶

12 The^a righteous shall flourish like the palm-tree; he shall grow like a cedar in Lebanon.

13 Those that be planted⁷ in the house of the LORD shall flourish in the courts of our God.

14 They^a shall still bring forth fruit in old age; they shall be fat and flourishing.⁸

15 To show that the LORD is upright; he is my rock, and there is no unrighteousness in him.

PSALM XCIII.

The majesty, stability, power, and holiness of Christ's kingdom.

THE LORD^a reigneth, he is clothed with majesty; the LORD is clothed with strength, wherewith he hath girded himself: the world also is stablished, that it cannot be moved.

2 Thy^a throne is established of old:¹ thou art^a from everlasting.

3 The^a floods have lifted up, O LORD, the floods have lifted up their voice; the floods lift up their waves.

4 The^a LORD on high is mightier than the noise of many waters,² yea, than the mighty waves of the sea.

5 Thy^a testimonies are very sure: holiness becometh thine house, O LORD, for ever.³

PSALM XCIV.

1 The psalmist, calling for justice, complaineth of tyranny and impiety. 8 He sheweth God's providence; 12 and teacheth the blessedness of affliction. 16 God is the defender of the afflicted.

O LORD God, to whom vengeance belongeth;¹ O God, to whom vengeance belongeth, show thyself.²

2 Lift^a up thyself, thou Judge of the earth: render^a a reward to the proud.³

3 LORD, how long shall the wicked, how long shall the wicked triumph?

4 How long shall they utter and speak hard things? and all the workers of iniquity boast themselves?

5 They^a break in pieces thy people, O LORD, and afflict thine heritage:

6 They slay the widow and the stranger, and murder the fatherless:

A.M. cir. 2959.
B.C. cir. 1045.

1 Ps. 47, 10; 132, 17; 132, 24; Re. 3, 21.
2 Of any animal specifically meant, nothing is known. The real meaning is, My power will thou exalt as a sole and supreme ruler.
3 As the head is alone in the body, so is Christ in his church.
4 2 Co. 1, 21; 1 Ja. 2, 20.
5 Ps. 23, 5; Job 29, 6.
6 Ps. 52, 5; 7, 58, 10; 91, 8; 112, 8; 37, 34. Job 22, 29. Mal. 3, 5. Re. 19, 12.
7 Literally, Of mine enemies mine eyes shall see; of those that rise up against me mine ears shall hear. It is a prophecy rather than a prayer.
8 15, 65, 22; 41, 19; 55, 13; 63, 3; Ca. 7, 8; Ps. 52, 8; Ho. 14, 5-6; Re. 7, 9.
9 Ps. 1, 3; 15, 60, 21; Eze. 47, 12; Ro. 6, 4, 5; 11, 17; 2 Pe. 3, 18.
10 Those trees that are planted in the house and courts of God, represent those children that, having been received into his house by the Spirit of adoption, frequent his courts for the purposes of worship.
11 Job 17, 9. Pr. 4, 18; 14, 34; 1 Jc. 17, 33; 12, 47; 12, 12.
12 Ps. 25, 8; De. 32, 4; Ro. 9, 14; 2 Ti. 4, 8; He. 6, 10; 2 Th. 1, 6, 7; Zep. 3, 5.

PSALM XCIII.

1 Ps. 96, 1032; 1, 99, 1. Is. 52, 7. Re. 11, 15, 17; 19, 6.
2 Job 40, 10. Ps. 104, 196, 6, 7, 9.
3 Ps. 65, 6. Is. 11, 5, with 8, 9.
4 Ps. 96, 10; 102, 28; 125, 1. Mat. 18, 18; He. 6, 5.
5 Ps. 45, 6; 90, 4, 20, 36.
6 1 Heb. from them.
7 Ps. 90, 2. Pr. 8, 23; Mi. 5, 2; 2 Ti. 1, 17, 18.
8 Ps. 18, 4; 59, 1, 2, 12; 13, 3; Ac. iv. v. 11; Ec. 1, 1, 11; 11, 11; 12, 13; 13, 3; 14, 1; 15, 1; 16, 1; 17, 1; 18, 1; 19, 1; 20, 1; 21, 1; 22, 1; 23, 1; 24, 1; 25, 1; 26, 1; 27, 1; 28, 1; 29, 1; 30, 1; 31, 1; 32, 1; 33, 1; 34, 1; 35, 1; 36, 1; 37, 1; 38, 1; 39, 1; 40, 1; 41, 1; 42, 1; 43, 1; 44, 1; 45, 1; 46, 1; 47, 1; 48, 1; 49, 1; 50, 1; 51, 1; 52, 1; 53, 1; 54, 1; 55, 1; 56, 1; 57, 1; 58, 1; 59, 1; 60, 1; 61, 1; 62, 1; 63, 1; 64, 1; 65, 1; 66, 1; 67, 1; 68, 1; 69, 1; 70, 1; 71, 1; 72, 1; 73, 1; 74, 1; 75, 1; 76, 1; 77, 1; 78, 1; 79, 1; 80, 1; 81, 1; 82, 1; 83, 1; 84, 1; 85, 1; 86, 1; 87, 1; 88, 1; 89, 1; 90, 1; 91, 1; 92, 1; 93, 1; 94, 1; 95, 1; 96, 1; 97, 1; 98, 1; 99, 1; 100, 1; 101, 1; 102, 1; 103, 1; 104, 1; 105, 1; 106, 1; 107, 1; 108, 1; 109, 1; 110, 1; 111, 1; 112, 1; 113, 1; 114, 1; 115, 1; 116, 1; 117, 1; 118, 1; 119, 1; 120, 1; 121, 1; 122, 1; 123, 1; 124, 1; 125, 1; 126, 1; 127, 1; 128, 1; 129, 1; 130, 1; 131, 1; 132, 1; 133, 1; 134, 1; 135, 1; 136, 1; 137, 1; 138, 1; 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3 For^e the LORD is a great God, and a great King above all gods.

4 In^d his² hand are the deep places³ of the earth: the strength of the hills⁴ is his also.

5 The sea is his,⁵ and he made it; and his hands formed the dry land.

6 O come, let us worship and bow down: let us kneel before the LORD^h our Maker.

7 Forⁱ he is our God; and we are the people of his pasture, and the sheep of his hand. To-day, if ye will hear his voice,

8 Harden^k not your heart, 'as in the 'provocation,' and as in the day of temptation in the wilderness;

9 Whenⁿ your fathers tempted me,⁸ proved me, and saw my work.

10 Forty^o years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways:

11 Unto^p whom I swear in my wrath, that they should not enter⁹ into my rest.

PSALM XCVI.

1 An exhortation to praise God, 4 for his greatness, 8 for his kingdom, 10 and to rejoice in his righteous government of the world.

O SING^a unto the LORD a new song:¹ sing unto the LORD, all the earth.

2 Sing unto the LORD, bless his name; 'show forth his salvation from day to day.

3 Declare^e his glory among the heathen, his wonders among all people.

4 For^d the LORD is great, and greatly to be praised: he is to be feared above all gods.

5 For 'all the gods of the nations are idols: but the LORD made the heavens.

6 Honour⁹ and majesty are before him; strength and beauty are in his sanctuary.

7 Give^h unto the LORD, O ye kindreds of

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c Ps. 64: 97. 9. 135. 5.
De. 10. 17. Tit. 2. 13. 1.
1 Ti. 1. 16. Re. 17. 14. 19.
16. Mal. 1. 14.
d Ps. 24. 1. 135. 6. Je.
31. 37.
2 Heb. in whose.
e Deep places—the
very central bases of
the earth, which he
shakes at his pleasure.
f Or, the heights of
the hills, Nu. 23. 22.
g Strength of the
hills. 'The inaccessible
summits of the
mountains.'—Horsley.
h Heb. whose the
sea is, Ge. 1. 9. 10.
i Ac. 2. 5. Phil. 2. 10.
Ps. 45. 11. 89. 7. Ex. 4. 31.
1 Ki. 8. 54.
j In. 1. 3. Is. 54. 5.
k Ex. 20. 2. 19. 5. 6. Ps.
79. 13. 100. 3.
l Heb. 15. 4. 7. Pr.
27. 1. Lu. 19. 3.
m Ch. 30. 8. He. 3. 12.
13. 12. 25.
n Ex. 17. 2. Nu. 14. 2.
22. 27. 20. 13. De. 6. 16.
o Heb. contention.
p In the provocation,
as in Meribah.
q In the temptation, as
in Massah. See Ex.
17. 1. —C.
r Ex. 17. 40. 41. 56. 1.
Co. 10. 9.
s Christ, who was
with the church in
the wilderness, here
speaks; him the people
tempted, and from his
rest they were
excluded, 1 Co. 10. 9.
t Nu. 14. 33. 34. De. 1.
19. 7. 39. 4. 5. Ne. 9. 16.
17. Ps. 78. 10. 44. 12. 56. 6.
29. Ex. 20. 5. 24.
u He. 3. 11. 19. 4. 3. 5.
9. 11.
v Heb. if they enter.

PSALM XCVI.
c Ch. 16. 23. 33. Ps.
33. 3. 47. 106. 1. 137. 3. 51.
68. 3. 98. 1. 100. 1. 117. 1.
1 See note below.
d Ps. 3. 8. Is. 45. 17.
Re. 10. 9. 19. 11.
e Ps. 7. 18. 10. Mar.
16. 15. Mat. 28. 19. Re.
14. 6.
f Ex. 18. 11. Ps. 18. 3.
86. 13. 135. 5. 89. 6. 8. Je.
10. 10. 16.
g Nu. 11. 3. 8. 135. 15.
18. Is. 40. 18. 20. 24. 44.
8. 20. Je. 10. 1. 16. 2 Co.
8. 4. 6.
h Ps. 29. 2. 9. 104. 1. 127.
49. 3. 103. 6.
i Ps. 29. 1. 268. 32. 34.
Re. 5. 9. 13. 15. 3. 4. Lu.
2. 14. Jude. 25.
j A new song—'famous,
excellent.'—Gill. But new
should rather be taken literally.
For while some songs concerning
the 'old things' were old,
and are ready, like clouds,
to 'vanish away,' other songs
are concerning the

'new things' which
God shall yet create,
and, like the sun, are
daily renewed, never
'wax old,' and can
never be changed.
See ver. 2.—C.
k Re. 5. 9. 7. 10. 12. 14.
7. Heb. of his
name.
l Mal. 1. 11. Ro. 12. 1.
He. 1. 15. 10. 1. Pe. 2. 5.
3 Or, in the glorious
sanctuary, Ps.
29. 2. 110. 3.
m Ps. 45. 6. 100. 3. 107.
1. 100. 1. 15. 6. 7. 12. 25. 5.
6. Mat. 28. 12. Re. 11. 15.
19. 6.
n This declaration,
with what follows
concerning
temptation, carries this
psalm forward to the
period described, Re.
11. 15.—C.
o Ps. 72. 3. 7. Is. 9. 6. 7.
60. 12. Mic. 5. 2. Ze. 9. 9.
He. 2. 5. 9. Mat. 16. 18.
Lu. 1. 14.
p See note on Ps.
93. 1.—C.
q Ps. 45. 6. 98. 9. Is. 11.
2. 5. 32. 1. 10. 42. 1. Jn. 5.
22. 9.
r Ps. 68. 7. 9. 69. 34.
148. 1. 14. Re. 12. 12. 13.
17. 15. 3. 4. 10. 1. 7.
s Ps. 7. 14. 9. 6. 11. 1. 5.
Mat. 10. 23. Jn. 10. 8. 11.
Re. 6. 2. 16. 17. 19. 2. 11.
20. 11. 13.
t The repetition of
the words *he cometh*
to judgment, according
to scriptural custom,
proves that it is
high at hand, and
carries us forward to
the hour when 'he
shall come the second
time, without sin, to
salvation.'—C.

PSALM XCVII.

a Ps. 93. 1. 96. 10. 99. 1.
1 See note on Ps.
93. 1. 'A prophecy
of the dominion of
Christ over all nations.
—Overruled.
b Ps. 2. 11. 96. 1. Is. 24.
15. 40. 42. 10. 12. 49. 13.
Re. 1. 6. 12. 17. 19. 1.
c Heb. many or
great isles, Is. 41. 1. 42.
4. 10. 12. 49. 11. 54. 5. 60. 9.
66. 10. 29. 10. 11. Mal. 1.
11. Ps. 72. 10.
d Ki. 8. 2. 2 Sa. 22.
12. Re. 10. 1. Ps. 65. 6. 77.
19. 10. —C.
e See Ps. 89. 1. 14. 45.
6.
f Or, establish-
ment.
g Da. 7. 10. He. 12. 29.
De. 32. 22. Ps. 21. 9. 12.
50. 3. Mal. 4. 1. Mat. 22.
7. Re. 6. 17. viii. ix. xvi.
xx. 12. 8.
h The Spirit of prophecy,
before whom
is all time, here describes
as past events
that are yet to come.
See 2 Pe. 3. 7. 11. Re.
18. 18.—C.
i Ps. 77. 18. 104. 37.
144. 5. 6.

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B.C. cir. 1045.

the people, give unto the LORD glory and strength.
8 Giveⁱ unto the LORD the glory due unto his name:² bring^j an offering, and come into his courts.
9 O worship the LORD in the beauty of holiness;³ fear before him, all the earth.
10 Say among the heathen that 'the LORD reigneth:⁴ the 'world also shall be established that it shall not be moved:⁵ he 'shall judge the people righteously.
11 Let^o the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof.
12 Let the field be joyful, and all that is therein; then shall all the trees of the wood rejoice
13 Before the LORD: 'for he cometh,⁶ for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.

PSALM XCVII.

1 The majesty of God's kingdom. 8 The church rejoiceth at God's judgments against idolaters. 10 An exhortation to godliness and joy in the Lord.

THE LORD^a reigneth;¹ let 'the earth rejoice; let the multitude of isles² be glad thereof.

2 Clouds^c and darkness are round about him: 'righteousness and judgment are the 'habitation of his throne.

3 A^e fire⁴ goeth before him, and burneth up his enemies round about.

4 His⁹ lightnings enlightened the world; the earth saw, and trembled.

5 The^a hills melted like wax at the presence of the LORD, at the presence of the 'LORD of the whole earth.

6 The^j heavens declare his righteousness, and all the people see his glory.

7 Confounded^k be all they that serve graven

a Ju. 5. 5. Mt. 1. 4. Na. 1. 5. Hab. 3. 4. 6. Ps. 24. 1. Is. 66. 1. 54. 5. Da. 7. 14. / Ps. 19. 1. 50. 6. 98. 3. Is. 45. 8. Nu. 14. 21. Mat. 25. 31. b Ex. 20. 4. Le. 20. 1. De. 5. 8. Re. 14. 9. 10.

ment of worship by many churches sadly neglected, or most imperfectly attempted—and a duty and privilege to which many professing Christians consider themselves in no wise obligated. In addition, however, to this, and similar calls of the Spirit, the example of Christ on earth, and of saints in heaven, demands the universal voice of the church to engage in the praises of Jehovah. C.

Ver. 3. The heathen worshipped false gods; the Jews also were addicted to idolatry. One great object of this noble song of praise is to celebrate the praises of the one only exalted God of heaven and earth. He is called by his peculiar and incommunicable name JEHOVAH. By it he made himself known to Moses and the whole Jewish nation. By it he was distinguished from all false deities. Hence in this verse the psalmist says:—'For JEHOVAH is a great God, and a great King over all gods.' P.

REFLECTIONS.—God richly deserves our highest and most cordial praise. And we should invite one another to this blessed employ. How great is he, possessed of every necessary, infinite, and eternal excellency! How glorious his formation of all things, and his extensive dominion over them! How delightful and effective of blessings unnumbered is his new-covenant relation to men!—But if he be our Saviour and King, it is proper, it is necessary, that we be obedient subjects. To none but such is he the author of eternal salvation. To-day, without a moment's delay, we ought to hear his voice in the gospel, and to receive the offers of his grace. However slightly men pass over their sins, they are highly provoking in God's sight. And disbelief of his promises is one of the greatest insults that we can put upon him. That heart is hardened indeed whom the great and precious promises of the gospel cannot effect. Let us take warning by the ruin of others, that we fall not after the same example of unbelief. Though God bear long with us, he will not

bear always. The mercies which we have received from him, as well as the wilfulness of our ignorance and our love to our errors, will fearfully aggravate our sin. And dreadful will be our case, if because of our sins he once exclude us from his new kingdom, his celestial rest, on account of our despising it when offered to us in the gospel.

PSALM XCVI. REFLECTIONS.—Since to us Gentiles Jesus Christ and his word of salvation are now come, let us, in songs ever fresh, ever cordial, publish the glories of his grace, and the wonders of his redeeming mercy, power, holiness, and majesty. Let us acknowledge him as our saving Lord, present ourselves to him as living sacrifices, and in the pure ordinances of his grace worship him with pure hearts and in a reverent and holy manner. Let us rejoice that his kingdom has been, is, and will be established among the Gentiles on earth. Let us, with joy, hope for these latter days, in which Satan shall be bound, and all the kingdoms on earth subjected to the righteous and merciful government of our Redeemer. And let us, with more exalted joy, expect his coming in the clouds, with power and great glory, to judge, and finally decide the eternal state of men and angels.

PSALM XCVII. Ver. 2. Clouds and darkness are the emblems of both his government of providence and plan of redemption, which are yet veiled from our eyes—in some parts by clouds, through which we see obscurely; and in others by darkness, through which we cannot see at all. C.

Ver. 7. Confounded. This is not any angry imprecation, but a humble prayer that God would confound the counsels of idolaters against truth and godliness, as he confounded the counsel

of Ahithophel against David—that he would confound their combinations to do evil in the world, as he confounded the tongues of the Babel conspirators, and scattered them abroad upon the face of the whole earth. C.

REFLECTIONS.—However mysterious and unsearchable God's providences be, they are always just and equal. A great shaking of the nations, by the Roman and other conquests, ushered in the gospel kingdom of our Lord Jesus Christ. A great destruction of obstinate Jews and heathens, and overturning of idolatry in the world, attended the erection and spread of it. And a great overturning of antichristians, Mahometans, and all their false worship, shall yet take place in its most glorious period. No exalted potentates, no mighty nations, nor fixed customs of wickedness, shall be able to withstand his conquering influence. Let saints then rejoice in his dignity of person, office, and state; in his gracious preservation and deliverance of his people; in the comforts and glory which he has prepared for them; and in his righteous judgments upon their implacable foes. And let their delight in his holiness inflame their love to himself and their hatred of sin.

PSALM XCVIII. Ver. 3. Ends—countries of the world, evidently carrying forward to the period foretold by our Lord, Mat. 24. 14. C.

Ver. 6. See note on Ps. 92. 3. But these instruments are now, almost without exception, dedicated to military pomp, theatrical spectacles, bacchanalian revellings, and worldly amusements; and, married to a sensual and degrading poetry, whereby they become the great auxiliaries of the world against God—and are by many held inconsistent with the simplicity and purity of Christian worship. C.

REFLECTIONS.—While I review these lotty notes,



PRISON, NAPLES. [Psalms, xcvi:10.]—"Say among the heathen that the Lord reigneth; the world also shall be established that it shall not be moved; he shall judge the people righteously." Perhaps there is no city on earth that furnishes a better point for the study of the judgments of God upon cities, nations, and individuals, than Naples. In no other city that has ever existed, have men gone further in defiance of the laws of God and man, and in no other city have they suffered more.

Here, in the time of Rome's power and glory, her wealthy people reveled in vices too horrible to mention. And here the judgments of heaven have fallen with a fury and an emphasis almost without parallel. This region, so amply favored as one might be led to suppose it dropped from heaven, as the poet says, has done more to insult heaven than almost any other spot. But Naples has been judged, and here the Lord reigns, either to build those who obey or to destroy those who violate His law.

images, that boast themselves of idols: worship him, all ye gods.⁶

8 Zion¹ heard, and was glad; and the daughters of Judah rejoiced because of thy judgments, O LORD.

9 For² thou, LORD, art high above all the earth; thou art exalted far above all gods.⁷

10 Ye that love the LORD, hate evil: he preserveth the souls of his saints; he delivereth them out of the hand of the wicked.

11 Light³ is sown⁸ for the righteous, and gladness for the upright in heart.

12 Rejoice⁴ in the LORD, ye righteous; and give thanks at the remembrance⁹ of his holiness.

PSALM XCVIII.

1 The psalmist exhorteth the Jews, 4 the Gentiles, 7 and all the creatures to praise God.

A psalm.

SING unto the LORD a new song;¹ for he hath done marvellous things: his right hand and his holy arm hath gotten him the victory.

2 The LORD hath made known his salvation: his righteousness hath he openly showed² in the sight of the heathen.

3 He⁴ hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God.³

4 Make⁵ a joyful noise unto the LORD, all the earth: make a loud noise, and rejoice, and sing praise.

5 Sing⁶ unto the LORD with the harp; with the harp, and the voice of a psalm.

6 With trumpets and sound of cornet make a joyful noise before the LORD, the King.

7 Let⁷ the sea roar, and the fulness thereof; the world, and they that dwell therein.

8 Let the floods clap their hands; let the hills be joyful together

9 Before⁸ the LORD; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.

PSALM XCIX.

1 The prophet, setting forth the kingdom of God in Zion, 5 exhorteth all, by the example of their forefathers, to worship God at his holy hill.

THE LORD reigneth; let the people tremble: he sitteth between the cherubims; let the earth be moved.¹

2 The LORD is great in Zion; and he is high above all people.²

3 Let them praise thy great and terrible name; for it is holy.

^d Ps. 97. 6, 7. ^e Ex. 18. 11. ^f Da. 4. 35. ^g De. 7. 21, 28. ^h Ne. 1. 5. ⁱ 4. 19, 23. ^j Job 37. 22. ^k Ps. 47. 2, 6, 66. ^l Ps. 97. 6, 7. ^m Ex. 18. 11. ⁿ Da. 4. 35. ^o G. Ex. 15. 24. ^p Jos. 24. 19. ^q Sa. 2. 2. ^r Ps. 111. 9; 145. 17.

let me think what is JEHOVAH! What is Jesus to my heart! What of his marvellous incarnation, miracles, life, death, resurrection, and ascension; of his love to sinners; and of his gifts of pardon, grace, and glory; have I seen! What of his victories over sin, Satan, the world, and death; and of his righteousness and salvation manifested in the gospel; have I known, believed, and embraced! What of his mercy and truth, in fulfilling his promises, have I experienced! What of his coming in power to gather the

world to himself, and of his coming in glory to judge the world, do I know, believe, and rejoice in hope of!

PSALM XCIX. Ver. 1. *The Lord reigneth.* See note on Ps. 93. 1. *The Lord reigneth; let the earth rejoice.* Ps. 97. 1. *The Lord reigneth; let the people tremble.* Ps. 99. 1. Why this contrariety? Because Ps. xcix. addressed a people who loved the Lord (ver. 10), a people made righteous by faith in a Saviour; but Ps. xcix. addresses a people who had sought out many inventions, ver. 8, upon which, even a God of mercy takes, for the correction and ensample of others, severe and righteous judgment. C.

A.M. cir. 2959.
B.C. cir. 1045.

5 Angels, He. 1. 6.
6 More literally: "Let all those that serve graven images, that make boast of their idols, be ashamed."—Worship him all ye eilohim. Eilohim is one of the names given in Scripture to God. It signifies power; and the same word was applied to all those who exercised, or were supposed to possess power, such as angels, magistrates, princes, and false deities. That the word is intended in this place to signify angels, is proved by the quotation of the apostle in He. 1. 6.—^f Ps. 48. 11; 64. 9; 81. 10; 82. 6. ^g Re. 11. 17; 12. 12; 18. 20; 19. 7. ^h Phil. 2. 9–11. ⁱ Ep. 1. 21. ^j Ps. 95. 3; 96. 4.

7 The earth exalted far above all angels.—^k Ps. 3. 7. ^l Ps. 34. 14. ^m Am. 5. 15. ⁿ Ro. 10. 9.
8 Or, to the memorial, Ps. 30. 4; 89. 35. ^o Ex. 15. 11. ^p Hab. 1. 12, 13.

PSALM XCVIII.
B.C. cir. 1045.
^a Ps. 33. 3; 96. 1. ^b Is. 42. 10. ^c Re. 15. 3; 14. 3.
See note on Ps. 96. 1.
^d Ex. 15. 6. ^e Is. 59. 16; 63. 5. ^f Da. 9. 24. ^g Col. 2. 15. ^h Ps. 110. 2–6. ⁱ Re. 6. 2, 17; 21. 7.
^j Is. 52. 10; 46. 13; 61. 10. ^k Mar. 16. 15. ^l Tit. 2. 11. ^m Ps. 29. 31.
ⁿ Ps. revealed, Ro. 1. 17; 3. 21, 22.
^o Mi. 7. 20. ^p Lu. 1. 54. ^q Ro. 10. 12, 18. ^r Is. 52. 10; 45. 22; 46. 7; 49. 8. ^s Lu. 2. 30. ^t He. 2. 3. ^u Tit. 2. 11.

This psalm was, in all probability, composed to celebrate the dedication of the second temple. It was thus emphatically "a new song"—a song in which the grateful nation expressed anew praise & thanks to Jehovah for restoring them to their fatherland, and giving them another temple. All nations had witnessed their humiliation and captivity; and now again all nations could see how JEHOVAH brought salvation to his people.—^v Ps. 95. 1; 100. 1; 66. 1; 47. 3; 54. 7; 119. 74; 135. 14. ^w Ps. 33. 3; 38. 25; 81. 1; 21. 50. 3. ^x Re. 14. 3. ^y Ps. 60. 1–13. ^z Is. 35. 1; 42. 10–12; 49. 13; 61. 10. ^{aa} Re. xv. 1. ^{ab} Re. 17. 1. ^{ac} Ps. 66. 13; 50. 6; 47. 3; 54. 7; 119. 74; 135. 14. ^{ad} Is. 52. 10; 46. 13; 61. 10. ^{ae} Mar. 16. 15. ^{af} Tit. 2. 11. ^{ag} Ps. 29. 31. ^{ah} Ps. revealed, Ro. 1. 17; 3. 21, 22. ^{ai} Mi. 7. 20. ^{aj} Lu. 1. 54. ^{ak} Ro. 10. 12, 18. ^{al} Is. 52. 10; 45. 22; 46. 7; 49. 8. ^{am} Lu. 2. 30. ^{an} He. 2. 3. ^{ao} Tit. 2. 11.

PSALM XCIX.
B.C. cir. 1045.
^a Ps. 93. 1; 96. 1; 97. 1; 99. 1. ^b Mat. 28. 18. ^c Jn. 5. 22. ^d Re. 11. 15, 17. ^e Je. 5. 22.
^f Ps. 80. 1. ^g Ex. 25. 22. ^h Co. 5. 19, 20. ⁱ Is. 42. 21. ^j Heb. slayer.
^k Ps. 48. 1. ^l 2. 70; 1. 29. ^m 9. 30; 7. 14. 1.
This psalm is closely connected in style and sense with the preceding. It was also designed for the public service, and apparently in the new

A.M. cir. 2959.
B.C. cir. 1045.

temple. The statement in ver. 1, "He sitteth between the cherubims," proves that the temple was standing perfect, and the first clause of ver. 2 confirms this view.
^a Ps. 28. 3; 27. 1; 46. 1; 73. 26; 81. 1; 147. 5. ^b Job 36. 7.
^c The king's strength. ^d The strong and mighty king.
^e Ge. 18. 25. ^f De. 32. 4. ^g Zep. 3. 5. ^h Ne. 9. 13. ⁱ Ps. 45. 6; 71. 19. ^j 137. ^k Ver. 9. ^l Ps. 34. 3; 96. 7. ^m Lu. 1. 47.
ⁿ 2 Sa. 6. 2. ^o 2 Ki. 19. 15. ^p Ch. 28. 2.
^q Or, it is holy.
^r Ex. 29. 11, 44. ^s Sa. 7. 9. ^t Re. 1. 6.
^u Ex. 15. 25; xxxii. xxxiii. Nu. 21. 9. ^v Ex. 17. 1. ^w Sa. 17. 1. ^x Sa. 17. 1. ^y Sa. 17. 1. ^z Sa. 17. 1. ^{aa} Sa. 17. 1. ^{ab} Sa. 17. 1. ^{ac} Sa. 17. 1. ^{ad} Sa. 17. 1. ^{ae} Sa. 17. 1. ^{af} Sa. 17. 1. ^{ag} Sa. 17. 1. ^{ah} Sa. 17. 1. ^{ai} Sa. 17. 1. ^{aj} Sa. 17. 1. ^{ak} Sa. 17. 1. ^{al} Sa. 17. 1. ^{am} Sa. 17. 1. ^{an} Sa. 17. 1. ^{ao} Sa. 17. 1. ^{ap} Sa. 17. 1. ^{aq} Sa. 17. 1. ^{ar} Sa. 17. 1. ^{as} Sa. 17. 1. ^{at} Sa. 17. 1. ^{au} Sa. 17. 1. ^{av} Sa. 17. 1. ^{aw} Sa. 17. 1. ^{ax} Sa. 17. 1. ^{ay} Sa. 17. 1. ^{az} Sa. 17. 1. ^{ba} Sa. 17. 1. ^{bb} Sa. 17. 1. ^{bc} Sa. 17. 1. ^{bd} Sa. 17. 1. ^{be} Sa. 17. 1. ^{bf} Sa. 17. 1. ^{bg} Sa. 17. 1. ^{bh} Sa. 17. 1. ^{bi} Sa. 17. 1. ^{bj} Sa. 17. 1. ^{bk} Sa. 17. 1. ^{bl} Sa. 17. 1. ^{bm} Sa. 17. 1. ^{bn} Sa. 17. 1. ^{bo} Sa. 17. 1. ^{bp} Sa. 17. 1. ^{bq} Sa. 17. 1. ^{br} Sa. 17. 1. ^{bs} Sa. 17. 1. ^{bt} Sa. 17. 1. ^{bu} Sa. 17. 1. ^{bv} Sa. 17. 1. ^{bw} Sa. 17. 1. ^{bx} Sa. 17. 1. ^{by} Sa. 17. 1. ^{bz} Sa. 17. 1. ^{ca} Sa. 17. 1. ^{cb} Sa. 17. 1. ^{cc} Sa. 17. 1. ^{cd} Sa. 17. 1. ^{ce} Sa. 17. 1. ^{cf} Sa. 17. 1. ^{cg} Sa. 17. 1. ^{ch} Sa. 17. 1. ^{ci} Sa. 17. 1. ^{cj} Sa. 17. 1. ^{ck} Sa. 17. 1. ^{cl} Sa. 17. 1. ^{cm} Sa. 17. 1. ^{cn} Sa. 17. 1. ^{co} Sa. 17. 1. ^{cp} Sa. 17. 1. ^{cq} Sa. 17. 1. ^{cr} Sa. 17. 1. ^{cs} Sa. 17. 1. ^{ct} Sa. 17. 1. ^{cu} Sa. 17. 1. ^{cv} Sa. 17. 1. ^{cw} Sa. 17. 1. ^{cx} Sa. 17. 1. ^{cy} Sa. 17. 1. ^{cz} Sa. 17. 1. ^{da} Sa. 17. 1. ^{db} Sa. 17. 1. ^{dc} Sa. 17. 1. ^{dd} Sa. 17. 1. ^{de} Sa. 17. 1. ^{df} Sa. 17. 1. ^{dg} Sa. 17. 1. ^{dh} Sa. 17. 1. ^{di} Sa. 17. 1. ^{dj} Sa. 17. 1. ^{dk} Sa. 17. 1. ^{dl} Sa. 17. 1. ^{dm} Sa. 17. 1. ^{dn} Sa. 17. 1. ^{do} Sa. 17. 1. ^{dp} Sa. 17. 1. ^{dq} Sa. 17. 1. ^{dr} Sa. 17. 1. ^{ds} Sa. 17. 1. ^{dt} Sa. 17. 1. ^{du} Sa. 17. 1. ^{dv} Sa. 17. 1. ^{dw} Sa. 17. 1. ^{dx} Sa. 17. 1. ^{dy} Sa. 17. 1. ^{dz} Sa. 17. 1. ^{ea} Sa. 17. 1. ^{eb} Sa. 17. 1. ^{ec} Sa. 17. 1. ^{ed} Sa. 17. 1. ^{ee} Sa. 17. 1. ^{ef} Sa. 17. 1. ^{eg} Sa. 17. 1. ^{eh} Sa. 17. 1. ^{ei} Sa. 17. 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1. ^{nr} Sa. 17. 1. ^{ns} Sa. 17. 1. ^{nt} Sa. 17. 1. ^{nu} Sa. 17. 1. ^{nv} Sa. 17. 1. ^{nw} Sa. 17. 1. ^{nx} Sa. 17. 1. ^{ny} Sa. 17. 1. ^{nz} Sa. 17. 1. ^{oa} Sa. 17. 1. ^{ob} Sa. 17. 1. ^{oc} Sa. 17. 1. ^{od} Sa. 17. 1. ^{oe} Sa. 17. 1. ^{of} Sa. 17. 1. ^{og} Sa. 17. 1. ^{oh} Sa. 17. 1. ^{oi} Sa. 17. 1. ^{oj} Sa. 17. 1. ^{ok} Sa. 17. 1. ^{ol} Sa. 17. 1. ^{om} Sa. 17. 1. ^{on} Sa. 17. 1. ^{oo} Sa. 17. 1. ^{op} Sa. 17. 1. ^{oq} Sa. 17. 1. ^{or} Sa. 17. 1. ^{os} Sa. 17. 1. ^{ot} Sa. 17. 1. ^{ou} Sa. 17. 1. ^{ov} Sa. 17. 1. ^{ow} Sa. 17. 1. ^{ox} Sa. 17. 1. ^{oy} Sa. 17. 1. ^{oz} Sa. 17. 1. ^{pa} Sa. 17. 1. ^{pb} Sa. 17. 1. ^{pc} Sa. 17. 1. ^{pd} Sa. 17. 1. ^{pe} Sa. 17. 1. ^{pf} Sa. 17. 1. ^{pg} Sa. 17. 1. ^{ph} Sa. 17. 1. ^{pi} Sa. 17. 1. ^{pj} Sa. 17. 1. ^{pk} Sa. 17. 1. ^{pl} Sa. 17. 1. ^{pm} Sa. 17. 1. ^{pn} Sa. 17. 1. ^{po} Sa. 17. 1. ^{pp} Sa. 17. 1. ^{pq} Sa. 17. 1. ^{pr} Sa. 17. 1. ^{ps} Sa. 17. 1. ^{pt} Sa. 17. 1. ^{pu} Sa. 17. 1. ^{pv} Sa. 17. 1. ^{pw} Sa. 17. 1. ^{px} Sa. 17. 1. ^{py} Sa. 17. 1. ^{pz} Sa. 17. 1. ^{qa} Sa. 17. 1. ^{qb} Sa. 17. 1. ^{qc} Sa. 17. 1. ^{qd} Sa. 17. 1. ^{qe} Sa. 17. 1. ^{qf} Sa. 17. 1. ^{qg} Sa. 17. 1. ^{qh} Sa. 17. 1. ^{qi} Sa. 17. 1. ^{qj} Sa. 17. 1. ^{qk} Sa. 17. 1. ^{ql} Sa. 17. 1. ^{qm} Sa. 17. 1. ^{qn} Sa. 17. 1. ^{qo} Sa. 17. 1. ^{qp} Sa. 17. 1. ^{qq} Sa. 17. 1. ^{qr} Sa. 17. 1. ^{qs} Sa. 17. 1. ^{qt} Sa. 17. 1. ^{qu} Sa. 17. 1. ^{qv} Sa. 17. 1. ^{qw} Sa. 17. 1. ^{qx} Sa. 17. 1. ^{qy} Sa. 17. 1. ^{qz} Sa. 17. 1. ^{ra} Sa. 17. 1. ^{rb} Sa. 17. 1. ^{rc} Sa. 17. 1. rd Sa. 17. 1. ^{re} Sa. 17. 1. ^{rf} Sa. 17. 1. ^{rg} Sa. 17. 1. ^{rh} Sa. 17. 1. ^{ri} Sa. 17. 1. ^{rj} Sa. 17. 1. ^{rk} Sa. 17. 1. ^{rl} Sa. 17. 1. ^{rm} Sa. 17. 1. ^{rn} Sa. 17. 1. ^{ro} Sa. 17. 1. ^{rp} Sa. 17. 1. ^{rq} Sa. 17. 1. ^{rr} Sa. 17. 1. ^{rs} Sa. 17. 1. ^{rt} Sa. 17. 1. ^{ru} Sa. 17. 1. ^{rv} Sa. 17. 1. ^{rw} Sa. 17. 1. ^{rx} Sa. 17. 1. ^{ry} Sa. 17. 1. ^{rz} Sa. 17. 1. ^{sa} Sa. 17. 1. ^{sb} Sa. 17. 1. ^{sc} Sa. 17. 1. ^{sd} Sa. 17. 1. ^{se} Sa. 17. 1. ^{sf} Sa. 17. 1. ^{sg} Sa. 17. 1. ^{sh} Sa. 17. 1. ^{si} Sa. 17. 1. ^{sj} Sa. 17. 1. ^{sk} Sa. 17. 1.

the land, that they may dwell with me: he that walketh in a perfect way,⁴ he shall serve me.

7 He^a that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight.⁵

8 I^b will early destroy all the wicked of the land;⁶ that I may cut off all wicked doers from the city of the LORD.

PSALM CII.

1 The prophet in his prayer maketh a grievous complaint. 12 He taketh comfort in the eternity and mercy of God. 18 The mercies of God are worthy to be recorded. 23 The prophet, sensible of his own weakness, resteth his hope on the unchangeable nature of God.

A prayer of the afflicted, when he is overwhelmed, and poureth out his complaint before the LORD.

HEAR my prayer, O LORD, and let my cry come unto thee.²

2 Hide^a not thy face from me in the day when I am in trouble; incline thine ear unto me: in the day when I call, answer me speedily.

3 For^a my days are consumed like smoke,³ and my bones are burnt as an hearth.

4 My^a heart is smitten, and withered like grass; so that I forget to eat my bread.

5 By^a reason of the voice of my groaning my bones cleave to my skin.⁴

6 I^a am like a pelican of the wilderness: I am like an owl of the desert.

7 I^a watch, and am as a sparrow alone upon the house-top.

8 Mine^a enemies reproach me all the day; and they that are against me are sworn against me.

9 For^a I have eaten ashes like bread, and mingled^a my drink with weeping,⁵

10 Because^a of thine indignation and thy wrath: for thou hast lifted me up, and cast me down.

11 My^a days are like a shadow that declineth; and I am withered like grass.

12 But thou, O LORD, shalt endure for ever; and thy remembrance unto all generations.

But he will make the dearest of them to smart severely for their sin in this life, notwithstanding they may triumph through faith. Great praise is due to God for his mercies. And deep awe and inward purity are necessary in worshipping him that is infinitely holy.

PSALM C. Ver. 1. That this summons is not confined to the land of Judea is obvious from ver. 4, in which the parties called are exhorted to enter Jehovah's courts. For, whereas the temple had within the gates an outward court, into which the Gentiles might freely enter—the converted Gentiles must here be united as God's sheep and people with the believing Jews. See Jn. 10. 16. Is. 56. 7.

REFLECTIONS.—What joyful praise, what grateful thanksgiving, what cheerful and hearty service do we Gentiles owe to the Lord!—to him who is JEHOVAH, the infinite ALL!—to him who forms us both in nature and in grace!—to him who is our high proprietor and redeemer, our kind shepherd, leader, provider, and provision!—to him who is good in himself, and whose mercy and truth are for ever exerted in the fulfilment of gracious and ever-blessed promises to sinful men!

PSALM CI. Ver. 2. In a perfect way. . . with a perfect heart. Surely he that so resolves, if he do it not in self-ignorance, as Peter resolved never to forsake his Master, must be the Christ. C.—This is a noble resolution, well worthy of the man after God's own heart. Wisdom, divine wisdom, should guide him in everything. His principles and motives would be wise; his conduct and acts in all the relations of life, private as well as public, would be regulated by wisdom; his words and his very thoughts would be wise; his companions and friends would be selected

A.M. cir. 2949 or 2950.
B.C. cir. 1055 or 1045.

4 Or, perfect in the way, Ps. 119. 1—[That is, he that walketh in Christ Jesus, the only way to the Father, Col. 2. 6.—C.]
5 Ps. 55. 3; 58. 2, 3. Pr. 20. 12; 20. 8, 26; 10. 12. Eccl. 2. 7.
6 Heb. shall not be established.
7 Ps. 75. 10; Job. 21. 12.
8 This resolve can be true in the lips of Christ alone; and though wicked men deem him 'slack concerning his promise,' his promise will be fulfilled at a time they think not of.—C.
9 Ps. 48. 2, 8. Ch. 6. 6. Ho. 9. 3.

PSALM CII.
B.C. cir. 1056.

1 Or, for.
2 Ps. 61. 2; 101. 1; 142. 1—5. Ps. 62. 8. La. 3. 1—66. Is. 31. 14.
3 Ps. 145. 39. 4. 15; 2. 130. 2; 141. 4. 217. 6.
4 That the Son of God utters this complaint and prayer is evident from the replies of the Father, ver. 12. He. 1. 8. 10. &c. comp. with Ps. 104. 2. C.
5 Is. 43. 2. 1 Co. 10. 13. Ps. 10. 1; 13. 1; 47. 9; 6. 2—49. 16; 171. 43; 7. 40. 17; 30. 2.
6 Ps. 32. 3. 4; 37. 20; 119. 83. Ja. 4. 14.
7 Or, (as some read), into smoke.
8 Job 30. 30. Ps. 22. 14. 15; 139. 4. La. 4. 8; 3. 4. Ps. 63. 2; 141. 8. 3. 15; 143. 3. 4. Job 6. 4. La. 3. 11, 13, 15—17.
9 A Job 19. 20. La. 4. 8. Pr. 17. 12. Is. 38. 10—13. 2. Co. 2. 7. Ps. 6. 5, 7.
10 Or, flesh.
11 Ver. 7. Job 30. 29. Is. 38. 14; 51. 12. 18.
12 Ps. 6. 7; 77. 4; 25. 16. Job 7. 13—16. De. 28. 66, 67.
13 A Job 19. 18; 30. 9. Ps. 35. 15; 26. 6; 89. 9—11. 20. / Ps. 2. 1. Ac. 26. 11; 17. 32; 12. 14; 12. 1.
14 S. 34. 13. Mi. 1. 10. La. 3. 15; 16. Is. 30. 23.
15 Job 3. 24. Ps. 42. 3; 80. 5; 1. 12. 48. 40.
16 In the East it is customary for those who are in deep sorrow to sit upon a heap of ashes and to sprinkle them over the head and whole person. 'To eat ashes' is a proverbial expression, and means to be in deep grief.—P.
17 Ps. 6. 1; 38. 1; 77. 2—9; 88. 1—18. La. 3. 1—19. Is. 51. 17, 20, 22; 57. 17.
18 Ps. 30. 7, 13. 18—20; 42. 4; 109. 23; 30. 6, 7.
19 Ps. 109. 23; 30. 6, 7; 144. 6. Eccl. 12. 14. La. 4. 14. 10. Ps. 103. 15, 16; Ja. 1. 10. Ps. 103. 15, 16.
20 Ps. 90. 1, 2; 135. 13. 1. 11. 6. 10. La. 5. 19. Ex. 3. 15.

A.M. cir. 2948.
B.C. cir. 1056.

4 Ps. 51. 18; 44. 26; 69. 35, 36. Ps. 139. 15.
5 Arise—that is, from that long night of sorrow and darkness in which thy glories have been enveloped. Thou shalt arise, as the Sun of Righteousness, with healing in thy wings.—C.
6 Is. 60. 1, &c. Zec. 1. 12; 13. 40. 2.
7 Ps. 79. 1. Da. 9. 2—19. Ne. 1. 3—11; 12. 13.
8 How strikingly these words are illustrated by the modern Jews in the Holy City! They have a spot beside the colossal wall of the temple inclosure where they assemble every Friday to wait over the ruins of their venerated sanctuary. I have seen them kiss the stones, spread out their arms as if they would clasp them to their bosoms, and bathe them with their tears, sobbing all the while as if their very hearts would break.—P.
9 Ps. 126. 1—3. Is. 60. 1. 3; 55. 12. 1. Zec. 8. 20—23. Eccl. 2. 24.
10 Is. 44. 23; 26. 2—5; 60. 1; 19. 20. Zec. 2. 5, 8.
11 Ne. 1. 6, 11; 2. 1—8. Ps. 18; 72. 12. Is. 41. 17, 18. De. 34. 30.
12 Da. 9. 19. Ro. 15. 4. Jn. 20. 31. 1 Co. 10. 11.
13 Ps. 22. 27—31; 45. 16, 17. Ep. 2. 10, 15.
14 Every new man born is in one sense a new creature. Each new generation is a new creation. The immortal soul is a fresh work of the Great Creator's hand.—P.
15 Ps. 14. 2; 143. 13. 2 Ch. 16. 9.
16 Ex. 2. 23—25; 3. 7, 8. Ps. 77. 11. 40. 7. Zec. 9. 11. Je. 51. 34.
17 Heb. the children of death.
18 1 Pe. 2. 9. Is. 51. 11; 43. 21. Ps. 51. 19; 79. 13. Ep. 3. 2; 2. 4—7.
19 A Ho. 1. 11; 3. 5. Is. 60. 4—5. Ps. 72. 2—11. Zec. 8. 20—23.
20 Heb. afflicted, Ps. 89. 38—47. Job 21. 23.
21 Ps. 39. 13. Is. 38. 3, 10. 14.
22 Je. 33. 27. Ps. 9. 7; 10. 12. Hab. 1. 12. ver. 12. 11. 17.
23 A Heb. 1. 10—12. Ge. 1. Ex. 20. 11. Ps. 24. 1—33. 6. Je. 32. 17.
24 Is. 6. 8; 65. 17; 66. 22. Ro. 8. 20—22. 2 Pe. 3. 7, 10.
25 Heb. stand.
26 Mal. 3. 6. Ja. 1. 17. He. 12. 8. 1. 1. 17; 6. 16. Is. 6. 7.
27 Ps. 69. 36; 45. 16, 17; Mat. 16. 18. Is. 45. 17; 59. 19—21; 65. 22; 66. 22.

13 Thou^a shalt arise,⁶ and have mercy upon them: for the time to favour her, yea, the set time is come.

14 For^a thy servants take pleasure in her stones, and favour the dust thereof.⁷

15 So^a the heathen shall fear the name of the LORD, and all the kings of the earth thy glory.

16 When^a the LORD shall build up Zion, he shall appear in his glory.

17 He^a will regard the prayer of the destitute, and not despise their prayer.

18 This^b shall be written for the generation to come: and the people which shall be created shall praise the LORD.⁸

19 For^a he hath looked down from the height of his sanctuary; from heaven did the LORD behold the earth;

20 To^a hear the groaning of the prisoner; to loose those that are appointed to death;⁹

21 To^a declare the name of the LORD in Zion, and his praise in Jerusalem:

22 When^a the people are gathered together, and the kingdoms, to serve the LORD.

23 He weakened^a my strength in the way; he shortened my days.

24 I^a said, O my God, take me not away in the midst of my days: thy years are throughout all generations.

25 Of^a old hast thou laid the foundation of the earth; and the heavens are the work of thy hands.

26 They^a shall perish, but thou shalt endure; yea, all of them shall wax old like a garment: as a vesture shalt thou change them, and they shall be changed:

27 But^a thou art the same, and thy years shall have no end.

28 The^a children of thy servants shall continue, and their seed shall be established before thee.

wisely. In the verses which follow, the psalmist shows how he was resolved to carry out his noble resolution. What a lesson does this psalm teach us! P.

REFLECTIONS.—The lot of saints on earth is a strange mixture of mercies and judgments. But all of them, taken in their connection and tendency, are to be improved as matter of praise and thanksgiving. Fellowship with and influences from God must strengthen and animate us to every holy practice. Serious godliness is the most substantial wisdom; and to act for God in the religious management of families, kingdoms, or in other relative stations, is a noted branch of it. With the utmost care ought men, by whatever power they have, to discourage everything wicked, and to encourage everything virtuous and holy. But it is in vain to attempt instructing or reforming others if we do not set them an example in our own practice.

PSALM CII. Ver. 6, 7. What three birds are specifically intended it is impossible with certainty to say: two of them are, however, inhabitants of the deserts, far from the haunts of men; and one, though the inhabitant of cities, a solitary watcher on house-tops. The different habits of these birds formed admirable emblems of that solitary state into which our Lord was often forced in order to elude the watchful and incessant malice of his enemies. C.

Ver. 12. This address exactly corresponds with its continuation in ver. 25; and as there is apostolic authority for considering ver. 25 to be words of the Father to the Son, there can be no doubt that ver. 12 is the address of the Father likewise. C.

Ver. 13. Would not history rather prove that the time to punish Zion had come at the period of our Lord's prayer of distress? Not so. 'Whom the Lord loveth he chasteneth.' And though

her salvation seem to linger in the eye of sense, it was then secured to the heart of faith; and all that now grows in the field of promise, shall be reaped in the harvest of vision. C.

Ver. 23. In this, and the first clause of ver. 24, the Son, in the days of his flesh, resumes his address to the Father. The reply of the Father, as quoted by the apostle, He. 1. 10, is one amongst the many and overwhelming evidences of the Godhead of the Son. In the beginning God created the heavens and the earth, Ge. 1. 1. But the Father being witness, the Son created the heavens and the earth; therefore—hear it, ye gainsayers, and be silent for ever!—therefore the Son is God. C.

REFLECTIONS.—To what low condition God reduces his church and people for the exercise and trial of their grace, and for exciting their more importunate prayers. In darkness, vexation, and trouble, their days often post toward an end. Afflicted, dispirited, and pained in their heart, and their body wasted to skin and bones, like owls and pelicans, they shun converse and comfort, and pine away in melancholy solitude. Often, like lonely sparrows, they are debared from rest and sleep, and are deserted by friends, or avoid their company: are exposed to the reproach and fury of inveterate enemies—oppressed with grief—overwhelmed with a sense of God's indignation, in his sudden and awful changing of their comforts into depths of misery, till near the grave, and apparently near the pit! But great is the mercy that they have, notwithstanding, a God, a hearer of prayer, to whom they may complain; and a heart to pour out before him. Be the afflictions of the righteous as numerous as they will, the eternal Saviour has, and does, and will deliver them out of

wherein all the beasts of the forest do creep forth.⁵

21 The^s young lions roar after their prey, and seek their meat from God.

22 The^s sun ariseth, they gather themselves together, and lay them down in their dens.

23 Man^s goeth forth unto his work and to his labour until the evening.

24 O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches:

25 So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts.

26 Thereⁿ go the ships:⁶ there is that^s leviathan, whom thou hast made⁷ to play therein.

27 These^p wait all upon thee; that thou mayest give them their meat in due season.

28 That thou givest them they gather: thou openest thine hand, they are filled with good.

29 Thou^a hidest thy face, they are troubled: thou^r takest away their breath, they die, and return to their dust.

30 Thou^s sendest forth thy spirit, they are created: and thou^r renewest the face of the earth.⁸

31 The^s glory of the LORD shall endure⁹ for ever; the LORD shall rejoice in his works.

32 He^s looketh on the earth, and it trembleth; he toucheth the hills, and they smoke.

33 I^v will sing unto the LORD as long as I live; I will sing praise to my God while I have my being.¹

34 My^s meditation of him shall be sweet; I will be glad in the LORD.

35 Let^a the sinners be consumed out of the earth, and let the wicked be no more.² Bless thou the LORD, O my soul. Praise ye the LORD.³

A.M. cir. 2962.
B.C. cir. 1042.

5 Heb. all the beasts thereof do trample in the forest.
6 Am. 3. 4. 15. 31. 4.
Job 38. 39. Ps. 34. 9. 10. 145. 15. 16.
7 Eccl. 5. Mat. 5. 45.
8 Ca. 1.8. Na. 1.2.
9 Ge. 3. 10. Ro. 12. 11.
Eph. 4. 28. Th. 3. 10. 13.
7 Ge. 1. Ne. 9. 6. Pr. 3. 19. Job. 12. 13.
8 Ge. 14. 19. Ps. 24. 1. 33. 5.
9 Ps. 95. 4. 5. Ge. 1. 20. 21. Hab. 1. 14.
10 Fr. 30. 19. Re. 8. 9.
11 See note^a below.
12 Ge. 1. 21. Job. 41. 1.
13 Heb. formed.
14 Ps. 145. 15. 16. 147. 9. 36. 6. 136. 25. Job 38. 41. Mat. 6. 26. Pr. 6. 8.
15 Ps. 30. 7. with Ro. 11. 36. Ac. 17. 25. Col. 1. 17. 7. Job 34. 14. 15. Ps. 145. 4. Eccl. 12. 7.
16 Job 26. 5. 33. 33. 4. Ps. 33. 6. Is. 32. 14. 15. Eccl. 37. 9. Re. 4. 11.
17 Eccl. 1. 4. Ps. 65. 9. 73. 15. 35. 10. 17. 18.
18 The meaning is, when one race of animals passes away, or becomes extinct, God creates another. May there not be incidental allusion here to those wonders which geology has brought to light in the crust of the earth within the fewest years?
19 Ac. 7. 2. Ps. 29. 2.
20 Heb. shall be.
21 Ge. 1. 31. Ex. 31. 17. 15. 6. 1.
22 Ps. 114. 7. 68. 8. 77. 19. 144. 5. Ex. 19. 18. Hab. 3. 5. 7. 10. Na. 1. 5. 6. De. 22. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.
23 See notes on Ps. 5. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.
24 Heb. Hallelujah.
25 Re. 19. 1. 3. 4. 6.
26 Among the many blessings derived from the sea, navigation is one of the most obvious; and that not merely because it is the medium of the valuable interchanges of commerce, and consequently the great peace-preserver of the nations, but because of the blessed facilities which it affords for diffusing the knowledge of Jesus to regions that Christ-

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B.C. cir. 1042.

10 Heb. all the beasts thereof do trample in the forest.
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13 Eccl. 5. Mat. 5. 45.
14 Ca. 1.8. Na. 1.2.
15 Ge. 3. 10. Ro. 12. 11.
16 Eph. 4. 28. Th. 3. 10. 13.
17 7 Ge. 1. Ne. 9. 6. Pr. 3. 19. Job. 12. 13.
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26 Job 26. 5. 33. 33. 4. Ps. 33. 6. Is. 32. 14. 15. Eccl. 37. 9. Re. 4. 11.
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33 See notes on Ps. 5. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.
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PSALM CV.

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32 Ps. 114. 7.

and satisfied them with the bread of heaven.

18, 24-29. Jn. 6. 31, 49.

|| ners.--C.

sent leanness^s into their soul.

have any among them who, by their prayers and their zeal, stand in the gap, and avert the Lord's indignation. With pleasure he looks upon such, and highly honours them, on that account. But infinite is the goodness of our God, who, when provoked to add one stroke to another, and to make wicked tempters to sin cruel tormentors for it, is so ready to step in for our relief, and to rebuke, or even turn the hearts of them that destroyed us. Never is a penitent prayer poured out into his bosom but it returns in gracious preservation and deliverance. Let then all our troubles drive us to the throne of grace; and all our mercies, bestowed

16 They¹ envied Moses also in the camp, and Aaron the saint of the LORD.

17 The² earth opened and swallowed up Dathan, and covered the company of Abiram.

18 And³ a fire was kindled in their company; the flame burnt up the wicked.

19 They⁴ made a calf in Horeb, and worshipped the molten image.⁹

20 Thus⁵ they changed their glory into the similitude of an ox that eateth grass.

21 They⁶ forgot God¹ their saviour, which had done "great things in Egypt;

22 Wondrous works in the land of Ham, and terrible things by the Red sea.

23 Therefore⁷ he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy them.

24 Yea, "they despised the pleasant land;² they⁴ believed not his word;

25 But⁸ murmured in their tents, and hearkened not unto the voice of the LORD:

26 Therefore⁹ he "lifted up his hand against them, to overthrow them in the wilderness:

27 To overthrow³ their seed also among the nations, and to "scatter them in the lands.

28 They¹ joined themselves also unto Baal-peor, and ate the sacrifices of the dead.⁴

29 Thus¹ they provoked him to anger with their inventions; and the "plague brake in upon them.

30 Then² stood up Phinehas, and executed judgment; and so "the plague was stayed:

31 And that was "counted unto him for righteousness unto all generations for evermore.

32 They¹ angered him also at the waters of strife, so that it went ill with Moses for their sakes:

33 Because they provoked his spirit, so that he "spake unadvisedly with his lips.⁵

¶ Nu. 25:7-15. Da. 9.24.2 Co. 5.21. ¶ Nu. 25:9. Jonah 1.15. ¶ De. 24:13. Nu. 25:13. ¶ Nu. 20:3, 13. De. 3.26. Ps. 81.7. ¶ Nu. 20:10, with Ja. 3.2. Ps. 39.1.

A.M. cir. 2960. B.C. cir. 1044.
 1 Nu. 16.1, &c., with Le. 24.10-13.
 2 Nu. 16.31.26.10.11. De. 11.10.
 3 Nu. 16.35.46.16.10. 27.3.
 4 Ex. 32.4-6. De. 9.12.16. Ne. 9.18.
 5 1491.
 6 Le. 11.1. Ro. 1.23. 2 De. 32.15.18. Je. 2.32. ver. 13.
 7 They forgot God. If the forgetfulness of spirit here charged upon Israel appear strange or incredible to any one, let him only look at the world around him, and in all ranks and conditions of men he will discover examples of a forgetfulness of baptism and the Lord's Supper, and all their holy obligations and privileges, not only as glaring as those of Israel in the desert, but many times more strange and criminal, because of the greater light of the knowledge of God which now shines in the face of Jesus Christ—of Christ, not in types and shadows, but visibly set forth as crucified amongst us.—C.
 8 Ex. vii. xii. xiv. De. 4.34. 7.18.19. Jos. 24.25-7. Ne. 9.10.11. Ps. 74.12-15. 79.29-31. 93.3-5. Ex. 32.10-32. De. 9.10.10. with Eze. 20.13. 22.30. 13-5. Je. 5.1. 15.32.16.
 9 Nu. 14.34.
 2 Heb. a land of desire. De. 8.7. 11.11. 12. Eze. 20.6.
 4 De. 3.9-19.
 5 Nu. 14.24.
 6 Nu. 14.12. 27-37. Ps. 95.11. Eze. 20.15. He. 3.11.18.
 3 Heb. to make them fail.
 4 Le. 26.33. Ps. 44.11. Eze. 20.23.
 1 Nu. 25.2. &c. 3.16. Ho. 10.10. Jos. 22.17. 1 Co. 10.20, with Ps. 115.4-7.
 4-7 Of dead idols, in opposition to the living God.—C.
 8 De. 32.16.17.21.22. Is. 44.8.
 1 Nu. 25.3-9. Jos. 22.17.
 17 The Israelites sinned grievously in thus provoking Moses; but Moses himself was not, therefore, excused. This teaches an important lesson. Moses "spoke unadvisedly," i.e., rashly and therefore sinfully. Moses ought to have borne patiently with his people. Instead of doing so he exclaimed passionately—"Hear now, ye rebels, must we fetch you waters out of the rock?"—P.
 A.M. cir. 2960. B.C. cir. 1044.
 3 Ju. 1.12-20.21-3. De. 7.2.10.20.10-18. Nu. 33.2.
 4 Ju. 1.21-36.23.13-5. 6.15.2.6.
 5 Ju. 3.11.13.19. 3.6.7. 4 Ki. 17.8.14.15. Ex. 23.33.33. 34.12-16. Nu. 33.55. De. 7.1-5. 16.20.16.33.12.13. 2 Ki. 10.33.21.6. 18. 57.5. Je. 7.31. Eze. 16.20. Le. 17.7. De. 32.17. 1 Co. 10.20. Re. 9.20. ver. 38.
 6 To demons—the spirits of dead men raised by the heathen to imaginary deity. To several of these human sacrifices were constantly offered.—C.
 7 Nu. 35.33. Is. 1.15. Eze. 23.23.23.3. 2 Eze. 20.18.
 8 Eze. 36.16. Le. 17.7. 20.5.6. Ho. 9.1. Eze. xvi. xxiii. Nu. 15.39. Je. 3.15-9.
 9 Is. 42.8. Eze. 20.5. De. 32.16.17.22. Ju. 2.11-15. 2 Ki. 17.7-23. Ne. 9.27. Ps. 78.59. La. 2.7.
 10 Ju. 3.12. 4.1-7. 6.1-6.10.6-14.13.1.1. Sa. iv. xli. xxxi. 2 Ki. xv. 8.
 11 Ju. 2.16-19. iii. iv. vi. xliii. Ne. 9.28.30.
 7 Or, impoverished or weakened.
 8 The book of Judges is filled with oppressions and deliverances; and may, on that account, be studied, not merely as the most suitable commentary upon this part of the psalm, but as one of the clearest discoveries of the moral government of God over churches and nations.—C.
 9 Le. 26.40-42. 6. Ju. 3.9. 4.3. 6.7.10. 10. Ki. 14.14.27.
 10 De. 30.3. Le. 26.42. 2 Ki. 13.23. Ps. 74.20.
 11 De. 32.36. Ps. 135.14.9.13. Ex. 32.14. 15. 67.9. 2 Sa. 24.16.10.2. 18. Am. 7.3.5. Jonah 3.10. Je. 31.20. Ho. 11.8.
 9 For the import of repetition, when applied to God, see on Ex. 32.14. Boothroyd translates it "relented."
 1 Ki. 8.50. Je. 15.11. 50.12. Eze. 9.9.
 1 Within a few past years, the Lord seemed in mercy again to have turned the hearts of Christians toward the Jews, in pity for their sufferings, and efforts for their conversion. It is one of the signs of the times, both in and to the church. The Lord turn the hearts of men into this channel of mercy, till Jacob be delivered, and Israel again dwell safely!—C.
 1 Ch. 16.35.36. Ps. 68.22.78.65.66.60.414.71.26.1-4. 74.75.2 Co. 5.14.15. ¶ Ps. 107.1-3.115.1. La. 4. ¶ Ps. 141.13.72.18.19.89.52.1 Ch. 29.11.

34 They¹ did not destroy the nations, "concerning whom the LORD commanded them;

35 But² were mingled among the heathen, and learned their works.

36 And³ they served their idols; which were a snare unto them.

37 Yea,⁴ they sacrificed their sons and their daughters unto devils,⁶

38 And shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was "polluted with blood.

39 Thus⁵ were they defiled with their own works, "and went a whoring with their own inventions:

40 Therefore⁷ was the wrath of the LORD kindled against his people, inasmuch that he abhorred his own inheritance.

41 And⁸ he gave them into the hand of the heathen; and they that hated them ruled over them.

42 Their enemies also oppressed them, and they were brought into subjection under their hand.

43 Many⁹ times did he deliver them: but they provoked him with their counsel, and were "brought low for their iniquity.⁸

44 Nevertheless¹ he regarded their affliction, "when he heard their cry:

45 And² he remembered for them his covenant, and "repented according to the multitude of his mercies.⁹

46 He¹ made them also to be pitied of all those that carried them captives.¹

47 Save³ us, O LORD our God, and gather us from among the heathen, "to give thanks unto thy holy name, and to triumph in thy praise.

48 Blessed⁴ be the LORD God of Israel from everlasting to everlasting: and let all the people say, Amen. Praise ye the LORD.

¶ 1 Ch. 16.35.36. Ps. 68.22.78.65.66.60.414.71.26.1-4. 74.75.2 Co. 5.14.15. ¶ Ps. 107.1-3.115.1. La. 4. ¶ Ps. 141.13.72.18.19.89.52.1 Ch. 29.11.

or promised, encourage our prayers, and animate our praise.

PSALM CVII. Ver. 3. There is no characteristic mark by which the speaker can be identified; but from ver. 3, 16, compared with Is. 45.2, it appears to have been written after the return from the Babylonish captivity. South, in the Hebrew, signifies sea, which evidently points to the Persian Gulf, lying south of Babylon. C.

Ver. 4. This cannot refer to the first wandering in the wilderness; for then the people were all gathered out of one land; on the return from Babylon, out of the many provinces of a vast empire. C.

Ver. 11. This verse develops most of the causes of national calamities; and whilst the wise men of the world are ascribing them to every cause but the true one, it traces them at once to rebellion against the words and contempt of the counsels of God. C.

Ver. 14. By comparing this verse with Mat. 4. 15, 16, where a similar description is applied to the rising of the light of Jesus, "the Sun of Righteousness," upon the earth, the psalm will be found, under natural emblems, to veil spiritual realities. C.

Ver. 24. Not even the earthquake is so terrible an example of the divine power, or emblem of the divine wrath, as the sea-storm; the earthquake soon passes over, and is generally confined to a few spots of an island or continent; but the sea-storm continues unabated or increasing for days, and rages over the vast expanse of an ocean, dispersing navies as the light foam upon its waves, and swallowing into its deep recesses the collected riches of distant lands. Yet this terrible storm is the Lord's voice to his children; and, when all other help is vain, "they cry unto him, and he bringeth them out of their distresses." Ah! Britain! Britain! remember the sailor boy! he is the trustee of all thy wealth, the right arm of all thy power. Instruct him when on land—save him from the misguidance of his own untried simplicity; and follow him with thy prayers amid the perils of the great deep: so shall he return to bless thee in the calm of his "desired haven." C.

Ver. 33. Rivers. "Well-watered ground. That such terrible changes have frequently taken place, by the operation of natural causes, geological observation abundantly testifies. Moral causes also operating upon the peace, security, and industry of a country, have often produced similar effects. Both causes, however, are alike the judgments of God, intended to teach man his dependence, and humble him before his Maker. C.

REFLECTIONS.—Behold the effects of sin in forms unnumbered! in wanderings, in imprisonments, sickness, storms, barrenness, poverty, &c. Behold also the power of effectual fervent prayer!—it brings speedy relief in every case. The holiness and equity, the goodness, mercy, and tenderness of God, are connectedly displayed in his providence to men. With exact and humble care ought we then to consider the doing of the Lord, and to compare it with his word, and with our prayers, and one part of it with another; so shall we understand the loving-kindness of the Lord. And, were we accurate observers of providence, constantly would our heart, our lips, and life, be filled with the high praises of his kindness, and of his wonderful works towards the children of men.

PSALM CVIII. REFLECTIONS.—Quickly God can change the lot, can change the frames, and change the songs of his people; and put high praises in the room of bitter wailings. How confidently then may saints expect to see the salvation of God! What he has promised faith can rejoice in as if already performed: and whatever difficulties be in the way, nothing is too hard for the Lord. However strong their

enemies, if they are true, they shall prove more than conquerors through him that loveth them.

PSALM CIX. Ver. 6. This is one of those psalms against which, like its subject, the wicked infidel, and the un instructed believer, have unhappily concurred to "open their mouth." To evade the imaginary impropriety of its heavy curses, some have imagined ver. 6-17 to be uttered by David's enemies. But how come they, in so imagining, to overlook Ac. 1. 16-20, where Judas, and not David, is declared to be its prophetic object? C.

Ver. 8. To vindicate these curses, for they are literally such, will be easy, before those who read and believe, and tremble as they read, De. 27. 15-26, and who fully comprehending Ga. 3. 10, do acknowledge and feel that "Cursed is every one that continueth not in all things that are written in the book of the law to do them." C.

Ver. 14. Most probably the sin of early training Judas up to the love of money, pilfering, and malignant cursing, and, so far from repenting of this perverted education, or seeing its bitter fruits, only gnawing her spirit with grief at its want of a successful issue. C.

Ver. 22. Poor and needy. On comparing these epithets with Ps. 40. 17, and remembering that He. 10. 5 proves Ps. xl. to be descriptive of Christ, no doubt can reasonably remain that, in this, he is the speaker likewise. C.

Ver. 23. The shifting and currents of the wind toss the dense swarms of locusts in a very extraordinary manner. Even so was our Lord tossed up and down—at one time borne over palm-leaves and garments, and hailed with loud hosannas!—at another followed with "deepest execrations"—Away with him; away with him! Crucify him; crucify him! C.

Ver. 30. The comparison of this verse with Ps. 18. 40 and Ro. 15. 9, affords another unquestionable parallel proof that he who speaks in the first person is Christ. C.

REFLECTIONS.—Dreadful must be the nature of sin, which makes men so desperate and outrageous enemies

to the person, work, and kingdom of our Lord are placed beyond all doubt by the frequent quotations from it in the New Testament. Our Lord himself appropriates the words of the first verse, Mat. 22. 44; Mar. 12. 36; and Lu. 20. 42. They are so interpreted by Peter in Ac. 2. 34. In He. 5. 6, Paul applies the words of ver. 4 to Christ; so also in He. 7. 17-21. It is clear from these quotations that the Messianic interpretation of the psalm was universal among the Jews in ancient times. ~~P. --- The~~

the poor, to save him from those that condemn his soul.¹

PSALM CX.

1 A prediction of the kingdom, 4 priesthood, 5 triumphs, 7 and sufferings of Christ.

A psalm of David.

THE LORD^a said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

2 The LORD shall send^b the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

3 Thy^d people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning:¹ thou hast the dew of thy youth.²

4 The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.

5 The LORD at thy right hand shall strike through kings in the day of his wrath.

6 He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many³ countries.

7 He shall drink of the brook in the way: therefore shall he lift up the head.⁴

PSALM CXI.

1 The psalmist by his example inciteth others to praise God for his glorious and gracious works. 10 The fear of God is the source of true wisdom.

PRAISE ye the LORD.¹ I^a will praise the LORD with my whole heart, in the assembly of the upright, and in the congregation.

2 The^b works of the LORD are great, sought out of all them that have pleasure therein.

3 His^d work is honourable and glorious; and his^e righteousness endureth for ever.

4 He^g hath made his wonderful works to be remembered: the LORD is gracious, and full of compassion.

5 Heⁱ hath given meat² unto them that fear him: he will ever be mindful of his covenant.

6 He^k hath showed his people the power of

A.M. cir. 946.
B.C. cir. 1058.

1 Heb. from the judges of his soul.

PSALM CX.

B.C. cir. 1058 or 1059.

1 Ps. 2. 6, 8; 21. 1-12.

9. 13-16. Mat. 22. 44.

Mar. 12. 36. Lu. 20. 42.

19. 14. Ac. 2. 34, 36. 1 Co.

15. 26. He. 1. 3, 13. 1.

6 Ro. 1. 16, 17. 1 Co. 1.

23. 24. 1 Th. 2. 13. Is. 2. 3.

34. 2. Ac. 3. 20; 13. 46.

ver. 1.

c Ps. 45. 5; 2. 7-12; 22.

27-29.

d Ju. 5. 2. Ga. 1. 15. 16.

Ps. 22. 27. 31. Ac. 2. 41.

e Ps. 93. 5; 96. 9. Ac. 2.

41. 4-15. 14. Lu. 1. 74-75.

Eze. 43. 12.

1 Or, more than

the womb of the

morning thou shalt

have.

f Re. 7. 4. 9. Mi. 5. 7.

g Youth.

h Thy progeny as dew from

the womb of the

morning.

i Boothroyd.

—The general sense

is clear, though the

imagery is somewhat

obscure.—In the reason

of Christ's great

power, when his king-

dom would be fully

established, his peo-

ple would joyfully

offer their services to

him, clothed in robes

of purity (i.e. in good

works) which would

shine like the diamond

dew of the

morning.

k Ps. 89. 36. He. 7. 21.

26. 6, 17, 18.

l He. 5. 10. 10. 20. 17.

17. 21. 24. 25. 28. 8. 6. Ec.

14. 18-20.

m Ro. 2. 5. Ps. 2. 5. 9. 18.

32. 48. 21. 8-12. 45. 4. 5.

66. 22. 68. 28. 1. 30. 5.

xi. xiv. Re. vi. viii. ix.

xi. xiv. xvi. xix. xx.

n Heb. 3. 12.

o Or, great.

p Ju. 7. 5. 6. Jn. 3. 34. Is.

61. 1-3. Phil. 2. 6-11. Lu.

24. 26. Jn. 18. 43. 26. 17.

with Ps. 3. 4. 27. 6. Je. 52.

31.

q Because of his

humiliation he shall

be exalted. See Phil.

2. 7-9.—C.

PSALM CXI.

1 Heb. Hallelujah.

a Ps. 9. 1. 14; 138. 1.

109. 30; 40. 9; 10; 22. 22.

32. 11. 13. 11. 108. 3.

b Ps. 86. 8; 12. 12. 92. 4.

5. Job 5. 9; 38. 41. Je. 32.

17. 19. Re. 15. 3.

c Ps. 107. 43; 64. 9; 28.

5. 18. 12.

d Ps. 145. 4. 10. 17. Je.

33. 3.

e Da. 9. 24. Is. 51. 6, 8.

f Ps. 110. 2. 14. 1. 15.

g Ps. 145. 4. 7. Re. 15.

3. 4. Is. 63. 7.

h Ex. 34. 6, 7. Ps. 86. 5.

i Ho. 11. 8. Mi. 7. 18.

29.

j Ps. 34. 9. 10; 23. 1. Is.

33. 17. 68. 9. Mat. 6. 11.

k Heb. pray.

l Ps. 105. 8. Ne. 1. 5.

m Da. 1. 1. Lu. 1. 73.

n Je. 33. 3. Ps. cv.

xxxvi. 2. 8; 22. 27-30.

Re. 2. 26.

A.M.

B.C.

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1 ver. 3. Re. 15. 3. Mi.

7. 20. Nu. 23. 19. De. 32.

4.

2 Ps. 19. 7. 8. 105. 8.

3 Heb. are sta-

bleished.

4 Stand fast—are

supported, sustained.

—C.

5 Ps. 25. 8. De. 32. 4.

6 Ps. 20. La. 3. 22. 23.

7 Ex. vii. 11. Ps. 92. 1.

8 Ps. 130. 7. 8. 25. 22.

9 Deliverance from

Egypt; the emblem

and foretaste of

Christ's redemption

from the slavery of

sin.—C.

g Ch. 16. 15. Ps. 42. 8.

h Ex. 11. 11. Ps. 92. 1.

i 89. 7. De. 28. 58. Re.

15. 3. 4. Je. 10. 6. 7.

j 26. 28. 28. Pr. 1. 7. 19.

k Mat. 6. 33. Lu. 10. 42.

Ps. 130. 4. Ec. 12. 13.

l De. 4. 6. 2. 1. 3. 15-

16 Or, good success.

Pr. 3. 4.

m Heb. that do them.

n Ps. 45. 17. 145. 2. 4.

o Filial fear is the

source of love, rever-

ence, and obedience.

p Inspires respect

for God in his pater-

nal character, for his

will as revealed in

Scripture, for his go-

vernment in the

church and in the

world.—P.

PSALM CXII.

1 Heb. Hallelujah.

a Ps. 128. 1. 1. 1-3. 119.

1. 16. 45. 47. 70. 72. 127.

128. 1. 1. 1. 1. 1. 1. 1.

b 1. 1. 1. 1. 1. 1. 1. 1.

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his works, that he may give them the heritage of the heathen.

7 Theⁱ works of his hands are verity and judgment; all his commandments are sure.

8 They^j stand fast⁴ for ever and ever, and are done⁵ in truth and uprightness.

9 He^k sent redemption⁵ unto his people; he hath commanded his covenant for ever: h¹ly and reverend is his name.

10 The^e fear of the LORD is the beginning of wisdom: a good understanding⁶ have all they that do his commandments.⁷ his praise endureth for ever.⁸

PSALM CXII.

1 Godliness hath the promises of this life, 4 and of the life to come. 10 The prosperity of the godly shall be despised by the wicked.

PRAISE ye the LORD.¹ Blessed^a is the man that feareth the LORD, that delighteth greatly in his commandments.

2 His^b seed shall be mighty upon earth: the generation of the upright shall be blessed.

3 Wealth^c and riches shall be in his house; and his righteousness endureth for ever.

4 Unto^e the upright there ariseth light in the darkness: he is gracious, and full of compassion, and righteous.

5 A^h good man showeth favour, and lendeth: he will guide his affairs with discretion.²

6 Surelyⁱ he shall not be moved for ever: the righteous shall be in everlasting remembrance.

7 He^k shall not be afraid of evil³ tidings: his heart is fixed, trusting in the LORD.

8 His heart is established, he shall not be afraid, until he see his desire upon his enemies.

9 He^g hath dispersed; he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour.

10 The^e wicked⁵ shall see it, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish.

^a Is. 65. 13. 14. Job 5. 2.

^b Ps. 113. 28. Ps. 58. 7. 8. Mat. 23. 13.

^c Pr. 10. 28; 11. 7; 13. 9. Mi. 1. 12. Je. 14. 19. Is. 59. 11.

^d Ps. 113. 28. Ps. 58. 7. 8.

7 Return¹ unto thy rest, O my soul; for the LORD hath dealt bountifully with thee.³

8 For^a thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.⁴

9 I^a will walk before the LORD in the land of the living.

10 I^a believed, therefore have I spoken: I was greatly afflicted.⁵

11 I^a said in my haste, All men are liars.

12 What^r shall I render unto the LORD for all his benefits toward me?

13 I^a will take the cup of salvation, and call upon the name of the LORD.

14 I^a will pay my vows unto the LORD now in the presence of all his people.

15 Precious^a in the sight of the LORD is the death of his saints.

16 O LORD, truly I am thy servant; I am thy servant, and the son of thine handmaid: thou hast loosed my bonds.

17 I^a will offer to thee the sacrifice of thanksgiving, and will call upon the name of the LORD.

18 I^a will pay my vows unto the LORD now in the presence of all his people,

19 In^a the courts of the LORD's house, in the midst of thee, O Jerusalem. Praise ye the LORD.

PSALM CXVII.

An exhortation to praise God for his mercy and truth.

PRAISE the LORD, all ye nations:¹ praise him, all ye people.

2 For^b his merciful kindness is great toward us: and the truth of the LORD endureth for ever. Praise ye the LORD.

A.M. cir. 2984.
B.C. cir. 1020.

1 Mat. 11. 29. Ps. 13. 6; 34. 8. Je. 6. 16; 31. 11-14. 2 What comfort and joy does a psalm like this give the troubled soul? It is the record of a painful and yet glorious experience. Amid severe bodily suffering, and deep mental anguish, when earthly comfort would have been vain, the writer looks to, and trusts in God. At once heavenly joy is poured into his troubled heart, and with touching pathos he says, 'Return unto thy rest, O my soul. In God is perfect rest found.—P.' 3 He 4. 3. Ps. 56. 13; 103. 4. 10. 1-304. 17. 18. 4 Surely Ps. 16. 10, 11, comp. with Ac. 2. 31, cannot more clearly point to the resurrection of Jesus than the words of this verse. Their perfect parallelism of meaning must be obvious to every one that compares the passages.—C. 5 Ps. 16. 8. 17. Tit. 2. 11-14. 1 Co. 15. 58. 6 2 Co. 4. 13. 14. 1 Jn. 1. 1-2. Ps. 66. 16. 7 See note * below. 8 1 Sa. 27. 1. Ps. 31. 22. Ecce 37. 11. Ro. 3. 4. 9 Ps. 103. 1-5. 2 Co. 5. 14-21. 1 Ti. 13-16. 10 ver. 17. 1. Ch. 16. 1. 11 1 Co. 10. 16. Lu. 22. 17. 12 Jonah 2. 9. ver. 18. Ps. 56. 12; 66. 13-15; 119. 106; 122. 25. 129. 30. 13 Ps. 72. 14; 37. 34; 33. Re. 14. 13. 15. 41. 14 Ps. 86. 16; 119. 32. Lu. 1. 74. 75. Tit. 2. 11-14. 2 Co. 5. 14-21. 15 Le. 7. 12. Ps. 50. 14; 66. 13-15. He. 13. 12-16. 16 Ps. 2. 5. Ro. 6. 17. 17 Ec. 5. 5. ver. 14. Ps. 76. 11. 16. 1. Is. 19. 21. 18 Ps. 96. 8; 100. 4; 22. 28; 122. 1-4. 2 Ch. 6. 6. 1 Ch. xv. 1.

A.M. cir. 2984.
B.C. cir. 1020.

1 est affliction, when, humanly speaking, hope had vanished, he still had faith in God, in his promises and in his faithfulness. As a result, he realized divine sustaining grace, and therefore he was able to speak of God's love and mercy. These words are quoted by the apostle in 2 Co. 4. 13, 50, to express his confidence in the truth of Christ's gospel, and the effect that confidence had upon him, causing him to proclaim the truth.—P. 2 Ps. 124. 1, 2. Is. 62. 1, 6, 7. 3 Ps. 32. 1; 33. 1; 97. 8; 103. 21. 15. 30. 31. 32. 1; 118. 6, 19; 40. 1-3; 31. 8. 4 Heb. out of distress. 5 Ps. 56. 4, 9. 11; 27. 1-3. He. 13. 6. Ro. 8. 31. Is. 51. 12. 6 Heb. for me. 7 Ps. 54. 4, 7. He. 13. 6. 8 Ps. 59. 10; 112. 8; 54. 7; 110. 1, 5. 6. 9 Ps. 40. 6. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

A.M. cir. 2984.
B.C. cir. 1020.

1 The quotation of this brief but emphatic psalm, Ro. 15. 11, clearly proves that it is uttered by Christ, as the Prophet of the church.—C. 2 Lu. 2. 10. 14. Is. 11. 9. Re. 11. 15. Mi. 7. 20. Ps. 85. 10. 3 Is. 25. 1. Jn. 14. 6. 1 Jn. 5. 6. 4 In the hour of his sorest trial and deep-

A.M. cir. 2984.
B.C. cir. 1020.

est affliction, when, humanly speaking, hope had vanished, he still had faith in God, in his promises and in his faithfulness. As a result, he realized divine sustaining grace, and therefore he was able to speak of God's love and mercy. These words are quoted by the apostle in 2 Co. 4. 13, 50, to express his confidence in the truth of Christ's gospel, and the effect that confidence had upon him, causing him to proclaim the truth.—P. 2 Ps. 124. 1, 2. Is. 62. 1, 6, 7. 3 Ps. 32. 1; 33. 1; 97. 8; 103. 21. 15. 30. 31. 32. 1; 118. 6, 19; 40. 1-3; 31. 8. 4 Heb. out of distress. 5 Ps. 56. 4, 9. 11; 27. 1-3. He. 13. 6. Ro. 8. 31. Is. 51. 12. 6 Heb. for me. 7 Ps. 54. 4, 7. He. 13. 6. 8 Ps. 59. 10; 112. 8; 54. 7; 110. 1, 5. 6. 9 Ps. 40. 6. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 89

15 The^r voice of rejoicing and salvation is in the tabernacles of the righteous: **the right hand of the LORD doeth valiantly.**

16 The right hand of the LORD is exalted; **the right hand of the LORD doeth valiantly.**

17 I^t shall not die, but live, and declare the works of the LORD.

18 The^r LORD hath chastened me sore; but he hath not given me over unto death.⁷

19 Open^e to me the gates of righteousness: I will go into them, **and I will praise the LORD:**

20 This gate of the LORD, **into which the righteous shall enter.**

21 I^t will praise thee; for thou hast heard me, and art become my salvation.

22 The^r stone *which* the builders refused is become the head-stone of the corner.⁸

23 This is the LORD's doing:⁹ *it is* marvelous in our eyes.

24 This^b *is* the day *which* the LORD hath made; we will rejoice and be glad in it.

25 Save^e now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity.

26 Blessed *be* he that cometh in the name of the LORD: **we have blessed^d you out of the house of the LORD.**

27 God^s is the LORD, which hath showed us light: **bind the sacrifice with cords, even unto the horns of the altar.**

28 Thou^h art my God, and I will praise thee: **thou art my God, I will exalt thee.**

29 Oⁱ give thanks unto the LORD; for *he is* good: for his mercy *endureth* for ever.

PSALM CXIX.

This psalm containeth sundry prayers, praises, and professions of obedience.

[For analysis of this psalm see comment at foot of page.]

ALEPH.

BLESSED are *the undefiled¹* in the way, who walk in the law of the LORD.

2 Blessed *are* they that *keep* his testimonies, **and that seek him with the whole heart.**

3 They^d also do no iniquity: they walk in his ways.

sion into heaven. And, crowned with glory and honour, invested with all power in heaven and on earth, and furnished with all gifts, all blessings, for men, he reigns upon his throne above. Encouraged by these views, let us welcome him into our hearts, families, and churches, and devote ourselves to his service. And believingly claiming him and his Father as our God, our all in all, let us ever exult in his praise.

PSALM CXIX. As in the works of God 'one star differeth from another star in glory,' it is not surprising if, in the Word of God, one portion is found to surpass another in the preciousness of its sacred contents. All parts of Scripture are alike true: yet are there various ways in which one portion may surpass another. Some parts surpass others because they concentrate truths of deeper interest; point the finger of their light towards fairer objects; stir up the weary spirit to higher aspirations; and minister to the sick soul the air and the sun of a brighter climate—and all this because they contain more than other portions do of the person, the humiliation, the sorrows, the fervent prayers, the strong cries, the flowing tears, and earnest supplications—and more of the death, the sacrifice, the resurrection, the righteousness, the intercession, and glory of Jesus!

Of Ps. cxix. all this is specially true; other psalms shine as

A.M. cir. 2957.
B.C. cir. 1047.

Ps. 32.11; 33.1. Re.
v. 17. 12. 18. 20. 19. 1.
17. 18. 20. 19. 1.

Ps. 60.12; 18. 32. 48.
145. 4. 8. 9. 13. 7. 4. 11. 12.
44. 3. 15. 51. 9. 10. 52. 9. 10.

Hab. 1. 12. Mi. 7. 8.
10. Ps. 39. 13. 73. 28. Job
33. 16. 31. 1. 6. 10. 13. 2.
Co. 1. 9. 10. He. 12. 6. 11.

2 Co. 6. 9.
7 This is in perfect
accordance with Ps.
15. 10, compared with
Ac. 1. 39, and suffi-
ciently demonstrates
that the speaker is
Christ.—C.

Ps. 15. 25. Ps. 24. 7. 9.
26. 6. 8. 43. 4. 66. 13. 51.
116. 17. 18.

Ps. 26. 2. Ps. 24. 3. 4.
Re. 21. 27. 12. 14. 15.

Ex. xv. 1. Ju. v. 1. Sa. 2.
1. 10. 2. Sa. xii. Ps. 9. 1.
14. 10. 1. 5.

Mat. 21. 42. Mar.
12. 10. Col. 1. 18. Lu. 20.
17. Ac. 4. 11. Ep. 2. 20. 1.
20. 23. 1. Pe. 2. 4. 7.

8 In the great
buildings erected by
Phœnician and Jew-
ish architects, the
corner-stones were of
colossal magnitude,
and were squared
and hewn with great
care and precision.
Noble specimens of
corner-stones may
still be seen at the
angles of the massive
wall of the temple in-
closure in Jerusalem.

The 'head-stone'
signifies not the top
stone, but the chief
stone. We would now
term it the founda-
tion-stone.—P.

9 Heb. *this is from
the LORD*
a Job 5. 9. Ps. 72. 18.
b Is. 40. 8. 6. 4. Zec. 3.
9. 14. 7. 1. Co. 15. 3. 4. 2. Co.
6. 2.

Mat. 21. 9. 33. 39.
Mar. 11. 9. L. 19. 38.
Ju. 12. 13. 1. Ti. 1. 7. Re.
7. 10. 12.

Nu. 6. 23. 26. De. 10.
8. 1. Ch. 16. 2. Ps. 134. 3.

10 *We have blessed.*
That is, the believing
multitude who re-
ceived Christ, calling
him *blessed*, and the
children shouting
Hosanna in the very
temple! Mat. 21. 9. 15.
—C.

Es. 8. 16. 1. Pe. 2. 9.
Jn. 13. 16. with 8. 12. 2. Co.
4. 6.

Ps. 51. 18. 79. 1. Ch.
16. 1. 29. 21. 1. Ki. 8. 63.
64. He. 13. 12. 16.

Ex. 15. 2. Ps. 18. 1. 3.
145. 1. 2. 1. 147. 1. 12.
149. 2. 15. 12. 2. 25. 1.

1. ver. 1. Is. 63. 7. Ps.
36. 7. 31. 19. 86. 5. 15. 89. 1.
2. 103. 17. 140. 5.

PSALM CXIX.

B.C. cir. 1015.

Ps. 1. 1. 3. 11. 12. 18.
1. Jn. 1. 47. Ac. 24. 14. 2.
Co. 1. 12. Ti. 2. 11. 12.

1 Or, *perfect or sin-
cere*
d ver. 3. 11. 112. 115.

Pr. 23. 26. 1. Jn. 3. 20.
ver. 10. De. 4. 29. Je. 29.
13.

1. Jn. 3. 9. 15. 18. Ro. 7.
16. 17.

A.M. cir. 2980.

B.C. cir. 1015.

De. 4. 9. 6. 5. 17. 11.
13. 22. 32. 12. 32. 30. 16.

2 Co. 3. 5. Ro. 7. 24. 2.
Th. 3. 5. 1. 30. 23. Ps. 37.
23. 17. 3. 6. Ecce. 2. 27.

A ver. 80. 1. Jn. 2. 28. 4.
17. Da. 12. 2. 3. Lu. 1. 6.
Ac. 24. 16. Tit. 2. 12.

2 All orders impul-
sive or prohibitory.
—C.

1. ver. 171. Ps. 9. 1. 25.
21. 2. Co. 1. 12. Je. 7. 23.

3 Heb. *judgments
of thy righteous-
ness*
4 The decisions of
God, for good or evil,
concerning indi-
vidual nations, or
churches.—C.

Zec. 10. 12. Is. 45. 24.
Phi. 4. 13. Job 34. 31. 32.
ver. 106. 106.

Pr. 1. 4. Ec. 11. 9.
Lu. 15. 13. ver. 11. Ps.
37. 31. Jn. 15. 31. 12. 15.
8. 20. Ro. 15. 16. 2. Ti. 3.
15. 17.

5 Those who ne-
glect the word, de-
pending upon the
spirit; and those who
forget the spirit, de-
pending upon the let-
ter, are here alike in-
structed and reprov-
ed.

6 The word is the
instrument, the spirit
is the power, as is
clear from the prayer,
ver. 12. 'Teach me
thy statutes.'—C.

12 Ch. 15. 15. ver. 2. 34.
58. 69. 5. 8.

1. ver. 176. Ps. 141. 3.
Mat. 6. 13. 15. 63. 17.

Ps. 1. 23. 31. Ec.
25. 21. Jos. 1. 8. Job 22.
22. Pr. 2. 1. 10. Col. 3. 16.
He. 4. 2. ver. 97. 72. 15.
Tit. 2. 12. 2. Co. 7. 1.

1. ver. 26. 9. 33. 4. 68.
108. 124. 135. Ps. 25. 4. 5.
27. 1. 86. 11.

7 Ps. 34. 11. 22. 22. 40.
9. 10.

1. ver. 32. 72. 162.

1. ver. 6. 8. 14. 23. 48.
97. Ps. 1. 2. 6. 16. 6.

1. ver. 24. 47. 77. 92. Ps.
1. 24. 48. Ro. 7. 22.

1. ver. 11. 83. 93. 109.
141. 157. 176.

7 Ps. 13. 11. 6. 7. Phi.
4. 13. 19. Jn. 1. 16.

6 Heb. *revelat.* Ep.
1. 17. 18.

7 1. Co. 2. 11. 14. ver.
27. Mat. 13. 11. 1. Ti. 3.
16.

2. Ge. 47. 9. 1. Ch. 29.
15. Ps. 99. 12. Mat. 11. 25.
2. Co. 6. 6. He. 11. 13. 1.
Pe. 2. 11.

1. ver. 40. 131. Ps. 42.
159. 1. Pr. 13. 12.

1. Pe. 5. 5. Job 40. 11.
12. ver. 176. 86. 122.
Ps. 10. 240. 4. Ex. 18. 11.
Mal. 3. 15. 4. 1. Ne. 9. 16.
29. 1. 13. 15. 17.

1. Ps. 39. 8. 123. 3. 4. 22.
6. 60. 2. 11. 50. 20. Je. 20.
8. 1. Pe. 4. 3. 4.

1. Ps. 2. 1. 2. Ecce. 33.
30. 1. Sa. 29. 4.

7 As a psalm of
devotion, an instruc-
tion, the first part of
ver. 22 would be
totally without mean-
ing; and the first
of ver. 23 almost on
the lips of all. As
memorials of the
truths of our Lord,
they are true, and
sweet on the lips, and
dear the hearts of
all his people.—C.

4 Thou^e hast commanded *us* to keep thy precepts diligently.

5 Oh^h that my ways were directed to keep thy statutes!

6 Then *shall* I not be ashamed, when I have respect unto all thy commandments.²

7 I^t will praise thee with uprightness of heart, when I shall have learned *thy* righteous judgments.⁴

8 I^t will keep thy statutes: O forsake me not utterly.

BETH.

9 Wherewithal^h shall a young man cleanse his way? by taking heed *thereto* according to thy word.⁵

10 With¹ my whole heart have I sought thee: **O let me not wander from thy commandments.**

11 Thy^o word have I hid in mine heart, that I might not sin against thee.

12 Blessed *art* thou, O LORD: **teach me thy statutes.**

13 With¹ my lips have I declared all the judgments of thy mouth.

14 I^r have rejoiced in the way of thy testimonies, as *much* as in all riches.

15 I^s will meditate in thy precepts, and have respect unto thy ways.

16 I^t will delight myself in thy statutes: **I will not forget thy word.**

GIMEL.

17 Deal^h bountifully with thy servant, *that* I may live, and keep thy word.

18 Open⁶ thou mine eyes, that I may behold *wondrous* things out of thy law.

19 I^{am} a stranger in the earth: hide not thy commandments from me.

20 My^a soul breaketh for the longing *that it* hath unto thy judgments at all times.

21 Thou hast rebuked the *proud that are* cursed, which do err from thy commandments.

22 Remove from me *reproach* and contempt; for I have kept thy testimonies.

23 Princes^d also did sit *and speak* against me: **but thy servant did meditate in thy statutes.**

judgment and justice, 124.—Thy testimonies are wonderful, therefore doth my soul keep them, 129.—My zeal hath consumed me, 139.—I cried with my whole heart; hear me, O Lord, I will keep thy statutes, 145.—I do not decline from thy testimonies, 157.—I have hoped for thy salvation, and done thy commandments; I have kept thy precepts and thy testimonies, for all my ways are before thee, 166.—I have chosen thy precepts; I do not forget thy commandments, 173.—176.

Now, that David never imagined such a character for himself is historically unquestionable. The finger of the Spirit of truth ever pointing to his sin renders the supposition impossible. Would Paul have mistaken the portrait for his own? When he dipped his pencil in colours of truth and light, he produced a portrait of himself, inscribed as 'the chief of sinners.' Who then is this? Say, is not this Jesus, the chiefest among ten thousand, and altogether lovely? Yes, this is unquestionably the guileless, the spotless Lamb, who magnified the law and made it honourable: who knew no sin, yet was made sin for us, that we might be made the righteousness of God in him.

In face of this inevitable conclusion, three difficulties present themselves: (1) In ver. 67 the speaker admits, 'Before I was afflicted, I went astray;' and does not this seem to imply an acknowledgment of personal error and sin? Not so, the difficulty arises from the translation. The word here translated 'went astray,' signifies to *wander*, either naturally or morally. Thus it is translated in a natural and not a moral sense, Ge. 21. 14; 37. 15. Now, if the natural sense explain the passage, and if the moral sense of *wandering* be utterly inconsistent with the as-

24 Thy^a testimonies also *are* my delight, and my counsellors.⁸

DALETH.

25 My^a soul cleaveth unto the^a dust: ^aquicken thou me according to thy word.

26 I^a have declared my ways,¹ and thou heardest me; ^ateach me thy statutes.

27 Make me to understand the way of thy precepts: ^aso shall I talk of thy wondrous works.

28 My soul melteth² for heaviness: ^astrengthen thou me according unto thy word.

29 Remove^a from me the way of lying;³ and grant^a me thy law graciously.

30 I^a have chosen the way of truth: thy judgments have I ^alaid before me.

31 I^a have stuck unto thy testimonies: O LORD, ^aput me not to shame.

32 I^a will run the way of thy commandments, when thou shalt enlarge⁴ my heart.

HE.

33 Teach^a me, O LORD, the way of thy statutes; and ^aI shall keep it unto the end.

34 Give^a me understanding, and I shall keep thy law; yea, I shall observe it ^awith my whole heart.

35 Make^a me to go in the path of thy commandments; for therein do I delight.

36 Incline^a my heart unto thy testimonies, and^b not to covetousness.

37 Turn away⁵ mine eyes ^afrom beholding vanity; and ^aquicker thou me in thy way.⁶

38 Stablish^a thy word unto thy servant, who is devoted to thy fear.

39 Turn^a away my reproach which I fear: for thy judgments *are* good.

40 Behold, ^aI have longed after thy precepts: ^aquicken me in thy righteousness.

VAU.

41 Let^a thy mercies come also unto me, O LORD, *even* thy salvation,⁷ according to thy word.

42 So shall I have wherewith to answer him that reproacheth me:⁸ for I trust in thy word.⁹

43 And^a take not the word of truth utterly out of my mouth: for ^aI have hoped in thy judgments.

44 So^a shall I keep thy law continually for ever and ever.¹

45 And I will walk at liberty:² for I seek thy precepts.

^a See ver. 20, 30, He. 13, 18. ^b Jn. 10, 10, ver. 25, 88, 107, 149, 150, 159, Ro. 4, 17, 1, Co. 15, 45. ^c Ps. 106, 4, 69, 13, 16, ver. 76, 130, 1, Ps. 1, 13. ^d Is. 59, 21, Da. 10, 21, Ep. 1, 13, Ja. 1, 18. ^e Jn. 49, 74, 81, 147, Ps. 137, 5, Jn. 13, 15. ^f Jn. 8, 32, 35, 2 Co. 3, 17, ver. 66, 135, Ga. 5, 1, 13. ^g ver. 43, 166, 23. ^h Heb. at large, Ps. 1, 4.

A.M. cir. 2989.
B.C. cir. 1015.

^a See ver. 16, 77, 92.
^b Heb. men of my counsel. De. 17, 19.
^c Job. 1, 8, Pr. 6, 22, 23, 1-4.
^d Ps. 22, 15, 44, 25.
^e My soul clings to my body, benumbed by its torpidity, overwhelmed by its sorrows, sinking beneath its burden, borne down by that brotherhood of sin and death into which I have entered.—C.
^f A ver. 37, 40, 59, 88, 107, 149, 154, 150, 159, Ps. 71, 20, 80, 18, 85, 6.
^g Ps. 32, 51, 38, 18, ver. 106.
^h That is, I have fully explained my doubts, fears, troubles, and plans, I have laid bare to thee my whole soul and conduct; and now I cast myself wholly and unreservedly upon thy care and mercy.—P.
ⁱ Ps. 25, 47, 27, 11, 86, 11, ver. 12, 33, 24.
^j A ver. 18, Ps. 145, 5: 105.
^k Heb. dropeth. Ps. 22, 14, 107, 26.
^l Is. 40, 29, 31, Zec. 1, 12, Ep. 3, 10, Phil. 4, 13.
^m Pr. 30, 8, Ps. 141, 3.
ⁿ Not as if he had fallen into this sin (see ver. 30), but he prays to have liars removed from his companionship and counsels.—C.
^o He. 10, Ps. 37, 31, 1, ver. 17, 1, Ki. 8, 36, 1, Ec. 2, 2.
^p De. 17, 19, ver. 6-8.
^q 2 Ti. 1, 13, Pr. 23, 23, 3, Is. 49, 23, Ps. 25, 2; 123, 3, 4.
^r Co. 4, 16, 1, 4, Ps. 51, 12, 116, 16, 2 Co. 5, 14, 15; 6, 11, Is. 60, 5, Lu. 1, 74, 75, 1 Jn. 4, 19.
^s The great command of the Father to the Son was to lay down his life, and take it up again. Jn. 10, 17, 18. To meet this commandment his heart was enlarged, exhilarated by the joy set before him, He. 12, 2.—C.
^t ver. 12, 26, 27, &c. ^u ver. 8, Re. 2, 26, Mat. 24, 13, 10, 22, Job 17, 9, 13, 10, Ps. 19, 10.
^v Pr. 2, 6, ver. 12, 33, 64, 68, &c. De. 6, 6.
^w ver. 10, 58, 69, Je. 29, 13, 1, Ti. 1, 5, Ep. 6, 6, 20.
^x Ca. 1, 4, Eze. 36, 27.
^y Eze. 33, 31, ver. 112; Ps. 41, 4, 10, 10, 10, 10.
^z Ti. 6, 9, 10, Mat. 13, 22, Lu. 12, 15; 16, 14; 21, 34, Ex. 18, 21, He. 13, 5.
^{aa} Heb. make to pass.
^{ab} Nu. 15, 39, Is. 33, 15, 25, 11, Job 31, 1, Pr. 4, 25; 23, 5, Mat. 5, 28, 6, 13, 1 Jn. 2, 16.
^{ac} See ver. 25.
^{ad} That is, from viewing the world, which Solomon, by the Spirit, pronounces 'all vanity'—idols of the eye, of the flesh, or of pride, 1 Jn. 2, 15-17.—C.
^{ae} 2 Sa. 7, 25, 2 Co. 1, 20, Ge. 17, 7.
^{af} ver. 22, 31; Ps. 57, 31, 18, 20.
^{ag} Salvation implies the cure of a disease, either bodily or mental; and deliverance from enemies, temporal or spiritual.—C.
^{ah} Or, So shall I answer him that reproacheth me in a thing. Ps. 3, 2; 42, 10, 2 Sa. 6, 21.
^{ai} Christ, apparently forsaken on the cross, was reproached with his declared faith in his Father, Mat. 27, 39-43. His resurrection was the irresistible answer to all this reproach, and the undeniable evidence of his Father's love.—C.
^{aj} This verse con-

A.M. cir. 2989.
B.C. cir. 1015.

tains a resolution so broad, so unreserved, and so unlimited, that surely it is impossible to read it without acknowledging that the speaker must be the Christ.—C.
^{ak} Ps. 138, 1, Mat. 10, 19, 26, Da. 3, 10, 25, 2, 1 Co. 12, 12.
^{al} See ver. 16, 24, 50, 72, 92, 97, 103, 111, 127, 128, 155, 166.
^{am} Mat. 7, 21, Jn. 13, 17, 15, 14, Ja. 1, 22, 25, 1 Co. 15, 58.
^{an} See ver. 15, Ps. 1, 2.
^{ao} Ps. 103, 4, 41, 100, 45, 2 Sa. 7, 25.
^{ap} 1 Pe. 1, 13, 21, See ver. 41, Ps. 138, 7, 14, 16.
^{aq} ver. 143, Je. 15, 16, Job 23, 12, Ro. 15, 4.
^{ar} See ver. 25, Jn. 6, 63, 25, Eze. 37, 10.
^{as} ver. 21; Ps. 69, 11, 12; 123, 3, 4.
^{at} Job 23, 11, Is. 38, 3, ver. 31, 48, De. 4, 2, 12, 32.
^{au} Ps. 77, 5, 11, 12, 143, 5: 105.
^{av} ver. 120, 136, 158, Eze. 9, 10, 6, Is. 24, 16.
^{aw} 13, 15, Da. 4, 19, 11, 10, 3, 16, 2 Pe. 2, 8, Mar. 3, 5, Lu. 19, 41, 42, 2 Co. 12, 21, Phil. 3, 18, 18.
^{ax} This word occurs three times in Scripture, Ps. 1, 6, and 1, 6, 5: 10. The idea seems to be that of a *scorching tornado*, and here shadows out that indescribable mental agony with which our Lord contemplated sin and death of the world. The choice of the true believer is the Lord alone.—C.
^{ay} 1 Jn. 10, 16, Ps. 16, 5; 73, 22, 25, 15, 2, 2, 2.
^{az} The true test of the spirit of man lies not in its knowledge, but in its tastes, choices, and habits; the portion, the share, the endowment, which it selects out of the world. The choice of the true believer is the Lord alone.—C.
^{ba} 1 Jn. 11, 19, Ps. 27, 8; 51, 1; ver. 10, 41, 134, 2 Sa. 25, He. 10, 22.
^{bb} Heb. face.
^{bc} Lu. 17, 18, La. 3, 40, 41, Joel 2, 13.
^{bd} Not because he had ever forsaken the commandments of the Father (see ver. 23, 24, 31), but he thinks on his ways, and the discovery of its difficulties and dangers leads him to a corresponding adoption of the light of the divine testimonies by which the Spirit guides the children of God.—C.
^{be} 1 Pr. 27, 1, Ec. 9, 9, Ga. 1, 16, Ac. 2, 41; 16, 33.
^{bf} Ps. 111, 118, 12; 18, 4, 1 Sa. 30, 5, 2 Sa. 16, 22, 110, 5, 9.
^{bg} Or, companies.
^{bh} Ac. 16, 25, ver. 7, 164, 7, 71, 8, Pr. 80, or Ex. 12, 29; 14, 20, 21.
^{bi} Pr. 13, 20, ver. 79; Ps. 10, 142, 7, 122, 8.
^{bj} Ps. 39, 5, 145, 9.
^{bk} ver. 12, 26, 27, 33, 68, 108, 124, 135, Ps. 25, 4, 51, 27, 11, 80, 11.
^{bl} Ps. 13, 6, 103, 1-5, 140, 1-5, 18, 3-48; 23, 1-6; 110, 1.
^{bm} Je. 3, 15, See ver. 12, 15, 48, 17, Mat. 13, 11, 2, 13, 15-17.
^{bn} De. 32, 15, Pr. 1, 32, Je. 22, 21, Ps. 30, 6.
^{bo} ver. 71, 75, Je. 31, 18, 29, He. 12, 11, Ho. 2, 7.
^{bp} Mat. 19, 17; 5, 48, Ex. 34, 6, 7, Ps. 145, 7, ver. 67, 71.
^{bq} Ps. 25, 8, 9; ver. 12, &c.
^{br} See ver. 21; Ps. 109, 2, 335, 11, 104, 3, 56, 5.

46 I^a will speak of thy testimonies also before kings, and will not be ashamed.

47 And^a I will delight myself in thy commandments, which I have loved.

48 My^a hands also will I lift up unto thy commandments, which I have loved; ^aand I will meditate in thy statutes.

ZAIN.

49 Remember^a the word unto thy servant, ^aupon which thou hast caused me to hope.

50 This^a is my comfort in my affliction: ^afor thy word hath quickened me.

51 The^a proud have had me greatly in derision; ^ayet have I not declined from thy law.

52 I^a remembered thy judgments of old, O LORD, and have comforted myself.

53 ^aHorror³ hath taken hold upon me because of the wicked that forsake thy law.

54 Thy^b statutes have been my songs in the house of my pilgrimage.

55 I^a have remembered thy name, O LORD, in the night, and have kept thy law.

56 This⁴ I had, because I kept thy precepts.

CETH.

57 Thou^a art my portion,⁴ O LORD: I have said that I would keep thy words.

58 I^a entreated thy favour⁵ with my whole heart: be merciful unto me according to thy word.

59 I^a thought on my ways, and turned my feet unto thy testimonies.⁶

60 I^a made haste, and delayed not to keep thy commandments.

61 The^b bands⁷ of the wicked have robbed me: *but* I have not forgotten thy law.

62 At^a midnight I will rise to give thanks unto thee because of thy ^arighteous judgments.

63 I^a am a companion of all *them* that fear thee, and of them that keep thy precepts.

64 The^a earth, O LORD, is full of thy mercy: ^ateach me thy statutes.

TETH.

65 Thou^a hast dealt well with thy servant, O LORD, according unto thy word.

66 Teach^a me good judgment and knowledge: for I have believed thy commandments.

67 Before^a I was afflicted I went astray: ^abut now have I kept thy word.

68 Thou^a art good, and doest good: ^ateach me thy statutes.

69 The^a proud have forged a lie against me:

serted character of the speaker—a character, be it remembered, every word of which has passed the testing fire of the Holy Spirit, then surely there can be no doubt, that in the natural, and not in the moral sense, the word *wandered* is here to be taken. (2) A second obstruction to the acknowledgment of Jesus in this psalm, arises from the frequent prayers of the speaker for *teaching* and guidance. But this obstruction arises merely from allowing the brilliancy of the Son's Godhead to dazzle and confuse the eyes in contemplating his manhood. Christ was truly God, Jn. 1, 1, 2, 4; he was as truly man, made in all things like unto his

brethren, yet without sin. Now, in this humbled condition he appeared not in the form of God, but 'the form of a servant.' And hence, 'though he were a Son, yet (being in servant form) learned he obedience by the things that he suffered,' He. 5, 8. And, as the teaching Spirit descended to us only by the prayer of Christ to the Father, Jn. 14, 16, so we behold same Lord, in the days of his flesh, call upon the Father for the same heavenly instruction. (3) The third obstruction to the acknowledgment of Jesus in this psalm is found in ver. 176, 'I have gone astray like a lost sheep.' This obstruction, however, is but another mis-

translation. The word here translated 'gone astray,' is not the same that occurs in ver. 67. The word here used signifies to *punt*, and is so translated, Is. 21, 4. A more correct rendering is unquestionably as follows:—'I have *punted* as a sheep *perishing*,' and this is in perfect keeping with the life, toils, and condition of our Lord in the sorrowful days of his flesh. C.

This is the most perfect specimen of an acrostic or alphabetical psalm in the whole book. Its peculiarity lies in this, that each letter of the Hebrew alphabet in regular succession begins eight consecutive verses. Though it might be thought that such a

but I will keep thy precepts ^{with my whole heart.}

70 Their heart is as fat as grease: ^{but} I delight in thy law.

71 It is good for me that I have been afflicted, that I might learn thy statutes.

72 The law of thy mouth is better unto me than thousands of gold and silver.

JOD.

73 Thy hands have made me, and fashioned me: ^{give} me understanding, that I may learn thy commandments.

74 They that fear thee will be glad when they see me; because I have hoped in thy word.

75 I know, O LORD, that thy judgments are right, ^{and that thou} in faithfulness hast afflicted me.

76 Let, I pray thee, thy merciful kindness be for my comfort, ^{according to thy word} unto thy servant.

77 Let thy tender mercies come unto me, that I may live: ^{thy law is my delight.}

78 Let the proud be ashamed; for they dealt perversely with me without a cause: ^{but} I will meditate in thy precepts.

79 Let those that fear thee turn unto me, ^{and those that have known thy testimonies.}

80 Let my heart be sound in thy statutes, that I be not ashamed.

CAPH.

81 My soul fainteth for thy salvation: ^{but} I hope in thy word.

82 Mine eyes fail for thy word, saying, When wilt thou comfort me?

83 For I am become like a bottle in the smoke; ^{yet} do I not forget thy statutes.

84 How many are the days of thy servant? when wilt thou execute judgment on them that persecute me?

85 The proud have digged pits for me, which are not after thy law.

86 All thy commandments are faithful: ^{they} persecute me wrongfully; ^{help} thou me.

87 They had almost consumed me upon earth: ^{but} I forsook not thy precepts.

88 Quickened me after thy loving-kindness; so shall I keep the testimony of thy mouth.

A.M. cir. 2989.
B.C. cir. 1015.A.M. cir. 2989.
B.C. cir. 1015.A.M. cir. 2989.
B.C. cir. 1015.A.M. cir. 2989.
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B.C. cir. 1015.A.M. cir. 2989.
B.C. cir. 1015.A.M. cir. 2989.
B.C. cir. 1015.

LAMED.

89 For ever, O LORD, thy word is settled in heaven.

90 Thy faithfulness is unto all generations: thou hast established the earth, and it abideth.

91 They continue this day according to thine ordinances: for all are thy servants.

92 Unless thy law had been my delights, I should then have perished in mine affliction.

93 I will never forget thy precepts: for with them thou hast quickened me.

94 I am thine, save me: for I have sought thy precepts.

95 The wicked have waited for me to destroy me: ^{but} I will consider thy testimonies.

96 I have seen an end of all perfection: ^{but} thy commandment is exceeding broad.

MEM.

97 O how love I thy law! it is my meditation all the day.

98 Thou, through thy commandments, hast made me wiser than mine enemies; ^{for they are ever with me.}

99 I have more understanding than all my teachers: for thy testimonies are my meditation.

100 I understand more than the ancients, because I keep thy precepts.

101 I have refrained my feet from every evil way, that I might keep thy word.

102 I have not departed from thy judgments: for thou hast taught me.

103 How sweet are thy words unto my taste! ^{yea, sweeter} than honey to my mouth!

104 Through thy precepts I get understanding: therefore I hate every false way.

NUN.

105 Thy word is a lamp unto my feet, and a light unto my path.

106 I have sworn, and I will perform it, that I will keep thy righteous judgments.

107 I am afflicted very much: quicken me, O LORD, according unto thy word.

108 Accept, I beseech thee, the free-will offerings of my mouth, O LORD, and teach me thy judgments.

Ver. 67. I went astray. Whether these be taken as the words of Christ or of some of the prophets, they cannot be taken morally, for that would contradict ver. 22, 31, 51, 55, 56, 61. But these verses describe a character applicable to none but Christ. 'I wandered,' therefore, must be (see preface to this psalm), 'I wandered, that is, as a stranger in a strange land, till by affliction, I learned the end and business of my incarnation, ver. 73, 'was made perfect,' He 5:8, as an example, 1 Pe 2:21, and as a High-priest and sacrifice, that my church might be saved, He 8:1-3; 9:28, C.

Ver. 69. 'The word rendered *forged* means to patch together; and then it is applied to charges or accusations against any one, perhaps from their being made up (as they often are) of shreds and patches,—hints, small matters, things having no necessary connection in themselves, but brought together as if they pertained to the same transaction,—words dropped here and there in conversation, which, being artfully woven together, seem to make out a plausible case against a man. Most slanders are formed and sustained in this way: for it is rare that an absolutely forged slander is uttered against a man, or that a charge is brought which cannot be made to have plausibility from such circumstances as those referred to above' (Barnes), P.

mode of construction would give a somewhat stiff and constrained formality to the whole poem; yet such is not the case. The genius of the Hebrew poet overcame all restraints, and produced a work, perfect in form, and yet free, beautiful, and inspiring. It has been well said by a recent writer,—'If we would fathom the depth of meaning in the written law of Israel, if we would measure the elevation of soul, the hope, the confidence, even before princes and kings, which pious Jews derived from it, we must turn to this psalm. Here is an epitome of all true religion as conceived by the best spirits of that time.' P.

Ver. 1. Law. From a root signifying to teach. It here signifies all divine instruction, C.

Ver. 2. Testimonies. From a root comprehending the idea of *futurity*. The witnessings of God concerning things to come, C.

Ver. 4. Precepts. From a word signifying to visit, to inspect. Those orders and institutions that continually remind the church of the visitation of her omnipresent Head, C.

Ver. 5. Statutes. From a root signifying to engrave. These significant divine institutions in which man is specially required neither to add nor diminish, C.

Ver. 13. Were there no other note of character in the whole psalm, this alone seems sufficient to identify the speaker as Christ.

Who else ever declared all the judgments of God?—Note, Law, testimonies, precepts, statutes, commandments, judgments, having been explained in notes on ver 1-7, will not again be noticed, C.

Ver. 18. Those wondrous things that lay in its holy constitution—unbending justice, awful penalties, and glorious end: its successful teachings, bringing souls to Christ; and its marvellous result, in entering, that sin might abound; but effecting, in divine wisdom, that grace did much more abound, C.

Ver. 33. That Christ, though a Son, learned obedience through the things that he suffered, is the testimony of the Holy Spirit, He 5:8. He accordingly prays for the teaching he requires, and thereon resolves, as none but he could resolve without self-ignorance and self-reliance, that he shall keep the statutes of his Father to the end: that is, to the full production of everlasting righteousness, Ro 10:4, C.

Ver. 49. Wishes, expectations, and even hopes may be generated and sustained without any solid foundation. Thus it is said, the hypocrite's hope shall perish, Job 8:13; see also Pr 11:7. True Christian hope can rest upon no foundation but the revealed Word of God, the word of truth and of promise that can never mislead into error, or make ashamed by disappointment, C.

109 My^s soul is continually in my hand; yet^t do I not forget thy law.

110 The^t wicked have laid a snare for me; yet I erred not from thy precepts.

111 Thyⁿ testimonies have I taken as an heritage for ever: ^ofor they are the rejoicing of my heart.

112 I^p have inclined mine heart to perform^o thy statutes alway, ^{even} unto the end.

SAMECH.

113 I^t hate vain thoughts:⁷ but^t thy law do I love.

114 Thou^t art my hiding-place⁸ and my shield: I ^{hope} in thy word.

115 Depart^r from me, ye evil-doers: for I will keep the commandments of my God.

116 Uphold^r me according unto thy word, that I may live: and let me not be ^{ashamed} of my hope.

117 Hold^r thou me up, and I shall be safe: and^a I will have respect unto thy statutes continually.

118 Thou^b hast trodden down all them that err from thy statutes: ^{for} their deceit is falsehood.

119 Thou puttest away⁹ all the wicked of the earth like dross: ^{therefore} I love thy testimonies.

120 My^e flesh trembleth for fear¹ of thee; and I am afraid of thy judgments.

AIN.

121 I⁹ have done judgment and justice: ^{leave} me not to mine oppressors.²

122 Be^t surety for thy servant for good: let not the proud oppress me.

123 Mine^j eyes fail for thy salvation, and for the word of thy righteousness.

124 Deal^k with thy servant according unto thy mercy, and ^{teach} me thy statutes.

125 Iⁿ am thy servant; ^{give} me understanding, that I may know thy testimonies.

126 It^p is time for thee, LORD, to work: ^{for} they have made void thy law.³

127 ^{Therefore} I love thy commandments above gold; yea, above fine gold.

128 Therefore^r I esteem all thy precepts concerning all things to be right; and ^I hate every false way.

PE.

129 Thy^t testimonies are wonderful: therefore doth my soul keep them.⁵

A.M. cir. 2989.
B.C. cir. 1015.7 Ju. 12. 3. 1 Sa. 10. 5.
Job 13. 14. Re 8. 36.

Co. 15. 3. 2 Co. 11. 23.

Aver. 83. 106. 117. 153.

Pr. 1. 11. 12. ver. 85.

Ps. 140. 51. 141. 93. 57.

ver. 2. 14. 75. 107.

152. De. 32. 14. 59. 21.

o ver. 77. 99. 174. Je.

15. 16.

2 Ch. 19. 3. ver. 36.

59. 71. 19. 10.

9 Heb. 12. 22.

9 Re. 2. 10.

9 Je. 4. 14. ver. 104.

7 Vain thoughts.

Vain is not in the

Hebrew. The word

may be better translated

evil-thinkers.

unchristian spirits.

See 1 Co. 13. 5. —

s See ver. 97. 103. 111.

112.

Ps. 18. 2. 3. 32. 71. 31.

20. 91. 1. 2. 4. 9. 101. 5. 11.

84. 119. 14. 15. 26. 20. 25.

43. 2.

s See the nature of

this thing. Place. Co.

3. 3. where the covenant

life of every be-

liever is secured as a

jewel in the casket of

a Redeemer's bosom.

— C.

u ver. 81. Ps. 130. 5. 6.

Ps. 6. 8. 26. 4. 5. 9. 28.

3. 130. 10. 1 Co. 15. 33.

Mat. 7. 23.

x Ps. 17. 5. 94. 18. 37. 24.

18. 35. De. 33. 27.

y Ro. 5. 5. Ps. 25. 23.

Is. 28. 16.

z Ps. 16. 1. 1 Pe. 1. 5.

Jn. 10. 28. 29. Jude 1. 24.

112. 129. 131.

b Ps. 68. 21. Mal. 4. 7.

3. Is. 28. 18. 63. 3. 4.

c 1 Jn. 2. 1.

d Heb. counsel to

cease. Mat. 3. 10. 12.

Eze. 22. 18.

e Ps. 38. 10. 11. Tit. 2.

11. 12. Ro. 15. 4.

f Job 4. 14. 15. Hab. 3.

16. ver. 53. 118. 119.

g If any think this

confession inconsistent

with the character

of Christ, let him

read He. 5. 7. — C.

h 2 Sa. 8. 15. Ps. 75. 2.

Is. 38. 3. Ac. 24. 16.

i Ps. 37. 37. 33. 2 Pe.

2. 9.

j How strange that

such a spotless char-

acter, one who had

done justice as a man

and judgment as an

office-bearer, should

yet be the prey of

oppression, and find

no advocate amongst

men, no refuge but a

pure conscience, and

a prayer-hearing

God! Yet how true

a picture of the meek

and lowly and spot-

less Jesus! — oppres-

sed, afflicted, buffet-

ed, scourged, and

crucified. — C.

k He. 7. 22. Is. 38. 14.

See ver. 21. Ps. 10. 2. 12.

5.

l Ps. 69. 3. 27. 143.

77. ver. 82.

m Ps. 103. 10. 106. 4. 69.

13. 16. ver. 41. 76. 132. 2

Til. 1. 18. Da. 9. 18.

n See ver. 12. 26. Ps.

43. 3.

o Ps. 116. 16. ver. 94.

o See ver. 34. 66.

p Ps. 102. 13. 15. 41.

17. De. 32. 36. Ac. 7. 17.

q That is, the Jew-

ish priests, elders,

scribes, and lawyers

have made void the

law by their tradi-

tions, Mat. 7. 13. — C.

r Ps. 19. 10. Pr. 8. 21.

See ver. 72. &c.

s It is not easy to

see from what there-

fore is a conclusion.

The original may be

translated moreover

indeed. — C.

t Ps. 19. 7-9. Ro. 7. 12.

14. Pr. 30. 5.

u See ver. 104.

v See ver. 18. Is. 25. 1.

Til. 3. 16.

w I keep them as a

record of God's reve-

A.M. cir. 2989.
B.C. cir. 1015.

lation of future things

as a lamp to guide

my steps in a dark

world—as a way in

which I must guide

my steps—and as a

sacred deposit which

I must never lose.

I truly he who in-

vincially keeps all

these can be no other

than the spotless Son

of God. — C.

x 2 Co. 4. 4. 6. 2 Pe. 1.

19. Ps. 19. 7. 2 Ti. 3. 15.

17. Pr. 1. 1. 6. 23. 9. 4. 6.

Mat. 11. 25. 4. 6.

y See ver. 20. 1 Pe. 2.

2. Ps. 43. 3. 42. 184. 2.

z See ver. 124. Is. 63.

7. 9.

a Heb. according

to the custom towards

those, &c.

y Ps. 17. 5. 121. 3. 8. 32.

8. 1 Sa. 2. 9.

z Ps. 19. 13. Ro. 6. 12.

14. 7. 23. 24.

a ver. 115. 122. Ps. 56.

11. 57. 112. 5. 38. 1. 12.

Lu. 1. 74. 75. Tit. 2. 17.

12.

b Nu. 6. 25. 26. Ps. 4. 6.

80. 1. 3. 7. 19.

c See ver. 12. 124.

d See ver. 33. Je. 9. 1.

13. 17. 14. 17. Eze. 9. 4.

Zep. 3. 18.

e Da. 9. 7. De. 32. 4. Je.

12. 1. Re. 16. 7. 19. 2.

f See ver. 86. 144. Ro.

7. 12. 14.

g Heb. righteous-

ness and very faith-

ful. — C.

h Ps. 69. 9. 1 Ki. 19. 10.

14. Jn. 2. 17.

i Heb. cut me off.

j Heb. tried or re-

fined. Ps. 12. 6. 18. 30.

Pr. 30. 5. Ps. 2. 2. Ko. 7.

12. 14. 22.

k Am. 7. 2. Ps. 22. 6. 7.

40. 17. 44. 17. ver. 83.

l Ps. 138. 144. Je. 33.

20. 21. De. 32. 4. Mat. 5.

18. 1. Pe. 1. 23.

m Jn. 17. 17. Ep. 1. 13.

n Ps. 77. 2. 9. 88. 1. 19.

18. 4. 4. 1. 10. 7.

o Heb. found me.

Ps. 110. 4.

p See ver. 16. Jn. 4.

34.

q See ver. 86. 138. 24.

47.

r See ver. 34. 66. 115.

Jn. 17. 3. 1. Jn. 5. 20. Pr.

73. 16. 21. Ep. 2. 12.

s Ps. 3. 45. 218. 61. 30.

12. Je. 29. 13. Mat. 7. 2.

r Job 34. 31. 32. ver. 2.

8.

t Or, that I may

keep.

u Ps. 88. 135. 3. 55. 17.

63. 159. 10. 130. 6. 15. 26.

9. Mat. 1. 35. He. 4. 16.

10. 19. 22.

v Ps. 63. 6. 139. 17. 18.

104. 34. Is. 26. 9.

w Ps. 4. 169. 13. 16. Is.

63. 7.

x The perfection of

the law of God is set

forth with great force

and beauty in this

psalm. It extends to

the outward acts of

man, to his words,

and to the inmost

thoughts and affec-

tions of his heart. It

is exceeding broad

and comprehensive.

The psalmist is fully

conscious of this.

Another great truth

is brought out in con-

nection with the per-

fection of the law—

namely, man's na-

tural weakness, and

the necessity for spir-

itual quickening to

enable him to keep

the divine law. He

therefore prays re-

peatedly for quicken-

ing power. — P.

x Ps. 22. 16. 20. 21. Pr.

11. 27.

y Ps. 46. 12. 5. 24. Ps. 50.

17. Job 21. 14. Ep. 2. 12.

13. 17. Ro. 8. 7.

z Ps. 139. 2. &c. 145.

18. 46. 31. 31. 20. 148. 14.

De. 4. 7.

a ver. 86. 138. 142. Ps.

145. 18. 105. 8. Jn. 17. 17.

130 The^e entrance of thy words giveth light; it giveth understanding unto the simple.

131 I⁹ opened my mouth, and panted: for I longed for thy commandments.

132 Look^r thou upon me, and be merciful unto me, as thou usest to do unto those⁶ that love thy name.

133 Order^r my steps in thy word; and let ^{not} any iniquity have dominion over me.

134 Deliver^a me from the oppression of man: so will I keep thy precepts.

135 Make^b thy face to shine upon thy servant; ^{and} teach me thy statutes.

136 Rivers^d of waters run down mine eyes, because they keep not thy law.

TSADDI.

137 Righteous^e art thou, O LORD, and upright are thy judgments.

138 Thy⁹ testimonies that thou hast commanded are righteous and very faithful.⁷

139 My^a

known of old ^bthat thou hast founded them for ever.

RESH.

153 Consider^c mine affliction, and deliver me: for I do not forget thy law.

154 Plead ^amy cause, and deliver me: ^cquicken me according to thy word.

155 Salvation^a is far from the wicked: for they seek not thy statutes.

156 ^bGreat^a are thy tender mercies, O LORD: quicken^c me according to thy judgments.

157 Many^j are my persecutors and mine enemies; yet ^kdo I not decline from thy testimonies.

158 I^t beheld the transgressors, and was grieved; because they kept not thy word.

159 Considerⁿ how I love thy precepts: quicken^o me, O LORD, according to thy loving-kindness.

160 Thy^p word is true from the beginning:⁵ and^a every one of thy righteous judgments *endureth* for ever.

SCHIN.

161 Princes^r have persecuted me without a cause: but my heart ^sstandeth in awe of thy word.⁶

162 I^t rejoice at thy word, as one that findeth great spoil.

163 Iⁿ hate and abhor lying: ^tbut thy law do I love.

164 Seven^u times a-day do I praise thee because of thy righteous judgments.

165 Great^v peace have they which love thy law; and ^wnothing shall offend them.⁸

166 LORD, ^xI have hoped for thy salvation, and done thy commandments.

167 My^y soul hath kept thy testimonies; and I love them exceedingly.

A.M. cir. 989.
B.C. cir. 1015.

δ ver. 142, 160. Lu. 21.
33. Ps. 111.8. Mat. 5. 18.
24. 35. 1 Pe. 2. 25.

ε La. 5. 1. Ps. 25. 18, 19.
Ex. 3. 7, 8. ver. 16.

ζ Mi. 7. 9. 1. Jn. 2. 1. Ps.
51. 12, 13, 14.

η ver. 25, 40, 50.

θ Lu. 16. 24. Job 5. 4.

ι ver. 73. 27. Is. 3. 11.

κ Ro. 2. 6, 9.

λ Ps. 86. 13, 15. 69. 13.

μ Ps. 15. 5, 7.

ν Or, many.

ξ ver. 25, 40, 149.

ζ Ps. 3. 12, 12, 16.

η ver. 110, 141. Ps. 44.

θ 1 Co. 15. 58. Pr. 4. 18.

ι Job 17. 9.

κ ver. 53, 136. Eze. 9.

λ Je. 9. 1. 4. 13, 17.

μ ver. 97, 127, 128.

ν ver. 25, 88.

ξ ver. 86, 138, 142; Ps.

10. 12.

θ Heb. The beginning of thy word is true.

ι ver. 96, 142, 144, 152.

κ 1 Sa. 24. 9, 11, 15, 17.

λ 26. 19-21, 23; 29. 4. ver.

20.

μ Ps. 4. 4. Is. 66. 2. Job

31. 14, 23.

ν No one can fail

herein to recognize

the spurious Jesus—

persecuted by Herod,

by the chief priests

and council, and

finally delivered over

by Pilate, who had

already pronounced

him innocent.—C.

ξ Je. 15. 16. ver. 72, 111,

157.

η ver. 20, 104.

θ ver. 97.

ι Ps. 55. 17, 28, 31; 97.

8, 38, 10. 1. ver. 62. Re.

19. 2. Ep. 20. 5. 1 Th. 5.

18.

κ Pr. 3. 2, 17. Is. 32. 17.

λ Jn. 14. 27. Phil. 4. 7. Ga. 6.

16. Eze. 34. 25.

μ Heb. They shall

have no stumbling-

block, 1 Pe. 2. 8. 1 Jn. 2.

10.

ν Peace springing

from trust in God, the

author of the law, and

from a consciousness

of the divine favour—

peace of conscience,

being no longer tor-

mented by his warn-

ing and reproving

voice—peace arising

from the hope of the

rich reward promised

to those who obey.

ξ The last clause em-

bodies the truth that

those who love God

and his law shall not

stumble. God will

preserve them from

the power of tempta-

tion.—P.

η Ge. 49. 18. Ps. 130. 5.

7; ver. 81. 1 Jn. 3. 2, 3.

θ ver. 2-8, 168, 97, 159.

Ro. 7. . .

A.M. cir. 989.
B.C. cir. 1015.

δ Job 34. 21. Pr. 5. 21.
Ge. 17. 1. Ps. 139. 1-3.

ε ver. 71. 8. 15. 24, 50.
Lu. 11. 8. Ja. 5. 16.

ζ Pr. 2. 6, 7. Ja. 1. 5. 2.

η Sa. 7. 25. ver. 144, 18.

θ Ps. 50. 15, 91, 15.

ι Ps. 71. 8. 15. 24, 50.

κ 23. 33. 1 ver. 7, Mat. 12.

λ 34. 35.

μ Ps. 22. 22; 40. 9, 10;

28. 2, 4.

ν Ps. 12. 6; ver. 86, 138.

142, 144. Ro. 7. 12, 14.

ξ Ps. 40. 17; ver. 116,

117.

θ Jos. 24. 22. Pr. 1. 29.

ι ver. 30, 111. Lu. 10. 42.

κ Ge. 49. 18. ver. 81,

166.

λ Ps. 1. 2; ver. 16, 47.

77, 102, 107.

μ Ps. 80. 18; 71. 23.

ν Ro. 8. 28. Ps. 35. 14-3.

1. 2 Co. 4. 17.

ξ Ps. 53. 6. Mat. 18. 12.

13. Lu. 15. 4. 5. 1 Pe. 2.

25.

θ This final appeal

is very touching. The

psalmist casts him-

self an humble, help-

less, erring suppli-

ant at the feet of his

God. He confesses his

inability even to ad-

dress himself. His only

trust is in the divine

goodness and mercy.

—P.

PSALM CXX.

B.C. cir. 1058.

a Ps. CXX.—CXXIV.

titles.

δ Ps. 18. 6; 34. 15, 19;

118. 5. Jonah 2. 2. He. 5.

7. Lu. 22. 42.

ε Ps. 52. 2-4; 140. 1-11;

31, 20. Is. 54. 17.

ζ Heb. added.

θ Or, What shall

the deceitful tongue

give unto thee? or,

what shall it profit

thee?

ι Ps. 52. 5; 7. 13; 140.

10. De. 32. 23, 24. Is. 3.

11; 30. 33; 33. 14.

κ Or, it is as the

sharp arrows of the

mighty man with

coals of juniper.

λ Mi. 7. 1-5. Ps. 140. 1-11;

11; 142. 4, with Ge. 10. 25;

25. 13.

μ The idea is that

he was exposed to as

much danger and

pain from vile slan-

ders, as if he were

living an exile among

the barbarous Mes-

chites, or in the black

tents of the wild

Arabs.—P.

ξ Ro. 3. 17. Tit. 3. 3.

θ Or, a man of

peace.

ι The proper char-

acteristic of Christ,

the Prince of peace,

is, ix. But alas! how

ungratefully is his

love repaid by car-

nal minds—enmity

against God! Ro. 8. 7.

—C.

λ Ps. 109. 4, 5; 35. 20.

168 I have kept thy precepts and thy testi-
monies: for all my ways are ^bbefore thee.

TAU.

169 Let^c my cry come near before thee, O
LORD: ^agive me understanding according to thy
word.

170 Let my supplication come before thee:
deliver me according to thy word.

171 My^e lips shall utter praise, when thou
hast taught me thy statutes.

172 My^g tongue shall speak of thy word: ^bfor
all thy commandments are righteousness.

173 Letⁱ thine hand help me: for ^jI have
chosen thy precepts.

174 I^k have longed for thy salvation, O LORD;
and thy law is my delight.

175 Letⁿ my soul live, and it shall praise
thee; and let thy judgments ^ohelp me.

176 I^p have gone astray like a lost sheep;
seek thy servant: for I do not forget thy com-
mandments.⁹

PSALM CXX.

1 David, praying against Doeg, 3 reproveth his tongue, 5 com-
plaineth of his necessary conversation with the wicked.

^aA song of degrees.

IN my^b distress I cried unto the LORD, and
he heard me.

2 Deliver^c my soul, O LORD, from lying lips,
and from a deceitful tongue.

3 What shall be given unto thee? or what
shall be done¹ unto thee, thou false tongue?²

4 Sharp^d arrows of the mighty, with coals of
juniper.³

5 Woe^e is me that I sojourn in Mesech, *that*
I dwell in the tents of Kedar!⁴

6 My soul hath long dwelt with him ^othat
hateth peace.

7 I *am for*⁵ peace:⁶ but^h when I speak, they
are for war.

teaches by words; but his Spirit is the teacher that effects the entrance and diffuses the light of Jesus! C.

Ver. 139. *My zeal hath consumed me.* The quotation (Jn. 2. 17) from Ps. 69. 9, and, so far as it goes, its perfect parallelism to that in this verse, affords a farther evidence that this psalm is dictated by the Spirit in the person of Christ. C.

Ver. 142. *The righteousness of God never means a rule of righteousness, any more than the love of God means a mere rule of love.* The love of God means just the love of God; and the righteousness of God means just the righteousness of God, neither more nor less. It is the work which God the Father gave the Son to do; it is the work which God the Father performed. The creature righteousness was dissolved: the Godhead righteousness abideth for ever. C.

Ver. 148. Study, business, and piety alike court early and late hours. The student of nature, art, literature, or science awakes before the sun, outwatches the stars, and often disregards the sacrifice of health at the shrine of his beloved idol. The pursuit of riches claims votaries still more numerous and decided. And surely piety can claim no less. Wherefore, if its studies, privileges, and duties be shuffled into some mere corner of time and attention, what is it but a sure preparative for being speedily and finally cast away?—*Note.* The continuity of piety in thought, temper, reading, and prayer, is the only sufficient evidence of its sincerity and vitality. C.

Ver. 156. He that prays, 'O Lord, quicken me according to thy judgments,' must be one who has nothing to fear, because certain, when judged, to be justified in the Spirit, 1 Ti. 3. 16. C.

Ver. 157. Fear, favour, and covetousness are the three great causes of declining from a faithful adherence to the testimonies of God. Fear of suffering or loss begets base compliances with error. The favour of wicked men in power leads men away from truth by the influence of pride—while the 'love of money, the root of all evil,' bribes many to forsake what they believe to be true, follow what they know to be error, and practise what they feel to be sin. C.

Ver. 164. *Seven times a-day.* That seven signifies completeness is undoubted. It seems equally undoubted that here it signifies seven fixed and specific periods for secret prayer.—*Note.* Fixed times of prayer seem to many inconsistent with the free-

dom of Christianity and the circumstances of society. If piety were a restraint or a burden, this opinion might be true; but since it is a privilege and a blessing, it must be unfounded. C.

Ver. 169. *Let my cry be heard.* A cry is the voice of a child in want or pain, or of man or woman in deep and poignant distress. Of the cries of our Lord in his distress we have no special record beyond that contained in Mat. 27. 46, 50. But Paul, by the Spirit, leads us more into the secret history of our Lord's heart, feelings, and sufferings, and declares, in accordance with all that is written of him in the Psalms, that, 'in the days of his flesh,' he 'offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared,' He. 5. 7. C.

REFLECTIONS.—Let this psalm be a touchstone by which I may try my heart and my life. Let me constantly inquire—Are these gracious tempers and holy exercises of faith, love, hope, humility, patience, and zeal, to be found in my soul? Has my heart, purged from an evil conscience in Jesus' blood, made these meditations, prayers, resolutions, and confessions truly my own? Is God's Word, his Testaments in Jesus' blood, the sole standard of all my faith and law of my practice? Is it the channel of Jesus' fulness of grace and comfort to my heart? Is it the instructor, the counsellor, the quickener, the medicine, the armour, the treasury, the wealth, the support, the guard, the joy, and the ALL of my soul? Do I receive it as a word to me from God, and use it as my plea with him for whatever I need? Happy is he that is thus living in these delightful exercises! C.

PSALM CXX. Title. This and the fourteen following psalms are entitled Songs of Degrees, or Ascending. Why or from whom they received this title, no man knows, and conjectures are manifold, but useless. C.

Ver. 1. *In my distress.* There can be no question that Ps. cxviii. is delivered in the name of Christ. See ver. 22. On comparing this verse with Ps. 118. 5, the identity of the speaker in the two psalms will scarcely be questioned. Comp. also Ps. lii. C.

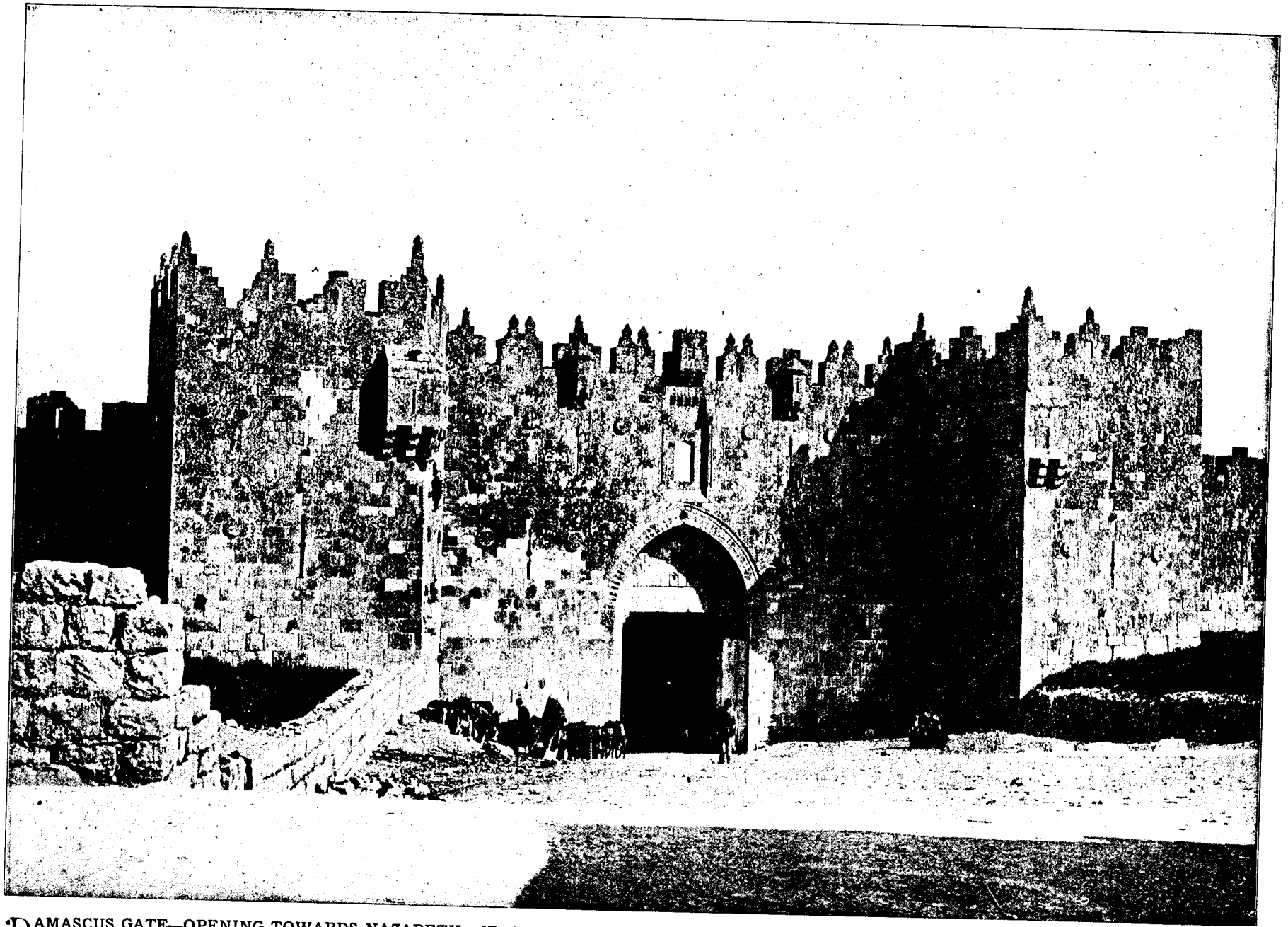
Ver. 4. In ver. 3 a question is asked substantially as follows:—'What shall the deceitful tongue give thee—what will it do to thee?' Reference is made to the person who uses his tongue in this manner. What effect will it entail upon him—what punishment will it bring? The reply is given in ver. 4, in language highly figurative. It will entail such punishment as would be inflicted by the sharp arrows of the warrior; it will bring such exquisite pain as would be produced by the glowing coals of juniper, the heat of which is intense. P.

REFLECTIONS.—Inveterate malice against the saint never refuses the basest means of venting itself: and it is the saints' ordinary lot to be virulently reproached by the wicked. But dreadful, penetrating, destructive, furious, and lasting is the ruin of their reproachers at last! It is grievous for the lovers of God to be long removed from public ordinances, or to be forced by necessity into continued connections with the wicked. But every one born of God ought to be a child of peace. Envy and strife are all from hell. And though others continue inveterate, we ought to abound in charity, and follow the things which make for peace.

PSALM CXXI. Ver. 1. The margin, Boothroyd, and other high authorities, read this verse as two questions, and this sense seems preferable. C.

Ver. 3. Recollecting first that this, being a promise of the Spirit, must be true—then there will be little difficulty in concluding that such a promise could only be realized in Christ. See also ver. 7, 8. Here the church, by the Spirit, replies to Christ, and ministers to him promises nearly parallel to those in Ps. xci. C.

REFLECTIONS.—In every difficulty our eyes ought



DAMASCUS GATE—OPENING TOWARDS NAZARETH. [Psalms, cxvii:2.]—
“Our feet shall stand within thy gates, O Jerusalem.” Damascus gate, or the
gate of the column through which passes the north road to Galilee and Damas-
cus, is the most ornamental of all the gates which stand in the walls of Jerusalem. It
is made picturesque because of its many turrets and battlements. The Damascus
gate, according to Bartlett, is a fine piece of Saracenic architecture. Other authorities

claim that it dates back to a more remote antiquity than Bartlett supposes. This
gate is not a great ways from the place supposed by many now to be the site of
Mount Calvary. The tombs of the kings are about 1100 paces north of Damascus
gate. Next to Jaffa gate, the Damascus gate is the one most frequently used of any
in the Jerusalem walls.

The great safety of the godly.

PSALM CXXI.

The great safety of the godly, who put their trust in God's protection.

A song of degrees.

I WILL lift^b up mine eyes unto the hills, from whence cometh my help.¹

2 My^c help cometh from the LORD, which made heaven and earth.

3 He^d will not suffer thy foot to be moved: he that keepeth thee will not slumber.

4 Behold, he that keepeth Israel shall neither slumber nor sleep.

5 The LORD is thy keeper: the LORD is thy shade upon thy right hand.²

6 The^b sun shall not smite thee by day, nor the moon by night.

7 The^d LORD shall preserve thee from all evil: he shall preserve thy soul.

8 The^d LORD shall preserve thy going out, and thy coming in, from this time forth, and even for evermore.

PSALM CXXII.

1 David expresseth his joy for the church, 6 and prayeth for the peace thereof.

A song of degrees of David.

I WAS glad^b when they said unto me, Let us go into the house of the LORD.

2 Our^d feet shall stand within thy gates, O Jerusalem.

3 Jerusalem^c is builded as a city that is compact together;

4 Whither^d the tribes go up, the tribes of the LORD, unto the testimony of Israel, to give thanks unto the name of the LORD.

5 For there are set^d thrones^d of judgment, the thrones of the house of David.

6 Pray^d for the peace of Jerusalem: they shall prosper that love thee.²

7 Peace^b be within thy walls, and prosperity within thy palaces.

8 For^d my brethren and companions' sakes, I will now say, Peace be within thee.

9 Because^d of the house of the LORD our God I will seek thy good.

PSALM CXXIII.

1 The godly profess their confidence in God, 3 and pray to be delivered from contempt.

A song of degrees.

UNT^bO thee^b lift I up mine eyes,¹ O thou that dwellest in the heavens.

to be fixed on God, in his temple, his Christ, his heaven, as the author of our help, protection, and deliverance. He is a sure refuge to them who flee to him; and with him nothing is impossible. In him nothing good can be wanting, no direction, no preservation; and in him no troubles can hurt us.

PSALM CXXII. Ver. 1. *I was glad*. There is clearly but a single speaker in ver. 1, 8, 9, and this is the Prince of peace, who alone has power to grant true peace to his church. Jn. 14. 27. C.

Ver. 6. *Pray*. Intercession forms, at present, the great work of Christ in heaven. He. 7. 25; and if Christ be in us the hope of glory, Col. 1. 27, his power and presence will chiefly appear in the concurrence of our spirit with his. C.

Ver. 8. *For my brethren*. Can Christ ever call sinners brethren? The mystery is solved by their being born again of water and of the Spirit, and therefore he is not ashamed to call them brethren. He. 2. 11, 12. C.

REFLECTIONS.—They who love God himself cannot but delight to draw near unto him in the ordinances of his worship; cannot but love his church, and be

PSALM CXXV.

The church blesseth God for deliverance.

A.M. cir. 2083.
B.C. cir. 1021.

PSALM CXXI.

a Ps. CXX.—CXXIV. titles.
b Ps. 87. 1; 76. 2; 2. 6; 3. 49. 11; 12. 1.
c Or. Shall I lift up mine eyes to the hills? whence should my help come! Je. 3.

d Ho. 13. 9. Ps. 124. 8; 3. 8; 18. 32. 48.
e Ps. 124. 8. Pr. 3. 25.
f De. 33. 3. Ps. 62. 2; 7. 24. 1; Ps. 1. 5. Jude 1. Jn. 10. 28, 29.

g Is. 27. 3. 1 Ki. 18. 27. Ps. 27. 1; 32. 7; 48. 23. Ge. 28. 15. De. 32. 10.
h Is. 25. 4. 32. 9; 4. 6. Ek. 13. 1. Ps. 10. 8; 109.

i Long exposure to the direct rays of an eastern sun causes intense suffering, and often results in death. The image here is therefore expressive as it is beautiful. The Lord is a shade to his people. He preserves them from the greatest calamities, and defends them from all danger.—P.

k Ps. 91. 5, 10. Is. 49. 10. Re. 7. 16. Ec. 31. 40.
l Ti. 4. 18. Is. 27. 3. Job 5. 19–23. Ps. 94. 18.

m De. 31. 34. 22. 3. Jn. 17. 12, 15.
n De. 28. 6; 33. 2. Pr. 2. 8; 3. 1. Sa. 2. 9. 1 Pe. 1. 5.

o Ps. 91. 5, 10. Is. 49. 10. Re. 7. 16. Ec. 31. 40.
p Ti. 4. 18. Is. 27. 3. Job 5. 19–23. Ps. 94. 18.

q De. 31. 34. 22. 3. Jn. 17. 12, 15.
r De. 28. 6; 33. 2. Pr. 2. 8; 3. 1. Sa. 2. 9. 1 Pe. 1. 5.

PSALM CXXII.

B.C. cir. 1021.

a Ps. CXX.—CXXIV. titles.
b Is. 84. 1, 2; 42. 4; 55. 14.
c Is. 2. 2, 3. Zec. 8. 21–23. Je. 31. 6; 50. 5.

d Ch. 6. 6. Re. 22. 14.
e Sa. 5. 9. Ep. 2. 21. Re. xxi.

f Is. 33. 20; 56. 7. Ex. 23. 17; 34. 23. De. 12. 5, 17; 16. 16. Ps. 100. 4; 111. 1.

g Ark. Ex. 16. 34; 26. 33. Heb. do sit.
h Ch. 19. 8. De. 17. 8. 9. Mat. 28.

i Ps. 51. 18; 137. 5, 6; 135. 27; 66. 36; 102. 28. Is. 62. 6; Je. 31. 50.

k Or. May they have rest that love thee. It is a prayer rather than a prophecy; but in the prayer there is involved the idea that the prayer will certainly be answered.

l Jerusalem was the representative of the Church of God. A prayer for its prosperity was a prayer for the church—it was equivalent to "Thy kingdom come."

m It is one of the great duties of man to promote the kingdom of God; and in doing so he is bringing upon himself the divine blessing.—P.

n Is. 2. 2; 54. 13; 66. 12. Jn. 16. 33. Ps. 119. 63. with Je. 29. 7. Phi. 2. 4.

o Ne. 2. 10. Ps. 26. 8; 51. 18; 137. 5–7; 51. 5; 34. 1, 2; 10. 15. 62. 1, 6, 7.

PSALM CXXIII.

B.C. cir. 1021.

a Ps. CXX.—CXXIV. titles.
b Ps. 121. 1; 125. 1; 135. 3. Is. 66. 1. Mat. 14. 19; 9. Jn. 11. 41; 17. 1. Ec. 5. 9.

c The speaker is the

A.M. cir. 2083.
B.C. cir. 1021.

same as in the former psalm—the Lord interceding for his church. Compare with Ps. CXXI.—C.

d Ps. 31. 15. Job 7. 2. e Ge. 40. 18; 32. 26. Ps. 119. 81; 71. 14; 62. 1, 5. Lu. 18. 1, 7.

f Ps. 50. 15; 71. 69. 13. 10. 28; 89. 50; 51. 79. 4. 44; 13. 14.

g We have been scorned—men have treated us with contempt, because of our devotion to thee, and our attachment to thy worship.—P.

h Sa. 6. 20. Ne. 4. 2. Lu. 10. 14. Ps. 119. 24; 10. 2. Job 12. 5. Pr. 21. 24.

PSALM CXXIV.

B.C. cir. 1020.

a Ps. CXX.—CXXIV. titles.

b Ex. 15. 1, &c. c Ps. 54. 118. 6. He. 13. 5. Ro. 8. 31.

d This new is applicable to every period of the church; for there never was a time since the days of Cain when the sons of men did not rise up to destroy the children of God in C.

e Ge. 3. 15. Ps. 37. 32; 2. 12; 110. 18.

f Ps. 22. 12, 13. 16. Pr. 1. 12. Je. 51. 34. Jonah 1. 17. Nu. 16. 32.

g Job 38. 11. Ps. 18. 4; 66. 12. Is. 8. 7; 84. 2; 59. 10. 16. 7. 8. De. 29. 26; 1. 22. 40. 2 Ch. 20. 12. Re. 12. 16.

h Ps. 9. 3; 18. 49. 50; 48. 11; 40. 6–11; 72. 8. 1 Sa. 17. 34; 35. 30. 14.

i Ps. 91. 3; 25. 15, 17; 119. 110. Pr. 6. 5. 2 Ti. 2. 26.

k The snare of appetite, the snare of false doctrine, and the snare of covetousness, which Satan prepared for our Lord, Mat. 4. 3, 6, 9. The world also prepared the snare of smiles and frowns, but out of them all the Lord delivers his servants.—C.

l Ps. 121. 2; 20. 5; 7. 60. 12; 89. 19. Pr. 10. 110. 13. 9. 1 Pe. 4. 19. 2 Co. 1. 10.

PSALM CXXV.

B.C. cir. 1020.

a Ps. CXX.—CXXIV. titles.

b Ps. 25. 2; 31. 134. 22; 62. 2. 6. Pr. 10. 25. Mat. 16. 18. 1 Pe. 1. 5. Is. 45. 17.

c The psalmist does not mean to assert the physical impossibility of removing Mount Zion, for mightier works have been accomplished by human perseverance; but the moral impossibility, because it is still providentially guarded by the deep-rooted conviction of its sacred character.—C.

d Zec. 2. 5. Ps. 91. 1–9. De. 33. 27. 10. 28, 29. Jude 1. Col. 3. 1.

e Pr. 22. 8. Is. 54. 14. De. 32. 35. 36. 1 Co. 10. 13. Re. 2. 10.

f Heb. wickedness. g Ps. 84. 11; 34. 9, 10; 51. 18; 73. 1. Ro. 8. 28.

h Co. 4. 17. Re. 3. 25. g Pr. 14. 14. Je. 2. 19. He. 10. 38. Mat. 24. 19; 25. 41, 42. Th. 1. 8, 9.

2 Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the LORD our God, until that he have mercy upon us.

3 Have^c mercy upon us, O LORD, have mercy upon us: for we are exceedingly filled with contempt.²

4 Our^d soul is exceedingly filled with the scorning of those that are at ease, and with the contempt of the proud.

PSALM CXXIV.

The church blesseth God for a miraculous deliverance.

A song of degrees of David.

IF it had not been the LORD who was on our side, now¹ may Israel say;

2 If it had not been the LORD who was on our side, when men rose up against us:

3 Then^c they had swallowed us up quick, when their wrath was kindled against us:

4 Then^d the waters had overwhelmed us, the stream had gone over our soul:

5 Then the proud waters had gone over our soul.

6 Blessed^b be the LORD, who hath not given us as a prey to their teeth.

7 Our^d soul is escaped as a bird out of the snare² of the fowlers: the snare is broken, and we are escaped.

8 Our^d help is in the name of the LORD, who made heaven and earth.

PSALM CXXV.

1 The safety of such as trust in God. 4 A prayer for the godly, and against the wicked.

A song of degrees.

THEY that trust in the LORD shall be as mount Zion, which cannot be removed,¹ but abideth for ever.

2 As^c the mountains are round about Jerusalem, so the LORD is round about his people from henceforth, even for ever.

3 For^d the rod of the wicked² shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity.

4 Do^c good, O LORD, unto those that be good, and to them that are upright in their hearts.

5 As^d for such as turn aside unto their

the enemies of the church rage against her, and threaten to carry all before them! But power and policy in vain unite to destroy the souls faithful to our God. And when we are in appearance nearest to be overcome and perish, we then may be made more eminently to experience the salvation of God.

PSALM CXXV. Ver. 2. Jerusalem stands on the summit of a broad mountain ridge, which is broken into a wilderness of bare crowns of limestone, separated by deep ravines. Upon two of these crowns, Zion and Moriah, the ancient city was founded; and these two were bounded on the east by the valley of Kidron, and on the west and south by Hinnom. All around the site are loftier summits—nothing approaching to mountains, but rounded, irregular ridges, overtopping the buildings of the city from 50 to 200 ft. Thus it is that 'the mountains are round about Jerusalem,' P.

Ver. 3. *Righteous*. Those who, by faith of Jesus Christ, are endowed and clothed with 'the righteousness of God,' Phi. 3. 9. C.

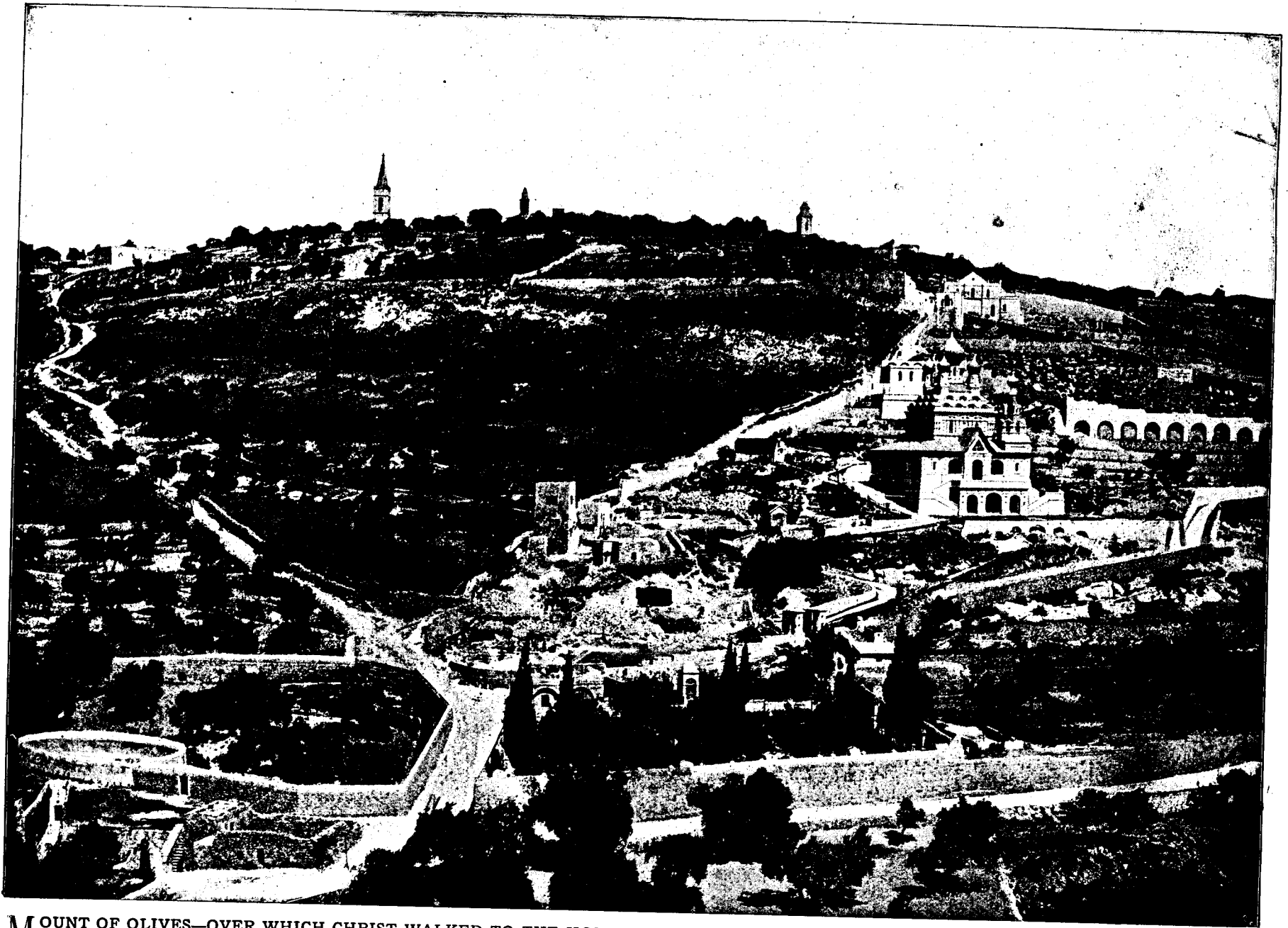
REFLECTIONS.—Happy are they who trust in the Lord! Immovable is their spiritual state. They

earnestly concerned in prayer and in practice for her real welfare. From regard to the saints, who are therein begotten and nourished up to eternal life, and especially from regard to the honour of her God, they will constantly seek her good.

PSALM CXXIII. Ver. 2. In several eastern countries, masters and mistresses call their servants by clapping the hands; and direct them in their work by signs, often imperceptible to strangers. Some interpreters think the verse refers to servants condemned to punishment, and watching for a sign of mitigation or forgiveness. C.

REFLECTIONS.—In what a humble, resigned, and obedient temper, and with what earnestness, ought we to look up to God for help and deliverance. While his great mercy encourages us, our great contempt and trouble should drive us to his throne of grace, and oblige us to wait upon him till he grant our requests.

PSALM CXXIV. REFLECTIONS.—How furiously



MOUNT OF OLIVES—OVER WHICH CHRIST WALKED TO THE HOME OF MARY AND MARTHA. [Psalms, cxxv:2.]—"As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever." East of the valley of Jehoshaphat rises the Mount of Olives. This is one of the mountains which the Psalmist refers to as standing round about Jerusalem. There are a number of olive trees still found upon the mountain, and upon its west-

ern base is a cluster of ancient ones known throughout the world to indicate the Garden of Gethsemane. The top of this mountain is held by many to be the place where the Savior left the earth, and his footsteps are still shown to those who are willing to believe extraordinary things. According to the Scripture, Christ ascended from Bethany. From the top of the Mount of Olives we have the most commanding view of the city of Jerusalem.

crooked ways, the LORD shall lead them forth with the workers of iniquity: *but peace shall be upon Israel.*

PSALM CXXVI.

1 The church, celebrating her incredible return out of captivity, 4 prayeth for, and prophesieth her own future joyfulness.

a A song of degrees.

WHEN the LORD turned again the captivity of Zion,¹ we^b were like them that dream.

2 Then^c was our mouth filled with laughter, and our tongue with singing: then ^asaid they among the heathen, The LORD hath done great things for them.²

3 The^d LORD hath done great things for us, *whereof* we are glad.

4 Turn^e again our captivity, O LORD, as the streams in the ³south.⁴

5 They^h that sow in tears shall reap in joy.⁵

6 Heⁱ that goeth forth and weepeth, bearing precious seed,⁶ shall doubtless come again with rejoicing, bringing his sheaves *with him.*

PSALM CXXVII.

1 The vanity of human endeavours without God's blessing. 3 Children are God's gift.

a A song of degrees for Solomon.¹

EXCEPT ^bthe LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh *but* in vain.

2 It is vain for you to ^crise up early, to sit up late, to eat ^dthe bread of sorrows; *for* ^eso he giveth his beloved sleep.

3 Lo,^g children are an heritage of the LORD; *and* the fruit of the womb *is* his reward.

4 As^h arrows are in the hand of a mighty man; so are children of the youth.

5 Happyⁱ is the man that hath his quiver full of² them: they^j shall not be ashamed, but they shall speak³ with the enemies in the gate.

PSALM CXXVIII.

The sundry blessings which follow them that fear God.

a A song of degrees.

BLESSED ^bis every one that feareth the LORD; that walketh in his ways.

2 For^c thou shalt eat the labour of thine hands: ^ahappy shalt thou be, *and it shall be well* with thee.

3 Thy^e wife shall be as a fruitful vine by the sides of thine house; ^dthy children like olive plants round about thy table.

PSALM CXXX.

A.M. cir. 2984.
B.C. cir. 1030.

A Ps. 138.6. Gal. 6.16.
Eze. 34.25.37.26. Ho. 2.
18. Is. 54.10. 139.7.

PSALM CXXXVI.

B.C. cir. 535.

a Ps. CXX-XXXIV.

titles.

1 Heb. returned the

retrating of Zion.

Ezr. i. Ps. 53.6.85.11.

2 Ac. 12.9. Lu. 24.11.

Ge. 45.20.

3 Ps. 14.7.53.6. Job. 8.

21. Is. 35.10. Re. 14.3.

19.1.7.18.20.

4 Ps. 38.10.54.9. Eze.

36.35.37.21.28.

2 Heb. hath mag-

nified to do with

them.

5 Ps. 18.50.51.72.18.

Re. 19.18-20.18.20.12.

10.

6 Ps. 85.4. Ho. 1.11.

Je. 3.18. Is. 41.18.43.19.

32.2.

7 As the Nile in the

south, which, when

wasted to a narrow

stream, receives fresh

supplies from distant

lands, and again over-

spreads and fertilizes

as it flows.—C.

8 Literally, 'Turn

our captivity, O Jeho-

vah, as the torrents in

the Negeb.' Ne-

geb was the proper

name for that section

of Palestine which

embraced the south-

ern slopes of the

range of Judea, and

he border land of

the great wilderness

about Beersheba. Its

streams were all win-

ter torrents. They

flooded only whilst

the winter rains were

falling, and in early

summer they became

completely dry, re-

maining so till the

early rains of autumn.

The idea here is—

The stream of exiles

returning to Palestine

is now dry: let it be-

come full like the

streams of the Negeb

at the time of the

winter rains.—P.

9 Ps. 137.1. Je.

31.5.26. Ho. 6.1.2.

10 Or, *raging*.

11 Ps. 39.5. Mat. 5.4.

Is. 61.3. Je. 50.4.5. Ho.

10.12.1. Co. 15.53.

12 Or, *seed basket*.

PSALM CXXVII.

B.C. cir. 1015.

a Ps. lxxii. cxx-

xxxiv. titles.

1 Or, of Solomon.

2 Ps. 33.16.17. 121.3.

3 Ps. 10.9. 20.24. 21.31.

Ec. 9.11.1. Co. 3.9.7. Je.

5.10.10.23.

4 Ps. 104.23. Pr. 31.15.

18. Ec. 9.10.11.

5 Ge. 2.3.19. Ec. 5.

17.1. Ki. 22.27.

6 Ps. 4.8. Eze. 34.25.

De. 32.12.

7 Ge. 2.3. 1 Sa. 2.5.

30.2. Jos. 24.3.4. De. 28.

4. Is. 53.10.11.

8 Je. 50.9.1. Ch. 12.2.

9 Job. 12.2. Ps. 128.3-6.

Is. 49.20.21.

10 Heb. hath filled

his quiver with

Ge. 27.1. Job. 5.4.

11 Or, shall subdue,

as Ps. 18.47.

PSALM CXXVIII.

B.C. cir. 1015.

a Ps. CXX-XXXIV.

titles.

2 Ps. 112.1. 115.13.

119.1.1.15.3. Ac. 10.35.

Job. 1.1.8.

3 Ge. 3.19. Is. 65.21-

73.62.8.

4 Is. 3.19. Ps. 19.11.

27.7.10.1. Co. 15.58.

5 Eze. 19.10. Pr. 5.15.

16. Ps. 52.8. Je. 11.16.

Ho. 14.6.7.

6 Ps. 144.12.

A.M. cir. 2980.
B.C. cir. 1015.

A Ps. 133.3. 134.3.20.

21.18.26. Is. 2.3.

3 Ps. 122.6.7. Is. 33.

20.54.13.

4 Ge. 50.23. Job. 42.

16. Pr. 17.6. Ps. 125.5.

Gal. 6.16. Is. 66.12.59.

21.

PSALM CXXIX.

B.C. cir. 1045.

a Ps. CXX-XXXIV.

titles.

1 Or, Muck, Ex. i.

Ju. iii. vi. x. xiii. 1 Sa.

iv. xiii. xxxi. 2 Ch. xii.

xiv. xxi. xxviii. xxxii.

xxxvi. Ezr. iv. v. La. i.

3.

4 Je. 2.2. Ho. 2.15.11.

1. Eze. 10.1-14.23.3.

5 Ju. i.16.33. Job. 19.

Ps. 34.19. Re. 12.7.8.

6 Is. 51.23. He. 11.36.

13.1.2. Job. 4.8. Ho. 10.

13.

7 De. 32.35.36. 2 Th.

1.6.7. Ps. 140.5.124.7.8.

1 The cords of

bondage. He hath

fired us from slavery

—he did so in Egypt,

and often in Pales-

tine when our idola-

tries brought upon us

the curse of Heaven

and the slavery of

man.—P.

8 1 Co. 16.22. Ps. 6.10.

35.27.21. 8.12.43.3.7.

83.9.18. Is. 37.34.38.

Je. i.11. Re. vi. xviii. xvi.

Es. vi.12.

9 Ps. 37.27.3.10.92.7.

58.9. Mat. 13.6.21.

2 The roofs of all

eastern houses are

flat, and covered with

clay pressed down

and carefully rolled.

In early spring grass

shoots up upon it

luxuriantly; but as the

season advances, and

the rain ceases, the

sun scorches it, and

it withers, more

rapidly than it grew.—

P.

10 Ru. 2.4. Ps. 118.26.

11 It is the universal

practice in Palestine

when passing a field

of reapers, to ad-

dress them with a

blessing. The words

usually employed at

the present day are

those in the verse.

The meaning, evi-

dently is that such a

blessing could never

be given to those

cutting the withered

grass on the house-

top. It would be a

mockery.—P.

PSALM CXXX.

B.C. cir. 1058 or 1034.

a Ps. CXX. & titles.

2 La. 3.55. Jonah 2.2.

4 Ps. 42.7. 40.2. 69.1.2.

18. 105.8.6. Is. 43.2.

c 2 Ch. 5.40. Ps. 4.15.

117.1.6.7.18.6.40.1.

d Ps. 143.2. Job. 9.3.

Ro. 3.19.24. 1.6.

Mal. 2.2. Re. 6.17.

e Ep. 1.7. Is. 55.7.1.

18.43.25.44.22. Ex. 34.

67. Is. 9.9. Ro. 8.1. Mi.

7.18.19.

f Tit. 2.11.12. He. 12.

28. Ho. 3.5. 1 Ki. 8.40.

Ps. 2.11. Je. 33.8.9. 2 Ti.

2.19.

g Ps. 27.14.13.30.40.

1.4.

h Ps. 62.6.119.147.62.

1.5. Ge. 49.18. Is. 8.17.

30.18.26.8.9. La. 3.26.

1 Or, which watch

unto the morning.

Ps. 71.5.42.5.11.

115.9.11.31.24.33.22.

Ro. 8.24. He. 10.35.

2 Ex. 34.6.7. Ps. 103.

8.86.5.15. Is. 55.7. Ro. 5.

20.21. Ep. 1.7.2.7.

4 Behold, that thus shall the man be blessed that feareth the LORD.

5 The^b LORD shall bless thee out of Zion: and thou shalt see ^athe good of Jerusalem all the days of thy life.

6 Yea, ^dthou shalt see thy children's children, *and* peace upon Israel.

PSALM CXXIX.

1 An exhortation to praise God for saving Israel in their great afflictions. 5 The haters of the church are cursed.

8 And¹ he shall redeem Israel from all his iniquities.

PSALM CXXXI.

1 David, professing his humility, 3 exhorteth Israel to hope in God.
A song of degrees of David.

LORD, my heart is not haughty, nor mine eyes lofty; neither do I exercise¹ myself in great matters, or in things too high² for me.

2 Surely I have behaved and quieted³ myself, as a child that is weaned of his mother: my soul is even as a weaned child.

3 Let⁴ Israel hope in the LORD from henceforth⁴ and for ever.

PSALM CXXXII.

1 David, in his prayer, commendeth unto God the religious care he had for the ark. 8 His prayer at the removing of the ark, 11 with a repetition of God's promises.

A song of degrees.

LORD, remember¹ David, and all his afflictions:

2 How² he swore unto the LORD, and vowed unto the mighty God of Jacob;

3 Surely I will not come into the tabernacle of my house, nor go up into my bed;

4 I will not give sleep to mine eyes, or slumber to mine eyelids,

5 Until I find out³ a place for the LORD, an habitation¹ for the mighty God of Jacob.

6 Lo, we heard of it at Ephratah:² we found it in the fields of the wood.⁴

7 We¹ will go into his tabernacles: we will worship at his footstool.⁵

8 Arise, O LORD, into thy rest; thou, and the ark of thy strength.

9 Let¹ thy priests be clothed with righteousness; and let thy saints shout for joy.

10 For¹ thy servant David's sake turn not away the face of thine anointed.

Ps. 68. 11; 78. 61; Nu. 10. 35; 2 Ch. 6. 41, 42.
1 ver. 11; 1 Ki. 11. 13; 15. 5; 2 Sa. 7. 22; Ho. 3. 5.

Israel into apostasy, as Midian, Nu. 25. 2, 3; and afterwards Antiochus, severally attempted—nor have they prevailed to extirpate the nation, as Hatan sought, and several Gentile nations have since endeavoured. C.

REFLECTIONS.—In every age the seed of the serpent has raged in enmity against Jesus Christ and his church. There is no going honourably to heaven but through great tribulation. But let the wicked lay their plots, and execute them as they will, God will deliver all who accept Christ; and unbelievers shall plunge themselves at last into the most dreadful disappointment and ruin. The curse of God shall blast them, with all their schemes and attempts.

PSALM CXXX. Ver. 1. On comparing this verse with Ps. 40. 1, 2, &c., there can be no doubt of their parallelism; but that Ps. xl. is spoken in the person of Christ, is settled by the quotation, He. 10. 5, whence it follows that in this psalm the speaker also is Messiah. C.

Ver. 3. If thou shouldst mark down sins indelibly, instead of cleansing them away in the blood of the Lamb, who would dare to appear before thee under such innumerable and condemning stains? C.

REFLECTIONS.—In the most fearful manner God often corrects his own children in their way to his kingdom. But while there is a praying heart within them, and a prayer-hearing God above them, there is no ground of despair. Sense of guilt is the first thing that strikes the mind of a convicted sinner; and did not God manifest his forgiving mercy, it would drive him to despair. But the faith of God's forgiving our sins, for Christ's sake, bestirs a holy awe of, regard to, and earnest waiting for him. And the more we taste of God's forgiving and redeeming goodness, the more shall we encourage others to flee to him, and hope in him, in the time of great guilt and trouble. And not only is God ready to, but he certainly will, accomplish

A.M. cir. 2046 or 2070.
B.C. cir. 1058 or 1034.

1 Mat. 1. 21; 1 Jn. 3. 5.
8 Jn. 1. 29; Ps. 103. 3-4.
Col. 1. 14; Ro. 6. 14.

PSALM CXXXI.
B.C. cir. 1058.

A Ps. cxx-cxxxiv.
titles.
1 De. 17. 20; 9. 10. Pr.
16. 17; 21. 43; 30. 13; Job 42.
3.
1 Heb. warr.
2 Heb. wonderful.
3 Heb. my soul.
4 Mat. 18. 3; 1 Co. 14.
20.
5 Ps. 130. 7; 141. 14; 146.
5-10. He. 3. 6; 1 Pe. 1. 13.
4 Heb. from now.

PSALM CXXXII.
B.C. cir. 1045.

A Ps. cxx-cxxxiv.
titles.
1 Ge. 8. 1; Ps. 25. 7; 89.
30, 31.
2 Ch. xlii. xv. xxii.
xxvi. with 1 Sa. xvi.
-xxx. is 53-2-10.
2 Sa. 7. 1, &c. Ps.
76. 11; 50. 12; 65. 8; 66.
73. 16. 14; 118. 119. 106.
Je. 30. 21.
24.
2 Hag. 1. 4. Pr. 6. 4.
Ec. 9. 10. Mat. 3. 15; Jn.
9. 4.
4 Ac. 7. 46; 2 Sa. 6. 17.
1 Ch. 22. 1.
1 Heb. habitations.
2 Shiloh. Jos. 18. 1.
or Bethlehem. Mi. 5. 2.
3 Kirjath-jearim, 1
Sa. 7. 1; 1 Ch. 13. 5, 6.
4 The meaning of
ver. 5, 6 is very
obscure. Probably it
is as follows:—The
ark of the Lord was
at a distance from
the royal residence.
When brought back
from Philistia it had
been deposited in a
house near Kirjath-
jearim. Whether it re-
mained there station-
ary, or was occasion-
ally carried about,
does not appear.
Eventually David
prepared a splendid
tabernacle on Mount
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the tabernacle he
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The event is cele-
brated in this pas-
sage. The messen-
gers sent to bring it,
heard of it at Eph-
ratah—not Bethle-
hem, but some other
place of that name
near Kirjath-jearim.
The last clause of
ver. 6 may be ren-
dered, "We found it
in the fields of Jear-
im; i.e. in a house
within the territory
of Jearim, though
outside the town.—P.
1 Ps. 122. 1; 141. 2; 139.
5; 7. 15; 2-3-5.
3 Ark.

PSALM CXXXIII.
B.C. cir. 1045.

A Ps. cxx-cxxxiv.
titles.
1 Ge. 8. 1; Ps. 25. 7; 89.
30, 31.
2 Ch. xlii. xv. xxii.
xxvi. with 1 Sa. xvi.
-xxx. is 53-2-10.
2 Sa. 7. 1, &c. Ps.
76. 11; 50. 12; 65. 8; 66.
73. 16. 14; 118. 119. 106.
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Ec. 9. 10. Mat. 3. 15; Jn.
9. 4.
4 Ac. 7. 46; 2 Sa. 6. 17.
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outside the town.—P.
1 Ps. 122. 1; 141. 2; 139.
5; 7. 15; 2-3-5.
3 Ark.

PSALM CXXXIV.
B.C. cir. 1045.

A Ps. cxx-cxxxiv.
titles.
1 Ge. 8. 1; Ps. 25. 7; 89.
30, 31.
2 Ch. xlii. xv. xxii.
xxvi. with 1 Sa. xvi.
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2 Sa. 7. 1, &c. Ps.
76. 11; 50. 12; 65. 8; 66.
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2 Shiloh. Jos. 18. 1.
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Eventually David
prepared

2 Lift^e up your hands *in* the sanctuary,^a and bless the LORD.

3 The LORD, that made heaven and earth, bless^d thee out of Zion.

PSALM CXXXV.

1 An exhortation to God's servants to praise him for his goodness, 6 for his power, 8 for his judgments. 15 The vanity of idols. 19 An exhortation to bless God.

PRAISE ye^a the LORD. Praise ye the name¹ of the LORD; praise him, O ye servants of the LORD.

2 Ye that stand in the house of the LORD, in the courts of the house of our God,

3 Praise^e the LORD; for the LORD is good: sing praises unto his name; ^afor it is pleasant.

4 For^a the LORD hath chosen Jacob² unto himself, and Israel³ for his peculiar treasure.

5 For I know that ^athe LORD is great, and that our LORD is above all gods.

6 Whatsoever^a the LORD pleased, that did he in heaven, and in earth, in the seas, and all deep places.⁴

7 He^a causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth the wind out of his treasures.

8 Who^a smote the first-born of Egypt, both of man and beast.⁵

9 Who^a sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants.

10 Who^a smote great nations, and slew mighty kings:

11 Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan:

12 And gave their land for an ^aheritage, ^aan heritage unto Israel his people.

13 Thy^a name, O LORD, endureth for ever; and thy memorial, O LORD, throughout all generations.⁷

14 For^a the LORD will judge his people; and he will repent himself concerning his servants.⁸

15 The^a idols of the heathen are silver and gold, the work of men's hands.

16 They have mouths, but they speak not; eyes have they, but they see not;

17 They have ears, but they hear not; neither is there any breath in their mouths.

18 They^a that make them are like unto them: so is every one that trusteth in them.

A.M. cir. 2988.
B.C. cir. 1016.

c 1 Ti. 2.8. Ps. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

PSALM CXXXV.

B.C. cir. 1016.

a Ps. 145. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

PSALM CXXXVI.

B.C. cir. 1016.

a Ps. 145. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187

21 And^r gave their land^s for an heritage: for his mercy *endureth* for ever:

22 Even an heritage unto Israel his servant: for his mercy *endureth* for ever.

23 Who^r remembered us in our low estate: for his mercy *endureth* for ever:

24 And hath redeemed us from our enemies: for his mercy *endureth* for ever.

25 Who^t giveth food to all flesh: for his mercy *endureth* for ever.

26 O "give thanks unto the God of heaven: for his mercy *endureth* for ever.

PSALM CXXXVII.

1 The constancy of the Jews in captivity. 7 The prophet curseth Edom and Babel.

BY the^a rivers of Babylon, there we^b sat down; yea, we wept when "we remembered Zion.¹

2 We^d hanged our harps upon the willows in the midst thereof.

3 For^e there they that carried us away captive required of us a song;² and they that wasted us³ required of us mirth, saying, Sing us one of the songs of Zion.

4 How⁹ shall we sing the LORD's song in a strange land?⁴

5 If^h I forget thee, O Jerusalem, let my right hand forget *her cunning*.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth; "if I prefer not Jerusalem above my chief joy.⁵

7 Remember,^j O LORD, "the children of Edom in the day of Jerusalem; who said, Rase⁶ it, rase it, even to the foundation thereof.

8 O daughter⁷ of Babylon, "who art to be destroyed;⁸ happy shall he be that rewardeth thee as thou hast served us.⁹

9 Happy shall he be that taketh and "dasheth thy little ones against the stones.¹

PSALM CXXXVIII.

1 David praiseth God for the truth of his word. 4 He prophesieth that the kings of the earth shall praise God. 7 He professeth his confidence in God.

A psalm of David.

I WILL praise^a thee with my whole heart: before^b the gods will I sing praise unto thee.

2 I^c will worship toward thy holy temple, and^d praise thy name for thy loving-kindness and for thy truth: for "thou hast magnified thy word above all thy name.

3 In⁹ the day when I cried thou answeredst

A.M. cir. 2959.
B.C. cir. 1045.

Nu. xxxii. Jos. xii. xxi. Ps. 44.2, 306.12; 78. 55; 105.44; 135.12; Je. 32. 22; Ne. 9.22, 24.
8 Sec. notes on Lc. 18. 28 and Ex. 17. 14. —C.

5 Eze. 36. 13-14. Ps. 102. 43; 72. 12-14; 102.17; 18. 3; 9. De. 32. 36. Tit. 2. 14. Lu. 1. 48. 74.
7 Ps. 104. 27; 145. 15. 16; 147. 9; 111. 5. Mat. 6. 11, 26. A.C. 14. 16, 17.
8 ver. 1-3. Ps. 115. 3; 123.1. Jonah. 1. 9. Re. 11. 13.

PSALM CXXXVII.

B.C. cir. 587.

1. Da. 8.1.

2. Job 2.12. La. 2.10.

Je. 15.17.

3. Ps. 42.4. Je. 51. 50.

Zep. 2.10.

1 This is a psalm written by some exile as he sat on the bank of the Euphrates. It is sweet, beautiful, and of deepest pathos. It exhibits a settled and almost gloomy despondency, an undying love for home and fatherland, and a bitter memory of cruelty and injustice.—P.

2 La. 5. 5; 11. 16, 17; 2. 5; 10. 3, 4; 13. 16.

3 Je. 11. La. 2. 15, 16.

4 Heb. the words of a song.

5 Heb. laid us on heaps.

6 Am. 8. 3. La. 5. 15.

7 Mat. 7. 6.

8 Heb. land of a stranger.

9 La. 6. 10, 11. Je. 51. 50. Ne. 1. 3, 4. Ps. cxlii. 2.

10 Co. 11. 28, 29. Phil. 2. 4.

11 Job 31. 22. 1 Sa. 4. 19.

12 Ps. 84. 10.

13 Heb. the head of my joy.

14 Sa. 15. 2. Ho. 7. 2.

15 Ob. 10-14. Je. 49. 7.

16 Eze. 25. 12. La. 4. 22.

17 Mal. 1. 4.

18 Heb. make bare.

19 Daughter.—The new city built by Nebuchadnezzar.—C.

20 Is. xlii. xlv. xlii. xlv.

21 Is. lili. Re. 18. 6.

22 Heb. wasted.

23 Heb. that recompenseth unto thee thy deed which thou didst to us.

24 Is. 13. 16. Ho. 10. 14; 13. 16. Re. 2. 23; 11. 10.

25 1 Heb. the rock.

PS. CXXXVIII.

B.C. cir. 1048.

1 Ps. 9. 1; 104. 33-34. 1 Co. 11. 15.

2 Ps. 119. 46; 82. 1. 6; 107. 39. or 1 Co. 11. 10.

3 1 Ki. 20. Ps. 28. 2; 99. 5; 114. Jonah. 2. 4.

4 Hab. 2. 20.

5 Is. 53. 7. Ps. 115. 1; 86. 5; 12-15; 80. 1.

6 Is. 42. 21. Mi. 7. 20.

7 Nu. 23. 19. Mat. 5. 18.

8 Ps. 18. 6; 34. 4-6. Is. 65. 24.

9 "This psalm relates to the presence of God, and contains such reflections as would recur to one meditating on that attribute of Deity. It is the most distinct and full statement of that doctrine which is to be found in the Hebrew Scriptures, and the doctrine is presented in language which has never been surpassed for sublimity and beauty. The leading idea in the psalm seems to be that of

A.M. cir. 2956.
B.C. cir. 1048.

comfort from the fact that God is everywhere; that he knows all that pertains to us; that we cannot be hidden from his view; that he has known us from the beginning; that as he fashioned and formed us—making us what we are—he knows all our necessities and can supply them' (Barnes).—P.

2 Co. 12. 9; 16. 22. 10. 12. Phil. 4. 13.

3 Ps. 72. 11; 102. 15.

4 Re. 21. 24. Is. 52. 15; 53. 12; 60. 3, 5, 11, 16; 49. 23.

5 1 The word of promise, given and fulfilled; the word of mercy, pitying and pardoning transgressors; the word of salvation, saving a lost world by the gift of an only and beloved Son. The words of Scripture, if only thoughtfully read and considered, could not fail to elicit praise from every heart.—P.

6 Ex. 15. 11. Is. 6. 3; 11. 9. Mal. 1. 11. Re. 11. 5; 12. 10.

7 Is. 57. 15; 66. 1, 2. 1.

8 Ps. 5. 5. Ps. 51. 17; 113. 4.

9 Pr. 3. 34. Lu. 18. 14; 11. 51-53.

10 2 So that the holy God will not draw near to them; nor suffer them, in their pride, to draw near to him.—C.

11 Job 13. 15; 19. 25-27.

12 Ps. 23. 4; 42. 8; 76. 10; 17. 12; 66. 17; 8-10. De. 32. 36. Is. 41. 10-16; 43. 1. 2 Ho. 1. 7.

13 Is. 26. 12. Ps. 57. 2.

14 Phil. 1. 17. Th. 5. 24.

15 He will perfect it in my sacrifice for sin, He. 10. 14, and in the salvation of his church, Ep. 5. 25-27.—C.

16 Ps. 100. 5; 103. 17.

17 Job 10. 8. Ps. 38. 21; 71. 9, 18; 94. 14. 1 Pe. 1. 5. Jude 1.

PSALM CXXXIX.

B.C. cir. 1058.

12. 3. He. 17. 3. Je. 17. 10; 23. 17. Is. 2. 22.

2 Je. 21. 17. 2 Th. 1. 9.

3 2 Ki. 6. 12; 19. 27.

4 La. 3. 63. De. 6. 7. Is. 37. 28.

5 Ps. 94. 11. Mat. 9. 4.

6 Jn. 2. 24; 25; 21. 17. He. 4. 12.

7 1 See note * in first column.

8 Or, winnowest.

9 Ps. 1. 6. Re. 2. 2, 19.

10 He. 4. 13. Zep. 1. 12.

11 Je. 17. 10. Is. 65. 24. Mal. 3. 16. Lu. 10. 27-23.

12 Job 23. 10. De. 33. 27.

13 Job 42. 3; 11. 7. 8.

14 Ps. 40. 5; 131. 1. Pr. 30. 2.

15 I cannot, in this state of humiliation in the flesh, overtake it.—C.

16 Je. 23. 24. Jonah. 1. 3.

17 1 Ki. 8. 27.

18 7 Am. 9. 2-4. Is. 66. 1.

19 According to Parkhurst, the original refers, not to the state of the dead, but to the lowest depths.—C.

20 Ps. 15. 11. Job 26. 6.

21 8 Rays of light, or rising sun.

22 Job 26. 6; 34. 21, 22.

23 Is. 29. 15. Je. 23. 24. He. 4. 13.

24 Na. 2. 22.

25 Heb. darkeneth.

26 Heb. as is the darkness so is the light.

me, and "strengthenedst me with strength in my soul.

4 Allⁱ the kings of the earth shall praise thee, O LORD, when they hear the words of thy mouth.¹

5 Yea, they shall sing in the ways of the LORD: for "great is the glory of the LORD.

6 Though^k the LORD be high, yet hath he respect unto the lowly: but the proud he knoweth afar off.²

7 Though I walk in the midst of "trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me.

8 The^a LORD will perfect *that which* concerneth me:³ thy^o mercy, O LORD, *endureth* for ever: "forsake not the works of thine own hands.

PSALM CXXXIX.

1 David praiseth God for his all-seeing providence, 17 and for his infinite mercies. 19 He depreceth the wicked. 23 He prayeth for sin-curity.

To the chief musician, A psalm of David.

O LORD, thou^a hast searched me, and known me.

2 Thou knowest my "down-sitting, and mine up-rising; "thou understandest my thought afar off.¹

3 Thou compasses² my path, and my lying down, and art "acquainted with all my ways.

4 For *there is* not a word in my tongue, but, lo, O LORD, "thou knowest it altogether.

5 Thou⁹ hast beset me behind and before, and laid thine hand upon me.

6 *Such^h knowledge is* too wonderful for me; it is high, I cannot attain³ unto it.

7 Whither^h shall I go from thy Spirit? or whither shall I flee from thy presence?

8 Ifⁱ I ascend up into heaven, thou art there: if I make my bed in hell,⁴ behold,^k thou art there.

9 If I take the wings of the morning,⁵ and dwell in the uttermost parts of the sea;

10 Even there shall thy hand lead me, and thy right hand shall hold me.

11 If I say, Surely the darkness shall cover me; "even the night shall be light about me.

12 Yea, the darkness "hideth⁶ not from thee; but the night shineth as the day: the darkness and the light are both alike⁷ to thee.

Jesus is seen to be that "Bread that cometh down from heaven," how much more wonderful then the number and necessities of the claimants, and how much more wonderful the grace of the Provider! C.

REFLECTIONS.—Alas! how averse are mankind to the infinitely reasonable and delightful duty of praise and thanksgiving! They need repeated calls to it, even after it has been attended with remarkable blessings. God's mercy and goodness delightfully fill his nature and works, the most awful and tremendous not excepted. And stupid and careless observers must they be of creatures and events, who do not everywhere perceive the manifold and everlasting mercy and kindness of God. Past mercies ought never to be forgotten, nor present ones overlooked; and all should issue in repeated returns of grateful praise

PSALM CXXXVII. Ver. 1. The chief rivers of the Babylonian empire were, the united Euphrates and Tigris, which, dividing into several branches, form many rivers. See Eze. 1. 1; Da. 8. 2. Of the united Euphrates and Tigris, and the canals traversing the city to water its palaces, parks, and gardens, the psalm evidently seems to speak. C.

Ver. 2. Babylon was a square sixty miles in circuit; its streets fifteen miles in length. There will, therefore, be no difficulty in imagining how in so many squares as the city afforded, there would be a profusion of willows for the harps of the melancholy exiles. C.

Ver. 3. Want of sympathy with the feelings of others is one of the commonest forms of human selfishness—of human sinfulness. C.

Ver. 9. Happy. This implies no praise of deeds of horror, but the honour due to the judge who pronounces sentence against an incorrigible criminal. C.

REFLECTIONS.—The sins of God's people often reduce them to great misery on earth. They are often

taught the worth of ordinances by the want of them; and their temple songs are turned into howlings and grief. But cruel are the tender mercies of the wicked to God's suffering saints. And it is base and "blasphemous to insult them with their worshipping of God. Sacred songs ill suit the call or company of profane scoffers. That which is holy ought not to be given to dogs, nor pearls cast before swine. The interest of Jesus' church and kingdom must ever be dearer to us than our life: and if duty be once clear, nothing must deter us from it. Not selfish desire, but holy zeal, must dictate our requests for the blessings of God on the church. Malicious and inhuman is all wickedness, and tremendous and correspondent is the punishment of it!

13 For 'thou hast possessed my reins: thou hast covered me in my mother's womb.

14 I will praise thee; for 'I am fearfully and wonderfully made: 'marvellous are thy works; and that my soul knoweth right well.⁸

15 My⁹ substance⁹ was not hid from thee, when I was made in 'secret, and curiously wrought in the lowest parts of the earth.¹

16 Thine eyes did see my substance, yet being unperfect; and in thy book all² my members were written, which in continuance were fashioned,³ when⁴ as yet there was none of them.⁴

17 How⁵ precious also are thy thoughts unto me, O God! how great is the sum of them!

18 If I should count them, they are more in number than the sand: 'when I awake, I am still with thee.

19 Surely⁷ thou wilt slay the wicked, O God: depart⁷ from me therefore, ye bloody men.

20 For⁸ they speak against thee wickedly, and thine enemies take thy name in vain.

21 Do⁹ not I hate⁵ them, O LORD, that hate thee? and am not I grieved with those that rise up against thee?

22 I hate them with perfect hatred; I ¹⁰count them mine enemies.

23 Search¹¹ me, O God, and know my heart; try me, and know my thoughts;

24 And¹² see if there be any 'wicked way⁷ in me, and lead me in 'the way everlasting.

PSALM CXL.

¹ David prayeth to be delivered from the mischief of his enemies. ² He prayeth against them. ³ He comforteth himself by confidence in God.

To the chief musician, A psalm of David.

DELIVER me, O LORD, from the evil man: preserve me from the violent man;¹

2 Which² imagine mischiefs in their heart: continually are they gathered together for war.

3 They³ have sharpened their tongues like a

A.M. cir. 2045.
B.C. cir. 1058.

¹ Ps. 16. 1, 9. Job 10. 11. Zec. 12. 1.
² Ps. 104. 24. Ge. 1. 26.
³ Ps. 115. 3. Job 5. 9.
⁴ Ps. 92. 4, 5, 11. 29. 4. 9.
⁵ Heb. greatly.
⁶ Job 10. 8-10. Ec. 11. 5.

⁷ Or, strength of body.
⁸ The womb, Ep.

⁹ The language is figurative, and signifies a dark obscure place which man can not see, and to which he has no access.—P.

¹⁰ Heb. all of them.
¹¹ Or, what days they should be fashioned.

¹² Ro. 4. 17. He. 11. 3. While as yet none of them was perfected, as the reference to imperfection clearly proves.—C.

¹ Ps. 40. 5; 35. 10; 31. 10; 37. 16; 29. 11. 15. 55. 8. 9. Zec. 9. 17.
² Ps. 16. 8; 63. 6. Ge. 5. 24; 9. 1. Jn. 1. 3.

³ Ps. 5. 5; 15. 2; 35. 9. 13; 64. 7; 94. 23; 28. 4. 15. 11. 4.

⁴ Ps. 119. 115; 6. 8. 2. Job 21. 14; 15. 7. 8. 9. 13. 37; 57. 4. Re. 13. 6.

⁵ 2 Ch. 19. 2. Ps. 15. 4. 31. 6. 119. 136, 158. Pr. 20. 27.

⁶ The word 'hate' must be interpreted in accordance with the analogy of Scripture. It means to disapprove strongly of a certain line of conduct.—P.

⁷ Ps. 26. 1, 2; ver. 1. Jn. 1. 6. 6.

⁸ Heb. way of pain or grief, 1 Ch. 4. 10.

⁹ Any way of sorrow, that is, of vanity, leading to vexation.—C.

¹⁰ d. 5. 143; 10. 119. 1. 32. Jn. 14. 6. Col. 2. 6.

PSALM CXL.

¹ Ps. 43. 1; 59. 1; 71. 4; 64. 1, 2; ver. 4. 2 Th. 3. 2.

² Heb. man of violence, Hab. 1. 2, 3.

³ Ps. 38. 12; 21. 11; 1. 21; 20. 7. Pr. 12. 20; 18. 2.

⁴ Ps. 52. 3; 55. 3; 57. 4. 64. 3; 58. 4. 15. 59. 3-8. Ro. 3. 13; Jude 15.

⁵ This prayer against an evil-speaker, an inculcator of false doctrines and immoral practices, a calumniator, or a raiser against lawful authorities, is usually so visibly fulfilled, that the influence derived from such practices has never,

hated; and who, so far from shrinking from the eye of omniscience, boldly requests to be both 'searched' and 'tried.' Let any one read and study these characteristics, and say, Is not this the Christ? C.

Ver. 2. *Ajar off*—'of old,' that date described, Pr. 8. 22-31; from 'before God's works of old—from everlasting—from the beginning—before the earth was.' C.

Ver. 7. *Spirit*, when contrasted with presence, literally faces, means the Holy Spirit, Jn. 14. 16, 17, 26. This passage asserts, in the strongest manner, the omnipresence of the Spirit: but whoever is omnipresent must be God. C.

Ver. 12. That darkness to one creature is light to another is beyond question. This consideration may help our infirmity in discerning how much more to the Creator darkness must be as light—for 'God is light, and in him is no darkness at all.' C.

Ver. 13. *Reins*. The kidneys—called the reins, from the governing and guiding power which the Hebrews attributed to them in the animal and mental economy—were primary parts of the inward, offered in sacrifice to God. See Le. 3. 4, 10, 15. To 'possess the reins,' therefore, signifies to possess the whole internal powers, as a devoted sacrifice to the divine majesty. C.

Ver. 24. *Lead me, &c.* Lead me 'in the old way' in which believers have worshipped thee, in spirit and in truth, since the beginning. C.

REFLECTIONS.—In the faith of these things let me always live, and always act, whether in religious or in civil affairs, under the deepest impressions of God's eyes upon me, his perfect knowledge of my heart, my thoughts, and deeds; of his all-filling presence ever with me, to witness, support, or comfort me; of his marvellous formation of me in nature and grace; of his new-covenant marriage to me, and his everlasting redemption of my soul. Let my whole life, night and day, be filled up with precious, fixed, and delightful thoughts concerning these things, and with holy improvements of them. Let me never make the Lord's

A.M. —
B.C. —

in the mercy of Heaven, been permitted to continue for many successive years.—C.

¹ Ps. 16. 1; 17. 8, 9; 35. 15; 1-3; 18. 56; 5. 6; 59. 1; 20. 4, 5. Mat. 22. 15-22.

² Ps. 119. 21, 85, 110; 35. 7; 57. 141; 91. 142. 3. Jn. 8. 22. 1. 5. 19. 11-24. Pr. 39. 5.

³ See note on Ps. 3. 2.

⁴ Ps. 16. 23; 149. 1; 142. 5-7; 22. 1; 130. 1, 2. La. 3. 24, 56.

⁵ Ps. 18. 32; 55. 50; 28. 8. Ge. 15. 14; 24. De. 33. 27; 39. 18, 12.

⁶ Thus, if a shield had been held over my head. The psalmist realized to the full the divine protection.—P.

⁷ Job 5. 12, 13. Ps. 33. 10; 12. 10; 72. 12.

⁸ Or, let them not be exalted, De. 32. 7. Ps. 7. 16; 64. 8; 94. 23. Pr. 12. 13; 18. 7.

⁹ Cover them—that is, with shame and confusion of face. Ps. 35. 26; 119. 29; alluding to the son's disgraceful robe worn by condemned criminals.—C.

¹⁰ Ps. 11. 6; 18. 12; 120. 4; 119. 13; Ge. 19. 24. 2. Ps. 55. 23. Pr. 28. 10. 17. Re. 21. 8.

¹¹ An explanation of such prayers, not against enemies, as such, but against impenitent, rebellious sinners, see note on Ps. 103. 8.—C.

¹² Heb. a man of tongue, ver. 9. Ps. 64. 7, 8.

¹³ See note * in first column.

¹⁴ Or, an evil-speaker, a wicked man of violence be established in the earth: let him be hunted to his overthrow, 15. 3. 11. Ps. 9. 16; 34. 21; 7. 14-16; 58. 4.

¹⁵ Ps. 109. 31; 22. 24; 102. 17; 72. 12-14; 94. 4. 1. K. 15. 45.

¹⁶ Ps. 31. 11; 33. 1.

¹⁷ Ps. 23. 6; 10. 14; 73. 24. 1 Th. 4. 17.

PSALM CXL.

¹ Ps. 130. 1, 2; 70. 1, 4. 115. 1; 118. 6, 31.

² This is a sequel to the preceding psalm, wherein Messiah interposes his righteous advocacy in behalf of his afflicted but beloved church, 1 Jn. 2. 1.—C.

³ Heb. directed. 6 Re. 5. 8; 3. 4. Ex. 30. 7, 8. Lu. 1. 10.

⁴ 2 Th. 2. 8. Ps. 28. 26; 41. 34. 2. Ex. 29. 39-42.

serpent: adders' poison is under their lips. Selah.

4 Keep² me, O LORD, from the hands of the wicked; preserve me from the violent man, who have purposed to overthrow my goings.

5 The³ proud have hid a snare for me, and cords; they have spread a net by the way-side; they have set gins for me. Selah.²

6 I⁴ said unto the LORD, Thou art my God: hear the voice of my supplications, O LORD.

7 O God the Lord, 'the strength of my salvation, thou hast covered my head in the day of battle.³

8 Grant⁵ not, O LORD, the desires of the wicked: further not his wicked device,⁴ lest they exalt themselves. Selah.

9 As⁶ for the head of those that compass me about, let the mischief of their own lips cover them.⁵

10 Let⁷ burning coals fall upon them: let them be cast into the fire; into 'deep pits, that they rise not up again.⁶

11 Let not⁸ 'an evil-speaker⁸ be established in the earth: evil shall hunt the violent man to overthrow him.⁹

12 I know 'that the LORD will maintain the cause of the afflicted, and the right of the poor.

13 Surely the 'righteous shall give thanks unto thy name: the upright shall 'dwell in thy presence.

PSALM CXL.

¹ David prayeth that his suit may be acceptable, ³ his conscience free from guilt, ⁷ and his life safe from the snares of the wicked.

A psalm of David.

LORD, I¹ cry unto thee: make haste unto 'me; give ear unto my voice, when I cry unto thee.

2 Let my prayer be set forth² before thee 'as incense; 'and the lifting up of my hands as the evening sacrifice.

enemies my intimates. They who hate God hate his name and image wherever it appears. Let me therefore hate the ways of sinners, while I have true love and pity to their souls. And let a thorough cleansing from sin, and progress in holiness, be the earnest desire and ineffable delight of my soul.

PSALM CXL. Ver. 1. 'Of whom speaketh the prophet this? of himself, or of some other man?' Ac. 8. 34. Let the prayerful inquirer consult Ps. xl., interpreted by He. 10. 5; then compare Ps. 2. 4, interpreted by Ac. 4. 26, with Ps. 59. 8, and consider its prayer for deliverance, compared with the similar prayer of this psalm, see also Ps. xlii. lix. lxi. lxxi.—and the parallelism, nay the identity of the descriptions and petitions must point to Messiah in the days of his flesh, as the speaker in this psalm. The chief object of the prayer is deliverance from Judas and his employers, the high-priest and Pharisees, and from Antichrist, that wicked one, 2 Th. 2. 8, and his persecuting followers in apostate Babylon. C.

REFLECTIONS.—Behold, as in a glass, how maliciously Jesus Christ was reproached and persecuted; how he gave himself to prayer on account of it; and how the judgment of God overtook his Jewish murderers and persecutors! Let us likewise observe, that sin turns men into a kind of devils, in deceit, malice, and diligence in evil, and in inveterate opposition to the people of God. But the saints may attain, even amidst their troubles, to the most pleasant prayers and praises; for God terribly resents the injuries done to his people; and kindly will he maintain their cause, and for their protection afford them his presence.

PSALM CXL. REFLECTIONS.—A deep sense of

PSALM CXXXVIII. Ver. 1. When it is considered (1) That the speaker is one; (2) That he promises unreservedly his whole heart; and (3) That these words are a distinct parallel to Ps. 18. 49; Ro. 15. 9, then there can remain little question that the speaker is Christ. C.

Ver. 2. *Magnified thy word*. Thy word of promise, in its actual fulfilment, has magnified thee beyond all that thy name had led thy people to expect. See notes on Ex. 34. 5; Ps. 8. 1. C.

REFLECTIONS.—The greatest on earth need not be ashamed of the public and regular worship of God. And the more he manifests his loving-kindness and faithfulness in the fulfilment of his word to us, the more high and hearty ought to be our notes of praise. If we trust to his truth, he will display every perfection, and make every creature to work together for the glorious accomplishment of his word. If we flee to God in prayer, he will not leave us destitute. And if he, by our afflictions, strengthen us inwardly in our souls, we are great gainers. The cheerful behaviour of saints in the ways of God engages their neighbours to join with them in it. And the more humble men are, the more God regards and exalts them. And nothing is more detestable to him than indulged pride. Whatever trouble God casts his people into, he will protect and preserve them in it. And the good works of grace or salvation which he begins, he will perfect at last. He will never leave nor forsake his own. Let us then trust in him at all times, and pour out our hearts before him.

PSALM CXXXIX. Ver. 1. The speaker is one throughout the whole psalm—one still with God, ver. 18—one who drives far from him all 'bloody men,' ver. 19, who hates them with 'perfect

3 Set^a a watch, O LORD, before my mouth; keep the door of my lips.

4 Incline^a not my heart to *any* evil thing, to practise wicked works with men that work iniquity: ^aand let me not eat of their dainties.³

5 ^aLet^a the righteous smite me;⁵ *it shall be* a kindness: and let him reprove me; *it shall be* an excellent oil, *which* shall not break my head: for ^ayet my prayer also *shall be* in their calamities.

6 When^a their judges are overthrown in stony places, they shall hear my words; ^afor they are sweet.

7 Our^a bones are scattered at the grave's mouth,⁶ as when one cutteth and cleaveth wood upon the earth.

8 But^a mine eyes *are* unto thee, O God the Lord: in thee is my trust; leave not my soul destitute.⁷

9 Keep me from the ^asnare *which* they have laid for me, and the gins of the workers of iniquity.

10 Let^a the wicked fall into their own nets, whilst that I withal escape.⁸

PSALM CXLII.

David sheweth that in his trouble all his comfort was in prayer unto God.

Maschil of David; A prayer when he was in the cave.

I CRIED unto^a the LORD with my voice; with my voice unto the LORD did I make my supplication.

2 I^a poured out my complaint before him; I showed before him my trouble.

3 When^a my spirit was overwhelmed within me, then thou knewest my path: in the way wherein I walked ^ahave they privily laid a snare for me.

4 I looked on *my* right hand, and beheld,² but^a *there was* no man that would know me: refuge failed me;³ no man cared for my soul.⁴

5 I^a cried⁵ unto thee, O LORD: I said, Thou *art* my refuge *and* ^amy portion in the land of the living.

6 Attend unto my cry; for ^aI am brought

A.M.
B.C.

^aPs. 16. 1. 17. 4. 5. 8. 7. 1.
8. with 39. 1. Ja. 1. 20. 3.
^aPs. 119. 36. Mat. 6.
13. Ja. 1. 13.

^aPs. 23. 6. 1. 30. 19. 7.
7-33. 17.
^aChrist came 'eat-
ing and drinking'
(Mat. 11. 19. 10.) and
therefore guards him-
self by prayer against
that temptation of
appetite by which Sa-
tan made his first at-
tempt against him
(Mat. 4. 3.) and by
which the men of the
world still continue
to be occupied and
seduced. Mat. 6. 32. C.

^aPr. 9. 8. 19. 25. 25. 12.
27. 6. 23. 15. 5. 32. 33.
Gal. 6. 1. Le. 19. 17. Mat.
18. 18.

^aLet the right-
eous smite me kind-
ly and reprove me,
let not their precious
oil break my head,
&c.

^aSee note ^a below.
1 Ja. 5. 16. Mat. 5. 44.
11 Sa. 31. 1. 2. 24. 9. 19.

26. 17-25. 2 Sa. 1. 17-27.
2 Sa. 23. 1.
11 Sa. 22. 18. 19. Re.
11. 8. Ecce. 37. 2. 11.

6 Describing the
persecution of the
apostles and martyrs.
See Ro. 8. 35.

The bones of Wick-
liffe, the harbinger of
the Reformation,
were dug up and
burned, and refused
even the privilege of
a peaceful grave.—C.

^aCh. 20. 12. Ps. 123.
1. 2. 25. 15.

^aHeb. make not
my soul bare, Ps. 102.
17. 7. 19. 18.

^aPr. 13. 14. Ps. 140. 5.
119. 10. 142. 3.

^aPs. 35. 8. 7. 16. 9. 1.
3. Pr. 11. 8.

^aHeb. pass over.

PSALM CXLII.

B.C. cir. 1058.

1 Or, A psalm of
David, giving in-
struction, Ps. 32. title.

^aPs. 5. 1. 7. 34. 34.
6 Ex. 14. 15. Ps. 55. 1.
2. 7. 1. 130. 1. He. 5. 7.

^aPs. 62. 8. 102. title.
102. 1. 102. 1. 18. 15. 20.
16. 38. 14.

^aPs. 143. 1. 4. 161. 2. 22.
14. 102. 4. 1. 6. 17. 3.

^aPs. 140. 5. 141. 9. 56.
6.

2 Or, Look on the
right hand and see.
^aPs. 59. 20. 31. 11. 88.
8. 18. 2. Ti. 4. 16.

3 Heb. perished
from me.

4 Heb. no man
sought after my soul.
^aPs. 31. 14. 40. 1. 91. 21.
9. 4. 2. Ch. 20. 12.

5 Even so our
Lord uttered his loud
and solitary cry up-
on the cross, 'Father,
into thy hands I com-
mit my spirit,' Lu. 23.
46.—C.

^aPs. 16. 5. 73. 26. 119.
57. 27. 135. 56. 13. La. 3.
24.

^aPs. 116. 6. 130. 1. 143.
3. 7. 19. 8.

^aLet the right-
eous (either the
righteous God, or the
righteous man) out
of kindness correct
and reprove me; but

A.M. cir. 2946.
B.C. cir. 1058.

let not the oil of the
impious anoint my
head—for my prayer
shall ever be against
their wicked doings,
saying—Let their
judges be cast down
in stony places, that
they may hearken to
my words, for they
are sweet.—C.

^aPs. 7. 1. 5. 38. 10. 31.
15. 119. 86. 18. 16. 1 Sa.
xxii. xxiv. Ro. 8. 33. 37.

^aSee title. Ps. 140. 7. 1.
130. 1. 88. 4. 7. 69. 1. 21.
143. 11. 15. 6. 1.

^aPs. 34. 2. 119. 74. 107.
42. 35. 7. 7. 7.

^aPs. 135. 1. 119. 17. 116.
7. 103. 1-5.

PSALM CXLIII.

B.C. cir. 1021.

^aPs. 115. 1. 2. 130. 2.
31. 1. 118. 6.

^a2 Sa. 7. 25. Ps. 74. 20.
7. 6. 8.

1 He that prays to
be answered in right-
eousness must be one
that is conscious of
being himself right-
eous, even 'Jesus
Christ the righteous,'
'whom the Father
heareth always.'—C.

^aJob 40. 4. 14. 3. 4. Ps.
130. Ecce. 7. 2.

^aEx. 24. 7. Job 4. 17.
9. 2. 3. 15. 14. 25. 4. Ro. 3.
20. Gal. 2. 16.

^aPs. 142. 6. 140. 1-5. 7.
1. 2. 17. 93. 12. 13. 88. 4.
7. 102. 3-11.

^aPs. 142. 3. 61. 2. 102.
3. 4. 119. 81-83. 55. 3.
Mar. 14. 33.

^aPs. 77. 5. 10. 11. 42. 6.
1 Sa. 17. 48.

^aPs. 57. 8. 31. 28. 2.
1 Ti. 2. 8. 1 Ki. 38.

^aPs. 3. 1. 42. 1. 84. 2.
2. See note on Ps. 3.
2-6.

^aPs. 131. 1-4. 130. 17.
27. 9. 88. 3. 4. Ca. 5. 6. 15.
57. 16.

2 Or, for I am be-
come like, &c.

^aPs. 50. 5. 69. 13. 16.
119. 49-51. 46. 5. 5. 3. 30.
7. 13. 19.

4 That is, in the
morning of the re-
surrection, the mo-
ment that truly evi-
denced the love of the
Father to the Son, and
to the church his
body, Ep. 1. 39. 20. 22.

^aPs. 73. 24. 5. 8. 25. 4.
32. 8. 119. 5. 34. 31. 5.

^aPs. 25. 1. 139. 4. 1.
^aPs. 7. 1. 31. 1. 59. 1.
140. 1. 142. 6. 7.

^aPs. 31. 2. 57. 1. 132. 7.
^aHeb. hide me with
thee.

^aMi. 4. 2. 1 Jn. 2. 27.
^aPs. 25. 4. 5. 139. 24. 34. 35.
119. 5. 3. 1. 18.

^aNe. 9. 20. 2 Ti. 1. 7.
Jn. 14. 26. 16. 13. 14.

^aIs. 26. 10.
^aHal. 3. 2. Ep. 2. 1.

^aPs. 119. 25. 37. 40. 50. 80.
19. 8. 6.

^aPs. 142. 7. 6. 8. ver.
1.

^aPs. 136. 15-20. 59. 12.
155. 23. 21. 8.

5 In mercy to me and
to society at large.
The influence of one
wicked man is im-
mense. His in-
fluence is upon his side,
because it is corrupt
and prone to evil.
The general tone and
sentiment of society
is on his side.—P.

very low: ^adeliver me from my persecutors; for they are stronger than I.

7 Bring^a my soul out of prison, that I may praise thy name: ^athe righteous shall com-
pass me about; for thou shalt ^adeal bountifully
with me.

PSALM CXLIII.

1 David prayeth for favour in judgment. 3 He complaineth of his
griefs. 5 He strengtheneth his faith by meditation and prayer. 7 He
prayeth for grace, 9 for deliverance, 10 for sanctification, 12 and for
the destruction of his enemies.

A psalm of David.

HEAR my^a prayer, O LORD; give ear to my
supplications: ^ain thy faithfulness answer
me, *and* in thy righteousness.¹

2 And^a enter not into judgment with thy
servant: for ^ain thy sight shall no man living
be justified.

3 For^a the enemy hath persecuted my soul;
he hath smitten my life down to the ground;
he hath made me to dwell in darkness, as those
that have been long dead.

4 Therefore^a is my spirit overwhelmed within
me; my heart within me is desolate.

5 I^a remember the days of old; I meditate on
all thy works; I muse on the work of thy
hands.

6 I ^astretch forth my hands unto thee: ^amy
soul *thirsteth* after thee, as a thirsty land. ^aSelah.

7 Hear^a me speedily, O LORD; my spirit
faileth: hide not thy face from me, lest I be
like^a unto them that go down into the pit.

8 Cause^a me to hear thy loving-kindness in
the morning;⁴ for in thee do I trust: ^acause me
to know the way wherein I should walk; ^afor I
lift up my soul unto thee.

9 Deliver^a me, O LORD, from mine enemies:
^aI flee unto thee to hide me.⁵

10 Teach^a me to do thy will; for thou *art*
my God: ^athy Spirit *is* good, lead me into the
land of uprightness.

11 Quicken^a me, O LORD, for thy name's
sake: ^afor thy righteousness' sake bring my soul
out of trouble.

12 And^a of thy mercy cut off mine ^aenemies,

need will make us importunate in prayer for speedy help, gracious acceptance, direction, preservation, and merciful restraints. Faithful and Christian reproof is a necessary and kind office of friendship. And to love reproof, and be thankful for it, is one of the surest symptoms of a gracious heart. But that reproof will be most effectual which comes from those whose unsuspected piety gives weight to their words, and whose tender manner of applying it renders it soft and penetrating. For men to pray to be put right, and yet to be displeased with rebuke for what is wrong, is base dissimulation. Often people never regard God's candidates for the magistracy or ministry, till their own be destroyed or shamefully disgraced. But let the case of the church or saints be ever so deplorable, fervent prayers will soon render it hopeful. And if our eyes be fixed on God, our feet shall not slip. But the destruction of the wicked is determined, and their devices to hurt others shall but hasten their own wretchedness.

PSALM CXLII. Ver. 1. This is a specimen of those 'prayers and supplications, with strong crying and tears,' which Christ offered up 'in the days of his flesh' to 'Him that was able to save him, and was heard in that he feared,' He. 5. 7. If any desire

more evidence of Christ speaking in these words, let them examine Ps. xvi. xxxi. xxxiv. lxix., which various quotations in the New Testament have, by the Spirit, interpreted of him; and their parallelism with this psalm must equally assign it to Messiah. C.

REFLECTIONS.—Sore troubles ought to produce fervent prayers. They who have the God of all grace to flee to, may safely leave in his hand all their troubles. And when our consciences condemn us not, then have we confidence before him. We can never be brought so low but God can help us. If men forsake or disregard us, God, as our refuge and portion, will more than balance our want. If we are even fettered in the bands of corruption, temptation, or trouble, he can deliver us. And the mercies which our brethren enjoy should excite our praises, as members of the same body.

PSALM CXLIII. Ver. 2. Christ was not *justified*, that is, judged in the flesh, and legally pronounced righteous as a *living man*; but 'he was delivered (that is, to death) for our offences, and raised for our justification,' Ro. 4. 25, being 'put to death in the flesh, and quickened by the Spirit,' 1 Pe. 3. 18; and as Paul expresses it, 'God was manifest in the flesh, justified in the Spirit,' 1 Ti. 3. 16. C.

Ver. 10. Teach me. Let it never be forgot, that the Word

that was truly God, became as truly *flesh*; and that Jesus, 'though a Son, learned obedience by the things that he suffered,' He. 5. 8. C.

Ver. 11. Quicken me.—God who is rich in mercy, for his great love wherewith he loved us, hath quickened us together with Christ,' Ep. 2. 5. C.

REFLECTIONS.—If ever we hope for God's acceptance of us, it must not be for anything in us, but purely of grace, for his dear Son's sake, according to the promises of his Word. The most righteous cannot bear the severity of God's justice. They who best know their own hearts will ever be the first to condemn themselves, and to cry for mercy at God's hand. And they who plead guilty before the law, and flee to the grace of the gospel in Christ, shall be justified from all things. When our distress is greatest, God's power and grace shall be the more magnified in our deliverance. Though it be hard to exercise courageous faith under sore troubles, yet remembrance of God's kindness, to ourselves or others, in former times, is very encouraging. And they who thirst for his presence, favour, and love, shall never be sent away empty from his throne of grace; whatever manifestations of mercy, direction, instruction, deliverance, guidance, quicken-

and destroy all them that afflict my soul: ⁹for I am thy servant.

PSALM CXLIV.

1 David blesseth God for his mercy both to him and to man. 5 He prayeth that God would powerfully deliver him from his enemies. 9 He promiseth to praise God. 11 He prayeth for the happy state of the kingdom under God's favour.

A psalm of David.¹

BLESSED be the LORD my strength,² which teacheth my hands to war,³ and my fingers to fight.

2 My⁴ goodness,⁴ and my fortress; my high tower, and my deliverer; my shield, and he in whom I trust; who subdueth my people under me.

3 LORD,⁵ what is man, that thou takest knowledge of him! or the son of man, that thou makest account of him!

4 Man⁶ is like to vanity: ⁷his days are as a shadow that passeth away.

5 Bow⁹ thy heavens, O LORD, and come down: touch the mountains, and they shall smoke.

6 Cast¹⁰ forth lightning, and scatter them:⁵ shoot out thine arrows, and destroy them.⁶

7 Send¹¹ thine hand⁷ from above; rid me, and deliver me out of great waters, from the hand of ⁸strange children;

8 Whose⁸ mouth speaketh vanity; and their right hand is a right hand of falsehood.

9 I will sing a new song unto thee, O God: upon a psaltery and an instrument of ten strings will I sing praises unto thee.

10 It¹² is he that giveth salvation⁸ unto kings; who delivereth David⁹ his servant from the hurtful sword.

11 Rid¹⁰ me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood:

12 That our sons may be ¹³as plants grown up in their youth; that our daughters may be ¹⁴as corner-stones, polished¹ after the similitude of a palace;²

13 That¹⁵ our garners may be full, affording all manner of store;³ that our sheep may bring forth thousands and ten thousands in our streets;

14 That our oxen may be strong to labour;⁴ that there be no ¹⁶breaking in, nor going out; that there be no complaining in our streets.

A.M. cir. 2983.
B.C. cir. 1021.

7 Ps. 116. 10, 19, 94.

PSALM CXLIV.

B.C. cir. 1048.

1 This psalm is mainly a compilation made, probably by the author himself, from portions of other psalms, and arranged in one complete form for some special purpose. The principal portions of it are found in Ps. 19, 8; xxxiii. civ. The general burden is a prayer to Jehovah for help and deliverance in prospect of some impending danger. It is the song of a warrior, but of one who feels that his courage, his skill, and his physical strength must be sustained by God.—P.

2 Heb. my rock, Is.

45. 24. De. 32. 30, 31. Ps.

18. 3.

a 2 Sa. 22. 35. Ps. 18.

34.

3 Heb. to the war,

42 Sa. 22. 3, 40, 48 v.

Ps. 91. 2-4; 59. 10, 17; 1.

Pe. 1. 5. Pr. 18. 10. Ep. 6.

16.

4 Or. My mercy.

5 Job 7. 17. Ps. 8. 4.

He. 2. 6-9.

a Job 14. 7. 4. 10. Ps.

30. 5; 62. 9. Is. 40. 15, 17.

Ja. 4. 14.

e Ps. 102. 11; 109. 23.

g Ps. 18. 9; 104. 32. Is.

64. 12. Na. 1. 5, 6. Ex. 19.

18. 28. 4. 7.

a Ps. 18. 13, 14; 77. 17.

18. 30. 10. 10, 11. 2 Sa.

22. 14, 15.

b Scatter them—

that is, the 'strange

children' who, being

of their father the

devil' (Jn. 8. 44), will

rebelliously continue

to war against Jeho-

vah and his Christ, Ps.

2. 1, &c.—C.

6 Instances of the

direct interference of

Jehovah on behalf of

his people in battle

occurred in the

celebrated victories

of Joshua at Gibeon

and of Barak on the

plain of Jezreel. In

reference to the latter

the poetess wrote:—

'They fought from

heaven; the stars in

their courses fought

against Sisera,' Ju. 5.

20.—P.

7 Ps. 18. 4, 16; 69. 1, 2.

14; 130. 1, 4, 6, 7, 8.

Heb. Aanda.

7 Ps. 54. 3. Mal. 2. 11.

ver. 11.

a Ps. 12. 2, 4; 2. 109, 2.

3. Is. 36. 6; 59. 13-15.

7 Ps. 108. 1, 2; 33. 2, 3.

92. 30, 31. 5. 15; 130. 3-5.

7 Ps. 18. 30; 32. 10, 21.

1. 5. Is. 49. 8. 2 Sa. xvii.

xxv. v. 8.

8 Or. victory.

9 David. That is

'his beloved,' as the

word David signifies,

Mat. 2. 17.—C.

a ver. 7, 8. 2 Sa. 8. 6.

7 Ps. 128. 3. Is. 44. 3-4.

De. 34. 4. Ep. 4. 12, 13.

6 Pr. 10. 27. Job

40. 15. 1. 12. 9. 10. 1. Pe.

3. 3. 4. Tit. 2. 5.

1 Heb. cut.

2 See note¹ below.

7 Ps. 107. 38. De. 7. 13.

26. 4. Pr. 3. 10. Joel 1.

17.

4 Heb. from kind

to kind.

5 Heb. able to bear

burdens, or laden

with flesh.

6 Le. 26. 17, 33. De.

28. 25.

7 Or. 'Our daugh-

ters as pillars, hewn

(and sculptured) like

A.M. cir. 2986.
B.C. cir. 1048.

these of a palace; The idea embodied in the figure is that the daughters of Israel might have grace, symmetry, and beauty.—P.

7 Ps. 33. 12; 66. 4; 36. 8.

89. 15. De. 33. 29. Ep. 1.

3.

PSALM CXLV.

B.C. cir. 1048.

a Ps. 100. title.

1 This is one of the

alphabetical psalms,

each verse beginning

with a letter of the

Hebrew alphabet. It

is a song of praise,

most probably writ-

ten, as the title indi-

cates, by David. 7.

b Ps. 9. 1; 18. 49; 30. 1-

5; 119. 104, 34. 1, 2, 68. 3, 4.

71. 8, 14-24; 104. 33, 34.

103. 25; 146. 1, 2. Jn. 20.

28. Re. 15. 3, 4. ver. 5, 21.

2 See notes on Ex.

34. 5. Ps. 8. 1.—C.

c Ps. 48. 1; 96. 4. Re. 5.

12. Job 5. 9; 9. 10; 11. 7.

Ep. 3. 8.

3 Heb. and of his

greatness there is no

search, Ro. 11. 33.

d Ps. 78. 5, 6; 148. 14, 14.

1. 2; 22. 30, 31; 102. 12, 18.

14. 8. ver. 30, 31.

4 Heb. things or

words, Ps. 72. 18; 40. 5;

22. 23; 86. 12, 13.

5 Heb. declare it,

Je. 50. 28.

6 Heb. boil up, Ps.

45. 11; 38. 15, 63. 7.

7 Ex. 24. 6, 7. Nu. 14.

18. Ps. 86. 5, 15; 103. 8.

111. 4. Mi. 7. 18, 19. Ro. 2.

45. 20, 21. Ep. 2. 4, 7.

8 Heb. great in

mercy.

9 Na. 1. 7. Mat. 5. 45.

Ac. 14. 17; 17. 25, 28. Ps.

89. 1, 2.

8 Yea, even to the

wicked, 'for he mak-

eth his sun to rise on

the evil and on the

good, and sendeth

rain on the just and

on the unjust,' Mat. 5.

45.—C.

9 In every work of

God, whether in crea-

tion, providence, or

redemption, there is

some wondrous mani-

festation of mercy.

Every department of

the universe shows

that the omnipotent

Creator and Govern-

or has a heart to

love all his creatures,

and to pity and suc-

cur weakness and

helplessness.—P.

a Ps. 19. 1-6; 32. 11;

107. 1, 2. Is. 43. 21. Ro. 1.

19, 20. Ja. 3. 9. 1. Pe. 2. 9.

11 Ch. 29. 11; 131. 6-8.

26. Re. 5. 9-13; 11. 17; 15.

3. 4. Ps. viii. xiv. lxxii.

lxxviii. ciii.—cvi. &c.

7 Ps. 146. 10. Da. 2. 44.

14. Is. 49. 1. Ti. 1. 17.

2 Pe. 1. 11.

1 Heb. a kingdom

of ages.

a Mt. 5. 8, 9. Ps. 37. 24;

94. 14, 18; 146. 8; 147. 6.

7 Ps. 104. 27, 28; 136.

25. Ac. 17. 25. 2 Th. 12. 2.

3 Or. look unto thee.

a Ps. 104. 21, 28; 147.

91; 111. 5. Ge. 1. 20, 30.

2 De. 32. 4. Re. 19. 11;

15. 3. 4. Ps. 111. 8.

8 Or. merciful or

downy.

2 De. 7. 1. Ja. 4. 8. Jn.

14. 23. Is. 58. 9.

4 'Where two or

three are gathered

together in my name,

there am I in the

midst of them.' Mat.

18. 20; 28. 20. 1 Co. 1. 2.

Jn. 4. 24. Ps. 137. 1;

119. 2. Je. 29. 13.

7 1 Jn. 5. 14. Ps. 37. 4;

15. 2; 102. 17; 34. 15. Is.

58. 6; 65. 24.

15 Happy¹ is that people that is in such a case; yea, happy is that people whose God is the LORD.

PSALM CXLV.

1 David praiseth God for his fame, 8 for his goodness, 11 for his kingdom, 14 for his providence, 17 and for his saving mercy.

a David's psalm of praise.¹

I WILL extol thee, my God, O King; and I will bless thy name² for ever and ever.

2 Every day will I bless thee; and I will praise thy name for ever and ever.

3 Great³ is the LORD, and greatly to be praised; and his greatness is unsearchable.³

4 One⁴ generation shall praise thy works to another, and shall declare thy mighty acts.

5 I will speak of the glorious honour of thy majesty, and of thy wondrous works.⁴

6 And men shall speak of the might of thy terrible acts; and I will declare⁵ thy greatness.

7 They shall abundantly utter⁶ the memory of thy great goodness, and shall sing of thy righteousness.

8 The⁷ LORD is gracious, and full of compas-

sion; slow to anger, and of great mercy.⁷

9 The⁸ LORD is good to all;⁸ and his tender mercies are over all his works.⁹

10 All⁹ thy works shall praise thee, O LORD; and thy saints shall bless thee.

11 They¹⁰ shall speak of the glory of thy kingdom, and talk of thy power;

12 To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.

13 Thy¹¹ kingdom is an everlasting¹ kingdom, and thy dominion endureth throughout all generations.

14 The¹² LORD upholdeth all that fall, and raiseth up all those that be bowed down.

20 The^e LORD preserveth all them that love him: but all the wicked will he destroy.

21 My^e mouth shall speak the praise of the LORD: and let ^aall flesh bless his holy name for ever and ever.⁵

PSALM CXLVI.

1 The psalmist voweth perpetual praises to God. 3 He exhorteth not to trust in man. 5 God, for his power, justice, mercy, and kingdom, is only worthy to be trusted.

PRAISE ye the LORD.¹ Praise^a the LORD, O my^e soul.²

2 While^b I live will I praise the LORD: I will sing praises unto my God while I have any being.³

3 Put^c not your trust in princes, nor in the son of man, in whom *there is* no help.⁴

4 His^d breath goeth forth, he returneth to his earth; in that very day his thoughts perish.

5 Happy^e is he that *hath* the God of Jacob⁵ for his help, whose hope is in the LORD his God;

6 Which⁹ made heaven, and earth, the sea, and all that therein is; ^bwhich keepeth trust for ever;

7 Whichⁱ executeth judgment for the oppressed; which ^jgiveth food to the hungry. The^k LORD looseth the prisoners:

8 The^l LORD openeth *the eyes of* the blind:⁶ the LORD ^mraiseth *them that are* bowed down: the LORD loveth the righteous:

9 The LORD ⁿpreserveth the strangers; he relieveth the fatherless and widow: but the ^oway of the wicked he turneth upside down.⁷

10 The^r LORD shall reign for ever, *even* thy God, O Zion, unto all generations. Praise ye the LORD.

PSALM CXLVII.

1 The prophet exhorteth to praise God for his care of the church, 4 his power, 6 and his mercy: 7 to praise him for his providence: 12 to praise him for his blessings upon the kingdom, 15 for his power over the elements, 19 and for his ordinances in the church.

PRAISE ye the LORD: ^afor *it is* good to sing praises unto our God; for *it is* pleasant; and praise is comely.

2 The^b LORD doth build up Jerusalem: ^che gathereth together the outcasts of Israel.

3 He^d healeth the broken in heart, and bindeth up their wounds.¹

4 He^e telleth the number of the stars; he calleth them all by *their* names.

words, let it be carefully noted that sin is no work of God—and that where it reigneth unto final impentence mercy is clean gone, Ps 77.8; 100.12; He. 10.28; Ja. 2.13. C.

REFLECTIONS.—O the infinite greatness, the unbounded grace, and everlasting preciousness of a God in Christ! Happy are they who spend their time and their eternity in the enjoyment and praises of him! How delightful is it to tell our neighbours, to tell our posterity, that which our eyes have seen, and our hearts have believed, concerning this God, who is LOVE; and to tell how this God shall be our God for ever! And it is delightful to behold and praise our exalted Redeemer, who fills heaven and earth with his kindness.

PSALM CXLVI. Ver. 1. The Son, as Prophet of the church, first calls upon all, and then upon that 'reasonable soul' which he took when he 'became flesh' to praise Jehovah, Father, Son, and Spirit. C.

Ver. 9. *Strangers*. Those who confess that they are 'strangers and pilgrims on the earth,' 'who desire a better country, that is, an heavenly,' He. 11. 13-16. C.

REFLECTIONS.—Happy are they whose God is the LORD, and whose praises never end! But the greatest on earth appear as insignificant nothings before God, or even to a gracious heart. Nothing on earth is properly a man's property but his grave. But though in man there be no help, no ground of hope, our God-man is mighty to save; and hope in him knows no disappointment. Be stirred up, therefore, my soul, to depend on him, who is my almighty Maker, my faithful and promise-performing Friend, my kind and righteous Protector, my bountiful Provider, my omnipotent Deliverer, my gracious Enlightener, my seasonable Restorer, my perpetual Preserver, and the just Punisher of all evil—my King, my God, and my ALL.

PSALM CXLVII. Ver. 1. The grammar of the psalm, as seen in the phrase 'our God,' ver. 1, 5, 7, discovers the speaker to be the church in her collective and corporate capacity, calling

5 Great^f is our LORD, and of great power: his understanding is infinite.²

6 The^h LORD lifteth up the meek: ⁱhe casteth the wicked down to the ground.

7 Sing^j unto the LORD with thanksgiving; ^ksing praise upon the harp unto our God:

8 Who^l covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains.

9 Heⁿ giveth to the beast his food, *and* to the young ravens which cry.

10 He^o delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man.

11 The^p LORD taketh pleasure in them that fear him, in those that hope in his mercy.

12 Praise^q the LORD, O Jerusalem; praise thy God, O Zion:

13 For^r he hath strengthened the bars of thy gates; ^she hath blessed thy children within thee.

14 He maketh peace in thy borders,³ *and* filleth thee with the finest of the wheat.⁴

15 He^t sendeth forth his commandment *upon* earth; his word runneth very swiftly.

16 He^u giveth snow like wool: he scattereth the hoar-frost like ashes.

17 He^v casteth forth his ice like ^vmorsels: who can stand before his cold?⁶

18 He^w sendeth out his word, and melteth them: he causeth his wind to blow, *and* the waters flow.

19 He^x showeth his word⁷ unto Jacob, his statutes and his judgments unto Israel.

20 He^y hath not dealt so with any nation: *and as for* his judgments, they have not known them. Praise ye the LORD.

PSALM CXLVIII.

1 The psalmist exhorteth the celestial, 7 the terrestrial, 11 and the rational creatures, to praise God.

PRAISE ye the LORD.¹ Praise^a ye the LORD from the heavens: praise him in the heights.

2 Praise^b ye him, all his angels:² praise ye him, all his hosts.³

3 Praise^c ye him, sun and moon: praise him, all ye stars of light.

4 Praise^d him, ye heavens of heavens, and ye waters that *be* above the heavens.

upon her several members to the delightful work of praise—a work *pleasant* to the heart of those engaged in it, and *comely* in the eyes of saints and angels. C.

Ver. 2. *The Lord doth build up Jerusalem*. All the works ascribed to the Lord, throughout the psalm, are works that he is always doing. Accordingly, after every siege and demolition God, by his providence, immediately proceeded to build up Jerusalem again, his architectural witness to all nations: and 'the outcasts of Israel' he has always continued to gather, temporally, into separate and cohesive communities; and spiritually, into one body and temple in Christ Jesus, Ep. 4. 11-16; 1 Pe. 2. 5. C.

Ver. 13. *Bars of thy gates*. The principal gates of the spiritual Jerusalem are *profession and baptism*, Ac. 8. 37, 38; and the principal *bars*—'trying the spirits,' 1 Jn. 4. 1-3; condemnation of error, 1 Ti. 4. 7; 2 Ti. 2. 16; Tit. 1. 10, 11; avoidance of the abettors of false doctrine and schism, Ro. 16. 17; 1 Th. 3. 6; 1 Ti. 6. 3-5; and excluding from church membership the erroneous and profane, 1 Co. 5. 4-13; Tit. 3. 10. C.

Ver. 16. *Snow like wool*. Not only is water when changed into snow rendered in appearance 'like wool,' but by a wonderful provision in its structure it acts as wool in protecting plants, and even living bodies, from the destructive influence of the cold. C.

REFLECTIONS.—How good and great must God be

5 Let them praise the name of the LORD: for he commanded, and they were created.

6 He^h hath also stablished them for ever and ever:⁴ he hath made a decree which shall not pass.

7 Praise the LORD from the earth, ^hye dragons, and all deeps:

8 Fire,⁴ and hail; snow, and vapours; stormy wind fulfilling his word;

9 Mountains,⁴ and all hills; fruitful trees, and all cedars;

10 Beasts,⁴ and all cattle, creeping things, and flying fowl;⁵

11 Kings⁴ of the earth, and all people; princes, and all judges of the earth;

12 Both^a young men and maidens; old men and children:

13 Let them praise the name of the LORD: for^e his name alone is excellent;⁶ his glory is above the earth and heaven.

14 He^p also exalteth the horn of his people, the praise of all his saints; *even* of the children of Israel, a people ^enear unto him. Praise ye the LORD.

PSALM CXLIX.

1 The prophet exhorteth to praise God for his love to the church, 5 and for that power which he hath given to his saints.

PRAISE ye the LORD.¹ Sing^a unto the LORD a new song,² and his praise in the congregation of saints.³

2 Let^b Israel rejoice in him that ^emade him: let the children of Zion be joyful in their King.⁴

in himself, when his greatness, wisdom, power, and goodness are so manifested in all his works. And when he so observes and provides for all his creatures, how impossible is it that his ransomed children should be overlooked or starved! Much of God is to be seen in all around us—in luminaries, in animals, in crops, in seasons, in human persons or societies; but, above all, in his church and in his word. If these be abused by us, it will be more tolerable for Sodom and Gomorrah in the day of judgment than for us.

PSALM CXLVIII. Ver. 1. *In the heights.* The highest regions of heaven, where the glory of God is most brightly exhibited, and the mysteries of his government—unspeakable in earthly language—are audibly expounded and proclaimed, 2 Co. 12. 2-4. C. Ver. 7. *Dragons.* This word is generally interpreted 'sea-monsters,' an unmeaning phrase. The word is *generic*, and that it sometimes signifies *wild beasts* seems probable from Mal. 1. 3. That it also is applied to the *whale*, seems certain from its description as one of the *mammalia*, La. 4. 3, and from its property of holding its breath and violently emitting it, Je. 14. 6. C.

A.M. cir. 2957.
B.C. cir. 1047.
e Ge. 1.1, 3, 6. Ps. 33. 6.
9. He. 11. 3.
g Ps. 89. 37; 119. 90, 91.
Je. 31. 35; 36. 33, 25. Is.
24. 27-25. 14, 10.

4 An imperfect philosophy entertained many fears for the stability of the planetary system—a sounder philosophy has demonstrated that the system is calculated to subsist for ever. But this by no means precludes God from changing and remodelling at his will either the heavens or the earth that his wisdom formed, and his power has sustained, He. 1. 11, 12. 2 Pe. 3. 12. Re. 21. 5. C.

a Ge. 1. 21. Is. 43. 20. Ps. 104. 25, 26; 107. 23, 24.
f Job 37. 2-6; 38. 22-29. Ez. 9. 25. Ps. 147. 15-18; 111. 6.
j Ps. 114. 4, 6; 29. 5-8. Is. 42. 11; 41. 18, 19; 55. 12.

k Ps. 50. 10, 11. Ge. 1. 20-25.
l Heb. *birds of wing.*

i Ps. 72. 10, 11; 22. 27-29; 66. 1. 4. Pr. 8. 15, 16. Ac. 17. 28.

n Ps. 68. 23, 24. Mat. 21. 15, 16. Ze. 9. 17.
o Ps. 8. 1, 9. Is. 12. 4. Phi. 2. 9-11. Ep. 2. 20-23.

p Heb. *exalted.*
q Ps. 75. 10; 89. 17; 92. 10; 149. 9. De. 10. 21.

r De. 4. 7. Ep. 2. 13, 17. 19. Ju. 14. 21, 23. Ja. 4. 8. Ex. 19. 5, 6. 1 Pe. 2. 9. Tit. 2. 14.

PSALM CXLIX.

B.C. cir. 1047.
1 Heb. *Hallelujah.*
Ps. 104. 35; 106. 1.

2 Ps. 33. 1-3; 68. 26, 29. 7; xciv. C. cxxxiv. - cxxxix. cxlv. - cl.

3 See note on Ps. 96. 1. C.
4 Them that are sanctified in Christ Jesus, 1 Co. 1. 2. - C.

5 Is. 22. 23; 118. 3, 4; 135. 10, 20.
6 Ps. 100. 3. Is. 54. 5. Mat. 21. 5. 1 Ti. 6. 15.

7 Zion signifies a

A.M. cir. 2957.
B.C. cir. 1047.
monument, a sepulchre, a turret, dryness; and in any sense the regenerate believer is truly a 'child of Zion.' - C.

d Ps. 33. 2; 81. 2, 3; 68. 25; 150. 3-5. Re. 7. 9; 14. 2.

e Or, *with the pipe.*
f Ps. 147. 10, 11; 35. 27. Pr. 11. 20. Is. 62. 3-5. Zep. 3. 17.

g Is. 61. 10. Ps. 132. 16; 97. 15, 16.

h Ps. 33. 11; 118. 15; 145. 10.

i Not beds of sleep, but of rest, He. 4. 9. - C.

j Ps. 81. 14. Lu. 2. 14. Re. 5. 9; 7. 10, 12.

k Heb. *throat.*
l He. 4. 12. Ep. 6. 17. Re. 1. 10.

m Re. 6. 13-17; 19. 14-21; 11. 15-18, with Jos. vi. - xii.

n De. 32. 41, 43. Nu. 24. 17. Re. 17. 14, 16.

o As conjoint judges with Christ, 1 Co. 6. 2. - C.

p Ps. 148. 14. Ro. 8. 37; 10. 20. 1 Jn. 5. 4.

PSALM CL.

B.C. cir. 1045.
1 Heb. *Hallelujah.*
Ps. 104. 35; 149. 9.

a Ps. 27. 4; 29. 9; 48. 8; 111. 1; 134. 1, 2; 135. 2.

b Ge. 1. 6, 7. Ps. 136. 5, 9, 10. Ep. 3. 21.

c Literally, 'Praise him in the expanse of his power. The meaning is, in every department of the universe, where his power is displayed—in the heavens, in the air, in the earth. God rules in all.' - 7.

d Ps. 148. 5, 6; xc. - c. cxli. - cxlii. cxlv. cxlvi.

e Da. 3. 5, & C. Ps. 33. 2; 81. 2; 68. 25; 149. 3; 92. 3; 98. 5, 6; 108. 2.

f Or, *cornet.*
g Or, *pipe.*
h 1 Ch. 15. 16, & c.
i Ps. 145. 10; 148. 7, 10. - 12. Re. 5. 13.

3 Let^d them praise his name in the ⁵dance: let them sing praises unto him with the timbrel and harp.

4 For^e the LORD taketh pleasure in his people: ^ehe will beautify the meek with salvation.

5 Let^h the saints be joyful in glory: let them sing aloud ^hupon their beds.⁶

6 Letⁱ the high *praises* of God *be* in their mouth,⁷ and a ^ktwo-edged sword in their hand;

7 To^l execute vengeance upon the heathen, and punishments upon the people;

8 To bind their kings with chains, and their nobles with fetters of iron;

9 Toⁿ execute upon them the judgment ⁸written: ^othis honour have all his saints. Praise ye the LORD.

PSALM CL.

An exhortation to praise God with all kinds of musical instruments.

PRAISE ye the LORD.¹ Praise^a God in his sanctuary: praise him in ^bthe firmament of his power.²

2 Praise him ^cfor his mighty acts: praise him according to his excellent greatness.

3 Praise^d him with the sound of the trumpet:³ praise him with the psalttery and harp.

4 Praise him with the timbrel and ⁴dance: praise him with stringed instruments and organs.

5 Praise^e him upon the loud cymbals; praise him upon the high-sounding cymbals.

6 Let^f every thing that hath breath praise the LORD. Praise ye the LORD.

REFLECTIONS.—How great and good must God appear to his people, when their minds are so overcharged with their debt of praise! And indeed, had the praises of God but due room on earth, it would much resemble heaven. But none are more deep in the debt of praise than faithful men; sometime afar off, but now brought near to him by the blood of his Son!

PSALM CXLIX. Ver. 2. *Israel.* They that have obtained a 'new name,' who wrestle with God in prayer, and prevail, by faith, in the name of Jesus, Ge. 24. 28; Ho. 12. 3, 4; Jn. 14. 13. C.

Ver. 3. *Dance.* The word translated *dance* signifies a pipe, or some other fustular instrument of music, and not any mode of marching or saltation. C.

Ver. 6. *Two-edged sword.* The two-edged sword of the Word—the law of fire and the gospel of grace, Ep. 6. 17; He. 4. 12; De. 33. 2. Ac. 20. 24; Tit. 2. 11. C.

REFLECTIONS.—Behold here Jesus and his gospel church chiefly in her millennial state. He and his people mutually rejoice in one another:—while they

praise him, he imparts the blessings of salvation to them; and while he goes forth in his chariots of salvation, conquering sinners by his grace, or in his chariots of judgment, to oppose his Jewish, heathen, and anti-christian enemies, by their prayers and influence they work together with him.

PSALM CL. Ver. 1. The first verse marks the place where the Lord is to be praised—the sanctuary on earth, the firmament above. C.

Ver. 2. The second verse assigns reasons for praise—God's mighty acts, and the multitude of his acts. C.

Ver. 3-6. The remaining portion of the psalm calls first upon instruments of every construction, and finally upon everything that breathes, to praise the Lord. C.

REFLECTIONS.—Happy are they who dwell in God's house above—they are always praising him on the highest key! And happy are they who are on the way to it—they have always matter, and often a heart, for praise.

CONCLUDING REMARKS ON THE BOOK OF PSALMS.

The Hebrew title of the Book of Psalms is 'Praises,' because the praise of God as Creator, Upholder, and Governor—as Father, Redeemer, and Sanctifier—constitutes their principal subject. The Greek title, whence our English name, 'Psalms,' is derived from the Septuagint, and describes these sacred compositions as accompanied by musical instruments. And this accompaniment was in accordance with the law of Moses, Le. 23. 24, &c., and the ritual appointed by divine revelation in the days of David and Solomon, 1 Ch. xvi.

But while praise is justly due to God as Creator, Upholder, and Governor of the world, much more is it due to him as Father, Redeemer, and Sanctifier. And as God the Father is made known and glorified by the Son—and as the Spirit glorifies both Father and Son, by taking 'the things of Christ and showing them' to believers—so it was to be expected that Christ, the beloved Son of God, the Messiah, the Saviour of sinners, would furnish the chief subject of praise in the heart and the songs of the church. Accordingly we have seen that the Psalms are full of Christ—the church on earth strictly imitating the church in heaven, in asserting that 'worthy is the Lamb that was slain, to receive power, and riches, and

wisdom, and strength, and honour, and glory, and blessing;' and in ascribing 'blessing, and honour, and glory, and power unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever.'

The Psalms constitute the great storehouse of prayer in every mood and condition of the spirit. 'Is any merry—let him sing psalms.' Is any sad—they will teach him to cry from the depths of affliction. Is any persecuted—they will furnish him with petitions for a refuge and deliverance. Is any in want—they will lead him to the Friend of the poor and needy. Is any in sickness—they will lead him the way to the true Physician. Is any dying and in misery—they will show him the path of life, ending in fulness of joy at the right hand of the Eternal. And all this they do, because they are the spiritual revelations of the 'supplications, strong crying, and tears' of Jesus in the days of his flesh; and therefore furnish to his disciples the model and the material of their prayers of faith.

The writers of some of the Psalms are known, and the Jews enumerate ten. But this is of little importance—for that the author of all was the Spirit of God, we have the fullest evidence. Thus, independently of that heavenly character which

bears witness of their heavenly origin—we have, in the New Testament, more frequent attestations of their divine origin, than for any other book of the whole Scripture collection. They are at least fifty times quoted by our Lord or his apostles. And besides furnishing to our Lord the most powerful of his arguments against the unbelieving Jews, they also furnished him the words in which, upon the cross, he both prayed and expired.

According to the Masoretic copies and the Syriac version, the Psalms are divided into five books: the first extending from Ps. i. to xl.—the second from Ps. xli. to lxxii.—the third from Ps. lxxiii. to lxxxix.—the fourth from Ps. xc. to cvi.—and the fifth from Ps. cvii. to cl. The first four of these end with 'Amen and Amen;' the last with 'Hallelujah.' This division was very ancient, as it evidently existed before the Septuagint translation.

Most of the Psalms have titles prefixed, which by some, as ancient traditionary expositions of the contents, are held in high esteem, and considered as endued with a kind of canonical authority. But some of the highest authorities amongst the ancient Christian writers—as Augustine and Theodoret—have freely admitted that these titles have often no relation to the body of the psalm, and seldom contribute anything to the discovery of the meaning. In their great obscurity all are agreed; and conjectural meanings are so various that they cease to be of value. These titles have accordingly been retained, partly out of respect to those that, in any degree, value them; and partly as mere relics of antiquity, esteemed not for any intrinsic worth, but as samples and memorials of the works of other times.

That the Psalms are occasionally prophetic of Christ no Christian can overlook or deny. That but few, however, are thus prophetic of him, has been an opinion extensively circulated and received—the number of such *specialty prophetic* psalms being ordinarily confined to Ps. ii. xvi. xxii. xl. xlv. lxxviii. lxxii. lxxxvii. cx. and cxviii. But were the correctness of this meagre enumeration admitted, still the real relation of the Psalms to Christ remains unsettled. For the real question is, not how many psalms are *prophetic*, but how many are *descriptive* of Christ, and proved to be *descriptive* of him, because they apply accurately to him, and however

they may be strained by the efforts of 'accommodation,' still utterly refuse to become applicable to any other. Could we conclude with Origen, Chrysostom, Theodoret, Augustine, Ambrose, Euthymius, and others of the ancient Christian writers, that David was the author of all the Psalms—or admitting, as is commonly believed, that other inspired authors wrote a part of the collection—yet could we accurately ascertain how many were composed by David—and it is upon all hands admitted that he composed a large portion—we would then be able, upon David's own authority, or rather upon that of the Spirit speaking by him, greatly to extend, if not to universalize, the prophetic boundaries of the Psalms. For that the psalms written by David himself were prophetic we have David's own authority, which, as Horsley observes, may be allowed to overpower a host of modern expositors. For thus king David at the close of his life describes himself and his sacred songs: 'David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel said, The Spirit of Jehovah spake by me, and his word was my tongue,' 2 Sa. 23. 1, 2. It was the word, therefore, of Jehovah's Spirit which was uttered by David's tongue. But it should seem the Spirit of Jehovah would not be wanting to enable a mere man to make complaint of *his own enemies*, to describe *his own sufferings just as he felt them*, and *his own escapes just as they happened*. But the Spirit of Jehovah described, by David's utterance, what was known to that Spirit only, and that Spirit only could describe. So that if David be allowed to have had any knowledge of the true subject of his own compositions, it was nothing in his own life, but something put into his mind by the Holy Spirit of God; and the misapplication of the Psalms to the literal David has done more mischief than the misapplication of any other parts of the Scriptures among those who profess the belief of the Christian religion. (See Horsley on the *Psalms*, vol. i. p. 14.) Nor do we hesitate to express our firm conviction, that a right interpretation of the Psalms, whereby Christ is so clearly discovered in his person, his offices, his passion, his victories, his glories, and his judgment, will bring a light, a comfort, and a joy to the heart of the believer, unknown while darkness lay upon this blessed portion of the Sacred Volume. C.

THE BOOK OF PROVERBS,

And the two immediately following, were penned by Solomon, the renowned king of Israel. Its Hebrew name MISCHLIM imports sentences well pressed together, and powerful to command our assent and regulate our conduct. Teaching by such proverbs, or short substantial sentences, was a very ancient, and is a very plain, profitable, and easy method of instruction. These *Proverbs of Solomon* are not a mere collection of the wise sayings which had been uttered before his time, but are the inspired dictates of the Holy Ghost to him; and are often quoted or alluded to as such in other inspired books. This book comprehends: (1) A preface; consisting of manifold exhortations to the study and improvement of true wisdom, and of warnings to avoid connections or intimacy with wicked persons, whoredom, rash suretiship, sloth, &c. ch. i.-ix. (2) The Proverbs themselves; published from the beginning, x.-xxiv., or copied out by the direction of Hezekiah, xxv.-xxix. (3) The appendix; containing the prophecy of Agur, and the directions of his mother to him, xxx. xxxi. As the Book of Psalms is calculated to make our hearts warm towards God in holy and pious affections, the scope of this is to make our face shine before men in a prudent, discreet, honest, and useful conversation; which is a no less necessary part of religion. And no book in the world, in so small a compass, affords us such a complete body of rules for directing our personal and relative behaviour.

CHAPTER I.

1 The use of the Proverbs. 7 An exhortation to fear God, and regard the advice of parents. 10 To avoid the enticing of sinners. 20 Wisdom complaineth of the contempt of scorers. 24 She threateneth them.

THE Proverbs^a of Solomon, the son of David, king of Israel;

2 To^b know¹ wisdom and instruction; to perceive² the words of understanding;

CHAPTER I. Ver. 1. The choice, divine, substantial, instructive, and governing, but sometimes darkly expressed, sentences of the incomparably wise and inspired Solomon. 2. Framed by the Spirit of God to teach men true and solid wisdom in things pertaining to God and their neighbour, to enable them to discern sin and duty, and to receive and profit by whatever good instructions or advices are given them: 3. To incline and persuade them readily to hearken to such instructions as direct them to live in a wise, candid, upright, and virtuous manner; 4. That those who are unskilful, rash, and incautious, may become circumspect, prudent, and discreet in their conduct: 5. And those who are wise in the matters of time and eternity, may become still more wise and prudent; and be able, with great advantage, to govern themselves and others; 6. And be capable of finding out the meaning of the wise, though dark, sayings of God or men, and profitably to apply them to themselves, or explain them to others.—7. It is necessary that every one who desires

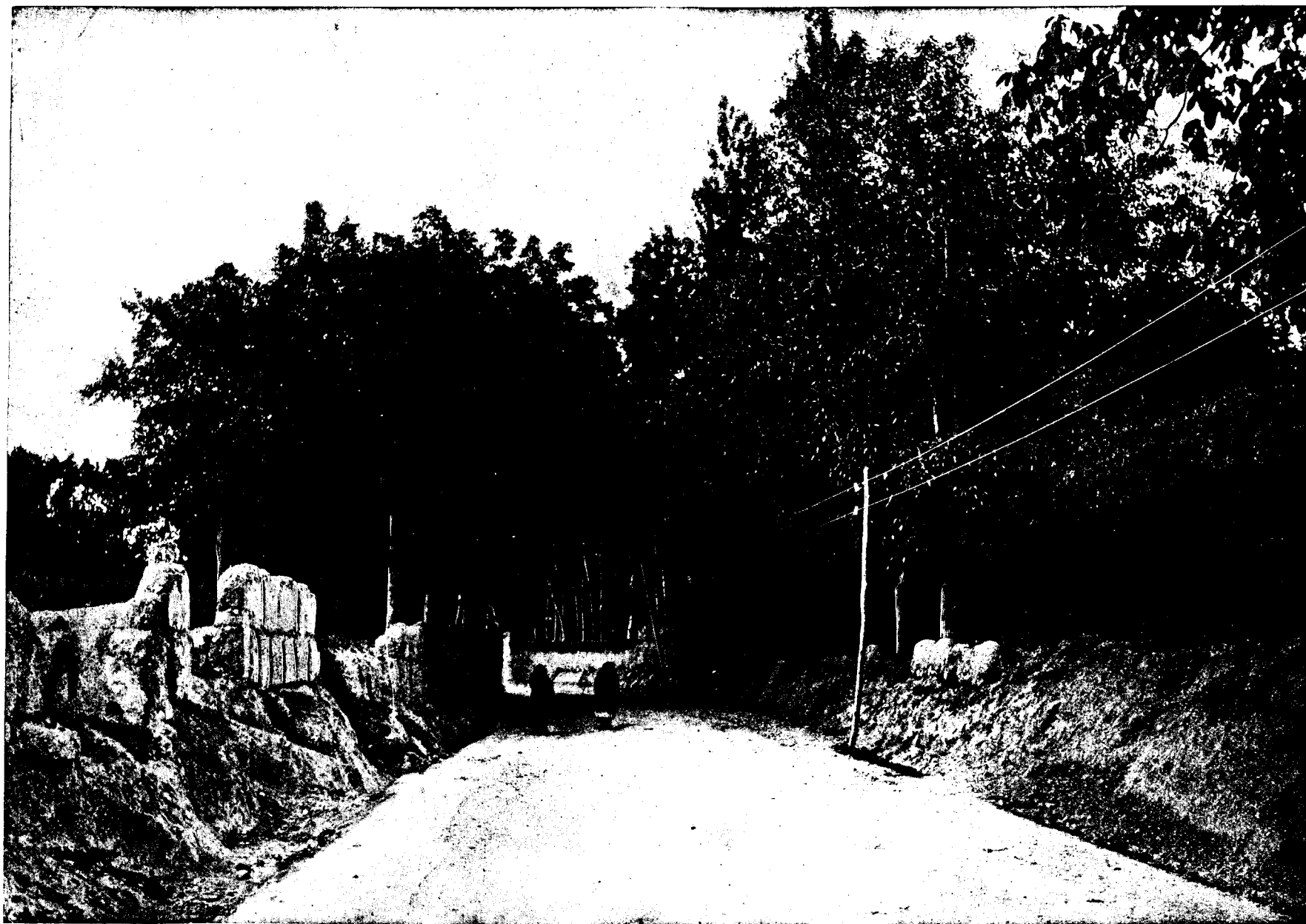
true wisdom should begin with, and chiefly study, the saving knowledge of God, and live under a holy awe in the love, worship, and service of him; as, without this, all other knowledge is vain and useless; and, for want of it, wicked men, who prefer trifles to things of infinite importance, pour contempt on the wisest instructions that can be given them. 8, 9. And, next to the fear of God, it is necessary, my dear young men, that you reverence, honour, and obey your parents, and gladly receive and earnestly practise their instructions, as things of inestimable value, which will render you more amiable and honourable than all the gay adorning on earth. 10. And, in order to promote the fear of God and regard to parental instructions, see that with the utmost circumspection and earnestness you avoid all unnecessary fellowship with wicked persons, and all hearkening to their flattering enticements. 11-15. If, in the most courteous manner, and by every argument drawn from profound secrecy, sure success, immense profit, and good fellowship, they would seduce you to

3 To receive³ the instruction of wisdom, justice, and judgment, and equity;⁴

4 To^c give subtilty⁵ to the simple, to the young man knowledge and discretion.⁶

5 A^d wise man will hear, and will increase learning; and ^aa man of understanding shall attain unto wise counsels:

robbery, or any other wickedness, abhor their counsels and flee from their company: 16. For, being set on mischief themselves, if they once entangle you, they will perpetually hurry you from one horrid crime to another. 17. And while they lay snares for others whom they reckon rash and inconsiderate, themselves, like silly birds, rush into courses, of which the dangerous issue might be easily perceived: 18. And, in the end, all their pains and cunning to undo others bring ruin upon themselves from the hand of God and men: 19. And all unrighteous methods of procuring wealth but issue in the destruction of the procurers.—20-23. While you shun and abhor the enticements of the wicked, listen to the voice of Jesus Christ, the wisdom of God, who, in his word and ordinances of the gospel, in the most public, affectionate, earnest, and importunate manner, calls you, however simple, ignorant, foolish, or even scornful, to forsake your wicked courses, and turn to him by faith and repentance, to receive his Spirit, freely given, and believe his words divinely manifested.



PALMYRA ROAD—LEADING FROM DAMASCUS TO TADMOR, THE CITY SOLOMON BUILT IN THE DESERT. [PROVERBS, i: 1.]—Solomon inherited from his father David a vast kingdom. His dominion stretched from the river Euphrates to the Mediterranean Sea, south to the river of Egypt, and north to near where the city of Aleppo now stands. Damascus was within his territory, and he built Palmyra, called Tadmor, in his day. This is a city in the wilderness, and that Solomon built it we learn

from I. Kings, ix: 18, and II. Chronicles, viii: 4. Tadmor is between the Euphrates and Hamath, and is situated in an oasis of the desert. The celebrated Queen Zenobia had her capital and home in Palmyra. She built up a mighty kingdom which rivaled and defied the Roman power. She was captured and brought to Rome by the emperor Aurelian, A. D. 273. We give here as illustrating this first chapter of Proverbs, written by Solomon, a picture of a road leading out from Damascus to Tadmor, the city he built.

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CHAPTER II.

¹ The study of wisdom tendeth to promote godliness, 10 and safety from evil company, 20 and to direct men in good and salutary ways.

MY son, if thou wilt receive my words, and hide my commandments with thee;

2 So that thou incline thine ear unto wisdom, and apply thine heart to understanding;

3 Yea, if thou criest after knowledge, and liftest up thy voice¹ for understanding;

4 If thou seekest her as silver, and searchest for her as for hid treasures;

5 Then shalt thou understand the fear of the LORD, and find the knowledge of God.

6 For the LORD giveth wisdom: out of his mouth cometh knowledge and understanding.

7 He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly.

8 He keepeth the paths of judgment, and preserveth the way of his saints.

9 Then shalt thou understand righteousness, and judgment, and equity; yea, every good path.²

10 ¶ When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul,

11 Discretion shall preserve thee, understanding shall keep thee;

12 To deliver thee from the way of the evil man, from the man that speaketh froward things;

13 Who leave the paths of uprightness, to walk in the ways of darkness;

14 Who rejoice to do evil, and delight in the frowardness of the wicked;

CHAPTER II. Ver. 1-5. And for your excitement and encouragement, know assuredly, my children, that if you entertain, receive, and lay up in your heart the instructions and directions which I now give you; if you earnestly study, and importunately pray for, the enjoyment of Jesus Christ, and of all true and spiritual wisdom and knowledge in him, as infinitely more precious, useful, and desirable than all the treasures on earth, then you shall, by the influences of the Holy Spirit, happily obtain your desire, and be enabled and directed to know, obey, fear, love, worship, and serve God in a proper and truly acceptable manner. 6-9. For as wisdom and every other blessing is the free gift of God, he in his Word hath revealed, and by his Spirit bestows it upon men, and gives them a true and spiritual knowledge of himself and his ways. He hath in store, and is always ready to bestow upon such as ask it, true, solid, and substantial wisdom. And while he instructs and directs, he, by his almighty providence, infallibly preserves from soul-ruining mischiefs such as walk in a sincere, candid, and upright manner. He guides and enables the lovers of holiness to persevere in their integrity according to the rules of his Word, and preserves them from being drawn aside from it or endangered in it. And in seeking wisdom from him, you shall come to understand his righteousness and wisdom in all his administrations, and be enabled to imitate him in everything truly holy and virtuous. 10. And if Jesus Christ, the spiritual knowledge of divine things, and the power of practical godliness, have once been admitted to your heart and into your affections, 11-15. These will tend to preserve you from the crafty and ruinous seduction, either of subtle men, who, having apostatized from everything good, walk and delight in the perplexed ways of vice, and in making others as wicked as themselves, drawing them aside, and entangling them in courses directly contrary to their own true interest, safety, conscience, or reason; 16. Or of light and lewd women, unworthy to be reckoned Israelites, who set themselves, by all the arts of flattery, to decoy such as you into whoredom; 17. Perfidiously alienating their affections and persons from

their own husbands, and disregarding the solemn vows made to them at marriage; 18. And who really love no one, but promote the death and eternal damnation of all such as cultivate any familiarity with them. 19. Very few who are once ensnared into their impure embraces are ever, by the grace of God, recovered to a penitent, chaste, and virtuous life on earth, or to everlasting glory in heaven.—20-22. And, moreover, while you are preserved from the ruinous infection of these wicked seducers, you shall be enabled to follow the example of the holy patriarchs and prophets; and, in consequence of this, shall happily dwell in this promised land of Canaan, and inherit the spiritual and everlasting felicity prefigured by it.—While these wicked seducers and their followers shall, after a short-lived flourish of prosperity, be furiously driven from this land and earth, and cast into the woe and depths of hell.

Ver. 4. Pearls are brought up from the depths of the sea; gold is washed from the earth and sands; silver is dug from the deep and dark mine; gems are extricated from the solid rock; the relics of antiquity are separated from rubbish and ruins—and shall the unsearchable riches of Christ be expected on the surface, as the reward of the indolent, or the discovery of accident? No. The believer searches in study of the Word, in study of the ways of Providence, in study of his own heart, in the depths of sovereign grace and eternal love—and discovers those treasures that lie hid from the wise and prudent, but which God by his Spirit reveals unto babes. C.

Ver. 9. Understand righteousness. It should never be forgotten that there is but one righteousness that can ever be discovered, 'the righteousness of God which is by faith of Jesus Christ unto all, and upon all them that believe,' Ro. 3. 10, 22. C.

Ver. 12. Men, evil in heart and froward in speech: for in the heart originate all evil things, and out of the abundance of an evil heart the mouth speaketh, Mat. 12. 34. C.

Ver. 17. A woman who has violated her marriage vow is here exhibited. Faithless to God, faithless to man—the perjured wanton is at once the original and the emblem of all that is most seductive, dangerous, and deadly. But to view the passage as a mere warning against a wicked woman, were to narrow it far within the limits of its full meaning. She is the emblem of that heathen idolatry by which the spirit is seduced from God, and immersed in sensuality; and she is the emblem of that seductive apostasy in the nominal Christian church which is called Babylon—with whom the kings of the earth have committed fornication, and whose judgment, though it linger, will come in one hour, Re. 18. 9, 10. C.

REFLECTIONS.—With remarkable diligence should

CHAPTER III.

A.M. cir. 3009.
B.C. cir. 975.

CHAP. III.

A.M. cir. 3009.
B.C. cir. 975.

De. 32. 5. Ps. 125. 5.

Is. 59. 8. Ro. 1. 28-32.

Th. 3. 3.

1 Ch. 5. 3, 20; 7. 5; 6. 24.

19. 27; 13. 18. Ec. 7. 26.

Ro. 16. 18.

1 Co. 6. 15, with Ge.

2. 24.

1 Co. 11. 3, with Je.

31. 4.

Mal. 2. 14, 15. Ge. 2.

24.

1 Ch. 5. 5; 11. 6; 26. 27; 27.

2 Ec. 7. 26. He. 13. 4.

Ho. 4. 11, 14. Re. 22. 11.

Ps. 81. 12. Mat. 7. 14.

3 What profundity

of wisdom is requisite

to guard the intellect,

the heart, and the

senses, against the

various forms of

temptation! False

philosophy assails us

with its insidious but

superficial speculations.

Malice and

envy and slander as-

sail us, aided by our

tempers, and going

far to ruin our in-

fluence. Pleasure,

wealth, fame assail

us, and in their train

follow lust and pas-

sion. Divine wisdom

alone, aided by our

vine grace, can en-

able weak mortals to

resist and overcome

all their enemies.—P.

1 Ps. 119. 5, 63, 115.

He. 6. 12. Je. 6. 16. ch.

13. 20. Cal. 1. 8.

2 Ps. 37. 5, 11, 22, 29.

Is. 1. 19. Job. 3. 42, 12.

3 Job 18. 17. Ps. 104.

35; 37. 22; 52. 5; 10. 10.

4 Or, plucked up.

CHAP. III.

1 Ch. 1. 8; 1. 1. De. 8. 1;

30. 16. Ps. 119. 103.

2 Is. 51. 7. Je. 31. 33.

3 De. 30. 16, 20. 1 Ti. 4.

8. Ch. 4. 10, 22; ver. 8. Ps.

91. 10, 12. De. 6. 2, 5.

3. In. 17. 2. Ro. 5. 1, 11.

1 Length of days

probably means

'health.'—P.

2 Heb. years of life.

3 Or, good success.

4 A good under-

standing, or suc-

cess; that is, accept-

ance among men.

They will naturally

manifest gratitude

for the favours you

bestow on them. The

kind, benevolent,

warm-hearted must be

generally beloved.—P.

15 Whose ways are crooked, and they froward in their paths:

16 To deliver thee from the strange woman, even from the stranger which flattereth with her words;

17 Which forsaketh the guide of her youth, and forgetteth the covenant of her God:

18 For her house inclineth unto death, and her paths unto the dead:

19 None that go unto her return again, neither take they hold of the paths of life.³

20 ¶ That thou mayest walk in the way of good men, and keep the paths of the righteous.

21 For the upright shall dwell in the land, and the perfect shall remain in it.

22 But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.⁴

CHAPTER III.

1 An exhortation to obedience, 5 to faith, 7 to mortification, 9 to devotion, 11 to patience. 13 The happy gain of wisdom. 19 The power, 21 and the benefits of wisdom. 27 An exhortation to charitable, 30 peaceableness, 31 and contentedness. 33 The cursed state of the wicked.

MY son, forget not my law; but let thine heart keep my commandments:

2 For length of days,¹ and long life,² and peace, shall they add to thee.

3 Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart:

4 So shalt thou find favour and good understanding³ in the sight of God and man.⁴

1 Ch. 16. 7. 1 Co. 13. 2-8. Mi. 6. 8. Mat. 23. 23. Ps. 103. 17; 89. 33; 25. 10. Ex. 13. 9. De. 6. 8. ch. 6. 21; 7. 3. Ps. 119. 9-11. 2 Co. 3. 3.

2 1 Sa. 2. 26. Ps. 111. 10. Lu. 2. 52. Ro. 14. 18.

3 We attend to all the exercises of true religion. The Lord is ready to bless such as are diligent with great success; and usually bestows upon them remarkable instruction, satisfaction, and protection. There is need of real religion to season and rule our heart; and of God's special preservation and our utmost caution while we live in this world, where men of corrupt principles, and women of treacherous and corrupt practices, so greatly abound. In their sinful courses such are generally obstinate, active, and crafty. Ensnaring are their enticements, and dangerous and ordinarily ruinous their connections; and few, once entangled in their wickedness, ever seriously repent, or turn to Jesus Christ for life and salvation. Happy then are they who are delivered from them, and enabled to walk as truly pious and circumspect. Godliness has the promise of this life and of that which is to come. Even now the saints alone have a blessed portion on earth; and at last they only shall inhabit the new earth, into which no wicked person shall ever enter.

4 CHAPTER III. Ver. 1, 2. Let me therefore again entreat you, my dear children, to receive, and rivet in your judgment, memory, will, and affections, the counsels and commands which I now give, that you may practise them in your lives: thus shall your temporal life be long, healthful, and prosperous; be attended with a pleasant life of grace here, and followed by an eternal life of glory hereafter. 3, 4. And while you live by a cordial, constant, and assured faith in the mercy and faithfulness of God, pledged in his Word, study always, as your great honour, to imitate him in kindness, compassion, and uprightness: thus shall you be highly respected and honoured, and shall prudently order your affairs both before God and men. 5, 6. Always, by faith in his spiritual promises and relations, depend wholly on God for strength, direction, and success in your undertakings, and never upon your own knowledge or carnal prudence. In every undertaking believe and depend on his overruling power, observe his directions, and implore and wait for his favour and blessing, and he shall guide you in all

- 5 ¶ Trust^h in the LORD with all thine heart; and lean not unto thine own understanding.
- 6 Inⁱ all thy ways acknowledge him,⁵ and he shall direct thy paths.
- 7 ¶ Beⁱ not wise in thine own eyes: fear the LORD, and depart from evil.
- 8 It^h shall be health⁶ to thy navel,⁷ and marrow⁸ to thy bones.
- 9 ¶ Honour² the LORD with thy substance, and with the first-fruits of all thine increase:
- 10 So^a shall thy barns be filled with plenty, and thy presses shall burst out with new wine.
- 11 ¶ My^o son, despise not the chastening of the LORD; neither be weary of his correction:
- 12 For whom the LORD loveth he correcteth, even as a father the son in whom he delighteth.
- 13 ¶ Happy^p is the man that findeth wisdom, and the man that getteth understanding.⁹
- 14 For^a the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.
- 15 She^r is more precious than rubies; and all the things thou canst desire are not to be compared unto her.
- 16 Length^a of days is in her right hand; and in her left hand riches and honour.
- 17 Her^r ways are ways of pleasantness, and all her paths are peace.
- 18 She is "a tree of life to them that lay hold upon her; and happy is every one that retaineth her.
- 19 ¶ The^r LORD by wisdom¹ hath founded

A.M. cir. 3000.
B.C. cir. 975.

A Ps. 37:36,28.ch.16.
32,33.
1 Ch.28.9. Ja. 1.5.
Phi.4.6. Ezr. 8.21. Je.
10.23 Ps. 32.8.
5 In all thy ways, in
public and in private,
in the family, in the
business of life, in the
church, in time of
prosperity and joy,
and in time of adver-
sity and sorrow, ac-
knowledge God; low
submissive to his wis-
dom: ask his bless-
ing; seek his guid-
ance.—P.

7 Ro. 12.16;11.25.ch.
16.6,12.15.5.21. 1 Co.3.
18 Ps.34.9.11-14 Job.1.
18.
A De.32.47;30.20.
6 Heb. medicine.
7 I shall be health
to thy waist; as it is
translated by M.
Good, Ca.7.2. Booth-
royd translates it
bosom; others body;
and others the clasp
or buckle of a belt or
girdle.—C.

8 Heb. watering or
moistening, Job.21.24.
1 Ex.22.20;23.19;34.
26. De.26.2, &c. Lu.14.
13.
9 Eccl.1.1.2. Mat.10.
42. De.28.8. Mal.3.10-
12. 1 Ti.4.8.
10 ch.5.35,36.
11 Job.5.17. He.12.5-
11. Ps.94.12. Re.3.19.
De.6.5. 15.27.8.9. Am.
3.2 Co.4.17.
9 Heb. the man that
draweth out under-
standing, Job.45.
17.18.18.19.19.
9 Phi.3.8.9. Job.28.
15, &c. Ps. 10.10; 119.
72,111. 169; 73.25. ch.8.
11. 109.16. 104.47. Mat.
16.26. Ca.4.9-16.
7 Job.28.13, &c.
8 Job.28. ch.8.18.4.6.
8.9.1 Ti.4.8.8.6.2 Co.6.
6-10. 1 Co.3.21-23. Ps.
84.11. Mat.6.33.
12 Mat.11.29.30. Ps.
119.165; 37.37. 15.57.2.
Ro.5.1.
13 ch.11.30; 13.12.
with Ge.2.9.3.22.24.
Re.22.1,12,17.
14 He.18.8. Ca.3.4.
15 Ps. 104.24; 136.5.
ch.8.27. Je.10.12; 51.
15.13.
16 The Father has,
by his Son, who is
both the wisdom of
God, and the power
of God (1 Co.1.24),
created all things:—

A.M. cir. 3000.
B.C. cir. 975.

and by him, as his
eternal Word, they
continue to be order-
ed and upheld, He.
1.3.3.—C.

33.6. Or, prepared, Ps.
33.6.
9 Ge. 7.11; 1.9. 10.
Job.38.8-11.26-28. Ps.
65.9-12. Je.14.22. Joel
2.23.
2 Job.36.27.
3 ver.1-3; ch.27.1.9;
4.9. He.2.1.3. Ps.119.
9.11.
6 See ver.1-4. Is.38.
16. Jn.6.63. 1 Jn.1.1.ch.
1.3.
7 They will not only
secure for thee eter-
nal glory in heaven,
but they will adorn
with those graces
which must secure
the respect and ad-
miration of thy fel-
low-men on earth.—P.

8 Ps.37.24; 91.11,12;
121.3.8. Eccl.10.12.
121.3.8. Eccl.10.12.
25. Ps.26.6. Eccl.34.
Je.31.26. Eccl.5.12.
6 Ps.127.2.
7 Ps.59.5; 112.7. Is.8.
12. 13.14. 70.14-16; 43.1.
2.1 Pe.3.13.
A Ps.91-9; 62.1-7;
121.3.8. Hab.3.17,18.
Is.27.3.1. Ro.13.7,8.
Ep.4.28. Ga.6.10.
4 The good of
temporal assistance,
spiritual instruction,
rebuke, correction,
or comfort.—C.

5 Heb. the owners
thereof.
7 Le.10.13. De.24.15.
17.15.16; 5.4. 1 Jn.3.
17.
8 Je.18.18.ch.12.2.
6 Or, practise no.
7 Mat.12.19; 5.40.2.
Ti.2.24. He.13.1. Ro.
12.15.18. ch.25.8.9; 18.
6. 1 Ps.37.1.7; 73.3.ch.
24.1.
7 Heb. a man of
violence.
8 Ps.26. ch.8.13.
9 Ps.25.14. Mat.11.
25; 13.11; 16.17. ch.14.
10 Job.29.4.
8 "His secret," that
is, his covanant—that
mysterious, but glorious
relationship
which subsists be-
tween him as the
heavenly Father and his
children on earth.—

9 Mal.2.2. Zec.5.4.
Je.10.25.

- the earth, by understanding hath he established the heavens;
- 20 By his knowledge the depths are broken up, and the clouds drop down the dew.
- 21 ¶ My son, let not them depart from thine eyes; keep sound wisdom and discretion:
- 22 So^b shall they be life unto thy soul, and grace to thy neck.³
- 23 Then^c shalt thou walk in thy way safely, and thy foot shall not stumble.
- 24 When^d thou liest down, thou shalt not be afraid; yea, thou shalt lie down, and thy sleep shall be sweet.
- 25 Be^g not afraid of sudden fear, neither of the desolation of the wicked, when it cometh.
- 26 For^a the LORD shall be thy confidence, and shall keep thy foot from being taken.
- 27 ¶ Withhold^d not good^d from them to whom it is due,⁵ when it is in the power of thine hand to do it.
- 28 Say^j not unto thy neighbour, Go, and come again, and to-morrow I will give, when thou hast it by thee.
- 29 ¶ Devise^k not⁶ evil against thy neighbour, seeing he dwelleth securely by thee.
- 30 Striveⁱ not with a man without cause, if he have done thee no harm.
- 31 Envyⁿ thou not the oppressor,⁷ and choose none of his ways.
- 32 For^e the froward is abomination to the LORD: but his secret⁸ is with the righteous.
- 33 ¶ The^r curse of the LORD is in the house

your proceedings, and bring them to a happy issue.

7, 8. Never indulge a conceit of your own knowledge or wisdom, as if it were sufficient to direct you in the easiest matters: but under the influence of a holy and filial awe of and regard to God, avoid with care whatever he has forbidden in his law: as that is the way to promote the health, strength, and comfort of both soul and body in time and eternity. 9, 10. In just gratitude to God, who has bestowed all that you have upon you, make conscience of employing your estates in works of piety, for the maintenance of his worship, and of charity to his poor, and of justice to all men: so shall his blessing abundantly increase them in everything useful and comfortable. 11, 12. Never overlook or contemn the afflictions which you meet with, as if they were trifles, or happened by chance; and never grow weary of them as an intolerable burden; and take any unlawful course to remove them; but kindly receive and submit to them as the corrections of a kind and gracious Father, in which he manifests his distinguished love to and care for your souls.—13-18. Thrice happy is the man who through much tribulation, and with much care and pains, obtains the enjoyment of Jesus Christ, and the spiritual wisdom and knowledge that is in and by him. This is infinitely preferable to everything gainful, comely, precious, or profitable on earth. By this we are secured in all the real blessings of this present life and of that which is to come. In cleaving to Jesus, and walking in his ordinances and laws, the most delightful comforts and pleasures, the most blessed tranquillity of mind and conscience, the most happy success of affairs, and eternal rest with God in glory, are to be enjoyed.—Immortal, quickening, and invigorating is the satisfaction enjoyed by every one who earnestly embraces his person, receives his instructions, and steadfastly walks in his ways. 19, 20. And no wonder that Jesus Christ, and the spiritual wisdom and knowledge that are hid in him, should be so profitable, pleasant, and comfortable, when by him, and in the exercise of his infinite wisdom, God formed, founded, and settled the heavens, and earth, and seas, and all that is therein, and makes the fountains to pour forth

streams for the nourishment of animals, and the clouds to drop down dews and rains for the nourishment of plants, corn, and grass.—21-26. Be it therefore your earnest care to fix these my instructions in your heart, and to keep them always before your eyes, as the means of obtaining true and profitable knowledge and prudence. You will find them infallible promoters of true life, and honour, and comfort, temporal, spiritual, and eternal. By means hereof, you, by the blessing of God, shall prosper in your labours, and be kept from falling into sin or danger; and under his protection you shall enjoy the most safe and pleasant rest and refreshment. No reports of sudden and approaching danger, or of desolating judgments, appointed for or effected by the wicked, need in the least terrify you; for the Almighty JEHOVAH, in whom you have placed all your trust and confidence, shall support, protect, and preserve you from danger. 27, 28. Never delay the payment of just debts, or the giving to the Lord, or to the poor, beyond the first opportunity afforded you, as you know not if ever Providence will give you another. 29. Never contrive mischief against any: especially against such as depend on your equity and kindness. 30. Never be quarrelsome and contentious: and especially to such as have done you no injury. 31, 32. Never let the prosperity and wealth of oppressors tempt you to wish yourselves in their condition, or to imitate them in their injurious conduct; for wilful and obstinate oppressors are infinitely detested and hated of God; but his secret counsels and comforts are vouchsafed to such as walk uprightly and honestly. 33. Evil-doers, however great, and all that they have, are under the destructive influence of God's curse; but good men, being under the influence of his favour and blessing, may be happy in the meanest condition upon earth. 34. God will certainly at last expose proud mockers of religion and virtue to scorn and contempt; but will render such as are meek and humble highly respected and honoured. 35. And though persons truly wise unto salvation may for a time be abusively reproached and contemned, yet they shall, in the most free and fixed manner, enjoy honour from God and men at last;

whereas contempt and misery are all the promotion that wicked men, ignorant of God and regardless of their true interest, shall ever attain.

Ver. 2. The fifth is the first commandment with promise; which ever in this life receives a literal fulfilment, as far as it serves for God's glory and the good of his people: also a spiritual fulfilment: for believers always count their days by the continuance of goodness and mercy; and their life has become truly long from their desire to depart and be with Christ. But hereafter the promise is fully realized in all the blessings of life and immortality. C.

Ver. 5. Trust in the Lord. Trust in the Lord's word, whatever hath been thy own previous opinion: trust in his will, whatever hath been thy previous inclinations: trust in his promise, whatever hath been thy own previous experience: and trust in his guidance, whatever may be thy doubts, difficulties, or fears. C.

Ver. 16. Some think this description of temporal blessings is confined to the Jewish, and not literally extended to the Christian dispensation. This, with the exception of the promise of possessing Canaan, is an unfounded distinction: for godliness is profitable unto all things, having the promise of the life that now is, 1 Ti. 4. 8. The true meaning of the verse lies in referring its promise to the gift of eternal life, and the acquisition of the 'unsearchable riches of Christ.' C.

Ver. 17. Ways of pleasantness. A way is rendered pleasant, (1) by health to journey and enjoy; (2) by the smoothness of the path; (3) by the beauty of the prospect; (4) by the safety of the country; (5) by the agreeableness of companions; (6) by the prospect of a cheerful and happy rest and welcome at the end: all these meet when Jesus is the way. C.

Ver. 22. Life unto thy soul. The life of the body is supported by food, digestion, and nutrition, which eventuate in health and enjoyment. The life of the soul is supported by the bread that cometh down from heaven; is accompanied with 'hunger and thirst after righteousness,' which is followed by 'growth in grace,' and eventuates in 'the peace of God' with 'joy unspeakable and full of glory.' C.

Ver. 25. Be not afraid of sudden fear. 'Sudden fear,' or what is commonly called a panic, with 'rumours of wars,' 'dire portents and omens,' are continually disturbing the minds of men. But by all, the believer in Jesus remains unmoved. His Redeemer liveth—his sins are forgiven—he is accepted of God—he inherits the promises—Jesus is with him in the ship, and he trembles not in any storm that his Father may commission to try his faith. C.

Ver. 32. His secret is with the righteous. This does not signify any secret information that God gives to the one, which he withholds it from the other (for the grace of God hath appeared unto all men, teaching them that, denying ungodliness and worldly lusts, they should live soberly, righteously, and godly); but it signifies God's residence in the hearts of believers, which this world can neither see, imagine, nor admit; and that secret comfort which he administers to them by his promises and Spirit, in the midst of all the public trials of which they are partakers, and

of the wicked: but he blesseth the habitation of the just.

34 Surely^a he scorneth the scornors: but he giveth grace unto the lowly.

35 The^a wise shall inherit glory: but shame shall be the promotion of fools.⁹

CHAPTER IV.

¹ Solomon, to persuade obedience, 3 sheweth what instruction he had of his parents, 5 to study wisdom, 14 and to shun the path of the wicked. 20 He exhorteth to faith, 23 and sanctification.

HEAR, ye^a children,¹ the instruction of a father, and attend to know understanding.

2 For I give you^b good doctrine, forsake ye not my law.

3 For^c I was my father's son, tender and only beloved in the sight of my mother.²

4 He^d taught me also, and said unto me, Let^e thine heart retain my words: keep my commandments, and live.

5 ¶ Get^f wisdom, get understanding: forget it not; neither decline from the words of my mouth.

6 Forsake her not, and she shall preserve thee; ^hlove her, and she shall keep thee.

7 Wisdom is theⁱ principal thing; therefore get wisdom: and with all thy getting get understanding.

8 Exalt^j her, and she shall promote thee: she shall bring thee to honour,³ when thou dost embrace her.

9 She shall give to thine head^k an ornament of grace: ^la crown of glory shall she deliver to thee.⁵

10 Hear, O my son, and receive my sayings; and ^mthe years of thy life shall be many.

11 I have taught thee in the way of wisdom; I have led thee in right paths.⁶

A.M. cir. 3000.
B.C. cir. 975.

Job 8. 6, 7. Ps. 1. 13.
9. 1. 10. 2. Sa. 6. 11. 17. 16.
3. Ch. 21. 24. Ps. 138. 6.
Ja. 4. 6. 1. Pe. 5. 5. Lu. 1.
51.
1. ver. 16; ch. 4. 8. Ps.
73. 24. 1. Sa. 2. 30. Da. 12.
2. 1. Is. 65. 13. 13. 15.
9. Heb. exalteth the
fools.

CHAP. IV.

a ch. 1. 8. 2. 1-4. 3. 1.
21. 5. 1. 2. 1. 6. 2. 3. 7. 1. 4.
Ep. 6. 1. 4.
1 The exhortation
here turns from a
son and his personal
duties, to children
and their public du-
ties.—C.
2 De. 32. 2. 1. Ti. 4. 6.
Tit. 1. 9. ch. 22. 20. 21.
c 1. Ch. 29. 1. 2. Sa. 12.
24. 17. 4. 1. Ki. 1. 13.
3 The Father, God;
the mother, the
church. Ga. 4. 26.
They cannot be any
others, for no father
except God could
truly promise life to
obedient children.
ver. 4. God alone
commands the bless-
ing upon Zion, even
life for evermore.—C.
d 1. Ch. 28. 9. 21. Ge.
18. 19. Ep. 6. 4. 2. Ti. 3. 15.
ch. 22. 6.
e ch. 3. 12. 7. 17. 2. Le.
18. 4. 5. 55. 3.
f ch. 2. 2. 4. 1. 1. Ti. 1.
13. Is. 8. 20. 2. Th. 2. 15. 2.
1. 2. Ps. 119. 97-100. 2.
Th. 2. 10.
g Mat. 13. 44. Lu. 10.
4. 1. Ph. 3. 7. 10. Col. 1.
18. 3. 9. 11. Re. 3. 18.
h 1. Sa. 2. 30. Da. 1. 19.
ch. 3. 16; 8. 18; 22. 4. 29.
2. 1. 1. 18. 8.
i Often to honour
with men, invariably
to honour with God
—even as our Lord
hath said, "If any
man serve me, him
will my Father hon-
our." 1. Jo. 3. 6.—C.
j See ch. 1. 9. 1. Pe. 3.
4. 1. Ti. 2. 9. 10. 1. Ti. 4. 8.
Re. 2. 10.
k Or, she shall
compass thee with a
crown of glory.
l There is no crown
of glory amongst
men: for here all is
vanity and vexation
of spirit. This is that
crown of glory for
which Paul longed—
"the crown of (a
Saviour's) righteous-
ness that faith not
away, reserved in
heaven for them that
love him." 2. Ti. 4. 8.—C.
m ch. 3. 21. 7. 21. ver. 4.
13. De. 6. 2. 47. Ps. 21.
4. 9. 1. 16.
n I have led thee

12 When^a thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble.

13 Take^b fast hold of instruction; let her not go: keep her; for she is thy life.

14 ¶ Enter^c not into the path of the wicked, and go not in the way of evil men.⁷

15 Avoid^d it, pass not by it, turn from it, and pass away.

16 For^e they sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall.

17 For^f they eat the bread of wickedness, and drink the wine of violence.

18 But^g the path of the just is as the shining light, that shineth more and more unto the perfect day.

19 The^h way of the wicked is as darkness: they know not at what they stumble.⁸

20 ¶ My son, ⁱattend to my words; incline thine ear unto my sayings:

21 Let them not depart from thine eyes; keep them in the midst of thine heart:

22 For^j they are life unto those that find them, and health^k to all their flesh.

23 ¶ Keep^l thy heart with all diligence;¹ for out of it are the^m issues of life.²

24 Putⁿ away from thee a froward mouth, and perverse lips^o put far from thee.

25 Let^p thine eyes look right on, and let thine eyelids look straight before thee.

26 Ponder^q the path of thy feet, and let all thy ways be established.⁴

27 Turn^r not to the right hand nor to the left; remove thy foot from evil.

⁴ Or, all thy ways shall be ordered aright, 1s. 7. 9. 2. Ch. 20. 20.

d De. 5. 32; 28. 14;

that secret acquittal which he reports to their consciences, in the midst of all the public calumnies they may be condemned to underlie. C.

Ver. 34. Give^h grace unto the lowly. It does not signify that God gives grace to men who have become lowly, previous to grace, or without grace, by a mere effort of unrenewed nature: but that he first gives lowliness, which is a grace of the Spirit, and then, when he has already sown the seed, continues to water and give the increase. C.

REFLECTIONS.—Real religion has a glorious and blessed tendency to render men happy in themselves, and blessings to all around them. And those who neglect and despise it are in general mean-spirited, foolish, and self-ruining wretches, dishonourers of God, and plagues to mankind. But great is the shame that the professors of religion so little conform their lives to the excellent rules thereof, that they so little exemplify them in their behaviour and conduct. And comely would the church of God appear if that regard to God's law, faith in him, devotion, resignation to his will, diligence in his work, and that truth, mercy, equity, peacefulness, humility, and prudence towards men, required in his Word, were duly exercised.

CHAPTER IV. Ver. 1-3. My dear young friends, attend to and receive these affectionate, wholesome, and profitable instructions which I give you: and while you live, earnestly practise the same. They are the very same which I myself, as a darling son, and intended successor on the throne, received from my pious and affectionate father David. 4-9. He, in the most careful and earnest manner, instructed me in my childhood, and begged me to fix his instructions and directions in my heart, and practise them in my life, as the means of attaining true and lasting felicity. He earnestly recommended to me the getting of Jesus Christ, and the true knowledge and fear of God in him, and

cleaving thereto, as the grand and effectual means of preservation from sin and danger, and of obtaining happiness and honour both in time and eternity.* 10-13. As you wish to live long and prosperously, receive, and observe in your practice, these my instructions. I do not direct you into paths of folly, fraud, or perverseness, but into a course of wisdom, integrity, and virtue; in which you may prosecute business without any entangling difficulties, and with ease, despatch, and certain success. Carefully fix these instructions in your mind and heart, and persevere in the practice of them, as on this your happiness in time and eternity depends. 14-19. With the utmost care and abhorrence avoid the company and course of wicked men, and every temptation thereto; and with the greatest speed and earnestness flee from it if you have been entangled; for such is the malignity of their dispositions, that they can take no rest till they execute their villanous intentions, and are perpetually disturbing themselves in order to ruin others. They neither have, nor desire, any other provision to live on than what they get by unjust and violent courses. And while good men daily grow in knowledge, grace, and holiness of conversation, till they arrive at perfection, wicked men, amidst gross ignorance, error, confusion, crimes, and wretchedness, rush on heedlessly till they are plunged into everlasting misery. 20-27. And in order to retain in heart, and practise in life, these my excellent instructions, which are a source of lasting and complete happiness to all who improve them aright, watch over your heart, and keep your mind, conscience, will, affections, thoughts, and desires, with uncommon earnestness, as from these do originally issue the eter-

* Whether David's words end here, or reach farther, perhaps to the end of chap. ix., we do not certainly know.

nal happiness or misery of mankind. Resolutely shun all impure or wicked discourse; and never let any corrupt, false, filthy, idle, passionate, or scornful communication proceed from your lips. Let your mind and thoughts be fixed only upon the right paths of holiness and virtue, that you may walk in them without ever turning from them; and never let your eyes, by fixing on improper objects, seduce you into sin or danger. Before you fix upon any action, carefully examine whether it be agreeable to God's law, and answerable to the end for which you intend it; and let every step you take in life be rightly ordered, according to the rule of his Word. And, by shunning extremes on every hand, labour to avoid everything offensive or injurious either to God or men.

Ver. 18. Even the private path of the just (the believer justified by faith, Ro. iii.) is as the shining light. It shineth more and more before God, in faith and love; more and more before men, in diligence and zeal; more and more before the church, in knowledge and edification; more and more before God, in humility and holiness. C.

Ver. 23. Keep thy heart with all diligence. Keep it with the diligence of a guardian, that would fence it against intrusion or assault; with the diligence of a servant, that would attend to its necessities and requirements; with the diligence of a steward keeping all accounts of expenditure and gain; and with the diligence of a physician, attending to its symptoms, and prescribing for its diseases; and with the diligence of a friend, taking equal pleasure in bearing with its infirmities, sympathizing with its sorrows, relieving its necessities, and participating in its joys. C.

REFLECTIONS.—It is the greatest honour, as well as duty, of parents carefully to instruct their children: and it may be infinitely useful after both instructors and instructed are laid in the dust. Unspeakably excellent is Jesus Christ, his grace, and holy religion. Multitudes of powerful reasons engage us to remember and cleave to them: and to love, delight in, or exalt them. Yet how apt are our corrupt hearts to ensnare us into

CHAPTER V.

1 Solomon again exhorteth to attend to his wise counsels. 3 He sheweth the mischiefs of whoredom and riot. 15 He exhorteth to contentedness, liberality, and chastity. 22 The wicked are overtaken with their own sins.

MY son,^a attend unto my wisdom, and bow thine ear to my understanding;

2 That thou mayest regard discretion, and that^b thy lips may keep knowledge.

3 ¶ For^c the lips of a strange woman drop as an honeycomb, and her mouth^d is smoother than oil:

4 But^e her end is bitter as wormwood, sharp as a two-edged sword.

5 Her^f feet go down to death; her steps take hold on hell.

6 Lest thou shouldst ponder the path of life,^g her ways are moveable, that thou canst not know them.^h

7 Hearⁱ me now therefore, O ye children, and depart not from the words of my mouth.

8 Remove^j thy way far from her, and come not nigh the door of her house;^k

9 Lest^l thou give thine honour unto others, and thy years unto the cruel;

10 Lest^m strangers be filled with thy wealth,ⁿ and thy labours be in the house of a stranger;

11 And^o thou mourn at the last, when thy flesh and thy body are consumed,

12 And say, How have I hated instruction, and my heart despised reproof;

13 And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!

14 It was almost in all evil in the midst of the congregation and assembly.

A.M. cir. 3009.

B.C. cir. 975.

CHAP. V.

a See ch. 4.1, 20.1, 2. 6.8.15.3. Re. 2.7.11. 17.59.13.9.

b Mal. 2.7. ch. 16.23. 10.20.12.18.15.2.4. Ca. 4.11.

c ch. 2.16. 7.21. 6.24. Ps. 55.21.

d Heb. palate. 1 Ec. 7.26. ch. 2.18. 19. 6.26. 7.27. 9.18. Ps. 55.21.

e ch. 7.27. 12.18. He. 13.4. Re. 21.8.

f Hag. 1.5. Ps. 119.59. De. 32.29.

g She does not ponder the paths of life. German Translation.

h ch. 7.11-13. 2.16. 4. Re. 26.

i The meaning seems to be—her wiles and allurements are so insidious and so various that, dazzled and distracted by them, thou art not able calmly to reflect upon their fatal results, or wisely to consider the path of duty.

j Ps. 34.11. ch. 3.1. 12.1. 4.1. 20.21. 7.24. 22.17. 21. He. 12.25. 1.3.

k ch. 1.14. Ep. 5.11. 1 Th. 5.22. Ro. 12.9.

l A great lesson is taught here. It is dangerous to approach evil, even for the purpose of battling with it. He has all weak and fallible; our duty therefore is to shun evil, to flee from it, to avoid the very neighbourhood of temptation. Youth especially should be on its guard; for the devil sometimes takes advantage even of the self-confidence and boasted integrity of men. We shun the house or the city infected with pestilence, so ought we to shun the place infected by sin.—P.

m Th. 4.4. Re. 14.9. 10. ch. 6.20. 23.31. 3.1. Ho. 7.9. ch. 6.26.

n Heb. thy strength. Ro. 6.21. He. 12.17. ch. 7.23.

o Roar as a lion. He. 13.4. ch. 19.12. 20.21. 28.3.

p Ec. 7.11-14. Ps. 50.17. 73.22. Lu. 19.42. Mat. 23.37. ch. 6.32. 2. Ch. 36.15. 16. He. 44.4.5. Zec. 1.4.

q ch. 1.25. 6.23. 12.1. r ch. 6.20. 29.32. 33.7. 23. He. 13.4. Re. 22.15.

A.M. cir. 3009.

B.C. cir. 975.

CHAP. VI.

s Ver. 18. 19. Ec. 9.9. 1 Co. 7.2-5. 9. 1 Pe. 3.7. with ch. 23. 27. 19. 17.

t Le. 20.18. De. 33.28. 15.48.1. Ps. 68.26. 126.21. 127.3.

u Rather, 'should thy fountains be dispersed abroad as rivers of water in the streets?'—C.

v Ec. 7.3. with Mal. 2.14. ch. 2.17. 15.60.5. 2 Ec. 9.9. 1 Co. 7.3-5. Ca. 2.9. 7.3-8.4. 5.1. 13. 32. 19. He. 7.2. He. 4.13. 13.4.

w Heb. cry thou always in her love. x ch. 2.16-19. 6.24. 35. 7.3-23. 9.13-18. 23.27. 28.

y Ch. 16.9. Job 31.4. 34.21. ch. 15.3. 16.10. 17. 32. 19. He. 7.2. He. 4.13. 13.4.

z What a solemn truth is this! The eye of the Lord is always upon us. We may hide our sin from man; we may succeed in covering our shame from the world's scorn, but we cannot cover it from the eye of the Omniscient; and he who seeth us always will judge us at last.—P.

aa ch. 11.3. 5.6. Ps. 9.16. La. 1.14. Je. 2.19. He. 13.4. Ho. 4.11-14. 1 Heb. sin.

ab ch. 10.21. Job 4.21. 30.12. 36.12. Ps. 81.12. Re. 22.11. ch. 14.14. 32.

ac the last death and destruction, as the Lord's executioners, shall take away his life from him, yea, they shall torment him in hell.

ad ch. 16.12. Now all this shall befall him for want of instruction, carelessness, and disobedience! (Nuffel).—P.

ae ch. 11.15. 17.18. 20. 16.22. 26. Job 17.3. with Ge. 42.37. 43.9. Phil. 18.19.

af By humble acknowledgment of thy rashness, and by earnest entreaties, procure thine indemnity.

ag Co. Amiable thyself—come down from the vain dignity of a patron of strangers to the commonplace but indispensable duty of securing the rights of your friends.

ah Or, so shalt thou prevail with thy friend.

15 ¶ Drink^a waters out of thine own cistern, and running waters out of thine own well.

16 Let thy fountains be dispersed abroad, and rivers of waters in the streets.^b

17 Let them be only thine own, and not strangers' with thee.

18 Let^c thy fountain be blessed; and rejoice with the wife of thy youth.

19 Let^d her be as the loving hind and pleasant roe: let her breasts satisfy thee^e at all times; and be thou ravished always with her love.^f

20 And^g why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger?

21 For^h the ways of man are before the eyes of the LORD, and he pondereth all his goings.ⁱ

22 ¶ His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins.^j

23 He^k shall die without instruction, and in the greatness of his folly he shall go astray.^l

CHAPTER VI.

1 Against suretyship, 6 idleness, 12 and mischievousness. 16 Seven things hateful to God. 20 The blessings of obedience to parents. 25 The mischiefs of whoredom.

MY son,^a if thou be surety for thy friend, if thou hast stricken thy hand with a stranger,

2 Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth.

3 Do this now, my son, and deliver thyself, when thou art come into the hand of thy friend; go, humble^b thyself,^c and make sure thy friend.^d

fellowship with wicked persons or practices, or even to render us intent on, and delighted in, the most cruel and barbarous conduct! But wide is the difference in time, and especially in eternity, between the way of holiness and that of iniquity. While the saints gradually grow up in grace here, and live in endless felicity hereafter, the wicked blindly rush forward into everlasting misery. Great circumspection, care, diligence, and watchfulness are therefore necessary in denying ungodliness and worldly lusts, and in living soberly, righteously, and godly in this present evil world.

CHAPTER V. Ver. 1, 2. And, my children, what I am just going to say requires your particular and most serious consideration, that you may be able to preserve yourselves from the most subtle and dangerous deceits, and, by your pious and prudent discourses and admonitions, prevent the ensnarement of others. 3-6. For, astonishing are the arts, and inconceivable the enchanting flatteries, of whorish women, as if nothing but the most pure and exquisite pleasures were to be enjoyed in fellowship with them: but dreadful is the real issue thereof, in the impairing of men's health, strength, estates, and reputation; and in remorse of conscience, wretched death, and endless damnation. And to prevent your repentance and escape from their snares, they will turn themselves into ten thousand forms, that they may work on your several humours. 7-14. Let me, therefore, with the utmost affection, earnestness, and solemnity, beseech you to avoid such women, and all, even the most distant, approaches to familiarity with them, as a dangerous, an infernal plague; lest you forfeit your credit, and sacrifice your vigour of life to base and cruel wretches, who labour to ruin you to every intent, and for ever; and lest your wealth, and the fruit of your care and labour, should by their means be transferred from you to others; and when your substance

is gone, and your body pining to death, under horrible diseases, you should have nothing left you but inexorable torment of conscience, reflecting upon the faithful admonitions of parents and teachers which you have contemned, and the miseries you do, and must for ever, undergo. 15-19. And to prevent your having the smallest inclination to the base and polluting pleasures of whoredom, marry; and in a wife, wholly your own, enjoy and rest contented with the pure, chaste, and honourable pleasures of the marriage state. Take pleasure in having children by her, sporting in the streets, or dispersed into families. Have children by her alone, and which you are sufficiently certain are really your own. Make your wife happy, by an affectionate cleaving to her only: and take pleasure in her innocent and delightful company. While you live together, let her always be amiable in your eyes; cherish her with the most tender affection; and in her embraces, and tender regard, always take such satisfaction as to prevent your affections in the least fixing upon another in her stead. 20, 21. And when you can so fully, pleasantly, securely, constantly, innocently, and honourably enjoy such pleasures in a pious and affectionate wife, why risk everything dear, to enjoy the base, dishonourable, destructive, and damning pleasures of whoredom—especially when the all-seeing God witnesses your most secret conduct, and will quickly reward or punish you according to the nature of it? 22, 23. Nor shall whoremongers and adulterers long escape his insupportable justice;—their own guilt and lust shall for ever bind and hold them fast under the power of his wrath. To punish their contempt of former instructions and warnings, God shall abandon them to impenitence, and permit them madly to rush forward, through increasing crimes, into endless damnation.

Ver. 2. Knowledge. The knowledge of the evil of sin in time

and eternity; the knowledge of God in Christ, reconciling the world to himself; the knowledge of regeneration, whereby men are renewed in heart, speech, and behaviour; the knowledge of glory, into which fornicators and adulterers can never enter. C.

Ver. 6. Movable. Like the shifting sands at the estuary of rivers, that move in a storm, and destroy many vessels before their new positions can be sufficiently ascertained. But let it never be forgot, that whilst this wicked and seducing woman is a real character, she is also an emblem of heathen idolatry and Christian apostasy; that like her, lead the soul away from God, and promising life, lead down to the ways of destruction and death. See note on ch. 2. 17. C.

Ver. 19. The loving hind and pleasant roe. The affection of many quadrupeds and birds—nay, of some animals of the deep—for their young, presents an instructive lesson, and often a killing reproof, to rational, immortal, and accountable beings. But however great the evil and the shame, when human beings become unfaithful to one another—how much greater when the harlotry of error seduces the church from her Saviour—when 'the ox knoweth his owner, and the ass his master's crib, but Israel doth not know, God's people do not consider?' Is. 1. 3. C.

REFLECTIONS.—It is shameful and shocking that mankind should be inclined, nay, so much inclined, to a sin so base, so beastly, and ruinous, as whoredom.—That even in the sex where modesty ought to shine with distinguished lustre, wretches should be found who impudently entice to it! Surely it must be very absurd to prefer the pleasures of it, attended with miseries innumerable, to the innocent, the sanctified joys and honours of the marriage state! But no wonder that they who atheistically discredit the omniscience and justice of God, and live thoughtless of their future account, should proceed to the most infamous lengths in wickedness. Yet let them remember, that in the most miserable manner, correspondent to their sins, they shall at last be hurried into endless fire!

CHAPTER VI. Ver. 1-5. And that no occasion may be given for family contentions or ruin, let me admonish you to beware of all rash engagements in suretyship, especially for such whose honesty or ability you know not; but if you have rashly entangled and

4 Give^b not sleep to thine eyes, nor slumber to thine eyelids.

5 Deliver thyself as a roe from the hand of the hunter, and as a bird from the hand of the fowler.^a

6 ¶ Go^c to the ant, thou sluggard;^d consider her ways, and be wise:

7 Which having no guide, overseer, or ruler,

8 Provideth^a her meat in the summer, and gathereth her food in the harvest.

9 How^e long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep?

10 Yet^f a little sleep, a little slumber, a little folding of the hands to sleep:

11 So shall thy poverty come as one that travelleth,^g and thy want as an armed man.

12 ¶ A^h naughty person, a wicked man, walketh with a froward mouth.

13 Heⁱ winketh with his eyes, he speaketh with his feet, he teacheth with his fingers;^j

14 Frowardness^k is in his heart, ^lhe deviseth mischief continually, he soweth^m discord:

15 Thereforeⁿ shall his calamity come suddenly; suddenly shall he be broken without remedy.

16 ¶ These six things doth the LORD hate; yea, seven are an abomination unto him.^o

17 A^p proud ^qlook, ^aa lying tongue, and hands that shed innocent blood,

18 An^r heart that deviseth wicked imaginations, ^sfeet that be swift in running to mischief,

19 A^t false witness ^{that} speaketh lies, and him^u that soweth discord among brethren.

20 ¶ My^v son, keep thy father's commandment, and forsake not the law of thy mother.^w

21 Bind them continually upon thine heart, and tie them about thy neck.

A.M. cir. 3029.
B.C. cir. 975.

δ Ps. 122.4. Ec. 9.10.
4 Struggle as an entangled roe or bird to get free.

c Job 12.7. Mat. 6.26.
5 Some ants make no provision for the winter; others however do: so that the statement is a literal fact, and not, as some have ignorantly intimated, a mere fanciful illustration.—C.

d ch. 30.25. 1 Ti. 6.19.
e 1 Co. 15.34. Ep. 5.12. Ro. 13.11. Ps. 94.8.1. Pe. 4.3. ch. 1.22.

f ch. 24.33. 34.10. 4.5. 10.15. 13.4. 20.4. 23.21. 2 Th. 3.10.

g One who, walking slowly, is long on the way, but arrives at last.—C.

h Mat. 25.26. Ps. 36.3. 10.3. 77.3. 8.9. with 1 Ti. 5.13.

i Job 15.12. Ps. 35.19. ch. 10.10. 15.58.9.

j Having described a sluggard, a naughty man is next introduced.—C.

k His mouth is froward, never modest; his eyes wink at sin, but never discover or reprove it; his feet in walking or running speak his impudence, self-conceit, or malice; and his fingers, the instruments and emblems of all his works, teach not his imaginary accomplices, but all who will the secrets of his inward heart, and the wicked devices in which it is engaged.—C.

l Je. 17.9. Ro. 8.7. Mat. 15.9.

m Is. 57.20. Mi. 2.1. Ps. 36.4. ch. 4.15. 10.14. 18.

n Heb. casteth forth, ver. 19. Ro. 16.17. 1 Co. 1.27. 14.33. ver. 11. Ps. 73.18-20. 50.22. Je. 19.11. Is. 30.13. 2 Ch. 36.6. 1 Th. 5.7.

o Heb. of his soul. Ps. 18.27. 138.6. 101.5. ch. 8.13. 30.13.

p Heb. naughty eyes.

q Ps. 120.3. 4.5. Re. 22.15. Ho. 4.1.2. Is. 59.13-15. 15.2. Ki. 24.34.

r Mi. 2.1. Ge. 6.5. Ps. 30.4. ch. 4.10. 10.4. 18. 24.8. Je. 4.14.

s Ro. 3.15. ch. 1.16. 15.27.

t The law of God, thy regenerating Father; of his church, thy spiritual mother. Gal. 4.26. The passage from its unlimited nature, cannot be understood of earthly parents.—C.

A.M. cir. 3029.
B.C. cir. 975.

u De. 11.18-21. ch. 3.23. 24.2. 11. Ps. 17.4. 119.9. 11. 97.43.3. Ps. 19.7.8; 119.105. 2 Pe. 1.19.

v Or, candle.

w ch. 3.2. 8.18. 4.4. 13.1. Le. 10.17. Ps. 141.5. y ch. 2.16. 5.37. 22.26. 27.

x Or, of the strange tongue.

y See note on ch. 2.17.—C.

z Mat. 5.28, with Ca. 4.9.

a 1 Sa. 2.36. ch. 28.21; 29.3. 5.10. Lu. 15.13-16.

b Heb. a man's woman.

c Eze. 13.18. ch. 5.10. 11. Ge. 39.14. &c.

d Having broken her vow both to God and man, she can no more be trusted, and having thus disregarded her own character and the honour of God, she must in the same way be destructive to her guilty associate.—C.

e This verse may be rendered as follows:—For the wages (or price) of a harlot is (only) a piece of bread, yet the adulteress hunts after precious life, i.e. while a foolish man hires a harlot for a piece of bread, the harlot so hired destroys his immortal soul.—P.

f Job 31.12. ch. 23.27. 28. Ro. 1.27. Mat. 5.28.

g Ge. 10.3. 29.23. Ru. 2.9. 1 Co. 7.1. He. 13.4. Re. 21.8. 22.15.

h Shall not be innocent of violation, sin—himself violating the law of God—and joining with another in violating both the law of God and the responsibility of a solemn vow.

i Job 31.12. ch. 23.27. 28. Ro. 1.27. Mat. 5.28.

j Ge. 10.3. 29.23. Ru. 2.9. 1 Co. 7.1. He. 13.4. Re. 21.8. 22.15.

k Shall not be innocent of violation, sin—himself violating the law of God—and joining with another in violating both the law of God and the responsibility of a solemn vow.

l Despiseth. Overlook, as exempt from moral responsibility or punishment.—C.

m Ps. 79.12. with Ex. 22.4. Lu. 19.8. Job 20.18.

n Heb. heart, ch. 7.79. 4.16.

o The law of Moses inflicted death both upon the adulterer and adulteress. To inflict a heavy penalty upon nations conformed—the laws of these lands merely inflict a pecuniary fine. Whether this departure from the Mosaic jurisprudence be right or wrong is a matter of serious inquiry to Christian moralists and legislators.—C.

22 When^a thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee.

23 For^b the commandment is a lamp;^c and the law is light; and reproofs of instruction are ^dthe way of life:

24 To^e keep thee from the evil woman, from the flattery ^fof the tongue of a strange ^gwoman.

25 ¶ Lust^h not after her beauty in thine heart; neither let her take thee with her eyelids:

26 For by means of a whorish woman a man is brought to a ⁱpiece of bread; and the adulteress^j will ^khunt for the precious life.^l

27 Can a man take ^mfire in his bosom, and his clothes not be burnt?

28 Can one go upon hot coals, and his feet not be burnt?

29 So ⁿhe that goeth in to his neighbour's wife; whosoever toucheth her shall not be innocent.^o

30 Men do not despise^p a thief, if he steal to satisfy his soul when he is hungry:

31 But ^qif he be found, he shall restore sevenfold; ^rhe shall give all the substance of his house.

32 But whoso committeth adultery with a woman lacketh ^sunderstanding; ^the ^{that} doeth it destroyeth his own soul.^u

33 A^v wound and dishonour shall he get; and his reproach shall not be wiped away.

34 For^w jealousy is the rage of a man: therefore he will not spare in the ^xday of vengeance.

35 He will not regard any ransom;^y neither will he rest content, though thou givest many gifts.

f He. 13.4. Job 31.12. Le. 20.10. 1 Co. 6.9. 10. Ga. 5.19. 21. Re. 21.8. 22.15.

A ver. 34; ch. 5.9-11. Ju. 16.9. 1 Ki. 11.4.5; 15.5. Ps. 51.8. 15.34. 86.3. 4. Ca. 8.6.

1 Ju. 19.29. 30.

3 Heb. He will not accept the face of any ransom.

enslaved yourself by such obligations, endeavour, as quickly as possible, by every humble and persuasive method you can think of; nay, struggle as for life, to disengage yourself, by pressing the debtor to pay what he owes, or the creditor to acquit you of your bond.—6-11. Meanwhile, never indulge yourself in sloth, and want of provident care; but learn, from those puny insects the ants, to labour diligently in your calling, and carefully improve every opportunity of honestly providing for yourself and your family: and remember that, if that inclination to idleness and sloth, so common to mankind, be indulged by you, whether in greater or smaller degrees, unexpected and at last extreme poverty shall irresistibly come upon you.—12-15. Remember too, that it is the property of persons vile and wicked to accustom themselves to profane, blasphemous, proud, passionate, lewd, or reproachful discourse, or by signs made with their eyes, feet, or fingers to stir up others to mischief. The heart of such being filled with perverse inclinations, they are perpetually contriving mischief, and stirring up hatred and contention among their neighbours: but suddenly shall their villany and wickedness issue in their irretrievable infamy and ruin. 16-19. And indeed proud looks, lying tongues, murderous hands, hearts given to mischievous contrivances, feet given to a speedy execution of injurious designs, perjured persons, and sowers of discord among friends or neighbours, are distinguished objects of God's indignation.—20-22. Let me therefore again press you to attend to, highly esteem, and carefully practise, those divine instructions which have been tendered to you by your parents. This will be of great use to direct, preserve, and comfort you in your whole labours of life. 23, 24. For the

law of God, as a lamp, guides in adversity, and, as the light of the sun, directs and comforts in prosperity; and the reproofs of his Word are excellent means of preserving from ruin, and leading to true happiness; and are particularly useful to preserve from being deluded by the flattering speeches and enticements of lewd women, those sinks of wickedness and plagues of mankind. 25-29. As you regard your temporal or eternal welfare, never gaze on the beauty or fine attire of such: never let their wanton and enticing looks engage you to the most distant desire after their dangerous embraces; for if once they ensnare you, they will never quit their hold till they have reduced you to extreme beggary, or to a miserable and ignominious death. You may more safely take fire into your bosom, or walk upon burning coals, than intermeddle, however privately or transiently, with a whorish woman, particularly if either party be married. 30-33. If one merely steal to fill his hungry belly, he is not exposed to shame or punishment; and if it be found that he has stolen more, it is only required that he should make complete restitution according to the law, which may perhaps amount to all that he is worth. But he who commits adultery with a woman can have no necessity for it, but acts through mere folly and wickedness, and so exposes himself to the loss of his life by the magistrates, as well as to eternal damnation from the hand of God. He exposes himself to bloody quarrels, and renders himself irrecoverably infamous. And though the civil magistrate should wickedly spare his life, yet it is exposed to the fury of a justly enraged husband, who will regard no penitential submissions or entreaties, and accept no gifts as the ransom of it.

Ver. 1. This is a passage of great practical difficulty. Does it,

by implication, altogether forbid the aid of suretyship to friends? This cannot be; for in many instances such suretyship is indispensable. Does it, then, covertly condemn merely such rash and inconsiderate engagements as arise from an undue facility of temper, rather than from a deliberate calculation of duty? Such covert insinuation of a principle is inconsistent with the plainness of Scripture. With great deference, the following slight and well thought passage to thy friend, see Ge. 24.54. This makes the object of the passage to be a warning against any neglect of a friend's interest (for which we have become accountable), from any undue presumptuous draft upon his friendship—a most necessary warning; for in practice there are many who will neglect their own interests, and the interests of their best friends, for the *éclat* that may result from their attention and liberality to strangers. C.

REFLECTIONS.—Greatly advantageous, even to the outward interests of persons, families, and nations, is an exact obedience to God's commandments. And it is sinful and foolish to ruin our estates or families by engaging for other people's debts: but infamously wicked are those debtors who exert not themselves to the utmost to relieve their sureties. Great care ought to be taken of our outward property. In respect of it we are but God's stewards, and ought to lay it out and bring it in according to his directions. The amazing instinct which God hath given to some animals, and their conduct, shame the slothful of mankind. Such sluggards are very averse to be roused to their work, spiritual or temporal. If one degree of indolence be denied them, they would gradually enjoy a lesser: but poverty in a quick, irresistible, and ruinous manner, comes to such at last. With alarming earnestness do sinners practise iniquity, and make every power of their soul, or member of their body, instrumental therein. And many things in heart, in lip, in life, are detected by God, which are overlooked as almost innocent by

CHAPTER VII.

1 Solomon persuadeth to a sincere and kind familiarity with wisdom.
6 In an example of his own experience, he sheweth the cunning of a lewd woman, 22 and the desperate simplicity of a young wanton.
24 He dissuadeth from such dangerous courses.

MY son,¹ keep my words, and lay up my commandments with thee.

2 Keep^b my commandments, and live; and my law^c as the apple of thine eye.

3 Bind^d them upon thy fingers, write them upon the table of thine heart.

4 Say^e unto wisdom, Thou art my sister; and call understanding thy kinswoman:

5 That^f they may keep thee from the strange woman, from the stranger which flattereth with her words.

6 ¶ For^g at the window of my house^h I looked through my casement,

7 And beheld among the simple ones, I discerned among the youths,ⁱ a young man void of understanding.^j

8 Passing through the street near her corner; and he went the way to her house,

9 In^k the twilight, in the evening,^l in the black and dark night:

10 And, behold, there met him a woman with the attire of an harlot,^m and subtle of heart.

11 (Sheⁿ is loud and stubborn; her feet abide not in her house:

12 Now^o is she without, now in the streets, and lieth in wait at every corner.)

13 So she caught him, and kissed him, and with an impudent face said^p unto him,

14 I have peace-offerings with me;^q this day have I paid my vows:

15 Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee.

16 I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt.

17 I have perfumed my bed with myrrh, aloes, and cinnamon.

18 Come, let us take our fill of love until the morning; let us solace ourselves with loves.

19 For the Goodman^r is not at home, he is gone a long journey:

men. With what ardent love ought we to regard the word of God as our enlightening instructor and regulating law! It is necessary to receive, retain, and improve it as a powerful mean to preserve us from fleshly lusts, which war against both body and soul. But terrible and fatal snares are the flattering words and looks of whorish and light women. It is impossible to avoid destruction if once we are entangled by them. And it is shocking that so many indulge themselves in a crime so infamous and destructive.

CHAPTER VII. Ver. 1-5. My dear young friends, let me again press upon your consciences to lay up my advices and instructions in your judgment, heart, and memory; and carefully, tenderly, and readily to observe and practise them. Make yourselves familiar with Jesus Christ, and his spiritual instructions, as the most powerful means of preservation from the ensnaring arts and flatteries of whorish women, which is a privilege of infinite importance. 6-9. For, from my own window I observed a thoughtless young top sauntering

under night in the streets, and in a stately manner walking towards a corner which these infamous strumpets used to haunt. 10-20. There, one dressed in a light and whorish manner, and extremely skilled in the arts of enticement,—one extremely talkative, ready to brawl with her husband, given to idle visiting, and gadding about to places of dissipation and concourse,—met him, caught him in her arms and kissed him, and in an impudent manner told him that, being a devout lady, she had that very day been offering thank-offerings to God; and being to feast upon her share of the flesh thereof, she had solicitously sought him to take a part of it, and had happily found him;—and that she had decked and perfumed her bed in the most engaging manner,—in which they might riot all night in exquisite pleasures, without any danger, as the silly fellow called her husband was gone a long journey, had a great deal of business to transact, and would not return till the full moon. 21-23. Notwithstanding his showing some aversion at first, she, by her fair pretences and flattering speeches, quickly com-

20 He hath taken a bag of money with^s him, and will come home at the day appointed.^t

21 With^u her much fair speech she caused him to yield, with the flattering of her lips she forced him.

22 He goeth after her straightway,^v as an ox goeth to the slaughter, or as a fool to the correction of the stocks;^w

23 Till^x a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life.

24 ¶ Hearken^y unto me now therefore, O ye children, and attend to the words of my mouth:

25 Let^z not thine heart decline to her ways, go not astray in her paths:

26 For she hath cast down many wounded; yea, many strong men have been slain by her.

27 Her^{aa} house is the way to hell, going down to the chambers of death.

CHAPTER VIII.

1 The fame, 6 and evidence of wisdom. 10 The excellency, 12 the nature, 15 the power, 18 the riches, 22 and the eternity of wisdom. 32 Wisdom is to be desired for the blessedness it bringeth.

DOTH not wisdom cry? and understanding put forth her voice?¹

2 She standeth in the top of high places, by the way in the places of the paths:

3 She crieth at the gates, at the entry of the city, at the coming in at the doors:

4 Unto² you, O men, I call; and my voice is to the sons of man.

5 O ye simple, understand wisdom; and ye fools, be ye of an understanding heart.

6 ¶ Hear, for I will speak of excellent things; and the opening of my lips shall be right things.

7 For³ my mouth shall speak truth; and wickedness is an abomination to my lips.⁴

8 All the words of my mouth are in righteousness; there is nothing froward⁵ or perverse in them.

9 They⁶ are all plain to him that understandeth, and right to them that find knowledge.

10 ¶ Receive⁷ my instruction, and not silver; and knowledge rather than choice gold.

11 For⁸ wisdom is better than rubies; and

pelled him to follow her, as willingly, and no less stupidly, than an ox goeth to the slaughter, or a madman to the stocks,—never thinking of anything but pleasure, till the enraged husband sheath his sword in his bowels, or the judgments of God accomplish his irretrievable ruin!—24-27. Let me therefore beseech you, my dear young men, whom I unfeignedly regard, diligently to observe and practise these warnings which I have repeatedly given you. Never indulge the smallest inclination towards such women; never listen to their enticements; never indulge the smallest fellowship or familiarity with such; never hope to be safe in, or to return from, such courses; for many, even of those noted in valour and wisdom, have been totally ruined in reputation, estate, body, and soul by such women; and fellowship with them is the certain road to a miserable death and eternal damnation.

Ver. 14. Peace-offerings. The law of God, De. 12. 6, 7, adjudged the greater part of the peace-offering to the offerer as a feast for himself and his friends. And here, by a perverse interpretation, the beneficence of religion is made a cloak and incentive to sin.—Note. And let every Christian note it well: to turn

all the things that may be desired are not to be compared to it.

12 ¶ I^a wisdom dwell with prudence,⁴ and find out knowledge of witty inventions.

13 The^a fear of the LORD is to hate evil: pride,⁹ and arrogancy, and the evil way, and the froward mouth, do I hate.

14 Counsel² is mine, and sound wisdom: I am understanding; I have strength.⁵

15 ¶ By^a me kings reign, and princes decree justice.

16 By me princes rule, and nobles, *even* all the judges of the earth.

17 I^a love them that love me; and *those* that seek me early shall find me.

18 Riches^a and honour are with me; *yea*, durable riches and righteousness.

19 My^a fruit is better than gold, *yea*, than fine gold; and my revenue than choice silver.

20 I^a lead⁶ in the way of righteousness, in the midst of the paths of judgment;

21 That I may cause those that love me *to* inherit substance; and I will fill their treasures.

22 ¶ The^a LORD possessed me in the beginning of his way, before his works of old.⁷

23 I^a was set up from everlasting, from the beginning, or ever the earth was.

24 When *there were* no depths, I was brought forth; when *there were* no fountains abounding with water.

A.M. cir. 3029.
B.C. cir. 975.A.M. cir. 3029.
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B.C. cir. 975.

the grace of God into licentiousness is a constant inclination in man, and a constant temptation of Satan. Let believers watch and pray that they follow neither. C.

Ver. 18. It is thus that by the misapplication of words, the world, the flesh, and the devil continue to seduce and destroy. Love is an attribute, a name for God himself; yet, under this name, the seducer covers her own perjury, her victim's lewdness, and the disregard and enmity of both to God. C.

REFLECTIONS.—It is necessary to love, search, and meditate on God's law day and night; and to make it the constant food of our heart and standard of our life. Then should we find therein the most sanctifying virtue. Magistrates and ministers should carefully inspect the people committed to their charge! And there is need of frequent and fervent prayers to God for our friends and neighbours, as we know not in what guilt fearful temptations may involve them if not overcome. The devil quickly finds business for idle and unseasonable saunterers, especially if young. And when women are once addicted to flaunting, loose, and gaudy apparel, and to wheedling in love matters, and are extremely talkative, and given to an unsettled and dissipated course, it will require no great pains to make harlots of them. Terribly base and impudent these women become who have thrown off the restraints of modesty peculiar to their sex. And sad is the case when husbands and wives are glad to be rid of one another's company. It is shameful, wicked, and ruinous, when Satan and his abominable agents or lusts are, in days of youth, preferred to Jesus Christ and his grace. But fearful and speedy destruction, from the crime itself, or from the hand of God or man, awaits the whorish adulterer. Surely then we should be solicitous to improve the falls and miseries of others, as a warning for us to take heed, lest, in the same thoughtless and inconsiderate manner, we hurry ourselves into everlasting ruin.

CHAPTER VIII. Ver. 1-11. And why, to your ruin, should you listen to the flattering enticements of whorish women, when Jesus Christ, the wisdom of God, by himself and his messengers, in the most open and earnest manner, calls you, and every one of mankind, even the most simple and foolish, to the study of true and spiritual wisdom;—to listen to, consider, and believe the excellent, pure, holy, substantial, faithful,

precious, and infinitely useful oracles of his Word: 12-31. And in order to enforce his call, and recommend his instructions, represents himself as the infinitely wise God, the source of all wisdom and prudence; the infinitely Holy One, who detests everything proud, polluted, or perverse;—and the Almighty God, able to execute all his purposes, and by whose deputed authority all the magistrates on earth govern their subjects;—the infinite lover and rich rewarder of all that seek him, particularly in youth;—the inexhaustible portion and unerring guide of all those who receive him by faith:—the eternal and only begotten Son of JEHOVAH, appointed to be our Mediator;—the almighty Maker of all things in heaven and earth;—and who, from his infinite and peculiar love to mankind, took a distinguished pleasure in forming the earth as a theatre, whereon he should appear, save, and hold intimate fellowship with the sons and daughters of Adam. 32-36. On account of all which excellencies and kindness he, in the most earnest and condescending manner, entreats and charges you to hear, receive, and practically observe his instructions, attend his ordinances, and receive himself in them, as the free gift of God, and as the only mean of true and everlasting happiness;—and warns you, that if you refuse and hate him, you will infallibly and eternally ruin yourselves.

Ver. 1. He that would understand this, and similar passages, may consult Is. 11, 2, 3, where he will find the seven gifts of the Spirit enumerated as the endowments of Christ. And as every attribute of God is but a name for his being—so the forth-putting of every separate attribute is but an account of the actings of his being in that special view. Accordingly, 'wisdom and understanding' are here both used as titles of Christ—*wisdom*, to indicate his full comprehension of the interests and means of the house of God—*understanding*, to indicate his adequacy to sustain their weight, care, and management. C.

Ver. 5. *Ye simple*. This word is applied either to that singleness of heart that rejects the world and is persuaded of God, Ro. 16, 19, or that singleness of heart that rejects God and follows the world, Pr. 14, 15. Singleness is the original idea in both cases—the nature of that singleness is explained by its peculiar attributes, as it occurs. C.

Ver. 9. He that hath *understanding*, is not necessarily he that is learned; but he in whose heart the Word of God has been sown as a seed of life, and who has resisted and overcome the efforts of Satan to take it away, Mat. 13, 19. To such a one all the words of God are plain, because it is written, 'If any man will do his (the Father's) will, he shall know of the doctrine whether it be of God,' Jn. 7, 17. C.

Ver. 12. *Prudence* implies foresight, forethought, and prepara-

25 Before^a the mountains were settled, before the hills was I brought forth:

26 While as yet he had not made the earth, nor the fields,⁸ nor the highest part⁹ of the dust of the world.

27 When he *prepared* the heavens, I was there; *when* he set a compass¹ upon the face of the depth;

28 When he *established* the clouds above; when he strengthened the fountains of the deep;

29 When^b he gave to the sea his decree, that the waters should not pass his commandment; when he *appointed* the foundations of the earth:

30 Then^c I was by him, *as* one brought up with him: and I was daily *his* delight, rejoicing always before him;

31 Rejoicing in the *habitable* part of his earth; and *my* delights *were* with the sons of men.

32 ¶ Now therefore *hearken* unto me, O ye children: for *blessed* are *they* that keep my ways.

33 Hear^d instruction, and be wise, and refuse it not.

34 Blessed^a is the man that heareth me, *watching* daily at my gates, waiting at the posts of my doors.²

35 For^a whose findeth me findeth life, and shall obtain³ favour of the LORD.

36 But^a he that sinneth against me wrongeth his own soul: all they that hate me love death.

tion for coming events. It is an attribute of God, Ep. 1, 8; and, rightly understood, a precious grace of the Spirit in man, Is. 52, 13.—*Witty*. This word is here used in the sense of *ingenious, skilful*. To the Spirit of God all human ingenuity is to be attributed, Ex. 31, 2, 3, the administration of whose gifts are all in the hands of Christ, the *eternal Wisdom*. C.

Ver. 18. Were further proof required that the Wisdom here speaking is Christ, it would here be furnished: none but he is righteous, Ro. 3, 10; 1 Jn. 2, 1; none but he has righteousness, Ro. 3, 22. C.

REFLECTIONS.—How public, earnest, and extensive are the calls of the gospel! Infinitely excellent is that Jesus Christ and his salvation therein exhibited and offered, and that religion which is therein prescribed. And happy, in the blessings of time and eternity, are those persons, families, and nations in which the knowledge of Christ and his truths prevail and reign! They are enriched with the fruits of his mediation, and filled with all the fulness of God. But is it not infinitely amazing, that God's eternal Son, the Creator and Preserver of all things, should have, from everlasting, entered into the room of, and fixed his thoughts, his delights upon, the children of men? Surely then he deserves our strictest attention, our earliest and strongest affection. And just and righteous is the sorest punishment which can be inflicted upon those self-ruiners who refuse him, and neglect and despise the ordinances of his grace. Let me consider this great Apostle and High-priest of my profession, this great ALL and IN ALL. Let my heart seek him early, earnestly, and above all things else. Let me love him, who first loved me, with my whole heart, soul, mind, and strength. Let me rejoice and delight in him as my exceeding joy, and all my consolation. Let me carefully attend his ordinances, watching daily at his gates, at the posts of his doors; and if I find him who is the great God my Saviour, and the *eternal life*, my pains will be infinitely more than rewarded.

CHAPTER IX. Ver. 1-5. And why enter the ruinous house or covet the ensnaring entertainment of a harlot, when the infinitely wise Jesus Christ, who is made of God unto us wisdom, hath framed, for his fellowship with men, a glorious church on earth and in heaven, fully supported by divine perfections, purposes, oracles, and offices; and hath prepared his own crucified self, his word, ordinances, and eternal felicities,

CHAPTER IX.

1 The discipline, 4 and doctrine of wisdom. 13 The custom, 16 and error of folly.

WISDOM hath builded her house, she hath hewn out her seven pillars;¹

2 She hath killed her beasts;² she hath mingled her wine; she hath also furnished her table;

3 She hath sent forth her maidens: she crieth upon the highest places of the city,

4 Whoso is simple,³ let him turn in hither: as for him that wanteth understanding, she saith to him,

5 Come, eat of my bread, and drink of the wine which I have mingled.⁴

6 Forsake the foolish, and live; and go in the way of understanding.

7 He that reproveth a scorner getteth to himself shame; and he that rebuketh a wicked man getteth himself a blot.

8 Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee.

9 Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning.

10 The fear of the LORD is the beginning of wisdom; and the knowledge of the Holy is understanding:

11 For by me thy days shall be multiplied, and the years of thy life shall be increased.

12 If thou be wise, thou shalt be wise for

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CHAP. IX.

a ch. 1.20-21. 1 Co. 1.24, 30. Col. 2.3-9.
b Ep. 2.20-22. Mat. 15.16. 1 Ti. 3.15. He. 3.3. 4.1. Ps. 2.5.
c Ga. 2.9. Ep. 4.11-13. Re. 3.12. Ca. 3.10.
d Wisdom is here exhibited as building a firm, beautiful, and perfect temple, where all her votaries may dwell in princely magnificence and security. It is a refuge from the world's vanities, an asylum from its persecutions, and a school for the acquisition of divine truth. Wisdom is Jesus Christ our great King; the temple is the true church: the seven pillars are the emblems of perfection and stability; the food and the wine represent Christian ordinances and teaching.
e Mat. 22.3-10. Tit. 2.14. Jn. 6.54-56.
f Ro. 10.15. Mat. 22.14. Jn. 14.16. 11.49. 2 Co. 5.20.
g Jn. 3.7. Mat. 9.13. ch. 8.16. 2 Co. 5.20.
h A ch. 1.22-23. 5 ver. 16. Is. 55.1-7. Re. 22.17. 3.17. 18. Mat. 9.13.
i See note on ch. 8.5-C.
j Is. 55.1-3. 25.6. Jn. 6.27. 54-57. Ca. 5.1.
k See note below.
l Jn. 14.7. Ps. 105.8. 119.115. Ep. 5.11. 2 Co. 6.7.
m Re. 18.9. 9.2. Ch. 24.20. 21.15. 15.16. 1 Ki. 18.27.
n Mat. 7.6. 15.14. ch. 23.31. 7. Am. 5.10.
o Le. 16.17. Ps. 141.5. 1 Sa. 25.33.
p Ho. 6.3. ch. 1.2-7. 24.18. Mat. 13.11. 12. 2 Pe. 3.18. Job 17.9.
q Job 28.28. Ps. 111.10. ch. 1.7. 30.3. 1 Jn. 5.20. Jn. 17.3.
r Ch. 10.27. 2. 8. 16. 22. De. 6.2. Ps. 91.16. Jn. 6.40.
s Ch. 16.16. Job 22.9. 3.21-30. 35.6. Eccl. 18.20.
t It is evident from

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CHAP. X.

a ch. 15.20; 17.21. 25; 19.13. 23. 15. 16. 24. 25; 29.13. 15. Phil. 3.18.
b Ch. 11.4. Ps. 49.6-9. Lu. 12.19-21. Ro. 5.21. Da. 4.27. Phil. 3.9.
c Riches acquired by covetousness, chicanery, and oppression.—C.
d Job 5. 20. Ps. 37.35; 33.19. 34.10. with Job xviii. xxx.
e Ch. 11.24. 11.24. 19.15; 13.41. 21.5. ver. 22. with 1 Co. 15. 58. Mat. 7.7. 3.3. 14.18. 19.
f This statement is intended as a warning, not against absolute idleness, for that is shameful; but that few will fall into it; but against sloth, inattention, procrastination, dilatoriness, and that whether in things temporal or spiritual.
g Ch. 6.8; 17.21. 19.26; 24.33. 34.

thyself:⁵ but thou scornest, thou alone shalt bear it.

13 ¶ A foolish woman is clamorous; she is simple, and knoweth nothing.

14 For she sitteth at the door of her house, on a seat in the high places of the city,

15 To call passengers who go right on their ways:

16 Whoso is simple, let him turn in hither; and as for him that wanteth understanding, she saith to him,

17 Stolen waters are sweet, and bread eaten in secret⁶ is pleasant.

18 ¶ But he knoweth not that the dead are there; and that her guests are in the depths of hell.⁷

CHAPTER X.

From this chapter to the five-and-twentieth are sundry observations of moral virtues and their contrary vices.

THE Proverbs of Solomon. A wise son maketh a glad father: but a foolish son is the heaviness of his mother.

2 Treasures of wickedness profit nothing: but righteousness delivereth from death.

3 The LORD will not suffer the soul of the righteous to famish: but he casteth away the substance of the wicked.²

4 He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich.³

5 He that gathereth in summer is a wise

for the nourishment and satisfaction of sinful men; and in the gospel, by his faithful prophets, apostles, and ministers, earnestly invites and beseeches even the most weak, wicked, and besotted sinners of mankind to come by faith, and freely partake of his nourishing, strengthening, delightful, and satisfactory fullness and blessings? 6-12. Earnestly he admonishes you to avoid all unnecessary intimacy with wicked persons, as you regard your temporal or eternal happiness; as by it you cannot, even in attempting their reformation, justly expect to profit them, but may be sure of procuring hatred and infamy to yourselves;—and to cultivate familiarity with wise and serious persons, whom you may both profit and be profited by;—and to study true and experimental godliness, as the proper mean to render you truly happy in this world and in that which is to come; and solemnly warns you that you yourselves must reap the inexpressibly important fruits of your attention to or scornful rejection of his instructions.—13-18. And remember, as before God, that nothing more effectually renders men despisers of Christ and his blessings than fellowship with light and lewd women, or false teachers; who, ignorant of everything spiritually good, and extremely talkative, artfully and impudently seduce simple persons, who intend no such thing, to imagine that forbidden pleasures are peculiarly delightful. And, alas! few of those tempted by them seriously consider, that by such pleasures multitudes have already lost their lives, and are entered into the everlasting torments of hell.

Ver. 7. *Blot*. The shame of disappointed hopes, the blot of having cast what was holy before dogs, who turn again and rend the hand by which they have been fed, Mat. 7. 6. C.

Ver. 8. *Reprove not a scorner*. Why not reprove a scorner? Because Providence does not show that he is prepared to bear reproof. But deal with him in meekness; and pray for him in thine heart; and thus, and in this true and holy sense, become all things unto all men, that thou mayest save some, 1 Co. 9. 19-22. C.

Ver. 16. *Whoso is simple*. The seducer here employs the language of Wisdom, ver. 4, even as Satan employed the language of Scripture in his temptation of our Lord, Mat. 4. 6.—*Note*. It has ever been the custom of error and heresy to employ, nay, to extol Scripture language; while inwardly, often rejecting its authority, and always perverting its meaning. C.

REFLECTIONS.—What great things Jesus Christ has done, and still does, for our salvation! O how un-

willing is he that we should perish! Gloriously formed, and well supported and established, are his promise and church. Rich are his gospel provisions—his own flesh and blood, nay, all the fullness of God. And free and unencumbered with legal qualifications are his gospel calls. How absurd, insolent, and foolish are the scornful refusers thereof! For certain and just is their aggravated and everlasting ruin. And it is impossible to have fellowship with Christ, in grace or glory, and yet live in intimacy with wicked men. There is need of the utmost care, both in giving and taking reproofs. Fidelity in reproofs is the surest evidence of genuine friendship. None are too wise to learn, nor too good to amend. And they who rage at rebuke prove the weakness of their own understanding, as well as the want of grace. But, alas! what manifold temptations, suited to the taste of our corrupt hearts, are presented to us by Satan and his emissaries, to keep or draw us from Jesus Christ! And too many, through ignorance or inattention to the danger, comply therewith. But however sweet the pleasures of sin be in the mouth, they are bitter in the belly; they issue in endless torment and anguish.

CHAPTER X. Ver. 1. It is a great comfort to parents to see their children profiting by their instructions and examples, and growing up in wisdom, piety, and virtue. But it is a grief and burden to them when they are foolish, stubborn, and profligate. 2. Ill-gotten riches afford no solid comfort in life, but draw on a wasting or poisoning curse: but Jesus' glorious love, and a holy, just, and merciful conduct, procure safety and deliverance from the greatest dangers. 3. The Lord, who has all fullness in his hand, will always grant necessary supplies, for both soul and body, to them who are justified in Christ and live in a just and merciful manner. But he will deprive the wicked of their ill-gotten possessions by some stroke of his providence, or remove them from it by death. 4. Negligence and sloth, and even fraudulent methods of gain, bring men to poverty; but active diligence tends to enrich men both in temporals and spirituals. 5. To seize upon and improve opportunities of obtaining

spiritual or temporal things, particularly in the time of youth, is a mark of true wisdom: but he that slothfully neglects them, brings misery and shame upon himself and his parents. 6. The justified in Christ are, to their everlasting honour and safety, blessed in him with all the blessings of time and eternity; and outward blessings often attend the just and merciful on earth. But their own iniquity shall violently overwhelm and confound those who wickedly defraud and oppress their neighbours. 7. The pious and virtuous shall, at least after death, be remembered with honour and praise, men blessing God for their good example and useful conversation; but wicked livers shall either be forgotten or remembered with abhorrence. 8. They who are truly wise will thankfully receive and practise laws from God or good advices from men: but self-conceited persons, who will not learn of others, but love to hear themselves talk, shall bring themselves into contempt, sin, and misery: nay, into hell. 9. He who in dealing with God and men walks in candour, simplicity, and godly sincerity, is safe under the divine protection in his way to eternal life, and avoids manifold miseries and snares in this world; but he who indulges himself in hypocrisy towards God, and in inconstancy and deceit towards men, shall be detected and made a public reproach. 10. He who under pretence of kindness betrays his neighbour, and by signs mocks him or tempts others to injure him, is a common grievance, and shall at last become miserable; but a noisy and perpetual talker ruins himself by his words, and deserves to be beaten for his impertinence. 11. Good discourse always tends to the profit, comfort, and refreshment of those that receive it; but wicked men, to their own ruin, pour forth virulent and mischievous language; or, if their language be fair, it but conceals the mischief which they intend to effect when opportunity serves. 12. Where there is hatred in the heart, almost everything; however innocent, will be used to raise quarrels or disturbances: but love overlooks affronts and injuries, pacifies the mind of the injured, and composes contentions for which too much ground had been given. 13. Where wisdom abounds in the heart, the discourse of the lips will be sensible and

son: *but* he that sleepeth in harvest *is* a son that causeth shame.

6 Blessings^a are upon the head of the just: but violence covereth the mouth of the wicked.

7 The^b memory of the just *is* blessed: but the name of the wicked shall rot.

8 The^c wise in heart will receive commandments: but a prating fool^d shall *fall*.^e

9 He^f that walketh uprightly walketh surely: but he that perverteth his ways shall be known.

10 He^g that winketh with the eye causeth sorrow: but a prating fool shall fall.^h

11 Theⁱ mouth of a righteous *man is* a well of life: but violence covereth the mouth of the wicked.

12 Hatred^j stirreth up strifes: but *love* covereth all sins.

13 In^k the lips of him that hath understanding wisdom is found: but a rod *is* for the back of him that is void of understanding.^l

14 Wise^m men lay up knowledge: but the mouth of the foolish *is* near destruction.ⁿ

15 The^o rich man's wealth *is* his strong city: the destruction of the poor *is* their poverty.¹

16 The^p labour of the righteous *tendeth* to life; the fruit of the wicked to sin.

17 He^q *is* in the way of life that keepeth instruction: *but* he that refuseth reproof erreth.²

18 He^r that hideth hatred *with* lying lips, and he that uttereth a slander, *is* a fool.

19 In^s the multitude of words there wanteth not sin: but he that refraineth his lips *is* wise.

20 The^t tongue of the just *is* as choice silver: the heart of the wicked *is* little worth.

21 The^u lips of the righteous feed many: but fools die for want of wisdom.³

22 The^v blessing of the LORD, it maketh rich, and he addeth no sorrow with it.

23 It^w *is* as sport to a fool to do mischief: but a man of understanding hath wisdom.

24 The^x fear of the wicked, it shall come upon him: but *the* desire of the righteous shall be granted.⁴

25 As^y the whirlwind passeth, so *is* the wicked no more: *but* the righteous *is* an everlasting foundation.⁵

26 As^z vinegar to the teeth, and as smoke to the eyes, so *is* the sluggard to them that send him.

27 The^{aa} fear of the LORD *prolongeth* days: but *the* years of the wicked shall be *shortened*.

28 The^{ab} hope of the righteous *shall be* gladness: but the *expectation* of the wicked shall perish.⁶

29 The^{ac} way of the LORD *is* strength to the upright: *but* destruction *shall be* to the workers of iniquity.

30 The^{ad} righteous shall never be removed: but *the* wicked shall not inhabit the earth.

31 The^{ae} mouth of the just bringeth forth wisdom: *but* the froward tongue shall be cut out.

32 The^{af} lips of the righteous know what is acceptable: *but* the mouth of the wicked *speaketh* frowardness.⁷

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1 Ps. 32. 11. 107. 42. ver. 7. 11. Es. 7. 8. 2 Ti. 1. 11. 3. Ps. 112. 6. 9. 6. 49. 11. Lu. 1. 48. Ec. 8. 10. 3 The 19. 34. ver. 10. 14. 19. ch. 13. 31. 17. 27. 18. 6. 29. 11. 20. 4 Heb. a fool of lips. 5 Or, a man of lips. 6 He will fall into contempt, so that even when he speaks wisely no man will regard him; and he will fall into trouble, being ensnared by his own lips; and he will fall into much sin, because he has not learned to 'bridle his tongue'—and an unbridled tongue is fuel set on fire of hell. 7 Ja. 3. 2-6. 8 Is. 33. 15. 16. 2 Co. 11. 12. Ps. 23. 4. ch. 28. 18. 1 Ti. 2. 24. 2 Ti. 3. 9. 9 Job 15. 12. Ps. 35. 19. ch. 6. 13. ver. 8. 10 The structure of this proverb is peculiar and unusual. The general plan is to contrast a virtue and a vice. Here twice are contrasted. In the first clause the sin of hypocrisy is depicted; in the second the sin of outspoken babbling folly. 11 Ch. 13. 14. 16. 22. 18. 4 Ps. 37. 30. 140. 9. 11. 64. 3. 8. ver. 6. 12 Ja. 4. 1. ch. 29. 22. 1 Co. 13. 4. 7. 1 Pe. 4. 8. Ja. 5. 20. ch. 17. 9. Lu. 4. 22. Is. 50. 4. ch. 26. 3. Mi. 6. 9. Ps. 37. 30. 140. 9. 11. 64. 3. 8. ver. 6. 13 Heb. heart. 14 Ch. 9. 13. 3. 18. 7. Mat. 13. 44. 52. 12. 35. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

edifying; but nothing but sore afflictions here, or the torments of hell hereafter, can bring obstinate fools to any serious reflection. 14. They who know the value of true wisdom labour to enlarge their knowledge, and to keep it up till they have proper opportunities for using it: but fools rashly blab out what tends to their own or others' ruin. 15. Riches make men confident and secure, and even protect them against manifold injuries in this world; whereas poverty depresses men's spirits, and exposes them to injury and abuse. 16. The industry of the righteous in outward things issues in the comfortable maintenance of himself and others; and his care for his soul issues in life spiritual and eternal: but whatever a wicked man has by inheritance, or by his own acquirement, hardens him in sin, and is abused to gratify his sinful lusts. 17. He is in the way to eternal life who receives, lays up in his heart, and practises the instructions of God's Word, and readily regards advices, and even reproofs, given him by others: but he who neglects to give reproof, encourages men in their mistakes; and he who refuses to take and improve instructions and reproofs, obstinately rushes upon his own destruction. 18. He who conceals his hatred by great professions of friendship before one's face, and he who artfully vents slander behind one's back, is, with all his cunning, an impious fool in God's reckoning, and his wickedness shall be publicly exposed. 19. Even in much speaking there are ordinarily to be found words idle or wicked. It is therefore prudent to be sparing in our words, and to consider well both when, and where, and what, and how we speak. 20, 21. Prudent and pious discourse is pure and substantial: it edifies, instructs, and nourishes the hearers: but the heart of the wicked, being only evil, and that continually, is deceitful above all things, and desperately wicked; nothing good can proceed from it; but they persist and perish in the devices of their own foolishness, neither knowing nor caring to know the way of life and peace. 22. It is not men's anxious labour and care that make them rich, either in temporal or spiritual

things; but the blessing of God upon their lawful endeavours confers riches, and enables to enjoy them comfortably, without pressure of guilt, tormenting fear, or perplexing care. 23. Senseless sinners take pleasure in, and make a jest of, the most horrid impieties they can commit: but they that are wise carefully avoid mischief, and all sporting with it or delighting in it. 24. The miseries which wicked men fear under the awakenings of conscience shall come upon them; and whatever blessings the righteous desire and pray for shall be granted them in due season. 25. However the wicked may bluster for a while, and threaten to overthrow everything that stands in their way, they quickly and terribly ruin themselves and rush into misery: but the righteous, being built on Christ the Rock of Ages, and fixed in piety and virtue, stand fast for ever. No storm can shake their confidence, or deprive them of their durable and immovable felicity. 26. As vinegar sets the teeth on edge, and smoke is vexatious to the eyes, so sluggish, negligent, and dilatory persons vex and provoke them who send or employ them in any important business. 27. A religious observance of God's laws, and preserving of our body in temperance, soberness, and chastity, tends to prolong our life: but wickedness of itself, and by God's righteous judgments on account of it, brings on diseases, and hastens the sinner to his grave and to hell. 28. The hope of the godly, founded on Jesus' promise and blood, brings delight and satisfaction to the soul, and issues in everlasting felicity; but the hope of the wicked shall issue in disappointment and eternal misery. 29. Upright walking in Christ, and the exercising of piety and virtue, increase a person's strength for duty and courage in it: but the workers of iniquity shall be plagued with terrors and overwhelmed in misery. 30. Nothing so establishes persons or families in a relation to Christ as their righteousness, and a course of piety, justice, and mercy: but the wicked, however successful they may be for a time, shall never be able to fix themselves in their prosperity, but be rooted out from the enjoyment

of it. 31. The godly, out of the good treasure of their heart, bring forth good discourse, which tends to make the hearers wise unto salvation: but he that uses his tongue to abuse, cozen, or raise dissension, or to blaspheme God and spread error, shall, in the end, have it silenced in hell. 32. The righteous know, and accustom themselves to speak things truly useful and edifying; but the wicked abandon their lips to falsehood, flattery, fraud, and calumny, or such like subtle but detestable arts of doing mischief.

Ver. 1. This is the commencement of the second great division of the book. It is different in structure from the first division. The latter is made up of parables and proverbs of considerable length; while the former consists wholly of brief, pointed sentences, each of which consists generally of two antithetical members, embodying one idea. Most of them are figurative, being based on some comparison, both in language and in idea. It is probable that, though all these proverbial sayings were at one time or another uttered by Solomon, yet most of them were of much older date. His diligent study had made him familiar with the wisdom of the ancients, and his powerful memory retained it. In the end he either wrote the proverbs out himself under divine guidance, or he employed others to do so. Most of these proverbs are examples of antithetical parallelism, the second clause containing the contrast to the first. Each verse is, as a rule, complete in itself, and embodies a perfectly intelligible sentiment. There is in each a truth clearly and sharply enunciated, and a lesson which is almost forced upon the heart. P.

Ver. 6. For the original meaning of *blessing*, see note on Ge. 1. 22, 28. And such blessings, spiritual, 'the just,' the justified by faith, enjoy in heavenly places in Christ Jesus, Ep. 1. 3—even the blessings of the election of grace, the adoption of children, the pardon of sin, acceptance in the Beloved, inseparable union with their exalted Head, the revelation of grace, and the eternal inheritance of unfading glory. C.

Ver. 12. Hatred stirs up strifes that are at rest; but love covers them over, so that they sleep and are not remembered. And it is not to small or few offences that this gentle office is extended: love covereth all, even the 'multitude of sins,' 1 Co. 13. 7. C.

Ver. 15. *Wealth*. Not the wealth of money, for that, by tempting cupidity, is often the cause of ruin; but the wealth of faith, of good works, 1 Ti. 6. 18; Ja. 2. 5, and spiritual wisdom, in which the poverty here described has neither lot, inheritance, nor defence. C.

Ver. 21. This is true, naturally and spiritually. A little instruction in mechanics and agriculture may almost miraculously multiply the food of a country; while the words of truth and com-

CHAPTER XI.

A FALSE^a balance¹ is abomination to the LORD: but a just weight² is his delight.

2 When^b pride cometh, then cometh shame: but with the lowly is wisdom.

3 The^c integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them.

4 Riches^d profit not in the day of wrath: but righteousness delivereth from death.

5 The^e righteousness of the perfect shall direct³ his way:⁴ but the wicked shall fall by his own wickedness.

6 The^f righteousness of the upright⁵ shall deliver them: but transgressors shall be taken in their own naughtiness.

7 When⁴ a wicked man dieth, his expectation shall perish; and the hope of unjust men perisheth.

8 The⁷ righteous is delivered out of trouble, and the wicked cometh in his stead.

A.M. cir. 3099.

B.C. cir. 975.

CHAP. XI.

a Le. 19. 35. De.

25. 19. 36. ch. 10. 31. 20.

10. 33.

1 Heb. balances of

deceit.

2 Heb. a perfect

stone.

3 ch. 15. 33. 16. 18. 18.

12. Da. 4. 30. 31.

c ch. 13. 6. 10. 9. Ps. 25.

21. ver. 5.

d ch. 10. 2. 6. 34. 35.

Eze. 7. 19. Zep. 1. 18. 1.

Ti. 6. 6. 10. 4. 8. Ge. 7. 11.

e Is. 41. 11. Ro. 2. 7.

10. ch. 12. 21. 28.

8 Heb. rectify.

4 A description of

Jesus, the only per-

fect and righteous

one.—C.

f Ps. 19. 11. Is. 3. 10.

1 Co. 15. 58. 1 Ti. 4. 8.

5 The righteous-

ness of the upright is

the righteousness of

God, which is by faith

of Jesus Christ, unto

all and upon all that

do believe.—C. 22.

A ch. 5. 2. ver. 3. 5. 10.

27. 31. Is. 3. 11. Ec. 10. 8.

9.

f ch. 10. 28. 14. 32. Job

8. 13. 11. 20. 27. 8. Lu. 12.

14. 20.

g ch. 22. 18. Is. 43. 4.

Es. 7. 10. Da. 6. 23. 24.

A.M. cir. 3099.

B.C. cir. 975.

8 1 Ki. 22. 21. Job 8.

13. 20. 35.

12 Pe. 3. 17. 18. Is. 53.

11.

h Es. 8. 15. ver. 11. ch.

28. 12. 28. Ps. 50. 11.

Re. 19. 1-7. 18. 20. 21.

Ju. v.

i ch. 14. 34. 29. 8. Job

22. 30. Ja. 3. 6. 5. 8. 20. 1.

j Job 12. ch. 10. 19.

Ju. 9. 28. Ne. 4. 2. ver. 13.

6 Heb. destitute of

heart.

g Le. 19. 16. ch. 20. 19.

26. 20. 1 Ti. 5. 13. 1 Pe. 4.

8.

7 Heb. He that

walketh being a tale-

bearer.

7 1 Ki. xii. ch. 15. 22.

24. 6. 12. 15. Ju. 10. 30. Ps.

119. 24. 15. 9. 62. 29.

s ch. 6. 1-5. 17. 19. 20.

16. 22. 26.

8 Heb. shall be sore

broken.

9 Heb. those that

strike hands.

He that speaks of

what he does not un-

derstand, and he that

asserts what he does

not know to be true,

must be a fool: and

he that guarantees a

stranger, with whose

principles, habits,

history, character,

and connections he

is unacquainted, must

sooner or later pay a

heavy penalty for his

thoughtless credulity.

—C.

f ch. 31. 10-30. De. 8.

18.

9 An⁴ hypocrite with his mouth destroyeth his neighbour: but through knowledge shall the just be delivered.

10 When^a it goeth well with the righteous, the city rejoiceth; and when the wicked perish, there is shouting.

11 By^b the blessing of the upright the city is exalted: but it is overthrown by the mouth of the wicked.

12 He^c that is void of wisdom⁶ despiseth his neighbour: but a man of understanding holdeth his peace.

13 A^d tale-bearer⁷ revealeth secrets: but he that is of a faithful spirit concealeth the matter.

14 Where^e no counsel is, the people fall: but in the multitude of counsellors there is safety.

15 He^f that is surety for a stranger shall smart for it,⁸ and he that hateth suretyship⁹ is sure.¹

16 A⁴ gracious woman retaineth honour; and strong men retain riches.

fort revive and feed the souls of perishing thousands with the bread that endureth unto eternal life. C.

Ver. 22. No sorrow in remembering how it was got, no sorrow in estimating how much has been lost, no sorrow in contemplating how much is endangered, no sorrow in anticipating how lavishly it may be spent, and no sorrow in watching and protecting it from the covetous, the deceitful, or the violent. C.

Ver. 29. The way of the Lord is Jesus manifested in prophecy, in types, in flesh, or by the Spirit; and he is strength to the faith, patience, and zeal of the upright—the men who stand upright, because they stand in a Redeemer's righteousness. C.

CHAPTER XI. Ver. 1. All manner of injustice and fraud is extremely hateful and detestable to God, the governor of the world: but strict equity in the whole of our commerce one with another is highly pleasing to him. 2. Haughty conceit of ourselves, and insulting of others, draws along with it the utmost contempt and disgrace; both God and men take pleasure to mortify and expose the proud; but such as, having learned of Christ, live under a deep sense of their own weakness and unworthiness, find favour with men and acceptance with God. 3. When men sincerely practise what God has revealed to them, they may expect his Spirit to direct them in their duty and to their eternal felicity: but the obstinate adherence of sinners to their own lusts and imaginations, and their opposition to Christ and his laws, shall hurry them into certain and everlasting destruction. 4. Riches, heaped up by extortion or covetousness, are of no avail to deliver us from the wrath of God, or even the rage of men, when the time of punishment is come: but righteousness hath a promise of life annexed to it; it prevents those sins which would expose us to God's judgments or man's punishments; it secures against the sting of temporal, and prevents eternal death. 5, 6. Being made righteous in Christ, and sanctified by his grace, and studying a sincere and impartial observance of God's laws, are effectual means to secure direction in duty and deliverance from evil; but the wicked shall perish by those very impious and evil courses by which they hoped to secure or exalt themselves. 7. In death wicked men find all their projects and hopes utterly destroyed. Whatever they thought to accomplish by their riches, their power, or their friends, perishes together with them, while they themselves launch forth into eternal misery. 8. The righteous are frequently in an unexpected manner delivered from their perplexing troubles; and the wicked, who perhaps brought them into them, are plunged into those very miseries themselves. 9. By flatteries, false doctrines, and artful seductions, hypocrites draw their neighbours into sin, and thereby into ruin. But through knowledge of Christ and his Word shall the righteous be guarded against their wiles, and preserved from the destruction which they intended. 10. It is matter of general gladness when wise and godly men prosper and are advanced, because they use their power and wealth for the benefit of all around them; and great is the joy when wicked men, who, as plagues and curses where they dwell, corrupt their manners, and draw down the

wrath of God upon them, are cut off. 11. By God's blessing upon the upright, and by their prayers, advices, and kindness, all around them are profited: but the wicked, by their blasphemies, errors, evil counsels, and maxims, corrupt men's manners, and ruin their welfare. 12. It is common for self-conceited fools to despise their neighbours, to reproach them as weak, or to render them ridiculous; but a prudent man, whatever he thinks, avoids speaking to the reproach of others; as, beside the wickedness of contemning others, none is so mean as to be insensible of it, or incapable of finding means of resentment. 13. They who make a trade of carrying tales from one to another, never stick at treacherously discovering the secrets which have been intrusted to them; but a faithful friend conceals, not only what has been intrusted to him, but everything else that could tend to his neighbour's prejudice. 14. Where prudent counsel is wanting, nations and private affairs go to wreck: but where many wise counsellors unite in their deliberations, every precaution will be taken, every danger prevented, and the most proper methods used to insure success. 15. He who stands bound for the debts of another man, especially one whose ability and honesty are unknown to him, is in great danger to be ruined in his estate: and the way to be secure in that point is to avoid and hate all such engagements. 16. Remarkable and increasing grace and virtue in a woman will engage affection and respect when all other accomplishments fade and decline; and strong men hold fast the wealth which they have acquired. 17. He who is kind and bountiful to others, secures to himself a gracious reward from God: but he who is covetous, hard-hearted, and cruel, brings trouble on himself and his relations. 18. Whatever wicked men do to render themselves rich, easy, or honoured, will disappoint their expectation; but they who exercise themselves in true piety and virtue, shall infallibly obtain the blessed reward of their works in time and eternity. 19. As holiness and virtue promote true happiness here and hereafter, so the more eagerly a man pursues an evil course, the more is he bent upon his own destruction. 20. Hypocrites, who live in enmity and opposition to God and his law, while they pretend much piety, kindness, equity, and candour, are of all men the most odious to him: but they who, being renewed by his grace, walk before him in truth, equity, simplicity, and godly sincerity, are, and shall for ever be, the objects of his special favour and delight. 21. Though wicked men should do their utmost attempt to strengthen themselves by leagues and associates, they shall never be capable of protecting themselves from the just punishment of their sin: but the righteous, and often their children for their sakes, though deserted of all men, shall be delivered by God himself from everything ruinous. 22. As a golden jewel is very ill placed in the snout of a swine, which is still routing in mires and dunghills; so beauty is ill bestowed upon a woman who, void of good sense, modesty, and virtue, loves to employ herself in perpetual talkativeness, and wallow in

filthy lusts and whorish pleasures. 23. The righteous habitually desire, and shall obtain, solid and substantial blessings to themselves and others; but wicked men wish for mischief on others, and hope to execute their wrath and malice upon them; which in the end will only bring more fearful and lasting ruin upon themselves. 24, 25. They who, from a right principle, are remarkably liberal to the poor and to pious institutions, shall find their stock proportionably increased for their real advantage; and while they refresh and support others with their bounty, God shall reward them with prosperity of soul, in grace or comfort, or even with the enjoyments of this present world: but the pinching hand of avarice prevents enjoyment, or brings down the curse of God upon our substance. 26. He who, in a time of scarcity, hoards up corn to raise the price, shall be hated and cursed by mankind: but good wishes and commendations from men, and blessings from God, shall attend him who then opens his granaries and sells it at a moderate price. 27. He who earnestly sets himself to contrive and do good to others, shall obtain favour with God and men: but he who makes mischief his business shall draw upon himself the evil which he designs against his neighbour. 28. He that anxiously grasps for, and trusts in, riches as his surest support and defence, shall find them a broken reed to pierce him through with many sorrows, and shall fall to decay as a withered leaf: but the righteous, who are united to Christ by faith, and walk in all holy and just conversation, shall receive, out of his fulness, abundant supplies of quickening and fruitifying grace, and shall thrive and prosper in their concerns. 29. He who by his passion, prodigality, covetousness, and ambition troubles his family, may for a time make a great bustle and stir, but it will issue in disappointment, disgrace, and poverty; and the fool, who knows not how to manage, and who lives without thought, shall be reduced to want, and forced to serve, if not sell himself to, a wiser neighbour. 30. A good man's graces, prayers, instructions, and examples are a mean of quickening, comfort, and prosperity to others around: and he that by instruction, prayer, or the like, draws men from Satan to the knowledge, faith, and obedience of Christ, shows forth true and heavenly wisdom. 31. If God will not pass his own favourites without proper correction for their sins in this world, who can justly expect that the obstinate and contemptuous breakers of his law shall escape the just punishment of their many crimes?

Ver. 3. Integrity literally signifies entireness. The love of God, united with the love of our neighbour—and that measured by the love of self—constitutes this entireness, this completeness of principle, which guides the believer in every way, however dark, intricate, or dangerous; and never is acquired by man as a sinner, but by the revelation of the love of God in Christ, which constrains him first to love God, and then his neighbour as himself. C.

Ver. 9. This fact was awfully exemplified by the scribes and Pharisees, that generation of vipers, hypocrites, by whom speedy and terrible vengeance was brought down upon the nation whom they deceived. C.

Ver. 10. In the multitude, &c. This is a proverb frequently perverted, as if it meant, that in the multitude of talkers and

17 The^a merciful man doeth good to his own soul: but *he that is* cruel troubleth his own flesh.

18 The^a wicked worketh a deceitful work: but to him that soweth righteousness^a shall be a sure reward.

19 As^a righteousness *tendeth* to life; so he that pursueth evil *pursueth it* to his own death.

20 They^a that are of a froward heart are abomination to the LORD: but *such as are* upright in *their* way are his delight.

21 *Though*^a hand join in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered.

22 As a jewel of gold in a swine's snout, so is a fair woman which is without^a discretion.

23 The^a desire of the righteous is only good: but the expectation of the wicked is wrath.

24 There^b is that scattereth, and yet increaseth; and *there is* that withholdeth more than is meet, but *it tendeth* to poverty.

25 The^c liberal soul^a shall be made fat; and he that watereth shall be watered also himself.^b

^a Ps. 119, 57, 4, with 10, 1-12; 16, 17. Ro. 2, 7-10. He. 10, 27. ^b Ps. 112, 9. ver. 18, 25. Ec. 11, 6, 2 Co. 9, 6. Phil. 4, 17. De. 15, 10. ^c Is. 32, 8, 2 Co. 9, 8-10. Job 29, 13. Ps. 1, 3-3. Mat. 5, 7, 25, 35.

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25 Ec. 5, 18. Mat. 5, 7, 25, 34-40. Ps. 55-33; 120, 3, 4, 140, 11.
27 Ps. 35, 1-4. Ga. 6, 7-9. He. 12, 13, 14, 28.
3, 13, 18, 4, 8, 10, 1, 14, 8.
2 Who soweth the seed of the Word, which reveals and commands the righteousness of God, which is by faith of Jesus Christ.—C.
2 ver. 4; ch. 8, 35, 36.
15, 3, 10, 11. Ro. 7, 10; 6, 23; 8, 13, 1, 11, 6-10.
3 ch. 6, 14, 8, 13. Ps. 18, 25, 26; 51, 6; 11, 7; 84, 11; 119, 15, 16.
2 Is. 27, 4. ch. 16, 5.
Ex. 20, 5. Ge. 9, 9. Ps. 9, 16-18; 37, 25, 26; 102, 28.
Ac. 2, 8.
3 Heb. departeth from, ch. 9, 13, 17, 10.
4 Heb. The soul of blessing.
5 These are noble sentiments; and they prove that those grand virtues which are usually supposed to be the results of the milder and more perfect religion of Jesus, were thoroughly understood and inculcated by the sages of the Old Testament. We often hear of Christian charity, and Christian benevolence, and Christian love, as if these had never been known previous to the advent of our Lord. They are as old as creation. They lie at the foundation of the truth. There is no difference between the moral code

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of the Old Testament and that developed in the New.—P.
d Job 29, 13.
e At reasonable rates. Am. 8, 6.
6 He that refuses to sell food, till it rises, through scarcity, beyond the average of a just remunerating price, such as he would be willing to obtain for other merchandise.—C.
7 Ne. 11, Es. 2, 22; iv. viii. 1. Mat. 7, 11.
8 Ps. 7, 13, 10, 9, 15, 15; 10, 25; 6, Es. 11, viii. Re. 13, 10.
9 Mar. 10, 2, 1, 16, 9, 17. Job 31, 24. Ps. 62, 10.
10 Ps. 1, 39, 2, 12-14, Je. 17, 17.
11 Ge. 34, 30. Hab. 2, 9. Ec. 5, 10, ch. 15, 27.
12 Ps. 149, 9, 14, 14. Da. 7, 2.
13 ch. 3, 18; 13, 1, 2; 15, 4, ver. 4.
14 Mat. 4, 19. Da. 12, 3. Ja. 3, 2, 2 Co. 4, 5.
15 Am. 5, 20.
16 Je. 22, 29, 1 Pe. 4, 17, 18, 2 Th. 1, 6-9. Ps. xxxvii. cxli. Lc. xxvii. De. xxviii.
CHAP. XII.
a Ps. 119, 18, 27, 34, 35, 36, ch. 5, 11, 19, 1.
8 Am. 5, 20.
1 He that hateth correction abideth ignorant.—Boothroyd.
2 ch. 8, 35, 36; 6, 16; 1, 31.
c Ec. 8, 8. ch. 10, 3, 25; 11, 31; 14, 2, 3, 6; ver. 7. Ps. 15, 5; 125, 1, 2. Je. 17, 8.

26 He that withholdeth corn, the people shall curse him: but *blest shall be* upon the head of him that *selleth it*.^a

27 He^a that diligently seeketh good procureth favour: but he that seeketh mischief, it shall come unto him.

28 He^a that trusteth in his riches shall fall: but *the righteous shall flourish* as a branch.

29 He^a that troubleth his own house shall inherit the wind: and the fool shall be servant to the wise of heart.

30 The^a fruit of the righteous is a tree of life; and he that *winneth*^a souls is wise.

31 Behold,^a the righteous shall be recompensed in the earth: much more the wicked and the sinner.

CHAPTER XII.

WHOSO loveth^a instruction loveth knowledge: but he that hateth reproof is brutish.¹

2 A^b good man obtaineth favour of the LORD: but a man of wicked devices will he condemn.

3 A^c man shall not be established by wicked-

opinions there was safety—whereas counsellors, in the scriptural sense, are those who, being filled with the Spirit of God, which is a Spirit of counsel, Is. 11, 2, are 'wise to win souls,' and to lead men to Christ, the only refuge of sinners. C.

Ver. 21. This verse is generally interpreted of the confederacies of wicked men, ratified by hand joining in hand, as a manner of swearing. The interpretation of the judicious Brown Paterson, 'from hand to hand,' from one generation to another, seems greatly preferable, as in strict conformity with the following clause. C.

Ver. 22. Personal beauty is one of the gifts of God, and, like all his other gifts, may be employed for his glory and the good of the creature upon whom it is bestowed. But to this end it must be guided by discretion—a judgment formed in the light of divine truth on the origin and fading nature of the gift, and the accountability of the possessor for its use or abuse. Without this discretion, it is but like a costly ornament bestowed upon the swine, which degrades it by its unclean propensities—and 'returns, even from being washed, to its wallowing in the mire.' C.

Ver. 29. *He that troubleth his own house, &c.* This proverb is mainly directed to those who can govern their tongue and temper in public, but who lay aside this restraint, and forget 'the law of kindness' in their own houses. They shall inherit the wind—calms uncertain, and the storms destructive. C.

CHAPTER XII. Ver. 1. He who loves reproofs, advice, and instructions, will become wise and intelligent; but he who declines, hates, and is enraged at rebukes for his faults, is under the power of his brutish passions; and there is little hope that he will ever know or act like a man. 2. The man who, being united to Christ, is clothed with his righteousness, and sanctified by his grace, and deals kindly and bountifully with others, shall be more and more favoured and blessed of God; but he whose thoughts are bent on wickedness shall be condemned to suffer the just punishment of his iniquity. 3. No man, however subtle or powerful, shall be able to establish his own or his family's greatness by wicked methods: but the righteous, being rooted and grounded in the rock Christ, though shaken by manifold storms of trouble, shall remain unmovable in a flourishing state. 4. A pious, prudent, active, chaste, and affectionate wife is a singular ornament and honour to her husband: but one that is graceless, lazy, foolish, prodigal, peevish, boisterous, and wanton, shames him when abroad, and torments him at home; and, like an incurable disease, vexes his heart, hastens him to his grave, wastes his substance, and ruins his family. 5. The thoughts and designs of good men are managed with piety, equity, candour, and truth; but the contrivances of the wicked are carried on with fraud, dissimulation, and falsehood. 6. Wicked men, by their consultations with one another, and by their reproach and perjury, study to undo their opposers; but they who are sincerely good will labour, by their advice, testimony, commendation, or request, to deliver such innocent persons from their snares. 7. God himself not only defeats the ruinous projects of the wicked, but totally destroys and extirpates them and their families: whereas he continues and establishes

the persons, properties, and families of the just. 8. Not earthly science, honour, or riches, but spiritual wisdom, and a prudent management of his affairs, by far and honest means, will render a man highly and lastingly honoured, and commended of God and of all good men. but he who indulges his obstinate corruptions, hates and opposes his duty, and labours by wicked means to accomplish his ends, shall bring himself into present and everlasting contempt. 9. Far happier is he who, making no pompous show in the world, lives within the bounds of his income, though it should hardly afford him a single servant, than he who shows away with a great deal of elegance, equipage, and attendants, when he can hardly get necessary subsistence, without running into debt, or some other shameful and miserable shift. 10. Good men have implanted in their hearts a tender concern for the welfare and life of the brute animals, much more for that of their servants and neighbours: but the nature of the wicked is so cruel, that the very kindnesses which they affect to show are maliciously designed and ruinous. 11. Diligent industry in lawful callings shall, through the blessing of God, afford men a competent portion of temporal things; but idleness and bad company mark a man foolish, and lead him into desperate, impoverishing, and ruinous courses. 12. Wicked men desire, approve, and practise deceitful arts for ruining others, and wish to be secure in so doing; but the piety and justice from which righteous men's actions proceed, bring forth glory to God, maintenance and blessings to themselves, and much benefit and advantage to others around. 13. Wicked men are often brought into trouble by their own rash speeches, treasons, perjuries, lies, and calumnies: but the righteous, by the providence of God, and even by their prudent discourse, avoid and escape from many difficulties, in which otherwise they had been entangled. 14. A man shall receive abundant blessings from God, as the reward of that good which he has done by his pious and profitable discourses or works. 15. Fools are so self-conceited, that they consult nobody, but hold right whatever they think or do themselves: but wise men, distrusting their own judgment and abilities, wisely ask and take advice or instruction of others. 16. Fools, having no command of their passions, are no sooner provoked, than rage and fury appear in their countenance, words, and actions; but prudent persons conceal that displeasure which would tend to their disgrace, and overlook the shameful provocation given them, rather than dishonour themselves by resenting it. 17. He who, especially the truth, and nothing else, shows himself an honest man, and does justice to his neighbours: but he who conceals truth, forges lies, or attests falsehoods, shows himself a deceitful and mischievous villain. 18. Some,

by false accusations, calumnies, and bitter reproaches, wound the reputations, spirits, or estates of their neighbours, and make discords and divisions among them: but good men, by their prudent speeches, will labour to heal men's reputations, compose their disputes, and comfort and edify their souls. 19. Constant adherence to strict truth in his speeches establishes a man's credit, and what he says can never be disproved; but a liar, though he may be at first believed, is soon after found out and confuted; and he is moreover apt to contradict himself, and blast his reputation for ever. 20. They who plot mischief shall, to their great vexation, be disappointed in their expectations, and even fall into that evil which they intended for others; but they who by their counsels labour to promote the piety, peace, and happiness of others, shall have lasting joy and comfort for their reward. 21. Let the wicked plot as they will, nothing shall befall the righteous, but what tends to their spiritual and eternal advantage; but the wicked shall be quite overwhelmed with inward plagues and outward calamities. 22. Lies and liars are remarkably hated and abhorred of God; but they who, in their speeches and whole conduct, act in truth, fidelity, and candour, are beloved, and shall be blessed by him. 23. A prudent man conceals the knowledge he has, except when called by Providence to use it for the benefit of others, and even then makes no boasting ostentation of it; but a fool, through thoughtlessness, rashness, or ambition to be esteemed wise, proclaims his own weakness and ignorance. 24. Diligent and prudent activity in honest callings is the way to obtain riches, honour, and authority; but laziness and villany render men poor and enslaved. 25. Anxious cares about the things of this world, griefs for disappointments and troubles, convictions of sin, and fears of hell, depress the most magnanimous spirit, and make it to pore disconsolate over its wretchedness: but good instruction and advice from friends, and especially the promises of God powerfully applied, revive and make it glad. 26. In his state of union with Christ, justification and adoption, in his inward graces, and his exercises of holiness, and in his abundant happiness, a righteous man is more excellent than his neighbour; but the way that the wicked takes to render himself great or happy only deceives and disappoints him, and issues in misery. 27. Lazy wretches cannot endure to prosecute their own schemes for obtaining earthly enjoyments; or what they have deceitfully obtained never affords them any real comforts, but, as it were, slips through their fingers, or rots at their side, or is taken from them: but the wealth and honour, which is obtained by an honest diligence, is extremely valuable and lasting, being blessed of God. 28. In receiving Christ as our wisdom, righteousness, sanctification, and redemption, and walking in him, there is a real possession of life spiritual, and a certain

ness: but the root of the righteous shall not be moved.²

4 A virtuous woman is a crown to her husband: but she that maketh ashamed is as rottenness in his bones.

5 The thoughts of the righteous are right: but the counsels of the wicked are deceit.

6 The words of the wicked are to lie in wait for blood: but the mouth of the upright shall deliver them.

7 The wicked are overthrown, and are not: but the house of the righteous shall stand.

8 A man shall be commended according to his wisdom: but he that is of a perverse heart shall be despised.

9 He that is despised, and hath a servant, is better than he that honoureth himself, and lacketh bread.⁴

10 A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel.

11 He that tilleth his land shall be satisfied with bread: but he that followeth vain persons is void of understanding.

12 The wicked desireth the net of evil men: but the root of the righteous yieldeth fruit.

13 The wicked is snared by the transgression of his lips: but the just shall come out of trouble.

14 A man shall be satisfied with good by the fruit of his mouth; and the recompense of a man's hands shall be rendered unto him.

15 The way of a fool is right in his own eyes: but he that hearkeneth unto counsel is wise.

16 A fool's wrath is presently known: but a prudent man covereth shame.

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2 The unmovable

root is Jesus, the

righteous, Ps. 16. 8.

Re. 5. 5.—C.

3 1 Sa. 25. 23. 1 Co. 11.

7. ch. 31. 23; 14. 1; 27. 35;

19. 13.

4 Ch. 11. 18, 23. Ps. 10.

7-10. 35. 1-4.

5 Ps. 10. 7-10. ch. 1.

11. 18; 14. 3. Ez. 7. 3. 4.

6 Ps. 37. 35-37. Mat.

7. 24-28. ch. 12. 11. 14. 11.

7 Ps. 15. 4. ch. 18. 3. 1.

8 Sa. 27. Lu. 6. 48. 40.

9 Heb. perverse of

heart.

10 Ch. 13. 7; 25. 14. Lu.

14. 11.

11 Rather—he that

is despised, and is

servant to himself:

that is, he who is

despised by the vain,

but who yet, by his

labour, provides for

his own wants, is a

better man in the

sight of God, a better

man for the commu-

nity than he serves,

and a happier man in

his own feelings, than

he that honoureth

himself, and despises

labour, and who, by

his indolence and ex-

travagance, falls into

inextricable debts,

and, in the end of

his career, lacketh

bread.—C.

12 Ge. 33. 14. De. 25. 4.

13 Sa. 11. 2. Ju. 1. 7. Nu.

22. 25.

14 Or, bowels.

15 Ps. 128. 2. Ge. 3. 19.

16 ch. 28. 19; 14. 4; 13. 23.

17 Ep. 4. 30.

18 Ju. 2. 8. ch. 1. 10; 7. 7.

19 13. 20; 29. 6. 1 Co. 15. 33.

20 Hab. 1. 15. 16. Ps.

10. 10.

21 Or, the fortress.

22 The cunning plans

whereby the wicked

insure and over-

reach the ignorant

and inexperienced,

and become suddenly

rich without the ap-

pearance of labour.—

C.

23 Ps. 1. 3. 17. 7. 8.

24 See note * below.

25 Da. 6. 24. ch. 18. 7.

26 Ps. 68. 19.

27 Heb. The snare

of the wicked is in the

transgression of lips.

28 Ps. 2. 9.

29 Ch. 13. 2; 11. 31; 18.

20. 15. 3. 10. 11.

30 Ch. 1. 7. 5. 9. 10. 14.

Lu. 12. 11. ver. 15. 10. 12.

16. 11. 20. 25. Re. 3. 18.

31 Heb. in that day,

ch. 29. 1. 1 Ki. 19. 1. 2.

Ec. 7. 9. Am. 5. 13. Ja. 1.

19.

32 The resources of

the wicked are but a

broken branch: its

fruit once plucked,

it yields no more:

the characters once

discovered, they are

unable to overreach

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again. But the root

of the righteous, even

faith in Jesus, yields

fruit in its season—

godliness with con-

temptment: the only

true and abiding

gain.—C.

33 Ch. 14. 5. 25. 1. Sa. 22.

14. Ac. 24. 5. Ps. 52. 2-4.

34 Ps. 57. 4; 59. 7; 64. 3;

140. 3. 9. 11. Re. 13. 11.

35 Ch. 10. 20. 21. 32; 14.

30. 17. Lu. 11. 33.

36 2 Co. 1. 5. 6.

37 Ps. 52. 5. 120. 3. 4.

38 Falsehood may

succeed, and often

does succeed, for a

little: but it is at last

detected, and its mo-

mentary triumph is

over and for ever;

and then the liar hath

his portion where the

word doth not, and

the fire is not quen-

ched. Re. 22. 15.—C.

39 Je. 17. 9. Ps. 9. 16. 12.

40 Mat. 5. 9. He. 12. 14.

41 Ps. 8. 13. Ro. 12. 18.

42 Ro. 1. 10. 18. 2. 7-10.

43 3. 10. 11. 21. Th. 1. 6-10.

44 Ps. 51. 10.

45 Ps. 5. 6. 7. ch. 6. 16.

46 17. 11. 20. Re. 22. 14. 15.

47 Ch. 13. 15. 16. 1. 2.

48 14. 19; 11. 12. 13. Ec. 10.

3. 12-14.

49 Either he modest-

ly conceals his wis-

dom, or he is silent

because he may

listen to others, or he

conceals the uncer-

tainty of anything that might

injure his neigh-

bour.—C.

50 Ch. 10. 4; 22. 29; 13. 4;

ver. 27.

51 Mat. 5. 9. He. 12. 14.

52 Ch. 15. 23. Is. 50. 4; 40.

1. 2; 51. 3. 12. Je. 29. 10.

53 11. 3. 12. 9. 2.

54 Ps. 1. 12. 13. 14. 13. 14.

55 Ps. 81. 12. 13. 15. 6. 4.

56 Ch. 13. 4. 23. 21.

57 Ch. 15. 16. 17. 16. 8.

58 17. 1. Ps. 37. 16.

59 Ch. 8. 35. 9. 11. Ro. 5.

21. 8. 1. 28-30. Is. 1. 19. 1.

60 Ps. 13. 2. Co. 4. 17. 18.

61

CHAP. XIII.

1 Ch. 9. 7; 12. 15. 11. 12.

2 1 Ki. 2. 3. 1 Sa. 25. 21. 25.

Mat. 7. 6.

3 Ps. 28. 14. 15.

4 Ch. 12. 14; 18. 20; 11.

31. 4. 16. 10. 6. Mat. 12.

37. 15. 3. 10. 11. Re. 18. 6.

5 Ps. 75. 8. Je. 25. 27-31.

6 See note on ch. 12.

7 14. C.

8 Ja. 3. 2. &c. ch. 21.

23. 18. 20. 27. ver. 2. Mat.

12. 36. 37.

9 Ch. 10. 4. 21. 25. Nu.

23. 10. 1. 11. 4. 2. 8. 2. Ti. 4.

7. 8. 1 Co. 15. 58.

17 He that speaketh truth sheweth forth righteousness: but a false witness deceit.

18 There is that speaketh like the piercings of a sword: but the tongue of the wise is health.

19 The lip of truth shall be established for ever: but a lying tongue is but for a moment.

20 Deceit is in the heart of them that imagine evil: but to the counsellors of peace is joy.

21 There shall no evil happen to the just: but the wicked shall be filled with mischief.

22 Lying lips are abomination to the Lord: but they that deal truly are his delight.

23 A prudent man concealeth knowledge: but the heart of fools proclaimeth foolishness.

24 The hand of the diligent shall bear rule: but the slothful shall be under tribute.

25 Heaviness in the heart of man maketh it stoop: but a good word maketh it glad.

26 The righteous is more excellent than his neighbour: but the way of the wicked seduceth them.

27 The slothful man roasteth not that which he took in hunting: but the substance of a diligent man is precious.

28 In the way of righteousness is life; and in the pathway thereof there is no death.

CHAPTER XIII.

A WISE son heareth his father's instruction: but a scorner heareth not rebuke.

2 A man shall eat good by the fruit of his mouth: but the soul of the transgressors shall eat violence.¹

3 He that keepeth his mouth keepeth his life: but he that openeth wide his lips shall have destruction.

4 The soul of the sluggard desireth, and

prospect of life eternal; nor is there a single act of piety or virtue that tends to make a man miserable.

Ver. 14. *The fruit of his mouth.* A word of instruction, reproof, comfort, or kindness is sure to be, sooner or later, in some form repaid—and though never acknowledged by the world, will not be forgotten of God. In another sense also the proverb is fulfilled: the man who establishes a character for truth and intelligence, is sure to find his remuneration in character and employment, ver. 17. 19. C.

Ver. 21. *No evil.* No real, permanent evil. Troubles, pains, and even distresses, he may feel, but there is nothing really evil that is not superseded by the enjoyment of eternal blessedness. C.

Ver. 26. *More excellent.* 'More successful' (A. Williams). But as there is none righteous but Jesus, Ro. 3. 10, 22, the words either describe him who is 'fairer than the sons of men,' or the man who is made righteous by faith in Jesus, and whose excellency lies in the imputation of righteousness, and the renewal of his nature by the power of his Spirit. C.

CHAPTER XIII. Ver. 1. Wise children will reverently receive, obey, and submit to their parents' instructions, advices, and corrections; but there is no hope of him who laughs and scoffs when he is admonished or chidden for his faults. 2. He who lays himself out in instructing, advising, and comforting others, or in other edifying discourse, shall be regarded by men and rewarded by God: but evil speakers shall be forced to endure those miseries which they brought upon others. 3. He that carefully bridle his tongue, thinks well before he speaks, and takes heed to utter nothing improper or unseasonable, preserves himself from much trouble and danger: but he who is extremely talkative, throwing out everything that comes into his head, is in the ready way to be ruined, both by God and by man. 4. Nothing, neither riches, nor learning, nor honour, nor happiness, is to be gotten by mere sluggish desires, without diligent endeavours; but they

who, in a dependence upon God, industriously use proper means, shall have sufficiency of outward things, and abundant comforts in Christ, both here and hereafter. 5. A righteous man not only carefully avoids, but hates, all manner of falsehood in heart, word, and deed; but a wicked man continues to impose upon others, till his detected falsehoods and villanies render him evidently odious to God and detested by men, as a stinking carcass; and so contemptible that he dare not show his face for shame. 6. They who have Jesus' sacrificial life in them, and his grace accepted by them, and who study uprightness and equity in their whole conduct, shall be preserved sound in the faith, steadfast in the obedience of the gospel, unmoved by Satan's temptations or the world's frowns or smiles; but the wicked man, and all his wicked contrivances, shall be overthrown by their own iniquity. 7. Some, in their pride and vanity, make a great show of wealth, wisdom, or grace, when they are worth nothing: while others, by their garb or their speeches, conceal their abundant riches, knowledge, or grace. 8. Riches are so far from rendering men truly happy, that they tempt others to rob or accuse them, that their lives may be saved by huge sums of money; whereas the poor is reckoned so inconsiderable, that nobody thinks it worth while to rob, accuse, or even rebuke him. 9. The holiness, comfort, and prosperity of the righteous continues in its brightness and glory: but the small appearance of comfort and happiness which the wicked enjoy in this world will quickly be extinguished in endless misery. 10. Pride is the principal, and often the sole, cause of quarrels and contentions, and of the continuance of them: the opinionated cannot bear contradiction; the aspiring, a rival; the self-

willed, opposition: but they who piously consult their God and their Bible, and prudently advise with their discreet neighbours, transact things in quietness and peace. 11. Wealth gotten by fraud, gaming, theft, oppression, or the like, having the curse of God upon it, shall quickly be wasted: but that which is gotten by honest industry and diligence shall continue and increase. 12. The delay of that which a man eagerly expects renders his mind very uneasy; but when he enjoys what he long desired and looked for, it is sweet, satisfactory, and reviving. 13. He who despises God's word, or the advices of his faithful friends, shall quickly be ruined: but he who reverently submits himself to and obeys God's commandments shall be rewarded. 14. The instructions of a good man, and much more the doctrines of God's Word, refresh, comfort, and enliven the soul, and preserve from those pernicious principles and destructive practices by which many are insnared. 15. A prudent, pious, and regular behaviour is most amiable and acceptable to all men: but the behaviour of lawless and wicked persons, like a rough way, is very ruinous to themselves, and offensive to God and good men. 16. Prudent persons undertake nothing but with due deliberation, and what they understand: and manage their affairs with knowledge and discretion: but fools discover their weakness, by rashly meddling with matters out of their reach. 17. Unfaithfulness in discharging his trust, or delivering his message, will bring a wicked servant, ambassador, or minister into shame, condemnation, and misery: but he who acts faithfully procures safety and advantage both to his master and himself. 18. It is a high satisfaction to enjoy what we desire, especially spiritual blessings and comforts: but foolish sinners

hath nothing: but the soul of the diligent shall be made fat.

5 A^h righteous man hateth lying: but a wicked man is loathsome, and cometh to shame.

6 Righteousness^h keepeth him that is upright in the way: but wickedness overthroweth the sinner.²

7 There^h is that maketh himself rich, yet *hath* nothing: ³ there^h is that maketh himself poor, yet *hath* great riches.

8 The^h ransom of a man's life are his riches: but the poor heareth not rebuke.

9 The^h light of the righteous rejoiceth: but the lamp^h of the wicked shall be put out.

10 Only^h by pride cometh contention: but with the well-advised is wisdom.

11 Wealth^h gotten by vanity shall be diminished: but he that gathereth by labour^h shall increase.

12 Hope^h deferred maketh the heart sick: but *when* the desire cometh, it is a tree of life.⁷

13 Whoso^h despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded.⁸

14 The^h law of the wise is a fountain of life, to depart from the snares of death.

15 Good^h understanding giveth favour: but the way of transgressors is hard.

16 Every^h prudent man dealeth with knowledge: but a fool^h layeth open his folly.

A.M. cir. 3029.
B.C. cir. 975.

4 Ps. 119. 163. Ro. 12.
9 Col. 3.9.
1 Re. 21. 8. 22. 15. Da.
11. 2. 15. 13. 15. ch. 3.
35.
7 ch. 11. 3. 5. 6. 2. 8. 11.
15. 2. 10. 11. Eccl. xviii.
2 Heb. xii.
Aver. 11. ch. 12. 9. Ho.
12. 8. Re. 3. 17. 1 Jn. 1. 8.
Ma. 3. 2. Co. 6. 10.
3 He has no enjoy-
ment.—C.
1 Eccl. 11. 2.
1 Jn. 4. 8. Job 24.
o Je. 32. 10. Ps. 7. 24.
2 Ps. 97. 11. 112. 4.
Eccl. 10.
4 Or, 'maketh joy-
ful, as the light of
the sun makes the
world rejoice; or
increased,' which
meaning the word
conveys metaphorically.
The light of the
righteous is their
good works, their
charity, their noble
example, their sound
instructions, which
they are ever anxious
to give.—P.
7 Job 18. 5, 6; 21. 17.
Eccl. 7. 6.
8 Or, *candle*.
7 Jn. 9. 10. Ja. 4. 1. 2.
Ki. 14. 10. ch. 10. 8; 11.
12. 25. 32. 4. 6.
5 ch. 10. 2; 20. 21. Je.
17. 11. 2. Ki. 4. 4. 5.
1 Ps. 128. 2.
6 Heb. *with the
hand*.
11 Ps. 119. 81. 1 Sa. 27. 1.
o ver. 10. ch. 3. 18. Jn.
10. 22. Ps. 4. 8. o.
7 But when the
thing hoped for com-
eth, it is a tree of
life. Probably refer-
ence may be made
to the tree of life in
Eden. It sustains and
comforts the droop-
ing heart.—P.
1 ch. 19. 16. Is. 66. 2. 2
Ch. 36. 16. Lu. 16. 31.
M. Ps. 19. 11.
2 Ps. 115. 13.
8 Or, *be in peace*.
ch. 14. 27; 10. 11. 16.
22. Jn. 37. 34. 62. 1. 25. 1
Jn. 5. 20. 21. 2 Sa. 22. 6. 7.
o ch. 3. 4. Ps. 112. 5.
6 Ro. 3. 10-18. Am. 2.
13. Ps. 95. 61. 11. 59. 12.
o ch. 12. 23. 15. 2. Ps.
112. 5. 1 Sa. 25. 25. 2 Sa.
16. 22.
9 Heb. *spreadeth*.

A.M. cir. 3029.
B.C. cir. 975.

4 ch. 10. 26; 25. 13. 1
Ki. 12. 18. 2 Co. 5. 20.
Job 33. 23. 24.
7 ch. 9. 7; 12. 19. 16.
15. 5. 31. ver. 13. 2 ch.
xxiv. xxv. 1 Sa. 2. 30.
A Few things are
more difficult than
the receiving of re-
proof in a proper
spirit. Reproof al-
ways has the ten-
dency to rouse na-
tural pride, and con-
sequently to give
offence. Especially
is this the case when
it is administered
suddenly. It requires
a wise man to give re-
proof, and a still
wiser man to receive
it.—P.
7 ver. 12. Ca. 3. 4. 2.
Ti. 4. 7. 8.
8 Je. 17. 9. Ro. 8. 7. 8.
Tit. 3. 3. ch. 29. 27.
7 ch. 11. 2. 5. Mal. 3.
16. Col. 3. 16. He. 10. 24.
7 ch. 9. 6. Ge. 13. 12. 14.
12. 1 Ki. 22. 4. 32. 1 Co.
15. 3.
9 Heb. *shall be
broken*.
8 Ge. 4. 7. Ps. 32. 10;
140. 11. Ac. 28. 4. Ro. 2. 7
—10. 1 Ti. 4. 8.
7 De. 6. 2. 3. Ps. 128. 2.
6 Job 27. 16. 17. Eccl. 2.
26. ch. 28. 8.
8 ch. 12. 11; 28. 19; 10.
12; 11. 3. 5. 6.
9 Oh, how much
of the poverty of the
poor arises from their
own want of man-
agement! They have
little or no economy,
and no foresight.
When they get any-
thing, they spend it
speculatively, and
a famine make
the chief varieties of
their life' (Clarke).
—P.
o ch. 23. 13; 19. 18; 22.
6. 15; 29. 15. 17.
7 Ps. 34. 10; 37. 3. ch.
19. 6. 11. 24. 34. De.
28. 48; 32. 24.
7 2 Th. 3. 10.

CHAP. XIV.

4 ch. 24. 3. Ru. 4. 11. 1
Ki. 1. 21. ch. 2. 4. 6. 7.
6 Ps. 25. 21. 1 Sa. 2. 30.
Job 12. 4. Mat. 12. 33. 35.
c Ro. 2. 4.

17 A^h wicked messenger falleth into mischief: but a faithful ambassador is health.

18 Poverty^h and shame shall be to him that refuseth instruction: but he that regardeth reproof shall be honoured.¹

19 The^h desire accomplished is sweet to the soul: but it is abomination to fools to depart from evil.

20 He^h that walketh with wise men shall be wise: but a companion of fools shall be destroyed.²

21 Evil^h pursueth sinners: but to the righteous good shall be repaid.

22 A^h good man leaveth an inheritance to his children's children; and the wealth of the sinner is laid up for the just.

23 Much^h food is in the tillage of the poor: but there is that is destroyed for want of judgment.³

24 He^h that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.

25 The^h righteous eateth to the satisfying of his soul: but the belly of the wicked shall want.

CHAPTER XIV.

EVERY wise^h woman buildeth her house: but the foolish plucketh it down with her hands.

2 He^h that walketh in his uprightness feareth the LORD: but *he that is* perverse in his ways despiseth him.

hate to forsake their lusts and sinful practices, even as means of receiving the choicest benefits. 22. By gaining his estate in a just and upright manner, and by doing good with it while he lives, and by earnest instruction of and fervent prayers for his family, a good man takes the surest course to fix his estate upon them for many generations: but the sinner leaves a curse entailed upon his wealth: and, by the righteous providence of God, it is quickly transferred from his family to one that is truly pious and virtuous. 23. Poor men, by their diligent labour and industry, many times abundantly provide for themselves and family, and even grow rich; while others, who are rich, are reduced to poverty, through their ignorance, rashness, injustice, oppression, deceit, &c. 24. That fond affection which restrains parents from duly correcting their children when they do amiss, is a real and ruinous hatred, a sinful withholding from them a mean, appointed by God, for their amendment and happiness: but parents who truly love their children will study, by early and Christian corrections, to prevent their fixing in evil habits or customs. 25. A righteous man never wants satisfaction, because his desires are moderate, and he lives in a temperate use of God's blessings; God gives him a competency, a heart to use it, and contentment in it: but wicked men, insatiable in their desires, and extravagant in the abuse of their plenty, shall be indigent in the midst of abundance, or reduced to the distresses of poverty.

Ver. 3. As a little helm governs the largest ship, so does the tongue govern the man; and as he that governs the helm guides the ship, he that can govern the tongue can command the man—and in doing so, he 'keepeth his life'—his life of faith in Jesus, of peace with God, and of joy in the Holy Ghost, and hope of glory. C.
Ver. 6. Righteousness. Not his own righteousness, for that has no existence beyond the name, Ro. 3. 10: but the 'righteousness of God which is, by faith of Jesus Christ, unto all, and upon all them that believe,' Ro. 3. 22. C.
Ver. 7. Maketh himself poor. A man may, in the natural sense, 'make himself poor,' as in educating and providing for his family, and thereby he is made truly rich. He may also make himself comparatively poor by deeds of beneficence, and be in the sight of God 'rich in good works,' 1 Ti. 6. 18. But, in the spiritual sense, the passage is most completely verified: for the man that, by grace, 'maketh himself poor in spirit,' is, in return, enriched with possession of the kingdom of heaven, Mat. 5. 2. C.
Ver. 8. The poor heareth not rebuke. The poor in the world, and the poor in spirit, are like some humble plant, in a valley far below the storms of the higher regions: they hear them not. The

one might be happy, if he valued the peace of his station: the other is really so, for he enjoys the peace of God. C.

Ver. 14. The law—the word and doctrine of the wise—which teaches to depart from the ways of sin and death, is a fountain of spiritual comfort and peace, springing up to life eternal, Jn. 4. 14. C.

Ver. 15. A man of 'good understanding' will do a favour when in his power; but the way of transgressors is hard; that is, unkind, offensive, violent. C.

Ver. 19. He that would accomplish good, must often pass 'through bad report,' and labour after his object with much self-denial—but Providence will repay him in the end with the sweet satisfaction of good attained, as well as intended. But fools will never sacrifice present indulgence for future hopes; self-denial, repentance, and godliness are their 'abomination'—their god is their belly—their end is destruction, Phil. 3. 19. C.

Ver. 24. Let parents beware of misunderstanding this precept. 'The rod' does not signify merely the 'rod' of punishment, but also the 'rod' of a dignified authority; of a habitual, temperate, and chastened restraint. C.

CHAPTER XIV. Ver. 1. A virtuous wife, by her piety, prudence, good economy, and the like, supports and advances her family in honour, happiness, and wealth: but a wicked imprudent wife, by her pride, prodigality, idleness, carelessness, or otherwise, will quickly reduce a happy family to poverty, disgrace, and ruin. 2. By a universal regard to piety and virtue, men manifest the fear and holy reverence of God implanted in their heart: but by an obstinate rebellion against his laws, and eager study to gratify their sinful lusts and passions, they discover their profane contempt of his Majesty. 3. The insolent, calumniating, and contemptuous speeches of proud men are very injurious and wounding to others, and often at last prove a scourge to themselves: but the prudent, peaceable, and pleasing words of wise men, neither offending God nor men, secure them in safety. 4. They who would have plenty must be content with the dirt that labour makes; or if the tillage of the fields be neglected, famine must follow; but laborious tillage will issue in great plenty. 5. Proud self-conceited scoffers at what is holy and serious are never like to profit by their studies, or to come to the knowledge of divine truth; whereas they who humbly, and dependently on God, apply themselves to search out truth, quickly attain to the knowledge of whatever is necessary and useful. 6. It is proper to flee from the company of such persons as discover the corruption of their heart in the vanity or wickedness of their words.

8. Prudent men chiefly study to know how to act in their own calling and religious course; but wicked men employ their knowledge and wit to deceive others. 9. Insensible of the evil, malignity, and danger of sin, wicked men harden themselves in it, please themselves with their own and other men's sins, sport themselves in the commission or recollection thereof, and so provoke God to wrath against them; but they who are afraid of, hate, and avoid sin, truly love and regard their neighbours, and obtain favour with God and man. 10. No one can know what another inwardly suffers in worldly griefs and vexations, or in troubles of conscience; neither can they share with him in his inward joys, particularly those of a spiritual nature. 11. The stately houses, wealthy and honoured families of the wicked, shall in wrath be reduced to ruin and misery, and their hopes of eternal happiness issue in everlasting despair; whereas the poor and unsettled family of the truly pious shall flourish and become illustrious. 12. There is need strictly and impartially to try courses and customs: for prejudice, self-flattery, affected ignorance, and the like, make many things seem lawful and good which are really sinful and ruinous. 13. Immoderate joys and pleasures are ordinarily mingled with and issue in inward vexation and anguish: and the diverting of inward convictions and important duties by carnal mirth will quickly issue in the weepings and wailings of eternal despair. 14. He who even in heart revolts from God and his ways, shall be fearfully overwhelmed with the punishment of his sin; but a good man, who steadfastly cleaves to the Lord, shall enjoy great comfort in the testimony of a good conscience, and in keeping God's commands. 15. Weak half-witted persons believe every idle story and plausible pretence, and thereby are drawn into evil: but prudent men examine things before they trust to them or practise them. 16. A wise man, when warned of his error or danger, fears to displease God or to provoke his wrath, and immediately starts back from the sin to which he was tempted, or in which he had involved himself: but a fool rages against those that reprove, warn, or threaten him, and goes on resolutely in sin, fearless of any danger. 17. He who is soon angry involves himself in rash and imprudent words and actions, for which he is to be pitied: but a man who conceals

3 In^a the mouth of the foolish *is* a rod of pride: but the lips of the wise *'shall preserve them.*

4 Where no oxen *are*, the crib *is* clean: *'but much increase is* by the strength of the ox.

5 A^a faithful witness will not lie: but a false witness will utter lies.

6 A^a scorner seeketh wisdom, and *findeth it* not: *'but knowledge is* easy unto him that understandeth.

7 Go^a from the presence of a foolish man, when thou perceivest not *in him* the lips of knowledge.

8 The^a wisdom of the prudent *is* to understand his way: *'but the folly of fools is* deceit.

9 Fools^a make a mock¹ at ²sin: *'but among the righteous there is* favour.

10 The^a heart knoweth his own bitterness;³ and a stranger doth not intermeddle with his joy.

11 The^a house of the wicked shall be overthrown: but the tabernacle of the upright shall flourish.

12 There^a is a way which seemeth right unto a man; but the end thereof *are* the ways of death.

13 Even^a in laughter the heart is sorrowful; and the end of that mirth *is* heaviness.

14 The^a backslider in heart shall be filled with his own ways; *'and a good man shall be satisfied* from himself.

15 The^a simple believeth every word: but the prudent *man* looketh well to his going.

16 A^a wise *man* feareth, and departeth from evil: but the fool *'rageth*, and is confident.

17 He^a *that is* soon angry dealeth foolishly; and^a a man of wicked devices *is* hated.

^a ch. 16.6; 22.3. Ge. 39.7-12. 1 Th. 5.22. Ps. 119.120. Job 31.14, 23. Mat. 14.34. ch. 7.22. ¹ Ja. 1.19. ver. 39. ch. 29.22. ² Ec. 1.11. ³ Ec. 1.11.

A.M. cir. 3029.
B.C. cir. 975.

^a ch. 31.18; 7.9. Job 5.21. ch. 10.13; 26.3. Ec. 7.10. ^b ch. 12.6. Es. 7.3.4. Da. 1.33; 12.3. Re. 11.5.6. ^c ch. 13.23; 12.11.1. Co. 9.9-11; 15.10, 38. ^d Ex. 20.16; 23.1. ch. 6.10; 12.17. ^e ch. 18.1; 24.7. Jn. 7.31. ^f ch. 8.9; 17.14. Mat. 11.29. Ps. 119.12, 99-100. ^g ch. 9.6; 13.20. 1 Co. 11.1. Ep. 5.7, 11. Je. 28.11. ^h 2 Ti. 3.15-17. Je. 6.16. Ps. 119.5-7. ⁱ Lu. 12.19, 20. 2 Ti. 3.13. 1 Co. 13.9. ^j ch. 26.19, 20; 10.23. ^k 1 Fools do not acknowledge, but always attempt to excuse and palliate, their sins.—C.

² This is very common in the world. Open sins—chamfered sins are often made topics of merriment and joking. Nothing could be more unseemly, and nothing could be more injurious in its influence. Sin as a violation of God's law, as an offence against the majesty of Heaven, as a blot upon the immortal soul of man, which was made in the divine image, is never to be regarded with feelings of holy horror and profound regret. Besides, joking and merriment make us familiar with that which forms their subject; the moral sense is thus dulled and deadened, and the way opened up to personal indulgence.—P.

³ Heb. *the bitter-ness of his soul.* ^a Job 8.9, 10, 15. Mat. 7.26, 27. ch. 12.7. Is. 44.3. 2 Sa. 3.3, 4. ^b ch. 16.25; 12.13. Ro. 6.21; 13.15. 11. Mat. 7.13. ^c Ec. 1.11; 2-6; 11.9. Lu. 16.25. ch. 5.4. Ja. 5.5. Re. 18.7. Da. 9. ^d Je. 2.19, 18. Ps. 81.12. Mat. 27.5. Is. 3.11. ch. 1.31. ^e 2 Ki. 20.3. ch. 12.12. Co. 1.12. Ga. 4.8. ^f Ep. 4.14; 5.15. 1 Jn. 4.1. Ac. 17.11. Am. 5.13. ch. 4.26.

A.M. cir. 3029.
B.C. cir. 975.

^a 1 Pe. 1.18. Je. 44.17. Job 11.12. Ps. 49.13. ^b 3 Jn. 12. ch. 4.7-9. Phi. 3.8. Jn. 17.3. ^c Ps. 49.14. Mal. 4.3. Is. 60.14; 60.23; 14.2. Da. 7.27. Mi. 7.9, 10, 17. ^d ch. 19.6, 7. Mi. 7.5. ^e Job. xxx. ^f Heb. *many are the lovers of the rich.* ^g 1 Jn. 3.17. Ps. 112; 41.1-3. Mat. 25.4. &c. ^h 5.7. ch. 19.17; 11.22-26. Da. 4.27. ver. 31. He. 6.10. ⁱ ch. 6.18; 12.2; 1.31; ver. 17. ^j Mi. 7.20. Ps. 23.6, 61. ^k 7. Ge. 24.27; 32.10. ^l ch. 18.25. Ec. 5.3; 10.3. 1 Ti. 5.13. ^m Sound judgment, gracious spirit, and active exertion, form, when united, an invaluable character. When separated, judgment and labour produce good; but mere talking wastes time, loses opportunity, and ends in want.—C.

¹ ver. 18, 19; ch. 3.9. Ec. 7.11, 12. ² Lu. 12.16-21; 16.19, 25. ³ Wisdom produces riches, temporal riches, of glory in heaven. But all the plans and actings of foolishness terminate in the production of new folly.—C.

^a See ver. 5. Ex. 20.26. ^b Ec. 7.18. Mal. 3.16. ^c Ps. 128.1-6; 34.10. 2 Ti. 1.12. Ge. 17.7. Je. 15.11; 40.11. ^d Is. 33.6. ch. 13.14; 10.11; 2.10-20; 7.5-27. Jn. 4.14. ver. 10. ^e 2 Ki. 10.32; 13.7. Re. 17.15, 16. ^f Nu. 12.3. ver. 17. Ja. 3.17, 18. ch. 16.37; 18. ^g Heb. *short of spirit.* ver. 17. ^h Ps. 119.80. 2 Co. 1.12. ⁱ ch. 12.4. Job 5.2. Ps. 122.22; 127.5; 19.17. Mat. 25.40, 45. 1 Jn. 3.17. ver. 21. ^j As if he had made something unworthy of kindness—a reproach either to his wisdom or benevolence; or to both.—C.

^k Christ the righteous, and the believer who made righteous through him.—C.

^a Da. 4.31. Job 27.20, 21; 18.18. Jn. 8.21, 24. ^b ch. 12.23; 13.16; 15.2. 28.29. 11.18. 2.7. Ec. 5.3; 10.3. ^c 1.21, 23. Ps. 37.37.

18 The^a simple inherit folly: but the prudent *are* crowned with knowledge.

19 The^a evil bow before the good; and the wicked at the gates of the righteous.

20 The^a poor is hated even of his own neighbour: but the rich *hath* many friends.⁴

21 He^a that despiseth his neighbour sinneth: but he that hath mercy on the poor, happy *is* he.

22 Do^a they not err that devise evil? *'but mercy and truth shall be* to them that devise good.

23 In all labour there is profit: *'but the talk of the lips tendeth* only to penury.⁵

24 The^a crown of the wise *is* their riches: *'but the foolishness of fools is* folly.⁶

25 A^a true witness delivereth souls: but a deceitful witness speaketh lies.

26 In^a the fear of the LORD *is* strong confidence; and his children shall have a place of refuge.

27 The^a fear of the LORD *is* a fountain of life, to depart from the snares of death.

28 In^a the multitude of people *is* the king's honour: but in the want of people *is* the destruction of the prince.

29 He^a *that is* slow to wrath *is* of great understanding: but *he that is* hasty⁷ of spirit exalteth folly.

30 A^a sound heart *is* the life of the flesh: but envy the *'rottenness* of the bones.

31 He^a that oppresseth the poor reproacheth his Maker:⁸ but he that honoureth him hath mercy on the poor.

32 The^a wicked is driven away in his wickedness: *'but the righteous hath hope* in his ⁹death.

33 Wisdom^a resteth in the heart of him that

knowledge of Christ, without making unseasonable or ostentatious demonstrations of it: but foolish men expose themselves by their eager desire to vent their minds in every company. 34. Religion and virtue, equity and kindness, through the blessing of God, increase the glory, power, and wealth of a nation: but rebellion against God, or injuring of mankind, disgraces and ruins societies. 35. A prudent, active, and faithful minister of state cannot but be dear to a wise king: and one who by his ill management disgraces his government, and brings all things into confusion, cannot but be the object of his wrath.

Ver. 1. The wise woman, by her prudence and management, godly example, and instruction, raises her family either in riches or character, or both; while the foolish, by her vanity, extravagance, and neglect, brings ruin upon herself, her husband, and her children. This truth applies to churches as well as to families. C.

Ver. 6. Those that would not *strive*, Lu. 13.24, 25, and the 'foolish virgins' who neglected, Mat. 25.8-11, all sought to enter and were refused. The first, because they did not *strive*; and when forced to come near, they still stood *without*, and would not enter by Christ the door, Jn. 10.9; and the 'foolish virgins' came without *light*, without Christ 'the true light', Jn. 1.4, 9, and were therefore justly rejected and condemned, Jn. 3.19. C.

Ver. 12. If a man judge by temporal advantages, and not by eternal interests—if he follow human authority in preference to divine truth—if he obey the impulse of passion instead of reason and conscience, all his ways will seem right when seen by these false lights, but their *seeming* will not change their *nature*—they all terminate in spiritual and eternal death. C.

Ver. 14. *A good man shall be satisfied from himself.* How can a man be satisfied from himself? Not from himself, as a branch bearing fruit by its own power; but from himself as a branch in Christ the living vine, and bearing all his fruit because of this union, Jn. 15.5; not from himself as a *mine*, naively producing silver, gold, or gems; but from himself as an earthen vessel which God has enriched with his heavenly treasures, a Co. 4.7. C.

Ver. 19. *The evil bow before the good.* Sooner or later this event is always realized; and the temporary exceptions never

his wrath, and deliberately contrives how to take a cruel revenge, deserves to be hated and abhorred. 18. Inconsiderate sinners hold fast their wickedness, and delight in it, as their portion and inheritance, till they feel the woful effects of it: but the prudent, to their remarkable honour and influence, increase in spiritual understanding. 19. Even in this world the wicked are often obliged to stoop and submit to the righteous, and implore their favour and relief: and at the last day, the debasement of the wicked, and exaltation of the righteous, shall be complete. 20. If a man fall into poverty, his neighbours, who once professed great friendship, will forsake and disregard him: but if a man grow rich, many, who before took no notice of him, will pretend great affection to him, and even the greatest will offer him their favour. 21. He who overlooks and contemns his poor neighbour provokes God to punish and render him miserable: but he who compassionately relieves the poor shall be blessed by God on that account. 22. They who contrive mischief against their innocent neighbours miss their end and ruin themselves: but they who study to do men real good shall be graciously and faithfully rewarded by God. 23. Industrious labour in any lawful calling will bring in some gain: but talkativeness and proud boasting tend only to make men beggars. 24. Riches are a singular ornament and advantage to wise men who know how to use them, because thereby they have the greater opportunities of doing good: but riches only render foolish men's folly the more notorious, because they have thereby the greater opportunities of doing mischief and wickedness. 25. An upright witness will, at all hazards, avow the truth, to save the lives or characters of such as are falsely accused: but deceitful men will boldly pour forth lies and calumnies to destroy

the innocent. 26. They that fear God may be confident of his protection to themselves and their posterity in times of danger. 27. A holy regard to God, and obedience to his law, will issue in men's solid and eternal comfort, and preserve them from those sinful courses in which many are ensnared to their own destruction. 28. Kings ought to cherish their subjects; for on their number, wealth, and power, their own honour depends; and if they be wasted by unnecessary wars, or forced by oppression into other countries, it will prove the ruin of the kingdom. 29. He who under great provocations can maintain a calmness of temper, discovers much wisdom and grace: but he who is hastily inflamed by reproaches and ill-usage, exposes his corruption and folly, and makes it apparent to every one. 30. Nothing more conduces to health and happiness than a mind renewed by God's Spirit, freed from the dominion of sinful lusts, quiet, gentle, and contented: but envy, and such like fretful passions, torment men's spirits, waste their bodies, and hasten them towards hell and the grave. 31. He that defrauds or oppresses the poor, or withholds the relief which their circumstances require, forgets and even practically blasphemes God who makes them poor, and engages himself to defend and relieve them: but he who hath any due respect to God will show pity to the poor, and labour to supply them. 32. In death the wicked is suddenly and irresistibly driven away from all his beloved hopes and enjoyments in his sinful state; and often, in the very act of sin, and always on account of it, into everlasting misery: but the righteous, being united to Christ, clothed with his righteousness, and sanctified by his indwelling Spirit, has, even in trouble and death, well-grounded hopes of eternal felicity. 33. Prudent men study to grow in grace, and in the

hath understanding: but *that which is* in the midst of fools is made known.

34 Righteousness^a exalteth a nation: but sin is a reproach to any people.¹

35 The^b king's favour is toward a wise servant: but his wrath is *against* him that causeth shame.

CHAPTER XV.

A SOFT^a answer turneth away wrath: but grievous words¹ stir up anger.

2 The^b tongue of the wise useth knowledge aright: ^abut the mouth of fools ^apoureth out foolishness.

3 The^c eyes of the LORD are in every place, beholding the evil and the good.

4 A^d wholesome tongue² is a tree of life:³ but perverseness therein is a breach in the spirit.

5 A^b fool despiseth his father's instruction: but he that regardeth reproof is prudent.

6 In^c the house of the righteous is much treasure: but in the revenues of the wicked is trouble.

7 The^d lips of the wise disperse knowledge: but the heart of the foolish *doeth* not so.

8 The^e sacrifice of the wicked is an abomi-

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| A.M. cir. 3029. B.C. cir. 975. | A.M. cir. 3029. B.C. cir. 975. |
| a Je. 22.15. Le. xxvi. De. xxviii. xxx. Eze. xxix. xxxii. xxxiii. 1 Heb. <i>to nations</i> . 2 Mat. 24.47. ch. 16. 12.13.20.8.26. Lu. 12.42 -48. | peace on earth and good-will toward men; and the tongue of his servants guid- ed by his Spirit, and following his exam- ple.—C. 3 Ca. 14. ver. 29. Ps. 102.17.9.12. Lu. 18.11- 14. |
| CHAP. XV. | |
| a ch. 25.15. Ju. 8.1-3; 15.1. Sa. xiv. 2. Sa. 19. 43.1 Ki. xii. 1 Literally, 'words of grief or pain'; i.e. which cause pain. Sharp, hasty, insult- ing words.—P. b Ps. 39.145.1. Is. 50. 4 | 4 Or, instruction, ver. 30. 5 Job. 26.6. He. 4.13. Ps. 139.8; 7.9.14. 21.2. Ch. 6.30. Je. 17.10. Jn. 2. 24. 25. 27. 17. Ac. 1.24. Re. 2.23. |
| c ver. 28. ch. 12. 23.13. 16.14.33. d Heb. <i>belcheth or bubblcth</i> , Ps. 45.1.145. 7 | 5 The state of the dead—Hades, and the state of the con- demned, are alike seen by and known to God. None of his creatures is ever be- yond the reach of his omniscient eye, or beyond the power of his omnipotent arm. —P. |
| e Job 34.21. ch. 5.21. Ch. 16.9. Ps. 33.13.14. Je. 16.17.34.19. He. 4. 13. f Ti. 6.3. ch. 3.18.12. 18. Ps. 52.2-4.1 Co. 15. 33 | 6 Rather—the eyes of the wicked are every day anticipat- ing evil; but the good enjoy constant repose.—C. 7 Ps. 37.17. ch. 16.8. Ec. 4.6.11.6.6. 8 ch. 17.1. Ps. 133.1- 3. Jn. 14.21, 23. |

nation to the LORD: but the prayer of the upright is his delight.

9 The^a way of the wicked is an abomination unto the LORD: ^abut he loveth him that followeth after righteousness.

10 ^aCorrection⁴ is grievous unto him that forsaketh the way; and he that hateth reproof shall die.

11 Hell^a and destruction are before the⁵ LORD; how much more then the hearts of the children of men?

12 A^r scorner loveth not one that reproveth him; neither will he go unto the wise.

13 A^s merry heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken.

14 The^t heart of him that hath understanding seeketh knowledge: ^abut the mouth of fools feedeth on foolishness.

15 All^u the days of the afflicted are evil: ^abut he that is of a merry heart *hath* a continual ^afeast.

16 Better^v is little with the fear of the LORD, than great treasure, and trouble therewith.

17 Better^w is a dinner of herbs where love is, than a stalled ox, and hatred therewith.

finally weaken or contradict the general rule. It is now verified in every righteous judgment by an upright judge upon earth: it will finally be completed by the Judge of the quick and the dead. C.

Ver. 30. **A sound heart.** A sound heart is a heart restored to spiritual health by Jesus, the only physician of the soul, Mat. 9.12; and its principal symptoms are faith, hope, and love—a "conscience void of offence," because "sprinkled from dead works," which contributes as much to relieve bodily suffering, and promote bodily health, as to remove spiritual trouble and promote peace and enjoyment. C.

Ver. 33. Wisdom will neither "cast its pearls before swine, nor give that which is holy to the dogs,"—and must therefore often rest and wait for opportunities. But the vanity that is in the heart of fools is always seeking occasions for display, and acquires nothing about others if it only can glorify itself. C.

CHAPTER XV. Ver. 1. Mild, submissive, and yielding answers pacify anger and wrath: but sharp, contemptuous, and impertinent language increases passion, or kindles it up where it was not before. 2. A wise man gives profitable instructions, and understands how to speak in a seasonable and prudent manner: whereas fools, by the worthless stuff they utter, and by their indiscreet and confused manner of expressing their thoughts, only manifest their own folly. 3. The infinite knowledge and observance of God extends everywhere, and to every person or action, thought, or disposition, whether good or bad. 4. Wholesome and profitable discourses instruct the ignorant, comfort the grieved, heal breaches, cure contentions among neighbours, and soften the exasperated; but corrupt, proud, passionate, and erroneous discourse disturbs the peace, and corrupts the temper and manners, of both speakers and hearers. 5. Inattention to the instructions, advices, and reproofs of superiors, manifests and issues in the greatest folly; but he who willingly receives rebukes, and carefully observes them, shows himself wise, and prudently consults his own welfare and happiness. 6. A truly pious, just, and merciful man is really very rich; as, however little of this world's wealth he may possess, he has all things working for his real advantage, and God's blessing on what he has, and is contented with it: but vexation and trouble embitter the revenues of the wicked. They are gotten with anxiety, enjoyed under a curse, employed in the service of sin, and tend to their ruin. 7. Wise men tender good instructions, advices, and reproofs to all around them: but foolish men, having their heart filled with ignorance and lust, impart nothing valuable. 8. All the external devotions and most liberal almsgivings of wicked men, are so far from recommending them to God's favour, that they are abhorred by him as but the vile gratifications of their own pride, legality, or other lusts; but the most humble prayers and meanest services of those

united to Christ, which are performed in faith and dependence on him, and sincerely aiming at his glory, are exceedingly acceptable to him, and issue in much comfort to themselves. 9. The whole designs, contrivances, thoughts, words, and actions of wicked men are abominable to the Lord; and this renders their religious services corrupt and hated: but he loves such as, having Jesus' sacrificial life in their souls, do, in their thoughts, affections, and endeavours, earnestly study to perfect holiness in his fear. 10. Such as dislike faithful reproof, for their apostasy from the ways of the Lord, shall be severely punished; and at last, if they continue haters of admonition and advice, shall certainly be lost. 11. The state of the dead and lost, and every other thing unknown to us, are perfectly known to God. How exact then must be his knowledge and observance of the dispositions, purposes, and thoughts of men! 12. Mockers of God and religion shun the admonitions of their conscience, and hate such as reprove them; and even avoid the company of wise, religious, or virtuous persons, lest they should meet with their reproofs or advices. 13. When the conscience is graciously purged and quieted, and the mind comforted, it issues in outward health and cheerfulness: but grief and sorrow, seizing on the heart, disturb, weaken, and dispirit it, and make a man a burden to himself and to all around. 14. Such as are truly wise, and inwardly instructed by the Spirit of God, earnestly study to obtain more solid knowledge: but persons void of true understanding gape after, and relish nothing but frivolous, vain, and unprofitable things. 15. All the days of persons discontented under their afflictions are grievous and miserable: but they who have their conscience graciously quieted, their heart joyful in God, and content with their lot, have more true and perpetual comfort and satisfaction than can be enjoyed in the most delicious banquet on earth. 16. A very small share of earthly enjoyments, attended with real grace and true holiness, is better than the largest abundance of wealth with the disquiet, confusion, and anxious care which usually attend it. 17. The meanest fare, attended by the mutual love of friends, is far preferable to the most sumptuous entertainment attended with hatred and contention. 18. Hasty, passionate, and furious persons are apt to quarrel for very trifles, and so disturb the most peaceable company: but those who are humble, meek, and patient, instead of raising strife themselves, will labour to compose it when it has been raised by others. 19. A slothful man is apt to fancy or pretend a great many unconquerable difficulties in the way of his duty: but a good and active person looks on his way as easy and

plain, notwithstanding a few trifling hindrances. 20. Nothing so much rejoices the hearts of pious parents as to see their children grow up in the nurture and admonition of the Lord: but foolish children requite their mothers' fond indulgence by irreverent carriage towards them; and by despising their commands, instructions, advices, or reproofs, and so making them contemptible. 21. They who are void of grace, sense, and consideration, take pleasure in doing the most empty, absurd, and wicked things: but such as are truly knowing and wise study for their own pleasure and comfort, as well as for the honour of God, to conduct their thoughts, words, and actions in a regular, sincere, and holy manner. 22. Without prudent counsellors, and for want of due deliberation, the most important designs and projects often miscarry: but where, by prudent consultation, difficulties are foreseen and provided against, men's purposes succeed to their wish. 23. Ready, pertinent, and seasonable advice is an honour and comfort to him who gives it, especially when the good success of it is found, and it is very profitable to him who receives it. 24. Holy and gracious persons, in the pursuit of everlasting life, set their affections and hopes on things above, have their conversation in heaven, and eye the glory of God in everything they do, that they may escape sinful pollutions, horrid dangers, and everlasting destruction. 25. God takes pleasure to debase the proud, demolishing their stately houses, overturning their families, and ruining their honours and wealth: but he will preserve poor widows who have no helper in their rights, against every insolent or covetous invader. 26. The Lord abhors the thoughts, inclinations, purposes, and contrivances of wicked men: but the hearts of the godly being purged by his blood and Spirit, their prayers, and edifying instructions, advices, and reproofs are pleasant to him and his people. 27. They who hasten to be rich, and with anxious care labour for worldly enjoyments, not only harass all around them, but weary themselves, and plague their families, and bring the curse of God on what they have: but he who hates bribes and other unlawful methods of gain, shall have a competent portion of the good things of this world, and comfort and prosperity in it. 28. A good man avoids answering before he is asked, and studies to say nothing but what is pure, profitable, suitable, and seasonable: but a wicked man is apt, in a rash and forward manner, to speak what is unsuitable, sinful, and hurtful. 29. The Lord utterly dislikes wicked persons, and refuses to regard their prayers: but he is ever willing and ready to hear the prayers of the godly offered to him in faith, and is their sure and present help in time of work or

18 A^a wrathful man stirreth up strife: but *he that is slow to anger appeaseth strife.*

19 The^b way of the slothful man is as an hedge of thorns: but *the way of the righteous is made plain.*⁷

20 A^a wise son maketh a glad father: but a foolish man despiseth his mother.

21 Folly^c is joy to him that is destitute of wisdom:⁸ but^a a man of understanding walketh uprightly.

22 Without^a counsel purposes are disappointed: but in the multitude of counsellors they are established.⁹

23 A^a man hath joy by the answer of his mouth; and a word *spoken* in due season,¹ how good *is it!*²

24 The^j way of life is above to the wise, that he may depart from hell beneath.³

25 The^k LORD will destroy the house of the proud: but he will establish the border of the widow.

26 The^l thoughts of the wicked *are* an abomination to the LORD: *but the words* of the pure *are* pleasant words.⁴

27 He^o that is greedy of gain troubleth his own house: *but he that hateth gifts⁵ shall live.*

^a ver. 7, 23. Ps. 45: 1, 66: 16; 37: 30, 31; 19: 14. Mal. 3: 16. ^b ch. 1: 19; 11: 29; 20: 21. Is. 5: 8. Hab. 2: 10. Je. 17: 11. ^c Ex. 23: 8. De. 16: 19. Is. 33: 15, 16. Ps. 15: 5.

A.M. cir. 3000.
B.C. cir. 975.

^a ch. 26: 21; 19: 11. Mat. 5: 9. Ju. 12: 1-6; 8: 1-3. ver. 1. ^b ch. 22: 5, 13; 26: 13; 20: 4. ^c Ps. 27: 11. Is. 35: 8. ^d Heb. *is raised up as a cause*, Is. 35: 8. ^e ch. 10: 1-19; 3: 23, 15; 16: 30, 17. ^f ch. 10: 23; 14: 9; 26: 16, 18. ^g Heb. *void of heart*. ^h 2 Co. 1: 12. Ac. 24: 16. Ep. 5: 14. ⁱ ch. 11: 14. Ec. 4: 9. 10. Ju. 19: 30. Lu. 14: 26-32. ^j See note on ch. 11: 14.—C. ^k ch. 24: 26; 25: 11. Col. 3: 6. Ep. 4: 29. 1 Pe. 3: 15. ^l Heb. *in his session*, Is. 50: 4. ^m A single word of instruction, of warning, of reproof, of comfort, has often been the immediate and instrumental means of conversion; and a mere look of Christ checked Peter in the highway to destruction, and sent him out in penitence to 'weep bitterly.'—C. ⁿ Ju. 14: 6. Mat. 6: 21. Phil. 3: 20. 2 Co. 4: 18. Col. 3: 1, 2. ^o The wise man—the man who, by the Word and Spirit, is made 'wise unto salvation' has set his affections on 'things above,' and his 'life is hid with Christ in God,' Col. 3: 1-5.—C. ^p ch. 12: 7; 14: 11. Ps. 5: 58. 5: 61. 46: 9. 138: 6. De. 10: 17, 18. 16: 49, 51. 1 Ge. 6: 5, 6. ch. 6: 16, 18. ^q Heb. *words of pleasure*. ^r 6 Gifts. The word here is taken in the sense of 'corrupting bribes' given to pervert justice.—C.

A.M. cir. 3000.
B.C. cir. 975.

^g ch. 15: 23; 1 Pe. 3: 15. ver. 2, 14, 23. ^h ver. 2. Ps. 36: 3; 5: 9; 52: 2-4. ⁱ Ps. 34: 16. Ep. 2: 12. ^j Not far from him in place, for in him we live and move; but far from hearing his covetous desires or malicious and blasphemous imprecations; and far from helping him when destruction smites him in his impotence.—C. ^k Ps. 145: 18; 34: 15; 101: 15; 102: 17. Ro. 8: 26, 27. ^l Ec. 11: 7. Ps. 4: 5, 7. ^m ch. 22: 1. Ec. 7: 1, or Lu. 2: 10, 11. Ps. 89: 15. Je. 15: 16. ch. 8: 12, 25; 10: 24. ⁿ ver. 5. Ec. 12: 11. ch. 13: 20; 1: 5, 6; 9: 9. Ju. 15: 3, 4. ^o See ver. 5. ^p Or, *correction*, ver. 10, 12. ^q Or, *obeyeth*. ^r Heb. *possesseth an heart* ch. 17: 16. ^s Job 28: 28. Ps. 131: 10. ch. 1: 7, 9. 10: 23. 23: 1. Ju. 4: 10. ch. 18: 12. Ru. 3: 14. 1 Sa. 25: 47. Lu. 14: 11.
CHAP. XVI. ^a ver. 9; ch. 19: 21; 20: 24. 2 Co. 3: 5. Je. 10: 23; 1: 9. ^b ch. 12: 13. Mat. 10: 19, 20. ^c Or, *disposings*. ^d ver. 25; ch. 14: 12; 21. ^e ch. 12: 1. Lu. 18: 11. ^f 1 Sa. 16: 7. Je. 17: 10. Da. 5: 27. ^g Ps. 37: 5; 55: 22. Mat. 6: 19. Lu. 12: 22. 1 Pe. 5: 7. Phil. 4: 6. ^h Or, *Roll*. ⁱ Ro. 11: 36; 1: 19, 20. Is. 43: 7. 21: 18. 44: 11. ^j Job 21: 30. Ro. 9: 22. ^k ch. 6: 17; 8: 13; 11: 21. Da. 7: 20, 25; 2 Th. 2: 4. ^l Heb. *Add encouragement*, Is. 3: 11. Ec. 18: 4. Ro. 2: 8, 9. ^m See note on ch. 11: 21.—C.

28 The^a heart of the righteous studieth to answer: but *the mouth of the wicked poureth out evil things.*

29 The^b LORD is far from the wicked:⁶ but *he heareth the prayer of the righteous.*

30 The^c light of the eyes rejoiceth the heart; *and a good report maketh the bones fat.*

31 The^d ear that heareth the reproof of life abideth among the wise.

32 He^e that refuseth instruction⁷ despiseth his own soul: but he that heareth⁸ reproof getteth understanding.⁹

33 The^f fear of the LORD is the instruction of wisdom; *and before honour is humility.*

CHAPTER XVI.

THE *preparations*¹ of the heart in man, and the answer of the tongue, *is* from the LORD.

2 All^b the ways of a man *are* clean in his own eyes: *but the LORD weigheth the spirits.*

3 *Commit*² thy works unto the LORD, and thy thoughts shall be established.

4 The^c LORD hath made all *things* for himself; *yea, even the wicked for the day of evil.*

5 Every^a one that *is* proud in heart *is* an abomination to the LORD: *though hand join in hand, he shall not be*³unpunished.⁴

warfare. 30. It is a remarkable pleasure to behold the manifold works of God: and the good report of a given and offered Saviour, and of reconciliation to God and eternal salvation, or even a good report of ourselves or neighbours, affords inward satisfaction and comfort. 31. They who with pleasure listen to and improve wholesome instructions, tending to promote their spiritual or eternal life, increase in wisdom, and shall be qualified to give good instruction to others. 32. Such as refuse or condemn proper instructions or reproofs undervalue their own soul, neglect the means of its safety, and, for the sake of some outward and perishing thing, willfully ruin it: but he who delights to be taught and admonished, increases in solid, soul-comforting, and saving knowledge, wisdom, and prudence. 33. A holy awe of God, and real regard to his way, disposes us to the study of true wisdom and knowledge, and is a certain mark of it; and humility and patient submission in a low condition is the best preparation for honour and preferment.

Ver. 6. *In the house of the righteous is much treasure.* That is, (1) Christ the righteous, who has hid in him 'all the treasures of wisdom and knowledge'; (2) the righteous, through faith in Christ, having all the treasures of divine wisdom, faith, hope, charity, communicated by his Word and Spirit; (3) of temporal treasures, the righteous always possesses *contentment*, which is inseparable from godliness, and is 'great gain,' while he possesses that industry of hand which arises from freedom of spirit, and is the fruitful parent of all earthly prosperity. C.

Ver. 8. *The prayer of the upright is his delight.* 'The upright' are those who are not ashamed to look up with 'boldness to the throne of grace for grace to help them,' and their prayer a 'delight to the Lord,' because it renounces all the righteousness of the creature, and altogether relies upon the 'righteousness of God which is by faith of Jesus Christ.' C.

Ver. 27. *He that is greedy of gain troubleth his own house.* By needless and distracting cares and toils, by transfusing the spirit of covetousness into his children, and by all the retributive consequences of that chicanery and oppression which covetousness is sure to generate, and Providence sooner or later to punish. C.

CHAPTER XVI. Ver. 1. Every right inclination, thought, or purpose in the heart, and all right management of our words, come through an active faith in God. 2. Ignorance and self-conceit make men often to think themselves faultless and holy in their conduct, when the Lord, who searches and judges the intentions and frame of the heart, finds it quite otherwise. 3. Commit whatever works you undertake to the direction and management of God in his providence, and implore his blessing therein, so shall your honest desires be accomplished. 4. God made and would bring men to his own service, and for the manifesta-

tion of his glorious perfections; yea, even the wicked to be instruments of his righteous will, and at last the objects of it, by continuing in their impieties. 5. When men are inwardly proud on account of their gifts, honours, or wealth, God sees them, and will certainly punish them in their pride. 6. By God's exercise of his mercy and faithfulness in giving his Son, and fulfilling his promises, men's iniquity is expiated, pardoned, and subdued; and even by their exercise of mercy, equity, and fidelity, the punishment of sin in outward calamities is often prevented. And by the fear of God implanted in the heart, and a continued holy regard to his law, men hate, watch against, and avoid sin; and so escape the fearful consequences of it. 7. When a man makes it his habitual and earnest endeavour to receive Christ, and walk in him soberly, righteously, and godly, the Lord, or his God reconciled in Christ, inclines even those who were his foes to become his friends. 8. A small estate honestly gotten and cheerfully enjoyed, is preferable to vast incomes heaped up by oppression and kept without hospitality. 9. A man's mind fixes its end, contrives the means, and perhaps reckons upon the success: but the Lord determines the event, and orders every motion and step taken towards it. 10. The edicts, commands, and decisions of kings ought always to be directed by the unerring law of God; and their decisions ought to be so just and exact, that no man may be wronged thereby. 11. The Lord requires that, even in our private dealings, everything, even the smallest, should be managed with the most scrupulous integrity and equity. 12. Kings, being in the most exalted station, ought to be distinguished patterns of piety and virtue, and to countenance it in others, as the only security of their throne. 13. Kings ought highly to value and love sincere and faithful advisers, who truly inform them of what tends to their own and their kingdom's welfare. 14. The wrath of a king is almost as terrifying as a message of death, and, especially in despotic governments, often issues in death to its object: but virtuous and prudent courtiers will pacify it, and make a reconciliation. 15. The favours and gracious smiles of a prince are extremely reviving and comfortable, and fruitful of expected happiness, especially to such as he had been formerly incensed against. 16. But real religion, and a solid understanding to discern between good and evil, are preferable to all the wealth that kings can bestow or industry procure. 17. It is the constant aim and endeavour of upright men to decline

everything that is evil, and to follow that which is good: and by heedful care of their thoughts, words, and actions, their souls and bodies are, through the grace and providence of God, preserved from destruction. 18. Pride and haughtiness are the ordinary forerunners of debasement and misery, and the means of bringing it on men. 19. It is better, in imitation of Christ and his dear saints, to submit to the meanest condition, and patiently to bear injuries, than to partake of victories, spoil, and wealth along with the proud. 20. They who understand business thoroughly, and manage it prudently and discreetly, bid fair to have good success; but it is only by trusting in God that true and everlasting happiness can be obtained. 21. They whose heart is well furnished with experimental knowledge of God's Word, take the proper method to obtain a high reputation for wisdom and prudence; and if they can with eloquence and clearness communicate their instructions, it will greatly tend to the edification of others. 22. Spiritual knowledge and grace are the beginning and earnest of eternal life, are comfortable to him who enjoys them, and useful to others: but the learning of fools is frivolous and vain; and even their instructions do but render men foolish. 23, 24. The enlightened mind of a wise man instructs him to speak judiciously and pertinently, gives weight of evidence to what he says, and renders it pleasant to the hearer, as a honeycomb is to the mouth, and nourishing and strengthening as marrow is to the bones. 25. Many are highly pleased with their own ways, even when they are such as tend to their ruin, spiritual, temporal, and eternal. 26. He that, prompted by his wants, labours in worldly employments, procures his own preservation in life: whereas he who labours in plaguing others, will find even every evil word tend to his own hurt. 27. Wicked men, with great pains, contrive and labour to do mischief, as if treasures could be gained by it: and their lying, slanderous, and insolent speeches are very injurious, painful, and destructive. 28. Persons of a perverse, passionate, and contentious spirit raise dissensions among those who are inclined to live at peace; and they who secretly defame, backbite, detract, and whisper about false stories, make breaches between the kindest neighbours and dearest relations. 29, 30. Such as are eager to do mischief, or live by violence and rapine, not content to do wrong themselves, entice others to become their companions, and then lead them into the most pernicious courses. With profound study they contrive the ruin of others; and

6 By¹ mercy and truth iniquity is purged;⁵ and by the fear of the LORD *men* depart from evil.

7 When¹ a man's ways please the LORD, he maketh even his enemies to beat peace with him.

8 Better¹ is a little with righteousness, than great revenues without right.

9 A¹ man's heart deviseth his way: but the LORD directeth his steps.

10 A¹ divine sentence⁶ is in the lips of the king; his mouth transgresseth not in judgment.

11 A¹ just weight and balance are the LORD's: all the weights⁷ of the bag are his work.

12 It¹ is an abomination to kings to commit wickedness: for the throne is established by righteousness.

13 Righteous¹ lips are the delight of kings;⁸ and they love him that speaketh right.

14 The¹ wrath of a king is as messengers of death: but a wise man will pacify it.

15 In¹ the light of the king's countenance is life; and his favour is as a cloud of the latter rain.

16 How¹ much better is it to get wisdom than gold? and to get understanding rather to be chosen than silver?

17 The¹ highway of the upright is to depart from evil: he that keepeth his way preserveth his soul.

18 Pride¹ goeth before destruction; and an haughty spirit before a fall.

19 Better¹ it is to be of an humble spirit with the lowly, than to divide the spoil with the proud.

20 He that handleth a matter¹ wisely shall find good; and whoso trusteth in the LORD, happy is he.

¹ Ps. 138.6. ver. 32. Lu. 14.11. Ja. 4.6. 1 Pt. 5.6. 1 Or, He that understandeth a matter, Ps. 112.5. Ep. 5.15. ch. 3.35. 8.35. Mat. 10.16. ² Ps. 21.34. 8.125. 1.13. 30.18. Je. 17.7.8.

A.M. cir. 3020.
B.C. cir. 975.

¹ Ps. 85.10. Mi. 7.18-20. 6.8. ch. 3.32. 28.14. 10.27. Ne. 5.15. Ro. 5.1.

² Iniquity is covered.—Ro. 3.10.

³ Ro. 3.31. Col. 1.10. Ps. 119.105. Job 5.1. 23.14. Je. 15.11. 19.16-18. 2.17. 5.10. Ro. 3.9.

⁴ Ps. 37.16. ch. 15.16. He. 2.13. 1 Ti. 6.9. 9.

⁵ See ver. 1. Ps. 37.23. ch. 19.21. 20.24. Je. 10.23.24.

⁶ Ge. 44.15. ver. 12. 13. De. 17.20.

⁷ Heb. *division*.

⁸ 13-15. ch. 11.20. 10.10. 23.14. Je. 15.11. 19.16-18. 2.17. 5.10. Ro. 3.9.

⁹ Heb. *all the stones*.

¹⁰ ver. 10. 13. De. 17.10. 20.28. 28.15. 3.20. 14. Je. 22.3. Ps. 45.7. 15.9.7.

¹¹ ch. 14.35. 22.11. Ps. 105.27. 5.23. 3.3.

¹² That is, of kings whose thrones are established in righteousness, ver. 12.—C.

¹³ ch. 19.12. 20.2. Es. vii. 25.

¹⁴ See note ¹ below.

¹⁵ Ac. 12. 20. 1. Sa. 25.21-35. 2. Sa. 20.16-22.

¹⁶ ch. 19.12. Job 29.23. Ps. 72.6. 2. Ec. 10.1.

¹⁷ ch. 8.11. 19.13. 14.15. 4.7. Job 28.13-19.

¹⁸ 1. Sa. 35.8. Ac. 24.16.2. Co. 1.12. Tit. 2.11-14. Lu. 1.75.

¹⁹ ch. 10.9. 23. Jude 20.21.

²⁰ Es. 6.5. &c. ch. 11.21. 18.12. 29.23. Da. 4.30. 31. Job 40.11. 12. Es. iii. vii.

²¹ This doubtless refers to the manner in which execution was, and still is, in the East, performed upon persons who were high enough to incur the immediate wrath of the king. This may be explained by an account of the usage in Persia. When the king has determined on the death of a governor of a province, an order for his execution is made out, sealed with the royal signet, and consigned to an officer appointed for the purpose. This man rides post. Then, presenting himself to the principal person of the place, he shows the royal mandate, and forces the individual to accompany him, and lend him assistance. He enters the house of the condemned, walks straight up to his victim, places the warrant

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in the hands of his witness; then, drawing his scimitar, strikes off his head (*Killo*).—P.

² ch. 4.7-9. 3.16. Ec. 12.10.2. Ti. 3.15-17.

³ ch. 13.14. 14.27. 10.11. 11.34. 14.1.

⁴ ch. 15.2. 14.28. Je. 10.8.

⁵ Ps. 45. 1. 37. 30. 31. Mat. 12. 34. 35. Ch. 15.28.

⁶ Heb. *maketh wise*.

⁷ ch. 15.23. 26. Ca. 4.11. Ps. 119.103. 51.8. 19.10. Je. 15.10.

⁸ ch. 14.12. 12.15. 26.30. 11-14. Ec. 18.4. Ro. 2.8. 13.3. 11.

⁹ See note on ch. 14.12.

¹⁰ Heb. *The soul of him that laboureth*.

¹¹ ch. 9.12. Ec. 6.7.

¹² Heb. *boweth unto him*.

¹³ Ps. 15.15. 52.2-4. 120.34. 14.3.6.

¹⁴ Heb. *A man of Belial*, Ju. xix.

¹⁵ ch. 6.14. 19.15. 18.26. 21.20. 22.18. 8.17.9.

¹⁶ Heb. *sendeth forth*.

¹⁷ ch. 11.10-14. 12.12-15. Ac. 20.29. 2 Pe. 2.1. 2.3. 17.

¹⁸ Ju. 3.20. Mi. 2.1. ch. 6.12-14. Ps. 37.12.

¹⁹ ch. 20.29. Le. 19.32.

²⁰ ch. 24. 16. 13. 26. Lu. 1.6.2. Co. 1.12.

²¹ ch. 14. 29. 15. 2. 18. 19.11.

²² ch. 4.23. 25. 28.2. Ki. 19.7.

²³ Jonah. 7. Jos. 7.14. 18.10. 1. Sa. 14. 41. 42. Ne. 1.1. Nu. 25.55. Ac. 1.26.

²⁴ The lot-peddle is cast about in the bosom of the lot-vase, but the whole disposal is from God.

²⁵ The lot is undoubtedly a divine institution; and hence the curses that constantly follow gaming, as a vain and practically blasphemous appeal to the judgment of God.—C.

²⁶ ch. 15.16. 17.16. 8. Ec. 4.6. 1 Ti. 6.8. Ps. 37.16.

²⁷ Dry morsel.—A mouldy crust.—C.

²⁸ Or, good cheer.

²⁹ Sacrificer. Peace-offerings, of which the greater part was allotted to the offerer as a feast for himself and his friends, Le. 7.15.—C.

³⁰ ch. 10. 5. 19. 26. 29. 15. 28. 7.24.

³¹ ch. 15.16. 17.16. 8. Ec. 4.6. 1 Ti. 6.8. Ps. 37.16.

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⁴⁵ ch. 10. 5. 19. 26. 29. 15. 28. 7.24.

⁴⁶ ch. 15.16. 17.16. 8. Ec. 4.6. 1 Ti. 6.8. Ps. 37.16.

⁴⁷ Dry morsel.—A mouldy crust.—C.

⁴⁸ Or, good cheer.

⁴⁹ Sacrificer. Peace-offerings, of which the greater part was allotted to the offerer as a feast for himself and his friends, Le. 7.15.—C.

⁵⁰ ch. 10. 5. 19. 26. 29. 15. 28. 7.24.

⁵¹ ch. 15.16. 17.16. 8. Ec. 4.6. 1 Ti. 6.8. Ps. 37.16.

⁵² Dry morsel.—A mouldy crust.—C.

⁵³ Or, good cheer.

⁵⁴ Sacrificer. Peace-offerings, of which the greater part was allotted to the offerer as a feast for himself and his friends, Le. 7.15.—C.

⁵⁵ ch. 10. 5. 19. 26. 29. 15. 28. 7.24.

⁵⁶ ch. 15.16. 17.16. 8. Ec. 4.6. 1 Ti. 6.8. Ps. 37.16.

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⁶⁰ ch. 10. 5. 19. 26. 29. 15. 28. 7.24.

⁶¹ ch. 15.16. 17.16. 8. Ec. 4.6. 1 Ti. 6.8. Ps. 37.16.

⁶² Dry morsel.—A mouldy crust.—C.

⁶³ Or, good cheer.

⁶⁴ Sacrificer. Peace-offerings, of which the greater part was allotted to the offerer as a feast for himself and his friends, Le. 7.15.—C.

21 The¹ wise in heart shall be called prudent; and the sweetness of the lips increaseth learning.

22 Understanding¹ is a well-spring of life unto him that hath it: but the instruction of fools is folly.

23 The¹ heart of the wise teacheth² his mouth, and addeth learning to his lips.

24 Pleasant¹ words are as a honey-comb, sweet to the soul, and health to the bones.

25 There¹ is a way that seemeth right unto a man; but the end thereof are the ways of death.

26 He that laboureth, laboureth for himself; for his mouth craveth it of him.⁵

27 An¹ ungodly man⁶ diggeth up evil; and in his lips there is as a burning fire.

28 A¹ froward man soweth⁷ strife; and a whisperer separateth chief friends.

29 A¹ violent man enticeth his neighbour, and leadeth him into the way that is not good.

30 He¹ shutteth his eyes to devise froward things; moving his lips he bringeth evil to pass.

31 The¹ hoary head is a crown of glory, if it be found in the way of righteousness.

32 He¹ that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.

33 The¹ lot is cast into the lap; but the whole disposing thereof is of the LORD.⁸

CHAPTER XVII.

BETTER is a dry morsel,¹ and quietness therewith, than an house full of sacrifices³ with strife.

2 A wise servant shall have rule over a son that causeth shame, and shall have part of the inheritance among the brethren.

then, by their advice, or giving of the sign, it is furiously effected.—33. Events appear fortuitous, as the lot which is cast into the lap of a garment or into a hollow vessel: but all things are regulated by exact law; and nothing, at least in nature, happens but according to his eternal mind, and by the particular regulation of his will.

Ver. 1. Various changes of translation have been proposed in this verse, all tending to say that 'man hath the disposing of the heart,' but the answer, or power to answer with the tongue, is from the LORD. But by whatever authorities supported, these changes are certainly to be rejected: for surely the thoughts of the heart are as much in the hand of God as are the answers of the tongue. The translation of Holden is to be preferred: 'The deliberations of the heart in man, and the utterance of the tongue, are from Jehovah.' C.

Ver. 4. *The wicked for the day of evil.* It does not mean that God created the wicked on purpose to condemn them eternally. God created man upright, and for his own glory; man, by the abuse of his free will, fell from the estate wherein he was created, and the finally impenitent God hath appointed to a righteous sentence in the day of final judgment. 'The evil day for the evil-doer.' C.

Ver. 10. Such a sentence is ever in the lips of Christ the King in Zion; and such should ever be in the lips of earthly kings, who, whether they know it and regard it or not, reign by him and for him, and stand accountable as stewards at his awful throne of judgment. C.

Ver. 12. *The throne is established by righteousness.* A throne may be upheld by unjust war, usurpation, and oppression; but can be established in peace, prosperity, and permanence by righteousness alone. C.

Ver. 15. *A cloud of the latter rain.* 'The cloud of the latter rain,' promising gentle showers, was considered as the promise of an abundant harvest. C.

Ver. 21. Graceful, unaffected, and earnest speech will induce others to listen and learn.—Note. While speech, both in thought and manner, is truly a gift, it is the duty of every Christian to improve what he possesses, so as to commend the truth first to the ear, and then to the heart of men. A careless utterance, with an ungainly and offensive action, are, in public instructors, not always mere defects, but may be sins—sins of neglect, which cannot be palliated, and should not be defended. C.

Ver. 26. Work was prescribed to man even in innocence, Ge. 2.15, but toil was inflicted as a curse on sin. Yet such is the mercy of God that he would, by its imperative demands upon industry, and even toil, counteract a thousand greater evils that abundance and luxury would infallibly entail. C.

Ver. 31. *Way of righteousness.* That is, following and longing after Jesus, the Lord our only righteousness. C.

CHAPTER XVII. Ver. 1. The meanest fare, enjoyed in peace with God and our neighbour, and with quietness in our own mind, is better than the most sumptuous cheer, attended with lawling, contention, and strife. 2. A pious and prudent servant ought to be preferred to a foolish and wicked child, and deserves a share of the inheritance in a family. 3. As gold and silver are tried and purified in the fire, so the Lord, who searches the hearts of all men, proves and refines his own people from their sinful dross in the furnace of affliction.—6. It is an honour to parents to have a numerous posterity walking in holiness and virtue; and it is the honour of children to have pious and prudent ancestors.—8. Presents and bribes appear so lovely and tempting, that few can refuse them, or decline gratifying the desire of the giver. 9. Overlooking of injuries, and mutual forbearance, is the best way to preserve and increase friendship and love: but repeating old faults breaks the strictest bonds of friendship, and makes an irreconcilable separation.—11. Some men are so wilful and refractory, that, shaking off all reverence to God and their superiors, they are wholly and irremediably bent on mischief; they must therefore be cut off by some exemplary punishment. 12. It is less dangerous to meet a bear in the heat of his rage, than a furious fool in the pursuit of his unruly passions and desires.—14. When men begin a quarrel, it gradually becomes more and

more violent and extensive, till it is with difficulty made up: it is best therefore to check and stifle all contentions in the beginning. 16. In his mysterious providence, God gives to many foolish persons natural abilities, worldly substance, and opportunities of learning wisdom; and yet gives them no sense or inclination to desire it. 17. A true friend continues constant in his affection and usefulness, however our circumstances alter: and a brother, who deserves the name, is especially kind and helpful in a time of adversity. 18. He is extremely foolish whose kindness hurries him into rash suretyship for the debts of others, especially when they are suspected of knavery. 19. He certainly loves wickedness who accustoms himself to brawling and contention: and he who carries himself proudly, scornfully, and contemptuously towards others, lives above his estate, and builds sumptuous houses, hurries himself into ruin; and breakers of the public peace open wide the flood-gates to all impiety. 20. A man of wicked devices, which he resolves to accomplish by any means, shall find himself deceived in his expectations of good: and a false, deceitful, and self-inconsistent tongue will prove the ruin of its owner. 22. Nothing more conduces to health than solid quietness of conscience, and a moderate cheerfulness of spirit: but excessive sadness and grief waste the body, and dry it up to a mere skeleton. 23. Many wicked persons, who would refuse an open bribe, will willingly enough take bribes or presents secretly, in order to influence them to give counsel or judgment contrary to law and equity. 24. A pious and prudent man has his mind fixed upon the unerring oracles of God, and has his sense and wisdom at hand to guide and govern him; but a foolish one has his thoughts always wandering and roving about impertinences, and is never in

17 A^t friend loveth at all times; and a brother is born for adversity.

A.M. cir. 3009.
C.E. cir. 975.

* Ch. i. 5:11-15; 15:20
16:22, 26, 27.
1. "Before the fact
of his friends": that is
without consulting
him, as compassion
ate observer, and
weighing his opinion
and advice.—
C.E. cir. 975.
2. "He that is
12:13, 16; 14:1, 5; 6:10.
C. ch. ii. 1; 2; 3; 16; 18.
15:29; 35:38; 38:14.
30:31.
3. "He that, for the
sake of vain show,
displays his own
establishment beyond his
means"—
C.E. cir. 975.
4. "He that
13:16, 28; 22:3; 28:6, 7.
Ja. 3:6.
5. "He that
the *reward of heart*.
C. ch. i. 10; 15; 20; 19.
13:25; 25:15; 35:40.
30:31.
6. "He that
C. ch. i. 7; 13; 22:15, 22.
20:2, 7.
7. "Or, to a medicine."
C.E. cir. 1814.
8. "He that
11:14, 21; 18:16, 1.
Sa. 8:3; 23:23; 24:3; 2 K. i.
1:1.
9. "In the East money
and valuables are
always carried in the
bosom of a woman, and
the robe, which is
supported by the
bosom, is the only mean-
ing is that the man
who has a bad cause
endeavours stealthily
to give a bribe in
order to pervert
judgment.—P.
C.E. ch. i. 14; 15:14. Ec.
1:1.
10. "He that
C. ch. 2:5. P. 13:10, 37.
C. ch. 10; 11:35, 20; 13:
13; ver. 25. S. A. 22:1.
11. "He that
C. ch. i. 11; 18:5, 10.
13:29; 11:1; 13:1; 19:13.
12. "He that
P. Am. 5:13; P. 30:1, 1.
13. "Or, a cool spirit."
J. 10:13, 5; with Ec.
1:1; 2:3. C. ch. 15; 1; 6:
13.

CHAP. XVII.
A Jude 19, or Nu. 6.
1. "Or, He that sep-
arately according to
desires, and intermed-
dles in every busi-
ness."
C. ch. 5:15; 15:1; 16:26.
2. "The fool seeks
11:1; C. 8:1; Mat. 3:4.
3. "The fool seeks
not knowledge from
any love of it, but
from the vain desire
to display his own
comprehension."
P. Sa. xxxv. lix, liv.
Ec. cxliii. cxli. 36:1.
4. "He that
C. ch. 20; 5:10; 15:16.
13:14, 14; Mat. 12:7; 22:
14.

4 The^d words of a man's mouth *are as deep*

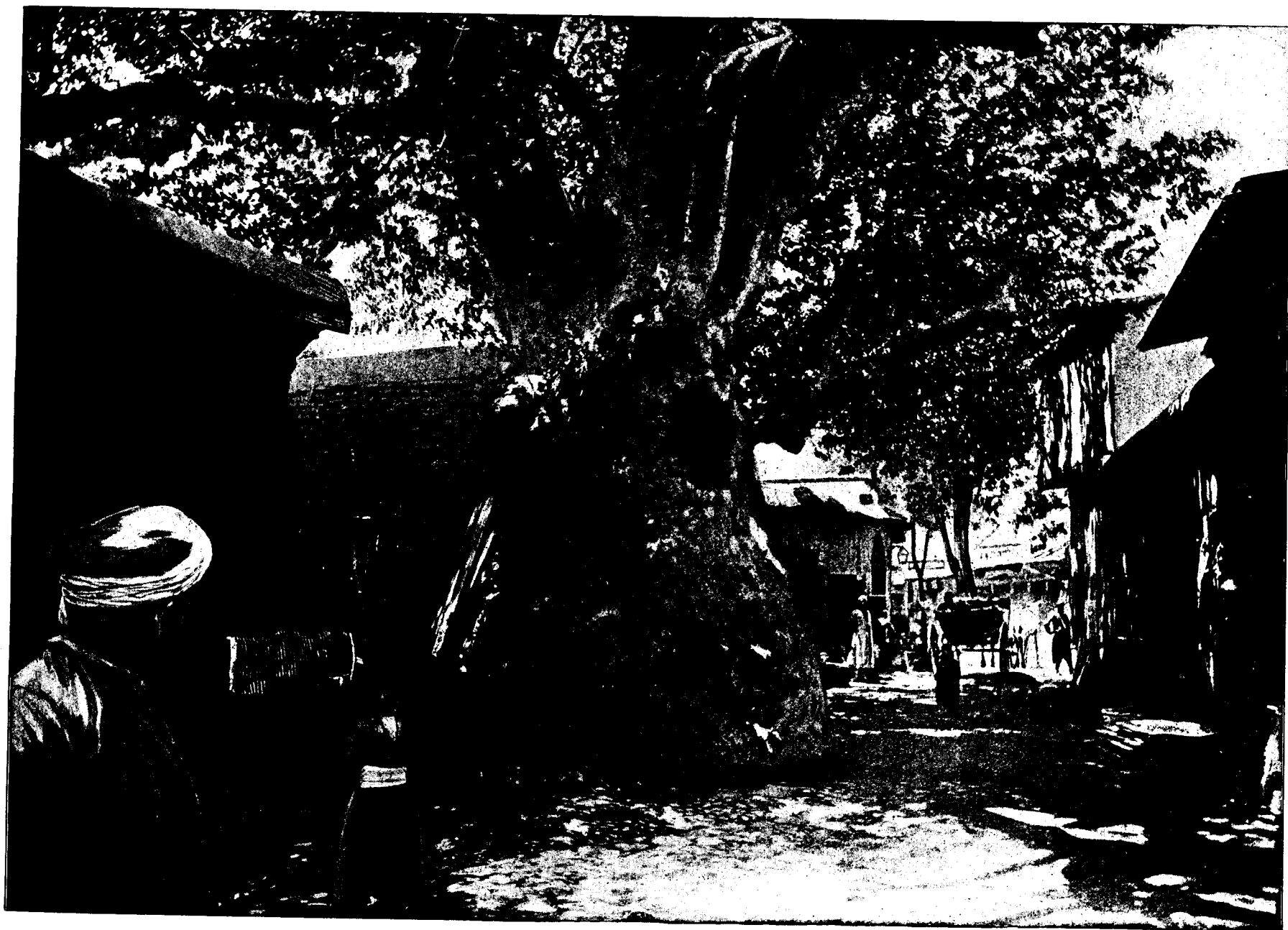
THROUGH desire^a a man having separated himself, seeketh *and* intermeddleth with all wisdom.¹

4 The^d words of a man's mouth *are as deep*

Ver. 25. The sorrows inflicted upon fathers and mothers by Polish children are not here (and in ver. 21) enumerated as evils

CHAPTER XVIII. Ver. 1. While self-conceited persons seek to distinguish themselves by their high pretences to wisdom, and inconstant ones seek but never find satisfaction, they who have a true desire of knowledge disengage themselves from all avocations, in order to study true wisdom. 2. A vain man studies knowledge or even religion, for no other end but to make a show with it. 3. Wherever wicked men come, they bring their contempt of God and reproaching of religion along with them, which will at last issue in contempt and misery to themselves. 4. A wise man's words, as deep waters, flow calmly, and contain the deep mysteries of God: and his heart, being full of wisdom, is ever sending forth streams of instructive, refreshing, quickening, and fructifying influences to all around him. 5. It is exceeding great wickedness to pervert justice, and, through favour or interest, to condemn and acquit the wicked, or to give the cause against a righteous man through prejudice or partiality. 6, 7. Fools, by meddling in other men's quarrels, or by speeches irritating others against them, procure mischief, and even lasting and eternal ruin to themselves. 8. The slanders and reproaches of tale-bearers, however covered over with pretences of sorrow, and howsoever greedily they be received by the hearers, like mortal and incurable wounds, pierce to and rankle the very heart. 9. Idleness and prodigality are nearly

allied, and both issue in the ruin of the persons guilty of them. Negligence about our soul is as fatal as open and avowed ungodliness. 10. Jesus Christ, and all the perfections, promises, and providences of God in him, are an impregnable defence and satisfaction to all such as by faith flee to him: no enemy then can ever hurt them. 11. It is only in his own conceit that the rich man's wealth appears a mean of remarkable safety either here or hereafter. 12. Pride in prosperity, forgetfulness of God, and despising of others, are certain means and forerunners of destruction: and humility, meekness, and patience, in a low condition, are the best preparation for honour and preferment. 13. He who, to show his quick parts, or through a forwardness of temper, answers to a matter before he hears it fully and understands it, shames himself, and manifests his folly. 14. A manly spirit, especially if encouraged and supported by the influences of the Holy Ghost, will bear up under manifold and sore calamities of an external kind: but if the spirit be wounded with melancholy dejection, and a sense of God's wrath, how insupportable is the case, till Jesus, by his blood and grace, give relief! 15. Prudent persons, by diligent meditation, and by attentive listening to instruction, labour to increase more and more in wisdom. 16. There are few men so mean, base, or wicked, but large gifts and presents will procure their release from prison, nay, bring them into favour with great men, or even to the honour of waiting upon princes. 17. They who are first in representing their case, ordinarily make it to appear right, and even process the judge in their favour; but by diligent search into their allegations, their neighbours often find innumerable mistakes in their representations. 18. In



HANGMAN'S TREE, DAMASCUS. [Proverbs, xviii.]—David conquered and garrisoned the city of Damascus during his reign, and during a part of the reign of Solomon Damascus was under the dominion of Israel. The Proverbs of Solomon were written about one thousand years before Christ. We place this picture to illustrate the eighteenth chapter of Proverbs, because in some degree Damascus is connected with the beginning of the reign of Solomon in Israel. Damas-

cus occupies the most beautiful site in Western Asia. It lies at the eastern pass of Anti-Libanus in a vast plain of great fertility, watered by the Abana and Pharpar rivers. In the center of this plain, which without the rivers would be an arid desert, in the midst of dense masses of foliage, there glisten the minarets from the mosques of Damascus. Seen at a distance it looks like a dream, a vision starting up from the desert.

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15 Slothfulness* casteth into a deep sleep; and an idle soul shall suffer hunger.

16 He* that keepeth the commandment keepeth his own soul: but he that despiseth his ways shall die.

17 He* that hath pity upon the poor lendeth unto the LORD; and that which he hath given* will he pay him again.

18 Chasten* thy son while there is hope, and let not thy soul spare for his crying.*

19 A* man of great wrath shall suffer punishment; for if thou deliver him, yet thou must do* it again.

20 Hear* counsel, and receive instruction, that thou mayest be wise in thy latter end.

21 There* are many devices in a man's heart; nevertheless the counsel of the LORD, that shall stand.

22 The* desire of a man is his kindness; and a poor man is better than a liar.*

23 The* fear of the LORD tendeth to life: and he that hath it shall abide satisfied; he shall not be visited with evil.*

24 A* slothful man hideth his hand in his bosom, and will not so much as bring it to his mouth again.

25 Smite* a scorner, and the simple will beware;* and reprove one that hath understanding and he will understand knowledge.

26 He* that wasteth his father, and chaseth away his mother, is a son that causeth shame, and bringeth reproach.

27 Cease,* my son, to hear the instruction that causeth to err from the words of knowledge.

28 An ungodly witness* scorneth* judgment; and the mouth of the wicked devoureth iniquity.*

A.M. cir. 3009.
B.C. cir. 975.

v ch. 6. 9-11; 23. 21;
10. 420. 13; 24. 30-34; 12.
27. 13; 4. 21; 25. Ro. 12.
112. Th. 10.
* Lu. 11. 28; 10. 28. ch.
13. 13. Mat. 19. 17. Is. 3.
10. 11. 1. 19. 20. Ro. 2. 7-9.
Heb. 2. 3.
* ch. 28. 28. Mat. 10.
42. 25. 35. 40. 2 Co. 9. 6-9.
Heb. 10. Ec. 1. 1. 2.
* Or, his deed.
* ch. 13. 24; 23. 13; 14.
20. 17. Ep. 6. 4.
* Or, to his destruction,
or to cause him to die.
* 2 Sa. 16. 5-7. 1 Ki.
24. 4.
* Heb. add.
* ch. 1. 8. 12. 1-3; 1. 4;
4. 1-13; 8. 34. 35. Ps. 37.
37. De. 32. 29. Ps. 50. 12.
14.
* Ec. 7. 29. Job 23. 13.
Ps. 33. 10. 11. ch. 10. 1. 9;
14. 24. 12. 14. 21. Jn. 4. 14.
Ps. 91. 1. 10. Job 5. 19-20;
22. 21-30. Ro. 8. 1.
28. 33-39.
* Heb. 2.
* He may be visited
with trouble as other
men, but with no
evil that can destroy
his peace or endan-
ger his salvation.—C.
* ch. 15. 19; 26. 13-15;
12. 27. 6. 9. 24. 30-34.
12. 12. 11.
* ch. 21. 11. 9. 8. 9; 12. 1;
28. 21. De. 13. 11.
* Heb. will be cum-
municated.
* ch. 10. 1. 5; 17. 2. 21.
24. 28. 24. 30. 17.
* Jn. 10. 5. Lu. 8. 18.
De. 13. 1-4. Mat. 6. 6.
12. 15. 2 Jn. 10. Ep. 4.
14. 2. Ti. 3. 1-5. 4. 3. 4.
Mat. 4. 24.
* Heb. A witness
of Belial.
* Ps. 10. 5. 11. 13. Is.
28. 14. 15. 22.
* Job 15. 16; 20. 12. 13;
34. 7. Ho. 4. 8.
* He lives, he feasts;
upon the desire and
glory and perpetua-
tion of iniquity.—C.
* The antithesis in
this verse is not well
brought out in the
present rendering.
Probably the true
meaning is as follows:
—The desire of a
man (that which he
longs for when in dis-
ease or poverty) is
his relief (the assis-
tance or aid calcu-
lated to satisfy his
wants or save him
from impending cala-
mities); but (still) the
poor man (who is thus
forced to beg and

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pray for help) is
better (even though
he should fail to ob-
tain it) and continue to
suffer) than the liar.
The moral is, poverty
is to be preferred to
lies.—P.
* Is. 29. 20. Ec. 8. 11.
Is. 28. 22. Ps. 7. 14-16.
ch. 2. 22. 23.
CHAP. XX.

* Ge. 9. 21. Ho. 7. 54.
12. ch. 29. 20. 30. Is. 28. 1.
3. 7. 1 Co. 6. 10.
* Wine tempts a
man to scoff at death,
eternity, and judg-
ment—strong drink
to rage in causeless
anger and quarrels.
* ch. 16. 14. 15; 10. 12;
17. 12. 36. Ec. 2. 10. 4.
* To provoke any
one to anger is a sin;
much more to pro-
voke a ruler: even as
the Spirit hath said,
"Fear God—honour
the king."—C.
* ch. 16. 32. 17. 14. 28. 8.
17. 12. 36. Ec. 2. 10. 4.
10. 13. 10. 13. 7. 8.
* Mat. 6. 7. 1. 3. 26. 17.
* ch. 10. 4. 24. 33. 26.
13. 15.
* Or, winter.
* ch. 6. 10. 11; 19. 35.
Lu. 16. 24. Mat. 25. 8.
* ch. 18. 4. 1 Co. 2. 11.
15; 10. 15.
* Mat. 6. 16. Lu. 8. 18.
11. ch. 25. 14.
* Or, bounty.
* Jn. 1. 47. Ps. 12. 1. 5.
57. Mt. 7. 1. 1. 1. 1. 1.
* Ps. 25. 21. Ac. 24. 16.
2 Co. 1. 12. Tit. 2. 11. 12.
* Integrity.—See
note on ch. 11. 3.—C.
* Ps. 112. 2. 37. 26.
* 2 Sa. 23. 4. ver. 26;
ch. 16. 12. Ps. 101. 3. 8.
* ch. 18. 6. 7. 1. 3. 26. 17.
36. Job 14. 4. 15. 4. Ps. 51.
5. Ec. 7. 20. 1 Jn. 1. 8. Ja.
3. 2.
* What a needful
memorial of the na-
tive pollution of the
human heart, and of
its utter inability for
its own renewal and
purification! What
a catechism to guide
us to the Spirit of
holiness, and the
blood that cleanseth
from all sin!—C.
* De. 25. 13-15. Le.
19. 35. 36. Mi. 6. 10. 11.
ch. 11. 1. 16. 11. ver. 23.
* Heb. a stone and
a stone.
* Heb. an ephah
and an ephah.
* Mat. 23. 22. 6.
* Ex. 4. 11. Ps. 94. 7-9.
Ro. 11. 36.
* Ro. 12. 11. ch. 6. 9-11;
19. 15; 24. 30-34; 12.
11. 14. 13. 4. 10. 6.
* Ps. 36. 3; 12. 2. 1 Th.
4. 6. Ja. 4. 16.

A.M. cir. 3009.
B.C. cir. 975.

29 Judgments* are prepared for scorners, and stripes for the back of fools.

CHAPTER XX.

WINE is* a mocker, strong drink is* raging; and whosoever is deceived thereby is not wise.

2 The* fear of a king is as the roaring of a lion; whoso provoketh him to anger sinneth against his own soul.*

3 It* is an honour for a man to cease from strife: but every fool will be meddling.

4 The* sluggard will not plough by reason of the cold;* therefore* shall he beg in harvest, and have nothing.

5 Counsel* in the heart of man is like deep water: but a man of understanding will draw it out.

6 Most* men will proclaim every one his own goodness;* but a faithful man who can find?

7 The* just man walketh in his integrity; his children are blessed after him.

8 A* king that sitteth in the throne of judgment scattereth away all evil with his eyes.

9 Who* can say, I have made my heart clean, I am pure from my sin?*

10 Divers weights,* and divers measures, both of them are alike abomination to the LORD.

11 Even* a child is known by his doings, whether his work be pure, and whether it be right.

12 The* hearing ear, and the seeing eye, the LORD hath made even both of them.

13 Love* not sleep, lest thou come to poverty; open thine eyes, and thou shalt be satisfied with bread.

14 It* is naught, it is naught, saith the

of ruin; but the tokens of his favour greatly refresh and invigorate their spirits. 13. An ignorant, headstrong, and impious son is a plague and grief to his parents; and a contentious wife is a gradual ruin to her family, so perpetually vexing her husband that he can scarcely live with her. 14. Persons may have houses and riches left them by parents; but a prudent wife is not obtained, even by diligent care, without the peculiar direction and blessing of the Lord. 15. Sloth and idleness sink the mind into a dull stupidity and unconcern, and thereby reduce men to extreme beggary and want. 16. He who carefully keeps the commandments of God as the rule of his life, secures the welfare of his own soul: but he that lives at random, led only by his own brutish inclinations, shall be miserable in time and in eternity. 17. He who compassionately relieves the necessities of the poor really enriches himself; as what he gives is but lent to the Lord, and shall be repaid, with large interest and increase of blessings, upon him and his posterity. 18. Children ought to be faithfully corrected before they are fixed in evil habits and customs; nor ought their cryings or entreaties make parents abate the necessary severity towards them. 19. Men given to passion and fury bring themselves into great mischiefs: and if we extricate them out of one danger, they will quickly involve themselves in another. 20. To listen to instruction, and kindly receive reproofs, or even corrections, is the proper way to attain much solid and lasting wisdom and experience. 21. Many are the purposes and contrivances of men, and they often lay them with great care: but it is only the will of the Lord which is able to bring to pass whatsoever is best. 22. A desire to do good to others is a real kindness to them, though it be not in our power to effect it. And a poor man who would

fail do us good, is better than one who promises much and does little. 23. True godliness, and a religious care to please the Lord in all things, increase a spiritual life, and issue in life eternal. They afford the most satisfying comfort in God's favour, produce the most agreeable contentment with our lot, and are an excellent preservative both from sin and from suffering. 24. Sluggards are so much given to laziness and idle sauntering, that they can hardly be persuaded to take their meat or do the most necessary and easy things. 25. Incurable sinners, and particularly scoffers at religion and despisers of reproof, ought to be severely punished, as a warning to such as are inconsiderate; but such as are wise and prudent will need no more but a gentle reproof to make them learn their duty and practise accordingly. 26. Children, who by their debaucheries waste their father's substance and deal unkindly with their mother, disgrace their parents, and at last render themselves infamous and miserable. 27. Great care ought to be taken to avoid listening to false doctrine, sinful advice, or even idle and frothy language, as it tends to make us wander from the true doctrines of Christ and practice of holiness. 28. An impious witness, whose conscience is so hardened that he can swear to anything, laughs at all law and justice, and even at the threatened judgment of God upon perjured persons: and the mouth of the wicked utters the most false, sinful, and mischievous speeches with greediness. 29. But terrible judgments shall certainly be inflicted upon those that scoff at conscience and religion; and indelible marks of God's displeasure shall be inflicted on those who slight good instructions.

Ver. 2. He that hasteth with his feet sinneth. He that hasteth with his feet, without judging by his head—who, more forward than thoughtful—must end in sin. C.

Ver. 3. Fretteth against the Lord. The elephant, the rhinoceros, the lion, and the tiger are often inclosed within cages. When wild they fret and strive, but soon learn that resistance is vain and submission good; but unrenewed man, less wise than the beasts that perish, fretteth against the Lord, and striveth to the end against his Maker. Grace alone can teach him to say, 'Let the Lord do what seemeth him good': 'Thy will be done on earth as in heaven.' C.

Ver. 7. The word 'hate' must evidently be understood in the comparative sense of Lu. 14. 26. And where poverty arises from idleness, indiscretion, or wastefulness, the coldness of brethren and friends, so far from being criminal, may be a righteous judgment and retribution. In other cases, however, it may indicate a criminal want of sympathy; and in the case of Christ Jesus our Lord, was exhibited in the highest form of guiltiness. Had our Lord come in riches, splendour, and earthly pride, the Pharisees would have worshipped him whom they bought and crucified. C.

Ver. 13. Dropping. The dropping of water through the flat roofs of eastern houses must have been a common occurrence. It would bring (1) a disagreeable noise; (2) defilement of furniture and dress; (3) in the end rottenness; (4) disease. C.

Ver. 19. An ill-tempered man will, in the end, come to punishment: for though his friend deliver him again and again, he will at last offend beyond all power of apology or intercession. C.

Ver. 22. Kindness. The most amiable quality is kindness. With it a man of inferior mental attainments is esteemed; without it the highest accomplishments can never secure esteem or confidence. C.

Ver. 24. His bosom. Rather 'in the dish,' meaning that out of which the Orientals eat with the hand. See Mat. xxiii. The meaning is the slothful, even when his hand is filled with opportunities and means of success, will not lift up his hand to provide for his own support. C.

CHAPTER XX. Ver. 1. Immoderate drinking of wine, or other intoxicating liquors, exposes men to the jest and detestation of others; it makes themselves abusive and scurrilous, mocking even at sacred things, and renders them like fools, sots, or madmen, furious, tumultuous, and quarrelsome: while it seems to exhilarate the spirits, it deceitfully drowns both reason and conscience, and tends to the ruin of both soul and

buyer; but when he is gone his way, then he boasteth.

15 There^a is gold, and a multitude of rubies: but the lips of knowledge *are* a precious jewel.

16 Take^a his garment that is surety for a stranger;^a and take a pledge of him for a strange woman.

17 Bread^a of deceit^a is sweet to a man; but afterwards his mouth shall be filled with gravel.

18 Every^a purpose is established by counsel; and with good advice make war.

19 He^a that goeth about as a tale-bearer revealeth secrets; therefore meddle not with him that flattereth¹ with his lips.²

20 Whoso^b curseth his father or his mother, his lamp³ shall be put out in obscure darkness.

21 An^c inheritance may be gotten hastily⁴ at the beginning; but the end thereof shall not be blessed.

22 Say^d not thou, I will recompense evil; but wait on the LORD, and he shall save thee.

23 Divers^e weights *are* an abomination unto the LORD; and a false balance⁵ is not good.

24 Man's^f goings *are* of the LORD; how can a man then understand his own way?

25 It^g is a snare to the man who devoureth that which is holy, and after vows to make inquiry.

26 A wise king scattereth the wicked, and bringeth the wheel⁶ over them.

27 The^h spirit of man is the candle⁷ of the LORD, searching all the inward parts of the belly.

28 Mercyⁱ and truth preserve the king; and his throne is upholden by mercy.

29 The^j glory of young men *is* their strength; and the beauty of old men *is* the gray head.⁸

30 The blueness of a wound cleanseth away evil;⁹ so^o do stripes¹ the inward parts of the belly.

31 The just shall be saved by his righteousness; but the ungodly shall be cast down by his iniquity.

32 The just shall be saved by his righteousness; but the ungodly shall be cast down by his iniquity.

33 The just shall be saved by his righteousness; but the ungodly shall be cast down by his iniquity.

34 The just shall be saved by his righteousness; but the ungodly shall be cast down by his iniquity.

35 The just shall be saved by his righteousness; but the ungodly shall be cast down by his iniquity.

36 The just shall be saved by his righteousness; but the ungodly shall be cast down by his iniquity.

37 The just shall be saved by his righteousness; but the ungodly shall be cast down by his iniquity.

38 The just shall be saved by his righteousness; but the ungodly shall be cast down by his iniquity.

39 The just shall be saved by his righteousness; but the ungodly shall be cast down by his iniquity.

40 The just shall be saved by his righteousness; but the ungodly shall be cast down by his iniquity.

41 The just shall be saved by his righteousness; but the ungodly shall be cast down by his iniquity.

42 The just shall be saved by his righteousness; but the ungodly shall be cast down by his iniquity.

43 The just shall be saved by his righteousness; but the ungodly shall be cast down by his iniquity.

44 The just shall be saved by his righteousness; but the ungodly shall be cast down by his iniquity.

45 The just shall be saved by his righteousness; but the ungodly shall be cast down by his iniquity.

A.M. cir. 3009.
B.C. cir. 9.5

A.M. cir. 3009.
B.C. cir. 9.5

CHAP. XXI.

1. Rather, as water-courses for irrigation.

2. This is no condemnation of the law, nor warrant for neglect of ordinances under the gospel.

3. These ought ye to have done, and not to leave the other undone, Mat. 23. 23.

4. Ch. 16-18; 13:15.

5. Heb. Haughtiness of eyes.

6. Rather, 'the lamp,' the religious profession of the wicked (see Mat. 23:17) 'is sin.'—C.

7. Or, the light of the wicked.

8. Ch. 10:1-15; 24:6-11; 23:21; 24:30; 34:25.

9. Ch. 10:1-15; 24:6-11; 23:21; 24:30; 34:25.

10. Treasures which are accumulated by deceit, fraud, and lying, are vanity; they are tossed to and fro by the wind of fortune; they are often swept away altogether; and those who gathered them have only been seeking their own destruction.

11. Ch. 10:1-15; 24:6-11; 23:21; 24:30; 34:25.

12. Heb. saw them, or dwell with them.

13. Ch. 10:1-15; 24:6-11; 23:21; 24:30; 34:25.

14. Ch. 10:1-15; 24:6-11; 23:21; 24:30; 34:25.

15. Ch. 10:1-15; 24:6-11; 23:21; 24:30; 34:25.

16. Ch. 10:1-15; 24:6-11; 23:21; 24:30; 34:25.

17. Ch. 10:1-15; 24:6-11; 23:21; 24:30; 34:25.

18. Ch. 10:1-15; 24:6-11; 23:21; 24:30; 34:25.

19. Ch. 10:1-15; 24:6-11; 23:21; 24:30; 34:25.

20. Ch. 10:1-15; 24:6-11; 23:21; 24:30; 34:25.

21. Ch. 10:1-15; 24:6-11; 23:21; 24:30; 34:25.

22. Ch. 10:1-15; 24:6-11; 23:21; 24:30; 34:25.

23. Ch. 10:1-15; 24:6-11; 23:21; 24:30; 34:25.

24. Ch. 10:1-15; 24:6-11; 23:21; 24:30; 34:25.

25. Ch. 10:1-15; 24:6-11; 23:21; 24:30; 34:25.

26. Ch. 10:1-15; 24:6-11; 23:21; 24:30; 34:25.

27. Ch. 10:1-15; 24:6-11; 23:21; 24:30; 34:25.

28. Ch. 10:1-15; 24:6-11; 23:21; 24:30; 34:25.

29. Ch. 10:1-15; 24:6-11; 23:21; 24:30; 34:25.

30. Ch. 10:1-15; 24:6-11; 23:21; 24:30; 34:25.

31. Ch. 10:1-15; 24:6-11; 23:21; 24:30; 34:25.

32. Ch. 10:1-15; 24:6-11; 23:21; 24:30; 34:25.

33. Ch. 10:1-15; 24:6-11; 23:21; 24:30; 34:25.

34. Ch. 10:1-15; 24:6-11; 23:21; 24:30; 34:25.

35. Ch. 10:1-15; 24:6-11; 23:21; 24:30; 34:25.

36. Ch. 10:1-15; 24:6-11; 23:21; 24:30; 34:25.

37. Ch. 10:1-15; 24:6-11; 23:21; 24:30; 34:25.

38. Ch. 10:1-15; 24:6-11; 23:21; 24:30; 34:25.

39. Ch. 10:1-15; 24:6-11; 23:21; 24:30; 34:25.

40. Ch. 10:1-15; 24:6-11; 23:21; 24:30; 34:25.

41. Ch. 10:1-15; 24:6-11; 23:21; 24:30; 34:25.

42. Ch. 10:1-15; 24:6-11; 23:21; 24:30; 34:25.

43. Ch. 10:1-15; 24:6-11; 23:21; 24:30; 34:25.

44. Ch. 10:1-15; 24:6-11; 23:21; 24:30; 34:25.

45. Ch. 10:1-15; 24:6-11; 23:21; 24:30; 34:25.

46. Ch. 10:1-15; 24:6-11; 23:21; 24:30; 34:25.

47. Ch. 10:1-15; 24:6-11; 23:21; 24:30; 34:25.

48. Ch. 10:1-15; 24:6-11; 23:21; 24:30; 34:25.

49. Ch. 10:1-15; 24:6-11; 23:21; 24:30; 34:25.

50. Ch. 10:1-15; 24:6-11; 23:21; 24:30; 34:25.

51. Ch. 10:1-15; 24:6-11; 23:21; 24:30; 34:25.

52. Ch. 10:1-15; 24:6-11; 23:21; 24:30; 34:25.

53. Ch. 10:1-15; 24:6-11; 23:21; 24:30; 34:25.

54. Ch. 10:1-15; 24:6-11; 23:21; 24:30; 34:25.

55. Ch. 10:1-15; 24:6-11; 23:21; 24:30; 34:25.

56. Ch. 10:1-15; 24:6-11; 23:21; 24:30; 34:25.

57. Ch. 10:1-15; 24:6-11; 23:21; 24:30; 34:25.

58. Ch. 10:1-15; 24:6-11; 23:21; 24:30; 34:25.

59. Ch. 10:1-15; 24:6-11; 23:21; 24:30; 34:25.

60. Ch. 10:1-15; 24:6-11; 23:21; 24:30; 34:25.

61. Ch. 10:1-15; 24:6-11; 23:21; 24:30; 34:25.

62. Ch. 10:1-15; 24:6-11; 23:21; 24:30; 34:25.

63. Ch. 10:1-15; 24:6-11; 23:21; 24:30; 34:25.

64. Ch. 10:1-15; 24:6-11; 23:21; 24:30; 34:25.

CHAPTER XXI.

THE king's^a heart *is* in the hand of the LORD, as the rivers of water:¹ he turneth it whithersoever he will.

2 Every^b way of a man *is* right in his own eyes: but the LORD pondereth the hearts.

3 To^c do justice and judgment *is* more acceptable to the LORD than sacrifice.²

4 An^e high look,³ and a proud heart, and the ploughing⁴ of the wicked⁵ *is* sin.

5 The^d thoughts of the diligent *tend* only to plenteousness; but of every one that *is* hasty, only to want.

6 The^e getting of treasures by a lying tongue *is* a vanity tossed to and fro of them that seek death.⁶

7 The^f robbery of the wicked shall destroy them;⁷ because they refuse to do judgment.

8 The^g way of man *is* froward and strange: but as⁸ for the pure, his work *is* right.

9 It^h *is* better to dwell in a corner of the house-top,⁸ than with a brawling woman⁹ in a wide house.¹

10 Theⁱ soul of the wicked desireth evil: his neighbour findeth no favour² in his eyes.

11 When^j the scorner is punished, the simple is made wise; and when the wise is instructed, he receiveth knowledge.

12 The^k righteous *man* wisely considereth the house of the wicked: but God overthroweth the wicked for their wickedness.

13 Whoso^l stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.

14 A^m gift in secret pacifieth anger; and a reward in the bosom strong wrath.

15 Itⁿ *is* joy to the just to do judgment: but destruction shall be to the workers of iniquity.

16 The^o man that wandereth out of the way

into our confidence, and then betray us.

20. Slighters, revilers, abusers, and wishers of mischief to parents, bring fearful and lasting ruin on themselves and posterity, however they may prosper for a time.

21. Many, by unrighteous courses, quickly become rich: but the foundation being laid in rapine, extortion, or fraud, it shall quickly waste away, or prove a curse to such as enjoy it.

22. Never revenge injuries received; but commit thy cause to God who judges righteously; wait patiently in the use of lawful means for the fulfilment of his promises, and he will vindicate and deliver thee in his own time.

23. Injustice, even in the smallest things, is so extremely abominable to God, that it cannot be too much hated or avoided.

24. Men's thoughts, words, and actions are all directed by God to his own ends: and none can certainly know beforehand what will be the issue of them.

25. A sacrilegious converting of what pertains to God to our own private use, and studying how to be loosed from the obligations of solemn vows, terribly ensnare men's souls, and bring certain ruin upon them.

26. Pious and prudent magistrates exert themselves to discourage and terrify the wicked, and punish them with proper severity.

27. The rational soul and conscience, especially when renewed by the Spirit of God, act as his deputies; discovering, judging, accusing, or approving whatever passes within us, according as it is contrary or conformable to God's revealed will.

28. Bounty and clemency, joined with justice and faithfulness to their

body. 2. The just wrath of a king is terrible: and they that offend him, by exasperating language or behaviour, expose themselves to temporal and lasting ruin. 3. It is honourable to avoid contention to the utmost, and to get out of it as quickly as possible, by confessing our own faults, and forgiving those of our neighbours: but foolish and wicked persons are always ready to begin or maintain quarrels. 4. Such as, through indolence and self-indulgence, neglect their business in its proper season, may expect beggary and misery; while they who are diligent enjoy abundant felicity. 5. Some men, through their reservedness of temper, and others through deep design, conceal their intentions: but persons of great sagacity will discover them, or even by their artful insinuations make themselves to declare them. 6. Most men will boast how friendly, humane, charitable, and generous they are: but it is hard to find one answerable in deeds to his trust, his relation, his promises, or pretences. 7. Justified and gracious persons, by their practice, manifest the sincerity of their heart and profession; and their children are blessed of God and regarded by men on their account. 8. A king who makes it his business to execute judgment and justice faithfully, effectually suppresses crimes and impieties by his strict inspection of affairs. 9. No man on earth is perfectly free from sin in heart or life, nor can he make himself so. 10. To buy with larger weights or measures, and sell with lesser ones, and all other injustice, is extremely detestable to God. 11. Men's

continued practice is the surest mark of their disposition, and by that the future conversation of young persons may be guessed at; and yet they, even children, often strangely conceal their vices. 12. All our natural faculties and senses, and the right use of them, are from God, and therefore ought to be employed for his glory. 13. Immoderate sleep, or other slothfulness, wastes our time and draws on poverty and want: but watchful care and diligent labours are the means of obtaining everything necessary. 14. Some, while they buy goods, will dishonestly and falsely cry them down, and yet afterwards boast of their good bargain and cheating the seller. 15. Wise and gracious speeches, proceeding from a wise and understanding heart, are more valuable than all the gold, pearls, or precious things on earth. 16. Never trust him, without a proper pledge, who rashly becomes surety for everybody, strangers and harlots not excepted; for he will quickly be reduced to beggary. 17. Gains, honours, and pleasures, acquired by unrighteous courses, may at first be extremely agreeable to men; but they will at last produce anguish of conscience, pangs of repentance, or torments of despair. 18. Deliberation with ourselves, and consulting with others who are prudent, is the way to obtain success in our undertakings, especially in matters of importance and danger. 19. It is always necessary to suspect flatterers, and to turn a deaf ear to tale-bearers, who, by treacherously revealing the secrets which others have intrusted to them, labour to insinuate themselves

into our confidence, and then betray us. 20. Slighters, revilers, abusers, and wishers of mischief to parents, bring fearful and lasting ruin on themselves and posterity, however they may prosper for a time. 21. Many, by unrighteous courses, quickly become rich: but the foundation being laid in rapine, extortion, or fraud, it shall quickly waste away, or prove a curse to such as enjoy it. 22. Never revenge injuries received; but commit thy cause to God who judges righteously; wait patiently in the use of lawful means for the fulfilment of his promises, and he will vindicate and deliver thee in his own time. 23. Injustice, even in the smallest things, is so extremely abominable to God, that it cannot be too much hated or avoided. 24. Men's thoughts, words, and actions are all directed by God to his own ends: and none can certainly know beforehand what will be the issue of them. 25. A sacrilegious converting of what pertains to God to our own private use, and studying how to be loosed from the obligations of solemn vows, terribly ensnare men's souls, and bring certain ruin upon them. 26. Pious and prudent magistrates exert themselves to discourage and terrify the wicked, and punish them with proper severity. 27. The rational soul and conscience, especially when renewed by the Spirit of God, act as his deputies; discovering, judging, accusing, or approving whatever passes within us, according as it is contrary or conformable to God's revealed will. 28. Bounty and clemency, joined with justice and faithfulness to their

of understanding shall remain in the congregation of the dead.

17 He^a that loveth pleasure³ shall be a poor man: he that loveth wine and oil shall not be rich.⁴

18 The^a wicked shall be a ransom for the righteous, and the transgressor for the upright.⁵

19 It^a is better to dwell in the wilderness,⁶ than with a contentious and an angry woman.

20 There^a is treasure to be desired and oil in the dwelling of the wise: ^bbut a foolish man spendeth it up.

21 He^a that followeth after righteousness and mercy findeth life, righteousness, and honour.

22 A^a wise man scaleth the city of the mighty, and casteth down the strength of the confidence thereof.

23 Whoso^a keepeth his mouth and his tongue keepeth his soul from troubles.

24 Proud^a and haughty scorner is his name who dealeth in proud wrath.⁷

25 The^a desire of the slothful killeth him; for his hands refuse to labour.

A.M. cir. 3000.
B.C. cir. 975.

1 Lu. 15. 14; 16. 25.
ch. 6. 10. 12; 10. 23. 21.
3 Or, sport.
4 Epicurism, the desire of luxuries in eating and drinking, is an acquired habit: indulgence is its parent, poverty is its descendant.—C.
5 ch. 11. 8. Is. 43. 3. 4. Jos. 7. 26. 2 Sa. 21. 14. Ps. 32. 10. Re. 18. 16.
6 Thus Achan was a ransom for Israel (Jos. vii.), and Haman for Mordecai and Israel. Es. vii.—C.
7 See ver. 9.
8 Heb. in the land of the desert.
9 Lu. 6. 45. Ps. 112. 3. 5. 12. 2. ch. 10. 4. Mat. 6. 19. 20.
10 ch. 6. 26; 23. 21; 28. 19. Mat. 25. 1-10.
11 ch. 15. 9; 22. 4. Mat. 5. 6; 33. 12. Co. 15. 8. Ro. 2. 7. 10. 15. 3. 10. 2. 11. 4. 7. 8. 1 Sa. 2. 30.
12 Ec. 9. 14. &c. 2 Sa. 20. 15. 7.
13 ch. 12. 13; 13. 3. 18. 21. 10. 17. 27. Ps. 39. 1. g Ps. 138. 6. Ec. 7. 8. 9.
14 Heb. in the wrath of pride.
15 ch. 13. 4. 15. 9-11; 12. 27. 15. 19. 19. 24. 22. 13.
* The 'false witness' who asserts what he has neither seen nor heard, shall soon be detected and condemned; but he that declares only what he has seen and heard, will have his witness accredited to all generations; and, even 'though dead,' he will speak 'constantly.' He. 11. 4.—C.

A.M. cir. 3000.
B.C. cir. 975.

1 Ps. 10. 3. Hab. 2. 9. Ec. 32. 31.
2 Ps. 112. 9. Is. 32. 8. Lu. 6. 30-36.
3 Ps. 50. 9. 16. ch. 15. 8. 28. 9. Is. 66. 3. 1. 11-15. Je. 6. 20. Am. 5. 22.
4 Heb. in wickedness.
5 ch. 19. 5. 9.
6 Heb. A witness of lies.
7 See note * in first column.
8 2 Co. 1. 18. ch. 12. 29. o Je. 44. 17. 8. 23. 2. 3. 24.
9 Ps. 112. 5. 39. 1.
10 Or, considereth, Ps. 116. 59.
11 Je. 9. 23. Is. 8. 9. 10. a Je. 39. 1. 2. 1. 8.
12 Ps. 35. 17. 20. 7. 1. 8. Ec. 9. 11.
13 Or, victory.

CHAP. XXII.

1 Chosen, not as a thing that can be got by a wish, but as an object to be sought after by faith, love, and humility before God, and truth, and industry, and uprightness before men.
2 Or, favour is better than, &c., ch. 17. 1.
3 They 'meet together,' it may be, not in companionship, but in interest; and are dependent for their individual happiness upon the discharge of their common duties. The Lord must be true to one another, and woe to that party by whom his will is disregarded!—C.

26 He^a coveteth greedily all the day long: but the righteous giveth, and spareth not.

27 The^a sacrifice of the wicked is abomination: how much more when he bringeth it with a wicked mind?⁸

28 A^a false witness⁹ shall perish:¹ but^a the man that heareth speaketh constantly.

29 A^a wicked man hardeneth his face: ^bbut as for the upright, he directeth³ his way.

30 There^a is no wisdom, nor understanding, nor counsel, against the LORD.

31 The^a horse is prepared against the day of battle: but safety³ is of the LORD.

CHAPTER XXII.

A GOOD^a name is rather to be chosen¹ than great riches, and loving favour rather ²than silver and gold.

2 The^a rich and poor meet together;³ the LORD is the maker of them all.

3 A^a prudent man foreseeth the evil, and hideth himself: ^abut the simple pass on, and are punished.

a ch. 15. 17. 30. Ec. 7. 1. Col. 3. 14. 3. 12. 12. b ch. 29. 13. 14. 31. 1. Co. 12. 31. &c. Ja. 2. 1. Ps. 40. 5. 7. c ch. 27. 12; 18. 10. Is. 26. 20. 21. d ch. 7. 22. 23. Ju. xvi. 2. Sa. 15. 11. with 18. 7.

word, are principal means of securing the government of princes, and entailing their kingdom on their posterity. 29. Strength, vigour, and courage render young men respected, but gravity, wisdom, and experience are the peculiar ornaments of the aged. 30. Severe corrections are necessary to restrain or reclaim some stubborn and obstinate tempers, and to purge out those corrupt affections which are lodged in the heart.

Ver. 6. Generosity is much more common than fidelity: ostentation of generosity more common still. Fidelity to man is not uncommon in the sense of honesty; but in the sense of love, admonition, rebuke, and prayer, how seldom is it to be found! Above all, while men glory in their generosity with the gifts of God, who is faithful in service to the Giver? C.

Ver. 10. This is not confined to mere commercial integrity, but embraces all relative duties, whether between ourselves and our neighbours, or ourselves and God. Take one of the latter, as one of the most neglected, because spiritual and invisible. We expect gratitude of men for all our kindness: do we similarly weigh and measure our gratitude to God? We ask forgiveness of him daily for all our trespasses; do we employ the same weight and measure towards them that trespass against us? C.

Ver. 16. Never place confidence in a thoughtless fool who pledges his word, character, or credit for a stranger who has inveigled him. Above all, never trust an abandoned libertine, who, being 'joined to an harlot,' is disavowed from Christ, 1 Co. 6. 15; 16; and who, careless about his own soul, will never be faithful to your interest farther than he is bound by ties of law, and constrained by his compulsions. C.

Ver. 27. The thoughts of the natural man are chiefly directed to 'what he shall eat and what he shall drink,' Lu. 12. 22, 30; nay, his 'god is his belly,' Phi. 3. 19. But the spirit of the renewed man is the candle of the Lord, searching out and mortifying all the deeds of the body that the soul may live. C.

Ver. 30. The blueness of a wound, &c. Some wounds do occasionally assume a bluish tinge; but it is always an unhealthy symptom, and unfavourable to healing. The word 'blueness' should rather be rendered suppuration, which brings the description into accordance with the ordinary process of healing. C.

CHAPTER XXI. Ver. 1. The wills, inclinations, and purposes of kings and others, are entirely under the eye and observation of God: and he would turn them into right paths as surely as the gardener or husbandman manages his canals of water. 2. Men, through their self-love, often fancy their own purposes and works to be extremely right; while the Lord, who perfectly knows their hearts, observes them to be very defective or sinful. 3. Uprightness of heart, and holiness and virtue of life, are more pleasing to God than the most pompous devotions or the most liberal benefactions or alms. 4. Not only the insolence, pride, and ambition of wicked men are criminal before God, but all their natural, civil, and moral actions, and all their worldly greatness and prosperity lead to sin; and all they do is sinful in its principle, manner, and end. 5. Prudent contrivances and laborious industry are the proper means of plenty and affluence: but hasty resolutions, precipitant measures, and unjust methods involve men in trouble and loss. 6. The getting of wealth by lying, flattery, calumny, or perjury, is a beguiling and unprofitable course, however much used

by such as walk in ways leading to destruction; and the wealth thus obtained is as unsubstantial and transient as heaps of chaff or clouds of smoke before the wind. 7. The injuries which wicked men do to others, in rendering their families poor or desolate, shall, in most ruinous punishments, be returned upon their own heads, because they are wilfully bent upon their unjust dealings. 8. The whole temper and course of a wicked man are contrary to the law and nature of God, and odious to him: but they whose consciences are washed in Jesus' blood, and their hearts renewed by his grace, walk in good works, acceptable to God and profitable to men. 9. Better is it to live poorly and solitary in the open air, exposed to all the injuries of the weather, or to be thrust into some little corner, than have a spacious house and numerous family governed by a contentious wife, whose perpetual scolding and brawling, on the smallest occasion, is more intolerable than thunder, lightning, or blustering winds. 10. A wicked man's heart desires to be ever doing mischief, and to have others falling into it: nor will he spare good or bad, friend or foe, if, by reproach or otherwise, they stand in the way of his covetousness, ambition, or other lusts. 11. When obstinate scoffers at the laws of God and men are punished in providence or by the magistrates; others, particularly such as they have seduced, will bethink themselves what they are doing: and wise men will improve instructions and admonitions, to render themselves wiser and better. 12. While righteous magistrates search the houses of the wicked for ill-gotten goods, and in order that they may be duly punished and deprived of power to do further mischief, godly men, in order to deter them from like courses, consider the judgment and ruin which God brings on the wicked for their sins. 13. They who refuse to help the poor in distress shall be reduced to misery themselves, and have none to pity or help them. 14. Presents, especially if secretly and prudently given, have a powerful influence to appease angry and wrathful men. 15. The execution of justice, and the practice of holiness and virtue, are a pleasure to the righteous; but are a terror and burden to the wicked, whom God and the magistrates shall concur to destroy. 16. He that will not live according to the directions of God's Word, but follows the conduct of his own lusts and passions, shall, after all his extravagances, be for ever fixed in hell. 17. Voluptuous persons destroy their own pleasures by wasting their estates; and they who are given to costly and delicious feeding can never thrive. 18. Wicked men often fall into the very miseries which they had prepared for the godly; and in times of common calamity are often severely punished that the righteous may be delivered. 20. True wisdom enables men to procure what is necessary for their families, and to enjoy it with satisfaction; but

foolish persons lavishly waste what they neither know how to get or how to live without. 21. They who make it their business to receive and improve Jesus Christ and his righteousness and grace, in a life of holiness and virtue, shall find every new-covenant blessing in time and eternity. 22. Wise men, by their prudence, kindness, and perseverance, can effect the most difficult enterprises, and do more than others who have much more strength. 23. Restraint of the tongue from impure, false, profane, rash, injurious language, greatly preserves men from troubles, embarrassments, and miseries. 24. Pride, insolence, and outrageous words only render men infamous and contemptible. 25, 26. The slothful man is killed by an insatiable desire after that which he has not and will not labour for; but pious and diligent persons have enough for themselves, and also wherewith to relieve others. 27. All the appearances of devotion and piety about unrenowned persons being hypocritical, proceeding from a wicked principle, done in a wicked manner, and to a wicked end, are abominable to God. 28. The testimony, character, and soul of a false witness shall quickly be ruined: but he that speaks nothing but what he knows to be true, is fixed and invariable in his attestations. 29. Impenitent sinners refuse to blush at their abominations, and obstinately resolve to go on in them; but sincere saints carefully conduct their thoughts, words, and actions by the rule of God's Word. 30. No projects, however wisely laid or prudently conducted, can defeat or alter the purposes or counteract the providence of God. 31. Neither horses, chariots, nor powerful armies can obtain victories, or even protect their owners: but all safety and salvation are of and through faith in Christ himself.

Ver. 7. The robbery of the wicked shall destroy them. There are two views of the subject. (1) Several nations live by robbery, and reckon it an honourable employment. Yet, in the end, all such communities, like the piratical Algerines and murderous Thugs, are brought to destruction. (2) There is a robbery of God when he is defrauded of that worship, honour, and glory that are due to his name, which must finally terminate in the destruction of the guilty, Mal. 3. 9. C.

Ver. 13. Not 'he that stoppeth his ear at the importunity of the poor' is condemned, for that importunity is often the result of vice, idleness, or fraud; but he that disregards 'their cry' when it arises, as in a child, from want or pain that they cannot supply or relieve. C.

Ver. 22. Never did the world appear in a more hopeless state than a little before the dawn of the blessed Reformation. The human mind was enslaved to authority and tradition—an authority without charter from God, a tradition without name, till manufactured on emergency. The consciences of men were prostrate before the shrine of the confessional: their spirits were terrified into cowardly submission by the fires of an imaginary purgatory; and the walls of spiritual Babylon were high, as unto heaven. Yet these walls were scaled, and this city was taken, not by 'power nor by might,' but by a few 'wise men'—men 'made wise unto salvation' by the Scriptures (2 Ti. 3. 15), and strong and victorious by the Spirit of truth, and love, and holiness. C.

CHAPTER XXII. Ver. 1. A good character,

4 By^a humility,⁴ and the fear of the LORD,⁴ are riches, and honour, and life.

5 Thorns^a and snares are in the way of the froward: he that doth keep his soul shall be far from them.

6 Train^a up⁵ a child in the way⁶ he should go; and when he is old he will not depart from it.

7 The^a rich ruleth over the poor; and the borrower is servant to the lender.⁷

8 He^a that soweth iniquity shall reap vanity; and the rod of his anger shall fail.⁸

9 He^a that hath a bountiful eye⁹ shall be blessed; for he giveth of his bread to the poor.

10 Cast^a out the scorner, and contention shall go out; yea, strife and reproach shall cease.

11 He^a that loveth pureness of heart, for the grace of his lips¹ the king shall be his friend.²

12 The^a eyes of the LORD preserve knowledge; and he overthroweth the words³ of the transgressor.

13 The^a slothful man saith, *There is a lion without, I shall be slain in the streets.*⁴

14 The^a mouth of strange women is a deep pit: he that is abhorred of the LORD shall fall therein.

15 Foolishness^a is bound in the heart of a child; but the^a rod of correction shall drive it far from him.

16 He^a that oppresses the poor to increase his riches, and he that giveth to the rich, shall surely come to want.

17 Bow^a down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge:

18 For^a it is a pleasant thing if thou keep them within thee;⁵ they shall withal be fitted in thy lips.⁶

A.M. cir. 3000.
B.C. cir. 975.

^a Is. 57. 15. Ps. 112. 3.
Lu. 12. 1. Ja. 4. 6. ch. 21.
21. 1. Ti. 4. 8. Mat. 6. 33;
19. 29.
^b Or, The reward
of humility, &c.
^c Job 18. 8. Ro. 3. 16.
17. ch. 4. 16. 15. 9.
^d Ep. 6. 4. 8. 19.
^e Or, Catechise.
^f Heb. in his way.
^g De. 15. 6. Ja. 2. 6.
^h Heb. to the man
that leudeth.
ⁱ Job 4. 8. Ho. 10. 13.
Ga. 6. 7. 8.
^j Or, and with the
rod of his anger he
shall be consumed.
^k 2 Co. 9. 6. Ps. 11. 1.
3. ch. 11. 25. 19. 17. 15. 32.
8.

^l Heb. Good of eye.
^m Ps. 101. 5. 1. Ge. 21.
9. ch. 24. 9.
ⁿ Mat. 5. 8. ch. 16. 13.
^o Or, and hath
grace in his lips, Ps.
45. 2.

^p When purity of
heart is manifested
in kind and loving
words, in wise and
good counsels, in
pure and holy les-
sons, the princes and
rulers of the earth
shall court the friend-
ship and society of
such men.—P.

^q Is. 59. 19. 31. 2. Ch.
16. 9. Ac. 12. 22. 24. Job
5. 12. 13. 15. 44. 25.
^r Or, the matters.
^s ch. 26. 13. 15. 16.
^t Vices are seldom
separate — so the
slothful man here de-
monstrates that he
is excusing his sloth
by falsehood. 'There
is a lion without, he
will be slain in the
streets, in the crowd-
ed thoroughfare,
where the lion would
not venture to come.'
—C.

^u ch. 2. 16. 19. 5. 3. 7. 5.
11. 27. 27. 26. 26. 29. Ec. 7.
21.

^v Ge. 22. Job 14. 4.
Jn. 3. 6.

^w ch. 23. 4. 19. 18. 23.
13. 29. 15. 17. He. 12. 9.
11.

^x Mi. 2. 2. 5. Ps. 12. 5.
ch. 11. 24. 23. 10. 11. Ja.
2. 13. ver. 22. 23.

^y ch. 1. 8. 2. 7. 5. 10. 3.
1. 4. 17. 18. Mat. 11. 15.
28. 30. 15. 55. 3. Ps. 45. 10;
96. 2.

^z ch. 3. 17. Ps. 19. 7.
10. 19. 11. Je. 15. 16. Ac.
18. 24. 28.

^{aa} Heb. in thy belly.
^{ab} Or, 'For it shall be
pleasant if thou keep
them within thee
(meditate upon them
so as to reduce them
in due time to prac-
tice; and if they shall
be adapted to thy
lips so that thou
mayest be able to
instruct others, and
to order thine own
speech in accordance

A.M. cir. 3000.
B.C. cir. 975.

with them.] Acting
thus, thou shalt enjoy
peace of mind.—P.
^{ac} Jn. 20. 31. 1. Pe. 1. 21.
^{ad} Or, trust thou
also.
^{ae} In order that thou
mayest put confi-
dence in God, I have
revealed to thee
knowledge of him,
his power, and his
goodness.—P.

^{af} Ho. 8. 12. Ps. 12. 6.
19. 7. 10. 119. 72. 103. 2.
Ti. 3. 15. 17. Lu. 1. 3. 4. 1.
Pe. 3. 15. Col. 4. 4. 2. Pe. 1.
19. 21.
^{ag} Or, to those that
send thee, 1. Pe. 3. 15.
—C. See ver. 16.
^{ah} Either because he
is too weak to oppose
oppression, or too ob-
scure to obtain hu-
man defence or re-
dress; or in such need
that he will allow
himself to be robbed
by an exorbitant in-
terest paid for relief
of present necessities.

^{ai} Zec. 7. 10. Ex. 23. 6.
^{aj} Mal. 3. 5. Job 31. 21.
Ps. 35. 17. 72. 4. ch. 23. 11.
15. 33. 149. 20. Je. 51. 36;
59. 12.
^{ak} ch. 9. 6. 13. 20. 21. 24.
29. 22. Ps. 1. 1; 26. 4. Je.
15. 17.
^{al} Ps. 106. 35. Ex. 34.
15. 16. Jos. 23. 12. 13. 1.
Co. 15. 33. ch. 13. 20.

^{am} ch. 5. 11. 1. 15. 17. 18;
20. 16. 27. 13.
^{an} Ex. 22. 26. 2. Ki. 4. 1.
ch. 20. 16.

^{ao} 1. 1. De. 19. 14. 27. 17.
ch. 23. 10. Job 24. 2.
^{ap} Or, bound.

^{aq} Li. 21. 26. 2. Ti. 4. 2.
Ro. 13. 1. Ex. 9. 10. ch.
12. 24. 10. 4. 13. 4.

^{ar} Heb. obscure men.

CHAP. XXIII.

^a Ge. 43. 16. 33. 34. 1.
Sa. 2. Jude 12.

^b Consider how
readily this rich abun-
dant may tempt and
be abused to excess,
and how deeply and
irreparably that ex-
cess may ruin your
character and pros-
pects.—C.

^c Put a restraint
upon appetite by firm
resolution; for you
must sacrifice appe-
tite to protect char-
acter.—C.

^d Da. 1. 8. Lu. 21. 34.
Ph. 4. 8.

^e It does not mean
that 'the ruler' in-
vites the guest to de-
ceive him by his
dainties; but that
when dainties are
presented to an un-
restrained appetite it
is his nature to de-
ceive into destructive
indulgence.—C.

19 That^a thy trust may be in the LORD, I have made known to thee this day,⁷ even to⁸ thee.

20 Have^a not I written to thee excellent things in counsels and knowledge,

21 That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?⁹

22 Rob^a not the poor, because he is¹ poor; neither oppress the afflicted in the gate;

23 For^b the LORD will plead their cause, and spoil the soul of those that spoiled them.

24 Make^c no friendship with an angry man; and with a furious man thou shalt not go;

25 Lest^d thou learn his ways, and get a snare to thy soul.

26 Be^e not thou one of them that strike hands, or of them that are sureties for debts.

27 If^f thou hast nothing to pay, why should he take away thy bed from under thee?

28 Remove^g not the ancient land-mark,² which thy fathers have set.

29 Seest thou^h a man diligent in his business? he shall stand before kings; he shall not stand before mean men.³

CHAPTER XXIII.

WHEN thou^a sittest to eat with a ruler, consider diligently what is before thee.¹

2 And^b put a knife to thy throat,² if thou be a man given to appetite.

3 Be^c not desirous of his dainties; for they are deceitful meat.³

4 Labour^d not to be rich; cease from thine own wisdom.

5 Wilt thou set thine eyes upon⁴ that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven.

^a ch. 28. 20. Jn. 6. 27. 1. Ti. 6. 8-10. ^e ch. 26. 12. 13. 5. 7. Ro. 12. 16. 11. 25. ^f Wilt thou cause thine eyes to fly upon. ^g 1. Co. 7. 31. Ec. 1. 2; 12. 8. 1. Ti. 6. 17. Ps. 62. 10. ch. 27. 24.

qualifying men to be useful for God in their generation, and the noted respect and friendship of those among whom we live, are more honourable and comfortable than all the riches of the world. 2. The rich by their wealth and the poor by their labour are mutual supports of each other, and ought to live together in harmony and kindness, as the same Lord made them both, and appointed them their respective conditions. 3. Prudent men foresee calamities or temptations when approaching, and use proper means for securing themselves; but foolish and inconsiderate persons go on securely in their sins and are ruined. 4. True humility and real godliness are the certain way to honour and happiness in this world and in that which is to come. 5. Wicked men meet with much trouble and danger in their sinful ways: but he that takes proper care of his soul shall be preserved therefrom, and enjoy manifold blessings. 6. Let children be carefully instructed in the truths and accustomed to the ways of God as early and earnestly as possible, and they will retain the impression, and practise the same, as long as they live. 7. Rich men domineer over the poor; and they who borrow are obliged to depend on the will and pleasure of the lender. 8. He whose common practice is to do mischief shall be paid in his own coin, with misery and trouble; and at length his power of wronging others shall be taken from him. 9. They who compassionately observe the wants of the poor, and cheerfully relieve them, shall be largely rewarded of God. 10. The removal of graceless persons, who scorn all good counsels, from a society, is an excellent mean to compose the contentions therein, and to prevent strifes and

mutual reproaches for the future. 11. He that loves and practises sincerity and plain-heartedness, will recommend himself even to princes, by the piety, pleasantness, and candour of his discourse. 12. God, in his providence, carefully preserves his own oracles and ordinances among men, and provides for, preserves, and honours all who through faith are made wise unto salvation: but he overrules the counsels and designs of the wicked and perfidious. 13. Slothful persons imagine mighty hinderances in the way of their duty, where there are none, or at least very few. 14. Nothing is so dangerous, so eternally dangerous, as the ensnaring flatteries of whorish women, and the enslaving influence of fleshly lust. If a man be ensnared by them, nothing but infinite mercy and power can prevent his utter and everlasting destruction. And seldom are any, who have not provoked the Lord by former wickedness, permitted to fall into these snares. 15. False opinions and bad inclinations adhere so closely to the minds of children, that not only instructions and reproofs, but even seasonable and duly severe chastisements, must remove their obstinate folly. 16. He that by violence or fraud oppresses the poor to enrich himself, or gives to the rich what he took from the poor, or what he should give to relieve their wants, shall himself be reduced to want and beggary. 17. Attend diligently, and consider seriously, the counsels and precepts of wise men, and particularly those given in this book. 18. For it will afford thee great satisfaction heartily to embrace, thoroughly to digest, and faithfully to preserve them in thy mind: and by these means thou wilt be qualified to instruct others in them. 19.

Men who are quick and dexterous, but prudent, in despatching whatever business is committed to them, are in a fair way to be preferred to some honourable employment in the service of their prince.

Ver. 7. *The rich ruleth over the poor.* This should not generate either tyranny in the one, or envy in the other. It is an arrangement of Providence for mutual good—the child that obeys is as much blessed as the parent that rules. And so, where rich and poor alike fear God, the poor is as happy as the rich. C.

Ver. 15. *The rod of correction.* Be it never forgotten by parents, that 'the rod' signifies not exclusively an instrument of punishment, but authority and power; and that 'correction' consequently is not confined to corporal punishment, but extended to every means by which the mind may be corrected by wise precept, godly example, or rational restraint. C.

Ver. 16. *Giveeth to the rich.* Giveeth bribes to the rich, as is common in eastern despotisms, to induce them to overlook and countenance his oppressions. The whole history of the *pashas* of Western Asia is a striking commentary upon this important doctrine of sacred political economy. C.

Ver. 17. From ver. 17-21 there is either a preface to a new division of the book of Proverbs, or a conclusion from the foregoing instructions. The latter view seems most congenial to ver. 19, 20. C.

Ver. 27. This is a warning against dishonest suretiship, by them that have 'nothing to pay.' The deducible rule is the only one consistent with Christian integrity, viz. that no man should be surety for another beyond what he is able and, if need be, willing to pay for him. C.

CHAPTER XXIII. Ver. 1. When you are honoured with a seat at the table of a great man, remember that you are in danger if you take not heed to your behaviour, considering what and how you eat, what and how you speak, and to whom. 2. And avoid, as you would avoid death, every approach to intemperance and folly in language, as well as excess in eating and

A.M. cir. 3029.
B.C. cir. 975.

¶ Ps. 141:4. Da. 1:10.
 1 ch. 28:22. De. 15:9.
 Mat. 26:15. Mar. 7:2.
 2 12:2. 25:5. 21.
 3 The man who is
 niggardly, who
 grudges every
 morsel of food consumed
 at his table, and who
 yet invites others to
 eat and drink with
 him, must have some
 ulterior object in
 view. He must aim
 at something which
 he could not other-
 wise obtain. Conse-
 quently both he and
 his guests ought to be
 avoided. By eating
 at his table you place
 yourself in some ex-
 tent in his power. It
 is hard to refuse the
 request of a host.—P.

δ ch. 10. 1; 15. 20; ver.
 15. 16. Ps. 127. 3. *Is. 144*
 12. 15. 44. 3-5. 1 Th. 2. 20
 2 Jn. 4. 3 Jn. 4.
 c Ps. 119. 2. *Is. 44. 5; 1.*
 18; 55. 1. 3. 7. 2. Co. 8. 5.
 d Ps. 119. 2. Co. 7. 43.
 2 Pe. 1. 19. Jn. 5. 30. *Is. 8.*
 20.
 3 God the Father
 must here be the
 speaker, directing the
 eyes of a regenerate
 son to his ways in
 Jesus Christ. No
 other father has a
 right to make the de-
 mand, or so confi-
 dently to direct to his
 own ways for guide-
 ance to his son.—C.
 e ch. 22. 14; 12. 16; 19.
 5-11; 6. 24. *Ec. 7. 26.*
 g ch. 7. 12; 13. 14-16;
 7. 26. *Ec. 7. 26.*
 4 Or, as a robber.

c ch. 14.1; 3.13-19; 4.5-13; 8.18-21; 9.1. i Ti. 4.8. d ch. 20.15.

CHAPTER XXIV. Ver. 1. Never envy the prosperity of wicked men, nor desire any intimacy or connection with them. 2. For they contrive and labour to ruin others that themselves may become rich and great; and by lies, calumnies, and the like, they labour to undo them: but such conduct will at last bring destruction upon their own head. 3-6. True godliness, attended with prudence and diligence, is the proper method to procure estates, raise families, get wealth, strength, or victory. 7. Solid knowledge, and serious and sensible discourse, are above the reach of foolish inconsiderate persons; nor can they judge or advise to any purpose in public concerns. 8. The more art and contrivance there is in doing evil, the more malignity

5 A^a wise man is^a strong; yea, a man of knowledge increaseth strength.⁴

6 For^a by wise counsel thou shalt make thy war: and in multitude of counsellors there is safety.⁵

7 Wisdom^a is too high for a fool; he openeth not his mouth in the gate.

8 He^a that deviseth to do evil^a shall be called a mischievous person.

9 The^a thought of foolishness is sin; and the scorner is an abomination to men.

10 If^a thou faint in the day of adversity, thy strength is small.⁷

11 If^a thou forbear to deliver them that are drawn unto death, and those that are ready to be slain;

12 If thou sayest, Behold, we knew it not; doth not he that "pondereth the heart consider it?" and he "that keepeth thy soul, doth not he know it?" and shall not he render to every man according to his works?

13 My son, eat thou honey, because it is good; and the honey-comb, which is sweet to thy taste.⁸

14 So^a shall the knowledge of wisdom be unto thy soul: when thou hast found it, then there shall be a reward, and thy expectation shall not be cut off.

15 Lay^a not wait, O wicked man, against the dwelling of the righteous; spoil not his resting-place:

16 For^a a just man falleth seven times, and riseth up again: but the wicked shall fall into mischief.

17 Rejoice^a not when thine enemy falleth, and let not thine heart be glad when he stumbleth;

18 Lest the LORD see it, and it displease him,⁹ and he turn away his wrath from him.¹

19 "Fret^a not thyself because of evil men, neither be thou envious at the wicked:

20 For^a there shall be no reward to the evil man; the candle^a of the wicked shall be put out.

21 My son, fear thou the LORD and the king; and meddle not with them^a that are given to change:⁵

22 For^a their calamity shall rise suddenly; and who knoweth the ruin of them both?

23 These^a things also belong to the wise. It is not good to have respect of persons in judgment.

24 He^a that saith unto the wicked, Thou art righteous; him shall the people curse, nations shall abhor him:

25 But^a to them that rebuke him shall be delight, and a good blessing^a shall come upon them.

26 Every^a man shall kiss his lips that giveth a right answer.⁷

27 Prepare^a thy work without, and make it fit for thyself in the field; and afterwards build thine house.⁸

28 Be^a not a witness against thy neighbour without cause; and deceive not with thy lips.

29 Say^a not, I will do so to him as he hath done to me; I will render to the man according to his work.

30 I went by the field of the slothful, and by the vineyard of the man void of understanding;

31 And, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone-wall thereof was broken down.

32 Then I saw, and considered^a it well; I looked upon it, and received instruction.

33 Yet^a a little sleep, a little slumber, a little folding of the hands to sleep:

34 So^a shall thy poverty come as one that travelleth; and thy want as an armed man.¹

PROVERBS XXV.

A.M. cir. 3009.
B.C. cir. 975.

Ech. 21.22.2Sa.20.16.
Ec. 9.14.16. Col. 1.11.13.
10p.19.

3 Heb. is in strength.

4 Heb. strengtheneth might.

5 See note on ch. 11.12.

6 Heb. a blessing of good.

7 Heb. that answereth right words.

8 Heb. a blessing of good.

9 Heb. that answereth right words.

10 Heb. that answereth right words.

11 Heb. that answereth right words.

12 Heb. that answereth right words.

13 Heb. that answereth right words.

14 Heb. that answereth right words.

15 Heb. that answereth right words.

16 Heb. that answereth right words.

17 Heb. that answereth right words.

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61 Heb. that answereth right words.

62 Heb. that answereth right words.

63 Heb. that answereth right words.

64 Heb. that answereth right words.

king, and his throne shall be established in righteousness.

6 Put^a not forth thyself in the presence of the king, and stand not in the place of great men:

7 For^b better *it* is that it be said unto thee, Come up hither, than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen.

8 Go^c not forth hastily to strive, lest thou know not what to do in the end thereof, when thy neighbour hath put thee to shame.

9 Debate^d thy cause with thy neighbour himself; and discover not a secret to another.^e

10 Lest he that heareth *it* put thee to shame, and^f thine infamy turn not away.

11 A^g word fitly spoken^h *is like* apples of gold in pictures of silver.

12 Asⁱ an ear-ring of gold, and an ornament of fine gold, *so is* a wise reprovcr upon an obedient ear.

13 As^j the cold of snow in the time of harvest, *so is* a faithful messenger to them that send him; for he refresheth the soul of his masters.^k

14 Whoso^l boasteth himself ^oof a false gift, *is like* clouds and wind without rain.

15 By^p long forbearing is a prince persuaded, and a soft tongue breaketh the bone.

16 Hast^q thou found honey? ^reat so much as is sufficient for thee, lest thou be filled therewith, and vomit it.

17 Withdraw^s thy foot from thy neighbour's house, lest he be weary of thee,^t and *so* hate thee.

A.M. cir. 3000.
B.C. cir. 975.

1 Ps. 75:6; 131:1.
4 Heb. *Set not out thy glory.*
J Lu. 14:8-11. ch. 16.

19. 1 ch. 27. 14. Ja. 4:1. ch. 13. 10; 10:12; 18:6; 30:33. Ro. 6:21.

1 Mat. 5:25; 18:15. 1 Co. 13:34.

6 Or, *discover not the secret of another.*
n ch. 6:33.

o ch. 15:23-18. 50:4. 1 Co. 9:20.

6 Heb. *spoken upon his wheels.*
P Ps. 141:6. ch. 9:8; 15:32; 27:6; 17:8, 9. 15:50:4. 1 Sa. 25:31.

q ch. 13:17; ver. 25. Job 33:23. Mal. 3:1.

r In Palestine harvest begins in April, and is all gathered in by the middle of July. This is the hottest season of the year; and as from the middle of May onwards there is no rain, and the sky is entirely cloudless, cool drinks are most refreshing to the weary labourers. Those only who have during the long day borne the heat of a Syrian sun can fully appreciate the force and beauty of this proverb.—P.

s Lu. 10:10, &c. 1 Ki. 22:1. ch. 20:6. Lu. 4:6. Jude 11, 12. 2 Pe. 2:17, 18.

t Heb. *in a gift of falsehood.*
u a favour promised, but never bestowed, by one who had it in the power of his hand.—C.

v Ge. 32:4. &c. 1 Sa. 25:24, 32; 24:16. ch. 15:1; 16:14.

w ch. 24:13. Is. 7:15, 22. Ps. 81:16. De. 32:13. 1 Sa. 14:25, 27. Mat. 3:4. Ex. 3:8, ver. 27.

x 1 Co. 9:30; 9:25. Lu. 21:34.

y 1 Th. 4:11. 1 Ti. 5:13. Tit. 2:5.

z Or, *Let thy foot be seldom in thy neighbour's house.*
2 Heb. *full of thee.*

* A city thus unprotected was exposed to sudden raids and open to the assault of every foe. So is it with the passionate man. He gives free license to temper,

A.M. cir. 3000.
B.C. cir. 975.

tongue, and act. The adversary can thus assail him at every point.—P.

x Ps. 120:4; 55:21; 140:3; 57:4. ch. 12:18.

y The 'maul' or mace, the sword and arrow, were the weapons of war most in use among the people of Palestine. A false witness is likened to the whole three.

z The danger he creates, and the injury he inflicts, are thus most graphically portrayed.—P.

aa Ps. 119:105. 105:1. 105:2. 105:3. 105:4. 105:5. 105:6. 105:7. 105:8. 105:9. 105:10. 105:11. 105:12. 105:13. 105:14. 105:15. 105:16. 105:17. 105:18. 105:19. 105:20. 105:21. 105:22. 105:23. 105:24. 105:25. 105:26. 105:27. 105:28. 105:29. 105:30. 105:31. 105:32. 105:33. 105:34. 105:35. 105:36. 105:37. 105:38. 105:39. 105:40. 105:41. 105:42. 105:43. 105:44. 105:45. 105:46. 105:47. 105:48. 105:49. 105:50. 105:51. 105:52. 105:53. 105:54. 105:55. 105:56. 105:57. 105:58. 105:59. 105:60. 105:61. 105:62. 105:63. 105:64. 105:65. 105:66. 105:67. 105:68. 105:69. 105:70. 105:71. 105:72. 105:73. 105:74. 105:75. 105:76. 105:77. 105:78. 105:79. 105:80. 105:81. 105:82. 105:83. 105:84. 105:85. 105:86. 105:87. 105:88. 105:89. 105:90. 105:91. 105:92. 105:93. 105:94. 105:95. 105:96. 105:97. 105:98. 105:99. 105:100.

ab Da. 6:18. Ro. 12:15.

ac Ex. 23:4, 5. Ro. 12:20, 21. 2 Sa. 16:12, 2 Ki. 6:20. Mat. 5:44.

ad Or, *The north wind bringeth forth rain; so doth a backbiting tongue an angry countenance.*

ae Ps. 15:3. Ro. 13:2. Co. 12:20.

af ch. 19:13; 21:9, 19; 27:15.

ag Je. 18:14. Ge. 45:26. 28:18. 42:1. with Lu. 2:10, 11. Mat. 11:28-30. Jn. 7:37. Re. 22:17. 1 Ti. 1:15. Ps. 80:15.

ah Mi. 7:8. Mat. 26:69-71. Ju. xvi.

ai ver. 16. ch. 24:13; 27:2. Lu. 14:11.

aj ch. 16:32; 22:4; 17:12; 27:1. 2 Sa. 25:17. Ps. 106:33.

ak See note * in first column.

CHAP. XXVI.

a Ec. 3:1, 11. 1 Sa. 12:17.

b Ps. 15:4; 12:8. Es. 3:1. 1 Sa. 2:30.

c During the harvest, the 15th, from April to July, snow is unknown in Palestine; and with the exception of an occasional slight shower in April, rain never falls. All the operations of harvest, including threshing and winnowing, are performed in the open air; during the whole harvest period also, three-fourths of the people live and sleep in the open air; consequently rain or snow would be most inopportune and destructive.—P.

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18 A^a man that beareth false witness against his neighbour *is* a maul, and a sword, and a sharp arrow.³

19 Confidence^b in an unfaithful man in time of trouble *is like* a broken tooth, and a foot out of joint.

20 As he that taketh away a garment in cold weather, and as vinegar upon nitre; ^cso *is* he that singeth songs to an heavy heart.

21 If^d thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink:

22 For thou shalt heap coals of fire upon his head, and the Lord shall reward thee.

23 The^e north wind driveth away rain;⁴ so doth an angry countenance ^fa backbiting tongue.

24 It^g *is* better to dwell in a corner of the house-top, than with a brawling woman, and in a wide house.

25 As^h cold waters to a thirsty soul, so *is* good news from a far country.

26 Aⁱ righteous man falling down before the wicked *is as* a troubled fountain, and a corrupt spring.

27 It^j *is* not good to eat much honey; so for men to search their own glory *is not* glory.

28 He^k that *hath* no rule over his own spirit *is like* a city that is broken down. and without walls.⁵

CHAPTER XXVI.

1 Observations about fools, 13 about sluggards, 17 and about contentious busybodies.

AS snow^a in summer, and as rain in harvest; so^b honour is not seemly for a fool.¹

deliberate thought and sufficient preparation. 28. Never rashly or groundlessly affirm or insinuate anything to the hurt of thy neighbour's character: and never entice any one to believe or say ill of him. 29. Never, either in heart, word, or deed, revenge the injuries done to thee. 30-34. And from the misery and want which others have brought upon themselves, by their negligence, sloth, or mispending of time, learn earnestly to avoid these things, as ruinous to thy outward estate, as well as to the spiritual and eternal happiness of thy soul.

Ver. 14. *The knowledge of wisdom*—the knowledge of Christ, the power of God, and the wisdom of God, revealed to Old Testament saints in prophecies and types, not so clearly to the Jewish, but yet as certainly, as to the Christian church. C.

Ver. 16. *A just man falleth seven times, &c.* He falleth six times into trouble, sorrow, disappointments, and various calamities in worldly labours and affairs, arising sometimes from his own mistake or oversights, sometimes from others: a seventh time into religious afflictions (for such is the ordinary import of the seventh, as derived from the Sabbath), and these fallings may include mental anguish for himself, his friends, yea, his enemies, or the church—or they may include persecutions for the sake of truth and righteousness. Still he shall rise again, being helped of God, who will graciously perfect strength in his creature's weakness. C.

Ver. 26. Either he that giveth a right answer to a judge, whereby truth and justice are settled; or a right answer to an inquirer, whereby knowledge is extended; or a right answer to a caviller and false accuser, whereby iniquity is exposed, and innocence and right protected. C.

Ver. 30-32. *I went by the field of the slothful . . . and received instruction.* There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves, Job 34:22. Do as they may, they are detected even by the eye of man. Thorns, nettles, and broken walls whisper the story of their owner's indolence, and point out the invisible spectre, poverty, as he advances in the guise of a hungry traveller, and discover the gleaming of those resistless arms with which he will soon destroy his thoughtless and self-devoted victim. C.

CHAPTER XXV. Ver. 2. It is the glory of God that his counsels are unfathomable, and his works, either of creation and providence, so mysterious, that

the wisest on earth cannot comprehend their nature, reason, or ends: but it is the honour of kings diligently to search the Scriptures, thoroughly to examine intricate causes, and dive into plots and conspiracies, or fully to display the reasons of their actions. 3. But vulgar minds can no more judge of the secret reasons of statesmen, than they can perfectly search and measure the heavens and the earth. 4, 5. As silver, when purified from its dross, may be framed into whatever vessels the founder pleases; so kingdoms may be established in the most virtuous and happy forms, when wicked persons are removed from the counsels and company of kings. 6, 7. Never ambitiously affect or thrust thyself into courts, or any places or stations that belong not to thee; for it will be more honourable and satisfying to be invited to them, than to be disgracefully thrust from the honours which thou hast arrogated to thyself, and that in the presence of the prince unto whom thou hast approached too near. 8-10. Never enter into any contention till thou hast well considered the goodness and weight of thy cause, and how to manage it, lest in the issue thou be plunged into perplexity and covered with shame. And, if it be possible, make up matters privately, even where thy cause is good. And never let anger or hatred provoke thee to discover thy neighbour's secrets in order to disgrace him, lest such as hear of it not only reproach thee for thy perfidiousness, but even retort upon thee such shameful conduct, which will render thee infamous through life. 11, 12. A wise instruction, advice, reproof, or word of comfort, seasonably and properly given, is comely, valuable, and ornamental: and scarcely can anything be more ornamental in life than a ready and humble hearkening and submitting to wise and seasonable reproof. 13. Cold drink or air in harvest is not more grateful and refreshing to the reapers, than good servants or ambassadors are to their masters, by their speedy despatch of the important business committed to them, and faithful

report of their success. 14. It is extremely empty and deceiving to boast of graces, virtues, or abilities which we have not, or to promise what we cannot or care not to perform. 15. By patient submission and expectation princes are most readily pacified and persuaded: and humble, soft, and affectionate language bows the most stiff and hardened tempers, and overcomes even stubborn resolutions to the contrary. 16. Created comforts and pleasures are very agreeable if used in due moderation; but otherwise they lose their relish and plunge us into guilt and trouble. 17. To maintain a friendly intercourse with our neighbours is dutiful and pleasant; but too many, too long, or unreasonable visits render us disagreeable and disliked. 18. Slander and a bearing false witness are most dangerous and murderous means of destroying our neighbour. 19. Confidence in an unfaithful person in the time of trouble will, to our great anguish and grief, entirely disappoint us of help or relief. 20. As taking away clothes in winter increases our sense of cold, and vinegar irritates nitre, so unseasonable mirth renders a sad heart still more sorrowful. 21, 22. In time of need always render good for evil; and kindly bestow necessary supplies on such as have injured thee: thus shalt thou soften their rage, slay their hatred, and gain their affections; and the Lord shall reward thee with blessings, while he fearfully punishes them if they continue obstinate. 23. As the north wind in many countries dispels clouds and prevents rain, so frowns and rebukes check reproachful slandering and lying. 24. It is better to live cooped up in a corner, exposed to all the injuries of the weather, than in a large family and stately palace with a contentious, brawling, and scolding wife. 25. Good and certain news from a far country, where our friends and fortunes are, is expected with impatience, heard with delight, and believed and thought on with refreshing pleasure; but especially the gospel, which brings from God the blessed tidings of pardon, peace, grace, and

2 As the bird by wandering, as the swallow by flying; ^aso the curse causeless shall not come.

3 A^a whip for the horse, a bridle for the ass, and a rod for the fool's back.

4 Answer^e not a fool according to his folly,² lest thou also be like unto him.

5 Answer^g a fool according to his folly,³ lest he be wise in his own conceit.⁴

6 He^h that sendeth a message by the hand of a fool cutteth off the feet, and drinketh ⁵damage.⁶

7 The legs of the lame are not ⁷equal; ⁸so is a parable in the mouth of fools.

8 As he that bindeth a stone in a ⁸sling, ⁹so is he that giveth honour to a fool.⁹

9 As^a a thorn goeth up into the hand of a drunkard, so ¹⁰is a parable in the mouth of fools.¹

10 The great God, that formed all things, both¹ rewardeth the fool, and rewardeth transgressors.²

11 As^a a dog returneth to his vomit; so a fool returneth to his folly.³

12 Seest^a thou a man wise in his own conceit? ¹³there is more hope of a fool than of him.

13 The^e slothful man saith, ¹⁴There is a lion in the way, a lion ¹⁵is in the streets.

14 As^a the door turneth upon his hinges; so doth the slothful upon his bed.

15 The^e slothful hideth his hand in his bosom; it grieveth him⁴ to bring it again to his mouth.⁵

A.M. cir. 3029.
B.C. cir. 975.

c Nu.23.8.Re.13.5.6.
Ps.109.28.Je.15.10.11.
d Ps.32.9.ch.10.13.
In.2.15.1Co.4.21.2
Co.10.6.
e Mat.7.6.Lu.23.8.
Is.36.21.ch.9.7.8.
2 Answer not a fool according to his folly—that is, in a foolish spirit and manner.—C.
f Mat.21.24; 16.1-4.
Tit.1.13.
g Answer a fool according to his folly—that is, with such wisdom, temper, and reproof, as may prevent the production of his self-conceit.—C.
h Heb. his own eyes.
i ch.13.17.10.26.Nu.13.31.
j Or, violence.
k Employs a disguised agent, and is disappointed.—C.
l Heb. are lifted up.
m ch.17.7.Ps.50.16; 64.8.ver.9.
n Or, As he that putteth a precious stone in a heap of stones.
o Ps.15.4.ch.30.22; 19.10; 27.7.ver.1.
p The marginal reading must be followed; for not even a fool would bind a stone in a sling.—C.
q See ver.7.
r See note ¹ below.
s ch.11.31.Ro.2.6.
Tt.2.12.
t Or, A great man grieveth all, and he hireth the fool, he hireth also transgressors.
u 2 Pe.2.22.Ex.8.15.
v Heb. iterateth his folly.
w Lu.18.11.Re.13.17.
ver.10.12.13.18.11:20.Mat.21.31.
x ch.22.13.15.19.
Mat.22.5.
y ch.6.9.10; 24.33. o
Tt.3.7.
z ch.19.24; 12.27.
4 Or, he is weary.
5 See note on ch.19. 24.—C.
6 His senseless drunkenness tempts him to seize the thorn; his ungoverned violence wounds

A.M. cir. 3029.
B.C. cir. 975.

himself more and more. And so is the fool who would teach wisdom when he should be a humble listener.—C.
7 ver.12.Lu.18.11.
Ec.10.14.ch.12.15.
f ch.13.10; 17.14; 18. 6:22.10:25.8:29.33.
g He increases the noise, and risks being torn.—C.
h Heb. flames or sparks.
i ch.14.9; 16.23.Ep.5:4.
j Heb. without wood.
k ch.22.10; 16.28; ver. 22.Ja.3.6.Lc.19.16.1.
l Or, whisperer.
m Heb. is silent.
n ch.15.18; 10.12; 30. 33:29.22.Nu.16.1.
o ch.18.8; 12.13; 20. 19.22.22.9.
p Heb. chambers.
q ch.10.18; ver. 24-26.28.15.3.4.Mat.22.8.
r Rather, shining lips, lips which give forth pleasant and beautiful words, lips which are ever wreathed with a smile, lips whose language and grace serve only to conceal the bitterness and hatred which lurk within. The succeeding verses are a development of the same sentiment.—P.
s Or, is known. ch. 10.18.Ps.12:25.21.
t Je.9.2-8.Mt.7.5.
Mat.16.17.Ps.12:2.
u Heb. maketh his voice gracious.
v His secular and religious principles are all abominable before God who sees the heart.—C.
w Or, hatred is covered in secret.
x 2 Sa.13.22; 26. Ps. 55:21.73.
y Either before the 'congregation' of his acquaintances, before 'the church,' or the 'justice courts of the world.—C.
z Ps.7.15.16; 9.15; 57. 6:ch.28.10.Ec.10.1. Ju. 9.18.33.Es.7.10.
d Es.3.5.
e Ps.12.2.ch.7.21; 1. 10:15.24.199.5.

16 The^e sluggard is wiser in his own conceit than seven men that can render a reason.

17 He^e that passeth by, and meddleth with strife ¹⁸belonging not to him, ¹⁹is like one that taketh a dog by the ears.⁶

18 As a mad man who casteth ¹⁹firebrands, arrows, and death,

19 So^a is the man that deceiveth his neighbour, and saith, Am not I in sport?

20 Where⁸ no wood is, ²¹there the fire goeth out; so ²²where there is no tale-bearer,⁹ the strife ceaseth.¹

21 As^a coals are to burning coals, and wood to fire; so ²²is a contentious man to kindle strife.

22 The^g words of a tale-bearer are as wounds, and they go down into the innermost parts² of the belly.

23 Burning^a lips,³ and a wicked heart, ²⁴are like a potsherd covered with silver dross.

24 He that hateth dissembleth⁴ with his lips, and layeth up deceit within him:

25 When^a he speaketh fair,⁵ believe him not; for ²⁶there are seven abominations⁶ in his heart.

26 Whose⁷ hatred^b is covered by deceit, his wickedness shall be showed before the ²⁷whole congregation.⁸

27 Whoso^c diggeth a pit shall fall therein; and he that rolleth a stone, it will return upon him.

28 A^d lying tongue hateth ²⁹those that are afflicted by it; ³⁰and a flattering mouth worketh ruin.

salvation. 26. When righteous men are decoyed into scandalous sins, or are degraded from their influence and authority, and oppressed and persecuted, it is as hurtful to a church or nation as if the public fountains were corrupted and poisoned. 27. To hunt after worldly applause and honours, however sweet they be to corrupt nature, is extremely disgraceful and dangerous. 28. And to be furious and passionate renders us useless and miserable.

Ver. 1. Men of Hezekiah. Who the 'men of Hezekiah' were is unknown; and in such cases conjecture is useless. Nor would the knowledge be of any value, for the object of the record is not to give authority to these proverbs, but to remind the wise men of one generation to preserve and copy out for circulation the wisdom of a foregoing generation.—Note. It is thus God has given grace to the Protestant churches to multiply and circulate so many millions of copies of the Holy Scriptures in almost all languages of the earth. C.

Ver. 9. In perfect accordance with that precept of our Saviour, 'If thy brother shall trespass against thee, go and tell him his fault between thee and him alone,' Mat. 18. 15.—Every confidential secret implies a trust; and he that reveals it, even to his most intimate friend, thereby teaches that friend to divulge it to another, and is thus most likely to be brought to shame as an idle babbler or unfaithful steward. C.

Ver. 11. Holden and others interpret the passage of oranges, citrons, and such golden or precious fruit, produced at feasts in baskets of silver network. But as it contains no mention of taste, the reference seems rather to be to figures of fruit of gold, interspersed amongst branches and leaves of silver, according to the gorgeous style of eastern palaces. C.

Ver. 12. As the cold of snow in the time of harvest. The snow of the lofty Hermon supplied, throughout the heat of summer and toil of harvest, snow for cooling either wine or water—the most reviving of all cordials under a burning sun. C.

Ver. 17. No wise man can be much in his neighbour's house; for any man will find useful employment in his own. And he that imposes himself upon others, because he is weary of himself or of his duty, will soon become a weariness and a nuisance to others. C.

Ver. 20. As vinegar upon nitre. Vinegar poured on the nitre of the ancients (carbonate of soda) causes an instant ebullition in the form of tears. And so does the ill-timed mirth of the fool wring new sorrows from the heavy heart. C.

Ver. 22. Thou shalt heap coals of fire upon his head, &c. And so extract love from his angry heart, and purify him from his enmity, as 'coals of fire' extract metals from the hard rock, and clear away the dross with which they are commingled. 'The Lord shall reward thee' with thine enemy's conversion, or the peace of thine own conscience. C.

Ver. 26. A righteous man, tempted by fear or hope, to flatter and become subservient to the wicked, is sure to trouble his own peace of mind, if not finally to corrupt his principles. Peter trembling before a servant maid, and accommodating his speech to a rude and blasphemous soldiery, is a striking exemplification of this proverb. C.

CHAPTER XXVI. Ver. 1. Dignity and authority are very ill placed in the hands of foolish and wicked men, who know not how to use them, but will do mischief to themselves and others by them. 2. Causeless curses and imprecations can hurt the innocent no more than the birds that fly over their heads. 3. Obstinate, stupid, and refractory sinners, like beasts, must, by sharp punishments, be restrained from evil, and excited to good. 4. Answer not an ignorant and impertinent fool in his own brawling and reproachful manner, so as to imitate his impertinence. 5. Answer a proud conceited fool with such strength and evidence of reason as may render him sensible of his folly, and check his pride. 6. He who employs fools or rakes in any important business, deprives himself of the advantage he might have expected, and brings much inconvenience and mischief upon himself. 7. As dancing or walking by a lame man would but manifest his lameness, so the pretences of fools to wisdom do but render them the more ridiculous. 8. Honour bestowed upon fools is very unstable and useless, if not mischievous. 9. Grave, holy, and wise sayings upbraid fools for their impertinence and wickedness, however insensible they may be of the sharpest rebukes. 10. God, and even wise princes, punish sins of ignorance and wilful wickedness in a wise, just, and suitable manner. 11. Foolish sinners quickly, and often shamelessly, return to the very sins for which they have been sharply punished, and of which they have before repented, as grievous and hurtful. 12. There is more hope of the amendment of a sottish man, than of one who is so wise and virtuous in his own conceit that he thinks himself above instruction. 13. They who have no mind to labour, never want pretences for their idleness; and their sluggish fancy represents to them the most

improbable and insuperable difficulties. 14. It is almost a toil for such to turn themselves on their bed; and though they seem busy, they do nothing to the purpose. Though they move in the formal round of external duties, they are never a whit nearer to heaven. 15. Pretending cold, or inability, they can scarcely apply to any work; and it is almost a burden for them to take their meat. 16. But though they take no pains to acquire knowledge, they look upon themselves as perfect miracles in wisdom, and treat with absolute contempt every argument that can be used to convince them of their mistakes and danger. 17. It is extremely dangerous to engage in other men's quarrels and disputes, which do not belong to us. 18, 19. To wrong our neighbours, by either word or deed, and then pretend that it was in jest, discovers us to be stupidly insolent and diabolically mad. 20. A proper discouragement of tale-bearers, whisperers, and slanderers, is an effectual mean to prevent contentions, or even to extinguish such as are begun. 21. It is also necessary to avoid contentious persons, who, by their provoking language, kindle up or inflame quarrels, even as one inflamed coal or piece of wood kindles another. 22. The wounds given to men's characters, business, and spirits, by calumnies slyly and secretly spread, are extremely painful and hurtful, and sometimes will scarcely admit of a cure. 23. Malicious and angry language corresponds very well with an envious and wicked heart; and notwithstanding their fine show, scarcely anything is more detestable than affectionate words when used to cover hatred and enmity of heart; nor will the dissimulation pass long undetected. 24-26. Nothing is more common in the world than dissembled professions of regard and affection; and yet nothing more base, and in the end more hurtful and ignominious, to the user. 27. They who labour to destroy their neighbours, whether by fraud or violence, involve themselves in the very mischiefs which they had intended for others. 28. Liars and slanderers chiefly hate those whom they have slandered, fearing that they may avenge themselves; and also those who confute their slanders. And flat-

CHAPTER XXVII.

1 Observations of self-love, & of true love, 11 of care to avoid offences, 23 and of the household care.

BOAST not thyself of to-morrow;¹ for thou knowest not what a day may bring forth.
 2 Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.²
 3 A stone is heavy,³ and the sand weighty; but a fool's wrath is heavier than them both.
 4 Wrath is cruel,⁴ and anger is outrageous; but who is able to stand before envy?⁵
 5 One's rebuke is better than secret love.⁶
 6 Wounds are the wounds of a friend: but the kisses of an enemy are deceitful.⁷
 7 The full soul loatheth an honey-comb: but to the hungry soul every bitter thing is sweet.
 8 As a bird that wandereth from her nest, so is a man that wandereth from his place.
 9 Ointment and perfume rejoice the heart; so doth the sweetness of a man's friend by hearty counsel.⁸
 10 Thine own friend and thy father's friend forsake not; neither go into thy brother's house in the day of thy calamity: for better is a neighbour that is near than a brother far off.⁹
 11 My son, be wise, and make my heart glad, that I may answer him that reproacheth me.¹⁰
 12 A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished.
 13 Take his garment that is surety for a

ch. 10. 11. 23. 15. 24. 25. 15. 20. Ps. 127. 5. p. Ps. 57. 1-3. See ch. 22. 31. 18. 10. Is. 26. 20. 32. 2. with Ju. vii. g. ch. 20. 16. 22. 26. 27. 16. 1-4. 11. 15. 17. 18. Ec. 2. 26.

A.M. cir. 3029. B.C. cir. 975.
 CHAP. XXVII.
 1. Ja. 4. 13. C. 2 Co. 6. 2. Ps. 95. 7. Lu. 12. 19. 20. Is. 26. 12.
 2. Heb. to-morrow day.
 3. ch. 25. 27. 2 Co. 10. 12. 12. 11.
 4. For a man to boast of his own attainments, principles, sayings, or works—or delightedly to listen to, or anxiously angle for, the praises of others, is a sure sign of a weak head and a foolish heart.—C.
 5. Heb. Heaviness.
 6. Da. 3. 19. 1 Jn. 3. 12. Ac. 12. 2. 3.
 7. Job 5. 2. ch. 6. 34. 10. 12. 30. 33. Ja. 3. 14. 16.
 8. Heb. It is cruel, and anger an overflowing.
 9. On jealousy.
 10. Ch. 28. 23. Mat. 18. 15. 7. Ti. 2. 10. Le. 19. 17. Ga. 2. 11.
 11. Better than such 'secret love' as winks at faults till their consequences become irreparable.—C.
 12. Ps. 141. 5. Le. 19. 17. Mat. 18. 15.
 13. ch. 10. 18. 7. 13. 26. 23. 26. 2 Sa. 20. 9.
 14. Or, earnest or frequent.
 15. Mat. 9. 12. Am. 8. 5.
 16. Heb. treadeth under foot.
 17. Job 6. 7. 2 Ki. 4. 39-44. Jn. 6. 9.
 18. Job 39. 14-16. Is. 16. 2. ch. 21. 16.
 19. Ointments and perfumes are much used in many eastern countries: and, at the close of visits, it is common to sprinkle rose-water, &c. on departing friends.—C.
 20. Ac. 28. 15. 2 Co. 2. 5.
 21. Heb. from the corner of the soul, ch. 11. 24. 15. 24. 12. 15. 24. 6. 20. 18.
 22. Am. 1. 9. ch. 18. 24. 19. 17. 17. 10. 12-14.
 23. The meaning is, forsake not an old, hereditary, and long tried friend, for a new one, however near the relation, and however strong your claims.—C.
 24. He that educates his children in the fear of God, can never be justly reproached for the exemplary discharge of the godly education of children necessarily includes the exemplary discharge of every other duty.—C.
 25. Sec note on ch. 20. 16.—C.
 26. Ac. 12. 22. 23. 1 Ki. 20. 6. Ps. 12. 2. ch. 26. 25. 10. 12.
 27. Loud and ostentatious praises are always to be suspected of insincerity.—C.
 28. ch. 19. 13. 24. 9. 19. 25. 24.
 29. Ac. 15. 39. 18. 4. 28. 15. He. 10. 24.
 30. The allusion seems to be to a file in which iron hardened into steel is employed to sharpen various iron tools.
 31. Even so, the encouragement of a friend gives edge to the purposes, courage, and efforts of his friend.—C.
 32. 1 Co. 9. 7. 13. Ca. 8. 12.
 33. Mar. 10. 43. Col. 3. 22. 1 Pe. 2. 18. 21. Ps. 123. 2. Mat. 24. 42. 47. 1 Sa. 2. 30. Jn. 12. 26.
 34. Ge. 6. 5. Ro. 8. 7. Ps. 33. 15.
 35. ch. 30. 16. Hab. 2. 5.
 36. Heb. not.
 37. ch. 18. 1. Jn. 2. 16.
 38. ch. 17. 3. Job 28. 1. Zec. 13. 9.
 39. As the fining-pot separates silver from the dross; and the furnace, gold from its alloy; so praise discovers what is in man: if he can bear it without vanity, pride, and arrogance, he is a sterling character, a real Christian.—C.
 40. Is. 1. 5. Je. 5. 3. 6. 20. 13. 23. 2 Ch. 26. 22. Ec. vii. xiv.
 41. Ge. 31. 38. 39. 13. 1 Ch. 27. 29. 31. 2 Ch. 32. 29.
 42. Heb. set thy heart.
 43. Ja. 1. 10. 11. Zec. 1. 5. Ps. 13. 14. Ec. 1. 2. He. 13. 14.
 44. Heb. strength.
 45. Heb. to generation and generation.
 46. Ps. 104. 14. 15. ch. 6. 8. 10. 5. Lu. 19. 42. Jn. 9. 4.
 47. The grass appears, the tender herb showeth itself. This should be the translation; for hay, or dried grass, is not used in the East.
 48. Herbs of the mountain, the harder herbaceous plants.—C.
 49. Job 31. 20. Eze. 27. 21.
 50. Mat. 6. 33. 1 Ti. 6. 8. He. 13. 5. ch. 30. 8. 9.

stranger, and take a pledge of him for a strange woman.¹¹
 14 He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him.¹²
 15 A continual dropping in a very rainy day and a contentious woman are alike.
 16 Whosoever hideth her hideth the wind, and the ointment of his right hand, which bewrayeth itself.
 17 Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.¹³
 18 Whoso keepeth the fig-tree shall eat the fruit thereof; so he that waiteth on his master shall be honoured.
 19 As in water face answereth to face; so the heart of man to man.
 20 Hell and destruction are never full; so the eyes of man are never satisfied.
 21 As the fining-pot for silver, and the furnace for gold, so is a man to his praise.¹⁴
 22 Though thou shouldst bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him.
 23 Be thou diligent to know the state of thy flocks, and look well to thy herds:
 24 For riches are not for ever; and doth the crown endure to every generation?¹⁵
 25 The hay appeareth, and the tender grass showeth itself, and herbs of the mountains are gathered.¹⁶
 26 The lambs are for thy clothing, and the goats are the price of the field:
 27 And thou shalt have goats' milk enough

crers ruin men by drawing them into proud, rash, and pernicious courses.

Ver. 2. As wandering will never bring the bird home, and as flying will never bring the swallow to rest, so the course without a cause will never light upon the head of the innocent object of the curser's enmity. C.

Ver. 10. If there be one practical advice more important than another, it is this: 'Never speak a word but in truth—be always in earnest.' A loose jest may 'set the table in a roar'; no harm may be meant; but no good is intended: it is therefore sin. And as a firebrand, thrown at random, may destroy a splendid palace, so may a thoughtless 'jest' ruin a fair reputation.—Note. Children, look to a God of truth—speak words of truth—never jest at the expense of truth—be always in earnest. C.

Ver. 23. Silver dross is ordinarily lead, with which the cheapest kinds of earthenware are covered by the potter while immersed in a burning furnace. 'Burning lips' are not 'lips breathing warmth of affection,' but 'words that burn' up reputations (see ver. 24), and which are often covered over, and even ornamented as with 'silver dross.' Yet as a 'potsherd' shall they be dashed to pieces, when men 'by their words shall be justified, and by their words shall be condemned.' C.

CHAPTER XXVII. Ver. 1. Never boast what thou wilt be, or do, in any future period; for thou knowest not what changes Providence may make in a very short time. 2. Never commend thy own excellencies or works; but leave that to others who cannot be suspected of partiality. 3. 4. The anger, cruelty, and rage of foolish men are very intolerable, crushing, and hard to be appeased; but an envious desire of revenge is still more dangerous, as it lies hid, increases daily, and is more and more exasperated, till it find opportunity to vent itself in the intended mischief. 5. To tell men plainly of their faults, and rebuke them freely when need requires, is a more valuable piece of friendship than the strongest inward affection. 6. Just and reasonable reproofs, however severe, ought to be cheerfully received when they proceed from true love and faithful regard: but the most tender and abundant expressions of kindness from an enemy ought to be suspected as false and treacherous. 7. Rich men are apt

to be unsatisfied with, or even to nauseate, the most delicious enjoyments: but poverty disposes men to a ready and thankful reception of the smallest blessings, though mixed with care and labour. 8. When men, by levity or discontent, change their country, trade, or office in which Providence had placed them, they ordinarily expose themselves to manifold dangers and inconveniences, but rarely mend their condition. 9. The kind conversation and prudent counsels of affectionate friends are extremely refreshing and comfortable. 10. Nay, such friends are more to be depended on in a time of distress than our nearest relations. 11. My son, improve these instructions to make thee truly wise and good; which will at once comfort my heart, and enable me to refute such as charge me with want of due care about my children. 12. Prudent men foresee the approach of calamities, and take proper methods to avoid them; but inconsiderate persons, deceived by others, securely rush forward till they are ruined. 13. Never trust, without a sufficient pledge, a man that is so foolish and rash as to be surety for persons whom he knows not, and even for harlots. 14. Extravagant and flattering commendations of a friend or benefactor are rather a disparagement than an honour, as it is a shame to have connection with such silly sycophants. 15. A contentious and brawling woman is a continued plague and a destructive ruin to her husband, family, and estate. 16. For it is quite impossible to conceal her infamous bawling humour, or to make her hold her tongue. 17. By mutual conversation friends quicken the wit, enliven the affection, strengthen the judgment, and animate the activity of one another. 18. Such servants as faithfully defend their master's person and reputation, and labour to preserve and promote his wealth, ought to be rewarded by him, and shall be honoured of God and men. 19. There is a surprising likeness in the tempers and dispositions of men, both among saints and sinners; and most are inclined to

carry themselves towards others as they do towards them. And they who are remarkably sagacious can penetrate far into the inclinations and designs of others. 20. It is impossible to satisfy the corrupt desires of men: the more they are indulged the more they crave; and nothing but the fulness of God can satisfy the desires of an immortal soul. 21. Nothing more effectually tries a man than high commendations. If he be light, vain, frothy, and easily puffed up by them, it discovers his emptiness: but if under them he be humble, modest, and sensible of his own defects, it manifests him truly valuable. 22. Some are so hardened and stupified in their sinful courses, that no reproofs or corrections can make them a whit better. 23-27. Masters should look after the management of their worldly affairs themselves, and not leave all to servants; for without due care and diligence, the richest estates will soon come to nought: whereas by a proper care of the hay, grass, herbs, and flocks which Providence bestows, they may enjoy a most comfortable livelihood for themselves and families.

Ver. 16. Eastern women may be literally called *hidden*, whether in the tent in the desert, or the *harem* in the city. But the unsanctified contentious woman, who has not received of the Lord that ornament of a 'meek and quiet spirit,' which is in the sight of God of great price, 1 Pe. 3. 4, can no more have her folly hid than the wind can be restrained from blowing, or ointment on the hand from betraying its presence by its odour. C.

Ver. 22. The *pestle* and *mortar* were used for separating grain from the husk long subsequent to the introduction of mills; and in some European countries are still used for the formation of a substitute for what, in Britain, is called 'pearl-barley.' The image admirably illustrates the inseparability of folly from a fool. C.

CHAPTER XXVIII. Ver. 1. Guilt makes men cowards but conscious integrity makes men courageous, and proceed with undaunted resolution in the most hazardous undertakings. 2. To punish the wickedness of nations, God permits them to fall into factions or murder their sovereigns; but a prince of remarkable piety

for thy food, for the food of thy household, and for the maintenance⁴ for thy maidens.

CHAPTER XXVIII.

General observations of impiety and religious integrity.

THE wicked^a flee when no man pursueth: but ^bthe righteous are bold as a lion.

2 For^c the transgression of a land many are the princes thereof: ^dbut by^e a man of understanding and knowledge the state thereof shall be prolonged.²

3 A^f poor man that oppresseth the poor³ is like a sweeping rain, which leaveth⁴ no food.⁵

4 They⁶ that forsake the law praise the wicked: but such as keep the law contend with them.

5 Evil^h men understand not judgment: but they that seek the LORD understand all things.

6 Betterⁱ is the poor that walketh in his uprightness, than *he that is perverse in his ways*, though he *be* rich.

7 Whoso^j keepeth the law is a wise son: ^kbut he that is a companion of riotous men⁶ shameth his father.

8 He^l that by usury and unjust gain⁷ increaseth his substance, he shall gather it for him that will pity the poor.

9 He^m that turneth away his ear from hearing the law, ⁿeven his prayer shall be abomination.

10 Whoso^o causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: but ^pthe upright shall have good things in possession.

11 The^r rich man is wise in his own conceit:⁸ but ^qthe poor that hath understanding searcheth him out.

12 When^t righteous men do rejoice, *there is* great glory: but when the wicked rise, a man is hidden.⁹

13 He^u that covereth his sins shall not pros-

A.M. cir. 3029.
B.C. cir. 975.

4 Heb. life.

CHAP. XXVIII.

a Le. 26. 17, 36. De.

28, 7, 25. Ps. 53. 5.

8 Ac. 4. 13, 14. 3. 2 Sa.

17. 10. ch. 30. 30.

11 Ki. xiv. 2. Ki. xv. 2.

Ch. xxxvi.

d Job 22. 30. Eze. 22.

30. Ec. 9. 15. 1 Ki. ii. 12.

36. 15. 4.

1 Or, by men of

understanding and

wisdom said they

likewise be prolonged.

2 By rebellion in

a land tyrants shall

become its rulers:

but, where a people

are wise, an able

prince shall reign

long.—Hodgson.

e Mat. 18. 28. 30.

f A man in power,

that is needy, and

oppresseth the poor.

—Hodgson.

4 Heb. without

food.

5 The greater part

of Palestine was cul-

tivated in terraces.

With immense care

and skill the terraces

were constructed

along glen, bank, and

mountain side, from

base to summit. Gentle

rain watered the

thirsty soil, and made

it productive. But a

sweeping torrent,

such as at long inter-

vals deluges the

country, washes the

soil off the terraces,

breaks down the

ruins sustaining walls

and banks, and leaves

vast tracts bare and

desolate.—P.

g Ps. 10. 3. Mal. 3. 15.

18. 18. 20. 22. 22. 15.

23. Ac. 12. 22. Mat. 14. 3.

Ep. 5. 11.

h Jn. 17. Ps. 92. 6.

14. 22. 8. 1 Co. 2. 14.

15. 1 Jn. 2. 20. 27.

i ch. 19. 11. 26. Ps.

15. 3. ver. 16, with 1 Ki.

18. 21. Ps. 12. 2.

j ch. 29. 31. 8. 2. 1-6. 3.

1. 4.

k ver. 24; ch. 10. 5; 29.

15. 13. 20.

l Or, feedeth gluttons.

m ch. 13. 22. Ec. 2. 26.

n Job 27. 10. 17.

o Ec. 7. 11. 2 Ti. 4. 3.

p ch. 28. 28.

q Ps. 66. 18; 109. 7. ch.

15. 8; 21. 4. 27.

r ch. 26. 27. Ps. 7. 15.

109. 15. 10. Ec. 10. 8.

s Mat. 6. 33. Ps. 37. 17.

29. 31.

t ch. 26. 16. 10. 13.

Heb. 19. 12. eyes.

u ch. 18. 17. Ec. 9. 12.

15.

v ver. 28; ch. 11. 10. 29.

2. Ec. 10. 6. Heb. 11. 38.

w Or, sought for.

x Ps. 32. 3. 5. Job 31.

33. 1 Jn. 1. 8-10. Je. 3. 12.

13. 31. 19-20.

A.M. cir. 3029.
B.C. cir. 975.

7 ch. 23. 17. Ps. 112. 1.

1 The man that

always acts under a

filial and reverential

awe of God.

* Ro. 11. 20. 2. 5. ch.

29. 1. Ex. vii. xiv. Le.

26. 18. 21. &c.

y Ex. 12. 13. Es. 3. 9.

10. Mat. 2. 16. 2 Ki. 15.

16; 21. 16; 23. 35. Je. 4. 7.

50. 17. 2 Ti. 4. 17.

z 1 Ki. 12. 11. 14. 1 Sa.

2. 1 Ki. 2. 11. 14. 2. 15.

10. 22. 40.

a Ec. 9. 6. Ex. 21. 14.

Nu. 35. 31.

b Ps. 84. 11. ch. 10. 9.

28. 11. 3. 7. ver. 6. Ps. 73.

18. 20. Mat. 27. 3-5.

2 Looking upwards

to God—having his

affections and trea-

sures in heaven.—C.

d ch. 12. 11; 13. 20; 23.

22. 18. 109. 6. Ps. 1. 4.

e Ps. 1. 1-3. 7. 12. 1-9.

f ch. 13. 11; 23. 4. 20.

21. 1 Ti. 6. 9.

g Or, unpunished.

h He that maketh

haste to be rich, can-

not be seeking first

the kingdom of God

and his righteous-

ness (Mat. 6. 33), for

seeking and hasting

are utterly incompat-

ible; and he that

seeketh not, hath no

promises, but many

threatenings.—C.

i ch. 18. 5. 24. 2. 15.

j Ps. 10. 15. De. 10. 19. Ja. 2. 21.

2. Ex. 23. 1-8. Eze. 13.

17. 18. 109. 6. Ps. 14. 5.

Mat. 18. 15.

k Ju. 17. 2. ch. 20. 26.

7 Heb. a man de-

stroying.

l ch. 13. 10; 6. 17. 19;

18. 15.

m Ps. 2. 12; 84. 12; 13. 5.

37. 3-7; 84. 11. 12. Je. 17.

7. 7.

n ch. 3. 5. 6. 1 Co. 14.

Ro. 8. 7. Je. 17. 9.

o Ti. 3. 15. ch. 2. 8.

16. 1. 16-19.

p He who trusts in

his own firmness of

resolution, and power

of resisting tempta-

tion, is a fool: but

he that walketh

wisely, distrusting

himself and trusting

God, dreading the

counsel of his own

passions, and humbly

and prayerfully seek-

ing the guidance of

the Spirit, 'he shall

be delivered' from

the seductions of

sense, the malice of

enemies, and the

snare of Satan.—C.

per: but whoso confesseth and forsaketh *them* shall have mercy.

14 Happy^v is the man that feareth ^walway: ^xbut he that hardeneth his heart shall fall into mischief.

15 As^y a roaring lion, and a ranging bear; so is a wicked ruler over the poor people.

16 The^z prince that wanteth understanding is also a great oppressor: ^abut he that hateth covetousness shall prolong *his* days.

17 A^b man that doeth violence to the blood of *any* person shall flee to the pit; let no man stay him.

18 Whoso^c walketh uprightly² shall be saved: but *he that is* perverse in his ways shall fall at once.

19 He^d that tilleth his land shall have plenty of bread: but he that followeth after vain *per-*sons shall have poverty enough.

20 A^e faithful man shall abound with blessings: ^fbut he that maketh haste to be rich shall not be ^ginnocent.⁴

21 To^h have respect of persons is not ⁱgood: for, for a piece of bread *that* man will transgress.

22 He that hasteth to be rich *hath* an evil eye,⁶ and ^jconsidereth not that poverty shall come upon him.

23 He^k that rebuketh a man, afterwards shall find more favour than he that flattereth with the tongue.

24 Whoso^l robbeth his father or his mother, and saith, *It is* no transgression; the same is the companion of a destroyer.⁷

25 He^m that is of a proud heart stirreth up strife: ⁿbut he that putteth his trust in the LORD shall be made fat.

26 He^o that trusteth in his own heart is a fool: ^pbut whoso walketh wisely, he shall be⁸ delivered.

and prudence is extremely useful for settling or preserving a state. 3. A needy man placed in power, and squeezing from the poor that little which they have, is a most ruinous scourge to a nation. 4. Apostates from the ways of God are the most forward in encouraging men in wickedness, and commending them for it: but they who resolutely observe God's law, do what they can to reform or punish them. 5. Unregenerate men have no solid or experimental knowledge of what is right or wrong: but they who study God's Word, and depend on his instructions, understand whatever is necessary to salvation. 6. A poor man, who acts honestly and uprightly in all he does, is far happier, and more useful and commendable, than a rich pretender to virtue, who obstinately and craftily practises vice. 7. He is an honour to his parents, as well as to himself, who studies the law of God, and observes the rules of piety and sobriety there prescribed: but he that associates himself with rakes, drunkards, and gluttons, and spends his time and money in sensual pleasures, is a shame and vexation to them. 8. God often translates the wealth, gotten by covetousness and oppression, from the gatherers into the hands of such as are merciful and benevolent. 9. The very prayers and other religious services of them who obstinately live in their sins are, in God's view, an abominable and hypocritical prostitution of his ordinances, since it appears as if they thus intended to make him a partner in their wickedness. 10. They who by their persuasion, example, or cunning contrivances seduce upright men into sinful and dangerous practices, shall themselves irrecoverably fall into that very mischief which they

intended for others: but they who live in simplicity and godly sincerity shall enjoy the blessings of grace here and of glory hereafter. 11. Rich men, being courted and complimented by every one, are apt to imagine themselves extremely wise: but sensible and religious persons, however poor, quickly discern their emptiness and ignorance. 12. It is an honour and happiness for a nation when pious and prudent men are advanced to places of power and trust: but when the wicked are exalted, the persons, lives, and estates, especially of good men, are in danger, and they are obliged to conceal them. 13. He that conceals, extenuates, or defends his sins, exposes himself to severe punishments: but he who through faith in Christ confesses and forsakes them, shall be graciously blessed by God and honoured by men. 14. Happy is he who lives under the constant awe of God's perfections, and under a jealousy of his own evil heart and a fear to do evil: but he that obstinately and presumptuously goes on in his sinful courses shall irrecoverably and eternally perish. 15. How cruel and terrible a plague is a tyrannical ruler! His subjects, unable to resist, are harassed by oppression, and terrified with fears of still greater evils.—17. Murderers shall never be able to escape the judgment of God; but shall *hurry them-*selves into sudden and irremediable destruction, without any one to help or pity them. 18. Real godliness, strict honesty and integrity, are the sure road to safety, honour, and happiness: but fraudulent sinners, obstinate in their wickedness, shall quickly involve themselves in the depths of misery. 19, 20. They who believe in Christ, and act with diligence, fidelity, and

candour in their dealings, shall have abundant blessings from God and honours from men: but they who hasten to be rich, render themselves execrable by their base and fraudulent methods. 21. When judges have accustomed themselves to respect persons in judgment, the most insignificant bribe will make them disregard both law and equity, and favour an unrighteous cause. 22. He that hastens to be rich envies everybody who has more than himself, covets whatever he sees, and grudges to part with the most necessary expense or alms; and never seriously thinks how quickly God may take him from his wealth, or it become a curse to him, so that through his money he corrupts himself. 23. They who in an honest and friendly manner reprove a man for his faults, will afterwards have much more of his favour and regard than they who flatter him in his sins. 24. They who snatch all that they can from their parents are as bad as common robbers, and are in a fair way to associate themselves with such. 25. A man of a proud, insolent, and ambitious spirit involves himself in perpetual quarrels, and has no satisfaction in what he enjoys; nay, many times wastes his estate in contentions: but he who, trusting in the Lord to redress his grievances, patiently bears injuries, lives comfortably and happy. 26. Nothing is more foolish than to rely wholly on our own wisdom and ability, or to trust in our own heart, which is deceitful above all things, and desperately wicked: but he who walks according to the counsels of wise men, and the directions of God, shall escape, or be delivered out of, manifold dangers and troubles. 27. He who kindly and cheerfully relieves such as are in want shall

27 He^a that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse.

28 When^r the wicked rise, men hide themselves: but when they perish, the righteous increase.

CHAPTER XXIX.

1 Observations of public government, 15 and of private. 22 Of anger, pride, thievery, cowardice, and corruption.

HE^a that, being often reproved,¹ hardeneth his neck, shall suddenly be destroyed, and that without remedy.

2 When^b the righteous are in authority,² the people rejoice: but when the wicked beareth rule, the people mourn.

3 Whoso^c loveth wisdom rejoiceth his father: but^d he that keepeth company with harlots spendeth his substance.

4 The^e king by judgment establisheth the land: but he that receiveth gifts³ overthroweth it.

5 A^f man that flattereth his neighbour spreadeth a net for his feet.

6 In^h the transgression of an evil man there is a snare: but the righteous doth sing and rejoice.⁴

7 The^e righteous considereth the cause of the poor: but the wicked regardeth not to know it.

8 Scornful^k men bring⁵ a city into a snare:⁶ but wise men turn away wrath.

thereby increase his own estate: but he that avoids taking notice of their miseries draws upon himself the curse of God and of men. 28. When wicked men are increased in number, and advanced in authority, good men are obliged to hide themselves from their tyranny and persecution: but when God casts down the wicked, the righteous take courage, and openly show themselves; and their numbers are increased under pious and prudent governors.

Ver. 5. *They that seek the Lord understand all things.* They know more about all things, than worldly men know about any one thing: for they 'know that all things work together for good to them that love God.' C.

Ver. 7. *Shame his father.* Shames him for neglecting his education—for not restraining him in time—or, notwithstanding all his care, breaks his heart by his incorrigible follies. C.

Ver. 11. It is the special duty of the rich to give their children a good education, both in secular and religious knowledge: for if the well-educated poor once discover any inferiority in the rich, contempt for their ignorance, and the disorganization of society, is sure to follow.—Note. A true religious education can alone teach the rich kindness and the poor gratitude. C.

Ver. 17. The murderer shall flee in terror of conscience till the grave receives him: let no man stay him in this flight by hiding him from deserved justice, Ge. 9. 6. C.

Ver. 22. *An evil eye* never means, as the ignorant and superstitious imagine, an eye that can inflict evil according to the malignity of its owner; but an eye that cannot see aright, because of some obstruction in its organization. In this verse, temporal riches form the obstruction that will not permit the hastener to see things that are 'not seen and eternal,' 2Co. 4. 18. C.

CHAPTER XXIX. Ver. 2, 4. Where justice is impartially executed, and liberty and property secured, the nation grows great and happy; but bribery and oppressive taxes ruin a state. 5. Flatterers artfully draw men into wickedness and ruin. 6. In the wicked course of sinners, one sin draws on another and its attendant plagues; but the godly, by walking in Christ, obtain solid and lasting joy and comfort.—8. Obstinate sinners and scornful men, by laughing at all things serious, sacred, or civil, throw nations and cities into the most ruinous disorder; but pious and prudent rulers, by their prayers and piety, avert the deserved judgment of God, and by their wise conduct divert the fury of men. 9. It is to no purpose to spend reasonings or reproofs upon incorrigible fools; for in whatever manner they appear to take them, they will still persist in their folly and wickedness. 10. Blood-thirsty men direct their murderous malice especially against godly magistrates or other valuable persons;

but such as are truly virtuous labour to defend and promote the welfare of such. 11. Fools inconsiderately speak out whatever comes into their head; but wise men think well before they speak, and only utter what they know and as the opportunity requires. 12. If a ruler hearken to lies, flatteries, or false accusations, his whole court will quickly become so wicked, that it will be hard to find an honest man in office.

13. Poor men who want estates, and rich men who get or increase their estates by fraud, are connected together in this world, and the Lord, without distinction, allows to both his light of nature, or revelation, and blessings of providence, as is good in his sight. 14. Kings who faithfully administer justice to their subjects, and set themselves to protect and help the poor, take the most proper course to gain their subjects' affection, and to continue their kingdom to many generations.

15. Careful instructions and reproofs, and prudent corrections, are of great use to render children wise, prudent, and pious: but children left to follow their own inclinations prove a disgrace and plague to parents, particularly to their indulgent mothers.

16. When wicked men are increased in number and advanced in dignity, presumptuous wickedness abounds more and more: but the righteous ought not to be discouraged, as they shall quickly see their downfall.

17. Children carefully brought up in the nurture and admonition of the Lord, bid fair to be a help and comfort to their parents. 18. Where men want the oracles of God and ordinances of the gospel, they cannot but live wickedly on earth and be miserable in eternity: but great is the present and future happiness of such as, renewed by his grace, strictly observe his laws.

19. No persuasion, reproofs, or threatenings will avail with some refractory and slavish-minded servants; nothing but blows will make them regard what is said or attend to their duty. 20. It is more easy to instruct and reform the most weak and ignorant, than to rectify what is amiss in a rash, heady, and self-conceited manager of his affairs.

21. If servants, who continue long in a family, be too much indulged or favoured, they are apt to behave with as much boldness and freedom as if they were children; or even to domineer over them, and labour to disinherit them.

22. Passionate persons are apt to quarrel and contend about trifles, and to fall into a multitude of sins, in

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g De. 15. 7, 8. ch. 22. 9.
11. 20; 21. 3; 19. 17. Ps.
41. 1-3. He. 13. 16. Is. 58.
7. r ver. 12; ch. 29. 2. Ps.
12. 1, 8.

CHAP. XXIX.

a 1 Sa. 25. 34. 2 Ch.
36. 16. Ge. 6. 3, 7. ch. 28.
13. 14; 15. 13. Is. 30. 12-
14. 2 Ec. 7. 11-14.

1 Heb. *A man of reproofs.*
b ch. 11. 10; 28. 12. 28.
Ec. 10. 5. Re. 11. 15. Es.
3. 15; 15.

c Or, increased.
d ch. 10. 11; 20. 17. 11.
e ch. 5. 9; 10. 6; 26. 28.
7. 24. La. 15. 13. 30.
f ch. 20. 8. Ps. 72. 1-8.
2 Ch. 19. 8. Da. 11. 20.

1 Heb. *a man of oblations.*
g Ho. 7. 3; 1. Ps. 55.
21. 14; 5. ch. 23. 28.
h ch. 1. 22; 11. 5; 6. 12.
13. Job 18. 10-16.

i Ps. 97. 11; 118. 15;
132. 16.
j Inasmuch as the faithful walk in their callings with an upright conscience, and are blessed by the Lord many ways exceeding: they both outwardly magnify him with psalms and hymns, and spiritual songs, and inwardly are cheerful, being filled with joy of the Holy Ghost. Even in affliction, in bereavement, in persecution, the children of God are able to rejoice.

k They know that 'all things work together for good' to them. Paul and Silas sang praises to God from the innermost recesses of a prison.—P.

l Job 29. 16. Ps. 41. 1.
m Is. 28. 14, 15. ver. 6.
Eze. 23. 31.

n Or, set a city on fire.
o Ps. 106. 23. Ja. 5. 15-18. Eze. 22. 30.

p Men who scorn the truth, and will not receive it; who scorn good counsel, and will not listen to

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it; who scorn their fellow citizens, and will not unite with them in patriotic efforts; who scorn the enemy, and will not prepare to oppose them; who scorn God, and will not hearken to or obey him.—P.

q Mat. 7. 6; 11. 17-19.
r In charity he has undertaken a useless labour; but will find no good success.—C.

s 2 Ch. 18. 7. 1 Jn. 3. 32.
13. Jn. 15. 19. Ps. 142. 4.
ch. 11. 30. 1 Sa. 22. 23.

t Heb. *Men of blood.*
u ch. 3. 33; 15. 28; 12. 16, 23. Ju. 10. 17. Am. 5. 13.

v Es. 3. 8; 10. 1 Ki. 21. 11.
w ch. 22. 2. Mat. 5. 45. Jn. 1. 9.

x Or, the usurer.
y Mat. 9. 1 Co. 6. 10.
z Ep. 2. 1.

1 ch. 20. 28; 25. 5. Je. 22. 16. ver. 4. Ps. 72. 4; 15. 5; 9. 11.

2 ver. 17, 21; ch. 10. 1, 5; 17. 21; 25. 19; 26. 27; 22. 6; 15; 23. 13. 1 Ki. 1. 6. Ho. 4. 6. C.

3 ver. 2. Ho. 4. 1, 2, 7. ch. 23. 28.
4 Ps. 37. 36; 58. 10; 91. 8; 9. 11.

5 See notes on ch. 13. 24; 22. 15; 23. 13.—C.
6 ch. 13. 24; 19. 18; 22. 15; 23. 14; ver. 15.

7 1 Sa. 3. 1. Ps. 74. 9. Am. 8. 11-13. Mat. 9. 36. 2 Co. 4. 3.

8 Or, is made naked.
9 Ps. 119. 2; 19. 11. 1 Co. 15. 58. Jn. 13. 17. Ja. 1. 23.

10 Where there is no revelation the people perish, or apostatize from godliness, being destroyed (by false teachers) for lack of (true) knowledge. Ho. 4. 6. C.

11 ch. 19. 29; 26. 3. Job 19. 16.
12 Ec. 5. 2. Ja. 1. 19.
13 Or, *delicate matters.*

14 1 Sa. 3. 7-8. with. 30. 23.
15 In luxury, without religious restraint.—C.

9 If^a a wise man contendeth with a foolish man, whether he rage or laugh, there is no^b rest.

10 The^c blood-thirsty^d hate the upright: but the just seek his soul.

11 A^e fool uttereth all his mind: but a wise man keepeth it in till afterwards.

12 If^f a ruler hearken to lies, all his servants are wicked.

13 The^g poor and the deceitful man^h meet together: the Lord lighteneth both their eyes.

14 Theⁱ king that faithfully judgeth the poor, his throne shall be established for ever.

15 The^j rod and reproof give wisdom: but a child left to himself bringeth his mother to shame.¹

16 When^k the wicked are multiplied, transgression increaseth: but the righteous shall see their fall.

17 Correct^l thy son, and he shall give thee rest; yea, he shall give delight unto thy soul.

18 Where^m there is no vision, the peopleⁿ perish: but he that keepeth the law, happy is he.²

19 A^o servant will not be corrected by words; for though he understand he will not answer.

20 Seest^p thou a man that is hasty in his words?³ there is more hope of a fool than of him.

21 He that^q delicately⁴ bringeth up his servant from a child, shall have him become his son at the length.

word or deed, both against God and men. 23. Proud, saucy, and ambitious behaviour renders men contemned, hated, and miserable; but meekness and humility procure useful and lasting honours. 24. Partnership with thieves or fraudulent persons, endangers both soul and body, and is apt to involve men in perjury. 25. An immoderate fear of men ensnares us into much guilt and mischief: but he that puts his whole confidence in God shall be preserved from them. 26. Multitudes court the favour of princes and other great men: but it is God alone who determines the lots of men here and hereafter. 27. There is a stated antipathy between the righteous and wicked; their natures, tempers, counsels, and ends being the very reverse of each other.

Ver. 1. *Hardeneth himself* by seeking excuses or palliations for his sin; or even false interpretations and doctrines to defend his evil courses. He 'shall fall without remedy,' as the carcasses of the unbelievers fell in the wilderness, to whom God swore in his wrath, they should not enter into his rest. He. 3. 11. C.

Ver. 4. *He that receiveth gifts.* According to the margin, 'a man of oblations.' The true meaning seems to be: a king who supports justice and equity in the fear of God, establishes his kingdom; but he who substitutes for these 'weightier matters of the law,' mere 'legal oblations,' ceremonial observances, overthrows it. This was literally exemplified and fulfilled by the rulers of the Jews in the days of our Lord. See Mat. 23. 23, 38. C.

Ver. 12. The ruler that 'hearkens to lies,' is either he that will bear nothing but flattery, or he that will credulously receive false accusations, and will indolently neglect to judge for himself. All his servants will soon be wicked: for godly men will fly from him; and wicked men will gather around him, as vultures to the carcass of the dead. C.

Ver. 13. *The deceitful man*, who overreached him, oppressed him, and made him poor.—*The Lord lighteneth both their eyes.* The enriched to see, if he would, better riches than he has gained; the poor, to seek better than he has lost. C.

Ver. 19. Even 'a servant' will not be corrected by (mere hasty) words, see ver. 20: example, authority, and religious principle must all be brought to bear upon him. C.

Ver. 24. That the Jewish judges adjudged the accused is evident from the case of our Lord, Mat. 26. 62-64. The verse accordingly means, that the 'partner' (the accomplice) of the thief hears such an adjuration; yet, bound by a false and diabolical principle, misnamed honour, 'bewrayeth not the matter,' and is thereby guilty of perjury, to the ruin of his soul. C.

CHAPTER XXX. Ver. 2. Though of men I am the least learned, and human wisdom possesses not; and though in science I have had no instruction, yet of holy things have I knowledge—(Hodgson). C.

Ver. 19. *The eagle* soaring high in air, its eye and appetite on earth, till, with the rapidity of lightning, it descends upon its unsuspecting prey.—*The serpent* scaling the lofty rock, where armies could not follow, and noiselessly and fatally smiting its victim.—*The ship*, impelled by invisible winds, adopting unnumberable

27 An' unjust man is an abomination to the just; and *he that is* upright in the way is abomination to the wicked.

1 *Agur's confession of his faith.* 7 *The two points of his prayer.*
 10 *The meanest are not to be wronged.* 11 *Four wicked generations.*
 15 *Four things insatiable.* 17 *Parents are not to be despised.*
 18 *Four things hard to be known.* 21 *Four things intolerable.*
 24 *Four things exceeding wise.* 29 *Four things stately.* 32 *Silence*
in case of error the way to prevent wrath.

12 *There is a generation that are "pure in their own eyes, and yet is not washed from their filthiness.*

[illegible]

33 Surely the churning of milk bringeth forth

things as I have. Let me never be a busybody in other men's matters, but heedfully watch against the temptations incident to my own condition. Let me never be an idle spectator of what is around me: but whatever evil I observe, let me avoid, hate, and mourn over it; and whatever good I observe, even in animals, let me, in a Christian manner, imitate the same. If I have proudly involved myself in sin, humbly should I repent of it, and always avoid contention before it be meddled with. Nothing is to be got by pride, passion, or ill language but bloodshed and damage.

butter, and the wringing of the nose bringeth forth blood; *so the forcing of wrath bringeth forth strife.

CHAPTER XXXI.

¹ Lemuel's lesson of chastity and temperance. ⁶ The afflicted are to be comforted and defended. ¹⁰ The praise and properties of a good wife.

THE words of king Lemuel, the prophecy¹ that his 'mother taught him.'²

² What, my son? and what, the son of my womb? and what, the son of my vows?

³ Give not thy strength unto women, nor thy ways to that which destroyeth kings.

⁴ It is not for kings, O Lemuel,³ it is not for kings to drink wine, nor for princes strong drink;

⁵ Lest they drink, and forget the law, and pervert the judgment of any of the afflicted.⁵

⁶ ¶ Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts.⁶

⁷ Let him drink, and forget his poverty, and remember his misery no more.⁷

⁸ Open thy mouth for the dumb in the cause of all such as are appointed to destruction.⁸

⁹ Open thy mouth, 'judge righteously, and plead the cause of the poor and needy.

¹⁰ ¶ Who can find a virtuous woman? for her price is far above rubies.⁹

¹¹ The heart of her husband doth safely trust in her, so that he shall have no need of spoil.¹

¹² She will do him good, and not evil, all the days of her life.

¹³ She seeketh wool and flax, and worketh willingly with her hands.

¹⁴ She is like the merchants' ships, she bringeth her food from afar.

¹⁵ She riseth also while it is yet night, and

CHAPTER XXXI. Ver. 1. Of Lemuel nothing more is known than what is here recorded: and where there is nothing certain, conjecture is of no service. The word signifies 'God with them,' and if rulers did but know and always feel by whom, and for whom, and to whom they reign, it would ever be the best description of that high office to which 'the powers that be are ordained of God.' C.

Ver. 22. *Silk.* Rather, *lives.* It is doubtful if silk was known in Western Asia till long after the time of Christ. C.

Ver. 26. This passage is a beautiful description of a good wife, given of the Lord; but its real excellency lies in being an emblem of the church, opening 'her mouth with wisdom,' and knowing nothing by her ministers but 'Jesus Christ and him crucified.' C.

REFLECTIONS.—What blessings might mothers be

to families, churches, and nations, would they but carefully educate their children! And it is unnatural and irreligious when they do otherwise. When princes are given to whoredom and drunkenness, and regardless of the poor or of the exact administration of justice, they are but a plague to the nation which they govern. With great care and circumspection ought all, especially such as bear rule in church or state, to make choice of their yokefellows in marriage. And it is a great blessing to themselves, and all their connections, if Providence direct them aright. But it is absurd and

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CHAP. XXXI.

1 Heb. *burden*, ch.

30.1.15.13.12.1.1.1.1.

2 See note below.

6 1 Sa. 1.28.15.49.15.

ch. 5.9.6.26; 7.26.

2 Ec. 10.17. Ho. 7.5.

Hab. 2.5.

3 1.2. devoted to and

before God.

2 Ho. 4.11. Le. 10.9.

De. 17.18.

1 Heb. *alter*.

8 Heb. *of all the*

sons of affliction.

9 Ps. 104. 15. 1 Ti. 5.

23.10.1.17.

8 Heb. *bitter of soul*,

1 Sa. 10.

7 This is no license

to seek oblivion of

sorrow in wine and

strong drink. On the

contrary, it is an

order to the king, to

the rich, to reserve

'strong drink and

wine' to those that

are ready to perish

with poverty, pain,

and debility.—C.

8 Heb. *the sons of*

destruction.

1 Job 29.15. Is. 1.

17.1.1.15.15.18.1.

De. 1.16. Is. 11.4. Zec.

7.9.10.1.1.22.3.16.

7.9.10.1.1.22.3.16.

Ec. 1.2.8.1.12.1.1.1.

Ca. 6.

8.9.

Who is he that

hath found a virtuous

woman? From this

verse to the end the

verses are alphabeti-

cal, as if containing

the primary elements

and final sum of all

domestic economy.—

C.

8 Ep. 5.23. Ac. 13.22.

Lut. 1.6.1.1.1.1.1.

1 He shall have

no need of spoil.

And abundance he

shall never lack.—

Hodge.

7 The words of

Lemuel betray dif-

ferent authorship

from 'the words of

Agur.' There is

greater simplicity in

construction, and

greater regularity in

arrangement. It re-

minds us of some of

the alphabetical

psalms. It is in-

deed an alphabetical

poem, each verse

commencing in suc-

cession with a letter

of the Hebrew alpha-

bet. The poem pro-

per begins at the

tenth verse. Döder-

A.M. cir. 3029.
B.C. cir. 975.

lein has well termed

it 'a golden A B C

for women.'—P.

2 As we approach

the equator, the days

and nights become

nearer equality of

length; so that 'ris-

ing while it is yet

night' becomes a

common domestic

occurrence. Besides,

in warm climates lit-

tle work is done, or

can be done, in the

heat of the day; and

it is therefore neces-

sary to rise early—

rest during the heat,

telling some work in

the evening.—*Note.*

The whole passage is

either an emblem of

the church, or a warn-

ing to the church

(who is 'the bride,

the Lamb's wife'),

telling her to 'be in-

stant in season, and

out of season,' and

even while the world

lies in darkness to

prepare for the rising

of 'the Sun of right-

eousness.'—C.

9 Jos. 15.18.19. Mat.

13.44. Ca. 8.22.16.

8 Heb. *take*.

1 Pe. 1.13. 1 Co. 16.

13. Ep. 6.10. 2 Ti. 2.1.

Phil. 3.5.

4 Heb. *She tasteth*.

5 Mat. 5.16.25.4. Phil.

2.15.16. Jn. 12.36.

7 Ex. 35.25.26. Tit. 2.

12.14.5.8. Ps. 132.15.

14 Ps. 41.1. ch. 17.

He. 13.16.

8 Heb. *she spread-*

eth.

6 Or, *double gar-*

ments.

7 1 Pe. 3.3.4. Ro. 13.

14.2.1.1.1.1.1.1.1.

8 De. 16.18.21.19.22.

24 Job 29.7. Mat. 19.28.

9 Re. 3.18. 19.8. ver.

13.19. Ep. 6.14.15.

30 Col. 3.14.4.5. 1 Co.

13.3. Ep. 29.5.3. Ca.

4.11.7.9.

8 1 Ti. 5.8.14.1. Th. 4.

11. 2 Th. 3.12. Jn. 6.27.

1 Co. 15.58.

7 The emblem of

the watchful superin-

tendence, and ten-

der but vigorous dis-

cipline, which the

church should exer-

cise over all her mem-

bers.—C.

8 1 Ki. 2.19. 10.8. Ga.

4.26. Ca. 8.9. Lu. 1.28.

29 Or, *have gotten*

riches.

9 Ps. 103.15.16. Ja. 1.

11.15.40.6.

8 Ec. 7.18. 12.13. Ps.

112.1.112.28.1.15.3.10.

6 Mat. 7.16.20. Ps.

108.9. Re. 14.13.1. Th. 2.

10. 2 Co. 12. Phil. 2.12.

15.16.

giveth meat to her household, and a portion to her maidens.²

¹⁶ She² considereth a field, and buyeth ³it: with the fruit of her hands she planteth a vineyard.

¹⁷ She² girdeth her loins with strength, and strengtheneth her arms.

¹⁸ She perceiveth⁴ that her merchandise is good: her candle goeth not out by night.

¹⁹ She² layeth her hands to the spindle, and her hands hold the distaff.

²⁰ She² stretcheth out her hand to the poor; yea, she reacheth⁵ forth her hands to the needy.

²¹ She is not afraid of the snow for her household; for all her household are clothed with scarlet.⁶

²² She² maketh herself coverings of tapestry; her clothing is silk and purple.

²³ Her husband is known ²in the gates, when he sitteth among the elders of the land.

²⁴ She² maketh fine linen, and selleth it; and delivereth girdles unto the merchant.

²⁵ Strength² and honour are her clothing; and she shall rejoice in time to come.

²⁶ She² openeth her mouth with wisdom; and in her tongue is the law of kindness.

²⁷ She² looketh well to the ways of her household, and eateth not the bread of idleness.⁷

²⁸ Her² children arise up, and call her blessed; her husband also, and he praiseth her.

²⁹ Many daughters have done ²virtuously, but thou excellest them all.

³⁰ Favour² is deceitful, and beauty is vain; but ²a woman that feareth the LORD, she shall be praised.

³¹ Give² her of the fruit of her hands; and let her own works praise her in the gates.

ruinous when wealth, beauty, or parentage are preferred to real virtue and religion, in the choice of wives or husbands. What a scandal to human nature is it when wives become the plague, the reproach of families! or when such as are virtuous and prudent are abused by husbands, unfaithful, drunken, imperious, cruel, outrageous, or churlish!—But infinite is the mercy that God, by his grace, has formed all who accept Christ into a living church, which, as the spouse of his Son, are made to answer this amiable and glorious description.

CONCLUDING REMARKS ON THE BOOK OF PROVERBS.

Solomon, we are told (1 Ki. 4. 32), composed no less than *three thousand* proverbs. As we count them, in modern verses, this collection does not contain so many. The conclusion therefore is, that many have been allowed to pass into oblivion, and that we possess but a part. If it be so, this is in no way to be wondered at in the case of Solomon, since we are told (John 20. 30) that, even in the case of 'a greater than Solomon,' many other miracles are stated to have been wrought, which were not specifically recorded by the evangelist. Next to the book of Psalms, the Proverbs of Solomon are most frequently quoted in the New Testament; and that, be it well observed, not merely as a treasury of moral precepts, but as a direct revelation of JESUS as the wisdom of God and the power of God.

If considered merely as a collection of moral precepts for the regulation of fathers, mothers, children, and servants in families—or of kings, magistrates, and subjects in states—it contains more true practical wisdom than all the philosophers of Greece, Rome, and more modern times, have ever been able to produce. Nor can there be any question that the ancient and most distinguished philosophers of Greece borrowed the principles of their moral doctrines from these proverbs; and have, in two respects, surpassed the modern deistical moralists; first, in the superiority of

their moral code; and, secondly, in the honesty wherewith they acknowledged the source from which they were borrowed.

The book of Proverbs seems naturally divisible into five parts:—1. The first nine chapters containing various instructions and excitements to the study of the true wisdom—the knowledge of JESUS CHRIST, 'the wisdom of God, and the power of God.' 2. From x.–xxii. 16, which contains what is properly called the Proverbs. 3. From xxii. 17–xxv. inclusive, containing paternal instructions, speaking as unto children. 4. Extends from xxv.–xxx. inclusive, consisting of detached moral precepts, and is distinguished by having been 'copied out' by 'the men of Hezekiah.' 5. Includes xxx. xxxi.: the former containing the prayer and instructions of Agur to Ithiel and Ugal: the other addressed to Lemuel by his mother.

The whole, if considered as a mere literary and philosophical monument of the Hebrews, in the days of their prosperity, would place them as far above 'Greek and Roman glory,' as the sun, in his brightness, is above a flickering and 'sickly taper;' while, independent of all external evidences, the height, the depth, and immaculate purity of their morals, present an internal illustration of their divine origin, which no candid mind can possibly resist.—C.

THE BOOK OF ECCLESIASTES.

To warn others, Solomon here (1) Represents the vanity and vexation which adhere to all created enjoyments; particularly to those in which men ordinarily look for happiness; as human learning and policy, sensual delights, honour, power, and riches, or an empty profession of religion, ch. i.-vi. (2) Prescribes remedies against that vanity and vexation which attend those things; viz. sitting loose to them; enjoying them moderately, but never expecting much from them; acquiescing in the will of God concerning us in every event; remembering God in the days of our youth; and continuing all our life in his fear and service, with an eye to the future judgment, ch. vii.-xii. But in both parts the demonstrations of the vanity of things, and the prescriptions of remedies, are somewhat mixed.

[This book has been frequently represented as 'Solomon's penitential discourse, composed a little before his death; in which he recants and laments' his follies and departures from God. From whom, or at what time, this opinion originated in the Christian church, we are unable to say: nor is it of any importance to ascertain its origin. To say the least of it, it is altogether unsupported by any scriptural authority! It is also unsupported by any traditional Jewish authority. For the Talmudical writers ascribe the book, not to Solomon, but to Hezekiah; Kimchi, to the prophet Isaiah; while Grotius considers it to have been composed by order of Zerubbabel. Jahn refers it to a period posterior to the Babylonish captivity, and Zirkel to the times of Antiochus Epiphanes; and Jerome informs us, that, on account of some imaginary contradictions, the Jews, after the captivity, were averse to receiving it into the canon of Scripture, till more mature consideration convinced them of their error. That Solomon was the author, is apparent from internal evidence; especially from ch. 1. 12, 16; 2. 4, 6; 12. 9, 10. Of the Christian reader we ask specially that, when entering upon the study of it, he would lay aside all preconceived and unauthorized opinions about the date and object of the book, and come to examine it in a prayerful and teachable spirit. And this matter is more peculiarly necessary than may at first sight appear: for as he that views a landscape through a coloured glass, sees every object tinged with some colour that belongs not to the object, but to the glass; so he that commences the study of this book, under the impression that it is a record of Solomon's personal experience, retraction, and penitence—nay more, a kind of death-bed renunciation of the follies by which his wisdom had been stained—comes with a principle of interpretation that he brings to no other book; that is, an unauthorized determination about what the writer must intend, and not a simple inquiry into the meaning of what he actually says.

In humbly entering upon the interpretation of this book, we therefore cast away every opinion, however current and however supported, about the date and object of this book; and, by the grace of God, seek to ascertain the mind of the Spirit as revealed in its contents. C.]

CHAPTER I.

1 The Preacher sheweth that all human courses are vain: 4 because the creatures are restless in their courses, 9 they bring forth nothing new, and all old things are forgotten, 12 and because he hath found it to be so in the studies of wisdom.

THE words of "the Preacher,"¹ the son of David, king of Jerusalem.

2 Vanity^b of vanities, saith the Preacher, vanity of vanities; all *is* vanity.²

3 What^a profit hath a man of all his labour which he taketh under the sun?

4 ¶ One^a generation passeth away, and another generation cometh: 'but the earth abideth for ever.

5 The^a sun also ariseth, and the sun goeth down, and hasteth³ to his place where he arose.

6 The^b wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits.

7 Allⁱ the rivers run into the sea; yet the sea *is* not full: unto the place from whence the rivers come, thither they return again.⁴

8 Allⁱ things *are* full of labour; man cannot utter *it*: 'the eye is not satisfied with seeing, nor the ear filled with hearing.⁵

A.M. cir. 3029.
B.C. cir. 975.

CHAP. I.

a ver. 12; ch. 7. 27; 12. 8-10. Pr. 25. 1.

b In Hebrew, either he that gathers, or he that addresses an assembly.—C.

c Ps. 39. 5; 62. 9, 10; 144. 4. ch. 10. 8; 2. 11, 15; 17. 19, 21, 26. Ro. 8. 20. Mar. 8. 36, 37.

d The first two chapters of this book bear the aspect of a personal confession, the record of the writer's experience.

e The great burden of it is *vanity*—the vanity of everything earthly. He searches after happiness, but his search is vain. He searches after wisdom, but he only finds sorrow: for the utmost limit of human wisdom is the grave. The conclusion he arrives at is, that man ought to be contented, so far as this life is concerned, with the calm, prudent, and rational enjoyment of such things as are placed within his reach.—P.

f ch. 2. 22; 5. 15; 3. 9. Hab. 2. 13. Pr. 23. 5. Job 1. 21. Ps. 49. 16, 17; 1. 11. 6. 7.

g Ps. 89. 47, 48; 90. 10. Job 14. 2, 20. Ecc. 1. 5.

h Ps. 104. 5; 119. 90. 2. Ps. 120-13. ver. 9.

i Ps. 19. 5, 6. Heb. *panuth*. A Jn. 3. 8. Job 37. 9, 17; 38. 24. Ac. 27. 13, 14.

j Job 38. 10. Ps. 104. 8. 9. 107. 26, 35.

k Heb. *return to go*. f ver. 9, 10; ch. ii. iii. vi. with 1 Co. 2. 9. Phi. 3. 8-14. 4. 11, 12.

l Pr. 27. 20. 5 The meaning

A.M. cir. 3029.
B.C. cir. 975.

seems rather to be, 'All words become weary; human misery is so great—human experience so sad and uniform, that when we attempt to describe it in words we are wearied with the recital—man cannot utter it.—P.

l ch. 3. 14, 15; 6. 10; 7. 10. Ge. 8. 22. Je. 31. 35. 38. 2. Ps. 2. 1, with 2 Co. 5. 17. Re. 21. 4-5.

m Mat. 5. 12; 23. 32. ver. 9. Lu. 17. 26-30. Ac. 7. 51.

n Ps. 102. 16. Job 18. 17. Pr. 10. 7. ch. 2. 16.

o Hengstenberg translates: 'No memorial have they of old; nor shall they who are to come have any remembrance of those that shall come after.' A fond dream of this world, he remarks, is to possess the immortality of renown. Even this barren consolation is here taken away, and so a conclusion is made to the development of the thought contained in ver. 3, that man has no profit of all the labour which he taketh under the sun.—P.

p See ver. 1. 1 Ki. 4. 1, 21. Pr. 1. 1, 25. 1.

q Pr. 2. 3, 4; 4. 7. Ep. 5. 15. 1 Ki. 4. 33. Ps. 111. 2.

r Ge. 3. 19. ch. 3. 10.

s Or, *to afflict them*. r Ac. 4. 28. ver. 17, 18; ch. 2. 11, 17, 26. 1 Ki. 4. 29-33.

t ch. 7. 13. with Is. 42. 16. Job 11. 6.

u Heb. *defect*. t Ps. 4. 4; 7. 6.

9 ¶ Theⁱ thing that hath been, it *is* that which shall be; and that which is done, *is* that which shall be done: and *there is* no new thing under the sun.

10 Is there *any* thing whereof it may be said, See, this *is* new? 'it hath been already of old time, which was before us.

11 There^a *is* no remembrance of former things; neither shall there be *any* remembrance of things that are to come with those that shall come after.⁶

12 ¶ I^a the Preacher was king over Israel in Jerusalem:

13 And^a I gave my heart to seek and search out by wisdom concerning all things that are done under heaven: 'this sore travail hath God given to the sons of man, to be exercised therewith.⁷

14 I^a have seen all the works that are done under the sun; and, behold, all *is* vanity and vexation of spirit.

15 That^a which *is* crooked cannot be made straight; and that which *is* wanting^a cannot be numbered.

16 I^a communed with mine own heart, say-

CHAPTER I. Ver. 2. *Vanity*—a vapour, emptiness, an object destitute of real good, a statement destitute of truth—an idol, because destitute of that life and power which its ignorant worshippers ascribe to it. C.

Ver. 4. *For ever*. This earth abideth through 'all generations,' and 'we, according to God's promise, look for new heavens and a new earth,' 2 Pe. 3. 13, so that the earth literally 'abideth for ever.' C.

Ver. 9. *There is no new thing under the sun*. There is nothing new in nature, in moral principles, in sciences, or in arts. New discoveries are but the adoption of principles already in full operation in nature, or the revival of things forgotten. New combinations and applications, however, of old principles there may be, and this is the utmost novelty that human ingenuity may claim. C.

Ver. 13. *I gave my heart to seek, &c.* Not by vain philosophy, falsely called wisdom; but by that which begins in the 'fear of

the Lord,' and embraces all that is revealed of the 'manifold wisdom of God' in Jesus Christ, Ps. 111. 10; Ep. 3. 10. C.

Ver. 15. A world where everything crooked, inconvenient, annoying, adverse, could be made straight—and where everything wanting in wishes, desires, accomplishments, possessions, could be obtained—would not be suited to the present fallen state of man. God has therefore in mercy, while he inflicted the curse, suited this 'sore travail' as a check to the natural and a discipline to the renewed man. C.

Ver. 17. *Madness*—sometimes applied to great and unreasonable anger; more frequently to persons who understand and can discourse well upon all subjects but one. And such ever is the mere intellectual and moral man, wise upon all subjects but one, the knowledge of God in Christ, 1 Co. 1. 18-24; 2 Co. 5. 19, 20. C.

Ver. 18. The reason of this is that human wisdom can only demonstrate the vanity of all earthly things. It proves that

pleasure is short-lived, that fame soon passes away, that wealth cannot prolong life, that no source of human enjoyment is or can be lasting. The more man knows of these things—the more he reflects upon them, if he have no higher source of happiness, the more miserable must he become. P.

REFLECTIONS.—How feelingly a true penitent, from his own experience, preaches that vanity and vexation which attend created enjoyments! All things indeed in nature concur to manifest this humbling truth, though it is very hard to convince most men of it: for, notwithstanding the perpetual flux, returns, and obli-vion with which created things are marked, we are too apt to be resting in them. Neither our own observation nor experience, nor the dictates of the Spirit of

ing, Lo, I am come to great estate, and have gotten "more wisdom than all *they* that have been before me in Jerusalem; yea, my heart had great⁹ experience⁹ of wisdom and knowledge.

17 And^a I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit.

18 For^a in much wisdom *is* much grief; and he that increaseth knowledge increaseth sorrow.

CHAPTER II.

1 The vanity of human courses in the pursuits of pleasure. 12 Though the wise be better than the fool, yet both have one event. 18 The vanity of human labour, in leaving it they know not to whom. 24 Nothing better than joy in our labour; but that is God's gift to the good only.

I SAID^a in mine heart, Go to now, ^bI will prove thee with mirth; therefore enjoy pleasure: and, behold, this also *is* vanity.

2 I^c said of laughter, *It is* mad; and of mirth, What doeth it?

3 I^d sought in mine heart ^eto give myself unto wine,² (yet ^f'acquainting mine heart with wisdom,) and to lay hold on folly, till I might see what *was* that good for the sons of men, which they should do under the heaven all the days of their ^glife.⁴

4 I^h made me great works; I ⁱbuilted me houses; ^jI planted me vineyards:

5 I^k made me gardens and orchards, and I planted trees in them of all *kind* of fruits:

6 I^l made me pools of water, to water therewith the wood that bringeth forth trees:

7 I^m got me servants and maidens, and had servants⁵ born in my house; ⁿalso I had great possessions of great and small cattle above all that were in Jerusalem before me:

8 I^o gathered me also silver and gold, and the peculiar treasure of kings and of the provinces; ^pI gat me men-singers and women-singers, and the delights of the sons of men, as musical instruments,⁶ and that of all sorts.

9 So^q I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me.

10 And^r whatsoever mine eyes desired I kept not from them; I withheld not my heart from any joy: for my heart rejoiced in all my labour; and this was my portion of all my labour.

11 Then^s I looked on all the works that my hands had wrought, and on the labour that I had laboured to do; and, behold, ^t'all was vanity and vexation of spirit, and ^u'there was no profit under the sun.

A.M. cir. 3029.
B.C. cir. 975.

^a 1 Ki. 12: 29-31; 10: 7, 23, 24. ch. 2: 9.
^b Job 7: 7. He. 5: 14.
^c Heb. had seen.
^d ch. 2: 12; 7: 23, 25. 1 Th. 5: 21.
^e ch. 12: 12. 1 Co. 1: 20, 21. 1 Ti. 4: 4.

CHAP. II.

^a Lu. 12: 19, 20. ch. 1: 16, 17.
^b ch. 8: 13; 1: 9. Is. 50: 11. Je. 5: 5. 1 Th. 3: 3.
^c Am. 6: 3, 5. Pr. 14: 13. ch. 7: 2-6.
^d Pr. 20: 1. 1 Sa. 25: 36. ch. 1: 17.
^e Heb. to draw my flesh with wine.
^f Not to give himself to intemperance, but to the examination of the vain enjoyment of wine-bibbers.—C.

^g 1 Ki. 18: 21. Mat. 6: 24. ver. 9.
^h Heb. the number of the days of their life.

The wise Solomon, says Hengstenberg, 'did not give himself to intoxication of the senses in the way of a mere voluptuary; for the voluptuary cannot help doing what he does—he is the slave of his passions and desires; but in the manner of an intemperate man, standing on an eminence above sensual enjoyments, wishes to know by personal trial what can be obtained from them, so as to be able, in virtue of his own experience, to instruct others how far a true good is or is not to be found therein.'—P.

ⁱ Ge. 11: 4. Da. 4: 30.
^j 1 Ki. 7: 1, 2; 9: 1, 15-19. with Ps. 49: 11. Job 21: 27.
^k Ca. 1: 14, 15; 17: 23.
^l Je. 39: 4. 1 Ki. 4: 33. Ca. 4: 12-15; 1: 6, 2.

^m Ne. 2: 14. Ca. 7: 4.
ⁿ 1 Ki. 4: 26, 27. Eze. 2: 28.
^o Heb. sons of my house.

^p 1 Ch. 27: 20-31. Job 1: 3, 42. 12: 2. Ki. 3: 1.
^q 1 Ki. 9: 14, 28; 10: 10, 14, 21, 22, 27.
^r 2 Sa. 19: 35. Eze. 2: 65.

^s Heb. musical instrument and instrument, Am. 6: 5.
^t Ch. 9: 11.
^u ch. 1: 16. 1 Ki. 3: 12, 13; 10: 10, 17, 23.

^v ch. 11: 9; 3: 22; 5: 18; 9: 9. Lu. 14: 2. ver. 24. Ps. 128: 2.
^w 1 Jn. 2: 16, 17. ver. 1, 17, 19. 21-23, 26; ch. 1: 2, 3; 14: 10-14. 4: 10; 5: 13, 15.

^x ch. 11: 8.
^y 1 Ti. 6: 6.

* This is no Epicurean assertion, insinuation, or objection, as some imagine. There is literally nothing better for a man than thus to eat, drink, and enjoy.
(1) There is nothing better for his health and strength of body.
(2) There is nothing better for his soul; for if he 'enjoy good' in his eating and drinking, both have been 'sanctified by the word and prayer,' 1 Ti. 4: 5; and both he has used to the 'glory of God,' doing 'all in the name of the Lord Jesus Christ,' 1 Co. 10: 31. But are not immortality and glory better? Ro. 2: 7. Yes, yes, undoubtedly; but immortality

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and glory are not 'under the sun,' the limit of this life and of the inquiry which Solomon's inquiry is here confined. See ch. 1: 3; 2: 3, 11, 18, 20, 22.—C.
² ch. 1: 11, 17, 20.
³ I turned myself from my profitless and vexatious labours, to record the conclusions of wisdom, and denounce human madness and folly.—C.

⁴ He turned himself from his career of experimental pleasure, to draw a comparison between those things he had tried. He considered his own madness, and folly in his relations to each other. He estimated their relative worth. He did not discard wisdom. He kept it with him, and used it in all his sayings.—P.

⁵ Heb. in those things which have been already done.

⁶ Pr. ix. 10. 1 Ti. 4: 7. ch. 7: 4-6, 12. Mal. 3: 18; 4: 1-2.

⁷ Heb. that there is an excellency in wisdom more than in folly.

⁸ Pr. 17: 24. ch. 8: 1, 10, 23.

⁹ Ps. 49: 10. ch. 9: 2, 3, 11, 12.

¹⁰ One event.—Vanity, vexation, and death. 'To each his suit,' says the poet, 'men, condemned alike to groan; the tender for another's pain, the wise for his own.'—C.

¹¹ Heb. happeneth to me, even to me.

¹² 1 Ki. 3: 12, 31.

¹³ Human wisdom, far as it excelleth human folly, is still vanity, because it cannot save from death. Wise and foolish alike die.—P.

¹⁴ Ex. 1: 6, 8. ch. 1: 11; 9: 1-3. Ps. 103: 16; 88: 12; 49: 10. 2 Sa. 3: 33.

¹⁵ Job 7: 15, 16. 1 Ki. 10: 4, 10, 14. Jonah 4: 3, 8. Phil. 1: 23. 2 Co. 5: 2-4.

¹⁶ ch. 1: 13; ver. 1-12.

¹⁷ Heb. laboured.

¹⁸ Ps. 49: 10; 17: 14. 2 Co. 12: 14. ch. 5: 13.

¹⁹ 1 Ki. 12: 8, 14. 2 Ch. 10: 14. ch. 2: 27.

²⁰ Lu. 8: 14. 1 Ti. 6: 10. & ch. 1: 14; 12: 1. Ro. 6: 21.

²¹ Not to cause his heart to despair of grace or mercy in the future world, or to despair of good in this; but to teach his own heart, and through his experience, the hearts of others, to despair of any worldly labour and success being able to ward off vanity and vexation.

²² See ver. 18, 19.

²³ Heb. grieve.

²⁴ Mat. 16: 26. ch. 1: 3; 3: 9, 10, 11, 17, 18.

²⁵ Job 5: 7, 14. 1. Ac. 14: 22. Ps. 90: 7-10; 127: 2; 139: 5-11. He. 4: 7. ch. 8: 16.

²⁶ ch. 3: 12, 13, 22, 15; 8: 15, 9; 7: 11, 9.

²⁷ Or, delight his senses.

²⁸ See note * in first column.

²⁹ Le. 26: 5. De. 8: 17, 18. Ho. 2: 5, 9. ch. 5: 18, 19.

³⁰ 1 Ki. 4: 21-23. ch. 6: 12; ver. 1-12.

³¹ Le. xxvi. De. xxviii. Is. 3: 10, 11. Ro. 2: 7-11. Job xviii. xxiii.

³² Heb. before him, Ge. 1: 1. Lu. 1: 6.

12 ¶ And ^aI turned myself to behold wisdom, and madness, and ^b'folly:⁸ for what *can* the man do that cometh after the king? *even* that which hath been already done.⁹

13 Then I saw ^c'that wisdom¹ excelleth folly, as far as light excelleth darkness.

14 The^d wise man's eyes *are* in his head; but the fool walketh in darkness: and I myself perceived also ^e'that one event² happeneth to them all.

15 Then said I in my heart, As it happeneth to the fool, so it happeneth even to me;³ and ^f'why was I then more wise? Then I said in my heart, that this also *is* vanity.⁴

16 For⁵ *there is* no remembrance of the wise more than of the fool for ever; seeing that which now *is*, in the days to come shall all be forgotten: and ^g'how dieth the wise man? as the fool.

17 Therefore⁶ I hated life; because the work that is wrought under the sun *is* grievous unto me: ^h'for all *is* vanity and vexation of spirit.

18 ¶ Yea, I hated ⁱ'all my labour which I had taken⁵ under the sun; because ^j'I should leave it unto the man that shall be after me:

19 And who knoweth ^k'whether he shall be a wise man or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have showed myself wise under the sun. This *is* also ^l'vanity.

20 Therefore I went about ^m'to cause my heart to despair of all the labour which I took under the sun.⁶

21 For⁷ there is a man whose labour *is* in wisdom, and in knowledge, and in equity; yet to a man that hath not laboured therein shall he leave⁷ it for his portion. This also *is* vanity, and a great evil.

22 For^a what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun?

23 For^b all his days *are* sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity.

24 ¶ There^c *is* nothing better for a man, than that he should eat and drink, and *that* he should make his soul⁸ enjoy good in his ^d'labour. This also I saw, that ^e'it was from the hand of God.

25 For^f who can eat, or who else can hasten *hereunto*, more than I?

26 For^g God giveth to a man that *is* good in his sight¹ wisdom, and knowledge, and joy:

God, are credited by us. Take heed, my soul, never more to esteem or desire them as God; never more depend on or delight in them as thy God. If, by all my labours for human knowledge, I can neither satisfy my mind, rectify my nature or lot, nor amend the world, let me study to know Christ and him crucified; thus shall I be changed into the same image from glory to glory. And let this knowledge, which is eternal life, be the chief object of my pursuit.

CHAPTER II. Ver. 1. *Enjoy pleasure.* Not sinful pleasure,

for then could not wisdom remain, see ver. 9; but the legitimate pleasures derived from useful labour, permitted improvements, and the social intercourse of well-ordered society. —C.

Ver. 3. *To lay hold on folly.* That childish pursuit of toys and amusements, to the rejection of more important objects and pursuits—and which must be seized and examined 'as it flies,' because ever changing in object and fashion. —C.

Ver. 8. The last clause some are disposed to translate 'wives and concubines,' a sense to which the words may be strained; but which the *vanitas* claimed in this inquiry, ver. 9, could by no means tolerate. —C.

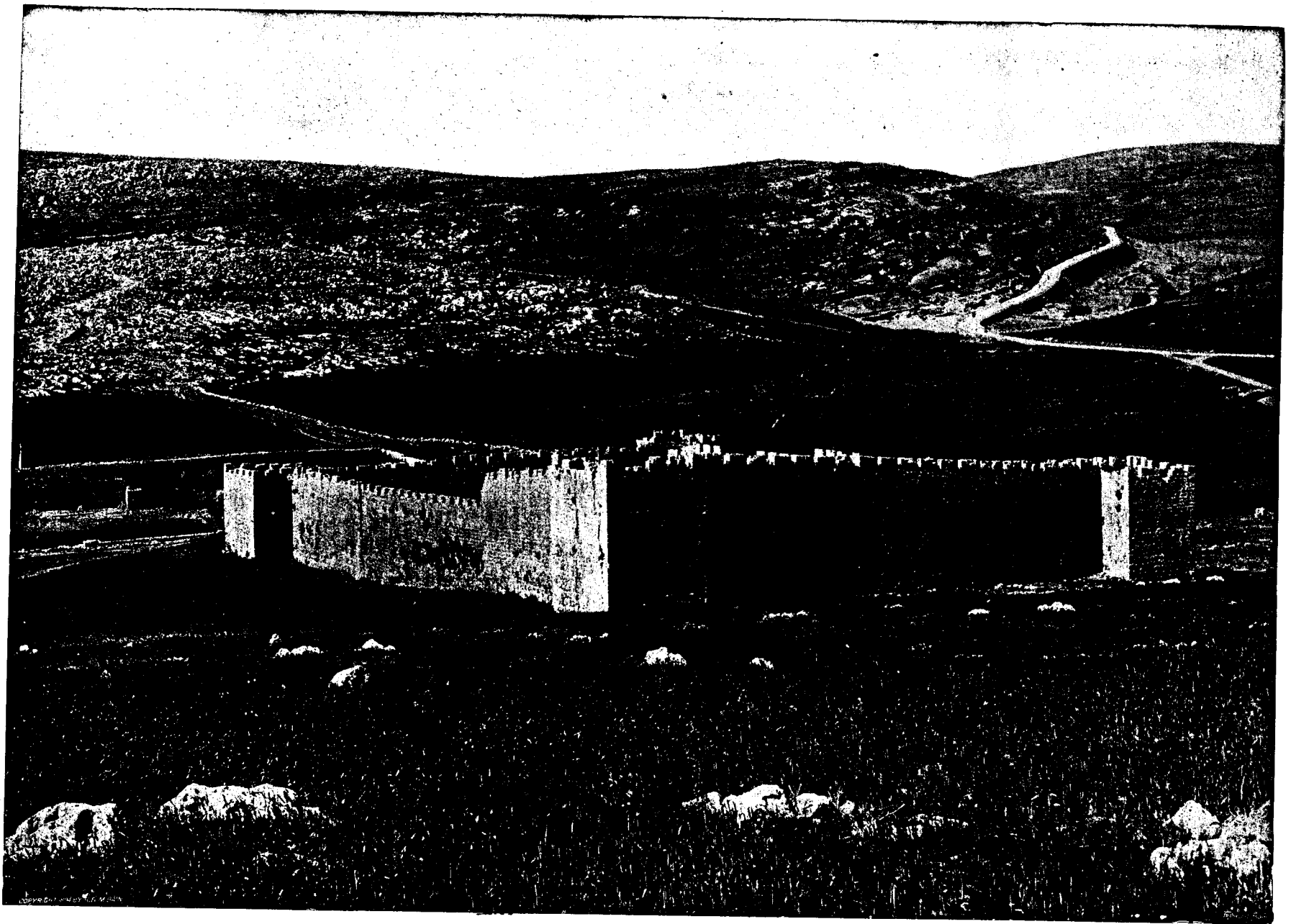
Ver. 11. How is the *joy* of ver. 10 to be reconciled with the vexation of ver. 11? Simply thus: all this joy, so far as derived from all his labour, was, when examined by the light of wisdom,

nothing but vanity, because it had no real profit; and nothing but vexation, because inseparably mingled with disappointments. —C.

Ver. 17. *Therefore I hated life.* But not with the hatred of a selfish misanthrope or exhausted sensualist, for where then had been wisdom? ver. 9; but with the hatred of a well-instructed and experienced believer, according to the word of our Lord, Lu. 14: 26; Jn. 12: 25. —C.

Ver. 23. And a merciful dispensation it is, though arising out of the curse; for the heart, when it findeth 'no rest in the night,' is thereby instructed to draw near to Jesus, who alone can give it rest, Mat. 11: 28. —C.

Ver. 25. The best Hebrew MSS. concur with the evident sense of the passage, in reading for 'more than I'—'without him,' that is, without God's gift. —C.



A GLIMPSE OF SOLOMON'S POOLS. [ECCLESIASTES, ii:6].—"I made me pools of water, to water therewith the wood that bringeth forth trees." There are three of these pools, and above them is a large building which we see in the picture, a sort of half castle and half tavern, which is said to be of Saracenic origin. To the west of this there is a spring, which, in connection with three others, supplies the pools with water. These pools are partly excavated in the rocky bed of the valley, and partly built of large stones. They are so arranged that the bottom of each pool is higher than the top of the one next below it. In this way it is possible to fill every pool with water. According to Josephus, there was a city near Bethlehem which had gardens and rivulets of water, to which Solomon was in the habit of taking a morning drive. These pools are about three miles southwest of Bethlehem.

but to the sinner he giveth travail, to gather, and to heap up, that he may give to him that is good before God. This also is vanity and vexation of spirit.

CHAPTER III.

1 By the necessary change of times, vanity is added to human travail. 11 There is an excellency in God's works. 16 But as for man, God shall judge his works there, and here he shall be like a beast.

TO every^a thing there is a season, and a time to every purpose under the heaven:¹

2 A^b time to be born,² and a time to die: a^c time to plant, and a time to pluck up *that which is planted*:

3 A^d time to kill, and a time to heal: a time to break down, and a time to build up:

4 A^e time to weep, and a time to laugh: a time to mourn, and a time to dance:

5 A^f time to cast away stones, and a time to gather stones together:³ a time to embrace, and a time to refrain⁴ from embracing:

6 A time to get,⁵ and a time to lose: a time to keep, and a time to cast away:

7 A^h time to rend,⁶ and a time to sew: a time to keep silence, and a time to speak:

8 Aⁱ time to love, and a time to hate: a time of war, and a time of peace.

9 What^o profit hath he that worketh in that wherein he laboureth?

10 I^p have seen the travail, which God hath given to the sons of men to be exercised in it.⁷

11 ¶ He^q hath made every thing beautiful in his time: *also he hath set the world⁸ in their heart, so that no man can find out the work that God maketh from the beginning to the end.*

12 ¶ I^r know that *there is no good in them, but for a man to rejoice, and to do good in his life.*

13 And^s also that every man should eat and drink, and enjoy the good of all his labour, it is the gift of God.⁹

REFLECTIONS.—Numerous are the contrivances of men to find that in creatures which they should seek, and can only find, in God himself. But how vain and vexing are their diversified, their unnumbered, their utmost attempts! Till our souls return to God in Christ, as our ALL and IN ALL, they will be always like birds wandering from their nests. Thrice happy are they to whom God gives grace to take all things from him; to enjoy him in all things, and all things in him; and to use all things for his glory, and as means of attaching their heart to him and his ways.

CHAPTER III. Ver. 1-11. However disjointed, useless, and afflictive the events of Providence may appear to us, God has connected them together in the most amazing beauty and harmony, and orders the season of each as tends most to advance his glory and the good of the people. And whatever worldly wisdom men may have, they will never be capable of comprehending the astonishing extent of the mysteries which God exhibits to their view in his works of creation and providence. 12, 13. It is therefore best in itself, and a benefit from God, to use worldly enjoyments moderately, and to improve them for the advantage of others. 14. God, in his wisdom and providence, seeks to train and discipline men in righteousness, and therefore we ought not to quarrel with but kindly submit to his pleasure. 15. In every age God, by new returns of things, governs the world with great uniformity of appearances. 16, 17. The very power which he has bestowed upon men as a remedy for grievances, is often

used to oppress and injure the innocent; and therefore there must be a future general judgment by God himself, in which all things shall be rectified, by clearing the innocent, rewarding the righteous, and condemning the wicked. 18-21. Affected with these views, I wished that God would make men, particularly those who haughtily oppress others, to consider how mean and brutish they are, and to ponder the nature of that immortal soul which chiefly distinguishes them from beasts, whose life entirely vanishes in death.

Ver. 1. 'A time for every purpose,' unfavourable as well as favourable to the man that thinks to get profit of his labour; that is, solid, abiding satisfaction, which he can call, and keep as his own: the one stands at all times over against the other, Ec. 7. 14. C.

Ver. 2. *A time to plant, &c.* Among the horrors of war is the destruction of woods. A great man who had been at much pains to ornament a wild mountain district with buildings and trees, exclaimed when all had been destroyed, 'I care nothing for the house—I can soon raise a new one; but the trees! the trees! when will they be grown again!'—Note, How grateful should a people be when a land continues to enjoy peace and advance in improvement! This also is of God. C.

Ver. 8. *A time to hate.* Not a time permitted to hate, but which the carnal mind so perverts, Tit. 3. 3. C.

Ver. 11. More correctly, 'He hath also set eternity in their heart, so that no man can find out the work that God doeth from the beginning to the end.' Luther remarks on this passage: 'Man cannot hit upon the work which God does: that is, no man can know beforehand the hour which is ordained above; and however much he may plague himself, he can never know when it will begin or come to an end. It behoves us therefore to say, O Lord, to thee belongs the supreme direction, in thy hand it rests entirely to order and settle everything in the future; under thy control is my life and my death; so long as I need my life, so long thou givest it. And inasmuch as in respect of them no care or thought is of any use, I will act then in regard to other gifts,

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1 Job 7.16, 17. Pr. 13. 22, 28.

CHAP. III.

a ver. 17: ch. 8. 6, 7, 14.

1 In the division of the book commencing here and terminating at ch. 6. 9, the starting-point of the philosophic inquirer is different, but the result is the same. Peace in this world is to be secured not from extravagant pursuit of any one object, not from undue indulgence in any one pleasure, but in a calm, judicious, and regular use of those things which nature and taste present to us.—

b Ga. 4. 4. Job 14. 5.

2 He to hear.

3 Is. 5. 2, 5. Je. 18. 7-9.

4 Ex. 10. 13. Is. 38. 21.

5 Is. 5. 2, 5. Je. 18. 7-9.

6 R. Ro. 12. 15. Mat. 9. 15. Re. 19. 1. Ps. 35. 126, 5, 6, 15, 16, 17, 19, 20.

7 ver. 2, 3.

8 It may well imply a time to clear the field for husbandry, and collect the stones again for building.—

9 Ex. 10. 15. Joel 2. 16.

10 Co. 7. 3. Ca. 2. 6, 9.

11 Heb. to be far from.

12 Or, seek.

13 Job 1. 5. ch. 11. 1. Ac. 27. 18, 19. Mat. 10. 37. He. 10. 34. Ps. 112. 9. Ge. 37. 29, 34. Ac. 9. 39.

14 To rend a garment in sorrow, as was customary with the Jews.—

15 Job 12. 13. Ps. 39. 7, 9. Am. 5. 10. 13. Pr. 17. 28. Is. 55. 1. Job 32. 4. Ec. 1. 10. 12. Lu. 14. 20, 26. Ps. 139. 21. Re. 2. 2.

16 Mat. 6. 27. 5. 26. ch. 1. 32. 11. Ps. 127. 2.

17 Ps. 111. 2. ch. 1. 13.

18 See note on ch. 1.

19 Mar. 7. 37. De. 32. 4.

20 Ro. 1. 6. Ro. 17. 19.

21 The world—the secret, the hidden period—ETERNITY past and to come, Ro. 17. 7.—

22 Job 11. 7, 8. Ro. 11. 33. ch. 1. 17. Ps. 104. 24; 40. 8.

23 Phil. 4. 5. ch. 2. 24. 19. 7-9. 1 Co. 15. 58. 10. 31. Ga. 6. 9. 10. Lu. 1. 75.

24 Ps. 37. 3.

25 Phil. 2. 24. 7. 9. Ps. 128. 2, with 6.

26 Let no one pervert these words to the sanction of un-
hallowed luxury.

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There is nothing good, but as it is done or enjoyed 'to the glory of God.' See ch. 2. 24. So to possess and enjoy is, however, not a tendency of the carnal mind, it is of grace. 'It is the gift of God.'—

x Ja. 1. 17. Ro. 11. 36. Ps. 119. 99. 01. ch. 1. 4. Je. 31. 35. 36. 33. 20, 21. 2 Pr. 30. 6. Is. 10. 5, 15. Jn. 19. 10, 11.

z Is. 59. 18, 19. Ps. 64. 9. He. 12. 28, 29. Re. 15. 4. ch. 12. 13.

a ch. 10. ver. 14.

1 Heb. that which is driven away.

b ch. 5. 5. Je. 5. 12. Ps. 58. 2. 2. ch. 5. 18. 15. 1. 21-23. 59. 14. Mi. 2. 2; 7. 3. Zep. 3. 3.

c 1 Co. 4. 5. ch. 12. 14. 3. Co. 5. 14. 12. 31. Re. 20. 12. Mat. xv. Jude 14. 15. Ro. 2. 6-8. 1 Th. 6-10.

d Ps. 32. 9. 49. 12. 20. 7. 31. 22. Pr. 30. 23. Job 11. 12. Is. 1. 3. Je. 8. 7. 2. Pe. 2. 12. Jude 10.

e The problem solved in this verse may be thus stated: How can we account for the prosperity of the wicked under the supreme rule of a just God? The reply is introduced by the phrase, 'I said in my heart; i.e. I came to this conclusion regarding it.—'It is because of the state of mankind, that God might purify them (and humble them), by showing them that of themselves (when left to their own ways) they are (ignorant and unregarded as) beasts.—'

f Ps. 49. 12. 14. 20; 73. 22. ch. 2. 16. Ge. 7. 21, 22.

g That is, he has no pre-eminence in exemption from suffering and death. See ch. 9. 4. 10. 10. Ge. 8. 20. ch. 12. 7. Job 30. 23; 1. 21. Ps. 104. 29, with Lu. 10. 22. 23. Phil. 1. 22.

h Heb. of the sons of man.

i Heb. is ascending, ch. 12. 7.

j How few seem to know or care about their immortal spirits!—

k ch. 2. 16. 3. 12. 13. 5. 18. 15. 9.

l Job 14. 21. Is. 63. 16. ch. 6. 12. 12. 8. 7.

CHAP. IV.

a Is. 55. 12-16. ch. 3. 16; 5. 8. Mi. 3. 2; 3. 2, 3. Job 24. 7-12. La. 1. 2, 9. 16, 17. 2 Ti. 4. 16. Ps. 59. 20.

1 Heb. hand.

14 I know that whatsoever God doeth, *it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him.*

15 That^a which hath been is now; and that which is to be hath already been; and God requireth that which is past.¹

16 ¶ And, moreover, ⁱI saw under the sun the place of judgment, *that wickedness was there; and the place of righteousness, that iniquity was there.*

17 I said in mine heart, 'God shall judge the righteous and the wicked: for *there is* a time there for every purpose, and for every work.'

18 ¶ I said in mine heart concerning the estate of the sons of men, that² God might manifest them, and that they might see that they themselves are 'beasts.'³

19 For^q that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence⁴ above a beast: for all *is* vanity.

20 All^h go unto one place; all are of the dust, and all turn to dust again.

21 ¶ Who knoweth the spirit of man⁵ that goeth⁶ upward,⁷ and the spirit of the beast that goeth downward to the earth?

22 ¶ Whereforeⁱ I perceive that *there is* nothing better, than that a man should rejoice in his own works; for *that is* his portion: for 'who shall bring him to see what shall be after him?'

CHAPTER IV.

1 *Vanity is increased unto men by oppression, 4 by envy, 5 by idleness, 7 by covetousness, 9 by solitariness, 13 by wilfulness.*

SO I^a returned, and considered all the oppressions that are done under the sun: and behold the tears of *such as were* oppressed, and they had no comforter; and on the side¹ of

using them as they come; care and anxiety I will cast to the winds, and commit all to thee.' P.—*Everything beautiful.* Among the innumerable evidences of the being and goodness of God, is the beauty which he has so widely diffused. The heavens, the earth, the plants; the birds, the beasts, the insects, the fishes; the eye of affection, and the smile of friendship—all are beautiful—so suited not merely for being, but for well-being, that it is impossible for any but the fool, Ps. 14. 1, to observe them, and remain insensible to the perfections of the Maker of all. C.

Ver. 17. *God shall judge the righteous and the wicked.* From the present unequal distribution of good and evil, some philosophers have attempted to deduce the doctrine of a future judgment; while others have replied, that if the distribution have continued unequal through so many thousand years, there is therefore the more reason to conclude it will so continue for ever. In the face of this incapacity on the one hand, and sophistry on the other, revelation shows it to be not a questionable inequality of good and evil, but the long-suffering of God with sinners; and establishes the doctrine of future judgment upon his word of truth, and attributes of wisdom and justice. C.

Ver. 22. *Rejoice in his own works.* True joy in a man's own works lies (1) In the humble acknowledgment that he is 'an unprofitable servant,' Lu. 17. 10, for joy ariseth not from a proud assertion of merit. (2) In discovering that while his own works produce no righteousness, a believer is 'justified without the deeds of the law,' Ro. 3. 28. (3) In finding that, in all he has wrought, not he but grace has been the real worker, 1 Co. 15. 10. C.

REFLECTIONS.—We live in a world of changes; but all things outside man's will are governed by God's will. It is absurd then to choose it for our portion, or to take up our rest in it. Readily should we believe, that whatever God has given us is best for us, accommodate ourselves to it, and wait with patience for the full unravelling of what seems intricate and perplexed. Yea, to be entirely satisfied with God's providential disposals is highly necessary, as they neither can nor

14 For^d out of prison he cometh to reign; whereas also *he that is* born in his kingdom becometh poor.

Ver. 9. Almost all great works have been accomplished by two united spirits. Moses and Aaron, Joshua and Caleb, David and Jonathan, Elijah and Elisha, are striking examples in the Old Testament; and our Saviour is recorded in the New Testament to have sent his disciples 'two and two,' with his divine message of salvation. C.

al

10 He^t that loveth silver shall not be satis-

CHAPTER V. Ver. 1. *Keep thy foot.* An allusion to un-

REFLECTIONS.—Fearfully are men subjected to vanity; it enters not only into all their outward possessions, but even into their worship! Great need have we to take heed to our hearts, to our lips, and to our whole behaviour, in our religious performances, that they may not become means of dishonouring God and destroying ourselves. But, alas! often are they performed in a foolish and inconsiderate manner, our minds being no more serious in them than in an idle dream; and vows are often rashly made, and no less readily broken, in the view of Jesus and his angels and ministers. Very necessary is the constant faith and deep impression of God's greatness and omniscience, and the future judgment, to make us serious and cir-

ied with silver; nor he that loveth abundance with increase. This is also vanity.

11 When^a goods increase, they are increased that eat them: ^aand what good is there to the owners thereof, saving the beholding of them with their eyes?

12 The^a sleep of a labouring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep.

13 There^a is a sore evil which I have seen under the sun, namely, ^ariches kept for the owners thereof to their hurt.

14 But^a those riches perish by evil travail:^a and he begetteth a son, and there is nothing in his hand.

15 As^b he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand.

16 And this also is a sore evil, that in all points as he came, so shall he go: and ^awhat profit hath he that hath laboured for the wind?^a

17 All^a his days also he cateth in darkness, and ^ahe hath much sorrow and wrath with his sickness.¹

18 ¶ Behold that which I have seen: ^ait is good and comely² for one to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun all the days³ of his life, which God giveth him; for it is ^ahis portion.

19 Every^a man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice⁴ in his labour; ^athis is the gift of God.

20 For^a he shall not much remember the days of his life;⁶ because ^aGod answereth him in the joy of his heart.⁷

CHAPTER VI.

1 The vanity and misery of riches without use. 3 Of children, 6 and old age without riches. 7 The vanity of sight and insatiable desires. 10 The conclusion of vanities.

THERE is^a an evil which I have seen under the sun, and it is common among men;

2 A^b man to whom God hath given riches,

cumspect in our worship, and for enabling us to behold, or bear up under, oppression and persecution. God makes the highest to live on the same simple things as the poorest. There is very little to profit or please, and much more to hurt and vex in riches, than we commonly think. The rich man's servant often enjoys more benefit by his wealth than the rich man himself, while he suffers none of the vexation! Nay, the covetous miser gets no comfort in his wealth, and it is swept away, so that his children never come to the possession of it. Much happier is he who receives whatever he has as God's free gift, and uses it to his glory. Little is he concerned at the evils which befall him in life when God favours him with solid comfort.

CHAPTER VI. Ver. 7, 8. Whatever wealth men gain by their labour is only available for meat, drink, or the like; but can never satisfy their soul, or even their avarice. And in respect to sensual gratification, fools may be as happy as the wisest; and even a poor man, who has common sense and prudence, may, by his industry, render himself and family as happy as the richest. 9, 10. A comfortable enjoyment of that which we have is far preferable to an insatiable desire and restless pursuit after that which we have not.—And,

let our condition be what it may on earth, we shall still remain poor frail creatures, subject to manifold miseries: and it will be the utmost wickedness and madness to complain of our lot, or strive with God to get it rectified.

Ver. 2. If 'God giveth him not power to eat,' why doth he, by his Word and Spirit, 'yet find fault?' Because this denial of power to enjoy is not an evil disposition infused, but a judicial sentence passed upon his covetousness—the warning, if he repent not, of another sentence when he will lift up his eyes being in torments. C.

Ver. 6. Do not all go to one place? Not all spirits, of whom there is no mention; but all bodies that must return to one thing, the dust: to one place, the grave. C.

Ver. 8. What hath the poor that knoweth to walk among the living? He sees the world, ver. 9, in all its beauty; and though he live on charity, yet if his desires be subdued to his station, he has more enjoyment in the mere sight of mountains, and hills, and fields, and fair dwellings, than their owner can obtain if subject to 'wandering desires.' C.

REFLECTIONS.—Men's riches are often a remarkable curse to them, and render them really more unhappy than the poorest. It is wretched to have wealth and yet no heart to use it for our necessary accommodations in life. And empty are all earthly enjoyments, which can afford no satisfaction to a soul. How unhappy do some men make themselves by the insatiable nature of their own lusts! And yet it is very hard to draw them

wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it. ^aThis is vanity, and it is an evil disease.

3 ¶ If^a a man beget an hundred children, and live many years, so that ^athe days of his years be many, and his soul be not filled with good, and ^aalso that he have no burial;¹ I say, that ^aan untimely birth is better than he:

4 For^a he² cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness.

5 Moreover, ^ahe hath not seen the sun, nor known any thing: this hath more rest than the other.

6 Yea, ^athough he live a thousand ^ayears twice told, yet ^ahath he seen no good: ^ado not all go to one place?

7 ¶ All^a the labour of man is for his mouth, and yet the appetite⁴ is not filled.

8 For^a what hath the wise more than the fool?⁵ what hath the poor, that ^aknoweth to walk before the living?

9 Better^a is the sight of the eyes than the wandering of the desire.⁶ This^a is also vanity and vexation of spirit.

10 ¶ That^a which hath been is named already, and it is known ^athat it is ^aman; ^aneither may he contend with him that is mightier than he.⁸

11 Seeing there be ^amany things that increase vanity, what is man the better?

12 For ^awho knoweth what is good for man in this life, all the days of his vain life⁹ which he spendeth as ^aa shadow? ^afor who can tell a man what shall be after him under the sun?

CHAPTER VII.

1 Remedies against vanity are, a good name, 2 mortification, 7 patience, 11 wisdom. 23 The difficulty of getting wisdom.

A GOOD^a name is better than precious ointment; and ^athe day of death than the day of one's birth.

from a sinful attachment to earthly things, or to persuade them to use them aright; and especially to bring them to receive the almighty Saviour, and his unsearchable riches, for their everlasting treasure and portion.

CHAPTER VII. Ver. 1. A good reputation is of more advantage for rendering us useful and happy than all the riches, pleasures, and honours of this world: and the day of death, which frees men from the miseries of this world, is preferable to the day of birth, which introduces into a life in which the enjoyments do not sufficiently balance the evils of it. 2-6. It is far safer and more profitable to attend occasions of mourning and faithful reproof, which conduce to make men thoughtful of death and eternity, and render them wise unto salvation; than of revelling, mirth, and folly, which seduce men into heedless dissipation. 7. Grievous oppression will provoke even wise men to unseemly rage and behaviour; and bribes received will corrupt the judgment and pervert the affections of the best. 8. We ought more to regard how a thing turns out at last, than what promising appearances it has at first. 10. In bewailing the evils of our times, we ought carefully to avoid all murmuring at the dispensations of Providence, as if they were not equal. 11. When rich

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1 Ki. 3. 13, 14, 22, 23.
2 Pr. 23. 5. Ps. 127. 2.
3 Ps. 4. 8, 12, 22.
4 Job 1. 19, 20, 30. 9.
1 La. 16. 19. 1 Ti. 6. 9, 10.
1a. 2. 6, 7, 5. 1, 2, 4, 6. 1.
1 Ki. 21. 7, 13.
1 Job 5. 5; 26. 15-22;
26. 11, 12; 31. 6, 7.

8 Many in luxury, debauchery, gaming, and ambition, have more travail in spending their wealth than had their fathers in acquiring it.—C.

9 Job 1. 21. Ps. 49. 17.

10 Ps. 137. 2. Pr. 23. 5; 11. 29. Ho. 8. 7. ch. 1. 3. Mat. 16. 26. Jn. 6. 27.

11 Labourled for the flattery of fools—the chief of fashionable prodigality—for false friends that forsook him in his reverse of fortune, as the wind that passes and returns not.—C.

12 Ps. 127. 2, 29, 7, 9, 7, 8. 33. ch. 5. 2, 4.

13 Sad regrets in contemplating an ill-spent life, a shattered constitution, a ruined estate, beggared children, and a dreaded eternity, where his darkened heart refuses to look for a Saviour.—C.

14 ch. 2. 24, 5; 12, 13, 22; 8. 15, 19; 7. 11, 9. 1 Ti. 6. 17.

15 Heb. there is a good which is comely, &c.

16 Heb. the number of the days.

17 ch. 3. 22; 2. 22; ver. 19.

18 ch. 2. 24; 12, 13, 16, 2. De. 8. 18. 1 Ki. 3. 13.

19 See the exposition of similar passages.—The note on ch. 2. 24.—C.

20 Or, Though he give not much, yet he remembereth, &c.

21 He, contrary to the experience of the luxurious prodigal (ver. 13-17), shall think little of the past, his eyes being directed rather to future joys.

22 Ex. 23. 25. De. 28. 8. Ps. 4. 6, 7. 15. 64. 5. Ro. 5. 1-5, 11.

23 Or, 'He does not think much about the days of his life, because God hears him through the joy of his heart.' The meaning

24 The days of his life pass smoothly on when he thus wisely and prudently enjoys the blessings bestowed. His heart is fitted for God's service, and is lifted up to him in grateful thanksgiving.—C.

25 Ps. 73. 6, 11; 131. 2. 13-12; 134. 1, 4, 5, 8, 13; 5. 1, 8, 10; ver. 2, 6, 9.

26 Ps. 47. 4. See ch. 2. 24. Jn. 6. 27.

27 Heb. the number of the days of the life of his vanity.

28 Ps. 144. 4; 102. 11; 109. 23. Ja. 4. 14. ch. 8. 13.

29 Job 14. 21. Is. 63. 16. ch. 3. 22, 8; 7. 12.

CHAP. VI.

ch. 5. 13. 1 Ki. 10. 27. Job 21. 10, &c. Ps. 17. 14; 73. 7. ch. 5. 19.

1 La. 1. 12, 20. La. 5. 2. Ho. 7. 9.

CHAP. VII.

Pr. 15. 30; 22. 1. Is. 56. 4, 6; 34. 6; 5. 15. Re. 17.

Phil. 1. 23. Is. 57. 1, 2. 2 Co. 5. 1. Re. 14. 13.

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ch. 1. 2, 14; 2. 21-23; 4. 4. 2 Ch. 11. 21. 2 Ki. 10. 1.

ch. 5. 17; ver. 4-7.

2 Ki. 9. 35-37. Is. 14. 19, 20; 16. 22; 19; 36, 30.

1 No burial, 'No burying place,' the want of which exhibited his covetousness—so sordid, that he would not provide a sepulchre for the body—so graceless as to neglect a resting-place for the soul.—C.

4 Job 3. 16. Ps. 58. 8. ch. 4. 3.

5 Job 1. 21; 14. 1. 1 Ti. 6. 7. Ps. 9. 6; 90. 7, 9. Pr. 10. 7. Is. 65. 15.

2 For he (the abortive birth) cometh, &c.—C.

3 Ps. 58. 8. Ge. v. xi.

4 Though he (the father of an hundred children, ver. 3) live a thousand years.—C.

5 ver. 3. Job xviii. 15. Is. 65. 15.

6 Job 30. 23; 21. He. 9. 27. ch. 12. 7. Ge. 3. 19.

7 Pr. 10. 20. 1 Ti. 6. 6. 8. Jn. 6. 27. ch. 5. 10, 8.

8 Heb. soul.

9 ch. 5. 11; 2. 14-16; 9. 2.

5 Of this world, as such, the wise and the fool have alike. The superiority of the wise lies not in his enjoyments in time, but his possessions in eternity.—C.

6 7. 101. 2. Ep. 5. 15.

7 ch. 2. 24; 3. 12; 13; 5. 18, 19; 7. 11. 6. 6-8.

8 Heb. than the walking of the soul, &c.

9 ver. 2; ch. 1. 14; 2. 11; 17. 4.

10 ch. 1. 9; 13. 15.

11 Job 24. 1, 4. Ps. 103. 15; 90. 20; 82. 6, 7. Is. 31. 3.

12 That is, Adam's dust, under the curse of the fall, by the promise, an out-cast from paradise, yet called to be an heir of the world.—C.

13 Job 9. 3, 4; 40. 2. Is. 45. 9. ro. ch. 5. 8. Ro. 9. 19, 20.

14 A new line of thought is here struck out—man's helplessness and weakness. He cannot contend with his Creator.

15 Death comes, and man cannot tell what is beyond it. These solemn thoughts impress more deeply yet the vanity of all that is human.—C.

16 Ps. 73. 6, 11; 131. 2. 13-12; 134. 1, 4, 5, 8, 13; 5. 1, 8, 10; ver. 2, 6, 9.

17 Ps. 47. 4. See ch. 2. 24. Jn. 6. 27.

18 Heb. the number of the days of the life of his vanity.

19 Ps. 144. 4; 102. 11; 109. 23. Ja. 4. 14. ch. 8. 13.

20 Job 14. 21. Is. 63. 16. ch. 3. 22, 8; 7. 12.

16 Be° not righteous over-much; neither x 3

ten are truly wise, they may do much good to others | practise care

...or ever will be,
...vered.—C.

29 Lo, this only have I found, ^athat God
made man upright; ^bbut they have sought
out many inventions.

ing then
labourer,
e neigh-
eatly in-

greatest care. Happy is the death of those who die in the Lord! Let us then live much in the serious consideration of our last end. Christian reproofs are highly requisite to make or keep us grave and serious,

Ver. 1. *Precious ointment.* Many unguents were of very great value among the Jews, as appears from Jn. 12. 3, where a single pound was estimated at about £9, 13s. 6d. British. Taking then a Roman penny at $7\frac{1}{2}d.$ or $7\frac{3}{4}d.$ for the daily wages of a labourer, Mat. 20. 12, 13, and comparing it with modern wages in the neighbourhood of cities, the price of the ointment will be greatly in-

creased.—*Note.* There is no name really good but that of a 'son of God,' 1 Jn. 3: 1; and to such a one, but to no other, the 'day of death' is better than the day of his birth, Job 3: 5. *C.*

Ver. 15. Solomon prophetically foresees, and, in this verse describes, Christ the only Son of man that ever had righteousness, ver. 20; Ro. 3: 10; and, by necessary consequence, the only one that could perish in 'his righteousness.' The second clause of the verse foresees and describes Antichrist, 2 Th. 2: 8. *C.*

Ver. 16. *Be not righteous over-much. Be not a justifier over-much.* This is, a self-justifier. Ro. 1: 17: 3: 22, 26; 5: 18, 19, 21; 2: 13; 1 Co. 1: 30 will discover what is the only true and sufficient righteousness; while Lu. 18, 9-14; Ro. 10: 3; Phi. 3: 9 will discover the basis of that 'over-much' righteousness upon which Pharisees built of old, and upon which the Romanists have raised their acts of supererogation—works even better than what were necessary for the workers' own salvation, and therefore applicable to the salvation of others. *C.*

Ver. 28. The 'one man' found, being perfect Christ; the *woman* sought is a perfect church. See Ga. 4: 26, 27, 31; Re. 12: 1, 6, 14-17. This scriptural interpretation, ch. 8: 1, of Solomon's parabolic inquiry, presents no splenetic record of his own experience; no harsh and more than questionable sentence on the relative intellectual and moral attainments and character of the sexes; consequently no violation of scripture upon his own mother; no cruel and unfounded satire on half the population of the earth. *C.*

REFLECTIONS.—A truly good character is very valuable, and ought to be sought for and maintained with the greatest care. Happy is the death of those who die in the Lord! Let us then live much in the serious consideration of our last end. Christian reproofs are highly requisite to make or keep us grave and serious,

CHAPTER VIII.

2 Kings are greatly to be respected. 6 The divine providence is to be observed. 12 It is better with the godly in adversity, than with the wicked in prosperity. 16 The work of God is unsearchable.

WHO is^a as the wise man? and who knoweth the interpretation of a thing? ^bA man's wisdom maketh his face to shine,¹ and the ²boldness³ of his face shall be changed.

2 ¶ I^c counsel thee to keep the king's commandment, and that^d in regard of the oath of God.

3 Be^e not hasty to go out of his sight: stand not in an evil thing; for he doeth whatsoever pleaseth him.

4 Where^f the word of a king is, there is power; and who may say unto him, What doest thou?

5 Whoso^g keepeth the commandment shall feel no evil thing; and a wise man's heart discerneth both time and judgment.⁴

6 ¶ Because^h to every purpose there is time and judgment, therefore the misery of man is great uponⁱ him.⁶

7 For^j he knoweth not that which shall be: for who can tell him when it shall be?⁷

8 ¶ There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death: and there is no discharge^k in that war;⁹ neither shall wickedness deliver those that are given to it.

9 All^l this have I seen, and applied my heart unto every work that is done under the sun: there is a time wherein one man ruleth over another to his own hurt.

10 And^m so I saw the wicked buried, who had come and gone from the place of the holy;¹ and they were forgotten in the city where they had so done. This is also vanity.

amidst so much folly and so many flashes of vain mirth as take place in the world. The very worst of things effectually work for the good of the saints. And a humble and patient resignation to the will of God makes us easy under the most grievous adversity and oppression. Christian wisdom and prudence tend greatly to our direction, safety, happiness, and strength. —They teach us to view God's hand in all that befalls us; to accommodate ourselves to every providence as it comes; and neither to be offended with the prosperity of the wicked nor the adversity of the godly in this life; to guard against all extremes: and, under a deep sense of our own faults, to carry ourselves mildly toward others who are overtaken in a fault. How short-sighted are the wisest of mortals with respect to the most important objects! But great is the mercy if they are brought to see their own leading follies and crimes, and, by the sight thereof, are led to repentance, to a deep sense of the riches of God's grace, and to search out the sinfulness of their heart and nature, till they apprehend themselves utterly vile before God.

CHAPTER VIII. Ver. 1. How few are truly wise, and can rightly take up or expound the words or works of God? And yet it is wisdom that renders a man truly honourable, mild, and majestic. 2. The laws of a king ought to be obeyed, not only from fear of the penalty, but from regard to God, whose deputy he is, and to the oath of allegiance sworn to him by the name and in the presence of God, as witness and guardian of it. 3. We must behave ourselves submissively; and never, through passion or discontent, withdraw from his service or cast off our allegiance; for, his power being so great, it is very dangerous to contend with

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CHAP. VIII.

1 Ki. 3. 12. 1 Co. 2. 16. ch. 7. 23. Ro. 11. 34. Pr. 1. 5. 6. Pr. 17. 24. 4. 9. Ec. 34. 30. Ac. 7. 10. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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God: 'no man knoweth either love or hatred by all that is before them.

2 All^a things come alike to all: there is one event to the righteous, and to the wicked; to the good, and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an oath.²

3 This^a is an evil among all things that are done under the sun, that there is one event unto all, 'yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead.

4 ¶ For^a him that is joined to all the living there is hope: for a living dog is better than a dead lion.

5 For^a the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten.

6 Also^a their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun.

7 ¶ Go^a thy way, eat thy bread with joy,⁴ and drink thy wine with a merry heart;⁵ for God now accepteth thy works.⁶

8 Let^a thy garments be always white;⁷ and let thy head lack no ointment.

9 Live^a joyfully⁸ with the wife whom thou lovest all the days of the 'life of thy vanity, which he hath given thee under the sun, all the days of thy vanity: for that is thy portion in this life, and in thy labour which thou takest under the sun.

10 Whatsoever^a thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

11 ¶ I^a returned, and saw under the sun, that

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c Ps. 73.12,13. Mal. 3.15. ch. 2.14. 15:15.

2 See note below.

e Ps. 37.17: 73.3-14. Je. 12.12.

f Ge. 6. 5. Je. 17. 9. Mat. 15.19. ch. 8.11. Ro. 1.29-31: 8.7,8. Tit. 3.3.

g Job. 30.23. He. 9.27. Pr. 3.19. ch. 12.7. Pr. 2.18,19.

i Ecc. 9.10. Is. 38.19. 1.2 Sa. 12.23. Es. 1.2.

k Job. 30.23. He. 9.27. 1.2 Sa. 12.23. Es. 1.2.

l Ps. 6.5: 30.9: 88.11. 15.38.18: 93.16. Job 14.21.

m The bodies only are dead; and they, it may be, know not anything.—C.

n ch. 4.9:2.18-22.

o ch. 8.10. Job 7.8-10. 15.26.14.

p Ex. 1.8. Job 3.17-19: 14.21. Lu. 12.18-20. Mat. 2.20.

q ch. 2.24: 3.12-23: 5.18: 8.13:10.19. De. 12.7. Ne. 8.10-12.

r See note on ch. 2.24.—C.

s The exhortation is addressed to the wise and righteous (ver. 1), to whom Jesus is made wisdom and righteousness, 1 Co. 1.30.—C.

t God now accepteth thy works—not as claims of merit (Lu. 12.37), but as fruits of the Spirit (Ga. 5.22), the person and works being accepted, not for their own sake, for the person is a sinner, and the works imperfect; but both being 'accepted' in Jesus the Beloved, Ep. 1.6.—C.

u Re. 16.15. Es. 8.15. Mat. 6.17. Ps. 104.15.

v Let thy garments be always white. Let thy covering be the 'righteousness of saints,' washed and made white in the blood of the Lamb, Re. 3.4:7. 14:19.8.—C.

w Pr. 5.15-19. Ge. 26.8. Mal. 2.16.

x Heb. See or enjoy life.

y ch. 5.18: 6.12: 7.15. 1 Co. 7.28. Ro. 8.20.

z ch. 2.24: 3.13: 5.18: ver. 5.6.

a ch. 9.12. 11. 1 Co. 9.24-26: 16.10. Ep. 5.16. Je. 48.10. Ga. 6.10. Col. 16.10.

b See ver. 5.6. Re. 14.13. Jn. 9.4.

c y ch. 1.14: 2.1,12: 3.10:4.14.

d The sense is, When the occurrences of life are regarded in the light of human reason only—

e from the standpoint of feeble short-sighted man, the righteous and wicked appear to be dealt with in exactly the same manner. Both suffer both die. Sceptics conclude from this that the

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providential dealings of a just God cannot be seen in human acts.

f But the object of the sacred writer here manifestly is to raise man to a higher stand-point. He is to look to another state—an eternal home and reward for the righteous in heaven. The words of this passage bear a close analogy to the words of Paul in 1 Co. 15.10.—P.

g Ps. 25.6,7. Je. 2.3. Am. 2.14-15. Ps. 33.16, 17. 1 Sa. 17.50. Hag. 1.5,9.

h ch. 2.14. 15:7. 15: ver. 2. Job 5.11-14. Lu. 3.37.38.

i ch. 2.22: 6.12. Hab. 1.14. Pr. 2.1. 1.2 Sa. 12.23. Ps. 73.18,20. Lu. 17.20-31: 21.34. Is. 30.13. 1 Th. 5.2-3.

k ch. 2.13:7.11.12.19. 9.2 Sa. 20.15-22:2 Ki. 7.1. Lu. 12.32. Mat. 16.28. 12.24. 1 Pe. 5.8.

l This may be an emblem of Christ's delivering his church.

m Ungrateful as the world is, it does not generally forget to honour and reward military or diplomatic deliverers. The meaning therefore must be, that no one remembers him who has started into distinction by his superior wisdom.—C.

n Pr. 21.22: 24.5,6: 18.10. ch. 7.19. 2 Ch. 20.12, 15.

o Mar. 6.2,3. Pr. 10.15:14.20:19.4. Ja. 2.2, or 1 Co. 1.23. Is. 53.3.

p Till some public difficulty or disaster call him from his quiet retirement to notice.

q Pr. 28.23. Ge. 41.33-36. 2 Sa. 20.17, or Jn. 10.27. Is. 42.2.

r See ver. 16: ch. 7.12,19.

s Jos. 7.1. 5:22.20:8.9. He. 12.15.

t One error,—one bad principle.—C.

u See ver. 16: ch. 7.12,19.

v Jos. 7.1. 5:22.20:8.9. He. 12.15.

w One error,—one bad principle.—C.

x See ver. 16: ch. 7.12,19.

y Jos. 7.1. 5:22.20:8.9. He. 12.15.

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a See ver. 16: ch. 7.12,19.

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d See ver. 16: ch. 7.12,19.

e Jos. 7.1. 5:22.20:8.9. He. 12.15.

f One error,—one bad principle.—C.

g See ver. 16: ch. 7.12,19.

h Jos. 7.1. 5:22.20:8.9. He. 12.15.

i One error,—one bad principle.—C.

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k Jos. 7.1. 5:22.20:8.9. He. 12.15.

l One error,—one bad principle.—C.

m See ver. 16: ch. 7.12,19.

n Jos. 7.1. 5:22.20:8.9. He. 12.15.

o One error,—one bad principle.—C.

p See ver. 16: ch. 7.12,19.

q Jos. 7.1. 5:22.20:8.9. He. 12.15.

r One error,—one bad principle.—C.

s See ver. 16: ch. 7.12,19.

t Jos. 7.1. 5:22.20:8.9. He. 12.15.

u One error,—one bad principle.—C.

v See ver. 16: ch. 7.12,19.

w Jos. 7.1. 5:22.20:8.9. He. 12.15.

x One error,—one bad principle.—C.

y See ver. 16: ch. 7.12,19.

z Jos. 7.1. 5:22.20:8.9. He. 12.15.

a One error,—one bad principle.—C.

b See ver. 16: ch. 7.12,19.

c Jos. 7.1. 5:22.20:8.9. He. 12.15.

d One error,—one bad principle.—C.

e See ver. 16: ch. 7.12,19.

f Jos. 7.1. 5:22.20:8.9. He. 12.15.

g One error,—one bad principle.—C.

'the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all.

12 For^a man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men 'snared in an evil time, when it falleth suddenly upon them.

13 ¶ This wisdom have I seen also under the sun, and 'it seemed great unto me:

14 There^a was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it:

15 Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man.¹

16 Then^a said I, Wisdom is better than strength: nevertheless the poor man's wisdom is despised, and his words are not heard.²

17 The^a words of the wise men are heard in quiet more than the cry of him that ruleth among fools.

18 Wisdom^a is better than weapons of war: but 'one sinner³ destroyeth much good.

CHAPTER X.

1 Observations on wisdom and folly: 16 on the defects of governors; 18 slothfulness, 19 and money. 20 Men's thoughts of kings ought to be reverent.

DEAD flies¹ cause the ointment of the apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honour.

2 A^b wise man's heart is at his right hand; but 'a fool's heart at his left.

3 Yea also, when he that is a fool walketh by the way,² his wisdom³ faileth him, and 'he saith to every one that he is a fool.

4 If the spirit of the ruler⁴ rise up against

REFLECTIONS.—What excellency in himself—usefulness among neighbours—honour among friends—and courage among enemies—the true knowledge and fear of God give to a man! But it is foolish and sinful to disregard the laws of our rulers; to be forward in finding fault with their administrations; to persist in faults pointed out to us; or to neglect proper methods of obtaining redress of our grievances. Subjection to magistrates is highly necessary, not only for conscience' sake, but even for avoiding their wrath and securing our own comfort. Certain and irresistible in themselves, though uncertain in their circumstances, are troubles and death to sinful men. But when we see wicked men prosper while the godly are oppressed, there is need of patience and of looking by faith to the unseen, the eternal issue of things! and, in the meanwhile, to make the best use we can of what we meet with, and leave it to the Lord to comprehend and manage his own mysterious works.

CHAPTER IX. Ver. 1. No man knoweth either love or hatred, &c. No man can tell from prosperity that God loves him, nor from adversity that God hates him. Yet let no one ignorantly say, 'We have then no means of ascertaining whether God loves us or not. No one can so imagine when he reads Jn. 14.23: 1 Jn. 3.13, 19, 27: 4.13, 16. C.

Ver. 2. The 'one event' that is common to all is death, see last clause of ver. 3: and 'this evil under the sun' exists as a perpetual memorial of the fall of man, an awful warning of 'the judgment to come'—a dungeon of darkness (sorrow) to the wicked, and a door of hope and joy to the children of God. C.

Ver. 4. A living dog is better than a dead lion. The 'dead

lion' was the guardian emblem of the throne of Solomon, 2 Ch. 9.18, 19, and although 'the like were not made in any kingdom,' yet 'a living dog,' though an unclean and despised animal, would by his mere barking or assault have done more to guard the monarch than the twelve dead lions by which the ascent of Solomon's throne was protected. C.

Ver. 5. The memory of them [the dead] is forgotten. Is this consistent with fact? Is the memory of a great man ever forgotten? Yes, always. The memory of a good or a bad man's actions may be preserved in history and trumpeted by fame; but the memory of every man—the memory of personal affection—the only real memory of the man—is altogether forgotten—his children cease to weep for him—and his grandchildren perhaps knew him not. C.

Ver. 10. 'What a life I have spent in laboriously doing nothing!' was the melancholy reflection of a learned man on his death-bed. And so must it be with the most diligent, if he do not embrace the four departments to which Solomon directs the intellectual and active energies—work, device, knowledge, wisdom. Time spent in bodily works but trains an animal; time spent in artful devices but fosters a serpent; time spent in worldly knowledge but collects a library: it is, when neglecting neither of these, man 'applies his heart to wisdom,' that he puts forth 'all his might,' and fulfils, through grace, the great ends of his creation. C.

Ver. 11. Chance. The meaning of this much-abused word may be found by contrasting the end of ver. 11 with the end of ver. 12, where 'evil time' and 'suddenly' are expository of 'time and chance.' Chance therefore signifies, not what is below or above the direction of Providence, but what comes unexpectedly and suddenly upon thoughtless ignorant men. C.

REFLECTIONS.—It is a great mercy to believers that they, and all their works, are in the hand and under the influence of God, their reconciled Father. Yet how often does he use them with as much severity in this world as if they were the most profligate sinners! Great is the mercy that there is at hand,

when Providence so little distinguishes the righteous here in their condition either in life or in death. Remarkable are the advantages which men have in this life for bettering their states, tempers, or hopes. But quickly death puts an end to them all! to all opportunities of preparing for eternity; and to all our intimacies, enjoyments, or affections in this world. What need then have we soberly to relish the comforts of this life, relative to our spirits, our food, our raiment, and our relations. Quickly should we work out our salvation with fear and trembling while we have opportunity, as we know not how soon our soul may be required of us. Carefully should we acknowledge God, and depend on him for direction in all our paths, as without his assistance we can obtain nothing good, but must fall into misery and ruin. Yet how stupid are most men, who neither regard wisdom itself, nor those who thereby do them the greatest services! It is necessary that we should always act from regard to the authority of God, and from a principle of love, as men may perhaps disregard the best works that we can do for them. But much more useful are wise discourses than all the noisy harangues which fools admire. And even one impenitent and presumptuous sinner is often a great plague to a family, a church, or nation.

CHAPTER X. Ver. 1. A little imprudence or wickedness much hurts the character of one who has been reckoned uncommonly wise. 2. A wise man's

thee, 'leave not thy place; for 'yielding⁵ paci-
fieth great offences.

5 There^a is an evil *which* I have seen under
the sun, as an error *which* proceedeth from⁶ the
ruler;

6 Folly^a is set in great 'dignity, and the rich⁸
sit in low place.⁹

7 I^a have seen servants upon horses, and
princes walking as servants upon the earth.

8 He^a that diggeth a pit shall fall into it;
and whoso breaketh an hedge, a serpent shall
bite him.

9 Whoso removeth stones shall be hurt there-
with; and he that cleaveth wood shall be en-
dangered thereby.

10 If the iron be blunt, and he do not whet
the edge, then must he put to more strength:
but 'wisdom is profitable to direct.

11 Surely 'the serpent will bite without en-
chantment; and a babler¹ is no better.

12 The^a words of a wise man's mouth are
gracious;² but^a the lips of a fool will swallow
up himself.

13 The beginning of the words of his mouth
is foolishness; and the end of his talk³ is mis-
chievous madness.

14 A^a fool also is full of words;⁴ a man can-
not tell what shall be; and 'what shall be after
him, who can tell him?

15 The^a labour of the foolish wearieth every
one of them, because he knoweth not how to
go to the city.⁵

16 ¶ Woe^a to thee, O land, when thy king is
a child, and thy princes eat in the morning!

A.M. cir. 3000.
B.C. cir. 975.

A.M. cir. 3000.
B.C. cir. 975.

ch. 8.3. Pr. 6.3.15.17.
25.16. Ro. 13.1. &c.
1 Sa. 25.24. &c.
8 'Yielding. This does not impute a servile spirit, but demands yielding where the party ad-
monished has been in error.—C.
1 Ch. 3.16.4.1.7.15.13.
6.1.
1 Heb. from before.
1 Ki. 12.13.14. Es. 3.
1 Ps. 12.8.
7 Heb. in great
Heb. 11.37.38. Ja. 2.5.
8 It must mean 'the really rich' the rich in wisdom, faith, and good works; other-
wise the observation would be seldom realized.—C.
9 See note 4 below.
1 Pr. 30.22. 19.20. 2 Sa. 15.30.
1 Ps. 7.15.16. 9.15.16. Pr. 26.27. Ac. 26.3. Es. 7.10. Am. 5.10. Ju. 9.53. 2 Sa. 17.23. 18.15. 1 Ki. 2.25.27.34.46.
7 1 Ch. 12.32. 1 Ki. 3.9.2 Ch. 19.5. ch. 9.15.18. Ja. 1.5.
10 Je. 17. Ps. 58.5. Pr. 23.3. Heb. the master of the tongue.
1 Pr. 15.17. 10.32. 12.12.22.11. Job. 4.3.4.16. 5. Ep. 4.29.
2 Heb. grace, Col. 4.6. Pr. 10.8.10.11.13.15.17.18.7. Ps. 64.8. Ja. 3.6.8.
3 Heb. his mouth.
Pr. 2.2. ch. 3.7.
4 Heb. multiplieth words.
Ja. 13.14.
1 Hab. 2.6.13. Is. 47.12.57.10. with ver. 3.
5 The allusion seems to be to Ps. 122.3-5 (see also He. 11.10.16. 12.22. 13.14.) and is a just description of those who know not, and will not know, that Jesus is 'the way, the truth, and the life.'—C.
6 Is. 3.3. 5.12. 5.21. 22. Je. 21.12. Pr. 31.4.5. Ho. 7.5-7.
7 The humiliation of the people of God, and the triumph of the world, is a heavy stone of stumbling. But in his own good time God will remove this offence out of the way; those who have used violence will meet with recom-
pense: and it is the

less possible that they should escape ruin as they are utterly desti-
tute of the corrective and preservative element of wisdom.
Such are the great lessons inculcated in ver. 5-10. In ver. 17 the apparently unjust dealings of providence are stated. In ver. 7-10 God's overruling wisdom and goodness are indicated in the language of symbol and proverb.—P.
7 Pr. 29.27. Ec. 10.26.31. 4.5.16.30.21.
8 Not the mere nobility of descent and title, but the nobility that superadds cultivated intellect and religious principles.
—C.
1 Pr. 24.30.31. 12.24. 27.21. 25.19.15.13.4.20. 4.23.11. He. 6.11.12. 7 (Ge. 21.8. 26.29. 29.22. 43.34. Es. 1.5. Da. 5.1.
2 Ps. 104.15. 1 Ti. 5.23.
7 Heb. maketh glad the life.
1 Pr. 12.13. ch. 7.12.1 Ch. 21.24.18.8.21.
8 'The love of money is the root of all evil' but not so its diligent acquirement, its careful keeping, and its charit-
able use.—C.
9 Ex. 22.28. Ac. 23.5. Or, conscience.
c Lu. 19.40.
CHAP. XI.
a Is. 32.20. Lu. 6.30. De. 15.7. Pr. 21.26. Ps. 112.9.
1 Heb. upon the face of the waters.
b De. 15.10. Ps. 41.1. 2. Pr. 11.25.19.17. Is. 32.8. Mat. 6.9.10.11.12. 14.13. 14.16. 9.2 Co. 9.6-10. He. 6.10.11.
c Mi. 5.5. Lu. 6.30. Ga. 6.10.11.15.
2 Give the due por-
tion of bread (specific
scriptural and spiri-
tual instruction) to in-
dividuals; for thou
knowest not what
poison of error may
unperceived arise
against which sound
scriptural instruction
is the only antidote.
—C.
d ch. 12.23. 22.8.7.6. 12. Da. 4.27. Lu. 16.19. Ps. 65.9-13. Mat. 5.45. Ga. 1.1. Ti. 1.18. He. 13.16.2 Co. 9.6.7. Pr. 3.28. Mat. 16.24.

17 Blessed^a art thou, O land, when thy king
is the son of nobles,⁶ and thy princes eat in due
season, for strength, and not for drunkenness!

18 By^a much slothfulness the building de-
cayeth; and through idleness of the hands the
house droppeth through.

19 ¶ A^a feast is made for laughter, and 'wine
maketh merry: 'but money answereth all⁸ things

20 ¶ Curse^b not the king, no, not in thy
thought;⁹ and curse not the rich in thy bed-
chamber: for 'a bird of the air shall carry the
voice, and that which hath wings shall tell the
matter.

CHAPTER XI.

1 Directions for charity. 7 Death in life, 9 and the day of judg-
ment, in the days of youth, are to be thought on.

CAST thy^a bread upon the 'waters: 'for thou
shalt find it after many days.

2 Give^a a portion to seven, and also to 'eight;
for 'thou knowest not what evil shall be upon
the earth.

3 If^a the clouds be full of rain, they empty
themselves upon the earth: and if the tree fall
toward the south, or toward the north; in the
place where the tree falleth, there it shall be.

4 He^a that observeth the wind shall not sow;
and he that regardeth the clouds shall not reap.

5 As^a thou knowest not what is the way of
the spirit, nor how the bones do grow in the
womb of her that is with child; 'even so thou
knowest not the works of God who maketh all.

6 In^a the morning sow thy seed, and in the
evening withhold not thine hand: 'for thou

a Jn. 3.8. Ps. 139.14.15. 1 Ch. 8.17. Ro. 11.33. Ps. 104.24. 99.5.40.5. f ch. 9.10. Pr. 3.28.2 Ti. 4.2. Ho. 10.12. Ps. 112.9.2 Co. 9.6-10. 1 Co. 3.7. Phil. 4.6. ch. 8.7.1 Pe. 5.7. Ps. 37.5.

understanding and inward abilities are always in readi-
ness to direct him in his work: but a fool is unready in
all he does, and knows not how to manage his affairs.
3. Nay, even in the most ordinary business his weak-
ness appears, and he plainly discovers his folly to every
one. 4. If the magistrate takes offence at thee, never
desert thy station or employment, or withdraw thy sub-
jection: but by submissive and patient carriage en-
deavour to pacify him. 5-7. Very often, to the great
hurt of the subjects, magistrates employ, as their de-
puties and agents, persons of a weak or mercenary spirit,
while persons of ability and true dignity are overlooked
and contemned. 8. Both prince and people have need
to beware of innovations; for he that endeavours to
ensnare and ruin another shall thereby perish himself:
and he that passes his due bounds to wrong others,
brings unexpected mischief upon himself. 9. He that
rashly attempts things too high and hard for him shall
be hurt by it; and he that deals with men of stubborn
tempers endangers himself. 10. If a man do not use
proper means for his work, it will cost him so much
more labour and pains. Wisdom is therefore neces-
sary and profitable to direct in the choice and use of
means. 11. As unenchanted serpents are disposed to
bite, so rash and talkative persons are sure to do mis-
chief with their words unless they be wisely prevented.
12. Wise men's words being pious, friendly, and profit-
able, procure them favour: but foolish, slanderous, and
sinful speeches suddenly and irrecoverably ruin a man.
13. A fool at the first talks in a useless and impertinent
manner; and at length he grows insolent and abusive,
sticking at nothing wicked or malicious. 14. A fool
pours forth his incoherent babblings, and pretends to
know everything secret or future; and no one can tell
what he will say next, or what mischief his foolish
speeches may produce. 15. Fools find their work
tedious and wearisome, because they want sense and
prudence to manage the most ordinary business, even

where the rules are ever so plain. 16. It is a great
misery to a nation when their magistrates are ignorant,
wilful, and unexperienced, and minding their sensual
pleasures when they should be employed about the
business of their office. 17. But happy is that nation
whose magistrates are of truly excellent dispositions
and endowments, and who use the enjoyments of life,
not to satisfy inordinate lusts, but to fit them for their
business. 18. Through sloth and indolence, estates,
families, and nations are gradually reduced to wretch-
edness and ruin. 19. Even feasting affords but a very
slight and transient pleasure; but a plentiful estate pro-
cures every outward advantage: we should therefore
beware of spending it in luxury. 20. It is neither law-
ful nor safe to condemn, reproach, or wish evil to
magistrates, however secretly, as it may be very quickly
and surprisingly discovered to them.

Ver. 1. Folly. Solomon means by folly, (1) Childishness, Pr.
22.11, that is, waywardness of temper, being easily disturbed;
preference of toys to things of real value; and preference of
amusement and self-will to learning and duty. (2) Want
of prudent forecast, Pr. 13.14. (3) Deceitfulness, Pr. 14.3. (4)
A hasty temper, Pr. 14.29. (5) Pleasure in other men's folly, Pr.
15.21. (6) Rejecting good advice, Ec. 4.13. When folly is em-
ployed to designate the highest criminality, as De. 22.21; Jos.
7.15; Ho. 2.10, it can easily be reduced to one or more of these
heads. C.

Ver. 2. The wise man honours his heart; that is, his affections
and their objects, by placing them at his right hand, the position
of honour. The fool degrades all that he should hold dear. C.

Ver. 9. That is, he that doeth these things fraudulently and
violently, as in digging a pit, or breaking a hedge, ver. 8. C.

Ver. 11. This translation is founded on the general opinion of
'serpent-charming' by music being a rite and not a juggling
imposition: a matter still undecided. May not the verse be
translated, 'Surely the serpent will bite without asking' (that
is to give warning of danger): and a calumniator is no better? C.

Ver. 16. Either really a child, a minor, under a selfish regency,
living in luxury, and abusing their power; or one of those who
are always children, and never attain to the majority of intellect,
because never acquainted with the Son of God, who alone can
make men free, Jn. 8.32, 36. C.

Ver. 20. Solomon warns against an uncharitable thought, be-
cause it would soon break out into a voice, and certainly be dis-

covered. And thus he admonishes, not for the sake of a facti-
tious loyalty, but because he that frets himself into cursing the
king will speedily be in danger of cursing his God. See Is. 8.
21.—Note. The bird is most probably a reference to the use of
carrier pigeons for speedy and secret missives. C.

REFLECTIONS.—Men of character have need to be
careful, lest they should inadvertently ruin it. Many
are extremely ill qualified for the business they take in
hand; and imprudently expose their own folly and
wickedness. But it is very dangerous when either
rulers or subjects leave their proper stations and attempt
violent changes of the public settlement. Vain and
imprudent talking is often attended with the most hurt-
ful consequences. It is necessary then to have our
words always with grace, seasoned with salt. An im-
prudent management of their business frequently robs
men of both the comfort and the benefit thereof. But
it is a great mercy for nations when rulers and subjects
do all diligently and prudently attend to their proper
work, and act according to their station, neither doing
nor speaking evil, but provoking one another to love
and to good works.

CHAPTER XI. Ver. 1, 2. Cheerfully lay out thyself
to bestow the necessities of life upon the poor, who are
entirely unable to requite thee; and so God shall
plentifully reward thee for it in this life, or in that
which is to come. And however great the number of
needy objects be, bestow that which is necessary upon
them all, according to thine utmost ability; for the
opportunity of liberality may soon be lost to thee, and
an evil time may quickly come, in which thou wilt
infinitely need God to be the supplier of thy own
wants. 3, 4. He bestows plenty upon men, in order
that with it they may do good to others. And how-
ever undeserving the objects be on whom they reli-
giously bestow their charity, they shall not lose their
reward.—They that withhold it till every objection be
answered, will never bestow it. 5, 6. As thou knowest

12 And further, by 'these, my son, be admonished: of making many books *there is* no end; and much study' *is* a weariness of the flesh.

13 ¶ Let us hear the conclusion of the whole

A.M. cir. 3099.
B.C. cir. 975.
¶ ver. 11. Jn. 5. 39. 2
Pe. 1. 19. 21. Lu. 10. 29.
¶ Or, *reading*.
8 Or, *The end of the*
matter, even all that
hath been heard, is,
¶ De. 6. 2. 10. 12. 1. 10. 3.
22. 23. Pr. 1. 7. 33. 23. 17.
9 *This is the whole*

A.M. cir. 3099.
B.C. cir. 975.
¶ *man*. The whole
end of his creation,
the whole dignity and
happiness of his be-
ing.—C.
¶ Ro. 2. 16; 14. 10.
1 Co. 4. 5. 2 Co. 5. 10. Jn.
5. 29. Lu. 12. 2. Mat. 25.
31. Ac. 17. 31. Re. 20. 12.

matter; 'Fear God, and keep his commandments: for this *is* the whole *duty* of man.'

14 For 'God shall bring every work into judgment, with every secret thing, whether it *be* good, or whether it *be* evil.

mities and troubles of old age, and the fears and pangs of death, in the full assurance that Jesus loved them, and gave himself for them! But, alas! how difficult is it to persuade us of the emptiness of all created things! This truth needs to be inculcated a thousand times

over. Nor will that avail, unless the Holy Ghost inscribe it on our heart. It is necessary then that all preachers should be sent and qualified by Christ and his Spirit; and that, by every possible mean, they should labour to fix the truths of God in the con-

sciences, understandings, affections, and memories of their hearers. And let us, in our religious course, attend chiefly to the principal points; and always act under the awe, and in the faith and hope, of the last judgment.

CONCLUDING REMARKS ON THE BOOK OF ECCLESIASTES.

The most common view of the Book of Ecclesiastes represents it as 'a philosophical inquiry after the *summum bonum*, or chief good of man; in which Solomon states the various opinions on the subject, the result of his own dear-bought experience in search of the respective enjoyments of human wisdom and human folly.' Without altogether excluding this view, others think Solomon's main design was to 'prove the immortality of the soul, or rather the necessity of another state after this life, by such arguments as may be deduced from reason and experience.'

Now, in all this, it is not a little remarkable—it is not a little lamentable—that it never seems to have occurred to the learned authors of these opinions, that Christ and his church formed any direct object of Solomon's investigation! Yet how strange if the *wisest man* could have written a book in which the 'Wisdom of God' obtained no place!

'Much of the obscurity, it has been observed, which is generally admitted to exist in the book of Ecclesiastes, arises from not attending to the train of argument proposed by Solomon, which difficulty the ordinary division of chapters and verses is supposed to have contributed to increase' (Horne's *Introduction*).

Now that, like other portions of Scripture, the book of Ecclesiastes contains some or many things 'hard to be understood,' cannot be denied. But has not its peculiar obscurities arisen from neglecting the beams of 'the Sun of Righteousness' shining so brightly in all its pages, rather than from any inattention to the mere train of a philosophical argument? That Ecclesiastes is a book of argument is admitted; but not in any other sense than that in which the Epistles to the Romans, Galatians, and Hebrews are books of argument. That is, the statements, illustrations, and conclusions are never of man, but from the Spirit of God.

If by 'wisdom' is to be understood anything less than the knowledge that 'God was in Christ, reconciling the world unto himself,' 2 Co. 5. 19, then, indeed, is the book of Ecclesiastes not only obscure, but often unintelligible. But if the 'wisdom' sought and commended by Solomon be the knowledge of 'Christ, the wisdom of God,' then the obscurity of the book becomes illuminated, and 'he may run that readeth it,' Hab. 2. 2.

Another source of its obscurity may be found in the principle of interpretation

ordinarily adopted—a principle neither warranted by anything in the book itself, nor by authority of any other book of Holy Scripture. This principle is the assumption that the book 'was written by Solomon in his old age, after he had repented of his sinful practices; and when, having seen and observed much, as well as having enjoyed everything that he could wish, he was fully convinced of the vanity of everything but piety towards God' (Horne's *Introduction*). Now, that Solomon wrote the book at an advanced period of his reign, is obvious from ch. 2. 4–11; but though all his recorded labours terminate in 'vexation,' there is not one single reference to any special 'sinfulness' in his pursuits—an omission totally inconsistent with the genius of Scripture, which never fails in the most direct acknowledgment and condemnation of the sins of its chiefest characters. Had the book, therefore, been a confession of sin and retraction of error, these must have furnished its most plain and prominent statements. Sin would have been called sin, and not mere 'vanity and vexation of spirit;' for these words, however strong and expressive, come far short of that self-abasement and abhorrence which the consciousness of sin against God must produce, whenever his Spirit leads the sinner to repentance. The conclusion, therefore, is inevitable—Ecclesiastes is neither an acknowledgment nor retraction of sin in the inspired author, but an illustration of the insufficiency of all 'treasures on earth' for the purpose of inducing men to 'lay up their treasures in heaven,' to 'set their affections on things above, where Christ sitteth on the right hand of God.'

But the chief source of obscurity may be detected in two principles that would reduce light itself into darkness,—the first, taking words in a sense the writer never intended,—the second, interpreting by figures of speech that he never employed. Examples of the first may be found in the meaning attached to 'good' in ch. 2. 24, and 3. 13, &c., where the real good intended is commonly referred to unlimited sensual indulgence; and the second is exemplified ch. 11. 9, where a plain and godly admonition is commonly interpreted as a bitter irony.

In the preceding notes these arbitrary principles of interpretation have been altogether rejected; and, in subordination to the teaching of the Spirit, the book has been treated as its own expositor.—C.

THE SONG OF SOLOMON

Could not be a nuptial hymn composed in honour of any of his wives; for it was not composed till after the tower of Lebanon was built, ch. 7. 4; and so not till about twenty years after his marriage with Pharaoh's daughter. Many of the emblems used in it—as to be made a *keeper of the vineyard*, to have a *head like Carmel*, a *nose like the tower of Lebanon*, *eyes like fish-pools*, *teeth like a flock of sheep*, and to be *terrible as an army with banners*, &c.—if applied to a fine lady, are absurd to the last degree: but if the whole be understood of the union and fellowship between Christ and his people, it will appear most exalted, instructive, and animating. The name of God is not found in it, more than in Esther; nor could the continued allegory of the book well admit of it. But the agreement of its matter and language with other passages of Scripture—as Is. 54. 5; 62. 4, 5; Ho. 2. 19, 20; Mat. 25. 1–10; 9. 15; 3. 9; Ro. 7. 4; 2 Co. 11. 2; Ep. 5. 32; Re. 19. 7; 21. 2, 9; and especially with Ps. xlv.; its majestic style; its efficacy on the consciences of men for promoting their spiritual comfort and holiness; the sincerity of the bride in acknowledging her faults; and in fine, the general reception of it by the Jewish and Christian churches; sufficiently prove it inspired of God. To such as read it with a carnal and wanton mind, it will be the savour of death unto death: but to such as, acquainted with fellowship with Christ, peruse it with a spiritual and heavenly frame, it will prove a savour of life unto life, a counterpart of their gracious experience. It is a dialogue; in which the speakers are *Jesus Christ*, the blessed *Bridegroom* of souls; the *church*, which is his body and *bride*, and every particular saint in it; and the *daughters of Jerusalem* or *Zion*, who are either nominal professors of the true religion, or at best young and weak converts. The scope of it is to represent Christ and his people's mutual esteem of, desire after, and delight in one another. And as the bride denotes either the *church in general*, or a *particular believer*, the members, &c., attributed to her must have different significations assigned them, according as the one or the other is understood.

[The title of this book, 'THE SONG OF SONGS,' is generally understood to assert its eminence amongst or superiority over all other songs. Some eminent Hebraists, however, are disposed to translate the title 'The Series of Songs;' and this seems more consonant to the modesty of the sacred writer, who would be very unlikely to assume any special eminence, also to that equality which divine inspiration implies amongst the books of Scripture, as well as to the structure of the book itself, which changes so rapidly its speakers, time, place, and objects.]

The ancient Jews, without exception, considered it a book divinely inspired, and inserted it in their sacred writings. By our Lord it was consequently author-

ized, when he exhorted the Jews to 'search the Scriptures;' and by Paul, when he affirmed that 'all Scripture is given by inspiration of God.' With the full conviction of its divine origin, it was newly translated into Greek, in the second century, by three eminent Christian divines; and in the third, it was inserted by Origen in his *Hexapla*, who also wrote some discourses explanatory of its sacred meaning.

Notwithstanding this concurrence, its divine authority is said to have been questioned in the fifth century by Theodore of Mopsuestia; and occasionally, down to the present day, various objections against its inspiration have been started by Christian divines. Now, without questioning either the objects or the principles of these objectors, it is not a little to be lamented that their learning has been so misapplied. For if the reception of the book by the Jewish church, and its approbation by our Lord and his apostles, be not, to a Christian, sufficient evidence of its divine authority, any higher evidence it must be impossible to obtain; and if this evidence is to be rejected in the case of one book, there is no ground for its sufficiency in the case of any other.

The objections to the divine authority of this book have arisen, as in the case of Ecclesiastes, from assuming an unauthorized principle of interpretation, and pronouncing the book a mere marriage song, and consequently unfitted for religious instruction. But again, whereas in Ecclesiastes, a book confessedly didactic, the ordinary and natural application of words has been rejected—in the Song of Solomon, a book confessedly written in similitudes or parables, the emblematic application of words has been rejected.

The Christian disciple will, however, make light of these cavils, and calmly repose upon the authentication of the book derived from Christ and his apostles. And while so reposing, he will find a treasury filled to overflowing with the unsearchable riches of Christ. He will be led into a banqueting-house of boundless hospitality; he will mingle with a company of purity and love; he will traverse gardens of loveliest flowers and sweetest odours; he will repose beneath trees with coolest shade and ripest fruits; thence will he climb the Lebanon heights of contemplation, and gaze upon the lovely land that lies beneath his feet, the land of his inheritance and his home, where Christ is the King, saints the subjects, and love the law; where the subjects themselves are kings and priests unto God, clad in the robes of the Lamb's immaculate righteousness, and crowned with the diadem of his un fading glory.

Some eminent interpreters have considered this book as a sacred drama extending through seven days, and have divided it into scenes, each of a day's continuance. Others have concluded it to be a succession of idyls, or little poems, with no connection of time, place, or person: but merely possessing some common object as their only principle of union.

In the following notes these principles of interpretation will be diffidently—on account of their authors—but firmly rejected, from their want of any but conjectural authority. The principles of interpretation adopted will be (1) The grammatical, including the singularity, or plurality, or sexes of the speakers. (2) Change of place. (3) Change of time. (4) Change of objects. (5) Change of sentiment or action. (6) The parallel—comparing spiritual with spiritual, explaining what here is unknown by what is elsewhere acknowledged. By following these natural principles, the book will be found a succession of beautiful, impressive, and instructive emblems of natural pictures, representing spiritual originals—an outward form of what is earthly, fabricated for little children, but with an inward spirit of what is only intended for perfect men. C.]

CHAPTER I.

1 The church's love unto Christ. 5 She confesseth her deformity, 7 and prayeth to be directed to his flock. 8 Christ directeth her to the shepherds' tents; 9 and showing his love to her, 11 giveth her gracious promises. 12 The church and Christ congratulate one another.

THE Song^a of songs, which is Solomon's.¹

2 Let^b him kiss me with the kisses of his mouth: for thy love² is better than wine.

3 Because^a of the savour of thy good ointments thy name is as ointment poured forth, therefore do the 'virgins love thee.

4 Draw^a me, we will run after thee. ^aThe King hath brought me into his chambers: 'we will be glad and rejoice in thee; 'we will remember thy love more than wine: 'the upright love thee.⁴

5 ¶ I^k am black, but comely, 'O ye daugh-

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CHAP. I.

a 1 Ki. 4.32.

1 Solomon—'peace-

ful and perfect'—in

which name the son

of David was a type

of the Prince of peace

—the perfect man—

the true God, Jn. 1.14

1 Jn. v. c.

b Ps. 2.12, ch. 5.10, 16;

8.1, 14. Lu. 15.20, Jn. 3.

29.2 Co. 13.12.

c ch. 2.10, Ps. 36.7, Is.

63.7, Ep. 5.2, Re. 1.5.

2 Heb. thy loves.

Fr. 27.9.2 Co. 2.14.

Ps. 4.5-7, 8. 16. 61. 1-3.

Phi. 2.9, 10. 1 Co. 1.30.

Ps. 45.17, 119.55.

e Re. 14.4. Mat. 25.1.

2 Co. 11.2.

f Jn. 6.44; 12.32, Je.

31.3. Ho. 11.4. Ps. 43.3.

4 Phi. 2.12-14.

A Ep. 2.6, ch. 2.3-6.

Is. 26.20, Jn. 14.2.

f 2 Co. 2.14. Is. 45.25;

61.10, Phil. 4.3-5.

7 Is. 62.7, Ps. 46.10, 103.

1-17, Re. 1.5. Ga. 2.20.

Ro. 5.6-11, 21.

g In, they love thee

uprightly, 1 Co. 16.22.

ch. 3.2-4; ver. 7, Jn. 21.

17.

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4 The word me continues to mark the bride; we marks the replies of the virgins.

A ver. 6. Ro. 7.14-25.

Is. 64.6. Eze. 16.14. Ps.

45.12, 13.

1 ch. 2.7, 11; 3.5, 11; 5.

8; 6.2. Ga. 4.20.

h Ro. 7.14, 24. Ac. 14.

22. Mat. 13.6, 21. Jn. 16.

35.

i Mat. 10.22, 25. Ps.

51.5. Tit. 1.16. Phil. 3.18.

19.2 Co. 11.13, 26. Ga. 4.

29.

j A vineyard of mine own have I not kept.—C.

P ch. 2.3, 16; 3.1-4; 5.8.

10, 16; 5.3. Ps. 18.1. 1 Jn.

4.19.

q Jn. 10.9, 27, 28. Ps.

23.1-6. Re. 17.

r Ps. 120. 5, 6. Ep. 4.

14; 6.12. Phil. 3.2. Ro. 7.

23, 24.

s Or, as one that is

waited.

v Re. 15; ch. 2.10, 14;

4.1-14; 5.8; 6.1, 4-10; 7.1.

7. Ps. 45.13. Eze. 16.14.

w Ep. 5.1. He. 6.12, 13.

7. Pr. 1.20; 8.34. 1 Co. 11.

1.

ters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.

6 Look not upon me, because "I am black, because the sun hath looked upon me: 'my mother's children were angry with me; they made me the keeper of the vineyards; but mine own vineyard have I not kept.⁵

7 ¶ Tell me, 'O thou whom my soul loveth, where 'thou feedest, where thou makest thy flock to rest at noon: 'for why should I be as one that turneth aside⁶ by the flocks of thy companions?

8 ¶ If thou know not, 'O thou fairest among women, 'go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents.

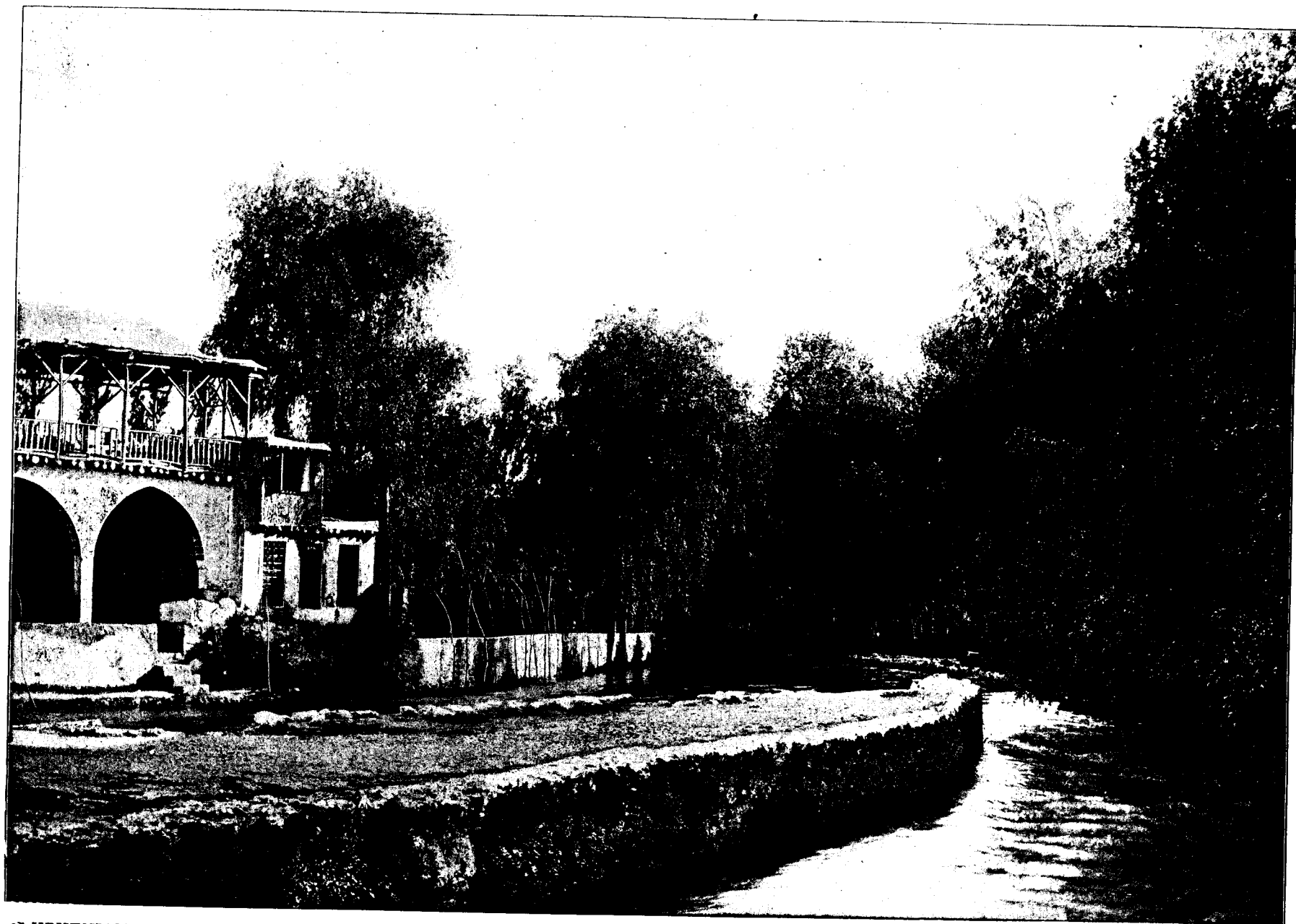
CHAPTER I. Ver. 2. Blessed Jesus, upon whom I have been meditating, by thy Word and Spirit give me intimate fellowship with thee in thy ordinances, and full assurances of thy friendship: for the manifestations of thy redeeming love are more pleasant, reviving, and strengthening to my soul than any created enjoyments. 3. Such is the pleasant and powerful influence of thy mediatorial excellencies, offices, relations, and fulness of spirit and grace, that sincere and holy souls cannot but love thee with their whole heart. 4. By thy almighty influence direct and bring me into the nearest enjoyment of thyself, that I, and others excited by me, may pleasantly comply with thy alluring power, and follow hard after thee in the paths of duty.—Jesus, the King of his church, has already brought me into the most ravishing nearness to and spiritual intimacy with himself; therefore will we rejoice in him as our ALL and IN ALL; we will think of, believe, and extol his love above all created delights: for every candid and sincere professor heartily esteems, loves, and delights in thee. 5. In myself, and in respect of manifold infirmities, scandals, reproaches, and persecutions, I am deformed; but in my Head Christ, and as clothed with his righteousness, and endued by his Spirit, gifts, and graces, I am truly comely, O ye nominal professors and weak believers:—I am outwardly mean, but inwardly rich and glorious. 6. Look not therefore upon me with disdain, disaffection, or delight in my distresses, nor stumble at religion on account of them; for sore persecutions, tribulations,

and temptations are befallen me: hypocritical professors, false teachers, and my own inward corruptions, enraged at my connection with Christ, and my cleaving to him, have oppressed me with the basest drudgery, and entangled me in carnal cares and secular affairs, which have hindered me from, or retarded me in, the due improvement of my own office, opportunities, gifts, and graces. 7. But, O all-compassionate Redeemer, whom I love with my whole heart, and above everything else, discover to me, by thy Word and Spirit, which is thy true church, and which are those assemblies wherein thou art remarkably present, and to whom thou affordest spiritual support and consolation amidst all their scorching persecutions and troubles: for why should I, whom thou hast redeemed, and who have sincerely devoted my whole self to thee, be left to associate myself with empty professors, false teachers, and inward idols, who, notwithstanding their pretences of friendship, are thy enemies and rivals on earth!

CHRIST. 8. O ye excellent ones of the earth, beautified with my salvation, righteousness, and grace, and whose church state is adorned with my ordinances, if your knowledge of duty be still indistinct, inquire after, observe, and follow the example of the saints in former and present ages; and let weak believers and young converts, with their weak or languishing graces, carefully attend my public ordinances dispensed by my faithful pastors. 9. And be encouraged in my love; for, notwithstanding the weakness which you feel, and the self-deformity which you discover, I your Redeemer

and Husband have, and will render you comely and active, and will give you sufficient strength and courage to withstand and conquer your spiritual enemies, if you will only be faithful. 10. Whilst your church state is beautifully adorned by divine oracles, ordinances, gifts, and graces, professors, and ministers, your particular conversation before the world appears beautifully marked with a variety of precious and holy qualities, and your faith, by which you are united to my person as your Head, is precious and glorious in itself, and is productive of every good word and work. 11. And I, my Father, and the blessed Spirit will for ever continue and increase these spiritual ornaments in true believers.

BELIEVERS. 12. O that we may enjoy these blessed and ornamenting operations of thy grace! For, whilst thou, Jesus, dost converse familiarly with us in thine ordinances, how pleasant are thy promises and truths to our heart, and how vigorous and active, and acceptable to thee, are our implanted graces. 13. And, even during the night of trouble or time, how delightfully art thou, our beloved Husband, found in the public and private ordinances of thy grace, and art entertained by the most cordial embracements of our faith and love! 14. O what an inexpressibly delightful and precious system of excellencies, fountain of graces, source of blessings, repository of promises, treasure of pardoning, healing, comforting, nourishing, quickening, and refreshing influence, art thou to our heart!



SUPHENIAH ROAD—A SCENE IN THE MOST BEAUTIFUL CITY OF KING SOLOMON'S DOMINIONS. [Song of Solomon, i:1.]—The above is a picture of a road in Supheniah, a suburb of Damascus. This is given here because it illustrates a scene in the dominion of Solomon. Damascus was one of the wealthy and beautiful cities in his kingdom. In passing from Jerusalem to Palmyra, the city Solomon built in the wilderness, Damascus would be on the direct route,

and in going to Palmyra to-day tourists usually start from Damascus. In the respect that Damascus and Palmyra occupy oases in the midst of surrounding deserts, they are alike. There would be no Damascus were it not for the Abana river. The stream breaks through a gorge in the Lebanon mountains a few miles above the city, and at once begins a warfare with the desert. For 25 miles the conflict between the river and the burning sands of Syria is expressed in a luxurious and tropical vegetation.

9 I have compared thee, "O my love, to a company of horses in Pharaoh's chariots.

10 Thy cheeks are comely with rows of jewels, thy neck with chains of gold.

11 ¶ We will make thee borders of gold with studs of silver.

12 ¶ While the King sitteth at his table, my spikenard sendeth forth the smell thereof.

13 A bundle of myrrh is my well-beloved unto me; he shall lie all night betwixt my breasts.

14 My beloved is unto me as a cluster of camphire in the vineyards of Engedi.

15 Behold, thou art fair, my love; behold, thou art fair; thou hast doves' eyes.

16 ¶ Behold, thou art fair, my beloved, yea, pleasant: also our bed is green.

17 The beams of our house are cedar, and our rafters of fir.

CHAPTER II.

1 The mutual love of Christ and his church. 8 The hope, 10 and calling of the church. 14 Christ's care of the church. 16 The profession of the church, her faith and hope.

I AM the rose of Sharon, and the lily of the valleys.

2 As the lily among thorns, so is my love among the daughters.

CHRIST. 15. How comely and glorious is my church, as endowed with ordinances, and reformed by my Word and Spirit; and how adorned with intelligent, sincere, peaceful, peace-proclaiming, and faithful pastors, who search into gospel truths, and watch over, direct, and go before every individual member of it. And how certainly, and eminently comely, is every believing soul clothed with my righteousness, and endowed with my grace! How quick and discerning their spiritual understanding! How chaste, sincere, and single their affections, without the least glance of spiritual whoredom!

BELIEVERS. 16. But, blessed and divine Husband, what is all my derived comeliness in respect of thine, in thy person, offices, relations, and grace? How delightful are all these to my heart! How pleasantly glorious is thy promise, and the ordinances of thy gospel, for the conversion and consolation of souls, and for rendering them fruitful in good works! 17. And strong, durable, and lasting is thy church, in which I am honoured to dwell, and consists of such parts and members as keep the faith; and permanent are all her oracles, ordinances, and offices.

Ver. 2. The word *me* shows that the bride "the Lamb's wife," Re. 21. 9, is the first speaker; *thy*, addressing her, shows that the virgins, the church in her state of waiting and progress, reply. See Mat. xxv. C.

Ver. 5. *I am black as the tents of Kedar*—a humble acknowledgment of sin, in which words the bride speaks; but comely as the curtains of Solomon, a recognition of the sin, but an assertion of the beauty of faith and repentance, in which words the virgins speak. C.

Ver. 6. *Look not upon me, &c.* She speaks as a village maiden, accustomed, as all village maidens are in the East, to work in the vineyards; and so exposed to the burning sun that her skin was dark when compared with the fair daughters of Jerusalem. Though tanned with the sun she was still beautiful. What a noble figure of the church! Bearing the marks of the world's toils and persecutions; yet showing on every feature the lineaments of heaven. P.

Ver. 7. There is here a new picture, changing from a banquet-house to a shepherd gone after his flocks. "Why should I be as a stranger by the flocks of thy companions?" Why should I, as a stranger, follow any teacher, any spiritual feeder, but my Lord? C.—Eastern shepherds always lead their flocks to some shady spot, if possible beside a fountain, and leave them to rest there for one or two hours during the fierce noonday heat. This is a favourite time for the shepherds themselves to meet with their friends and to recline under shade of tree or rock. P.

Ver. 9. *I have compared thee, O my partner.* Not for personal accomplishments, but for costliness and beauty of ornaments: "even the ornaments of a meek and quiet spirit, which is, in the sight of Heaven, of great price." C.

Ver. 10. The maidens of Palestine wear an ornament composed of gold coins strung together in a row so as to overlap like scale-armour. It passes over the head, down each cheek in front of the ear, and is fastened under the chin. Instead of coins, thin discs of gold and silver were used in ancient times. They also wear numerous chains of gold or silver round the neck. The

words of the text are therefore descriptive of a maiden decked in her ornaments. It is also worthy of note that fully caparisoned horses have their bridles covered with little plates of the precious metals, and have also numbers of chains and amulets strung round their necks. How graphic therefore are the words, "I have likened thee, O my love, to a company of horses in Pharaoh's chariots!" P.

Ver. 14. *Camphire.* The camphire is a plant, the *Lausonia inermis* of botanists. Of the dried leaves an unguent is made, called *henna*, with which the females of Syria and Egypt dye their nails. Its flowers have a sweet perfume, and eastern maidens often place bunches of them in their bosoms. The plant is still found at Engedi. P.

REFLECTIONS.—How precious and pleasant Christ is to believing souls! Ardently do they pant after further communications of his grace; sensible that they can do nothing of themselves, but Jesus must do all in them and for them. He takes the sweetest delight in speedily answering their prayers, and satisfying their souls with his loving-kindness; though often, amidst his kind visits, their outward state is such as looks-on are apt to stumble at. With what pain and grief do lively saints lament the want of frequent and intimate fellowship with him and his people in the ordinances! But he is ready to direct and comfort them in this condition. He has done, and will do, for them the most amazing things, in furnishing them with his righteousness, his grace, and his glory. All their life, their strength, their grace, their comfort, their happiness come from him. His heart is full of high esteem and unbounded affection for them. And, through familiar fellowship with him, they receive and enjoy his comforting, sanctifying, and blessed influence.

CHAPTER II. CHRIST. 1. I am indeed glorious in my person as God-man, and in my mediatorial relations, estates, and works; and am infinitely comely, refreshing, and medicinal to every believing soul. 2. And partaking of my comeliness, righteousness, and grace, thou, my church, art incomparably more excellent and useful than all the societies, and true believers than all the persons on earth.

BELIEVERS. 3. But infinitely more my beloved Jesus excels angels and men in everything gracious, glorious, and operative. Often have I, under the covert of his righteousness, love, power, and providence, fearless of danger from heaven, earth, or hell, believingly viewed, admired, and applied to my soul, his person, offices, and relations, with all the pardon, peace, acceptance, adoption, sanctification, comfort, and endless glory, which flow therefrom! 4. Powerfully has he admitted me to partake of his fulness, in the most ravishing manner, in his Word and ordinances. And the manifestations of his love have effectually

3 As the apple-tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste.

4 He brought me to the banqueting-house, and his banner over me was love.

5 Stay me with flagons, comfort me with apples; for I am sick of love.

6 His left hand is under my head, and his right hand doth embrace me.

7 I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please.

8 ¶ The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills.

9 My beloved is like a roe, or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, showing himself through the lattice.

10 ¶ My beloved spake, and said unto me, "Rise up, my love, my fair one, and come away:

11 For, lo, the winter is past, the rain is over and gone;

12 The flowers appear on the earth; the

protected me from enemies; and encouraged and animated me to my spiritual work and warfare. 5. Ye ministers and fellow-professors, often have I needed your sympathy, direction, and comfort, under my sad perplexity and desertion. But, oh! if you could now help me to bear up under these ravishing discoveries and communications of Jesus' love! Oh for further and unspeakably more enlarged enjoyment of him, to strengthen me for supporting under, and improving what I have; 6. But why do I ask your assistance? While I enjoy the true, the delightful, and intimate embraces of an incarnate God, and have the joys of his promise imparted to my soul, his word, power, and grace marvellously uphold, delight, and invigorate my heart. 7. I therefore charge you, my fellow-professors, by everything kind, pleasant, or delightful, that ye disturb not my fellowship with him, nor do, nor cause me to do, anything which may provoke him to withdraw this sensible visit of his love. 8. Lo! though he had withdrawn, yet I now hear his voice, in the ministry of his Word and motions of his Spirit. Behold, he comes removing and triumphing over every hindrance of my fellowship with him! 9. Behold, in the most lively, lovely, and affectionate manner, he comes forward in the influence of his grace, and unto an actual assumption of our nature! Behold he, the substance of all our ceremonies, manifests his glorious and gracious excellencies, through them, and vouchsafes some obscure and transient glimpses of himself in every ordinance! 10. In what a heart-melting manner he said to my soul, Rouse up thyself from thy partial deadness, sloth, and security, and disentangle thyself more fully from the snares of the world and thy own lusts. Exercise thy faith in the most active, bold, and assured degree, in partaking of the most delightful fellowship with me: 11. For all impediments, arising from the wrath of God, the guilt or dominion of sin, or from terrible troubles, are now removed. 12-14. Now are come the days of power and times of love, in which the dispensations of the gospel are attended with almighty influence, and multitudes are, to their everlasting joy and comfort, converted to me, and rendered fruitful in good works. Arise, therefore, my poor, meek, chaste, but often persecuted bride; let no despondency, no sense of thy unworthiness, deter thee from approaching my presence in prayer and other holy duties: for both thy person and services are accepted by me, and are inexpressibly amiable in my sight. 15. And while ecclesiastical rulers take pains, both by doctrine and discipline, to free my church from false teachers, even those who

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5 ch. 2. 2, 10, 13, 17;
57. 6. 4. Jn. 15. 15;
v. 2. Ch. 1. 16, 17, Job
30. 19, 20. 1 Ki. 10. 28. 15.
31. 1.

16. Phil. 1. 2; 2. 12-16. 1
Ti. 1. 5. Gal. 5. 6.

17. Ge. 1. 26. Eze. 16. 11
13. 1. Co. 1. 30; 12. 28.
Ep. 4. 10-13.

22. Mat. 22. 4. Re. 3. 20.
Ex. 20. 24. Lu. 24. 30. ch.
2. 2. 7-10.

7. 5. Ep. 3. 17. 1 Pe. 1. 8. 2;
7. Phil. 3. 10. 1 Jn. 1. 7.

7. "It (the bundle of
myrrh) shall lie, &c."
—C.

8. Or, cypress, ch. 4.
13.

13. Camphire. Hen-
na, or Cyprus flowers.
Shaw's Travels, p.
113.—C.

6. Ep. 1. 17; 18. 3. 12. 7.
6. Ep. 1. 17; 18. 3. 12. 7.

1. Or, my compan-
ion.

2. Thine eyes are
doves', returning to
the ark of salvation;
bearing the olive-
leaf of peace.—C.

2. ch. 2. 3; 5. 10, 16. Phil.
3. 8, 9. 1 Pe. 1. 8. 2. 7. Col.
2. 9.

4. ch. 2. 7, 9. 1 Jn. 1. 3. 7.
Ps. 110. 3; 72. 10. Ac. 2.
44. Col. 1. 5, 6. 1 Th. 4. 5.

8. How delightful
the place! how luxu-
riant our carpet!—C.

8. Ep. 2. 20. 1 Ti. 3. 15.
Mat. 16. 18. 2 Ti. 2. 19.
Ps. 24. 7-9. Jn. 10. 28.

4. Or, galleries, ch.
7. 5.

CHAP. II.
4. Is. 7. 14; 6. 14. 2. Jn.
15. 1; 1. 14. Phil. 2. 6-11.
ch. 5. 10-16.

2. Ps. 16. 3. Mat. 10. 16.
Phil. 2. 15, 16.

A.M. cir. 3000.
B.C. cir. 995.

2 ch. 1. 16; 5. 10-16. Is.
42. 9. 7.

1 Heb. 1. delighted
and sat down, &c.
4. Is. 4. 5; 5. 2. 1 Jn. 1.
3. 7. Re. 2. 1, 2.

2 Heb. palate.
e ch. 1. 4, 7, 8, 16. Ps.
26. 8, 9. 10.

3 Heb. house of
wine.
e Jn. 15. 9-15. Ps. 60.
4. Is. 11. 10. Ro. 5. 5, 8.

1 Jn. 4. 10, 19.
7. Is. 10. 7; 12. 13; 119. 81.
ch. 5. 8. 2 Sa. 7. 20. Lu.
24. 32.

4 Heb. straw me
with apples.
5 Refresh me with
cordials, sustain me
with citrons, for I am
fainting with love.—C.

1 ch. 8. 3-5. Ps. 23. 4;
37. 3-7; 63. 3, 4; 138. 3, 7. 1
ch. 3. 24. Ep. 5. 29, 30. 2
Co. 11.

7 ch. 3. 5, 8. 4.
6 Heb. I adjure
you.

4 Jn. 10. 4, 5, 27.
1 Zep. 3. 17. Je. 32. 41.
Is. 40. 4; 51. 43; 55. 44, 22;
57, 18.

8 ver. 17; ch. 8. 14.
e Co. 1. 13. 12. 2 Co. 3.
18. Col. 2. 17. Lu. 24. 35.

7 Heb. flourishing.
e ver. 1. Je. 31. 3, 2 Sa.
23. 3. Ps. 85. 6.

8 ver. 13; ch. 4. 8; 5. 2.
Jn. 7. 37. Re. 22. 17.
e Ep. 5. 8. Da. 9. 24.
Lu. 24. 26. Is. 40. 2. Re.
11. 5.

9 Winter. The
season of spiritual
coldness.—The rain,
the pouring down of an-
ticipated judgment (Ge.
7. 4) and successional
troubles, Ec. 12. 2.—C.

2 ver. 13; ch. 4. 12-14;
6. 11; 7. 8, 12, 13. Is. 35.
1, 2, 3, 5, 21.

7 Ac. 1. 7, 8. Mar. 16.
15. Ps. 89. 15. 1 Th. 1. 5. 1
Pe. 1. 12.

time of the singing of birds is come, and the voice of the turtle is heard in our land;⁹

13 The fig-tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away.

14 I O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely.

15 Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes.

16 My beloved is mine, and I am his: he feedeth among the lilies.

17 Until the day break, and the shadows flee away, turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bethel.⁴

CHAPTER III.

1 The church's fight and victory in temptation. 6 The church glorieth in Christ.

BY night on my bed I sought him whom my soul loveth: I sought him, but I found him not.

2 I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth: I sought him, but I found him not.

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B.C. cir. 995.

This description of spring is equally beautiful and graphic. In Palestine the flowers burst forth in all their richness as if by magic; the groves are all alive with the voice of song; and from every rock and tree the sweet cooing of the turtle-dove is heard. The luxuriance, the brightness, the melody of early spring make Palestine a paradise.—P.

1. ver. 12; ch. 7, 8, 12; 13; 6.11. Ecce. 47. 12. Is. 61. 1.

2. ver. 10. Is. 60. 1. Ps. 50. 5.

3. ch. 1. 10; 4. 1; 5. 2. Mat. 10. 16. Ecce. 7. 16.

4. Ezr. 9. 6. Da. 9. 7. or. Ps. 91. 1, 2, 9. 1 Co. 1. 30; 10. 1.

5. ch. 8. 13. He. 4. 16; 10. 22. Ep. 1. 6. 1 Pe. 2. 5. Pr. 15. 8. Re. 5. 8.

6. Ecce. 13. 4. Ac. 15. 24. Th. 3. 10. Re. 2. 2.

7. The wily servants of Satan that deceive experienced believers.—C.

8. ver. 13. Ps. 110. 3.

9. Ps. 63. 1. 1 Co. 3. 23. ch. 3. 7. 10. 1. In. 20. 28. Ga. 2. 20. 16. 32. 45. Zep. 3. 17. Re. 7. 17; 12. 3.

10. ch. 4. 6. Lu. 1. 78. 2. Pe. 1. 12.

11. Term. Rather, encompass me round with watchful care and protection.—C.

12. ch. 8. 14; ver. 9.

13. Or, of division, 2. Sa. 1. 4.

14. Division. Those obstructions of time that separate the believer from Christ and glory.—C.

CHAPTER III.

1. Is. 26. 9. Ps. 63. 6, 7; 4. 12. 2. 277. 2-4.

2. ch. 1. 7. 10; 5. 8.

3. 10; 2. 8. 9.

4. ch. 5. 15. 6. 4. Pr. 1. 20; 21. 8. 34. Ps. 84. 1, 2, 10.

5. Ps. 121. 2; 110. 1; 13. 1; 44. 2; 43. 2.

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ch. 5. 7. Is. 62. 6. Ecce. 3. 7. He. 13. 17. ch. 5. 7.

1. Ac. 2. 37; 16. 30.

2. ch. 6. 12. La. 3. 25. Pr. 8. 17. Mat. 7. 7. Ja. 4. 8.

3. Is. 45. 19. Je. 29. 12, 13.

4. Re. 3. 11. 12. Pr. 4. 13. ch. 7. 5. Ge. 22. 26. Ho. 12. 3. 4.

5. Ps. 51. 18; 122. 6-9; 137. 5, 6. Ps. 51. 50.

6. Ro. 10. 10. 14-17. Ga. 4. 19. 1 Co. 4. 15.

7. ch. 2. 7; 8. 4. 5. Mi. 4. 8.

8. See ch. 2. 7.—C.

9. De. 8. 2. Is. 43. 19. ch. 8. 5. Ps. 43. 3; 84. 7. 1. In. 5. 4. Ga. 6. 14.

10. Phil. 1. 13. Re. 5. 8. Col. 3. 1. Phi. 3. 20. Ep. 1. 6. Ro. 12. 1, 2. 1 Pe. 2. 5.

11. Reference may here be made to sacrifice. The smoke ascended like a tall and graceful pillar from the burning victim, while the air around was filled with the fragrance of the perfumes and incense that were kindled at the same time. Dignity and grace are the characteristics chiefly represented.—P.

12. ch. 1. 16. In. 14. 21, 23; 10. 1. 3. 7.

13. Lo! it is the palfrey of Solomon!—C.

14. 1 Co. 12. 28.

15. Ep. 6. 17. Ps. 45. 3-2. Co. 10. 4. with Ex. 32. 2.

16. The emblem of that sword of the Spirit, which is the word of God. Ep. 6. 17; and which every faithful soldier of Christ must bear for the defence of truth in the church.—C.

17. Is. 27. 3. Ne. 4. 22. Mat. 13. 45. Ep. 6. 12.

18. He. 2. 14. In. 1. 14. or. Ps. 80. 3. 4. Is. 53. 10. or. Mar. 16. 15. 1 Co. 1. 24. Mat. 16. 18. Re. 14. 6.

19. Or, bed, or litter, or throne. ch. 1. 16; ver. 7. Re. 3. 21.

3 The watchmen that go about the city found me; to whom I said, Saw ye him whom my soul loveth?

4 It was but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me.

5 I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please.

6 Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?

7 Behold his bed, which is Solomon's: threescore valiant men are about it, of the valiant of Israel.

8 They all hold swords, being expert in war: every man hath his sword upon his thigh because of fear in the night.

9 King Solomon made himself a chariot of the wood of Lebanon.

10 He made the pillars thereof of silver, the bottom thereof of gold, the covering of it of purple, the midst thereof being paved with love, for the daughters of Jerusalem.

11 Go forth, O ye daughters of Zion, and

1. Ti. 3. 16. Is. 9. 6, 7. or. 2 Sa. 23. 5. or. Col. 1. 27. or. Ps. 87. 3. Ep. 2. 20-22.

2. ch. 4. 8. Re. 22. 17. 2 Co. 5. 20.

3. ch. 1. 52. 7. 5. 8. ver. 5. Ps. 48. 11; 79. 14.

have but begun to vent their errors and irregularities, as they greatly mar her purity, peace, order, and beauty, and are especially apt to mislead weak believers, let every one be careful to search out, and mortify his own inward lusts, as these, if indulged, break up the work of grace in their hearts.—16. This kind inviter is my glorious Husband and Mediator, given of God to, and accepted by, me; and I am his by the Father's goodness, his own love and conquest, and by my surrender of myself to him. And O the infinite delight he takes in his people, and to converse with them in his ordinances! 17. Till the gospel day, in its pleasant light and powerful influence, break, and the shadows of Jewish ceremonies flee away; nay, till the day of perfect glory dawn, and all the shadows of desertion, temptation, and trouble are fled; do thou, blessed Jesus, often surprise me with the discoveries of thy glory and communications of thy grace, notwithstanding whatever hindrances, guilt, and wickedness are found with me.

Ver. 1. 'I am a wild rose of the fields, a lily of the valleys.'—Such a humiliating description as every self-examining believer will give of himself in comparison with the attainments of others. C.

Ver. 3. Judea is not celebrated for the apple, but its citrons were reckoned superior to those of all other lands; and the citron is therefore most probably the fruit-tree of this emblem. C.

Ver. 7. I charge you. This cannot be any form of adjuration, which would be both superstitious and impious. The reference is to the timidity of the startled gazelle, and the fleetness with which it escapes when disturbed in its slumbers. Spiritually, it inculcates 'praying, waiting, and watching,' for the Lord's coming in providence and grace. C.

Ver. 10-13. From verse 10 to 13 is presented one of the most beautiful emblems of Christ, by his Word and Spirit, inviting the soul of a believer, or the whole church, to arise from sleep, Ro. 13. 11, and follow him. C.

Ver. 14. The emblem here changes to a scene descriptive of the safety of the believer, or the church—defended as by a rock, and hid in the secret places of the precipices. C.—In this verse the dove—not the turtle-dove, but the pigeon—is the emblem selected. Its favourite haunts are the clefts of the rocks, and the retired recesses of the steep stair-like ravines. From these its soft cooing is heard during the spring season. P.

Ver. 16. He feedeth among the lilies. Let him feed (his flock) among the lilies.—The emblems of believers, adorned with grace and endowed with righteousness without their own merit, Ro. 3. 20-28; 4. 4-6. C.

REFLECTIONS.—O the unbounded glory and infinite usefulness of Jesus Christ, and the glory and usefulness of his people as connected with him! What must be the immediate enjoyment of God and the Lamb, when

the imperfect and mediate enjoyment on earth is sometimes so transporting! Unhappy for ever is that heart which would change one hour's fellowship with Christ for all the pleasures, honours, and riches on earth. Tenderly should it be managed, and carefully improved and maintained. A small thing may interrupt it; and with the greatest reluctance and grief should the believing soul mourn over its want. Strong as death must be the love of our Redeemer, which makes him come to his people over every mountain of distance, darkness, wrath, provocation, and pollution. How earnest and affecting are his invitations to familiar intercourse with himself! And what a change in the world is made by his oracles, ordinances, and influence! But wicked ministers in a church, and carnal lusts in a heart, are our greatest plagues, and should be carefully removed. And the assured faith of our relation to Christ will make us effectually to long and cry for frequent and familiar fellowship with him.

CHAPTER III. Ver. 1. In time of desertion and trouble, and of a secure and slothful frame, in prayer and other private ordinances, I endeavoured to regain the sensible communications of Jesus' love: I persevered therein, but without any discernible success. 2. Stirring up myself therefore to a more active and lively frame of spirit, I attended the public ordinances of his worship, in order to obtain communion with himself. I often repeated my endeavours, but met with nothing but disappointments and discouragements. 3. Faithful ministers, who with care and labour inspect the souls of men, were often directed to speak pointedly to my case, which encouraged me to open it to them in familiar conversation, and beg their assistance in furthering my fellowship with him. 4. Not resting in duties and ordinances, by faith I essayed still more earnest and immediate application to Jesus himself. He graciously vouchsafed me his sensible presence. Then my heart clave to him by a lively exercise of faith, and by the most ardent and resolute affection. I carefully avoided everything which tended to disturb our fellowship or provoke his withdrawal; and not only laboured to get intimate enjoyment and full assurance of his love to myself, but to have his promised presence in the church and the public ordinances thereof. 5. I therefore again charge you, my fellow-

professors or saints, to avoid everything which may in the least tend to mar my intercourse with him.

DAUGHTERS OF JERUSALEM. 6. What amazing persons are those who, separated from the world in affection, and delivered from former troubles, mount up heavenward in faith, in love, in spiritual-mindedness, and in holy desires and conversation;—all acceptable to God through Jesus' merits and intercession, and endowed with the manifold and precious graces of his Holy Spirit!

BELIEVERS. 7, 8. Nay, admire not us, nor the glories which we have freely received from Christ; but behold that new covenant of grace, and that familiar fellowship with him, which are the causes of everything amiable in us, and in which we are watched over and protected, amidst all our dangers, by almighty perfections, attendant angels, and vigilant ministers. 9, 10. Behold how, according to his deep compassion and universal love, he has not only assumed our nature in the most precious and useful form, but has formed a new covenant, and a gospel dispensation,—reared on stable, precious, and supporting promises,—founded in the unchangeable and everlasting love and purpose of God, in which men are protected by his righteousness and royal power; and his unbounded love makes everything proper, refreshing, and supporting for the members of his church, in order to transport them, in fellowship with him, through this world into the heavenly state! 11. Go forth then, my fellow-professors, from your unregeneracy, your self-righteousness, your filthy lusts, your carnal cares and sluggish frames; and with earnestness, faith, love, and wonder observe Jesus, our Prince of Peace, not only crowned by his Father with the highest glory and honour, but even by all the true members of his church, in their acceptance of him, and submission to him, as their Husband, Saviour, and Lord; particularly in that day of power, and time of love in which, to his inexpressible satisfaction, they are united to him by faith.

Ver. 1. 'In the night.'—That state of comparative darkness in which the believer and the whole church are still surrounded. See Ro. 13. 11, 12.—I sought him in his Word for direction, and in his promises for support.—I found him not. The seeker does not say, I believed him not, but 'I found him not,' because for more exercise of faith and faithful seeking, he calls the soul (the church) to add to private contemplation and prayer the observance and use of Christian converse and public ordinances. See ver. 2. C.

behold ^aking Solomon with the crown where-
with his ^bmother^c crowned^d him in the ^eday of
his espousals, and in the day of the gladness of
his heart.

CHAPTER IV.

¹ Christ setteth forth the grace of the church. ⁸ He sheweth his love
to her. ¹⁶ The church prayeth to be made fit for his presence.

BEHOOLD, thou^a art fair, my love; behold,
thou art fair; thou hast doves' eyes within
thy locks: ^bthy hair is as a flock of goats that
appear from¹ mount Gilead.

² Thy^c teeth are like a flock of sheep that
are even shorn, which came up from the wash-
ing; whereof every one bear twins, and none is
barren among them.

³ Thy^d lips are like a thread of scarlet, and
thy speech is comely: ^ethy temples are like a
piece of a pomegranate within thy locks.

⁴ Thy^f neck is like the tower of David,
builded for an armoury, whereon there hang a
thousand bucklers, all shields of mighty men.

⁵ Thy^g two breasts are like two young roes
that are twins, which feed among the lilies.

A.M. cir. 3009.
B.C. cir. 995.

^a Mat. 12.42. Is. 9.6.
He. 2.9. Phil. 2.9-11.
^b ch. 8.5. Mat. 12.50.
Ga. 4.19. Col. 1.27.
^c *His mother.*
The church as she
took refuge in this
wilderness state, Re.
12.1-5.—C.
^d Col. 1.18. Re. 1.5-7.
5.9. Phil. 3.8-10.
^e Jn. 3.29. Re. 21.9.
Ps. 110.3. Eze. 16.6.
14.6. Re. 11.15; 10.7. Is.
62.5; 53.11. Lu. 15.32.

CHAP. IV.
^a Eze. 16.14. ch. 1.15.
5.12. Ep. 1.17; 18; 3.18.
^b Mat. 11.20.
^c ch. 6.5. Ps. 110.3.
Phil. 1.27; 4.8.
^d Or, *that eat of*.
^e 1 Th. 2.10. 1 Co. 1.10.
or Ga. 2.20. Tit. 2.11.
^f 12.3.
^g Pr. 31.26. 2 Co. 5.18.
—21. 1 Co. 1.23. 24. Re.
14.6. or Ep. 5.19. Col.
3.16. 17.4.6. ch. 7.9; ver.
11.
^h ch. 6.7. Eze. 16.63.
Ge. 32.10. Eze. 9.6.
Is. 62.1. 101.7. 4.1 Co.
12.28. Ep. 4.11-13; 16.
He. 11.2 Co. 10.4. 1 Jn. 5.
4. Re. 8.37.
ⁱ ch. 1.13; 7.3. 1 Pe. 2.
15. 66. 11.17. 5. Ep.
11-13. or Ga. 5.6. 1 Pe.
1.8. with Ps. 19.

* *Amana* was a
name given to that
part of the range of
Anti-Lebanon which
joined Hermon. The
name *Hermon* signi-
fies 'lofty peak.' *She-
nir* signifies 'breast-
plate.' Both were
applied to the same

A.M. cir. 3009.
B.C. cir. 995.

mountain, and both
were descriptive—
the former of its pro-
minent lofty cone
rising far above all
its fellows, the latter
of its glittering icy
summit, reflecting the
rays of the sun. Both
Hermon and Leban-
on abound in wild
beasts.—P.
¹ ch. 2.17. Lu. 1.78.
Mat. 28.20. Ac. 3.21.2
Pe. 1.19.
² Heb. *breathe*.
³ Ep. 5.25-27. Nu. 23.
21. Je. 50.20. Re. 1.5
Col. 2.10, 11. 1 Co. 1.30.
⁴ Is. 54.5. Ho. 2.19, 20.
Re. 18.4. Ps. 45.10, 11;
27.10, 13. Pr. 9.6; 13.20.
Col. 3.1, 2. 2 Co. 4.18. 1
Pe. 1.12.
⁵ De. 32.25; 44.8.
⁶ See note * in first
column.
⁷ Or, *taken away*
my heart.
⁸ He. 2.11, 14. 2 Co.
11.2. Is. 54.5. ch. 3.11.
⁹ ch. 6.4; 1.10, 15. Is.
62.5; 53.1. 1 Pe. 3.17.
Je. 32.41. He. 12.2.
¹⁰ ch. 1.2, 8, 15; 3.1-5;
ver. 1.
¹¹ Heb. *lower*.
¹² ch. 1.13; 13.2; 6.2 Co.
1.21, 22. Ga. 5.22-25.
¹³ ver. 3. ch. 5.17.9.
Col. 3.16, 17; 4.6. Ps. 45.
17; 18.24. Pr. 24.13, 14.
¹⁴ Ge. 27.27. Ho. 14.6.
Ps. 45.8. with 12.13.
Th. 2.11, 12. Re. 19.8.
¹⁵ Pr. 5.15-18. Jn. 15.1.
Is. 62.11; 44.5. Re. 21.
27.12. 14. Ho. 3.3.
¹⁶ Heb. *garden*.
¹⁷ Ps. 62.12-14. Is. 66.
21. Jn. 15.1-5.8. Ep. 2.
10. Ga. 5.22-25. 1 Co. 12.
4-10.

⁶ Until¹ the day break,² and the shadows flee
away, I will get me to the mountain of myrrh,
and to the hill of frankincense.

⁷ Thou³ art all fair, my love; *there is no*
spot in thee.

⁸ ¶ Come⁴ with me from Lebanon, my spouse,
with me ⁵from Lebanon: look from the top of
Amana, from the top of Shenir and Hermon,
from the lions' dens, from the mountains of the
leopards.³

⁹ Thou hast ravished my heart,⁴ my sister,
my ⁵spouse; ⁶thou hast ravished my heart with
one of thine eyes, with one chain of thy neck.

¹⁰ How⁷ fair is thy love,⁵ my sister, my
spouse! how much better is thy love than wine!
and ⁸the smell of thine ointments than all spices!

¹¹ Thy⁷ lips, O my spouse, drop as the honey-
comb: honey and milk are under thy tongue;
and the smell of thy garments is like the smell
of Lebanon.

¹² A⁷ garden inclosed⁶ is my sister, my spouse;
a spring shut up, a fountain sealed.

¹³ Thy⁷ plants are an orchard of pome-

Ver. 6. The emblem here changes to the arrival of a traveller
coming out of the wilderness, not like the wayworn Israelites
when they emerged from its solitudes, but as a beautiful and
beloved bride borne in splendour, and escorted by the mighty.—
Note. The Hebrew shows the traveller is a female. C.

Ver. 9. *A chariot*. Rather, 'a throne,' as the mention of pillars
seems to require, and as the word may be translated, 'King Solo-
mon made himself a throne'—the emblem of the King of Zion
enthroned in glory, the reward and production of his humiliation
unto death, Phil. 2.5-11. C.

Ver. 10. Its inside strewn over with love-mottos (after the
manner of the East) by the daughters of Jerusalem, the emblems
of those records whereby believers have witnessed Christ's love
to them, and their love to Christ. C.

Ver. 11. *In the day of his espousals*, &c. The church restored
to paradise, and uninterrupted communion with Father, Son, and
Holy Spirit. C.

REFLECTIONS.—In this world the clearest days of
intimate fellowship with Christ are suddenly turned
into nights of desertion, trouble, ignorance, and sloth.
But precious and dear is Jesus to lively saints;—nothing
can content them without his presence and favour; and
they count no labour nor suffering too hard to obtain it.
Great is his love to them. He is loath to contend
long with his people lest their spirit should fail before him.
And an hour, a minute of his presence, richly
rewards all their pains and sorrows in seeking for it.
Promising is the appearance when the Word preached
pointedly touches the heart and conscience of hearers,
and leads them to careful inquiries concerning Christ.
And remarkable fellowship with him effectually ani-
mates to an earnest wrestling in behalf of the church
and public interests of religion. What extensive honour
believers procure to themselves from all around them
by an earnest care to maintain fellowship with him,
and to follow him in a gracious, upright, and heavenly
conversation! But if distinguished saints be so admir-
able and lovely, how much more is Christ himself and
his covenant! With great care ought we to labour to
have the heart and eyes of all around us fixed on him:
for great indeed is his love, that he should take plea-
sure in espousing to himself poor, guilty, polluted,
diseased, wretched, and mischievous sinners of
mankind.

CHAPTER IV. Ver. 1-5, 7. Behold how glori-
ous is the state of my church decked with ordinances,
officers, and saints! How comely is she when minis-
ters, her *lights*, or *eyes*, are intelligent, modest, humble,
and holy, walking in all godly simplicity!—when con-
verts, rooted in me as their Head, grow up in grace
and perfect holiness in the fear of the Lord—feeding
on the rich pastures of my Word, and surrendering
themselves acceptable sacrifices to God!—How comely
is she when ministers, who prepare spiritual nourish-
ment for others, are sound in their doctrine, holy in
their conversation, harmonious and meek in their be-
haviour, and active and successful in winning souls to
me!—when their ministrations mark the soundness of

their hearts!—when their dwelling on *redemption*
through my blood, as their principal theme, renders
themselves and their ministrations lively and pleasant;
and when, with modesty, singleness, prudence, and
order they, and other rulers, govern the flocks com-
mitted to their care!—when they, as superior to others
in station, and as means of connecting them with
Christ, and of conveying their spiritual nourishment,
are upright, steady, and strong, and do watch over the
church, and actively improve the whole armour of God
for her defence and honour!—and when her various
oracles, ordinances, and officers are remarkably useful
for supplying the souls of men with the nourishing milk
of God's Word!—But especially how fair and comely
are believers, with respect to their personal capacity,
when justified by active faith, and adorned with
every spiritual grace!—when their spiritual knowledge,
faith, and affection are sincere, single, humble, and
seasonably discovered!—when their conversation in
thought, word, and deed, notwithstanding many im-
perfections, is orderly and pure, manifesting a heart
nourished in the pastures of the gospel!—when, by re-
peated acts of faith and meditation, they improve their
spiritual provision; and their zeal for God is uniform,
pure, and moderate, animating them to a fruitfulness
in good works, and in winning others to me!—when
their prayers and converse are profitable and pleasant,
discovering the soundness of their heart, animated, and
furnished by, and accepted through my blood!—when
there is much secret and holy blushing on account of
remaining defects!—when their faith, which unites
them to me, furnishes with and really improves
the whole armour of God for their defence from spiri-
tual enemies, as the worthies of God formerly experi-
enced!—when, feeding upon the doctrine of the pro-
phets and apostles, they, to my inexpressible pleasure,
abound in faith and love towards me, and in care to
instruct and edify others!—How completely perfect are
they in their justification, in the extent of their sanctifi-
cation, and in my purpose and favourable acceptance.
6, 8. Till not only the gospel dispensation, but even
the glorious millennium, and the resurrection to ever-
lasting life, come, I, according to thy request, ch. 2. 17,
will continue to bestow my special presence and influ-
ence in my church, which is rendered so delightful by
my ordinances, and by the precious graces, prayers,
and praises of my people.—Let therefore every one
spiritually espoused to me there attend, and hold inti-
mate fellowship with me, setting their affections on
things above; forsaking the most excellent creature-
satisfactions for my sake, shunning the intimacy of car-
nal, covetous, and violent men, and even the fellowship
of superstitious, erroneous, and persecuting churches.
9, 10. O redeemed soul, partaker of the same human
nature with me, begotten and adopted of my Father,

and spiritually betrothed to my person, how, even
with the weakest acts of thy faith, and the smallest
degree of sincere grace and holy obedience, hast thou
claimed, attracted, encouraged, and coupled my heart
to thee! How incomparably acceptable and delight-
ful is thy love, and that sweet fragrant flowing from
thy manifold graces! 11. How delightful thy prayers
and praise! Thy instructing, reproofing, and comfort-
ing discourse marks what sweet and nourishing truths
and experiences are lodged in thy heart, and how de-
lightful and attractive is thy holy and benevolent
conversation! 12-14. My church is a delightful garden,
separated from the world, set apart to the service of
God, digged by gospel ministrations and influences,
and especially protected by my providence, by the
rules of order contained in my Word, and a medicinal
spring of gospel truth hid from the view of a carnal
world! And when purged of scandalous persons, her
converts planted in the new kingdom do flourish more
fragrant, delightful, precious, and useful, more nume-
rous and different in circumstances, than all the fruit-
bearing trees and spices of an orchard!—Yea, every
particular believer is a garden set apart in beautiful
order, and with infinite care and labour, to the service
of God; and has in him the Holy Ghost and a principle
of grace, as a well of water springing up into everlast-
ing life: and in the most pleasant manner are their
various gifts and graces exercised to my honour, their
own advantage, and the edification of others.

BELIEVERS. 15. Blessed Jesus! great source and
bestower of all life here or hereafter, it is to thy influ-
ences alone that we owe all our comeliness, fragrant,
and fruitfulness! let them run more abundantly into
our hearts, that, by the exercise of thy grace, we may
be rendered more useful to water and refresh others
around! 16. And since we are thine, as well as under
our own care, prevent everything tending to mar our
fruitfulness; and let the Holy Ghost, in his convincing
and sin-mortifying as well as in his comforting influ-
ences, stir up and quicken our hearts to a lively exer-
cise of those gifts and graces with which we are en-
dowed. And do thou, O Jesus, manifest thy presence
in thine ordinances, and accept of and delight in those
graces and good works which are wrought in us by
faith in thyself.

Ver. 1. *My love*—'my Partner.' 'Thine eyes are doves' (see
ch. 1. 15) behind thy veil.—'Thine hair as a flock of goats.'
They must have seen the beautiful hair of some of the Asiatic
goats who would appreciate this comparison. C.

Ver. 2. *None is barren*. 'None is companionless,' an allusion
to the correspondence of the upper and lower teeth, upon which
both their beauty and utility so much depend.—Note. Personal
beauty, like the other gifts of God, is good, and may, if not
abused, be used for most gracious purposes. The details of per-
sonal beauty form, accordingly, most appropriate emblems of
those gifts of the Spirit wherewith Christ adorns the believer and
his bride the church. C.

Ver. 4. Reference may here be made not merely to the natural

granates, with pleasant fruits; camphire,⁷ with spikenard;

14 Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices:

15 A^a fountain of gardens, a well of living waters, and streams from Lebanon.

16 ¶ Awake,⁹ O north wind; and come, thou south; blow upon my garden,⁸ that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits.

CHAPTER V.

1 Christ awaketh the church with his calling. 2 The church having a taste of Christ's love is sick of love. 9 A description of Christ by his graces.

I AM^a come into my garden, my sister, my spouse: I have gathered my myrrh with my spice; I have eaten my honey-omb with my honey; I have drunk my wine with my milk: eat,⁴ O friends; drink, yea, drink abundantly,¹ O beloved.

2 ¶ I¹ sleep, but my heart waketh: *it is* the voice of my beloved that knocketh, saying, Open⁴ to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night.

3 I¹ have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?

4 My¹ beloved put in his hand by the hole of the door,³ and my bowels were moved for him.

A.M. cir. 3009.
B.C. cir. 995.

7 Or, *oppress*, ch. 1.

14 ch. 5.1.

10, 14; 7.38. Is. 58.11.

ver. 12, of Zec. 13.1.1.

Co. 1.30. Re. 22.1. Je. 2.

1317.13.

5 Eze. 37.9. Is. 64.1.

44.34.59.21. Jn. 3.8. Mi.

2.8.

8 Awake, O north

wind, and come; blow

thou south upon my

garden.—C.

8 ch. 1.127.12.13. ver.

13.14. Ga. 5.22-25. 2 Pe.

1.2. Is. 62.5. Zep. 3.17.

Phi. 2.13.

CHAP. V.

a ch. 4.11.16. Is. 58.9;

65.24. Ps. 50.159.1.15.

2 Mat. 12.50. Ho. 2.

19.20.

8 Ps. 147.11. Zep. 3.17.

ch. 4.11-14. Is. 55.1.

4 Ps. 123.5. Ps. 34.

8. Is. 55.1-3. Re. 22.17.

Jn. 3.29.

1 Or, and be drunk

with love.

8 Jn. 15.13-15.1. Jn. 4.

9.10.19. Ep. 5.2.25.

8 Mat. 26.41. Ga. 5.

17. Ro. 7.14.32. ch. 3.1.

4 I slept, but my

heart was awake—

an emblem of the wise

virgin, who, as well

as the foolish, slum-

bered and slept, Mat.

25.5.—C.

8 ch. 2.8.10. Jn. 10.3.

4 Ps. 85.8. Re. 3.20.

4 Ps. 41.23.26. Ps. 24.

7-10.81.10.

7 Is. 14.14.33.2-10. Ps.

95.8. Mat. 23.37.

8 Lu. 11.7. Ro. 7.23.

Pr. 21.25.13.4.

7 Ps. 130.3.8.2. Is.

26.8.9. Ac. 16.14.

8 The garden-doors in

Palestine have the

lock inside. The lock

is of wood, and in

order to open it the

hith the wooden

ke thrust through a

small square hole

in the door, and the

key then inserted in

the lock. The de-

scription here is thus

minutely accurate.—P.

4 Or (as some read),

in me.

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B.C. cir. 995.

11 Ps. 42.1.63.1.2.

o Je. 15.16. Phi. 2.12.

13 Heb. *passing or*

running about.

8 Ps. 24.7.916.2.119.

94.15.44.5.

8 Ps. 30.7. Is. 45.15.

Ho. 5.15.

7 ver. 2.4. Ps. 77.3.

Mat. 26.75.

2 ch. 3.1.2. Ps. 22.1.

22.8.1.8.4.4.3.8.

8 Ps. 141.5. Ho. 6.5. Je.

18.18. Ac. 20.29. Is. 56.

10.11.2. Co. 11.13.

4 ch. 7.18.4. Ro. 15.

30. Ep. 6.19.

6 Heb. *what*.

7 Mat. 8.27.21.10. Is.

63.1.

8 ch. 1.8.15.4.1.7.10.

6.1.9.10. Ps. 43.13.

7 ch. 2.1.1.16. Jn. 1.

14. Ro. 9.5. He. 7.26.2.

10. Ep. 1.21. Lu. 24.26.

Phi. 6.5-11.

7 This single pas-

sage should have

convinced any com-

mentator that this

book had no refer-

ence whatever to So-

lomon the son of Da-

vid; for it is utterly

impossible that the

most unlimited vani-

ty could compose and

publish such a per-

sonal panegyric; but

as an emblematic de-

scription of Messiah

it well corresponds in

glory with that exhi-

bited to John the Di-

vine, Re. 1.13-16.—C.

8 Heb. *a standard-*

bearer, Is. 11.10.59.19.

8 Ac. 2. Tit. 2.13.

Mat. 28.18. Lu. 24.47.

14. Ps. 45.6.

8 Ro. 11.33. 1 Ti. 3.

16. Re. 1.14. He. 13.8.

9 Or, *curled*.

8 ch. 1.15.4.1. Re. 1.

14.2. Ch. 16.9. Ps. 119.

13.55. He. 4.13.

11 Heb. *setting in*

fulness, that is, *fitly*

placed and set as a

precious stone in the

foot of a ring.

8 Ps. 27.4. Ep. 5.2. Jn.

1.14.

2 Or, *towers of per-*

fumes.

8 Is. 45.2. Is. 50.4.

Lu. 22.32. Je. 15.16.

5 I¹ rose up to open to my beloved; and my hands dropped with myrrh, and my fingers with sweet-smelling⁵ myrrh, upon the handles of the lock.

6 I¹ opened to my beloved; but my beloved had withdrawn himself, and was gone; my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer.

7 The^t watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my vail from me.

8 I¹ charge you, O daughters of Jerusalem, if ye find my beloved, that ye tell him, that I am sick of love.

9 ¶ What^t is thy beloved more than another beloved, O thou fairest among women? what is thy beloved more than another beloved, that thou dost so charge us?

10 My¹ beloved is white and ruddy,⁷ the chiefest⁸ among ten thousand.

11 His² head is as the most fine gold; his locks are bushy,⁹ and black as a raven;

12 His^b eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set.¹

13 His^c cheeks are as a bed of spices, as sweet flowers; his lips like lilies, dropping sweet-smelling myrrh:

symmetry and stateliness of the neck; but to the costly chains and ornaments of gold which it was customary to wear in great profusion round the neck. David's armoury tower was graceful in the style of its architecture; and it was hung round with golden shields and polished armour. P.

Ver. 6. The emblem here changes, and the speaker retires to Lebanon, the mountain from which he speaks in ver. 8. The emblem represents Christ inviting the believer (the church) to lofty ascents of contemplation and extended views of providence and redemption. C.

Ver. 9. *One of thine eyes*. 'One glance of thine eyes,' that language of humility, purity, devotedness—which nothing but the eye can speak. C.

Ver. 11. *Lebanon*. Whiteness and incense—the one meaning from its snowy top; the other from the fragrant plants that adorned its sides. C.

Ver. 12. 'A garden is inclosed, my sister espoused: a spring is shut up.' This garden, &c., not being the emblem of the bride herself, but of the protected beauties and comforts of her residence. C.—Fountains shut up and sealed, that is, so covered and inclosed as to be secure against all inspection, are not uncommon in Palestine. There is one at Solomon's Pools. It is in an artificial subterranean chamber, the entrance to which is closed, and a subterranean channel conducts its waters into one of the great pools. P.

Ver. 15. *A well of living waters*. The emblem of the Word of Christ springing up continually in streams of life from the believer's heart and gospel ordinances, Jn. 4.14.—*Streams from Lebanon*. The emblem of the 'good and perfect gifts that come down from the Father of lights,' Ja. 1.17. C.—Perennial streams are very rare in Palestine, but they abound in Lebanon. Their waters are limpid, sparkling, and of icy coldness. The streams and fountains of Lebanon are proverbial throughout Syria as emblems of luxury and pleasure. P.

REFLECTIONS.—What infinite love Jesus bears to all people! He puts upon them his own comeliness, when they exercise a living faith in him. Earnest is his desire of their company: and soon shall they be with him where he is, to share his happiness and honour! Never, but when he went to suffer, did he say, Let these go their way. They are a good savour of Christ to all around or above them. And when they rightly behold their own comeliness in him, it effectually humbles them, and makes them ascribe all the glory to him, and to cry for more abundant supplies of his sanctifying influences. Surely it is the greatest honour for them, as his peculiar property, to keep themselves entirely for his service.

CHAPTER V. CHRIST. I. At thy request, believing soul, I vouchsafe my special presence in my church and ordinances. I have with pleasure observed

thy lively preaching, and cordial application of my precious and soul-nourishing truths. I have particularly observed and accepted the graces and services of believers. Let them also feast abundantly on my gospel provision, and take the comfort of their graces and works, as evidences of their faith and great salvation.

BELIEVERS. 2. Alas! the dull and lukewarm frame in which Jesus often finds his churches when he comes to bless them! And how slothful and secure my animal nature had made me, even while my spiritual endeavoured to hear and entertain him! Amidst much deadness and unconcern, I felt some impressions made upon my heart by his Word, Spirit, and rod; while he, in the kindest manner, besought me to exercise my faith and love, and to remove whatever hindered his most intimate approaches, as he was closely related to me, had suffered much for me and from me, had waited long for my opening to him, and was much grieved with my neglect of him! 3. In the most pitiful manner I evaded compliance with his kind invitations, as a thing I was not at present fitted for, and which I could not do without crossing my corrupt inclinations and troubling my flesh. 4. By the immediate power of his Spirit, Jesus touched my heart through his Word, and kindly stirred up my affections to a concern for my former slighting of him, and to an earnest desire after his presence. 5. Repenting of my former stupidity and indifference, and actuated by his influence, I prepared myself to entertain his visit; my faith and other graces put themselves into active and vigorous motion for the removal of everything that tended to hinder his access to my soul. 6. Notwithstanding my vigorous actings of faith upon his self-giving promises, and panting desires after him, I did not obtain any sensible manifestations of his presence. My heart was then filled with pain, grief, and shame at the remembrance of his slighted invitation. I carefully attended his ordinances, public and private, in order to seek and find him: but met with nothing but frowns and disappointments. 7. When ministers touched my case in their discourses, they but raised my hopes and increased my anguish: by their harsh reproofs, calumnies, and persecutions, they wounded and distressed my soul. They whose duty it is to prevent

everything tending to disturb the peace and edification of the church questioned the truth of my profession, and charged me with the vilest hypocrisy. 8. O! my fellow-professors, I beg and charge you, that if this my Lord Jesus allow you any sensible intimacy with himself, you will represent to him the distressed case of my soul, and entreat him speedily to visit me, who earnestly desires him, and am at the point of death for want of his sensible presence.

DAUGHTERS. 9. Distressed, but precious and lovely saint, what means this so solemn charge? What singular and transcendent excellency is in this Jesus, the beloved of thy heart?

BELIEVERS. 10. Boundless and incomparable is his excellency! A glorious Godhead and a suffering manhood, a holiness of heart and life, and a bloody suffering, a glorious exaltation, and a humble debasement, mercy towards his people, and judgment against unbelievers, concur to render him in every respect a miracle of beauty! He is infinitely more dignified, kind, rich, and glorious, than all the ten thousands of created beings in heaven and in earth; and, as the great standard-bearer, he goes forth, attended by angels and saints, conquering and to conquer. 11. In his divine nature, and as he is the Head of government and influence to all people, he is pure, precious, substantial, glorious, useful, enriching, and unchangeable! Lasting and immutable is his comeliness! Beautiful, mysterious, and majestic are his well-connected purposes and providences! And ever fresh and comely those societies of saints which are rooted and grounded in him! 12. Pure, penetrating, pleasant, beautiful, and comforting is his all-seeing knowledge and his tender pity and care! 13. Delightful the manifestations of his love, glory, and grace! His words are gracious and comfortable, continually refreshing, quickening, and supporting to the souls of his people! 14. Perfect, glorious, and lasting, and all managed with infinite skill, are his munificent liberality, almighty power, and marvellous works, particularly of grace! Sincere, lasting, and wisely ordered for the good of all people, are his great purposes of love, his tender bowels of mercy and compassion, and his sympathizing intercession! 15. Sufficient and wisely exerted are his strength and power to bear or act in the work of our redemption!

14 His^a hands *are as gold rings set with the beryl*; ^bhis belly *is as bright ivory overlaid with sapphires*:

15 His^b legs *are as pillars of marble set upon sockets of fine gold*; ^chis countenance *is as Lebanon, excellent as the cedars*:

16 His^c mouth *is most sweet*; ^dyea, he *is altogether lovely*.^d This^d *is my beloved, and this is my friend, O daughters of Jerusalem.*

CHAPTER VI.

1 The church professeth her faith in Christ. 4 Christ sheweth the graces of the church, 10 and his love towards her.

WHITHER is thy beloved gone, "O thou fairest among women? whither is thy beloved turned aside? that we may seek him with thee.

2 My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies.

3 I^a am my beloved's, and my beloved is mine: he feedeth among the lilies.¹

4 ¶ Thou^b art beautiful, O my love, as Tirzah,² comely as Jerusalem, terrible³ as an army with banners.

5 Turn away thine eyes from me, for they

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Is. 52. 13. Mat. 28. 18. Hc. 11. 8. Lu. 1. 7. 8. Hc. 2. 17. 18. Mi. 7. 18. Ps. 25. 10. Mi. 5. 2. Hc. 1. 14. 16. 17. 18. 16. 15. 9. 6. 7. Zec. 9. 17. J. ch. 1. 2. Ps. 19. 10. 119. 102. Jc. 13. 10. Job 23. 12. 8 Heb. his palate is sweetness. 4 Ch. 1. 16. 2. 13. Phi. 3. 7. 10. 15. 9. 7. 4 Heb. desirable nesses. 1 Ch. 2. 16. 6. 3. Jn. 20. 28. Ga. 2. 20.

CHAP. VI.

Je. 14. 8. ver. 9. 10. ch. 1. 8. 15. 5. 9. 4. 7. Eze. 16. 14. 3. Zec. 8. 21. 23. Ac. 2. 37. 16. 30. c. ch. 5. 14. 12. 15. ver. 11. Mat. 18. 20. 28. 30. 2. 29. 3. 7. 15. 33. 11. 12. Eze. 34. 23. Re. 17. 1. Is. 50. 8. 40. 11. Jn. 10. 10. 14. 3. 17. 24. 2. Ch. 2. 16. 7. 10. Jn. 10. 28. 1. See ch. 2. 16. — C. 4 Col. 2. 2. 5. 19. Ps. 87. 3. 1 Jos. 12. 24. 1 Ki. 14. 17. 15. 21. 33. 10. 6. See note 1 below. 7 ver. 10. La. 2. 15. Ps. 45. 2. 8 Nu. 24. 2. 5. Ac. 5. 11. 2 Co. 10. 4. Ep. 6. 12. 13. 8 Terrible. Rather, 'dazzling as a bannered host' — C. 9 Tirzah. This city became the capital of the ten tribes, 1 Ki. 15. 33. The word signifies 'benevolent' in which we have the true principle of the comparison 'beautiful because benevolent.' See 1 Co. 13. 1. C. — Tirzah, now called Telluzeh.

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is situated among the mountains of Samaria, a few miles north-east of Shechem. Its site is one of the most beautiful and commanding in Palestine. It is surrounded by dense groves of olives and verdant valleys, while it overlooks a part of the Jordan valley and the whole of the picturesque mountains of Gilead away beyond. — P. 4 Or, they have puffed me up, Ho. 12. 4. Mat. 15. 27. 28. 1. See ch. 4. 1. 3. 2. Ch. 4. 1. 3. 2. Ch. 11. 21. Ps. 45. 14. Re. 7. 9. 9 Ch. 1. 14. 15. 2. 4. 7. 2 Sa. 7. 23. Nu. 23. 9. Ep. 4. 3. 6. 16. 1 Pe. 2. 9. Tit. 2. 14. Ga. 4. 26. 3 Chance one. Separated one, even as every believer must be, like his Lord, 'separate from sinners.' — C. 5 De. 4. 6. 7. 26. 18. 19. 33. 30. Ps. 120. 3. 7 Re. 21. 10. 11. ch. 3. 6. 8. 5. Pr. 4. 18. 2 Pe. 1. 19. Re. 12. 1. Ep. 5. 27. 11 ver. 4. Ps. 145. 149. 6. 8. Re. 19. 14. Ro. 8. 37. 9 Jn. 15. 16. ver. 22. ch. 5. 12. 13. 17. 12. Ps. 92. 12. 14. 15. 5. 2. 3. 8 I went down. The emblem here again to 'the garden of nuts' rather, of 'rest or retirement.' — C. 9 Je. 31. 18. 20. Ho. 11. 8. 9, ch. 8. 1. 1 Heb. I knew not. 8 Or, set me on the chariots of my willing people. Ps. 124. 3. 9 Ch. 2. 14. Je. 3. 14. 22. 31. 18. 20. Ho. 14. 1. 4.

have overcome me: thy hair is as a flock of goats that appear from Gilead:

6 Thy teeth are as a flock of sheep which go up from the washing, whereof every one beareth twins, and there is not one barren among them.

7 As a piece of a pomegranate are thy temples within thy locks.

8 There are threescore queens, and fourscore concubines, and virgins without number.

9 My^a dove, my undefiled is but one; she is the only one of her mother, she is the choice one^b of her that bare her: the daughters saw her, and blessed her; yea, the queens and the concubines, and they praised her.

10 ¶ Who^c is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?

11 I^d went down into the garden of nuts, to see the fruits of the valley, and to see whether the vine flourished, and the pomegranates budded.

12 Or^e ever I was aware,^f my soul made me like the chariots of Ammi-nadib.^g

13 Return,^h return, O Shulamite; return,

Skilfully contrived, and firmly fixed on the precious and durable foundations of his grace, are the dispensations of his providence! Elevated, stately and pleasant, always verdant and refreshing, is the full manifestation of him in all his excellencies! 16. Pleasant is his Word and the sensible communications of his love! Nay, all that is in his person, offices, relations, names, blessings, and ordinances is inexpressibly desirable; and nothing is truly desirable but as in or connected with him. This, this, O fellow-professors, is my spiritual husband, and my constant and sympathizing lover and benefactor.

Ver. 1. This verse complies with the closing invitation of the preceding chapter, and represents Christ delighting in the feast of his church, and inviting all that follow him to participate in his joy, Jn. 3. 29. C.

Ver. 2. Open to me, my sister. The emblem of our Lord standing at the door and knocking, and waiting for the opening of the closed door, Re. 3. 20. C.

Ver. 3. Two excuses easy to be understood by those who observe that it is not Christ personal but Christ representative that now knocks for admission, see Mat. 25. 40, 45. And when the hungry, the thirsty, the naked, the stranger, and the imprisoned have knocked and called, how few will be able to plead that they have never hesitated to rise, and never invented a plausible excuse for neglecting to open the door! C.

Ver. 7. The watchmen that, by their faithful preaching of the truth, found out (detected) the lately negligent, but now aroused and anxious seeker; they smote, they wounded the conscience, and they took away the veil of every plausible excuse. C.

Ver. 16. He is altogether lovely. Independent of his inspiration and its emblematic object, this description must present to the eye of an unprejudiced artist an imagery of most unequalled range, the product of a mind fraught with universal information. Its chief topics of comparison are (1) Colours; (2) Officered armies, ver. 10; (3) Precious metal; (4) Ornithology, ver. 11, 12; (5) Botany, ver. 13; (6) Jewelry, ver. 14; (7) Architecture; (8) Landscape, ver. 15; (9) Attractive eloquence, ver. 16. Every province of nature and art thus furnishing its tribute to the King, the 'Lord of all!' C.

REFLECTIONS.—Quickly, when entreated, does Jesus come to comfort the hearts and supply the wants of his people; and brings with him for their refreshment the fulness of promises, grace, and joy. Enlarged appetites after spiritual blessings are necessary for gospel hearers. But it is strange that even saints should refuse his gracious visits, for which they had earnestly prayed and patiently waited. Hard is the heart that remains untouched by his affectionate calls; base is the temper which renders men careless about him and his influences; and shameful and frivolous are the best excuses which can be made for evading his visits. It is indeed impossible for people wholly to exclude him from their heart; and they procure for themselves great grief and toil by neglecting to entertain his offered kindness. But it is base for ministers to act imprudently and untenderly towards those whose spirits the Lord has wounded. More dutiful and profitable is it

to strive in prayers for one another. And how pleasant when, even under desertion, saints maintain the most exalted view of Jesus' person and fullness, and the most assured faith of their interest in them; and when even curious inquiries concerning him draw forth the warmest commendations of him!

CHAPTER VI. DAUGHTERS. 1. Precious saint, tell us where we may hope to find this thy beloved Saviour, that we may, after thy example, and in holy fellowship with thee, more heartily than ever seek him.

BELIEVERS. 2. Jesus, my beloved, is always present in his church, and is especially conversant in those assemblies where the graces of the people are most eminent; taking pleasure in and increasing their grace and comforts, and delighting to convert, and afterwards glorify, all who accept him. 3. And notwithstanding all my miscarriages, the mutual relation between him and me is as full and firm as ever; and he still delights himself in the assemblies of his people.

CHRIST. 4. In respect of oracles, ordinances, officers, and order, thou, my church, art extremely beautiful in my view, and terrible to enemies around. And in respect to real righteousness, glorious grace, and holy conversation, thou, O particular believer, art transcendently comely, and thy assured faith and fervent prayer overcome every opponent. 5-7. Such was my delight in the vigorous actings of thy faith and love, and in thy importunate prayers, that I could no longer absent myself; and being returned, I assure thee, for thy comfort, that thy holy thoughts and gracious exercise, thy unfeigned and operative faith, thy spiritual meditations, thy regular and active zeal, thy humility and self-abasement, together with all thy privileges, and everything belonging to my church, are as precious and comely as ever. 8, 9. Whatever beauties there be in earthly courts, there are none comparable to a true saint. In the one true church, nay, in one heavenly-begotten soul, there is more real comeliness than in all the world beside; all those of principal esteem, in either church or state, are disposed to express their approbation of it. 10. Gradual was the increasing light and glory of the church in her patriarchal, ceremonial, and gospel periods. Gradual and diversified is the growing comeliness and glory of every believer who truly turns to the light: they shine as the morning light, going on to perfection. In their borrowed and imperfect holiness they show fair as the moon; and in their genuine righteousness shine clear as the meridian sun; and, armed with the whole armour of God, they are terrible to every oppressor. 11. Such is my

regard to my church that, even while absent from thee, I was occupied among my outwardly mean but inwardly glorious and hidden ones, carefully observing if her fruitfulness in saints and in good works was answerable to her new-covenant soil, and how her various members did thrive in the advanced progress or weak beginnings of grace. 12. And thy vigorous actings of faith and fervent supplications took such hold of me, that I was constrained, as in a surprising transport of affection, speedily to return to thee in loving-kindness and in tender mercies. 13. Notwithstanding every former offence, return, therefore, my perfect and peaceable one, by faith and repentance, to thy wonted familiarity with me, that I and my Father, and blessed Spirit, and ministering angels may, with pleasure and satisfaction, behold thy beauties. However mean and worthless thou art in thy own eyes, yet how pleasant is it for me to behold Jews and Gentiles united into one society of saints, and to contemplate heavenly graces and holy duties withstanding and conquering the remains of inward corruptions, temptations, and fears!

Ver. 1. O thou fairest. This character of superlative female beauty, like the panegyric on male beauty, ch. 5. 10, &c., should have led every expositor to see that the book was never intended for any daughter of Eve; to any one of whom it had been the grossest flattery, alike degrading to the deceiving utterer and the credulous listener. But how literal the description when applied to her who is adorned by the Spirit with 'the beauty of holiness!' C.

Ver. 5. Turn away thine eyes. That is, thine eyes suffused with tears from seeking and suffering, ch. 5. 6, 7; see Ps. 116. 8. C.

Ver. 8. This is no enumeration of Solomon's family establishment, as it does not accord with the account in 1 Ki. 11. 3. It is an emblematic classification of the church, in which queens, concubines, and virgins are exactly equivalent to the triple classification, 1 Jn. 2. 12-14, fathers, young men, children. C.

Ver. 9. That is, the church in its progressive, tripartite condition on earth, saw and praised the church in its glorified and perfected condition in heaven, as the most wondrous monument of the wisdom and grace of its Lord. C.

Ver. 11. The speaker in the first person from ver. 4 has been the bridegroom; and after the question, ver. 10, he resumes ver. 11. This must be the key, ver. 12, in which, not the bride, but the bridegroom speaks, saying, 'or ever I was aware'—before I had time for farther inquiry—'my soul, my strong affection, set me on the chariots of my willing people'—the people promised to Christ 'in the day of his power,' Ps. 110. 3, and whom 'the love of Christ constraineth' (carries along with him) to judge and live, 2 Co. 5. 14. C.

Ver. 13. Shulamite. The Hebrew feminine of Solomon; 'the peaceful and the perfect.'—The company of two armies. The word Mahanaim is applied to the two bands into which Jacob divided his family, also to the two hosts of angels that he saw, Ge. xxxii.; and may well represent the two bands of Jews and Gentiles in the church, Jn. 10. 16, and the correspondent 'ministering spirits sent forth to minister to them who shall be heirs of salvation,' He. 1. 14. C.

REFLECTIONS.—The believer's hearty commendations of Christ are glorious, when blessed by him, to

return, that we may look upon thee. What will ye see in the Shulamite? As it were the company of two armies.⁹

CHAPTER VII.

1 A further description of the church's graces. 10 The church professeth her faith and desire.

HOW beautiful^a are thy feet with shoes, O prince's^b daughter! *the joints of thy thighs are like jewels, the work of the hands of a cunning workman:

2 Thy^c navel is like a round goblet, which wanteth not^d liquor: thy belly is like an heap of wheat set about with lilies.^e

3 Thy^f two breasts are like two young roes that are twins:

4 Thy^g neck is as a tower of ivory; thine eyes like the fish-pools in Heshbon by the gate of Bath-rabbim: thy nose is as the tower of Lebanon which looketh toward Damascus:

5 Thine^h head upon thee is likeⁱ Carmel,^j and the hair of thine head like purple: the King is held^k in the galleries:

6 How^l fair and how pleasant art thou, O love, for delights!

7 This^m thy stature is like to a palm-tree, andⁿ thy breasts to clusters of grapes.

8 I said, 'I will go up to the palm-tree, I will take hold of the boughs thereof: now also thy^o breasts shall be as clusters of the vine, and the^p smell of thy nose like apples,^q

9 And^r the roof of thy mouth like the best

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9 Or, of Mahanaim, Ge. 32.2, or Jn. 10. 16. Ep. 2.14, 10.18; 3.6. 10-19. Ro. 3. 29; 7. 23. Ga. 5.17, 24.

CHAP. VII.

a Ep. 6.15. Phil. 1.27.
b Ps. 45. 10, 13. 2 Co. 6.18.
c 1 Ti. 5. Col. 2.19. Ep. 4.15, 16. 2 Co. 5.14.
d 1 Co. 15. Ga. 4.19. 1 Th. 2.7, or 1 Pe. 2.2. Mat. 4.4. 2 Pe. 1.4. Je. 15.16.
e Heb. mixture.
f Ps. 119. 1122, 30.145.
g Thy waist is like a goblet filled with mixed wine; thy body like a heap of wheat set about with lilies.
h ch. 4.5.
i See ch. 1. 10; 4. 4. Ro. 1.6.
j Pr. 17.18; 3.19. Je. 9.1. La. 3.49, 50.2.18.
k Pr. 22.3. He. 11.7. Ep. 5.15. Mar. 13.33. 14.36.
l Is. 35.2. Mt. 7.14. Ep. 4.15. Col. 2.19, or He. 6.11, 18, 19. Ro. 8.24.
m Or, crimson.
n Still famous for the richness and beauty of its foliage, and the abundance and brightness of its wild-flowers.—P.
o ch. iv. Re. 1.5; 17.14.
p Heb. bound. Ps. 68.24. Ga. 3.26. Ho. 12.4. ch. 3.4. Ex. 20.24.
q ch. 1.15; 16.2. 2.14. 4.7. 15.62.5. Zep. 3.17.
r Ps. 92.12. Ep. 4.7.3. 16. Col. 2.19. 2 Co. 1.12.
s ver. 3; ch. 4.5. 8.8. 15.66. 20.11.
t Jn. 14.12, 23. Je. 32.41. Ps. 110.3; 45.3-5.
u Is. 66. 10, 11. 2 Pe. 1.8.
v 2 Co. 2.14.
w And the perfume of thy breath like citron.—C.
x Col. 3.15. 17.14. 6. Ac. 4.12, 12.2; 37.16.14.

* Jewish writers mention pomegranate wine; and a pleasant sherbet is still made

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in the East from the juice of the pomegranate. It is worthy of note that a city in the tribe of Dan is called Gath-rimmon, that is, 'the wine-press of the pomegranate'; and in all probability was so called from the fact that pomegranate wine was largely manufactured at it.—P.

7 Heb. straightly.

8 Or, of the ancient. 9 And thy speech as the choicest wine, sent to those specially beloved, sparkling against the lips and the teeth.—C.
a ch. 16; 6.3. Ga. 2.20. Phil. 3.8.9. Ps. 45.11. 9. ch. 10.17. 24.3. 28. 42.6; 63.1.2; 84.2. 15.26. 8.9.
b Ec. 9.10. Pr. 8.17. 9. ch. 6.11. 2 Co. 13.5. 1 Co. 11.28. Ps. 139.23. 24.17.13.
c Heb. open.
d Ex. 22.28. Ps. 122.5. He. 4.16. Ec. 30.40.41. Ps. 63. 1-7; 116. 1-19; cxiv. cxvii.
e There will I present thee with baskets of fruit. So the word is translated, Je. 24.1.

a Ge. 30.14.

b See Ge. 30.14; but it may be translated as in the note on text.
c Ga. 5.22, 23. Ps. 65. 1, 2. Mat. 13.52. 1 Co. 9.10. 3.1 Pe. 4.11.

CHAP. VIII.

a Is. 7.14; 6.4.2. He. 2. 11, 12, 14. Jn. 1. 14; 2.1. 12.12. Jn. 9.12. 28; 7.48. 5.1 Co. 12.24.
b Heb. they should not despise me.
c See ch. 4.4. 26. a Pr. 9.2.5. ch. 7.9.12; 4.10.5.1.
d See note in first column.
e ch. 2.6. De. 33.27. 2 Co. 12.9. Zep. 3.17. 15. 62.4.5.
f ch. 2.7.3.5.
g Heb. why should ye stir up, or, why, &c.

wine for my beloved, that goeth down^s sweetly, causing the lips of those that are asleep^t to speak.^u

10 ¶ I^v am my beloved's, and his desire is toward me.

11 Come, my beloved, let us go forth into the field; let us lodge in the villages:

12 Let^w us get up early to the vineyards; let us see if the vine flourish, whether the tender grape appear,^x and the pomegranates bud forth: there will I give^y thee my loves.^z

13 The^{aa} mandrakes^{ab} give a smell, and at our gates are^{ac} all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved.

CHAPTER VIII.

1 The love of the church to Christ. 6 The vehemency of love. 8 The calling of the Gentiles. 14 The church prayeth for Christ's coming.

OH that^{ad} thou wert as my brother, that sucked the breasts of my mother! when I should find thee without, I^{ae} would kiss thee; yea, I should not be despised.^{af}

2 I^{ag} would lead thee, and bring thee into my mother's house, who would instruct me: I^{ah} would cause thee to drink of spiced wine of the juice of my pomegranate.^{ai}

3 His^{aj} left hand should be under my head, and his right hand should embrace me.

4 I^{ak} charge you, O daughters of Jerusalem, that ye stir not up,^{al} nor awake my love, until he please.

make others inquire after him. And it is prudent for deserted saints frequently and boldly to recognize the mutual relation betwixt Christ and their soul. Great is the mercy that, though he often for a time deserts a particular child, he never totally forsakes his church and ordinances, and often does much good while it is little perceived. How sweet and often surprising are the returns of his sensible presence! For unchangeable is his esteem of, love to, desire after, and delight in all people amidst all the changes of his countenance and providence. Engaging, honourable, and awful are the beauties of holiness when they shine in churches, ordinances, and saints. And unbounded is Jesus' care about all people, and to have them fruitful in graces and good works. He daily seeks to return them his sensible favours, and to see them cordially united among themselves, and valiantly contending with their spiritual enemies.

CHAPTER VII. 1-6. Thou, O my visible church, art adorned with ministers shod with the animating preparations of the gospel of peace;—ministers fixed in the most noted station, and contributing to thy inward health and fruitfulness;—strong in grace, and confirmed in the truth, and set for the defence of the gospel;—intelligent in the mystery of Christ, and sagaciously watching against thy spiritual foes.—Thou art also adorned with manifold oracles and ordinances, for the spread of my honour, the communication of my influences, and edification of my people.—How beautiful, O heaven-born soul, are thy affections and conversation, through the powerful influence of gospel truth! Glorious are thy inward principles of holiness, and first motions to good, wrought in thee by the Holy Ghost! Thy gracious desires are supplied with nourishing influences from above! Plentiful provision, and fruitfulness in holiness, is obtained by the digesting of my word in a particular application of it! Living on the breasts of inspired oracles and instituted ordinances, how glorious and attracting are the exercises of thy faith and love, and of thy holy endeavours to edify others! A sure and precious defence is thy unfeigned and vigorous faith! Clear and distinct is thy spiritual

understanding in the matters of God! Wonderful is thy gracious sagacity in discovering truth, and discerning between good and evil: and attended with courage and watchfulness, especially against the most near, constant, and malicious enemies! Grounded in my blood, and effectually productive of good works, is thy towering hope supported by thy faith! And acceptable in me is even the very smallest part of thy holy principles or practices! 7. So affecting is thy beauty, bestowed by myself, that I cannot but regard thy fellowship, and take pleasure to look on, and abundantly delight in thee.—When the whole of thy graces and holy conversation is considered in connection, how comely, flourishing, victorious, and heavenly is the appearance! And how cordial and cheering to me are thy affection and kind entertainment; 8, 9. In my purpose I resolved, and in my promise I have sought, to manifest myself to my church, in converting nominal members, and vouchsafing my kindest fellowship to real saints.—This shall qualify thee to edify others, and give pleasure and satisfaction to me. Revived, refreshed, and comforted, by my influences, thy gracious discourse shall quicken and awaken others to taste of my love, and to open their mouths in my praise.

BELIEVERS. 10. O the inexpressible comfort which I enjoy in the faith of Jesus' relations, and in the intimations of his love to my soul! 11, 12. Beloved Redeemer and husband, let me, retiring from the hurry and cares of this present world, have the most ravishing and permanent fellowship with thee! Let me, without delay, not only have a deep concern for the spiritual prosperity of the church, but have an intimate and distinct knowledge of the condition of my own heart, and see whether my graces be weak or strong, flourishing or languishing. In this our retired communion will I discover the sincerity and fervency of my affection to thee. 13. While the precious, savoury, and medicinal truths of the gospel are to many a savour of life unto life; and while lively believers all around me begin to flourish and spread their heavenly influence; the inward graces of my heart show themselves in lively exercises; and everywhere new degrees of grace, and new acts of holiness,

are added to the former: all which are, at thy command, set apart for promoting thine honour and service!

Ver. 1. Shoes. The shoes or sandals are noticed first, as the emblem of 'the feet shod with the preparation of the gospel of peace,' Ep. 6.15.—The joints of thy thighs, &c. 'The mouldings of thy limbs are as ornaments, the workmanship of a skilful hand.' C.

Ver. 4. Heshbon was the capital of Sihon; and amidst its ruins a beautiful pool of water still exists. But is not the meaning of the emblem to be found rather in the meaning of the words, which abides, than in any work of art that might soon be destroyed? Heshbon signifies thought; Bath-rabbim, the house of the mighty; that is, 'Thine eyes are pools (bright depths) of intelligence and power.' C.

Ver. 5. 'Thy braided hair is like the royal purple festooned around the ceilings.'—Note. The word here translated galleries is also (ch. 1.17) translated rafters; it has also been translated singlets. The precise meaning of the word is uncertain; but, from its relation to beams (ch. 1.17), and the fact that eastern ceilings are generally of boards, it has here been rendered ceilings. C.

REFLECTIONS.—Extensive are the beauties of holiness in the church and people of God, and fixed and uniform in the substantial thereof. What delight Jesus takes in the persons and services of his followers! He is ready to hold the most intimate fellowship with them. And with ravishing pleasure they glory in him, and in his love towards them. When inwardly warmed by his love, how ready are they to relinquish everything else, in order to have familiar intercourse with him! And a deep concern for the church of Christ, and exact observation of our inward condition, effectually promotes our endeavours to honour him.

CHAPTER VIII. BELIEVERS. 1. Blessed Redeemer, O that that happy period were come, in which thou shalt assume our nature, and be a member of our visible church, and, in consequence thereof, admit us to the most intimate fellowship with thee! Then, without regard to reproach or persecution, should I openly profess my reverence, subjection, and affection to thee. 2. Instructed by thy Spirit, I should spread abroad the knowledge of thee in the extended gospel church, and all my gifts and graces should be employed to serve and glorify thee. 3. O the infinitely transporting, the intimate, the endearing, the strength-

5 (Who^h is this that cometh⁴ up 'from the wilderness, leaning upon her beloved?) 'I raised thee^h up under the apple-tree: there thy mother brought thee forth: there she brought thee forth that bare thee.

6 ¶ Set¹ me as a seal upon thine heart, as a seal upon thine arm: 'for love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame.

7 Many^o waters cannot quench love, neither can the floods drown it: 'if a man would give all the substance of his house for love, it would utterly be contemned.

8 ¶ We have^a a little sister, and she hath no breasts: what shall we do for our sister in the day 'when she shall be spoken for?

9 If^h she be a wall,⁷ we will build upon her

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h ch. 3.65.10.
Or, *gird up*.
i ch. 2.10.14.8.1. In. 5.
4. Ps. 45. 10, 11. Col. 3.
1.5.
j ch. 2.3. Ho. 12.4.
5 The emblem here changes to one coming up from the wilderness, weak and dependent, leaning herself upon her beloved.—C.
k ch. 3.11. Mat. 12.50. Ga. 4.10. Col. 1.27.
l Is. 49.16. Je. 22.24. Hag. 2.23.2. 1.1.19.
6 This is the entirety of her that leans: the heart to love—the arm to defend. See Hag. 2.23. Je. 32.24.—C.
m Jn. 21.17. Phi. 3.8.9. Ps. 73.25. 13.1.4.42.1. 63.124.2. 15.26.8.9. Pr. 6.34.35.
n Ps. 32.6. 18.4. 69.1. 2.15.8.7. Mat. 7.27. 10. Pr. 6.35. Ps. 73.25. Phi. 2.7-9.2. Co. 5.14.
o Eccl. 2.3.33. Ge. 40.11.30.25. 1.2. E. p. 2. 12.14.17.
p Is. 11.10. 49.6. 12. 54.5. 60.3.5.10.11. Ac. 11.10.25.
q Mat. 16.18. E. p. 2. 22. Re. 21.12.14.19.
7 If she become a

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wall,—built up in Christ. E. p. 2. 22.1. a defence and fold for the flock, &c.—l' she become a door, at which the flock 'go in and out, and find pasture,' &c. Jn. 10.9.—C.
x Ac. 14.27. 1 Co. 16. 9. Re. 3.8. ch. 1.10.11.
y Col. 2.7. ch. 7.3.7. Jude 20.21. Eze. 16.7.
8 Heb. *peace*, Ro. 5.1.10.
z Is. 5.1.7. Mat. 26.1.7. 21.33.43. 25.14.30. He. 13.17.
a ch. 1.6. Ps. 119.6.11. Pr. 4.23. 1 Ti. 4.16. Ac. 26.2.
b My vineyard—before me, represents the private duties of the individual in the heart, the closet, or the family.—C.
c Ro. 14.8.2. Co. 5.15. Ps. 72.17-19. Is. 53.12. e 1 Ti. 5.17. x Th. 2.10.20.
d ch. 2.12.13.4.12-14. 6.2.11.7.11.12.
e ch. 1.5.6.12.7.13-11. 8.8-16.
f ch. 2.14. Ps. 50.15. 8.16.
g Re. 22.17.20. ch. 1. 2.12.17. L. U. 19.12.
1 Heb. *fly away*.

a palace of silver; and 'if she be a door, we will inclose her with boards of cedar.

10 I^a will^h a wall, and my breasts like towers; then was I in his eyes as one that found^h favour.

11 Solomon^o had a vineyard at Baal-hamon; he let out the vineyard unto keepers: every one for the fruit thereof was to bring a thousand pieces of silver.

12 My^o vineyard, which is mine, is before me:⁹ thou, 'O Solomon, must have a thousand, and those 'that keep the fruit thereof two hundred.

13 Thou^a that dwellest in the gardens, 'the companions hearken to thy voice: 'cause me to hear it.

14 ¶ Make^d haste,¹ my beloved, and be thou like to a roe or to a young hart upon the mountains of spices.

ening and supporting fellowship that I should enjoy with thee! Nay, already the believing views of it fill my soul with the joys of my Lord! 4. Let me therefore once more charge you, my fellow-professors, to do everything in your power to continue this my delightful communion with Jesus Christ, and do nothing to interrupt it.

DAUGHTERS. 5. What admirable person is this, who, forsaking all worldly things for Christ, and delivered from her distressed condition, mounts up heavenward, by faith resting on him to bear her up under every burden, and forward through every duty and difficulty?

BELIEVERS. O Jesus, animated by thy own delightful influence, I have, by importunate prayers, obtained the most sensible manifestations of thy love; as others, in whose hearts thou art formed by faith, have also done. 6, 7. O let thy most endeared esteem, remembrance, and love of my soul, appear remarkably in all thy dispensations towards me: for so vehement and irresistible is my desire after intimate fellowship with thee, that nothing else can afford me satisfaction: no, not death and the grave are so dreadful to me as the fears of thy withdrawal! Kindled by thy love shed abroad in my heart, my love to thee melts all my inward powers, and burns up my corruptions. No affliction, temptation, desertion, or persecution can extinguish or abate it. Would the richest on earth tempt me from thee, with all his wealth, nay, with ten thousand worlds, I would utterly condemn and abhor the proposal. 8. But, Lord, we have many fellow-sinners, whom thou didst die for; particularly among the Gentiles, who enjoy no ordinances, and are yet unripe for their spiritual marriage, being destitute of faith and love; what shall we do to promote their conversion, when the offers of thy grace shall be made to them?

CHRIST. 9. When, according to my unchangeable purpose, they shall accept me as their foundation, I and my Father and blessed Spirit will endow them with manifold gifts and graces, and render them, in their hearts and church state, a firm tower and beautiful temple and palace for God. When the door of access to me shall be opened to them in the gospel,

and the door of their heart opened to receive me, we, notwithstanding their insignificance, weakness, troubles, and temptations, will thoroughly beautify, strengthen, and protect them.

BELIEVERS. 10. Indeed, blessed Redeemer, by thy infinite favour, I have been united to thee, and stand firm on thee as my foundation, and am come to some maturity and perfection in grace. 11. Thou, Lord Jesus, the infinitely wise and wealthy Prince of Peace, hast secured by thy blood, planted and purified by thy grace, sown with thy Word, and protected and managed by thy providence, the large vineyard of thy church. This thou hast committed to the care of thy gospel ministers, that they, by instructions, warnings, reproofs, and censures, might endeavour to their utmost to render the members fruitful in the works of righteousness, to thy praise and glory. 12. And, while the whole concerns of it are under thy special care, I have in charge the vineyard of my own heart, to watch over, defend, purge, and render fruitful in holy habits and exercises. Thou, Jesus, must have the principal honour of all that I am, have, or can attain to, and thy faithful ministers their subordinate share of my love and regard.

CHRIST. 13. Believing soul, who lovest and frequentest the assemblies of my people, and ordinances there dispensed, thy fellow-members regard and listen to thy instructions and warnings for their edification. Let me, when withdrawn from thee, particularly in my bodily presence, often hear thy prayers and praises, and the publication of my gospel in the world.

BELIEVERS. 14. And, O my blessed Husband and Saviour, not only maintain frequent and familiar intercourse with my soul, and with thy church on earth, in the instituted ordinances of thy worship, but hasten, hasten thy glorious appearance without sin unto our salvation;—when we shall be caught up to meet thee in the air, and shall, in one complete body, enter that happy, that eternal state, in which God shall be ALL in ALL.

Ver. 2. *I would cause thee*, &c. 'Thou shouldst accustom me to give thee spiced wine, with the juice of pomegranates.' C.

Ver. 5. *I raised thee up*. I revived thee, when left a helpless infant under the citron-tree. See Eze. 16.4-8. In this reply the BELOVED speaks. C.

Ver. 6. *For love is strong*. 'Yea, love is strong,' &c. This is the reply of the *Beloved* who supports.—*Jealousy*, 'burning love'—*cruel*, rather, 'inexorable'—*vehement flame*, rather, 'the dissolving fire of Jehovah.' C.

Ver. 8. The grammar of the passage suggests that the 'daughters of Jerusalem,' who speak (ch. 1-v.), who are still present (ch. 8.4), are here the solicitous projectors for the welfare of the 'little sister.' This emblem has been expounded of the Gentile church—but it seems much more natural to understand by it such as are yet 'weak in the faith,' Ro. 14.1; 15.1; 1 Co. 3.2; Ep. 4.13. C.

Ver. 10. This has generally been considered as the answer of the 'little sister,' exemplifying full and instantaneous 'growth in grace.' But as the grammar will not warrant any change from the speaker in the first person (ver. 1, 2, 4) and the speaker in the first person (ver. 10), this must be understood as the language of the bride, encouraging the 'little sister' by her own experience of grace and attainments in faith. C.

Ver. 11. *Baal-hamon*, ruler of multitudes.—The *keepers* represent the rulers and instructors of the churches in their multitudes.—A *thousand*. As the annual rent for a vine seems to have been ordinarily a piece of silver, Is. 7.23, the emblem indicates that return of 'fruit of the Spirit,' Ga. 5.22, which is ever due in correspondence to privileges. C.

Ver. 13. *Thou that dwellest in the gardens*. It is impossible by the grammar to distinguish the speaker in ver. 13 from the speaker in ver. 14; and as in ver. 14 she calls to the listener, *my Beloved*, the speaker is the bride calling to her Redeemer, 'Even so, come, Lord Jesus!' Re. 22.17, 20. C.

REFLECTIONS.—How kind, how marvellous is it, that God's only begotten Son, the brightness of his glory, has, by his assumption of our nature, become our brother, and will for ever continue bone of our bone and flesh of our flesh! And great is the mercy, that to him the gathering of the Gentiles hath and shall be! It is pleasant to remember past experiences of his love in the assured expectations of others still more sweet! And delightful is the frame, ardent the desires, and fervent the prayers, when a soul is overwhelmed with the consolations of Christ! Importunate intercession for the spiritual welfare of others often produces remarkable fellowship with him. Extensive revenues of holy thoughts, words, and deeds are due from every member of the church to Jesus Christ. And they who give him his due, will give his ministers theirs. But how strongly Christ and his people's hearts must be knit one to another! They cannot live but as it were in mutual intercourse. Soon will he come to take them to himself in glory; and, in the believing view of it, their waiting spirits cry, 'Even so, come, Lord Jesus.'

CONCLUDING REMARKS ON THE SONG OF SOLOMON.

Three points present themselves to the Christian reader and student in the preceding book:—

I. Was this book received into the canon of Holy Scripture, and sanctioned by our Lord and his apostles? To this there can be but one answer—it was.

II. Are there, in the New Testament, any such evident references as form a key to its interpretation? Such evident references may be found, Mat. 21.33, when comp. with Song 8.11; Ep. 5.27, comp. with Song 4.1, 7; Ep. 6.15, comp. with Song 7.1; Re. 3.20, comp. with Song 5.2. Other references have been suggested, but these are so evident as not to admit of question.

III. Are there such quotations of passages of Scripture parallel to or identical with the Song of Solomon, by which its spiritual import can be unquestionably established? The answer to this question is easy and direct. (1) By referring to

He. 1.8 there is found a direct address from God the Father to God the Son. (2) That address is quoted from Ps. 45.6. (3) It is impossible to overlook the complete parallelism, nay identity, of that psalm with the scenery and character of the Song of Solomon. Therefore, by following the scriptural plan—comparing spiritual with spiritual, and the natural law of all interpretation—rising from what is plainly stated, granted, or ascertained, to what is less plain, questioned, or yet unknown, there can be no difficulty in coming to the conclusion, that the Song of Solomon forms a succession of emblems whereby the mutual love and union between Christ and his church are described for the instruction and comfort of believers.

That the Song of Solomon is capable of ready and great perversion, by 'men of corrupt minds,' is undoubted. For, whilst 'to the pure all things are pure,' so to

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the impure all things are impure. And such is the state of the carnal mind, that just in proportion as any object is good, in like proportion may it be perverted to purposes of evil. Thus—just in proportion as a medicine is powerful to restore, may its improper administration render it powerful to destroy. And thus grace, in its every form, may be turned into licentiousness. But is the sufferer, therefore, to be deprived of a powerful medicine?—or is the physician who discovered and prescribed it to be pronounced an evil-doer? Is the sinner, therefore, to be deprived of access to pardon; and the God of all grace and consolation to be disrobed of his attribute of mercy? No. And neither is the church of God to be deprived of some of the brightest pages in the divine Word, because eyes that have 'loved darkness' cannot perceive their beauties.

To those who have observed what a prominent place love to Jesus holds in the New Testament (see for example, Jn. 14. 23; 1 Co. 16. 22; 2 Co. 5. 14), and to those who have experienced and rejoiced in 'the assurance' of that love—the Song of Solomon will ever furnish a subject of study, at once most delightful and profitable.—C.

The various modes of interpreting this remarkable and extremely difficult book may be classified under three heads:—The Literal, the Typical, and the Allegorical.

1. *The Literal* makes the book a simple story related in the form of a dramatic poem. The facts of the story are given by Dr. Ginsburg as follows:—“A village girl, the daughter of a widowed mother of Shulam, is betrothed to a young shepherd, whom she met whilst tending the flock. Fearing lest the frequent meetings of these lovers should be the occasion of scandal, the brothers of the Shulamite employ her in the vineyard on the farm. Whilst on the way to this vineyard she one day falls in with the cortège of King Solomon, who is on a spring visit to the country. Struck with her beauty the king captures her, conveys her to his royal pavilion, then conducts her to Jerusalem in great pomp, in the hope of dazzling and overcoming her with his splendour, and eventually lodges her in his harem. But all is in vain. True to her virtuous love, she resists all the allurements of the exalted sovereign, spurns all his promises to elevate her to the highest rank, and in the midst of the gay scenes assures her humble shepherd, who followed her to the capital, that her affections are sacredly and inviolably pledged to him. Solomon, convinced at last that all his advances are in vain, allows her to quit the royal residence. Hand in hand the two faithful lovers return to her native place, and on their way home visit the tree under which their love-spark was first kindled, and there renew their vows of constancy and fidelity. On their arrival they are welcomed by their companion shepherds, and she is rewarded by her brothers for her exemplary virtue.” It is said that the object or moral of this charming story is ‘to teach a lesson of practical righteousness by the record of an extraordinary example of virtue in a young maiden in humble life who encountered and conquered the greatest temptations from the most exalted personage in the land.’ The theory is attractive, and the arguments employed in defence of it are not without weight; but I think the thoughtful student of God’s Word, and especially such as have studied the genius of oriental poetry and imagery, will see that there is something higher and nobler in this book, than such a moral lesson. And, besides, I cannot see that the various parts of the book can be made at all to harmonize with such a simple and detailed story. In my mind the imagery is too sublime, the descriptions of far too elevated a character, to be applied even by an eastern poet to any mere narrative of real life.

2. *The Typical* theory of interpretation adopts as a basis the historical truth of the narrative, making the bride either Pharaoh’s daughter, or some maiden of Palestine, whom Solomon had loved and married; but then this bride typified the church, and Solomon typified Christ, while the whole story was designed to represent in prophetic imagery the love subsisting between Christ and his church—a love mutual, indissoluble, and eternal. The great difficulty in the way of this theory is to establish the historical character of the narrative. A type must be a fact; and the narrative here has all the characteristics of ideality as distinguished from reality. No writer, however poetical, would describe ordinary events in such language as is employed in ch. 2. 1-4, 14; 6. 10-12; and no writer, even in the East, would put such language in the mouth of a virtuous maiden as we find in ch. i. ii. viii.

3. *The Allegorical* interpretation of the book seems to me to be the only possible and true one. The poem is conceived in the loftiest style of eastern imagery. Incidents of real life, events of everyday occurrence, customs which still prevail in the East form a groundwork, but they are all idealized and spiritualized, so that they may more strikingly exhibit to the pure and spiritual mind, grand divine truths. The leading image is common in Scripture. Human love in its purest and holiest type—that of husband and wife—is the symbol of the love of Christ and his church, of God and his people. Thus Isaiah says, ‘Thy Maker is thine husband: the Lord of hosts is his name,’ ch. 54. 5; and still more clearly: ‘For thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate; but thou shalt be called Hephzibah, and thy land Beulah; for the Lord delighteth in thee, and the land shall be married. . . . As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee,’ ch. 62. 4, 5. The forty-fifth Psalm greatly resembles this book in style and imagery. So also the same imagery is common in the New Testament: ‘I have espoused you to one husband, that I may present you as a chaste virgin to Christ,’ 2 Co. 11. 2. The whole bearing and force of that beautiful passage in Ep. 5. 22-33 rest upon this same figure. The apostle John too, in the last book of the Sacred Canon, appears to embody the very idea of the Song of Solomon, when he records his glorious vision: ‘And I John saw the Holy City, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.’

This is substantially the system of interpretation which was adopted generally by the Jews, and is developed in the Talmud. By them, of course, God is represented as the Beloved, and the people of Israel the loved one. In the early Christian church, the same view was taken, and was held almost universally until impugned by Erasmus. It appears to me to be in accordance with the analogy of Scripture, and with the genius of eastern poetry. The whole structure of the composition, too, discursive, yet having a subjective coherence, tends to the same conclusion. There is in it no sustained plot, no crisis of a story. It consists of expressions of most devoted affection, with reference to localities and ever-changing scenery, all adapted to call forth new emotions, and to exhibit unalterable love. Viewed in this light, interpreted in this manner, it is one of the purest and noblest portions of Holy Writ. It lifts the mind into an ideal world of spiritual communion with God in Christ. It shows us his tenderness, his watchful care, his devoted unceasing attachment to his people in all their waywardness, temptations, sorrows, and persecutions, such as we can see nowhere else. It shows us that friends and kindred—the nearest and dearest, may desert us in the hour of trial, but God will not and cannot, for love binds him to us and us to him by a tie that is indissoluble.

Yet, still, holy, pure, and comforting as this book is to the man whose nature the Spirit of God has mastered, the profitable reading of it by the ordinary Christian is confessedly difficult. Each one knows his own heart, and can best review his own feelings. But in this western land, where we are not accustomed to the gorgeousness of eastern imagery, or the nature of eastern life and manners, we need watchfulness, prayer, and a heart completely under the control of the sanctifying Spirit, if we would derive from this book those noble lessons which God intended it to embody and impart.

It is sometimes said that the Song of Solomon is not quoted or referred to in the New Testament, and that therefore it cannot have that high spiritual significance which I have above advocated. In reply I quote the words of Hengstenberg:—‘The New Testament is pervaded by references to the Song of Songs, and all of them are based on the supposition that it is to be interpreted spiritually. Proportionally no book of the Old Testament is so frequently referred to, implicitly or explicitly, in the New Testament, as this one; and we cannot but be surprised at the superficiality or the prejudices of those who have asserted that the Song of Songs is never quoted in the New Testament.’ The following passages afford ample proof that its language and spirit were constantly before the mind of our Lord and his apostles, Mat. 6. 28-30; 13. 25; 24. 42, 21. 33; 26. 6-13; Mar. 14. 3; Lu. 12. 35-37; 13. 31, 32; 7. 38; Jn. 6. 44; 7. 33, 34, 12. 3; 21. 16; 3. 29; 2. 1-11; Ep. 5. 27.—P.

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IN FOUR VOLUMES

VOLUME III

ISAIAH TO MALACHI

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THE BOOK OF THE PROPHET ISAIAH,

Who continued prophesying about sixty years with small success, ch. 1. 1; 53. 1. He was not the most ancient of the sixteen prophets; but his predictions, containing so much of Christ in them, are now placed first in order. The first thirty-nine chapters, except iv. xi. xii. xxvi. xxxii. xxxv. consist chiefly of divine indictments for sins and denunciations of judgments; the last twenty-seven, of promises relative to the deliverance from Babylon and to the gospel church. In ch. i.-iii. v. vii.-ix. xxii. xxiv. xxvii. 7-11; xxviii.-xxx. 1-17; xxxi. 1-3; lix. lxx. lxxi. is represented the ingratitude, unfruitfulness, idolatry, profaneness, female pride, oppression, drunkenness, perversion of judgment, &c., of the Hebrews; and the terrible punishments thereof by the Assyrians, Chaldeans, Romans, &c., are predicted. In ch. vii. 5-9; viii. 4, 21, 22; ix. 8-21; xvii. is predicted the ruin of the kingdom of Syria and Israel, and the calamities of the Philistines, xiv. 29-31; of the Moabites, xv. xvi.; xxv. 10; of the Egyptians and Ethiopians, xviii.-xx.; of the Arabians, xxi. 13-17; of the Edomites, xxi. 11, 12; xxxiv.; of the Tyrians, xxxiii.; of the Assyrian army under Sennacherib, x. xiv. 24-27; xvii. 12-14; xxvii. 1; xxix. 5-8; xxx. 27-33; xxxi. 4-9; xxxiii., which is accomplished, xxxvi. xxxvii.; of the Chaldeans, xiii. xiv.; xxi. 1-10; xliii. 10; xlv. 1-4; xlvii. 1, 2, 11; xlviii. With those charges of guilt and predictions of judgments are intermingled many precious promises of the redemption and glorious kingdom of the Messiah; as i. 18, 25, 27; ii. 2-5; iv. 2-6; vii. 14; viii. 14; ix. 6, 7; xi. xii. xxv.-xxviii. 16. From xl. to the end, the deliverance of the Jews from Babylon and the vanity of idols are frequently hinted; but the incarnation, service, and glory of the Messiah, the erection of the gospel church, the calling of the Gentiles, the rejection and future restoration of the Jews, are the principal subjects. And on account of his clear and striking representations of Jesus Christ and his blessings, and of the gospel church, this prophet has been frequently styled a fifth evangelist.

[Isaiah, if not the first of the noble band of Old Testament prophets, yet belonged to the first cycle or group. His writings were commenced in the reign of Uzziah, B.C. 808-757, and were continued during the reigns of Jotham, Ahaz, and down to the close of the reign of Hezekiah, B.C. 698. From the commencement of his prophecies to the close must thus have been more than half a century. He was a contemporary of Hosea, Joel, Amos, Jonah, and Micah. Nothing certain is known of his genealogy or his private life. From his dress, which appears to have resembled that of Elijah, it might perhaps be concluded that he belonged to one of the transjordanic tribes, ch. 20. 2, or to some remote village in the wilderness of Judah. He resided, however, during his public ministry, in Jerusalem, and near the temple; and he appears to have been held in the highest respect by the princes of the land, and to have exercised much influence in the affairs of the nation. In sublimity of style, purity of diction, and clearness of prophetic delineation of the person, character, and work of the Messiah, Isaiah stands pre-eminent among Old Testament writers. He has been truly called the 'evangelical prophet.' P.]

* In reading this and the subsequent prophets, great attention must be paid to rule x. in chap. ii. of the Introduction, relative to the fulfilment of the same prophecy in different periods; and to history of nations in chap. iv.

CHAPTER I.

1 *Isaiah complaineth of Judah for her rebellion.* 5 *He lamenteth her judgments.* 10 *He upbraiddeth their whole service,* 16 *and exhorteth to repentance.* 21 *He bewaileth their wickedness.* 25 *He promiseth grace,* 28 *and threateneth destruction to the wicked.*

THE vision^a of Isaiah the son of Amoz, which he ^bsaw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

2 Hear,^d O heavens; and give ear, O earth; for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me.

3 The^e ox knoweth his owner, and the ass

CHAPTER I. Ver. 2. Ye heavens and earth, and all that dwell therein, with astonishment know and bear witness that I have marvellously raised up, privileged, preserved, protected, and advanced this Jewish nation; and yet they have, on occasions and in ways unnumbered, perfidiously violated my covenant, and rebelled against my commandments. 3. Brutishly ignorant and inconsiderate of everything important, they scarcely pay me and my ordinances the regard that cattle do to their owners and their stables. 4. Alas! the whole nation is polluted with, and guilty of, the most shocking and multiplied abominations! Unlike to their pious ancestors, they tread in the wicked steps of their immediate parents: they wax worse and worse themselves, and labour to render their posterity still more and more wicked. Revolving more and more from the service and worship of JEHOVAH their God, they have provoked his fearful indignation against themselves. 5. Further punishment of their sin with temporal calamities would but render them still more outrageous and obstinate in wickedness. Already corruption hath infected all ranks, the rulers and the ruled, without any proper means used to prevent it;

and misery and distress have overwhelmed the whole nation. 7-9. The Israelites, Syrians, Assyrians, or others, have already, by fire and sword, desolated the whole country of Judah; and Jerusalem alone remains, and that in great danger and distress: and were it not from regard to a few righteous persons still left among us, the whole nation had been utterly destroyed by God in accordance with just law. 10-15. Be therefore assured, saith God, ye detestable monsters of wickedness, that, while ye indulge yourselves in your sinful courses, all your ceremonial services, however solemn and expensive, and even your prayers, amounting to nothing more than legal dissimulation, are utterly abominable, and do but more and more provoke me to wrath. 16-20. By faith applying the word, the blood, the Spirit of Jesus, for your effectual purification from sin, repent of and turn from your vices; and conscientiously exercise yourselves in the contrary virtues of piety, equity, and kindness.—In so doing, you shall not only find your most grievous iniquities, the murder of the Messiah not excepted, fully and freely forgiven, but enjoy a safe and happy continuance in your country. But if you remain obstinate in your

his master's crib: *but* Israel doth not know, my people doth not consider.

4 Ah^a sinful nation,¹ a people laden² with iniquity, a seed of evil-doers, children that are corrupters! ³they have forsaken the LORD, they have provoked ⁴the Holy One of Israel unto anger, they are gone³ away backward.⁴

5 ¶ Why¹ should ye be stricken any more? ye will revolt⁵ more and more: ²the whole head is sick, and the whole heart faint.

6 From the sole of the foot even unto the head *there is* no soundness in it; *but* wounds,

^a Je. 5. 1-59. 2-58. 22. Da. 9. 11. Zep. 3. 1-4. ver. 7. 8. 2 Ch. 28. 5, 6, 19, 20; 29. 8, 9. Ho. 5. 12-14. Ps. 38. 3, 4. ch. 5. 1-24; 59. 1-15.

A.M. cir. 3244.
B.C. cir. 760.

CHAP. I.

a Ge. 15. 1. Nu. 12. 6.

24. 16. 1 Sa. 9. 9. Da. 6.

1-16. Ac. 10. 11. ch. 2. 1;

13. 121. 2.

b 1 Pe. 1. 11. 3. Pe. 1. 21.

c 2 Ki. xv. 22. 2 Ch.

xxvi. xxxiii.

d De. 32. 1. 4. 26; 30.

19; 31. 28. ch. 34. 1. Je. 2.

12; 22. 29. Eze. 36. 1, 4, 26.

3. Mi. 1. 2; 6. 1, 2. Jos. 24.

27. Ps. 50. 4. Am. 3. 13.

with 1 Co. 4. 9. 1 Ti. 5.

21. De. 29. 24, 25. Hab.

2. 20. Zec. 2. 13.

e ch. 5. 9; 46. 3, 4; 69.

9-13; 10. Eze. 16. 4-14;

20. 5, 20. Ex. 4. 22; 19. 5, 6.

De. 4. 7, 8; 1. 31; 14. 1, 2;

32. 6-21. Ps. lxxviii. cv.

cvi. cxxxv. cxxxvi.

148. 14. Ro. 3. 1, 2; 9. 4, 5;

10. 3.

f Pr. 6. 6. Je. 8. 7; 2. 8;

4. 22; 3. 10. 8. 14. Ho. 11.

94. 8. 4. 1, 6; 5. 4. Ps. 53. 4;

94. 8. ch. 44. 18; 27. 11; 5.

12. De. 32. 28, 29.

A.M. cir. 3244.
B.C. cir. 760.

h Mat. 11. 28. Ge. 13.

13. Zec. 5. 7, 8; 11. 8. Re.

18. 5. Jn. 9. 34. Ps. 38. 4.

i A¹ A² sinning nation,

—a people living

in their sins, to their

sins, and by their

sins.—C.

j Heb. of heaviness.

k Nu. 32. 14. Je. 7. 26;

16. 11, 12. Mat. 3. 7. Ps.

78. 8. Ge. 6. 12. Zep. 3. 7.

Ex. 32. 7.

l Je. 2. 13; 29. 9. De. 31.

16, 17; 32. 5, 6, 15-21. Ho.

4. 16. Ps. 10. 3; 74. 18. Nu.

14. 11.

m ch. 6. 3; 5. 16; 12. 6.

Ex. 15. 11. Hab. 1. 12; 13.

n Heb. alienated

or separated. Ps. 58. 3.

o Backward. Re-

turned to the heathen

state from which God

called Abraham.—C.

p Je. 2. 30; 5. 3; 9. 1, 3.

q Ch. 28. 22. Ho. 4. 14.

r Heb. increase re-

volt.

and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.⁶

7 Your country is desolate, your cities are burnt with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers.⁷

8 And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.

9 Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.

10 Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah:

11 To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats.¹

12 When ye come to appear before me, who hath required this at your hand, to tread my courts?

13 Bring no more vain oblations; incense is an abomination unto me; the new-moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity,³ even the solemn meeting.

14 Your new-moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them.

15 And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood.⁶

16 Wash you, make you clean; put away

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Or, oil, Lu. 10.34.

De. 28. 5, 52. ch. 5.

59.12. Ps. 107. 34. 2 Ch.

28. 5, 17. 18. Ho. 7. 9; 5.

7. 12. 23. 33.

7 Heb. as the over-

throw of strangers,

or by an inundation

of rain.

8 Jerusalem, Job 27.

18. La. 2. 6. 16. ch. 7. 16;

10. 22. 11. 12. 17. 6. 13.

10. 22. 11. 12. 17. 6. 13.

13. 37. 4. 31. 32. 65. 8. Je.

3. 14. 30. 11. Eze. 5. 3. 5. 8.

14. 22. Joel. 2. 32. Ro. 9.

27. 11. 5.

7 Ge. 19. 24. De. 29.

22. La. 4. 6. Am. 4. 11.

Zep. 2. 9. Pr. 5. 14. Jude

7.

3 Je. 22. 29. Am. 3.

1. 8. Je. 13. 13. 18. 20.

32. Eze. 10. 46-48. De. 32.

32. Je. 23. 14. 9. 26. Am.

9. 7. Jude. 7. K. 11. 8.

9 Pr. 15. 8. 21. 27. ch.

66. 3. Je. 6. 20. 7. 21. 22.

Am. 5. 21. 22. Ps. 50. 8. 9.

51. 16. Mi. 6. 7. 1. Sa. 15.

22.

9 I am full. I am

satisfied: I will re-

ceive no more.—C.

1 Heb. great he-

goats.

9 Ex. 23. 17. 34. 23.

De. 16. 16. 31. 11. Je. 7.

22.

9 Heb. to be seen,

ch. 17. 13.

9 Lu. 11. 42. Eze. 20.

39. Mal. 1. 10. 11. 13.

Mat. 15. 9. ch. 66. 3. 29.

13. Hag. 2. 12. 13. Ps. 50.

10.

9 Le. xxiii. Nu.

xviii. xxix. 10. 2. 7. 10.

Ps. 81. 2. Joel. 2. 15.

8 Or, grief.

9 Pr. 15. 8. 21. 27. ch.

66. 3. Je. 6. 20. 7. 21. 22.

Zec. 11. 8. ch. 66. 3. 29.

24. ver. 13. 15. Am. 2. 13.

Eze. 16. 43.

9 Pr. 15. 8. 21. 27. ch.

14. 12. Zec. 7. 13. Mi. 3. 4.

Ps. 66. 18. ch. 38. 4. 59. 2.

3. Job. 27. 9. Eze. 6. 17.

18. 14. 3. Ju. 10. 14.

4 Heb. multiply

prayer.

9 Heb. bloods.

The great and so-

lemn principle is

here set forth, that

religious formalism,

however exact in ob-

servance, however

scriptural its charac-

ter, however impos-

ing its ceremonial, is

not merely valueless,

but is absolutely

hateful in the sight

of a heart-searching

God, when accom-

panied with true

piety.—P.

6 Ps. 26. 5. 12. 7. Job

11. 14. 14. 14. 2. Co.

7. 1. La. 4. 8. with Eze.

36. 25. Zec. 13. 1.

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c Ps. 34. 14. 37. 27. Am.

5. 15. Ro. 12. 9. Phi. 4. 8.

1. Pe. 3. 10. 11. Co. 5. 7.

1. Pe. 3. 10. 11. Co. 5. 7.

15. 16. Ro. 12. 9. 1. Pe.

Eze. 18. 5-9. ch. 56. 7.

with Mi. 2. 1-3. 3. 1-3. 9.

7 Or, righten.

8 Ho. 14. 1-3. Je. 3. 11.

14. 22. 31. 18. 10. 15. 43. 24.

15. 16. Ro. 12. 9. 1. Pe.

Ps. 51. 7. Re. 7. 14.

ch. 3. 10. Le. 26. 3.

14. De. 28. 1-14.

8 ch. 3. 11. Le. 26. 15.

De. 28. 15-68, with

Tit. 1. 2. Nu. 23. 19. 1. Sa.

15. 29.

8 Ver. 19 and 20 af-

ford a key to the true

bearing and bear-

ing of the judgments

described in ver. 7-9.

They show that these

verses contained a

prophetic lesson with

respect to the effects

which certain causes

would infallibly pro-

duce.—P.

8 Sa. 8. 15. 1. Ki. 4. 25.

Je. 22. 11. Ro. 11. 12. 2. Ch.

19. 9.

9 1. a. 1. 8. ch. 2. 8. v.

11. Eze. xviii. xlii. xliii.

Je. 2. 20. 21. 3. 1. Mi. 3. 2.

3. Zep. 3. 1-4.

9 An idolatress.

8 Ho. 6. 4. Eze. 22. 18.

Je. 6. 28. 30.

12 Co. 2. 17. Ho. 4. 18.

Da. 9. 5. Eze. 22. 6.

12. Mi. 3. 11. 7. 3. Ho. 4.

18. 9. 2. 17. 15. 34. Re.

18. 8. Ps. 76. 7. Mal. 3. 1. 1.

Co. 8. 6.

9 Eze. 5. 12. 16. 42. 21.

17. De. 28. 63. 32. 35. 40.

He. 10. 39. 31. Je. 5. 9. Pr.

1. 25. 26.

9 Ps. 81. 14. Zec. 13. 7.

Re. 3. 19.

1 Heb. according

to pure, or in a fur-

nace.

9 Mal. 2. 3. Je. 9. 7. 5.

29. Zep. 3. 11. Eze. 20.

33. Mat. 3. 12. In. 15. 6.

Ch. 4. 34. with ver. 22.

9 Je. 32. 17. 18. Nu. 12.

7. Jos. 24. 31. 2. Sa. 8. 15.

Je. 33. 7.

9 ver. 22. Zec. 8. 3. Je.

31. 23. Zep. 3. 9. 13.

9 1. Co. 1. 30. ch. 5. 16.

27. 9. Ro. 3. 24. 25. 26. Co.

5. 21. Ho. 13. 14. Ps. 130.

7. 8. Mat. 1. 21. Ep. 1. 7.

Tit. 2. 14. He. 9. 12. 14.

La. 1. 6. 8. 1. 1. 1. 1. 1. 1.

2 Or, they that re-

turn of her.

9 Ps. 135. 5. Lu. 12. 45.

46. Job. 31. 3. Ps. 1. 6.

6. 73. 27. 92. 9. 104. 35.

86. 22. 12. 5. ch. 3. 11.

Mal. 1. 1. Zep. 1. 6.

8 Heb. breaking.

the evil of your doings from before mine eyes; cease to do evil;

17 Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

18 Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

19 If ye be willing and obedient, ye shall eat the good of the land:

20 But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken it.⁸

21 How is the faithful city become an harlot! it was full of judgment: righteousness lodged in it; but now murderers.

22 Thy silver is become dross, thy wine mixed with water:

23 Thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them.

24 Therefore, saith the Lord, the LORD of hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies:

25 And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin:

26 And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, The faithful city.

27 Zion shall be redeemed with judgment, and her converts with righteousness.

28 And the destruction of the transgres-

active, upright, and faithful, and the people famed for righteousness in their dealings with men, and for their adherence to the covenant and worship of their God. Thus, through God's righteous execution of judgment upon the wicked and chiefly through the glorious righteousness of his Son, shall his true worshippers, Jews and Gentiles, be delivered from corruption and misery. 28-31. But dreadful and general shall be the ruin of obstinate sinners, who continue in their rebellion against God, and contempt of his worship and Son. Their idols and groves, instead of preserving them, shall add to their confusion and misery.—Deprived of every delight and every enjoyment, they and their idols shall, in the most easy, irresistible, and remediless manner, be destroyed by the sure judgment of God, procured by their sins.

Ver. 2. 'It is Jehovah that speaketh.' 'I have magnified and exalted children,' raised them to eminence in literature, arts, science, agriculture, commerce, and power. C.

Ver. 7. This passage cannot be regarded as literally applicable to any period during the life of Isaiah. It is prophetic rather than historical. It predicts a state of things which must inevitably result from sin and rebellion against God. The judgments are so certain that the prophet speaks of them as if already executed. The language is fearfully graphic, and the curse most terrible and comprehensive.—The country, fields and vineyards, plains and mountains, a desolation. The cities, including every inhabited spot, burned. The land, in all its produce and fruits, eaten up by strangers, and left like a wilderness. P.—Your country is desolation. The period to which this prophecy refers is not stated, but it cannot be referred to the reign of Uzziah, which was prosperous (2 Ch. xxvi.), but may well accord with that of the idolatrous Ahaz, 2 Ch. xxviii. C.

Ver. 8. Cucumbers of various kinds are in great repute in the East as articles of food, and consequently liable to depredations. Zion, in her ruined state, is compared to those temporary huts provided to protect the watchmen of the gardens, either in the

heat of the day or dews of the night.—Note. Even the most prosperous countries have many ruins—objects of continual attraction to the traveller, the painter, or the poet. But there is scarcely a ruin in any land that is not a memorial of God's judgments against the kings and nobles, and churches and people, of other days—and a warning to those of present days to flee from the wrath to come. C.

Ver. 10. In all countries, and in all ages of degeneracy, there has been a constant effort at mutual recrimination between 'rulers and people,' the rulers charging the people with insubordination and want of economy, the people charging the rulers with misgovernment and extravagance. Under the ominous names of rulers of Sodom, and people of Gomorrah, God rebukes and threatens both. C.

Ver. 12. Who hath required this? He does not mean, Who has required sacrifice; but, Who has required sacrifices from such impure worshippers? C.

Ver. 16. Wash you, make you clean. That is, 'in the blood of the Lamb,' Re. 7. 14. Neither is there cleansing or salvation in any other. C.

Ver. 18. While as snow that fell from heaven and never was trodden on or stained. White as wool that has been cleansed in water from all impurity. C.

Ver. 23. Gifts. 'Bribes.' The common and abiding curse of all eastern despotisms, in which justice is bought and sold as a common article of traffic; and one of the most portentous symptoms of degeneracy and signs of judgment that can ever infect any individual church or nation. C.

Ver. 25. The meaning is, that God himself, by his judgments, and the sanctifying power of his Spirit, would thoroughly purify his people, removing evil rulers, corrupt judges, and false principles, and developing righteousness and purity in heart, intellect, and social life. P.

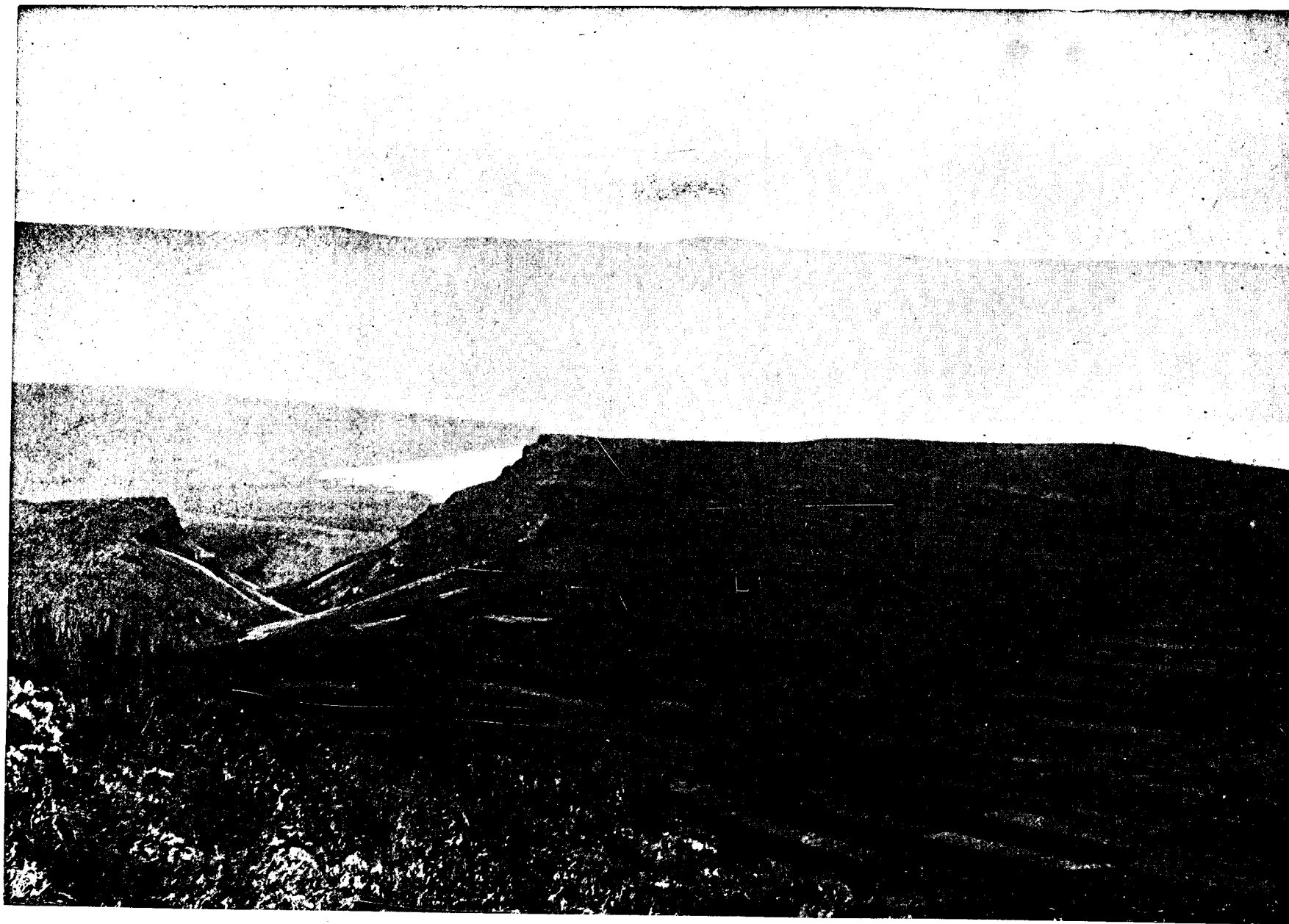
Ver. 26. Spiritually this prediction has certainly been fulfilled, for the apostle expressly says, 1 Co. 5. 12: 'Do not ye judge them that are within?' See also 1 Co. 6. 1-5. But as the judgments were temporal, is there not reason to conclude that the literally have 'judges as at the first, and counsellors as at the beginning?' Lord, remember thy covenant, and hasten the time! C.

Ver. 30. 'The mention of trees and gardens, as places of idolatrous worship, suggests a beautiful comparison, under which the

destruction of the idolaters is again set forth. They who choose trees and gardens, in preference to God's appointed place of worship, shall themselves be like trees and gardens, but in the most alarming sense. For, in answer to the tacit question why they should be ashamed and confounded for their oaks and gardens, ye yourselves shall be like an oak fading, decaying in its leaf, and like a garden which has no water,—a lively emblem, to an oriental reader, of entire desolation' (Alexander). P.

REFLECTIONS.—Prophets and ministers must always declare that will of God which themselves have seen and believed: and God often much diversifies the opportunities which he gives them to declare it. In the most awful manner both heaven and earth attest the importance of what he speaks, and the equity of what he inflicts. How horrid is ingratitude, notwithstanding mercies innumerable received! And shocking is the ignorance and thoughtlessness which are sometimes found among professors of the truth. When heinous corruptions become universal, inveterate, and highly aggravated, what can be expected but ruinous judgments, in which every act and form of wickedness will be resented! But desperate is their case who are hardened by both mercies and judgments, and to whom God ceases to be a reprover. It is a great mercy for a nation, universally ripe for ruin, to have yet a small number of eminent saints. Thrice happy are they who are of the number, and are by true faith preserved from going to hell with the multitude. The greatest enemies to the power of godliness are often the most rigid observers of the form; and men will flee to their most costly devotions for relief, while they cleave to the sins which are the cause of their misery. But nothing is more abominable to God than indulged hypocrisy in our devotions. Indulged sin is so odious

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VIEW FROM THE MOUNT OF BEATITUDES—SHOWING WHERE CHRIST DELIVERED THE SERMON ON THE MOUNT. [Isaiah, ii:3.]—
“And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.” Looking from the Mount of Beatitudes toward the east, we see beneath our feet Lake Galilee, the most beautiful body of water in the world,

and then rising gloomy and solemn above it and beyond it, the mountains and hills which make up the Gadarene country. Mount Hermon to the north is in full view, and the whole horizon we take in from this point is filled with points connected with the history of modern civilization. Here was uttered the sermon, which by common consent of the human race, is put down as the wisest that ever fell from the lips of man. Here was the scene of the famous victory of Saladin over the Crusaders on July 5th, 1187.

CHAPTER III.

1 The calamities coming upon Judah because of sin. 9 The impudence of the people. 12 The oppression and covetousness of the rulers. 16 The judgments which shall be for the pride of the women.

FOR,¹ behold,^a the Lord, the LORD of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water,

2 The^b mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient,

3 The captain of fifty, and the honourable man,² and the counsellor, and the cunning artificer, and the eloquent orator.³

4 And I will give ^cchildren to be their princes, and babes shall rule over them.⁴

5 And^d the people shall be oppressed, every one by another, and every one by his neighbour: the ^echild shall behave himself proudly against the ancient, and the base against the honourable.⁵

6 When a man shall ^ftake hold of his brother, of the house of his father, saying, Thou hast clothing, be thou our ruler, and let this ruin be under thy hand:

7 In that day shall he swear,⁶ saying, I will not be an healer;⁷ for in my house ^gis neither bread nor clothing: make me not a ruler of the people.

8 For ^hJerusalem is ruined, and Judah is fallen; because ⁱtheir tongue and their doings are against the LORD,⁸ to provoke the eyes of his glory.⁹

9 The^j show of their countenance doth witness against them; and they declare their sin as Sodom, they hide ^kit not: ^lwoe unto their soul! for they have rewarded evil unto themselves.

10 ^mSay¹ ye to the righteous, that *it shall*

ⁿMal. 3:18. ch. 26:20; 25:4, 9. Ec. 8:12, 13; 6:7, 8. Je. 15:11. Eze. 9:4. Ps. 128:1, 2; 128:23, 24. Ro. 2:7, 10. He. 6:10. Ga. 6:9.

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CHAP. III.

1 See note * in second column.
a ch. 36:12; 28:1. Le. 26:26. Je. 37:21; 38:9, 14. De. 28:53, 54. Eze. 4:16, 17; 14:12. La. 4:4. Joel 1:1-3, &c.
b ch. 13:15-2. Ki. 24:14-16. Ps. 74:9. Ec. 9:15. Am. 5:13. 2Sa. 20:12. 10.Pr.10.10.
c Heb. a man eminent in countenance.
d Or, slight water or hear enchanting speech.
e Ec. 10:16, 17. 2.Ch. 28:1, 23; 1.1. Co. 13:11.
f The word translated 'princes' signifies any ruler, whether of the highest rank or the lowest. The meaning of this verse is, that the government of the nation would fall into the hands of men without capacity, experience, or principle—men weak and feeble as children.—P.
g Ju. 17, 19; 19:22-25. Mi. 3:1, 2; 5:6. Je. 9:4. 5.Ch. 9:21. Eze. 34:4. Zec. 11:16.
h 2Sa. 16: 5-9, with Le. 19:30. Ro. 13:7, 8.
i As the preceding verse describes bad government, so this describes anarchy, the suspension of all government, and a consequent disorder in the relations of society, betraying itself in mutual violence and in the disregard of natural and artificial claims of deference (Alexander).
j Ju. 9: 8-12; 11: 6-8. ch. 4:1. Ju. 6:15.
k Heb. *is* up the hand. Ec. 12:22. De. 32:40. He. 6:16. Re. 10:5.
l Heb. *under*. Eze. 34:4. ch. 1:6; 30:26. Ho. 6:6.
m Mi. 3:12. 2.Ch. 28:4. 5:17; 18:32. 1; 23:17. xxxvi. Lu. 19:27, 41-42; 21:20-22.
n La. 5:16, 17. Ps. 73:13. Jude 15. ch. 1:4; V. 16:5. 3. Je. 7:18, 19. 1. Co. 10:20.
o (1) By rejecting his truth and worship. (2) By supporting false doctrine and idolatry. (3) By neglecting or despising his providence.—C.
p Ge. 4:23, 24; 13:13; 18:21; 19:5. Je. 3:3. Eze. 24:7, 8.
q Ver. 11; ch. 59: 1, 2. La. 5:16. Je. 2:19; 5:25. Eze. 18:4. Ho. 13:9. Ro. 2:8, 9, 23.
r This is an emphatic Hebraism. It is equivalent to 'glorious eyes.' It is in the glance and expression of the eye that

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anger is first shown. The expression, therefore, is equivalent to 'to provoke his anger.'—P.
s ch. 13:15, 20. Ec. 8:13. 28:40; 12. Pr. 1:31. Ro. 2:8, 9. 2Co. 5:10. Ga. 6:7, 8.
t Heb. *done to him*.
u Or more plainly, 'for what he does with his hands shall be done to him'—as he acts towards others so shall God act towards him.—P.
v ver. 4. Na. 3:13. ch. 27:11, 19; 15:16.
w Or, they which call thee blessed.
x Heb. *swallow up*.
y Ps. 135:4-8. Pr. 23:10, 11. ver. 2, 3. Ho. 4:1. Joel 3:12. Mi. 6:2.
z Mat. 21:33. Job 24:2, 6, 7; 22:6-8. Am. 4:1. Mi. 2:8, 9; 3:1-3. ch. 5:8. Eze. 18:18.
a Or, *biert*.
b Pr. 10:11, 11:6, 25; 30:13, 2. Ki. 9:30. 2Pe. 2:14. Mat. 14:6, with 1Pe. 3:6-11. Ti. 2:9, 10.
c Heb. *deceiving with their eyes*.
d Or, *tripping nicely*.
e De. 28:27. Re. 16:2.
f Heb. *make naked*, ch. 20:4, 7; 3. Je. 13:22. Mi. 1:11. Na. 3:5. Eze. 16:36; 37:23, 25, 26, 29.
g Feet rings.
h Or, *necklets*.
i Crescents.
j The crescents, or 'little moons,' doubtless those crescent-shaped ornaments of gold and silver which are extensively worn to this day by the women of the East. Originally they were probably amulets dedicated to the goddess Astarte.—P.
k Or, *sweet balls*.
l Pendants.
m Or, *spangled ornaments*. Thin vails.
n Or, *fers*.
o Zones.
p Heb. *houses of the soul*, or perfume burners.
q Embroidered robes.
r It is well to observe the close connection between this chapter and the preceding. The first verse assigns the reason for the injunction given in ver. 22. Cease from trust in man, for God is about to remove by an act of divine judgment all the rulers and leaders in the nation. He is about to take away even the means of supporting life—bread and water.—P.

be well with him; for they shall eat the fruit of their doings.

11 Woe^u unto the wicked! *it shall be ill with him*; for the reward of his hand shall be ^vgiven him.²

12 ^wAs for my people, ^xchildren are their oppressors, and women rule over them. O my people, they which lead thee³ cause *thee* to err, and destroy⁴ the way of thy paths.

13 The ^yLORD standeth up to plead, and standeth to judge the people.

14 The LORD will enter into judgment with the ancients of his people, and the princes thereof: for ye ^zhave eaten⁵ up the vineyard; the spoil of the poor ^ais in your houses.

15 What mean ye *that* ye ^bbeat my people to pieces, and grind the faces of the poor? saith the Lord God of hosts.

16 ^cMoreover, the LORD saith, Because ^dthe daughters of Zion are haughty, and walk with stretched-forth necks and wanton eyes,⁶ walking and mincing⁷ as they go, and making a tinkling with their feet:

17 Therefore the LORD will ^esmite with a scab the crown of the head of the daughters of Zion, and the LORD will discover⁸ their secret parts.

18 In that day the LORD will take away the bravery of *their* tinkling ornaments⁹ about *their feet*, and *their* cauls,¹ and *their* round tires² like the moon;³

19 The chains,⁴ and the bracelets, and the mufflers,⁵

20 The bonnets, and the ornaments⁶ of the legs, and the head-bands,⁷ and the tablets,⁸ and the ear-rings,

21 The rings, and nose-jewels,

22 The changeable suits of apparel,⁹ and the

ward in remembrance of mighty things done by the Lord; and may look forward in hope of the church's still greater enlargement, purity, and peace. How delightful will it be when every one shall provoke his neighbour to learn the truths of Jesus, embrace his person, and serve him in the beauties of holiness!—But, alas! the guilt, the plagues which corrupt professors entail on themselves by intimacy with carnal and profane men, and even by their insatiable desire of that which is good in itself, or by inordinate dependence thereon! It is impossible, either by flight or resistance, to save either ourselves or our idols when God attempts to destroy. In order to glorify him, pride must be debased and idols dethroned. And to wean or tear our affections from earthly things, the earth itself, and its works, must be dissolved or burned up. But, alas! what havoc must be made before men can be affrighted from their idols! and what grace must be exerted before they penitently turn from them!

CHAPTER III. Ver. 1-7. These miseries came upon them by the Syrians and Israelites under Ahaz; by the Assyrians, Chaldeans, Syro-grecians, and Romans. [See Introduction, ch. iv. section xviii.] By the sieges and other judgments they shall be deprived of the common necessities of life, and all their men of ability, either for war, government, or trade, be cut off. Their governors shall be destitute of either sense or authority: every one shall behave in as unjust and insolent a manner as he pleases. And when any person that has any property left him shall be solicited to take the charge of the state, in order to prevent or retrieve

its ruin, he shall absolutely refuse. 8, 9. And, indeed, their insolent defiance of God and his Christ to his face, by their words and deeds, have rendered their case desperately ruinous. By their impudent practising, and even boasting, of the most horrid abominations, they have not only ruined their country, but entailed upon their souls everlasting ruin. 10, 11. For as those who are righteous, by faith in Jesus Christ, shall have their conversation in him graciously rewarded with spiritual and eternal blessings, so those who are wicked in their heart and practice shall, here and hereafter, be miserably punished, according to their deserts. 12-15. So miserable is the condition of these Jews, who once entered into covenant relation to myself, and who still profess to be my people, that the most foolish and weak govern and oppress them; their teachers and rulers decoy and lead them into wickedness and ruin. Therefore the Lord arises to reward his oppressed poor ones, and to punish them who have seized upon their property, and cruelly abused and enslaved their persons.

Ver. 1. Never has there been drawn such another picture of national calamity: every figure pointing to sin and judgment. Bread taken away by the ruin of agriculture and commerce; water by drought from heaven, or the violent usurpation or filling up of their wells; men of wisdom and might, and skill and influence, slain or expatriated; children in intellect, and babes in power, advanced to govern: mutual, undistinguishing, universal oppression; a total confusion of ranks and order—all rule become so odious and impracticable that men revolt from the toils of government—Jerusalem ruined, and Judah fallen. C.
Ver. 10. Say ye to the righteous. Who? The house of Jacob, who hear and come, and 'walk in the light of the Lord,' ch. 2:5; and who, warned by the judgments of God, have learned to 'cease from man,' ver. 22. C.

Ver. 12. Children and women may be figurative expressions for puerile and feeble rulers; but seem rather to be literal descriptions: for the children of the goddess nobility were likely, in their very thoughtlessness, to be the most cruel oppressors; and never yet did a civilized country degenerate by luxury, that women were not found holding an unnatural place in their counsels and government. Happy that nation, and favoured of Heaven, where children do not rule, but are ruled! and where godly women 'guide the house,' modestly confine themselves to domestic, pious, and charitable duties, 'and give none occasion to the (ungodly) adversary to speak reproachfully,' 1 Ti. 5: 14. C.

Ver. 16. The prophetic denunciation against 'the daughters of Zion' is placed last: because, in point of fact, the women of a country oftentimes retain their religious principles when the men have become totally infidel and depraved. And therefore, when women have cast aside modesty, have delivered themselves over to the idolatry of dress and ornament, and have sacrificed domestic retirement to public show, then is national ruin nigh at hand, without any visible means of retarding its progress. C.—A tinkling with their feet. Eastern females still wear loose chains and rings about their ankles which produce a tinkling sound, which fashion the Jewesses seem to have lately imported, as no previous reference is made to such ornaments.—Sir W. Jones—Rogers—Ward.

Ver. 17. Discover their secret parts. This alludes to the horrible custom still prevalent in all slave-dealing countries—that of exposing the slaves naked in the slave-market! Blessed be God! Britain has broken the chains of her slaves, and done what she might to wash out the record of her national guilt. But when will other nations, called Christian, repent, and follow her example! Grant the nations, O Lord, repentance unto life, lest thy judgments come as upon Jerusalem and Judah, and leave them desolate for their sins. C.

Ver. 24. The scanty dress of many semi-barbarous nations—while standing still, instead of moving in the march of improvement—may often be accurately ascertained and described; but the various dresses of civilized nations, exerting their free energies in agriculture, arts, and commerce, it is generally impossible to ascertain by the aid of names. In such communities the 'fashion of the world soon passeth away.' All conjecture as to these different portions of dress is therefore avoided as useless; it

mantles, and the wimples,¹ and the crimping-pins,²

23 The glasses,³ and the fine linen,⁴ and the hoods,⁵ and the veils.⁶

24 And it shall come to pass, *that* instead of sweet smell there shall be stink;⁷ and instead of a girdle a rent;⁸ and instead of well-set hair baldness;⁹ and instead of a stomacher a girding of sackcloth; and burning instead of beauty.

25 ¶ Thy¹⁰ men shall fall by the sword, and thy mighty¹¹ in the war.

26 And her gates shall lament and mourn; and she, *being* desolate,¹ shall sit upon the ground.

CHAPTER IV.

In the extremity of evils, Christ's kingdom shall be a sanctuary.

AND in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel; only let us be called by thy name,¹ to take away² our reproach.³

2 ¶ In that day shall the branch of the LORD be beautiful and glorious,³ and the fruit of the earth shall be excellent and comely for them that are escaped of Israel.⁴

3 And it shall come to pass, *that he that is* left in Zion, and *he that remaineth* in Jerusalem, shall be called holy, *even every one that is* written among the living⁵ in Jerusalem;

4 When the LORD shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of burning.⁶

5 And the LORD will create upon every dwelling-place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the

A.M. chr. 3244.
B.C. chr. 750.

1 Cloaks.
2 Little purses.
3 Transparent robes.
4 Linen vests.
5 Turbans.
6 Mantles.
7 Putrid ulcer.
8 Wellgirt raiment, rags.
9 Mi. 1.16. Eze. 7.18.
Am. 8.10.
10 ch. 1.24, 28, 31; 13.
14, 24, 25; 6.11, 12. Je. 4.
29, 30, 31, 32, 33, 34, 35.
11 Heb. might.
12 Je. 14.2. La. 1.4.
13 Heb. cleansed or emptied.
14 Job. 8.13, 14. Ch. 28.
6 ch. 47.1; 25.12. La. 2.
10. Eze. 8.14. Je. 14.2.
Lu. 19.44.

CHAP. IV.

a ch. 3.25, 26.
1 Heb. *thy name* be called upon us, Jn. 10.25. Ge. 48.16.
2 Or, take thou away.
3 Ge. 30.23. 1 Sa. 1.6.
Lu. 1.25. Ps. 78.63, with Ex. 23.26.
4 ch. 30.11, 12; 10.17.
7, 19, 18.
5 ch. 11.1; 9.6, 10, 21;
45.25. Je. 23.5, 10, 21;
33.15. Zec. 3.7, 12, 13.
Jn. 1.14; 3.31. Ps. 8.4.
Mat. 26.64.
6 Heb. *beauty and glory*.
7 ch. 27.6, 30, 23; 32.20;
45.8. Joel 1.18. Ps. 57.6;
85.1, 12. Ho. 2.22. Zec. 9.17.
8 Re. 7.14. Mat. 24.
21. Da. 12.1. ch. 6.13; 10.
20, 27, 12, 13; 45. 20, 26.
10. Eze. 20.34-43. 1 Co.
1.24. 1 Pe. 1.7.
11 Heb. *for the escap-*
ing of Israel.
12 ch. 1.25, 16, 21.
Eze. 20.38; 43.12. Zep.
1.1. Zec. 14.20. Ac. 4.
33. Phil. 1.6. He. 3.17; 12.
14. 1 Pe. 2.9.
13 Phi. 4.3. Ac. 13.48.
Lu. 10.20. Ro. 11.5. Re.
3.7, 17, with Eze. 13.
9 Eze. 2.2. 59.6.
10 Or, to life.
11 Zec. 13.1. ch. 3.16; 1.
20, 23, 5.7. Mat. 23.35.
37, 28, 1. Th. 2.15, 16.
Ac. 7.52. Eze. 16.6.
Joel 3.21. Mal. 3.2, 3.
12 Eze. 20.21. 24.13.
11, 12. 1 Co. 6.11. ch. 28.
6.
13 ch. 32.18; 33.21; 62.
6. Zec. 2.5. 1 Pe. 4.14; 3.
13. Ps. 121.6, with Eze. 13.
13, 21; 40.34.
14 The Spirit here
spoken of is not to
be interpreted as an
abstract quality—a
mere influence or
power, or means, or
personal agent. It is
in fact the divine
Person, the third per-
son of the glorious
Trinity. The Holy

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Spirit is the agent
who shall judge and
burn.—P.
1 Or, above.
2 ch. 46.13; 61.3; 49.
3 Ps. 87.3.
4 Heb. a covering.
Mi. 7.1. 1 Pe. 1.18, 19.
Ac. 26.17. ch. 26.1. Ps.
125.1. Zec. 2.5.
5 Le. 26.11, 12. Ps. 91.
1:27. 5:12; 5:8. ch. 25.4;
32:28. 14. He. 6.18. Re.
7.16.
CHAP. V.
a De. 31.18, 30. Ju. 5.
3. Ps. 101.1. ch. xlii. xlv.
6 Ca. 1.7. 13. 14. 16; 2.
38-10, 16. Phil. 3.7, 8. 1
Pe. 2.12.
c Je. 22.1. Mat. 21.33.
Mar. 12.1. Lu. 20.9, &c.
ch. 27.2. Ps. 80.8-11.
Ca. 2.12.
1 Heb. the horn of
the son of oil, De. 33.
7-9.
2 This chapter is
made up of a para-
ble and an explana-
tion. The parable is
brief, but beautiful
and graphic. To the
Israelites, living
among the hilltops of
Palestine, it must
have been exceedingly
striking. None
could fail to see its
force and appropri-
ateness. The pro-
phet explains it at
great length, and en-
forces in a solemn and
pathetic manner its
great lessons.—P.
3 De. 31.18. ch. 4-6;
27.3. Ps. 127.1; 147.10;
lxviii. lxxx. cv. cvi.
cxviii. cxix. cx. Ro. 9.
4 Eze. 16.6-14. Jos. 24.
31:18.1.
5 Or, made a wall
about it.
6 Mat. 21.34. 1 Co. 9.
7 Ja. 5.7. 1 Pe. 3.20. Lu.
13.34.
8 De. 32.6, 15, 21, 32.
33. ch. 1.2-4, 21-23; 2.6-
9; ver. 7-23.
9 Ja. 5.2. Sa. 12.3, 33.
14. 3.4. Mat. 21.28-31;
33-41. Je. 2.5. Mi. 6.3.
Ro. 3.4.
10 Je. 31.31. Mat. 23.37.
24.40. 41.2. Ch. 36.15, 16.
Ro. 3.20, 4.
11 De. 32.27-28; 28.15.
46.1. 2.26-14; 30.2.
10-21; 32.25, 26. Ps. 78.59.
64:79. 1-480. 12, 13, 16;
72.1-10; 81.12; 106.41.
Mat. 21.41. 17. 24. 31.
12 Heb. for a tread-
ing.
13 Le. 26.30-35. ch. 6.
11, 7, 19, 23. Ps. 69.22-25.
Lu. 21.20-25. De. 28.51.
Mat. 3.38. Da. 9.26.
Ac. 2.18, 31. He. 6.8.
Ro. 13.7, 8, 12, 20, 25.
Am. 8.11. 1 Th. 2.15.
14 Je. 2.21. Ps. 80.8-11.
ch. 2.2. Ca. 8.12. Mat.
21.33-41.

shining of a flaming fire by night: for upon⁷ all the "glory shall be a defence."⁸

6 And there shall be a tabernacle for a shadow in the day-time from the heat, and for a place of refuge, and for a covert from storm and from rain.

CHAPTER V.

1 Under the parable of a vineyard God justifieth his severe judgments on his people. 8 His judgments upon covetousness, 11 upon riot, 13 upon impiety, 20 and upon injustice. 26 The executioners of God's judgments.

NOW will^a I sing to my well-beloved a song of my beloved touching his vineyard. My well-beloved hath a vineyard¹ in a very fruitful hill.²

2 And^a he fenced it,³ and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made⁴ a wine-press therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.

3 And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.

4 What^a could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

5 And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden⁵ down:

6 And^k I will lay it waste: it shall not be pruned nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it.

7 For the vineyard of the LORD of hosts is

is enough to see that riches and arts were grievously abused, and that the pride and vanity of dress, being idolatry, were grievously punished by personal degradations and national ruin. C.

REFLECTIONS.—In the most diversified shapes can God punish sin and show the emptiness of creatures. And sins unrepented of certainly prove ruinous at last. But nations are evidently near to the most fearful destruction when all ranks and sexes are abandoned to and impudent in sinning; or when folly and weakness are at the helm of government; when popular tumults dare to interrupt the administration of justice; and when those who ought to be distinguished blessings in Church or state have become the principal plagues.—What a remarkable difference God puts between the righteous and the wicked! And who can either withstand or escape the judgment which he appoints to them? With great faithfulness and courage ought ministers therefore to give both saints and sinners their portion. At what expense of money, care, and time do many, especially women, hang out before the world the infallible tokens of their emptiness, pride, and wicked inclinations! And often by their wickedness they bring to themselves, shocking disgrace, abominable appearances, loathsome diseases, pinching poverty, and desolating judgments.

CHAPTER IV. Ver. 2-4. Not only shall the fields yield abundant increase, but Jesus Christ shall shine forth in his glory; bring forth for, and communicate to, his chosen people, whom he has reserved for himself, the precious fruits of spiritual and eternal blessings:—while they, refined in the furnace of his judgments, justified by his blood, and sanctified by his Spirit, shall be remarkably sound in their principles, and holy in

their hearts and conversations. 5, 6. And as the Lord by his pillar of cloud and fire protected, refreshed, and guided the Israelites in the wilderness, so shall he by his blood, his power, his care, his glory displayed, protect his church.

Ver. 1. *In that day.* What is meant by 'that day?' Looking backward in the prophecy, ch. 2. 2 introduces 'the last days,' (see note), within which period again and again recurs 'that day.' It occurs ch. 2. 11, 12, 17, 20, characterized as 'the day of the LORD of hosts,' comp. ch. 6. 1, 3, with Jn. 12. 47, as the time 'when the LORD shall shake terribly the earth,' which generally signifies the land of Judea—'when the LORD alone shall be exalted,' the day when 'a man shall cast his idols to the moles and to the bats'—and in ch. 3. 7, 18, 25, when a man, on account of the universal poverty, shall refuse to become a ruler—and the 'bravery' of female apparel shall be utterly taken away. Farther, it is characterized, ch. 3. 25; 4. 1-3, by the destruction of men and unprotected state of women—and by blessings to them that are 'escaped'—and by the terrible judgments inflicted by the Gentiles on account of the unfruitfulness of Israel. Now, does it not hence appear, that 'that day' is not any one day or period in which all these events meet (for that is impossible), but any day or period within the 'last days,' marked by its own specific event, whether past or future? C.—This verse should be connected with the men of Israel recorded in ver. 25 above is here indicated by a bold figure. *In that day*, when the males of the nation would be almost exterminated, seven women would solicit one man in marriage, and that under the most humiliating conditions. They would provide for themselves: they would not ask of him either food or clothing, only his name, and the honourable position of wives. It is a sad and graphic picture of the misery the Israelites were entailing upon themselves by their sins. P.

Ver. 2. *Branch of the LORD.* The word 'branch' is one of the epithets applied to the Messiah in the Old Testament. See Je. 23. 5; 33. 15; Zec. 3. 8; 6. 12. The figure is beautiful and appropriate. Christ was a noble shoot from a royal though decayed family. 'The branch of the LORD' is Christ; and the joys and blessings of his future kingdom are here described. P.

REFLECTIONS.—How often women's high decking, to procure themselves marriages, issues in contempt and

impudence! But let the much-despised Jesus and his fulness be ever precious to my soul.—Let his gracious election of me to everlasting life be manifested in the sanctification of my nature and practice. Amidst manifold pollutions of my heart and nature, let me depend for effectual purification on his power and blood. And amidst every danger let him, and JEHOVAH as reconciled in him, be our protection and comfort.

CHAPTER V. Ver. 1-6. God's people, the Jews, were placed in the fruitful land of Canaan, from whence he had cast out the hardened heathens. They were the chosen offspring of Abraham, fenced about by a covenant of peculiar protection, blessed with the knowledge of the true religion, and with a temple, altar, and the manifold ordinances thereof, and with every other external means of rendering them fruitful in good works. Instead of yielding the fruits of righteousness to the praise of the glory of God, as might have been expected, they abandoned themselves to errors and immoralities; wherefore he will give up them and all that they have to be seized and destroyed by their enemies. Their country shall be rendered desolate, without either ministers or magistrates to take care of them, and their fields quite barren and cursed. Errors, and immoralities too, shall everywhere abound among them, and all spiritual and comfortable influences shall be restrained.—14, 15. Multitudes of their nobles and merry revellers shall be hurled into the depths of death and damnation; and persons of every rank shall be debased or ruined. 16. But God shall manifest the glory of his power, holiness, justice, and truth, in the righteous punishment of these incorrigible sinners. 17. And while the poor who fear his name shall enjoy the fruits



EXTERIOR OF ST. PAUL'S—A BEAUTIFUL CHRISTIAN CHURCH IN THE CITY OF ROME, SAID TO STAND NEAR THE SPOT WHERE ST. PAUL WAS PUT TO DEATH. [Isaiah, iv:4-6.]—In the three verses referred to above Christ is represented as cleansing, guiding, and preserving the church. The Lord is represented as creating upon every dwelling place of Mount Zion, and upon her assemblies, a cloud of smoke by day, and the shining of a flame of fire by night. There is to be a tabernacle for a shadow in the day time from the heat, and

for a place of refuge and for a covert from storm and from rain. Without fear and without doubt the church may go forth in the discharge of its duty, relying upon the everlasting truth that God shall keep it safely. His mountains are to be round about Jerusalem henceforth and even forever more. The candlestick is not to be removed from out of its place. St. Paul's Church in Rome is but the continuation in modern times of the church which Isaiah referred to as the tabernacle in his day. This church stands just outside the walls of Rome.

17 Then shall the lambs feed after their

Ver. 4. *Brought it forth wild grapes?* The choice vine would not bear wild grapes—some other plant must therefore have sprung up, as the tares among the wheat, Mat. 13: 27, 28. The

3. Ps.9.16,17; 99.4. Nu.
20.13. Eze.20.41; 28.22,
25; 36.23; 38.16,23; 39.
27. Re.16.5-7. Le.10.3.
De.29.24,25.

27; 5. 15. Na. 3. 1. De. 28.
49. Eze. 7. 24. Da. 9. 26.
o Joel 2. 3-11.

27 None^o shall be weary nor stumble among

CHAPTER VI. Ver. 1. Christ's *train*, or *skirts*, may denote his glorious influences filling his manhood or his church. 2. The *winged seraphim*, or *burning ones*, may denote angels, zealous, active, and humble

them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken:

28 Whose^a arrows are sharp, and all their bows bent; their horses' hoofs shall be counted like flint, and their wheels like a whirlwind:

29 Their^a roaring shall be like a lion, they shall roar like young lions; yea, they shall roar, and lay hold of the prey, and shall carry it away safe, and none shall deliver it.

30 And in that day they shall roar against them, like the roaring of the sea: and if one look unto the land, behold darkness and sorrow,⁶ and the light is darkened in the heavens thereof.⁸

CHAPTER VI.

1 Isaiah, in a vision of the Lord in his glory, 5 being terrified, is confirmed for his message. 9 He sheweth the obstinacy of the people unto their destruction. 13 A remnant shall be saved.

IN the^a year that king Uzziah died I^b saw also the LORD sitting upon a throne, high and lifted up, and his train^c filled the temple.

2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

3 And one cried^d unto another,³ and said, Holy,¹ holy, holy is the LORD of hosts: the whole earth is full of his glory.⁴

4 And the posts of the door^e moved^o at the voice of him that cried, and the house was filled with smoke.

5 ¶ Then said I, Woe is me! for I am undone,⁶ because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

6 Then flew one of the seraphims unto me,

7 And he said, Woe is me! for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

8 Then flew one of the seraphims unto me,

9 And he said, Woe is me! for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

10 Then flew one of the seraphims unto me,

11 And he said, Woe is me! for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

12 Then flew one of the seraphims unto me,

13 And he said, Woe is me! for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

14 Then flew one of the seraphims unto me,

15 And he said, Woe is me! for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

16 Then flew one of the seraphims unto me,

17 And he said, Woe is me! for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

18 Then flew one of the seraphims unto me,

19 And he said, Woe is me! for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

20 Then flew one of the seraphims unto me,

21 And he said, Woe is me! for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

22 Then flew one of the seraphims unto me,

23 And he said, Woe is me! for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

24 Then flew one of the seraphims unto me,

25 And he said, Woe is me! for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

26 Then flew one of the seraphims unto me,

27 And he said, Woe is me! for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

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29 And he said, Woe is me! for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

30 Then flew one of the seraphims unto me,

31 And he said, Woe is me! for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

32 Then flew one of the seraphims unto me,

33 And he said, Woe is me! for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

34 Then flew one of the seraphims unto me,

35 And he said, Woe is me! for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

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37 And he said, Woe is me! for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

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39 And he said, Woe is me! for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

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41 And he said, Woe is me! for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

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43 And he said, Woe is me! for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

44 Then flew one of the seraphims unto me,

45 And he said, Woe is me! for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

46 Then flew one of the seraphims unto me,

47 And he said, Woe is me! for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

A.M. cir. 3244.
B.C. cir. 750.A.M. cir. 3244.
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having^a a live coal^b in his hand, which he had taken with the tongs from off the altar:

7 And he laid it^c upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

8 ¶ Also I heard the voice of the LORD, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.¹

9 And he said, Go, and tell this people, Hear ye indeed,² but understand not; and see ye indeed, but perceive not;

10 Make^e the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

11 Then said I, LORD, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate,⁴

12 And the LORD have removed men far away, and there be a great forsaking in the midst of the land.

13 ¶ But yet in it shall be a tenth, and it shall return, and shall be eaten:⁵ as a teil-tree, and as an oak, whose substance⁶ is in them when they cast their leaves, so the holy seed shall be the substance thereof.

CHAPTER VII.

1 Ahaz, being troubled with fear of Rezin and Pekah, is comforted by Isaiah. 10 Ahaz, having liberty to choose a sign, and refusing it, hath Christ promised for a sign. 17 God's judgments are prophesied to come upon Judah by Assyria.

AND it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it.²

2 And it was told the house of David, say-

attendants of God, and his instruments in the dispensations of Providence; or zealous, active, and humble ministers of Christ. Their covering their face denotes their inability to comprehend the glorious nature and mysteries of God; their covering their feet imports their being ashamed of their best services before God. 6, 7. The live coal taken from the altar, denotes the powerful, quickening, and heart-inflaming word of the gospel, as coming from and through Jesus as our atoning sacrifice. 9, 10. Go, warn this people of their dreadful danger in using the outward means of grace to their own hurt: go, and with the utmost diligence instruct, exhort, rebuke, and threaten them

ing, Syria is⁸ confederate with Ephraim:⁴ and his heart was⁶ moved, and the heart of his people, as the trees of the wood are moved with the wind.

3 Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou, and Shear-jashub⁵ thy son, at the end of the² conduit of the upper pool, in the highway⁶ of the fuller's field;⁷

4 And say unto him, 'Take heed, and be quiet; fear not, neither⁸ be faint-hearted for the two tails⁹ of these 'smoking¹ firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah.

5 Because¹ Syria, Ephraim, and the son of Remaliah, have⁴ taken evil counsel against thee, saying,

6 Let us go up against Judah, and vex it,² and let us make a breach therein for us, and set a king in the midst of it, even the son of Tabeal:³

7 Thus saith the Lord God, 'It shall not stand, neither shall it come to pass.

8 For¹ the head of Syria is Damascus, and the head of Damascus is Rezin; and within threescore¹ and five years⁴ shall Ephraim be broken, that it be not a people.⁵

9 And¹ the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. 'If ye will not believe, surely ye shall not be established.⁶

10 'Moreover,⁷ the LORD spake again unto Ahaz, saying,

11 Ask² thee a sign of the LORD thy God; ask it either in the depth,⁸ or in the height above.

12 But Ahaz said, 'I will not ask, neither will 'I tempt the LORD.

13 And he said, Hear ye now, 'O house of David, Is it a small thing for you to 'weary men, but will ye 'weary my God also?

14 Therefore⁹ the LORD himself shall give you a sign; 'Behold, a virgin shall conceive, and bear a son, and shall call¹ his name Immanuel.

⁹ Ce. 3.15. ch. 4.2; 12.19.5. Je. 31.22. Mat. 1.23. Lu. 1.31-35. Jn. 1.14.1. Ti. 3.16. Ro. 9.5.
¹ Or, thou, O virgin, shalt call.

A.M. cir. 3262.
B.C. cir. 742.

⁸ Heb. resteth on Ephraim.

⁴ Ten tribes of Israel, ch. 28.1. r Ki. 11.26.31.12.16. Eze. 37.16. Ho. 4.17.5.5. 12.1.—Ephraim was now at the head of the ten tribes, and therefore stands for the separated kingdom of Israel, as distinct from Judah, [ch. 28.1. Mat. 2.3. 1.26.26. De. 28.28.56. ch. 22.5.]

⁵ That is, the remnant shall return, ch. 6.13; 10.21.22; 1.9. Ro. 9.27.
² d'2 Ki. 18.17. ch. 36.2; 22.9. ch. 32.3.4.

⁶ Or, narrow way.
⁷ The 'fuller's field' was on the west of the city, beside the ancient cistern now called the upper pool. The highway which led past it was the main road to Joppa and the sea coast, and is still one of the most frequented about the Holy City.—P.

² Ch. 20.15. 17. Ex. 13.14. ch. 30.15.41.2.41. 14. Ps. 37.7. 54.3. 45.1. 11. cxxv. Mar. 5.36.

⁸ Heb. let not thy heart be tender, De. 20.1.

⁹ Two tails. Probably an allusion to Samson's foxes.—C.
² Ho. 1.9.18. Am. 1.4.11. ch. 8.4. 2 Ki. 13.25; 15.29.

³ Smoking. Ready to kindle into the flame of war.—C.
⁴ Zec. 1.14.15. Ps. 69.26.

⁵ Ps. 118.3.4.
² Or, subdue and part it.

³ Our friend, and as our tributary.
⁴ Ps. 133.10. Pr. 21.30. ch. 8.10; 10.6-19; 37.29.
⁵ ch. 8.4; 17.1. 2 Ki. 16.9.

⁶ Ch. 33.11. Eze. 4.2. Ahaz reigned after this message fourteen years; Hezekiah twenty-nine years; Manasseh, prior to the fulfilment of the prophecy, twenty-two years—equal to sixty-five years.—C.

⁷ Heb. from a people.
⁸ 1 Ki. 16.24.29. 2 Ki. 15.27.

⁹ 2 Ch. 20.20; 28.20. 21. Mat. 13. 58. Ro. 11.20. He. 3.18.19.

¹ Heb. and the LORD added to speak.

² ch. 38.7. 22; 37.20. Ju. 6.30. Je. 19.1.10; 51.62.

³ Or, make thy petition deep.
⁴ 2 Ki. 16.15. ch. 18.12.

⁵ De. 6.16. Mat. 12.38.16.1. Ac. 5.15. 15.10. Eze. 33.31. ch. 29.13.

⁶ ver. 2. Je. 21.12.
⁷ 2 Ch. 30.16. ch. 3.4.5.

⁸ Am. 2.13. ch. 43.24; 63.10. Mal. 2.17. Je. 6.11.

⁹ Or, nevertheless.

A.M. cir. 3262.
B.C. cir. 742.

¹ He. 2.14. ver. 22, with De. 32.13.14.2. Sa. 17.29.

² Canaan was characterized as 'a land flowing with milk and honey,' the first requiring little care, the second none; consequently, 'butter and honey' (see ver. 22) became the emblems of abundance without cultivation.—C.

³ When he shall know.

⁴ Lu. 2.32. He. 5.14. De. 1.29.

⁵ That he may know—when he shall know—to refuse the evil and choose the good.—That is, before he shall have arrived at puberty.—C.

⁶ Or, this child, pointing to his own child whom he had brought with him, ver. 3. ch. 8.4. Jonah 4.11.

⁷ ch. 8.4. 2 Ki. 15.29. 30; 16.9.

⁸ ch. 5.26-30; 8.6-8. 21.22. 2 Ch. 28.20; 32.1; 36.6-20. Mi. 1.9-16.

⁹ 2 Ch. 10.16. 1 Ki. 12.12.

¹ ch. 20.1. 2. 2 Ki. 23.33. De. 1.44. Ps. 118.12.

² Je. 16.16.

³ Or, commendable trees.

⁴ 2 Ki. 16.7. 8. 2 Ch. 28.2. ch. 10.1. Je. 16.6. 7. Eze. 29.18.19. Da. 3.38.

⁵ The loss of which is accounted very disgraceful in the East.

⁶ Shaving the beard was forbidden to the Jews; and, when an act of violence, was considered the greatest insult (see 2 Sa. 10.4-6). Hired—a mercenary army (2 Ki. 16.7.8. 2 Ch. 28.21), or an army that received wages in the spoil which God's judgments would permit them to carry away.

⁷ 2 Ki. 19.30. Eze. 29.18-20.—C.

⁸ ch. 37.38. 1.9; 6.13. 10. 20. 22. Je. 39.10. Being very poor, and few cattle left to eat the pastures.

⁹ 1 ver. 15. Mat. 3.4. i.e. country-fare, not as ch. 22.13; 51.12.

¹ Heb. in the midst of drought, with him.

² Shekels, i.e. £114 sterling.

³ ch. 32.13.14; 5.6. Je. 4.2.

⁴ Because the labourers have been slain and carried away as slaves to Assyria.—C.

⁵ For hunting, Ge. 27.4. or self-defence, 2 Sa. 1.18.

⁶ It shall become a chase for wild beasts.

⁷ ch. 5.17; 23.32. 14. Ps. 80.11.

⁸ The mattock, and other instruments of husbandry, which briers and thorns fear as enemies, shall not be used in cultivation.—C.

15 Butter² and honey² shall he eat, ³that 'he may know⁴ to refuse the evil, and choose the good.

16 For before the child⁵ shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be 'forsaken of both her kings.

17 'The LORD shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah, even the king of Assyria.

18 And it shall come to pass in that day, that the LORD shall hiss for the 'fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria:

19 And¹ they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes.⁶

20 In the same day shall the LORD shave with a 'razor that is hired, namely, by them beyond the river, by the king of Assyria, the head, and the hair of the feet; and it shall also consume the 'beard.⁸

21 And it shall come to pass in that day, that a man shall nourish a young cow and two sheep:⁹

22 And it shall come to pass, for the abundance of milk that they shall give that he shall eat butter: for butter¹ and honey shall every one eat that is left in the land.²

23 And it shall come to pass in that day, that every place shall be, where there were a thousand vines at a thousand silverings,³ it shall even be 'for briers and thorns.⁴

24 With⁵ arrows and with bows shall men come thither;⁶ because all the land shall become briers and thorns.

25 And¹ on all hills that shall be digged with the mattock there shall not come thither the fear⁷ of briers and thorns; but it shall be for the sending forth of oxen, and for the treading of lesser cattle.

threatening to destroy all before them, they themselves were quickly to be extinguished in ruin. 7-9. The power of Syria and Israel shall never be advanced further than at present: and by the twenty-second year of Manasseh shall the Israelites be wholly carried captive. 15. And as a child partaking of a real manhood, he shall live on common fare. 16. Within two years shall the present kings of Syria and Israel be both cut off. 18. The Egyptians are represented as blood-sucking flies, and the Assyrians as stinging and all-collecting bees, in allusion to the swarms of those insects in Egypt and Assyria. 19-25. Roused by the providence of God, and rewarded with spoil, they shall overspread the whole country, and cut off persons of all ranks, high and low, and render the once so fertile country a waste and uncultivated soil, for briers and thorns, and the residence of robbers and wild beasts, few persons or tame cattle being left therein.

Ver. 6. Tabeal. Who Tabeal was, and who his son was, is unknown; it is most probable, however, that he was some factious pretender to the throne of Judah, and related to the blood royal, either of Ahab or of Pekah. C.

Ver. 12. Ahaz here affects humility and piety: but in reality possesses neither, for as the Lord had directed him to ask the sign, though humility would have acknowledged unworthiness, piety would gratefully have accepted the offered evidence. C.

Ver. 13. Ye weary the patience of men by your maladministration; will ye weary God also, by neglect of opportunities, trusting his promises, and abusing his ordinances? C.

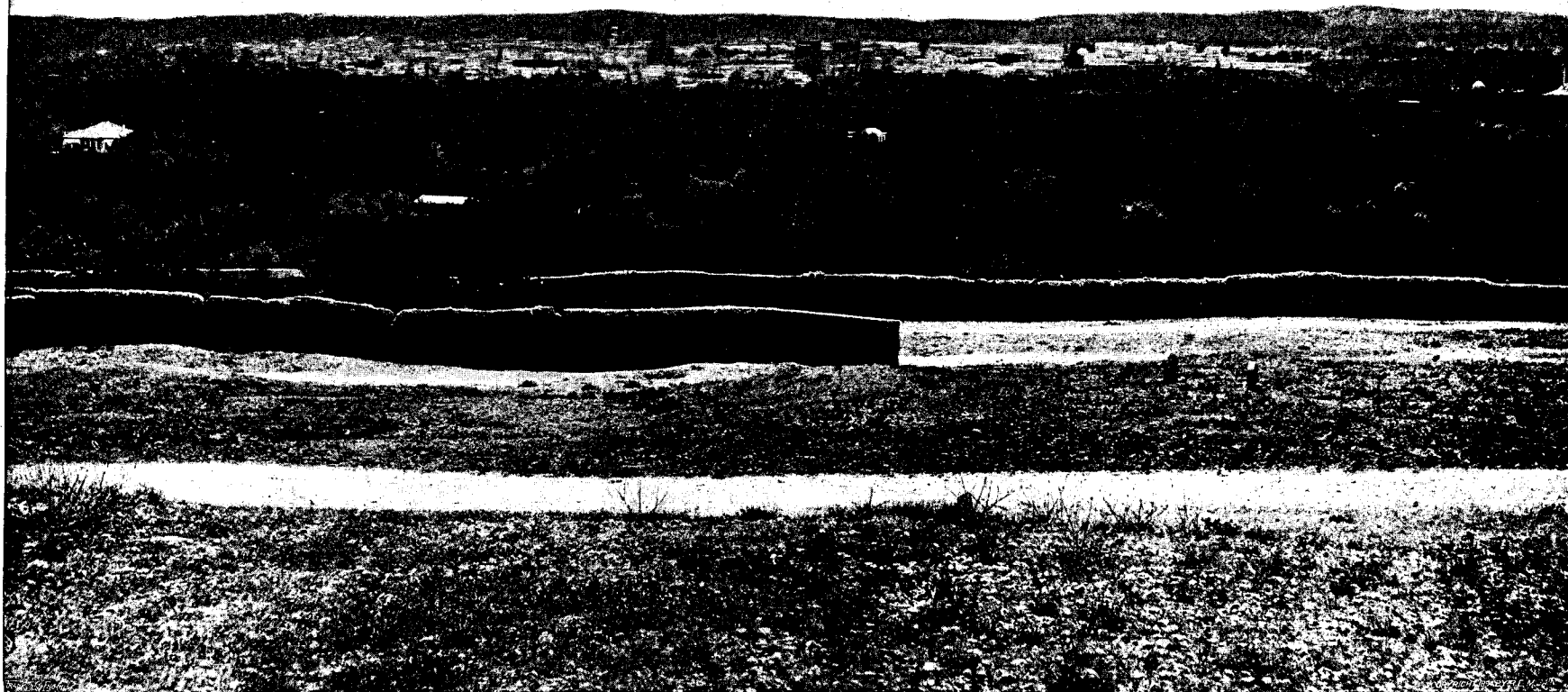
Ver. 14. Behold, the virgin shall conceive. This prophecy could not be intended for Hezekiah, who was now a young man; neither can it be applied to any of the sons of Isaiah, for none of them ever ascended the throne, as this child of promise evidently did, ch. 9.7. C.

Ver. 16. Before the child shall know. That is, before the child, when born, shall know to distinguish between good and evil, 'the land which thou hatest (Syria and Israel) shall be forsaken of both her kings.' And far within the lowest period allowed for intellectual development was all fulfilled; for Isaiah prophesied about 740 B.C.; and Tiglath destroyed Syria, 2 Ki. 16.9. and slew Rezin, about 738 B.C.—Hoshea slew Pekah, the king of Israel, about 737 B.C., 2 Ki. 15.30 (Macfarlane's Script. Chron.).—And thus, within a period of about three years, was all this denunciation fulfilled. C.

Ver. 18. See note on ch. 5.26. Roberts, however, asserts that the ancient Asiatic nations never kept bees in hives, or under any artificial management, as Cyril's statement implies. Still Cyril's description of customs in times so near his own, seems evidence preferable to any deduction from mere modern observation. C.

REFLECTIONS.—To what alarming terrors, what murderous and destructive invasions and wars, does sin expose men! And while judgments ordinarily begin at the house of God, one guilty nation is made the scourge of another, and then quickly perishes itself! Severe, seasonable, free, and often unasked, are God's

interposals for the relief and comfort of men. And if he be on our side, we need not fear the most furious adversaries. No plot, no attempt to frustrate his promises, can fail to issue in the sudden ruin of its authors. And the most proud and boastful are ordinarily the least successful in their enterprises. But faith in his promise is necessary to the establishment of our heart while they rage or reign. What kindness God shows to some wicked men for the sake of their ancestors, though with specious pretences of regard they often refuse the favours of God, that they may depend on an arm of flesh! But with earnestness and boldness ought we to avouch the Lord for our God, when others refuse their claim. Amidst the deepest distress, infallible are the securities, and strong the consolations, which are derived from Jesus Christ and his connections with us. God easily finds instruments fitted to execute his judgment upon obstinate sinners. And none are more readily chosen by him than those whom we have idolized, and confided on, in his stead. Yea, alas! terrible is the judgment that falls at last upon corrupt professors. Their barrenness under the means of grace, and fruitfulness in wickedness, curse, blast, and desolate the very earth on which they live!



DAMASCUS FROM SALAHIEH, THE HEAD OF SYRIA. [ISAIAH, vii: 8.]—Damascus is, beyond any doubt, the most attractive city as to its natural features to be found in the East. There is more in Damascus that takes hold of the imagination than in any other city. To its natural features, which are so rare and remarkable as to lift it out of classification with other places, is added its great antiquity and its wonderful historic interest. These render a time of sojourn here a perpetual delight. The population, the rivers, divided in channels, flowing through part of the city, coffee gardens, people from

the desert mingling with rich merchants in their flowing gowns, all together make up a picture such as the eye never beholds elsewhere.

“Damascus, daughter of Abana’s stream,

How beauteous still are thy enchanting bowers;

Thy gardens that with fruits unnumbered teem,

The perfumes that exhale from loveliest flowers

Thy native charms defy the gliding hours,

But mar, alas, the work that man hath made.”



A STREET IN NAZARETH—WHERE MARY, THE MOTHER OF JESUS, LIVED, AND WHERE CHRIST WAS BROUGHT UP. [Isaiah, vii:14.]—"Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." Nazareth, where Mary, the mother of Jesus, lived, and where Christ was brought up, is dearer to the Christian heart than any other place on earth, except Jerusalem. It was a small and ob-

scure village in the Old Testament times, and is not even mentioned by name, nor even by the historian Josephus. Yet, from the fact that Christ was brought up here, it receives an interest and a significance which have led pilgrims to visit it for the past 2000 years. According to ancient records, it never rose to distinction until the time of the crusades. It was then made the seat of a bishopric. It is now the chief town of this district. It is also larger and more prosperous than in any former period of its history.

CHAPTER VIII.

1 In *Maher-shalal-hash-baz*, he prophesieth that Syria and Israel shall be subdued by Assyria: 5 Judah likewise for their infidelity. 9 God's judgments shall be irresistible. 11 Comfort shall be to them that fear God. 19 Great afflictions to idolaters.

MOREOVER, the LORD said unto me, 'Take thee a great roll,¹ and write in it with a man's pen² concerning Maher-shalal-hash-baz.⁵

2 And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah.

3 And I went unto⁶ the prophetess; and she conceived, and bare a son: then said the LORD to me, 'Call his name Maher-shalal-hash-baz:

4 For^d before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus, and the spoil of Samaria, shall be taken away before the king of Assyria.⁷

5 ¶ The LORD spake also unto me again, saying,

6 Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son;

7 Now therefore, behold, the LORD bringeth up upon them the waters of the river, strong and many, even the king of Assyria and all his glory: and he shall come up over all his channels, and go over all his banks.

8 Andⁱ he shall pass through Judah: he shall overflow and go over; he shall reach even to the neck,⁸ and the stretching out of his wings shall fill the breadth of thy land,⁹ O Immanuel.

9 ¶ Associateⁿ yourselves, O ye people,¹ and²

A.M. cir. 366.

B.C. cir. 742.

CHAP VIII.

H. ch. 30.8. Da. 10.21.

1 Or, mirror or tablet of metal.

2 A common one.

3 Graving tool.

4 Rather, 'an engraver's tool,' to sink the characters deep and give permanence to the sentence.—C.

5 Heb. in making speed to the spoil.

6 Hasteneth the prey, or make speed, &c.

7 2 Ki. 16. 10; 18. 2. 2 Co. 13. 14; Mat. 15. 13.

8 Heb. approached unto.

9 Ho. 1. 4, 5, 6, 7, 8. d. ch. 17. 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

10 Or, he that is before the king of Assyria shall take away the riches, &c.

11 2 Ki. 12. 16, ch. 7. 6.

12 2 Ki. 15. 16, ch. 15. 15.

13 2 Ki. 16. 10, ch. 16. 17; 10. 5, 6, 7, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

14 2 Ki. 16. 10, ch. 16. 17; 10. 5, 6, 7, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

15 2 Ki. 16. 10, ch. 16. 17; 10. 5, 6, 7, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

16 2 Ki. 16. 10, ch. 16. 17; 10. 5, 6, 7, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

17 2 Ki. 16. 10, ch. 16. 17; 10. 5, 6, 7, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

18 2 Ki. 16. 10, ch. 16. 17; 10. 5, 6, 7, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

19 2 Ki. 16. 10, ch. 16. 17; 10. 5, 6, 7, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

20 2 Ki. 16. 10, ch. 16. 17; 10. 5, 6, 7, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

21 2 Ki. 16. 10, ch. 16. 17; 10. 5, 6, 7, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

22 2 Ki. 16. 10, ch. 16. 17; 10. 5, 6, 7, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

23 2 Ki. 16. 10, ch. 16. 17; 10. 5, 6, 7, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

24 2 Ki. 16. 10, ch. 16. 17; 10. 5, 6, 7, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

25 2 Ki. 16. 10, ch. 16. 17; 10. 5, 6, 7, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

26 2 Ki. 16. 10, ch. 16. 17; 10. 5, 6, 7, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

27 2 Ki. 16. 10, ch. 16. 17; 10. 5, 6, 7, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

28 2 Ki. 16. 10, ch. 16. 17; 10. 5, 6, 7, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

29 2 Ki. 16. 10, ch. 16. 17; 10. 5, 6, 7, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

30 2 Ki. 16. 10, ch. 16. 17; 10. 5, 6, 7, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

31 2 Ki. 16. 10, ch. 16. 17; 10. 5, 6, 7, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

32 2 Ki. 16. 10, ch. 16. 17; 10. 5, 6, 7, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

33 2 Ki. 16. 10, ch. 16. 17; 10. 5, 6, 7, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

34 2 Ki. 16. 10, ch. 16. 17; 10. 5, 6, 7, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

35 2 Ki. 16. 10, ch. 16. 17; 10. 5, 6, 7, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

36 2 Ki. 16. 10, ch. 16. 17; 10. 5, 6, 7, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

37 2 Ki. 16. 10, ch. 16. 17; 10. 5, 6, 7, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51,

18 ¶ For wickedness ^kburneth as the fire: it

REFLECTIONS.—God ordinarily tries men with lesser judgments before he inflicts such as are more severe. But it bodes well to a place when God sends to it the light of the gospel. And no load of adversity is so heavy, but Christ's presence can alleviate and his power deliver from it. Thrice happy are those ignorant sinners whose minds he enlightens in the knowledge of himself! They may enjoy much solid and spiritual joy, freedom, and victory, even when they weep and lament. Unbounded are the excellencies, high the dignities, sweet the relations, and savoury the names of that Immanuel whom God has freely given to us *sinful*

shall devour the briars and thorns, and shall kindle in the thickets of the forest; and they shall mount up *like* the lifting up of smoke.

19 Through¹ the wrath of the LORD of hosts is the land darkened, and the people shall be as the fuel⁵ of the fire: no man shall spare his brother.

20 And^a he shall snatch⁶ on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the flesh of his own arm.

21 Manasseh,⁹ Ephraim; and Ephraim, Manasseh: and they together shall be against Judah.⁷ For^p all this his anger is not turned away, but his hand is stretched out still.

CHAPTER X.

1 The woe of tyrants. 5 Assyria, the rod of hypocrites, for his pride shall be broken. 20 A remnant of Israel shall be saved. 24 Israel is comforted with promise of deliverance from Assyria.

WOE unto them that decree unrighteous decrees, and that write grievousness¹ which they have prescribed;²

2 To^b turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless!

3 And^c what will ye do in the day of visitation, and in the desolation which shall come from^d far?³ to whom will ye flee for help? and where will ye leave your glory?

4 Without^h me⁴ they shall bow down under the prisoners, and they shall fall under the slain. For^r all this his anger is not turned away, but his hand is stretched out still.

5 ¶ O Assyrian,⁵ the rod of mine anger, and⁶ the staff in their hand is mine indignation.⁷

men! O the infinite zeal of JEHOVAH to honour his Son, and to promote the welfare of his church! Rejoice in these things, my soul—and again rejoice.—God shall make every opposer effectually to know the power of his wrath. But those risen fast for ruin who continue proud and impenitent under great distress; and whom neither cords of love can draw, nor afflicting rods can drive, to their duty. Hypocrisy towards God, and villany towards men, ordinarily meet together. And none are in God's sight more abominable miscreants than unfaithful ministers. But general concurrence in wickedness issues in general calamities upon all ranks. And often they, whom we make our partners in sin, or in whom we have trusted, are made the distinguished instruments of our ruin.

CHAPTER X. Ver. 1-4. Dreadful shall be the punishment of you Hebrews, who make unjust laws, and pass unjust sentences, and who obstruct the course of justice, that such as are poor cannot have right done them. What will ye do when the Lord shall punish your nation by the desolating ravages of the Assyrians? Who will then assist you, or secure your power and wealth for you? Revolted from me, and deprived of my help, ye shall be rendered more miserable than others who are taken captives or murdered.—5-11, 13-15. And dreadful shall be the ruin of the Assyrians, whom I have now appointed to punish you Jews for your hypocrisy and profaneness, by pillaging your country, and murdering and enslaving many of you. The Assyrian monarch, ignorant of my providence, merely intends to gratify his own lust of dominion; and boasts that as he, by his own wisdom and bravery, has conquered many powerful nations already, and seized on their wealth, he will do the same to Jerusalem, let her God do what he can to resist him; since therefore he, who is merely an instrument in my hand, thus in-

sults me, 12, 16-19. Whenever I have sufficiently chastised my own people of Judah, I will punish his pride, and by a fearful plague cut off most of his huge army in one night, commander and commanded together. 20-33. Then, as well as at the deliverance from Babylon, and in the gospel periods, shall the Jews be weaned from their carnal dependencies on Assyrians, Egyptians, or others; and shall, by faith and repentance, return to their Almighty God and Saviour. And notwithstanding the vast numbers of Hebrews, a mere remnant shall survive the repeated desolations of their country, wherewith I have determined to punish them. 24-27. Fear not, therefore, ye inhabitants of Jerusalem, when the Assyrians shall ravage your land, and, like Pharaoh at the Red Sea, threaten to swallow up your whole nation. Quickly will I remove the tokens of my anger from you, in destroying the Assyrian army by a fearful stroke, similar to that by which the Egyptians were destroyed in the Red Sea, or the Midianites destroyed by Gideon. And in that day, from regard to my promise of royalty with David, from regard to king Hezekiah, and chiefly from regard to the Messiah, will I completely deliver you from all subjection to them. 28-34. The Assyrians shall indeed, to the great terror of the nation, march up almost to the very walls of Jerusalem: but there will I, the almighty Conductor of armies, cut off by death most of Sennacherib's captains and valiant troops, and reduce his forest-like multitude to a despicable remnant.

Ver. 5. 'Woe to the Assyrian' (*Boothroyd*) appointed to execute judgment—God overruling his blind ambition, ver. 7, to effect his correctional purposes upon ungrateful and idolatrous Israel. C.

Ver. 11. Several ancient eastern monarchs, as Cambyes, king of Persia, have been most zealously opposed to idol-worship. And it seems most probable that this zeal, if not the principle, was at least the pretext, for undertaking the invasion of Israel. C.

Ver. 14. My hand hath found... the riches of the people.

A.M. cir. 3253.
B.C. cir. 741.

1 A.C. 2.20. De. 32.22-23:28.49-57. Job. 1.2.12. Je. 13.10.47. Am. 8.9. ch. 8.22.5. 30.1.31.42. 22.23.25.35.15.16.13. 10.17.2.6.8.
2 Heb. meat.
3 Le. 26.20. Je. 10.9. La. 4.10. ch. 47.25.2.3. Ki. 15.10.14.25.30.10.5.17.34.
4 Heb. cut.
5 2 Ki. 15.30.37.2 Ch. 28.6.8.7.6. La. 4.10. Mat. 24.7.10.
6 2 Ki. 15.30.37.2 Ch. 28.6.8.7.6. La. 4.10. Mat. 24.7.10.
7 ch. 5.25.10.4. ver. 12.17. Je. 4.8.

CHAP. X.

R.C. cir. 738.
A.P. 58.2.94.20. Mi. 3.1.7. Ki. 13.13. Da. 8.9. Est. 3.12.15. Ju. 9.22.

1 Or, to the writers that write grievousness.

2 This woe adhered to the Jewish legislators down to the time of our Lord, who he denounced the scribes, Pharisees, and lawyers. See Mat. 23.13.15.23.24.25.27.18.12.13.22.23.

3 ch. 1.2.3.14.5.7. Am. 4.15.11.12. Mi. 2.8.9. 3.2.3.9. Eze. 22.25.27.18.12.13.22.23.

4 Job 31.14.23. ch. 20.6.33.14. Jn. 6.68. Ho. 9.7.8.17.18.19. ch. 17.4.25.8.4.8.39.36. De. 28.49.

5 That is, he threatens the oppressors at home with the invasion and oppression of a foreign enemy.

6 Where will ye leave your glory? so that you may again recover it.—C.

7 ch. 30.1-5.31.1-3. Ho. 5.13.7.11.

8 Ge. 31.1. Ps. 49.16. 17.14. Ho. 12.17.4. A.H. 9.12. De. 31.19.

9-18. Je. 37.10.2 Ki. 17.3.6.65.12. Je. 15.2.3.16.3. Lu. 21.24. Le. 26.39.

10 Without my aid which they now despise the very prisoners will overwhelm Israel as a prey unworthy of their mighty invaders.—C.

11 ch. 5.25.9.12.17.21. Je. 4.8.

12 Or, woe to the Assyrian.

13 ch. 8.4.7.8. Ps. 17.13. Je. 51.20.21.12-15. ch. 51.20.21.12-15.

14 Or, though.
15 This verse may be explained as fol-

A.M. cir. 3255.
B.C. cir. 738.

lows.—'Woe to Assyria: He is the rod of my anger, the instrument which I employ to execute vengeance upon those who have transgressed my laws.'

The staff by which he strikes the rebellious people is the agency which I have employed for their punishment.—P.

2 ch. 2.17.18.2.4-8. 30.17.25.20-30. Je. 25.9.34.20.29.

3 ch. 4.17.10.13.47.61. 17.17.58.2. Eze. 33.37. Mi. 3.11.7.2-6. Lu. 12.47.

4 Or, profane.
5 Je. 47.6.7. ch. 8.3.4.2. Ki. 15.20.17.5.6.18.13.15. Ch. 5.26.2. Ch. 33.11. Je. 5.9. ch. 47.2.25.45.1. Pr. 1.1. Ac. 4.26.

6 Heb. to lay them a treading, Mi. 1.6. ch. 37.20.

7 ch. 45.4. Mi. 4.12. Ce. 50.20.

8 2 Ki. 18.33.34.20.10.11. as Da. 2.37. Eze. 20.7.

9 Am. 6.2.14. Je. 46.2.49.23.2. Ch. 35.20. ch. 7.8.9.30.19.37.11-13.

10 ver. 14. Ps. 21.8. 2 Ki. 18.35.10.10.12. ch. 36.20.21.37.10.13.

11 ver. 6.6. ch. 37.33.34.9.7.9. Mi. 7.14.10.10. ch. 37.20.36-38. ver. 10-10.25.25.33.34.14.23.17.12.14.27.19.20.7.8.30.30-33.31.8.9. Je. 50.18.

12 Heb. visit upon.
13 Ps. 18.27. Mat. 19.10. Na. 2.9.11. Pr. 10.18. ch. 11. Job 40.11.12. ch. 17.

14 Heb. of the greatness of the heart.
15 ch. 37.10-13.23-25. Eze. 28.3-6. Da. 4.30. Am. 6.13. De. 8.17.2 Ki. 14.23.17.12.14.27.19.20.7.8.30.30-33.31.8.9. Je. 50.18.

16 There could be no more graphic and fearful picture of the state of disorganization in which the country would be involved by sin than that given here. Ephraim and Manasseh were the two tribes that had always been closely united; now they were at enmity, warring each other. And then, whilst rent by internal factions, they were still warring a united war against Judah.—P.

6 I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down⁹ like the mire of the streets.

7 Howbeit⁹ he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few.

8 For^p he saith, Are not my princes altogether kings?

9 Is not Calno as Carchemish? is not Hamath as Arpad? is not Samaria as Damascus?

10 As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria;

11 Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?

12 Wherefore it shall come to pass, that, when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish¹ the fruit of the stout heart² of the king of Assyria, and the glory of his high looks.

13 For he saith, By the strength of my hand I have done it, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man.³

14 And^d my hand hath found, as a nest, the riches of the people: and as one gathereth eggs that are left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.

15 Shall the axe boast itself against him

8 Or, like many people. 9 De. 8.17. Job 31.25. Na. 3.9-13.3.1. Hab. 2.5-11. a ver. 5. Je. 51.20-23. ch. 14.6. Ps. 17.13.14.82.7. Eze. 28.9.

Wars have often been waged for mere purposes of spoliation and robbery. Even in modern times, when civilization is supposed to have effected a wonderful march of improvement, nations have been stripped of their noblest monuments of art to adorn the capital and minister to the vanity of a conqueror. But let nations beware of indulging the spirit of vainglory, boasting, or covetousness: the God that chastised Israel, that humbled Assyria, and annihilated Babylon, still sits in heaven, and rules amongst the children of men.—As one gathereth eggs that are left. Not forsaken, but left for a time by a bird flushed from her nest.—Peeped. But though the timid bird, moved by instinctive love, will flutter the wing, open her mouth (beak), and peep (chirp) in anxiety for her eggs or callow young; no man, no nation, was found bold enough to offer the shadow of resistance to my victorious progress! Such is the soliloquy of victorious pride—blind to the fall it must soon experience from a Providence disregarded or denied. C.

Ver. 19. The glory of the forest is already consumed, ver. 18; and the rest, instead of being as rising copse-woods that supply by multitude the absence of full-grown trees, shall be so thinly scattered that a very child could number them. C.

Ver. 20. That day. That is, upon the day when the Lord hath performed his whole work upon Mount Zion and upon Jerusalem, ver. 22: a day of which the believer anticipates the dawn, when 'the Sun of Righteousness will truly arise with healing in his wings.' C.

Ver. 22, 23. Though Israel, because of idolatry, have been exposed to consumption as a spring exhausted by the heats of summer; yet in God's day of merciful visitation, they shall be as a spring that is replenished from a higher source, and overflow in pure and cooling streams. C.

Ver. 27. Because of the anointing of Jesus, the Messiah, to the office of Prophet, Priest, and King of Israel and the Gentiles, and the anointing of his people by the Holy Spirit, whereby they are regenerated and sealed till the day of salvation. C.

Ver. 28. The prophet here describes in language of great beauty and graphic power the approach of the Assyrian conqueror to Jerusalem, spreading terror all around; until at length, having reached the Holy City, the Lord in his might strikes the proud conqueror to the earth. It is probable that the description is ideal rather than historical; but it is not on this account the less accurate in its topographical details. Every stage is marked. The army is represented as leaving the great northern road near Bethel, and turning eastward to Ai. Advancing to Michmash, the baggage is left behind, and the troops thus disencumbered cross the wild ravine to Geba. Ramah, situated half a mile westward, 'is afraid.' Gibeah of Saul, which lies on the top of a hill in front, 'is fled,' for the terrible foe is in sight. The army con-

that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake *itself* against them that lift it up,⁴ or as if the staff should lift up *itself*, as if it were no wood.⁶

16 Therefore^b shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire.⁷

17 And^c the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briars in one day;

18 And^d shall consume the glory of his forest, and of his fruitful field, both soul and body:⁸ and they shall be as when a standard-bearer fainteth.

19 And the rest of the trees of his forest shall be few,⁹ that a child may write them.

20 ¶ And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel, in truth.

21 The remnant shall return, *even* the remnant of Jacob, unto the mighty God.¹

22 For^a though thy people Israel be as the sand of the sea, yet a remnant of² them shall return: the consumption decreed shall overflow with³ righteousness.

23 For the Lord God of hosts shall make a consumption, even determined, in the midst of all the land.

24 ¶ Therefore thus saith the Lord God of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, and shall lift up his staff against thee,⁴ after the manner of Egypt.⁵

25 For yet a very little while, and the indig-

A.M. cir. 3266.
B.C. cir. 738.

⁴ Or, as if a rod should shake them that lift it up.
⁵ Or, that which is not wood.

⁶ As if the staff should lift itself up, a living active agent, and not dead wood deriving all its power from the hand that carries it.—C.

⁷ Ac. 12. 3. ch. 37. 6. 7. 2. Ch. 32. 21. ch. 9. 5. 17. 30. 31. 14. 25. 27. 1. 4. 29. 2. 3. 34. 10. 12. 14. ver. 25. 26. 33. 14. ch. 37. 35. Ps. 97. 3. 50. 3. 21. 6. 12. Na. 1. 5. 6. Eze. 19. 12. 20. 41.

⁸ See note * below.

⁹ Heb. 12. 29.

¹ Heb. from the seed, and even to the flesh.

² Heb. number.

³ ch. 1. 9. 4. 2. 6. 13. 17. 31. 32. 45. 3. Zec. 8. 6. Ro. 11. 5. 7.

⁴ Ho. 5. 13. 14. 3. 8. ch. 1. 6. 7. 2. Kl. 16. 7. 2. Ch. 1. 6. 7. 2. Kl. 16. 7. 2. Ch. 1. 6. 7. 2. Kl. 16. 7. 2.

⁵ ch. 17. 7. 8. 26. 3. 4. 50. 10. Zep. 3. 10. 13. Mal. 1. 11. Je. 24. 7. 31. 18. 19. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

⁶ ch. 1. 24. 9. 0. Ps. 22. 31. He. 7. 25. ch. 13. 12. 29.

⁷ They shall return by acknowledging Jesus to be Messiah, the mighty God, ch. 9. 6.—C.

⁸ Ro. 9. 27. 8. 11. 5. 23. 26. 2. 8. 10. 5. 13. 9.

⁹ Heb. in or amongst.

¹ ch. 8. 8. 15. 22. 14. 27. Da. 9. 27.

² Or, in.

³ ch. 8. 8. 1. 6. 9. 17. 17. 25. xiv. 2. Kl. 18. 13. Ro. 9. 28.

⁴ Ex. 15. 6. De. 32. 9. ch. 12. 6.

⁵ ch. 12. 6. 33. 7. 6. 7. 2. 33. 33.

⁶ Am. 3. 2. Re. 3. 19. Eze. 21. 1. 1. Co. 11. 32.

⁷ Or, but he shall lift up his staff for thee.

⁸ Ex. 14. 20. De. 7. 8. with Ex. 14. 9. 26. 27. 15. 9. ch. 36. 4. 30.

⁹ After the manner of the cruel task-masters in Egypt (Ex. 5. 14), punishing for non-performance of physical impossibilities.

¹ Da. 11. 36. ver. 12. 26. 33. 34. ch. 14. 25. 17. 12. 14. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

² This verse contains a threatening of the punishment that shall come upon the Assyrian for his insolence and pride, and the remainder of the chapter is occupied with the details of that punishment. God had employed the Assyrians as his instruments in executing his judgment.

³ Da. 11. 36. ver. 12. 26. 33. 34. ch. 14. 25. 17. 12. 14. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

⁴ Or, but he shall lift up his staff for thee.

⁵ Ex. 14. 20. De. 7. 8. with Ex. 14. 9. 26. 27. 15. 9. ch. 36. 4. 30.

⁶ After the manner of the cruel task-masters in Egypt (Ex. 5. 14), punishing for non-performance of physical impossibilities.

⁷ Da. 11. 36. ver. 12. 26. 33. 34. ch. 14. 25. 17. 12. 14. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

⁸ Or, but he shall lift up his staff for thee.

⁹ Ex. 14. 20. De. 7. 8. with Ex. 14. 9. 26. 27. 15. 9. ch. 36. 4. 30.

¹ After the manner of the cruel task-masters in Egypt (Ex. 5. 14), punishing for non-performance of physical impossibilities.

² Da. 11. 36. ver. 12. 26. 33. 34. ch. 14. 25. 17. 12. 14. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

³ Or, but he shall lift up his staff for thee.

⁴ Ex. 14. 20. De. 7. 8. with Ex. 14. 9. 26. 27. 15. 9. ch. 36. 4. 30.

⁵ After the manner of the cruel task-masters in Egypt (Ex. 5. 14), punishing for non-performance of physical impossibilities.

⁶ Da. 11. 36. ver. 12. 26. 33. 34. ch. 14. 25. 17. 12. 14. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

⁷ Or, but he shall lift up his staff for thee.

⁸ Ex. 14. 20. De. 7. 8. with Ex. 14. 9. 26. 27. 15. 9. ch. 36. 4. 30.

⁹ After the manner of the cruel task-masters in Egypt (Ex. 5. 14), punishing for non-performance of physical impossibilities.

¹ Da. 11. 36. ver. 12. 26. 33. 34. ch. 14. 25. 17. 12. 14. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

² Or, but he shall lift up his staff for thee.

³ Ex. 14. 20. De. 7. 8. with Ex. 14. 9. 26. 27. 15. 9. ch. 36. 4. 30.

⁴ After the manner of the cruel task-masters in Egypt (Ex. 5. 14), punishing for non-performance of physical impossibilities.

⁵ Da. 11. 36. ver. 12. 26. 33. 34. ch. 14. 25. 17. 12. 14. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

⁶ Or, but he shall lift up his staff for thee.

⁷ Ex. 14. 20. De. 7. 8. with Ex. 14. 9. 26. 27. 15. 9. ch. 36. 4. 30.

⁸ After the manner of the cruel task-masters in Egypt (Ex. 5. 14), punishing for non-performance of physical impossibilities.

⁹ Da. 11. 36. ver. 12. 26. 33. 34. ch. 14. 25. 17. 12. 14. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¹ Or, but he shall lift up his staff for thee.

² Ex. 14. 20. De. 7. 8. with Ex. 14. 9. 26. 27. 15. 9. ch. 36. 4. 30.

³ After the manner of the cruel task-masters in Egypt (Ex. 5. 14), punishing for non-performance of physical impossibilities.

⁴ Da. 11. 36. ver. 12. 26. 33. 34. ch. 14. 25. 17. 12. 14. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

⁵ Or, but he shall lift up his staff for thee.

⁶ Ex. 14. 20. De. 7. 8. with Ex. 14. 9. 26. 27. 15. 9. ch. 36. 4. 30.

⁷ After the manner of the cruel task-masters in Egypt (Ex. 5. 14), punishing for non-performance of physical impossibilities.

⁸ Da. 11. 36. ver. 12. 26. 33. 34. ch. 14. 25. 17. 12. 14. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

⁹ Or, but he shall lift up his staff for thee.

¹ Ex. 14. 20. De. 7. 8. with Ex. 14. 9. 26. 27. 15. 9. ch. 36. 4. 30.

² After the manner of the cruel task-masters in Egypt (Ex. 5. 14), punishing for non-performance of physical impossibilities.

³ Da. 11. 36. ver. 12. 26. 33. 34. ch. 14. 25. 17. 12. 14. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

⁴ Or, but he shall lift up his staff for thee.

⁵ Ex. 14. 20. De. 7. 8. with Ex. 14. 9. 26. 27. 15. 9. ch. 36. 4. 30.

⁶ After the manner of the cruel task-masters in Egypt (Ex. 5. 14), punishing for non-performance of physical impossibilities.

⁷ Da. 11. 36. ver. 12. 26. 33. 34. ch. 14. 25. 17. 12. 14. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

⁸ Or, but he shall lift up his staff for thee.

⁹ Ex. 14. 20. De. 7. 8. with Ex. 14. 9. 26. 27. 15. 9. ch. 36. 4. 30.

¹ After the manner of the cruel task-masters in Egypt (Ex. 5. 14), punishing for non-performance of physical impossibilities.

A.M. cir. 3266.
B.C. cir. 738.

ments upon the Jews. They were elated by the victories they gained; they attributed them all to their own power; they gloried in their warlike achievements, consequently the Lord threatens to inflict upon them terrible punishment.—P.

² For him, that is, for the king of Assyria.—C.

³ Ju. 25. ch. 9. 4. Ps. 83. 12. Ch. 32. 21.

⁴ Ex. 14. 25. 15. 3. 12. 2. 13. ch. 9. 4. 2. 7. 6. 30.

⁵ That is, to divide it and let his people escape, so shall he again lift it up as in Egypt, to work their deliverance.—C.

⁶ Ex. 14. 25. 15. 3. 12. 2. 13. ch. 9. 4. 2. 7. 6. 30.

⁷ Ex. 14. 25. 15. 3. 12. 2. 13. ch. 9. 4. 2. 7. 6. 30.

⁸ Heb. shall remove.

⁹ Sa. 8. 4. 6. 9. 10. 20. 1. Sa. 7. 12. ch. 37. 21. 22. 35. Mat. 24. 22. with ver. 30. 2. Ps. 135. 10. 45. 7. 10. 6. ch. 7. 14. 9. 6. Da. 3. 24. 26. Ac. 27. Re. 12. 14. 8. Jos. 7. 2. Ge. 12. 8. Ne. 1. 1. 1.

¹ Sa. 14. 2. 4. 5. 3. 13. 23.

² That is, at Michmash, the hath formed his magazines, 1 Sa. 13. 23.—C.

³ Jos. 21. 17. 1. Kl. 15. 22.

⁴ Je. 31. 15. Jos. 8. 25. Ho. 5. 8.

⁵ Ju. 19. 13. 20. 1. Sa. 11. 4. 12. 5.

⁶ Heb. cry shrill with thy voice.

⁷ Ju. 18. 25. 44.

⁸ Ju. 18. 25. 44.

⁹ Jos. 21. 17. 1. Kl. 15. 22.

¹ Jos. 15. 31. 7. 1. Sa. 21. 12. 19. 5. 6. 11. 32.

² 1. Sa. 24. ch. 37. 10. 24. 35. Ps. 76. 10. ch. 11. 15. 19. 16.

³ ch. 1. 8. Ps. 48. 3. 2. 1. Sa. 10. 19. 2. Ch. 32. 21. 16. 37. 24. 35. 2. 1. Sa. 2. 9. Job. 40. 11. 12. Ex. 18. 11.

⁴ 1. Sa. 19. 19. Eze. 31. 39. Ps. 13. 13.

⁵ Ps. 103. 20. 2. Pe. 2. 11. Re. 18. 21. ch. 31. 8. 37. 39. ver. 17. 26. ch. 14. 2.

⁶ Or, mightily.

CHAP. XI.

him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the LORD;

3 And shall make him of quick understanding² in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

4 But with righteousness shall he judge the poor, and reprove³ with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them.

7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice⁵ den.

9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, and the waters cover the sea.

10 ¶ And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious.

11 And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

12 And he shall set up an ensign for the nations, and shall assemble the outcasts of

A.M. cir. 320.

B.C. cir. 732.

A.M. cir. 320.

B.C. cir. 732.

A.M. cir. 320.

B.C. cir. 732.

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A.M. cir. 320.

B.C. cir. 732.

Israel, and gather together the dispersed of Judah from the four corners⁶ of the earth.

13 The² envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim.⁷

14 But⁹ they shall fly upon the shoulders of the Philistines toward the west;⁸ they shall spoil them of the east⁹ together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey² them.³

15 And the LORD shall utterly destroy the tongue⁴ of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod.⁶

16 And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.

CHAPTER XII.

A joyful thanksgiving of the faithful for the mercies of God.

AND in^a that day thou shalt say, O LORD, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me.

2 Behold, God is my salvation; I will trust, and not be afraid: for the LORD JEHOVAH is my strength and my song; he also is become my salvation.

3 Therefore with joy shall ye draw water¹ out of the wells of salvation.

4 And in that day shall ye say, Praise the LORD, call upon his name,² declare his doings among the people, make mention that his name is exalted.

5 Sing unto the LORD; for he hath done excellent things: this is known in all the earth.

6 Cry out and shout, thou inhabitant³ of Zion: for great is the Holy One of Israel in the midst of thee.

7 Ps. 98.2, 3. Hab. 2.14. ch. 11.9. A ch. 54.1. Je. 31.12. Ps. 48.1-3. xcv. c. cvii. cxviii. cxlv. cl. Zep. 3.14. Re. 7.9-12. 14.1-15.2-4. 17-1. 7. 8 Heb. inhabitant. 1 Ps. 89.18.

of Jews and Gentiles one new man, so making peace! Let me believe, let me plead, let me hope, let me rejoice, that he who has begun to fulfil these great and precious promises, will perfect the same in believers.

CHAPTER XII. Ver. 1. 'Taking occasion from the reference to Egypt and the exodus in the close of the preceding chapter, the prophet now puts into the mouth of Israel a song analogous to that of Moses, from which some of the expressions are directly borrowed. The structure of this psalm is very regular, consisting of two parts, in each of which the prophet first tells the people what they will say, or have a right to say, when the foregoing promises are verified, and then addresses them in his own person in the usual language of prediction (Alexander. P. — That day. The day of the second recovery of Israel from bondage, ch. 11. 12—a day yet future, but not doubtful; for God is faithful who has promised.—Thine anger is turned away. This comfortable word indicates the termination of all the series of judgments described, ch. 5. 25; 9. 12, 17, 21; 10. 4. C.

Ver. 4. His name. Whatever name, at any time, God has given of himself. See Ex. 34. 5; Ps. 8. 1. C.

Ver. 6. Inhabitant. 'Thou woman inhabitant'—the emblem and title of the church, no longer a woman hid in the wilderness, but restored to her Lord's house in Zion. C.

REFLECTIONS.—How far the glories and comforts of the New Testament church exceed those of the Old! The great forgiveness, through Jesus' blood, inflames the heart, and tunes the lips to praise. Nor ought JEHOVAH'S frowns to untune our soul. Weeping may endure for a night, but joy cometh in the morning. O the inexpressible pleasure of enjoying a reconciled God as our ALL and IN ALL! If he be ours, we may safely

Ver. 4. *Smite the earth.* That is, men who are of the earth, earthy, who mind earthly things.—*Slay the wicked.* That is, judicially deliver over wicked nations to destruction by the hands of nations generally as wicked as themselves, but who nevertheless execute God's righteous purposes of judgment. C.

Ver. 9. A good rule of prophetic interpretation requires that the destructive animals here enumerated should be understood as emblems of men of like evil dispositions. The rule is this—when a particular prophecy commences emblematically, the remainder is to be interpreted emblematically. Some have, nevertheless, interpreted ver. 6-9 literally, as foreshowing changes yet to be effected in the dispositions and habits of animals of prey—a speculation upon which, however pleasing, it is better not to dogmatize. The Lord knoweth. Not that any direct evil can result from the indulgence of a spirit of speculation which may soon terminate in an attempt to be wise above that which is written. C.—In this verse the strong and striking figures of the preceding passages are resolved into literal expressions. With such a key as is here afforded to the meaning, no rational and thoughtful critic can mistake the real sense of ver. 6-8. To interpret them literally, as if the influence of true religion would change the physical organization and natural instincts of beasts, is not only an outrage on common sense, but it is opposed to the true principles of interpretation. Ver. 6 can no more be interpreted literally than ver. 5. The whole passage is a highly figurative and graphic representation of the change that will be produced in human society by the reign of the Messiah. Love shall fill every heart, and beneficence shall characterize every act. P.

Ver. 10. *His rest shall be glorious.* His church glorified by the possession of his Word of truth, his ordinances, promises, and Spirit. See Ps. 132. 14; Col. 1. 27. C.

Ver. 11. *The Lord shall set his hand again the second time to recover the remnant of his people.* So called as somewhat similar to the first deliverance from Egypt. See ver. 16. C.

Ver. 12. This glorious prophecy stretches away onward into an indefinite and probably still distant future. It embraces the Jews alone—the natural, and not the spiritual Israel. It shows that the remnant of them shall be gathered into the Messiah's kingdom; but whether the remnant or residue of the nation then existing, or the remnant according to the election of grace, cannot be determined. The countries here enumerated are to be understood as the representatives of all those lands into which the Jews have been or shall be scattered. God's providence and grace will reach them everywhere, and draw them in again. P.

Ver. 15. *Tongue.* The same word is translated bay, Jos. 15. 2; for though the Nile is called 'seven-streamed,' the title is poetical rather than literal. C.

Ver. 16. The general meaning of this whole chapter is that when the kingdom of the Messiah shall be finally and fully established, the Jews shall be gathered into it; all men shall be subject to the church; all obstruction and opposition shall be removed from the spread of the gospel; and universal peace and love shall prevail. P.

REFLECTIONS.—Come, my soul, behold the Lamb of God! Behold how he assumes my nature; is conceived and born of the Virgin, in the likeness of sinful flesh, and laid in the manger! Behold him filled with the Holy Ghost above measure, and qualified to save his people to the uttermost, and avenge himself of his enemies! Behold how his almighty grace transforms the most outrageous sinners into the most amiable saints! See his gospel rapidly spreading in the earth, and his power and glory revealed in the hearts of men. See him in prophecy conquering all opposition, removing every impediment, slaying the enmity, and making

CHAPTER XIII.

¹ God mustereth the armies of his wrath. ⁶ He threateneth to destroy Babylon by the Medes. ¹⁹ The utter desolation of Babylon.

THE burden¹ of a Babylon, which Isaiah the son of Amoz did see.²

² Lift^b ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles.

³ I have commanded my sanctified ones,³ I have also called my mighty ones for mine anger, even them that rejoice in my highness.

⁴ The noise of a multitude in the mountains, like as⁴ of a great people; a tumultuous noise of the kingdoms of nations gathered together: the LORD of hosts mustereth the host of the battle.

⁵ They come from a far country, from the end of heaven, even the LORD, and the weapons of his indignation, to destroy the whole land.

⁶ Howlⁱ ye; for the day of the LORD is at hand; it shall come as a destruction from the Almighty.

⁷ Therefore shall all hands be faint,⁶ and every man's heart shall melt:

⁸ And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth; they shall be amazed⁷ one at another; their faces shall be as flames.⁹

⁹ Behold, the day of the LORD¹ cometh, cruel² both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it.

¹⁰ For the stars of heaven, and the constella-

A.M. cir. 3274.
B.C. cir. 730.

CHAP. XIII.

1 Vision of heavy judgments, 2 Ki. 19. 35. Je. 33. 30. 31. 1. 2. 3. 4. 14. 4-23; xxi. 43. 141. 46. 1. 2. 11. xlviii. 16. 25. 9-38; 27. 7. 1. 11. Day.

2 See note ¹ below. d ch. 18. 3. Je. 50. 257. 27. ch. 5. 26. 10. 32.

3 Heb. 1. 1. Je. 51. 58. d ch. 10. 62. 3. 11. 27. 45. 1-3. Je. 50. 9. 21. 31. 1. 2. 11. 12. 27. 28. ver. 4. Joel 3. 9. 11. Re. 8. 5. 6. 15. 1.

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A.M. cir. 3274.
B.C. cir. 730.

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tions thereof, shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.

¹¹ And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.

¹² I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.

¹³ Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day of his fierce anger.

¹⁴ And it shall be as the chased roe, and as a sheep that no man taketh up: they shall every man turn to his own people, and flee every one into his own land.

¹⁵ Every one that is found shall be thrust through; and every one that is joined unto them shall fall by the sword.

¹⁶ Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished.

¹⁷ Behold, I will stir up the Medes against them, which shall not regard silver; and as for gold, they shall not delight in it.²

¹⁸ Their bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children.

¹⁹ And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah.

trust him with all our happiness, all our work, all our care. If he be our strength, no foe can hurt us. If he be our salvation, eternity is too short to speak his praise. Great is the happiness, temporal, spiritual, and eternal, which we may by faith draw from his perfections, his Christ, his promises, and ordinances! And thrice happy is the church when her members know him and his mighty works, and with one mind, and one mouth, glorify him!

CHAPTER XIII. Ver. 1. Prophecies of heavy, oppressive, and ruinous judgments are often called *burdens*; and those denounced against Babylon also often relate to Antichrist. 2, 3. Assemble the forces to their respective standards.—Order them to present themselves to the noble captains of Media and Persia, and to break into the houses of the noble Chaldeans. I have stirred up, and by my providence separated and strengthened these Medes and Persians, to execute my judgments upon Babylon, and to perform the most gallant actions, which will illustrate my honour and greatness. 6, 9. The day of the Lord, or of the wicked, denotes the period of his awful judgments upon them. 10. The whole country of Chaldea shall be filled with horror, and their princes and nobles degraded or murdered. 12. Men fit to bear arms shall become very rare; or the Medes and Persians shall refuse every ransom of their lives. 13, 14. Because of their wickedness, the whole nation shall be quite unbinged and ruined. The Chaldeans shall flee for their lives; but none shall dare to harbour them. All their auxiliaries shall run away, and leave them to shift for themselves. 19. Babylon, once the so large, glorious, and impregnable capital of Chaldea, shall be utterly destroyed in the most wrathful manner.

Ver. 1. *Burden*. 'Oracle' (*Boothroyd*). But the word *burden*, denoting the heavy judgment that Babylon was doomed to bear, seems best calculated to convey the meaning of the prophet. See Ge. 4. 13. C.

Ver. 3. *Sanctified ones*. 'My enrolled warriors' (*Lowth*). There can be little question of the preference due to this translation.—*That rejoice in my highness*. 'Them that rejoice in their own dignity' (*Boothroyd*). C.

Ver. 4. *In the mountains*. Media and Persia, from which countries Cyrus drew his armies against Babylon, were mountainous countries, and are described as such in contrast with the low-lying plain upon which Babylon was built. C.

Ver. 5. *End of heaven*. There is not here, as some have foolishly objected

Ver. 2. If this restoration be synchronous with that predicted ch. xi. 11:—and there is no reason to suppose two different restorations—then the restoration ch. xi. being a restoration, not merely to political power, but to godliness (see ch. xii.), the captivity into which Israel will bring their former oppressors must be a spiritual captivity to the yoke of Christ. C.

32 What shall *one* then answer "the messengers of the nation? That "the LORD hath founded Zion, and the ^ypoor of his people shall trust in it.⁹

The lamentable state of Moab.

4 And ¹Heshbon shall cry, and Elealeh: their voice shall be heard *even* unto Jahaz: therefore

Ver. 29. *Whole Palestina.* Palestine was divided into five states, and the prophecy is addressed to their federal capacity. The judgments of Palestine are the emblems or specimens of the divine judgments upon churches or nations who cherish a spirit of unkindness or unbecoming hostility to their neighbours. — *Out of the Philistines's root shall come, &c.* Uzziah had subdued the Philistines — 26. 6, 7; 28. 18; in the days of Ahaz his son, they threw off the yoke, and slew him — 26. 16; 28. 19; 29. 1, 2; 30. 2; 2 Ki. 18. 18, the emblem and warning of the full recovery of original truth, after an age of apparently successful rebellion and hopeless apostasy. C.

CHAP. XV.
B.C. cir. 726.

ONS.—How st
of God's pr
ls the saints, l
er their advers

6 Heb. *additions*
0.2.5.8.9.
6 *More.* The rob
er after the soldier
C.
Je. 48.40, 44; 15.2, 3

Or, a nest for-
ken, ch. 27. 10.
Heb. bring.
Thy shadow of
protection to the
dow, the orphan,
and the stranger.—C

9 For the waters of Dimon⁴ shall be full of blood: for I will bring ⁵more⁶ upon Dimon, ⁷lions upon him that escapeth of Moab, and upon the remnant of the land.

4 Let mine outcasts dwell with thee, Moab:
be thou a covert to them from the face of the

mand, because the people were the descendants of Lot, De. 2. 9, but they made most unkind returns. Moab caused one of Israel's greatest sins, De. 23. 3; Eglon king of Moab oppressed Israel eighteen years; pride, bloodshed, and idolatry filled up the measure of her guilt. This prophecy against her is the emblem and specimen of

CHAPTER XV. Ver. 1. Joshua spared Moab by divine com-

REFLECTIONS.—Destruction and anguish in tremendous triumph follow sin through impenitent cities and nations. Sudden and unexpected ruin awaits haughty transgressors. And to call on idols or creatures when God is our enemy is but to add to our anguish. The wealth which men eagerly gain but invites the invader, tempts the robber, and endangers the owner. It increases the owner's care and grief, while it assists his enemy to destroy him, and if hardened sinners escape one judgment, they prepare for another. But if such be the case of a ravaged nation, alas! the terrors, the torments, the howlings

spoiler: for ⁹the extortioner⁸ is at an end, the spoiler ceaseth, the oppressors⁹ are consumed out of the land.¹

5 And ⁱⁿ mercy shall the throne be established;² and he shall sit upon it in truth in the tabernacle⁴ of David, judging and seeking judgment, and hasting righteousness.³

6 ¶ We have heard⁴ of the ^{pride} of Moab; *he* is very proud: *even* of his haughtiness, and his pride, and his wrath: *but* his lies⁵ shall not be so.⁶

7 Therefore shall Moab ^{howl} for Moab; every one shall howl: for the foundations⁷ of Kir-hareseth shall ye mourn;⁸ surely *they* are stricken.

8 For ^{the} fields of Heshbon languish, and the vine of Sibmah: the lords of the heathen⁹ have broken down the principal plants¹ thereof, they are come *even* unto Jazer, they wandered *through* the wilderness; her branches are stretched out,² they are gone over the sea.³

9 Therefore⁴ I will bewail with the weeping of Jazer the vine of Sibmah: I will water thee with my tears, O Heshbon, and Elealeh; for the shouting⁴ for thy summer fruits, and for thy harvest is fallen.

10 And ^{gladness} is taken away, and joy out of the plentiful field; and in the vineyards there shall be no singing, neither shall there be shouting: the treaders shall tread out no wine in *their* presses; I have made *their vintage* shouting to cease.

11 Wherefore² my bowels shall sound like an harp for Moab, and mine inward parts for Kir-hareseth.

12 ¶ And it shall come to pass, when it is seen that Moab ^{is} weary on the high place, that *he* shall come to his sanctuary to pray; but *he* shall not prevail.

13 This *is* the word that the LORD hath spoken concerning Moab since that time.⁵

14 But now the LORD hath spoken, saying,

in woe. Who shall abide with devouring fire? Who shall dwell with everlasting despair.

CHAPTER XVI. Ver. 1. *Send ye the lamb*—your acknowledgments of tribute to the king, see 2 Ki. 3. 4, and so, either by repentance avert the threatened judgment, or secure a home and protection against the day of national calamity. The main object of this prophecy is to exhort Moab to look for and submit to Messiah the ruler on his appearing. See ver. 5. C.—*Sela*. Sela is unquestionably the celebrated city Petra, afterwards the capital of Edom. It is situated in a deep and wild ravine, or rather cluster of ravines, in the midst of a mountain-range of red sandstone. Its rock-hewn temples, tombs, and palaces are still the wonder and admiration of travellers. Sela was not in Moab; but it seems probable that on the occasion the prophet here refers to the fugitive Moabites had taken refuge in the ravines of Edom, and they are exhorted to send from thence their tribute, and the tokens of their submission. The words rendered 'from Sela to the wilderness' may either signify, as they are translated in the Vulgate, 'from Sela to the wilderness', or, as interpreted by Vitranga, 'from Sela towards the wilderness', &c.; that is, from Sela towards the wilderness that leads to Jerusalem. The great wilderness (in Hebrew *Midbar*, which is the word here used) of Judah lay between the border of Edom and Jerusalem, and through it lay the direct and indeed the only road. P.

Ver. 9. To 'weep with those that weep' is a distinguished Christian duty, not only of perpetual obligation, but for the discharge of which the world affords continual opportunities. Our Lord wept over Jerusalem, leaving us an example of the sympathy with which we should regard, not only our friends, but our enemies, in their sorrows. C.

Ver. 13. *That time*. What time? When it was seen that he had become 'weary of his idolatry on his high places,' ver. 12,

and had come to his sanctuary, not in the piety of faith, humiliation, and penitence—but in the superstitious throes of despair, to offer his unacceptable, because his compelled, petitions. C.

REFLECTIONS.—How unwilling is God that any should perish, but that all should come to repentance! Injustice towards God or men is a ready mean for depriving us of all we have. Never do any protect or cherish the people of God in their distress but he remarkably rewards them in kind.—Nor is it ever wise to stand aloof from them; for though they fall, they shall quickly arise: though now they wither, anon they shall flourish in glory and honour. When sin abounds, rage against the church flames, and pride towers, destruction and anguish are at the door; and carnal mirth shall quickly be turned into weeping and wailing. And when God rises up to punish the guilty, no idol can help, avert, or defer his stroke.

CHAPTER XVII. Ver. 3-5. The Syrians shall be in as despicable and ruined a condition as the Israelites; and the glory and multitude of Israel shall be exceedingly diminished, like one dying of a consumption. And being ripe for ruin, the Assyrians shall make a clean riddance of them, as reapers in harvest do of the fields of standing corn. 9-11. The cities of the Israelites shall stand as high heaps in the country, forsaken by the inhabitants, as they were by the

Within three years,⁶ as the years of an hireling, and the glory of Moab shall be contemned, with all that great multitude; and the remnant shall be very small and feeble.⁷

CHAPTER XVII.

1 Syria and Israel are threatened. 6 A remnant shall forsake idolatry. 9 The rest shall be plagued for their impiety. 12 The woe of Israel's enemies.

THE burden¹ of Damascus. 'Behold, Damascus is taken away from being a city, and it shall be a ruinous heap.'

2 The⁵ cities of Aroer are forsaken; 'they shall be for flocks, which shall lie down, and none shall make them afraid.'

3 The⁶ fortress also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria: they shall be as the glory of the children of Israel, saith the LORD of ^{hosts}.

4 And in that day it shall come to pass, ^{that} the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean.

5 And ^{it} shall be as when the harvest-man gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in 'the valley of Rephaim.'

6 ¶ Yet⁷ gleanings shall be left in it, as the shaking of an olive-tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith the LORD God of Israel.

7 At⁸ that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel.

8 And he shall not look to the altars, the work of his hands, neither shall respect *that* which his fingers have made, either the groves or the images.⁴

9 ¶ In¹ that day shall his strong cities be as a forsaken bough, and an uppermost branch, which they left, because⁵ of the children of Israel: and there shall be desolation.

1 Jos. 15. 8; 18. 16. 2 Sa. 18. 25; 23. 13. Ge. 14. 5. De. 2. 11. 3 ch. 1. 9; 6. 13; 10. 22; 24. 13-16; 2 Ch. 30. 10; 11. 35; 18. 16. 4 Jos. 10. 18; 14. 28; 23. 13. 5 Mi. 7. 7; Ho. 5. 15; 6. 11; 14. 1-3. 6 ch. 10. 20; 21. 45; 22. 19. 7 2. 21; 2. 18-21. 8 Ch. 30. 11; 31. 13; 34. 6, 7, 33. 9 Ec. 1. 20. Ps. 34. 5, with 31. 1. Ju. 3. 7. 10 ch. 1. 8; ver. 4; ch. 6. 11, 12; 7. 16. Ne. 1. 3. Ho. 13. 15; 16. ch. 28. 3, 4; 27. 10; 24. 13, 6.

Canaanites in the days of Joshua or Barak. Because they have forsaken their God, Saviour, and Protector, nothing shall thrive with them; but after all their care to strengthen their state, the Assyrians shall seize everything they have, and carry them into a miserable and lasting captivity. 12-14. But notwithstanding all their vast multitudes, fury, noisy ravage, and blasphemous boasting, God, by his just rebuke, shall destroy the Assyrian army before Jerusalem, and make the small remains thereof flee homeward with the utmost terror and precipitation.

Ver. 1. *Damascus is taken away*. The inhabitants of Damascus were taken away captive by Tiglath-Pileser, 2 Ki. 16. 9; and to what ruinous condition it was then reduced, and how long it remained so, history gives no information. It has, however, still continued a city of great note and importance; but that fact forms no contradiction to the prophecy, as it is evident from ver. 3, that by 'being a city,' the prophet meant the capital city of a Syrian monarchy. But to that estate it never returned; for since the death of Rezin, its last king, the country around Damascus has always continued a mere province of some of its conquerors. There have successively been Sennacherib, the generals of Alexander, Judas Maccabeus, the Romans, the Saracens, the Crusaders, Tamerlane, the Mamelukes, the Turks, lately the Egyptians, from whom, by aid of England, it has again been wrested by the Turks. C.

Ver. 2. *Aroer*. For Aroer, on the Arnon, the Septuagint, followed by Beza, reads for *etern*; but there appears no sufficient authority for the change. The verse is a prediction of the destruction of Moab. See Burckhardt's Syria, p. 364. C.

A.M. cir. 3278.
B.C. cir. 726.

8 ch. 9. 4; 10. 16-19, 34-36; 14. 25; 29. 7-9; 31. 8, 9; 32. 13, 14; 33. 30.

9 Heb. *the treaders down*.

The Philistine, from whom, in time of famine, Israel had to seek bread. (See 1 Ki. 18. 2.)—*The spoiler*.

The Assyrian who literally came down as a wolf on the fold.

—*The oppressor*. The Babylonian who opened not the house of his prisoners, ch. 14. 17, the worst of all oppressors, persecutor unto the death of the worshippers of the true God, Da. 3. 15-19.—C.

2 Ch. xxix. xxxii. ch. 38. 12; 47. 2; Da. 7. 14, 27; 2 Sa. 23. 3; Mi. 7. 5-6. Lu. 1. 32, 33. Pr. 20. 28; 26. 14. Ps. 89. 14.

3 Or, *prepared*.

4 Ps. 72. 2. 2 Sa. 5. 7; 10. Am. 9. 11, with Le. 11. Re. 21. 3.

5 This is a prophecy not of Hezekiah, but of Christ; for to none else will the description apply.—C.

6 *I have heard*. Who? In this verse the *outside* are the speakers; in ver. 7 the prophet resumes.

7 Je. 48. 11, 14, 26, 27, 29, 42. Eze. 25. 8. Zep. 2. 8, 10. Job. 40. 12. Ex. 18. 11. Pr. 16. 18.

8 Or, *strength or divination*. Je. 49. 30. ch. 44. 25; 48. 15.

9 The vain are his lies—the lies of his false prophets, and foolish heart.—C.

10 Ch. 45. 15-17. Je. 48. 20. 7 Ps. 137. 2. Ki. 2. 23. ver. 11; ch. 15. 1. Or *wine casks*, Ho. 3. 1, or *men*, Je. 46. 8. 19.

11 Or, *utter*, ch. 8. 19. 7 ch. 24. 7; 33. 9; ver. 9. 8. Assyrians and Chaldeans, ch. 10. 7-14. Je. 27. 6, 7.

12 Nobles, Je. 32. 7, 9.

13 Or, *plucked up*.

14 See note * below. n Je. 48. 32, & c.

15 Or, *the alarm, or destroyer is fallen upon*, &c.

16 Je. 48. 33. ch. 24. 8, 9. 7 ch. 15. 5; 21. 34. Je. 4. 19; 48. 30. La. 20. 2.

17 Job. 30. 27. ch. 63. 15. Ho. 8. 1.

18 Or, *ch. 26. 16; 15. 2. Je. 48. 35. Nu. xxiii. 1 Ki. 18. 26.*

19 ch. 37. 38. Am. 7. 9, 13. Je. 22. 23.

20 1 Ki. 18. 26-29, ch. 47. 12. Ps. 115. 3-7. Pr. 1. 26; 2. 30.

21 A good while ago, ch. 44. 8.

This passage and the parallel in Je. 48. 32, are rendered obscure by the reference to 'the sea,' Jeremiah says, 'The plants are gone over the sea, they reach to the Sea of Jazer. What sea is here?

A.M. cir. 3282.
B.C. cir. 722.

meant? Some say it was a noted pool or lake; but there is no lake in that district, and the word 'sea' would scarcely be applied to a mere pool. We learn from Nu. 32. 1 that the country round Heshbon and Jazer was called 'the land of the sea,' that land must have extended to the shore of the Dead Sea. May not that sea therefore have been called by the inhabitants of the district, 'the Sea of Jazer,' just as the northern lake was called Tiberias and Genesareth?—P.

6 Exact years, ch. 21. 16. De. 15. 18.

7 Or, *not many*.

CHAP. XVII.

B.C. cir. 740.

1 Denounced heavy judgments, ch. 13. 13, 14; 28. 15; 1. 19; 4. 29; 1. 23.

2 Ki. 6. 25.

3 ch. 7. 15; 8. 4; 25. 2. Am. 1. 3-5. Je. 40. 23-27. Zec. 9. 1. [fulfilled] 2 Ki. 16. 9.

4 Jo. 12. 15-39, with Jos. 12. 21; 9. 16, 18. 19. c ch. 7. 25. Eze. 25. 5. Zep. 2. 6.

5 ch. 7. 15; 8. 4; 10. 3. Ho. 1. 4, 6, 9; 3. 4; 5. 7-14; 7. 9-10; 11. 17-19; 14. 13; 17. 8. 1 Ki. 25. 2. 2 Ki. 15. 29; 17. 6; 19. 9.

6 Damascus, Moab represented by Aroer, Ephraim, and Aram (Syria), are here grouped together because they had formed a confederacy against Jerusalem, and they were involved in a common ruin by the invasion of the Assyrians.—P.

7 Ho. 4. 16, 17; ch. 9. 8; 10. 3; 16. 24. Am. 1. 2; 2. 5. De. 32. 15-27. ch. 10. 22; 2 Ki. 17. 6.

8 Joel 3. 13. Ri. 5. 33. 2 Ki. 15. 29; 17. 6. 2 Ch. 32. 13; 33. 11.

9 This is a striking and graphic figure. The people of Ephraim, that is, the northern tribes of Israel, shall be swept away from the land, just as the harvest-man sweeps away the grain from the harvest-field. Not even a remnant would be left; for the harvest-field would be gathered up as the gleaner gathers ears of corn. The valley of Rephaim is a fertile upland plain lying just south of Jerusalem on the road to Beulah.

10 It took its name from the gigantic aborigines who in primitive times occupied that part of Canaan.—P.

11 Or, *in images*, 2 Ch. 34. 47.

12 Or, *in respect*, Je. 9. 7. Ps. 61. 4.

10 Because^a thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength, ^btherefore shalt thou plant pleasant plants,^c and shalt set it with strange slips:

11 In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish; ^dbut the harvest shall be a heap in the day of grief and of desperate sorrow.^e

12 ¶ Woe^f to the multitude^g of many people, which^h make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mightyⁱ waters!

13 The nations shall rush like the rushing of many waters: ^jbut God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing^k before the whirlwind.

14 And, behold, at evening tide trouble; and before the morning he is not. This^l is the portion of them that spoil us, and the lot of them that rob us.

CHAPTER XVIII.

¹ God, in care of his people, threateneth to destroy the Ethiopians.
⁷ An access will thence be made to the church.

WOE to the land shadowing¹ with wings,² which is ³beyond⁴ the rivers of Ethiopia:⁵

2 That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters,⁶ saying, Go, ye swift messengers, to a nation scattered and peeled,⁷ to a people terrible from their beginning hitherto; ⁸a nation meted out and trodden down,⁹ whose land the rivers have spoiled!¹

3 All^a ye inhabitants of the world, and dwellers on the earth, see ye, when ^bhe lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye.

4 For so the LORD said unto me, I will take my rest, and I will consider in my dwelling-place² like^a a clear heat upon herbs,³ and like a cloud of dew in the heat of harvest.

5 For ^afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning-hooks, and take away and cut down the branches.

6 They^j shall be left together unto the fowls

A.M. cir. 3564.
B.C. cir. 740.

^a De. 8.14. Ps. 106.13.
21. Je. 17.13. 2.31. 3.24.
13.25. Eze. 2.1.10. Ho. 8.
14. De. 32.15. 10. with
Ps. 25.3.14.4.
^b Le. 26.10. 20. De.
28.20. 30.33. 38.39. 40.
5. ch. 2.6. Mt. 15.13.
Eze. 12.18. Ga. 6.7.6.
Ps. 44.21.
^c Strange and idolatrous practices, pleasant to the sense of a sensual people.—C.
^d Le. 26.16. De. 28.
35. Joel 1.5.17. Job 4.8.
Je. 3.11.10.19.14.17.30.
12.
^e Or, removed in the day of tribulation, and there shall be deadly sorrow.
^f ch. 9.4. 5.10.5.33.
20.7.8. 30.8.9.39.31.
14.25. Ch. 32.7.
^g Or, noise.
^h ch. 25.30.10.7.15.
8.18.30.37.39.7.22.1.
xxxvi. xxxvii. 2 Ki.
xviii.19.
ⁱ Or, many.
^j ch. 50.2.4.45.10.16.
10.25.27.33.34.14.25.
27.11.28.21.29.5.8.25.4.
5.101.30.30.33.31.8.6.
31.1.3.4.10.12.22.41.
15.16.37.7.33.38. Ps. 9.
503.4.83.1308.1.2. Pr.
38.1. Job 18.7.11.18.15.
11.24.24.30.34.20. Ho.
13.3.
^k Or, thistle-down.
^l Je. 2.3. Ju. 5.31. Ps.
84.9.18.

A.M. cir. 3579.
B.C. cir. 725.

Nile is so called, and in vessels of papyrus upon the surface of the water. Light boats made of papyrus were commonly used in Egypt. They were propelled with great swiftness upon the mighty Nile.—P.

^a 2 Ch. 32.23. Ps. 72.10. 68.31. 87.4. Zep. 3.10. ch. 10.11. 14.5. 14. AC. 8.27.29. See ch. 19.15.21.

^b Or, outspread and polished, or stretched long and smoothed, ver. 2.

^c Ps. 68.29. ch. 66.6.9. Mt. 4.13. Zec. 14.10.18.

CHAP. XIX.

1 Denounced heavy judgments, ch. 13.1. &c. Je. xvi. Eze. xxxix. xxxix. Joel 3.19. Zec. 10.11.

^a Ps. 18.10. 104.7.68. 4.33.34. De. 33.26. Ps. 97.3. Re. 14.14.

^b The Lord is represented as God's chariot, in reference to the cloud whereby he defended Israel, and troubled the Egyptians at the Red Sea, Ex. 14.19. 24.15.

^c Ex. 12.12. De. 29.16.17. Eze. 30.13.20.7. Je. 43.12.40.25. 50.25.1. 44.3. ch. 19.15.21.

^d Or, 16. Je. 46.5. ch. 13.7.8.

^e Or, 13.14. Eze. 38.21. Mat. 24.7.12.25. ch. 9.21.

^f Raise civil wars among them.

^g Eze. 27.1. Job 5.12.13. ch. 44.25. ver. 1. 11.13. Je. 19.7. Ps. 107.27. ch. 6.7.

^h Heb. shall be emptied.

ⁱ Heb. swallow up.

^j Or, shut up.

^k Or, shut up.

^l Or, shut up.

^m Or, shut up.

ⁿ Or, shut up.

^o Or, shut up.

^p Or, shut up.

^q Or, shut up.

^r Or, shut up.

^s Or, shut up.

^t Or, shut up.

^u Or, shut up.

^v Or, shut up.

^w Or, shut up.

^x Or, shut up.

^y Or, shut up.

^z Or, shut up.

^{aa} Or, shut up.

^{ab} Or, shut up.

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^{bn} Or, shut up.

^{bo} Or, shut up.

of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.

7 ¶ In^k that time shall the present be brought unto the LORD of hosts of a people scattered and peeled,⁴ and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to ^lthe place of the name of the LORD of hosts, the mount Zion.

CHAPTER XIX.

¹ The confusion of Egypt. ¹¹ The foolishness of her princes. ¹⁸ The calling of Egypt into the church. ²³ The covenant of Egypt, Assyria, and Israel.

THE burden¹ of Egypt. Behold, the LORD rideth^a upon a swift cloud,² and shall come into Egypt; and ^bthe idols of Egypt shall be moved at his presence, and ^cthe heart of Egypt shall melt in the midst of it.

2 And^d I will set the Egyptians against the Egyptians:³ and they shall fight every one against his brother, and every one against his neighbour; city against city, and kingdom against kingdom.

3 And ^ethe spirit of Egypt shall fail⁴ in the midst thereof; and I will destroy⁵ the counsel thereof; and they ^fshall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards.

4 And the Egyptians will I give over⁶ into the hand of ^ga cruel lord,⁸ and a fierce king shall rule over them, saith the LORD, the LORD of hosts.

5 And the waters shall fail from ^hthe sea,⁹ and the river¹ shall be wasted and dried up.

6 And they shall turn the rivers far away, and the brooks of ⁱdefence shall be emptied and dried up:³ the reeds and flags shall wither.

7 The paper reeds by the brooks, by the mouth of the brooks, and every thing sown by the brooks, shall wither, be driven away, and be no more.⁴

8 The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish.

9 Moreover they that work ^jin fine flax, and they that weave networks,⁵ shall be confounded.

10 And they shall be broken in the ^kpur-

Ver. 8. This prediction began to be fulfilled when many of the survivors of the captivities of Salmanser and Esarhaddon turned from idols to the true God, 2 Ch. 30. 10, 11, 35, 18, and it continues to be fulfilled in the gleanings that are still gathered to Christ. C.
Ver. 14. The multitudinous host of Sennacherib seems to have been immediately in the eye of the prophet, of whom the angel of the Lord smote 185,000 in one night, 2 Ki. 19. 35. But similar destruction is predicted against all the spoilers and robbers of Israel—a prediction amply verified in the overthrow of the Babylonian, Grecian, and Roman powers, mainly on account of their cruelty to the people of God. C.

REFLECTIONS.—Companions in wickedness are soon made partners in punishment. Nor can the strongest fortifications defend from God's almighty wrath. Sin fearfully sickens and consumes persons and societies. And when nations are ripened by it, easily and extensively God strips them of their numbers, glory, power, and wealth. But thrice happy is it when the destruction of many is rendered instrumental for the conver-

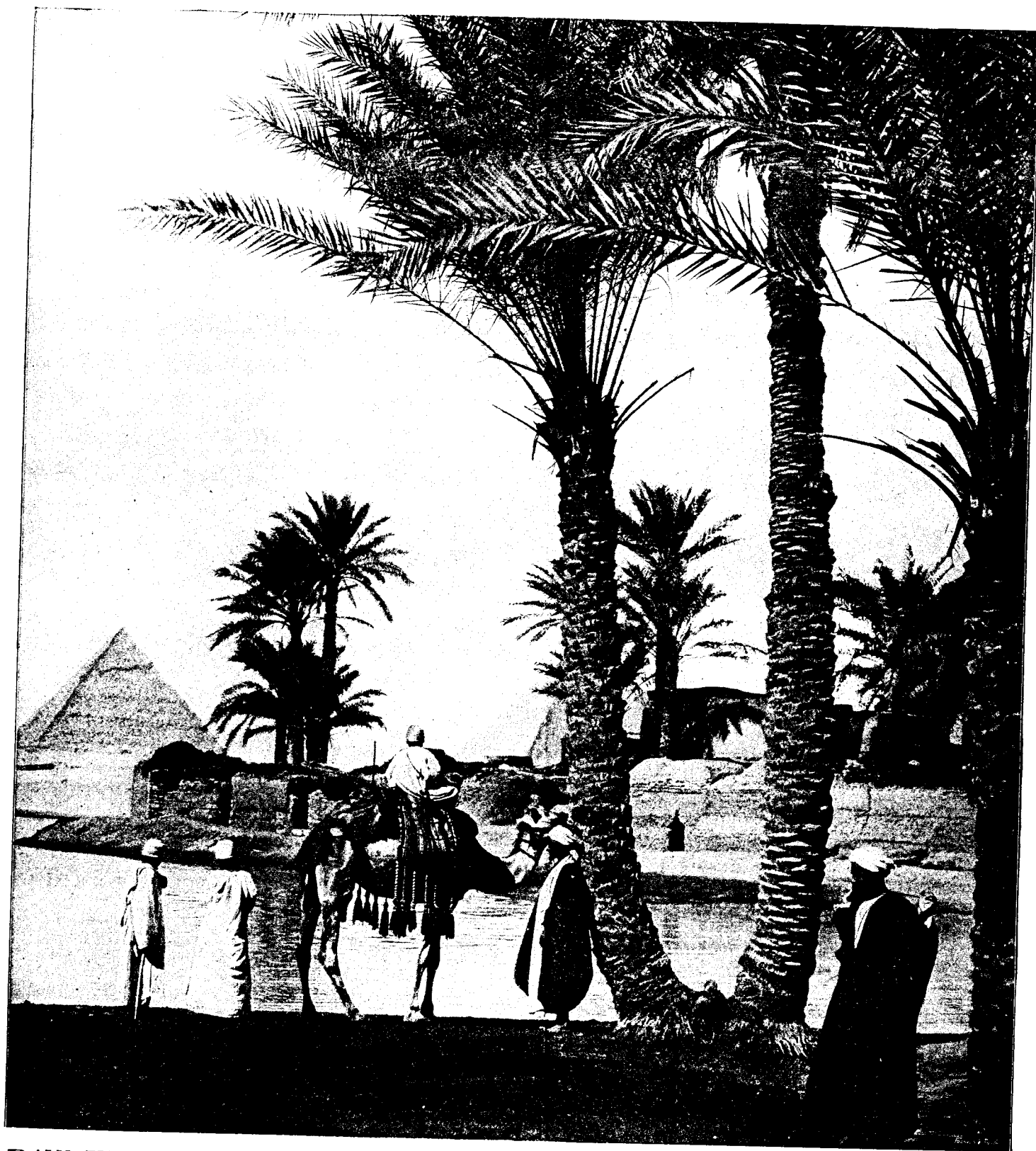
sion of a remnant to Christ, and when the loss of outward things makes us look off from them all to God himself. Alas! how professors, by their forgetfulness of God, ruin themselves and their country, and turn their most noted outward comforts into real plagues! But puny and empty nothings before God are the mightiest armies of his adversaries. He triumphs over those in his judgments who triumph over his people in their wickedness. And short-lived are the terrors or troubles of believers. Weeping may endure for a night, but joy cometh in the morning. Let them therefore treasure up past experiences as a ground of future confidence in the like temptations.

CHAPTER XVIII. Ver. 4. God's being like a clear heat, or a cloud of dew, may either be understood of his afflicting or of his comforting them. 5, 6. Before they

can ripen their designs, they will bring to themselves destruction, and by their wickedness bring eternal woe to their souls.

Ver. 2. Vessels of bulrushes. That the Egyptians employed vessels of bulrushes, coated with bitumen, is evident from Ex. 2. 3, as well as from general history. And it appears their Ethiopian neighbours employed them likewise. C.—Go, ye swift messengers, to a nation stretched out and levelled, to a people terrible from their beginning hitherto (the dread of neighbouring nations), a nation that measureth out its fields after each inundation, and then treadeth down its seed with the foot of the husbandman, whose land the rivers have nourished. C.

REFLECTIONS.—No place can protect sinners from a just God. No furious rage, which may render them a terror to their neighbors around, can hinder him from finding them. His providential interpositions ought carefully to be remarked: and when dangers are most alarming, he is often nearest to defend and save us. No rage of his enemies can ever disturb his



PALM TREES AND PYRAMIDS—THE PYRAMIDS OF CHEOPS IS REPRESENTED BY SOME AS BEING THE ALTAR OF THE LORD, REFERRED TO IN THESE VERSES. [Isaiah, xix:19-20.]—"In that day there shall be an altar of the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt." In a curious book entitled "A Miracle in Stone," Dr. Joseph A. Seiss claims that

the 19th and 20th verses of this chapter refer to the great pyramid of Egypt. He says that the altar and the pillar in these verses refer to one and the same thing, that the verses refer to some specific and telling monument, and that all their terms most fully apply to this marvelous hand-made mountain of stone. He thinks the location of the pyramids corresponds to the teachings of the text that the great pyramid is the hub of Egypt's curved shore line, and so is in the midst of the land and at the border between Palestine and Egypt.

poses⁷ thereof, all that make sluices *and* ponds for fish.⁸

11 ¶ Surely the princes of ¹Zoan are ²fools, the counsel of the wise counsellors of Pharaoh is become brutish: how say ye unto Pharaoh, I am the son of the wise, the son of ancient kings?

12 Where are they?⁹ where are thy ¹wise men? and let them tell thee now, and let them know what the LORD of hosts hath purposed upon Egypt.

13 The princes of Zoan¹ are ²become fools, the princes of Noph² are deceived; they have also seduced Egypt, *even they that are* ³the stay⁴ of the tribes thereof.

14 The⁵ LORD hath mingled a perverse spirit⁶ in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken man ⁷staggereth in his vomit.

15 Neither⁸ shall there be *any* work for Egypt, which the head or tail, branch or rush, may do.

16 In that day shall Egypt ¹be ²like unto women; and it shall be afraid and fear, because of the shaking of the hand of the LORD of hosts, which he shaketh over it.

17 And ¹the land of Judah shall be a terror² unto Egypt: every one that maketh mention thereof shall be afraid in himself, because of the counsel of the LORD of hosts, which he ³hath determined against it.⁸

18 ¶ In ¹that day⁹ shall ²five cities¹ in the land of Egypt speak the language² of Canaan, and swear³ to the LORD of hosts: one shall be called, The city of destruction.³

19 In that day shall there be ¹an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD.

20 And it shall be ¹for a sign and for a witness unto the LORD of hosts in the land of Egypt: for ²they shall cry unto the LORD because of the oppressors, and he shall send them a saviour,³ and a great one, and he shall deliver them.

21 And⁴ the LORD shall be known to Egypt, and the Egyptians shall know the LORD in that

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⁷ Foundations, as in Ps. 11. 3. The embankments will be broken down.—C.
⁸ Heb. of tiding things.

Nu. 13. 22. Ps. 78. 12, 45. Eze. 39. 14. Job 5. 12. ch. 44. 25. Ps. 33. 10.

⁹ Where are they? The ancient kings.—C.

1 Co. 1. 20. Ge. 41. 8. Ac. 7. 22. ch. 47. 13. 41. 22. 44. 7. 8.

1 Zoan, or Tanis, or as some think Sais, near which the miracles of Moses were wrought, Ps. 78. 12.—C.

2 Or, Memphis, Ho. 6. 1. Jer. 46. 16.

3 Or, governors, ver. 2.

4 Heb. corners.

5 God, by judicially giving them up to their own foolish ways, has mingled a perverse spirit with their counsels.—C.

6 Heb. a spirit of perversity, ch. 29. 9. 1 Ki. 22. 22. 25. 26.

7 Job 12. 25. Ps. 26. 27. ch. 51. 17. 20. 8. 72. 9. Ps. 75. 8. 107. 27. Re. 1. 10.

8 ch. 9. 14. Ps. 76. 5. 9 ver. 1. ch. 13. 7. 8. 3.

9 Je. 51. 39. 50. 37. ch. 39. 17. Na. 2. 9. Ps. 46. 9.

10 Zec. 2. 9. Ex. 14. 26. 27. ch. 30. 32. 11. 15.

11 Nu. 18. 13. ch. 36. 1. 2. Not because of war between Judah and Egypt, but because of the judgments, that Egypt shall hear of being inflicted on Judah.—C.

12 ch. 20. 2-5. 8 Egypt.

13 ch. 4. 32. 26. 1. 14 That day. The day when the judgments on Judah shall have been inflicted, and the ear of Egypt shall be opened to hear, and her heart persuaded to fear, by the terror of the LORD.—C.

15 Ps. 68. 31. 87. 4. ch. 49. 12. 11. 27. 13. Zep. 3. 9.

16 See note ¹ below.

17 De. 10. 20. Ne. 10. 20. ch. 45. 23. Je. 12. 16. 2. Ch. 15. 14. Ps. 132. 2-5.

18 Or, of Heris, or of the sun.

19 Jos. 12. 7. 28. 18. Ex. 24. 4. Jos. 22. 10. Mal. 1. 11. ch. 2. 3. 27. 13. 56. 7. 62. 23. Zec. 14. 16. He. 13. 10.

20 Jos. 20. 21. 22. 27. 28. ver. 4. ch. 20. 4. Eze. 29. 19. 15. 10. 5. 57. 6. 1. Ps. 50. 15. or Ac. 2. 37. 16. 30.

21 ch. 37. 36. Da. 11. 3. or 11. 13. 1. 17. 15. 15. Mat. 1. 21. ch. 45. 22. 24. 2. Ps. 98. 2. 3. ch. 11. 9. Zep. 3. 10. Mal. 1. 11. ch. 44. 4. Ps. 119. 106. Ro. 12. 1. 2. Co. 8. 5. Ec. 5. 4.

Five messes were given to Benjamin, with five changes of raiment, Ge. 43. 34. 45. 22. Five of his brethren did Joseph present to Pharaoh, Ge. 47. 2. The altar was five cubits long, and five broad, Ex. 27. 1. The ransom-money of the first-born was five shekels

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apiece, Nu. 3. 47. And Paul rather speak five words, ch. understanding, than ten thousand in an unknown tongue, 1 Co. 14. 19. Mat. 23. 12. Five cities: be therefore, considered not so much a definite number as the representatives of the whole kingdom in its conversion to the gospel?

4 ver. 1-17. Je. xlv. Eze. xlix. xxxii. ver. 2. Ps. 91. 15. 50. 15. Ho. 5. 13. 1. Lxx. 39. He. 12. 11. ch. 27. 9.

5 ch. 11. 10. 40. 3. 41. 35. 8. 10. Ep. 2. 19. 22. 4. 13. 3. 6. Ac. 2. 41. 47. 1 Co. 10. 2 Co. 13. 11. Ga. 6. 2. Ro. 15. 1, 2.

This prediction is most evidently fulfilled in the time of its completion.—C.

6 Zec. 8. 20. 22. 2. 11. ch. 6. 13. 11. 6. Ro. 10. 11-13. 15. 27. Ep. 2. 14. 15. 19. 20. 3. 0. 8. Ro. 11. 12. 29. 24.

7 Ps. 72. 17. Ep. 1. 3. 1 Ro. 3. 29. 30. Col. 3. 1. Ro. 1. 17. ch. 23. 43. 21. Ga. 1. 15. Ho. 2. 23. Ep. 2. 10. Ro. 11. 26. 29. Je. 10. 16. Ep. 1. 18. 1. Pe. 2. 9. 10. De. 32. 9. Ps. 135. 4.

8 Heb. nakedness.

9 ch. 30. 1-7. 31. 1. 2. 36. 6. Eze. 29. 6. 7. Ho. 14. 3. Je. 3. 23-25. 16. 19. 7 Or, country, Je. 47. 4.

10 Job 6. 20.

11 Job 6. 20.

12 Job 6. 20.

13 Job 6. 20.

14 Job 6. 20.

15 Job 6. 20.

16 Job 6. 20.

17 Job 6. 20.

18 Job 6. 20.

19 Job 6. 20.

20 Job 6. 20.

21 Job 6. 20.

22 Job 6. 20.

23 Job 6. 20.

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25 Job 6. 20.

26 Job 6. 20.

27 Job 6. 20.

28 Job 6. 20.

29 Job 6. 20.

30 Job 6. 20.

31 Job 6. 20.

32 Job 6. 20.

33 Job 6. 20.

day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the LORD, and perform it.

22 And the LORD ¹shall smite Egypt; he shall smite and heal *it*: and they shall return *even* to the LORD, and he shall be entreated of them, and shall heal them.

23 ¶ In that day shall there be ¹a highway out of Egypt to Assyria; and the Assyrian shall come into Egypt, and the Egyptian into Assyria; and the Egyptians shall serve with the Assyrians.⁴

24 In that day ¹shall Israel be the third with Egypt and with Assyria, *even* a blessing in the midst of the land;

25 Whom the LORD of hosts shall ¹bless, saying, Blessed ²be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.

CHAPTER XX.

A type prefiguring the shameful captivity of Egypt and Ethiopia.

IN the year that ¹Tartan came unto ²Ashdod, (when Sargon² the king of Assyria sent him,) and fought against ³Ashdod and took it;

2 At the same time spake the LORD by Isaiah³ the son of Amoz, saying, ⁴Go and loose the ⁵sackcloth from off thy loins, and put off thy shoe from thy foot. And he did so, walking naked⁴ and barefoot.

3 And the LORD said, Like as my servant Isaiah hath walked naked and barefoot three years *for* a sign and wonder upon Egypt and upon Ethiopia;

4 So⁵ shall the king of Assyria lead away the Egyptians prisoners,⁵ and the Ethiopians captives, young and old, naked and barefoot, even ⁶with their buttocks uncovered, to the shame⁶ of Egypt.

5 And ¹they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory.

6 And the inhabitant of this isle⁷ shall say in that day, Behold, such *is* our expectation, whither we flee for help to be delivered from the king of Assyria: and how shall we escape?

⁶ Heb. nakedness. ⁷ ch. 30. 1-7. 31. 1. 2. 36. 6. Eze. 29. 6. 7. Ho. 14. 3. Je. 3. 23-25. 16. 19. 7 Or, country, Je. 47. 4.

8 Job 6. 20.

9 Job 6. 20.

10 Job 6. 20.

11 Job 6. 20.

12 Job 6. 20.

13 Job 6. 20.

14 Job 6. 20.

15 Job 6. 20.

16 Job 6. 20.

17 Job 6. 20.

18 Job 6. 20.

19 Job 6. 20.

20 Job 6. 20.

21 Job 6. 20.

22 Job 6. 20.

23 Job 6. 20.

24 Job 6. 20.

25 Job 6. 20.

26 Job 6. 20.

27 Job 6. 20.

repose. Often he seems to have forgotten his people when he is just ready to work their deliverance. And while he is all-sufficient for the protection, quickening, and comfort of the people, he will not save them unless they repent and accept Christ.

CHAPTER XIX. Ver. 1. God's riding upon a swift cloud denotes his coming speedily and irresistibly to execute fearful judgments. 2. After the death of Sethon the country was divided into twelve petty governments; all which, after a long civil war, Psammitichus subdued. It may also relate to the civil war between Amasis and Pharaoh-Hophrah, &c. 4. God shall give them up to the tyranny of Psammitichus, Nebuchadnezzar, the Persian kings, &c. 13-17. Infatuated by their giddy tempers, the princes shall follow pernicious counsels, and lead the subjects into ruin. Neither shall any, high or low, do anything proper for their relief, but shall be quite dispirited and terrified by the threatenings and judgments of God. The report of the destruction of Israel and ravage of Judah

by the Assyrians, and the overthrow of Judah by the Chaldeans, or the prophecies uttered in the land of Judah, shall throw the Egyptians into the utmost consternation and fear of the like miseries. 18-23. Nevertheless their terrible and long-continued distresses shall at last issue in the conversion of a great many of them, even in the city of their idols, to the Christian faith; and they shall make a solemn and open profession thereof, and shall, through Jesus Christ, avowedly worship the true God everywhere in the country. After God has, by his angel's cutting off Sennacherib's army, and by Alexander's victories, delivered them from their Assyrian and Persian oppression, Jesus, the infinitely mighty Saviour, shall deliver them from Satan and their lusts, and their heathen abominations. By God's wonderful providences they shall be gradually brought to the saving knowledge of, and openly worship him, and solemnly and candidly devote themselves to his service. And in the apostolic, and especially the millennial period, they, and the eastern nations, who had warred with and oppressed them, and the

Jews, who had sinfully courted and been sadly oppressed by both, shall harmoniously embrace the gospel, and unite in the service and distinguished favours of God.

Ver. 1. The idols of Egypt shall be moved. Egypt was anciently either the parent or the great patroness of idolatry. The remains of her idols, even till this day, are of the most gigantic stature. But truly they have been moved, for they are often mutilated, or thrown down, or even carried away into distant lands—memorials at once of the greatness and the littleness of man. His greatness of power in executing works so truly wonderful; and his littleness of understanding in worshipping them as gods, C.

Ver. 7. The paper reeds by the brooks. The papyrus (whence the English word paper) from which were manufactured rolls for writing, cordage, baskets, boats, &c. C.

Ver. 18. The city of destruction. The slightest possible change of the first letter makes it either the 'city of destruction' or the 'city of the sun.' 'City of destruction' seems the most probable reading, as 'city of the sun' seems heathenish rather than scriptural; and is expressively emblematic of that ruin from which the gospel delivers sinners who have destroyed themselves. C.

REFLECTIONS.—God pours the greatest contempt on men's idols; on everything which they inordinately loved or trusted. At his will created comforts concur



POMPEY'S PILLAR—RAISED IN HONOR OF DIOCLETIAN. [Isaiah, xix: 23.]—"In that day shall there be a highway out of Egypt to Assyria; and the Assyrian shall come into Egypt, and the Egyptian into Assyria." In the verse quoted from Isaiah, Egypt is represented as going to Assyria, and the Assyrians as coming to Egypt. What is true of Egypt and Assyria has been true of Egypt and many other surrounding nations. There was a Persian dynasty in Egypt, a Macedonian dynasty, and

a Roman dynasty. Pompey's pillar may be taken as a monument which stands for this universal relation of Egypt with other nations. This was erected by Pompey, a Roman prefect, in honor of Diocletian some little time after A. D. 302. It is made of granite brought from Aswan. The shaft is about seventy feet and the whole monument, including its pedestal, is a little over one hundred feet high.

CHAPTER XXI.

1 The prophet, bewailing the captivity of his people, seeth in a vision the fall of Babylon by the Medes and Persians. 11 Edom, scorning the prophet, is moved to repentance. 13 The set time of Arabia's calamity.

THE burden² of the desert of the sea. ³As whirlwinds in the south pass through; so it cometh from the desert, from a terrible land.

2 A grievous³ vision is declared unto me; the⁴ treacherous dealer dealeth treacherously, and the spoiler spoileth.⁴ Go⁵ up, O Elam: besiege, O Media: all the sighing⁵ thereof have I made to cease.

3 Therefore are my loins filled with pain; pangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed down at the hearing of it; I was dismayed at the seeing of it.

4 My heart panted,⁶ fearfulness affrighted me: the night of my pleasure hath he turned⁷ into fear unto me.

5 Prepare¹ the table, watch in the watch-tower, eat, drink: arise, ye princes, and anoint the shield.

6 For thus hath the Lord said unto me, Go, set a watchman, let him declare what he seeth.

7 And he saw a chariot with a couple of horsemen, a chariot of asses, and a chariot of camels; and he hearkened diligently with much heed:

8 And he cried,⁸ A lion:⁹ my lord, I stand

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CHAP. XXI.

1 Heavy judgment denounced against Babylon, ch. 13, v. 14.
2 It will be seen from ver. 1, 11, 13, that there are three distinct prophecies in this chapter. The first relates in language of great beauty and high prophetic imagery the conquest of Babylon by the Medes and Persians.—P.
3 A ch. 13, v. 19, 22, 14.
4 Job 17, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
5 The destroyer is destroyed, the spoiler spoiled.—Boothroyd.
6 A ch. 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
7 A ch. 13, v. 19, 22, 14.
8 Heb. hard, ch. xiii. v. 14.
9 A ch. 13, v. 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
10 A ch. 13, v. 19, 22, 14.
11 A ch. 13, v. 19, 22, 14.
12 A ch. 13, v. 19, 22, 14.
13 A ch. 13, v. 19, 22, 14.
14 A ch. 13, v. 19, 22, 14.
15 A ch. 13, v. 19, 22, 14.
16 A ch. 13, v. 19, 22, 14.
17 A ch. 13, v. 19, 22, 14.
18 A ch. 13, v. 19, 22, 14.
19 A ch. 13, v. 19, 22, 14.
20 A ch. 13, v. 19, 22, 14.
21 A ch. 13, v. 19, 22, 14.
22 A ch. 13, v. 19, 22, 14.
23 A ch. 13, v. 19, 22, 14.
24 A ch. 13, v. 19, 22, 14.
25 A ch. 13, v. 19, 22, 14.
26 A ch. 13, v. 19, 22, 14.
27 A ch. 13, v. 19, 22, 14.
28 A ch. 13, v. 19, 22, 14.
29 A ch. 13, v. 19, 22, 14.
30 A ch. 13, v. 19, 22, 14.
31 A ch. 13, v. 19, 22, 14.
32 A ch. 13, v. 19, 22, 14.
33 A ch. 13, v. 19, 22, 14.
34 A ch. 13, v. 19, 22, 14.
35 A ch. 13, v. 19, 22, 14.
36 A ch. 13, v. 19, 22, 14.
37 A ch. 13, v. 19, 22, 14.
38 A ch. 13, v. 19, 22, 14.
39 A ch. 13, v. 19, 22, 14.
40 A ch. 13, v. 19, 22, 14.
41 A ch. 13, v. 19, 22, 14.
42 A ch. 13, v. 19, 22, 14.
43 A ch. 13, v. 19, 22, 14.
44 A ch. 13, v. 19, 22, 14.
45 A ch. 13, v. 19, 22, 14.
46 A ch. 13, v. 19, 22, 14.
47 A ch. 13, v. 19, 22, 14.
48 A ch. 13, v. 19, 22, 14.
49 A ch. 13, v. 19, 22, 14.
50 A ch. 13, v. 19, 22, 14.
51 A ch. 13, v. 19, 22, 14.
52 A ch. 13, v. 19, 22, 14.
53 A ch. 13, v. 19, 22, 14.
54 A ch. 13, v. 19, 22, 14.
55 A ch. 13, v. 19, 22, 14.
56 A ch. 13, v. 19, 22, 14.
57 A ch. 13, v. 19, 22, 14.
58 A ch. 13, v. 19, 22, 14.
59 A ch. 13, v. 19, 22, 14.
60 A ch. 13, v. 19, 22, 14.
61 A ch. 13, v. 19, 22, 14.
62 A ch. 13, v. 19, 22, 14.
63 A ch. 13, v. 19, 22, 14.
64 A ch. 13, v. 19, 22, 14.
65 A ch. 13, v. 19, 22, 14.
66 A ch. 13, v. 19, 22, 14.
67 A ch. 13, v. 19, 22, 14.
68 A ch. 13, v. 19, 22, 14.
69 A ch. 13, v. 19, 22, 14.
70 A ch. 13, v. 19, 22, 14.
71 A ch. 13, v. 19, 22, 14.
72 A ch. 13, v. 19, 22, 14.
73 A ch. 13, v. 19, 22, 14.
74 A ch. 13, v. 19, 22, 14.
75 A ch. 13, v. 19, 22, 14.
76 A ch. 13, v. 19, 22, 14.
77 A ch. 13, v. 19, 22, 14.
78 A ch. 13, v. 19, 22, 14.
79 A ch. 13, v. 19, 22, 14.
80 A ch. 13, v. 19, 22, 14.
81 A ch. 13, v. 19, 22, 14.
82 A ch. 13, v. 19, 22, 14.
83 A ch. 13, v. 19, 22, 14.
84 A ch. 13, v. 19, 22, 14.
85 A ch. 13, v. 19, 22, 14.
86 A ch. 13, v. 19, 22, 14.
87 A ch. 13, v. 19, 22, 14.
88 A ch. 13, v. 19, 22, 14.
89 A ch. 13, v. 19, 22, 14.
90 A ch. 13, v. 19, 22, 14.
91 A ch. 13, v. 19, 22, 14.
92 A ch. 13, v. 19, 22, 14.
93 A ch. 13, v. 19, 22, 14.
94 A ch. 13, v. 19, 22, 14.
95 A ch. 13, v. 19, 22, 14.
96 A ch. 13, v. 19, 22, 14.
97 A ch. 13, v. 19, 22, 14.
98 A ch. 13, v. 19, 22, 14.
99 A ch. 13, v. 19, 22, 14.
100 A ch. 13, v. 19, 22, 14.

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1 Or, every night.

2 Ch. 13, v. 17, ver. 2.
3 So, 3, 9, 29, 47, 51, 11, 27.
4 Je. 51, 8, &c.; 50, 2, 32, ch. 13, 19, 14, 12, Re. 14, 18, 1, 2, Ps. 92, 10, 93, 3.
5 Ch. 46, 1, 2, Je. 50, 2; 51, 4.
6 That is, the LORD, ver. 6.—C.
7 Je. 51, 33, ch. 41, 15, 16, Mi. 4, 13, Hab. 3, 12.
8 Heb. 399.
9 Eze. 3, 17—10, Ac. 20, 26, 27, Mat. 28, 20, 1 Co. 11, 22.
10 Ch. 13, v. 30, ch. 41, 17, Je. 40, 7—20, Eze. 35, 2, &c. Ob. 1, &c.
11 Sentence of judgment against.
12 See ver. 6, Je. 37, 17, Eze. 33, 30.
13 11th of the night! How long will this darkness and calamity of Edom continue?—C.
14 Ch. 17, 14, Je. 50, 27, 15, 58, 22, 7, 12, 20, Lu. 19, 42—44, ch. 45, 7, 47, 5, Zep. 1, 15, Joel 2, 2, Am. 5, 18.
15 Je. 22, 8, De. 29, 24, Lu. 13, 3, 5, ch. 55, 7, Da. 4, 27.
16 The morning: a deliverance cometh; but also the night—a judgment follows. But, if sincere in inquiring, "inquire," return to him whom ye have forsaken; come unto Jesus and he will give you rest.—C.
17 Je. 49, 28—33, with Ge. 25, 1—18, Je. 25, 23, 24.
18 Ye shall lodge in the forest, being driven by marauders from your tents and caravansaries.—C.
19 Eze. 37, 15, 20, Job 6, 19, Je. 49, 39.
20 Ge. 25, 15, Job 6, 19, ch. 16, 4, Pr. 30, 8.
21 Or, bring ye or presently.
22 The marginal rendering, which calls and bids ye for water and bread, is to be preferred.—C.
23 Je. 49, 30, Ge. 19, 17, 18, 31, 7, Job 2, 4, 19, 20, 21.

continually upon the watch-tower in the day time, and I am set in my ward whole nights;¹

9 And, behold, there cometh a chariot of men, with a couple of horsemen. And he answered and said, Babylon is fallen, is fallen; and all the graven images of her gods he² hath broken unto the ground.

10 O³ my thrashing, and the corn³ of my floor: that which I have heard of the LORD of hosts, the God of Israel, have I declared unto you.

11 ¶ The⁴ burden⁴ of Dumah. He calleth to me out of Seir, Watchman,⁵ what of the night?⁶ watchman, what of the night?

12 The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come.⁷

13 ¶ The⁸ burden upon Arabia. In the forest⁸ in Arabia shall ye lodge, O ye travelling companies of Dedanim.

14 The inhabitants of the land of Tema brought⁹ water to him that was thirsty, they prevented with their bread him that fled.¹

15 For they fled² from the swords,³ from the drawn sword, and from the bent bow, and from the grievousness of war.

16 For thus hath the Lord said unto me, Within a year, according to the years of an hiring, and all the glory of Kedar shall fail:

2 Or, for fear. 3 Heb. from the face. 4 An exact natural year, Job 7, 1. ch. 16, 14, not as Eze. 4, 6, ch. 61, 2. 5 Ge. 25, 13, Ps. 120, 5, ch. 60, 7, Je. 49, 28.

to aggravate our ruin, and created supporters fail or fight against us. Fomenters of faction, cruel tyrants, and infatuated and giddy princes are the greatest plagues to nations. And when one sinner or sinful society is cut down, it becomes survivors to consider and tremble. If men persist in their wickedness, God is determined to destroy them. But strange, and often unaccountable to us, are his providential dispensations. He often deals most sharply with those for whom he has the greatest mercies in reserve. Deeply he wounds in order that he may graciously heal. He bereaves men of all that they have in this world, that he may give them his gospel, his grace, his ordinances, his Christ. He seeks constantly to form intelligent, devout, and harmoniously bold societies of believers out of those whom Satan had singularly besotted, sin corrupted, and miseries depressed. And it is comely when the servants of the same God, purchased by the same blood of his Son, and begotten by the same Spirit, lay aside all their animosities, and with one heart, one mind, and one mouth glorify God!

CHAPTER XX. Ver. 1. The word *Tartan* signifies 'general' or 'commander-in-chief,' and it is probable it is the official title of the first military officer of Assyria rather than a proper name.—Sargon was one of the greatest of Assyrian kings. He reigned between Shalmaneser and Sennacherib, and was the father of the latter. He ascended the throne in B.C. 721, and appears to have reigned about fifteen years. His various expeditions are recorded on the Assyrian monuments. He is only mentioned by name in this passage of Scripture; but he may be 'the king of Assyria' intended in 2 Ki. 17, 6, P.

Ver. 3. *Three years*. Probably he so walked only three days, a day for a year, according to prophetic rule, Nu. 14, 34; Eze. 4, 6, C. Ver. 5. *And they*. That is, the Jews who trusted to Egypt and Ethiopia for help against Assyria, and who disregarded seeking help of God, shall now be afraid of similar calamities, and be ashamed of their unbelief and ingratitude. C.

Ver. 6. *Isle*. The Hebrew word here translated 'isle' has various shades of meaning. Generally it means 'land' as opposed to water. Then it signifies 'coast,' and then 'isle.' In this passage it should be rendered 'coast.' The reference manifestly is to Philistia, which lay on the coast of the Mediterranean. P.

REFLECTIONS.—O what need of a self-denying humility in the ministers of Christ! They know not to what apparently hard service he may put them. Into what pitiful condition men's wickedness plunges them! Alas! the dreadful nature of slavery and captivity to inward lusts! How created confidences shame

pain, and ruin us at last! But thrice happy are those who in time flee from them all to the never-disappointing Jesus Christ!

CHAPTER XXI. Ver. 1, 2. Dreadful calamities shall come upon Babylon on the river Euphrates, which shall reduce it to a desert and fen. Irresistibly they come from Media and Persia, between which and Babylon the wilderness is inhabited by fierce savages. The revolted Medes and Persians shall furiously revenge upon the Chaldeans all their treachery and cruelty to other nations, and shall relieve the enslaved Jews and others from their bondage. 3-5. To their infinite consternation and anguish, their nights of revelling and mirth, and their luxurious feasting, shall be quickly turned into ruinous wars, and into horrid scenes of murder. 6-9. For lo! within view of their watchmen, Darius and Cyrus march forward, with their armies of Medes and Persians, well furnished with everything necessary to destroy Babylon and her multitude of idols. 10. This either represents the afflicted Jews as having this prophecy delivered to them for their comfort, or the Chaldeans as threatened with terrible destruction after they had miserably destroyed the Jews and others. 11, 12. To the affrighted Edomites no other information can be given than that a night of dreadful calamities, by the Assyrians, Chaldeans, &c., shall follow their present respite and prosperity. Nor is there any method to escape it, but by a penitent turning to God and his people.

Ver. 1. *The desert of the sea*. The waters around Babylon are called sea, and the fertile plain is threatened with being turned into a desert—a threatening now literally realized during centuries. C.

Ver. 2. *Elam*. Elam was a son of Shem, and founder of a great nation. The country of Elam lay on the east bank of the Tigris, and bordered on the Persian Gulf. It embraced the more modern countries of Persia and Susiana; and in this passage it may be regarded as equivalent to Persia. Its capital was Susa; and one of its early monarchs was Chedorlaomer, who is mentioned in Ge. xiv, P.

Ver. 3. *I was bowed down, &c.* Isaiah, and not a Babylonian, is the speaker; for to Isaiah was the vision declared, ver. 2, 6, C.

Ver. 4. This cannot be the speech of a Babylonian, but of the prophet speaking of the pleasure which a body weary with toil, and a spirit weary with heavy and vexing thoughts, finds in the sleep of the night. C.

Ver. 5. *Anoint the shield*. This anointing has been interpreted of oiling the shields, that darts might more readily fly off. But

this is an unsupported interpretation. Neither seems it proper to derive the interpretation from some obscure or imaginary custom of anointing shields, never adverted to in Scripture. Is not the shield rather the emblem of a chief chosen and appointed by the princes for the defence of his country in its imminent dangers? C.

Ver. 7. This ought rather to be translated: 'And he saw cavalry, horsemen two abreast, riders on asses, and riders on camels.' The Hebrew word rendered 'chariots' sometimes signifies 'riders,' as in 1 Sa. 8, 4: 10, 18. The Persians used both asses and camels in their armies for riding; and they were accustomed to advance in pairs, two abreast. P.

Ver. 10. O my brethren, the sowing and harvest of the Lord, whom I have laboured to thrash out of your chaff, and winnow into cleanness: lo! I have declared unto you the whole revelation of God! C.

Ver. 11. *Dumah*. In the midst of the Arabian desert, about 250 miles east of Edom, is an ancient town called by Arab geographers *Dumah*, but by the modern Bedawin *el-Yauf*, 'the belly,' probably on account of its features and position. A tradition exists that it was founded by Dumah, the son of Ishmael. It stands in a circular valley, and is encompassed by a ridge of sandstone hills. It still contains about 3000 inhabitants. P.

Ver. 13. *Dedanim*. Two Dedans are mentioned in Scripture; one descended from Cush, Ge. 10, 7, the other from Abraham by Keturah, Ge. 25, 3. It is the descendants of the latter who are referred to here. Their chief settlements were in Arabia, near the eastern border of Idumea. They seem to have been largely engaged in transport trade, carrying wares from central and eastern Arabia and Persia to the marts of Phoenicia and Egypt, Eze. 26, 20; 38, 13, P.

Ver. 14. *Tema*. Tema, now called Teyma, is a small town and district east of Idumea, and not far distant from Dumah. P.

REFLECTIONS.—Alas! what desolations in populous nations, what alteration in fruitful soils, does sin produce! Quickly they, who treacherously spoiled and murdered others, meet with the same fate. And often the most dreadful ruin comes upon sinners when they are most secure and self-confident. How useful and informing are God's faithful ministers! and what insight they ought to have into the mind and work of God! It is very necessary to discern the signs of the times; and to consider earthly prosperity as but a common inlet to fearful calamities; that we may improve the present hour for returning to God. Kindness to distressed neighbours is ordinarily, by Providence, rewarded with similar reliefs. But how empty is that glory which can be diminished or ruined! Let therefore the Lord alone be my everlasting light, wealth, and honour.

CHAPTER XXII. Ver. 1-3. The heavy judgments of Jerusalem, which is surrounded with moun-

expect, in profane revelling and mirth; which impudent contempt of God and his judgments shall never be forgiven you. 15-19. And you, Shebna, what property or relations have you, a foreigner here, that you should build a stately palace or tomb for yourself? Behold, God shall, in an irresistible manner, drive you into captivity, and overwhelm you with shame and contempt. In a distant country thou shalt live and die obscurely; and your stately chariots and other

g, to God who
spent the little
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time you had re

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whom the 'merchants of Zidon, that pass over the sea, have replenished.

3 And by great waters the seed of Sihor,⁶ the harvest of the 'river, is her revenue; and she is a⁶ mart of nations.⁷

4 Be thou ashamed, O Zidon; for the sea⁸ hath spoken, *even* the strength of the sea, saying, 'I travail not, nor bring forth children, neither do I nourish up young men, *nor* bring up virgins.

5 As⁹ at the report concerning Egypt, so shall they be 'sorely pained at the report of Tyre.

6 Pass¹ ye over to Tarshish; 'howl, ye inhabitants of the isle.

7 Is this your 'joyous city, whose antiquity is of ancient days? her own feet⁴ shall carry her afar off² to sojourn.

8 Who¹⁰ hath taken this counsel against Tyre, the crowning city, whose merchants are princes, whose traffickers are the honourable of the earth?

9 The LORD of hosts hath purposed it, to stain³ the pride of all glory, and to bring into contempt all the honourable of the earth.

10 Pass through thy land as a river,⁴ O daughter of Tarshish: *there is* no more strength.⁵

11 He⁶ stretched out his hand over the sea; he shook the kingdoms: the LORD hath given a commandment against the 'merchant city,⁶ to destroy the strong holds⁷ thereof.

A.M. cir. 3279.
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6 Eze. 27, 3-25.
7 Corn and flax of Egypt, Je. 2, 18. Eze. 27, 7.
8 Ge. 15, 18, 19. Ex. 1, 12. Nu. 34, 5. Jos. 13, 3.
9 Ch. 13, 18, 19.
10 Eze. 27, 3-25. Jod. 3, 5, 6.
See note* below.
11 Tyre, Eze. 27, 3.
12 Eze. 27, 3.
13 Eze. 27, 3.
14 Eze. 27, 3.
15 Eze. 27, 3.
16 Eze. 27, 3.
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98 Eze. 27, 3.
99 Eze. 27, 3.
100 Eze. 27, 3.

was the principal granary of Tyre; and its fertility depended altogether on the Nile.—P.
10 Never conquered, ch. 23, 22, built by the Zidonians, Ge. 10, 19; 4, 13. Jos. 13, 3.
11 Tyre was called a daughter of Zidon, because it was founded by a colony from that city.—P.
12 Cutia, ver. 1, 2. Ki. 1, 24. Italy, Greece, &c. 24. Dan. 11, 30. Eze. 27, 6.
13 2 Ge. 10, 12, 13. But the Assyrians, as 2 Ch. 11, 5, 14. Isa. 43, 3. Ps. 129.
14 This verse presents many difficulties to the interpreter. Why are the Chaldeans here mentioned? What is the meaning of the second clause? What place is referred to in clause three? The following seems to be the sense:—Behold the land of the Chaldees (the people who were the instruments employed in the destruction of Tyre); this people (the people now inhabiting the land) was not (had no existence as a nation until a recent period). The Assyrians founded it (the country) for dwellers in the cities (the Chaldeans, who, previous to this time had led a wandering life). They built up towers (the towers of Babel), they reared up the palaces thereof. Hence the Chaldeans brought it (Tyre) to ruin.—P.
15 Ver. 1, 2, 6, 11. Re. 18, 21.
16 Exert herself to regain her traffic.
17 Heb. it shall be unto Tyre as the song of an harlot.
18 Trade in a fraudulent and luxurious manner. Ho. 12, Re. 17, 2. Eze. 27, 15, 16.

12 And he said, 'Thou shalt no more rejoice O thou copped virgin,⁸ daughter of 'Zidon, arise, pass over to Chittim;¹ there also shalt thou have no rest.

13 Behold² the land of the Chaldeans: this people was not *till* 'the Assyrian founded it for them that dwell in the wilderness: they set up the towers thereof, they raised up the places thereof; and he brought it to ruin.³

14 Howl,⁴ ye ships of Tarshish: for your strength is laid waste.

15 ¶ And it shall come to pass in that day, that Tyre shall be forgotten 'seventy years, according to the days of 'one king: after the end of seventy years shall Tyre sing⁴ as an harlot.⁵

16 Take an harp, go about the city, thou harlot that hast been forgotten: make sweet melody, sing many songs, that thou mayest be remembered.

17 And it shall come to pass, after the end of seventy years, that the LORD will visit Tyre, and she shall turn to her hire, and shall commit fornication⁶ with all the kingdoms of the world upon the face of the earth.

18 And 'her merchandise and her hire shall be holiness to the LORD: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the LORD, to 'eat sufficiently, and for durable clothing.

19 Je. 25, 9-22; 27, 3-7; 29, 10. 20 Da. 7, 17, 23; 8, 20-22. Re. 17, 10, 12. 21 Eze. 28, 24. Ps. 45, 12; 72, 10. 22 Ac. 21, 3-5. Ch. 60, 6, 7. Zec. 14, 20, 21. 23 Ye. 12, 18, 19; 14, 23-27; 21. Co. 9, 13, 14. Ga. 6, 6, 11. Ti. 5, 1; 17.

marks of honour shall remain, to the reproach of king Ahaz, who preferred so worthless a wretch. 20-24. Eliakim shall be advanced into thine office, and tenderly govern the people. He shall have the supreme government of the king's court and family, and dispose of everything belonging to them. He shall be established in his office; and by his prudent carriage shall procure respect to himself and his relations: all of whom, from the highest to the lowest, shall be advanced by him, and own their dependence on him. 25. But you, Shebna, who now appear so firmly fixed in honour, shall then be disgraced and ruined, and all your dependants along with you.

Ver. 6. *Uncovered the shield.* Polished metallic shields were covered to preserve them from being tarnished; but were *uncovered* in battle, when their brightness was intended to dazzle and confound the eyes of the enemy. C.

Ver. 8. *He discovered the covering of Judah.* This expression has been interpreted to 'take away the veil,' an allusion not likely to be applied to Judah. Is it not rather a military allusion, signifying, 'he has passed the fortresses of the frontier,' the covering lines of defence? C.

Ver. 15. *Shebna.* All that is known of Shebna is contained in ch. xxxvii. 2. Ki. 18, 19; but from the threatenings here denounced he appears to have been a leader in the epicurean not that occupied the place of repentance towards God. C.

Ver. 23. *I will fasten him, &c.* In eastern houses there are many pins or pegs fastened in the walls for the suspension of vessels, &c. In reference to this custom, Eliakim is characterized by his capacity, ver. 24, of attending to the greatest amounts and the minutest details—one of the highest practical qualifications of a truly great mind: nothing too great for its capacity; nothing too little for its condescension. C.

REFLECTIONS.—How unbounded is the knowledge of God! Not a motion in our course, not a word in our tongue, not a thought in our heart, but he knows it long beforehand! How severe are God's corrections of his own professed people! Pious men, and especially faithful ministers, will be distinguished patterns of grief for public calamities, and of eyeing the hand of God therein. In times of peace many things lie quite neglected. And even in danger, many mind nothing but external means of relief, atheistically overlooking God himself. Nor can the best of rulers reform the hearts of their subjects. Luxury leads to infidelity. But how dreadful is it when professors riot in revellings and mirth, when God is calling them to uncommon humiliation for sin! Alas! such luxurious feasts and frothy songs issue in everlasting damnation!

It is very rash for court favourites to pride themselves in their station, or to tyrannize over others. God may suddenly displace and debase them. Preferment is only honourable when it is obtained unsought for, and when it is wholly improved to the glory of God and the benefit of mankind. It is a great mercy for churches and nations to have men prudent, active, and faithful in the principal places of government, especially after almost everything has been mismanaged by others. And above all, infinite is the mercy of JEHOVAH, in setting up Jesus Christ a Saviour to restore what he took not away; and that he has intrusted him with the whole concerns of his own glory and of our eternal happiness!

CHAPTER XXIII. Ver. 1-5. Those concerned in the ships of Cilicia, the south parts of Spain, and other sea-ports, shall grievously bewail the extensive destruction of Tyre, as the harbours and places of entertainment and commerce there shall be all destroyed by the Chaldeans or Greeks, and part of the inhabitants carried captive; of which they shall be informed by the people with whom they trade. There shall be nothing but mournful silence and desolation in Tyre, which had been lately filled with mariners, merchants, and goods: filled with the corn and other commodities of Egypt; and resorted to by all the trading nations of the known world. Zidon, her parent and neighbouring city, shall be quite overwhelmed with confusion, because Tyre, long the mistress of the sea, instead of sending forth her colonies, shall be bereaved of her inhabitants. And the ruin of Tyre shall be no less alarming to the Egyptians and other neighbouring nations than the destruction of Egypt by Moses, or by the Ethiopians or Assyrians, &c. 6, 7. Notwithstanding her antiquity, and wonted gaiety and mirth, the inhabitants of Tyre shall, in great anguish and grief, leave their own country, and flee for shelter to Lesser Asia, Spain, or the north of Africa. 8, 9. Nor shall all their glory and wealth be able to prevent their ruin, since God has determined to pull down their pomp and magnificence as a warning to others. 10. Their fortifications and armies being ruined, the inhabitants of Tyre, long supported by their sea trade, shall be glad, in multitudes, swifly to flee from their country never to return. 11, 12.

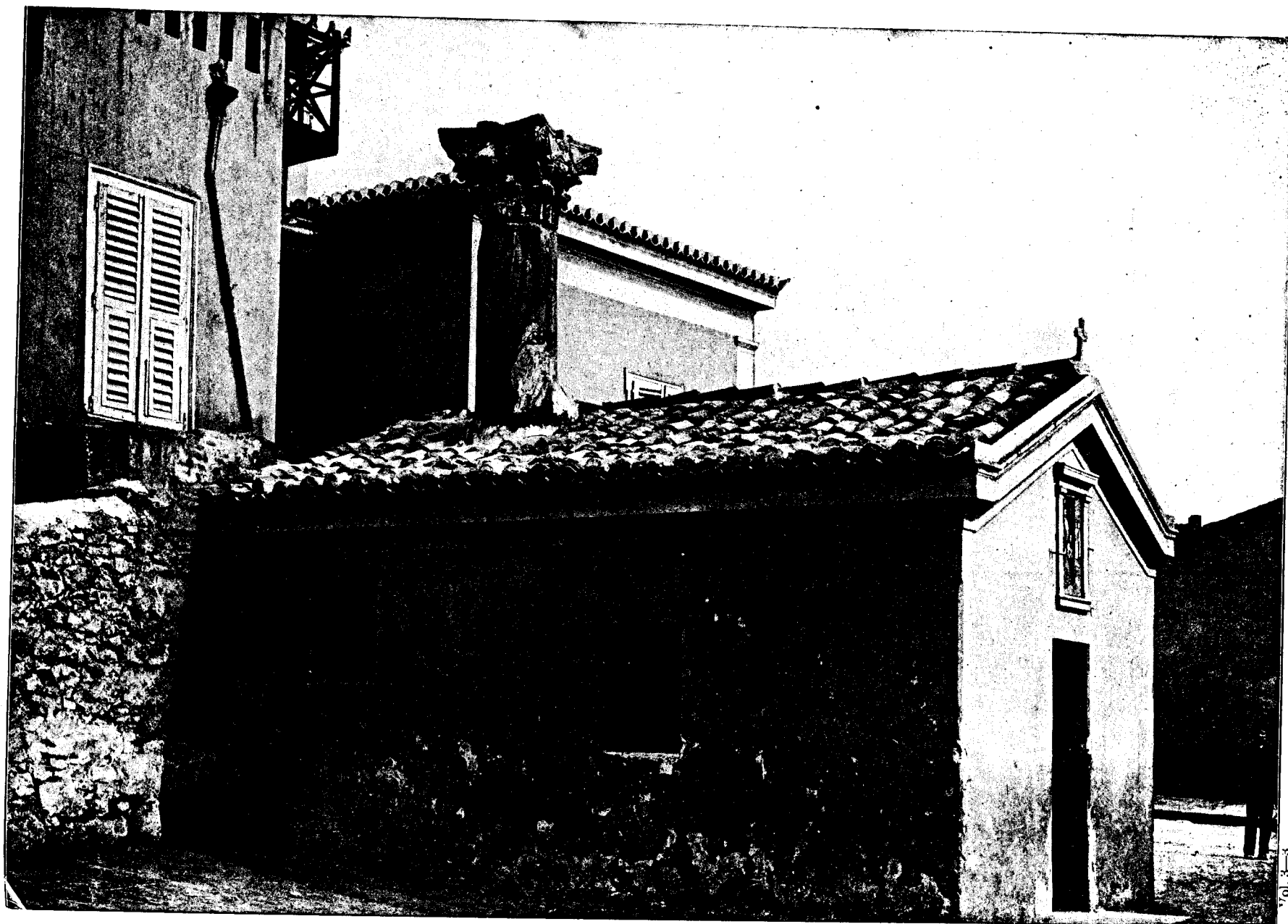
It is God who, to the terror of the nations around, permits the Chaldeans or Greeks to destroy it; and though never conquered since it was founded by the Zidonians, it shall now be destroyed. Nor shall the inhabitants, carried captive to Chaldea or Greece, or who flee to other places, obtain there any fixed safety or quietness.

13. Nor need the Tyrians think the ruin of their city impossible. The Chaldeans, so anciently formed into a nation by Nimrod, and lately re-established by Baladan, an Assyrian prince, shall, after all their fortification of Babylon their capital, and their conquest of nations, bring them, and then be brought themselves, to ruin. 15-17. And after the Tyrians have been deprived of their trade for seventy years, answerable to the continuance of the Chaldean monarchy, they shall find again their wonted liberty; and they shall, by every engaging art, draw the nations to trade with them as formerly. 18. At last the Tyrians shall, in the apostolic age, be converted to the faith of Christ, and shall employ their power and wealth to promote his glory, and plentifully support his ministers and members.

Ver. 1. *Tarshish.* 'Tarshish' is a name common to Tarsus in Cilicia, some portion of India or Africa situated on the Indian Ocean, or of Spain; which last probably is the country here meant. See ver. 6. C.—*Chittim.* The Chittim were a people descended from Javan, Ge. 10, 4. Cyprus was probably their original seat. Its chief town was *Citium*, which is radically identical with Chittim. The Greeks afterwards occupied Cyprus, but seem to have been called Chittim. They established colonies far and wide throughout the Levant. From them Macedon—*Ma Keti*, 'the land of the Keti or Chittim'—derived its name. They also settled in Italy. P.

Ver. 3. *The seed of Sihor, the harvest of the river, is her revenue.* Grain from the banks of the Nile, 1 Ch. 3, 5. The river, most probably the Euphrates, as the channel of Indian commerce. C.

Ver. 5. *Tyre.* Ancient Tyre was situated on the eastern shore of the Mediterranean, about 25 miles south of Sidon. Near Tyre, on an island, about half a mile from the land; for upwards of 300 years it was justly considered the commercial capital of the world. Yet, when at the height of prosperity, its destruction was foretold by Ezekiel, Eze. xxvi-xxviii., as well as by Isaiah. Yet how unlikely was its ruin! It was a place of prodigious strength, so that it successfully withstood Shalmanezar, king of Assyria, during a siege of five years; and was not taken by Nebuchadnezzar till after a siege of thirteen years. The island city had walls 150 feet high, but was taken by Alexander after a siege of seven months, and reduced to a state of utter ruin. It subsequently recovered a portion of its prosperity; but has long been what Ezekiel foretold, 'as the top of a rock, a place to spread



CHURCH OF THE COLUMN, ATHENS—ONE OF THE FIRST CITIES IN EUROPE WHERE ST. PAUL PREACHED THE GOSPEL, AND A CITY NOW FILLED WITH CHRISTIAN CHURCHES. [Isaiah, xxv:6-9.]—"And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wine on the lees, of fat things full of marrow, of wines on the lees well refined. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and re-

joice in his salvation." Above is a picture of the Greek Church of the Column in Athens, Greece. The above prophecy of Isaiah is connected with the year B. C. 704, but is thought to refer to the church of the future. Just two years before the date of this prophecy, or B. C. 714, Hippomenes rendered himself execrable in the eyes of Athenians by his cruelty in exposing his own daughter to be devoured by horses. Now, through the influence of the church to which Isaiah referred in his prophecy, Athens is a Christian city.

prisoners are gathered⁸ in the pit,⁹ and shall be shut up in the prison, and after many days shall they be visited.¹

23 Then the 'moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign⁹ in mount Zion, and in Jerusalem, and before his ancients, gloriously.²

CHAPTER XXV.

1 The prophet praiseth God for his past judgments, 6 for his saving benefits, 9 and for his victorious salvation.

O LORD,^a thou art my God; I will exalt thee, I will praise thy name: for thou hast done wonderful things; thy counsels of old are faithful and truth.

2 For^a thou hast made of a city an heap; of a defenced city a ruin: a palace of 'strangers to be no city; it shall never be built.

3 Therefore^a shall the strong people glorify thee, the city of the terrible nations shall fear thee.

4 For^a thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall.¹

5 Thou^a shalt bring down the noise of strangers,² as the heat in a dry place; even the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low.

6 ¶ And^a in this mountain³ shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

7 And^a he will destroy⁴ in this mountain the

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B.C. cir. 726.

⁸ Heb. with the gathering of prisoners.
⁹ Or, dung.
¹ Or, found want.
² Ch. 13.10. Eze. 32.7.
Joel 2.31; 3.15. Ho. 3.4.
³ Nu. 24.17, 18. Ps. 102.23; 22.27-31; 132.17.
Eccl. 1.1. Mat. 19.10. 1 Pe. 3.14. Mat. 19.21. Zec. 10.3; 14.5. Ob. 17-21. Ro. 2.10, 17; 11.15; 12.12.
⁴ Or, there shall be glory before his ancients.

CHAP. XXV.
^a Ex. 15.1-21. 1 Ch. 16.36. Ps. ciii-cviii. cxiv-cxv. 72. 16.39; 40. Re. xlix.
^b Ps. 33.10, 11; 89.5. Nu. 23.19. Tit. 1.2. ch. 40.10.
^c Na. 1-3. Je. lii. ch. xlii. xliii. Re. xvi. xlii. xliii.
^d Ch. 1.7. Eze. 11.9; 28.7. Joel 3.17.
^e Ps. 45.3-5; 110.258. 10.11; 72.10, 11. Re. 11.13; 15.7; 19.14. Eze. 39.21.
^f Ch. 4.5; 6.33; 31.4. 53.2. Na. 1.7, 8. Zec. 9.8. Ps. 109.31; 46.1-11; 142.4, 5; 9.10; 121.6. ch. 40.10. Ac. 2.19. Re. 7.17.
^g The blast of the terrible ones (the invaders and spoilers) is as an undermining torrent against the wall.—C.
^h Ch. 10.5-14; 14.25; xlii. xliii. Je. xlii. li. Re. 6.13-17; xiv. xvi. xviii-xx.
ⁱ Thou shalt still the tumult of invaders, as thou shalt est the scorching heat of the sun by the shadow of a cloud—means apparently most inadequate, but mighty in the hand of God.—C.
^j Ch. 2.3; 24.23; 55.1-3; 65.13. Ps. 26.3; 8.8. 65.4. Pr. 9.1-5. Lu. 22.30; 57. Mat. 8.11; 22.2. &c. Re. 19.9. Ep. 3.19; ch. 65.13.
^k This mountain. What mountain? Mount Zion, as previously mentioned.
^l Ch. 24.23—the emblem of the church in its visibility, strength, and permanence.—C.
^m Ch. 51.1.
ⁿ Eze. 1.1, 17, 18. 2 Co. 3.14-18. ch. 11.9; 20.18. 2 &c. Re. 19.9. Ro. 8.1, 2. Mat. 11.25; 13.11.
^o Heb. swallow up.

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B.C. cir. 726.

1 Es. 7.8. Jn. 3.26. 1 Co. 2.14. 2 Co. 3.16, 18; 5.2. Ep. 4.18.
² Heb. covered.
³ God himself will remove, or destroy by the divine truth revealed and proclaimed at Jerusalem, the veil of ignorance which so long prevented the nations of the earth from seeing and understanding the nature and will of God.—P.
⁴ Ho. 13.14. He. 2.14; 5.2. 1 Ti. 1.10. 1 Co. 15.54. Re. 2.11; 20.6, 14. Mt. 7.19. Ro. 8.35-39.
⁵ Re. 7.17; 21.4. Ps. 85.9. Joel 3.16.
⁶ Ho. 13.17, 18. ch. 37.3; 54.4. Ps. 74.22; 123.3. 48.50. 51. Eze. 30.15.
⁷ Ps. 24.8.10. Ac. 10.36. Lu. 2.25-28. Tit. 2.13. 1 Ti. 6.15. Jn. 20.28. Lu. 1.47. Zec. 9.9, with Ps. 145.5, 7. ch. 63.7, 16.
⁸ Ch. 40.18. ch. 28.6. Ps. 20.5; 21.1.
⁹ Ch. 11.10. Ps. 132.13. 14. Mat. 28.18; 10.18. Ro. 11.
¹⁰ The emblem of all the enemies of the church, who endeavour first to seduce and then ruin the church of Christ by false and covetous prophecies, Nu. 22.5; 31.16.—C.
¹¹ Or, threshed in Madmenah, ch. 21.10; 41.15; Hab. 3.12. ch. 27.12; 28.13.
¹² Ps. 110.1, 2, 5, 6; 21.8-13; 68.1, 2, 21. ch. 11.11. vii. x. xlii. xliii. Je. xvi. xlii. Ps. 124.8. 132.13. xxxii. xxxiii. xxxix. Re. xiv. xx. Ja. 4.6. Je. 5.10. ch. 26.5; 16.9. See ver. xch. 26.5, 6.
CHAP. XXVI.
^a Ch. 24.13-23; 27.1. 12.5. 1-12; xxxv. 1; 211.125.
^b Ch. 27.1; xxxv. Je. 31.12. Zec. 9.9. Re. 5.9. 13.7-9; 14.1-4; 15.3; 41.9, 17.
^c Ps. 48.1; 87.3; 31.3. 21.90; 128.2. Mat. 16.18. 18.18. 4.1. Ps. 118.10. He. 12.22.
^d Ch. 60.18; 59.16; 45.17. Zec. 2.5. Mat. 16.18. 18.18. 4.1. Ps. 118.10. Je. 3.23. De. 32.35. Re. 7.10.
^e Ps. 118.19, 20. ch. 60.11; 62.10. 54.2, 3. Eze. 11.12; 62.10. 54.2, 3. Eze. 48.31-35. Re. 2.14; 7.9. 21.13; 24-27. Zec. 8.20-23. Ac. 2.41, 47.
g Pr. 23.23. Jude 3. 1 Heb. truths. 2 Heb. peace, peace.

face of 'the covering cast⁵ over all people, and the veil that is spread over all nations.⁶

8 He will 'swallow up death in victory; and the LORD God will 'wipe away tears from off all faces; and the 'rebuken of his people shall he take away from off all the earth: for the LORD hath spoken it.

9 And it shall be said in that day, Lo, 'this is our God; we have waited for him, and he will save us: this is the LORD: 'we have waited for him, we will be glad and rejoice in his salvation.

10 For in this mountain 'shall the hand of the LORD rest, and Moab⁷ shall be trodden⁸ down under him, even as straw is trodden down for the dunghill.⁹

11 And^a he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim: and he shall bring down their pride together with the spoils of their hands.

12 And the fortress of the high fort of thy walls shall he bring down, lay low, and bring to the ground, even to the dust.

CHAPTER XXVI.

1 A song inciting to confidence in God, 5 for his judgments, 12 and for his favour to his people. 20 An exhortation to wait on God.

IN that^a day shall this song be 'sung in the land of Judah: We have 'a strong city; 'salvation will God appoint for walls and bulwarks.

2 Open^a ye the gates, that the righteous nation which 'keepeth the truth¹ may enter in.

3 Thou wilt keep him^a in perfect 'peace,

to the amazement of all beholders, draw both Jews and Gentiles to himself; and at last, for the eternal manifestation of his glorious perfections, translate his whole kingdom to the celestial mansions above.

CHAPTER XXV. Ver. 1-5. All the desolations which thou hast made in the cities of the heathen are the execution of thy purposes and fulfilment of thy word: and thereby shall the stoutest of thine enemies be obliged to acknowledge thy almighty power and strict justice. And as thou hast formerly protected and comforted thy people when furiously assaulted and distressed by their powerful enemies, thou shalt continue, with infinite ease, to baffle the most furious attempts of thine adversaries, and to reduce them and their posterity to ruin. 6-9. In Judea, but chiefly in the firmly-founded and wide-spread gospel church, shall the Lord exhibit, offer to, and bestow on sinful men of all nations, the spiritual and eternal blessings of his new kingdom, feast them on the flesh and blood of his Son, remove their ignorance and guilt, redeem them from death, comfort them against grief, remove the tokens of his anger, and enable them to triumph in himself and his salvation. 10-12. And while he dwells with, delights in, and protects believers, he shall everywhere, and with infinite ease, utterly destroy all those who reject Christ.

Ver. 1. I will exalt thee. Who is the speaker of these words? Isaiah, or some other? Is not the speaker 'the Lord of hosts,' 'manifest in the flesh,' 'before his ancients gloriously?' Comp. Ro. 15.9 with Ps. 18.49. See also ch. 26.19, 20, where none but Messiah can be the speaker. C.

Ver. 2. Made of a city an heap. The last city mentioned by the prophet is in ch. 24.10, 'the city of confusion,' which is Babylon. Babylon natural being long a shapeless ruin—a heap—the emblem of the ruin to which Babylon mystical is yet to be reduced.—A palace of strangers. Babylon is called 'a palace of strangers,' because of the rich and princely visitors drawn by interest or curiosity to visit and reside in it; or of its warlike enemies drawn by cupidity and ambition to invade and take possession of it. C.

Ver. 6. A feast. The gospel is frequently represented under the emblem of a feast, Mat. 8.11; Lu. 14.16; 22.29, 30.—Fat things—the emblem of abundance and prosperity, Ge. 41.26, 29.—Wines—wine, the emblem of the restorative power of the gospel promises, Is. 45.1, 2.—On the lees—refined mechanically by rest, and chemically by mutual agency of the parts, from all turbid and feculent mixture, the emblem of a church purified from all false doctrine, heresy, and schism.—C.

Ver. 7. The veil that is spread over all nations. I will remove the 'veil of Moses' from the Jew, and him to see Christ in all the sacrifices, the only 'end of the law for righteousness;' and I will remove the veil of prejudice and antipathy through which the Gentiles have hitherto looked upon the Jews. Ver. 11. 'And he,' not the Lord, but Moab, 'shall spread forth his hands in midst thereof, as the swimmer stretcheth out his hands to swim;'—that is, Moab shall struggle as a drowning man:—but God shall bring down his pride, and the rapacity of his hands together.—C.

REFLECTIONS.—Thrice blessed is that people whose God is the Lord; and who have all his persons, perfections, purposes, promises, threatenings, and works engaged in their behalf! It is wicked, mad, and self-ruinous for the mightiest powers of hell or earth to injure them, or to attempt their destruction. Why then should not their lips be filled with his praise and honour all the day, who is so much to them, has done, does, can, and will do so much for their salvation in time and eternity? What a ground of grateful praise is it, that in Judah's land, on Calvary's mount, Jesus prepared himself, and all the fulness of God in him, to be our abundant provision! He finished transgression, and made an end of sin. He, through death, destroyed death and him that had the power of it, and secured an infinite fulness of light, life, and salvation for believers. What ground of praise is it that, in the gospel, he sets before sinners of the Gentiles all the fulness of God in himself, for our present and everlasting nourishment! And why not rejoice in him for that he has pledged his infallible promise, that heathenism, Popery, and everything sinful and ruinous, shall give place to his glory filling the whole earth, and to his being in heaven our everlasting ALL and IN ALL.

whose mind³ is stayed on thee: 'because he trusteth in thee.

4 Trust¹ ye in the LORD for ever: for 'in the LORD JEHOVAH is everlasting strength.⁴

5 ¶ For¹ he bringeth down them that dwell on high; the 'lofty city, he layeth it low; he layeth it low, even to the ground; he bringeth it even to the dust.

6 The^a foot shall tread it down, even the feet of the poor, and the steps of the needy.

7 The way of the just is 'uprightness: thou, most² upright, dost 'weigh the path of the just.

8 Yea, in the 'way of thy judgments, O LORD, have we 'waited for thee; 'the desire of our soul is to thy name, and to the remembrance of thee.

9 With my soul 'have I desired thee in the night; yea, with my spirit within me will I seek thee early: for 'when thy judgments are in the earth, the inhabitants of the world will learn righteousness.

10 Let^a favour be showed to the wicked, yet will he not learn righteousness: 'in the land of uprightness will he deal unjustly, and will not behold the majesty of the LORD.

11 LORD, when 'thy hand is lifted up, they will not see: 'but they shall see, and be ashamed for their envy at the people; yea, 'the fire of thine enemies shall devour them.⁵

12 ¶ LORD, 'thou wilt ordain peace for us: for thou also hast 'wrought all our works in us.⁶

13 O LORD our God, 'other lords beside thee have had dominion over us: 'but 'by thee⁷ only will we make mention of thy name.⁸

14 They^a are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish.

15 Thou¹ hast increased the nation, O LORD,

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8 Or, thought or imagination.
1 Ro. 4:18-21; Ch. 5:20; 2 Ch. 13:18; 18:8; Ps. 9:10; 22:4; 51:12; 77: Col. 2:5; 2 Ep. 3:16; 1 Pe. 5:9; Mat. 21:21.

2 Ch. 20:30; Ps. 55:22; 62:8; Pr. 3:5; 10:3; 1 Pe. 5:7; Ps. 115:9-11; 118:8, 9, 125:1.

3 Ch. 6:5; 1 He. 7:25; De. 32:4, 15; 18; Ps. 18:21; Hab. 1:12; 1 Sa. 2:2; Ps. 90:1, 2; Col. 1:37; He. 1:3.

4 Heb. the rock of ages.
1 Ch. 14:13; 24:21; 25; 11; Da. 4:37; Job. 40:11-13.

5 See Ch. 25:12; Je. 50:31, 33; 51:25; Re. 18:2.

6 Ch. 37:26; 1 Sa. 2:8; 2 Ch. 32:16; 34:15; 1 Ki. 1:52; 10:10; Mal. 4:3; Ro. 16:20; Re. 2:26; 7:14; 1 Co. 1:26; 7; Da. 7:27.

7 Ep. 2:10; Pr. 21:8; Ps. 37:23; 27; 11; ch. 35:8; 37; 23; Da. 11:4; 7; 2 De. 32:4; Ps. 25:8; 92:15; 22:3.

8 Pr. 5:21; Ps. 11:4; Re. 2:23; Or, level.

9 Ch. 44:5; Ps. 44:17; 118; Job 13:15; Ps. 119:67; Ro. 5:3; 1 Co. 11:32.

10 Ch. 25:31; 33:21; 64:4; 1 Ch. 29:17; 33:21; 64:4; 1 Ch. 29:17; 33:21; 64:4.

11 Job. 6:8; Jos. 7:9; Ps. 63:6; 77:10-12; 84:2; 73:25.

12 Ps. 63:6; 8; 119:62; 148; Ca. 3:1-4; 5:1-8; ver. 8.

13 Ps. 83:16; 9; 58; 10; 11; Job 7:23; Re. 15:4; Ho. 5:15.

14 Ex. 15:31; 30; Ec. 8:11; Ro. 2:4; 5; Re. 2:21; 9; Ec. 3:16; ver. 1; ch. 2:10; 12; Ps. 28:5; 110:11; 2; 7; Ch. 22; ch. 1:45.

15 Ch. 14:25; Ec. 20:5; 6; 15; 33; See ver. 10; Job 34:27; Ps. 28:5; Je. 5:3.

16 Re. 1:7; 1 Sa. 5:6-12; Ex. 17:14; Ps. 124:1; Da. 3:22; 25; De. 4:24; 32:22; He. 12:29; 2 Th. 1:9.

17 Thy zeal for the people as fire shall devour, ch. 63:4; 16; 19; Zec. 1:14; Ec. 30:51; 38:10.

18 Mt. 5:16; 16:33; 14:27; Pr. 16:7; ch. 57:19; ver. 3.

19 Ps. 77:2; Ec. 20:9; 14; 22; Phil. 2:13.

20 Or, for us.

21 Ps. 124:12; Ch. 12:8; 1 A. 5:8; Ezr. 9:9; Ne. 9:28; 30; 37; Je. 50:17; Ro. 16:18.

22 Ps. 73:25; 71:15; 16; 1 Co. 8:5.

23 'Thee only and thy name will we celebrate.—Benedictus.

24 Ps. 36:12; Pr. 10:7; Nat. 3:1; Je. 1:1; Rev. 1:1; 1 Ch. 21:5; ch. 9:3; ver. 2; Zec. 10:8-10; Re. 11:15; 7:9.

25 'O Jehovah, our

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God! lords besides thee have ruled over us: (but henceforth) Thee, Thy name only will we glorify.' The meaning seems to be, that though the Israelites were often conquered, and for a season under the rule of other nations; yet they never forgot their allegiance to their own Jehovah and ruler.

Je. 15:18; Ob. 18; Zec. 9:10, 11.

2 Ps. 135:34; 68:7; 91:1; Ho. 5:15; Re. 3:19; 2 Ch. 33:12; Zep. 3:19.

3 Heb. secret speech.

4 Ch. 13:8; Ps. 48:6; Je. 4:31; 24; 10; 21; Re. 12:1; ch. 6:7.

5 Ho. 8:7; 12:1; ch. 37:33; 11; Ps. 69:38; 1 La. 3:8; Job 15:35.

6 Ps. 17:14; 14; 7; 75; 18; 1 Jn. 5:19; with ch. 24:20, 21.

7 'Neither have the inhabitants of the world brought forth.'—C.

8 Ec. 37:1-14; Mat. 27:53; Ep. 5:14; Ps. 22:25; 71:20; ch. 13:18; lxxviii; Ps. 110:3; 72:6; 85:6; Ec. 37:1-14; Ho. 10:12; 14:9; 1 Th. 4:16; Ro. 14:8; 2 Co. 4:10, 11; Jn. 5:28; 29; Re. 11:11; 15:1; 11:15; 20:12; 2 Re. 20:4; 12; 13; 19.

9 Ge. 7:1, 16; Ps. 9:9; 18:2; 32; 7; 27; 51; 201; 143; 95; 129:4.

10 Ps. 30:5; 2 Co. 4:17; He. 10:37; Re. 11:10.

11 Mt. 1:3; Ps. 50:3; Jude 14; 15; 1 Th. 4:16; Re. 7:9; 10:9; 1; 5; 44:23; Ec. 24:7; or ch. 34:3; 62:16; Mat. 23:35; Re. 14:20; 18:24.

2 Heb. bloods.

CHAP. XXVII.
a ch. 4:26; 1:21.
b Ps. 74:13, 14; Job 26:13; Am. 9:3; ch. 8:7; 8:10; 30:34; 36; 39; 33; 124; xx. xlii. xiv. xlii. Ec. xxxix. Re. 6:12-17; 12; 3; xlviii. xlii. ch. 24.

1 Or, stiff.

2 Ps. 74:13, 14; ch. 51:9; Je. 51:34; Ec. 29:33; 30:34; 36; 39; 33; 124; xx. xlii. xiv. xlii. Ec. xxxix. Re. 6:12-17; 12; 3; xlviii. xlii. ch. 24.

3 Re. 7:14.

4 'The beloved vineyard, sing ye responsive song.' JEHOVAH speaks:—'It is I, I, JEHOVAH, that preserve her,' &c.—C.

5 Ps. 121:1-8; 46:4-5; Jn. 15:1; Mat. 13:28-30; 20; 10; 28; 29; Ep. 4:16; Col. 2:19; Zec. 9:8; Re. 7:16.

thou hast increased the nation; thou art glorified: thou hast 'removed it far unto all the ends of the earth.

16 LORD, 'in trouble have they visited thee, they poured out a prayer⁹ when thy chastening was upon them.

17 Like^a as a woman with child, that draweth near the time of her delivery, is in pain, and crieth out in her pangs; so have we been in thy sight, O LORD.

18 We^a have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth, neither have 'the inhabitants of the world fallen.¹

19 Thy^a dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.

20 ¶ Come, my people, 'enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for 'a little moment, until the indignation be overpast.

21 For, behold, the LORD 'cometh out of his place to punish the inhabitants of the earth for their iniquity: 'the earth also shall disclose her blood,² and shall no more cover her slain.

CHAPTER XXVII.

1 The care of God over his vineyard. 7 His chastisements differ from judgments. 12 The restoration of the dispersed.

IN that^a day the LORD, with his sore, and great, and strong sword, shall punish 'leviathan the piercing¹ serpent, even leviathan that crooked serpent; and he shall slay 'the dragon that is 'in the sea.

2 ¶ In that day sing ye unto her, 'A vineyard of 'red wine.²

3 I the LORD 'do keep it: I will water it

powerful. 19. The Jewish nation, seemingly dead under the Assyrian ravages, the Chaldean captivity, and present dispersion, shall again revive and flourish. The gospel church shall be restored, after her decays, by the influence of a preached gospel: and at the last day every believer, through union to Jesus Christ, shall be raised to everlasting life. 20, 21. But as terrible troubles must come for the punishment of the wicked and the manifestation of their wickedness, it is necessary that every saint, by faith, repentance, and prayer, flee to God for protection, lay hold on his promises, and depend on his perfections and providences, till that time of fearful calamities be over.

Ver. 1. A strong city. The church is the city of God, Ps. 48:1; He. 12:22, including the idea of compactness, Ps. 122:3, or close fellowship and mutual dependence—rights of citizenship, Ep. 2:19—riches of commerce—thrones of judgment, and walls of defence, C.

Ver. 2. The gates. The gate of doctrine in principle, precept, and promise—and the gate of baptism into the name of the Father, and of the Son, and of the Holy Ghost, Mat. 28:19, 20.—Keepeth the truth. There is no rational characteristic of the true church but keeping the truth as it is in Jesus, in profession of doctrine and power of godliness, Ja. 1:18, C.

Ver. 7. More literally, 'the way for the just is smoothness' (made even); 'smooth the highway of the just thou orderest.' C.

Ver. 9. In the night. During the dark period of national calamity. See Ps. 30:5, C.

Ver. 10. Will not behold the majesty of the Lord. The Jews could see no majesty in Jesus, mainly because he did not assume the forms of human pride, but came 'meek and lowly.' They would not acknowledge his power even when he cast out devils; they would not believe his witness, even when he rose from the dead, C.

Ver. 12. God works all his people's working, (1) by subduing their enemy, Ro. 8:7; (2) by giving them the will, Phi. 2:13; (3) by furnishing the power, He. 12:21; and (4) by prospering their undertakings, Ge. 39:3, C.

Ver. 15. Thou hast removed the nation, &c. This is not a prophecy of the removal of Israel from Canaan, nor their scattering among all nations, but of the final enlargement of the kingdom of the Christ, when 'the heathen shall be his inheritance, and the ends of the earth his possession.' C.

Ver. 19. Messiah, who was originally revealed as the seed of the woman, came in a body prepared, that he might do the will of his Father in the suffering of death: and so be crowned with glory and honour in the victory of the resurrection. Messiah must here be the speaker, as the prediction is true of him and not of another. Which reference of the passage to him is still farther confirmed by ver. 20, in which the speaker addresses Israel as their king, saying, 'Come, my people.' C.

REFLECTIONS.—Truly blessed are they who have fled to Jesus Christ for refuge, and are encompassed by his promises and infinite perfections! No Christian character can be formed without a steadfast and exact adherence to God's truths. Truly righteous, upright, and humble saints are an inestimable blessing to nations and churches. Steady faith in God's perfections and promises produces much solid peace and composure of mind. If we trust in him firmly, we shall find ground to praise him constantly. And if we by faith put our strong enemies in his hand, he will easily bring them down. If with ardent desires we wait for him in every ordinance and providence, we shall quickly find him to our comfort. And the earlier and more earnest our supplications are, they will be the more graciously answered. Alas! how hardened are many hearts, that neither mercies can melt nor judgment awaken them! But it is good for us to draw near to God and renounce all his rivals! Whatever

discouraging providences he may exercise us with for a while, confusion and ruin will overwhelm all his and our enemies at last. Let us therefore be sober, and hope to the end for his salvation. He quickens dead souls, revives dead churches, and will at last quicken our dead bodies, and make them like unto his glorious body. Under manifold troubles and injuries let us possess our souls in patience. The Judge stands at the door. Our afflictions, however sharp, will soon be over; and our protection in them, under the shadow of the Almighty, is both safe and sweet. But what awful discoveries will God make of men's sins when he rises up to punish them!

CHAPTER XXVII. Ver. 1. Tyrannical oppressors, strong, furious, crafty, and mischievous, are likened to leviathans, serpents, dragons, &c., especially if they dwell near such animals, as the kings of Assyria, Egypt, and Babylon did. 2, 3. The reformed Jewish nation and gospel church is likened to a vineyard bringing forth the choicest vines; because, being planted, watered, and protected by God, they abounded in good works. 4. Though I was angry with them, mine anger is turned away through Christ: but if hypocrites in the church, or profane persons without it, offer to contend with me, they may expect to be quickly destroyed. 5, 6. Jews and true church members shall, as reconciled through Christ, be firmly settled, and shall increase in numbers and glory. 7-9. Nor will God afflict his own people in the same wrathful and ruinous manner as he does their heathen or antichristian ene-

every moment: lest any hurt it, I will keep it night and day.

4 Fury¹ is not in me: who would set the briers and thorns against me in battle? I would go through² them, I would burn them together.

5 Or let him take hold of my strength, that he may make peace with me; and he shall make peace with me.

6 He³ shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.

7 ¶ Hath he smitten him, as he smote those⁴ that smote him? or is he slain according to the slaughter of them that are slain by him?⁵

8 In⁶ measure, when it shooteth forth,⁶ thou wilt debate with it:⁷ he⁸ stayeth his rough wind in the day of the east wind.

9 By⁹ this, therefore, shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin; when he maketh all the stones of the altar as chalk stones that are beaten in sunder, the groves and images⁹ shall not stand up.

10 Yet¹⁰ the defenced city shall be desolate, and the habitation forsaken, and left like a wilderness: there shall the calf feed, and there shall he lie down, and consume the branches thereof.

11 When the boughs thereof are withered, they shall be broken off: the women come and set them on fire; for it is a people of no understanding:¹¹ therefore he that made them will not have mercy on them, and he that formed them will show them no favour.

12 ¶ And it shall come to pass in that day, that the LORD shall beat off¹² from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel.

13 And it shall come to pass in that day, that the great trumpet¹³ shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of

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12 Co. 5. 19. Is. 54. 7-10. Eze. 33. 11. 16. 63. 7. ch. 1. 19. 18. 26. 21. 2. Sa. 23. 6. Mal. 4. 4. 1. 3. Mat. 3. 10. 12. 3 Or, march against.

13 ch. 64. 7. 195. 4. 45. 24. 2 Co. 5. 19. 20. Col. 1. 20. Ps. 130. 3. 4. 7. 8. Pr. 18. 10. Jn. 1. 12. Job 22. 21. Lu. 14. 30. Phil. 4. 7. 1. ch. 37. 31. Ho. 14. 5. 6. Zec. 10. 8. Ps. 85. 11. 13. 92. 13. 15. Zep. 3. 14. Zec. 8. 7. 8. Eze. 47. 9. 12. Ro. 11. 12. 15. 26.

4 Heb. according to the stroke of those. 5 Or, him. 6 Heb. on account of her; that is, the vineyard, the church. 7 Or, 123. 6. Ps. 6. 1. 138. 178. 38. 103. 9. Am. 7. 4. Je. 10. 24. 30. 11. ch. 57. 16. 1 Co. 10. 13.

8 Or, when thou sendest it forth. 9 Ho. 4. 1. Mi. 6. 2. 10 In measure, when the stroke is inflicted, thou wilt debate with her. 11 Or, when he removeth it.

12 Je. 4. 11. Eze. 17. 10. 19. 12. Ho. 13. 15. 13 ch. 1. 25. 4. 4. 48. 10. Da. 11. 35. Mal. 3. 2. 1. Co. 11. 32. He. 12. 6. 9. 11.

14 ch. 17. 8. Ho. 12. 3. 8. ch. 2. 12. 21. 29. Zec. 13. 2. Mi. 5. 13. 14. Zep. 3. 13. 15. Or, sun images.

15 ch. 6. 11. 12. 64. 10. 25. 2. Je. 26. 18. or 51. 43. Eze. 36. 4. 16 Yet ere this idolatrous tendency be purged, there will be a long period of calamity to Jerusalem.

17 ch. 7. 25. 17. 32. 10. 14. Je. 26. 18. Mi. 3. 12. 1. ch. 12. 12. Mat. 13. 10. Jn. 15. 6. Eze. 31. 12. 13. 9. ch. 26. 6. 33. 23. Re. 9. 8.

18 ch. 1. 35. 12. 13. 42. 18. 25. 44. 19. De. 32. 28. Ho. 4. 6. Ps. 28. 5. Je. 4. 22. 5. 4. 5. 8. 7. 15. 17. 10. 8. 12. 1. 1. 8. 2. Willfully deaf and blind. 3. Or, 3. 8. 9. Mat. 3. 12. Ps. 68. 22. ch. 11. 11. 56. 8. Zec. 10. 8. 9.

4 Beat off. An allusion to beating off the last and topmost part of the olive, ch. 17. 6. C.

5 De. 30. 3. 4. Ne. 1. 9. Je. 3. 14. Eze. 39. 25. 28. Am. 9. 9. Jn. 10. 16. 6 Mat. 24. 31. Th. 4. 16. Re. 11. 15. Nu. 10. 21. 3. Ezr. 1. 1. Ps. 89. 15. Ex. 19. 10. ch. 61. 13. 1. 14. 4. 8. Ro. 10. 18.

7 The trumpet of jubilee, when every man returned to his possession. 8 C.

9 De. 26. 5. Job 29. 13. Pr. 31. 6. Re. 3. 17. Jn. 18. 39. C.

10 Ho. 9. 3. 8. 13. 2. Ki. 17. 6. Je. 43. 7. 44. 28. ch. 11. 15. 16. 19. 23. Zec. 10. 11. 12. ch. 43. 6. 49. 12.

11 After predicting the safety of the kingdom of Judah, and showing how Jehovah himself would rule in it, in wisdom and power; the prophet

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shows that, notwithstanding God's mercies, Judah was yet guilty of the very same sin which brought ruin upon Israel. Ver. 7 and 8 therefore contain a solemn rebuke and warning. 11

12 ch. 2. 3. 11. 9. 24. 23. 25. 6. 7. 10. 19. 19. Zec. 14. 16.

CHAP. XXVIII. 1 Ho. 5. 5. 6. 10. ver. 2. 6 Ho. 7. 5. 4. 11. 18. Am. 6. 5. Pr. 23. 29. 30. ch. 5. 11. 12. 22. 29. 9. 10. 6. ver. 2. 8. 13. 25. 14. 25. 2. Ch. 28. 6. ch. 7. 8. 9. 17. 4. 1. Ki. 16. 24. Am. 6. 1. 14.

1 Which is. 2 Heb. broken. 3 Ephraim was the leading tribe of the northern kingdom. Samaria was its capital and the seat of government. Consequently in this prophecy Ephraim means the kingdom of the ten tribes.

4 The drunkards of Ephraim are the godless and dissipated population of the crown of pride is the city of Samaria. The city was celebrated not merely for the beauty of its situation, but of its buildings. The panorama of the ten tribes, the richest and most picturesque in central Palestine. 5

6 Re. 18. 6. ch. 6. 30. 30. 25. 4. 8. 7. 8. Eze. 13. 11. Re. 10. 21. 4 Simeonites, Nechuchadnezzar, or Sennacherib. 7

8 Heb. with feet. 9 Ps. 73. 19. 20. ch. 5. 25. 10. 4. 17. 4. Ho. 6. 4. 12. 1.

10 Je. 24. 2. Ho. 9. 10. Mi. 7. 1. Na. 3. 12. 11 Shall be as the early fruit before the summer, which, who-so seeth, he instantly plucketh it. 12 Booting.

13 Heb. swalloweth. 14 ch. 10. 20. 21. 16. 5. 37. 30. 35. 33. 22. 41. 16. 45. 29. 1. 5. Ho. 1. 1. Je. 31. 1. 30. 22. Eze. xxiv. xxxiv. xxxvii. 2. Ki. 18. 7. ch. 3. 12. 15. 19. 20.

15 To Judah during the reformation under Hezekiah. See ver. 14. 16 De. 32. 26. 2 Co. 12. 9. ch. 33. 6. Ps. 46. 1. 5. 11. 1. Pr. 20. 8. 1. 10. 12. ch. 1. 26. Zec. 9. 13. 10. 5. 6. 2 Sa. 8. 13. 2 Ki. 18. 8.

17 Pursue the enemy even to the gate of his own city. 18 C.

19 Le. 10. 9. ch. 56. 10. 12. Je. 53. 1. De. 19. 9. 11. Mi. 2. 12. 3. 11. Ho. 4. 4. 1. 18. Pr. 20. 1. Je. 14. 14. La. 2. 14. or ch. 29. 9. 66. 5. 66. 5. 8. 14. 15. Jn. 12. 40. Mat. 13. 14. 15. 15. 14.

20 See note * in first column. 21 Heb. the hearing. ch. 53. 1. Ps. 89. 15. ch. 11. 1. 42. 3. 4. 6. 1. Mat. 4. 17. 11. 25. 28. Ps. 8. 2. Mat. 9. 17.

Egypt, and shall worship the LORD in the holy mount at Jerusalem.

CHAPTER XXVIII.

1 The prophet threateneth Ephraim for their pride and drunkenness. 5 The residue shall be advanced in the kingdom of Christ. 7 He rebuketh their error, their untowardness to learn, 14 and their carnal security. 16 Christ, the sure foundation, is promised. 18 Their security shall be tried. 23 They are incited to the consideration of God's discreet providence.

WOE to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are¹ on the head of the fat valleys of them that are overcome² with wine!

2 Behold, the LORD hath³ a mighty and strong one,⁴ which, as a tempest of hail, and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.

3 The crown of pride, the drunkards of Ephraim, shall be trodden under feet:⁵

4 And the glorious beauty which is on the head of the fat valley shall be a fading flower, and as the hasty⁶ fruit before the summer; which, when he that looketh upon it seeth, while it is yet in his hand he eateth⁷ it up.

5 ¶ In that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue⁸ of his people,

6 And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate.⁹

7 ¶ But they also have erred through wine, and through strong drink are out of the way: the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment.

8 For all tables are full of vomit and filthiness, so that there is no place clean.¹

9 ¶ Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.

10 For precept must be² upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:

* ch. 1. 3. 27. 11. 53. 1. Je. 6. 10. 4. 22. 8. 7. 5. 4. 5. Ho. 4. 6. 2 Ti. 3. 7. or Mat. 23. 4. 15. 8. 9. Col. 2. 21. 8 Or, hath been.

troubles, their enemies lose more in the end. Troubles must either destroy the sin or the sinner. And if mitigated troubles be merciful, sanctified ones are much more so. How provoking to God and ruinous to men is ignorance of God under the means of knowledge and grace! But how marvellous is it that, by the most terrible outward calamities, he should pave the way to remarkable mercies, and that the ruin and scattering of nations should introduce a gathering to Jesus Christ and his worship, nay, to his heavenly mansions! And notwithstanding all the opposition of hell and earth, no faithful soul shall come short either of grace here or glory hereafter.

CHAPTER XXVIII. Ver. 1-4. The proud state and drunken nation of the Israelites shall quickly be robbed of their present transitory power and honour. The Assyrians, furiously invading their country, shall irresistibly, easily, and suddenly reduce them to debasement and misery, lay desolate their country, and seize on their wealth. 5. 6. But the kingdom of Judah shall be marvellously preserved and continued in their relation to God; their magistrates shall be endowed

mies; but will so mitigate their troubles as that they may be able to bear them; and make them means of stirring them up to repentance and reformation, particularly in detesting and destroying their idolatrous altars, groves, and images. 10, 11. Nevertheless to punish the stupidity and blindness of the present generation, and their imitators in wickedness, the defenced cities shall be laid desolate, and the palaces become pastures for flocks and herds. The whole country shall be exposed to the ravage of the most weak and contemptible enemies. 12, 13. By the providence of God, and proclamation of Cyrus, the Jews shall be brought back to their own land from Chaldea and from Egypt, and shall build the temple and restore the worship of God at Jerusalem. In the latter days they shall be gathered from the east and west, north and south, and shall embrace the Christian faith, and from every quarter shall God, in the apostolic and millennial periods, gather men to the church and worship of Jesus Christ.

Ver. 1. The book of Revelation describes a period during which 'the woman,' the emblem of the persecuted church, hides herself in the wilderness, Re. 12. 6, 14, which well corresponds to the admonition, Is. 26. 20. At the same time (Re. 12. 9) the

dragon, the old serpent, is cast out, which well accords with the prophecy in the text—the destruction of leviathan, 'the dragon that is in the sea.' C.

Ver. 4-6. THE VINEYARD replies—'I have no wall for my defence! O that I had a defence of the thorn and the brier!' JEHOVAH speaks—'Against them should I march in battle, I should burn them up together. Ah! let her rather take hold of my protection!' THE VINEYARD replies—'Let him make peace with me, peace let him make with me!' JEHOVAH speaks—

'They that come of the root of Jacob shall flourish' (Louv. 14). C. Ver. 9. By this fatherly chastisement shall Jacob's children be purged of their evil inclinations; and all the fruit, ver. 6, of my tending and watering shall be the removal of idolatry, the national sin that has hitherto most easily entangled them. C.

REFLECTIONS.—No enemy is too strong for God to deal with; and his remarkable deliverances tune his people's hearts to praise him. Being infinitely dear and precious to him, his church can never fail, nor any true member miss the joy of faith. He, as reconciled in Christ, delights to reconcile the world to himself, and bless men with all spiritual blessings in him: but it is infinitely hazardous to set ourselves in opposition to him. Never are our troubles on earth so sharp, but it is a mercy that they are not heavier; and when God inflicts one sore judgment he ordinarily restrains another. Whatever the saints lose in their

11 For with ²stammering lips,⁴ and another tongue, will he speak⁵ to this people.

12 To whom he said, ¹This is the rest *where-* *with* ye may cause the weary to rest; and this is the refreshing: ²yet they would not hear.

13 But the word of the LORD was unto them precept upon precept,⁶ precept upon precept; line upon line, line upon line; here a little, and there a little; ³that they might go, and fall backward, and be broken, and snared, and taken.

14 ¶ Wherefore ¹hear the word of the LORD, ye scornful men, that rule this people which is in Jerusalem:

15 Because ye have said, ¹We have made a covenant with death,⁷ and with hell are we at agreement; ²when the overflowing scourge shall pass through, it shall not come unto us: for we have made ³lies our refuge, and under falsehood have we hid ourselves:

16 ¶ Therefore thus saith the Lord God, Behold, ¹I lay in Zion for a foundation ²a stone, a tried stone, a precious corner stone, a sure foundation: ³he that believeth shall not make haste.⁸

17 ¶ Judgment⁴ also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place.

18 And ¹your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.⁹

19 From⁵ the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and ²it shall be a vexation only to understand the report.¹

20 For ¹the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it.

with wisdom and prudence, and their armies with courage and valour to pursue the enemy. 7-13. But they too, their priests and prophets not excepted, are so stupefied with drunkenness, error, and superstition, that there is no possibility of instructing them, however frequently the same things be repeated to them; therefore God shall send among them the Assyrians, Chaldeans, and Romans, who shall instruct them by repeated and ruinous strokes. And since they have refused to hearken to God's promises, and the offers of his Son and salvation, as the only sure and effectual means of comfort and happiness, their refractory despising of his repeated invitations shall issue in their ruin. 14, 15. And because you, rulers of Judah, deride God's threatenings, and boast that, by confederacies and other political devices, you have secured yourselves and your nation from danger; 16. Behold God exhibits and offers to you his precious Christ, as the sole foundation of solid hope, and the only sure refuge in time of trouble, on whom whosoever believeth need take no unlawful means to escape or get out of trouble. 17-22. But such of you as reject him shall have all your vain hopes frustrated. The Assyrians shall certainly ravage the country: nor shall your confederacies and carnal politics in the least protect you from their fury. They shall quickly involve you in misery; nay, the very rumour of their approach shall fill you with consternation and anguish. None of your devices to which

you have trusted will secure you, while, contrary to his usual method, God shall employ his almighty power for the destruction of a great part of his professed people; and if ye despise his threatenings, ye shall be enslaved by the Assyrians and others: for he has determined to accomplish, by sword, famine, pestilence, and captivity, the utter destruction of the Israelites, and of a great part of the kingdom of Judah. 27, 28. In the eastern countries, wheat was beaten out from the husk by drawing a kind of drag with iron wheels over it.

Ver. 1. *Woe to the crown of pride.* Samaria was beautifully situated on a hill, and surrounded by a rich valley; and its position and splendour naturally suggested the idea of a crown upon the head of a monarch.—*Drunkards.* Not merely habitual drunkards from wine, but persons intoxicated with pride and self-will beyond reasoning, and regardless of warning. C.

Ver. 2. *With the hand.* Not beating off a few topmost gleanings, as in ch. 27, 12, but plucking the best and ripest 'with the hand.' C.

Ver. 3. To the drunkards it is impossible to communicate instruction, it can only be communicated to those who have been converted and become as little children, Mat. 18, 3. C.

Ver. 13. The word of the Lord was 'precept upon precept,' that the rejection of it being manifest, his righteousness might be manifest also in his judicial deliverance of them to their own devices, wherein they should 'fall backward, be broken, snared, and taken.' C.

Ver. 15. *For we have made lies our refuge, &c.* Not that they admitted either the thought or word, that they had adopted 'lies and falsehood' as their refuge and covering, but boasted of principles and practices which, though their sophistry, self-sufficiency, and idolatrous inclinations had persuaded them to be true and

A.M. cir. 378.
B.C. cir. 725.

1 Co. 14, 21. De. 28.
49. Je. 5, 13. Ac. 2, 4.
4 Heb. stammer-
ing, *of the lips.*
5 Or, he hath
spoken.

6 Ch. 14, 20; 15, 4-
10; 16, 7-9. Je. 6, 10; 31.
25. Mat. 11, 28, 29; 5, 6.
Ac. 10, 43; 19.
7 Ps. 81, 11. Je. 6, 10;
44, 10. Zec. 7, 11, 12. Ho.
11, 2, 7. Mat. 23, 37. Jn. 1.
11. ch. 42, 19; 53, 1.
8 Ho. 6, 8, 12.
9 Shall be precept
upon precept—
Book of the Law.

10 Ch. 6, 11, 12; 8, 14.
11 Ps. 2, 8. Mat. 21, 44.
12 Co. 2, 16.
13 Ch. 55, 3. Ro. 10, 17.
Eze. 3, 11.

14 Ver. 22; ch. 1, 10; 5.
15 13, 8, 9; 22, 12, 13. 2 Ch.
36, 16. 2 Pe. 3, 3. Ps. 1, 1.
16 Ch. 8, 14. 2 Ki. 16, 7;
18, 16.
17 So that it will not
smite us—C.

18 Ch. 8, 8. ch. 8, 8. Da.
11, 10, 22. Am. 8, 8.
19 Ch. 2, 22; 30, 10. Eze.
13, 22. Ps. 62, 9; 146, 3.
20 1 Ki. 14, 10. 10. 10.
21 Ch. 1, 14. 1, 14. 1 Co. 1.
30. ch. 49, 6; 42, 6; 14, 32;
54, 11.

22 Ps. 118, 22. Mat. 21.
42. Ac. 4, 11. Ro. 9, 33.
23 1 Co. 3, 11. Ep. 2.
20. 1 Pe. 2, 6. Ac. 3, 26.
24 Ch. 8, 17; 10, 20; 30.
18. Ps. 62, 1; 112, 7, 8.
25 Ch. 14, 11; 16, 8; 20, 12.
Je. 17, 7.

26 Shall not flee in
haste to a refuge
of lies, but patiently
build his hopes and
confidence upon this
foundation—C.

27 Ps. 118, 22. Mat. 21.
42. Ac. 4, 11. Ro. 9, 33.
28 1 Co. 3, 11. Ep. 2.
20. 1 Pe. 2, 6. Ac. 3, 26.
29 Ch. 8, 17; 10, 20; 30.
18. Ps. 62, 1; 112, 7, 8.
30 Ch. 14, 11; 16, 8; 20, 12.
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42. Ac. 4, 11. Ro. 9, 33.
33 1 Co. 3, 11. Ep. 2.
20. 1 Pe. 2, 6. Ac. 3, 26.
34 Ch. 8, 17; 10, 20; 30.
18. Ps. 62, 1; 112, 7, 8.
35 Ch. 14, 11; 16, 8; 20, 12.
Je. 17, 7.

36 Heb. *a treading*
down to it. Mal. 4, 1, 3.
Re. 14, 20. ver. 3, 4.
37 1 Th. 5, 2, 3. ch. 30.
13, 14.
38 Ch. 19, 17; 33, 7, 36.
22; 37, 3.
39 Or, when he shall
make you to under-
stand doctrine.
40 Ver. 15, 17; ch. 9, 11;
59, 5, 6. Je. 7, 8, 10. ver. 9,
10.

41 The Hebrew word
rendered 'bread'
corn means 'bread',
then the grain from
which bread is usually
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The latter significa-
tion it has here. The
mode of threshing
wheat is this—It is
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A yoke of oxen or
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duced to powder. It
is this process which
is expressed by the
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lated 'bruised.' It
does not mean that
the grain is bruised,
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42 Sa. 5, 20. 1 Ch. 14.
11.
43 Jos. 10, 10, 12. 2 Sa.
5, 25. 1 Ch. 14, 16.
44 Eze. 33, 11. 1 Sa. 3.
11. Je. 30, 14. La. 3, 33.
45 Eze. 5, 10. Hab. 1, 5. De.
28, 15-48; 29, 30-38; 32.
19-25. Ro. 11, 8. Lu. 19.
27.

46 *Strange act—*
Formerly God had
twice smitten the
Philistines, now he
smites Israel: his act
is in this sense,
strange, because un-
usual—C.

47 Ver. 15; ch. 5, 10.
De. 32, 29. Am. 3, 8. Ps.
81, 12. Ho. 10, 10. ch. 24.
22. 2 Pe. 2, 4. Re. 22, 11,
12.
48 Ch. 10, 22, 23; 8, 7, 8.
2 Ki. xvii. xviii. xxv.
Da. 9, 27. Lu. 21, 24.
49 Or, *land.*
50 Je. 22, 29. Re. 2, 7.
51 Or, *dile.*
52 Or, *the wheat in*
the principal place,
and barley in the ap-
pointed place.

53 Heb. *border.*
54 Job. 34, 11. Ex. 28, 3;
31, 3; 35, 35. 1 Ki. 7, 13.
55 Ps. 18, 34; 144, 1. Da. 1.
17; 2, 30. Ps. 94, 10. Mi.
8.
56 Or, and he bind-
eth it in his God doth
teach him.

57 Ju. 6, 11. Ru. 2, 17.
58 Job. 27, 7. Ps. 38, 1.
Je. 10, 24.
59 Ch. 30, 23; 21, 9, 10.
De. 35, 4.
60 See note * in first
column.

61 Nor bruise it
with the feet of his
cattle—C.
62 Ver. 22.
63 Ch. 9, 6; 25, 1. 40, 12.
23; 55, 6. Je. 32, 19. Job. 5.
25, 26. 17, 23; 38, 26.
64 Or, *the city, i.e.*
Jerusalem. 2 Sa. 5.
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duced to powder. It
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45 Eze. 5, 10. Hab. 1, 5. De.
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Je. 10, 24.
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60 See note * in first
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61 Nor bruise it
with the feet of his
cattle—C.
62 Ver. 22.
63 Ch. 9, 6; 25, 1. 40, 12.
23; 55, 6. Je. 32, 19. Job. 5.
25, 26. 17, 23; 38, 26.
64 Or, *the city, i.e.*
Jerusalem. 2 Sa. 5.
7, 9.

65 That is, once the
seat of true religion,
victory, peace, and
prosperity—C.

21 For the LORD shall rise up as in mount ¹Perazim, he shall be wroth as in the valley of ²Gibeon, that he may do his work, his ³strange work; and bring to pass his act, his strange act.²

22 Now, therefore, ¹be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts ²a consumption, even determined upon the whole earth.³

23 ¶ Give⁴ ye ear, and hear my voice; hearken, and hear my speech.

24 Doth the plowman plow all day to sow? doth he open and break the clods of his ground?

25 When he hath made plain the face thereof, doth he not cast abroad the fitches,⁴ and scatter the cummin, and cast in the principal wheat, and the appointed barley,⁵ and the ⁶rye, in their place?⁷

26 For his God ¹doth instruct him to discretion, and doth teach him.⁸

27 For ¹the fitches are not thrashed with a thrashing-instrument, neither is a cart-wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod.

28 Bread⁹ corn is bruised;⁹ because he will not ever be thrashing it, nor break it *with* the wheel of his cart, nor bruise it *with* his horsemen.¹

29 This⁴ also cometh forth from the LORD of hosts, *which* is "wonderful in counsel, and excellent in working."²

CHAPTER XXIX.

1 God's heavy judgment upon Jerusalem. 7 The unsatiableness of her enemies. 9 The senselessness, 13 and deep hypocrisy of the Jews. 18 A promise of sanctification to the godly.

WOE to ¹Ariel,² to Ariel, the city³ where David dwelt!⁴ add ye year to year; let them kill sacrifices.⁵

2 Yet⁶ I will distress Ariel, and there shall

8 Heb. *cut off the heads,* or let the fests go round, Ho. 5, 6. ch. 11, 15. Mi. 6, 7. ch. 66. 3, 11-15. Je. 7, 21. Am. 4, 4, 5.

9 Heb. *cut off the heads,* or let the fests go round, Ho. 5, 6. ch. 11, 15. Mi. 6, 7. ch. 66. 3, 11-15. Je. 7, 21. Am. 4, 4, 5.

10 Heb. *cut off the heads,* or let the fests go round, Ho. 5, 6. ch. 11, 15. Mi. 6, 7. ch. 66. 3, 11-15. Je. 7, 21. Am. 4, 4, 5.

11 Heb. *cut off the heads,* or let the fests go round, Ho. 5, 6. ch. 11, 15. Mi. 6, 7. ch. 66. 3, 11-15. Je. 7, 21. Am. 4, 4, 5.

12 Heb. *cut off the heads,* or let the fests go round, Ho. 5, 6. ch. 11, 15. Mi. 6, 7. ch. 66. 3, 11-15. Je. 7, 21. Am. 4, 4, 5.

13 Heb. *cut off the heads,* or let the fests go round, Ho. 5, 6. ch. 11, 15. Mi. 6, 7. ch. 66. 3, 11-15. Je. 7, 21. Am. 4, 4, 5.

14 Heb. *cut off the heads,* or let the fests go round, Ho. 5, 6. ch. 11, 15. Mi. 6, 7. ch. 66. 3, 11-15. Je. 7, 21. Am. 4, 4, 5.

15 Heb. *cut off the heads,* or let the fests go round, Ho. 5, 6. ch. 11, 15. Mi. 6, 7. ch. 66. 3, 11-15. Je. 7, 21. Am. 4, 4, 5.

be heaviness and sorrow: and it shall be unto me as ⁶Ariel.⁷

3 And^b I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee.

4 And^c thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper⁸ out of the dust.⁹

5 Moreover ⁴the multitude of thy strangers¹ shall be like small dust, and the multitude of the terrible ones shall be ^{as} chaff that passeth away: yea, it shall be at an instant suddenly.²

6 Thou shalt be visited³ of the LORD of hosts with⁹ thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.

7 And^b the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision.

8 It^c shall even be as when an hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, *he is faint*, and his soul hath appetite: so shall the multitude of all the nations be that fight against mount Zion.⁴

9 ¶ Stay⁵ yourselves, and wonder; cry ye out, and cry:⁶ they ^{are} drunken, but not with wine; they stagger, but not with strong drink.

10 For^d the LORD hath poured out upon you

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B. C. cir. 725.

6 An altar of sacrifices, ch. 34.6. Eze. 30.17. Zep. 1.7.2. Ki. 25.9.
7 As Ariel. As an altar whereon a guilty people shall be passed as sacrifices to the justice they have outraged.—C.

8 Heb. *peep* or *chirp*.
9 See note * in second column.

1 Foreign invaders.

2 The multitude of invaders shall pass away as chaff in an instant, suddenly.—C.

3 Thou shalt be visited with evidences of the divine compassion upon thyself, and of terrible judgments upon thine enemies.—C.

4 ch. 5.26-30; 28.2; 8.8, or ch. 30. 30-33; 33.11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

5 See note * in second column.

6 ch. 1.2; 33.13, 14, 22, 12. Ac. 13.41.

7 The address is to men intellectually and morally drunk, and, like the staggering drunkards, referring to stay themselves.—C.

8 Or, take your pleasure and riot, ch. 5.12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

9 ver. 10; ch. 51.21; 6.10, 11; 29.14; 28.7-13. Ps. 69.22.

10 Ro. 11.8. Ps. 69.22. 2 Th. 2.10-12. ch. 56.4. 8.14; 28.8, 9, 21. Mat. 13.14; 11.25. In. 12.40. Ac. 13.46; 17.23, 26. In. 9.39. 40. Mi. 3.6, 7. ver. 14.

A. M. cir. 3279.
B. C. cir. 725.

7 Heb. *peep*, ch. 1.53.2. Je. 26.18. 1 Sa. 9.9. ch. 30.9. 8 Or, *letter*. 9 ch. 5.16. Re. 5.1-9. Da. 12.4. 9. Mat. 11.25; 13.11; 16.17.

10 ch. 27.11; 28.8-13. 11-14. In. 7.15. 9 Mat. 15.9; 6.5; 7.23; 23.14; 23.20. Mar. 7.6. ch. 48.1, 2; 58.2, 3. Je. 12.2. Eze. 9.3; 31.32. ch. 1.11-15. Col. 2.22. Ho. 5.11; 10.2.

11 Hab. 1.5. Joel 1.2. ver. 9.

12 Heb. *I will add*. 13 ver. 10. Je. 49.7. Ob. 8.1. Co. 1.19. Ro. 1.21, 22. Mat. 11.25. ch. 19.12.

14 ch. 30.1. Re. 2.24. Eze. 8.12; 9.9. Job 22.13, 14. Ps. 10.11; 13.6; 51.94; 71.2. 8.6; 6.5; 7.23; 23.14; 23.20. Mar. 7.6. ch. 48.1, 2; 58.2, 3. Je. 12.2. Eze. 9.3; 31.32. ch. 1.11-15. Col. 2.22. Ho. 5.11; 10.2.

15 Such are your perverse thoughts! But shall the potter be esteemed as the clay?—*Do not say so*.
16 Hab. 2.3. He. 10.37. Ps. 102.13. Lu. 18.8.

17 ch. 35.5; 11.10; 55.5; 35.1-10; 43.19, 20. Mat. 8.11, 12; 19.30. Ro. 11.11-17. ver. 18-24. Ju. 6.37.

18 Soon shall the Gentiles, that have been uncivilized as the wilds of Lebanon, become a fruitful field; and Israel, that was as a garden, shall become as a tangled forest.—C.

19 ch. 35.5; 42.6, 7, 16; 48.17; 54.13, 14; 61.1. Ep. 1.17-19. Mat. 11.5; 13.11. Lu. 4.18; 7.22. Ac. 26.18, with ver. 10-12.

20 As of a mourner sitting in the dust, or with dust upon his head, emblematic actions familiar to the Jews, Jos. 7.6. Job 2.12; 42.6.—C.

21 The invaders were eager to devour Zion, and deemed its capture as certain. The hungry or thirsty dreamer deems his visionary banquet. But the dreamer awakes, the banquet is fled. Even so shall God finally disappoint all the hopes of his people's enemies.—C.

the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers,⁷ the ^{seers} hath he covered.

11 And the vision of all is become unto you as the words of a book⁸ that is ^{sealed}, which *men* deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed:

12 And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am ^{not} learned.

13 ¶ Wherefore the Lord said, ^{Forasmuch} as this people draw near *me* with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

14 Therefore, ^{behold}, I will proceed to ^{do} a marvellous work among this people, *even* a marvellous work and a wonder: ^{for} the wisdom of their wise *men* shall perish, and the understanding of their prudent *men* shall be hid.

15 Woe unto them that ^{seek} deep to hide their counsel from the LORD, and their works are in the dark, and they say, Who seeth us? and who knoweth us?

16 Surely ^{your} turning of things upside down¹ shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?

17 ¶ Is it not yet a ^{very} little while, and ^{Lebanon} shall be turned into a fruitful field, and the fruitful field shall be esteemed as a ^{forest}?

18 And in that day ^{shall} the deaf hear the

taiser to hurl men quickly into the depths of disgrace, poverty, and damnation, than pride and drunkenness. God faithfully honours and blesses the nation which conforms to the principles of righteousness. But thrice happy are those to whom Jesus Christ, and God in him, are their glory and crown. Base corruptions often continue, even amidst the most candid and zealous attempts towards reformation. But it is shameful and ill-boding when priests and prophets are partners in their stupidity, and ringleaders in superstition and wickedness. What multitudes obstinately live in ignorance or rejection of God's truth! But if they refuse to hear his word, he will make them feel his rod: and none shall feel it more certainly than proud scorners and obstinate refusers of Jesus Christ. How rich is the grace of God, in exhibiting Jesus as a Saviour to men, when they have eminently ripened themselves for his judgment! Eternally safe are they who trust in him, when all other refuges fail, when all carnal projects and self-righteousness prove lies in their right hand.—But what sovereignty, wisdom, holiness, and equity does God manifest in forming and timing every judgment which he inflicts!

CHAPTER XXIX. Ver. 1, 2. Jerusalem is called ARIEL, from the altar of burnt-offering which devoured the offerings sacrificed upon it.—Notwithstanding all their sacrifices and pretended devotions, both city and temple shall be brought into great straits,—and filled with fire, blood, and carcasses of men, a great sacrifice. 3, 4. By the enemies whom I shall appoint against you, your present haughtiness and scoffing shall be turned into great debasement, distress, and submission. 5-8 doth perhaps not only denounce the sudden destruction of their enemies by the fearful judgments of God, but also the ruin of the Jews' auxiliaries and armies, and their own terrible distress, while their enemies were quite insatiable in devouring and destroy-

ing. 9-12. With amazement ponder and bewail your condition, and cry for deliverance; for all ranks are besotted with corrupt principles, unsteadiness, and stupidity; and neither ignorant nor learned either understand or regard the warnings of God. 13-16. Because their religious devotion is merely in outward appearance, while the most abominable wickedness reigns in their heart, and merely an observance of the commands of Hezekiah, or the traditions of the elders, I will punish them with astonishing miseries, baffle all the deep-laid projects of their politicians, and give up their doctors to amazing stupidity. All their subtle devices, for perverting the order which I have fixed, shall be as easily altered as clay by the potter, and as ineffectual to accomplish their designs as clay without a potter. 17-21. Amazing changes shall happen on fields and nations: the long-barren Gentile world being converted to Christ, and rendered fruitful in good works, while the Jews shall be rejected because of their unbelief. The unconcerned and ignorant Gentiles shall be brought to the knowledge of God in Christ; and, amidst affliction and poverty, shall rejoice in himself and his favours; while their proud and powerful enemies, who watched for opportunities of doing mischief, and who hated reproof, and persecuted the prophets and ministers of God, and for a trifling consideration perverted justice, shall be destroyed. 22-24. And notwithstanding the distresses or rejection of the Jews, the church shall be gloriously enlarged, to the great comfort of the pious Jews and honour of God; and multitudes of the most wicked and obstinate opposers shall be converted, especially in the coming period.

Ver. 10. God pours out mercy—heedless sinners disregard and pervert it. God threatens judgments, but habitual sin, acting like an opiate on the body, has drugged their consciences into insensibility: they refuse to awake; they love to slumber and dream. Wherefore God gives them over judiciously to their own ways, and is so said to 'pour out the spirit of deep sleep' upon

them. Yet he pours out the spirit, not to induce them to sleep; but he gives them up to it as a punishment, because they refuse to awake. C.

Ver. 14. As the point of the finger applied to the eye can exclude the sun and the world, so one single erroneous opinion can exclude the Sun of Righteousness and eternity. The single principle of self-righteousness blinded the Pharisees in the days of our Lord. The same principle, alas! continues to blind the unreformed churches; and beneath its baleful influence 'wisdom still perishes'—understanding is hid.' C.

REFLECTIONS.—Formal hypocrites may go on long in a round of external duties; but dreadful and debasing is the judgment of God which awaits them, and which awaits the chastisers even of his provoking people. His judgments make the stoutest hearts to bow or to break. Fearful is their condition who are drunk with the love of pleasures, honours, or wealth, or with corrupt principles and prejudices; or who are so abandoned to spiritual stupidity, that the best means can neither enlighten nor awake them. Alas! how wicked, how villainous is it to approach God in outward forms of devotion while we hate him in our heart, and worship him only from regard to the authority of men! Absurd and fruitless is every scheme which is carried on independent of and in opposition to God. But thrice happy is it to have external calamities balanced with subsequent spiritual blessings; and that the casting away of the Jews has issued in the reconciling of the Gentile world to him;—and in some future period, how much more shall their fullness!

CHAPTER XXX. Ver. 1-5. Dreadful ruin shall overtake those Israelites and Jews who, without regarding my counsel, increase their wickedness, by taking unwarrantable methods for their own protection and deliverance. 6, 7. They send whole loads of presents upon asses and camels southward into Egypt, which will but hurt instead of helping them, and will soon be as miserable as themselves. But their only way to secure themselves is to stay at home, and trust in and

words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.

19 The² meek also shall increase³ their joy in the LORD, and "the poor among men shall rejoice in the Holy One of Israel.

20 For "the terrible one is brought to nought, and the scorner is consumed, and "all that watch for iniquity are cut off:

21 That "make a man an offender for a word,⁴ and lay a snare for him that "reproveth in the gate, "and turn aside the just for a thing of nought.

22 Therefore thus saith the LORD, who "redeemed Abraham, concerning the house of Jacob, "Jacob shall not now be ashamed, neither shall his face now wax pale.

23 But when he seeth "his children, the work of mine hands, in the midst of him, they shall sanctify⁵ my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.

24 They⁶ also that erred in spirit shall come to understanding,⁵ and they that murmured⁶ shall learn doctrine.

CHAPTER XXX.

1 The prophet threateneth the people for their confidence in Egypt, 8 and contempt of God's word. 18 God's mercies toward his church. 27 God's wrath, and the people's joy, in the destruction of Assyria.

WOE to^a the rebellious children, saith the LORD, that "take counsel, but not of me; and that "cover¹ with a covering, but not of my spirit, that they may "add sin to sin:²

2 That³ walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt!

3 Therefore⁴ shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion.

4 For his⁵ princes "were at Zoan,⁴ and his ambassadors came to Hanes.⁵

5 They⁶ were all ashamed⁶ of a people that could not profit them, nor be an help nor profit, but a shame, and also a reproach.

6 The burden of the beasts of the south: into

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B.C. cir. 725.

2 ch. 64.1.10. Jn. 15. 11. Phil. 3.10.4.1Pe.1.16. 8. Ps.9.13; 10.14.17.18. 12.5. Mat. 5.3; 11.5.1. 1.24.3.1. The.15.10. 2. Ps.64.6. Je.20.10. 2. Mat. 22.15; 9.2.3; 26.3. Ac.7.58.

4 This was exemplified in the condemnation of our Lord, Mat.26.65.—C. 5 Am.5.10. ch. 48.1. 10.8.1. Je.30.8. Eze.3.17.

6 Am.5.11.12. Mai. 3.5. Pr.28.21. 4 Ge.12.1. Jos.24.2. 3 Ne.9.7.8. 1 ch. 54.4. xlix. 1x. lxix. lvi. Zec.8.20. 23. Ko.11.11.32. 1 ch. 45.11.30.21.19. 25. Ep.2.8.10. Ac.11. 18.25.18.

1 Pe.4.5.11. Ho.3.5.1. 1 Co.6.11. ch.28.7. ver.10.12.18.30.24.11. 2 Co.7.7. Ep.1.17.18. Mat.11.25. Lu.16.38. Ac.2.37.26.18. 1 Ti.1. 13.

5 Heb. shall know understanding. 6 Nothing was more characteristic of the Jews than murmuring at the words of our Saviour (see Lu.5.30.15.2. Jn. 6.41). There is here a blessed promise, that the lips of their children shall yet be filled with his praise.—C.

CHAP. XXX.

a De.29.19.20. La.5. 16. Eze.16.23. Ho.7.13; 4.10.9.15. ch.2.10.3.10. Je.5.9.15. 7 Jos.9.14. ch.8.19; 29.15. Ho.4.10.12. 1 ch.28.15.17; 29.15; ver.2.

1 See note * in second column. 2 Ro.2.5. Eze.17.13. ch.5.18.7.13.3.13. 3 Sin to sin. Adding distrust of God to dependence upon man.—C. 4 Jos.9.14.1. Ki.22.7. Je.21.2.17.5. ver.10; ch.31.1.3.20.5.2 Ki.17. 4. Je.37.5.7.43.5.9. Ho. 7.11.

5 ch.20.5.6; ver.5.7; ch.31.3.36.6. Eze.29.6. 7 Hoshea's or Hezekiah's, ch.36.6.57.9. 2 Ki.17.4. 8 ch.19.11. Je.2.26; 43.7. Eze.30.18. 4 See note on ch.19. 13.27.

5 Hanes, or Tahpanhes, a city of Lower Egypt, about 16 miles south of Pelusium.—C. 6 ch.20.5.6; 36.6; xviii. xix. Je. xvi.1.2.36. Eze. xxxix.—xxxix.

6 All ashamed. Both the Jewish ambassadors and the faction that sent them. See ver.3.—C.

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B.C. cir. 725.

7 Egypt and Ethiopia, ch. xlviii. Ex. 1.1.17.13.14. De.4.20. Je. 11.4. 2 Ch.16.22.8.21. ch. 57.9. Ho.8.9.12.1.2 Ki. 17.4.

8 Or, to her. Rahab the inactive, or fierce pride does nothing. 9 Je.27.7. Eze.29.9. ch.22. Je.17.5.

10 Heb. the latter day, or a witness. 11 ch.8.1. Hab.2.2. De.31.10. Job 19.24. Ps.102.18. Re.1.11.

12 ch.1.2.4.3.9. De. 32.6.20. Ro.3.9. Zep.3. 2. Zec.7.11.12. Ac.7.51. 16.44.16.17. ch.59.13. Eze.2.5.6.12.2.

13 Sa.9.9. 1 Ch.29. 29. 9 Je.11.21. Am.2.12; 7.13. Mi.2.6.11. Ga.1. 10.7.

14 Mi.2.11. Je.6.14; 23.17.26.32. Eze.13.7. 8.10.18.22. Ki.22.8.15. Ps.5.9.

15 Ac.13.8.4.18.5.40. Ps.118. Au.6.10. Je. 23.34.35. ch.34.16. 1 ver.1.7.9. ch.31.1. 35.24.28.13.14.

16 Or, fraud, ver. 10.11. Ps.62.10.52.7. 17 Ps.62.3.7.39.20. 1 Th.5.2.3. ch.26.5. Eze.13.10.15. ch.11. v. ix. Eze.9. vii. xv. &c. Je.44.11.12.

18 The reference is to the high mud walls so common in many Asiatic countries, in which such swellings and breaches are common.—C. 19 Heb. the bottle of potter's, ver.10.11. Ps. 9. ch.47.14. Job 27.22; 20.3.18.5.20.

20 ver.7. Ho.14.1.3. Je.3.14.23; 31.18.20. ch.7.4.26.3.4.18.5.5. 20.2. Ch.13.18.16.8.9; 20.12. Ps.34.22; 37.40; 125.1.2.

21 In returning from Egypt, to rest in your own land; in returning to the Lord, and resting in his promise, shall be your strength.—C. 22 Ho.11.2.7. Mat. 23.37. Je.44.16.17. ch. 31.1. Ps.81.11. Pr.1.24.26.

23 ch.35.11.20.28.32.5. 26.30.8.7.8. 24 Ki.25.5. 25 Le.26.8.36.37. De. 28.25; 32.30. Am.2.12. 13.

* That attempt to cover themselves with the scanty and insufficient covering of the Assyrian alliance (see ch.28.20), and which none of the prophets, speaking by my Spirit, have sanctioned.—C.

the land of trouble and anguish,⁷ from whence come the young and old lion, the viper and fiery flying serpent, they "will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people that "shall not profit them.

7 For the Egyptians shall help in vain, and to no purpose: therefore have I cried concerning this,⁸ Their⁹ strength is to sit still.

8 ¶ Now go, "write it before them in a table, and note it in a book, that it may be for the time to come⁹ for ever and ever:

9 That "this is a rebellious people, lying children, children that will not hear the law of the LORD:

10 Which say to the "seers, "See not: and to the prophets, Prophecy not unto us right things: "speak unto us smooth things, prophesy deceits:

11 Get¹⁰ you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.

12 Wherefore thus saith the Holy One of Israel, Because ye despise "this word, and trust in oppression¹ and perverseness, and stay thereon:

13 Therefore this iniquity shall be to you "as a breach ready to fall, swelling out in a high wall,² whose breaking cometh suddenly at an instant.

14 And he shall break it as the breaking of the potter's vessel³ that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water *without* out of the pit.

15 For thus saith the Lord God, the Holy One of Israel, "In returning⁴ and rest shall ye be saved; in quietness and in confidence shall be your strength; and "ye would not.

16 But ye said, No; for we will flee upon horses; therefore "shall ye flee: and, we will ride upon the swift; "therefore shall they that pursue you be swift.

17 One⁵ thousand shall flee at the rebuke of

wait upon God for his help. See ver. 15. 9-17. And since this rebellious and hypocritical people will disregard my admonitions, and require my prophets to forbear delivering my messages, unless they flatter their humours and lusts, they shall quickly find themselves, and their carnal confidences, all shattered to pieces. And since they refuse to stay at home, and turn to and trust in me, but will trust to their Egyptian allies, the Assyrians shall pursue and scatter them till only a few stragglers be left. 18-26. Nevertheless the Lord will wait for a fit season to deliver you, and will, in infinite wisdom, glorify his own perfections in working graciously for you. Notwithstanding Sennacherib's attempts, and the attempts of all your other enemies, ye shall safely dwell in Jerusalem; ye shall return thither from your Chaldean captivity; and in the latter days shall, to your inexpressible comfort and happiness, be converted to Christ and his church. And whatever adversities you may quickly suffer, you shall then have plenty of public ordinances and teachers, and be remarkably directed in all your ways. Ye shall, with the utmost detestation, relinquish your idolatries, and destroy every monument thereof. While your fields and hills produce plentiful crops of corn, grass, vines,

&c., your nation shall bring forth multitudes of converts, and fruits of righteousness, to the glory of God. And while your proud enemies, Assyrians, Chaldeans, Syro-Greeks, Antichristians, and Turks, are brought down, great and amazing shall be your refreshment, knowledge, comfort, and vigour. 27-33. For, behold, to your sudden and inexpressible joy, the Lord, in the execution of his purposes and predictions, will with great ease, but in a most terrible and sudden manner, destroy the Assyrian army in the valley of Hinnom, before Jerusalem, as a prelude of similar ruin to the rest of your adversaries.

Ver. 6. This verse should either begin a new chapter or paragraph, for there can be no reason for understanding the word *burden* in any sense but that of a heavy judgment denounced, as in ch. 13. 1, &c.—*Beasts of the south*. Not the beasts that carry southward, but the men of whom the ravenous lion and venomous reptile are the emblems. C.

Ver. 7. *Their strength is to sit still*. Not to sit still in idleness; but to sit still in the land of promised blessing, waiting in faith, hope, and prayer for the salvation of God. C.

Ver. 10, 11. The prophet does not mean that they used the very words of ver. 10, 11; but that their words, when rightly interpreted, had the meaning he assigns. C.

Ver. 14. *Not be found*. . . a sherd to take fire from the hearth. The culinary vessels in most Asiatic countries are generally of earthenware. Should the fire be extinguished, a potsherd carries

a little borrowed fire: the want of even a potsherd is an emblem of the deepest poverty. C.

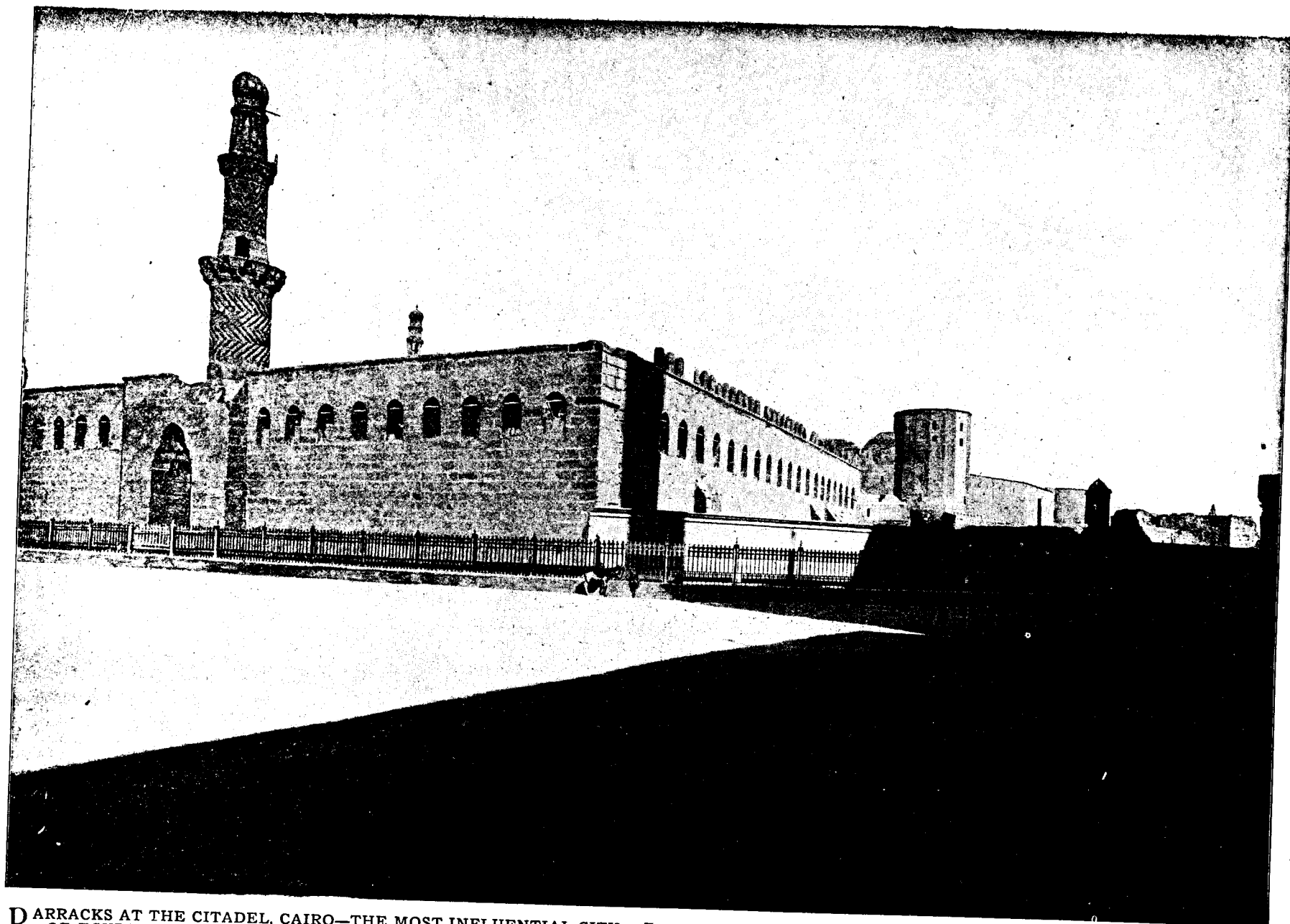
Ver. 18. *And therefore*. Yet "notwithstanding" all your self-will and neglect of his counsel, "the Lord will wait," &c. C.

Ver. 19. *Thou shalt weep no more*. This refers to a time not yet arrived, and synchronizes with the blessed period foretold, Re. 21. 4, when "God shall wipe away all tears," and "there shall be neither sorrow nor crying." C.

Ver. 21. *Shall hear a word behind thee, &c.* If ye "turn to the right or the left to do evil," and go for a moment astray, you will hear the voice of your teachers, who lately stood "before your eyes," ver. 20, now calling from "behind you," saying, "Turn ye, turn ye," this is the way, walk ye in it. C.

Ver. 24. Some ancient paintings exhibit the Egyptian method of winnowing grain, either by lifting it and letting it fall through the air in front of the winnower or throwing it over his shoulder, as is still practised in some of the northern parts of Europe. In these paintings, each winnower is attended by an assistant, with a short shovel or scoop, to lift the grain into the *fan*, one species of which seems a light and broad tray with a short handle.—*Note*. Though this prophecy may be considered literal—for godliness is profitable unto all things—yet it is chiefly to be regarded as emblematic of gospel tillage, gospel pasture, gospel labours, and abundance of grace, mercy, and peace. C.

Ver. 33. *Tophet* signifies a drum; which name is supposed to have been given on account of drums being used to drown the cries of the children that were there offered to Molech. It was considered a striking emblem of the place of "everlasting punishment." The commencement of this prophecy lies in the destruction of the army of Sennacherib; its conclusion in the destruction of the "man of sin"—"antichrist"—"the wilful king"—"whom the



BARRACKS AT THE CITADEL, CAIRO—THE MOST INFLUENTIAL CITY OF EGYPT, AND SUPPOSED TO STAND IN THE NEIGHBORHOOD WHERE THE CHILDREN OF ISRAEL LIVED IN EGYPT. [Isaiah, xxx: 1-3.]—"Woe to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin: that walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt! Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of

Egypt your confusion." We give a picture of the barracks at the citadel in Cairo. Standing upon this hill overlooking the most interesting city in Egypt, it is easy to see how true were the words of Isaiah quoted above. The strength of Egypt has always been its shame and the shame of all who have looked to her for help. The enormous wealth which from age to age has been extracted from the fertile soil of this ancient land has been used to corrupt and degrade the ruling class, and to oppress and make unendurable the lives of the laboring classes.

one; at the rebuke of five shall ye flee; till ye be left as a beacon⁵ upon the top of a mountain, and as an ensign on an hill.

18 ¶ And therefore⁶ will the LORD wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you; for the LORD is a God of judgment: blessed⁷ are all they that wait for him.

19 For the people shall dwell in Zion at Jerusalem; thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee.

20 And though the Lord give you the bread of adversity, and the water of affliction,⁷ yet shall⁸ not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers:

21 And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.

22 Ye⁹ shall defile also the covering of thy graven images of silver,⁸ and the ornament of thy molten images of gold: thou shalt cast⁹ them away as a menstruous cloth; thou shalt say unto it, Get thee hence.

23 Then⁹ shall he give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattle feed in large pastures.

24 The oxen likewise, and the young asses that ear the ground,¹ shall eat clean³ provender, which hath been winnowed with the shovel and with the fan.

25 And there shall be upon every high mountain, and upon every high hill, rivers and streams of waters in the day of the great slaughter, when the towers fall.⁵

26 Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound.

27 ¶ Behold, the name⁶ of the LORD cometh

A.M. cir. 3279.
B.C. cir. 725.

5 Or, a tree berf of branches, or boughs, or a mast.

6 But nevertheless, or yet surely, Je. 5. 2. Ps. 38. Ho. 2.14.5.15. Mi. 5.3.

7 Fe. 3.9. Ex. 34.6.7. ch. 5.10.33. 10. Ps. 10. Ep. 2.7.3.21. Lu. 2.14.

8 Je. 10.24. Job 35.14. Ep. 1.8. ch. 27.8. Ps. 12.34.8.27.14. 84.12. Pr. 16.20. Je. 17.7. Ro. 5.5.

9 ch. 31.4.5.165.9.24. Je. 50.4.5. Eze. 20.40. Ro. 11.26.

A ch. 24. 14-16, 23; xxv. xxvi. xxvii. xl. lxxvi. Je. xxx. xxxi. xxxiii. Eze. xxxiv. xxxv. xxxvii. xl. xlviii. Mi. iv. v. Ho. xiv. Ec. vii. xiv. Ro. v. xix. xli. Ps. 142.1.6.65.2.

Je. 29.12-14. Ps. 50. 15.9.15. ch. 58.9.95.24. Eze. 36.37. Mat. 7.7-11. Jn. 14.13. 16. 23. 1 Jn. 5.14.15. Ps. 34.6.

7 Ki. 27. Jn. 16.33. Ac. 14.22. Ps. 80.5.127. 21.29.1.2. Da. 9.25.

Or, oppression. Ps. 74.7. Am. 8.11. 12. Mat. 9.38. 1 Co. 12. 28. Ep. 4.11.

Ps. 32. ch. 44.35.4. 13.48.17. Jn. 6.45.1 Jn. 2.20.27. ch. 42.16.

9 ch. 35.8.9. Jn. 14.6. Col. 2.6. He. 10.20-22. Ps. 3.3.4.14.5.

9 De. 5.32. Jos. 1.7. Pr. 4.27.2. Ki. 22.2.

9 ch. 1.24.55.93.2.17. 21.27.2.31.7.9.4.6. Ho. 14.3.8. Zec. 13.2. Mi. 5.10-14. Eze. 30.31. Ho. 2. 5.16. Zep. 3.12.13.2. Ch. 34.3-7.

8 Heb. the graven images of thy silver.

9 Mat. 6.33. 1 Ti. 4.8. Joel. 2.23. 3.18. Am. 9. 13. Eze. 34.26. Ho. 2.21. 23. Zec. 8.12. ch. 44. 3-5.4.2. Ps. 85.11-13.

9 Ps. 36.5.144.12-14. ch. 11.6.7. 32.20.1 Co. 9. 1. 1 Ti. 5.17. Mal. 4.2.2. Co. 9.5.

1 That till the ground, and prepare for bearing ears of corn.—C.

2 Or, saviour, 1 Co. 9.9.1 Ti. 5.17.18.

3 Heb. leavened. 5 ver. 23. Eze. 34.26. Ps. 78.6. ch. 32.15. 35.6. 21.21.41.18. Joel. 3.18. 23.12.47.1-11. Ec. 22.3.17.

4 Heb. lifted up. 37. 36. 24. 21. 27. 27. 1. xlii. xiv. xlvii. Je. 1.11. Ps. 110.5.6. Eze. 39.17-20. Re. xiv. xli. xlii.

5 When all confidence in worldly principles, practices, and combinations, is brought down.—C.

6 ch. 33.6.32.42.9.18. 24.11.9.50.1.19.20.24. 22.44.1 Jn. 1.1. Eze. 8. 16. 1 Pe. 1.8. Zec. 14.6. 7.16. Joel. 2.28.29.2 Th. 2.8. Re. 21.23. 11.16.122. 5.

7 Ho. 6.1.2. De. 32. 39. with ch. 1.6. Zec. 12.8.

8 ch. 10.16.21.34.11. 41.13.9.14.25. 31.8.9. ver. 33. Ex. 23.21. De. 28.58. 29.22. Ps. 11.5.6. ch. 37.36.

9 Being announced by the voice of God speaking in judgments, of which the Assyrian rod (see ver. 31) comes from a far country.—C.

A.M. cir. 3279.
B.C. cir. 725.

7 Or, and the grievousness of flame.

8 Heb. heaviness. 3 Zep. 3.8. 2 Job 4.19. Ps. 18.15. ch. 8.8. 29.5. Ho. 13.4. Ps. 1.14. ch. 17.12-14.33. 3.10-12.

9 Lu. 22.31. The sieve or fan of judgment that will show the mightiest nations to be but vanity.—C.

10 ch. 32.29.7.10.15. 1 The bride of unhallowed power, at once curling the popular desires, and guiding them astray for its own purposes.—C.

11 ch. xxv. xxvii. 27.21. xxxv. Je. 31.12. Re. 14. 1-4. 19.1-7. Ex. xv. Ju. 10. with Le. 23.32. De. 16.11.14. Ps. 42.3.4.81. 1.2.

2 Alluding to the passover, which was celebrated in the night, and concluded with a hymn, Mat. 26.30.

3 Heb. Rock, De. 32.4. Ps. 18.31.

4 Heb. the glory of his voice, Ps. 18.14.29. 6.50.3.76.9.11.97.3. Jos. 10.10. 1 Sa. 7.10. Jos. 29.6. 10.34. 37.36. 1 Co. 6.12-17. 14.16-20. 16.1-21. Eze. 38.19-22. 39.3-6.

5 ch. 10.5.24.9.4. Mi. 5.3.

6 The grounded staff. The rod of correction.—Louth.

7 Heb. every passing of the appointed or terrible rod founded, or the correction, or the rod, ver. 31. ch. 10.5.15.24.14.5. 7 Heb. cause to rest upon him.

8 Upon him. Upon the Assyrian, who first corrected Israel for idolatry, and then was corrected in his own pride and cruelty.—C.

9 See ver. 9. 2 ch. 11.15.16.10. 16-19.25-34. 14.25.37. 7.29.36.37. ver. 28.

9 Or, against them. 1 A A in the rod fight against it.—the rod of correction—the Assyrian power.—C.

12 Ki. 23.10. Je. 7. 31.32. with Mat. 28.9.9. 23.12.47.1-11. Re. 20.10. 2 Heb. from yesterday.

13 ch. 10.16-19.33. 34.33.10-12. 7 ver. 28.30.31. ch. 37.39.38. Re. 6.17.14.9. 10.18.8.19.20.29.9.10. 15. with Ge. 19.24. Ps. 11.5.6.

CHAP. XXXI.

1 ch. 30.1-7.16. 57.9. Ps. 20.7. 31. 36.17. with De. 17.18. 28. 58. Ho. 11.5.

2 Ch. 16.7.8. Je. 17. 5.12. Ho. 7.7.10.16. 11.7. ch. 22.11.7. 11.7. 12.1. 17. Ro. 11. 33.34. ch. 40.13. Job 5.12.3. 13. 16.6. ch. 30. 13.14. Zec. 6.1.

3 Heb. remove. d Ps. 68.12. Zep. 3.8. with 3. ch. 30.3.7. xix. xx.

4 Ps. 9.70.60.11.146. 34.39.5.62.9. Eze. 28.9. ch. 30.6.22. 28.9.

5 Je. 15.6. Zep. 2.13. 13. ch. 20.4-6. 2 Ki. 18. 17. Je. 17.5.

from far, burning with his anger, and the burden thereof⁷ is heavy,⁸ his lips are full of indignation, and his tongue as a devouring fire:

28 And his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity:⁹ and there shall be a bridle¹ in the jaws of the people, causing them to err.

29 Ye⁹ shall have a song, as in the night when a holy solemnity is kept: and gladness of heart, as when one goeth with a pipe to come into the mountain of the LORD, to the Mighty One³ of Israel.

30 And the LORD shall cause his glorious voice⁴ to be heard, and shall show the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones.

31 For through the voice of the LORD shall the Assyrian be beaten down, which smote with a rod.

32 And in every place where the grounded staff⁵ shall pass,⁶ which the LORD shall lay upon him,⁸ it shall be with tabrets and harps: and in battles of shaking will he fight with it.¹

33 For Tophet is ordained of old,² yea, for the king it is prepared: he hath made it deep, and large; the pile thereof is fire and much wood: the breath of the LORD, like a stream of brimstone, doth kindle it.

CHAPTER XXXI.

1 The prophet sheweth the cursed folly of trusting in Egypt, and forsaking of God. 6 He exhorteth to conversion. 8 He sheweth the fall of Assyria.

WOE to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong: but they look not unto the Holy One of Israel, neither seek the LORD!

2 Yet he also is wise, and will bring evil, and will not call back¹ his words: but will arise against the house of the evil-doers, and against the help of them that work iniquity.

3 Now the Egyptians are men, and not God; and their horses flesh, and not spirit. When the LORD shall stretch out his hand, both he

Lord will consume by the spirit of his mouth, and shall destroy by the brightness of his coming,' 2 Th. 2.8. C.

REFLECTIONS.—Men are too fond of trusting to human help in their distress, and too careless of that which is divine. But what is got without the Lord's leave cannot be of any real service, but hurt. The notorious wickedness of professors justifies God's severest judgments against them.—It is infinitely criminal and hazardous for men to tempt God's ministers to unfaithfulness in delivering his messages. God frequently gives them up to delusion who incline to it; and punishes such as scoff at his admonitions with fearful, certain, and unavoidable ruin. There is no way of escaping his judgments but by a believing and penitent turning to himself. And if, notwithstanding thousands of provocations and judgments, he still waits to be gracious, earnestly ought we to wait and cry for his favours. Persevering faith and prayer always issue in substantial and lasting comforts. Great is the mercy to have an open access to Jesus Christ's ministers and

ordinances, and to be directed in every step by God's teaching Spirit and a tender conscience. Detestable to exercised saints are their formerly beloved lusts, and precious are spiritual blessings. The relief of God's people, and the fall of the wicked, are marvellously connected. In his anger he blasts, overflows, sifts, bridges, beats, and burns up his most proud and powerful opposers with the greatest ease! Having therefore received a kingdom that cannot be moved, let me have grace, wherewith I may serve him acceptably with reverence and godly fear; for our God is a consuming fire.

CHAPTER XXXI. Ver. 2, 3. As wise as you think yourselves, God will countermined all your subtle contrivances, and bring effectual ruin upon both you and your Egyptian helpers. 4. 5. Undismayed by all the noise, boasting, and blasphemy of the Assyrians, God shall, with almighty force, furiously encounter and devour them; but tenderly defend Jerusalem, as a bird

doth its nest, or as the angel did the Israelites when he destroyed the Egyptians. 8, 9. By the immediate judgment of God shall the Assyrian army be generally destroyed; and Sennacherib himself, with the poor remains, terrified by the visible tokens of God's wrath, shall flee home to Nineveh his capital.—God had his sanctuary and altar in Jerusalem, and there he appeared, like a fire, to defend his people, and consume his enemies.

Ver. 1. Woe to them that go down to Egypt for help. To go to Egypt for help was a direct and wilful breach of the divine law. De. 28. 68, but the prophecy virtually denounces every unlawful means of seeking deliverance from danger—especially seeking the assistance of wicked men, upon the ground of any adoption of their principles or countenance of their practices. C.

Ver. 5. 'As the mother-birds fluttering over their brood, so shall JEHOVAH of hosts defend Jerusalem, protecting and delivering—springing over to her rescue.' And whoever has actually witnessed the courage of a mother-bird, whether domestic or wild, when called to the defence of her young, will not fail to admire the beauty and power of the image. C.

Ver. 9. The Lord whose fire is in Zion, &c. Whose fire of the Spirit is in Zion, the seat of ordinances—and whose furnace of judgment is in Jerusalem, the seat of government. C.

that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together.

4 For thus hath the LORD spoken unto me, Like¹ as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise² of them: so shall the LORD of hosts come down to fight for mount Zion, and for the hill thereof.

5 As⁴ birds flying, so will the LORD of hosts defend Jerusalem; defending also he will deliver it, and passing over he will preserve it.

6 ¶ Turn¹ ye unto him from whom the children of Israel have "deeply revolted."

7 For in that day⁴ every man shall "cast away his idols of silver, and his idols of gold,"⁵ which your own hands have made unto you for a sin.

8 ¶ Then² shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee from⁶ the sword, and his young men shall be "discomfited."

9 And he shall pass over to his stronghold⁹ for fear,¹ and his princes shall be afraid of the ensign, saith the LORD, whose "fire is in Zion, and his furnace in Jerusalem."

CHAPTER XXXII.

1 The blessings of Christ's kingdom. 9 Desolation is foreshown. 15 Restoration is promised to succeed.

BEHOLD, a¹ king shall reign in righteousness, and princes shall rule in judgment.

2 And² a man shall be as an hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great¹ rock in a weary land.²

3 And⁶ the eyes of them that see shall not be dim: and the ears of them that hear shall hearken.

4 The heart also of the rash³ shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.⁴

REFLECTIONS.—Many wickedly go far for human help, and to no purpose, when they might have help from God at hand to infinite advantage. But the more we know of men we shall trust them the less; and the more we know of God we shall trust him the more. It is an atheistical disbelief of his all-sufficiency that ever makes us depart from him to depend on a creature: and when we do so, we may expect to have it ruined along with ourselves. But happy are believers whom God defends with infinite compassion and almighty power. His promises are an infallible ground of faith; his goodness ought to lead the greatest rebels against him to a kindly repentance; and every remarkable deliverance should be attended with remarkable reformation. But great is the ruin and the terror which await his implacable foes!

CHAPTER XXXII. Ver. 1-8. Hezekiah and his princes and officers shall govern in equity and wisdom; shall protect the oppressed, promote the instruction of the subjects in the laws of God, and treat every one according to his real character, bad or good.—Jesus shall erect and govern his church in the most righteous manner, and his apostles and ministers shall wisely dispense his ordinances. He shall protect, refresh, quicken, and comfort his people in all their tribulations. Such as have spiritual knowledge shall have it greatly increased; and even the inconsiderate shall be

made to know, and the weak to declare, the things of God with great distinctness. Worthless, hypocritical, and mischievous oppressors shall be detected and debarred from offices or honours, while they who are liberal and upright shall be visibly blessed and prosper. 9-14. Terrible shall be the distress and anguish of those cities and wanton women, who, by their pride and vanity, provoked God to wrath; when, through the ravage of the enemy, neither milk, nor corn, nor wine shall be found, but the whole land be turned into, and for many years or ages continued, a desolate wilderness. 15-20. But when God shall pour forth his Spirit, mighty changes shall ensue, and great revivals in souls, in churches, and nations shall be wrought. The gospel shall be received, and righteous judgments executed everywhere. Great shall be the peace and royal prosperity of true believers, even while the unbelieving Jews, or others, shall be fearfully destroyed. And great shall be the success of ministers in the conversion of multitudes to Christ.

Ver. 1. Of no king, except Messiah, could it ever be absolutely said that 'he reigned in righteousness'; this is therefore a prophecy of his accession and government.—*Princes*. The apostles of our Lord, who, during their lives, ruled the churches in holy judgment, as may be seen Ac. 15. 28, 29, and who, by their doctrines, decisions, and institutions, still continue to rule in word and discipline. C.

Ver. 2. *The shadow of a great rock in a weary land*. Not merely a shadow to protect from the heat, but the shadow of a great rock to defend from enemies. C.

A.M. cir. 3799.

B.C. cir. 725.

f ch. 5. 29; 30. 27-33; 10. 10-19. 33. 34. Mi. 5. 5. ch. 37. 7. 35. 36. Je. 50. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

2 Or, multitude.

A 15. 46. 5. De. 32. 11.

Ex. 12. 23. Ps. 91. 4. 125.

21. 7. 8. 36. 7. 57. 1. 61. 5.

Mat. 23. 37. Zec. 2. 5. 9.

15. 12. 8. ch. 37. 35. 36.

1 Je. 3. 1. 4. 12. 14. 22.

31. 19. 20. Eze. 18. 30. 33.

11. Ho. 14. 1. 3. 8. 9. 15.

Joel. 2. 12. 13. ch. 44. 22.

55. 6. 7.

2 Ki. 17. 7. 17. ch. 1.

iii. v. 14. 15. Mi. ii. 11.

Ho. iv. xii. Am. ii. 11.

2 Not merely in external, but in the very depths of their hearts—not merely in unpremeditated folly, but down through the depths of the most deliberate guilt.—C.

4 The day characterized by God's protection and Israel's penitence.—C.

o ch. 2. 20. 1. 29. 27. 9.

30. 27. 18. Ho. 14. 3. 8.

2. 15. 17. Mi. 4. 13. 1. Jn. 5. 21.

8 Heb. the idols of Astarte.

ch. 9. 4. 10. 16. 19. 25.

34. 14. 25. 27. 1. 4. 29. 5.

30. 27. 33. 37. 7. 30. 38.

Ho. 1. 6. 7.

6 Or, for fear of.

7 Or, tributary.

8 Heb. for melting or tribute, ch. 10. 18.

13. 19. 1. Je. 18. 21.

9 Or, his strength, ch. 37. 37.

1 Heb. his rock shall pass away for fear.

9 Le. 6. 13. or Ps. 21.

9 ch. 10. 16. 19. 30. 27.

33. 29. 33. 34. Zec. 2. 5.

Mal. 4. 13. 2. 3.

2. 15. 17. Mi. 4. 13. 1. Jn. 5. 21.

2. 15. 17. Mi. 4. 13. 1. Jn. 5. 21.

2. 15. 17. Mi. 4. 13. 1. Jn. 5. 21.

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A.M. cir. 3799.

B.C. cir. 725.

d Ps. 15. 4. Mal. 3. 18. Je. 13. 23. Re. 22. 11. Mat. 19. 17. 15. 23. Job 22. 29. 24. 16. Ps. 14. 1. 5. Ro. 3. 10. 18. Lu. 11. 52. Ro. 8. 7.

2 ver. 5. Pr. 11. 24. 26.

2. 12. 12. 12. Am. 4. 1.

ch. 1. 23. 7. 23. Ps. 50. 1.

2. 8. 2. 4.

8 Or, when he speaketh against the poor in judgment.

h Ps. 110. 3. 37. 30. ch.

33. 15. Mat. 12. 34. 35. 2.

Co. 9. 9. Pr. 11. 24. 27.

Da. 12. 1. 1. Co. 15. 33.

6 Or, be established.

7 De. 28. 5. Am. 4. 1.

6. 1. ch. 1. 23. 7. 23. Ps. 50. 1.

13. 47. 7. 8. Je. 48. 11. 12.

7 Heb. days above a year.

7 2 Ki. 18. 13. 17. 19. 9.

ch. 5. 26. 30. 7. 17. 25. 8.

7. 8. 9. 13. 21. xxii. xxiv. 1.

33. 5. 9. 27. 10. 11. Hab. 3.

a ch. 3. 14. 22. 4. 5. 37.

3. 15. 2. 5. 8. 20. 2. 47. 1. 3.

3. 16. 24. Je. 48. 37. Am. 8. 10. 13. 1. 3. 4. 5. 5.

1 La. 2. 11. 4. 3. 4. 5. 5.

37. 30. or Mat. 24. 19.

Lu. 21. 28. 29. Joel. 1. 12.

8 Heb. the fields of desire.

n ch. 7. 23. 5. 6. 34. 13.

10. 11. Ps. 107. 34.

Ho. 9. 6. 18.

9 Or, burning upon, &c.

o Ps. 48. 1. 2. ch. 22. 12.

13. 5. 12. Am. 6. 1. 4. 6.

Mat. 23. 38.

p ch. 24. 10. 12. 25. 2.

27. 10. 5. 9. 17. 2. Ps. 66.

25. 10. 25. 9. 13. 21. 22.

1 Or, cliffs and watch-towers.

r Pr. 1. 22. 24. ch. 30.

8. Joel. 2. 28. 2. 12. 13.

ch. 29. 17. 35. 2. Ro. 11. 11.

26. Eze. 36. 37. 39. 29.

24. 40. 49. Ac. 8. 2. 4.

11. 18. 29. 1. 18.

r Ps. 107. 33. &c.

s Ps. 94. 14. 15. ch.

xxv. 16. 17. 18. 19. 24.

14. Ro. 1. 1. 1. 1. 1. 1. 1.

43. 20. Zec. 8. 3. 20. 23.

Ro. 11. 11. 32. Ho. 3. 5.

Mal. 8. 11. 12. Ps. lxxi.

r Ps. 85. 10. 7. 2. 3. 19.

105. ch. 26. 3. 48. 18. 54.

13. 33. 5. 6. 6. 12. Lu. 2.

14. Ro. 1. 1. 1. 1. 1. 1. 1.

18. Mi. 4. 4. 5. 5. 5. 5. 5.

27. 16. 33. 5. 1. 21.

Ep. 2. 15.

* And his (the Assyrian's) rock (his strength) from fear shall pass away, and his strength shall be afraid of a standard (or signal, as denoting the presence of an enemy), saith Jehovah, to whom there is a fire in Zion and a furnace in Jerusalem.

The true explanation of the last clause seems to be that which supposes an allusion both to the sacred fire on the altar, and to the consuming fire of God's presence, whose altar flames in Zion and whose wrath shall thence flame to destroy his enemies' (Alexander).—P.

5 The^d vile person shall be no more called liberal, nor the churl said to be bountiful.

6 For^e the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail.

7 The^g instruments also of the churl are evil: he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right.⁵

8 But^h the liberal deviseth liberal things; and by liberal things shall he stand.⁶

9 ¶ Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech.

10 Many days and years⁷ shall ye^j be troubled, ye careless women: for the vintage shall fail, the gathering shall not come.

11 Tremble,^k ye women that are at ease; be troubled, ye careless ones: strip you, and make you bare, and gird sackcloth upon your loins.

12 They shall lament for the teats, for the pleasant fields,⁸ for the fruitful vine.

13 Uponⁿ the land of my people shall come up thorns and briers, yea,⁹ upon all the houses of joy in the joyous city:

14 Because^p the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks;

15 ¶ Until^q the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest.

16 Then^r judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.

17 And^t the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever.

Ver. 6. This description corresponds with the picture which our Lord draws of the scribes and Pharisees, Mat. 23. 14, 23. C.

Ver. 8. *The liberal deviseth liberal things*. This was accurately fulfilled in our Saviour's charge to his apostles, Mat. 10. 8.

'Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.' C.

Ver. 9. *Women and daughters* might, no doubt, be understood as emblematic titles for cities and villages; but the words may well be understood literally. In this view the warning seems specially directed to women, seeking to recall them to thoughtfulness and repentance; because society can never be meliorated and reformed, so long as mothers are sunk in indolence, infatuated by gaiety, careless of the instruction of their children, and indifferent to the welfare of the church. C.

Ver. 11, 12. 'Upon your loins, upon your breasts, mourn ye for the pleasant field, for the fruitful vine.' C.

Ver. 13. This prophecy may be seen awfully verified in the wretched condition of houses and fields in the Holy Land. C.

Ver. 14. *For ever*. Not 'for ever' in its unlimited sense; but 'for ever' 'until (ver. 15) the Spirit be poured from on high.' C.

Ver. 17. There is no righteousness but what arises from the finished work of Christ. This 'work' was 'peace,' because Christ is our peace; 'the effect' is 'quietness of conscience, Ro. 5. 1; and 'assurance of acceptance with God,' Ep. 1. 6, because it is certain that Christ the righteous, our Advocate, 1 Jn. 2. 1, and Head, Ep. 1. 22, is not only always heard, Jn. 11. 42, but already accepted, He. 9. 14. C.

Ver. 19. *Hail* is the emblem of judgments, ch. 30. 30; *forest*, the emblem of the church renovated by the outpouring of the Spirit, ver. 15; *the city*, Ariel, ch. 29. 1, of which it is said, ch. 29. 3. 'Thou shalt be brought down, and shalt speak out of the ground,' &c. But after these disasters of 'hail,' and 'bringing low,' the people shall dwell in a peaceable habitation, and in quiet resting-places. C.

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Ver. 19. *Hail* is the emblem of judgments, ch. 30. 30; *forest*, the emblem of the church renovated by the

power. I will render all the Assyrians' plots fruitless; and their rage against my people shall be revenged in their own sudden and fearful destruction. 13, 14. All around them shall be alarmed; and even the hypocritical Jews terrified, lest like judgments, or damnation in hell, should seize on themselves. 15-24. The righteous, who labour to avoid every evil, however gainful or pleasant, shall be safely preserved and abundantly supplied. They shall behold Hezekiah in health, prosperity, and glory, and freely travel through the whole of Canaan. Nay, they shall, by faith, behold Jesus in his glory and the heavenly felicity. They shall, with solemn awe, wonder how suddenly the Assyrian army is destroyed or fled, and how safe Jerusalem is; and how marvellously the Lord has protected his people, answerably to his relations to them; and how, while the Assyrian army is irrecoverably shattered to pieces, and their spoil gathered by the feeble Jews, Hezekiah and his subjects are delivered from their sickness and distress, and have the tokens of the Lord's favour restored to them.—N.B. It is easy to apply the above explication to the deliverance from the Chaldeans, Syro-Grecians, Romans, or Antichristians.

quired; and provide,
by the discharge of
their duty, for con-
tingencies which can
neither be escaped
nor provided for in
any manner."
(Alexander, p. 2)

9 Ps. 40:1-5; 54:4, 4,
23; 56:1, 1, 2; 61:1; 62:1;
63:1, 1; 64:1, 1; 65:1, 1;
66:1, 1; 67:1, 1; 68:1, 1;
69:1, 1; 70:1, 1; 71:1, 1;
72:1, 1; 73:1, 1; 74:1, 1;
75:1, 1; 76:1, 1; 77:1, 1;
78:1, 1; 79:1, 1; 80:1, 1;
81:1, 1; 82:1, 1; 83:1, 1;
84:1, 1; 85:1, 1; 86:1, 1;
87:1, 1; 88:1, 1; 89:1, 1;
90:1, 1; 91:1, 1; 92:1, 1;
93:1, 1; 94:1, 1; 95:1, 1;
96:1, 1; 97:1, 1; 98:1, 1;
99:1, 1; 100:1, 1; 101:1, 1;
102:1, 1; 103:1, 1; 104:1, 1;
105:1, 1; 106:1, 1; 107:1, 1;
108:1, 1; 109:1, 1; 110:1, 1;
111:1, 1; 112:1, 1; 113:1, 1;
114:1, 1; 115:1, 1; 116:1, 1;
117:1, 1; 118:1, 1; 119:1, 1;
120:1, 1; 121:1, 1; 122:1, 1;
123:1, 1; 124:1, 1; 125:1, 1;
126:1, 1; 127:1, 1; 128:1, 1;
129:1, 1; 130:1, 1; 131:1, 1;
132:1, 1; 133:1, 1; 134:1, 1;
135:1, 1; 136:1, 1; 137:1, 1;
138:1, 1; 139:1, 1; 140:1, 1;
141:1, 1; 142:1, 1; 143:1, 1;
144:1, 1; 145:1, 1; 146:1, 1;
147:1, 1; 148:1, 1; 149:1, 1;
150:1, 1; 151:1, 1; 152:1, 1;
153:1, 1; 154:1, 1; 155:1, 1;
156:1, 1; 157:1, 1; 158:1, 1;
159:1, 1; 160:1, 1; 161:1, 1;
162:1, 1; 163:1, 1; 164:1, 1;
165:1, 1; 166:1, 1; 167:1, 1;
168:1, 1; 169:1, 1; 170:1, 1;
171:1, 1; 172:1, 1; 173:1, 1;
174:1, 1; 175:1, 1; 176:1, 1;
177:1, 1; 178:1, 1; 179:1, 1;
180:1, 1; 181:1, 1; 182:1, 1;
183:1, 1; 184:1, 1; 185:1, 1;
186:1, 1; 187:1, 1; 188:1, 1;
189:1, 1; 190:1, 1; 191:1, 1;
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213:1, 1; 214:1, 1; 215:1, 1;
216:1, 1; 217:1, 1; 218:1, 1;
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318:1, 1; 319:1, 1; 320:1, 1;
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372:1, 1; 373:1, 1; 374:1, 1;
375:1, 1; 376:1, 1; 377:1, 1;
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384:1, 1; 385:1, 1; 386:1, 1;
387:1, 1; 388:1, 1; 389:1, 1;
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408:1, 1; 409:1, 1; 410:1, 1;
411:1, 1; 412:1, 1; 413:1, 1;
414:1, 1; 415:1, 1; 416:1, 1;
417:1, 1; 418:1, 1; 419:1, 1;
420:1, 1; 421:1, 1; 422:1, 1;
423:1, 1; 424:1, 1; 425:1, 1;
426:1, 1; 427:1, 1; 428:1, 1;
429:1, 1; 430:1, 1; 431:1, 1;
432:1, 1; 433:1, 1; 434:1, 1;
435:1, 1; 436:1, 1; 437:1, 1;
438:1, 1; 439:1, 1; 440:1, 1;
441:1, 1; 442:1, 1; 443:1, 1;
444:1, 1; 445:1, 1; 446:1, 1;
447:1, 1; 448:1, 1; 449:1, 1;
450:1, 1; 451:1, 1; 4

21 But *there the glorious LORD *will be* unto
as a place of broad rivers *and* streams;⁴ wherein
shall go no galley with oars, neither shall gallant
hip pass thereby.

22 For the LORD is our judge, the LORD is our lawgiver,⁵ the LORD is our king; he will save us.

23 Thy tacklings are loosed;⁶ they could not well strengthen their mast; they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey.

24 And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity.

CHAPTER XXXIV.

1 The judgments wherewith God revengeth his church. 11 The desolation of her enemies. 16 The certainty of the prophecy.

COME near, ye nations, to hear; and hearken, ye people; let the earth hear, and all that is therein:¹ the world, and all things that come forth of it.

2 For the indignation of the LORD is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter.

3 Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood.

4 And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree.

5 For my sword shall be bathed in heaven:³ behold, it shall come down upon Idumea, and upon the people of my curse, to judgment.

6 The sword of the LORD is filled with blood; it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in Bozrah,⁴ and a great slaughter in the land of Idumea.

Ver. 1. This is not an address to Sennacherib, Antiochus Epiphanes, the Romans, or Gog and Magog; but to every unprovoked spoiler of God's people. It is a mirror, not a picture—and in it, successively, every spoiler beholds his own image; and though he may 'go his way, and forget what manner of man he is,' the woe will fall wherever the guilt has been incurred. C.

Ver. 2. This is a prayer of the church, alarmed for her safety, but trusting in her Redeemer as 'mighty to save.'—*Ther arm.* Whose arm? The arm, the strength and defence of those 'who sow beside all waters,' ch. 32. 20: for whom, as 'labouring in the word and doctrine,' the other members of the church thus fervently intercede. C.

Ver. 4. *Your spoil.* The address is to the unprovoked spoiler, ver. 1, whom the prophet compares to the caterpillar, the most ravenous and destructive of all living creatures, devouring many times its own bulk and weight of food in a day. Yet as that ravenous caterpillar devours the leaf, so shall a new spoiler, more destructive than his predecessor, spoil the spoiler of the people of God.—*Shall he run.* That is, the new spoiler, like locust bands, shall assail his predecessors. C.

Ver. 7. *Their valiant ones.* Ver. 5, 6 being taken as a parenthesis, the 'valiant ones' are the former spoilers upon whom the new spoiler, ver. 4, makes his tumultuous assault.—*Ambassadors of peace.* The messengers of the first spoiler attempting peace with the second. C.

Ver. 8. *He hath broken the covenant.* The new spoiler who had made a false peace with the messengers. C.

Ver. 17. *They shall behold the land that is very far off.* They shall see by faith, and seek in holiness, a country far off—'that is, an heavenly,' He. 11. 13-16. C.

Ver. 20. This address is to the Lord entreating a favourable regard: the reply is from God to his church. C.

Ver. 23. The address is to the ship, ver. 21, the emblem of an invading enemy, multitudinous as waters. C.

Ver. 24. The inhabitant of Zion, ver. 20, shall no more be sick, Re. 21. 4. The great Physician has healed all their souls, Mat. 9. 12. C.

REFLECTIONS.—Wicked men never hesitate at falsehood, fraud, or violence to accomplish their own ends.

A.M. cir. 3284.

B.C. cir. 720.

8 Ju. 2. 16. Ps. 7. 6, 8, 12; 42. 17; 79. 4. 2. C. 14. 12. Ps. 147. 19, 20. De. 33. 2. Ne. 9. 14. Mat. 23. 8, 10.

5 Heb. statute-maker.

2 Ps. 44. 4; 74. 12; 89. 18; 2. 6; 79. 12; 147. 27; 30. ch. 9. 6, 7; Zec. 9. 9, 10. ch. 25. 9.

6 Or, they have forsaken thy tacklings.

2 Ch. 32. 21. ver. 21. Ps. 48. 7; ch. 37. 36; ver. 1, 3.

2 Ki. 7. 15, 16. Zep. 2. 9. ch. 11. 14, 15. Ps. 68. 12. Re. 19. 18. 1 Co. 1. 27.

g ch. 24. 23. Re. 22. 21. 21. 4. Je. 50. 20. ch. 44. 22. Mi. 1. 18. 19. 1 Jn. 1. 7, 9. Ps. 103. 3. ch. 40. 12; 51. 30; 1. 2. Ac. 9. 31; 24. 46.

CHAP. XXXIV.

a ch. 18. 29; 33. 13. Ps. 49. 1, 2. De. 26. 32. 1 ch. 1. 2. Je. 22. 29, 32. 3. 8. Mi. 6. 9.

1 Heb. the fulness thereof.

2 Zep. 3. 8; ch. 24. 1-6. Je. 25. 15-26. Hag. 2. 6.

7 Re. 6. 12-17; 14. 14-19; 17. 14, 16. 14, 16; 19. 19-21; 20. 9; with ch. 32. 42. ch. 63. 1, 2. Joel 3. 12, 13. Zec. 14. 2, 3.

2 He hath utterly destroyed—that is, in fixed purpose, though it be future in completion.—C.

3 Re. 19. 17. Eze. 39. 4. Joel 2. 20.

d Ps. 95. Am. 9. 13. Re. 14. 20; 16. 3, 4.

g Hag. 2. 7. Re. 6. 13. 14. ch. 24. 23; 14. 13; 15. 10. Mat. 24. 29. Eze. 32. 7, 8. Ps. 102. 26. 2. Je. 10, 12. Joel 2. 31; 15. 16.

g ch. 24. 21. Ro. 1. 18. Ps. 11. 5, 6. De. 32. 41. Je. 12. 5.

3 Bathed in the blood of the mighty—even of him who, as God, 'sitteth in the temple of God, showing himself that he is God,' 1 Th. 3. 4.—C.

a ch. 63. 1. Je. 49. 7. Mal. 1. 2-4. 2 Pe. 2. 17. Re. 6. 4; 16. 6; 17. 3, 4; 18. 24. Ps. 21. 8; 92. 7, 9; 110. 2, 3.

4 Eze. 21. 4, 5. 10. ch. 63. 1-4. Ps. 68. 21, 30. Je. 40. 10; 52. 7; 51. 40. Eze. 39. 18. Zep. 1. 7. Re. 19. 15, 18; 21. 17.

4 Bozrah was the capital of Edom, and one of its principal fortresses. It is now called Buseirah, and is situated on the crest of the mountain-chain about twenty-five miles S.E. of the Dead Sea. The Bozrah of Edom must not be confounded with another city of the same name in Moab, which became in after

years the capital of a Roman province, and the seat of a Christian bishop. / Ps. 22. 21; 68. 30. Eze. 34. 17. ch. 24. 2, 4; 9. 14. 16. Zep. 3. 8. Joel 3. 2, 12. 16. 20. 15; 17. 14; 19. 18; 16. 14; 16. 14. 20.

5 Or, rhinoceroses.

6 Or, drunken.

7 Re. 18. 18; 19. 2, 3. 14. 11. Mal. 1. 3, 4. Je. 20. 2. Th. 1. 9. Mat. 25. 41. Mar. 9. 44.

7 In former days there was a large transit trade by caravans through Idumea. The Nabathians, who possessed it from the third century B.C. and onward, were prince merchants. Now it is desolate. It is only at the risk of life any traveler can pass through it. Its transit trade is gone, and can never be renewed. Its rock-hewn temples and palaces are all desolate; its cities are waste with inhabitants. In this respect the words of the prophet have been fulfilled.—P.

8 ch. 13. 20-22; 14. 23. Zep. 1. 14. Re. 18. 2.

9 Or, pelican.

10 Ki. 1. 23. Mal. 1. 3, 4. ch. 24. 17-20. Lca. 2. 34. 7. 8. Zec. 5. 4. with 1. 16; 4. 10.

9 The property shall be unsettled and disputed.—C.

1 Emptiness. Barrenness.—C.

g ch. 3. 1-8; 14. 21, 22. Eze. 16.

h ch. 32. 13, 14. Ho. 9. 6. Zep. 2. 14. ch. 13. 21, 22; 14. 23. Re. 18. 2.

2 Heb. daughters of the owl, or ostriches.

3 Heb. Zim, or wild cat.

4 Heb. fjm, or jackals.

5 Literally, 'hairy ones'—C.

6 Or, night-monster.

7 ch. 30. 8; 29. 18; 6; 8. 30. D. 1. 1. Ps. 68. 8; 119. 45. Da. 7. 10. Mal. 1. 10. Jn. 5. 39. 2 Pe. 1. 19. Ac. 17. 11, with Joel 3. 19. A. 1. 11.

8 Mat. 5. 18. Lu. 21. 33.

7 They shall not come as mere visitors, but continue to breed in the land.—C.

9 Ps. 33. 6. Ge. 2. 19; 9. Ac. 17. 25. ch. 1. 20; 40. 5; 13. 58; 14. 59; 19. Zec. 4. 6. Ps. 104. 30.

A.M. cir. 3284.

B.C. cir. 720.

years the capital of a Roman province, and the seat of a Christian bishop. / Ps. 22. 21; 68. 30. Eze. 34. 17. ch. 24. 2, 4; 9. 14. 16. Zep. 3. 8. Joel 3. 2, 12. 16. 20. 15; 17. 14; 19. 18; 16. 14; 16. 14. 20.

5 Or, rhinoceroses.

6 Or, drunken.

7 Re. 18. 18; 19. 2, 3. 14. 11. Mal. 1. 3, 4. Je. 20. 2. Th. 1. 9. Mat. 25. 41. Mar. 9. 44.

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8 ch. 13. 20-22; 14. 23. Zep. 1. 14. Re. 18. 2.

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1 Emptiness. Barrenness.—C.

g ch. 3. 1-8; 14. 21, 22. Eze. 16.

h ch. 32. 13, 14. Ho. 9. 6. Zep. 2. 14. ch. 13. 21, 22; 14. 23. Re. 18. 2.

2 Heb. daughters of the owl, or ostriches.

3 Heb. Zim, or wild cat.

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5 Literally, 'hairy ones'—C.

6 Or, night-monster.

7 ch. 30. 8; 29. 18; 6; 8. 30. D. 1. 1. Ps. 68. 8; 119. 45. Da. 7. 10. Mal. 1. 10. Jn. 5. 39. 2 Pe. 1. 19. Ac. 17. 11, with Joel 3. 19. A. 1. 11.

8 Mat. 5. 18. Lu. 21. 33.

7 They shall not come as mere visitors, but continue to breed in the land.—C.

9 Ps. 33. 6. Ge. 2. 19; 9. Ac. 17. 25. ch. 1. 20; 40. 5; 13. 58; 14. 59; 19. Zec. 4. 6. Ps. 104. 30.

7 And the unicorns⁵ shall come down with them, and the bullocks with the bulls; and their land shall be soaked⁶ with blood, and their dust made fat with fatness.

8 For it is the day of the LORD's vengeance, and the year of recompenses for the controversy of Zion.

9 And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.

10 It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever.⁷

11 But the cormorant⁸ and the bittern shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out upon it the line of confusion,⁹ and the stones of emptiness.

12 They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing.

13 And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof; and it shall be an habitation of dragons, and a court for owls.²

14 The wild beasts of the desert³ shall also meet with the wild beasts of the island,⁴ and the satyr⁵ shall cry to his fellow; the screech-owl⁶ also shall rest there, and find for herself a place of rest.

15 There shall the great owl make her nest, and lay, and hatch, and gather under her shadow; there shall the vultures also be gathered, every one with her mate.

16 ¶ Seek ye out of the book of the LORD, and read; no one of these shall fail, none shall want her mate:⁷ for my mouth it hath commanded, and his spirit it hath gathered them.

shall fall a sacrifice to their own sin. 11, 12. God finds the abominably wicked as with a line and plummet; and none shall be able to govern or help them. 16, 17. In the exact fulfilment of this prophecy shall the Spirit, power, and providence of God collect together, and preserve a succession of these doleful creatures, in these perpetually desolate habitations of wickedness.

Ver. 1. This prophecy is addressed to 'the kingdoms of this world,' and predicts a fearful political revolution, in which 'all rule and authority,' that stands opposed to 'God and his Christ,' shall be utterly, and for ever, subverted. It corresponds with the vision in Re. 19. 13-21. C.

Ver. 4. This dissolving and falling of the 'host of heaven' does not refer to the visible heavens and the end of the world (as will appear from the state that is to follow, ch. 36. 5-10), but to the dissolving and falling of all the political and ecclesiastical powers usurped by 'the beast and the false prophet,' Re. 19. 20. C.

Ver. 5. *My sword . . . shall come down upon Idumea.* It shall come upon Idumea as a commencement of the prophecy—a specimen and notice of the judgments to come. Nor is there any land, except that of Babylon, whose destruction seems so complete, or whose renovation seems so hopeless. Like judgments were foretold against both, and alike terrible to the nations that forgot God should be their fulfilment. C.

Ver. 9. Emblems of an overthrow as complete as that of Sodom and Gomorrah: while it is not improbable that the description may have been literally realized in volcanic eruptions. C.

Ver. 10. Irby and Mangies, after the greatest difficulties, got a sight of the ancient capital, but were not able to pass through the land.—See Keith on Prophecy. C.

Ver. 17. *They shall possess it.* That is, the wild beasts and birds of prey and solitude shall possess the forests, rivers, and ruined cities. C.

REFLECTIONS.—It is proper that sinners should listen to God's threatenings, as he can quickly make them

But the less men provoke them to do evil, the more they provoke God in doing it. And whenever they have filled up the measure of their iniquities, God will awake to punish them. There is no fear of a church or nation while a spirit of prayer continues in it. They who wait on God shall never be forsaken by him. Nay, he often in his kindness exceeds their expectations, and always exalts himself by the judgments which he executes. And where he reigns in the heart, real safety and wealth attend him! True knowledge of his grace is the great stability of the soul; and the fear of God is the Christian's best treasure. They who condemn God are often imperious and abusive to men. But the more hardened and prosperous they are, the nearer is their terrible destruction. The most secure sinners shall be alarmed at last, and made to see God's hand in his judgments. Eternal despair shall at last appear dreadful to the most scornful! But great is the mercy if God's judgments in Zion should awaken her hypocritical professors to flee from the wrath to come to the almighty, the all-saving Jesus Christ! Great pity and comfort, safety and peace, order, health, and forgiveness attend his gracious deliverances! And thrice happy they who have him for their ALL IN ALL.

CHAPTER XXXIV. Ver. 3-6. The mountains shall run down with large streams of the blood of slain persons. Dreadful shall be the confusion, desolation, and consternation everywhere; for my purposed judgments shall be executed upon the wicked who have given themselves to sin and persons of all ranks



GENERAL VIEW OF RAMLEH — NEAR THE PLAINS OF SHARON.

[Isaiah, xxxv:2.]—"It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon." From the top of the tower of Ramleh there may be had a magnificent view of the whole plain of Sharon, from the mountains of Judea and Samaria to the sea, and from the foot of Carmel to the sandy deserts of Philistia. It must have been some

such point of view as this that Solomon had of the plain of Sharon when he sang of the roses of Sharon. Ramleh is three hours' ride from Joppa, on the great commercial thoroughfare from Egypt to Damascus. Ramleh is surrounded by fruitful gardens of the finest oranges. Here is the largest Latin Convent in Palestine, founded in 1420 by Philip of Burgundy. It is used as a home for Franciscan pilgrims.

REFLECTIONS.—God can quickly make the most amazing changes on countries and nations, either in mercy or in judgment. Glorious things are said of our New Testament church, especially in her apostolical and millennial periods. And her extent, comfort, light, life, holiness, and safety inconceivably exceeds that of the old. Believing truly in Jesus Christ's person and fullness effectually quicken, fructify, and comfort the heart. And an assured faith of his approach is sufficient to silence every fear and doubt. How wise are God's bestowals of his Word and Spirit! and how effectual for the illumination, quickening, encouragement, strengthening, and sanctification of men! The grace of the gospel teaches men to deny ungodliness and worldly lusts; and to live soberly, righteously, and godly in his present world. Unspeakable is the joy and transcendent the happiness of **ransomed men.** Certainly and quickly that holiness, which is now

21 But they held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

Ver. 7. *Is it not he, &c.* This is one of those accusations that malicious ignorance so readily prefers upon partial evidence.

and certainly pulled down the
 mination, pronounces
 described them 'altars'
 were accused of ren
 y, that they did rend

own altars. Ignorance of them 'altars of Jehovah' is of devils.'—*Note*, reading the 'seamless robe' 'the synagogue of

9 And ^{he} heard say concerning Tirhakah
king of Ethiopia, He is come forth to make

REFLECTIONS.—How quickly Providence fulfils some awful predictions! And people may meet with great distress in the way of their duty, in order that their faith may be exercised, their graces brightened, and their glory increased. Let us then always look out and prepare for it, and not wonder if our most impious and treacherous enemies for a time prevail

CHAPTER XXXVII. Ver. 2. The doctrine of intercessory prayer runs through the whole Word of God. It was exemplified when Abraham prayed for the cities of the plain; when Aaron

23 Whom¹ hast thou reproached and blasphemed? and against whom hast thou exalted *thy* voice, and lifted up thine eyes on high? *even* against the 'Holy One of Israel.

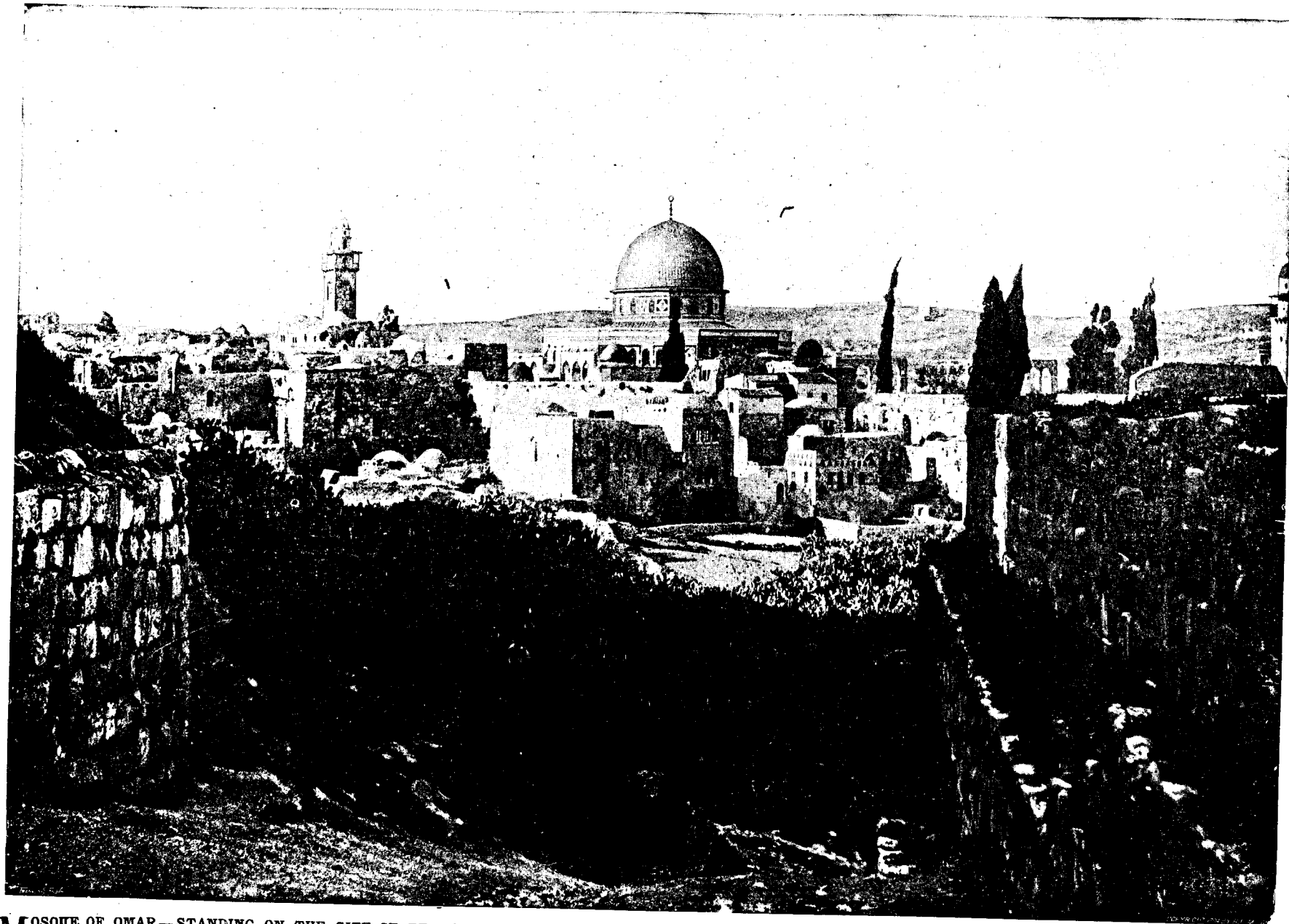
1 Heb. *the escap.*
ing
2 Ki. 19. 31. ch. 9. 7; 59.
17; 63. 5. De. 32. 36. Ps.
135. 4. 14. Zec. 1. 14, 15.
Joel 2. 18. Nu. 14. 14, 15.

ch.10.32-29.33;36.2. *e* ver.29.Pr.21.30.Je.14.13.ch.17.-34.1. *g* 2 Ki.8.19;20.6.ch.38.6;
35.6.3.Ai.15.5.Eze.20.35.62.22.1 Ki.11.12.34.Ps.89.49. *h* 2 Ki.19.35.2 Sa.24.16.1 Sa.6.19.
25.5.3 ch.12.23.Da.12.1.2 Ch.3.2.21.22.ch.10.12.16.19.25-27.33.34;14.25;17.12-14;24.21;
29.5-8.30.27-33.31.8.9;32.19;33.1.11.12.18.19.23.

evil passions and devils, and to the will of Satan, whom they serve. C.

ser. 9. *Tirhakak king of Ethiopia*. There can be no doubt that the name of Ethiopia was, in the days of Isaias, given to Upper Egypt and the adjoining districts, see 2 Ch. 12, 32. It appears that Ethiopia at this period under Tirhakak, by profane historians called Taracus and Tearon, had attained the summit of her greatness. C.

REFLECTIONS.—Death being the common fate of mankind, every one ought seriously to prepare for it.



MOSQUE OF OMAR—STANDING ON THE SITE OF THE TEMPLE OF SOLOMON.
 [ISAIAH, xl : 9.]—"O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God."
 The Mosque of Omar stands upon the site of the Holy Temple that constituted the center of Jewish life and history and worship. It was in the temple that the Jews were taught

the knowledge of one God, and by means of the rites and ceremonies and symbols of the temple they were trained into their conception of God and man's duty to obey him, that made them a peculiar people. It is a sad reflection that upon this historic place should now stand a place of worship dedicated to one God, it is true, but where there is no longer taught that man is under obligation to love as himself his brother man.

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He does not mean the evil predicted against his family kingdom was in itself; but it was good in its original origin—the presence of a wise, and merciful He. 12. 6;—in its object to 'reprove and chasten,' ch. 19;—and good end, 'the peace-

7 The^p grass withereth, the flower fadeth:

Ver. 1. The second great division of the Book of Isaiah begins with this chapter. It is supposed to have been written towards the close of the prophet's life. It constitutes by far the most important part of his writings, and in some respects the most important part of the Old Testament. Its style is sublime; its subject the highest and holiest on which the human mind can dwell; its delineation of the work and character of the Messiah clear and full almost as the gospel narrative. It is this part of his writings which gives Isaiah a just title to the name 'evangelical prophet.' Professor Alexander has given the following clear summary of

sins, without which it is impossible to obtain any true comfort. God easily removes every bar out of his way in coming to us. And it is necessary that we lay aside every weight, and the sin which doth so easily beset us, in our approaches to him. It is a happy token of deliverance when our hearts are levelled by his grace, and made to behold his glory! Human power is little to be feared when against us, or trusted to when on our side! But infinite is the power, the faithfulness, the duration of the truths of Christ. Happy tidings are those which relate to him and his salvation! and happy is the period when he comes and performs all in all in and for his church; when he manifests his activity, care, and tenderness in gathering sinners to himself, and in bearing and nourishing them up to eternal life! What empty nothings are all creatures in comparison of him! Why then should we not trust him in every difficulty, cleave to him under every discouragement, and revere him in the receipt of every favour! What image can ever truly represent the infinite JEHOVAH! What idol can deserve a comparison with the Almighty Maker of heaven and earth! It is weak and sinful to suspect that he has or can cast

The vanity of Idols.

renew *their* strength; they shall 'mount up with wings as eagles; they shall run, and not be weary, *and* 'they shall walk, and not faint.

11 Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee³ shall perish.

worse than of
2; ch. 44. 28; 45.
46. II; xiii. xxi.

25 I have raised up *one* from the north, and he shall come: from the rising of the sun shall he call upon my name; and he shall come upon princes as *upon* mortar, and as the potter treadeth clay.

generations of mankind? Have not I, the eternal God? Observing with dread my wonderful works, the heathens have consulted together how to preserve themselves and their idols. 8-16. Ye Jews, being mine by special covenant, whom I originally brought from among your neighbours in Chaldea to Canaan, and notwithstanding your repeated rebellions, have never rejected, ye must not worship idols. Indulge

26 Who^r hath declared from the beginning, that we may know? and beforetime, that we may say, *He is righteous*? yea, *there is none* that sheweth; yea, *there is none* that declareth; yea, *there is none* that heareth your words.

27 The first *shall say*^a to Zion, Behold, behold them:⁵ and I will give to Jerusalem *one* that bringeth good tidings.

28 For I beheld, and *there was* no man; even among them, and *there was* no counsellor, that, when I asked of them, could answer⁶ a word.

29 Behold,^a they *are* all vanity; their works *are* nothing: their molten images *are* wind and confusion.

CHAPTER XLII.

1 The mission of Christ, graced with meekness and constancy. 5 God's promise to him. 10 An exhortation to praise God for his gospel. 18 He reproveth the people of incredulity.

BEHOUD my^e servant, whom I ^buphold, mine^e elect, in whom my soul ^ddelighteth: I^e have put my spirit upon him; he shall bring forth judgment to the Gentiles.

2 He^e shall not cry, nor lift up, nor cause his voice to be heard in the street.¹

3 A^b bruised reed shall he not break, and the smoking² flax shall he not quench:³ he ^cshall bring forth judgment unto truth.

4 He ^dshall not fail nor be discouraged,⁴ till he have set judgment in the earth: and ^ethe isles shall wait for his law.

5 ¶ Thus saith God the LORD, ^fhe that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein;

6 I the LORD ^ghave called thee in righteousness, and will ^hhold thine hand, and will keep thee, and give² thee for a covenant of the people,⁵ for ^aa light of the Gentiles;

7 To ⁱopen the blind eyes, to ^jbring out the prisoners from the prison, and them that sit in darkness out of the prison-house.

8 I *am*^k the LORD; that *is* my name: and my glory³ will I not give to another, neither my praise to graven images.

no slavish or desponding fears, for I am your infinite ALL IN ALL; and I will strengthen, help, and uphold you by my almighty power, manifested in the righteous destruction of mine adversaries and deliverance of my people. All your enemies shall quickly be overwhelmed with confusion and ruin; for I will guide, strengthen, and keep you from falling. And however weak, despised, and oppressed you may be, I will enable you to subdue your most lofty, proud, and powerful adversaries, and make you to rejoice in and glorify me, as the author of all your privileges. 17-20. When poor indigent sinners are reduced to the most wretched condition, I will grant them comfort and relief; and will spread the gospel, and plant the ordinances thereof, and persons eminent for gifts and graces, among both Jews and Gentiles, in such a manner as will manifest my infinite power and holiness to every observer. 25-27. I foretell that Cyrus the Medo-Persian shall subdue the Chaldean and other empires. But which of your idols can manifest their true divinity by foretelling anything? It is only I, the eternal God, who can repre-

sent things future as if they were present, and enable prophets to foretell temporal or spiritual deliverances to my church.

Ver. 2. *The righteous man.* Abraham, who 'believed God, and it was counted unto him for righteousness,' Ro. 4. 3. C.

Ver. 5. *The isles.* The original word does not necessarily signify places surrounded by water, but places bordering on the deliverance of his people, and judgment of idolatrous nations, as in the case of Abraham (see note on ver. 2), the exodus and possession of Canaan, &c.—*The ends of the earth were afraid.* They were not moved to 'the fear of the Lord,' but to the fear of the Jews, and the overthrow of their beloved idolatry. C.

Ver. 6. *They helped every one his neighbour.* The nations associated against the truth, and in support of idolatry. See Ps. 83. 2-8, 42. C.

Ver. 9. *Thou whom I have taken, &c.* The address is here to Israel, as the 'seed of Abraham'—taken from the ends of the earth—chosen, and not cast away; consequently it is prophetic of an event yet to come, not descriptive of an event that is past. That event to come is the restoration of the Jews to the possession of their land, ver. 9, political power, ver. 11, 15, and the knowledge of Jesus the Holy One of Israel, ver. 16. C.

Ver. 11. That the destruction of their Babylonian and Syro-Grecian oppressors is the commencement of a series of events by which this prophecy will be accomplished, there can be no doubt

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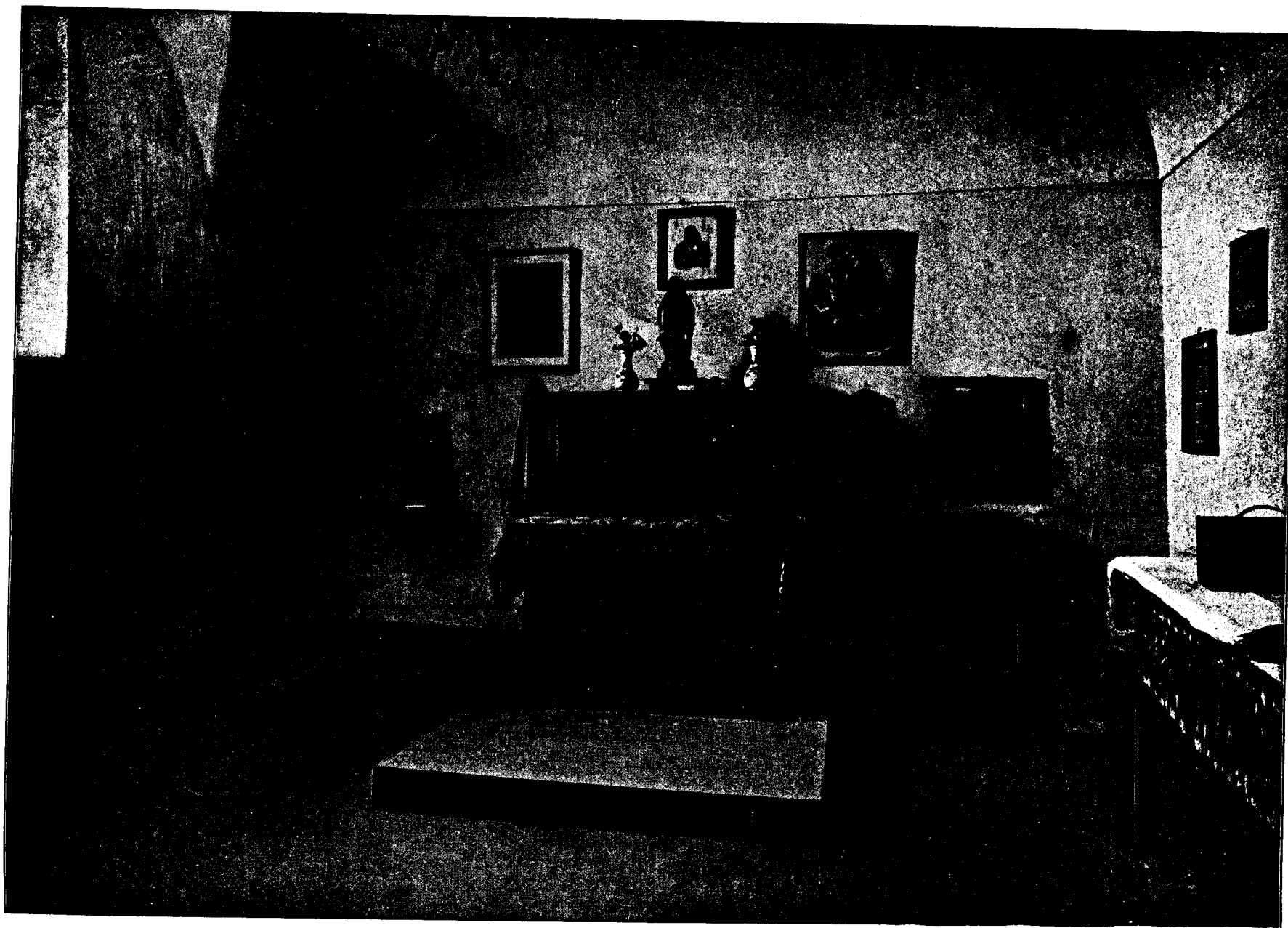
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SITE OF JOSEPH'S WORKSHOP—WHERE CHRIST IS SUPPOSED TO HAVE WORKED AS A CARPENTER. [Isaiah, xlii:1-4.]—"Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment

unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth, and the isles shall wait for his law." Joseph's workshop is pointed out in Nazareth as standing upon the site of the ancient shop where our Savior labored as a carpenter. Through the Christian ages Nazareth has been growing in interest and importance. Antoninus Martyr visited Nazareth in A. D. 600, and speaks of the reverence with which the place was held at that time, and compares it to a paradise on earth.

they are all of them snared⁵ in holes, and they are hid in prison-houses; they are for a prey, and none delivereth; for a spoil,⁶ and none saith, Restore.

23 Who^a among you will give ear to this? who will hearken, and hear for the time to come?⁷

24 Who gave Jacob for a spoil, and Israel to the robbers? did not the LORD, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law.

25 Therefore^t he hath poured upon him⁸ the fury of his anger, and the strength of battle: and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid it not to heart.

CHAPTER XLIII.

1 The Lord comforteth the church with gracious promises. 8 He calleth the people to witness his omnipotency. 14 He foretelleth the destruction of Babylon, 18 and his wonderful deliverance of his people. 22 He reproveth the neglect of his service.

BUT now thus saith the LORD that created thee, O Jacob, and he that formed thee, O

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5 Or, in snaring all the young men of them.

6 Heb. a treading. q ch. i. 2, 3, 5, 12-24, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

7 Heb. for the after-time. 8 Ki. 17, 5, 12-14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

8 Ki. 17, 5, 12-14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

9 Ki. 17, 5, 12-14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

10 Ki. 17, 5, 12-14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

11 Ki. 17, 5, 12-14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

12 Ki. 17, 5, 12-14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Israel, Fear not; for I have redeemed thee, I have called thee by thy name; thou art mine.

2 When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.¹

3 For I am the LORD thy God, the Holy One of Israel, thy Saviour: I gave Egypt² for thy ransom, Ethiopia and Seba for thee.

4 Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life.³

5 Fear not; for I am with thee; I will bring thy seed from the east, and gather thee from the west;

6 I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth;

7 Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.

the world. The fulfilment will reach away forward still into the distant future. P.

Ver. 7. Most probably an allusion to the cruel custom of putting out the eyes of prisoners, as illustrative of the cruelty of 'the god of this world,' blinding the mind of them who believe not, 2 Co. 4, 4, C.

Ver. 10. A new song. It is new, because it is the dictation of a new spirit, Eze. 11, 19, the outpouring of a new heart, Eze. 18, 31, C.

Ver. 11. 'The wilderness,' or midbar, is a pastoral, as contradistinguished from an agricultural country. Arabia is chiefly referred to. Though most of its inhabitants were nomads, roaming about in tents from pasture to pasture, yet it had always a considerable number of towns; it has them still in the very heart of the so-called desert. To these towns reference is here made. P.—Kedar. Arabians dwelling in movable tents, Ps. 120, 5; and these are contrasted with 'the inhabitants of the rock'—the people of Petra, who had the most permanent habitations cut in the sides of the mountains. And in these places was the blessed gospel preached by Paul, Ga. 1, 17, C.—The word translated 'rock' is *sela*, which is the ancient name of the 'rock city' of Petra, the capital of Idumea. It is probable that the word is here used as a proper name; and if so, the concluding clause of the verse is very expressive. Petra is situated in the very heart of the mountains; and some of its rock-hewn temples and houses are high up on the sides of the wild cliffs. P.

Ver. 14. At once the Lord overwhelmed the world by a flood; at once he destroyed Sodom; at once he smote the first-born in Egypt; at once he gave up Jerusalem to plunder, the temple to fire, and the remnant of the nation to death or exile; and at once he will smite Gog and Magog, and lay spiritual Babylon in ruins. C.

Ver. 15. The meaning is, that the mountain and hill sides, now covered with terraced vineyards and orchards, would be left desolate; that the streams, whose abundant waters irrigated and fertilized vast tracts of country, would be left completely dry; that the pools or cisterns, in which water was collected during the rainy season for the wants of man and beast, would be entirely exhausted. P.

Ver. 19. Who is blind but my servant? Who is this servant? Is he the servant upheld, even Christ? ver. 1, or is he Jacob, Israel personified? ch. 43, 22, comp. with ver. 10. Jacob is expressly called the chosen servant of the Lord, 1 Ch. 16, 13; see also 18, 44, 1, 2, 45, 4; 48, 20. Wherefore, considering how difficult, if not impossible, it is to apply blind and deaf to Messiah; and how easy, natural, and consistent with fact is their application to Jacob, it follows that of Jacob the passage is to be interpreted. C.

Ver. 20. Thou observest not. Observe them not—as evidences of the being, perfections, grace, and judgment of God.—Opening the ears. Opening the outward ears of others by the preaching of the law, but shutting his own inward ear against the love and the power of it. C.

Ver. 25. A new not—considered not the real origin of his calamities; ascribed them to secondary causes and agents, and forgot to trace them to the righteous judgments of God. C.

REFLECTIONS.—Infinite is the excellency of Jesus Christ! How dear to his Father and useful to men! How glorious the nature and end of his mediation! And with tenderness, fidelity, courage, and success, he executes it. Grand and irreversible is his commission; and his character is answerable to our infinite needs. What ground of gladness is this to sinners, the wildest Arabs and most distant islanders not excepted! And infinitely offensive to JEHOVAH, and ruinous to men, must be the rejection of him. By the most fearful shaking of nations does Jesus often introduce his

of his coming as King, in providential power and judgment, to smite the nations for their rebellion against his authority? Ps. 2, 9-12, C.

Ver. 28. There was no man. No man found in the image of God, in knowledge, righteousness, and holiness—the essential characteristic of a true man. C.

REFLECTIONS.—The enemies of Jesus and the gospel may do their worst, it will but issue in their own confusion. The truths of the Bible will bear the strictest scrutiny. And since it is God who founds and protects the church, and assists her helpers, it is in vain for idolaters to unite in their efforts against her. But what fightings without, and fears within, have the people of God to encounter! Nothing but almighty power and grace can enable to conquer them, or can afford comfort under them. And seasonably does Jesus relieve his people in their extremity, and plant ordinances and true converts where he pleases. Be still then, my soul, and consider the insignificance of every idol which thou hast put in JEHOVAH'S room. How late is their existence! how short-lived and uncertain their continuance! how limited their knowledge! how small their power, and unimportant their work! God forbid I should make that my god which did not make me out of nothing; and which cannot warn me of every danger, protect me from every enemy, and through eternity be my all-sufficient portion.—But let Jesus, and JEHOVAH in him, be my ALL IN ALL: my Friend to love me at all times; my Companion to guide me to glory; my Helper to assist me in every work; my Captain of salvation to slay my foes, and make me in all things more than a conqueror; my Supplier and my Provision; my Comforter and my Consolation.—What have I to do any more with idols? Let me cast them to the moles and to the bats—cast them away as a menstruous cloth—as vanity and confusion.

CHAPTER XLII. Ver. 1-4. With wonder and love contemplate and believe on Jesus Christ, my eternal Son, whom I have appointed my Servant, as Mediator for the salvation of sinful men; whom I will assist in his work, and furnish with all gifts and graces without measure, that, in consequence of his finishing the undertaking, he may effectually spread the gospel tidings of his redemption among the Gentiles, and render them his peculiar people. Not with carnal contention or pompous ostentation, but in a meek, humble, and peaceful manner, shall he make his personal appearance, and erect his kingdom on earth. He shall not discourage the broken-hearted, nor cast off such as have but very weak grace, but shall encourage, strengthen, and deal kindly with them: and while he renders his word effectual, he shall judge every person uprightly and impartially. No difficulty shall in the least discourage him, nor hinder his finishing his work, or his spreading the gospel of men's

salvation, erecting his spiritual kingdom among them, and subduing the opposers thereof. And all nations, particularly those along the coast of the Mediterranean and in the islands, shall readily embrace his truths, and become his obedient subjects.—5-9. I, the eternal JEHOVAH and almighty Creator, have called him to his work for the manifestation of my righteousness and faithfulness, and will conduct, assist, and preserve him in it. I set him forth as the Mediator, Surety, and Administrator of the promise of grace to men, that he may endue with saving knowledge, and may conduct to everlasting happiness, poor ignorant sinners of mankind, and deliver them from their spiritual thralldom to Satan and their lusts.—As I am being itself, and do give being to every creature, and fulfil every promise, I will, by him, through the gospel, abolish idolatry out of the world. I have already fulfilled multitudes of my promises, and now give you new promises of release from Babylon, and of redemption from sin, that, when they are accomplished, you may believe that I am the only true God.—13-17. After long forbearing to take judgment, I will, in the most sudden and certain manner, destroy the Chaldeans and other enemies of my church, and remove every hindrance of my glory and my people's salvation; and will enlighten, renew, and direct them as their need requires. 18-20. Attend ye careless, ignorant, and obstinate sinners: for none are so blind and obstinate as you my professed people, who reckon yourselves the only enlightened and righteous persons. Notwithstanding all my revelations given to you, and the wonderful works which I have wrought for you, ye never duly consider any. Notwithstanding all your pretences to hearken, ye never regard what is said. 21. While I, in the honourable fulfilment of my promises, have continued my favours to you, or will magnify my word in accomplishing my threatenings upon you, Jesus shall, by his complete righteousness, fulfill divine justice, and restore with advantage to the holy law whatever honour it had lost by men's sin. 22. For the obstinate disobedience of most of you, ye shall be rendered inexpressibly miserable by the Romans and others, and yet shall be so stupefied as never to search out, or repent, of the sinful causes of your trouble.

Ver. 1. Judgment. The true interpretation of the divine law, whose typical sacrifices are all realized in Christ, so that the Gentiles are admitted as fellow-heirs with the Jews, and set free from any yoke of bondage to the rites of the ceremonial law, Ac. 15, 1, 12-29; Ep. 2, 11-19; Ga. 5, 1-6, C.

Ver. 3. The heart that, by reason of sorrow for sin, is as 'a bruised reed,' he will bind up and heal. The purpose of repentance that is ready to expire, like the 'smoking flax' in the lamp, he will not, in judgment, quench because of its smoke and offensiveness, but gently guard, till it kindles into a flame of love. C.

Ver. 4. 'The isles,' i.e. distant nations—nations which lie on the shores of the sea, and beyond the sea. They shall wait for and long for the blessings and civilizing influences of his law. The prophecy was fulfilled in the spread of Christ's gospel over

8 ¶ Bring forth the blind people that have eyes, and the deaf that have ears.

9 Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and show us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, *It is truth.*

10 Ye are my witnesses, saith the LORD, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me.

11 I, even I, am the LORD; and beside me there is no saviour.

12 I have declared, and have saved, and I have showed, when there was no strange god among you: therefore ye are my witnesses, saith the LORD, that I am God.

13 Yea, before the day was I am he; and there is none that can deliver out of my hand: I will work, and who shall let it?

14 ¶ Thus saith the LORD, your Redeemer, the Holy One of Israel, For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry is in the ships.

15 I am the LORD, your Holy One, the Creator of Israel, your King.

16 Thus saith the LORD, which maketh a way in the sea, and a path in the mighty waters;

17 Which bringeth forth the chariot and horse, the army and the power; they shall lie

A.M. cir. 3296.
B.C. cir. 708.

o ch. 42. 19; 6. 9, 10.
Eze. 12. 2. Ps. 115. 5, 6.
Je. 4. 22; 21. 1.
7 ch. 42. 21-26; 44. 7;
45. 21; 48. 14; 46. 10.
q ver. 10-12; 15. Pr. 23.
53; 26. Jude 3. Is. 3. 3.
r ch. 44. 8. Jos. 24. 29.
27. Ac. 10. 33; 1. Jn. 1. 7.
s Phil. 2. 7. ch. 41. 8; 44.
1. 26; 42. 19. Mal. 3. 2.
Re. 1. 5; 14. 7.
t Jn. 10. 31. 1 Jn. 5. 10.
Ro. 10. 2. Co. 4. 13.
u Col. 1. 17. ch. 41. 4.
44. 6; 48. 12.
v Or, nothing
formed of God.
w ch. 45. 15; 21. 22; 60.
10; 49. 20; 45. 17. Ps. 130.
18. 2. 1 Tim. De. 6. 1.
Ho. 13. 4. Ps. 83. 18; 86.
10. Ac. 12. 12.
x ch. 37. 7; 35. 36; 46.
10.
y De. 32. 12. Ps. 16. 4.
ch. 42. 8.
z See ver. 10.
a Jn. 8. 58. Ps. 90. 2.
ch. 46. 3. 4. Pr. 23. 30.
Mil. 2. ch. 9. 6. He 7.
3. Ge. 18. 14. Je. 32. 17.
Mat. 10. 26.
b Before time was.
c Luth.
d Job 9. 12. Pr. 21. 30.
ch. 14. 27; 46. 10. Da. 4.
35.
e Heb. turn it back.
f ver. 3. 4; ch. 44. 28; 48.
14; 41. 16; 17; ver. 41. 20;
ch. 61. 1, 3; 32. 17; 15.
Ps. 74. 12. Hab. 1. 12.
g Ex. 14. 16, 21, 22.
Jos. 3. 13, 16, 17. ch. 51.
10; 63. 11-13. Ps. 74. 13.
15; 66. 6; 78. 13; 77. 10;
130. 13-15; 114. 3-5. Ne.
9. 11.
h Ex. 14. 4-9, 17, 23;
15. 4. Ps. 46. 9; 76. 6. ch.
14. 21, 22; 31.
i The acts are de-
scribed as past:—"I
have sent," "I have
brought." It must not
be concluded on this
account either that
the author is relating
history, or that his
language is incorrect.
We find a similar
mode of expression
in nearly all parts of
the prophetic writ-
ings. The certainty
of the occurrence is
so great that the
events are mention-
ed as if they had al-
ready occurred. The
events, although still
future to the writer,

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B.C. cir. 708.

are described as
past, in reference not
only to the purposes
of God, but also the
perceptions of the
prophet.—p.
q ver. 10-12; 15. Pr. 23.
53; 26. Jude 3. Is. 3. 3.
r ch. 44. 8. Jos. 24. 29.
27. Ac. 10. 33; 1. Jn. 1. 7.
s Phil. 2. 7. ch. 41. 8; 44.
1. 26; 42. 19. Mal. 3. 2.
Re. 1. 5; 14. 7.
t Jn. 10. 31. 1 Jn. 5. 10.
Ro. 10. 2. Co. 4. 13.
u Col. 1. 17. ch. 41. 4.
44. 6; 48. 12.
v Or, nothing
formed of God.
w ch. 45. 15; 21. 22; 60.
10; 49. 20; 45. 17. Ps. 130.
18. 2. 1 Tim. De. 6. 1.
Ho. 13. 4. Ps. 83. 18; 86.
10. Ac. 12. 12.
x ch. 37. 7; 35. 36; 46.
10.
y De. 32. 12. Ps. 16. 4.
ch. 42. 8.
z See ver. 10.
a Jn. 8. 58. Ps. 90. 2.
ch. 46. 3. 4. Pr. 23. 30.
Mil. 2. ch. 9. 6. He 7.
3. Ge. 18. 14. Je. 32. 17.
Mat. 10. 26.
b Before time was.
c Luth.
d Job 9. 12. Pr. 21. 30.
ch. 14. 27; 46. 10. Da. 4.
35.
e Heb. turn it back.
f ver. 3. 4; ch. 44. 28; 48.
14; 41. 16; 17; ver. 41. 20;
ch. 61. 1, 3; 32. 17; 15.
Ps. 74. 12. Hab. 1. 12.
g Ex. 14. 16, 21, 22.
Jos. 3. 13, 16, 17. ch. 51.
10; 63. 11-13. Ps. 74. 13.
15; 66. 6; 78. 13; 77. 10;
130. 13-15; 114. 3-5. Ne.
9. 11.
h Ex. 14. 4-9, 17, 23;
15. 4. Ps. 46. 9; 76. 6. ch.
14. 21, 22; 31.
i The acts are de-
scribed as past:—"I
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the prophetic writ-
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of the occurrence is
so great that the
events are mention-
ed as if they had al-
ready occurred. The
events, although still
future to the writer,

down together, they shall not rise; they are extinct, they are quenched as tow.

18 ¶ Remember ye not the former things, neither consider the things of old.

19 Behold, I will do a new thing: now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert.

20 The beast of the field shall honour me, the dragons and the owls: because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen.

21 This people have I formed for myself; they shall show forth my praise.

22 ¶ But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel.

23 Thou hast not brought me the small cattle of thy burnt-offerings; neither hast thou honoured me with thy sacrifices: I have not caused thee to serve with an offering, nor wearied thee with incense.

24 Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices; but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities.

25 I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.

26 Put me in remembrance: let us plead together: declare thou, that thou mayest be justified.

kindest favours. And with earnestness, power, and grace he convicts and calls sinners to himself. But, alas! how dreadful is it to have the god of this world blinding our minds and hardening our hearts, that the light of the gospel may not shine into them, nor the love of it captivate them to the obedience of faith! And fearful will be the issue when they who have the best means of grace, have them least blessed and profit the least by them.

CHAPTER XLIII. Ver. 1. God formed the Israelites into a church and state, redeemed them from their Egyptian and other enemies, and made them his peculiar people. 2. Whatever great troubles churches or saints endure, they are not hurt nor destroyed by them. 3, 4. God destroyed the Egyptians and others to advance the glory and happiness of the Israelites; and has and will destroy nations for the preservation of his gospel church. 5-7. God gathered the captive Jews from the different places of the Chaldean empire, and brought them to Canaan as his people; and, in like manner gathers believing sinners from all nations to Christ. 8-13. Let either the heathen idols or their votaries, who are almost as stupid and senseless, produce proofs of their foretelling such events, or else own me to be the only true God.—The several events, which I have foretold concerning you Jews and my Servant the Messiah, and which, by mighty power, I have performed, or will accomplish, are demonstrative evidences that I am the only true God. 14-17. In order to your deliverance from Babylon, I will send the Medes and Persians to destroy the Chaldean empire, and will remove all hindrances of your return. 19-21. Nay, the division of the Red Sea, and drowning of Pharaoh and his army in it, and other things which I have done for you, shall not be comparable to what I will do, in safely conducting you from Babylon, and re-establishing you into a glorious church for myself; and especially in spreading the gospel and the gospel church, and convicting multitudes of the most stupid and mis-

chievous sinners by Christ for the manifestation of my glory. 22-24. But though I never required of you any services that were really burdensome, ye have neglected and been weary of my true worship; ye have not offered me sacrifices in obedience to my commands, or for my glory, but for some selfish respects; and have even grudged the expense of them, while ye were liberal in the service of idols; ye have abused my revelations, ordinances, and bounties of providence, to encourage you in wickedness, till I can no longer bear with you. 25. Nevertheless, merely for my own name's sake, I still offer you a full and free forgiveness of all your iniquities through the blood of my Son. 26. Let this my gracious pardon and promise be pleaded by you; or, if you think you have a righteousness of your own to plead upon, which I have not observed, point it out if you can. 27, 28. Ye cannot plead the merits of your ancestors or rulers in church or state, as all of them have been sinners, and most of them notorious transgressors. Yea, on that very account have I exposed your chief priests to contempt and ruin, and your whole nation to dreadful misery and ignominy.

Ver. 1. The fulfilment of this prophecy, in part at least, has been referred to the time of Shalmaneser, Sennacherib, or Cyrus; and it is possible the series of events included may have commenced at any of these periods, or even earlier, at the exodus; but it is evident from ver. 6, 7, that the great purpose of the prediction is still future—even the wondrous and (ver. 7) complete restoration of the Jews to their own land. C.—The main object of this chapter, says Alexander, "is the true relation of Israel to Jehovah, and its application in the way both of warning and encouragement. The doctrine taught is, that their segregation from the rest of men, as a peculiar people, was an act of sovereignty, independent of all merit in themselves, and not even intended for their benefit exclusively, but for the accomplishment of God's gracious purposes respecting men in general. The inferences drawn from this fact are, that Israel should certainly escape the dangers which environed him, however imminent, and, on the other hand, that he must suffer for his unfaithfulness to God." The last clause of the verse embodies a glorious and cheering truth. God claims Israel—Israel after the flesh as a type of the spiritual Israel, the church—he claims them as his own. He has redeemed them: they are therefore his by right of

purchase. He has given them his name: he has adopted them; they are therefore his by right of sonship. F.

Ver. 10. Ye are my witnesses. Since the calling of Abraham the Jews have been the most prominent witnesses for God, and that partly by doctrine, partly by ritual worship, but chiefly by their being the principal exemplification of prophecy. And if there be any that can read the prophecies peculiar to the Jews in the Bible, and the completion of them in history, and still remain an infidel—neither would he believe, though one rose from the dead! C.

Ver. 14. Babylon proud of her walls, the Chaldeans 'boasting in their ships'—proud of their naval power and commercial wealth. —Note. Though not a prophecy concerning Britain, how much doth she need this record as a warning! How ready hath she been to boast of her 'wooden walls,' and the inexhaustible extent of her 'national resources'! And may the Lord defend her from her enemies, and increase her riches a thousand fold. But may the Lord preserve her from pride and self-confidence, and trusting in uncertain riches, to the forgetting of the living God. C.

Ver. 19. Is not the wilderness, with its inhabitants, the adverse and uncultivated Gentile world, whom, by conversion to Jesus, the Lord will render favourable to the restoration of his people? And it is a fact undoubted, that, just in proportion as the love of Jesus is revived in a church, in the same proportion is anxiety for the conversion of the Jews revived. C.

Ver. 25. For mine own sake. Every sinner hates God, Ro. 8. 7, and is therefore, as such, hateful to him, Ps. 5. 5. It follows that the salvation of a sinner cannot originate from any quality in the sinner himself; but in the mercy, compassion, love, and undeserved grace of God, Jn. 3. 16; Ro. 5. 8, 10; Ep. 2. 8. C.

REFLECTIONS.—O how grace much more abounds where guilt and ignominy had abounded! Thrice happy are those troubles which occasion the peculiar presence, supports, and comforts of a reconciled God! How important that relation which is the source and foundation of such divine favours! Happy are they whom God has chosen for himself! Neither opposition, guilt, nor distance shall be able to prevent their access to and enjoyment of him. But unhappy are they who stand in the way of their mercy. Incomparably better is JEHOVAH than any of his rivals, both enemies and friends being judges. And great and glorious things his people ought to attest concerning him in their profession and practice; for mighty are the things which he hath showed or done, or will do, for them! Marvellous is the change which his grace in the gospel

23 Sing,¹ O ye heavens; for the LORD hath

statement were a history of the past. But the past and the future are alike present to God.—C.

CHAPTER XLV.

2 I^c will go before thee, and make the crooked

REFLECTIONS.—God, for the welfare of his church, often casts down the great and mighty, and raises up the weak and obscure. Uncertain are all the enjoyments of this world: it is therefore proper that they all be used for the glory of God and in kindness to his people. But let me never forget Jesus, who hath ascended up on high and led captivity captive, and hath received gifts for men, even the rebellious, that God the Lord may dwell among them. Let him order all my crosses and my comforts as he pleases. And while I look up for his abundant blessings, let me never

A. M. cir. 3298.
B. C. cir. 706.

A.M. cir. 3298.
B.C. cir. 706.

chains, not of im-
sonment, but of l-
and peace, Ep. 4.
Col. 3.14.—C.

† Ro. 2.28, 29; 11.
Je. 31.3. Ho. 1.7. Ps.
2.3; 103.17. He. 7.25.
20.4; 28.10; 31.6; 55.3.
54.4-10; 50.5; 60.15.
35.10. 2Sa. 23.5. He.
15-2001. 2. 2. 2. 2. 2.

e Ezr. 1.2. ver. 1; ch.
44.28; 48.15.
g Mat. 24. 22. ch. 43.
3. 4; 47. 5. 6. Ex. 19. 5. 6.
Je. 1. 1.
h ch. 44. 28; ver. 1. Ex.
33. 12, 17. ch. 43. 1; 41. 2,
3; 48. 14, 15.
i Ep. 2. 12. I Co. 2. 14.

39.ch.44.6,8;43.11;ver.
14.18,21,22.
4 ch.11.5; 22.21. Ps.
18. 32, 39. Job 12. 18.
ver.1. Je.1.11. Hab.1.11.
Zec. 4. 7; 6. 1, 2, with
Ezr.1.2.

1 ch. 37. 20. Ps. 58. 10,
11; 102. 15, 16. Mal. 1. 11.
Eze. 38. 23; 39. 6, 21.
* Ge. 1. 2-4. Job 34.
29; 2. 10. Ps. 29. 11; 75. 7.
Eze. 17. 24. Je. 18. 7-10.
Ec. 7. 13, 14. La. 3. 37.

4 The Persian Magi
held light and dark-
ness, good and evil,
to be supreme beings,
in perpetual conflict.

or superiority. JE-
ROVAH here tells
the Persian monarch
that all these things
are but his creatures,
and his servants of his
will.—Ps. 85. 11-13; 72. 3, 6.
Lev. 34. 26. Ho. 14. 5-8.
1. 4. 2-4; 12. 1-6; ver.
24; ch. 13. 16. Joel 3.
22-23. Je. 23. 5, 6. 2 Co.

Da. 4.35. ch. 40.27;
14; 64.8; ver. 11. Job
7-13. 2 Ki. 6.33. Ps.
1-12. Je. 12.17; 18.6.
Ab. 1.2-4, 13. 1 Co. 10.10.

Being dissatisfied
with the dispensa-
tion of providence,
the plan of sal-
vation, endeavouring
to elude or lower the

hands of the law,
proudly refusing
d's free and sove-
n grace.—C.
Je. 18. 6. Ro. 9. 20.
h. 29. 16; 10. 15; 64. 8.
2. 20. Pr. 21. 30.

| | |
|---------------------------|-------|
| De. 27. 16. Pr. 30. 17. | ne |
| 15. Mi. 7. 5. De. 32. | 1 |
| 49. 15. | she |
| ch. 41. 1, 3, 14; 48. 17; | the |
| 6. | rig |
| Eze. 36. 37. Mat. 7. | str |
| Jn. 16. 23, 24; 14. 13. | y |
| 11. 24. Phi. 4. 6. Ps. | 9; 2 |
| 122. 6. | 19. 2 |
| Ex. 19. 5, 6. Ro. 9. 4. | z |
| 26. 29. 10. 2. 2. | |

Ge. 32. 26. Ho. 12.
32. 10. Jos. 10. 14.
17. 20 1 Jn. 5. 14; 16.
Mat. 7. 7-11. Lu. 11.
3. 7, 8. Ac. 20. 32.
Ge. 1. 1, 26, 27; 2. 1.

12.30,38;42.5;44.
13. Ps.102.25;136.
1-6. Je. 32. 17.
2.1. Ac. 4. 24; 14.
24-26. Re. 4. 11.
3.
1-6; ch.41.2,3,
28;46.11;28.14,
h.36.21,23. Ezr.
6.3-5.
make straight,
ch.40.4

ch. 36. 22. Ezr. 1.
r. 3; ch. 12. 17; 52.
3. 24-26. Ep. 1. 7;
c. 8. 22, 23. ch. 18.
2. 12; 18. 18; 49. 23; 60.
c. 68. 30. 23; 87. 4;
1. 15. Ac. 8. 27-
e note * below.
149. 8; 68. 18, 22.
4. Lu. 5. 10. Ep.
Co. 10. 4, 5; 15. 14.
16. 16. Jn. 12. 32;
c. 8. 20-23. ch. 49.
41; 61. 5; 66. 12.
1. Ezr. 48. 35. 1
1. 14. 25.

7. 19. Ro. 11. 33.
29. 29. Ps. 36. 6;
ch. 8. 17; 57. 17.
44. 24.

9.5. Mat. 1.21, 44.11; 1.29; 42.7. Je.3.25. Ps. 11.11, 12. c Ps.2 Eze.16.

A.M. cir. 3298.
B.C. cir. 706.

chains, not of im-
sonment, but of l
and peace, Ep. 4
Col. 3.14.—C.
i Ro. 2.28, 29; 11.
12.23. Ho. 1.2.

20. 4:28. 10:51. 6:55. 3.
54. 4-10; 50. 5; 60. 15.
35. 10. 2Sa. 23. 5. He
17-20; 7:25. 1Pe. 2. 6.
8 Israel shall
saved in the Lord
in the very persons
of JEHOVAH, who
when 'manifest in the
flesh,' wrought out
righteousness.

salvation by the
ingraftment in
him by the Spirit
and abiding in him
by faith and love
Jn. 15: 5. 1 Jn. 4: 16. —
f ver. 12. Je. 10: 11-12
32: 17. Zec. 12: 1. Ps. 111:
16. 1 Co. 3: 22. Ac. 4: 22
See ver. 5: 6.

& ch. 48. 16. Jn. 18. 20.
 De. 29. 29; 30. 11, 14. Pr.
 1. 21; 8. 1.
 & As ch. 44. 15, 17, 20.
 Je. 2. 28; 10. 5. Mal. 3. 14.
 ver. 20. Ps. 9. 10; 69. 32.
 & Ps. 19. 7-10; 111. 7.
 8. Pr. 22. 20, 21. Nu. 23.
 19. 1. Sa. 15. 29.
 & Ep. 2. 12-16. ch. 4.
 2. Je. 50. 28; 51. 45, 50.

24.
 Je. 51. 17, 18; 16. 19,
 20; 10. 3, 14. Hab. 2. 18,
 19. ch. 40. 19, 20; 44. 9-20;
 46. 7.
 g ch. 41. 1, 21, 22; 43. 9,
 7 ch. 41. 26; 43. 44; 7.
 36. 10; 48. 14. Ac. 15. 18.
 n. 21. 17. He. 4. 13.
 s Ro. 3. 26. ver. 5, 6,
 4, 18, 22; ch. 51. 6; 63. 1.
 Tit. 2. 13. He. 7. 25.
 f Nu. 21. 8, 9. Jn. 3. 14-
 6. 2 Ch. 20. 12. Mi. 7. 7.
 24.

2. 22. 27; 34. 5. Jn. 6. 37,
9. 44 ch. 17. 7, 8. 1 Th. 1.
Ac. 14. 15; 15. 19; 13.
5. Ps. 2. 8; 98. 3. ch. 72.
0.
4 Je. 22. 5; 49. 13. Ge.
2. 15, 16. He. 6. 12-17.

m.6.8.
v Ro. 14. 11. Phi. 2.
1.11. ch. 65. 16; 19. 18.
144. 3-5. 2Co. 8. 5. De.
13.
x ch. 54. 17; 61. 10. Je.
6. 1 Co. 1. 30, 31. 2 Co.
11. Da. 9. 24. Ro. 1. 17.
17-19. Phi. 3. 9. 2 Pe. 1.
Zec. 10. 6, 12. Jn. 15. 5.
2. 12. 1. 12. 3. 12. 3. 12. 3.

Or, Surely he
all say of me, In
LORD is all
righteousness and
length,
ch. 41. 11. Ps. 21. 8,

1-5; 110.2, 5, 6. Lu.
27.
Ga. 3.28. Ro. 11.26.
24.2 Co. 3.21. Phi. 3.
c. 13. 39. Ro. 3. 24,
110.11. 15. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 83

Ps. 34. 2, 3; 63. 11; 64.

CHAP. XLVI

ch. 21. 9; 40. 19, 20;
7: 144. 9-20. Je. 50. 2;
17. 18, 44. 47; 10. 3-
15; 48. 1, 7; 49. 3; 16.
Ps. 115. 4-8; 135.
1 Sa. 5. 3, 4, with
13. 2. ch. 2. 18.
Feb. *their soul.*
These verses re-

directly to Baby.
In the preced-
ing chapters the pro-
tagonist had shown what
he would do for
Jews; he now
turned to those who

long held the
in captivity, and
unces judg-
upon them. Bel-
us, was the su-
deity of the
onians. His fall
symbol of the
arrow of the royal
in Babylon

was the tutelary deity of the means, and corresponded to the Mercury. His was symbolic of complete subject of the inhabitants of Babylonia to

great Persian
eror Cyrus.—P.
43.1; 44.1; 10.22;
5:28.5; 48.20.
22.9, 10; 71.6, 18.
4-14. ch. 40. 1. *me*

with thanksgiving, make my requests known unto God.
Depending upon his infinite mercy, power, and faith-
fulness, let me expect whatever liberty, provision,

honour, victory, or salvation he has promised. In the firm faith of the gospel, published to all the ends of the earth, let me, let thousands, with holy boasting, avow

6 They^a lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith; and he maketh it a god: they^a fall down; yea, they worship.

7 They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, ^{one} shall cry unto him, yet can he not answer, nor save him out of his trouble.

8 Remember^j this, and show yourselves men:³ bring it again to mind, O ye transgressors.

9 Remember^k the former things of old: for I^a am God, and there is none else: I am God, and there is none like me,

10 Declaringⁿ the end from the beginning, and from ancient times the things that are not yet done, saying, ^oMy counsel shall stand, and I will do all my pleasure:

11 Calling^p a ravenous bird⁴ from the east, the man that executeth my counsel⁵ from a far country: yea, ^qI have spoken it, I will also bring it to pass; I have purposed it, I will also do it.

12 ¶ Harken unto me, ye ^rstout-hearted, that are far from righteousness:

13 I^a bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel^a my glory.

CHAPTER XLVII.

1 God's judgment upon Babylon and Chaldea, 6 for their unmercifulness, ⁷pride, 10 and over-boldness, 11 shall be irresistible.

COME down,^a and sit in the dust, O virgin daughter¹ of Babylon; sit on the ground: there is no throne, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate.

2 Take^b the millstones, and grind meal:² uncover^c thy locks, make bare the leg, uncover the thigh, pass over the ³rivers.⁴

3 Thy nakedness shall be uncovered, yea, thy

that in Jesus, the man who is JEHOVAH's fellow, we have righteousness and strength. But God forbid that we should incur the guilt, the shame, the ruin of such as are incensed against a divine Saviour!

CHAPTER XLVI. Ver. 1. The idols were carried away, either on account of their value as precious metals, or works of art, or trophies of victory—or with the superstitious view of transferring their tutelary favour and protection from Babylon to Persia. C.

Ver. 7. They bear him upon the shoulder. Alluding to the manner in which in heathen—and, alas! that it must be told, to the manner in which, in countries called Christian—images are borne upon men's shoulders in public processions. C.

Ver. 11. Calling a ravenous beast from the east. A golden eagle was the emblematic standard of Cyrus, under which name he is called from Persia, which lay eastward of Jerusalem where the prophecy was delivered. C.

Ver. 13. I bring near my righteousness—not by the deliverance granted by Cyrus, but as ^odeclaring the end from the beginning; by the final deliverance to be effected by Messiah. C.

REFLECTIONS.—Desolating strokes clearly manifest the vanity of idols. In every period of the Jewish church and nation God was their protector, supporter, and deliverer: in every period of life he is such to every particular saint; and his former kindness ought to make us hope for further favours. It is only necessary to make use of our reason to observe the absurdity of idol worship; and it becomes us to ponder how wickedly we have acted, if we have joined in it. It is absurd to doubt of God's existence, or to neglect rever-

ing his almighty power and Godhead, which are so manifest. Firmly fixed are his purposes, and exactly fulfilled in every dispensation of providence; the tumultuous capture of cities and overthrow of nations not excepted. But infinitely great is the mercy, that not the worst of plagues or wickedness can debar us from Jesus Christ and his offered salvation!

CHAPTER XLVII. Ver. 1-5. Glorious and unconquered kingdom of Babylon, bewail thy approaching calamities: thou shalt be reduced very low: thy dignity and authority taken from thee; thy luxury and delicacy shall be exchanged for afflicting straits and oppressing miseries; thy wretched inhabitants shall be reduced to grind at the mills, or to perform other pieces of the basest drudgery, or driven in herds of captives before their cruel conquerors; they shall be exposed to scorn and disgrace in every form. I, the Almighty God and Redeemer of Israel, by the irresistible effects of my just judgment, will render your city and country desolate and miserable. 6-8. Because ye have cruelly murdered and oppressed the Jews, and presumptuously boasted that your empire could never fall, never be equalled in power and wealth, and never want a king and people to defend it. 14, 15. No comfort shall be left you;—and your merchants and hired troops shall flee away to their respective countries.

Ver. 5. The lady of kingdoms. There is a great tendency in

A.M. cir. 3208.
B.C. cir. 706.

g ch.40. 19, 20; 41. 7, 8; 44. 9-20; 45. 20, 21, 10-3; 15. 19, 20, ver. 11, 2. Ps. 115. 4-8; 135. 15-18. Ex. 20. 5; 24. 5; 28. ch.2. 8, 44; 18. 45, 20. 1 Je. 2. 28; Ju. 10. 13, 14, 15; 18. 20-29; ch.44. 9, 10, 20, 24; 45. 20, 21; De. 32. 29; ch.44. 21. 2 Co. 16. 13; 14. 20; 15. 30. 3 Show yourselves men; endow with reason, and turn to the living God from those dead and worthless idols.—C.
4 Ps. lxxxviii. cv. civ. cxiv. cxxxv. cxxxvi. Neix. Eze. xx. 4 ch.45. 5, 6, 14, 18, 21, 22; 46. 8, 43; 47. 10; ver. 3; ch.40. 18.
5 ch.41. 22, 23; 44. 7. Ac. 15. 19.
6 Ps. 33. 11; 115. 3. Pr. 19. 21; 21. 30. Da. 4. 35. Eze. 6. 17, ver. 11.
7 ch.41. 23; 45. 44, 48; 45. 1-6, 13; 48. 14, 15; 21. 7, 9; 32. 29; Je. lili.
8 Or, eagle. Je. 49. 22. Eze. 17. 3. Ho. 8. 1. A golden eagle was the Persian royal standard.
9 Heb. the man of my counsel, i.e. Cyrus, to destroy Babylon.
10 ch. 14. 24, 26, 27. Je. 50. 45. Job 23. 12. Ep. 1. 11. Ac. 5. 39. Da. 4. 34, 35.
11 ch. 43. 24; 48. 24. Job 5. 4. Ps. 73. 27; 119. 153. Zec. 7. 11, 12. Mal. 3. 13. 15. Ac. 7. 51. Mat. 9. 13. Ps. 68. 15. 5 Hab. 2. 3. ch. 13. 22; 14. 1-3. Ro. 1. 17; 3. 21-26; 10. 4-6, 10. Ac. 13. 26. ch. 61. 10; 63. 1-4; 64. 8, 9; 65. 17; 55. 10. Lu. 19. 10. 1 Ti. 2. 15.
12 Ps. 144. 7. ch. 62. 3, 6. 21; 63. 14; 55. 13. Ep. 1. 6. 33. 21. Je. 33. 9.

CHAP. XLVII.

1 Ps. 137. 7. Je. 13. 18; 48. Job 18. 8. La. 2. 10, with ch. 35. 2. Ps. 89. 44. Re. 18. 7, with De. 28. 54.
2 Virgin daughter.—A title still given to cities that have never been conquered.—C.
3 Ex. 11. 5. Ju. 16. 21. Job 1. 10. La. 2. 5. 13. Mat. 24. 41. ch. 14. 2. Je. 27. 120. 3.
4 That meal still continued, even in the time of our Saviour, to be commonly ground by women in small handmills, is evident from Mat. 24. 41. It was generally the work of captives and slaves. Ex. 11. 5. Ju. 16. 21.—C.
5 ch. 3. 17; 20. 4. Je. 13. 27, 28. 2. 26. Na. 3. 5. Eze. 16. 37, 39, 40.
6 Referring to the unfrequency of bridges in the East.
7 The sense may be thus expressed:—

Raise thy long flowing veil; lift up thy flowing robes; uncover thy legs, and thus a poor, helpless, weary captive, wade through the streams into the land of thy captivity. Babylon had conquered, oppressed, and enslaved Israel, now a like fate awaited herself. The contrast is drawn with great graphic power between the oppressor and the oppressed, and Babylon the oppressor, sitting for a time in queenly state, with Israel at her feet; then Israel freed and re-established in her own land, under the rule of her heavenly King, while Babylon, humbled and degraded, is driven into captivity.—P.
8 Mat. 7. 2. Re. 13. 10. ch. 63. 41; 3. Ro. 12. 19. 1a. 2. 13. Re. 18. 8. ch. 31. 4.
9 I will not meet thee as a man, seems perfectly unintelligible: 'Neither will I suffer man to interfere with me,' as Abraham did for Sodom, is agreeable to the original, and is perfectly plain.—C.
10 ch. 43. 3; 44. 6. Je. 51. 17; 19. 28, 33; 34. 51; 37. 37. 56.
11 Sa. 2. 9. La. 2. 10; 3. 2, 3. Mi. 7. 8. Je. 25. 10. ver. 7. ch. 13. 22. xli. Je. xxv. with li. Re. 14. 10; 20. xlviii; 19. 20.
12 Ch. 28. 9. Zec. 1. 18. Ps. 69. 26. ch. 43. 20. 2Ki. xxiv. xxv. Je. xxxix. lili. La. 1-9. De. 28. 50, &c.
13 Ob. 1. 15.
14 ver. 5; ch. 14. 4-6, 16. 17; 14. 14. Je. 25. 9-11; 27. 8. Da. 2. 37; 5. 18. 19. Re. 18. 1. 1. 9. ch. 5. 12-14. De. 32. 20-29.
15 ch. 21. 4. Da. 5. 2-4. Ju. 18. 27. ch. 34. 9. Je. 50. 11. Zec. 12. 5.
16 Je. 50. 31; 52. 51. 53. ch. 13. 19; 14. 13, 14. Da. 4. 30, 35. 18-23. 2 Th. 2. 4. Re. 18.
17 Je. lili. Re. xvi. xviii. 1 Th. 5. 3. Lu. 17. 27. 29. ch. xlii. xlii. xlii. 2 ver. 12, 13. ch. 2. 44-25. Na. 3. 4. Da. 2. 24. 25. 7. Re. 9. 21; 18. 23. 2 Th. 2. 9.
18 Ec. 8. 8. Ps. 52. 7. ch. 28. 15.
19 Eze. 8. 12; 9. 9. ch. 29. 15. Ps. 54. 5; 94. 7. 10. 11. Je. 51. 57.
20 Or, caused thee to turn away, ver. 12, 13. Ro. 2. 2. Pr. 5. 5.
21 Th. 5. 2. 3. Da. 5. 30. ch. xlii. xlii. xlii. Je. 1. 16. Eze. 13. 1. 16. 30. 1 Ki. 20. 30. 2 Pe. 2. 3. 9.
22 Heb. the morning thereof.
23 Heb. expiate.
24 ch. 8. 19; 44. 25; 49. 1. 2 Th. 2. 9. 10. Re. 17. 2. Na. 3. 4. Ju. 10. 14. Je. 28; 21.

shame shall be seen: ^aI will take vengeance, and I will not meet thee as a man.⁵

4 As^a for our Redeemer, the LORD of hosts is his name, the Holy One of Israel.

5 Sit^a thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called, The lady of kingdoms.

6 ¶ I^a was wroth with my people; I have polluted mine inheritance, and given them into thine hand: ^athou didst show them no mercy; upon the ancient hast thou very heavily laid thy yoke.

7 And thou saidst, I shall be ^aa lady for ever: so that thou didst not lay these things to thy heart, neither didst remember the latter end of it.

8 Therefore hear now this, ^athou that art given to pleasures, that dwellest carelessly; that sayest in thine heart, ^aI am, and none else beside me; I shall not sit as a widow, neither shall I know the loss of children:

9 But^a these two things shall come to thee in a moment in one day, the loss of children, and widowhood: they shall come upon thee in their perfection for ^athe multitude of thy sorceries, and for the great abundance of thine enchantments.

10 For thou hast ^atrusted in thy wickedness: thou ^ahast said, None seeth me. Thy wisdom and thy knowledge it hath perverted thee:⁶ and thou hast said in thine heart, I am, and none else beside me.

11 Therefore ^ashall evil come upon thee; thou shalt not know from whence it ^ariseth: and mischief shall fall upon thee; thou shalt not be able to put it off:⁸ and desolation shall come upon thee suddenly, which thou shalt not know.

12 ¶ Stand^a now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth; if so be

all nations to be proud of their capitals, and to bestow upon them great swelling titles: 'lady of kingdoms,' indicating beauty and delicacy! What a name for a heap of rubbish, the habitation of serpents and wild beasts! 'The eternal city,' the fond title of imperial Rome, indicating a certainty of unchangeable splendour! what a name for the ruins that encumber her seven hills, and typify the judgments that are ready to sweep her away! C.

Ver. 9. In a moment in one day. Babylon was of such prodigious strength, and possessed of such resources, both of provisions and men, that Belshazzar and the city and army were engaged in the revelry of a festival: in 'a moment,' and without a blow struck in self-defence, the city was taken, and the kingdom overthrown, about 540 years before the Christian era.—The loss of children. The Babylonians afterwards rebelled against the Persians, and Darius Hystaspes besieged them. For the purpose of prolonging their means of defence, they resolved that all who were incapable of aiding in the defence, including their wives and children, should be put to death. Thus fulfilling, by their own decree and hand, the terrible doom of loss of children which God had denounced against them. C.

Ver. 12. Babylon, during all its history, was the fruitful parent of idolatry, lewdness, and debauchery. These were accompanied with high pretensions to the knowledge of occult sciences, called 'sorceries and enchantments,' Da. 2. 2, by which ignorant and superstitious minds were kept in mental and bodily subjection to a wicked priesthood and tyrannical government. C.

Ver. 13. Astrologers. Judicial astrology, or the pretence of foretelling the future fortunes of children from the position of the planets at the hour of their birth, still holds its place in India; and was at one period very prevalent in Europe, from some parts of which it is scarcely yet completely banished. Such, alas! has been, and continues to be, the folly and the presumption of men! C.

REFLECTIONS.—God delights to abase the proud, and to deal justly with the unmerciful. And,

thou shalt be able to profit, if so be thou mayest prevail.

13 Thou art wearied in the multitude of thy counsels. Let now the astrologers,⁹ the stargazers, the monthly prognosticators,¹ stand up and save thee from *these things* that shall come upon thee.

14 Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves² from the power of the flame: *there shall not be* a coal to warm at, *nor* fire to sit before it.

15 Thus shall they be unto thee with whom thou hast laboured, *even* thy merchants,³ from thy youth: they shall wander every one to his quarter; none shall save thee.

CHAPTER XLVIII.

1 God, to convince the people of their foreknown obstinacy, revealed his prophecies. 9 He saveth them for his own sake. 12 He exhorteth them to obedience, because of his power and providence. 16 He lamenteth their disobedience. 20 He sendeth his people out of Babylon.

HEAR ye this, O house of Jacob, which are called^a by the name of Israel, and ^bare come forth out of the waters of ¹Judah; which swear by the name of the LORD, and make mention of the God of Israel, *but* ^cnot in truth, nor in righteousness.²

2 For they call themselves of the ^dholy city, and stay themselves upon the God of Israel; the LORD of hosts *is* his name.

3 I^e have declared the former things from the beginning; and they went forth out of my mouth, and I showed them; I did them suddenly, and they came to pass.

4 Because I knew that ^fthou art obstinate,³ and thy neck *is* an iron sinew, and thy brow brass;

5 I^g have even from the beginning declared *it* to thee; before it came to pass I showed *it* thee: lest thou shouldest say, Mine idol hath done them; and my graven image, and my molten image, hath commanded them.

6 Thou hast heard, see all this; and ^hwill not ye declare⁴ *it*?⁵ I have showed thee new things from this time, even ⁱhidden things, and thou didst not know them.

7 They are created now, and not from the beginning; even before the day when thou heardest them not;⁶ lest thou shouldest say, Behold, I knew them.

8 Yea,^a thou heardest not; yea, thou knewest

alas! the mightiest nations soon sink under the hand of an angry but righteous God, and the weight of their manifold sins. The very sins in which they had gloried or laboured, or by which they had hoped to save themselves, become the principal causes of their ruin. Yea, the mischiefs which sinners least dreaded often come fatally upon them. And false teachers, who are the instruments in deceiving others, shall themselves feel the heaviest stroke of judgment.

CHAPTER XLVIII. Ver. 1, 2. Hear ye, who boast that you are descendants of Jacob and Judah his most honourable son, and are citizens of Jerusalem, and profess much, though feigned, confidence and dependence on God. 3-8. By foretelling and accomplish-

ing events, I have given you the most undeniable proofs of my true Godhead, because I knew you were so stubborn and untractable. I have even so timed my predictions, as to leave you no ground to pretend that either you or your idols then foresaw the events; for I knew you were so long hardened in perverseness, that you would choose to ascribe your information to any other than to me. 9-11. From regard to the honour of my own perfections, covenant, and promises, I will not utterly destroy you. Nevertheless, in order to purge you from your sins, particularly your gross idolatries, I must try you in a furnace of moderate affliction in Chaldea, and there renew my choice of you for my peculiar people. 14, 15. God manifested his love to Cyrus by employing him in such honourable services,

not; yea, from that time *that* thine ear was not opened: for I knew that thou wouldest ^kdeal very treacherously, and wast called ^la transgressor from the womb.

9 ¶ For^m my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off.

10 Behold,ⁿ I have refined thee, but not with silver;⁷ I have chosen thee in the furnace of affliction.

11 For^o mine own sake, *even* for mine own sake, will I do *it*: for how should *my name* be polluted? and I will not give my glory unto another.

12 ¶ Hearken unto me, O Jacob and Israel, ^pmy called: I *am* he: ^qI *am* the first, I also *am* the last.

13 Mine^r hand also hath laid the foundation of the earth, and my right hand hath ^sspanned the heavens: ^twhen I call unto them, they stand up together.

14 All^u ye, assemble yourselves, and hear; which among them hath declared *these things*? the LORD hath loved ^vhim; he will do his pleasure on Babylon, and his arm *shall be* on the Chaldeans.

15 I, *even* I, have spoken; yea, I have called him; ^wI have brought him, and he shall make his way prosperous.

16 ¶ Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there *am* I: and now the Lord GOD and his Spirit ^xhath sent me.⁹

17 Thus saith the LORD, ^ythy Redeemer, the Holy One of Israel; I *am* the LORD thy God which teacheth thee ^zto profit, ^{aa}which leadeth thee by the way *that* thou shouldest go.

18 O that thou hadst hearkened to my commandments! then had thy peace been as a ^{ab}river, and thy righteousness as the waves of the ^{ac}sea; 19 Thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; his ^{ad}name³ should not have been cut off nor destroyed from before me.

20 ¶ Go^{ae} ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it *even* to the end of the earth; say ye, ^{af}The LORD hath redeemed his servant Jacob.

21 And^{ag} they thirsted not *when* he led them

A.M. cir. 3298.

B.C. cir. 706.

(Eze. 24.12. ch. 57.20.

Da. 2.2.105.7.8.30.

9 Heb. *viewers of the heavens.*

1 Heb. *that give knowledge concerning the months.*

u Ps. 83. 13-15. 21. 9.

ch. 40.24.41.2. Ex. 15.7.

Na. 1.10. Da. 5.7.11.

2 Heb. *their souls.*

v ch. 30.14. Je. 50.35.

51.25.26. Re. 18.21.

x ver. 12.13, or Eze.

xviii. Re. 18.11. 12.15.

23. Je. 50.2.37.

3 Merchants. Dealers in divination and the peculiar Babylonian arts.

y ch. 56.11.

CHAP. XLVIII.

B.C. cir. 704.

a Ro. 2.29.3.

b De. 32.28. Nu. 24.7.

Ps. 68.26. Pr. 5.16.17.

c.e. are children of Judah.

1 Flow forth (Levitic), as streams from a fountainhead.

-C-

c ch. 19.18.45.23. De.

6.13. Ps. 63.11. Zep. 1.5.

d De. 5.28.29. Je. 4.2.

52. Jn. 1.4.24. Mat. 15.8.

9. xxiii.

2 The people addressed by their nationality, their tribe, and their religious profession. The last clause shows that their profession is hypocritical, and consequently calculated to bring upon them the punishment of Heaven.

e Je. 7.4.5. Mi. 3.11.

Ro. 2.17.25. Tit. 1.16.

ch. 1.11. 10.6. 29.13.32.

6.05.10.42.23.24.

f ch. 52.1. Mi. 3.11.

Ps. 48.1.7.3.2. Ki. 23.7.

Da. 9.24. Mat. 4.5. 27.

53.

g Job. 27.45. ch. 42.9.

43.9.44.7.8.45.21.40.10.

vil. x. xxvii. xxviii.

Zec. 6.

h De. 32.27. ch. 46.12.

Zec. 7.11.12. Ne. 9.29.

2. Ec. 7.25.36.26.27.

51. Ex. 32.9.34.9. De. 9.

6.13.27. Ne. 9.17.29.

3.37.36.

i Heb. *hard.*

j See ver. Am. 3.6.

k Ps. 121.21. ch. 28.10.13.

l Ps. 40.10. Job 6.10.

m Ac. 20.27. ch. 43.9.10.

Ps. 145.4.5.7.8.4.

n Will ye not acknowledge it to have been accomplished by my power, as it was foretold by my Spirit? -C-

o The judgments which I send, and the acts which I perform, you have heard of in the word of prophecy; see them now, they are accomplished before your eyes. Will you not, therefore, declare it to be so, and acknowledge fully the power of the one living God? The Lord thus appeals to their own experience, and convicts them by their own reason. -P-

p 1 Co. 2.9.10. De. 32.

37.29.29.

q They are produced now; and because this day thou hast not heard them.

-Levitic.

r De. 29.4. ch. 6.9.10.

Jn. 12.39.40. Je. 4.22.5.

21. Ec. 12.2. ch. 26.11.

28.9.1.42.19.20.44.18.

A.M. cir. 3300.

B.C. cir. 704.

o Ps. 139.1-4. Je. 5.11.

3.1-20. Eze. 16.15-58.

xxii. xxiii. ch. i. v. lix.

Heb. 7.6.7.

p Ps. 51.5.8.3. Eze.

16.4.6. 20.8.23.3.19.27.

ch. 63.10. De. 9.7.24.

9. Jos. 7.9. Ps. 106.8.

28.38.55.11.103.4.79.9.

Eze. 20.9.14.22. ver. 11.

ch. 43.24. 55. 57.17.18.

Je. 14.7.

q ch. 1.24.25.27.27.9.

57.10.31.9. Mal. 3.2.3.

Zec. 13.9. Ho. 2.14.15.

15. Eze. 20.38. ch. 50.1.

Je. 3.8. Ho. 12.6-11.

Re. 3.19. Ps. 103.9.66.

10.12.1. Ps. 17.14.19.

r Or, *for silver*, Eze. 22.20-22.

s Eze. 20.9.14.22.35.

20-22. Ps. 79.9. Nu. 14.

15.16. De. 32.26.27. ch.

30.2.

t ch. 42.8.44.23. Lu.

2.14. 1 Pe. 4.11. Ep. 3.

21.1. Co. 3.1.1.31.

u ch. 41.4. Ex. 19.5.

6.1. 2 Co. 1.9.2.

Tit. 9.

v ch. 41.4.44.5.43.1.

10. Re. 1.11.27.28.13.

x Ps. 102.25. ch. 42.5.

40.12. Jn. 1.3. Ex. 20.11.

y Or, *the palm of my right hand hath spread out.*

z ch. 40.26. Ps. 33.6.

3.119.89.91. 148.5.8.

147.

aa ch. 41.1.2.24.3.9.44.

745.21.40.3. Ne. 2.7.29.

o Cyrus. ch. 41.2.3.

25.41.48.5.2.3.1.5.6.1.

xiii. xiv. xxi. xlii. xlvii.

Je. 1.1. Ps. 137.8.9. Mar.

10.31.

ab Eze. 1.2.

c ver. 3-6. ch. 45.19.

21.44.8.43.101.41.21.22.

Am. 5.2.7.9.1.1.5.6.1.

d ch. 9.6.11.1.5.6.1.

-3.6.9. Zec. 2.8-11.

Lu. 4.18.21. Jn. 6.27.3.

347.7.3. Ex. 23.20. Mal.

3.1.

e These words are spoken by Christ.

f God manifest in the great prophet of his church, the messenger of the Father, the sent of the Father and the Holy Spirit.

g ch. 7.14.9.6.43.14.

53.2.12.54.5.13.55.4.

1 Co. 1.30.1.15.5.20.

h Mi. 4. De. 32.17.18.

4.40.5.29.6.2. Job. 2.

21. Lu. 19.42. Ps. 25.8.9.

Ne. 9.13.14.

i De. 5.29.32.30. Ps.

81.13-16. Mat. 23.37.

Jn. 15.18.18.54.11-17.

De. 30.11.12. Mi. 6.8.

Ko. 14.17. Ps. 119.165.

19.11.

j Always running downward to the ocean, always receiving supplies from the skies and the mountains above. -C-

k Always flowing round the earth, supplying springs and rivers by its inexhaustible exhalations.

l Always succeeding wave, the parts distinct, the ocean one. -C-

m Ge. 2.2.17.32.12.2.

n Sa. 17.1.1. Ki. 4.20. ch.

10.22.

o Sa. 17.1.1. Ki. 4.20. ch.

10.22.

p 1.2. Ki. xiv. xxv.

h His name. Whose? The name of any of thine offspring. -C-

q ch. 52.11. Je. 50.8.

51.6.43. Zec. 2.6. Re. 18.

42.9.1. Ps. 26.1-6.118.

15. ch. 26.1.

r Sa. 7.23. Re. 5.9.

ch. 44.23. with Ex. 19.

4-6. 16. 50.107.31.7.10.

Ps. 68.22.

s ch. 30.25.35.6.7.41.

17.15.32.17.49.10. Ex.

and giving him such prosperous success in destroying the Chaldeans. 16. From the very beginning I have plainly and publicly foretold future events, and have been always ready to fulfil my predictions. And now I am appointed of God to foretell, and in due time to execute, things relative to Cyrus and Babylon, and the redemption prefigured by it. 17-19. I am your divine instructor and leader in what conduces to your peace and prosperity; and if ye had but hearkened to my commandments, your peace, and the prosperity flowing from your piety and virtue, had been abundant and lasting; your children should have been greatly increased; nor should they have been carried captive out of my land. 20, 21. Ye shall certainly be delivered from Babylon, and shall be provided for in your return,



ENTRANCE TO THE GARDEN OF THE KNIGHTS OF MALTA—A GLIMPSE OF THE MOST SPLENDID EDIFICE EVER RAISED BY FAITH IN THE CAUSE OF RELIGION. [Isaiah, xlix:6.]—"And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth." Through an open vista made of a tangled labyrinth of trees and flowering shrubs in the

garden of the Knights of Malta we have a glimpse of St. Peter's Church at Rome. This structure, conceived in the genius of Michael Angelo, is the most splendid edifice ever lifted by faith in the cause of religion. It is an evidence of the truth of Isaiah's prophecy, and is an expression of the declaration that Christ was to be a light to the Gentiles and to be salvation to the people unto the ends of the earth. This garden stands upon the Aventine Hill, the highest of the seven in Rome.

these? Behold, I was left alone; these, where had they been?

22 Thus saith the Lord God, 'Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms,' and thy daughters shall be carried upon their shoulders.⁵

23 And 'kings shall be thy nursing fathers,' and thy queens⁷ thy nursing mothers: they shall 'bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the LORD: for 'they shall not be ashamed that wait for me.

24 'I Shall' the prey be taken from the mighty, or 'the lawful captive' delivered?

25 But thus saith the LORD, 'Even the captives' of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.²

26 And 'I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine:³ and all flesh 'shall know that I the LORD am thy

vices he will glorify all his perfections to the highest. And though my ministrations have little success in the conversion of the Jewish nation, God will honourably reward my faithful service, and give me for an Instructor and Saviour to the Gentile world. 7-13. In consequence of my great sacrifice and trouble among the Jews, JEHOVAH will highly exalt me, seasonably grant whatever assistance and protection I need for myself or members, and grant me a living body through the whole world, saved from all their misery and bondage, and richly supplied with the precious and comfortable oracles, ordinances, and blessings of the new kingdom, while both angels and men shall rejoice in their happiness. 14-23. Nor shall the Jews in Babylon, or in their long dispersion, nor the church under Antichrist, have any just reason to doubt of God's continued kindness to and care for them. Delivered from their enemies, and returned to their own country, the Jews shall greatly increase in numbers and abound in prosperity. During their infidelity and dispersion, the vast numbers of Gentiles who enter the church shall more than balance their loss: and at last both Jews and Gentiles shall, in countless multitudes all over the world, be converted to the Lord. 24-26. Nor shall the mightiest devils or persecutors be able to keep them from accepting Christ, since God, as their redeemer, will exert his almighty power in their behalf, and the tremendous overthrow of the wicked.

Ver. 2. This highly figurative passage was designed to be descriptive of the Messiah. His mouth was like a sharp sword, able to give utterance to words of convincing and powerful eloquence, which would penetrate the heart. The figure is carried on into the second member of the verse. The shadow of God's hand is there represented as covering or concealing the sword. It is preserved by divine power, hidden from the eye of the enemy, until the moment comes for action; then it is suddenly drawn forth, and wielded with skill and power. The last clause sets forth the same idea under another figure; an arrow preserved in the quiver until the moment for shooting it arrives. P.

Ver. 3. Israel signifies 'Prevaier with God'—and here is easily, and with certainty, seen to be a specific title of Messiah, and not the national designation of the Jews. The distinction lies in ver. 4. Messiah-Israel had his 'judgment and work' with God; but Israel, the people, were ever a 'stiff-necked and rebellious generation.' C.

Ver. 5. To bring (home again) Jacob, who went out an exile.—Though Israel (a name given on returning) be not gathered; that is, though during a long time Israel shall remain dispersed, 'yet shall I be glorious' in the judgment of their excision for a time, till the Gentiles be 'grafted in'—and finally, 'all Israel shall be saved.' C.

Ver. 7. To him whom man despiseth, &c. To Messiah, 'despised and rejected of men' and so abhorred of the Jewish nation, that they preferred Barabbas, a robber, and cried out, 'Away with him, away with him: crucify him, crucify him!'—To a servant of rulers. To one led before the tribunal, and condemned by the pusillanimous injustice, not of a native prince, but a foreign ruler. C.

Ver. 8. In an acceptable time, &c. This passage is quoted in Co. 6. 2. Its general meaning is, that in the days of God's

power, in a day appointed by him, he would be ready and willing to extend his salvation to mankind through his Son. In the time of the gospel dispensation, under the ministry of Christ's apostles, the Lord would extend his grace and mercy to Jews and Gentiles alike. P.—A covenant. 'A purifier, or a covenant sacrifice.' Purifier seems most agreeable to the scope of the passage.—To establish the earth. Rather, 'to restore the land' to its rightful owners in the 'acceptable time' of the gospel jubilee. C.

Ver. 10. They shall not hunger nor thirst. 'The hunger and thirst' of the Lord's captives is always 'righteousness,' Mat. 5. 6, for nothing short of 'everlasting righteousness' can satisfy the cravings or sustain the strength of the soul. But now they 'hunger and thirst' no more, for the word of life is in them 'a well of water,' Jn. 4. 14, and their food 'the living bread which came down from heaven,' Jn. 6. 51. C.

Ver. 12. Sinim is said to have been the name of a strong city in Egypt; and may thus represent every city in which Israel had been imprisoned as Joseph, or enslaved as his descendants: the Vulgate translates it 'South Country,' probably in reference to Mat. 8. 11. C.

Ver. 17. 'They that ruined thee shall speedily become thy builders; and they that wasted thy substance shall (by conversion) become thy children.' C.

Ver. 23. While, like all spiritual promises to the Jews, this prophecy is fulfilled to the Christian Church: yet it is obvious from the entire context, that its first application is to the Jews. And little during their long pilgrimage has been to them the 'nursing' of kings and queens. But let not the infidel deride, let not the Christian forget, and let not the Jew despair, the word is spoken, and it will be accomplished. C.

Ver. 26. The restoration of the Jews will take place in the midst of terrible intestine commotions, not necessarily in all Gentile nations, but in all that shall oppress them, as Egypt did, and oppose their return, either from motives of jealousy or self-interest. C.

REFLECTIONS.—What important truths are notified to men by the gospel of Christ! And great is the mercy that the Gentiles have so deep concern in it, and such abundant access to know and receive it. Enlarged gifts and grace are necessary to qualify men for the ministry. And exalted ought to be their ends, earnest their care, and assiduous their labour in winning souls to Christ. Glorious and certain shall be the reward of their faithful service, even though it should not have the wished success with men. But infinite is the mercy of God, in calling his own Son to his mediatorial office, and qualifying him for it;—in freely giving him for us as a Ransom, and to us as an effectual Saviour! By it JEHOVAH's declarative glory, and the everlasting happiness of men, are wonderfully advanced. Alas! that ever he should be rejected, and his grace received in vain;—that his salvation, so extensive and suitable, should be so undervalued and refused!—In accordance with his love, God enlightens the mind, looses the bonds, supplies the wants, protects the persons, comforts the hearts, and makes plain the paths of the people. His work of redemption, his saving of men, demands our highest praise: and the assurances of his constant and everlasting kindness, and his promises to remove everything hurtful, give ground of encouragement to the most despondent. Thrice pleasant is it to behold the church extending her limits,

A.M. cir. 3302.
B.C. cir. 702.

1 Ch. 2. 2-4; 11. 9-11;
14. 1, 2; 60. 3-11; 16. 42, 1;
49. 4, 5; 56. 12, 20; Ps.
22. 27-31; 2. 8; 72. 8-11;
17. 19; Mal. 1. 11; Mat. 8.
11; Re. 7. 9, 11, 15.

4 Heb. *basim*.
5 See note + in
second column.

6 Ch. 52. 15; 60. 3, 10;
16; Ps. 107. 15; Est. vi.
vii. Ne. ii. Es. viii. x.
Re. 21. 24, 26.

7 Heb. *nursishers*.
8 Ge. 43. 26; 2 Sa. 18.
28; 2 Ch. 7. 3; Lu. 17. 16.

9 Ps. 72. 9, &c. Ch. 14. 1.
24; 14. 5; 15. 15; 60. 14; Mi.
7. 17; Re. 3. 9.

10 Ps. 104. 22, 5; 25. 3;
34. 5; 217. 13; 13. 8, 5;
35. 3; 111. 10; 106. 12.

11 Mat. 12. 29. Ge. 18.
12. Eze. 37. 11. Lu. 1.
34; 11. 21, 22.

12 Captive of the
terrible. C.

13 Heb. *the captivity
of the just*.

14 Ps. 50. 17-20; 33. 34;
51. 34-36; Mat. 12. 29.
He. 2. 14, 15; 2 Ti. 2. 26.

15 Jn. 12. 31; 14. 30; Re. 12.
5, 7; 11. 3, 8; Ge. 3. 5.

16 Heb. *captivity*.
2 See note below.

17 De. 32. 41; Ju. 7. 23.
2 Ch. 20. 23; Ch. 9. 20;
xiii. xiv. xxiv. 1; 23.

18 Je. li. Re. 6. 14-17; 14.
16; xviii. xiv. xvi. 17;
14. 16; xviii. 17-21; 20.
2, 16, 6.

19 Or, *new wine*.
2 Ch. 66. 16; Ps. 9. 16;
58. 10, 11; 83. 13; Eze. 39.
7.

Those who en-
slaved Israel were
powerful. Babylon
was one of the mighti-
est nations in the
world. But Jehovah
was mightier still;
and the cheering pro-

A.M. cir. 3302.
B.C. cir. 702.

mise is here given
that he would deliver
his people.—P.

CHAP. L.
a ch. 48. 8; 49. 14. Ho.
2. 2. Je. 3. 1, 14, with
Eze. 36. 16, 17, 32; Ro.
11. 1, 2; De. 24. 1; Je. 3. 8.

6 Ex. 21. 7; 22. 3. Ne.
5. 3. Le. 25. 39; 7 Ki. 4. 1.
Mat. 18. 25.

c ch. 52. 3; 50. 1-14; 5.
4-7. Ps. 44. 12. Ho. 2. 2.

De. 29. 20-25; 32. 19-25.
1 Th. 2. 15, 16; Mat. 8. 12;
21. 43; 33. 35-39.

d Je. 35. 15. Ep. 2. 17.
2 Ec. 9. 9. Mat. 3. 1.
3 Ch. 12. 15; 24. 4. Pr. 1.
24; Ps. 81. 11; Ho. 11. 2, 7.

Jn. 1. 11; 7. 48; 12. 42.
Mat. 21. 38; 23. 37. Lu.
19. 44.

e Nu. 11. 23. ch. 59. 1.
Ge. 18. 14; Jn. 11. 41.

f Ex. 14. 21, 29. Ps.
106. 9; 114. 3-7; 66. 6; 78.
13; 74. 15; Jos. 3. 13.

16. ch. 51. 10; 42. 15; 43.
16; 63. 13; Ps. 107. 33.
40. 1, 2, 5; Hab. 3. 8; Je.
51. 36; Na. 1. 4; Ex. 7. 18.

ch. 19. 5.
g Ex. 10. 21, 22. Eze.
32. 17; Re. 6. 12.

h Mat. 13. 54. Ex. 4.
15; ch. 6. 5. Je. 1. 9; Pr. 25.
11; Col. 2. 3. Ps. 45. 2; ch.
40. 1, 2, 5; 11. 2; 51. 16.

Mat. 7. 29. Lu. 4. 22; 30.
Mar. 6. 2; Jn. 4. 46; Mat.
5. 4; 6. 11; 27. 28; ch. 57.
15-19.

In Palestine the
young children, the
moment they are able
to sit upright, are
placed astride on the
mother's or nurse's
shoulder; this is the
usual, indeed the
universal mode of carry-
ing children that are
unable to walk.—P.

Saviour and thy Redeemer, the Mighty One of Jacob.

CHAPTER L.

1 The dereliction of the Jews to be imputed to their own sins, and not to God's inability to save. 4 Christ's commission to speak comfort to the weary: 5 his patient suffering of indignities, 7 and confidence in God's help. 10 An exhortation to trust in God, and not in human resources.

THUS saith the LORD, 'Where is the bill of your mother's divorcement, whom I have put away? or which of my creditors is it to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away.

2 Wherefore, when I came, was there 'no man? when I called, was there none to answer? 'Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I 'dry up the sea, I make the rivers a wilderness: their fish stinketh, because there is no water, and dieth for thirst.

3 I 'clothe the heavens with blackness, and I make sackcloth their covering.

4 The Lord God hath given me the tongue of the learned, that I should know how to speak

and mightily increasing her members; and to discern how almighty power and grace protects and blesses it, notwithstanding all opposition!

CHAPTER L. Ver. 1. In reply to the objection that the casting off of the Israelites was a proof of want of faithfulness or caprice on the part of Jehovah, the true cause of it is here alleged. The Israelites were rejected and punished because of gross sin and open rebellion. God had dealt with them in mercy, he had spared them long, he had saved them by wondrous interpositions of supernatural power; but they had manifested the greatest ingratitude. P.—Where is the bill, &c. God's covenant with his church is often represented as a marriage-contract, see particularly Ho. 2. 9, 19, 20; and the progress of grace, together with the final glory of the church, as a marriage, Mat. 22. 1-14; Re. 21. 9.—Sold. The persons and liberties of their children were, according to the divine law, answerable for the debts of their fathers, 2 Ki. 4. 1; Mat. 19. 7. C.

Ver. 2. When I came. The Lord here speaks in continuation of the former verse—even the WORD that was with God, and was God. And he speaks of that time when, being 'made flesh,' he dwelt among us; when he 'came unto his own, and his own received him not,' Jn. 1. 11. C.

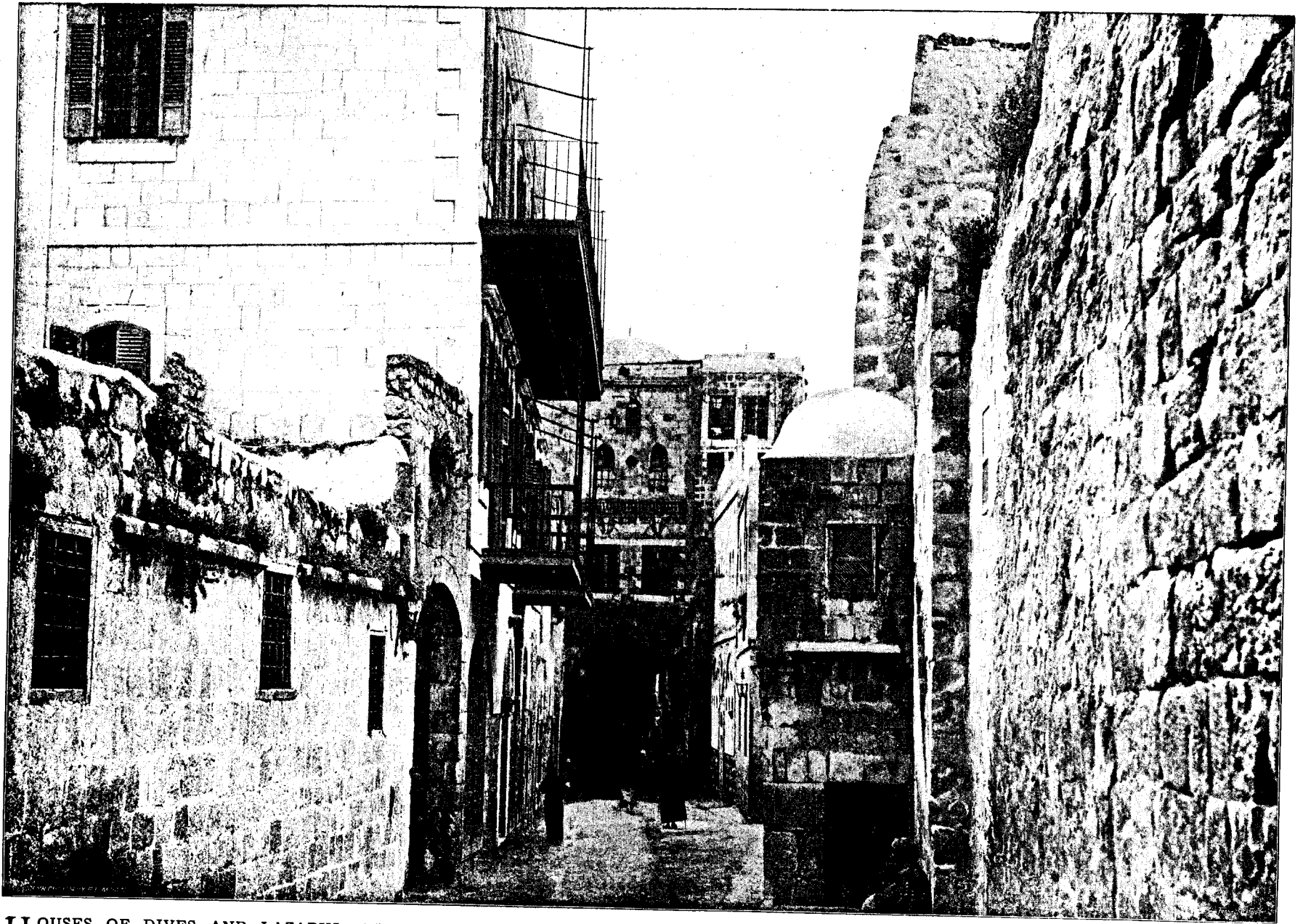
Ver. 4. The Lord God hath given me, &c. 'The LORD God' (Adonai Jehovah), THE FATHER, hath given me (his co-eternal WORD, his Son, 'God manifest in the flesh'), 'the tongue of the learned,' the 'learned' in the 'deep things of God,' his nature, his eternal purpose of grace, according to 'the counsel of his own will,' his work of redemption by substitution and sacrifice, and his victory over death by resurrection to glory. C.

Ver. 7. Set my face like a flint. As the flint endures the stroke of the steel, and yields its best service (fire) to him that smites it—even so did Messiah endure, unshrinking, the strokes of those that hated him, and yielded but tears of compassion and intercessory prayers in return for the ingratitude that cried 'Away with him! the injustice that condemned him, and the cruelty that crucified him.' C.

Ver. 10. That walketh in darkness. The only real darkness lies in ignorance of one point, 'What must I do to be saved?' Within the name of Jesus lies the only answer; from it emanates the only light, Jn. 1. 12; Ac. 16. 31. C.

Ver. 11. Walk in the light of your fire. This is neither an advice nor a permission, but a judicial sentence, and with this warning, instead of joy, 'ye shall lie down in sorrow.' C.

REFLECTIONS.—How common is it, but as absurd, for self-ruined, and even obstinate sinners, to lay the blame of their misery on God, who is infinitely able and ready to save!—Yea, infinite is the fitness of Jesus Christ to instruct, quicken, and comfort our souls. Great was the cheerfulness and boldness with which he endured the suffering, and performed the obedience, necessary in the work of our redemption. Wonderful was the pleasure of JEHOVAH in assisting, supporting, and honouring him in it: and infinite is his tenderness towards distressed and disconsolate souls, and his indignation against presumptuous sinners. Never let me pretend to teach others till God has taught myself. And embracing every opportunity of fellowship with him, let me always act in his service under the influence of a gracious good-will to it. Never let me shrink at doing or suffering for Jesus Christ, who has done and suffered so much for me. In every difficulty of work or warfare, let me firmly believe that he will



HOUSES OF DIVES AND LAZARUS—BESIDE THE ROAD CHRIST WALKED OVER TO HIS CRUCIFIXION. [Isaiah, 1:6.]—"I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting." The houses of Dives and Lazarus make up a station in the Via Dolorosa. The Via Dolorosa is the gloomy and sad way over which our Savior walked to Calvary. It begins with the Palace of Pilate, which is now the Governor's serai. Over one of the buildings on this way the

Scala Santa or staircase leading to the judgment hall stood until removed by Constantine to the basilica of Saint John Lateran, in Rome. We have along this way the Church of the Flagellation, or the Church of the Crowning with Thorns, the arch of Ecce Homo, Convent of the Sisters of Zion, and at the bottom of the valley, the house of Dives. Pilgrims who visit Jerusalem during the Easter weeks make it a point to pass over and meditate along this sad way.

19.—*Die in the pit.* Casting into a deep pit, with a little food, was an ancient mode of punishment; thus inflicting a slow and proportionally cruel death. It may here be also an allusion

unfaithfulness to

visage^a was so marred more than any man, and his form more than the sons of men;

15 So^a shall he sprinkle many nations: the kings shall shut their mouths at him:⁸ for *that* which^a had not been told them shall they see, and *that* which they had not heard shall they consider.

CHAPTER LIII.

1 The prophet, complaining of incredulity, excuseth the scandal of the cross, 4 by the benefit of his passion, 10 and the good success thereof.

WHO hath^a believed our ¹report:²² and to whom is ¹the arm of the LORD revealed?²³

2 For he ¹shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we

^a ch. 52. 10. Ps. 110. 2. 3. Ro. 1. 16. 1 Co. 1. 18. 24. 2. 4. He. 4. 12. c ch. 4. 2. 11. 1. 10. Je. 23. 5. 33. 15. Zec. 3. 8. 12. Mat. 1. 21. Lu. 1. 1. Ro. 8. 3. Ga. 4. 4. Phil. 2. 6-8. Mat. 8. 20. 1 Pe. 2. 4. Mar. 14. xv.

to deliver you, I will make you quickly to experience the fulfilment of all my promises. And in like manner rejoice, thou gospel church, in hopes of thy extension, purification, and deliverance from every enemy, heathen, Popish, or Mahometan. 7-12. Great joy and harmony, hearty renunciation of idols, and a composed return of the Jews to their own land, shall be produced by the proclamation of Cyrus, and the Lord's powerful appearance for their relief; and much more by the publication of the gospel by Jesus Christ and his apostles, and by the effectual redemption of multitudes from heathenism, Popery, Satan, and their own lusts, by an ascended Redeemer. 13-15. The infinitely well-qualified Messiah, in consequence of his inexpressible ignominy, debasement, and suffering, shall be highly exalted as Head over all things to his church; and shall, by his Word, his Spirit, and blood, purify multitudes of sinful Gentiles from their iniquities; and even kings, and other great ones, shall with reverence hear his gospel truths, which had been hid from former generations, and shall submit to his laws.

Ver. 1. *Put on thy strength.* The only strength of the church is Christ, whom spiritually she puts on, as armour for defence and garments for beauty, Ro. 13. 12, 14; Ga. 3. 27; Ep. 4. 24; 6. 11. C.

Ver. 3, 4. The passage is elliptical. Its general object is to prove that God, as he had delivered his people in days past, when in imminent danger, so he would deliver them now. Barnes has given the following paraphrase, which brings out the full sense:—'We have been sold for nought, and ye shall be ransomed without price. As a proof that God can do it, and will do it, remember, says he, that my people went down formerly to Egypt, and designed to sojourn there for a little time, and that they were there reduced to slavery, and oppressed by Pharaoh, but that I ransomed them without money, and brought them forth by my own power. Remember also how often the Assyrian has oppressed them without cause. Remember the history of Sennacherib, and Tiglath-pileser, and Shalmaneser, and how they have laid the land waste; and remember, also, how the Lord has delivered it from these oppressors. With the same certainty and the same ease he can deliver the people from the captivity of Babylon.' P.

Ver. 5. *My name is blasphemed.* Either by the heathen exulting in their victory over Israel, as Sennacherib did in his pride, and saying, 'Where is your God?' 2 Ki. 18. 29, 30, 33-35; 19. 10; or by the irreligious conduct of the Jews, who, while professing zeal for the law, did, through breaking of that law, bring dishonour and blasphemy upon the holy name of their God, Ro. 2. 23, 24. C.

Ver. 7. This is the exclamation of the 'watchmen,' ver. 8, announcing the Prince of Peace, whose 'feet' alone they describe: those feet 'like unto fine brass, as if they burned in a furnace,' Re. 1. 15, emblem of that furnace of affliction, ch. 48. 10, in which his church is to be melted, and by his Spirit purified from her dross. C.

Ver. 11. *Go ye out from thence.* Whence? From 'Egypt,' from 'the dust,' ver. 2, 4, from 'the nations, the ends of the earth,' ver. 10, into which they had been scattered. A similar exhortation is extended by St. Paul to the Gentile church, to come out from the idolatry of the world, 2 Co. 6. 17, and by St. John to come out from the mystical Babylon, Re. 18. 4—all progressive parts of the same glorious march of prophecy.—*Be ye clean,* &c. These are the priests, the Levites being interdicted from coming nigh the 'vessels' of the sanctuary, Nu. 18. 3. But now all believers being 'kings and priests,' Re. 1. 6, are here exhorted to cleanse the vessels in which they bear the Lord's treasure, 2 Co. 4. 7. C.

Ver. 12. *The God of Israel*—not of Israel the people, but of Israel 'the prevailing with God,' prevailing by sacrifice and intercession—the God and Father of our Lord Jesus Christ. See ch. 49. 3; Ro. 15. 16; Ep. 1. 17. C.

Ver. 13. These three verses (13-15) are closely connected with ch. liii. They constitute a portion of the same grand prophecy. The sense is greatly marred by their being placed at the close of this chapter, and separated from that which follows. From the deliverance of Israel from the Babylonian captivity, the prophet passes to a greater and far more glorious deliverance—that of his people from the captivity of sin by the atoning work of the Messiah. P.

Ver. 14. There is a want of grammatical correspondence, and consequent obscurity, in the translation of this verse. 'As' re-

quires either another 'as' to follow, or a 'so' to correspond, expressed or understood. May not this be rectified by placing the 'so' where it stands in the Hebrew, at the commencement of the second clause? And is not the meaning as follows:—'As many were astonished at thee, O Jerusalem, ver. 9, when thy visage was marred in the dust, and thy form in chains, ver. 2, 'so his (my servant's) visage was marred more than any man,' &c. C.

REFLECTIONS.—God's grace and our duty, his glory and our salvation, are marvellously connected. Both saints and sinners ought to bestir themselves when he offers deliverance. And thrice happy is the church when she is duly separated from the world, which lieth in wickedness. And yet how averse are many to partake of this blessedness: how averse to accept of an offered deliverance from corrupt lusts, or from corrupt societies and synagogues of Satan! But blessed are the effects of Jesus' gospel and government in the world, powerful the influence of his offices and states, and gracious the manifestation of his person, sufferings, and glory for the conviction of the most hardened sinners.

CHAPTER LIII. Ver. 1-3. How few truly believe the gospel record concerning Jesus Christ! How few experience his gracious power, or behold his heart-captivating glory;—who, in his humbled estate, under the special care and protection of JEHOVAH, sprung from the humble family of David in the likeness of sinful flesh without any external glory or pomp—and was all along oppressed with miseries and griefs, and quiet contemned and hated by men, especially the Jewish rulers and people! 4-9. But notwithstanding our reckoning him persecuted by God as a notorious criminal, he as our Saviour, by whom it had pleased the Lord to pardon our iniquities, suffered, in the most patient manner, because of our manifold sins, that he might expiate them, and secure our eternal salvation:—to manifest which JEHOVAH not only allotted him honourable interment, but quickly released him from his grave, and made him the mediatorial Parent of all who believed in his blessed name, in that very age so remarkable for wickedness. 10-12. In consequence of bearing our iniquities, and the sufferings thereof, which our Father, in love to us, inflicted upon him in his soul and body, that he might thereby make full atonement for our sin, he is rewarded with everlasting life and honour; and has, to his infinite satisfaction, a living church of Jewish and Gentile converts, whom he instructs, and through his own sacrifice, justifies and saves. And while he is enthroned far above all principalities and powers, he erects, extends, and establishes his spiritual kingdom on earth, and his kingdom of glory in heaven.

Ver. 1. The main object of the sacred writer in this whole prophecy is to set forth the glorious person and work of the Messiah. To do this effectually, the mode in which his glory was exhibited and his work accomplished during his incarnation must be described. Hence it is necessary to exhibit the depth of his humiliation. One part of his humiliation consisted in his being despised and rejected of men. 'He came unto his own, and his own received him not.' The reality of his advent and of his mission was denied by the Jews. It is this sad fact which the prophet predicted in the opening words of this chapter. P.—*Our report.* The report of the 'sprinkled nations,' both Jewish and Gentile believers, ch. 42. 15, who declared what they 'both had seen and heard of the Word of Life,' 1 Jn. 1. 1-3. C.

Ver. 2. *Before him*—before the Lord. *Plant*—a scion or sucker, a descendant of a reduced family. *When we shall see him*—both Jews and Gentiles, nations and kings, ch. 42. 15. C.

Ver. 3. *We hid as it were our faces.* 'As one that hideth his face from us' (Leviticus), in shame and grief, as mourners were wont to do. See 2 Sa. 15. 30; Eze. 24. 17. C.

A.M. cir. 3302.
B.C. cir. 702.

a ch. 53. 2-54. 7. Ps. 22. 6-21. 29. 2. 30. Mat. xxvi. xxvii. 1. 20. Phil. 2. 6-8. ch. 50. 6, 7. Jn. 19. 5-10. 1. 23.
b ch. 53. 10-12. 55. 10. 11. De. 32. 2. Ac. 2. 33. Eze. 36. 25, 27. Pr. 1. 21-24. Ps. 72. 8-11. 2. 8. Zec. 2. 11. 1. 1. Ac. 2. 33. Ep. 5. 30. Tit. 2. 14. He. 10. 22. 2. 24. 1. 1. 2.
c ch. 49. 23. Job 29. 10. 24. 1.
d Be silent when he speaks.—C.
e Ro. 15. 20. 31. 16. 25. 26. Ep. 3. 10. Col. 1. 27. 27. ch. 16. 15. 15. Jn. 20. 29. ch. 65. 1. 1 Co. 9. 9.

CHAP. LIII.

a Jn. 1. 7, 12. 12. 37. 38. Ep. 1. 18. 19. Ro. 10. 16. ch. 28. 9. 42. 23. Pr. 20. 6.
1 Or, doctrine.
2 Heb. Hearing, 1.
3 Who has acknowledged that he has seen in Christ 'the power of God,' of which the word is the emblem?—C.

A.M. cir. 3302.
B.C. cir. 702.

d Ps. 22. 6-20. 59. 1. 20. Mar. 9. 12. Lu. 23. 18. &c. 1. 29. 59. 14. He. 4. 15. 8. Jn. 1. 10. 11. 24. 45. ch. 49. 7. 50. 6. 52. 14. Mat. 13. 35.
e Heb. as it were, his face from us.
f Heb. as an hiding of face from him, or from us.
g Mat. 8. 1. 10. 28. 26. 28. 37. Co. 5. 2. 1. 1 Th. 5. 10. 1 Pe. 2. 24. 1. 18. 1. Jn. 2. 2. Ro. 5. 10. 4. 25. 3. 25. He. 2. 10. 9. 12. 14. 10. 14.
h Mat. 26. 66. Ac. 28. 4.
i ver. 6, 8, 11, 12. Je. 23. 61. 33. Da. 9. 24. Mat. 20. 28. Ro. 3. 24. 20. 4. 25. 6. 14. 15. 5. 1. 1. 30. 15. 3. Col. 1. 14. 20. Ga. 3. 18. 1. 1. 2. 6. 2 Co. 5. 2. 1. 1. 2. 24. 25. He. 9. 12. 13. 10. 10. 14. Ps. xxiii. lxxi.
k Or, tormented.
l The chastisement, whereby our peace was made, was laid upon him.—C.
m Heb. bruise.

shall see him, *there is no beauty that we should desire him.*

3 He^a is despised and rejected of men; a man of sorrows, and acquainted with grief: and ⁴we hid as it were *our* faces from him;⁵ he was despised, and we esteemed him not.

4 ¶ Surely ¹he hath borne our griefs, and carried our sorrows: yet ²we did esteem him stricken, smitten of God, and afflicted.

5 But he was ¹wounded⁶ for our transgressions, *he was bruised* for our iniquities: the chastisement of our peace⁷ was upon him; and with his stripes⁸ we are healed.

6 All^a we, like sheep, have gone astray; we have turned every one to his own way; and ¹the

^a Ps. 58. 3; 119. 176. 1 Pe. 2. 25. Ja. 5. 20. Ro. 3. 10-18. Lu. 15. 4. Mat. 15. 19. ^b Ro. 4. 25. ^c Co. 5. 21. 2. 24; 3. 18. ver. 11, 12. hence Ps. 40. 12. 69. 5. Mat. 20. 28. Ac. 20. 28. Ep. 1. 7. Col. 1. 14.

Ver. 8. 'From imprisonment and judgment was he taken away, and who shall bear witness to his genealogy,' whereby, as 'son of David,' he is heir of the throne at Jerusalem; as 'Son of God,' heir of all things. 'Therefore (because there was none to witness the truth or judge righteously) he was cut off,' &c. C.—This is a passage of very great difficulty. The explanations given of it by commentators are widely different. Perhaps the following may be its true meaning:—He, the Messiah, was quickly taken away to execution after a short confinement and a formal, though unjust, official trial. Yet who, among those by whom he was there surrounded (his generation), considered that he was cut off from the land of the living—that he was smitten for the transgression of my people? The idea is, that neither the injustice of his sentence, nor the great object of his sufferings and his death, excited the least thought among those who saw him. With reckless indifference he was seized, beaten, tried, condemned, and crucified. P.

Ver. 10. *When thou shalt make, &c.* 'When thou (O Jerusalem, ch. 52. 14, that killest the prophets, Mat. 23. 37) shalt make his soul (through false witness and false judgment, ver. 8) an offering for sin.'—He (my risen servant) shall see his seed—his spiritual children. C.

Ver. 11. *By his knowledge, &c.* 'By the knowledge of him (or himself, i.e. the Messiah) shall he, my righteous Servant (the Messiah), justify many.' The idiom is Hebrew, and is very expressive with Christ and his saving plan. It is the same idea which the apostle Paul brings out in Phi. 3. 10. 'That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death.' Christ himself says, 'This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent,' Jn. 17. 3. P.

Ver. 12. *Therefore will I divide, &c.* 'Therefore will I give him the multitudes for his portion, and the mighty for his spoil'—his spiritual trophies of victory and reward: multitudes of every people converted and brought to glory; Satan and the grave vanquished and spoiled. C.

REFLECTIONS.—Alas! that Jesus Christ and his gospel should be so little known to the hearers of it! But nothing less than almighty grace can make us either know or believe in him. God exactly verified his predictions and promises in the whole sacrifice and exaltation of our Redeemer. Though carnal apprehensions of him lead men to contemn, reject, and blaspheme him, infinite was his love in undertaking, obeying, and suffering the just for the unjust, that he might bring us to God! How great was our Father's love in sending him to us, and placing our burdens on his infinitely well beloved, his only begotten Son! And sweet, full, firm, and lasting is that forgiveness, that redemption, which comes through the blood, the intercession of God in our nature, and from JEHOVAH's infinite and unchangeable love. In the ratified promises of the new kingdom, an extensive and firm foundation is laid for that faith by which we do and must receive Jesus Christ, as made of God to us wisdom, righteousness, sanctification, and redemption. And the rewards of our obedience of faith are all gloriously wrapped up in the blessed reward of Jesus Christ!

CHAPTER LIV. Ver. 1-5. Rejoice greatly, ye Gentiles, who have hitherto produced few converts to Christ; for now greater multitudes of you shall be born again than ever were in the Jewish church: greater multitudes shall be converted to Christ after his departure to heaven, than while his church enjoyed his bodily presence. The gospel church, that tabernacle of God, shall be greatly enlarged by the conversion of Gentile nations on every side. No more shall they be reproached, as rejected by and strangers to God: for now shall the divine Jesus and his Father call to himself a peculiar people in all places of the world. 6-10. And however destitute and wretched in themselves, despicable in their first appearances, or distressed and per-



WHEAT MARKET, NAZARETH—WHERE CHRIST GREW UP. [ISAIAH, liii.]—"Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground." The fifty-third chapter of Isaiah is by all authorities conceded to refer to the sufferings of Christ. We give a view of the wheat market in Nazareth, the town in which Christ grew up. The scene such as we witness above has been

one common doubtless in all ages of the town's history. Nazareth is upon a hill overlooking the valley of Esdraelon, which has been always noted for its fertility and its abundant harvests of wheat. Every place, and scene, and street, life, is interesting. Large and rich life only can render a town significant and influential.

against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD; and their righteousness is of me, saith the LORD.

CHAPTER LV.

1 The prophet, with the promises of Christ, exhorteth to faith, 6 and to repentance. 8 The happy state of them that believe.

HO, every^a one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money, and ^bwithout price.

2 Wherefore^c do ye spend^d money for *that* which is not bread? and your labour for *that* which satisfieth not? hearken ^ediligently unto me, and eat ye *that which is* good, and let your soul delight itself in fatness.

3 Incline your ear, and come unto me: ^fhear, and your soul shall live; and ^gI will make an everlasting covenant with you, *even* the sure mercies of David.

4 Behold, ^hI have given him *for* ⁱa witness to the people, ^ja leader and commandant to the people.

5 Behold, thou ^kshalt call a nation *that* ^lthou knowest not; and nations *that* knew not thee shall run unto thee, ^mbecause of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee.

6 ⁿSeek^o ye the LORD while he may be found, call ye upon him while he is near.

7 Let^p the wicked forsake his way, and the unrighteous man^q his thoughts: and let him return unto the LORD, and he will have mercy upon him: and to our God, for he will abundantly pardon.^r

8 ^sFor^t my thoughts *are* not your thoughts,^u neither *are* your ways my ways, saith the LORD.

9 For^v *as* the heavens are higher than the earth, so *are* my ways higher than your ways, and my thoughts than your thoughts.

10 For *as* the rain cometh down, and the snow, from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater;

11 So^w shall my word be that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it.

12 For ^xye shall go out with joy, and be led forth with peace: the mountains and the hills

A.M. cir. 3302.
B.C. cir. 702.c Ps. 116.19. ch. 45.
25. 30. 10. 10. 30. 2. 33.
1. 1. 30. 2. 30. 2. 33.
Phi. 3. 9. Ro. 3. 24. 5.
19. 10. 4.

CHAP. LV.

a Joel 2. 32. Ro. 10.

12. In. 7. 37. 38. 6. 37.

Mat. 9. 13. 11. 28. 13. 44.

46. Re. 21. 6. 22. 17. 3. 17.

18. 7. 8. 1. 1. 21. 2. 9. 4.

5. 23. 23. 26. 2. 2. 6. 14.

8. Eze. 47. 1-5. ch. 12. 3.

49. 10. 41. 17. 18. 1. 18. 46.

12. Ca. 5. 14. 15. Joel 3.

18. In. 4. 10. 14. Ps. 34. 6.

68. 10. 36. 8. 46. 4. He. 5.

12. 1. Co. 3. 2. 4. Pe. 2. 1. 2.

6. Ro. 3. 24. 5. 21. Ep.

1. 6. 14. 2. 4. 8. Re. 3. 17.

18. 22. 17.

c Jonah 2. 8. ch. 4. 4. 20.

1. 1. 15. 16. Ro. 10. 2. 3.

Col. 2. 2. 23. 5. 4. 4. 5.

Phi. 3. 4. 6. 7. Ti. 4. 7. 8.

He. 13. 9. 1. Jn. 2. 16.

Mat. 23. 2.

1 Heb. weigh.

d Mat. 22. 4. Ro. 10.

17. Ps. 34. 8. 68. 10. Pr. 9.

5. ch. 25. 6. Ps. 36. 8. 9. 55.

46. 3. Jn. 8. 27. 57. Ep.

1. 3. 8. 3. 19. Re. 2. 17. 7.

47.

Jn. 5. 25. 11. 25. Ps.

45. 10. Re. 7. 7. 9. Ro.

10. 17. In. 14. 6. 3. 16. 30.

6. 39. 40.

e Ps. 101. 8. 44. 6. Ge. 17.

7. Lu. 1. 32. 33. 2. Sa. 23.

5. Ps. 89. 1. 4. 28. Je. 32.

40. 31. 34. Eze. 34. 23.

49. 2. 7. 27. Mat. 26.

28. Ac. 13. 34.

f ch. 5. 7. 2. Co. 9. 15.

Jn. 3. 16. 35.

g In. 18. 37. 3. 11. Re.

1. 5. 14.

h Ep. 2. 24. 1. Pe. 2. 21.

Re. 7. 17. ch. 40. 1. 14. 21.

13. Ho. 14. 1. 2. 15. 10.

Mat. 2. 6. 17. 2. 15. 10.

He. 2. 10. 12. 2.

i Ever. 3. 15. 1. 15. 4. 1.

11. 5. 5. 7. 60. 19. Ro.

10. 16.

j ch. 5. 25. 2. 2. 11.

8. 23. Ep. 1. 12. 3. 5. 6.

Ro. 10. 2. Ps. 18. 43.

2. 21. 49. 17. 60. 5. 7. 13.

66. 8. 19. 20. 45. 14. 53. 10.

12.

k Ps. 110. 1. 3. ch. 11.

9. 10. 53. 10. 12. or ch. 54.

5. 11. 12. 6. 1. 3. 10. 6. 2. 5.

o Mat. 5. 25. Jn. 7. 34.

8. 21. Ps. 32. 6. 2. Co. 6. 2.

Mat. 7. 23. 21. Ps. 95.

He. 2. 3. 12. 13. Am. 5.

4. 14. Ac. 2. 20.

p Mat. 9. 13. ch. 46. 12.

13. Ho. 14. 1. 2. 3.

33. 11. Ro. 10. 2. 3. Phi. 3.

7. 9. Je. 4. 14. 13. 27. ch.

1. 28. 43. 24. 25. 44. 22. Ps.

130. 7. 8. Mar. 7. 21. 23.

1. 15. Ac. 3. 38. 39. 20. 21.

4. 7. Ne. 9. 27. Nu. 14. 17.

Ez. 34. 6. 7. Jn. 6. 37. 1.

Ti. 1. 13. 15.

2 Heb. the man of

iniquity.

3 Heb. he will multi-

ply to pardon.

4 Ps. 45. ch. 30. 18. 2.

5 Sa. 17. 16. 3. 4. 12. 4.

22. 30. 11. Ps. 45. 10. 39. 3.

40. 5. 33. 11.

6 God's thoughts

are love: men's,

enmity. God's thoughts

are holiness: men's,

sin. God's thoughts

are judgment: men's,

impunity.—C.

7 Da. 4. 34. 35. Ps. 36.

7. 9. 20. 103. 11. Ro. 11.

33. Ep. 3. 10. Ec. 8. 17.

ch. 57. 15.

8 Jn. 6. 63. 1 Th. 2. 13.

2. 11. 29. De. 32. 11. He.

6. 7. 2. Co. 9. 10. 2. 16. Ro.

9. 16. 17. 1. Co. 1. 18. 21.

24. Ro. 1. 16. 17. Eze. 12.

25. 34. 25. 26. ch. 5. 6. 30.

23. 44. 3. 4. 45. 8. 23. Mat.

24. 15.

9 Jn. 48. 20. 26. 19. 44.

23. 35. 1. 10. Je. 31. 7.

14. Ps. 47. 1. 96. 11. 13. 98.

1. 9. 117. 1. 2. ch. 42. 10.

12. 49. 13. 51. 11. Ac. 2.

46. 47. 12. 48. Re. 19. 1. 7.

7. 9. 10. 11. 15. 18. 12. 10.

A.M. cir. 3302.
B.C. cir. 702.

u 2 Sa. 23. 6. 7. Mi. 7.

4. Mat. 13. 41. ch. 41. 19.

35. 1. 2. 32. 15. 16. 01. 3. 11.

30. 3. 1. 2. 3. 12. 3. 11.

1. 8. Ac. 26. 18. 1. Co. 9. 9.

11. Ti. 3. 3. 7. 2. 11. 12.

Ro. 8. 26. 19.

e Jn. 13. 1. 33. 4. 15. 5.

Lu. 2. 14. Ep. 3. 20. 1. Pe.

4. 11. ch. 44. 23. 54. 10. 19.

19.

f Or. equality.

g Lu. 12. 43. ver. 1. Ps.

106. 3. 15. 1. 1. 3. 12. 6.

1. 11. 1. 1. 32. 1. 11. 1. ch.

30. 18. 32. 20. He. 4. 14. 6.

18. 6. De. 2. 25. 3. 11. Mat.

24. 13.

h Ex. 20. 8. 11. 31. 13.

16. Le. 19. 30. ch. 58. 13.

1. 17. 21. 52. Ne. 13. 17.

13. ch. 1. 16. 1. 3. 34. 14.

37. 27. Am. 5. 15.

i Nu. 18. 4. 7. Ac. 10.

34. 33. 3. 4. 7. 15. 9. 17. 4.

18. 6. De. 2. 25. 3. 11. Mat.

24. 13.

j Ex. 12. 16. 18. 1. 13.

16. Le. 19. 30. ch. 58. 13.

1. 17. 21. 52. Ne. 13. 17.

13. ch. 1. 16. 1. 3. 34. 14.

37. 27. Am. 5. 15.

k Nu. 18. 4. 7. Ac. 10.

34. 33. 3. 4. 7. 15. 9. 17. 4.

18. 6. De. 2. 25. 3. 11. Mat.

24. 13.

l Ex. 12. 16. 18. 1. 13.

16. Le. 19. 30. ch. 58. 13.

1. 17. 21. 52. Ne. 13. 17.

13. ch. 1. 16. 1. 3. 34. 14.

37. 27. Am. 5. 15.

m Nu. 18. 4. 7. Ac. 10.

34. 33. 3. 4. 7. 15. 9. 17. 4.

18. 6. De. 2. 25. 3. 11. Mat.

24. 13.

n Ex. 12. 16. 18. 1. 13.

16. Le. 19. 30. ch. 58. 13.

1. 17. 21. 52. Ne. 13. 17.

13. ch. 1. 16. 1. 3. 34. 14.

37. 27. Am. 5. 15.

o Nu. 18. 4. 7. Ac. 10.

34. 33. 3. 4. 7. 15. 9. 17. 4.

18. 6. De. 2. 25. 3. 11. Mat.

24. 13.

p Ex. 12. 16. 18. 1. 13.

16. Le. 19. 30. ch. 58. 13.

1. 17. 21. 52. Ne. 13. 17.

13. ch. 1. 16. 1. 3. 34. 14.

37. 27. Am. 5. 15.

q Nu. 18. 4. 7. Ac. 10.

34. 33. 3. 4. 7. 15. 9. 17. 4.

18. 6. De. 2. 25. 3. 11. Mat.

24. 13.

r Ex. 12. 16. 18. 1. 13.

16. Le. 19. 30. ch. 58. 13.

1. 17. 21. 52. Ne. 13. 17.

13. ch. 1. 16. 1. 3. 34. 14.

37. 27. Am. 5. 15.

s Nu. 18. 4. 7. Ac. 10.

34. 33. 3. 4. 7. 15. 9. 17. 4.

18. 6. De. 2. 25. 3. 11. Mat.

24. 13.

t Ex. 12. 16. 18. 1. 13.

16. Le. 19. 30. ch. 58. 13.

1. 17. 21. 52. Ne. 13. 17.

13. ch. 1. 16. 1. 3. 34. 14.

37. 27. Am. 5. 15.

u Nu. 18. 4. 7. Ac. 10.

34. 33. 3. 4. 7. 15. 9. 17. 4.

18. 6. De. 2. 25. 3. 11. Mat.

24. 13.

v Ex. 12. 16. 18. 1. 13.

16. Le. 19. 30. ch. 58. 13.

1. 17. 21. 52. Ne. 13. 17.

13. ch. 1. 16. 1. 3. 34. 14.

37. 27. Am. 5. 15.

w Nu. 18. 4. 7. Ac. 10.

34. 33. 3. 4. 7. 15. 9. 17. 4.

18. 6. De. 2. 25. 3. 11. Mat.

24. 13.

x Ex. 12. 16. 18. 1. 13.

16. Le. 19. 30. ch. 58. 13.

1. 17. 21. 52. Ne. 13. 17.

13. ch. 1. 16. 1. 3. 34. 14.

37. 27. Am. 5. 15.

y Nu. 18. 4. 7. Ac. 10.

34. 33. 3. 4. 7. 15. 9. 17. 4.

18. 6. De. 2. 25. 3. 11. Mat.

24. 13.

z Ex. 12. 16. 18. 1. 13.

16. Le. 19. 30. ch. 58. 13.

1. 17. 21. 52. Ne. 13. 17.

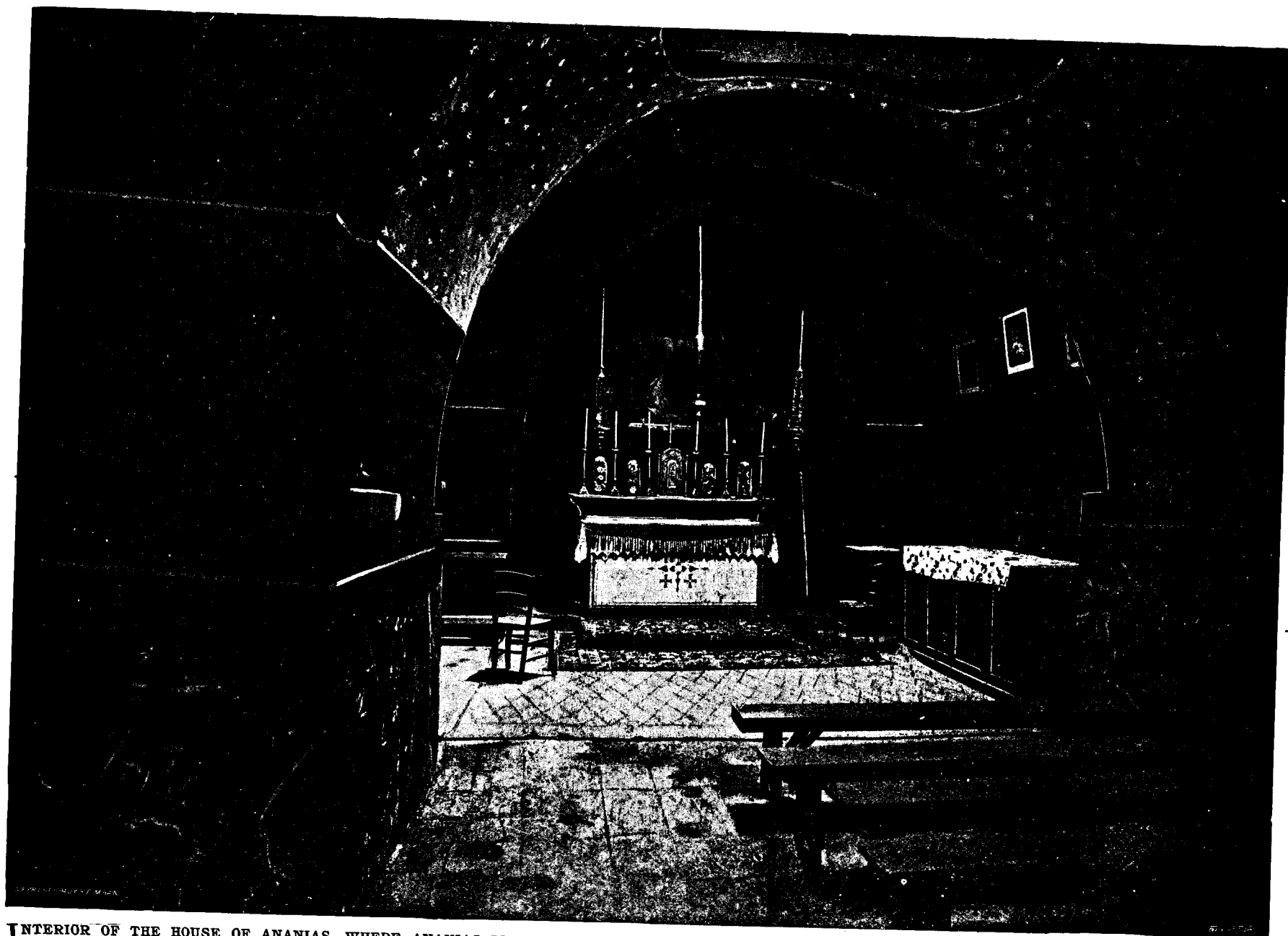
13. ch. 1. 16. 1. 3. 34. 14.

37. 27. Am. 5. 15.

aa Nu. 18. 4. 7. Ac. 10.

34. 33. 3. 4. 7. 15. 9. 17. 4.

18. 6. De. 2. 25. 3. 11. Mat.



INTERIOR OF THE HOUSE OF ANANIAS—WHERE ANANIAS LIVED, WHO WAS DIRECTED TO INQUIRE FOR SAUL IN THE HOUSE OF JUDAS. [ISAIAH, lv:5.]—“Behold, thou shalt call a nation that thou knowest not; and nations that knew not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee.” Near the east gate of Damascus there stands the traditional house of Ananias. Ananias was the disciple of Christ in Damascus who was directed to

inquire for Saul in the house of Judas at the time of the apostle's conversion. This is said to stand upon the site of the house in which Ananias lived. It is fitted up now for a kind of church. We use this picture to illustrate the fifty-fifth chapter of Isaiah, because St. Paul was the great apostle to the Gentiles, through whose ministry outlying and foreign nations were to be brought to the Holy One of Israel.

that cannot understand; they all look to their own way, every one for his gain from his quarter.

12 Come ye, say they, 'I will fetch wine,' and we will fill ourselves with strong drink; and to-morrow shall be as this day, and much more abundant.

CHAPTER LVII.

1 The blessed death of the righteous. 3 God reproveth the Jews for their whorish idolatry. 13 He giveth evangelical promises to the penitent.

THE righteous^a perisheth, and no man layeth it to heart: and merciful men^b are taken away, none considering that the righteous is taken away from the evil to come.²

2 He shall enter into peace:³ they shall rest in their beds, each one walking in his uprightness.⁴

3 ¶ But draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore.

4 Against^e whom do ye sport yourselves? against whom make ye a wide mouth, and draw out the tongue? are ye not children of transgression, a seed of falsehood;

5 Inflaming yourselves with idols^f under every green tree, slaying the children in the valleys under the cliffs of the rocks?

6 Among the smooth stones^g of the stream is thy portion; they, they are thy lot; even to them hast thou poured a drink-offering, thou hast

A.M. cir. 3304.

B.C. cir. 700.

2 ch. 5. 1-24. Ho. 9. 7. Mi. 3. 5. Je. 5. 31. 6. 1. 13. 8. 10. 12. 14. Eze. xiii. 4. ch. 22. 13. 14. 5. 12. 22. Pr. 23. 29-35. Mi. 2. 11. Ho. 4. 11. 18. 9. 7. 8. Re. 2. 6. 14. 7. It is well worthy of remark, that Sabbath observance is the test of true religion, ver. 2, 6, and wine the test of irreligion; the one the dedication of time, the other the abuse of mercy.—C.

CHAP. LVII.

B.C. cir. 698.

a 2 Ch. 32. 33. 35. 24. 2 Ki. 21. 16. 24. 4. ch. 5. 12. 24. 25. 47. 7. b Ps. 12. 1. Mi. 7. 2. Ju. 2. 10. 11. Ki. 4. 12. 13. 2. Ki. 22. 20. Re. 14. 13. He. 11. 38.

1 Heb. men of kindness or godliness.

2 Or, that which is evil.

3 Re. 14. 13. Mat. 25. 21. 22. 23. 24. 43. 16. 23. Ec. 12. 7. Ps. 73. 24. Da. 12. 13.

4 Or, before him.

d Mal. 3. 5. Mat. 3. 7. 12. 30. 16. 4. 23. 33. Jo. 8. 14. Ep. 2. 10. Je. 27. 6. Mi. 5. 11. ch. 2. 6. 8. 19. 14.

e Ex. 16. 8. Nu. 10. 11. Lu. 10. 16. Ac. 9. 4. 1 Th. 4. 5.

f Job 16. 10. Ps. 22. 7. 13. 35. 21. La. 2. 16. ch. 5. 19. 30. 10. 11.

g ver. 3. Nu. 32. 14. ch. 1. 4. 2. Th. 2. 3. Re. 17. 5. 11. 2. 8.

8 Or, among the oaks, ch. 1. 29.

12 Ki. 16. 4. 17. 10. &c. Je. 3. 6. De. 12. 2. Eze. 6. 13. with Re. 14. 9.

13 Le. 13. 21. 22. 2. 2 Ch. 28. 2. 3. 2 Ki. 16. 3. 4. 23. 10. Eze. 16. 20. 20. 31. Je. 7. 31. 32. 35. Eze. 16. 21. 23.

39 Made altars of.

A.M. cir. 3306.

B.C. cir. 698.

idols, Je. 2. 23. 30. Hab. 2. 19. De. 4. 28. ch. 44. 9. with Job 20. 29. Je. 13. 25. 12. Pr. 16. 16. 2. ch. 66. 3. Je. 7. 9. 10. 5. 9. 20. Eze. 20. 30. 7 De. 12. 2. Ki. 14. 23. 2 Ki. 17. 9. 21. 3. Eze. 20. 28. 29. 23. 41. Am. 2. 8. Je. 3. 7. Not secretly, but on a 'high mountain' hast thou set up thy bed, thy couch of rest, at idol feasts.—C.

8 It seems probable that as the idol shrine of Molech in the valley of Hinnom is referred to and denounced in ver. 5, so the 'high place' of Baal on the summit of the Mount of Olives is here before the prophet's eye. It was one of the most ancient high-places around Jerusalem.—P.

n Eze. 8. 10. 23. 14. Le. 20. 1. Ho. 8. 11.

o Eze. 16. 15. 34. 2. 13. Eze. 16. 15. 34. 2. 5. 19.

p Je. 2. 26. 11. 13. Ho. 8. 11. Eze. 16. 15. 34. 2. 13. Eze. 16. 15. 34. 2. 5. 19.

q Je. 2. 26. 11. 13. Ho. 8. 11. Eze. 16. 15. 34. 2. 13. Eze. 16. 15. 34. 2. 5. 19.

r Or, renewed it for itself larger than theirs.

s Or, thou providest room.

t ch. 30. 1-6. 31. 1-3. Ho. 7. 11. 12. 1. 2. Eze. 16. 28. 29. 23. 5-19. Re. 17. 11. 18. 13.

u Or, renewed it for itself larger than theirs.

v Or, thou providest room.

w Je. 2. 26. 11. 13. Ho. 8. 11. Eze. 16. 15. 34. 2. 13. Eze. 16. 15. 34. 2. 5. 19.

x To Molech, which signifies king.

y To kill. By worshipping dead men defined.—C.

z Je. 2. 26. 11. 13. Ho. 8. 11. Eze. 16. 15. 34. 2. 13. Eze. 16. 15. 34. 2. 5. 19.

aa Ps. 142. 4. Je. 2. 25. Ho. 5. 13.

ab Je. 2. 25. Ho. 5. 13. Eze. 16. 15. 34. 2. 13. Eze. 16. 15. 34. 2. 5. 19.

ac Ch. 28. 2. 13. Eze. 16. 15. 34. 2. 13. Eze. 16. 15. 34. 2. 5. 19.

ad Ch. 28. 2. 13. Eze. 16. 15. 34. 2. 13. Eze. 16. 15. 34. 2. 5. 19.

ae Ch. 28. 2. 13. Eze. 16. 15. 34. 2. 13. Eze. 16. 15. 34. 2. 5. 19.

af Ch. 28. 2. 13. Eze. 16. 15. 34. 2. 13. Eze. 16. 15. 34. 2. 5. 19.

ag Ch. 28. 2. 13. Eze. 16. 15. 34. 2. 13. Eze. 16. 15. 34. 2. 5. 19.

ah Ch. 28. 2. 13. Eze. 16. 15. 34. 2. 13. Eze. 16. 15. 34. 2. 5. 19.

ai Ch. 28. 2. 13. Eze. 16. 15. 34. 2. 13. Eze. 16. 15. 34. 2. 5. 19.

aj Ch. 28. 2. 13. Eze. 16. 15. 34. 2. 13. Eze. 16. 15. 34. 2. 5. 19.

ak Ch. 28. 2. 13. Eze. 16. 15. 34. 2. 13. Eze. 16. 15. 34. 2. 5. 19.

al Ch. 28. 2. 13. Eze. 16. 15. 34. 2. 13. Eze. 16. 15. 34. 2. 5. 19.

am Ch. 28. 2. 13. Eze. 16. 15. 34. 2. 13. Eze. 16. 15. 34. 2. 5. 19.

an Ch. 28. 2. 13. Eze. 16. 15. 34. 2. 13. Eze. 16. 15. 34. 2. 5. 19.

ao Ch. 28. 2. 13. Eze. 16. 15. 34. 2. 13. Eze. 16. 15. 34. 2. 5. 19.

ap Ch. 28. 2. 13. Eze. 16. 15. 34. 2. 13. Eze. 16. 15. 34. 2. 5. 19.

aq Ch. 28. 2. 13. Eze. 16. 15. 34. 2. 13. Eze. 16. 15. 34. 2. 5. 19.

ar Ch. 28. 2. 13. Eze. 16. 15. 34. 2. 13. Eze. 16. 15. 34. 2. 5. 19.

as Ch. 28. 2. 13. Eze. 16. 15. 34. 2. 13. Eze. 16. 15. 34. 2. 5. 19.

at Ch. 28. 2. 13. Eze. 16. 15. 34. 2. 13. Eze. 16. 15. 34. 2. 5. 19.

au Ch. 28. 2. 13. Eze. 16. 15. 34. 2. 13. Eze. 16. 15. 34. 2. 5. 19.

av Ch. 28. 2. 13. Eze. 16. 15. 34. 2. 13. Eze. 16. 15. 34. 2. 5. 19.

aw Ch. 28. 2. 13. Eze. 16. 15. 34. 2. 13. Eze. 16. 15. 34. 2. 5. 19.

ax Ch. 28. 2. 13. Eze. 16. 15. 34. 2. 13. Eze. 16. 15. 34. 2. 5. 19.

ay Ch. 28. 2. 13. Eze. 16. 15. 34. 2. 13. Eze. 16. 15. 34. 2. 5. 19.

az Ch. 28. 2. 13. Eze. 16. 15. 34. 2. 13. Eze. 16. 15. 34. 2. 5. 19.

ba Ch. 28. 2. 13. Eze. 16. 15. 34. 2. 13. Eze. 16. 15. 34. 2. 5. 19.

bb Ch. 28. 2. 13. Eze. 16. 15. 34. 2. 13. Eze. 16. 15. 34. 2. 5. 19.

bc Ch. 28. 2. 13. Eze. 16. 15. 34. 2. 13. Eze. 16. 15. 34. 2. 5. 19.

bd Ch. 28. 2. 13. Eze. 16. 15. 34. 2. 13. Eze. 16. 15. 34. 2. 5. 19.

be Ch. 28. 2. 13. Eze. 16. 15. 34. 2. 13. Eze. 16. 15. 34. 2. 5. 19.

bf Ch. 28. 2. 13. Eze. 16. 15. 34. 2. 13. Eze. 16. 15. 34. 2. 5. 19.

bg Ch. 28. 2. 13. Eze. 16. 15. 34. 2. 13. Eze. 16. 15. 34. 2. 5. 19.

bh Ch. 28. 2. 13. Eze. 16. 15. 34. 2. 13. Eze. 16. 15. 34. 2. 5. 19.

bi Ch. 28. 2. 13. Eze. 16. 15. 34. 2. 13. Eze. 16. 15. 34. 2. 5. 19.

bj Ch. 28. 2. 13. Eze. 16. 15. 34. 2. 13. Eze. 16. 15. 34. 2. 5. 19.

bk Ch. 28. 2. 13. Eze. 16. 15. 34. 2. 13. Eze. 16. 15. 34. 2. 5. 19.

bl Ch. 28. 2. 13. Eze. 16. 15. 34. 2. 13. Eze. 16. 15. 34. 2. 5. 19.

bm Ch. 28. 2. 13. Eze. 16. 15. 34. 2. 13. Eze. 16. 15. 34. 2. 5. 19.

bn Ch. 28. 2. 13. Eze. 16. 15. 34. 2. 13. Eze. 16. 15. 34. 2. 5. 19.

bo Ch. 28. 2. 13. Eze. 16. 15. 34. 2. 13. Eze. 16. 15. 34. 2. 5. 19.

bp Ch. 28. 2. 13. Eze. 16. 15. 34. 2. 13. Eze. 16. 15. 34. 2. 5. 19.

bq Ch. 28. 2. 13. Eze. 16. 15. 34. 2. 13. Eze. 16. 15. 34. 2. 5. 19.

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bt Ch. 28. 2. 13. Eze. 16. 15. 34. 2. 13. Eze. 16. 15. 34. 2. 5. 19.

bu Ch. 28. 2. 13. Eze. 16. 15. 34. 2. 13. Eze. 16. 15. 34. 2. 5. 19.

bv Ch. 28. 2. 13. Eze. 16. 15. 34. 2. 13. Eze. 16. 15. 34. 2. 5. 19.

bw Ch. 28. 2. 13. Eze. 16. 15. 34. 2. 13. Eze. 16. 15. 34. 2. 5. 19.

bx Ch. 28. 2. 13. Eze. 16. 15. 34. 2. 13. Eze. 16. 15. 34. 2. 5. 19.

by Ch. 28. 2. 13. Eze. 16. 15. 34. 2. 13. Eze. 16. 15. 34. 2. 5. 19.

bz Ch. 28. 2. 13. Eze. 16. 15. 34. 2. 13. Eze. 16. 15. 34. 2. 5. 19.

ca Ch. 28. 2. 13. Eze. 16. 15. 34. 2. 13. Eze. 16. 15. 34. 2. 5. 19.

cb Ch. 28. 2. 13. Eze. 16. 15. 34. 2. 13. Eze. 16. 15. 34. 2. 5. 19.

cc Ch. 28. 2. 13. Eze. 16. 15. 34. 2. 13. Eze. 16. 15. 34. 2. 5. 19.

cd Ch. 28. 2. 13. Eze. 16. 15. 34. 2. 13. Eze. 16. 15. 34. 2. 5. 19.

ce Ch. 28. 2. 13. Eze. 16. 15. 34. 2. 13. Eze. 16. 15. 34. 2. 5. 19.

cf Ch. 28. 2. 13. Eze. 16. 15. 34. 2. 13. Eze. 16. 15. 34. 2. 5. 19.

cg Ch. 28. 2. 13. Eze. 16. 15. 34. 2. 13. Eze. 16. 15. 34. 2. 5. 19.

ch Ch. 28. 2. 13. Eze. 16. 15. 34. 2. 13. Eze. 16. 15. 34. 2. 5. 19.

ci Ch. 28. 2. 13. Eze. 16. 15. 34. 2. 13. Eze. 16. 15. 34. 2. 5. 19.

cj Ch. 28. 2. 13. Eze. 16. 15. 34. 2. 13. Eze. 16. 15. 34. 2. 5. 19.

offered a meat-offering. ^kShould I receive comfort in these?

7 Upon^l a lofty and high mountain⁷ hast thou set thy bed: even thither wentest thou up to offer sacrifice.⁸

8 Behind^m the doors also and the posts hast thou set up thy remembrance; for ⁿthou hast discovered thyself to another than me, and art gone up: ^othou hast enlarged thy bed, and made thee a covenant with them;⁹ thou lovedst their bed where thou sawest it.¹

9 And^q thou² wentest to the king³ with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase thyself even unto hell.⁴

10 Thou art wearied in the greatness of thy way; yet saidst thou not, There is no hope: thou hast found the life⁵ of thine hand; therefore thou wast not grieved.

11 And^u of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor laid it to thy heart? have not I held my peace even of old, and thou fearest me not?

12 I^v will declare thy righteousness, and thy works; for they shall not profit thee.

^u Pr. 29. 25. ch. 51. 12. 13. ^v ver. 3. 8. Je. 3. 1. 2. 30. 21. 1. 13. 30. 5. 3. 44. 3. 5. ^w Ps. 50. 21. Ec. 8. 11. ch. 26. 10. ^y ch. 1. 11. 15. 66. 3. Je. 2. 35. Ro. 3. 10-20. 10. 2. 36. 21. ch. 21. 9. 2 Th. 2. 8. Re. 14. 8.

tion. I have freely granted him to publish and attest every gospel truth to ignorant and unbelieving men, to instruct and guide them to salvation, to rule and defend them, and to restrain or overcome the wicked. And at his invitation, through the influence of the Holy Ghost, and in order to glorify him, shall multitudes of Gentiles, who had neither been acknowledged by him nor known him, receive and submit to him. 6-13. Importunately seek after and heartily embrace him as your Saviour and portion, while he earnestly offers himself to you in his Word and ordinances. Let even the greatest sinner detest and turn from his self-concocted methods of relief, as well as from his courses and purposes of wickedness, in the sure faith of the unbounded mercy and pardoning grace of God: for in riches of mercy his purposes, words, and works infinitely transcend everything similar and every conception among men; and his promises cannot be defeated, but always issue in blessings to mankind.—And as with great joy the Jews shall be divinely conducted from Babylon and their present dispersion to their own country, and shall plant, multiply, and flourish in the same, so shall multitudes, to the public and lasting honour of God, be delivered from their spiritual bondage of heathenism, Popery, Satan, or their lusts; and while themselves are converted from mischievous sinners into agreeable and useful saints, they shall be delivered from whatever is hurtful and offensive.

Ver. 1. 'Ho, every one that thirsteth' for righteousness, Mat. 5. 6, 'and he that hath no money' (nothing, though he had gained the whole world, to give in exchange for his soul, Mat. 16. 26), 'come ye to the waters.' C.

Ver. 3. David signifies Beloved, and is a prophetic (Je. 30. 9: Ho. 3. 5), a heavenly (Mat. 3. 17), and apostolic name of Christ, Ep. 1. 6. All mercies in him are made sure by 'two immutable things'—God's promise of truth and his oath of confirmation, He. 6. 17. 18. C.

Ver. 5. By following out the address in ch. 54. 1-17, it will be seen that the once barren but now prolific church is the party addressed in this promise. C.

Ver. 9. Higher. God's thoughts are higher (1) in their subject—Christ and his church, Ep. 1. 3-6. (2) In their object—salvation, Ep. 1. 10-14. (3) In their result—success, ver. 11. C.

Ver. 12. Mountains and hills—empires and kingdoms.—Trees of the field—believers everywhere throughout the world, Is. 61. 3. C.

Ver. 13. 'Thorns and briers' are the emblems of the primal curse, Ge. 3. 8: He. 6. 8.—'The fir-tree' is the mark of peaceful dwellings, Ca. 1. 17, successful commerce, Eze. 27. 5, and joyous music, 2 Sa. 6. 5.—'The myrtle,' of that co-extension of natural and spiritual husbandry, improving alike the natural and the moral wilderness, Is. 41. 19. C.

REFLECTIONS.—Think now, my soul, how all the blessings of salvation are framed to answer our need!

—The most trifling cumberers of God's vineyard, nay, the most notorious sinners, are expressly, are earnestly invited by him to receive the same without any conditions. Infinite is his grace who, at infinite expense, provides these favours for his enemies, his betrayers, and murderers, and thus offers them to his despisers. But infinitely criminal must be that unbelief which treads on such grace, and doubts the fulfilment of his infallible promises. And base is the heart, and cruel the preacher, who gives JEHOVAH the lie; and pretends that self-formed qualifications of sensibility and sincerity must render us welcome to his market of GRACE.

CHAPTER LVI. Ver. 1. The general scope of this prophecy, and its close connection with ch. liv. iv., should be kept in view. In ch. liv. the blessed results of the Messiah's work and triumph are stated:—His church or kingdom would be established on an everlasting foundation. In ch. liv. it is declared that the doors of the church would no longer be shut against the Gentiles; but that they as well as God's ancient people would have access. In this chapter the same glorious truth is set forth more clearly and fully. Every individual of the human family, wherever born, from whatever nation or tribe sprung, would be admitted on equal terms to all the blessings and privileges of Christ's people. P.—Keep ye judgment, &c. The prophet being now about to close a great series of predictions, proceeds to certain practical observances, just as, in later days, Paul was accustomed to explain and establish certain doctrines, and then to enforce moral duties; both acting upon the principle of laying the foundation, and then building the temple. C.

Ver. 2. Keepeth the Sabbath. Sabbath observance is chosen as the chief outward test of inward holiness, (1) because it is a direct remembrance and imitation of God; (2) because it is a visible testimony to God's authority; (3) because, as an act of self-denial, it affords a continued specimen of deep Christian principle; and (4) because it is a natural type of the 'rest that remaineth for the people of God.' C.

Ver. 3. Son of the stranger. Not merely a Gentile as distinct from a Jew, but one whose parents had been strangers to God, whose early education had been neglected, and whose youth had consequently been spent in folly. C.

Ver. 4. The eunuchs, &c. Many Christians are much troubled because they think they have effected good, because they have no spiritual posterity whom they can call 'their little children,' (Ga. 4. 19.) To such desponding believers this encouragement is addressed, to teach them that they are not to be judged by what they have done; but by what, through grace, they have endeavoured to accomplish, Ro. 9. 16. C.

Ver. 7. Them will I bring to my holy mountain. From Da. 2. 35 it is evident that the 'mountain of the Lord' is the emblem of the church exalted by Messiah; that the 'house of prayer' has ceased to be confined to Jerusalem, and is found wherever there is a worshipper 'in spirit and in truth,' Ja. 4. 20-24; that the 'offerings and sacrifices' are prayer, praise, and beneficence, 1 Pe. 2. 5: He. 13. 15, 16; and that 'the altar' is the spiritual and living altar and sacrifice, Christ, He. 13. 10. C.

Ver. 9. The foregoing verse has closed a glorious series of prophecies, some past, some present, but chiefly future. Here commences a series of accusations, rebukes, and exhortations, hap-

pily closing in deep national and ecclesiastical confession and repentance, ch. 59. 9-15. C.

REFLECTIONS.—God's kindness powerfully binds and constrains to holiness in all manner of conversation. And if I share of his grace, it becomes me to hate evil; to love him with all my heart, soul, mind, and strength; carefully to observe all his institutions, and do to my neighbours of mankind as I would they should do to me. Always should I rest contented with my earthly lot, as now no natural defects can debar me from the congregation of the Lord: and the fulness of Jesus' promise can sufficiently balance my want of children, or anything beside. Yea, let me greatly rejoice that Gentile sinners are now not only invited,

13 ¶ When² thou criest, let thy companies deliver thee: but the wind shall carry them all away; vanity shall take them: but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain;

14 And shall say,⁶ Cast^o ye up, cast ye up, prepare the way, take up the stumbling-block out of the way of my people.

15 For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell^o in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

16 For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made.

17 For the iniquity of his covetousness was I wroth, and smote me: I hid me, and was wroth, and he went on frowardly⁷ in the way of his heart.

18 I have seen his ways,⁸ and will heal him: I will lead him also, and restore comforts unto him and to his mourners.⁹

19 I create the fruit of the lips; peace, peace to him that is far off, and to him that is near, saith the LORD; and I will heal him.

20 But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

21 There^a is no peace, saith my God, to the wicked.

CHAPTER LVIII.

1 The prophet, being sent to reprove hypocrisy, 3 sheweth the difference between a counterfeit fast and a true. 8 He declareth what promises are due unto godliness, 13 and to the keeping of the sabbath.

CRY aloud,¹ spare not; lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins.

2 Yet they seek me daily, and delight to know my ways, as a nation that did righteous-

ness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God.

3 Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted² our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours.⁴

4 Behold, ye fast for strife and debate,⁵ and to smite with the fist of wickedness: ye shall not fast as ye do this day,⁶ to make your voice to be heard on high.

5 Is it such a fast that I have chosen? a day for a man to afflict his soul?⁸ is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the LORD?

6 Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens,⁹ and to let the oppressed go free, and that ye break every yoke?

7 Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

8 ¶ Then shall thy light break forth⁴ as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee: the glory of the LORD shall be thy reward.⁵

9 Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity:

10 And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon-day:

11 And if thou open thine eyes to the poor, and lift up thy face to the afflicted, and bind the shod, and break the yoke of the heavy burden, then shall thy light break forth as the morning, and thy health shall spring forth speedily: and thy righteousness shall go before thee, and the glory of the LORD shall be thy reward.

12 ¶ Then shall thy light break forth as the morning, and thy health shall spring forth speedily: and thy righteousness shall go before thee, and the glory of the LORD shall be thy reward.

A.M. cir. 3700.
B.C. cir. 698.
2 ver. 9, 10. Je. 22. 28.
30. Ju. 10. 14. ch. 30. 1-6.
31. 1-3. Ho. 5. 13. Ez. 16.
16. 36. 43. 23. 9. 10. 22. 34.
Ps. 18. 41. Re. 16. 13-16.
17. 14.
4 Na. 1. 11. Je. xlviii.
11. Re. xiv. xvi. xlviii.
12.
5 Ps. 37. 3. 9. Je. 17. 7.
87. 10. 18. 31. 12. 23. 40.
Ps. 42. 12. 34. 8. 10. 58. 30.
Ps. 137. 4. Mat. 5. 5. Re. 5.
10.
6 And I shall say.
— 2 ch. 40. 3. 62. 10. 35. 8.
42. 16. 43. 19. 48. 17. 20.
49. 12. Zec. 10. 11. 12.
Re. 14. 6. 18. 4. 1 Co. 1.
23.
7 Ps. 83. 18. Da. 4. 34.
35. 1. 11. 6. 16. 11. 17. Ps.
90. 2. ch. 33. 5. 12. 4. 59.
159. 3. 1 Sa. 2. 2. Ex. 15.
11. Jos. 24. 19. Re. 4. 8.
8 Zec. 2. 13. Ps. 68. 5.
80. 11. 2. 1. ch. 56. 1.
9 ch. 61. 1. 2. Mat. 5. 4.
Ps. 34. 18. 51. 17. 178. 6. 2.
Ki. 22. 19. 20. 9. Ch. 32.
26. 33. 12. Ez. 6. 9. ch.
61. 1. 3. Ps. 147. 3. 17. 33.
85. 6. Ac. 2. 37. 38. 16. 30.
37.
10 Ps. 103. 9. 13. 14. Mi.
7. 7-10. 18. Ps. 78. 38. 39.
61. 2. Je. 10. 24. Ps. 107. 5.
143. 4.
11 ch. 42. 51. 22. Ge.
2. 7. Nu. 16. 22. Zec. 12.
1. Ec. 12. 7. He. 12. 9.
12 Je. 6. 13. 8. ch. 51.
12. 5. 56. 11. 59. 4. 5.
13 Mi. 2. 2. 3. ch. 1. 5. Je. 2.
30. 14. 5. 3. 2. Ch. 28. 22.
Eze. 33. 31. 1. Ti. 6. 10.
14 Heb. turning
away.
15 ch. 1. 18. 43. 24. 25.
48. 11. 59. 19. 20. 33. 5.
52. 6. 56. 30. 36. 22.
32. Je. 30. 3. 33. 6. 3. 22.
31. 18. 20. Ho. 14. 4.
16 Both of a terration
and return.—C.
17 ver. 15. ch. 49. 10. 58.
11. 61. 2. 3. 60. 10. Je. 13.
27. Ez. 9. 4. Ps. 23. 3. 5.
57. 23. 24. 26.
18 Those who have
mourned over his fall
and his afflictions.—C.
19 Ho. 14. 2. 2. Ti. 3. 16.
2. Pe. 1. 21. Ps. 119. 40. 50.
Ez. 2. 2. Re. 14. 6. 17.
10. 31. or Ho. 13. 3. Ps.
12. 7. 50. 15. 1. 22. 24.
He. 13. 15.
20 The fruit of the
lips is that which the
lips produce—the
words which they
utter. Offerings of
praise and thank-
sgiving are the fruits
of the lips in which
God delights, and to
which the prophet
here refers. In He.
13. 15 the words are
so interpreted.—P.
21 Ac. 2. 39. E. 2. 13.
14. 17. 6. 15. Mar. 16. 15.
ch. 49. 12.
22 Job 15. 20. 24. 18. 5.
14. 20. 5. 28. ch. 3. 11. Re.
14. 10. 11. Pr. 4. 7. 17.
Jude. 1. 25. Ps. 8. 10.
23 Ki. 9. 22. See ch.
48. 22.
24 CHAP. LVIII.
A. Re. 14. 9. Ez. 3. 17.
21. 16. 5. 22. 21. 24. Ac.
20. 27. Col. 1. 28.

A.M. cir. 3700.
B.C. cir. 698.
2 Zec. 7. 1. 5. Mal. 3.
14. Lu. 18. 9-11.
3 Afflicted.—The
duty of the great day
of expiation, Le. 16.
29. 23. 27.—C.
4 ch. 22. 13. Ja. 5. 5.
5 Or, things where-
with ye grieve others.
6 Labour.—(Heb.
‘grief’.) Enforce, by
law, all the demands
by which the poor
are distressed. See
ver. 6. 7.
7 Mat. 23. 14. 5. 25. 6.
14. 15. Lu. 20. 47. 1 Ki.
21. 13.
8 The leisure of the
day of fasting is
dedicated, not to de-
votion and benevol-
ence, but to strife
and debate.—C.
9 Or, ye fast not as
this day.
10 Not Mat. 6. 5, but
Joel. 1. 13. 14. Jonah 3. 8.
11 Zec. 7. 5. Le. 16. 29.
Mat. 6. 16. 1 Ki. 21. 27.
29. Es. 4. 3. Job 2. 8. Da.
9. 3. Jonah 3. 8.
12 Or, to afflict his
soul for a day.
13 Jonah 3. 5-10. Mi. 6.
10. 12. 23. 1. 11. Ne. 5.
10-12. Je. 34. 8. 2. Mat.
23. 4. Ac. 15. 28. Ga. 5. 1.
1 Co. 7. 23.
14 Heb. the bundles
of the yoke.
15 Heb. broken.
16 Ps. 112. 9. Ec. 11. 1.
Ro. 12. 13. 20. Ez. 18. 7.
Da. 4. 27. Lu. 10. 8. Ac.
28. 2. 21. 11. Mat. 25.
35. ver. 10.
17 Or, afflicted.
18 Job 31. 32. Mat. 23.
33. Jo. 12. 1. He. 11. 37.
13. 2. Ge. 18. 3. 5. 19. 2. 3.
Ju. 19. 21. 22. Ac. 16. 34.
Ch. 10. 4.
19 Mat. 25. 36. Job 31.
19. 20.
20 Pr. 24. 11. 12. 28. 27.
Lu. 10. 35. 35. with Js.
9. 2. 1. Ti. 5. 1. Ne. 5. 5.
1. Ju. 3. 17.
21 Then—when my
facts are, thus ob-
served; when from
pure and sanctified
hearts my people
shall perform acts of
kindness and charity
to their brethren;
when joy shall pre-
vail as the result
of wide-spread bene-
ficence;—then shall
light break forth as
the morning.—P.
22 ver. 11. Es. 16. 16.
Ps. 37. 6. 7. 11. 12. 4.
Job 11. 7.
23 The light of the
Sun of righteousness
will then arise upon
you with healing in
his wings, Mal. 4. 2.—
C.
24 ver. 11. Je. 8. 22. 30.
17. 33. 6.
25 ch. 1. 27. 10. 61. 3.
Ps. 37. 6.
26 Ex. 14. 19. ch. 52. 12.
De. 32. 26-29.
27 Heb. shall gather
thee up.
28 ch. 30. 19. 65. 24. Ps.
34. 16. 118. 5. 115. 37. 4.
118. 5. 52. 15. Mat. 7. 7.
11.
29 See on ver. 6. 7.

ness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God.

3 Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted² our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours.⁴

4 Behold, ye fast for strife and debate,⁵ and to smite with the fist of wickedness: ye shall not fast as ye do this day,⁶ to make your voice to be heard on high.

5 Is it such a fast that I have chosen? a day for a man to afflict his soul?⁸ is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the LORD?

6 Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens,⁹ and to let the oppressed go free, and that ye break every yoke?

7 Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

8 ¶ Then shall thy light break forth⁴ as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee: the glory of the LORD shall be thy reward.⁵

9 Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity:

10 And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon-day:

11 And if thou open thine eyes to the poor, and lift up thy face to the afflicted, and bind the shod, and break the yoke of the heavy burden, then shall thy light break forth as the morning, and thy health shall spring forth speedily: and thy righteousness shall go before thee, and the glory of the LORD shall be thy reward.

12 ¶ Then shall thy light break forth as the morning, and thy health shall spring forth speedily: and thy righteousness shall go before thee, and the glory of the LORD shall be thy reward.

to protect either themselves or you. 13-21. But such as believe my word, and trust in my perfections, shall return from their captivity to Canaan by my providence; and Cyrus, by his proclamation, shall remove every hindrance in their way. For however high and lofty I am as the Holy One who inhabits eternity, yet am I infinitely condescending towards persons destitute, distressed, and broken in spirit; nor will I continue my judgments till such be utterly ruined or discouraged.—For their injustice, and other abominations, I have indeed punished them by the Chaldeans, Syro-Grecians, Romans, and others; and yet, under their affliction, they have become worse and worse. I will therefore, by an extension of sovereign grace, forgive and reform them, lead them back to their duty and their country, and restore comforts to them; and by my prophets publish peace and prosperity to them, that their lips may be filled with my praise. But by their own lusts, guilt, and fears, and the judgments which I inflict, the wicked shall always remain in a restless, shameful, and loathsome condition.

Ver. 1. The righteous perisheth, &c. Christ the righteous is crucified; and, so far from laying it to heart as national guilt, the cry is, 'His blood be upon us and our children.'—Merciful men. Those who have desired and obtained mercy, the disciples and martyrs of our Lord, Mat. 5. 7; 1 Ti. 1. 13. C.

Ver. 2. 'He (Christ) shall enter into his peace,' walking in his uprightness; while they, the disciples and martyrs, shall rest in their graves, their beds, till the resurrection, Ac. 7. 60. C.

Ver. 3. These titles are first literal; for idolatry and lewdness are synonymous. They are then emblematic of the false doctrines, heresies, worldliness, and image-worship by which Christianity, alas! still continues to be disfigured. C.

Ver. 5. Reference is here made primarily to the gross idolatry and cruel rites practised during the reign of Manasseh. The idol Molech was set up in the bottom of the valley of Kidron, at the mouth of Hinnom, just beneath the overhanging cliffs of Olivet. Molech was heated, and the children were then placed in the open arms of the monster, and roasted alive. Of Manasseh it is said, 'He caused his children to pass through the fire in the valley of the son of Hinnom,' 2 Ch. 33. 6. P.

Ver. 6. A smooth oblong stone is culled from the bed of a river, placed on end under a tree, and water is carried and poured upon it; such idolatry is still practised by the women of Hindostan. C.

Ver. 8. Behind the doors, &c. In secret also, 'behind the doors and the posts,' hast thou 'set up thy remembrance'—dedicated a memorial of thy trust in idols, and thereby incurred the terrible curse of the law, De. 27. 15. C.

Ver. 10. Though wearied with efforts of labour and expensiveness, yet no experience of failure has dissipated false hope: thou hast found a life neither by my Word nor by my Spirit, but of thine own hand (thine own power), therefore thou art not grieved either for thy failures or idolatries. C.—The general sense of this verse is:—No amount of labour in the service of your idols has sufficed to weary or discourage you. Still do you go on in idolatry. You have found in these evil practices sufficient pleasure and profit to keep you from the remembrance of me, but they are filthy rags.

Ver. 12. I will declare thy righteousness to be but filthy rags. Is. 64. 6; 'thy works, that they are not wrought in God, Jn. 3. 21. C.

Ver. 14. Stumbling-block—the offence of the cross. Teach them to look upon Him whom they have pierced, and mourn; teach them to glory in the cross at which they stumbled. C.

Ver. 17. His covetousness. Israel's, ch. 56. 8. Covetousness was one of the ingredients of the first sin. It is idolatry, and therefore specially hateful in the sight of God. But it is not confined to riches, but extends to 'everything that is in our neighbour's.' C.

Ver. 19. This is the fruit of the tree of life, transmitted in the words of 'peace to him that is far off,' the Gentile; and 'to him that is near,' the Jew. C.

REFLECTIONS.—God kindly hides his people in heaven from his terrible judgments on earth. And great is the folly and ignorance of men, that such alarming warnings are often so little regarded. Dreadful indeed must be our inward corruption, which can thus push us to the utmost wickedness in every form, notwithstanding all the laws, mercies, and judgments which God lays in our way to hinder it. And when God himself is thus contemned and insulted, his faithful ministers must not hope to escape. But he will not always suffer our sins to pass unpunished. When he is wroth, not any created helper can in the least avail us. But an abiding faith will secure a blessed portion, both in time and eternity: and God himself will undoubtedly pity and relieve us in our depths of distress. Great is the happiness of those hearts in which he dwells. No evil can approach, no good be absent.—Alas! how covetousness provokes God and ruins men! But infinite is that grace which heaps mercies on the richest deservers of hell. Delightful is the new-kingdom connection betwixt pardon, conversion, comfort, peace,

11 And the LORD shall guide thee continually, and satisfy thy soul in drought,⁶ and make fat thy bones:⁷ and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.⁸

12 And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.

13 ¶ If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:

14 Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth,⁹ and feed thee with the heritage of Jacob thy father; for the mouth of the LORD hath spoken it.

CHAPTER LIX.

1 The damnable nature of sin. 3 The sins of the Jews. 9 Calamity is for sin. 16 Salvation is only of God. 20 The covenant of the Redeemer.

BEHOLD, the LORD's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear.¹

2 But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.³

3 For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness.

4 None calleth for justice, nor any pleadeth

A.M. cir. 3306.
B.C. cir. 698.

Job 15:20. Ps. 33:19.

33:10. 38:10. 102:45.

37:10. Pr. 3:8. Jer. 31:14.

Eze. 34:14. Ps. 51:9. Job

21:24.

6 Heb. droughts.

7 Cover the skeleton

form of national

poverty with the flesh

and fatness of re-

stored prosperity.—

C.

2 Ge. 2:10. Jer. 17:8.

Ps. 13:1. ch. 32:25:15.

6, 7:41. 18: 44:34: 33:24:

49:10. In. 4:14: 28:39.

8 Heb. lie or de-

ceive not.

a ch. 61:4:49:8. Je. 30:

3:18:31:23—38:32:37:

31:7:13. Eze. 30:8—11:

Eze. 24:7:15:10:9:10.

Ac. 11:xx. Mat. 17:11.

ch. 10:23:35.8. Je. 6:16.

8 Ex. 20:8, 9:11:14:16.

23:35:2. Nu. 28:25:27:

Je. 17:21—23. ch. 56:2, 4.

8 Am. 8:5. Pr. 4:20:27.

2 Ps. 84:2:10:27:44:42:

4:1:10, 10, with He. 4.

4 ch. 66:23.

d Hab. 3:8. Lu. 1:47.

Job 22:26. ch. 25:6:55:2:

56:11. Je. 31:14. Ps. 34:8:

66:11:26:8:37:11.

9 Continue in moun-

tainous Canaan. De.

32:11. 11:11:31:29: ch.

33:10. Eze. 30:2. Ps. 37:

34:11:15.

2 Ps. 105:9—116:5:6:

13:12. Je. 3:19. Ge. 27:

29:28:14. Mat. 8:11. ch.

3:10: 33:10: 55:21: 65:13:

1:10.

2 ch. 1:20. Nu. 32:10.

1 Sa. 15:29. Tit. 1:2. He.

6:18.

CHAP. LIX.

a Nu. 11:23. ch. 50:2:

63:1. Ge. 18:14. Je. 32:

17: He. 7:25.

1 The Jews had,

most probably, begun

to call in question the

power of God, or the

truth of the records of

former deliv-

ances.—C.

b Jos. 11. Pr. 15:29.

Je. 12:21: 3:4:5:25. De.

31:17. ch. 54:8:57:17:45:

31:3:34.

2 Or, have made

him hide.

3 Ch. 1, by the prop-

het, directs to the

real source of national

calamities: national

sins—'iniquities,' evil dispo-

sitions—'sins,' evil

practices.—C.

c ch. 1:1. Ho. 4:2.

Mt. 7:23:10. Eze. 7:23.

d Je. 9:3—6. Ho. 4:1, 2.

Eze. 22:4, 6. Ps. 31:18:

34:13.

e ver. 16. Je. 1:4, 5.

Eze. 22:12, 13, 30. Ps. 14:

1. Pr. 24. Ho. 7:7. Ro.

3:9—20.

A.M. cir. 3306.

B.C. cir. 698.

Job 15:35. Ps. 7:14.

Mat. 7:12:34. Mi.

2:17:2—5. De. 32:32:33:

Pr. 4:16:11—10:2. Pe. 2:

3, 13:14:3 with ch.

11:8:14:20.

4 Or, address.

5 They contrive

cunning plans of in-

iquity in secret cor-

ners, to insure the

weak, and destroy

their freedom and

their life.—C.

6 Or, sprinkled is

as if there broke out a

viper.

7 Job 8. 14:15. ch. 28:

15, 18—20: 30. 12—14: Pr.

10:7.

8 Mi. 2:1—13:3—1:11:

7:1—5. Hab. 1:2—4. Zep.

3:1—4. Eze. xxii. xvi.

xxiii. Jer. ix. ch. v.

2 Ps. 16:4:16. Ro. 3:

15, 16. Eze. xxii. Mi. iii.

7 Heb. breaking.

8 Ro. 3:17. Ho. 4:1, 2.

8 Or, right, ver. 4.

Ps. 58:1, 2. Eze. 22:12.

Nit. 2.

9 Ps. 105:5. Pr. 28:18:

2:15:127. ch. 5:18, 20.

o ch. 48:22:57:20:21.

7 La. 2:16, 17. Hab.

1:13. Jer. 13:14, 19. Mi.

1:12. 2 Ki. xxi. 2. Ch.

xxxiii. 1 Th. 5:3. Job 19:

17.

10 The penitent

portion of the church

here speaks, confess-

ing that it is derived

from which it is derived.

It may also mean

figuratively, 'dark-

ness,' or 'living (peo-

ple) who are dead.'

Probably the

sense of the two

clauses may be as

follows:—At noon-

day we stumble as

in darkness; in dark-

ness like the dead.—P.

11 ch. 38:14. Job 30:28.

29. Ps. 22:12: 35:8: 102:

6:7. Mt. 8:20. Eze. 12:

Je. 9:1, &c.; 8:15. Ho. 7:

12.

12 Like bears—in

brute power and

anger.—C.

d Je. 30:14. Ho. 9:7.

Ps. 40:12, 13. Jer. 11:18.

Eze. vii. viii. 11:5—12:

16:15—51: 22:1—30:23:1—

14. Mi. iii. 17:1—5. ch. 3:

9:14. Ps. 90:8. Jer. 14:7:

20. Ro. 9:19, 20.

for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity.

5 They hatch cockatrice⁴ eggs, and weave the spider's web:⁵ he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper.⁶

6 Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands.

7 Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths.

8 The way of peace they know not; and there is no judgment⁸ in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace.

9 Therefore⁹ is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness.

10 We grope for the wall like the blind, and we grope as if we had no eyes: we stumble at noon-day as in the night; we are in desolate places as dead men.¹

11 We roar all like bears,² and mourn sore like doves:³ we look for judgment, but there is none; for salvation, but it is far off from us.

12 For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions are with us; and as for our iniquities, we know them:

13 In transgressing and lying against the

3 Like doves—in weakness and sorrow.—C. u ch. 48:8. Jer. 2:19—21. Da. 9:5. Ho. 4:1, 2. ch. 32:6. Mar. 7:21, 22. Mat. 12:34. Ro. 1:28—31: 10—18. Tit. 3:3.

and holy gratitude. But fearful is the guilt, and tremendous the misery, of such as perish in their sins amidst the offers and influences of God's GRACE.

CHAPTER LVIII. Ver. 1—7. Why complain ye so loudly that I do not reward your fasting, while therein you but gratify your own inclinations, oppress your poor servants, promote contention and oppression of the innocent, reproach your debtors, servants, or neighbours, or content yourselves with mere outward noise and show?—whereas the fasting which I delight in, is to repent of, and reform you from, your wickedness; particularly your usurious exactions and cruel oppressions, and to bestow necessary supplies upon your poor brethren. 8—12. If you forbear and restrain oppression of your neighbours, threatening and derisive contempt, hypocritical dissimulation, and do kindly pity and relieve the destitute and afflicted, great shall be your gracious reward; great shall be your comfort, prosperity, and glory. God shall, by his presence and providence, protect you; he shall readily accept and grant your requests; he shall direct you in all your ways, and while others are distressed with want, ye shall be plentifully provided for, and rendered the honoured instruments of re-establishing your nation, repairing your long desolate cities, and of the erection and re-establishment of the gospel church. 13, 14. And if ye carefully abstain from all carnal labour and recreations on the Sabbath, and with pleasure observe it in the spiritual exercises of my worship, ye shall enjoy unbounded comforts in me, as your God, in my ordinances; and with safety, honour, and pleasure, continue in the possession of Canaan, till at last ye be exalted to the felicities of the heavenly inheritance.

Ver. 2. Seek me daily. They loved to pray standing in the synagogues, and in the corners of the streets, that they might be seen of men. Mat. 6:5.—Delight to know my ways—as Herod, who heard John gladly, Mar. 6:20; as the stony-ground hearers,

who received the seed with joy. Mat. 13:20: to whom the word—as mere matter of temporary feeling and taste—is as the words of a song. Eze. 33:32.—Delight in approaching to God. Not for any love to God or his law; but from habit, love of a pompous worship (ver. 3), and the opportunity of attracting the admiration of ignorant followers. C.

Ver. 6. If 'every yoke' is to be broken in the acceptable fast of the LORD, then his Spirit demands the abolition of all that can be called slavery in every nation that names the name of Jesus. C.

Ver. 8. Thy righteousness, &c. Messiah, in whom alone is righteousness, will go before you as your leader, ch. 55:4, and the 'glory of God in the face of Jesus' (2 Cor. 4:6), will protect your reawakening, as did the Shechinah glory in the day when it protected your fathers in the passage of the Red Sea, Ex. 14:19. C.

Ver. 9. Putting forth of the finger. Being connected with the abolition of the yoke, or of slavery, it is most probably an allusion to 1 Ki. 12:10, and synonymous with oppression upon pretence of right. See ch. 59:3. C.

Ver. 12. Tadmor in the desert, which still abides in solitary and desolate grandeur, is believed to have been the work of Solomon, and affords one of the most striking examples of the ruins of many generations. What a cheering prospect is afforded in the predicted restoration of such ruined and deserted cities! C.

Ver. 13. If thou turn away thy foot from works of agriculture, De. 11:10, walks of amusement, or journeys of pleasure, upon the Sabbath. C.

REFLECTIONS.—There is great need that ministers should deal closely with the consciences of their hearers, particularly nominal professors; and that all should seek, by a thorough self-examination, the evident marks of grace. For what alarming lengths in religious appearances do hypocrites sometimes go, and that merely to gratify their own legality and pride! Many flatter themselves that God will reward the services which, in fact, he abhors. And such are often greatly exasperated to have the vanity of their self-confidence exposed. There is much need of great brokenness of heart for and of reformation from sin, in our humiliation for it: otherwise our demure looks will but provoke God to abhor us. Nor can we have a deep sense of Jesus' grace without having our hearts and hands opened towards our poor and distressed brethren: and

what is lent to the Lord, by relieving his people, he repays with usury. Let us likewise be careful that our hearts are sanctified and divinely influenced, in order to a proper sanctification of the Lord's-day. Multitudes undergo the most alarming miseries in time and eternity, as the just punishment of their profanation of it; while in keeping his commandments there is a great reward.

CHAPTER LIX. Ver. 5, 6. With the utmost labour and care they frame villainous schemes of doctrine or practice, by which their neighbours and partners are destroyed, and themselves nothing profited.—9—11. To punish our iniquity, men deny us justice, and God refuses to plead our cause. When we expect deliverance and prosperity, our miseries are increased, our spirits are overwhelmed with despair, and our anguish and grief inexpressible. 16—21. Finding that there are scarcely any left to stand up for injured honesty and truth, or even to plead for mercy, God will exert his immediate power in the righteous and faithful salvation of his people, and the destruction of their enemies, Chaldeans, Syro-Grecians, Romans, Papists, or Mahometans, and thus shall the nations around be awed by, or turned to, the Lord. Whenever Satan, or his instruments, make any assault, God, by the preaching of the gospel, and by his providence, shall graciously and suddenly repress their attempts. Jesus, the almighty Redeemer, shall not only appear in his humble estate in the Jewish church and temple, but shall dwell in his gospel church, and by faith call to himself the remnant of the Hebrew nation along with the fulness of the Gentiles. And the Spirit and oracles of God, granted to him and his church, shall always, especially in the happy time to come, abide with his ministers and people, to direct and instruct them in everthing necessary.

19 The^e sun shall be no more thy light by

Zion or of Me

9 And^u their seed⁴ shall be known among the Gentiles, and their offspring among the people:

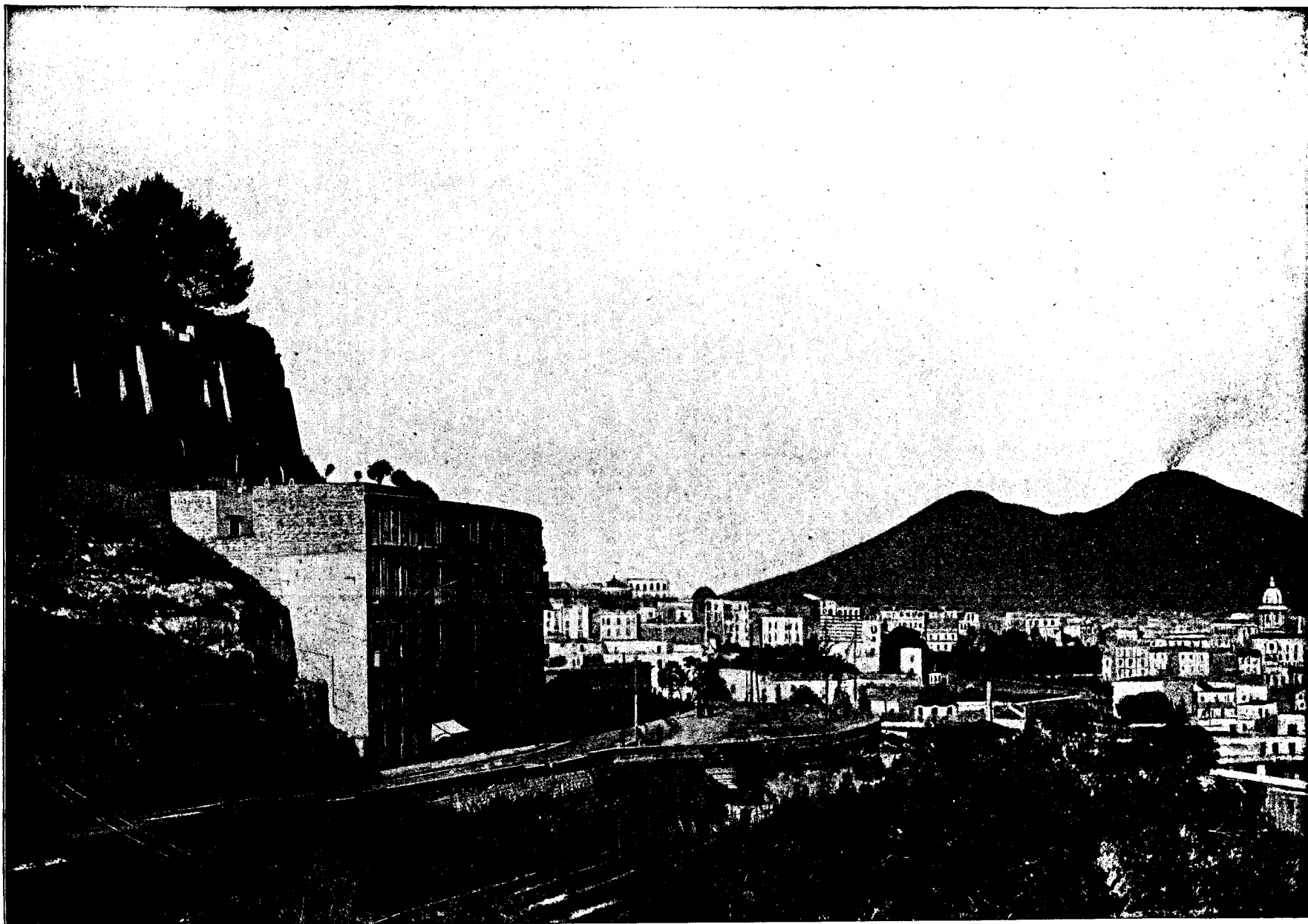
raises temples to God out of the ruined lodgings of lusts; makes the bond-slaves of Satan free indeed; the servants of sin priests and ministers to God; and fraudulent wanderers upright followers of truth.—Thrice happy are they whom he delivers from redoubled misery and shame; whom he enriches with his grace, and gives full contentment and joy in himself; and to whom he is a God and guide, even unto death. And sweet and honourable to exercised souls are Jesu's



SYNAGOGUE OF CHRIST AT NAZARETH—WHERE CHRIST PREACHED HIS FIRST SERMON. [Isaiah, lxi:1.]—The first sermon that Christ ever preached he preached in Nazareth, in the Synagogue. The Synagogue represented in the picture above is said to stand upon the exact site of the one in which Christ preached. This sermon was the only one Christ ever preached from a text, and that text he found in the 61st chapter of Isaiah: "The Spirit of the Lord God is

upon me; because the Lord hath annointed me to preach good tidings unto the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound. To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn." It was after the delivery of this sermon that the acquaintances of our Savior led him to the brow of the hill to cast him down.

100



NAPLES, FROM THE HILL. [Isaiah, lxiii:1.]—"Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save." We give a picture of Naples, a Christian city built upon the foundations of a heathen city, to illustrate this 63rd chapter of Isaiah. This chapter was written 2594 years ago, but Christ, to whom reference is made in this prophecy, has

gradually changed the character of civilization. Where heathen temples once stood now stand Christian churches. Where men once sacrificed to idols, they now bring themselves willing sacrifices to the Lord Jesus Christ. Where once stood cities consecrated to pagan rights and given up to blindness, there now stand Christian cities regulated by humane laws, and moving in the great open ways disclosed by the life and spirit of Jesus Christ.

ness of his strength? I^a that speak in righteousness, mighty to save.

2 Wherefore *art thou* red in thine apparel, and thy garments like him that treadeth in the wine-fat?

3 I^b have trodden the wine-press alone; and of the people *there was* none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

4 For the *day of vengeance is* in mine heart, and the year of my redeemed is come.

5 And I looked, and *there was* none to help; and I wondered that *there was* none to uphold: therefore *mine own arm* brought salvation unto me; and my fury, it upheld me.²

6 And I^c will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.

7 ¶ I^d will mention the loving-kindnesses of the LORD, and the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses.

8 For he said, "Surely they *are* my people, children *that* will not *lie*:"³ so he was their Saviour.

9 In^e all their affliction he was afflicted, and the *angel of his presence* saved them: *in* his love and in his pity he redeemed them: and *he* bare them, and carried them all the days of old.

10 But they *rebelled*, and vexed his holy Spirit: therefore *he was* turned to be their enemy, *and* he fought against them.

11 Then he *remembered* the days of old, Moses and his people, *saying*, Where *is* he that brought them up out of the sea with the shepherd⁴ of his flock? where *is* he that put his holy Spirit within him?

A.M. cir. 3398.
B.C. cir. 995.

d De. 30. 4. Nu. 23.
19. 1 Sa. 15. 20. ch. 50. 16.
45. 21. 50. 10. 17. He. 7.
35. Ge. 15. 14. Je. 32. 17.
Ep. 3. 20.

e Re. 19. 13. 15. ch. 9.
5. 20. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

f ch. 25. 10. Re. 19. 15.
14. 10. 20. La. 1. 15. Mal.
4. 3. Ps. 110. 5. 6. 119. 110.
ver. 5. ch. 59. 17. Mi.
7. 10.

g Zep. 3. 8. ch. 34. 8.
61. 2. Je. 50. 17. 18. 26. 33.
34. 41. 38. 26. Joel 3. 8.
12. Col. 2. 15. 1 Jn. 3. 8.
Re. 6. 9-17. 11. 17. 18. 18.
20. 20.

h ch. 26. 18. 41. 28. 37.
3. 59. 16. Jn. 16. 32.
j Ps. 98. 1. ch. 59. 16.
51. 5. 9. 52. 10. Mat. 28.
18.

k Reference is here
made to Christ's
kingly power solely.
He alone can effectually
defend and deliver his
church from all assailants.

l Human power may be
made use of, but it is
only as an instrument
in his hands. He
gives the wisdom and
the power requisite to
secure final and complete
salvation.—P.

m ver. 23. Ps. 110. 5.
6. ch. 28. 34. 18. 20. 49.
26. Job 40. 11-13. Ps. 60.
3. 75. 8. Je. 25. 16. 26. 27.
Re. 19. 6.

n Ho. 2. 19. De. i. xi.
Ne. ix. Ps. 63. 3. cv.
civ. lxxviii. cxxxv.
Ezra. ix. viii. Ezr. 16.
5-14. xx. Ro. 9. 4. 5. Ep.
1. 3-14. 2. 4-10. Tit. 3-3.
7.

o Ge. 17. 7. Ex. 19. 5.
6. Ro. 11. 28. 29. 1 Jn. 3. 9.
with ch. 5. 1. 2. Zep. 3. 7.
Je. 2. 8.

p Col. 3. 9. Je. 3. 10. 20.
q They shall not lie
to God in hypocrisy;
nor to man in unfaith-
fulness.—C.

r Ex. 3. 7. Jo. 10. 16.
Zec. 2. 8. Mat. 5. 40. 45.
Ac. 9. 4. He. 4. 15. 12. 18.

s Ex. 14. 19. 30. 20. 21.
33. 14. Mal. 3. 1. Co. 10. 1.
Ex. 14. 19. 30. 20. 21.
33. 14. Mal. 3. 1. Co. 10. 1.

t Ex. 14. 19. 30. 20. 21.
33. 14. Mal. 3. 1. Co. 10. 1.
Ex. 14. 19. 30. 20. 21.
33. 14. Mal. 3. 1. Co. 10. 1.

u De. 7. 7. 8. 1 Jn. 4. 9.
10. Ep. 1. 3-6. 2. 4. Ro. 8.
5-21.

v ch. 46. 3. 4. Ex. 14. 4.
De. 31. 3. 2. 11. 12. Lu.
15. 5.

w Ex. 15. 24. 16. 8. Nu.
14. 11. Ps. 78. 40. 56. 95. 9.
11. Ne. 9. 16. 17. 26. 29.
Eze. xvi. xx. xxiii. Ac. 7.
51. He. 10. 29. Ep. 4.
30.

x La. 2. 5. Je. 30. 14.
Le. 26. 14. 39. De. 28. 15.
68. 32. 15. 27. Ac. 13. 45.
40. 26.

y Le. 26. 42. Ex. 32.
11. 12. Nu. 14. 13. &c. Ps.
105. 41. 42. 45.

z Or *shepherds*, as
Ps. 77. 20. Ex. 14. 30. Je.
2. 6. Ne. 9. 20. Hag. 2. 5.
Nu. 11. 17. 25.

a This is the begin-
ning of an earnest
and impassioned ap-
peal to God for help
and deliverance. It
is a model prayer for
the church in seasons

A.M. cir. 3398.
B.C. cir. 995.

of great danger and
calamity. The church
is taught to plead
past favours, divine
love, human help-
lessness, the existing
cries of enemies; and
she is taught to ex-
pect a favourable
answer.—P.

2 Ex. 15. 15. 14. 21. Ps.
106. 9. 77. 17-19. 78. 13.
66. 6. ch. 51. 10. Jos. 3. 26.
Ro. 9. 17. ch. 55. 13. Ep.
3. 2.

3 Hab. 3. 15. Ex. 14.
23. 15. Ne. 9. 11.
4 Neither, "in a
plain," a smooth and
level way.—C.

6 As the herd de-
scendeth into the
valley.—*Lowth.*

7 Ps. 80. 12. 1-3.
8 Caused Moses to
rest, when the *Sat-*
an pointed the
place for encamp-
ment.—C.

9 2 Sa. 7. 23. Ex. 15. 6.
15. 1. 18. 12. La. 3. 50.
Ps. 123. 1. 102. 19. 20. 80.
14. Jn. 11. 1. 2. De. 26. 7.
15. 2 Co. 12. 2. 4. Eze. 3.
12. Am. 6. 6. Zec. 2. 13.
ch. 18. 4. 57. 50. 71.

10 See note¹ in first
column.

11 Ps. 89. 40. 115. 1. 86.
15. ch. 9. 7. 49. 15. Je. 31.
20. Ho. 11. 8. Zec. 1. 14.
Ex. 34. 6. 7. Mi. 7. 18. 19.
Ep. 1. 14. 15. 17. 18. 19.

12 Or, *themultitude*.
13 De. 32. 6. 1 Ch. 29.
10. ch. 4. 8. 30. Mal. 3.
9. Ro. 8. 15.

14 Job 14. 21. Ec. 9. 5.
De. 9.

15 Or, *our redeemer*,
from everlasting is
thy name.

16 1 Ki. 19. 10. 14. 18.
12. Je. 4. 10. Eze. 14. 9. 2.
Sa. 24. 1. ch. 6. 10. 29. 10.
Ro. 11. 9. 17. 18.

17 Ps. 89. 40. 115. 1. 86.
15. ch. 9. 7. 49. 15. Je. 31.
20. Ho. 11. 8. Zec. 1. 14.
Ex. 34. 6. 7. Mi. 7. 18. 19.
Ep. 1. 14. 15. 17. 18. 19.

18 Or, *the multitude*.
19 De. 32. 6. 1 Ch. 29.
10. ch. 4. 8. 30. Mal. 3.
9. Ro. 8. 15.

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De. 9.

21 Or, *our redeemer*,
from everlasting is
thy name.

22 1 Ki. 19. 10. 14. 18.
12. Je. 4. 10. Eze. 14. 9. 2.
Sa. 24. 1. ch. 6. 10. 29. 10.
Ro. 11. 9. 17. 18.

23 Ps. 89. 40. 115. 1. 86.
15. ch. 9. 7. 49. 15. Je. 31.
20. Ho. 11. 8. Zec. 1. 14.
Ex. 34. 6. 7. Mi. 7. 18. 19.
Ep. 1. 14. 15. 17. 18. 19.

24 Or, *the multitude*.
25 De. 32. 6. 1 Ch. 29.
10. ch. 4. 8. 30. Mal. 3.
9. Ro. 8. 15.

26 Job 14. 21. Ec. 9. 5.
De. 9.

27 Or, *the multitude*.
28 De. 32. 6. 1 Ch. 29.
10. ch. 4. 8. 30. Mal. 3.
9. Ro. 8. 15.

29 Job 14. 21. Ec. 9. 5.
De. 9.

30 Or, *the multitude*.
31 De. 32. 6. 1 Ch. 29.
10. ch. 4. 8. 30. Mal. 3.
9. Ro. 8. 15.

32 Job 14. 21. Ec. 9. 5.
De. 9.

33 Or, *the multitude*.
34 De. 32. 6. 1 Ch. 29.
10. ch. 4. 8. 30. Mal. 3.
9. Ro. 8. 15.

35 Job 14. 21. Ec. 9. 5.
De. 9.

36 Or, *the multitude*.
37 De. 32. 6. 1 Ch. 29.
10. ch. 4. 8. 30. Mal. 3.
9. Ro. 8. 15.

38 Job 14. 21. Ec. 9. 5.
De. 9.

39 Or, *the multitude*.
40 De. 32. 6. 1 Ch. 29.
10. ch. 4. 8. 30. Mal. 3.
9. Ro. 8. 15.

41 Job 14. 21. Ec. 9. 5.
De. 9.

42 Or, *the multitude*.
43 De. 32. 6. 1 Ch. 29.
10. ch. 4. 8. 30. Mal. 3.
9. Ro. 8. 15.

44 Job 14. 21. Ec. 9. 5.
De. 9.

45 Or, *the multitude*.
46 De. 32. 6. 1 Ch. 29.
10. ch. 4. 8. 30. Mal. 3.
9. Ro. 8. 15.

47 Job 14. 21. Ec. 9. 5.
De. 9.

48 Or, *the multitude*.
49 De. 32. 6. 1 Ch. 29.
10. ch. 4. 8. 30. Mal. 3.
9. Ro. 8. 15.

49 Job 14. 21. Ec. 9. 5.
De. 9.

50 Or, *the multitude*.
51 De. 32. 6. 1 Ch. 29.
10. ch. 4. 8. 30. Mal. 3.
9. Ro. 8. 15.

52 Job 14. 21. Ec. 9. 5.
De. 9.

53 Or, *the multitude*.
54 De. 32. 6. 1 Ch. 29.
10. ch. 4. 8. 30. Mal. 3.
9. Ro. 8. 15.

55 Job 14. 21. Ec. 9. 5.
De. 9.

12 That *led them* by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name?

13 That *led them* through the deep, as an horse in the wilderness,⁵ that they should not stumble?

14 As a beast⁶ goeth down into the valley, the Spirit of the LORD *caused him*⁷ to rest: so didst thou lead thy people, *to* make thyself a glorious name.

15 ¶ Look^b down from heaven, and behold from the habitation of thy holiness and of thy glory:⁸ where^c *is* thy zeal and thy strength, the sounding⁹ of thy bowels and of thy mercies toward me? are they restrained?

16 Doubtless^d thou *art* our father, *though* Abraham be ignorant of us, and Israel acknowledge us not: thou, O LORD, *art* our father, our redeemer: thy name *is* from everlasting.¹

17 O LORD, why *hast* thou made us to err from thy ways, *and* hardened our heart from thy fear? Return^h for thy servants' sake, the tribes of thine inheritance.

18 Theⁱ people of thy holiness have possessed *it* but a little while: *our* adversaries have trodden down thy sanctuary.

19 We^j are *thine*: thou *never* barest rule over them; they were not called by thy *name*.

CHAPTER LXIV.

1 The church prayeth for the illustration of God's power. 4 Celebrating God's mercy, it maketh confession of their natural corruptions. 9 It complaineth of their affliction.

OH that^a thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence,

2 As *when* the melting fire¹ burneth,² the fire causeth the waters to boil, *to* make thy name known to thine adversaries, *that* the nations may tremble at thy presence!

3 When thou didst *terrible things which* we looked not for, thou camest down, the mountains flowed down at thy presence.

nam be ignorant of us in the starlike multitude of his seed—though Israel acknowledge us not in the distribution of blessings to his family. C.

Ver. 17. *Why hast thou made us to err, &c.* Why hast thou adjudged us to be delivered over to our own errors, and judicially hardened our hearts as was the heart of Pharaoh? see Ex. 4. 21, or 'suffered us to err from thy ways to harden our heart' (*Lowth, Boothroyd*). C.

REFLECTIONS.—Wonderful is Jesus Christ in the view of all that know him. And yet he indulges his servants and people in the most familiar inquiries and requests. Blessed are the periods which God hath fixed for showing mercy to believers, and distributing judgment to the wicked. And with the greatest zeal, fervent affection, and care, he accomplishes every promise or threatening. Nor can the inability or unconcern of others in the least discourage our almighty Saviour, or hinder his success: but thrice dreadful is their destruction in which his glory must be exalted!—Never ought we to remember God's mercies but with minds lost in love, in wonder, and in praise. And every blessing of providence, grace, or glory, in time or eternity, ought to be viewed as having its sole rise in his infinitely rich and gracious mercy. Alas! how base is it to lie, to deal treacherously, to rebel and vex the Holy Ghost, in opposition to that infinite pity and manifold salvation of God's dear Son! But wonderful God mingles his sharpest corrections of his people

with his gracious comforts. And it is comely when recounting of mercies, confession of iniquities, and pleading of promises are rightly connected; and when supplicants complain chiefly of spiritual judgments, and fill their mouths with arguments before him.

CHAPTER LXIV. Ver. 1-5. Oh that thou wouldest, in some awful manner, appear for the ruin of thine enemies and the relief of thy people, as in the destruction of the Egyptians and Canaanites, or as at Mount Sinai! For whatever great things thou hast done, we believe that thou wilt still do greater, in the incarnation of thy Son, the spread of thy gospel, and the erection, preservation, and perfection of the New Testament church.—Thou enrichest, with thine unsearchable blessings, them who with pleasure receive thy favours, obey thy laws, and hold fellowship with thee in thy ordinances. And though our sins have long provoked thee to anger, thy ways of mercy are perpetual, and therefore we hope for thy salvation. 6-12. We are indeed wholly corrupted, and our best works abominable in thy sight. Our sins have brought on these wasting and captivating judgments. And very few, with fervent importunity, labour to prevent thy departure, or plead for the removal of thy consuming judgments. But notwithstanding our unworthy

carriage towards thee, do thou, our Father and Creator, graciously remember and spare us, moderate and shorten thy corrections, since we are thy faithful people. When Jerusalem and our other cities are laid desolate, and thy temple, in which our fathers long worshipped thee, is burned, and all our pleasant palaces and structures are destroyed, let thy bowels of compassion make thee hasten to our relief.

Ver. 1. *Rend the heavens.* Surely not the natural and visible heavens; for to rend them were to introduce universal ruin, and could not be a prayer of faith and love; but the political heavens, the moving and directing lights of the rebellious and idolatrous kingdoms. See ch. 13. 10, 13-22; comp. Joel 2. 10. 3. 15. 16-19; Mat. 24. 29.—*Mountains.* The exalted potentates of the world, whether adverse or friendly to the truth and holiness. They are friendly, ch. 2. 2; adverse, but subdued, ch. 41. 15.—*Flow down at thy presence.* 'Flow down' as mountains are wont to do when the sun melts the winter snows, see ch. 2. 2; Joel 3. 18, when springs and rivers issue from their bosom, or flocks and herds descend from them as streams, ch. 65. 9, 10. C.

Ver. 3. *Thou camest down.* This cannot refer to God's coming down on Sinai; for then the people looked for the 'terrible things' that were done, Ex. 19. 3-25. Moreover, upon that awful occasion, mention is never made of 'mountains,' but of 'the mount,' Ex. 19. 11-13, 16, &c. Does it not therefore rather refer to some of those unexpected deliverances which God at different times so signally wrought for his people, as by his judgments on Pharaoh, Sennacherib, and other enemies? C.

Ver. 4. *Neither hath the eye seen, &c.* 'Nor hath eye seen a God besides thee, who providest such things for them that trust him.' C.

16 That^b he who blesseth himself in the earth,

continue in their obstinate rejection and blasphemous contempt of me, since they still approve the sins of their fathers, or do what is equally horrid, and yet boast, to my high provocation, of themselves, as if they were the only holy people on earth; I will now, in the most tremendous and lasting manner, punish on them their own and their fathers' iniquities. 8-10. Nevertheless, I will not utterly destroy the nation, as there is **among them**, and in their loins, a number of believers, who in the apostolic and coming periods, shall truly accept Christ and his church, and become very useful to others. 11-16. But as for the body of that nation, since they have apostatized from my truths and service, and have, at least, in approbation of their fathers' conduct, offered sacrifices to multitudes of idols, and have obstinately rejected the Messiah, they shall terribly be destroyed by the

6 A¹ voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompense to his enemies.

7 ¶ Before^a she travailed, she brought forth; before her pain came, she was delivered of a man-child.

8 Who hath heard such a thing? who hath seen such things? shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.

9 Shall^b I bring to the birth, and not cause to bring forth? saith the LORD: shall I cause to bring forth, and shut the womb? saith thy God.

10 ¶ Rejoice^c ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her:

11 That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance^d of her glory.

12 For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees.

13 As^e one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.

14 And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb; and the hand of the LORD shall be known toward his servants, and his indignation toward his enemies.

15 ¶ For, behold, the LORD will come with fire,^g and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.

16 For^h by fire and by his sword will the

A.M. cir. 3308.

B.C. cir. 699.

1 ch. 22. 5. Mat. 21. 41; 22. 7. 23. 34. 38. Lu. 19. 27. 43. 44. ch. 59. 18. Zec. 14. 17. Re. 19. 15. 20. 1. 11. viii. 14. xiv. xvi. xix. 1. 17. 18.

2 Jn. 16. 21. Re. 2. 26. 27. 12. 1-5. Ro. 11. 11. Gal. 4. 26. ch. 54. 1. Ac. 11. xix.

3 Ps. 87. 3. ch. 2. 2-4; 11. 9. 11. 10. 12. 17. 27. 43. 65. 22. Zec. 2. 11. 8. 23. Mat. 8. 11. Ro. 1. 8. Re. 7. 9. ch. 33. 10. 11. Ac. 11. xix.

4 Ge. 54. 5. Ho. 2. 19. 20. Ge. 18. 14. Phi. 1. 6. 22. 13. Gal. 4. 19. Ro. 15. 19. Mar. 16. 20. with ch. 31. 2.

5 Or, *beget*. 6 Ps. 26. 8. 84. 1. 4. 122. 6. De. 32. 43. Ro. 1. 9. 10. 12. ch. 42. 10. 14. 44. 23. 57. 18. 61. 2. 3. 65. 13. 14. 18. Zep. 3. 17. 18.

7 ch. 2. 3. 4. 6. 5. 16. Ps. 36. 8. 103. 5. Je. 31. 14. He. 6. 17. 18. 20. 1. 7. 5. 1. 2. 2. ch. 5. 1. 3. Joel 3. 18.

8 Or, *brightness*. 9 ch. 9. 7. 54. 11. 13. 40. 7. 29. 35. 1-4. 48. 18. 60. 5. Ps. 72. 2-11. 122. 6-8. Zec. 2. 11. Phi. 4. 7. Re. 7. 9. 17. 11. 15.

10 ch. 49. 22. 60. 4. 16. ver. 19. 20. Ro. 11. 12. 15. 31.

11 ch. 40. 1. 2. 24. 9. 15. 31. 3. 1. Th. 2. 7. Ac. 9. 31. 13. Zec. 12. 6. Jn. 16. 33. 2. Th. 2. 16. 17.

12 ch. 49. 15. 58. 19. 58. 11. Ps. 34. 20. Zec. 37. 1. 1. Pr. 17. 22. 13. Ro. 11. 15. 31.

13 ver. 5. ch. 65. 12-16. 20. 3. 10. 11. 2. Th. 1. 6-9. Re. xx.

14 Ps. 11. 5. 61. 21. 8. 12. 50. 3. 9. 1. 3. 69. 24. Am. 7. 4. Da. 9. 7. Mat. 21. 41; 22. 7. 23. 34-38. Zec. 38.

15 2. 3. 2. 3. 16. 12. 19. 17. 20. Joel 3. 12. Zec. 14. 2. Mal. 4. 1. 2. Th. 1. 8.

16 That this is not the fire of the final judgment will appear from ver. 10, but the emblem of national judgments consuming as fire, swift as chariots, deadly as the sword.—C.

17 ch. 5. 24. 25. Eze. 20. 46. 47. ch. xiv. xxxiv. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

18 * Put was probably some distant province of Africa, of which a record remains in the name *Polo*, which is found on inscriptions.—*Lind* was the fourth son of Shem; and Josephus informs us that from him sprung the *Lydians* who settled on the western coast of Asia Minor. They were a warlike people, and were often employed as mercenary soldiers.—P.

19 * Put was probably some distant province of Africa, of which a record remains in the name *Polo*, which is found on inscriptions.—*Lind* was the fourth son of Shem; and Josephus informs us that from him sprung the *Lydians* who settled on the western coast of Asia Minor. They were a warlike people, and were often employed as mercenary soldiers.—P.

A.M. cir. 3309.

B.C. cir. 698.

1 ch. 1. 20. 65. 3. 4. 7. 11. 1. Or, *one after another*.

2 Le. xi. De. xiv. Ex. 23. 19. 34. 28. ch. 65. 3. 4. 5. 7. ver. 3. 4. Je. 7. 9. Mat. 23. 25. 27.

3 Re. 9. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

4 Ro. 11. 11; 15. 9-12. Mat. 8. 11. 12. Ac. 11. xix. ch. 11. 9. 10. 14. 64. 9. 12. 14. 15. 16. 17. Re. 14. 6. 4. 13. ver. 3. 4. ch. 65. 1-7.

5 Ro. 11. 11; 15. 9-12. Mat. 8. 11. 12. Ac. 11. xix. ch. 11. 9. 10. 14. 64. 9. 12. 14. 15. 16. 17. Re. 14. 6. 4. 13. ver. 3. 4. ch. 65. 1-7.

6 Ro. 11. 11; 15. 9-12. Mat. 8. 11. 12. Ac. 11. xix. ch. 11. 9. 10. 14. 64. 9. 12. 14. 15. 16. 17. Re. 14. 6. 4. 13. ver. 3. 4. ch. 65. 1-7.

7 Ro. 11. 11; 15. 9-12. Mat. 8. 11. 12. Ac. 11. xix. ch. 11. 9. 10. 14. 64. 9. 12. 14. 15. 16. 17. Re. 14. 6. 4. 13. ver. 3. 4. ch. 65. 1-7.

8 Ro. 11. 11; 15. 9-12. Mat. 8. 11. 12. Ac. 11. xix. ch. 11. 9. 10. 14. 64. 9. 12. 14. 15. 16. 17. Re. 14. 6. 4. 13. ver. 3. 4. ch. 65. 1-7.

9 Ro. 11. 11; 15. 9-12. Mat. 8. 11. 12. Ac. 11. xix. ch. 11. 9. 10. 14. 64. 9. 12. 14. 15. 16. 17. Re. 14. 6. 4. 13. ver. 3. 4. ch. 65. 1-7.

10 Ro. 11. 11; 15. 9-12. Mat. 8. 11. 12. Ac. 11. xix. ch. 11. 9. 10. 14. 64. 9. 12. 14. 15. 16. 17. Re. 14. 6. 4. 13. ver. 3. 4. ch. 65. 1-7.

11 Ro. 11. 11; 15. 9-12. Mat. 8. 11. 12. Ac. 11. xix. ch. 11. 9. 10. 14. 64. 9. 12. 14. 15. 16. 17. Re. 14. 6. 4. 13. ver. 3. 4. ch. 65. 1-7.

12 Ro. 11. 11; 15. 9-12. Mat. 8. 11. 12. Ac. 11. xix. ch. 11. 9. 10. 14. 64. 9. 12. 14. 15. 16. 17. Re. 14. 6. 4. 13. ver. 3. 4. ch. 65. 1-7.

13 Ro. 11. 11; 15. 9-12. Mat. 8. 11. 12. Ac. 11. xix. ch. 11. 9. 10. 14. 64. 9. 12. 14. 15. 16. 17. Re. 14. 6. 4. 13. ver. 3. 4. ch. 65. 1-7.

14 Ro. 11. 11; 15. 9-12. Mat. 8. 11. 12. Ac. 11. xix. ch. 11. 9. 10. 14. 64. 9. 12. 14. 15. 16. 17. Re. 14. 6. 4. 13. ver. 3. 4. ch. 65. 1-7.

15 Ro. 11. 11; 15. 9-12. Mat. 8. 11. 12. Ac. 11. xix. ch. 11. 9. 10. 14. 64. 9. 12. 14. 15. 16. 17. Re. 14. 6. 4. 13. ver. 3. 4. ch. 65. 1-7.

16 Ro. 11. 11; 15. 9-12. Mat. 8. 11. 12. Ac. 11. xix. ch. 11. 9. 10. 14. 64. 9. 12. 14. 15. 16. 17. Re. 14. 6. 4. 13. ver. 3. 4. ch. 65. 1-7.

17 Ro. 11. 11; 15. 9-12. Mat. 8. 11. 12. Ac. 11. xix. ch. 11. 9. 10. 14. 64. 9. 12. 14. 15. 16. 17. Re. 14. 6. 4. 13. ver. 3. 4. ch. 65. 1-7.

18 Ro. 11. 11; 15. 9-12. Mat. 8. 11. 12. Ac. 11. xix. ch. 11. 9. 10. 14. 64. 9. 12. 14. 15. 16. 17. Re. 14. 6. 4. 13. ver. 3. 4. ch. 65. 1-7.

19 Ro. 11. 11; 15. 9-12. Mat. 8. 11. 12. Ac. 11. xix. ch. 11. 9. 10. 14. 64. 9. 12. 14. 15. 16. 17. Re. 14. 6. 4. 13. ver. 3. 4. ch. 65. 1-7.

LORD plead with all flesh: and the slain of the LORD shall be many.

17 They that sanctify themselves, and purify themselves in the gardens, behind one tree in the midst,¹ eating^b swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD.

18 ¶ For^c I know their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory.

19 And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud,² that draw the bow, to Tubal and Javan,³ to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.

20 And they shall bring all your brethren for an offering unto the LORD, out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts,⁵ to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel⁶ into the house of the LORD.

21 And I will also take of them for priests and for Levites,⁷ saith the LORD.

22 For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.

23 And it shall come to pass, that from one new-moon to another, and from one sabbath to another,⁸ shall all flesh come to worship before me, saith the LORD.

24 And they shall go forth, and look upon the carcases of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

obstinate Jews, Heathens, Papists, and Mahometans, shall be, in the most terrible manner, punished by the judgments of God, and set up as distinguished monuments of sin, in time or eternity, the Jewish preachers, and others, shall spread the gospel into all parts of the world, and shall become noted instruments of the enlargement, purification, and lively devotion of the gospel church.

Ver. 1. The Jews were proud of their national descent from Abraham, whose faith they knew not; of the law of Moses, whose precepts they kept not; of the temple, whose services they degraded by their profanity; and of JEHOVAH their God, whom they associated with idols. Against this false pride and the false security thence arising, the Lord here proceeds to warn them by showing that heaven is his glorious temple, and the humble man the only acceptable worshipper. C.

Ver. 3. This verse is obscured by the italics of the translators, as the object seems to be a description, not of the comparative guilt of the Jews (as if a certain crime were committed), but the actual abominations they had conjoined with the worship of Jehovah: 'He that slayeth an ox' (to offer to God) 'killeth a man' (to satisfy his own malice); 'he that sacrificeth a lamb' (to Jehovah) 'beheadeth a dog' to a heathen deity; 'he that maketh an oblation' (to the living God) offereth 'swine's flesh' (a sacrifice to the dead); 'he that burneth incense' (emblem of ascending prayer) 'blesseth an idol' that can neither hear nor answer. C.

Ver. 5. The Lord here speaks the word of comfort to his church, anticipating the time when the first Christians were 'cast out of the synagogues,' Jn. 16. 2. and the custom of total exclusion from family affection and aid, as well as church-fellowship, still practised against every Jew who is converted to the 'truth as it is in Jesus.' C.

Ver. 7. When Christ, as 'a child born, a son given,' came in the flesh, a remnant were doubtless expecting and praying for his appearing; but as a nation and church, the Jews neither expected nor desired such a Redeemer. C.

Ver. 8. For as soon as Zion travailed. 'But as soon as Zion

travailed,' &c. Of which see the wonderful conversions produced by a single apostolic address, Ac. 2. 41; 4. 4. And surely what God has effected once he is able to accomplish again.—Note, Let believers pray for that outpouring of the Spirit from on high; for neither by 'might nor by power' of man shall this work be effected, 'but by my Spirit,' saith the Lord, ch. 65. 14.

Ver. 12. Like a river, a river, as distinguished from a cistern, which, however deep, is at length exhausted, while the mountain-fed river is rolling on, and, by aid of its tributaries, ever widening as it flows.—Note, This distinction is forcibly exemplified in the distinction between *φειά* and *πηγά*, Jn. 4. 11, 14. C.

Ver. 14. Your bones. The bones are the emblems of strength and the mechanical instruments of motion. They abide in the grave when the flesh is decayed, as the root of an herb abides in the ground when the flower is faded, the leaf withered, and the stem cut down. The comparison, therefore, seems to refer to the resurrection as exhibited in the vision of dry bones, Eze. 37. 11.

Ver. 17. Behind one in the midst. 'Who purify themselves at a fountain in the midst of the gardens,' according to *Kimchi*. But how could any be said to purify themselves behind a fountain?—After the rites of Achad (*Lowth*). But Achad never elsewhere appears as the name of any idol. The marginal translation, 'one after another,' the literal, 'after one betwixt,' may probably suggest the true meaning, 'successively,' or 'promiscuously.' C.

Ver. 19. I will set a sign. A sign of God's power, faithfulness, holiness, and grace, such as appeared in the incarnation (Lu. 2. 34), preaching (Jn. 7. 46), and miracles of our Lord, and in the endowments, self-denial, and miracles of his apostles, Ac. 2. 19, 22, 43; 4. 30; 14. 3; Ro. 15. 19; 2 Co. 12. 12; He. 2. 4.—My glory. The real demonstration of the 'glory of God' is 'the face of Jesus Christ,' whether marked by the look of tenderness, the tear of pity, the elevation of prayer, the bloody sweat of agony in the garden, or the hand of the smiter in the hall: above all, in his face when he rose from the dead, and brought life and immortality to light from the darkness of the grave, 2 Co. 4. 6. C.

Ver. 23. From one new-moon to another, and from one Sabbath to another (that is, perpetually), shall all flesh come to worship before me, not necessarily in Jerusalem—for that were

physically impossible—but 'in spirit and in truth,' where the eye of faith seeth him in the temple of his universal presence, Jn. 4. 20-24; He. 11. 1. C.

REFLECTIONS.—Let my care be to have my heart right with God, and a meet habitation for him through the Spirit. And making Jesus my pattern, let me, with a contrite heart, tremble at his word. God forbid that I should ever value myself on account of external performances in religion, which may be so detestable to him; or that ever he should abandon me to the power and rage of my own lusts, and the fearful suffering attending the same. Hypocrites and church-rulers are frequently the most cruel persecutors. But saints may bear injuries with patience when God will so quickly overbalance them with deliverance and comfort. And the church's remarkable deliverances, enlargements, and joys, are ordinarily introduced or attended by the most tremendous judgments on hypocritical professors and open enemies. All labour and suffering are well bestowed that issue in the conversion of men to Christ. And notwithstanding all that the wicked can do, the word of the Lord hath had, and will have, free course, and be glorified. The ends of the earth shall be made to remember and turn to the Lord. And the grace of God, which bringeth salvation, shall teach men to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this world. But what dreadful spectacles of divine judgment have been the Jewish and Roman, and shall be the Popish and Turkish, persecutors of the church! Let, therefore, the British nation stand in awe and tremble!

CONCLUDING REMARKS ON THE BOOK OF ISAIAH.

Isaiah is placed at the head of the glorious prophetic company, not because his prophecy was first in point of time—for he was preceded by Jonah, Amos, and Hosea, and was contemporary with Joel and Micah—but because of the overwhelming importance of his subject, and his frequent references to the coming and kingdom of Christ. Upon this account Isaiah has been distinguished by the title of 'the evangelical prophet.' Concerning his family nothing certain is known, though some suppose him to have been of the blood-royal, and that his father was the son of Joash, and brother of Uzziah. There is a tradition among the Jews, and it has been adopted by many Christian writers, that Isaiah lived till the time of Manasseh, by whom he was sawn asunder. That some one of the prophets so suffered, the apostle affirms, He. ii. 37; but of the individual we are uncertain. If Isaiah lived till the time of Manasseh, he must have exercised the prophetic office during at least sixty-one years—a period by no means improbable, when compared with that during which many ministers of the gospel have continued to discharge the most laborious duties of their offices. It is however certain that he lived till after the fifteenth year of Hezekiah, which makes the continuance of his office beyond all question—calculating from the first of Uzziah—to have been not under forty-eight years.

The name of Isaiah, when interpreted, is, in some measure, descriptive of the nature of his divine message. It signifies 'the salvation of Jehovah,' and was bestowed with singular prophetic propriety upon him who was commissioned to foretell and describe, so vividly and impressively, the glorious advent of Messiah, through whom 'all flesh shall see the salvation of God.' See Is. 40. 5, comp. with Lu. 3. 6; Ac. 4. 12.

Called into office during a period of great national declension from truth, purity, and godliness, one great object of the prophet was to establish beyond controversy the divine origin of the Jewish institutions. This he effects by foretelling some events nigh at hand, 'coming home to men's own lives and bosoms,' and which the living witnesses of his own generation must have been able either to falsify or verify by their own observation. The verification of the prediction, including events most improbable at the time, fulfilled the Mosaic test of the divine commission of a prophet, and left unbelieving idolaters and apostates totally without excuse (see De. 18. 21, 22); while others of his prophecies, stretching far into futurity, have continued to receive an exact but progressive fulfilment during centuries; and others look forward still, and give assurance, by the experience of the past, that all that remain will be accomplished. C.

THE BOOK OF THE PROPHET JEREMIAH.

Jeremiah was a priest descended from Aaron, very early called to the prophetic office (ch. i.), and continued forty or fifty years faithfully discharging it. Living in a period of great dissimulation with God, and of notorious rebellion against him, the miseries which he foresaw, and the persecutions which he endured, rendered his condition extremely afflicted and sorrowful, ch. ix. 1; xi. 18, 19; xv. 10, 15; xvii. 14-18; xviii. 18-23; xx. 7-18; and, excepting some promises of deliverance from Babylon, or redemption through Jesus Christ, and happiness to his church, in ch. iii. xxx.-xxxiii.; xxiii. 3-8; xxiv. 4-7; xxix. 10-14; l. 4-8, 19, 20, 33, 34, he is continually engaged in charging men's sins upon them, or denouncing the judgments of God against them;—as the ruin of the Jewish nation, Egyptians, Philistines, Tyrians, Moabites, Ammonites, Edomites, Syrians, Arabians, and Persians, by the Chaldeans; and then of the Chaldeans themselves, ch. xxv. xxvii. xlv. li. &c. His first four sermons are generally plain, ch. ii.-xii. The following sixteen are generally introduced by some typical emblem, ch. xiii.-xxxv.

[It is the opinion of the most learned commentators that the prophecies of Jeremiah, having been written upon separate parchments, have not been placed as they were delivered, and the following, among other attempts, has been made to arrange them in chronological order:—after ch. xx., xxii. xxiii. xxv. xxvi. xxxv. xxxvi. xlv. xxiv. xxix.-xxxi. xxvii. xxviii. xxi. xxxiv. xxxvii. xxxii. xxxiii. xxxviii. xxxix. 1-14, lx.-lxvi. lxvii. (Blayney). After ch. xx., xxii. 1-24, xxvi. xlv. 1-13, xxxv. xxv. xxxvi. 1-9, xlv. xxxvi. 9 to end, xxii. 24 to end, lii. 1-4, xxiv. xxix. 1-15, xxix. 16-21, xxix. 15, xxix. 21 to end, xxx. xxxi. xxvii. xxviii. xlviii. xlix. 1-51, xxxix. 1, xxxvii. 1-51, xxxiv. 1-11, xxxii. xxxiii. xxxvii. 5-47, xxxvii. 6-11, xxxiv. 11 to end, xxxvii. 11 to end, xxi. xxxviii. xxxix. 15 to end, lii. 5, 6, xxxix. 3, lii. 7-12, xxxix. 11-15, lii. 24-28, lii. 12-15, lii. 17-24, lii. 15, 16, xxxix. 10, lii. 4, xxxix. 2-10 (Townsend).

Of the comparative value of these suggested arrangements, it is unnecessary to speak, inasmuch as they are at best conjectural; but they are important as specimens of the indefatigable pains bestowed by their respective authors in "searching the Scriptures." C.]

CHAPTER I.

1 The time and the calling of Jeremiah. 11 His visions of an almond-rod and a seething-pot, denoting God's speedy judgments against Judah. 17 God encourageth him with his promise of assistance.

THE words^a of Jeremiah the son of ^bHilkiah, of the priests that were in ^cAnathoth, in the land of Benjamin:

A.M. cir. 3376.
B.C. cir. 628.

CHAP. I.

a 2 Ch. 36. 21. Is. i. 1;
2. 1. Eze. i. 1. Ho. i. 1.
Joel i. 1. Am. i. 1. Mi. i. 1, &c.
b Not 2 Ki. 22. 8. 1 Ch. 6. 13. 14.
c Jos. 21. 18. 1 Ki. 2. 26.
1 Ch. 6. 60. ch. 32. 7-9; 11. 21.

A.M. cir. 3376.
B.C. cir. 628.

d ver. 4, 11; ch. 25. 3;
26. 15. 1 Ki. 13. 20. Zep. 1. 1. 2 Ki. 22. 1.

e ch. 25. 5-3; xxvi. xxxv. xxxvi. 2 Ki. 24. 1-9. 2 Ch. 36. 5-8.

f ch. xxxix. -xlv. lii.

2 To whom ^athe word of the LORD came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign.

3 It came also ^ain the days of Jehoiakim the son of Josiah king of Judah, unto ^athe end of the eleventh year of Zedekiah the son of Josiah

CHAPTER I. Ver. 10. He was appointed to declare what God would infallibly do with the nations. 11-16. The almond-tree, which flourishes very early in the spring, imported that the Jews were almost ripe for destruction, and it would speedily come upon them. And the boiling-pot, with its face toward the north, signified that the Chaldeans would come from the north-east, and burn and render miserable Jerusalem and other cities of Judah. 17-19. Be expeditious and diligent, bold, resolute, and faithful, in delivering my messages, however severe or awful; for I will protect, strengthen, and stablish thee, that none of their persecutions shall hurt thee.

Ver. 1. Anathoth. A city of Benjamin, situated, according to Jerome, about two miles and a half north of Jerusalem. It

was assigned to the priests, 1 Ch. 6. 60. It was destroyed by the Chaldeans, and again rebuilt, Ne. ii. 32; but, at present, it fully verifies the denunciations of the prophet, Je. i. 21-23, for nothing remains but a few poor houses on the bleak mountain-side, surrounded by mounds of rubbish and hewn stones. C.

Ver. 2. Word of the Lord. Not a mere utterance which the prophet was commissioned to make; but the Son of God, in visible form, and with audible speech, ver. 4-14, as he also appeared and spoke to Abraham, Ge. 15. 1-18; 17. 1-22. See also Is. 6. 1; Jos. 5. 13; Eze. 1. 26; Da. 8. 15-18; 10. 6-10. C.

Ver. 17. Be not dismayed. Moral courage, arising from a sense of obedience to God, a love for the souls of sinners, a 'conscience sprinkled from dead works,' with deep self-denial that 'Christ may be all in all,' is an indispensable qualification of every one who would seek to convert sinners and build up believers to salvation. Like all other good qualities, it is the gift of God. He that has it should bless God; and he that has it not should pray for it; for without it it is impossible to 'do the work of an evangelist.' C.

REFLECTIONS.—Great are the pains and patience that God exercises to prevent the destruction of his professed people. And it is honourable to be early chosen, sanctified, and prepared for the ministerial service of God. How real are his purposes relative to men's persons and offices! He can easily qualify men for his service, and enable them to speak intelligibly and powerfully, notwithstanding all weakness or opposition, and though their message issue in the ruin of some and deliverance of others. And with great care doth God render his mind plain to his servants and people, and condescendingly vouchsafes them his presence in their work. In what different forms he warns men before he inflicts his remarkable judgments! And ministers had need to consider the infinite importance



TOMB OF THE HORATII, ON THE APPIAN WAY—PASSED BY ST. PAUL IN CHAINS. [Jeremiah, i:1.]—"The words of Jeremiah, the son of Hilkiah, of the priests that were in Anathoth in the land of Benjamin." Jeremiah began to prophesy in the reign of Josiah. Josiah reigned in Jerusalem from 609 to 640 B. C. Near to the time when Josiah was reigning over the Israelites, there was a war between Rome and Alba, which was settled by a contest of the Horatii and the

Curatii. These brothers and cousins fought in sight of the Roman and Alban armies with a bravery such as made their names famous in all after ages. The terrible tragedy between the brothers and cousins terminated the independent existence of the Alban power, and gave to the Roman cause complete victory. This tomb is distant about six miles from Rome on the Appian way. Along by this tomb came St. Paul in chains, a prisoner to Rome.

15 For, lo, I will call all the families of the kingdoms of the north, saith the LORD; and they shall come, and they shall set every one his throne^s at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah.

6 Idolatry; see ch. 10.15; 14.14, 22; 16.19. 1 Co. 8.4.—C 11 Ro. 1.21–25. Ps. 115.8. Is. 44.9–20. ch. 10.8, 14; 51.17. o Ps. 77.5. p ver. 8; ch. 5.24. q Is. 63.9, 11–13. Ho. 12.13; 13.4. Ex. vii. xiv.

TABLE 1. *Summary of the results of the 1996 survey of the prevalence of hepatitis B virus infection in the adult population of the Republic of Serbia*

CHAPTER II. Ver. 2, 3. I remember the kindness which I showed to your nation when it was but forming, and when in the Arabian wilderness, by solemn covenant, I espoused you first of all the nations of the world to be my holy and peculiar people, and the affectionate regard which your fathers professed for me. And then I severely punished the Egyptians and others who attempted to do them wrong. 13-18. They have rejected me in my oracles, ordinances, and fulness, who am the freely bestowed, everlasting, and unbounded source of all grace, consolations, and blessings; and have, with inexpressible fatigue, procured to themselves idols which cannot give them the smallest relief. No wonder that they are basely enslaved and cruelly spoiled. The Assyrians, like outrageous lions, have wasted the country of the ten tribes, and murdered and carried captive the inhabitants. And the Egyptians have treacherously disappointed you, or shall murder Josiah, depose Jehoahaz, and impose a tribute. And will you, nevertheless, still send messengers to Egypt or Assyria, to

form new alliances, or to borrow new idols? 20-28. When I formerly delivered you from the Egyptians, and other oppressors, ye engaged to keep my commandments, yet ye commit idolatry everywhere. I originally formed your nation of pious patriarchs, and established among you my pure oracles, ordinances, and worship; how then are ye become superstitious, idolatrous, and every way corrupt, in both church and state? Nor can all your excuses, evasions, or pretences to reformation, conceal the manifest tokens of your wickedness from me. How can ye deny it, when the valley of Hinnom, where ye have burned your children to Molech, and other valleys where ye have worshipped your idols, manifest it? Ye have, even with madness and fury, run after idols empty as wind, one after another; and till fearful distress restrain you, ye appear quite irreclaimable. I have warned you to repent of your lewd idolatrous, and foolish courses, and of hunting after alliances with heathens, which will bring you to captivity and misery; but ye desperately cleave to your strange gods. Yet all of you at last shall be ashamed of your idols, when ye find that, notwithstanding their multitudes, they can do nothing to save you from disgrace or punishment. 29-37. No excuse can be offered for your conduct; and all of you are guilty. Warnings and judgments have not in the least reclaimed you:

that¹ led us through the wilderness, through a land of deserts and of pits; through a land of drought, and of the shadow of death; through a land that no man passed through, and where no man dwelt?

7 And I brought you into a plentiful country, to eat the fruit thereof and the goodness thereof: but when ye entered, ye defiled² my land, and made mine heritage an abomination.

8 The³ priests said not, Where is the LORD? and they that handle the law knew me not: the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after things that do not profit.

9 Wherefore I will yet plead⁴ with you, saith the LORD, and with your children's children will I plead.

10 For pass over⁵ the isles of Chittim,¹ and see; and send unto Kedar, and consider diligently, and see if there be such a thing:

11 Hath⁶ a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit.

12 Be⁷ astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the LORD.

13 For my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.

14 ¶ Is⁸ Israel a servant? is he a home-born slave? why is he spoiled?²

15 The young lions³ roared upon him and yelled,⁴ and they made his land waste: his cities are burned without inhabitant.

16 Also⁵ the children of Noph and Tahapanes have broken the crown⁵ of thy head.

17 Hast⁶ thou not procured this unto thyself, in that thou hast forsaken the LORD thy God, when he led thee by the way?

18 ¶ And now what hast thou to do in the way of Egypt, to drink the waters of Sihor? or what hast thou to do in the way of Assyria, to drink the waters of the river?⁷

19 Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know, therefore, and see that it is an evil thing and

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De. 8.14-16; 32.10.

Ex. 17. 3. Nu. 20. 2, 5.

ver. 2. Job 3.15.

Jo. 3.11. De. 8.7-9.

9.10. 11.16. 11.9. 11.12.

1. 1. 10. Ne. 9. 24. 25.

Eze. 20.6.

Ps. 78.10. 38 Ge.

6.12. Eze. 20.28; 36.17.

ch. 4.19. Ju. 3.1. xviii.

xxi. Eze. xvi. 22. xxii.

xxiii.

7 By the immoral

and cruel rites of idolatry,

or by injustice,

oppression, and de-

bauchery.

8 Mal. 2.6, 7. Ne. 8.8.

De. 33.10. Ro. 2.21, 22.

Ho. 4.6. Lu. 11.52. Is.

56.9-12. ch. 8.10-12; 10.

21.

9 ch. 5.31.

10 Hab. 2.18.

11 Is. 43.26. Ho. 4.2.

Mi. 6.2. Is. 56.16. ch. 25.

31. Eze. 20.35, 36.

12 By prophets an-

nouncing judgments

and mercies.

13 Ex. 20.5. Le. 20.5.

9 Or, over to.

14 ch. 10.22-22. Mi. 6.2.

4.5. 13.18. Ps. 120.5.

15 Cyprus was prob-

ably the original set-

tlement of the *Chit-*

tim or Kition. From

it they spread to

Rhodes and other is-

lands of the Archi-

pelago, as well as to

Macedonia, which

took its name from

them. *Ma*, 'land,'and *kitim*, 'the isles.'

16 The isles of

Chittim conse-

quently embrace the

whole of the Levant.

17 ch. 18.13, 14.

18 Mi. 4.5, with ch.

16. cover 5.

19 Ro. 13.9. Ps. 106.20.

with De. 4.7, 8; 33.29.

Eze. 16.10, 14.

20 De. 20.3; 32.1. Is. 1.

2. ch. 10.22-22. Mi. 6.2.

3. Is. 13. 10; 24. 13.

Mat. 27.45.

21 Ps. 81.11.

22 Ps. 9. ch. 17. 13;

18. 13, 14. Ju. 4. 14. Re.

22. 1. 17. Ch. 4.15.

23 Jer. 11.18; 25.36. ch.

17.5. Ps. 62. 1. 4. 1. 15.

4-8; 135.18. Is. 44.9-

20. 45. 20. 46. 6, 7.

24 ver. 17. 19. Is. 50. 2.

52. 3. with Eze. 2.

2 Heb. a spoil.

3 Ps. 57. 4. Is. 1.7. Job

4.10. 11. Ps. 34. 10; 58.6.

Na. 2. 11. 12. Eze. 19. 3.

6. ch. 50. 17. 2 Ki. xv.

xviii. xxiv. xxv. ch. 4.7.

Zep. 1. 8.

4 Babylon and As-

syria.

5 Heb. gave out

their voice.

6 2 Ki. 17. 4. 18. 21. 23.

33. 15. 36. 1. 31. 3. ch.

43. 7. 44. 1. Eze. 29. 7.

7 Or, feed on thy

crown. De. 33. 20; 32.

13. Is. 8. 17. 6, 7.

8 Ho. 13. 9. ver. 19;

ch. 4. 18. Nu. 32. 23. Is. 1.

24. Le. 26. 15-39. De.

28. 68.

9 Ex. 13. 21. De. 32.

10. Ps. 78. 52-54; 136. 11-

10.

10 ver. 13. Is. 30. 1-7;

31. 1-3; 23. 8; 7. Eze.

17. 12. 15. La. 4. 17; 5.6.

Is. 52. 4. Ho. 7. 11; 5. 13.

Jo. 3. 3.

6 The Euphrates.

7 Is. 5. 3. 9. Ho. 5.5.

Pr. 20. 14. 14. ch. 4. 18.

De. 4. 25-27; 31. 16. 17;

32. 15-26. Is. 24. 5.6. Ho.

4. 1-3. ch. 5. 7. 9. &c.

7 Sihor, or Shihor,

was one of the an-

cient names of the

Nile, probably given

to it because of the

'dark' and turbid

look of its waters.

8 The second clause of

the verse, can only mean

the Euphrates.

9 Egypt and Babylon,

the two great op-

pressors of Israel, are

here symbolized.—P.

10 Ex. 3. 8; 13. 14. Ps.

62. 11. 14.

11 De. 5. 27; 26. 17. Ex.

19. 8. Jos. 24. 18. Ju. 10.

16. 1. Sa. 12. 10.

12 Or, serve.

13 Is. 1. 21; 57. 5. 7. ch.

3.6. Eze. 20. 28. 1 Ki. 12.

31; 13. 32; 15. 24. with

De. 32. 34.

14 Ex. 15. 17. Ps. 44. 2.

80. 8. 15. 5. 1. &c. Mat.

21. 33. Mar. 12. 1. Lu. 20.

9.

15 Is. 1. 21. De. 32. 32.

16 Job. 30; 14. 17; 34.

5-9. Ho. 13. 12. Is. 3. 9.

Ps. 90. 8. Am. 8. 7. ch. 16.

17. De. 32. 34.

18 Pr. 30. 12, 20; 28. 13.

with Ju. 2. 11, 13; 17; 3.

6. 7. 10. 6, &c.

9. 10. Ho. 4. 13; 12. 1.

Eze. xvi. 22. xxiii.

10 Or, O swift drome-

dary.

11 Or, O wild ass,

&c. Job 11. 10; 24. 5. 39.

5. &c. Ho. 10. 11. ch. 14.

6. Eze. 16. 33. ch. 5. 3; 5.

6. &c.

2 Heb. taught.

3 Heb. the desire

of her heart.

4 Or, The hand of it.

5 ver. 27. Is. 26. 16.

Ho. 5. 15. ch. 22. 22.

6 Pr. 26. Eze. 16. 25.

De. 29. 19. ch. 13. 29; 14.

25. Is. 1. 20; 2. 10-21.

ch. 22. 22. 32. Ro. 6. 21.

7 A hand of the

detection, not grieved

for the crime.—C.

8 2 Ki. 17. 10, 13.

9 Is. 46. 6-8.

10 ch. 10. 3-15. Ps. 115. 4-8.

ver. 11, 13.

11 Or, begotten me.

12 Heb. the hinder

parts of the neck.

13 Ju. 2. 18; 10. 10-16.

Is. 26. 16. Ho. 5. 15. 1. Sa.

12. 12. Ps. 78. 24. 4. 5.

14 Ju. 10. 14. De. 32. 37.

2 Ki. 3. 13. Is. 45. 20; 44.

20. 2, 7.

15 Heb. evil.

16 ch. 11. 13. Ho. 8. 11;

10. 12. Ki. 17. 30, 31.

17 This was literally

true. The Israelites

imitated the example

of the heathen, who

not only worshipped

great national deities,

but also set up in-

ferior tutelary deities in

each city and village,

and gave homage to

them as their special

patrons and protec-

tors. This absurd

and degrading su-

perstition has even

been introduced into

Christian lands; each

country and each

great city has now its

patron saint.—P.

18 Is. 9. 13; 15. ch. 5. 3.

Ch. 28. 22.

19 2 Ch. 36. 16. Mar.

12. 2-8. Mat. 23. 31, 34.

35. 37. Ne. 9. 25. Ac. 7.

52. Lu. 11. 47. 1 Th. 2. 15.

20 Mi. 6. 9. Is. 1. 10. Re.

2. 29. ch. 22. 29.

bitter, that thou hast forsaken the LORD thy God, and that my fear is not in thee, saith the Lord God of hosts.

20 For¹ of old time I have broken thy yoke, and burst thy bands; and thou saidst, I will not transgress;² when upon every high hill, and under every green tree, thou wanderest, playing the harlot.

21 Yet I had³ planted thee a noble vine, wholly a right seed; how then art thou turned into the degenerate plant of a strange vine unto me?

22 For⁴ though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God.

23 How⁵ canst thou say, I am not polluted, I have not gone after Baalim? See thy way in the valley, know what thou hast done; thou art a swift dromedary⁶ traversing her ways;

24 A¹ wild ass used² to the wilderness, that snuffeth up the wind at her pleasure;³ in her occasion who can turn her away?⁴ all they that seek her will not weary themselves; in her month they shall find her.

25 Withhold⁵ thy foot from being unshod, and thy throat from thirst: but thou saidst, There is no hope:⁶ no; for I have loved strangers, and after them will I go.

26 As⁷ the thief is ashamed⁷ when he is found, so is the house of Israel ashamed; they, their kings, their princes, and their priests, and their prophets,

27 Saying to a stock, Thou art my father; and to a stone, Thou hast brought me forth; for they have turned their back⁹ unto me, and not their face: but in the time of their trouble they will say, Arise, and save us.

28 But where are thy gods that thou hast made thee? let them arise, if they can save thee in the time of thy trouble:¹ for according to the number of thy cities are thy gods, O Judah.²

29 Wherefore³ will ye plead with me? ye all have transgressed against me, saith the LORD.

30 In vain have I smitten your children: they received no correction: your own sword hath devoured your prophets, like a destroying lion.

31 O generation, see ye the word of the

golden calf, Ex. 32. 1-6, throughout all their history, till the Babylonish captivity. Since that period, the tenacity with which they have adhered to their law and traditions, forms an interesting contrast with their former versatility. And no doubt the present decision and tenacity of profession into which Providence has trained them will, when their heart turneth to the Lord, whom they rejected and crucified, render them admirably fitted for that blessed work among the Gentiles, Is. 66. 19, unto which God has destined them in the latter day. C.

Ver. 12. Be astonished, O ye heavens! The heavenly powers who desire to look into the mystery of man's redemption, and with whom there is joy over one sinner that repenteth.—Query, As the sins of professed believers are said even to grieve the Holy Spirit, and crucify the Lord afresh, does not this expression intimate that, even among angels, in heavenly places, there may be a holy sorrow over the sins and apostasies of the church? See Ge. 6. 6; Ps. 95. 10; Ep. 4. 30; He. 6. 6. C.

Ver. 14. Is Israel a servant? God redeemed him from servitude, and made him a son, Ex. 4. 22, wherefore his present enslaved condition must be the punishment of his sins, Is. 50. 1; 52. 3. C.

Ver. 16. Noph was the Hebrew name of Memphis, the capital of Egypt. It stood just at the southern angle of the Delta,

where the Nile branched.—Tahapanes, or Daphne, was also an Egyptian city, situated on the border of the country, on the Pelusiac arm of the Nile. These two cities are mentioned as representatives of all Egypt. P.—Broken the crown. By the defeat and death of the good king Josiah, the kingdom was reduced to a tributary province, 2 Ki. 23. 29, 33. C.

Ver. 22. Nitre. Natron, or carbonate of soda, which is found in many parts of Asia and Africa, and when dissolved in hard (acidulous) waters, renders it fit for washing. Mixed with oil, it forms one species of soap. C.

Ver. 23. In the valley. The valley of the sons of Hinnom, where they had built the high places of Tophet. See ch. 7. 31; Is. 57. 5.—A swift dromedary. As swift as the dromedary, which, though subjugated, traverses (rather twists) her ways to pass by her master who would impede or stop her from seeking her mate. C.

Ver. 24. A wild ass. As wild as the onager, which, bred in the desert, and unaccustomed to restraint, snuffeth up the wind, and thereby discovering her companions, hastes to them as matter of right.—In her month they shall find her. Her mate will find her without difficulty, because she seeks as earnestly as she is sought; so Israel sought after idolaters as earnestly as idolaters sought after them. C.

Ver. 25. 'Withhold thy foot from being unshod,' as the wilful dromedary or untamable wild ass; 'and thy throat from thirst,' such as they experience in the wilderness—that is, eschew thy wilfulness and wildness, and let thy feet be shod with the preparation of the gospel of peace,

LORD: ¹Have I been a wilderness unto Israel? a land of darkness? wherefore say my people, We ²are lords; ⁴we will come no more unto thee?

32 Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number.

33 Why trimmest thou thy way to seek love? ⁵therefore hast thou also taught the wicked ones thy ways.

34 Also in thy skirts is found the blood of the souls of the poor innocents: ⁷I have not found it by secret search, ⁸but upon all these.

35 ¶ Yet thou sayest, Because I am innocent, surely his anger shall turn from me: behold, ²I will plead with thee, because thou sayest, I have not sinned.

36 Why gaddest thou about so much to change thy way? thou also shalt be ashamed of Egypt, as thou wast ashamed of Assyria.

37 Yea, thou shalt go forth from him, and thine hands upon thine head: for the LORD hath rejected thy confidences, and thou shalt not prosper in them.

CHAPTER III.

¹ God inviteth Judah to return to him, notwithstanding her vile whoredom. ⁶ Judah is worse than Israel. ¹² The promises of the gospel to the penitent. ²⁰ Israel reproved, and called by God, maketh a solemn confession of their sins.

THEY say, ¹If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? shall not that land be greatly polluted? but thou hast played the harlot with many lovers; yet return again to me, saith the LORD.

2 Lift up thine eyes unto the high places, and see where thou hast not been lien with: in the ways hast thou sat for them, as the Arabian in the wilderness; and thou hast polluted the land with thy whoredoms and with thy wickedness.

3 Therefore the showers have been withholden, and there hath been no latter rain; and thou hadst a whore's forehead, thou refusedst to be ashamed.

4 Wilt thou not from this time cry unto me, My father, thou art the guide of my youth?

5 Will he reserve his anger for ever? will he keep it to the end? Behold, thou hast spoken and done evil things as thou couldest.

6 ¶ The LORD said also unto me in the days

A.M. cir. 3376.
B.C. cir. 628.

¹ ver. 5; ch. 22. 15. 2
Ch. 26. 5; 31. 10; 32. 22. 23.
² Heb. have dominion.

⁴ We are lords entitled to rule; not as subjects, bound to obey.—C.

⁵ With ver. 11. De. 4. 7. 8. 2 Sa. 7. 23. 24. 18. 60. 10.

⁷ Ps. 106. 21. ch. 13. 25. 15. 31. Is. 17. 10. Ho. 4. 6. 8. 14. 13. 6. Eze. 22. 12.

⁸ ch. 3. 1. 2. 4. 13. 22. 22. Eze. 16. 28-34. Ho. 2. 5. 1. 5. 7. 9. 10.

⁹ As harlots deck themselves to attract attention.—C.

¹² Ch. 33. 9. Eze. 16. 27. 47. 51. 55. 57.

¹³ A proficient in sin, thou hast not merely misled the inexperienced, but taught the wicked new modes of wickedness.—C.

¹⁴ ver. 23. Eze. 7. 23. 16. 20. 21. 30. 31. 9. 2 Ki. 21. 16; 24. 4. Is. 59. 3. 7. La. 4. 14. Ps. 106. 38. ch. 19. 2. 7. 31.

¹⁵ Children offered to Molech, see ver. 23; ch. 19. 4. Ps. 106. 38. C.

¹⁶ Heb. digging. v. Ro. 7. 9. 1. 1. 8. 10. Ps. 120. 1. La. 1. 11. Is. 58. 3.

¹⁷ ver. 9. 23. 29. Pr. 28. 13. Eze. 17. 20. Am. 3. 2. 3. 7. Ho. 5. 13. ch. 31. 22.

¹⁸ 1-7. 31. 1-3. 20. 5. 2. Ch. 28. 30. La. 4. 17. 5. 6. 10. Hence, ch. 15. 1. 4. Le. 20. 33. 2 Ki. 24. 14. 25. 21.

¹⁹ 2 Sa. 13. 19. Is. 21. 3. 1. Is. 10. 1-7. 31. 1-3. ch. 37. 7. Eze. 39. 6. 7. 17. 15.

²⁰ Is. 28. 15-17.

CHAP. III.

¹ Heb. Saying.

² De. 24. 4. 3. ver. 9. ch. 2. 7. Is. 24. 5. ch. 2. 20. 33. Eze. 16. 15-23.

³ Zec. 1. 3. ver. 4. 14. 22. Ho. 14. 1. Eze. 33. 11. ch. 6. 7. 34. 1. 14.

⁴ Ex. 34. 31. 1 Ki. 11. 7. 8. 14. 23. 2 Ki. 23. 8. Eze. 38. 14. Pr. 23. 28. Eze. 26. 5.

⁵ Watching as anxiously for an occasion of idolatry and its licentious rites as the Arabian robber watches for the traveller and an opportunity of plunder.—C.

⁶ ver. 9. Is. 24. 5. Eze. xvi. xxiii.

⁷ De. 28. 23. 24. Le. 26. 12. ch. 9. 12. 14. 15. 5. 6. Zep. 3. 5. Joel. 1. 17.

⁸ Eze. 37. 3. ch. 6. 15. 8. 12. 44. 16. 17. 5. 3. Eze. 16. 25. 34. 34.

⁹ Hardened as the parched ground: the one hardened because showers have been withheld, the other because the Holy Spirit has been taken away.—C.

¹⁰ ver. 14. 19. 22. ch. 31. 18-20. 2. 27. Ho. 14. 1-3. 15. with Pr. 2. 17. 10. Mal. 2. 14.

¹¹ ver. 12. Ps. 77. 7-9. 85. 5. 103. 8. 9. Is. 57. 16; 64. 9.

¹² Is. ii. v. ix. lviii. lix. ch. ii. xvi. Eze. viii. xvi. xx. xxvi. Mi. ii. iii. vi. Zep. 3. 1-6.

¹³ To the very utmost of ability and opportunity.—C.

¹⁴ Allusion is here made to the idolatrous sanctuaries established on the tops of mountains and hills, where Baal, the sun-god, was worshipped; and to the shady groves in which the obscene

A.M. cir. 3376.
B.C. cir. 628.

rites of the goddess Astarte were practised. The number of these sanctuaries in Palestine was almost incredible. Many of them remain to this day, and the common people of all races and sects, regard them with superstitious reverence.—P.

¹⁵ Here begins a distinct prophecy, which continues to the end of ch. vi.—C.

¹⁶ Backsliding. A phrase taken from oxen that, instead of advancing in the plough or wain, go backward, to the damage or destruction of themselves, the vehicle, and the driver.—C.

¹⁷ Ki. 14. 23. ch. 2. 20. De. 31. 16; 32. 15-21. Ju. 2. 12. 13. 17. 19. 2 Ki. 17. 17. Eze. 22. 26; 16. 25. 30. 34.

¹⁸ See note * in first column.

¹⁹ Ki. 17. 10. 13. 14. Ho. 1. xiv. Am. ii. viii. Is. i. v. ix.

²⁰ Eze. 23. 2. &c. v. Le. 26. 15-39. De. 28. 15-28. 2 Ki. 17. 5-23. Eze. 23. 9. Ho. 1. 6. 9. 3. 4. 15-17. 19. 15-17.

²¹ 2 Ki. 17. 19. 2 Ch. 21. 6. 12. 17. 18. 26. 2. 33. 29. Eze. 23. 11. &c.

²² Treacherous. In the sense of an unfaithful wife, with love on her lips, smiles in her face, fidelity in her vows, but deceit in her heart.—C.

²³ Or, fame.

²⁴ Lightness—grossness—lightly adopting every new idol—grossly pursuing every licentious and impure rite.—C.

²⁵ 14. 24. 25. ch. 2. 27. 7. 7. 9. 30. 31. 10. 12. 33. 16. 11. 17. 1. 2. Eze. 16. 15-29. xxiii. xxiii.

²⁶ Ho. 1. 2. ch. 34. 29-34. 35. 1-18. 36. 12. 14. Ps. 78. 38.

²⁷ Heb. in false hood.

²⁸ Even after Josiah's great passover, the priests and princes secretly returned to their idols, 2 Ch. 35. 18. 36. 14. 16.—C.

²⁹ 2 ch. 2. 2. 2 Ki. 17. 2. 23. Ho. iv. iii. Am. ii. viii. Mi. i. iii. vi. 1-6.

³⁰ Eze. 16. 51. 52. 23. 11. 47. 17. 18. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

³¹ Ki. 17. 6. 15. 29. ch. 39. 9. 10. 9. 41.

³² Eze. 33. 11. Ho. 14. 1-8.

³³ 2 Ch. 30. 9. Ps. 86. 15. 103. 5. 9. 145. 8. Ex. 34. 6. 7. De. 4. 31. Ro. 5. 20. 21. Ep. 2. 7.

³⁴ De. 30. 1-6. Is. 59. 12. Ho. 14. 2. 1. 1. 9. 1. 2. 3. 15. 25. 28. ver. 1. 2. 6.

³⁵ Diverged from the one path of duty, and made a way to every idol.—C.

³⁶ ver. 4. 17. 18. 22. ch. 41. 3. 4. Ho. 14. 1-3. Eze. 33. 11.

³⁷ Is. 5. 5. Ge. 17. 7. Ex. 19. 5. 6. ch. 2. 2. 31. 32. Ho. 9. 20. 11. 3. 4.

³⁸ Is. 1. 9. 4. 2. 10. 22. Eze. 20. 38. Zec. 13. 4. 1. ch. 31. 6-12.

³⁹ Ep. 4. 11. ch. 23. 4. 1. Sa. 13. 14. Ho. 13. 11. 1. 1. 21. 15-17. Ac. 20. 28. 1. Pe. 5. 2.

⁴⁰ Is. 11. 1. 1. 60. 22. 61. 4. ch. 31. 8. Eze. 36. 10. 11. Zec. 2. 4. 11. 10. 8.

⁴¹ Ho. 3. 5. Is. 65. 17. Ju. 4. 21-24. Mal. 1. 11. He. 10. 8. 9.

of Josiah the king, ⁵Hast thou seen that which backsliding Israel hath done? she is gone up upon every high mountain and under every green tree, and there hath played the harlot.

7 And I said, after she had done all these things, Turn thou unto me; but she returned not. And her treacherous sister Judah saw it.

8 And I saw, when for all the causes whereby backsliding Israel committed adultery, I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also.

9 And it came to pass through the lightness of her whoredom, that she defiled the land, and committed adultery with stones and with stocks.

10 And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly, saith the LORD.

11 And the LORD said unto me, The backsliding Israel hath justified herself more than treacherous Judah.

12 ¶ Go, and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the LORD, and I will not cause mine anger to fall upon you: for I am merciful, saith the LORD, and I will not keep anger for ever.

13 Only acknowledge thine iniquity, that thou hast transgressed against the LORD thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the LORD.

14 Turn, O backsliding children, saith the LORD; for I am married unto you; and I will take you one of a city, and two of a family, and I will bring you to Zion:

15 And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.

16 And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the LORD, they shall say no more, The ark of the covenant of the LORD; neither shall it come to mind, neither shall they remember it, neither shall they visit it, neither shall that be done any more.

17 At that time they shall call Jerusalem the throne of the LORD: and all the nations shall be gathered unto it, to the name of the

⁶ Heb. upon the heart. ⁷ Or, it be magnified. ¹ Ps. 48. 11. 8. 1-3. Is. 66. 20. Zec. 6. 3. ch. 14. 21. 17. 12. 31. 23. Ga. 4. 26. Re. 21. 2. 3. ¹¹ Ps. 22. 27-30. Is. 11. 10. 2. 3. 60. 9. Ge. 49. 10. Zec. 2. 11. 8. 23.

threatened to overwhelm them. Instead of trusting in God, they turned to Egypt for help. This proved the immediate cause of the overthrow of the Jewish monarchy and the destruction of Jerusalem. P.

REFLECTIONS.—It is honourable for nations, families, and persons to be early beloved by God, and addicted to his service; and safe to be followers of him through every difficulty. But very absurd is it for those who have shared his distinguished favours to apostatize from him to idols, and render him hatred for love; for church-officers to be ringleaders in guilt; and for men at once to belie their profession, affront their God, and cheat themselves out of happiness. Alas! in what slavery, poverty, and disappointment, and endless wandering after idols, do unbelief and

forsaking of God issue! With denial of guilt, eagerness, obstinacy, and impudence, do men, abandoned by God, proceed from evil to worse. And it is common for sinners to supplicate relief from God when their idols cannot help them. But dreadful is their case who, under his word, rod, or favours, grow insolent and imperious in wickedness; and when, forgetting God, notwithstanding checks unnumbered, they abound in impiety.

CHAPTER III. As the Jewish nation were espoused to God by special covenant, apostasy and idolatry, or dependence on heathen allies instead of God, are often represented as *whoredom, adultery*, or

fornication, by the prophets. 1-5. Notwithstanding ye have, under the judgments of famine, &c., multiplied your idols and idolatry, and eagerly hunted after companions in it, and opportunities of committing it, in all the corners of your land, and have impudently gone to your very uttermost in speaking and acting the most horrid abominations; yet, without a moment's delay, return unto me as your infinitely gracious Husband and Father. 11. The sins of the ten tribes, who had been long ruined or in a miserable captivity, were far less aggravated than those of Judah, being committed against fewer warnings, mercies, judgments, vows, &c. 12-25. These predictions began to be accomplished in and after the deliverance from Babylon; 101

LORD, to Jerusalem: neither shall they walk any more after the imagination⁸ of their evil heart.

18 In those days the house of Judah shall walk with⁹ the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers.¹

19 But I said, 'How shall I put thee among the children, and give thee a pleasant land, a goodly heritage² of the hosts of nations?' and I said, 'Thou shalt call me, 'My father; and shalt not turn away from³ me.

20 'Surely, as a wife treacherously departeth from her husband,⁴ so have ye dealt treacherously with me, O house of Israel, saith the LORD.

21 A voice was heard upon the high places,⁵ weeping⁶ and supplications of the children of Israel: 'for they have perverted their way, and they have forgotten the LORD their God.

22 Return,⁷ ye backsliding children, and I will heal⁸ your backslidings. Behold, 'we come unto thee; for 'thou art the LORD our God.

23 Truly 'in vain is salvation hoped for from the hills,⁷ and from the multitude of mountains; truly⁸ in the LORD our God is the salvation of Israel.

24 For 'shame hath devoured the labour of our fathers from our youth: their flocks and their herds, their sons and their daughters.

25 We⁹ lie down in our shame, and our con-

A.M. cir. 3376.
B.C. cir. 628.

o Ro.6.14. ch.11.8.
Is.1.29.66.12.19. Ro.
11.25.26. 27. 10.
8 Or, stubbornness.
p ch.30.31. 1.8.12.
50.4.20. Is.11.13. Eze.
37.16-22. Ho.1.11. Zec.
10.6.
9 Or, to.
1 Or, caused your
fathers to possess.
q ver.10.11.20. ch.5.
7. Ho.11.8. Am.9.14.
15.
2 Heb. land of de-
sire, an heritage of
glory or of beauty.
3 ch.30.31. 1.8.12.
50.4.20. Is.11.13. Eze.
37.16-22. Ho.1.11. Zec.
10.6.
4 Heb. friend.
5 ch.5.11. Is.48.8.24.
5. Eze.xviii.1. ver.1.
2.
6 ver.12.13. ch.31.9.
18.19.50.4. Eze.7.10.
Ho.14.1-8. Zec.12.10.
ch.2.32.
7 Upon the 'high
places' where they
had gone to worship
idols, God granted
them 'repentance
unto life,' and their
voice was godly sor-
row and earnest sup-
plication.—C.
8 Or, Co.7.10.
9 Pr.19.3.
10 Ho.14.1-8. Is.1.18.
44.22.55.71.57.17.18.
Ro.5.20.21.7.
11 The wounds ye
have received while
perversely drawing
back in spite of vows
and good resolutions.
See note on ver. 6.—C.
12 Ho.3.5.6.1.2.14.3.
8. Zec.13.9. 2 Co.5.14.
Ca.1.2.17.
3 Ho.14.1-8.
4 Is.44.6.20.45.20.46.
7. ch.10.5.14.15.2.13.
20.19.19. ver.6.
5 From the idols
they worshipped upon
hills and moun-
tains—the 'high
places'.—C.
6 Ps.3.8.44.7.12.1.
21.130.7.8. Is.43.11.45.
16.7.16.17.16.17.16.
8 Ho.1.7. ch.14.8.
9 Ho.9.10.2.8. ch.11.
13. Eze.16.61.63. Ro.6.
21.
10 ch.26.16. Is.50.11.
Eze.6.7.15. Eze.36.3.
63.32. Ro.6.21.

A.M. cir. 3376.
B.C. cir. 628.

ch.2.17.19. Ps.
lxxviii. cvi. De.31.16.
17.32.15-21. Ju.2.11-
12.2. Kl.17.7-23. Am.
ii. viii. Mli.—lvi. vii.
Zep.i.—iii. Is.1.—iii. vi.
xvi. xvii. lvi. lxx. ch.
ii. xvii. Eze. lxx.—lxiii.
Da. ix.
1 Is.48.8. ch.2.2.22.
2 Ps.106.7.13. Eze.
xx.
CHAP. IV.
a ch.2.43.12.18.20.
b Joel.2.12. Ho.14.1.
12.6. Is.31.6. with ch.
3.4. ch.2.12.
c De.27.15. Eze.11.
18.20.7.8.14.3.12.28.
d ch.15.4.24.9. Is.6.
12.26.15.2. Ch.33.8.
e De.10.20.
f Is.48.1.
g Ge.22.18. ch.3.17.
9.24. Is.45.25.1 Co.1.
31.2 Co.10.17. Is.60.49.
Is.27.17.
h Ho.10.12. Mat.13.
7.22.1. Lu.8.14. Ga.6.7.8.
i ch.9.24. De.10.16.
30.6. Ro.2.28.29. Col.2.
11. Eze.18.31.
j ch.21.12. Am.5.6.
Zep.2.2. De.32.7. Is.
5.24.26. Eze.20.45.47.
1 Eze.33.2.3. Ho.8.1.
ver.16. ch.6.1.1.14.35.
11.
1 Or, strengthen.
n ch.1.13-15.6.22.19.
2.15.25.9.12.1.7.
2 Babylon did not
lie towards the north,
but east of Judea.
But no army could
find supplies in
marching directly
through the deserts
of Arabia. The Ba-
bylonian invaders
would, according to
custom and cus-
tom, cross the Eu-
phrates at Zujah,
and enter Judea from
the north by way of
Syria and Damascus.
—C.
3 Heb. breaking.
ch.2.43.12.18.20.
51.20. Da.7.4.13. Is.6.
11.12.2. Kl.24.12.5.1.
4 A lion was the em-
blem of the Babylo-
nian power, Da.7.4.
—C.

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B.C. cir. 628.

fusion covereth us: 'for we have sinned against the LORD our God, we and our fathers, from our youth even unto this day, and have not obeyed the voice of the LORD our God.

CHAPTER IV.

1 God calleth Israel by his promises. 3 He exhorteth Judah to repentance by fearful judgments. 19 A grievous lamentation for the miseries of Judah.

IF thou wilt return, O Israel, saith the LORD, I return^b unto me; and if thou wilt put away thine 'abominations out of my sight, then shalt thou not 'remove.

2 And 'thou shalt swear, The LORD liveth, 'in truth, in judgment, and in righteousness; and 'the nations shall bless themselves in him, and in him shall they glory.

3 ¶ For thus saith the LORD to the men of Judah and Jerusalem, 'Break up your fallow ground, and sow not among thorns.

4 Circumcise^j yourselves to the LORD, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem; 'lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings.

5 Declare^j ye in Judah, and publish in Jeru- salem; and say, Blow ye the trumpet in the land: cry, gather together, and say, Assemble yourselves, and let us go into the defended cities.

6 Set up the standard toward Zion: 'retire, stay not; for 'I will bring evil from the 'north, and a great destruction.³

7 The 'lion⁴ is come up from his thicket, and

but will be much more fully accomplished in the future return of the twelve tribes to Canaan, and in the glories of the Christian church; especially in the coming age, when converts shall be numerous, ministers and magistrates faithful, ceremonies laid aside, and peace, harmony, faith, and godly sorrow prevail.

Ver. 3. *The showers have been withheld, &c.* At no time are men more disposed to repine and murmur against Providence than during the time of drought; God therefore again and again directs men's thoughts above the clouds to him who sits in heaven, as the only giver of 'rain and dew and fruitful seasons.'—C.

Ver. 12. Here commences a prophecy looking far into the future. It opens with calling Israel from the north—that is, from Media, Persia, the borders of the Caspian, Poland, Lithuania, and other regions lying northerly from Judea; and closes with a period when by conversion to Jesus, commencing with 'one of a city and two of a family,' they shall neither name, remember, nor visit 'the ark of the covenant of the LORD,' ver. 16; and Judah and Israel shall come together out of the land of the north, and shall no more turn from following after the LORD, ver. 17, 18. C.

Ver. 17. That Jerusalem is a name of the church of Christ cannot be questioned. See Ga. 4. 26; He. 12. 22; Re. 21. 2, 3. But that here it signifies the literal Jerusalem can scarcely be doubted by any who considers the literal reality of the sins charged, the judgments inflicted, and, connected with the repentance of Israel, ver. 14, the promise of restoration to 'the land given for an inheritance to their fathers,' ver. 18. See Ro. 11. 26. C.

Ver. 24. *Shame.* The noted idol Baal was called 'shame,' ch. 11. 13; Ho. 9. 10, from the shameful nature of his worship; and this and similar idolatrous worship devoured Israel's labour continually. This was effected (1) naturally by the habits of dissipation that idolatry fosters; and (2) by the direct and consuming judgments wherewith it is constantly punished. C.

REFLECTIONS.—How base, eager, active, abundant, and impudent in wickedness, apostates from God become! And if we would seriously repent, we must take a particular view of our sins and their aggravations. Unbounded is the mercy of that God of grace with whom we have to do. He is averse to punish with severity; and opens his arms and heart to receive the most enormous transgressors who attempt returning to him by faith. But sad is the case when God's judgments upon our neighbours do not awaken us to detest and avoid their sins; and that, when God bestows reforming magistrates and ministers, many who join in reformation do but dissemble with him. Few backsliders from God are ever recovered. And obstinacy in sin lays bars in the way of our mercies, that nothing

less than uncommon stretches of mercy can remove. Earnest are JEHOVAH's calls to faith and repentance; and strong and moving his gracious encouragements; and it is the assured faith of his special mercy that will most truly produce a true and gracious repentance. Peaceful, harmonious, well governed, conspicuous, and pure is the gospel church when everything in her is according to God's Word. And when his Spirit draws men to himself, deep is their sense of their guilt and folly in departing from and rebelling against him; and cordial their dependence on him, and justification of his judgments.

CHAPTER IV. Ver. 1-4. If you truly return to me by faith and repentance, and reform from your idolatries, and in a candid and upright manner devote yourselves to and serve me, in whom even the Gentile nations shall in a little time be blessed and glory, your captivity may be prevented. Yet not a mere outward reformation, but deep convictions of conscience, and a thorough renovation of your hearts, and purgation from the sinful corruptions thereof, are necessary to the preventing of my approaching and justly deserved judgments.—30, 31. No devices which ye can use shall avail you: the Egyptians and Chaldeans, whose friendship ye have courted, will forsake or murder you, which will occasion terrible anguish and despair all over the country, but especially at Jerusalem.

Ver. 2. Every one who has studied the prophecies of the Old and New Testaments, and carefully noted the history of nations, must have seen how wonderfully the fate of nations is interwoven with the condition of the Jews. Here the repentance of Israel would not only have suspended or superseded their own captivity and exile, but would have expedited and secured the conversion and happiness of the Gentiles. They did not repent—they were scattered—and but a few of the Gentiles have yet 'blessed themselves in him.'—Note. After a man's own personal salvation, few things should more occupy his thoughts than the present and eternal influence his conduct may exercise over others either for good or evil, happiness or misery. 'A word in season' may be instrumental to convert and 'save a soul alive'—a word may poison the heart of the hearer, and be followed by death and misery. C.

Ver. 10. The prophet neither says nor means that God had 'deceived' the people by telling them any flattering untruth—the ordinary meaning of deception—such an imputation would be insulting to the truth and holiness of God, and unworthy of the

divine wisdom of the prophet. But the meaning is, 'that while God had promised peace to a penitent people forsaking their idolatry and returning to the Lord,' the Jews, appropriating the promise without realizing the character, have been deceived; and, in this sense only, were deceived by the Lord. In another view God is said to have 'deceived the people,' that is, false prophets prophesied, saying, 'Peace, peace!' when there was no peace; but the people loved and preferred these false prophesies, and detested the truth, wherefore God 'gave them up to strong delusions,' and is therefore said to have done that which he judicially condemned an unbelieving, impenitent, and self-willed people to underlie. C.

Ver. 15. *Dan.* The north-eastern extremity of Palestine, at which the Babylonians, coming from Damascus, entered the Holy Land. See ver. 6. C.

Ver. 16. *Watchers, besiegers.* An army, not of temporary marauders, but fully instructed in all the arts of war and endurance of watchfulness. C.

Ver. 17. Grain fields, early ripe, require, in most countries, protection against birds, which, when affrighted from one part of the field, fly to another, and so require the guards to go 'round about' it. In Arabia the ripening grain requires to be strongly guarded against robbers, and as the fields are unfenced, the guards must surround them on all sides.—See Sir J. Chardin. C.

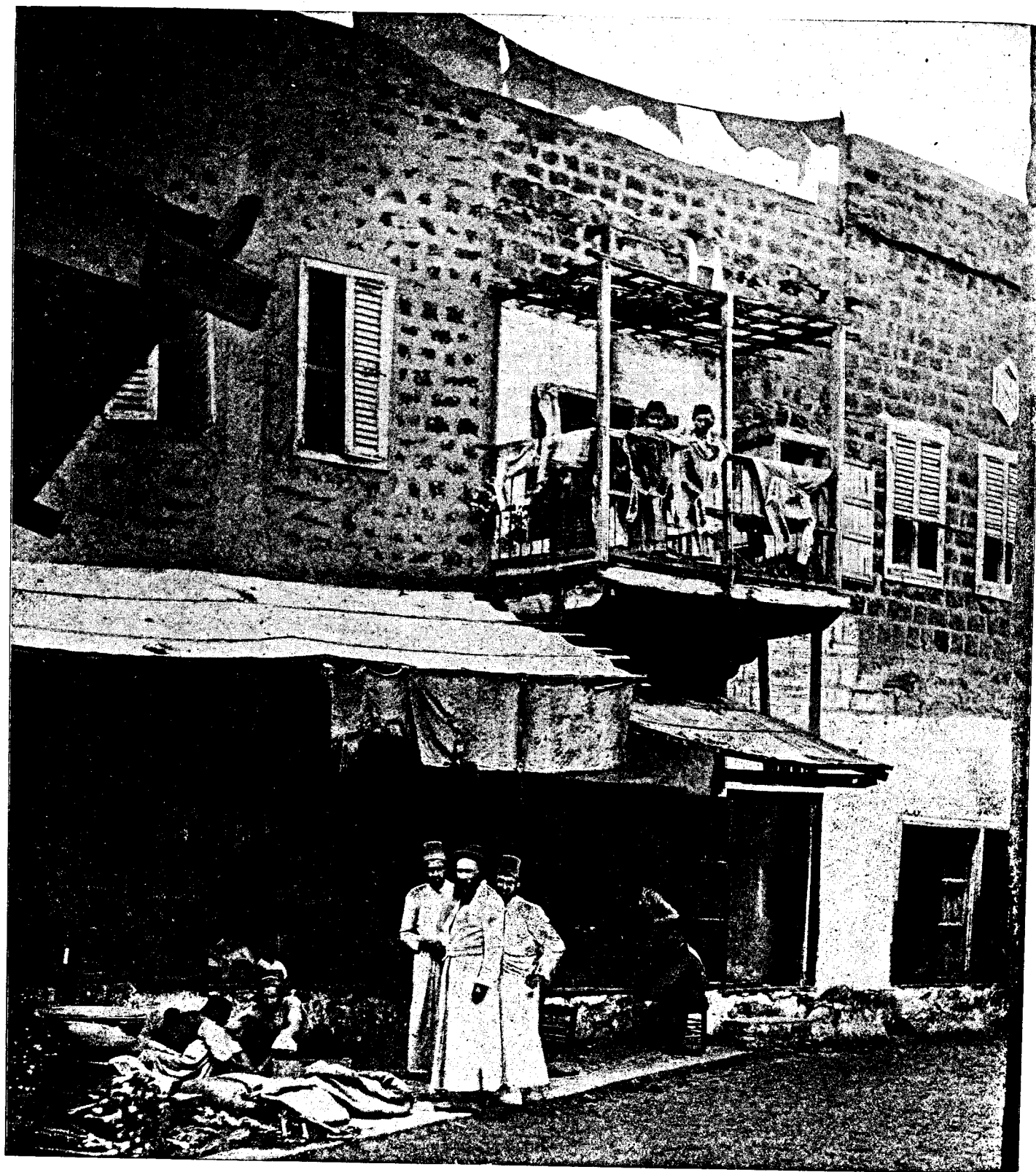
Ver. 19. Is this the exclamation of Israel, of the prophet, or of the LORD himself? Israel could not say, 'I have heard, O my soul, the sound of the trumpet!' for this was that sound which they sootishly refused to hear. Neither can it be the prophet; for he speaks of 'my tents' and 'my people' who 'have not known me.' This last phrase unquestionably designates Messiah. And as the speaker, throughout the whole discourse, ver. 19-25, is one, speaking uniformly in the first person, the whole must be understood of Messiah himself speaking prophetically as in 'the days of his flesh,' even as when he came near the city, looked upon it, and wept. C.

Ver. 25. *No man.* At the destruction of Jerusalem by Titus, no Jew was left in it, unless such as hid themselves in subterranean passages. The expression 'no man' may, however, be justly interpreted—'no man' was seen who stood up for order and defence. C.

Ver. 26. *All the cities.* Jerusalem, Acre, and Jaffa alone remain, the mere skeletons of their former glory. All the other cities of Judea have sunk either into mere villages or absolute ruins; so complete is the desolation, that of many the sites cannot be ascertained.—See Wylie's *Modern Judea*, p. 318-359. C.

Ver. 28. *For this shall the earth mourn, &c.* This expression alludes to a well-known fact in human nature—that is, that everything, yea, the very sunshine, looks gloomy and dismal to the man whose heart is darkened by hopeless distress—that feels the rod of punishment without the consolations of faith, humiliation, and repentance. C.

Ver. 30. *Though thou rendest thy face with painting.* 'Though thou distend thine eyes with paint' (*Boothroyd*). The allusion is to the eastern practice of painting the brows and edges of the eyelids black, which gives the white an enlarged and distended



STREET IN TIBERIAS—ONE OF THE CENTERS OF JEWISH CULTURE AND WORSHIP SINCE THE DESTRUCTION OF JERUSALEM. [Jeremiah, iv:1.]—"If thou wilt return, O Israel, saith the Lord, return unto me; and if thou wilt put away thine abominations out of my sight, then thou shalt not remove." We give a street scene in Tiberias because of the view it enables us to get of modern Israelities. After the destruction of Jerusalem, Tiberias became the chief seat of the Jews. In the

second century the Sanhedrin was removed here, and here was a great rabbinical school. There are now about three thousand people in this city, nearly two thousand of whom are Jews. They are easily recognized. Many of them have their hair in ringlets and nearly all look pale and effeminate. Most of them, like the Jews in Jerusalem, live on charity. There is something pathetic about the way these ancient people of God hang about Jerusalem and Tiberias.

1235

17·And^z they shall eat up thine harvest, and thy bread, *which* thy sons and thy daughters should eat: they shall eat up thy flocks and

31 The^a prophets prophesy falsely, and the
priests bear rule^b by their means; and my people
love to have it so: and ^cwhat will ye do in the
end thereof?^d

Ver. 6. The 'lion' bold, the 'wolf' destructive, the 'leopard'

CHAPTER VI.

1 The enemies sent against Judah encourage themselves. 6 God setteth them on work because of their sins. 9 The prophet lamenteth the judgments of God because of their sins. 18 He proclaimeth God's wrath. 26 He calleth the people to mourn for the judgment on their sins.

O YE^a children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire¹ in Beth-hacerem;² for^a evil appeareth out of the north, and great destruction.

2 I have likened the daughter of Zion³ to a comely^a and delicate woman.⁵

3 The shepherds⁶ with their flocks shall come unto her: they shall pitch their tents against her round about; they shall feed every one in his place.

4 Prepare⁹ ye war against her; arise, and let us go up at noon. ^aWoe unto us! for the day goeth away, for the shadows of the evening are stretched out.

5 Arise, and let us go by night, and let us destroy her palaces.

6 ¶ For thus hath the LORD of hosts said, Hew^a ye down trees,⁷ and cast a mount⁸ against Jerusalem: this is the city to be visited; she is wholly¹ oppression in the midst of her.

7 As^a a fountain casteth out her waters, so she casteth out her wickedness: violence and spoil is heard in her; before me continually is grief and wounds.

8 Be⁹ thou instructed, O Jerusalem, lest my soul depart¹ from thee; lest I make thee desolate, a land not inhabited.

9 ¶ Thus saith the LORD of hosts, They shall thoroughly glean the remnant of Israel as a vine: turn back thine hand as a grape-gatherer into the baskets.²

10 To^a whom shall I speak, and give warning, that they may hear? behold, their ear is uncircumcised, and they cannot hearken: behold, the word of the LORD is unto them a reproach; they have no delight in it.³

11 Therefore I am full of the fury of the LORD; I am weary with holding in: I will pour it out upon the children abroad, and upon the assembly of young men together: for even the husband with the wife shall be taken, the aged with him that is full of days.

12 And their houses shall be turned unto others, with their fields and wives together: for I will stretch out my hand upon the inhabitants of the land, saith the LORD.

A.M. cir. 3384.
B.C. cir. 620.

CHAP. VI.

1 Jos. 18.21, 28.2 Ch. 11.5, 12.4, 29.

2 Ch. 4.4, 15.16, 19, 20, Jos. 18.28.

3 A beacon fire—as a signal of invasion, a mode of communication that has been common to all nations.—C.

4 See note below.

5 Eze. 26.7, &c. ch. 1.14, 15; 4.9, 15; 10.22; 25.9, 22.

6 Jer. 31.4, 14.8, 15.1, 18.

7 Or, dwelling at home or in a pasture, ver. 3.

8 The habitation, the delightful one, even the daughter of Zion, have I doomed to destruction.—C.

9 Chaldean captains and troops, ch. 4.15, 17, 22, 2-10; 33.1-3; with Na. 3.8, ch. 25.34-35.

10 Ki. 25.1.

11 Ch. 4.7, 13, 15, 8; 51.27, Joel 3.9, 15.13, 32, 25.

12 Is. 4.26-30, ch. 8.20.

13 Ca. 2.17.

14 Jer. 31.10, 39.8; 18.21.

15 De. 20.19, ch. 32.24; 33.4, Eze. 17.7.

16 For construction of warlike machines, rams, movable towers, catapults, &c.—C.

17 Or, pour out the engine of shot.

18 Ki. 21.16; 24.4, Eze. 7.23, Na. 3.1, Zep. 3.4-4.

19 Is. 57.20, Ps. 59.9-11, ch. 30.8, Eze. 24.7-9; 11.1, 23, 22, 3-12, Zep. 3.1-4.

20 Pr. 4.13, Zep. 3.7; De. 32.29, ch. 4.14; 7.3; Ps. 94.12.

21 Eze. 23.18.

22 Heb. be loosed or disjoined.

23 Depart. Be alienated.—B. B. B. B.

24 Is. 61.1, 12, ch. 7.20, 34.11, 25.9, Da. 9.26, 7.1, Mat. 22.7, Lu. 21.20-24, 12.4.

25 Ki. 24.2, 14.15, 25.1, 18-20, ch. 10.16, 25.28-30, with ch. 49.9.

26 Is. 61.1, 12.

27 Baskets. Branches.—The exhortation is to the Chaldeans to return to Judea for the remnant of the people, as the grape-gatherer to the vine, for the fruit that was not ripe at the first gathering. This they actually did. See ch. 52.28-30.—C.

28 Is. 53.1, Ps. 94.8, Is. 28.9-13, ch. 5.4, 5.

29 Ch. 4.4, 9.26, 7.23-28, Is. 6.9, 10; 42.23, 25, Ac. 7.51, Ju. 5.44.

30 Ch. 20.2, 25.12, 13, Am. 7.10, 2 Th. 2.10, 12.

31 Ti. 4.3, 2 Ch. 36.15, 16, Ps. 50.17, Pr. 5.12.

32 They cannot hear God, because listening to Satan, on the principle affirmed by our Lord, and well understood by every one.—No man can serve two masters.—C.

33 Job 32.18, 20, ch. 20.9, Ac. 17.16, 18.5, 1 Co. 9.17.

34 De. 32.2, Re. 16.1, ch. 1.10; 15.1-9, 16.3-9; 18.21, 20.9.

35 Eze. 9.6, Zec. 8.5, ch. 9.21.

36 Lu. 17.34, Is. 65.20, a De. 28.30-33, 39-43, ch. 8.10.

37 Is. 5.25; 9.12; 10.4, La. 1.14, 15; 2.1-22; 4.1-11, ch. 25.9.

38 Tekoa stood on a projecting shoulder of the mountain range about half-way between Jerusalem and Hebron, and the view from it commands

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12 Is. 4.26-30, ch. 8.20.

13 Ca. 2.17.

14 Jer. 31.10, 39.8; 18.21.

15 De. 20.19, ch. 32.24; 33.4, Eze. 17.7.

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18 Ki. 21.16; 24.4, Eze. 7.23, Na. 3.1, Zep. 3.4-4.

19 Is. 57.20, Ps. 59.9-11, ch. 30.8, Eze. 24.7-9; 11.1, 23, 22, 3-12, Zep. 3.1-4.

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24 Is. 61.1, 12, ch. 7.20, 34.11, 25.9, Da. 9.26, 7.1, Mat. 22.7, Lu. 21.20-24, 12.4.

25 Ki. 24.2, 14.15, 25.1, 18-20, ch. 10.16, 25.28-30, with ch. 49.9.

26 Is. 61.1, 12.

27 Baskets. Branches.—The exhortation is to the Chaldeans to return to Judea for the remnant of the people, as the grape-gatherer to the vine, for the fruit that was not ripe at the first gathering. This they actually did. See ch. 52.28-30.—C.

28 Is. 53.1, Ps. 94.8, Is. 28.9-13, ch. 5.4, 5.

29 Ch. 4.4, 9.26, 7.23-28, Is. 6.9, 10; 42.23, 25, Ac. 7.51, Ju. 5.44.

30 Ch. 20.2, 25.12, 13, Am. 7.10, 2 Th. 2.10, 12.

31 Ti. 4.3, 2 Ch. 36.15, 16, Ps. 50.17, Pr. 5.12.

32 They cannot hear God, because listening to Satan, on the principle affirmed by our Lord, and well understood by every one.—No man can serve two masters.—C.

33 Job 32.18, 20, ch. 20.9, Ac. 17.16, 18.5, 1 Co. 9.17.

34 De. 32.2, Re. 16.1, ch. 1.10; 15.1-9, 16.3-9; 18.21, 20.9.

35 Eze. 9.6, Zec. 8.5, ch. 9.21.

36 Lu. 17.34, Is. 65.20, a De. 28.30-33, 39-43, ch. 8.10.

37 Is. 5.25; 9.12; 10.4, La. 1.14, 15; 2.1-22; 4.1-11, ch. 25.9.

38 Tekoa stood on a projecting shoulder of the mountain range about half-way between Jerusalem and Hebron, and the view from it commands

the whole wilderness of Judah, with a large section of the Jordan valley. The site of Beth-hacerem. The house of the vineyard has not been certainly identified, but it may possibly be the lofty conical hill, a short distance from Bethlehem, which is the most conspicuous feature in the whole region. Signal fires lighted on those two places would rouse all Judah.—P.

39 Mi. 7.5-7, 12, 3, 2, 3, 5, 11; Eze. 25.1-19, 3, 5, 11, 15, 56, 9-12; 57.17, ch. 8.10, 31; 25.17, Eze. 25.17.

40 Money is not evil, but on the contrary good, when used and not abused; but the love of money is the root of all evil, 1 Ti. 6.10. For being idly rich (Col. 3.14), it displaces God from the heart, and thus makes room for any and every sin to enter and reign.—C.

41 Heb. bruise or break, Is. 1.5.

42 Ch. 3.3, 28.12, Eze. 16.24, 25, 34, 30, Ro. 1.32, 5.3-9.

43 Pr. 29.1, Mat. 15.14, Is. 10.4, ch. 23.23, 15-19, Eze. 13.17, 14.9, 10, Mi. 3.6, 7.

44 De. 32.6, 7, 12; 32.11, 12, 14, 17, 28, 3, 8, 11, 12, 13, 14, Eze. 13.10, 2, 2 Pe. 2.19.

45 Heb. bruise or break, Is. 1.5.

46 Ch. 3.3, 28.12, Eze. 16.24, 25, 34, 30, Ro. 1.32, 5.3-9.

47 Pr. 29.1, Mat. 15.14, Is. 10.4, ch. 23.23, 15-19, Eze. 13.17, 14.9, 10, Mi. 3.6, 7.

48 De. 32.6, 7, 12; 32.11, 12, 14, 17, 28, 3, 8, 11, 12, 13, 14, Eze. 13.10, 2, 2 Pe. 2.19.

49 Is. 28.12, 16, Mat. 18.23, 29, with ch. 2.25; 18.23, 29, 3, 17; 33.7, Hab. 2.1, He. 13.7, 17.

50 Is. 58.1, Ho. 8.1, Eze. 33.2-4.

51 Zec. 7.11, Ho. 11.2, ch. 18.15, Mal. 4.4, 1 Th. 5.1, Lu. 16.9, Ac. 17.11, 14, 1.

52 Is. 50.5, Ca. 1.7, J. Col. 2.5.

53 Is. 28.12, 16, Mat. 18.23, 29, with ch. 2.25; 18.23, 29, 3, 17; 33.7, Hab. 2.1, He. 13.7, 17.

54 Is. 58.1, Ho. 8.1, Eze. 33.2-4.

55 Zec. 7.11, Ho. 11.2, ch. 18.15, Mal. 4.4, 1 Th. 5.1, Lu. 16.9, Ac. 17.11, 14, 1.

56 Is. 50.5, Ca. 1.7, J. Col. 2.5.

57 Is. 1.2, De. 4.26; 30.19, 32.1, ch. 22.29, Mi. 6.6.

58 Is. 3.11; 59.7-24, ch. 8.9, Pr. 1.25-32.

59 Is. 1.11-15; 66.6, 66, 3, Eze. 20.30, Am. 5.21, 22, Mi. 6.6-8, ch. 5.21, 22, Ps. 49.1, 27, 11, Is. 1.45, 32, 11, 1.

60 Is. 1.11-15; 66.6, 66, 3, Eze. 20.30, Am. 5.21, 22, Mi. 6.6-8, ch. 5.21, 22, Ps. 49.1, 27, 11, Is. 1.45, 32, 11, 1.

61 Is. 1.11-15; 66.6, 66, 3, Eze. 20.30, Am. 5.21, 22, Mi. 6.6-8, ch. 5.21, 22, Ps. 49.1, 27, 11, Is. 1.45, 32, 11, 1.

62 Is. 1.11-15; 66.6, 66, 3, Eze. 20.30, Am. 5.21, 22, Mi. 6.6-8, ch. 5.21, 22, Ps. 49.1, 27, 11, Is. 1.45, 32, 11, 1.

63 Is. 1.11-15; 66.6, 66, 3, Eze. 20.30, Am. 5.21, 22, Mi. 6.6-8, ch. 5.21, 22, Ps. 49.1, 27, 11, Is. 1.45, 32, 11, 1.

64 Is. 1.11-15; 66.6, 66, 3, Eze. 20.30, Am. 5.21, 22, Mi. 6.6-8, ch. 5.21, 22, Ps. 49.1, 27, 11, Is. 1.45, 32, 11, 1.

65 Is. 1.11-15; 66.6, 66, 3, Eze. 20.30, Am. 5.21, 22, Mi. 6.6-8, ch. 5.21, 22, Ps. 49.1, 27, 11, Is. 1.45, 32, 11, 1.

66 Is. 1.11-15; 66.6, 66, 3, Eze. 20.30, Am. 5.21, 22, Mi. 6.6-8, ch. 5.21, 22, Ps. 49.1, 27, 11, Is. 1.45, 32, 11, 1.

67 Is. 1.11-15; 66.6, 66, 3, Eze. 20.30, Am. 5.21, 22, Mi. 6.6-8, ch. 5.21, 22, Ps. 49.1, 27, 11, Is. 1.45, 32, 11, 1.

68 Is. 1.11-15; 66.6, 66, 3, Eze. 20.30, Am. 5.21, 22, Mi. 6.6-8, ch. 5.21, 22, Ps. 49.1, 27, 11, Is. 1.45, 32, 11, 1.

69 Is. 1.11-15; 66.6, 66, 3, Eze. 20.30, Am. 5.21, 22, Mi. 6.6-8, ch. 5.21, 22, Ps. 49.1, 27, 11, Is. 1.45, 32, 11, 1.

70 Is. 1.11-15; 66.6, 66, 3, Eze. 20.30, Am. 5.21, 22, Mi. 6.6-8, ch. 5.21, 22, Ps. 49.1, 27, 11, Is. 1.45, 32, 11, 1.

71 Is. 1.11-15; 66.6, 66, 3, Eze. 20.30, Am. 5.21, 22, Mi. 6.6-8, ch. 5.21, 22, Ps. 49.1, 27, 11, Is. 1.45, 32, 11, 1.

72 Is. 1.11-15; 66.6, 66, 3, Eze. 20.30, Am. 5.21, 22, Mi. 6.6-8, ch. 5.21, 22, Ps. 49.1, 27, 11, Is. 1.45, 32, 11, 1.

73 Is. 1.11-15; 66.6, 66, 3, Eze. 20.30, Am. 5.21, 22, Mi. 6.6-8, ch. 5.21, 22, Ps. 49.1, 27, 11, Is. 1.45, 32, 11, 1.

74 Is. 1.11-15; 66.6, 66, 3, Eze. 20.30, Am. 5.21, 22, Mi. 6.6-8, ch. 5.21, 22, Ps. 49.1, 27, 11, Is. 1.45, 32, 11, 1.

75 Is. 1.11-15; 66.6, 66, 3, Eze. 20.30, Am. 5.21, 22, Mi. 6.6-8, ch. 5.21, 22, Ps. 49.1, 27, 11, Is. 1.45, 32, 11, 1.

76 Is. 1.11-15; 66.6, 66, 3, Eze. 20.30, Am. 5.21, 22, Mi. 6.6-8, ch. 5.21, 22, Ps. 49.1, 27, 11, Is. 1.45, 32, 11, 1.

77 Is. 1.11-15; 66.6, 66, 3, Eze. 20.30, Am. 5.21, 22, Mi. 6.6-8, ch. 5.21, 22, Ps. 49.1, 27, 11, Is. 1.45, 32, 11, 1.

78 Is. 1.11-15; 66.6, 66, 3, Eze. 20.30, Am. 5.21, 22, Mi. 6.6-8, ch. 5.21, 22, Ps. 49.1, 27, 11, Is. 1.45, 32, 11, 1.

79 Is. 1.11-15; 66.6, 66, 3, Eze. 20.30, Am. 5.21, 22, Mi. 6.6-8, ch. 5.21, 22, Ps. 49.1, 27, 11, Is. 1.45, 32, 11, 1.

80 Is. 1.11-15; 66.6, 66, 3, Eze. 20.30, Am. 5.21, 22, Mi. 6.6-8, ch. 5.21, 22, Ps. 49.1, 27, 11, Is. 1.45, 32, 11, 1.

81 Is. 1.11-15; 66.6, 66, 3, Eze. 20.30, Am. 5.21, 22, Mi. 6.6-8, ch. 5.21, 22, Ps. 49.1, 27, 11, Is. 1.45, 32, 11, 1.

82 Is. 1.11-15; 66.6, 66, 3, Eze. 20.30, Am. 5.21, 22, Mi. 6.6-8, ch. 5.21, 22, Ps. 49.1, 27, 11, Is. 1.45, 32, 11, 1.

83 Is. 1.11-15; 66.6, 66, 3, Eze. 20.30, Am. 5.21, 22, Mi. 6.6-8, ch. 5.21, 22, Ps. 49.1, 27, 11, Is. 1.45, 32, 11, 1.

84 Is. 1.11-15; 66.6

with sackcloth, and wallow thyself in ashes: make thee mourning, as for an only son, most bitter lamentation: for the spoiler shall suddenly come upon us.

27 I have set thee for^a a tower and a fortress among my people, that thou mayest know and try their way.⁹

28 They are all ^agrievous revolvers, walking with slanders: they are brass and iron;¹ they are all corrupters.

29 The^a bellows are burned, the lead² is consumed³ of the fire; the founder melteth in vain: for the wicked are not plucked away.

30 'Reprobate' silver shall men call them, because the LORD hath rejected them.

CHAPTER VII.

1 Jeremiah is sent to call for true repentance, to prevent the Jews' captivity. 8 God rejecteth their vain confidence, 12 by the example of Shiloh. 17 He threateneth them for their idolatry. 21 He rejecteth the sacrifices of the disobedient. 29 He exhorteth to mourn for their abominations in Tophet, 32 and the judgments for the same.

THE 'word' that came to Jeremiah from the LORD, saying,

2 Stand in the ^bgate of the LORD's house, and proclaim there this word, and say, 'Hear the word of the LORD, all ye of Judah, that enter in at these gates to worship the LORD.

3 Thus saith the LORD of hosts, the God of Israel, ^aAmend your ways and your doings, and I will cause you to dwell in this place.

4 Trust^e ye not in lying words, saying, 'The

helpless, weak, and terrified, the enemies shall surround the city, and encourage one another, day and night, to give the assault, and destroy it. 9-11. By repeated murders and captivities they shall desolate the country. But to what purpose shall I warn this careless, ignorant, and hardened generation, who detest every message that comes from God, and reckon reproofs slanderous reproaches? Therefore my mind is so full of prophetic threatenings, and of zeal to utter them, that I cannot any longer forbear, but I must denounce destruction to persons of all ages, ranks, and relations. 14. The priests and prophets, instead of faithful reproofs for sin, and denunciation of approaching judgments, do, by their flattering and false predictions of peace, lull the people into a fatal security. 16, 17. Inquire after, and walk in, the good old way of faith and holiness prescribed in paradise, and walked in by your pious ancestors; and thus shall you find both temporal and eternal happiness.—Hearken to the voice of God's ministers, charging you with your sins, and warning you of approaching judgments. 18. Let therefore the heathen nations around observe to what height of wickedness and ripeness for judgments they are arrived! 27-30. I have therefore, under my own infallible protection, set up Jeremiah to observe and reprove their conduct. But they are obstinately wicked, abandoned to lying, slander, and every other base and abominable thing, corrupting themselves and one another. The instructions and admonitions of prophets, and the rebukes of Providence, are of no avail to reform them. Therefore they must be utterly rejected of God and men, as useless and abominable.

Ver. 1. *Children of Benjamin.* Jerusalem was situated partly in the lot of Benjamin, partly in that of Judah. The exhortation seems directed to Benjamin, either because the supreme power and consequent misrule lay in the hands of Judah, or perhaps they were less depraved than their brethren, and therefore more likely to listen to advice: or, by selecting the tribe among whom he dwelt, the prophet may have hoped to stir up the other to a holy jealousy. See Ro. 10. 19; 11. 11. C.

Ver. 2. Several of the predatory nations of the East are still, not partially, but universally, both soldiers and shepherds. And even at this day the Arabs with their flocks occupy the best of the land of Judea, combining the fearful characters of robber and murderer with that of shepherd. C.

Ver. 4, 5. The first clause conveys God's commission of judgment; the second, the alacrity of the summoned host to 'go up at noon'—the usual time of repose; the third declares their grief

that they have not arrived in time to see to do the work of destruction; while ver. 5 declares their impatience for a night attack—the ordinary time for the assault of fortresses. C.

Ver. 6. *Cast a mount against Jerusalem.* The original is not a raised mound to overlook the walls, but any missile cast against them. The ballista, the catapult, and the scorpion were, in point of fact, enormous bows, variously contrived, by means of springs, ropes, and levers, for shooting arrows or stones against besieged places. C.

Ver. 14. The Jewish priests held the office of physician, as may be seen in the law of the leper, where the symptoms of the disease are most accurately described, and the completeness of the cure most imperatively required. But as the soul is more precious than the body, so is the effectual cure of its diseases proportionally important. To this neither prophet nor priest had attended; but contented themselves with inculcating a narrow and superficial morality, without insisting upon the bodies being presented 'living sacrifices,' and their hearts 'transformed' by 'the renewing' of the Holy Spirit, Ro. 12. 1, 2. C.

Ver. 16. Antiquity, as such, is entitled to no veneration in things civil or religious; for if it were, then were violence and oppression venerable institutions. Ge. 6. 3; Jos. 24. 2. Antiquity is venerable and authoritative just so far as its records and practices are 'good,' that is, authorized of God; and so far as they give 'rest to the soul,' that is, lead men to Jesus, his righteousness and service, Mat. 11. 28. C.

REFLECTIONS.—Sinners must often be alarmed before they will awaken. But fixed is the connection between national sins and national judgments. And the more luxurious and delicate people have lived, their calamity is the more insupportable. When an angry God is the leader, eager and alert to follow are the instruments of his wrath. But, O! how he multiplies his kind, though severe, admonitions before he strikes the fatal blow that desolates the country! Yet no direction, no warning, no good pattern, will prevail with hardened despisers of Christ—the way, the truth, and the life. His judgments on such must therefore appear righteous to every rational beholder. Nor can any pretences to devotion or reformation avail while men continue abandoned to wickedness. Yea, dreadful and desperate must be the issue with those upon whom not all the repeated pains of prophets and providences make any suitable impression.

CHAPTER VII. Ver. 4. Do not imagine that, because the temple has been the place of God's special residence, he will never forsake it, but uphold it for ever. 9-11. Will ye practise the vilest abominations, and

A.M. cir. 3384.
B.C. cir. 620.

8 Or, *ye*, ch. 1. 28; 20ver. 17. Hab. 2. 1. 17.

27, 28. He. 13. 17.

1 I have set thee for an assaying tower among my people—a building for the melting and purifying of metals.—C.

2 Is. 31. 7. ch. 5. 23; 18. 20. Ho. 10. 15. ch. 9. 2-8. Eze. 22. 18. 15. 48.

3 Is. 31. 7. ch. 5. 23; 18. 20. Ho. 10. 15. ch. 9. 2-8. Eze. 22. 18. 15. 48.

4 Or, *refuse*.

5 See note below.

6 Mat. 5. 13.

7 La. 5. 22. Ho. 9. 17.

8 Zec. 11. 8. 2 Ki. 17. 20.

9 CHAP. VII.

B.C. cir. 610.

a ch. 1. 2. 3. 2. 1. 11. 11.

14. 11. 15. 1. 16. 1. 18. 1. 5.

21. 1. 24. 4. 25. 12. 12. 17.

1 This is a new prophecy, which continues to the end of ch. x.—C.

b ch. 19. 14. 26. 2.

c Is. 55. 3. 42. 18. 23. ch. 1. 1. 1. 1. 1. 1. 1. 1.

27. Am. 3. 1. Eze. 1. 2. 2. 1. 2. 1. 2. 1.

d Mat. 3. 8. ch. 18. 11.

26. 12. 1. 1. 1. 1. 1. 1. 1. 1.

19. 5. 5. 7. Eze. 18. 30. 31.

33. 11. Pr. 23. 13. 27. 14.

e Mat. 3. 9. 10. ver. 8.

f De. 29. ch. 6. 14. 18. 12.

37. 17.

g Sa. 4. 4. ch. 18. 18.

h 31. 11. with 2 Ch. 33.

8. 13. 14.

i The allusion is to the method of refining silver from baser metals by means of cupellation—the result of which is by

A.M. cir. 3394.
B.C. cir. 610.

an intense heat to vitrify the lead, which sinks into the cupel (a porous vessel made of burned bones and wood-ashes), carrying the baser metals with it, and leaving the silver in a state of purity.—C.

1 Is. 1. 16-19; 55. 6, 7. ch. 4. 1-4; 22. 3. 4; 18. 20-26. Le. 26. 1-14. De. 28. 1-15.

2 Ex. 22. 27, 28. De. 27. 19; 5. 7-9. Is. 59. 7. ch. 22. 3. 4. Eze. 18. 6-18.

3 De. 6. 14. 15.

4 De. 4. 40. 2. Ch. 33. 8.

Ge. 17. 8. ch. 25. 5.

5 The nature and necessity of true piety and genuine practical godliness, are as fully set forth, and as strongly enjoined by the prophets as by the apostles. The writings of Jeremiah are especially rich in practical exhortations. In no part of the Bible is the folly of mere religious formalism more clearly shown. Christian nations may learn most important lessons from this book; and the cold ritualist may well tremble as he reads.—P.

6 ch. 4. 10; 14. 13. 14. 6.

14. 8. 10. 11. 23. 14. 10. 26.

21. 28. 35; ver. 4. Eze. 13. 2-22.

7 Ho. 4. 1. 2. Ro. 2. 2.

17. &c. 2. Ti. 3. 2-5. Zep. 1. 5. 1 Co. 6. 20. Ga. 5. 19-21. 1 Ki. 18. 21.

8 Eze. 20. 3. Ju. 8. 15.

43. 10.

9 De. 23. 37-39. Jude 4. Pr. 14. 15. Mal. 3. 5.

10 Heb. *whereupon*

my name is called.

q 2 Ch. 6. 33. 15. 6. 7.

Mat. 21. 13. Mar. 11. 17.

Lu. 19. 46.

r He. 13. 20. 24.

25. ch. 16. 17. 24. Is. 65. 3. 18.

s De. 12. 11. Jos. 18. 1.

10. 13. 1. Sa. 4. 3. 4.

t Here the ark rested till the time of Eli, when it was taken by the Philistines.—C.

u 1 Sa. 4. 10. 11. Ps. 78. 60. 61. ch. 26. 6. 44. 2. 3.

temple of the LORD, the temple of the LORD, the temple of the LORD, are these.

5 For ^aif ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbour;

6 If^a ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt;

7 Then^a will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.²

8 ¶ Behold, ye trust in lying words, that cannot profit.

9 Will^a ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not;

10 And^a come and stand before me in this house, which is called by my name,³ and say, We are delivered to do all these abominations?

11 Is^a this house, which is called by my name, become a den of robbers in your eyes? behold, even I have seen it, saith the LORD.

12 But go ye now unto my place which was in Shiloh,⁴ where I set my name at the first, and see what I did to it for the wickedness of my people Israel.

13 And now, because ye have done all these works, saith the LORD, and I spake unto you,

presumptuously appear in my courts, as if ceremonial services could atone for your guilt, and procure you a new indulgence in sin? Is my temple become a refuge for such notorious criminals? 21. You may eat or do what you please with all your offerings, for I detest them.

Ver. 4. *Either these courts, and buildings, and apartments, or these worshippers, are the temple of the LORD.* In the one view the Jews trusted in the temple as their protection, ver. 14, supposing it had preserved Judah when the ten tribes were carried away; in the other view, they trusted in themselves that they were righteous, and would be preserved on account of the covenant with Abraham, or their own ceremonial observances. C.

Ver. 10. *We are delivered, &c.* As if they had said, We have been delivered from Egypt, from the perils of the wilderness, from the Philistines, from Sennacherib, and all other enemies, that we might enjoy this freedom of worshipping the gods of our own choice, and practising these rites that the over-scrupulous prophets call 'abominations,' but which we consider rational worship of the 'gods that brought us up out of the land of Egypt,' Ex. 32. 4. C.

Ver. 21. The burnt-offerings were wholly consumed, Le. 1. 9, but only the fat of the peace-offerings. The rest belonged to the priest, and was spent in a religious festival, Le. 7. 29-34; De. 12. 11, 12. God here authorizes them to eat of both; as, being the offerings of hypocrisy and pollution, both were equally unacceptable to him. C.

Ver. 22. This statement draws no contrast between 'ceremonial observances and spiritual duties,' nor asserts any comparative superiority of the one over the other. It merely relates a simple fact—that God neither 'spoke nor commanded' anything concerning burnt-offerings or sacrifice in 'the day' that he brought Israel out of the land of Egypt. That 'day' was the day of passing the Red Sea—the last of Egypt, the first of freedom. See Ex. 15. 26. Neither was there, in the moral law, anything spoken or commanded concerning burnt-offering or sacrifice, see Ex. 20. 1-17; nor was it until the people had, through fear, 'removed and stood afar off,' and prayed that God should speak to Moses, and not to them, that any mention was made of sacrifice, Ex. 20. 24. C.

Ver. 25. *Rising up early.* As every word of God is fraught with plenitude of meaning, the frequent mention of 'rising up early' is not to be regarded as a casual expression, but as a divine lesson, delivered by example, in favour of early rising—a practice alike conducive to health of body, soundness of intellect, and growth in grace. C.

Ver. 27. Since God knew they would not answer, why did he send? Many evident reasons might be assigned, but the most obvious is sufficient:—though they might not answer, others might take warning by their sin of neglect and severity of punishment. C.

Ver. 33. Tophet was situated at, or close to, the junction of the glens of Hinnom and Kidron, just outside the walls of the ancient city of Jerusalem, and in full view of the temple on Moriah. It is encompassed by high rocks and naked cliffs, and every rock and cliff is honey-combed with tombs. It is a literal fact that



RUINS OF SHILOH—WHERE ABIJAH THE PROPHET LIVED. [JEREMIAH, vii:12.]—
 “But go ye now into my place which was in Shiloh, where I set my name at the
 first, and see what I did to it for the wickedness of my people in Israel.” It is said
 in Joshua, xviii:1, that “the whole congregation of the children of Israel assembled
 together at Shiloh, and set up the tabernacle of the congregation there;” but because of
 Israel’s wickedness the Philistines were permitted to smite and slay them in Shiloh, so that

there fell in Israel 30,000 footmen, and the ark of God was taken here, and the two sons
 of Eli, Hophni and Phinehas, were slain. Here we have the ruins of this city
 where the ark of the covenant remained so long. It is about 20 miles north of
 Jerusalem, on the way to Nazareth. There is nothing here but broken ruins.
 In May, when this scene was taken, this whole region was illuminated with
 flowers.

rising up early⁵ and speaking, but ye heard not; and I called you, but ye answered not;

14 Therefore will I do unto *this* house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh.⁶

15 And I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim.⁷

16 Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee.

17 Seest thou not what they do in the cities of Judah, and in the streets of Jerusalem?

18 The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen⁹ of heaven,¹ and to pour out drink-offerings unto other gods, that they⁴ may provoke me² to anger.

19 Do they provoke me to anger? saith the LORD: do they not provoke themselves,³ to the confusion of their own faces?

20 Therefore thus saith the Lord God, Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched.

21 Thus saith the LORD of hosts, the God of Israel: Put your burnt-offerings unto your sacrifices, and eat flesh.

22 For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices:

23 But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people; and walk ye in all the ways that I have commanded you, that it may be well unto you.

24 But they hearkened not, nor inclined their ear, but walked in the counsels and in the imagination⁵ of their evil heart, and went backward,¹ and not forward.

25 Since the day that your fathers came forth out of the land of Egypt unto this day, I have even sent unto you all my servants the prophets, daily rising up early, and sending them:

26 Yet they hearkened not unto me, nor inclined their ear, but hardened their neck: they did worse than their fathers.

A.M. cir. 3394.
B.C. cir. 610.

W Ne. 9. 29. 30. ver. 25.
ch. 11. 7. 25. 35. 15. 44.
4. 2. Ch. 30. 15. 10.

5 Giving early warning by the prophets of every impending judgment.—C.

6 Pr. 1. 24. Is. 50. 2. 105.
12. 66. 4. Ho. 11. 2. 7.
2 Ps. 75. 4. 8. 2 Ki. 25.

9 Eze. 7. 20. 21. 24. 21.
25. Mat. 24. 1. 23. 38.
Is. 64. 11. 1 Ki. 9. 7.

10 Sa. 4. 10. 11. Ps. 78.
60. 13. 6. ch. 26. 6. 9.

11 Shiloh was a city of Ephraim where the tabernacle and ark were set up at an early period, and remained many years.

12 The sins of the people, and especially of the priests, officially employed in the tabernacle service, brought upon it the curse of Heaven.

13 After the capture of the ark and death of Eli it fell to ruin; and now for many centuries it had remained desolate.—P.

14 2 Ki. 15. 20. 17. 6. 23.
Ho. 8. 8. 9. 3. 17. 13. 10. 16.

15 Ephraim, being the principal of the ten tribes, stands at their head, as Judah at the head of the twelve.—C.

16 1 Jo. 5. 16. Ex. 32. 10.
ch. 11. 14. 14. 11. 11. 1.

17 Eze. 14. 14. 20. The sentence of their destruction is irrevocable.

18 6 ch. 17. 27. Eze. 8. 6. 9. 12. 15. 17. xi. xvi. xxii. xxiv.

19 Ch. 4. 17. 19. Ps. 16. 4. Ho. 4. 17.

20 Or, frame or workmanship. 21 Works or hosts of heaven.—Piscator.

22 See note below. 23 Ch. 25. 7. 24. 29. Is. 65. 2. De. 29. 21. 21.

24 Provoke me. In contempt of my displeasure.—C.

25 1 Co. 10. 22. De. 32. 21. ch. 17. 19. Is. 1. 29. 3. 11. 1. 20. ch. 4. 18. Ro. 2. 8. 9.

26 Do they not sin against themselves?—against their reason, their covenant, their peace.—C.

27 Ch. 44. 25. 26. 9. 10. 12. 4. 15. 14. La. 2. 34. 11. De. 32. 22. Is. 40. 25. Ps. 78. 63. 80. 46. Zep. 2. 3. Mal. 4. 1. Ps. 21. 8. 12.

28 Is. 1. 11. 15. 66. 3. 4. ch. 20. Ho. 13. Am. 5. 21.

29 Sa. 15. 22. Ps. 40. 6. 50. 14. Ho. 6. 6. Mar. 12. 33.

30 Heb. concerning the matter of. 31 Ch. 1. 4. De. 6. 3. 5. 29. 21. Ex. 15. 26. 19. 5. 6. Le. 26. 12.

32 Eze. 20. 8. 13. 16. 21. Ps. 8. 11. 12. ch. 11. 7. 8. Eze. 2. 7. 8. Nu. 14. 22. Ne. 9. 16. 26. Ps. cvi. lxxvii.

33 Or, stubbornness, ch. 7. 17.

34 Heb. were. 35 1 ver. 26. ch. 3. 6. 10. 14. 35. 35. 8. 5. Ne. 9. 20. Ho. 4. 10. 11. 2.

36 Ex. xii. 2 to Ki. xxiv. 32. Ch. 36. 15. ch. 25. 4. 44. ver. 13. Mat. 23. 34. 36.

37 Ps. lxxviii. lvi. Eze. 20. 8. 21. Ne. 9. 17. 29. ch. 16. 12. 3. 9. 17. 23. 19. 15. 25. 31. 8. Nu. 32. 14. Mat. 21. 35. Jo. 8. Ch. xxi. xxviii. xxxiii.

38 Ashtoreth or Astarte, a goddess of the Phoenicians, is here referred to. Her worship was introduced into Israel at a very early period, and was often accompanied by most immoral and lascivious rites. Her sanctuaries were generally shady groves where the votaries could practise their revelries without subjecting themselves to the

A.M. cir. 3394.
B.C. cir. 610.

public eye. Astarte represented the moon, as Baal did the sun, and her emblem was a crescent. The cakes presented to her were made in the form of a crescent.—P.

9 Ps. 75. 4. 8. Is. 6. 9. 105. 1. Eze. 2. 3. 7. 3. 4. 11. Ho. 11. 2. 7. ch. 1. 19. De. 29. 4.

10 Ch. 2. 30. Is. 59. 2. 15. Eze. xxii. Mi. 7. 1. 5. Zep. 3. 1. 3. ch. 9. 2. 8. 32. 3. 5.—C.

11 Or, instruction. 12 Job 1. 20. Is. 15. 2. Mi. 1. 16. ch. 4. 11. 12. 12. 47. 28. 37. 16. 53.

13 A practice common in deep mourning, ch. 48. 37. Is. 15. 2. De. 29. 4.

14 High places. Artificial mounds, ver. 31. 2 Ki. 23. 15. employed for idolatrous worship, and occasionally for the worship of Jehovah, 1 Sa. 9. 23. 5.—C.

15 Ch. 6. 30. Zec. 11. 8. 4 ver. 18. 20. Ep. 2. 3. 15. 34. 5.

16 Ch. 3. 11. 32. 34. 2. Ch. 33. 5. 2 Ki. 21. 4. 7. 23. 4. Eze. 8. 5. 17. 7. 20. 43. 7. 4.

17 Ki. 23. 10. 21. 4. 7. ch. 19. 5. 32. 35. Ps. 106. 38. Le. 18. 21. Eze. 16. 20.

18 Tophet, which, being interpreted, signifies a drum, as an instrument of noisy joy, yet, as in bacchanalian idolaters feel and express.—C.

19 Le. 20. 1. 5. 18. 21. ch. 35. 2. Not a mere negation, as if God merely did not command this; but an assertion that he commanded them to do it not.—C.

20 Heb. upon. 21 Eze. 6. 13. Le. 26. 30. ch. 19. 6. 11. 13.

22 De. 28. 26. Ps. 79. 2. 83. 10. ch. 16. 4. 34. 20. 8. 8. A practice common in deep mourning, ch. 48. 37. Is. 15. 2. De. 29. 4.

23 15. 24. 7. 8. 3. 25. 26. ch. 16. 9. 25. 10. 33. 11. Eze. 26. 12. Ho. 2. 11. Re. 18. 23. Ps. 78. 63. Le. 26. 33.

24 Amongst the many prophetic marks that lie upon Judea, is the almost total departure of any appearance of glory, peace, and joy (Modern Judea, p. 31. Lind. 189, vol. ii. p. 220, 221. P. 189, vol. ii. p. 220).—C.

25 CHAP. VIII. 1 Eze. 37. 1. ch. 7. 22. 1 Ki. 13. 2. 2 Ki. 23. 5. 14. 20. Eze. 6. 4. 7. The Chaldeans vented their rage upon the dead as well as the living.

26 Ch. 2. 13. 20. 27. 28. Is. 2. 20. 1. 2. 11. 2. 2 Ki. 16. 3. 4. 21. 2. 2. 2. 2. 3. 5. 37. 24. 9. 19. 2. Ch. 33. 5.

27 Ch. 7. 33. 16. 4. 9. 22. 34. 20. 22. 19. 36. 30. Ec. 6. 3. Ps. 83. 10.

28 2 Ki. 9. 37. 29 A vast number of the old sepulchres of Jerusalem have been explored within the last few years. They are chambers hewn in the solid rock; some large and richly sculptured; some constructed with every device that could secure concealment and undisturbed repose for the ashes of the illustrious dead; but almost without exception they have been found empty. The sacrilegious plunderer has visited them, and the words of the prophet in this verse have been fulfilled to the letter.—P.

30 1 Job 3. 21. 7. 15. 1 Ki. 19. 4. Re. 9. 6. Le. 26. 30. De. 28. 33. 37. 64. 67. La. 4. 9.

27 Therefore thou shalt speak all these words unto them, but they will not hearken to thee: thou shalt also call unto them; but they will not answer thee.

28 But thou shalt say unto them, This is a nation that obeyeth not the voice of the LORD their God, nor receiveth correction: truth is perished, and is cut off from their mouth.

29 Cut off thine hair, O Jerusalem, and cast it away, and take up a lamentation on high places; for the LORD hath rejected and forsaken the generation of his wrath.

30 For the children of Judah have done evil in my sight, saith the LORD: they have set their abominations in the house which is called by my name, to pollute it.

31 And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart.

32 Therefore, behold, the days come, saith the LORD, that it shall no more be called Tophet, nor, The valley of the son of Hinnom, but, The valley of slaughter: for they shall bury in Tophet till there be no place.

33 And the carcasses of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray them away.

34 Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride; for the land shall be desolate.

CHAPTER VIII.

1 The calamity of the Jews, both dead and alive. 4 The prophet upbraideth their foolish and shameless impenitency. 13 He sheweth their grievous judgment, 18 and bewaileth their desperate estate.

AT that time, saith the LORD, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves:

2 And they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped: they shall not be gathered, nor be buried; they shall be for dung upon the face of the earth.²

3 And death shall be chosen rather than

they have buried in Tophet until there is no place. As I returned from a visit to this spot to my temporary abode on Olivet, in the gray twilight of a summer evening, I saw what appeared to me to be a terrible illustration of the fulfilment of this strange prophecy. I saw hyenas, jackals, and vultures tearing the corpses from the shallow graves in the modern Jewish cemetery on the side of the Kidron. With what harrowing vividness did the prophet's dire prediction then flash upon my mind! P.

REFLECTIONS.—God's ministers have need of great boldness in facing multitudes of obstinate sinners. And it is common for the most profligate hypocrites to hope

that their external privileges will recommend them to the favour of God, and even to use them as encouragements to the most horrid impieties. One public judgment of God is ordinarily a presage of another, as well as a warning to avoid the causes of it. But, alas! hopeless is their case for whom God's people must not pray! And yet how readily children confirm the denunciations of God against their parents, by following their evil courses! Ceremonies and forms of devotion

do but provoke God more and more against men, who prefer them to the standing duties of morality. Slow and gradual, but at last most certain, are his judgments upon obstinate transgressors. And hardened and barbarous sinners have their crimes fearfully marked in their punishment, and are made to change their sinful mirth into everlasting anguish.

CHAPTER VIII. Ver. 4-9. Though they are called

life by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the LORD of hosts.

4 ¶ Moreover, thou shalt say unto them, Thus saith the LORD; 'Shall they fall, and not arise? shall he turn away, and not return?

5 Why then is this people of Jerusalem slidden¹ back by a perpetual backsliding? they hold fast deceit, they refuse to return.

6 I² hearkened and heard, but they spake not aright: 'no man repented him of his wickedness, saying, What have I done? every one turned to his course, 'as the horse rusheth into the battle.

7 Yea, 'the stork in the heaven knoweth her appointed times; 'and the turtle, and the crane, and the swallow, observe the time of their coming: but my people know not the judgment of the LORD.³

8 How⁴ do ye say, We are wise, and the law of the LORD is with us? Lo, certainly 'in vain⁵ made he it; the pen of the scribes is in vain.⁶

9 The⁷ wise men are ashamed,⁸ they are dismayed and taken: lo, they have rejected the word of the LORD; and what 'wisdom⁹ is in them?

10 Therefore 'will I give their wives unto others, and their fields to them that shall inherit¹⁰ them: 'for every one, from the least even unto the greatest, is given to covetousness; from the prophet even unto the priest, every one dealeth falsely.

11 For¹¹ they have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace.

12 Were¹² they ashamed when they had com-

A.M. cir. 3394.
B.C. cir. 610.

e ch. 3. 4. 19. Zec. 7. 11.

g ch. 7. 24. 26. 2. 3. 31.

24. 25. 5. 3. Ps. 106. 6. 30.

Eze. 16. 15-20. 20. 3-32.

xxii. xxiii.

A ch. 5. 31. 14. 14. 16. 6.

Is. 30. 10. Eze. 13. 22. Ps.

36. 3.

f 1. 1. 4. 20.

g Mal. 2. 16. Is. 30. 15.

2 Pe. 3. 9. Ps. 122. 15. 29.

13.

h Is. 59. 16. ch. 5. 1.

Eze. 22. 30. Mi. 7. 1-5.

i ch. 9. 2-6. 2. 23-25.

Is. 59. 13. 14.

j Ps. 9. 4. 1. Ro. 2. 17.

13. 5. 12. Lu. 19. 42.

k Ga. 2. 12.

l The birds of pas-

sage, taught by what

is called instinct, re-

turn, as by an annual

miracle, to their for-

mer residence: but

man, though endow-

ed with reason, and

called by revelation,

neglects or refuses to

return to his God.—C.

m Ps. 9. 4. 1. Ro. 2. 17.

13. 5. 12. Lu. 19. 42.

n Ho. 8. 12. ch. 7. 4.

o Mat. 15. 6.

p N. O. is if God's

purpose in making

the law was or could

be frustrated; but to

declare how vain

were the best means

of instruction and

reformation in the

hands of wilfully ig-

norant and ungodly

men.—C.

q Or, the false pen

of the scribes work-

eth for falsehood, Is.

11. 1. 2.

r Job 5. 12. 13. Is. 19.

11. 13. ch. 49. 7. Eze. 7.

26.

s Or, have they been

ashamed, &c., ver.

30. ch. 6. 15. 3.

t De. 4. 6. Ps. 19. 119.

30. 2. Ti. 3. 15. Is. 8. 20.

u Heb. the wisdom

of what thing.

v ch. 6. 12. De. 28. 30.

Am. 5. 11. Zep. 1. 3.

A.M. cir. 3394.
B.C. cir. 610.

fore not a description

of judicial sterility,

but of destruction

by the Chaldean in-

vaders.—C.

y De. 32. 35. Ho. 5. 9.

z Or, in gathering

I will consume.

a Zep. 1. 2. 3. De. 28.

38-40. Hab. 3. 17. Ho. 2.

8. 9. Joel 1. 7. Hag. 2.

17. or Is. 5. 4. Mal. 2. 21.

19. Lu. 13. 6-9.

b See note * in first

column.

c ch. 4. 5. 6. 35. 11.

d Ps. 39. 9. La. 3. 28.

e ch. 4. 7. 5. 6. 15. 15.

f Ho. 10. 7. Ob. 5.

g ch. 9. 15. 23. 15. 25.

h 15. 17. De. 32. 33. La. 3.

19.

i Or, poison.

j ch. 14. 12. 13. 19. 4.

k Mi. 1. 12. 1. Th. 5. 3.

l ch. 4. 1. 16-28. Is.

5. 26-30. 22. 1-7. xxiv.

ch. 6. 25-26. 7. 20. 33.

m army entered by Dan

in the north, the

more direct way of

invasion being im-

passable for an army.

n—C.

o Ju. 5. 22.

p They are come

prophetically, not yet

actually.—C.

q Heb. the fulness

thereof.

r ch. 4. 7. 13. 5. 15-17.

s 6. 22. 23. 25. 9. with Ps.

58. 4. Eccl. 1. 11.

t Or, the serpent will

bite you, 'was the charac-

teristic and significant

common of a pass-

port from Ali Pacha

of Janina.—C.

u Is. 22. 4. Hab. 3. 16.

v Lu. 1. 16. 17. ch. 10. 19.

w 22. 24.

x Heb. upon.

y In this verse does

not Messiah speak

prophetically, even

as when he wept

over Jerusalem 'in

the days of his flesh

—C.

z ch. 4. 5. 8. 15-17. 19.

aa 20. 26. 27. 3. 15. 30. 3.

ab ch. 31. 6. Ps. 135. 21.

ac Re. 2. 1. De. 32. 16. 2.

ad ch. 12. 13. 20. ver. 5. 6.

ae Is. 23. 22.

af 1 Daughter of my

people—why have

they provoked me?

ag By comparing this

verse with ch. 9. 7.

ah it will be evident

that neither the prophet,

nor Zion, but the

LORD, Messiah him-

self, is the speaker.

—C.

mited abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall; 'in the time of their visitation they shall be cast down, saith the LORD.

13 ¶ I will surely consume⁹ them, saith the LORD: 'there shall be no grapes on the vine, nor figs on the fig-tree, and the leaf shall fade; and the things that I have given them shall pass away from them.¹

14 Why do we sit still? 'assemble yourselves, and let us enter into the defenced cities, and let us 'be silent there; for the LORD our God hath 'put us to silence, and given us 'water of 'gall to drink, because we have sinned against the LORD.

15 We 'looked for peace, but no good came; and for a time of health, and behold trouble!

16 The² snorting of his horses was heard from Dan;³ the⁴ whole land trembled at the sound of the neighing of his strong ones; for they are come,⁴ and have devoured the land, and all that is in it;⁵ the city, and those that dwell therein.

17 For, behold, I will send 'serpents,⁶ cockatrices, among you, which will not be charmed, and they shall bite you, saith the LORD.

18 ¶ When I would comfort myself against sorrow, 'my heart is faint in⁷ me.⁸

19 Behold, 'the voice of the cry of the daughter of my people, 'because of them that dwell in a far country.⁹ Is¹⁰ not the LORD in Zion? 'is not her king in her? why have they provoked me¹ to anger with their graven images, and with strange vanities?

into grievous calamities, they will hearken to no counsel that will tend to their recovery; but persevering in their wickedness, they continue firmly trusting to the flattering delusions of their false prophets. Scarcely one of them seriously thinks what he has done; but in general they rush forward into abominable practices, quite thoughtless and regardless of danger. More brutish than the fowls of heaven, they have no proper discernment either of God's mercies or judgments.—Though God has given them his law, and it has been copied out and expounded to them, and they even boast of it, yet they make no good use of it. Their politicians can advise nothing for their relief, and indeed show themselves arrant fools by their rejection of God's word. 18-20. I am almost overcome with grief to hear the cries of the people, occasioned by the ravage of the Chaldeans. How comes it that we, who are God's people, and have his temple among us, are thus destroyed by profane heathens? It is because of our idolatries; and after all our looking for assistance from the Egyptians or others, the season is past, and no help is come. 22. All means of help fail, because we continue obstinate in our sin.

Ver. 2. It seems natural to the living man to be anxious about his dead body. This natural feeling seems heightened by the hope and assurance of a resurrection. Whatever therefore interferes with the repose of the grave, seems equally to violate the feelings of nature and religion. Such violation, however, may arise (1). From rude, irreverent, and savage neglect or contempt. (2) In condemnation of some sin of the dead, and as a lesson to the living; thus Josiah burned the bones of the idolaters on the altar at Bethel, 2 Ki. 23. 16, 20. (3) As matter of idle curiosity or science; thus the mummies of Egypt form an ordinary article of European commerce among the learned. (4) They have not unrequently been dragged from their resting-places as manure for the earth. (5) Less frequently, and less extensively, for the purpose of superstitious and unholy rites. (6) For the purpose of clearing the sepulchral vaults as dwelling-places for a wretched and houseless population; of which fact examples are often found in various parts of Western Asia. C.

Ver. 3. Death shall be chosen rather than life. Examples of

the voluntary choice of death have frequently occurred among the Jews when cruelly persecuted under pretence of religion, but really on account of their wealth and usury. Thus, during the reign of king John, in the city of York in England, a large party, having first put their wives and children to death, set fire to the place in which they were assailed, and, with all their riches, perished miserably by their own hands. C.

Ver. 16. The snorting of his horses. Many eastern armies are altogether composed of horsemen; all others, and they are often very numerous, are mere camp-followers, and never engaged in battle. C.

Ver. 21. I am black. A phrase signifying the deepest melancholy and distress—an allusion to the precasting of the sky with black clouds before a storm, ch. 14. 2; Joel 2. 6; Na. 2. 10. C.

Ver. 22. Balm in Gilead. The Balsamum judaicum has been celebrated by Pliny, Tacitus, &c., for its costliness, its medicinal virtues, and as the product of Judea alone, and of one particular spot in that country which Josephus assigns to Jericho. Bochart, however, considers the Gilead balm to be the resin of the terebinth, which grows abundantly in that district; and as it and similar products are often used in dressing wounds at particular stages, this opinion seems the most probable. C.

REFLECTIONS.—Barbarous is the outrage of bloody conquerors in sporting with the remains of the dead. But it is a fearful thing to fall into the hands of an angry God, who can stretch out his hand to death and damnation to devour us. Just is his judgment in exposing idolaters, even when dead, before the idols which they had loved and worshipped in life; and fearful is the state when life becomes a burden, and men prefer to it a random leap into eternity. How obstinate against God, how attached to apostasy and how regardless of God's Word, do most men live! But none are more distinguished plagues to nations than evil, flattering, and impudent clergy. Nor shall any in hell have a deeper share of damnation. To their running unsest of God, preaching another gospel, and slight dealing with the consciences of sinners, is owing the ruin of nations and churches, and the everlasting misery of millions. But when God arms himself to judgment against a people, what multitudes of

calamities beset them! what deprivation of comforts! what disappointments, terrors, and despair! And it is greatly affecting to faithful ministers to see ruin, inevitable ruin, coming on their congregation, church, or nation.

CHAPTER IX. Ver. 2. Princes in Asia frequently erect in the desert parts of their dominions rest-houses, or choultries, where travellers may reside for a night, a solitary and uncomfortable dwelling, but preferable to a palace amidst profligate and abandoned society. C.

Ver. 13. And the Lord saith—that is, Messiah saith—'God manifest in the flesh,' the only 'wise man,' 'the wisdom of God'—he declares the origin of natural to be moral evil; and traces up the stream of judgment to the fountainhead of sin. C.

Ver. 15. Wormwood. This is, most probably, the plant commonly so named.—Gall. What plant is meant is not known, but there can be no doubt that it signifies something very bitter—the emblem of sorrow and distress. C.

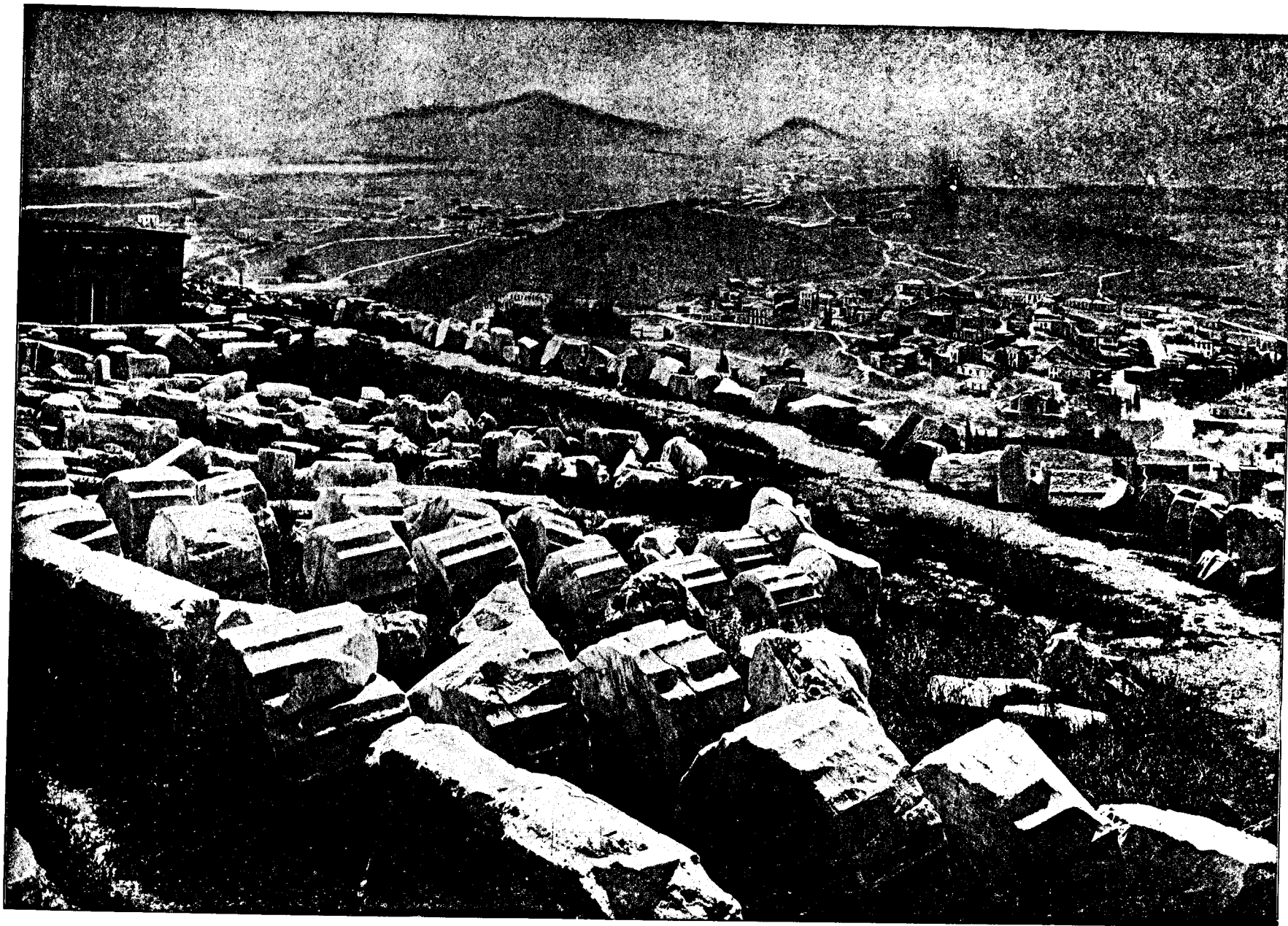
REFLECTIONS.—Manifold causes of weeping have faithful ministers in this world. And it is a fearful token of approaching judgments when they are so vexed with their people's abominations as to become weary of dwelling among them. Alas! sinful lusts transform even professors into very devils in crimes. Many are at great pains to secure their own damnation; and one sin opens the door for another. But terrible are the judgments of God upon obstinate sinners. And in a wonderful manner, by the same fire which consumes the wicked, he refines his own people. But every step of departure from him tends only to misery. And let sinners flee where they will, his curse attends them. Death closely follows sin. And very foolish are they who lament losses and death, but never lament sin as the cause of them, nor stand in awe of damnation. But it is very difficult to wean hardened sinners, especially gospel despisers, from every false confidence. Line must be upon line, and precept upon precept, and perhaps after all they will cleave thereto, and perish with heathens.

-12 ¶ Who^s is the wise man, that may understand this? and *who is he* to whom the mouth of the LORD hath spoken, that he may declare

leb. cut off into
ers, or having
corners of their
bolled.

26 Egypt,* and Judah, and Edom, and the children of Ammon, and Moab,⁶ and all *that* *are* in the utmost corners,⁷ that dwell in the wilderness; for all *these* nations *are* uncircumcised, and all the house of Israel *are* uncircumcised in the heart.

quite unhinged, and none able in the least to help them! The rulers of both are ignorant and wicked; therefore shall they and their people be ruined or dis-



FALLEN COLUMNS OF THE PARTHENON—DORIC COLUMNS OF THE STYLE OF ARCHITECTURE WHICH FLOURISHED IN ATHENS DURING THE TIME THAT JEREMIAH WROTE. [Jeremiah, x:10.]—"But the Lord is the true God, he is the living God, and an everlasting king; at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation." Jeremiah is supposed to have written the words referred to above about B. C. 600. In this very year Pherecydes, the philosopher, was born, and this was a flourishing period of the

Doric and Ionic orders of architecture in Athens. The Parthenon, fallen columns of which are shown in the above picture, was the most beautiful specimen of Doric architecture ever seen. Looking upon these pieces of broken marble as they lie scattered on the Acropolis, we can not help feeling the force of the words of Jeremiah: "The nations of the earth shall not be able to abide his indignation." In no other nation has architecture come to such high and exquisite perfection as in Greece. but it was all consecrated to idolatry.

An exhortation to flee from calamity.

dangerous for those who have been taught of God to learn the ways of heathens. God's eternal power and Godhead are so manifest as to leave the most stupid idolaters without excuse; and the more we contemplate his unsearchable greatness and glory, the more we shall be filled with reverence and godly fear, and lost in admiration. If he be our King, let us show ourselves faithful subjects, dependent on his protection, and devoted to his service. If he be our Portion, we can wish nothing beyond him. But often men remain ignorant of his excellency, and of the vanity of idols, till it be too late, and till his word be verified in their irrevocable and tremendous destruction. Terrible is the prospect when both rulers and ruled are plunged in ignorance, and abandoned to atheistical neglect of prayer. Neglect of God's worship in families ranks

is not in himself: *it is not in man that walketh to direct his steps.*³

24 O LORD, ⁴correct me, but with judgment; not in thine anger, lest thou bring me to nothing.⁴

25 Pour¹ out thy fury upon the heathen that know thee not,⁵ and upon the families that call not on thy name: for ⁶they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate.

CHAPTER XI.

¹ Jeremiah proclaimeth God's covenant, ⁸ rebuketh the Jews' disobeying thereof, ¹¹ prophesieth evils to come upon them, ¹⁸ and upon the men of Anathoth, for conspiring to kill Jeremiah.

THE word that came to Jeremiah from the LORD, saying,

2 Hear^a ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem;

3 And say thou unto them, ^bThus saith the LORD God of Israel, ^cCursed *be* the man that obeyeth not the words of this ^dcovenant,

4 Which I commanded your fathers in the day *that* I brought them forth out of the land of Egypt, from the ^eiron furnace, saying, ^fObey my voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God;

5 That I may perform the ^goath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as *it is* this day.¹ Then answered I, and said, So be it,² O LORD.

6 Then the LORD said unto me, ³Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and ⁴do them.

7 For ⁵I earnestly protested unto your fathers, in the day *that* I brought them up out of the land of Egypt, *even* unto this day, rising early and protesting, saying, Obey my voice.

8 Yet⁶ they obeyed not, nor inclined their ear, but walked every one in the imagination³ of their evil heart: therefore ⁷I will bring upon them all the words of this covenant,⁴ which I commanded *them* to do; but they did *them* not.

9 And the LORD said unto me, ^aA conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem.

10 They are turned back to ^bthe iniquities of

^a Le. 26. 14-39. De. 28. 15-68; 29. 18-28; 32. 15-27. ^b Eze. 22. 25. Ho. 6. 9. ch. 6. 13; 8. 10. Zep. 3. 1. Mi. 3. 11. ^c Ne. 9. 16-30. Ju. 2. 11-20. Ps. 78. 10-58; 106. 6-39. Eze. xx. xvi.

men with heathens, and entails his curse upon them. But great is the mercy that, though God correct, yet he will not destroy his people; and that, though we may not pray against corrections, we may pray for the mitigation of them, and hope that the rod will be quickly turned from us.

CHAPTER XI. Ver. 15, 16. What have the Jewish nation, whom I once so dearly loved and cherished, now to do in my temple, when they are so abandoned to idolatries, and when their sacrifices, which were once holy, are rendered detestable because of their obstinacy and joy in wickedness? I once made them outwardly flourishing and prosperous, and put them into a capacity to do much good, but now they shall be destroyed by the furious Chaldeans.

Ver. 4. From the iron furnace. A slight examination of the

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3 This appears to be the sad and humiliating inference which the prophet draws from his thoughtful survey of the state of Israel. Total depravity, utter helplessness, is the natural condition of fallen humanity. No power but the power of God can raise it up: no life save that which the Divine Spirit imparts can quicken it.

4 Heb. *diminish me.* Ps. 79. 6, 7. Job 18. 21. ch. xlii. 1. Eze. xxv. xxxii. xxxv. xxxviii. xxxix.

5 The heathen that own thee not.—Boothroyd.

6 Ps. 6. 1. 38. 1. ch. 30. 11. Hab. 3. 2. Co. 10. 13. Is. 27. 8. 57. 16.

7 Heb. *diminish me.* Ps. 79. 6, 7. Job 18. 21. ch. xlii. 1. Eze. xxv. xxxii. xxxv. xxxviii. xxxix.

8 The heathen that own thee not.—Boothroyd.

9 La. 2. 22. ch. 6. 3. 42. 1. 50. 17. 28. 29. 33. 34. 51. 24. 35. 35. 51. 52. 53. 58. 16. Eze. 25. 3. 6. 8. 12. 15. 28. 24. 29. 6. 7. 35. 5. 10. Ob. 10-16. Zec. 1. 15.

CHAP. XI. ^a Eze. 3. 17. Mat. 28. 20. Ac. 2. 20. 27. Re. 2. 7. 11. 17. 29.

1 Co. 11. 23. ch. 31. 1. 22. 48. 5. 51. Th. 2. 13. 2. De. 27. 26. Ga. 3. 10. 1. 8. 1. Co. 16. 22. De. 28. 15-68; 29. 20-27. Ro. 2. 8, 9.

2 Ex. 19. 5. 6. 24. 3. 8. De. 4. 3. 20. 1-15. 2. De. 20. 1. Ki. 8. 51. Ex. 1. 15. 48. 10. Ps. 58. 10. 81. 6, 7.

3 Le. 26. 3-12. De. iv. 23. 28. 1-14; ch. 7. 23. Ex. 19. 5. 6. 24. 3. 8. De. 7. 12. 13. 18. 18. 6. 3. 11. 9. 5. Ps. 105. 8. 1-12. 20. 24. Ex. 3. 6-8. 17. Ge. 17. 8.

4 The prophetic warning came while all was prosperous, and there was, as yet, no shadow of the approaching calamity.—C.

2 Heb. *Amen.* De. 27. 15-26. 1. Co. 14. 16. 1. ch. 3. 12. Is. 58. 1. Ho. 8. 1. Pr. 1. 20-22. 2. 4. Zec. 7. 7. Ju. 7. 37. Re. 22. 17.

7 Ps. 15. 5. Ro. 2. 13. Ja. 1. 22. Ju. 13. 17. 1. ch. 7. 13. 25. Ex. 15. 25. 26. 10. 5. 6; xx. xxiv. xxviii. l. xxvii. De. iv. 23. 28. 1-14; ch. 7. 23. Ex. 19. 5. 6. 24. 3. 8. De. 7. 12. 13. 18. 18. 6. 3. 11. 9. 5. Ps. 105. 8. 1-12. 20. 24. Ex. 3. 6-8. 17. Ge. 17. 8.

8 Or, *stubbornness.* ch. 24. 17. 14. 1. Special reference is here made to what is recorded in e. xxvi. and in 1. e. xxviii. xxx. The law of God is ve. y. emphatically enjoined upon the nation. Blessings are promised in case of obedience, and curses are threatened in case of disobedience. The Lord bore with the sins of the people during many centuries; but the time had at length come when mercy must give place to justice. I will bring upon them all the words of this covenant.—The prophetic judgments threatened in case of transgression formed part of the covenant, and these were now about to be executed.

9 Or, *when they evil is.* Pr. 1. 20-22. 2. 4. 2. 10. 23. 14. 9. 26. 10. Job. 20. 12. 2. Ps. 50. 8. ch. 12. 2. 2. 52. 2. Ko. 11. 17. Is. 5. 2. Eze. 15. 6. 1. Lu. 13. 31. 4. Is. 1. 24. 31. 5. 26-30. ch. 4. 19-31. De. 32. 22. Ps. 74. 4. 7. 8. 2. Ki. 25. 9. ch. 2. 21. Is. 5. 2. Ex. 15. 17. Ps. 80. 8. 15. ch. 11. 1. Eze. v. xxv. Ps. 118. Am. ii. ix. Zep. i. iii.

10 Ver. 19. Eze. 8. 6. &c. 1. 21. 30. 1. Sa. 23. 11. 12. 2. Ki. 6. 9. 10. Mat. 2. 13.

11 The Lord hath given thee knowledge of a conspiracy of Anathoth against my life. See ver. 21.—C.

12 Not as Is. 53. 7, but as Ps. 118. 20. 10. Ps. 37. 12. Mat. 2. 8. 16. Ps. 63. 4. 4. 5.

13 La. 20. 10-15. 7 Heb. *the stalk with his bread.* i. e. his person, that his prophecies may not trouble us.

14 Ps. 7. 8. 11. 7. 18. 20. 24. 35. 24. 98. 9. Ge. 18. 25. 1. Sa. 16. 7. 1. ch. 28. 9. Ps. 7. 9. ch. 17. 10. 20. 12. Re. 2. 23. Ju. 2. 25.

15 Is. 15. 15. 20. 12. 17. 18. 18. 21-23. 2. Ti. 4. 14. 1. Pe. 2. 23. ver. 22. 23.

their forefathers, which refused to hear my words; and they went after other gods to serve them: ^athe house of Israel and the house of Judah have broken my covenant, which I made with their fathers.

11 ¶ Therefore thus saith the LORD, ^bBehold, I will bring evil upon them, which they shall not be able to escape;⁵ and ^cthough they shall cry unto me, I will not hearken unto them.⁶

12 Then shall the cities of Judah, and inhabitants of Jerusalem, go and cry ^dunto the gods unto whom they offer incense: but they shall not save them at all in the time of their trouble.⁷

13 For ^eaccording to the number of thy cities were thy gods, O Judah; and ^faccording to the number of the streets of Jerusalem have ye set up altars to ^gthat shameful thing,⁸ *even* altars to burn incense unto Baal.

14 Therefore ^hpray not thou for this people, neither lift up a cry or prayer for them: for I will not hear ⁱthem in the time that they cry unto me for their ^jtrouble.¹

15 What² hath ^kmy beloved ^lto do in mine house,³ *seeing* she hath ^mwrought lewdness with many, and the ⁿholy flesh⁴ is passed from thee? when thou doest evil,⁵ then^b thou rejoicest.

16 The LORD called thy name, ^aA green olive-tree, fair, and of goodly fruit; ^bwith the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken.

17 For the LORD of hosts ^cthat planted thee ^dhath pronounced evil against thee, for the evil of the house of Israel, and of the house of Judah, which they have done against themselves, to provoke me to anger, in offering incense unto Baal.

18 ¶ And the LORD ^ehath given me knowledge of it, and I know ^fit: then thou showedst me their doings.⁶

19 But I ^gwas ^hlike a lamb, or an ox, ⁱthat is brought to the slaughter; and I knew not that ^jthey had devised devices against me, ^ksaying, ^lLet us destroy the tree with the fruit⁷ thereof, and let us cut him off from the land of the living, that his name may be no more remembered.

20 But, O LORD of hosts, ^mthat judgest righteously, that ⁿtriest the reins and the heart, ^olet

wonderful relics of their labour and skill will show that the Egyptians must have been well supplied with iron tools. And the allusion here, and in De. 4. 20, renders it highly probable that they were acquainted with the preparation of iron from the ore, and that the Israelites were condemned to work at their furnaces. C.

Ver. 6. The prophet, it appears, was commanded to itinerate as a preacher of righteousness from city to city, and as is customary in milder climates, to preach in the public streets. C.

Ver. 13. The Israelites had adopted the custom of Egypt, where every city had its own peculiar tutelary deities, besides the national gods that were worshipped in common: a system of which it is melancholy to behold the exact reflected image in the tutelary saints assigned by the Church of Rome to countries, cities, families, or individuals. C.

REFLECTIONS.—God greatly loves true holiness; and abundant, but gracious, are his rewards of it. The saints of God delightfully consent to his transactions of grace, but especially to the better promise made with men in Christ, and established upon better pro-

mises than the national covenant which God made with Israel. But it is hard to make unregenerate men have so much as a semblance of holiness; on the contrary, they are ready deliberately and obstinately to combine against the Lord their God. But if they will not be ruled by his law, they must be destroyed by his curse. And dreadful is their case for whom prayer cannot avail: God will not, and idols cannot, help. Neither present devotions nor the past favours of God can profit them. Faithful ministers are often barbarously rewarded by those who should be their protectors. And none have been more malicious persecutors than profane clergymen. But if God preserve and vindicate his servants, they may possess their souls in patience, and continue their faithfulness. And, alas! wretched will be the condition of those who have injured them when God rises up to punish.

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CHAPTER XIII.

1 Under the type of a linen girdle, hidden at Euphrates, God prefigureth the destruction of his people. 12 Under the parable of bottles filled with wine, he foretelleth their excess of misery. 15 He exhorteth them to prevent their future judgments. 22 He sheweth their abominations are the cause of these evils.

THUS saith the LORD unto me, Go and get thee a 'linen girdle, and put it upon thy loins, and put it 'not in water.

2 So I got a girdle, 'according to the word of the LORD, and put it on my loins.

3 And the word of the LORD came unto me the second time, saying,

4 Take the girdle that thou hast got, which is upon thy loins, and arise, go to 'Euphrates, and hide it there in a hole of the rock.

5 So I went and hid it by Euphrates, as the LORD commanded me.

6 And it came to pass after many days, that the LORD said unto me, Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there.

7 Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it: and, behold, the girdle was marred, it was 'profitable for nothing.¹

8 Then the word of the LORD came unto me, saying,

9 Thus saith the LORD, 'After this manner will I mar the pride of Judah, and the great pride of Jerusalem.

10 This¹ evil people which refuse to hear my words, which walk in the imagination² of their heart, and walk after other gods, to serve them, and to worship them, 'shall even be as this girdle, which is good for nothing.

11 For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel, and the whole house of Judah, saith the LORD; that they might be unto me for a people, and 'for a name, and for a praise, and for a glory: 'but they would not hear.³

12 ¶ Therefore thou shalt speak unto them this word, Thus saith the LORD God of Israel, Every⁴ bottle shall be filled with wine: and they shall say unto thee, 'Do we not certainly know that every bottle shall be filled with wine?⁴

13 Then shalt thou say unto them, Thus saith the LORD, Behold, I will fill all the in-

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CHAP. XIII.

1. Ver. 11. He. xii. 12.
2. Eze. 16. 4, 7, or Ho.
3. 9. 14. 1. Is. 1. 9.
4. 17. 7. Mat. 16. 24.
5. Co. 3. 18. He. 11. 24.
6. De. 12. 32. Ac. 20. 27.
7. Mt. 4. 10. Ps. 137. 1.
8. Thither the Jews
were to be carried
captive.
9. Eze. 3. 14. 15. 3. 31. 11.

1. The Chaldean
army quite ruined
the Jewish nation and
their property.

2. La. 3. 45, with Ps.
14. 3. Is. 1. 4. 5. 7. 12; 64.
33. 22.

3. Ver. 15. 17. La. 5. 5.
8. 13. 16. Le. 26. 19. Is. 2.
11. 17. 43. 38.

4. 1. Ch. 3. 15. 16. ch. 2.
13. 20. 27. 28. 16. 12. Eze.
xvi. 23. 1. Is. v. 11. 13.

5. Or, stubbornness.
ch. 3. 17. 9. 14; 23. 17. 7.
24.

6. Is. 3. 24. ch. 15. 1-4;
4. 11-18; 19. 7-9. La.
i. 11. 12. Eze. 22. 31. 34.

7. Ge. 17. 7. Ex. 19. 5. 6.
De. 5. 1-3. 4. 7. 8. 31-38.
7. 6. 26. 18. 19; 29. 13. 29;
33. 22.

8. Is. 43. 21; 60. 21; 63.
12. ch. 33. 9.

9. See ch. 7. 24. De.
29. 4. Ps. 81. 11. Jer. 1. 3.
1. 15. 40.

10. It seems probable
that Jeremiah was in
Babylon at the time
when this prophecy
was uttered. There
is nothing in the story
of his life opposed to
this supposition, and
the whole scope of
the narrative appears
to sanction the idea
that the facts were
real and not merely
symbolic.

11. It would seem too
from the subsequent
history of the prophet
that he was acquainted
with the chiefs of
the Babylonian
armies who conquer-
ed Judah; and the
special orders given
by Nebuchadnezzar
to him, indicate some
previous knowledge.

12. Jeremiah during
his visit to Babylon at
the time of this pro-
phetic vision may
have gained the
friendship of those in
power.—C.

13. Ps. 75. 6. 6. ch. 25.
15. 17. 27. 28. Is. 51. 17.
21.

14. ch. 6. 10. Mt. 2. 11.
Ac. 17. 18. Jn. 19. 17. 18.

15. They can scarcely
have been so stupid
as to misunderstand
the prophet's mean-
ing; but, by affecting
misunderstanding,
they endeavoured to
turn his message into
ridicule.—C.

16. Naturally, 'the
dark mountains' may
signify the gloomy
mountains over which
they were to be
carried captive;

17. Spiritually, the 'na-
tional calamities' they
were doomed to en-
counter for their
sins.—C.

18. An allusion to the
barbarous custom of
carrying away cap-
tives naked.—C.

19. Cruelty still practised
(albeit still practised
by some states called
Christian!) against
the miserable inhabi-
tants of Africa.—

20. When Lord shall
these fetters of Japh-
eth fall from the arms
of Ham? When shall
the more galling

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chains of Satan fall

from the arms of
Japheth?—C.

1. Ps. 75. 6. 6. 3. Is. 51.
17. 21. 22. 4. 6. ch. 25. 15.
17. 27. 28. 15. 40. 20.

2. As earthen
bottles, ver. 12; ch. 19.
10. 11. 12. 13. Ju. 7. 22. Ps.
2. 9. Is. 9. 21.

3. Heb. a man
against his brother.
7. 4. 9. 8. 13. 9. 10. 24. 14.

4. Heb. from de-
stroying them.

5. R. 2. 29. De. 32. 29.
Is. 28. 1. 14. 22. Mal.
1. 13. Ro. 11. 20. ver. 9.
17.

6. Jos. 7. 19. ch. 3. 13.
Joel 2. 12. 13. Ja. 4. 7-9.
15. 16. 5.

7. By confessing
your faults, the jus-
tice of God's judg-
ments, and fleeing to
him for mercy.—C.

8. Is. 8. 22. 5. 30. 59. 9.
ch. 23. 15. 9. Joel 2. 10.
Am. 8. 9. 10. Ps. 44. 19.
La. 2. 1.

9. ch. 16. 16. Eze. 7. 16.
Ps. 11. 1. Mat. 24. 15.

10. See note * in first
column.

11. La. 1. 2. 16. 2. 18. ch.
9. 1. Ps. 119. 136. ver. 10.
15. Joel 2. 30.

12. ver. 10. 20. Ps. 80. 1.
Is. 63. 11. 40. 11. Eze. 34.
31. 26. 38. ch. 10. 21; 12. 7.

13. ch. 22. 26. 2. Ki. 24.
12. Jonah 3. 6. La. 2. 10.
Is. 3. 26. 47. 1.

14. Heb. head-tires
2. Judea, Jos. 18. 5.
ch. 17. 26. 33. 13. Eze. 20.
44. 7.

15. The cities of
Judah which lay
south of Samaria or
Israel.—C.

16. 2. Ki. 14. 21. Ps. 31. 8.
Job 12. 14. De. 28. 52.

17. Shut up—or, as
the word often signi-
fies, 'delivered up'—
(see De. 23. 15. 1. Sa. 23.
12. Ps. 78. 48), first, to
plunder; secondly, to
desolation, so that
'none shall open
them'.—C.

18. 2. Ki. 16. 3. 33. De.
28. 32. 36. 41. 64. ch. 11.
2. ch. 1. 14. 15. 10. 22.
Hab. 1. 6.

19. ch. 3. 15. 22. 24. 15.
2. 22. 23. 30. 6. 11. 8. 48. 41.
6. Given thee—the
king, ver. 18.—C.

20. Heb. shut upon.
1. When he shall
punish thee—that is,
the Lord of the flock,
ver. 17.

21. 2. Ki. 16. 7. 2. Ch. 28.
30. Is. 39. 3. 4.
2. By calling them
to your aid, by dis-
playing before them
your wealth, by con-
fessing their idolatries.—C.

22. ch. 4. 31. 5. 24. 22. 23.
30. 6. 8. 30.
Ho. 12. 8.

23. ch. 2. 17. 19. 6. 13. 5.
25. 12. 16.

24. ver. 25. Is. 17. 20.
4. 47. 2. 3. La. 1. 8. 4. 21.
Na. 3. 5. Eze. 26. 37-39.
Ho. 2. 30.

25. ch. 2. 30. 5. 36. 29. 30.
Is. 1. 5. Pr. 1. 16. ch. 44.
17. 17. 9. Ro. 8. 7. 8.

26. Heb. taught, Pr.
19. 27.

27. Ps. 1. 4. Ho. 12. 3.
Zep. 2. 2. Le. 26. 33. De.
28. 64. ch. 11. 13-15. 19.
Is. 66. 15. 16.

28. Job 20. 29. Ps. 11. 6.
De. 32. 15. ch. 2. 13.
32.

29. Is. 28. 15. ch. 7. 4. 8.
Mt. 3. 11. De. 32. 37. 38.
ch. 2. 28.

habitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, 'with drunkenness.

14 And I will dash them⁵ one against another,⁶ even the fathers and the sons together, saith the LORD; 'I will not pity, nor spare, nor have mercy, but destroy them.⁷

15 ¶ Hear⁸ ye, and give ear; 'be not proud: for the LORD hath spoken.

16 Give⁹ glory⁸ to the LORD your God, before he cause 'darkness, and before your feet stumble 'upon the dark mountains,⁹ and while ye look for light, he turn it into the shadow of death, and make it gross darkness.

17 But if ye will not hear it, 'my soul shall weep in secret places for your pride; and mine eye shall weep sore, and run down with tears, because 'the LORD's flock is carried away captive.

18 Say unto the king and to the queen, 'Humble yourselves, sit down; for your principalities¹ shall come down, even the crown of your glory.

19 The cities of the 'south³ shall be 'shut up,⁴ and none shall open them; 'Judah shall be carried away captive all of it, it shall be wholly carried away captive.

20 Lift up your eyes, and behold 'them that come from the north; 'where is the flock that was given thee,⁵ thy beautiful flock?

21 What wilt thou say when he shall 'punish thee?⁷ for 'thou hast taught them⁸ to be captains, and as chief over thee; 'shall not sorrows take thee, as a woman in travail?

22 ¶ And if thou say in thine heart, 'Wherefore come these things upon me? 'for the greatness of thine iniquity are 'thy skirts discovered, and thy heels 'made bare.¹

23 Can¹ the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed² to do evil.

24 Therefore³ will I scatter them as the stubble that passeth away by the wind of the wilderness.

25 This⁴ is thy lot, the portion of thy measures from me, saith the LORD; because thou hast 'forgotten me, and 'trusted in falsehood.

think long to escape. But the bitterest enemies may be reconciled by the gospel. And such as diligently learn the Lord's ways shall share the blessings of his people; while ruin, dreadful ruin, in every age, shall await obstinate sinners.

CHAPTER XIII. Ver. 16. Glorify your own God, by confession and repentance of your sins, before he bring the most perplexing, scattering, deathful, and ruinous judgments upon you. 20-23. Behold, O Jews, the Chaldeans shall invade your country, and shall destroy and carry captive your once flourishing multitudes of God's own people; and when they, whom you formerly invited to your assistance (and thus showed them the way to subdue you), shall destroy you, how dreadful shall be your misery and anguish! For your great iniquities shall you be reduced to

of the Sabbath; a duty neglected, as of missions to the heathen; or a Saviour 'crucified afresh, and put to an open shame' by the unsanctified lives of his baptized, his new-covenant church, Pr. 14. 34; He. 6. 6. C.

Ver. 16, 17. Then shall they be built, &c. This passage contains a distinct promise of the restoration of the Philistines, Moabites, &c., in the event of their conversion to Christ; and in a form that seems to indicate that some of them will be converted, and thereupon restored and reorganized into kingdoms; while one will remain in obstinate heathenism, and be 'utterly plucked up and destroyed.' C.

REFLECTIONS.—The prosperity of wicked men has often been a stumbling-block to the godly. But let God do as he will, it is certain he will never do what is unrighteous. His providences may be dark, but never unjust; nay, nor unkind to the upright. We may sit easy under men's revilings, if we be conscious of God's approbation of us. Yea, there is no reason to covet that prosperity which fattens men, particularly hypo-

critical professors, for the fearful loss of God's favour. Atheistical and prophet-murdering sinners are a great plague to their country. And yet, if ministers will be faithful, they must expect more and more opposition, especially from evil brethren. And very justly the Lord metes out heavier trials to such as rage and fret at lesser ones, even when the lesser kindly prepare for the greater. Dreadful are those sins which make God desert and detest those ordinances and persons for which he has professed the greatest regard. But men's furious rage against him and his ways must be punished with fearful judgments. And yet no judgments fail to harden and exasperate sinners when God has withdrawn his Spirit from them. They who have tempted us to sin, ordinarily become our tormentors in punishing us. And if judgment begin at the house of God, the wicked corrupters and abusers of it need not

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thy soul loathed Zion? why hast thou smitten us, and *there is* no healing for us? we looked for peace, and *there is* no good; and for the time of healing, and behold trouble!

20 We^a acknowledge, O LORD, our wickedness, and the iniquity of our fathers; for we have sinned against thee.

21 Do^a not abhor us, for thy name's sake; do not disgrace the throne of thy glory:³ remember, break not thy covenant with us.

22 Are there *any* among the *vanities* of the Gentiles that can cause rain? or can the heavens give showers? *art* not thou he,⁴ O LORD our God? therefore we will wait upon thee; for thou hast made all these *things*.

CHAPTER XV.

¹ The utter rejection and manifold judgments of the Jews. 10 Jeremiah, complaining of their spite, receiveth a promise for himself, 12 and a threatening for them. 15 He prayeth, 19 and receiveth a gracious promise.

THEN said the LORD unto me, *Though* Moses and Samuel stood before me, yet my mind *could* not be toward this people; cast^b them out of my sight, and let them go forth.¹

2 And it shall come to pass, if they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the LORD, *Such as are* for ²death,³ to death; and such as *are* for the sword, to the sword; and such as *are* for the famine, to the famine; and such as *are* for the captivity, to the captivity.

3 And I will ^aappoint over them four kinds,⁴ saith the LORD; the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy.

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7 ch. 8. 22. 15. 18. 2 Ch.

36. 10.

7 ch. 8. 15. 6. 13. Job

36. 25. Hag. 1. 7.

5 ch. 1. 13. 25. Ezr. 9.

5-15. Da. 9. 2-20. Ps.

106-40. 25. Pr. 28. 13.

1 Jn. 1. 7. 10. 16. Ho. 4. 1. 2.

Da. 9. 8. Ps. 51. 4. 2 Sa.

24. 10. ch. 3. 17. 25. 16.

12. 17.

11 Ps. 51. 11. 25. 11.

Jos. 7. 9. Ps. 74. 1. 2. 10.

17-23. ver. 7. Da. 9. 7. 13.

17-23.

3 The temple and

ark. ch. 17. 12. 3. 17.

Eze. 4. 7. Ps. 147. 8. 7.

3. 13. 24. 13. Da. 9. 27.

15. 6. 1.

7 Ps. 74. 1. 2. 10. 20. 23.

105. 45. 23. 34. 35. Ex.

32. 13. De. 3. 1. 7. No.

1. 5. 3. 2. Is. 63. 15-19.

64. 8. 7.

7 ch. 10. 15. 16. 10. De.

32. 21. Ac. 14. 15. 1 Th. 1.

9. 14. 9-20.

7 Ps. 137. 7. ch. 5. 24.

51. 10. De. 28. 1. 1 Ki. 8.

36. Job 5. 10. 35. 25. 38.

Ps. 147. 8. Job 1. 2. 23.

Zec. 10. 1. 2. Mat. 5. 45.

Ac. 1. 17. Is. 30. 23.

4 Thou he, The

Hebrew original is

often equivalent to

the true and eternal

God. See De. 32. 39.

Is. 43. 10. 13. Ps. 102. 27.

—C.

CHAP. XV.

a Eze. 14. 4. 14-20.

Ex. 32. 11-14. Nu. 14. 19.

20. 1 Sa. 7. 9. Ps. 95. 6. ch.

14. 11. 14. 7. 16.

7 ch. 10. 16. 11. 12.

1 See note ^a below.

c ch. 43. 17. 14. 12.

Zec. 11. 9. Is. 43. 28.

Eze. 5. 2. 14. 21. 23.

47. Da. 9. 11. 12.

7 Pestilence.

3 Death—the plague

in some special form,

so commonly and ex-

tensively mortal that

it was denominated

‘death.’—C.

d Ps. 75. 8. Le. 26. 16-

39. ch. 8. 21. 9. De. 28.

26. Is. 26. 6.

4 Heb. families.

* Both Moses and

Samuel were charac-

terized by their ear-

nest, powerful, and

successful interces-

sions on behalf of the

Israelites, when na-

tional sin had entail-

ed national judg-

ment. But even

though these great

and holy men should

return to life, and

stand together before

God as suppliants for

Israel, it would be in

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B.C. cir. 608.

vain. Their sins were

now so great and so

aggravated that even

mercy was

exhausted, and jus-

tice must take its

place. The people

were lost to reason,

to repent, and even

to shame. The Lord

was not merely for-

gotten, he was openly

despised and reject-

ed. What a lesson

is this for the nations

of the earth!—P.

e Le. 26. 33. De. 28. 25.

64. ch. 24. 9. 16. 29. 18.

Eze. 23. 40. 5. 10.

8 Heb. give them

removing.

9 2 Ki. 21. 9. 11. 16.

24. 3. 4. 25. 6.

10 ch. 22. 8. Is. 51. 19.

Na. 3. 7. La. 2. 15. Job

10. 21.

11 Heb. of thy peace.

12 ch. 1. 16. 2. 13. 19. 33.

7 Am. 6. 1. 2. 1. 2. 1. 2.

XXIII Is. 1. 4. 11. 1. 2.

13 Eze. 14. 9. 13. 2. 1. 2.

4 Eze. 25. 7. 13. 16. 15.

10 ch. 1. 1. 2. 1. 2. 1. 2.

11 ch. 1. 1. 2. 1. 2. 1. 2.

12 ch. 1. 1. 2. 1. 2. 1. 2.

13 ch. 1. 1. 2. 1. 2. 1. 2.

14 ch. 1. 1. 2. 1. 2. 1. 2.

15 ch. 1. 1. 2. 1. 2. 1. 2.

16 ch. 1. 1. 2. 1. 2. 1. 2.

17 ch. 1. 1. 2. 1. 2. 1. 2.

18 ch. 1. 1. 2. 1. 2. 1. 2.

19 ch. 1. 1. 2. 1. 2. 1. 2.

20 ch. 1. 1. 2. 1. 2. 1. 2.

21 ch. 1. 1. 2. 1. 2. 1. 2.

22 ch. 1. 1. 2. 1. 2. 1. 2.

23 ch. 1. 1. 2. 1. 2. 1. 2.

24 ch. 1. 1. 2. 1. 2. 1. 2.

25 ch. 1. 1. 2. 1. 2. 1. 2.

26 ch. 1. 1. 2. 1. 2. 1. 2.

27 ch. 1. 1. 2. 1. 2. 1. 2.

28 ch. 1. 1. 2. 1. 2. 1. 2.

29 ch. 1. 1. 2. 1. 2. 1. 2.

30 ch. 1. 1. 2. 1. 2. 1. 2.

31 ch. 1. 1. 2. 1. 2. 1. 2.

32 ch. 1. 1. 2. 1. 2. 1. 2.

33 ch. 1. 1. 2. 1. 2. 1. 2.

34 ch. 1. 1. 2. 1. 2. 1. 2.

35 ch. 1. 1. 2. 1. 2. 1. 2.

36 ch. 1. 1. 2. 1. 2. 1. 2.

37 ch. 1. 1. 2. 1. 2. 1. 2.

38 ch. 1. 1. 2. 1. 2. 1. 2.

39 ch. 1. 1. 2. 1. 2. 1. 2.

40 ch. 1. 1. 2. 1. 2. 1. 2.

41 ch. 1. 1. 2. 1. 2. 1. 2.

42 ch. 1. 1. 2. 1. 2. 1. 2.

43 ch. 1. 1. 2. 1. 2. 1. 2.

44 ch. 1. 1. 2. 1. 2. 1. 2.

45 ch. 1. 1. 2. 1. 2. 1. 2.

46 ch. 1. 1. 2. 1. 2. 1. 2.

47 ch. 1. 1. 2. 1. 2. 1. 2.

48 ch. 1. 1. 2. 1. 2. 1. 2.

49 ch. 1. 1. 2. 1. 2. 1. 2.

50 ch. 1. 1. 2. 1. 2. 1. 2.

51 ch. 1. 1. 2. 1. 2. 1. 2.

52 ch. 1. 1. 2. 1. 2. 1. 2.

53 ch. 1. 1. 2. 1. 2. 1. 2.

54 ch. 1. 1. 2. 1. 2. 1. 2.

55 ch. 1. 1. 2. 1. 2. 1. 2.

56 ch. 1. 1. 2. 1. 2. 1. 2.

57 ch. 1. 1. 2. 1. 2. 1. 2.

58 ch. 1. 1. 2. 1. 2. 1. 2.

59 ch. 1. 1. 2. 1. 2. 1. 2.

60 ch. 1. 1. 2. 1. 2. 1. 2.

61 ch. 1. 1. 2. 1. 2. 1. 2.

62 ch. 1. 1. 2. 1. 2. 1. 2.

63 ch. 1. 1. 2. 1. 2. 1. 2.

64 ch. 1. 1. 2. 1. 2. 1. 2.

65 ch. 1. 1. 2. 1. 2. 1. 2.

66 ch. 1. 1. 2. 1. 2. 1. 2.

67 ch. 1. 1. 2. 1. 2. 1. 2.

68 ch. 1. 1. 2. 1. 2. 1. 2.

69 ch. 1. 1. 2. 1. 2. 1. 2.

70 ch. 1. 1. 2. 1. 2. 1. 2.

71 ch. 1. 1. 2. 1. 2. 1. 2.

72 ch. 1. 1. 2. 1. 2. 1. 2.

73 ch. 1. 1. 2. 1. 2. 1. 2.

74 ch. 1. 1. 2. 1. 2. 1. 2.

75 ch. 1. 1. 2. 1. 2. 1. 2.

76 ch. 1. 1. 2. 1. 2. 1. 2.

77 ch. 1. 1. 2. 1. 2. 1. 2.

78 ch. 1. 1. 2. 1. 2. 1. 2.

79 ch. 1. 1. 2. 1. 2. 1. 2.

80 ch. 1. 1. 2. 1. 2. 1. 2.

81 ch. 1. 1. 2. 1. 2. 1. 2.

82 ch. 1. 1. 2. 1. 2. 1. 2.

83 ch. 1. 1. 2. 1. 2. 1. 2.

84 ch. 1. 1. 2. 1. 2. 1. 2.

85 ch. 1. 1. 2. 1. 2. 1. 2.

86 ch. 1. 1. 2. 1. 2. 1. 2.

87 ch. 1. 1. 2. 1. 2. 1. 2.

88 ch. 1. 1. 2. 1. 2. 1. 2.

89 ch. 1. 1. 2. 1. 2. 1. 2.

90 ch. 1. 1. 2. 1. 2. 1. 2.

91 ch. 1. 1. 2. 1. 2. 1. 2.

92 ch. 1. 1. 2. 1. 2. 1. 2.

93 ch. 1. 1. 2. 1. 2. 1. 2.

94 ch. 1. 1. 2. 1. 2. 1. 2.

95 ch. 1. 1. 2. 1. 2. 1. 2.

96 ch. 1. 1. 2. 1. 2. 1. 2.

97 ch. 1. 1. 2. 1. 2. 1. 2.

98 ch. 1. 1. 2. 1. 2. 1. 2.

99 ch. 1. 1. 2. 1. 2. 1. 2.

100 ch. 1. 1. 2. 1. 2. 1. 2.

101 ch. 1. 1. 2. 1. 2. 1. 2.

102 ch. 1. 1. 2. 1. 2. 1. 2.

103 ch. 1. 1. 2. 1. 2. 1. 2.

104 ch. 1. 1. 2. 1. 2. 1. 2.

105 ch. 1. 1. 2. 1. 2. 1. 2.

106 ch. 1. 1. 2. 1. 2. 1. 2.

107 ch. 1. 1. 2. 1. 2. 1. 2.

108 ch. 1. 1. 2. 1. 2. 1. 2.

109 ch. 1. 1. 2. 1. 2. 1. 2.

110 ch. 1. 1. 2. 1. 2. 1. 2.

111 ch. 1. 1. 2. 1. 2. 1. 2.

112 ch. 1. 1. 2. 1. 2. 1. 2.

113 ch. 1. 1. 2. 1. 2. 1. 2.

114 ch. 1. 1. 2. 1. 2. 1. 2.

115 ch. 1. 1. 2. 1. 2. 1. 2.

116 ch. 1. 1. 2. 1. 2. 1. 2.

117 ch. 1. 1. 2. 1. 2. 1. 2.

118 ch. 1. 1. 2. 1. 2. 1. 2.

119 ch. 1. 1. 2. 1. 2. 1. 2.

120 ch. 1. 1. 2. 1. 2. 1. 2.

121 ch. 1. 1. 2. 1. 2. 1. 2.

122 ch. 1. 1. 2. 1. 2. 1. 2.

123 ch. 1. 1. 2. 1. 2. 1. 2.

124 ch. 1. 1. 2. 1. 2. 1. 2.

125 ch. 1. 1. 2. 1. 2. 1. 2.

126 ch. 1. 1. 2. 1. 2. 1. 2.

127 ch. 1. 1. 2. 1. 2. 1. 2.

128 ch. 1. 1. 2. 1. 2. 1. 2.

129 ch. 1. 1. 2. 1. 2. 1. 2.

130 ch. 1. 1. 2. 1. 2. 1. 2.

12 Shall^a iron break the northern iron and the steel?²

13 Thy^a substance and thy treasures will I give to the spoil without price, and *that* for all thy sins, even in all thy borders.

14 And^a I will make *thee* to pass with thine enemies into a land *which* thou knowest not; for a *fire* is kindled in mine anger, *which* shall burn upon you.

15 O LORD, *thou* knowest: remember me, and visit me, and revenge me of my persecutors: *take* me not away in thy long-suffering: know that *for* thy sake I have suffered rebuke.

16 Thy words were found, and I did *eat* them;³ and *thy* word was unto me the joy and rejoicing of mine heart: for I am called by thy *name*,⁵ O LORD God of hosts.

17 I^a sat not in the assembly of the mockers,⁶ nor rejoiced; *I* sat alone, because of thy hand: for thou hast *killed* me with indignation.

18 Why is my *pain* perpetual, and my wound incurable, *which* refuseth to be healed? *wilt* thou be altogether unto me as a liar, and as waters *that* fail?⁷

19 Therefore thus saith the LORD, If thou return,⁸ then will I bring thee again, and thou shalt *stand* before me: and *if* thou take forth the precious⁸ from the vile,⁹ thou shalt be as my mouth: *let* them return unto thee; but return not thou unto them.¹

20 And^a I will make thee unto this people a fenced brazen wall; and they shall fight against thee, but *they* shall not prevail against thee; for I *am* with thee to save thee, and to deliver thee, saith the LORD.

21 And *I* will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.

CHAPTER XVI.

¹ The prophet, under the types of abstaining from marriage, and from houses of mourning and feasting, foreshoweth the utter ruin of the Jews, 10 because they were even worse than their fathers. 14 Their return from captivity shall be more memorable than their deliverance out of Egypt. 16 God will doubly recompense their idolatry.

THE word^a of the LORD came also unto me, saying,

2 Thou^b shalt not take thee a wife, neither shalt thou have sons or daughters in this place.

Ver. 18. 'As the lying waters' (of the *Serab*) that appear to the traveller in the desert as a lake in the distance, but 'fail' and disappoint on his approach.—'Wilt thou be to me as a failing spring—as waters that are never sure?' (*Boothroyd*).
Ver. 19. *If thou return* to my word as the 'well of living (and not of failing) waters,' making it your joy in all this sorrow, ver. 16, 17. C.

REFLECTIONS.—Dreadful is the case of nations when chargeable with sins which God will not pardon, and when the prayers of the choicest saints avail nothing for their relief. For in diversified and dreadful forms God can, even on earth, avenge himself on his enemies. Ministers, if faithful, must expect the most ungrateful returns from the world. And however earnestly they should follow after peace with all men, it must never be purchased by base and flattering compliances in sin; nor ought they to entangle themselves with the affairs of this world. But it is hard for the best to keep their temper in an evil day. It is astonishing that God should be so condescending and kind

to his peevish saints. And they who distinguish themselves in piety, faithfulness, and diligence, may expect his distinguished favours and protections. If hypocrites will persecute them, heathens shall show them kindness. And however our frames change, we ought never to doubt of his faithfulness and fulfilment of all his promises.

CHAPTER XVI. Ver. 6. *Nor cut themselves.* The custom of cutting the flesh in mourning was practised in several ancient nations. Among the Athenians it prevailed, and was forbidden by Solon. The Spartans were accustomed, in mourning for their great men, to tear their flesh (*Harwood's Grecian Antiquities*, and was found amongst the modern South Sea Islanders. Though prohibited by Mahomet, it still maintains its ground in Moslem countries. In the annual mourning in Persia for Hassen the son of the Caliph Ali, many run about uttering doleful cries, and cutting themselves with knives and lancets till completely covered with blood. This barbarous practice was forbidden, by the divine law, Le. 19. 28; notwithstanding which it still appears to have prevailed among the disobedient Hebrews. C.

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7 ch. 1. 18, 19, or ch. 21. 4, 7, 13, with 25. 9.

Hab. 1. 5, 9, 10.

2 'The northern iron' was doubtless of a superior quality, most probably prepared and hardened in some peculiar manner, like the steel obtained from the Chalybes of Pontus. A method of hardening iron was known in Pontus at a very early period. Nor, therefore, was somewhat like our steel. The word rendered 'steel' in this verse means copper, and ought to be so translated. In ancient times copper was mixed with other metals which rendered it hard and durable.—P.

3 ch. 17. 3. Ps. 44. 12.

Is. 52. 3. Pr. 11. 4.

4 ch. 14. 18; 17. 4. De. 28. 35, 36, ver. 4. Am. 5. 27. ch. 11.

5 De. 32. 22. Is. 43. 25; 66. 16, ch. 4. 4.

6 ch. 11. 18, 20. Ne. 5. 19; 13. 14, 22. Ps. 106. 4.

Is. 38. 3. 2 Ti. 4. 14. Ps. 109. 28; 135. 13. Lu. 18. 7.

8 Ro. 12. 19.

9 Ps. 102. 24.

10 ver. 10; ch. 11. 21, 22.

11 Ps. 69. 7. Mat. 19. 29, 35.

12 Eze. 3. 1-3, 17. Re. 10. 9. Ps. 119. 11, 72, 97; 139. 10.

13 'Embrace them.'—*Boothroyd*.

14 Job 23. 12.

15 Heb. *thy name is called upon me*, ch. 1. 5, 9, 10, 18.

16 Called the Lord's prophet.—C.

17 Ps. 1. 12, 6, 4, 5.

18 Mockers. Rather, 'revellers or merry-makers.'—C.

19 Eze. 7. 2-4. Ps. 119. 120, ch. 11. 13, 17; 23. 9.

La. 3. 28. Hab. 3. 2, 10.

Da. 7. 28. Eze. 3. 24.

20 ch. 6. 11; 1. 10, 16; 11. xxviii. xxxiv. lli.

21 ch. 30. 15. Ps. 63. 13.

22 Job 6. 15. ch. 20. 7.

23 Job 18. 19.

24 Heb. *be not sure*.

25 From ver. 10, 18; ch. 12. 1-3; 20. 7-18.

26 1 Ki. 17. 1. Zec. 3. 7.

27 Le. 10. 10. Eze. 3. 17; 13. 22; 26. 44, 23.

Mat. 24. 45. Phi. 3. 18, 19.

28 The precious. The remnant, ver. 11.

29 The vile. The impenitent, ver. 7.—C.

30 Co. 5. 20. Mal. 2. 7.

Is. 8. 11-13. 1 Th. 10. 2 Co. 1. 12.

31 Return not thou unto them. The idolatrous revellers.—C.

32 ch. 1. 18, 19; 6. 27. Eze. 19.

33 ch. 20. 11, 12. Lu. 21. 15. Ps. 124. 1-3; 129. 2; 125. 1, 2, 8, 9, 31.

34 Is. 49. 24-26; 54. 17; 46. 4. 2 Co. 1. 10. 2 Ti. 4. 17. ch. 20. 11, 12. Ps. 118. 10-14.

35 CHAP. XVI.

36 ch. 1. 11; 2. 1; 7. 1; 11. 1; 13. 3, 8; 14. 1; 15. 1; 18. 1. Ac.

37 Ge. 19. 14. Ho. 9. 13.

38 Mat. 24. 19. Lu. 23. 29. 1 Co. 7. 26.

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c. ch. 9. 21, 22; 7. 20, 33; 6. 11, 21; 10. 22; 14. 10, 15; 15. 13; Ps. 84. 10, 11; 103. 10; ch. 8. 1-3; 25. 33; 34. 20; 22. 18, 19; 35. 30. Is. 18. 5.

2 Eze. 24. 16-23. Ps. 78. 54. ch. 4. 3; ver. 7.

3 Or, *mourning-feast*.

4 De. 32. 22, 23; 17. Ps. 74. 1; 79. 5. Ho. 1. 6. Is. 27. 11. ch. 15. 1-4. Eze. 5. 13, 15; 4. 8, 9.

5 Le. 19. 28. De. 14. 1. Is. 22. 12. ch. 41. 5; 47. 5; ver. 4. Ps. 78. 64.

6 The practice of cutting off the hair in mourning is as ancient as the days of Job, Job 1. 20.

Some special forms of the practice was, however, forbidden by the divine law, De. 14. 1, and to the priests it was altogether interdicted, ver. 5. It prevailed among the Greeks (see *Harwood's Antiquities*, p. 363), and is still found in Abyssinia.

7 Or, *break bread*.

As Eze. 24. 17. De. 26. 14. Job 42. 11. Ho. 9. 4.

8 Neither shall men deal out bread for them in mourning to comfort them for the dead. See Is. 58. 7. Le. 11. 4, 5. De. 14. 7.—*Boothroyd*.

9 Ps. 24. 7.

10 Ps. 24. 1 Co. 5. 11. Is. 22. 13-14. Ec. 7. 2-4. Pr. 21. 20. Ep. 5. 7, 11. Ja. 5. 5. 2 Pe. 2. 13. Jude 12.

11 This is supposed to refer to the funeral feast given after the three days of weeping. Such a custom seems to have prevailed among all nations. In England, during the plague, 1559, one of the precautions against the spread of the disease was, that the bodies of funeral dinners (*Maitland's London*, vol. 1. p. 266). The allusion here, however, seems to be, not to a funeral, but to a marriage feast. See ver. 9.

12 Is. 24. 8. ch. 7. 34; 25. 10. Eze. 26. 13. Ho. 2. 18, 23.

13 ch. 29. 13, 22, 28. 9. De. 29. 24, 25. 1 Ki. 8. 14, 12.

14 A foolish defence, founded upon their total ignorance or disregard of the law of God, is often looked upon by Christians with surprise. Alas! how many examples of equal ignorance, disregard, and justification, or, at least, palliation of sin, may Christians readily discover among themselves! The Sabbath is violated upon human authority, in opposition to divine law; and what is the answer? 'What is our iniquity? what our sin against the Lord our God?'—*Now*, Sin, and the defence of sin, are the same in all ages, and among all people.—C.

15 De. 29. 25, 26. 1 Ki. 9. 2. 2. 8-13; 20. 5, 19, 25; 13. 22; 29. 10. 2 Ti. 2. 11-20.

16 1 Ki. 11. 6. 2 Ki. 8. 18, 27; 16. 3, 4; 17. 10; 21. 2-7.

17 Ps. ch. 17. 13, 13.

3 For thus saith the LORD concerning the sons and concerning the daughters that are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land;

4 They^c shall die of grievous deaths: they shall not be lamented, neither shall they be buried; *but* they shall be as dung upon the face of the earth; and they shall be consumed by the sword, and by famine; and their carcases shall be meat for the fowls of heaven, and for the beasts of the earth.

5 For thus saith the LORD, *Enter* not into the house of mourning,¹ neither go to lament nor bemoan them: *for* I have taken away my peace from this people, saith the LORD, *even* loving-kindness and mercies.

6 Both the great and the small shall die in this land: they shall not be buried, neither shall *men* lament for them, nor *cut* themselves, nor make themselves bald² for them.

7 Neither shall *men* tear³ themselves for them in mourning, to comfort them for the *dead*; neither shall *men* give them the *cup* of consolation to drink for their father or for their mother.

8 Thou^d shalt not also go into the house of feasting, to sit with them to eat and to drink.⁵

9 For thus saith the LORD of hosts, the God of Israel; Behold, *I* will cause to cease out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride.

10 And it shall come to pass, when thou shalt show this people all these words, and they shall say unto thee, *Wherefore* hath the LORD pronounced all this great evil against us? or what *is* our iniquity? or what *is* our sin that we have committed against the LORD our *God*?

11 Then shalt thou say unto them, *Because* your fathers have forsaken me, saith the LORD, and have walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law:

12 And ye have done *worse* than your fathers; for, behold, ye walk every one after the

Ver. 7. *Cup of consolation.* This was a refreshment sent to mourners by their friends. In ancient times the Jews were accustomed to send bread, fruits, and wine; in modern times they send eggs, salt, and a small loaf (*Allen's Modern Judaism*, p. 439), which is sometimes called 'the bread of bitterness,' and seems to be alluded to in 2 Sa. 3. 35; Eze. 34. 16, 17; Ho. 9. 4. C.

REFLECTIONS.—In evil days, a concern for our church and nation ought to swallow up our care for natural relations; for then our families, and other created comforts, become occasional additions to our trouble. Carnal feasting and mirth are very unseasonable when God's destructive judgments are hanging over and ravaging around us. God is exact in marking men's iniquities, and unavoidable is his punishment of them; but it is very hard to convince obdurate sinners of their guilt, or of the equity of God's judgments. And yet how infinite is his mercy in connecting the most awful judgments with the most gracious deliverances, and in making his strokes of wrath to prepare men for the reception of his favours! And marvellous

imagination⁷ of his evil heart, that they may not hearken unto me;

13 Therefore⁸ will I cast you out of this land into a land that ye know not, neither ye nor your fathers; and there shall ye serve other gods day and night, where I will not show you favour.

14 ¶ Therefore,⁸ behold, the days come, saith the LORD, that it shall no more be said, The LORD liveth that brought up the children of Israel out of the land of Egypt;

15 But, The LORD liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.

16 ¶ Behold, I will send for many fishers, saith the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

17 For mine eyes are upon all their ways; they are not hid from my face, neither is their iniquity hid from mine eyes.

18 And first⁹ I will recompense their iniquity and their sin double;¹ because they have defiled my land, they have filled mine inheritance with the carcasses of their detestable and abominable things.

19 O LORD, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit.

20 Shall a man make gods unto himself, and they are no gods?

21 Therefore, behold, I will this once cause them to know, I will cause them to know² mine hand and my might; and they shall know that my name is the LORD.⁴

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7 Or, stubbornness.

ch. 13. 109. 147. 24.

e De. 4. 26-28; 28. 63.

65. ch. 14. 18. 15. 4. 14. 17.

4 Or, nevertheless.

ch. 30. 16; 32. 30. Is. 30.

18. Ho. 2. 14.

9 ch. 23. 7. 2. Ho. 2. 13.

3-5. ch. 3. 16. Is. 43. 18.

9 De. 30. 3-5; 32. 43.

Ps. 102. 13. 14. Is. 41. 1.

11. 11. 27. 12. Is. 43. 20.

43. 6. 14. 16. 49. 12-20.

52. 20. 62. 10. 11. ch. 23. 8.

30. 8-10; 31. 7-14; 29. 10.

11. 30. 37. 44. 33. 6-13.

18. 50. 4. 10. 34. 5. 54. 5.

50. Ro. 11. 25. 29.

9 ch. 24. 6. 30. 3.

9 Ge. 10. 9. Am. 4. 2.

Hab. 1. 14. 15. ch. 5. 3. 4.

13. 25. 9. Lu. 17. 34-37.

9 Job 34. 21. Pr. 5. 21.

15. 3. ch. 32. 19. 17. 9. 10.

15. 19. 3. 50. 9. 8. with

Eze. 8. 12. 9. 9.

9 Job 34. 21. 22.

Before I show

this favour, Mt. 4. 1.

Is. 29. 10. ch. 17. 18. Is.

40. 20. 1. Re. 13. 6.

1 Not double the

punishment their sin

deserved, for that

were impossible; but

double in severity

and continuance be-

yond their former

sentences.—C.

9 Is. 52. 5. Je. 3. 1. 2.

Is. lix. Eze. xvi. 23.

Xep. xlii. Mi. 7. 1-6.

Zep. 3. 1-5.

9 Le. 26. 30. Is. 2. 8. 57.

5. 95. 3. 7. 7. 17. Eze. 43.

7. 9. ch. 2. 12. 13. 20. 28.

9 Ps. 91. 2-4. 18. 1-3.

27. 5. 149. 5. 4. 5. ch.

17. 15. 25. 4. Na. 1. 7.

9 Is. 60. 3. 6. 2. Ps. 22.

27-30. 7. 8. 11. Is. 2. 2-4.

11. 9. 10. 4. 2. Ma. 1. 11.

Mal. 1. 11. Zec. 7. 11. 3.

1. 1. 9. Re. 7. 9-11; 11.

15.

9 Is. 44. 10. ch. 23.

2. Co. 8. 4-6.

6 Is. 37. 39.

9 Ps. 9. 19. Is. 11. 8.

18. Is. 42. 5. 10. ch. 23.

10. 33. Eze. 6. 7. 12. 26.

24. 24. 7. Am. 5. 8.

9 Cause them to

know. That is, the

Gentiles.—C.

9 Or, JEHOVAH.

The wonderful

and cheering pro-

phesy of this chapter

reaches away out-

ward into a still dis-

tant future. A. A.

gathering of the rem-

nant of Israel from

among the Gentile

nations, synchronous

with the conver-

sion of the Gen-

tiles themselves,

is predicted. This

has not yet taken

place. No sound exe-

gesis can make it re-

late to the return

from Babylonian cap-

tivity. From this and

other passages we

are justified in ex-

pecting that, in

accordance with pro-

phesy, the Jews

have been scattered

among all nations, so

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B.C. cir. 608.

they shall be gather-

ed in again to the

land of their fathers.

—P.

CHAP. XVII.

a Job 19. 24.

1 Heb. nail.

2 Samsir, the word

used, is not the

Hebrew term usually

translated diamond

in Scripture. It

signifies something

very hard and sharp

used for cutting. It

is questionable

whether the diamond

was so used at the

time when this book

was written.—P.

9 Pr. 3. 3. Co. 3. 3.

e Le. 4. 7. or, ch. 2. 20.

Ho. 8. 11. 12. 11.

9 Or, as they re-

member their chil-

dren so they remem-

ber their altars, &c.

d Ch. 24. 18. ch. 7. 18.

2. 20. 2. 10. 3. 7. Is. 1. 29.

17. 8. Ex. 34. 13.

4 Groves ought to

be rendered 'images

of Astarte.' These

images were set up in

groves and retired

places, and there the

licentious rites were

freely indulged in by

the votaries of the

goddess.—P.

9 Temple and city.

La. 5. 17. 18. ch. 26. 18.

2. 13. Zec. 8. 3. Ps. 87. 1.

27. 2.

9 O my mountain.

Under this title

God addresses the

Jewish church (see

Is. 2. 2). He threat-

ens her first with spoi-

lation (ver. 3), then with

captivity, ver. 4.—C.

9 ch. 3. 3. 7. 4. Eze.

7. 20-22. Ps. 24. 6.

7 O my mountain,

thy substance in the

field, and all thy

store, I will give up

to pillage—thy strong-

holds, on account of

sin.—Blayney.

9 Heb. in myself.

9 ch. 16. 13. 16. 1. 26.

23. 2. 2. 10. 3. 7. 28. 28.

23. 39. 47. 48. ch. 27. 6; 2.

37. 15. 4.

9 De. 32. 22. ch. 7. 20.

15. 14. 25. 9. Eze. 20. 47.

48. 15. 25.

9 Is. 2. 22; 30. 1-6; 31.

1. 7. Is. 2. 22. 20. 28.

Eze. 20. 6. 7. Ps. 62. 9.

118. 5. 146. 3-5.

9 Makest flesh his

arm. Depends up-

on man for strength,

deliverance, or de-

fence.—C.

1 For he shall be

as the blasted tree

upon the waste,

which doth not per-

ceive when good

cometh (puts forth

no bud when the rain

falls), but endures

the scorching heat of

the desert, of a barren

land that cannot be

inhabited.—Zodh-

royd.

CHAPTER XVII.

1 The captivity of Judah for her sin. 5 Trust in man is cursed, in God is blessed. 9 The deceitful heart cannot impose upon God. 12 The salvation of God. 15 The prophet complaineth of the mockers of his prophecy. 19 He is sent to renew the covenant in hallowing the sabbath.

THE sin of Judah is written with a pen of iron, and with the point of a diamond;² it is graven upon the table of their heart, and upon the horns of your altars;

2 Whilst³ their children remember their altars and their groves⁴ by the green trees upon the high hills.

3 O my mountain⁵ in the field, I will give thy substance and all thy treasures to the spoil, and thy high places for sin,⁷ throughout all thy borders.

4 And thou, even thyself,⁸ shalt discontinue from thine heritage that I gave thee; and I will cause thee to serve thine enemies in the land which thou knowest not: for ye have kindled a fire in mine anger, which shall burn for ever.

5 ¶ Thus saith the LORD; Cursed be the man that trusteth in man, and maketh flesh his arm,⁹ and whose heart departeth from the LORD.

6 For he shall be like the heath in the desert,¹ and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited.

7 Blessed² is the man that trusteth in the LORD, and whose hope the LORD is:

8 For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh; but her leaf shall be green, and shall not be careful in the year of drought,² neither shall cease from yielding fruit.

9 ch. 48. 6. Is. 1. 30. 31. Ps. 120. 6; 58. 7-9. Job 15. 28-34. Mal. 1. 3. 4. De. 29. 43. Ps. 107. 34. Zep. 2. 9.

1 Jn. 9. 45. n Ps. 2. 12; 34. 8. 125. 1. 46. 5; 84. 12. Pr. 16. 20. Is. 30. 18. He. 6. 18. o Ps. 1. 3. Eze.

31. 4. 47. 12. Is. 58. 11. ch. 31. 12. Job 8. 16. 2 Or, restraint.

the threatenings, ver. 27, of the Almighty. See ver. 19-21, 24-27. C.

REFLECTIONS.—Sinful corruptions are deeply rooted in men's hearts, and fixed in their practice, though sin effectually robs us of everything valuable. There is great malignity and hurt in trusting to creatures. It draws our heart from God, the blessed ALL and IN ALL. But much satisfaction and success attend a solid dependence upon him alone as our God. Alas! what an unsearchable fund of all manner of deceiving and desperate wickedness is an unrenowned heart! But all is naked and open before the righteous Judge of all, and punisher of the wicked. And dreadful is the curse annexed to ill-gotten riches, as well as to resting on self-righteousness. Great is the esteem which saints have for the temple, the ordinances, the Christ of God. And while he is the hope, the praise, the healer, and the saviour of his people, he is the awful, but just, punisher of his and their enemies. A fearful portion of debasement, terror, and ruin shall earthly men, and apostates from God, receive at the last. When they become incorrigible, their damnation slumbereth not. And O the strength of indwelling corruption, that makes even precious prophets sinfully fret when they meet with much opposition in the execution of their office! Great is the mercy that God does not always employ them in the unpleasing messages of wrath. Alas! the folly and wickedness of nations—of Britain—in disregarding God's Sabbaths, when such important blessings to

are all his ways: he makes both the miseries and the deliverances of the Jewish nation to promote the gathering of the Gentiles to Christ.

CHAPTER XVII. Ver. 1, 2. Their proneness to idolatry is deeply rooted in their hearts, and marked on the multitudes of their altars; and they continue in it from generation to generation. 5-8. They who, instead of depending upon God, depend upon human powers for help, shall not only be disappointed of that safety and prosperity which they expected, but shall bring upon themselves the lasting miseries which they thought to have escaped; but they who trust in the LORD shall prosper in their undertakings, and be safe and happy when all around them are in distress. 12-18. O Lord, who hast long dwelt with us in thy tabernacle and temple, and in whom we hope for all necessary blessings, they that apostatize from thee, the infinite source of pure and lasting consolations, shall be disgraced, contemned, and destroyed. But do thou, the object of all my praises, deliver me from the injuries which I suffer from this malicious people, and effectually grant me comfort. They insolently deride me, as if the threatenings which I denounce would never be fulfilled. But I have patiently persevered in delivering thy messages to them, without ever desiring to bear one message of destruction, or to see it executed; and I have never spoken but as directed by thee. Do thou therefore acknowledge, protect, and comfort me, while

they malign, terrify, and persecute me. And let these my persecutors be disgraced, perplexed, terrified, and fearfully destroyed.

Ver. 1. The key to this difficult passage seems to be ch. 10. 5, where the Jews are charged with sacrificing their children to Baal. May it not, accordingly, be paraphrased thus:—'The sin of Judah is written with a pen of iron (in blood), and with the point of a diamond (or flint, some hard species of stone formed into a sacrificial knife, as was common with the heathen); it is graven upon the table of their (the people's hard) hearts (from which natural affection has been obliterated), and upon the horns (ye priests of your altars to which horns the helpless victims are bound) when they (the people) commemorate their (sacrificed) children at their altars and their groves,' &c. &c.?

Ver. 6. A salt land. Equivalent to barren land: for though several, perhaps all, kinds of salt, act as a stimulant manure when applied in small quantity, yet, when largely mixed with earth, they destroy the vegetation of all except a few marine plants. The neighbourhood of the Dead Sea, some parts of Arabia Petrea, large districts of the African deserts, and of South America, are so full of salt as to be totally barren. C.

Ver. 18. This is not an imprecation of wrathful revenge, prompted by passion, but an appeal from man's injustice and cruelty to God's justice, mercy, and protection. See notes on Ps. 5. 10; 35. 8. C.

Ver. 23. Their necks stiff. Jews and Christians have strangely assimilated in 'making their necks stiff' against the light and easy yoke of the Sabbath: (1) By degrading the fourth commandment from a moral to a mere ceremonial institution. (2) By pleading the absolute necessity of many public works being continued on God's prohibition of labour. (3) By a view of the gain derivable from Sabbath traffic, under a pretended regard for public accommodation, convenience, and health. Doctrines, pleadings, and excuses to 'make void the law,' against which this prophecy directs alike the authority, ver. 20, the promises, ver. 24, and

9 ¶ The heart is deceitful above all things, and desperately wicked:³ who can know it?

10 I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.

11 As the partridge⁴ sitteth on eggs, and hatcheth them not;⁵ so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.

12 ¶ A glorious high throne from the beginning is the place of our sanctuary.

13 O LORD, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written⁷ in the earth,⁸ because they have forsaken the LORD, the fountain of living waters.

14 Heal me, O LORD, and I shall be healed; save me, and I shall be saved: for thou art my praise.

15 ¶ Behold, they say unto me, Where is the word of the LORD? let it come now.

16 As for me, I have not hastened⁹ from being a pastor to follow¹ thee; neither have I desired the woful day, thou knowest: that which came out of my lips was right before thee.

17 Be not a terror unto me: thou art my hope in the day of evil.

18 Let them be confounded that persecute me, but let not me be confounded; let them be dismayed, but let not me be dismayed: bring upon them the day of evil, and destroy them with double destruction.²

19 ¶ Thus said the LORD unto me, Go, and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem;

20 And say unto them, Hear ye the word of the LORD, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates:

21 Thus saith the LORD, Take heed to yourselves, and bear no burden on the sabbath-day, nor bring it in by the gates of Jerusalem.

A.M. cir. 3396.
B.C. cir. 608.

¶ Ge. 6.5. Ps. 64.6, 41.
6.5.8.2. Pr. 6.18. 28.
15.9.9. ch. 5.23. Eze. 6.9.
25.15. He. 3.12.13. Mat.
15.7. Mar. 7.21, 22.
Eze. 3.3.

¶ Desperately wicked.
Incurably sick.
(7. Coccineus.) This
seems most consis-
tant to the description
of unrenowned men,
15.15.—C.

¶ 1 Sa. 16.7. 1 Ch. 28.
9. Ro. 8.27. Ps. 7.9. ch.
11.20.20.12. Re. 2.3.
1. Mat. 16.27. ch. 27.
14.32.19. Is. 3.10.11. Mi.
7.12. Re. 22.12.

¶ Ga. 6.7, 8.
4 See note below.
5 Or, gathereth
young which she
hath not brought
forth.

¶ Hab. 2.6.—11.
¶ Ps. 55.23. Pr. 23.5.
Ps. 49.10.13.17. Ec. 5.
14.16. ver. 3.4. Lu. 12.
20.

¶ 2 Ch. 2.5.9. Is. 57.
15.11.41.18.6.10.2.19.
103.10.20.1.11.14.
¶ ch. 14.8. Ps. 22.4.
130.7.146.5. Col. 1.27.
¶ Ps. 73.27. Is. 1.28.
Eze. 13.9. Ps. 59.8. not
as Lu. 10.20. Phi. 4.3.

¶ From me. The
Lord here replies to
the previous address
of the prophet.—C.

¶ I.e. debased and
trampled on.
¶ All that forsake
thee shall be ashamed,
and shall be re-
corded in the earth
as revolvers.—Booth-
royd.

¶ ch. 2.13. Ps. 36.8.9.
Ca. 4.15. Jn. 4.10. 14.
Re. 17.17. 17.17.
¶ Ps. 6.2.4.5.159.1.
¶ Ps. 109.1. 148.14.
De. 10.21.

¶ Is. 4.2.9. ch. 20.7.8.
Am. 5.18. Eze. 12.24.27.
2 Pe. 3.4.

¶ ch. 1.4. He. 5.4. Eze.
3.17. 19.33.7.2. Co. 2.17.
Ac. 20.20.27.

¶ I have not hasten-
ed to outrun God's
word, as if anxious
for judgment upon
my enemies. I have
merely followed after
the Lord's leading.—C.

¶ Heb. after.
¶ Job 6.4. Ps. 77.2-9.
88.15-17. Job 31.23.
A ver. 13. ch. 16.19.

¶ Ps. 31.1.3.142.5.1. Ti. 1.
1. He. 6.8. Col. 1.27.
¶ Ps. 35.4.40.14.25.2.
ch. 20.11.

¶ ch. 10.11. 16.18. 20.
11.12.18.19.23.
¶ Heb. break them
with a double breach.
¶ ch. 7.13. 19.3. Pr. 1.
20.22.8.14.19.3.5. Mat.
22.9. Lu. 14.23.

¶ Eze. 2.7.13.17. Re. 2.
2. Pe. 1.12. ch. 13.18.
19.3. Ho. 4.15.1.1.
¶ De. 4.15. 2 Ki. 10.
31. Ps. 39.1.110.11. Pr. 4.
23.5.5.1. Mal. 2.15.
Ac. 20.28.1. Ti. 1.12.6.

¶ Ne. 13.15.10.19. Is.
68.13. Nu. 15.34. &c.
Ez. 20.8-10.

¶ This cannot be
the common par-
tridge (*Perdix cine-
ra*), for the descrip-
tion does not accord
with the well-known
instincts of that bird.
There are, however,

A.M. cir. 3396.
B.C. cir. 608.

several birds that
readily usurp the
nests of others, of
which the Greek par-
tridge (*P. saxatilis*) is
an example; and as
this bird is driven
away from a nest
which the true owner
arrives, so shall every
one be, sooner or
later, driven away,
who, by fraud or
violence, usurps or
appropriates riches
to which he has no
just claim.—C.

¶ Eze. 20.8.9.13.12.31.
13.15.16. Le. 19.3.23.3.
De. 5.12-15. Is. 56.2.4.6.
Ez. 20.12.

¶ ch. 7.24.26.16.12.12.
11.10.5.3.19.16. Zec. 7.
11.12. Is. 48.4. Eze. 20.
13.16.19.

¶ Ex. 15.26. De. 4.9.
6.17. Ps. 119.4.
¶ Is. 58.13.14.

¶ ch. 22.4. De. 4.40.5.
26.6.1-3.21. Ps. 19.11.
Is. 19.3.10.1. Ti. 4.8.

¶ Flourish a very
long time. Ge. 17.8.
Ex. 12.14. Is. 54.3.30.35.
2 Sa. 7.16. Ps. 132.12.14.
Is. 60.2.19.5.22.

¶ ch. 7.24.26.16.12.12.
11.10.5.3.19.16. Zec. 7.
11.12. Is. 48.4. Eze. 20.
13.16.19.

¶ From the plain,
and from the moun-
tains, and from the
south, are in the ori-
ginal proper names
of the well-known
clearly defined dis-
tricts. 'The plain,'
Shephelah in Heb.,
is the whole region
of Philistia. 'The
mountains' was the
hill country of
Judah. 'The south,'
in Hebrew *Negeb*, in-
cluded a large tract
of pasture-land lying
along the southern
border of Judah and
Philistia.—P.

¶ L.e. 1.—vii. Nu. xv.
xxviii. xliii. Ps. 107.25.
116.17. He. 13.15.
¶ Is. 1.20.3.11. Ro. 1.
18.2.9.10.11.12.13.14.
¶ L.e. 4.11. De. 32.2.
Is. 5.24.25. 9.18.19. 66.
16. ch. 21.12. 24.8.10.16.
32.29.10. Eze. 16.41.
20.47.48.

¶ 2 Ki. 25.9.

CHAP. XVIII.
B.C. cir. 605.
a ch. 1.4.12.17.1.11.17.
14.1. &c.

¶ He. 1.1. ch. 10.1.2.
13.1.1.11.13. Is. 20.2.
Eze. 4.1.5.1.1.7.7.8.
1 Ki. 19.7-15.

¶ Sa. 15.22. Mat. 16.
24.24.1.10.

1 Or, frames or
seats.
2 On the wheels.
3 Upon the cones.
(A. Clarke).—Potters
usually employ a
horizontal wheel,
which, when engaged
at their pleasure, en-
ables them, with their
hands or tools, to
mould the vessel
into any shape they
please.—C.

¶ 7.10. Mat. 8.11.
12. Ro. 11.15. 9.24. Ps.
115.3. Da. 4.34.35.

8 Or, was marred
as the clay.

22 Neither carry forth a burden out of your houses on the sabbath-day, neither do ye any work; but hallow ye the sabbath-day, as I commanded your fathers.

23 But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction.

24 And it shall come to pass, if ye diligently hearken unto me, saith the LORD, to bring in no burden through the gates of this city on the sabbath-day, but hallow the sabbath-day, to do no work therein;

25 Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem; and this city shall remain for ever.³

26 And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south,⁴ bringing burnt-offerings, and sacrifices, and meat-offerings, and incense, and bringing sacrifices of praise, unto the house of the LORD.

27 But if ye will not hearken unto me to hallow the sabbath-day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath-day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.

CHAPTER XVIII.

1 Under the type of a potter is showed God's absolute power in disposing of nations. 11 Judgments threatened to Judah for her unexampled revolt. 18 Jeremiah prayeth against his conspirators.

THE word which came to Jeremiah from the LORD, saying,

2 Arise,^b and go down to the potter's house, and there will I cause thee to hear my words.

3 Then I went down to the potter's house, and, behold, he wrought a work on the wheels.²

4 And the vessel that he made of clay was marred³ in the hand of the potter; so he made

courts, kingdoms, and churches attend the careful sanctification, and such fearful miseries attend the profanation, of it!

CHAPTER XVIII. Ver. 14-18. Though no man will prefer the waters of a dirty puddle to those that come from the rocks of Lebanon, my people Israel have preferred to me the most filthy and useless idols, which, by their worship and votaries, seduce them into abominable courses, neither used by the saints of old, nor fit for them; and which will certainly issue in the dreadful desolation of their country, and the dispersion and rejection of their nation. Yet when Jeremiah delivers these messages of wrath, they contrive how to silence, reproach, disregard, or murder him: and boast that, in defiance of all his threatenings, they shall prosper, since they have the priests, statesmen, and prophets on their side.

Ver. 8. *I will repent.* Repenting, in man, includes a turning from sin, with grief and hatred of it: wherefore many are surprised to find repenting attributed to God: forgetting they are expressly told that 'God is not a man that he should lie; neither the son of man that he should repent.' Repenting, in God, implies not a change of mind—for in God 'there is no variableness'—it implies merely a change of relation between God and man, and a consequent change of God's dispensation towards

him. To the sinful man or nation God's relation, as moral governor and judge, demands condemnation; to the penitent man or nation it as necessarily extends mercy and pardon. See note on Ex. 32. 14. C.

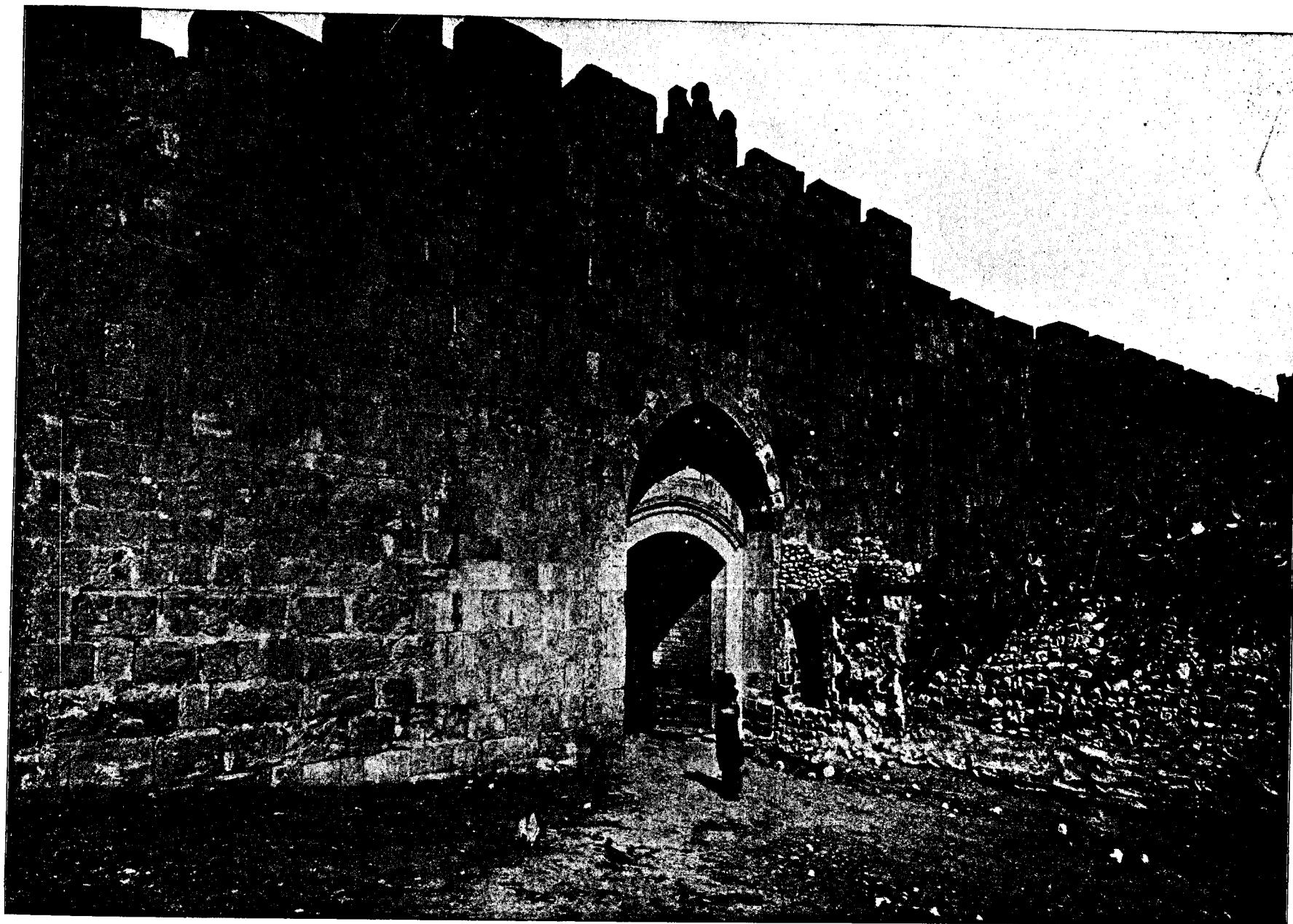
Ver. 21-23. Scott, than whom there is seldom a safer guide, observes upon this trying occasion, especially as we must allow this to have been the case in other instances, comp. ch. 15. 15-18: 20. 10-18. Now this, from such an authority, is an exceedingly dangerous supposition. Could the author have forgotten that as a prayer it must have been either of faith or of sense? If of sense, then of the will of man; if of faith, then of the Spirit of God? Could he have forgotten that the prayer was heard and the judgment poured out? Had he forgotten that the prophet, speaking by the Spirit and in the name of the Lord, merely delivers, in the form of a prayer, the sentence which God had commissioned him to pronounce upon an impenitent and abandoned generation? C.

REFLECTIONS.—It is proper that God should exercise an absolute care over men: and highly presumptuous is it in them to complain of his providence. Yet notwithstanding he is careful to show them the equity as well as the wisdom of his procedure; and he will at last make his glory to appear, and show that all our miseries, public and private, may be traced from our sins. How absurd and dangerous is apostasy from God to idols! and if men will persevere in their

sins, they must expect no mercy at last. The wicked maliciously persecute, slander, and condemn the faithful servants of Christ. But fearfully shall God resent the injuries done to them as done to himself: and he that despises them must be held as one that hates and despises him that sent them.

CHAPTER XIX. Ver. 2. *Valley of Hinnom, . . . east gate.* The valley of Hinnom lay to the south, Jos. 15. 8. How then could the east gate be found there? This circumstance has given rise to many conjectures, new translations, and proposed emendations of the text. May not the difficulty be solved by attending to the following facts? (1) The ancient Hebrews and modern Orientals call every wind that blows between north and south from the eastward 'an east wind' not attending to the subdivisions of the compass, as maritime nations must. (2) The valley of Hinnom lying towards the south, Jerusalem might consequently contain the 'east gate' within any of its eastern points. C. Ver. 5. *To burn their sons, &c.* From this it appears that 'causing their children to pass through the fire,' in honour of their idols, was not, as some have supposed, merely passing through so as to escape death, but an actual sacrifice of them as burnt-offerings to their horrid deities. The engravings on the ancient Etruscan tombs of Campanian exhibit the victims as exceedingly reluctant, and dragged by force to the altars. Lord! what is man, when he forsakes thee, and begins to worship and serve the creature rather than the Creator, who is blessed for ever! C.

Ver. 9. This awful prediction was begun to be fulfilled at the



ST. STEPHEN'S GATE—WHERE ST. STEPHEN WAS STONED TO DEATH. [Jeremiah, xvii:19.]—"Thus said the Lord unto me: Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by that which they go out, and in all the gates of Jerusalem." St. Stephen's Gate is known by the Christians of Jerusalem as the Gate of My Lady Mary, and by the Arabs as the Gate of the Tribes. It is on the east side of Jerusalem, and opens into

the road leading across the valley of Kedron, and thence up the Mount of Olives to Bethany and Jericho. There are lions sculptured over it. One of the points which lends interest to Saint Stephen's Gate is the fact that near here in the Kedron valley Saint Stephen was martyred. Stephen was the first Christian martyr. In connection with his death, Saul of Tarsus first comes to view, who in after years was to be the great apostle of the Gentiles.

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David, thou, and thy servants, and thy people that enter in by these gates;

3 Thus saith the LORD, 'Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place.

4 For 'if ye do this thing indeed, 'then shall there enter in by the gates of this house kings sitting upon the throne of David,² riding in chariots and on horses, he, and his servants, and his people.

5 But 'if ye will not hear these words, I swear 'by myself, saith the LORD, that 'this house³ shall become a desolation.

6 For thus saith the LORD unto the king's house of Judah, Thou art 'Gilead⁵ unto me, and the head of Lebanon:⁶ yet surely 'I will make thee a wilderness, and cities which are not inhabited.

7 And 'I will prepare destroyers against thee, every one with his weapons; 'and they shall cut down thy choice cedars, and cast them into the fire.

8 And 'many nations shall pass by this city, and they shall say every man to his neighbour, Wherefore hath the LORD done thus unto this great city?

9 Then they shall answer, 'Because they have forsaken the covenant of the LORD their God, and worshipped other gods, and served them.

10 'Weep² ye not for the dead,⁷ neither bemoan him; but weep sore for 'him that goeth away: for he shall return no more, nor see his native country.

11 For thus saith the LORD touching Shallum⁸ the son of Josiah king of Judah, which reigned instead of Josiah his father, which went forth out of this place, He shall not return thither any more:

12 But he shall die in the place whither they have led him captive, and shall see this land no more.

13 'Woe unto him⁹ that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbour's service without wages, and giveth him not for his work;

14 That saith, 'I will build me a wide house,

A.M. cir. 3399.
B.C. cir. 605.

2 Ch. 21. 12; ver. 17.
Ex. 23. 5-9. De. 16. 18-20.
Le. 19. 15. 2 Sa. 23. 3. Ps. 72. 2. 4. 12-14. 8. 3. 4.

3 Heb. *for David upon his throne.*
2 Ch. 7. 19, 22. Is. 1. 20, 21, 22.
He. 6. 12, 13, 17, 18.
Ge. 22. 16. Am. 5. 7, 8, 9.
1 ver. 6, ch. 26. 6, 9.
Mi. 3. 12.

4 This palace of David and his successors (ver. 1, 4), including its inhabitants, the royal race of Judah (ver. 6), and the entire city in which they reigned. See ch. 17. 25.—C.

5 Rich and stately. Nu. 32. 1. Ge. 37. 25. Ca. 5. 15. De. 3. 25. ch. 21. 13. Gilead. The most fruitful and beautiful part of all Judea, see Mi. 7. 14; which character it still retains. See Buckingham's *Travels*.—C.

6 Lebanon. The loftiest mountain in the sight of Israel—an apt emblem of the family of David raised to the highest rank and power.—C.

7 Ps. 107. 34. ch. 21. 14; 9. 11, 14, 20; 7. 29, 34; 26. 6, 9; 13. 15, 25; 10. 20.
8 Ch. 4. 5-7. 5. 15, 21; 14. 12, 13; 15. 10, 32; 28. 29. Zec. 11. 1, with Is. 37. 24.

9 De. 29. 24, 25; 1 Ki. 9. 8, 9. La. 4. 12. Da. 9. 7. 11. ch. 21. 17, 19, 20, 28; 18. 5, 19, 25; 9. 12-16; 10. 10-13.

10 2 Ki. 22. 17. 2 Ch. 34. 25.
11 Ec. 4. 2. Is. 57. 1. 2 Ki. 22. 20. 2 Ch. 35. 25; 35. 12, ch. 3. 15, 14. 9. Ho. 10. 8. Lu. 23. 28.
12 'Weep ye not for the dead—for Josiah your late beloved king (2 Ch. 35. 25. Zec. 12. 11), who is now at rest with God.—C.

13 Ver. 11, 12. 2 Ki. 23. 31-34. 24. 15. Eze. 19. 4. 1 Ki. Ch. 3. 15, called Jehoahaz, 2 Ki. 23. 30-34. Eze. 4. 4.

14 Jehoiahaz, ver. 18. Is. 5. 8. Mi. 3. 10. La. 4. 13. De. 24. 14, 15. Hab. 2. 9. Ja. 5. 4.

15 1a. 9. 9, 10; 22. 16. Da. 4. 30. Hab. 2. 9-12. Mal. 1. 4.

16 Or 'drawn and cast forth far beyond the gates of Jerusalem. The Scriptures do not detail the time or manner of his death; and Josephus, Jerome, and Kimchi differ in their accounts; while others say he was carried to Babylon, where he lived in contempt, and died neglected—a lesson to the degenerate sons of worthy fathers, and a warning to all covetous, cruel, and oppressive rulers. Truly there is a God that judgeth in the earth, who is no respecter of persons; but who renders to both small and great according to their doings.—C.

17 From the utmost 'borders' of the land; or 'cry to the (casual) passengers: for all thy lovers are destroyed; their allies with whom they had conformed in idolatry, so committing a breach of their mar-

A.M. cir. 3399.
B.C. cir. 605.

riage covenant with Jehovah, Ho. 2. 2-5. C.—The word *Adarim*, here translated 'passages,' is a proper name. The mountain range of the Abirim, one of whose peaks was Nebo, lay east of the Jordan opposite Jericho. Three great mountain ranges are thus referred to in this verse.—P.

1 Heb. *through-aided.*
2 Or my window. Josiah, ver. 18. Is. 33. 16. Ec. 2. 24; 18. 9, 10; 10. 17. Ps. 128. 2. 1 Co. 10. 31.

3 2 Ki. xxii. xlii. 2 Ch. xxx. 21. 22. 22; 20. 28; 29. 4. 14. Is. 3. 10.

4 In. 13. 17. Ja. 1. 22, 25. Mat. 7. 21. 24, with ch. 9. 3. Ho. 4. 1. 6. u ch. 17. 9. Eze. 33. 31. Mat. 7. 21, 22. Tit. 3. 2. Ec. 2. 24. Pr. 4. 15; 1. 16. Zep. 3. 3. Mi. 3. 2. u Eze. 19. 6.

5 Or *incursion.* u ch. 18. 4, 5; 34. 5. Ps. 78. 64, with 9. 17. 2 Ch. 35. 25. 1 Ki. 13. 30. 2 Sa. 1. 26; 3. 33, 38.

6 A sister! That is, addressing the lamentation to some of Jehoiahaz's female relatives.—C.

7 See note * in first column.

8 1a. 20. 30; 3. 1-6; 31. 1-3. ch. 2. 18; 30. 12-15. 2 Ki. 24. 7. Is. 3. 2, 3, 7. La. 4. 13. In vain ye will cry for help from your allies.

9 See note * in first column.

10 Heb. *prosperities.* u ch. 3. 1; 6. 17; 7. 23-28. Zec. 7. 11, 12. u ch. 3. 25; 32. 30. De. 9. 17, 18. 28. 8. 18. 1 Ki. 11. 17. 18. 19. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

11 The wind. An allusion to those scorching winds that destroy the pastures and green trees, as if the one had been totally eaten up by cattle, the other devoured by locusts.—C.

12 Ch. 3. 25; 19. 20. 3 Heb. *inhabitants*, i.e. Jerusalem. u ch. 21. 13, 14; ver. 14, 15.

13 Ch. 4. 31; 6. 24; 30. 6, or ch. 3. 21; 31. 9; 50. 4, 5. u ch. 3. 21; 31. 9; 50. 4, 5. How anxious to conciliate thy Judge, and to offer lip-service to thy God!

14 Jehoiahaz, 2 Ki. 24. 6-15. ch. 37. 1. 1 Ki. 3. 16. Mat. 1. 12. ver. 28.

15 Hag. 2. 23. Ca. 8. 6, i.e. very dear.

16 Though he encircled my finger as a ring, and my name engraven upon it.—C.

17 Hence. That is, even from my right hand; from the place of highest dignity.—C.

and large¹ chambers, and cutteth him out windows;² and it is ceiled with cedar, and painted with vermilion.

15 Shalt thou reign because thou closest *thyself* in cedar? did not thy father³ eat and drink, and 'do judgment and justice, and then it was well with him?

16 He judged the cause of the poor and needy; then it was well with him: 'was not this to know me? saith the LORD.

17 But 'thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, 'and for 'violence to do it.

18 Therefore thus saith the LORD concerning Jehoiakim the son of Josiah king of Judah, 'They shall not lament for him, saying, Ah my brother! or, Ah sister!⁵ they shall not lament for him, saying, Ah lord! or, Ah his glory!

19 He⁶ shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.⁶

20 'Go up to Lebanon⁷ and cry; and lift up thy voice in Bashan, and cry from the passages:⁸ for all thy lovers are destroyed.

21 I spake unto thee in thy prosperity:⁹ but 'thou saidst, I will not hear: 'this hath been thy manner from thy youth,¹ that thou obeyedst not my voice.

22 The^b wind² shall eat up all thy pastors, and thy lovers shall go into captivity: surely then 'shalt thou be ashamed and confounded for all thy wickedness.

23 O inhabitant³ of Lebanon, that 'makest thy nest in the cedars, 'how gracious⁴ shalt thou be when pangs come upon thee, the pain as of a woman in travail!

24 As I live, saith the LORD, though 'Coniah the son of Jehoiakim king of Judah were 'the signet upon my right hand,⁷ yet would I pluck thee thence;⁸

25 And I 'will give into the hand of them that seek thy life, and into the hand of them whose face thou fearest, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans.

26 And I will 'cast thee out, and thy mother that bare thee,⁹ into another country, where ye were not born; and there shall ye die.

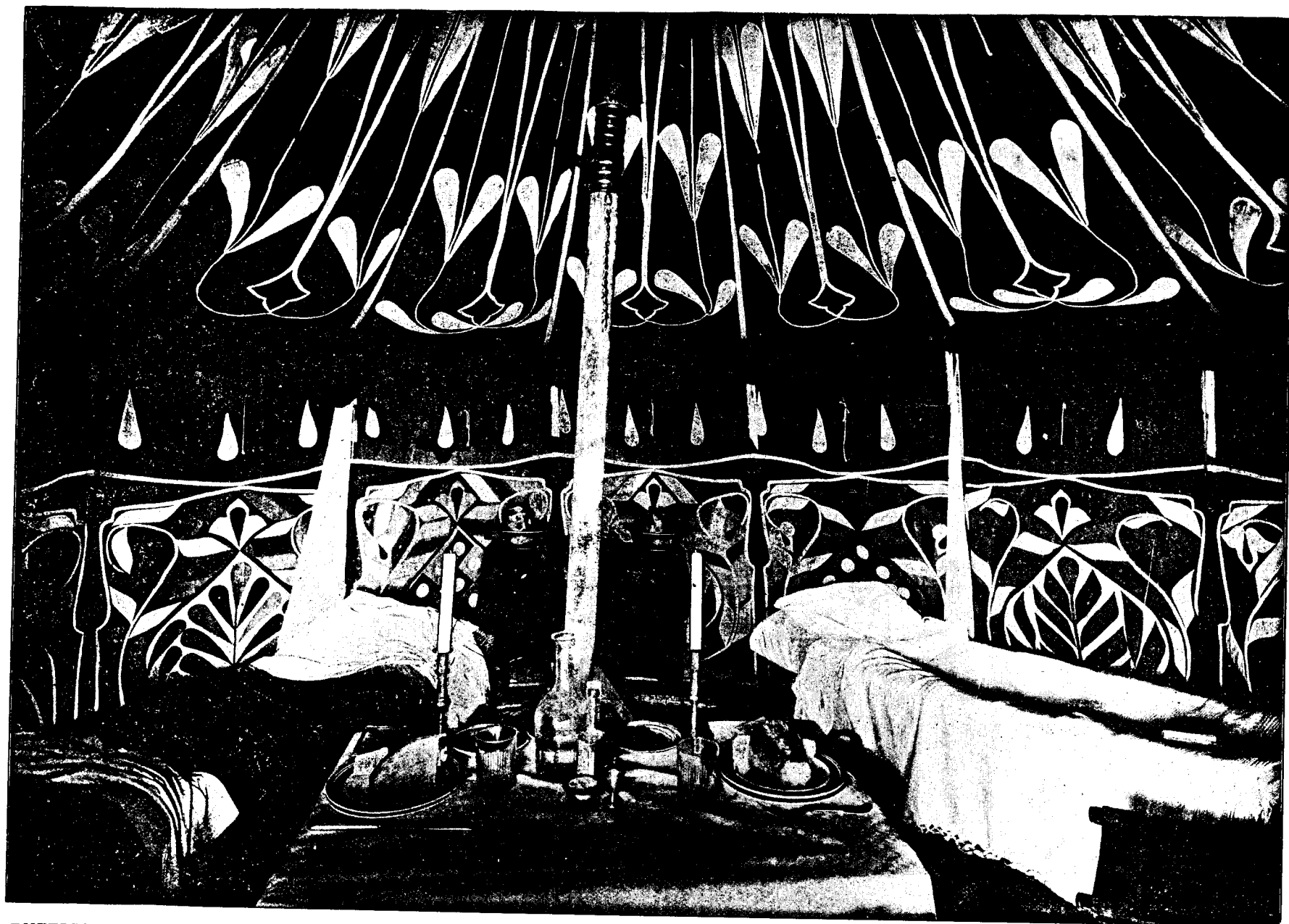
fiverance from sin, would often gladly take it for escaping from trouble. But it is vain to hope that God will do that for us in our sin which he did for others in their integrity; or that anything will help us when he is our determined adversary; or that men will pity us when we have forfeited his compassion. An ignominious slavery, or a miserable death, is but a dreadful alternative. But it is best to give up the defence of our country when we can do nothing for its relief. It is but a disgrace for men to be descended of godly ancestors when they indulge themselves in impiety. When nations are in danger, princes ought without delay to reform themselves and their subjects: and ministers who faithfully admonish them to it, had need to be well furnished with faith and courage.

CHAPTER XXII. Ver. 11. *Shallum*. This is another name for Jehoahaz, who succeeded Josiah, 2 Ki. 23. 30; 2 Ch. 36. 1; but who was deposed in three months, and carried into Egypt, where he died, 2 Ki. 23. 34. C.

Ver. 23. O inhabitant of Lebanon. An address to Jerusalem as gone up (ver. 20) to Lebanon to proclaim her destruction; and now compelled as it were to climb into the cedars, and make her hiding-place with the birds. C.

REFLECTIONS.—Ministers must be faithful and bold, and tell kings and courtiers of their sins, dangers, and duties, as well as others. It is only in keeping God's commandments that we can expect a great reward. He has always instruments duly prepared for destructive work as well as for building up. And men's sins are sometimes so plainly marked in their judgments, that even heathens can justify his procedure; for he

never casts them off till they first cast off him. Dying saints may be justly envied, whilst living sinners are to be pitied. No education or example can change men's hearts; but it is a terrible aggravation of men's wickedness that it is contrary to their pious education. Proud and mischievous rebellion against God entails upon multitudes the most lasting shame and disgrace: nay, distinguished pride is generally followed by distinguished dishonour and misery, either in life or in death. It is extremely foolish to set our hearts upon that which can be easily taken from us, or made a curse to us. And none are more apt to appear mean, or to pretend piety under adversity, than those who boast highly amidst prosperity. It were well if what we suffer would bring us to a serious repentance. Sometimes



INTERIOR OF OUR TENT AT NAZARETH—THE TENT IS STANDING NEAR THE GREEK CHURCH OF ANNUNCIATION, IN NAZARETH, THE TOWN WHERE OUR LORD SPENT MOST OF HIS LIFE. [Jeremiah, xxiii:5-6.]—"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR

RIGHTEOUSNESS." We give as an illustration of this Scripture the interior of the tent used in Palestine by the parties who secured the pictures of the places of Bible events for this Self-Interpreting Bible. We give this picture here because it was taken in Nazareth where our tent was pitched. It is situated near the Virgin's Fountain, and is not far from the Greek Church of Annunciation. Here in this neighborhood grew up the righteous Branch which Jeremiah declared God would raise to David.

27 But to the land whereunto they desire¹ to return, 'thither shall they not return.

28 Is this man Coniah² a despised broken idol? *is he* a vessel wherein *is* no pleasure? wherefore are they cast out, ³he and his seed, and are cast into a land which they know not?

29 O earth,² earth, earth, hear the word of the LORD:

30 Thus saith the LORD, 'Write ye this man childless,³ a man *that* shall not prosper in his days: for ⁴'no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.

CHAPTER XXIII.

1 Jeremiah prophesieth a restoration of the scattered flock. 5 Christ shall rule and save them. 9 God's fearful judgments against false prophets, 33 and mockers of the true ones.

WOE be^a unto the pastors¹ that destroy and scatter the sheep of my pasture! saith the LORD.

2 Therefore thus saith the LORD God of Israel against the pastors that feed my people, Ye^b have scattered my flock, and driven them away, and have not visited² them: behold, I will visit upon you the evil of your doings, saith the LORD.

3 And 'I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.

4 And 'I will set up shepherds over them which shall feed them; and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD.

5 'Behold, 'the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

6 In^c his days Judah shall be saved, and Israel shall dwell safely; and this *is* his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.³

7 Therefore, behold, the days come,⁴ saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt;

A.M. cir. 3399.
B.C. cir. 965.A.M. cir. 3405.
B.C. cir. 559.

1 Heb. *lift up their mind.*

2 Heb. *44.14; 52.31-34. 2 Ki. 25.7-9. 2 Ps. 31.12; 60.8. ch. 48.38. Ho. 8.8. ch. 2.14-17. 39.22.*

3 De. 4.26; 30.19; 32.1. 18.12. ch. 16.9. Mi. 1.1. 6.1. 2. O' land, 22. Judea.

4 Is. 8.1; 30.9. ch. 36. 30. 32. 2. with 1. Ch. 3. 17. Mat. 11.12.

5 Me had seven sons ch. 3. 17. 18, but no successor in which sense he is called childless.—C.

6 Ex. 20.5. Is. 4.20. 21. ch. 36.30.

7 Heb. *lift up their mind.*

8 Heb. *44.14; 52.31-34. 2 Ki. 25.7-9. 2 Ps. 31.12; 60.8. ch. 48.38. Ho. 8.8. ch. 2.14-17. 39.22.*

9 De. 4.26; 30.19; 32.1. 18.12. ch. 16.9. Mi. 1.1. 6.1. 2. O' land, 22. Judea.

10 Is. 8.1; 30.9. ch. 36. 30. 32. 2. with 1. Ch. 3. 17. Mat. 11.12.

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12 Ex. 20.5. Is. 4.20. 21. ch. 36.30.

13 Heb. *lift up their mind.*

14 Heb. *44.14; 52.31-34. 2 Ki. 25.7-9. 2 Ps. 31.12; 60.8. ch. 48.38. Ho. 8.8. ch. 2.14-17. 39.22.*

15 De. 4.26; 30.19; 32.1. 18.12. ch. 16.9. Mi. 1.1. 6.1. 2. O' land, 22. Judea.

16 Is. 8.1; 30.9. ch. 36. 30. 32. 2. with 1. Ch. 3. 17. Mat. 11.12.

17 Me had seven sons ch. 3. 17. 18, but no successor in which sense he is called childless.—C.

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19 Heb. *lift up their mind.*

20 Heb. *44.14; 52.31-34. 2 Ki. 25.7-9. 2 Ps. 31.12; 60.8. ch. 48.38. Ho. 8.8. ch. 2.14-17. 39.22.*

21 De. 4.26; 30.19; 32.1. 18.12. ch. 16.9. Mi. 1.1. 6.1. 2. O' land, 22. Judea.

22 Is. 8.1; 30.9. ch. 36. 30. 32. 2. with 1. Ch. 3. 17. Mat. 11.12.

23 Me had seven sons ch. 3. 17. 18, but no successor in which sense he is called childless.—C.

24 Ex. 20.5. Is. 4.20. 21. ch. 36.30.

25 Heb. *lift up their mind.*

26 Heb. *44.14; 52.31-34. 2 Ki. 25.7-9. 2 Ps. 31.12; 60.8. ch. 48.38. Ho. 8.8. ch. 2.14-17. 39.22.*

27 De. 4.26; 30.19; 32.1. 18.12. ch. 16.9. Mi. 1.1. 6.1. 2. O' land, 22. Judea.

28 Is. 8.1; 30.9. ch. 36. 30. 32. 2. with 1. Ch. 3. 17. Mat. 11.12.

29 Me had seven sons ch. 3. 17. 18, but no successor in which sense he is called childless.—C.

30 Ex. 20.5. Is. 4.20. 21. ch. 36.30.

1 Heb. *lift up their mind.*

2 Heb. *44.14; 52.31-34. 2 Ki. 25.7-9. 2 Ps. 31.12; 60.8. ch. 48.38. Ho. 8.8. ch. 2.14-17. 39.22.*

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4 Is. 8.1; 30.9. ch. 36. 30. 32. 2. with 1. Ch. 3. 17. Mat. 11.12.

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6 Ex. 20.5. Is. 4.20. 21. ch. 36.30.

7 Heb. *lift up their mind.*

8 Heb. *44.14; 52.31-34. 2 Ki. 25.7-9. 2 Ps. 31.12; 60.8. ch. 48.38. Ho. 8.8. ch. 2.14-17. 39.22.*

9 De. 4.26; 30.19; 32.1. 18.12. ch. 16.9. Mi. 1.1. 6.1. 2. O' land, 22. Judea.

10 Is. 8.1; 30.9. ch. 36. 30. 32. 2. with 1. Ch. 3. 17. Mat. 11.12.

11 Me had seven sons ch. 3. 17. 18, but no successor in which sense he is called childless.—C.

12 Ex. 20.5. Is. 4.20. 21. ch. 36.30.

13 Heb. *lift up their mind.*

14 Heb. *44.14; 52.31-34. 2 Ki. 25.7-9. 2 Ps. 31.12; 60.8. ch. 48.38. Ho. 8.8. ch. 2.14-17. 39.22.*

15 De. 4.26; 30.19; 32.1. 18.12. ch. 16.9. Mi. 1.1. 6.1. 2. O' land, 22. Judea.

16 Is. 8.1; 30.9. ch. 36. 30. 32. 2. with 1. Ch. 3. 17. Mat. 11.12.

17 Me had seven sons ch. 3. 17. 18, but no successor in which sense he is called childless.—C.

18 Ex. 20.5. Is. 4.20. 21. ch. 36.30.

19 Heb. *lift up their mind.*

20 Heb. *44.14; 52.31-34. 2 Ki. 25.7-9. 2 Ps. 31.12; 60.8. ch. 48.38. Ho. 8.8. ch. 2.14-17. 39.22.*

21 De. 4.26; 30.19; 32.1. 18.12. ch. 16.9. Mi. 1.1. 6.1. 2. O' land, 22. Judea.

22 Is. 8.1; 30.9. ch. 36. 30. 32. 2. with 1. Ch. 3. 17. Mat. 11.12.

23 Me had seven sons ch. 3. 17. 18, but no successor in which sense he is called childless.—C.

24 Ex. 20.5. Is. 4.20. 21. ch. 36.30.

25 Heb. *lift up their mind.*

26 Heb. *44.14; 52.31-34. 2 Ki. 25.7-9. 2 Ps. 31.12; 60.8. ch. 48.38. Ho. 8.8. ch. 2.14-17. 39.22.*

27 De. 4.26; 30.19; 32.1. 18.12. ch. 16.9. Mi. 1.1. 6.1. 2. O' land, 22. Judea.

28 Is. 8.1; 30.9. ch. 36. 30. 32. 2. with 1. Ch. 3. 17. Mat. 11.12.

29 Me had seven sons ch. 3. 17. 18, but no successor in which sense he is called childless.—C.

30 Ex. 20.5. Is. 4.20. 21. ch. 36.30.

8 But, 'The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all ⁵countries whither I had driven them; and they shall dwell in their own land.⁶

9 'Mine⁷ heart within me is broken because of the prophets; all my bones shake: I am like a drunken man, and like a man whom wine hath overcome, ⁸because of the LORD, and because of the words of his holiness.

10 For⁹ the land is full of adulterers; for because of ⁷swearing⁸ the land mourneth; 'the pleasant places of the wilderness are dried up, and their course⁹ is evil, and their force *is* not right.

11 For¹⁰ both prophet and priest are profane; yea, 'in my house have I found their wickedness, saith the LORD.

12 Wherefore 'their way shall be unto them as slippery *ways* in the darkness; they shall be driven on, and fall therein: for 'I will bring evil upon them, *even* the year of their visitation, saith the LORD.

13 And I have seen folly¹ in the prophets of Samaria; 'they prophesied in Baal, and caused my people Israel to err.

14 I have seen 'also in the prophets of Jerusalem an horrible ²thing: 'they commit adultery, and walk in lies: they strengthen also the hands of evil-doers,³ that none doth return from his wickedness: they are all of them unto me as 'Sodom, and the inhabitants thereof as Gomorrah.

15 Therefore thus saith the LORD of hosts concerning the prophets, Behold, 'I will feed them with wormwood, and make them drink the water of gall: for from the prophets of Jerusalem is profaneness⁴ gone forth into all the land.

16 Thus saith the LORD of hosts, 'Hearken not unto the words of the prophets that prophesy unto you; 'they make you vain:⁵ they speak a vision of their own heart, *and* not out of the mouth of the LORD.

17 They say still unto them that despise me,

persons are exalted even to thrones that God may pour the more public and lasting disgrace upon them and theirs. Nor need the greatest to be confident, since they know not what debasement and misery await them and their seed. But it is hard to awaken sinners lost in sensuality and earthly-mindedness. And how sovereign is God in making men fruitful or childless, honoured or dishonoured, as he thinks fit!

CHAPTER XXIII. Ver. 5, 6. Behold, in the fulness of time the Son of God shall appear in a holy but debased human nature; who, as God's King set up in his church, shall, with astonishing success, reform the world, and destroy the wicked out of it. By him shall his spiritual Israel be delivered from their sin and misery, and blessed with all spiritual and eternal blessings. In his holiness of nature, obedience of life, and satisfactory sufferings, he shall fulfil for us a complete and everlasting righteousness; by the impartation of which to us for our justification, he shall render us perfectly righteous in law before God as our Judge,

and thus secure the gradual sanctification of our nature and practice. 9, 10. I am grieved to see the false prophets deluding the people into wickedness; and I tremble at the fearful judgments which God, in his infinite holiness, hath denounced against them. For though the wrath of God has already begun to destroy the country, for the abounding wickedness of its inhabitants, they continue to employ their whole power and labour in promoting and encouraging it. 17-20. They encourage the wicked and profane to hope that the Lord will prosper and protect them in their sins; and pretend that themselves alone know his mind, and that no message of reproof or threatening deserves any credit. But a sudden and dreadful storm of judgment shall overtake and ruin them, which shall force them to regard and believe such threatenings. 30. Either they mimicked the true prophets in their language, to render their own predictions the more easily believed, or they laboured to prejudice the people against their messages. 35, 36. Ye shall hereafter speak with great reverence and regard concerning the Lord's Word; but

now your irreverent speeches shall pull down judgments on your own heads; for ye have derided and misinterpreted the words of your own God, who lives and reigns over all.

Ver. 3, 4. This prophecy began to be fulfilled under Zerubbabel, Nehemiah, Ezra, &c., the commencement being the type of the completion. The gathering of 'the remnant out of all countries, and the time when 'they shall fear no more, are events still future, which the experience of the past renders probable; the Word of God, certain, C.

Ver. 6. Righteousness is exactly equivalent to obedience, Ro. 5. 17-19. This obedience (that is, obedience to the law of God, Ro. 5. 20, unreserved and complete; and there is, and there can be, no other) never was rendered unless by Christ, Ro. 3. 10; comp. with 2 Co. 5. 21; Phi. 2. 8. But he being the Word of JEHOVAH, Ge. 1. 1-7, 18, 'God manifest in the flesh,' 'as many as (by faith) receive him,' can truly say, he is 'JEHOVAH OUR RIGHTEOUSNESS.'—Note, It is not unimportant to observe, that the best Jewish expositors unite JEHOVAH with RIGHTEOUSNESS; and the most learned Christians so translate the passage. C.

Ver. 33. 'A burden,' signifies a calamitous prophecy. The question here is put by the speakers lightly, and in contempt of the often repeated and heavy denunciations against sin and sinners. As if they had said, What next? What new judgment that will never come?—Note, Lightness of speech, turning serious things into a jest, may amuse the thoughtless for an hour; but it

32 Behold,* I *am* against them that prophesy

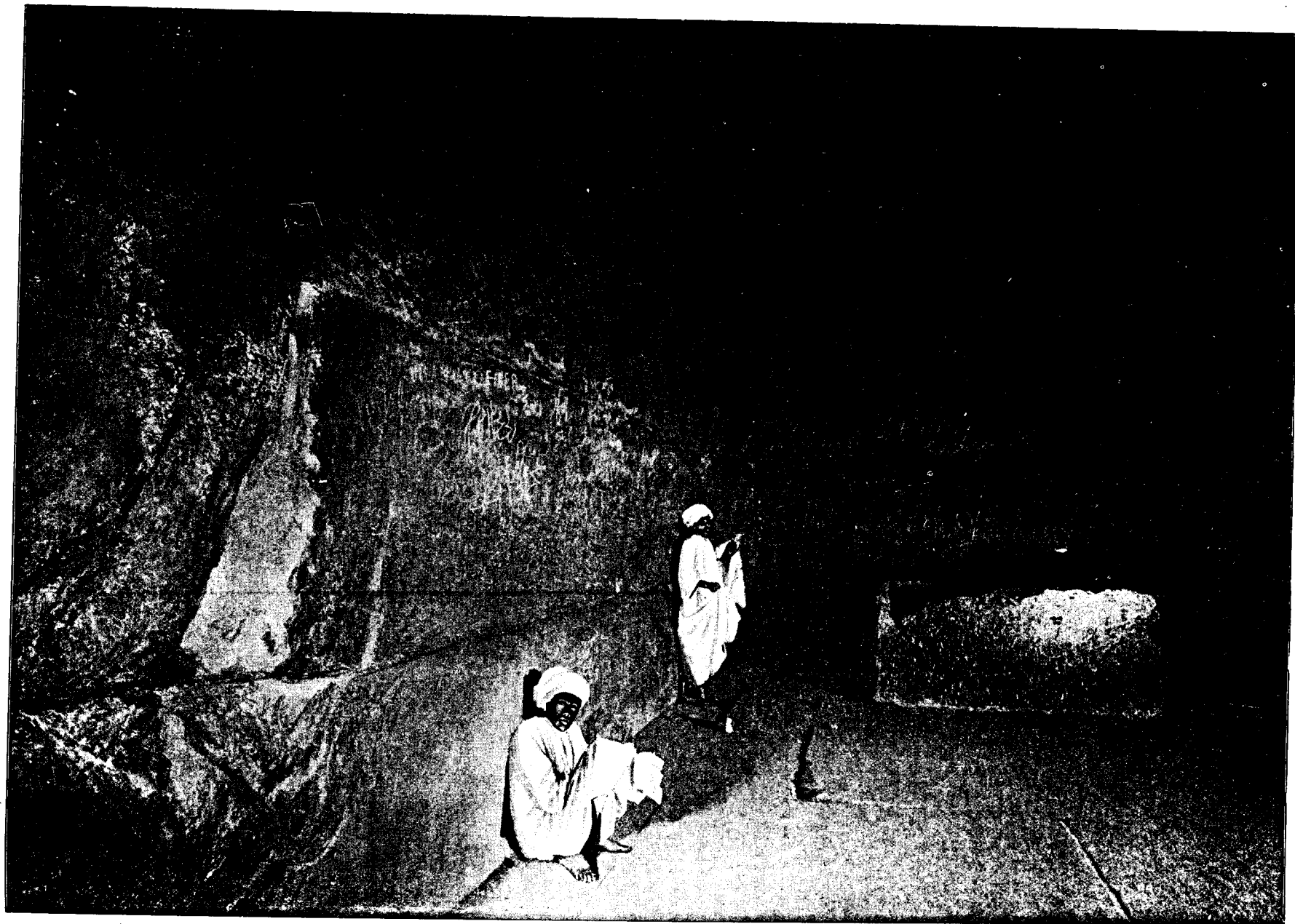
our God and re-
lations to crea-

2 One^a basket *had* very good figs, *even* like the figs *that are* first ripe; and the other basket

nation. That sinners dishonour God and ruin themselves are very grievous considerations to gracious souls. But no guilt is so aggravated as that of profane clergymen. And nothing so emboldens and hardens sinners as when teachers, by their example or doctrine, encourage them in wickedness. No plague is more dangerous than clergymen who intrude into their office by the influence of patrons or church rulers, without any commission from Christ, or who preach another gospel, as if men's own works, however insignificant, could recommend them to the favour of God. It tends to render men quite irreligious and atheistical. And no preachers are so confident of their own abilities as evil and erroneous ones. If God call men to the ministry.

CHAPTER XXIV. REFLECTIONS.—Greatly mysterious are the ways of God's providence. The most afflictive are often the most useful. The same dispensation is to some a blessing and to others a ruinous plague. And all ought to be taken as out of God's own hand. Exact is his knowledge of and care for

of power generally become troublers and destroyers to the world around. But great earthly pomp and power are of very uncertain, and often of very short, continuance. And no sinners can either withstand or outwage the judgments of God. When wars are once kindled, the higher men are the more is their danger; and even



THE KING'S CHAMBER—WHERE ONE OF THE EGYPTIAN PHAROHS WAS BURIED. [Jeremiah, xxv:19.]—"Pharaoh king of Egypt, and his servants, and his princes, and all his people." The Pharaoh to whom Jeremiah refers is not Cheops who built the Great Pyramid for his tomb. Ezekiel's Pharaoh was the successor in after ages of Cheops. "Pharaoh" is a general term used by the ancient Egyptians to denote their ruler. The King's Chamber is near the heart of the

Great Pyramid, the largest that was ever built. Cheops was the second king of the fourth dynasty, and according to Wallis Budge, reigned 3733 B. C. The name of this Pharaoh was found written in red ink upon blocks of stone inside the pyramid. The King's Chamber is lined with granite, and measures about thirty-five by seventeen by nineteen feet. The floor of the King's Chamber is about one hundred and forty feet from the level of the base of the pyramid.

13 Therefore now ^{to} amend your ways, and your doings, and obey the voice of the LORD your God; and the LORD will repent him of the evil that he hath pronounced against you.

...were great
those days
x.~l.

24 Nevertheless, the hand of °Ahikam⁵ the

REFLECTIONS.—The whole earth is the Lord's, and he may dispose of it as he pleases. And since he puts little value upon it, he often gives most of it to the wicked; and soon he will call them to account for their use of his gifts. Civil dominion is far from being founded on either the reality or the appearance of saving grace. And they who have no shadow of a right to eternal life, may have a justifiable right to

CHAPTER XXIX. REFLECTIONS.—Letters of
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LECTIONS.—Letters

^f De. 7.3. Ge. 21.21; 24.3, 4; 28.2; 29.19; 34.4. Ex. 22.17. Ju. 1.12, 13; 12.9; 14.2. 1 Co. 7.38.

seasonable comfort or advice are a service to God and his church. Though God correct his people, he never breaks his promise with them. And the view of God as our God, and the appointer of our troubles, tends greatly to render us patient under them. In every condition we ought to make the best of what we have, though we should be far from having all we wish. They who behave meekly and quietly often meet with better treatment from strangers than they expected. And whatever hardships we have to endure in a country, we should pray for its welfare. When people love to be deceived, they readily find flatterers to their ruin. But they who trust the promises of God shall never be disappointed. No difficulties can hinder the execution of his purposes, or fulfilment of his promises.

27 Now, therefore, why hast thou not **re-**proved **Jeremiah** of Anathoth, which **maketh** himself a prophet to you?

28 For therefore he sent unto us **in** Babylon, saying, **This captivity is long**: build ye houses, and dwell **in them**; and plant gardens, and eat the fruit of them.

29 And **Zephaniah** the priest read this letter in the ears of **Jeremiah** the prophet.

30 ¶ Then came the word of the **LORD** unto **Jeremiah**, saying,

31 Send^t to all them of the captivity, saying, Thus saith the **LORD** concerning **Shemaiah** the **Nehelamite**, **Because** that **Shemaiah** hath prophesied unto you, and I sent him not, and he caused you to trust in a lie;

32 Therefore thus saith the **LORD**, **Behold**, I will punish **Shemaiah** the **Nehelamite**, and his seed: he shall not have a man to dwell among this people; neither shall he behold the good that I will do for my people, saith the **LORD**; **because** he hath taught rebellion⁹ against the **LORD**.

CHAPTER XXX.

1 God sheweth **Jeremiah** the return of the Jews. 4 After their trouble they shall have deliverance. 10 He comforteth **Jacob**. 18 Their return shall be gracious. 23 Wrath shall fall on the wicked.

THE word^a that came to **Jeremiah** from the **LORD**, saying,

2 Thus speaketh the **LORD** God of **Israel**, saying, **Write** thee all the words that I have spoken unto thee in a book.¹

3 For, lo, the days come, saith the **LORD**, that^t I will bring again the captivity of my people **Israel** and **Judah**, saith the **LORD**; **and** I will cause them to return to the land that I gave to their fathers, and they shall possess it.

4 ¶ And these **are** the words that the **LORD** spake concerning **Israel** and concerning **Judah**.

5 For thus saith the **LORD**, We have heard a^a voice of trembling, of fear, and not of peace.²

6 Ask ye now, and see whether a man³ doth travail with child? wherefore do I see every man with his hands on his loins, **as** a woman in travail,⁵ and all faces are turned into paleness?

7 Alas!⁹ for that day **is** great,⁶ so that none **is** like it: it **is** even the time of **Jacob's** trouble,⁷ but **he** shall be saved out of it.

8 For it shall come to pass in that day, saith the **LORD** of hosts, **that** I will break his yoke from off thy neck,⁸ and will burst thy bonds, and strangers shall no more serve themselves of him:⁹

9 But^t they shall serve the **LORD** their God, and **David**¹ their king, whom I will raise up unto them.

10 ¶ Therefore **fear** thou not, O my servant

A.M. cir. 3406 or 3408.
B.C. cir. 598 or 596.

¶ Ac. 17. 21; 40.
¶ Nu. 16. 3; ch. 43. 2.
¶ Jer. 5. 10.
¶ ch. 21. 13; 35. 24.
¶ Jer. 25. 18; ver. 25.
¶ Jer. 30. 16.
¶ ch. 28. 15; 46. 2; Pe. 2.
¶ ver. 9; 23; ch. 14. 14; 15.
¶ 21; 32; 46. 2; 51.
¶ Jer. 18. 4; Ro. 2. 8.
¶ Jer. 20. 5; Is. 14. 20.
¶ Am. 7. 17; ch. 20. 6; 17. 6.
¶ Job. 33. 34; 38. 17.
¶ ch. 28. 16.
¶ Heb. revolt.

CHAP. XXX.
B.C. cir. 594.

¶ ch. 1. 1; 3. 1; 7. 1;
26. 15.

¶ 2 Pe. 1. 21; ch. 36. 2.
Hab. 2. 1; Is. 30. 8; Ro.

15. 4; 2 Es. 1. 19; 10. 4.

¶ This is one of the strongest evidences of the plenary inspiration of the Bible.

¶ Write all the words that I have spoken to thee: they were the words of God, not of man; they were not to be left to the uncertainty of human memory, they were to be written.

¶ They were designed also to serve a certain specific purpose.

¶ Almost every little section in this book begins with some phrase which embodies the same truth, that the words recorded are the words of God.

¶ ever. 18; ch. 37. 37.

¶ Jer. 39. 25; 46. 2; Eze. 23. 3; 29. 14; 27. 22; Eze. 38. 5; Ho. 1. 10; 11. 1; 12. 1.

¶ Joel 2. 21; 3. 1; 16. 21; Am. 9. 11; 15. 1; 17. 21; Mi. 2. 12; 13. 1; 14. 1; 15. 1; 16. 1; 17. 1; 18. 1; 19. 1; 20. 1; 21. 1; 22. 1; 23. 1; 24. 1; 25. 1; 26. 1; 27. 1; 28. 1; 29. 1; 30. 1; 31. 1; 32. 1; 33. 1; 34. 1; 35. 1; 36. 1; 37. 1; 38. 1; 39. 1; 40. 1; 41. 1; 42. 1; 43. 1; 44. 1; 45. 1; 46. 1; 47. 1; 48. 1; 49. 1; 50. 1; 51. 1; 52. 1; 53. 1; 54. 1; 55. 1; 56. 1; 57. 1; 58. 1; 59. 1; 60. 1; 61. 1; 62. 1; 63. 1; 64. 1; 65. 1; 66. 1; 67. 1; 68. 1; 69. 1; 70. 1; 71. 1; 72. 1; 73. 1; 74. 1; 75. 1; 76. 1; 77. 1; 78. 1; 79. 1; 80. 1; 81. 1; 82. 1; 83. 1; 84. 1; 85. 1; 86. 1; 87. 1; 88. 1; 89. 1; 90. 1; 91. 1; 92. 1; 93. 1; 94. 1; 95. 1; 96. 1; 97. 1; 98. 1; 99. 1; 100. 1.

¶ ch. 16. 15; Eze. 37. 8; 12; Eze. 36. 24.

¶ See ch. 4. 5; 15. 16; 19. 2; Is. 59. 9; 11. 1.

¶ Or, there is fear and not peace.

¶ Heb. mat.

¶ ch. 4. 1; 5. 24; 46. 5.

¶ Na. 2. 10; i. e. in great misery and anguish.

¶ As if he had said, 'I see the appearance of a man, but hear the voice of a woman in travail.'

¶ Joel 2. 11; 31. Am. 5. 18; Zep. 1. 14; 18. Mal. 4. 1; Re. 6. 17; De. 9. 14. La. 1. 1; Eze. 7. 1; De. 1. 1.

¶ A day great in trouble and distress.

¶ Jacob's trouble. The time of trouble to the tribes.

¶ ver. 38. 10; Ps. 46. 1.

¶ Is. 9. 1; 40. 27; 14. 3; ch. 25. 14; 27. 1; 18. 20; 33. 3; 35. 35.

¶ The yoke (the strangers') fast off thy neck (Jacob's).

¶ No more exact tribute, or enforcement of service of him.

¶ Eze. 34. 23; 37. 24. Ho. 3. 5; ver. 21. Ac. 2. 39. 1; 1. 6.

¶ David signifies beloved, which is the name given of the Father to the Son from heaven, Mat. 3. 17; and the name in which believers are rendered accepted. Ep. 1. 6. 'David their king' is therefore Christ the King of kings.

¶ Is. 41. 10; 13. 15; 43. 5; 44. 2; ch. 46. 27; 28.

¶ So desperate were the circumstances of the Jews in Babylon, while enduring the punishment God had inflicted upon them for their crimes, that for human interposition which they could rationally expect, could avail for their deliverance. They are accordingly represented under the metaphor of a body full of wounds, left entirely destitute of medical aid' (Henderson).

¶ A.M. cir. 3410.
B.C. cir. 594.

¶ See on ch. 23. 329.

¶ 14. 1; 15. 1; 16. 1; 17. 1; 18. 1; 19. 1; 20. 1; 21. 1; 22. 1; 23. 1; 24. 1; 25. 1; 26. 1; 27. 1; 28. 1; 29. 1; 30. 1; 31. 1; 32. 1; 33. 1; 34. 1; 35. 1; 36. 1; 37. 1; 38. 1; 39. 1; 40. 1; 41. 1; 42. 1; 43. 1; 44. 1; 45. 1; 46. 1; 47. 1; 48. 1; 49. 1; 50. 1; 51. 1; 52. 1; 53. 1; 54. 1; 55. 1; 56. 1; 57. 1; 58. 1; 59. 1; 60. 1; 61. 1; 62. 1; 63. 1; 64. 1; 65. 1; 66. 1; 67. 1; 68. 1; 69. 1; 70. 1; 71. 1; 72. 1; 73. 1; 74. 1; 75. 1; 76. 1; 77. 1; 78. 1; 79. 1; 80. 1; 81. 1; 82. 1; 83. 1; 84. 1; 85. 1; 86. 1; 87. 1; 88. 1; 89. 1; 90. 1; 91. 1; 92. 1; 93. 1; 94. 1; 95. 1; 96. 1; 97. 1; 98. 1; 99. 1; 100. 1.

¶ Jer. 34. 25; Mi. 4. 3; 4. 15.

¶ Jer. 25. 18; Eze. 37. 11; 37. 12; 37. 13; 37. 14; 37. 15; 37. 16; 37. 17; 37. 18; 37. 19; 37. 20; 37. 21; 37. 22; 37. 23; 37. 24; 37. 25; 37. 26; 37. 27; 37. 28; 37. 29; 37. 30; 37. 31; 37. 32; 37. 33; 37. 34; 37. 35; 37. 36; 37. 37; 37. 38; 37. 39; 37. 40; 37. 41; 37. 42; 37. 43; 37. 44; 37. 45; 37. 46; 37. 47; 37. 48; 37. 49; 37. 50; 37. 51; 37. 52; 37. 53; 37. 54; 37. 55; 37. 56; 37. 57; 37. 58; 37. 59; 37. 60; 37. 61; 37. 62; 37. 63; 37. 64; 37. 65; 37. 66; 37. 67; 37. 68; 37. 69; 37. 70; 37. 71; 37. 72; 37. 73; 37. 74; 37. 75; 37. 76; 37. 77; 37. 78; 37. 79; 37. 80; 37. 81; 37. 82; 37. 83; 37. 84; 37. 85; 37. 86; 37. 87; 37. 88; 37. 89; 37. 90; 37. 91; 37. 92; 37. 93; 37. 94; 37. 95; 37. 96; 37. 97; 37. 98; 37. 99; 37. 100.

¶ Jer. 34. 25; Mi. 4. 3; 4. 15.

¶ Jer. 25. 18; Eze. 37. 11; 37. 12; 37. 13; 37. 14; 37. 15; 37. 16; 37. 17; 37. 18; 37. 19; 37. 20; 37. 21; 37. 22; 37. 23; 37. 24; 37. 25; 37. 26; 37. 27; 37. 28; 37. 29; 37. 30; 37. 31; 37. 32; 37. 33; 37. 34; 37. 35; 37. 36; 37. 37; 37. 38; 37. 39; 37. 40; 37. 41; 37. 42; 37. 43; 37. 44; 37. 45; 37. 46; 37. 47; 37. 48; 37. 49; 37. 50; 37. 51; 37. 52; 37. 53; 37. 54; 37. 55; 37. 56; 37. 57; 37. 58; 37. 59; 37. 60; 37. 61; 37. 62; 37. 63; 37. 64; 37. 65; 37. 66; 37. 67; 37. 68; 37. 69; 37. 70; 37. 71; 37. 72; 37. 73; 37. 74; 37. 75; 37. 76; 37. 77; 37. 78; 37. 79; 37. 80; 37. 81; 37. 82; 37. 83; 37. 84; 37. 85; 37. 86; 37. 87; 37. 88; 37. 89; 37. 90; 37. 91; 37. 92; 37. 93; 37. 94; 37. 95; 37. 96; 37. 97; 37. 98; 37. 99; 37. 100.

¶ Jer. 34. 25; Mi. 4. 3; 4. 15.

¶ Jer. 25. 18; Eze. 37. 11; 37. 12; 37. 13; 37. 14; 37. 15; 37. 16; 37. 17; 37. 18; 37. 19; 37. 20; 37. 21; 37. 22; 37. 23; 37. 24; 37. 25; 37. 26; 37. 27; 37. 28; 37. 29; 37. 30; 37. 31; 37. 32; 37. 33; 37. 34; 37. 35; 37. 36; 37. 37; 37. 38; 37. 39; 37. 40; 37. 41; 37. 42; 37. 43; 37. 44; 37. 45; 37. 46; 37. 47; 37. 48; 37. 49; 37. 50; 37. 51; 37. 52; 37. 53; 37. 54; 37. 55; 37. 56; 37. 57; 37. 58; 37. 59; 37. 60; 37. 61; 37. 62; 37. 63; 37. 64; 37. 65; 37. 66; 37. 67; 37. 68; 37. 69; 37. 70; 37. 71; 37. 72; 37. 73; 37. 74; 37. 75; 37. 76; 37. 77; 37. 78; 37. 79; 37. 80; 37. 81; 37. 82; 37. 83; 37. 84; 37. 85; 37. 86; 37. 87; 37. 88; 37. 89; 37. 90; 37. 91; 37. 92; 37. 93; 37. 94; 37. 95; 37. 96; 37. 97; 37. 98; 37. 99; 37. 100.

¶ Jer. 34. 25; Mi. 4. 3; 4. 15.

¶ Jer. 25. 18; Eze. 37. 11; 37. 12; 37. 13; 37. 14; 37. 15; 37. 16; 37. 17; 37. 18; 37. 19; 37. 20; 37. 21; 37. 22; 37. 23; 37. 24; 37. 25; 37. 26; 37. 27; 37. 28; 37. 29; 37. 30; 37. 31; 37. 32; 37. 33; 37. 34; 37. 35; 37. 36; 37. 37; 37. 38; 37. 39; 37. 40; 37. 41; 37. 42; 37. 43; 37. 44; 37. 45; 37. 46; 37. 47; 37. 48; 37. 49; 37. 50; 37. 51; 37. 52; 37. 53; 37. 54; 37. 55; 37. 56; 37. 57; 37. 58; 37. 59; 37. 60; 37. 61; 37. 62; 37. 63; 37. 64; 37. 65; 37. 66; 37. 67; 37. 68; 37. 69; 37. 70; 37. 71; 37. 72; 37. 73; 37. 74; 37. 75; 37. 76; 37. 77; 37. 78; 37. 79; 37. 80; 37. 81; 37. 82; 37. 83; 37. 84; 37. 85; 37. 86; 37. 87; 37. 88; 37. 89; 37. 90; 37. 91; 37. 92; 37. 93; 37. 94; 37. 95; 37. 96; 37. 97; 37. 98; 37. 99; 37. 100.

¶ Jer. 34. 25; Mi. 4. 3; 4. 15.

¶ Jer. 25. 18; Eze. 37. 11; 37. 12; 37. 13; 37. 14; 37. 15; 37. 16; 37. 17; 37. 18; 37. 19; 37. 20; 37. 21; 37. 22; 37. 23; 37. 24; 37. 25; 37. 26; 37. 27; 37. 28; 37. 29; 37. 30; 37. 31; 37. 32; 37. 33; 37. 34; 37. 35; 37. 36; 37. 37; 37. 38; 37. 39; 37. 40; 37. 41; 37. 42; 37. 43; 37. 44; 37. 45; 37. 46; 37. 47; 37. 48; 37. 49; 37. 50; 37. 51; 37. 52; 37. 53; 37. 54; 37. 55; 37. 56; 37. 57; 37. 58; 37. 59; 37. 60; 37. 61; 37. 62; 37. 63; 37. 64; 37. 65; 37. 66; 37. 67; 37. 68; 37. 69; 37. 70; 37. 71; 37. 72; 37. 73; 37. 74; 37. 75; 37. 76; 37. 77; 37. 78; 37. 79; 37. 80; 37. 81; 37. 82; 37. 83; 37. 84; 37. 85; 37. 86; 37. 87; 37. 88; 37. 89; 37. 90; 37. 91; 37. 92; 37. 93; 37. 94; 37. 95; 37. 96; 37. 97; 37. 98; 37. 99; 37. 100.

¶ Jer. 34. 25; Mi. 4. 3; 4. 15.

¶ Jer. 25. 18; Eze. 37. 11; 37. 12; 37. 13; 37. 14; 37. 15; 37. 16; 37. 17; 37. 18; 37. 19; 37. 20; 37. 21; 37. 22; 37. 23; 37. 24; 37. 25; 37. 26; 37. 27; 37. 28; 37. 29; 37. 30; 37. 31; 37. 32; 37. 33; 37. 34; 37. 35; 37. 36; 37. 37; 37. 38; 37. 39; 37. 40; 37. 41; 37. 42; 37. 43; 37. 44; 37. 45; 37. 46; 37. 47; 37. 48; 37. 49; 37. 50; 37. 51; 37. 52; 37. 53; 37. 54; 37. 55; 37. 56; 37. 57; 37. 58; 37. 59; 37. 60; 37. 61; 37. 62; 37. 63; 37. 64; 37. 65; 37. 66; 37. 67; 37. 68; 37. 69; 37. 70; 37. 71; 37. 72; 37. 73; 37. 74; 37. 75; 37. 76; 37. 77; 37. 78; 37. 79; 37. 80; 37. 81; 37. 82; 37. 83; 37. 84; 37. 85; 37. 86; 37. 87; 37. 88; 37. 89; 37. 90; 37. 91; 37. 92; 37. 93; 37. 94; 37. 95; 37. 96; 37. 97; 37. 98; 37. 99; 37. 100.

¶ Jer. 34. 25; Mi. 4. 3; 4. 15.

¶ Jer. 25. 18; Eze. 37. 11; 37. 12; 37. 13; 37. 14; 37. 15; 37. 16; 37. 17; 37. 18; 37. 19; 37. 20; 37. 21; 37. 22; 37. 23; 37. 24; 37. 25; 37. 26; 37. 27; 37. 28; 37. 29; 37. 30; 37. 31; 37. 32; 37. 33; 37. 34; 37. 35; 37. 36; 37. 37; 37. 38; 37. 39; 37. 40; 37. 41; 37. 42; 37. 43; 37. 44; 37. 45; 37. 46; 37. 47; 37. 48; 37. 49; 37. 50; 37. 51; 37. 52; 37. 53; 37. 54; 37. 55; 37. 56; 37. 57; 37. 58; 37. 59; 37. 60; 37. 61; 37. 62; 37. 63; 37. 64; 37. 65; 37. 66; 37. 67; 37. 68; 37. 69; 37. 70; 37. 71; 37. 72; 37. 73; 37. 74; 37. 75; 37. 76; 37. 77; 37. 78; 37. 79; 37. 80; 37. 81; 37. 82; 37. 83; 37. 84; 37. 85; 37. 86; 37. 87; 37. 88; 37. 89; 37. 90; 37. 91; 37. 92; 37. 93; 37. 94; 37. 95; 37. 96; 37. 97; 37. 98; 37. 99; 37. 100.

¶ Jer. 34. 25; Mi. 4. 3; 4. 15.

¶ Jer. 25. 18; Eze. 37. 11; 37. 12; 37. 13; 37. 14; 37. 15; 37. 16; 37. 17; 37. 18; 37. 19; 37. 20; 37. 21; 37. 22; 37. 23; 37. 24; 37. 25; 37. 26; 37. 27; 37. 28; 37. 29; 37. 30; 37. 31; 37. 32; 37. 33; 37. 34; 37. 35; 37. 36; 37. 37; 37. 38; 37. 39; 37. 40; 37. 41; 37. 42; 37. 43; 37. 44; 37. 45; 37. 46; 37. 47; 37. 48; 37. 49; 37. 50; 37. 51; 37. 52; 37. 53; 37. 54; 37. 55; 37. 56; 37. 57; 37. 58; 37. 59; 37. 60; 37. 61; 37. 62; 37. 63; 37. 64; 37. 65; 37. 66; 37. 67; 37. 68; 37. 69; 37. 70; 37. 71; 37. 72; 37. 73; 37. 74; 37. 75; 37. 76; 37. 77; 37. 78; 37. 79; 37. 80; 37. 81; 37. 82; 37. 83; 37. 84; 37. 85; 37. 86; 37. 87; 37. 88; 37. 89; 37. 90; 37. 91; 37. 92; 37. 93; 37. 94; 37. 95; 37. 96; 37. 97; 37. 98; 37. 99; 37. 100.

¶ Jer. 34. 25; Mi. 4. 3; 4. 15.

¶ Jer. 25. 18; Eze. 37. 11; 37. 12; 37. 13; 37. 14; 37. 15; 37. 16; 37. 17; 37. 18; 37. 19; 37. 20; 37. 21; 37. 22; 37. 23; 37. 24; 37. 25; 37. 26; 37. 27;

22 And ye shall be ^{my} people, and I will be ^{your} God.

23 Behold, the ^{whirlwind} of the LORD goeth forth with fury, a continuing ^{whirlwind}; it shall fall ^{with pain} upon the head of ^{the} wicked.

24 The ^{fierce} anger of the LORD shall not return, until he have done ^{it}, and until he have performed the intents of his heart: ⁱⁿ the latter days ye shall consider it.

CHAPTER XXXI.

1 The restoration of Israel. 10 The publication thereof. 15 Rachel, mourning, is comforted. 18 Ephraim, repenting, is brought home again. 22 Christ is promised. 27 God's care over the church. 31 His new covenant. 35 The stability, 38 and amplitude of the church.

AT the ^{same time}, saith the LORD, will I be ^{the} God ^{of} all the families of Israel, and they ^{shall} be my people.

2 Thus saith the LORD, ^{The} people ^{which} were left of the ^{sword} ^{found} grace in the wilderness; ^{even} Israel, when ^I went to cause him to rest.

3 The LORD hath appeared of old ^{unto} me, ^{saying}, Yea, ^I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee.

4 Again ^I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy ^{tabrets}, and shalt go forth in the dances of them that make merry.

5 Thou shalt yet plant vines upon ^{the} mountains of Samaria: the planters shall plant, and shall eat ^{them} as common things.

6 For there shall be ^a day, ^{that} ^{the} watchmen ^{pupon} the mount Ephraim shall cry, ^{Arise} ye, and let us go up to Zion unto the LORD our God.

7 For thus saith the LORD, ^{Sing} with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, ^O LORD, save thy people, the remnant of Israel.

8 Behold, ^I will bring them from the north country, ^{and} gather them from the coasts of the earth, ^{and} with them the blind and the lame, the woman with child ^{and} her that travaileth with child together: ^a great company shall return thither.

9 They shall come ^{with} weeping, ^{and} with supplications ^{will} I lead them: ^I will cause them to walk by the rivers of waters ⁱⁿ a straight way, wherein they shall not stumble; for ^I am a Father to Israel, and Ephraim ^{is} my first-born.

10 Hear the word of the LORD, O ye nations, and declare ^{it} ⁱⁿ the isles afar off, and say, He that scattered Israel will ^{gather} him, and keep him, as a shepherd ^{doth} his flock.

A.M. cir. 3400.

B.C. cir. 594.

ch. 24. 7. 31. 33. 35. 38. 2. 12. 13. 9. E. 12. 20. 36. 28. 37. 27. Ho. 2. 23. Re. 21. 3. 1. ch. 23. 19. 20. 25. 32. See Mal. 4. 1. 5 Heb. cutting. 6 Or, remain. 7 ch. 10. 25. ver. 16. 15. 11. Eze. 18. 4. 10. 15. 14. 24. 27. 46. 11. ch. 4. 28. Eze. 20. 47. 48. Re. 15. 1. 8. 7 ch. 23. 20. Ec. 7. 14. 15. 25. Da. 9. 2. 7. Ge. 49. 1. Ho. 14. 9. Ps. 107. 43.

CHAP. XXXI.

a ch. 29. 10. 30. 3. 8. 9. 18. 16. 14.

At the time of their restoration and conversion. See ch.

12. 20. 21. This prediction was by no means fulfilled at the restoration from Babylon in the days of Nehemiah and Ezra

for that restoration was but of a few families: it must therefore refer to a future and complete restoration of the whole 'twelve tribes' scattered abroad, and of their conversion to the faith of Jesus whom their fathers crucified.—C.

b ch. 3. 18. 30. 3. 10. 33. 7. 14. 15. 11. 13. Eze. 37. 19. 27. Ho. 1. 11. Ro. 11. 12. 15. 26. Ac. 2. 30.

c See ch. 30. 22. Ho. 2. 23. Ec. 13. 9.

d Ex. 12. 37. with 1. 16. 21. 23. 19. xvii.

e The sword of Pharaoh, the Amalekites, and Amorites, and though some were cut off for their sins.

Ex. 17. 8. when Israel marched on towards his rest (Booth-roys).—C.

f Ex. xiv. to Nu. x. De. 1. 2. Ne. 9. 11. 22. Ex. 33. 17.

g Nu. 10. 33. De. 1. 32. 2. 15. 63. 7. 14. ch. 2. 2. ver. 3.

h Heb. from afar.

i Unto me. The virgin of Israel (ver. 4) is the speaker.—C.

k Mal. 1. 2. Ge. 17. 7. Ro. 11. 28. 29. Is. 54. 8. 20. Ex. 5. 6. De. 6. 6. 9. 10. 15. Ho. 11. 1. 2. Ca. 1. 4. In. 6. 44.

l Or, have I extended unto thee.

m An allusion to Mam, and the women celebrating the praises of God with music and dances (processions) on the discomfiture of Pharaoh, and deliverance of Israel at the Red Sea.—C.

n See ch. 30. 18. 33. 7. Ex. 15. 20. Ps. 149. 3. Ju. 11. 34. 1 Sa. 18. 6. Re. 19. 8.

o Or, timbrels.

p Am. 9. 14. Is. 65. 21. 62. 8. Mi. 4. 4.

q Eze. 30. 6. 37. 22. ch. 30. 3. ver. 1.

r Heb. profane them. I. e. 19. 23. 25. De. 20. 6. not as De. 28. 30.

s 2 Co. 6. 2. Zec. 14. 16. Ps. 120. 1. Ho. 6. 2. 15. 8. 20. 26.

t Ju. 9. 7. 2 Ch. 13. 4. Is. 40. 9. 52. 7. Ac. 8. 1. 14. 9. 31.

u ch. 18. 30. 3. Is. 11. 13. Eze. 36. 2. 22. Ho. 1. 13. Is. 2. 2. 5. Mi. 4. 1. 3. Zec. 8. 21. 22.

v See note ^b below.

w De. 32. 43. Is. xii. xxv. xvi. 12. 14. 16. 44. 23. 42. 10. 12. 40. 13.

x Ps. 118. 25. 106. 47. 14. 7.

y See ch. 23. 39. 14. 30. 18. Is. 40. 11. 40. 12. 35. 10. Ps. 105. 37. Mi. 4. 6. 7. Zep. 3. 19.

z Eze. 20. 34. 41.

a Is. 40. 11.

b Eze. ii. viii. Ac. 2. 41. 4. 8. 6. 12. Ro. 11. 26. 32.

c ch. 3. 21. 50. 4. Ps. 120. 5. 6. Mat. 5. 4. Zec. 12. 1. 10. 12. 13. 14.

d Da. 9. 17. 18. Ro. 8. 26.

e Or, favours.

f Ps. 2. 12. Is. 35. 8. 41. 19. 49. 10. 11. 43. 16. 49. Re. 7. 17.

g Rev. 1. 7. 17.

h Rev. 1. 7. 17.

i Rev. 1. 7. 17.

j Rev. 1. 7. 17.

k Rev. 1. 7. 17.

l Rev. 1. 7. 17.

m Rev. 1. 7. 17.

n Rev. 1. 7. 17.

o Rev. 1. 7. 17.

p Rev. 1. 7. 17.

q Rev. 1. 7. 17.

r Rev. 1. 7. 17.

s Rev. 1. 7. 17.

t Rev. 1. 7. 17.

u Rev. 1. 7. 17.

v Rev. 1. 7. 17.

w Rev. 1. 7. 17.

x Rev. 1. 7. 17.

y Rev. 1. 7. 17.

z Rev. 1. 7. 17.

a Rev. 1. 7. 17.

b Rev. 1. 7. 17.

c Rev. 1. 7. 17.

d Rev. 1. 7. 17.

e Rev. 1. 7. 17.

f Rev. 1. 7. 17.

g Rev. 1. 7. 17.

h Rev. 1. 7. 17.

i Rev. 1. 7. 17.

j Rev. 1. 7. 17.

k Rev. 1. 7. 17.

l Rev. 1. 7. 17.

m Rev. 1. 7. 17.

n Rev. 1. 7. 17.

o Rev. 1. 7. 17.

p Rev. 1. 7. 17.

q Rev. 1. 7. 17.

r Rev. 1. 7. 17.

s Rev. 1. 7. 17.

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house of David was accompanied with a revolt from God; and Jeroboam set up the Egyptian ox-worship at Bethel and Dan, expressly to hinder the people from going up to the LORD'S feast at Jerusalem. 1 Ki. 13. 26. 29. When Samaria became the capital of the ten tribes it also became the chief seat of idolatry. Ho. 8. 5. 6; and, though afterwards partially converted to the true God, 2 Ki. 17. 28-41, there still remained a grievous antipathy between the Jews and Samaritans, John 4. 9, of which the prophet now foretells the happy end.—C.

g Is. 44. 23. 48. 20. 49. 24. 26. ch. 50. 19. 20. 33. 24. 3. 13. 1. Pe. 1. 18. Mat. 1. 22. Lu. 11. 21. 22. Col. 1. 13. 14.

h Eze. 17. 23. 20. 40. Is. xxv. xvi. xxxv. 51. 11. 2. 2. 3. 4. 25. 6. Joel. 3. 18. Eze. 36. 35. ch. 3. 19. Ep. 1. 3. 19. 21. 58. 11. 44. 34. 3. 19. 20. Ps. 1. 2. 9. 12. 15. 35. 10. 65. 19. 60. 20. Re. 7. 17. 21. 4.

i 2 They shall not sorrow any more, as those that have no hope; neither shall they wait any more in sieges and captivities.—C.

k ver. 4. Ps. cxvii. clix. c. 106. 47. 48. 1. Is. 40. 1. 5. 3. 11. 12. 29. 61. 3. Zec. 8. 19. 7. Ps. 81. 10. 107. 9. 30. 81. 12. 15. 16. Is. 25. 6. 55. 1. 3. Ep. 1. 3. 19.

l As the result of health and abundance, 'farness' is often used for the emblem of all spiritual blessings. See Ps. 63. 5.—C.

m ch. 6. 1. 40. 1. 58. 15. 28. 30. Mat. 2. 16. 18.

n Ge. 42. 13. 36. La. 5. 7. 4.

o This prediction is interpreted by the evangelist of the massacre of the children at Bethlehem by Herod, Mat. 2. 17. 18, at which time it was literally fulfilled. For the prediction does not figuratively represent Rachel, the wife of Jacob, as arising from her grave to lament, but every bereaved mother as a Rachel, that is, as a 'sheep' (for so the word signifies) bleating after her lamb when seized by the ravenous and relentless wolf. No doubt the prediction had been previously fulfilled by Nebuzardan (Je. 40. 1), but the prediction did not relate to one event, but embraced a whole series of events, in every one of which it is equally exemplified and fulfilled.—C.

p ver. 15. He. 6. 10. 3. ver. 17. See ch. 23. 39. 14. 30. 18. Is. 40. 1. 11. 40. 12. 35. 10. Ps. 105. 37. Mi. 4. 6. 7. Zep. 3. 19.

q ver. 15. He. 6. 10. 3. ver. 17. See ch. 23. 39. 14. 30. 18. Is. 40. 1. 11. 40. 12. 35. 10. Ps. 105. 37. Mi. 4. 6. 7. Zep. 3. 19.

r ver. 15. He. 6. 10. 3. ver. 17. See ch. 23. 39. 14. 30. 18. Is. 40. 1. 11. 40. 12. 35. 10. Ps. 105. 37. Mi. 4. 6. 7. Zep. 3. 19.

s ver. 15. He. 6. 10. 3. ver. 17. See ch. 23. 39. 14. 30. 18. Is. 40. 1. 11. 40. 12. 35. 10. Ps. 105. 37. Mi. 4. 6. 7. Zep. 3. 19.

t ver. 15. He. 6. 10. 3. ver. 17. See ch. 23. 39. 14. 30. 18. Is. 40. 1. 11. 40. 12. 35. 10. Ps. 105. 37. Mi. 4. 6. 7. Zep. 3. 19.

u ver. 15. He. 6. 10. 3. ver. 17. See ch. 23. 39. 14. 30. 18. Is. 40. 1. 11. 40. 12. 35. 10. Ps. 105. 37. Mi. 4. 6. 7. Zep. 3. 19.

v ver. 15. He. 6. 10. 3. ver. 17. See ch. 23. 39. 14. 30. 18. Is. 40. 1. 11. 40. 12. 35. 10. Ps. 105. 37. Mi. 4. 6. 7. Zep. 3. 19.

w ver. 15. He. 6. 10. 3. ver. 17. See ch. 23. 39. 14. 30. 18. Is. 40. 1. 11. 40. 12. 35. 10. Ps. 105. 37. Mi. 4. 6. 7. Zep. 3. 19.

x ver. 15. He. 6. 10. 3. ver. 17. See ch. 23. 39. 14. 30. 18. Is. 40. 1. 11. 40. 12. 35. 10. Ps. 105. 37. Mi. 4. 6. 7. Zep. 3. 19.

y ver. 15. He. 6. 10. 3. ver. 17. See ch. 23. 39. 14. 30. 18. Is. 40. 1. 11. 40. 12. 35. 10. Ps. 105. 37. Mi. 4. 6. 7. Zep. 3. 19.

z ver. 15. He. 6. 10. 3. ver. 17. See ch. 23. 39. 14. 30. 18. Is. 40. 1. 11. 40. 12. 35. 10. Ps. 105. 37. Mi. 4. 6. 7. Zep. 3. 19.

a ver. 15. He. 6. 10. 3. ver. 17. See ch. 23. 39. 14. 30. 18. Is. 40. 1. 11. 40. 12. 35. 10. Ps. 105. 37. Mi. 4. 6. 7. Zep. 3. 19.

b ver. 15. He. 6. 10. 3. ver. 17. See ch. 23. 39. 14. 30. 18. Is. 40. 1. 11. 40. 12. 35. 10. Ps. 105. 37. Mi. 4. 6. 7. Zep. 3. 19.

c ver. 15. He. 6. 10. 3. ver. 17. See ch. 23. 39. 14. 30. 18. Is. 40. 1. 11. 40. 12. 35. 10. Ps. 105. 37. Mi. 4. 6. 7. Zep. 3. 19.

d ver. 15. He. 6. 10. 3. ver. 17. See ch. 23. 39. 14. 30. 18. Is. 40. 1. 11. 40. 12. 35. 10. Ps. 105. 37. Mi. 4. 6. 7. Zep. 3. 19.

e ver. 15. He. 6. 10. 3. ver. 17. See ch. 23. 39. 14. 30. 18. Is. 40. 1. 11. 40. 12. 35. 10. Ps. 105. 37. Mi. 4. 6. 7. Zep. 3. 19.

f ver. 15. He. 6. 10. 3. ver. 17. See ch. 23. 39. 14. 30. 18. Is. 40. 1. 11. 40. 12. 35. 10. Ps. 105. 37. Mi. 4. 6. 7. Zep. 3. 19.

g ver. 15. He. 6. 10. 3. ver. 17. See ch. 23. 39. 14. 30. 18. Is. 40. 1. 11. 40. 12. 35. 10. Ps. 105. 37. Mi. 4. 6. 7. Zep. 3. 19.

h ver. 15. He. 6. 10. 3. ver. 17. See ch. 23. 39. 14. 30. 18. Is. 40. 1. 11. 40. 12. 35. 10. Ps. 105. 37. Mi. 4. 6. 7. Zep. 3. 19.

i ver. 15. He. 6. 10. 3. ver. 17. See ch. 23. 39. 14. 30. 18. Is. 40. 1. 11. 40. 12. 35. 10. Ps. 105. 37. Mi. 4. 6. 7. Zep. 3. 19.

j ver. 15. He. 6. 10. 3. ver. 17. See ch. 23. 39. 14. 30. 18. Is. 40. 1. 11. 40. 12. 35. 10. Ps. 105. 37. Mi. 4. 6. 7. Zep. 3. 19.

k ver. 15. He. 6. 10. 3. ver. 17. See ch. 23. 39. 14. 30. 18. Is. 40. 1. 11. 40. 12. 35. 10. Ps. 105. 37. Mi. 4. 6. 7. Zep. 3. 19.

l ver. 15. He. 6. 10. 3. ver. 17. See ch. 23. 39. 14. 30. 18. Is. 40. 1. 11. 40. 12. 35. 10. Ps. 105. 37. Mi. 4. 6. 7. Zep. 3. 19.

m ver. 15. He. 6. 10. 3. ver. 17. See ch. 23. 39. 14. 30. 18. Is. 40. 1. 11. 40. 12. 35. 10. Ps. 105. 37. Mi. 4. 6. 7. Zep. 3. 19.

n ver. 15. He. 6. 10. 3. ver. 17. See ch. 23. 39. 14. 30. 18. Is. 40. 1. 11. 40. 12. 35. 10. Ps. 105. 37. Mi. 4. 6. 7. Zep. 3. 19.

o ver. 15. He. 6. 10. 3. ver. 17. See ch. 23. 39. 14. 30. 18. Is. 40. 1. 11. 40. 12. 35. 10. Ps. 105. 37. Mi. 4. 6. 7. Zep. 3. 19.

p ver. 15. He. 6. 10. 3. ver. 17. See ch. 23. 39. 14. 30. 18. Is. 40. 1. 11. 40. 12. 35. 10. Ps. 105. 37. Mi. 4. 6. 7. Zep. 3. 19.

q ver. 15. He. 6. 10. 3. ver. 17. See ch. 23. 39. 14. 30. 18. Is. 40. 1. 11. 40. 12. 35. 10. Ps. 105. 37. Mi. 4. 6. 7. Zep. 3. 19.

r ver. 15. He. 6. 10. 3. ver. 17. See ch. 23. 39. 14. 30. 18. Is. 40. 1. 11. 40. 12. 35. 10. Ps. 105. 37. Mi. 4. 6. 7. Zep. 3. 19.

s ver. 15. He. 6. 10. 3. ver. 17. See ch. 23. 39. 14. 30. 18. Is. 40. 1. 11. 40. 12. 35. 10. Ps. 105. 37. Mi. 4. 6. 7. Zep. 3. 19.

t ver. 15. He. 6. 10. 3. ver. 17. See ch. 23. 39. 14. 30. 18. Is. 40. 1. 11. 40. 12. 35. 10. Ps. 105. 37. Mi. 4. 6. 7. Zep. 3. 19.

u ver. 15. He. 6. 10. 3. ver. 17. See ch. 23. 39. 14. 30. 18. Is. 40. 1. 11. 40. 12. 35. 10. Ps. 105. 37. Mi. 4. 6. 7. Zep. 3. 19.

v ver. 15. He. 6. 10. 3. ver. 17. See ch. 23. 39. 14. 30. 18. Is. 40. 1. 11. 40. 12. 35. 10. Ps. 105. 37. Mi. 4. 6. 7. Zep. 3. 19.

w ver. 15. He. 6. 10. 3. ver. 17. See ch. 23. 39. 14. 30. 18. Is. 40. 1. 11. 40. 12. 35. 10. Ps. 105. 37. Mi. 4. 6. 7. Zep. 3. 19.

x ver. 15. He. 6. 10. 3. ver. 17. See ch. 23. 39. 14. 30. 18. Is. 40. 1. 11. 40. 12. 35. 10. Ps. 105. 37. Mi. 4. 6. 7. Zep. 3. 19.

y ver. 15. He. 6. 10. 3. ver. 17. See ch. 23. 39. 14. 30. 18. Is. 40. 1. 11. 40. 12. 35. 10. Ps. 105. 37. Mi. 4. 6. 7. Zep. 3. 19.

z ver. 15. He. 6. 10. 3. ver. 17. See ch. 23. 39. 14. 30. 18. Is. 40. 1. 11. 40. 12. 35. 10. Ps. 105. 37. Mi. 4. 6. 7. Zep. 3. 19.

a ver. 15. He. 6. 10. 3. ver. 17. See ch

land of Judah and in the cities thereof, when I shall bring again their captivity, The LORD bless thee, O habitation of justice, and mountain of holiness.

24 And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they that go forth with flocks.

25 For I have satiated the weary soul, and I have replenished every sorrowful soul.

26 Upon this I awaked, and beheld; and my sleep was sweet unto me.⁷

27 Behold, the days come, saith the LORD, that I will sow the house of Israel, and the house of Judah, with the seed of man, and with the seed of beast.

28 And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the LORD.

29 In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge.

30 But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.

31 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah;

32 Not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them,⁸ saith the LORD;

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1 ch. 17, 3, 12. Ps. 44, 1.
2 50, 2, 3, 1-3.
3 Ob. 15, 19, 20. Is. 65, 10. ch. 33, 12, 13. Zec. 2, 4, 8, 13.

4 Is. 25, 6. Ps. 135, 15, 16, 107, 9. Is. 50, 4, 51, 3. Mat. 11, 28, 5, 29, 33.

5 Lu. 1, 53. Jn. 4, 14.
6 Zec. 4, 1, 2. Ps. 137, 2, 3, 8.

7 Poole and others think the prophecy was given in vision during sleep; but of this there is no previous intimation. May it not be considered rather as a continuation of the prophetic

'speech in the land of Judah,' ver. 23, and in conformity with the description given by the psalmist, Ps. 126, 1, of the amazement and delight of Israel at their wonderful deliverance from captivity?—C.

8 Eze. 36, 9-11. Ho. 2, 3. Zec. 10, 9. Is. 49, 18-23.

9 ch. 44, 27, 1, 10, 12. Da. 9, 14, 2. Ps. 3, 9.

10 ch. 38, 4, 18, 7, 8; 24, 6.

11 Eze. 18, 2, 3, 13, 14. 5, 7. Mat. 23, 35. Ex. 20, 5. Eze. 18, 4. Ps. 9, 16.

12 Ga. 6, 5, 7. Ro. 2, 8, 9. Is. 3, 11. Pr. 11, 21, 16, 3.

13 ch. 32, 40, 33, 14. Eze. 37, 26, 11, 8, 6, 9, 13, 10, 16, 17. Ac. 3, 25, 13, 46, 1. Jn. 2, 8.

14 Jn. 17, 2. Co. 3, 3, 6. 2 Ex. xii-xiv. De. 1, 11, 1, 1, 3.

15 ch. 11, 7, 8, 2, 9. De. 29, 25.

16 Ge. 17, 7. Ex. 19, 5, 6. ch. 23, 1, 4, 14.

17 Or, should I have continued on, I would have band unto them, He. 8, 9.

* This is a wonderful promise. It is, as it were, the consummation of the grand prophecy preceding. For the immutability of the purpose of Jehovah to preserve the people of the Jews in order to invest them with the privileges and blessings of the new covenant, he appeals to his almighty power as evinced in the laws and constitution of the natural world. However long may be their dispersion, and however great the number of the

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blinded, yet they shall eventually be restored to the enjoyment of new-covenant blessings.—P.

1 De. 30, 6. Eze. 11, 19, 20, 30, 20, 27. Co. 3, 3. Ps. 40, 8, 10, 7, 22.

2 ch. 24, 1, 30, 27, 32, 38, 40. Eze. 11, 20, 37, 27. Zec. 13, 9.

3 Jn. 5, 20, 18, 54, 13. Jn. 6, 45. 1 Co. 2, 10, 11, 12, 20, 27, 5, 20. Joel 2, 28.

4 Jn. 7, 39.

5 ch. 33, 8; 50, 20. Mi. 7, 18. Ac. 10, 43; 13, 32. Ep. 1, 7. Is. 43, 25; 44, 22. Ro. 11, 25.

6 Several points should be kept clearly before the mind in the interpretation of this remarkable and cheering prophecy—

1. The covenant spoken of is the covenant of grace under Christ the Messiah, and revealed in the gospel.

2. The persons with whom this covenant, as here mentioned by Jeremiah, was to be made, are the Jews; not the spiritual seed of Abraham, but his natural seed.

3. This is evident from ver. 31, 32. The blessings of this new covenant are to be given them as a nation.

4. A nation, i.e. the great body of them—they are to be God's people, and he is to be their God.

5. It follows that the time when this is yet to come.—P.

6 Ge. 1, 16. Ps. 136, 7-9. De. 4, 19.

7 Is. 51, 15. Ps. 114, 3. 4, 6, 6, 7, 13, 15. Ex. 14, 21, 22. Jos. 3, 16.

8 Ps. 72, 5, 7; 89, 2, 36; 119, 89, 148, 6. ch. 33, 20, 22. Ps. 148, 6, 15, 54, 8-10. Ps. 102, 28, 90, 14.

1 Until the laws of nature be reversed or annihilated, Israel shall abide a distinct and historical nation.

2 ch. 33, 22. Is. 54, 8-10. ch. 4, 27; 5, 18; 30, 11; 40, 28. Ro. 11, 5, 25, 28.

3 See note * in first column.

4 ch. 30, 18. Is. 44, 28. Zec. 2, 2, 4. Ne. ii. ix. Eze. 40, 21; 48, 15-20, 30-32. Eze. 40, 26.

5 Ne. 3, 1. Zec. 14, 10. 2 Zec. 2, 14.

6 ch. 3, 24; 19, 2-11; 32, 35. 2 Ch. 23, 15. Ne. 3, 28.

33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

35 Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the LORD of hosts is his name:

36 If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever.

37 Thus saith the LORD, If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel, for all that they have done, saith the LORD.²

38 Behold, the days come, saith the LORD, that the city shall be built to the LORD, from the tower of Hananeel unto the gate of the corner.

39 And the measuring-line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath.

40 And the whole valley of the dead bodies, and of the ashes, and all the fields, unto the brook of Kidron, unto the corner of the horse-

Arabian desert, on the way to Canaan, when first I espoused the Israelites to myself as my peculiar people, and bestowed on them my ordinances and miraculous favours, after I had delivered them from the murderous cruelty of Pharaoh and of the Amalekites; for that ancient love manifested to them is neither ceased nor weakened. I will yet establish your government in both church and state; and ye shall have great ground of rejoicing, on account of both temporal and spiritual benefits. And ministers and others shall stir up their companions to join the church and attend the ordinances of God. 7-9. For, to the infinite joy and comfort of all the friends of the Jews, or of the gospel church, I will marvellously deliver them, and conduct them, however unfit in themselves, to their own land, or to the new-covenant state; render them penitent and prayerful, and in the most affectionate manner supply them with everything necessary. 10-14. All the nations around shall know and be affected with the marvellous salvation, temporal and spiritual, which I will work for them; they themselves shall, with great joy, repair to the temple and the ordinances of the gospel, in order to praise me for my diversified kindness. Universal shall be the joy and prosperity of all ranks; ministers and people shall be plentifully supplied, and be mutual blessings one to another. 15-17. The terrible mourning occasioned by the captivity in Babylon, the slaughter of the infants at Bethlehem, or rejection of the Jewish nation, shall be turned into joy, by the restoration of the Benjamites and other Jews, and by the accession of multitudes to the gospel church. 18-20. Deeply penitent for their sins, and earnestly desirous of spiritual blessings, shall the Jews return from Babylon, and especially from their present dispersion; and graciously will I receive them into favour, and abundantly bless them. 21-26. Return with the utmost care and despatch to your country,

and erect marks by the way to direct such as may follow you: yea, though for your sinful apostasies ye have been long tossed to and fro, prepare for a return to your country, where the Messiah shall be born; and after your return, great shall be your reformation in righteousness and holiness; numerous shall be your flocks of cattle, and as numerous your worshippers of God; for I will refresh and supply you with every good thing.—Upon this Jeremiah awaked, and was delighted with the comfortable revelations which had been made to him in his dream or vision. 27-30. I will exceedingly multiply themselves and their cattle; and will manifest myself as eager to restore and bless them as ever I seemed to destroy them. Nor shall they have any more reason to complain that they are punished for their fathers' iniquities, but every one shall suffer for his own. 31-34. And I will renew my covenant with them in a more abundantly gracious form than I did at Sinai, and which they have so often transgressed by their idolatry and other wickedness, notwithstanding my kindness to them. But freely bestowing myself upon them as their God, adopting them as my people, and forgiving all their iniquities, I will clearly enlighten the minds of multitudes in the knowledge of the gospel, and renew their hearts, and dispose them to a holy and cheerful obedience to all my commandments.

Ver. 22. A woman shall compass a man. Pearson, Gill, and other learned expositors, interpret this expression of the miraculous conception of Christ. Boothroyd translates it 'a woman shall put to flight the mighty man;' and, with Willet, Gataker, and others, considers it an expressive mode of saying, that 'the weak and timid woman shall terrify and conquer the strong and courageous man.' See ver. 11. C.

Ver. 27. When, in peacefulness, peace, and prosperity, both men and cattle shall multiply as the corn. This promise acquires peculiar emphasis when it is remembered that, at present, many districts of Judea are nearly uninhabited. See Wylie's *Modern Judea*, p. 306. C.

Ver. 34. Since a time will come when they shall teach no more

every man his neighbour, saying, Know the Lord; and that because 'all shall have come to know him,' it follows that it is the right and duty of 'every man' to teach his neighbour; and that the right never ceases, and the duty never relaxes, but in proportion as the necessity ceases by the universal diffusion of religious knowledge in principle and practice. C.

Ver. 37. Until man can measure infinity in heaven above, or penetrate to the centre of the earth beneath, I will still, notwithstanding their ingratitude and rebellion, preserve a remnant of Israel, a seed for the revival of the whole, 'according to the election of grace.' C.

Ver. 38. The prophecy includes the restoration of Jerusalem on earth to her former dimensions and glory, as the emblem of the 'heavenly Jerusalem,' the 'city that hath foundations,' and 'the kingdom that cannot be moved.' C.

REFLECTIONS.—Thrice happy are the families which have God for their God! Remembrance of our own and the church's former deliverances is of great use to prevent despondency under long and sore troubles. But all our comfort and holiness must flow from God's everlasting love, fixed on and exercised towards us. It is pleasant when those that were chief rebels against God become his most zealous subjects and servants. But if he build up his church, and restore to us the ordinances of his grace, all must issue to the praise of his glory. And praises to him for mercies bestowed must be attended with supplications for what he has promised. When he intends to deliver, no distance, no weakness, no paucity, no grief, no perilous passage, can stop or even retard his designs. If he calls us to follow him, he will either find or make us a plain way; nor will he allow us to want any necessary supply. Great is the goodness of God observable in common providences, but especially in new-covenant blessings. Thrice happy are they whose souls are richly supplied by the Holy Ghost from the all-containing fulness of God, and who taste his goodness in everything they receive. It is not the death, but the justly apprehended loss, of our relations, that should disquiet us; and solid hopes of the happy issue of troubles will

gate toward the east, shall be holy unto the LORD; it shall not be plucked up, nor thrown down, any more for ever.

CHAPTER XXXII.

1 Jeremiah, being imprisoned by Zedekiah for his prophecy, 6 buyeth Hanameel's field. 13 Baruch must preserve the evidences, as tokens of the people's return. 16 Jeremiah in his prayer complaineth to God. 26 God confirmeth the captivity of Judah for their sins, 36 and promiseth a gracious return.

THE word that came to Jeremiah from the LORD in the tenth year of Zedekiah king of Judah, which was the eighteenth year of Nebuchadnezzar.

2 For then the king of Babylon's army besieged Jerusalem: and Jeremiah the prophet was shut up in the court of the prison, which was in the king of Judah's house.

3 For Zedekiah king of Judah had shut him up, saying, Wherefore dost thou prophesy, and say, Thus saith the LORD, Behold, I will give this city into the hand of the king of Babylon, and he shall take it;

4 And Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes;

5 And he shall lead Zedekiah to Babylon, and there shall he be until I visit him, saith the LORD: though ye fight with the Chaldeans, ye shall not prosper.

6 ¶ And Jeremiah said, The word of the LORD came unto me, saying,

7 Behold, Hanameel, the son of Shallum thine uncle, shall come unto thee, saying, Buy thee my field that is in Anathoth; for the right of redemption is thine to buy it.

8 So Hanameel, mine uncle's son, came to me in the court of the prison, according to the word of the LORD, and said unto me, Buy my field, I pray thee, that is in Anathoth, which is in the country of Benjamin: for the right of inheritance is thine, and the redemption is thine; buy it for thyself. Then I knew that this was the word of the LORD.

9 And I bought the field of Hanameel, my uncle's son, that was in Anathoth, and weighed him the money, even seventeen shekels of silver.

10 And I subscribed the evidence, and sealed it, and took witnesses, and weighed him the money in the balances.

11 So I took the evidence of the purchase, both that which was sealed according to the law and custom, and that which was open.

12 And I gave the evidence of the purchase

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r Zec. 14. 20, 21. Joel 3. 17. Is. 52. 1; 60. 21. Re. 21. 27. Eze. 48. 35.
s Is. 40. 8; 51. 16; 55. 15; 62. 8. with ch. 17. 15.
t Eze. 37. 25. Mat. 16. 18.

CHAP. XXXII.

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a Ki. 25. 1, 2. ch. 52.

b ch. 33. 1; 37. 21; 39.

c ch. 33. 1; 37. 21; 39.

d Ki. 6. 37; 33. 2 Ch.

e Ex. 5. 4. ch. 36. 29;

f ch. 21. 10; 34. 2; 37.

g ch. 21. 7; 34. 2; 37.

h ch. 21. 7; 34. 2; 37.

i ch. 21. 7; 34. 2; 37.

j ch. 21. 7; 34. 2; 37.

k ch. 21. 7; 34. 2; 37.

l ch. 21. 7; 34. 2; 37.

m ch. 21. 7; 34. 2; 37.

n ch. 21. 7; 34. 2; 37.

o ch. 21. 7; 34. 2; 37.

p ch. 21. 7; 34. 2; 37.

q ch. 21. 7; 34. 2; 37.

r ch. 21. 7; 34. 2; 37.

s ch. 21. 7; 34. 2; 37.

t ch. 21. 7; 34. 2; 37.

u ch. 21. 7; 34. 2; 37.

v ch. 21. 7; 34. 2; 37.

w ch. 21. 7; 34. 2; 37.

x ch. 21. 7; 34. 2; 37.

y ch. 21. 7; 34. 2; 37.

z ch. 21. 7; 34. 2; 37.

aa ch. 21. 7; 34. 2; 37.

ab ch. 21. 7; 34. 2; 37.

ac ch. 21. 7; 34. 2; 37.

ad ch. 21. 7; 34. 2; 37.

ae ch. 21. 7; 34. 2; 37.

af ch. 21. 7; 34. 2; 37.

ag ch. 21. 7; 34. 2; 37.

ah ch. 21. 7; 34. 2; 37.

ai ch. 21. 7; 34. 2; 37.

aj ch. 21. 7; 34. 2; 37.

ak ch. 21. 7; 34. 2; 37.

al ch. 21. 7; 34. 2; 37.

am ch. 21. 7; 34. 2; 37.

an ch. 21. 7; 34. 2; 37.

ao ch. 21. 7; 34. 2; 37.

ap ch. 21. 7; 34. 2; 37.

aq ch. 21. 7; 34. 2; 37.

ar ch. 21. 7; 34. 2; 37.

as ch. 21. 7; 34. 2; 37.

at ch. 21. 7; 34. 2; 37.

au ch. 21. 7; 34. 2; 37.

av ch. 21. 7; 34. 2; 37.

aw ch. 21. 7; 34. 2; 37.

ax ch. 21. 7; 34. 2; 37.

ay ch. 21. 7; 34. 2; 37.

az ch. 21. 7; 34. 2; 37.

ba ch. 21. 7; 34. 2; 37.

bb ch. 21. 7; 34. 2; 37.

bc ch. 21. 7; 34. 2; 37.

bd ch. 21. 7; 34. 2; 37.

be ch. 21. 7; 34. 2; 37.

bf ch. 21. 7; 34. 2; 37.

bg ch. 21. 7; 34. 2; 37.

bh ch. 21. 7; 34. 2; 37.

bi ch. 21. 7; 34. 2; 37.

bj ch. 21. 7; 34. 2; 37.

bk ch. 21. 7; 34. 2; 37.

bl ch. 21. 7; 34. 2; 37.

bm ch. 21. 7; 34. 2; 37.

bn ch. 21. 7; 34. 2; 37.

bo ch. 21. 7; 34. 2; 37.

bp ch. 21. 7; 34. 2; 37.

bq ch. 21. 7; 34. 2; 37.

br ch. 21. 7; 34. 2; 37.

bs ch. 21. 7; 34. 2; 37.

A.M. cir. 3415.

B.C. cir. 589.

independent of its

connection with

prophecy.—C.

1 Is. 40. 8; 51. 16; 55. 15;

2 Is. 40. 8; 51. 16; 55. 15;

3 Is. 40. 8; 51. 16; 55. 15;

4 Is. 40. 8; 51. 16; 55. 15;

5 Is. 40. 8; 51. 16; 55. 15;

6 Is. 40. 8; 51. 16; 55. 15;

7 Is. 40. 8; 51. 16; 55. 15;

8 Is. 40. 8; 51. 16; 55. 15;

9 Is. 40. 8; 51. 16; 55. 15;

10 Is. 40. 8; 51. 16; 55. 15;

11 Is. 40. 8; 51. 16; 55. 15;

12 Is. 40. 8; 51. 16; 55. 15;

13 Is. 40. 8; 51. 16; 55. 15;

14 Is. 40. 8; 51. 16; 55. 15;

15 Is. 40. 8; 51. 16; 55. 15;

16 Is. 40. 8; 51. 16; 55. 15;

17 Is. 40. 8; 51. 16; 55. 15;

18 Is. 40. 8; 51. 16; 55. 15;

19 Is. 40. 8; 51. 16; 55. 15;

20 Is. 40. 8; 51. 16; 55. 15;

21 Is. 40. 8; 51. 16; 55. 15;

22 Is. 40. 8; 51. 16; 55. 15;

23 Is. 40. 8; 51. 16; 55. 15;

24 Is. 40. 8; 51. 16; 55. 15;

25 Is. 40. 8; 51. 16; 55. 15;

26 Is. 40. 8; 51. 16; 55. 15;

27 Is. 40. 8; 51. 16; 55. 15;

28 Is. 40. 8; 51. 16; 55. 15;

29 Is. 40. 8; 51. 16; 55. 15;

30 Is. 40. 8; 51. 16; 55. 15;

31 Is. 40. 8; 51. 16; 55. 15;

32 Is. 40. 8; 51. 16; 55. 15;

33 Is. 40. 8; 51. 16; 55. 15;

34 Is. 40. 8; 51. 16; 55. 15;

35 Is. 40. 8; 51. 16; 55. 15;

36 Is. 40. 8; 51. 16; 55. 15;

37 Is. 40. 8; 51. 16; 55. 15;

38 Is. 40. 8; 51. 16; 55. 15;

39 Is. 40. 8; 51. 16; 55. 15;

40 Is. 40. 8; 51. 16; 55. 15;

41 Is. 40. 8; 51. 16; 55. 15;

42 Is. 40. 8; 51. 16; 55. 15;

43 Is. 40. 8; 51. 16; 55. 15;

44 Is. 40. 8; 51. 16; 55. 15;

45 Is. 40. 8; 51. 16; 55. 15;

46 Is. 40. 8; 51. 16; 55. 15;

47 Is. 40. 8; 51. 16; 55. 15;

48 Is. 40. 8; 51. 16; 55. 15;

49 Is. 40. 8; 51. 16; 55. 15;

50 Is. 40. 8; 51. 16; 55. 15;

51 Is. 40. 8; 51. 16; 55. 15;

52 Is. 40. 8; 51. 16; 55. 15;

53 Is. 40. 8; 51. 16; 55. 15;

54 Is. 40. 8; 51. 16; 55. 15;

55 Is. 40. 8; 51. 16; 55. 15;

56 Is. 40. 8; 51. 16; 55. 15;

57 Is. 40. 8; 51. 16; 55. 15;

58 Is. 40. 8; 51. 16; 55. 15;

59 Is. 40. 8; 51. 16; 55. 15;

60 Is. 40. 8; 51. 16; 55. 15;

61 Is. 40. 8; 51. 16; 55. 15;

62 Is. 40. 8; 51. 16; 55. 15;

63 Is. 40. 8; 51. 16; 55. 15;

64 Is. 40. 8; 51. 16; 55. 15;

65 Is. 40. 8; 51. 16; 55. 15;

66 Is. 40. 8; 51. 16; 55. 15;

67 Is. 40. 8; 51. 16; 55. 15;

68 Is. 40. 8; 51. 16; 55. 15;

69 Is. 40. 8; 51. 16; 55. 15;

70 Is. 40. 8; 51. 16; 55. 15;

71 Is. 40. 8; 51. 16; 55. 15;

72 Is. 40. 8; 51. 16; 55. 15;

73 Is. 40. 8; 51. 16; 55. 15;

unto Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle's son, and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison.

13 ¶ And I charged Baruch before them, saying,

14 Thus saith the LORD of hosts, the God of Israel, Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open, and put them in an earthen vessel, that they may continue many days:

15 For thus saith the LORD of hosts, the God of Israel, Houses and fields and vineyards shall be possessed again in this land.

16 ¶ Now when I had delivered the evidence of the purchase unto Baruch the son of Neriah, I prayed unto the LORD, saying,

17 Ah, Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched-out arm, and there is nothing too hard for thee:

18 Thou showest loving-kindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: the great, the mighty God, the LORD of hosts, is his name,

19 Great in counsel, and mighty in work: for thine eyes are open upon all the ways of the sons of men; to give every one according to his ways, and according to the fruit of his doings:

20 Which hast set signs and wonders in the land of Egypt, even unto this day, and in Israel, and among other men: and hast made thee a name, as at this day;

21 And hast brought forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched-out arm, and with great terror;

22 And hast given them this land, which thou didst swear to their fathers to give them, a land flowing with milk and honey:

23 And they came in, and possessed it; but they obeyed not thy voice, neither walked in thy law: they have done nothing of all that thou commandedst them to do; therefore thou hast caused all this evil to come upon them.

24 Behold the mountains, they are come unto the city to take it; and the city is given into the hand of the Chaldeans that fight against it, because of the sword, and of the famine, and of the pestilence: and what thou hast spoken is come to pass; and, behold, thou seest it.

make us bear them patiently. True repentance is a deep and thorough work; and renders a sinner very loathsome and wicked in his own view. Nor do sins of youth appear small under its influence. But all turning to God must be produced by his own Spirit in us; who introduces his grace, by making us to per-

ceive gospel truths. And God is ever ready to give his most rebellious children a kind reception when penitent. His mercy cannot forbear working for them while he frowns; and at last it must break forth in unnumbered and everlasting blessings. But what an encouragement to faith and repentance is the incarna-

tion and work of our Redeemer!—Thrice happy are societies and souls where righteousness towards men, and piety towards God, are closely connected. Refreshing is that sleep in which men are entertained with comfortable promises from God. And no prospect is more pleasant to gracious souls than the spiritual

25 And thou hast said unto me, O Lord God, Buy thee the field for money, and take witnesses; for⁴ the city is given into the hand of the Chaldeans.

26 ¶ Then⁵ came the word of the LORD unto Jeremiah, saying,

27 Behold, I *am* the LORD, the 'God of all flesh: 'Is there any thing too hard for me?

28 Therefore thus saith the LORD, 'Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he shall take it.

29 And the Chaldeans, that fight against this city, shall come 'and set fire on this city, and burn it, with the houses upon whose roofs they have offered incense unto Baal, and poured out drink-offerings unto other gods, to provoke me⁵ to anger.

30 For⁶ the children of Israel, and the children of Judah, have only done evil before me from their youth:⁶ for the children of Israel have only provoked me to anger with the work of their hands, saith the LORD.

31 For⁷ this city hath been to me as a provocation of mine anger,⁷ and of my fury, from the day that they built it, even unto this day, that I should 'remove it from before my face;

32 Because⁸ of all the evil of the children of Israel, and of the children of Judah, which they have done to provoke me to anger, 'they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem.

33 And they have turned unto me 'the 'back⁹ and not the face: 'though I taught them, rising up early and teaching them, yet they have not hearkened to receive instruction.

34 But they 'set their abominations in the house, which is called by my name, to defile it.¹

35 And 'they built the high places of Baal, which *are* in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech, which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin.²

36 ¶ And now therefore³ thus saith the LORD,

flourishing of God's church.—How delightful is it to have JEHOVAH rejoicing over us to do us good! And no wonder sin against him be bitterness in its latter end. But infinitely gracious is his covenant, and suited in form, in matter, in order, and in firmness, to our every need. And while all things in nature are pregnant with important instructions and comforts, it is holiness, connected with outward privileges, that renders them truly steadfast and durable.

CHAPTER XXXII. Ver. 3. Zedekiah king of Judah had shut him up. Zedekiah presents a melancholy, but common, example of anger against the messenger of unwelcome news, or the offerer of good advice. If, instead of treating him with harshness and cruelty, Zedekiah had asked for an evidence of his divine commission, Jeremiah could have easily satisfied him by referring to his prophecy against Pashur and his friends, ch. 20. 6, and that against Hananiah, ch. 28. 16, 17; both of which had received such evident fulfilment as to put the commission of the prophet beyond all dispute. C.

Ver. 10. One kind of money was in uncoined gold or silver ingots, another in thin rolls that could be easily cut, and both all Jewish money was, at this period, uncoined; for the arts had long ago made great progress in the East. The weighing is rather watchfulness against minute deductions from the value of the coin. C.

Ver. 27. Is there any event beyond my power? Did I not give this land to Israel? Can I not convey it to the Chaldeans? And, when the fullness of the time is come, can I not restore it again to my renewed people? C.

Ver. 32. Jerusalem. Jerusalem, though belonging partly to the tribe of Judah, and partly to the tribe of Benjamin, was a city common to all the tribes, and might therefore represent the common character of the whole people, particularly those classes by whom the nation was governed—the rulers, the prophets, priests, lawyers, and merchants. C.

REFLECTIONS.—How obstinately men persist in persecution, and other wickedness, even when the Lord is punishing them for it! No afflictions can drag men from their lusts. By what strange tokens God confirms

A.M. cir. 3415.
B.C. cir. 589.

4 Or, though, Ps. 77.
19. Is. 55.8. Mat. 16.24.
2 Co. 5.7.

5 Nu. 10.22. Is. 64.8.
Zec. 12.1. Ps. 65.2. Is.
40.5. Koi. 3.19.20.

6 Ge. 12.14. Ver. 17.
1 ver. 3.24.36. ch. 6.6.
19.8.11.15.20.32.1.9.10.
Is. 5.5. with Jn. 19.11.
Am. 3.6.

7 ch. 11.16; 17.27; 21.
4.10.10.37.5.10.22.719.
13.2.13.20.23.23; 11.12.
13.52.13.

8 Not on purpose to
provoke God—for
they had forgot him
—but the end of
which was to pro-
voke, because they
dishonoured him, as
a father; disobeyed
him as a King; and
forsook him, as a
husband; wherefore
he was offended, and
condemned them as
a righteous Judge.

9 From their youth
ascension, when they
escaped from slavery
and came up out of
Egypt.—C.

10 1 Ki. 11.7. with 2
Ki. 23.13. Eze. 22.2-12.
Zep. 3.1-5. ch. 5.7.23.
15.9-11. Is. 65.5-5.

11 Heb. for my
anger.
1 2 Ki. 23.27.24.34.
y. ch. 2.19; 4.18; 5.19.
25. Is. 59.1,2.

12 2 ch. 12.13; 2.8.26.
Zep. 3.1-5. Is. 1.4-6.
Mi. ii. 11. 1-5. 2 Ch.
xxi. xxviii. xxxiii.
xxxvii. Da. 9.5-11. Mat.
7.13.

13 2 ch. 27.24. Is. 48.
4. Zec. 7.11.12. Ho. 11.
21.

14 Heb. neck.
15 The back, to for-
sake me, or show
contempt either of
my love or power.—
The face, which would
attract attention, re-
spect, and obedience.

16 ch. 7.13. 2 Ch. 36.14.
-16. ch. 25.3.
7 ch. 31.17. 30.31.
Eze. 8.5-16. 2 Ch. 33.2.
3.15.22.2 Ki. 21.4-7.

17 It seems from this
statement, and from
some others of a simi-
lar import, that the
Jews had gone so far
in their idolatry as to
set up idols within
the very courts of the
temple. Nothing
could more strikingly
show the utter and
hopeless depravity of
the people.—P.

18 2 ch. 28.2-4; 33.3-
7. 2 Ki. 23.10. ch. 7.31;
19.2. Ps. 106.37. Is. 57.5.
Eze. 16.20. 21. 23. 37.
Le. 18.21; 20.9-5. De.
18.10.

19 See note on ch.
20.5. C.

20 Or, nevertheless.
21 ch. 14. Is. 30.18. Ho.
2.14.

22 This safety the
Jews did not enjoy
after the return from
the Babylonian cap-
tivity, but were con-
tinuously distressed
by the Persians,
Egyptians, Mace-
donians, and finally
destroyed by the
Romans; the fulfil-
ment of the prophecy

A.M. cir. 3415.
B.C. cir. 589.

is, therefore, future;
the partial restora-
tion under Zerubba-
bel being a mere shad-
ow of the complete
restoration yet in re-
serve.—C.

1 ver. 43; ch. 2.25; or
perhaps in derision,
ch. 20.7, 8, with ver. 3.
24.

2 ver. 28.
3 But now, not
withstanding all this.
—11' Loudh.

4 See ch. 23.3; 29.14;
30.3.16; 31.6-17; 33.7.
De. 30.3-6. Eze. 34.12.
-16.22-27; 36.8-38; 37.
-27. Ho. 1.10.11; 3.5.
6.1-7. Am. 9.11-15. Ob.
17-21. Zep. 3.9-20.

7 Joel 3.20. Zec. 14.
11.

8 See note * in first
column.
9 ch. 24.7; 30.22; 31.
33. Ge. 17.7. Ex. 19.5.6.
17. Ge. 17.13. Le. 22.
17.19. 1 Sa. 7.3. Eze. 37.
22. Zec. 14.9. Ac. 4.32.
10 2.4.5.6. Phil 2.1. Is.
32.6.

11 Heb. all days.
12 De. 29.9. Ps. 115.13.
14.15.6.33.1. 11.1.8.

13 Ge. 17.13. Le. 22.
17.19. 1 Sa. 7.3. Eze. 37.
22. Zec. 14.9. Ac. 4.32.
10 2.4.5.6. Phil 2.1. Is.
32.6.

14 The new and
better covenant of
which Christ is the
Mediator, and which
is never to give place
to any other dispensa-
tion. See ch. 1.5.
15 Ge. 2.4.14. compare
with Ps. 89.34.35.—C.

16 ch. 31.31-33. Eze. 36.
26.27. Ep. 1.3. 2.4-10. 1
Pe. 1.5. Mat. 16.18. Jn.
10.29-29.

17 De. 30.9. Zep. 3.17.
15.6.5.

18 2 ch. 24.31.28. Am.
9.1.

19 Heb. in truth or
stability, Ho. 2.19.20.
20 ch. 31.28.18.7.8.29.
10. Zec. 8.14.15. with
Jos. 23.14.15.

21 ch. 32.10.11.
22 Surely it is impos-
sible to read this
solemn declaration
and observe how liter-
ally God 'brought all
this great evil upon
this people; and then
to doubt or deny that
he 'bring upon them all
the good that he has
promised them.—C.

23 ver. 30; ch. 2.25.18.
12.33.10. Eze. 37.41.15.
49.14. Ps. 14.7.

24 See Wylie's *Mod-
ern Judea*, p. 258,
300, 308, 328.—C.

25 ver. 6-15.
26 ch. 17.26. Jos. xviii.
xv.

27 ver. 37-41; ch. 33.7.
12.26; 23.31; 29.14; 30.3.
18. Ps. 120.1-4.

CHAP. XXXIII.

a ch. 13.24; 14.1; 16.
11. 18.11.24.4.1.1.1.1.
12.27.1.30.1.32.1.26.
b ch. 32.2.3.8; 37.21;
38.1.

c Is. 37.26. ch. 32.35.
44. with Mat. 16.18.
He. 11.10.

1 The door thereof
—that is, he that
is about to promise is
the same that is able
to perform: the word
that formed it, as a
rule of his govern-
ment, that, when men
call upon him in faith,
he will surely answer
them.—C.

the God of Israel, concerning this city, whereof ye say, 'It shall be delivered into the hand of the king of Babylon, by the sword, and by the famine, and by the pestilence;⁵

37 Behold, 'I will gather them out of all countries whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to 'dwell safely.⁶

38 And⁷ they shall be my people, and I will be their God;

39 And I will 'give them one heart, and one way, that they may fear me for ever,⁷ for⁸ the good of them, and of their children after them:

40 And I will make an 'everlasting 'covenant with them, that 'I will not turn away 'from them to do them good; but 'I will put my fear in their hearts, that they shall not depart from me.

41 Yea, 'I will rejoice over them to do them good, and I 'will plant them in this land assuredly¹ with my whole heart, and with my whole soul.

42 For thus saith the LORD, 'Like as I have brought all this great evil upon this people, 'so will I bring upon them all the good that I have promised them.²

43 And 'fields shall be bought in this land, whereof 'ye say, *It is desolate*³ without man or beast; it is given into the hand of the Chaldeans.

44 Men⁴ shall buy fields for money, and subscribe evidences, and seal them, and take witnesses 'in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: 'for I will cause their captivity to return, saith the LORD.

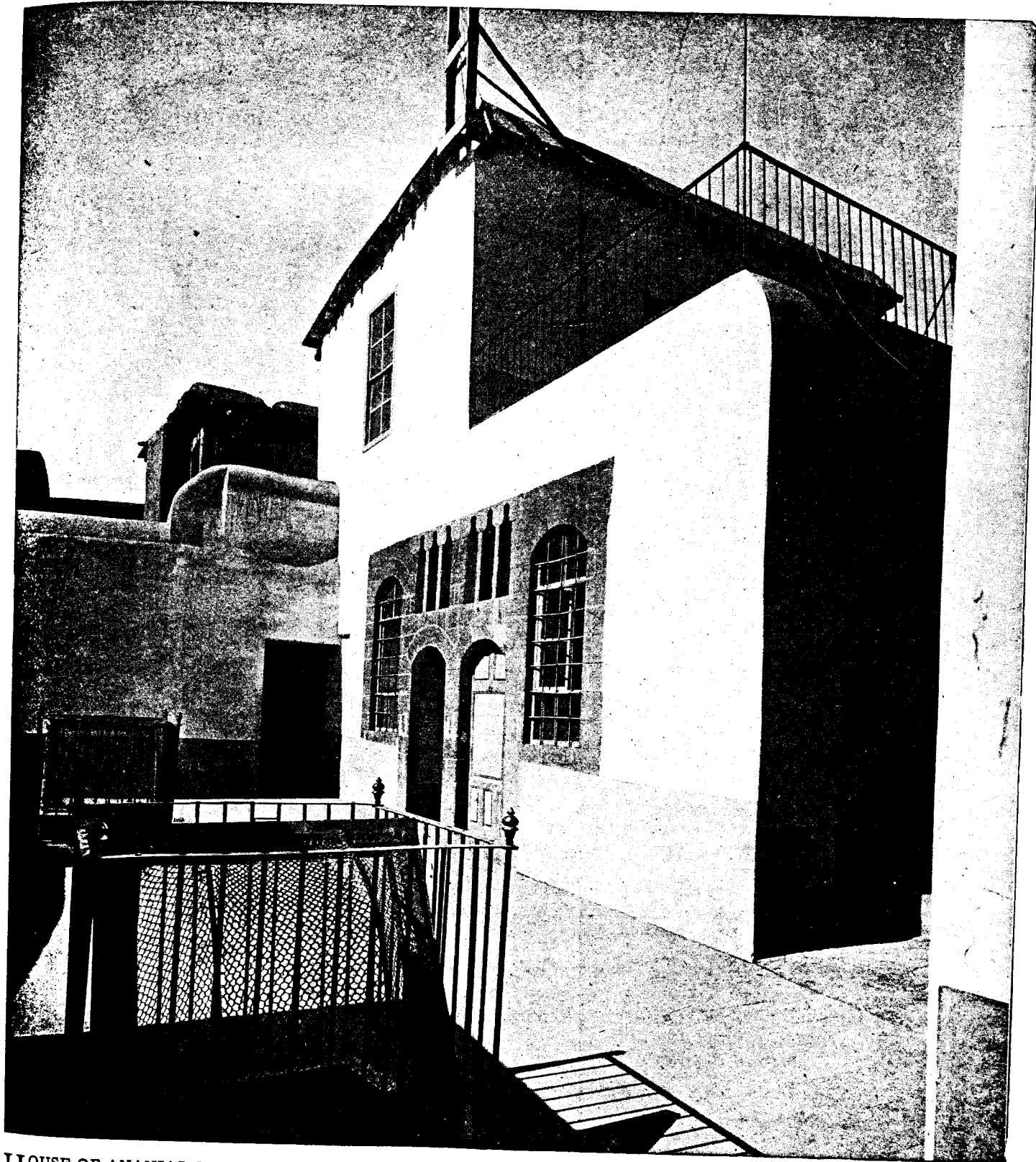
CHAPTER XXXIII.

1 God promiseth to the captivity a gracious return, 9 a joyful state, 12 a settled government, 15 Christ the Branch of righteousness, 17 a continuance of kingdom and priesthood, 19 and a stability of a blessed seed.

MOREOVER, the^a word of the LORD came unto Jeremiah the second time, while he was yet 'shut up in the court of the prison, saying,

2 Thus saith 'the LORD, the Maker¹ thereof,

his own oracles! An exact honesty, prudent discretion, and a firm dependence on the promise and providence of God, ought to meet together in all our civil transactions.—The more honourable views we have of God and his mercies, the more humble and penitent will be our views of our own and others' rebellion against him. And the former experiences of God's people ought to encourage us, even when his providence seems to contradict his promises. When we have God's orders, we have nothing to do but obey, and trust him with the issue. And if we are in the dark concerning his dispensations, we may humbly beg his instructions. No crimes are too horrid for apostate professors to commit, and no judgments too severe to punish them. Deep carnal security ordinarily ends in deep despair; but blessed mornings of deliverance, conversion, and reformation frequently succeed long and dark nights of trouble. And unchangeable is their



HOUSE OF ANANIAS, DAMASCUS—SITE OF THE HOUSE OF ANANIAS, WHO WAS DIRECTED TO INQUIRE FOR SAUL AT THE HOUSE OF JUDAS IN DAMASCUS. [Jeremiah, xxxiii:17, 18.]—"For thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel; Neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually." Reference is made to these verses by St. Paul in Romans, xii:1, and Romans, xv:16, and by Peter in I. Peter, ii:5, and by St

John in Revelations, i:6. Jesus Christ was the man who was to set forever upon the throne of the house of Israel, and the ministers were to be the priests who were to offer burnt offerings and to kindle meat offerings, and to do sacrifice continually. We give a picture of the house of Ananias in Damascus, said to stand upon the site of the house of Ananias, related to St. Paul at the time of his conversion. St. Paul was the leader of the living, everlasting Christain priesthood.

the LORD that formed it, to establish it; the LORD² is ^{his} name;

3 Call⁶ unto me, and I will answer thee, and show thee great and mighty³ things, which thou knowest not.⁴

4 For thus saith the LORD, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are thrown⁹ down by the mounts,⁵ and by the sword;⁶

5 They^h come to fight with the Chaldeans, but *it is* to fill them with the dead bodies of men,⁷ whom I have slain in mine anger, and in my fury, and for all whose wickedness ^I have hid my face from this city.

6 Behold,ⁱ I will bring it health and cure, and I will cure them,⁸ and ^{will} reveal unto them the abundance of peace and truth.

7 And^j I will cause the captivity of Judah, and the captivity of Israel, to return, and ^{will} build them as at the first.

8 And ^I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me.

9 And ^{it} shall be to me a name of joy, a praise⁹ and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they ^{shall} fear and tremble for all the goodness, and for all the prosperity, that I procure unto it.⁹

10 ^{Thus} saith the LORD, Again there shall be heard in this place, which ^{ye} say *shall be* desolate without man and without beast, *even* in the cities of Judah, and in the streets of Jerusalem, that are desolate without man, and without inhabitant, and without beast.¹

11 The^t voice of joy, and the voice of gladness; the voice of the bridegroom, and the voice of the bride; the voice of them that shall say, ^{Praise} the LORD of hosts: for the LORD *is* good; for his mercy *endureth* for ever: ^{and} of them that shall bring the sacrifice of praise into the house of the LORD. For ^I will cause to return the captivity of the land, as at the first,² saith the LORD.

12 ^{Thus} saith the LORD of hosts, Again in this place, which is desolate³ without man and without beast, and in all the cities thereof, shall⁷ be an habitation of shepherds causing *their* flocks to lie down.

13 In⁸ the cities of the mountains, in the cities of the vale, and in the cities of the south,

A.M. cir. 3415.
B.C. cir. 389.

2 JEHOVAH.

Am. 5.8,9,6.

Ch. 29.12, Ps. 50.15;

91.15. Is. 65.24; 45.17;

48.17. Am. 3.7. Ge. 18.17.

3 Or, hidden. Is. 48.6.

4 Which thou knowest not by any wisdom of thine own;

but solely by divine revelation and promise.

5 Ch. 32.24; 6.6. Eze. 4.21, 22; 26.8. Hab. 1.10.

6 Mounds of earth on which military engines were erected for breaking the walls.

7 Mattock, 2 Ch. 34.6, or axe, Eze. 26.9.

8 Ch. 21.4-10; 32.35; 37.7-10. Is. 55.25, 10.5.

9 The people of the city come to fight with the Chaldeans, but it is to fill them their dispirited (houses) with the dead bodies of men, &c.—C.

1 Ch. 18.17; 21.10. Eze. 39.23, 24; 45.7. Is. 8.17, 24.7.

2 Ch. 30.12, 13, 17; Is. 58.12, 13, 14.

3 I will cure them: that is, 'the captivity of Judah and Israel,' ver. 1—C.

4 Is. 39.8; 30.26; 54.13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

5 See ch. 23.39, 14; 30.3; 32.44; ver. 26. Is. 11.12, Ho. 11.11.

6 Ch. 24.6, 31.4, 28.42; 10. Is. 1.26. Ho. 2.18. Joel 1.18.

7 Ch. 31.34; 50.20. Mi. 7.18, 19. Eze. 36.35-37. Is. 40.21, 23, 25; 4.22, 25; 7.22, 13.1. He. 9.11-14. Ro. 5.20, 21. 1 Jn. 1.7, 9, 2.2. Re. 1.5.

8 Ezr. 1.26, 12.56; 2.2. Zec. 8.21-23. Ps. 126.3, 4.

9 Ch. 13.11.

10 Is. 60.5. Ex. 15.14-16. Ch. 29. Ex. 8.17.

11 The restoration of the Jews viewed in relation to the preceding circumstances, the wondrous event itself and all its varied consequences, must form a new epoch in the history of the world, and irresistibly attract the attention of 'the nations' to the subject of fulfilled prophecy, the nature of divine providence, and the glorious character of JEHOVAH. And they shall fear and tremble, not as before an enemy; but they shall learn that fear which is the beginning of wisdom, and 'join trembling with their mirth,' when 'they kiss the Son,' and acknowledge him 'Lord of all.'—C.

12 Ch. 32.35, 44; 2.25; 18.12. Ps. 147.7. Eze. 37.11.

13 See ch. 32.43.—C.

14 Ch. 34.16; 25.13. Re. 18.23. Ho. 2.15. Zec. 9.17, 10.7.

15 1 Ch. 10.8, 34.2 Ch. 5.13; 7.3; 20.21. Ps. cxxxv. cvil. Is. xii. xxv. xxvi. Ezr. 3.11.

16 Le. 7.12. Ps. 107.23; 116.7. Ne. 12.31, 38, 40. He. 13.15.

17 ver. 26; ch. 32.37; 44.15, 11, 12, 13, 43, 61, 49; 12. See ch. 23.39, 24; 30.3, 20.

18 As at the first, when, with a mighty hand, and many signs and wonders, I brought them out from Egypt.—C.

19 Ch. 31.24; 50.19. Is. 65.10. Eze. 34.12-14.

20 Ob. 19, 20. ch. 17.26; 32.44; 50.19, 20. Jos. xv. xviii.

21 See ch. 32.43. The land is prophetically pronounced deso-

A.M. cir. 3415.
B.C. cir. 389.

late' in the days of king Zedekiah,

though a part only of the inhabitants had yet been carried captive—the LORD de-

scribing as done, that which he had judi-

cially determined to do.—C.

2 Le. 27.32. Eze. 20.29, 10. 2 Co. 1.20. Tit. 1.2. He. 6.13-18; 10.23. Nu. 23.19. Is. 55.6-13; 54.7-10. Zec. 1.13-17.

3 Is. 4.2, 11.1. ch. 23.5. Zec. 3.8; 6.12, 13. Eze. 17.23, 23.

4 Is. 40.7, 11.2-5; 52.13; 61.11; 42.21. Ps. 45.4; 77.2. 1-5. Jn. 5.22-29.

5 The 'days' and the 'growth' assigned to 'the Branch of Righteousness,' show that the prophecy embraces a series of events from the birth of Messiah, till the establishment of Jerusalem in safety.—C.

6 Is. 45.17, 22. De. 33.27-29. Jn. 3.14-17.

7 Heb. *he who shall call her is Jehovah our righteousness.*

8 *Jehovah—Isidore.*

9 Ch. 3.6. 1 Jn. 2.1, 2. Is. 45.24, 25. 1 Co. 1.30.2 Co. 5.21. Phil. 3.9. Ro. 5.11, 12.

10 See notes on Ge. 15.6. Ps. 14.5. Je. 23.6.—C.

11 2 Sa. 7.14-16. 1 Ki. 2.4. Ps. 89.29, 36. Lu. 1.32, 33. Is. 9.7.

12 Heb. *There shall not be cut off from David.*

13 David's Son, the Branch of Righteousness, still sits upon the throne of the universe, waiting till his enemies be made his footstool, 1 Co. 15.25.—C.

14 Is. 10.19; 56.7, 66.23. Ro. 15.10, 12; 1.1. 1 Co. 9.13, 14. Mat. 28.19, 20. 1 Pe. 5.9, 8.4, 6.

15 The Levitical priesthood also 'never wants a man before the LORD,' having Christ himself 'made a priest for ever,' He. 6.20; 7.25-28. This prediction is far more glorious than the glorious fact, that all believers are consecrated by the Spirit 'an holy priesthood (1 Pe. 2.5), to offer up spiritual sacrifices (the spiritual realities, whereof the ceremonial sacrifices were but shadows), acceptable to God through Jesus Christ.'—C.

16 Is. 54.9, 10. ch. 31.36. Ps. 89.37. ver. 25, 26. Is. 66.12. Re. 20.6; 5.10. Da. 7.14. Is. 9.6, 7.

17 2 Sa. 23.5.

18 Ge. 15.15; 15.5, 22.

19 Ch. 31.24; 50.19.

20 Ps. 89.4, 20. 1 Jn. 3.6. Ps. 89.37. ver. 25, 26. Is. 66.12. Re. 20.6; 5.10. Da. 7.14. Is. 9.6, 7.

21 2 Sa. 23.5.

22 Ge. 15.15; 15.5, 22.

23 Ch. 31.24; 50.19.

24 The statement in ver. 17, 18, 21, 22, would lead to the families of David and Levi, the royal and the priestly. But, from considering ver. 25, 26, 'the two families' seem to be Judah and Israel; the two kingdoms into which the nation was divided.—C.

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CHAPTER XXXIV.

1 *Jeremiah prophesieth the captivity of Zedekiah and the city. 8 The princes and the people having dismissed their bond-servants, contrary to the covenant of God, afterward re-assume them. 12 Jeremiah, for their disobedience, giveth them and Zedekiah into the hands of their enemies.*

THE word which came unto Jeremiah from the LORD, "when Nebuchadnezzar king of Babylon, and all his army, and all the kingdoms of the earth of his dominion,¹ and all the people, fought against Jerusalem, and against all the cities thereof, saying,

2 Thus saith the LORD, the God of Israel, Go and speak to Zedekiah king of Judah, and tell him, Thus saith the LORD, "Behold, I will give this city into the hand of the king of Babylon, and he shall burn it with fire.

3 And "thou shalt not escape² out of his hand, but shalt surely be taken, and delivered into his hand; and thine eyes³ shall behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth,⁴ and thou shalt go to Babylon.

4 Yet hear the word of the LORD, O Zedekiah king of Judah; Thus saith the LORD of thee, Thou shalt not die by the sword;

5 But thou shalt die in peace: and "with the burnings⁵ of thy fathers, the former kings which were before thee, so shall they burn odours for thee; and "they will lament thee, saying, Ah, lord! for I have pronounced the word, saith the LORD.

6 Then Jeremiah the prophet "spake all these words unto Zedekiah king of Judah in Jerusalem,

7 When the king of Babylon's army fought against Jerusalem, and against all the cities of Judah that were left, against "Lachish, and against Azekah: for "these defenced cities remained of the cities of Judah.

8 ¶ *This is the word that came unto Jeremiah from the LORD, after that the king Zedekiah had made a covenant with all the people which were at Jerusalem, to proclaim "liberty unto them;*

9 That every man should let his man-servant, and every man his maid-servant, being an Hebrew or an Hebrewess, go free; that none should "serve himself of them, to wit, of a Jew his brother.

10 Now, when all the "princes, and all the people which had entered into the covenant, heard that every one should let his man-servant, and every one his maid-servant, go free, that none should serve themselves of them any more, then they obeyed,⁶ and let them go.

11 But "afterward⁷ they turned, and caused

A.M. cir. 3415.
B.C. cir. 589.

CHAP. XXXIV.

a 2Ki. 25. 1, 9, &c. ch.

36. 1-12. 24.

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A.M. cir. 3415.
B.C. cir. 589.

J De. 9. 7. Ju. 19. 30.

Is. 11. 16. Mi. 7. 15. ch. 7.

22. 10. 7.

Ex. 21. 2-4; 23. 10.

De. 15. 12.

Or, hath sold

Arms.

u 2Ch. 36. 16, 21. Ne.

9. 30. Zec. 7. 11, 12.

Ps. 76. 34. Mat. 15.

8. 15. 12.

9 Heb. to-day.

1 God pronounces

the manumission of

slaves to be "right":

that is, the thing that

he has commanded

"right in his sight,"

intimating that his

eyes are continually

upon the slave and

his taskmaster.—C.

x 2Ki. 23. 2, 3. Ps. 76.

11. 10. Ne. 10. 29.

2 Heb. whereupon

my name is called,

ch. 1. 18.

y Ex. 20. 7. Le. 19. 12.

Mal. 2. 11.

z My name is "mer-

ciful," Ex. 34. 5; my

name is "the true

God," Je. 10. 10, and

in that name ye have

vowed to show

mercy, and to keep

the truth: but ye

have polluted my

name by your pro-

phane and faithless

abuse of it; ye have

taken it in vain, and

I will not hold you

guiltless. See ver. 18.

—C.

2 Mat. 18. 28-34.

a Ju. 1. 7. Mat. 2. 1

Th. 4. 6. Ga. 6. 7. Ep. 5. 6.

Ja. 2. 13. ch. 32. 24, 30.

Le. 26. 34, 35. Eze. 14.

17 A "liberty" that

dismisses you from

my care, provision,

and protection; and

that, providentially

and judiciously, de-

livers you over to the

hands of your ene-

mies.—C.

8 Heb. for a re-

moving, De. 28. 25, 26.

ch. 39. 18, 15; 42. 4.

9 Is. 3. 11. Eze. 13. 4.

Ro. 2. 8.

10 Ge. 15. 10, 17, 18.

Ne. 10. 29. Ps. 50. 5.

Mat. 23. 34.

11 When solemn

covenants were

made, in order to

make the engage-

ments more in-

divisible, it was a

common practice to

slay an animal, cut it

in two parts, place

the parts near each

other, and then the

contracting parties

passed between

them. This act was

intended to signify

that they were willing

to be cut in twain if

they should break

through their engage-

ments.—C.

d ver. 10. Zep. 3. 3, 4.

Mi. 7. 1-5. ch. 32. 24.

9. 6, 8, 12.

7 Or officers, ch.

29. 2, 38. 7. Ki. 24. 12, 13;

25. 19.

8 The covenant of

God with Abram

was ratified by di-

vising certain of

the sacrifices, between

which the emblems

of the divine presence

passed, Ge. 15. 10;

whence, to ratify a

covenant, is in the

Hebrew, literally to

cut a covenant. By

this solemn and ex-

pressive rite (a rite

moreover of divine

institution—the only

kind of rite God

would acknowledge)

the covenant of liber-

ty was ratified, and

the faithless violators

were speedily given

up to destruction.—C.

e ch. 7. 33; 16. 4; 10. 7;

8. 1; 9. 22. Is. 18. 6. Re.

10. 12, 21.

f See ver. 2. ch. 39. 6;

52. 10, 24-27. 2 Ki. 25. 13-

21. La. 4. 20.

g ch. 37. 5, 11.

h 2 Sa. 16. 10. 2 Ki. 24.

2, 3. Is. 45. 7. Am. 3. 6. 2

Ch. 36. 17. ch. 49. 14, 37. 8.

—C.

i J ch. 21. 4-10; 24. 2, 8;

10; 29. 16-18; 32. 29; 33;

10. 6, 8; 11. xxix. 1; 52.

7. 13; 40. 2, 3. 2 Ki. 25. 9.

shall be established and flourish. Not only while Judea lies in desolations, but when the earth, and all the works therein, shall be burned up, it shall stand and flourish in its perfect and everlasting glory.

CHAPTER XXXIV. Ver. 2. This prediction was historically fulfilled according to the narrative, 2 Ki. 25. 9; 2 Ch. 26. 19. C. Ver. 20. *Them that seek their life.* The Scripture history gives no direct account of the origin of this deadly antipathy of the Babylonians against the Jews. But when it is recollected that Babylon

and Egypt were rival kingdoms—commercial rivals in the trade to the E. Indies, as well as military rivals in power, and that Israel was under the protection and in political alliance with Egypt, the cause of the murderous rancour of Babylon becomes plain: for similar causes still continue to produce similar national collisions. C.

with fire: and I will make the cities of Judah a desolation ⁴without an inhabitant.

CHAPTER XXXV.

¹ By the obedience of the Rechabites to their father's command, ¹² Jeremiah condemneth the disobedience of the Jews. ¹⁸ God blesseth the Rechabites for their obedience.

THE word which came unto Jeremiah from the LORD, ²in the days of Jehoiakim the son of Josiah king of Judah, saying,¹

² Go unto the house of the ^bRechabites,² and speak unto them, and bring them ³into the house of the LORD, into one of the chambers, and give them wine to drink.

³ Then ⁴I took Jaazaniah the son of Jeremiah, the son of Habaziah, and his brethren, and all his sons, and the whole house of the Rechabites;

⁴ And I brought them into the house of the LORD, into the ⁵'chamber of the sons of ⁶Hanan, the son of Igdaiah, a man of God, which ⁷was by ⁸'the chamber of the princes, which ⁹was above the chamber of Maaseiah, the son of Shallum, the ¹⁰'keeper of the door:³

⁵ And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, ⁶'Drink ye wine.⁴

⁶ But they said, We will drink no wine: for ⁷'Jonadab the son of Rechab, our father, commanded us, saying, ⁸'Ye shall drink no wine, ⁹neither ye nor your sons for ever:

⁷ Neither shall ye build house, nor sow seed, nor plant vineyard, nor have ⁸any: but all your days ye shall dwell in tents; ⁹'that ye may live many days in the land where ye ¹⁰be ¹¹'strangers.⁵

⁸ Thus have we ⁹'obeyed the voice of Jonadab the son of Rechab, our father, in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters;

⁹ Nor to build houses for us to dwell in; neither ¹⁰have we vineyard, nor field, nor seed:

¹⁰ But we have ¹¹'dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us.⁶

¹¹ But it came to pass, when ¹²'Nebuchadrezzar king of Babylon came up into the land, that we said, ¹³'Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians: so we dwell at Jerusalem.

¹² ¶ Then came the word of the LORD unto Jeremiah, saying,

¹³ Thus saith the LORD of hosts, the God of

A.M. cir. 3398.
B.C. cir. 606.

* ch. 44. 2. 6. La. 1. 1.

CHAP. XXXV.

a ch. 46. 1. 2. 2 Ki. 23.

33. 34. Da. 1. 1.

1 All the prophe-

cies from ch. xvi. be-

long to the reign of

Zedekiah, and are

consequently poste-

rior to this chapter

and the following,

which, together with

ch. xlv., were deliv-

ered in the days of

Jehoiakim. There is,

however, no reason

to conclude that the

prophecies were not

arranged with order

and design. On the

contrary they may be

to be introduced

here to enforce the

prophecies against

Zedekiah, who had

no dread of captivity,

by the recollection of

the captivity of Je-

hoiakim, and the

spoliation of the tem-

ple, 2 Ch. 36. 6, 7. See

ch. 35. 1. 2. —C.

2 1 Ch. 23. 5. 2 Ki. 10.

15. 13. Ju. 4. 12. 1. 17.

2 The original He-

brew more properly

signifies, 'dwelling.'

The Rechabites were

descended from the

Kenites (1 Ch. 2. 55);

they were never com-

pletely incorporated

with the Jews (ver. 7),

but were treated as

friends and allies. —

Sa. 15. 6. Their rules

forbidden architecture

and husbandry, and

confined them to pas-

turage and tents.

They had now, how-

ever, fled to Jerusa-

lem to avoid the de-

predations of the

Chaldean army. —C.

3 1 Ch. 2. 55. 2 Ki. 10.

15. 13. Ju. 4. 12. 1. 17.

2 The original He-

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lem to avoid the de-

predations of the

Chaldean army. —C.

3 1 Ch. 2. 55. 2 Ki. 10.

15. 13. Ju. 4. 12. 1. 17.

2 The original He-

brew more properly

signifies, 'dwelling.'

The Rechabites were

Israel, Go and tell the men of Judah, and the inhabitants of Jerusalem, ²'Will ye not receive instruction to hearken to my words? saith the LORD.

¹⁴ The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: notwithstanding I have spoken unto you, rising early ¹⁵'and speaking; but ye hearkened not unto me.

¹⁵ I have sent also unto you all my servants the ¹⁶'prophets, rising up early ¹⁷'and sending them, saying, ¹⁸'Return ye now every man ¹⁹'from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers; but ye ²⁰'have not inclined your ear, nor hearkened unto me.

¹⁶ Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them; ¹⁷'but this people hath not hearkened unto me:

¹⁷ Therefore thus saith the LORD God of hosts, the God of Israel, ¹⁸'Behold, I will bring upon Judah, and upon all the inhabitants of Jerusalem, all the evil that I have pronounced against them: ¹⁹'because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered.

¹⁸ ¶ And Jeremiah said unto the house of the Rechabites, Thus saith the LORD of hosts, the God of Israel, ¹⁹'Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you;

¹⁹ Therefore thus saith the LORD of hosts, the God of Israel, ²⁰'Jonadab the son of Rechab shall ²¹'not want a man to stand before me for ever.

CHAPTER XXXVI.

¹ Jeremiah causeth Baruch to write his prophecies, 5 and publicly to read them. ¹¹ The princes, having intelligence thereof by Michaiiah, send Jehudi to fetch the roll, and read it. They counsel Baruch to hide himself and Jeremiah. ²⁰ The king, being certified thereof, heareth part of it, and burneth the roll. ²⁷ Jeremiah denounceth his judgment. ³² Baruch writeth a new copy.

AND it came to pass, ²'in the fourth year of Jehoiakim the son of Josiah king of Judah, that this word came unto Jeremiah from the LORD, saying,

² Take ³'thee a roll ⁴'of a book, and write therein ⁵'all the words that I have spoken unto thee ⁶'against Israel, and against Judah, ⁷'and

ch. 1. 17. Eze. 2. 7. 1. 17. Mat. 28. 20. Ac. 20. 27. d ch. 2. 4. 3. 12. 14. 9. 26. 23. 13. 32. 30. 32. ii. xxvi.

REFLECTIONS.—God mixes his judgments here with mercy, even to the wicked. It is a great advantage for kings and others to have faithful ministers to tell them the fatal consequences of their sins, that they may repent and live. And it is well if captivity and imprisonment lead to true reformation. God's compassion towards us ought to influence our compassion towards our inferiors and neighbours. But reformations occasioned by fear and danger are seldom sincere and lasting. The most solemn vows will not long restrain them whose hearts are not right with God. But if his reprieves from judgment be abused, he will

quickly proceed to execution. None ever hardened their hearts against him and prospered. And broken vows especially hasten his fearful judgments. If men will not subject themselves to his law, he must subject them to his wrath and curse. If judgments depart from us before we are humbled, they will return with redoubled force. And promising beginnings, to which the end does not correspond, only produce more aggravated guilt and surer destruction.

CHAPTER XXXV. Ver. 19. 'To stand before me' denotes attendance on the person and service of a prince, 1 Ki. 10. 8. And as it appears that some of the Rechabites, or Kenites, returned

from the captivity, 1 Ch. 2. 55, it has been inferred that they were admitted into some office about the temple. All, however, that is necessarily implied in the phrase is the perpetuation of the family of Rechab. And of this fact there seems the most unquestionable evidence. Benjamin of Tudela professes to have found them in Arabia in great prosperity. Niebuhr obtained information of the Beni Kheiber inhabiting the mountains on the north-east of Medina, and holding no intercourse with the other Jews. And Joseph Wolf learned from Rabbi Mose Secot at Jerusalem, that, in his opinion, the Beni Kheiber were the Rechabites, who firmly adhere to the precepts of the son of Jonadab, have neither house, nor field, nor vineyard, and observe the law of Moses by tradition (Missionary Journal, 1824, p. 257, 261). C.

REFLECTIONS.—Never let us be ashamed of the honest employment of our ancestors, however mean.

against^a all the nations, from the day I spake unto thee, from the days of Josiah,³ even unto this day.⁴

3 It⁵ may be⁵ that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way, that I may⁶ forgive their iniquity and their sin.

4 Then Jeremiah called Baruch, the son of Neriah: and Baruch wrote from the mouth of Jeremiah all the words of the LORD, which he had spoken unto him, upon a roll of a book.

5 And Jeremiah commanded Baruch, saying, I am shut up:⁶ I cannot go into the house of the LORD:

6 Therefore go thou, and read in the roll, which thou hast written from my mouth, the words of the LORD, in the ears of the people, in the LORD's house upon the fasting day: and also thou shalt read them in the ears of all Judah that come out of their cities.

7 It may be⁷ they will present their supplication⁸ before the LORD, and will return every one from his evil way: for great is the anger and the fury that the LORD hath pronounced against this people.

8 And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the LORD in the LORD's house.

9 And it came to pass, in the fifth year of Jehoiakim the son of Josiah king of Judah, in the ninth month, that they proclaimed a fast before the LORD to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem.

10 Then read Baruch in the book the words of Jeremiah in the house of the LORD, in the chamber⁹ of Gemariah the son of Shaphan the scribe,¹ in the higher court, at the entry² of the new gate of the LORD's house, in the ears of all the people.³

11 ¶ When Michaiah the son of Gemariah, the son of Shaphan, had heard out of the book all the words of the LORD,

12 Then he went down into the king's house, into the scribe's⁴ chamber; and, lo, all the princes sat there, even Elishama the scribe, and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Sha-

A.M. cir. 3397.
B.C. cir. 607.

e ch. 25. 9-27; xlii. xix.
3 ch. 25. 3. i.e. for about 23 years.

This command proves that the prophecies of Jeremiah were all, not merely revealed, but written by divine inspiration. God spake to the prophet as is repeatedly stated, and here we have the explicit and most important declaration that the very same words were written by the command and under the direction of God.—C.

1 Jon. 3. 8-10. ver. 7; ch. 26. 3. Eze. 12. 3. Am. 5. 12. Is. 55. 7. Zep. 2. 3. De. 18. 29. Jn. 8. 24. ch. 8. 6; 18. 8.

5 It may be—for there is nothing to prevent them, but their unbelief; and nothing to induce them to unbelief but their carnal mind, which is enmity to God. The unbelief, a thing most irrational—the enmity, a thing most ungrateful.—C.

6 Ac. 3. 19.

7 ch. 32. 17; 45. 1, 3, 4, 5.

8 Es. 4. 16. Mat. 16. 24. He. 11. 27. ver. 18.

9 ver. 21, 23, 32.

1 Ac. 20. 23; 23. 15.

6 Shut up. Not imprisoned (see ver. 17), but restrained either by command of the king, or excommunication of the high-priest, by sickness or some carnal infirmity; or, what is more probable, by some interdiction from God, that his temporary absence might draw attention and promote inquiry. See Jn. 7. 11.—C.

1 ver. 8. Eze. 2. 3-7.

2 ch. 27. 211, 617, 20.

3 Ac. 27. 29, or ver. 37.

xvi. Ac. 27. 9, or ver. 9, with ch. 14. 1.

7 Le. 23. 4. Ne. 8. 14.

8 It may be, for anything that man can tell, it should be, as the natural consequence of God's warning.—C.

9 Hel. their supplication shall fail, ver. 31 ch. 37. 20.

2 Ki. 22. 13, 17. De. 28. 15-68; 29. 18-28; 31. 16, 17; 32. 15-26. ch. 11. xx. xxiii. xxvi.

3 ver. 4. Mat. 16. 24. Es. 4. 16. He. 11. 27. ver. 9, 10, 26; ch. 45. 1.

7 Ne. 8. 3. Lu. 4. 16.

8 C. B. cir. 606.

9 Ju. 20. 26. 1 Sa. 7. 6.

1 Ki. 21. 17, 27; 2 Ch. 20. 2. Ps. 78. 24. Is. 58. 3. 5.

Ezr. 10. 1. Ne. 9. 1. Es. 16. 2. Ec. 7. 5; 8. 19. Joel 1. 14; 2. 12-17. ver. 6, with ch. 14. 1-6.

7 ver. 5, 8.

8 From a window of it, ver. 13 ch. 35. 4.

1 Or secretary of state, 2 Ki. 18. 37. ch. 52. 25.

2 ch. 26. 10. 2 Ki. 15. 35.

3 Or, door.

4 He stood in the chamber, and read from the window or verandah that looked out upon the court.—C.

5 ch. 26. 24. 2 Ki. 25. 22; 22. 14.

6 Or secretaries, 1 Ki. 4. 3. 2 Ki. 18. 37. ch. 52. 25.

7 ch. 26. 10; 38. 4.

A.M. cir. 3398.
B.C. cir. 606.

1 Sa. 25. 14. Jonah 3. 6. 2 Ki. 22. 10.

5 He did not repeat all the words, but 'declared' their import.—C.

6 Eze. 2. 6. Mat. 10. 28. Mar. 10. 28-30. He. 10. 25-27.

7 ch. 19. 3. 1 Sa. 3. 11. Ex. 19. 10. 2 Ki. 22. 19.

Ac. 5. 11; 24. 25.

8 These princes seem to have been specially named, as their 'fear' on hearing the reading gives evidence that there was still a believing remnant, even among the nobles of the land. See ver. 25.—C.

9 ver. 2. 4. Mat. 10. 32.

10 Ro. 1. 16.

11 The Jews, no doubt, engraved many of their records upon tablets of various kinds. But it is also evident that 'ink' was familiar to them even in the days of Moses. See Nu. 5. 23. And it is not less wonderful that any one acquainted with the remains of ancient Egypt could have supposed the Israelites ignorant of ink and writing. Ezekiel mentions the ink-horn as familiar in his time, ch. 9. 2, 3, 17. Winckelman and others have shown that the ink of the ancients was a species of paint, differing little if anything from what is still employed by many Orientals. It is usually composed of lampblack, or powdered charcoal, gum, and water; its consistency is nearly the same as modern printers' ink; and the pen is usually a pointed reed.—C.

2 Ch. 25. 15, 16. ver. 26. Ps. 121. 3. 8. Mat. 23. 34. 2 Ki. 23. 28; 26. 2. Eze. 2. 4, 5.

3 Am. 3. 15. Ju. 3. 20.

4 Lu. 22. 55 will exhibit the ordinary method of warming an eastern apartment. Fireplaces and chimneys are unknown in many of the warmer regions of Asia; and when fire is required in winter a chafin-dish or brazier of wood, brass, coal, or other combustible is introduced into the fire.

The original Hebrew does not intimate that the king sat before the fire, but that the fire was brought before the king.—C.

5 There was set before him a hearth with burning coals (Blayney).—Note. To what a sad use does a sinful heart pervert the comforts God bestows! It is grievous to endure cold; God bestows the warmth of a fire, and man employs it to burn the message of mercy of many of Almighty God!—C.

6 Either rolls, sections, or paragraphs. The roll had no 'leaves' in our use of the word.—C.

7 Ps. 50. 17. Pr. 13. 13; 19. 21; 21. 30. Re. 22. 19. ver. 29. 1 Ki. 22. 8. Am. 2. 12; 13. 2. Ti. 4. 3. Is. 29. 21.

8 By command of the king. See ver. 25.—C.

9 Is. 36. 22; 37. 1. Ge. 37. 29. 34. 2 Sa. 1. 11. 2 Ki. 22. 11. Mat. 26. 65.

10 ch. 13. 15-17. Lu. 23. 51. Ep. 5. 11.

phan, and Zedekiah the son of Hananiah, and all the princes.

13 Then Michaiah declared unto them all the words⁵ that he had heard, when Baruch read the book in the ears of the people.

14 Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, Take in thine hand the roll wherein thou hast read in the ears of the people, and come. So Baruch the son of Neriah took the roll in his hand, and came unto them.

15 And they said unto him, Sit down now, and read it in our ears. So Baruch read it in their ears.

16 Now it came to pass, when they had heard all the words, they were afraid⁶ both one and other, and said unto Baruch, We will surely tell the king of all these words.

17 And they asked Baruch, saying, Tell us now, how didst thou write all these words at his mouth?

18 Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote them with ink⁷ in the book.

19 Then said the princes unto Baruch, Go, hide thee, thou and Jeremiah, and let no man know where ye be.

20 ¶ And they went in to the king into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king.

21 So the king sent Jehudi to fetch the roll: and he took it out of Elishama the scribe's chamber: and Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king.

22 Now the king sat in the winter-house, in the ninth month: and there was a fire on the hearth burning before him.⁸

23 And it came to pass, that when Jehudi had read three or four leaves,⁹ he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth.

24 Yet they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words.

25 Nevertheless, Elnathan, and Delaiah, and Gemariah, had made intercession to the king

And let us prudently accommodate ourselves to our place, rank, and condition; but never live above it. Humility and contentment in obscurity are often the best policy and surest protection. If we be strangers in this world, we should abstain from fleshly lusts, and treat the objects of sense with a gracious and generous disdain. The more we are confirmed in so doing, temptation will have the less force. The more mortified we are to this world, the more meet we are for the next, and the more willing shall we be to go to it; nay, we are the more meet for suffering here. But no rules of external discipline ought to exclude a dispensation when necessity requires. To neglect proper means of safety is to tempt God. It is superlatively absurd

and wicked to refuse doing as much in obedience to God as we would be ready to do in obedience to a progenitor who is long since dead, and can never remind us of our obligation; and such as are guilty may expect judgment, sure, however slow. But while sinners are ruined, the temperate and obedient are often preserved in this world. And often such as live soberly on small estates have the most numerous and flourishing families. Nay, temperance, and mortification to this world, do much befriending the exercises of piety, and help to transmit the observance thereof to posterity, as their principal honour.

CHAPTER XXXVI. REFLECTIONS.—A serious

and believing consideration of the certain and fatal consequences of our sin promotes a cordial repentance; and in all their work ministers ought to endeavour at the conversion of sinners from their evil ways. For this the writing of God's Word is designed; and all the writing or repeating of sermons must be directed to the same. Such as truly discern the need of repentance will supplicate God for it. But there may be great pretences, even to extraordinary devotion, while men continue enemies to the power of it. And national fasts, without national reformation, will never turn away national judgments. When we profess to be supplicating for mercy, it is very useful to be faithfully told of our sins and our duty; and we ought to com-

that he would not burn the roll; but he would not hear them.

26 But the king commanded Jerahmeel the son of Hammelech,² and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe, and Jeremiah the prophet: but the LORD hid them.³

27 ¶ Then the word of the LORD came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying,

28 Take⁴ thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned.

29 And thou shalt say to Jehoiakim king of Judah, Thus saith the LORD, Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?

30 Therefore thus saith the LORD of Jehoiakim king of Judah, He shall have none to sit upon the throne of David; and his dead body shall be cast out in the day to the heat, and in the night to the frost.⁴

31 And I will punish⁵ him, and his seed, and his servants, for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them: but they hearkened not.

32 ¶ Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein, from the mouth of Jeremiah, all the words of the book⁶ which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like words.⁷

CHAPTER XXXVII.

1 The Egyptians having raised the siege of the Chaldeans, king Zedekiah sendeth to Jeremiah to pray for the people. 6 Jeremiah prophesieth the Chaldeans' certain return and victory. 11 He is taken up for a fugitive, beaten, and put in prison. 16 He assureth Zedekiah of the captivity. 18 Entreating for his liberty, he obtaineth some favour.

AND king Zedekiah, the son of Josiah, reigned instead of Coniah the son of Jehoiakim, whom Nebuchadrezzar king of Babylon made king in the land of Judah.¹

2 But neither he, nor his servants, nor the

A.M. cir. 3398.
B.C. cir. 606.

1 Pr. 21.29.
2 Or. the king.
3 n. 1 Ki. 19. 14. ch. 26.
21-22. Mat. 23. 34. 37.
4 ver. 19. Ps. 45. 1. 91.
1:121. 8:27. 5: 32. 7: 64. 2.
ch. 1. 10.
5 The Lord hid them. How he hid them is not stated; the fact only is recorded. He may have hid them by the very crowd that rushed to take them; he may have hid them by the timely fear he infused into their own hearts; he may have hid them by the compassion and care he generated in the hearts of others; or he may have hid them by a mere vapour from the eye of their pursuers.—It was thus that the Lord hid his 'Patmos,' after his return from the diet of Wod; and thus he often hid the persecuted children of Scotland's covenant from the gray mist of her mountains.—C.
B.C. cir. 605.
6 Pr. 21. 30. Ac. 5. 29.
7 Is. 55. 10. 28. 13.
14 Zec. 1. 5. 6. 2. 11. 29.
19.
8 Mat. 24. 35.
9 ch. 26. 9. 1. 3. Am. 5.
10. Is. 30. 10. 29. 21. See ver. 23.
11 ch. 22. 18. 19. 30. 2.
Kd. 3. 12. 17.
12 In many parts of Syria and Palestine the climate is very variable, so that a sultry day is succeeded by a cold evening and a frosty night.—C.
13 ch. 23. 34. 1. 7. 27. 7.
24. 8. 13. 11. Ro. 2. 8. 9.
15 Heb. visit upon.
16 Fr. 29. 1. ch. 11. 8.
17. 18. 19. 21. 1. 12. 1. 2.
11. 29. 17. 19. 32. 27. 35.
34. 17. 22. 35. 17. Le. xxvi. De. xxvii. xxxiii.
Eze. iv. xxiv. Is. i. vi.
ix. xxii. xxiv. ch. iv. xxvi.
17 Mat. 23. 37.
18 Ex. 1. 15. Ro. 16. 3.
22 Phil. 3. 1. Jude 3.
19 It is vain to question how Jeremiah could possibly repeat all that he had formerly dictated to Baruch. If he gave a revelation once, he can surely as well give it a second time. He that bestows an imperfect memory, to bind the spirit to application and diligence, can just as easily bestow a perfect memory, to enable that spirit to execute its Lord's commission.—C.
20 Heb. words as they.
21 CHAP. XXXVII.
B.C. cir. 599.
22 2 Ki. 24. 12. 17. 2 Ch. 36. 9. 10. ch. 22. 24.
23 Eze. 17. 13.
24 Coniah is a contraction of Jeconiah, another form of Jehoiachin. He was son of Jehoiakim, and when his father was slain he, by permission of the king of Babylon, ascended the throne. He appears to have continued rebellion and three months after his accession he was dethroned by the Babylonian monarch, sent away a captive to Babylon, and Zedekiah appointed king in his stead.—P.
25 2 Ki. 24. 10. 20. 2 Ch. 36. 11. 16. Fr. 29. 12.
Eze. 21. 25.

A.M. cir. 3405.
B.C. cir. 599.

2 Heb. by the hand of the prophet.
3 B.C. cir. 589.
4 ch. 21. 1. 2. Ex. 8. 8.
28. 9. 28. 1 Ki. 13. 6. Ac. 8. 24. Ps. 78. 34. 1 Sa. 7. 8.
12. 19. with ch. 29. 25. 32.
24 ch. 2. 27. 12. 20.
25 A call for intercessory prayer is no proof either of the faith or repentance of him that calls for it. It is possible to have just such confidence in prayer as the ignorant and superstitious often have in amulets and charms. Such was evidently the case with Zedekiah, for neither he nor his servants, nor the people of the land, did hearken unto the words of the LORD, and yet they expected that God will hear Jeremiah for them, while they refuse to hear God.—Note. Intercessory prayer for the sick is undoubtedly a gift of God (Ja. 5. 14. 15), both for healing and forgiveness; but it is carefully to be observed, that the apostle places the personal prayer of the sick himself before the intercessory, ver. 13. 'Is any among you afflicted in any manner, sick, or in grief, let him call for the elders, and let them pray over him.' In dealing with the sick this is a matter that requires much tenderness, but much faithfulness; for the heart is deceitful and souls are precious.—C.
26 As ver. 15. ch. 30. 2.
27 2 Ki. 24. 7. Eze. 17. 7. 15. 26. 10. ch. 34. 11. 21. 22. ver. 11.
28 Jer. 3. 2. 2.
29 Pr. 23. 30. 15. 30. 1. 6. 31. 1. 3. Eze. 17. 17. 29. 6. 7. 10.
30 Without helping you.
31 ch. 32. 29. 34. 21. 22. 38. 2. 18. 23. 39. 2. 8. 52. 4. 14. 2 Ki. 4. 9. 10. 2 Ch. 36. 17. 19.
32 Job 15. 31. ch. 17. 21. Ga. 6. 3. 7.
33 Heb. your souls.
34 Heb. thrust through.
35 Joel 1. 11. ch. 21. 4. 35. 19. 1. 40. 29. ch. 49. 20. 50. 45.
36 The judgment was from the LORD: man was only his instrument, and however feeble the instrument, the punishment would be inflicted.—P.
37 Heb. made to ascend, ver. 5.
38 ch. 1. 1. Jos. 21. 17. 18.
39 Or, to slip away from, ver. 15. 16. Mat. 17. 23. 1 Th. 5. 22. Phil. 4. 5.
40 Blayney's translation—to receive a portion thereof among his people—seems preferable, especially as Jeremiah had pursued the field of Hanameel (ch. 32. 9), and by taking public possession of it, might intend still further to attract attention to the judgments and promises of God.—C.
41 ch. 20. 8. 10. Ps. 35. 11. with ch. 27. 6. 18. 28. 14. 34. 2. 3.

people of the land, did hearken unto the words of the LORD, which he spake by the prophet Jeremiah.

3 And Zedekiah the king sent Jehucal the son of Shelemiah, and Zephaniah the son of Maaseiah the priest, to the prophet Jeremiah, saying, Pray now unto the LORD our God for us.

4 Now Jeremiah came in and went out among the people; for they had not put him into prison.

5 Then Pharaoh's army was come forth out of Egypt: and when the Chaldeans that besieged Jerusalem heard tidings of them, they departed from Jerusalem.

6 ¶ Then came the word of the LORD unto the prophet Jeremiah, saying,

7 Thus saith the LORD, the God of Israel, Thus shall ye say to the king of Judah, that sent you unto me to inquire of me; Behold, Pharaoh's army, which is come forth to help you, shall return⁴ to Egypt into their own land.

8 And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire.

9 Thus saith the LORD, Deceive not yourselves,⁵ saying, The Chaldeans shall surely depart from us: for they shall not depart.

10 For, though ye had smitten the whole army of the Chaldeans that fight against you, and there remained but wounded⁶ men among them, yet should they rise up every man in his tent, and burn this city with fire.⁷

11 ¶ And it came to pass, that when the army of the Chaldeans was broken⁸ up from Jerusalem for fear of Pharaoh's army,

12 Then Jeremiah went forth out of Jerusalem to go into the land of Benjamin, to separate himself⁹ thence in the midst of the people.

13 And when he was in the gate of Benjamin, a captain of the ward was there, whose name was Irijah, the son of Shelemiah, the son of Hananiah: and he took Jeremiah the prophet, saying, Thou fallest away to the Chaldeans.

14 Then said Jeremiah, It is false,² I fall not away to the Chaldeans. But he hearkened not to him: so Irijah took Jeremiah, and brought him to the princes.

15 Wherefore the princes were wroth with

2 Heb. falsehood or a lie, Ne. 6. 8. Mat. 5. 11. 12. 23. 34. 5. 12. Ac. 5. 40. 23. 2. 3. 16. 22. 24. Re. 2. 10. Ge. 39. 19. 2 Ch. 10. 10.

municate to others those divine truths which have been peculiarly affecting to ourselves. God's ministers should lay hold on every opportunity, private or public, for teaching and warning their hearers. And there is need of very close dealing, as, by delay or otherwise, sinners will do all they can to evade convictions, or to shake them off. Nay, hardened sinners, especially in high stations, stick at nothing to disgrace the oracles of God, to destroy his messengers, and discover their own determinate resolution to continue in sin. And while they, who for God's cause boldly put their life in their hands, are wonderfully protected, they who contend with God, and obstinately resist his counsels, do only treasure up for themselves wrath against the day of wrath. By contending with his curses, they but

prepare heavier ones for themselves; and silent accomplices in guilt may look for a share in the punishment.

CHAPTER XXXVII. Ver. 15. Eastern prisons are not public buildings, but a part of the house of the criminal judge. And such confinement in private houses was common in great Britain down to a period comparatively modern. The city of Aberdeen still contains the private dwelling in which Rutherford was imprisoned; and many continue to look upon it with great 'searchings of heart,' and deep musings both on the past and the present. C.

REFLECTIONS.—Hard are their hearts who can both see and feel the judgments of God without being humbled. And often they who in health and prosperity despised Christ's ministers, entreat their counsels and prayers in a day of distress. Many would gladly be rid of their sufferings who have no heart to part

with their sins. And often they use the intermissions, or slow progress, of God's judgments to harden themselves, while they easily credit the flatteries and lies which their corrupt inclinations wish to be true. Even Satan could not deceive men if they deceived not themselves. No created help can avail but as God pleases; and no created power can withstand the weakest instruments in his hand. When we have no call from God to stay, it is prudent to retire into privacy, and shun the evils which we foresee. But the purest characters and conduct may be blackened with the vilest aspersions; and every lie, however improbable, is easily believed against a man obnoxious for his piety and reproofs. And if passion and prejudice ascend the chair of the magistrate, we need not expect any justice

Jeremiah, and smote him, and put him in prison in the house of Jonathan the scribe; for they had made that the prison.

16 ¶ When Jeremiah was entered into the dungeon, and into the ³cabins,⁴ and Jeremiah had remained there many days;

17 Then Zedekiah the king sent, and took him out; and the king asked him secretly⁵ in his house, and said, 'Is there *any* word from the LORD? And Jeremiah said, There is: for, said he, 'thou shalt be delivered into the hand of the king of Babylon.

18 Moreover, Jeremiah said unto king Zedekiah, 'What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison?

19 Where⁶ are now your prophets which prophesied unto you, saying, The king of Babylon ⁷shall not come against you, nor against this land?

20 Therefore hear now, I pray thee, O my lord the king: let my supplication, I pray thee, be accepted⁸ before thee; that thou cause me not to return to the house of Jonathan the scribe, lest I die there.⁷

21 Then Zedekiah the king commanded that they should commit Jeremiah into 'the court of the prison, and that they ⁹should give him daily a piece of bread out of the bakers' street, 'until all the bread in the city were spent. 'Thus Jeremiah remained in the court of the prison.

CHAPTER XXXVIII.

1 Jeremiah, by a false suggestion, is put into the dungeon of Malchiah. 7 Ebed-melech, by suit, getteth him some enlargement. 14 In a secret conference he counselleth the king by yielding to save his life. 24 By the king's instructions he concealeth the conference from the princes.

THEN Shephatiah^a the son of Mattan, and Gedaliah the son of Pashur, and Jucal the son of Shelemiah, and Pashur the son of Malchiah, ^bheard the words that Jeremiah had spoken unto all the people, saying,¹

2 Thus saith the LORD, 'He that remaineth in this city shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to the Chaldeans shall live; for he shall have his life for a prey, and shall live.

3 Thus saith the LORD, This city shall surely be given into the hand of the king of Babylon's army, which shall take it.

4 Therefore ^athe princes said unto the king, We beseech thee, let this man be put to death: for 'thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto

A.M. cir. 3415.
B.C. cir. 589.

4 ch. 38, ver. 26.
5 Or, *cells*; ch. 38, v. 6.
6 Probably reference is made to arched vaults, which are very common in Jerusalem, and may have been used as prisons. The arched vaults under the temple area, and under many of the private houses in the city.
7 For fear of the princes, ch. 38, v. 24, 25.
8 Mar. 6, 20, ver. 3, ch. 21, v. 13, 25.
9 ch. 13, v. 18; 21, v. 12; 24, v. 12, 4, 5, &c.

10 Da. 6, 22, Ac. 24, 16; 15, v. 25; 26, v. 31.
11 1 Sa. 12, 3, 25, 26, 31; 13, v. 30; Job xxxi, ch. 26, 13, 17, 13, 20.
12 2 Ki. 3, 13, ch. 2, 28; 6, 14; 8, 9, 11, 14; 13, 29-32; Eze. xii, Zep. 3, 4, La. 2, 14.

13 ch. 28, &c. 129, 31.
14 Heb. *fall*.
15 Ex. 20, 13; Job 2, 4; Ps. 59, He. 1, 11.

16 An eastern jailer is uncontrolled master of his prisoner, to treat well or ill; to put him in irons, or to allow him comparative freedom; to feed him with wholesome or unwholesome food, and to admit or exclude his friends, according as they are able or willing to bribe for the privilege.—C.

17 ch. 3, 28; 8, 13; 8, 11; 1 Ki. 17, 6, 13; 20, Ps. 33, 19; 34, 19; 37, 19; Pr. 30, 18, 33, 16.
18 ch. 38, 9; 52, 6. 2 Ki. 25, 3.
19 2 Co. 6, 3; 10, 8-12; Ro. 8, 28, with ch. 32, 14.

CHAP. XXXVIII.

1 ch. 21, 10-37; 3, 6; Ac. 23, 45.

2 In forming an estimate of the unbelieving disregard shown by the princes and people to the word of the Lord by Jeremiah, it is necessary to observe the argument from patriotism which they were able to allege against his advice to submit to the Chaldeans—the high, and not undeserved reliance they placed upon their military courage—and, to say, the dependence they placed upon the miraculous protection of that God whose laws they disregarded. See, for illustration, Josephus, *Antiq.*—C.

3 See ch. 21, 9; 32, 3; 52, 29, 32; 33, 2, 17; 22, ver. 17; 23, ch. xxxv, lii, 2 Ki. xxv, 2 Ch. xxxvi.

4 ch. 36, 11, 12, 21, 15; 1, 10; 1 Co. 1, 26; Mt. 3, 1; 3, Zep. 3, 3; 2 Ch. 24, 21.
5 Ex. 4, 1; Ki. 18, 1; 21, 30; Am. 7, 10, 11; 45, 1; 21, 3; 2, 6; Ezr. iv, Ac. 17, 6; 16, 20; 24, 5.

6 The description of this prison is sufficiently horrible, and it wonderfully contrasts with modern Christian efforts to secure comparative comfort to prisoners, in food, health, and sleep; and, as far as possible, to convert every prison into a school of reformation, instead of a seat of cruelty. That it is necessary, for the sake of truth, to call these efforts *modern*, is cause of humiliation; that these efforts have been so far from successful, is cause of deep thankfulness to God. 'Blessed are the merciful, for they shall obtain mercy,' Mat. 5, 7.—C.

A.M. cir. 3415.
B.C. cir. 589.

2 Heb. *peace*.
3 Lu. 1, 15; 33, Ec. 10, 16, 18, 29, 9.
4 La. 3, 35; ch. 37, 15, 16, 21; 2 Co. 4, 8, 9; He. 11, 30; Ps. 109, 5; Lu. 3, 10, 20.
5 See note * in first column.

6 Heb. *the king*.
7 The dungeon was doubtless an old structure in which the water was exhausted.

8 Jerusalem abounds in cisterns. In every large house there are two or three of them. Generally the only opening is a circular shaft at the top, in the crown of the arched roof, through which the bucket is let down for water. A more horrible prison could scarcely be imagined; and a very brief confinement in such a place would have been fatal.—P.

9 Ps. 51, 8; 4, Lu. 10, 30-33; ch. 39, 10-18.
10 A stranger, a Cushite, or not improbably a negro, interferes for the prophet when so cruelly treated by his own kindred. But this need not be matter of wonder, Jesus came unto his own, and his own received him not; they hated him without cause, and crucified him for his love.—C.

11 ch. 29, 23, 19.
12 De. 21, 19, 22, 15; 1 Ki. 4, 1; 12, 69, 15; Am. 1, 12, 15.

13 Sitting as supreme judge, hearing causes and appeals, as was the custom of Jewish kings, 2 Sa. 15, 2.—C.

14 With ch. 3, 24, 15; Jonah 3, 10; Mar. 8, 10; 21, 41, 42.

15 Jer. 3, 10; Mar. 8, 10; 21, 41, 42.

16 Heb. *he will*.
17 ch. 37, 21; 52, 6.

18 Ex. 5, 2; Pr. 21, 1; Ro. 12, 18; 13, 2.

19 The king orders a number so considerable as determined to rescue the prophet by force, in case of opposition from the prince.—C.

20 Heb. *in thine hand*.
21 Mar. 12, 42-44; 14, 3; 2 Co. 1, 2; Ep. 4, 32; Mat. 10, 41, 42.

22 It is most probable Jeremiah had been in the dungeon naked. The skillful humanity of the Ethiopian is very remarkable, and suggests the idea, that Jeremiah was a large and heavy man, who in that state of debility required much care and tenderness.—C.

23 ch. 37, 21; 52, 8; ver. 28; ch. 39, 14-18.

24 Or, *principal*.
25 Ki. 5, 2; Ki. 16, 28; 2 Ki. 21, 3; 2, 17; 1 Ki. 2, 1; ch. 42, 3, 4; 2 Co. 4, 2, 5; 12, 2; 27, 3-7.

26 The interrogative form of the preceding sentence seems to require that this should also be a question, and not an affirmation, as the words might bear. By comparing this question with the king's reply, ver. 16, the meaning appears to be, 'Wilt thou not (merely) hearken unto me, to learn my message and report it to the princes my enemies?'—C.

27 He. 6, 10; 1 Sa. 30, 15; 2 Ki. 2, 4, 6.

28 Is. 57, 15; Zec. 10, 1; He. 12, 9; Nu. 10, 22; 27, 10.

29 That made us living, spiritual, intelligent, and immortal. Comp. Is. 57, 16; Ps. 16, 10, 11.—C.

30 ver. 1, 4; ch. 37, 15.

them; for this man seeketh not the welfare² of this people, but the hurt.

5 Then Zedekiah the king said, 'Behold, he is in your hand: for the king is not *he that can do any* thing against you.

6 Then took they Jeremiah, and cast him into the ³dungeon³ of Malchiah the son of Hammelech,⁴ that *was* in the court of the prison: and they let down Jeremiah with cords. And in the dungeon *there was* no water, but mire; so Jeremiah sunk in the mire.⁵

7 ¶ Now when Ebed-melech 'the 'Ethiopian, one of the 'eunuchs which was in the king's house, heard that they had put Jeremiah in the dungeon, the king then ⁶sitting⁷ in the gate of Benjamin,

8 Ebed-melech¹ went forth out of the king's house, and spake to the king, saying,

9 My lord the king, these men ²have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is like to³ die for hunger in the place where he is; ⁴for *there is* no more bread in the city.

10 Then⁵ the king commanded Ebed-melech the Ethiopian, saying, Take from hence ⁶thirty men with thee,¹ and take up Jeremiah the prophet out of the dungeon, before he die.

11 So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts, and old rotten rags, and let them down by cords into the dungeon to Jeremiah.

12 And Ebed-melech the Ethiopian said unto Jeremiah, 'Put now *these* old cast clouts and rotten rags under thine arm-holes under the cords.² And Jeremiah did so.

13 So they drew up Jeremiah with cords, and took him up out of the dungeon: and 'Jeremiah remained in the court of the prison.

14 ¶ Then Zedekiah the king sent, and took Jeremiah the prophet unto him into the ³third entry that *is* in the house of the LORD: and the king said unto Jeremiah, 'I will ask thee a thing; hide nothing from me.

15 Then Jeremiah said unto Zedekiah, If I declare *it* unto thee, 'wilt thou not surely put me to death? and if I give thee counsel, wilt thou not hearken unto me?⁴

16 So Zedekiah the king swore secretly unto Jeremiah, saying, 'As the LORD liveth, 'that made us this soul,⁵ I will not put thee to death, neither will I give thee into the hand of 'these men that seek thy life.

It is the best of men that have to suffer most for conscience' sake. But God can provide them relief from whence they little expected it. If men will cheerfully, but prudently, expose their life for God, he will take care that they shall be no losers, but their very affliction be the mean of substantial blessing. But they who will not regard God's calls to repentance, need

not expect messages of peace. And they who have wilfully shut their eyes to their danger, deserve to be upbraided with their folly.

CHAPTER XXXVIII. REFLECTIONS.—It is better to submit to the rebukes of Providence than to contend with them. If we cannot have our liberties,

let us never throw away our lives. And let God's ministers act faithfully and friendly, though impenitent sinners should reward them with hatred and murder. It forebodes ill when magistrates are daily growing worse [compare ch. xxvi. xxxiv. xxxvi.]; when great men weakly yield to their inferiors in the cause of God and truth; and when they who have a friendship for

CHAPTER XXXIX.

1 Jerusalem is taken. 4 Zedekiah is made blind, and sent to Babylon. 8 The city laid in ruins, 9 and the people carried captive. 11 Nebuchadnezzar's charge for the good usage of Jeremiah. 15 God's promise to Ebed-melech.

IN the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadnezzar king of Babylon and all his army against Jerusalem, and they besieged it.

2 And in the eleventh year¹ of Zedekiah, in the fourth month, the ninth day of the month, the city was broken up.²

3 And all the princes of the king of Babylon came in, and sat in the middle gate, even Nergal-sharezer, Samgar-nebo, Sarsechim, Rab-saris, Nergal-sharezer, Rab-mag, with all the residue of the princes of the king of Babylon.

4 ¶ And it came to pass, that when Zedekiah the king of Judah saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls; and he went out the way of the plain.³

5 But the Chaldeans' army pursued after them, and overtook Zedekiah in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadnezzar king of Babylon to Riblah, in the land of Hamath, where he gave judgment upon him.⁵

6 Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes: also the king of Babylon slew all the nobles of Judah.

7 Moreover, he put out Zedekiah's eyes, and bound him with chains,⁶ to carry him to Babylon.

8 ¶ And the Chaldeans burned the king's house, and the houses of the people, with fire, and brake down the walls of Jerusalem.

9 Then Nebuzar-adan, the captain of the guard,⁷ carried away captive into Babylon the remnant⁸ of the people that remained in the city, and those that fell away, that fell to him, with the rest of the people that remained.

10 But Nebuzar-adan, the captain of the guard, left of the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields at the same time.⁹

11 ¶ Now Nebuchadnezzar king of Babylon gave charge concerning Jeremiah to Nebuzar-adan the captain of the guard, saying,

12 Take him, and look well to him,² and do him no harm, but do unto him even as he shall say unto thee.

13 So Nebuzar-adan, the captain of the guard, sent, and Nebushasban, Rab-saris, and Nergal-

Le. 26.33. De. 27.2. Ki. 21.14. Ps. 106.47. Is. 53.13. Ch. 2.37. 10.13.16.23.15.20.4-6. r. 2 Ki. 25.11. ch. 40.7. 9 Heb. in that day. s. ch. 15.11.20.21.17. with 28.11. Job 5.19. 1 Heb. by the hand of. 2 Heb. set thine eyes upon him. 3 Ps. 105.15. 1 Pe. 3.13. 2 Pe. 2.9. Job 5.13.20. u. ver. 3.

A.M. cir. 3475.

B.C. cir. 589.

r. Ps. 80.7. 14. Am. 5.

27. 1 Ch. 17.24. Ezr. 9.

4. 2 Ki. 24.12. Mat. 16.

25. ch. 39. 3. s. ver. 2.

6 ver. 23. ch. 27. 1.

17.01.4.14.24.8-10.33.

37.8-10.17.39.1-17.13.

11. 2 Ki. 25.4-10. 2 Ch.

36.12-19. La. 4.20. Eze.

13. 13. 17.15-20. 21. 23.

26.

c. Ju. 9.54. 1 Sa. 37.4.

Pr. 23.25.

6 Zedekiah is a

melancholy example

of that weakness of

mind, that, seeing

what is right, could

wish to do it, but

more dreads the

world's loud laugh,

than it fears God's

displeasure: and

more courts the

present applause of men,

than the future hon-

our that cometh of

God.—C.

d Da. 4.27. 2 Co. 5.20.

Phil. 2. Is. 1.10. 20.3.

10.11. 2 Ch. 20.20. Jai. 1.

22.

f Is. 45.3.

f. 1.1.39.37. Is. 1.19.

20.

h ver. 18. ch. 26.15.

Eze. 3.17. 1 Co. 11.23.

Ac. 20.27.

7 This statement

intimates either, that

a number of the

women had fled to

the Chaldeans, or

that, in the present

depressed state of

Judah, the establish-

ment had been great-

ly reduced.—C.

f. 2 Ki. 24.14.15.3 Ch.

36.13. ch. 41.14.45.6.

f. La. 1.2. Mi. 7.5.

h Heb. the men of

peace. [Thy

friends, thy pre-

tended friends have

set thee on encour-

aged thee to op-

pose the Chaldeans,

and have prevailed

against thee (thy

better judgment

weakly maintained);

thy feet are sunk, &c.

—C.]

f Ps. 69.3.14.

f Is. 4.17.

n 2 Ki. 25.4.6. ch. 39.

6.41.10.43.6. See on

ver. 18.

o ch. 52.8.13.

1 Heb. burn, &c.

1 Thou shalt cause

this city to be burned

—by thy weakness

in yielding thine own

judgment to the pas-

sionate impetuosity

of the princes and

populace.—C.

f ver. 1.4.5.

2 ch. 37.15.20. This

was exactly true,

though he concealed

what they had no

right to know. Mat.

10.16. Ac. 23.6. Col. 4.6.

3 Though no man

is authorized to tell a

falsehood in order to

escape an in-conve-

nience or a danger, yet

no man is bound to

tell an enemy what

that enemy does not

ask, or what that

enemy has no right

to demand. The

princes asked Jerem-

iah what he had

said unto the king,

not what the LORD

had spoken by him.

He answered them,

therefore, in strict

accordance with their

question. He told

them his own peti-

tion: he was silent

about which they had

made no inquiry.—C.

4 Heb. were silent

from.

q ver. 13. ch. 37. 21.

Ps. 23. 4.112. 12.18. Is.

28.16. 2 Ti. 4.17. ch. 39.

11-14. Ro. 28. 2 Co. 4.

17. Ps. 119.67.71.

* The way of the

Arabah, i.e. the plain

or valley of the Jor-

dani. The king's

gardens lay in the

bottom of the Kidron,

at the opening of the

A.M. cir. 3414.

B.C. cir. 590.

Tyropeon. Zede-

kiah probably escap-

ed from Zion by a

gate between that

mount and Moriah,

and then fled down

the valley of the Kid-

ron to the Arabah.

He would thus escape

notice, and have a

tolerably level path.

—P.

CHAP. XXXIX.

a 2 Ki. 25.12. ch. 52.

4.5.16.26.25. De. 28.49

—57.

1 B.C. cir. 588.

2 Taken by storm.

Mi. 2.12.13. Le. 26.30.

32. De. 4.26. 28.49-52.

33. 27.25. 27.25. 27.25.

10. 2 Ki. 24.12. 13.16.

17. Ps. 44.9.16. 74.1-10.

79.1-7.8.10.16.18.38.

44.38.15.5. 20.11.12.8.

21.22. 9.12-21. 10.1-4.

22.1-7.14. Xiv. 26.21.

27.9-11. 29.1-6. 30.1-6.

31.1-3. 32.1-4. 33.1-6.

34.1-7. 35.1-11. 36.1-5.

37.1-13. ch. 38.17.

c ver. 13. ch. 38.17.

d 2 Ki. 25.12. Hab. 1.9.

10. ch. 15.13. Is. 45.1.

e 2 Ki. 17.30. Is. 45.1.

f Is. 37.35.16. Am. 2.

14. ch. 18.4.13. Eze.

12.13. ch. 32.7.

g Ch. 32.7.

h See note * in first

column.

i 2 Ki. 12.13.14.17.15.

—21. ch. 32.43. 38.18.15.

52.8. La. 4.16.

j La. 3.1. Jos. 5.10.8.

15. 2 Sa. 15.28. 17.16.

Mat. 3.1.

k See ch. 38.18.

l Riblah. Supposed

to be the same as

Dabine, by others

Antioch, while by

some it is placed in

the true of Naphthali.

See Nu. 34.11. C.

m Riblah is situated

on the right bank of

the river Orontes, at

the northern end of

the valley of Cæle-

sya where it opens

into the great plain

of Hamath. Nebu-

chadnezzar had es-

tablished his head-

quarters there, and a

more fitting place

could not have been

found. It is sur-

rounded by a fertile

plain, it has an un-¹

failing supply of pure

water, and commands

the three great

highways from the

north to Palestine and

Egypt, by the way of

the eastern side of Anti-

lebanon, he could

easily reach Damas-

cus, and by pass-

ing round the north-

ern end of Lebanon

could reach the en-²

trance of Hamath, he

had access to all Phœnicia

and the coast.—P.

n Heb. shake with

him judgments, ch.

4.12.

o ch. 38.23. 21.7.24.8.

29.16-19.34.21.38.4.

p ch. 52.11. 32.4. 38.

18. Eze. 12.13.

q Heb. with two

brass chains or

fetters.

r 2 Ki. 25.9. Is. 5.8.9.

ch. 1.15. 4.5-7.20.26.29.

5.16.5.8.12.26.7.14.

30.38-41.8.10.9.10.12.

10.22.11.16.10.9.10.12.

9.17.27.19.3-12.

s La. 2.2.

t Or, chief mar-

shal. Heb. chief

of the executioners or

slaughter-men, and

so ver. 10.11. Ge. 37.36.

u The remnant who

had adhered to the

princes in their rebel-

lion—for the king had

sworn allegiance to

Nebuchadnezzar. (2

Ch. 35.13. Eze. 17.11.

18—and in their in-

fatuated defence of

the city they were

the word of the

LORD.—C.

17 Then said Jeremiah unto Zedekiah, Thus saith the LORD, the God of hosts, the God of Israel, 'If thou wilt assuredly go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire; and thou shalt live, and thine house:

18 But if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand.

19 And Zedekiah the king said unto Jeremiah, 'I am afraid of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they mock me.'

20 But Jeremiah said, They shall not deliver thee. Obey, 'I beseech thee, the voice of the LORD, which I speak unto thee: so it shall be well unto thee, and thy soul shall live.

21 But if thou refuse to go forth, 'this is the word that the LORD hath showed me:

22 And, behold, all the women that are left in the king of Judah's house, shall be brought forth to the king of Babylon's princes; and those women shall say, Thy friends have set thee on, and have prevailed against thee: thy feet are sunk in the mire, and they are turned away back.

23 So they shall bring out all thy wives and thy children to the Chaldeans; and thou shalt not escape out of their hand, but shalt be taken by the hand of the king of Babylon: and thou shalt cause this city to be burned with fire.

24 ¶ Then said Zedekiah unto Jeremiah, Let no man know of these words, and thou shalt not die.

25 But if the princes hear that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death: also what the king said unto thee:

26 Then thou shalt say unto them, I presented my supplication before the king, that he would not cause me to return to Jonathan's house, to die there.

27 Then came all the princes unto Jeremiah, and asked him: and he told them according to all these words that the king had commanded.³ So they left off speaking with him: for the matter was not perceived.

28 So Jeremiah abode in the court of the prison until the day that Jerusalem was taken: and he was there when Jerusalem was taken.

his faithful servants will not own it as they might in time of need, when perhaps their enemies attempt privately to murder them. But, lo, how God cares for them, and raises up and emboldens friends beyond expectation

sharezer, Rab-mag, and all the king of Babylon's princes,

14 Even they sent, and took Jeremiah out of the court of the prison, and committed him unto Gedaliah the son of Ahikam, the son of Shaphan, that he should carry him home:³ so he dwelt among the people.⁴

15 ¶ Now the word of the LORD came unto Jeremiah, while he was shut up in the court of the prison, saying,

16 Go and speak to Ebed-melech the Ethiopian, saying, Thus saith the LORD of hosts, the God of Israel; Behold, I will bring my words upon this city for evil, and not for good; and they shall be accomplished in that day before thee.

17 But I will deliver thee in that day, saith the LORD; and thou shalt not be given into the hand of the men of whom thou art afraid.

18 For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee: because thou hast put thy trust in me, saith the LORD.

CHAPTER XL.

1 Jeremiah, being set free by Nebuzar-adan, goeth to Gedaliah. 7 The dispersed Jews resort unto him. 13 Johanan, revealing Ishmael's conspiracy, is not believed.

THE word¹ that came to Jeremiah from the LORD, after that Nebuzar-adan the captain of the guard had let him go from Ramah, when he had taken him, being bound in chains² among all that were carried away captive of Jerusalem and Judah, which were carried away captive unto Babylon.

2 And the captain of the guard took Jeremiah, and said unto him, The LORD thy God hath pronounced this evil upon this place.³

3 Now the LORD hath brought it, and done according as he hath said: because ye have sinned against the LORD, and have not obeyed his voice, therefore this thing is come upon you.

4 And now, behold, I loose thee this day from the chains which were upon thine hand. If it seem good unto thee to come with me into Babylon, come, and I will look well unto thee:⁵ but if it seem ill unto thee to come with me into Babylon, forbear: behold, all the land is before thee: whither it seemeth good and convenient for thee to go, thither go.

5 Now, while he was not yet gone back, he

A.M. cir. 3416.
B.C. cir. 588.

¶ ch. 38. 13, 28. Ps. 105. 18-20.
x ch. 40. 5-2. Ki. 25. 22.
y ch. 20. 24.
z ch. 1. 13-17.
a Nebuchadnezzar would no doubt hear from the deserters the nature of Jeremiah's prophecy and advice, and hence this kind treatment may be readily accounted for. As an acknowledged or reputed prophet of the LORD, he may also have felt for him a respect that his unbelieving countrymen did not feel.—C.

4 Nebuzar-adan having been directed (ver. 12) to allow Jeremiah perfect freedom, his choosing to return to the miserable remnant of paupers (ver. 10) that Nebuchadnezzar had left, is every way worthy of admiration, ch. 40. 4. Such a generous sacrifice would have glorified a philosopher—shall it fail of honour when exhibited in a prophet?—C.

a ch. 1. 11, 12, &c.
b ch. 38. 13, 28, 32, &c.
c ch. 38. 7-12.
d Da. 9. 12. See ch. 35. 17, 27, 15, &c.
e Ps. 69. 8, 9.
f Da. 6. 16. Is. 30. 19.
g ch. 1. 19. Job 5. 19-21.
h Ps. 137. 34. 17. 50. 15, 91.
i ch. 20. 1, 12. Ti. 4. 17.
j 2 Sa. 24. 14.
k ch. 31. 9, 14, 5. Ps. 37. 39, 40, 14. 22, 84. 12, 13.
l ch. 5. 20.

CHAP. XL.

a ch. 37. 6, 39, 15.
1 The word, that is the prophecy delivered, ch. 42. 7. This and the four following chapters being historic notes of events in Judea, till the remnant of the Jews fled into Egypt.—C.

b ch. 39. 11-14.
c Lu. 19. 10, 13. Jos. 18. 25. ch. 31. 15.

2 See note * below.
d ch. 50. 7. De. 29. 24-28. ch. 22. 9, 16, 10-13.

3 This place. Not Ramah, where they had been, but Jerusalem; or it may include the entire depopulated country. The fact of Gedaliah's denunciations he had learned either from the report of the deserters, or, being himself a believer—a thing by no means improbable—he may have learned it from the record that Baruch wrote.—C.

4 Or, and.
e De. 29. 24-25. Ne. 9. 28, 33. Da. 9. 11.

5 Heb. I will set mine eye upon thee. ch. 39. 11, 12. He. 13. 5. 1 Ti. 4. 8. Re. 12. 16. Pr. 10. 7. Job 22. 29.
g Ge. 13. 9, 47, 6.

* Or, manacles.—It does not appear that Nebuzar-adan was at Jerusalem when it was taken; but I think, from ver. 13 of the foregoing chapter, he sent to the other chiefs to take care of Jeremiah.

A.M. cir. 3416.
B.C. cir. 588.

miah; or if we suppose that he was at Jerusalem, he might depart after Gedaliah, and have conducted him to Ramah, then return to Jerusalem, and send for the prophet, to be brought to him there, that he might grant him a full release; and it appears that he was conducted there like other captives (Boothroyd).—L.

h 2 Ki. 25. 22, 12, 14. ch. 26. 24, 10.
i Ne. 2. 6. Pr. 21. 1. Mat. 6. 33. 1 Pe. 3. 13.
j Pr. 15. 16, 17. Ge. 22. 14. ch. 50. 34. 1 Sa. 2. 30. ch. 1. 1. 1 Ti. 4. 8. Ps. 58. 10, 11. Job 22. 29.

k Jos. 18. 26, 15, 38. Lu. 20. 1. 1 Sa. 7. 5, 6. 1 Ki. 15. 22.
l A city originally of Judah, situated about 18 miles south-east of Jerusalem, (Jos. 15. 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.) a hill, a city famous in the Jewish annals, but of which not even a name remains to tell where it stood. See Ju. 20. 1. 1 Sa. 17. 10, 17. 1 Ki. 15. 22. Ne. 3. 7, 15, 16. C.—The site of Mizpah has been discovered. It was a city of Benjamin, one of the great gathering places of Israel, a noted sanctuary, and situated, as the name indicates, on a hill. I have reason to believe that the commanding village called Neby Samu'el situated about five miles north-west of Jerusalem, is the true site of Mizpah.—P.

l ch. 39. 4. 2 Ki. 25. 4, 22, 23.

7 The army had disbanded themselves and scattered through the country, and they now reassemble when the captives have withdrawn.—C.

n ch. 39. 30, 52, 16.
o See ver. 6, 12, 13, 15; ch. 41. 1, 3, 6, 10, not that Ge. 31. 49. Ju. 10. 17, 11, 11.

p 2 Ki. 25. 23. ch. 41. 1. Is. 20. 10. Mi. 7. 5.

q ch. 43. 24, 5.
r ch. 2. 54. Ez. 2. 22.

s Jos. 12. 5. 1 Ch. 2. 28. ch. 42. 1.

t 2 Ki. 25. 14. He. 6. 16. 1 Sa. 20. 16, 17, 30, 15.

u ch. 27. 11, 29, 7, 38. 17-20.

8 Heb. to stand before. De. 1. 38. 1 Ki. 1. 2.

9 To serve the Chaldeans which will come unto us as governors, magistrates, collectors of tribute, military chiefs, &c.—C.

v ch. 39. 10. De. 16. 13. 2 Es. 2. 5. ch. 24. 9; 15. 4. 15. 4. Ob. 14.

1 The choice of Gedaliah by Nebuchadnezzar, did it stand alone, would merely prove that he was considered friendly to the Babylonians; but the return of the people on hearing of his appointment proves that his advancement originated from his character for wisdom and integrity.—C.

y Eze. 5. 3.

said, Go back also to Gedaliah the son of Ahikam, the son of Shaphan, whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people; or go wheresoever it seemeth convenient unto thee to go. So the captain of the guard gave him victuals and a reward, and let him go.

6 Then went Jeremiah unto Gedaliah the son of Ahikam, to Mizpah;⁶ and dwelt with him among the people that were left in the land.

7 ¶ Now when all the captains of the forces which were in the fields,⁷ even they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed unto him men, and women, and children, and of the poor of the land, of them that were not carried away captive to Babylon;

8 Then they came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Serniah the son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah the son of a Maachathite, they and their men.

9 And Gedaliah the son of Ahikam, the son of Shaphan, sware unto them, and to their men, saying, Fear not to serve the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you.

10 As for me, behold, I will dwell at Mizpah, to serve the Chaldeans⁹ which will come unto us: but ye, gather ye wine, and summer fruits, and oil, and put them in your vessels, and dwell in your cities that ye have taken.

11 Likewise, when all the Jews that were in Moab, and among the Ammonites, and in Edom, and that were in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam, the son of Shaphan;

12 Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered wine and summer fruits very much.

13 ¶ Moreover, Johanan the son of Kareah, and all the captains of the forces that were in the fields, came to Gedaliah to Mizpah,

selves and their subjects. To avoid shame, they will not avow before men the regard which their conscience obliges them to have for the faithful servants of God; nay, to preserve their reputation before wicked men, they will risk their eternal salvation. We had need then to be wise as serpents, as well as harmless as doves. And though we must never tell a lie, yet we must not tell all that we know to every impertinent inquirer.

CHAPTER XXXIX. Ver. 2. The city was broken up. The walls being breached by battering-rams, the city sacked, and the inhabitants driven away or made prisoners.—Note. By a barbarous common consent, called 'a law of nations,' certainly, however, not a law of God, a city whose garrison has bravely held out till it is taken by storm, is delivered up to plunder. In such cases the infuriated soldiery are let loose from all restraint, their officers lose all control, and the city is literally 'broken up' by the hands of merciless destroyers. Lord, hasten the time when

they shall 'beat their swords into ploughshares, and men shall learn war no more!' C.

Ver. 4. Betwixt the two walls. The Chaldeans had taken the city, but the citadel of Zion, in the south-west, was still, most probably, in the hands of Zedekiah. Betwixt the two walls may accordingly mean that part of Zion to the north where the walls of the city and citadel approached; and the passage was, most likely, the way to the royal gardens in the vale of Gihon. The Jews have a tradition that the escape was by a subterraneous passage reaching to Jericho; and that the king would have escaped but that a hind, hunted by the Chaldeans, took refuge in the cave where the passage ended just as the king was emerging, and that he was thus miraculously made prisoner by the exulting Chaldeans. C.

REFLECTIONS.—Alas! how the families of the north sit in the gates of Jerusalem, and the lords of the heathen where their gods had been worshipped! God's judgments fearfully convince such as would not believe his threatenings. And fruitless are all attempts to flee from his judgment. But it will be awfully piercing to

see our children murdered or lost through our obstinacy in sinning; and shut up at last in spiritual and eternal darkness through our obstinate ignorance of God's will! Marvellous, but just, are the changes and retributions of Providence; and the ruin of oppressors is the rise of the oppressed. God comforts his people, while the wicked are tormented; and heathens deliver them when hypocrites persecute them: yea, even prisons protect and mark them out for particular favours. Nor shall a cordial kindness to God's servants in trouble ever pass without distinguished honour and reward; and he will suit his comforts to the tears and griefs of his people. None that trust in him shall ever perish or be confounded.

CHAPTER XL. REFLECTIONS.—Heathens sometimes honour God and his ministers more than many

14 And said unto him, Dost thou certainly know that Baalis the king of the Ammonites hath sent Ishmael the son of Nethaniah to slay thee? But Gedaliah the son of Ahikam believed them not.³

15 Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know it: wherefore should he slay thee, that all the Jews which are gathered unto thee should be scattered, and the remnant in Judah perish?

16 But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, Thou shalt not do this thing: for thou speakest falsely of Ishmael.

CHAPTER XLI.

¹ Ishmael, having treacherously killed Gedaliah and others, pursoeth with the rest to flee unto the Ammonites. ¹¹ Johanan recovereth the captives, and mindeth to flee into Egypt.

NOW it came to pass in the seventh¹ month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed royal, and the princes of the king, even ten² men, with him, came unto Gedaliah the son of Ahikam, to Mizpah; and there they did eat bread³ together in Mizpah.

2 Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and smote Gedaliah the son of Ahikam, the son of Shaphan, with the sword, and slew him, whom the king of Babylon had made governor over the land.

3 Ishmael also slew all the Jews that were with him, even with Gedaliah at Mizpah, and the Chaldeans that were found there, and the men of war.

4 And it came to pass, the second day after he had slain Gedaliah, and no man knew it,⁴

5 That there came certain from Shechem, from Shiloh, and from Samaria, even fourscore men, having their beards shaven, and their clothes rent, and having cut themselves, with offerings and incense in their hand, to bring them to the house of the LORD.

6 And Ishmael the son of Nethaniah went forth from Mizpah to meet them, weeping⁹ all along as he went: and it came to pass, as he met them, he said unto them, Come to Gedaliah the son of Ahikam.

7 And it was so, when they came into the midst of the city, that Ishmael the son of Nethaniah slew them, and cast them into the midst of the pit, he, and the men that were with him.

A.M. cir. 3416.
B.C. cir. 588.

2 Job 6. 14. La. 1. 2.
Zec. 1. 15. ch. 41. 2. 10.
2 Heb. 10. strike thee
in soul, Nu. 35. 11. Ho.
4. 2.

3 This unbelief was just what was to be expected in a man of Gedaliah's character. Himself unconscious of malice or deceit, he can not imagine it possible in another. The most virtuous are always the least suspicious: and though they may occasionally suffer from misplaced confidence, they enjoy a peace of mind to which conscious guilt and a suspicious temper must always be strangers. The man of a "sprinkled conscience," and a "pure heart," is untroubled by fear, and dies but once; the guilty and the suspicious are always in dread and death.—C.

2 Co. 13. 5. Pr. 14. 15.
Mat. 10. 16. 17. Ps. 112.
5. with ch. 41. 2.

CHAP. XLI.

a Zec. 7. 5. 8. 19. 2 Ki.
25. 25. ch. 40. 6. 8.

This was in our month of October, and three months after the taking of the city. In commemoration of the murder of Gedaliah here recorded, the fast of the seventh month was instituted, and observed by the Jews after the captivity.—J.

b Pr. 13. 10. Ge. 37. 3.
1 Sa. 18. 8. Da. 1. 3.

c ch. 36. 12. 21. 38. 4.
2 These ten men, who had been chief officers of the state under Zedekiah, no doubt had with them a considerable number of followers, who could aid them in their work of destruction.—J.

d Ps. 41. 9. Lu. 14. 1.

e This was the same as making a solemn covenant, for he who ate bread with another was ever reputed a friend. Gedaliah's unsuspecting generosity aggravated the baseness of Ishmael's conduct.—J.

f 2 Ki. 25. 25. La. 1. 2.
g Ps. 52. 1. 2. ver. 10.
11. Pr. 1. 16. 4. 16. Ro. 3.
15. Ho. 4. 2.

h The public ignorance concerning the murder will not be surprising, when the depopulated condition of the city and country is considered.—C.

i Ju. 9. 1. 1 Ki. 12. 1.
20. Jos. 24. 32.

j Jos. 18. 1. Ju. 18. 31.
19. 28. ch. 7. 17. 12. 1.
k 2 Sa. 10. 4. 1 Ki. 16.
24. 29. Le. 19. 27. 28. De.
14. 1. Is. 15. 2.

l See note on ch. 16. 6.—C.

m 1 Sa. 7. 2. Ki. 25. 9.
n Probably some altar built by Gedaliah, as 1 Sa. 7. 9. Ps. 102.
14.

o That is, to the place where the temple formerly stood, which was used for religious service. See Est. 3. 10.—C.

p Heb. in going and weeping, ch. 50. 4. 2 Sa. 1. 2. 1. 16. Pr. 6. 12. 26. 25.
26.

q Feigning sorrow, that he might prevent suspicion of his treachery.—C.

r No. 3. 15. 16. Pr. 1.
15. 14. 16. Ps. 55. 23.

A.M. cir. 3416.
B.C. cir. 588.

o Job 2. 4. Pr. 13. 8.
Mat. 6. 25. ch. 40. 7. 13.

1 In many eastern countries where the soil is very dry, the granaries are pits sunk in the earth, being carefully constructed for the exclusion of vermin. They are still common in Barbary, at Aleppo, &c. In the Holy Land they are still found at Joppa, Ramah, &c.—C.

2 The modern Greeks do not keep their oil cells, but generally in large jars sunk in the earth; and it is probable a similar custom prevailed among the Jews.—C.

3 In hopes of obtaining their treasures.

4 Or, near, ver. 3. 7. Heb. *the hand or side of*, 1 Sa. 19. 3.

5 1 Ki. 15. 22. 2 Ch. 16. 6. 15. 22. 9.

6 This was a tank or reservoir for rain-water, which was made for supplying the inhabitants and the garrison (1 Ki. 15. 22), when he had demolished Ramah and built Gaba and Mizpah with the materials as well as defence against Baasha.—C.

7 2 Ch. 16. 6. ch. 40. 11, 12. 38. 23. 39. 6. 43. 5. 6.

8 ch. 40. 14. Ne. 6. 17, 18. 2. 10. 19. Ac. 20. 29, 30.

9 How is this to be reconciled with the statement (ch. 39. 10) which describes the remnant as the poor of the people which had nothing? By the probability that these were the king's daughters by his concubines, who, not being considered of the royal family, were little valued by the king of Babylon, and whose establishment being broken up, were now, by reason of their more delicate education, poorer than those that were born to poverty.—C.

10 ch. 40. 8. 42. 1. 43. 2, 4. 5.

11 ver. 2. 3. 7.

12 Ge. 14. 14. 1 Sa. 30. 1-8.

13 2 Sa. 2. 13. Jos. 10. 12. 18. 25.

14 These waters are called the 'pool' or lake, 2 Sa. 2. 13.—C.

15 Gibeon, one of the ancient royal cities of Canaan, stood in an upland plain, at the northern base of the hill of Mizpah.—P.

16 De. 32. 35. Ps. 124. 6.

17 Cast about. Devised plans—took measures for escaping.—C.

18 1 Co. 12. 21. Ga. 5. 1. 2. 1 Sa. 30. 17. Job 21. 30.

19 Job 27. 16-19. Ps. 9. 16. Pr. 12. 27.

20 1 Men soldiers, Ju. 4. 4.

21 ver. 10. ch. 34. 19. 38. 7. Ge. 37. 36.

22 2 Sa. 10. 37. 38. 40. with Eze. 40. 17.

23 Most probably an estate that had originally belonged to David, and which he had conveyed to Chimham the son of Barzilai, 2 Sa. 19. 38, 40.—C.

24 Heb. from the face of, 1 Sa. 30. 15.

8 But ten men were found among them that said unto Ishmael, Slay us not; for we have treasures¹ in the field, of wheat, and of barley, and of oil,² and of honey. So he forbore,³ and slew them not among their brethren.

9 Now the pit wherein Ishmael had cast all the dead bodies of the men, whom he had slain because of⁴ Gedaliah, was it which Asa⁵ the king had made for fear of Baasha king of Israel: and Ishmael the son of Nethaniah filled it with them that were slain.

10 Then Ishmael carried away captive all the residue of the people that were in Mizpah, even the king's daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the captain of the guard had committed to Gedaliah the son of Ahikam: and Ishmael the son of Nethaniah carried them away captive, and departed to go over to the Ammonites.⁶

11 ¶ But when Johanan the son of Kareah, and all the captains of the forces that were with him, heard of all the evil that Ishmael the son of Nethaniah had done,

12 Then they took all the men, and went to fight with Ishmael the son of Nethaniah, and found him by the great waters⁷ that are in Gibeon.⁸

13 Now it came to pass, that when all the people which were with Ishmael saw Johanan the son of Kareah, and all the captains of the forces that were with him, then they were glad.

14 So all the people that Ishmael had carried away captive from Mizpah cast about,⁹ and returned, and went into Johanan the son of Kareah.

15 But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to the Ammonites.

16 Then took Johanan the son of Kareah, and all the captains of the forces that were with him, all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah, after that he had slain Gedaliah the son of Ahikam, even mighty men of war,¹ and the women, and the children, and the eunuchs, whom he had brought again from Gibeon:

17 And they departed, and dwelt in the habitation of Chimham,² which is by Beth-lehem, to go to enter into Egypt,

18 Because of³ the Chaldeans: for they were

professors. It will at last appear that God is faithful, and sin ruinous. And all loss sustained for God will be made up in the end. If his servants have hardships when sinners have liberty, they will obtain liberty when sinners shall be in misery.—What honour God puts on the son of Jeremiah's late protector, ch. 26. 24! But short glimmerings of prosperity often introduce fearful strokes of adversity. It is only the deputies and servants of heaven's great Monarch who are secured in complete and lasting protection. O what baseness and barbarity can human minds contrive and perpetrate! Great men have need to be cautious of their own pre-

servation, as well as charitable concerning their neighbours. But of little worth are earthly honours, which but tempt miscreants to murder us.

CHAPTER XLI. REFLECTIONS.—By the most unexpected and unnatural means God can punish men who have ripened themselves in wickedness. And a righteous God can make the malice, the baseness, and the barbarity of the most hardened monsters in iniquity to glorify himself and ruin his enemies. Misery, death, and despair often meet men when, where, and whence, they least expected. And not the laws of God

or men, but covetousness, frequently makes sinners to abstain from crimes. The most unnatural criminals may for a time escape punishment from men. And groundless fear, real or pretended, often leads men into ruinous guilt.

CHAPTER XLII. REFLECTIONS.—Ministers have need to be men of fervent prayer, faithfulness, and intimacy with God. And if people would profit by their ministers' prayers, they should seriously attend to their preaching. We can never be sincere with God if we do not obey his will so far as it is known to us.

13 But if ye say, We will not dwell in this land, neither obey the voice of the LORD your God,

promise in this
therefore is
that they would
restored to their
country, from
they had
departed; but

opposition
miah and
and, under
of seeking
ver. 3, they
ously re-
the land of

2 Then spake ^aAzariah² the son of Hoshaiah, and Johanan the son of Kareah, and all ^athe proud men,³ saying unto Jeremiah, Thou speakest ^bfalsely: the LORD our God hath not sent

of all our hopes and happiness. He can turn the hearts of kings to favour or to hate us as he pleases. And they who carefully obey his will may humbly expect



THE SPHINX—A MONUMENT WHICH HAS BEEN STANDING THROUGHOUT THE WHOLE OF OLD TESTAMENT TIMES, AND IS THUS A SILENT WITNESS OF ALL THAT IS RECORDED IN THE BIBLE. [JEREMIAH, xlii: 13, 14.]—"But if ye say, We will not dwell in this land, neither obey the voice of the Lord your God, saying, No; but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread; and there will we dwell." By words like these Jeremiah was seeking to keep the remnant of Judah from going into Egypt out

of fear of the king of Babylon. But the words of the prophet fell on unwilling ears, and in spite of all his efforts they went down into Egypt. But this remnant of Judah found to their cost that Jeremiah was right. The king of Babylon invaded Egypt also, and the remnant of Judah that fled from Babylon's king into the land of Egypt were consumed there by the sword and famine. We give as an illustration of this Scripture, the Sphinx which was the silent witness of the events here recorded.

CHAPTER XLIV.

thee to say, Go not into Egypt to sojourn there:

3 But Baruch the son of Neriah setteth thee on against us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon.

4 So Johanan the son of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of the LORD, to dwell in the land of Judah.

5 But Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah, that were returned from all nations whither they had been driven, to dwell in the land of Judah;

6 Even men, and women, and children, and the king's daughters, and every person that Nebuzar-adan the captain of the guard had left with Gedaliah the son of Ahikam, the son of Shaphan, and Jeremiah the prophet, and Baruch the son of Neriah.

7 So they came into the land of Egypt: for they obeyed not the voice of the LORD. Thus came they even to Tahpanhes.

8 Then came the word of the LORD unto Jeremiah in Tahpanhes, saying,

9 Take great stones in thine hand, and hide them in the clay in the brick-kiln, which is at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah;

10 And say unto them, Thus saith the LORD of hosts, the God of Israel, Behold, I will send and take Nebuchadrezzar the king of Babylon, my servant, and will set his throne upon these stones that I have hid: and he shall spread his royal pavilion over them.

11 And when he cometh, he shall smite the land of Egypt, and deliver such as are for death to death; and such as are for captivity to captivity; and such as are for the sword to the sword.

12 And I will kindle a fire in the houses of the gods of Egypt; and he shall burn them, and carry them away captives; and he shall array himself with the land of Egypt, as a shepherd putteth on his garment; and he shall go forth from thence in peace.

13 He shall break also the images of Bethshemesh, that is in the land of Egypt; and the houses of the gods of the Egyptians shall he burn with fire.

A.M. cir. 3416.
B.C. cir. 588.

c ch. 36. 4. Ps. 52. 3-4;
15. 3. Mat. 3. 11.
d Is. 10. 4. ch. 2. 10. 13;
ver. 11, 12.
e Ec. 9. 16. ch. 44. 5.
Mal. 3. 5. ver. 7.
f Ps. 37. 22. ch. 42. 11.
g ch. 40. 11, 12, 14, 15, 16, 39, 40.
h Is. 36. 6. Ec. 8. 14; 9. 1.
i La. 3. 1. Jer. 21. 18.
j ch. 25. 10.
k ver. 9. i Ki. 11. 19.
ch. 2. 10. 4. i Is. 30. 4.
l Mat. 20. He. 13.
m Is. 59. 21. 2 Ti. 2. 9.
n ch. 13. 1-10; 18. 2.
10. 19. 1-13; 51. 63, 64. Is. 20. 2-4. Ec. 14. v. xii. Re. 18. 21.
o A brick-kiln—not for burning bricks, which would have been very uncomfortable near the royal residence, but a place appropriated for drying them in the sun.

—C.
p Is. 10. 5. ch. 1. 15; 27. 6; 30. 10. 21. 15; 18. 19, 21. Ec. 2. 18, 20, 30.
q This may be merely an emblem of conquest, or a historical reality. In that very spot the dissembling Jews may have lived to see the royal tent of Babylon: for the invasion and conquest of Egypt by Nebuchadrezzar took place about fifteen years from the date of the prophecy. See *Universal Hist.* vol. ii. p. 88. Haies' *Analysis*, vol. i. p. 4. 4.
r ch. xlv. Is. xix. Ec. xxix. xxx.
s ch. 15. 2. Zec. 11. 9. Job 20. 29.
t ch. 40. 5; 48. 7; 50. 2; 51. 44. Ex. 15. 12. Is. 19. 12; 40. 1. Ec. 30. 13.
u Ec. 29. 18, 20. 4. c take the spoil to clothe and enrich his army.

v As a shepherd putteth on his garment. With as much ease, and as little opposition, is the ordinary interpretation. But in what respect, as to fidelity of dress, and enjoyment of quiet, does the shepherd differ from the labourer and artisan? Does it not rather mean, that, as the shepherd shears his flock, and then wears the fleece, so would Nebuchadrezzar denude Egypt of its riches, and clothe Babylon with the spoils?—C.
w Ex. 11. 7. Is. 52. 12.
x Heb. *stature*, or *standing images*. See ver. 12.
y Or, the house of the sun, Is. 19. 18.

z Beth-shemesh signifies 'house' or 'temple of the sun', and this is probably its true signification here, as seems to be indicated by the second clause of the verse, which speaks of the houses (or temples) of the gods of the Egyptians. The sun was a (if not the) chief god of the Egyptians, and the principal seat of his worship was at On (which signifies 'light' or 'sun'), a celebrated city of Lower Egypt, called by the Greeks Helopolis. The priest of On was one of the greatest personages in the country, and to his daughter Joseph was married. The site of Beth-shemesh or Helopolis is about ten miles north-east of Cairo, and beside it is a fountain still

called *Ain esh-Shems*, 'fountain of the sun.'—P.
CHAP. XLIV.
a ch. 1. 2; 20. 12, 15. Ec. 2. 7; 13. 17.
b Ex. 14. 2. ch. 46. 14.
c A city of Egypt, situated near the west shore of the Red Sea, near the place where the Israelites were encamped previous to their passing the sea into the wilderness. Ex. 14. 2.—C.
d ch. 45. 1. Ec. 30. 18. 2 See note on ch. 43. 7.—C.
e Ec. 30. 13, 16. Is. 19. 13, or Memphis, now Cairo, Ho. 9. 6.
f Or Memphis, the capital of Middle Egypt, on the west side of the Nile, nearly opposite the modern Cairo. It was famous for its temple, in which was kept the famous ox-god Aphis. It was first ravaged by Nechochadrezzar, afterwards completely ruined by Cambyyses. It was afterwards rebuilt by the Grecian kings; and, at the commencement of the Christian era, was next in importance to Alexandria. It was again destroyed by the Saracens, and scarce a vestige of its glory remains.

g Is. 11. 11. Ec. 30. 14. Ge. 10. 14. Whether it be the north or south part of Egypt, is not agreed.
h A city of Upper Egypt, and was situated according to Ptolemy, in the neighbourhood of the celebrated Thebes. There is not even a ruin to mark its site so fully and so fearfully have the divine judgments been executed.—C.
i ch. 4. 7; 20. 25. 11. 34. 22. ch. 1. 1. Ki. xxv. 2. Ch. xxxv. 1. 1. v. Ec. v. xxiv. Mi. 3. 12.
j He does not say, that no man lives therein; but, no man dwelleth, as in a peaceful and settled residence.—C.
k Ki. xvi. xxi. xxiv. ch. 2. 10. 37. 4. 17. 18. 5. 19. 25. 7. 17. 34. &c.; 19. 4. ch. 13. 15. 17.
l ch. 7. 13. 25. 25. 3. 4. 26. 5; 29. 19. 32. 33. 2. Ch. 39. 1. Ec. 7. 7.
m Ec. 11. 7. Is. 52. 12.
n Ch. 36. 16. ch. 7. 24. De. 29. 19. Ps. 81. 11. Is. 48. 2. Ec. 7. 11, 12.
o ver. 17. Ec. 10. 13.
p ch. 42. 18. xxxix. iii. See on ver. 2. Ne. 13. 18. 15. Ec. 1. 1. 5. 6. 1. Co. 10. 11.
q ch. 18. 16. Ec. 18. 33. 33. 11.
r ch. 7. 10. 25. 7. Nu. 16. 38. Ps. 6. 30.
s Ps. 118. 22. Ec. 1. 1. 1. 12, 14. 27.
t Is. 3. 8. 1. Co. 1. 2. 16. 3. 16. De. 32. 15. 21. ch. 2. 8. 25. 6, 7.
u ch. 42. 18. 24. 9. 18. 16. 26. 5; 29. 18.
v Ps. lxxviii. cvi. Ju. ii. 1. Ki. xi. 2. Ch. xxi. xxviii. xxxiii. xxxvi. ch. ii. xxiii. Is. 1. ix. lix. Ec. vi. xxiii. Mi. iii. vi. vii. Zep. iii. Ne. ix. Ezr. ix. Da. ix.

8 Heb. *wickednesses*, or *punishments*, &c.
9 Heb. *contrite*, Ps. 51. 17. Is. 57. 15; 66. 2. 2. Ki. 22. 19.
10 De. 29. 4. Ho. 11. 2. Ec. xx. xvi. xxiii. Zec. 7. 11, 12.
11 Ps. 14. 16. Ec. 8. 12. 13. Mal. 4. 2.

A.M. cir. 3416.
B.C. cir. 588.

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k Ki. xvi. xxi. xxiv. ch. 2. 10. 37. 4. 17. 18. 5. 19. 25. 7. 17. 34. &c.; 19. 4. ch. 13. 15. 17.
l ch. 7. 13. 25. 25. 3. 4. 26. 5; 29. 19. 32. 33. 2. Ch. 39. 1. Ec. 7. 7.
m Ec. 11. 7. Is. 52. 12.
n Ch. 36. 16. ch. 7. 24. De. 29. 19. Ps. 81. 11. Is. 48. 2. Ec. 7. 11, 12.
o ver. 17. Ec. 10. 13.
p ch. 42. 18. xxxix. iii. See on ver. 2. Ne. 13. 18. 15. Ec. 1. 1. 5. 6. 1. Co. 10. 11.
q ch. 18. 16. Ec. 18. 33. 33. 11.
r ch. 7. 10. 25. 7. Nu. 16. 38. Ps. 6. 30.
s Ps. 118. 22. Ec. 1. 1. 1. 12, 14. 27.
t Is. 3. 8. 1. Co. 1. 2. 16. 3. 16. De. 32. 15. 21. ch. 2. 8. 25. 6, 7.
u ch. 42. 18. 24. 9. 18. 16. 26. 5; 29. 18.
v Ps. lxxviii. cvi. Ju. ii. 1. Ki. xi. 2. Ch. xxi. xxviii. xxxiii. xxxvi. ch. ii. xxiii. Is. 1. ix. lix. Ec. vi. xxiii. Mi. iii. vi. vii. Zep. iii. Ne. ix. Ezr. ix. Da. ix.

8 Heb. *wickednesses*, or *punishments*, &c.
9 Heb. *contrite*, Ps. 51. 17. Is. 57. 15; 66. 2. 2. Ki. 22. 19.
10 De. 29. 4. Ho. 11. 2. Ec. xx. xvi. xxiii. Zec. 7. 11, 12.
11 Ps. 14. 16. Ec. 8. 12. 13. Mal. 4. 2.

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10 De. 29. 4. Ho. 11. 2. Ec. xx. xvi. xxiii. Zec. 7. 11, 12.
11 Ps. 14. 16. Ec. 8. 12. 13. Mal. 4. 2.

1 Jeremiah expresseth the desolation of Judah for their idolatry.
11 He prophesieth their destruction, who commit idolatry in Egypt.
15 The obstinacy of the Jews. 20 Jeremiah threateneth them for the same, 29 and for a sign foretelleth the ruin of the king of Egypt.

THE word^a that came to Jeremiah concerning all the Jews which dwell in the land of Egypt, which dwell at Migdol,¹ and at Tahpanhes,² and at Noph,³ and in the country of Pathros,⁴ saying,

2 Thus saith the LORD of hosts, the God of Israel, Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and, behold, this day they are a desolation, and no man dwelleth therein;⁷

3 Because^c of their wickedness which they have committed, to provoke me to anger, in that they went to burn incense, and to serve other gods, whom they knew not, neither they, ye, nor your fathers.

4 Howbeit I sent unto you all my servants the prophets, rising early, and sending them, saying, Oh, do not this abominable thing that I hate.

5 But they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense unto other gods.

6 Wherefore my fury and mine anger was poured forth, and was kindled in the cities of Judah and in the streets of Jerusalem: and they are wasted and desolate, as at this day.

7 Therefore now thus saith the LORD, the God of hosts, the God of Israel, Wherefore commit ye this great evil against your souls, to cut off from you man and woman, child and suckling, out of Judah, to leave you none to remain;

8 In that ye provoke me unto wrath with the works of your hands, burning incense unto other gods in the land of Egypt, whither ye be gone to dwell, that ye might cut yourselves off, and that ye might be a curse and a reproach among all the nations of the earth?

9 Have ye forgotten the wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they have committed in the land of Judah, and in the streets of Jerusalem?

10 They are not humbled even unto this day, neither have they feared, nor walked in my law, nor in my statutes, that I set before you, and before your fathers.

Lower Egypt, probably the Daphne Pelusae of Herodotus. It stood on the banks of the Lake Menzaleh, and enjoyed an extensive commerce with the Mediterranean and Red Sea. C.

REFLECTIONS.—Pride is among the most awful sins—a root of infidelity, and a sure road to ruin. They who are full of ill designs themselves, ordinarily reproach the true friends of their church and nation as traitors. They who hate to conform themselves to the Scripture, are ready to deny the divinity of it. And they who wish to contradict the ends of a gospel ministry, study to put it under an ill name. Proud men hate contradiction; and if they cannot obtain con-

sent, they will force compliance, and even drag those who fear God along with them. But a sinful flight from God's judgments only hastens them upon us, and renders them heavier; and even draws down his wrath upon such as receive us into their friendship. And, very contrary to their intentions, he makes one nation a scourge to another.

CHAPTER XLIV. Ver. 6. There are those who object against the ascription of 'fury and anger' to God. The objections would disappear if they were not viewed as human passions, but as sources of the divine judgments. The ruin and desolation of idolatrous lands are visible facts; the justice that

his blessing. But it is madness to dissemble with a God of truth, who searches our hearts; or to quit our station, especially in his holy land, because we find trouble in it. If we think to escape suffering by sinning, we only rush upon the thick bosses of his buckler. If we make him our enemy, we shall find him a consuming fire wherever we go; and that upon which we most set our hearts will prove most fatal to us. If we make ourselves vile by our sins, he will make us viler by his judgments.

CHAPTER XLIII. Ver. 7. Tahpanhes. An ancient city of



H EAD OF THE PROCESSION OF THE FESTIVAL OF THE MAH 'MAL.
 [Jeremiah, xlv:8.]—"In that ye provoke me unto wrath with the works of your hands, burning incense unto other gods in the land of Egypt, whither ye be gone to dwell." It has been characteristic of Egypt in all ages to burn incense unto other gods than the true God. The festival of the Mah 'Mal is perhaps the best illustration we could have of the recent form of idolatry in this land so intimately con-

nected with the Israelites, and from whom God's peculiar people seemed to have learned most of the erroneous forms of religion which brought upon them the judgments of Jehovah. The Mah 'Mal is a litter, built of wood in pyramidal form, and is hung by embroidered fabrics. These hangings or coverings accompany the litter in the annual pilgrimage to Mecca, and are intended for the interior sanctuary of the Mosque at that holy Moslem city.

11 ¶ Therefore thus saith the LORD of hosts, the God of Israel, Behold, I will set my face against you for evil, and to cut off all Judah.

12 And I will take the remnant of Judah, that have set their faces to go into the land of Egypt to sojourn there, and they shall all be consumed,² and fall in the land of Egypt; they shall even be consumed by the sword and by the famine: they shall die, from the least even unto the greatest, by the sword and by the famine; and they shall be an execration, and an astonishment, and a curse, and a reproach.

13 For I will punish³ them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence:

14 So that none of the remnant of Judah, which are gone into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, to the which they have a desire⁴ to return to dwell there; for none shall return but such as shall escape.⁵

15 ¶ Then all the men which knew that their wives⁶ had burned incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying,

16 As for the word that thou hast spoken unto us in the name of the LORD, we will not hearken unto thee.

17 But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen⁷ of heaven, and to pour out⁸ drink-offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals,⁹ and were well, and saw no evil.

18 But since we left off to burn incense to the queen of heaven, and to pour out drink-offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine.

19 And when we¹ burned incense to the queen of heaven, and poured out drink-offerings unto her, did we make her cakes to worship her, and pour out drink-offerings unto her,² without our men?⁴

20 ¶ Then Jeremiah said unto all the people, to the men, and to the women, and to all the people which had given him that answer, saying,

21 The incense that ye burned in the cities of Judah, and in the streets of Jerusalem, ye, and your fathers, your kings, and your princes, and the people of the land, did not the LORD remember them, and came it not into his mind?

A.M. cir. 3416.
B.C. cir. 588.

2 ch. 21. 10. Ps. 34. 16.

15. 7. Le. 17. 10; 20. 3. 5.

20. 17.

¶ See on ch. 42. 15.

18.

¶ Contrary to God's

unambiguous com-

mand, they had gone

to Egypt to escape

destruction. But

there, for their dis-

obedience, they are

to suffer vengeance

in those very forms

which they had hoped

to escape. They who

will not be ruled by

God's word, must be

broken by his rod.

And if men will pre-

fer their own projects

to God's promises and

providence, it is just

that they should meet

with disappoint-

ments.—1.

¶ Ho. 4. 6.

3 Heb. *virid*, ch. 11.

22; 12. 21; 13. 11.

¶ Is. 30. 1-3.

4 Heb. *lift up their*

soul.

5 ch. 4. 27; ver. 27, 28;

ch. 42. 1, 8, 17.

6 ch. 51. 50. Is. 4. 210.

27; 37. 35; 50. 20.

7 Such as take heed

to this prophetic

warning, and escape

from their idolatrous

frieze. C. C.—Hen-

derson's translation is

preferable, and ap-

pears to give the true

sense. For they

shall not return, ex-

cept it be as fugi-

tives.—P.

8 Ne. 13. 26. Ge. 10. 4.

2 ch. 28. 15. 1. 3. ch. 5.

3. Mat. 7. 13. 2. 13.

¶ The women, it

would seem, had been

principally engaged

in this species of ido-

latry, but not without

the concurrence of

their husbands. We

have not seen the

women in determi-

ned rebellion before.

Here, however, they

make a common

cause with their re-

bellious spouses, and

boldly defend their

flagrant idolatry.—

¶ Ex. 52. ch. 6. 16, 17;

7. 24; 26. 18; 38. 4.

¶ Ps. 12. 4. ver. 25.

Nu. 30. 2. 12. De. 23. 23.

¶ Or, *frime*, ch. 7.

18; 19. 13; 29. 2. Ki. 17.

16.

¶ In Georgia, and

other parts of the

East, before fasting,

it is customary to go

out and raise the

eyes to the naked

heavens, and pour

out a cup of wine

upon the ground.

The Hinnom, four

out drink-offerings to

the moon. So uni-

form and so perman-

ent is idolatry.—C.

¶ Ho. 2. 5-9. Is. 48. 5.

Eze. 16. 49. ch. 22. 15.

¶ Heb. *bread*.

1 Women, ver. 15;

ch. 7. 18.

¶ The Jews, fol-

lowing the exarple

of the Phoenicians

and other peoples of

ancient Syria, wor-

shipped the moon, or

Astarte, under the

name of the queen of

heaven. The 'cakes'

offered to her were

cruciform, and

ornaments of the

same shape were, and

are still, worn as

amulets and charms

by Syrian females.—

P.

¶ Or, *husbands*, Ge.

3. 16. Ac. 13. 50.

¶ By the Mosaic law

women were pro-

hibited from making

a vow without consent

of their husbands

(Nu. 30. 1-16); but the

women here plead

the consent of their

husbands to their

idolatrous practices,

and intimate that no

other had a right to

interfere or control

their actions. See ver.

25.—C.

¶ 2 Ki. 23. 26. Ho. 2.

13. Am. 8. 7.

A.M. cir. 3416.
B.C. cir. 588.

15. 7. 13; 43. 24. Eze.

16. 1. 1. 13. Mal. 2.

17. ch. 13. 6; 26. 16.

¶ ch. 18. 16; 24. 9; 26. 6;

29. 18; 25. 11. La. 1. 1.

ver. 2. 6; 12. Da. 9. 12.

¶ 1 Co. 10. 20. 2. Co. 6.

10. See on ver. 8.

¶ Ps. 119. 150.

¶ Ps. 119. 155.

¶ Ps. 78. 59.

¶ 2 Ki. 9. 9. Ne. 13. 18.

Da. 9. 11, 12.

¶ Ps. 28. 10. 13. Re. 2.

29. Mat. 11. 15; 13. 9.

¶ ch. 43. 7.

¶ ver. 15-19. Job 15.

¶ Ps. 28. 10. 13. Re. 2.

11. 35; 36. 15. 28. 15.

¶ ch. 43. 7.

¶ They insist on the

obligation of their

unlawful vows as

binding the con-

science, and not to

be dispensed with.

Just as Herod did in

the case of his un-

lawful oath, Mat. 14. 9.

¶ Although the women

were here bound by

the men, still be

considered as having

a principal share in

the guilt, since they

had homologated the

acts of the women, by

not preventing them.

—1.

¶ Job 34. 20. Ja. 1. 14.

15.

¶ He. 6. 13. Ge. 22. 16.

Am. 6. 8, 7, with ver.

25.

¶ Am. 6. 10. Ps. 50. 16.

Eze. 39. 16. Mal. 1. 9. 10.

Mat. 3. 9.

¶ He would no longer

bear with a people

who worshipped

him with their

mouths, while their

hearts were after

their idols; but in

confirmation of his

threatening, and as

a terrible lesson to

all idolaters, he would

cut them off by a

speedy and universal

destruction.—C.

¶ 2 ch. 31. 2. 12; 20.

10. Eze. 7. 6.

¶ ver. 12. 2. Ki. 21. 14.

¶ ver. 14. Le. 26. 44.

45. Ps. 64. 14. Hab. 3.

2. Is. 10. 19-22; 27. 13.

Eze. 11. 16.

¶ Ps. 33. 11. Zec. 1. 6.

ver. 1. Ps. 33. 11.

¶ Heb. *from me or*

them. [They have

declared their deter-

mination of adhering

to their vows and re-

solutions, ver. 16, 17;

25. Now they shall

see whose words shall

stand good and take

effect, mine or theirs.

—1.

¶ Ex. 4. 1-9. Ju. 6. 36-

40. 1. Sa. 2. 34. Is. 20. 3. 4.

Lu. 1. 1. 1. 1. 1. 1. 1. 1.

¶ ch. 46. 25. 26. Da. 2.

21. 4. 34. 35. Eze. 29. 3.

19; 30. 10, 11, 21.

¶ Successor to Pharo-

ah-nechoh, men-

tioned 2 Ki. 23. 29. He

is called Apries by

Herodotus, who re-

lates that he proudly

boasted that he had

so established his

kingdom that it was

not to be now con-

quered by any god to

dispossess him of it.

But this proud and un-

godly boasting was con-

quered, imprisoned,

and finally strangled.

Herod. *Euterpe*.

cxlix. C.

¶ His rebellious

subjects or the Chal-

deans.

¶ ch. 39. 5; 52. 8-11. 2

Ki. 25. 4-7.

CHAP. XLV.

B.C. cir. 606.

had written these words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah, king of Judah, saying,

2 Thus^b saith the LORD, the God of Israel, unto thee, O Baruch;

3 Thou didst say, 'Woe is me now! for the LORD hath added grief to my sorrow; I faint in my sighing, and I find no rest.

4 Thus shalt thou say unto him, The LORD saith thus, 'Behold, that which I have built will I break down, and that which I have planted I will pluck up, even this whole land.

5 And seekest thou great things² for thyself? seek them not: for, behold, I will bring evil upon all flesh, saith the LORD; but thy life will I give unto thee for a prey in all places whither thou goest.

CHAPTER XLVI.

1 Jeremiah prophesieth the overthrow of Pharaoh's army at Euphrates, 13 and the conquest of Egypt by Nebuchadrezzar. 27 He comforteth Jacob in his captivity.

THE word of the LORD which came to Jeremiah the prophet against the 'Gentiles,'²

2 Against^b Egypt, against the army of Pharaoh-necho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadrezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah.

3 Order³ ye the buckler and shield, and draw near to battle.

4 Harness the horses; and get up, ye horsemen, and stand forth with your helmets; furnish the spears, and put on the brigandines.⁴

5 Wherefore⁵ have I seen them dismayed and turned away back? and their mighty ones are beaten down,⁶ and are fled apace,⁷ and look not back: for fear was round about, saith the LORD.

6 Let^{*} not the swift flee away, nor the mighty man escape; they shall stumble, and fall toward the north by the river Euphrates.

7 Who⁸ is this that cometh up as a flood, whose waters are moved as the rivers?

REFLECTIONS.—Dreadful is the malignity of sin; infinitely God hates it, and earnestly should his ministers warn against it. It is a dreadful token of a reprobate mind when, with judgments upon us or around us, we harden ourselves in sin, and a certain sign that almighty judgment is at hand to destroy us. They who will not be ruled by God's word, must be broken by his rod. And if men will prefer their own projects to God's promises and providence, it is just that they should meet with disappointments. No antiquity, authority, custom, or prosperity, can ever warrant what God forbids. And it is dreadful when the means which God uses to draw or drive us from our sins are perverted to harden us in them; or when those who should assist one another in the way to heaven are mutual tempters to and hardeners in sin. But God will effectually refute his obstinate opponents by the ruinous strokes of his wrath. Nor can a greater curse light upon sinners than to be given up to the devices of their own heart. Quickly will God ruin the created comforts and confidences which we put in his room. And indeed nothing is to us what we fancy it, but what he makes it.

CHAPTER XLV. REFLECTIONS.—Alas, how unwilling our hearts are to take up our cross and follow

Christ! Very small difficulties are apt to discourage young beginners in the service of God. And often it is more their unbelieving fears than their real dangers that make them to complain. If we had less desire after and less expectation from creatures, and more faith in Christ's word and views of the spiritual nature of his kingdom, external events would trouble us less. While therefore God so exactly observes me, let me never seek my own more than the public welfare. Let me never seek great things here, where everything is less than nothing and vanity, and as uncertain as a shadow or a vapour. If God preserve and protect me in evil times, it is more than I deserve, or perhaps could expect.

CHAPTER XLVI. Ver. 1. There are here two prophecies. The first before a battle between the Egyptians and Babylonians near Carchemish, in which the Egyptians were defeated. The second begins at ver. 13, and the desolation foretold took place in the 27th year of Jehoiakim's captivity, and the year after the destruction of Jerusalem, as may be collected from Eze. 20, 17, where Nebuchadrezzar's army receives a promise of the spoils of Egypt as wages for their fruitless toils and dangers in the siege of Tyre, which promise was fulfilled the same year. See Josephus' *Antiq.* b. x. c. 9; and Rollin's *An. Hist.* vol. i. b. i. c.

Ver. 9. The original words are Cush, Phut, and Lud, three nations who were allies of Egypt, Eze. 30, 5. The first, Arabians, near the Red Sea, east of Egypt (see a Ch. 21, 16; Is. 20, 3-5), but who seem also to have had settlements in Egypt itself, or in

A.M. cir. 3398.

B.C. cir. 606.

A.M. cir. 3398.

B.C. cir. 606.

Is. 50, 4, 2 Co. 1, 4, 15.

Job 23, 2. Ps. 120, 5.

64, 2, 71, 30, 1.

d Ch. 39, 26. Ps. 69, 27.

Lam. 3, 31, 1. Ac. 20, 23.

e Ps. 27, 13.

f Ps. 77, 3, 4.

g Ps. 57, 5. Ch. 31, 28.

i Is. 5, 5.

j Ki. 5, 26. Ps. 4, 6.

M. 6, 34. He. 13, 5, 1.

Ti. 5, 5.

2 The seeking of

'great things,' of in-

crease of possessions,

honourable rank, of

profitable employ-

ment, is not the thing

forbidden: it is the

seeking of 'great

things for thyself—

for a man's own self-

ish ends, without any

regard to the good of

a nation, or of the

church, or any view

or desire of offering

advancing the glory

of God.—C.

k Lu. 12, 15. ch. 25, 26.

l Ps. 105, 12, 13.

m Ch. 39, 18, 21, 9, 38, 21.

15, 11, 21.

CHAP. XLVI.

a Zec. 13, ch. 25, 9.

15, 19, 26.

1 This is a general

title to the following

chapters; but the

prophecies were de-

livered at various

times, and are here

collected as instruc-

tion to the Gentiles—

the nations as dis-

tinct from Israel, ac-

cording to the prepa-

ration you can for bat-

tle, but it will be to no

purpose.

2 Coats of mail.

3 Fervent they will

attempt to flee, but

will be most of them

slain by the Chal-

deans.

4 Heb. broken in

pieces.

5 Heb. fled a flight.

d Ch. 25, 51, 30, 49.

e Ec. 9, 11, Is. 30, 15.

f Am. 2, 14. Ps. 33, 16.

g Da. 11, 19, 22.

h Ch. 1, 14, 4, 6, 1, 25.

i Ch. 47, 2. Is. 8, 7. Da.

9, 26, 11, 22. Am. 8, 8. Ez.

15, 9, 10. The great

army shall be almost

wholly slain.

j In the ancient

Septuagint version

ch. xvi. ii. follow ch.

xxv. 13. The order

here, and in other

parts of this book, is

not, and was not in-

tended to be, chrono-

logical. Jeremiah

uttered by divine in-

spiration a number

of independent pro-

phesies relating to

different nations,

periods, and circum-

cal connection. These

have been combined

in one book, and the

order may perhaps

have been different

in different copies;

but this does not in

any way affect the in-

tegrity and inspira-

tion of each pro-

phesy, or of the whole

collectively. The

dates of the several

prophecies are not

known, nor are they

of any consequence.

9 Heb. Cush.

1 Heb. Put. The

Ethiopians dwell

southward, and the

Libyans and Lyd-

ians westward of

Egypt.

2 A sacrifice to di-

vine justice, in which

the Egyptian op-

pressors and idola-

ters shall fall.—C.

3 Heb. 20, 51, 8. Eze.

30, 21, 25, Na. 3, 19.

4 Heb. 14, 17, ver. 19, 15.

5 Virgin. Hither-

to unconquered.—C.

6 Heb. no cure

shall be unto thee.

7 ver. 2, Eze. 32, 9, 10,

12.

8 Ch. 48, 34, Is. 15, 5, 8.

9 ver. 6, 10, 12, 13.

10, 4, 31, 3.

B.C. cir. 607.

Ch. 43, 10, 13, 44, 30.

Is. xlii, 1, 2, 3, 4, 5.

xxix, xxxii, Joel 3, 19.

8 This prophecy is

distinct from that

contained in the

preceding verses of

this chapter. The one

relates to the over-

throw of the Egyptian

army on the banks

of the Euphrates; the

other to the conquest

of Egypt itself by

the king of Babylon,

which took place at a

later period, sixteen

years after the cap-

ture and destruction

of Jerusalem. The

Jews had then in

a short time of rest in

Egypt. The judg-

ments predicted by

Jeremiah soon came

upon them.—P.

9 Joel 3, 9, 12. Ch. 4, 5.

6, 15, 20, 21, 1-5.

10 Ch. 44, 1, with ver. 3.

11 Memphis, ver. 19, 1.

12 See ch. 43, 7, 14, 1.

13 Is. 34, 6, ver. 10, 21.

8 Heb. multiplied

the army, ver. 12.

9 The hired troops,

ver. 9, 21.

10 These are the

wages of the

foreign auxiliaries or

mercenaries of the

Egyptian armies. See

ver. 21.—C.

2 From the oppres-

sing sword. From

the sword of the

doe—the ensign, of

the Chaldeans (Gill).

—C.

8 Egypt riseth up like a flood, and his waters are moved like the rivers; and he saith, I will go up, and will cover the earth; I will destroy the city and the inhabitants thereof.

9 Come up, ye horses; and rage, ye chariots; and let the mighty men come forth; the Ethiopians⁹ and the Libyans,¹ that handle the shield; and the Lydians, that handle and bend the bow.

10 For this is the day of the Lord God of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood; for the Lord God of hosts hath a sacrifice² in the north country by the river Euphrates.

11 Go¹ up into Gilead, and take balm, O virgin;³ the daughter of Egypt: in vain shalt thou use many medicines; for thou shalt not be cured.⁴

12 The nations have heard of thy shame, and thy cry hath filled the land: for the mighty man hath stumbled against the mighty, and they are fallen both together.

13 ¶ The word that the LORD spake to Jeremiah the prophet, how Nebuchadrezzar king of Babylon should come and smite the land of Egypt.⁵

14 Declare^{*} ye in Egypt, and publish in Migdol, and publish in Noph,⁶ and in Tahpanhes:⁷ say ye, Stand fast, and prepare thee; for the sword shall devour round about thee.

15 Why^{*} are thy valiant men swept away? they stood not, because the LORD did drive them.

16 He made many to fall,⁸ yea, one fell upon another; and they⁹ said, Arise,¹ and let us go again to our own people, and to the land of our nativity, from the oppressing sword.²

17 They did cry there, Pharaoh king of Egypt is but a noise,³ he hath passed the time appointed.

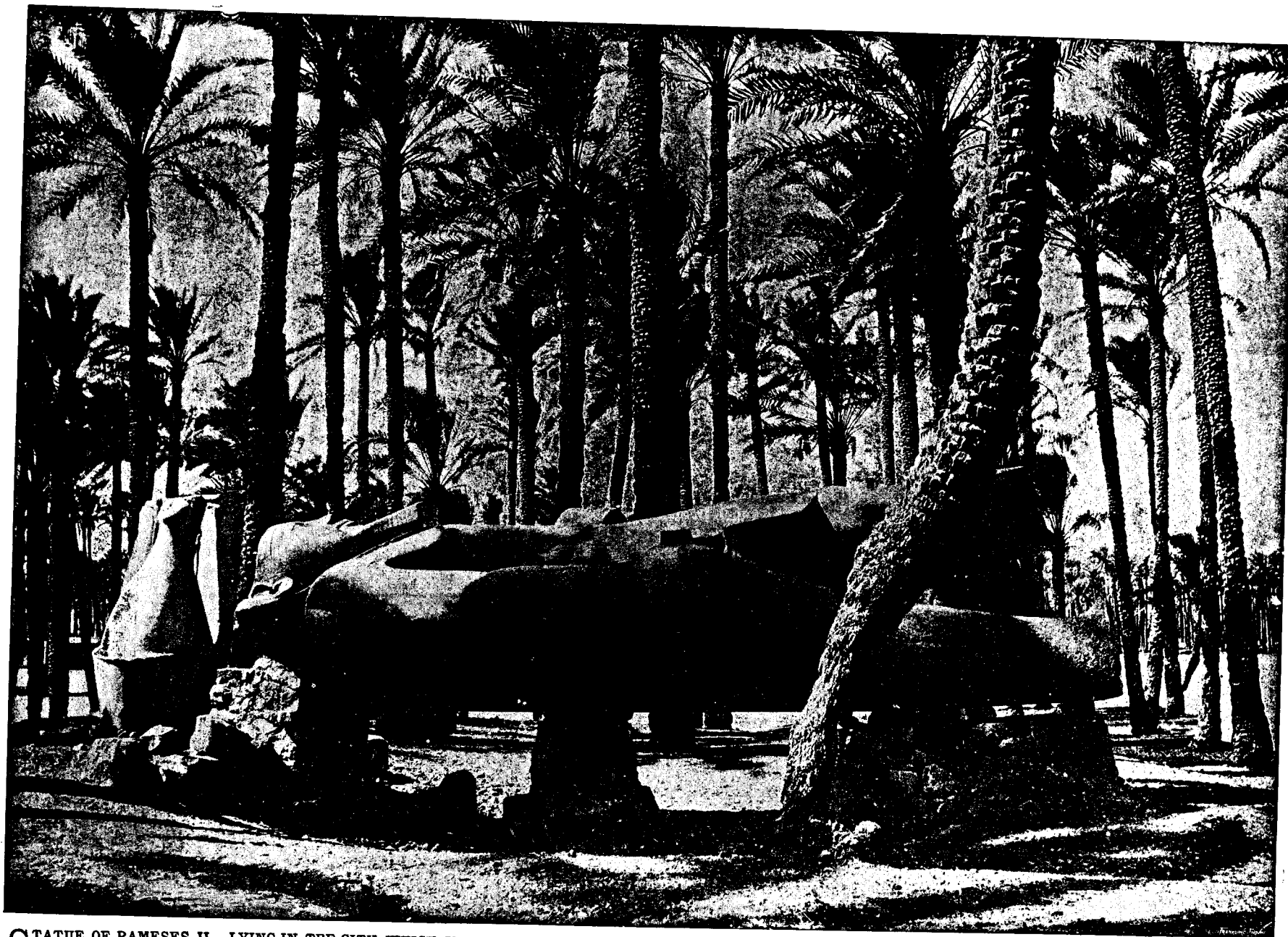
18 As I live, saith the King, whose name is

2 ver. 5, 21. Ju. 5, 21. Is. 66, 15, 16. Re. 6, 17. 3 Ps. 18, 14, 39. 4 Le. 26, 37. 5 Ez. 15, 9, ch. 8, 20, 4, 6, mere blusterer. 6 Ps. 103, 19. Mal. 1, 14. Mat. 11, 25, 1 Ti. 1, 17.

some adjoining district in Africa, situated higher on the Nile; see Is. 18, 1. The second, Libyans, west of Egypt. The third, the descendants of Lud, the son of Misraim, who settled in Egypt, Ge. 10, 13. These Lydians are to be distinguished from the Lydians of Asia Minor, familiar to history on account of the riches of Croesus, their king, and who are supposed to be the descendants of Lud, the son of Shem, Ge. 10, 22, C.

Ver. 25. Multitude of No. No, or 'Amon No,' generally supposed to be the Egyptian Thebes. It stood on both sides of the Nile, about 300 miles from the sea. In time of war it could furnish 20,000 men and 200 chariots. It was taken and destroyed by the Assyrians, Na. 3, 8-10. It afterwards arose to still greater splendour, and is said to have extended to 52 miles in circumference. It was again reduced to ruins by Cyaxares of Persia, Eze. 30, 15, 16. It was partially rebuilt again, and finally destroyed by C. Gallus. Four villages now rise upon its ruins—perhaps the most magnificent in the world. Ruins that compel the traveller to gaze and wonder how man could become so brutal as to devastate such miracles of architecture and splendour—ruins which the believer points out to the infidel as evidences of divine revelation and abiding monuments of God's judgments upon idolatry. C.

REFLECTIONS.—God will reckon with sinners at last. And, alas, at what expense, and with what parade, they rush forward into their own destruction! When they think to magnify themselves by their wicked enterprises, he glorifies himself in blasting their designs and cutting them off. At infinite hazard do kings, in their pride, march multitudes into sudden death and damnation. And the more confident they are, the nearer is their ruin. No numbers, no armour, no



STATUE OF RAMESSES II.—LYING IN THE CITY WHICH JEREMIAH SAID SHOULD BE WITHOUT INHABITANT. [JEREMIAH, xlii:19.]—"O thou daughter dwelling in Egypt, furnish thyself to go into captivity: for Noph (Memphis) shall be waste and desolate without an inhabitant." Rameses II. was the "king who knew not Joseph." We see him now in limestone lying prostrate amid the ruins of the city he enriched and oppressed. The first in her glory, he is the last in her desolation. The

prophecy is literally true, "Memphis shall be without an inhabitant." The companions of the once proud Rameses the Second now are the jackals, whose wierd howl lends a melancholy interest to the solemn moan of the palms, the only sentinels left to guard the proud Egyptian king. Tall, rank weeds grow about his mighty form, and lean their dying heads upon his cold and bloodless bosom. He is so quiet and harmless in his limestone form that the lizards play hide and seek on the surface of his vast face.

the LORD of hosts, Surely as ^aTabor⁴ is among the mountains, and as ^bCarmel by the sea, so shall^c he come.

19 O thou ^ddaughter dwelling in Egypt, furnish^e thyself to go ^finto captivity: for Noph⁶ shall be waste and desolate without an inhabitant.

20 Egypt is like ^ga very fair heifer,⁷ but destruction cometh; it cometh ^hout of the north.

21 Also her hired men⁸ are in the midst of her like ⁱfatted bullocks,¹ for they also are turned back, and are fled away together: they did not stand, because ^kthe day of their calamity was come upon them, and the time of their visitation.

22 The voice thereof shall go like² a serpent;³ for they shall march with an army, and come against her with axes, as hewers of wood.

23 They shall cut down her forest,⁴ saith the LORD, though it cannot be searched;⁵ because they are more ^lthan the grasshoppers, and are innumerable.

24 The ^mdaughter of Egypt shall be confounded; ⁿshe shall be delivered into the hand of the people of the north.

25 The LORD of hosts, the God of Israel, saith, Behold, I will punish the multitude⁶ of No,⁷ and Pharaoh, and Egypt, ^owith their gods, and their kings; even Pharaoh, and all them that trust in him:

26 And I will deliver them into the hand of those that seek their lives, and into the hand of Nebuchadrezzar king of Babylon, and into the hand of his servants; and ^pafterward it shall be inhabited, as in the days of old, saith the LORD.⁸

27 ¶ But⁹ fear not thou, O my servant Jacob, and be not dismayed, O Israel: for, behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make ^qhim afraid.

28 Fear thou not, O Jacob my servant, saith the LORD; for I ^ram with thee: for ^sI will make a full end of all the nations whither I have driven thee; ^tbut I will not make a full end of thee, but correct thee in measure; ^uyet will I not leave thee wholly unpunished.⁹

^v ch. 4. 27; 5. 10, 18; 10. 24; 30. 10, 11. Hab. 3. 2. 1. Co. 10. 13, 11. 32. Ps. 89. 30-37. ^w Is. 27. 9. He. 12. 5-10. Re. 3. 19.

^x Or, not utterly cut thee off.

courage, no strength, no cunning, no wealth, no flight avails when God is the assailant and pursuer. Mighty armies make but a pitiful figure when he musters the host of their enemies to the battle. And noisy blusters do least in a time of need. They who disappointed others are at last disappointed themselves. Alas! what desola-¹⁰ms sin makes in the most populous and wealthy countries! Quickly is Egypt too hot for the Jews, who fled thither, and all her thousands of cities turned into ruinous heaps. Amidst external preparations it is necessary to prepare chiefly for trouble, captivity, death, and eternity. But great is his grace who seeks the salvation of the church and people in the worst of times, and even grants partial deliverances to the wicked.

CHAPTER XLVII. Ver. 1. Pharaoh. Whether this was

A.M. cir. 3397.
B.C. cir. 587.

^a Jos 19. 12, 22. Ju. 4.

^b Tabor is not among the mountains in respect of neighbour-
hood, for it stands isolated near the eastern extremity of the great plain of Es-
drasion; but it is among them in re-
spect of name, rank, and celebrity. Van
Egmont pronounces it the most beautiful
mountain in the world, and Maundrel
declares it impossible for man's eye to
enhold any prospect more delightful than
what is afforded from its summit.—C.

^c Tr. 1. 2. Nu. 23. 19.

^d Heb. *Asnah*. Ge. 10. 19. 1. 4. 24. Am. 1.

^e Heb. *make thee instruments of cap-*

^f Is. 20. 4.

^g See note on ch. 44.

^h Ho. 10. 11. ch. 50. 11.

ⁱ Like a very fair heifer intended for preservation.—C.

^j Ver. 2. 10. 13. ch. 5.

^k Ver. 1. 14. 17. 8.

^l Ver. 9. 16. Hired troops.

^m Heb. *bullocks of the stall*.

ⁿ I like fatted bul-
locks intended for slaughter.—C.

^o Ver. 5. 15. 16.

^p De. 32. 35. Ps. 37. 13.

^q ch. 50. 7.

^r Ps. 44. 1. Mi. 1. 8; 7.

^s 16. 17. i. e. Hissing and howling.

^t Like a serpent which is hid in the grass, and unexpect-
edly, suddenly, and destructively springs upon its victim.—C.

^u Is. 10. 33. 34. 14. 8. 37.

^v ch. 51. 20-23.

^w A. Arms and mul-
titudes of cities, Is. 10.

^x 18. Eze. 20. 46, 47.

^y Though so exten-
sive that it seems in-
terminable, and so
thickly planted with
trees, or so interlaced
with underwood and
parasitical plants,
that no one can pass
through. Under this
emblem the numer-
ous cities of Egypt
may be represented.

^z Ju. 6. 57. 12. Joel 2.

^{aa} Eze. 9. 2-10.

^{ab} Ver. 11. 19. Ps. 137. 8.

^{ac} Ver. 25. 26. Eze.

^{ad} xxix. xxix. Is. xix.

^{ae} Or, nourisher.

^{af} Heb. *Amor*. No.

^{ag} Eze. 20. 15. Na. 2. 8.

^{ah} 9. ch. 43. 12. 13. Eze.

^{ai} 32. 11. 39. 13. Is. 19. 1.

^{aj} Is. 12. 12.

^{ak} ch. 44. 3. Eze. xxix.

^{al} xxx. Is. 19. 12. Mi. 7. 10.

^{am} 5. Eze. 29. 11. 13. ch.

^{an} 50. 39. Mi. 7. 12. Zec. 10.

^{ao} 10. 11.

^{ap} Afterwards, i. e. after all these judg-
ments have been exe-
cuted upon Egypt,
and after the Jews,
who, contrary to
God's commands,
took refuge there,
shall have been pun-
ished, then the pros-
perity of Egypt would
return once more, at
least in some degree.
The prediction was
fulfilled in the days of
Cyrus, when Egypt
regained its inde-
pendence.—P.

^{aq} Is. 44. 13. 43. 1. 5. 44.

^{ar} ch. 30. 10, 11; see ch.

^{as} 23. 3. 5. 19. 14. Is. lx. lxii.

^{at} Am. 9. 14. Ho. 2. 18-23.

^{au} Eze. 27. 21.

^{av} Is. 24. 3. 19. 25. 9.

^{aw} 50. 21, 25; 31. 3, 58.

A.M. cir. 3397.
B.C. cir. 587.

CHAP. XLVII.

^a ch. 25. 20. Is. 14. 29.

^b Is. 25. 15-17. Am.

^c 1. 6-8. Zep. 2. 4, 5.

^d ch. 35. 20. 30. 3.

^e Heb. *Asnah*. Ge.

^f 10. 19. 1. 4. 24. Am. 1.

^g 6-8.

^h Is. 8. 7. ch. 46. 8. 9. 20;

ⁱ 25. 9. 20. 1. 14. 15. 1. 7.

^j Great armies of Chal-
deans.

^k Heb. *the fulness thereof*.

^l ch. 46. 22. 48. 3-5. 39.

^m Is. 15. 5-8. 22. 1. 4.

ⁿ ch. 18. 16. Job 39. 19-

^o 25. 4.

^p Na. 3. 2. Ju. 5. 22.

^q Nu. 16. 34. De. 28.

^r ch. 46. 10. Ps. 37. 13.

^s ch. 25. 9. 22. Is. xxii.

^t Eze. xxvi. xxvii.

^u xxxviii. Joel 3. 4-8. Am.

^v 1. 17.

^w Ver. 7. Is. 20. 6. Am.

^x 1. 8. Eze. 25. 16.

^y Heb. *the isle*.

^z Eze. 12. 7. De.

^{aa} 2. 23. Am. 9. 7. 1. 2. Eze.

^{ab} 25. 10.

^{ac} Mi. 1. 16. Zec. 9. 5.

^{ad} ch. 41. 5. 48. 37. 10. 6.

^{ae} Zep. 2. 7. 1. 1. 2. 3. 5.

^{af} ch. 48. 37.

^{ag} ch. 48. 37. 21. 3-5.

^{ah} ch. 48. 37. 21. 3-5.

^{ai} Heb. *gathier*.

^{aj} Heb. *How canst thou*.

^{ak} 1. Sa. 3. 12. Mi. 6. 9.

^{al} Zec. 4. 7. Eze. 25. 10;

^{am} 14. 17.

^{an} The Philistines dwelt along the shore of the Mediterranean Sea on the south-west, and the Tyrians and Zidonians on the north-west of Canaan, ver. 1. 4-5.

^{ao} The topographical allusions in this brief prophecy are deserving of note. Gaza and Ashkelon were chief cities of Philistia, and the latter situated, as indicated in ver. 7, on the shore of the Mediterranean. Phoenicia and Philistia formed parts of the plain which runs along the coast of Syria and Palest-

^{ap} The inhabitants too were descended from one common stock. Caphtor was the country from which the Philistines migrated before setting on the coast of Palestine. It appears to have been a province of Egypt, and probably Caphtor, the present name of the province of Egyptians, may be a corruption of the ancient Caphtor.—P.

CHAP. XLVIII.

^a B.C. cir. 605.

^b Or, the high place.

^c The reader will observe a close resemblance in both structure and language between this prophecy and that in Isaiah xv. and xvi. There is no reason to believe that Jeremiah copied from the older prophet. The fact seems to be, that as the Moabites now joined the Chal-
deans in their in-
vasion of Judah, Jer-
emiah was divinely
commissioned to re-
peat the prophetic
judgment previously
pronounced by Isa-
iah. Recent re-
searches have shown
that the prophecy
has in every particu-
lar been fulfilled to
the letter.—P.

^d Is. xvi. 125. 10. ch. 25. 9. 21; 27. 3. Eze. 25. 8-11. Am. 2. 1-5. Zep. 2. 8-11.

^e Nu. 32. 37. 38. 47.

^f Is. 15. 2. 16. 8. 9. ver. 21-24.

^g Is. 10. 14; 25. 10. It shall be no more a glorious kingdom. ^h Nu. 32.

ⁱ 37. ^j Or, be brought to silence. Is. 15. 1. 25. 10. ^k Heb. *go after*.

^l Is. 15. 2-5. 8. 16. 7. 11; 22. 4.

^m ch. 4. 20, 21. ⁿ Or, great ones, ch. 25. 34-36. All ranks and places shall terribly mourn and howl.

CHAPTER XLVII.

The destruction of the Philistines.

THE word of the LORD that came to Jeremiah the prophet against the Philistines, before that Pharaoh smote Gaza.¹

2 Thus saith the LORD, Behold, waters² rise up out of the north, and shall be an overflowing flood, and shall overflow the land, and all that is therein;³ the city, and them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howl.

3 At the noise of the stamping of the hoofs of his ^dstrong horses, at ^ethe rushing of his chariots, and at the rumbling of his wheels, the fathers shall ^fnot look back to their children for feebleness of hands;

4 Because of ^hthe day that cometh to spoil all the Philistines, and to cut off ⁱfrom Tyrus and Zidon every helper that remaineth; for the LORD will spoil the Philistines, ^jthe remnant of the country⁴ of ^kCaphtor.

5 Baldness⁵ is come upon Gaza; Ashkelon is cut off ^lwith the remnant of their valley: how long ^mwilt thou cut thyself?

6 Oⁿ thou sword of the LORD, how long ^owill it be ere thou be quiet? put up⁶ thyself into thy scabbard; rest, and be still.

7 How can it⁷ be quiet, seeing the LORD ^phath given it a charge against Ashkelon, and against the sea shore?⁸ there hath he ^qappointed it.⁹

CHAPTER XLVIII.

1 The judgment of Moab, 7 for their pride, 11 for their security, 14 for their carnal confidence, 26 and for their contempt of God and his people. 47 The restoration of Moab.

AGAINST Moab^a thus saith the LORD of hosts, the God of Israel, ^bWoe unto Nebo! for it is spoiled; Kiriathaim is confounded and ^ctaken; Misgab¹ is confounded and dismayed.²

2 There shall be no more praise of Moab:³ in ^dHeshbon they have devised evil against it; come, and let us cut it off from ^ebeing a nation: also thou shalt be cut down,⁴ O Madmen; the sword shall pursue⁵ thee.

3 A^d voice of crying shall be from Horonaim, spoiling and great destruction.

4 Moab is destroyed; her little ones⁶ have caused a cry to be heard.

^a Is. xvi. 125. 10. ch. 25. 9. 21; 27. 3. Eze. 25. 8-11. Am. 2. 1-5. Zep. 2. 8-11. ^b Nu. 32. 37. 38. 47. Is. 15. 2. 16. 8. 9. ver. 21-24. ^c Is. 10. 14; 25. 10. It shall be no more a glorious kingdom. ^d Nu. 32. 37. ^e Or, be brought to silence. Is. 15. 1. 25. 10. ^f Heb. *go after*. ^g Is. 15. 2-5. 8. 16. 7. 11; 22. 4. ch. 4. 20, 21. ^h Or, great ones, ch. 25. 34-36. All ranks and places shall terribly mourn and howl.

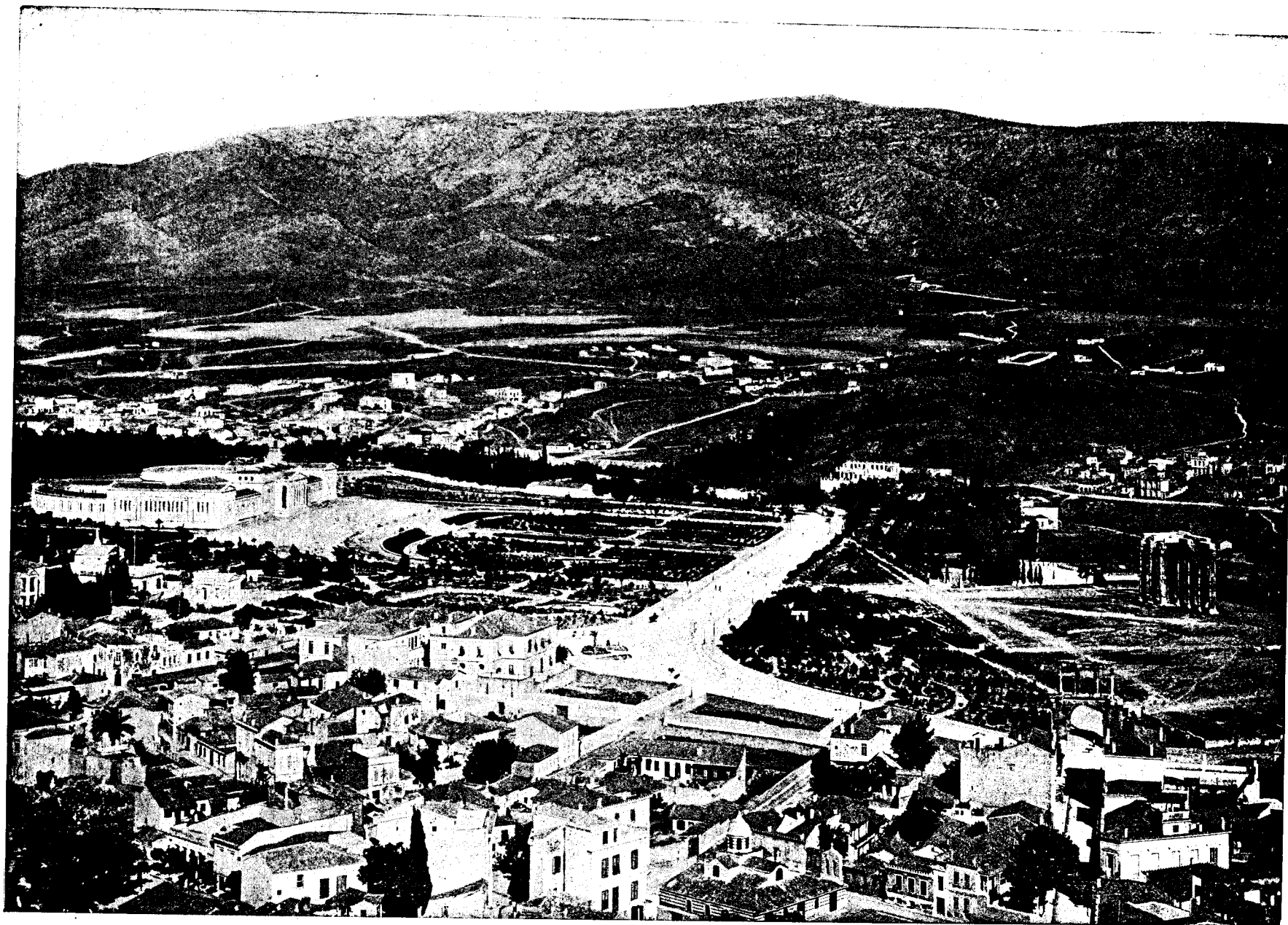
Pharaoh-necho, or Pharaoh-hophra, is uncertain. It is equally uncertain at what time; the fact alone is known, and all mere conjecture is useless.—Gaza was a very ancient city, Ge. 10. 10, and being the frontier town of Palestine towards Egypt, was strongly fortified. By Joshua it was assigned to the tribe of Judah, who gained possession of it soon after his death, Ju. 1. 18. The Philistines regained the possession, during which it became the scene of some of the most memorable acts of Samson. Being regained by David, it continued subject to his successors for 150 years; and, after successively falling into the hands of the Assyrians, Egyptians, Chaldeans, and Persians, it withstood Alexander of Macedon a siege of two months, and was, when captured, barbarously razed to the ground. Gaza appears never to have been rebuilt, and is described shortly after the days of our Lord as a desert place, Ac. 8. 26. Another city of the same name was erected near the ancient site, which still remains a place of considerable importance, and contains about 5000 inhabitants. C.

Ver. 2. Waters are here, as elsewhere, used as an emblem of an enemy coming in like a flood, Is. 59. 19. C.

REFLECTIONS.—God exactly foresees the miseries

of the most strong and flourishing states. And the strongest holds are of no avail against the justice of a threatening, an holy God. He effectually reckons with the spiteful or treacherous enemies of his people at last; and if he be against us, who can be for us? The more we trust to creatures for help, the more sad disappointments we shall meet with in a time of need. Yea, great distress may make us even to forget we have our darling babes, or to wish they had never been born. But, notwithstanding the confusions of war, every stroke shall be overruled of God, and none can stop it till it has finished its work.

CHAPTER XLVIII. Ver. 1. Moab. So called from Moab the son of Lot. It is bounded on the west by the Dead Sea, on the south by Midian, on the north by the river Arnon, and on the



VIEW EAST FROM THE ACROPOLIS—SHOWING THE HILL WHERE ST. PAUL PREACHED. [Jeremiah, xlviii.]—In the year 588 B. C., Jeremiah was prophesying the conquest of Egypt by the Babylonians. At the same time in Greece, Solon, of the family of Nelidae, had come to great influence by the capture of Salamis and by his share in the first sacred war against Crisa and Cirrha whose inhabitants had robbed the temple of Apollo in Delphi. It was during this time

that Solon was writing the constitution and laws for the citizens of Athens. Standing upon the Acropolis and looking east toward Hymettus, we see the natural features of the country which surrounded Athens in the time of Jeremiah. It is interesting to place ourselves in the time of the prophet and look toward Greece, for this classical country is regarded as one of the lands of the Bible. From Greece some 300 years after Jeremiah, Alexander the Great came and conquered Palestine.

5 For in the going up of Luhith continual weeping⁷ shall go up; for in the going down of Horonaim the enemies have heard a cry of destruction.

6 Flee, save your lives,⁸ and be like the heath⁹ in the wilderness.¹

7 ¶ For because 'thou hast trusted in thy works, and in thy treasures, thou shalt also be taken;² and 'Chemosh⁴ shall go forth into captivity, with his 'priests and his princes together.

8 And the spoiler⁵ shall come upon every city, and no city shall escape; the valley also shall perish, and the plain⁶ shall be destroyed, as the LORD hath spoken.

9 Give¹ wings unto Moab, that it may flee and get away: for 'the cities thereof shall be desolate, without any to dwell therein.⁷

10 Cursed⁸ be he that doeth the work of the LORD deceitfully,⁸ and cursed be he that keepeth back his sword from blood.

11 ¶ Moab hath been at ease⁹ from his youth, and he hath settled on his lees,¹ and hath not been emptied from vessel to vessel, neither hath he gone into captivity:² therefore his taste³ remained⁴ in him, and his scent is not changed.

12 Therefore, behold, the days come, saith the LORD, that I will send unto him 'wanderers,⁶ that shall cause him to wander, and shall empty his vessels, and break their bottles.

13 And¹ Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Beth-el⁷ their confidence.

14 ¶ How say ye, 'We are mighty and strong men for the war?

15 Moab is spoiled,⁸ and gone up out of her cities, and his chosen⁹ young men are gone down to the slaughter, saith 'the King, 'whose name is the LORD of hosts.

16 The calamity of Moab is near¹ to come, and his affliction hasteth fast.

17 All ye that are about him, bemoan him; and all ye that know his name, say, 'How is the strong staff broken, and the beautiful rod!

18 Thou 'daughter that dost inhabit Dibon, come down from thy glory, and sit in thirst; for the spoiler of Moab shall come upon thee, and he shall destroy thy strong holds.

19 O inhabitant² of 'Aroer, stand by the way, and espy; ask him that fleeth, and her that escapeth, and say, What is done?

20 Moab³ is confounded; for it is broken down: howl and cry; tell ye it in 'Arnon, that Moab is spoiled,

21 And judgment is come upon the 'plain

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7 Heb. weeping with weeping, Ke 13

8 Escape for your life, regardless of wealth

9 Or, a naked tree, or a thistle, ch. 17: 6; 51: 6. Ke 6: 15 Job 30: 3-7. Mar. 13: 14-16.

1 See note below. Ps. 52: 7-11; 58: 1 Ti.

6: 17. 2 Thy works, i.e. probably fortifications and strongholds, which abound in the country, and which it was supposed would be sufficient to resist the assaults of an enemy.

3 Thy treasures, by which the enemy might be bought off.

4 Their god, Ju. 11: 24. Nu. 21: 29. Is. 46: 1, 2. ch. 43: 12, 13; 49: 3.

5 See note ver. 46. g ch. 49: 3.

6 ch. 25: 25; 26: 4, 7, 20. i.e. Chaldeans.

7 Is. xvi. xvi. ver. 20-25. Eze. 25: 9. Zec. 2: 9.

8 The plain, i.e. the Hebrew Mishor, the proper name of the great plateau of Moab, which extends from the summit of the mountain range on the eastern side of the Dead Sea to the Arabian desert. It is an undulating table-land, having an average elevation above the sea of nearly 3000 ft., and clothed with rich pastures. The valley seems here to signify that section of the valley of the Jordan, on the east bank of the river, which was included in the territory of Moab.

9 ver. 28. Ps. 55: 6. Is. 16: 2.

10 Is. xvi. xvi. Eze. 25: 9. Zec. 2: 9.

11 At the present moment there is not a single inhabited town or village within the territory of Moab, except Kerak.—P.

12 Ju. 5: 23; ch. 50: 25. 1 Ki. 22: 41. Is. 35: 3-5.

13 Or, negligently. 9 ch. 12: 2. Ps. 73: 5.

14 Zep. 1: 12. i.e. hath flourished.

15 Like wine left long to refine, and therefore quite undisturbed.—C.

16 For about 130 years.

17 Former wickedness, Is. 16: 6. ver. 29.

18 Heb. stood.

19 Chaldeans, ch. 25: 9, 27; 23: 13. ver. 8, 15, 18. They shall enslave them, and ruin their wealth and cities.

20 Wanderers. 'Tilters who shall tilt him down,' alluding to the practice of tilting vessels to draw off their contents.—C.

21 ver. 39. Is. 20: 15; 21: 16; 45: 20, with Ju. 11: 24. 1 Ki. 11: 7. ver. 7.

22 He 8: 5; 10: 5. 1 Ki. 12: 26, 29. Of the calves there.

23 Je. 9: 23. Ps. 33: 16; 76: 5; 140: 10. ver. 39, 41.

24 ver. 8, 18-25. Their cities are ruined, and themselves taken captive.

25 Heb. the choice of, ch. 50: 27. Is. 34: 7; 40: 30, 31.

26 Ti. 1: 17. 6: 15, 16. ch. 46: 18. Ps. 47: 2. Mal. 1: 14.

27 It is most probable that the invasion of Nebuchadnezzar, the ruin of the cities, and the captivity of the inhabitants of Moab, took place in the days of Zedekiah.—C.

28 The idea of utter isolation is here expressed. Nothing but entire separation from the home and haunts of man could save any of the inhabitants of Moab from death. This remarkable statement

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is illustrated by the situation of Moab, and the habits of all the dwellers in Syrian border-land. Moab was bounded on the east by the great desert of Arabia; and to this day when any invading force enters the territory of a transjordanic people, if unable to meet them in the field, they pack up their goods, collect their flocks and herds, and retire into the desert. This is the counsel given to the Moabites by the prophet.—P.

29 The plain country. Though Moab possessed some mountain ranges, it was chiefly characterized by its extensive plains, Nu. 31: 12; 33: 45.

30 Not that Jos. 15: 51; 21: 15. Jos. 13: 18; 21: 15. Nu. 21: 30; 32: 34, 38; 33: 45. Eze. 6: 14.

31 ver. 1. Nu. 32: 37, 38. Is. 15: 2.

32 ver. 41. Am. 2: 2.

33 Not that ch. 49: 13. 1 Ki. 22: 41. Is. 35: 3-5. Jos. 21: 36.

34 The whole of the extensive region which, at one time or another, was under the dominion of Moab, is here included in the sweep of the prophet's vision. The proper territory of Moab lay immediately upon the eastern border of the Dead Sea, bounded on the north by Ammon and on the south by Edom; but in prosperous times, during the internal conflicts of Israel, the Moabites conquered the extensive plain extending east of Gilead as far as the southern border of Bashan. Some of the cities here named lay in this plain, such as Beth-gamul, Kerioth, and Bozrah.—P.

35 Ps. 75: 4, 5. Job 22: 1. Ps. 10: 15; 37: 17.

36 Eze. 30: 15; 17: 28. Is. 17: 17. Ps. 60: 3; 75: 8.

37 Eze. 23: 34.

38 Zep. 2: 10. ver. 27, 29; 42: 10.

39 Hab. 2: 16. Is. 19: 14.

40 Pr. 24: 17, 18. ch. 12: 14. Eze. 25: 8. Zep. 2: 8, 10.

41 Did he ever rob you? ch. 2: 26.

42 Or, movedst thyself.

43 ver. 9. Ps. 55: 6, 7. ch. 49: 16. Ca. 2: 14. i.e. hide yourselves in dens and caves, Is. 2: 19. Ju. 6: 1. Sa. 22: 5.

44 Pr. 8: 13. Is. 13: 11; 16: 6. Eze. 26: 2. Zep. 12: 10. Is. still growing worse.

45 Is. 10: 6. i.e. furious threatenings against me and my people.

46 ch. 36. Ps. 33: 10. Job 40: 11; 12: 9, 13.

47 Or, those whom he stayeth (Heb. his bars) do not right, Ps. 33: 10. Job 40: 12.

48 Is. 15: 2-5; 8; 16: 7-11.

49 Is. 16: 8, 9.

50 Is. 16: 9. Nu. 21: 13.

51 ver. 8, 15, 18. Re. 14: 15, 18.

52 Is. 16: 10; 3: 1. Joel 1: 12.

53 ch. 51: 14. Re. 18: 9, 10. ch. 4: 20, 21.

54 The shouting shall not be of plenty and joy, but of ruin and woe.—C.

55 ver. 2, 15. Is. 15: 4-6. ch. 46: 20. The whole country is filled with outcries and howling.

56 ver. 2, 15. Is. 15: 4-6. ch. 46: 20.

57 ver. 7. Is. 16: 12; 15: 2. Nu. 23: 3.

58 Is. 15: 5; 16: 1. ch. 4: 19. Is. 16: 12. Job 30: 27.

59 Pr. 11: 4. Is. 15: 7. ch. 17: 11. Mat. 19: 22.

country;³ upon 'Holon, and upon 'Jahazah, and upon Mephaath,

22 And upon 'Dibon, and upon Nebo, and upon Beth-diblathaim,

23 And upon 'Kiriathaim, and upon Beth-gamul, and upon Beth-meon,

24 And upon 'Kerioth, and upon 'Bozrah, and upon all the cities of the land of Moab, far or near.⁴

25 The⁵ horn of Moab is cut off, and his 'arm is broken, saith the LORD.

26 Make¹ ye him drunken; for he 'magnified himself against the LORD: Moab also 'shall wallow in his vomit, and he also 'shall be in derision.

27 For 'was not Israel a derision unto thee? was he found among thieves?⁵ for since thou spakest of him, thou skippedst⁶ for joy.

28 O ye that dwell in Moab, leave the 'cities, and dwell in the rock, and be like the dove that maketh her nest in the sides of the hole's mouth.

29 We have heard the pride of Moab, (he is exceeding proud,)⁸ his loftiness, and his arrogancy, and his pride, and the haughtiness of his heart.

30 I know his wrath,⁹ saith the LORD: but it shall not be so; his lies 'shall not so effect it.¹

31 Therefore² will I howl for Moab, and I will cry out for all Moab; mine heart shall mourn for the men of Kir-heres.

32 Or vine of Sibmah, I will weep for thee with the weeping of Jazer; thy plants are gone over the sea, they reach even to the 'sea of Jazer: the spoiler is fallen upon thy summer fruits, and upon thy vintage.

33 And 'joy and gladness is taken from the plentiful field, and from the land of Moab; and I have caused wine to fail from the wine-presses: none shall tread with shouting; their shouting 'shall be no shouting.²

34 From the cry of Heshbon even unto 'Elealeh, and even unto Jahaz, have they uttered their voice, from Zoar even unto Horonaim, as an heifer of three years old; for the waters also of Nimrim shall be desolate.⁴

35 Moreover, I will cause to cease in Moab, saith the LORD, 'him that offereth in the high places, and him that burneth incense to his gods.

36 Therefore⁵ mine heart shall sound for Moab like pipes, and mine heart shall sound like pipes for the men of Kir-heres: because 'the riches that he hath gotten are perished.

37 For 'every head shall be bald, and every beard clipped:⁵ upon all the hands shall be cuttings; and upon the loins sackcloth.

38 There shall be lamentation generally upon

Is. 15: 2, 3. ch. 47: 5, 47; 51: 6. Eze. 5: 1, 11. Ge. 37: 29, 34.

5 Heb. diminished.

Is. 15: 3; 22: 1.

east by the deserts of Arabia. The Israelites were expressly forbidden to injure the Moabites, De. 2: 9; but this forbearance was repaid not only with inhospitality, but malice; for the Moabites hired Balaam to curse Israel, and joined with the Midianites in enticing them to sin, Nu. xxi. xxiv.; De. 23: 2. During the period of the judges, Moab held Israel in bondage for eighteen

years, from which they were delivered by Ehud, Ju. iii. Moab was completely subdued by David; but, during the decline of the kingdom of Israel, they regained their independence, and seized on the greater part of the possessions of the tribe of Reuben, 2 Ki. 13: 20. After an invasion by Shalmaneser, Is. xvi. xvi.; Am. 2: 1, Moab soon regained its strength, and became one of the

most flourishing kingdoms of Asia. It was sadly devastated by Nebuchadnezzar, who carried into captivity the greater number of its inhabitants, 2 Ki. 24: 2; Eze. xxv. After various recoveries and disasters, it fell under the power of the Romans, and the whole country is studded with relics of that extinct empire. The natural fertility of the soil is nearly unparalleled, yet the whole

all the house-tops of Moab, and in the streets thereof: for I have broken Moab like a vessel wherein is no pleasure, saith the LORD.

39 They shall howl, saying, ⁴How is it broken down! how hath Moab turned the back⁶ with shame! so shall Moab be a derision and a dismaying to all them about him.

40 For thus saith the LORD, Behold, he⁷ shall fly as an eagle,⁸ and shall spread his wings over Moab.

41 Kerioth is⁹ taken, and the strongholds are surprised, and the mighty men's hearts in Moab at that day shall be as the heart of a woman in her pangs.¹

42 And Moab shall be destroyed ⁹from being a people, because ¹⁰he hath magnified himself against the LORD.

43 Fear,⁴ and the pit, and the snare, shall be upon thee, O inhabitant of Moab, saith the LORD.

44 He¹ that fleeth from the fear shall fall into the pit; and he that getteth up out of the pit shall be taken in the snare: for I will bring upon it, even upon Moab, ¹¹the year of their visitation, saith the LORD.

45 They that fled stood under the shadow of Heshbon, because of the force: but ¹²a fire shall come forth out of Heshbon, and a flame from the midst of Sihon, and shall devour the corner of Moab, and the crown of the head of the tumultuous ones.²

46 Woe¹³ be unto thee, O Moab! the people of Chemosh³ perisheth: for thy sons are taken captives,⁴ and thy daughters captives.

47 ¹⁴Yet⁵ will I bring again the captivity of Moab in the latter days, saith the LORD. Thus far is the judgment of Moab.

CHAPTER XLIX.

¹ The judgment of the Ammonites. ⁶ Their restoration. ⁷ The judgment of Edom, 23 of Damascus, 28 of Kedar, 30 of Hazor, 34 and of Elam. ³⁹ The restoration of Elam.

CONCERNING¹ the² Ammonites, thus saith the LORD, Hath Israel no sons? hath he no

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c ch. 19. 12-22. Ps.
60. 8. 18. 9. 10. 9. 22.
d ver. 17. 15. 14. 5.
e Heb. neck.
f ver. 26. 27. with
Eze. 25. 8. Zep. 2. 8.
g Nebuchadnezzar,
De. 28. 49. 18. 8. 8. Ho. 1.
8. Da. 7. 4. ch. 49. 22. 4.
13. Eze. 17. 3. Hab. 1. 8.
La. 4. 19.
h He shall fly as an
eagle—that is, the
Babylonian invader
and destroyer, ver.
45. 5. 29. 15. 18. 17.
i Or, The cities are.
1 Quaking and
fainting, ch. 6. 24. 30. 6.
40. 27. 30. 37. 51. 30. La.
1. 6. 15. 13. 8. 21. 3. Na. 3.
13. Mil. 4. 9. 10.
j Ps. 81. 4. Is. 7. 8.
Mat. 7. 29. 10. 1. 7.
k ver. 26. 30. Zep. 2.
10. Job. 40. 11. 12. 9. 13.
Pr. 16. 18. 29. 21. 15. 25.
l Is. 17. 18. De. 32.
23. 25. 35. Ps. 11. 5. 19.
m Is. 24. 18. Am. 5. 19.
n 2. 14. 15. 19. 1. 4. ch. 16. 10.
1. Ki. 17. 20. 30. 31.
o ch. 11. 23. 40. 21.
p Nu. 21. 28. 24. 17. Is.
xv. xvi. Am. 2. 2.
q Heb. children of
noise.
r Nu. 21. 29. ver. 1. 7.
s Chemosh was the
national deity of the
Moabites. The idol
was the representa-
tive of one of the hea-
venly bodies—some
say the planet Saturn.
others Mars. The
idea set forth in this
prophecy, is that in-
stead of being able
to defend the people
and country, the very
idol in which they
trusted would have
to be carried away
with them into cap-
tivity.—P.
t Heb. in captivity.
u Ps. 72. 9. ch. 46. 26.
49. 5. 29. 15. 18. 17. 19. 18.
23. 23. 18. Eze. 10. 53.

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2 Or, Melcom.
3 Am. 1. 12. with 2
Ki. 10. 33. 15. 29. 2 Ch.
20. 10.
4 Why do they seize
on the country of the
Gadites?
5 Ps. 9. 6.
6 Am. 1. 14. Eze. 25.
5. Zep. 2. 10.
7 Lesser cities,
towns, and villages,
ch. 4. 31. 2. 23.
8 Eze. 25. 14. Is. 14. 1-
3. Ob. 19. Re. 11. 15.
9 See note * in first
column.
10 ch. 48. 5. 31. 46. 47. 5.
5. 8. 6. 26. Is. 32. 11. Re.
18. 19.
11 Not that Jos. viii.
6 Hiding them-
selves.
12 ch. 48. 7. 46. 25. 43.
13 ver. 26. 30. Zep. 2.
11. 5. 33.
14 ch. 46. 20. 48. 29. Is.
28. 1. 4. Pr. 11. 4. Is. 47. 7.
8. Eze. 29. 3. ch. 51. 1.
15 Or, thy valley, or
fruitful soil, howeth
away.
16 ch. 7. 24. Ho. 4. 16. 2.
17 Is. 13.
18 See note † in first
column.
19 ch. 48. 7. Ps. 72. 49.
6. Pr. 10. 15. Is. 47. 8. Re.
18. 7. ch. 21. 13.
20 ver. 26. ch. 48. 43.
15. 8. Is. 24. 17. 18.
21 ch. 46. 5. Am. 4. 3.
Ge. 4. 14.
22 ch. 11. 10. Is. 16. 3.
23 See on ch. 48. 47.
ver. 39.
24 Is. 21. 11. 34. 5. 6.
25 Is. 25. 8. 12-14.
26 xxv. Am. 1. 11. 12. Job.
3. 19. Ob. 1-21. Mal. 3. 3.
4. ch. 25. 9. 21.
27 ch. 18. 15. 21. 11. 22.
Job. 4. 1. Am. 1. 12. Hab.
3. 3.
28 Most probably the
chief seat of learn-
ing: in modern lan-
guage, the most cele-
brated university of
the time and country.
—C.
29 Job 5. 12. 13.
30 ver. 30. ch. 6. 1.
Mat. 24. 16. ch. 48. 6. 25.
23.
31 Or, they are
turned back.
32 Re. 6. 15. 1. Sa. 13. 6.
Ju. 6. 2. i.e. in dens
and caves, Is. 2. 19. ch.
48. 6.
33 Kette' deep' into
the deserts—as is
customary in Arabia,
during hostile inva-
sions—or hide in the
secret dens and
caves, natural or ar-
tificial, with which
the mountains still
abound, see ver. 10. —C.
34 Mal. 1. 3. 4.
35 Ob. 5. with Is. 17. 6.
36 Heb. their suffi-
ciency.
37 Mal. 1. 3.
38 ver. 8. 45. 4. 3.
39 Ob. 9. 10. Is. 14. 21.
22.
40 Moabites, Am-
monites, and Arabi-
ans, Is. xxi. Eze. xxv.
Ob. 1-21. ch. xlviii. xlix.
41 None is left to say,
as ver. 13. Mal. 1. 3. 4.
Is. 17. 14. 34. 5-15. Ps. 37.
35. 36.

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B.C. cir. 604.

2 Or, Melcom.
3 Am. 1. 12. with 2
Ki. 10. 33. 15. 29. 2 Ch.
20. 10.
4 Why do they seize
on the country of the
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5 Ps. 9. 6.
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7 Lesser cities,
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8 Eze. 25. 14. Is. 14. 1-
3. Ob. 19. Re. 11. 15.
9 See note * in first
column.
10 ch. 48. 5. 31. 46. 47. 5.
5. 8. 6. 26. Is. 32. 11. Re.
18. 19.
11 Not that Jos. viii.
6 Hiding them-
selves.
12 ch. 48. 7. 46. 25. 43.
13 ver. 26. 30. Zep. 2.
11. 5. 33.
14 ch. 46. 20. 48. 29. Is.
28. 1. 4. Pr. 11. 4. Is. 47. 7.
8. Eze. 29. 3. ch. 51. 1.
15 Or, thy valley, or
fruitful soil, howeth
away.
16 ch. 7. 24. Ho. 4. 16. 2.
17 Is. 13.
18 See note † in first
column.
19 ch. 48. 7. Ps. 72. 49.
6. Pr. 10. 15. Is. 47. 8. Re.
18. 7. ch. 21. 13.
20 ver. 26. ch. 48. 43.
15. 8. Is. 24. 17. 18.
21 ch. 46. 5. Am. 4. 3.
Ge. 4. 14.
22 ch. 11. 10. Is. 16. 3.
23 See on ch. 48. 47.
ver. 39.
24 Is. 21. 11. 34. 5. 6.
25 Is. 25. 8. 12-14.
26 xxv. Am. 1. 11. 12. Job.
3. 19. Ob. 1-21. Mal. 3. 3.
4. ch. 25. 9. 21.
27 ch. 18. 15. 21. 11. 22.
Job. 4. 1. Am. 1. 12. Hab.
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chief seat of learn-
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brated university of
the time and country.
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29 Job 5. 12. 13.
30 ver. 30. ch. 6. 1.
Mat. 24. 16. ch. 48. 6. 25.
23.
31 Or, they are
turned back.
32 Re. 6. 15. 1. Sa. 13. 6.
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tificial, with which
the mountains still
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34 Mal. 1. 3. 4.
35 Ob. 5. with Is. 17. 6.
36 Heb. their suffi-
ciency.
37 Mal. 1. 3.
38 ver. 8. 45. 4. 3.
39 Ob. 9. 10. Is. 14. 21.
22.
40 Moabites, Am-
monites, and Arabi-
ans, Is. xxi. Eze. xxv.
Ob. 1-21. ch. xlviii. xlix.
41 None is left to say,
as ver. 13. Mal. 1. 3. 4.
Is. 17. 14. 34. 5-15. Ps. 37.
35. 36.

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B.C. cir. 604.

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10 ch. 48. 5. 31. 46. 47. 5.
5. 8. 6. 26. Is. 32. 11. Re.
18. 19.
11 Not that Jos. viii.
6 Hiding them-
selves.
12 ch. 48. 7. 46. 25. 43.
13 ver. 26. 30. Zep. 2.
11. 5. 33.
14 ch. 46. 20. 48. 29. Is.
28. 1. 4. Pr. 11. 4. Is. 47. 7.
8. Eze. 29. 3. ch. 51. 1.
15 Or, thy valley, or
fruitful soil, howeth
away.
16 ch. 7. 24. Ho. 4. 16. 2.
17 Is. 13.
18 See note † in first
column.
19 ch. 48. 7. Ps. 72. 49.
6. Pr. 10. 15. Is. 47. 8. Re.
18. 7. ch. 21. 13.
20 ver. 26. ch. 48. 43.
15. 8. Is. 24. 17. 18.
21 ch. 46. 5. Am. 4. 3.
Ge. 4. 14.
22 ch. 11. 10. Is. 16. 3.
23 See on ch. 48. 47.
ver. 39.
24 Is. 21. 11. 34. 5. 6.
25 Is. 25. 8. 12-14.
26 xxv. Am. 1. 11. 12. Job.
3. 19. Ob. 1-21. Mal. 3. 3.
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27 ch. 18. 15. 21. 11. 22.
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38 ver. 8. 45. 4. 3.
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Is. 17. 14. 34. 5-15. Ps. 37.
35. 36.

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18. 19.
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selves.
12 ch. 48. 7. 46. 25. 43.
13 ver. 26. 30. Zep. 2.
11. 5. 33.
14 ch. 46. 20. 48. 29. Is.
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8. Eze. 29. 3. ch. 51. 1.
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16 ch. 7. 24. Ho. 4. 16. 2.
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6. Pr. 10. 15. Is. 47. 8. Re.
18. 7. ch. 21. 13.
20 ver. 26. ch. 48. 43.
15. 8. Is. 24. 17. 18.
21 ch. 46. 5. Am. 4. 3.
Ge. 4. 14.
22 ch. 11. 10. Is. 16. 3.
23 See on ch. 48. 47.
ver. 39.
24 Is. 21. 11. 34. 5. 6.
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11. 5. 33.
14 ch. 46. 20. 48. 29. Is.
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8. Eze. 29. 3. ch. 51. 1.
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B BRIDGE OVER THE JORDAN—NEAR WHERE THE ISRAELITES WOR-
 SHIPPED THE EGYPTIAN CALF. [Jeremiah, xlix:19.]—"Behold, he shall
 come up like a lion from the swelling of Jordan against the habitation of the
 strong." This bridge is over the Hasbeiya branch of the Jordan. The bridge is said
 to date to the time of the Romans, but is thought to belong to a later date. It has a
 very solid look and is in need of repairs, but one peculiarity of the Turk is that noth-

ing with which he has to do is ever repaired. The rock-paved roadway you see
 coming down to the bridge is the road along which we pass from the plain of Huleh
 to Cæsarea Philippi. This is a wild and picturesque place, and the river underneath
 is fitly represented by Jeremiah in the sentence "the swelling of the Jordan." The
 Jordan here dashes down the steep descent, covering the shrubbery on the banks with
 its spray. It passes in a channel nearly 200 feet deep.

will^a scatter them toward all those winds; and there shall be no nation whither the outcasts of Elam shall not come.

37 For^b I will cause Elam to be dismayed before their enemies, and before them that seek their life; and I will bring evil upon them, *even* my fierce anger, saith the LORD; and I will send the sword after them, till I have consumed them:

38 And I will set my throne^c in Elam, and will destroy from thence the king and the princes, saith the LORD.

39 ¶ But^d it shall come to pass in the latter days, *that* I will bring again the captivity of Elam, saith the LORD.^e

CHAPTER L.

1, 9, 21, 35 *The judgment of Babylon.* 4, 17, 33 *The redemption of Israel.*

THE word that the LORD spake^a against Babylon, and against the land of the Chaldeans, by^b Jeremiah the prophet.

2 Declare^c ye among the nations, and publish, and set up^a a standard;³ publish, and conceal not: say, Babylon is taken, ^aBel is confounded, Merodach⁴ is broken in pieces; her idols are confounded, her images are broken in pieces.

3 For^d out of the north^e there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast.

4 ¶ In^f those days, and in that time, saith the LORD, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the LORD their God.

5 They shall ask the way to Zion with their faces thitherward, *saying*, Come, and let us join ourselves to the LORD *in a perpetual covenant*^g that shall not be forgotten.

6 My people hath been lost sleep; their shepherds^h have caused them to go astray, they haveⁱ turned them away on the mountains: they have gone from mountain to hill, they have forgotten their resting-place.^j

^a Is. 56. 10-12. ch. 10. 21; xxiii. Eze. xxxiv. ^b ch. 2. 20, 28; 3. 23. ^c ch. 3. 23, 5. ^d ch. 1. 7, 8. ^e Heb. place to lie down in, Ps. 23. 2.

punished, it is in vain for us to hope for an escape. Yea, if he continue his hand on us, we can never recover from our ruins, but must be dreadful and lasting monuments of his justice.—All earthly joy, pomp, power, or bravery in the day of his wrath, do but render our ruin more dreadful. Nor can the most securely situated or the most inoffensive escape from his anger. The most retired are forced into the open world, and made to share in the common misery. And God often wonderfully debases nations before he signally advances them.

CHAPTER L. Ver. 4. *In those days.* That is, during the days of Babylon's desolation. That desolation still continues, and the conversion and restoration of Israel is still future; but the visible ruin of Babylon is not more certain than the fulfilment of the promise of God to his people Judah and Israel. C.

Ver. 13. *Wholly desolate.* The abundance of the country has vanished as clean away as if the besom of desolation had swept it from north to south,—the whole land from the outskirts of Babylon to the farthest stretch of sight, lying a melancholy waste. Not a habitable spot appears for countless miles (Sir

A.M. cir. 3405.
B.C. cir. 595.

a ver. 32. De. 32. 27;
28, 25, 64. Eze. 5. 10, 13;
b ver. 5. 2, 24, 29; ch.
25. 9, 15, 16, 27, 33, 38;
Ps. 48. 5, 6.
c ch. 9. 16; 48. 2. Le.
26. 23.

d Of just vengeance,
Da. 7. 9, 11, or ch. 1. 13;
43. 10, 27, 6, 7.
e ch. 48. 47; ver. 6. 3.
f Ch. 36. 23. Ezr. 1. 1. Ac.
1. 9.

g The Elamites it is
now impossible to dis-
tinguish by name;
but many tribes of
foreigners, whose ori-
ginal countries are
unknown, are to be
found in various
quarters of the world
—of whom the peo-
ple called 'gipsies'
are best known in
Europe. But by what-
ever name the ori-
ginal Elamites are
known, or where-
soever they may now
be captive, God gives
them promise of res-
toration, which, after
the example of his
promise to the Jews,
seems to indicate,
not merely conver-
sion to the gospel,
but a return to their
ancient dwellings.—C.

CHAP. L.

B.C. cir. 595.

a ch. 25. 12-14, 6, 27.
b Is. xlv. 13, 14, 15, 16.
c Ps. 137. 8, 9, with
Re. xiv. xix.

d Heb. by the hand
of.

e ch. 5. 15, 20. Is. 13. 2-
5; 21. 9. Re. 14. 8.

f 1. 10, 11.

g The standard or
banner of an army
carried before them
in their march, and
set up to mark the
place of their assem-
bling or encamp-
ment.—A. 10. 11. 12.
h God's
standard is truth, Ps.
60. 4. Jn. 18. 37.—C.

i Is. 40. 1, 2. ch. 51. 44.

j *Merodach.*

Most probably the
names of some of the
kings of Babylon
defiled, and worship-
ped by their heathen
subjects, as 'tutelary
saints' (so called), are
also still canonized,
and worshipped in
lands called Chris-
tian.—C.

k ver. 9, 40, 41; ch. 51.
11, 27, 48. Is. 13. 5, 17; 21.
2.

l The Medes, whose
country lay to the
north of Babylon.—C.

m Is. 13. 5, 9-14, 19-22;
14, 22, 23. ver. 12, 13.
15, 16, 23, 35-40, 45; ch. 51.
51. 2, 3, 8, 25, 26, 37, 41-
43, 45.

n Ro. 11. 1, &c.

o ver. 10, 20, 33, 34; ch.
51. 5, 6, 50; 3. 18-25. Ps.
11. 5, 6. Ezr. 3. 12, 13.
110. 3. 51. 11; 5. 15. Ec.
12. 10.

p ch. 31. 9. Ac. 2. 37.

q Ps. 24. 6; 105. 4. Ho.
3. 36, 37, 11.

r Ps. 84. 7. Is. 2. 3, 5.
ch. 16.

s Ac. 1. 23. Co. 8. 5.
h. Is. 44. 3. ch. 31. 35;
31. 33, 34. Ca. 8. 6. Ps. 80.
18. 24-25, 33.

t This is that new
and unchangeable
covenant which the
LORD will yet make
with his ancient peo-
ple, He. 8. 13.—C.

u ver. 17, 28. 2. Eze.
34. 6. Ps. 119. 76. Is.
53. 6. 1. Ps. 25.

A.M. cir. 3405.
B.C. cir. 595.

f Ps. 79. 7. Is. 9. 12, 2.
Ki. 24. 2. ch. 12. 7-12;
ver. 17, 33.
g ch. 3. 34, 23. Zec.
1. 31; 5. 15, 47. 6. Da. 9.
6, 16.

h Ps. 137. 1-9.
i This has been the
very language of
those (so called)
Christian countries
in which the Jews
have, in former times,
been persecuted;
whether in the form
of assault or robbery,
was counted no
crime, because the
Jews had been guilty
of crucifying the
LORD, and their per-
secutors believed or
feigned themselves
authorized by Provi-
dence to inflict retri-
butive or revengeful
punishment.

j So easily, alas! is
Christianity pervert-
ed when covetous-
ness or revenge ob-
tains a place in the
heart of its profes-
sors.—C.

k Ps. 45. 5. ch. 14. 2;
17. 13. 1 Ti. 1. 1. Col. 1.
27.

l Is. 48. 20; 52. 11. ch.
51. 6, 25, 50. Zec. 2. 6, 7.
Re. 12. 1.

m An address to the
Jews in Babylon, who,
though carried cap-
tives as a people, seem
to have been rather
colonists than slaves.
The warning to re-
turn may be con-
sidered as prophetic
of the siege by Cyrus.
See note on ver. 28
and ch. 51. 6.—C.

n The meaning
most probably is, that
as the goat seeks the
rocks and mountains,
so the Jews, to whom
their instincts and
habits were well
known, would with-
draw from the plains
of Babylon, and take
refuge in the moun-
tain provinces. See
ver. 16.—C.

o ver. 44. 23, 26, 41, 42;
ch. 5. 24; 51. 1, 11, 17;
Is. 13. 25, 17, 21, 2.
p Or, destroyer.

q ver. 14, 29. Is. 13. 18.
r Sa. 1. 22.

s Is. 45. 3, 33. 4. 23. 2.
ch. 20. 25. Re. 17. 16.
t Is. 16. 16. Re. 12.
2. ch. xxxix. 11; ver.
17; ch. 51. 34. with De.
32. 6.

u Ps. 22. 12; 68. 30. Am.
4. 1. De. 32. 15.

v Heb. big or cor-
rupter.
w Or, neigh as
steeds.

x Chief city, ver. 1.
y ch. 9. 1. ch. 49. 8. Re.
17. 5.

z Is. 23. 13, 17, 20; see
on ver. 3; ch. 5. 12.
aa Babylon, that once
was at the head, shall
then be last and low-
est of the nations.—C.

ab ch. 49. 17, 18. Is.
14. 4, 17. Re. xviii.
17. ver. 9, 29, 42; ch. 51.
2, 12, 13.

ac Foundations.
'Battlements.'—Booth-
roy.

ad Husbandmen and
hired forces.

ae Or, scythe.

af All that had come
from other countries
for purposes of curi-
osity, amusement,
health, trade, or office
under the govern-
ment, shall escape to
their own lands.—C.

7 All that found them have devoured them; and their adversaries said, 'We offend not, because they have sinned against the LORD, the habitation of justice;' ^aeven the LORD, the hope of their fathers.

8 Remove^b out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he-goats^c before the flocks.

9 ¶ For^d lo, I will raise, and cause to come up against Babylon, an assembly of great nations from the north country: and they shall set themselves in array against her; from thence she shall be taken: their arrows shall be as of a mighty expert^e man; none shall return in vain. 10 And Chaldea shall be a spoil: all that spoil her shall be satisfied, saith the LORD.

11 Because^f ye were glad, because ye rejoiced, O ye destroyers of mine heritage; because ye are grown fat^g as the heifer at grass, and bellow as bulls;^h

12 Your motherⁱ shall be sore confounded; she that bare you shall be ashamed: behold, the hindermost^j of the nations shall be a wilderness, a dry land, and a desert.

13 Because of the wrath of the LORD it shall not be inhabited, but it shall be wholly desolate: every one that goeth by Babylon shall be astonished, and hiss at all her plagues.

14 Put^k yourselves in array against Babylon round about: all ye that bend the bow, shoot at her, spare no arrows: for she hath sinned against the LORD.

15 Shout^l against her round about; she hath given her hand: her foundations^m are fallen, her walls are thrown down; for it is the vengeance of the LORD: take vengeance upon her: as she hath done, do unto her.

16 Cut off the sowerⁿ from Babylon, and him that handleth the sickle^o in the time of harvest: for fear of the oppressing sword they shall turn every one to his people, and they shall flee every one to his own land.^p

17 ¶ Israel is a scattered sheep, the lions have driven him away; first the king of Assyria

^a ver. 11, 17, 29, 31; ch. 51. 35, 47, 49, 52. Re. 17. 5. ^b ch. 49. 24, 20, 21. ^c ch. 29. 24. ^d Ki. 10. 15. ^e Ezr. 10. 10. La. 5. 6. Eze. 17. 18. ^f ch. 51. 25, 58. Re. 16. 10. ^g Ps. 63. 4. ch. 51. 6, 11, 36, 49, 55. Am. 3. 6. ^h ver. 29. Ps. 137. 8. Re. 18. 6. ⁱ Is. 13. 14. ch. 51. 9, 14, 15. ^j ver. 6. Joel 3. 2. ^k ch. 2. 15; 56. ^l 2 Ki. 15. 29; 17. 6; xxiv. xxv. 2. Ch. 33. 11; xxxvii. ch. xxxix. lii. Is. 47. 6.

R. K. Porter's *Travels*; see *Rich, Keith, &c.*—Note. He that would interpret the awful phrase 'wrath of the Lord,' will find a most intelligible exposition in comparing the histories of ancient and modern Babylon. The picture will present conquest pursued, pride inflated, idolatry established, luxury indulged, slavery maintained, mercy forgotten, and ruin, utter ruin, inflicted in return by the hand of a righteous God! C.

Ver. 19. *Israel.* The distinction between Judah and Israel is not to be overlooked. Judah was restored under Zerubbabel. Ne. i.—Israel never returned. But God has given the promise, and it will yet be fulfilled. See ver. 33. C.

Ver. 20. Satan, as the 'accuser,' will seek for their iniquity, as he did for iniquity in Job, but it shall not be found; because they shall have washed their robes, and made them white in the blood of the Lamb. See He. 8. 8-12. C.

Ver. 40. Let the infidel compare the ancient with the modern state of Babylon, and the whole with the prophetic—not a description vague and general, but specific and particular—and then let him acknowledge that 'the testimony of Jesus is the spirit of prophecy,' and remain an infidel no longer. C.

REFLECTIONS.—Certain but dreadful is the ruin of arrogant sinners, and especially those who oppress or murder the people of God. How unstable are all earthly things! The Medes and Persians, whom the

Chaldeans had but lately subdued, now tread their conquerors under their feet. And no idols, no princes, no counsellors, no diviners, no armies, no lofty walls or deep rivers, no wealth or bravery can protect them from the weakest foe. The measure which they had meted out to others is meted out to them again, pressed down and running over. And their fearful judgments exactly correspond to their horrid iniquities.—But in what fearful things in righteousness doth God answer the prayers of his people! Yet certain is their deliverance, their restoration to fellowship with God, to safety, comfort, and full forgiveness. And if we begin to be tenderly affected under God's corrections, it is a token that our merciful deliverance is near. In promoting a good cause, it is good to be zealously affected, and to be among the first to lead the way. It is highly honourable to return to God and our covenant obligations to him. And happy is it when the cruel insults and upbraiding of our enemies are exchanged for the smiles, the vindications of our God. And when our

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the swelling of Jordan unto the habitation of the strong; but I will make them suddenly run away from her:⁶ and who *is* ^aa chosen man, *that* I may appoint over her? for who *is* like me? and ^awho will appoint me the time?⁷ and who *is* that ^bshepherd that will stand before me?⁸

45 Therefore hear ye ^athe counsel of the LORD that he hath taken against Babylon, and his purposes that he hath purposed against the land of the Chaldeans; surely ^athe least of the flock shall draw them out; surely he shall make *their* habitation desolate with them.

46 At ^athe noise of the taking of Babylon the earth is moved, and the cry is heard among the nations.

CHAPTER LI.

¹ The severe judgment of God against Babylon in revenge of Israel.
⁵⁹ Jeremiah delivereth the book of this prophecy to Seraiah, to be cast into Euphrates, in token of the perpetual sinking of Babylon.

THUS saith the LORD, Behold, ^aI will raise up against Babylon, and against them that dwell in the midst¹ of them ^bthat rise up against me, a ^cdestroying wind;²

2 And will send unto Babylon ^afanners, that shall fan her, and shall empty her land: for in the day of ^atrouble they shall be against her round about.

3 Against *him that* bendeth ^alet the archer bend his bow, and against *him that* lifteth himself up in his brigandine;³ and ^aspare ye not her young men; destroy ye utterly all her host.

4 Thus the slain shall fall in the land of the Chaldeans, and *they that are* ^athrust through in her streets.

5 For ^aIsrael *hath* not ^abeen forsaken, ^anor Judah of his God, of the LORD of hosts; ^athough their land was filled with sin against⁴ the Holy One of Israel.

6 Flee^a out of the midst of Babylon, and deliver every man his soul; be not cut off in her iniquity: for this *is* ^athe time of the LORD's vengeance; he will render unto her a recompense.

7 Babylon *hath been* a ^agolden cup in the LORD's hand, that ^amade all the earth drunken: the nations have drunken of her wine; therefore the nations are mad.

8 Babylon is ^asuddenly fallen and destroyed: howl^a for her; ^atake balm for her pain, if so be she may be healed.

9 We would have healed Babylon,⁵ but she is ^anot healed: ^aforsake her, and let us go every one into his own country; for ^aher judgment reacheth unto heaven, and is lifted up *even* to the skies.

10 The LORD hath brought forth our righteousness:⁶ come, and let us declare in Zion the work of the LORD our God.

A.M. cir. 3409.
B.C. cir. 595.

⁶ Or, upon her, ch. 49, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

CHAP. LI.

^a Am. 3. 6. Is. 45. 7. 13. 3-5, 9, 11, 13. Hab. 2. 7. See ch. 50, 9, 14, 19, 21, 32, 41-45, &c.
^b Heb. heart.
^c Ch. 50, 29, 33, 33.
^d Ch. 19, 7, ch. 11, 12, 49, 36, Is. 27, 8, Eze. 17, 10, 19, 12, Ho. 13, 15, ver. 27, 28.
^e A wind called simoom, samid, &c., is frequent in the neighbourhood of the great Asiatic deserts; sometimes, during its brief continuance, inflicting only temporary annoyance and distress, but at other times destroying the life both of men and beasts—an appropriate emblem of the overwhelming army with which Cyrus invaded the empire of Babylon.—C.
^f Ch. 17, 7, Is. 41, 16, Mat. 3, 12, Eze. 5, 12, ver. 3, 4, 27, 28.
^g Ch. 50, 14, 15, 24, 29, 32, ver. 27, 28, 31.
^h Ch. 50, 14, 29, 31, 42, 43.
ⁱ Or, coat of mail.
^j Ch. 50, 21, 27, 30, ver. 40, 49, 57, De. 32, 35, Job. 13, 13, 17, 18, ch. 9, 21, Is. 15, 17, 17, ch. 49, 26.
^k Ho. 1, 10, Is. 44, 21, 40, 14, 13, ch. 11, 14, 1, Sa. 12, 22, Is. 54, 6, Zec. 1, 15, 16, ch. 50, 20.
^l Zec. 2, 12, 12, 9-8, ch. 31, 37, Mi. 7, 18-20.
^m Or, devastation from, &c., ch. xxxiii. lii.
ⁿ Ch. 50, 8, 28, ver. 9, 50, Re. 18, 4, Ge. 19, 10, 17.
^o Ps. 37, 13, ch. 46, 10, 15, 25, 27, 28, 25, 14, 16, Re. 18, 6, ver. 11, 30, 49, 56, Ps. 137, 8.
^p Re. 17, 4, Da. 2, 35, 38, Is. 14, 4-6, Hab. 2, 15, 6, 8, 22, 23, or Da. 3, 1-7, Re. 14, 8, 17, 2, 6, 16, 3, &c.
^q Ch. 50, 24-31, Is. 22, 9, 17, Re. 18, 8, 2, 8, 10, 17, 19, Ps. 37, 36, 1, Th. 5, 2, 3.
^r Ch. 48, 20, 38, Is. 15, 6, 8, 22, 3, 4, 13, 6, Re. 18, 9-19.
^s Ch. 46, 11, 8, 22, ver. 29.
^t Shadrach, Meshach, Abednego, Daniel, and others, would have healed Babylon by their word of truth and example of piety; but Babylon stopped her ear, and hardened her heart, despised the physicians, and rejected their medicine.—C.
^u Ch. 8, 20, Mat. 25, 10-13.
^v See ver. 6, ch. 46, 16, 50, 16, Is. 13, 14, 15, Is. xiii. xiv. xvi. xlvii. ch. 1, 11, with 2 Ch. 28, 6, 8, Re. 18, &c.
^w Ps. 37, 6, Mi. 7, 9, 10, Zec. 1, 15, Hath manifested our innocence in delivering us, Ps. 9, 1-16, cxxvi. Re. 15, 3, 4, 16, 5, 7, 19, 1-3, ch. 31, 11, 12, 50, 28.

¹ This does not seem to be 'ironical advice to Babylon,' as it has been represented, but rather encouragement to Cyrus and Darius to persevere until they had 'set up the (Persian) standard on the walls of Babylon'—a mode

A.M. cir. 3409.
B.C. cir. 595.

of expression almost universal in the writing of a fortress. This appears the more probable, as the city was taken by Cyrus by means of an ambush and night attack.—C.
² Ver. 10, ch. 46, 3, 4, 50, 14, 25, Is. 13, 15, 18, 7 Heb. pure.
³ Is. 13, 25, 17, 21, 21, 43, 3, 25, 45, 1, 46, 11, ch. 50, 9, 41, 42, ver. 27, 29.
⁴ Ch. 50, 15, 28, ver. 4, 5, 24, 35, Zec. 1, 13, Is. 47, 6.
⁵ Ver. 8, ch. 46, 4, Na. 2, 1, 3, 14, Is. 13, 2, Let the Chaldeans do all they can to defend themselves.
⁶ Heb. *terrin wait*.
⁷ Ver. 11, 29, La. 2, 17.
⁸ See note * in first column.
⁹ Ch. 50, 38, ver. 36, or Re. 17, 15, 15, 15, 47, 6.
¹⁰ Ver. 8, ch. 46, 4, Na. 2, 1, 3, 14, Is. 13, 2, Let the Chaldeans do all they can to defend themselves.
¹¹ Heb. *terrin wait*.
¹² Ver. 11, 29, La. 2, 17.
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¹⁴ Ch. 50, 38, ver. 36, or Re. 17, 15, 15, 15, 47, 6.
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³⁵ Ver. 8, ch. 46, 4, Na. 2, 1, 3, 14, Is. 13, 2, Let the Chaldeans do all they can to defend themselves.
³⁶ Heb. *terrin wait*.
³⁷ Ver. 11, 29, La. 2, 17.
³⁸ See note * in first column.
³⁹ Ch. 50, 38, ver. 36, or Re. 17, 15, 15, 15, 47, 6.
⁴⁰ Ver. 8, ch. 46, 4, Na. 2, 1, 3, 14, Is. 13, 2, Let the Chaldeans do all they can to defend themselves.
⁴¹ Heb. *terrin wait*.
⁴² Ver. 11, 29, La. 2, 17.
⁴³ See note * in first column.
⁴⁴ Ch. 50, 38, ver. 36, or Re. 17, 15, 15, 15, 47, 6.
⁴⁵ Ver. 8, ch. 46, 4, Na. 2, 1, 3, 14, Is. 13, 2, Let the Chaldeans do all they can to defend themselves.
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⁵⁵ Ver. 8, ch. 46, 4, Na. 2, 1, 3, 14, Is. 13, 2, Let the Chaldeans do all they can to defend themselves.
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⁶¹ Heb. *terrin wait*.
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⁶⁵ Ver. 8, ch. 46, 4, Na. 2, 1, 3, 14, Is. 13, 2, Let the Chaldeans do all they can to defend themselves.
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⁷² Ver. 11, 29, La. 2, 17.
⁷³ See note * in first column.
⁷⁴ Ch. 50, 38, ver. 36, or Re. 17, 15, 15, 15, 47, 6.
⁷⁵ Ver. 8, ch. 46, 4, Na. 2, 1, 3, 14, Is. 13, 2, Let the Chaldeans do all they can to defend themselves.
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⁷⁷ Ver. 11, 29, La. 2, 17.
⁷⁸ See note * in first column.
⁷⁹ Ch. 50, 38, ver. 36, or Re. 17, 15, 15, 15, 47, 6.
⁸⁰ Ver. 8, ch. 46, 4, Na. 2, 1, 3, 14, Is. 13, 2, Let the Chaldeans do all they can to defend themselves.
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⁸² Ver. 11, 29, La. 2, 17.
⁸³ See note * in first column.
⁸⁴ Ch. 50, 38, ver. 36, or Re. 17, 15, 15, 15, 47, 6.
⁸⁵ Ver. 8, ch. 46, 4, Na. 2, 1, 3, 14, Is. 13, 2, Let the Chaldeans do all they can to defend themselves.
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⁸⁹ Ch. 50, 38, ver. 36, or Re. 17, 15, 15, 15, 47, 6.
⁹⁰ Ver. 8, ch. 46, 4, Na. 2, 1, 3, 14, Is. 13, 2, Let the Chaldeans do all they can to defend themselves.
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⁹⁴ Ch. 50, 38, ver. 36, or Re. 17, 15, 15, 15, 47, 6.
⁹⁵ Ver. 8, ch. 46, 4, Na. 2, 1, 3, 14, Is. 13, 2, Let the Chaldeans do all they can to defend themselves.
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⁹⁷ Ver. 11, 29, La. 2, 17.
⁹⁸ See note * in first column.
⁹⁹ Ch. 50, 38, ver. 36, or Re. 17, 15, 15, 15, 47, 6.
¹⁰⁰ Ver. 8, ch. 46, 4, Na. 2, 1, 3, 14, Is. 13, 2, Let the Chaldeans do all they can to defend themselves.

11 Make^a bright⁷ the arrows; gather the shields: the LORD ^ahath raised up the spirit of the kings of the Medes: for his device *is* against Babylon, to destroy it; because ^ait *is* the vengeance of the LORD, the vengeance of his temple.

12 Set up the standard upon the walls of Babylon,⁸ make the watch strong, set up the watchmen, prepare the ambushes:⁹ for the LORD ^ahath both devised and done that which he spake against the inhabitants of Babylon.¹

13 O thou that dwellest upon ^amany ^awaters, ^aabundant in treasures, ^athine end is come, and ^athe measure of thy covetousness.

14 The^a LORD of hosts hath sworn by himself,³ saying, Surely I will fill thee with men ^aas with caterpillars; and they shall lift up^a a shout against thee.

15 He^a hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by his ^aunderstanding.

16 When^a he uttereth *his* voice, *there is* a multitude⁵ of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treasures.

17 Every^a man is brutish by *his* ^aknowledge; every founder is confounded by the graven image:⁷ for his molten image *is* falsehood, and *there is* no breath in them.

18 They *are* ^avanity, the work of errors: ^ain the time of their visitation they shall perish.

19 The^a Portion of Jacob *is* not like them; for he *is* the former of all things; and ^aIsrael *is* the rod of his inheritance. The LORD of hosts *is* his name.

20 Thou^a art my battle-axe⁹ and weapons of war: for with^a thee will I ^abreak in pieces the nations; and with thee will I destroy kingdoms;

21 And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider;

22 With thee also will ^aI break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid;

23 I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers.

24 And ^aI will render unto Babylon, and to all the inhabitants of Chaldea, all their evil that they have done in Zion in your sight, saith the LORD.

nations around, especially from the Jewish temple, and dedicated to their idols, shall be forced back, and restored to the owners: and no more shall multitudes bring presents, or come to worship their idols. Hasten

out of Babylon as far as ye can, O ye Jews, and let not the rumours of Cyrus' invasion, or the revolt of the Chaldean lords, in the least terrify you, for God will by these very means work out your deliverance. 50,

51. O ye Jews who have been preserved from the slaughter at the taking of Babylon, embrace the first opportunity of returning to Canaan, to rebuild your temple to God; deeply ashamed that, for your fathers'

25 Behold, I am against thee, O *destroying mountain,² saith the LORD, which destroyest³ all the earth; and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain.

26 And *they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolate for ever,⁴ saith the LORD.

27 Set⁵ ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, *call together against her the kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her; *cause the horses to come up as the rough caterpillars.⁶

28 Prepare against her the nations, with *the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion.

29 And *the land shall tremble and sorrow: for every purpose of the LORD shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant.

30 The⁷ mighty men of Babylon have forborne to fight, they have remained in *their* holds; their might hath failed; they *became as women: *they have burned her dwelling-places; her⁸ bars are broken.

31 One⁹ post shall run to meet another, and one messenger to meet another, to show *the king of Babylon that his city is taken at *one* end,

32 And that the *passages⁷ are stopped, and the *reeds⁹ they have burned with fire, and the men of war are affrighted.

33 For thus saith the LORD of hosts, the God of Israel, The daughter of Babylon is like a¹ threshing-floor, *it is* time to thresh her:¹ yet a little while, and the time of her *harvest shall come.

34 Nebuchadrezzar¹⁰ the king of Babylon hath devoured me, he hath crushed me, he hath made me an empty vessel, he hath swallowed me up like a dragon, he hath filled his belly with my delicates, he hath cast me out.

35 The¹¹ violence² done to me and to *my flesh³ *be* *upon Babylon, shall the inhabitant⁴ of Zion say; and, My blood upon the inhabitants of Chaldea, shall Jerusalem say.

36 Therefore thus saith the LORD, Behold, I will plead thy cause, and take vengeance for thee; and I *will dry up her sea,⁵ and make her springs dry.

37 And¹² Babylon shall become heaps, a dwelling-place for dragons, an astonishment and an hissing without an inhabitant.

¹ ch. 50:38; ver. 32; Is. 44:27; Re. 16:12. ² ch. 50:12-15, 23, 26, 32, 39, 40, 45; ver. 9, 25, 26, 29, 41-44, 47, 54-58, 62; Is. 13:19-22; 14:23; ch. 25:9; Re. 18:2.

iniquities, it has so long lain in rubbish, and God been so much reproached on that account.

Ver. 7. The prosperity that God graciously bestowed upon Babylon, the nations admired; the luxury into which her prosperity betrayed her, the nations imitated; the idolatry into which

A.M. cir. 3409.
B.C. cir. 595.

v. Ge. 11:4, 9; Da. 4:30; Is. 13:2; ver. 53, 58; ch. 50:32; Zec. 5:6, 7; with Re. 8:17; 16:18, 8, 9.

² Though situated on a plain, its stupendous tower or temple of Belus, its terraced hanging gardens, and its lofty turreted walls, would give Babylon, at a distance, the appearance of a mountain.

³ ver. 20; Is. 14:5, 6, &c., or corruptest, Da. 3:1-7; ver. 7; Re. 17:3-5; 13:14.

⁴ Is. 13:19-22; 14:23; ch. 50:12, 13, 40, 44; ver. 37, 42, 43.

⁵ Heb. *everlasting* desolations.

⁶ Is. 13:2-5; 18:31-26; ch. 25:14, 26; ver. 11, 28, 43.

⁷ Is. 13:2-5; 17:21; 21:2; ch. 50:3, 9, 14, 26; ver. 11, 28, 43.

⁸ Call the Medes, Armenians, &c., in great multitudes, Is. 21:7, 9; ch. 50:42; ver. 14; ch. 40:22; Na. 3:15; Ju. 6:5; Joel 2:2, 3, &c.

⁹ The nations of western Asia are summoned to join the Medes in the attack on Babylon. By Ararat are meant the regions in the vicinity of that mountain, forming some of the most beautiful and fertile parts of Armenia.

¹⁰ *Ninni*, a province of the same country, from which in probability it takes its name. According to Rawlinson Van was the capital of this province.

¹¹ *Ashkenaz* was situated along the southern shore of the Caspian Sea.—P. a ver. 11, 27; Is. 10:8; ch. 50:25.

¹² Is. 13:6-10; 21:3, 4; ch. 50:43; ver. 38, 54; ch. 8:10; 10:10; Joel 2:10, Am. 8:8.

¹³ ver. 11, 12; ch. 1:1; Is. xiii. xiv. xxi. xvi. xviii. Re. 18:2, 21-24.

¹⁴ Is. 13:7, 8, 14; ch. 50:39, 37, 43; ver. 37, 51; Sa. 14:11; Ps. 75:5; Re. 18:10; Na. 3:13; ch. 48:41.

¹⁵ Is. 19:16.

¹⁶ ch. 50:32; ver. 25, 58.

¹⁷ La. 2:9; Am. 1:5; Na. 3:13; with Ps. 107:16; 147:13; ch. 50:36.

¹⁸ Is. 44:16; 2Sa. 18:19; ch. 4:20.

¹⁹ Da. 5:1-30; Is. 14:4-22; ch. 50:43.

²⁰ ver. 14, 27, 30; Is. 45:1.

²¹ That the 'posts,' or 'gates,' had been 'surprised,' and were now 'stopped,' or occupied by the enemy.

²² Is. 44:27; ch. 50:38; ver. 36, 37. Fens and rivers are dried.

²³ Herodotus mentions a marsh, the luxuriant 'reeds' of which were fired by the soldiers of Cyrus, to make way for their approach.—C.

²⁴ Is. 21:9; ch. 50:15-20; Is. 41:15, 16; Ho. 13:3; Mi. 4:13; Hab. 3:12.

²⁵ Or, in the time that he thresheth her.

²⁶ Mat. 13:30; Is. 17:5; 18:5; Ho. 6:11; Joel 3:13; 14: Re. 14:15-18.

²⁷ ch. 50:7, 17, 33; ver. 5, 44, 49; ch. xxxix. lii. La. 1:1-4; v. 2; xl. xxiv. xxv.

²⁸ Zec. 1:15; ch. 50:29; Ps. 9:12; 12:5; Ju. 9:24.

²⁹ Heb. *My violence*.

³⁰ Ju. 9:5; 2Sa. 5:1; Ne. 3:1.

³¹ Or, remainder.

³² Ps. 137:8, 9; Re. 18:6; Mat. 7:2; La. 1:13.

³³ Heb. *inhabitant* ch. 50:11, 34; ver. 24, 49; Ps. 12:5; Zec. 1:15, 16; Mi. 4:1-13; Hab. 2:15-17; with 1:13; Is. 47:6; 43:14; 49:26.

³⁴ The Hebrew word for sea is used for a lake or large river.

See ver. 31.—C.

A.M. cir. 3409.
B.C. cir. 595.

v. Zec. 11:3; Is. 59:11, or ver. 39; Is. 51:5; Da. 5:1-4; 30:31.

² Or, *shake themselves*.

³ Is. 21:5, 22; 12:13; Da. 5:1-4; 30:31; ver. 57.

⁴ This was literally fulfilled, for the whole city was drunk at an annual feast when the city was taken by Cyrus, who encouraged his army by telling them of the feeble and defenceless state in which the Babylonians would be surprised.

⁵ Is. 34:6; 13:12-18; 21:22; 47:9, 12-14; Ps. 137:8, 9; ch. 50:27, 36; 37:35, 44; 52:3.

⁶ ch. 25:26; with ch. 50:13; Da. 4:30; Is. 13:10, 14, 43; See ver. 37; Re. 18:10.

⁷ *Sheshach*. See the historical conjecture as to the origin of this name in note on ch. 25:26. Various meanings have been suggested, but nothing is certain except that it was a title of Babylon.—C.

⁸ Da. 5:4, &c.

⁹ Is. 37:8; Da. 9:26; Ps. 136:144; 73:50; ver. 27 or 64; Is. 21:1.

¹⁰ The sea (the river) formerly dried up, ver. 36, now overflows—an inundation of enemies, boisterous as stormy waves.

¹¹ See on ver. 37; ch. 50:30, 40.

¹² See ver. 18, 47; ch. 50:2, 15, 46, 1, 2.

¹³ *Ezer*, i.e. with 2Ch. 36:7; Da. 1:2; 2Ki. 25:13-17; ch. 50:28; ver. 1, 24, 34; Re. 18:11, 24.

¹⁴ The Hieroglyphical history of 'Bel and the Dragon' represents the detection of the imposture of the idol's eating, a degree of credulity to which heathen superstition was, and still is, perfectly adequate; and this would explain the necessity of perhaps it may rather refer to the disgorging (as it were) of the vessels of the LORD that had been impiously placed in the temple of Bel.—C.

¹⁵ Is. 21:13, 18; See ver. 11, 27, 28; ch. 50:9, 26, 29; Da. 5:30, 31; Re. 12:17; 16:14, or Is. 19:10; 21:13, 14, 15, 20, 2Ch. 20:23.

¹⁶ Is. 21:9; 46:1, 2; ch. 50:25; ver. 44, 52.

¹⁷ Heb. *2000*.

¹⁸ ch. 50:12-16, 21-22, 35-40; ver. 24-43; Is. xlii. xlv. lvi. xlviii. Hab. ii. Re. xvi. xviii. xix.

¹⁹ ver. 10; ch. 50:28, 29; Is. 44:26; 49:1-7; Re. 18:20, 19:1-7.

²⁰ ch. 50:3, 9-16, 21-22, 41, 42; ver. 21, 27, 28.

²¹ Or, *that Babylon is to fall*, O ye slain of Israel, and with Babylon, &c.

²² Ju. 1:7; Mat. 7:2; La. 1:1-9, 33, 34; ver. 10, 11, 24, 35; Zec. 1:15, 16.

²³ Or, *the country*.

²⁴ ch. 44:28; 31:2, 7-12; 50:20; Is. 4:5; 48:20; 51:11, 12, 13, 21; Zec. 2:7-9; see ch. 50:8; ver. 45; Ps. 137:5, 6.

²⁵ Is. 12:6; 137:5, 6.

²⁶ La. 2:10, 21; 36:16; 44:15, 16; 79:4; 137:1; 115:2; Eze. 36:20; ch. 3:25.

²⁷ This is the reply of the mourning exiles who 'wept when they thought upon Zion,' Ps. 137:1.—C.

²⁸ Ps. 74:3-8; 79:1; La. 1:10; Eze. 7:21, 22; 24:20.

²⁹ See on ver. 47.

³⁰ Is. 13:15, 16; Da. 5:30, 31.

³¹ Ps. 130:8-10; Ge. 11:4; ch. 49:16; Ob. ver. 25, 28; Is. 47:7, 8; Da. 4:30; Is. 14:12-15.

38 They¹ shall roar together like lions: they shall yell² as lions' whelps.

39 In³ their heat I will make their feasts, and I will make them drunken,⁷ that they may rejoice, and sleep a perpetual sleep, and not wake, saith the LORD.

40 I⁴ will bring them down like lambs to the slaughter, like rams with he-goats.

41 How is *Sheshach⁸ taken! and how is the praise of the whole *earth surprised! how is Babylon become an astonishment among the nations!

42 The⁵ sea⁹ is come up upon Babylon: she is covered with the multitude of the waves thereof.

43 Her⁶ cities are a desolation, a dry land, and a wilderness, a land wherein no man dwelleth, neither doth *any* son of man pass thereby.

44 And¹ I will punish Bel in Babylon, and *I will bring forth out of his mouth that which he hath swallowed up:¹ and the nations shall not flow together any more unto him; yea, *the wall of Babylon shall fall.

45 My people, *go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the LORD.

46 And, lest² your heart faint, and ye fear for the *rumour that shall be heard in the land: *a rumour shall both come *one* year, and after that in *another* year *shall* come a rumour, and *violence in the land, ruler against ruler.

47 Therefore, behold, the days come, that *I will do judgment³ upon the graven images of Babylon: and *her whole land shall be confounded, and all her slain shall fall in the midst of her.

48 Then⁴ the heaven and the earth, and all that is therein, shall sing for Babylon: for *the spoilers shall come unto her from the north, saith the LORD.

49 *As⁵ Babylon *hath* caused the slain of Israel to fall, so at Babylon shall fall the slain of all the earth.⁵

50 Ye⁶ that have escaped the sword, go away, stand not still: remember the LORD afar off, and let *Jerusalem come into your mind.

51 We⁷ are confounded,⁶ because we have heard reproach: shame hath covered our faces; for *strangers are come into the sanctuaries of the LORD's house.

52 Wherefore, behold, the days come, saith the LORD, that *I will do judgment upon her graven images: and through all her land the *wounded shall groan.

53 Though⁸ Babylon should mount up to heaven, and though she should fortify the height

her vain imagination fell, the nations adopted; in her drunkenness they became drunken, and in her ruin they were overwhelmed. C.

Ver. 10. Our righteousness. The righteousness, the sole righteousness of God's people, is the 'righteousness of God, which is by faith of Jesus Christ, unto all and upon all them

that believe,' Ge. 15:6; Ps. 14:5; Ro. 3:21, 22; 5:17-21; 10:4. Through faith in Messiah, God's elect were preserved even in Babylon; and even Nebuchadnezzar and Belshazzar acknowledged 'the LORD their Righteousness,' Da. 4:34-37; 6:23; comp. 20. C.

Ver. 19. The Portion. God is called the 'portion'—the por-

of her strength, yet from me shall spoilers come unto her, saith the LORD.

54 A sound of a cry cometh from Babylon, and great destruction from the land of the Chaldeans:

55 Because the LORD hath spoiled Babylon, and destroyed out of her the great voice; when her waves do roar like great waters, a noise of their voice is uttered:

56 Because the spoiler is come upon her, even upon Babylon, and her mighty men are taken; every one of their bows is broken: for the LORD God of recompenses shall surely requite.

57 And I will make drunk her princes, and her wise men, her captains, and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saith the King, whose name is The LORD of hosts.

58 Thus saith the LORD of hosts, The broad walls of Babylon shall be utterly broken, and her high gates shall be burned with fire; and the people shall labour in vain, and the folk in the fire, and they shall be weary.

59 The word which Jeremiah the prophet commanded Seraiah the son of Neriah, the son of Maaseiah, when he went with Zedekiah the king of Judah into Babylon, in the fourth year of his reign. And this Seraiah was a quiet prince.

60 So Jeremiah wrote in a book all the evil that should come upon Babylon, even all these words that are written against Babylon.

61 And Jeremiah said to Seraiah, When thou comest to Babylon, and shalt see, and shalt read all these words;

62 Then shalt thou say, O LORD, thou hast spoken against this place, to cut it off, that none shall remain in it, neither man nor beast, but that it shall be desolate for ever.

63 And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of Euphrates:

64 And thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her: and they shall be weary. Thus far are the words of Jeremiah.

CHAPTER LII.

1 Zedekiah rebelleth. 4 Jerusalem is besieged and taken. 8 Zedekiah's sons killed, and his own eyes put out. 12 Nebuzar-adan burneth and spoileth the city. 24 He carrieth away the captives. 31 Evil-merodach advanceth Jehoiachin.

ZEDEKIAH was one and twenty years old when he began to reign; and he reigned

A.M. cir. 3499.
B.C. cir. 593.

2 ch. 50. 6-16, 21-32.
45. ver. 1-4, 11, 20-48, 55. Is. 13. 2-17.
a ch. 50. 22, 29, 43. ver. 29, 38. Is. 13. 6-8, 13. 3-4.
b ch. 50. 9, 10, 25. Is. 15. 1; 40. 5. Re. 18. 23, ch. 48. 45.

The extraordinary noise of an eastern multitude, especially in the neighbourhood of the Euphrates, still continues to be remarked by Europeans, but Babylon is silent as the grave. See Skinner's *Travels*.—C.

8 Her waves. See note on ver. 42.—C.

c See ver. 35. Re. 17. 16.

d See ver. 30, 37. Eze. 30. 21, 25; 39. 3. Ps. 40. 3.

e 1 Sa. 2. 4. g Ps. 94. 1; 137. 8. 2 Th. 1. ch. 50. 11-13, 28, 29, 33-34. ver. 24, 34-37.

f ver. 30. ch. 50. 35; 25. 27. Hab. 2. 16. f. a. 51-4. 30, 31. Is. 21. 4, 5.

g See note on ver. 39, and Da. 5. 1.—C.

h ch. 48. 18, 48. 15. i ch. 50. 15, 26, 39, 40; ver. 25, 44, 62. They were 87 feet broad, 330 feet high, and 60 miles long.

j The walls are represented by Herodotus as 50 feet broad and 200 feet high, with 100 towers, gates, and, when the city was taken by Darius, he lowered the walls, and destroyed the gates. The temples were subsequently ruined by Xerxes; and, by a king of the Parthians, almost totally destroyed by fire.—C.

k Or, the walls of broad Babylon.

l Or, made naked.

m ch. 50. 29. ver. 25, 30. i Hab. 2. 13. ver. 25, 26, 37. ch. 50. 13.

n ch. 50. 1.

o Or, on the behalf of ch. 29. 3.

p Or, prince of Menuchah, or chief chamberlain.

q A quiet prince. And this Seraiah carried a presence (Boothroyd). He was bearer of the annual tribute due by Zedekiah.—C.

r ch. 30. 2; 32. 4. Is. 8. 1-4; 30. 8. Hab. 2. 2.

s ch. 11. 1.

t ch. 29. 1, 2. 1 Th. 4. 18.

u See ch. 50. 3, 13, 39, 40; ver. 26, 37.

v Heb. desolations. 2 ch. 50. 10. Re. 18. 21.

w ver. 42. Is. 14. 22, 23; 126. 14; 34. 14; 13. 19-22. ch. 50. 13, 39, 40.

x ver. 28. Ps. 76. 12. Hab. 2. 13.

y Job 31. 40. Ps. 72. 20. ch. 48. 47. Jeremiah did not write the next chapter.

z Thus far, &c. That is, the prophetic words of Jeremiah, which the LORD revealed to him concerning Babylon. The subsequent history may have been written by the prophet, by Ezra, or some other.—C.

CHAP. LII.
B.C. cir. 599.
a 2 Ki. 24. 18. 2 Ch. 36. 11.

b Heb. wretched.

c The first 27 verses of this chapter are in substance, and to a great extent also in language, identical with 2 Ki. xxiv. 18-xxv. 21. The two passages are no doubt only different versions of the same document, and were written by the same author. It has been questioned by

A.M. cir. 3495.
B.C. cir. 599.

many whether Jeremiah could have been the author, as the short remark which precedes appears to convey the idea that they were composed by another. It seems to me highly probable that as the books of Jeremiah and Lamentations were originally one, the book of the Prophecies concluded with ch. li., and ch. lii. formed the historical introduction to the Lamentations.—C.

2 See note in first column.

3 2 Ki. 24. 19. 2 Ch. 36. 12. 2 Sa. 11. 2.

4 2 Ki. 23. 37. ch. xxxii. xxxvi.

5 2 Ki. 24. 4. 2 Ch. 36. 14-16. Ps. 81. 12. Ro. 1. 2, 3. Th. 2. 11, 12.

6 Was God, then, the author of Zedekiah's revolt? No. But being angry with Zedekiah on account of his sin, he adjudged him to be given over to his own pride, impatience, and evil counsel; stimulated by which he devised the revolt against which he had been prophetically warned; and thus far, and no farther, through the anger of the LORD, he rebelled.—C.

7 2 Ki. 24. 20. 2 Ch. 36. 13. Eze. 17. 12-16.

8 B.C. cir. 590.

9 2 Ki. 25. 1. ch. 39. 1.

10 Zec. 8. 19.

11 Le. 26. 25. De. 28. 52-57. Is. 47. 24, 25. ch. 4. 5; 6. 3-7; 21. 4; 25. 9; 32. 2, 24. Eze. 4. 1-7.

12 B.C. cir. 588.

13 ch. 39. 2. 2 Ki. 25. 3.

14 Le. 26. 25-27. De. 28. 52-57; 32. 24. Is. 3. 1. 2. 5. 10. ch. 15; 19, 9; 21.

15 The people who had fled from the country, and taken refuge in the city.—C.

16 See ch. 39. 2-4. 2 Ki. 25. 4. ch. 19. 3, 12, 15; 24. 14, 15, 16, 17, 18, 19. Is. 30. 16, 17; 24. 18.

17 La. 4. 18, 19. Eze. 12. 12-14. ch. 21. 7; 24. 8, 9; 32. 4; 33. 2; 37. 17, 18, 23; 39. 5. Am. 2. 14; 55. 1-4. Eze. 17. 15-21.

18 ch. 32. 4, 5.

19 2 Ki. 25. 5. 2 Ki. 25. 7, 18-21. Eze. 11. 7-11.

20 2 Ki. 25. 7. ch. 39. 7. Eze. 12. 13, 34. 5.

21 Heb. divided.

22 Or, fetters.

23 Heb. House of the ward.

24 Zec. 7. 3-5; 8. 19. 2 Ki. 25. 8, 9. ver. 29; ch. 39.

25 Heb. chief of the executioners or slaymen; or chief executioner. And so ver. 14, 15. Da. 2. 14.

26 Heb. stood before.

27 In 2 Ki. 25. 8 Nebuzar-adan is said to have come to Jerusalem on the seventh; here he is said to have come on the tenth day of the month. How may these apparent contradictions be reconciled? Most easily. He came on the seventh, and continued collecting the spoil day after day, retiring, it may be, from the city at night, till the tenth, when he again 'came' back and burned both the temple and the city. The Jews still keep two fasts in memory of these calamities.—C.

28 2 Ki. 25. 9, 10. ch. 39. 8. Eze. 24. 21; 7. 20. Ps. 79. 17, 46. 8. ch. 7. 14, 20, 39-41; 25. 9-11. Mi. 3. 12; 7. 13. Eze. v. viii. xv. 2; 18-23; 34. 1-14. Is. 64. 10, 11.

eleven years in Jerusalem: and his mother's name was Hamutal, the daughter of Jeremiah of Libnah.²

2 And he did that which was evil in the eyes of the LORD, according to all that Jehoiakim had done.

3 For through the anger of the LORD it came to pass in Jerusalem and Judah, till he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

4 And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadrezzar king of Babylon came, he and all his army, against Jerusalem, and pitched against it, and built forts against it round about.

5 So the city was besieged unto the eleventh year of king Zedekiah.

6 And in the fourth month, in the ninth day of the month, the famine was sore in the city, so that there was no bread for the people of the land.⁴

7 Then the city was broken up, and all the men of war fled, and went forth out of the city by night, by the way of the gate between the two walls, which was by the king's garden; (now the Chaldeans were by the city round about;) and they went by the way of the plain.

8 But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho; and all his army was scattered from him.

9 Then they took the king, and carried him up unto the king of Babylon to Riblah, in the land of Hamath; where he gave judgment upon him.

10 And the king of Babylon slew the sons of Zedekiah before his eyes: he slew also all the princes of Judah in Riblah.

11 Then he put out the eyes of Zedekiah; and the king of Babylon bound him in chains, and carried him to Babylon, and put him in prison till the day of his death.

12 Now in the fifth month, in the tenth day of the month, which was the nineteenth year of Nebuchadrezzar king of Babylon, came Nebuzar-adan, captain of the guard, which served the king of Babylon, into Jerusalem,¹

13 And he burned the house of the LORD, and the king's house; and all the houses of Jerusalem, and all the houses of the great men, burned he with fire.

14 And all the army of the Chaldeans, that

ental endowment of his people—because, in the act of faith, the believer makes choice of 'God in Christ,' as his own God, his 'all and in all,' Ps. 119. 57, even that Christ 'by whom, and for whom,' all things are and were created, Col. 1. 16; Re. 5. 11. C.

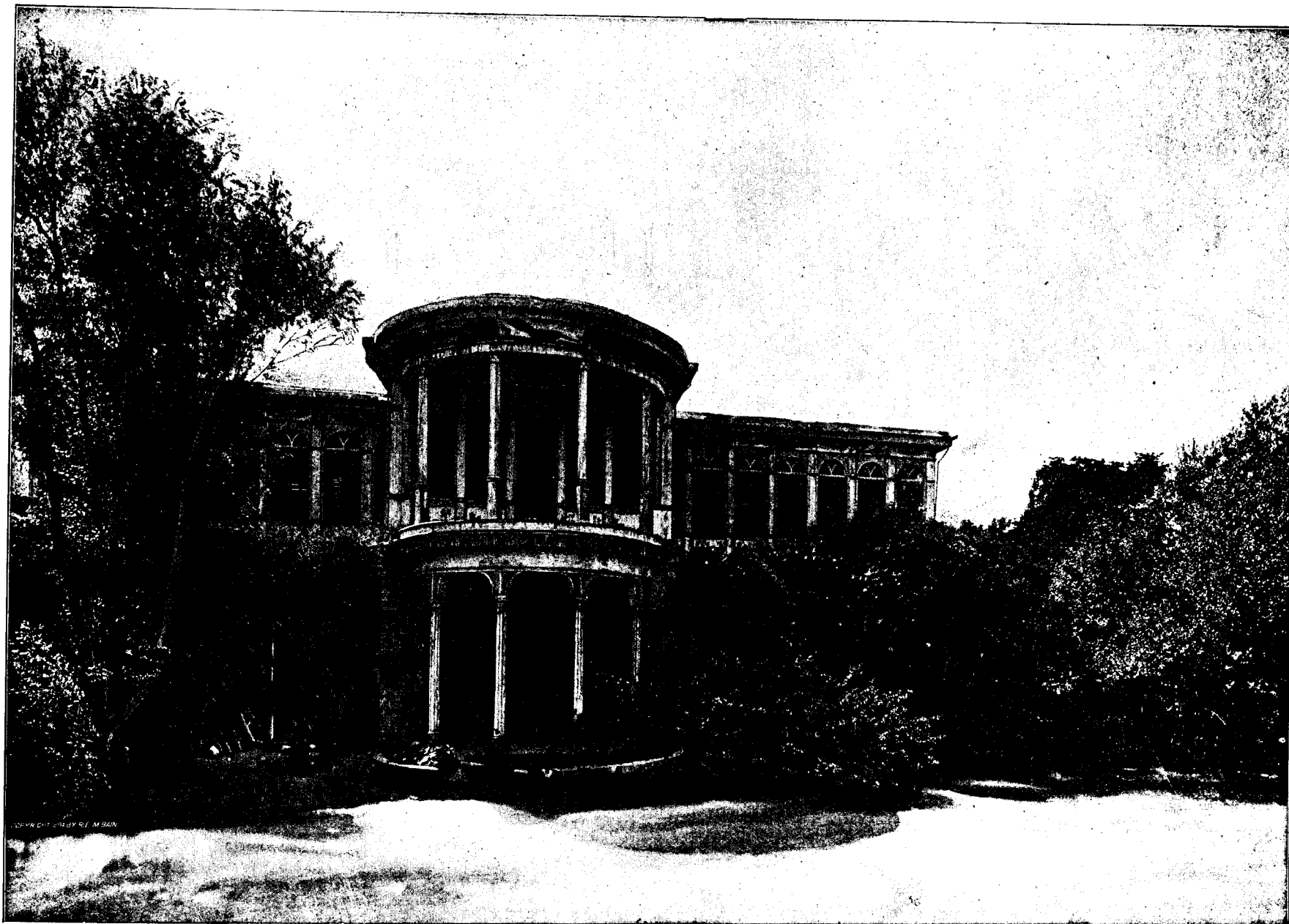
Ver. 25. *A burnt mountain.* A burning mountain often overwhelms with lava the cities and plains in its neighbourhood. So the fall of Babylon, by the sudden revulsion of trade, and wreck of property, must have overwhelmed its connected or dependent countries in common if not of equal ruin. C.

Ver. 31. Babylon is described by most credible ancient writers as a square of 15 miles each side; the Euphrates running through

the middle. The city was taken by turning the river out of its ordinary course—the enemy entering through the empty channel. Such a city might, therefore, readily be taken 'at one end' before any alarm had reached the other. C.

REFLECTIONS.—Fearful are the destructions which await those who have long been employed in executing God's judgments upon others. And nothing more hastens their ruin than their insolence against God and abuse of his people. Even when he frowns upon these

himself, he cannot endure others to insult, murder, or oppress them. And it is easy for that almighty God who is infinitely superior to idols, to make his counsel to stand, and to do all his pleasure. Strong and brave are the weakest when God animates them to the battle; and weak and dispirited the strongest when God fights against them. Vain is everything earthly, as all may issue at last in such misery and desolation. But, alas! how dreadful must be the last, the eternal, destruction



SUMMER HOUSE OF SHAMMIAH, DAMASCUS—WHERE NAAMAN THE SYRIAN LIVED (I. Kings, xx, xxii; II. Kings, v:6). [Jeremiah, lii:9].—"Then they took the king, and carried him unto the king of Babylon to Riblah, in the land of Hamath; where he gave judgment upon him." The army of the Chaldeans pursued after and overtook King Zedekiah in the plains of Jericho. In going from Jericho to Riblah and Hamath they would necessarily pass through Damascus, for it

was the most direct route between Jericho and Riblah. We give a picture of a summer house in Damascus to illustrate this important event in Jewish history. It was at Riblah that the Eyyptian king Pharaoh Necho put the youthful Jehoahaz in chains, and made Eliakim king, as we learn from II. Kings, xxiii:29-35. Nebuchadnezzar also encamped here while he directed his military operations in Palestine. This summer house in Damascus is the property of Shammiah, a very wealthy Jew.



REVOLT IN PRISON, DAMASCUS—A CITY CONQUERED AND GARRISONED BY DAVID. [Jeremiah, lii:25-26.]—In the Scripture above referred to, we have an account of the taking of Seraiah, the chief priest, and Zephaniah, the second priest, and others found in the city of Jerusalem, to the king of Babylon at Riblah. Damascus is upon the direct route between Jerusalem and Riblah, and the prisoners above referred to passed this city before reaching Riblah, where they were

smitten and put to death by the king of Babylon. The illustration we give above is of a scene witnessed by the writer. The building to the right is the city prison. Five hundred men confined here for various offenses had mutinied, and were being shot to death from the top of the prison by the guards. We witnessed the whole scene from the veranda of our hotel which stood just across the Abana river from the prison. Several men were killed before the mutiny was quelled.

were with the captain of the guard, brake down all the walls of Jerusalem round about.

15 Then^a Nebuzar-adan the captain of the guard carried away captive *certain* of the poor of the people, and the residue of the people that remained in the city, and those that fell away, that fell to the king of Babylon, and the rest of the multitude.

16 But Nebuzar-adan the captain of the guard left *certain* of the poor of the land,² for vine-dressers³ and for husbandmen.

17 ¶ Also^a the pillars of brass that *were* in the house of the LORD, and the bases, and the brazen sea that *was* in the house of the LORD, the Chaldeans brake, and carried all the brass of them to Babylon.

18 The caldrons also, and the shovels,⁴ and the snuffers, and the bowls,⁵ and the spoons, and all the vessels of brass, wherewith they ministered, took they away.

19 And the basons, and the fire-pans,⁶ and the bowls, and the caldrons,⁷ and the candlesticks, and the spoons, and the cups; *that which was* of gold in gold, and *that which was* of silver in silver, took the captain of the guard away.

20 The^a two pillars, one sea, and twelve brazen bulls that *were* under the bases, which king Solomon had made in the house of the LORD: the brass⁷ of all these vessels was without weight.

21 And *concerning* the pillars, ^athe height of one pillar *was* eighteen cubits, and a fillet⁸ of twelve cubits did compass it; and the thickness thereof *was* four fingers: *it was* hollow.

22 And a ^achapter of brass *was* upon it; and the height of one chapter *was* five cubits,⁹ with net-work and pomegranates upon the chapters round about, all of brass: the second pillar also and the pomegranates *were* like unto these.

23 And there were ninety and six pomegranates on a side; *and* all the pomegranates upon the net-work *were* an hundred¹ round about.

24 ¶ And^b the captain of the guard took Seraiah^c the chief priest, and ^aZephaniah the

A.M. cir. 3416.
B.C. cir. 588.

¹ See on ch. 39-9, 10; 40, 17.
² The poor of the land were the peasants who lived in the country villages and hamlets, and were accustomed to the cultivation and training of vines. The poor of the people who were carried away to Babylon, as recorded in the preceding verse, were a different class; they were inhabitants of the city, people of idle and turbulent habits, who had been allowed to remain when the rich were taken captive, but were now reared lest they should prove dangerous.—P.
³ Among the causes tempting Nebuchadnezzar to invade and subjugate Judea, it is by no means improbable that a desire to obtain a vinous country may have predominated, as much as a desire to obtain ports and commerce on the Mediterranean. Such is the secret power of luxury—the defecation of an appetite—over the temporal and eternal destinies of man, Phil. 3:19.—C.
⁴ 2 Ki. 25:13-17. Da. 2. ch. 27:13-22. 2 Ki. 24:13, with 1 Ki. 7:45-50. 2 Ch. 4:2-15. Ex. 27:3.
⁵ Or, instruments to remove the ashes.
⁶ Or, basins.
⁷ Or, censers.
⁸ 2 Ch. 4:19-22. 1 Ki. 7:48-51.
⁹ 1 Ki. 7:41-45, 47. 2 Ch. 4:12-15, 18. 2 Ki. 25:16.
^a Heb. their brass, 1 Ki. 7:47. 1 Ch. 22:14.
^b 1 Ki. 7:15. 2 Ki. 25:17.
^c Heb. thread.
^d 1 Ki. 7:16. 2 Ch. 13:13.
^e 2 Ki. 25:17. It was five cubits, counting the net-work and pomegranates, and three without it.

^a In this narrative Jeremiah gives an account of three minor deportations, not elsewhere mentioned in Scripture. But there were three others greater than these. The first in the 1st year of Nebuchadnezzar, Da. 1:1-6; the second in the 8th, 2 Ki. 24:12; and the third in the 10th, 2 Ki. 25:8; which are sufficiently distinguished from those in the 7th, 18th, and 23d years. This view is presented by Usher, and adopted by Blayney and Greenfield, &c. C.—Henderson reconciles the statements in this passage with those in Kings as follows:—According to 2 Ki. 24:14 the number of captives taken along with Jehoiachin amounted to 10,000, with which the statement here made, that the number was 3023, may be reconciled by comparing 2 Ki. 24:16, where we are informed that 7000 of the 10,000 specified,

A.M. cir. 3416.
B.C. cir. 588.

ver. 14, were military, leaving the sum total to be completed by the addition of the round number of 3000, which our author, giving the exact number of 3023, states to have been Jews, understanding thereby the inhabitants, exclusive of the soldiers. To the number of 4000, specified in ver. 30 before us, as the amount of those who had been taken captive at three different times, must be added the 7000 soldiers of 2 Ki. 24:14, so that the whole will come to 11,000; and regarding these as full-grown men, if we take into account the women and children, the total estimate of those carried away to Babylon will be, according to the computation of Micahel, about 50,000 individuals.—P.
² Heb. threshhold, ch. 35:4. 1 Ch. 9:26.
³ Or, officer, 2 Ki. 25:19, ch. 34:19.
⁴ Heb. saw the face of the king, 2 Ki. 25:19, Is. 1:14.
⁵ Or, scribe of the captivity of the king, 2 Ki. 25:21, ch. 6:13-15. Eze. 11:1, 14:1-4; 22:23-31.
⁶ Ch. 39:2. 2 Ki. 23:33.
⁷ Sa. 8:9. Nu. 13:21, 34:11.
⁸ La. 1:1, 3. Le. 26:33. De. 27:26, 39, 64. Ch. 24:9.
⁹ At the lesser captivities, ch. 6:1, 25:1.
^a See note^c in first column.
B.C. cir. 589.
^b Ch. 37:5.
^c Heb. souls, Ge. 12:5. Ex. 1:5. ch. 43:6.
B.C. cir. 586.
^d Ver. 35:4, 12. On three other occasions many more were carried captive, viz. Da. 1:2-3. 2 Ki. 24:12-25:11.
B.C. cir. 562.
^e 2 Ki. 25:27-30.
^f Ge. 40:13, 20; 41:20, 31.
^g To what personal qualities or political circumstances Jehoiachin was indebted for this relaxation and favour, we are not informed. It is not even stated that he had repented, but that it might appear that "where a man's ways please the Lord, he maketh his enemies to be at peace with him," Ps. 134:17. The fact seems rather to be historically recorded as a specimen of what is prophetically foretold of the favour which the Gentiles will yet feel and extend towards the Jews, and of that final exaltation of the spiritual throne of their King above all the kingdoms of this world.—C.
^h Heb. good things.
ⁱ Zec. 3:3-5.
^j 1 Ki. 7:2. Sa. 9:7-11, 23. ch. 15:11.
^k For his family, 2 Sa. 9:10.
^l La. 1:13.
^m Heb. the matter of the day in his day.

second priest, and the three keepers of the door:²

25 He took also out of the city an ^aeunuch, which had the charge of the men of war; and seven men of them that were near the king's person,⁴ which were found in the city; and the principal scribe of the host,⁵ who mustered the people of the land; and threescore men of the people of the land, that were found in the midst of the city.

26 So Nebuzar-adan the captain of the guard took them, and brought them to the king of Babylon to Riblah.

27 And^a the king of Babylon smote them, and put them to death in ^aRiblah, in the land of Hamath. Thus ^aJudah was carried away captive out of his own land.

28 ¶ This *is* the people whom Nebuchadnezzar carried away ^acaptive: *in* the seventh year, three thousand Jews and three and twenty:⁷

29 In^a the eighteenth year of Nebuchadnezzar he carried away captive from Jerusalem eight hundred thirty and two persons.⁸

30 In the three and twentieth year of Nebuchadnezzar, Nebuzar-adan the captain of the guard carried away captive of the Jews seven hundred forty and five persons:⁹ all the persons *were* four thousand and six hundred.

31 ¶ And ^ait came to pass, in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the ^atwelfth month, in the five and twentieth *day* of the month, *that* Evil-merodach king of Babylon, in the *first* year of his reign, ^alifted up¹ the head of Jehoiachin king of Judah, and brought him forth out of prison,

32 And ^aspoke kindly² unto him, and set his throne above the throne of the kings that *were* with him in Babylon,

33 And ^achanged his prison garments; and he did continually ^aeat bread before him all the days of his life.

34 And *for* his diet,³ there was a continual diet given him of the king of Babylon, every ^aday a portion,⁴ until the day of his death, all the days of his life.

of the wicked, of which all the overthrows of cities and nations are but alarming preludes! Quickly should we flee from among them, that we share not in their sins and their plagues. In every affliction we suffer on earth, let us think on God, and remember his mercy and truth. And though the accomplishment of his words be ever so unlikely, let us never stagger at his promise through unbelief. Is there anything too hard for the LORD?

CHAPTER LII. REFLECTIONS.—How corrupt

dignified persons, churches, and nations sometimes become! But God casts out none from his church or protection till they first cast off him. If sinners willfully depart from him he gives them up to their own folly; and often nothing more is necessary for their destruction. Iniquity not only deserves, but hastens men's ruin upon them. And however sweet rebellion against God be at first, it is dreadful and bitter in its fruits. And the folly of parents often plunges their children into ruin. Divine ordinances, long abused, are removed at last. And external privileges, instead

of excusing our sins, or exempting from miseries, become a grievous aggravation of both. Nor can our unbelief make void God's promises any more than his threatenings.—In this world all things are in a perpetual revolution; new kings, new laws, new conditions, new frames. And long nights of trouble often usher in joyful deliverances. Our times are all in God's hand, as well as the hearts of all men with whom we deal. And he can make our most wicked and infatuated oppressors to favour us whenever he sees meet.

CONCLUDING REMARKS ON THE BOOK OF JEREMIAH.

Jeremiah, as a prophet, 'hated without a cause,' or simply for telling the truth, for denouncing sin and exhorting to holiness; and persecuted to bonds, imprisonment, and most probably to a cruel and ignominious death, may justly be regarded

as an eminent type of Messiah in his prophetic office. Each typical person is one who has just a certain measure of the Spirit of Christ bestowed upon him—is placed in circumstances, to a certain extent, similar to those in which Messiah is to be

placed—and consequently exhibits a certain measure of the temper and character which, 'in the fulness of the time,' Christ was intended to exhibit, of the work he was fitted to accomplish, and of the suffering he was destined to endure. In all these respects Jeremiah was eminently a type of Messiah, whose day and kingdom he so clearly foresaw; see especially ch. 23. 5, 6; 33. 14–18. In one point of view, the character and circumstances of their respective times, there seems, no doubt, a wide difference; yet the sensual idolatry of the days of Jeremiah was not more idolatrous than the self-righteousness and traditions of the days of Christ, that had made 'void the law of God,' and converted the proud Pharisees into worshippers of themselves. The opposition, ingratitude, hatred, and cruelty with which Jeremiah was treated by his countrymen, are striking similitudes of their subsequent treatment of Messiah. All these things, however, the Lord bore patiently, and prayed for the forgiveness of them that crucified him; and here Jeremiah has been supposed to have come short, and has been accused of an impatience and vehemence indicative of the spirit of a mere man, rather than of an inspired prophet. That neither Jeremiah nor any other has ever attained the full 'measure of the stature of Christ,' will readily be admitted; but that the accusations against him are unfounded, the offspring rather of a spurious sentimentalism, than of the 'charity that thinketh no evil,' it is hoped the previous notes have demonstrated. And while it is neither right, necessary, nor permissible, to defend, or even to palliate,

an error in the servants of God; it is right, and an imperative duty, to defend them against every unfounded accusation. In all the other attributes of a type Jeremiah will be seen a striking image of his future Lord, and especially in the following points:—(1) In the spirit of self-sacrifice, when he prefers the companionship of his wretched and ungrateful kindred to all the splendour and respect so generously proffered at the court of Babylon. (2) In the grief of heart he was called to endure. How accurately does he therein resemble the 'Man of Sorrows,' when he longs to weep 'day and night for the slain of the daughter of his people!' (3) In the unshrinking boldness with which he denounced sin, and the affectionate earnestness with which he called sinners to repentance. (4) In the untiring energy with which, during a long and turbulent period, he continued to prosecute the work of his ministry; so that, like his Lord, he might well nigh say, 'The zeal of thine house hath eaten me up.' All these, with other graces, combined to shadow out in the servant, what his Master would be at his appearing. And 'all these things happened for our ensamples, and they are written for our admonition, upon whom the ends of the world are come,' 1 Co. 10. 11.

As an internal evidence of the antiquity of the book, it is not unworthy of remark that the months are reckoned by numbers; first, second, &c., a mode which was not used after the captivity, for during the seventy years the Jews had learned, and afterwards continued to use, the Chaldaic names.

THE LAMENTATIONS OF JEREMIAH

Are an appendix to his predictions; written not in the foresight, but on observing the desolations which they bewail;—not for Josiah's death, of whom there is not the smallest hint in the book, but for the destruction of Jerusalem and its temple, and the unhooking of the Jewish church and state by Nebuchadnezzar. The composition is poetic and singular, each verse, in each chapter, beginning with a different letter of the alphabet, in order, as in some of the Psalms; only in the third every three verses begin with the same letter, somewhat in the form of Ps. cxix. Nothing can be conceived more tender, expressive, and affecting than the descriptions. The grand design of them is to lead the captives to repentance and humiliation for their sins before God, and to inspire them with some hopes of deliverance.

[The author's name is not mentioned in this book, and therefore some have questioned whether it proceeded from the pen of Jeremiah. There is no good reason, however, to doubt the authorship. Jewish tradition reaching back beyond the Christian era ascribes it to Jeremiah; and in a verse prefixed to the Septuagint translation, and apparently of the same date, Jeremiah is mentioned as the author. The verse is as follows: 'And it came to pass after Israel had been carried away captive, and Jerusalem had been laid waste, that Jeremiah sat weeping, and lamented with this lamentation, and said.' The internal evidence is in entire accord with the historical. The writer was manifestly an eye-witness of the troubles he laments. The language and style, too, closely resemble those of the prophecies. P.]

The Book of LAMENTATIONS may be considered as a sequel to those prophecies of Jeremiah which related to the Chaldean invasion, and the subsequent ruin of Judea, and the captivity or dispersion of the Jews. And although by Josephus, Usher, and others, it has been considered as referring to the death of Josiah (2 Ch. 35. 25), yet the description of the 'captivity' (ch. 1. 3), of the complete ruin of Jerusalem (ch. 4. 5, 12), and of the capture of the king (ch. 4. 20), seems quite conclusive for referring the whole book to the days of Zedekiah.

The book is divided into five chapters, each of which contains a distinct subject of lamentation, subdivided into twenty-two stanzas, according to the letters of the Hebrew alphabet. In the first four chapters the stanzas begin with the letters following in alphabetical order. In the first two chapters each stanza forms a triplet, except the seventh of the first, and the nineteenth of the second, which have each a supernumerary line. In the third chapter each stanza consists of three verses, which all commence with the same letter; so that the whole alphabet is thrice repeated. In the fourth and fifth chapters the stanzas are merely complete, the fifth chapter being the only one not alphabetically arranged.

This arrangement is not to be considered as originating merely in the personal taste of the prophet, but as divinely directed for some special purposes. Among these purposes, it may be useful to note the following. (1) The Jewish and the Christian religions (and which yet are not two, but one religion, under two forms or dispensations, and calculated for two conditions of mankind, the local and the diffused, the self-governing and the governed); these are the only religions that have ever made education—the education of all ranks, without exception, an integral and necessary part of their constitution. They are, in a word, the only intellectual forms of religion; every false form being calculated either to tolerate ignorance or foster sensuality; and every false, superstitious, and apostatical form of Judaism and Christianity being more or less perverted to the same purposes. Now the alphabet containing the elements of all intellectual education, it is not surprising that an intellectual religion should embody some of its most important documents in an alphabetical form, so that the minds of children under instruction (see De. 6. 6) might associate their first steps in learning with the holy Word of the Lord. No doubt there are those who would pronounce such association unfavourable to future religious impressions; inasmuch as the first steps in learning are generally felt as a toil, and endured but as a slavery. But this, he it remembered, depends altogether upon the temper and the manner of the instructor, who generally has it in his power, by a judicious commixture of kindness and authority, to render a really intellectual education not only tolerable, but agreeable and delightful. (2) It is by no means improbable that, by adopting the alphabetical arrangement in his 'LAMENTATIONS,' the prophet meant to inculcate that sorrow was now the proper lesson which Judah and Israel were called to study; while the threefold repetition would, not ineptly, shadow forth the long-continued succession of afflictions which they were destined to undergo. Nor is it contrary to the emblematical manner of the prophets to conclude, that the dropping of the alphabetical form in the last chapter—which consists of an earnest prayer—was intended to show, that when Judah and Israel should return and call upon the name of the Lord, then should their lesson of sorrows have an end, and the joy of their heart be renewed, ver. 15. 21. (3) This alphabetic elegy, this funeral dirge of Zion, may well remind the believer of Him who came near 'the city, and wept over it.' And by comparing ch. 5. 18, 19, with Ps. 102. 25, and He. 1. 10–12, the Lord, before whom the prophet pleads and bemoans the melancholy ruin of his church and his country, is found to be the 'King of Zion,' the Lord Christ, who, in the book of Revelation, ch. 1. 8, is styled the Alpha and Omega, the whole alphabet, as it were the study and instructor of his church. C.]

CHAPTER I.

1 The miserable estate of Jerusalem by reason of her sin. 12 She complaineth of her grief, 18 and confesseth God's judgments to be righteous.

HOW doth the city sit solitary, that was full of people! how is she become as a widow! she that was great among the nations, and princess among the provinces, how is she become tributary!

2 She weepeth sore in the night, and her tears are on her cheeks; among all her lovers she hath none to comfort her: all her friends have dealt treacherously with her, they are become her enemies.

3 Judah is gone into captivity, because of affliction, and because of great servitude; she dwelleth among the heathen, she findeth no rest: all her persecutors overtook her between the straits.

4 The ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate; her priests sigh, her virgins are afflicted, and she is in bitterness.

5 Her adversaries are the chief, her enemies prosper: for the LORD hath afflicted her for the multitude of her transgressions: her children are gone into captivity before the enemy.

6 And from the daughter of Zion all her beauty is departed: her princes are become like harts that find no pasture, and they are gone without strength before the pursuer.

7 Jerusalem remembered, in the days of her affliction and of her miseries, all her pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her: the adversaries saw her, and did mock at her sabbaths.

8 Jerusalem hath grievously sinned; therefore she is removed: all that honoured her, despise her, because they have seen her nakedness; yea, she sigheth, and turneth backward.

9 Her filthiness is in her skirts; she remembereth not her last end; therefore she came down wonderfully: she had no comforter. O LORD, behold my affliction; for the enemy hath magnified himself.

10 The adversary hath spread out his hand upon all her pleasant things: for she hath seen that the heathen entered into her sanctuary, whom thou didst command that they should not enter into thy congregation.

CHAPTER I. Ver. 13, 14. By his devouring judgments he has consumed all our strength. He has entangled us so that we cannot escape. He has most furiously debased and destroyed us and all that we had. The punishment and bondage which we undergo for our sins, are bound so fast on us that we cannot shake them off: and our sufferings are so twisted together that we cannot break through them and escape.

Ver. 1. *How doth the city sit solitary!* When Jerusalem was taken by Titus Vespasian, the Roman emperor had a coin struck, upon which is a palm-tree, the emblem of Judea, and beneath it a solitary woman, the emblem of Jerusalem, sitting with her head leaning sadly upon her hand, with the legend, 'Judea capta.'—*How is she become as a widow!* Deprived of her earthly king, who is a captive, and rejected, and outcast from her God,—

widow indeed; for 'her Maker was her husband,' Is. 54. 5.—*How hath she become tributary!* First to Pharaoh-necho, king of Egypt, and now to the emperor of Babylon. Ver. 3. *Because of great servitude.* As a punishment for her sins in not emancipating her slaves. See Je. 34. 17; Ne. 5. 1-13. And O that slave-holding nations, called Christian, would take warning from the recorded judgments of the slave-holding Jews! C.

Ver. 7. *Did mock at her sabbaths.* The offence of the Sabbath is not its existence:—for all nations are willing to keep days of rest and festival. Its offence is its strictness, and its religious separation from all unnecessary secular employments and vain amusements. And it is well worthy of remark, that in every effort made for the 'better observance of the Lord's-day,' which is the 'Christian Sabbath,' a system of 'mocking' similar to that of the days of Jeremiah has uniformly been employed as one of the chief weapons of libertine opposition. C.

Ver. 11. *Their pleasant things.* Their jewels, to which the

A.M. cir. 3416.
B.C. cir. 588.

CHAP. I.

2 Is. 3. 26; 47. 8. Je. 9. 11; 38. 27.

8 Ps. 48. 12; 1-6.

8 Ho. 9. 11; ch. 4. 20.

18 47. 7, 8.

2 Sa. viii. x. 2 Ch.

xvii. xxvi. 9; 20. Ezr. 4.

20. 1 In the days of

David and Solomon

Judea was truly a

great kingdom: Phi-

listia, Moab, Edom,

and Syria being her

tributaries.—C.

2 Ki. 23. 33; 24. 1.

2 Je. 13. 17; 1. 15; 22.

4 with Job 7. 3; Ps. 6.

77. 2, 6.

8 Je. 4. 30; 22. 20-22;

34. 15; Mi. 7. 5. Eze.

16. 35-39; 23. 22-49. Ps.

137. 7. ver. 19, 16, 17,

21.

2 Je. 39. 9; 52. 15, 27-

30.

2 Heb. for the

greatness of.

2 Ch. 2. 2. Le. 26. 35-

30. De. 26. 64-67. Is. 48.

22.

8 Je. 16. 16; 52. 8. ch. 4.

12.

3 The sense is that

the invading armies

penetrated all the

mountain fastnesses

—the ravines and

glens which lead up

to Jerusalem, and

there attacked and

overcame the poor

affrighted Jews.

When Zedekiah and

a few of his troops

attempted to escape

from the besieged

city, they were pur-

sued down the ravine

of the Kidron, and

captured in the plain

of Jericho. Thus her

persecutors overtook

her between the

straits.—P.

2 Je. 18. 2. Mi. 3. 12.

ch. 5. 12; 2. 7. Eze. 7. 20

22.

8 ver. 11, 12, 16, 18-

20; ch. 2. 10, 11, 18, 19, 27;

31-19.

2 De. 28. 43. 44. Je.

xxix. iii. 12; 1. Job 12.

6. ch. 2. 17.

8 Le. 26. 14-30. De.

28. 15-68. Is. i. vii. lix.

Je. ii. xxiii. Eze. lii.

xxiv. Mi. ii. vii. vii.

Zep. i. iii. Je. 23. 14.

Da. 9. 7; 11. 12, 16. Je. 30.

14; 52. 28.

2 Je. 52. 27-30; 9.

7. Eze. 13. ch. 2. 7; 4.

11. Eze. 7. 20-22; 24. 21.

Hi. 3. 12. Ps. 26. 8; 96. 9;

120. 2.

3 Je. 48. 1; 39. 4; 52. 7.

8. 1. Le. 26. 36.

8 Ps. 47. 7; 3.

4 Or. desirable, ver.

10. Ex. xii. to Jos.

xxiv. i. Ch. xii. to 2 Ch.

xxxv.

8 Je. xxxix. iii. 2 Ki.

xxiv. xxv. 2 Ch. xxxvi.

9 Mi. 4. 11. Le. 26. 34.

Ps. 137. 1. Is. 3. 9. Je. 2.

34. Eze. 24. 7. 8. Je. 13.

27; 30. 15.

8 Ro. 6. 21. De. 32. 29.

15. 47.

2 Ch. 32. 27; Ps. 35. 26;

38. 16; 140. 8. Je. 48. 26.

42. Zep. 2. 10.

2 Je. 4. 20; 9. 19; 20. 5.

Pr. 11. 4.

6 Or. desirable, i.e.

furniture of the tem-

ple, &c.

8 Ps. 74. 4-8; 79. 1-7;

80. 13. Is. 64. 11; 63. 18;

43. 28. Eze. 7. 20-22. Je.

51. 5; 53. 13.

2 De. 23. 2. Ne. 13. 1.

Eze. 44. 7. Mar. 13. 14.

Ac. 21. 28.

A.M. cir. 3416.
B.C. cir. 588.

CHAP. I.

7 ver. 19; ch. 2. 12-14.

10. Je. 38. 9; 52. 6; 10. 9.

De. 28. 32; 2 Ki. 23.

7 Or. make the

soul to come again.

8 Ps. 25. 15-19. ver.

20. ch. 2. 20; 3. 45-54. 1

Co. 4. 13.

7 Job. 40. 4.

8 Or. 11. 8.

9 Heb. by the way.

8 ch. 2. 13; 4. 6, 11. Da.

9. 12. Je. 24. 9, 10; 25. 9.

11. 2 De. 32. 22. Je. 6. 11;

7. 22; 26. 6; 39. 8.

8 Ho. 7. 11. Ps. 57. 6.

Eze. 12. 13; 17. 20; 32. 3.

ch. 4. 17-20.

9 ver. 1, 3, 4. Je. 9. 11;

4. 19-20; 53. 13, 14.

8 Ps. 27. 40. 1. 28.

48. Is. 9. 4; 10. 27; 12. 5;

47. 6. Je. 2. 20; 27. 8, 11;

30. 8. Eze. 34. 27. Pr. 5.

22.

8 Je. 24. 8-10; 25. 9; 39.

1-9; li. 2 Ch. xxxvi.

1 Ho. 5. 14.

2 Ps. 119. 18. Is. 28.

18. 2 Ki. 24. 14-16; 25. 4.

18-21. Je. 4. 11; 25. 9. Ho.

9. 13. Zep. 1. 7, 8.

9 Is. 53. 3. Re. 14. 19.

20; 19. 15. with Je. 13.

14; 18. 17.

1 Or. the wine-

press of the virgin,

&c.

2 Every metaphor

calculated to impress

the eastern mind

with the idea of utter

subjection, intense

suffering, and humili-

ating publicity. It is

here employed by

the prophet, to show

how fully the divine

judgments have been

poured out on Israel.

In ver. 13, infirmity

of the bone is the

emblem of the

extreme mental an-

guish; in ver. 14 the

yoke on the neck in-

dicates slavery; in

ver. 15 the treading

in the wine-press

shows the crushing

tyranny to which the

people were exposed

by their triumphant

oppressors.—P.

8 ver. 2, 9. Je. 4. 19; 9.

11; 17. 14; 17. ch. 2. 11,

18; 48. 49.

3 Heb. bring back.

9 ver. 5, 6; ch. 2. 4, 11.

20-24; 42-10. Je. 9. 1, 21.

Ho. 9. 12.

8 Je. 4. 31. ver. 2, 9, 19,

21.

8 ver. 5, 10; ch. 2. 1, 8.

17. 22. 2 Ki. 24. 2-4. Ann.

3. 6. Is. 63. 16.

8 Ho. 8. 8.

8 Le. 15. 19-27. Eze.

36. 17. Je. 30. 7.

8 Da. 9. 7. 14. Ne. 9.

33. Ps. 119. 75; 137. 145;

17.

8 Je. 107. 11. Da. 9. 5-

11. Is. 59. 1-15; 24. 5-17.

25. Eze. xvi. xxii. xxiii.

4 Heb. mouth.

8 ver. 12. 29. 22-

28. Je. 23. 8. ch. 2. 4.

8 ver. 5, 6. De. 26. 41.

8 Je. 28. 30. 14. 14; 13.

16. ver. 2. Job 19. 13-

19.

8 ver. 11. Je. 15. 2, 3; 16.

4. ch. 4. 1.

8 Reference is here

made to the great

straits to which all

classes of the people,

high and low, rich and

poor alike, were ex-

posed during the

siege. History estab-

lishes the facts here

and elsewhere men-

tioned in the sacred

writings.—P.

8 See ver. 9, 11.

8 Is. 16. 11. Je. 48. 36; 4.

19. ch. 2. 11. Ho. 11. 8.

Job 30. 27.

8 Ps. 51. 3, 4.

of my trouble; they 'are glad that thou hast done it: 'thou wilt bring the day⁶ that thou hast called,⁷ and they shall be 'like unto me.

22 Let^a all their wickedness come before thee; and do unto them as 'thou hast done unto me⁸ for all my transgressions: for 'my sighs are many, and my heart is faint.

CHAPTER II.

1 Jeremiah lamenteth the misery of Jerusalem. 20 He complaineth thereof to God.

HOW hath the Lord 'covered the daughter of Zion with a 'cloud in his anger, and cast^c down from heaven unto the earth the beauty^d of Israel, and remembered not his 'footstool² in the day of his anger!

2 The Lord 'hath swallowed up all the habitations of Jacob, and hath 'not pitied: he hath thrown down in his wrath the strong holds of the daughter of Judah; he hath brought them down to³ the ground: he 'hath polluted the kingdom and the princes thereof.

3 He hath cut off in his fierce anger 'all the horn of Israel: he 'hath drawn back his right hand from before the enemy, and he burned against Jacob like a flaming fire, which devour-eth round about.

4 He 'hath bent his bow like an enemy: he stood with his right hand as an adversary, and slew all that were pleasant to the eye⁴ in the tabernacle of the daughter of Zion: he 'poured out his fury like fire.

5 The Lord was as an enemy; he hath 'swallowed up Israel, he hath swallowed up all her palaces; he hath destroyed his strong holds, and hath increased in the daughter of Judah mourning and lamentation.

6 And he hath violently taken away⁵ his 'tabernacle,⁷ as if it were of a garden; he hath destroyed his places of the assembly: the LORD hath⁸ caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised, in the

A.M. cir. 3416.
B.C. cir. 588.

Ps. 38. 16. 40. 15. 35.
15. Eccl. 5. 5. 6. ch. 15.
Is. xliii. - xli. xlii.
xli. xlii. Je. xli. - xlii.
Eze. xvi. - xxiii. &c.
Ps. 77. 13. 74. 21. Mat.

6 The day of retri-
bution upon the ene-
mies of Jerusalem,
who rejoice in her
overthrow.—C.

7 Or, proclaimed.
ch. 4. 21. 22. Ps. 137.
8, 9. Je. 51. 49. Mi. 7. 9.
10.

11 Ps. 76. 6. 109. 15. 137.
7. 9. Is. 51. 22. 73. Je. 10.
25. 28. 29. De. 32. 41.
7. Lu. 23. 31.

12 See notes on Ps.
5. 10. 35. 8.—C.

x ver. 2. 4. 13. 16. ch.
2. 10. 11. 15. 17. Ps. 12. 5.

CHAP. II.
a ch. 3. 49. 44. 2 Ch.
35. 17. Is. 8. 21. 22.

b Joel 2. 2.
c ch. 1. 6. Eze. 7. 20. 23.
24. 21. Is. 4. 21. 22. 23. 24.

d ch. 1. 18. 4. 11. Je. 17.
12.

e Sa. 1. 10.
1 Ch. 22. 2. Ps. 99. 5.
132. 7. i.e. the temple.

2 The ark of the
covenant, on which
was the mercy-seat.
See note on 1 Ch. 28.
2.—C.

f ver. 17. Mi. 3. 12. Je.
4. 20. 29. De. 29. 19. 28. 2.
Ch. 36. 16. 20. Is. xxiv.
Eze. 5. 8. 17. vii. 16.

g Ps. 43. 20. 47. 22. 31. 23.
Je. 13. 14.

h Heb. made to
touch.

i Is. 43. 28. Ps. 89. 39.
40. De. 29. 24.

j Job 16. 15. Ps. 75. 10.
89. 49. 10. 12. 16.

k Ps. 74. 11. 89. 46.
48. 25.

l ver. 5. Job 13. 24. Is.
63. 10. Je. 39. 14. ch. 3. 3.
Eze. 7. 20. 21. 24. 25. 26.

m Heb. all the de-
sirable of the eye.

n Is. 4. 25. Je. 6. 11. 15.
3. 6. Eze. 20. 47.

o Is. 3. 12. 2 Ki. 25. 9.
Je. 49. 21. 22. 15. 14. 2.
Ch. 35. 16. 17.

p Ps. 80. 12. 89. 40. Is.
5. 2. 1. 8. 9. 18. 64. 11. As
a hotel in a garden.

q Or, Aedg. Job 1. 10.
7 And, as if Jerusa-
lem were a mere gar-
den, he has taken
away his 'taberna-
cle,' as the gardener
removes his watch-
tower or cottage when
his fruits have been
gathered.—C.

r ch. 1. 4. Ps. 137. 1-4.

s These are the uni-
versal emblems of
sorrow and mourn-
ing in the East. When
bereavement comes
upon a family, the
leading members cast
themselves on the
ground, throw aside
all ornaments, un-
cover the head and
loose the hair, and
then throw dust and
ashes over the whole
persons, while they
give utterance to
piercing cries.—P.

A.M. cir. 3416.
B.C. cir. 588.

Je. 52. 11-27. Eze.
12. 12. 13. 17. 18. 19. 22.
ch. 5. 12. 16. Is. 43. 28.

q Eze. 7. 20. 22. 24. 27.
25. Je. 52. 13. Ps. 79. 1.
ver. 1.

r Le. 23. 44.

s Heb. shut up.

t Ps. 74. 2-8. Eze. 7.
21. 22. The Chaldean
soldiers loudly roar
in the temple.

u The enemies in
mockery have imita-
ted the temple music
of the festivals.—C.

v Is. 5. 5. Je. 5. 10.
2 Sa. 2. 18. 34. 11. 2.

w Ki. 1. 13. 14. Am. 7. 7. 8.

x To measure it out for
destruction.

y As with a line he
has measured out his
inheritance, and de-
voted it to destruc-
tion.—C.

z Heb. swallowing
up.

aa The metaphors
here employed to con-
vey the idea of utter
destruction, a destruc-
tion which does
not cease until every
part and fragment
had been overthrown
as completely as if it
had been measured
out to the destroyers.
—P.

bb Instead of the
shout of triumph and
defiance, the walls
and ramparts echoed
to the voice of lamen-
tation.—C.

cc Le. 26. 30-35. Is. 3.
25. 26. 6. 11. 12. Je. 41. 6.
22. 31. 30.

dd The rubbish has
so accumulated that
the gates appear sunk
into the ground.—C.

ee ch. 4. 6. 20. Je. 52.
8. 9. De. 38. 2. Ki. 24.
12. 16. 27.

ff ch. 3. 28. Is. 3. 26. 47.
5. 1. Job 2. 12. 23. 25. 13.
19. Eze. 11. 12. 12. 14. 3.

gg Sa. 1. 21. 12. 24.
See note * in first
column.

h ch. 1. 16. 22. 5. 17. 3.
48. 51. Je. 4. 19. Ps. 6. 7.
31. 9.

ii Job 16. 13. Ps. 22. 14.

j Or, faint, ver. 19.
ch. 4. 4. 9.

k They died in their
mothers' arms for
hunger.

l Job 5. 1. ch. 1. 12.
Da. 9. 12. 16. 29. 18-28.
Je. 5. 12. 10. 44. 6. 22.
Am. 3. 2.

m Je. 8. 22. 30. 12. 15. 17.
42. 2. Ch. 36. 16. Job 19.
10. 11.

n Thy breach is not
partial, so that it
might be built again,
but a total ruin rolls
in upon thee, as the
'sea' overwhelmed
the doomed cities of
the plain.—C.

o Je. 2. 8. 5. 31. 14. 13.
14. 23. 16. 22. 26. 29. 8. 15.
27. 14. 15. with Is. 58. 1.
Eze. 13. 2. 31. 6. 2.

indignation of his anger, 'the king and the priest.

7 The^a Lord hath cast off his altar, he hath 'abhorred his sanctuary, he hath given up⁸ into the hand of the enemy the walls of her palaces; 'they have made a noise¹ in the house of the LORD, as in the day of a solemn feast.

8 The LORD 'hath purposed to destroy the wall of the daughter of Zion; he hath stretched out a 'line,³ he hath not withdrawn his hand from 'destroying:⁵ therefore he made the ram- part and the wall to lament;⁶ they languished together.

9 Her⁴ gates are sunk into the ground;⁷ he hath destroyed and broken her bars: 'her king and her princes are among the Gentiles: 'the law is no more,⁸ her prophets also find no vision from the LORD.

10 The elders of the daughter of Zion 'sit upon the ground, and keep silence: they have cast up dust upon their heads; they have girded themselves with sackcloth: the virgins of Jeru- salem hang down their heads to the ground.⁹

11 Mine⁹ eyes do fail with tears, my bowels are troubled, my 'liver is poured upon the earth, for the destruction of the daughter of my people; because the children and the sucklings swoon¹ in the streets of the city.

12 They say to their mothers, Where is corn and wine? when they swooned as the wounded in the streets of the city, when their soul was poured out into their mothers' bosom.²

13 What^a thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for 'thy breach is great like the sea;³ who can heal thee?

14 Thy 'prophets have seen vain and foolish things for thee; and they have not discovered thine iniquity, to turn away thy captivity; but

of strangers, careless about relieving friends, and joyous at the fall and distress of enemies, are some of the most common and most decided symptoms of the 'desperate wickedness' of the carnal and unrenewed heart. C.

REFLECTIONS.—Alas! how great is the desolation when God withdraws and we are deprived of a magistracy or ministry. Great is the slavery, the sorrow, the contempt, the poverty to which sin brings men. And what neglect, profanation, and derision of everything sacred it occasions! If we wilfully depart from God, the rest of our soul, we must not hope to find rest in anything else. And all afflictions are doubly heavy when we apprehend them coming from an incensed God. Affluence abused is the ready way to pining want; and cruel oppression of others prepares the like misery for ourselves. When sins become numerous and notorious, it is proper that God should rise to punish them. And amidst desolating judgments, nothing is more painful to gracious souls than the violation and contempt of God's ordinances, and the loss of those comforts which they once enjoyed in him and his favours. But it is a mercy that we may apply to him in hope, when all our friends forsake us, and our enemies abuse us. And it is doubly bitter if he then keeps himself at a distance.—But if comforts be withdrawn, children murdered, friends turn enemies or be buried in death, if sword, famine, and pestilence devour, or if enemies insult, it is but the just punishment of

our iniquities. No fiery judgments devour, no entangling providences befall, no servitude or misery crushes, but what are all framed out of our own transgressions. Let us therefore always justify God, and blame ourselves: and the more that created friends, confidences, and comforts disappoint us, let us the more earnestly supplicate his favour. A praying heart and a prayer-hearing God will quickly produce the destruction of our enemies and our own deliverance. And after he has glorified himself in our corrections, he will magnify himself in the tremendous ruin of our destroyers.

CHAPTER II. Ver. 13, 14. What can equal your calamity? Your breaches are like those made by the sea, great and incurable. Your prophets of your own choosing, instead of charging your sins faithfully upon you to bring you to repentance, and so prevent those judgments, preached their own flatteries, which hardened you in your sins, and hastened your ruin.

Ver. 1. Cast down from heaven unto the earth. Believers can always say, 'Our conversation (our citizenship) is in heaven.' And this 'conversation,' or citizenship, is twofold—inward, that of faith; outward, that of church-fellowship and enjoyment of ordinances. From this inward citizenship, as a right, the believer is never 'cast down'; but of all its outward benefits, as an enjoyment, he may be, and often is, deprived. But while through all storms the true believer clings to the Saviour by whom he has been 'apprehended,' there are individuals, multitudes, and churches, who are judicially 'cast down from heaven unto the earth,' are deprived of church-fellowship and ordinances; because

never having had the root of faith, but the mere leaves of profession, they are condemned to wither away as severed branches, and all their 'beauty' perishes. C.

Ver. 2. Swallowed up all the habitations of Jacob. The flood of invasion that in wrath has passed over the land, has swept away in its violence, and 'swallowed up' in its depths, all the habitations, the villages, and cities of the land. See Wylie's *Modern Judea*, ch. x. C.

Ver. 11. My liver. The learned editor of the *Pictorial Bible* considers this expression metaphorical, and as used in the same way as the heart is used for the affections of the mind. But there seems no necessity for this figurative sense, for the word 'liver,' may be translated 'bile,' and the expression will import some grievous form of cholera, produced by excessive grief and unwholesome and insufficient food. See ver. 12; ch. 1. 11. C.

Ver. 16. The causes of this deep-rooted antipathy may have been many, arising from the recollections of the conquests gained over them by David, and from collision of commercial interests, &c. But the chief cause is to be sought in the hatred of the heathen against the religion of the Jews. For while heathenism has generally been tolerant of heathenism, it has uniformly been intolerant of Judaism and Christianity. C.

Ver. 17. He hath caused, &c. God did not efficiently 'cause' the cruel and vengeful disposition of the enemies of Jerusalem; but, by his judgments upon her sins, he gave them occasion of joy; and in that sense, but in no other, did he 'cause' them to rejoice. C.

Ver. 19. The top of every street. This expression is used ch. 4. 1; Is. 51. 20; Na. 3. 10, and is, most probably, to be explained by the fact, that Jerusalem was built upon hills, on the tops of which the streets generally terminated in public market-places, or bazaars, whither the children had gone in search of food. C.

REFLECTIONS.—Terrible is the issue when God becomes our enemy and fights against us: and corre-

have seen for thee ⁴false burdens, and causes of banishment.⁴

15 All that pass by ⁵clap ⁶their hands at thee; they hiss and wag their head at the daughter of Jerusalem, *saying*, Is this the city that men call ⁷the perfection of beauty, the joy of the whole earth?

16 All thine enemies ⁸have opened their mouth against thee: they hiss and gnash the teeth: they say, 'We have swallowed *her* up: certainly this *is* the day that we looked for; we have found, we have seen *it*.

17 The LORD hath done *that* which he had devised; ⁹he hath fulfilled his word that he had commanded in the days of old: ¹⁰he hath thrown down, and hath not pitied: and ¹¹he hath caused *thine* enemy to rejoice over thee; he hath set up the horn of thine adversaries.⁶

18 Their ¹²heart cried unto the Lord, 'O wall of the daughter of Zion, ¹³let tears run down like a river day and night: give thyself no rest; let not the apple of thine eye ¹⁴cease.

19 Arise, ¹⁵cry out in the night; in the beginning of the ¹⁶watches ¹⁷'pour out thine heart like water before the face of the Lord: lift up thy hands toward him for the life of thy young children, ¹⁸that faint for hunger in the top of every street.

20 ¶ Behold, O LORD, and consider ¹⁹'to whom thou hast done this. Shall the women ²⁰'eat their fruit, ²¹and children ²²'of a span long; ²³shall ²⁴the priest and the prophet be slain in the sanctuary of the Lord?

21 The ²⁵young and the old lie on the ground in the streets: my virgins and my young men are fallen by the sword; thou hast slain *them* in the day of thine anger; thou hast killed, *and* not pitied.

22 Thou hast called, as in a solemn day, my terrors ²⁶round about; so that in the day of the LORD's anger none escaped nor remained: those that I have swaddled and brought up ²⁷'hath mine enemy consumed.

spondent to the counsels of his heart are the judgments of his hand. Justly he debases by his judgments those who had debased themselves by their sins, and mingles the blood of sinners with their sacrifices; yea, deprives of sabbaths and solemn ordinances those who would not religiously observe them. Grievous sorrows follow upon grievous sinning. And men must either mourn over their sins or over the dreadful effects of them. Alas! what a fearful curse it is to be given up to the delusions of unsent and hypocritical ministers! nor is anything more destructive and damning. It is highly proper, in trouble, to observe the exact agreement between God's judgments and his word; and to ease our broken hearts by pouring our complaints into his bosom. He alone can help us; and none ever truly sought him in vain.

CHAPTER III. Ver. 3, 7, 9, 43, 53. He has so plunged and fixed me in miseries that it is impossible for me to get out; and my attempts to obtain relief do but render me still more and more miserable.—We are quite overwhelmed with trouble, and brought into a most desperate and remediless condition.

Ver. 1. *The man*. 'The strong, the mighty man.'—An atten-

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B.C. cir. 588.

4 Is. 3. 12; 30. 10; Je. 23. 14-17; 34. 32; 37. 9, 10.
4 The former captivities, for they were successive (see Je. 5. 28), the false prophets attributed to false causes—to any cause but the true one—the judgment of God against the national sins.—C.

5 Heb. *by the way*.
6 Ch. 2. 8; Job 27. 23. 1 Ki. 9. 8; Eccl. 25. 6. Is. 37. 22. 2 Ki. 19. 21. Ps. 44. 14. 7 Ps. 50. 2; 48. 2, with 72. 15; 62. 11.
8 Job 16. 9, 10. Ps. 22. 13. ch. 3. 46. Ps. 56. 21; 35. 15; 76. 21, 25. 22. 67. Ac. 17. 30.
9 Je. 50. 7, 17; 33. 51, 34. 35. Eccl. 25. 3, 6, 8, 12, 15; 35. 10, 12, 13. Is. 36. 5. Ob. 10-14. Zeph. 2. 8, 10.
10 Je. 18. 11. Mi. 2. 3. Le. 26. 14-36. De. 28. 15-22, 25-28; 31. 16, 17; 32. 15-27.
11 Ver. 1-9; ch. 1. 17. Eccl. v.—vii.

12 Ps. 118. 5, 15. De. 28. 43, 44. Ps. 38. 10; 89. 42.
13 It would seem that by some error of an early copyist the order of ver. 16, 17 has been reversed. This is shown by the Hebrew letters at the beginning of the verses, each verse in this chapter commencing with a letter of the Hebrew alphabet in regular order. It is also shown by the sense. If ver. 17 be read first, the full force of ver. 16 will become more apparent.—P.

14 Is. 26. 16. Ps. 78. 34. 15 ver. 8. Hab. 2. 11. Is. 64. 11.
16 Ch. 1. 2, 4, 16. Je. 4. 19; 31. 17, 18.
17 *Apple of mine eye*. Literally, 'daughter of thine eye': 'A tear (Pictorial Bible).—C.
18 Is. 64. 7-9. Ps. 66. 6; 63. 6; 119. 55, 147, 148.
19 Ju. 7. 19. Mar. 13. 35. Lu. 12. 38. Mat. 24. 25.
20 Ps. 68. 1. Sa. 7. 6. Ps. 28. 2.
21 Eccl. 5. 10, 16. ver. 11, 13; ch. 4. 9. Is. 51. 20. Na. 3.
22 Ex. 32. 11. De. 9. 26. Is. 63. 19. Je. 14. 19, 21.
23 Ch. 4. 10. Eccl. 5. 10. Le. 26. 29. De. 28. 55. Je. 19. 9.

24 See note * below.
25 Or, *swaddled with their hands*.
26 'The little ones they have dandled on their hands.'—Biblemy.
27 Je. 5. 31; 21. 22; 14. 14, 18. ch. 3. 43; 4. 13, 16; ver. 15. Is. 28. Eccl. 2. 14. vii. ix. 120, 47. 2 Ch. 36. 16, 17. Ps. 79. 1-3; 74. 7.
28 Ch. 36. 17.
29 Je. 6. 25; 20. 3; 46. 5; 49. 16; 10. 15. 3. Is. 24. 17, 18. Am. 2. 13; 16. 9. 1-4.
30 Je. 16. 2-4. Ho. 9. 22, 23. 16. 2 Ki. xxiv. xxv. Eccl. v.—vii. xvi. xxi. xlii. 2 Ch. 35. 15, 17.
31 By comparing this expostulation with ch. 4. 10, it will be seen how literally, and how awfully God real-

tive consideration of this chapter will suggest, at least the probability, that it is a prophetic picture of the suffering Messiah, drawn for the instruction of Zion in the duty of humiliation and patience under the hand of the Lord. This interpretation of the chapter is suggested on the following grounds:—(1) The title, which is, literally, 'mighty man.' (2) The fact of his deep afflictions, Col. 4. 24. (3) The cruel mockery of his people, ver. 14; Mat. 27. 29. (4) The gall he gets to drink, Mat. 27. 34. (5) The cheek he turns to the smiter, ver. 30; Jn. 19. 3. (6) His sympathetic weeping, ver. 48; Lu. 19. 41. (7) His assertion that he was persecuted 'without cause,' ver. 52; Jn. 15. 25. (8) His life being 'cut off,' ver. 53, 54; comp. Is. 53. 8. (9) His redemption from death, ver. 58; Ps. 16. 10; Ac. 2. 24-36. (10) His fearless appeal to his judge, ver. 59; Jn. 8. 40; He. 9. 14. (11) The continuous plotting of his enemies, ver. 61, 62; Mat. 2. 16-20; 3. 15. (12) The corresponding language of his companions, the apostles, ver. 45; comp. 1 Co. 4. 13; also Ps. 44. 22; He. 8. 36. (13) The experience of all believers, that the only argument that can reach the judgment or the heart of the afflicted, is derived from a recital and view of the sufferings of Christ, He. 12. 1-3. (14) That Christ and his sufferings are similarly introduced in the Psalms and the Prophets. The only objection to this interpretation arises from comparing ver. 4 with Jn. 19. 36. But the breaking of his bones there denied is the act of his enemies, the breaking in ver. 4 is the act of God; and, when compared with Ps. 51. 8. Is. 38. 13; Je. 50. 17, will be seen to be the emblem of extreme affliction, such as our Lord endured when he bore our griefs and carried our sorrows, was wounded for our transgressions, and bruised for our iniquities.—C.

Ver. 27. *The yoke*. 'Afflictions' (*Aben Ezra*). It is rather the yoke of willing service, Mat. 23. 29, 30, which the believer puts

A.M. cir. 3416.
B.C. cir. 588.

ized the threatening denounced against idolatry and apostasy, Le. 24. 20. De. 28. 53; Je. 19. 9.—C.

CHAPTER III.

a Je. 15. 10, 17; 18. 20. 7-10; 26. 8-16; 36. 26; 37. 13; 38. 5.
b The subject of this elegy, says Henderson, 'is the personal experience of Jeremiah, on which he expatiates in the most touching strains in order partly to give vent to his own feelings, and partly to excite corresponding emotions in the breasts of his exiled countrymen. From the lively recollections which he had of the severe trials that he had endured in the course of his prophetic ministry, the merciful interpositions of the Lord on his behalf, and the incontestable right of the most High to inflict suffering on sinful men, he proposes to draw an example from which they might receive instruction, and be induced, in the exercise of repentance and prayer, to hope for a restoration from their captivity.' This seems to me to be the true object of this touching elegy.—P.

2 Je. 13. 16. Am. 5. 20. Is. 59. 9, 11. ver. 53, 55; ch. 2. 1, i.e. great misery and grief.
3 Is. 63. 10, 11. 25. Ps. 38. 1, 2; 68. 7, 16. ch. 2. 1-7.
4 Job 16. 8. Ps. 31. 10; 32. 3; 51. 8. Is. 38. 13. Je. 50. 17. ver. 11.
5 ver. 9, 15. 29. 3. Job 12. 2.
6 ver. 2, 53, 54. Ps. 88. 5, 6; 143. 3.
7 ver. 5, 9. Job 19. 8, 13. 23. Ho. 2. 5. Ps. 88. 5.
8 Is. 49. 24, 25. ch. 5. 5. 14. Da. 9. 10; ch. 1. 14.
9 ver. 44. Job 19. 7, 30. 20. Hab. 1. 2. Ps. 80. 4; 22. 2.
10 ver. 5, 7, 11. Ps. 88. 8. Le. 26. 27. 28. ver. 7.
11 Job 19. 15. Is. 28. 13. Ho. 5. 14; 6. 1, 7, 8.
12 Ho. 6. 1. Je. 21. 4-7. 29. 11; 25. 4. 2 Ch. 36. 16, 17.
13 Job 16. 12, 13; 7. 20; 6. 4. Ps. 38. 2. Mi. 7. 9.
14 Heb. *sons*.
15 Job 20. 7-10. Ps. 44. 13; 79. 4. 1 Co. 4. 9. Job 30. 9. Ps. 69. 12, 20. ver. 63.

16 Heb. *bitterness*.
17 Job 9. 19. ver. 19. Is. 51. 17-22. Je. 25. 15, 16, 18; 29. 15. Ps. 60. 3; 75. 8.
18 Bitter sufferings.
19 Ps. 20. 17. Mat. 7. 9. Ps. 29. 9. Job 6. 7. Mi. 7. 8-10.
20 With gritty bread, such as the eastern traveller often finds as the only relief of his hunger. Here it is the emblem of poverty, inhospitality, and affliction.—C.

21 Or, *rolled me in the*.
22 Ru. 1. 20, 21. ch. 1. 16; 2. 17, 22. 5 Ge. 41. 30, with Is. 65. 16. Pr. 31. 7. 8 Heb. *good*.
23 Ps. 31. 22; 116. 11. Eccl. 37. 11. 9 Or, *remember*.
24 ch. 1. 7. Je. 9. 15. Da. 9. 12.

CHAPTER III.

1 The prophet bewaileth his own calamities; 22 he acknowledgeth God's mercies and truth to be a proper ground of patient hope: 37 he maketh humble confession of the sins which had drawn down God's severe judgments: 55 he prayeth to be avenged of his enemies.

I AM the man ¹that hath seen affliction by the rod of his wrath.¹

2 He hath led me, and brought me into darkness, ²but not into light.

3 Surely ³against me is he turned; he turneth his hand ⁴against me all the day.

4 My ⁵flesh and my skin hath he made old: he hath broken my bones.

5 He ⁶hath builded against me, and compassed me with gall and travail.

6 He ⁷hath set me in dark places, as *they that be dead of old*.

7 He ⁸hath hedged me about, that I cannot get out: he hath made my ⁹'chain heavy.

8 Also ¹⁰'when I cry and shout, he shutteth out my prayer.

9 He ¹¹hath inclosed my ways with hewn stone: he hath made my paths crooked.

10 He ¹²was unto me as a bear lying in wait, and as a lion in secret places.

11 He ¹³hath turned aside my ways, and pulled me in pieces: he hath made me desolate.

12 He ¹⁴hath bent his bow, and set me as a mark for the arrow.

13 He hath caused the arrows ¹⁵of his quiver to enter into my reins.

14 I ¹⁶was a derision to all my people, and their song all the day.

15 He hath filled me with ¹⁷'bitterness, ¹⁸'he hath made me drunken with wormwood.⁵

16 He hath also ¹⁹'broken my teeth with gravel stones, ²⁰he hath covered me with ²¹'ashes.

17 And ²²'thou hast removed my soul far off from peace: I ²³'forgot prosperity.⁸

18 And I said, 'My strength and my hope is perished from the LORD:

19 Remember ²⁴'mine ²⁵'affliction and my misery, the wormwood and the gall.

20 Heb. *good*.
21 ch. 1. 7. Je. 9. 15. Da. 9. 12.

on when he acknowledges Jesus to be Master and King: and in which service afflictions may be, and generally are, more or less included.—Note. There are many blessings attendant upon early conversion, such as, (1) The follies of youth, and sins of riper years, which it prevents. (2) The many bitter weepings which are prevented by preservation from these follies. (3) The blessings to others which the instruction and example of early piety so frequently conveys. (4) The blessed hope which it works in the believer's own experience of continued mercy, Ps. 77. 6; Ro. 5. 4. (5) The continued opportunities which it furnishes, when days are lengthened, for glorifying God in the various periods or relations of life; and (6) The nearer resemblance to Christ into which it brings the believer.—Note. Let the aged sinner know that it is never too late—but, let the youthful remember, it is never too early—to believe and turn to the Lord. C.

Ver. 35. The verse condemns all oppression wherein men take advantage either of the mere letter or imperfection of a human law to inflict an injury in the name of law, and as in the presence of 'the most High,' by whom kings reign and princes decree justice. C.

Ver. 39. *Wherefore doth a living man complain?* Seeing the chief blessing, life, is still continued; and seeing that afflictions are intended for correction, why should man murmur at what he either wants or suffers? Why should the sick man reject the medicine, or accuse the Physician of cruelty? Is. 45. 7; Am. 3. 6; He. 12. 6. C.

Ver. 51. *Mine eye affecteth mine heart*. What my eye sees 'preys upon my heart.'—Note. Fools make a mock, a sport, a jest, an entertaining comment of sin; but the eye that sees sin as Jesus saw it—as God sees it—must often weep as Jesus wept. C.

Ver. 64-66. That ver. 64-66 may be rendered in the future, as

20 My soul hath *them* still in remembrance, and is humbled¹ in me.

21 This² I recall to my mind,² therefore³ have⁴ I *hope*.⁵

22 ¶ *It*⁶ is of the LORD's mercies that we are not consumed, because his compassions fail not.

23 *They are*⁷ new every morning: great *is*⁸ thy faithfulness.

24 The LORD *is*⁹ my portion, saith my soul; therefore will I *hope* in him.

25 The¹⁰ LORD *is* good unto them that wait for him, to the soul *that* seeketh him.

26 *It*¹¹ is good that a man should both hope and quietly wait for the salvation of the LORD.

27 *It*¹² is good for a man that he bear the yoke in his youth.

28 He¹³ sitteth alone and keepeth silence, because he hath borne *it* upon him.

29 He¹⁴ putteth his mouth in the dust; if so be there may be hope.

30 He¹⁵ giveth *his* cheek to him that smiteth him: he is filled full with reproach.

31 For¹⁶ the Lord will not cast off for ever:

32 But though *he* cause grief, yet will he have compassion according to the multitude of his mercies.

33 For¹⁷ he doth not afflict *willingly*,⁷ nor grieve the children of men.

34 To¹⁸ crush⁸ under his feet all the prisoners of the earth,

35 To¹⁹ turn aside the right of a man before the face of the Most High,⁹

36 To subvert a man in his cause, the Lord approveth not.¹

37 ¶ Who²⁰ *is* he *that* saith, and it cometh to pass, *when* the Lord commandeth *it* not?

38 Out²¹ of the mouth of the Most High proceedeth not evil and good?²

39 Wherefore doth a living man complain,³ a man for the punishment of his sins?

40 Let²² us search and try our ways, and turn again to the LORD.

41 Let²³ us lift up our heart with *our* hands unto God in the heavens.

42 We²⁴ have transgressed and have rebelled: thou²⁵ hast not pardoned.

A.M. cir. 3415.
B.C. cir. 588.

1 Heb. *hoped*.
2 ver. 22-25. Ps. 130.
3 Heb. *make to return to my heart*.
4 Or, *nevertheless*.
5 ver. 24.
6 Ps. 77. 5. &c.
7 This I revolve in my mind; therefore shall I have hope that the mercies of JEHOVAH are not exhausted—that they fail not.—*Boothroyd*.
8 See note below.
9 Ge. 32. 10. Ps. 57. 10.
100. 4; 103. 17; civ. cxxxvi. Is. 1. 9; 33. 2.
Ezr. 2. 6, 15. Mai. 3. 6.
Zeph. 3. 5. Job. 7. 17. 18. Ne. 9. 31.
11 Ezr. 3. 5. Ps. cxxxvi. civ.
12 a Ps. 89. 1. 2. Heb. 10. 23. 14-18. 1 Th. 5. 24. Tit. 1. 2.
b Ps. 16. 5; 73. 26; 119. 57. Job. 10. 16.
c Ps. 130. 7.
d Ps. 40. 1-5; 73. 11-13.
e Ps. 11. 12. Mt. 7. 7.
f Is. 40. 31. 38. Mi. 7. 7-9.
g Ps. 130. 5-8; 37. 1-7; 112. 1-5; 174. 6. &c.
h Mat. 11. 29. 30. Ps. 94. 12. He. 12. 1-2. Re. 3. 19. Job. 31. 19-29.
i Je. 15. 17. Ps. 102. 7; 39. 2. ch. 2. 10.
j Job. 40. 4; 42. 5, 6. Joel 2. 14. Zeph. 2. 1.
k Is. 50. 6. Mt. 5. 1. Mat. 5. 39; 26. 67. Je. 20. 7-10.
l 1 Sa. 12. 22. Ps. 94. 14. Is. 54. 7-10; 57. 15-18. Mi. 7. 8, 9. 18. 19. Je. 31. 20.
m Ps. 30. 5.
n Eze. 18. 32; 33. 11. 16. 11. He. 31. 20. He. 12. 9, 10.
o Heb. *from his heart*.
p God does not afflict for the sake of afflicting, but for preventing or correcting evil, cherishing grace, and preparing for advancement in glory, 2 Co. 4. 17.—C.
q Je. 50. 17. 33. 34; 51. 33-35.
r *To crush*—as men often do in selfishness, tyranny, or malice.—C.
s Zec. 1. 15, 16. Pr. 18. 517. 15. Ps. 12. 5. De. 32. 39-43.
t Or, *a superior*.
u Or, *seek not*.
v Ps. 33. 9. Pr. 16. 9. Ja. 4. 13, 15.
w Job. 1. 21; 2. 10. Ps. 75. 15. 45. 7. Am. 3. 6.
x Do not blessings and judgments, at all times righteously arise from the will of God?—C.
y *murmur*. Pr. 19. 3. Re. 16. 9, 11. 1 Co. 10. 10. Jude 16. Mi. 2. 9.
z Ps. 4. 4; 119. 39. Zeph. 2. 1. Hag. 1. 5, 7. 1 Co. 11. 28. 2 Co. 13. 5.
a Ps. 25. 1; 86. 4; 143. 8; 28. 23; 41. 14. 2.
b Je. 9. 26. Da. 9. 5.
c Je. 5. 7, 9; 29. 15. 4. 2. Kl. 2. 4.
d The transition from the despondency which is the usual consequent of intense suffering and persecution, to faith and hope, is here very striking and instructive. The moment the prophet takes a right and full view of himself—the utter sinfulness of his own heart, he feels conscious that great as his sufferings have

A.M. cir. 3415.
B.C. cir. 588.

been, they have been yet far less than he deserved. He is therefore forced to exclaim, "It is of the Lord's mercies that we are not consumed—utterly and finally cut off; and this feeling then becomes the basis of hope.—P.
x ch. 2. 1, 2; 17. 21. Eze. v. vii. 8. Ch. 30. 15, 17.
y See ver. 8. Ps. 88. 13; 148. 4; 22. 2.
z 1 Co. 4. 13. ch. 1. 17; 2. 15; ver. 14.
a ch. 2. 16. Ps. 79. 4; 144. 13. 148. 4; 150.
b Is. 24. 17, 18. Je. 48. 41. 44. Is. 51. 19. Am. 9. 1.
c Eze. 8. 1. ch. 1. 1.
d ch. 1. 16; 11. 18. Ps. 119. 136; 77. 2. Je. 9. 1; 14. 17; 19.
e Is. 12. 2; 20. 2; 20. 5. 1. 21. Is. 63. 15. 64. 1. Ps. 103. 13-20; 123. 2. Lu. 18. 1-8. Is. 60. 1, 6, 7.
f Heb. *my soul*.
g Or, *more than*.
h ver. 48. Je. 9. 1.
i Je. 37. 16; 38. 6; 50. 7.
j Ps. 35. 7; 109. 4; 109. 31; 110. 1. Jn. 15. 25.
k ver. 6. Je. 37. 20; 38. 9, 20. Da. 6. 17. Mat. 27. 66.
l The dungeon of the tomb, to which a great stone was rolled, and then sealed. Mat. 27. 66. 66.—C.
m Ps. 60. 1, 2; 124. 4-8; 18. 4, 5, 16.
n *Waters*. Waves of affliction, the deluge of death. Ps. 69. 1; 124. 4-5.—C.
o Ps. 31. 15. Is. 38. 10. Eze. 37. 11. ver. 18. Jonah 2. 3, 4.
p Ps. 130. 1; 140. 1; 118. 4; 116. 1-6; 142. 4, 5. ver. 53.
q Depths of calamity. Ps. 130. 1.—C.
r Ps. 6. 9; 18. 6; 34. 6; 116. 12. 15. 37. 17. Ps. 31. 2. Da. 9. 18.
s Ro. 8. 26. Ja. 5. 16. Ps. 130. 1; 143. 4, 7.
t *Breathing*—sighing.—C.
u Ja. 4. 8. Ps. 102. 2. Is. 58. 6; 65. 24.
v Re. 1. 17, 18. Is. 41. 10, 14; 43. 1.
w The lesson here taught is very cheering. Afflictions are sent unto the soul as it is thoroughly humbled, until it is brought to feel and acknowledge its utter wickedness and helplessness—then the moment it turns to God in penitence and faith, seeking pardon, acceptance, and help, that moment the rod is removed, and blessings begin to flow from the fountain of divine mercy.
x Ps. 35. 1-4; 43. 1, 2. Je. 1. 8; 15. 11, 20, 21; 51. 39.
y Je. 11. 19, 21; 15. 10; 18. 13; 20. 7-10; xxvi. xxxvi. &c.
z Ps. 9. 4; 143. 126; 135. 1, 23.
a Je. 1. 18; 11. 19-21; 15. 10; 18. 18, 23; 20. 7-10. xxvi. xxxvi. Is. 37. 4. Ps. 44. 10-16.
b Ps. 139. 2. De. 6. 7. ver. 14. Job 30. 9. Ps. 35. 15; 109. 12; 144. 14.
c Ps. 38. 1. Je. 5. 20; 11. 20; 17. 18. 18. 23; 50. 29; 51. 24. 2. Ti. 4. 14.

43 Thou²⁶ hast covered with anger, and persecuted us: thou hast slain, thou hast not pitied.

44 Thou hast covered thyself with a cloud, *that our* prayer should not pass through.

45 Thou hast made us *as* the *offscouring* and refuse in the midst of the people.

46 All our enemies *have* opened their mouths against us.

47 Fear²⁷ and a snare is come upon us, desolation and destruction.

48 Mine²⁸ eye runneth down with rivers of water for the destruction of the daughter of my people.

49 Mine eye trickleth down, and ceaseth not, without any intermission,

50 Till²⁹ the LORD look down, and behold from heaven.

51 Mine eye affecteth mine heart⁴ because *of* all the daughters of my city.

52 Mine³⁰ enemies chased me sore, like a bird, *without* cause.

53 They³¹ have cut off my life in the dungeon, and cast a stone⁶ upon me.

54 *Waters*⁷ flowed over mine head; *then* I said, I am cut off.

55 ¶ I³² called upon thy name, O LORD, out of the low dungeon.⁸

56 Thou³³ hast heard my voice; hide not thine ear at my *breathing*,⁹ at my cry.

57 Thou³⁴ drewest near in the day *that* I called upon thee: thou saidst, *Fear* not.¹

58 O Lord, thou hast pleaded the causes of my soul; thou *hast* redeemed my life.

59 O LORD, thou hast seen *my* wrong; *judge* thou my cause.

60 Thou hast seen *all* their vengeance *and* all their imaginations against me.

61 Thou hast heard their reproach, O LORD, *and* all their imaginations against me;

62 The lips of those that rose up against me, and their device against me all the day.

63 Behold their *sitting* down, and their rising up; I *am* *their* music.

64 Render³⁵ unto them a recompense, O LORD, according to the work of their hands.

declaratory and not imprecatory, is certain; but similar scriptures quoted from the Old into the New Testament, being thus rendered into the Greek, which does not admit the uncertainty of the Hebrew (see Ps. 69. 25; 109. 8; comp. with Ac. 1. 20), seem to require the authorized version to be retained, on the sound principle of analogy, and to call for exposition, rather than authorize escape from an apparent difficulty or objection. See for this exposition, and defence of similar prayers, Ps. 5. 10; 35. 8. C.

REFLECTIONS.—How tremendous are the fatherly corrections of JEHOVAH! and very criminal must be the sins which so provoke him against the objects of his love. The children of light, and heirs of joy, sometimes walk in the greatest darkness of calamity and grief, and even despondency: and many and diversified are God's arrows of affliction, flying swift and piercing deep. But if men will walk in crooked paths of iniquity, it is but just that God should cross their designs and break their measures; and if they will regard iniquity, it is just in him to shut out their prayers, than which few things are more galling to a gracious heart.—Saints can never enter the lowest hell, being preserved

by grace: but by multiplied troubles from God, from devils, and from men, they may have a hell upon earth. Yet God will deliver his people and churches in due time, when they are thoroughly melted and purified in his furnace. In their worst cases they are neither helpless nor hopeless. Let us therefore always acknowledge him kind and faithful. If our troubles be heavy and sharp, let us eagerly claim and live upon him as our portion, and comfort ourselves with his compassion, and with a persuasion that all he does is the fulfilment of his gracious Word, on which he has caused us to hope. Let us complain to God, but never complain against him. And let us earnestly work together with God, and labour to promote the same self-debasing and soul-sanctifying ends. Experience of former kindness should encourage us to hope for more. And having cast our burdens on the Lord, we should continue waiting instant and patient in prayer; and at last we shall find an answer of peace. There is no prison so deep or dark but God can bring us out of it; no enemy

so strong but God can destroy; and no request of faith so silent but he will hear it for our good. But woe to those, however powerful, haughty, merry, or scornful, against whom God's favourites plead! And think, my soul, what of all these troubles Jesus underwent—in infinite love underwent—and all for me!

CHAPTER IV. Ver. 13-15. Their priests and prophets have persecuted the Lord's prophets, and have ruined the nation by flattering them in their sins. They formerly wandered from God's law in acts of violence and murder, and now they cannot walk in the streets without polluting themselves by dead bodies.—Yea, every one, even the heathens, abhor them as unclean lepers, or persons too despicable to live on the earth.

Ver. 3. *Sea-monsters*. The word so translated is a general name for all large and cruel animals, whether of the land or water. Among sea-animals the phocæ are remarkable for maternal tenderness; amongst land-animals, the bear. So wonderfully has God distributed these preservative instincts amongst

She confesseth her sins.

10 The hands of the pitiful women have
sodden their own children: they were their
meat in the destruction of the daughter of my
people.

the Jews were looking for help and deliverance from

xxv. Ob. 1, 10, 15.
 1s. 40. 2. Je. 46. 27, 28;
 50. 18-20. Ezc. 37. 24-26.

22 The¹ punishment of thine iniquity⁶ is accomplished, O daughter of Zion; he ^kwill no more carry thee away into captivity: he ^lwill visit thine iniquity, ⁿO daughter of Edom; he will discover⁷ thy sins.

1309

THE BOOK OF THE PROPHET EZEKIEL.

Ezekiel was also a priest; and prophesied among the captives in Chaldea while Jeremiah prophesied in Judea and Egypt. His predictions, especially the first and last nine chapters, are extremely figurative. But if we search them with reverence, humility, and diligence, we may from them find much encouragement to our faith and hope in God; even as in natural things we may reap much benefit from those, the nature, connections, and influences of which we do not well understand. We have in them (1) His divine call to his prophetic office, i.-iii. (2) His visions and messages of reproof and threatening to the Jews, iv.-xxiv. xxxiii. (3) His predictions of ruin to the enemies of the Jews; particularly the Ammonites, Moabites, Edomites, Philistines, Tyrians, Egyptians, and Turks, xxv.-xxxii. xxxv. xxxviii. xxxix. (4) Promises of mercy to the Jews after their captivity in Babylon and their present dispersion; which are likewise typical of the glorious privileges of the gospel church, xxxiv. xxxvi.-xlvi.

[Ezekiel and Jeremiah were both priests; were contemporaries, and prophesied mostly of the same events. Ezekiel, however, was carried captive to Babylon, and dwelt on the banks of the Chebar, a tributary of the Euphrates. Jeremiah remained in Judea, so that, in each country, God had his faithful witness. The prophecies of Ezekiel extend to a wide field, including not merely the Jews, but also the Ammonites, Moabites, Edomites, Philistines, Tyrians, Egyptians, and the northern nations, governed by Gog, designated the chief prince of Meshech and Tubal. Like the other prophets, he sets forth under various emblems the times and the glories of Messiah. He began to prophesy in the fifth year of his captivity, and continued in the faithful discharge of his duties for about twenty years. C.]

Ezekiel was among the captives taken to Babylon with Jehoiachin in B.C. 599, when Nebuchadnezzar captured Jerusalem and carried away the treasures of the temple. His residence was at Tell Abib, on the banks of the river Chebar, in Mesopotamia. His prophetic mission began in the fifth year of his captivity (B.C. 594), and continued, so far as we have any record, to the twenty-seventh year (see ch. 29. 17). Ezekiel was a priest, and had studied deeply the ritualistic and symbolic lore of his people. He also appears to have been minutely acquainted with the sacred rites and strange idolatry of those among whom he dwelt. His brilliant imagination was thus prepared for decking his prophetic visions in a gorgeous symbolism without parallel elsewhere in Scripture. The events of his life are unknown, and we have no record of the date or manner of his death. P.]

CHAPTER I.

¹ The time of Ezekiel's prophecy by the river Chebar. ⁴ His vision of four cherubims, 15 of the four wheels, 26 and of the glory of God.

NOW it came to pass in the thirtieth year,² in the fourth month, in the fifth day of the month, as ¹I was among the captives³ by the river of ¹Chebar,⁴ that ¹the heavens were opened, and ¹I saw visions of God.

² In the fifth day of the month, which was the ⁵fifth year⁵ of king Jehoiachin's captivity,

³ The ⁶word of the LORD came expressly unto Ezekiel⁶ the priest, the son of Buzi, ¹in the land of the Chaldeans by the river Chebar; and the ¹hand of the LORD was there upon him.⁷

⁴ ¶ And I looked, and behold, a ¹whirlwind came out of the north, ¹a great cloud, and a fire infolding⁸ itself, and a brightness ¹was about it, and out of the midst thereof as ¹the colour of amber, out of the midst of the fire.

CHAPTER I. Ver. 4-15. These *living creatures* may denote *angels*, as ministering in the dispensations of Providence, and *ministers*, as serving in the church. Their being *living*, denotes their own life and liveliness, and the quickening influence of their work: their being *four*, denotes their sufficiency for all the ends of the earth, and under all the empires of it; their *four faces*—viz. of a *man*, denotes their wisdom, prudence, and tender compassion;—of a *lion*, their courage, boldness, and might;—of an *ox*, their indefatigable labour and patience;—of an *eagle*, their clear and piercing knowledge, high contemplations, and holy affections. Their *four wings*, covering their bodies, stretched upwards, and joined to their fellows, denote their diligence, speedy success, consciousness of their own infirmities, and mutual harmony and love. Their *straight feet*, like those of a *calf*, and *sparkling*, denote their upright, steady, persevering, pure, and glorious ministrations and behaviour. Their many hands under their wings,

denote their great but prudently directed and humble activity in their whole work. Their *fiery appearance*, denotes their ardent love and holy zeal. The *Spirit moving among them*, denotes the Holy Ghost as calling them and qualifying them for, and directing and actuating them in, their work; and all directed by the voice of the Almighty, who is enthroned in heaven. 15-25. The *four wheels*, with *four faces* each, and coloured like *beryl*, *mysterious* in their form, *dreadfully high in their rings*, full of eyes, and moved by the *living creatures straight forward*, may denote the manifold, precious, glorious, mysterious, dreadful, wise, and prudent providences of God, perseveringly, self-consistently, and righteously conducted by the ministration of angels in all parts of the world: or they may denote the churches of Christ, mysterious in their form, uniform in their appearances, perseveringly advancing to the everlasting state, precious and shining in their oracles, ordinances, and true members, fearing God, and dreadful to

⁵ Also out of the midst thereof came the likeness of ¹four living creatures. And this was their appearance; they had the likeness of a man.

⁶ And every one had ¹four faces, and every one had ¹four wings.

⁷ And² their feet were straight feet;³ and the sole of their feet was like ¹the sole of a calf's foot; and they sparkled like the colour of ¹burnished brass.

⁸ And they had ¹the hands of a man¹ under their wings on their four sides; and they four had their faces and their wings.

⁹ Their wings were ¹joined one to another; ¹they turned not when they went; they went every one straight forward.

¹⁰ As for the likeness of their faces, they

⁶ ver. 10; ch. 14. 21. Re. 4. 7. 1 Ki. 6. 24. Ex. 25. 17. 20. ⁷ Is. 6. 2. Re. 4. 8. ver. 11. Da. 9. 21. Ps. 18. 10. ⁸ ver. 13. Ps. 103. 20. 2 Co. 1. 12. 1 Th. 2. 10. ⁹ ch. 10. 14. Ga. 6. 9. ¹⁰ Da. 10. 6. Re. 1. 15. Ps. 104. 4. ver. 13. Ps. 69. 9. ¹¹ Ec. 9. 10. ch. 10. 8. Is. 6. 6. 1 Co. 15. 58. Ju. 13. 18. Ps. 115. 1. ¹² ver. 11. Ps. 122. 3. 133. 1. 1 Co. 1. 10. Ep. 4. 2-16. Col. 2. 19. Ac. 4. 32. ¹³ ver. 12; ch. 10. 11. Lu. 9. 52.

their enemies, intelligent, prudent, and watchful, and directed and actuated by the Spirit of God, through the instrumentality of ministers, according to the word of an enthroned Redeemer. 26-28. This man, *amber-coloured*, and *fiery* in appearance, *enthroned* in heaven over the wheels and animals, and encircled with a *rainbow*, represents Jesus Christ, in our nature, as terrible to his enemies, but full of love to and zeal for his people, exalted to his Father's right hand, to be the Head and Director of angels and ministers, and ever attending to and administering the covenant of grace to the world.

Ver. 4. A *whirlwind* is the emblem of speedy judgment and total ruin, Job 11. 9. The *north*, the seat of the invading nations. The *cloud*, the *fire*, and the *brightness*, are the same emblems of divine presence, energy, and judgment that appeared on Sinai; indicating that the same God was present to inflict deserved punishment upon the rebellious transgressors of his law and the idolatrous apostates from his worship. C.

Ver. 5. *Four living creatures*. As 'seven' is the emblem of perfection originating in time and work, so 'four' is the emblem

19 And^a when the living creatures went, the wheels went by them; and when the living

general features are the same. We have in those sculptures our distinct faces as there:—the face of a man, of a lion, of a

things were created
and governed.—C.
Ex. ver. 4. De. 4. 24. He.
2. 29. Is. 59. 17, 18. ch. 8.
Ps. 50. 3; 97. 2, 3. 2 Th.

27 And I saw ^kas the colour of amber, as the

Ver. 23. *Covered their bodies.* When the purpose of Provid-

CHAPTER II. Ver. 1-6. The title *son of man*, so often given to Ezekiel, and sometimes to Daniel, who also prophesied in Chaldea, might be given them to

under the heaviest afflictions! God exactly knows what men are and will be, and what entertainment his Word and ordinances will get among them. And marvellous is his patience and pity in using all common methods to reform the most stubborn, and if any



SITE OF THE ACADEMY—WHERE PLATO HAD VISIONS THE TRUEST EVER RECORDED OUTSIDE OF THOSE INSPIRED BY THE SPIRIT OF GOD. [Ezekiel, i.]—The first chapter of Ezekiel opens with a glorious vision of God. Ezekiel was among the captives, and exiled from his native land in a strange, depressing atmosphere, and yet we have evidences throughout his work of his deep spiritual insight. The book of Ezekiel may be called a song which the poet learned in sorrow. In some respects his work is the most imaginative and remarkable in the Scripture. We give a picture above of the site of the Academy

where another seer lived and taught. It was amid the olive groves of the Academy that Plato had his visions of God, and which are nearer to those of the prophets than any others that ever took form among heathen writers. When Ezekiel was writing by the River Chebar in Babylon, Solon introduced a new standard of coinage in Athens whereby he reduced debts secured by mortgage 27 per cent. It is an interesting fact thus to know that Ezekiel, the seer, and Solon, the wise man of Greece, lived and wrought in the same age of the world's history.

appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.

28 As¹ the appearance of the bow³ that is in the cloud in the day of rain, so *was* the appearance of the brightness round about. This *was* the appearance of the ¹likeness of the glory of the LORD. And when I saw *it*, I ¹fell upon my face, and ¹I heard a voice of one that spake.

CHAPTER II.

¹ Ezekiel's commission. ⁶ His instructions. ⁹ The roll of heavy judgments spread before him.

AND he said unto me, "Son of man, stand upon^b thy feet, and I will speak unto thee.

2 And the ¹spirit¹ entered into me when he spake unto me, and ¹set me upon my feet, that I heard him that spake unto me.

3 And he said unto me, Son of man, ¹I send thee to the children of Israel, to a ¹rebellious nation² that hath rebelled against me: they and their fathers have transgressed against me, *even* unto this very day.

4 For *they are* impudent³ children, and stiff-hearted. I do ¹send thee unto them; and thou shalt say unto them, Thus saith the Lord God.

5 And they, ¹whether they will hear, or whether they will forbear, (for they *are* a rebellious house,) yet ¹shall know that there hath been a prophet among them.

6 ¶ And thou, son of man, ¹be not afraid of them, neither be afraid of their words, though briers⁴ and thorns *be* ¹with thee, and thou dost dwell among scorpions: ¹be not afraid of their words, nor be dismayed at their looks, though they *be* a rebellious house.

7 And^o thou shalt speak my words unto them, whether they will hear, or whether they will forbear; for they *are* most rebellious.⁵

8 But thou, son of man, hear what I say unto thee; ¹Be not thou rebellious like that rebellious house: open thy mouth, and eat⁶ that I give thee.

9 ¶ And when I looked, behold, ¹an hand *was* sent unto me; and, lo, a ¹roll of a book *was* therein.

10 And he ¹spread it before me; and it *was* written^t within and without; and *there was* written therein ¹lamentations, and mourning, and woe.⁷

A.M. cir. 3470.
B.C. cir. 594.

1 Re. 4.3; 10.1, with Ge. 2.13-15, 18.54-10. The emblem of the covenant of grace as confirmed to Noah.—C. 11 Ki. 8.10, 11. Ex. 16.7, 10, 12, 13, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

CHAP. II.

a ver. 3, 6, 8, ch. 3.1, 4.10, &c. Ps. 8.4, 10.2, 15.2, 9, or Ps. 145.3. Da. 8.12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

1 The Spirit of God in power.—C. 2 Jn. 1.5, 6. Da. 10.19, 20.12, 21.10, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

2 De. 9.7. Ac. 7.51. Jos. 22.16. Je. 3.25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

3 Heb. nations, ch. 3.1. Heb. hard of face. A.M. cir. 3470.
B.C. cir. 594.

4 Or, if I had sent to them, would they have hearkened unto thee. 10.10, 11.10, 12.10, 13.10, 14.10, 15.10, 16.10, 17.10, 18.10, 19.10, 20.10, 21.10, 22.10, 23.10, 24.10, 25.10, 26.10, 27.10, 28.10, 29.10, 30.10, 31.10, 32.10, 33.10, 34.10, 35.10, 36.10, 37.10, 38.10, 39.10, 40.10, 41.10, 42.10, 43.10, 44.10, 45.10, 46.10, 47.10, 48.10, 49.10, 50.10, 51.10, 52.10, 53.10, 54.10, 55.10, 56.10, 57.10, 58.10, 59.10, 60.10, 61.10, 62.10, 63.10, 64.10, 65.10, 66.10, 67.10, 68.10, 69.10, 70.10, 71.10, 72.10, 73.10, 74.10, 75.10, 76.10, 77.10, 78.10, 79.10, 80.10, 81.10, 82.10, 83.10, 84.10, 85.10, 86.10, 87.10, 88.10, 89.10, 90.10, 91.10, 92.10, 93.10, 94.10, 95.10, 96.10, 97.10, 98.10, 99.10, 100.

5 Heb. rebellion, Je. 44.18.

6 Heb. embrace and consider well. Re. 10.2, 10.3, 10.4, 10.5, 10.6, 10.7, 10.8, 10.9, 10.10, 10.11, 10.12, 10.13, 10.14, 10.15, 10.16, 10.17, 10.18, 10.19, 10.20, 10.21, 10.22, 10.23, 10.24, 10.25, 10.26, 10.27, 10.28, 10.29, 10.30, 10.31, 10.32, 10.33, 10.34, 10.35, 10.36, 10.37, 10.38, 10.39, 10.40, 10.41, 10.42, 10.43, 10.44, 10.45, 10.46, 10.47, 10.48, 10.49, 10.50, 10.51, 10.52, 10.53, 10.54, 10.55, 10.56, 10.57, 10.58, 10.59, 10.60, 10.61, 10.62, 10.63, 10.64, 10.65, 10.66, 10.67, 10.68, 10.69, 10.70, 10.71, 10.72, 10.73, 10.74, 10.75, 10.76, 10.77, 10.78, 10.79, 10.80, 10.81, 10.82, 10.83, 10.84, 10.85, 10.86, 10.87, 10.88, 10.89, 10.90, 10.91, 10.92, 10.93, 10.94, 10.95, 10.96, 10.97, 10.98, 10.99, 10.100.

7 Heb. rebellion, Je. 44.18.

8 Heb. embrace and consider well. Re. 10.2, 10.3, 10.4, 10.5, 10.6, 10.7, 10.8, 10.9, 10.10, 10.11, 10.12, 10.13, 10.14, 10.15, 10.16, 10.17, 10.18, 10.19, 10.20, 10.21, 10.22, 10.23, 10.24, 10.25, 10.26, 10.27, 10.28, 10.29, 10.30, 10.31, 10.32, 10.33, 10.34, 10.35, 10.36, 10.37, 10.38, 10.39, 10.40, 10.41, 10.42, 10.43, 10.44, 10.45, 10.46, 10.47, 10.48, 10.49, 10.50, 10.51, 10.52, 10.53, 10.54, 10.55, 10.56, 10.57, 10.58, 10.59, 10.60, 10.61, 10.62, 10.63, 10.64, 10.65, 10.66, 10.67, 10.68, 10.69, 10.70, 10.71, 10.72, 10.73, 10.74, 10.75, 10.76, 10.77, 10.78, 10.79, 10.80, 10.81, 10.82, 10.83, 10.84, 10.85, 10.86, 10.87, 10.88, 10.89, 10.90, 10.91, 10.92, 10.93, 10.94, 10.95, 10.96, 10.97, 10.98, 10.99, 10.100.

9 Heb. rebellion, Je. 44.18.

10 Heb. rebellion, Je. 44.18.

11 Heb. rebellion, Je. 44.18.

12 Heb. rebellion, Je. 44.18.

13 Heb. rebellion, Je. 44.18.

14 Heb. rebellion, Je. 44.18.

15 Heb. rebellion, Je. 44.18.

16 Heb. rebellion, Je. 44.18.

17 Heb. rebellion, Je. 44.18.

18 Heb. rebellion, Je. 44.18.

19 Heb. rebellion, Je. 44.18.

20 Heb. rebellion, Je. 44.18.

21 Heb. rebellion, Je. 44.18.

22 Heb. rebellion, Je. 44.18.

23 Heb. rebellion, Je. 44.18.

24 Heb. rebellion, Je. 44.18.

25 Heb. rebellion, Je. 44.18.

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ed to excite among his infuriated countrymen; but in the face of all this he must fulfil his appointed work.—P.

CHAP. III.

a ch. 8.9. Je. 15.16. Ps. 12.10. Re. 10.9, 10.10, 10.11, 10.12, 10.13, 10.14, 10.15, 10.16, 10.17, 10.18, 10.19, 10.20, 10.21, 10.22, 10.23, 10.24, 10.25, 10.26, 10.27, 10.28, 10.29, 10.30, 10.31, 10.32, 10.33, 10.34, 10.35, 10.36, 10.37, 10.38, 10.39, 10.40, 10.41, 10.42, 10.43, 10.44, 10.45, 10.46, 10.47, 10.48, 10.49, 10.50, 10.51, 10.52, 10.53, 10.54, 10.55, 10.56, 10.57, 10.58, 10.59, 10.60, 10.61, 10.62, 10.63, 10.64, 10.65, 10.66, 10.67, 10.68, 10.69, 10.70, 10.71, 10.72, 10.73, 10.74, 10.75, 10.76, 10.77, 10.78, 10.79, 10.80, 10.81, 10.82, 10.83, 10.84, 10.85, 10.86, 10.87, 10.88, 10.89, 10.90, 10.91, 10.92, 10.93, 10.94, 10.95, 10.96, 10.97, 10.98, 10.99, 10.100.

1 Re. 4.3; 10.1, with Ge. 2.13-15, 18.54-10. The emblem of the covenant of grace as confirmed to Noah.—C. 11 Ki. 8.10, 11. Ex. 16.7, 10, 12, 13, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

2 De. 9.7. Ac. 7.51. Jos. 22.16. Je. 3.25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

3 Heb. nations, ch. 3.1. Heb. hard of face. A.M. cir. 3470.
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4 Or, if I had sent to them, would they have hearkened unto thee. 10.10, 11.10, 12.10, 13.10, 14.10, 15.10, 16.10, 17.10, 18.10, 19.10, 20.10, 21.10, 22.10, 23.10, 24.10, 25.10, 26.10, 27.10, 28.10, 29.10, 30.10, 31.10, 32.10, 33.10, 34.10, 35.10, 36.10, 37.10, 38.10, 39.10, 40.10, 41.10, 42.10, 43.10, 44.10, 45.10, 46.10, 47.10, 48.10, 49.10, 50.10, 51.10, 52.10, 53.10, 54.10, 55.10, 56.10, 57.10, 58.10, 59.10, 60.10, 61.10, 62.10, 63.10, 64.10, 65.10, 66.10, 67.10, 68.10, 69.10, 70.10, 71.10, 72.10, 73.10, 74.10, 75.10, 76.10, 77.10, 78.10, 79.10, 80.10, 81.10, 82.10, 83.10, 84.10, 85.10, 86.10, 87.10, 88.10, 89.10, 90.10, 91.10, 92.10, 93.10, 94.10, 95.10, 96.10, 97.10, 98.10, 99.10, 100.

5 Heb. rebellion, Je. 44.18.

6 Heb. embrace and consider well. Re. 10.2, 10.3, 10.4, 10.5, 10.6, 10.7, 10.8, 10.9, 10.10, 10.11, 10.12, 10.13, 10.14, 10.15, 10.16, 10.17, 10.18, 10.19, 10.20, 10.21, 10.22, 10.23, 10.24, 10.25, 10.26, 10.27, 10.28, 10.29, 10.30, 10.31, 10.32, 10.33, 10.34, 10.35, 10.36, 10.37, 10.38, 10.39, 10.40, 10.41, 10.42, 10.43, 10.44, 10.45, 10.46, 10.47, 10.48, 10.49, 10.50, 10.51, 10.52, 10.53, 10.54, 10.55, 10.56, 10.57, 10.58, 10.59, 10.60, 10.61, 10.62, 10.63, 10.64, 10.65, 10.66, 10.67, 10.68, 10.69, 10.70, 10.71, 10.72, 10.73, 10.74, 10.75, 10.76, 10.77, 10.78, 10.79, 10.80, 10.81, 10.82, 10.83, 10.84, 10.85, 10.86, 10.87, 10.88, 10.89, 10.90, 10.91, 10.92, 10.93, 10.94, 10.95, 10.96, 10.97, 10.98, 10.99, 10.100.

7 Heb. rebellion, Je. 44.18.

8 Heb. embrace and consider well. Re. 10.2, 10.3, 10.4, 10.5, 10.6, 10.7, 10.8, 10.9, 10.10, 10.11, 10.12, 10.13, 10.14, 10.15, 10.16, 10.17, 10.18, 10.19, 10.20, 10.21, 10.22, 10.23, 10.24, 10.25, 10.26, 10.27, 10.28, 10.29, 10.30, 10.31, 10.32, 10.33, 10.34, 10.35, 10.36, 10.37, 10.38, 10.39, 10.40, 10.41, 10.42, 10.43, 10.44, 10.45, 10.46, 10.47, 10.48, 10.49, 10.50, 10.51, 10.52, 10.53, 10.54, 10.55, 10.56, 10.57, 10.58, 10.59, 10.60, 10.61, 10.62, 10.63, 10.64, 10.65, 10.66, 10.67, 10.68, 10.69, 10.70, 10.71, 10.72, 10.73, 10.74, 10.75, 10.76, 10.77, 10.78, 10.79, 10.80, 10.81, 10.82, 10.83, 10.84, 10.85, 10.86, 10.87, 10.88, 10.89, 10.90, 10.91, 10.92, 10.93, 10.94, 10.95, 10.96, 10.97, 10.98, 10.99, 10.100.

9 Heb. rebellion, Je. 44.18.

10 Heb. rebellion, Je. 44.18.

11 Heb. rebellion, Je. 44.18.

12 Heb. rebellion, Je. 44.18.

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38 Heb. rebellion, Je. 44.18.

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40 Heb. rebellion, Je. 44.18.

41 Heb. rebellion, Je. 44.18.

42 Heb. rebellion, Je. 44.18.

43 Heb. rebellion, Je. 44.18.

44 Heb. rebellion, Je. 44.18.

45 Heb. rebellion, Je. 44.18.

46 Heb. rebellion, Je. 44.

my spirit:¹ but² the hand of the LORD was strong upon me.

15 ¶ Then I came to *them of the captivity at Tel-abib, that dwelt by the river of Chebar, and I sat where they sat, and *remained there astonished among them seven days.²

16 And³ it came to pass, at the end of seven days, that the word of the LORD came unto me, saying,

17 Son of man, *I have made thee *a watchman unto the house of Israel: *therefore hear the word at my mouth,³ and give them warning from me.

18 When I say unto the wicked, *Thou shalt surely die; and *thou givest him not warning, nor speakest to warn the wicked from his wicked way, *to save his life; the same wicked man shall⁴ die in his iniquity; but *his blood will I require at thine hand.

19 Yet⁵ if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, *he shall die in his iniquity; but thou hast delivered⁶ thy soul.⁴

20 Again, when a *righteous man doth turn from his righteousness,⁵ and *commit iniquity, and I *lay a stumbling-block before him, he shall die: because thou hast not given him warning, *he shall die in his sin, and his righteousness which he hath done shall not be re-

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1 Heb. *not anger*.
2 Ch. 1. 28. 1. Je. 20. 9.
3 Ki. 3. 15.
4 Ch. 2. 3. ver. 1. 11. ch. 1. 11. Ps. 137. 1. ver. 23.
5 Job 2. 13. Je. 23. 2. Hab. 3. 16. Ge. 50. 15. Sa. 31. 13. Ps. 25. 10. 17. Ja. 1. 19.
6 The period allotted for mourning, Ge. 50. 10. Sa. 31. 13. Job 2. 13. — C.
7 Pr. 21. 1. Je. 23. 20. ch. 3. 3. 8. 1. Co. 12. 28.

2 Ch. 33. 7. Is. 58. 256. 10. 21. 5. 20. 6. Je. 6. 17. 31. 6. He. 13. 17.

8 Hab. 2. 1. Mat. 28. 20. 2. Co. 5. 17. 20. Is. 58. 1. Ho. 2. 1. Co. 1. 28.

9 Compare with ver. 4, as continued evidence of the all-important doctrine of plenary verbal inspiration. — C.
10 Is. 5. 11. ch. 18. 4. 27. Lu. 13. 3. 5. ch. 33. 6.

11 Ro. 1. 16. 1. Ti. 4. 16. Ja. 5. 20. 1. Je. 8. 21. 24. Mat. 15. 14. Ro. 6. 23. Lu. 12. 47. Pr. 14. 32.

12 Ch. 33. 6. Ge. 9. 5. 6. 2. Sa. 4. 1. 1. Ki. 17. 23. 2. Ch. 10. 13. 10. Je. 44. 15. 15. 10. Lu. 12. 47. He. 10. 26. 27. 2. Th. 1. 8. 9. Is. 3. 11.

13 Is. 49. 4. 5. ver. 21. Ac. 20. 20. 1. 3. 4. 5. 6. The messenger is clear from any charge of guilt, however successful his warning has been. — C.

14 Phil. 3. 6. Ga. 1. 14. Mat. 2. 13. 2. Pe. 20. 20. He. 10. 26. 38. ch. 18. 24. 33. 12. 13.

15 Heb. *righteousness*.
16 I entirely concur with the comment of Fairbairn on the doctrinal bearing of this passage, that it has nothing to do with the question as to the possibility of the righteous falling from a state of grace. "It seems to be a misdirection of the passage to apply it to

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such a purpose. Its direct and immediate bearing had respect only to the inseparable connection between righteousness and life, and death, and certainly by the former a real participation of the divine likeness, and by the latter the loss of both. But whether this loss may ever be sustained by any who have properly enjoyed the good—whether those who have been truly renewed by grace ever fall back again into the corruption and ruin of nature, this is not to be determined by a passage like the present, which being intended only for a direction to the prophet, in regard to his public ministrations, of necessity spoke of the appearances, as indicative of the realities of things. — P.

17 ver. 18. ch. 33. 6. Ge. 9. 5. 2. Sa. 4. 1. 1. Ki. 17. 23. 2. Ch. 10. 13. 10. Je. 44. 15. 15. 10. Lu. 12. 47. He. 10. 26. 27. 2. Th. 1. 8. 9. Is. 3. 11.

18 See note * in first column.
19 See ver. 14. ch. 1. 3. Ca. 7. 11. Ex. 3. 1. ch. 2. 4. Mat. 26. 36. 39. Ac. 10. 44.

20 Ch. 28. 28. 2. 8. 2. 4. 10. 1. 22. 24. 3. 4. Ex. 3. 2. Nu. 16. 19. 42. 2. ch. 1. 3. Ps. 137. 1. Da. 2. 3. 5.

21 Ch. 1. 28. Ge. 17. 9. Le. 9. 24. Da. 8. 17. 10. 8. Mat. 17. 6. Re. 1. 17.

22 Ch. 33. 6. Ac. 2. 3. 11. 24. Ju. 13. 25. Mi. 3. 8. Ex. 31. 3. Is. 11. 2. 6. 1. Re. 1. 10.
23 ver. 22. or ch. 4. 1. 3. 7.
24 ch. 4. 8. ver. 15. Ac. 9. 20. 11. 13. Ju. 21. 18. Mar. 3. 33.

25 ver. 15. ch. 4. 1. 7. 24. 27. Lu. 1. 20. 22. 11. 12. Ho. 4. 17. Am. 8. 1. 11. 12. Ho. 4. 17. with Is. 29. 21.

membered; *but his blood will I require at thine hand.

21 Nevertheless, if thou warn the righteous man, that the righteous *sin not, and he doth not sin, *he shall surely live, because he is warned; also *thou hast delivered thy soul.⁶

22 ¶ And⁷ the hand of the LORD was there upon me; and he said unto me, Arise, *go forth into the plain, and I will there talk with thee.

23 Then I arose, and went forth into the plain; and, behold, the *glory of the LORD stood there, as the glory which I saw *by the river of Chebar: *and I fell on my face.

24 Then *the spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Go, *shut thyself within thine house.

25 But thou, O son of man, behold, *they shall put bands upon thee, and shalt bind thee with them, and thou shalt not go out among them:

26 And⁸ I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and *shalt not be to them a reprover;⁷ for they are *a rebellious house.

27 But when I speak with thee, *I will open thy mouth, and thou shalt say unto them, Thus saith the Lord God, *He that heareth, let him hear; and he that forbeareth, let him forbear: for they are a rebellious house.

7 Heb. *a man reproving*. A ch. 2. 15. 1. 2. 2. Ki. 17. 7. 23. 2. Ch. 35. 15. 16. Je. 44. 4. 5. 1. De. 33. 25. ch. 11. 25. 33. 22. Ex. 4. 11. 12. ch. 24. 27. J ch. 2. 5. 7. Mat. 11. 5. 13. 9. Re. 2. 11. 1. Co. 14. 38.

may either denote the restraints which God put upon him during his four hundred and thirty days' emblematic siege of Jerusalem [ch. iv.], or the restraints which the Jews would lay upon him, in order to prevent his denouncing judgments against them.

Ver. 3. *Honey* is the emblem of sweetness collected by industry, and preserved by care—of which the bee is one of the most remarkable natural examples. It here represents the sweetness of those reflections that arise from the knowledge and meditation of God's Word, and ready obedience to his will. C.

Ver. 4. This expression, *Speak with my words unto them*, is such a plain and explicit assertion of full and complete verbal inspiration in one prophet, that unless it be found explicitly disavowed, which it never is, the same amount of inspiration must be ascribed to every other prophet. See ver. 10. C.

Ver. 9. *Adamant*. What particular stone is intended cannot be determined, nor is the determination important, as the import of the passage is sufficiently plain. God had endowed the prophet with knowledge by means of the roll, or revealed word; he, in face of all opposition, with honesty and courage, determined to deliver his message. C.

Ver. 12. *The glory of the Lord from his place*, was the Shekinah in the wilderness—in the tabernacle, God manifest in light and cloud. "The glory of the Lord from his place" in the temple, Mal. 3. 1, was "the Word made flesh" and dwelling among men, who thus beheld "his glory, the glory of the only begotten of the Father, full of grace and truth." "The glory of the Lord from his place" in the heavens, is Christ sitting at the right hand of God, and ever living to make intercession for us. C.

Ver. 14. *In bitterness of spirit* because of the calamities he was commissioned to reveal.—*In the heart*. In the godly indignation of his spirit against ingratitude and hardness of heart to be rebuked. C.

Ver. 20. There is a faith that is living, and there is a faith that is dead, Ja. 2. 17; there is, with Christ, an outward union of profession—there is an inward union of the heart, Jn. 15. 2. 6; Ro. 10. 9. The man that professes faith in Christ is righteous in profession, but no farther. And such a one may fall away from that profession in which, for a time, he "did run well;" and that either through ignorance of the real nature of the gospel, Mat. 13. 19, or want of "root in himself," or the dread of persecution, Mat. 13. 21, or through "care of the world and deceitfulness of riches," and the seed may thus be choked, and the plant become "unfruitful."—*A stumbling-block*. This may be either a fuller exposition of divine truth for the edification of the church, whereby ignorance is alarmed and alienated—the letting loose of the storm of persecution, by which indolence is disturbed, and the lovers of pleasure disgusted—or the full demand of God upon the liberality of Christian stewardship, at which covetousness takes the alarm and shuts out Christ, by admitting and cherishing "the love of money." These and other such "stumbling-blocks" God is said to "lay before" men—not to induce them to stumble and fall—not to tempt them to evil—but to punish them for their sins—to bring out from beneath the garb of profession the reality within; and to be a warning to him that "thinketh he standeth (by faith) to take heed lest he fall" (by sense), C.

Ver. 26. This dumbness may have been physical, so that he could not speak; God thereby manifesting to the prophet and people that speech was his gift, their lips not their own, Ps. 12. 4: or it may have been mental, arising from such an overwhelming astonishment at the view of the divine glory, as deprived him for a time of the power of utterance—a result often arising from deep impressions of natural objects and occurrences; or it may have been merely the effect of that commanded restraint or compulsory imprisonment, by which he was for a time reduced to silence as a public "preacher of righteousness." C.

REFLECTIONS.—God's Word ought to be received as the delightful food of our soul, without disputing; and the more readily we obey God's difficult commandments, we shall receive the more comfort in the issue. Saints may receive with delight what speaks terror to the wicked. And they who minister in holy things, ought to meditate on and experience their subject before they deliver it to others. But unless God give them a spirit of wisdom and understanding, their own labours can avail but little. The more impudent sinners are in opposition to religion, the more bold and resolute should ministers and others appear in defence of it, that if any obstinately reject the counsel of God, they may be rendered inexcusable. And if we be called to hard services, he will fit and furnish us for them. Nor must the want of desired success discourage us, or in the least abate our faithfulness and diligence. What struggles of fear and unbelief may there be where grace reigns! It is very discouraging for ministers to be sent to preach to such as are uncontrollably wicked, and hate to be reformed. And their great griefs are often too big to be uttered. But God can bow their hearts as well as furnish their heads, and so prevent their refusal or desertion of their work. And he often for a time straitens them whom he intends to exalt.—Perseverance in sin, and apostasy from God, must certainly issue in temporal and eternal destruction. But readily will God pardon the most wicked if penitent. O the infinite importance of the ministerial office! What influence the execution thereof hath upon the everlasting happiness or misery of mankind! and ministers are acquitted or condemned as guilty of the destruction of souls as they faithfully deliver God's messages or not. Men's apostasy from, or perseverance in, good works, clearly manifests the counterfeit or real nature of their religion and grace. But they who follow God's direction shall have his necessary com-

forts always attending them. They who sinfully evade God's public work are ordinarily punished with temporary restraints from it: and they who hate reproof are deprived of faithful reprovers. Such as intend public preaching ought to be prepared for it by much reading, meditation, and prayer, as their messages are deeply connected with the eternal salvation or damnation of men.

CHAPTER IV. Ver. 1-7. It is most probable that these things were really done, and not in mere vision. If that year was their leap-year of thirteen months, there was time enough between the dates [ch. 1. 1, 2; 8. 1]. God could easily make the prophet lie still all the time specified, and live comfortably on his provision. The *brittle tile* represented Jerusalem's weakness and readiness to be irrecoverably ruined. The *pan* or *slice of iron* represented the walls of Jerusalem, or the resolution and fortifications of the Chaldean besiegers; the *three hundred and ninety days on his left side*, answering to the years of wickedness by the less regarded ten tribes after Jeroboam had become king, 1 Ki. xii., might also figure out three hundred and ninety days of siege by the Chaldeans, before they went off to fight the Egyptians [Je. 37. 5]. The *forty days on his right side*, answering to the Jews' years of wickedness under Manasseh, Jehoiakim, and Zedekiah, or beginning from the thirteenth or eighteenth year of Josiah, might represent the forty days of siege after the Chaldeans returned before the city was taken.—*His setting his face against the portrait of Jerusalem*, and having his *arm bare*, marked how furiously the Chaldeans should besiege it, and how ready they would be to use their swords in murdering the inhabitants.

Ver. 1. *Tile*. The tiles and bricks used for building in several eastern countries are very large, and have often been used as tablets. Pliny relates how Epigenes inscribed a long series of astronomical observations upon brick tiles (*Nat. Hist.* lib. viii. 57). The order was particularly appropriate in Chaldea, where it was customary to inscribe indented figures upon broad and thin bricks, many of which are still found in the ruins of Babylon, and may be frequently seen in European collections of eastern antiquities. C.

Ver. 7. *Arm shall be uncovered*. The uncovering of the arm denoted, in eastern phraseology, preparation for battle; and was intended as a farther emblem of Chaldean preparation, courage and activity in carrying on the siege. C.

CHAPTER IV.

1 Under the type of a siege is showed the time from the defection of Jeroboam to the captivity. 9 By the provision of the siege, is showed the hardness of the famine.

THOU also, son of man, take thee a tile, and lay it before thee, and pourtray upon it the city, even Jerusalem.¹

2 And lay siege² against it, and build a fort against it, and cast a mount³ against it; set the camp also against it, and set battering rams⁴ against it round about.

3 Moreover, take thou unto thee an iron pan,⁵ and set it for a wall of iron between thee and the city; and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. This⁶ shall be a sign to the house of Israel.

4 ¶ Lie⁷ thou also upon thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity.⁸

5 For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days:⁹ so shalt thou bear the iniquity of the house of Israel.

6 And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days:¹⁰ I have appointed thee each day for a year.¹¹

7 Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm shall be uncovered, and thou shalt prophesy against it.

8 And behold, I will lay bands¹² upon thee, and thou shalt not turn thee from one side to another,¹³ till thou hast ended the days of thy siege.

9 ¶ Take¹⁴ thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and fitches,¹⁵ and put them in one vessel, and make thee bread¹⁶ thereof, according to the number of the days that thou shalt lie upon thy side; three hundred and ninety days shalt thou eat thereof.¹⁷

10 And thy meat which thou shalt eat shall be by weight twenty shekels¹⁸ a day: from time to time shalt thou eat it.

11 Thou shalt drink also water by measure, the sixth part of an hin:¹⁹ from time to time shalt thou drink.

12 And thou shalt eat it as barley-cakes,²⁰ and thou shalt bake it with dung²¹ that cometh out of man, in their sight.

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B.C. cir. 594.

CHAP. IV.

a Is. xx. Je. xlii. xviii.

xix. xxv. Je. xlii. ch. v.

xii. Ho. iii.

b Jos. 6. 4. 1. Co. 1. 27.

c Am. 3. 2. Je. 7. 14.

1 Recent excavations have shown that it was customary in Assyria and Babylon to depict upon slabs of limestone, alabaster, and prepared tiles, the cities besieged and captured by celebrated conquerors. The halls of their great palaces were generally covered with such scenic representations, many of which are now in the British Museum. These illustrate the words of the prophet.

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13 And the LORD said, Even thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them.

14 Then said I, Ah Lord God! behold, my soul hath not been polluted; for from my youth up even till now have I not eaten of that which dieth of itself, or is torn in pieces; neither came there abominable flesh into my mouth.

15 Then he said unto me, Lo, I have given thee cow's dung for man's dung, and thou shalt prepare thy bread therewith.¹

16 ¶ Moreover he said unto me, Son of man, behold, I will break the staff of bread² in Jerusalem; and they shall eat bread by weight, and with care; and they shall drink water by measure, and with astonishment:

17 That they may want bread and water, and be astonished one with another, and consume away for their iniquity.

CHAPTER V.

1 Under the type of the prophet's hair, 5 is showed the judgment of Jerusalem for their rebellion, 12 by famine, sword, and dispersion.

AND thou, son of man, take thee a sharp knife, take thee a barber's razor, and cause it to pass upon thine head, and upon thy beard; then take thee balances to weigh, and divide the hair.

2 Thou shalt burn with fire a third part in the midst of the city, when the days of the siege are fulfilled: and thou shalt take a third part, and smite about it with a knife; and a third part thou shalt scatter in the wind; and I will draw out a sword after them.

3 Thou shalt also take thereof a few in number, and bind them in thy skirts.²

4 Then take of them again, and cast them into the midst of the fire, and burn them in the fire; for thereof shall a fire come forth into all the house of Israel.

5 ¶ Thus saith the Lord God, This is Jerusalem: I have set it in the midst of the nations and countries that are round about her.⁵

6 And she hath changed my judgments into wickedness more than the nations, and my statutes more than the countries that are round about her; for they have refused my judgments and my statutes, they have not walked in them.

</

my statutes, neither have kept my judgments, neither have done according to the judgments⁷ of the nations that *are* round about you:

8 Therefore thus saith the Lord God, Behold *I*, even *I*, *am* against thee, and will execute judgments in the midst of thee, in the sight of the nations.

9 And I will do in thee *that which I have not done*, and whereunto I will not do any more the like, because of all thine abominations.

10 Therefore the fathers *shall eat the sons in the midst of thee*, and the sons shall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee *will I scatter into all the winds*.

11 Wherefore, *as I live*, saith the Lord God, Surely, because thou hast *defiled my sanctuary with all thy detestable things*, and with all thine abominations, therefore will I also diminish⁸ thee; *neither shall mine eye spare*, neither will I have any pity.

12 ¶ A^a third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee; and a third part shall fall by the sword round about thee; and I will *scatter a third part into all the winds*, and *I will draw out a sword after them*.

13 Thus^a shall mine anger be accomplished, and I will cause my fury to rest upon them, and I will be comforted: and they shall know that I the LORD have spoken *it* in my *zeal*, when I have accomplished my fury in them.

14 Moreover, *I will make thee waste*, and a reproach among the nations that *are* round about thee, in the sight of all that pass by.

15 So it shall be^a a reproach and a taunt, an instruction^a and an astonishment unto the nations that *are* round about thee, when I shall execute^j judgments in thee, in anger and in fury, and in furious rebukes. I the LORD have spoken *it*.¹

16 When I shall send upon them² the evil

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B.C. cir. 594.

7 Or, *manners*, ch. 11, 12, 16, 47. Je. 2, 10, 11, 14, 4, 5.
8 Is. 10, 5. Je. 25, 9. Am. 3, 6. Le. 26, 14-39. De. 28, 15-68; 32, 21-27. Is. 1-11; ix. xxiv. lxx. lxxv. Je. ii. xxi. ch. vi. xxiv. Hab. i. Zep. i. iii. Mil. iii. vii. Am. ix. 5. Am. 3, 2. La. 4, 6, 9. 1 Le. 26, 29. De. 28, 53-57. 2 Ki. 6, 29. Je. 19, 9. La. 4, 10; 2, 20.

9 Ver. 2, 12, ch. 6, 8, 12; 14. Le. 26, 33. De. 4, 27; 28, 64. Zec. 2, 6. See on ver. 2.

10 Am. 8, 7. He. 3, 11, 18.

11 Ch. 7, 20; 8, 5; 23, 38. 12 Is. 1, 20; 11, 13; 32, 34. 13 Ki. 23, 27; 21, 4, 2. Ch. 3, 14.

12 Ch. 11, 21. Je. 44, 4. 13 Or, *destroy*, Nu. 27, 4. Ps. 107, 39.

14 La. 2, 21. Ch. 7, 4. 15 Is. 18, 10; 24, 14. Zec. 11, 6. Je. 23, 14.

16 Is. 1, 21. Ch. 12, 22; 6, 8, 12. Je. 15, 22; 1, 9.

17 Ch. 2, 23. De. 28, 65. Am. 9, 4. Je. 12, 12; 42, 10. 22, 13, 10; 11, 14; 27.

18 Is. 10, 25. De. 32, 22. Ch. 8, 19; 12, 22; 14, 13; 20, 47; 23, 25; 1, 12; 17, 8.

19 Ch. 16, 42; 63, 21, 17. Is. 1, 24. Zec. 6, 8. Am. 5, 9. Ch. 7, 17; 19, 7. Ch. 36, 5; 38, 17; 16, 35; 42, 23; 25, 6; 7, 10.

20 A. N. 2, 17. Is. 64, 10. La. 1, 4, 8; 2, 2, 3; 15, 17; 18, 18. Je. 42, 18; 24, 9, 20. De. 28, 37. 1 Ki. 9, 7. Ch. 4, 16. Ps. 79, 47; 1, 18.

21 So it shall be. 22 So ye shall be. (The Version).—C.

23 Is. 2, 20. La. 1, 12. Je. 19, 8; 22, 8. De. 29, 22-28; 32, 37.

24 Ch. 25, 17. Na. 1, 2. De. 32, 22; 33, 15; 66, 15, 16.

25 The general scope of this prophecy shows that it embraced a period extending into the distant future. The fulfilment commenced a few years after the words were uttered: it has been ever since progressing, and it is not yet complete.

26 The portion of Israel scattered in the wind, has still the sword of God's wrath drawn out after them. The Jewish prophets were able to look away down the long vista of Jewish history, and to depict it on the prophetic canvas, as a painter represents the windings of a long valley on the flat surface of his picture.—P.

27 Upon them, Upon you.—Boothroyd.

28 Evil arrows of famine. Drought, blight, mildew, storm, hail, rain, locusts, caterpillars, &c., so often the swift and irresistible arrows of famine and harbingers of pestilence.—C.

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8 De. 32, 23-24. Ps. 7, 13; 34, 7; 91, 5. 9 See note ^a in first column.

10 Le. 26, 26. Ch. 4, 16; 14, 13. Is. 3, 1; 2 Ki. 6, 25. 11 Le. 26, 22. Je. 15, 3. De. 32, 24. Ex. 23, 29. With ch. 14, 21; 33, 27; 34, 25; 38, 2. Ki. 17, 23.

12 Ver. 12; ch. 14, 19; 38, 22. Ch. 6, 2; 23, 47; 21, 3.

13 CHAP. VI.

14 Ch. 1, 3; 13, 17; 17, 12; 14, 12; 1, 13; 1, 15; 1, 16, 1. 15 Ch. 4, 7; 20, 46; 13, 17; 21, 25; 38, 2.

16 Judaea, Jos. 11, 27; 20, 7. Ch. 19, 9; 33, 28; 34, 13; 12, 30; 1, 37; 22, 15. 17 Is. 2, 1; 1, 2.

18 The mountains are specially addressed as being the principal scenes of idolatrous worship. See ver. 4.—C.

19 The idea seems rather to be that the mountains are addressed as the leading features, and consequently the representatives of the whole land. Just as we find in some cases the principal scenes of idolatrous worship.

20 Ch. 16, 16, 24. Je. 2, 23; 6, 23; Is. 57, 5; Je. 31, 31.

21 This prophecy is most comprehensive. It embraces, as The physical divisions of the country—mountains, hills, rivers and valleys.—P.

22 The works and monuments of man—high places, altars, cities, and houses.—P.

23 The people of the land. Upon the first utter desolation, the doom pronounced upon the second complete destruction; upon the third, the final, famine, and exile. All are now fulfilled.—P.

24 Le. 26, 30. 1 Ki. 12, 31; 12, 31.

25 Or, *sun images*, ver. 6.

26 Le. 26, 30. ver. 13, 2. Ki. 16, 17. 2 Ki. 19, 18. Ch. 8, 10; 14, 35; 23, 7; 30, 17. Heb. 2, 20.

27 Before their idols—to which they had ignorantly and superstitiously fled for refuge.—P.

28 1 Ki. 13, 2. 2 Ki. 23, 14, 16.

29 Ch. 5, 14; 7, 2, 15. Is. 64, 10; 11, 14. La. 1, 4. See ver. 3, 14. Ho. 10, 5; Je. 9, 11.

30 For the fulfilment of this prophecy, and the awful permanence of the judgments threatened—See Wylie's *Modern Judaea*, ch. x. c.

31 Idols, images, and temples, Ps. 115, 4-8; 135, 15-18. Is. 40, 20. Je. 10, 3-9; 14, 15.

32 Ver. 13; ch. 7, 4; 9, 11. 10, 12; 12, 20; 13, 9; 14, 21; 23, 14, 8; 15, 7; 20, 38; 42, 44; 23, 49; 24, 24. Ex. 6, 7; 7, 14; 14, 18; 16, 12.

arrows of famine³ which shall be for *their* destruction, *and* which I will send to destroy you: and I will increase the famine upon you, and *will break your staff of bread*:

17 So will I send upon you famine and *evil* beasts, and they shall bereave thee; and *pestilence* and blood shall pass through thee; and I *will bring the sword upon thee*. I the LORD have spoken *it*.

CHAPTER VI.

1 The judgment of Israel for their idolatry. 8 A remnant shall be saved. 11 The prophet is directed to lament their calamities.

AND the^a word of the LORD came unto me, saying,

2 Son of man, *set thy face toward the mountains of Israel*,² and prophesy against them,

3 And say, Ye mountains of Israel, hear the word of the LORD God; Thus saith the LORD God *to the mountains*, and to the hills, to the rivers, and to the valleys,³ Behold I, *even I*, will bring a sword upon you, and I will destroy your *high places*;

4 And your altars shall be desolate, and your images⁴ shall be broken; and *I will cast down your slain men before your idols*.⁵

5 And I will lay⁶ the dead carcasses of the children of Israel before their idols;⁷ and I will scatter your *bones round about your altars*.

6 In^a all your dwelling-places the cities shall be laid waste,⁸ and the high places shall be desolate; that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your images may be cut down, and your works⁹ may be abolished.

7 And the slain shall fall in the midst of you, and ye shall know that I *am* the LORD.

8 ¶ Yet will I leave *a remnant*, that ye may have *some* that shall escape the sword among the nations, when ye shall be scattered through the countries.

9 And they that escape of you shall *remember*

10 Ch. 5, 2; 12, 22. Je. 44, 28; 15, 1; 9, 4; 2; 6, 13. Hab. 3, 2. Ro. 9, 15, 29. 1 Da. 9, 2. Le. 26, 40. 41. De. 30, 1, 2. Ho. 5, 15. Ps. 22, 27; 137, 1; Je. 31, 19.

13.—The knife represents destruction by the sword.—The scattering represents the captivity and dispersion. C.

Ver. 6. They (the nations) have refused—but merely refused—but Israel speciously accepted and falsely covenanted to obey, then lightly changed and wickedly rejected my judgments and my statutes, and so were worse than the heathen. C.

Ver. 7. Neither have done, &c. Neither have ye done so well as the nations—they have tenaciously adhered to the gods of their idolatrous fathers—ye have lightly forsaken the God of Abraham, Isaac, and Jacob. They have been comparatively moral with a false religion; you have followed lies though in possession of the oracles of truth. C.

Ver. 17. Evil beasts. Either actually wild beasts, driven from the rivers by inundations, from the mountains by storms, or from the deserts by hunger; or figuratively, the Chaldeans, whose untamed ferocity justly entitled them to be called 'evil beasts.' C.

REFLECTIONS.—If men will not be reformed, they must certainly be ruined: and with great ease, and by a vast variety of judgments, God can accomplish the destruction of obstinate sinners. It is very awful when those who should have remained as monuments of mercy fall because of their sins: and highly criminal when such as had been singularly privileged with God's favours, oracles, and ordinances, for promoting the welfare of all around them, become a plague, and the vilest monsters in wickedness: and yet often apostate professors become more abandoned than heathens! How awful it is when idols and their services are admitted into God's land, his temple, his church, and the

heart formed for himself! The immediate agents in the ruin of sinners are all the instruments of an angry God: and when his wrath is kindled, who can abide it! It is dreadful to contemplate that by our sins we may come to destruction. And, alas! in what awful condition must the impenitent perish for ever! If public reproofs cannot restrain public wickedness, public judgments must follow at last. Some will be destroyed and should become a warning to others. And if God bear long with us in our sins, his judgments must be the severer when they are inflicted. And the most incredulous will at length be forced to believe his Word, though it should be by their own everlasting destruction.

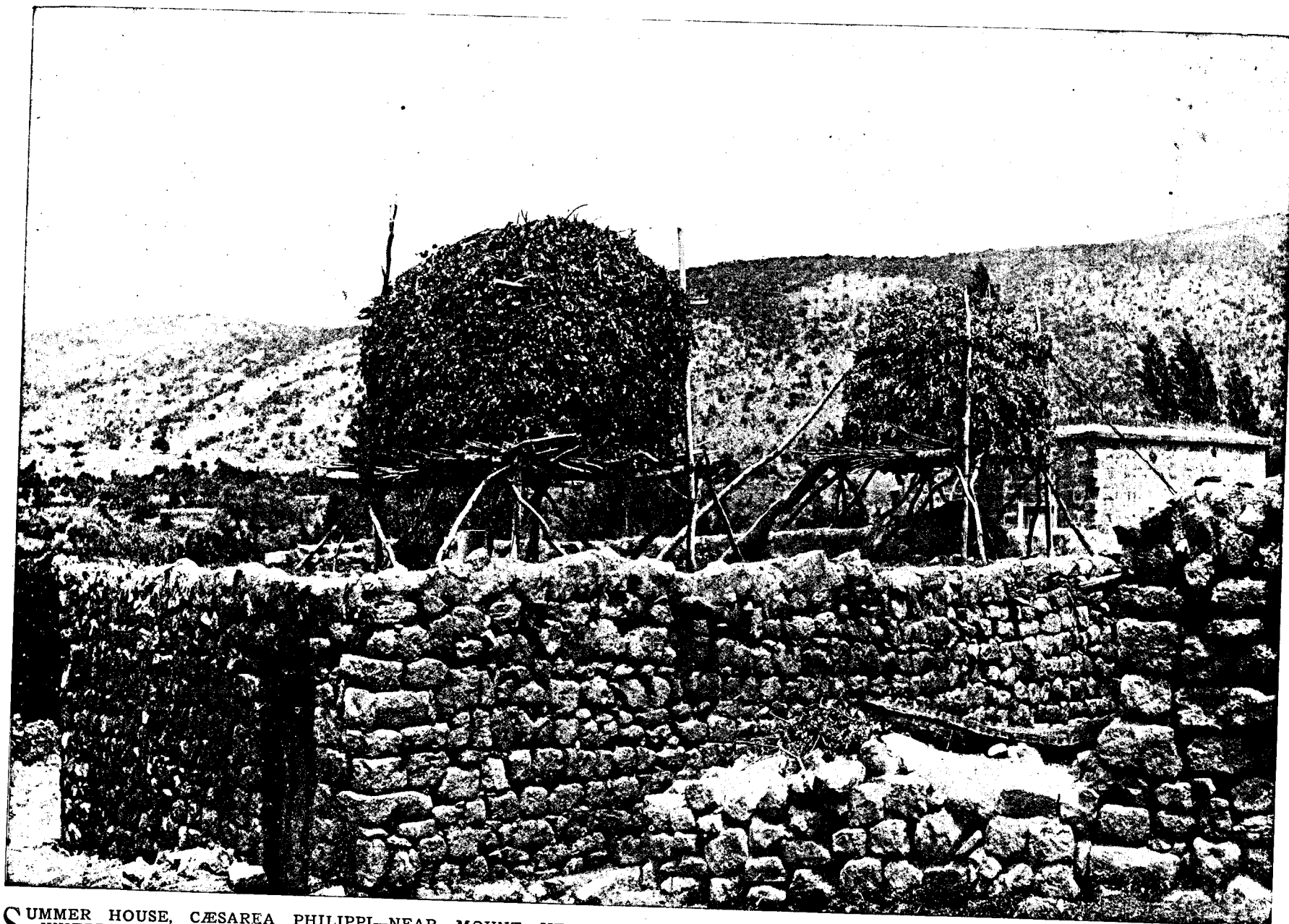
CHAPTER VI. Ver. 3. Rivers and valleys are also specially addressed; because it is probable that, like the heathen whom they imitated and surpassed, ch. 5, 7, they had learned to deify the rivers, and people them with the Naiades; and it is certain that in the valley of Hinnom their most cruel rites of idolatry were practised. C.

Ver. 11. Smite with thine hand, &c. Eastern people employ much more action while speaking than Europeans; and some stance requires to be taken into account in the order 'to smite and to stamp,' actions which, to an eastern people, might be eminently expressive of the deepest indignation and sorrow. C.

Ver. 12. The threefold division of judgment, ch. 5, 12, seems, most probably, to have been adapted to three political factions

into which the people were divided. (1) Those that were for fleeing 'far off,' and leaving Jerusalem to her fate, and taking refuge in Egypt or among the Ammonites, &c. (2) Those who encouraged, or perhaps compelled, Zedekiah to rebel. And (3) those who, when the rebellion was suppressed in the open country, refused to hear Jeremiah, and madly held out in Jerusalem. A terrible example of the existence and wickedness of such Jewish factions may be seen in Josephus' *History of the Jewish War*. C.

REFLECTIONS.—Terrible are the desolations which guilt and war make in nations. And no place, no idol, no station, can protect from God's wrath. If men will not destroy idols, he will find a way, even by idolaters, to destroy both together. His persevering patience, as well as both mercies and judgments, encourage and excite to a cordial and thorough repentance. And loathsome and abominable is the most beloved sin to a person truly penitent. Yea, hopeful is the case when sinners begin to remember God, and the base affronts which they have given him. And nothing more deeply wounds awakened consciences than a sense of their base ingratitude, and of grieving the Holy Spirit of God. God will make all men, either by their ruin, or especially by their hearty repentance, effectually to acknowledge his perfections, to feel the equity and veracity of his Word, and justify him in the accomplishment of it. The sins and judgments of others should affect us as well as our own. And



SUMMER HOUSE, CÆSAREA PHILIPPI—NEAR MOUNT HERMON
WHERE CHRIST WAS TRANSFIGURED. [Ezekiel, vi:3-4.]—"And say, Ye mountains of Israel, hear the word of the Lord God; thus saith the Lord God to the mountains, and to the hills, to the rivers, and to the valleys, Behold I, even I, will bring a sword upon you, and I will destroy your high places; and your altars shall be desolate, and your images shall be broken; and I will cast down your ~~plain~~ men before your idols." We have a picture here of a summer house

in Cæsarea Philippi. The weather is so hot here in the summer, and there are so many creeping and crawling things among the old ruins of this ancient city that people build above their stone quarters, in the warm season, summer houses such as you see in the picture. Cæsarea Philippi is at the foot of Mount Hermon, and truly has the prophesy of Ezekiel been fulfilled in this city. Here the altars are desolate, and the images broken, and the temple of Pan is in ruins.

ber me among the nations whither they shall be carried captives, because "I am broken" with their "whorish heart, which hath departed from me, and with their "eyes, which go a whoring after their idols: and they shall "loathe themselves for the evils which they have committed in all their abominations.

10 And^r they shall know that I *am* the LORD, and that I have not said in vain that I would do this evil unto them.²

11 ¶ Thus saith the Lord God, "Smite with thine hand, and stamp with thy foot, and say, Alas for all the evil abominations of the house of Israel! for "they shall fall by the sword, by the famine, and by the pestilence.

12 He that is far off shall die of the pestilence; and he that is near shall fall by the sword; and he that remaineth and is besieged, shall die by the famine: thus will I "accomplish my fury upon them.

13 Then^r shall ye know that I *am* the LORD, when their slain *men* shall be among their idols round about their altars, upon "every high hill, in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer sweet savour to all their idols.

14 So will I "stretch out my hand upon them, and make the land desolate, yea, more desolate than the wilderness³ toward "Diblah, in all their habitations; and they shall know that I *am* the LORD.⁴

CHAPTER VII.

1 The final desolation of Israel. 16 The mournful repentance of them that escape. 20 The enemies defile the sanctuary because of the Israelites' abominations. 23 Under the type of a chain is showed the miserable captivity of all orders of men.

MOREOVER, the word of the LORD came unto me, saying,

2 Also, thou son of man, thus saith the Lord God unto the land of "Israel, "An end, the end is come upon the four corners of the land.

3 Now *is* the end *come* upon thee, and "I will send mine anger upon thee, and will judge

ministers must often weep over them who never shed a tear for themselves.

CHAPTER VII. Ver. 7. The beginning of desolation is come upon you who remain in Judea; and ye shall quickly meet with real and terrible trouble, and not mere fears and ill-grounded fancies of it. 10-15. Since pride and violence have come to such intolerable heights among all ranks, the haughty and cruel Chaldeans are in readiness to punish you; and all orders shall be equally involved in your misery: such as sell fields shall not return to them in the year of jubilee, being captives in Babylon; yea, after their seventy years' captivity, it will be impossible for many to find their own inheritances. This prediction of the desolation of the country, and of its inhabitants, shall not fail of exact accomplishment: nor shall any be able to secure themselves from those judgments threatened, so long as they continue in their evil courses. They may blow the trumpets to call them together for war; but, deprived of all courage and resolution by my wrath upon them, none shall dare to assemble. 16-22. The few appointed for escape shall indeed be preserved, and scattered here and there for their safety; and they shall bitterly bewail their calamities and sins. All shall be quite dispirited and incapable of helping them-

selves; and shall be quite overwhelmed with grief, terror, and shame. Their wealth shall be altogether unprofitable to them; nay, they shall be glad to be rid of it, or shall have it seized by the enemy: or, in the famine, it shall be unable to procure them sufficient food,—since they have made it the occasion of manifold wickedness, and have employed it in the service of idols. And as for my magnificent and beautiful temple, which has long been the glory of their nation, and which they have defiled with their idols and the service of them, I will quickly drive them far from it into Chaldea, and will give it into the hands of the most infamous heathens to be defiled, plundered, and destroyed. 23-27. Prepare for imprisonment, captivity, and bondage; for your land is full of capital crimes, oppression, rapine, and injustice. Therefore shall the barbarous Chaldeans seize upon your whole property, of which ye so proudly boasted; nor shall your humblest entreaties be able to procure any respite, but one mischief shall follow another. Neither prophet nor priest shall be able or allowed to teach you; nor shall the most prudent and experienced know how to advise you. Both magistrates and people shall be utterly

Ver. 2. *Land of Israel.* The tribes of Judah and Benjamin, and the fragments of the other tribes that had been left in se-

cluded spots, or had returned from the nations into which they had fled, or been carried captive. C.

Ver. 4. *Thine abominations, &c.* Being "given over" to your own will and ways, your abominations that you have chosen and loved, shall remain in the midst of every family and assembly, evidences of your apostasy and causes of divine judgment. C.

Ver. 10. *The rod.* Some think Nebuchadnezzar, who is called "the rod of God's anger," and who was a proud man; but it seems rather to describe the oppression and pride that had grown up in Israel; and on account of which God commissioned as proud an oppressor to execute his righteous judgment. C.

Ver. 12. *Let not the buyer rejoice* that he has obtained, nor the seller mourn that he has been forced to part with, property at an undervalue; it shall now be wrested from the buyer by a foreign power, as it was from the seller by domestic oppression. C.

Ver. 19. The possession of silver and gold led to the abuse of them in luxury, pride, covetousness, and idolatry. While the Israelites were comparatively poor, they were industrious, and remembered God; when, by their industry, they became rich, they stumbled over their abundance, and forgot the giver.—A melancholy progress which Christianity, alas! too often witnesses in her own children; and against which all successful men have special need to "watch and pray." C.

Ver. 20. "As to their beautiful ornaments, which were for pride, they turned them into images of their abominations, and their detestable things they made therewith; hence I will make them to them as an unclean thing." *Boothroyd.*

REFLECTIONS.—God gives to sinners fair warning of their approaching ruin; and with tenderness he seeks by his warnings to save them from ruin. But fearful and various are the plagues which men's diversified iniquities entail upon them. And nothing can avail for

A.M. cir. 3410.
B.C. cir. 594.

ch. 5. 13, 16, 43. Am.
2. 13. Ps. 78. 40; 106. 40.
4. 13. 1. 13, 15; 104. 3. 24.
De. 32. 17, 19.

1 Because I am
broken. "When I have
voken their heart,
which, straying, de-
parted from me,"—
Boothroyd.

Je. 3. 5, 13.
ch. 14. 4-7; 20. 7, 24.
Nu. 15. 39. 2 Ki. 16. 10. 2.
Pe. 2. 14.

9 Job. 42. 6. ch. 7. 16;
12. 10. 16. 59. 20. 43. 35.
31. 32. Je. 31. 18, 19; 3. 13;
50. 4. Ho. 14. 8. Le. 26.
40. 4.

See ver. 7. Zec. 1.
6. ch. 14. 22. Da. 9. 12.

2 The final object
of these judgments
is here indi-
cated—it was to bring
Israel to a know-
ledge, not theoreti-
cal merely, but ex-
perimental, of God's
Promises, warnings,
threatenings, and fa-
vours had all been
vain. Judgments
alone, terrible & long-
continued, would
serve to bring the
people to a sense of
their duty. These are
not yet exhausted;
but the time will yet
come when Israel
shall know and wor-
ship God.—P.

ch. 12. 12, 14, 17; 9. 4.
Am. 5. 15. Je. 9. 1, 10, 20.
21. Nu. 24. 10.

1 ver. 12; ch. 2. 12,
13, 14, 15. Je. 12. 13, 15;
19. 17. De. 32. 32.
25. Am. 2. 14, 15; 9. 1-4.

See ch. 5. 13.
ver. 3-7. Is. 37. 36.
Je. 8. 1, 2, 3, 5, 6, 7, 8.
Je. 2. 20. Ho. 4. 13. 1.
Ki. 14. 23; 16. 4. Is. 57. 5.
7. 1. Le. 26. 41. 66. 17.
ver. 13; ch. 10. 16.
y Is. 55; 26. 11. ver.
3-7.

Or, desolate from
the wilderness.
Nu. 33. 46. Je. 48. 22.
See note on ver.
6.—C.

CHAP. VII.
1 Judea, ch. 12. 22;
13; 21. 2. Mi. 1. 14. Mal.
1. 12, 13, with 2 Ch. 30.
11, 18; 15. 17.

6 Ge. 13. La. 1. 9, 4.
18. Am. 6. 8, 11. Is. 24. 1-
6. 18. Nu. 24. 17. Mat. 24.
6, 14, ver. 3, 6.
6 ver. 8; ch. 5. 12, 13;
6. 3-7. 12, 13. Is. 3. 11. ch.
21. 22. xxiii.

To the eve of the
wicked God's judg-
ment often seems to
slumber, or take no
note of evil-doers;
now it awakes, and
ready to smite,
watches over all their
movements.—C.

Not now the
sounding of the wood-
man's axe or the
hunter's horn on the
mountains; but the
sounding of the trum-
pet, and the clang of
invading swords.—C.

2 Heb. *give*.
ch. 5. 11; ver. 9; ch. 8.
18; 9. 10, 12, 14. Zec. 11. 6.
Je. 12. 14.

Ho. 9. 7. ver. 3, 9; ch.
9. 10. 16. 15. 43. 20. 33-
38. xxiii. xxiv. Is. 59. 1-
18; 65. 1-7. 1. 12. Je. 15.
xxvi. xlix. Mi. 1. 1-iii.
Zep. 1. 1-iii. Hab. 1.
Or, *that are in*,
ver. 9.

ch. 5. 7, 10, 13; 12. 20.
Isa. 26. 8. Na. 1. 9.
Da. 9. 12. Am. 3. 2. Lu.
12. 47.

Only evil. An
evil unmix'd with
any mitigating cir-
cumstance.—C.

ch. 5. 12; 6. 3-8. Je.
24. 9, 10, 44, 27, 28.
See note "in first
column."

Heb. *awaketh*
against, 2 Pe. 2. 3.
1. 12. 1. 12. 1. 12. 1. 12.
5. 3. 2 Pe. 2. 3, with Je.
21. 12. ver. 8, 10.

Divine judgment,
like the morning
light, will now ex-
pose all your "deeds
of darkness."—C.

Ps. 139. 12. 25. 17.
25. 30. Je. 17. 7. 15. 22.
5. Zep. 1. 14-16. Ps. 37.
13.

Or, *echo*.
See note "in first
column."

See ch. 5. 12; 12. 25.
28; ver. 12. 12. 12. 25.
14. 17. Je. 29. 10-19.

Is. 3. 11. 1. 20. Je. 2.
19. 4. 18; 5. 7-9; 5. 6. 19.
1. 12. ver. 8, 10.

1 Heb. *upon thee*.
See ver. 4.

Ga. 6. 7. Re. 20. 13.
o Mi. 1. 1.

See ver. 6, 7. Ps.
101. 8. ch. 12. 25, 28. 2 Pe.
2. 3. 1 Th. 5. 3.

Is. 10. 5-9; 28. 13;
16-24. Pr. 18. 18.

Je. 6. 7. Is. 59. 6; 5. 7.
Am. 3. 10. Mi. 3. 1-3. 12.
2 Or, *tumult*.

Or, *their tumult*.
28; ver. 3. 4. ch. 20. 12.
ch. 24. 16. Je. 15. 4-6;
25. 33; 22. 18. Ps. 78. 64.
De. 38. 34.

ver. 2, 6, 7, 10. 1 Co.
7. 29.

2 Ch. 28. 13. ch. 5. 2,
12, 10, 11, 12.

The seller shall
not return to his pos-
session at the jubilee.
Le. 25. 13, but will
die in the course of
nature, before the 70
years' captivity are
past.—C.

Heb. *though their
life were yet among
the living*.

ver. 2, 8; ch. 5. 12;
6. 11, 12.

Ec. 8. 8. Am. 6. 13.
Is. 26. 11. Ps. 52. 7.

Or, *what life is
in his iniquity*.

7 Heb. *his in-
iquity*.

6. 1. Jos. 6. 6.
2 Sa. 7. 7. Re. 18. 10.
ver. 17.

Their guilty con-
science had been con-
fessed a once brave peo-
ple into cowards.—C.

ver. 11. 12. Is. 24. 1-
7. 6. Je. 6. 11; 7. 20, 9.
11, 21, 22; 12. 17; 14. 18;
15. 2, 3; 23. 3. ch. 5. 2, 12;
6. 11, 12. De. 32. 25. La.
1. 20.



GATE OF ATHENE ARCHEGETIS—RUINS ONCE CONSECRATED TO THE CAUSE OF IDOLATRY. [Ezekiel, viii:17.]—"Then he said unto me, Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence and have returned to provoke me to anger." At the time Ezekiel wrote this, B. C. 594, Solon repaired the constitution and laws for Athenian cities, but the abominations Ezekiel represents as being committed by the

house of Judah and filling the land with violence, were being committed also by the Athenians in their worship of idols. So when Solon was an old man, Pisistratus, the tyrant, made himself the master of the Acropolis. These ruins and others in Athens only serve to show that the same laws which were at work among the Israelites, bringing them to confusion, were also at work among the Greeks, bringing them to a depth of national poverty, from which they have never recovered.

15 The sword *is* without, and the pestilence and the famine within: he that *is* in the field shall die with the sword; and he that *is* in the city, famine and pestilence shall devour him.

16 ¶ But they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity.

17 All hands shall be feeble, and all knees shall be weak as water.⁹

18 They shall also gird themselves with sackcloth, and horror shall cover them; and shame shall be upon all faces, and baldness upon all their heads.

19 They shall cast their silver¹ in the streets, and their gold shall be removed:² their silver and their gold shall not be able to deliver them in the day of the wrath of the LORD: they shall not satisfy their souls, neither fill their bowels; because it is the 'stumbling-block of their iniquity.³

20 ¶ As for the beauty of his ornament, he set it in majesty; but they made the images of their abominations, and of their detestable things therein: therefore have I set it far from them.⁴

21 And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil: and they shall pollute it.

22 My face will I turn also from them, and they shall pollute my secret place:⁵ for the robbers shall enter into it, and defile it.

23 ¶ Make a chain;⁷ for the land is full of bloody crimes, and the city is full of violence.

24 Wherefore I will bring the worst⁸ of the heathen, and they shall possess their houses: I will also make the pomp of the strong to cease, and their holy places shall be defiled.⁹

25 Destruction cometh; and they shall seek peace, and there shall be none.

26 Mischief shall come upon mischief, and rumour shall be upon rumour; then shall they seek a vision² of the prophet: but the law shall perish from the priest, and counsel from the ancients.³

A.M. cir. 3410.
B.C. cir. 594.

1 Is. 1.9. Je. 44.14. Ps. 11.1. Mat. 24.10.
2 Is. 38.17. Jer. 11.11. ch. 6.9. Pr. 5.11. Ho. 14.1-3.
3 Is. 13.7. Je. 6.24. ch. 21.7.
4 Heb. go into water.
5 Is. 15.2.3. 32.4. Je. 46.37. 3.35. Am. 8.10. Ps. 35.6. Job 21.6. Re. 6.15.
6 Pr. 11.4. Zep. 1.18. Is. 2.20.22.

1 Either their money, which had become useless in famine—2 temptation to plunderers, a hindrance in flight; or their idols of silver and gold, which they foolishly worshipped, and now, in despair, cast away.—C.
2 Heb. for a separation of uncleanness, ch. 36.17.
3 ch. 14.34.
4 Or, because their iniquity is their stumbling-block.
5 Is. 44.1. Ps. 96.6.48. 2. ver. 22. 1 Ki. vi. vii. 2. Ch. 33.4.
6 ch. 11.2. Ch. 33.4.
7 Or, made it unto them an unclean thing.
8 Is. 17.1-8. 79.1. Je. 52.13.
9 De. 32.20. Je. 18.17. Le. 26.17. Ps. 34.16.

1 The holy of holies, into which none but the high-priest might enter, He. 9. 7, and therefore called 'secret'—C.
2 Or, burglars, i.e. Chaldeans.
3 Na. 1.10. Je. 27.2.2. Ki. 25.7. Je. 40.1.
4 See note below.
5 Is. 21.16. Zep. 3.3. Je. 6.6.8. ch. xiii. 1. 23. 27.9.2. Ki. 24.4.
6 Ps. 106.41. Hab. 1.6-10. Je. 1.15. 7.5.6.6. 22.23. 12.12. 21.7. 25.9. 11. ch. 28.7.30.11.
7 As there is growth in grace, so are there degrees in wickedness, of which the Chaldeans occupied the bad pre-eminence. See ch. 28.7.30.11.—C.
8 ch. 33.28. Je. 24.8. 10.2.11.24.27.
9 ch. 7.20. Ps. 83.12. ch. 9.7. 21.2. Ps. 68.35. 73.17. Je. 51.51.

1 Heb. Cutting off, ch. 5.12.
2 Is. 59.8-11.57.21. Je. 8.15.17. 2. Ki. 24.20. La. 4.17.19.
3 Is. 40.20. De. 32.23. 7. ch. 14.9. 20.1. 33.7. 37. Je. 21.2.38.14.
4 See note below.
5 Is. 44.17. 44.18. 13. A fact often exemplified, when those who never pray in time of health, are eager that others should pray for them in time of distress.—C.
6 ch. 20.3. Ps. 74.9. La. 2.9.14. Am. 8.11.12. Mi. 3.6.
7 Or, elders, ch. 8.1. 14.120.1. Je. 18.18.
8 The chain was a fit symbol of captivity. The expression would appear more appalling to the

Jews, from the fact that it was customary in ancient times to chain captives together in a long file, and thus to drive the cattle away to the land of exile. Such chain-gangs are seen upon the monuments of Assyria and Egypt.—P.
9 Je. 21.2. 22.8-11. ch. 12.10. 12.21.25. Is. 5.11. ch. 5.7. ver. 4.8.9. Mat. 7.2.
1 Heb. with their judgments.
2 Is. 20.11. 1. Ki. 20.28. Joel 3.17. ch. 36.11. 38.37. 38.23. Ps. 9.16.

CHAP. VIII.
B.C. cir. 593.
1 ch. 1.220.1.24.126. 1.29.1.17.34.1.32.17.40. 1.29.1.17.34.1.32.17.40.
2 The sixth year of the captivity of Jehoiachin.—C.
3 ch. 14.1.4.20.11.33.32. Ki. 4.38. Lu. 10.39. Ac. 22.31.30.33. Mal. 2.7.
4 ch. 1.3.12.14.22. d ch. 1.26.27.4. Re. 1.15.18.66.15-17.
5 Da. 5.5. ch. 1.3.12.14.22.40.11.33.32. Ki. 4.38. Lu. 10.39. Ac. 22.31.30.33. Mal. 2.7.
6 ch. 4.2.
7 Whether this removal was actual, as in the case of Elijah, Philip, and Paul (1 Ki. 16.12. 2 Ki. 25.16. Ac. 8.39.40. 16.19. 20.13. 21.10. 27.30. 28.30. 29.10. 30.10. 31.10. 32.10. 33.10. 34.10. 35.10. 36.10. 37.10. 38.10. 39.10. 40.10. 41.10. 42.10. 43.10. 44.10. 45.10. 46.10. 47.10. 48.10. 49.10. 50.10. 51.10. 52.10. 53.10. 54.10. 55.10. 56.10. 57.10. 58.10. 59.10. 60.10. 61.10. 62.10. 63.10. 64.10. 65.10. 66.10. 67.10. 68.10. 69.10. 70.10. 71.10. 72.10. 73.10. 74.10. 75.10. 76.10. 77.10. 78.10. 79.10. 80.10. 81.10. 82.10. 83.10. 84.10. 85.10. 86.10. 87.10. 88.10. 89.10. 90.10. 91.10. 92.10. 93.10. 94.10. 95.10. 96.10. 97.10. 98.10. 99.10. 100.10.) or merely in 'the visions of God,' it is impossible decisively to say. Both modes of revelation are alike easy to God. The three examples cited render the actual transport probable, but the description, ver. 8, seems to favour the opposite view.—C.
8 The Lord knoweth.—C.
9 ver. 5. ch. 7.24. 2. Ch. 4.2. Ki. 16.14.
10 ch. 5.34.
11 ch. 5.34.
12 ch. 5.34.
13 ch. 5.34.
14 ch. 5.34.
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93 ch. 5.34.
94 ch. 5.34.
95 ch. 5.34.
96 ch. 5.34.
97 ch. 5.34.
98 ch. 5.34.
99 ch. 5.34.
100 ch. 5.34.

1 Heb. Cutting off, ch. 5.12.
2 Is. 59.8-11.57.21. Je. 8.15.17. 2. Ki. 24.20. La. 4.17.19.
3 Is. 40.20. De. 32.23. 7. ch. 14.9. 20.1. 33.7. 37. Je. 21.2.38.14.
4 See note below.
5 Is. 44.17. 44.18. 13. A fact often exemplified, when those who never pray in time of health, are eager that others should pray for them in time of distress.—C.
6 ch. 20.3. Ps. 74.9. La. 2.9.14. Am. 8.11.12. Mi. 3.6.
7 Or, elders, ch. 8.1. 14.120.1. Je. 18.18.
8 The chain was a fit symbol of captivity. The expression would appear more appalling to the

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2 Is. 59.8-11.57.21. Je. 8.15.17. 2. Ki. 24.20. La. 4.17.19.
3 Is. 40.20. De. 32.23. 7. ch. 14.9. 20.1. 33.7. 37. Je. 21.2.38.14.
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B.C. cir. 594.

Jews, from the fact that it was customary in ancient times to chain captives together in a long file, and thus to drive the cattle away to the land of exile. Such chain-gangs are seen upon the monuments of Assyria and Egypt.—P.
9 Je. 21.2. 22.8-11. ch. 12.10. 12.21.25. Is. 5.11. ch. 5.7. ver. 4.8.9. Mat. 7.2.
1 Heb. with their judgments.
2 Is. 20.11. 1. Ki. 20.28. Joel 3.17. ch. 36.11. 38.37. 38.23. Ps. 9.16.

CHAP. VIII.
B.C. cir. 593.
1 ch. 1.220.1.24.126. 1.29.1.17.34.1.32.17.40. 1.29.1.17.34.1.32.17.40.
2 The sixth year of the captivity of Jehoiachin.—C.
3 ch. 1.3.12.14.22. d ch. 1.26.27.4. Re. 1.15.18.66.15-17.
5 Da. 5.5. ch. 1.3.12.14.22.40.11.33.32. Ki. 4.38. Lu. 10.39. Ac. 22.31.30.33. Mal. 2.7.
6 ch. 4.2.
7 Whether this removal was actual, as in the case of Elijah, Philip, and Paul (1 Ki. 16.12. 2 Ki. 25.16. Ac. 8.39.40. 16.19. 20.13. 21.10. 27.30. 28.30. 29.10. 30.10. 31.10. 32.10. 33.10. 34.10. 35.10. 36.10. 37.10. 38.10. 39.10. 40.10. 41.10. 42.10. 43.10. 44.10. 45.10. 46.10. 47.10. 48.10. 49.10. 50.10. 51.10. 52.10. 53.10. 54.10. 55.10. 56.10. 57.10. 58.10. 59.10. 60.10. 61.10. 62.10. 63.10. 64.10. 65.10. 66.10. 67.10. 68.10. 69.10. 70.10. 71.10. 72.10. 73.10. 74.10. 75.10. 76.10. 77.10. 78.10. 79.10. 80.10. 81.10. 82.10. 83.10. 84.10. 85.10. 86.10. 87.10. 88.10. 89.10. 90.10. 91.10. 92.10. 93.10. 94.10. 95.10. 96.10. 97.10. 98.10. 99.10. 100.10.) or merely in 'the visions of God,' it is impossible decisively to say. Both modes of revelation are alike easy to God. The three examples cited render the actual transport probable, but the description, ver. 8, seems to favour the opposite view.—C.
8 The Lord knoweth.—C.
9 ver. 5. ch. 7.24. 2. Ch. 4.2. Ki. 16.14.
10 ch. 5.34.
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27 The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled: I will do unto them after their way, and according to their deserts⁴ will I judge them; and they shall know that I am the LORD.

CHAPTER VIII.

1 Ezekiel, in a vision of God at Jerusalem, 5 is showed the image of jealousy, 7 the chambers of imagery, 13 the mourners for Tammuz, 16 the worshippers of the sun. 17 God's wrath for their idolatry.

AND it came to pass in the sixth year,¹ in the sixth month, in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord God fell there upon me.

2 Then I beheld, and, lo, a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber.

3 And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me² in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north, where was the seat of the image of jealousy, which provoketh to jealousy.

4 And, behold, the glory of the God of Israel was there, according to the vision that I saw in the plain.

5 ¶ Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold, northward at the gate of the altar, this image of jealousy in the entry.

8 Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold, a door.

9 And he said unto me, Go in, and behold the wicked abominations that they do here.

10 So I went in and saw; and behold, every form of creeping things, and abominable beasts,⁵ and all the idols⁶ of the house of Israel, portrayed upon the wall round about.

11 And there stood before them seventy men of the ancients of the house of Israel,⁷ and in the midst of them stood Jaazaniah the son of Shaphan,⁸ with every man his censer in his hand; and a thick cloud of incense went up.

12 Then said he unto me, Son of man, hast thou seen what the ancients⁸ of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, 'The LORD seeth us not; the LORD hath forsaken the earth.'

13 ¶ He said also unto me, Turn thee yet again, and thou shalt see greater abominations that they do.

14 Then he brought me to the door of the gate of the LORD's house which was toward the north;¹ and behold, there sat women weeping² for Tammuz.³

15 Then said he unto me, Hast thou seen this, O son of man? turn thee yet again, and thou shalt see greater abominations than these.

16 ¶ And he brought me into the inner court of the LORD's house; and, behold, at the door of the temple of the LORD, between the porch and the altar,⁴ were about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped the sun toward the east.

17 ¶ Then he said unto me, Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger; and, lo, they put the branch to their nose.⁷

18 Therefore^a will I also deal in fury: mine eye shall not spare, neither will I have pity;

of their sex, they bid fair to stick at nothing horrid or obscene. And if men once turn their back upon God's institutions, they bid fair endlessly to wander after their own inventions. But shortly shall the most secret abominations be discovered, and the most shocking and daring be sufficiently punished.

CHAPTER IX. Ver. 2-11. The six armed destroyers denote the Chaldeans and other instruments of God's vengeance. The man with the ink-horn denotes Jesus Christ, who manages all the slaughter of apostate nations, nay, all in the world, so as may consist with the preservation of his people, especially those who faithfully mourn over, and testify against, abundant iniquities.

Ver. 1. Cause them that have charge, &c. The princes of the Chaldeans, who had a charge from God to execute righteous judgment against the wicked inhabitants of the city. C.
Ver. 2. Six men. Equivalent to the six labour days of the week—a number exactly completed in the six successive incursions of the Chaldeans. See Je. 52. 28.—And one man among (not of) them clothed with linen—represents the righteous discrimination of God in the execution of his judgments upon mixed

communities, whether he employ human or angelic agency, Re. 15. 6; 19. 8. C.

Ver. 3. The glory... was gone up. 'The glory,' or Shekinah, had gone up from the 'door of the inner gate,' ch. 8. 3, and now appeared on the threshold, ready to enter, judge, or depart. C.

Ver. 4. Set a mark. The Jews thought the mark was the letter called *shau*, the first in the Hebrew word *law*. Some early Christian writers admitting this to be the mark, yet held it was in the Samaritan character, which was in form of a cross—thus showing how early the superstitious use of that symbol of salvation had crept into the church. From Re. 14. 1 the mark will be found to be the name of the Father, acknowledging his children, and sealing them with the Spirit of promise until the day of redemption; and the name of the Lamb, Re. 22. 4, acknowledging in his righteousness. See also the holy priesthood of believers implied in this forehead mark, comp. Ex. 28. 38, with Re. 1. 6. C.

Ver. 6. Ancient men. The Sanhedrim, ch. 8. 10, 11, in God's house governors by office, idolaters by practice. A solemn warning to all who bear rule in the Christian church to beware both of 'the fear of man which bringeth a snare,' and that love of the world, which sooner or later is sure to terminate in that 'covetousness which is idolatry.' C.

REFLECTIONS.—God's ministers of wrath, no less than of mercy, are always ready at his call. But how exceeding loath he is to leave a church, till their ob-

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B.C. cir. 593.

'and though they cry in mine ears with a loud voice, yet will I not hear them.

CHAPTER IX.

1 A vision, whereby is showed the preservation of some, 5 and the destruction of all the rest. 8 God cannot be entreated for them.

HE cried¹ also in mine ears with a loud voice, saying, Cause them² that have charge over the city to draw near, even every man with his destroying weapon in his hand.³

2 And, behold, six men came from the way of the higher gate, which lieth⁴ toward the north, and every man a slaughter weapon⁵ in his hand; and one man⁶ among them was clothed with linen, with a writer's inkhorn by his side:⁷ and they went in, and stood beside the brasen altar.

3 And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house: and he called to the man clothed with linen, which had the writer's inkhorn by his side;

4 And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark⁸ upon the foreheads of the men that sigh, and that cry, for all the abominations that be done in the midst thereof.

5 ¶ And to the others he said in mine hearing,⁹ Go ye after him through the city, and smite; let not your eye spare, neither have ye pity:

6 Slay utterly¹ old and young, both maids, and little children, and women; but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house.

7 And he said unto them, Defile the house, and fill the courts with the slain; go ye forth. And they went forth, and slew in the city.

8 ¶ And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, 'Ah, Lord God! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem?

9 Heb. mine ears. 1 Heb. to destruction. 2 De. 32. 39. 41. 42. ch. 5. 11; 7. 4; 8. 18; 24. 14. 3 J. 32. 27. Nu. 25. 7. 8. 1. 18. 40. 1 Heb. to destruction. 5 Ex. 12. 23. Re. 7. 3; 9. 4; 13. 8. 2 Ti. 2. 19. 11 Pe. 4. 17. 18. Am. 3. 2. Lu. 22. 47. Je. 25. 29. ch. 8. 5-16. 6 See ch. 7. 20-27. Ps. 74. 6; 79. 1. Je. 7. 14. 26. 6. 18; 32. 13-29. Is. 64. 11. 12. La. 1. 10; 2. 4, 5; 7. 20; 4. 11. 2 Ch. 36. 17. 7 Nu. 12. 5; 16. 4, 22. 45. Jos. 7. 4. 1 Ch. 21. 16. Ezr. 9. 5. Mat. 26. 39. 8 De. 9. 18. Je. 9. 1. Ro. 12. 15. He. 13. 3. Ps. 89. 46. 9 Je. 18. 23.

stinacy and impudence, as it were, force him away!

And gradual even then are the removals of his comfortable presence. But even in the midst of ruin and destruction, he takes peculiar care of the protection of his followers, however weak and concealed their holiness and zeal may be. He knows them that are his; and not one of them shall be lost. And he will keep them safe amidst common calamities who keep themselves pure amidst abounding provocations. But when he has gathered his wheat into his garner, nothing remains for the chaff but unquenchable fire. Those who persist in impenitence must die without mercy. And none meet with more terrible destruction than unfaithful magistrates and ministers. God's temple protects penitent, not obstinate offenders. And if judgment begin at the house of God, where shall the ungodly and sinner appear? If servants in it defile it with their idolatries, no wonder that God should suffer the enemies of it to defile it with their violences.—But if God spare us in mercy, we ought to intercede for our sinful brethren.—And even though for their sinfulness God

9 Then said he unto me, 'The iniquity of the house of Israel and Judah is exceeding great, and the land is full of² blood,³ and the city full of perverseness;⁴ for they say, 'The LORD hath forsaken the earth, and the LORD seeth not.

10 And as for me also, mine eye shall not spare, neither will I have pity; but I will recompense their way upon their head.

11 And, behold, the man clothed with linen, which had the inkhorn by his side, reported the matter,⁵ saying, 'I have done as thou hast commanded me.

CHAPTER X.

1 The vision of the coals of fire, to be scattered over the city. 8 The vision of the cherubims.

THEN I^a looked, and behold, in the firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne.¹

2 And he spake³ unto the man⁴ clothed with linen, and said, 'Go in between the wheels,⁵ even under the cherub, and fill thine⁶ hand with coals of fire from between the cherubims, and scatter them over the city.⁷ And he went in in my sight.

3 Now the cherubims stood on the right⁸ side of the house, when the man went in; and the cloud⁹ filled the inner court.

4 Then the glory of the LORD went up¹ from the cherub, and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the LORD's glory.

5 And the sound of the cherubims' wings was heard even to the outer court, as the voice of the Almighty God when he speaketh.²

6 And it came to pass, that when he had commanded the man clothed with linen, saying, Take fire from between the wheels,³ from between the cherubims; then he went in, and stood beside the wheels.

7 And one cherub stretched forth³ his hand from between the cherubims unto the fire that was between the cherubims, and took thereof, and put it into the hands of him that was clothed with linen; who took it, and went out.

8 ¶ And there appeared in the cherubims the form of a man's hand under their wings.

9 And when I looked, behold, the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub; and the appearance of the wheels was as the colour of a beryl stone.

10 And as for their appearances, they four

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1 ch. 7:23; 16:25. De. 31:16, 29; 32:15-21. 2 Ki. 17:7-23; xxi. xxiv. 15:1-11. 18. xxx. lx. Je. ii-xix. ch. iii. xxiv. Zep. i-iii. Mil. iii. 2 Heb. filled with. 3 Stained. 4 Every where with the blood of the righteous—of God's persecuted saints—C. 5 Or, wresting of judgment. 6 Is. 29:15. ch. 8. 12. Ps. 94:7. x. xiii. Job 22. 13. 7 ch. 5. 11; 7:4; 8:18. See ver. 5. 8 ch. 1:6; 15:7; 8:9. De. 32:41. Ko. 2:8; 9. Pr. 11. 31. 9 Heb. returned the word. 10 Ps. 40:8. Jn. 14:31. Re. 16:17; 17:17.

CHAP. X.

1 Ps. 85:8. Hab. 2:1. 2 ch. 1:22, 26. Re. 4:3. 3 Ex. 24:10. Is. 66:1. Re. 24:1. He. 1:8. 4 The throne was at once the seat and the throne of Jehovah. He is not mentioned, but it is evident from the scope of the passage, and especially from the beginning of ver. 2, where the divine name is understood, that Jehovah was the grand object before the prophet's mind, and the Supreme Director of all that took place. —P. 5 God, Re. 4:3. 6 He spake. The LORD. See ch. 9:4. —C. 7 Christ, ch. 9:2-4. 8 ch. 1:13. Ps. 120:4. 140:10. Re. 5:6. Lu. 12:49. 9 Wheels. For their import, see notes on ch. 1:—C. 10 Heb. the hollow of thine. 11 Ki. 25:9. Mi. 1:12. Re. 8:5. Je. 52:13. ch. 20. 47. Je. xix. xxi. 34:23. 8:10. Ex. 9:10. 12 In ch. 1, the man clothed with linen was a messenger of mercy, to watch over and set a divine mark on God's people. In this chapter he is a messenger of judgment, to take fire, the symbol of destruction, from between the cherubim, and scatter it over the city.—P. 13 North, ver. 18. 14 ch. 9:1. 20:3; 23:8. 4 ver. 1; 15:12. 15 The cloud in which the time being—daylight—the Shekinah glory appeared.—C. 16 Nu. 16:19. 17 Heb. was lifted up. 18 ch. 9:3. 19 Ex. 40:35; 1 Ki. 8:10. 11. ch. 1:27; 3:4; 5: Hag. 2:9. Jn. 1:14. Re. 15:8. 17 ch. 1:24; 11:22; ver. 18, 19. 18 1 Ki. 7:9. 19 Ps. 29:3-9; 68:3; 78. 18. Job 40:7-9. 20 The LORD gave audible responses to Moses in the wilderness, and also to the prayers of the high priest, from the most holy place. The voice must have been of such a character as could be distinguished by the assembled multitudes.—P. 21 ver. 2. Mat. 12:18. Jn. 14:31. Is. 49:3. 22 Ps. 80:19. 23 Is. 10:5, 6; Je. 25:29. Ho. 5:10. Am. 1:6. 24 Heb. sent forth. 25 ch. 12:2; 13:1; 2:12. De. 32:35. Re. 22:12. Is. 10:33. 1 Th. 5:3. Mat. 24:33-34. 26 ch. 1:8. Ec. 9:10. 1 Co. 15:10, 58. Is. 6:6. Ps. 115:12. Lu. 12:10. 27 ch. 1:15-17.

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B.C. cir. 593.

1 Ps. 124:24. Re. 11. 33. Ps. 30:17. 12. 111. 2 Re. 15:3. Denoting the mysterious nature of such and such providences. 3 See note on ch. 1. 16.—C. 4 ch. 1:55. 11. ver. 22. 5 See note on ch. 1. 17.—C. 6 Or, spirit. ch. 1. 22. Mat. 18:9. Jn. 15:5. 7 Heb. flesh. 8 ch. 1:18. Re. 4:8. 2 Ch. 10:9. Ps. 34:15. Pr. 5:21; 5. 9 The emblems of omniscience—of the eyes of the Lord which are over all the earth, beholding the evil and the good—and of the wisdom that cometh down from above, from the Father of lights, and with which he endows, in appropriate measure, every one that discovers his lack and prays for a supply, Jn. 1:5; 17.—C. 10 Or, they were called in my hearing. 11 Heb. of Gogai, i.e. more round. 12 Ps. 103:20. He. 1:14. ch. 1:19-21. Ps. 119:94; 147:18; 33:9. 13 Or, rather. 14 'Roll on!' (see ver. 10); an emblem of that still calm progressive movement, however apparently retarded or stationary (ver. 12), which is to continue in the church until the 'gospel of the kingdom shall be preached in all the world for a witness unto all nations.—C. 15 ch. 1:6, 8, 10. 16 Ps. 144:1. Ps. 103:20. 18. 10. 17 Lu. 17:36. 2 Sa. 14. 17. 18 Is. 37:36. 2 Sa. 24. 16. Ps. 91:11. Pr. 28:1. 19 Da. 9:21. 1 Pe. 1:12. 20 ver. 5, 18, 19. Ho. 5:19. 21 ch. 1:5, 6, 43; ver. 20. 22 This is the living creature, ch. 1:5, 6, 10, 13. The church, consisting of 'creatures' or individuals, is also 'a creature,' being one temple reared of many stones (1 Pe. 1:4, 5); one body composed of many members (1 Co. 12:12-20), but with one life and one Spirit.—C. 23 ch. 1:19-21; 11:22; ver. 17, 19. 24 ch. 1:12, 20; 21. Re. 4:6. 12. 3. Job 26:13. Ko. 8:2. Re. 11:11. 25 Or, of life. 26 ch. 1:20; 1:27. 12. 14. with Ps. 78:60. Je. 14:10. 21:6. 8. Ho. 5:15; 9. 12. Mat. 23:38. ver. 4. 27 ch. 1:12. Ge. 2:24. Ps. 18:10; 68:17. 2 Ki. 6:17; 11. 17; 12. 11. 28 Which now stood in the court, ver. 3. 29 The Shekinah no longer occupied the symbolical 'mercy-seat' within the veil, but is now borne by the church universal in her witness to the incarnation, sacrifice, and justifying resurrection of the Lord Jesus. Ro. 4:25.—C. 30 ch. 11:22; ver. 15-17; ch. 1:14, 17-21. 31 ch. 9:3; ver. 4, 18; ch. 11:22. 32 ch. 8:16; 14:4. 33 ch. 1:20, 26. Phil. 2:9. 34 Ex. 1:21; 22:1. 1 Pe. 3:22. Ps. 65:17, 18. 35 ver. 15; ch. 1:20, 23; 20:3; 15:24; 22:3. 36 With 1 Ki. 6:29; 35: 7:29; 36. 37 ch. 1:8, 10; 12. Re. 4. 7. ver. 1. 38 ch. 1:12. Ps. 103:20; 18:30. Is. 55:11. Ho. 14. 9.

CHAP. XI.

1 ch. 3:12, 14, 20; 8:3; ver. 24. Ac. 8:39. 1 Ki. 18:12. 2 ch. 10:19; 14:4.

had one likeness, as if a wheel⁴ had been in the midst⁵ of a wheel.

11 When^a they went,⁶ they went upon their four sides; they turned not as they went, but to the place whither the head⁷ looked they followed it; they turned not as they went.

12 And their whole body,⁸ and their backs, and their hands, and their wings, and the wheels, were full of eyes⁹ round about, even the wheels that they four had.

13 As for the wheels, 'it was cried unto them in my hearing, O wheel!¹²

14 And every one had four faces. 'the first face was the face of a cherub, and 'the second face was the face of a man, and the 'third the face of a lion, and the 'fourth the face of an eagle.

15 And the cherubims were lifted up. 'This is the living creature³ that I saw by the river of Chebar.

16 And when the cherubims went, the wheels went by them; and when the cherubims lifted up their wings to mount up from the earth, the same wheels also turned not from beside them.

17 When they stood, these stood; and when they were lifted up, these lifted up themselves also: for 'the spirit of the living creature⁴ was in them.

18 Then the glory of the LORD departed from off the threshold of the house, and stood over the cherubims.⁶

19 And the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also were beside them; and every one stood at the door of 'the east gate of the LORD's house; and the glory of the God of Israel was over them above.

20 This^a is the living creature that I saw under the God of Israel by the river of Chebar; and I knew that they were the cherubims.

21 Every^a one had four faces apiece, and every one four wings; and the likeness of the hands of a man was under their wings.

22 And the likeness of their faces was the same faces which I saw by the river of Chebar, their appearances and themselves: they went every one straight forward.

CHAPTER XI.

1 The presumption of the princes of Judah. 4 Their sin and judgment declared. 13 Ezekiel complaining, God sheweth him his purpose in saving a remnant, 21 and punishing the wicked. 22 The glory of God leaveth the city. 24 Ezekiel, carried back by the Spirit, propheth to them of the captivity.

MOREOVER, the spirit lifted me up, and brought me unto the east gate of the

should refuse to grant our requests, he will condescend to show us the reasons of his conduct.

CHAPTER X. Ver. 1-7. The throne, ver. 1, denotes God's coming in a way of judgment against the Jews. The man clothed in linen, taking the fire from between the cherubims to scatter over the city, ver. 2, 6, 7, denotes Christ as executing the destructive

justice of God on Jerusalem, according to the predictions of his prophets, and by the ministrations of angels. The bright cloud that filled the inner court, ver. 3, 4, might denote the terrible judgment of God on the priests; or his presence, as leaving the Jews and coming to the Gentiles. The terrible sound of the cherubim's wings, heard even to the outer court, ver. 5, may denote the terrible judgments of God on the Jews, heard of among

the heathen; or the gospel published by the apostles to the Gentiles. 13. I plainly discerned that every providential dispensation, and every particular church, was under the direction and government of some superior being, even God himself. [See further explanation of cherubims, wheels, &c., on ch. i.]

Ver. 3. Right side. The pillar called Yachin, or the strengthener, stood upon the right side of the entrance.—The brazen sea,

1324

abominations, "I will recompense their way upon their own heads, saith the Lord God.

22 ¶ Then^a did the cherubims lift up their wings, and the wheels beside them; and the glory of the God of Israel was over them above.

23 And^a the glory of the LORD went up from the midst of the city, and stood upon the mountain which is on the east side of the city.²

24 ¶ Afterwards the spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity: so the vision that I had seen went up from me.

25 Then^b I spake unto them of the captivity all the things that the LORD had showed me.

CHAPTER XII.

¹ The type of Ezekiel's removing. ⁸ It showed the captivity of Zedekiah. ¹⁷ Ezekiel's trembling sheweth the Jews' desolation. ²¹ The Jews' presumptuous proverb is reprov'd. ²⁶ The speediness of the vision.

THE word of the LORD also came unto me, saying,

2 Son^a of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they are a rebellious house.¹

3 Therefore, thou son of man, prepare thee stuff³ for removing, and remove by day in their sight; and thou shalt remove from thy place to another place in their sight: it may be they will consider, though they be a rebellious house.

4 Then shalt thou bring forth thy stuff by day in their sight, as stuff for removing; and thou shalt go forth at even⁴ in their sight, as they that go forth into⁵ captivity.

5 Dig thou⁶ through the wall in their sight, and carry out thereby.

6 In their sight shalt thou bear it upon thy shoulders, and carry it forth in the twilight: thou shalt cover thy face,⁷ that thou see not the ground; for I have set thee for a sign unto the house of Israel.

7 And^a I did so as I was commanded: I brought forth my stuff by day, as stuff for captivity, and in the even I digged⁹ through the wall with mine hand; I brought it forth in the twilight, and I bare it upon my shoulder in their sight.

^a ver. 10-12, with ch. iv. v. Je. xlii. xliii. xli. Is. xx. ^e Je. 18. 3. Is. 8. 18; 58. 1. Ho. 8. 1. ^g 2 Ti. 2. 25. Je. 36. 3. Lu. 20. 13. ^A ver. 12. 2 Ki. 25. 4. Je. 39. 4. 52. 7. 8. ^r 2 Sa. 15. 3. 1 Sa. 28. 8. Job 24. 17. ^f ch. 4. 3. 24. 24. Is. 8. 18; 20. 3. ^A Ac. 26. 19. Ga. 1. 16. 1. Sa. 15. 22. Mat. 16. 24. 1 Co. 11. 23. De. 12. 32.

mon for Satan to make sinners look on their punishment as either doubtful or distant. Ministers have therefore need to be exceedingly bold and faithful, in warning self-flatterers and deceivers of others. And for this God sometimes renders some unexpected monuments of his justice, that others may hear and learn, and do no more so wickedly.—Proud transgressors often disclaim and detest their inferiors in guilt, and insult such as, in obedience to God, have given place unto wrath. To be banished from public ordinances is heavy to gracious souls; but God's presence and acceptance can more than balance the want. And great is the mercy when remarkable pardons, regeneration, and reformation coincide with and prepare for remarkable outward deliverances. But however loath God be to proceed, the obstinately wicked shall never pass unpunished. When sinners have sinned up the

measure of their iniquity, he will be glorified in their torment.—The most remarkable visions of God here are but short-lived. But it is of great use when ministers faithfully impart to others what themselves have heard and learned of the Father.

CHAPTER XII. Ver. 27. There is an impatient interpretation of prophecy which is not satisfying unless predicted events can be shown to be just at hand—and this is near akin to enthusiasm. But there is also a procrastinating interpretation, that removes all predicted events to an indefinite distance—and this is near akin to infidelity. The prayerful and attentive comparison of the 'sure word of prophecy,' with 'the existing,' signs of the times—a patient searching for the mind, and waiting for the work of the Lord—learning, not dogmatizing—repentance of personal sins whilst denouncing the sins of others—are essential to that shineth in a dark place.' C.

REFLECTIONS.—Ministers ought to accommodate themselves, not only to the weakness, but even to the

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ch. 9. 10. 7. 4. 8. 9.
ver. 7-11. ch. 20. 38. 22.
31. Is. 3. 11. Je. 16. 18; 29.
16-19.
v. ch. 1. 19. 26; 10. 19.
x. ch. 8. 4. 9. 31. 9. 4. 18.
10. 43. 2. Zec. 14. 4.

2 The Shekinah
glory which had so
long rested on the
ark, between the
cherubims, in the
most holy place, is
here represented as
taking a final depart-
ure from Jerusalem.

It went, so to speak,
in stages;—first, it
left the holy of holies
and stood over the
threshold of the tem-
ple or shrine (ch. 10. 41).
then it rose up from
the threshold and
rested on the cheru-
bims (ver. 18); then it
was conveyed until it
stood over the great
east gate which open-
ed from the inner to
the outer court (ver.
19); then it rose out
of the city altogether,
was wafted across
the Kidron valley,
and stood on the
Mount of Olives, as stated in
this 23d verse. How
sad is this whole re-
cital!—The Lord
withdrawing gradu-
ally, and as if re-
luctantly, from his
temple, his city, and
his chosen people,
and thus delivering
them over to the fury
of their enemies.—P.

y. ch. 3. 12. See ch.
8. 9; ver. 1. 2 Ki. 2. 16. 2
Co. 12. 3.

ch. 1. 3; 3. 15. Ps.
137. 1.

Ge. 17. 22; 35. 13.
Ac. 10. 16.

Ac. 20. 20. 21. 26. 27.
ch. 3. 4. 17. 27, with viii.
xi.

CHAP. XII.

ch. 2. 1. 3. 6. 8; 3. 7. 4.
10. 7. 23. 1. 16. 5. 16. 27;
7. 2; 8. 5. 12. 15. 17. 11. 2.
&c.

ch. 2. 3. 6. 8; 3. 26. 27.
c. Is. 6. 15. 12. 17. 18.
9. 41. 2 Co. 4. 3. 4. 3. 4.
15. Mat. 13. 13. 15. Mar.
4. 12. 13. Lu. 8. 10. In. 2.
40. Ac. 28. 26. Ro. 1. 8.

1 Rebellious against
God their King, whom
they idolatry de-
throned—against the
covenant of his
peace, which they
perfidiously violated
—against the pro-
vidence of which they
ungratefully com-
plained—against the
light of divine truth,
which they endea-
voured to extinguish,
and the remem-
brances of con-
science which they
had hardened and
sealed.—C.

2 Or, instruments.

3 Such clothes, bed,
and household furni-
ture, as were abso-
lutely necessary for a
long journey.—C.

4 The eastern car-
avans move in the
evening, and travel
by night, for the pur-
pose of avoiding the
heat of the day.—C.

5 Heb. as the
goings forth of.

6 Heb. Dig for thee.

2 Ki. 25. 4. Je. 52. 7. ver.
12.

He shall go forth
blindfolded, not
knowing how to
avoid danger, or find
a place of safety.—C.

8 Heb. digged for
me, Je. 39. 4. 52.

9 The Quarterly
thereof.

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B.C. cir. 593.

Review, No. 116, and
the edition of the Pic-
torial Bible, imagine
the prophet to speak
of a kind of straw
and mud wall, called
cob in England, and
common in the East.
But the prophet also
dugged, in vision,
through the wall of
the temple (ch. 8. 8);
and the attendants of
Zedekiah, as de-
scribed as digging
through the wall,
which must mean the
wall of the city,
through which they
escaped in the siege;
and there can be no
question that both
these walls were of
stone. See ver. 12.—C.

2 ch. 2. 5; 17. 12; 20. 40;
24. 19. Ne. 4. 23. 1 Co. 1.
18. 22.

3 ch. 24. 19.

4 ch. 17. 12.

5 ver. 3. 7, or Is. 13.
1. 14. 28; 15. 1. 17. 119. 1.

2 Ki. 9. 25. Mal. 1. 1.

6 ch. 7. 27. Je. 21. 7;
24. 8.

7 ver. 6. 2 Co. 5. 13.

He. 1. 1. Is. 18. 20. 3.

2 Ki. 25. 4. &c.

8 Heb. by removing
go into captivity.

1 ver. 3. 7. Je. 39. 4. 52.

2 Ki. 25. 4. ch. 21. 25.

3 Sa. 15. 30.

Job 24. 17.

2 See note on ver.
6.—C.

7 La. 1. 12. Ho. 7. 12.

ch. 17. 20; 19. 8; 32. 3. Job

19. 6. La. 4. 19. 20; 1. 3. 2.

Ki. 25. 5. 7. Je. 52. 8. 11;
39.

8 Jeremiah had
foretold (Je. 32. 4) that
Zedekiah, king of Ju-
dah, should behold the
king; and here Eze-
kiel asserts he shall
see the city of
Babylon; and Jose-
phus relates that
Zedekiah, holding
these prophecies for
contradictions, con-
cluded to believe
neither. Both, how-
ever, true, and
He was taken to Ba-
bylon, where he saw Ne-
buchadnezzar, who
put out his eyes; and
thence he was carried
to Babylon, where he
died.—Note. When
statements can be
proved contradictory
to facts or first prin-
ciples, then are they
resolutely to be de-
nied; for, by such
contradictions, they
are certainly proved
untrue. But where
the statements refer
to different circum-
stances, or different
aspects of the same
subject, the contra-
diction may be mere-
ly apparent, and will
form no excuse for
the heedless and self-
willed infidelity that
neglects examination
and despises evi-
dence.—C.

9 ch. 17. 16.

2 Je. 52. 10. 24. 27.

2 Ki. 25. 4. 5. ch. 5. 10. 12.

Je. 5. 10; 42. 10; 43. 11. 44.

57.

3 ch. 5. 12. Ps. 9. 16. Is.

26. 9. 11. Ps. 58. 10. 11;
64. 9.

4 Heb. men of
number.

5 They declared
their sins by the fact
of their derision,
and by carrying with
them and exhibiting
those very histories
and prophecies in
which their sins were
recorded and de-
nounced.—C.

6 Heb. the fulness
thereof.

7 ch. 6. 8-10; 14. 22. 23. Is. 1. 9; 10. 20. 22. Je. 4. 27; 23. 3.

8 Je. 3. 13. 24. 25. Le. 26. 40. 41, with 2 Ki. xvi.

xxi. xxiv. Je. ii. xvii. ch. xvi. xxiv. Mi. ii. iii. vi. Zep. i. vii. Ki. 17. 7-23. Ch. 36. 14-16.

c De. 29.

24-28. 1 Ki. 9. 6-9. Je. 22. 8. 9; 50. 7.

d ch. 4. 16. 17. Le. 26. 36. La. 5. 9. De. 28. 48. 55. Ps. 80. 5; 60. 2. 3; 102.

4. 9. Job 3. 24. ver. 19.

e Zec. 7. 14. Ps. 107. 34. Is. 24. 5. 6. Mi. 3. 12. ch. 6. 3. 7. 11-14.

6 Heb. men of
number.

7 ch. 6. 8-10; 14. 22. 23. Is. 1. 9; 10. 20. 22. Je. 4. 27; 23. 3.

8 Je. 3. 13. 24. 25. Le. 26. 40. 41, with 2 Ki. xvi.

xxi. xxiv. Je. ii. xvii. ch. xvi. xxiv. Mi. ii. iii. vi. Zep. i. vii. Ki. 17. 7-23. Ch. 36. 14-16.

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24-28. 1 Ki. 9. 6-9. Je. 22. 8. 9; 50. 7.

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6 Heb. men of
number.

7 ch. 6. 8-10; 14. 22. 23. Is. 1. 9; 10. 20. 22. Je. 4. 27; 23. 3.

8 Je. 3. 13. 24. 25. Le. 26. 40. 41, with 2 Ki. xvi.

xxi. xxiv. Je. ii. xvii. ch. xvi. xxiv. Mi. ii. iii. vi. Zep. i. vii. Ki. 17. 7-23. Ch. 36. 14-16.

c De. 29.

24-28. 1 Ki. 9. 6-9. Je. 22. 8. 9; 50. 7.

d ch. 4. 16. 17. Le. 26. 36. La. 5. 9. De. 28. 48. 55. Ps. 80. 5; 60. 2. 3; 102.

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6 Heb. men of
number.

7 ch. 6. 8-10; 14. 22. 23. Is. 1. 9; 10. 20. 22. Je. 4. 27; 23. 3.

8 Je. 3. 13. 24. 25. Le. 26. 40. 41, with 2 Ki. xvi.

xxi. xxiv. Je. ii. xvii. ch. xvi. xxiv. Mi. ii. iii. vi. Zep. i. vii. Ki. 17. 7-23. Ch. 36. 14-16.

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24-28. 1 Ki. 9. 6-9. Je. 22. 8. 9; 50. 7.

d ch. 4. 16. 17. Le. 26. 36. La. 5. 9. De. 28. 48. 55. Ps. 80. 5; 60. 2. 3; 102.

4. 9. Job 3. 24. ver. 19.

e Zec. 7. 14. Ps. 107. 34. Is. 24. 5. 6. Mi. 3. 12. ch. 6. 3. 7. 11-14.

8 ¶ And in the morning came the word of the LORD unto me, saying,

9 Son of man, hath not the house of Israel, the rebellious house, said unto thee, "What doest thou?"

10 Say^a thou unto them, Thus saith the LORD God, This burden concerneth the prince in Jerusalem, and all the house of Israel that are among them.

11 Say, I am your sign: like as I have done, so shall it be done unto them: they shall remove, and go into captivity.¹

12 And^d the prince that is among them shall bear upon his shoulder in the twilight, and shall go forth: they shall dig through the wall to carry out thereby: "he shall cover his face, that he see not the ground with his eyes."²

13 My^e net also will I spread upon him, and he shall be taken in my snare: and I will bring him to Babylon, to the land of the Chaldeans; yet shall he not see it,³ though he shall die there.

14 And^f I will scatter toward every wind all that are about him to help him, and all his bands; and I will draw out the sword after them.

15 And^g they shall know that I am the LORD, when I shall scatter them among the nations, and disperse them in the countries.

16 But^h I will leave a few men⁴ of them from the sword, from the famine, and from the pestilence, that they may declare⁵ all their abominations among the heathen whither they come; and they shall know that I am the LORD.

17 ¶ Moreover, the word of the LORD came to me, saying,

18 Son of man, eat thy bread with quaking, and drink thy water with trembling and with carefulness.

19 And say unto the people of the land, Thus saith the LORD God of the inhabitants of Jerusalem, and of the land of Israel, They shall eat their bread with carefulness, and drink their water with astonishment, that her land may be desolate from all that is therein,⁶ because of the violence of all them that dwell therein.

^a ch. 6. 8-10; 14. 22. 23. Is. 1. 9; 10. 20. 22. Je. 4. 27; 23. 3. ^b Je. 3. 13. 24. 25. Le. 26. 40. 41, with 2 Ki. xvi. xxi. xxiv. Je. ii. xvii. ch. xvi. xxiv. Mi. ii. iii. vi. Zep. i. vii. Ki. 17. 7-23. Ch. 36. 14-16. ^c De. 29.

24-28. 1 Ki. 9. 6-9. Je. 22. 8. 9; 50. 7. ^d ch. 4. 16. 17. Le. 26. 36. La. 5. 9. De. 28. 48. 55. Ps. 80. 5; 60. 2. 3; 102.

4. 9. Job 3. 24. ver. 19. ^e Zec. 7. 14. Ps. 107. 34. Is. 24. 5. 6. Mi. 3. 12. ch. 6. 3. 7. 11-14.

6 Heb. men of number.

7 ch. 6. 8-10; 14. 22. 23. Is. 1. 9; 10. 20. 22. Je. 4. 27; 23. 3.

8 Je. 3. 13. 24. 25. Le. 26. 40. 41, with 2 Ki. xvi.

xxi. xxiv. Je. ii. xvii. ch. xvi. xxiv. Mi. ii. iii. vi. Zep. i. vii. Ki. 17. 7-23. Ch. 36. 14-16.

c De. 29.

24-28. 1 Ki. 9. 6-9. Je. 22. 8. 9; 50. 7.

d ch. 4. 16. 17. Le. 26. 36. La. 5. 9. De. 28. 48. 55. Ps. 80. 5; 60. 2. 3; 102.

4. 9. Job 3. 24. ver. 19.

e Zec. 7. 14. Ps. 107. 34. Is. 24. 5. 6. Mi. 3. 12. ch. 6. 3. 7. 11-14.

6 Heb. men of number.

7 ch. 6. 8-10; 14. 22. 23. Is. 1. 9; 10. 20. 22. Je. 4. 27; 23. 3.

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xxi. xxiv. Je. ii. xvii. ch. xvi. xxiv. Mi. ii. iii. vi. Zep. i. vii. Ki. 17. 7-23. Ch. 36. 14-16.

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24-28. 1 Ki. 9. 6-9. Je. 22. 8. 9; 50. 7.

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4. 9. Job 3. 24. ver. 19.

e Zec. 7. 14. Ps. 107. 34. Is. 24. 5. 6. Mi. 3. 12. ch. 6. 3. 7. 11-14.

20 And^o the cities that are inhabited shall be laid waste, and the land shall be desolate, and ye shall know that I *am* the LORD.

21 ¶ And the word of the LORD came unto me, saying,

22 Son of man, what *is* that proverb *that* ye have in the land of Israel, saying, 'The days are prolonged,' and every vision faileth?

23 Tell them therefore, Thus saith the Lord God, I 'will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, 'The days are at hand, and the effect of every vision.'⁸

24 For^k there shall be no more any vain vision nor flattering divination within the house of Israel.

25 For I *am* the LORD: 'I will speak, and the word that I shall "speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God.

26 ¶ Again the word of the LORD came to me, saying,

27 Son of man, behold, *they* of the house of Israel say, The vision that he seeth *is* "for many days to come, and he prophesieth of the times *that* are far off.

28 Therefore say unto them, Thus saith the Lord God, 'There shall none of my words be prolonged any more; but the word which I have spoken shall be "done, saith the Lord God.

CHAPTER XIII.

1 The reproof of lying prophets, 10 and their untempered mortar, 17 Of prophetesses and their pillows.

AND the word of the LORD came unto me, saying,

2 Son of man, prophesy "against the prophets¹ of Israel that prophesy, and say thou unto them that prophesy² out of their own hearts,³ Hear ye the word of the LORD;

3 Thus saith the Lord God, Woe unto the foolish prophets, that follow⁴ their own spirit, and⁵ have seen nothing!⁶

4 O Israel, thy prophets are "like the foxes⁷ in the deserts.⁸

5 Ye^e have not gone up into the gaps,⁹ neither made up¹ the hedge for the house of

A.M. cir. 3411.
B.C. cir. 593.

g ver. 10. Is. 2. 6, 8.
21, 22; 7. 23, 24; 24. 1-25.
42. 25; Je. 4. 7, 23-29; 5.
6, 10; 6. 12; 7. 14, 15, 32; 8.
13, 19, 24; 15. 9-10; 16. 3;
18. 17, 27; 19. 21; 20. 11;
20. 5; 21. 7, 24; 22. 10, 11;
34. 22; xxxix. 13; 41. 1, 11;
44. v. ch. 6. 12, 14; 7. 2-9;
15; 15. 8-10; 30. 43; 20.
47; 23. 33.
h ch. 11. 3, 2. Ps. 3. 3, 4.
Am. 6. 3, 18. Is. 5. 19.
ver. 27.
i The sentence is
suspended—the day
of grace indefinitely
lengthened—'every
vision (of judgment)
faileth,' of accom-
plishment.—C.
j Is. 28. 22. Je. 23. 33-
40; ch. 11. 5-12.
k ver. 25. ch. 7. 2-5.
l Joel 2. 1. Zep. 1. 14. Ps.
37. 13. La. 1. v.
m The days of ful-
filment are at hand—
they have already
come, and the sub-
stance of every vision
is realized. Ver. 24,
25 are explanatory
of this statement.
n The length of time be-
tween the partial ca-
tivity under Jehoia-
chin and the predict-
ed destruction of the
city and temple, was
so great that the peo-
ple doubted the truth
of the predictions,
and even turned
them into a mocking
proverb. Ezekiel
meets this by another
proverbial saying, 'I
will speak, and the
word shall come to
pass.'—P.
o ch. 13. 23; Je. 14. 13-
16; 15. 1-3; 16. 10; 22. 12.
p Is. 44. 26, 28.
q Is. 55. 11. Da. 9. 12.
r See ver. 23. Kiv.
s ch. xxxix. Je. xxxix.
iii.
t Is. 14. 24; 55. 11. La.
2. 17.
u Ps. 3. 4. Is. 28. 14.
15; 22. 5. Am. 6. 3. ch.
11. 3; ver. 24.
v See ver. 23, 25. Je.
23. 19; 20. 4.
w Je. 44. 28.

CHAP. XIII.
a Mt. 2. 11; 3. 5. 11.
Zep. 3. 4. ch. 22. 25, 28;
34. 2. Je. 6. 13, 14; 8. 10;
14; 15. 12; 21. 17-20; 27.
14-15; xxxix. 29, 30; 41.
23, 31; 32. 2. Pe. 1. 3.
b See note ¹ in
second column.
c Heb. *them that*
are prophets, ver. 3.
d Without being in-
spired, called, or com-
missioned by God,
through his Spirit,
church, or provid-
ence.—C.
e Heb. *walk after*,
ver. 3.
f Or, and things
which they have not
seen, Je. 23. 32, ver.
6, 7.
g Only pretended to
revelations.—Gill.
h Ca. 2. 15; 2 Co. 11. 13.
i Mt. 3. 5, 11. ch. 22. 25.
j Hungry, raven-
ing, crafty, and guile-
ful.—Poole.
k 'Like foxes in the
desolate places,' de-
stroying and wasting
everything around
them. So the false
prophets destroy
God's people. 'Ruins
are a favourite re-
sort of foxes. So also
the spiritual foxes:
the false teachers
flourish the better the
more degraded the
condition of the peo-
ple.'—P.

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a Mt. 2. 11; 3. 5. 11.
Zep. 3. 4. ch. 22. 25, 28;
34. 2. Je. 6. 13, 14; 8. 10;
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14-15; xxxix. 29, 30; 41.
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14-15; xxxix. 29, 30; 41.
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A.M. cir. 3411.
B.C. cir. 593.

d Ep. 6. 13, 14.
e Re. 6. 17; Je. 25. 30.
f Joel 2. 11, 17; Zep. 1. 14-
16; 18. Am. 5. 18-20.
g La. 2. 14. ver. 10, 23;
ch. 12. 2, 3; 28. 28. Mi.
2. 13; 5. 11; Zep. 3. 4. Je.
6. 13; 14. 8. 10; 14. 13-15;
23. 11-21; xxxviii. 20, 8;
21, 22; 2 Pe. 2. 1-3; 18;
1. Pr. 14. 15. 2 Th. 2.
11, 2. Pe. 2. 18, 19.
h Mat. 23. 24.
i Ti. 1. 1, 2, 3.
j Ch. 11. 13; Je. 28. 15-
17; 30. 4, 5; 29. 21, 22, 31.
32; 14. 15; 31. 11-34.
k Or, secret or coun-
cil, Ge. 49. 6.
l Eze. 11. Ne. vii. Is. 4.
23. 25. 26. 27. 28. 29. 30.
31. 32. 33. with Lu. 10. 20.
Phil. 4. 3. He. 12. 23. Re.
13. 10. 12. ch. 20. 38.
o Ho. 9. 8. Re. 15.
p Ep. 4. 14. 2 Ti. 3. 13.
q Je. 6. 14; 8. 11; 4. 10;
23. 14, 17. ver. 10. 1 Th. 5.
3.
r ver. 6. 11, 12, 14, 15.
Je. 29. 9. ch. 22. 28. Is. 30.
10.
s The statement is
figurative. The wall
represents the politi-
cal combination with
Egypt, by which the
Israelites proposed
to resist the power of
the Chaldeans. The
"untempered mortar,"
or rather, as the
word signifies, 'false-
hood,' with which the
false prophets tried
to cover it, and thus
conceal its defects,
represents the ap-
pearance of the sanc-
tion which they
attempted to give it
by pretended revela-
tions from heaven.—P.
t ch. 38. 22. Job 27.
30. Ps. 11. 6, 18, 19, 24. Je.
4. 13. Mat. 7. 27. Lk. 25. 4;
8. 28. 2. 5, 17, 18. Je.
23. 19. ch. 39. 19. Hab. 1.
6-10.
u La. 2. 15. Je. 7. 4; 38. 1.
-17; 39. 31. 1 Ki. 22. 24-
28.
v See ver. 11, 10, 5-8.
w Is. 30. 30. Hag. 2.
17.
x Ps. 13. 3; 18. 5. Hab.
3. 13. De. 32. 15. 15. 24.
18. Mi. 1. 6. Ps. 137.
y Mat. 7. 26, 27.

CHAP. XIII.
a Mt. 2. 11; 3. 5. 11.
Zep. 3. 4. ch. 22. 25, 28;
34. 2. Je. 6. 13, 14; 8. 10;
14; 15. 12; 21. 17-20; 27.
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c Heb. *them that*
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e Heb. *walk after*,
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Israel, to "stand in the battle in 'the day of the LORD.

6 They^o have seen vanity and lying divination, saying, The LORD saith: and the LORD hath not sent them: and they have made others "to hope that they would confirm the word.

7 Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The LORD saith *it*; 'albeit I have not spoken?

8 Therefore thus saith the Lord God, Because ye have spoken vanity, and 'seen lies, therefore, behold, I *am* against you, saith the Lord God.

9 And^k mine hand shall be upon the prophets that see vanity, and that divine lies: they 'shall not be in the assembly² of my people, neither shall they "be written in the writing of the house of Israel, neither shall they enter into the 'land of Israel; and ye shall know that I *am* the Lord God.

10 Because, even because they have "seduced my people, saying, 'Peace, and *there was* no peace; and one built up a wall,³ and, lo, others "daubed it with untempered mortar:⁴

11 Say unto them which daub *it* with untempered mortar, that it shall fall: "there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend *it*.

12 Lo, when the wall is fallen, 'shall it not be said unto you, Where *is* the daubing where-with ye have daubed *it*?

13 Therefore^u thus saith the Lord God, I will even rend *it* with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and "great hailstones, in *my* fury, to consume *it*.

14 So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that "the foundation thereof shall be discovered, and it shall "fall, and "ye shall be consumed in the midst thereof: and "ye shall know that I *am* the LORD.

15 Thus^b will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar; and will say unto you, The wall is no more, neither they that daubed it;

z Je. 4. 9-13; 6. 6-23; 5. 31; 8. 10-11; 14. 13-16; 23. 9-20; 29. 15-19. a ch. 6. 7; ver. 9, 21, 23. Ps. 9. 18. 15. 26, 9. 11. b Je. xxxix. 13. 2 Ki. v. xxv. 1. a. 1. v.

nations brings along with it the decay of everything valuable, or a curse on what remains. And if once neighbours, by fraud, oppression, and murder, devour one another, let them expect that God will plague them with common devourers; and that he will make himself known, either in the terrors of his wrath to the impenitent, or in the riches of his grace to such as humble themselves under his mighty hand. How dreadful is it when corrupt speeches become common proverbs, by which Satan hardens sinners against the words or ways of God! But they who will not believe God's warnings, will too late be terribly convinced by the infliction of his judgments. And let sinners put the evil day as far from them as they please, his threatenings will in due time prevail, and vindicate themselves.

CHAPTER XIII. Ver. 2-6. According to their

own inclinations and affections, they publish their own imaginations without any warrant from me, and are extremely crafty, covetous, hardened, and mischievous. But they never do anything to reform the people, or to prevent judgments, or for the security and defence of church or state, which can enable them to hold out in the day of the Lord's judgments. Yea, their visions are but false and counterfeit, though, by their high pretences to inspiration, they have made the credulous people to believe their predictions will be accomplished. 9-16. I will manifest my power in punishing these false prophets, and will expel them from among my people, and I will deny them a return from captivity, because some of them affirmed their seductions for truths, and others supported them by specious but weak pretences. Yea, the Chaldeans, by their desolating ravage and fury, shall disprove their counterfeit oracles, and every argument used to support them.

18-21. They, by their signs of pillows and kerchiefs, and especially by their flattering predictions of peace and prosperity, lull all ranks into vain confidence and carnal security. By fitting their predictions to every one's humour, they promote their destruction instead of saving them. For the most pitiful rewards, they pretend my name and authority to countenance their abominable flatteries, denouncing destruction to those in Babylon whom I will preserve; and promising life and liberty to those in Jerusalem whom I will destroy. Therefore will I so refute and expose their delusions that no one shall be in danger of being ensnared thereby; and I will make them more and more abhorred than ever they were loved or feared.

Ver. 5. Gaps. Have not defended the breaches effected by heretical and ungodly men in the doctrinal and moral defects which the Lord has raised for the protection of truth and godliness, Phil. 1. 7, 17; have not interceded, like Moses, standing in the breaches which an offended God has threatened, or made, 10

16 To wit, the prophets of Israel, which 'prophesy concerning Jerusalem, and which 'see visions of peace for her, and *there is no peace*, saith the Lord God.

17 ¶ Likewise, thou son of man, 'set thy face against the 'daughters⁵ of thy people, which prophesy out of their own heart; and prophesy thou against them,

18 And say, Thus saith the Lord God, Woe to the *women* that 'sew pillows to all arm-holes,⁶ and make kerchiefs upon the head of every stature, 'to hunt souls! Will ye hunt the souls of my people, and 'will ye save the souls alive *that come* unto you?

19 And will ye 'pollute me among my people for handfuls of barley, and for pieces of bread, 'to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear *your* lies?

20 Wherefore thus saith the Lord God, "Behold, I *am* against your pillows, wherewith ye there hunt the souls 'to make *them* fly;⁸ and 'I will tear them from your arms, and will let the souls go, *even* the souls that ye hunt to make *them* fly.

21 Your kerchiefs⁹ also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted; and ye shall know that I *am* the Lord.

22 Because 'with lies ye have made the heart of the righteous sad, whom I have not made sad, and 'strengthened the hands of the wicked, that he should not return from his wicked way, by¹ promising him life;²

23 Therefore ye 'shall see no more vanity, nor divine divinations: for I will deliver my people³ out of your hand; and 'ye shall know that I *am* the Lord.

CHAPTER XIV.

1 God answereth idolaters according to their own heart. 6 They are exhorted to repent, for fear of judgments, by means of seduced prophets. 12 God's irrevocable sentence of famine, 15 of noisome beasts, 17 of the sword, 19 and of pestilence. 22 A remnant shall be left for the instruction and consolation of others.

THEN came 'certain of the elders of Israel unto me, and sat before me.

2 And^b the word of the LORD came unto me, saying,

3 Son of man, 'these men have set up their idols in their heart,¹ and 'put the stumbling-block of their 'iniquity before their face: 'should I be inquired of at all by them?

[E] 42:20, 21. Is. 1:15; 63:10. Ho. 8:13. Ps. 66:18. 2 Ki. 13:13, 14. Job 27:8, 9. Pr. 15:8, 29; 29:9, 31.

the walls of the ecclesiastical and national prosperity and safety, Ex. 32:10-14; Ps. 106:23; Eze. 22:30. C.
Ver. 9. *Neither shall they be written, &c.* An allusion to the public genealogies, whereby descent, and privilege, and property were secured, Ex. 2:2; and thence to that 'Lamb's book of life,' Re. 21:27, which is not temporal, but eternal, which they who receive 'shall never perish,' Jn. 10:28. C.

Ver. 11. A shower of two hours penetrating the walls, built only with palm-branches, mud, and tiles baked in the sun, caused the fall of several houses at Tazer (*Shaw*). Sir J. Chardin states such occurrences to be common among many of the imperfect buildings of the East. See also Skinner's *Travels*, C.
Ver. 14. *Untempered mortar*. So called, either because being unmix'd with hair, moss, or straw, it would not adhere; or being earthy and uncombined with any species of lime, it would not set

or take band. The apt emblem of the attempt to reform men's lives by the mere word of the law, 'unmix'd with faith' towards the Lord Jesus Christ, He. 4:2. C.
Ver. 18. *Sew pillows to all arm-holes*. 'Fit cushions to all elbows' (*Waterland*). An allusion to luxurious sofas prepared for those who came to listen to their pretended visions.—*Make kerchiefs*. 'Fabricate hunting-nets for every stature'—for young

REFLECTIONS.—God never places any in offices for which he does not qualify them. Nor have covetous and men-pleasing preachers any proper evidence of a divine mission. How daring and blasphemous is it to counterfeit commissions from God, or to father the

EZEKIEL XIV.

A.M. cir. 3411.
B.C. cir. 593.

Je. 5:31; 28:1, &c.; 29:31.
Je. 14:14; 8:11. See ver. 10. Is. 57:20, 21.
Je. 4:3; 20:4; 21:2.
Je. 15:20. Ju. 4:4, 2.
Ki. 22:14. Lu. 2:35, with Re. 2:20 ver. 2, 3.

God was pleased, at sundry times, to bestow the prophetic spirit upon women—as Miriam, Deborah, and Huldah. These endowments naturally produce, in vain minds, the ambitious desire of similar attainments, and for the sake of popular applause or filthy lucre, ver. 19, the infamous pretenders to a divine commission employed their influence to misrepresent the divine will, and counteract God's holy law.—C.

Je. 10:15; Je. 6:14; 4:10; 8:11. Mi. 2:11. Is. 30:10. 2 Ti. 4:2.

Je. 2:25. Mi. 2:7. 2 Pe. 2:14. Ep. 4:14.

Je. 19:22.
Je. 13:24, 25; 17:17. Mal. 1:10. 1 Pe. 5:2. ch. 20:30.
22:25. Mi. 3:5, 11. Fr. 28. 21:2. 2 Pe. 2:2, 3.

Je. 22:29. Je. 29:5, 6. ch. 5:12. Je. 23:14, 17. Pr. 19:27.

Je. 9:15, 16. Pr. 19:27. Or, into gardens.

To make them fly. 'To ensnare them' (as rendered by others, 'who hunt the souls into the flower-pots'), or places dedicated to idolatrous worship and consequent licentiousness. See Is. 1:29; 65:30; 17:—C.

Je. 23:2. 2 Ti. 3:8, 9. Ec. 7:24. Ju. 9:24. 2 Sa. 22:3. Je. 21:1.

It seems they made pillows and kerchiefs as a kind of signs in their false predictions.

Pr. 19:27. ver. 19; ch. 22:25.

Je. 23:14. Or, that I should save his life.

2 Heb. 2:1. By quickening him, ver. 16. Je. 6:14.

14:4. 10:8; 11:23; 14:17. Mi. 2:11. Is. 30:10. 2 Pe. 2:18, 19.

Je. 12:24. Mi. 3:6. ver. 6. De. 18:20.

Mar. 13:22. Jude 24. 1 ver. 9; ch. 17:15; 25:5, 7, 14, 17. Ps. 9:10. Is. 26:9, 11. Ps. 58:10, 11; 54:9.

CHAP. XIV.
Je. 1:12; 1:10. 2 Ki. 4:39; 6:32. Lu. 10:39. Ac. 22:3. Is. 29:13, 18. ch. 33:35. Jer. 17:17.

Je. 1:14. 5. Ps. 25:14. Am. 3:7.

Je. 17:19. Zec. 7:11. 12. He. 3:12, 13. Is. 29:13.

These have not entirely rejected the worship of Jehovah, yet their idols they have combined with it in their very hearts, and the low and pursuit of silver and gold—the stumbling-block of their iniquity ('ch. 2:9'), they have set before their face, as the great end of human life and exertion, Col. 3:5.—C.

Je. 17:19. Zec. 7:11. 12. He. 3:12, 13. Is. 29:13.

Je. 17:19. Zec. 7:11. 12. He. 3:12, 13. Is. 29:13.

Je. 17:19. Zec. 7:11. 12. He. 3:12, 13. Is. 29:13.

Je. 17:19. Zec. 7:11. 12. He. 3:12, 13. Is. 29:13.

Je. 17:19. Zec. 7:11. 12. He. 3:12, 13. Is. 29:13.

Je. 17:19. Zec. 7:11. 12. He. 3:12, 13. Is. 29:13.

Je. 17:19. Zec. 7:11. 12. He. 3:12, 13. Is. 29:13.

Je. 17:19. Zec. 7:11. 12. He. 3:12, 13. Is. 29:13.

Je. 17:19. Zec. 7:11. 12. He. 3:12, 13. Is. 29:13.

Je. 17:19. Zec. 7:11. 12. He. 3:12, 13. Is. 29:13.

Je. 17:19. Zec. 7:11. 12. He. 3:12, 13. Is. 29:13.

Je. 17:19. Zec. 7:11. 12. He. 3:12, 13. Is. 29:13.

Je. 17:19. Zec. 7:11. 12. He. 3:12, 13. Is. 29:13.

Je. 17:19. Zec. 7:11. 12. He. 3:12, 13. Is. 29:13.

Je. 17:19. Zec. 7:11. 12. He. 3:12, 13. Is. 29:13.

Je. 17:19. Zec. 7:11. 12. He. 3:12, 13. Is. 29:13.

Je. 17:19. Zec. 7:11. 12. He. 3:12, 13. Is. 29:13.

Je. 17:19. Zec. 7:11. 12. He. 3:12, 13. Is. 29:13.

Je. 17:19. Zec. 7:11. 12. He. 3:12, 13. Is. 29:13.

Je. 17:19. Zec. 7:11. 12. He. 3:12, 13. Is. 29:13.

4 Therefore 'speak unto them, and say unto them, Thus saith the Lord God, Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to the prophet, I the LORD 'will answer him that cometh according to the multitude of his 'idols;⁵

5 That¹ I may take the house of Israel in their own heart,³ because 'they are all estranged from me through their idols.

6 ¶ Therefore say unto the house of Israel, Thus saith the Lord God, Repent, and turn *yourselves*⁴ from your idols; and 'turn away your faces from all your abominations.

7 For every one of the house of Israel, or of the 'stranger⁵ that sojourneth in Israel, which 'separateth himself from me, and setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and 'cometh to a prophet to inquire of him concerning me; 'I the LORD will answer him by myself.

8 And⁷ I will set my face against that man, and will make him a 'sign and a proverb, and 'I will cut him off from the midst of my people; and ye shall know that I *am* the LORD.

9 And if the prophet be deceived when he hath spoken a thing, I the LORD 'have deceived that prophet; and 'I will stretch out my hand upon him, and will destroy him from the midst of my people Israel.

10 And 'they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh *unto* him;

11 That⁸ the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord God.

12 ¶ The word of the LORD came again to me, saying,

13 Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and 'will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it:

14 Though^a these three men, Noah, Daniel, and Job, were in it, they should deliver *but* their own souls by their righteousness,⁶ saith the Lord God.⁷

[E] 26:26, ch. 4:16; 5:16. Is. 3:1. Je. 5:2, 3; 16:4, 9; 17:21, 22. La. 4:9, 10. A. Ge. 6:7, 8; 7:1, ver. 8, 21. Da. 12:10, 11. Job 1:5, 42:8, with Je. 15:17; 17:10; 14:14; 11:4. 6. Ge. 18:23-32. Job 23:30. Le. 26:22.

Je. 26:26, ch. 4:16; 5:16. Is. 3:1. Je. 5:2, 3; 16:4, 9; 17:21, 22. La. 4:9, 10. A. Ge. 6:7, 8; 7:1, ver. 8, 21. Da. 12:10, 11. Job 1:5, 42:8, with Je. 15:17; 17:10; 14:14; 11:4. 6. Ge. 18:23-32. Job 23:30. Le. 26:22.

Je. 26:26, ch. 4:16; 5:16. Is. 3:1. Je. 5:2, 3; 16:4, 9; 17:21, 22. La. 4:9, 10. A. Ge. 6:7, 8; 7:1, ver. 8, 21. Da. 12:10, 11. Job 1:5, 42:8, with Je. 15:17; 17:10; 14:14; 11:4. 6. Ge. 18:23-32. Job 23:30. Le. 26:22.

Je. 26:26, ch. 4:16; 5:16. Is. 3:1. Je. 5:2, 3; 16:4, 9; 17:21, 22. La. 4:9, 10. A. Ge. 6:7, 8; 7:1, ver. 8, 21. Da. 12:10, 11. Job 1:5, 42:8, with Je. 15:17; 17:10; 14:14; 11:4. 6. Ge. 18:23-32. Job 23:30. Le. 26:22.

Je. 26:26, ch. 4:16; 5:16. Is. 3:1. Je. 5:2, 3; 16:4, 9; 17:21, 22. La. 4:9, 10. A. Ge. 6:7, 8; 7:1, ver. 8, 21. Da. 12:10, 11. Job 1:5, 42:8, with Je. 15:17; 17:10; 14:14; 11:4. 6. Ge. 18:23-32. Job 23:30. Le. 26:22.

Je. 26:26, ch. 4:16; 5:16. Is. 3:1. Je. 5:2, 3; 16:4, 9; 17:21, 22. La. 4:9, 10. A. Ge. 6:7, 8; 7:1, ver. 8, 21. Da. 12:10, 11. Job 1:5, 42:8, with Je. 15:17; 17:10; 14:14; 11:4. 6. Ge. 18:23-32. Job 23:30. Le. 26:22.

Je. 26:26, ch. 4:16; 5:16. Is. 3:1. Je. 5:2, 3; 16:4, 9; 17:21, 22. La. 4:9, 10. A. Ge. 6:7, 8; 7:1, ver. 8, 21. Da. 12:10, 11. Job 1:5, 42:8, with Je. 15:17; 17:10; 14:14; 11:4. 6. Ge. 18:23-32. Job 23:30. Le. 26:22.

Je. 26:26, ch. 4:16; 5:16. Is. 3:1. Je. 5:2, 3; 16:4, 9; 17:21, 22. La. 4:9, 10. A. Ge. 6:7, 8; 7:1, ver. 8, 21. Da. 12:10, 11. Job 1:5, 42:8, with Je. 15:17; 17:10; 14:14; 11:4. 6. Ge. 18:23-32. Job 23:30. Le. 26:22.

Je. 26:26, ch. 4:16; 5:16. Is. 3:1. Je. 5:2, 3; 16:4, 9; 17:21, 22. La. 4:9, 10. A. Ge. 6:7, 8; 7:1, ver. 8, 21. Da. 12:10, 11. Job 1:5, 42:8, with Je. 15:17; 17:10; 14:14; 11:4. 6. Ge. 18:23-32. Job 23:30. Le. 26:22.

Je. 26:26, ch. 4:16; 5:16. Is. 3:1. Je. 5:2, 3; 16:4, 9; 17:21, 22. La. 4:9, 10. A. Ge. 6:7, 8; 7:1, ver. 8, 21. Da. 12:10, 11. Job 1:5, 42:8, with Je. 15:17; 17:10; 14:14; 11:4. 6. Ge. 18:23-32. Job 23:30. Le. 26:22.

Je. 26:26, ch. 4:16; 5:16. Is. 3:1. Je. 5:2, 3; 16:4, 9; 17:21, 22. La. 4:9, 10. A. Ge. 6:7, 8; 7:1, ver. 8, 21. Da. 12:10, 11. Job 1:5, 42:8, with Je. 15:17; 17:10; 14:14; 11:4. 6. Ge. 18:23-32. Job 23:30. Le. 26:22.

Je. 26:26, ch. 4:16; 5:16. Is. 3:1. Je. 5:2, 3; 16:4, 9; 17:21, 22. La. 4:9, 10. A. Ge. 6:7, 8; 7:1, ver. 8, 21. Da. 12:10, 11. Job 1:5, 42:8, with Je. 15:17; 17:10; 14:14; 11:4. 6. Ge. 18:23-32. Job 23:30. Le. 26:22.

Je. 26:26, ch. 4:16; 5:16. Is. 3:1. Je. 5:2, 3; 16:4, 9; 17:21, 22. La. 4:9, 10. A. Ge. 6:7, 8; 7:1, ver. 8, 21. Da. 12:10, 11. Job 1:5, 42:8, with Je. 15:17; 17:10; 14:14; 11:4. 6. Ge. 18:23-32. Job 23:30. Le. 26:22.



TEMPLE AT OLD CORINTH—TEMPLE OF NEPTUNE, THE ONLY RUIN
STANDING OF THE ONCE BEAUTIFUL CITY OF CORINTH. [Ezekiel,
xiv:3.]—"Son of man, these men have set up their idols in their hearts, and put
the stumbling block of their iniquity before their face; shall I be inquired of at all by
them?" The idolatries which corrupted the Israelites in the time of the prophets they
learned from other nations. The artist and the writer left Athens by train early in the

morning, passed by Eleusis, and over the Corinthian canal, and reached Old Corinth
in time for dinner. This picture was taken about 12 o'clock. In no city in the world
did men set up idols of greater splendor and put stumbling blocks of their iniquities
more completely before their face than in Corinth, the city which at the time Ezekiel
wrote his prophecy was the most corrupt and wealthy in Greece. All that remains of
it is the temple of Neptune, seven venerable columns of which we see in the picture.

15 ¶ If I cause noisome beasts to pass through the land, and they spoil⁸ it, so that it be desolate, that no man may pass through because of the beasts:

16 Though these three men were in it,⁹ as I live, saith the Lord God, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate.

17 ¶ Or ^{if} I bring a sword upon that land, and say, Sword, go through the land; so that I cut off man and beast from it:

18 Though⁹ these three men were in it, as I live, saith the Lord God, they shall deliver neither sons nor daughters, but they only shall be delivered themselves.

19 ¶ Or^h if I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast:

20 Though Noah, Daniel, and Job, were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall ^{but} deliver their own souls by their righteousness.

21 ¶ For thus saith the Lord God, How much more when¹ I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?

22 ¶ Yet, behold, therein shall be left a remnant that shall be brought forth, both sons and daughters; behold, they shall come forth unto you, and ye shall see their way and their doings: and ye shall be comforted concerning the evil that I have brought upon Jerusalem, even concerning all that I have brought upon it.

23 And they shall comfort you, when ye see their ways and their doings: and ye shall know that I have not done without cause² all that I have done in it, saith the Lord God.

CHAPTER XV.

3 By the unfitness of the vine branch for any work, 6 is showed the rejection of Jerusalem.

AND the word of the LORD came unto me, saying,

own infamy and ruin. And it is a great mercy to be delivered from such as would impose on or tyrannize over our conscience.

CHAPTER XIV. Ver. 3-10. They have given their idols the highest place in their esteem and affections, and have set them up before them as objects of worship.—If any such consult me by a prophet, let them expect nothing but fearful denunciations of judgments, answerable to their abominable idolatries, and the horrid wickedness of their heart; answerable likewise to my glorious perfections, which I will magnify in making them the lasting monuments of just indignation.—Their false prophets will I give up to the delusions of their own heart, that I may fearfully destroy them and those who consult them. 21-23. Either the deep repentance and penitent acknowledgments of those who should be brought to Babylon, or their sinful obduracy and horrid vices, would convince these who had been formerly carried captive, that God had justly desolated their country, and make them glad that themselves had been so early carried captive.

Ver. 7. *W'ha separateth himself from me.* The israelites did not purpose to separate themselves from God—nay, they came with apparent thankfulness to receive instruction from his prophet—yet God pronounced them 'separate,' because he had said, 'Thou shalt have no other gods before me.' An awful

lesson to those churches both in the East and the West that have combined pictures, images, relics, and tutelary saints with the worship of Father, Son, and Holy Spirit; and not less awful to those of the Reformed churches, who, rejecting all outward idolatry, have yet set up in their hearts the love of the world in any of its idolatrous forms, Col. 3: 5; 1 Jn. 2: 15, 16; 5: 21. C.—*Answer him by myself.* Not by a reply from the prophet, but by a judgment inflicted by my own hand.—*Note.* This is the case with all who are seekers after religious knowledge, but careless of religious practice, or living in the indulgence of some secret sin. Let them know assuredly 'their sin will find them out,' and their Judge who seeth in secret will punish them openly. C.

Ver. 9. *The Lord have deceived that prophet.* God does not influentially deceive the prophet into an error; but if, like Balaam, the prophet 'love the wages of unrighteousness,' then God adjudges him to be given over to the counsel of his own heart, Ro. 2: 28; and if, like Judas, he be a traitor to his country or his God, God adjudges him to be given up to Satanic possession, Lu. 22: 3-6, and so he becomes at once the dupe and the propagator of lies. C.

REFLECTIONS.—The very worst of men too often hypocritically put on specious appearances of religion. But it is at their peril to mock God, or attempt imposing upon him. His judgments will fall upon them answerably to what they really are in his sight. Their sin, shame, and misery are all owing to themselves. And of all sinners, the doom of hypocrites and deceitful preachers will be the most terrible. If we serve idols, our heart cannot fail to be estranged from God, and we must be for ever separated from him. If we

A.M. cir. 3411.
B.C. cir. 593.

5 Le. 26. 22, ch. 5. 17.
Je. 15. 3. Nu. 27. 6. 1 Ki.
13. 24. 26. 30. 2 Ki. 2.
24. 17. 25. Ex. 23. 29.
8 Or, *deceiveth.*
9 Heb. *in the*
midst of it.
c ver. 14. 18. 20, with
100. 22. 30. Ge. 18. 23-32.
Mat. 24. 29.
d Le. 26. 25. ch. 38. 21.
5. 12. 15. 17. 21. 9. 10. Is.
10. 5. 15. 16. 16. 25. 9.
e ch. 25. 13. 20. 8. 32.
13. Ho. 4. 3. Zep. 1. 3. Je.
33. 12. De. 4. 26.
f See ver. 14. 16.
g ch. 5. 12. 38. 22. 7. 8.
9 Ps. 91. 6. 7. 2 Sa. 24. 15.
Is. 37. 36.
h See ver. 17.
i See ver. 14. 16.
j Ver. 14. 16. 18. Job
5. 19-24. 22. 29. Ps. 33. 19.
k Or, *also when.*
l ch. 5. 12. 17. 33. 27.
m Je. 15. 3. 2. 3. ver. 13.
15. 17. 19. with Am. 3.
6. 14. 10.
n ch. 6. 8. De. 4. 31.
Je. 27. 5. 10. 52. 27-30.
2 Ch. 36. 12. 13. ix.
o ch. 6. 9. 20. 43. 36. 31.
Je. 31. 18. 19.
p Is. 40. 15. ch. 6. 10.
Je. 3. 25. 25. Da. 9. 4-20.
q He. 12. 6-11.
r De. 8. 2. Da. 9. 7. Je.
22. 30. 13. 19. 3. 2-5. 13.
4. 18. 25. 26. 10. 19. 7. 10.
28. La. 1. v. ch. 7. 3. 4. 8.
9. xvi. xx. xxii. xxiii. Is.
3. 12. 26. 6.
s Pr. 22. 6.
t Ye shall know,
when they confess
the iniquity of their
fathers, what abun-
dant cause I had to
punish them as a
father. And ye shall
know, when they
forsake their sins and
turn to their God,
what abundant cause
I had to chasten them
as a Father for their
profligate and salu-
tion, He. 12. 6-11. C.

* The force of the metaphor lies in the fact, that the only value of the vine is its fruit. If it be fruitless, it is absolutely worthless. Israel was a vine. The Lord had planted it. It had proved entirely fruitless, and it was consequently without value. The wood of other trees may be employed for some good purpose, but nothing can be made of the vine, branch or stock. It is only fit for the fire. The application is this:—A people to whom God makes himself known, and who turn his grace into lasciviousness, sink far beneath those who have not known God. A heathen nation may have still much good and a future; degenerate Israel, that dwells at present at Jerusalem (this limitation is given by ver. 6, and by the nature of the thing), is utterly miserable, and must perish without remedy, He. 6. 4-8.—P.

A.M. cir. 3411.
B.C. cir. 593.

CHAP. XV.
a Is. 5. 1. 2. 7. Ps. 80. 8.
Ho. 10. 1. Je. 2. 21. Mat.
21. 33. Lu. 13. 6-9. Jn. 15.
6. with 1 Co. 4. 7. Ps.
135. 1.
b Jn. 15. 6. He. 6. 8.
c Ki. 24. 2. 11-16.
Am. 1. 1. Ps. 50. 16.
d Heb. *wild* it pro-
per 1.
e Heb. *made fit.*
f Is. 1. 7. 24. 25.
80. 8-10. Je. 4. 7. 12. 26-15.
21. 7. 24. 8. 10. 25. 9-11.
18. ch. 20. 47. 48.
g See note * in first
column.
h ch. 14. 8. Je. 44. 11.
Le. 17. 10. 20. 36. 26. 17.
Ps. 34. 13. 35. 27. 2.
i Ki. 19. 17. Is. 24.
18. Je. 48. 43. 44. Am. 5.
18. 19. 1. 4. 7. 10. 12. 14.
Je. 48.
j ch. 6. 7. 7. 4. 14. 8. 20.
38. 42. 44. Ps. 9. 10. 58. 11.
7 ch. 14. 13. 15. 17. 19.
21. 6. 14. 12-15. 12. 20.
Lu. 13. 6-9.
k Heb. *trespassed a*
trespass ch. xvi. xxii.
xxiv. Is. 1-9. ix. ix.
Je. ii. xix. xxi. 17. 7-23.
xvi. xxi. 24. 3. 4. 2 Ch.
36. 14. 16. Je. 29. 16-19.
CHAP. XVI.
a ch. 3. 17-21. 23. 36.
72. 20. 43. 8. 9. Is. 58.
1. Ho. 8. 1. 11. 5. 20.
b Most probably by
epistrophe, as Jeremia had
sent to the captives,
Je. 29. 1, and as the
apostles, who had com-
municated God's will
to the churches.
c ch. 8. 9-17. xvi. xx.
xxii. xxiv. Mi. iii. ix.
Je. ii. xix. Is. i. iii. v. ix.
lviii. ix.
d ver. 45. Jos. 24. 2.
Ge. 11. 26. 29. 31. 24. 10.
with 15. 16. 26. 34. 35. 27.
46. Is. 1. 10. Ho. 12. 8. Jn.
8. 44. 12. 10. C.

2 Heb. *cutting out*
or habitation.
a ch. 24. 2. Ho. 2. 3.
15. Ge. 15. 13. Ex. 23.
16. 23. 25. v. xi. Ne. ix.
16. 23. 25. v. xi. Ne. ix.
3 Or, *when I looked*
upon Jerusalem.
d This is one of the
boldest and most
striking figures in the
whole book. It ex-
hibits in a very touch-
ing manner the depth
of Israel's sin and in-
iquity. Jerusalem
is represented as a
new-born female in-
fant abandoned by
its parents; but taken,
tended, nurtured,
and trained with even
more than a parent's
tenderness and care
by Jehovah. On
reaching maturity
she becomes the
bride of her preser-
ver; and is liberally
supplied with every-
thing her heart could
desire. But instead
of returning love and
devotion, she basely
gives her affection to
others, and be-
comes an adulteress.
The terrible judg-
ments inflicted in Is-
rael were thus most
richly deserved.—P.
e Je. 13. 13. Ac. 7. 6, 7.
19. 34. Ex. 1. 1. v. xiv.

2 Son of man, What is the vine-tree more than any tree, or than a branch which is among the trees of the forest?

3 Shall wood be taken thereof to do any work? or will men take a pin of it to hang any vessel thereon?

4 Behold, it is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burned. Is it meet¹ for any work?

5 Behold, when it was whole it was meet² for no work: how much less shall it be meet yet for any work, when the fire hath devoured it, and it is burned?

6 Therefore thus saith the Lord God, As the vine-tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem.³

7 And⁴ I will set my face against them; they shall go out from one fire, and another fire shall devour them; and ye shall know that I am the LORD, when I set my face against them.

8 And⁵ I will make the land desolate, because they have committed a trespass,⁴ saith the Lord God.

CHAPTER XVI.

1 Under the similitude of a wretched infant is showed the original state of Jerusalem. 6 God's extraordinary love towards her. 15 Her monstrous whoredoms. 35 Her grievous sin, 44 Her sin, equal to her mother's, and exceeding her sisters, Sodom and Samaria, calleth for judgments. 60 Mercy is promised her in the end.

AGAIN the word of the LORD came unto me, saying,

2 Son of man, cause Jerusalem to know¹ her abominations,

3 And say, Thus saith the Lord God unto Jerusalem, Thy birth² and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite.

4 And³ as for thy nativity, in the day thou wast born, thy navel was not cut, neither wast thou washed in water to supple thee:³ thou wast not salted at all, nor swaddled at all.⁴

5 None⁵ eye pitied thee, to do any of these unto thee, to have compassion upon thee; but

love to be flattered in our sins, God will justly give us up to such flattery. And dreadful at last shall be the punishment both of deceivers and deceived. The punishments of sin on earth are intended to prevent others from the commission of it. Nor does God ever take men into covenant with himself without purging them from their odious iniquities. National sins, carried on to an enormous height, cannot long fail to bring on national judgments. And if men who receive distinguished favours notoriously rebel, they may expect complicated judgments. God often averts general calamities for the sake of a few, who, in the general corruption, are singularly upright, pious, humble, and mighty in prayer. But if nations be singularly ripened for ruin, such can only obtain their own deliverance, or a blessing on their own share in the common calamity. Yet how pleasant it is in evil days to see sinners become monuments of mercy, and to see such benefited by his judgments and repenting of their sin! And it is well when God is not only justified, but glorified, in the manifested wisdom and goodness of his afflictive dispensations.

CHAPTER XV. Ver. 2. *Vine-tree.* Israel is beautifully compared to a vine, spreading from the Mediterranean to the Euphrates, and covering the hills with its shadow, Ps. 80. 8; and our Lord takes it as an emblem of his body and his members, and

thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born.

6 ¶ And when I passed by thee, and saw thee polluted⁵ in thine own blood, I said unto thee *when thou wast in thy blood, Live; yea, I said unto thee, when thou wast in thy blood, Live.*

7 I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: *thy*⁷ breasts are fashioned, and thine hair is grown, whereas thou wast naked and bare.

8 Now when I passed by thee, and looked upon thee, behold, thy time *was*⁸ the time of love; and I spread my skirt⁸ over thee, and covered thy nakedness: yea, I swore unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine.

9 Then washed I thee with water: yea, I thoroughly washed away thy blood⁹ from thee, and I anointed thee with oil.

10 I clothed thee also with brodered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk.

11 I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck.

12 And I put a jewel on thy forehead,¹ and ear-rings in thine ears, and a beautiful crown upon thine head.

13 Thus wast thou decked with gold and silver; and thy raiment *was*¹³ of fine linen, and

A.M. cir. 3411.
B.C. cir. 593.g Ac. 7. 34. 13. 17. Ps.
105. 12-38. Ex. 2. 24, 25.
3. 2, 7, 8.h Or, trodden under
h Ge. 12. 1-3. 46. 4. Ps.
105. 15.i Heb. made thee a
million. Ex. 17. 12-37.
Ge. 22. 17. De. 1. 10.j Heb. ornament
of ornaments.

k Ca. 4. 5.

l Jc. 2. 23-25. 6. 5. 6. 3.
7. Ac. 7. 34.m Ac. 17. 17. Je. 2. 31.
2. 3. Ho. 2. 15. 19. Ju. 3.n Ex. 3. 22. 13. 21. with
Ru. 3. 9. Re. 3. 17. 18. Is.
51. 10.o Spread my skirt.
Compassionate men
have often been
known to strip off
part of their own
dress to clothe the
naked. To such an
act, not merely com-
passionate, but self-
denying, the allu-
sion is made; and it
describes 'the grace
of the Lord Jesus
Christ, who, though
he was rich, for our
sakes became poor,
that we through his
poverty might be
made rich.'—C.

p Ex. xix. xxiv.

q Je. 2. 2.

r Ex. xiv. 1 Co. 10. 2.
1. 1. xvi. He. 9. 14. 1.
Ja. 2. 20. 27. 5. 8.s Heb. bloods. De.
v. xxix. 32. 9. 1 Pe. 2. 9.t Nu. 24. 5. 7. Ps. 147.
2. 13. 19. 20. Ex. xix. 10.
De. 32. 44. Ps. 45. 13. 14.
with Is. 6. 5. 6. Ge. 24.
47. Pr. 1. 9. 4. 9. Ca. 1. 10.

u Heb. nose. Is. 5. 3. 21.

v Ps. 45. 13. 14.

w Human sacrifice
has been practised in
all heathen countries
—and still remains
both in civilized and
savage regions, a
witness of the accu-
racy of scriptural
narrative. Child-sa-
crifice indicates the
practice in its most
heinous form, and it
also continues—so
obscure is sin, so
slow to wane, and so
long-suffering is God.

x Heb. devour.

y Either that they
might be 'devoured'
by the fire in the
sacrifices of Molech,
or, ver. 40, 'devoured'
by wild beasts or
birds of prey, whom
the sacred bodies
remained unburied.
See Ge. 15. 11. 2 Sa. 21.
10. —C.z ver. 20. Ge. 17. 7.
11. Ex. 13. 2. Nu. 3. 41.
18. 15.A.M. cir. 3411.
B.C. cir. 593.De. 32. 13. 14. Ps. 81.
14. 10.f Ps. 48. 2. 1 Sa. x. to
1 Ki. x. 1 Ch. xii. 20. 2 Ch.
12. 13.g De. 4. 6-20. 32-38;
7. 18. 19. 32. 7-14. 1 Co. 4.
7. 10. 11. Is. xli.h Ps. 50. 2. La. 2. 15.
x Je. 7. 4. Mi. 3. 11.i Ho. 1. 2. De. 32. 15-
21. Ne. 13. 2. Ki. 17. 7-23.
ch. xx. xxiii. 16. 57. 8.j 7-25. 1. 21. Je. ii. iii.
Ex. xxiii. Nu. xxv. Ju.
ii. xix.k His it was. Ra-
ther, 'which should
not have been done.'
—C.l ver. 17. 18. Is. 57. 7.
Ho. 2. 8. 2 Ch. 28. 24. Ex.
32. 3. ch. 7. 20. 2. Ki. 23.m The like things
shall not, &c. Ra-
ther, 'whither thou
shouldst not have
come; nor should this
have been done.—
Boothroyd.n Ex. 32. 3. Ho. 10.
12. 5. 13. ch. 7. 19. 23. 14.o Such indecent
figures as were worn
by the heathen in
honour of Baal, &c.
Herod. b. ii. c. 48. 49.
—C.

p Heb. of a male.

q Is. 44. 19. 20. 57. 7. 8.
65. 3. Je. 2. 20. 27. 28. 3. 11.

r Ge. 28. 18. Ex. 30. 3.

s De. 32. 14. Ho. 2. 8;
12. 6. Ro. 2. 4.t Heb. a savour of
rest.u ver. 8. De. 29. 11. 12.
ch. 23. 4. Ex. 17. 7. Ex.
13. 21.v ver. 26. ch. 20. 26.
31. 37. Je. 7. 31. 32. 33.
Mi. 6. 7. 2 Ki. 10. 3. Is. 57.
5. 18. 100. 37. 2 Ch. 33. 6.w Note * in first
column.

x Heb. devour.

y Either that they
might be 'devoured'
by the fire in the
sacrifices of Molech,
or, ver. 40, 'devoured'
by wild beasts or
birds of prey, whom
the sacred bodies
remained unburied.
See Ge. 15. 11. 2 Sa. 21.
10. —C.z ver. 20. Ge. 17. 7.
11. Ex. 13. 2. Nu. 3. 41.
18. 15.

silk, and brodered work: 'thou didst eat fine flour, and honey, and oil: and thou wast exceeding beautiful, and thou didst prosper into a kingdom.

14 And thy renown went forth among the heathen for thy beauty: for it *was*¹⁴ perfect through my comeliness, which I had put upon thee, saith the Lord God.

15 ¶ But thou didst trust in thine own beauty, and playedst the harlot because of thy renown, and pouredst out thy fornications on every one that passed by; his it was.²

16 And of thy garments thou didst take, and deckedst thy high places with divers colours, and playedst the harlot thereupon: *the like things*¹⁶ shall not come, neither shall it be so.³

17 Thou hast also taken thy fair jewels of my gold and of my silver, which I had given thee, and madest to thyself images⁴ of men, and didst commit whoredom with them;

18 And tookest thy brodered garments, and coveredst them: and thou hast set mine oil and mine incense before them.

19 My meat also which I gave thee, fine flour, and oil, and honey, *wherewith*¹⁹ I fed thee, thou hast even set it before them for a sweet savour:⁶ and *thus*¹⁹ it was, saith the Lord God.

20 Moreover, thou hast taken thy sons and thy daughters, whom thou hast born unto me, and these hast thou sacrificed⁷ unto them to be devoured.⁹ *Is this*²⁰ of thy whoredoms a small matter,

21 That thou hast slain my children, and

of that godly discipline which, by his providence or by his church, he exercises for their purification and fruitfulness, Ja. 15. 1-8. C.

Ver. 7. They rejected the word of the prophet, and fled from Jerusalem into Egypt to escape the Chaldeans, but in Egypt they met the destruction they had vainly hoped to avoid, Je. 42. 7-22. C.

REFLECTIONS.—In great condescension, God often explains his providences for the satisfaction of his servants and people. But none are more unprofitable than degenerate professors of the true religion. They who will not be useful for the glory of God and his grace, must be made fuel for the fire of his wrath; and must pass from one trouble into another till they be consumed. And the complete ruin of his implacable adversaries will manifest his excellencies, as well as the perfect happiness of his obedient friends.

CHAPTER XVI. The whole of this chapter emblematically represents the original sinfulness and misery, the gracious conversion, the fearful apostasy, severe corrections, and wise recovery of the gospel church, and of good men. Ver. 3-5. Abraham and Sarah were originally idolaters; and their posterity lived in Egypt most wickedly and wretchedly. 6-14. These figurative expressions represent all the favours which God heaped upon them in the days of Moses, Joshua, David, and Solomon; their deliverance from Egypt; preservation in the wilderness; the adoption of them by covenant into his family; giving them his oracles, ordinances, tabernacle, and temple; multiplication of their numbers; rendering them his only church, and a most wealthy, powerful, prosperous, and famous nation. 15-34. Proud of their privileges, they abandoned themselves to idolatry, and employed the wealth which God had given them in making and serving idols everywhere throughout their country. Their first-born children, who were sacred to God, they sacrificed to Molech. By costly presents they started the alliance of their heathen neighbours, Egyptians, Assyrians, Chaldeans, &c., and insatiably and

impudently vied with them in their idolatries. 35-43. For their filthy idolatries, murder of their innocent infants, shameless lewdness, base ingratitude, and long-repeated provocations of God, the Chaldeans, and afterwards the Syro-Grecians and Romans, shall terribly destroy them, and lay desolate their country, and thus force them to cease from their wickedness. 44-59. In loathing God their covenant Husband, and murdering their children, they were as wicked as the ancient Canaanites. And however they had once condemned the ten tribes which dwelt on the north, and the Sodomites who dwelt on the south-east of Judea, they now exceeded them in the number of their idols, the enormities of their wickedness, and in sinning against more warnings, mercies, and judgments. 60-63. In pursuance of my covenant made with Abraham, and in the wilderness, I will forgive their iniquities, render them deeply penitent for their sins, and receive them back to their land; and not by the ceremonial dispensation, but by the preaching of the gospel, will I convert not only the ten tribes, but the very worst of the heathens, to Christ, when they repent and believe.

Ver. 3. An Amorite. Not by descent, but by disposition; 'Amorite' signifying a *rebel*, which Abraham as an idolater (Jos. 24. 2) originally was, and as every man by nature is, till graciously 'quickened together with Christ,' Ep. 2. 1-5. An Hittite—one that fears. A description which well applies to Sarah, and indicates her constitutional fear lest the promise of God would not be fulfilled—a fear arising from weakness of her faith, and which nothing but the grace of God could sustain against the misgivings of sense. C.

Ver. 10-14. These several things—brodered work, badgers' skin, linen, silk, &c.—are first to be considered as literal national such, no doubt they are so often either idolized or dedicated to pride and vanity, that they appear unfit emblems of the humble use of anything, is most unjust. Even the merely ornamental arts are not sinful in themselves, else God had not so employed them in the garment of the temple, nor adorned them as evidences of his paternal kindness. It is by considering them as such, that all the evils that to many seem inseparable from manufactures, and all the pride so often exhibited in ornamental dress, are to be counteracted and remedied. He that 'gives God thanks' may make what he will: he that 'gives God thanks' may

wear what he will. But without thankfulness, the rags of the beggar and the purple of the king are alike liable to conduct into sin. C.

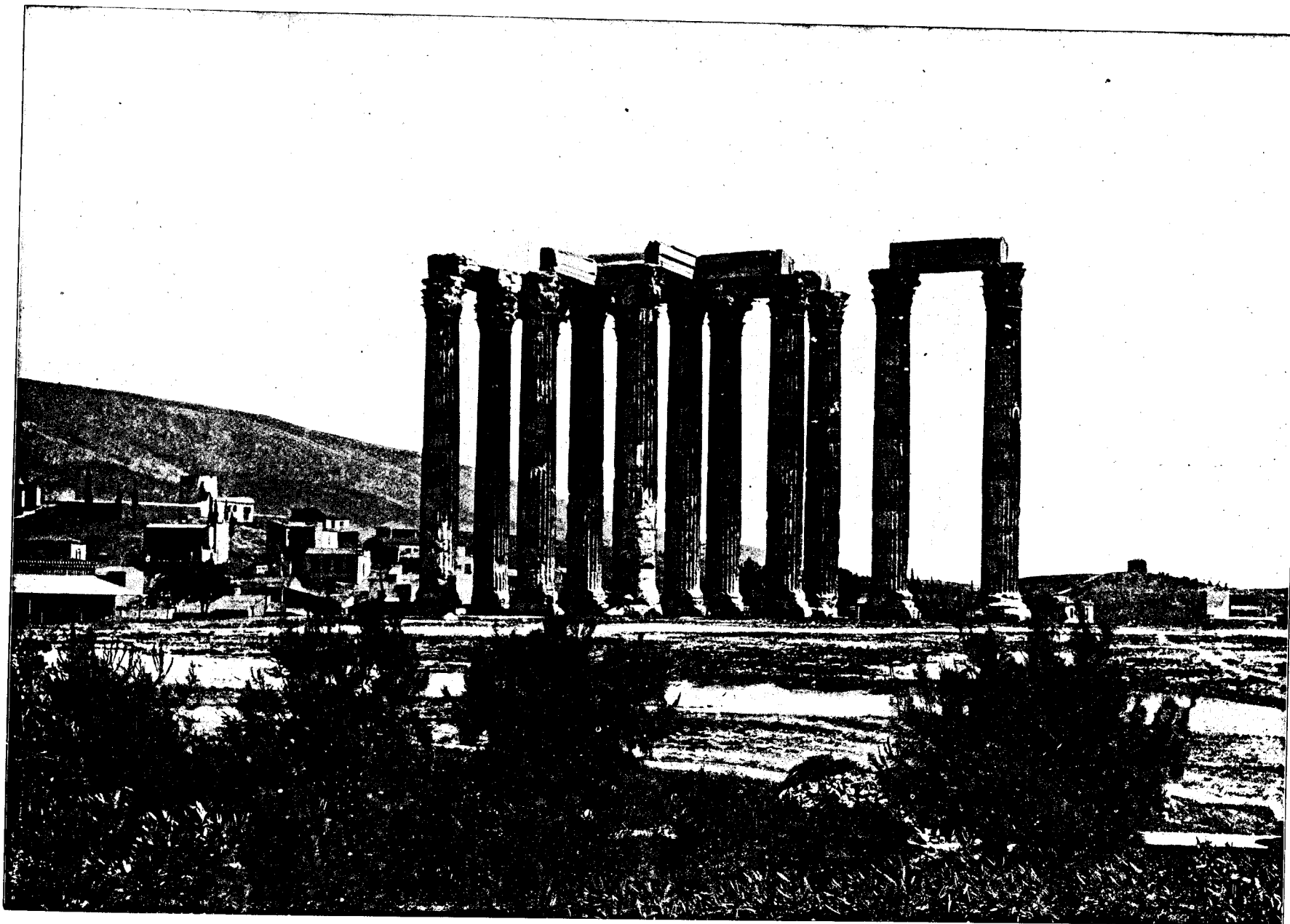
Ver. 27. Daughters of the Philistines. This phrase is employed to indicate the degraded condition of Israel, whose once manly character had become so debased by idolatry and licentiousness, that the daughters of their enemies not only ruled over them, but despised them: and though heathens, were ashamed of their faithless apostasy. C.

Ver. 34. 'Adultery (ver. 32) and whoredom' are used for apostasy and idolatry, both because they imply a breach of the covenant whereby God said to Israel, 'Thy Maker is thine husband'; and because apostasy and idolatry were, in reality, but other names for the crimes charged, impurity constituting an essential part of all idolatrous worship. C.

Ver. 39. In ancient times the exposure of captives in a state of nakedness is frequently recorded as one among the glaring horrors of slavery. That such cruelty should have prevailed among idolatrous heathens needs not be wondered at; but, alas! that it ever should have prevailed among Christians! Alas! that nations calling themselves Christian, and states boasting of their freedom, should still legalize and practise the same abomination! Lord, open their eyes that they may see, and their hearts that they may feel and repent! C.

Ver. 41. By the Babylonish captivity, Judah was completely cured of her idolatry; and all that has yet been discovered of the remnants of the ten tribes of Israel, seems to represent them as returned to their attachment to the law of Moses; so that one stumbling-block to their reception of pure Christianity is taken out of the way, and their perversion to the Romish and Greek communions—which both, alas! still multiply their images and worship at their shrines—seems to be rendered impossible. C.

Ver. 55. The name of 'Sodom' is applied to Jerusalem, Is. 1. 10, because of her resemblance to that wicked city in luxury, impurity, pride, oppression, and other abominations. But here Sodom is not identified but contrasted with Jerusalem. See also ver. 46. Scott and other eminent expositors understand 'Sodom' as representing the Gentiles; but this cannot well be, as they have already been largely converted, while Jerusalem remains in unbelief. Piscator and others render the passage, 'If I shall return, &c.; and understand it as saying, 'To restore thy captivity is not in my thoughts or purposes'; this, however, will not accord with the promise, ver. 60-63. Is not 'Sodom' rather to be taken literally as undoubtedly 'Samaritan' is taken for 'Israel', which is to be restored, and understood to mean Moab and Ammon, the descendants of Lot, who escaped out of Sodom when the Lord miraculously destroyed it, and 'set it forth as an example, suffering the vengeance of eternal fire?' Jude 7. See Je. 48. 47. 49. 6, where the restoration of these two nations is expressly promised. And though human history be unable to distinguish them among men, this ignorance cannot interfere with the knowledge and purposes of God. C.



TEMPLE OF JUPITER OLYMPUS, ATHENS—SEVEN HUNDRED YEARS IN PROCESS OF CONSTRUCTION. [Ezekiel, xvi:24, 25.]—"That thou hast also built unto thee an eminent place, and hast made thee an high place in every street. Thou hast built thy high place at every head of the way, and hast made thy beauty to be abhorred." Ezekiel in this sixteenth chapter speaks of the extraordinary love of God toward Jerusalem, and of her deep degradation in departing from Him in search of the gods of wood and stone worshiped

by surrounding nations. We give a picture of a ruined temple in Athens erected in honor of Jupiter, the most powerful of all the gods of the ancients. The greatest temple of Athens was that of Jupiter Olympus. It is at the southeast of the Acropolis, and near the right bank of the Ilissus. This temple was begun by Pisistratus, tyrant of Athens, who lived between B. C. 560 and 527, which was probably before the death of Ezekiel. This great edifice was seven hundred years in process of construction.

36 Thus saith the Lord God, ^aBecause thy filthiness was poured out, and thy nakedness discovered^e through thy whoredoms with thy lovers,² and with all the idols of thy abomina-

[illegible]

49 Behold, this was the iniquity of thy sister
dom,³ Pride,⁴ fulness of bread, and abundance

what an astonishing change is made upon them by union to Christ, justification, adoption, sanctification, and spiritual comfort! All our life, honour, safety,

61 Then* thou shalt remember thy ways, and

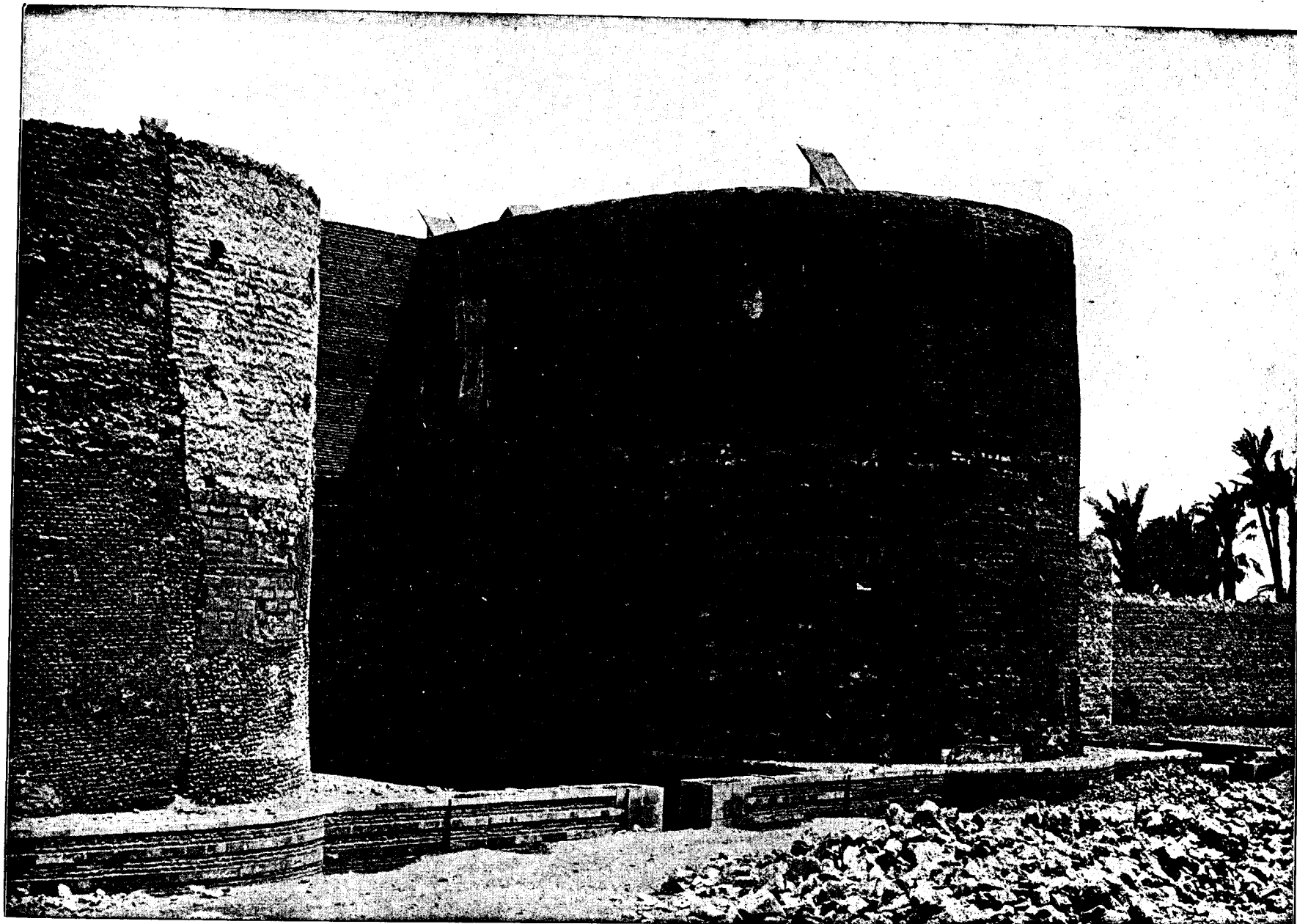
re we find him || 2

h. 36. 13-17.

9 Say thou, Thus saith the Lord God, 'Shall
it prosper? 'shall he not pull up the roots
thereof, and cut off the fruit thereof, that it
wither? it shall wither in all the leaves of her

Ver. 5. *Seed of the land*—Zedekiah, ver. 13. *Fruitful field*—Judea. *Great waters*—as a dependant upon Babylon, em-

Ver. 22. In this righteousness that he hath done. How is this to be reconciled with what he has said in 13: 35; 17: 13; 18: 20; Ro. 3: 10, which all concur in denying that there is an righteousness: 'all that doeth good?' There is no contradiction. The sinner who has been caught a Saviour, Ac. 16: 30, has been 'justified freely by grace.' Ro. 3: 24, and is accounted righteous in the sight of God. But how can the answer be said to have 'done' this righteousness? Observe, in answer to the question, 'How can he be said to have done this?' Through faith in Jesus Christ, the sinner has *done*—actually *done*. Through faith in Jesus Christ, he is led by the Spirit, Ro. 8: 14, he hath penitently forsaken, his sin, 13: 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801,



CASTLE OF BABYLON. [Ezekiel, xvii:17.]—"Neither shall Pharaoh with his mighty army and great company make for him in the war, by casting up mounts, and building forts, to cut off many persons." This castle has nothing to do with Babylon the Great, for it is in Egypt, and is used to illustrate this verse simply because Pharaoh, king of Egypt, is represented as building forts and casting up mounts. This is a relic of the town which was

built by Cambyses, B. C. 525. It is upon the site occupied by Old Cairo, where the epistle of Saint Peter was written. The fort itself belongs to the Roman period. Here was stationed one of the three legions of the Roman army. The masonry resembles very much that which we find in the palace of the Cæsars in Rome, and also in the temple of Minerva and the Roman Pantheon.

32 For 'I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn^r yourselves,⁸ and live ye.

CHAPTER XIX.

1 A lamentation for the princes of Israel, under the parable of lions' whelps taken in a pit; 10 and for Jerusalem, under the parable of a wasted vine.

MOREOVER, take thou up "a lamentation for the princes of Israel,

2 And say, What *is* thy mother? "a lioness: she lay down among lions, she nourished her whelps among young lions.

3 And "she brought up one of her whelps: it became a young lion, and it learned to catch the prey; it devoured men.

4 The^e nations also heard of him; he was taken in their pit, and they brought him with chains into the land of Egypt.

5 Now, when she saw that she had waited, and "her hope was lost, "then she took another of her whelps, and made him a young lion.

6 Andⁱ he went up and down among the lions, he became a young lion, and learned to catch the prey, and devoured men.

7 And he knew their "desolate palaces,² and he laid waste their cities; and the land was desolate, and the fulness thereof, by the noise of his roaring.

8 Thenⁱ the nations set against him on every side from the provinces, and "spread their net over him: he was taken in their pit.³

9 And they put him in ward in chains,⁴ and

A.M. cir. 3411.
B.C. cir. 593.

g ch. 33.11; ver. 23. 2
Fe. 3.9.7. 11.2.4. Ho. 11.
2 La. 3.33.
7 Is. 1.18; 45.22; 55.7.
Lu. 15.18. Ac. 2.38.39.
3 Is. 10.22.
13 Lu. 22.32.
13 Lu. 22.32.

CHAP. XIX.

a ver. 14; ch. 2.10; 26.
17:27; 23:16.
b 1 Ch. 3.15; 2 Ki. 23.
31:34; 24:8.17.
c 2 Cor. 3.14. ch. 7.23.
22:27. Je. 22. 17, with
Na. 2.11.12.
d ver. 6. 2 Ki. 23. 30.
32:2. Ch. 33.12. 2.
e 2 Ki. 23.33. 24. 2 Ch.
36.34. Je. 22.11.12.
f Je. 22.11.12. ch. 37.
11. h 2 Ki. 23.34. 2 Ch. 4.
5. f 2 Ch. 36.5. 2 Ki. 23.
35:37. 24.1-5. Je. 22.13.
17: xxvi. xxxvi. Pr. 19.
12.

1 Or, their widows.

2 He defiled their

widows. —Gill.

2 Ki. 24. 2-5. 2 Ch.

36.6.

6 ver. 4; ch. 12.13; 17.

20. La. 4.20.

7 An allusion to the

manner of taking wild

beasts by digging a

deep pit and covering

it over with some

yielding material

through which the

wild beast falls. —C.

4 Or, in hooks.

5 In thy blood. Cultivated,

enriched, by thy

oppressions and

murders—as was

Rome in after-days,

by the ruin and spoils

of other kingdoms. C.

6 The sense here is

obscure. The present

rendering can scarce-

ly be the true one.

7 The passage may be

translated, "Thy

mother is like a vine,

it seems to thee plant-

ed." &c. That is, the

likeness here indi-

cated is real and true.

Or it may be trans-

lated, "Thy mother

was like a vineyard

in the time of thy

quiescence, planted,"

&c. That is, Jeru-

salem was like a fruit-

A.M. cir. 3411.
B.C. cir. 593.

ful vineyard during
the period when they
continued faithful to
God and enjoyed
rest.—P.
7 Je. 22.18. 19; 36. 39.
31. 2 Ch. 36.6.
8 The Hilly country of
Judea, ch. 6.23; 36.1. Mi.
6.1.2.
9 ch. 17. 5. 6. Is. 5.1-
7. Ps. 80. 8-11. ch. xv.
Mat. 20.1-15; 21.33-41.
f Or, quietness or
likeness.
7 See note "in first
column."
g De. 8.7-9. 2 Sa. v.-
x. 1 Ki. iv. x. 2 Ch. i.-
x. 1 Ki. v. viii. x. 2 Ch.
i. ix. xiii. xiv. xvii. xx.
xxiii.
h ch. 31.3. Da. 4.11.
i Je. 12.14. Ps. 52.5;
80. 12-16. Is. 5.5.6. ch.
6.3-7.
j ch. 17.10. Ho. 13.15.
Je. 4. 7. 11.12; 22.9-11.
xxxix. lli. 2 Ki. xxiii.-
xxv.
k Kings and princes,
2 Ch. xxiv. 2 Ki. xxiii.-
xxv.
l ch. 15.43; 30.8. De. 32.
24.4.
m De. 28. 25. 47. 48.
Da. 1.3. 2 Ki. 24.12-16.
Je. 52.28.30.
n Carried captive
into Babylon, and left
like a tree removed
from a rich and well-
watered soil to a dry
and barren desert.—C.
o Ps. 63.1.
p Ps. 80.16. ch. 17.18.
19. 2 Ki. 24.25. 2.2.
Ch. 36.13. with Ju. 9.15.
ch. 20.46.47. Je. 38.18.
3 Ps. 79.7.
q Ne. 9.37. Ho. 3.4.
Am. 9. 11. Je. 36. 6.10;
40.7-9.41.1.5; 52.10.24-
27.
r La. 4.20; 1.20; 3.20.
49.

CHAP. XX.

A.M. cir. 592.

B.C. cir. 592.

a ch. 1.28. 25.4.1; 26.

129.1.17; 30.31.1.132.

140.

1 The seventh year

of the reign of Zede-

kiah, a captivity of

Jeconiah, from which

Ezekiel dates his

chronological prophe-

cies, ch. 1.2; 8.1.—C.

b ch. 8.1.14.1.

brought him to the king of Babylon; "they brought him into holds, that his voice should no more be heard upon the mountains of "Israel.

10 "Thy mother *is* like "a vine in thy "blood," planted by the waters: "she was fruitful, and full of branches, by reason of many waters.

11 And she had "strong rods for the sceptres of them that bare rule, and her stature was exalted among "the thick branches, and she appeared in her height with the multitude of her branches.

12 But^r she was plucked up in fury, she was cast down to the ground, and "the east wind dried up her fruit; her strong rods^s were broken and withered, "the fire consumed them.

13 And^u now she *is* planted in the wilderness,⁹ in a "dry and thirsty ground.

14 And^r fire is gone out of a rod of her branches, *which* hath "devoured her fruit, so that she hath "no strong rod *to be* a sceptre to rule. "This *is* a lamentation, and shall be for a lamentation.

CHAPTER XX.

1 God refuseth to be consulted by the elders of Israel. 5 He sheweth the story of their rebellions in Egypt, 13 in the wilderness, 27 and in the promised land. 33 He promiseth to gather them by the gospel. 45 Under the name of a forest he sheweth the destruction of Jerusalem.

AND it came to pass in the "seventh year,¹ in the fifth month, the tenth day of the month, that certain of "the elders of Israel came "to inquire of the Lord, and "sat before me.

c ch. 14.3.1 Ki. 22.15. Is. 58.2; 29.13. Mat. 22.16. ch. 33.30. d ch. 33.31.32. Lu. 10.39. Ac. 22.3.

How extensive is the amiable character of a truly good man! Cordial worship of the true God alone, chastity, honesty, equity, mercy, and withdrawing from fellowship in wickedness, jointly taken, are the necessary lines of it. And none can expect a glorious reward, unless by grace he persevere in his righteousness. But it is vain to seek righteousness as it were by the works of the law, which requires of us what only infinite power can effect. And it is infatuated to attempt holiness of life while our hearts are unrenewed by grace. But infinitely dangerous is it to rush upon death and damnation, notwithstanding the most earnest warnings, entreaties, and offers of a gracious God; or to indulge ourselves in neglect of the most difficult duties, when God hath graciously promised to work them in us.

CHAPTER XIX. Ver. 1-9. The kingdom of Judah, and family of David, abandoned to violence and oppression, associated themselves with their heathen neighbours, their princes and nobles, and learned their ways. Jehoahaz, son of king Josiah, was scarcely enthroned by the nation when he became a tyrannical oppressor. But the Egyptians quickly dethroned him, and carried him off a prisoner. The Jews, finding that there was no hope of his restoration, or of freeing themselves from their dependence on the Egyptians, did, with their consent, make Jehoikim their king. Converting with his heathen neighbours, he soon became a most cruel oppressor, and rendered his kingdom everywhere miserable by his tyrannical rage. The Chaldeans and their allies quickly invaded their country, and by making him their prisoner, restrained his oppressive cruelties. Not long after, they transported to Babylon king Jehoiachin his son, and almost all the princes of Judah; and after eleven years more, Zedekiah; and laid the land desolate. 10-14. Once the Jewish state and family of David wonderfully flourished, had many valiant princes fit to sway the sceptre, and in glory and power could have vied with any of the neighbouring nations. But by the Egyptians, and especially by the Assyrians and Chaldeans from the east, the nation is wholly ruined, and the princes either

murdered or carried captive; and now the poor remains of the nation are miserable captives in Babylon. And king Zedekiah, by his rebellion against Nebuchadnezzar, hath occasioned the ruin of his family and nation; and never shall any of his family be honoured with an earthly sceptre.

Ver. 2. *What is thy mother?* The address seems to be to Jehoahaz, comp. ver. 4 with 2 Ki. 23. 34, whose mother was Habbai, 2 Ki. 23. 31. But by "mother Jerusalem is evidently to be understood, the nurse and nursery, as it were, of the degenerate prince. The allusion to a mother, however, records a fact often observed, and of deep import—that the good or evil of human character is generally to be traced to the early influence of maternal rather than paternal precept and example. C.

Ver. 5. *She took another.* Most probably Jehoikim, 2 Ki. 24. 1, 2. This verse renders it certain that by "mother," ver. 2, Jerusalem is to be understood; for the "mother" continues the same, and takes "another of her whelps;" whereas Zedekiah, and not Hamutal, was mother to Jehoiachin, 2 Ki. 23. 36. And if by "another" is to be understood Jehoiachin, comp. ver. 9 with 2 Ki. 24. 8-16, neither was his mother Hamutal, but Nehushta, 2 Ki. 24. 8. C.

REFLECTIONS.—Faithful ministers have often mournful work put into their hands to declare the awful consequences of sin. It is just and common for those who terrified and enslaved others, to be affrighted and enslaved in their turn. And they who fill up the measure of their fathers' sins, lay up sorrows and lasting matter of lamentation for their children.

CHAPTER XX. Ver. 4. Do not intercede for, but reprove, convince, and condemn them for their own and their fathers' abominable iniquities, which they imitate. 5, 6. I entered into promise with them by solemn oath, and manifested my power for their deliverance. 7. Renounce with abhorrence these abominable idols, to which ye with pleasure lift up your eyes in worshipping them. 9, 14, 22. Out of respect to my honour and glory I spared them, and proceeded to bestow further deliverances on them. 12. I gave them my Sabbaths and ordinances as a token of the covenant relation between me and them, and in order to promote their sanctification in heart and life. 11, 13, 21. No doubt a perfect fulfilment of the broken promise of works, if possible, would entitle a man to eternal life; but the immediate meaning of these verses

is, that in a careful observance of God's laws, the Jews should enjoy prosperity in Canaan. 25, 26, 28. I permitted them to make for themselves wicked and destructive rules of superstitious and idolatrous worship, and even to provoke me to desolate their country, by the sacrificing of their own children to Molech.—For by their inventions in my worship, or in that of their idols, they have exceedingly disparaged my wisdom, sovereign authority, and sole deity. 29, 30. And do not ye to this day impudently keep up the superstitious and idolatrous worship of the high-places, notwithstanding all my remonstrances against it? And do not ye, elders, continue in the idolatries of your fathers, notwithstanding the judgments inflicted upon you for the same? 32-38. In vain ye hope to prosper by imitating the heathen idolatries; for I will manifest my power over you in inflicting upon you the most terrible judgments. And I will, in the most wrathful manner, gather you out of all the countries around your own land, and carry you to Chaldea, or some worse place, to be slaves to the most barbarous nations; and there will I execute my judgments upon you, to manifest my own perfections, and convince you of your wickedness.—And by severe corrections, and by distinguishing the real saints and obstinate transgressors in my punishments, I will re-acknowledge you as my peculiar people, and reduce you to blessed fellowship with and obedience to myself. 39-44. For a time I will indeed abandon you to your idolatries, and reject you from being my people; but after the captivity, and especially after the dispersion, I will bring you back to your own land, restore my worship among you, work wonders of mercy for your establishment and happiness, and render you deeply sensible of and penitent for your own and your fathers' iniquities. 46-48. Since Jerusalem is now filled with inhabitants, unfruitful in holiness or virtue, and is become a harbour for cruel oppressors, thieves, and murderers, I, by the Chaldeans, will burn it to a heap, and destroy all ranks of people in it without remedy.

Ver. 11. *Which if a man do perfectly,* without any failure, defect, or shortcoming—a condition never fulfilled by a sinner; wherefore righteousness is not of the law, and salvation can only be of grace. C.

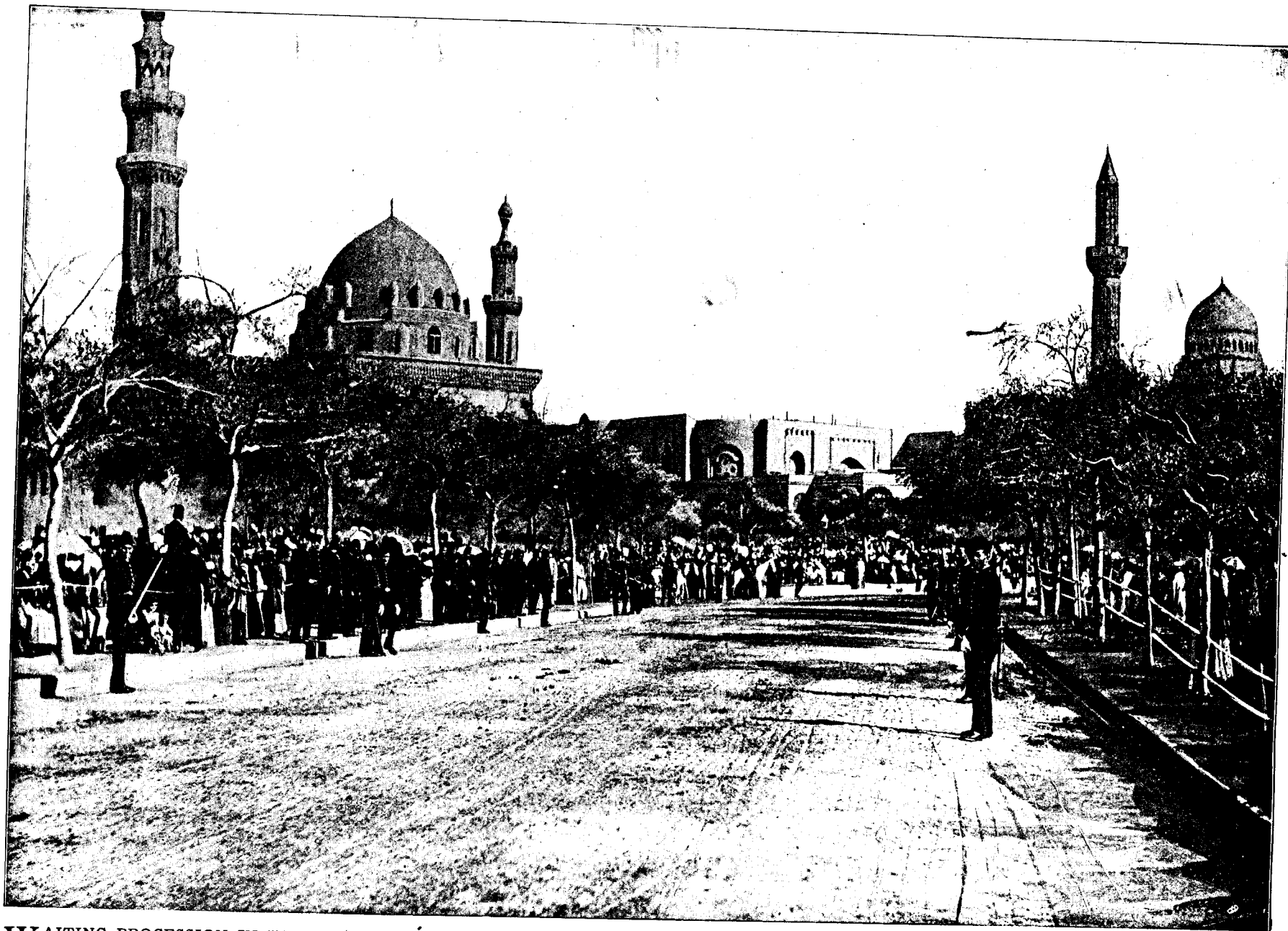
14 But^h I wrought for my name's sake, that
it should not be polluted before the heathen, in
whose sight I brought them out.

'Wherefore I gave
m up to statutes
t were not good'
othroyd. This
dering seems ne-

...or high-
e. Moses was
ucted to warn
Israelites with
cial care and so-
nity against the
atrous practices

28 *For* when ^aI had brought them into the
d, *for* the which I ^qlifted up mine hand to
e it to them, then they saw ^revery high ^hhill.

pulsion of the Moors from Spain and the Huguenots from France. See *The Suppression of the Reformation*, by D. D. Scott. But the Lord knoweth the means; and, when his time arrives, not one jot or tittle, either of threatening or promises, will his providence leave unfulfilled. See ver. 40-42. C.



WAITING PROCESSION IN THE FESTIVAL OF THE MAH 'MAL—BEGINNING OF THE PILGRIMAGE TO MECCA. [Ezekiel, xx:7.]—"Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I am the Lord your God." The festival of the Mah 'Mal is a modern form of idolatry which seems always to have been characteristic of Egypt. This festival takes place at Cairo annually in April. It is one of the most gala days ever seen in this city. The particular incident which gave

rise to this festival is connected with a beautiful woman who lived at the beginning of the reign of the Mamelukes. After the death of her husband she reigned eighty days as Sultana, and then married again. She gave her hand and her throne to her husband, and retired herself within the harem. She made a pilgrimage to Mecca in a magnificent litter borne between camels, and every year since a litter has been sent from Egypt to Mecca along with the pilgrims who make the journey to the holy Mohammedan city.

and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering: there also they made their sweet savour, and poured out there their drink-offerings.

29 Then I said unto them, What is the high place whereunto ye go? And the name thereof is called Bamah⁷ unto this day.

30 ¶ Wherefore say unto the house of Israel, Thus saith the Lord God, Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations?

31 For when ye offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day; and shall I be inquired of by you, O house of Israel? As I live, saith the Lord God, I will not be inquired of by you.

32 And that which cometh into your mind shall not be at all,⁸ that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone.

33 ¶ As I live, saith the Lord God, surely with a mighty hand, and with a stretched-out arm, and with fury poured out, will I rule over you;

34 And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched-out arm, and with fury poured out.

35 And I will bring you into the wilderness of the people, and there will I plead with you face to face.

36 Like⁴ as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God.

37 And I will cause you to pass under the rod,⁹ and I will bring you into the bond of the covenant:

38 And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel; and ye shall know that I am the LORD.

39 As for you, O house of Israel, thus saith

A.M. cir. 3412.
B.C. cir. 592.

• ch. 16. 19. De. 31. 20.
32. 21. Co. 10. 22. Ps. 10.
4. Am. 5. 21-26.
• I said them
what the high place
was, or Bamah.
What is the high
place? Is it God's
residence? Has he
commanded you to go
to Has he promised
a blessing there?—
• ch. 16. 16. Is. 39. Je.
6. 15. 8. 15.

7 Bamah—an em-
nence—a high place—
the name continuing
to bear record of the
idolatry of the fa-
ther, and the rigi-
dity tenacity with
which the sons con-
tinued to adhere to
their abominations,
ver. 30. C.—See note
on ver. 28.

8 ch. 16. 26. ver. 1. 27.
Nu. 32. 14. Je. 44. 17.
Ju. 2. 19. Je. 20. 9. 14.
16. 12. Mat. 23. 33. Ac. 7.
51. Ho. 2. 2. Le. 26. 39.
ver. 18.

9 De. 32. 16. 17. 21. Ps.
106. 37-39. Je. 7. 31. 32.
35. Ho. 2. 20. ver. 26.
• Ps. 66. 18. Pr. 15. 8.
28. 9. Is. 1. 11-15. 66. 3.
Pr. 1. 28-32. See ver. 3.
Ki. 17. 33. Ho. 10. 12.
Mat. 12. 24. Ec. 7-5.
ver. 40.

I will frustrate all
your purposes of mix-
ing up the worship of
Jehovah with hea-
thenism, ver. 39; and
this I will effect by
such corrective judg-
ments as will cut off
the impenitent, and
gather a remnant by
repentance.—C
• ch. 11. 5. Is. 8. 5.
Je. 44. 17. with Job 34.
8. Ro. 12. 2. Ep. 5. 11.
Ja. 5. 14.

• Je. 21. 5. 7. 5. 2. 3. ch.
5. 12. 13. 16. Ho. 10. 8.
2. De. 35. Je. 40. 11.
12. 52. 28-30. Am. 9. 2-4.
or ver. 38. 4. ch. xxxiv.
xxxv. xxxvii.
• ver. 38. ch. 10. 13.
38. Ho. 2. 14. 15. Mi. 4.
10. Re. 12. 14.

• ch. 17. 20. 32. 22. Je.
2. 9. 35. 37.
• Is. 1. 18.
• Ex. 32. 7-35. Nu. xi.
xii. xiv. xvi. xxi. xxv.
Ps. 106. 15-35. ver. 13.
21. Co. 10. 5-10.

• La. 3. 7. ch. 34. 17.
Je. 33. 13. Mi. 7. 14. Mat.
25. 32-33. Le. 27. 32.
• See note below.
• Ho. 2. 19. 20. ch. 37.
26. 16. 26. Je. 5. 5.
1. Or, discipline.
Am. 3. 2. Ps. 89. 30-32.
Ac. 14. 22.

• Ac. 21. 27. Mat. 3.
12. 13. 30. 41. 42. 25. 3.
33. ch. 11. 21. 34. 17. 20.
Nu. 14. 29. 30.
• Nu. 14. 29. 30. 32. 35.
Je. 44. 14. Ps. 95. 11. Re.
21. 27. 22. 15. with He.
4. 6. ch. 26. 25. 34. 13. 36.
24. 13. 9.
• ch. 6. 7. 15. 7. 23. 49.
Ps. 9. 16. Is. 20. 11.

• The word 'rod,'
in the immediate
vicinity of this pas-
sage (ch. 19. 11. 14). 33
evidently put
for kingly power; and
being here connect-
ed with 'the head of
the covenant'—the
new covenant, Je. 31.
37. must be consid-
ered as the emblem
of the 'power' given
to the exalted Jesus
'in heaven and
earth,' Mat. 28. 18. Phi.
2. 9; which power the
Jews now reject, but

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to which, in God's
good time, they will
humbly and faith-
fully submit.—C.
• Ju. 1. 32. Ho. 4. 17.
Ps. 81. 12. 13. Am. 4. 4-5.
Ro. 1. 24. 28. 2 Th. 2. 11.
ver. 25. 26. Is. 66. 4.
• Is. 1. 1. 2. 2. 3. Re.
3. 15. 16. Mat. 6. 24. ch.
23. 37-39.

• Is. 2. 2. 3. 2. 6. 7. ch.
17. 25. Ps. 20. Joel 2. 17.
16. Je. 3. 18. Is. 65. 18. 79.
60. 26. Je. 31. 6. 12. ch. 38.
22. 23. Ro. 11. 25. 26.
• Mat. 3. 4.

• Le. 1. xvi. xxiii.
xxvii. Nu. xv. xviii.
xxix. De. xii. 17.
with ch. 44. 12. 13. 14.
19. 19. 56. 7. 60. 7. 66. 23.
Mal. 1. 11. 2. 2. 20-23.
Ro. 1. 1. 1. 1. 1. 2. 5.
• Or, chief.

• Heb. saviour of
rest, Ep. 5. 2. 1. 6. 2. Co.
1. 15. Phil. 4. 18. He. 13.
16.
• ch. 11. 17. 34. 13. 36.
24. 38. 8. 15. 27. 12. 13. Je.
23. 33. 35. 16. 1. Fe. 2. 9.
2. 15. 16. 1. 6. 3. 10. 2.
ch. 28. 22. 25. 35. 23. 38.
23. 39. 27. Lu. 2. 14. Ep.
3. 2.

• ch. 38. 23. Ho. 2. 20.
Is. 54. 13. 48. 17. Je. 31.
34.
• ch. 6. 9. 6. 16. 6. 16. 36.
31. 11. 11. Je. 31. 9. 18. 19.
Zec. 12. 10-15. Job 42. 5.
6. 2. Co. 7. 11. Le. 26. 39.
Lu. 22. 51. 60. 2. 1. 4. 21.
• See ver. 38. 42. Ps.
40. 5. Mi. 7. 13. 9.

• ver. 33. 43. ch. 36.
22. 32. ver. 9. 14. 2. Ps.
25. 11. 15. 1. 6. 3. 10. 2.
1. 11. 1. 10. 1. 10. 1. 12.
• Ps. 103. 10.
• ch. 1. 1. 1. 1. 1. 1. 1. 1. 1.
2. Je. 13. 19. Ac. 4. 19. 5.
29.

• De. 32. 2. ch. 21. 2.
Am. 7. 15. 16. 1. 1. 1. 1. 1. 1.
14. 2. 7. Zec. 1. 1. 1.
In this verse
three distinct He-
brew words are ren-
dered by one Eng-
lish word, 'south.' I
think they are pro-
per names, each spe-
cifying a distinct dis-
trict. The first word
is *Teman*, which em-
braced that section
of southern Pale-
stine which lay along
the borders of Moab
and Edom. The sec-
ond is *Darom*,
which was the name
of the region in the
extreme south-west-
ern part of the coun-
try, including part of
Philistia towards the
south. The third is
Negeb, a name ex-
clusive of the south
to the southern part
of Judea. This pro-
phesy, therefore, was
directed not against
all Palestine, but
against that extreme
southern portion of
it which had as yet
in a great measure
escaped the ravages
of the Assyrian and
Babylonian armies.
—P.

• ch. 15. 6. 7. 19. 13. 22.
23. 31. 30. 6. Lu. 23. 31.
Je. 21. 14.
• Is. 24. 1-6. ch. 7. 2-
15. 21. 3. 4. 5. 6.
• Is. 20. 21. 30. 33. Ps.
9. 16. De. 29. 24-28.
• Mar. 9. 44.

• ch. 11. 3. 12. 9. 22. 33.
30. Je. 23. 36. 18. 18. Ac.
17. 18. 2. Ch. 36. 10. His
speeches are such
obscure stuff, that no
one need regard
them.

the Lord God, Go ye, serve ye every one his idols, and hereafter also, if ye will not hearken unto me, but pollute ye my holy name no more with your gifts, and with your idols:

40 For in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the first-fruits of your oblations, with all your holy things.

41 I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen.

42 And ye shall know that I am the LORD, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers.

43 And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall loathe yourselves in your own sight, for all your evils that ye have committed.

44 And ye shall know that I am the LORD, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord God.

45 ¶ Moreover, the word of the LORD came unto me, saying,

46 Son of man, set thy face toward the south, and drop thy word toward the south, and prophesy against the forest of the south field;

47 And say to the forest of the south, Hear the word of the LORD, Thus saith the Lord God, Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein.

48 And all flesh shall see that I the LORD have kindled it: it shall not be quenched.

49 Then said I, Ah Lord God! they say of me, Doth he not speak parables?

buildings, or from the many shady and fruitful trees that gave the surrounding country the aspect of a forest. The prophet describes it as situated in the south, either because it lay, according to Hebrew geography, south of that part of Chaldea where he then resided; or, more probably, ver. 47, because it lay in the south of Canaan. See ch. 21. 4. C.

REFLECTIONS.—Wretched is their stupidity, and presumptuous their heart, who, even under sufferings, ask God's leave to go on in sin! God's choice of us, and his manifestation of himself to us, are altogether of blessed grace; and to these, and to our own faith we owe our happiness. And it is from regard to God's own honour that corrupt churches, nations, families, and persons are so long borne with and preserved. Our disobedience to his laws originates in an inward bias towards the world and the flesh; and if once bad principles or customs be rooted, it is almost impossible to extirpate them. Though by disobedience to God's laws men plainly rush upon their own death and damnation; yet where parents are negligent in the education of children, children rarely make the laws

of God the object of their earnest study. But when men profane God's ordinances and Sabbaths, he ordinarily gives them up to strong delusions in their principles and worship. And dreadful is the case of those to whom the slavery of their own lusts is allotted for their punishment; and when they will not take warning by all the admonitions against or mischievous consequences of sin, which have taken place before them.—But they who will not acknowledge God as their gracious saviour and righteous ruler, shall feel stand; and he will easily find both place and time to punish obstinate apostates, and to pluck them out from among his people, whom they have corrupted; nor will either sinful compliances or carnal projects avail to their safety. They who think to serve themselves by sin, do but make themselves slaves to it. And pre- tences to religion, in such a case, do but add profane- ness and hypocrisy to iniquity, and lose men the favour of the world, while they render them the detestation

of God.—Even the believers must often be saved as by fire, their transgressions are so many, and their corruptions so strong. But afflictions must purge them; and, through all the changes on earth, they must be prepared for their comforts here, and heavenly inheritance hereafter. Their persons being once accepted in Christ, the acceptance of their services done in faith must follow. And O what baseness, malignity, and ingratitude do they discern in sin through the glass of his redeeming love, while they loathe themselves on account of it, and are more engaged to his service. But, alas! that sinners should need to be so repeatedly warned of their ruin; that God's fruitful vine should become an unfruitful forest, and his house a den of thieves! But if all ranks combine in wickedness, they must be jointly involved in punishment. They who are unwilling to profit by God's Word, ordinarily pick quarrels with it, or the manner of delivering it. But if people deride ministers, it is enough that they have a God to complain to.

CHAPTER XXI.

1 Ezekiel prophesieth against Jerusalem with a sign of sighing. 8 The sharp and bright sword, 18 against Jerusalem, 25 against the kingdom, 28 and against the Ammonites.

AND the word of the LORD came unto me, saying,

2 Son of man, "set thy face toward Jerusalem, and "drop thy word toward "the holy places, and prophesy against the land of "Israel,"

3 And say to the land of Israel, Thus saith the LORD, Behold "I am against thee, and will draw forth "my sword out of his sheath, and will cut off from thee the righteous and the wicked.

4 Seeing then that I will cut off from thee the righteous and the wicked, therefore shall my "sword go forth out of his sheath "against all flesh from the south to the north;

5 That "all flesh may know that I the LORD have drawn forth my sword out of his sheath: it shall not return any more.

6 Sigh, therefore, thou son of man, "with the breaking of thy loins; and with bitterness sigh before "their eyes.

7 And it shall be, when they say unto thee, Wherefore sighest thou? that thou shalt answer, For "the tidings, because it cometh: and "every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak as water: "behold, "it cometh, and shall be brought to pass, saith the Lord God.

8 ¶ Again, the word of the LORD came unto me, saying,

9 Son of man, prophesy, and say, Thus saith

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CHAP. XXI.

ch. 20. 45-47. Ep. 6.
19. Ac. 1. 10-15. 39.
20. ch. 20. 40. De. 32. 2.
Mi. 2. 6. 11. Am. 7. 16.
Job 29. 22. 23.
16. 7. 4. ch. 7. 20-24.
9. 6. 1. Pe. 4. 17. 18.
1 Judea, ch. 6. 2; 7. 2;
20. 45.
2 It will be seen that the subject of this prophecy is geographically distinct from the former. Jerusalem is here the chief place threatened.—P.
1 Ps. 76. 7. Na. 1. 2-6.
Re. 6. 16. 17.
2 Is. 10. 5. 6. Ps. 17. 14.
16. 19. ch. 4. 17. Je. 4. 7.
25. 9-11. Le. 26. 33.
3 Job 9. 22. ch. 9. 6.
20. 47. 22. 18. Je. 37. 8.
36. 15. 23. Je. 15. 2. 3. ch. 5. 12. 13.
4 Ps. 45. 3.
1 ch. 20. 47; 7. 2; 6. 11-14.
ch. 20. 48. Ps. 9. 16; 58. 10. 11; 64. 9. 15. 26. 9-11.
2 Is. 55. 11. 1 Sa. 13. 12.
Na. 1. 9. ver. 30.
1 Is. 22. 4.
2 ver. 12. 17. Is. 21. 3.
16. 19. Je. 12. 23. 3. Da. 8. 28. Hab. 1. 10. 19. 35.
14. 38. 5. 2. Ki. 4. 27.
2 ch. 20. 12. 4. 6.
1 Is. 38. 19. Je. 4. 7. 20.
6. 22-24.
3 ch. 7. 17. Jos. 2. 11.
De. 1. 28. Ps. 76. 5. 1 Sa. 4. 1.
4 Heb. shall go into water.
1 ch. 7. 2-15. 12. 22-28.

* Or, 'The rod of my son contemneth every tree.' 'The rod of my son' is not the rod which my son uses, or which becometh to him; but the rod by which he is punished. Israel was God's son, and God's chastisement would visit all classes among the people, rulers (here symbolized by 'trees') as well as commoners.—P.

† This verse is very obscure. The meaning may perhaps be:—'Surely it (the rod of chastisement; i.e. the Babylonian power) is tried; and what if indeed the rod despoise (if Nebuchadnezzar despoise the Jewish power, and the resistance offered by it to his arms—what then would

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happen?)! It shall not be (i.e. the Jewish power thus venturing resistance shall not be—it shall fall and cease to exist), saith the Lord Jehovah.—P.
1 ver. 15. 28. De. 32. 47. 28. 25. 26. Le. 26. 25. ch. 14. 17. 5. 13. Je. 25. 9. 33. Is. 66. 10. 5. 6. Job 20. 25. ver. 12.
2 ch. 13. 10. Is. 22. 12. 13. 28. 4. 15. 22. 5. 14. ch. 11. 31. 22. Je. 23. 36. 39. 2. Ch. 36. 16.
3 Or, it is the rod of my son, it despoiseth every tree or sceptre.
4 Ps. 89. 26. 2 Sa. 7. 14. ch. 20. 47; 19. 11-14; ver. 12. 25. 26.
5 See note * in first column.
6 Is. 10. 5. 6. Je. 25. 9. 33. 13. 10. 25. 26.
7 See ver. 6. ch. 9. 8; 11. 13. La. 5. 12.
8 De. 32. 25.
9 Or, they are thrust down to the sword with my people. See ver. 7.
2 Je. 19. 19. ver. 6. 7. 14. 17. ch. 6. 11; 32. 18.
7 Or, When the trial hath been, what then I shall they not also belong to the despising rod or sceptre!
2 Mal. 2. 3. 1 Co. 13. 13. Job 9. 23. 2 Co. 8. 2. He. 11. 36. Je. 15. 2. ver. 12.
3 ver. 10. 25-27; ch. xix. xii. xvii.
8 See note † in first column.
9 Heb. hand to hand, ver. 12; 17; ch. 6. 11. Nu. 24. 10.
10 Je. xxxix. xii. lii.
2 Ki. xxv. Le. 26. 33.
d Am. 9. 2. 3. 1 Ki. 20. 30. 22. 25.
1 Where they had fled to hide themselves, 1 Ki. 22. 25.—C.
2 Or, glittering or fear.
3 ch. 5. 13; 7. 2-15. 20. 47; 15. 7. ver. 3. 10. 12. 28. ch. 22. 14.
4 Or, sharpened.
5 ch. 14. 17. Is. 5. 6. ch. 20. 47; 16. 46; ver. 4. 20.
6 This is addressed to the sword, which is commissioned to destroy either north or south.
7 Heb. set thyself, take the left hand.
8 ver. 14; ch. 22. 13. Nu. 24. 10.
1 ch. 5. 13; 18. 16. 42. Is. 1. 24. Zec. 6. 8. De. 28. 62.

the LORD; Say, 'A sword, a sword is sharpened, and also furbished:

10 It is sharpened to make a sore slaughter: it is furbished that it may glitter: 'should we then make mirth? 'it "contemneth the rod of my son, as every tree."

11 And "he hath given it to be furbished, that it may be handled: the sword is sharpened, and it is furbished, to give it into the hand of the slayer.

12 Cry* and howl, son of man; for it shall be upon my people, it shall be upon all the princes of Israel: "terrors by reason of the sword shall be upon my people: "smite* therefore upon thy thigh.

13 Because⁷ it is "a trial, and what if the sword contemn⁸ even the rod? it shall be no more, saith the Lord God.⁸

14 Thou, therefore, son of man, prophesy, and smite *thine* hands together,⁹ and "let the sword be doubled the third time, the sword of the slain: it is the sword of the great men that are slain, which entereth "into their privy chambers.¹

15 I have set the point² of the sword "against all their gates, that *their* heart may faint, and *their* ruins be multiplied. Ah, *it is* made bright, *it is* wrapped³ up for the slaughter.

16 "Go⁴ thee one way or other, *either* on the right hand, *or* on the left,⁵ whithersoever thy face is set.

17 I^h will also smite mine hands together, and "I will cause my fury to rest: I the LORD have said it.

CHAPTER XXI. Ver. 10-13. The king and princes shall be no more able to resist or avoid the Chaldean sword than the meanest of the common people. That terrible calamity will so disgrace the royal power of David's family, that none of them shall ever afterwards sway an earthly sceptre; and when the Chaldeans have executed my judgments on others, they themselves shall be destroyed. 19. Mark on a tile, or on the ground, two ways, one leading from Babylon to Jerusalem, and the other leading to Rabbath, the capital of the Ammonites; and pitch on a proper place for Nebuchadnezzar to consult which way he should go first. 23. The Jews, who have perfidiously violated their oath of subjection to Nebuchadnezzar, will contemn and deride his divinations: but he will quickly punish them for their treacheries, by murdering or taking them captives. 25-27. Thou wicked Zedekiah, who hast profanely broken thine oath to Nebuchadnezzar, shalt now be punished, and an end put to thy idolatry, perfidy, and other abominations, in thy destruction. Thou shalt be disgracefully dethroned, and the whole nation and royal family turned upside down; Jehoiakim, now in prison, shall be exalted, and thou shalt be debased. Dreadfully shall the nation be overturned by the Chaldeans, Syro-Grecians, and Romans, &c. Nor shall it ever attain its wonted lustre and dignity, or any of the family of David wear a sceptre, till Christ take his spiritual kingdom in the gospel church, nay, in the millennium. 29. Your diviners falsely promise you safety and happiness, and that you shall tread down the Jews, whose wickedness hath made them fully ripe for punishment: but they will really bring you into the same miserable condition with these wicked Jews.

Ver. 3. The righteous and the wicked may die together. To the righteous, calamity being a purification, 2 Co. 4. 16-18, and death a deliverance; while to the wicked, calamity is a punishment, and death a curse, Ro. 6. 21, 23. C.

Ver. 6. With the breaking of thy loins. So as to make the prophet bow his head and bend his loins, as one overwhelmed

with sorrow of heart. Gill interprets it of sighing till the girdle of his loins should burst; but such an effect seems scarcely possible by any muscular exertion, unless the girdle were so frail as to render its disrapture but little emblematic of the intensity of the prophet's distress. C.

Ver. 10. My son the king, of whom Jerusalem was called mother, ch. 19. 2. The rod—the sceptre, ch. 19. 11. As every tree—holdeth the kingly sceptre in no more respect than the branch of a tree by the way-side. C.

Ver. 13. For it (the rod—sceptre) is tried, and what if it despoise the sceptre? This (the rod—sceptre) shall not remain, saith Jehovah' (Boothroyd). And though 'the sceptre'—the power of self-government—shall not depart from Judah—from the tribe—till Shiloh come, yet no king of David's line shall reign in Jerusalem 'till he shall come whose right it is,' 27. C.

Ver. 14. Smite thine hands together. By some it has been interpreted as a sign of encouragement to the Chaldeans; and certainly clapping the hands is a mode of call common in the East. Others have regarded it as a form of oath, intimating the certainty of the judgment. But Scripture is rather to be interpreted by comparison with Scripture, than by any reference to oriental manners or customs; and viewed in this light, the action prescribed is either a form of confirmation or oath, see ver. 17; ch. 22. 13, or else a token of the prophet's grief at the judgment he was commanded to foretell. See ch. 6. 11. C.

Ver. 19. Appoint thee two ways. Describe or draw a plan or map, as in ch. 4. 1, of two roads, one for the invasion of Judah, the other for the invasion of Ammon, ver. 20. C.

Ver. 21. He made his arrows. 'Mingled his arrows' (Boothroyd). A heathenish mode of divination in war, which consisted in writing the name of each city to be assailed upon an arrow, shaking the whole in a quiver, and deciding upon priority of attack by the order of drawing.—He looked in the liver. The heathen priests pretended to foretell future events by examining the entrails of beasts slain in sacrifice—and particularly by the liver—and by disease, wounds, the form of the lobes, &c., they augured good or evil to the person inquiring. Such are specimens of the manner in which Satan has continued to deceive, and succeeded in persuading men to follow a dark and baseless superstition, while rejecting the sunlight evidence of divine revelation. C.

Ver. 23. As a false divination. The Jews will despise this mode of divination; and because they know the mode to be a mere pretence, will conclude the prediction to be false.—Note. The success of such divinations is no more evidence of their sun world rise. That rising is foretold by experience anticipating the uniform course of nature. Even so—they can never err that prophesy evil against evil men: it is the uniform course of Providence. C.

Ver. 26. This shall not be the same. This man shall no longer wear the crown; or this crown shall no longer be a badge of royalty, ver. 27. C.

Ver. 27. Until he come, &c. Until Messiah come, whose right the government is, by creation, as God; by descent, as man, Ja. 1. 3; Ac. 2. 30. C.

Ver. 29. To bring thee—Rabbath, the capital of the Ammonites, ver. 20; ch. 25. 2-6. The slain—the Jews, whom, being slain, the Ammonites would be incited to plunder. C.

REFLECTIONS.—There is great need that ministers should use great plainness of speech in dealing with souls; should observe God's hand in his public judgments, in which even the godly share with the wicked; and should deny themselves, and be affected with their messages, in order to edify others. Alas! infinite is their danger who have God against them. 'Nothing can defend them from his righteous and terrible judgments. And while wicked men abound everywhere, his wrath shall follow without restraint. Nor is it proper to be jovial, but penitent, when his judgments are abroad in the earth, in order to vindicate his perfections. But it is matter of comfort to saints that all judgments are managed by Christ, the Son of God, and their friend and Saviour: and that to them they are but corrective trials, not blows aimed for their destruction.—God can easily force the most proud and crafty plotters on earth to court his direction in their concerns, and lead them, even by events apparently fortuitous, to his proper work. None are more ready to despise God's warnings than perfidious and profane swearers. And in none do these sins look worse than in magistrates and ministers who profess the true religion. But if men despise the warnings and offers of God's grace, they shall be seized by his judgment and none are so high but God can debase them, nor any so low but he can exalt them. Pride goes before destruction; and before honour is humility. At what pains and cost do men destroy one another! But if all overturnings in the world make way for Christ, the rightful Sovereign of nations and churches, and his



CUSTOMS PIER, SMYRNA. [Ezekiel, xxii:15, 16.]—"And I will scatter thee among the heathen, and disperse thee in the countries, and will consume thy filthiness out of thee. And thou shalt take thine inheritance in thyself in the sight of the heathen, and thou shalt know that I am the Lord." This prophecy has been literally fulfilled. The Jews have been scattered throughout the Gentile nations of the world, and they have learned as no other nation has the great truth that there is one God. It is said to be very difficult to find a Jew who is not a believer in God.

We give a picture here of the Customs Pier in Smyrna because this is one of the great Jewish cities in Asia Minor. Many of the leading commercial establishments in this city belong to Jews. Here they live and hold their inheritance in sight of the heathen Turks by whom they are surrounded. In Smyrna the Jews have lived from remote times to the present. There are many great commercial houses managed by them in this city to-day.

18 ¶ The word of the LORD came unto me again, saying,

19 Also, thou son of man, appoint thee two ways, that the sword of the king of Babylon may come: both twain shall come forth out of one land; and choose thou a place, choose it at the head of the way to the city.

20 Appoint a way, that the sword may come to Rabbath of the Ammonites, and to Judah in Jerusalem the defenced.

21 For^a the king of Babylon stood at the parting^b of the way, at the head of the two ways,^c to use divination: he made his arrows bright,^d he consulted with images,^e he looked in the liver.

22 At his right hand^f was the divination for Jerusalem, to appoint captains,^g to open the mouth in the slaughter, to lift up the voice with shouting, to appoint battering rams against the gates, to cast a mount, and to build a fort.

23 And it shall be unto them^h as a false divination in their sight, to them that have sworn oaths:ⁱ but he^j will call to remembrance the iniquity,^k that they may be taken.

24 Therefore thus saith the Lord God, Because ye have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear; because, I say, that ye are come to remembrance, ye shall be taken with the hand.^l

25 ¶ And thou, profane wicked prince of Israel,^m whose day is come, when iniquity shall have an end,

26 Thus saith the Lord God, Remove the diadem, and take off the crown; this shall not be the same: exalt him that is low, and abase him that is high.

27 I will overturn, overturn, overturn it;ⁿ and it shall be no more, until he^o come whose right it is; and I will give it him.

28 ¶ And thou, son of man, prophesy, and say, Thus saith the Lord God concerning the Ammonites, and concerning their reproach;^p even say thou, The sword, the sword is drawn; for the slaughter it is furnished, to consume because of the glittering;

^a Heb. Perverted, perverted, perverted, will I make it. ^b Christ, Ge. 49.10. Is. 7.14.9. ^c Je. 23.5.6. 30.21. ch. 34.23.29.17.22.23. Da. 2.44.9.24.26. Mi. 5.2. Zec. 9.6.12.13. Lu. 1.32.33. Ps. 6.6. In. 1.49. Mat. 28.18. ^d ver. 9.10. ch. 25.1-7. Zep. 2.8-10. Je. 49.1-5. Am. 1.13-15. ^e Their reproach. Their insults, ch. 23.2-6.—C.

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1 ch. 4.1.2. Je. 1.10. 18.7.15.9.18.21. ^a 2 Sa. 12.26. Je. 49.2. ch. 25.2.29.4.3. ^b Je. 25.18. 2 Sa. 5.9. 1 Ki. 9.24. Ch. 32.5.3. 14. Ps. 48.12.1-5.1.122. ^c 15.41.20.48.14. Ho. 4.12. Pr. 15.10.33.13.46. 10.11. ^d Heb. mother. ^e It would appear that the king of Babylon would march to a certain point where one path would lead to Jerusalem and another to ab-bath-annon. There can be little doubt that the point indicated was Rabbath. There we know he established his headquarters. The route for an army from Babylon to Palestine could only cross the desert by Palmira, or at a point farther north. Rabbath is on the line of march, and being situated in the midst of a fertile plain on the bank of the Orontes, no better position could be selected for the encampment of a large army. From Rabbath three roads branch to the southwards—one runs along the eastern base of Anti-Lebanon, by Damascus and Busan, direct to Rabbath-annon; another runs down the valley of the Euphrates to Central Palestine and Jerusalem; the third passes the northern end of Lebanon, enters Phoenicia, and follows the coast to Philistia and Egypt. Nebuchadnezzar was encamped at Rabbath when the Jewish king and princes were brought to him after the capture of Jerusalem.—P.

^f Or, he mingled his arrows.

^g Heb. teraphim.

^h ver. 17. 18.20. Ho. 4.4. 2 Ki. 23.24. Zec. 10.2.

ⁱ West side, ver. 16.

^j Or, battering rams, ch. 4.2.

^k ch. 4.2. Je. 51.14.33. 43.24.

^l ver. 10. ch. 11.3.12. 22.15.22.13. Job 18.3.

^m Or, for the oaths made unto them, ch. 17.6.13.15.

ⁿ Nebuchadnezzar, 2 Ki. 24.20. xxv. 2. Ch. 36.13-20. Je. xxxix.1-11. or God, Je. 16.17.18. Am. 8.7. Nu. 23.23.

^o The breach of the oath of allegiance to Nebuchadnezzar, ch. 17.13.—C.

^p Je. 13.13.18.20. Is. 1.10.1. 3.9. 5.7.22. 59.1.16. Je. 2.30.28.34. 4.18. 5.25.28.6.15.26.7.18.8. 10.12.9.2.7. ch. 16.15.15. 43.xxii. xxiv. Ho. 7.2. 7.15.44.6.

^q As easily as a bird caught in a snare.—C.

^r Je. 52.2. 2 Ki. 24.19. 20.2. Ch. 36.13. ch. 17.15. 13.19. 7. Sa. 13.13. 1 Ki. 18.18. 2 Ki. 13.14.

^s Zedekiah, a perjured idolater.—C.

^t ver. 29. ch. 7.6. 17. 19.34. 30.3.35.5. Job 18.20. Ps. 39.19.

^u Je. 39.6.7.5. 10.11. 31.2. Ki. 5.6.7.17.28. ch. 17.24. Ps. 75.7. 1 Sa. 2.8. Lu. 1.52.

A.M. cir. 3412.
B.C. cir. 592.

^y ch. 13.23.22.28.15. 44.25.47.12.13. Je. 27.9. 2 ch. 31.17. 32.18.30. ver. 14.15.25. Je. xxv. 18. Or, Cause it to return, ver. 4.5. Je. 47.6. 7. ver. 31.32. Ge. 15.14. ch. 6.3. ^b ch. 5.13.7.8.14.19. ^c Is. 30.34.33. ch. 20.47.22.23.25.9.21.50. 20.21. Is. 14.4.6. ch. 7.23. Hab. 1.6-10. ^d Mal. 4.1. ch. 20.47.48. ^e Is. 34.37. ^f ch. 2.1-3. Je. 49.2. Zep. 2.3. Am. 1.1. ^g These words refer to Ammon. It was doomed to final destruction. The Jews were to be taken captive, re-established in their own kingdom; but the Ammonites were to perish in their own land, and their kingdom was to cease for ever. The prophecy was fulfilled.—P.

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¹elder,⁵ and ⁶Aholibah⁷ her sister; and they were mine,⁸ and they bare sons and daughters. Thus were their names, Samaria is Aholah, and Jerusalem Aholibah.

5 And Aholah ⁹played the harlot, when she was mine;⁸ and she ¹⁰doted on her lovers, on the Assyrians ¹¹her neighbours,

6 Which were clothed with blue, captains and rulers, all of them desirable young men, ¹²horsemen riding upon horses.

7 Thus she committed her whoredoms with¹³ them, with all them ¹⁴that were the chosen men of Assyria,¹ and with all on whom she doted: with all their idols she defiled herself.

8 Neither left she her ¹⁵whoredoms brought from Egypt: for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredom upon her.

9 Wherefore ¹⁶I have delivered her into the hand of her lovers, into the hand of the Assyrians, upon whom she doted.

10 These discovered her nakedness;² they took her sons and her daughters, and slew her with the sword; and she became ¹⁷famous⁴ among women; for they had executed judgment upon her.

11 And when her sister Aholibah saw ¹⁸this, she was ¹⁹more corrupt in her inordinate love than⁵ she, and in her whoredoms more than her sister in ²⁰her whoredoms.⁶

12 She doted upon the ²¹Assyrians ²²her neighbours, captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men.

13 Then I saw that she was defiled, ²³that they²⁴ took both one way;

14 And ²⁵that ²⁶she increased her whoredoms: for when she saw men pourtrayed upon the wall,⁷ the ²⁷images of the Chaldeans pourtrayed with vermilion,

15 Girded⁸ with girdles upon their loins, exceeding in dyed attire⁹ upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity,

16 And, as soon as she ³⁰saw them with her eyes,⁹ she doted upon them, and ³¹sent messengers unto them into Chaldea.¹

17 And the Babylonians² came to her into the bed of love,³ and they defiled her with their whoredom; and she was polluted with them, and her mind was alienated⁴ from them.

18 So she discovered her whoredoms, and discovered her nakedness: then my mind ³²was alienated from her, like as my mind was alienated from her sister.

19 Yet she ³³multiplied her whoredoms, ³⁴in

A.M. cir. 3412.
B.C. cir. 592.

¹ ch. 16, 46. 1 Ki. 11. 34, 35, 22, 20.

² The elder, the greater in population.

³ My tent in her, 1 Ki. 8, 29, Ps. 78, 1.

⁴ Aholibah, 'My own tabernacle in her,' in allusion to the divine origin of the temple-worship at Jerusalem, in its object, place, priests, ceremonies, and ordinances, as ordered by David and Solomon in strict conformity to the law of Moses, or by direct prophetic revelation, and without the least admixture of human device.—C.

⁵ Ex. 19, 5, 6, xxiv. De. xxi.

⁶ 2 Ki. 17, 18. Ho. i. xiii. 1 Ki. xii. xxi. 2 Ki. xv. ch. xvi.

⁷ When she was mine. It is plain from 1 Ki. 12, 27 that the tribes were still disposed to adhere to the temple service as a divine institution, and that they were seduced by the arts or overawed by the authority of Jeroboam to the idolatry of Bethel and Dan.—C.

⁸ ch. 16, 37; ver. 12. Ho. 5, 13; 8, 9, 10; 10, 12, 1, 2 Ki. 15, 19, 29; 17, 34.

⁹ Is. 30, 16, 31, 2; 36, 8.

¹⁰ Heb. *bestowed her whoredoms upon.*

¹¹ Heb. *the choice of the children of Assur.*

¹² Ex. 34, Ps. 106, 19.

¹³ 1 Ki. 12, 28—32 Ki. 17, 16, 10, 29, ver. 3, 21.

¹⁴ 2 Ki. 15, 19, 27; 17, 5, 6, 23; 18, 9—11 Ch. 5, 26, 27, ch. 16, 37, 40.

¹⁵ ver. 29, 47; ch. 16, 37, 40, 2 Ki. 15, 19, 27; 17, 5, 6, 23; 18, 9—12, 1 Ch. 5, 26, 27; i.e. disgraced and destroyed her.

¹⁶ Heb. *her name.* De. 29, 18—28, 9, ch. 16, 41; ver. 48. An example of God's vengeance for idolatry.

¹⁷ Famous. Became a name, a by-word, for her varied idolatries, shameless depravity, and terrible chastisements.—C.

¹⁸ ch. 33, 9.

¹⁹ Heb. *she corrupted her inordinate love more than,* &c., ver. 14, Je. 3, 11, ch. 16, 47, 51, 2 Ki. xvi. xxi.

²⁰ Heb. *more than the whoredoms of her sister.*

²¹ 2 Ki. 16, 7—11, 2 Ch. 28, 16—23, ch. 16, 28; ver. 5, 10, 13, 13.

²² Je. 13, ver. 31.

²³ Je. 11, Je. 3, 9—11, ch. 16, 47, 51, 2 Ki. xvi. xxi.

²⁴ 2 Ki. 20, 12—15, 2 Ch. 32, 31, Is. 39, 1—4, ch. 8, 10, 11; i.e. heard the fame of their pomp, power, and wealth.

²⁵ Is. 46, 1, Je. 50, 2, ch. 8, 10, 22, 14.

²⁶ 1 Sa. 18, 18, 15, 22, 21.

²⁷ Party-coloured turbans, according to Calmet. Turbans with the ends hanging down, according to Gesenius.—C.

²⁸ 2 Ki. 20, 12, &c.

²⁹ Heb. *at the sight of her eyes.*

³⁰ Gen. 6, 2, 2 Sa. 11, 2, ch. 16, 17, 29, 2 Ki. 24, 1, ch. 16, 17; ver. 40, 41, 2 Pe. 2, 14, Is. 39, 1—4.

³¹ See note below.

³² Heb. *children of Babel.*

³³ 2 Ki. 24, 1, 2 Ch. 36, 6. Made leagues and enticed to idolatry.

³⁴ Heb. *loosed or disjoined.* 2 Ki. 24, 1, 20, ver. 16, 17—22, 2 Sa. 13, 15.

¹ Je. 8, 6, 8, 15, 1, Ho. 2, 2, Ch. 15, 2, ch. 5, 8, 13, Ho. 7, 9.

² Je. 9, 3, 2 Ti. 1, 13.

³ ch. 20, 7. See ver. 3, 8, Pe. 2, 22, Ps. 106, 6.

⁴ Recent excavations among the ruins of palaces and temples of Assyria and Babylonia illustrate these words. The halls and courts of the great cities of those kingdoms were

covered with figures of their gods and heroes, mostly coloured. It is probable that some of these sculptures had been imported into Judea; or, perhaps, some Jews who visited Babylon saw them there, and brought back such glowing descriptions, that the idolatrous people of Jerusalem were induced to imitate them, even in the chambers connected with the temple.—P.

⁵ ch. 16, 20, 17, 7, 15, Je. 37, 2, ver. 21; i.e. relied upon their auxiliary troops.

⁶ Paramours. Harlots; brutally sensual, and totally void of intellect.—C.

⁷ ver. 3, 8, 19; ch. 20, 7, 2 Pe. 2, 22.

⁸ Is. 10, 5, 6, ch. 16, 37; ver. 9, 12; Is. 32, 3, 4.

⁹ Hab. 1, 6—10, Je. 4, 7, 12, 9—11, 13, 33, 11, 12, 2 Sa. 13, 15.

¹⁰ 2 Sa. 13, 15.

¹¹ 2 Ki. 20, 14, 15, De. 28, 49, Je. 1, 15, 4, 6, 7; 22, 23, 16, 12, 9—12, 10, 2, 9, 50.

¹² Some think these names to be titles of honour; but this is not probable, as they are never mentioned as such by Daniel. There are more probably geographical divisions of the Chaldean empire, or nations that furnished their auxiliary or mercenary cavalry; of which some eastern forces were almost entirely or altogether composed.—C.

¹³ With ver. 12, Je. 2, 19, Pr. 14, 14.

¹⁴ ch. 26, 10, Je. 47, 3.

¹⁵ Na. 2, 1.

¹⁶ With scythed cars, &c. (*Booth*). A species of war-chariot, frequently mentioned in ancient history.—C.

¹⁷ ver. 45; ch. 16, 38, 2 Sa. 24, 14. Give them leave to punish thee as they please.

¹⁸ 2 Pe. 2, 13, ch. 16, 38, 42, 5, 7, 16, 17, 10, 17, 16, 17, De. 32, 22, Je. 15, 2—4.

¹⁹ Je. 52, 6, &c.

²⁰ They shall treat thee cruelly and disgracefully.

²¹ Referring to the system of mutilation that was anciently much practised, and still continues in the East (see Dr. Clarke's *Travels*—Acre), and which, alas, for religion! alas, for freedom! was inflicted even in free and Christian England so late as the reign of Charles I. (see *Life of Prynne*), and that for no greater crime than an unsparing exposure of the enormities of a licentious stage, closely associated to the abominations denounced by Ezekiel. What reason has the nation to bless God for milder laws, more merciful judges, more humane punishments!—C.

²² ch. 15, 6, 7; 20, 47, 48, De. 32, 21, 22.

²³ Is. 30, 4, 7, ch. 16, 16, 37, 39, Je. 13, 20, 26, 15, 47, 3, Re. 17, 16; 18, 14—17.

²⁴ Heb. *instruments of thy decking.* & ch. 16, 41; 22, 15, 16, 38, with ver. 3, 19; ch. 18, 6, Is. 27, 9, Mi. 5, 10—14, Zec. 13, 8, 9.

²⁵ ver. 22, 17; ch. 16, 37, Je. 21, 7, 22, 24, 10, 25, 9—11, 32, 28, 29, 34, 18, 22.

²⁶ ver. 24—26, 45; ch. 16, 37, 41; 21, 13, 14, 15, 2 Sa. 13, 15, Re. 17, 16, 17, 18, 2, De. 28, 47—51, 2 Ti. 1, 8.

²⁷ ch. 16, 36, 48; 6, 9; ver. 12—18, Je. 2, 19, 20, 28, 4, 5; 5, 25; 16, 11, 12; 22, 8, 9.

²⁸ ver. 13, Je. 3, 8—11, ch. 16, 47, 51, 2 Ki. 17, 7—23.

calling to remembrance the days of her youth, wherein she had played the harlot in the land of Egypt.

20 For she ³⁵doted upon their ³⁶paramours, whose flesh is as the flesh of asses, and whose issue is like the issue of horses.

21 Thus ³⁷thou calledst to remembrance the lewdness of thy youth, in bruising thy teats by the Egyptians for the paps of thy youth.

22 ¶ Therefore, O Aholibah, thus saith the Lord God, Behold, ³⁸I will raise up thy lovers against thee, from whom ³⁹thy mind is alienated, and I will bring them against thee on ⁴⁰every side;

23 The^c Babylonians and all the Chaldeans, Pekod, and Shoa, and Koa,⁷ and all the Assyrians with them: all of them ⁴¹desirable young men, captains and rulers, great lords and renowned, all of them riding upon horses.

24 And they shall come against thee ⁴²with chariots,⁸ waggons, and wheels, and with an assembly of people, ⁴³which shall set against thee buckler, and shield, and helmet, round about: and I will set judgment before them, and they shall judge thee according to their ⁴⁴judgments.

25 And⁹ I will set my jealousy against thee, and they shall ⁴⁵deal furiously with thee: ⁴⁶they shall take away thy nose and thine ears;² and thy remnant shall fall by the sword: they shall take thy sons and thy daughters; and ⁴⁷thy residue shall be devoured by the fire.

26 They shall also ⁴⁸strip thee out of thy clothes, and take away thy fair jewels.³

27 Thus ⁴⁹will I make thy lewdness to cease from thee, and thy whoredom brought from the land of Egypt: so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more.

28 For thus saith the Lord God, Behold, ⁵⁰I will deliver thee into the hand of ⁵¹them whom thou hatest, into the hand of ⁵²them from whom thy mind is alienated:

29 And^m they shall deal with thee hatefully, and shall take away all thy labour, and shall leave thee naked and bare; and the ⁵³nakedness of thy whoredoms shall be ⁵⁴discovered, both thy lewdness and thy whoredoms.

30 I will do these ⁵⁵things unto thee, ⁵⁶because thou hast gone a whoring after the heathen, and because thou art polluted with their idols.

31 Thou^a hast walked in the way of thy sister; therefore will I give ⁵⁷her cup into thine hand.

32 Thus saith the Lord God, ⁵⁸Thou shalt drink of thy sister's cup deep and large: ⁵⁹thou shalt be laughed to scorn and had in derision; it containeth much.

¹ Ps. 11, 6, Je. 25, 15—18, 27, 28; 48, 26, Je. 51, 7, Ps. 75, 8; 60, 3, Is. 51, 17, Hab. 2, 16, Je. 7, 14, 15, 2 Ki. 21, 12—16, 2 Ps. 75, 8, Da. 9, 12, Am. 3, 2, Lu. 12, 47, Re. 18, 6. ² ch. 22, 4, 5, &c. De. 28, 37, Je. 25, 9—11, 24, 9.

our apostasy from him. If men will strengthen their corruptions, and bid defiance to repentance, by long-continued customs of sinning, or by reflecting on their

former wickedness with pleasure and pride, and will alienate their affections from God, let them not wonder if he mark his detestation of them in the most fearful

calamities. If we follow the pattern of punished transgressors, we must expect to share with them in their tremendous plagues. And if we indulge ourselves in

to the bloody city! I will even make the pile for fire great.

10 Heap^d on wood, kindle the fire, consume the flesh, and "spice it well, and let the bones be burned.

11 Then "set it empty upon the coals thereof, that the brass of it may be hot, and may burn, and "that the filthiness of it may be molten in it, that the scum of it may be consumed.

12 She^a hath wearied herself^s with² lies, and her^a great scum went not forth out of her: her scum shall be in the fire.

13 In^c thy filthiness is lewdness: "because I have purged thee, and thou wast not purged, thou^c shalt not be purged from thy filthiness any more, "till I have caused my fury to rest upon thee.

14 I^b the LORD have spoken it; it shall come to pass, and I will do it; I will not go back, neither^d will I spare, neither will I repent: "according to thy ways, and according to thy doings, shall they judge thee, saith the Lord God.

15 ¶ Also the word of the LORD came unto me, saying,

16 Son of man, behold, "I take away from thee the desire of thine eyes⁶ with a stroke:⁷ yet¹ neither shalt thou mourn nor weep, neither shall thy tears run⁸ down.

17 Forbear to cry,⁹ make no mourning for the dead, "bind the tire of thine head upon thee,¹ and put "on thy shoes² upon thy feet, and cover^p not thy³ lips,⁴ and eat not the bread of men.⁵

18 So I spake unto the people in the morning; and at "even my wife "died: and I did in the morning "as I was commanded.

19 ¶ And the people said unto me, "Wilt thou not tell us what these things are to us, that thou doest so?

20 Then I answered them, The word of the LORD came unto me, saying,

21 Speak unto the house of Israel, Thus saith the Lord God, Behold, I "will profane my sanctuary, the "excellency of your strength, the "desire of your eyes, and that which your soul pitieth;⁶ and "your sons and your daughters whom ye have left⁷ shall "fall by the sword.

22 And^b ye shall do as I have done: ye shall not cover your lips, nor "eat the bread of men.

A.M. cir. 3414.
B.C. cir. 590.
1 Is. 30. 33. ver. 4. 5.
7. 22. 19. 21. 25. 3. 6. 13. 6.
7. 20. 47. 5. 12. 13. Je. 15.
23. 3. 4. Da. 9. 12.
2 Ro. 2. 5.
3 Re. 10. 17. Je. 8. 16.
17. 1. 24. 4. 10. 25. 9. 11.
or 15. 29. 6. Je. 20. 2.
4 Je. 21. 10. 32. 29. 37.
10. 38. 18. 32. 8. 5. 13.
27. 48. 18. 22. 15. 23.
Je. 15. 24. Ps. 104.
35. 9. 17. 9. 4. 3.
5 Je. 9. 5. 18. 57. 10.
Hab. 2. 13. Mal. 2. 17.
Je. 15. 6. Ho. 12. 1. ch. 12.
23. 30. 23. 10. 4. 2.
6 Or, God. Mal. 2. 17.
2. 1. 4. 4. 20.
7 A. Ch. 3. 14. 16. Je.
44. 3. 5. 13. 18. 1. 5.
8 See ver. 11.
9 ch. 23. 29. 35. Je. 8.
12.
10 Re. 2. 21. 22. ver. 12.
Am. 4. 6. 11. Ho. 6. 5. 2.
Ch. 36. 14. 16. Zep. 3. 2.
7. Je. 25. 3. 7. 13. 15. 5. 3.
3. 12. 13. 18. 1. 5.
11 Ps. 8. 11. 12. Lu. 13.
7. Re. 22. 11. 2 Th. 2.
11. 12. Ho. 4. 17.
12 Je. 4. 13. 8. 18. 16. 42.
Ro. 2. 8.
13 Ch. 23. 19. 1 Sa. 15.
29. Ps. 33. 9. 15. 5. 11.
14 ch. 5. 11. 7. 4. 9. 8. 18.
19. 10. 13. 14.
15 ch. 23. 29. 35. 45. 49.
13. 4. 43. 18. 3. 11. 2.
19. 20. 4. 18. 13. 22. 27.
16 Job. 1. 21.
17 Thy wife. ver. 18.
Ge. 2. 18. 24. Pr. 5. 19.
Ge. 26. 8.
18 Some sudden disease, as apoplexy, palsy, the rupture of a blood-vessel, &c., inflicts that so frequently proclaims God's message to every man.—Be ye also ready.—C.
19 Is. 57. 1. Nu. 20. 29.
1 Th. 4. 13. Je. 22. 18.
ver. 21. 24.
2 Heb. go.
3 Heb. Be silent.
Ps. 39. 9.
4 Le. 10. 6. 13. 45. 21.
10. Je. 7. 29. 10. 5. 7. 14. 4.
5 See note " below.
6 Sa. 15. 30. 18. 47. 2.
7 Going barefooted was a token of sorrow, 2 Sa. 15. 30.—C.
8 Le. 13. 45. Mi. 3. 7.
9 Heb. upper lip, and so ver. 22.
10 This referred to another token of mourning, Le. 13. 45.—C.
11 Je. 16. 5. 7. Ho. 9. 4.
Bread sent by friends to mourners.
12 Ps. 90. 5. 6.
13 Job 30. 23. 1 Co. 7.
29.
14 Ge. 1. 5. Le. 23. 32.
ch. 33. 22.
15 Pr. 10. 32. Mat. 16.
24.
16 ch. 12. 9. 17. 10. 20.
49. 21. 7. Mal. 1. 7. 2. 14.
17. 3. 13.
17 Ki. 9. 8. Je. 7. 14.
La. 1. 9. 10. ch. 7. 19. 22.
78. 6. 6. 01. 95. 6. 13. 8.
27. 4. 105. 4. Da. 11. 31.
Je. 52. 13. 23. Ps. 79. 11.
74. 6. 8. Am. 5. 8. ver. 16.
78. 28. 1. 7.
18 Ps. 27. 4. 8. 4. 10.
19 Heb. the pity of your soul.
20 ch. 5. 12. 13. 37. Je. 34. 9. 21. 1. 5. 5. 11.
with ch. 16. 20. 23. 37.
21 Whom ye have left behind you in Jerusalem, when you were carried captive.—C.
22 Ch. 36. 17.
23 See ver. 16. 17. Je. 16. 4. 7. Ps. 78. 24. Am. 6. 9. 10. Job 27. 15. Je. 47. 3. 8. 3.
24 La. 4. 10.
25 The signs of deepest sorrow and heaviness in the East are: shrill cries; removing the turban or head-dress and sprinkling ashes on the head; putting off the shoes; covering the mouth; and fasting. The prophet was forbidden to manifest any of these signs of mourning. He was in this the type of Israel, who, because they were wholly absorbed in their own misery, would take no notice of the destruction of the temple.—P.
26 ch. 4. 2. 17. 33. 10. 11. Le. 22. 39.
27 ch. 4. 3. 12. 6. 18. 8. 18. 20. 3.
28 ch. 6. 7. 25. 5. 7. 11. 14. 17. with Ja. 13. 9. 14. 29. 10. 11.
29 ver. 21. Ps. 78. 6. 105. 4. 13. 8. 96. 6. Da. 11. 31.
30 ch. 7. 20. Ps. 48. 2. 50. 2. 12. 2. 19. 27. 4. 1. 7. 4.
31 Heb. the lifting up of their soul.
32 ver. 21. Je. 52. 10. 6. 11. 11. 22. 10. 3. 4.
33 ch. 33. 21. 25. Je. 52. 6. 1 Sa. 4. 12. 18. Job. 1. 15. 10.
34 ch. 3. 26. 27. 29. 21. 23. 24. 25. 1. 6. 19. And fill that time thou shalt prophesy no more to the Jews, but against the heathen nations around.
35 See ver. 24.
CHAP. XXV.
1 ch. 6. 21. 0. 46. 21. 2. 6. 10. 35. 38. Ju. x. xi. 1. Sa. x. 2. Sa. x. xii. Am. 1. 1. 14. Je. 26. 6. 105. 4. 21. 27. 49. 1. 6. ch. 21. 28. 32. Zep. 2. 9. 11. 2.
2 Ps. 70. 2. 3. Pr. 17. 5. 24. 17. 16. ch. 21. 28. Zep. 2. 8. with ch. 20. 2. 35. 10. 15. Ob. 10. 12. with ver. 6. 8.
3 Heb. children, i. e. Chaldeans, ch. 21. 29. 20. Je. 25. 9. 21. Nu. 23. 7. Is. 2. 6. Ge. 11. 2. Pr. 17. 1.
4 Or, fat, Ge. 45. 18. Ps. 81. 16. De. 2. 19. 2. Sa. 12. 17. 27.
5 ch. 21. 20. 2 Sa. 12. 26.
6 Is. 17. 2. 32. 14. Zep. 2. 14. 15.
7 Ps. 9. 16.
8 This remarkable prophecy has been literally fulfilled. Rabbah has been desolate for centuries. The Arabs of the desert—the Beni Keden ("men of the east" of ver. 4) have held possession of it for ages. They do not live in it, they live in tents; but they stable their camels and herds in it during the noonday heat and the cold nights. Its temples, palaces, theatres, tombs, are all alike desolate, and defiled by the rocks. Jackals prow round it; vultures hover over it; but no human being seeks a home within it. Few look on this scene of almost unparalleled desolation without calling to mind the language of this verse.—P.
9 ver. 3. Job 27. 23. La. 2. 15. Je. 48. 27. Zep. 2. 15.
10 Heb. And.
11 Heb. foot.
12 Pr. 24. 17. ch. 36. 5. Zep. 2. 8.
13 Heb. soul.
14 ver. 13. 16. ch. 14. 9. Zep. 1. 4.

23 And your tires shall be upon your heads, and your shoes upon your feet: ye shall not mourn nor weep: but ye shall "pine away for your iniquities, and mourn one toward another.

24 Thus Ezekiel is unto you "a sign: according to all that he hath done shall ye do; and "when this cometh, ye shall know that I am the Lord God.

25 ¶ Also, thou son of man, shall it not be in the day when I take from them their "strength, the "joy of their glory, the desire of their eyes, and that whereupon they set their "minds, "their sons and their daughters,

26 That "he that escapeth in that day shall come unto thee, to cause thee to hear it with thine ears?

27 In that day "shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb: and thou shalt be "a sign unto them; and they shall know that I am the LORD.

CHAPTER XXV.

1 God's vengeance, for their declared malevolence against the Jews, upon the Ammonites; 8 upon Moab and Seir; 12 upon Edom; 15 and upon the Philistines.

THE word of the LORD came again unto me, saying,

2 Son of man, "set thy face "against the Ammonites, and prophesy against them;

3 And say unto the Ammonites, Hear the word of the Lord God; Thus saith the Lord God; "Because thou saidst, Aha, against my sanctuary, when it was profaned: and against the land of Israel, when it was desolate; and against the house of Judah, when they went into captivity;

4 Behold, therefore, I will deliver thee to the men¹ of the east for a possession, and they shall set their palaces in thee, and make their dwellings in thee: they shall eat thy fruit, and they shall drink thy milk.²

5 And I will make "Rabbah "a stable for camels, and the Ammonites a couching-place for flocks; and "ye shall know that I am the LORD.³

6 For thus saith the Lord God, "Because thou hast clapped thine hands,⁴ and stamped with the feet,⁵ and "rejoiced in heart⁶ with all thy despite against the land of Israel;

7 Behold, therefore, I "will stretch out mine

ties; no man repenting of his own sins, and returning in contrition to the Lord. C.

Ver. 27. No more dumb. From this date till the taking of Jerusalem, about eighteen months after, the prophet was either altogether dumb, or at least refrained from all public preaching to the people. C.

REFLECTIONS.—All times, places, and events are under the immediate inspection of God; and it is useful to keep an exact account of his remarkable providences. But men only weary and ruin themselves by following after lying vanities. And inviolable are the threatenings, and tremendous the judgments, of God against obstinate sinners. Daring sinners must be made a spectacle to angels and men. They who harden themselves against God's means for their conversion must perish without remedy; and they who

obstinately indulge their lusts must at last be abandoned to them. Agreeable marriage connections are very delightful; but our dearest created comforts are always on the wing to depart from us; and if they be taken from us, let us eye the hand of God and hear his language therein; and by faith let us take himself and his fulness to supply their room. Such submission will exceedingly sweeten our wormwood and gall. The removal of other men's comforts ought to make us think of parting with our own.—But if men hate the power of godliness, it is just that God should strip them of their beloved forms of it, and make them to mourn for their sufferings who never would mourn for their sins; yea, that he should make hardened sinners to feel the truths which they slighted when preached

to them. But dreadful is the situation when miseries are so heavy as to stupify and overwhelm the mind. And still more so when men, under terrible calamities, pine away in their sin.

CHAPTER XXV. Ver. 4. Men of the east. The Chaldeans or Arabians: most probably the latter, to whom the country might be allotted for their military services in Nebuchadnezzar's army.—Fataces. The word signifies "dwellings, tents, pens for sheep, or inclosures for cattle." The latter sense seems here preferable to Fataces. C.

Ver. 7. I will stretch thee. This whole country, once so cultivated, so productive, so populous and prosperous, is now converted into a complete desert. See burckhardt's Syria. C.

Ver. 8. Behold, the house of Judah, &c. That is—See how the Jews, notwithstanding their religious profession, and their boast of divine protection, are suffering the calamities common to the heathen nations. Moab and Seir seem, in this reflection, to have

hand upon thee, and ¹will deliver thee for a spoil⁷ to the heathen; and I will cut thee off from the people, and I will cause thee to perish out of the countries: I will destroy thee; and thou shalt know that I *am* the LORD.⁸

8 ¶ Thus saith the Lord God, "Because that Moab and ⁹Seir do say, Behold, the house of Judah ¹⁰is like unto all the heathen;

9 Therefore, behold, I will open the side of Moab⁹ from the cities, from his cities *which are* on his frontiers, the glory of the country, Beth-jeshimoth, Baal-meon, and Kiriathaim,

10 Unto¹⁰ the men of the east ¹¹with the Ammonites,² and will give them in possession, that the Ammonites may not be remembered among the nations.

11 And¹¹ I will execute judgments upon Moab; and they ¹²shall know that I *am* the LORD.

12 ¶ Thus saith the Lord God, Because that Edom hath dealt against the house of Judah³ by taking vengeance,⁴ and hath greatly offended, and revenged himself upon them;

13 Therefore⁴ thus saith the Lord God, I will also stretch out mine hand upon Edom, and will cut off man and beast from it: and I will make it desolate from Teman; and they of Dedan shall fall by the sword.⁵

14 And I will lay my vengeance upon Edom by⁶ the hand of my people⁶ Israel: and they shall do in Edom according to mine anger, and according to my fury; and they ⁷shall know my vengeance, saith the Lord God.

15 ¶ Thus saith the Lord God, Because the Philistines ⁸have dealt by revenge, and have taken vengeance with a despiteful heart, to destroy *it* for the old hatred;⁷

16 Therefore, thus saith the Lord God; ⁹Behold, I will stretch out mine hand upon the Philistines, and I will cut off the ¹⁰Cherethims, and destroy the remnant of the ¹¹sea-coast.⁹

17 And I will execute great vengeance¹ upon them with furious rebukes; and ²they shall know that I *am* the LORD, when I shall lay my vengeance upon them.

CHAPTER XXVI.

1 Tyrus, for insulting over the distress of Jerusalem, is threatened with destruction. 7 The power of Nebuchadnezzar against her. 15 The mourning and astonishment of the princes of the sea at her fall.

AND it came to pass in the eleventh year,¹ in² the first *day* of the month, *that* the word of the LORD came unto me, saying,

A.M. cir. 3414.
B.C. cir. 590.

A.M. cir. 3414.
B.C. cir. 590.

A.M. cir. 3414.
B.C. cir. 590.

A.M. cir. 3414.
B.C. cir. 590.

A.M. cir. 3414.
B.C. cir. 590.

A.M. cir. 3414.
B.C. cir. 590.

A.M. cir. 3414.
B.C. cir. 590.

A.M. cir. 3414.
B.C. cir. 590.

A.M. cir. 3414.
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A.M. cir. 3414.
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A.M. cir. 3414.
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A.M. cir. 3414.
B.C. cir. 590.

A.M. cir. 3414.
B.C. cir. 590.

A.M. cir. 3414.
B.C. cir. 590.

A.M. cir. 3414.
B.C. cir. 590.

A.M. cir. 3414.
B.C. cir. 590.

A.M. cir. 3414.
B.C. cir. 590.

A.M. cir. 3414.
B.C. cir. 590.

A.M. cir. 3414.
B.C. cir. 590.

A.M. cir. 3414.
B.C. cir. 590.

A.M. cir. 3414.
B.C. cir. 590.

A.M. cir. 3414.
B.C. cir. 590.

A.M. cir. 3414.
B.C. cir. 590.

A.M. cir. 3414.
B.C. cir. 590.

A.M. cir. 3414.
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A.M. cir. 3414.
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A.M. cir. 3414.
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A.M. cir. 3414.
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A.M. cir. 3414.
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A.M. cir. 3414.
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A.M. cir. 3414.
B.C. cir. 590.

A.M. cir. 3414.
B.C. cir. 590.

A.M. cir. 3414.
B.C. cir. 590.

A.M. cir. 3414.
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A.M. cir. 3414.
B.C. cir. 590.

A.M. cir. 3414.
B.C. cir. 590.

A.M. cir. 3414.
B.C. cir. 590.

A.M. cir. 3414.
B.C. cir. 590.

A.M. cir. 3414.
B.C. cir. 590.

A.M. cir. 3414.
B.C. cir. 590.

A.M. cir. 3414.
B.C. cir. 590.

A.M. cir. 3414.
B.C. cir. 590.

A.M. cir. 3414.
B.C. cir. 590.

A.M. cir. 3414.
B.C. cir. 590.

A.M. cir. 3414.
B.C. cir. 590.

A.M. cir. 3414.
B.C. cir. 590.

A.M. cir. 3414.
B.C. cir. 590.

A.M. cir. 3414.
B.C. cir. 590.

A.M. cir. 3414.
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2 Son of man, because that ¹Tyrus hath said against Jerusalem,² Aha,^c she is broken *that was* the ³gates of the people;³ she^e is turned unto me;⁴ I shall be replenished, *now* she is laid waste:

3 Therefore thus saith the Lord God, ⁵Behold, I *am* against thee, O Tyrus, and will cause ⁶many nations to come up against thee, as the ⁷sea causeth his waves to come up.

4 And they ⁸shall destroy the walls of Tyrus, and break down her towers: ⁹I will also scrape her dust from her, and make her like the top of a rock.

5 It¹ shall be *a place* for the spreading of nets in the midst of the sea: for I have spoken *it*, saith the Lord God; and ²it shall become a spoil to the nations.

6 And her daughters⁵ which *are* in the ⁶field shall be slain by the sword; and they shall know that I *am* the LORD.

7 ¶ For thus saith the Lord God, Behold, I will bring upon Tyrus ⁸Nebuchadnezzar king of Babylon, a ⁹king of kings, from the north, ¹⁰with horses, and with chariots, and with horsemen, and companies, and much people.

8 He¹ shall slay with the sword thy daughters in the field; and ²he shall make a fort against thee, and cast a mount⁷ against thee, and lift up the buckler⁸ against thee.

9 And he shall set engines of war against thy walls, and with his axes⁹ he shall break down thy towers.

10 By¹ reason of the abundance of his horses their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into thy gates, as men enter into a city wherein is made a breach.¹

11 With the hoofs of his horses shall he tread down all thy streets:² he shall slay thy people by the sword, and thy strong garrisons shall ³go down to the ground.

12 And ⁴they shall make a spoil of thy riches, and make a prey of thy merchandise, and they shall break down thy walls, and destroy thy pleasant houses:³ and they shall lay thy stones,⁴ and thy timber, and thy dust, in the midst of the water.⁵

13 And¹ I will cause the noise of thy songs

Ver. 5. Mat. 6. 19. Ti. 6. 17. Pr. 11. 4. 24. Re. 18. 11-13. Zec. 9. 3. 4. Is. 24. 8, 9; 14. 11. Je. 7. 34; 16. 9; 25. 10. Ho. 2. 11. Re. 18. 22, 23, with ch. 28. 13. Is. 23. 7, 16.

credit to themselves for a purer form of religion; but, no matter what its form may have been, being void of 'brotherly kindness and charity,' it was nothing, 1 Co. 13. 2. C.

Ver. 15. National antipathies have disfigured the whole history of man, and are the natural productions of 'the carnal mind,' which, being 'enmity against God,' cannot become 'good-will to men' until it is renewed by the Holy Spirit. That Christian nations, that Christian churches, that Christian families, should tolerate or cherish such feelings, is deeply to be deplored. O! let believers forbear one another, and pray that they may be preserved from groundless divisions, and enabled to 'keep the unity of the Spirit in the bond of peace.' C.

REFLECTIONS.—In all ages the seed of the serpent have hated the people of God, or those who had their appearance. And especially in their distress, what unnatural and barbarous instances have they given

thereof, as if they imagined the saints had lost their ALL when they lost their outward prosperity! It is indeed mournful when professed saints, by their apostasy, give occasion to the enemies of the Lord to blaspheme. But if God severely correct his own people, he will severely punish their enemies. And they who boasted of any other defence but his promise, power, and providence, shall terribly punish the guilty; and perhaps by the hand of those whom they had injured.

CHAPTER XXVI. Ver. 5. *A place for the spreading of nets.* The whole village of Tyre consists of fifty to sixty poor

families, who live on the produce of their little ground and a trifling fishery' (see Volney's *Travels*).—What an instructive lesson to the believer, to behold an avowed infidel thus compelled by stubborn facts to bow to the spirit of prophecy. (See also Bruce's and Shaw's *Travels*.) C.

Ver. 14. *Thou shalt be built no more.* There has arisen here a difficulty in the minds of some expositors; for it is historically notorious that insular Tyre was rebuilt after its destruction by Nebuchadnezzar, and recovered much, if not the whole, of its former magnificence. The solution of the difficulty lies in the fact, that the continental city never was rebuilt, but sunk into a mere village—a state of obscurity, dependence, and poverty, from which it has never emerged. C.

REFLECTIONS.—God highly resents our taking pleasure in the death or decay of others for the sake of our own carnal advantage. And there is little reason to

to cease; and the sound of thy harps shall be no more heard.

14 And¹ I will make thee like the top of a rock; thou shalt be a place to spread nets upon; thou shalt be built no more:⁶ for I the LORD have spoken it, saith the Lord God.

15 ¶ Thus saith the Lord God to Tyrus, Shall not the isles shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee?

16 Then all the princes of the sea shall come down from their thrones, and lay away their robes, and put off their broidered garments: they shall clothe themselves with trembling;⁷ they shall sit upon the ground, and shall tremble at every moment, and be astonished at thee.

17 And they shall take up a lamentation for thee, and say to thee, How art thou destroyed that wast inhabited of seafaring men,⁸ the renowned city, which wast strong in the sea, she and her inhabitants, which cause their terror to be on all that haunt it!

18 Now shall the isles tremble in the day of thy fall; yea, the isles that are in the sea shall be troubled at thy departure.⁹

19 For thus saith the Lord God, When I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and great waters shall cover thee;²

20 When I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited; and I shall set glory in the land of the living;⁴

21 I will make thee a terror,⁵ and thou shalt be no more: though thou be sought for, yet shalt thou never be found again, saith the Lord God.⁶

CHAPTER XXVII.

1 The rich and large commerce of Tyrus. 26 Her great and irrecoverable fall.

THE word of the LORD came again unto me, saying,

2 Now, thou son of man, take up a lamentation for Tyrus;

3 And say unto Tyrus, O thou that art situate at the entry of the sea,¹ which art a merchant of the people for many isles, Thus saith the Lord God, O Tyrus, thou hast said, I am of perfect² beauty.

¹ ver. 5-24. Is. 23. 2, 3, 8, 11. Ec. 18. 7. ² Heb. perfect of, ver. 4, 10, 11; ch. 28. 2.

boast of or trust in created enjoyments, when the most wealthy and powerful cities may quickly be so ruined, as that the place where they stood shall not be known. So weak is human strength, so fading human greatness, and so tottering the rocky foundations of cities! Alas, the dreadful effects of sin, especially in hell! And how just is it that they who, priding themselves in their own strength, took pleasure to affright their inferiors, by the display of it, should likewise affright

and astonish them, by the suddenness or strangeness of their punishments! It is common for worldly men to lament the death of great rather than of good men. And marvelously will God connect his own glory, and the restoration of his people, with the ruinous destruction of his and their enemies.

CHAPTER XXVII. Ver. 6. *Assurites*. 'We shall not find any company of Assurites if we inquire for them.' But here are

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B.C. cir. 588.

³ See ver. 4, 5, 12.
Mat. 15. 21. 22. 17, 18.
Tyre, which the Chaldeans utterly destroyed, was not rebuilt, but another city of the same name built in an adjacent island.

⁴ Job 40. 18. Is. 14. 27.
a ver. 18; ch. 27. 28.
35; 31. 16; 32. 10. Ex. 15.
14. Je. 49. 21. Re. 18. 9.
b Is. 23. 2, 6, 8, 10. ch.
27. 35. 36. 32; 32. 10. Re.
18. 11, 17, 19. 2 Ki. 6. 30.
Job 12. 13.

⁵ Heb. trembling.
Job 2. 13. ch. 17. 17. Da. 5.
9. d ch. 32. 10.
e ch. 27. 35.

⁶ Re. 18. 9-10. ch.
xxvii. 28. 18-19; xxxii.
xix.

⁷ Heb. of the seas.
1 Is. 23. 4, 8. Jos. 19.
29.

⁸ ver. 15; ch. 27. 29, 30.
Is. 23. 14. Re. 18. 15, 16.
Is. 23. 17, 10. Job 3. 4.
8. Thy terrible ruin
and leaving thy ancient city.

⁹ The Chaldean army, ver. 3, 7. Je. 25. 9;
34. 1; 51. 27. 40. 42, with
Da. 9. 26. 11. 22. 40. Is. 8.
7. 8. Re. 17. 15. 18. 21.

¹⁰ The great waters, literally, covered ancient Tyre, though it was situated on the continent. See ver. 12. Or the great waters may figuratively represent the multitudinous army of Nebuchadnezzar. See Re. 17. 15-17.

¹¹ Nu. 16. 30, 33. Ps. 28. 1. Lu. 10. 15. ch. 32. 18, 24. 25. 27. 29, 30.

¹² The Jews to their own land, to be the glory of the earth, or glorify myself in the destruction. Is. 4. 5. Zec. 2. 6.

¹³ ch. 20. 6; 28. 25, 26. Mal. 3. 17, or ch. 38. 16, 23; 39. 27.

¹⁴ I shall exhibit the glory of my name to living men, by the terrible judgments whereby I have laid you among the dead.

¹⁵ Heb. terrors, ver. 14; ch. 27. 36; 28. 19.

¹⁶ Ps. 37. 36. Je. 51. 64. Re. 18. 20. ch. 27. 36; ver. 12, 14, 18, 19.

¹⁷ The principal parts of this prophecy concern Old Tyre, which was situated on the mainland close to the shore, opposite the island on which the more modern city was built. Of this old city not a vestige now remains. The stones and the very rubbish have all been removed. They were swept off by the soldiers of Alexander, thrown into the narrow channel which formerly divided the island from the mainland, and an artificial isthmus was thus formed giving access to the new city. Thus was the prophecy fulfilled. They shall lay thy stones, and thy timber, and thy dust in the midst of the water; and thus too has the prediction been realized. 'Thou shalt be sought for, yet shalt thou never be found again.'—P.

¹⁸ Heb. terrors, ver. 14; ch. 27. 36; 28. 19.

¹⁹ Ps. 37. 36. Je. 51. 64. Re. 18. 20. ch. 27. 36; ver. 12, 14, 18, 19.

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²¹ Heb. terrors, ver. 14; ch. 27. 36; 28. 19.

²² Ps. 37. 36. Je. 51. 64. Re. 18. 20. ch. 27. 36; ver. 12, 14, 18, 19.

²³ Heb. terrors, ver. 14; ch. 27. 36; 28. 19.

²⁴ Heb. terrors, ver. 14; ch. 27. 36; 28. 19.

²⁵ Heb. terrors, ver. 14; ch. 27. 36; 28. 19.

²⁶ Heb. terrors, ver. 14; ch. 27. 36; 28. 19.

²⁷ Heb. terrors, ver. 14; ch. 27. 36; 28. 19.

²⁸ Heb. terrors, ver. 14; ch. 27. 36; 28. 19.

²⁹ Heb. terrors, ver. 14; ch. 27. 36; 28. 19.

³⁰ Heb. terrors, ver. 14; ch. 27. 36; 28. 19.

³¹ Heb. terrors, ver. 14; ch. 27. 36; 28. 19.

³² Heb. terrors, ver. 14; ch. 27. 36; 28. 19.

³³ Heb. terrors, ver. 14; ch. 27. 36; 28. 19.

³⁴ Heb. terrors, ver. 14; ch. 27. 36; 28. 19.

³⁵ Heb. terrors, ver. 14; ch. 27. 36; 28. 19.

³⁶ Heb. terrors, ver. 14; ch. 27. 36; 28. 19.

³⁷ Heb. terrors, ver. 14; ch. 27. 36; 28. 19.

³⁸ Heb. terrors, ver. 14; ch. 27. 36; 28. 19.

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³ Heb. heart, ch. 26. 15; 23. 2.

⁴ Builders. Either architects or ship-builders.—C.

⁵ De. 3. 9, 14, 28.

⁶ Senir. The same as Hermon, De. 3. 9.

⁷ Ki. 5. 1, 6. Ps. 92. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

⁸ Ki. 5. 1, 6. Ps. 92. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

⁹ Ki. 5. 1, 6. Ps. 92. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¹⁰ Ki. 5. 1, 6. Ps. 92. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¹¹ Ki. 5. 1, 6. Ps. 92. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¹² Ki. 5. 1, 6. Ps. 92. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¹³ Ki. 5. 1, 6. Ps. 92. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¹⁴ Ki. 5. 1, 6. Ps. 92. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¹⁵ Ki. 5. 1, 6. Ps. 92. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¹⁶ Ki. 5. 1, 6. Ps. 92. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¹⁷ Ki. 5. 1, 6. Ps. 92. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¹⁸ Ki. 5. 1, 6. Ps. 92. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

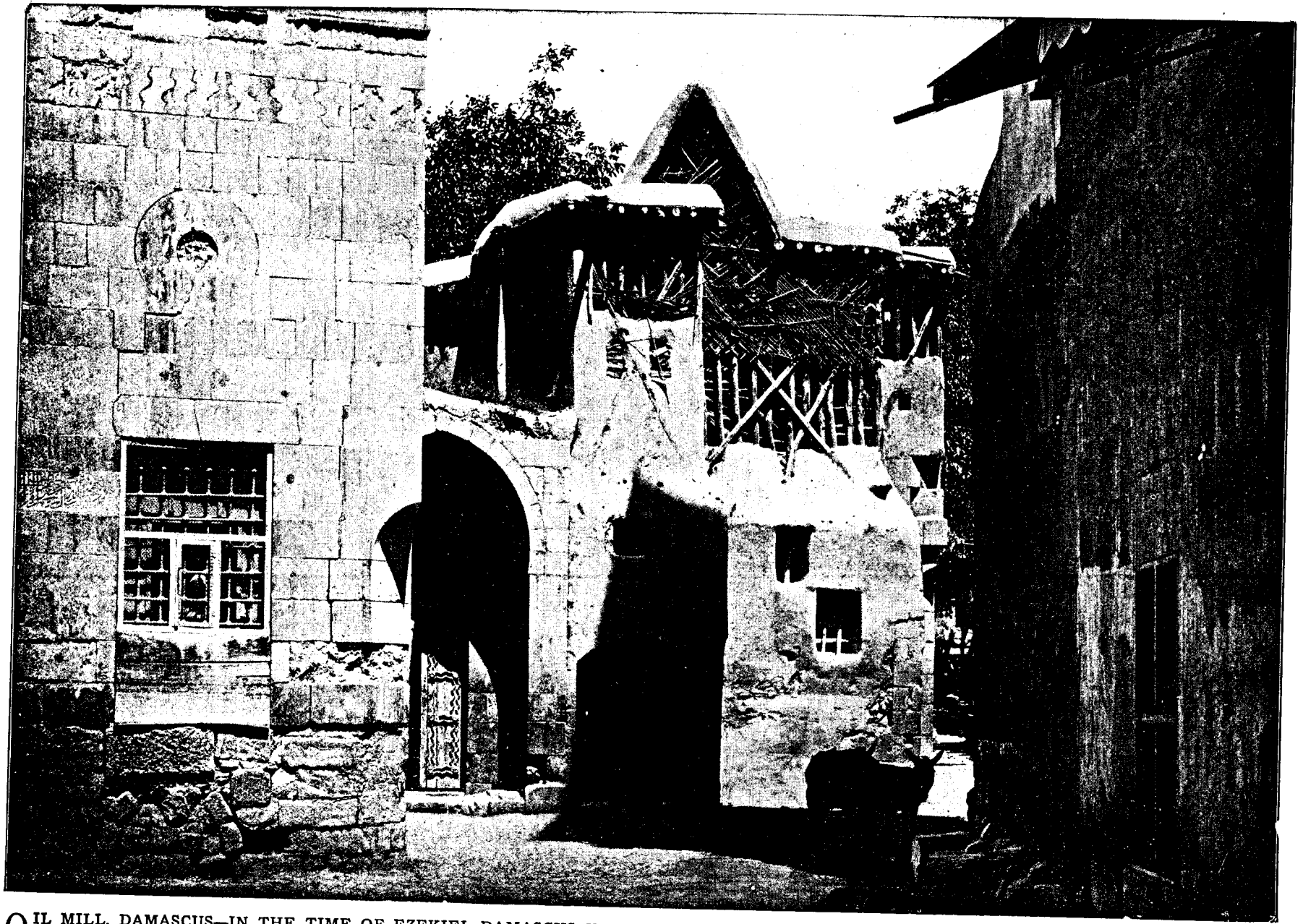
¹⁹ Ki. 5. 1, 6. Ps. 92. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

²⁰ Ki. 5. 1, 6. Ps. 92. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

²¹ Ki. 5. 1, 6. Ps. 92. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

²² Ki. 5. 1, 6. Ps. 92. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

²³ Ki. 5. 1, 6. Ps. 92. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.



OIL MILL, DAMASCUS—IN THE TIME OF EZEKIEL DAMASCUS WAS THE MERCHANT OF TYRE, AND TYRE WAS THE SEAPORT TOWN OF DAMASCUS. [Ezekiel, xxvii:18.]—"Damascus was thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool." Damascus has always been a very important commercial city. On the great highway between the Mediterranean and the nations of the east it has always been an influential trade point. At the time Ezekiel wrote this twenty-

seventh chapter Tyre was the seaport town of Damascus as Beyrout is to-day. In the above picture we have an oil mill photographed by our artist. The oil produced in this mill is olive oil. The olive furnishes oil for nearly all the cooking which is done in the east as well as furnishes lights. There is an old saying that, "When the oil fails the lamp in the dwelling of the poor expires." The olive berries begin to ripen early in the autumn. They are allowed to remain on the trees sometimes, though guarded.

titute of all riches; in the wine of Helbon, and white wool.⁴

19 Dan⁵ also and Javan⁶ going to and fro,⁷ occupied in thy fairs; bright iron,⁸ cassia, and salamus, were in thy market.

20 Dedan⁹ was thy merchant in precious clothes¹⁰ for chariots.

21 Arabia,¹¹ and all the princes of Kedar, they occupied with thee¹² in lambs, and rams, and goats; in these were they thy merchants.

22 The merchants of Sheba and Raamah, they were thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold.

23 Haran,¹ and Canneh, and Eden, the merchants of Sheba, Ashur, and Chilmad, were thy merchants.

24 These were thy merchants in all sorts of things,² in blue clothes,³ and brodered work, and in chests of rich apparel, bound with cords, and made of cedar,⁴ among thy merchandise.

25 The ships of Tarshish did sing of thee in thy market; and thou wast replenished, and made very glorious in the midst of the seas.

26 Thy rowers⁵ have brought thee into great waters: the east wind hath broken thee in the midst⁷ of the seas.

27 Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that are in thee, and in⁸ all thy company which is in the midst of thee, shall fall into the midst⁹ of the seas in the day of thy ruin.

28 The suburbs¹ shall shake at the sound of the cry of thy pilots.

29 And all that handle the oar, the mariners, and all the pilots of the sea,² shall come down from their ships, they shall stand upon the land;

30 And shall cause their voice to be heard

¹ Ps. 69. 1. 2. 13. 10. 11. 18. 16. 144. 7. Je. 51. 42. ² Ps. 48. 7. ch. 17. 10. 19. 12. 26. 7. 29. 18. Je. 4. 12. 13. Hab. 1. 6. 9. ³ Heb. heart. ⁴ Ver. 24. ch. 26. 12. Re. 18. 11. 13. Pr. 11. 4. ⁵ Or, even with. ⁶ q. ch. 26. 12. 14. 19. 21. ver. 26. 34. ⁷ Heb. heart. ⁸ Or, waves. ⁹ Ver. 35. ch. 26. 15. 18. 32. 10. Ex. 15. 14. ¹⁰ See ch. 26. 12. 19. ¹¹ C. ch. 26. 16. 32. 10. ¹² ch. 26. 17. 28. 12. Is. 23. 1. 4. 6. Ho. 10. 5. Re. 18. 9. 19.

well as insular Tyre to be included in the general description; a fact which it is important to notice, as it is necessary to remove an apparent contradiction between the prophecy and history. C.

Ver. 15. Dedan. Dedan was the son of Raamah, Ge. 10. 7; and the city after his name, situated on the Persian Gulf, is still called Dedan.—Many isles, &c. Many isles were the markets of thy manufactures: they returned thee for thy price, horns, ivory, and ebony. Boothroyd. This enumeration evidently points to the trade of the coasts of Africa and the East Indies. C.

REFLECTIONS.—Great power and wealth rarely fail to have great pride for their companion. How strangely God by trade connects the different nations of the world! And yet, the more extensive trade is, the necessities and dependence of the traders are but the more manifested. Many articles in trade might be easily dispensed with: and yet God's wisdom remarkably appears in rendering that which is but trifling in itself the means of subsistence to multitudes. But the most pompous and powerful nations and cities are certainly and awfully brought down at last. And convenient situations, advantageous harbours, magnificent and elegant structures, numerous and well-manned fleets, choice troops and armour, universal traffic, and wide-spread fame, do but concur to aggravate their misery. But when even their own governors are guiding them to ruin, most sure and wretched is the downfall. And it is very hard for those who have been

wallowing in pleasure, and sleeping in carnal security, to endure remarkable losses, disappointments, and trouble.

CHAPTER XXVIII. Ver. 1-19. You think yourself every way accomplished in body and mind, in dignity and wealth—as happy as ever Adam was in Paradise; having your crown studded, and your garments glittering with precious stones; and regaled, chiefly on your coronation day, with the finest music of instruments, contrived with exquisite art.—You think yourself a very angel, endowed with power to protect your people. You walk up and down as a god, or as the Jewish high-priest, all surrounded with precious stones glittering like fire. And till you discovered your violence, pride, fraud, and joy at the miseries of the Jews, you appeared endowed with all excellencies and prerogatives.—But now, for these thine iniquities, I will overturn thy dignity, eject thee from thy throne and grandeur, render thee a public example of my wrath, and an object of derision to the princes around; a fire, kindled by thine own imprudence and injustice, shall occasion thy terrible ruin. 22-25. God is sanctified in Zidon, by manifesting his justice, holiness, and power in his judgments; but sanctified in the Jews, by manifestations of his mercy, and making

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⁴ See note below.
⁵ Perhaps places of Arabia Felix or India.

Taphobrane, where was a city called Dana, according to Grotius. Javan, not Greece, as in ver. 11, but a people in Arabia. Boothroyd, the highest authority in these matters, thinks Javan may be pronounced Yemen, which is still a distinguished part of Arabia.—C.

⁷ Or, Mezat.

⁸ Ex. 30. 23, 24. Ca. 4.

⁹ Not ver. 15. See Ge. 25. 3. Je. 49. 8.

¹⁰ Heb. clothes of freedom.

¹¹ Ch. 17. 11. Ge. 25. 13. Is. 60. 7. 11. 16.

¹² Heb. they were the merchants of thy hand, ver. 22. 24.

¹ Ge. 10. 7. Ps. 72. 10. 15. Is. 60. 6. 1 Ki. 10. 1-13.

² Ge. 11. 31. 2 Ki. 19. 12. Ac. 7. 1. Ain. 6. 2. Ge. 2. 10. 10. Is. 10. 12. 12.

³ Haran, situated in Mesopotamia. See Ge. 24. 10. 29. 4. It was a principal seat of the Sabeans or fire-worshippers; and the ruins of one of their fire temples was still to be seen in modern times. It has also become noted in history as the scene of the defeat of the Roman army by the Parthians, when Crassus, their general, was killed. Its site is still discoverable, but merely by its ruins.

⁴ Heb. foldings.

⁵ Ge. 25. 3. Job 1. 15.

⁶ Ge. 20. 22. 11. Nu. 24. 22. 1. e. Assyrians.

⁷ K. 1. 19. Is. 7. 18. 20.

⁸ Or, excellent things.

⁹ Heb. foldings.

¹⁰ The peculiar scent of the cedar, which is grateful to man, seems to be ungrateful to the moth and its kindred devourers; and hence cedar was used to make packing-cases for the finer manufactures; and is still occasionally introduced into European wardrobes for the same purpose of protection.—C.

¹¹ Ki. 10. 22. Is. 23. 14. 2. 16. 30. 9. Ps. 48. 7.

¹² Or, governors, Is. 33. 22.

¹ Thy rowers. Thy statesmen.—C.

² The whole beauty and force of this magnificent description of Tyre consists in this, that the city commanded the best art and labour of every country, and the stately products of every country found room and sale in her markets. Damascus was famed for rich brocades, ornaments of gold and silver, and arms; it

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was the merchant (the supplier) of Tyre in the multitude of wares, and of all riches. Its trade with the shepherd Bedaw makes it, a wool depot, and 'white wool' was supplied in the markets of Tyre. The 'wine of Helbon' was another of its exports. The remains of Helbon still exist in a rich valley of the same name within a few miles of the city. The valley is to this day celebrated for the luxuriance of its vineyards and the choice quality of its grapes; and a good wine is manufactured in a neighbouring convent.—C.

³ Against thee. Rather, 'for' or 'towards thee,' as the passage evidently requires, and the original will bear to be rendered.—C.

⁴ Job 2. 12. Je. 6. 26. Re. 18. 19.

⁵ Jonah 3. 6. Je. 6. 26. Mi. 1. 10. Job 2. 8. 12. 24. 2.

⁶ Es. 4. 1. 3.

⁷ Mi. 1. 16. Je. 16. 6. Is. 3. 2. De. 14. 1. Le. 3. 3.

⁸ Es. 4. 1-4.

⁹ Mi. 1. 8. Is. 15. 5. 16. 9. 22. 4.

¹⁰ Je. 9. 17. 18. 22. 18. Re. 18. 10-19. ch. xix. xxxii. 30. 2.

¹¹ Je. 18. 18. La. 2. 13. 1. 12.

¹² e. ver. 12-25. Is. 23. 2. 3. 8. Zec. 9. 3. Re. 18. 12-14.

¹ By means of transit duties or customs, paid upon exports to their several countries.—C.

² e. ver. 27. ch. 26. 16. e. ver. 26. 27. ch. 26. 3. 7. 12. 14. 21. Zec. 9. 4. Is. 8. 7. ch. 20. 8. 15. 16. See ch. 26. 12, 19.—C.

³ ch. 26. 15-18. Re. 18. 2. 9-19.

⁴ Job 12. 5. 1 Ki. 9. 8. ch. 26. 2. Pr. 17. 5. Mat. 23. 12.

⁵ Heb. terrors, ch. 26. 21. Je. 18. 16.

⁶ Heb. shalt not be for ever, ch. 26. 4. 5. 12. 14. 19. 21.

⁷ See ch. 26. 14.—C.

CHAP. XXVIII.

1 Eth-baal.

² Hab. 2. 4. Pr. 18. 15. 16. 18. 29. 32. Job 40. 11. 12.

³ Is. 14. 13. 14. Ac. 12. 22. Th. 2. 4. ver. 3. 4. 1. ch. 27. 14.

⁴ Heb. heart.

⁵ Is. 3. 2. ver. 9. Ps. 82. 7. 83. 17. 18. 20.

⁶ The object of every unrenowned man is to grasp the power of God, and to substitute his own will for the will of the Judge of all.

⁷ Zec. 9. 3. Da. 2. 48. 5. 11. 12. Co. 6. 1. 2.

⁸ e. ver. 2. Zec. 10. 1. De. 17. 17. Pr. 10. 4. 21. 14.

against thee,³ and shall cry bitterly, and shall cast up dust upon their heads, they shall wallow themselves in the ashes.

31 And they shall make themselves utterly bald for thee, and gird them with sackcloth, and they shall weep for thee with bitterness of heart and bitter wailing.

32 And in their wailing they shall take up a lamentation for thee, and lament over thee, saying, What city is like Tyre, like the destroyed in the midst of the sea?

33 When thy wares went forth out of the seas, thou filledst many people; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise.

34 In the time when thou shalt be broken by the seas in the depths of the waters,⁵ thy merchandise, and all thy company in the midst of thee, shall fall.

35 All the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in their countenance.

36 The merchants among the people shall hiss at thee; thou shalt be a terror,⁶ and never shalt be any more.⁸

CHAPTER XXVIII.

1 God's judgment upon the prince of Tyrus for his impious pride. 11 A lamentation of his great glory corrupted and fallen by sin. 20 The judgment of Zidon. 24 The restoration of Israel.

THE word of the LORD came again unto me, saying,

2 Son of man, say unto the prince of Tyre, Thus saith the Lord God, 'Because thine heart is lifted up, and thou hast said, I am a god, I sit in the seat of God, in the midst² of the seas; yet thou art a man, and not God, though thou set thine heart³ as the heart of God:

3 Behold, thou art wiser than Daniel; there is no secret that they can hide from thee:

4 With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures:

them to own him for a holy and just God in their holy conversation.

Ver. 2. I am a god. Many of the ancient heathen kings affected to be the descendants of the gods. Alexander of Macedonia would be held as the son of Jupiter, and murdered his friend because he would not worship him. The grand Lama of Tibet is worshipped as God. And, alas! the church of the meek and lowly Jesus still furnishes one 'who sitteth in the temple of God, showing himself that he is God,' 2 Th. 2. 4, and who has not shut his ears to the voice of blasphemy calling him *Numen in terris*—'God upon the earth.' C.

Ver. 3. Wiser than Daniel—in thine own conceit. Daniel was now famed throughout Asia for his divine knowledge, political skill, and management of the empire. C.

Ver. 13. Thou hast been in Eden. Trafficking in the land of Eden, in which, according to Moses, Ge. 2. 12, was 'gold and the onyx-stone,' where natural objects still retained their original loveliness, and 'man alone was vile.' C.

Ver. 14. Anointed cherub. This is not, as some have imagined, an irony—a figure ill suited to a solemn rebuke, administered by the Spirit of God. The meaning is to be ascertained from ver. 2, and the words to be supplied are, 'Thou hast said, I am the anointed cherub, appointed to guard the mercantile entrance of the land, as the cherub guarded the tree of life: that is, in modern language, to monopolize the trade; a scheme after which foolish nations are still more or less labouring, though good-will and justice declare it should never be attempted, and all experience proves it can never succeed.—Stones of fire. 'Glittering stars' (Tertullian). Perhaps the sparkling frelike gems on the breast-plate of the high-priest; intimating early education in the holy principles of the true religion, to which the Tyrians must have been introduced in the days of David and Solomon. C.

5 By thy great wisdom,⁴ and by thy traffic, hast thou increased thy riches, and ^athine heart is lifted up ^bbecause of thy riches.⁵

6 Therefore thus saith the Lord God, Because thou hast ^aset thine heart as the heart of God;

7 Behold, therefore, I will bring ^astrangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy ^bbrightness.

8 They¹ shall bring thee down to the pit, and thou shalt die the deaths of *them that are slain* in the midst of the seas.

9 Wilt thou ^ayet say before him that slayeth thee, I *am* God?⁶ but thou *shalt be* a man, and no god, in the hand of him that slayeth⁷ thee.

10 Thou shalt die ^athe deaths of the uncircumcised by the ^bhand of strangers: for I have *spoken it*, saith the Lord God.

11 ¶ Moreover the word of the LORD came unto me, saying,

12 Son of man, ^atake up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God, Thou ^asealest up⁸ the sum, full of wisdom, and perfect in beauty.⁹

13 Thou hast been in ^aEden the garden of God;¹ every ^aprecious stone *was* thy covering, the sardius,² topaz, and the diamond, the beryl,³ the onyx, and the jasper, the sapphire, the emerald,⁴ and the carbuncle, and gold: the workmanship^a of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

14 Thou *art* the ^aanointed cherub that covereth; and ^aI have set thee *so*: thou wast ^aupon the holy mountain of God; thou hast walked up and down in the midst of the ^astones of fire.

15 Thou *wast* perfect in thy ways from the day that thou wast created, till ^ainiquity was found in thee.

16 By the ^amultitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the ^amountain of God: and I

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⁴ Heb. *By the greatness of thy wisdom.*
⁵ Ps. 62. 10. De. 12-14. 32. 15. Is. 2. 11. 10. 13. 14. Dan. 4. 30. 37. 10. 13. 6. Zec. 11. 5. ver. 17. 2. Ch. 25. 19.

⁶ Fr. 11. 28. Ja. 1. 11. ⁷ See note ⁵ below.

⁸ ver. 2. Is. 14. 13. 14. Ac. 12. 22. Th. 2. 4.

⁹ ch. 26. 7. 30. 11. 31. 12. 32. 12. Is. 25. 9. 22. Hab. 1. 9-10.

¹ ver. 12-16. ² ch. 26. 15. 27. 37-39. 32. 18. 24. 25. 27. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

³ ver. 1. Is. 31. 3. Ps. 82. 7. Job. 40. 2. Ps. 9. 20. 83. 17. 18.

⁴ Being wounded at the siege of Oxydrice in India, Alexander of Macedon is said to have exclaimed, 'Alas! I now feel that I am a man!—G.' ⁵ Or, *wounded*.

⁶ ch. 31. 18. 32. 19. 21. 23. 24. 27. &c., with 1. e. 26. Je. 6. 10. 26. Ep. 2. 12.

⁷ See ver. 7. ch. 26. 3. 72. 19. 18. Je. 25. 2. 2. ⁸ ch. 27. 2. Je. 9. 17. 18. 15. 16. 10. ch. xix. xxxii.

⁹ ch. 27. 3. ver. 2-5. 7. with Ge. 1. 26. 27. ¹ Sealed up, &c. 'Thou art a signet of curious engraving.'

² Ver. 12. ³ Or, 'Thou art the seal of perfection, full of wisdom, perfect in beauty.' The idea is that he, the prince of Tyre, could not be surpassed in wealth, glory, or power. He was the perfection, the model of greatness. Anything perfect is, in the language of the East, said to be 'sealed.'

⁴ Ge. 2. 8-15. 13. 10. ch. 31. 8. 35. 35. ⁵ Eden is not the name of a country or province then existing. Reference is made to the Eden of Adam, and the meaning of the passage is, Thou wast so happy, so bountifully supplied with all things necessary to secure happiness, that thou didst enjoy a state and a life like that of Adam in Eden.

⁶ Ge. 2. 11. 12. Ex. 28. 17-20. Re. 21. 19. 30. ch. 27. 16. 22. Mat. 6. 32. ⁷ Or, *ruby*.

⁸ Or, *chrysolite*. ⁹ Or, *crystal*.

¹⁰ ch. 26. 13. Is. 14. 11. 23. 16. ¹¹ Is. 14. 12. with Ex. 25. 22. Ps. 75. 7. Pr. 15. 16. Da. 2. 21. 5. 21.

¹² ch. 26. 40. ver. 2. 16. 18. 14. 13. 14. 2 Th. 2. 4. ch. 43. 12. Ps. 11. 4.

¹³ ver. 13. 17. or an. Ge. 15. 14. 13. 38. 7. a Ec. 7. 26. Ro. 7. 9. ver. 16-18. ch. 26. 2. 14. 34. Ps. 36. 3.

¹⁴ Is. 23. 3. Pr. 10. 10. Ho. 10. 7. 2 Pe. 2. 15. Pr. 10. 2. 11. 4.

¹⁵ ver. 14. 2. Is. 14. 12. 23. 9. 22. 10.

¹⁶ How frequently does this occur in modern times. Success generates pride, and proves a curse in

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stead of a blessing. The successful merchant, warrior, politician, author, or artist, is apt to forget the real source of his success. He is apt to attribute all to talent, enterprise, or genius alone. But he should remember that it is God who gives mental energy, and opportunity for effort, and he who gives can withhold or remove.

¹ ver. 2. 5. 9. 13. 14. 16. Ja. 4. 6. ch. 31. 10. 1. 3. 5. Pr. 16. 18. ² Ro. 1. 22.

³ Natural 'brightness' hinders the eyes from seeing objects in their true light; so does prosperity often dazzle and deceive the eyes of the mind.

⁴ Job. 40. 11. 12. Ps. 73. 18. 146. 7. Pr. 11. 2.

⁵ ch. 16. 41. 23. 43. 31. 14. 2. 6. 6. Jude. 7. ⁶ Ex. 14. 1. 11. 15. 66. 3. Mt. 3. 11. Zec. 11. 5. ver. 16. Na. 2. 12. Hab. 1. 15. 10. Pr. 16. 12.

⁷ Mar. 8. 36. ⁸ Am. 1. 10. ch. 30. 8. 5. 42. 2. 47.

⁹ Job. 30. 8. ver. 16. 17. ¹⁰ ch. 26. 21. 27. 35. 36. Ps. 70. 12.

¹¹ Heb. *terrors*. This was fulfilled about B.C. 570.

¹² Ge. 10. 5. Je. 25. 9. 22. 27. 3. 4. 15. 23. 4. 12. Joel. 3. 4. 8. Zec. 9. 2. ch. 27. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¹³ ch. 29. 3. 13. Ps. 76. 7. 8. Na. 1. 6. Job. 9. 4. 12. 1. Co. 10. 22.

¹⁴ Ex. 14. 4. 17. 15. 11. Is. 5. 16. 26. 9. 71. Ps. 9. 10. 53. 17. 18. ver. 25. ch. 20. 41. 38. 23. 32. Re. 19. 1. Le. 10. 3.

¹⁵ ch. 5. 12. 38. 22. Je. 15. 2. Is. 66. 15. 16.

¹⁶ Nu. 33. 55. Jos. 23. 13. 15. 16. 55. 13. Re. 21. 4. Je. 12. 14.

¹⁷ ch. 6. 7. Ps. 9. 16. 58. 12. 13. 25. 11. 1.

¹⁸ Both Tyre and Sidon are here referred to. 'These cities, which had been a constant source of annoyance to their neighbours, and to those near to them, and to the Jews, being rendered powerless, the people of God, restored from Babylon to their own land, should enjoy all their ancient privileges, and all around them be compelled to ascribe to Jehovah as their covenant God their glory due to his name.'—*P.*

¹⁹ ch. 11. 17. 20. 38. 41. 34. 13. 36. 24. 37. 12. 14. 21. 25. 39. 27. Is. 11. 12. 13. 27. 12. 12. 65. 9. 10. Je. 30. 18. 32. 41. Ho. 3. 5. 1. 11. Ro. 11. 20.

²⁰ See ver. 22. ch. 36. 23. 28.

²¹ Ge. 28. 13. 14. ²² ch. 34. 25. 30. 28. 38. 12. 25. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

²³ Or, *with confidence*.

²⁴ Is. 65. 21. Je. 31. 4. 5. Am. 9. 13. 14. Is. 62. 8. 9.

²⁵ ver. 24. Zec. 1. 15. Is. xv. xxi. Je. xli. lch. xxv. xxxii. Je. 46. 27. 28. 34. Re. 18. 20. Is. 5. 15.

will destroy thee, O covering cherub. from the midst of the stones of fire.

17 Thine heart was ^alifted up because of thy beauty; thou hast ^acorrupted thy wisdom by reason of thy brightness.⁵ I¹ will cast thee to the ground, I will ^alay thee before kings, that they may behold thee.

18 Thou¹ hast defiled thy sanctuaries⁶ by the multitude of thine iniquities, by the iniquity of thy ^atraffic; therefore will I bring forth ^aa fire from the midst of thee, it shall devour thee; and I will bring thee ^ato ashes upon the earth, in the sight of all them that behold thee.

19 All¹ they that know thee among the people shall be astonished at thee: thou shalt be a terror,⁷ and never *shalt thou be* any more.

20 ¶ Again the word of the LORD came unto me, saying,

21 Son of man, set thy face against ^aZidon, and prophesy against it,

22 And say, Thus saith the Lord God; Behold, ^aI *am* against thee, O Zidon; and I will be ^aglorified in the midst of thee: and they shall know that I *am* the LORD, when I shall have executed judgments in her, and shall be sanctified in her.

23 For¹ I will send into her pestilence, and blood into her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side; and they shall know that I *am* the LORD.

24 ¶ And there shall be no more ^aa pricking brier unto the house of Israel, nor ^aany grieving thorn of all *that are* round about them, that despised them; ^aand they shall know that I *am* the Lord God.⁸

25 Thus saith the Lord God, When ^aI shall have gathered the house of Israel from the people among whom they are scattered, and shall be ^asanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant ^aJacob.

26 And ^athey shall dwell safely⁹ therein, ^aand shall build houses, and plant vineyards; yea, they shall dwell with confidence, when ^aI have

Ver. 15. *Wast perfect.* No irony, as some imagine, but a fact: intimating that the Tyrians had commenced their career of commercial prosperity in the fear of God, and had fallen from religion through the influence of pride, covetousness, and injustice. See ver. 16, 17. A charge that, alas! still continues to be exemplified in the history of individuals, families, cities, and nations, whose worldly prosperity is too often found to correspond with their moral deterioration and forgetfulness of God. C.

REFLECTIONS.—It is necessary, and yet very hard, to make proud men know themselves to be but men—but poor, dependent, dying worms. And very rarely they who are intelligent, wealthy, and dignified are remarkably humble. Yea, seldom do men carry on very extensive trades without oppressing and injuring their neighbours. But they who pretend to be God's rivals, are at last forced to quit their claims, and find themselves but men, weak and sinful. God can easily cast the most sinful out of their dignified stations, and devour them with a fire kindled by their own iniquity. Let Britain think and tremble!—How the cup of his justice goes round from one nation to another! But the ruin of his people's enemies remarkably makes way for their restoration and happiness. Even when he corrects them, he takes the greatest care that they may not seem vile to those around; and is highly provoked with those that despise them, and help forward their affliction.

CHAPTER XXIX. Ver. 4-7. By my providence thou shalt march out of thy country against the Cyrenians, on the west of Egypt, and lead along with thee multitudes of thy subjects. But the terrible ruin of this thine army shall provoke the remainder to rebel, and never cease their war against thee till thou and thy party be utterly ruined. And the Egyptians shall see themselves punished for encouraging the Jews to rebel against the Chaldeans to their own hurt. 16. They shall no more appear proper assistants to the Jews, nor tempt them to recommit their former wickedness, in distrusting God's promises and assistance, or in trusting to heathen helpers, and copying after their idolatries.

Ver. 3. *Great dragon*—the crocodile, an amphibious animal of the Nile, employed as an expressive emblem of Egyptian power, craftiness, and cruelty.—*Rivers*—the several branches of the Nile embracing the Delta, the most fruitful part of Egypt bordering on the Mediterranean. C.

Ver. 9. To this impious boast Pharaoh may have been tempted by some of those vast works (artificial lakes, canals, &c.) which the kings of Egypt constructed for retaining and distributing the waters for irrigation. A boast too often paralleled among Christians when they attribute the improvement of their country in agriculture, architecture, and manufactures to their own skill and industry, and forget that blessing of God from which both their skill and industry have been derived. C.

Ver. 13. The 'forty years' of desolation determined upon Egypt bore a probable reference to their contempt for the forty years' sojourn of Israel in the wilderness. The return of the captivity took place in the reign of Cyrus, who, though a heathen, exemplified a desire to loose the bonds of the slave, from which powers called Christian, and boasting of civilization and freedom, have still much to learn. C.

Ver. 15. Let the infidel examine the position of Egypt on the map, so admirably suited for the centre of a vast dominion; next let him consider its inexhaustible resources; then its historic grandeur; and let him return to this prophecy and compare it with the history of centuries; and then let him, if he can, shut his eyes against the sunlight evidence which the prophecy and fulfilment afford to the inspiration of the prophet, and the divine origin of the Holy Scriptures. C.

REFLECTIONS.—It is a mercy to foresee the failure of created confidences when we are most tempted to

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REFLECTIONS.—It is a mercy to foresee the failure of created confidences when we are most tempted to

executed judgments upon all those that "despise" them round about them; and "they shall know that I am the LORD their God.

CHAPTER XXIX.

1 The judgment upon Pharaoh for his treachery to Israel. 8 The desolation of Egypt. 13 The restoration of it after forty years. 17 Egypt the reward of Nebuchadrezzar's service against Tyrus. 21 Israel shall be restored.

IN the "tenth year,"¹ in the tenth month, in the twelfth day of the month, the word of the LORD came unto me, saying,²

2 Son of man, "set thy face against Pharaoh king of Egypt, and prophesy against him, and against" all Egypt:

3 Speak, and say, Thus saith the Lord God, Behold, "I am against thee, Pharaoh king of Egypt, the great dragon" that lieth in the midst of his rivers, which hath said, My river is mine own,⁴ and I have made it for myself.

4 But "I will put hooks in thy jaws, and I will cause the fish" of thy rivers to stick unto thy scales; and "I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales."⁶

5 And "I will leave thee thrown into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the open fields,"⁷ thou shalt not be brought together, nor gathered: I have given thee for meat to the "beasts of the field and to the fowls of the heaven.

6 And all the inhabitants of Egypt "shall know that I am the LORD, because they have been "a staff of reed to the house of Israel.

7 When they "took hold of thee by thy hand, thou didst break, and rend all their shoulder: and when they leaned upon thee, thou brakest, and madest all their loins to be "at a stand.

8 ¶ Therefore thus saith the Lord God, Behold, I "will bring a sword upon thee, and cut off man and beast out of thee.

9 And "the land of Egypt shall be desolate and waste; and they shall know that I am the LORD: "because he hath said, The river is mine, and I have made it.

10 Behold, therefore, I am against thee, and against thy "rivers, and I will make the land of Egypt utterly waste" and desolate, from "the tower of Syene" even unto the border of Ethiopia.²

11 No "foot" of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years.

depend on them. But highly criminal is it for men, even the greatest, to pride themselves in their prosperity, as if they had not received all from God, and that only in loan. Quickly may they expect to lose that which they refuse to hold under him. Alas, how fluctuating are the affections of our most ardent lovers and greatest admirers! They may one day risk their life to assist our ambition, and the next pull us from our station and being on earth. And too often do subjects ruin themselves by foolish adherence to sovereigns, or by undutiful rebellions against them. Nothing is more provoking to God, and injurious to mankind, than to

deceive those who put confidence in us. And it is a mercy for the world when he strips those of their power who exercised it in tyrannizing over or deceiving their neighbours. Yea, happy is it to have those created comforts and confidences removed from us which estranged us from God. But how alarming is it to behold Egypt, the most ancient enslaver of God's people for about a hundred years, already more than two thousand years in the basest servitude to Chaldeans, Persians, Greeks, Romans, Saracens, and at last to Mameluke and Turkish slaves! At the most terrible expense and pains are men bent to destroy one

12 And "I will make the land of Egypt desolate in the midst of "the countries that are desolate, and her cities among the cities that are laid waste shall be desolate "forty years: and "I will scatter the Egyptians among the nations, and will disperse them through the countries.

13 Yet thus saith the Lord God, At the end of forty years" will I gather the Egyptians from the people whither they were scattered:

14 And I will bring again the captivity of Egypt, and will cause them to return into the land of "Pathros, into the land of their habitation,"⁵ and "they shall be there a base" kingdom.

15 It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations.

16 And" it shall be no more the confidence of the house of Israel, which "bringeth their iniquity to remembrance, when they shall look after them; "but they shall know that I am the Lord God.

17 ¶ And it came to pass in the "seven and twentieth year,"⁸ in the first month, in the first day of the month, the word of the LORD came unto me, saying,

18 Son of man, Nebuchadrezzar king of Babylon caused his army to serve "a great service against Tyrus: "every head was made "bald, and every shoulder was peeled:"² yet had he no "wages,"⁴ nor his army, for Tyrus, for the service that he had served against it:

19 Therefore thus saith the Lord God, Behold, "I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall take her multitude, and take her spoil, and take her prey,"⁵ and it shall be the wages for his army.

20 I have given him the land of Egypt for his labour" wherewith he served against it, because they "wrought for me, saith the Lord God.

21 ¶ In that day will I cause the "horn of the house of Israel to bud forth,"⁷ and will give thee "the opening of the mouth in the midst of them; and "they shall know that I am the LORD.

CHAPTER XXX.

1 The desolation of Egypt and her helpers. 20 The arm of Babylon shall be strengthened to break the arm of Egypt.

THE word of the LORD came again unto me, saying,

2 Son of man, prophesy and say, Thus saith the Lord God, "Howl ye, woe worth the day!"¹

another. And yet, while they are pursuing their coveted and ambitious views, they are at length brought under the rule of the British nation. And often God rewards the men with wealth or honour in this world, and yet they are lost in the next. It is well if he, in wrath, remember mercy; and it is a happy presage when his faithful ministers are divinely countenanced and encouraged in their work.

CHAPTER XXX. REFLECTIONS.—The day of God's just judgment, however slow, comes certainly at last. And they who will help his enemies must

A.M. cir. 3476.
B.C. cir. 588.
a La. 1.8.
1 Or. spoil.
b Ex. 15. 2. 1 Ch. 28.9.
Ja. 17. 3. 1 Jo. 5. 20.

CHAP. XXIX.
B.C. cir. 589.
a ch. 1. 28. 1. 20. 1. 24.
b Ex. 15. 2. 1 Ch. 28.9.
Ja. 17. 3. 1 Jo. 5. 20.

1 The tenth year of Zedekiah's captivity.
2 See note * below.
3 ch. 6. 2. 25. 2. 21. 2.
4 ch. 4. 1. 28. 1. 24.
5 ch. 4. 1. 28. 1. 24.

6 ch. 22. 1. 10. 1. 17.
7 ch. 25. 1. 13. 4. 8. 13.
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3 For the ¹day is near, even the day of the LORD is near, a ²'cloudy day';² it shall be ³'the time of the heathen.

4 And the sword shall come upon Egypt, and great pain³ shall be in Ethiopia, when the slain shall fall in Egypt, and they ⁴'shall take away her multitude, and her ⁵'foundations⁴ shall be broken down.

5 Ethiopia,⁴ and Libya,⁵ and Lydia, and all the mingled people, and Chub, and the men⁶ of the land that is in league, shall fall with them by the sword.

6 Thus saith the LORD, They also ⁷'that uphold Egypt shall fall, and the pride of her power shall come down: from the tower of Syene⁷ shall they fall in it by the sword, saith the LORD God.

7 And ⁸'they shall be desolate in the midst of the countries *that are* desolate, and her cities shall be in the midst of the cities *that are* wasted.

8 And ⁹'they shall know that I am the LORD, when I have ¹⁰'set a fire in Egypt, and *when* all her helpers shall be destroyed.⁸

9 In that day shall messengers⁹ go forth from me in ships,¹ to make the ¹¹'careless Ethiopians afraid, and ¹²'great pain shall come upon them, as in the day of Egypt: for, lo, it cometh.

10 Thus saith the LORD God, ¹³'I will also make the multitude of Egypt to cease by the hand of Nebuchadrezzar king of Babylon.

11 He and his people with him, the ¹⁴'terrible of the nations, shall be brought to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slain.

12 And I will make the rivers ¹⁵'dry,³ and sell¹ the land into the hand of the wicked; and I will make the land waste, and all that is therein,⁴ by the hand of strangers: I the LORD have spoken it.

13 Thus saith the LORD God, I will also ¹⁶'destroy the idols, and I will cause their images⁵ to cease out of ¹⁷'Noph;⁷ and ¹⁸'there shall be no more a prince of the land of Egypt: and I ¹⁹'will put a fear in the land of Egypt.

14 And I will make ²⁰'Pathros desolate, and will set fire in Zoan,⁸ and will execute judgments in No.⁹

15 And I will ²¹'pour my fury upon Sin,¹ the strength of Egypt; and I will cut off the multitude of No.²

16 And I will ²²'set fire in Egypt: Sin shall

A.M. cir. 3416 or 3432. B.C. cir. 588 or 572.

¹ Joel 2.1. ch. 7.7, 12. Zep. 1.7. Ps. 37.13. Jer. 6.17.

² c ver. 18; ch. 32.7; 34.10. Joel 2.2. Am. 5.18.

³ A cloudy day, in relation to Egypt and her heathen allies, signifies a day of trouble and discomfiture, by reference to the overthrow at the Red Sea, Ex. 14.24.—C.

⁴ d ver. 4, 5; ch. 22.3; 7.7, 12. Je. 23.15. Is. 34.13. 13.6.11. Zep. 3.8. Joel 3.11, 12. Ps. 110.6.

⁵ Or, fear, Ps. 48.6, see ver. 5.9.

⁶ See note ¹ below. h ch. 38.9. Je. 49.25. 20.24. Is. xviii. Zep. 2.12. Na. 2.9.

⁷ Heb. Phut, ch. 27.10.

⁸ Heb. children, Je. 44.27.

⁹ Is. 31.3. Job 9.13; 40.11, 12. Pr. 16.18; 18.12; 11.2; 29.23. Re. 18.7.

¹⁰ From Migdol to Syene, ch. 29. 10, 12; 7.2.

¹¹ ch. 29. 8-12; xxxii. Je. 25. 18-25; xlii. li. ch. xxv. xxxv. xxxv.

¹² ch. 28.24; 29.6, 9. 16. Ps. 9.10; 58.10, 11. Is. 5.16; 26.11.

¹³ ch. 28.18; 10.14; 22.21. 31.7. Am. 1.11; &c. Ps. 78.63.

¹⁴ Heb. broken, ch. 7.7; 32.21. Re. 19.19.

¹⁵ Many shall flee out of Egypt, up the Nile, or by the Red Sea, to escape the sword, and shall turn involuntarily become God's messengers to the careless Ethiopians.—C.

¹⁶ Or, to the people in the wilderness; 23.13. Ps. 72.9; 74.14. Is. 18.1, 2; 20.3. 4. Zep. 2.12. Is. 5.10.

¹⁷ Is. 19.9-11. over. 4. Ps. 48.6. 1 Th. 5.3. ch. 24.10; 39.10; 7.35. Is. 19. 17; 23.5. De. 32.41, 42. Mal. 4.1. Je. 44.12, 21.

¹⁸ See ch. 29. 8-12; 18.11; 24.25; ch. 31.12; 32.5-10-14.

¹⁹ ch. 7.24; 28.7; 31.10; 32.12. Hab. 1.6-9. Is. 14.4. 1 Je. 51.7, 20-23. Re. 19.18.

²⁰ Heb. drought, ch. 29.3. Is. 19.4-6. Je. 50.35; 36. Re. 16.12.

²¹ The fertility of Egypt depended entirely upon the Nile; but the natural means of irrigation were vastly increased by artificial reservoirs, sluices, and canals. Of these the principal part are still literally dry.—C.

²² ch. 7.24. De. 32.30. Ju. 2.14. 4. ch. 29.21; ver. 10.11.

²³ Heb. the fulness thereof. ²⁴ Zec. 13.2. Is. 19.1. Je. 43.12; 46.25. Ex. 12.12. Is. 46.20.

²⁵ Heb. no things, 1 Co. 8.4.

²⁶ Or, Memphis, Is. 19.13. Je. 2.16; 44.17; 46.14. Ho. 9.6.

²⁷ See note ¹ in second column.

²⁸ Or, Tanis, Nu. 13.22. Ps. 88.12, 43.

²⁹ No, the modern Alexandria, according to Poole, but others identify it with Thebes.—C.

³⁰ No land has ever exhibited such gigantic architecture as Egypt. The reference, therefore, to the destruction of her foundations, has a peculiar emphasis. She believed her political institu-

A.M. cir. 3416 or 3432. B.C. cir. 588 or 572.

tions and power, like her pyramids, temples, obelisks, and statues, would abide through all ages; but God has overturned them from their deep foundations—not even a ruin of her wise institutions or power remains. The record and the prophecy alone abide God's witnesses to the solemn fact, that national sins will sooner or later bring on national judgment and destruction.—C.

³¹ 2 ver. 4.9. Ps. 48.6. 3 Or, Heliothis, or On, Ge. 41.45. Is. 19.18. Je. 43.13.

³² Or, Pubastum, a ver. 17.23; 20. Je. 46.19, 25.

³³ Or, Daphnae, Pe. lusiace, Je. 43.7-9; 40.14, 25.

³⁴ Or, restrained, b ch. 32.7. Is. 6.4. 14.25; 10.27. Je. 27.3-6. Lc. 20.17.

³⁵ When her yokes of bondage on the necks of her slaves shall be broken by the invader, and she herself shall in turn become a slave.—C.

³⁶ 2 ver. 3. Je. 4.14-25. d See ver. 3.

³⁷ ch. 29.12; ver. 17, 23.

³⁸ Am. 4.12. Ps. 10.16; 9.16; 58.10. Is. 26.9, 11; 5.16.

³⁹ B.C. cir. 588.

⁴⁰ ch. 1.2. Je. 25.6. ch. 26.1; 31.1.

⁴¹ The eleventh year of Zedekiah's captivity.—C.

⁴² Je. 45.11; 48.25. Ps. 10.15; 137.7; 177.6, 5. ver. 24.

⁴³ Ps. 37.36. Is. 1.6; 27.7. Je. 46.11. Da. 2.35. Mat. 3.10, 12. Re. 18.21.

⁴⁴ ch. 34.16.

⁴⁵ 2 Ki. 24.7. Je. 46.1-12; 37.7.

⁴⁶ ver. 4.24. Je. 44.30; 46.17; 21.24-26.

⁴⁷ Je. 46.19. ver. 17, 18. 20.29-32. Ps. 137.7.

⁴⁸ Is. 45.1. Ps. 38.30, 39.

⁴⁹ Is. 10.5, 6. Ps. 17.14. Je. 47.6; 54.7; 20-23; 25.9.

⁵⁰ Job 24.12. ch. 26.5. Is. 10.4. Je. 44.30; 46.24.

⁵¹ ch. 6.7; 20. 6, 9, 16, 21. Ps. 9.16; 58.10, 11; 83.18. Is. 5.16; 26.9, 11.

⁵² Is. 12.1.

⁵³ ver. 23. ch. 29.8-12, 19. 031.18. 30.5-15. Je. 43.10-13; 45.13-26.

⁵⁴ See ver. 17, 18, 23. Da. 11.42.

⁵⁵ See ver. 8, 25.

CHAP. XXXI.

This fall of the Assyrian empire happened B.C. about 601.

B.C. cir. 588.

a ch. 1.1; 30.20. Je. 52.6; 52.1.

I see ch. 29.20.—C.

b ch. 2.3; 17. Je. 1.10, 17, 18. Ps. 119.46.

c ver. 18. Re. 18.7. Na. 3.8. Is. 14.13; 33.13.

+ Noph, now Grand Cairo, possessed by the Mahomedans, the most decided enemies of images and image worship. How striking the coincidence of the fact and the prophecy! A few years since a splendid table service of plate was ordered in London by Mehmet Ali the ruler of Egypt; and why—inquired the visitor to whom they were shown—why are the ornaments so few and so uniform? They must contain nothing that represents life—was the reply—and that would be reckoned an image.—C.

have ¹'great pain, and No shall be rent asunder, and Noph shall have distresses daily.

17 The young men of Aven³ and of ⁴'Pi-beseth shall fall by the sword: and these cities ⁵'shall go into captivity.

18 At Tehaphnehes⁵ also the day shall be darkened,⁶ when I shall break there the ⁷'yokes⁷ of Egypt; and the ⁸'pomp of her strength shall cease in her: as for her, ⁹'a cloud shall cover her, and her daughters shall ¹⁰'go into captivity.

19 Thus⁹ will I execute judgments in Egypt; and they shall know that I am the LORD.

20 ¶ And it came to pass in the ¹¹'eleventh year⁸ in the first month, in the seventh day of the month, *that* the word of the LORD came unto me, saying,

21 Son of man, ¹²'I have broken the arm of Pharaoh king of Egypt; and, lo, ¹³'it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword.

22 Therefore thus saith the LORD God, Behold, I am against Pharaoh king of Egypt, and will ¹⁴'break his arms, the ¹⁵'strong, and ¹⁶'that which was broken; and ¹⁷'I will cause the sword to fall out of his hand.

23 And¹⁸ I will scatter the Egyptians among the nations, and will disperse them through the countries:

24 And¹⁹ I will strengthen the arms of the king of Babylon, and ²⁰'put my sword in his hand: but I will break Pharaoh's arms, and he ²¹'shall groan before him with the groanings of a deadly wounded man.

25 But I will strengthen the arms of the ²²'king of Babylon, and the arms of Pharaoh shall fall down; and ²³'they shall know that I am the LORD, when I shall put my ²⁴'sword into the hand of the king of Babylon, and ²⁵'he shall stretch it out upon the land of Egypt.

26 And ²⁶'I will scatter the Egyptians among the nations, and disperse them among the countries: and they ²⁷'shall know that I am the LORD.

CHAPTER XXXI.

1 A recital to Pharaoh of the glory of Assyria. 10 And the fall thereof for pride. 18 The like destruction shall be to Pharaoh.

AND it came to pass in the ¹'eleventh year,¹ in the third month, in the first day of the month, *that* the word of the LORD came unto me, saying,

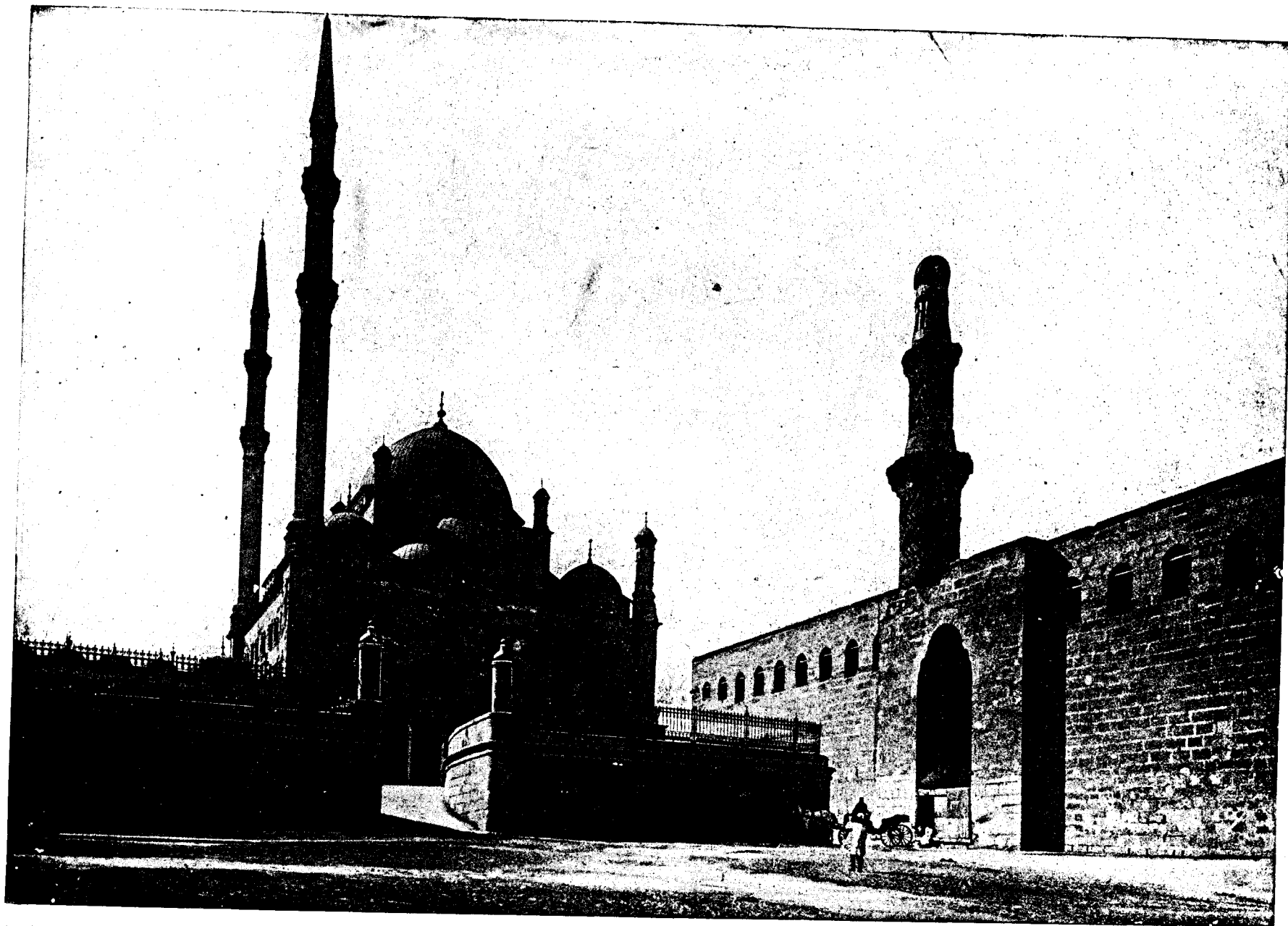
2 Son of man, ²'speak unto Pharaoh king of Egypt, and to his multitude; ³'Whom art thou like in thy greatness?

take their destruction along with them. God ordinarily makes one wicked person or nation his scourge to another; easily he can alarm the most distant or secure. And the fall of sinners ought to alarm their survivors. If we refuse to glorify him by obedience, he will take care to glorify himself in our destruction. And if lesser judgments will not humble and reform us, he will bring on more severe ones. He keeps nations in perpetual variation. Nothing is unchangeable but himself. But they who are most elevated in their prosperity are often most dispirited in their

adversity. And no conquerors, no armies, have any power at all but what is given them from above.

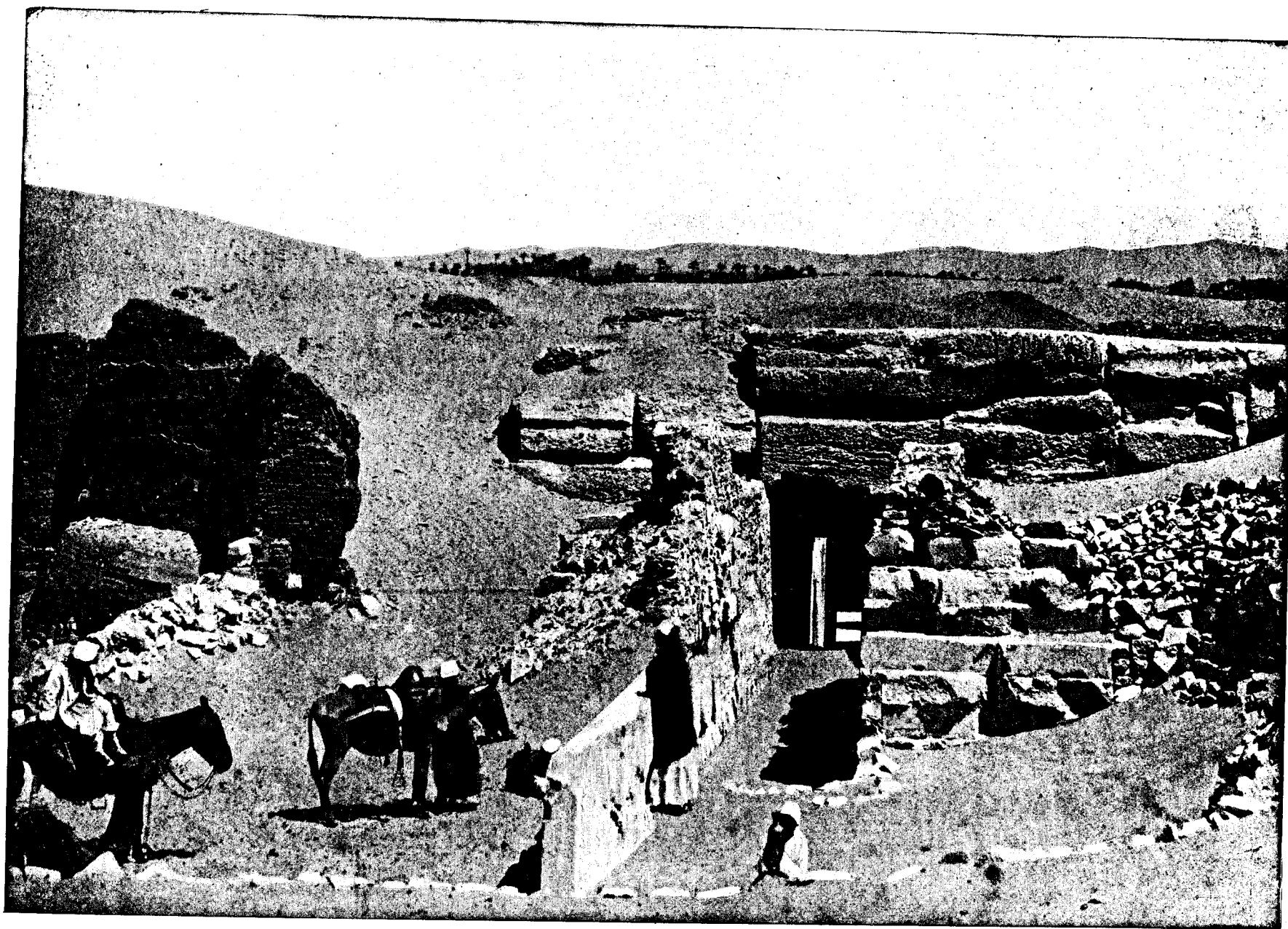
CHAPTER XXXI. Ver. 3-6. The kingdom of Assyria arrived at an astonishing extent of dignity and power, ruling over and protecting many nations; and their king was exceedingly exalted. Their fruitful soil, enriching commodities, prudent administrations, and traffic with or conquest of nations, rendered it more powerful and extensive than any kingdom on earth. All the nations about were either under its

dominion or courted its friendship. 13-17. Upon the fall of the Assyrian monarchy the conquering nations made a prey of it, and glutted themselves with the spoils thereof. Let therefore no princes nor kingdoms be puffed up with a conceit of themselves because of present prosperity, as they must all, in their turn, be reduced and ruined. When the Assyrian monarchy was destroyed, it struck a general terror into all its friends, dependants, and neighbours, and put a stop to all trade;—and while the Assyrians and their neighbours bewailed the disaster, the great kings and king-



MOSQUE OF THE CITADEL IN CAIRO. [EZEKIEL, xxx: 4.]—"And the sword shall come upon Egypt, and great pain shall be in Ethiopia, when the slain shall fall in Egypt." Egypt has in all ages been a place of war and bloodshed. This picture of the citadel in Cairo, begun by Muhammed-Ali and finished in 1857 by Sa'id Pasha, serves as a very good illustration of the text quoted from Ezekiel, because the sword has always

been coming upon Egypt. It has attempted to perpetuate its existence not by constitutional forms of government, but by external force represented by the sword. This mosque at the citadel is built of alabaster. It is constructed after the model of Hagia Sophia at Constantinople. The mosque is a square, covered by a large dome, and four small walls. In the southeast corner is the tomb of Muhammed-Ali, and close by is the pulpit.



ENTRANCE TO THE TEMPLE OF THE SPHINX—STANDING WHEN ABRAHAM FIRST APPEARED IN EGYPT. [Ezekiel, xxxii:15.]—"I shall make the land of Egypt desolate, and the country shall be destitute of that whereof it was full; when I shall smite all them that dwell therein, then shall they know that I am the Lord." The prophecy of Ezekiel has been literally fulfilled as far as Egypt is concerned, against which it was uttered. The Egypt of Ezekiel's day is desolate. To the southeast of the Sphinx there is the large

granite and limestone temple excavated by M. Mariette in 1853. Statues of Chephren, which are now in the Gizeh Museum, were found in it, and hence it is generally supposed that the Temple of the Sphinx was built by Chephren. It is said to be a good specimen of the simple style of architecture in vogue among the Egyptians in the time of the ancient Empire. There is a chamber in this temple in which are hewn in the wall niches which are thought to have been intended as places of deposit for the mummies.

will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee.

5 And I will lay thy flesh upon the mountains, and fill the valleys with thy height.

6 I will also water with thy blood the land wherein thou swimdest,⁴ even to the mountains; and the rivers shall be full of thee.

7 And when I shall put thee out,⁵ I will cover the heaven,⁶ and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light.

8 All the bright lights of heaven⁷ will I make dark⁸ over thee, and ⁹set darkness upon thy land, saith the Lord God.

9 I will also vex⁹ the hearts of many people, when I shall ¹⁰bring thy destruction among the nations, into the countries which thou hast not known.

10 Yea, ¹¹I will make many people amazed at thee, and their kings shall be horribly afraid for thee, when I shall ¹²brandish my sword before them; and they shall tremble at every moment, every man for his own life, in the day of thy fall.

11 ¶ For thus saith the Lord God, The sword of the king of Babylon shall come upon thee.

12 By the ¹³swords of the mighty will I cause thy multitude to fall, the terrible of the nations, all of them; and ¹⁴they shall spoil the pomp of Egypt, and all the multitude¹ thereof shall be destroyed.

13 I will destroy also all the beasts thereof² from beside the great waters; neither shall the foot of man ³trouble them any more, nor the hoofs of beasts trouble them.

14 Then will I make their waters deep,³ and cause the rivers to run like oil,⁴ saith the Lord God.

15 When I shall make the land of Egypt desolate, and the country shall be destitute of that whereof it was full,⁵ when I shall smite all them that dwell therein, ⁶then shall they know that I am the Lord.

16 This⁷ is the lamentation wherewith they shall lament her: the daughters of the nations shall lament her; they shall lament for her, ⁸even for Egypt, and for all her multitude, saith the Lord God.

17 ¶ It came to pass also in ¹⁸the twelfth year,⁶ in the fifteenth day of the month, ¹⁹that the word of the Lord came unto me, saying,

18 Son of man, ¹⁹wail for the multitude of Egypt, and ²⁰cast them down, ²¹even her, and the daughters of the famous nations, unto ²²the nether parts of the earth, with them that go down into the pit.⁷

A.M. cir. 3417.
B.C. cir. 587.1 Ex. 7:17. Is. 34:5-7.
Re. 14:20; 16:3-6.
ver. 5.4 Or, of thy swimming.
[This phrase denotes a special delineation of a narrow portion of Egypt which is a narrow valley between two lines of mountains, periodically overflowing with water up to their bases; so that the 'whale' (dragon or crocodile) is accurately described as swimming in the land.—C.]5 Or, extinguish thy light. Job 18:5, 6, 11-37.
Ps. 137:7.7 Is. 13:10; 34:4. Am. 8:9, 10. Joel 2:31; 3:15.
Ez. 10:10. 21. Re. 16:10.
Mat. 24:29. Re. 6:12-14.
ch. 30:3, 18.

6 Heaven. Imperial power aiming at heavenly honours, and implicit obedience, or even divine worship, comp. with Is. 13:10-22, where this emblematic or heraldic language of prophecy seems first to have been adopted (see also Is. 14:13, 14); and from which adoption and sanction of the Holy Spirit, it passes into the succeeding vocabulary of prophecy. This subject will claim more special notice should Providence extend our labours to Mat. 24:29, 30, and the similar descriptions, Re. 6:13, 14.—C.

7 Heb. lights of the light in heaven.

8 Heb. thou dark.

9 Heb. I provide to anger or grief. Re. 11:18; 18:10, 15.

10 Heb. I will make their waters deep, 23, 26, or Is. 5:2-5.

11 Ex. 15:14-16. ch. 27:35; 26:10; 30:9. Le. 26:35. De. 38:65, 68.

12 ch. 29:18; 30:10; 32:10; 33:11. Is. xix. Je. xlv. 4. ch. 28:7, 30:4.

13 The stupendous relics of Egyptian architecture that still remain, as in proud defiance of time, demonstrate 'the multitude' of her population as far exceeding all that modern civilization has produced in any part of Europe, or even that of China, where the means of life are more easily procured, and the condensation of the inhabitants is proportionally great.

2 ch. 29:8, 11; 30:12, with Is. 31:3. Ge. 41:2, their horses and cattle.

3 ver. 2:23. 34:18. Re. 17:15. Ex. 1:22. 2 Ki. 23:33.

4 Ps. 23:2. Jos. 23:1. ch. 34:18, 25, 26. Pr. 11:10. Na. 3:19; the nations above shall enjoy great quietness.

5 Then will I make their waters deep (consequently smooth), and their rivers to run like oil. I will so humble them that their neighbours shall be no more troubled by their fleets or armies.—C.

6 Heb. desolate from the fulness thereof, i.e. of people, corn, and cattle, ch. 29:8-12; 30:10-12. Ps. 107:34.

7 ch. 6:7; 30:26. Ex. 7:5; 14:18. Le. 10:3. Ps. 9:16; 83:8; 10:11, 15; 16:26; 9:11.

8 ver. 2. 2 Sa. 1:17; 3:32. Ch. 35:25. Je. 9:17.

9 ch. 1:2; 29:1, 17; 30:31; 1 ver. 1.

10 See ver. 1.—C.

11 ver. 2, 16. Is. 15:5; 5:16. Mi. 1:8.

12 ch. 13:1. Je. 1:10. Ho. 5:5. La. 3:55. ch. 3:18; 26:7.

13 ch. 31:14, 17. Is. 14:15. ver. 21, 24, 25, 27, 29.

14 This is a strange and terrible prophetic vision. The prophet gives us a view into the world of spirits. He shows us

A.M. cir. 3417.
B.C. cir. 587.

all those nations with which the Jews were brought into contact, each in its gloomy abode: its people slain by the sword; princes, warriors, and statesmen all alike fallen; and in the close Pharaoh is introduced consoling himself in his own ruin, that he is not alone, he has only shared the common fate of the mightiest potentates of the earth. What a view does this give us at once of God's power, and of the safety of his church and people!

a ch. 28:10, 11, 18.

b Is. 14:9-15; 47:1, 2.

c ver. 21, 24, 29, 30. Je. 9:25, 26; i.e. heathen nations.

d ch. 29:8-12; 30:10-12, 24, 25. Je. 17:3.

e ver. 21, 24, 29, 30. Je. 9:25, 26; i.e. heathen nations.

f Is. 1:31; 14:9-15.

g Out of the midst of hell—Sheol or Hades—the place of burial. Death and silence speak a language as intelligible to reason, as life and voice can express to the bodily ear.—C.

h ver. 19, 24, 26, 32. Pr. 14:31. 17:9.

i ch. x. 11. i. e. iii.

j ch. 26:20. Is. 14:15.

k ver. 25, 26.

l Is. 51:12, 13.

m Or, crying.

n Job 28:13. Ps. 27:13; 136:3; 142:5. ch. 26:40.

o Egypt has surpassed all other nations in the extent and decorations of her subterranean tombs—single tombs sometimes resembling a palace, her tombs a city. This is the melancholy 'glory of the grave' is therefore the chief to which the prophet alludes in his judgment. The proud tomb of Egypt is there, but her military pomp is no more; the company is indeed around the grave, but 'all of them slain, fallen by the sword,' and not one remains to write his fellow's epitaph. Nor let men doubt the possibility of such an unsparring massacre; for even at this very hour, has a British army been totally extirpated in India, and specimens of what a despised enemy and an unpropitious climate may effect—a note of divine displeasure not to be disregarded—sent to every lover of his country to repent of his own share of the national sins, and to pray for the averted of further calamities.—C.

p Ge. 10:22; 14:1. Je. 49:34-38. Da. 8:2; 1:6.

q ch. 26:19; 31:14, 17.

r See ver. 18.

s Je. 3:24, 25. Hab. 2:16.

t Or, in their coffin, 2 Sa. 3:31. Lu. 7:14.

u ver. 23.

v ch. 28:10. See ver. 19, 21, 24, 29, 30.

w Lu. 12:45.

x Ps. 52:14, 25. See ver. 23.

y Ge. 10:2. 12. ch. 27:13; 38:2; 39:1-4; i.e. Scythians, Tartars, Turks.

z Is. 14:18, 19; 1:31.

aa Job 3:14, 15. ver. 21.

ab Heb. with weapons of their war, Is. 54:17.

ac In Mingrelia they sleep with their heads, and are buried in the same manner. Oriental Customs, on authority of Sir John Chardin.—C.

ad Punishment of the cruelities, Le. 5:10. Ps. 49:14; 92:7-9. ch. 18:20. Pr. 14:32.

ae ver. 2. Ps. 37:35-36. Da. 2:35, 36.

19 Whom^a dost thou pass in beauty? ^bgo down, and be thou laid with the ^cuncircumcised.

20 They^c shall fall in the midst of *them that are slain* by the sword; she is delivered to the sword,^d draw her and all her multitudes.

21 The^d strong among the mighty shall speak to him out of the midst of hell¹ with them that help him: ²'they are gone down, they lie uncircumcised, slain by the sword.'

22 Ashur^e is there, and all her company: his graves are about him; all of them slain, fallen by the sword:

23 Whose^h graves are set in the sides of the pit, and ³her company is round about her grave; all of them slain, fallen by the sword, ⁴which caused terror² in the ⁵land of the living.³

24 There ⁶is Elam⁴ and all her multitude round about her grave; all of them slain, fallen by the sword, which are gone down uncircumcised into ⁷the nether parts of the earth, which caused their terror in the land of the living; yet have they ⁸borne their shame with them that go down to the pit.

25 They have set her a bed⁵ in the ⁹midst of the slain with all her multitude; her graves ¹⁰are round about him; all of them ¹¹uncircumcised, slain by the sword: though their ¹²terror was caused ¹³'in the land of the living, yet have they borne their shame with them that go down to the pit: he is put in the midst of *them that be slain*.

26 There ¹⁴is ¹⁵Meshech, Tubal, and all her multitude: her graves ¹⁶are round about him; all of them uncircumcised, slain by the sword, though they caused their terror in the land of the living.

27 And they shall not lie with ¹⁷'the mighty that are fallen of the uncircumcised, which are gone down to hell with their weapons of war; and they have laid their swords under their heads;⁸ but their iniquities⁹ shall be upon their bones, though ¹⁸they were the terror of the mighty in the land of the living.

28 Yea, ¹⁹thou shalt be broken in the midst of the uncircumcised, and shalt lie with ²⁰them that are slain with the sword.

29 There ²¹is ²²'Edom, her kings, and all her princes, which with their might are laid¹ by ²³them that were slain by the sword: they shall lie with the uncircumcised, and with them that go down to the pit.

30 There ²⁴be the princes of the ²⁵'north² all of them, and all the ²⁶'Zidonians, which are gone down with the slain; with their terror they are ashamed of their might; and they lie uncircum-

^a Ge. 25:30; xxxvi. ch. xxv. xxix. Je. 49:7-22. Ob. 2:21. Mal. 1:3, 4. ^b Heb. given or put. ^c ch. 26:16. Je. 1:14; 4:6; 49:23-27. ch. xxvi. xxviii. or xxxviii. xxxix. ^d The mention of the 'Zidonians' with 'the princes of the north,' directs to the princes of Tyre, Syria, Damascus, &c.—C. ^e Ge. 10:15. ch. 28:21-23. Je. 25:20. Is. xliii.

tremendous threatenings, instead of humbling themselves. And they who with complacency admired the pomp of this world, with terrible astonishment behold

its ruin. The mighty nations who delighted in war shall find enough of it at last. And no multitudes, wealth, or power can avail either to withstand the

wrath or to move the pity of God. After all the noise and pomp of men, he can bring them down to the most mean and abject appearances. Alas, what dreadful

not properly evangelical or infallibly persevering. 24. They whom the Chaldeans have left in the desolated country of Judea, far from lamenting their sins and desolations, and the captivity or death of their brethren, boast that, being Abraham's seed, and especially considering their number, they shall be able to keep possession of the country.

REFLECTIONS.—One faithful minister or magistrate may be of great service to a country or nation. Yet much care and faithfulness is necessary in the work of

fifth day of the month, that one that had escaped out of Jerusalem came unto me, saying, The city is smitten.⁸

22 Now the hand of the LORD was upon me in the evening, afore he that was escaped came, and had opened my mouth, until he came to me in the morning, and my mouth was opened, and I was no more dumb.

23 Then the word of the LORD came unto me, saying,

24 Son of man, they that inhabit those wastes of the land of Israel speak, saying, Abraham was one, and he inherited the land: but we are many,¹ the land is given us for inheritance.

25 Wherefore say unto them, Thus saith the Lord God; Ye eat with the blood,² and lift up your eyes toward your idols, and shed blood: and shall ye possess the land?

26 Ye stand upon your sword,³ ye work abomination, and ye defile every one his neighbour's wife: and shall ye possess the land?

27 Say thou thus unto them, Thus saith the Lord God; As I live, surely they that are in the wastes shall fall by the sword, and him that is in the open field will I give to the beasts to be devoured,⁴ and they that be in the forts and in the caves shall die of the pestilence.

28 For I will lay the land most desolate,⁵ and the pomp of her strength shall cease; and the mountains of Israel shall be desolate, that none shall pass through.

29 Then shall they know that I am the LORD, when I have laid the land most desolate because of all their abominations which they have committed.

30 ¶ Also, thou son of man, the children of thy people still are talking against thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the LORD.

31 And they come unto thee as the people cometh,⁷ and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they show much love,⁸ but their heart goeth after their covetousness.

32 And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not.²

A.M. cir. 3417.
B.C. cir. 587.

a ch. 24.26, 27.
b Ki. 25.8-10. 2 Ch. 36.17-19. Je. 39.2-8; 52.4-14.

c It appears from this, compared with Je. 39.2, that the prophet did not hear of the capture of Jerusalem till a year after the event had taken place. He is particularly in recording dates, to show that the words which are here recorded were revealed to him before he had heard these sad tidings.

d ch. 1.3; 2.2; 24.14.
e ch. 3.26, 27; 24.26, 27, with ch. 1.3; 2.27. Je. 4.5.3; ver. 27. Je. 10.10; 43.7-10; 52.16. 2 Ki. 25.12, 23-24.

f Mat. 3.8. Is. 57.2. In. 8.33. Ro. 9.7. Mi. 3.12.
g 2 Ki. 25.12, 23-24.
h Ps. 30.6. 1 Th. 5.3.

i Ge. 9.4. Le. 3.17. 7.26; 17.10; 19.26. De. 12.16.

k Contrary to the Noahic and Mosaic laws, and therefore a proof of their utter contempt of divine authority, Ge. 9.4. Je. 7.26.—C.

l ch. 18. 8; 8.16. Job 31.6, 7.

m ch. 9.22. 6.9, 27. n Je. 7.9, 10.

o Use violence and murder, Ge. 7.40. Mi. 3.2, 3. Zep. 3.3.

p Stand with your sword (Newcomer). Some think it a reference to a mode of divination by standing upon a sword—it seems simpler to understand it of 'standing with' or leaning on a drawn sword, ready, and watching for violence.—C.

q Je. 2. 13. ch. xvi. xxii.

r ch. 18.6; 22.11. s ver. 25. Ps. 50. 16-22; 20.21, 27.

t Je. 15.3; xlii. xlii. ch. 5.12, 17; 10.11; 39.4.

u Heb. to devour him.

v Sa. 22.1; 23.14. Ju. 6.2. 1 Sa. 13.6.

w ch. 6.7. Is. 26.9, 11. Ps. 10.8; 17.18.

x Is. 3.11. Je. 19.20. Is. i.iii. ix. lix. Je. ii. xix. ch. vi. xiv. Ho. i. xiii. Am. ii. ix. Zep. i. iii. 2 Ki. 17.7-23.

y Or, of. Against thee—rather 'of thee,' as in the margin; for they seem not to be represented so much as opponents of the truth, as double-minded and unstable in its profession, Ja. 1.6-8.—C.

z ver. 31. Is. 29.13; 58.2. Mat. 15.8. 2 Ch. 36.16.

aa Heb. according to the coming of the people, Ps. 78.36; 15. 58.2. ch. 8.1; 14.20.1.

ab Or, my people sit before thee. c Je. 43.7. Ja. 2.23. d De. 5.28, 29.

e Heb. they make loves of you, Is. 29. 13. Mat. 15.8; ver. 32.

f Mat. 13. 20; 19. 22. Lu. 16.14, 15.

g Heb. a song of loves. h ver. 31. Je. 3.7. Ja. i. 22, 23.

i They admired his eloquence—not his doctrine, and disregarded denunciations and precepts.—C.

A.M. cir. 3417.
B.C. cir. 587.

3 Or, is come, ch. 7. 2, 6; 10; ver. 21. 1 Sa. 3. 20.
d ch. 24.27; 2.5. 2 Ki. 5.8.

CHAP. XXXIV.

ch. 2.1, 3, 5, 8; 3.1, 3. 4.10, 17; 5.8, 14, 15; 16. 21; 27.8; 56.8, 10, 15, 17; 11. 2, 4, 15. Je. 23.1; 2.8. 15.35; 11. 20, 11. 17.

Shepherds—rulers, civil or ecclesiastical, Is. 56. 11. Je. 2.8; 23.1.—C.

ch. 25.27. Mi. 3.1. 3. Zep. 3.1. Lu. 20.47. Ro. 10.18. 2 Pe. 2.3. Is. 56.12.

Ps. 77, 71, 72. Ro. 13. 4. 2 Sa. 5. 2. In. 21. 15. Ac. 20. 38. 1 Pe. 5. 2. Je. 23. 2. 2 Ki. 11. 17. 15. 56. 11. Zec. 11. 15. 16. Mi. 3. 1. 1 Ki. 11. 3. 15. ch. 22. 25, 27. Re. 17. 2.

Fat or milk—the original being the same.—C.

Ye will kill them that are fed. Ye bring false accusations against the rich, that you may find them, or confiscate their property to enrich yourselves. This crime is still so common in several eastern countries that few will venture to appear even comfortable, for fear of exciting the cupidity of their rulers.—C.

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33 And when this cometh to pass, (lo, it will come³), then shall they know that a prophet hath been among them.

CHAPTER XXXIV.

1 A reproof of the shepherds. 7 God's judgments against them. 11 His providence over his flock. 20 The blessings of Christ's kingdom.

AND the word of the LORD came unto me, saying,

2 Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds, Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?

3 Ye eat the fat,² and ye clothe you with the wool, ye kill them that are fed:³ but ye feed not the flock.

4 The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them.

5 And they were scattered, because there is no shepherd:⁵ and they became meat to all the beasts of the field when they were scattered.

6 My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them.

7 ¶ Therefore, ye shepherds, hear the word of the LORD;

8 As I live, saith the Lord God, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock;

9 Therefore, O ye shepherds, hear the word of the LORD;

10 Thus saith the Lord God, Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more: for I will deliver my flock from their mouth, that they may not be meat for them.⁷

11 ¶ For thus saith the Lord God, Behold I, even I, will both search my sheep, and seek them out.

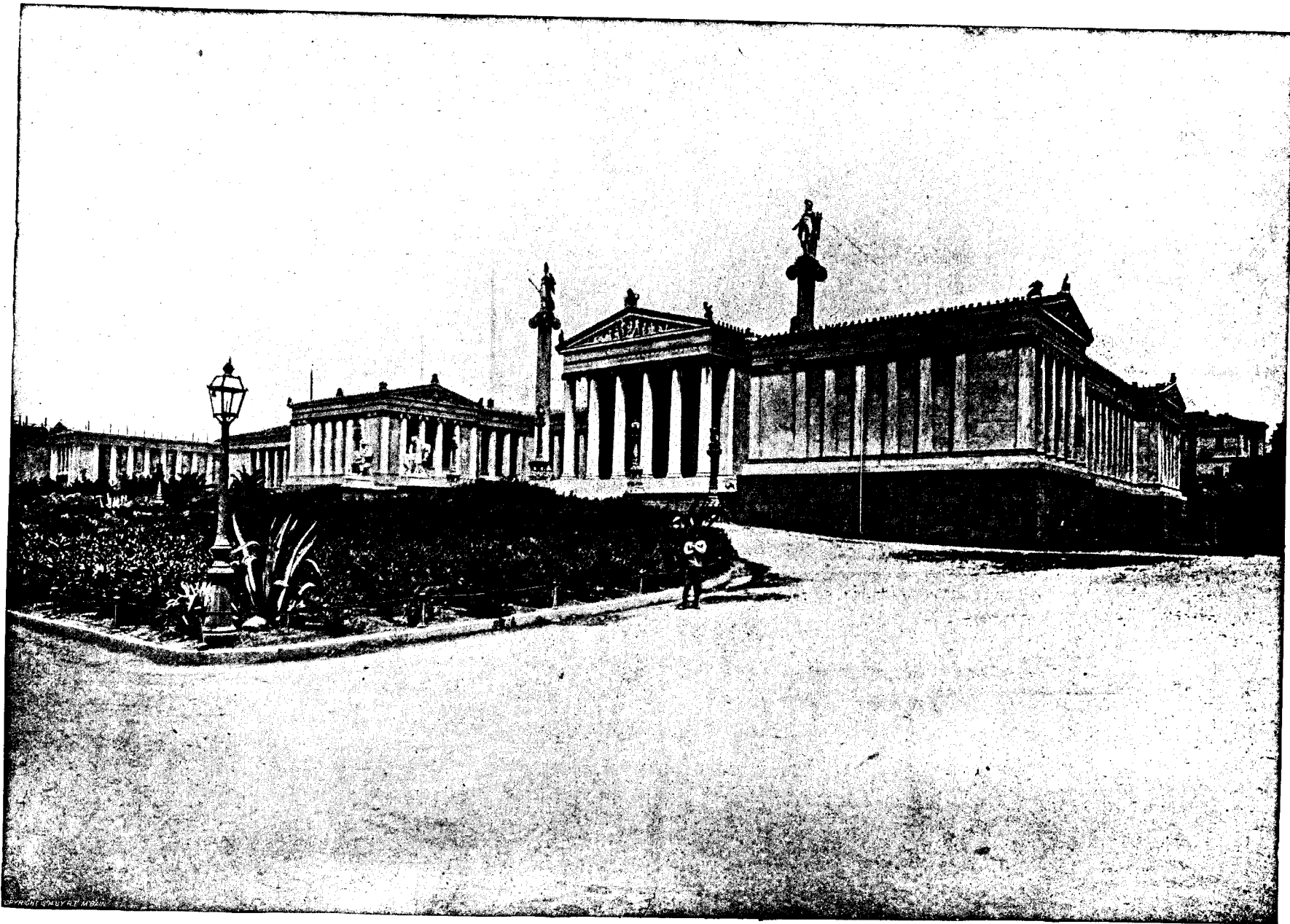
f Ps. 80.1; 23.1; 119. 176. Mat. 18. 11. Lu. 19. 10. Is. 56. 8. Je. 23. 3; 30. 33; 1. 8.

either. And it is a great mercy that, when they cannot be so useful to others as they wished, they may save themselves. They who have hardened themselves in presumption generally at last sink into and harden themselves in despair. Yet certain and delightful is it that God hath no pleasure in the ruin of sinners; and that he is infinitely sincere and earnest in his calls to repentance. But sinners must repent or be damned. Holiness and happiness, obstinate sinning and misery, are inseparably connected in God's purposes, oracles, and providences; nor does the escaping one stroke secure the hardened transgressor from imminent ruin.

—To what a fearful pitch of profaneness are they arrived who can make common calamities the matter of their joy, or important discourses the object of their derision! And yet faithful ministers are a common object of contempt and hatred, and a common subject of discourse in the places where they live. And, alas, many pretend great fondness for God's ministers and ordinances who have no real love to them! Often hearers have their fancies pleased who never get their consciences touched, their hearts renewed, or lives sanctified, by what they hear. And nothing more effectually prevents the efficacy of the gospel than a

covetous heart. But neither scoffers nor hypocrites shall be able to defeat the threatenings of God; and they who would not improve his mercies shall know their value by wanting them.

CHAPTER XXXIV. Ver. 2-5. These rulers regard only their own interest, and not the welfare of the people. By oppression and murder they seize upon the estates of the rich; they have not supported, relieved, or comforted such as were fallen into decay or distress; they have not relieved or redressed the wrongs of the oppressed; they have not restored to



ACADEMY OF SCIENCE, ATHENS—THE DIRECT OUTCOME OF THE CHRISTIAN CIVILIZATION UNDER THE BENIGN INFLUENCE OF WHICH THIS CITY NOW FLOURISHES. [EZEKIEL, xxxiv: 23-25]—"And I will set up one Shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it. And I will make with them a covenant of peace.

and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods." We give a picture of the Academy of Science in Athens, which is a fitting illustration of this prophecy of Ezekiel. The kingdom of Jesus Christ the son of David wherever established has promoted law and order and science and all the things which go to make up enlightened civilization. All nations where Christ has been accepted have enjoyed the showers of blessing of which Ezekiel speaks.

12 As a shepherd seeketh out^s his flock in the day that he is among his sheep *that are* scattered; so will I seek out my sheep, and will deliver^t them out of all places where they have been scattered in "the cloudy and dark day.

13 And "I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the "mountains of Israel, by the rivers, and in all the inhabited places of the country.

14 I will feed them in a "good pasture, and upon^r the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel.

15 I will "feed my flock, and I will cause them to lie down, saith the Lord God.

16 I^b will seek that which was lost, and bring again that which was driven away, and will bind up *that which was* broken, and will strengthen that which was sick: but "I will destroy the fat and the strong; I will feed them with "judgment.

17 And *as for* you, O my flock, thus saith the Lord God, Behold, "I judge between cattle⁹ and cattle,¹ between the rams and the he-goats.²

18 *Seemeth it* a small thing unto you "to have eaten up the good pasture, but ye must "tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet?

19 And *as for* my flock; they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet.³

20 ¶ Therefore, thus saith the Lord God unto them, "Behold I, *even* I, will judge between the fat cattle and between the lean cattle.

21 Because "ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad;

22 Therefore^t will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle.

23 And I will set up one "shepherd over them, and he shall feed them, *even* "my servant

A.M. cir. 3417.
B.C. cir. 587.

8 Heb. According to the shepherd's seeking of, 2 Co. 7:12; 11:28. In 10:11. 1 Pe. 5:3.

9 ver. 13.
u Joel 2:1-3. Car. 7. Am. 5:18, 20. Zep. 1:15. Is. 8:21, 22; 50: 10. Ac. 14:22.

v ch. 11:17; 20:41, 28. 25:30, 34; 37:21, 22; 38:8; 39:27. Is. 65:9, 10. See Is. 43:1-3; 44:3; 45:1, 2; 46:3-18.

x ch. 6:2; ver. 14; ch. 36:8-15.
y Ps. 23:1-6; 24:8-10. Is. 8:20; 25:6, 40; 11:1; 12:1. Je. xxxi.

z Je. 31:10-14; 33:12. Is. 43:10, 12; 49:10. Ho. 2:15-18. Zep. 3:13. Is. 2:5. Mi. 4:1-4.

a Je. 3:15. In 21:25.
b ver. 4:11-14. Mat. 6:15. 40:11; 1:1-3. Mat. 18:11-14; 24:13, 18; 25:1-13. Lu. 15:3-7; 19:1-10. Mar. 12:1.

c ver. 17-22; ch. 39:18. Am. 4:1, 2. Is. 10:16; 5:17. De. 32:15, 22, with Ps. 25:20.

d Je. 10:24. Mi. 7:14. e ver. 15, 10, 20; ch. 30:37, 38. Zec. 10:3. Mat. 25:12.

f He will not judge by names and professions of religion, but by the regeneration—conversion—the new creature in Christ Jesus. Co. 5:16, 17. Mat. 25:33-35.

g Heb. small cattle of lambs and kids.
h Heb. great he-goats.
i ver. 2, 3. De. 32:14. 15. Mi. 2:2.

k ch. 32:2. Lu. 11:52. Mat. 23:13, 15, 23. 23:15. The address in verses 18, 19 is to the tyrant rulers, who, instead of acting as guides and protectors of the Lord's flock, destroyed their property.—P.

l See ver. 16, 17, 22. Is. 3:10, 11. Ro. 2:7-10. Mat. 25:32.

m Ps. 22:12, 68:31; 120:7. Da. 8:5, ver. 17. Is. 17:14-16.

n Ps. 15:1; 72:12-14; 102:20. Is. 45:17, 22. Je. 23:5. Ho. 1:7.

o ch. 37:24. Is. 40:11. Je. 23:4, 5. In. 10:11. He. 13:20. 1 Pe. 2:5, 4.

p Is. 42:14, 49:3, 5; 11:1; 27:14. Je. 3:5; 30:9. 21. Ho. 3:5. ch. 37:24. Re. 2:16.

q It is of great importance for the Christian to observe that God, by the prophets, constantly promised a new covenant to the Jews; thereby intimating the departure of the Moors to make room for the gospel dispensation. See He. 8:13-16. This prophecy began to be fulfilled in Zerubbabel and his coadjutors, but really in the "covenant of peace" established in the blood of the cross, Ep. 2:14.

r Col. 1:20. Since which time, though the Lord appear "slack concerning his promise, as some men count slackness, and the prospect of the conversion and restoration of Israel appear, to the eye of

A.M. cir. 3417.
B.C. cir. 587.

sense, utterly hopeless—yet faith believes the progress, and rests in the certainty of the event, with a confidence as the apostle, because God has promised it, as if the event were already realized. See ver. 23-25.

t Ge. 17:7. Ex. 19:5, 6; 29:45. Je. 30:22; 31:33; 32:38. ch. 11:20; 36:28; 37:23, 27. Zec. 13:9. Is. 43:2, 3. Re. 21:3.

u Jos. 5:14, 15. Da. 12:1. Ac. 5:31. Mat. 28:18-20. Ps. 6:15, 9:7. Lu. 1:32, 33. Ep. 1:21, 22. Phil. 2:9-11. He. 2:9, 10.

v ch. 37:26. Je. 31:31; 33:6, 23; 39:24. Is. 11:6-9; 35:9. Ho. 12:8.

w See note * in first column.
x ver. 26; ch. 37:26. Je. 23:6, 7; 36:10. Job 5:23. Ps. 8:8.

y Ps. 133:3. Ge. 12:2. Is. 19:24. Zec. 8:13, 15; 9:3-9. Ho. 12:8.

z Ps. 68:10. Mal. 3:10.
a Le. 26:4. Ps. 85:12; 1:3. Is. 47:35; 27:65. 10. Je. 31:12-14, 24, 25.

b ver. 10, 22. Is. 14:1-3; 41:10, 27. Je. 25:14; 30:8.

c ch. 26; 37:26; 39:26-29. Je. 23:6, 7; 10:26; 27:ver. 25; ch. 36:15. Is. 35:9.

d Is. 11:1, 2; 25:2, 3. Je. 23:13-15. Zec. 6:12; 3:8.

e Or, for, Is. 9:6.
f A plant of renown. "A renowned nation."—Boothroyd.

g Heb. taken away, ver. 26, 27; ch. 36:29. Is. 49:10.

h ch. 35:3, 6; 13:26, 26. a ch. 16:6, 22. T. 11:2. Ac. 27:23. Ps. 91:2, 20.

i Lu. 12:32. Ex. 19:5, 6. 1 Pe. 2:9. Ps. 80:1, 100. 3. In. 10:11. ch. 36:38.

j The blessings promised in ver. 23-31 are mainly, if not wholly, Messianic. The "good Shepherd" is the Messiah. The unity of the flock indicates a unity of religious sentiment rather than political unity, though the latter is not entirely overlooked.

k The power of the Shepherd in ruling is the power of him who is the head of all things to whom Paul represents as Head over all things to the Christian to observe that God, by the prophets, constantly promised a new covenant to the Jews; thereby intimating the departure of the Moors to make room for the gospel dispensation. See He. 8:13-16. This prophecy began to be fulfilled in Zerubbabel and his coadjutors, but really in the "covenant of peace" established in the blood of the cross, Ep. 2:14.

l Since which time, though the Lord appear "slack concerning his promise, as some men count slackness, and the prospect of the conversion and restoration of Israel appear, to the eye of

David; he shall feed them, and he shall be their shepherd.

24 And^o I the LORD will be their God, and my servant David "a prince among them; I the LORD have spoken *it*.

25 And^r I will make with them a "covenant of peace, and will cause the evil beasts to cease out of the land; and "they shall dwell safely in the wilderness, and sleep in the woods.

26 And^s I will make them and the places round about my hill a blessing; "and I will cause the shower to come down in his season: there shall be showers of blessing.

27 And^t the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I *am* the LORD, when "I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them.

28 And^u they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make *them* afraid.

29 And I will raise up for them a "plant ⁵of renown,⁶ and they shall be no more "consumed with hunger in the land, "neither bear the shame of the heathen any more.

30 Thus shall they "know that I the LORD their God *am* with them, and *that* they, *even* the house of Israel, *are* my people, saith the Lord God.

31 And ye "my flock, the flock of my pasture, *are* men, and I *am* your God, saith the Lord God.⁸

CHAPTER XXXV.

The judgment of Mount Seir for their hatred of Israel, and insulting over their distress.

MOREOVER, the word of the LORD came unto me, saying,

2 Son of man, "set thy face against "mount Seir,¹ and "prophesy against it,

3 And say unto it, Thus saith the Lord God, Behold, O mount Seir, I *am* against thee, and I will stretch out mine hand against thee, and I will make thee most desolate.²

"to bind up the broken-hearted, and comfort all them that mourn." C.

Ver. 23. My servant David. David, the son of Jesse, had now been dead 400 years, and no one of the name ever afterwards sat upon the throne of Israel, till Messiah, the true David, so called of God from heaven, Mat. 3:17; for David, in Hebrew, corresponds to Beloved in Greek, which name God the Father then bestowed upon his only begotten Son. C.

REFLECTIONS.—If the dignity and power of men do not restrain them from sin, it will not exempt them from reproof, excuse their impotence, or avert God's judgments. Alas! miserable is the case of nations and churches when magistrates and ministers mind only their own temporal interests, neglect their duty, plague, oppress, and mislead their people. And most dreadful will be their account and condemnation at last. Soon will God deprive them of that power which they have abused. And if they will neglect their part, God will, at their expense, and for the welfare of his people, perform his, and neither slumber nor sleep. If they harden the wicked, and discourage the righteous, he

their right such as, by the violence of others, had been forced to quit their lands; nor have they attempted to reform the wanderers in wickedness; but have tyrannized over them in the most unmerciful manner:—so that, by the ill conduct of their rulers, and the violence of enemies, they are either destroyed, or forced as captives or fugitives into other countries, and their wealth is made a spoil. 16, 17, 20, 22. While I redress the manifold grievances of the poor and oppressed, I will, by fearful judgments, destroy their wealthy and powerful oppressors; I will, in righteousness, make an effectual difference between the weaker and stronger part of my people—cherishing the former, and restraining the violence and fury of the latter. 18, 19, 21. Think ye it a small crime to enjoy my enlarged blessings yourselves alone, but ye must disturb the poor in the possession of their small estates, and consume them by your illegal oppression. Yea, ye oblige them to live upon the remains of what ye have destroyed, and molest and vex them by your in-

justice and violence. 23. Jesus Christ is called *David*, because he was his promised seed and glorious anti-type; and called *God's servant*, because, as mediator, he performs the debased and honorary work of our salvation, appointed him of the Father. He is called a *Shepherd*, to denote his careful gathering, protecting, guarding, providing for, feeding, and healing his people. And he is called a *Plant of Renown*, ver. 29, because, being low in his humiliation, he is infinitely excellent in himself; and is, and will for ever be, infinitely famous among angels and men. 25. I will establish with them my covenant, by virtue of which they shall enjoy all kinds of blessings; and wicked men, who oppress and devour others, shall either be converted or destroyed to such a degree, that, in the most barbarous and dangerous places, there shall be nothing but safety and comfort.

Ver. 16. I will seek that which was lost. This is the true character of Jesus—"The shepherd of the sheep," "the good shepherd," who came "to seek and to save that which was lost,"

4 I will lay thy cities waste, and thou shalt be desolate; and thou shalt know that I am the LORD.

5 Because^a thou hast had a perpetual hatred,³ and hast shed the blood of the children⁴ of Israel by the force⁵ of the sword in the time of their calamity, in ^{the time that their iniquity had an end:}

6 Therefore,⁶ as I live, saith the Lord God, I will prepare thee unto blood, and blood shall pursue thee: sith thou hast not hated blood, even blood shall pursue thee.

7 Thus will I make mount Seir most desolate,⁷ and cut off from it him that passeth out, and him that returneth.

8 And I will fill his mountains with his slain men: in thy hills, and in thy valleys, and in all thy rivers, shall they fall that are slain with the sword.

9 I will make thee perpetual desolations,⁷ and thy cities shall not return; and ye shall know that I am the LORD.

10 Because thou hast said, "These two nations,⁸ and these two countries, shall be mine, and we will possess it; whereas⁹ the LORD was there:

11 Therefore, as I live, saith the Lord God, I will even do according to thine anger, and according to thine envy, which thou hast used out of thy hatred against them; and I will make myself known among them, when I have judged thee.

12 And thou shalt know that I am the LORD, and that I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us to consume.¹

13 Thus with your mouth ye have boasted² against me, and have multiplied your words against me: I have heard them.

14 Thus saith the Lord God, When the whole earth rejoiceth, I will make thee desolate.

15 As thou didst rejoice at the inheritance of the house of Israel, because it was desolate,

will comfort the distressed, and ruin the presumptuous. And they who would engross everything to themselves, and who grudge that any can live beside them, shall be awfully reckoned with at last. But every loss, every trouble, is completely balanced to them who have Jesus Christ, and God in him, for their ALL and IN ALL. Glorious and renowned is his person, office, and work; rich and stable the relations made with him, and with us in him; and complete the safety, and unbounded and innumerable the blessings, of his kingdom.

CHAPTER XXXV. REFLECTIONS.—God's ministers must declare nothing but evil against the implacable enemies of Christ and his people. The quarrels of parents often descend to their children; and national antipathies are deeply rooted. Therefore parents should carefully avoid giving a bad example to their children, as it may insinuate and ruin them, though themselves should repent. Nothing is more cruel than to insult and oppress the distressed. Even they who suffer for their sin here, ought not to be trampled on, but pitied. And it shows great baseness if our own advantage

thereby render us glad at the losses and troubles of others. When God's church is in trouble, the constancy and fidelity of her friends, and the malice and pride of her enemies, are singularly manifested. God is highly provoked when his enemies lay claim to the peculiar property of his offending favourites. And they who jest at or help forward their misery may expect similar calamities. Neither men's words nor their deeds are forgotten by God in measuring out his judgments. And implacable malice must be punished with irreparable ruin.

CHAPTER XXXVI. Ver. 2, 3, 6. When the Chaldeans, and afterwards the Romans, desolated Judea, the Edomites, and other neighbouring heathens that survived the common calamities, made a scorn and by-word of the Jews, and assisted to ruin them, in hopes of getting their country. 25, 26, 29. By my Word and Spirit I will apply to your souls the blood of Christ for removing the guilt and filth of your iniquities, and will reform you from your idolatry and other wickedness; I will renew your hearts, subdue your indwelling lusts, implant in you new principles of

so will I do unto thee: thou shalt be desolate, O mount Seir, and all Idumea, even all of it; and they shall know that I am the LORD.

CHAPTER XXXVI.

1 The land of Israel is comforted, both by the destruction of the heathen, who spitefully used it, 8 and by the blessings of God promised unto it. 16 Israel was rejected for their sin, 21 and shall be restored without their desert. 25 The blessings of Christ's kingdom.

ALSO, thou son of man, prophesy unto the mountains^a of Israel, and say, Ye mountains of Israel, hear the word of the LORD.

2 Thus saith the Lord God, Because the enemy hath said against you, Aha, even the ancient high places are ours in possession;

3 Therefore prophesy and say, Thus saith the Lord God, Because¹ they have made you desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen,² and ye are taken up in the lips of talkers,³ and are an infamy of the people:

4 Therefore, ye mountains of Israel, hear the word of the Lord God: Thus saith the Lord God to the mountains and to the hills, to the rivers⁵ and to the valleys, to the desolate wastes and to the cities that are forsaken, which became a prey and derision to the residue of the heathen that are round about;⁶

5 Therefore thus saith the Lord God, Surely in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea, which have appointed my land into their possession⁷ with the joy of all their heart, with despightful minds, to cast it out for a prey.

6 Prophecy, therefore, concerning the land of Israel, and say unto the mountains and to the hills, to the rivers and to the valleys, Thus saith the Lord God, Behold, I have spoken in my jealousy and in my fury, because ye have borne the shame of the heathen.

7 Therefore, thus saith the Lord God, I have lifted up mine hand, Surely the heathen that are about you, they shall bear their shame.

8 But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit

holiness, and by my Spirit dwelling and acting in you will daily persuade and enable you to render a cordial and universal obedience to all my commands.

Ver. 2. The ancient high-places—where the idolatrous rites of the heathen were celebrated—the recovery of which the idolatrous Idumeans, ver. 5, looked upon as a peculiar favour from their gods, and cause of glorying over the Jews. C.

Ver. 25. Then will I sprinkle, &c. Does the word 'then' apply to the time of gathering, or comes it after they are brought into their own land? Some think the Jews will be restored to their own land while still rejecting Jesus as Messiah, and will there be nationally converted to faith in him. Others think they will first be converted and then restored. But may it not be inferred from Eze. 20. 34-43, that they will be gathered from the heathen while still in unbelief; dealt with in a transition state, as were their fathers in the wilderness, by mercies and judgment, till 'the rebels be purged' from among them; and that 'they (the unbelievers) shall not enter into the land of Israel;' but they being purged out, 'all the (remaining) house of Israel shall serve' the LORD, and he 'will accept them.' That is, being converted to the gospel, they are made accepted in Jesus the Beloved, Ep. 1. 6. C.

Ver. 37. It is carefully to be noted that the promise here made is to 'the house (the whole house) of Israel.' But the restoration under Zerubbabel was merely of Judah and Benjamin, and of a very few of the ten tribes. The promise, therefore, though it began to be fulfilled before our Lord appeared in the flesh, still

A.M. cir. 3477.
B.C. cir. 587.

ever. 9, 12, 15; ch. 6, 7, 7, 9. Ps. 9, 16; 13, 17, 18; 58, 11.

Ps. 137, 7. ch. 25, 12. Am. ii. Ob. 10-14. ver. 6, 10-15.

3 Or, hatred of old, ch. 25, 15.

4 Heb. poured out the children.

5 Heb. hands. Ach. 7, 6, 21, 25, 29. Ps. 137, 7. Je. xxxix, 11.

6 Ver. 3, 4, 7-9. Is. 34, 5. Is. 48, 15; Je. 49, 17, 18, 20. Ob. 9, 10. Joel 3, 19. ch. 25, 14.

7 Heb. desolation and desolation, ver. 3, 13, 14, 15; Je. 49, 17, 18, 20. Ob. 9, 10. Joel 3, 19. ch. 25, 14.

8 Heb. desolation and desolation, ver. 3, 13, 14, 15; Je. 49, 17, 18, 20. Ob. 9, 10. Joel 3, 19. ch. 25, 14.

9 See note below. n. Ps. 8, 4, 12. ch. 36, 25, 26, 27, 28, 29.

10 These two nations—Israel and Judah—upon whose lands the Edomites did subsequently seize, extending their border to the Mediterranean, and making Hebron their capital.—C.

11 Or, though, ch. 48, 25. Ps. 12, 1, 4, 48. 1-37, 6, 1, 2. Je. 5, 5.

12 Ps. 137, 7. Am. 2, 11. Ob. 10-14. ch. 25, 14-16. Is. 48, 15; Je. 49, 17, 18, 20. Ob. 9, 10. Joel 3, 19. ch. 25, 14.

13 Ver. 2, 8, 9. Mat. 7, 2. Ja. 2, 13.

14 Ps. 8, 9, 11. Re. 29, 1, 2. Ps. 83, 12, 13.

15 Heb. to devour, ver. 10.

16 Heb. magnified, Re. 13, 6. Is. 10, 13-15; 39, 20, 21, 22, 23, 24. Is. 2, 3. Ps. 73, 8, 9. Fr. 8, 13.

17 Is. 14, 7, 65, 13, 14. Je. 27, 7.

18 See ver. 3, 4, 7, 15. Is. 34, 8-15; Je. 49, 13, 17, 18. Joel 3, 19. Ob. 10, 16. Zep. 2, 2. Mal. 1, 3, 4. Je. 25, 21.

19 Ps. 137, 7. La. 4, 21. ch. 32, 3, 5; Ob. 12, 16.

20 There is great reason to conclude that Edom was the original seat of learning and civilization, the instructress of Egypt, Chaldaea, and consequently of Greece and of the world. See Wylie's Modern Judea, p. 44, &c.

21 The remnants of her ancient grandeur in the ruins of Petra, as above, and Kib's Fulfillment of Prophecy are justly ranked among the wonders of the world. At the time Ezekiel wrote she exhibited no symptoms of internal decay; and, for ages after his time, continued to advance to a degree of riches and power that promised to bid defiance

to change. But, in face of all this, the prophet not merely foretells her decay, but her 'perpetual desolations.' And 'here,' says Dr. Shaw, 'is no place of vines, or of pomegranates; the whole is an evil place, a howling wilderness.' Travels, p. 438. See also Stephens, vol. ii. pp. 47, 51. Evidences these things are of the divine inspiration of the prophets, which it is hard to discover how scepticism can doubt or infidelity deny.—C.

22 Is. 49, 17, 18, 20; 58, 11, 12, 13, 14, 15, 16; 58, 11, 12, 13, 14, 15, 16.

23 Heb. because for because, Je. xxxix, xlii. lii.

24 The residue of the heathen. The dead body; the very dregs of heathenism.

25 Or, ye are made to consume.—C.

26 Of the tongue, De. 28, 37. 1 Ki. 9, 7, 8. Je. 24, 9; 18, 16. La. 2, 15. Da. 9, 16, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

27 The fulfilment of the prophecy recorded in vi. is here regarded as complete; the prophetic judgment pronounced against the heathen—those remnants—those remainders from the general desolation, are represented as glorying over the ruin of Israel. This is the occasion of the utterance of the prophecy in this chapter.

28 The fulfilment of which is still to a large extent future, for complete restoration of the Jewish people is predicted, and complete national devotion to the service of Jehovah.—P.

29 Zep. 12, 13, 15-17; 18, 31; 32, 19; 33, 25, 15, 16; 15, 22; 1, 15. Zep. 3, 8. De. 4, 24. Je. 4, 4.

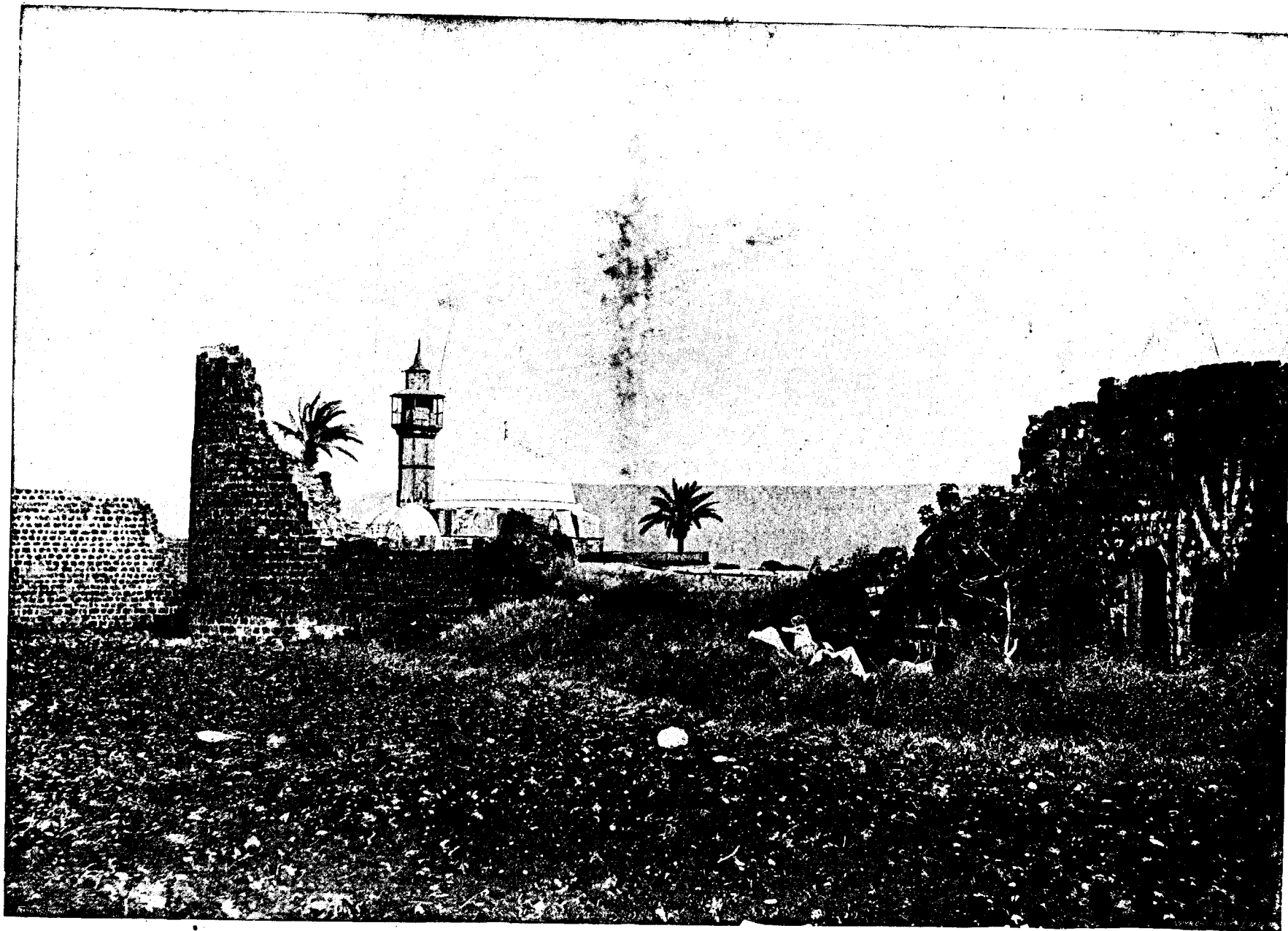
30 Ch. xxi. xxv. Je. 25, 9, 20, 21; xliii. xli. Zep. 2, 8-10.

31 Is. 34, 5, 6. La. 4, 21. Ps. 137, 7. La. 4, 21. Ho. 9, 3. Je. 49, 1, ch. 35, 10, and Wylie's Modern Judea, p. 442.—C.

32 Ch. xxx. xxxv. Je. 49, 12, 13. Ps. 123, 3, 4.

55 And^p they shall say, This land that was
olate is become like ^qthe garden of Eden;
the waste, and desolate, and ruined cities
become fenced, *and* are inhabited.

CHAPTER XXXVII. Ver. 10. *The breath came into them, and they lived.* Though it is not necessary, nor perhaps right, to assert with Hutchinson that the Scriptures contain a system of philosophy; yet, most certain it is, that they are found not merely



MOSQUE IN TIBERIAS—ON LAKE GALILEE, AROUND WHICH OUR SAVIOR PERFORMED MOST OF HIS MIRACLES. [EZEKIEL, xxxvi: 26, 27.]—"A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." This prophecy of Ezekiel was fulfilled in the coming of Christ. In Him

provision was made for giving new hearts to the people. Ezekiel anticipates in this reference to the new heart the whole ministry of our Lord Jesus Christ. So when Christ appeared He said to Nicodemus: "Ye must be born again." To be in Christ is to be a new creature. We give a picture of the Mosque in Tiberias in the neighborhood where our Savior performed many of His miracles, and uttered many of His wisest teachings.

36 Then^a the heathen, that are left round about you, shall know that I the LORD build the ruined *places*, and plant that that was desolate: I the LORD have spoken *it*, and I will do^a *it*.

37 Thus saith the Lord God, 'I will yet for this be inquired of by the house of 'Israel, to do *it* for them;² I will increase them with men like a flock.

38 As the holy flock,³ as the 'flock of Jerusalem in her solemn feasts, so 'shall the waste cities be filled with flocks of men; and they shall know that I *am* the LORD.

CHAPTER XXXVII.

¹ By the resurrection of dry bones, 11 the dead hope of Israel is revived. 15 By the uniting of two sticks, 18 is showed the incorporation of Israel with Judah. 21 The promises of Christ's kingdom.

THE hand^a of the LORD was upon me, and carried^b me out¹ in the Spirit of the LORD, and set me down in the midst of the valley which was full of bones,

2 And caused me to pass by them round about: and, behold, *there were* very many in the open valley;² and, lo, *they were* very 'dry.

3 And he said unto me, Son of man, can these^a bones live? And I answered, O 'Lord God, thou knowest.³

4 Again he said unto me, 'Prophesy upon these bones, and say unto them, O 'ye dry bones, hear the word of the LORD.⁴

5 Thus saith the Lord God unto these bones, Behold, 'I will cause breath to enter into you, and ye shall live:

6 And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and 'ye shall know that I *am* the LORD.

7 So^a I prophesied as I was commanded:⁵ and as I prophesied 'there was a noise, and, behold, a shaking, and the bones came together, bone to his bone.

8 And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above; but *there was* no 'breath in them.

9 Then said he unto me, Prophesy unto the wind,⁶ prophesy, son of man, and say to the wind, Thus saith the Lord God, Come from the four^a winds, O breath,⁷ and 'breathe upon these slain, that they may live.

10 So I prophesied as he commanded me, and^a the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

11 Then he said unto me, Son of man, these bones are the 'whole house of Israel: behold they say, 'Our bones are dried, and our hope is lost; we are cut off for our parts.

12 Therefore 'prophesy, and say unto them,

A.M. cir. 3417.
B.C. cir. 587.

7 ver. 4.35; ch. 17.24;

34.33; 14.28.

2 Ho. 14.2-9.

1 Zeo. 10. 6, 9; 13. 9.

1 He. 4. 6. 1 Jn. 14. Ps.

10. 17 Je. 29. 13; 15. 45.

12. 10. Ps. 100. 17; 155. 2.

Mat. 7. 7. Phil. 4. 6. Am.

5. 14. Pr. 3. 5. 6.

4 ch. 20. 31. He. 10.

21. 22.

2 The necessary

connection between

prayer and divine

blessing is here indi-

cated. Prayer is a

part of God's great

plan for the govern-

ment of 'cor d,

and mor. especially

of his church. Divine

omniscience, the de-

vine decrees, and

divine promises, do

not in any way set

aside the duty of in-

terfere with the right-

ful place of prayer.—

P.

3 Heb. flock of holy

things, Ro. 12. 1.

v Ex. 23. 17; 34. 23.

De. 10. 16; Ch. 30. 5. 13;

12. 13. 18. 9. 19. 20. Zec.

2. 5. 11; 8. 4. 5. 20. 23. Jn.

10. 16. Mat. 6. 11. Re. 7.

4. 9.

4 ver. 33. 3. ch. 34. 31.

Je. 30. 19; 31. 27. 38; 33.

13. 13. 18. 9. 19. 20. Zec.

2. 5. 11; 8. 4. 5. 20. 23. Jn.

10. 16. Mat. 6. 11. Re. 7.

4. 9.

4. 9.

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A.M. cir. 3417.
B.C. cir. 587.

that serve to estab-

lish not merely the

ideal but the verbal

inspiration of the

Scriptures. See also

ver. 9. 10.—C.

4 ver. 21. 18. 26. 19.

Ho. 12. 14. 1 Th. 4. 10.

Ezr. 11. Ne. vii. Je. 31.

8-12. 15. 66. 14. Re. 11. 25.

28. Ro. 1. 15. Re. 11. 11.

15. 20. 4. 13.

8 This cannot be

understood of a liter-

al resurrection; for

then must the other

eubious of the vision

be likewise under-

stood literally. In

modern language, the

West Indies have of-

ten been called 'the

grave Europeans'

and so, the inhospit-

able climates and

countries into which

Israel were carried

are called their

'graves,' from which

God promises to bring

his people back.

v Je. 3. 18. Am. 9. 14.

15. ch. 28. 25.

x ch. 10. 6. 23. 30. Ps.

127. 2. 3. Joel. 2. 27. 3. 17.

y ver. 9. Re. 11. 1. 15.

20. 12. 19. 16. 8. Je. 31. 28.

ch. 11. 19; 36. 26. 27. Ro.

8. 11. 1 Co. 6. 17; 15. 45.

1 Th. 5. 6. 6.

z ch. 17. 24; 36. 35; 22.

14. ver. 13. 28.

a Nu. 17. 2.

8 This emblematic

order alludes to Nu.

17. 2, where Moses

drove, upon twelve

rods, the twelve tribes

of Israel were preserved

in Athens upon pieces

of wood called *ax-*

ones. These were

written upon wood

planned square or tri-

angularly, each piece

movable round in

a frame for conve-

nience of reading.

When, it appears,

is derived the word

stave, applied to

poetry and music. There

are still some speci-

mens of this mode of

writing remaining in

England—the Rieve

in the island of

Portland, by which

the rents still con-

tinue to be collected;

and, by burnt, or

bills of wood, by

which the accounts

of the exchequer are

noted, and by burnt

writing which, the two

houses of parliament

were lately destroyed

in London.—C.

b 2 Ch. 10. 18; 11. 12-

16; 15. 9. 30. 11-18.

c 1 Ki. 12. 16-20. 1 Ch.

5. 1. 2. 3. 5. 5. 5. 5.

Je. 31. 6. 18.

d ver. 22. 24. Ho. 1. 11.

15. 11. 13. Je. 50. 4. Zep.

3. 9. Phil. 2. 5. 2. 2. 46.

e ch. 12. 9; 17. 12; 20.

49. 4. 19. 34. 30.

f ver. 21. 22. 24. 1 Ch.

13. 14. 1. 2. 3. 5. 5. 5.

Ro. 15. 26. Ep. 2. 13.

20. 3. 6. 4. 4. 5. Zec. 10. 6.

g See ver. 22.

h Is. 18. ch. iv. v. xii.

xxiv. Is. xx. Je. xiii. xix.

Ho. 12. 10.

i See ver. 36. 24. 30. 34.

Ps. 131. 30. 25. De. 30. 3.

34. 10. 4. 1. 27. 12. 13.

43. 6. 49. 12. Je. 3. 18; 16.

1. 2. 3. 2. 2. 4. 30. 3. 10.

18. 31. 8; 33. 7. Is. 11. 11.

Jn. 10. 16. Ga. 4. 25. 26.

He. 12. 22. Col. 3. 11.

k Is. 11. 1. 2. 13. Je. 3.

18. 32. 32. 50. 4. Ho. 1. 11.

ver. 24. Ep. 2. 19-22. 4. 4.

6. 12. 13.

l Ho. 1. 11. Jn. 10. 16;

17. 14. 21. 1. 1. 16. 15. Re.

11. 15. 17. 14.

m ch. 36. 25. 29. Is. 2.

18. Ho. 14. 8. Zec. 13. 2.

12. 10. ch. 20. 36. 43.

n ver. 6. 12; ch. 36.

24. 25. Le. 20. 7. 8. Mi. 7.

19.

o Ep. 5. 26. 27. He. 9.

13. 14. 1. 7. 9.

p See ver. 27. Re. 21.

3. 4.

q Is. 40. 11. 9. 6. 7; 55.

3. 4. Je. 23. 5. 10. 33. 15.

15. 34. 23. 24. Ho. 1. 11.

5. Zec. 6. 12. 13. 9. 9. Lu.

1. 32. 33. Mat. 38. 18.

Phil. 4. 13. Ac. 26.

Jn. 10. 16; 5. 1. Ep. 4.

6. ver. 22. Col. 1. 18. 2. 19.

r Not David the

son of Jesse, who is

dead; but David the

Beloved, the Son of

God, who liveth and

reigneth for ever.

See ver. 25.—C.

Thus saith the Lord God, Behold, O my people, 'I will open your graves, and cause you to come up out of your graves,⁸ and 'bring you into the land of Israel.

13 And 'ye shall know that I *am* the LORD, when I have opened your graves, O my people, and brought you up out of your graves,

14 And shall put 'my Spirit in you, and ye shall live; and I shall place you in your own land: 'then shall ye know that I the LORD have spoken *it*, and performed *it*, saith the LORD.

15 ¶ The word of the LORD came again unto me, saying,

16 Moreover, thou son of man, 'take thee one stick, and write⁹ upon it, 'For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For 'Joseph, the stick of Ephraim, and for all the house of Israel his companions:

17 And 'join them one to another into one stick; and they shall become one in thine hand.

18 And when the children of thy people shall speak unto thee, saying, Wilt 'thou not show us what thou *meanest* by these?

19 Say unto them, Thus saith the Lord God, Behold, 'I will take the stick of Joseph, which *is* in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, 'even with the stick of Judah, and make them 'one stick, and they shall be one in mine hand.

20 And the sticks whereon thou writest shall be 'in thine hand before their eyes.

21 ¶ And say unto them, Thus saith the Lord God, Behold, 'I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

22 And^a I will make them one nation in the land upon the mountains of Israel; and 'one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

23 Neither^a shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but 'I will save them out of all their dwelling-places wherein they have sinned, and will 'cleanse them: 'so shall they be my people, and I will be their God.

24 And 'David my servant¹ shall be king over them; and they all shall have one shepherd: 'they shall also walk in my judgments, and observe my statutes, and do them.

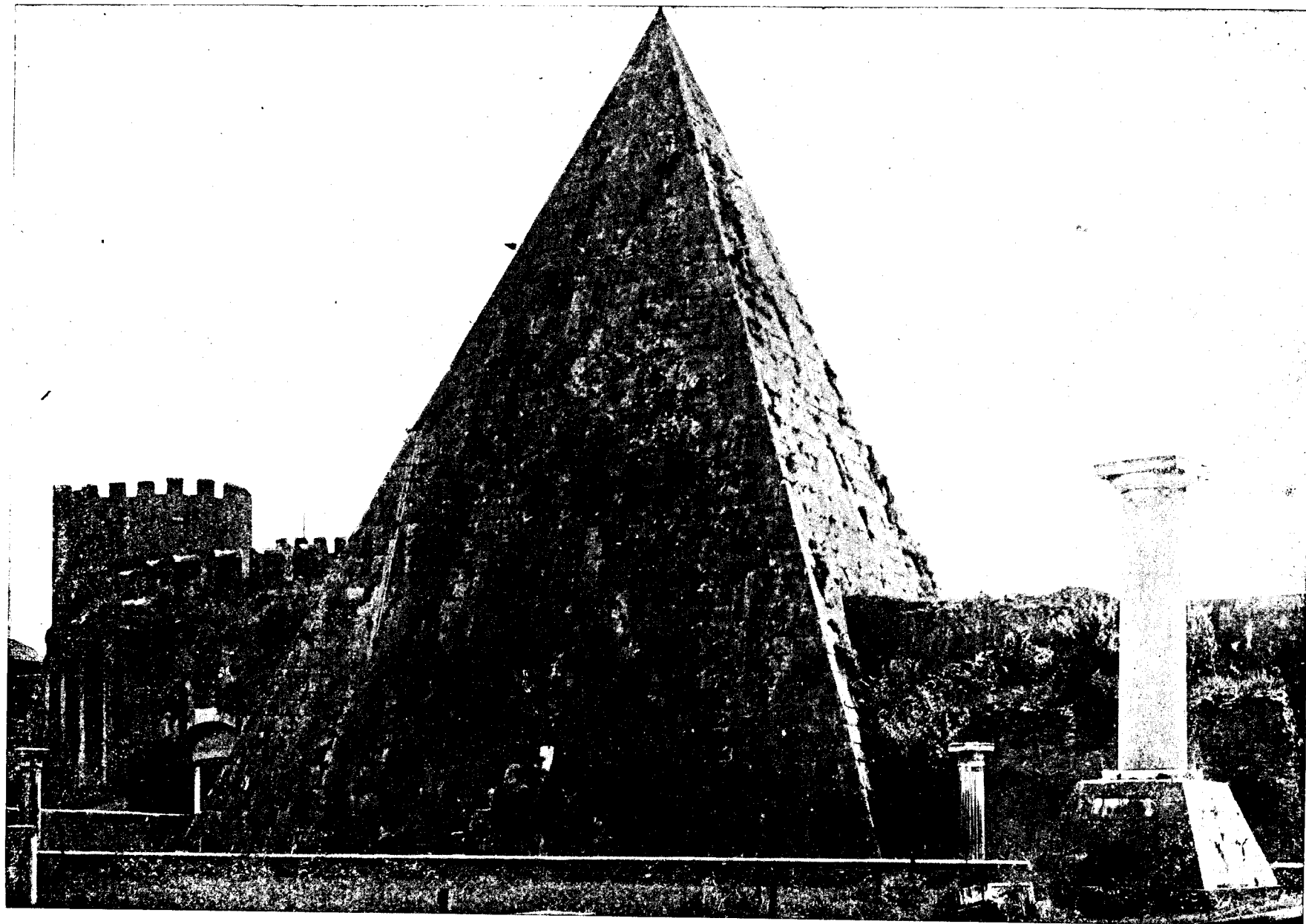
25 And^a they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell

^a See ch. 36. 27. 1 Jn. 2. 6. 1 Co. 11. 2. Zec. 10. 12. 2 Th. 3. 5. Phil. 2. 12. 13. 4. 13. Is. 26. 12. Ga. 2. 20.

^b ch. 28. 25. ver. 12. 21. Je. 3. 18. Ge. 17. 8. Is. 50. 1. Joel. 3. 20. Am. 9. 15.

free from anything contrary to philosophical discovery, but the germ of natural truth is often found in them completely developed, though unobserved for ages by the eyes of theorizing philosophers. Examples of this fact may be found in the vitality

1367



TOMB OF CAIUS CESTIUS—THE ROMAN PRÆTOR, WHO DIED THIRTY YEARS BEFORE THE BIRTH OF CHRIST. [Ezekiel, xxxvii:28.]—
 “And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.” Caius Cestius was a Roman prætor and tribune of the people, who died about 30 B. C., and Agrippa, his executor, erected this tomb to his memory, with two colossal statues, which

are not now in existence. It is a striking fulfillment of prophecy to remember that in this land, which was heathen at the time Ezekiel wrote, is now established the most expensive and sublime sanctuary that has ever been erected by the faith of man. Saint Peter's might well stand for the sanctuary which God promised by his prophet to establish in the midst of his people for evermore.

CHAPTER XL.

1 The time, manner, and end of the vision. 6 The description of the east gate, 20 of the north gate, 24 of the south gate, 32 of the east gate, 35 and of the north gate. 39 The eight tables. 44 The chambers. 48 The porch of the house.

IN the "five and twentieth year of our captivity, in the beginning of the year, in the tenth day of the month, in the fourteenth year after that the city was smitten, in the "self-same day the hand of the LORD was upon me, and brought me thither.¹

2 In the visions of God brought he me into the land of Israel, and set me upon "a very high mountain,² by which³ was as the "frame of a city on the south.

3 And he brought me thither, and, behold, there was "a man, whose appearance was like the appearance of brass, with "a line of flax in his hand, and a measuring reed; and he stood in the gate.

4 And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall show thee; for to the intent that I might show them unto thee art thou brought hither: declare all that thou seest to the house of Israel.

5 And, behold, "a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits long, by the cubit and an "hand-breadth; "so he measured the breadth of the building one reed, and the height one reed.

6 ¶ Then came he unto "the gate which looketh toward the east,⁵ and went up the "stairs thereof, and measured the "threshold of the gate, which was one reed broad, and the other threshold of the gate, which was one reed broad.

7 And every "little chamber was one reed long, and one reed broad; and between the little chambers were five cubits, and the threshold of the gate, by the porch of the gate within, was one reed.

8 He measured also the porch of the gate within, one reed.

9 Then measured he the porch of the gate, eight cubits; and the posts⁶ thereof, two cubits; and the porch of the gate was inward.

10 And the "little chambers of the gate eastward were three on this side, and three on that

side to my sacrifice² that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood.

18 Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams,³ of lambs, and of goats,³ of bullocks, all of them fatlings of Bashan.

19 And ye shall eat fat till ye be full, and drink blood till ye be drunken,⁴ of my sacrifice which I have sacrificed for you.

20 Thus ye shall be "filled at my table with horses and chariots,⁵ with mighty men, and with all men of war,⁶ saith the Lord God.

21 ¶ And⁷ I will set my glory among the heathen, and all the heathen shall see my judgment, that I have executed, and my hand that I have "laid upon them.

22 So the house of Israel shall "know that I am the LORD their God from that day and forward.

23 And⁸ the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore "hid I my face from them, and gave them into the "hand of their enemies; so fell they all by the sword.⁷

24 According⁹ to their uncleanness, and according to their transgressions, have I done unto them, and hid my face from them.

25 ¶ Therefore, thus saith the Lord God, Now¹⁰ will I bring again⁸ the captivity of Jacob, and have "mercy upon the whole house of Israel, and will be jealous for my holy name;⁹

26 After¹¹ that they have borne their shame, and all their trespasses, whereby they have trespassed against me, "when they dwelt safely in their land, and none made them afraid.

27 When I have brought them again from the people, and gathered them out of their enemies' lands, and "am sanctified in them in the sight of many nations;

28 Then¹² shall they know that I am the LORD their God, which caused them¹ to be led into captivity among the heathen: but I have gathered them unto their own land, and have left¹³ none of them any more there.

29 Neither¹⁴ will I hide my face any more from them: for I have "poured out my Spirit upon the house of Israel, saith the Lord God.

A.M. cir. 3417.
B.C. cir. 587.

2 Or, slaughter, 1s. 18. 3; 34.6. Je. 40.10; 12. 9. Zep. 1.7, 8. Re. 19.17, 18.21. ch. 34.42, 5. 5. Ps. 68.11. Is. 34.6. Je. 50.27; 51.40. Re. 19.15. De. 32.14. Am. 4.1. 12.12.

3 Heb. great goats.

4 Or, satiated, Ca. 5. 1. Hag. 1.6. Je. 31.14, 25. 1 Co. 11.21.

5 Re. 19.21. 2 Sa. 8.4. Ps. 70.5, 6.

6 Horses and chariots.

7 Heb. champions of war, 1 Sa. 17.4. Re. 19.18.

8 See ch. 38.16, 23. Is. 26.11. Ps. 9.16. Job 21. 20.12, 21.

9 See ver. 28, 29; ch. 28.20; 34.30. Ps. 9.16. 2 Ti. 1.12. 2 Co. 1.10.

10 2 Ch. 35.2. Is. 10.3. 6. La. 1.8; 3.39; 5.16, 17. Je. 22.8. 9. ch. 38.18-20, with Is. 38.18-20.

11 Is. 1.19, 27.17; 59.1.2. De. 31.17, 18. Ps. 27.9; 10.1. Is. 49.14.

12 Le. 26.25. Ps. 106. 41.

13 Not all slain by the sword—for then could there be no remnant—but they all fell, conquered by the sword of their enemies—C.

14 Is. 19.20, 23.11. Je. 2.19, 20.4. 18.5. Da. 9.4-16. Is. i. 11. ix. lix. Je. 11. xiv. ch. 11. xiv. Ho. i. xlii. 2 Ki. 17. 7-23, &c.

15 Now will I bring again, &c. Not after the destruction of Gog and his host; for the restoration was accomplished previously, and the prosperity of the restored people was one great incentive to his vision (see ch. 38. 11, 12); but "after that they have borne their shame" (ver. 26)—the shame of their sins in their own land, and the shame of their captivity and degradation among the Gentiles.—C.

16 Ho. 10.11.

17 Ch. 30.5, 6, 21-23; 38. 19. Joel 2.18. Na. 1.2.

18 Zec. 1.14; 2.14. ready to vindicate my people.

19 Ps. 99.8. Da. 9.16. Je. 3.24, 25. ch. 36.37; 39.11.

20 Je. 28.47, 48; 32.14. 15.1 Ki. 25. Mi. 4.5.

21 Ch. 36.23, 38.16. Le. 10.2. Is. 5.16.

22 Ho. 2.20, 5.3. ver. 22; ch. 34.30. 2 Ti. 1.12. Ps. 126.

23 Heb. by my causing of them, &c.

24 De. 30.3, 4. Ne. 1.8-10. Je. 3.18. Is. 27.12. ch. 37.21.

25 Ch. 37.27, 28. Is. 54.8-10. ver. 24, 25.

26 Ch. 31.19; 36.27. Joel 2.28. Is. 59.20, 21; 44.3, 4. Zec. 12.10. Ac. 2. 17.1 Jn. 3.24. Ro. 11.26, 27.

27 The Hebrew cubit was about 21 inches in length; the handbreadth was the breadth of the four fingers, or a little more than 3 inches. Consequently as the reed measured six of these large cubits, as we may call them,

A.M. cir. 3430.
B.C. cir. 574.

each being a cubit and a hand-breadth, it must have been about 12 ft. long.—P.

CHAP. XL.

a ch. i. 28.1. 20.124. 126.129.1.17; 20.31. 2.32.1.17; 33.27.

b ch. 33.21. Je. xxxix. 11. 2 Ki. xxv. 2. Ch. 30.17-19.

c Ex. 12.41. Ge. 22.14. 15.42.

d ch. 1.17; 3.12. 14.22; 8.31. 24. Re. 1.10.

e See note * below.

f Is. 1.2. 3. ch. 17. 22; 23. Re. 21.10. Da. 2. 35; 44.

g This may be compared with Is. 2.2. The elevation is spiritual as the mountain is symbolical. The church of Christ is so exalted as to be visible to the whole world.—P.

h Or, upon which.

i Ps. 68.12. Is. 54. 11-13. Ga. 4. 26. ch. 48.30-35. Re. xxi. 12.1-5.

j Ch. 1. 7, 27. Da. 10. 6. Ec. 12. Re. 1.21.

k Zec. 2. 1. Re. 11.11; 21.15. ch. 45.11; 47.3. Ga. 16. Is. 8.20. 2 Ti. 3.16, 17.

l Jn. 10. 2, 7, 9. He. 1. 2, 3. Re. 3.7. Ep. 4.1.

m Mat. 13.9, 10, 27. ch. 2. 7, 8; 3.17; 43.10; 44.5. Ac. 20. 27. 1 Co. 11. 23. Mat. 28. 19, 20. De. 16. 32.

n Zec. 2.5. Is. 26.12, 18. Ps. 125.2.

o See note * in first column.

p Ch. 42.20. Ep. 3.18. Mat. 16.18. 28.0. He. 3. 6, 14. 12.

q Or, 19.20; ch. 8.16. Ch. 9.18. Jn. 14.6; 10.7. 9. Mat. 7.13, 14. Is. 60.3. 11. Re. 1.25.

r Heb. whose face was the way toward the east, ver. 20, 22.

s ver. 20, 26. Ps. 84.7. Ep. 4.12. 13. Job 17. Pr. 4.18. 2 Pe. 1.5-9; 3. 18.

t Jn. 1.14. Is. 7. 14; 9. 6; 28.16.

u Ch. 9.18; 23; 24; 26. 12, 13. 18. Ca. 1.4; 3.4. Is. 20. 29. 31. Jn. 14. 2. Re. 21.27.

v Side-posts, ch. 45. 19. Ex. 12.22. Re. 3.12. ch. 43.8.

w ver. 7.1 Ch. 9.18, 23. 24; 26. 12, 13. Ca. 1.4; 3.4. Is. 20. 29. 31. Jn. 14. 2. Re. 21.27.

x The words of Hävernack, quoted by Principia Fairbairn in his commentary on Ezekiel, are deserving of the attention of every thoughtful reader. They are, as I believe, a key to this most mysterious and remarkable portion of God's Word. We may not be able by it to reveal every latent truth, or solve every mystery; but we shall at least open the sanctuary for closer and more minute inspection. The prophet seems to have had the kingdom and work of the Messiah chiefly before his mind in the whole vision. He saw and described them through the symbols of the temple and its rites. He does not describe things as they actually existed in the temple, or in the Jewish state. It is altogether an ideal picture (see page 896).

noun. How humbling it is to nature when because of judgments on sin men become degraded like beasts! But wise are all his dispensations: his judgments on the wicked are according to justice, and an encouragement to the faith and hope of the people. True penitents are willing to bear their shame, and wonder at the mercy mingled with their sufferings. And when we return to God, he will return to us, and lift upon us the light of his countenance. But it is truly delightful when his kindness towards his people silences all the reflections of their enemies against him; and when he eminently bestows upon them his presence and Spirit, and assures them of their everlasting relation to and enjoyment of himself.

CHAPTER XL. Ver. 2, 3. The high mountain may denote the conspicuous firmness and heavenly nature

of the gospel church. The man appearing as brass denotes Jesus Christ in his strength, stability, duration, debasement, and glory. His line and reed represent the Scriptures, by which everything in the doctrine, worship, or discipline of his church ought to be measured. His standing in the gate may represent him as the only door and way of our access to God, and to his church above or below. 4. This, and ch. 44, 5, compared with ch. 43. 10-14, containing most solemn charges for both ministers and people to remark and regard everything in the form of the gospel church, directs an awful rebuke to those who, affecting to put asunder what God hath joined, condemn and decry the forms of worship and the government and discipline of the gospel church, as not appointed in the Scriptures, and not much worthy of a Christian's regard.

Ver. 5-49—ch. xlii. xliii. The temple and its

furniture, described in this and the three following chapters, represent the church, particularly in the apostolic and millennial state. The measuring of everything by Christ with a line and reed, denotes that everything in it is appointed by Christ in his Word; and nothing ought to be admitted but what is answerable to and founded on that Word. The wall denotes her divine protection and surrounding discipline and government. The courts, at least the outward, may denote her visible state; and the inner court, and especially the sanctuary, may allude to her invisible state of eminent fellowship with God in Christ. The separate building at the west end may represent the state of glory. The large gates, doors, and porches may signify Jesus Christ as the means of our abundant access to God; but the porch of the sanctuary may denote him as a supporter, hiding-place, and house of prayer for his people. The stairs

side; they three *were* of one measure: and the posts had one measure on this side and on that side.

11 And he measured *the* breadth of the entry of the gate, ten cubits; and the length⁷ of the gate, thirteen cubits.

12 The space⁸ also before the little chambers *was* one cubit on *this side*, and the space *was* one cubit on that side; and the little chambers *were* six cubits on this side, and six cubits on that side.

13 He measured then the gate from the roof of *one* little chamber to the roof of another: the breadth *was* five and twenty cubits,⁹ door against door.

14 He made also posts¹ of threescore cubits, even unto the post of the *court* round about the gate.

15 And from the face of the gate of the entrance, unto the face of the porch of the inner gate, *were* fifty cubits.²

16 And *there were* narrow³ windows to the little chambers, and to their posts within the gate round about, and likewise to the arches;⁴ and windows *were* round about inward;⁵ and upon⁶ each post *were* palm-trees.

17 Then brought he me into *the* outward court, and, lo, *there were* chambers,⁶ and a pavement made for the court round about: *thirty* chambers *were* upon *the* pavement.

18 And the pavement by the side of the gates, over against⁷ the length of the gates, *was* the lower pavement.

19 Then he measured the breadth, from the forefront of the lower gate⁸ unto the forefront of the inner court without,⁹ an hundred cubits eastward and northward.

20 ¶ And¹⁰ the gate of the outward court, that looked¹¹ toward the north, he measured the length thereof, and the breadth thereof.

21 And the *little* chambers thereof *were* three on this side, and three on that side; and the posts thereof, and the arches¹ thereof, were after the measure of the first gate: the length thereof *was* fifty cubits, and the breadth five and twenty cubits.

22 And *their* windows, and their arches, and their palm-trees, *were* after the measure of the gate that looketh toward the east; and *they* went up unto it by seven steps; and the arches thereof *were* before them.²

23 And the gate of the inner court *was* over

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ture he paints; but still a picture exhibiting some of the leading features of the Jewish temple and ritual. It is modified for the purpose of bringing out more clearly the great spiritual truths of a new dispensation.—1. In the gospel times there is to be on the part of Jehovah a solemn occupation anew of his sanctuary, in which the entire fulness of the divine glory shall dwell and manifest itself. At the last there is to rise a new temple, diverse from the old, to be made every way suitable to that and adorning its intention, and worthy of it; in particular, of vast compass for the new community, and with a holiness stretching over the entire extent of the temple, so that in this respect there should no longer be any distinction between the different parts. Throughout, everything is subjected to the most exact and particular appointments; individual parts, and especially such as had formerly been undetermined, obtain now an immediate divine sanction.

1 He, 7.25. Jn. 6. 37. Ep. 2.18. Re. 3.7. 1 Co. 1.30. Is. 45.17.22.24.25. 7 Or, height, ver. 30. 8 Heb. limit or bound. 9 Five and twenty cubits—being thirteen for the opening of the gate, and twelve for the two chambers.—C. 1 Or, pillars, Pr. 9. 1. Re. 3.12. Ga. 2.9. 1 Ti. 3.15. 2 Ch. 42.1. Ex. 27.9. Ps. 65.41. 84.2. 37.41. 100.4. 54.23. 66.9. 2 The length of the portico from the outward point (ch. 42.21. 23.) to the inner side, which looks into the first court (ver. 17), including the thickness of the walls (ver. 6) the chambers and the spaces between them, ver. 7.—C. 3 Heb. closed, ver. 35. 1 Ki. 6.4. 1 Co. 13.9. 12. Co. 3.18. 5. Is. 54.12. 6 Or, galleries or porches, ver. 21.30. 7 Or, within. 8 Mat. 4.19. 1 Th. 2.19.20. Ga. 4.19. 9 Ca. 7.7.8. Ps. 92.12. Re. 7.9. 10 Re. 11.2. 1 Ki. 6.36. 84.2. Ch. 20.5.49.2 Ki. 21.5. 11 Or, storehouses, ch. 42.8. 1 Ki. 6.10.14. 2 Ch. 28.12. See ver. 7.10. Re. 11.2. 2 Ch. 42.5. 2 Ch. 7.3. Es. 1.6. ch. 42.34.5. 1 Or, equal to, ch. 1. 20.3. 84.5.7.48.13. 2 Ver. 23.47.47.48. 3 Or, from without. 4 Compare with ver. 6.19. 5 Heb. whose face was. 6 Or, galleries or porches, ver. 16.30. 7 The arches thereof were before them. The word translated 'arches' is also rendered 'porches or galleries'; but it is most probable that 'arches' is the proper translation. The existence of the arch at this period has been doubted or denied: but Wilkinson, author of *Tophet*, of Thebes, has shown the existence of the

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so that every idea of any kind of arbitrariness must be altogether excluded from this temple. Accordingly, this sanctuary is the thoroughly sufficient, perfect manifestation of God for the salvation of his people, ch. xl.—xlii. 1. 2. From this sanctuary, as from the new centre of all religious life, there issues forth an unbounded fulness of blessings unto the people, who in consequence attain to a new condition. There come also into being a glorious worship, a truly acceptable priesthood and theocratic ruler, and equity and righteousness reign among the entire community. And, being purified from all stains, rise indeed to possess the life that is in God, ch. 12.12. 12. 13. To the people who have become renewed by such blessings, the Lord gives the land of promise; Canaan is a second time divided among them, and in perfect harmony and blessed fellowship, they serve the living God, who abides and manifests himself among them, ch. xliii. 13.—xlviii. 1.

arch more than 400 years anterior to the building of Solomon's temple. Instead of the temple, Greenfield reads, 'suitable to them'—corresponded with them. And if these stairs were constructed not with the narrow steps adopted in a British building, but with the broad slanting steps of an Italian palace, these arches, instead of having the steps within their span, may have formed a kind of splendid balcony on the right and left of the ascent. See the variety of dimensions of gates, &c., ver. 48. 49.—C. 1 Ver. 19. Ex. 38.9. 12. Is. 8.20. ch. 3.17.19. Ge. 16.13. 2 Ver. 6.23. 3 Ver. 16.22. 1 Ki. 6.4. 15. 42.6.67.60. 18.20. Jn. 1.7.8.8.12.23. 5 Ver. 6.22.2. Pe. 3.18. 1.5.9. Ps. 84.7. Ep. 4.12. 13. 6 Ver. 16. Ca. 7.7.8. Ps. 92.12. Re. 7.9. 15.41. 19.55. 13.60. 21.61.3. ch. 47.12. Ps. 1.3. 7 Where, 19.22.47. 8 With ver. 17. 9 Ver. 7.10. 17.21.33. 36.38. 2 Ki. 23.21. 1 Ch. 28.12. 13. Ch. 11.11. Ne. 13.5.9.12.13. Je. 35.2.4. 36.10. Ca. 1.4. 3.4. 15.26. 20.32.18. Jn. 14.2. Re. 21.27. 10 See ver. 16.22.25. 7. ver. 16.21. 11 Or, high, ver. 11. 12 For 'five cubits' some are disposed to adopt twenty-five, concluding, on authority of the parallel passages, that a word has been lost out of the text. But if ver. 21.25. 29.33.36. are to regulate this verse, then twenty-five must also be changed to fifty, to bring them to correspondence. In a passage, the whole of which is confessedly obscure, it is not better to acknowledge ignorance as to why the record is so, than, without any authority beyond conjecture, to alter the record to arbitrary alteration.—C.

against the gate toward the north, and toward the east; and he *measured* from gate to gate an hundred cubits.

24 ¶ After¹ that he brought me toward the south, and, behold, a gate toward the south: and he measured the posts thereof, and the arches thereof, according to these measures.

25 And *there were* windows in it, and in the arches thereof round about, like those windows: the length *was* fifty cubits, and the breadth five and twenty cubits.

26 And *there were* seven steps to go up to it, and the arches thereof *were* before them: and it had palm-trees, one on this side, and another on that side, upon the posts thereof.

27 ¶ And *there was* a gate in the inner court toward the south: and *he* measured from gate to gate toward the south an hundred cubits.

28 And² he brought me to the inner court by the south gate: and he measured the south gate according to these measures;

29 And the *little* chambers thereof, and the posts thereof, and the arches thereof, according to these measures: and *there were* windows in it, and in the arches thereof round about: *it was* fifty cubits long, and five and twenty cubits broad.

30 And the *arches* round about *were* five and twenty cubits long,³ and five *cubits* *broad*.

31 And the arches thereof *were* toward⁴ the outer court; and *palm-trees* *were* upon the posts thereof: and the going up to it *had* eight steps.

32 ¶ And⁵ he brought me into the inner court toward the east; and he measured the gate according to these measures.

33 And the little chambers thereof, and the posts thereof, and the arches thereof, *were* according to these measures, and *there were* windows therein and in the arches thereof round about: *it was* fifty cubits long, and five and twenty cubits broad.

34 And the arches thereof *were* toward the outward court; and palm-trees *were* upon the posts thereof, on this side and on that side: and the going up to it *had* eight steps.

35 ¶ And⁶ he brought me to the north gate, and measured *it* according to these measures;

36 The little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about: the length *was* fifty cubits, and the breadth five and twenty cubits.

1 Heb. breadth. 2 Or, like to those of. 3 Ver. 15. Ca. 7.7.8. Ps. 92.12. Re. 7.9. 1 Th. 2.19.20. 1 Co. 4.15. Ga. 4.19. Mat. 4.19. 4 Ver. 22.26.34.37. Ho. 6.3. Mat. 13.23. 1 Co. 15.9.10.12. Ep. 4.12.13. Phil. 1.9. 3.14. 1 Th. 2.10.2. Pe. 1.5.9. 3.18. 5 See ver. 28.34. ch. 44.7.2. 6 See ver. 28.31. 7 See ver. 1.6. 22.31. 37.49.

at the different thresholds may mark out our deliberate and gradual entrance into the visible and invisible church, and to fellowship with God; and our gradual increase in gifts and grace. The foundations and pavements represent Jesus Christ and his inspired oracles as the foundation of the church, of every true member, of all saving grace, and of every good work in it. The posts and pillars denote fundamental truths, gospel promises, faithful ministers, and zealous saints. Palm-

trees alternately mingled with cherubims in the engravings, denote saints attended and assisted by angels and ministers. Windows represent ministers and ordinances, by which we obtain the light and air of life. The altar of burnt-offering and sacrifices are to be referred to Christ in his person and righteousness. The altar of incense represents him in his all-procuring intercession. The chamber for washing the sacrifices may denote baptism; in which saints, those spiritual

oblations, are washed in the blood and Spirit of the Lamb. The eight tables of hewn stone, with the knives on them, may signify the divinely-appointed, permanent, and frequently dispensed ordinance of the Lord's supper; in which Christ crucified, and our sins as the cause of his death, are affectingly presented to our view. The chambers, built on the inside of the wall of the court and outside of the wall of the temple, may denote particular churches, worshipping assemblies,

37 And the posts thereof *were* toward the outer court; and palm-trees *were* upon the posts thereof on this side, and on that side: and the going up to it *had* eight steps.

38 And the chambers, and the entries thereof, *were* by the posts of the gates, where *they* washed the burnt-offering.⁸

39 ¶ And in the porch of the gate *were* two tables⁹ on this side, and two tables on that side, to slay thereon the *burnt-offering*, and the *sin-offering*, and the *trespass-offering*.

40 And at the side without, as one goeth up⁹ to the entry of the north gate, *were* two tables; and on the other side, which *was* at the porch of the gate, *were* two tables.

41 Four tables *were* on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slew *their sacrifices*.

42 And the four tables *were* of hewn stone for the burnt-offering, of a cubit and an half long, and a cubit and an half broad, and one cubit high: whereupon also they laid *the instruments* wherewith they slew the burnt-offering and the sacrifice.

43 And within *were* *hooks*,² an hand broad, fastened round about: and *upon* the tables *was* the flesh of the offering.

44 ¶ And without the inner gate *were* the chambers⁴ of the *singers* in the inner court, which *was* at the side of the north gate; and their prospect *was* toward the south: one at the side of the east gate, *having* *the prospect* toward the north.

45 And he said unto me, This chamber,³ whose prospect *is* toward the south, *is* for *the priests*, the keepers of the charge⁴ of the house.

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⁷ Most probably the chambers were carved in some imitation of the palm-tree—the emblem of upright men, fruitful and flourishing in good works, Ps. 92:12.—C.

⁸ 1 Le. 10. 1 Pe. 3. 21. Tit. 2. 5. 1 Co. 6. 11. He. 10. 2. 23. Ja. 4. 8. Re. 1. 15.

⁹ 5-8 The washing place of the sacrifices was 'by the posts of the gates,' the emblem of that spiritual washing without which no man can 'enter into the kingdom of God.' In, 19, or 'present his body a living sacrifice, holy, acceptable to God,' Rom. 12:1.—C.

¹⁰ 1 Co. 15: 5, 11; 23-26. 1s. 71: 4, 5; 7: 10. Ga. 3: 13. He. 10: 1, 4, 5. 1s. 41: 55-12. Le. 1: 14-15.

¹¹ 1 Le. 1: 3, 4, 2, 3; 5: 6, 12; 6: 6; 7: 1. 1s. 53: 5. He. 10: 12, 14.

¹² 9 Or, at the step.

¹³ 6 Ac. 2: 24, 27, 28. 1s. 53: 4-6. Zec. 12: 10; 13: 7.

¹⁴ 1 Or, end-iron, or the two hearth-stones.

¹⁵ 2 The rabbins describe eight pillars boarded with cedar, having three rows of hooks, from the highest of which the priests suspended the bullocks; from the second the rams; and from the lowest the lambs. But some of the 'hooks' read 'edges'—borders to prevent the instruments from falling off.—C.

¹⁶ 1 Co. 10: 16; 11: 23-26. Mat. 26: 26-28.

¹⁷ 2 See ver. 7, 10, 20.

¹⁸ 1 Ch. 6: 31, 32. Ep. 5: 19. Col. 2: 12. Ro. 10: 15.

¹⁹ 1s. 3: 8, 11, 12.

²⁰ 1 Ch. 3: 5.

²¹ This chamber—not a single chamber, but in modern language a suite of rooms opening into one common gallery.—C.

²² 1 Le. 8: 35. Nu. 18: 5, 27, 28, 32, 38. 1 Ch. 6: 39, 40. 2 Ch. 13: 11, 15.

²³ 134. 1. Mal. 2: 4, 7. 1 Ti. 6: 20. Re. 1: 6, 1. Pe. 2: 5. Ro. 12: 1.

²⁴ 4 Or, ward or ordinance: and so ver. 46.

²⁵ The dimensions of this 'post of the porch' show that it was not of wood, as the word would suggest, but either a single stone of large di-

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mensions, or a suitable structure of jointed work.—C.

²⁶ 1 Nu. 18: 5. Le. 6: 12, 13. 1 Ki. 2: 27, 35; ch. 4: 13; 48: 11. 1 Co. 9: 13, 14. 1 Ti. 5: 17.

²⁷ 1 Or, just one. Ac. 7: 52, 53. 1 Ti. 2: 1. 2 Ti. 2: 9. 6. ch. 43: 15; 44: 15, 16. 1 Ki. 2: 35.

²⁸ 1 Ro. 1: 9, 16. Ep. 2: 17, 18. Col. 1: 8.

²⁹ 1 Ver. 10, 23, 27; ch. 43: 13-17. He. 13: 10.

³⁰ 1 1 Ki. 6: 3. 1 Jo. 10: 7, 9; 14: 6. Re. 7: 2.

³¹ 6 See note 'in first column.'

³² 2 Ki. 6: 3.

³³ 2 ver. 31, 37.

³⁴ 7 Probably the same as Jachin and Boaz set up by Solomon, 1 Ki. 7: 21.—C.

³⁵ 2 Ver. 48. 1 Ki. 7: 21. 2 Ch. 3: 17. Re. 3: 12. Ga. 2: 1. 1 Ti. 4: 6, 12. 2 Ti. 2: 15; 4: 5.

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2 ch. 40: 3, 5. Co. 3: 5. 6. 1 Ki. 6: 2. Re. 21: 3.

15: 3. 12: 1. Co. 3: 16. 2 Co. 6: 16. Ep. 2: 21. Zec. 6: 12.

13. Mat. 16: 18.

Hitherto the prophet has been describing the courts

and the chambers

temple or shrine, with their gates, guard-rooms, store-chambers, and chambers for the attendant priests and Levites.

Here he directs attention to the temple itself. Sometimes the word temple is employed to denote the whole structure, including the courts; at other times it is restricted to the shrine or temple proper.

2 Or, covering, Ex. 36: 14.

3 The tabernacle—most probably an awning over the doorway.—C.

4 Or, entrance, 1s. 10: 7, 9; 14: 6. Ep. 2: 18. 1 Ti. 2: 5. Ac. 4: 12.

5 The breadth of the door—ten cubits. This was the inner door leading into the sanctuary.

6 The door—ten cubits. This was the outer door leading out of the door.—C.

7 2 Ch. 3: 3, 8. 1 Ki. 6: 2.

8 To the holy of holies.

9 The door (that is, the width of the door) 'six cubits, and the breadth of door' (that is, of the wall in which the door was placed) 'seven cubits.—C.

46 And the chamber whose prospect *is* toward the north *is* for the priests, the keepers of the charge of the altar: these *are* the sons of Zadok,⁵ among the sons of Levi, *which* come near to the LORD to minister unto him.

47 So *he* measured the court, an hundred cubits long, and an hundred cubits broad, four square, and the altar *that was* before the house.

48 ¶ And he brought me to the *porch*⁶ of the house, and measured *each* post of the porch, five cubits on this side, and five cubits on that side: and the breadth of the gate *was* three cubits on this side, and three cubits on that side.

49 Theⁿ length of the porch *was* twenty cubits, and the breadth eleven cubits: and *he* brought me by the *steps* whereby they went up to it; and *there were* pillars⁷ by the *posts*, one on this side, and another on that side.

CHAPTER XLI.

The measures, parts, chambers, and ornaments of the temple.

AFTERWARD *he*^a brought me to *the temple*,¹ and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, *which was* the breadth of the *tabernacle*.³

2 And the breadth of the door⁴ *was* ten cubits;⁵ and the sides of the door *were* five cubits on the one side, and five cubits on the other side; and he measured the length thereof, *forty* cubits, and the breadth, twenty cubits.

3 Then went he inward,⁶ and measured the post of the door two cubits, and the door six cubits, and the breadth of the door seven cubits.⁷

4 So he measured the length thereof, twenty

and instituted ordinances, or evangelical offices, in which Christ's people are lodged, protected, taught, and comforted by him. The *enlarging* of some of these chambers, according to the height of their stories, by their jutting into the principal wall, imports that the more holy, heavenly, and dependent on God churches and Christians are, the more extensive is their gospel liberty. But the *narrowing* the priests' chambers in the outward court towards the north as they ascended, may denote, that the more eminent ministers are, they are the more exposed to persecution. The *void places* between and before the chambers may represent the abundant access there is to Christian churches and ordinances; and the light, liberty, and wholesome air of spiritual influence there enjoyed; and that our whole life ought to be an improvement of ordinances past, and preparation for what are in view. The *equal size of the chambers*, and the *equality of the things and measures* on different sides, gates, &c., may represent the equal privileges, power, and authority of churches and ministers, the identity of Christ, his Word, and ordinances, and the similarity of his people in every part of the world. The *five hundred reeds* of measure, for a vacant space on every side of the court, may denote the extent of the gospel church, and the remarkable distinction which ought to be kept up between her and the world. The *whole limit thereof round about being most holy*, imports that all her ordinances are holy and spiritual, not ceremonial and carnal; and that holiness ought to be the shining quality of every officer and member. The people's *never returning by the gate at which they entered* the court, but going out by that directly opposite, and with the prince in the midst of them, ch. 46. 9, 10, denotes that in fellowship with Christ we must go forward, from strength to

strength, in all our attendance on ordinances, and never turn our back on God or his institutions. The appropriation of the east gate to the prince, ch. 44. 1-3; 46. 1-3, 8, may denote that Jesus alone approached to God directly and in the way of merit; and that it is only through him that we have access with boldness unto God. The *singers* and *Levites* may represent Christians as praising God and labouring in his service; and *priests* may denote ministers, who present Christ, the atoning sacrifice, to men, and attend on God's service; and saints, who by faith present him, themselves, and their services in him, to God.

Ver. 2, &c. This is confessedly one of the most obscure and difficult portions of the prophetic writings. The Jews forbade it to be read by any one under thirty years of age; and believe that many parts of it cannot be understood till Elias (whom they expect) comes to explain them, and the Messiah (for whom, after Elias, they look) shall come to carry the various regulations of the prophet into effect. Many Christian expositors have altogether refrained from comment. But as 'all Scripture is profitable,' it is right, in the spirit of humility and prayer, to attempt its elucidation. The chief sources of elucidation are two: (1) Particular internal statements affording a key to the rest. (2) Comparison with New Testament prophecies. Of the first kind is the appearance of 'the man,' ch. 43. 6, 7, who is evidently the same as in ch. 40. 3, 4, and who declares the house to be 'the place of his throne,' 'where he would dwell in the midst of the children of Israel for ever,' and to refer to a period when 'his holy name the house of Israel should no more defile.' This enthroned man (comp. ch. 1. 26; 2. 4); this immortal king, who as 'lively stones,' are church, which is 'God's building,' built upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner-stone, in whom all the building fully framed together, groweth up an holy temple to the Lord, Eze. 48. 35; 1 Co. 3. 9; Ep. 2. 21; 1 Pe. 2. 5. The second source of elucidation leads to the comparison of ch. 43. 7; 47. 1, 7, 12 with Re. 22. 1-3; also ch. 43. 2, 4 with Re. 21. 23; and ch. 48. 31-35 with Re. 21. 12; which, though but a part of the evidence, points of comparison, seem to identify the two visions beyond question. See 1s. 2. 2; Zec. 6. 12, 13; He. 12. 22; Re. 1. 12. C.

Ver. 10. The entrance to the outward court, ver. 17, seems to have been through a porch extending inward, ver. 9, with doors at each end; and on the right and left hand of this porch or passage were three lodges of a reed square each, for the use of the porters or guards, with a space of five cubits between them. C.

Ver. 11. The breadth of the entry—not the width of the entrance, but the thickness of the wall, see ver. 5. The length of the gate—the width of the entrance—thirteen cubits; probably in allusion to the thirteen tribes—the real number, Levi being included. C.

Ver. 12. The space before the little chambers—not before the three chambers inward, but before the two in front. The Hebrew word translated space, signifies also a border; and is, not improbably, a projecting cornice. C.

REFLECTIONS.—Ministers have constant need to be taught by Christ, and carefully to attend to, believe, and practise themselves what they declare to others. Everything which they speak or act should be carefully compared with the measuring line and reed of God's Word: and scripture should be compared with scripture in order to understand it. Yea, and much earnest prayer and humility is requisite in searching and explaining the oracles of God. But how similar in substance is all the true worship of God in the world; in the most mysterious ceremonies of his institution, if properly considered, we behold the glory of the Redeemer, the method of his salvation, the graces of his Spirit, and the eternal blessings of his kingdom.

CHAPTER XLI. REFLECTIONS.—If I diligently improve the instructions given me in the Lord's courts on earth, I shall quickly be admitted into the temple eternal in the heavens. If I diligently attend to and profit by the plain parts of religion, I shall quickly be brought into further acquaintance with the mysteries of the kingdom. And the higher I build for glory, the more shall my heart be enlarged in faith, love, and heaven-mindedness. Let my stature, then, under all

cubits, and the breadth ^atwenty cubits, before the temple; and he said unto me, This is the most holy place.

5 After he measured the ^awall of the house six cubits; and the breadth of ^aevery ^aside-chamber four cubits, round about the house on every side.

6 And the side-chambers ^awere three, one over another, ^aand thirty in order; ^aand they entered ^ainto the wall which ^awas of the house for the side-chambers round about, that they might have hold, ^abut they had not hold in the wall ^aof the house.

7 And ^athere was an enlarging and a winding ^aabout still upward to the side-chambers; for the winding about of the house went still upward round about the house: therefore the breadth of the house ^awas still upward, and so ^aincreased ^afrom the lowest chamber to the highest by the midst.

8 I saw also the height of the house round about: the ^afoundations of the side-chambers were a ^afull reed of six great cubits.

9 The thickness of the wall, which ^awas for the side-chamber ^awithout, ^awas five cubits; ^aand that which ^awas left ^awas the place of the side-chambers that ^awere within.

10 And between the ^achambers ^awas the wilderness of twenty cubits round about the house on every side.

11 And the doors of the side-chambers were ^atoward ^athe place that ^awas left, ^aone door toward the north, and another door toward the south: and the breadth of the place that ^awas left ^awas five cubits round about.

12 Now the building that ^awas before the separate ^aplace, at the end toward the west, ^awas seventy cubits broad; and the wall of the building ^awas five cubits thick round about, and the length thereof ninety cubits.

13 So he measured the house, an hundred cubits long; ^aand the separate place, and the building, with the walls thereof, an hundred cubits long;

14 Also the breadth of the face of the house, and of the separate place ^atoward the east, an hundred cubits.

15 And he measured the length of the building over against the separate place which ^awas behind it, and the galleries ^athereof on the one side, and on the other side, an hundred cubits,

A.M. cir. 3430.
B.C. cir. 574.

^a 1 Ki. 6. 20. 2 Ch. 3. 8.
Re. 21. 2, 3, 16, 17.
^a 2 Re. 21. 12, 18. 15. 26.
1: 60. 18. 20. 25. 5. Ps.
125. 2.
^a 2 Ch. 42. 1-14. 1 Ki. 6.
5. 2. C. 4. 3-4. 15. 26.
20. 10. 14. 2.
^a 8 The side chambers
are described by
Josephus as three
stories in height,
thirty chambers in
each story. They are
called 'side chambers',
because built at
least round three
sides of the temple.

^a 9 Heb. side chamber
over side chamber.

^a 1 Or, three and
thirty times of feet.

^a 1 Ki. 6. 6. 8. Ps. 84. 7.
Mat. 23. 13. 15. 8.
24. 16. 18. 1 Co. 1. 30; 15.
38. 1. Pe. 1. 5.

^a 2 Heb. be holden.

^a 3 They had not hold
in the wall. That is,
there were no openings
in the wall to admit
joists; but at
each story the wall
was contracted a cubit
so as to form a ledge
upon which the end
of the joists rested.

^a 4 Heb. it was made
broader, and went
round.

^a 5 A winding stair-
case.—C.

^a 1 Ki. 6. 8. Ps. 84. 7.
Mat. 23. 13. 15. 8.
24. 16. 18. 1 Co. 1. 30; 15.
38. 1. Pe. 1. 5.

^a 6 The external post
of the chambers being
perpendicular, and the correspond-
ing side of the temple-
wall decreasing a
cubit at every story,
the chambers consequently increasing in
breadth as they ascended.—C.

^a 7 Re. 21. 14, 19. Ep. 2.
20. 1 Co. 3. 11. 15. 28. 16.
Mat. 18. 18.

^a 8 Heb. as ver.
5ch. 42. 1, 4.

^a 9 Heb. (ordinary) cubits,
which left a gallery
or passage common
to each story.—C.

^a 1 i.e. these, ch. 40.

^a 2 The word rendered
'chambers' in this
place being different
from the word used
before, this verse is
supposed to describe
another range of
rooms parallel to the
outer chamber, with a
passage of 20 cubits
between.—Greenfield.

^a 3 Ver. 10. 15. 20. 25. 30.
11. 18. Re. 21. 12, 13, 25.
Lu. 14. 22, 23.

^a 4 Is. 43. 6; 49. 12; 11.
11; 60. 11. 2. 3. Ze. 2.
11: 8. 20-23. ch. 46. 9. Ep.
3. 6, 8. Mar. 16. 15, 16.

^a 5 Ch. 42. 1, 10, 13; ver.
12-14. Re. 21. 27. 22. 14.
15.

^a 6 All the walls included
in this place.

^a 7 Separate place.
Whether this was a
building or a court
does not distinctly appear.—Query, May it
not have been an hospital
for the priests and
Levites in case
of sudden or chronic
disease? See 2 Ki. 15.
5.—C.

^a 8 Or, several walks,
or walks with pillars,
Zec. 3. 7. Ca. 7. 5.
Ju. 14. 23; 17. 24. Re. 21.
32. 2.

^a 9 From ver. 13, 15 it
would appear that all
the buildings of the
temple occupied an
area of 100 square

cubits, say 175 British
feet. But this was independent
of the numerous courts,
logges, and store-
houses which occupied
a much larger
space. The temple
of Herod Josephus
estimates as covering
an area of half a mile
in circuit. Antiq. b.
xv. c. 14.—C.

^a 10 Ver. 17; ch. 42. 15.
21. 2. 3. 10, 25;
ver. 26. 1 Ki. 6. 4. Ju. 2.
10. 10. 5. 35.

^a 11 Or, answerable to.

^a 12 Heb. ceiling of
wood.

^a 13 Or, and the
ground unto the windows.

^a 14 The openings
(that is, the openings
—for glass was not in
use) 'were covered'
with lattice-work, as
is still common in the
East, and in many
parts of Europe during
the heat of summer.—C.

^a 15 The windows ranged
with the lintel of
the door at the east,
and continued at that
height round the temple
to the place of
the sanctuary, which
had no windows, but
was the emblem of
that impenetrable
darkness in which
God hides himself
from human discovery
—while yet he covers
himself with light,
and hath in him no
darkness at all. Ps.
16. 11; 104. 2. 1
Ju. 1. 5. Which apparent
contradictions are
solved by this fact
—that to the weak
eye, the strongest
light is the greatest
darkness.—C.

^a 16 Heb. measures.

^a 17 1 Ki. 6. 29. 7. 26. 2
Ch. 3. 7. Ps. 34. 7. He. 1.
14. Mat. 18. 10. Ps. 92.
13. Ca. 7. 7. 8. Re. 7. 9.
Ps. 13.

^a 18 1 Ki. 6. 29. 7. 26. 2
Ch. 3. 7. Ps. 34. 7. He. 1.
14. Mat. 18. 10. Ps. 92.
13. Ca. 7. 7. 8. Re. 7. 9.
Ps. 13.

^a 19 1 Ki. 6. 29. 7. 26. 2
Ch. 3. 7. Ps. 34. 7. He. 1.
14. Mat. 18. 10. Ps. 92.
13. Ca. 7. 7. 8. Re. 7. 9.
Ps. 13.

^a 20 Heb. post, ch. 40.
15. 1 Ki. 6. 33.

^a 21 Ex. 26. 1-3. 1 Ki. 6.
20, 22. 2 Ch. 4. 19. Re. 8.
3. He. 13. 10; 19. 24, 25.
1 Ju. 2. 12. 1 Ju. 17. 9, 19,
20, 24. 23.

^a 22 The altar of wood.
This must signify the
altar of incense, which
was covered with
plates of gold.—C.

^a 23 Ch. 44. 16. Pr. 9. 2.
Ca. 23. 5. 1. Is. 25. 6.
Re. 3. 20. Mal. 1. 5. Mat.
8. 11, with Mal. 1. 7, 12.

^a 24 Ex. 30. 8.

^a 25 Heb. the holy place
had one, and the most
holy place another.

^a 26 Ch. 40. 48. 1 Ki. 6. 31
—35.

^a 27 See ver. 18-20. 1
Ki. 6. 32, 35.

^a 28 Ju. 10. 7, 9; 14. 6. Ep.
2. 6; 1 Co. 10. 20.

^a 29 Ver. 17, 18.

^a 30 Ver. 16; ch. 40. 16. 1.
Ki. 6. 4. 2 Co. 3. 18; 5. 7.
Ju. 2. 10; 10. 5-35.

CHAP. XLII.

a ch. xl. 24. 1. 2 Co. 3.

5 b ch. 40. 20; 41. 12. Re.

11. 2.

1 Chambers, as ch.

4; 9. ver. 4.

2 Chamber—not a
single chamber, but a
range of chambers of
three stories, situated
in the court outer
from the temple, but
not outer next the
city.—C.

with ^athe inner temple, and the porches of the court;

16 The door-posts, and the ^anarrow windows, and the galleries round about on their three stories, over against ^athe door, ceiled with ^awood round about, and from the ground up to the windows, ^aand the windows ^awere covered; ^a1

17 To that above the door, ^aeven unto the inner house and without, and by all the wall round about, within and without, by ^ameasure.

18 And ^ait was made with ^acherubims and palm-trees, so that a palm-tree ^awas between a cherub and a cherub; and ^aevery cherub had ^atwo faces:

19 So that the face of a man ^awas toward the palm-tree on the one side, and the face of a young lion toward the palm-tree on the other side: ^ait was made through all the house round about.

20 From ^athe ground unto above the door were cherubims and palm-trees made, and ^aon the wall of the temple.

21 The posts ^aof the temple were squared, and the face of the sanctuary; the appearance of ^athe one as the appearance of ^athe other.

22 The ^aaltar of wood ^awas three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, ^awere of wood: and he said unto me, This ^ais ^athe table that ^ais ^abefore the LORD.

23 And the temple and the sanctuary had two doors.

24 And the doors had ^atwo leaves ^aapiece, two turning leaves; two leaves for the one door, and two leaves for the other door.

25 And ^athere were made on them, on the ^adoors of the temple, cherubims and palm-trees, like as ^awere made upon the ^awalls, and ^athere were thick planks upon the face of the porch without.

26 And ^athere were narrow windows and palm-trees on the one side and on the other side, on the sides of the porch, and ^aupon the side-chambers of the house, and thick planks.

CHAPTER XLII.

1 The chambers for the priests. 13 The use thereof. 15 The measures of the outward court.

THEN he brought me forth into the ^aouter court, the way toward the north, and he brought me into the ^achamber ^athat was over

my pressures, be as the palm-tree, ever fat and flourishing. And since I serve with and am ministered to by angels and ministers, let my conversation be as becometh the gospel of Christ.

CHAPTER XLII. REFLECTIONS.—Let me bless the Lord for his numerous but simple gospel ordinances, and the extensive enlargement of them; but especially for the many and large mansions in the Father's house above. Great is the privilege of converse with fellow-Christians, and of opportunity to attend on the Lord without distraction. A great difference ought to be put between common and sacred things. And alas! an impassable wall of separation excludes impenitent

sinners from the blessings and benefits of Christ's church and kingdom, and will exclude them for ever from his presence in glory.

CHAPTER XLIII. Ver. 7-9. Their whoredom denotes their idolatry. The carcases of their kings, or Molech, denote their idols infinitely loathsome and detestable to God. Their thresholds and posts, erected in opposition to God's, are their temples, altars, and inventions in worship, which they set up in opposition to him.

REFLECTIONS.—The different visits which God makes to his people are much alike, and serve to confirm one another; and it is but for a small moment he

withdraws, when he returns in kindness. His glory manifested in his church is her principal ornament, furniture, and source of felicity. But it is through Jesus Christ, as with us, that we can have communion with him, or hear his voice with comfort. And if his goodness lead us not to repentance, nothing will. Yea, his pardon of sins renders them peculiarly loathsome and detestable. But, alas! how often the greatest abominations are found placed by men in God's own temple, his church, his worship, and their heart! No wonder that he is highly provoked herewith. But such as improve his goodness, received to his glory, and to their own self-loathing and debasement, shall experience it more and more.—The whole of our salvation is

14 When the priests enter therein, then 'shall

Ex. 29.45. Joel 3.17. ch. 48.35. Jn. 1.14. Col. 2.9. Mat. 28.20. Re. 21.2,3; 22.3. He. 13.5.
ch. 39.7. Ho. 14.8; 2.16,17. Zec. 13.2; 14.20,21, with Le. 26.30. ch. xvi. xxiii. Je. 16.18. ch. 23. 28,39.

ONE, not *Levites that went astray*, implies their being true and blameless children of Jesus Christ, and faithful preachers of his atonement as the substance of the gospel. Their *eight days' consecration along with the altar* imports their entrance on their work with great deliberation, much solemn prayer, noted application of Jesus' blood, and vigorous study of gospel holiness. Their being *clothed with linen*, not with *wool*, or *anything that causeth sweat*, imports their being arrayed

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5 And the LORD said unto me, Son of man, mark well,² and behold with thine eyes, and hear with thine ears, all that I say unto thee concerning all the ordinances of the house of the LORD, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary.

6 And thou shalt say to the rebellious, *even* to the house of Israel, Thus saith the Lord God, O ye house of Israel, let it suffice you of all your abominations,

7 In¹ that ye have brought *into my sanctuary* strangers,³ uncircumcised^a in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, *even* my house, when ye offer my bread, the fat and the blood, and they have broken my covenant, because of all your abominations.

8 And ye have not kept the charge of mine holy things: but ye have set keepers of my charge⁴ in my sanctuary for yourselves.⁵

9 ¶ Thus saith the Lord God, No stranger, uncircumcised in heart,⁶ nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that *is* among the children of Israel.

10 And the Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols; they shall even bear their iniquity.

11 Yet^a they shall be ministers in my sanctuary, *having* charge at the gates of the house, and ministering to the house: they shall slay the burnt-offering and the sacrifice for the people, and they shall stand before them to minister unto them.

12 Because⁹ they ministered unto them before their idols, and caused the house of Israel to fall into iniquity;⁷ therefore have I lifted up mine hand against them, saith the Lord God, and they shall bear their iniquity.

13 And^c they shall not come near unto me, to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy place,⁸ but they shall bear their shame, and their abominations which they have committed:

14 But^e I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein.

15 ¶ But⁹ the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord God:

A.M. cir. 3430.
B.C. cir. 574.

2 Heb. *et thine heart*, ch. 40.4: 43.7, 11, 12.

3 ch. 43.2, 6, 7. Mat. 28.20. De. 12.3; see ch. 43.11, 12; 3.17; 2.7. Mat. 10.27. Ps. 119.490.

8, 9. ch. 2.5-8; 3.9, 26, 27. Ac. 7.51.

4 ch. 43.8; 43.9. 1 Pe. 4.3.

5 ch. 43.7, 8; 2.20; 37.23; 26.26. Le. 22.25.

6 Heb. *children of a stranger*, Is. 56.6, 7. Ac. 21.26. La. 1.10. Je. 9.25; 4.4.

7 Le. 26.41. Ro. 2.28, 29.

8 Le. 21.6, 8.

9 Le. 1.1-11; 3.16; 17.11. Mal. 1.7, 12.

10 Is. 24.5. 2 Ki. 17.7-22. ch. 31.1, 2. xxi. 12. ii. 19. Is. 1.11, v. 19, ix. 17.

11 Le. 22.9. Ac. 7.53. Phi. 2.21. 2 Ti. 4.10. ch. 40.45. Is. 56.10, 11.

12 Or, *ward or ordinance*, and so ver. 14, 16.

13 You have appointed unworthy substitutes to perform your duties, who have performed it negligently and profanely.

14 Ps. 50.16; 93.5. Ac. 2.41. Tit. 1.6. Mat. 7.6. Re. 2.27. Joel 3.17. Zec. 14.21. Jt. 3.3, 5. with De. 10.16. Le. 20.41. Je. 4.4; 9.26. Ro. 2.29. Mar. 10.10.

15 The verse implies the admission of the Gentiles, not merely to the outer court, but, on the principle of a renewed heart, even to the service of the sanctuary; and it is evident that this ordinance of the house refers to a spiritual state that never yet has been in the church, but which he that searcheth the reins and hearts, Re. 2.23, has at all times a right to require and enjoin; and which the fuller pouring of his Spirit will undoubtedly yet effect.—C.

16 Ver. 15. 2 Ki. 23.8, 9. ch. 29.4, 5. ch. 48.11. Ex. 20.5.

17 1 Ti. 5.22.

18 Ge. 4.13. La. 2.14; 3.20. Is. 29.25; 5.5; 4.18. Pr. 14.14.

19 ver. 14. 1 Ch. xxvii. 23-28. 2 Ch. 29.4, 5. 34.39-47. Nu. 18.6, 10, 19.

20 Ho. 5.1. ch. 22.26. 2 Ki. 16.10-16. Mal. 2.8. 9.13-13. ch. 14.3, 4.

21 Nu. 18.3, 4. 2 Ki. 23.

22 Heb. *were for a stumbling-block of iniquity unto, &c.*

23 ch. 20.6, 15; 23.28. Am. 5.23, 8.

24 ch. 18.4, 13, 18, 24. Is. 3.11; 1.20. Ro. 2.8; 6.23; 8.13. See ver. 14.

25 2 Ki. 23.9. ver. 9, 10.

26 Heb. *holinesses in the holinesses of holinesses.*

27 See ver. 10, 12.

28 ver. 11. 1 Ch. xxvii. 23-28. Nu. 18.6. 2 Ch. 30.17.

29 De. 17.9; 18.1; 24.8. 1 Ch. 40.46; 43.19; 48.11. Nu. 25.1-4. Sa. 2.31. 1 Ki. 2.27; 35. 2 Ti. 2.2. 1 Th. 2.10. 1 Ti. 3.10. Re. 2.7, 10, 11, 17; 3.5, 10, 12, 21.

30 ver. 7. Le. 3.16; 17.5, 9, 11.

31 This ordinance implies that even in the most perfect earthly state of the church there may be controversies concerning rights and properties, but that there will be a righteous administration of justice, and a ready acquiescence in legal decisions.—C.

A.M. cir. 3430.
B.C. cir. 574.

4 Re. 1.6.

5 ch. 41.22; 43.13-14. Mal. 1.14.

6 My table. Either the table of showbread, or the sacrificial tables which the prophet saw, ch. 40.39.—C.

7 Le. 8.15. Nu. 3.7. De. 33.9, 10. Nu. 18.7, 8. Mal. 2.7.

8 Ex. 28.39-43; 39.27-29. Le. 16.4. Re. 4.4; 7.13, 15. 1 Ti. 11. Is. 61.10.

9 They should not wear their holy garments among the people, under any pretence of sanctifying them, by allowing them to be superstitiously touched or kissed.—C.

10 ver. 18. 1 Co. 10.32. 2 Co. 6.3. 1 Ti. 6.8-11. Phi. 4.11.

11 Ex. 28.40. 1 Co. 11.10.

12 Ex. 28.42. 1 Ti. 4.12. 2 Ti. 2.22.

13 Or, *in sweating places*. Heb. *in or with sweat*, Mat. 6.4. 2 Co. 2.17, with 2 Co. 3.5. Ep. 6.14.

14 Because the sweat of the brow was a memorial of sin and of the curse, therefore the priests, whose office was to bless and curse not, should not of choice, nor under any pretence, advice, custom, or authority, wear any garment tending to be spotted by the flesh, Ge. 3.19. Ro. 13.14. Jude 3.—C.

15 ch. 42.13, 14. Le. 6.27. Lu. 9.62. 2 Ti. 2.4. Ro. 12.7. Col. 4.17.

16 ch. 46.20. 1 Co. 3.5, 6. Ex. 29.37; 30.29. ver. 23. Mat. 23.4-6, with Le. 6.27. Mat. 23.13.

17 Le. 21.5. De. 4.1. Na. 6.5. 1 Co. 11.14. Tit. 1.8.

18 Le. 10.9-11. 1 Ti. 3.14. 1 Ti. 4.7.

19 Le. 21.7, 13. 1 Co. 7.30. 2 Co. 6.14. 1 Ti. 3.2, 4, 11.

20 Heb. *thrust forth*.

21 Heb. *from a priest*.

22 Le. 10.10, 11. ch. 22.26. Mal. 2.7. Je. 15:19.

23 De. 17.8. 2 Ch. 19.8, 10, 11. Mat. 18.17. 1 Co. 5.1-7. 2 Co. 2.6.

24 See note in first column.

25 1 Ti. 3.15; 12.16, 11. 2 Ti. 2.22-26; 4.2. Col. 4.17. Ac. 20.18-34. 2 Ch. 22.26. Is. 58.13, 14.

26 Le. 30.26; 21.1, 11; 22.2. Mat. 8.22. 1 Th. 4.13. Ju. 11.33-35.

27 Nu. 6.10; 19.11. He. 9.13, 14.

28 ver. 17. Le. 4.3. Phi. 3.9. 2 Co. 5.11. 1 Co. 2.2. Tit. 2.14. He. 10.12, 14. 19-22.

29 Nu. 18.20, 21. De. 10.9; 18.1, 2. Jos. 13.14, 33.

30 No possession. No exclusive possession, such as the other tribes received. And historically, it appears there was a mixture of secular and ecclesiastical possession. Thus David is found in possession of Hebron (2 Sa. 2.11), which was one of the Levitical cities, Jos. 21.11, 13. How this community of rights and properties does not appear, but it must have been well defined, as there is no record either of complaint or dispute arising from its existence.—C.

16 They shall enter into my sanctuary, and they shall come near to my table,⁹ to minister unto me, and they shall keep my charge.

17 ¶ And it shall come to pass, *that*, when they enter in at the gates of the inner court, they shall be clothed with linen garments;¹ and no wool shall come upon them while they minister in the gates of the inner court, and within.

18 They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins; they shall not gird themselves² with any thing that causeth sweat.³

19 And when they go forth into the outer court, *even* into the outer court to the people, they shall put off their garments wherein they ministered; and lay them in the holy chambers, and they shall put on other garments; and they shall not sanctify the people with their garments.

20 Neither^a shall they shave their heads, nor suffer their locks to grow long: they shall only poll their heads.

21 Neither shall any priest drink wine, when they enter into the inner court.

22 Neither shall they take for their wives a widow, nor her that is put away:⁴ but they shall take maidens of the seed of the house of Israel, or a widow that had a priest before.⁵

23 And they shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean.

24 And^a in controversy⁶ they shall stand in judgment; and they shall judge it according to my judgments: and they shall keep my laws and my statutes in all mine assemblies; and they shall hallow my sabbaths.

25 And they shall come at no dead person to defile themselves: but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves.

26 And after he is cleansed they shall reckon unto him seven days.

27 And^e in the day that he goeth into the sanctuary, unto the inner court, to minister in the sanctuary, he shall offer his sin-offering, saith the Lord God.

28 And it shall be unto them for an inheritance; I am their inheritance: and ye shall give them no possession⁷ in Israel; I am their possession.

and wantonness. Their not drinking wine, &c., imports that they must never indulge drunkenness, luxury, or carnal care; that they must marry only such women as are of good report, and never connect themselves with apostate and disorderly churches; that they must, by doctrine and example, faithfully teach their hearers, and compose differences among them; and must avoid immoderate sorrow for the loss of created enjoyments. The food, fields, &c., allotted them for a maintenance,

import their continual living on Christ crucified and his new-covenant provision, and their being decently and commodiously supported by their hearers. Their having distinct chambers for themselves may denote their office circumscribed by the divine law, and that none ought to interfere with either their work or benefice without commission from Christ. Their offering the sacrifices of the people may denote their preaching Christ crucified among them, and leading their exer-

cises in their public dedications of themselves to God.

REFLECTIONS.—It is highly reasonable and infinitely delightful that Jesus, our only Mediator, Prince, and High-priest, should in all things have the pre-eminence. And it is necessary that God's mercies should be always attended with the most cordial repentance and thorough reformation. How provoking to God, ruinous to the church, and damning to souls,

29 They^h shall eat the meat-offering, and the sin-offering, and the trespass-offering; and every dedicated^s thing in Israel shall be theirs.

30 And the first^o of all the first-fruits of all things, and every oblation of all, of every sort of your oblations, shall be the priest's: ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine house.

31 The^a priest shall not eat of any thing that is dead of itself, or torn, whether it be fowl or beast.

CHAPTER XLV.

1 The portion of land for the sanctuary, 6 for the city, 7 and for the prince. 9 Ordinances for the prince.

MOREOVER, when ye shall divide^a by lot the land^d for inheritance, ye shall offer^b an oblation unto the LORD, an holy portion² of the land: the length shall be the length of five and twenty thousand reeds,³ and the breadth shall be ten thousand. This shall be holy in all the borders thereof round about.

2 Of this there shall be^c for the sanctuary five hundred in length, with five hundred in breadth, square round about; and fifty cubits round about for the suburbs⁴ thereof.

3 And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand: and^e in it shall be the sanctuary and the most holy place.

4 The^e holy portion of the land shall be for the priests the ministers of the sanctuary, which shall come near to minister unto the LORD; and it shall be a place for their houses, and an holy place for the sanctuary.

5 And the five and twenty thousand of length, and the ten thousand of breadth, shall also the Levites, the ministers of the house, have for themselves, for a possession for twenty chambers.

6 ¶ And^f ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, over against the oblation of the holy portion: it shall be for the whole house of Israel.

7 ¶ And^g a portion shall be for the prince on the one side and on the other side of the oblation of the holy portion, and of the possession of the city, before the oblation of the holy portion, and before the possession of the city, from the west side westward, and from the east side eastward,^h and the length shall be over against

A.M. cir. 3430.
B.C. cir. 574.

A.L. 2.3; 6.18, 29; 7.12; 10.9, 13, 14.
Nu. 34.12.
8 Or, devoted.
9 Ex. 13.2; 22.29, 30.
Nu. 3.13; 15.2; 20.16.
12. De. 20.14; 21.5.
31.10. Pr. 3.9, 10. Mal. 3.10. Ne. 10.37. 1 C. 9.11.
14. Ga. 6.6.
Or, chief.
A Ex. 23.1. Le. 22.8; 17.15. De. 14.21.

CHAP. XLV.

a ch. 47.22. Jos. 13.6. Nu. 34.13. Pr. 10.33. Ep. 2.5. Ps. 15.5.
b Heb. cause the land to fall by lot.
c ver. 1-8. ch. 48. 8-23. Ro. 1.1. Pe. 2.5.
d Heb. holiness.
e Taking the reed at 105 feet, this oblation would constitute a square of nearly 50 miles on each side. From the north side was taken a lot of nearly 50 miles by 20 for the priests, in the midst of which was the site of the temple, about a mile square, ver. 1, 2. On the south lay the lot of the Levites, of the same extent as that of the priests, ver. 5; and south of this lay the lot of the city, of the same length as those of the priests and Levites, but only half the width, ver. 6. Now when it is recollected that Canaan was little more than 120 miles in length, by 80 in breadth, there can remain little doubt that the whole is an emblem of that glorious state when Zion shall enlarge the place of her tents, lengthen her cords, strengthen her stakes, and break forth on the right and the left, and her seed shall inherit the Gentiles, Is. 54.2, 3, 5, 6. The word "reeds" is not in the original, and several eminent expositors think "cubits" should have been supplied in its stead. But that "reeds" and not "cubits" is the proper word to be supplied, is evident from ch. 42. 16, which exactly corresponds with ch. 45.2.
c ch. 42.20, 48.18. He. 12.22-24.
d Or, void places.
e ch. 48.10.
f ver. 1; ch. 40.46; 43.19, 15.16.
g Other 25,000, &c., ch. 48.10, 13, 20.
h 1 Co. 9.13, 14.
i ch. 40.17, 41.5-9, 42.5, 2 Ch. 3.9. Je. 35.2.
j ch. 48.15-17, 30, 32.
k ch. 48.15-17, 48.21. Is. 9.6; 53.12. De. 32.9. Ps. 2.8; 72.8. Ze. 14.8, 9. Re. 11.15. Da. 7.14. E. 9.6, 7. Phi. 2.9-11. Ep. 1.20-23.
l Is. 49.12, 23; 60.3, 10, 16. Ps. 72.8. Re. 21.24.
m The portion of the prince lay upon the east and the west of the oblation of the sanctuary, within which it was not lawful for him to encroach; but the breadth externally was not limited, but by that judgment and justice, for the protection and enforcement of which the powers that be are ordained of God.
n The maneh is the same as the mina. This is a passage of great difficulty. Perhaps the simplest solution is this: Let not your maneh be of an

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uncertain, fluctuating, or local value, but fixed either to 20, 25, or 15 shekels. This may be well illustrated by a reference to avoid-possessions, apothecaries', and other weights, several of which vary in different districts, not according to any specific name, but according to the article sold, and which often becomes the source of inconvenience, litigation, or fraud. Note. Commercial plainness and integrity form essential characteristics of the Christian in his intercourse with the world, as humility and piety are indispensable in his communion with God.—C.

The revenues of the prince shall be personal estates—an arrangement which has often prevailed in European kingdoms, and which, though as often superseded by him in wisdom, may yet—when the science of political economy shall be thoroughly understood, because thoroughly Christianized—be found best fitted to mix and preserve the just limits of superiority and subjection between prince and people, and most effectually to secure the prosperity and happiness of both.—C.

7 ch. 16.8, with ch. 22.7; 17.46, 18. Pr. 28.10. Je. 22.17, or Ps. 45.16; 49.14. Da. 7.27. Lu. 19.17. 1 Co. 6.2. Re. 5.3-13. 1 Co. 6.7, 8.
8 Heb. expulsions.
9 Le. 19.35, 36. Pr. 11.1. Mat. 7.12.
r Is. 5.10. Am. 8.5.
9 Ex. 30.13. Le. 27.25. Nu. 3.47; 1 C. sixty shekels in all. He. 10. weight fifty, 1 Ki. 10.17. 2 Ch. 9.16.

1 Or, pound.
2 See note in first column.
3 Ga. 6.6. 1 Co. 9.13-15. 1 Th. 5.17.
4 A sixth part.
5 An hundredth part.

6 Or, tid.
7 Pr. 3.9. Mal. 1.8, 14. Nu. 18.12, 29.
8 Or, thank-offerings, ver. 27.
9 Le. 1.1. He. 9.22, 23; 10. Tit. 2.14.
10 Heb. shall be for.

11 Ex. 30.14.
12 Or, with, Is. 16.1.
13 For the prince, rather to the prince as a religious tribute, to enable him to provide for the necessary services of the sanctuary.—C.
14 ch. 46.12-15. Is. 66.23. Ch. 5.6; 30.24; 35.7. Ezr. 1.5; 6.8, 9. Nu. xxviii. xlii. xlv. Le. 1.1. vii. xvi. xlii. Jn. 1.16; 15.5. Ro. 12.36. Ga. 2.26.
15 1 Pe. 2.24; 18.2 Co. 5.21. Ga. 3.13. Jn. 6.51. Col. 1.20. Ep. 1.35, 20. 1 Pe. 2.5. Ro. 12.1.

16 Or, thank-offerings.
17 Ex. 12.2. Nu. 28.11-15.
18 ver. 15. Le. 22.20. He. 7.26. 2 Co. 5.21.
19 Le. 16.10. Ga. 4.1-3; 3.23. He. 9.8, with He. 10.19-22. 1 Jn. 1.7. Re. 1.5. 1 Pe. 1.18, 19. Tit. 2.14. Ga. 1.4; 6.14.
20 ch. 41.21; 43.14, 20; 46.1.

one of the portions, from the west border unto the east border.

8 In the land⁷ shall be his possession in Israel: and my princes shall no more oppress my people; and the rest of the land shall they give to the house of Israel according to their tribes.

9 ¶ Thus saith the Lord God, Let it suffice you, O princes of Israel: remove violence and spoil, and execute judgment and justice, take away your exactions⁸ from my people, saith the Lord God.

10 Ye^a shall have just balances, and a just ephah, and a just bath.

11 The^e ephah and the bath shall be of one measure: that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the measure thereof shall be after the homer.

12 And the shekel shall be twenty gerahs; twenty shekels, five and twenty shekels, fifteen shekels shall be your maneh.²

13 This is the oblation that ye shall offer, the sixth part³ of an ephah of an homer of wheat, and ye shall give the sixth part of an ephah of an homer of barley.

14 Concerning the ordinance of oil, the bath of oil, ye shall offer the tenth part⁴ of a bath out of the cor, which is an homer of ten baths; for ten baths are an homer:

15 And one lamb⁵ out of the flock, out of two hundred, out of the fat pastures of Israel, for a meat-offering, and for a burnt-offering, and for peace-offerings,⁶ to make reconciliation for them, saith the Lord God.

16 All the people of the land shall give this oblation for⁸ the prince⁹ in Israel.

17 And^a it shall be the prince's part to give burnt-offerings, and meat-offerings, and drink-offerings, in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin-offering, and the meat-offering, and the burnt-offering, and the peace-offerings,¹ to make reconciliation for the house of Israel.

18 Thus saith the Lord God, In the first month, in the first day of the month, thou shalt take a young bullock, without blemish, and cleanse the sanctuary:

19 And the priest shall take of the blood of the sin-offering, and put it upon the posts of the house, and upon the four corners of the

is it when persons apparently graceless are admitted to the seals of God's promise, and to the office of rulers in the church of Christ! Nor must ministers who have fallen into scandal be hastily or easily restored to their office. It is in vain to expect a flourishing church where government and discipline are neglected, and where ministers are not extremely regular in all their conduct. But while ministers give up worldly cares for the sake of their hearers' salvation, it becomes their hearers, as they regard the blessing of God, and their own tem-

poral or spiritual welfare, to provide for them a decent subsistence.

CHAPTER XLV. Ver. 1-8; with ch. 47. 13-23; and xlviii. Canaan, on the west of Jordan, about 180 miles from north to south, and 50 from east to west, is represented as thus divided. Beginning from the north, Dan, Asher, Naphtali, Manasseh, Ephraim, Reuben, and Judah, had their portions, all of them extending from Jordan on the east to the Mediterranean Sea on

the west. All along the south side of Judah's portion is represented a sacred portion of 25,000 reeds broad. Of this, in the middle of the country, a portion of 25,000 reeds from east to west, and 10,000 from north to south, is allotted for the priests, in the middle of which a square of 500 reeds is allotted for the temple and its appurtenances. On the south side of the priests' portion another of the same dimensions is allotted for the Levites. On the south of the Levites' portion, a portion equally long, but only half as broad as that of

settle of the altar, and upon the posts of the gate of the inner court.

20 And so thou shalt do the seventh day of the month for every one that erreth, and for him that is simple: so shall ye reconcile the house.

21 In the first month, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten.

22 And upon that day shall the prince prepare for himself, and for all the people of the land, a bullock for a sin-offering.²

23 And seven days of the feast he shall prepare a burnt-offering to the LORD, seven bullocks and seven rams without blemish, daily the seven days; and a kid of the goats daily for a sin-offering.

24 And he shall prepare a meat-offering of an ephah for a bullock, and an ephah for a ram, and an hin of oil for an ephah.

25 In the seventh month, in the fifteenth day of the month, shall he do the like in the feast of the seven days, according to the sin-offering, according to the burnt-offering, and according to the meat-offering, and according to the oil.

CHAPTER XLVI.

1 Ordinances for the prince in his worship, 9 and for the people. 16 An order for the prince's inheritance. 19 The courts for boiling and baking.

THUS saith the Lord God, The gate of the inner court that looketh toward the east shall be shut the six working days;¹ but on the sabbath it shall be opened, and in the day of the new moon it shall be opened.

2 And the prince shall enter by the way of the porch of that gate without, and shall stand by the post of the gate, and the priest shall prepare his burnt-offering and his peace-offerings, and he shall worship at the threshold of the gate; then he shall go forth; but the gate shall not be shut until the evening.

3 Likewise the people of the land shall worship at the door of this gate before the LORD, on the sabbaths, and in the new moons.

4 And the burnt-offering that the prince shall offer unto the LORD in the sabbath-day shall be six lambs without blemish, and a ram without blemish.

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d Le. 4.27.
e ver. 18. Col. 1.20.
f Ro. 5.10. Ep. 2.13.14.
g Ex. xii. Nu. ix.
xxviii. Le. 23.5-8. De.
16.1-8. 1 Co. 5.7.8.
h Mat. 20.28. Tit. 2.
14.1 Pe. 2.24.3.18. Mat.
xxvi. xxvii. Mar. xv.
xvi. Lu. xxii. xxiii. Jn.
xviii. xix.

i Le. 4.14.
j It is impossible to understand the prince to mean Messiah the prince; for this prince offers not only for the people's sin, but for his own. Whereas, though Christ was made sin for us, he himself knew no sin, and so for himself needed no sin-offering.—C.

k He. 7.26. Is. 53.9. 2 Co. 5.21. 1 Pe. 3.18. 1 Jn. 3.5.

l Nu. 28.15, &c.
m ch. 45.5. Nu. 28.12. ver. 15.17. Nu. xv.

n Le. 23.33-35. Nu. 29.12-38. De. 16.13-15. Jn. 1.14. Zec. 14.10-19.

o ch. 44.1-3. 1 Co. 5.7.12. Job 5.7. 14.1. Jn. 9.4. Ec. 9.10.

p An unanswerable evidence that under the most perfect condition of the church the ordinance of the sabbath was to continue in full force.—C.

q He. 4.9.13. Jn. 3.2. ch. 45.17. Is. 66.23. d ver. 8. ch. 44.3.

r This ordinance presents the duty of kings under the gospel, to give a reverential attendance on the public worship of God. See ver. 10.

s The distinction (ver. 8,9) between the entering and departing of prince and people, seems, most probably, a prophetic emblem of a specific difference between Christ and his people.

t He entered the temple for sacrifice by the gate of righteousness, by the same gate he returned.

u His people enter the temple of God by the gate of faith, pass onward, and retire by the gate of death.—C.

v Jn. 10.1-3.
w ch. 44.1.7. 2 Ch. 23.13. Mat. 18.20.28.20.

x Col. 1.28. 1 Pe. 3.5. Re. 1.6.1 Co. 2.2.2. 11.4.2.

y Ge. 24.56. Ex. 12.27. 1 Ch. 29.30. 2 Ch. 29.29. Job 1.20.

z ver. 3. Mat. 25.10-12. Lu. 11.10. Ps. 100.4. 1 Jn. 10.7. 9.14.6. Ep. 2.18.5.20. He. 12.19-22.

aa ch. 45.17. ver. 6.7. 14. with Nu. 28.5.9.11. 12. Is. 54.4. 1 Co. 3.7.11. No such oblation was commanded by Moses.

* Though the prince is supposed himself to be a very hearty, zealous friend to the sanctuary, yet it is not left to him, no not in concert with the priests, to appoint what sacrifices shall be offered, but God himself appoints them; for it is his prerogative to insti-

A.M. cir. 3430.
B.C. cir. 574.

tute the rites and ceremonies of religious worship (Henry).

n ch. 45.24.
o As he shall be able. As he shall see good (Poole).

p The prince is much greater than that under the law; the law fixed the amount by weight and measure.

q Heb. the gift of peace, ver. 17. 12. De. 15.17. Le. 2.1.12. 8.14.21.25.28. Nu. 6.21.

r See note * in first column.

s ch. 44.1-3; ver. 1.2. Re. 1.2.21.3.

t Ex. 23.14-17. 34.23. De. xvi. Mal. 4.4. Ps. 42.3. 72.1. 4.15. 66.23. Zec. 14.10-19.

u ch. 1.12.17. He. 12.13. Ga. 4.9. 1 Co. 9.24.2. Pe. 2.11. He. 10.38. 3.12. with ch. 8.16. Lu. 9.62.

v None but the prince might enter the sanctuary from the east, and there was no entrance from the west; so that all the people must enter from the north or from the south.

w But those who entered from the north were to go out by the south; and they who entered by the south to go out by the north.

x This may signify that every thing should be regulated in respect of divine worship, in that way which may most effectually prevent disorder and interruption; but it is generally supposed to be intended to exhort men to go forward, and make progress in religion, and go through with it, and not be superficial, hypocritical, or apostate.—J.

y Mat. 18.20.28.20. Ep. 2.18.3. 12.17.18. He. 3.6; 4.14. 10.19.19.22.

z Though the prince was directed to enter and return by a way of his own; yet he might enter the sanctuary at the same time, and continue as long there as the people.

aa He shall say the same attendance upon God's worship with the people; since all men are equal in the sight of God.—J.

ab With Nu. xv. xxviii. xxi.

ac ver. 5.

ad Ps. 8. Ga. 2.20. Tit. 2.14. Mat. 20.28. Jn. 10.18.18.11.

ae Jn. 10.3. ver. 1.2.8; ch. 44.1.

af ver. 4. ch. 45.17. y Ex. 29.38-42. Nu. 28.34.5.10.29.34.35. 29.12.16.19.22.25.28. 31.34.38. Da. 8.11-13. Jn. 1.29.36.

ag Heb. a son of his year.

ah 1 Heb. morning by morning. Ps. 92.2.

ai With Nu. 28.5. Lu. 1.14.7.

aj The sixth, &c. In Nu. 28.5 the proportion is a tenth.

ak The increase is intended to show that as under the gospel grace has abounded, so should our thanksgiving proportionally abound, 2 Co. 9.12.—C.

5 And the meat-offering shall be an ephah for a ram, and the meat-offering for the lambs as he shall be able⁴ to give,⁵ and an hin of oil to an ephah.

6 And in the day of the new moon it shall be a young bullock without blemish, and six lambs, and a ram: they shall be without blemish.

7 And he shall prepare a meat-offering, an ephah for a bullock, and an ephah for a ram; and for the lambs according as his hand shall attain unto, and an hin of oil to an ephah.⁶

8 And when the prince shall enter, he shall go in by the way of the porch of that gate, and he shall go forth by the way thereof.

9 ¶ But when the people of the land shall come before the LORD in the solemn feasts, he that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate; he shall not return by the way of the gate whereby he came in, but shall go forth over against it.⁷

10 And the prince in the midst of them, when they go in, shall go in; and when they go forth,⁸ shall go forth.

11 And in the feasts, and in the solemnities, the meat-offering shall be an ephah to a bullock, and an ephah to a ram; and to the lambs as he is able to give, and an hin of oil to an ephah.

12 Now when the prince shall prepare a voluntary burnt-offering or peace-offerings voluntarily unto the LORD, one shall then open him the gate that looketh toward the east, and he shall prepare his burnt-offering and his peace-offerings as he did on the sabbath-day; then he shall go forth; and after his going forth one shall shut the gate.

13 Thou shalt daily prepare a burnt-offering unto the LORD of a lamb of the first year without blemish; thou shalt prepare it every morning.

14 And thou shalt prepare a meat-offering for it every morning, the sixth² part of an ephah, and the third part of an hin of oil, to temper with the fine flour; a meat-offering continually, by a perpetual ordinance, unto the LORD.

the priests or Levites, is assigned for the holy city; i.e. a square of 5000 reeds for the city to stand on, and a portion of 10,000 reeds in length and 5000 in breadth on the east side, and another on the west side of the same extent assigned to the office-bearers in the city. All of the country that remained on the east side and on the west side of this sacred square of 25,000 reeds, divided between the priests, Levites, and city, is allotted to the prince. And southward of that portion, in the middle of which the city stood, and of the land appointed for the prince at the east and west sides, the tribes of Benjamin, Simeon, Issachar, Zebulun, and Gad, had their portions, each extending from Jordan to the Mediterranean Sea. This division is entirely different from that made by Joshua, Jos. xiii.—xxi.

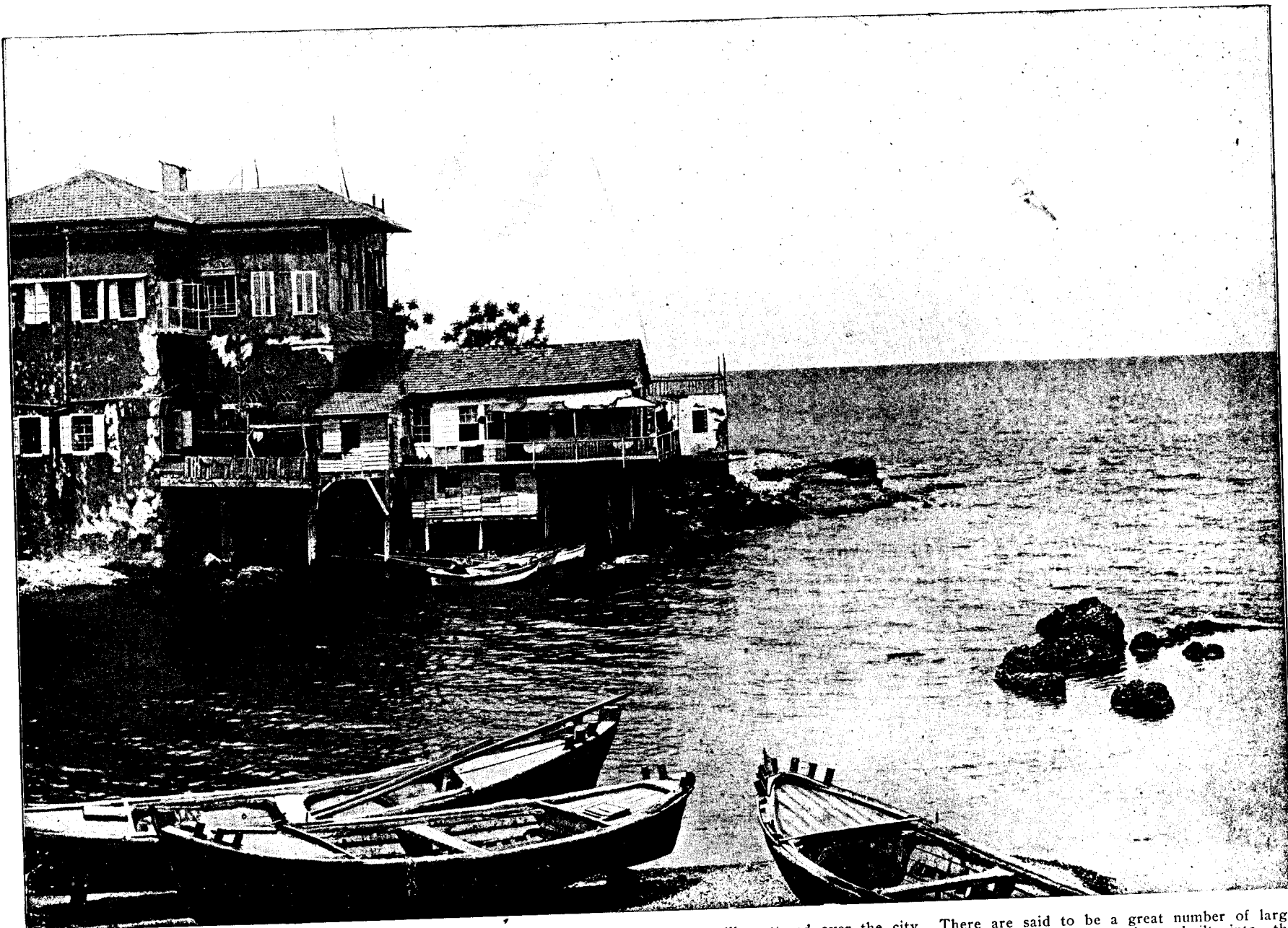
Ver. 13-25. The oblations here mean Christ, as offered in sacrifice to God, and represented as a Saviour to

sinners; and his people giving up themselves, and all that they have, to God through him. The sacred festivals may point out the seasons of Christ's incarnation, suffering, and pouring out of the Holy Ghost, and the solemn ordinances of gospel worship, in which Christ and his people hold solemn fellowship, to the honour of God.

REFLECTIONS.—God ought to be honoured with the first and best of our substance; and his ministers and magistrates should be so provided for as that they may constantly attend to their work. Wherever religion thrives true liberty and strict honesty will abound. Magistrates and people, as well as ministers, ought, in their places, to lay out all their influence in promoting true and practical religion; and none shall receive mercies from God without grateful returns, according to what they have received. Though our great sacrifice

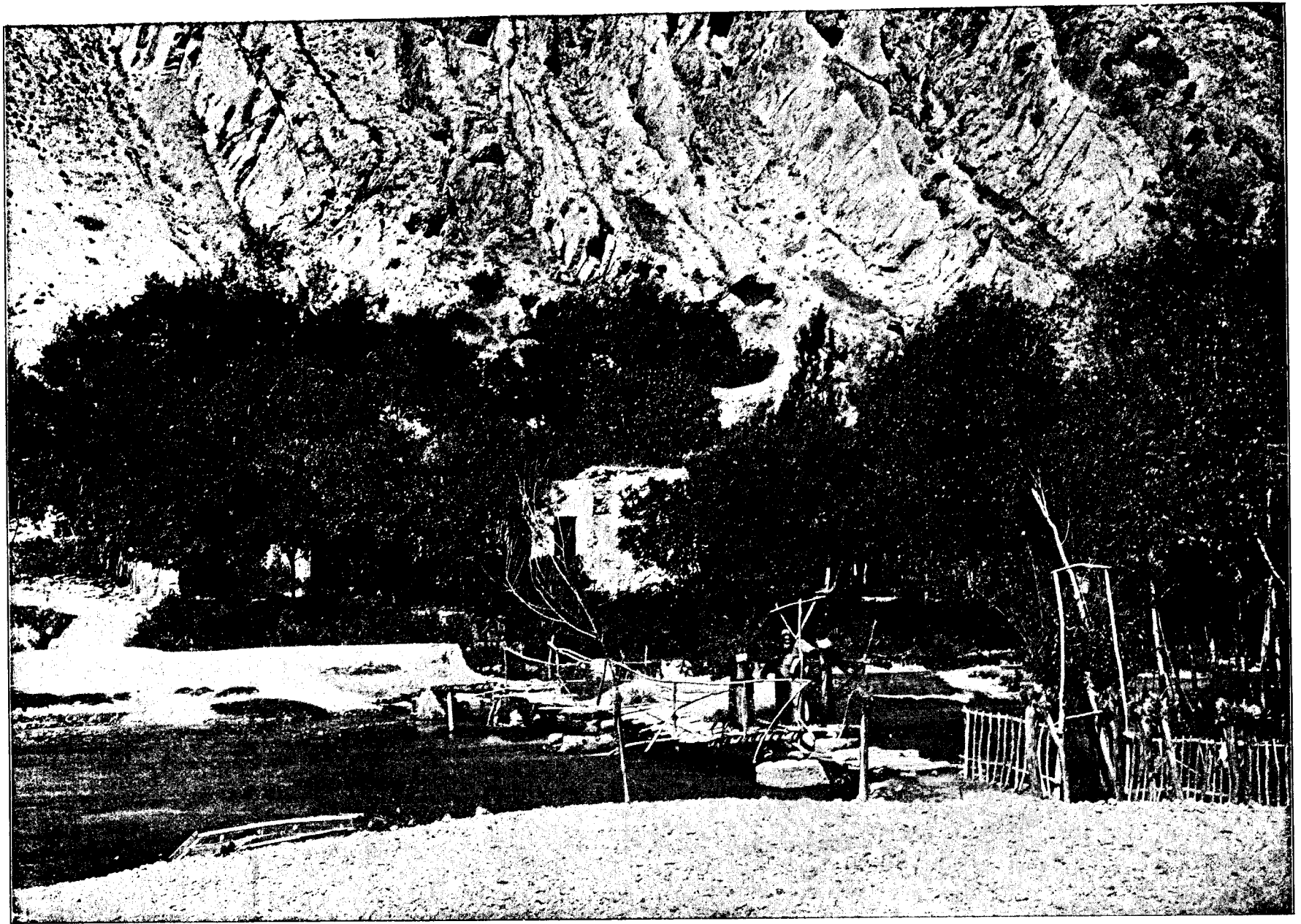
of atonement was offered but once for all, our spiritual sacrifices of thanksgiving to God through Christ ought to be daily continued, especially when he allows us the more solemn ordinances of his worship.

CHAPTER XLVI. REFLECTIONS.—All ranks of men should carefully concur in promoting the regular sanctification of the Sabbath, and the whole worship of God. And it is the greatest glory of princes to be patrons of true piety to their people. But all our attendance on ordinances ought to be in close fellowship with Jesus our Prince, who is ALL to, does all for, and works all in us. And in our whole course of religion we must never go back; but, forgetting the things that are behind, reach forward unto the things that are before. It is very graceful to behold great men reverently attending the ordinances of the gospel with their servants,



FISHERMAN'S HOUSE, BEYROUT—WHERE TITUS CELEBRATED HIS VICTORY OVER JERUSALEM. [Ezekiel, xlvii:16.]—"Hamath, Berothath, Sibraim." Some connect the Berothath mentioned in Ezekiel xlvii:16, with Beyrouth. The best authorities, however, think this connection very remote. This city became a Roman colony in the reign of Augustus. It was adorned and beautified with theatres, colonnades, porticoes and baths by Agrippa, the remains of which

are still scattered over the city. There are said to be a great number of large columns of both gray and red granite which have been built into the quay here. Here it was that Titus celebrated his victory over Jerusalem, and also the birthday of his father by gladiatorial combats, in which the captives of Zion were forced to fight with wild beasts and with one another, according to Josephus.



A BANA RIVER AT TOLL-GATE, DAMASCUS. [Ezekiel, xlvii:16.]—We are standing here at the foot of the Anti-Libanus mountain. The rocks rise up directly from the bank of the river. This is about a mile above the city of Damascus. The two merchants in flowing robes we see standing upon the bridge are fit representatives of the old and wealthy city of Damascus. In no other city on earth is there seemingly so much of physical repose

and rest as here. Damascus seems to meet that universal element in human life that longs for relaxation in some quiet retreat. Here in Damascus man seems to find an escape from the responsibilities and momentous issues of the world's hard work, and here, away from the storm and noise of life, he finds a deeply shaded landscape hidden from the glare of the sun and away from the thunder of the world's trouble.

15 Thus shall they prepare the lamb, and the meat-offering, and the oil, every morning, for a continual burnt-offering.

16 ¶ Thus saith the Lord God, If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons'; it shall be their possession by inheritance.

17 But if he give a gift of his inheritance to one of his servants, then it shall be his to the year of liberty; after it shall return to the prince: but his inheritance shall be his sons' for them.

18 Moreover, the prince shall not take of the people's inheritance by oppression, to thrust them out of their possession: but he shall give his sons' inheritance out of his own possession; that my people be not scattered every man from his possession.

19 ¶ After he brought me through the entry, which was at the side of the gate, into the holy chambers of the priests, which looked toward the north: and, behold, there was a place on the two sides westward.

20 Then said he unto me, This is the place where the priests shall boil the trespass-offering and the sin-offering; where they shall bake the meat-offering; that they bear them not out into the outer court, to sanctify the people.

21 Then he brought me forth into the outer court, and caused me to pass by the four corners of the court, and, behold, in every corner of the court there was a court.

22 In the four corners of the court there were courts joined of forty cubits long, and thirty broad: these four corners were of one measure.

23 And there was a row of building round about in them, round about them four, and it was made with boiling places under the rows round about.

24 Then said he unto me, These are the places of them that boil, where the ministers of the house shall boil the sacrifice of the people.

CHAPTER XLVII.

1 The vision of the holy waters. 6 The virtue of them. 13 The borders of the land. 22 The division of it by lot.

AFTERWARD he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under, from the right side of the house, at the south side of the altar.

2 Then brought he me out of the way of the gate northward, and led me about the way without unto the outer gate by the way that looketh eastward; and, behold, there ran out waters on the right side.

A.M. cir. 3430.
B.C. cir. 574.

a ver. 13. Ps. 92. 255.
17. Nu. 28. 3. He. 9. 20.
b Is. 55. 3. Ac. 13. 34.
Ps. 84. 11. Ep. 1. 3. 1 Co.
1. 30. 2. 22.
c This unlimited
power of endowment
is an ordinance en-
tirely new—the em-
blem of that state, in
which he who is spar-
ed not his own Son,
but freely gave him
up to the death for
us all, will much
more with him freely
give us all things.—
C.

c Ro. 8. 15. 17. 30. Ps.
103. 17. Mat. 25. 34. Lu.
10. 42. Ro. 6. 23. 5. 21. Jn.
8. 35. 20.
d Le. 25. 10. Mat. 25.
14. 28. 20. 13. 12. Lu. 19.
24. 26. 1 Co. 13. 8. Mat. 7.
29. 23.

e ch. 45. 8. Ps. 72. 2. 41.
78. 72. Is. 32. 1. 2. 11. 3. 4.
Jc. 23. 5. 6.
f However the or-
dinance of the prince-
dom may have been
a type of the head-
ship of Messiah—and
so it undoubtedly
was—yet this refer-
ence to the possibili-
ty of oppression, and
this care to guard
against it, clearly de-
monstrate that the
prince was not Mes-
siah himself, but the
earthly ruler reign-
ing in the fear of
God.—C.

g He. 1. 2. Jn. 16. 14.
15. 1. 14. 10. 28. Ps. 58.
18. Ep. 4. 8.

h ch. 34. 5. 6.
i ch. 42. 4. 13. 44. 46. 2.
Ch. 35. 13. Sa. 2. 13. 15.
ver. 24. Ac. 20. 20. 21. 28.

j Ti. 4. 13. 15. 16. 2. Ti. 4.
2. See ver. 20.

k Le. 2. 27.
l ch. 44. 12. Le. 6. 17.
29. 7. 5.

m Heb. a court in a
corner, a court,
and a court in a cor-
ner of a court.

n Or, made with
chambers.

o Heb. cornered.

p These were not
merely the places
for preparing neces-
sary food for the
priests, their families
and guests, but were
also a depository of
the Mosaic poor-law
institutions, where
the poor, the widow,
and the orphan re-
ceived their daily
allowance—the spirit
of devotion and chu-
rity thus happily
blending in the same
place and service.—
C.

q Mat. 24. 45. Jn. 21.
15. 17. Col. 4. 17. 1 Ti. 3.
13. 4. 13. 15. 16. 2. Ti. 4.
2. 1. 2. 3. 4. 5. 6. 20. 20.
28. See ver. 20.

r Ro. 12. 11. 15. 16. He.
13. 16. 1 Pe. 2. 5.

CHAP. XLVII.

a ch. 41. 2.
b ver. 12. Is. 51. 1. Je.
2. 13. Joel 3. 18. Zec. 13.
1. 17. 8. 22. 1. 17. 1. 17.
Is. 5. 2. 3. 30. 25. 35.
74. 3. 4. Je. 31. 9. Joel 2.
28. Lu. 24. 47. 49. Jn. 7.
37. 20.

c He. 13. 10. 12. 9. 14.
Jn. 19. 34. 35. 1. 14. 16.
Ac. 10. 43. 2 Co. 1. 20.

d The 'miry places
and the marishes.—
neither solid earth
nor fluid water—em-
blems of professing
hypocrites, deceiving
their own souls—
anxious, with Ba-
laam, to win the
wages of the world—
but praying to die
the death of the
righteous, and dying
the death of an en-
emy of the Lord.—
Note. The most un-
healthy and hopeless
of all characters is the
undecided—'neither
cold nor hot' in the
cause of God and
truth—who enjoys
not the blessedness of
a conscience awak-
ened and sprinkled, nor
the stupor of a con-
science hardened and
seared—who wishes
to be religious, but
will not forsake his

A.M. cir. 3430.
B.C. cir. 574.

sin—and who, vainly
labouring to unite
earth and heaven, re-
ceives of the one but
sorrow and a grave,
and of the other but
the sight of Lazarus
afar off; and between
them a 'great gulf'
he can never pass.
Lu. 16. 26.—C.

d ch. 40. 34. 142. 15.
20. Zec. 2. 1. Re. 11. 1.
21. 15.
e Lu. 24. 47. Ac. 10.
40. 47. 16. 7. 10.

f Heb. waters of
the ankle, Ac. 11. ix.
Job 17. 9. Pr. 4. 18. Mat.
13. 23. 32. 2 Pe. 3. 18. 15.
9. Ps. 7. 7.

g Ac. 2. xx. 2 Pe. 3.
18. Ps. 84. 7. See ver. 3.
h Re. vii. xi. xx.
xii. Da. 2. 34. 44. Is. 11.
9. 10.

i Ro. 11. 33. Ep. 3. 18.
10. Ps. 10. 11. 36. 8. 9. or
2. Pe. 3. 16. 2. Ti. 3. 16.

j Heb. waters of
swimming.

k Is. 11. 9. Hab. 2. 14.
Mat. 10. 31. 32.

l Je. 1. 11. 12. Zec. 5.
2. 4. 2. 13. Mat. 13. 51. ch.
40. 4.

m Heb. lip.

n Re. 21. 2. ver. 12.
Ge. 2. 9. 10. Ps. 1. 39. 2. 12.
Is. 41. 18. 19. 20. 21. 6. 1. 3.

o Or, plain, De. 3.
17. 40. Jos. 3. 20. Joel 3.
18. Is. 35. 1. 7.

p Mat. 13. 15. Re. 17.
15. Zec. 2. 11. Mat. 11. 11.
15. 11. 20. 21. 6. 1. 3.

q Jn. 3. 16. 11. 26.

r Heb. two rivers,
of gospel truth and
spiritual influences,
ver. 1-5.

s 1 Co. 15. 45. Jn. 5. 95.
6. 10. Ep. 2. 1. 5. Jn. 14.
19. 14.

t Ps. 72. 8. Zec. 2. 11.
8. 20. 23. Is. 2. 3. 11. 9. 10.
43. 6. 10. 10. 3. 11. 1. 1. 1.

u Ex. 15. 26. Ps. 103. 3.
15. 26.

v The whole coun-
try from the parallel
of Jerusalem east-
ward is desert. The
chief cause of its
barrenness is the
want of water.

w Wherever there is a
little streamlet or
fountain there is ve-
getation; and scanty
though the soil be,
abundant irrigation
would make it pro-
ductive. The waters
of the Dead Sea con-
tain such a large
proportion of salt
that they are deleteri-
ous. They render a
barren soil still more
barren. The sym-
bolic imagery in this
passage is therefore
very instructive. The
waters issuing from
the temple of God
convert the wilder-
ness into a garden,
and heal the noxious
waters of the Dead
Sea. Such is the in-
fluence of true religion
upon the moral
desolations of this
world.—P.

x Mat. 10. 28. 19. 13.
47. Mat. 16. 15. Ac. 1.
7. Re. 9. 7.

y See ver. 15. Nu. 34.
6. Ps. 104. 25.

z Is. 40. 12. 20.

aa The waters of the
Dead Sea are fatal to
all animal life. No
fish can exist in it.

bb Here the sea is re-
presented as filled
with fishes—plentiful
and various in kind
as those of the Medi-
terranean.—P.

cc See note in first
column.

dd Or, and that
which shall not be
ruined, shall be, &c.
Re. 22. 11. Ho. 4. 17.

ee Ps. 107. 34. De. 29.
23. Je. 17. 6.

ff Heb. shall come
up, ver. 7. Is. 61. 3. 60.
21. Re. 22. 2. Ga. 5. 22.

gg With Job 8. 10. Je.
17. 8. Ps. 1. 3.

hh Or, principal.

ii Or, for bruises
and sores, ver. 8. Is. 1.
6. Re. 22. 2.

k Ac. 15. 18. 21. Nu.
34. 2. 17. Jos. xii. xxi.
ch. xii. 1. 1. 1. 1. 1. 1.

l Je. 48. 5. 49. 26. 1.
Ch. 5. 1. ch. 48. 5. 49.
26. 1. Je. 48. 5. 49. 26. 1.

m Ga. 3. 28. Col. 3. 11. 1 Pe.
2. 9. 10.

3 And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ankles.

4 Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins.

5 Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over.

6 ¶ And he said unto me, Son of man, hast thou seen this? Then he brought me, and caused me to return to the brink of the river.

7 Now when I had returned, behold, at the bank of the river were very many trees on the one side and on the other.

8 Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed.

9 And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh.

10 And it shall come to pass, that the fishers shall stand upon it from En-gedi even unto Engedaim: they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many.

11 But the miry places thereof and the marishes thereof shall not be healed; they shall be given to salt.

12 And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary; and the fruit thereof shall be for meat, and the leaf thereof for medicine.

13 ¶ Thus saith the Lord God, This shall be the border whereby ye shall inherit the land, according to the twelve tribes of Israel: Joseph shall have two portions.

14 And ye shall inherit it, one as well as another; concerning the which I lifted up mine hand to give it unto your fathers; and this land shall fall unto you for inheritance.

15 And this shall be the border of the land

a Ge. 12. 7. 13. 15. 17. 8. 26. 3. 28. 13. ch. 20. 5. 6.
4 Or, swore. b ver. 22. ch. 48. 29. Pr. 16. 33. Ps. 16. 5. Je. 3. 18.

tenants, and poor around them; and it is an honour for princes to be generous, without oppressing their subjects, but infinitely more so for Jesus to give gifts to his

servile professors, qualifying them for the help of his church in this life, and to give his genuine children an unbounded, irrevocable, and everlasting salvation. Nor

must ministers by any means deliver to the people what themselves have not seriously preconsidered. And it is when their hearts and studies are made warm by the

toward the north side, from the great sea,⁵ the way of Hethlon, as men go to Zedad;

16 Hamath,⁴ Berothah, Sibraim, which is between the border of Damascus and the border of Hamath; Hazar-hatticon,⁶ which is by the coast of Hauran.

17 And the border from the sea shall be Hazar-enan,⁶ the border of Damascus, and the north northward, and the border of Hamath. And this is the north side.

18 And the east side ye shall measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Jordan, from the border unto the east sea. And this is the east side.⁸

19 And the south side southward, from Tamar⁸ even to the waters of strife⁹ in Kadesh, the river¹ to the great sea. And this is the south side southward.²

20 The west side also shall be the great sea from the border, till a man come over against Hamath. This is the west side.

21 So⁸ shall ye divide this land unto you according to the tribes of Israel.

22 ¶ And it shall come to pass, that ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you; and they shall be unto you as born in the country among the children of Israel: they shall have inheritance with you among the tribes of Israel.

23 And it shall come to pass, that in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord God.

CHAPTER XLVIII.

1, 23 The portions of the twelve tribes, 8 of the sanctuary, 15 of the city and suburbs, 21 and of the prince. 30 The dimensions and gates of the city.

NOW these are the names of the tribes. From the north end to the coast of the

A.M. cir. 3430.
B.C. cir. 574.

5 ver. 10, 19, ch. 48: 28.
Jos. 24. 1 Nu. 34. 6; 14.
the Mediterranean.
c ch. 48. 1 Nu. 34. 8.
d 1 Ki. 8. 65. Am. 6. 2.
14. 2 Sa. 8. 8, 9.

Or, the middle
village.

e Nu. 34. 9. ch. 48. 1.
g ver. 16, 17. Ge. 14.
15. 2 Sa. 8. 6. 1 Ki. 11. 24.
Is. 7. 2; 17. 1. Je. 49. 27.
Ac. 9. 2.

Heb. from be-
tween.

f Ge. 31. 23, 47. Nu.
32. 1. Ju. 10. 8; 11. 1.
i Ge. 13. 10. Jos. 3. 15-
17. Job 42. 23.

j ver. 8. Nu. 34. 10-12.
Ge. 14. 3. Jos. 3. 10.

8 The northern border of the land as here described is identical with that delineated by Moses in Nu. xxiv.; but the eastern border is different. Moses represents the latter as running from Hazar-enan to Shepham, then to Kibbath, then to the Sea of Chinnereth or Galilee. The landmarks of Ezekiel are Damascus, Hauran, Gilead, and the East (or Dead) Sea. Ezekiel thus includes the kingdoms of Damascus and Bashan, with Gilead and Moab; while Moses excludes them.—P.

k 2 Ch. 20. 2. ch. 48: 28.
9 Or, Meribah. Nu.
20. 13. Ps. 81. 7; 106. 32.
De. 32. 51.

l Or, valley. Jos. 13.
37: 47.
m Or, toward Te-
man.

i ver. 10, 15, 19. Je. 46.
18. Is. 23. 4. ch. 27. 3.
2 Es. 5. 5. Nu. 6. 6. Jos.
14. 15; 19. 47. Da. 7. 2.

n ver. 13. 14; ch.
xviii. with Jos. xii.
xxi.

o Jos. xv. xxi. ch. 45.
1. Pr. 10. 33; 18. 18.

p Ac. 2. 5, 7, 9. Ro. 3.
29. 30; 4. 11; 10. 12; 15. 9.
12. 1 Co. 12. 13. Ga. 3. 28.
29. Ep. 3. 6; 2. 12; 3. 19.
22; 3. 6. Col. 1. 12; 3. 11.
Re. 7. 9, 10. Is. 56. 6, 7.
Ac. 11. 18; 15. 9.

CHAP. XLVIII.

a Ge. xvi. Ex. 1. 1-4.
1 Ch. 2. 1, 2. Nu. 1. 1. x.
xxvi. Jos. xiii. xxi. Re.
7. 4-8.

b ch. 47. 15-17. Nu.
34. 7-9. Jos. 13. 51; 14. 17.

* Many high authorities prefer supplying 'cubits' for the propriety of rather inserting 'reeds,' see note on ch. 45. 1.—C.

A.M. cir. 3430.
B.C. cir. 574.

c Ps. 72. 8. ver. 25. Da.
7. 14. Mat. 28. 18. 1 Co.
15. 24. 1 Ti. 6. 15. Re. 11.
15. 15. 19. 10; 14. 12.

1 This division differs essentially from that of Joshua; and, as it did not take place on the return from Babylon, must point to a time still future. And though the whole prophecy seems emblematic of heavenly, rather than descriptive of earthly things, yet it is not improbable that it proceeds upon a principle of division, the simplicity of which may hereafter commend it to the adoption of Israel restored. Taking the length of the whole land at 280 miles, and deducting the allotment for the priests, Levites, and prince, see ch. 45. 1, there will remain for each tribe a parallelogram less than 20 miles in breadth by 100 in length from east to west. But, lest this appear an inadequate allotment, let it be remembered that each tribe has an equal share in the city, ver. 19, and must be common occupiers of the lands of the prince. And let this mathematical arrangement be viewed as the emblem of the covenant 'well ordered in all things,' and of 'all things done decently and in order' in the church, while the perfect equality that prevails among the tribes, and extends to all resident strangers, will appear equally descriptive of that state in which there is 'neither Greek nor Jew, circumcision nor uncircumcision, but Christ is all in all.'—C.

2 Heb. one portion, as 1. 2. 7: 23-27.

3 Jos. 19. 49-50. Mat.
19. 30; 20. 16; 8. 11. 12.
with Re. 7. 5-8. Ju. 18.
30. 1 Ki. 12. 28, 29.

4 ch. 47. 18-20. ver. 28.
Mat. 28. 18. 1 Co.
15. 24. 1 Ti. 6. 15. Ps. 72.
8; 80. 23, 25, 27. Da. 7. 13.
14. Re. 11. 15.

5 ch. 45. 1-6.

6 See note '1' in first column.

a Jos. 18. 1. Re. 2. 1;
21. 3; 22. 3. Pr. 8. 15. Ga.
5. 10. Is. 2. 2; 3. 11; 33.
22. 5; 7. 60. 7. Ho. 1.
11. Re. 2. 2. 5. Mat. 2.
17. Ja. 12. 32. Ro. 15. 9-
12.

b Nu. xviii. Jos. xxi.
Ca. 6. 6. 1 Co. 9. 13, 14. 1
Ti. 5. 17. Mat. 10. 10.

way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, to the coast of Hamath; for these are his sides east and west;¹ a portion² for Dan.

2 And by the border of Dan, from the east side unto the west side, a portion for Asher.

3 And by the border of Asher, from the east side even unto the west side, a portion for Naphtali.

4 And by the border of Naphtali, from the east side unto the west side, a portion for Manasseh.

5 And by the border of Manasseh, from the east side unto the west side, a portion for Ephraim.

6 And by the border of Ephraim, from the east side even unto the west side, a portion for Reuben.

7 And by the border of Reuben, from the east side unto the west side, a portion for Judah.

8 ¶ And by the border of Judah, from the east side unto the west side, shall be the offering which ye shall offer of five and twenty thousand reeds³ in breadth, and in length as one of the other parts, from the east side unto the west side: and the sanctuary shall be in the midst of it.

9 The oblation that ye shall offer unto the LORD shall be of five and twenty thousand in length, and of ten thousand in breadth.

10 And for them, even for the priests, shall be this holy oblation: toward the north five and twenty thousand in length, and toward the west ten thousand in breadth, and toward the east five and twenty thousand in length: and the sanctuary of the LORD shall be in the midst thereof.

11 It shall be for the priests that are sanc-

power of the truths which they are to preach, that their work is most useful and acceptable.

CHAPTER XLVII. Ver. 1-12. These waters, issuing forth from the temple at the south side of the altar, denote the purifying, refreshing, and fructifying oracles and ordinances of the gospel, and the Holy Ghost in his gifts and graces attending the same, issuing forth from Christ's person and through his righteousness. Their gradual increase denotes the gradual progress of gospel truths and influences till the whole earth be filled with the knowledge of the Lord; and that the further we search into divine truths the more mysterious we shall find them; and also that, by continued accessions of light and love from Jesus Christ, the work of grace in every believer's heart, and the church in general, increases with the increase of God. Their running into the Dead Sea of Sodom, and quickening or producing multitudes of fish, represents gospel truths and influences as running into the Gentile world, even the worst places of it, which had long lain in wickedness and under the curse of God, and spiritually quickening multitudes who had been dead in trespasses and sins. The fishers all over the Dead Sea denote multitudes of gospel preachers all over the world labouring to gain sinners to Christ. The many fishes, like the fishes of the Mediterranean Sea, are multitudes of sinners, in a thousand diversified forms of misery and guilt, attending gospel ordinances, and by means thereof drawn unto Christ. The miry places and marshes are obstinate

sinners, Jews, Antichristians, &c., abandoned of God to their own lusts and to everlasting damnation. The ever-flourishing, fruitful, and medicinal trees on the bank of this river are Jesus the Tree of life, eternally glorious, and infinitely useful to his people; and his people themselves, as trees of righteousness, by the influence of his Word and Spirit, holding to their profession and grace, honouring God, and being useful to their neighbours around. 13-23. The Jews after their captivity never had the whole territory here mentioned. Few of the ten tribes then returned. Nor was the country ever parcelled out in the manner directed in this and the next chapter. While, therefore, these things may partly respect the state of the Jews when returned from their present dispersion, they chiefly respect the church of Christ, the boundaries of which are appointed by God, and in which all true Israelites, Jews and Gentiles, have their whole portion of blessedness assigned them by God.

Ver. 13-21. The partition of the land commenced with the endowment of the sanctuary, ch. 45. 1; then proceeded to the provision for the city, ch. 45. 6; then for the prince, ch. 45. 7; then followed several necessary religious ordinances; and now the partition of the land among the tribes is resumed. The land of Canaan as here described extends from about 31° to 37° N. lat., and from 34° to 37° E. lon., bounded on the north by a line from the Mediterranean to Hamath; on the east by Damascus, Hauran, Gilead, and the land of Israel east of Jordan to the south point of the East or Dead Sea; thence on the south by Tamar, Kadesh, and a line extending either to the river of Rhinacolora or the Nile, and on the west by the Mediterranean. C.

Ver. 22. The only condition upon which 'strangers' are to claim their freedom, adoption, and inheritance, is, sojourning

and begetting children in the land—a condition of naturalization and endowment which no country has ever yet exhibited, but which, spiritually understood, is literally true of the church of Christ, which freely preaches the gospel to every creature, announces salvation to the chief of sinners, and admits to her choicest privileges the baptized believer of every nation under heaven. C.

REFLECTIONS.—What a blessed source of oracles, ordinances, and influences is Jesus Christ, God-man, the Lord our righteousness. While divine truths are gradually manifested, and spiritual influences bestowed, it is proper to be carefully searching and applying them. And the more we contemplate or experience them, the more shall we be lost in wonder at their height, depth, length, and breadth. But let us always begin with what is more plain and practical, and admire what we cannot comprehend. Great is the wisdom of God in transmitting his blessings to the very worst of persons and places, and almighty the influence of his Word and Spirit! not even death—a death in trespasses and sins—can withstand it! But, alas! unhappy are they to whom it is a savour of death unto death and damnation! The gospel and its influences find the sinners of mankind in the most diversified and abominable forms of iniquity. But infinite power and grace can apprehend the most outrageous, and render the most ugly and deformed like unto Christ. And it is delightful for ministers, in multitudes, to administer the ordinances of the gospel when Jesus goeth forth with them conquering and to conquer. Glorious in character, persevering and fruitful in good works towards God and men, are his saints!—And there is

tified⁴ of the sons of Zadok, which have kept my charge,⁵ which went not astray when the children of Israel went astray, ⁶as the Levites went astray.

12 And *this* oblation of the land that is offered shall be unto them a thing most holy,⁶ by the border of the Levites.

13 And over against the border of the priests the Levites *shall have* five and twenty thousand⁷ in length, and ten thousand in breadth: all the length *shall be* five and twenty thousand, and the breadth ten thousand.

14 And¹ they shall not sell of it, neither exchange, nor alienate the first-fruits⁸ of the land: for⁹ *it is* holy unto the LORD.

15 ¶ And the five thousand that are left in the breadth, over against the five and twenty thousand, shall be a ¹⁰profane place for the city, for dwelling, and for suburbs; and the city shall be in the midst thereof.⁹

16 And these *shall be* the measures thereof; the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred.

17 And the suburbs of the city shall be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty.

18 And the residue in length, over against the oblation of the holy *portion*, *shall be* ten thousand eastward, and ten thousand westward; and it shall be over against the oblation of the holy *portion*; and the increase thereof shall be for ¹¹food ¹²unto them that serve the city.

19 And they that serve the city shall serve it ¹³out of all the tribes of Israel.

20 All¹⁴ the oblation *shall be* five and twenty thousand by five and twenty thousand: ye shall offer the holy oblation ¹⁵four-square, with the possession of the city.

21 ¶ And¹⁶ the residue *shall be* for the prince, on the one side and on the other of the holy oblation, and of the possession of the city, over against the five and twenty thousand of the oblation toward the east border, and westward over against the five and twenty thousand to-

A.M. cir. 3430.
B.C. cir. 574.

⁴ Or, The sanctified portion shall be for the priests.

⁵ Ch. 40. 45; 43. 19; 44. 15, 16. 2 Ti. 2. 2. Ac. 20. 24.

⁶ Or, ward or ordinance.

⁷ Heb. holiness of holinesses, 1 Co. 9. 14.

⁸ Heb. holiness of holinesses, 1 Co. 9. 14.

⁹ Heb. holiness of holinesses, 1 Co. 9. 14.

¹⁰ Heb. holiness of holinesses, 1 Co. 9. 14.

¹¹ Heb. holiness of holinesses, 1 Co. 9. 14.

¹² Heb. holiness of holinesses, 1 Co. 9. 14.

¹³ Heb. holiness of holinesses, 1 Co. 9. 14.

¹⁴ Heb. holiness of holinesses, 1 Co. 9. 14.

¹⁵ Heb. holiness of holinesses, 1 Co. 9. 14.

¹⁶ Heb. holiness of holinesses, 1 Co. 9. 14.

¹⁷ Heb. holiness of holinesses, 1 Co. 9. 14.

¹⁸ Heb. holiness of holinesses, 1 Co. 9. 14.

¹⁹ Heb. holiness of holinesses, 1 Co. 9. 14.

²⁰ Heb. holiness of holinesses, 1 Co. 9. 14.

²¹ Heb. holiness of holinesses, 1 Co. 9. 14.

²² Heb. holiness of holinesses, 1 Co. 9. 14.

²³ Heb. holiness of holinesses, 1 Co. 9. 14.

²⁴ Heb. holiness of holinesses, 1 Co. 9. 14.

²⁵ Heb. holiness of holinesses, 1 Co. 9. 14.

²⁶ Heb. holiness of holinesses, 1 Co. 9. 14.

²⁷ Heb. holiness of holinesses, 1 Co. 9. 14.

²⁸ Heb. holiness of holinesses, 1 Co. 9. 14.

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⁸⁵ Heb. holiness of holinesses, 1 Co. 9. 14.

A.M. cir. 3430.
B.C. cir. 574.

each side (ver. 17), leaving 10,000 reeds or nearly 10 miles on the east and west, as a common for the servants of the city out of all the tribes, ver. 18. On the east and west sides of this square are the royal demesnes, each of which, taking the breadth of the land at 150 miles, would form a square of 50 miles. The calculation by cubits instead of reeds, proportionally reduces this calculation; which, it may be right to add, others have held to be vastly greater; some making the dimensions of the city greater than all Europe; others, perhaps, greater than the habitable portions of the earth. But the reed and the cubit being the only measures mentioned, it is obvious the calculation must be taken from the one or the other. But it matters not for any purpose of interpretation which is adopted. But in addition to what has been adduced (ch. 45. 1), the use of the reed in measuring the city (Re. 11. 1, 2; 15. 2), seems to favour the conclusion, that when the cubit is not mentioned, the reed was the measure intended by Ezekiel.

² Or besides these portions shall be that belonging to the prince, and this shall be the measure of the city.

³ Heb. one, ver. 1-7, 24-28. The portions proceeded from north to south, and seven portions were on the north and five on the south side of the sanctuary and city.

⁴ Heb. Meribah-kadesh, ch. 47. 19. Nu. 20. 1, 13. Jos. 10. 34.

⁵ Heb. ch. 47. 19. Jos. 10. 34.

⁶ Heb. ch. 47. 19. Jos. 10. 34.

⁷ Heb. ch. 47. 19. Jos. 10. 34.

⁸ Heb. ch. 47. 19. Jos. 10. 34.

⁹ Heb. ch. 47. 19. Jos. 10. 34.

¹⁰ Heb. ch. 47. 19. Jos. 10. 34.

¹¹ Heb. ch. 47. 19. Jos. 10. 34.

¹² Heb. ch. 47. 19. Jos. 10. 34.

¹³ Heb. ch. 47. 19. Jos. 10. 34.

¹⁴ Heb. ch. 47. 19. Jos. 10. 34.

¹⁵ Heb. ch. 47. 19. Jos. 10. 34.

¹⁶ Heb. ch. 47. 19. Jos. 10. 34.

¹⁷ Heb. ch. 47. 19. Jos. 10. 34.

¹⁸ Heb. ch. 47. 19. Jos. 10. 34.

¹⁹ Heb. ch. 47. 19. Jos. 10. 34.

²⁰ Heb. ch. 47. 19. Jos. 10. 34.

²¹ Heb. ch. 47. 19. Jos. 10. 34.

²² Heb. ch. 47. 19. Jos. 10. 34.

²³ Heb. ch. 47. 19. Jos. 10. 34.

²⁴ Heb. ch. 47. 19. Jos. 10. 34.

²⁵ Heb. ch. 47. 19. Jos. 10. 34.

²⁶ Heb. ch. 47. 19. Jos. 10. 34.

²⁷ Heb. ch. 47. 19. Jos. 10. 34.

²⁸ Heb. ch. 47. 19. Jos. 10. 34.

²⁹ Heb. ch. 47. 19. Jos. 10. 34.

³⁰ Heb. ch. 47. 19. Jos. 10. 34.

³¹ Heb. ch. 47. 19. Jos. 10. 34.

³² Heb. ch. 47. 19. Jos. 10. 34.

³³ Heb. ch. 47. 19. Jos. 10. 34.

³⁴ Heb. ch. 47. 19. Jos. 10. 34.

³⁵ Heb. ch. 47. 19. Jos. 10. 34.

³⁶ Heb. ch. 47. 19. Jos. 10. 34.

³⁷ Heb. ch. 47. 19. Jos. 10. 34.

³⁸ Heb. ch. 47. 19. Jos. 10. 34.

³⁹ Heb. ch. 47. 19. Jos. 10. 34.

⁴⁰ Heb. ch. 47. 19. Jos. 10. 34.

⁴¹ Heb. ch. 47. 19. Jos. 10. 34.

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⁴³ Heb. ch. 47. 19. Jos. 10. 34.

⁴⁴ Heb. ch. 47. 19. Jos. 10. 34.

⁴⁵ Heb. ch. 47. 19. Jos. 10. 34.

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⁴⁷ Heb. ch. 47. 19. Jos. 10. 34.

⁴⁸ Heb. ch. 47. 19. Jos. 10. 34.

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⁵¹ Heb. ch. 47. 19. Jos. 10. 34.

⁵² Heb. ch. 47. 19. Jos. 10. 34.

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⁵⁵ Heb. ch. 47. 19. Jos. 10. 34.

⁵⁶ Heb. ch. 47. 19. Jos. 10. 34.

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⁵⁸ Heb. ch. 47. 19. Jos. 10. 34.

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⁶¹ Heb. ch. 47. 19. Jos. 10. 34.

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⁷¹ Heb. ch. 47. 19. Jos. 10. 34.

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⁷⁴ Heb. ch. 47. 19. Jos. 10. 34.

⁷⁵ Heb. ch. 47. 19. Jos. 10. 34.

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⁷⁷ Heb. ch. 47. 19. Jos. 10. 34.

⁷⁸ Heb. ch. 47. 19. Jos. 10. 34.

⁷⁹ Heb. ch. 47. 19. Jos. 10. 34.

⁸⁰ Heb. ch. 47. 19. Jos. 10. 34.

⁸¹ Heb. ch. 47. 19. Jos. 10. 34.

⁸² Heb. ch. 47. 19. Jos. 10. 34.

ward the west border, ²over against the portions for the prince: and it shall be the holy oblation; and the ³sanctuary of the house *shall be* in the midst thereof.

22 Moreover from³ the possession of the Levites, and from the possession of the city, *being* in the midst of *that* which is the prince's, between the border of Judah and the border of Benjamin, ⁴shall be for the prince.⁵

23 ¶ As for the rest of the tribes, from the east side unto the west side, Benjamin *shall have a portion*.⁶

24 And by the border of Benjamin, from the east side unto the west side, Simeon *shall have a portion*.

CONCLUDING REMARKS ON THE BOOK OF EZEKIEL.

It is vain to speak of the distinctive mental qualities or peculiar styles of the prophets; seeing these 'holy men of old spake as they were moved by the Holy Ghost,' and as God severally gave them both thoughts and utterance. The only real distinctive characteristics of the prophets lie in the subjects and objects of their several commissions. Taking this view of Ezekiel, he stands conspicuous among his fellows by the splendour of the visions of God with which he was favoured; and has in this respect none that approach to equality, with the exception of Daniel and John the Divine. Cast over these visions, we, no doubt, find a veil of deep, perhaps of impenetrable, obscurity; which those who cannot lift must contemplate with humility, prayer, and patience, till 'the day dawn and the shadows flee away.' But if Ezekiel present to us some things that are thus obscure, he also sets before us much that is plain. His descriptions and denunciations of national idolatry are calculated for every understanding, and are truly so plain 'that he may run that readeth,' Hab. 2. 2. And they apply not to Judah and Israel alone, but to all generations; for though one form of idolatry has been totally banished from the reformed Christian churches, alas! other forms have disguisedly sprung up in its room; and the idolatry of the imagination or of the intellect, the idolatry of self-love or of self-will, with that 'covetousness that is (literally) idolatry,' have extensively occupied their room. On this ground Ezekiel was not merely a prophet for the Jews, but also for many contemporary nations. Upon these he poured out the judgments of God with remarkable clearness and minuteness of description; so that the records

of travellers through these prophetic countries form the best commentary upon this part of the Scriptures.

A few miles to the south-east of the ruins of Babylon, a monument is still pointed out as the tomb of Ezekiel. That this is really the tomb of the prophet is the tradition of the Jews who have inhabited the country ever since the captivity; and who say that he died while on a visit to Babylon. This tomb was first described to Europeans by Benjamin of Tudela; and who adds that it was said to have been erected by the captive king Jeconiah. Benjamin adds that the prince of the captivity with multitudes of the Jews were accustomed to pay an annual visit to the tomb, for the purposes of devotion and trade, and that it was surrounded by several synagogues, and a public library that had subsisted since the time of the first as well as the second temple. It is also visited by Arabian pilgrims and the Jews of Media and Persia.

Those who know the difficulty, the frequent impossibility, of ascertaining the burying-places of eminent men, after the lapse of a few hundred years—and especially those who know how ready superstition is to admit of the slightest evidence that may minister to its morbid sensibilities—will be slow to attach much value to such traditions when found unsupported by contemporary history. It may or it may not be the tomb of the prophet; but would to God that the men who superstitiously visit his tomb, and venerate his dust, would rather study his writings and drink of his spirit. C.

THE BOOK OF DANIEL.

Ezekiel, a priest, had not begun prophesying to the poor captives in Babylon, when Daniel, a prince, begins to officiate as a prophet at court, and continued about seventy years. He was early famed for wisdom and piety, ch. i. ii.; Eze. 28. 3; 14. 14, 20; was one of the first who were carried captives to Babylon, and lived to see the deliverance. The first six chapters of this book are generally historical and plain, narrating his and his three companions' captivity and education at Babylon; his companions' advancement and deliverance from the fiery furnace; his own interpretation of Nebuchadnezzar's dreams and Belshazzar's handwriting, and his deliverance from the lions, ch. i. vi. The last six are generally prophetic, containing his four visions of the future state of the world and church of God, ch. vii. xii. [His prophecies contain some remarkable proof that Jesus is the Christ; for the Saviour came exactly at the time he had predicted. For New Testament references to Daniel, see Mat. 24. 2, 15, 30; 25. 46; 26. 23; Mar. 13. 14; Lu. 10. 20; Jn. 5. 28, 29; 16. 24; 1 Co. 15. 24, 41, 42; 2 Co. 5. 21; He. 9. 12; 11. 33; 1 Pe. 2. 21; Re. 5. 11; 15. 3; 20. 12. C.]

The book of Daniel has long been a battle-field for critics. Some of its prophecies detail events with a clearness and fulness which history can scarcely surpass. The date of the book has therefore become a subject of keen controversy. If the date ordinarily assigned to it be admitted, its inspiration cannot be questioned, for its prophetic visions embody an outline of the great events of the eastern world from the time of Nebuchadnezzar to the reign of Antiochus Epiphanes. Nor do they stop there. Other visions exhibit, though in a vista dimmer and more distant, the final establishment of the gospel kingdom, Christ's second coming, and the resurrection. It is thus true, as has recently been shown by Dr. Pusey, that let men assign to the book what date they will, it contains unmistakable prophecy. It is worthy of note that this book is written partly in Hebrew and partly in Chaldee. The reason of this will be obvious to the careful student of Bible history. Hebrew was still in Daniel's day the language of the Jews, and those portions of the book which concerned them and their nation were written in the language familiar to them. Chaldee was the language of the court of Babylon, and hence the officers of the court speak in that language. The first portion of the book, containing the story of Daniel and his companions, is in Hebrew; the answer of the magi to the king (ch. 2. 4) is in Chaldee, which continues to the end of Daniel's first vision, ch. 7. 28. Though the language is thus different, the book is manifestly one in authorship and design. It is arranged on a definite plan; and the languages are selected on an intelligible principle. There are also clear references from some portions of the book to others; thus from the Chaldee in ch. 2. 49; 3. 12, 16, 23, 30, to the Hebrew in ch. i.; and also from the Hebrew in ch. viii. xii., to the Chaldee in ch. vii. P.]

CHAPTER I.

1 Jehoiakim's captivity. 3 Ashpenaz taketh Daniel, Hananiah, Mishael, and Azariah. 8 They refusing the king's portion, do prosper with pulse and water. 17 Their excellency in wisdom.

IN the third year¹ of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. 2 And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God, which he carried² into the land of Shinar, to the house of his god; and he brought the vessels into the treasure-house of his god.

A.M. cir. 3307.
B.C. cir. 607.

CHAP. I.

1 Jehoiakim was raised to the throne of Judah by the king of Egypt, and remained his tributary during three years; but at the close of that period Nebuchadnezzar defeated the Egyptians, and Jehoiakim became tributary to Babylon. At the end of three years he rebelled, but Nebuchadnezzar being otherwise engaged did not depose him till three years after his rebellion, which was the eleventh and last of Jehoiakim's reign. 2 Ki. 23. 34-36; 24. 1, 2; Je. 25. 1, 46. 2. The chronological difficulties may be solved thus. Ne-

A.M. cir. 3398.
B.C. cir. 606.

buchadnezzar came against Jerusalem in the third of Jehoiakim, and took it on the fourth. Three whole years after the fourth, Jehoiakim remained tributary to Babylon, and on the eighth rebelled; after which, during three whole years, he remained in rebellion, and in the end of the eleventh was carried captive.—C. 2 Ki. 24. 1. 2 Ch. 36. 6, 7; De. 28. 49-51. 2 Ju. 2. 14. Ps. 106. 47, 48. 3 Je. 27. 19, 20. 2 Ch. 36. 7, 2 Ki. 24. 13. 4 If he carried—that is, the vessels—not Jehoiakim, who was slain near Jerusalem, Je. 22. 12.—C.

3 ¶ And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain³ of the children of Israel, and of the king's seed, and of the princes;

4 Children⁴ in whom was no blemish, but well-favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.

5 And the king appointed them a daily pro-

CHAPTER I. Ver. 19. The king communed with them—conversed with them, and examined them concerning their progress and attainments in learning—a curious and instructive,

though incidental, illustration of the philosophical character of Nebuchadnezzar, in which he nearly resembled Napoleon of France—as deeply interested in the examination of a school as

in the organization of an army. But such men God 'raises up to show his power in them;' such men he pulls down to 'teach the nations they are but men.' C.

vision of the king's meat,⁴ and of the wine which he drank;⁵ so nourishing them three years, that at the end thereof they might stand before the king.

6 Now among these were of the children of Judah,⁶ Daniel, Hananiah, Mishael, and Azariah;⁶

7 Unto whom the prince of the eunuchs gave names: for he gave unto Daniel the name of Belteshazzar; and to Hananiah of Shadrach; and to Mishael of Meshach; and to Azariah of Abed-nego.⁸

8 ¶ But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

9 Now God had brought Daniel into favour and tender love with the prince of the eunuchs.

10 And the prince of the eunuchs said unto Daniel, ¶ I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort?²² then shall ye make me endanger my head to the king.

11 Then said Daniel to Melzar,³ whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,

12 Prove thy servants, I beseech thee, ten days; and let them give us pulse⁵ to eat,⁶ and water to drink.

13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat; and as thou seest, deal with thy servants.

14 So he consented to them in this matter, and proved them ten days.

15 And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.

16 Thus Melzar took away the portion of their meat, and the wine that they should drink, and gave them pulse.⁷

17 ¶ As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding⁹ in all visions and dreams.

18 Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

19 And the king communed with them: and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.

20 And in all matters of wisdom and understanding,¹ that the king inquired of them, he

A.M. cir. 3398.
B.C. cir. 606.

4 What was left at his table.
5 Heb. of his drink.
7 11.3.6. ver. 19. Es.
2.10.
8 Eze. 14.14.20.28.3.
ch.2.17. Mat. 24.15.
9 Daniel signifies
God my judge.—
Hananiah. The
grace of the Lord.
10 Melzar. Asked
of God.—Azariah.
The Lord is a help.
11 ver. 3.10.
12 ch.4.8.19.5.12.2.49;
3.12.14.19.20.22.26.28-
39. with Ge. 41.45.2 Ki.
24.17. Thus he named
them after the Chal-
dean idols.
13 Belteshazzar.
14 Treasurer of Bel.—
Shadrach. Messenger
of the sun.—
Meshach. Proprietor
of Sheshach: a name
and, probably, a deity
of the Babylonians.—
Abed-nego. Servant
of Nego, another
Babylonian idol.—
A.M. cir. 3398.
B.C. cir. 606.

15 Th. 5.22. Eze. 4.
13. De. 38. Ho. 9.3.
Le. xi. Mat. 18.7. Ro.
14.15-17. 1 Co. 8.1-13.
10.19-33.
16 It is most proba-
ble that some part of
the king's meat
might be of animals
which the Jewish law
pronounced unclean:
and, also, that some
of it might have been
offered to idols—more
especially that, ac-
cording to a common
heathen custom, the
first cup of the wine
might have been
poured out as a drink
offering to Bel.—C.
17 Ps. 106.46. 1 Ki. 8.
50. Pr. 16.7. Ge. 39.3-4.
15.21. Is. 8.12.13.
18 Pr. 29.25. Jn. 12.43.
19 Pe. 3.14.15. Is. 8.12.13.
1 Th. 5.6.
20 Or, term of com-
munion.
21 Or, the steward.
22 Heb. of your face.
23 Peace, beac., is.
61.11. De. 8.3. Ro. 14.18.
24 Pulse. The word
applies generally to
vegetable food, not
reaped, but pulled or
plucked, whether
roots, leaves, or
fruits; and this diet
did not exclude the
use of milk, nor
of various condiments
to render their simple
fare more palatable
and healthful.—C.
25 Heb. that we may
eat, &c.
26 1 Pe. 1.7. Ja. 1.3.12.
Re. 2.10.
27 Eze. 23.25. Ps. 37.16.
Pr. 10.22. Mat. 4.4.
28 Pease, beans, &c.
29 Children—rather
'youths,' as more
agreeable to English
use, and equally true
to the original.—C.
30 Is. 28.29. Ja. 1.5.17.
Ac. 7.22. Ps. 119.99.100.
31 Or, he made
Daniel understand.
32 Eze. 28.3. Ge. 41.8. Nu.
12.6. Ch. 26.5. ch. 10.1.
33 ver. 5. Mat. 9.10.
17. Ti. 1.5.
34 Ge. 41.45. Pr. 22.29.
with Nu. 10.9. 1 Ki. 17.
110.3. Je. 15.19.
35 Heb. wisdom of
understanding. Ps.
119.99. 1 Ki. 10.1-3.

36 Or, the steward.
37 Heb. of your face.
38 Peace, beac., is.
61.11. De. 8.3. Ro. 14.18.
39 Pulse. The word
applies generally to
vegetable food, not
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fruits; and this diet
did not exclude the
use of milk, nor
of various condiments
to render their simple
fare more palatable
and healthful.—C.
40 Heb. that we may
eat, &c.
41 1 Pe. 1.7. Ja. 1.3.12.
Re. 2.10.
42 Eze. 23.25. Ps. 37.16.
Pr. 10.22. Mat. 4.4.
43 Pease, beans, &c.
44 Children—rather
'youths,' as more
agreeable to English
use, and equally true
to the original.—C.
45 Is. 28.29. Ja. 1.5.17.
Ac. 7.22. Ps. 119.99.100.
46 Or, he made
Daniel understand.
47 Eze. 28.3. Ge. 41.8. Nu.
12.6. Ch. 26.5. ch. 10.1.
48 ver. 5. Mat. 9.10.
17. Ti. 1.5.
49 Ge. 41.45. Pr. 22.29.
with Nu. 10.9. 1 Ki. 17.
110.3. Je. 15.19.
50 Heb. wisdom of
understanding. Ps.
119.99. 1 Ki. 10.1-3.

* The character of
Daniel, says Pusey.
'runs one and the
same through the
book, majestic in its
noble simplicity. As
a revealer of God in
a heathen court, and
as raised to high dig-
nity in God's provid-
ence for the sake of
his brethren, he oc-
cupies, in this tem-
porary dissolution of
the political exist-
ence of his people, a
place somewhat cor-
responding to that of
Moses at the begin-
ning. Like Moses he
was educated in the
highest wisdom of a
people famed for its
wisdom. Even this
likeness has its un-
likeness. In Moses
God manifested not
his wisdom but his
power. Yet, as the
wise of the Egyptians

A.M. cir. 3401.
B.C. cir. 603.

were put to shame by
the power of God
when he clothed
Moses, so he paid
the reputation of the
wisdom of the Baby-
lonian magi, by his
Spirit which he plac-
ed in the captive boy
Daniel. But the re-
sult of the test was
in the common prin-
ciples of God's provid-
ence, whereby he, at
extraordinary times,
raises up, singly for
the most part, extra-
ordinary instruments
of his own to effect
his will.—P.
2 Very much, Ge.
43. 34: 31.7. Nu. 14.22.
Ne. 4.12. Job. 19.17.
3 ch. 6.28.8. 11.10.1.
He lived to see that
glorious time of the
return of his people
from the Babylonian
captivity, but he did
not die then: *his* is
used in the same
sense, Ps. 110.1; 112.8.
Mat. 1.25.
4 See note * in first
column.

CHAP. II.
1 Or, second of his
reign alone, ch. 1.5.
2 The second year.
Most probably the
second of Nebuchad-
nezzar as sole mon-
arch, his fourth as
coregent with his fa-
ther; or it may signi-
fy the second after
Daniel's examination
and advancement.—C.
3 A ver. 3. ch. 4.5. Ge.
40.2. ch. 19.9.12.13.
ch. 6.18. Job. 33.15-17.
4 ch. 5.7. Ge. 41.8.
Ex. 7.11.22.18. De. 18.
10.18. 19.17.9.12.13.
5 Magicians—the
magi—a name derived
from their philo-
sophical, religious,
or worship.—Astro-
logers, so called from
pretending to foretell
personal and national
fortunes by the stars,
especially by the
planets.—Sorcerers,
no pretended to
intercourse with
the dead, and to dis-
cover secrets from
them.—Chaldeans, a
name of all the fore-
going classes, bor-
rowed from their coun-
try, and who endeav-
oured to keep up
the national supersti-
tion for supernatural
wisdom.—C.
6 What I dreamed.
7 Eze. 31.47. 2 Ki. 18.
26. Eze. 47.
8 1 Ki. 1.25.31. ch. 3.
95.5.10.5.6.21.1 Sa. 10.
24.2.2.3.
9 Is. 44.25.1 Co. 8.1.
10 The thing is gone
from me, does not
mean, the dream is
forgotten, but the de-
cree is gone out of
my lips, and will not
be changed. The
sentence seems un-
reasonable and cruel;
but it is not impro-
bable, as is common
with all false preten-
ders, that the Chal-
deans had been
boasting of their su-
pernatural knowl-
edge, and that the
king forms a deter-
mination to put them
to the test, under the
conjoint influence
of a terrible threatening
of extirpation in case
of failure, and a bril-
liant promise of ad-
vancement in case of
success.—C.
11 ch. 3.29.6.7.24.
Eze. 1.1.1.1 Sa. 15.33.
Pr. 18.14. 1 Ch. 20.5.
Mat. 24.51.
12 Ch. made pieces.
13 ver. 48. Nu. 22.7.16.
ch. 5.7.16.17.29.
14 Or, fee.
15 Pr. 15.28. Ro. 1.22.
Ez. 1.1. ver. 1.
16 Chald. buy, Ep. 5.
16. Col. 4.6.
17 The thing is gone
from me—have
said it, and it is de-
termined.—C.
18 Is. 44.25.47.12.13.
19 ver. 8. Jn. 7.51.
20 Till the time be
changed. Till the
lapse of time lead me
to forget or relent.—C.

found them ten times² better than all the magicians and astrologers that were in all his realm.

21 And³ Daniel continued even unto the first year of king Cyrus.⁴

CHAPTER II.

1 Nebuchadnezzar, forgetting his dream, requireth it of the Chal-
deans, by promises and threatenings. 10 They acknowledging their
inability are judged to die. 14 Daniel, obtaining some respite, find-
eth the dream. 19 He blesseth God. 24 He staying the decree, is
brought to the king. 31 The dream. 36 The interpretation. 46
Daniel's advancement.

AND, in the second year² of the reign of Ne-
buchadnezzar, Nebuchadnezzar dreamed
dreams, wherewith his spirit was troubled, and
his sleep brake from him.

2 Then the king commanded to call the
magicians,³ and the astrologers, and the sor-
cerers, and the Chaldeans, for to show the king
his dreams. So they came and stood before
the king.

3 And the king said unto them, I have
dreamed a dream, and my spirit was troubled
to know the dream.⁴

4 Then spake the Chaldeans to the king in
Syriac, O king, live for ever: tell thy servants
the dream, and we will show the interpretation.

5 The king answered and said to the Chal-
deans, The thing is gone from me:⁵ if ye will
not make known unto me the dream, with the
interpretation thereof, ye shall be cut in pieces,
and your houses shall be made a dunghill:

6 But if ye show the dream, and the inter-
pretation thereof, ye shall receive of me gifts,
and rewards, and great honour: therefore show
me the dream, and the interpretation thereof.

7 They answered again, and said, Let the
king tell his servants the dream, and we will
show the interpretation of it.

8 The king answered and said, I know of
certainty that ye would gain⁷ the time, because
ye see the thing is gone from me.⁸

9 But if ye will not make known unto me
the dream, there is but one decree for you; for
ye have prepared lying and corrupt words to
speak before me till the time be changed:
therefore tell me the dream, and I shall know
that ye can show me the interpretation thereof.

10 ¶ The Chaldeans answered before the
king, and said, There is not a man upon the
earth that can show the king's matter: there-
fore there is no king, lord, nor ruler, that asked
such things at any magician, or astrologer, or
Chaldean.

11 And it is a rare thing that the king re-
quireth: and there is none other that can show
it before the king, except the gods, whose dwell-
ing is not with flesh.

12 For this cause the king was angry and

o Is. 41.23. p ver. 28; ch. 5.11. Mat. 19.26. q Is. 66.1,2.
r Pr. 27.4. 19.12; 16.14; 20.2. Ps. 76.10.

REFLECTIONS.—When men profane God's temple
by their sins, it is but just that he should profane it by
his judgments. How exactly Hezekiah's pride is pun-

ished in the captivity of his seed! They who wish to
serve their generation, must not spend their youth in
idleness, but in study. And it is shameful for Chris-

tians to take less care of educating their children than
heathens do of their slaves; and to show less regard to
their God than heathens do to their idols. If we receive

very furious, and commanded to 'destroy all the wise men of Babylon.

13 And 'the decree went forth that the wise men should be slain; and they 'sought Daniel and his fellows to be slain.

14 ¶ Then Daniel 'answered² with counsel and wisdom to Arioch the captain of the king's guard,³ which was gone forth to slay the wise men of Babylon:

15 He answered⁴ and said to Arioch the king's captain, Why is the decree so hasty from the king? Then Arioch made the thing known to Daniel.

16 Then Daniel went in, and desired 'of the king that he would give him time, and that he would show the king the interpretation.

17 Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions;

18 That⁵ they would desire mercies of the God of heaven⁵ concerning this secret, that Daniel and his fellows 'should not perish⁶ with the rest of the wise men of Babylon.

19 Then^a was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.

20 Daniel answered⁷ and said, 'Blessed be the name of God for ever and ever; for 'wisdom and might are his:

21 And 'he changeth the times and the seasons: he removeth kings, and setteth up kings: he⁸ giveth wisdom unto the wise, and knowledge to them that know understanding.

22 He⁹ revealeth the deep and secret things: he^b knoweth what is in the darkness, and the light dwelleth with him.

23 I^c thank thee, and praise thee, O thou God of my fathers,⁸ who hast given me wisdom and might, and 'hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter.

24 ¶ Therefore Daniel 'went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon: he went and said thus unto him, 'Destroy not the wise men of Babylon: bring me in before the king, and I will show unto the king the interpretation.

25 Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found⁹ a man of the captives of Judah¹ that will make known unto the king the interpretation.

26 The king answered, and said to Daniel,

A.M. cir. 3401.
B.C. cir. 603.

1 Mat. 2.16.
2 Pr. 28.15-17. Is. 10.
3 Ep. 5.11. Pr. 9.6.
4 Ge. 22.14. Ex. 14.9.
5 Ge. 27.37. De. 32.30.
6 1 Chald. returned.
7 Answered. Inquired of.—C.

8 Chald. chief of the executioners or slaughter-men; or chief marshal. Ge. 37.36. Je. 52.12, 14.

9 Answered. Spoke and said.—Boothroyd.

10 ver. 8. 12, with ch. 1.9, 19, 20. Ro. 4.18.

11 ch. 3.17. 1 Sa. 17.37. 2 Ti. 1.7. 18. Ps. 50.15. 91.15. Pr. 3.5. Phil. 4.5. Ja. 1.8. 15. 19. Eccl. 3.7. Mat. 7.18. 19.

12 Chald. from before God.

13 Mal. 3.17. 18. 2 Pe. 2.4. 13. 19. 16. 18. 20. Re. 18.4. Ge. 18.25.

14 Or, that they should not destroy Daniel.

15 Job 4.13. 33.15. Nu. 12.6.

16 Answered. See ver. 15.—C.

17 Ps. 50.23. 113.2. 115.18.

18 ver. 21-23. Job 12.13. 16. Pr. 2.16. 1 Ki. 3.9. Ps. 147.5. Je. 32.19. Col. 1.9. 15.

19 Eccl. 3.1-8. Job 12.18. Ps. 37.14. 15. 75.6. 7. Pr. 8.15. ch. 4.17. Je. 27.6.

20 Pr. 2.6, 7. Mat. 13.12. Ja. 1.5.

21 Ps. 25.14. Job 12.22. Ge. 5.9. 41.16. He. 4.3. Mat. 13.11.

22 He. 4.13. Job 26.6. Ja. 1.7. 17. 11. 12. 13. 1.5. Ja. 1.17. ch. 5.11, 14.

23 Mat. 11.25. Ps. 50.14. 103.1-6.

24 This public prayer of Daniel is the most simple, the most affecting, and the most efficacious method in which he could bear testimony to the Godhead of JEHOVAH; and, without exciting unne-

cessary prejudice, give testimony against the idols of Babylon.—C.

25 Am. 3.7. Ge. 18.17. 6.12. Ps. 25.14. 115.15. 1. Ja. 5.15. ver. 36. Mat. 7.7.

26 Ps. 119.60. 15. 21. 10. 1 Ac. 27. 24. Ro. 12. 16. 14. 16.

27 Chald. that I have found, ver. 24.

28 Chald. children of the captivity of Judah, 1 Co. 1.27. Job 34.9.

* The words of Daniel, though arranged in courtly style, are true. Nebuchadnezzar was at that time the first monarch of the earth. He was, as it were, the centre of power. From him, therefore, should all subsequent powers emanate. He was the golden head of that ideal image in which were embodied the successive empires of the world as parts of a whole. Three of these empires were to disappear, each being overthrown by its successor. The fourth was to be divided, and then another power was to arise, different from all others—not made with hands: superior to all others—crushing them to pieces: heavenly in its origin—the kingdom of God: a kingdom without end: it shall stand for ever. That this is the kingdom of Christ cannot be questioned.—F.

A.M. cir. 3401.
B.C. cir. 603.

1 Sa. 17.33. Ge. 41.15.
2 Is. 47.13. 148.10. 44.25. Job 5. 12, 13; 32.9. with ver. 2. Am. 3.7.

3 Ps. 113.3. Ge. 22.16; 40.15. 41.22. 35. Am. 4.13. Is. 46.10. Ac. 15.18. Ge. 18.17. ver. 18. Am. 3.7.

4 Here again Daniel fails not to preach the true God; and that, by the very test: Nebuchadnezzar had provided—'a revealer of secrets—a character in which the whole progress of fulfilled prophecy is constantly presenting him.—C.

5 Chald. hath made. 9 ver. 10. 44. 45; ch. 10. 14. See Ge. 49. 1. Is. 45.2.

6 Chald. came up.

7 Am. 4.13.

8 Ge. 41.16. Ac. 3.12. (Co. 13.4. Ps. 113.3.)

9 ver. 17, 18. 40. Ro. 8.28. Mat. 24. 22. Is. 43.34.

10 For their sakes. For sake of the captive people of God who now furnished, by one of their number, and in name of their God, the information the king required.—C.

11 Or, for the intent that the interpretation may be made known, ver. 43.

12 Chald. wast seeing.

13 Je. 27.7. Mat. 4. 8.

14 B. Babylon. This monarchy began under Nimrod and was at first called the Assyrian, about A.M. 1771, and ended A.M. 3466 B.C. 538, having lasted nearly 1700 years.—C.

15 ver. 37, 38; ch. 4.30; 7.4. Is. 14. 4. Je. 51.7.

16 ver. 39, with ch. 4.30; 7.4. Is. 14. 4. Je. 51.7.

17 ver. 39, with ch. 4.30; 7.4. Is. 14. 4. Je. 51.7.

18 ver. 39, with ch. 4.30; 7.4. Is. 14. 4. Je. 51.7.

19 ver. 39, with ch. 4.30; 7.4. Is. 14. 4. Je. 51.7.

20 ver. 39, with ch. 4.30; 7.4. Is. 14. 4. Je. 51.7.

21 ver. 39, with ch. 4.30; 7.4. Is. 14. 4. Je. 51.7.

22 ver. 39, with ch. 4.30; 7.4. Is. 14. 4. Je. 51.7.

23 ver. 39, with ch. 4.30; 7.4. Is. 14. 4. Je. 51.7.

24 ver. 39, with ch. 4.30; 7.4. Is. 14. 4. Je. 51.7.

25 ver. 39, with ch. 4.30; 7.4. Is. 14. 4. Je. 51.7.

26 ver. 39, with ch. 4.30; 7.4. Is. 14. 4. Je. 51.7.

27 ver. 39, with ch. 4.30; 7.4. Is. 14. 4. Je. 51.7.

28 ver. 39, with ch. 4.30; 7.4. Is. 14. 4. Je. 51.7.

29 ver. 39, with ch. 4.30; 7.4. Is. 14. 4. Je. 51.7.

30 ver. 39, with ch. 4.30; 7.4. Is. 14. 4. Je. 51.7.

31 ver. 39, with ch. 4.30; 7.4. Is. 14. 4. Je. 51.7.

32 ver. 39, with ch. 4.30; 7.4. Is. 14. 4. Je. 51.7.

33 ver. 39, with ch. 4.30; 7.4. Is. 14. 4. Je. 51.7.

34 ver. 39, with ch. 4.30; 7.4. Is. 14. 4. Je. 51.7.

35 ver. 39, with ch. 4.30; 7.4. Is. 14. 4. Je. 51.7.

36 ver. 39, with ch. 4.30; 7.4. Is. 14. 4. Je. 51.7.

37 ver. 39, with ch. 4.30; 7.4. Is. 14. 4. Je. 51.7.

38 ver. 39, with ch. 4.30; 7.4. Is. 14. 4. Je. 51.7.

whose name was Belteshazzar, "Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?"

27 Daniel answered in the presence of the king, and said, The secret which the king hath demanded, 'cannot the wise men, the astrologers, the magicians, the soothsayers, show unto the king;

28 But 'there is a God in heaven² that revealeth secrets, and maketh³ known to the king Nebuchadnezzar what shall be 'in the latter days. Thy dream, and the visions of thy head upon thy bed, are these;

29 As for thee, O king, thy thoughts came into thy mind⁴ upon thy bed, what should come to pass hereafter; and 'he that revealeth secrets maketh known to thee what shall come to pass.

30 But as for me, 'this secret is not revealed to me for any wisdom that I have more than any living, but 'for their sakes⁵ that shall make known the interpretation⁶ to the king, and that thou mightest know the thoughts of thy heart.

31 ¶ Thou, O king, sawest,⁷ and, behold, "a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible.

32 This image's head⁸ was 'of fine gold, 'his breast and his arms of silver,⁹ 'his belly and his thighs² of brass,

33 His² legs of iron,³ his feet part of iron and part of clay.

34 Thou sawest till 'that a stone⁴ was cut out 'without hands,⁶ which smote the image upon his feet that were of iron and clay, and brake them to pieces.

35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became 'like the chaff of the summer thrashing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image 'became a great mountain, and filled the whole earth.

36 This is the dream; and 'we will tell the interpretation thereof before the king.

37 Thou, O king, art 'a king of kings: 'for the God of heaven hath given thee a kingdom, power, and strength, and glory.

38 And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath he given into thine hand, and hath made thee ruler over them all. 'Thou art this 'head of gold.⁷

d ver. 18, 23. e Eze. 26.7. Eze. 7.12. Je. 27.6, 7. Is. 47.5. Ho. 10.8. g Eze. 1.2. Is. 23.13. 14.4-6. 17-19; 47.7. Je. 25.9. 15-38; 50.23; 51.20-23; 58.14; 27.6-8. Hab. 1.5-17. ch. 4.10-12, 21, 22, 30. A See ver. 32.

favours from men, let us always view them as the gift of God, and be the more careful to avoid every appearance of evil; and let us always be humble under humbling providences. Let us never be backward to that self-denial which tends to prevent sin: and for that end, let us improve whatever interest we have with the great. Whatever in diet, or anything else, we willingly lose for God's honour, will prove clear gain in the issue. Proper abstemiousness and temperance

contribute to the improvement of our mind as well as the health of our body. God honours them that honour him, while they who despise him are lightly esteemed. And they who mourn much with Zion in her distress are, if for their good, spared to share with her in the joys of her deliverance.

CHAPTER II. Ver. 31-45. This great image, beheld in a quickly forgotten dream, represented the

successive empires in the world as but an empty show, a terrible but quickly forgotten vision. The golden head was the Chaldean monarchy, extremely rich, and in appearance lasting, including the Assyrian; it continued about 240 years. The breast and arms of silver signified the Medo-Persian, established by Cyrus, which lasted about 204 years. The belly and thighs of brass represented the strong, though less rich, empire of the Greeks, which was chiefly continued in the two king-

39 And¹ after thee shall arise ¹another kingdom inferior to thee, and ²another third kingdom of brass, which shall bear rule over all the earth.

40 And the ³fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all *things*: and as iron that breaketh all these, shall it break in pieces and bruise.

41 And whereas thou sawest ⁴the feet and toes part of potter's clay and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

42 And *as* the toes of the feet *were* part of iron and part of clay, *so* the kingdom shall be partly strong, and partly broken.⁵

43 And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men;⁶ but they shall not cleave one to another,¹ even as iron is not mixed with clay.

44 And in the days² of these kings³ shall the God of heaven ⁴set up a kingdom⁴ which⁵ shall never be destroyed: and the kingdom⁵ shall not be left to other people, *but* it shall ⁶break in pieces and consume all these kingdoms, and it shall stand for ever.

45 Forasmuch as thou sawest that ⁷the stone was cut out of the mountain ⁸without hands,⁶ and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter:⁷ and the dream *is* ⁹certain, and the interpretation thereof sure.

46 ¶ Then the king Nebuchadnezzar ¹⁰fell upon his face, and worshipped Daniel,⁸ and commanded that they should offer an oblation and sweet odours unto him.

47 The king answered unto Daniel, and said, Of¹¹ a truth *it is*, that your God *is* a God of gods, and a Lord of kings, and a ¹²revealer of secrets, seeing thou couldst reveal this secret.

48 Then the king made Daniel ¹³a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief¹⁴ of the governors over all the wise *men* of Babylon.

49 Then Daniel requested of the king, and

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¹ Hab. 2.3, 4. Je. 25. 26, 12-14; 27. 1, 2. 31. Is. 46. 10, 11; 47. 2, 3. 25. 44. 28; 45. 1-3. ch. 7. 5; 8. 4, 20; 11. 2. Eccl. 6. 2, 6. Ezr. 1. 10. Ne. xiii. 4.

² ver. 32. Zec. 6. 3, 6. 8. ch. 10. 20; 11. 2-3; 17. 6. 7. 28. 25.

³ Zec. 6. 3, 6, 7. ch. 7. 7. 8. 19-26; 9. 25; 11. 30-35. Lu. 2. 1. Ac. 11. 28. Jn. 11. 48.

⁴ ch. 7. 7, 20, 24. Re. 17. 12; vi. vii. 19. 1-11; xiii. xiv. xvi. 33-35.

⁵ Or, *brutal*.

⁶ They (the toes, the ten kingdoms) shall mingle themselves with the seed of men, shall act upon the principle of amalgamating the manners, customs, and religions of all people into one confederacy, founded upon Roman citizenship.—C.

⁷ Chald. *this with this*.

⁸ Chald. *their days*.

⁹ These kings—these ten kingdoms.

¹⁰ Ge. 49. 10. Ps. 2. 6. 12; 22. 27-31; 45. 3-17; 72. 2-19; 89. 19-35; xcvi. c. cx. 118. 22. Is. 2. 2-4; 11. 9, 10; 24. 14-16.

¹¹ Set up a kingdom. No power but that of Christ began to arise in the days of the Roman empire: nor has any other since arisen within the limits of the western empire.—C.

¹² ch. 4. 34; 20. 7; 14. 27. Mt. 4. 7. Is. 9. 7. Ps. 145. 13. Mat. 16. 18. Lu. 1. 32, 33. Re. 11. 26. Jn. 1. 9.

¹³ Chald. *kingdom thereof*.

¹⁴ Ps. 2. 9; 110. 1-3, 5, 6. Re. 19. 20. 1 Co. 15. 24. Is. 60. 12.

¹⁵ Is. 28. 16. Ps. 118. 22. Zec. 3. 12; 12. 3.

¹⁶ Je. 31. 22. Lu. 1. 34. 35. Zec. 4. 6. Ps. 2. 1-6. 2 Co. 10. 4, 5. 1 Sa. 2. 8. Lu. 17. 20. ver. 35.

¹⁷ Or, *which was not in hands*.

¹⁸ Chald. *after this*.

¹⁹ Re. 21. 5, 6. Tit. 3. 8. 2. Pe. 1. 19.

²⁰ Ac. 10. 25, 26; 14. 11. 13; 28. 6. Ezr. 6. 10.

²¹ *Worshipped Daniel*. Not idolatrous worship, as the Lycaonians offered Paul, Ac. 14. 10-13, but oriental respect. This distinction is evident from the subsequent acknowledgment of Daniel's God.—C.

²² De. 32. 31. Ro. 1. 19, 20.

²³ Is. 41. 22, 23; 48. 3-5; 46. 10. Ps. 139. 2.

²⁴ ver. 6. Ge. 41. 40-44. Es. 8. 2. 1 Sa. 2. 7-8. ch. 6. 1, 2, 5.

²⁵ ch. 4. 9; 5. 11. 1. 20.

²⁶ It is remarkable that this is the first time that an "hour" is mentioned in the Holy Scriptures. And it is worthy of notice, that Herodotus says: "The Greeks received the duodecimal division of the day from the Babylonians, whose astrological studies emerging, as afterwards in Europe, into the genuine and more dignified science of astronomy, would naturally lead them to a division, the variety of whose

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B.C. cir. 603.

roots would facilitate their necessary calculations,—or the natural division of the year into months, and of the heavens into twelve corresponding signs, may have conducted to an analogous division of the day by twelve hours.—C.

²⁷ ver. 17, 18, 23. Pr. 28. 12. Ex. 12. 21, 25. ch. 3. 12.

²⁸ Es. 2. 19, 21; 2, 2, or De. 21. 19. Am. 5. 15.

²⁹ Chald. *this with this*.

³⁰ Chald. *their days*.

³¹ These kings—these ten kingdoms.

³² Ge. 49. 10. Ps. 2. 6. 12; 22. 27-31; 45. 3-17; 72. 2-19; 89. 19-35; xcvi. c. cx. 118. 22. Is. 2. 2-4; 11. 9, 10; 24. 14-16.

³³ Set up a kingdom. No power but that of Christ began to arise in the days of the Roman empire: nor has any other since arisen within the limits of the western empire.—C.

³⁴ ch. 4. 34; 20. 7; 14. 27. Mt. 4. 7. Is. 9. 7. Ps. 145. 13. Mat. 16. 18. Lu. 1. 32, 33. Re. 11. 26. Jn. 1. 9.

³⁵ Chald. *kingdom thereof*.

³⁶ Ps. 2. 9; 110. 1-3, 5, 6. Re. 19. 20. 1 Co. 15. 24. Is. 60. 12.

³⁷ Is. 28. 16. Ps. 118. 22. Zec. 3. 12; 12. 3.

³⁸ Je. 31. 22. Lu. 1. 34. 35. Zec. 4. 6. Ps. 2. 1-6. 2 Co. 10. 4, 5. 1 Sa. 2. 8. Lu. 17. 20. ver. 35.

³⁹ Or, *which was not in hands*.

⁴⁰ Chald. *after this*.

⁴¹ Re. 21. 5, 6. Tit. 3. 8. 2. Pe. 1. 19.

⁴² Ac. 10. 25, 26; 14. 11. 13; 28. 6. Ezr. 6. 10.

⁴³ *Worshipped Daniel*. Not idolatrous worship, as the Lycaonians offered Paul, Ac. 14. 10-13, but oriental respect. This distinction is evident from the subsequent acknowledgment of Daniel's God.—C.

⁴⁴ De. 32. 31. Ro. 1. 19, 20.

⁴⁵ Is. 41. 22, 23; 48. 3-5; 46. 10. Ps. 139. 2.

⁴⁶ ver. 6. Ge. 41. 40-44. Es. 8. 2. 1 Sa. 2. 7-8. ch. 6. 1, 2, 5.

⁴⁷ ch. 4. 9; 5. 11. 1. 20.

⁴⁸ It is remarkable that this is the first time that an "hour" is mentioned in the Holy Scriptures. And it is worthy of notice, that Herodotus says: "The Greeks received the duodecimal division of the day from the Babylonians, whose astrological studies emerging, as afterwards in Europe, into the genuine and more dignified science of astronomy, would naturally lead them to a division, the variety of whose

roots would facilitate their necessary calculations,—or the natural division of the year into months, and of the heavens into twelve corresponding signs, may have conducted to an analogous division of the day by twelve hours.—C.

⁴⁹ ver. 17, 18, 23. Pr. 28. 12. Ex. 12. 21, 25. ch. 3. 12.

⁵⁰ Es. 2. 19, 21; 2, 2, or De. 21. 19. Am. 5. 15.

⁵¹ Chald. *this with this*.

⁵² Chald. *their days*.

⁵³ These kings—these ten kingdoms.

⁵⁴ Ge. 49. 10. Ps. 2. 6. 12; 22. 27-31; 45. 3-17; 72. 2-19; 89. 19-35; xcvi. c. cx. 118. 22. Is. 2. 2-4; 11. 9, 10; 24. 14-16.

⁵⁵ Set up a kingdom. No power but that of Christ began to arise in the days of the Roman empire: nor has any other since arisen within the limits of the western empire.—C.

⁵⁶ ch. 4. 34; 20. 7; 14. 27. Mt. 4. 7. Is. 9. 7. Ps. 145. 13. Mat. 16. 18. Lu. 1. 32, 33. Re. 11. 26. Jn. 1. 9.

⁵⁷ Chald. *kingdom thereof*.

⁵⁸ Ps. 2. 9; 110. 1-3, 5, 6. Re. 19. 20. 1 Co. 15. 24. Is. 60. 12.

⁵⁹ Is. 28. 16. Ps. 118. 22. Zec. 3. 12; 12. 3.

⁶⁰ Je. 31. 22. Lu. 1. 34. 35. Zec. 4. 6. Ps. 2. 1-6. 2 Co. 10. 4, 5. 1 Sa. 2. 8. Lu. 17. 20. ver. 35.

⁶¹ Or, *which was not in hands*.

⁶² Chald. *after this*.

⁶³ Re. 21. 5, 6. Tit. 3. 8. 2. Pe. 1. 19.

⁶⁴ Ac. 10. 25, 26; 14. 11. 13; 28. 6. Ezr. 6. 10.

⁶⁵ *Worshipped Daniel*. Not idolatrous worship, as the Lycaonians offered Paul, Ac. 14. 10-13, but oriental respect. This distinction is evident from the subsequent acknowledgment of Daniel's God.—C.

⁶⁶ De. 32. 31. Ro. 1. 19, 20.

⁶⁷ Is. 41. 22, 23; 48. 3-5; 46. 10. Ps. 139. 2.

⁶⁸ ver. 6. Ge. 41. 40-44. Es. 8. 2. 1 Sa. 2. 7-8. ch. 6. 1, 2, 5.

⁶⁹ ch. 4. 9; 5. 11. 1. 20.

he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel ¹sat in the gate of the king.

CHAPTER III.

¹ Nebuchadnezzar dedicateth a golden image in Dura. 8 Shadrach, Meshach, and Abed-nego are accused for not worshipping the image. 13 They, being threatened, make a good confession. 19 God delivereth them out of the furnace. 26 Nebuchadnezzar seeing the miracle blesseth God.

NEBUCHADNEZZAR the king ²made an image¹ of gold, whose height *was* three-score cubits,² and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.

2 Then Nebuchadnezzar the king sent ³to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs,³ and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.⁴

3 Then ⁵the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

4 Then an herald cried aloud,⁵ To you it is commanded,⁶ O⁴ people, nations, and languages,

5 *That* at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery,⁷ dulcimer, and all kinds of music,⁸ ye fall down and worship the golden image that Nebuchadnezzar the king hath set up:

6 And whoso falleth not down and worshippeth,⁹ shall the same hour⁹ be cast into the midst of a burning fiery furnace.

7 Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music,⁹ all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up.

8 ¶ Wherefore at that time certain Chaldeans came near, and ¹⁰accused the Jews.

9 They spake and said to the king Nebuchadnezzar, ¹¹O king, live for ever.

¹² Mar. 6. 27. Re. 13. 15, with Je. 29. 22. Is. 59. 7. Ro. 3. 15, 16. ¹³ Ro. 5. 12. Mt. 6. 16. 1 Jn. 5. 19. Re. 13. 3, with Is. 46. 1. Je. 10. 2-11; 50. 2. ¹⁴ Ezr. 4. 5. Es. 3. 6. ch. 6. 12. ¹⁵ ver. 4. 5. Ro. 13. 7. See ch. 2. 4. Ho. 7. 3. Ac. 24. 2, 3. ch. 5. 10; 6. 6, 21.

doms of Egypt on the south and Syria on the north, lasting in all about 320 years. The *legs of iron*, and the *feet ending in ten toes of iron and clay*, never rightly joined, denote the Roman empire, very strong, and very destructive and conquering, which, after having two joint-consuls, and two conjunct emperors of east and west, was at last formed into ten different kingdoms, consisting partly of the old Roman subjects, and partly of the barbarous nations which invaded and ravaged the empire: it is not yet quite destroyed. The *little stone*, cut out of the mountain without hands, and breaking in pieces the remains of these empires, and becoming a *great mountain*, filling the whole earth, is the gospel church, supernaturally formed in the countries and on the ruins of these ancient empires, and which did, in the apostolic age, and will, especially in the millennium, extend over the whole habitable world. See Introduction, ch. iv. sect. xii.-xv. xix.

Ver. 35. A mountain filling the whole earth, has appeared to some an unintelligible figure. The difficulty, however, lies not in the image, but in the manner of picturing it. For example, Mount Sinai, Mount Hor, Mount Seir, are not single mountains, but vast mountain ranges, which it was easy to picture extended over the whole earth. C.

REFLECTIONS.—To what perplexing cares and anxieties are great men subjected by God! To what pangs, what sleepless hours, because of fear in the night! It is dreadful to be under the power of wicked and unreasonable men. Yet by the most unexpected means God can punish impostors and exalt the faithful. How inexpressibly valuable are friends mighty in prayer!—Fervent prayer is powerful to unlock the mysteries of Providence. And there is great need of earnestness in it when the faithful are in danger of suffering as evil-doers. God must be thankfully acknowledged as the bestower of wisdom and every good gift. But humble souls will rather attribute the

obtaining of his favours to the prayers of their friends than their own: and distinguished abilities never appear so grand as when accompanied with uncommon humility. Whatever influence we have with great men should be improved in attempts to bring them to the true God; as no princes, no, not the greatest, have any power but from him. Earthly kingdoms do but overturn one another to make way for the fixed and everlasting kingdom of Christ. And as kings ought to advance to power the qualified children of God, so they whom Providence exalts ought never to forget their old friends.

CHAPTER III. REFLECTIONS.—At what expense will proud men dare to affront JEHOVAH, and mark their gratitude to an idol which never showed them a favour! Sinners readily comply with the most wicked commands of terrible tyrants: and few can at

10 Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image:

11 And whoso falleth not down and worshippeth, that he should be cast into the midst of a burning fiery furnace.

12 There are certain Jews,¹ whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee;² they serve not thy gods, nor worship the golden image which thou hast set up.

13 ¶ Then Nebuchadnezzar, in his rage and fury, commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king.

14 Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up?

15 Now, if ye be ready, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made, well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace: and who is that God that shall deliver you out of my hands?

16 Shadrach, Meshach, and Abed-nego answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter.

17 If it be so, our God, whom we serve, is able to deliver us from the burning fiery furnace; and he will deliver us out of thine hand, O king.⁶

18 But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

19 ¶ Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.

20 And he commanded the most mighty men⁹ that were in his army to bind Shadrach, Meshach, and Abed-nego; and to cast them into the burning fiery furnace.

A.M. cir. 3417 or 3434.
B.C. cir. 587 or 570.

1 See ver. 4-7. Is. 10. 1. Ps. 42. 20. Eccl. 13. 22. Ro. 1. 23.

2 ver. 6; ch. 6. 12. Jn. 19. 7.

3 ch. 6. 13, with 2. 49. Es. 3. 8. 1 Sa. 18. 25. 10. Ac. 17. 27. They did not accuse Daniel, as either he was absent, or they thought him too high.

4 Chald. have set no regard upon thee. 1 ver. 19; ch. 2. 12. Pr. 17. 12. 19. 127. 34.

5 Mat. 10. 18. Pr. 29. 12. Mar. 13. 9. 12.

6 Or, of purpose, as 1 ver. 13. 2. 18. 13. 10 ver. 18. 4. 10. 1e. 50. 2, with ch. 2. 47. De. 32. 31.

7 1 Lu. 4. 7. 8. 9 Ex. 32. 28. Lu. 13. 9. 2 ver. 28. Ex. 5. 2. 2 Kl. 18. 35. 18. 36. 20.

8 4 Or, in no pain, Mat. 10. 19. Ac. 16. 24. Mar. 13. 11. 1 Pe. 3. 13. with Ex. 20. 5. Ge. 3. 9.

9 This answer seems to imply disrespect; but such is not its real character. The meaning is, 'We do not require time to study our answer; our minds are fully made up, whatever be the consequence.'—C.

10 Ps. 124. 7. Ac. 27. 23. 25.

11 Ge. 17. 1. 18. 14. 2 Mi. 2. 7. 2 Co. 1. 17. 1 Sa. 17. 37. 2 Th. 4. 18. Job. 5. 19.

12 What faith was here! A faith not merely speculative and theoretical, holding clear and orthodox views regarding God and his providential power; but faith practical, ready to act in accordance with theory. Danger could not shake it; death could not make it waver. Faith in God enabled those devoted men to look beyond death. Mortal life might be terminated by violence, but life eternal lay beyond. What a lesson does this teach the Christian!—P.

13 Job 13. 15. Ps. 110. 46. He. 11. 25. Ac. 4. 19; 5. 29.

14 Ex. 20. 5. Le. 19. 4. 7 Chald. filled.

15 1 Is. 51. 13. Lu. 24. 4. 5. Ac. 7. 54. Ex. 5. 5. Pr. 16. 14; 24. 24; 29. 12; 32. 22. 34.

16 Chald. mighty of strength.

17 Not strong men—of such there was no need; but the chief officers who stood near him, his fury admitting of no delay.—C.

18 ver. 21. Ac. 12. 4; 7; 16. 24.

19 The Son of God. How could the idolatrous king have this knowledge of the Lord Jesus Christ? Some, in reply, translate the phrase, 'a son of God,' or 'of the God.' But may not Nebuchadnezzar have heard of the Son of God from the Hebrew Psalms, or from Daniel their interpreter? And, as a monarch who constitutes a very centre of prophetic vision, may he not have been supernaturally compelled to bear this official testimony now to the personal glory of the Son, as Caiaphas was afterwards to his humiliation and atonement? Ps. 2. 7. Jn. 11. 50. et. Nor is this view weak.

20 Or, to a son, Job. 1. 6. 9. 7. Ps. 34. 7. He. 1. 14. ver. 28.

21 See note * in first column.

22 Chald. door.

23 Ga. 1. 10.

24 Ge. 14. 18.

25 Is. 52. 12. 1 Pe. 1. 7. 15. 26. 11. 43. 2. Mar. 16. 18. He. 11. 34. Mat. 10. 30. Ac. 27. 24.

26 Ge. 10. 15. 16. ver. 25; ch. 6. 22. Ps. 34. 7; 103. 30. He. 1. 14. Ac. 12. 11.

27 1 Ch. 6. 22. 23. Je. 17. 7. Ps. 22. 4. 5. 2 Ch. 20. 20. Ps. 37. 40; 34. 22; 33. 21.

28 Ex. 6. 11. Ac. 4. 19; 5. 29. 39.

29 Who have reversed the king's word, which was, that they should be burned.—C.

30 Ro. 12. 1. He. 11. 37. 10 Ex. 20. 5. Mat. 4. 10.

31 Chald. a decree is made by me, ch. 6. 26; 27. Ezr. 6. 8. 127. 17. 26.

32 Chald. error.

33 See ch. 2. 5.

34 Chald. made pieces.

35 De. 32. 31. Ps. 3. 8; 76. 10. ch. 6. 27.

36 Chald. made to prosper, 1 Sa. 2. 30. Jn. 12. 26. Ps. 91. 14.

A.M. cir. 3417 or 3434.
B.C. cir. 587 or 570.

enod by the king calling the Son of God, God's 'angel,' ver. 28, inasmuch as that title was, and is, not a name of Christ's nature, but a name of his office—the angel, the messenger, of the covenant.—C.

1 Or, mantles.

2 Hosn. The sarbal is supposed by Lxxenus to signify the trousers or wide drawers still worn by the Persians; in corroboration of which he traces the word with the dress in the Greek, Latin, Spanish, Hungarian, Scythian, and Polish languages.—C.

3 Or, turbans.

4 Chald. sword.

5 Or, spars.

6 It is not likely that the officers would approach this visible flame so as to be destroyed; but the probability is, that in order to reach the fire, some sulphurous or nitrous mixture must have been cast into the furnace, and that the invisible gases thus produced would instantly be destructive to life, and rendered the miraculous preservation of the three noble confessors still the more conspicuous.—C.

7 ch. 6. 24. Pr. 21. 18.

8 ch. 6. 16. Ps. 34. 10. Is. 43. 2. 2 Co. 4. 17. Job 5. 18. 19. 1 Pe. 1. 7. 14. 12.

9 ch. 6. 26. 27.

10 1 The three confessors were thrown into a reverberatory furnace, how could the king see them walking? Let the abundance of Babylonian material—be recollected; let the furnace be a wide pit sunk in the earth, or an extended iron grating a little above it; let the king occur at an elevated throne, and all the difficulty is solved.—C.

11 Chald. there is no hurt in them, Ps. 91. 3-6. Is. 43. 2. He. 11. 27. 12. 13.

12 Pr. 30. 4. Lu. 1. 35. Ro. 1. 4.

13 Or, to a son, Job. 1. 6. 9. 7. Ps. 34. 7. He. 1. 14. ver. 28.

14 See note * in first column.

15 Chald. door.

16 Ga. 1. 10.

17 Ge. 14. 18.

18 Is. 52. 12. 1 Pe. 1. 7. 15. 26. 11. 43. 2. Mar. 16. 18. He. 11. 34. Mat. 10. 30. Ac. 27. 24.

19 Ge. 10. 15. 16. ver. 25; ch. 6. 22. Ps. 34. 7; 103. 30. He. 1. 14. Ac. 12. 11.

20 1 Ch. 6. 22. 23. Je. 17. 7. Ps. 22. 4. 5. 2 Ch. 20. 20. Ps. 37. 40; 34. 22; 33. 21.

21 Ex. 6. 11. Ac. 4. 19; 5. 29. 39.

22 Who have reversed the king's word, which was, that they should be burned.—C.

23 Ro. 12. 1. He. 11. 37. 10 Ex. 20. 5. Mat. 4. 10.

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25 Chald. error.

26 See ch. 2. 5.

27 Chald. made pieces.

28 De. 32. 31. Ps. 3. 8; 76. 10. ch. 6. 27.

29 Chald. made to prosper, 1 Sa. 2. 30. Jn. 12. 26. Ps. 91. 14.

21 Then these men were bound in their coats,¹ their hosen,² and their hats,³ and their other garments, and were cast into the midst of the burning fiery furnace.

22 Therefore because the king's commandment⁴ was urgent, and the furnace exceeding hot, the flame⁵ of the fire slew those men that took up Shadrach, Meshach, and Abed-nego.

23 And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.

24 ¶ Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors,⁷ Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.

25 He answered and said, Lo, I see⁸ four men loose, walking in the midst of the fire, and they have no hurt;⁹ and the form of the fourth is like the Son¹ of God.²

26 Then Nebuchadnezzar came near to the mouth³ of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire.

27 And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

28 Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god except their own God.

29 Therefore I make a decree,⁵ That every people, nation, and language, which speak any thing amiss⁶ against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill; because there is no other god that can deliver after this sort.

30 ¶ Then the king promoted⁸ Shadrach, Meshach, and Abed-nego, in the province of Babylon.

once withstand the charms of music and the terrors of a fiery furnace. Everywhere there are villains ready to accuse the faithful servants of God. But it is honourable to the cause of God when, in the way of duty, we avoid all parleying with temptation, and drop all care about the consequences; when faith in God casts out slavish fears; and when self-denial prepares for the severest conflicts. How terrible and violent the passions of proud men become when they are indulged! they bid defiance to everything human! and it is dangerous to be the instruments of persecution and cruelty to tyrannical princes; but always safe and honourable

to suffer for Jesus Christ. He will walk with his people in that fiery furnace, and they shall reign with him on his throne. God can easily convince the proudest, that wherein they deal proudly he is above them; and can extort confessions of his Godhead from such as had been just ready to curse him to his face. But he greatly honours those who obey, and seek praise of him rather than of men: and it is a mercy to his church to have the mouths of her enemies stopped, even when their hearts are not turned to God. And princes should prudently prefer those to places of power and trust whom they have found faithful to God.

CHAPTER IV. Ver. 13. A watcher and an holy one. By consulting Ge. 31. 49; Job 14. 16; Je. 31. 28; 44. 27, the providence of God will be found explained by God's 'watching' over human affairs either in relation to good or evil; and as it is evident from ver. 17 that 'the decree of the watchers' is the purpose of providence; and as from ver. 8, 18 it appears that Nebuchadnezzar directly ascribes 'holiness' to God; therefore the conclusion seems manifest, that by 'watcher and holy one,' he meant some such visible manifestation of God, ever watchful in providence, ever holy in nature, as that to which he had previously referred in the miraculous preservation of the three confessors, ch. 3. 25. C. Ver. 30. He had not founded, but he had extended the city, and greatly beautified it. It might truly be called 'great,' being fifty miles in circumference, surrounded by walls 200 royal cubits high by 50 in breadth, and entered by 100 gates of solid brass,

CHAPTER IV.

1 Nebuchadnezzar acknowledgeth God's eternal dominion, 4 maketh relation of his dream, which the magicians could not interpret. 8 Daniel heareth the dream. 19 He interpreteth it. 28 The story of the event.

NEBUCHADNEZZAR the king, ^aunto all people, nations, and languages, that dwell in all the earth; Peace¹ be multiplied unto you.

2 I thought it good² to show the signs and wonders that the high God hath wrought toward me.

3 How³ great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation.

4 ¶ I Nebuchadnezzar was ^aat rest³ in mine house, and flourishing in my palace:

5 I saw a dream⁴ which made me afraid, and the thoughts upon my bed and the visions of my head troubled me.

6 Therefore made I a decree⁵ to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream.

7 Then⁶ came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.

8 ¶ But at the last⁷ Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods:⁴ and before him I told the dream, saying,

9 O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret⁸ troubleth thee, tell me⁶ the visions of my dream that I have seen, and the interpretation thereof.

10 Thus were the visions of mine head in my bed: I saw,⁷ and, behold, a tree in the midst of the earth,⁸ and the height thereof was great.

11 The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth.

12 The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

13 I saw in the visions of my head upon my bed, and, behold, a watcher⁹ and an holy one came down from heaven.

14 He cried aloud,¹ and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches.²

¹ ch. 8. 13. Mat. 18. 10; 25. 31. Re. 14. 10. Jude 14. De. 33. 2. Zec. 14. 5. 1 Th. 3. 13. or He. 7. 26.
² Ps. 37. 36. Mat. 3. 10. Lu. 13. 7. ver. 25. ch. 5. 20.

A.M. cir. 3442.
B.C. cir. 562.

CHAP. IV.

a ch. 2. 4. 20; 3. 4. 20; 25. 27. Es. 8. 9. Ezr. 4. 17; 5. 1. 1. 1.

1 This is perhaps the most ancient state paper upon record, and, in all probability, is the composition of Nebuchadnezzar himself. See ver. 4, 5, 13, 30, 37. But whether it be his, or that of a secretary, it affords a remarkable contrast with the state papers, and even with the religious proclamations, of modern Christian kingdoms. But the men of Nineveh and of Babylon will indeed rise up and condemn the men of this generation. See Mat. 12. 41.

2 Chald. it was seemingly before me. Jos. 7. 19. Nu. 2. 5. Ps. 105. 23. Ac. 2. 22. ch. 3. 26.
b Ro. 11. 33. Ps. 92. 51. 105. 27. De. 34. He. 2. 4. ch. 3. 20.
c Ps. 72. 18; 86. 10. Is. 25. 12. ch. 29.
d ver. 17. 34. 35; ch. 6. 26; 44. 7. 14. Re. 1. 13. e Job 25. 2. 1 Pe. 4. 11. f Ps. 30. 6. 7. Mat. 24. 43. 44. 1 Th. 5. 23. Job 20. 5.

B.C. cir. 560.
3 Having in a successful war subdued the surrounding kingdoms, and settled down to the improvement of agriculture and commerce, and the beautifying and fortifying of Babylon.

4 h ch. 2. 1; 5. 5, 6; 7. 28; 8. 27. Ge. 41. 8. Job 7. 14. i ch. 2. 25; 7. 15. 44. 25; 47. 12. 13. j Ge. 41. 8. ch. 2. 1; 11. 5. 8. Is. 19. 44. 25. 47. 12. 13. Je. 27. 9.

k ch. 1. 7. 12. l Is. 40. 5. 13. 50. 2. Nu. 11. 17. ch. 2. 11; 5. 11. 14; ver. 9. Is. 63. 11. Ps. 25. 14. Mat. 13. 12. Ac. 1. 13.

4 The original is plural; but may, according to the probability of the language, be translated 'Holy God.'—See *Wine's Translation*. Is it not, however, more than probable that the king, having provided for the instructions of Daniel, makes reference to the plural form of the name of God in the 1. 1, 2, &c. and to the Trinity of persons in the divine Unity, with which the Jews were at all times well acquainted, and many traces of which, though blotted, obscured, and perverted, are also to be found amongst the heathen poets and philosophers? This view is the more confirmed by the fact, that Nebuchadnezzar employs the word 'Spirit' in the uniform sense of the Old and New Testaments.

5 o ch. 2. 48, with 1. 20; 5. 11. Is. 33. 18; 54. 14. 6 Ge. 40. 8. 19; 1. 15. 32, &c.; i. e. interpret it to me.

6 Tell me—explain to me.—C.

7 Chald. I was seeing. f Ps. 37. 35. Is. 10. 34. Eze. 31. 3. 18. Je. 12. 2. ch. 2. 3.

8 In the 'midst' of a vast plain, in the centre of the empire.

9 Ge. 11. 4. De. 9. 1. Mat. 11. 23. ver. 20. 22. 5 Eze. 17. 23; 31. 6; 39. 7. La. 4. 20. Re. 19. 17. Je. 17. 5. 7. ver. 11. 12.

10 An angel or divine person, ver. 17. 23; ch. 13. 13. Ps. 103. 20, or 2 Ch. 19. 105. 5. 1.

11 Chald. with might, ch. 3. 4. Re. 18. 12. Je. 51. 6. Eze. 31. 12. Let the conquered nations, and even the Chaldeans, cease their subjection.

A.M. cir. 3434.
B.C. cir. 570.

a Job 1. 7. Hab. 3. 2. Eze. 29. 13. ch. 2. 21; 11. 27. ver. 20. Mar. 5. 45.

3 A band of iron and brass. It is a curious fact that such a band would produce, throughout summer and winter, equal protection, the 'iron and brass' mutually counteracting each other in expansion and contraction.

4 x ver. 34. 36. Is. 6. 10. 4 i. e. years, ch. 11. 13. 25; 12. 7. Re. 11. 2; 12. 6. 14.

5 y ver. 13. 14. 24, with 1 Ki. 22. 19. 20. ch. 7. 8. 21. 1 Ti. 5. 21. 2 Th. 1. 19. Is. 45. 10. Ac. 15. 18.

6 See ver. 13.—C. 7 ver. 25. 34. 35. Ps. 9. 16. 8 Is. 45. 25. ch. 2. 21; 5. 21. 10. 27. 58.

8 The basest. Most probably referring to the usurpers of the throne during the deprivation of Nebuchadnezzar. See ch. 5. 20. 11. Hab. 2. 10. 13. 8. Eze. 12. 2.

9 b ver. 8. Job 13. 4. See ver. 2. 7. c 1 Ki. 14. 2. ch. 2. 26. 43. ver. 8. ch. 5. 11. 14. Am. 3. 7. Ps. 25. 14.

10 d ver. 9. Job 18. 20. ch. 7. 28; 8. 27. 10. 16. 17. 22. 1 Sa. 2. 8. 9. Job 5. 17. 13. 13. 8. 7. 8. 7. 7. 14. 12. 8. Eze. 12. 2.

11 e 1 Sa. 18. 32. Mat. 10. 16. 1 Sa. 2. 8. 9. Job 5. 17. 13. 13. 8. 7. 8. 7. 14. 12. 8. Eze. 12. 2.

12 f Nebuchadnezzar was a tyrant, yet he had shown kindness to Daniel and his companions. Daniel felt grateful; he became attached to the king. He had a tender heart, and he here shows that he was overwhelmed with grief.

13 g He had a tender heart, and he here shows that he was overwhelmed with grief. And after giving the interpretation of the dream, which was about to fall upon his royal master. It was not fear that kept him from speaking; it was sorrow for his thoughts troubled him. When he speaks it is with equal tenderness and truth.

14 h After giving the interpretation of the dream, which was about to fall upon his royal master. It was not fear that kept him from speaking; it was sorrow for his thoughts troubled him. When he speaks it is with equal tenderness and truth.

15 i After giving the interpretation of the dream, which was about to fall upon his royal master. It was not fear that kept him from speaking; it was sorrow for his thoughts troubled him. When he speaks it is with equal tenderness and truth.

16 j After giving the interpretation of the dream, which was about to fall upon his royal master. It was not fear that kept him from speaking; it was sorrow for his thoughts troubled him. When he speaks it is with equal tenderness and truth.

17 k After giving the interpretation of the dream, which was about to fall upon his royal master. It was not fear that kept him from speaking; it was sorrow for his thoughts troubled him. When he speaks it is with equal tenderness and truth.

18 l After giving the interpretation of the dream, which was about to fall upon his royal master. It was not fear that kept him from speaking; it was sorrow for his thoughts troubled him. When he speaks it is with equal tenderness and truth.

19 m After giving the interpretation of the dream, which was about to fall upon his royal master. It was not fear that kept him from speaking; it was sorrow for his thoughts troubled him. When he speaks it is with equal tenderness and truth.

20 n After giving the interpretation of the dream, which was about to fall upon his royal master. It was not fear that kept him from speaking; it was sorrow for his thoughts troubled him. When he speaks it is with equal tenderness and truth.

21 o After giving the interpretation of the dream, which was about to fall upon his royal master. It was not fear that kept him from speaking; it was sorrow for his thoughts troubled him. When he speaks it is with equal tenderness and truth.

22 p After giving the interpretation of the dream, which was about to fall upon his royal master. It was not fear that kept him from speaking; it was sorrow for his thoughts troubled him. When he speaks it is with equal tenderness and truth.

23 q After giving the interpretation of the dream, which was about to fall upon his royal master. It was not fear that kept him from speaking; it was sorrow for his thoughts troubled him. When he speaks it is with equal tenderness and truth.

24 r After giving the interpretation of the dream, which was about to fall upon his royal master. It was not fear that kept him from speaking; it was sorrow for his thoughts troubled him. When he speaks it is with equal tenderness and truth.

25 s After giving the interpretation of the dream, which was about to fall upon his royal master. It was not fear that kept him from speaking; it was sorrow for his thoughts troubled him. When he speaks it is with equal tenderness and truth.

15 Nevertheless, leave the stump of his roots in the earth, even with a band of iron and brass,³ in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth:

16 Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times⁴ pass over him.

17 This matter is by the decree of the watchers, and the demand by the word of the holy ones;⁵ to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest⁶ of men.

18 This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation: but thou art able; for the spirit of the holy gods is in thee.

19 ¶ Then Daniel, whose name was Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spake and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies.⁷

20 The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth;

21 Whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation:

22 It is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven,⁸ and thy dominion to the end of the earth.

23 And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him;

24 This is the interpretation, O king, and this is the decree of the Most High, which is come upon my lord the king:

25 That they shall drive thee¹ from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass² as oxen, and they shall wet thee with the dew of

and of prodigious size and strength; around the walls were 250 towers. The whole city was divided into 626 squares, the houses three or four stories in height, and ornamented by all the resources of oriental magnificence. Its tower or temple of Belus

has ever been ranked as one of the chief wonders of the world, and its ruins still remain to attest its former greatness—a melancholy example of the vanity of man—an incontestable evidence of the providence of God. C.

REFLECTIONS.—Kings, by prayers and good wishes, as well as by good instructions and good deeds, should study to be a blessing to their subjects. If God re-



MARRIAGE CEREMONY IN CAIRO. [Daniel, iv.]—The picturesqueness of Oriental civilization strikes with great force every one upon his first visit to the East. There is much of color everywhere. The people seem to be slow and dull and to possess a large share of physical inertia and repose, but if we look outside to the material elements of Eastern civilization, everything is so highly colored as would naturally lead one to suppose that they were the expressions of excited

imagination. The scene which we give above of a marriage ceremony in Cairo is of a piece with the whole of Egyptian civilization. The scene is festive and picturesque to the last degree. One would suppose from seeing such a procession go by that the parties were playing at marriage. The procession is headed by a body of musicians, and amid it all there is laughter and shouting and the jingle of tambourines.

heaven, and seven times shall pass over thee, till^o thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

26 And whereas they commanded to leave the stump of the tree-roots; ²thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens³ do rule.

27 Wherefore,⁴ O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquillity.⁴

28 ¶ All⁵ this came upon the king Nebuchadnezzar.

29 At the end of twelve months⁵ he walked in⁶ the palace of the kingdom of Babylon.

30 The⁶ king spake and said, Is not this great Babylon, that I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty?

31 While⁷ the word *was* in the king's mouth, there fell a voice from heaven, *saying*, O king Nebuchadnezzar, ²to thee it is spoken; The kingdom is departed from thee:

32 And⁷ they shall drive thee from men, and thy dwelling *shall be* with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, ²until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

33 The same hour was the thing fulfilled upon Nebuchadnezzar:⁷ and he was driven from men, and did eat grass as oxen,⁸ and his body was wet with the dew of heaven, till his hairs were grown like eagles' *feathers*, and his nails like birds' *claws*.

34 And ²at the end of the days I Nebuchadnezzar ¹lifted up mine eyes unto heaven, and mine understanding returned⁹ unto me; and I blessed⁶ the Most High; and I praised and honoured him that ¹liveth for ever, whose dominion *is* an everlasting dominion, and his kingdom *is* from generation to generation:

35 And⁷ all the inhabitants of the earth *are* reputed as nothing: and ¹he doeth according to his will in the army of heaven, and *among* the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?

36 At the same time my reason returned

A.M. cir. 3434.
B.C. cir. 570.

o Ps. 9:16; 49: 8; 18: 58.11. ver. 17, 34, 35; ch. 2:21; 5:21. Ps. 75:7. Je. 27:2.
1 ver. 15. Hab. 3:2, 3.
2 God, Mat. 5:34; 21:25. Lu. 15:18, 21.
3 Ge. 4:1. 33-36. 2 Co. 5:11. Ac. 24:25. Ps. 119:46.
4 Is. 55:7. Ac. 8:22. Lu. 11:41. Is. 58:7, 8. Ez. 18:7. Ac. 10:2, 4. Pr. 10:6.
5 Ex. 22:30. 1 Sa. 14:6. Joel 2:14. Jonah 3:9. Zep. 2:1-3. Ps. 41:1-3. 1 Ki. 21:29. Is. 58:7, 8.
6 Or, an healing of thine error.
7 Is. 45:19. Zec. 1:6. Nu. 23:19.
8 God spared him twelve months after Daniel's warning.—C.
9 Or, upon.—[He walked not in, but upon, the palace: that is, on its flat but elevated roof, from which, beholding the city, his heart became elated with pride, and the Lord smote him.]

10 Lu. 12:19, 20. ch. 5:20. Is. 20:10. Hab. 1:10; 2:12, 13. Ps. 71:8. Pr. 10:18, with Ge. 10:10.
11 B.C. cir. 559.
12 1 Th. 5:3. Ac. 12:23. Lu. 12:20.
13 1 Sa. 13:13. 2 Sa. 12:7. ch. 5:28.
14 ver. 14-17, 25, 26; ch. 5:21.
15 ver. 17-25; Is. 5:16; 26:9, 11. Ps. 7:16; 64:9; 83:17, 18; 75:7. Je. 27:5.
16 Nu. 23:8. Job 20:5. Ps. 33:9. 1 Th. 5:2, 3. ch. 5:5. ver. 32, 25, 14-17. He was seized with a strange madness and stupidity.
17 See note * below.
18 B.C. cir. 562.
19 ver. 16, 26.
20 Ps. 121:1, 25; 1:123.
21 This returning of the understanding (see also ver. 30) clearly proves that Nebuchadnezzar had been smitten with some such mental malady as physicians call hypochondriasis. In this disease the patient sometimes fancies himself a piece of furniture, a beast, &c. It is most probable that Nebuchadnezzar fancied himself an ox (ver. 32), and that some of his deceitful flatterers, taking advantage of his mental aberration, succeeded in driving him from the throne and usurping his authority.—C.
22 Ch. 20:26. Ps. 92:1; 107:8, 15; 150:4. 10. ch. 12:7. Re. 4:10. Je. 10:10. Jo. 56:1. 1 Th. 1:17.
23 ch. 7:14; 44:4; ver. 3. Mt. 4:7. Lu. 1:33. Ps. 10:10. Je. 10:10. Ps. 90:1. Is. 9:7.
24 Is. 40:15, 17. Ps. 39:50; 9:10.
25 Ps. 115:3; 135:6; 33:9, 11.
26 Job 42:2; 9:12; 40:2, 11; 37:12; 13:43; 13:45; 40:10. Ro. 11:35.
27 35:9, 30. Ac. 5:39; 11:17. 1 Co. 10:22. Je. 32:17, 27. Epi. 1:11.
* The testimony adduced by Dr. Pusey in illustration of this remarkable incident is most important.
† There is a distinct form of insanity in which the eating of grass is one of the characteristic features. "In many classes of the insane," the eminent commissioner of the Board

A.M. cir. 3442.
B.C. cir. 562.

of Lunacy for Scotland, Dr. Brown, informs me, "the eating of grass, is a symptom both of general debasement and of perverted appetites, and is accustomed to distinguish a class of my patients as . . . *phytophagi*, who devour grass, leaves, twigs, &c. I have had such cases; as well as stone-swallowers, hair-eaters, &c."—P.
1 ch. 2:31, 37, 38.
2 ver. 32. Pr. 16:7, 21.
3 ver. 15, 26, 32.
4 Job 42:12. 2 Co. 4:17.
5 Re. 15:3; 16:7. Ps. 31:4; 92:13; 145:17. De. 32:4. Ge. 18:25.
6 ver. 30, 31; ch. 5:20. Ex. 18:10. Job 42:11, 12; 9:12; 5:12, 13. Lu. 14:11. Pr. 10:18. Ja. 4:6. 1 Pe. 5:5.
7 CHAP. V.

B.C. cir. 538.
1 This is a very difficult portion of chronology. The common account closes Nebuchadnezzar's reign in B.C. 562, succeeded by Evil-merodach in B.C. 561, who succeeded by Neriglissar, B.C. 560, and who perished in battle against Cyrus, and whose son succeeded by his son Labrosarchod, B.C. 555, and being assassinated by Gobrias, was succeeded by Belshazzar, B.C. 554, in whose reign the city was taken by Cyrus, B.C. 538. But, according to Hales, the succession was thus:—Nebuchadnezzar, who ascended the throne B.C. 604, was succeeded by his son Evil-merodach, B.C. 561. He was succeeded by Belshazzar, B.C. 554, who was killed by conspirators on the night of the feast, leaving a son, Labrosarchod, who, after a reign of nine months, was peacefully succeeded by Darius the Mede, whose viceroy, Nabonius, revolting, Cyrus marched against Babylon and took it, as foretold by Jeremiah, ch. li.—C.
2 Es. 1:3. Ec. 10:16. Is. 22:12, 13; 31:5. Je. 51:39, 57.
3 ch. 1:2. Je. 27:16; 52:19. ch. 1:2. Je. 27:12, 13.
4 Or, grandfather, as ver. 11, 18. Je. 27:7. 2 Sa. 9:7. 2 Ki. 8:26, 18. 2 Ch. 36:6.
5 Chald. brought forth.
6 ver. 23. Pr. 20:1. 1 Is. 42:8. Ex. 20:4, 5. Re. 9:20.
7 Ps. 115:4-8. Is. 40:10, 20; 46:7; 47:14, 19-20; 46:6, 7. Je. 10:15, 17, 18.
8 ch. 4:31, 33. Ps. 78:32, 33. Mt. 24:30-39. Job 20:5. 1 Th. 5:2, 3.
9 Is. 21:2-4. ch. 2:14.
10 Chald. brightness, ver. 9.
11 Chald. changed it.
12 Or, girdles, Is. 5:27.
13 Chald. bindings or knots, Na. 2:10. Pr. 17:12. Ps. 69:29. with m's.
14 ch. 1:20; 2:24, 6. Is. 44:25; 47:12, 13.

unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me.

37 Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase.

CHAPTER V.

1 *Belshazzar's impious feast.* 5 *A hand-writing, unknown to the magicians, troubleth the king.* 10 *At the recommendation of the queen, Daniel is brought.* 17 *He, reproving the king of pride and idolatry, readeth and interpreteth the writing.* 30 *Belshazzar slain; the kingdom translated to the Medes.*

BELSHAZZAR¹ the king made a great feast to a thousand of his lords, and drank wine before the thousand.

2 Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels which his father² Nebuchadnezzar had taken out³ of the temple which *was* in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein.

3 Then they brought the golden vessels that were taken out of the temple of the house of God which *was* at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them.

4 They drank wine, and ⁴praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

5 ¶ In⁵ the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace; and the king saw the part of the hand that wrote.

6 Then⁶ the king's countenance⁴ was ⁵changed, and his thoughts troubled him, so that the ⁶joints⁷ of his loins were loosed, and his knees smote one against another.

7 The king cried aloud ²to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and show me the interpretation thereof, ¹shall be clothed with scarlet,⁹ and have a chain of gold about his neck, and shall be the ³third ruler in the kingdom.

8 Then came in all the king's wise men:⁸ but

f Nu. 22:7, 17. ver. 29. Ge. 41:15-44. 9 Or, purple.
ch. 6:2. Es. 3:1; 10:2, 3. ver. 29. 1 Ge. 41:2. ch. 2:2-11; 4:7. Is. 44:25; 8:19; 47:12, 13.

markedly rebuke or deliver us, we ought to manifest his dealings to those around us. And the more wisdom and power we discern in his works of creation or providence, the more wonderful will they be in our eyes. God can easily reach the greatest, and make the terrors of mankind tormentors to themselves amidst their nightly repose. It is common for wicked men to apply to the devil, or to anything, rather than to God, for instruction and comfort. But what is the chaff to the wheat? What amazing pomp and grandeur sinners sometimes arrive at on earth! yet saints, angels, and divine persons shall concur to debase them. With deep concern faithful ministers observe ruin impending on the heads of many quite unaffected with it them-

selves. And with great freedom and prudence ought they to give warning of it; for sinners must be often courted to secure their own mercies. And they who wish to know God's mind, ought to encourage ministers in an unrestrained freedom with them. Perhaps they may have time for repentance allotted them before they are ruined. And in repentance, it is not enough to cease from doing evil; we must also learn to do well.—How strangely pride prevails after the most humbling warnings! and few sins more certainly or fearfully provoke God's judgments than extravagant pride. Easily he can render the self-fancied deity a mad and senseless brute! But if we return to him by penitential acknowledgments, he is ready to restore us

our dignity and honour. Our afflictions last no longer than to accomplish God's end of their mission. And therefore all the accounts which we give or receive of God's marvellous works ought to begin and end with his praise.

CHAPTER V. REFLECTIONS.—Alas! how mad is it to riot in luxury and carnal security—in drunkenness and uncleanness; when death and hell stand ready to receive us! But awfully criminal is that mirth in which men profane or jest with sacred things. Immorality and impiety, drunkenness and idolatry, greatly promote one another. And indeed drunken worshippers are good enough for dunghill gods. How easily

^d *Thy father*—equivalent also to grandfather, or even predecessor.—C.
 & Je. 25. 9-33; 27. 7; xlv. xlix. Eze. xvii. xxv. xxx. ch. 2. 37, 38; 4. 22; 3. 4. 1 Sa. 8. 11, &c.

interpretation was ||

el was chief.—C.

31 And *Darius the Median⁶ took the kingdom,⁷*being* about⁸ threescore and two years old.

IT pleased Darius to "set over the kingdom an^b hundred and twenty princes,¹ which should be over the whole kingdom;

to receive them back to honour and regard; and such are worthy of praise who again introduce them to esteem. Ministers ought to deal faithfully with the greatest, in showing them their guilt, their presumpt

2 And over these, three presidents, of whom Daniel was first; that the princes might give accounts unto them, and the king should have no damage.

3 Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm.

4 ¶ Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him.

5 Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.

6 Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever.

7 All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions.

8 Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not.⁵

9 Wherefore king Darius signed the writing and the decree.

10 ¶ Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber towards Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.⁶

11 Then these men assembled, and found Daniel praying and making supplication before his God.

12 Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask a petition of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true,⁸ according to the law of the Medes and Persians, which altereth not.

13 Then answered they, and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

14 Then the king, when he heard these words,

A.M. cir. 3467.
R.C. cir. 537.

ch. 5. 29. 1 Sa. 2. 30.
ver. 3. ch. 2. 48.
1 Lu. 10. 21. 13. 1.
Co. 4. 2. 1 Pe. 4. 5. He. 13.
17.

Pr. 3. 35. 24. 3. 5. 22.
29.

g ch. 5. 11. 12. 4. 9. Pr.
12. 20; 17. 27. Col. 1. 29.
Ne. 7. 2.

Excellent, because he feared God and hated covetousness, ch. 5. 17; and being thus free from selfishness, which always warps the judgment, was more sagacious than his colleagues, and hated for his religion and incorruptibility of principle, ver. 4. — C.

ch. 3. 8. Ec. 4. 4. Je.
20. 10. Pr. 29. 27. Ps. 37.
12. 32.

1 Pe. 2. 12. 13. 16. Phi.
2. 15. 1 Sa. 16. 14. Ps. 78.
71. 27.

1 Sa. 24. 17. with Es.
3. 3.

Or, came tumultuously, Pr. 1. 11. ver.
11. Ps. 50. 6. 2. 6.

Sec ch. 2. 41. 3. 9. 10.
ver. 21. Ne. 2. 3. Ac.
24. 2. 3.

1 Sa. 2. 3. 6. 2. 6. 8. 3.
36. 47. 24. 20. 21.

Or, interdict, Ps.
37. 12. 37.

Es. 3. 12. 8. 10. 15. 10.
1. Ps. 94. 20. 21.

1 Sa. 1. 19. 8. ver. 12.
15.

Chald. passeth not.
Ps. 60. 11. 62. 9. 10.
118. 9. 140. 3. 15. 2. 22.

Lu. 14. 26. Ac. 4. 17.
19.

Mat. 10. 32. Ac. 13.
26. 1. Ki. 8. 44. 48. Ps. 5. 7.
Jonah 2. 4. 1. Pe. 2. 5.

1 Ki. 8. 54. Ac. 7. 60.
20. 36.

ver. 13. Ps. 55. 17.
Ac. 2. 15. 1. 110. 9.

Phi. 4. 6. 1 Ti. 5. 17.
18. Ac. 4. 19. 5. 29. Re. 2.
10. 13.

The Jews turned in prayer towards the most holy place in the temple, where the ark of the covenant long indicated the presence of Jehovah. In exile Daniel followed the same custom. He might have prayed in secret, but this would have been a compromise of principle, and he was determined at whatever risk to maintain the honour of his God, and in faith to show to all his entire devotion to and trust in him. His position now was analogous to that of his brethren in the time of Nebuchadnezzar, and his conduct was equally noble. — P.

Ps. 10. 37. 37. 34. 56.
6. 2. 6. or came tumultuously, ver. 6.

ch. 3. 8.

It seems not improbable that the conspirators represented this decree, or prohibition (Nobach-royd), as calculated to advance the popularity of the king with his new subjects by rendering him so accessible that no subordinate could interfere to prevent petitions to the throne being personally presented during the thirty days. — C.

See ver. 8. 15. Es. 1.
19. 8. 8.

Es. 8. 8. ch. 5. 13. 3. 8.
12. 1. 6. Ps. 12. 2.

ver. 10. Ac. 4. 19. 5.
29. Mat. 4. 10.

The den is generally represented as a natural cavern with a single opening covered by a stone. But nothing can be more unsuited to the habits of the lion and the means of its comfortable and healthy preservation. Besides, if the den was at Babylon, the existence of a natural cavern in an alluvial plain is very improbable —

A.M. cir. 3467.
R.C. cir. 537.

scarcely conceivable. But whether at Babylon or elsewhere, it seems most natural to imagine the den either a building after the manner of a Roman amphitheatre, where it is well known that criminals, yea and martyrs of Jesus as faithful as Daniel, were wont to be cast to the lions; or else a natural valley, and not a cave, surrounded by a wall, and entered by a single door. — C.

Mar. 6. 26. Mat. 27.
17. 18. 21. 24.

Though an absolute monarch in some departments, he was equally limited in others, and thus unable to prevail with his perverse counsellors to stay his inconsiderate decree. — Note.

This example strongly exemplifies the danger of one bad principle — a danger that extends equally to legislation, morals, or theology.

The law of the Medes and Persians altereth not. The statute which the king establisheth may not be changed. Flattery must endow human wisdom and power with the perfection of Deity, to guard against uncertainty, immutability is adopted; and Daniel must die — not that guilt may be punished, but that a bad principle may be observed. — C.

1. 19. 7. 12. with ver. 8. 12. Es. 1. 19. 8. 8. 15. 10. 1. Ps. 94. 20. 21.

Pr. 29. 25. 2 Sa. 3. 39. Je. 38. 5. Mat. 14. 9. 27. 24. 26. Ps. 37. 32.

1 Ki. 4. 25. 11. 2 Co. 1. 10. 15. 2. 10. 43. 2. Job 5. 19. Ps. 34. 19. Ac. 26. 6. 7.

Mat. 27. 66. 1. 3. 53. Ac. 12. 4. 8. 10. 23. 24.

See note in first column.

1 Ki. 21. 27. 2 Co. 7. 10. Ro. 2. 17. Ge. 4. 14.

Or, table.

Ge. 19. 2. Ju. 7. 3. Mat. 28. 7. 1 Th. 1. 3. Ec. 9. 10.

ver. 5. 26. ch. 3. 17. 28. 29.

1 Ki. 2. 17. Ps. 71. 14. 18. 14. 2. 1 Th. 5. 6. 17. 16. Je. 17. 1. 18. 14. ver. 16. Je. 32. 17. 27. 2 Co. 1. 10. 2. 10. 15. 2. 10. 43. 2. Job 5. 19. Ps. 34. 19. Ac. 26. 6. 7.

ch. 13. 15. 17. Ps. 37. 39. 40.

Mat. 27. 66. 1. 3. 53. Ac. 12. 4. 8. 10. 23. 24.

See note in first column.

1 Ki. 21. 27. 2 Co. 7. 10. Ro. 2. 17. Ge. 4. 14.

Or, table.

Ge. 19. 2. Ju. 7. 3. Mat. 28. 7. 1 Th. 1. 3. Ec. 9. 10.

ver. 5. 26. ch. 3. 17. 28. 29.

1 Ki. 2. 17. Ps. 71. 14. 18. 14. 2. 1 Th. 5. 6. 17. 16. Je. 17. 1. 18. 14. ver. 16. Je. 32. 17. 27. 2 Co. 1. 10. 2. 10. 15. 2. 10. 43. 2. Job 5. 19. Ps. 34. 19. Ac. 26. 6. 7.

ch. 13. 15. 17. Ps. 37. 39. 40.

Mat. 27. 66. 1. 3. 53. Ac. 12. 4. 8. 10. 23. 24.

See note in first column.

1 Ki. 21. 27. 2 Co. 7. 10. Ro. 2. 17. Ge. 4. 14.

Or, table.

was sore displeased with himself, and set his heart on Daniel to deliver him; and he laboured till the going down of the sun to deliver him.

15 Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, that no decree nor statute which the king establisheth may be changed.

16 Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God, whom thou servest continually, he will deliver thee.

17 And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords, that the purpose might not be changed concerning Daniel.

18 ¶ Then the king went to his palace, and passed the night fasting: neither were instruments of music brought before him; and his sleep went from him.

19 Then the king arose very early in the morning, and went in haste unto the den of lions.

20 And when he came to the den, he cried with a lamentable voice unto Daniel; and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?

21 Then said Daniel unto the king, O king, live for ever.

22 My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

23 Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

24 ¶ And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions; and them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

25 ¶ Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

26 I make a decree, that in every dominion

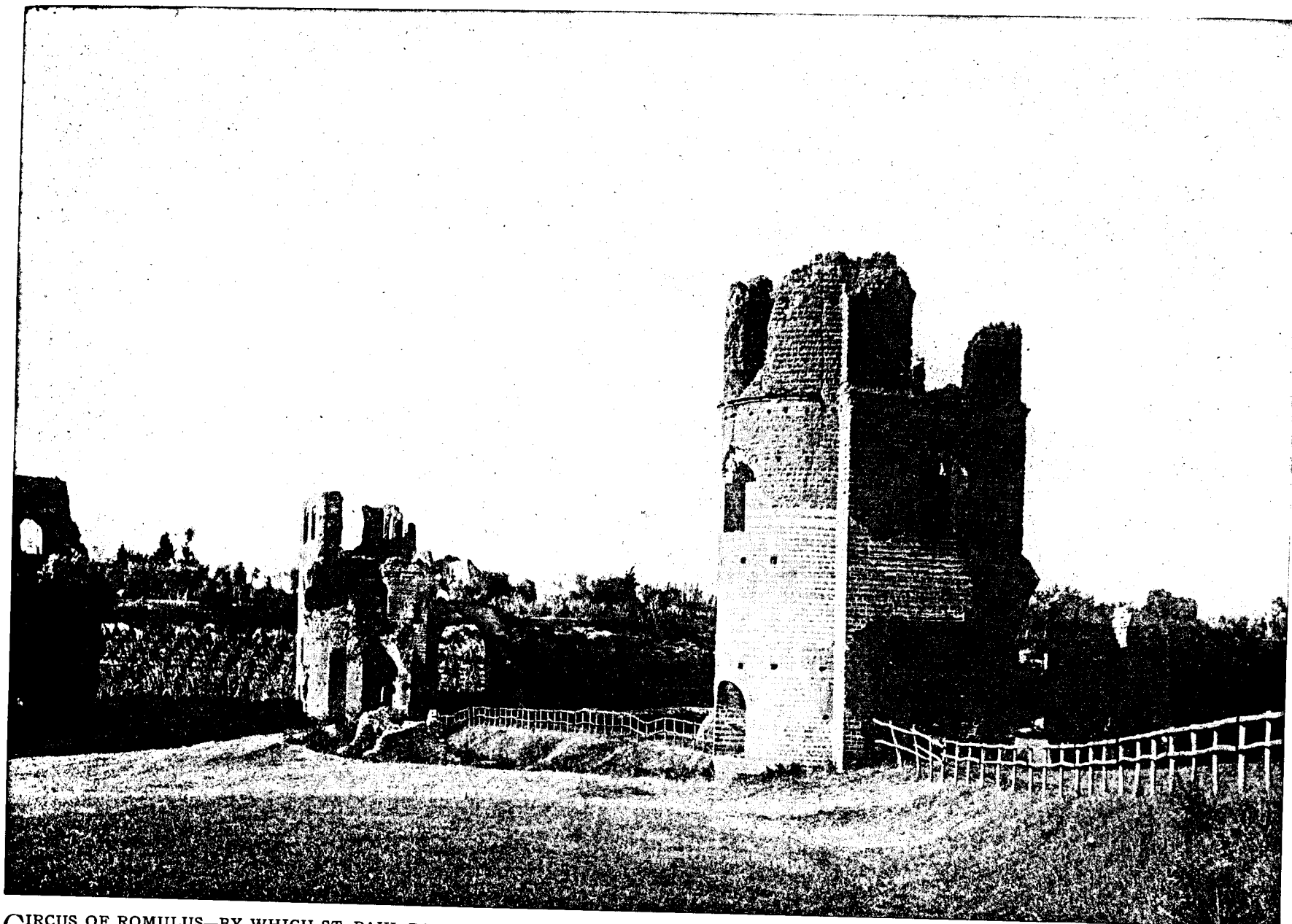
ous pride and profaneness, and what they may expect for their punishment: and God will procure honour to such, even from them who condemn his own word.

CHAPTER VI. Ver. 9. How contrary to reason; how mad this decree! The thing would seem impossible, were not the

effects of pride and flattery so sadly exhibited every day. These wicked conspirators may have chosen their time when the wine and the viol had dethroned the understanding; for man reduced below the level of the beast is the ready dupe and instrument of every Satanic device. C.

REFLECTIONS.—Steadfast uprightness is the best method of retaining favour and honour in courts, how-

ever wicked: by that men may preserve their places amidst strange revolutions. And the more our neighbours wait for our halting, let us be the more circumspect. It is extremely honourable if they can find nothing to accuse us of but the regular worshipping of God. If we thus suffer, we need neither be afraid nor



CIRCUS OF ROMULUS—BY WHICH ST. PAUL PASSED AS HE WALKED IN CHAINS ALONG THE APPIAN WAY TO ROME. [Daniel, vii.]—As illustrating the great worldly Roman empire which Daniel saw in a vision under the figure of a beast, we give a picture of the Circus of Romulus. This stands on the left of the Appian Way, passing out from Rome about three miles from the city. This circus was built by Maxentius in honor of his son Romulus. The name of the

founder was discovered from an inscription beneath the entrance arch at the east end of the circus dedicating it to Divus Romulus. The walls which enclosed the circus have been preserved almost entirely. In length they were 1574 feet, in breadth 269 feet. The circus was large enough to accommodate 18,000 spectators. The two towers we see were supposed to have been the seats of the judges. There is a gate in the right side of the wall through which the dead were carried out.

of my kingdom men tremble and fear before the God of Daniel; for he is the living God, and steadfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end.

27 He^c delivereth and rescueth, and he^d worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power^e of the lions.

28 So this Daniel prospered in the reign of Darius, and in the reign of 'Cyrus the Persian.'

CHAPTER VII.

1 Daniel's vision of the four beasts, 9 and of God's kingdom. 15 The interpretation thereof.

IN the first year of 'Belshazzar' king of Babylon, 'Daniel had' a dream, and visions of his head upon his bed: then he 'wrote the dream, and told the sum of the matters.'

2 Daniel spake and said, I saw in my vision by night, and, behold, 'the four winds' of the heaven strove upon the 'great sea.'

3 And 'four great 'beasts' came 'up from the sea, diverse one from another.

4 The first was 'like a lion,' and had eagles' wings: I beheld till the wings thereof 'were plucked, and' it 'was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

5 And, behold, 'another beast, a second, like to a bear, and it raised up itself on one side,' and it had 'three ribs' in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.

6 After this I beheld, and, lo, 'another, like

^a Three ribs, as of animals it had slain—representing Babylon, Lydia, and Egypt.—C.
^b ch. 2. 32, 39; 8. 5; 10. 20; 11. 3; 2. 6, 3. 6, 4. 13, 7. 1. Hab. 1. 8.

A.M. cir. 3467.
B.C. cir. 537.

8 Ac. 17. 25. Je. 10. 10.
Mal. 3. 6. He. 1. 8. Ja. 1.
17. ch. 2. 44. 3. 34. 7. 14.
27. Lu. 1. 14. Is. 53. 7. Ps.
146. 10. 97. 1. 93. 1.
c Job 5. 19. Ps. 18. 50;
30. 7. 34. 19. 2. Co. 1. 10.
d ch. 4. 2. 3. 35. Ac. 4.
16. Ps. 72. 18; 136. 4. Je.
32. 19. 20.
e Chald. hand.
f ch. 1. 21. ch. 2. 27.
23. Ezr. 1. 1. 8. 4. 3. 5.
44. 28. 45. 1.
g See note + in
second column.

CHAP. VII.

B.C. cir. 555.
a ch. 1. 1. 11. 17. 7.
1 This date was
about 17 years before
the history in the fore-
going chapter.—C.
b ch. 2. 28. Am. 3. 7.
Ge. 1. 1. Nu. 12. 6.
c Chald. word.
d Ro. 12. 4. Is. 8. 13.
8. Hab. 2. 4. Re. 1. 19. 14.
13.
e Or, words.
f Re. 1. 1. Je. 49. 30;
51. 14. 11. 13.
g Four winds. Po-
litical and religious
opinions and interests
striving for mastery.
—C.
h Re. 17. 15. Is. 57. 30.
i ch. 2. 32. 33. 37. 40.
Zec. 6. 1. 8. ver. 4. 7. 17.
23. &c.
k ver. 4. 7; ch. 8. 3. 8.
Zec. 6. 2. 3. Re. 1. 1. 2.
11. 12. 3. 9.
l Four beasts. The
four successive em-
pires, naturally fierce
as the beasts of the
forest—impelled by
stormy passions, and
ravenous for con-
quest.—C.
m Re. 13. 1. ver. 2. Is.
57. 30. Re. 17. 15.
n 2 Sa. 1. 23. Is. 5. 29.
Je. 4. 7. 12; 48. 40. Eze.
17. 3. Hab. 1. 8. De. 28.
49. 30. 2. 25. 9. 23.
o See note + below.
p ch. 4. 31. 33. 5. 30. 31.
Je. 50. 39. &c.
q Or, where-with.
r ch. 5. 18. 20. 22. 23.
Is. 14. 14. Hab. 2. 5. 9. 10.
Je. 25. 9. 33; 27. 6. 7. 17;
51. 30.
s ch. 2. 32. 39; 8. 3.
Zec. 6. 2. 6. Is. 13. 15. 18.
Je. 50. 30. 38. 17. 17. 12.
t Or, it raised up
one dominion, ch. 5.
31. Ezr. 1. 1.
u ch. 1. 1. Is. 41. 2. 3. 25;
46. 11. 11. Je. 1. 1. Ezr. 1.
2. Es. 1. 1.
v Like a lion—
strong, eagle-winged,
swift, and aspiring,
Je. 4. 7. 48. 40. Wings
plucked—provinces
cut off by revolt or

A.M. cir. 3449.
B.C. cir. 555.

conquest. A man's
heart—its lion-like
ferocity was tamed,
but, like degenerate
man, only to become
deceitful above all
things and desper-
ately wicked. Je. 17.
9.—C.
g ch. 4. 22; 8. 22, 23.
4. 35.
h ver. 19. 23; ch. 2. 33.
40. Zec. 6. 3. 6. 7. Re. 12.
3. 13. 1. 2.
i ch. 2. 41. 42; ver. 23.
24.
j Or, toes, ch. 2. 41.
42. Re. 12. 3. 13. 1. 17. 42.
16. ver. 24.
k ver. 20. 21. 24. 25. 2.
Th. 2. 3. 10. 1 Th. 4. 1. 3.
2 Th. 3. 1. 5. Re. 9. 1. 11.
11. xvi. ch. 11. 36. 39.
with ch. 8. 9.
l Re. 9. 7. 2 Th. 2. 20.
1 Th. 4. 1. 5.
m Ps. 12. 2. 2 Th. 2. 4.
ver. 25. Re. 13. 5. 6. ch.
11. 36. 39.
n ch. 2. 44. Ps. 110. 1. 5.
6. Co. 2. 6. 24. 25; or
placed, Re. 20. 4. 11.
Mat. 19. 28.
o ver. 22. Is. 6. 6.
p Ro. 9. 4; 50. 4. Re. 10. 5.
1. 14. Ps. 104. 2. 1. Ja. 1. 5.
Is. 6. 3.
q Ps. 45. 8. Phil. 3. 9.
r Ac. 2. 39. 33. Re. 20.
11. Ps. 50. 3. 6. 1 Co. 3. 15.
2 Th. 1. 8. 2 Pe. 3. 7. 10.
with Eze. 1. 13. 16. Ps.
68. 17. 104. 3. 4.
s Ps. 50. 3. 9. 7. 3. Is. 30.
33. 66. 15. 16. Na. 1. 6.
t De. 32. 2. Ps. 68. 17.
11. 20. He. 12. Re. 5.
11. 1. Kt. 2. 19.
u Re. 20. 4. 12. De. 32.
24. Ps. 56. 8. Is. 65. 6.
Mal. 3. 16. ch. 12. 1.
v ver. 25. Re. 13. 5. 6.
g Re. 19. 20. 20. 10;
xvi. xviii. 5. Th. 2. 8.
y 1. 30. ver. 7.
z Chald. a prolong-
ing in it was given
them.

The historical
portion of the book closes
here. All that was of
interest in the
personal history of
Daniel and his friends
has been told, and
the prophet now
gives a record of his
prophetic visions.
They are not ar-
ranged in the
logical order. Some of
them were revealed
before and some after
the close of Darius'
reign. Their arrange-
ment, however, is sys-
tematic, bringing out
in order the great
events in the world's
history down to the
end of time.—P.

a leopard, which had upon the back of it 'four wings of a fowl; the beast had also four heads; and dominion was given to it.

7 After this I saw in the night visions, and, behold, 'a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it 'was diverse from all the beasts that were before it; and it had ten horns.'

8 I considered the horns, and, behold, there came up among them 'another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were 'eyes like the eyes of man, and 'a mouth speaking great things.

9 I beheld till the thrones were 'cast down, and the 'Ancient of days did sit, whose 'garment was white as snow, and the hair of his head like the pure wool: 'his throne was like the fiery flame, and his wheels as burning fire.

10 A 'fiery stream issued and came forth from before him: 'thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: 'the judgment was set, and the books were opened.

11 I beheld then, because of 'the voice of the great words which the horn spake; I beheld, even till 'the beast was slain, and his body destroyed, and given to the burning flame.

12 As concerning 'the rest of the beasts, they had their dominion taken away: yet their lives were prolonged^a for a season and time.

13 I saw in the night visions, and, behold,

ashamed. And it is highly honourable to have our habitations temples for God, and houses of daily, of frequent prayer; and never to omit duty for fear of suffering. But, alas! how unhappy are most princes in the information and advices which they receive! What is done from a conscientious regard to God is represented as done in contempt of their authority: and they are often deceived into that which is farthest from their intentions. Their flatterers, and their vain-glorious humour, plunge them into fearful depths of vexation and torment. But God wonderfully preserves his faithful worshippers: he is a present help in their trouble, and will stand by them in the hour of temptation. And it is kind in such as share his bounty readily to overlook the fault of their unwilling injurers. But dreadful is the danger of their malicious accusers and persecutors. They shall fall into the pit which they had digged for others. The Lord is known by the judgments which he executes; and can make even heathens publish his honours.

CHAPTER VII. Ver. 1, 8, 11, 12, 17–25. The tempestuous SEA denotes this world filled with contention, violence, and confusion. To represent their emptiness and gradual decay, the four successive monarchies had been represented by a terrible image seen in a forgotten dream. Here, to represent their mischievous nature, they are represented as ravenous beasts. The LION, with eagle's wings soon plucked, and his heart turned into the heart of a man, represents the Chaldean monarchy, strong and despotic, rapid in its conquests; but quickly after Nebuchadnezzar's death all dismembered, weakened, and dispirited. The BEAR, raising itself on one side, having three ribs in its mouth, and devouring much flesh, represents the Medo-Persian monarchy, fierce and savage, but at last lazy and luxurious, raising up itself on the side of Persia, carrying its conquests

almost only to the westward, conquering the three kingdoms of Lydia, Chaldaea, and Egypt, and making fearful slaughter and spoil, especially among the Chaldeans. The LEOPARD, with four wings and four heads, marked the Grecian monarchy, agile, crafty, and spotted by a mixture of vices and virtues;—under Alexander, astonishingly rapid in its conquests; and, after his death, parted into the four kingdoms of Macedonia, Lesser Asia, Syria, and Egypt. The fourth beast, different in form, and dreadfully terrible and strong, with iron teeth, and ten horns, represented the Roman empire, which, in a most fearful manner, by powerful armies, conquered and tyrannized over the known world for many ages, and at last was divided into ten different kingdoms or states. The LITTLE HORN, which sprung up after the rest, and plucked up three of the former, and which had eyes like the eyes of a man, and a mouth speaking great things, is the Papal authority, which arose from small beginnings, and, dispossessing three of the Italian powers, became a civil as well as an ecclesiastical principality; and which is noted for craft, circumspection, and vigilance; for blasphemous boasting of their own excellencies and prerogatives, even against God, his laws, and ordinances; for making proud decrees to bind men's consciences; and for the persecution of his people.—It continues 1260 years, or three times, or years, and a half, in prophetic language;—and on account of it, Rome, the seat thereof, will be at last destroyed: whereas, though the Chaldeans, Persians, and Greeks had their imperial power taken from them, they long remained a people.

Ver. 9, 10, 13, 14, 18, 22, 26, 27 represent JEHOVAH as judging and condemning to ruin these monarchies, especially the Roman, that the gospel kingdom of his Son might be established in the world. His white robes denote his unspotted righteousness and holiness in all his proceedings. His white hairs represent his

eternity, venerable majesty, and the ripeness of his counsels. His fiery throne his awful scrutiny and fearful condemnations. Its burning wheels and fiery stream denote the swift execution of his sentences and fearful severity of his judgments. His numerous ministers are his angels, and the agents in his providence. The opening of the books denotes the exact discovery he makes of men's works, and the infinite equity and regularity of his decisions. The power here given to the Son of man implies not only his ascension into heaven, but his authority to destroy the Roman and Antichristian powers, in order that his gospel church may fill the whole world, especially in the millennium.

Ver. 6. A leopard—a beast of great swiftness, that springs upon its prey—a striking emblem of the rapid conquests of Alexander of Macedon. Wings—four heads—the four kingdoms of Macedon and Greece, Thrace and Bithynia, Egypt, Syria, into which the Grecian empire was divided on the death of Alexander. C.

Ver. 7. A fourth beast—the Roman empire—'diverse from all the beasts that were before it'—not in language (for in that it was akin to the Greek); nor in religion, for it was idolatrous; nor in form of government, for in that it was in common with all the others; but it was 'diverse' chiefly in this characteristic—its predecessors all openly professed conquest, that they might enslave; Rome always professed reluctant interference, that she might extend popular liberty; and under this mask became, in the language of her flatterers, 'the mistress of the world.' While, in the end, she left not one shred of liberty beyond the privilege of 'Roman citizenship,' most sparingly bestowed upon favoured individuals or cities. Ten horns—ten kingdoms, ver. 24. As 'seven' is the emblem of completeness in relation to progressive time, so 'ten' is the emblem of completeness in relation to co-existent property. C.

Ver. 9. Cast down. Rather, till they were placed or set up for judgment.—Ancient of days. God the Father, on the throne of power, in the process of putting all things under the feet of Jesus, 1 Co. 15. 27. C.

Ver. 11. Great words—such as the assumption of 'infallibility,' power to absolve from oaths: to impose new laws: to sell deliverance from purgatory, and grant titles even in heaven.—Till the beast was slain. Till the western Roman monarchy, in all its forms, was destroyed—an awful warning to Europe! *Be



**GATE OF HADRIAN—IN THE GREAT GRECIAN EMPIRE WHICH AP-
PEARED IN THE VISION OF DANIEL.** [Daniel, vii.]—In this seventh
chapter of Daniel he has visions of four great worldly empires, viewed in their
religious aspects, under the figure of four beasts. These empires are the Babylonian,
Medo-Persian, Grecian and the Roman. We give as an illustration of the great Grecian
empire that for a time ruled the world, a picture of the Gate of Hadrian from the

Acropolis in Athens. This arch stands to the northwest of the temple of Jupiter
Olympus, and in the above view we are looking toward the northwest. The building
is supposed to have served no other purpose than that of a sort of triumphal land-
mark. On the west side toward the Acropolis this inscription is written over the
arch: "This is Athens, the old city of Theseus." On the east side is the inscrip-
tion: "This is the city of Hadrian, and not of Theseus."

one¹ like the Son of man came with the clouds of heaven, and came to the 'Ancient of days, and ²they brought him near before him.

14 And there ¹was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion ^{is} ²an everlasting dominion, which shall not pass away, and his kingdom ^{that} which shall not be destroyed.³

15 ¶ I Daniel ¹was grieved in my spirit in the midst of ^{my} body,⁴ and the visions of my head troubled me.

16 I came near unto ¹one of them that stood by, and ²asked him the truth of all this. So he told me, and made me know the interpretation of the things.

17 These great beasts, which are four, are four⁵ kings, ^{which} shall arise ¹out of the earth.

18 But the saints of the Most High⁵ shall take the kingdom, and possess the kingdom for ever, even for ever and ever.⁶

19 Then I would know the truth⁷ of the fourth beast, which was diverse from all the others,⁸ exceeding dreadful, whose teeth ^{were} of iron, and his nails of brass; ^{which} devoured, brake in pieces, and stamped the residue with his feet;

20 And of the ten horns that ^{were} in his head, and ^{of} the other which came up, and before whom three fell; even ^{of} that horn that had eyes, and a mouth that spake very great things, whose⁹ look ^{was} more stout than his fellows.

21 I beheld, and the same horn ¹made war with the saints, and prevailed against them;

22 Until¹⁰ the Ancient of days came, and judgment¹¹ was given to the saints of the Most

A.M. cir. 3449.
B.C. cir. 555.

† Re. 1.7, 13-16; 14.14.
Ez. 1.26. Mat. 26.64.
24.36-39. Jn. 20.17.
He. 1.3. 14.15. 8.1.
J. ver. 9.
2 Ps. 47. 51. 68. 17. 28.
Jn. 1.31. 4.3. 22.
† Mat. 11. 27; 28. 18.
Jn. 3.35. 1 Co. 15.27. Ep. 1.20-22. Phil. 2.9, 10. Ps. 2.6-8. 8.6; 110. 15. 2.2.
4 Re. 11.15. ch. 2.35. 44.
8 ch. 2.44. ver. 27. Ps. 130.23. 131.16. 135. 9.7. Mic. 4.7. Lu. 1.33. 1 Co. 15.24-28. Jn. 12.34. He. 12.28.
3 See note * below.
8 ch. 2.1.4.5; 8.27.10; 8.16; ver. 28. Ge. 40.7; 8; 41.8.
4 Chald. *sheath*, 2.
Pe. 1.14.
† ver. 10; ch. 8.13. 16; 10.5, 6, 16; 12.5, 6. Zec. 3.4.
† Pr. 2.3, 4, with Mat. 28.1, 2. He. 1.14. Re. 1.1; 17.14.
† ver. 3.4. 7.24. ch. 2.39-40. Zec. 6.1-8.
3 ver. 3. Re. 1.1. 1.11; 9.3. 1 Co. 15.47. 48. Ps. 17.14.
3 Chald. *high ones*; that is, *things or places*, Ep. 1.3, 6, 12.
† Re. 2.27; 3.21; 5.10; Ez. 22.27. Ps. 45. 15; 149.7-9. Is. 60.13.
6 To understand the full force of this promise, we must connect it with the vision of the Son of Man. All power is conferred upon him. He assumes it not for himself merely, but as the model, the representative, the head of his church. The saints of the Most High rule in the person of their Redeemer. Through him they are made kings and priests; they shall reign with him for ever and ever.—P.
7 Meaning, ver. 16.
8 Chald. *those*.
9 Ch. 8.10, 11, 37; ver. 21.
10 This is a grand and most instructive vision in ver. 13, 14. It is especially important as throwing light upon that name—Son of Man—which our Lord so commonly takes to himself. It illustrates also many of those passages in the Gospels in which the name is used in a peculiar and emphatic manner. The first thing that strikes us in comparing this with the other parts of the vision is that we have here the symbol of intellect and reason as opposed to, and triumph-

A.M. cir. 3449.
B.C. cir. 555.

ing over, mere brute force. We have next indicated the origin and nature of his dignity. It is not of earth like the others. Its source is in heaven; its emblems of glory and power are heavenly. We have next the introduction of the Son of Man, the symbol and model of regenerated humanity, into the presence of the pure and holy God. We have next—and this is the main, the culminating point of the vision—we have the confession upon the part of Man of omnipotent and everlasting power—a power absolutely without limit and without end. In this respect the vision may be compared with our Lord's own glorious words in Mat. 28. 18; and with Paul's statement in Ep. 1.20-22.—P.
2 Is. 65.4. Ps. 149.7-9. Re. 20.4. 2 Ti. 2.11. See ver. 18.
4 See ver. 7.
5 ch. 11. 35-39. 2 Th. 2.3-10. 1 Ti. 4.1-3. 2 Ti. 3. 1-5. Re. 9.1-11; xiii. xvii.
6 See ver. 8. 2 Th. 4. Re. 13.5, 6. ch. 11.30. 1 Ti. 4.3-2. Ti. 3.2-4.
7 ch. 2.1. 1 Ch. 29. 30. 1 Th. 1-3. Re. 13. 16, 17. Th. 4.4.
8 ch. 4.25; 12.7. Re. 9.5, 10; 11.2, 3; 12.6, 14; 13.1.
9 See ver. 9-11, 22. 2 Th. 2.8. Re. 11.13; xiv. xvi. xix. 20.10.
10 ver. 12. ch. 2. 44. Ps. 149.7-9. Re. 5.10; 2.27; 3.21; 11.15-16; 20. 4. Is. xlii. iv. lx—lxii. Je. xli. 3. xliii. Ez. xxxiv. xlviii. Mt. iv. v. Zec. x. xii. xiv. Re. xxi. Lu. 1.33. Jn. 12.34. Is. 9.
11 Ge. 49.10. Ps. 2.8; 22.27-31; lxxii. xcvi.—c. cx. cxvii. Re. 1.15. Jn. 2.27. Is. 60.12, &c.
12 Or, *rulers*.
† ver. 15; ch. 8.27; 10. 8, 15.
13 Lu. 2.51. Ps. 119.11.

CHAP. VIII.
B.C. cir. 553.
a ch. 7.1.
b ver. 2; ch. 10. 4, 5.
c Ge. 1.1. Nu. 12.6. Hab. 1.1. He. 1.4.

High; and ¹the time came that the saints possessed the kingdom.

23 Thus he said, The fourth beast shall be ¹the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth,⁹ and shall tread it down, and break it in pieces.

24 And the ¹ten horns out of this kingdom are ten kings ^{that} shall arise: and ¹another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

25 And he shall ²speak *great* words against the Most High, and shall ¹wear out the saints of the Most High, and think ²to change times and laws: and they shall be given into his hand, until ¹a time and times and the dividing of time.

26 But¹ the judgment shall sit, and they shall take away his dominion, to consume and to destroy ^{it} unto the end.

27 And ¹the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom ^{is} an everlasting kingdom, and ¹all dominions¹ shall serve and obey him.

28 Hitherto ^{is} the end of the matter. As for me Daniel, my cogitations ¹much troubled me, and my countenance changed in me: but ¹I kept the matter in my heart.

CHAPTER VIII.

1 Daniel's vision of the ram and he-goat. 13 The days of suspension of the daily sacrifice, and desolation of the sanctuary. 15 Gabriel comforteth Daniel, and interpreteth the vision.

IN the third year of the reign of king Belshazzar a vision appeared unto me, ^{even} unto me Daniel, after that which appeared unto me ¹at the first.

2 And I saw ¹in a vision; and it came to

wise now therefore, O ye kings: be instructed, ye judges of the earth; kiss the Son, lest he be angry and ye perish: blessed are all they that put their trust in him." Ps. 2. 10. C.

Ver. 12. *Had their dominion taken away.* The Babylonian, the Medo-Persian, and Grecian monarchies were successively destroyed, as influential powers; but they are still in being under different names, and continue to drag out a dependent and merely tolerated existence, of which the only security is, not their own internal strength, but the mutual jealousy of the great European powers. C.

Ver. 18. *Saints of the Most High* may literally be rendered, 'But the righteous ones of the holy ones (or holy places, see Ep. 2. 6) shall receive the kingdom.' The idea of 'places' is not merely sustained by the marginal authority and Ep. 2. 6, but by the words translated 'most high God,' ch. 3. 26; and 'high God,' ch. 3. 32, which are the same in both, and literally signify 'God of the high, or highest, place.' C.

Ver. 24. The Heruli, Ostrogoths, and Lombards were successively overcome, and their territory annexed to the Papacy, under pretence, nay, perhaps at first, with the sincere intention of being used as means for extending the gospel—and thus the popedom became a temporal kingdom among the ten kingdoms of the West. C.

Ver. 25. *Shall wear out the saints.* By persecutions; thus the early crusades nearly extirpated the Waldenses and Albigenses; thus the Inquisition suppressed, and for many years seemed to have annihilated, every seed of the Reformation in Italy and Spain: while in Germany, France, Great Britain, and Ireland, massacres, martyrdoms, and dragonades were successively employed to 'wear out' the patience of the saints, extinguish their light, and leave the earth in darkness.—*Until a time and times and the dividing of time.* 'Time,' a year; 'times,' two years; 'dividing,' half a year: 1260 prophetic days, a day for a year, Eze. 4. 6. At what time these years commence is matter of most serious question. They have generally been dated from 533, when Justinian issued his first edict in favour of the popedom; but others commence as high as 756. Time will reveal it, for the word is sure. C.

REFLECTIONS.—Thrice happy is that retirement from business and courts which is filled up with intimate fellowship with God, and with discoveries of the secrets of his covenant and providence! What a

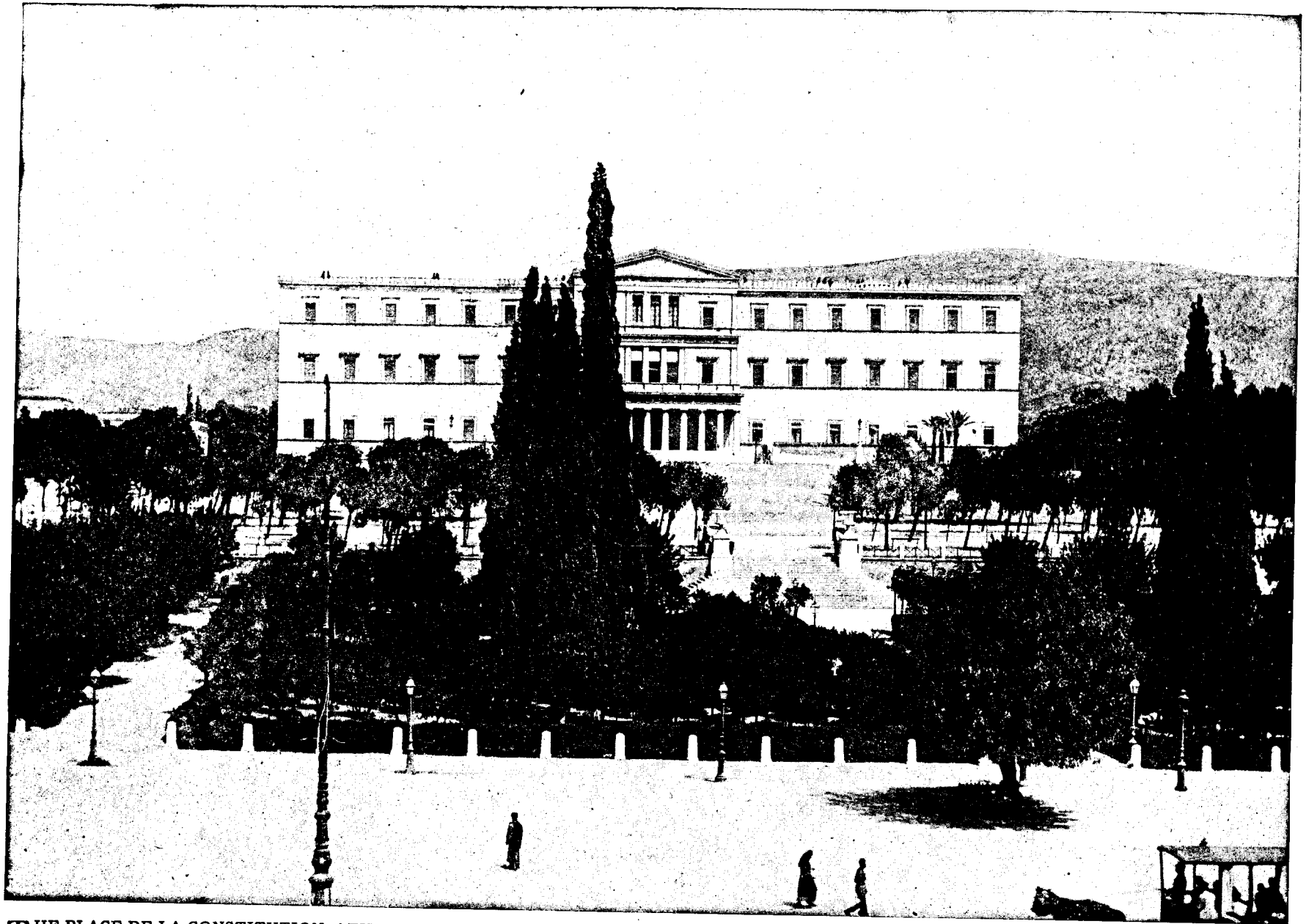
troubled, unsettled, ever-changing, and noisy world is ours, made by the ambitious and contentious men who dwell in it! But all their empires, established by iniquity, are but contemptible things before the eternal God, and mischievous and destructive to one another! Infinite is the glory and majesty, the power and equity, of the Most High; and certain, but tremendous, his appearance for the ruin of his opposers and the establishment of his church! Yea, the reproach of Jesus' cross is effectually wiped away in his solemn exaltation to glory; and shall be in the glory of his church, especially in the millennial and heavenly state. O how affecting are noted revelations from God! There is great need to search into their meaning by prayer and meditation; and, conscious of our weakness, to consult such as can instruct us. And if we ask we shall find. If we run to and fro in diligent search, we shall understand knowledge.

CHAPTER VIII. Ver. 3-8, 20-22. The RAM with two horns, of which the last sprung was the highest, pushing westward, northward, and southward, and without any effectual resistance, denotes the empire of the Medes and more powerful Persians, which pushed its conquests all along from the Euxine Sea and the Hellespont on the north, to the river Indus on the south, and as far as African Ethiopia and Lydia on the west, containing in all about 1,600,000 square miles. The he-goat, which came flying from the west, and had a notable horn between his eyes, denotes the Grecian monarchy under Alexander marching forces with prodigious rapidity into Persia, conquering it, and erecting a still greater empire on the ruins of it. The four horns which sprung up after the notable horn of the he-goat

was broken, refer to the four generals which, after Alexander's death, parted his empire into four kingdoms, of Macedonia, Lesser Asia, Syria, and Egypt. 9-14, 23-25. The little horn which sprung from one of the four horns, and waxed exceeding great, cast down the host of heaven, and magnified himself against their prince, abolished the daily sacrifice, and trode the sanctuary under foot, 2300 days, mornings and evenings, till at last it was broken without hand, denotes Antiochus Epiphanes, a Syro-Grecian king, who, by craft, and by the assistance of some neighbours, obtained the kingdom instead of his nephew; and, becoming strong, persecuted the Jews, profaned their sanctuary, set their high-priesthood to sale, abolished their daily sacrifices about three years, murdered multitudes of them, and, after vowing to extirpate them, was cut off by the fearful vengeance of God. He may also be considered as typical of the popish Antichrist, that chief corrupter and destroyer of the Christian church.

Ver. 3. *A ram.* The emblem of the Medo-Persian empire was, in the former vision, a 'bear,' ch. 7. 5, emerged from its forest—from a state of savage and uncivilized life; now the emblem is a 'ram'—the empire more civilized, but not the less bent upon universal conquest.—*Two horns.* The Medes and Persians, ver. 20, of which Persia, that rose into notice last, soon became the greatest, and gave name to the whole empire, which never persecuted the Jews, and abides, though in weakness, till this day. See ch. 7. 12. C.

Ver. 9. *A little horn*—applied by some to Antiochus Epiphanes; by others to the Romans; by others to Mahomet. That it cannot prefigure Antiochus seems evident from the fact that the power of 'the little horn' was to continue unto 2300 days, ver. 14, which, if literal days, were not fulfilled in the case of Antiochus, for he first took Jerusalem and profaned the temple in 170 B.C., and commenced his persecution of their religion in 168 B.C. But his army was conquered by Judas in 165 B.C., when the sanctuary was cleansed, and the worship restored by Judas;



THE PLACE DE LA CONSTITUTION, ATHENS—ATHENS WAS A FLOURISHING CITY AT THE TIME DANIEL THE PROPHET WROTE HIS BOOK, AND HE REFERS TO GREECE AS THE GREAT POWER WHICH IS TO STRUGGLE WITH PERSIA. [Daniel, viii.]—In the eighth chapter of Daniel the struggle is predicted between the Persian and the Grecian powers. The animals under which these powers were represented were the ram and the he-goat. At the time this prophecy was written the Corinthian order of architecture was invented in Greece by Callimachus. Anacreon, the poet, was alive, as well

as Pythagoras, the philosopher, and the third tyranny of Pisistratus was being endured at Athens. We give as illustrating the Grecian side of this history a picture of the Place de la Constitution. In the center of these grounds is the residence of King George the first. This king was placed on the throne of Greece in 1863. He is the son of the king of Denmark, and brother-in-law to the Prince of Wales. He is popular with his people, and in times of distress and calamity he leads in relieving the suffering, and in giving comfort and encouragement to the people.

souls should be deeply affected with the church's distress, but never so as to disqualify them for the duties of their station.

craft to prosper in his hand; and he shall magnify *himself* in his heart, and by ³peace⁴ shall destroy many: he shall also ⁵stand up against the prince of princes;⁵ but he shall ⁶be broken without hand.

26 And ⁷the vision of the evening and the morning⁶ which was told *is* true: wherefore ⁸shut thou up the vision; for *it shall be* for many days.

27 And I Daniel ⁹fainted, and was sick *certain* days: afterward I rose up, and ¹⁰did the king's business; and I was astonished at the vision, but none understood *it*.

CHAPTER IX.

1 Daniel considering the time of the captivity, 3 maketh confession of his people's sins. 16 And prayeth for the restoration of Jerusalem. 20 Gabriel informeth him of the seventy weeks.

IN the first year of ¹Darius, the son of Ahasuerus, of the seed of the Medes,¹ which² was made king over the realm of the Chaldeans;

2 In the first year of his reign, I Daniel understood ³by books³ the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the ⁴desolations of Jerusalem.

3 ¶ And I set my face⁴ unto the Lord God, to seek by prayer and supplications, ⁵with fasting, and sackcloth, and ashes:

4 And I prayed unto the LORD my God, and ⁶made my confession, and said, O LORD, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments:

5 We⁶ have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts, and from thy judgments:

6 Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

7 O LORD, ⁷righteousness⁷ *belongeth* unto thee, but unto us ⁸confusion of faces, as at this day: to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, ⁹that are near, and *that are far off*, through all the countries whither¹⁰ thou hast driven them, because of their trespass that they have trespassed against thee.

8 O LORD, ¹¹to us *belongeth* confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.

9 To the Lord our God ¹²belong mercies and forgivenesses, ¹³though we have rebelled against him;

10 Neither have we obeyed the voice of the

A.M. cir. 3451.
B.C. cir. 553.

Or, prosperity, ch.

11, 21.

1 Mohammed al-

ways offered 'peace,

either on the terms of

believing, which rendered

the invaded

brothers; or on the

terms of tribute,

which rendered them

subjects. — The

Mohammedanism is

'peace, *Islam*. This

passage might almost

be rendered, 'And by

Islam shall destroy

many.' The alterna-

tive offered to all na-

tions in former days

conquered by the

Mohammedans was

Islam or *de*. The

9 ver. 11, 12; ch. 11.

31 Ps. 74. 3-8; 79. 1-3.

5 Mohammed did

not directly deny the

divine mission of

Christ, but utterly

denied his Godhead,

sacrifice, and judg-

ment, and set him-

self up as a superior

prophet. — C.

2 Ps. 79. 6. Ac. 12. 23.

2 K. 1. 21. 19.

10 ver. 12; ch. 10. 21, 11.

21 Sa. 13. 29. Nu. 23. 19.

Ro. 3. 4.

The vision of the

evening and morn-

ing of the 300 days.

The evening & morn-

ing (i.e. 1.) being the

description of a day.

— C.

6 ch. 12. 4. 9. Is. 8. 16.

6 Jo. 10. 4. Eze. 12. 27.

Re. 2. 10.

c ch. 10. 1, 14.

d See ver. 17, 18; ch.

7. 15. 28; 10. 16.

10 ver. 21; ch. 2. 48, 49, 6.

4. 5.

CHAP. IX.

B.C. cir. 538.

a ch. 5. 31, 32. — 28.

1 Darius of the seed

of the Medes—so called

to distinguish him

from Darius the Per-

sian. He was son of

Asyages, and brother

of Mandana, the

mother of Cyrus. The

Septuagint calls him

Artaxerxes, and Xen-

ophon calls him Cy-

axares. — C.

2 Or, in which he,

&c.

8 Ps. 119. 24. 1 Ti. 4.

13. 2 Ti. 3. 15. 17. 1 Pe. 1.

10. 12.

3 By books. So the

prophecies of J. Jer-

emiah are called. See

Je. 25. 13; 29. 1. — C.

c Je. 25. 11, 12; 27. 7.

29. 10. Mi. 3. 12. 2 Ch. 36.

62. 1.

d Je. 34. 9; 11. 21; 21. 5.

62. 21, 18. Is. 64. 10. Ps.

79. 1. 7. 14. 37.

e ch. 6. 10. Ne. 1. 4. Je.

29. 10. 13. Ps. 25. 12. 8.

4 Set my face look-

ing towards Jerusa-

lem, as Solomon had

prayed, 2 Ch. 6. 21, 29.

34. 38. — C.

f Eze. 36. 37. Je. 29.

14. 7. 17. 18. 19. 27.

h Ne. 9. 1. Es. 4. 3. Ps.

35. 13. 69. 10. Joel. 1. 12.

i Je. 3. 13. Ps. 32. 5.

j Ps. 119. 120. Ne. 1. 5.

9. 32. De. 7. 9. Ex. 20. 6.

34. 6.

k Ps. 106. 6. Is. 64. 5.

7. 1. Ki. 8. 48. 50. Ne. 1. 7.

12. 2 Ch. 36. 15, 16. Zec.

7. 8. 12. Je. 7. 23. 26. 14, 4.

5. 25. 3. 26. 19. 32. 33.

n ver. 14. Ps. 51. 4.

119. 137. Je. 12. 1. Ge. 19.

25. De. 32. 4.

o Or, thou hast, &c.

p Eze. 9. 6. 1 Co. 11. 31.

Ro. 6. 21. Je. 7. 25.

q Je. 2. 14. Is. 11. 11.

43. 6. 49. 12. Je. xliii.

xliiv. 2. Ki. 17. 6.

r Le. 26. 33, 34.

s See ver. 7. Eze. 16.

63.

t Ex. 34. 6, 7. Nu. 14.

18. Ps. 62. 12. 130. 4, 7, 8.

86. 5, 13. La. 1. 22. Ne. 9.

17. Mi. 7. 18. 19. Is. 63. 7.

u Is. 63. 15. 16. Ps.

xliiii. cxi. Eze. xvi.

xx. — xliiii. Is. lix.

A.M. cir. 3466.

B.C. cir. 536.

Ex. xx. — xliii. Le.

1. — xxi. De. iv. — xxi.

Amv. Is. i. &c.

7. 16. Is. 1. 4. 6.

x Le. 20. 14. — 29. De.

27. 15. — 26; 28. 15. — 29.

18. — 25; 30. 17, 18; 31. 17;

32. 10. — 27.

6 Here is a remark-

able testimony not

merely to the anti-

quity and Mosaic au-

thorship of the Penta-

teuch, but to its divine

authority. The proph-

etic curse therein

recorded against the

Jews is acknowl-

ed to have been ful-

filled. Its fulfilment

was known and ac-

knowledge of all in

Israel's days. Prop-

hecy can only be

from God. — P.

7 Zec. 1. 6. La. 2. 17.

Mat. 5. 18.

2 La. 1. 12. 2. 13. 4. 6.

Eze. 5. 9. Am. 3. 2. Hab.

1. 5. 1. 12. 47, 48.

10 Eze. 7. 10. 15. 6. 9. De.

28. 15. — 68. La. 2. 15. 17.

7 Heb. *entrated we*

not the face of the &c.

13. 15. 1. 20. 11.

d See ver. 7. Ne. 9. 33.

Je. 12.

2 Co. 1. 10. Ps. 8. 8.

Je. 32. 21. 23. Ex. 6. 1, 6.

xii. xiv. 1. 32. 11.

10 Eze. 1. 18. 15. 6. 9. 16.

Ne. 9. 10. Ps. 106. 8. Je.

32. 20.

8 Heb. *made thee a*

name

g 1 Sa. 12. 7. Ps. 31. 1.

72. 2. 143. 1. Mi. 6. 5. Ne.

1. 8. 9. 8. 1 Th. 1. 6.

h According to all that

grace and mercy (ver.

18) is promised in the

'seed of the woman,'

'God manifest in the

flesh'; Jehovah our

righteousness. — C.

i Zec. 8. 3. Ps. 48. 1, 2;

87. 1. — 3. 70. 1, 2; 132. 13.

14. 2 Ch. 6. 6.

j Ex. 5. Le. 26. 39.

Ps. 106. 6. 43. 15. lix.

k La. 1. 8. 9; 3. 14. 2. 6.

15. Ps. 44. 13. 14. Je. 24. 9.

1. 8. 9. 8. 1 Th. 1. 6.

67. 1. 80. 3. 7. 19. Nu. 6. 24.

— 26. 74. 1. 3. 18. 23. Ju.

4. 4. Ep. 1. 6. 7. Ex. 3. 7.

2 Co. 1. 18.

1 For the Lord's

sake. For Messiah's

sake, he being Jew,

known to being Jew

by the title of 'Lord,'

Ps. 110. 1. — C.

64. 10.

2 Heb. *whereupon*

thy name is called,

Je. 25. 29. ver. 16.

n Is. 64. 6. Ps. 25. 6. 51.

109. 16. Is. 63. 7. Je. 14. 7.

Eze. 36. 32.

8 I call cause to fall.

o ver. 18. Ps. 130. 2. 4.

25. 15. 7. 2.

p Ver. 20. 23. I have

long considered

among the most

cheerful in Scripture.

It proves that prayer

is powerful, and over-

securities may avail

and philosophers

speculate. The ear-

nest prayer—the

prayer of faith, pen-

etrates to the very

throne of God. God

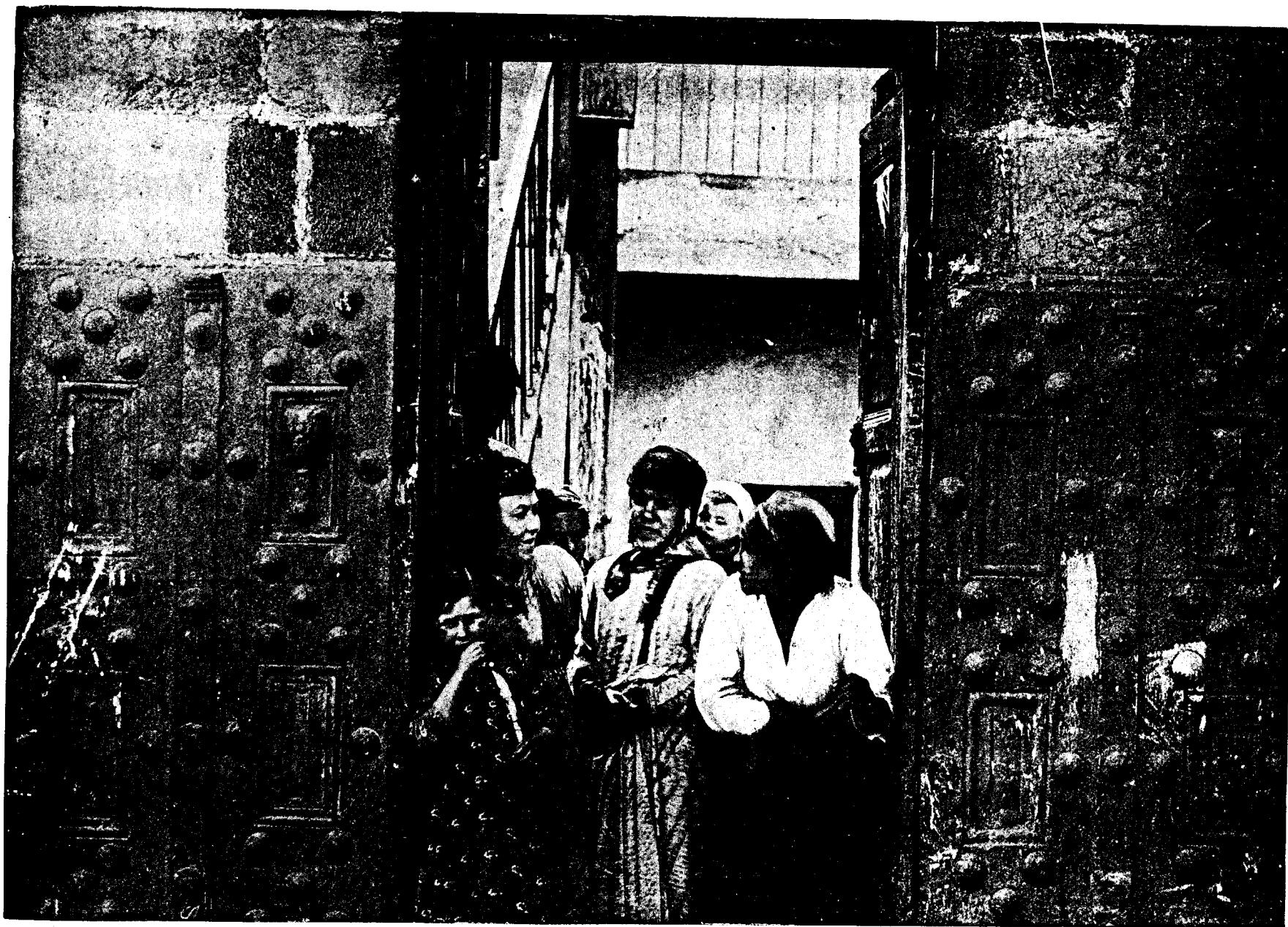
receives an imme-

diate response. The

answer may not be

what we have looked

for; it may not be



ANCIENT STONE DOORS, TIBERIAS—A CITY ON LAKE GALILEE, IN THE NEIGHBORHOOD OF WHICH OUR SAVIOR PERFORMED MOST OF HIS WONDERFUL WORKS. [DANIEL, ix: 24.]—"Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy." The prophecy contained in the 24th, 25th, 26th and 27th verses of the ninth chapter of Daniel is one of the most remark-

able found in the Scriptures. There isn't space enough here to explain this prophecy, but it is generally conceded to refer to Christ, and many authorities claim that the exact time of his coming was foreseen and calculated by Daniel. This furnishes an interesting study. We give here as an illustration a picture of ancient stone doors found in Tiberias, a city upon Lake Galilee, around which our Savior performed so many of His miracles and uttered so many of His remarkable discourses. The women we see in the door belong to the Jewish race.

21 Yea, whiles I *was* speaking in prayer, even the man 'Gabriel,⁵ whom I had seen in the vision at the beginning, being caused to 'fly swiftly,⁶ touched⁷ me 'about the time of the evening oblation.

22 And he 'informed *me*, and talked with me, and said, O Daniel, I am now come forth to give thee skill and⁷ understanding.

23 At⁸ the beginning of thy supplications the commandment⁸ came forth, and I am come to show *thee*; for thou *art* greatly beloved:⁹ therefore understand the matter, and consider the vision.

24 Seventy^a weeks¹ are determined upon thy people, and upon thy holy city, to finish² the transgression, and to make an end of³ sins, and to make reconciliation for iniquity, and 'to bring in everlasting righteousness, and to 'seal up the vision and prophecy,⁴ and to 'anoint 'the Most Holy.

25 Know,⁹ therefore, and understand, *that* from 'the going forth of the commandment to restore and to build⁵ Jerusalem, unto 'the Messiah the Prince, *shall be* seven weeks, and threescore and two weeks: the street shall be built again,⁶ and the wall,⁷ even in troublous times.⁸

26 And after threescore and two weeks 'shall Messiah be cut off, but not⁹ for himself: and the people of the prince that shall come 'shall destroy the city and the sanctuary; and the end thereof *shall be* with a 'flood, and unto the end of the war desolations are determined.¹

27 And he shall 'confirm the² covenant with many for one week: and in the midst³ of the week 'he shall cause the sacrifice and the obla-

¹ Is. 42. 6; 55. 3. Je. 31. 31-34; 32. 40-42. Eze. 16. 62; 33. 11. Mat. 20. 28. Ro. 5. 15-19. He. 9. 28.
² Or, a. ³ Or, half part. ⁴ Or, he. 10. 5-22.

A.M. cir. 3466.
B.C. cir. 538.

¹ ch. 8. 16, 17; 10. 16.
Lu. 1. 19, 20.

⁵ See note * below.

⁶ Ps. 103. 20. Is. 6. 2.

Eze. 1. 11, 14.

⁷ Heb. with weariness of flight.

⁸ ch. 8. 13; 10. 16.

⁹ 1 Ki. 18. 36. Ezr. 9.

¹ Mat. 27. 46. Ac. 10. 31.

² ch. 8. 16, 17. Re. 1. 1.

³ Ga. 3. 19. ver. 24-27.

⁴ Heb. to make thee skilful of.

⁵ Ja. 5. 16-18. Is. 58. 9.

⁶ 24. ch. 10. 12. Ps. 32. 5.

⁷ Heb. word.

⁸ Heb. a man of desires.

⁹ ch. 10. 11. 19. Lu. 1. 28.

¹ Le. 25. 8. Nu. 14. 34.

Eze. 4. 5, 6.

¹ Seventy weeks.

Weeks of years, as the sabbatic years,

Le. 25. 8; 70 times 7,

or 490 years; a day for a year. See Nu.

14. 34. Eze. 4. 6.—C.

² Or, to restrain.

Mat. 1. 21. Tit. 2. 14. 1.

³ In. 3. 8. Is. 35. 3, 4. Ga. 3.

13. Ro. 3. 25. 2 Co. 5. 21.

⁴ 10. 8. 34. 4.

⁵ Or, to seal up.

Col. 2. 14. La. 4. 22.

⁶ Is. 53. 10, 11. Je. 23.

6. 2 Co. 5. 21. He. 9. 12.

⁷ 14. 1. Pe. 3. 18.

⁸ Mat. 11. 13. Lu. 24.

27. 44. 46. Ac. 10. 43. 2

Co. 1. 20.

⁹ Heb. prophet, Ac.

3. 22.

¹ Is. 61. 1. In. 3. 34.

Col. 1. 19.

² Lu. 1. 35. Ac. 3. 14.

He. 7. 26. Re. 3. 7. He. 9.

14.

³ ver. 22, 23. Mat. 24.

15.

⁴ Ne. 2. 1-8; 3. 1-32.

Ezr. 7. 1.

⁵ Or, build again.

⁶ In. 1. 31. 41. 45. 49.

Ac. 3. 15. 5. 31. Is. 55. 4.

Mi. 5. 2.

⁷ Heb. shall return

and be builded.

⁸ Or, breach or ditch.

⁹ Heb. in strait of

Is. 40. 3. Ne. 1. 1.

¹ Is. 53. 8; 54. 10. Mat.

xxvi. xxvii. Lu. 24. 6.

46. In. xviii. xix. 1 Co.

15. 3. 1 Pe. 2. 24; 3. 18. 2

Co. 5. 2. Ep. 5. 2.

² Or, and shall

have nothing. In. 14.

30.

³ Mat. 22. 7; 23. 38; 24.

2. Lu. 19. 43; 21. 24.

⁴ ch. 11. 10, 22. Is. 8. 7.

8. Ps. 90. 5. Am. 8. 8. Je.

46. 7. 8. Na. 1. 8.

⁵ Or, it shall be cut

off by desolations.

⁶ Gabriel—strength

of God. Not created

A.M. cir. 3466.
B.C. cir. 538.

angel, but the Angel

of Jehovah's pre-

sence, 'God mani-

fested' in human form.

—C.

⁵ Mat. 24. 15. Mar.

13. 14. Lu. 21. 20.

⁶ Or, with the abomi-

nable armies.

⁷ Is. 10. 22, 23; 28. 22.

ch. 11. 35. Lu. 21. 26. Ro.

11. 26.

⁸ Le. 26. 14-39. De. 4.

26-28; 28. 15-28; 29. 18-

28; 30. 17; 31. 18, 29;

32. 39-47; Lu. 21. 24. 1

Th. 2. 15, 16. Ps. 69. 22-

28.

⁹ Or, desolator

¹ Or, the desolator.

Upon the desolator—

upon proud and mer-

chless Rome, doom-

ed, in the turn, to

destruction.—C.

CHAP. X.

B.C. cir. 534.

^a ch. 1. 21. Ezr. 1. 1, 2.

^b Mat. 13. 11. Am. 3.

^c Ps. 51. 4.

^d ch. 8. 26; 11. 2. Re.

19. 9. Lu. 1. 20.

^e Heb. great, ver.

14. 13, 47; ch. 1. 2.

^f ch. 1. 17; 8. 16; 17; 19.

22, 23.

^g Ezr. 9. 4, 5. Mat. 9.

15. Ja. 4. 9. 10. Je. 9. 1.

^h Heb. weeks of

days, Ge. 29. 14. Nu. 11.

20, with ch. 9. 24-26.

ⁱ La. 2. 6, 10. Je. 31; 50.

4. Lu. 18. 1-7. 1 Co. 9.

^j Heb. bread of de-

sires.

^k Three whole

weeks, 'Three weeks

of days,' to distin-

guish them from the

previous weeks of

years.—C.

^l ch. 8. 2. Eze. 1. 3.

Ac. 16. 13. Re. 13. 1.

^m Or, Tigris, Ge. 2.

ⁿ ch. 12. 6, 7. Re. 10. 2.

^o Heb. one man,

Re. 13. 13; 10. 5. Zec.

1. 8.

^p The description

so agrees with

of John. Re. 1. 13, that

there can be no doubt

that Daniel's visitant

was the Son of God.

—C.

^q Re. 13. 15; 6; 19. 8.

He. 7. 26.

^r Is. 51. 5.

^s Je. 10. 9. Ca. 5. 11.

^t Re. 1. 13-17. Eze. 1.

10. 10. 15-17.

^u Re. 19. 12. Mat. 17.

2.

^v Eze. 1. 7. Ps. 104. 4.

Re. 15. 10. 1.

^w Re. 1. 12. Re. 1. 15;

10. 3. Ps. xxix.

^x Ac. 9. 7. 2 Ki. 6. 17;

with Ge. 3. 10.

tion to cease, and for the overspreading of 'abominations⁴ he shall make *it* desolate, even until 'the consummation, and 'that determined shall be poured upon the 'desolate.⁶

CHAPTER X.

1 Daniel, having humbled himself, seeth a glorious vision. 10 Being troubled with fear, he is comforted by the angel.

IN the third year of 'Cyrus king of Persia, a thing was 'revealed unto Daniel, whose name was called Belteshazzar; and the thing was 'true, but the time appointed *was* long:¹ and 'he understood the thing, and had understanding of the vision.

2 In^e those days I Daniel was mourning three full weeks.²

3 I⁹ ate no pleasant bread,³ neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks⁴ were fulfilled.

4 And in the four and twentieth day of the first month, 'as I was by the side of the great river, which *is* Hiddekel;⁵

5 Then I lifted up mine eyes, and looked, and, 'behold, 'a certain man⁷ clothed^j in linen, whose loins *were* 'girded with 'fine gold of Uphaz.

6 His^a body also *was* like the beryl, and 'his face as the appearance of lightning, and his eyes as lamps of fire, and 'his arms and his feet like in colour to polished brass, and 'the voice of his words like the voice of a multitude.

7 And I Daniel 'alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.

8 Therefore I was left alone, and saw this

he might have the more leisure to make war against the Jews; by which their temple was destroyed, their civil and ecclesiastical constitution overthrown, and themselves generally murdered or driven from the country; under the dreadful effects of which they have remained for above 1700 years past. [See Introduction, ch. iv. sec. xviii.]

Ver. 25. This was not the 'commandment' of Cyrus, which related merely to the temple, Ezr. 1. 1-3; nor of Darius, which only confirmed the former, Ezr. vi. 1; nor of the 7th of Artaxerxes, which merely confirmed the decrees of his predecessors, Ezr. 7. 1, 13, 31; but is the decree of the 20th Artaxerxes, Ne. 2. 1, 6-8, and from this date the 70 weeks are to be computed. Now the 20th Artaxerxes was 445 B.C. Then take 70 Chaldee years, equal to 69 Julian; and so 478 Julian years, making 483 Chaldee years, will terminate A.D. 33, the date of Messiah's death. If the time be reckoned from the 7th Artaxerxes, the result is the same. Thus, Artaxerxes' 7th is 457 B.C., which, taken from 490, the whole 70 weeks, arrives at the same date, A.D. 33. C.

REFLECTIONS.—The near fulfilment of God's promises animates the believing mind to earnest prayer for it. But, alas! how shameful and criminal is the conduct that exposes God's people to his righteous judgments, which so exactly correspond with his threatenings! The desolations of God's sanctuary are a great grief to gracious souls. But it is an animating encouragement to prayer to consider his readiness to forgive sins, his ability to supply our wants, and that he has done so much for his people in former times, and can glorify his name, his Christ, his justice and mercy, and his relation to us, in our deliverance! Yea, God sometimes makes immediate and sensible returns to the prayers of his people, and gives them more than they ask. And with great humility and serious consideration ought such favours to be received! Necessary, great, and glorious, and fixed in every circumstance, is Jesus' incarnation, his union with the Holy Ghost, his labours and death for sinners; and terrible

the judgment incurred by his obstinate despisers. But great is the mercy that, when some circumstances in Scripture are left in great obscurity, the principal things are expressed so plainly that he that runs may read and understand them.

CHAPTER X. Ver. 5, 6. Christ's clothing of fine linen denotes his righteousness as our Saviour, and his holy and righteous government. His golden girdle denotes his excellency, faithfulness, and readiness to fulfil his work. His body as the beryl denotes him as beautiful, the Lord from heaven. His countenance as lightning denotes his awful majesty. His eyes as lamps of fire denote his infinite knowledge, terrible to the wicked. His arms and feet as polished brass denote his almighty power to uphold his church, and tread down her enemies. His loud voice, his terrible judgments, and powerful spread of his gospel. 13, 20. The angel Gabriel had to baffle the attempts of Cambyses, Cyrus' son, or of some evil angel at the Persian court, who laboured to stir up mischief against the Jews, and had none to assist him herein but Jesus Christ, or some principal angel.

Ver. 1. True. No conjecture of his own, but a revelation from God; and, the time appointed long, the prophecy extending over a long period of future history. C.

Ver. 2. Mourning—because of the interruption to the building of the temple; the contentment of the rich Jews to remain among the Gentiles; and their niggardly aid to their returning brethren, and their sad insensibility and blindness. C.

Ver. 3. The prince of the kingdom of Persia. 'The accuser of the brethren,' Job 1. 9. The withstander of good men and good purposes, Zec. 3. 1, 3; Jude 9. 'The prince, yea, the god of this world,' In. 12. 31; 14. 30; 2 Co. 4. 4. 'The spirit that worketh in the children of disobedience,' Ep. 2. 2.—One and twenty days. The period of Daniel's mourning.—Michael. 'One like God'—even Christ, who alone was 'in the form of God;' he, in that form, joined with him who now appeared in 'fashion as a man,' ver. 5. 'The man' and 'Michael' being one and the same,

in different characters.—I remained there. Christ is 'wherever two or three are met together in his name;' and with them, as men like-minded with Daniel, he remained with the king of Persia, to counteract, mediately by them, the evil influences of their enemies; but immediately, by his own presence, whereby he 'filtheth all things,' and 'worketh all things according to the counsel of his own will.' C.

Ver. 21. None that holdeth with me. 'None that strengtheneth himself with me (appearing as man) but Michael' (the visible image of the invisible God). My personal strength, and your deliverance, is Godhead sustaining manhood. C.

REFLECTIONS.—The slow advances of God's work of deliverance in his church deeply affect the minds of his faithful saints. And let God turn back our captivity on earth as he will, this world will be still a valley of tears. But Jesus kindly manifests his glory to humble, importunate, and solemn supplicants. Oh, how unnumbered are his excellencies! And the faith and sense of his love ought to banish all slavish dread, which would indispose us for hearing his words. What insignificant and polluted nothings are the best of men before God, and in their own view, when they behold him! But graciously his power and promises support his people under their terrors and grievances. As the entrance of their prayers is pleasant to him, so the entrance of his word is quickening to them. And we ought to be patient under present trials, lest God should send heavier ones. Though kings on earth and devils from hell be against us, it is enough if JEHOVAH, if Jesus, and his angels, care for and protect us.

CHAPTER XI. Ver. 1 should have stood in the preceding chapter; and means that Gabriel had encouraged and excited Darius the Mede and Cyrus to release the Jews, notwithstanding the great opposition that design met with from devils and wicked courtiers. 2-4. After Cyrus, Cambyses, and Darius Hystaspes, Xerxes, being extremely wealthy, shall attempt to

great¹ vision, and there remained no strength in me: for my 'comeliness' was turned in me into corruption, and I retained no strength.

9 Yet heard I the voice of his words: and when I heard the voice of his words, then was I 'in a deep sleep on my face, and "my face toward the ground.

10 ¶ And, behold, "an hand touched me, which set⁹ me upon my knees and upon the palms of my hands:

11 And he¹ said unto me, O Daniel, a man greatly beloved,² understand³ the words that I speak unto thee, and stand upright:³ for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.

12 Then said he unto me, "Fear not, Daniel; for "from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were 'heard, and I am come for thy words.⁴

13 But the prince⁵ of the kingdom of Persia⁶ withstood me one and twenty days: but, lo, Michael,⁷ one⁷ of the chief princes, came to help me; and I remained there with the kings of Persia.

14 Now I am come "to make thee understand what shall befall thy people 'in the latter days: for yet the vision *is* for many days.

15 And when he had spoken such words unto me, "I set my face toward the ground, and I became dumb.

16 And, behold, one ^{like} the similitude of the sons of men 'touched my lips: then I opened my mouth and spake, and said unto him that stood before me, O my lord, 'by the vision my sorrows are turned upon me, and I have retained no strength.

17 For⁸ how can the servant of this my lord⁸ talk with this my lord? 'for as for me, straightway there remained no strength in me, neither is there breath left in me.

18 Then there came "again and touched me one like the appearance of a man, and he strengthened me,

19 And said, "O man greatly beloved, 'fear not; peace *be* unto thee; 'be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for 'thou hast strengthened me.⁹

¶ Eccl. 1.18. ver. 8; ch. 7.15, 28; 8.17, 27. ¶ Ge. 18.27. De. 5.24. Ju. 6.26; 13.22. ¶ See ver. 8, 9, 16. ¶ See ver. 18; ch. 8.16; 9.22, 23. Ps. 103.13, 14. ¶ Ver. 11; ch. 9.23. Ju. 13.1; 11.36; 15.9. De. 33.12. Ro. 8.38, 39. ¶ See ver. 12. Is. 41.10; 43.1; 44.1. Re. 1.17. ¶ Jos. 1.7, 9, 18; 10.25. 1 Co. 16.13. Ep. 6.10, 2. ¶ Ps. 94.18, 19. 2 Co. 12.9. Phil. 4.13.

engage all his subjects and many others to destroy the Greeks, and shall invade them with a powerful army, but shall be shamefully defeated.—Long after this, Alexander the Macedonian, having become king of all Greece, shall invade and conquer Persia; and, after a short reign, be cut off by death, and his kingdom parted into four; but no part shared by his own relations. 5-9. Ptolemy Lagus, king of Egypt and the countries adjacent, shall be very powerful; but Seleucus Nicator, of Syria and the places adjacent, still more powerful, and his dominion more extensive.—Wearied of the war between the two kingdoms, Antiochus Theos, the

third Syro-Grecian king, shall, for establishing a peace, marry Berenice, the daughter of Ptolemy Philadelphus of Egypt. But he and she, and all her relations and friends, shall be quickly destroyed by Laodice his former wife. Then Ptolemy Euergetes of Egypt, Berenice's brother, in revenge, shall terribly ravage Syria, and even conquer it, till a sedition at home shall oblige him to return, yet laden with prisoners and spoil. 10-20. To recover what their father, Callinicus of Syria, had lost, his sons Ceraunus and Antiochus the Great shall levy a formidable army; and, after his brother's death, Antiochus shall ravage even to the

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¶ Ex. 3.3. Mat. 17.1-5. Re. 1.16.
¶ ch. 7.28. 17, 27. Re. 1.17. 2 Co. 12.2, 3.
¶ Or, *enlighten*.
¶ ch. 8.18. Ge. 5.2.
¶ Le. 9.24. Nu. 14.5; 16.22. Jos. 5.14. 1 Ki. 18.39. 1 Ch. 21.16. Re. 11.15. 15.5.
¶ x ver. 16, 18; ch. 8.18; 9.21. Re. 1.17, i.e. Gabriel's, ver. 11, 14, 19.
¶ ch. 8.16, 9.22, 23.
¶ Heb. *moved*.
1 Gabriel.
2 Heb. *of desires*.
Jn. 13.15. ch. 9.23.
¶ ch. 8.16, 17, 21-23.
3 Heb. *stand upon thy standing*.
2 ver. 19. Mat. 28.5. 1 Lu. 10. Re. 1.17. 1 Jn. 4.18.
4 ch. 9.20-23. Is. 58.9; 65.24. Ps. 50.15; 91.15. Mat. 7.18. 25.35.
5 Ac. 10.30, 31.
6 For thy words.
In answer to thy prayers.—C.
5 Cambyes, Ezr. 4.5, 6. ver. 20. Ep. 6.12.
6 A comparison of this passage with ver. 20, 21 shows that an angel is here referred to. Before the age of Daniel, angelic beings are not mentioned, but always either in connection with God, whom they serve, or with God's chosen people, whom they defend, and to whose minister. Ge. 22.1, 4, 16. Ex. 23.20-23. Nu. 16.16. In this book another department of angelic work is indicated. Some of them are appointed to rule or preside over heathen nations. We read of the 'prince of the kingdom of Persia', and the 'prince of Grecia'. The nature and character of these angels are not distinctly stated. Dr. Pusey believes they were 'good angels, since they desired the welfare of their people, and they contended with Gabriel and Michael before God, each, in submission to the divine will, desiring what seemed for the good of his people, while since their apparent interests were diverse, seemed to be contrary. This view is open to grave question. I cannot well see how any pure and holy spirit should oppose a true servant of God, when engaged in God's own work. But be this as it may, there can be no doubt that one of these angels was some mysterious way appointed to watch over, succour, and defend each nation. We also know from the New Testament that each Christian is assigned to the care of a guardian angel.—P.

CHAP. XI.

¶ ch. 3.3; 19.1.
6 Pr. 8.15. Is. 45.13.
Ezr. 2.8.
1 To advance Darius to the throne, and to confirm him in his thoughts of mercy towards the exiled and enslaved Jews.—C.
2 Am. 3.7.
2 What is plain as well as true. See ch. 10.1, 21.8, 20.
3 Eccl. 1.6.
4 Ec. 7.12; 10.19. Ps. 73.6. Pr. 14.10.
5 ch. 7.3, 8.4. Es. 1.1.
6 This was Nereus, whose armies, according to Grotius, amounted to 5,283,220 men, whom he marched into Greece. His fleet consisted of 1200 ships, the Carthaginians having joined him; and he had mercenaries from Gaul, Spain, and Italy.—C.
7 ch. 7.6; 8.5, 6. Ezr. 6.3, 6.
8 ch. 8.3. Job 20.5, 7. Pr. 1.4, 8, 22. Job 27.13, 16. Ec. 4.8. Mat. 12.25.
9 Alexander of Macedonia, whose kingdom was so divided.—C.
6 Ptolemy Soter, son of Lagus, one of Alexander's generals, who reigned over Egypt on the south, Lybia, Cyrene, Arabia, Ethiopia, Phoenicia, Celo-Syria, Cyprus, and many islands in the Aegean Sea, and many cities of Greece.—C.
7 Egypt, ver. 8.
8 Seleucus Nicator, *And one of his princes*. That is, the king of the south shall be strong; and one of his princes shall also be strong—but the one shall be superior to the other.—C.
1 Heb. *as state*.
2 Berenice daughter of Ptolemy Philadelphus.
3 Antiochus Theos, 4 Syria, Lesser Asia, &c.
5 Heb. *rights*.
6 Job 1.1. ch. 8.7, 8.
7 Or, *whom she brought forth*.
8 Ptolemy Philadelphus.
9 Her brother Ptolemy Euergetes.
9 Or, *place or office*, ver. 20.
12 Ch. 24.23, 24. Ps. 5.6, 55.23.
13 Is. 46.1, 2; 47.13, 19; 1.43; 12.50, 2.
1 Heb. *vessels of their desire*. Ho. 13.15. ch. 1.7, 3.
2 Ptolemy Euergetes, in revenge for his sister's death (given up, ver. 6), invaded Syria, the north, and carried away 2500 images, and 40,000 talents of silver and precious vessels.—C.
3 Job 29.12-18. Ps. 113.
4 Seleucus Callinicus.

20 Then said he, Knowest thou wherefore I come unto thee? and now will I return 'to fight with the prince of Persia: and when I am gone forth, lo, 'the prince of Grecia shall come.

21 But I will show thee "that which is noted in the scripture of truth: and *there is* none that holdeth² with me in these things, but "Michael your prince.

CHAPTER XI.

1 The overthrow of Persia by the king of Grecia. 5 Leagues and conflicts between the kings of the south and of the north. 30 The invasion and tyranny of the Romans.

ALSO I, in the first year of "Darius the Mede, ^{even} I, stood to confirm and to strengthen him.¹

2 And now will I 'show thee the truth.² Behold, there shall stand up yet 'three kings in Persia; and the fourth shall be far richer than *they* all: and by his strength 'through his riches he 'shall stir up all³ against the realm of Grecia.

3 And 'a mighty king shall stand up, that shall rule with great dominion, and do according to his will.

4 And 'when he shall stand up, his kingdom 'shall be broken, and shall be divided toward the four winds of heaven;⁴ and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.

5 ¶ And the 'king⁶ of the south⁷ shall be strong, and 'one of his princes;⁹ and he shall be strong above him, and have dominion; his dominion *shall be* a great dominion.

6 And in the end of years they shall 'join themselves together; for the king's daughter² of the south shall come to the 'king of the 'north to make an agreement:⁵ but she shall 'not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her,⁶ and he⁷ that strengthened her in *these* times.

7 But out of a branch⁸ of her root shall *one* stand up in his estate,⁹ which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and 'shall prevail:

8 And shall also carry captives into Egypt 'their gods, with their princes, *and* with their precious vessels¹ of silver and of gold;² and 'he shall continue *more* years than the king of the north.³

north-east border of Egypt, where Ptolemy Philopater's troops shall give him a terrible defeat; which, issuing in Ptolemy's rage against the Jews, and his abandoning himself to luxury, shall conduce to the hurt of his kingdom. Ptolemy dying, and leaving his son Epiphanes an infant, Antiochus, assisted by part of the Jews, shall march a great army into Egypt, and ravage the country; and after bribing his daughter Cleopatra to murder him, he shall marry her to young Ptolemy Epiphanes of Egypt: but she proving faithful to her husband, her father, disappointed of his designs on the kingdom of Egypt, shall in his rage, attack and take

9 So the king of the south shall come into his kingdom, and shall return into his own land.

10 But his ⁴sons⁵ shall be stirred up,⁶ and shall assemble a multitude of great forces: and ^{one}⁷ shall certainly come, and ^{overflow}, and pass through; then shall he return, and be stirred up, *even* to his fortress.⁸

11 And the king of the south⁹ shall be moved with choler, and shall come forth and fight with him, *even* with the king of the north: and he shall set forth a great multitude; ^{but} the multitude shall ^{be} given into his² hand.

12 And when he hath taken away the multitude, his heart ^{shall} be lifted up; and he shall cast down *many* ten thousands: but he shall not be strengthened *by* it.

13 For the king of the north³ shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years⁴ with a great army and with much riches.

14 And in those times there shall many stand up against the king of the south: also the ⁵robbers of thy people⁶ shall exalt themselves to establish the vision; but they shall ^{fall}.

15 So the king of the north shall come, and cast⁷ up a mount, and take the most fenced cities;⁷ and the arms of the south ^{shall} not withstand, neither his chosen people,⁸ neither ^{shall} there be any strength to withstand.

16 But he that cometh against him ^{shall} do according to his own will, and none shall stand before him; and he shall stand in the glorious land,⁹ which by his hand shall be consumed.¹

17 He shall also set his ^{face} to enter with the strength of his whole kingdom, and upright ones² with him; thus shall he do: and he shall give him the ^{daughter} of women,⁴ corrupting⁵ her: but she shall not stand *on his side*, neither be for him.⁶

18 After this shall he turn his face unto the isles,⁷ and shall take many; but a ^{prince}⁸ for his own behalf⁹ shall cause the reproach¹ offered by him to cease; without his own reproach² he shall cause *it* to turn upon him.

19 Then he³ shall turn his face toward the fort³ of his own land: but he shall stumble and fall, and ^{not} be found.

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⁴ Seleucus' sons Ceiraneus and Antiochus the Great.
⁵ The sons of the king of the north, one of whom, Antiochus is here specially introduced as an over-throwing conqueror.—C.
⁶ Or, *shall* war.
⁷ Antiochus.
⁸ Ver. 22, 40; ch. 9, 26.
⁹ Ver. 22, 40; ch. 9, 26.
¹⁰ Rabbis, a frontier city on the north-east of Egypt, ver. 7.
¹¹ Ptolemy Philopater.
¹² Antiochus the Great.
¹³ Ps. 33, 16. Ec. 9, 11, 12.
¹⁴ Ver. 10, 11; Je. 27, 6.
¹⁵ Philopater.
¹⁶ De. 2, 15; Pr. 18, 19, 10; ch. 8, 25; 2 Ki. 14, 10; Is. 10, 7.
¹⁷ Antiochus the Great.
¹⁸ Heb. *at the end of times, even years*, ch. 4, 10, 12.
¹⁹ Heb. *the children of robbers*.
²⁰ The robbers of thy people. Not the people that rebelled then, but the refractory Jews themselves ('some of the breakers'), who by their wickedness contribute to establish the vision, or fulfil the prophecy against themselves.—C.
²¹ Ro. 17, 17.
²² Je. 5, 10; 6, 6; 33, 4.
²³ Heb. *the city of munitions*.
²⁴ Ps. 33, 16; 17, 14, 10.
²⁵ Pr. 30, 31; ch. 3, 17.
²⁶ Heb. *the people of his choices*.
²⁷ ch. 8, 4, 5.
²⁸ Heb. *the land of ornament; or goodly land*, ch. 8, 9; ver. 21, 45.
²⁹ Ec. 20, 9; Canaan or Egypt.
³⁰ Is not ver. 16 a parenthetic introduction of the Roman power, the 'prince' for his own behalf, again introduced in ver. 18? No. Our power did 'according to his own will,' of none else could it be said, that 'none shall stand before him.'—C.
³¹ Pr. 19, 21.
³² Or, *much uprightness or equal conditions*.
³³ Beautiful Cleopatra.
³⁴ The beautiful but worthless Cleopatra, whom her unprincipled father intended to betray her husband, but who in this meditated treachery did not stand to her father's interests.—C.
³⁵ Heb. *to corrupt*.
³⁶ Betrayed with her husband, Ptolemy Epiphanes.
³⁷ Ge. 10, 4, 5.
³⁸ The Roman state by their general Lucius Scipio.
³⁹ A Roman general repelled the injury and removed the reproach of his western conquests.—C.
⁴⁰ Heb. *for him*, 2 Ti. 2, 23.
⁴¹ Heb. *his reproach*.
⁴² A. J. 1, 7. Mat. 7, 2. Ho. 12, 14.
⁴³ Antiochus the Great, Ps. 5, 5; Je. 46, 6.
⁴⁴ He fled to Antioch; and soon after, in an attempt to plunder the temple of Elymais, he was slain by the infuriated people.—C.
⁴⁵ 1's. 37, 36.

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⁴⁶ Or, *place*, ver. 7.
⁴⁷ Heb. *one that causeth an exactor to pass over*, i.e. Seleucus Philopater.
⁴⁸ The 'glory of the kingdom' was the temple in Jerusalem, which Seleucus Philopater, the raiser of taxes, attempted to plunder.—C.
⁴⁹ Heb. *angers*.
⁵⁰ But to poison.
⁵¹ Or, *place*, ver. 7.
⁵² 2 Ki. 13, 13; Ps. 15, 4.
⁵³ Lu. 10, 15.
⁵⁴ Antiochus Epiphanes, ch. 8, 9, 25.
⁵⁵ A *vile person*: Antiochus, called Epiphanes. He succeeded in obtaining the kingdom by a flattering embassy to the Romans.—C.
⁵⁶ 2 Sa. 15, 6; Ps. 12, 2: 55, 21.
⁵⁷ Ver. 10; ch. 8, 24, 25.
⁵⁸ Jo. 1, 6; Is. 8, 8.
⁵⁹ Omias, the Jewish high-priest, ch. 8, 11.
⁶⁰ Demetrius, the true heir of the crown, or Ptolemy Philometor.
⁶¹ The high-priest of the Jews whom he subdued.—C.
⁶² Ch. 8, 16; Mi. 7, 5.
⁶³ ch. 8, 10, 24, 25.
⁶⁴ Or, *into the peaceable and fat, &c.*
⁶⁵ Egypt.
⁶⁶ 1 Es. 1, 1; Pr. 19, 6; 17, 8, 11.
⁶⁷ Heb. *think his thoughts*, Pr. 6, 14; Ps. 26, 1.
⁶⁸ Fulfilled 170.
⁶⁹ Ptolemy Philometor.
⁷⁰ His brother Magas, king of Cyrene, and his other ministers, Mi. 7, 5; Ps. 41, 9.
⁷¹ Antiochus.
⁷² Ps. 12, 2; 22, 9; 55, 21.
⁷³ Je. 9, 3.
⁷⁴ Ver. 40; Pr. 19, 21; Is. 57, 27.
⁷⁵ Ver. 29, 35, 36; ch. 8, 19.
⁷⁶ Ptolemy Philometor, king of the south, was nephew to Antiochus, and they had frequent conferences at Memphis, professing mutual friendship, while cherishing internal jealousy and hatred.—C.
⁷⁷ Towards Syria.
⁷⁸ Jewish religion, ver. 30; ch. 8, 11, 12, 24, 25.
⁷⁹ The Jews, on a report of the death of Antiochus, made great rejoicings, which, on his return, he avenged by the massacre of 8,000, the sale of as many, the profanation of the holy of holies, and the total plunder of the temple.—C.
⁸⁰ In God's purpose.
⁸¹ Ver. 22, A.C. 17.
⁸² Fulfilled B.C. 168.
⁸³ As the former, when he entered 'peaceably,' ver. 24.
⁸⁴ Or as the latter, when he returned victorious, ver. 28.—C.
⁸⁵ Roman ambassadors who terrified Antiochus, and peremptorily compelled him to withdraw his army.—C.
⁸⁶ Ver. 28; ch. 8, 11, 12, 24, 25; Pr. 19, 10.
⁸⁷ Ne. 6, 16.
⁸⁸ Jews turning heathens.
⁸⁹ ch. 8, 10, 11, 24, 25.

20 Then shall stand up in his estate⁴ a raiser of taxes *in*⁵ the glory of the kingdom:⁶ but within few days he shall be destroyed, neither in anger,⁷ nor in battle.⁸

21 ¶ And in his estate⁹ shall stand up a ^{vile} person,² to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by ^{flatteries}.

22 And ^{with} the arms of a flood shall they be overflowed from before him, and shall be broken; yea, also the ^{prince} of the covenant.⁴

23 And after the league *made* with him ^{he} shall work deceitfully; for ^{he} shall come up, and shall become strong, with a small people.

24 He shall enter peaceably even upon the fattest⁵ places of the province;⁶ and he shall do *that* which his fathers have not done, nor his fathers' fathers; he shall ^{scatter} among them the prey, and spoil, and riches; *yea*, and he shall forecast his devices⁷ against the strong holds, even for a time.

25 And he shall stir up his power and his courage against the king of the south⁸ with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army: but he shall not stand: for they shall forecast devices against him.

26 Yea, ^{they} that feed of the portion of his meat shall destroy him, and his¹ army shall overflow; and many shall fall down slain.

27 And both these kings' hearts² *shall be* to do mischief, and they shall ^{speak} lies at one table; but ^{it} shall not prosper: for yet the end *shall be* at the ^{time} appointed.³

28 Then shall he return into his land⁴ with great riches; and his heart *shall be* against the ^{holy} covenant;⁶ and he shall do *exploits*, and return to his own land.

29 At the time appointed he shall ^{return}, and come toward the south: but it shall not be as the former, or as the latter.⁸

30 For the ^{ships} of Chittim¹ shall come against him; therefore he shall be grieved, and return, and ^{have} indignation against the holy covenant: so shall he do; he shall even return, and ^{have} intelligence with ^{them} that ^{forsake} the holy covenant.

31 And ^{arms} shall stand on his part, and

⁸ With Menelaus, the wicked high-priest (an idolater in heart), and the other apostate spies of his faction, who furnished the unpopular Antiochus with irritating intelligence.—C.

many of the isles and coasts of the Ægean Sea, now the east part of the Mediterranean. But the Romans, whom he now insults in invading their allies and treating their ambassadors with contempt, shall stop his career; and after many shameful defeats, oblige him to quit Lesser Asia, pay all the expenses of the war, and give his own son for a pledge of the payment. Retiring into his kingdom, he shall be murdered at Elymais, in his attempt to rob a temple of Jupiter. His elder son Seleucus Philopater shall be famous for nothing but for oppressing his people with taxes to pay the Roman debts; and shall, after a short reign, be poisoned by Heliodorus his treasurer. 21-29. He shall be succeeded by his despicable, debauched, and frantic brother, Antiochus Epiphanes, who shall have

long lived at Rome as a hostage for the payment of his father's debt. Not by right, but by flattering the Syrians, Romans, Pergamenians, and others, he shall procure the Syrian crown, and get the better of all his opposers. And by scattering among his subjects the spoils taken from his opposers, he shall firmly attach them to his interests. After fixing himself on his throne, he shall march his mighty army against Ptolemy of Egypt, his cousin; and, by the help of traitors, shall rout his forces. And after making a league with him, which neither party intend to keep, he shall return home to Syria, terribly murdering the Jews and ravaging their country in his way. Not long after he shall again invade Egypt with a formidable army, but without success. 30-35. For the Roman ambassadors,

arriving in Macedonian ships, shall prohibit him from proceeding against Ptolemy, whom they shall have taken into their protection. Enraged herewith, he shall return home; and, by fearful murder and persecutions, shall attempt to abolish the Jewish religion, or extirpate their nation. And, assisted by apostate Jews, he shall abolish the daily sacrifice, and make their temple a sink of idolatry, whoredom, and other wickedness.—While many of the Jews suffer for their religion, Matthias and his sons, called *Maccabees*, shall take arms; and, by a multitude of violent encounters, shall defeat the Syro-Grecians, retake and purify the temple, and restore the true worship of God.—But some understand these six verses of the Romish heathens, and their persecution of the Christians,

they shall pollute the 'sanctuary of strength, and shall take away the daily sacrifice, and they shall place the 'abomination that maketh desolate.⁶

32 And such as do wickedly against the covenant⁷ shall he corrupt⁸ by flatteries:⁹ but the 'people that do 'know their God² shall be strong, and do exploits.

33 And they that understand among the people shall instruct many; yet 'they shall fall by the sword, and by flame, by captivity, and by spoil, many days.

34 Now when they shall fall, they shall be holpen with a little help:³ but many shall cleave to them with flatteries.

35 And some of them of understanding shall fall, 'to try them,⁴ and to purge, and to make them white, even to 'the time of the end: because it is yet for a 'time appointed.

36 ¶ And the 'king 'shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper 'till the indignation be accomplished: for that that is determined shall be done.

37 Neither shall he regard the 'God of his fathers,⁷ nor 'the desire of women, nor regard any god: 'for he shall magnify himself above all.

38 But⁸ in his estate⁹ shall he honour the God of 'forces,² and 'a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones,³ and pleasant things.⁴

39 Thus shall he do in the most strong holds⁵ with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land⁶ for gain.⁷

40 ¶ And at the time of the end shall the king of the south⁸ push at him: and the king of the north⁹ shall come against him 'like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

⁷ Heb. a price, Re. 18.9.

⁸ The Saracens, Ge. 16.12. Re. 9.2-11.

⁹ Turks, Re. 9.14-19. Eze. xxxviii.

⁶ Zec. 9.14.

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⁴ Jewish temple.

Eze. 7.20; 24.45.

⁵ The heathen religion, and image of the idol Jupiter, and troops of idolatrous soldiers, Mat. 24.15; ch. 8.11; 12.11.

⁶ Or, astonisheth.

⁷ Apostate Jews.

⁸ Or, cause to dissemble.

⁹ Flatteries.—To cast a little incense upon the idol's altar, were most commonly employed by the Roman authorities to 'corrupt' the faith of the primitive Christians.—C.

¹ Matthias, his sons, and friends.

² 1 Ch. 28.9. Jn. 17.3.

Mal. 2.7. Mat. 13.59.

With Is. 40.3. Zec. 9.13.

16:10. 12:12. 3:7. 14:1-4.

Mal. 2.3.

³ The people that do know their God, are they, and they only, who know God in Christ reconciling sinners to himself, Jn. 17.3. 2 Co. 5.19. 20.—C.

⁴ Mat. 20.23. He. 11.13; 34.—1 Pe. 1.7.

⁵ A little help—such as Paul obtained from Lystra, Ac. 22.23-30, and the brief intermissions in the ten great persecutions, or the occasional gleams of clemency in the emperors or their governors.—C.

⁶ 2 Ch. 32.31. Jn. 1.12.

3. 1 Pe. 1.6, 7. 15:27. 9.

With ch. 8.10, 24; 12.10.

⁷ Or, by them.

1 Ch. 8.17. 19:29.

⁸ Hab. 2.3.

⁹ The Roman state, chiefly in its anti-Christian form.

¹⁰ ch. 7.8, 20. 21. 25. 2.

Th. 2. 4. Is. 14. 13. 14.

Re. 13.5, 6.

¹¹ ch. 7.25; 12.7, 11; 12.

9. 27. Re. 9.5, 10; 11.2, 3.

12. 14; 13.5; 14.14-20; xvi.

—xix.

¹² Heathen idols, Ro. 1.23, or the true God, Ro. 3.29, 30.

¹³ The God of the only fathers of the church, the apostles, the Papacy has disregarded, superseding his Word by councils and traditions.—C.

¹⁴ 1 Ti. 4. 3. Ge. 3. 16.

Eze. 24.16.

¹⁵ See ver. 36. Is. 14. 13; Th. 2.4.

¹⁶ Heb. But as for the Almighty God, in his seat he shall honour, yet he shall honour a god whom, &c.

¹⁷ Or, stead.

¹⁸ Or, munitions.

Heb. Maussim, or god protectors. Together with God shall he honour protectors, i.e. angels and saints departed, 1 Ti. 4.1.

¹⁹ See note * below.

²⁰ Re. 13.17; 17.2-5.

²¹ Gorgeous shrines, reliquaries, statues, &c.—C.

²² Heb. things desired, Is. 44.9.

²³ Heb. fortresses of munitions.

²⁴ Part his dominions and cities among his gods.

²⁵ Better translated, 'Thus shall he do

A.M. cir. 3470.
B.C. cir. 534.

to the defenders of Mahazim (ruthless saints and angels), together with the strange god whom he shall acknowledge (truly a strange god, a wafer and wine, which the defenders of the Papacy are taught to worship); he shall multiply honour (in the many titles and offices of the Romish hierarchy, and the earth he shall divide (having in the middle ages obtained immense territorial possessions in most European kingdoms) for a reward.—C.

¹ Heb. land of delight or ornament; or goodly land, ver. 16.45; ch. 8.9.

² Arabian Hejaz, Ge. 10.12. Is. 11.14, 15.

³ Heb. send forth, Is. xix. Eze. 29.14, 15. Zec. 10.1; 12. subdued and obedient.

⁴ Eze. 38. 9-12, or Re. 10.13-16; 17.14; 19.19.

⁵ In Canaan, Joel. 2. 20. Zec. 14. 8. Ps. 48.2.

ver. 41. 10. Italy, Re. 17. 12. 16. or the church, 1 Co. 3. 16. 2 Co. 6. 16. Ep. 2. 20. 1 Ti. 3. 15. 2.2.

⁶ Or, goodly.

⁷ Heb. mountain of delight of holiness.

⁸ Eze. 38.15-23. 39.1-21, or ch. 7.1. 12. 2.

Th. 2. 8. Re. 11.13; 18. 13. 10. 14. 14-20; xvi. xviii. 17. 16; 19. 11-21.

CHAP. XII.

¹ ch. 11.45. Eze. 38. 8.

² ch. 10.13, 21. Jude 9. Re. 12.7; 13.1.

14. Eze. 34.24. Ep. 1.21.

³ Is. 26.21. Je. 30.7. 38.21.

⁴ Re. 11.26. Is. 11.11; 27.12; 13.66. 12. 3. 18.

⁵ 3. 7. 31. 1.8. Eze. 20. 38-41.

⁶ Ex. 32.35. Ps. 69.28. Eze. 13.9. Is. 4.3. Phil. 4.3.

⁷ 1 The book of God's remembrance. See Mat. 3. 16. Lu. 20. 36. 38. 12.

⁸ Ro. 11. 15. Re. 20.4. or Job 19.25-27. Is. 26. 19; 28. Eze. 37.1-4, 12.

⁹ Is. 13. 14. Mat. 23. 32. Ac. 24. 15; 26. 8. Jn. 5. 28, 29. Mat. 25. 46. Ro. 2. 21. Je. 2. 26. Is. 66. 24.

¹⁰ The doctrine of the resurrection is here clearly taught, as it is in some other passages of the Old Testament; for instance, Is. 66. 24. Eze. 37. 1-10. Is. 24. 21-24.—C.

¹¹ Or, teachers, ch. 11. 33; 13. 20. Mat. 19. 28; 13. 41. 1 Co. 15. 41.

¹² Phil. 3. 21. Re. 1. 20. 1 Th. 2. 19, 20. Ja. 5. 20.

¹³ ch. 8. 26. Re. 10. 4. ver. 9, with Re. 22. 10.

¹⁴ Mat. 11. 12. Ac. 17. 11. Ho. 6. 3. Is. 29. 18; 30. 26; 11. 9.

¹⁵ See ch. 10. 5, 6, 10, 16.

¹⁶ Heb. tip.

41 He shall enter also into the glorious land, and many countries shall be overthrown; but these² shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.

42 He shall stretch forth³ his hand also upon the countries; and the land of Egypt shall not escape.

43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt; and the 'Libyans and the Ethiopians shall be at his steps.⁴

44 But tidings out of the east and out of the north shall trouble him: therefore 'he shall go forth with great fury to destroy, and utterly to make away many.

45 And he shall plant the tabernacles of his palace 'between the seas in the 'glorious holy mountain;⁷ yet 'he shall come to his end, and none shall help him.

CHAPTER XII.

1 Michael shall deliver Israel from their troubles. 5 Daniel is informed of the times.

AND at¹ that time shall 'Michael stand up, the great prince which standeth for the children of thy people; and there shall be 'a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people 'shall be delivered, every one that shall be found 'written in the book.¹

2 And 'many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.²

3 And they that be wise³ shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

4 But thou, O Daniel, 'shut up the words, and seal the book, even to the time of the end; 'many shall run to and fro, and knowledge shall be increased.

5 ¶ Then I Daniel looked, and, behold, there stood 'other two, the one on this side of the bank⁴ of the river, and the other on that side of the bank of the river.

36-45. Some understand these verses also of Antiochus' pride, insolence, blasphemy, introduction of new deities, and his brutal murder of women and children; and of his ravaging Canaan, Egypt, and the countries about; till at length he was embarrassed by a Parthian war from the east, and at last miserably destroyed by God. But they, at least, chiefly represent the Romish Antichrist as exalting himself above magistrates, angels, and even the Divine Persons; prohibiting marriage, and regardless alike of the God of primitive Christians and of heathen idols, setting up angels and departed saints, or consecrated waters, as protectors of countries, cities, and societies; and as harassed by the Saracens, and afterwards more terribly by the Turks, who have conquered the west of Asia, north of Africa, and south-east of Europe; and who will be ruined in their attempt to dispossess the returned Jews of their country in the beginning of the millennium, about the very time that the Lord shall destroy Antichrist.

Ver. 31. And arms, &c. 'And armies shall stand up after him'—the armies of the Roman power, newly introduced, ver. 30, to whose acting the prophecy now turns. With them alone does

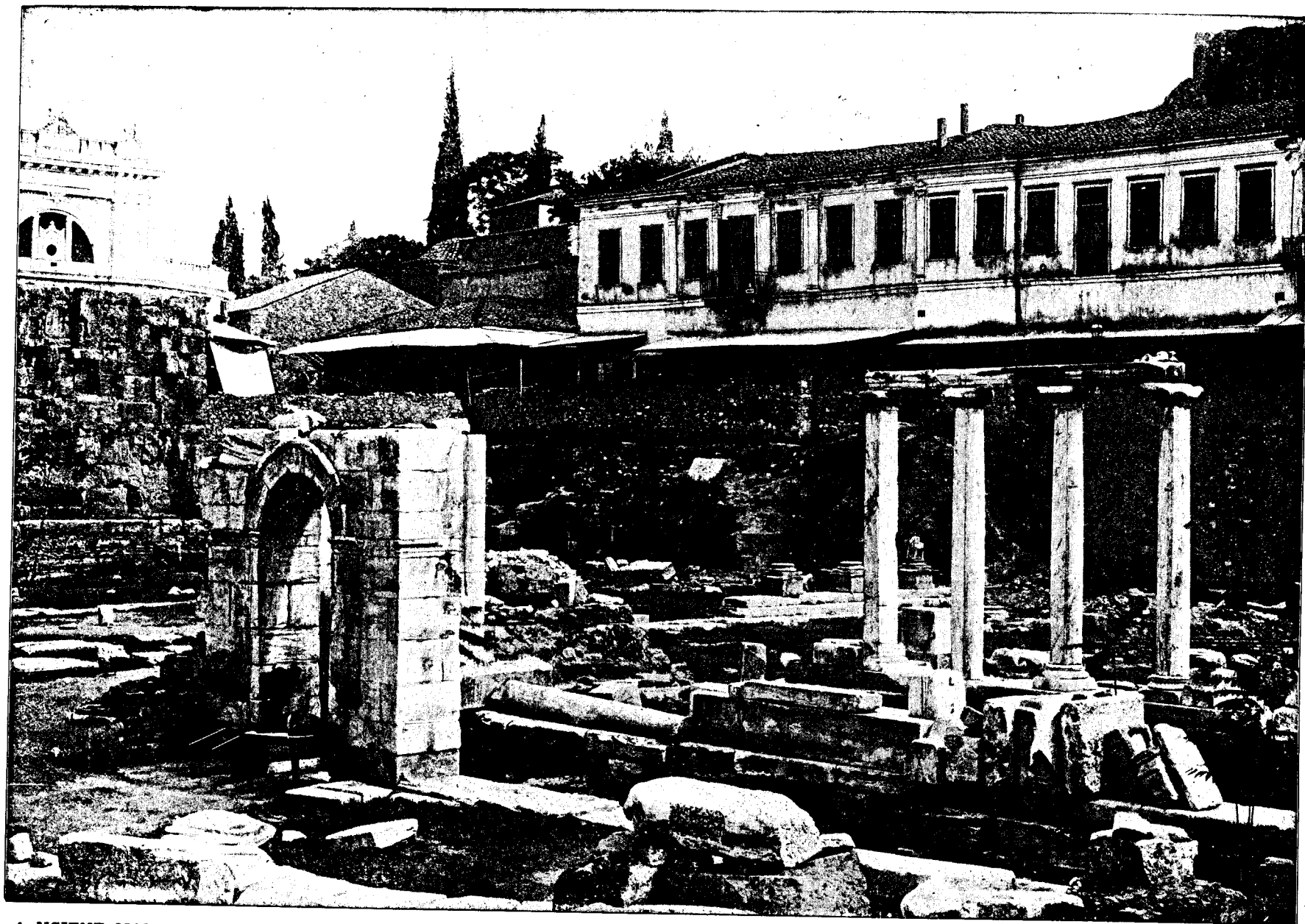
the description agree; for though Antiochus polluted the temple, he did not make it 'desolate,' the last state of the 'indignation,' ver. 36, to which our Lord referred when lamenting over the incorrigible Jerusalem, or warning his disciples of the time to escape, Mat. 23. 37, 38; 24. 15-18. C.

Ver. 40. Time of the end. At the time when the dissolution of the Roman empire shall commence, the prelude to the division into ten kingdoms, and the final overthrow of the Papacy and Mohammedanism—which have the same prophetic name, 'little horns'—which rose together, and together are doomed to fall.—King of the south, &c. According to scriptural geography, all southerly points from east and west of Jerusalem are called 'the south.' Thus explained, this verse represents the northern hordes of Huns, Goths, Vandals, &c., and the southern tribes of Saracens, Tartars, Turks, &c., by whom the Roman empire was overrun, and foretells the rise of some great northern power that is finally to invade the kingdoms, and settle his proud throne 'upon the glorious holy mountains,' and there perish where 'none shall help him.' What this power shall be God only knows; for one man, at any time (as witness the case of Mohammed), is capable of raising up a power sufficient to revolutionize and (like Napoleon) to terrify monarchies in his fall. C.

REFLECTIONS.—Infinitely perfect is God's insight into futurities. Often riches are kept for the hurt of the owners. Yea, all things here are but vanity and vexation of spirit. While God in his providences sets

up one and pulls down another, exactly answerable to his purpose, men's lusts render this world a tremendous scene of ravage and murder. And God often exalts the worst of men to render them scourges to sinners, and especially his own people. And none are more bitter persecutors than apostates from the truth. While God singularly honours those that cleave to him in an evil day, he permits their opponents to rush forward in wickedness, till, becoming impudent in impiety, he can no longer delay their tremendous destruction. And how marvellous a confirmation of our faith it is to find some scripture predictions of contingent events more particularly circumstantiated than in any particular history of them.

CHAPTER XII. Ver. 1-3. Jesus Christ shall preserve his people under, and at last deliver them from, the terrible harassments of Antiochus, Romish heathens, Antichrist, Turks, &c., and at the last day he will reward them according to their faithfulness and usefulness. 4, 9, 10. These predictions shall never be



ANCIENT MARKET PLACE, ATHENS—SHOWING THE SITE OF FAMOUS TEMPLES AND OTHER STRUCTURES. [Daniel, xii:3.]—Pericles, the Athenian statesman, was born 499 B. C. Daniel, the Hebrew prophet, ceased to prophesy about 534 B. C. There is a difference of thirty-five years between the birth of the one and the death of the other. Greece flowered in the art of Athens during the seventy years of Pericles' life. In the third verse of the twelfth chapter of Daniel it is said, "They that be wise shall shine as the brightness of the firmament;

and they that turn many to righteousness, as the stars for ever and ever." So we find the market place, adorned and beautified in the time of Pericles, most famous now because of its connection with Paul, the apostle, who went to Greece with the hope of turning many to righteousness. In the picture above we are looking upon the site of the famous temples, senate house, kings' hall and other ancient structures of Athens. They have all perished, but the life of the apostle who stood and preached in this neighborhood, is more influential to-day than ever before.

6 And ^{one} said to ^{the} man clothed in linen, which ^{was} upon ^{the} waters of the river, ^{How} long shall it be to the end of these wonders?

7 And I heard the man clothed in linen, which ^{was} upon the waters of the river, when he ^{held} up his right hand and his left hand unto heaven, and swore by him that liveth for ever, that it shall be ^{for} a ^{time}, times, and an half; ^{and} when he ^{shall} have accomplished to scatter the power of the holy people, all these things shall be finished.

8 And I heard, but ^I understood not; ^{then} said I, O my Lord, ^{what} shall be the end of these things?

9 And he said, ^{Go} thy way, Daniel; for the

^{Lu. 21.24, with ch. 8.24, De. 32.35, or Re. vi.-xix.; 11.7-10; 10.7 ch. 7.25. Ac. 1.7, Fr. 30. Ps. 73.22. ch. 10.14 ver. 6. ver. 13, He. 13.5, 1 Co. 7.24; 15.58. Ro. 12.3.}

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6 ch. 2.13. Ep. 3. 10.
1 Pe. 1.12.
7 ch. 10.5, 6. Re. 1.13-18, 10.1, 2.

8 Or, from above, ch. 10.5. Re. 10.2, 5. ch. 10.4; 8.16. Job 9.8. Ps. 93.4.

9 ch. 8.13. 1 Pe. 1.12.
10 Re. 10.5-7. De. 32.40.

11 ch. 7.25; ver. 11.12. Re. 11.2, 3; 12.6, 14; 13.5.

12 A time, 2 year; times, two years; an half, half a year, which, reckoning, according to prophetic calculations, 360 days for a year, gives 1260 years. See ch. 7.25-C.

13 Or a part.

14 This throws some light upon the doctrine of the inspiration of Scripture. Daniel heard the words. The divine messenger spake them in his hearing. He was gifted with power to record them with infallible accuracy. Yet he did not understand what he heard

A.M. cir. 3470.
B.C. cir. 534.

and what he wrote. This is no inspiration of mere ideas. It is no elevation of mind, no increase of intellectual power—it is a direct and special revelation of truth from God, accompanied by a power of recording so as to preserve it.

15 ver. 4; ch. 8.26. Is. 29.11. Re. 10.4.

16 ch. 11.35. 2 Ec. 13.9. Re. 7.14; 11.3-12.

17 Ho. 14.9. Ro. 11.8-10. 2 Th. 2.8, 11. Re. 9.20, 21; 12.11. Sa. 24.13.

18 ch. 8.11, 12; 11.31, 36, 37. Re. 13.12. Th. 2.3.

19 Heb. to set up the abomination, &c.

20 Or, astonisheth.

21 See ch. 7.25. Re. 11.2, 3; 12.6, 14; 13.5.

22 Re. 20.4. Ro. 11.15, 26, 31. Is. liv. ix. Eze. xl. xiv.

23 See ver. 9.

24 Or, end thou, &c.

25 Is. 57.1, 2. Ec. 3.7. Ps. 1.2. 1 Co. 15.2, 4, 7, 8. Mat. 19.28. 21.4, 7, 8. Re. 3.21.

words ^{are} closed up and sealed till the time of the end.

10 Many^o shall be purified, and made white, and tried; ^{but} the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

11 And from the time ^{that} ^{the} daily sacrifice shall be taken away, and ^{the} abomination that maketh desolate¹ set up, ^{there} shall be ^a thousand two hundred and ninety days.

12 Blessed^a is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

13 But^b go thou thy way till the end ^{be}, ^{for} ^{thou} shalt rest, and stand in thy lot at the end of the days.

fully understood before the fulfilment. And as there will be then a mixture of persons good and bad, it will be only the former who will be bettered by these troubles, or who, by diligent observation, will understand the fulfilled predictions. 7, 11, 12. The time, times, and a half, or 1260 days, denote the 1260 years reign of wickedness. Thirty years of terrible wars at the destruction of Antichrist bring it to 1290; and by the end of 1335 we expect the millennium will be introduced in its full glory. 9, 13. Daniel must rest contented with the discoveries which he had obtained, and prepare for the eternal state, in the assurance of happiness and honour in it.

Ver. 1. *Shall Michael stand up.* Christ now ^{setteth} on the right hand of power, ^{waiting} till his enemies be made his footstool, ^{at} the period here predicted he will ^{stand up} for the deliverance of his covenant people. C.

Ver. 4. *Shut up the words, &c.* Inquire no farther: enough has been revealed for faith and hope; let ^{the} time of the end¹

supply the fearful details, of which the dark outline has now been drawn.—Many shall run to and fro, &c. The intercourse of nations shall be greatly facilitated, the taste for travelling shall be almost universal, and ^{knowledge} shall be proportionally ^{increased}. But is divine knowledge intended? Is it not rather that superficial knowledge of the world that may be acquired by ^{running} to and fro?—a knowledge which, in proportion as it improves the understanding, so often ^{destroys} the heart. C.

Ver. 7. *And when he shall have accomplished, &c.* And when the dispersion of the holy people is finished, all these things shall be accomplished¹ (*Boothroyd*). The holy people are the Jews: ^{holy} being taken in the sense of separated and dedicated, in which sense they are still, and ever have been, ^{the} holy people, though they have rebelled against their King, and ^{denied} the Lord that bought them. De. 32.6. C.

Ver. 11. *The daily sacrifice was taken away by Antiochus.* The abomination that maketh desolate¹ was brought in by the Romans, Mat. 24. 15, but was never completely ^{set up} till the mosque of Omar was erected on the site of the temple of Solomon, A.D. 637. C.

REFLECTIONS.—Seasonable and effectual are Jesus'

assistance, protection, deliverances, and comforts. He is a present help in times of trouble to his people. And to all his chosen sheep he gives eternal life, and none shall pluck them out of his hand. O how great is the happiness of saints, and especially of faithful ministers, in the resurrection and in the eternal state! But, on the contrary, inexpressible the infamy and ruin of the wicked! Neither angels nor saints know anything more of future events but as God is pleased to reveal them. Yet, by humble searching of the Scriptures, and careful observation of providences, every prediction will at length appear plain. And it is Christ to whom we must apply for all necessary illumination. Never must we, except by death and the last judgment, expect complete deliverances all at once. And it is not the curious scrutinizer into God's secrets, but the firm believer of his promises and observer of his laws, who may then expect safety and happiness.

CONCLUDING REMARKS ON THE BOOK OF DANIEL.

1. In Daniel we may observe a glorious example of the power of early religious impressions in resisting subsequent temptations. He was one of the Jewish captives selected, according to eastern custom, for the courtly education in Babylon. His religious distinction between ^{clean} and ^{unclean} food, and his fixed objections against wine offered to idols, conducted him to a course of temperance as favourable to the health of his body as to the development of his mind.

2. We observe the blessed influence of his principles and example upon his three friends—from which every pious youth should take courage to be decided in his profession of religion, as he shall thereby not only save his own soul, but may be the happy and blessed instrument of saving the souls of his youthful companions, 1 Ti. 4. 16.

3. Daniel presents us with a striking example of the worldly advancement that often accompanies or flows from the sincere profession of religion. No doubt his success exposed him to envy, and his religious principles were readily turned into instruments for his overthrow; but the God whom he served delivered him out of ^{the} snare, not merely to display his miraculous power over the ravenous lions, but to exhibit, in the most striking manner, the watchful care of his providence, and the all-sufficiency of his grace; and practically to exemplify the consolatory fact, that ^{godliness} is profitable unto all things, having the promise of the life that now is, and also of that which is to come.²

4. In Daniel there is also exhibited the importance of an early education in secular knowledge, when combined with piety; and the duty, advantage, and necessity of the continued studying of the Holy Scriptures, which is not superseded even by prophetic inspiration. Daniel, though a man so pre-eminent that the Spirit ranks him with Noah and Job—a man ^{greatly} beloved¹ of Heaven, and favoured with the visions of futurity—has yet left upon record that ^{he} knew by books—the books he had read and prayerfully studied—and not by any immediate revelation, the things that God designed, and the times of their accomplishment. But while this fact affords a gracious encouragement to the study of the Sacred Scriptures in general, it guides to the study of the prophecies in particular. Of the profitableness of the study of fulfilled prophecy there can be no question. Were it true, which it is not, that the evidence of testimony diminishes in proportion to the lapse and distance of time, the evidence from fulfilled and fulfilling prophecy

would constantly supply the deficiency; for if the one did decrease, the other is constantly on the increase. And every traveller who returns from the great field of prophetic vision, furnishes—even where he intends it not—some new illustration of the historic accuracy with which the Spirit that was in the prophets foretold the events to come. But does not the record of Daniel's successful study of the prophetic books furnish a light and encouragement to the study of unfulfilled prophecy also? The record of his success is not a mere fact, but a fact intended to teach its own peculiar lesson; and that lesson is, the hopefulness of studying unfulfilled prophecy. This, like every other department of sacred study, must be undertaken, not in the spirit of an eager and anxious curiosity, but in the spirit of deep humility, childlike teachableness, earnest prayer, and patient waiting. And were it so, that every attempt to penetrate the future ended but in the conviction of the weakness of our vision, and the depth of the darkness that shrouds it, still the deep thoughtfulness and prayer into which the attempt has conducted, would alone repay the time and pains bestowed. But a total want of success in such studies we hold to be unexampled, if not impossible. Taking the language of prophecy fulfilled as the key to what is still future; and taking the attitude, not of a dogmatizing teacher, but of a humble learner, the student of unfulfilled prophecy, though he may be utterly unable to fill up the minor details, will yet discover the great outlines so broad and distinct, that he can have as little hesitation about anticipating the future as about verifying the past. Indeed one of the chief errors to be avoided in the study of unfulfilled prophecy, is the attempt at filling up those minor details which the Spirit of God has been pleased to withhold. Let the student of prophecy never attempt to pass the barriers of the written Word, nor endeavour to supply by imagination one image which the Spirit has not drawn. That Spirit best knew how much should be revealed for the establishment of faith, the encouragement of hope, and the support of patience; and wise are they who follow where the Spirit leads, but pause and stand still where he commands to ^{shut up} the words, and seal the book.²

The prophecies of Daniel, being chiefly visional, should be studied in conjunction with the visional portions of Isaiah, Ezekiel, Amos, and Zechariah, but particularly in the light of the ^{Revelation} of John, which may justly be regarded as an expansion of Daniel, and a supply of as much detail as the Spirit wills or the church requires. C.

THE BOOK OF THE PROPHET HOSEA.

This book and the eleven following were, by the Jews, comprehended in one volume, called the *Lesser Prophets*. Hosea began his public work about A. M. 3196; and lived to see most of what he had foretold fulfilled in the misery and ruin of the ten tribes of Israel. His style is concise and sententious; in some places very obscure, and in others clear and pathetic. His general scope is to convince the Hebrews of their sins, excite them to repent, and prevent their own destruction, and to denounce the judgments of God against such as should remain obstinate. But with these he intermixes some very evangelical promises, ch. 1. 7, 10, 11; 2. 1, 7, 14-23; 3. 5; 5. 15; 6. 1-3, 11; 11. 8, 9; 13. 4, 9, 10, 14; 14. 1-8; which indeed almost all respect the happy restoration of the Jews in the glorious millennium. In the first three chapters he instructs by signs; in the rest by discourses only.—*N.B.* In this and other prophecies, *Ephraim* and *Israel* denote the ten tribes, as distinguished from the kingdom of Judah and Benjamin.

[Hosea is placed at the head of the twelve 'Lesser Prophets,' who are so called, not from any inferiority in their character, authority, or matter, but merely on account of their brevity when compared with Isaiah, Jeremiah, Ezekiel, and Daniel. Hosea was contemporary with Isaiah, Joel, Amos, and Jonah; and prophesied, instructed, reprov'd, or comforted the people, during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah—in all above sixty years. His prophecies, however, are chiefly directed to the ten tribes, before their captivity. His book is quoted or referred to in the New Testament in, at least, the following passages:—Mat. 2. 15; 9. 13; 12. 7; Lu. 15. 18; 23. 30; Jn. 7. 34; Ro. 9. 25, 26; 1 Co. 15. 54-56; Ga. 6. 7, 8; He. 4. 12; 1 Pe. 2. 9, 10; Re. 6. 16. C.]

It would seem that the twelve minor prophets are grouped in chronological order. The first group of them prophesied in Israel during the reign of Jeroboam II., and in Judah during the reigns of Uzziah, Jotham, and Ahaz; following very closely upon the ministry of Elisha. The last group, consisting of Haggai, Zechariah, and Malachi, closed the prophetic cycle. Hosea's prophetic ministry was the longest on record. It could scarcely have been less than seventy years. It embraced the darkest period of the kingdom of Israel. Towards its close there was in reality no government. 'Kings made their way to the throne through the murder of their predecessors. Shallum slew Zechariah; Menahem slew Shallum; Pekah slew the son of Menahem; Hoshea slew Pekah.' The religious state of the kingdom was even worse than the political. The worship of God was entirely ignored. Idolatry in its worst forms was universally practised. The grossest immorality prevailed. People, priests, and rulers vied in debauchery. It was in such times and under such circumstances Hosea prophesied to Israel. It was because of such sins he was commissioned to warn and threaten:—'I will cause the kingdom of the house of Israel to cease;' 'I will no more have mercy upon the house of Israel;' 'They shall be wanderers among the nations;' 'Israel is swallowed up,' &c. The greater part of the book is one continuous dirge of woe, in which the guilt and the punishment of Israel are depicted with terrible minuteness. Almost every prophetic utterance is the voice of a judge pronouncing sentence upon a guilty people. At the close, however, the dark cloud of wrath clears away; a bright future is revealed; the people repent in response to God's gracious invitation; and promises of mercy and grace are given.

Nothing is known of the family or personal history of Hosea beyond what is recorded in this book. His language and the general scope of his prophecies show that he belonged to the northern kingdom; though as a loyal servant of God he only acknowledges in the beginning of his book the legitimate, because divinely appointed, rulers of Judah. P.]

CHAPTER I.

1 Hosea, to show God's judgment for spiritual whoredom, taketh Gomer, 4 and hath by her Jezreel, 6 Lo-ruhamah, 8 and Lo-ammi, 10 The restoration of Judah and Israel under one head.

THE word of the LORD that came unto Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel.

2 ¶ The beginning of the word of the LORD by Hosea. And the LORD said to Hosea, Go, take unto thee a wife of whoredoms, and children of whoredoms: for the land hath committed great whoredom, departing from the LORD.

3 So he went and took Gomer, the daughter of Diblaim; which conceived, and bare him a son.

4 And the LORD said unto him, Call his

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CHAP. I.

α 2 Pe. 1. 21. 2 Co. 4. 4.
752. 20.
2 2 Ki. 14. 23-25; 15. 1.
2 32; 33; 16. 1, 2; 18. 1-21.
1 Jeroboam king of Israel was contemporary with Uzziah king of Judah, and is here mentioned because the prophecy was chiefly directed to his subjects.—C.
c Mar. 1. 1.
d ch. 3. 1, with Is. 20.
34 Je. xlii. xix. Eze. iv. vii. 12, 15-25.
e De. 31. 16. Je. 2. 1-4.
e Eze. xlviii. 1 Ki. 12. 28. 2 Ch. 33. 9. Ps. 73. 27.
2 2 c. perfection, Eze. 16. 14; or consumption, ch. 2. 8, 9, 12. Some think all this was merely transacted in a vision, as Eze. viii; but if she were of an unblemished character before marriage, and afterwards played the harlot, all might really happen without any dishonour to Hosea.
3 Gomer, consuming; *Diblaim*, things withered; names graphically descriptive

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of the hapless condition of Israel, consumed and withered as barren branches, Jn. 15. 6.—C.
4 The seed or scattering of God.
5 Jezreel, 'God will disperse;' or as seed sown by the way-side is scattered and lost.—C.
6 Heb. *vid. ult.*
g 2 Ki. 9. 24; 10. 7, 8, 11, 17.
h 2 Ki. 15. 10-12, 29; 17. 6.
i Je. 40. 35. 2 Ki. 15. 29; 17. 4. Jos. 17. 16; 19. 48. Ju. 6. 34.
j That is, *Not having obtained mercy*, Is. 27. 11.
k Heb. *not add any more to have*.
l 2 Ki. 15. 29; 17. 6, 23. ch. 9. 15-17.
m Or, *that I should altogether pardon them*.
n 2 Ki. xviii. xix. Is. xxxv. xxxvii.
o Is. 7. 34; 49. 4-7; 10. 27. Zec. 4. 6; 9. 10. Je. 23. 6. Ps. 33. 16, 44. 3, 6.
p *Lo-ruhamah*—not having obtained mercy. The character of an individual unbelieving and impenitent.—C.

name Jezreel; for yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel.

5 And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel.

6 ¶ And she conceived again, and bare a daughter. And God said unto him, Call her name Lo-ruhamah: for I will no more have mercy upon the house of Israel; but I will utterly take them away.

7 But I will have mercy upon the house of Judah, and will save them by the LORD their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

8 ¶ Now when she had weaned Lo-ruhamah, she conceived, and bare a son.

CHAPTER I. Ver. 4. In executing God's judgment on the family of Ahab, 2 Ki. 9. 10, Jehu only aimed at gratifying his own ambition and cruelty; and therefore his conduct is justly punished, as murder, upon his own family, and the throne of Israel taken from them.

Ver. 2. The 'whoredom' here described consisted in the people of Israel having 'departed from the LORD,' and gone after the idolatry of the nations. This command, when interpreted by the second chapter—which evidently describes the kingdom of Israel under the emblem of a faithless but reclaimed, reformed, and

penitent wife—will clearly appear to be itself, not an actual command for God's prophet to marry an adulteress, but an emblem of what grace and mercy must do in bringing back faithless rebels to the covenant and kingdom of God.

Ver. 5. *Break the bow.* Nations, like an elastic bow, often make sudden and wonderful recoveries after defeats apparently ruinous: but as the 'broken bow' recovers no more, so Israel now falls, never again to rise till the judgment is completed. C.

REFLECTIONS.—God can easily preserve his ministers in the very worst of times, and make them steadily to serve him either in honour or dishonour. And it

becomes them to use very diversified methods in order to convince hardened sinners, and warn them to flee from the wrath which is to come. God will reward men according to their deeds when his work with them is finished. And there is no warding off the strokes of his judgment. They who depart from him weaken and bring certain ruin on themselves. If God's mercy be once taken from men, they are irrecoverably miserable. And they who in works deny God may expect to be disowned by him at last. But



JENIN BY EARLY MORNING LIGHT, WHERE THE BOW OF ISRAEL WAS TO BE BROKEN. [HOSEA, i : 5.]—"And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel." The city of Jenin lies on the frontier of Samaria, at the southern edge of the plain of Jezreel. This is supposed to be the ancient En-gannin which was a Levitical city of Issachar, referred to in Joshua xix : 21, and xxi : 29. Here was the borderland between the provinces of

Galilee and Samaria in the time of Christ. It is a beautiful situation, well watered, and its name signifies "a fountain of gardens." The springs rise in the hills behind the garden, and the water is conducted by an aqueduct to a reservoir in the center of the town, said to have been built in the first half of the present century. This place is the seat of Kaima Kam, a governor appointed by the Sultan at Constantinople to rule over it.

9 Then said God, Call his name ²Lo-ammi;³ for ye are not my people, and I will not be your God.

10 ¶ Yet* the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered: and it shall come to pass, that in the⁴ place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God.

11 Then⁵ shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel.⁵

CHAPTER II.

1 The idolatry of the people. 6 God's judgments against them. 14 His promises of reconciliation with them.

SAY ye unto your brethren, ⁶Ammi;¹ and to your sisters, Ruhamah.²

2 Plead³ with your mother, plead; for she is not my wife, neither am I her husband: let her therefore put away her⁴ whoredoms out of her sight, and her adulteries from between her breasts;

3 Lest I strip her naked, and set her as in the day that she was born, and make her⁵ as a wilderness, and set her like a dry land, and slay her with thirst.

4 And I will not have mercy upon her children; for they be the children of whoredoms.

5 For their mother hath played the harlot; she that conceived them hath done shamefully: for she said, I will go after my⁶ lovers, that give me my bread and my water, my wool and my flax, mine oil and my drink.³

6 Therefore, behold, I will⁷ hedge up thy way with thorns, and make a wall,⁴ that she shall not find her paths.

7 And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find them: then shall she say, I will go and return to my first husband, for then was it better with me than now.

8 For she did not know that I gave her corn, and wine,⁵ and oil, and multiplied her silver and gold, which they prepared for Baal.⁶

9 Therefore will I return, and take away my

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¹ That is, *Not my people*, 2 Ki. 17. 6-18. ch. 3.4. with Ex. 19.5-6. Eze. 11.20, 14.11.

² Lo-ammi—not my people. The character of a nation who had merged private conscience in the prevalence of general corruption.—C.

³ Or, instead of that. ⁴ Is. 11.12, 13. Ro. 11.25, 26. Je. 3.18; 23.3-8; 30.31; 31.20; 32.4, 5, 19. Eze. 11.12-20; 33.13, 14. 53-61; 20.33, 44; 34.23-31; xxxvi. xxxvii. Mi. 2.13, ch. 3.5.

⁵ Ps. 110.3. Is. 60.22; 11.12; 53.10-12. Ps. 22.27-30. ⁶ Jezreel (see ver. 4) signifies the person of the seed of God in the act of judgment; here it still possesses the same meaning, but in the act of being gathered again in mercy into one heap (Ps. 147.2), under Christ their 'one head' and sole Lord of the harvest.—C.

CHAP. II.

a ch. 1.10, 11, or De. 4.32-37.

¹ That is, *My people*, Ex. 19.5, 6.

² That is, *Having obtained mercy*, Je. 31.28.

³ Mat. 23.37. 1 Ti. 5.20.

⁴ Ki. 17.5, 20, 23. Je. 3.6, 8, 15. 50.1. Eze. 43.4-10. Je. 17.15. ch. 1.9.

⁵ Eze. xvi. xxxiii. ⁶ ver. 10. Je. 13.22. 26.15, 47.3. Eze. 16.37-41; 21.26, 16.4, 22.

⁷ Eze. 19.13. Ps. 107.34. Eze. 20.36, ch. 9.11. 17. Am. 8.11, 13.

⁸ ch. 1.2, 6.2. Ki. 9.22. Je. 34.4.

⁹ Is. 1.21. Je. 3.1-9. ch. 4.1-19; 1-7, 12, 16; 10; vii. 9, 9; 10.1. Eze. xvi. xxxiii.

¹⁰ Je. 2.20, 25; 1.24. 17. Eze. 16.17, 26, 28, 37; 23. 7, 9. Ju. 16.23. ver. 12.

¹¹ Heb. *drinks*. ¹² Job 3.23; 19.8. La. 3.7, 9. Eze. 16.41. Lu. 13.19, 43.

¹³ Heb. *wait a wall*. 1.2 Ch. 28.22. ver. 10. Is. 31.22. Je. 2.36. Eze. 27.37. ch. 5.13; 14.10. Pr. 1.28.

¹⁴ ch. 5.15. Lu. 15.18. Je. 3.1. 14; 31.18; 19. Eze. 20.37. La. 2.22, 40. ch. 14.1, 3, with Eze. 16.8. Je. 2.2. Ex. 19.5, 6.

¹⁵ ch. 4.1, 6; 7.9; 6.4. Eze. 16.17-19. 24.24.

¹⁶ Heb. *new wine*. 60; wherewith they made Baal, ch. 8.4.

¹⁷ See ver. 3. Is. 17.10, 11.

* This is a historical figure. God led Israel out of the bondage of Egypt into the wilderness. They were free there. They could serve him without fear and without restraint. He taught them there, revealing a holy law and an instructive ritual. He manifest-

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ed there alike his love, his wisdom, and his power. In all these ways the constrained Israel to honour and serve him. So we are to understand the words of this passage.

Leading into the wilderness is not a curse; it is a blessing. It is not a punishment; it is a redemption from slavery. The wilderness is to be the scene of divine instruction, guidance, and mercy. It is to be the way to the heavenly Canaan.—P.

⁷ Or, *take away*. ⁸ See ver. 2, 9. Eze. 16.37, 39; 23.29. Je. 13.22, 23.

⁹ Heb. *folly or wilfulness*. ¹⁰ ch. 5.14; 13.7, 8. Ps. 32.20. 47.26. 10.11, 21; 31; 14.4.

¹¹ Je. 25.10. Is. 24.7. Eze. 25.13. Am. 8.3, 10. ch. 9.4, 53.4.

¹² Heb. *make desolate*. ¹³ ver. 5; ch. 9.1.

¹⁴ Is. 5.5, 6; 7.23. Ps. 80.12, 13.

¹⁵ ch. 13.1. Ju. 2.11. 13; 7.10. 6.1. Ki. 11.33. Eze. xxiv.

¹⁶ Or, *Nevertheless*, Is. 30.18. Je. 16.14.

¹⁷ Eze. 20.25, 26.2. Ki. 17.6. Da. 12.1. ver. 12.

¹⁸ See note * in first column.

¹⁹ Heb. *to her heart*; or *friendly*. Is. xlv. xiv. xlviii. li. Is. xlii. 31. Je. li. xxx. xxxiii. Eze. xxxiv. xlviii.

²⁰ ver. 12. Le. 26.40-45. De. 30.3, 4. Eze. xxxiv. xxxiii.

²¹ Or, from that time, Is. 48.16, 55.20.

²² The meaning seems to be that as soon as the border of the wilderness, through which it is necessary to lead her, is reached, I shall give her from that spot new and everlasting possessions in the spiritual Canaan.

The words which follow survey a very cheering promise.

Israel had sinned in the person of Achan, and was severely punished. But the Lord showed Joshua how the guilt was to be removed, and the lost favour of God regained.

* Through this name Achor this valley became a memorial, how the Lord restores his favour to the sinner after the explanation of the guilt by the punishment of the transgressor.

Thus as the fruits of Achor become the symbol of hope and renewed favour.—P.

²³ Perhaps this was fulfilled in the conversion of the Samaritans as the fruits of the Gentiles, Jn. iv.

²⁴ Ex. xv. 19. 5. ch. 11.1. Je. 2.2. Eze. 16.8, 22, 30.

²⁵ That is, *My man-husband*, Ca. 8.1. Is. 7.14, 9. ver. 7.

²⁶ That is, *My lordly husband*, Is. 54.5. Je. 3.14.

²⁷ Ex. 23.13. Jos. 23.7. Ps. 16.4. Zec. 13.2. ch. 14.3.

²⁸ Ju. 2.13; 10.6, 7. 1 Sa. 7.3, 4. 2 Ch. 24.7. Je. 2.5.

corn in the time thereof, and my vine in the season thereof, and will recover⁷ my wool and my flax given to cover her nakedness.

10 And now will I discover her⁸ lewdness in the sight of her lovers, and none shall deliver her out of mine hand.

11 I will also cause all her mirth to cease, her feast-days, her new moons, and her sabbaths, and all her solemn feasts.

12 And I will destroy⁹ her vines and her fig-trees, whereof she hath said, These are my rewards that my lovers have given me: and I will make them a forest, and the beasts of the field shall eat them.

13 And I will visit upon her the days of Baalim, wherein she burned incense to them, and she decked herself with her earrings and her jewels, and she went after her lovers, and forgot me, saith the LORD.

14 ¶ Therefore, behold, I will allure her, and bring her into the wilderness,² and speak comfortably unto her.³

15 And I will give her her vineyards from thence,⁵ and the valley of Achor for a door of hope; and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt.

16 And it shall be at that day, saith the LORD, that thou shalt call me Ishi,⁷ and shalt call me no more Baali.⁸

17 For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name.

18 And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow, and the sword, and the battle out of the earth, and will make them to lie down safely.

19 And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies:

20 I will even betroth thee unto me in faithfulness; and thou shalt know the LORD.

21 And it shall come to pass in that day,

d Job 5.22, 23. Eze. 34.25. Ps. 91.1, 6, 13. Is. 11.6-9; 55.25. e Is. 2.4; 11.6-9. Eze. 39.5. Zec. 9.10. Ps. 46.4. g Je. 23.6; 30.10; 33.16. Le. 26.5. Ps. 46.9. Eze. 34.25. Zec. 3.13. Mi. 4.4. h Mat. 22.1-10. Ro. 19.7-9; 21.2-27. He. 8.8-12. Is. 54.5; 62.3, 5; Je. 31.31-34. i Je. 32.39, 40. Eze. 39.29. j Ps. 85.10. Ro. 3.24-26; 5.1, 15-21. Ep. 5.23-27; 2.1-8. k Je. 31.34. Is. 54.13. Jn. 17.3. Phi. 3.8. 2 Ti. 1.12.

our salvation is solely owing to his loving grace. And if we cleave to God in a day of defection, he will save us in a day of trouble. Thrice happy are they who, adopted into his family, have Jesus for their spiritual head, and go up from this world to their heavenly rest. Happy are the apostolic and coming periods, and especially that of the last judgment, in which multitudes of Jews and Gentiles shall follow after him as the head of his redeemed church.

CHAPTER II. Ver. 1 might have been connected with the preceding chapter, intimating that, at that general restoration, the Hebrews will again be adopted as God's people, and share his peculiar favour. 2-4. And let the pious Israelites, or Jewish converts to Christianity, earnestly plead with their nation, which have practically abandoned my worship and service,

and which I am just ejecting from their peculiar relation to me, to repent of and reform from their idolatries and other beloved abominations, lest I quickly deprive them of all their privileges, render their country desolate, themselves miserable captives, and without mercy continue my judgment upon their posterity for many generations. 5-13. For since they, with impudent obstinacy, depend on heathen alliances and idols, as if these had procured them their enjoyments, they shall be brought into inextricable perplexities and miseries, that they shall not be able to accomplish their idolatrous or wicked designs. And neither idols nor idolatrous allies being able to help them, they shall return to their God, who anciently heaped so many favours on their ancestors. And because they refuse to own me as the bestower of those outward things, wherewith they make and worship idols, I will deprive them of these

things; and, by my fearful judgments, effectually and uncontrollably manifest their fearful wickedness to all the nations around, turn all their joy into mourning, all their plenty into miserable poverty, and give their substance to furious enemies, render their country desolate, and thus severely punish their idolatries. 14-18. Nevertheless I, who brought their fathers out of Egypt into the wilderness, and entered into covenant with them, will at last deliver them from their captivity and dispersion, and to their great comfort bring them through all difficulties into their own land, and make them to rejoice in my salvation, as their fathers did on their having passed through the Red Sea; and I will strive to lead them to renounce their idolatry and apostasy, and solemnly and cordially to acknowledge me alone as the Lord their gracious God. I will graciously protect them from every temporal or spirit-

I¹ will hear, saith the LORD, I will hear the heavens, and they shall hear the earth;

22 And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel.

23 And^a I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I^a will say to *them which were not my people*, Thou art my people; and they shall say, *Thou art my God.*⁹

CHAPTER III.

1 By the prophet taking unto him an adulteress, is showed the desolation of Israel, and their restoration.

THEN said the LORD unto me, Go yet, love a woman beloved of her friend, yet an adulteress, according to the love of the LORD toward the children of Israel, who look to other gods, and love flagons of wine.²

2 So I bought her³ to me for fifteen pieces⁴ of silver, and for an homer⁵ of barley, and an half homer⁶ of barley:

3 And I said unto her, Thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be for another man:⁷ so will I also be for thee.

4 For the children of Israel shall abide many days⁸ without a king,⁹ and without a prince, and without a sacrifice, and without an image,¹ and without an ephod, and without teraphim.

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B.C. cir. 785.

1 Is. 65. 24. Zec. 8. 12. Mat. 6. 33. Ro. 8. 32. 1 Th. 4. 8. ch. 1. 11. 11 Je. 31. 27. Zec. 10. 9. ch. 1. 10. 9 Ro. 9. 25, 26. 1 Pe. 2. 10. Zec. 13. 9. Je. 30. 22. 31. 33. 37. 38. Eze. 11. 10. 37. 27. ch. 1. 6. 10. 19. 19. 20. 20.

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5 Afterward⁹ shall the children of Israel return, and seek the LORD their God, and David² their king; and shall fear the LORD and his goodness in the latter days.

CHAPTER IV.

1 God's judgments against the sins of the people, 6 and of the priests, 12 and against their idolatry. 15 Judah is exhorted to take warning by Israel's calamity.

HEAR the word of the LORD, ye children of Israel: for the LORD hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God, in the land.

2 By^a swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood¹ toucheth^a blood.²

3 Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away.

4 Yet^b let no man strive, nor reprove another: for thy people are^a as they that strive with the priest.

5 Therefore shalt thou fall in the day, and the prophet also shall fall with thee in the night, and I will destroy³ thy mother.⁴

6 My people are destroyed for lack of knowledge: because thou hast rejected know-

5 Heb. cut off. 1 ver. 1. Pr. 29. 18. Is. 27. 11. 5. 13. Eze. 1. 3. 7. Mat. 15. 14. 2 Co. 4. 3. 4. n. 2 Ch. 11. 14. 1 Ki. 12. 31. Is. 56. 10. 12. Ps. 82. 11, 12.

ual enemy and danger; 19-23, and through sacrificial love and compassion, I will, in infinite equity, wisdom, love, mercy, and faithfulness, render them my people by an everlasting promise, and help them to know and acknowledge me as their God, fulfilling all my gracious promises. I will make all things in heaven and earth to concur in promoting their temporal, spiritual, and eternal welfare. Yea, I will graciously multiply their children; and, notwithstanding their long and fearful rejection, both Jews and Gentiles shall be rendered my peculiar people, sincere, bold, and open professors of the gospel of Christ.

Ver. 2. *She is not my wife*, &c. Having ceased to be loving and faithful, she ceased to be a wife—for these two principles are implied in that holy character and relation; and he ceased to be her husband, not by any fault of his, but because her infidelity had dissolved the marriage tie. C.

Ver. 7. *I will go*, &c. This is the exact parallel of the younger son, Lu. 15. 18, who, having wasted his substance, and having been reduced to the degrading employment of feeding swine, at last, through grace, 'came to himself,' and said, 'I will arise and go unto my father.' C.

Ver. 8. *She did not know*. Either to be ignorant of God, or altogether to overlook or deny him, is the constant characteristic of irreligion. The prophet here draws his evidence of this fact from agriculture and commerce—corn, oil, wine, wool, flax, silver, and gold—the produce, possessions, and emblems of a prosperous people; all naturally calculated to lead the heart to the Giver, but all, through sin, leading to neglect or ignorance both of his providence and grace. C.

Ver. 9. *Therefore will I . . . take away my corn*, &c. By drought, rain, wind, mildew, or those inexplicable causes of unfruitfulness which God sends, from time to time, to teach the ignorant, stir up the thoughtless, and convince the gainsayer, of a truth the most simple, yet so little understood and less felt—the Lord reigneth. C.

Ver. 12. The march of improvement in agriculture, manufactures, and the various useful or ornamental arts, ought to be accompanied with similar advancement in the public feeling of gratitude to God. But, alas! experience discovers that improvements in temporal are too often attained at the expense of spiritual things. Israel had greatly advanced in the cultivation of the vine and the fig—two inexhaustible sources of national employment and prosperity—but having derived her improvements chiefly from the example and instruction of her idolatrous neighbours, she not merely adopts their improvements, but conforms to their idolatry, and records her success as 'rewards' from them, and forgets or denies that they are mercies from God. O that Britain may take warning, and never be seduced after this sad example of national unbelief! C.

Ver. 14. *Allure*. Not by mere arbitrary requirement without any reason assigned beyond the divine will; nor yet by any penalty imposed upon neglect or infraction; but by such tenderness as a father employs, because he feels; and such alluring hopes as he sets before his child when he would lead him to sacrifice the present to the future, and pursue the course of self-denial, and

study that he may attain a character and a position of emolument and honour. C.

Ver. 15. *Achan* was the place [Jos. 7. 25] where Achan was put to death for his covetousness of gold and silver and a Babylonish garment. Now 'covetousness is idolatry,' and until that principle is destroyed by the mortifying spirit, Ro. 8. 13, some form of idolatry will still reign in the heart; but when 'covetousness' is destroyed, then the believer is 'saved by hope,' 'because the love of God is shed abroad in his heart,' just in proportion as the love of the world is expelled, Ro. 5. 5; 8. 24; 1 Jn. 2. 15, 16. C.

Ver. 16. *Ishi*—that is, my husband, bounded by the oath of the covenant to faithfulness and love, He. 6. 16-19.—*Baali*, that is, my lord; claiming superiority as a right, and exacting obedience as a debt. C.

Ver. 21. *I will hear the heavens*—while angels rejoice over sinners that repent, Lu. 15. 7, 10; and they shall hear the earth—as believers cry, 'Thy will be done on earth as it is in heaven.' C. Mat. 13. 3, 23.—*If corn*, the seed of the word as it falls or ripens, 5. 5.—*Old*, the unity of brethren in the bond of peace, produced by his effectual teaching, Ps. 133. 3; Ep. 4. 3; 1 Jn. 2. 20.—*Jezreel*, the dispersed seed of God returning with joy to Messiah, ch. 1. 10, 11. C.

REFLECTIONS.—Our relation to God, and dependence on him, exceedingly aggravate our rebellion against him; and yet God will renew his grant of that relation. O how loath he is to give up his professing people! They who love him ought therefore with great earnestness to expostulate with backsliding brethren, in order to convince them of their sin, warn them of their danger, and persuade them to repent of, and reform from, their sins; and not only to put away the grosser acts, but even the most inward and beloved abominations. If men abuse God's temporal favours in the service of idols, or accept them as received from such, it is but just that he should deprive them of them; and that he should mar the fields and flocks of those who have profaned his ordinances. But how tender are his mercies! Where sin and its punishments had abounded, grace much more abounds. God allures those by his gospel grace who justly deserve his everlasting destruction. And distress and fear, as well as foretastes of his kindness, promote spiritual gladness and detestation of idols. And, O, thrice-blessed is it to have JEHOVAH our reviver and comforter, our cleanser from all idols, our protector from every enemy, our gracious, faithful, and everlasting husband, our enricher, our God, and our ALL! In view of this, let my soul, hedged in by his providence, and all allured by his kindness, cast out her idols, and claim JEHOVAH as my own; that, in Christ, I may have his grace,

mercy, and peace multiplied unto me! Adoring the grace which first chose, espoused, and drew my heart, let me, in communion with his people, cordially and solemnly take him to be my God for ever, and my guide even unto death.

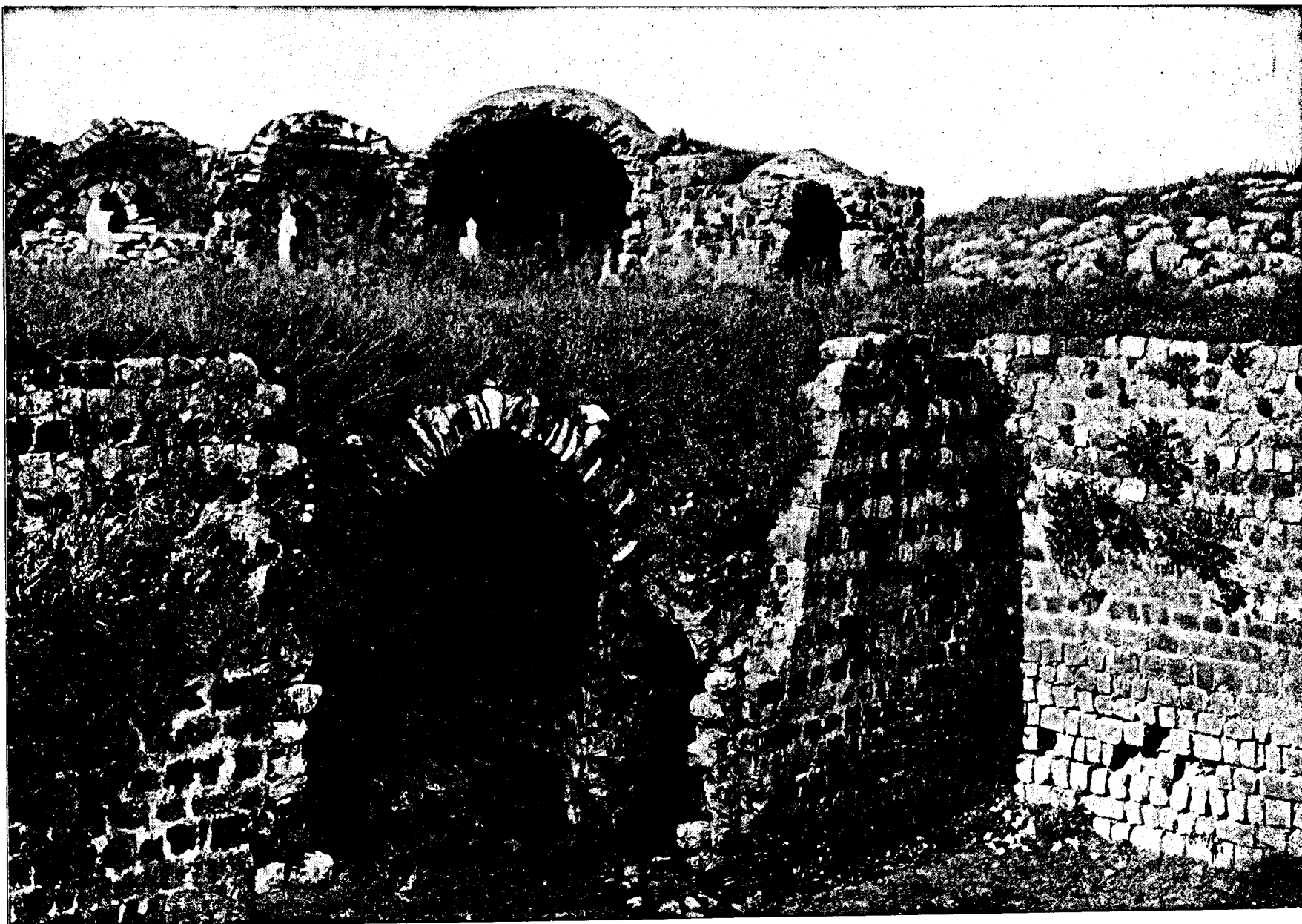
CHAPTER III. Ver. 2. Hosea's purchasing back his whorish wife at the price of a slave, denotes that base and disgraceful bondage in which the Israelites should long continue. 3, 4. This shows that the Israelites and Jews should, in the most deplorable manner, continue many ages without either civil or ecclesiastical establishment, neither worshipping the true God aright, nor professing regard to the idols of the nations. 5. But after the captivity, and especially in the beginning of the spiritual kingdom, shall all the Hebrew tribes, through the marvellous kindness of God, be converted to the Christian faith and true worship and fear of God.

Ver. 1. *Go yet*—go again. The former parable of the unfaithful wife, ch. 1. 2-9, related to 'the house of Israel,' ch. 1. 4; that is, to the ten tribes as a kingdom. This parable relates to 'the children of Israel,' ch. 2. 10, 11; 3. 2, which name includes the whole 'twelve tribes scattered abroad.'—*Beloved of her friend*—her husband, Je. 3. 20; Ca. 5. 16.—*Yet an adulteress*. Though an adulteress, the emblem of Israel, 'beloved for the fathers' sakes,' notwithstanding all their unfaithfulness. C.

Ver. 3. The dispersion of Israel was to cure them of idolatry—justly characterized as adultery, because idolatry and licentiousness have, in all ages, been intimately, if not inseparably, united. C.

REFLECTIONS.—It is very difficult to instruct or reclaim hardened professors. Precept must be upon precept, and sign upon sign. And the kindness of God seems long lost upon obstinate sinners. Sharply he must afflict them, even while he waits to be gracious; and long and disgraceful distress must teach them to value his kind returns. But happy are those afflictions which restrain us from using sinful means of relief, or which restrain us from following after idols. And thrice happy is it when both favours and frowns effectually draw us to Jesus Christ and his service. It is only in him that we can find JEHOVAH as ours, or taste of his heart-constraining goodness.

CHAPTER IV. Ver. 1-5. Let the ten tribes of Israel know assuredly that God, highly provoked with their hypocrisy, fraud, and falsehood, their uncharitableness and cruelty, their wilful or slothful ignorance of



KHAN JUBB-YUSUF—IN THE COUNTRY WHICH, ACCORDING TO HOSEA, WAS TO LANGUISH AND MOURN. [Hosea, iv:1, 2, 3.]—"Hear ye the word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By sweating, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. Therefore shall the land mourn,

and everyone that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven." Khan Jubb-Yusuf is a few miles north of Capernaum. The Khan derives its name from a tradition current among old Arab geographers that the pit into which Joseph was thrown was situated here. It is a desolate region, and one riding from Capernaum to this place will be impressed with the truth of this third verse: "The land shall mourn and everyone that dwelleth therein shall languish."

ledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.

7 As they were increased, so they sinned against me: therefore will I change their glory into shame.

8 They eat up the sin of my people, and they set their heart on their iniquity.

9 And there shall be, like people, like priest: and I will punish them for their ways, and reward them their doings.

10 For they shall eat, and not have enough: they shall commit whoredom, and shall not increase: because they have left off to take heed to the LORD.

11 Whoredom, and wine, and new wine, take away the heart.

12 My people ask counsel at their stocks, and their staff declareth unto them: for the spirit of whoredoms hath caused them to err, and they have gone a whoring from under their God.

13 They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms, because the

A.M. cir. 3239.
B.C. cir. 705.
e 2 Ki. 17:15. Je. 2:23.
f ch. 1:2. 2:20. 11:17.
g ch. 13:6. De. 32:15.
h Je. 5:7. 8. Ro. 2:4. ch. 11:17.
i Mal. 2:9. 1 Sa. 2:30.
j Le. 6:26. 7:6, 7.
k Eze. 14:3, 7.
l H. 17:19. their soul to their iniquity, and encourage them in it.
m Is. 24:2. Je. 5:31. 14:15. 16. Mat. 15:14.
n Heb. visit upon.
o Heb. cause to return.
p Le. 26:26. Mi. 6:14. Am. 4:8. Hag. 1:6. Pr. 1:3, 25.
q ver. 14: ch. 9:11-17.
r De. 32:15-21. with Ps. 89:7. De. 28:12, 34. 2 Pe. 2:20, 22.
s Is. 28:7. Pr. 23:31-35. 31:2. ver. 10:10. Ec. 7:7. Is. 5:12. ch. 13:6.
t Je. 2:27. 10:8. Hab. 2:18, 19. Eze. 21:21.
u Cyril of Alexandria supposes that reference is here made to a Chaldean superstition which is described as follows:—Two rods were held upright, and allowed to fall while words of incantation were being uttered; the oracle was interpreted from the way in which they fell. To this degrading and absurd practice the people resorted instead of to the God of Israel.—P.
v ch. 5:4. Re. 17:2, 3. Is. 44:20. 2 Th. 2:9-11. ch. 5:4.
w Je. 3:1-3. Eze. xvi. xxiii. 2 Ki. 17:17-19. ver. 13.
x Is. 1:29. 57:5. Eze. 6:13. 20:18. 19:10, 25.
y Ro. 1:23-26. Nu. 25:1, 2. 11:3. 13. Am. 7:17. Ps. 81:12. Ro. 1:28. Is. 1:5. He. 12:8. ver. 17.
z Or. Shall I not, &c.
A 1 Co. 6:16. 1 Ki. 14:23, 24. 15:12.
1 See ver. 15, 6.
2 Or. Punished.
3 The meaning of this verse seems to be that God would not punish the daughters and daughters-in-law for their sins, because an evil example had been set them; and their crimes must be laid to the charge of those who were their natural instructors.—P.
4 1 Ki. xii. to 2 Ki. xvii. Je. 3:6-9. Eze. 23:4-8.
5 Ps. 76:1, 2. Lu. 12:48. 13:27.
6 Jos. 5:1. 1 Sa. 15:21. ch. 9:15. 12:11. Am. 4:4.
7 5:5.
8 1 Ki. 22:26. ch. 10:5. 8:5. 8. 12. house of idols.
9 1 Ki. 18:21. Zep. 1:4. 5. Eze. 20:39. 23:38. 39. Am. 8:14. 1 Sa. 15:21. ch. 9:15. 12:11. Am. 4:4.
10 5:5.
11 The figure is that of a solitary lamb deserted in the wilderness. It is without a guide, without protection, without food and water; it is a prey to all beasts.—P.
12 Je. 2:2. Mat. 39:14. Ge. 6:3. Eze. 20:39. Re. 22:11. Ps. 81:12.
13 De. 32:30. Is. 1:22.
14 Heb. 12. gong.
15 ver. 2, 10, 12-14. 2 Ki. 17:17.

shadow thereof is good: therefore your daughters shall commit whoredom, and your spouses shall commit adultery.

14 I will not punish your daughters when they commit whoredom, nor your spouses when they commit adultery: for themselves are separated with whores, and they sacrifice with harlots: therefore the people that doth not understand shall fall.

15 Though thou, Israel, play the harlot, yet let not Judah offend; and come not ye unto Gilgal, neither go ye up to Beth-aven, nor swear, The LORD liveth.

16 For Israel slideth back as a backsliding heifer: now the LORD will feed them as a lamb in a large place.

17 Ephraim is joined to idols: let him alone.

18 Their drink is sour: they have committed whoredom continually: her rulers with shame do love, Give ye.

19 The wind hath bound her up in her wings, and they shall be ashamed because of their sacrifices.

7 Heb. shields, Ps. 47:9. f Pr. 30:15. Mi. 3:11. 7:3. 1 Sa. 8:3. u ch. 13:15. Je. 4:11. 12:51. 1. Zec. 5:9-11. 2 Ki. 15:29. 17:6. g To carry her hopelessly away.—C. v Je. 2:20-28. 3:24, 25.

divine things, and by their presumptuous profane swearing, perjury, murder, theft, and adultery, the repeated, and everywhere frequent, murders of their kings and others, will, by sword, famine, and pestilence, render their country most miserable and desolate. But it is to no purpose to warn or reprove them, they are so hardened and obstinate, and are ready to flee in the face of the best authorized reprovers. Therefore they and their false prophets shall be destroyed together, and their civil constitution shall be utterly broken, and the people murdered or dragged into captivity. 6-11. Since the priests neglect to instruct the people, and reject or forget the law of God, I will exclude them and their children from the office and benefit of the priesthood; and since, as their numbers, wealth, and power increase, they become more daring in their impieties, I will strip them of all their possessions and honours, and render them miserable and contemptible captives. And since they, with eagerness and pleasure, pamper themselves with the flesh of the people's sin-offerings, and even encourage them to sin, that their gain may abound; therefore shall priests and people, already alike in ignorance, intemperance, and profaneness, be quickly alike involved in fearful punishments. Their food being withdrawn or cursed, they shall be pinched with hunger. Their whoredoms shall not increase their families, nor their idolatries nor sinful alliances their strength.—For they have openly cast off all regard to me and my law; their whoredoms, idolatries, drunkenness, and luxury rendering them quite stupid and besotted. 12-14. Though they profess to be my people, they consult their wooden idols, and divins things by the falling of their staves. Instigated by the devil and their own idolatrous inclinations, they have renounced their dependence on me; and so abandoned themselves to idolatry, that there is scarcely the top of a hill, or a cluster of trees, where they do not worship some idol; and therefore will I give them up to the basest uncleanness and whoredoms, even in the worship of their idols, their daughters and wives being encouraged thereto by the example of their fathers and husbands:—in consequence of which, this besotted nation shall plunge themselves into ruin. 15-19. But though the Israelites have abandoned themselves to idolatry, let not the Jews copy their example, nor come near any of their idolatrous temples at Gilgal or Bethel, nor profane the name of the Lord by using it lightly, or attributing it to idols, or any way mixing his worship with idolatry or superstition;—for these Israelites are become quite headstrong and untractable in their apostasy from God to idols; and therefore shall their short-lived prosperity, under Jeroboam II. and Pekah, quickly issue in a miserable dispersion through the Assyrian empire. They are so violently addicted

to idolatry, that it is needless for ministers to rebuke, conscience to check, Providence to restrain or afflict, or my Spirit to strive any more with them. Their drink-offerings and other services are quite abominable to me: and the wine which they have intemperately drunk turns sour on their stomach. They are perpetually occupied in whoredom and idolatry; and nothing can be obtained from their judges but by the force of shameful bribery: therefore shall the Assyrians hurry them into a miserable captivity and lasting dispersion, in which they shall with shame see their folly in trusting to idols and departing from God.

Ver. 1. 'The spiritual adultery of Israel, with its consequences, which the prophet has exposed in the first part, and chiefly in a symbolical mode, is more elaborately detailed here, not only with regard to its true nature, viz. the religious apostasy and moral depravity which prevailed throughout the ten tribes, but also in its inevitable consequences, the destruction of the kingdom and rejection of the people; and this is done with a repeated sidelong glance at Judah. To this there is appended a solemn appeal to return to the Lord, and a promise that the Lord will have compassion upon the penitent and renew his covenant of grace with them.' In these words Keil has well summarized the contents of the second part or division of this book, and its connection with the first. P.—A controversy. A phrase taken from a suit at law for injury inflicted on the person or damage done to property. C.

Ver. 2. Break out—as water bursts through banks and overflows the land. C.

Ver. 3. The fishes of the sea shall be taken away. Sea, in Hebrew, is put for any considerable extent of water;—and by drought in their tributary streams the supply of fish might be destroyed. Or, if the Great Sea be understood, the depredations of foreign fishermen might soon take away the supply from the feeble and unprotected Israelites. C.

Ver. 5. Therefore shall thou fall. The address is to the idolatrous priest, see ver. 4, 6, but includes the whole people as a church, whose office and dignity was 'a kingdom of priests,' Ex. 19:6, C.

Ver. 6. Thy children. The address is to the church as a mother, ver. 4; that is, to the church as intrusted with the education of her children. C.

Ver. 8. Eat up the sin. Not the sin-offering, but the sin itself, which they countenanced by their erroneous teaching, ver. 6, and which they were not desirous of correcting: because, as lawyers, judges, and magistrates, they derived their support from the fees, bribes, and fines arising from the public criminality. See ver. 18. C.

Ver. 11. Take away the heart of the rational and immortal man, and reduce him to the level of the beasts that perish, Ps. 49:20. C.

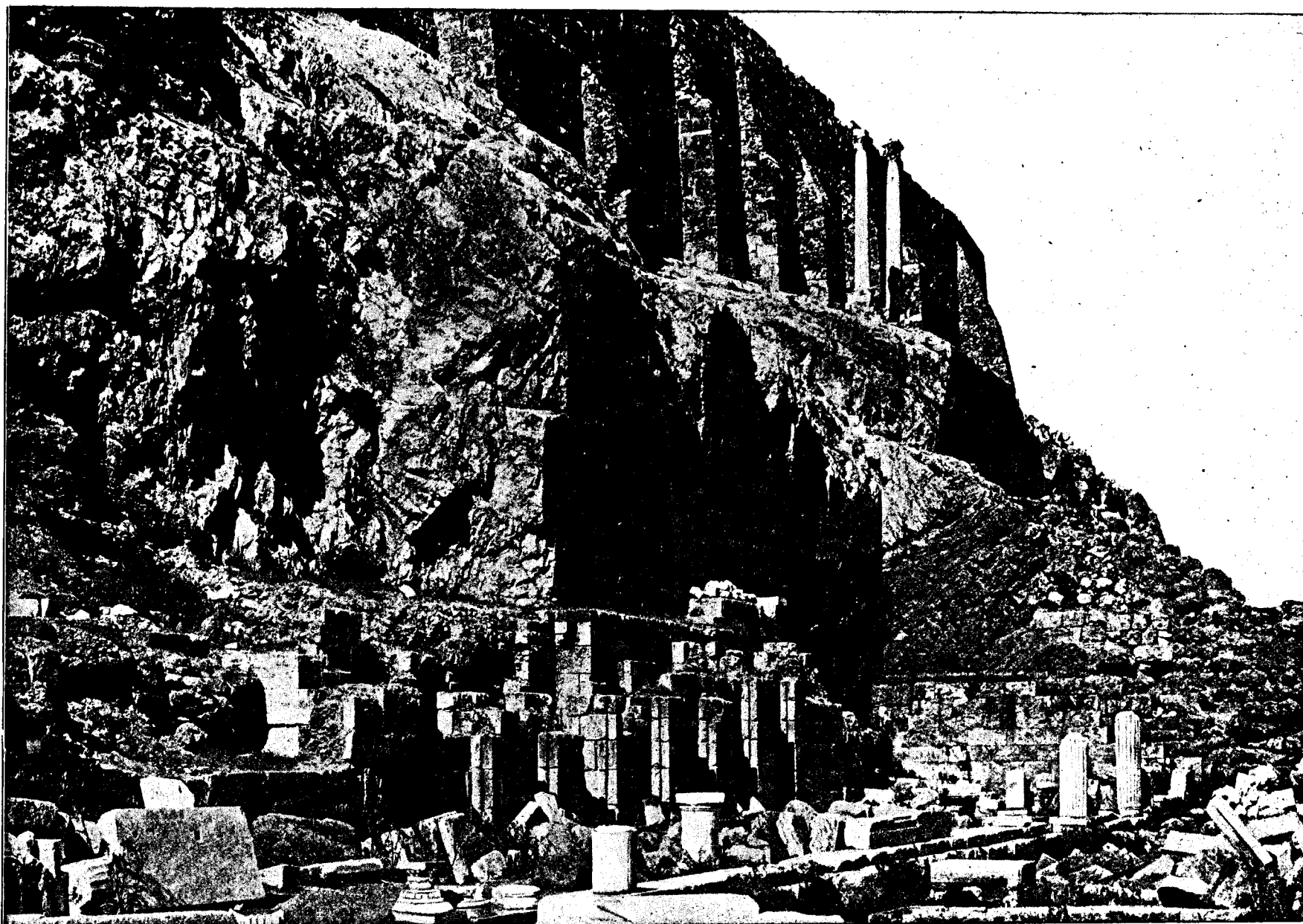
Ver. 14. I will not punish, &c. This is contrary to both the tenor of God's law and providence. It should be translated, 'Shall not I punish,' &c.—Harlots. Such as prostituted themselves in idol temples in honour of the idol, as the word signifies. C.

Ver. 15. Gilgal. Famous for the renewal of the covenant of circumcision, Jos. 5:1-9; infamous for the idolatry set up by Jeroboam.—Beth-aven—the same as Beth-el. 'The house of God,' in the days of faithful Abraham—'the house of iniquity, in the days of his faithless descendants. C.

REFLECTIONS.—Alas, what unhappy discord sin sows between God and men! But they who have lost the true knowledge of God, generally proceed from

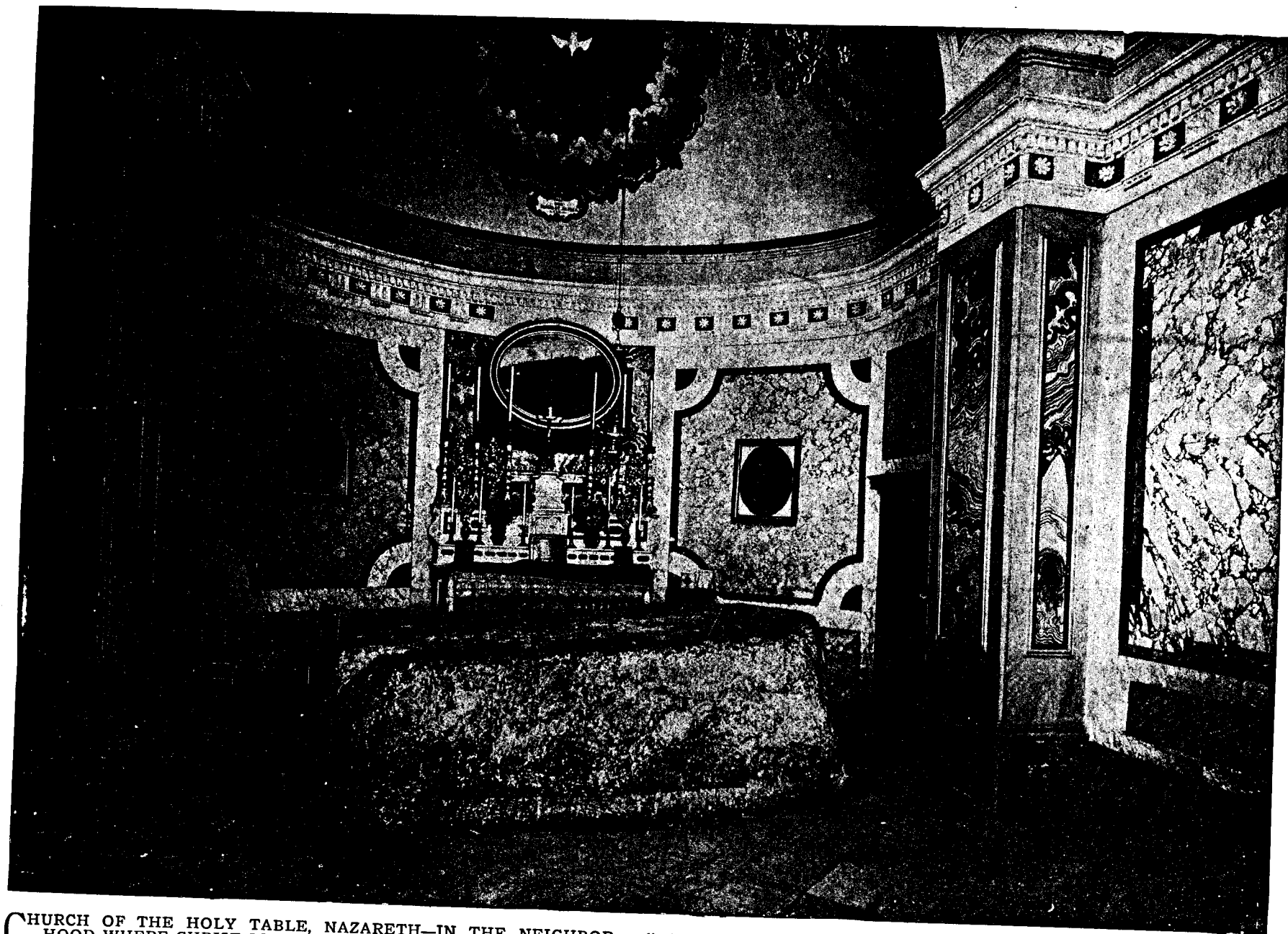
evil to worse. And profane ministers and magistrates are ordinarily ringleaders in guilt, and will rejoice in the wickedness of those under their charge, if it but add to their gain.—But it is just that God should withdraw his mercies from such as abuse them, and heap upon obstinate transgressors one plague after another;—that rebels against the light of his word should perish in their ignorance;—that ignorant and scandalous ministers should be exposed to peculiar misery and shame;—that what is unlawfully gained should be blasted with a curse, and that with which we have dishonoured God should be turned to our shame;—and that sharers in sin should be sharers in punishment! Men will go the most dreadful lengths in sin when abandoned to their own hearts' lusts: every one will then keep another in countenance, and their dreadful crimes will at last be made a distinguished branch of their punishment. And when apostasy is general, there is great need to guard against the most distant compliance with it. It is hard to forbear the devil's service if we walk on his ground, or lose a proper reverence for God. And dreadful is the danger of complying with that which so quickly hurries men into sudden, unavoidable, and everlasting ruin.

CHAPTER V. Ver. 1, 2. Seriously take warning, ye priests, Israelites, and princes, of the fearful but just judgments of God impending over you, because, like hunters and fowlers upon the mountains, ye have endeavoured by all means to ensnare men to idolatry and ruin; and notwithstanding manifold rebukes by my prophets and providences, have, by subtle contrivances and specious pretences, oppressed and murdered your opposers. 3-7. But I am fully acquainted with all your wickedness, your idolatries and whoredoms, and how, through ignorance of me, ye are obstinately addicted to your apostasy and wickedness. Your pride is openly avowed, and your insolence in sin is manifested in your very looks; therefore shall ye be quickly destroyed by civil wars, and at last ruined by the Assyrians, in which the Jews shall partly share along with you. Nor shall either multitudes of sacrifices or of prayers avail to appease or turn away my wrath from you: but since you have treacherously transgressed my command in marrying heathens, and bringing up your children as heathens, the Assyrians shall, in a short time, devour both you and your estates. 8-10. Be warned, O ye Jews, that the Assyrians, having desolated the country of the ten tribes, will render you miserable. They shall be utterly ruined, as I have often warned them by my prophets. And since the princes of Judah have disregarded the bounds fixed by my law, and seized on their neighbours' property, therefore shall the Assyrians and others, as instruments of



TEMPLE OF ÆSCULAPIUS—A TEMPLE BUILT BY THE GREEKS TO THE GOD OF MEDICINE. [Hosea, iv:13.]—"They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and eims, because the shadow thereof is good. This prophecy of Hosea is supposed to have been uttered about 785 B. C. We are taught from this and other prophecies that God's chosen people had learned from their neighbors the practices of idolatry so

completely that they did not differ very much religiously from the heathen around them. At the very time that Hosea was charging his people with asking counsel at their stocks, and with sacrificing upon the tops of the mountains, and burning incense upon the hills, the Greeks were giving themselves up to different forms of idolatrous worship. The temple of Æsculapius stands at the foot of the Acropolis in Athens, and was built in honor of the god of Medicine.



CHURCH OF THE HOLY TABLE, NAZARETH—IN THE NEIGHBORHOOD WHERE CHRIST LIVED THIRTY YEARS. [Zechariah, xiii:6.]—
 “And one shall say unto Him, What are these wounds in thine hands? Then He shall answer, Those with which I was wounded in the house of my friends.”
 Tradition makes the rock which we see in the picture the place where Christ and His

disciples often ate together. This rock is in the interior of the Church of the Holy Table in Nazareth. It is about three feet high, ten feet long, and three feet wide. We are standing in the front of the church and are looking toward the altar. This is a small church, but very beautifully kept. This chapel was built in 1861, and belongs to the Latin Christians.

CHAPTER V.

1 God's judgments against the priests, the people, and the princes of Israel, for their manifold sins, 15 until they repent.

HEAR ye^a this, O priests; and hearken, ye house of Israel; and give ye ear, O house of the king; for judgment is toward you because ye have been a snare on Mizpah, and a net spread upon Tabor.

2 And the revolvers are profound to make slaughter,¹ though² I have been a rebuker³ of them all.

3 I know Ephraim,⁴ and Israel is not hid from me: for now, O Ephraim, thou committest whoredom, and Israel is defiled.

4 They will not frame⁵ their doings⁶ to turn unto their God: for the spirit of whoredoms is in the midst of them, and they have not known the LORD.

5 And the pride of Israel doth testify to his face: therefore shall Israel and Ephraim fall in their iniquity; Judah also shall fall with them.

6 They shall go with their flocks and with their herds to seek the LORD; but they shall not find him; he hath withdrawn himself from them.⁷

7 They have dealt treacherously against the LORD: for they have begotten strange children: now shall a man devour them with their portions.

8 Blow ye the cornet in Gibeah, and the trumpet in Ramah: cry aloud at Beth-aven, after thee, O Benjamin.

9 Ephraim shall be desolate in the day of rebuke: among the tribes of Israel have I made known that which shall surely be.

10 The princes of Judah were like them that remove the bound: therefore I will pour out my wrath upon them like water.

11 Ephraim is oppressed, and broken in judgment, because he willingly walked after the commandment.⁹

A.M. cl. 3244.
B.C. cl. 790.

CHAP. V.

a See ch. 4. 1. Je. 22.

b ch. 4. 6-8; 6. 9. Mal.

c ch. 7. 3-5. 2 Ki. xiv.

10. 15. 1. Je. 17.

d ch. 2. 9. 13. 11-17.

e ch. 6. 9. 1. Mi. 6. 16.

f ch. 4. 4. 5. 9. 9. Is. 29.

15. 3. 6. Ps. 10. 8.

1 Delitzsch translates this clause—

They understand from the very foundation how to spread out transgressions.

—P.

2 Or, and, &c.

3 Heb. a correction.

4 Re. 1. 15. He. 4. 13.

5 Ps. 90. 3. 20. 21.

6 Or, the ten tribes.

7 ch. 17. ver. 9. 13. 14.

8 ch. 6. 4. 10. 7. 8. 12. 8. 9.

with 1 Ki. 12. 25.

9 ch. 1. 2. 10. 12. 18.

10 Ps. 7. 8.

11 Heb. give.

12 Or, Their doings will not suffer them.

13 See ch. 4. 12. 1. 6.

14 ch. 1. 13. 1. 4. Je. 17.

9. Ro. 8. 7. 1. Co. 2. 14.

15 Is. 3. 9. 28. 1. ch. 7. 10.

16 1 Th. 4. 15. 9. 12. Je. 14.

17 ch. 4. 5. Pr. 14. 14. 32.

18 11. 21.

19 Mi. 6. 6. 7. Is. 1. 11.

15. 20. 3. Je. 4. Pr. 15. 8.

20 Ps. 7. 28. Is. 1. 15. Je.

11. 11. Ez. 1. 18. Mi. 3. 4.

16. 7. 34. Ps. 109. 7. La. 3.

8. 44.

21 The offering of sacrifices would not save them now. God has deserted them.

Their sins are so great that their very prayers are not heard.—P.

22 Je. 1. 3. ch. 6. 7. Is.

24. 5. 48. 8. Je. 11. Mal.

2. 11.

23 Ex. 23. 32. De. 7. 2.

24 Je. 10. 10. &c. Ps. 144. 7.

11. Ne. 13. 24.

25 Zec. 11. 8. Ez. 7. 3.

13. 12. 28.

26 ch. 8. 1. Je. 4. 5. 6. 1.

Is. 10. 28. 31. Joel 2. 1.

27 ch. 10. 9. 9. 9. Ju. xix.

xx.

28 1 Ki. 22. 29. ch. 4. 15.

10. 5.

29 After thee. The enemy is behind thee.

—C.

30 ver. 12. 14. ch. 8. 8.

14. 9. 6. 11. 17. 10. 5. 14.

11. 5. 6. 13. 15. 10. Am.

3. 14. 15. 17. 9. 17.

31 Am. 3. 7. Is. 46. 10. 48.

35. Zec. 1. 6.

32 2 Ki. xvi. 2 Ch.

xxviii. with De. 19. 14.

27. 17. Pr. 22. 28.

33 Ps. 3. 6. 56. 1. Is. 8. 7.

8. 28. Da. 2. 26.

34 De. 28. 33. 2 Ki. 15.

19. 29. Am. 5. 11. 8. 6.

35 1 Ki. 12. 28. 33. Mi.

6. 16.

36 The commandment of Jeroboam to worship the calves, and forsake JEHO-

VAH. See Mi. 6. 16.

—C.

A.M. cl. 3244.
B.C. cl. 790.

CHAP. VI.

d Job 13. 28. Is. 51. 8.

50. 9. 2 Ki. xv. xvi. xxi.

xxv.

1 Or, a worm.

2 Rotteness. Rather a worm, such as is bred in decaying wood.—C.

3 2 Ki. 15. 19. 16. 7. 2.

Ch. 28. 16. 18. ch. 12. 17.

11. 10. 5.

4 Or, to the king of Jereb; or to the king that should plead.

5 Jereb seems to be an epithet applied by the prophet here, and in ch. 10. 6, to the king of Assyria.—P.

6 2 Ch. 28. 21. 2 Ki. 15.

29. xviii. xviii. Ez. 22. 5.

12.

7 ch. 13. 7. La. 3. 10.

Ps. 50. 22. 76. 7. 2 Ki.

xviii. xviii.

8 ch. 9. 12. De. 31. 17.

Eze. 10. 4. 11. 23. Ver. 6.

with Is. 26. 21.

9 Le. 20. 40. 4. De. 30.

12. Je. 3. 13. ch. 14. 7. 3.

2 Ch. 7. 14. Je. 22. 12.

Eze. 6. 9. 20. 40. 36. 37.

37 Heb. till they be guilty.

38 Ps. 78. 34. 83. 16. Ju.

4. 23. 6. 6. 7. Is. 26. 9. 16.

Je. 2. 27. Zep. 2. 31. 7.

CHAP. VI.

a ch. 5. 15. 14. 1-3. 8.

Je. 3. 22. La. 3. 40.

6 ch. 5. 12-14. De. 32.

39 1 Sa. 2. 6. Ps. 100. 10.

Job. 5. 18. La. 3. 33. 33.

40 Ps. 30. 3. 50. 1. 20. 26.

13. Ez. 37. 11. Ez. 8. 8.

9. 15. 20. 19. 20. 21. 20. 5.

1 Co. 15. 4.

41 Mi. 4. 2. ch. 2. 20. Is.

54. 13. Je. 24. 7. 31. 54.

He. 3. 14. Pr. 2. 1-5. 9.

42 Sa. 3. 4. Mal. 4. 2.

Ps. 115. 13. 14. Pr. 4. 18.

43 De. 32. 2. ch. 14. 5.

Job. 29. 23. Ps. 72. 6. 6. 9.

44 ch. 10. 4. Je. 5. 7. 29.

ch. 11. 8. Is. 5. 3. 4. Lu.

19. 42.

45 Or, mercy or kindness.

46 Or, mercy or kindness.

47 Ps. 78. 34-37. ch. 13.

3. Mat. 13. 21.

48 Je. 1. 10. 15. 14. 23. 29.

Ki. 19. 17. Ez. 43. 3.

He. 4. 12. Re. 1. 16.

49 Or, that thy judgments might be, &c.

50 Ps. 119. 136. Ge. 1. 8.

25. Zec. 1. 6.

51 Ps. 50. 15. Is. 1. 11.

1 Sa. 15. 22. Ec. 5. 1.

Mat. 9. 13. 17. Je. 6. 20.

Am. 5. 21-24.

52 Or, like Adam.

53 Job 31. 33. Ge. 1. 1.

54 Is. 24. 5. 2 Ki. 17. 17.

ch. 5. 7. 8. 1.

55 But they have transgressed the covenant like Adam.

As he wanted only disobeyed God, as through pride and self-will he broke the covenant which God made with him, so the Israelites wilfully and wantonly broke the covenant God and turned to idols.—P.

56 That is, in the covenant.—C.

12 Therefore will I be unto Ephraim as a moth, and to the house of Judah as rottenness.⁹

13 When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to king Jereb:⁴ yet could he not heal you, nor cure you of your wound.

14 For I will be unto Ephraim as a lion, and as a young lion to the house of Judah: I, even I, will tear and go away; I will take away, and none shall rescue him.

15 ¶ I will go and return to my place, till they acknowledge their offence,⁵ and seek my face: in their affliction they will seek me early.

CHAPTER VI.

1 An exhortation to repentance. 4 A complaint against Israel and Judah for persisting still in their wickedness.

COME, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.

2 After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.

3 Then shall we know, if we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.

4 ¶ O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away.

5 Therefore have I hewed them by the prophets; I have slain them by the words of my mouth: and thy judgments are as the light that goeth forth.

6 For I desired mercy, and not sacrifice; and the knowledge of God more than burnt-offerings.

7 But they, like men,⁸ have transgressed the covenant: there have they dealt treacherously against me.

my wrath, overflow and sweep them away. 11-15. As a just punishment of the Israelites' ready compliance with the idolatrous laws of Jeroboam and his successors, they are terribly oppressed by their unrighteous and tyrannical magistrates; and my judgments shall gradually and insensibly waste the kingdoms of Israel and Judah; and, perceiving their weakness, they shall apply to the Assyrians for help; who will distress and ruin, instead of helping them. And I, by their means, will, in the most fearless and furious manner, destroy them, and bereave them of their wealth. And, forbearing to help them, I will, for a time, leave them under the power of their troubles, till at last they be made candidly to acknowledge their offences, and earnestly supplicate my favour.

Ver. 1. Mizpah. A mountain and city of Gilead, Ju. 11. 29.—Tabor, a mountain of Zebulun; in both of which, it would appear, hunters and fowlers assembled with snares and nets, which are here employed as the emblems of those arts and influences which the idolatrous kings of Israel employed to seduce the people from the worship of Jehovah. C.

Ver. 2. Revolvers.—hunters. Applied to those who rode upon horses to drive the beasts into the toils.—Profound. Either they have dug deep pits to make slaughter, or they have made deep slaughter. C.

Ver. 3. Ephraim, the chief of the ten tribes.—Israel, the ten tribes collectively. C.

Ver. 7. Strange children. Idolaters whom God will not acknowledge.—Their portion for the year shall be devoured in a month—they shall be reduced to hopeless famine, either of bread or of the Word. C.

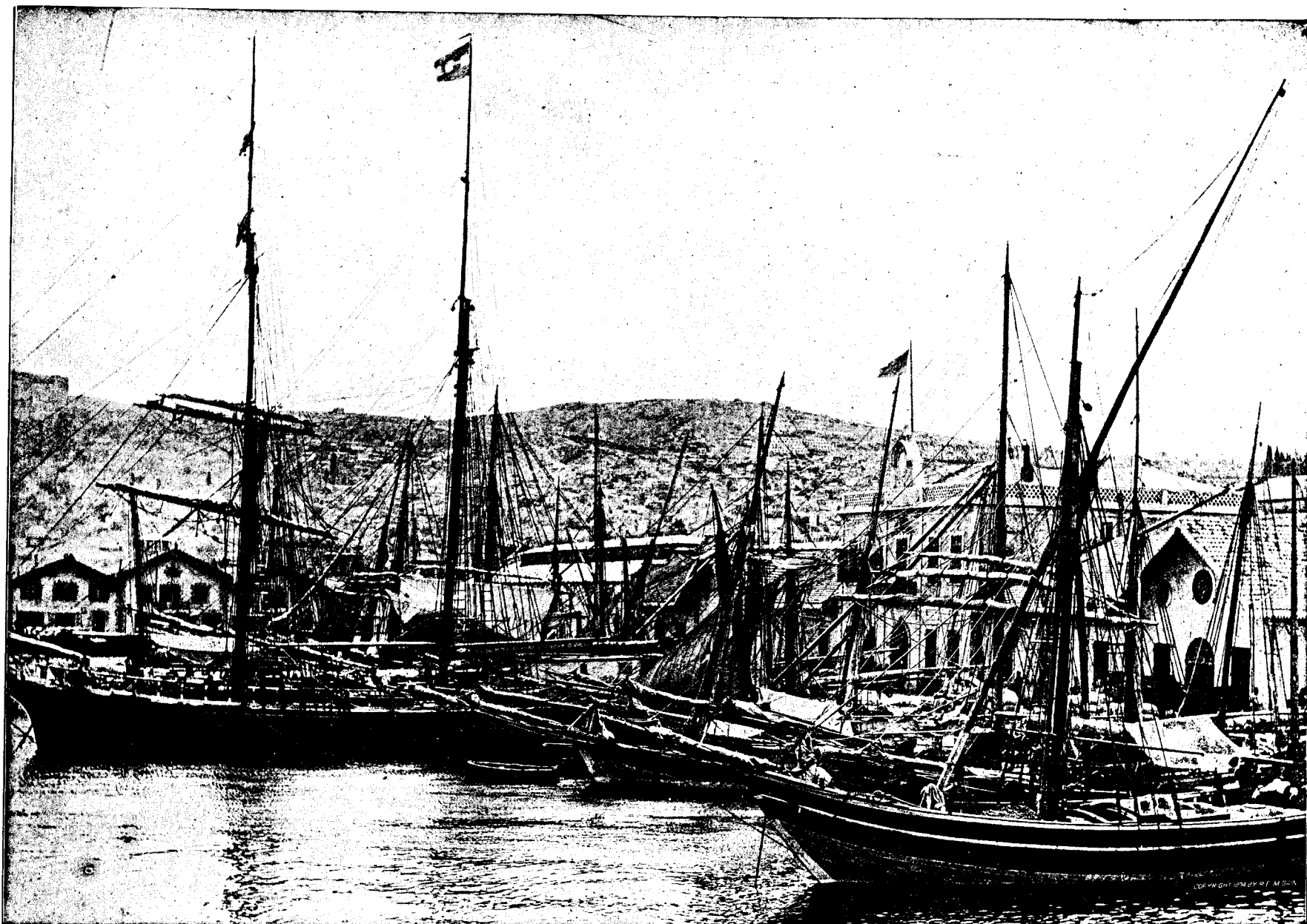
Ver. 10. The princes of Israel had not only passed the bounds of law, but utterly removed every distinction between right and wrong, except their own will and pleasure. See De. 19. 14; 27. 17. C.

REFLECTIONS.—No station can protect men from God's judgment, and no secrecy can conceal sin from his notice. But as they who allure men to sin are plagues to all around them, they may expect redoubled judgments. And none are more subtle and barbarous oppressors and persecutors than apostates, who sin against much light and love. They who treacherously revolt from God, and educate their children in idolatry, may expect to have themselves, and all they have, quickly destroyed. And nothing more certainly prefigures destruction than pride and impudence in sinning. If men will not be humbled for their sins, they must perish in them. If men will make this world their portion, they may expect to have it rendered a means of their ruin. The destruction of one sinful nation should, but seldom does, make all their neighbours repent of their wickedness. God's threatenings become serious and awful in their fulfilment: and it forebodes ill when wicked laws are readily obeyed: when judgments are discerned, but not their cause; and when, under lesser judgments, men are not reformed, but flee to human aids. All means of relief prove fruitless except God bless them: and to trust to them but draws on heavier judgments. It is only in fellowship with

God that men can be truly happy; and it is only in the way of acknowledging our offences, and of earnest prayer, that we can expect the returns of his favour.

CHAPTER VI. Ver. 1-3. Come, let us, by faith and repentance, return to the Lord who hath afflicted us, in the firm assurance of his graciously, seasonably, and speedily delivering us, and restoring us to happiness and comfort through the resurrection of Christ. And in the persevering exercise of these graces we shall experience his instruction, the clear and gradual manifestation of his favour, and his refreshing and fruitifying comforts. 4-6. But ye hypocritical Israelites and Jews, what favour can be granted you? for those pretences of reformation under Hoshea, Jehu, and Hezekiah were but hypocritical: all is quickly blown over; therefore have I sharply rebuked them by the prophets, and by my threatenings devoted them to ruin; and in a little time my judgments, manifestly just, shall unavoidably overtake them. For it is inward and practical holiness and virtue, not ceremonial forms of service, that I chiefly regard. 7-11. But they, notwithstanding favours unnumbered, have, like Adam, broken my covenant, and lived as corruptly as the very heathens; even in the land which I gave them to encourage them to obedience; yea, in their very acts of devotion they have treacherously played the hypocrite.

with unavoidable calamities. 3. By ready compliance with their wicked laws, by acting wickedly, by uttering flattery, or by slander of the godly, they please their kings. 4. They all are adulterers and idolaters; their bodies and minds being inflamed, and their hearts entertaining corrupt desires, they contrive how to gratify them. 5. In their royal feasts they and their king besot themselves with drunkenness, and deride the oracles, ordinances, or judgments of God. 6. Heated by wine, inflamed by lust, eagerly attached to idolatry, and infuriated with hatred of one another, they greedily wait for, and seize on, the first opportunity to execute their sinful purposes. 7. Thus inflamed, they murder their magistrates one after another. But in all their calamities they never request my pity or help. 8. By marriages and alliances with heathens they have learned their manners. They are zealous for their idols, but indifferent about the true worship of God, and at best halt between him and their idols. 9. Therefore heathen enemies have wasted their country, and everywhere symptoms of their approaching destruction appear; but they never regard it, nor take any proper means to prevent it. 10. So notorious is the pride and obstinacy of their hearts, that notwithstanding all the calamities which they have felt, or may see impending, they do not in the least repent or reform, or even request my assistance. 11. Nay, without any attention to the true method of relief, they, by turns, apply for help to their implacable enemies of Egypt and Assyria. 12. But I will entangle and disappoint them in all their designs; and will, as I have publicly warned them by my



SHIPS AT SMYRNA—A CITY OF THE GENTILES, IN WHICH THE JEWS WERE SWALLOWED UP. [Hosea, viii:8.]—"Israel is swallowed up; now shall they be among the Gentiles as a vessel wherein is no pleasure." Smyrna is a great city on the coast of Asia Minor, whose leading merchants are Jews. Perhaps there is no city upon earth where the Jews have more influence in a commercial way than in this city. Not only in the time of Hosea was it true that

Israel was swallowed up in Assyria and Babylon, but it continues to this day true that they are scattered among the Gentiles. The harbor of Smyrna is one of the most beautiful in the world. It is about two miles wide, and about six or eight miles long, lying due west from the city. Large numbers of vessels are always to be seen here, and because of the great trade of this city with the world it has come to have cosmopolitan modes of thought and manners.

1418



WALLS, ACRO-CORINTH—OVERLOOKING THE RUINS OF THE ONCE SPLENDID CITY OF CORINTH NOW OBLITERATED. [HOSEA, ix: 17.]—"My God will cast them away, because they did not hearken unto him: and they shall be wanderers among the nations." This prophecy of Hosea was uttered about 760 B. C. Its fulfillment began when Israel was carried away to Assyria and Media by Sargon, 722. B. C. From that time forward it remained true that God's chosen people were wanderers

among the nations. When St. Paul came to Corinth from Athens, in A. D. 51, he found here a synagogue and a great many Jews. The walls of Acro-Corinth are built around the sides of a mountain overlooking the ancient city of Corinth. Upon the brow of this mountain there was a temple of Venus, and at the time St. Paul was here it was, perhaps, the most wicked and licentious city on the earth. To-day it is in ruins, showing that heathen cities no less than those of the chosen people could not sin without suffering the consequences.

of mourners; all that eat thereof shall be polluted: for their ^bbread for their soul shall not come into the house of the LORD.

5 What^c will ye do in the solemn day, and in the day of the feast of the LORD?

6 For, lo, ^athey are gone because of ^ddestruction: ^eEgypt shall gather them up, Memphis shall bury them: ^fthe ^gpleasant ^hplacesⁱ for their silver, nettles shall possess them: thorns ^jshall be in their tabernacles.

7 The^k days of visitation are come, the days of recompense are come; Israel shall know ^lit: the^m prophet is a fool, the spiritual manⁿ is mad, for the multitude of thine iniquity, and the great hatred.

8 The ^owatchman of Ephraim ^pwas with my God: ^qbut ^rthe prophet is a snare of a fowler in all his ways, ^sand hatred in^t the house of his God.

9 They have ^udeeply corrupted themselves, as in the days of ^vGibeah: ^wtherefore ^xhe will remember their iniquity, he will visit their sins.

10 I^y found Israel like grapes in the wilderness; I saw your fathers as the first ripe in the fig-tree at her first time: ^zbut they ^{aa}went to Baal-peor, and separated themselves unto ^{ab}that shame; and ^{ac}their abominations were according as they ^{ad}loved.

11 As for Ephraim, ^{ae}their glory shall fly

^a Nu. 25. 3. Ps. 106. 28. 1. Ki. 16. 31. ch. 4. 14. Je. 11. 13. Ro. 6. 21. ^b Nu. 15. 39. De. 32. 17; 29. 19. Am. 4. 5. ch. 12. 11. ^c Je. 5. 31. ^d Ge. 48. 19; 49. 22. De. 33. 17, with Job 26. 8; 18. 5-19.

^e Nu. 15. 39. De. 32. 17; 29. 19. Am. 4. 5. ch. 12. 11.

A.M. cir. 3259.
B.C. cir. 745.

^a Am. 8. 11, 12. Jn. 6. 51. Le. 17. 11. i-vi. 7 ch. 2. 11. Am. 8. 2, 3. 10. La. 2. 22. Is. 10. 3. ^b ch. 8. 13. 1. e. 26. 33. De. 28. 63, 64, 68. ^c Heb. spoil.

^d The prophet speaks of the Israelites as if already in exile; and he asks how they will keep the great national feasts. The temple is gone; the means of rightly observing the feasts are gone. The whole land is desolate. To serve God, therefore, as he directed is impossible.

^e ch. 10. 8. Is. 32. 13; 33. 13. Pr. 31. 2. Ki. 17. 24. Ps. 107. 34. ^f Or, their silver shall be desired, the nettle, &c.

^g Heb. the desire. ^h Am. 8. 2. Eze. 7. 2-13. Is. 26. 11. Zep. 1. 14-18.

ⁱ ver. 8. Je. 6. 14; 23. 16, 17. Eze. 13. 10. Mi. 1. 11. Zep. 3. 4. ^j Heb. man of the spirit.

^k Is. 21. 11; 62. 6. Je. 6. 17. Eze. 3. 17; 33. 4. Mi. 7. 4. ch. 5. 1. 1. Ki. 18. 19. Je. 6. 14; 14. 13. La. 2. 14; 4. 13.

^l Or, against. ^m ch. 5. 2; 10. 9. Is. 36. 2; 24. 5. ⁿ Ju. 19. 18-25, with Ge. 19. 10, 11. 1. e. 10. 7. See ch. 8. 13. Am. 3. 2.

^o De. 32. 16. ch. 2. 25; 11. 1. Ex. 19. 5; 24. 3. De. 5. 27-29. Je. 31. 2; 2. 2, with Mi. 7. 1. Is. 28. 4.

^p Grapes in the desert are great luxuries; the first-ripe figs are highly prized. This figure, therefore, indicates the delight which the Lord felt in the ancient piety and devotion of Israel, after he had freed them from Egyptian bondage, and led them into the wilderness.—P.

A.M. cir. 3259.
B.C. cir. 745.

^q ver. 13. Job 27. 14. De. 28. 62; 32. 25. Je. 16. 3. ^r De. 31. 17. 2. Ki. 17. 18, 23. 1. e. 7. 13. 1. Sa. 28. 13, 15. ch. 5. 15. ^s Eze. xxvi. xxxviii.

^t Ephraim, as I said regarding Tyre, is planted in a pleasant place: i.e. the situation of Ephraim in a fruitful region was as well fitted to promote her prosperity as the situation of Tyre was.—The one commanding the fruits of the earth, the other the commerce of the sea.—P.

^u ver. 12, 16; ch. 13. 8, 15; 14. 21. xlviii. ^v Lu. 23. 29, with ver. 13, 16; ch. 13. 6. ^w Heb. a woman that castrates the fruit.

^x Not an imprecation, but a compassionate intercession, that a wicked people might be childless, so that none might be brought up to idolatry or exposed to the murderer, ver. 13.—C.

^y ch. 12. 11; 4. 15. Jos. 4. 19, 20. De. 26. 14-30. De. 28. 1-68; 32. 15-27. ch. 1. 6, 9; ver. 3. 5, 17. Am. 5. 27.

^z Ps. 78. 60. ^{aa} ch. 4. 8. Is. 1. 23. Eze. 22. 27. Mi. 3. 11. Zep. 3. 3. ^{ab} Lu. 19. 21. ver. 11-13. Job 18. 16.

^{ac} Heb. the desires, Eze. 24. 21. ^{ad} Je. 15. 13. Ki. 17. 18. 2. Ch. 36. 16. 1. Ki. 14. 15. Pr. 27. 8. ch. 7. 13. De. 28. 64, 65; 32. 26. Jn. 7. 35. Ja. 1. 1. Pe. 1. 1.

CHAP. X.

B.C. cir. 740.

^a Na. 2. 2. Eze. 15. 1-5. Lu. 13. 6-9. ^b Or, a vine emptying the fruit which it giveth. ^c ch. 12. 21. Zec. 7. 5. 6. Ph. 2. 21. ^d ch. 2. 8. 8. 4. 11; 12. 11. Je. 2. 28.

away like a bird, from the birth, and from the womb, and from the conception.

12 Though they bring up their children, yet ^awill I bereave them, ^bthat there shall not be a man ^cleft: yea, woe also to them ^dwhen I depart from them!

13 Ephraim, as I saw ^eTyrus, ^fis planted in a pleasant place: ^gbut Ephraim ^hshall bring forth his children to the murderer.

14 Giveⁱ them, O LORD: what wilt thou give? give them a miscarrying womb^j and dry ^kbreasts.

15 All their wickedness ^lis in Gilgal: for there I hated them: ^mfor the wickedness of their doings I will drive them out of mine ⁿhouse, I will love them no more: ^oall their princes are revolvers.

16 Ephraim^p is smitten, their root is dried up, they shall bear no fruit: yea, though they bring forth, yet will I slay ^qeven the beloved fruit^r of their womb.

17 My God ^swill cast them away, because they did not hearken unto him: and they shall be wanderers among the nations.

CHAPTER X.

Israel is reproved and threatened for their impiety and idolatry, and exhorted to repentance.

ISRAEL ^ais^b an empty vine,^c he bringeth forth I fruit^d unto himself, ^eaccording to the multitude of his fruit he hath increased the altars;

pinning for want. 3. No longer shall ye continue in Canaan; but part of you, as fugitives and vagabonds, shall retire into Egypt, and the rest be carried captive into Assyria, to live in slavery and idolatry. 4. Nor shall ye be qualified nor have any opportunity to present any offerings to God that will be accepted; for ye shall have no access to bring your meat offerings or sacrifices for your sins into my temple. 5. Under your cruel oppression, ye shall have neither time nor liberty to keep any of your solemn feasts. 6. And while such of you as flee into Egypt, or the countries adjacent, are cut off by sword, famine, and pestilence, your stately and expensive houses shall be turned into heaps of rubbish. 7. Quickly ye shall see and feel those dreadful but richly-deserved judgments. Ye who mocked the prophets of God as fools and madmen, shall find that your false prophets were such, when ye are abandoned of God for your inexpressible wickedness and great hatred of him and his worship, and even of one another. 8. Once ye had prophets who were zealous for me, and faithfully declared my messages; but now, whatever they pretend, your false prophets do, by their doctrine and example, insnare you into sin and punishment, being haters of and hated by God, as they seduce and deter men from his worship and service; nay, are detested in the very temple of their idols. 9. Like the miscreants of Gibeah, ye are generally arrived at the highest pitch of lewdness, cruelty, and contempt of me, therefore will I speedily punish you in an exemplary manner. 10. Once I delighted in your fathers in the wilderness, blessed and watched over them as my chosen people; but they ungratefully apostatized to the shameful worship of Baal-peor, drawn into the snare by whorish women; and ever since ye and your fathers have multiplied and worshipped idols, as your lusts and fancies directed you. 11, 12. Your present blossoms of prosperity shall quickly leave you; and partly by miscarriages, early deaths, ravage, and murders of the enemy, your multitudes, of which ye boast, shall be almost utterly destroyed; and dreadful and lasting shall be your miseries when I withdraw my protection. 13. Your country seems as well replenished and fortified as Tyre itself; but your children shall be destroyed by the Assyrians. 14. Ye had therefore better have no children than bring them up for the slaughter. 15. Gilgal

where I so remarkably blessed your fathers, and where my tabernacle once stood, is become notorious for idolatry and other wickedness. Therefore I hate them, and will expel them from my land and church, and will for many ages pursue them with the tokens of my vengeance. Their princes are revolvers from my worship, and break through all the rules of justice and honesty. 16, 17. I will therefore utterly destroy them, root and branch; and for their obstinate rebellion cast them away into a miserable captivity and dispersion among the heathens.

Ver. 4. *For their bread, &c.* Their bread-offerings, either on the table of show-bread, or meat-offering, Lu. 2. 4; 6. 16, presented in typical expiation of the sins of their souls, God will not accept. C.

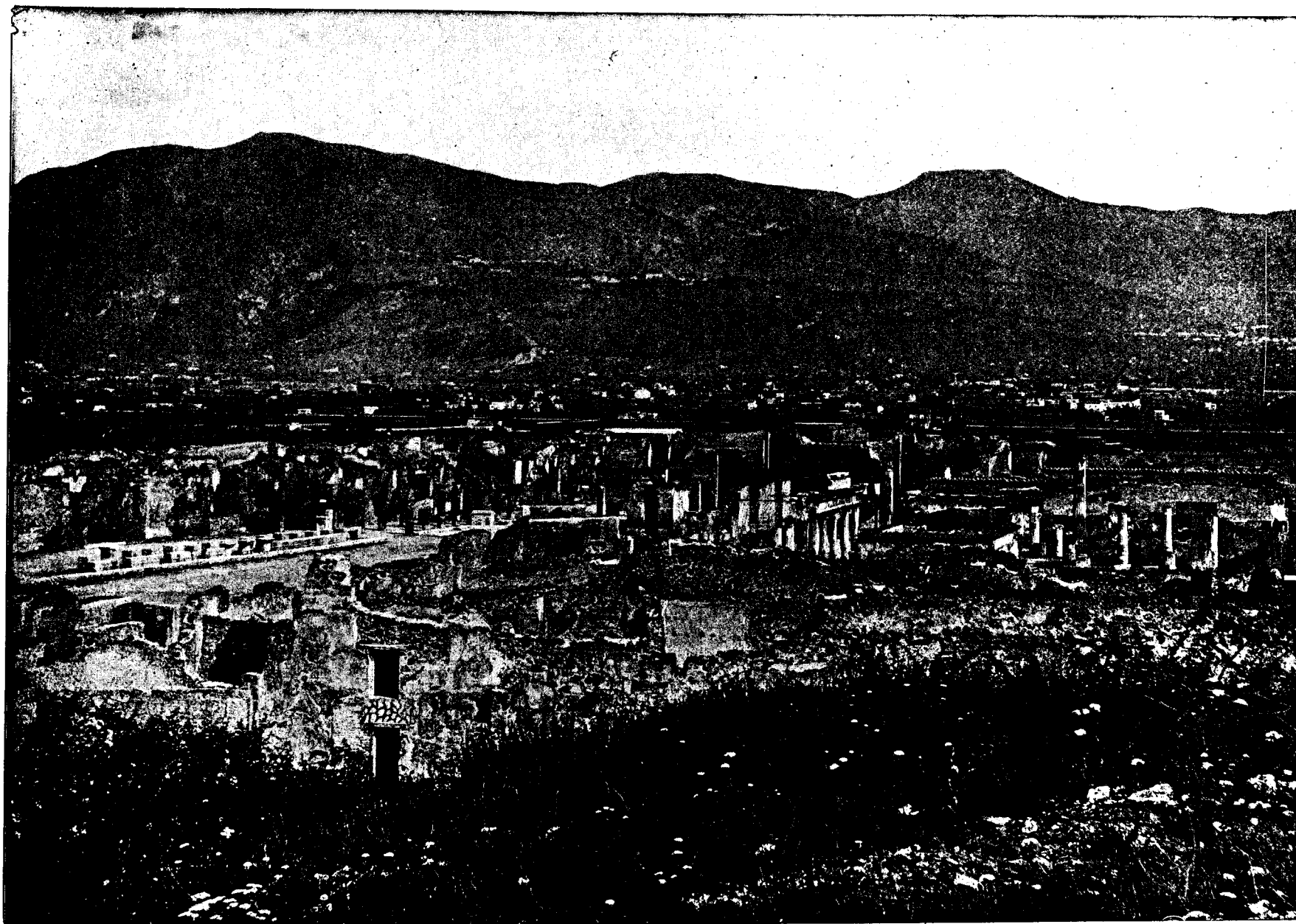
Ver. 7. There seems no reason for interpreting either this or ver. 8 of false prophets. Is it not rather to be understood thus:—Such is your iniquity, you pronounce God's prophet a fool: such your hatred of God (Ro. 8. 7), you pronounce the spiritual man mad? C.

Ver. 8. *The prophet is a snare, &c.* 'The prophet is (esteemed) a snare in all his ways, and (an object of) hatred in the house of his God;' that is, the true prophet of the true God; for had he been a false prophet of a false god, he would have flattered the people, and they would have praised him. C.

REFLECTIONS.—It is absurd to rejoice when sin reigns in us, guilt burdens our consciences, and God's wrath hangs over our heads. If we idolize our created enjoyments, or bestow them upon the service of the devil, it is but just that God should deprive us of them. It is but just that apostates from God's service should be expelled from his land; that they who despise his ordinances should be deprived of them. And if sin turn populous countries into desolations, the sinful inhabitants may expect destruction, flee where they will. The appointed season of God's judgments will bring to light and punish their abominations. Nor have any a more awful influence in ripening nations for ruin than villanous clergymen. If sinners will imitate their fathers in wickedness, they may expect to draw on themselves the most fearful destruction. If they separate themselves to wickedness, God will separate them to punishment. If they follow their lusts, God will withdraw his protection, and usher in a flood of calamities. If they educate their children in sin, God will destroy them in wrath. The crosses which children often occasion more than counterbalance the comfort of them. And no misery is greater than to be deserted, hated,

and rejected by God. But thrice happy are they, in the worst of times, who have God for their God and their ALL.

CHAPTER X. Ver. 1. The Israelites, destitute of true goodness, have done nothing for my glory, but have been intent only upon gratifying their own lusts; and the more their wealth increased the more they multiplied their idolatries. 2. Their heart is divided between me and their idols, and mutual contentions rage among them; but their guilt shall quickly issue in their desolation, and the Assyrians shall destroy their altars and images. 3. Their contempt of my authority shall issue in their having no government of their own that can do them any good in their distressed circumstances. 4. They quite disregard their vows to God and oaths to the Assyrians or to one another; and instead of just judgments, injustice, oppression, and violence overspread the whole land. 5, 6. Dreadfully shall the worshippers mourn, and especially the priests, who lived merrily on their incomes, when their golden calves at Beth-el shall be disgracefully seized by the Assyrians, and sent as a present to their king, and themselves exposed to shame, for their obstinate worshipping of an insignificant idol which cannot protect itself. 7. Their king, in whom they also trusted, shall be quickly and easily murdered. 8. Their high places of Beth-el, where they have committed so much wickedness, and their altars, shall be turned into heaps of rubbish; and their worshippers shall earnestly wish the mountains and hills, on which they had worshipped their idols, to fall on and crush them to death. 9. From the war against the Benjamites, who protected the miscreants of Gibeah, to the present time, ye have sinned in a like or in a more notorious manner. There your fathers were preserved, and became conquerors over the wicked Benjamites. Nay, there the wicked Benjamites stood in their own defence, and gained two battles over your slothful and inactive ancestors. 10. But now I intend effectually to punish you by the Assyrian armies for your attachment to your calves of Dan and Beth-el, and for your revolting from my worship and allegiance to the family of David. 11. And since, notwithstanding all my pains to instruct and engage you to keep my laws, ye love only your own ease, pleasure, and profit, and since lesser judgments do not avail to reform you,



GENERAL VIEW OF POMPEII—NEAR THE SO-CALLED RIVER OF STYX, MADE FAMOUS IN CLASSIC POETRY. [Hosea, x:8.]—"The high places also of Aven, the sin of Israel, shall be destroyed: the thorn and the thistle shall come up on their altars; and they shall say to the mountains, Cover us; and to the hills, Fall on us." Some take the word Aven in the above verse to stand for Bamoth-Aven, which signifies the high places of iniquity. It is a significant fact

that the high places the Israelites used for idolatrous worship are totally waste and desolate. But we notice the same laws that brought ruin and desolation to the Israelites for unholy sacrifices were at work among the heathen nations by which they were surrounded. Pompeii was founded, perhaps, in the same century in which this prophecy was written, and no city at the time of its destruction was more given up to a refined idolatry than this. The thorn and the thistle now grow upon their altars.

according to the goodness of his land they have made goodly images.²

2 Their³ heart⁴ is divided:⁴ now shall they be found faulty: he shall break down⁵ their altars, he shall spoil their images.

3 For now they shall say, 'We have no king, because we feared not the LORD; what then should a king do to us?'⁶

4 They have spoken words, swearing falsely in⁷ making a covenant: thus judgment springeth up as hemlock⁷ in the furrows of the field.

5 The inhabitants of Samaria shall fear⁸ because of the calves of Beth-aven: for the people thereof shall mourn over it, and the priests⁸ thereof⁹ that rejoiced on it, for the glory thereof, because it is departed from it.

6 It⁶ shall be also carried unto Assyria for a present to king Jareb:¹ Ephraim shall receive shame, and Israel shall be ashamed of his own counsel.

7 As for Samaria, her king is cut off as the foam upon the water.²

8 The high places also of Aven,³ the sin of Israel, shall be destroyed: the thorn and the thistle shall come up on their altars; and they shall say to the mountains, Cover us; and to the hills, Fall on us.

9 O Israel, thou hast sinned from the days of Gibeah; there they stood: the battle in Gibeah against the children of iniquity did not overtake them.

10 It¹⁰ is in my desire that I should chastise them; and the people shall be gathered against them, when they shall bind themselves in their two furrows.⁵

11 And Ephraim is as an heifer that is

A.M. cir. 3264.

B.C. cir. 740.

2 Heb. statues or

standing images.

3 Or, He hath di-

vided their heart.

4 Kt. 18.21.7.8.

5 Between JEHO-

VAH and idols.—C.

6 ver. 5-8. Je. 43. 12;

13. ch. 5. 5.

7 Heb. hemlock.

8 ver. 7. 15. ch. 3. 4. 11.

513. 11. Mt. 4. 9.

9 To us—for us—

Horsley.

10 ch. 6. 7. 15. 7. Is. 24. 5.

2 Kt. 15. 10. 14. 25. 30.

17. 34.

11 Am. 5. 7. 6. 12. Is. 5.

73. 23. 59. 13. 15. De. 29.

18. Ac. 2. 3. 7. 12. 13.

7 Hemlock. The

meaning is, the corrupt

administration of

the law (ch. 4. 8. 5.

10) was to society

as hemlock, which,

though food to some

animals, is oppres-

sion to the oppressors), was

death to others, as

oppression was ruin

to the oppressed.—C.

11 ch. 8. 5. 6. 4. 15. ver.

6. 2. Kt. 17. 6. 18. 10.

8 Or, Clemmism,

Zep. 1. 4. 2. Kt. 23. 5.

9 Or, shall sorrow

over, ver. 6. Ju. 18. 24.

with 1 Sa. 4. 21. 22.

10 ch. 5. 13. Is. 46. 1. 2.

11 Jareb—a reven-

ger. An Hebrew

name for the king of

Assyria—as the provid-

ential avenger of

God's outraged laws.

12 ch. 11. 6. Je. 48. 13. 12.

26. 27. 37. 3. 24. 25. Is. 1.

29. 44. 9. 11. ch. 4. 10.

13 ch. 9. 15. 1. Kt. 21.

1. 2. 2. Kt. 1. 3. 17. 4.

14 Heb. the face of

the theater.

15 Beth-aven or Beth-

el, ver. 5. ch. 4. 15. 5. 8. 1.

Kt. 12. 30. 13. 34. with

De. 32. 2. Is. 29. Lu. 23. 30.

Re. 6. 16. 9. 6.

16 ch. 9. 9. Ju. 19. 22.

25.

17 Ju. 20. 13. 25. though

35. 48. Zep. 3. 7.

18 De. 28. 63. Is. 1. 24.

19 Eze. 23. 9. 10. 19. 37.

ch. 8. 1. Is. 8. 7. 8. Je. 24.

13. 16. 16.

20 Or, when I shall

bind them for their

two transgressions,

or in their two ha-

bitations.

21 Two furrows.—

The two forms of sin

in Benjamin and the

other tribes, ver. 9;

or the sin of Israel

and the sin of Judah,

each yoked in the

cause of idolatry.—

each

22 sowing, the

wind, and reaping the

whirlwind.—C.

23 Je. 48. 20. ch. 4. 16.

A.M. cir. 3264.

B.C. cir. 740.

2 Heb. 25. 4. Phil. 2. 21.

3 ch. 11. 4. or 9. 10-

17. 5. 14.

6 Heb. the beauty

of her neck.

7 I shall pass the

yoke [of captivity]

upon her fair neck.

—C.

8 ch. 28. 6. 8. Mt. 4.

10. 3. Pr. 11. 18. 1 Co. 15.

58. Je. 4. 3. 4. Ga. 6. 7. 8.

11 ch. 1. 2. 2 Co. 6. 2.

Is. 37. 1. 55. 6. Ps. 32. 6.

Ami. 5. 4. 6. 8. 14. 15.

12 ch. 8. 3. Ps. 72. 6. Is.

45. 8. Tit. 2. 11-14.

13 ch. 8. 7. 7. 3. Job 4. 8.

Pr. 22. 8. Ga. 6. 7. 8.

14 ch. 12. 16. 2. Kt. 17. 6.

16. 140. 3. Je. 17. 5. ch. 9.

11. 13. 15.

15 Is. 22. 1. 4. 33. 14.

16 ch. 12. 16. 2. Kt. 17. 6.

17 ch. 12. 16. 2. Kt. 17. 6.

18 2 Kt. 18. 34. 19. 11-

13.

19 Shalman appears

to be identical with

Shaimanaser king of

Assyria; and Beth-

arbel is the same as

Ariel, or Arbela, of

Upper Galilee, which

was taken with other

cities when the As-

syrrian army under

Tiglath-pileser in-

vaded the country.—

P.

20 ch. 13. 16. Ge. 32. 11.

Je. 13. 14.

21 ver. 5. ch. 9. 15. 13. 1-

3.

22 'So will he do

unto thee, Beth-el.'

—C.

23 Heb. the evil of

your evil, Ro. 7. 13.

24 ver. 3. 7. 2. Kt. 17. 4. 6.

ch. 3. 4.

CHAP. XI.

B.C. cir. 730.

a Je. 16. 2. 2. 15.

Eze. 16. 6. Mal. 1. 2. De.

7. 7.

b Ex. 4. 22. 23. De. 4.

20. Mt. 2. 15.

c De. 29. 15. 2. 2. Kt.

17. 13. 15. 2. Ch. 36. 14.

16. Je. 44. 3-5. Ju. 2. 10-

19.

The prophet's ob-

ject here is to con-

trast Israel's early

faith with his subse-

quent apostasy. The

fault was altogether

his own. God taught

and called them by

the prophets; yet the

more he called the

more perverse and

disobedient did they

become. Instead of

obeying God, they

worshipped idols.—

P.

d Is. 46. 3. ver. 1; ch.

10. 11. De. 1. 31. 8. 2; 32.

10. 11. Ex. 13. 20; 19. 4.

Nu. 11. 12.

e Is. 1. 3. ch. 2. 8. Ex.

15. 26; 23. 25. ch. 4. 6.

taught, and loveth to tread out the corn; but I passed over upon her fair neck: I will make Ephraim to ride; Judah shall plow, and Jacob shall break his clods.

12 Sow² to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the LORD, till he come and rain righteousness upon you.

13 Ye⁶ have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men.

14 Therefore shall a tumult arise among thy people, and all thy fortresses shall be spoiled, as Shalman spoiled Beth-arbel in the day of battle: the mother was dashed in pieces upon her children.

15 So⁴ shall Beth-el do unto you⁹ because of your great wickedness: in a morning shall the king of Israel utterly be cut off.

CHAPTER XI.

1 The ingratitude of Israel unto God for his benefits. 5 His judgment upon them. 8 God's mercy toward them.

WHEN Israel was a child, then I loved him, and called my son out of Egypt.

2 As² they called them, so they went from them: they sacrificed unto Baalim, and burned incense to graven images.¹

3 I¹ taught Ephraim also to go, taking them by their arms; but they knew not that I healed them.

4 I¹ drew them with cords of a man, with bands of love: and I was to them as they that take off² the yoke on their jaws, and I laid meat unto them.

f Ca. 1. 4. Ju. 6. 44. 2 Co. 5. 14. 2 Heb. lift up, Le. 26. 13. Is. 63. 9. A. Ne. 9. 15. 20. Ju. 6. 27-29. Ps. 78. 24. 105. 40.

I will make you the miserable slaves of the Assyrians; and even the Jews shall be terribly harassed by them, and afterwards more so by the Chaldeans—though both shall issue in a harvest of joyful deliverances. 12. Applying the imparted righteousness of the Messiah, in his strength, live soberly, righteously, and godly, that in due time ye may enjoy the gracious reward of eternal life. Study to have your hearts convinced and renewed. It is high time now, when troubles are so near, to cry mightily to God for the gracious bestowal of his righteousness and grace. 13. Ye have, with great pains, laboured in wickedness, and thereby ripened yourselves for destructions and disappointments, because ye trusted in your idols and heathen alliances, and in your carnal projects and numerous armies. 14. Therefore shall your intestine divisions, and the invasion of the Assyrian army, throw you into the most terrible perplexity; and all your forts shall be taken and cruelly destroyed, as at the taking of Beth-arbel, where even the women and children were inhumanly butchered. 15. Your idolatry committed at Beth-el shall draw down the like vengeance upon you. Suddenly, and while ye expect quite other things, shall Hoshea your king be deprived of his authority, and imprisoned or murdered, and your whole civil constitution broken in pieces.

Ver. 9. Gibeah. The scene of the war with Benjamin on account of the infamous outrage on the Levite's concubine; in which case Benjamin doubly sinned—first, in committing the sin, then in protecting the guilty; and then all Israel sinned—first, in exterminating revenge, and, secondly, in a passionate and unbrotherly oath. C.

REFLECTIONS.—A selfish spirit defrauds God of his due honours. Nothing can be more criminal than to multiply our sins as God increases his favours; and nothing more just than for God to deprive us of that which we employ in the service of Satan. No inward

treachery or dissimulation escapes his notice; highly he detests all deceit in oaths, covenants, and vows, and all injustice in civil dealings or judgments.—If we make creatures our idols it but hastens their destruction. And if God's grace destroy not the love of sin in us, his providence will destroy the fuel of sinful lusts around us. It is kind in God to chastise men that he may not destroy them. He often punishes with hardships those who have indulged themselves in luxurious pleasures. And men's rewards or punishments are framed answerably to their virtue or vice. But, alas, what barbarous work, what dreadful and unexpected calamities, hath sin introduced!

CHAPTER XI. When your nation was extremely debased, and unable to help themselves, I fixed upon it for my peculiar people, and by my special providence brought them out of Egypt by the hand of Moses and Aaron; and I will hereafter bring forth my Son Jesus Christ from thence. Ver. 2. But such was their ingratitude, that the more my prophets exhorted and invited them to repentance and holy obedience, the more contrarily they walked, and obstinately abandoned themselves to heathenish idolatries. 3. I tenderly conducted them through the Arabian wilderness, and supported and carried them through every difficulty: but they seemed insensible of, and never cordially acknowledged, my kind removal of judgments which they had deserved, and my preservation from dangers. 4. By every endearing motive and constraining influence, suited to their rational nature, I allured them to a steadfast obedience; I delivered them from their repeated oppressions by the Egyptians and under the judges; and, both in the wilderness and in Canaan, provided them with every necessary enjoyment. 5, 6.

But since, notwithstanding my favours, they obstinately persist in their wickedness, and trust to their own devices, I will put an end to their alliances with, or their fleeing for shelter to, the Egyptians, by giving them into the hand of the Assyrians, who shall desolate their cities and villages, and carry the survivors into a miserable captivity. 7. For they are so obstinate in their idolatries that, let my prophets invite and entreat them as they will to forsake their idols and return to me, scarcely any regard either me or them. 8. But though their enormous wickedness richly deserves the most tremendous ruin, my own bowels of mercy towards them call for my pity. 9. I will not therefore inflict on them all that they deserve; nor will I redouble my strokes to their utter destruction; nor shall their cities, like Sodom, be perpetual monuments of my wrath; for I am infinitely tender in my mercy, and unchangeably faithful to my promise made with Abraham. 10. After the captivity, and especially in the apostolic and coming periods, the Lord shall, by the powerful voice of his gospel, cause them to own Jesus Christ, and walk in his ways. 11. Trembling under a sense of their sinfulness and misery, they shall come to him from every quarter; and with fear and trembling shall they return to their own land, and be placed in the church. 12. The Israelites compass me about with a deceitful profession and hypocritical services; but the tribes of Judah and Benjamin are yet governed by my laws, and faithfully walk in the steps of their progenitors.

REFLECTIONS.—Great is the kindness of God in preserving, supporting, and directing us in childhood. But how much greater his kindness in bringing his Son into and through our Egyptian world, and in delivering our souls from our worse than Egyptian bondage to Satan and our lusts, drawing us to himself, and making

5 ¶ He¹ shall not return into the land of Egypt, but ²the Assyrian shall be his king, because they refused to return.

6 And^k the sword shall abide on his cities, and shall consume his branches, and devour them, ³because of their own counsels.

7 And my people are ⁴bent to backsliding from me: ⁵though they called them to the Most High, none at all would exalt him.³

8 ¶ How^p shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as ⁶Admah? how shall I set thee as Zebaim? ⁷mine heart is turned within me, my repentings are kindled together.

9 I^s will not execute the fierceness of mine anger, I will not return to destroy Ephraim; for I *am* God, and not man;⁴ the Holy One in the midst of thee: and I will not enter into the city.

10 They^t shall walk after the LORD; he shall roar⁵ like a lion: when he shall roar, then the children shall ⁸tremble from the west.

11 They^z shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria: and I^v will place them in their houses, saith the LORD.

12 ¶ Ephraim ⁹compasseth me about with lies, and the house of Israel with deceit: but Judah^a yet ruleth with God, and is faithful with the saints.⁵

CHAPTER XII.

1 *A reproof of Ephraim, Judah, and Jacob.* 3 *By former favours he exhorteth to repentance.* 7 *Ephraim's sins and ingratitude provoke God.*

EPHRAIM feedeth on ¹wind, and followeth ²after the east wind: ³he daily increaseth lies and desolation; and ⁴they do make a covenant with the Assyrians, and ⁵oil¹ is carried into Egypt.

2 The^e LORD hath also a controversy with Judah, and will punish² Jacob according to his

A.M. cir. 3274.
B.C. cir. 730.

¹ With ch. 8. 13; 7. 16; 9. 3; 15. 10, 11.
² Is. 2. 8; 7. 8; 10. 5.
³ 2 Ki. 17. 19, 20; 17. 6.
⁴ Ch. 10. 8, 14; 13. 16.
⁵ Je. 47. 5; 15. 10, 11.
⁶ Ch. 12. 6, 13; Ps. 106. 39.

⁷ Ch. 14. 16; Je. 3. 6, 8, 8; 15. 14, 7; ch. 14. 4.
⁸ Ver. 2; ch. 7. 16; Ps. 81. 11; 2 Ch. 30. 1-11.

⁹ Heb. *together they exalted not.*
¹⁰ Ch. 5. 2; Je. 6. 8; Mat. 23. 37; Lu. 19. 41, 42; 23. 33; Je. 9. 7; Ju. 10. 16.
¹¹ Je. 14. 8; 10. 24, 25.
¹² De. 29. 3. Am. 4. 11.
¹³ Zep. 2. 9.
¹⁴ La. 1. 20; Je. 31. 20; 15. 6, 15.

¹⁵ Ps. 78. 38; Je. 30. 11; 15. 5; 2. 25; 5. 14; Nu. 23. 19; Eze. 16. 6; Mal. 2. 6.
¹⁶ The meaning of this beautiful passage has been thus set forth:—'I am God and not man; I am not swayed by human passions, God so tempers his wrath, as, in the midst of it, to remember mercy; he so punishes the iniquity of his guilty children, as at the same time to fulfil to them all his gracious promises.' God corrects, as a father, not to destroy, but to save; not to kill, but to heal.—P.

¹⁷ Ch. 3. 5; 5. 3; Mi. 2. 12; 13. 31; 9. 15; 49. 10, 43.
¹⁸ Je. 25. 30. Am. 1. 2; 7. 8; Joel. 3. 16; 15. 27; 13; 31. 4.
¹⁹ Ac. 2. 37; 16. 29.

²⁰ Ch. 3. 5; Zec. 10. 10; Ps. 2. 11; 15. 60, 8; 11. 11; 24. 14; 43. 6; 49. 12; ch. 1. 10, 11.
²¹ Je. 31. 12; Eze. 37. 21, 22, 25.
²² Ps. 38. 36; ch. 12. 1; 7. 8; 2 Ch. 24. 7-17; Is. 29. 13; Tit. 1. 16; Mat. xxiii.

²³ 2 Ki. 18. 36; 2 Ch. xxxix. 23; 2 Sa. 23. 3; Ro. 5. 12; 1 Pe. 1. 16; 2 Jo. 7.
²⁴ Or, *the most holy.*

CHAP. XII.

B.C. cir. 725.
A.M. cir. 3279.

¹ Job 15. 2; Je. 22. 20. ch. 8. 7, 13; 15.
² Ch. 11. 12; Ki. 17. 4-6.
³ Ch. 5. 13; 7. 11; 2 Ki. 15. 19; 17. 4; with De. 8. 8.

⁴ Is. 57. 9.
⁵ Oil. Some precious oils to be employed in idolatrous rites.—Note, Christia-
s may not administer to the sins of others, in any form of approbation.—C.

⁶ Mi. 2. 2; Ch. 28. 10; Is. 3. 11; 8. 7; 8; x. xxii. xxiv.—xxxvii. ch. 4. 1, 2; Je. 25. 31.
⁷ Heb. *visit upon.*

A.M. cir. 3279.
B.C. cir. 725.

⁸ Ga. 6. 7, 8.
⁹ Je. 25. 26; Lu. 1. 44.
¹⁰ Je. 1. 5; Mal. 1. 2; 3. Ro. 9. 11-13.
¹¹ Je. 32. 24-28; ver. 4.
¹² Is. 5. 10-18; 15. 45; 11. He. 5.

¹³ Heb. *was a prince, or behaved himself proudly.*
¹⁴ Je. 33. 9, 10, 15; 28. 11-20.
¹⁵ Je. 66. 6; Ro. 15. 4; Ge. 17. 7.

¹⁶ Je. 3. 15; Is. 42. 8; Ps. 83. 18.
¹⁷ Ch. 14. 1; Je. 3. 4, 14, 22; Is. 55. 7; Mi. 6. 8; Ps. 27. 14; 130. 7; 8. Hab. 2. 3.
¹⁸ Or, *Canaan, Eze. 10. 3.*
¹⁹ Le. 19. 35, 36; Pr. 11. 1; Am. 8. 5.

²⁰ Or, *deceive.*
²¹ Ps. 49. 6; 52. 7; Pr. 13. 23; 12. 39; Tit. 1. 16.
²² Zec. 11. 5; Re. 3. 17.
²³ As if he said, The only result of all this, with which the prophets charge me, is that I *am* become rich; and since God thus prospers me, it is a sure proof that he is not displeased with me, that no iniquity can be found in me; the ordinary practical argument of men, as long as God withholds his punishments, that their ways cannot be so displeasing to him. With the men of this world, with its politicians, in trade, it is the one decisive argument, I was in the right, for I succeeded.—P.

²⁴ Or, *all my labour profiteth me not; he shall have punishment of iniquity in whom is sin.*
²⁵ Or, *giver, 13. 14; Ex. 20. 2; 19. 5; 2. 2.*
²⁶ Je. 23. 6; Eze. 34. 25; 37. 26, 27; ch. 2. 18; 1. 6.

²⁷ Nu. 12. 6; Je. 44. 4; 2 Ch. 36. 14-16.
²⁸ Or, *and speak,* ch. 2. 14; 2 Ki. 17. 13, 14; Ac. 17. 18.
²⁹ Ch. 1. 2; 5. 1; Is. 20. 2-4; Je. xiii. Eze. iv. v. xii. &c.

³⁰ Heb. *by the hand.*
³¹ Ch. 6. 8; 4. 15; 9. 15; Am. 4. 4; 5. 1.
³² Is there not iniquity in Gilead? (*Vatibals*). Is there not idolatry in the very city of the priests?—C.

³³ Ch. 11; 10. 1; Je. 2. 20, 28.
³⁴ De. 26. 5; Ge. 28. 5, 10, 17; 29. 20; 1 Ki. 17. 13, 14.
³⁵ Ex. 12. 50, 51; 13. 3; Is. 63. 11; Ps. 77. 20; ch. 13. 4, 5.

³⁶ Je. 32. 15-27; 28. 15-68; Le. 26. 14-39; 2 Ki. 17. 17.
³⁷ Heb. *with bitterness.*
³⁸ Is. 3. 11; Je. 2. 19; ch. 13. 9; Eze. 24. 7, 8.
³⁹ Heb. *bloods.*

ways; according to his ¹doings will he recompense him.

3 ¶ He took his brother ²by the heel in the womb, and by his strength ³he ⁴had power with God:

4 Yea, he had power over the angel, and prevailed: he wept, and made supplication unto him: he found him in ⁵Beth-el, and there he spake ⁶with us;

5 Even the LORD God of hosts; the LORD is his memorial.

6 Therefore⁷ turn thou to thy God: keep mercy and judgment, and wait on thy God continually.

7 ¶ *He is a merchant,*⁴ the ⁵balances of deceit are in his hand: he loveth to oppress.⁵

8 And Ephraim said, ⁶Yet I am become rich, I have found me out substance:⁶ in all my labours they shall find none iniquity in me that were sin.⁷

9 And I, ⁷that am the LORD thy God from the land of Egypt, ⁸will yet make thee to dwell in tabernacles, as in the days of the solemn feast.

10 I have also ⁹spoken⁸ by the prophets, and I have multiplied visions, and used ¹⁰similitudes, by the ministry⁹ of the prophets.

11 *Is^u there iniquity in Gilead?*¹ surely they are vanity: they sacrifice bullocks in Gilgal; yea, ²their altars are as heaps in the furrows of the fields.

12 And Jacob ³fled into the country of Syria, and Israel served for a wife, and for a wife he kept *sheep*.

13 And^v by a prophet the LORD brought Israel out of Egypt, and by a prophet was he preserved.

14 Ephraim^z provoked *him* to anger most ¹bitterly: ²therefore shall he leave his ³blood

us heirs of God and joint-heirs with Christ! Awfully criminal and ruinous is it to contemn his counsels or offers, and to persist obstinately in idolatry or ingratitude. But O how unbounded is his tender compassion! how slow is he to wrath! how averse to abandon or destroy his professed people! It is impossible then that he will ever abandon a saint! And when he speaks powerfully in his word and providence, with the most solemn awe ought we to turn from our evil ways, and follow him as our God and Guide. Thrice happy millennium, when both Jews and Gentiles shall, from all the ends of the earth, be converted to Christ! And happy are they who, amidst general apostasy, remain faithful to God and his people!

CHAPTER XII. The Israelites flatter themselves that their idols, or their Assyrian or Egyptian allies, will help and protect them; whereas, notwithstanding the labour and expense they cost them, they will at last be the instruments of ruin to their kingdom. Ver. 2. Yea, even the kingdom of Judah shall, by the Assyrians, Chaldeans, and Romans, share a punishment similar to that of the Israelites, on account of their wickedness. 3-6. And since ye have so degenerated from the piety of Jacob your father, who at Peniel wrestled with God himself, the Angel of the promise, the infinite Father, who gives being to all his promises, and by strong faith and earnest supplications obtained a remarkable blessing, and at Beth-el had the covenant of God confirmed to himself, and to you in him, see that, by faith and repentance, ye turn to this God

as your God: and while ye believe his mercy, wisdom, and equity, study to imitate him therein, and wait upon him in all the ordinances of his grace, for whatever is necessary to enable you to fulfil your duty. 7. 8. But ye Israelites, like the heathen Canaanites, make a trade of cheating, and take delight in oppressing your neighbours; and yet ye impudently pretend that your success and wealth are an evidence of your being chargeable with no gross iniquity. 9, 10. Nevertheless, I, the Lord your God, who brought you out of the land of Egypt, will, after the captivity in Babylon, and especially in the apostolic and coming periods, bring you into my church, give you the ordinances thereof; and, as I have, so will I instruct you by my prophets and gospel ministers in divers forms. 11. And yet now, after all my instructions, not only Ramoth-gilead, a city of priests and refuge; and Gilgal, once so famous for the mercies and tabernacle of God, and tents of his people; but all the country, on both sides of Jordan, are polluted with the worship of useless idols and their altars, as numerous and as much contemned by God as heaps of stones in the furrows. 12-14. Yea, notwithstanding God has raised you up from so low an origin as a mere keeper of sheep, who was obliged to serve like a slave for his wife; and miraculously, by Moses, conducted you from Egypt and through the wilderness; ye have bitterly provoked him to anger with your wickedness; and therefore shall he avenge all your reproaches against him and his prophets upon you, in rendering you base and contemptible.

Ver. 1. The meaning is that the Israelites, feeling their own

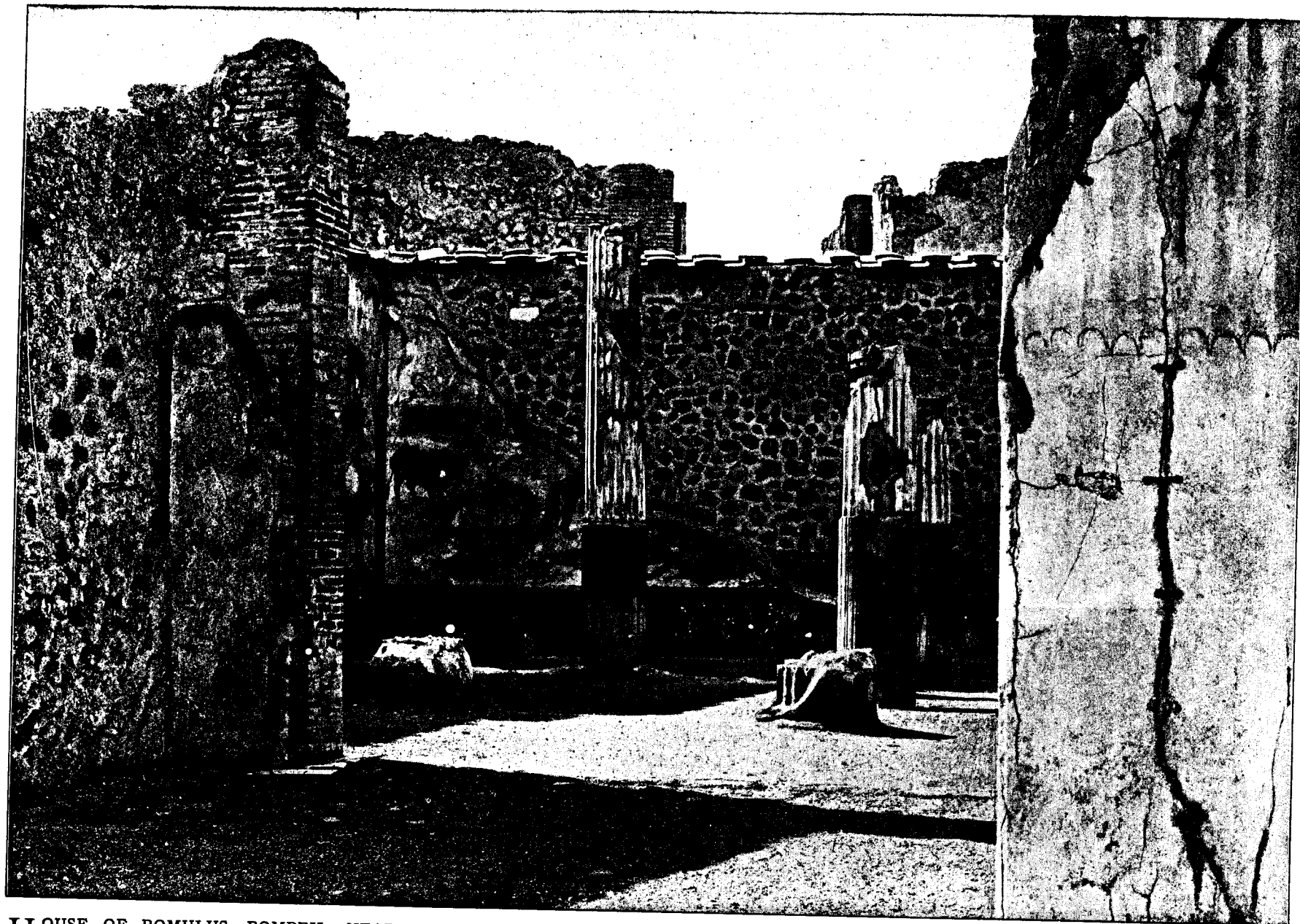
weakness, instead of looking to God for help, look to other nations. First they apply to Assyria, and enter into alliance with it; then for some reason they turn to Egypt, and in order to propitiate its king they send presents of the choice products of their land. Oil is abundant in Palestine, and is greatly prized throughout the East. It is probably taken here as the representative of all presents. P.

Ver. 4. The reference to Beth-el conveys a tacit but most intelligible rebuke to those descendants of Jacob who had converted the place into a scene of idolatry. There Jacob had met and prevailed with the Angel of the presence—'the LORD of hosts.' There his degenerate children bowed down to a calf! C.

Ver. 7. *A merchant.* Rather, a Canaanite. Having degenerated from the heir of the blessing, and passed, by his own selection, into the family of the curse. C.

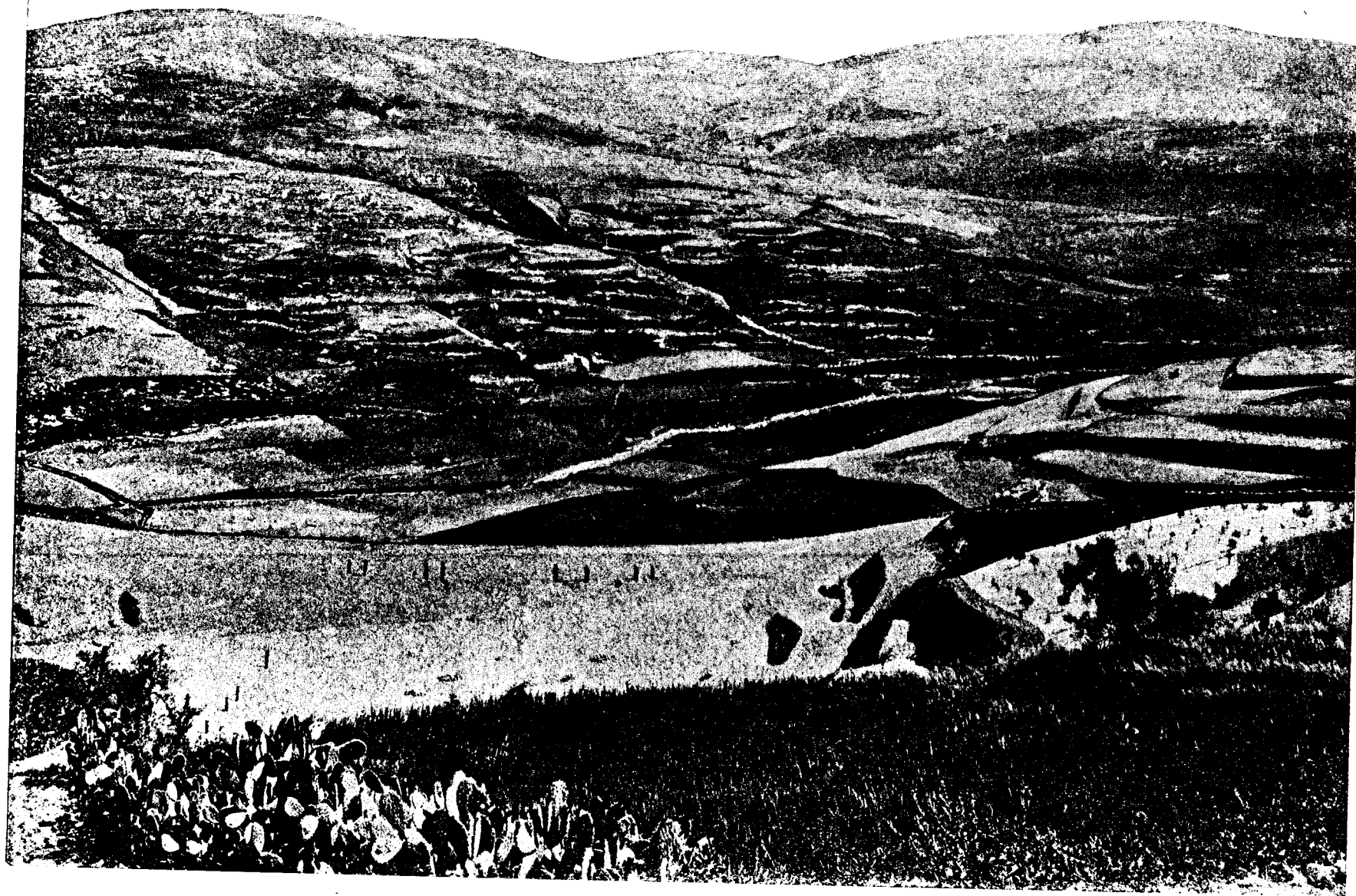
Ver. 8. There are certain practices claiming to be tolerated in almost every class and profession which others condemn, but the perpetrators excuse, palliate, or justify. Among these rank certain commercial practices both of the buyer and seller, which Ephraim, by aid of his own peculiar code, complacently and confidently denies to be sins, but which God threatens with exile from his commercial cities into a state as poor, unsettled, and profitless as that of his fathers in the wilderness. See ch. 13. 5; and Chalmers' *Commercial Discourses*. C.

REFLECTIONS.—Alas! what a cheat many put upon their own souls, and what vexation and misery they prepare for themselves, who make creatures their confidence! God often sharply corrects those who are right in the main, that he may draw and keep them still nearer to himself: and great and lasting is that honour which is obtained by intimacy with him; and glorious the victories which saints obtain by their prayers and tears. Thrice happy are they who have august memorials of God inscribed on their heart, and who can improve his declared relation to them as an effectual spur to a genuine repentance. But alarming is the situation,



HOUSE OF ROMULUS, POMPEII—NEAR THE CLASSIC ELYSIAN FIELDS, WHERE, ACCORDING TO HEATHEN POETS, THE BLESSED RESIDED. [Hosea, xii:2].—"The Lord hath also a controversy with Judah, and will punish Jacob according to his ways; according to his doings will he recompense him." It is not only true that the Lord punishes Israel according to his ways, and recompenses him according to his doings, but he treats all other nations and races and peoples the same way. In Pompeii we

have a city arrested and preserved by the eruption of Vesuvius from the year A. D. 79. And there is no better place to study the history of sin and requital than in this city. Here are all the evidences of the people's guilt and abominable idolatry and licentiousness exposed to view. This city was surrounded by walls nearly two miles in circumference. Its area is about 160 acres. Nearly one-half of this has been excavated. In the above scene we are permitted to view a private house where we may see the pictures still bright and clear upon the walls.



AMPHITHEATER OF HEROD, THE CITY HOSEA DECLARED WOULD BECOME DESOLATE. [HOSEA xiii:16.]—"Samaria shall become desolate; for she hath rebelled against her God: they shall fall by the sword." The prophecy quoted above is literally fulfilled in this city. The remains of what is called the Amphitheater may be seen in the level place in the picture where there are pillars, that appear to be black pegs about the eighth of an inch in height. There are 12 of these. The reason why they seem to be so

small is because our artist was at a considerable distance from them when this view was taken. The site of this ancient city of Ahab is still marked by the ruins of buildings which climb the side of the hill on which it stood. There is a narrow terrace which runs around this hill like a girdle. Below this terrace the declivity inclines gradually toward the valley. Higher up there are traces of other terraces along which it has been supposed the sides of the ancient city ran.

upon him, and his ^breproach shall his Lord return unto him.

CHAPTER XIII.

¹ Ephraim's glory, by reason of idolatry, vanisheth. ⁵ God's anger for their unkindness. ⁹ A promise of God's mercy. ¹⁵ A judgment for rebellion.

WHEN Ephraim^a spake trembling, he exalted himself in Israel; but when he ^boffended in Baal, he died.

2 And^c now they sin more and more,¹ and have made them molten images of their silver, and idols according to their own understanding, all of it the work of the craftsmen: ^dthey say of them, Let the men that sacrifice² kiss^e the calves.³

3 Therefore ^fthey shall be as the morning cloud, and as the early dew that passeth away; as the chaff ^gthat is driven with the whirlwind out of the floor, and as the smoke out of the chimney.

4 ¶ Yet ^hI am the LORD thy God from the land of Egypt, and thou shalt know no God but me: for ⁱthere is no saviour beside me.

5 I did ^jknow thee in ^kthe wilderness, in the land of great ^ldrought.⁴

6 According¹ to their pasture, so were they filled; they were filled, and their heart was exalted; therefore have they forgotten me.

7 Therefore^a I will be unto them as a lion; as a leopard by the way will I observe ^bthem:

8 I will meet them as a bear ^cthat is bereaved of ^dher whelps, and will rend the caul of their heart, and there will I devour them like a lion: the wild beast⁵ shall tear them.

9 ¶ O Israel, thou ^ehast destroyed thyself; but in me ^fis thine help.⁶

10 I will be ^gthy king:⁷ where^a is any other

A.M. cir. 3279.
B.C. cir. 725.
5 ch.7.16. 1 Sa.3. 30.
De.28.37. Dan.11.18.

CHAP. XIII.

1 Lu.14.11. Pr.18.12.
1 Ki.11.28.12.20.
2 Ki.12.28.33.14.
10.16.31.33.21.21.22.
c ch.2.8.4.9.10.10.
11.12.11. Ps.115.4-8. Is.
44.9-20.
1 Heb. they add to
sin, 2 Ti.3.13. Is.1.5.
d ch.5.12. Mi.6.16.
2 Or, the sacrifices
of men.
3 1 Ki.19.18. Job.31.
27. Ps.2.12.
4 To kiss an idol
was an act of the
most solemn adora-
tion, 1 Ki.19.18. Job.
31.27. Certain statues
in Rome have por-
tions of them worn
away by the kissing
of devotees. A stone
in Canterbury Cathed-
ral, where stood the
shrine of Thomas à
Becket, may still be
seen kissed hollow by
the lips of the pil-
grims. Alas! alas! in
all lands where Poy-
per's prevails, this
idol worship of Eph-
raim prevails like-
wise.—C.
5 ch.6.4. Da.2.35. Is.
17.13.14. Ps.1.4. 83.13-
17. 68.1.2; 58.7-9, with
ch.6.4.
6 ch.12.9. Ex.20.2.
Ge.17.7. Is.43.14.45.
21.22. Ac.4.12.
7 De.2.7. Ex.2.25. Ps.
1.6.31.8.14.3. Na.1.7.
J. De.32.10.8.14.15.
Je.2.2.6. Eze.20.35.36.
8 Ps.93.1.
4 Heb. droughts.
5 De.8.11-14.18; 32.
15.21.6.10.11.17. Pr.30.
9 Ps.10.4. ch.8.14. Je.
2.32. Eze.xvi.23. xxiii.
11 ver.16; ch.5.14.
Am.1.2.3.8. La.1.10.2.
Sa.12.8. Pr.17.12. Am.
2.6-16.3.1-15.4.12.5.1-
6. 27.6.14. 7.8.9.1-4.
Je.5.6. Mi.1.6-9. Is.5.
2.29.39.8-21.
6 Heb. the beast of
the field, Ps.80.12.13.
Is.5.29.10.5.6. ch.8.1.
7 Pr.6.32. Mal.1.9.
Ps.95.15.29.9.10.11.
17.19.14.18.19.25.29.19.
2 Ki.17.7-17.
8 Heb. in thy help.
ver.4. Is.45.21.22. Ac.
4.12. Ps.46.1.11. 14.4.
56.1.2.
9 Ps.74.12.44.4. Is.
33.22. Ps.2.6.
10 Or, Where is thy
king?
11 ch.10.3. Je.2.28.
De.32.37-39.

A.M. cir. 3279.
B.C. cir. 725.
1 Sa.8.5. 19.20.1.
Ki.12.16.20.
1 Sa.8.5. &c. 15.23;
16.13.1.2-4. 1 Ki. xii.
xxii.2. Ki.11-17.
1 Job.14.17; 21.19.
De.32.34.35. Ro.2.5.
8 Bound up, as bills
of indictment parcel-
led together against
the day of trial.—
Hid, not from God,
but laid up and ready
to be brought out at
such a time as the
guilty thinks not of,
and in such a man-
ner as he neither
foresees nor sup-
poses possible.—C.
9 Is.13.8.21.3. Je.30.
6. Ps.18.4.48.6. with Jn.
3.5.
10 1 Ki.19.3. Is.66.9.
Eze.33.11.2. Co.6.2.
11 Heb. a time.
12 Ps.31.5; 71.20.86.
13 Eze.37.11.12. Is.25.
8. Ro.11.25. 1 Co.15.
54.55. Phil.3.21.
1 Heb. the hand.
2 Mal.3.6. Ja.1.17.
Ro.11.29. Nu.23.19.1.
Sa.15.29. Je.15.6.
3 The purpose de-
clared will surely
come to pass.—C.
4 ch.10.2.3.9.11-17;
4.19; ver.3. Je.4.11.
Eze.19.12. Na.2.9. Job.
18.5-21; 20.5-9. Lu.12.
20.21.
5 The king of As-
syria from the east
destructive as a
scorching east wind.
—C.
6 Heb. vessels of
desire.
Fulfilled B.C. cir.
725.
7 1 Ki.12.6. Is.7.8.8.
4.9.13.18.17.3; 26.1-3.
Am.3.1.11.12.4.1-3; 5.2.
35.8.14.17.9.1-4. ML.
8 2 Ki.8.12.15.16. Is.
13.16. Am.1.13. ch.10.
14. Ps.137.8.9. Na.3.10.

that may save thee in all thy cities⁹ and thy judges of whom thou saidst, ^aGive me a king and princes?

11 I^a gave thee a king in mine anger, and took ^bhim away in my wrath.

12 The^c iniquity of Ephraim ^dis bound ^eup; his sin ^fis hid.

13 The^g sorrows of a travelling woman shall come upon him: he ^his an unwise son; for ⁱhe should not stay long⁹ in the ^jplace of the break-
ing forth of children.

14 I^a will ransom them from the power¹ of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: ^brepentance shall be hid from mine eyes.²

15 ¶ Though^a he be fruitful among ^bhis brethren, an east wind² shall come, the wind of the LORD shall come up from the wilderness, and his springs shall become dry, and his fountain shall be dried up: he shall spoil the treasure of all pleasant vessels.⁴

16 Samaria ^ashall become desolate; for she hath rebelled against her God: they shall fall by the sword; ^btheir infants shall be dashed in pieces, and their women with child shall be ripped up.

CHAPTER XIV.

1 An exhortation to repentance. 4 A promise of God's blessing.

O ISRAEL, return^a unto the LORD thy God; for thou hast fallen by thine iniquity.

2 Take^b with you words, and turn to the LORD: say unto him, ^cTake away all iniquity, and receive ^dus graciously:¹ so will we render the ^ecalves of our lips.

3 Ashur^a shall not save us; we will not ride

and societies, sin is the shame, and will be the ruin, of any people. No solid or lasting comfort is anywhere to be found but in God himself: and his help, in the time of need, is doubly kind and useful, and never to be forgotten. But, alas! his mercies are often fearfully abused, to the terrible and irresistible ruin of the impenitent! Obstinacy in sin is the grossest self-murder: but in JEHOVAH our God, our Saviour, our King, the very worst may find abundant relief. And sad would be our case if he were not better to us than we are to ourselves. Unprofitable is everything that we get without his blessing. And exact is the account he keeps of our sins against the time of his judgments. With great care he chastens his people that they may not be destroyed. And sinners do but foolishly rush forward into dreadful and everlasting ruin by delaying their repentance. But O how astonishing is the freedom and fulness of salvation! May our hearts for ever glow with gratitude, and our lips for ever utter praise, to that kind Redeemer who so loved us, and gave himself to death and the grave for us!

CHAPTER XIV. Ver. 1. But, notwithstanding all the misery ye have brought upon yourselves by your sins, return, by faith and repentance, to me, who have granted myself to you in the gospel, as your reconciled God. 2. Earnestly beg that I may pardon your guilt, mortify your corruptions, accept you into favour, adopt you into my family, and bestow upon you all necessary blessings, that may fill your hearts and mouths with grateful praise. 3. Solemnly renounce all carnal confidence in foreign forces, military preparations, or lying idols, and trust only in me as the helper of the helpless outcasts. 4. And I, as one graciously reconciled in Christ, will, in free mercy, pardon your iniquities,

when neither the kindness of God, nor the example of pious progenitors, animate us to a holy conversation: and awful is it to consider that, in mercantile dealings, men should be so rarely honest in God's sight. Most men think all is well if they grow rich and retain a fair character before the world. But infinite is the mercy of God: for his grace abounds where sin had abounded! Strict is the account which God keeps of all the mercies that he bestows on us, and of our improvement of them. And all our education and advancements are his free gifts. But if we employ our grandeur and wealth to his dishonour, it is but just that he should strip us of them, and punish our shameful transgressions with shameful punishments.

CHAPTER XIII. While you Israelites retained any fear of the true God, and awful regard to his messages, ye prospered, and were revered. But since ye abandoned yourselves to the grossest idolatries, ye have been in a declining condition. Ver. 2. And yet ye are still racking your minds, and exhausting your wealth, to make and serve new idols; and your rulers are making new laws as to their worship. 3. Therefore shall ye, as utterly despicable and worthless, be quickly, easily, and universally ruined, murdered, and carried captive by the Assyrians. 4. And however ungratefully ye have disowned me, the gracious God and Saviour of your fathers, ye shall find at last that none else can avail you as a God to protect and deliver you. 5. In the wilderness, where was nothing but dangers and wants, I carefully supplied your fathers with everything necessary and comfortable, and adopted them for my peculiar people. 6. But they had scarcely entered Canaan, and enjoyed its plentiful product, when they attended to nothing but the gratification of their proud

and sensual lusts. 7, 8. Therefore will come to you the furious, irresistible, unavoidable, sudden, barbarous, and ruinous ravages of the Assyrian troops. 9. By your sins ye have brought all this misery on yourselves: but in and by me, your almighty God and Saviour, and no other, can ye have protection, support, or deliverance. 10, 11. What avail now your kings and other magistrates, of whom ye were once so fond, as if better governors than me? Both the giving and the removing of your kings have been generally the fruits of my displeasure with you, and contributed to ruin you. 12. And your iniquities have all been kept in reserve by me, to be brought forth and punished in due season. 13. Dreadful distress and anguish shall therefore suddenly come upon you. And yet, alas! stupid and thoughtless, ye take no more pains than a still-born child, by an earnest repentance, to extricate yourselves from the troubles which you feel, or have reason to fear. 14. In tender sympathy I will therefore prevent your utter destruction, and will seek to fully restore you from the lowest depths of misery. Nay, by my own death, I will save multitudes of mankind from all their misery of every form, if they will only accept Christ by faith. 15, 16. But, before this take place, the Assyrians shall invade your populous and wealthy country, shall lay it desolate, seize on your wealth, destroy your wicked capital, and, in the most barbarous and inhuman manner, murder the inhabitants.

REFLECTIONS.—Humility, especially towards God, is the infallible road to honour and happiness; but forsaking God, and following idols, the certain path to death and destruction. When men have once set off in a course of sin, they generally wax worse and worse. And as holiness is the honour and stability of persons



BEIT JENN WATERFALL—A BEAUTIFUL SCENE UNDER THE LEBANON MOUNTAINS. [Hosea, xiv:5.]—"I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon." We give a picture of a waterfall in the neighborhood and in sight of the Lebanon range of mountains. The picture was taken by our artist at noon. The meaning of the word Beit Jenn is the Garden House, or the House of Paradise. There was once a dense popula-

tion here, for there are many rock tombs in this neighborhood. The picture above presents a charming waterfall caused by the stream Jennani plunging over precipitous rocks. It comes in delicate streamlets, and now in rushing torrents among moss covered rocks, among which shrubs and grasses grow. This Jennani is one of the main tributaries. of the ancient River Pharpar, referred to in II Kings, v:12.

upon horses; neither will we say any more to the work of our hands, *Ye are our gods*: for in thee the fatherless findeth mercy.

4 ¶ I^a will heal their backsliding, I will love them freely: for mine anger is turned away from him.

5 I will be ^aas the dew unto Israel: he shall ^a'grow' as the lily, and ^a'cast' forth his roots as Lebanon.

6 His^a branches shall spread,^a and ^a'his beauty shall be as the olive-tree, and ^a'his smell as Lebanon.

7 They ^a'that dwell under his shadow shall

A.M. cir. 3284.

B.C. cir. 720.

2 Ps. 10.16; 68.5; 146.

9 A Ex. 15.26. Is. 57.18.

Je. 3.22.

22 Ep. 3.17. Ep. 1.5.9.

2.4-7. Ro. 3.24.

7 Is. 12.1. 2 Co. 5.19.

21.

6 Ps. 72. 6. De. 32.2.

Is. 44.3. Pr. 1.12.

7 Ps. 92.13; 15; 45.13.

14 Eze. 10.14. Mat. 6.

28.39.

2 Or, blossom.

2 Ki. 19. 10. Je. 37.

12 Ep. 3.17. Mat. 13.21.

3 Heb. strike.

6 Ps. 72. 16; 80. 9, 11.

Ep. 4. 15; 10. He. o. l. 2.

Ps. 18. Pr. 4.18.

4 Heb. shall go.

Ps. 52.8. 128.3. Eze.

10.14.

7 Ca. 4.11-14.2 Co. 2.

14.15. Phil. 1.11.

7 Ca. 2.3. Ps. 91.1. ch.

1.11; 3-5.

A.M. cir. 3284.

B.C. cir. 720.

5 'They shall re-

turn (to their own

land) and dwell under

his shadow: either

the shadow of the

mighty (Ps. 91. 1), or

the shadow of Lebanon—

the emblem of

fruitfulness and per-

manence.—C.

2 Ju. 11.25; 12.24. Is.

55.10-13; 44.3-5; 61.11.

Ps. 12.13.

6 Or, blossom, ver. 5.

7 Or, memorial.

7 ver. 2.3. Is. 1.29; 2.

Je. 2.22-25; 31.18-

20; Job 34.32.

8 Is. 41.19; 60.13; 55.

13.

8 'I have heard him,

and I have seen him

as a flourishing fir-

tree.—A. Newmen.

7 Ju. 1.14.15; 15.1-9.

Phil. 1.11.4.13.

x Ps. 107.43. 1 Co. 2.

10.10. Ju. 8.47; 18.37. Je.

3.12. Is. 12.10.

return;⁵ they shall ^a'revive as the corn, and ^a'grow as the vine: the scent⁷ thereof shall be as the wine of Lebanon.

8 Ephraim shall say, 'What have I to do any more with idols? I have heard him, and observed him: I am ^a'like a green ^a'fir-tree. 'From me is thy fruit found.

9 Who^a is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the LORD are right, and the just shall walk in them: but the transgressors shall fall therein.

7 De. 32.4. Ps. 19.7-9. Job 17.9. Mat. 11.19.

2 Lu. 2.34. Ju. 9.39. 1 Pe. 2.10. 29. 2 Co. 2.16. Ro. 2.4, 5, 21-24.

reform you from your evil courses, remove the judgments which ye have deserved, and confer upon you unmerited favours. 5-7. And not only will I, by my favourable dispensations of providence, after the captivity in Babylon, and especially in compassion, render you glorious, well established, numerous, and every way prosperous, useful, and respected as a nation; but by the gracious influences of my Word and Spirit, will render you fruitful, flourishing, and well established in the beauties of holiness. Your converts shall greatly increase in number, and grow in knowledge and grace; and their gracious endowments, and holy conversation, shall be steady, persevering, delightful, and engaging to all around. They who enjoy the ordinances of my grace shall be thereby converted; and after their afflictions, become more fruitful in holiness, to the edification and comfort of all around them. 8. While ye with abhorrence shall renounce all your idolatries, I will graciously hear your prayers, bless, protect, and save you; and from me shall all your happiness and holiness be derived. 9. But it is only they who, being taught of God, seriously inquire into these things that shall understand them: for his oracles and ordinances, and dispensations of providence, are all right, holy, just, and good; and the righteous will walk in them, obedient to his will, and submissive to his providence, but proud, obstinate, and inconsiderate

sinners will take occasion from them to fall into wickedness and ruin.

Ver. 2. Calves were offered as thank-offerings for signal mercies. Ex. 24.5; they were therefore symbols of thanksgiving. 'The calves of the lips' is thus a figurative expression for the 'thanks or praises of the lips,' which the people would render unto God for his pardoning mercy. P.

Ver. 3. Ride upon horses. Allusion is here made to Egypt. The strength of the Egyptian army consisted in cavalry and chariots. P.—Ye are our gods. This resolution against idolatry includes, not merely the renunciation of idols, properly so called; but also of that covetousness which is idolatry; and by which, since their dispersion, the Jews have mainly sinned and suffered. C.

Ver. 4. This is the Lord's response to the prayer which the prophet puts in the mouths of the Israelites. The whole structure of this closing section is dramatic; and the impression which it was calculated to leave on the minds of those to whom it was addressed was deep and solemn. P.—Backsliding is the translation of a Hebrew word descriptive of the restiveness of an ox or other animal unwilling to bear the yoke, and which generally draws back when it should go forward; and is truly emblematic of man when murmuring or repining at the ways of Providence, refusing to take upon him the yoke of Jesus, adopt his precepts, or bear his cross. C.

Ver. 7. The various images here employed are intended to illustrate the manifold grace of God. Rosenmüller has explained with force and clearness the meaning of the figures:—'The rooting indicates stability; the spreading of the branches, propagation and the multitude of inhabitants; the splendour of the olive, beauty and glory, and that constant and lasting; the fragrance, hilarity and loveliness.' To the same effect, but with still greater richness of expression, Dr. Pusey says: 'So the prophet adds one image after another, each supplying a distinct likeness of a dis-

tinct grace or excellence. The lily is the emblem of the beauty and purity of the soul in grace; the cedar of Lebanon, of its strength and deep-rootedness, its immovableness and uprightness; the evergreen olive-tree, which remaineth in its beauty both winter and summer, of the unvarying presence of divine grace, continually supplying an ever-sustained freshness, and issuing in fruit; and the fragrance of the aromatic plants with which the lower parts of Mount Lebanon are decked, of its loveliness and sweetness.' P.

REFLECTIONS.—Awfully ruinous is sin; and very necessary a gospel repentance for it; and nothing more effectually leads to this than a firm faith in God's gospel grant of himself to us as our God. Great is the condescension that God should instruct us what to pray for, and how to pray, as well as readily grant our requests. And happy and delightful is it to deal with a God of infinite mercy and goodness: for all his promises are answerable to the necessities and prayers of those whom he instructs. Marvellous is the change made on persons and societies by his all-powerful grace, and kind the notice which he takes of his people's penitential resolutions! He is the gracious fountain and root of all blessings and spiritual influences to them. And there is great need therefore seriously to consider his oracles and providences, and what different use is made thereof. To the humble inquirer they are the savour of life unto life—but of death unto death to every impenitent transgressor.

CONCLUDING REMARKS ON THE BOOK OF HOSEA.

While the books of Scripture form a uniform whole, uniformly contributing to one great object—the development of the character, vindication of the judgments, and commendation of the love and mercy of God in Christ—the several books may yet be generally distinguished by some special part and object assigned by the Spirit to each historian, prophet, evangelist, or apostle. Like the workmen in Solomon's temple—all are engaged in the erection of one dwelling-place for the glory of God; but some hew timber in the mountains, others square the stones in the quarry, some convey them to Jerusalem, while others rear the walls, or shape and ornament the sacred furniture. To each there is a several and appropriate part; but all are actuated by one spirit, concur in one design, and perfect one result. Accordingly, to Hosea the Spirit seems, in a peculiar manner, to have assigned the subject of national sin and national repentance; with those sharp rebukes that smite the one, and those gracious promises that encourage the other. The prophet lived in a day when all public principle was sunk in idolatry, and its sure companion, licentiousness, ch. 1. 2; 3. 1; yet, during their downward course, the nation had been steadily advancing in agriculture, manufactures, commerce, and riches, as is evident from ch. 2. 5, 8, 9, 12. Yet this prosperity, so far from leading the nation to God as its author, became the incentive to that idolatry (ch. 13. 2), and that dissolution of morals, which the prophet was commissioned to denounce under the name of adultery (ch. 2. 2), the complicated crime of lewdness and of perjury; while, in addition to this general indictment, the destructive sins of profane swearing, lying, stealing, and murder are successively alleged against them, ch. 4. 2; 7. 1. Nor is any rank exempt from the national guilt. The princes, the prophets, the priests, are all included under one common charge, and threatened with one common judgment, ch. 5. 1, 10. Yet, in the midst of all these delinquents, is the prophet commissioned to preach repentance, and to promise pardon. And in this announcement and promise he exhibits the true character of God, who is ever 'long-suffering, slow to wrath, and plenteous in mercy,' while he exemplifies the only way in which a sinful man or sinful nation can ever be brought to repentance—the simple and faithful deliverance of the gospel of the grace of God, the word of reconciliation. The reformation of national manners has been attempted by mere moral instruction; but the philosophers of Greece and Rome utterly failed. It has been attempted by the satire of poets—their strains have been equally unsuccessful. It has been attempted by coercive laws, and by every form of severe

and mitigated punishment; and if, by such means, public crime has for a little been restrained, it has only been effectual in producing a temporary calm, and preparing for the more terrible outburst of popular and ruinous commotion. It has been attempted in Christian lands by preaching all the precepts of a holy law, and all the terrors of approaching judgment, and the remedy has no doubt often affrighted the patient, but uniformly aggravated the disease; because it merely discovered the taint of the constitution and the depth of the guilt, Ro. 3. 20; 8. 3, 6-8. The preaching of the gospel in repentance towards God, and faith towards our Lord Jesus Christ, has alone been ever effective in producing real and effective reformation of public principles and morals.

Of this fact the Bible affords the most striking of all examples—the apostolic reforms of heathenism, merely through the preaching of the cross of Christ, and the freeness and fulness of his grace. Nor is modern missionary history wanting in similar examples. The experience of the Moravians in Greenland has borne ample testimony to the fact, that the instruction that reaches the heart is 'the grace of our Lord Jesus Christ' in dying for us, and that pardon and remission of guilt which sinners find in his blood. And wherever else (as in Africa, the East Indies, or the South Seas) the grace of the gospel has been simply and zealously preached, there either local or national reformation has followed. It may not and it should not be denied, that by means of law, whether of human or divine origin, civilization may be extensively effected and long sustained. But civilization is so far from melioration, that it is often concurrent with the deepest moral depravity. Such was the case of the Jews when Hosea preached; and the remedy he brought to their deadly disease was a faithful exposure of all its horrors, and a faithful proclamation of the gospel of promise and grace. Such is now the case in not a few of the classes of European Christianity. The fact may be witnessed on the broad scale of cities or kingdoms, where civilization and depravity seem to go hand in hand; and where, unless God totally change the current of his providence—a thing impossible with him who changes not—judgments, either from internal commotion or external foes, with the ruin of that national prosperity which God bestows and man abuses, must speedily and heavily fall. And for all this disease, what is the remedy? Simply the faithful preaching of that gospel of grace which Hosea addressed to the Jews, in which they are invited to 'return unto the Lord,' while the Lord promises to 'heal their backslidings, and love them freely,' ch. 14. 1, 4. C.

THE BOOK OF THE PROPHET JOEL.

Whether Joel prophesied in Judea before Hosea and Amos prophesied in Israel, and foretells the plagues of locusts and drought which Amos laments, ch. vii., or after the Israelites were carried captive into Assyria, we cannot determine. His prophecy contains (1) A representation of Judea, as terribly plagued by swarms of locusts and other insects, and great drought, intermixed with calls to solemn repentance and promises of deliverance, ch. i. ii. 1-17. (2) Predictions of the glorious blessings to the gospel church in the apostolic and millennial periods, and of ruin to her and the Jews' enemies, ch. ii. 28-32; iii.

[The date of JOEL's prophecy is uncertain; but its continued recognition in the Hebrew canon is unquestioned, while the references to it and the quotations from it in the New Testament afford all that can be necessary to commend it as the Word of the Lord (see Mat. 24. 29; Ac. 2. 16-21; Ro. 10. 13-16; Re. 21. 27; 22. 1). The occasion of the prophecy appears to have been a dreadful famine caused by the ravages of locusts and other destructive insects (for whose powers of destruction, see Kirby and Spence's *Entomology*), upon which calamity the prophet founds an exhortation to priests and people to repent with prayer and fasting, and earnestly intercedes with God on their behalf. But, in the foresight of their impenitence, he foretells still greater judgments by an army of locusts, and exhorts them again to fasting, prayer, and repentance; on which, not as meritorious purchases of deliverance, but as witnesses of their renewal by grace, and acknowledgments and vindications of the being and providence of God, he promises, not only deliverance from their calamities, but increase of temporal and spiritual blessings. But foreseeing still the hardened impenitence of his people, he predicts the ruin of Jerusalem and the Jewish nation, while he intersperses promises of safety to the believing remnant of 'the election of grace.' He then predicts the divine judgments upon the enemies of God's people, with the peace, prosperity, and purity of Israel, when again grafted into the tree from which, as a barren branch, it had in judgment been broken.

His remarkable prediction of the effusion of the Holy Spirit in tongues, and prophecies, and visions, formed one of the original evidences of Christianity; and still affords the only means of accounting for the rapid propagation of the gospel through so many nations during the first century of the Christian era. C.

The date of this prophecy, though not directly stated, may be approximately inferred from one or two facts. Amos commences his book with a passage from Joel 3. 16. He embodies too the same promises in ch. 9. 13 which we find in Joel 3. 18. Isaiah likewise appears to have been acquainted with the writings of Joel (comp. Is. 13. 6; Joel 1. 15). We therefore infer that Joel prophesied before Amos and Isaiah; and it seems highly probable that when Hosea in his early years prophesied in Israel, Joel was God's commissioned messenger in Jerusalem. P.]

CHAPTER I.

1 Joel, declaring sundry judgments of God, exhorteth to observe them, 8 and to mourn. 14 He recommendeth a solemn fasting with prayer.

THE word^a of the LORD that came to Joel, the son of Pethuel.

2 Hear^b this, ye old men, and give ear, all ye inhabitants of the land. Hath 'this been in your days, or even in the days of your fathers?

3 Tell^c ye your children of it, and let your children tell their children, and their children another generation:

4 'That^d which the palmer-worm^e hath left, hath the locust eaten; and that which the locust hath left, hath the canker-worm^f eaten; and that which the canker-worm hath left, hath the caterpillar eaten.

5 Awake,^g ye drunkards, and weep; and

A.M. cir. 3284 or 3214.
B.C. cir. 720 or 790.

CHAP. I.

a Is. i. 1, 2. 1. Je. i. 1.
Eze. i. 1. 2. 2. Fe. i. 2. 1.
2 Ti. 3. 16.

b Ps. 49. 1. 78. 1. Is. 34.
1. Je. 22. 29. Ps. 28. 5; 64.
9. ver. 4-7; ch. 2. 2-11.

c Ps. 44. 1. 48. 13; 78. 4.
Ge. 18. 19. Ex. 13. 14.

d De. 28. 38. ch. 2. 2-11.
25. Am. 4. 9; 7. 1.

e Heb. The residue of the palmer-worm.
The palmer-worm is represented by Bochart as a particular species of locust; but the Septuagint renders it by a word signifying a caterpillar.

f The canker-worm. This cannot be the ordinary canker-worm, for in Na. 3. 15 it is described as a winged creature. Some think it a species of locust, others an insect that ravages vineyards, Jerem. (ch. 51. 27) describes it as rough, and some species of locusts have their heads covered with hairs. See Re. 9. 8.-C.

g Lu. 21. 34. Ep. 5. 14.
15. 32. 9-11; 24. 7-11; 3. 24.
A Pr. 16. 26. Ec. 6. 7.
Pr. 30. 25-27. ch. 2. 2, 11, 25.
A nation. The locusts are so called.

h Ps. 107. 34. Ho. 9. 3.
15. 8. 8.

i As ch. 21. 8. Re. 9. 7-10.

j Is. 5. 3, 4, 6. Ho. 8. 8.
Barked. When the locust has destroyed the leaves, it then sails the bark of trees, and thus so injures them that it frequently requires three years to repair the ravages of one.

k Heb. laid my fig-tree for a barking.

l Is. 22. 12. ver. 13-15; ch. 2. 12-17. Is. 39. 9-12.
o Pr. 2. 17. Je. 3. 4. Mal. 2. 15.
p Zep. 3. 18. ver. 13, 16; ch. 2. 14.

q Le. 10. 6; 21. 1-3. ver. 13; ch. 2. 17.

r Je. 12. 11. Is. 24. 4, 7.
Ho. 4. 3. ver. 11, 12, 17-20. Le. 26. 19, 20. De. 28. 23, 24.

s Or, ashamed.

howl, all ye drinkers of wine, because of the new wine; for it is cut off^h from your mouth.

6 Forⁱ a nation^j is come up upon^k my land, strong, and without number, whose teeth are^l the teeth of a lion, and he hath the cheek-teeth of a great lion.

7 He^l hath laid my vine waste, and^m barked my fig-tree:ⁿ he hath made it clean bare, and cast it away; the branches thereof are made white.

8 ¶ Lament^a like a virgin girded with sackcloth for the 'husband of her youth.

9 The^b meat-offering and the drink-offering is cut off from the house of the LORD: 'the priests, the LORD's ministers, mourn.

10 The^c field is wasted, the land mourneth; for the corn is wasted: the new wine is dried up,^d the oil languisheth.

CHAPTER I. Ver. 5. *Drunkards.* Every period and every nation has its own peculiar, favourite, and prevailing sin, that seems to swallow up all others. And it is not improbable that as the 'drunkards' are first called to awake to repentance, the sin of drunkenness had become the prevalent sin of the day. C.

Ver. 19. An invading enemy wasting the country with 'fire' and sword; or 'fires' kindled in the dry grass and the branches of the withered trees, as often happens in forest countries. C.

REFLECTIONS.—God's judgments and mercies ought to be carefully observed and remembered. Nor need we wonder if he deprive us of the mercies which we have sinfully abused, or make even the weakest insects victorious instruments of his wrath. It is hard to part with created comforts, once idolized. But certain is their shame who labour only for perishing provision; and sad their sorrow at last who place all their happiness in the delights of sense! Alas! how wide-spread is the havoc made by men's sins! and it is a lamentable case when poverty disqualifies for the public service of God. National judgments call for national humiliation

and importunate prayers. And in the way of our duty we may hope that God will meet us in mercy. But hardened must that heart be which trembles not when God's judgments are everywhere before our eyes; and the very animals around us bewail the disaster. Yet God's ministers must be deeply affected themselves, even though they cannot affect their hearers.

CHAPTER II. Ver. 1, 2, 10, 11, 30, 31. The devastations of the locusts, and the dreadful destruction of the Jews by the Romans, are described in this awful manner, because the former presaged the invasions of the Assyrians, and the latter were preludes of Christ's awful appearance to the last judgment.

Ver. 4. *Horses.* Many writers mention the resemblance which the head of the locust bears to the head of the horse; whence the Italians call them 'cavallette.' See Re. 9. 7. C.

Ver. 5. *Noise.* Bochart adduces many authorities to show that the locusts fly with a great noise, that may be heard six miles off;

and that when eating the sound is like that of a flame driven by the wind.—*Battle-array.* The locusts follow a leader; and in this respect resemble the array of an army. C.

Ver. 10. *The sun and the moon shall be dark.* The swarms of locusts are so great that they often darken the sun for the space of several square miles (Bochart specifies twelve); and when they alight will, in a short time, consume the entire verdure of some hundreds of acres. C.

Ver. 13. *Repenteth him.* God is 'not the son of man, that he should repent.' Man repents either because he has resolved or acted ignorantly or foolishly, and changes his purpose, and expresses his sorrow when better informed; or man has resolved or acted wickedly, and changes his purpose, and expresses his sorrow, when he has learned the evil of sin, and felt the love of God. But when God is said to 'repent,' it means, not that he changes his purpose absolutely, but relatively. His purpose was, and ever will be, to punish the unbelieving and the impenitent; but it equally is, and ever will be, to have mercy on those who, through grace, have learned to tremble at his word, and turn from their sins to God 'with full purpose of, and endeavour after, new obedience.' See ver. 18, where repentance in God is expressed by pity. Ps. 106. 45; Ex. 32. 14; Je. 18. 8. C.

Ver. 25. *My great army.* All these creatures—the locust, the canker-worm, the palmer-worm, and caterpillar—being ranked

11 Be^a ye ashamed, O ye husbandmen; howl, O ye vine-dressers, for the wheat and for the barley; because the harvest of the field is perished.

12 The vine is dried up, and the fig-tree languisheth; the pomegranate-tree, the palm-tree also, and the apple-tree, *even* all the trees of the field, are withered; because "joy is withered away from the sons of men.

13 Gird^a yourselves, and lament, ye priests; howl, ye "ministers of the altar; come, lie "all night in sackcloth, ye ministers of my God: for the meat-offering and the drink-offering is withholden from the house of your God.

14 ¶ Sanctify^a ye a fast, call a solemn assembly,⁸ gather the elders, *and* all the inhabitants of the land, *into* the house of the LORD your God, and cry unto the LORD,

15 Alas^b for the day! for the day of the LORD⁹ is at hand, and as a destruction from the Almighty shall it come.

16 Is^c not the meat cut off before our eyes, yea, joy and gladness from the house of our God?

17 The seed¹ is rotten² under their clods, the^a garners are laid desolate, the barns are broken down; for the corn is withered.

18 How do "the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate.

19 O LORD, to thee "will I cry: for "the fire hath devoured the pastures³ of the "wilderness, and the flame hath burned all the trees of the field.

20 The beasts of the field "cry also⁴ unto thee: for "the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness.

CHAPTER II.

1 The prophet showeth unto Zion the terribleness of God's judgments. 12 He exhorteth to repentance, 13 prescribeth a fast, 18 promisseth a blessing thereon. 21 He comforteth Zion with present, 28 and future blessings.

BLow^a ye¹ the trumpet² in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble; for "the day of the LORD cometh, for *it* is nigh at hand:

2 A^c day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains:³ a "great people and a strong; "there hath not been ever the like, neither shall be any more after it, *even* to the years of many generations⁴

A.M. cir. 3284 or 3214.
B.C. cir. 700 or 790.

1 Is. 9. 3. Je. 14. 1-4.
Am. 4. 9-10. 14. De. 28.
22-24. Le. 26. 19, 20. Is.
17. 11, 12. 10-12.
1 Hab. 3. 7, 18.
u Is. 9. 3. 16. 10. 24. 11.
Ps. 4. 7. Je. 48. 33. ver.
16.

2 ver. 8. 9. Je. 4. 8.
Mat. 9. 15.
x 1 Co. 9. 13. 1 Ti. 4.
12.
y Ex. 27. 21. 1 Sa. 3. 3.
1 Ch. 9. 33. Ps. 134. 2. 18.
62. 6.

3 Is. 22. 12. 37. 1. ver.
9. ch. 2. 14. 1 Sa. 4. 21.
a ch. 2. 15. 16. Mat. 17.
21. 2. Ch. 26. 3. 4.
8 Or, day of re-
straint, Le. 23. 30. Nu.
8. 18.

b Is. 13. 6-9. Je. 30. 7.
Lu. 19. 44. ch. 2. 2; 3. 14.
Zep. 1. 14-18. Re. 6. 17.
Ps. 37. 13.
c Day of the Lord.
The day of ven-
geance foretold and
threatened by the
word of the Lord.—
C.

d ver. 9. 13; ch. 2. 14.
De. 12. 6. 7. 16. 10-15. Ps.
43. 4. 10. 3.
e Or, grains.
2 The seed is rotten.
This seems to allude,
not to the ravages of
insects, but to the
rotting of seed from
some unknown and
inexplicable cause.

A similar disease to
that described—a
disease previously
unknown—has now
(1842) prevailed more
or less during four
successive years in
this kingdom (Ire-
land). The seed
planted in the morn-
ing has grown vigor-
ously—the seed plant-
ed at noon has total-
ly or partially rotted
away. The labour
of one day has been
lost, the labour of
the next successful.
Many have investi-
gated—no man has
satisfactorily ac-
counted for the dif-
ference.—Note. To-
tally independent of
natural causes, are
such events not
merely calculated,
but intended, to lead
men to trace the in-
separable connection
between national sins
and national judg-
ments.—C.

f Je. 41. 8. 14. 4. Am.
4. 6-8.
g Ki. 18. 5. Ho. 4. 3.
Je. 12. 4. 14. 5. 6.
h Ps. 50. 15. 71. 5. Lu.
18. 1-7. Mt. 7. 6. 7. Ja. 1. 6.
Mat. 7. 7. Ps. 1. 6.
i Am. 7. 4. Je. 14. 4. 9.
10. 1. Ki. 17. 1. 26. 19, 20.
De. 28. 23. ch. 2. 3.

j Or, habitations.
k Is. 63. 13. Je. 9. 10.
l Ps. 104. 21. 145. 25.
14. 9. Job. 28. 11.
m The beasts "cry"
at the instigation of
nature—that is, of
God's law—and are,
accordingly, said to
"cry" to the LORD.—
C.

n Ki. 17. 7. 18. 5.
o This is a very
graphic description
of a flight of locusts.
I saw it once in Pales-
tine. A thick haziness
spread over the whole
heavens; the sun was
almost obscured; near
objects became dim,
and those more remote
were hidden as by a
mist. A deep, pene-
trating, painful
sound filled the air.
They soon covered
everything. It was
impossible to keep
them out of the
houses or off the per-
son. They all flew
in one direction, as if
driven by some irre-
sistible though un-
seen power: and
nothing could drive
them back or turn
them aside. Those
that alighted or fell
never rose again.
The "ravages were
terrible. No green
thing escaped.—P.

CHAP. II.
a Nu. 10. 3. 5. 7. 9. Ho.
8. 1. Zep. 2. 1. 2. ch. 1. 14.
15. ver. 15-17. Is. 66. 6.
Je. 5. 22.
b Blow ye. This
call is to the priests,
whose duty it was to
blow the trumpet
either for march or
alarm, Nu. 10. 5-9.—C.

c Or, cornet.
d See on ch. 1. 15.
Zep. 1. 14. 1. Ki. 14. 14.
Am. 5. 2. Eze. 7. 2-13.
e Ps. 18. 13. 97. 2. ver.
10. Am. 5. 18. Zep. 1. 15.
f See note " in
second column.
g ch. 1. 6; ver. 4. 5. 7.
11. 20. 25.
h Ex. 10. 14. Da. 12. 1.
i Heb. of genera-
tion and generation.

A.M. cir. 3284 or 3214.
B.C. cir. 700 or 790.

g ch. 1. 19. 20. Ps. 50. 3.
Am. 7. 14. Ex. 1. 15.
h A fire devoureth,
&c. Their insatiable
appetite hurries them
on to devour, as a
general conflagration
consuming a forest.—
C.

i Behind them, &c.
The country desola-
ted by the locusts
has all the appear-
ance of destruction
by fire. Ludolphus
History of Ethiopia.
—C.

j Is. 51. 3. Ge. 2. 8; 13.
10.
k Zec. 7. 14. Ps. 107.
34. ch. 1. 4. 7. 10-12, 17-
30.
l Na. 3. 2. Hab. 1. 8.
Re. 9. 7-9.

m ch. 1. 5-10. Na. 2. 10.
Am. 7. 1-5. Je. 8. 21; 14. 1.
5. 6. 11. 3. 4. 13. 8. Ps.
119. 83. La. 4. 5.
n Heb. pot.
o Ps. 137. 1. 2. Je. 5. 10.
p Pr. 30. 7. Re. 9. 11.
q Is. 5. 27. 1 Sa. 6. 12.
r Or, dart.
s Je. 9. 21. Jn. 10. 1.
t Ps. 18. 7.
u ver. 31; ch. 3. 15. Is.
13. 10; 34. 4. Eze. 30. 7.
Mat. 24. 29. Am. 5. 8, 18.
Zep. 1. 5.

v Is. 17. 18. 5. 26; 13. 4.
Am. 1. 2; 3. 8. ch. 1. 16.
w As the voice of a
general commands
the movements of his
army, so the will of
God determines the
movement of these
insect invaders—the
meanest creature
being able to accom-
plish the mighty
purposes of his
judgments.—C.

x Je. 30. 7. Am. 5. 18.
Zep. 1. 15. Mal. 3. 2. Re.
6. 17. ch. 1. 15; ver. 6, 10.
y La. 3. 40. 47. Je. 4. 1;
3. 13. 14; 29. 12. Ho. 12. 6;
14. 1. ch. 1. 13. 14. Zec. 7.
3. 5. 12. 10-12.
z Ps. 34. 18; 51. 17. Is.
66. 2. La. 3. 41.
aa Ex. 34. 6. 7. Ps. 86. 5.
15. 33. 145. 5. 9. La. 3.
33. Ps. 9. 9. Jonah. 4. 2.
b ver. 14. Je. 18. 7. 8.
Ps. 100. 45.

c Jonah. 3. 9. Zep. 2. 3.
2 Ki. 19. 4. Jos. 14. 12. 2
Sa. 12. 22. Am. 5. 15.
d ch. 1. 9. 13. 16. Is. 65.
8. Hag. 2. 1.
e See on ver. 11; ch. 1.
14. Nu. 10. 3. Zep. 2. 1-3.
f Ch. 20. 2. 3. Eze. x. Ne.
ix. Mat. 9. 15.

g Ex. 19. 10, 22. Le. 15.
31. Nu. 10. 3, 20.
h Ch. 20. 13. Jonah
3. 7, 8.

i This is a very
graphic description
of a flight of locusts.
I saw it once in Pales-
tine. A thick haziness
spread over the whole
heavens; the sun was
almost obscured; near
objects became dim,
and those more remote
were hidden as by a
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trating, painful
sound filled the air.
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everything. It was
impossible to keep
them out of the
houses or off the per-
son. They all flew
in one direction, as if
driven by some irre-
sistible though un-
seen power: and
nothing could drive
them back or turn
them aside. Those
that alighted or fell
never rose again.
The "ravages were
terrible. No green
thing escaped.—P.

3 A^a fire devoureth⁵ before them; and behind them⁶ a flame burneth: the land is "as the garden of Eden before them, and behind them "a desolate wilderness; yea, and nothing shall escape them.

4 The appearance of them is "as the appear-
ance of horses; and as horsemen, so shall they run.

5 Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle-array.

6 Before^k their face the people shall be much pained; all faces shall gather blackness.⁷

7 They shall run like mighty men; they "shall climb the wall like men of war; and they shall "march every one on his ways, and they shall not break their ranks:

8 Neither^c shall one thrust another, they shall walk every one in his path: and *when* they fall upon the sword,⁸ they shall not be wounded.

9 They shall run to and fro in the city; they shall run upon the wall; they shall climb up upon the houses; they shall enter "in at the windows like a thief.

10 The^a earth shall quake before them; the heavens shall tremble: "the sun and the moon shall be dark, and the stars shall withdraw their shining:

11 And the LORD "shall utter his voice⁹ be-
fore his army; for his camp is very great: for *he* is strong that executeth his word: for the "day of the LORD is great and very terrible; and who can abide it?

12 ¶ Therefore also now, saith the LORD, "Turn ye *even* to me with all your heart, and with fasting, and with weeping, and with mourning;

13 And "rend your heart, and not your gar-
ments, and turn unto the LORD your God: for *he* is "gracious and merciful, slow to anger, and of great kindness, and "repenteth him of the evil.

14 Who^e knoweth *if* he will return and re-
pent, and leave a blessing behind him; "even a meat-offering, and a drink-offering, unto the LORD your God?

15 ¶ Blow^b the trumpet in Zion, sanctify a fast, call a solemn assembly:

16 Gather the people, "sanctify the congrega-
tion, "assemble the elders, gather the children,

under the one common name of 'army,' renders it highly probable that they were all but different species of the same genus, or different varieties of the same species—all locusts, or at least winged insects—each contemptible in itself, but terrible and irresistible in their combination. C.

REFLECTIONS.—It is very needful that ministers should warn sinners of the fatal consequences of their conduct. But the rareness of tremendous judgments wonderfully discovers the infinite patience and mercy of God. How dangerous is it to rebel against JEHOVAH, who by a nod can muster even an army of insects able to ruin the mightiest nations on earth! No one can either withstand, support under, or flee from his

incensed wrath. And but little comfort can the luminaries of heaven afford us when their Maker frowns.—Extraordinary judgments call to extraordinary fasting and prayer; and all private joys ought to give place to public sorrows for sin or its fruits. In all solemn worship ministers ought to lead the way, and every penitent should be careful to perform whatever may prevent the reproach of Christ and his church, and promote the plentiful and purer enjoyment of his ordinances as a principal benefit. But no fasting can avail us unless the heart be broken and melted by God's kindness, and turned to him. Mercy is all we need ask; and

his glory, as interested in our salvation, is a sufficient plea. He will certainly hear when his people cry; and he can easily remove our plagues, renew our comforts, and give us a heart to give him the glory of his work. An abundance of outward comforts are a great mercy when by them our hearts are enlarged in love and thankfulness to God the bestower. And especially when, together with them, our spiritual knowledge and faith are increased. By the most gracious, almighty, and awful exertions of power, is Jesus' kingdom erected in the world or in the hearts of men. And thence happy are they, in the worst of times, who are inter-



SMYRNA, THE CITY OF THE MARTYR POLYCARP—THE DISCIPLE OF ST. JOHN. [Joel, ii:17.]—"Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?" Smyrna is in Asia Minor, and not a great way from the scenes of some of the fearful massacres of the present time. This picture is appropriate

here because it illustrates the truth referred to in the seventeenth verse of this second chapter of Joel, because this verse expresses the spirit of God's people all over the world; for it has been the prayer, perhaps, of every Christian heart, "Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them." Smyrna is a beautiful city of about 300,000 inhabitants. Polycarp, a disciple of Saint John, lived here and here suffered martyrdom. His grave is upon a hill overlooking the city.

and those that suck the breasts: ¹let the bridegroom go forth of his chamber, and the bride out of her closet.

17 Let² the priests, the ministers of the LORD, weep ³between the porch and the altar, and let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should rule⁴ over them:⁵ wherefore⁶ should they say among the people, Where is their God?

18 ⁷Then will the LORD ⁸be jealous for his land, and pity his people.

19 Yea, the LORD ⁹will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith; and I will no more make you a reproach among the heathen:

20 But I will remove far off from you ¹⁰the northern army,¹¹ and will drive him into a land barren and desolate, with his face toward the east sea;¹² and his hinder part toward the utmost sea: and his stink shall come up, and his ill savour¹³ shall come up, because he hath done¹⁴ great things.

21 ¹⁵Fear¹⁶ not, O land; be glad and rejoice: for the LORD ¹⁷will do great things.

22 Be¹⁸ not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the¹⁹ tree beareth her fruit, the fig-tree and the vine do yield their strength.

23 Be²⁰ glad then, ye children of Zion, and rejoice²¹ in the LORD your God: for he hath given you ²²the former rain²³ moderately,²⁴ and he will²⁵ cause to come down for you the rain, the former rain, and the latter rain ²⁶in the first month.

24 And ²⁷the floors shall be full of wheat, and the fats shall overflow with wine and oil.

25 And ²⁸I will restore to you the years that the locust hath eaten, the canker-worm, and the caterpillar, and the palmer-worm, my great army which I sent among you.

26 And ²⁹ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt ³⁰wondrously with you: and my people shall never ³¹be ashamed.

27 And ye shall know that ³²I am in the midst of Israel, and that ³³I am the LORD your God, and none else: and my people shall never be ashamed.

28 ³⁴And³⁵ it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your ³⁶daughters shall prophesy, your old men shall dream dreams, your young men shall see visions.³⁷

29 And ³⁸also upon the servants and upon the handmaids in those days will I pour out my Spirit.

30 And³⁹ I will show wonders in the heavens

A.M. cir. 3284 or 3214.
B.C. cir. 720 or 790.

1 Co. 7.5. Zec. 12.12.
14. Mat. 15.7.
2 ch. 1.13. Is. 62.1.6.
3 Eze. 8.16. Mat. 23.
35.2 Ch. 8.12.
4 Ho. 1.4.3. Ex. 32.17.
12. Ps. 74.10.18-23. Is.
1.18. Lu. 15.18.19.

1 If the nation were by famine reduced to poverty, they must soon become tributaries to the heathen, or even slaves, that they might obtain bread.—C.

2 Or, use a by-word against them.

3 Ps. 42.10; 79.10; 125.2. Mi. 7.10.

4 De. 4.24; 32.36. Zec. 1.14; 8.12. Is. 31.30. Is. 63.9.15. Ju. 10.16. La. 3.32. Ps. 103.13.17.

5 Ps. 21.4; 95.2.18.58. 99.10.

6 Mat. 7.7; 6.33. Ro. 8.32. Is. 62.8.9. Am. 9.13.14.

7 ver. 2-11; ch. 1.4.6. Ex. 10.19.

8 The locusts had come from Syria, or the north, and are to be driven into the East or Dead Sea, on the east of Judea.—C.

9 Or, about 200. The Mediterranean.—C.

10 Eze. 47.8.18. Zec. 14.8. De. 1.24.1.6. The Dead, or Red, and Mediterranean Sea.

11 When the locusts are carried by the wind over the sea, they light on the waves and perish.

12 When again they come upon the land they rot with great stench, which is reported to have given rise to pestilence. See Thevenot, Mede, &c.—C.

13 Heb. he hath magnified to do.

14 Is. 47.10; 43.1.44.1.1. Ju. 18. Hab. 3.18.

15 ver. 20. Ps. 120.1.3. Is. 28.29.

16 ch. 1.18-20. Zec. 8.12. Ps. 65.9-13.

17 Eze. 26.25. Ps. 67.6. Am. 9.13.14.

18 Ps. 33.1; 149.2. Je. 23.24. Lu. 10.20. Ps. 4.6.7. 104.34. Is. xli. xxv. xxvi. xxviii.

19 Is. 41.16. Zec. 10.7. 7 Or, 2 a teacher of righteousness.

20 See Ho. 6.3.—C.

21 Heb. according to righteousness.

22 Le. 26.4. De. 11.14. Eze. 34.26. Ho. 6.3. Ja. 5.7.18.

23 Am. 4.7. Ex. 12.2. Mat. 6.31. Ti. 4.8. Ho. 2.21. Hag. 2.19.

24 Hag. 2.19. ch. 1.4. ver. 2-11. Is. 60.10; 61.7. Zec. 10.6.

25 Eze. 26.5. De. 6.11. 8.15. Is. 62.9.1. Co. 10.31. 1 Ti. 4.5.

26 ver. 20. Ps. 72.18. Eze. 37.2. Zep. 3.11. Ro. 5.5. Ps. 1.20.6.

27 ch. 3.17. Le. 26.11. 12. Eze. 37.26.

28 Is. 45.5.1.2. Eze. 28.26. Is. 52.6.

29 Is. 32.15.44.3. Zec. 12.10. Eze. 39.26.37. Je. 31.34. Ju. 7.39. Ac. 2.4.21.10.44.11.17.

30 Eze. 15.2. Ju. 4.4.2. Ki. 2.14. Ac. 21.9.

31 This prophecy was applied by Peter (Ac. 2.17) to the miraculous descent of the Holy Ghost in the gift of tongues.—A.D. flesh. Gentiles as well as Jews.—C.

32 Co. 12.13. Col. 3.11. Ja. 2.5. Ga. 3.28.

33 Ac. 2.19.20. ch. 3.15. Mat. 3.2.3.5; 4.5. Mat. 24.29. Lu. 21.25.26. with Is. 34.4.13.10. Re. 6.12-17. Zep. 1.14-18.

34 In interpreting the remarkable prophecy contained in verses 30 and 31, the critic will observe that it is by the grammar inseparably connected with what immediately goes before. The outpouring of the Spirit and the infliction of those judgments must be looked for at the same period. The latter follows the former without a long interval. The period of the fulfilment of the former is fixed by an inspired interpreter—the apostle Peter.

35 Lu. 18.7.8. De. 32.35.2 Th. 1.6.

36 Is. 41.2. Ki. 2.8. 18.18.19.24.13.25.13. 17. Je. 50.28.51.11. Da. 5.2.3.

37 Heb. desirable.

38 Ob. 11. Na. 3.10. A. Ju. 11.12. Am. 1.6. 9. Ch. 2.1.10; 28.18. ver. 6. Ac. 9.4.

39 Lu. 18.7.8. De. 32.35.2 Th. 1.6.

40 Is. 41.2. Ki. 2.8. 18.18.19.24.13.25.13. 17. Je. 50.28.51.11. Da. 5.2.3.

41 Heb. desirable.

42 Ob. 11. Na. 3.10. A. Ju. 11.12. Am. 1.6. 9. Ch. 2.1.10; 28.18. ver. 6. Ac. 9.4.

43 Lu. 18.7.8. De. 32.35.2 Th. 1.6.

44 Is. 41.2. Ki. 2.8. 18.18.19.24.13.25.13. 17. Je. 50.28.51.11. Da. 5.2.3.

45 Heb. desirable.

46 Ob. 11. Na. 3.10. A. Ju. 11.12. Am. 1.6. 9. Ch. 2.1.10; 28.18. ver. 6. Ac. 9.4.

A.M. cir. 3284 or 3214.
B.C. cir. 720 or 790.

The latter, therefore, must be regarded as fulfilled in the siege and destruction of Jerusalem. This view is confirmed by a comparison of the language of the prophecy with the words of our Lord in Mat. 24.29. See the language is, of course, not to be interpreted in the distant future. Figures and symbols are used, such as were familiar to the people of the East, and such too as we meet with in heathen writers. It would seem, however, while great events were thus foretold in regard to the Jewish state and polity, these were also intended to be symbolical of still greater events in the distant future, namely, the last judgment.—P.

3 See Is. 13.10.13.—C.

4 Ro. 10.11-13; 11.5. In. 6.37. Is. 11.9.20. Mat. 9.13. Re. 22.17.

5 That CHRIST here to be invoked, is evident from Ro. 10.13.—C.

6 Ob. 17. Ro. 11.26.9. 27. ch. 3.1. Ps. 14.7.

7 Ac. 2.40.47.1 Th. 2.16. Is. 11.11.12.13. Mi. 4.7.5.37. Am. 9.9. Eze. 20.34.40; 28.35. Ro. 11.57.9.27.

8 Even from among the remnant whom the Lord shall call. That is, the remnant of Judah, Benjamin, and a few of the other tribes, whom the Lord had called out of Babylon.—C.

9 CHAP. III.

10 Le. 20.40-45. De. 32.1. Is. 11.11.12.13. Ro. 11.25-27. Je. 3.18.19.23.3.8.29.14; 30.10.18.

11 This chapter is an amplification of ver. 31 and 32 of the preceding. The time referred to is a very wide one. It extended from the close of the Jewish captivity, when the Jews were restored to Palestine, to that period when the full restoration of the covenant people to the church of God, as predicted in Is. 60.1 (Ro. 11.26), shall be effected. During that period the nations mentioned in detail would be judged.—P.

12 Zec. 12.2-4. Re. 15.10. Eze. xxxviii. xxxix. Zep. 3.8. Is. 34.1-5.

13 Ch. 20.26. Is. 39.33; 37.36. Zec. 14.4. Eze. 39.11. Re. 16.16. ver. 12. 18.66.16. Eze. 17.20.22.35.38.

14 Je. 12.14.49.1.2. Eze. 25.3.12.15. Am. 1.1. Ob. 10. Zep. 2.8. Re. 12.18.19.23.24.

15 1 regard Jehoshaphat as a symbolic and not a geographical name. Tradition has connected it with the valley of Kidron, but without any evidence. In fact such a scene as is here described would be impossible in the Kidron, which is a narrow, rugged glen, altogether unsuitable for public assemblies.

The word *Jehoshaphat* signifies 'Jehovah judgeth,' and the idea embodied in the passage seems to be, that the Lord would assuredly judge all nations that had in any way opposed or oppressed his church.—P.

16 Ob. 11. Na. 3.10. A. Ju. 11.12. Am. 1.6. 9. Ch. 2.1.10; 28.18. ver. 6. Ac. 9.4.

17 Lu. 18.7.8. De. 32.35.2 Th. 1.6.

18 Is. 41.2. Ki. 2.8. 18.18.19.24.13.25.13. 17. Je. 50.28.51.11. Da. 5.2.3.

19 Heb. desirable.

20 Ob. 11. Na. 3.10. A. Ju. 11.12. Am. 1.6. 9. Ch. 2.1.10; 28.18. ver. 6. Ac. 9.4.

21 Lu. 18.7.8. De. 32.35.2 Th. 1.6.

22 Is. 41.2. Ki. 2.8. 18.18.19.24.13.25.13. 17. Je. 50.28.51.11. Da. 5.2.3.

23 Heb. desirable.

24 Ob. 11. Na. 3.10. A. Ju. 11.12. Am. 1.6. 9. Ch. 2.1.10; 28.18. ver. 6. Ac. 9.4.

25 Lu. 18.7.8. De. 32.35.2 Th. 1.6.

26 Is. 41.2. Ki. 2.8. 18.18.19.24.13.25.13. 17. Je. 50.28.51.11. Da. 5.2.3.

27 Heb. desirable.

28 Ob. 11. Na. 3.10. A. Ju. 11.12. Am. 1.6. 9. Ch. 2.1.10; 28.18. ver. 6. Ac. 9.4.

29 Lu. 18.7.8. De. 32.35.2 Th. 1.6.

30 Is. 41.2. Ki. 2.8. 18.18.19.24.13.25.13. 17. Je. 50.28.51.11. Da. 5.2.3.

31 Heb. desirable.

32 Ob. 11. Na. 3.10. A. Ju. 11.12. Am. 1.6. 9. Ch. 2.1.10; 28.18. ver. 6. Ac. 9.4.

33 Lu. 18.7.8. De. 32.35.2 Th. 1.6.

34 Is. 41.2. Ki. 2.8. 18.18.19.24.13.25.13. 17. Je. 50.28.51.11. Da. 5.2.3.

35 Heb. desirable.

36 Ob. 11. Na. 3.10. A. Ju. 11.12. Am. 1.6. 9. Ch. 2.1.10; 28.18. ver. 6. Ac. 9.4.

37 Lu. 18.7.8. De. 32.35.2 Th. 1.6.

38 Is. 41.2. Ki. 2.8. 18.18.19.24.13.25.13. 17. Je. 50.28.51.11. Da. 5.2.3.

39 Heb. desirable.

40 Ob. 11. Na. 3.10. A. Ju. 11.12. Am. 1.6. 9. Ch. 2.1.10; 28.18. ver. 6. Ac. 9.4.

41 Lu. 18.7.8. De. 32.35.2 Th. 1.6.

42 Is. 41.2. Ki. 2.8. 18.18.19.24.13.25.13. 17. Je. 50.28.51.11. Da. 5.2.3.

43 Heb. desirable.

44 Ob. 11. Na. 3.10. A. Ju. 11.12. Am. 1.6. 9. Ch. 2.1.10; 28.18. ver. 6. Ac. 9.4.

45 Lu. 18.7.8. De. 32.35.2 Th. 1.6.

46 Is. 41.2. Ki. 2.8. 18.18.19.24.13.25.13. 17. Je. 50.28.51.11. Da. 5.2.3.

47 Heb. desirable.

48 Ob. 11. Na. 3.10. A. Ju. 11.12. Am. 1.6. 9. Ch. 2.1.10; 28.18. ver. 6. Ac. 9.4.

49 Lu. 18.7.8. De. 32.35.2 Th. 1.6.

50 Is. 41.2. Ki. 2.8. 18.18.19.24.13.25.13. 17. Je. 50.28.51.11. Da. 5.2.3.

51 Heb. desirable.

52 Ob. 11. Na. 3.10. A. Ju. 11.12. Am. 1.6. 9. Ch. 2.1.10; 28.18. ver. 6. Ac. 9.4.

53 Lu. 18.7.8. De. 32.35.2 Th. 1.6.

54 Is. 41.2. Ki. 2.8. 18.18.19.24.13.25.13. 17. Je. 50.28.51.11. Da. 5.2.3.

55 Heb. desirable.

and in the earth, blood, and fire, and pillars of smoke.

31 The sun shall be turned into darkness, and the moon into blood,³ before the great and the terrible day of the LORD come.

32 And it shall come to pass, that ⁴whosoever shall call on the name⁵ of the LORD shall be delivered: ⁶for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the ⁷remnant⁸ whom the LORD shall call.

CHAPTER III.

1 God's judgments against the enemies of his people. 9 God will be known in his judgment. 18 His blessing upon the church.

FOR, behold, in those days, and in that time, when ¹I shall bring again the captivity of Judah and Jerusalem,²

2 ³I will also gather all nations, and will bring them down into the ⁴valley of Jehoshaphat, and will ⁵plead with them there ⁶for my people and ⁷for my heritage Israel, whom they have scattered among the nations, and parted my land.⁸

3 And they have ⁹cast lots for my people: and have given a boy for an harlot, and sold a girl for wine, that they might drink.

4 Yea, and ¹⁰what have ye to do with me, O Tyre, and Zidon, and all the coasts of Palestine? will ye render me a recompense? and if ye recompense me, ¹¹swiftly and speedily will I return your recompense upon your own head:

5 Because ye ¹²have taken my silver and my gold, and have carried into your temples my goodly pleasant¹³ things:

6 The children also of Judah and the children of Jerusalem have ye ¹⁴sold unto the Grecians,¹⁵ that ye might remove them far from their border.

7 Behold, ¹⁶I will raise them out of the place whither ye have sold them, and ¹⁷will return your recompense upon your own head:

8 And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the ¹⁸Sabeans, to a people far off: for the LORD hath spoken it.

9 Proclaim¹⁹ ye this among the Gentiles; Prepare²⁰ war, wake up the mighty men, let all the men of war draw near; let them come up:

10 Beat²¹ your plowshares into swords, and your pruning-hooks²² into spears: let the weak say, I am strong.

11 Assemble²³ yourselves, and come, all ye heathen, and gather yourselves together round about: thither²⁴ cause thy ²⁵mighty ones to come down, O LORD.²⁶

23.8. Is. 14.1.2. Ju. 11.51. 24.2. Job 1.15. Ps. 72.9.10. 3. ver. 2. Is. 8.9.10. Je. 46.3.4. Eze. 38.7. Re. 16.14. 6 Heb. Sanctify. 9 Lu. 22.36. with Is. 2.4. Mi. 4.3. Zec. 12.18. 10 Or, scythes. 11 See ver. 9.12. Re. 14.19; 16.14. 16 Zep. 3.8. Mi. 4.12. 17 Or, the LORD shall bring down thy mighty ones. 18 Ps. 78.25; 103.20. Is. 37.36; 13.3. Re. 19.14. ver. 13. 19 Yet there Jehovah bringeth down thy mighty ones.—Boothroyd.

20 Heb. the sons of the Grecians. 21 Is. 43.5.6.40.12. Je. 23.8. Is. 14.1.2. Ju. 11.51. 24.2. Job 1.15. Ps. 72.9.10. 3. ver. 2. Is. 8.9.10. Je. 46.3.4. Eze. 38.7. Re. 16.14. 6 Heb. Sanctify. 9 Lu. 22.36. with Is. 2.4. Mi. 4.3. Zec. 12.18. 10 Or, scythes. 11 See ver. 9.12. Re. 14.19; 16.14. 16 Zep. 3.8. Mi. 4.12. 17 Or, the LORD shall bring down thy mighty ones. 18 Ps. 78.25; 103.20. Is. 37.36; 13.3. Re. 19.14. ver. 13. 19 Yet there Jehovah bringeth down thy mighty ones.—Boothroyd.

20 Heb. the sons of the Grecians. 21 Is. 43.5.6.40.12. Je. 23.8. Is. 14.1.2. Ju. 11.51. 24.2. Job 1.15. Ps. 72.9.10. 3. ver. 2. Is. 8.9.10. Je. 46.3.4. Eze. 38.7. Re. 16.14. 6 Heb. Sanctify. 9 Lu. 22.36. with Is. 2.4. Mi. 4.3. Zec. 12.18. 10 Or, scythes. 11 See ver. 9.12. Re. 14.19; 16.14. 16 Zep. 3.8. Mi. 4.12. 17 Or, the LORD shall bring down thy mighty ones. 18 Ps. 78.25; 103.20. Is. 37.36; 13.3. Re. 19.14. ver. 13. 19 Yet there Jehovah bringeth down thy mighty ones.—Boothroyd.

20 Heb. the sons of the Grecians. 21 Is. 43.5.6.40.12. Je. 23.8. Is. 14.1.2. Ju. 11.51. 24.2. Job 1.15. Ps. 72.9.10. 3. ver. 2. Is. 8.9.10. Je. 46.3.



THE TEMPLE OF THE WINDS, ATHENS—THE CAPITAL OF THE GRECIANS, TO WHOM, ACCORDING TO JOEL, THE CHILDREN OF JUDAH WERE SOLD. [Joel, iii:6.]—"The children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border." The mention of Grecians in the above verse brings the Hellenic and Hebrew races into contact for the first time.

was by that remote exile to prevent the possibility of their return to their own land. We give to illustrate this reference a picture of the Temple of the Winds in Athens. This old temple is a small octagonal building in good preservation. Upon its eight faces are many emblematic figures representing the various winds which are most frequent in Greece. According to tradition, Socrates used to take his stand on the site of this temple to instruct the rising youth of Athens. It is about 26 feet in diameter, and 42 feet in height.

17 So^d shall ye know that I *am* the LORD

Ver. 17. *Strangers.* Enemies from strange countries, and of strange speech, shall no longer be permitted to enter and ravage

Is. 60. 19, 20.

21 For² I will cleanse their blood⁶ *that* I have not cleansed. for the LORD⁷ dwelleth in Zion.

REFLECTIONS.—The most kind and obliging often find others unkind and unneighborly. And no sweetness of temper or conduct can soften the enmity of the wicked. But dreadful is their danger who injure the people of God; for without fail, and in great fury, especially at the last day, will God reckon with them! But when wicked men are cast down, believers shall be lifted up in comfort, holiness, and safety.—How delightful shall this world be when all the corners of it shall be filled with the knowledge, glory, and grace of the Lord! And still more happy in the eternal state, in which God and the Lamb shall be ALL and in ALL.

To this view of natural history the book of Joel is particularly directed; and it affords a noble example of the fact, that the Scriptures excel all other books, as much in sublimity as in piety and truth. C.

THE BOOK OF THE PROPHET AMOS.

Amos was a native of Judea, ch. i.; vii. 14: and began to prophesy along with Hosea, about 800 years before Christ. After denouncing ruin to the neighbouring heathens, who had been bitter enemies to the Hebrews, he calls the Israelites, and sometimes the Jews, to account for their idolatry, ingratitude, violence, treachery, oppression, incorrigibility, uncleanness, contempt of the Sabbath, worldliness, &c., ch. i.-viii.; and concludes, predicting the establishment of the gospel church in the apostolic and millennial periods.

[Amos was one among the herdmen of Tekoa, a town of Judah, four leagues south of Jerusalem; but Beth-el seems to have been his native city, and his removal to Tekoa the consequence of the anger of Jeroboam, the son of Joash, and of Amaziah the priest (ch. 7. 10-13), because of his faithful denunciation of their idolatry. He began to prophesy along with Hosea, about 800 years before Christ; and after proclaiming the judgments of God against the neighbouring heathens, who had cruelly persecuted the Jews, he proceeds to upbraid them with their ingratitude, idolatry, violence, oppression, treachery, Sabbath-breaking, licentiousness, and worldliness; and concludes with predicting the blessed restoration of Israel, and establishment of the universal kingdom of Christ. C.]

Amos was of humble parentage, born in a remote and obscure village, and employed from youth apparently in an humble though honourable calling. He was a shepherd, and his circumstances were such that his chief food consisted of the coarse fruit of the sycamore. He had received no special training; he was not educated at any of those schools of the prophets then common in Palestine. His language and idiom are such as might be expected from one in his position, writing under divine inspiration. Noble thoughts and sublime imagery are couched in simple words, and intermixed with figures and similes drawn from the features of nature and from the ordinary events of village life. Tekoa was a mountain village, situated about half-way between Jerusalem and Hebron, on the borders, and commanding a wide view of, the wilderness of Judah. Its ruins now cover a bleak and dreary mountain side, and when wandering among and around them one can understand the simple words of Amos, 'I was no prophet, neither was I a prophet's son; but I was an herdman, and a gatherer of sycamore fruit: and the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel.' He did not seek, he did not expect, such a noble mission. It was wholly the Lord's doing; and in meek submission he did the Lord's work. P.]

CHAPTER I.

3 Amos sheweth God's judgments upon Syria, 6 upon the Philistines, 9 upon Tyrus, 11 upon Edom, 13 upon Ammon.

THE words^a of Amos, who was^b among the herdmen of Tekoa, which he saw concerning Israel^c in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake.^d

2 And he said, The LORD will roar from Zion, and utter his voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither.¹

3 ¶ Thus saith the LORD, For three² transgressions of Damascus, and³ for four,⁴ I will not turn away the punishment thereof;⁵ because they have thrashed Gilead with thrashing instruments of iron:

4 But I will send a fire into the house of Hazael, which shall devour the palaces of Ben-hadad.

5 I will break also the bar of Damascus, and cut off the inhabitant from the plain of Aven,⁷ and him that holdeth the sceptre from the house of Eden:⁸ and the people of Syria shall go into captivity unto Kir, saith the LORD.

6 ¶ Thus saith the LORD, For three transgressions of Gaza,⁹ and for four, I will not turn

^a Is. 8.4. Je. 49.23; 51.30. Zec. 9.1. ^b ch. 9.7. 2 Ki. 15.9. Is. 57.1-2. Je. 49.23-27. ^c ver. 8. Is. 14.29-31. Je. 47.1-7; 25.20. E. c. 25.10, 17. Zep. 2.4.

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CHAP. I.

^a Is. 1.1. Je. 1.1. Eze. 1.1. Ho. 1.1. Jonah 1.1. ^b Mi. 1.1. Zep. 1.1. Hag. 1.1. Zec. 1.1. Mal. 1.1. ^c Ps. 121.2. Ti. 3.16. ^d ch. 7. 14. Ps. 78. 70. 71. Mat. 4. 15. 16. 2. 1. 2. ^e 2 Sa. 14.2. Je. 6.1. 2. Ch. 11.6. 20.20. ^f Ho. 1.1. 2. Ki. 14.20. ^g 15. ch. 7. 9. 10. ^h Zec. 14.5. ⁱ Je. 25.30. Joel 3.16. ^j 2. 11. ch. 3. 7. 8. 2. 11. 3. 16. ^k A. ch. 4. 7. 8. Joel 1. 18. 20. Is. 33.9. ^l Carmel is celebrated for its flowers, foliage, and general verdure. No hill in Palestine has so much natural beauty. The withering of Carmel was thus the symbol of universal desolation.—P.

¹ Several, Job 5. 10. Pr. 6. 16. Ec. 11. 2. Mi. 5. 5. Ps. 62. 11. Job 33. 29.

² Or, *yea*. ³ For three transgressions, and for four. ⁴ For the many transgressions.—Boothroyd.

⁵ Is. 8.4. 17. 1. Je. 49. 23. 27. Zec. 9. 1. ⁶ Or, *convert it*, or *let it be quiet*, and so *ver. 6. 9. 11. 13.*

⁷ Is. 41. 15. Je. 51. 33. ⁸ 2 Ki. 10. 32. 33. 13. 3. 7. ⁹ De. 32. 41. 43. Ro. 12. 19. Hab. 2. 9. 12. Is. 45. 7. Ps. 7. 8. ch. 3. 6.

¹⁰ ver. 7. 10. 12. 14. ch. 2. 25. Ps. 78. 63. Eze. 30. 8. Je. 49. 27.

¹¹ Or, *Bikath-aven*. ¹² See note * in second column.

¹³ Or, *Beth-eden*. ¹⁴ Gaza, being one of the chief cities of Philistia is here mentioned as the representative of the whole of that country. Amos refers in this verse to the invasion of Judah by the Philistines in the time of Joram. 2 Ch. 21. 16. when they captured many Jews, and sold them to the Edomites and Phoenicians.—P.

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1 Or, carried them away with an entire captivity.

¹ Or, *carried them away with an entire captivity*. 2 Ch. 21. 10, 17. 28. 18. Joel 3. 6. ² Zep. 2. 4. 2. Ch. 26. 6. ³ 2 Ki. 18. 8. Is. 20. 1. Je. 25. 20; 47. 1-7. Eze. 25. 15-17. Zep. 1. 4. Zec. 9. 5-6. ⁴ Ps. 81. 14. Is. 1. 25. Zec. 13. 7. ⁵ ch. 9. 7. Je. 47. 4. Eze. 25. 16. ⁶ u ver. 6. 11. Joel 3. 4-6.

⁷ Heb. *the covenant of brethren*, 2 Sa. 5. 11. 1. Ki. 5. 1. 19. 11-14. ⁸ v. 15. xxiii. Je. 25. 22; 44. 4. Eze. xxvi. xxviii. Joel 3. 4-8. Zec. 9. 1-5. ⁹ Je. 49. 7. Ob. 1. &c. ¹⁰ Ps. 83. 6. 7. 12. 7. Ge. 27. 40. De. 23. 7. Eze. 25. 14. ¹¹ Teman was a district bordering upon and embracing part of Edom, and Bozrah was the capital of the country. It occupied a strong position on the top of a hill north of Petra.—P.

¹² Heb. *corrupted his covenant*. ¹³ Teman was a district bordering upon and embracing part of Edom, and Bozrah was the capital of the country. It occupied a strong position on the top of a hill north of Petra.—P.

¹⁴ In Hebrew *Bikath-aven*. It is highly probable that the place referred to is the great plain or valley between Lebanon and Anti-Lebanon, called Cœle-Syria by the Greeks, and *Bukda* by the Arabs. It is worthy of note that in and near it are great numbers of ancient temples and Canaanish high-places. The most celebrated of these is Balbek. It is one of the most fertile vales in Syria, and appears to have been densely populated in all ages. Nothing is known of Eden; and the conjectures hazarded by some commentators are not worth repeating.—P.

away the punishment thereof: because they carried away captive the whole captivity,¹ to deliver them up to Edom:

7 But I will send a fire on the wall of Gaza, which shall devour the palaces thereof:

8 And I will cut off the inhabitant from Ashdod, and him that holdeth the sceptre from Ashkelon; and I will turn mine hand against Ekron: and the remnant of the Philistines shall perish, saith the Lord God.

9 ¶ Thus saith the LORD, For three transgressions of Tyrus, and for four, I will not turn away the punishment thereof; because they delivered up the whole captivity to Edom, and remembered not the brotherly covenant.²

10 But I will send a fire on the wall of Tyrus, which shall devour the palaces thereof.

11 ¶ Thus saith the LORD, For three transgressions of Edom, and for four, I will not turn away the punishment thereof; because he did pursue his brother with the sword, and did cast off all pity,³ and his anger did tear perpetually, and he kept his wrath for ever:

12 But I will send a fire upon Teman, which shall devour the palaces of Bozrah.⁴

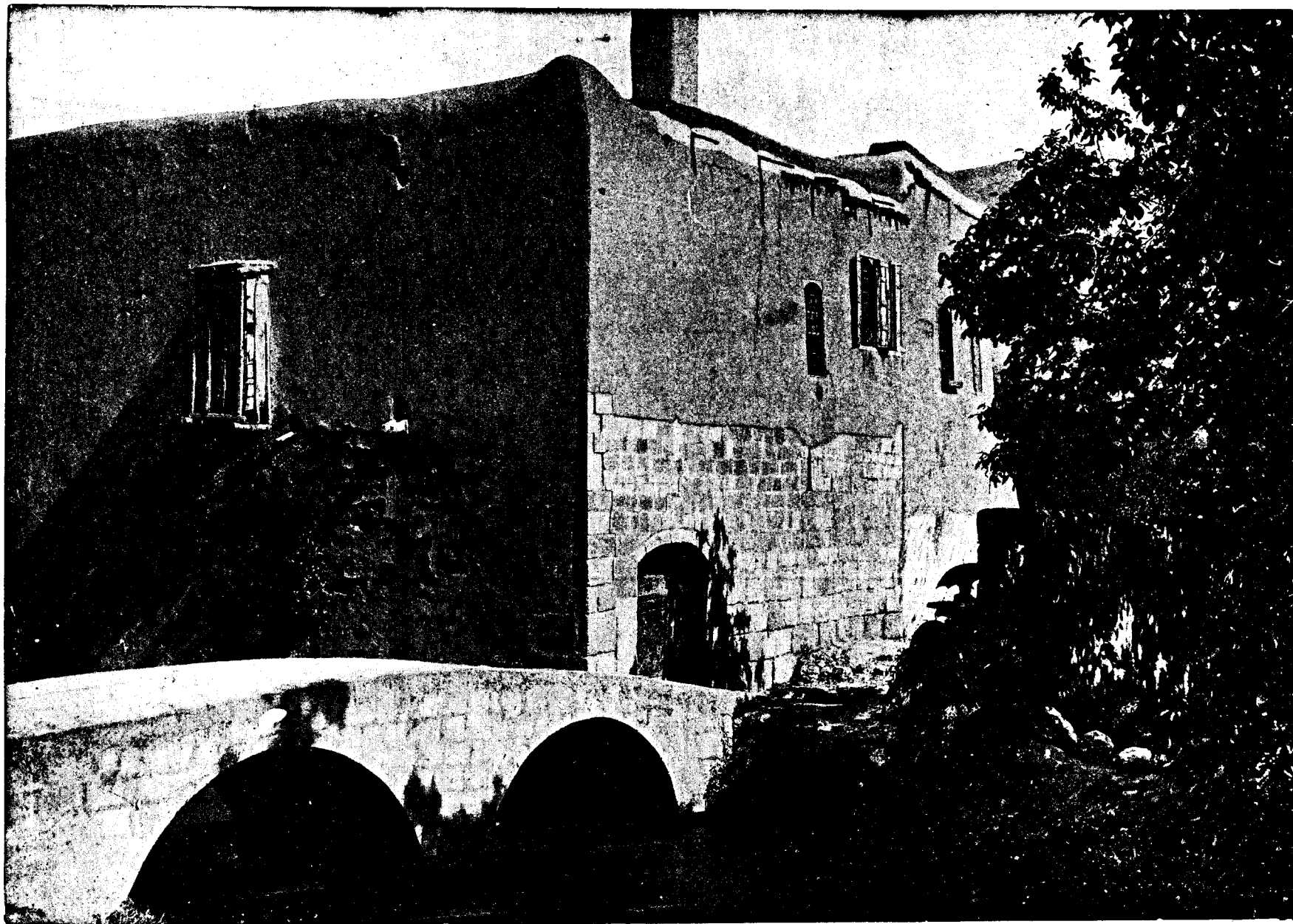
13 ¶ Thus saith the LORD, For three transgressions of the children of Ammon, and for four, I will not turn away the punishment

¹ Is. 21. 11; 34. 5-15; 63. 1. Je. 25. 9, 16, 21; 49. 7-22. La. 4. 21, 22. Ps. 137. 7. Eze. 25. 8, 12-14. Joel 3. 19. Ob. 1-21. Mal. 1. 3, 4. Eze. xxxv.

CHAPTER I. Ver. 2. The just judgments of that God who dwells in his temple on Mount Zion shall in a terrible manner lay waste all the countries around, however fertile and populous. 3, 6, 9, 11, 13. Three, four, or seven transgressions, denote that they

have filled up the measure of their iniquities. 4, 7, 10, 12, 14. Fire denotes furious enemies and destructive judgments. 3-5. Because the Syrians, whose capital is Damascus, have, to all their other wickedness, added the terrible oppression and murder of the Hebrews on

the east of Jordan, I will cause the Assyrians to destroy their cities and forts, murder their people and princes, and carry the poor remains captives to Media. 6-8. Because the Philistines have completed their wickedness by apprehending the Hebrews in their distress,



FLOUR MILL, DAMASCUS—FOR BIBLICAL REFERENCES TO DAMASCUS DURING THE OLD TESTAMENT PERIOD, READ II. Kings, viii: 7-15, 28, 29; x: 32, 33; xii: 17, 18; xiii: 3-7, 17-19, 22-25; xiv: 28; xvi: 5-12; II. Chron., xxiv: 23; xxviii: 5; Song of Solomon, vii: 4; Isaiah, xvii; Jer., xlix: 23-27; Ezekiel, xxvii: 18; xlvii: 16-18; xlviii: 1; Amos, 1: 3-5. [AMOS, i: 5.]—"I will break also the bar of Damascus, and cut off the inhabitant from the plain of Aven, and him that holdeth the scepter from the house of Eden: and the people of Syria shall go into captivity unto Kir, saith the Lord."

The bar of Damascus here is a reference to the bolt which secured the gate. To break it was to throw open the city to the enemy. This figure refers to the breaking of the national strength and means of resistance. The flour mill, a picture of which we give above, is in the northern part of the city. The stream of water flowing under the bridge and which furnishes power to turn the mill is the river Abana. These mills in Palestine and throughout Syria are very crude in comparison with such as we know in Europe and America at the present time.

thereof; ^abecause they have ripped up the women with child⁵ of Gilead, that they might enlarge their border:

14 But ^aI will kindle a fire in the wall of Rabbah, and it shall devour the palaces thereof, with shouting in the day of battle, with a tempest in the day of the whirlwind:

15 And^a their king shall go into captivity, he and his princes together, saith the LORD.

CHAPTER II.

1 God's judgments upon Moab, 4 upon Judah, 6 and upon Israel. 9 God complaineth of their unthankfulness, and threateneth them.

THUS saith the LORD, ^aFor three transgressions of Moab, and for four, I will not turn away the punishment thereof; because he burned the bones¹ of the king of Edom into lime:

2 But^b I will send a fire upon Moab, and it shall devour the palaces of Kerioth; and Moab shall die ^cwith tumult, with shouting, and with the sound of the trumpet:

3 And I will cut off the ^djudge from the midst thereof, and will slay all the princes thereof with him, saith the LORD.

4 ^eThus saith the LORD, ^fFor three transgressions of Judah, and for four, I will not turn away the punishment thereof; because they have despised^g the law of the LORD, and have not kept his commandments, and their ^hlies² caused them to err, ⁱafter the which their fathers have walked:

5 But I ^jwill send a fire upon Judah, and it shall devour the palaces of Jerusalem.

6 ^kThus saith the LORD, For three transgressions of Israel, and for four, I will not turn away the punishment thereof; because ^lthey sold³ the righteous for silver, and the poor for a pair of shoes;⁴

7 That^m pant after the dust of the earth on the head of the poor, and turn aside the way of the meek; ⁿand a man and his father will go in unto the same maid,⁵ to^o profane my holy name:

A.M. cir. 3204.
B.C. cir. 800.
a Je. 49:1-6. Zep. 2:8.
Eze. 25:2, 3, 6. Ho. 13:16.
b Or, divided the mountains.
c Is. 5:8-11. Ti. 6:10. Ec. 1:8.
d Ps. 83:9-17. Je. 25:9, 10, 21, 22, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
e Ho. 1:2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
f Ho. 1:2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
g Ho. 1:2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
h Ho. 1:2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
i Ho. 1:2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
j Ho. 1:2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
k Ho. 1:2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
l Ho. 1:2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
m Ho. 1:2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
n Ho. 1:2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
o Ho. 1:2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

and giving them up to the cruel Edomites, I will, by the Assyrians, Chaldeans, Maccabees, and others, utterly destroy their cities, rulers, and people. 9-15. For their treachery and cruelty the Edomites and Ammonites shall be served in like manner.

Ver. 2. Roar. Either literally with the thunder as his voice, or with his terrible prophetic denunciations ready to be executed, and as appalling to the conscience of sinners as the lion's voice to the shepherd and his timid flocks. C.

Ver. 5. Bar—the gate: as one of the gates of London is still called 'Temple-bar.'—Aven, vanity. Most probably a plain remarkable for idolatrous rites, as Bethel is called 'Beth-aven' for this reason, Ho. 5:8.—Kir, a city in Media, Is. 22:6. See, for the fulfilment, 2 Ki. 16:9, C.

Ver. 8. Philistines shall perish. While the Jews are still a distinct, numerous, and even great people, the Philistines their oppressors are utterly unknown, and would seem, according to this prophecy, to have been totally extirpated. C.

Ver. 9. The covenant. Begun by David, and continued by Solomon, 2 Sa. 5:11; 1 Ki. 5:17; 9:11. C.

Ver. 10. Houses were often built on the lofty walls of ancient cities, Jos. 2:15. And it is not improbable that, for sake of the elevated situation and prospect of the open country, there the most splendid buildings would be erected. Hence the threatening of fire to the wall and the palaces. C.

Ver. 13. Because they have, &c. This revolting cruelty proceeded upon the calculation that by destroying the mother and the child there might be no heir to claim the possession coveted. C.

REFLECTIONS.—No person need be ashamed of a mean, if honest, original. God can qualify the meanest for the most honourable work. But dreadful is the case

of the mightiest nations when the measure of their iniquities is filled up, and the hour of God's judgment is come. Nothing more hastens their destruction than their oppression or murder of the saints, or implacable enmity against near relations. Walls, palaces, cities, or armies are altogether ineffectual to withstand the power of God's wrath. And they who spitefully, covetously, and cruelly thought to drive out others, are often themselves driven out from their dwellings.

CHAPTER II. Ver. 6-8. The most insignificant bribes can carry a cause against the most righteous of the poor. They greedily pant after the small substance which the poor or the meek possess, and insolently trample upon and plunder them. Fathers and sons incestuously commit whoredom with the same woman, to the great dishonour of my name which they profess. Contrary to law, they detain the pledges of the poor, and use them as carpets whereon to prostrate themselves, or to feast or sleep in, before their idolatrous altars; and their drink-offerings are purchased by the fines of those whom they had unjustly condemned.

REFLECTIONS.—Alas! how horrid are the barbarities of war! But if sinners perish who sinned without law, apostates from God and rebels against his revealed laws may expect double sorrow! Nothing is too

8 And they lay themselves down upon ^aclothes laid to pledge ^bby every altar, and they drink the wine of the condemned⁶ in the house of their god.⁷

9 ^cYet destroyed I the ^dAmorite before them, whose ^eheight was like the height of the cedars,⁸ and he was strong as the oaks; yet I destroyed ^fhis fruit from above, and his roots from beneath.

10 Also ^gI brought you up from the land of Egypt, and ^hI led you forty years through the wilderness: to possess the land of the Amorite.

11 And ⁱI raised up of your sons for prophets, and of your young men for ^jNazarites. Is it not even thus, O ye children of Israel? saith the LORD.

12 But ye gave the Nazarites ^kwine⁹ to drink; and commanded the prophets, saying, ^lProphecy not.

13 Behold, ^mI am pressed¹ under you, as a cart is pressed ⁿthat is full of sheaves.²

14 Therefore ^othe flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty deliver himself.³

15 Neither shall he stand that handleth the bow; and ^phe that is swift of foot shall not deliver himself; neither shall he that rideth the horse deliver himself.

16 And ^qhe that is courageous⁴ among the mighty shall flee away ^rnaked in that day, saith the LORD.

CHAPTER III.

1 The necessity of God's judgment against Israel. 9 The publication of it, with the causes thereof.

HEAR ^athis word that the LORD hath spoken against you, O children of Israel, against the whole ^bfamily which ^cI brought up from the land of Egypt, saying,

2 You^d only have I known¹ of all the families of the earth: ^etherefore I will punish² you for all your iniquities.³

horrid for hardened professors. If once men violate their consciences for any advantage, they will soon do it for a very trifling one. And no injury in God's reckoning is more abominable than what is done to the meek; who will not, or, to the poor, who cannot, resent it. Great is the kindness of God in what he hath done for us, and in raising up ministers and patterns of holiness in our families. But, alas! how apt are men to forget mercies received, and to seduce ministers and saints into scandal! The consciences of sinners testify that it is not for want, but through the abuse, of the means of grace they are so wicked! And the obstinacy of professors, in many and highly aggravated crimes, is infinitely provoking to God, and infallibly ruinous to themselves.

CHAPTER III. Ver. 2, 3. You only have I chosen to be, and used as, my peculiar people; and therefore your punishment shall be exemplary, because ye have sinned against clearer light and higher obligations than others; nor need you expect that I will behave towards you as a friend and benefactor while you continue acting in direct contradiction to my nature and laws. 4-8. God would not issue forth such terrible denunciations of judgment unless he had you in view, as being by your sins the proper objects thereof, and intended

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y ver. 14, 15. Mi. 6. 8. Job 23. 11; 29. 12-17. Ps. 82. 2-4. De. 16. 18-20. 8 Heb. *roll*.

CHAPTER VII.

1 The judgments of the grasshoppers, 4 and of the fire, are diverted by the prayer of Amos. 7 By a wall and plumb-line is signified the desolation of Israel. 10 Amaziah complaineth of Amos. 14 Amos sheweth his calling, 16 and Amaziah's judgment.

THUS hath the Lord God ¹showed unto me; and, behold, ²he formed ³grasshoppers² in the beginning of the shooting up of the latter growth; and, lo, *it was* the latter growth after the king's mowings.³

2 And it came to pass, *that* when they had made an end of eating the grass of the land, then I said, O Lord God, forgive, I beseech thee; by whom shall Jacob arise?⁴ for *he is* small.

3 The Lord ⁵repented⁵ for this: It shall not be, saith the Lord.

4 ¶ Thus hath the Lord God showed unto me; and, behold, the Lord God called to contend by ⁶fire,⁶ and it devoured the great deep, and did eat up a part.

5 Then⁷ said I, O Lord God, cease, I beseech thee; by whom shall Jacob arise? for *he is* small.

6 The⁸ Lord repented for this: This also shall not be, saith the Lord God.

7 ¶ Thus he showed me; and, behold, the Lord stood upon a ⁹wall *made* by a plumb-line, with ¹⁰a plumb-line in his hand.

8 And the Lord said unto me, Amos, what seest thou? And I said, A plumb-line. Then said the Lord, Behold, I will set a plumb-line⁷ in the midst of my people Israel: ¹¹I will not again pass by them any more:

9 And ¹²the high places of Isaac⁸ shall be desolate, and the sanctuaries of Israel shall be laid waste; and I ¹³will rise against the house of Jeroboam with the sword.

10 ¶ Then Amaziah, ¹⁴the priest of Beth-el,

Ye have even rendered the civil administrations altogether unjust and oppressive. Ye rejoice in your idols, wealth, and power; and boast of your self-advancement, and your ability to defend yourselves: but, lo, as executioners of my just judgment, the Assyrians, and afterwards the Chaldeans, shall ravage your whole country, and murder or take you captive, from one end of your land to the other.

Ver. 1. *Chief of the nations.* Not so named of the Gentiles, for they despised the Jews; but either so named of God, when he called them 'my people,' and constituted them the depositories of his holy oracles, and gathered them to his garner as 'the first-fruits' (so the word translated 'chief' signifies) of his harvest; or so named of themselves when, looking to their religious privileges, and overlooking their neglect of them, they proudly arrogated to themselves a title of indefeasible pre-eminence among the kingdoms of the world. C.

Ver. 5. Who imitate David's instruments of music, and affect to follow his example, but who dedicate to revelry what he dedicated to piety. The whole description presents us with a refined, indolent, and luxurious people—an evidence how easily, and how far, fine taste and true religion may be separated among any people—of which Italy, the land of painting and music, affords a sad example, while it proves a deceitful snare to all the nations of Europe. C.

Ver. 10. *Uncle.* The whole ten brethren, ver. 9, having died, the burial devolves upon the uncle as next of kin.—*For we may not, &c.* Either on account of the idolaters, who had forbidden all reference to Jehovah; or on account of a superstitious fear of mentioning the name; or, perhaps, a pious acknowledgment that silence best becomes sinners suffering under his righteous displeasure. C.

Ver. 11. *Clefts.* Either a prophecy of, or allusion to, the earthquake; or an allusion to the clefts that are frequent in the mud walls of cottages in warm climates. C.

REFLECTIONS.—External privileges are very apt to puff up pride. And if we be once abandoned to carnal security, the examples of God's judgments all around us will scarcely affect us. A round of dissipation and

luxury effectually alienates the mind from God, and shuts out every serious consideration, and every degree of sympathy with afflicted churches and nations! Piti-ful are the darling pleasures of those who are abandoned of God. But fearful is their case when his wrath begins to burn against them. No external relations, church privileges, or temples can prevent his judgments. He abhors the form of godliness which is separated from its power. Dreadful is the situation, when luxurious dissipation is exchanged for sword, pestilence, famine, captivity, and hell!—when terrible calamities but plunge men into diabolical astonishment and eternal despair!—when all are generally miserable, and none left to comfort another! and when obstinate perverters of justice and proud boasters, are sadly abandoned to their own fate.

CHAPTER VII. Ver. 1-9. These things were represented to Amos in a vision. The *vermin* not only consumed the fruits of the ground, but were an emblem of the Assyrian ravagers. The *terrible lightning*, or *drought*, dried up their rivers, and destroyed part of the people, or figured out the devastations begun by Tiglath-pileser in Gilead and Galilee. The *straight wall* signified the Hebrew nation, formed and regulated by the most just laws; and the *plumb-line* denoted that their conduct was discovered as not answerable to their laws, and therefore God would no longer forbear to punish them.

Ver. 16. *Isaac.* They call themselves by 'Isaac,' rather than by Abraham or Jacob; taking advantage of the antiquity of Isaac's altar to sanction their modern idolatry. Even as Rome takes advantage of the antiquity of her name and power to sanction her innovations in doctrine and worship, and countenance her usurpations over Christian rights and liberties. C.

CHAP. VII.

A.M. cir. 3214.
B.C. cir. 790.

CHAP. VII.

1 The word is ren-

dered 'locusts,' Is. 33.

4.—*Neuence.* Locusts in their cater-

pillar state, when

they do most mis-

chief.—*Parkhurst.*

5 Grass is seldom

mowed in the East.

Instead of cutting

down, the idea is

more probably eat-

ing down; and should

therefore be translat-

ed 'the king's feed-

ing.' This was at

the close of the sum-

mer, when autumn

was coming on, at

which time the locusts

breed.—C.

c Ex. 32.11; 34.9. Nu.

14.17-19. Je. 14.7, 20, 21.

Da. 9.19.

4 Or, who of (or for)

Jacob shall stand!

Is. 31.10.

2 De. 4.10. 1 Sa. 14.

6 De. 32.36. Ge. 22.14.

Ps. 12.1.

c De. 32.36. Ge. 6.6.

La. 3.22. Ja. 5.18. Ps.

106.45. Jonah 3.10.

5 See Joel 2.14.

This, and the follow-

ing judgment by fire,

seem to have been

exhibited in vision,

not in reality.—C.

g He. 1. ch. 4.7, 14.

7, with 2 Ki. 15.19, 20.

6 By fire. This

may signify either

drought or lightning,

domestic incense-burn-

ers or foreign in-

vaders, burning what

they could not carry

away. The 'burn-

ing,' however, 'of the

great deep,' would

seem rather to refer

to a vision in which

the very sea seemed

consumed, as the em-

bison of a great and

unparalleled judg-

ment.—C.

a See ver. 2. Ex. 32.

11.

a See ver. 3. Ps. 102.

17. Je. 14.9. Jos. 7.9. De.

32.35. Ps. 135.14.

13. De. 4.7, 8. Ps. 119.

138.

2 Ki. 21.13. Is. 28.

17. 34. 21. Eze. 40. 3.

2 Ec. 1.1. Re. 11.12, 15.

La. 2.8. Je. 1.10; 3.25.

7 The test of up-

rightness.—C.

f ch. 8.2; 15.7. Mi. 7.

18. Na. 1.8, 9. Eze. 7.2-

13.

a ch. 3.14; 5. 8, 14.

Le. 26.31, with Ge.

26.25; 46.1; 35.14, 15.

o 2 Ki. 15.10.

p 2 Ki. 12.31; 32. Je.

20.2, 3, with 2 Ki. 14.23.

24.

8 The grove at

CHAP. VIII.

A.M. cir. 3214.
B.C. cir. 790.

CHAP. VIII.

Beer-sheba, where

Isaac dwelt and built

an altar to God, Ge.

26.25; 46.1; and which

the idolaters had now

perverted to their

own abominable pur-

poses.—C.

q Ezr. 4.15. Ne. 6.6.

Je. 26.9, 10. Lu. 23.2.

Ac. 24.5.

r Sa. 9.9. Ps. 56.5.

s Sa. 9.9. Mat. 22.16.

t Lu. 13.31. Mat. 8.

34. ch. 2.12.

u 2 Ki. 12.1; 12.29, 32.

9 Or, sanctuary.

11 Heb. house of the

kingdom.

2 Educated, 2 Ki. 2.

35.4; 38.6; 1.1 Ki. 20.35.

v ch. 1.1. Zec. 13.5. 1

Co. 12.

3 A gatherer. Rat-

her, dresser—the

tree requiring careful

management.—C.

4 Or, wild figs.

5 Heb. from be-

hind.

2 Sa. 7.8. Mat. 4.19.

22. Ac. 4.19, 20, 20.

6 Amaziah orders

Amos to prophesy no

more against Bethel.

This is his simple, yet

noble, reply. The

prophetic office was

not of his own seek-

ing. He had received

no official training,

no human instruction.

It was not as a mere

matter of course,

arising from the

nature of his office,

that he prophesied.

His

ministry is not human,

it is divine. He was

commissioned not by

man, but by God.

He

could not, therefore,

cease from the work

to which God had

called him. Like the

apostles under simi-

lar circumstances, he

could obey God rat-

her than man.—P.

y Mi. 2. 6. Is. 30.10.

ch. 2.10; ver. 13.

z Ec. 21.2; 20.46.

De. 32.2.

a Ho. 10. 5, 6. Is. 13.

16. La. 5.11. Zec. 14. 2.

Hos. 13.2. 14.10. Je.

20.6; 28.12; 16.20; 21.32.

b Ps. 78.55.

c 2 Ki. 15. 29; 17. 6.

Ho. 13.2. Eze. 4.13.

d Le. 20. 33-39. De.

28.62; 34.2 Ki. 15.29.

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the LORD unto me, 'The end is come upon my people of Israel; I will not again pass by them any more.

3 And 'the songs of the temple² shall be howlings³ in that day, saith the Lord God: *there⁴ shall be many dead bodies in every place; they shall cast them forth with silence.*⁴

4 ¶ Hear this, O ye that 'swallow up the needy, even to make the poor of the land to fail,

5 Saying, 'When will the new moon⁵ be gone, that we may sell corn? and the 'sabbath, that we may set forth⁶ wheat, 'making the ephah small, and the shekel great, and 'falsifying the balances by deceit?⁸

6 That 'we may buy the poor for silver, and the needy for a pair of shoes; *yea*, and sell the refuse of the wheat?

7 The LORD hath sworn by 'the excellency of Jacob.¹ Surely 'I will never forget any of their works.

8 Shall not the land 'tremble² for this, and every one mourn that dwelleth therein? and 'it shall rise up wholly as a flood;³ and it shall be cast out and drowned, as *by* the flood of Egypt.

9 And it shall come to pass in that day, saith the Lord God, that 'I will cause the sun to go down at noon, and I will darken the earth in the clear day:

10 And I will turn your 'feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as⁴ the mourning of an only son, and the end thereof as a bitter day.

11 ¶ Behold, the days come, saith the Lord God, that I will send a famine in the land; not a famine of bread, nor a thirst for water, but of⁴ hearing the words of the LORD:

12 And they shall wander 'from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of the LORD, and 'shall not find it.

13 In that day shall 'the fair virgins and young men faint for thirst.

14 They⁴ that swear by 'the sin of Samaria, and say, Thy god, O Dan, liveth; and, The

A.M. cir. 3214.
B.C. cir. 790.

¹ Je. 1.12; 5.11. La. 4.18. Eze. 7.2, 27; ch. 7.3. Re. 10.6.
² ch. 5. 23; ver. 10. Ho. 10.5, 6.
³ The temple—not at Jerusalem, but Bethel.—C.
⁴ Heb. shall howl.
⁵ Je. 9.21, 22, 23. Is. 19. ch. 4.10, 15, 19.
⁶ Heb. be silent.
⁷ Ps. 14.4. Mat. 23.14. Ja. 5.6. ch. 2.7; 5.11, 12. Pr. 30.14.
⁸ Ps. 2.3. Is. 58.3, 13. Mal. 1.13, with Eccl. 4.23. Ex. 20.8. ver. 10.
⁹ Or, month.
¹⁰ Ne. 13.15, 16.
¹¹ Heb. open.
¹² Mi. 6. 10, 11, with De. 25.13. Le. 19.36. Pr. 11.11.
¹³ Heb. perverting the balances of deceit. Ho. 12.7. Pr. 20.23.
¹⁴ How strange this scrupulous observance of an outward sabbath, when within the spirit never rested from its covetousness nor its injustice! But such is the deceitfulness of man's unrenowned heart, no matter by what outward respect for religion it may be modelled or restrained.—C.
¹⁵ ch. 2. 6; ver. 4. Le. 25.30. Ne. 5.1, 5. Joel 3.3.
¹⁶ Himself, Ps. 68.34. ch. 4.26, 8. Lu. 2.30.
¹⁷ Excellency of Jacob. Not by Jacob's exaltation, but by JEHOVAH, himself, whom alone Jacob chose for his God at the pillar in the wilderness, and from whom he received a new name, and with whom he prevailed for a blessing, Ex. 38.19-22; 39.28-30.—C.
¹⁸ Je. 17.1. Ho. 8.13; 9.9. with Is. 43.25. Je. 31.34.
¹⁹ Ps. 60. 2. Je. 9.12. Ho. 4.1-3. ver. 10.
²⁰ Shall not the land tremble? Perhaps an allusion to the earthquake. See ver. 9.—C.
²¹ ch. 9.5. Is. 57.20, 27. 8.16, 18. Da. 9.26.
²² As a flood. When national sin has come in like a flood, then shall the inhabitants be swept away, and leave the land empty.—C.
²³ ch. 4.13; 5. 15, 29. 10.5, 9.10. Job 5.14; 22.12. Mi. 3.6.1 Th. 5.2, 3.
²⁴ ch. 5. 23; ver. 4, 5. Ho. 2.11, with De. 12.7, 12; 17.14, 15. Mat. 26.30.
²⁵ Is. 15.2, 3. Je. 48.37. Eze. 7.13, 27, 30, 31.
²⁶ Je. 6.26. Zec. 12.10.
²⁷ Sa. 3.1; 28.6, 15; 2.9. Ps. 9. Eze. 7. 20. ver. 5. Mi. 3.6.
²⁸ Nu. 34. 6, 7, 11, 12. Eze. 47.15-20.
²⁹ ver. 11. Is. 5.6.
³⁰ Ps. 63.1; 144. 12. Is. 41. 17-20. Je. 48.18. Pr. 11.22, 9.13; 7. Ho. 2.3.
³¹ De. 9.21. 1 Ki. 12.30, 16. Mi. 1.5. Ho. 4.15; 8.5, 6, 10, 51, 3.
³² More literally.—
³³ They who swear by the sin of Samaria, and say, By the life of thy god, O Dan; and, By the life of the way of (or to) Beer-sheba. The sin of Samaria was the worship of the golden calf which Jeroboam set up. The god of Dan was the same;

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B.C. cir. 790.

and the way to Beer-sheba is a form of expression for the idol that was worshipped there. P.
³⁴ Heb. 2027. Ho. 10.13. Ac. 10.23; 24.14.
³⁵ ch. 5. 5, with 2 Ch. 36.10. Pr. 29.1.

CHAP. IX.

¹ ch. 3.14. Eze. 10.4; 9.23, 17. Is. 24.6.
² Upon the altar. As this prophecy terminates with the restoration of the tabernacle of David, the altar here seen is most probably that of Jerusalem. See Is. 6.1. Eze. 9.3.—C.
³ ch. 3.3. Ps. 8.2. Is. 2.19. Job. 26.6; 20.6. Je. 51.53. Ob. 4. Pr. 11.21.
⁴ Hell, Hades—the grave. Though they hide among the dead.—C.
⁵ Climb up to heaven. Not in reality, for that is impossible; but in that proud imagination which invades the prerogative and claims the honours due to God.—C.
⁶ Ps. 139.12. Je. 23.24; 37.10; 17.16. Ps. 94.7.
⁷ serpent—any carnivorous fish, as the shark. The meaning is, that in the lowest depths of earth or sea, or the most inaccessible pinnacles of the mountains, in their own land at home or in the land of strangers far away, God's judgment would search and follow, discover and smite them.—C.
⁸ Le. 26. 33-39. De. 28. 64, 65. Eze. 5.12, 13. Pr. 11.31.
⁹ Je. 44.11; 24.6. Le. 17.10. De. 28.6. 17.10. De. 28.6.
¹⁰ Is. 64.1. 2. Mi. 1.4. Hab. 3.10. Ps. 144.5.
¹¹ See ch. 2.10. Is. 8. Ho. 4.3. Je. 12.4. Is. 2.7-23; 7.8.
¹² Ps. 104. 3. ch. 5. 8.
¹³ Or, spheres. Heb. ascensions.
¹⁴ Or, bundle. Ge. 2.
¹⁵ Troop. Storehouse (Newcome). It seems, from its connection with the 'stories', or upper chambers of heaven, to signify the 'gathering together' of waters in the sea which form the storehouse of clouds, showers, and fertility.—C.
¹⁶ Job 36. 27; 37. 6, 11; 38. 25, 26.
¹⁷ Je. 13. 23; 9.25, 26. Ge. 9.25. Is. 1.10.
¹⁸ Ex. 12. 51. Ho. 12.13.
¹⁹ Je. 47.4. De. 2.23.
²⁰ ch. 1.5. Ki. 19.9.
²¹ Having already effected such wonderful transfers of nations, let not self-confident Israel (ver. 10) now hope to elude my decree of captivity and exile.—C.
²² ver. 1-4. Ps. 11.4-6. Ho. 13.7. Je. 44.27.
²³ Ho. 6.6; 3.4; 9. 11-17; 13.15, 16.

manner⁵ of 'Beer-sheba liveth; even they shall fall, and never rise up again.

CHAPTER IX.

1 The certainty of Israel's desolation. 11 The restoring of the tabernacle of David.

I SAW^a the Lord standing upon the 'altar: and he said, 'Smite the lintel² of the door, that the posts may shake: and cut them³ in the head, all of them; and I will slay the last of them with the sword: 'he that fleeth of them shall not flee away, and he that escapeth of them shall not be delivered.

2 Though^d they dig into hell,⁴ thence shall mine hand take them; though they climb up to heaven,⁵ thence will I bring them down:

3 And though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be 'hid from my sight in the bottom of the sea, thence will I command the serpent,⁶ and he shall bite them:

4 And 'though they go into captivity before their enemies, thence will I command the sword, and it shall slay them: and 'I will set mine eyes upon them for evil, and not for good.

5 And the Lord God of hosts *is* he that 'toucheth the land, and it shall melt, 'and all that dwell therein shall mourn: and it shall rise up wholly like a flood; and shall be drowned, as *by* the flood of Egypt.

6 *It is* he that buildeth his 'stories⁷ in the heaven, and hath founded his 'troop⁹ in the earth; 'he that calleth for the waters of the sea, and poureth them out upon the face of the earth; the LORD *is* his name.

7 *Are*^a ye not as children of the Ethiopians unto me, O children of Israel? saith the LORD. 'Have not I brought up Israel out of the land of Egypt? and the 'Philistines from Caphtor, and 'the Syrians from Kir?²¹

8 Behold, 'the eyes of the Lord God *are* upon the sinful kingdom, and 'I will destroy it from off the face of the earth; 'saving that I will not utterly destroy the house of Jacob, saith the LORD.

9 For, lo, I will command, and 'I will 'sift the house of Israel among all nations, like as

¹ De. 4.31. Je. 30.11. Joel 2.32. Je. 31.36. Ob. 16, 17. Ro. 11.28, 29.
² Heb. cause to move.

force the poor to sell themselves to you for slaves, at a mere trifle, or oblige them to buy the very refuse of your grain. 7-10. God hath therefore sworn by himself that he will punish your wickedness by the most terrible and overwhelming judgments; and that your present prosperity shall, of a sudden, issue in the terrible destruction of your princes and people; and your luxurious and idolatrous revelling and mirth, in the most bitter mourning and anguish. 14. The sin of Samaria, and manner of Beer-sheba, denote idols worshipped there.

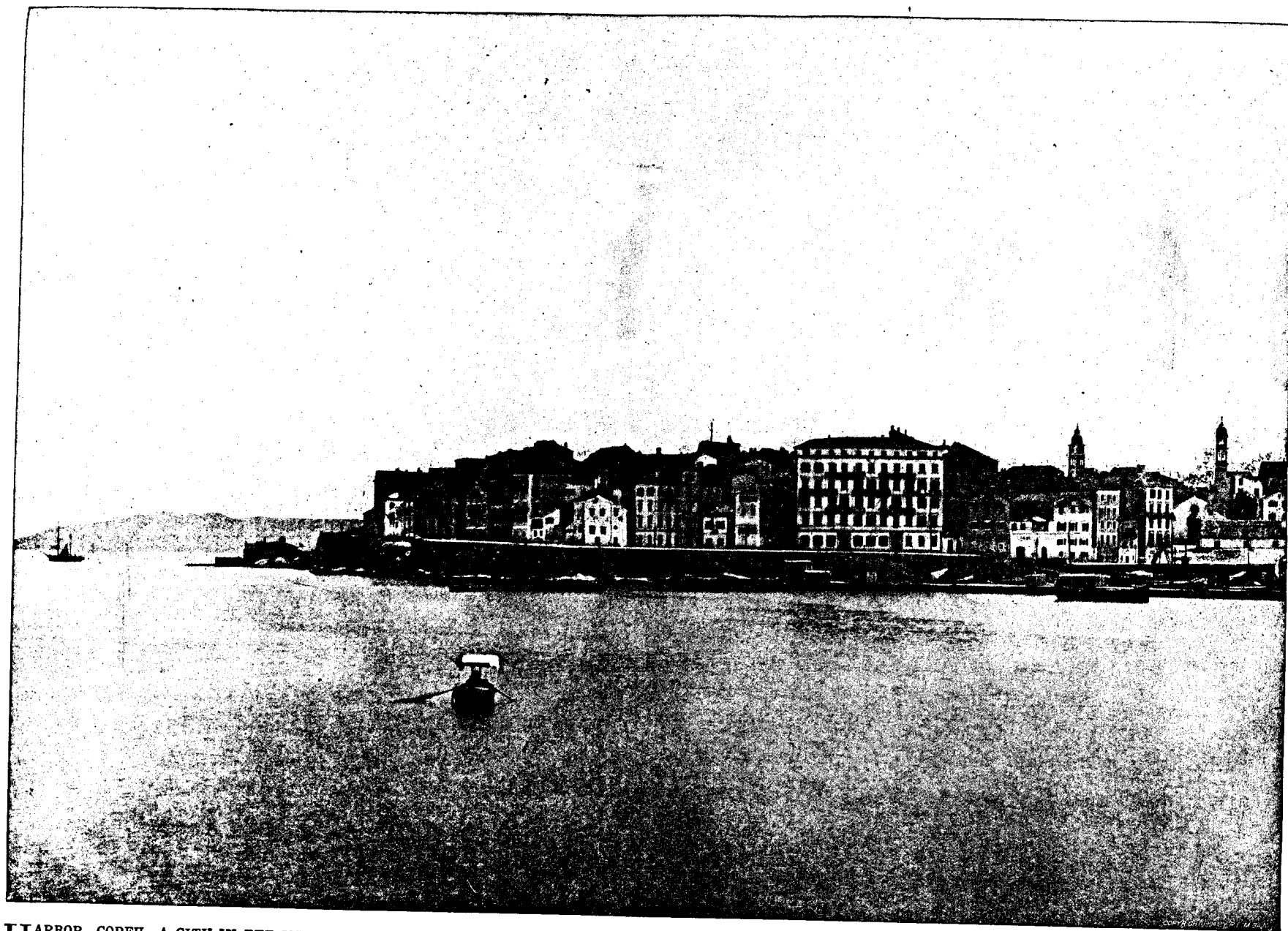
Ver. 12. They shall search for a living prophet, but God will raise up none—for they already have Moses and the prophets; and since they will not hear them, it is in vain to send them another. C.

REFLECTIONS.—Whatever God shows us ought to be carefully observed. His patience wears out at length; and obstinate sinning must end in deplorable

misery; and sinful mirth in howling and ignominious death. Yea, hopeless is the case when fearful calamities only render men sullen and peevish.—Carnal men heartily hate God and his ordinances. Sabbaths and holy duties are intolerable burdens; and merchandise, even the basest, is to them a cordial pleasure. Nor when nations are ripening for ruin do they ever fail to oppress God's poor people. But riches got by rapine will bring on ruin. And let the oppressor be ever so high, the flood of God's wrath shall overwhelm him. They who would not tremble for the sins of the land, shall tremble under its judgments. And if men hate God's Word and ordinances, they, and every impudent idolater, must expect to be deprived of them, and hastened into eternal misery.

CHAPTER IX. Ver. 1. God's standing on the altar at Beth-el, and smiting the lintel, and cutting the

posts, denote his treading down and destroying that and other idolatrous temples, together with the king, princes, priests, and people that worshipped there. 5, 6. I, the almighty Former of heaven and earth and all that is therein, and the Governor of seas and rains, will, with the greatest ease, ruin the whole country by the ravaging army of the Assyrians. 7. In my view, ye Israelites are no better than the black, barbarous, and idolatrous Ethiopians; and though I brought you from Egypt, that is no more than what I did for the Philistines, or will do for the Syrians, who are mere heathens. 9. I will despise and afflict you, O ye Israelites and Jews, among all nations; but with such exact care, that not one elect person shall be ruined, or his existence prevented. 11, 12. After the return from Babylon, the Jewish church and nation were re-established, and the Maccabees conquered the Edomites and neighbouring heathens. But by the coming of



HARBOR, CORFU—A CITY IN THE MEDITERRANEAN SEA, ONCE HEATHEN, BUT NOW CHRISTIAN. [AMOS, ix:11.]—"In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof: and I will raise up his ruins, and I will build it as in the days of old." This verse doubtless has reference to the rebuilding of the temple, but it may also be regarded as a prophecy of the spiritual temple that was to be raised up through the coming of Christ. The Christian church

which is gradually spreading over the whole world represents in modern times what the temple of Solomon did in ancient times. In the above view we have a picture of Corfu, a Christian city, and under the control now of the king of Greece. King George has a palace here about two miles from the citadel, situated in the midst of wide and spacious grounds, embracing, perhaps, fifty or sixty acres.

corn is sifted in a sieve, yet shall not the least grain³ fall upon the earth.

10 All^o the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us.

11 ¶ In^a that day will I raise up the tabernacle of David⁴ that is fallen, and close⁵ up the breaches thereof: and I will raise up his ruins, and I will build it as in the days of old:

12 That^u they may possess the remnant of Edom, and of all the heathen, which are called by my name,⁶ saith the LORD that doeth this.

13 Behold, the days come, saith the LORD,

A.M. cir. 3214.
B.C. cir. 790.

8 Heb. stone.

9 Is. 33:14; 28:14-22.
ch. 6.1, 2; 26:11, 17.
* Ac. 15:16, Ho. 1:10.
† 3:5, Ro. 11:25-27.
Mat. 16:18, Ac. 15:16.
‡ Re. 11:15, Eze. xxxvii.xi.-xlviii.1s.11.
11-16.

4 Restore the kingdom to Messiah, which work, though begun, is merely in progress to final accomplishment. For, undoubtedly as Israel has been literally cast out, so surely, if any solid and equal principle of interpretation be adopted, will Israel literally be restored; and as his cities have literally been rendered desolate, so literally will his 'ruins' be raised up again, ver. 14, 15.—C.

A.M. cir. 3214.
B.C. cir. 790.

5 Heb. hedge or wall.

6 Is. 11:14; 1:1-3; 29:25; Ob. 18-21; Nu. 24:17; 18:1s.xiii.1x.1xi.

6 Heb. upon whom my name is called.

7 Heb. draweth forth.

8 Le. 26:5, Eze. 36:35, Ho. 2:21-23, Ju. 4:35.

9 Or, new.

10 See Je. 23:3; 30:3; 18: Ho. 1:11; 3:5, Je. 3:18, Is. 61:4, 11; 65:21, 22; 62:8, 9, Eze. 37:25-26; 36:33-36, Ro. 11:25, 26.

11 Je. 23:6; 32:41, Eze. 34:28, Joel 3:20, Mi. 4:4, Zep. 3:13, Is. 35:10; 60:21.

*that the plowman shall overtake the reaper, and the treader of grapes him that soweth⁷ seed; and 'the mountains shall drop sweet⁸ wine, and all the hills shall melt.

14 And^b I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

15 And I will plant them upon their land, 'and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God.

Christ the church was restored, religion revived, and shone more gloriously than ever before; and Gentiles, as well as Jews, became the happy subjects of his government. 13. The harvest and vintage continuing till the next seed-time, &c., denotes the amazing abundance of spiritual blessings in the apostolic and millennial periods. 14, 15. Their rebuilding the waste cities, &c., denotes the great deliverance from the heathenish idolatry and corrupt lusts; and the abundant peace and prosperity and fixed settlement of the gospel church. These last five verses had a partial fulfilment among

the Jews after their captivity in Babylon; and will have a more noted fulfilment among all the Hebrews in the glorious future.

REFLECTIONS.—Obstinate wickedness issues at last in dreadful and unavoidable ruin. It avails not who may be for us, if God be against us: wherever we go his eyes are upon us for evil; whatever we do, his hand can destroy us; and all creatures are at his command to execute his judgment. Alas! how sins indulged turn professors of the true religion into worse than heathens! And if they abandon their peculiar holi-

ness, God must strip them of their peculiar privileges. Nothing can be a more lying refuge than hopes of impunity in impenitency: and never is ruin nearer than when men put it far from their thoughts. But marvelously God preserves his elect amidst the most fearful shakings, confusions, and miseries. When all seems desperate, he wonderfully revives his church, and blesses her with all spiritual blessings in Christ Jesus. And great shall be the glory of the coming, and especially of the eternal period, in which not one good thing promised shall remain unfulfilled.

CONCLUDING REMARKS ON THE BOOK OF AMOS.

Of the book of Amos two distinct views may be taken. (1) It may be viewed as a mere composition, without any reference to inspiration. And if so, what an elevated idea does it convey of the literary state of Israel, when a common herdsman and fruiterer could produce such a work. Viewed in this light, the sublimity and beauty of its imagery, combined with the purity of its morals, the honesty of its rebukes, and the tenderness and incorruptibility of its patriotism, place it far above every book hitherto produced upon these subjects, in any country, by any of the same rank, opportunities, and education. (2) But while, to humble the pride of man, it may be lawful to draw such a comparison, yet the true view of the book is that of its inspiration—the work of a 'holy man of old speaking as he was moved by the Holy Ghost.' And here we must note the wisdom of God in 'condescending to men of low estate.' He delivers his oracles not by 'the wise,' not by 'the

scribe,' not by 'the disputers of this world,' but 'chooses the weak to confound the strong, and things which are not to bring to nought things that are; that no man should glory in his sight.' No doubt God has chosen a Moses, 'learned in all the learning of the Egyptians;' and a Paul, 'bred at the feet of Gamaliel;' but if he did so to demonstrate the power of sanctified learning, he also chose an Amos, who was 'neither a prophet, nor the son (scholar) of a prophet,' but a simple 'herdsman and gatherer of sycamore fruit,' and a few Galilean fishermen, 'without (human) learning,' to demonstrate that God's work is to be done, 'not by wisdom, nor by might, but by my Spirit, saith the Lord.'

Amos prophesied of the same events as Hosea, and seems to have been his contemporary. He is quoted in the New Testament, Ac. 7:42, 43; 15:15-18, corresponding to Am. 5:25, 26; 9:11, 12. C.

THE BOOK OF THE PROPHET OBADIAH.

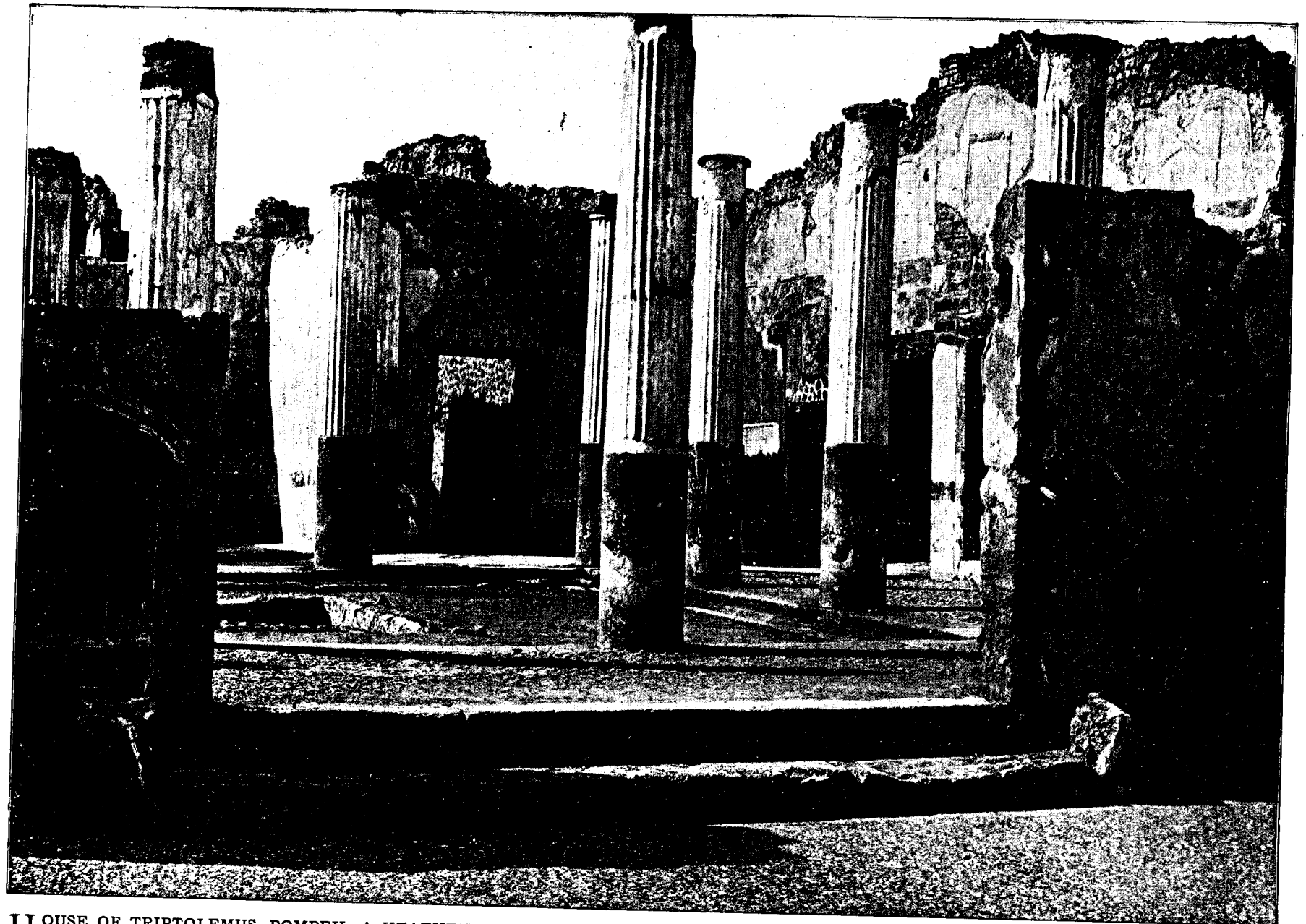
Obadiah seems to have prophesied along with Jeremiah, about A.M. 3417. His short prophecy contains, (1) Threatenings against the Edomites, who may be considered as typical of Antichrist and other implacable adversaries of the true church; viz. that their pride should be humbled, ver. 1-4: their wealth plundered, ver. 5-7: their wisdom infatuated, ver. 7-9: their spiteful carriage towards God's distressed people avenged, ver. 10-16. (2) Gracious promises to Israel, that they should subdue the Edomites and others, ver. 17-20: and that Christ's kingdom should be erected by a great salvation, ver. 21.

[The prophecy of Obadiah is remarkable as the shortest book in the Old Testament. Yet, within that brief limit, it foretells and describes the final extirpation of an entire people, ver. 10—a mighty and prosperous kingdom—an event which history has fully realized. For either the Edomites were cut off in the Maccabean and subsequent wars, or completely scattered from their own country and embodied among the Jews, or absorbed by the Nabathean Arabs. C.]

Nothing is known of the personal history or family of Obadiah. The place of his birth is not stated, and the period at which he wrote can only be conjectured from incidental evidence. That he wrote previous to the time of Jeremiah is evident from his language, which is purer and of an older type; it is also evident from the fact that Jeremiah must have read and made use of Obadiah's prophecy (comp. Je. 49:7-22). From this we infer that Obadiah wrote before the captivity. It appears also from a careful comparison of ver. 10-18 with Joel 2:32; 3:1, seq., that the latter was acquainted with and partially quotes the former. Obadiah, therefore, must have been at least as old as Joel, and must have written before him. This places Obadiah among the earliest group of prophets.

There are statements in the book which might at first sight seem to run counter to the above conclusion. In ver. 10-16 the judgments pronounced on Edom are said to have been caused by the Edomites rejoicing that strangers had taken possession of Jerusalem, and led the Jews captives. But it is highly probable that the prophet alludes to the time when Jerusalem was plundered by the Philistines and Arabs in the reign of Jehoram, 2 Ki. 8:20; 2 Ch. 21:8. Then the Edomites joined the enemy and practised great cruelty upon the Jews.

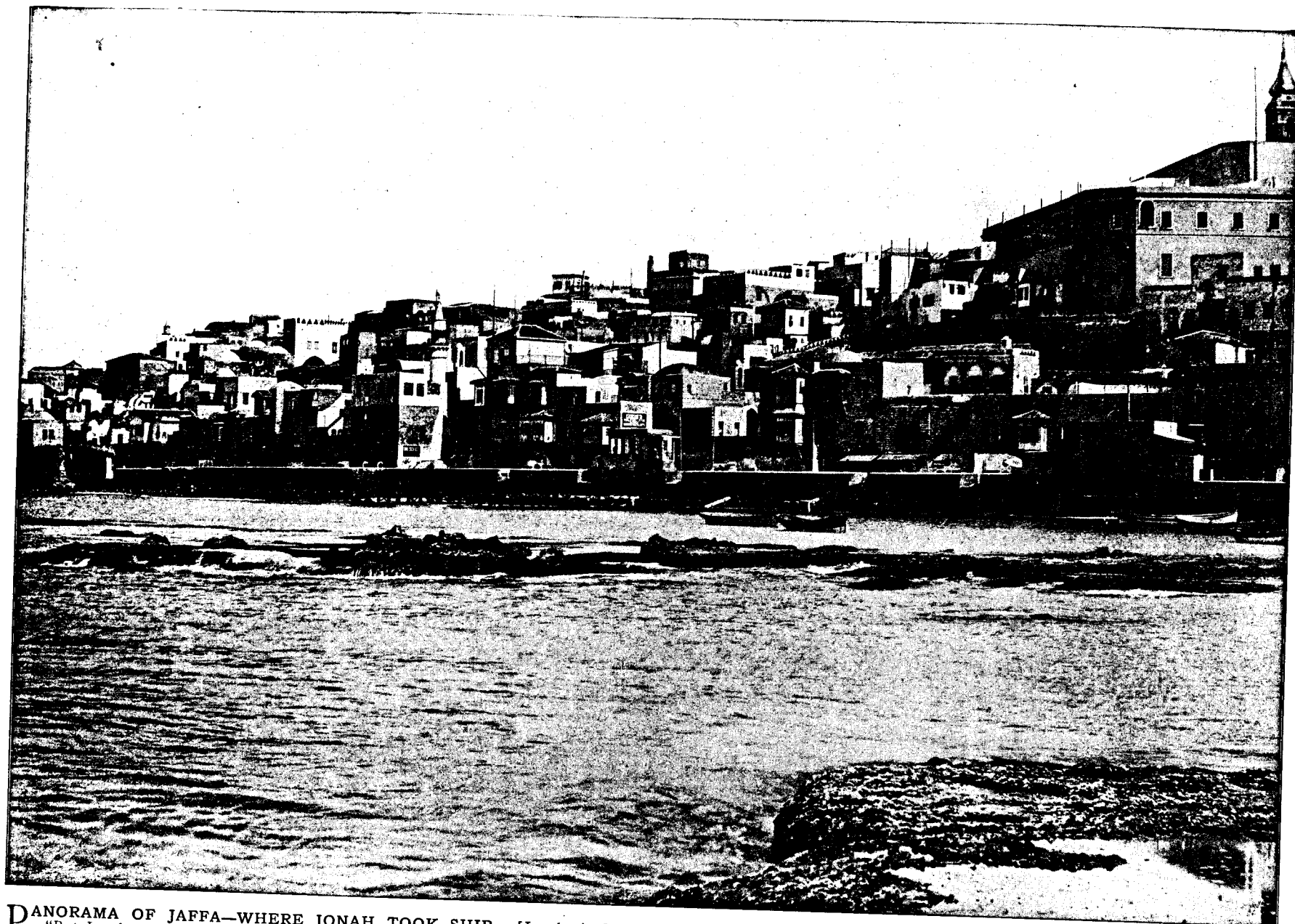
Obadiah's prophecy is one continuous proclamation of the destruction of Edom. But Edom is not spoken of or denounced as an isolated nation. Its attitude towards Israel, the people of God, is the groundwork of the prophecy. This has been well brought out by Keil:—'He regards the judgment upon Edom as one feature in the universal judgment upon all nations, proclaims in the destruction of the power of Edom the overthrow of the power of all nations hostile to God, and in the final elevation and re-establishment of Israel in the Holy Land foretells the completion of the sovereignty of Jehovah, i.e. of the kingdom of God, as dominion over all nations; so that we may say with Hengstenberg, that Obadiah makes the judgment upon the Gentiles and the restoration of Israel the leading object of his prophetic painting.' P.]



HOUSE OF TRIPTOLEMUS, POMPEII—A HEATHEN CITY IN WHICH CICERO HAD A VILLA DESTROYED BY A VOLCANO IN A. D. 79. [Obadiah, i:15-16.]—"For the day of the Lord is near upon all the heathen; as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head. For as ye have drunk up in my holy mountain, so shall all the heathen drink continually; yea, they shall drink, and they shall swallow down, and they shall be as

though they had not been." No heathen city furnishes a better illustration of these verses than Pompeii. This was a city given up to pleasure and idolatry, and when it was buried out of sight by the eruption of Vesuvius it was as though it had not been. Among all of its rich and luxurious inhabitants not a man was found to give literary or philosophic setting to its life or its history. We learn a little of Pompeii from Strabo and from Pliny, but nothing from any man who lived in Pompeii.

1445



PANORAMA OF JAFFA—WHERE JONAH TOOK SHIP. [Jonah, i:3.]—
 "But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish; so he paid the fare thereof, and went down into it, to go with them to Tarshish from the presence of the Lord." Jaffa was the ancient harbor of the Jewish capital. It was here that King Hiram of Tyre landed his cargoes of cedar wood from Lebanon, which were to

be used in the erection of Solomon's temple. Jaffa has no harbor, and it is almost with peril to life that a landing is made here. There are ledges of low, jagged rocks just underneath the surface of the water, and it is only with great difficulty that places can be found between these rocks to ride in the small boats from the great ship to the shore. Many people have been drowned here. Pliny said the city existed before the flood.



THE BOOK OF THE PROPHET JONAH.

This prophet was born in Gath-hepher, a city of Galilee, and prophesied about A.M. 3140. In some unwritten predictions he foretold the restoration of the kingdom of Israel by Jehoash and Jeroboam II., 2 Ki. 14. 25. But here we have the history of the warning which he gave to the heathen Ninevites. It contains remarkable manifestations of human infirmity and divine mercy connected. But the principal scope of it is to figure out Jesus Christ's interposition for guilty sinners, and the amazing and effectual spread of his gospel through the Gentile world.

[This prophet was of the tribe of Zebulun, and born at Gath-hepher, a city of that tribe. (See 2 Ki. 14. 25; Jos. 19. 13.) Many things are conjectured concerning him, which, because merely conjectural, we hold it useless to repeat, believing it better, and perhaps the only thing strictly allowable, to speak of those things that are clearly recorded. These things are merely the time of his preaching, which was in or a little before the days of Jeroboam the son of Jehoash (2 Ki. 14. 25), and the facts narrated in the book itself; namely, the prophet's divine commission; his unwillingness to comply; his attempted escape; his wonderful prevention; his miraculous preservation; his faithful announcement of judgment; the remarkable repentance of Nineveh; its merciful reprieve; the prophet's dissatisfaction; and God's condescending defence of his merciful government. These facts, when combined, present us with a truly wonderful narrative—one which, if need were, against mere philosophers, we could well defend; but one of which, to Christians, it is enough to say, its truth is endorsed by our Lord himself; while the miraculous preservation of the prophet is declared to have been a type of his death and resurrection. (See Mat. 12. 39–41; Lu. 11. 30–32; He. 13. 15.) Jonah, though his book rank fifth in order of the minor prophets, must evidently have been one of the most ancient of all, except David, who have left behind them any written predictions. For the fall of Nineveh, and the death of Sardanapalus, the last of the Assyrian monarchs, is, by common consent of chronologers, referred to a period about 820 B.C.; while the same authorities generally refer the preaching of Jonah, and the repentance and reprieve of Nineveh, to a period about 862 B.C., which was during the life of Jehu, king of Israel. C.]

The site of Gath-hepher is well known, and the tomb of Jonah venerated. It is situated, as Jerome says, two miles from Sepphoris, on the way to Tiberias. The road from Nazareth to Tiberias also passes near it. It stands on the top of a rocky hill, and is now called *Mashhad*, which is the name commonly given in Syria to tomb or shrine of saint or prophet. On the very summit of the hill, visible from afar, is a little square building, surmounted by a white dome; and a very ancient tradition, received alike by Christians and Mohammedans, affirms that this building is the tomb of the prophet Jonah. P.]

CHAPTER I.

1 *Jonah, sent by God to Nineveh, fleeth to Tarshish.* 4 *He is overthrown by a tempest, 11 thrown into the sea, 17 and swallowed by a fish.*

NOW the word of the LORD came unto Jonah the son of Amittai, saying,
2 Arise, go to Nineveh, that great city,¹ and cry against it; for their wickedness is come up before me.

3 But Jonah rose up to flee unto Tarshish,² from the presence of the LORD, and went down to Joppa; and he found a ship going to Tarshish; so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the LORD.

4 ¶ But the LORD sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken.

5 Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them. But Jonah was gone down into the sides of the ship;⁵ and he lay, and was fast asleep.

6 So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not.

* Am. 4. 13. Pr. 10. 9. Ps. 107. 25. † Ro. 1. 20–25; 2. 14, 15. ‡ Ki. 18. 26. Is. 44. 18–20; 45. 20.
* Ac. 27. 18, 19. Job 2. 4. † Ju. 16. 19. 2. Sa. xi. Mat. 25. 5; 26. 40. ‡ Ro. 13. 11. Ep. 5. 14.
† Ps. 107. 25–28; 78. 34. Mat. 8. 25. † ch. 3. 9. Joel 2. 14. Am. 5. 15.

CHAPTER I. Ver. 1. *The word of the Lord.* Not a mere vocal word, but, according to Ge. 1. 1–18; 17. 22, a visible manifestation of 'the Word that was with God, and was God.' C.
17. *A great fish*—commonly supposed to be a whale (as most in accordance with Mat. 12. 40), though the species is not

here mentioned by the prophet, nor does it necessarily signify a whale even in Matthew. For the purpose of preservation, however, the whale seems most appropriate; as, without supposing the prophet to have descended into the stomach (which the text does not necessarily require), the mouth of a common whale pre-

sents a cavity from 6 to 8 feet wide, from 10 to 12 feet high, and from 15 to 16 feet long; which would contain an abundant supply of air, continually renewed by the creature's ascent to the surface. The fact that whales are not found in the Mediterranean is of no weight, inasmuch as they may have been there abundantly, and

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CHAP. I.

a Eze. 1. 1. Je. 1. 1.
b 2 Ki. 14. 25. Mat. 12. 39, 40.

c Ge. 10. 11, 12. ch. 3. 3.
Zep. 2. 3, 15. Na. 2. 1, 8.

1 It was situated on the eastern bank of the Tigris, opposite to the modern Mossul, about 280 miles north of Babylon. Accord-

ing to Diodorus Siculus, it was a parallelogram 20 miles long and 12 broad; consequently rather more than 60 miles in compass. It was surrounded by walls 100 feet in height, so broad that three chariots could drive abreast, and defended by 1500 towers, each 200 feet high—truly a great city.—C.

d Ge. 18. 20. Ja. 5. 4. 5.
Re. 18. 5. Ezr. 9. 6.

e Ge. 25. 34. Nu. 24. 25. Ps. 94. 8.

f Ne. 5. 11. Ge. 3. 8; 4. 16. Ja. 5. 17. Ex. 4. 13. ch. 4. 2.

g Is. 2. 16; 23. 1; 60. 9.

2 Tarshish. Many places being so named, it is impossible to decide to which the prophet meant to retreat. Tarsus in Cilicia, Carthage in Africa, and Tartessus in Spain, have all been suggested; while some think it a general name for the sea. That it was not the eastern Tarshish to which vessels sailed from Ezion-geber, on the Red Sea, the embarkation at Joppa, a port in the Mediterranean, proves certain.—C.

i Ps. 139. 7.

j Jos. 19. 46. 2 Ch. 2. 16. Ac. 27. 36.

k Heb. cast forth.

l Heb. thought.

m Into the sides of the ship. Into one of the sleeping berths situated in the sides of the ship.—C.

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CHAP. I.

s Jos. 7. 14, 16. 1 Sa. 10. 20, 27; 14. 47. 48, 44. Pr. 16. 33. Ac. 1. 26.

t Pr. 16. 33; 18. 18. Am. 3. 2.

u Jos. 7. 19. Ja. 5. 16.

v Ge. 49. 33; 47. 3.

x Ro. 3. 1, 2. Ps. 147. 19, 20. Phil. 3. 5.

y Ac. 27. 25. Re. 15. 4.

6 Or, JEHOVAH.

z Is. 42. 5, 8. Je. 10. 10, 11; 32. 17; 51. 15, 19.

7 Heb. afraid with great fear, Da. 5. 6, 9.

8 Though heathens, as appears from each having his peculiar tutelary god (ver. 3), yet, like most other heathens, they did not deny the Deity, but merely the sole Deity, of JEHOVAH; and when they heard of him as the God of the sea, and saw the evidence of the fact in the storm and the confession of Jonah, they became afraid.

They seem to have been ignorant and superstitious, but, in their own way, pious men, open to conviction, and, most probably, converted to the knowledge and worship of the true God. See ver. 14–16. C.

9 Ps. 96. 7, 8. Ge. 39. 9.

Je. 50. 7.

c See ver. 3. Job 27. 22.

d 1 Sa. 6. 2. 2 Sa. 24. 11.

13 Heb. silent from us.

14 Or, grew more and more tempestuous. Heb. went and went, &c.

e 2 Sa. 24. 17. 1 Jo. 12. 50. Ep. 5. 2. 2 Co. 5. 21. 15. 3. 4. 5. 1 Pe. 2. 24; 3. 18.

f Jos. 7. 12. Ec. 9. 18, with Ac. 27. 24.

g Heb. digged.

h Pr. 23. 36. Ps. 76. 7.

i Co. 10. 22. Pr. 11. 21.

j Is. 26. 16. Ps. 78. 34; 107. 26.

7 And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah.

8 Then said they unto him, Tell us, we pray thee, for whose cause this evil is upon us; what is thine occupation? and whence comest thou? what is thy country? and of what people art thou?

9 And he said unto them, I am an Hebrew; and I fear the LORD, the God of heaven, which hath made the sea and the dry land.

10 Then were the men exceedingly afraid,⁸ and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the LORD, because he had told them.

11 ¶ Then said they unto him, What shall we do unto thee, that the sea may be calm unto us?⁹ for the sea wrought, and was tempestuous.¹

12 And he said unto them, Take me up, and cast me forth into the sea: so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you.

13 Nevertheless, the men rowed hard to bring it to the land; but they could not: for the sea wrought, and was tempestuous against them.

14 Wherefore they cried unto the LORD, and



NAPLES, FROM THE HEIGHTS NEAR PUTEOLI—WHERE ST. PAUL LANDED IN ITALY. [Jonah, iii:2.]—"Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee." That Jonah was commanded by the Lord to go and preach in Nineveh is an evidence of the fact that the great cities of the nations which surrounded Palestine were no less under the direction and care of Providence than the cities of Palestine itself. Wrongdoing brought

its penalties in heathen cities as completely as in Jerusalem. Above we give a picture of Naples from the heights. This city was in the immediate neighborhood of Pompeii, and was close to Baiae and Puteoli, where the wealthy Romans were accustomed to resort for pleasure. Nero was often here, and Tiberias, who lived before Nero, died here. In no city of history have the awful consequences of sin been more apparent than in the cities around the Bay of Naples.

said, We beseech thee, O LORD, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O LORD, hast done as it pleased thee.

15 So they took up Jonah, and cast him forth into the sea; and the sea "ceased" from her raging.

16 Then the men feared the LORD exceedingly, and offered a sacrifice unto the LORD, and made vows.⁴

17 ¶ Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly⁵ of the fish three days and three nights.

CHAPTER II.

1 The prayer of Jonah. 10 He is delivered out of the belly of the fish.

THEN Jonah "prayed unto the LORD" his God "out of the fish's belly,"

2 And said, I "cried by reason of" mine affliction unto the LORD, and he "heard me;" "out of the belly" of hell³ cried I, and thou heardest my voice.

3 For thou "hadst cast me into the deep, in the midst" of the seas; and "the floods compassed me about: all thy billows and thy waves passed over me.

4 Then I said, I am cast out of thy sight; yet I will "look again toward thy holy temple.

5 The "waters compassed me about, even to the soul: the depth closed me round about, the weeds were wrapped about my head.

6 I went down to the bottoms⁵ of the mountains: the earth with her bars was about me for ever:⁶ yet^a hast thou brought up my life from corruption,⁷ O LORD my God.

7 When my soul "fainted within me" I remembered the LORD: and "my prayer" came in unto thee, into thine "holy temple.

8 They that "observe lying vanities forsake their own mercy.

9 But I will sacrifice unto thee with the voice of thanksgiving: I will pay that I have vowed. "Salvation is of the LORD.

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f De. 21. 8. Ge. 9. 6.

Nu. 35. 30. 31. Ac. 28. 4.

g De. 32. 35. Ps. 115. 3.

135. 6. Da. 4. 34. 35.

h In. 11. 50. Ro. 5. 6, 8.

i Pe. 2. 24. 3. 18. 2 Co. 5.

21. Is. 53. 4-11. Tit. 2. 14.

k Ps. 89. 91. 107. 29. 106.

30. 5. 10.

l Heb. stood.

m Is. 26. 9. Ac. 5. 11.

Job. 38. 28. Da. 2. 47. 4.

n Ge. 8. 20. Ps. 107. 22.

o Ge. 28. 20. Nu. xxx.

Ps. 119. 106.

p Heb. sacrificed a sacrifice unto the LORD, and vowed.

q Ge. 22. 13, 14. De.

32. 35. Hab. 3. 2.

r Mat. 12. 40. 16. 4.

s Lu. 11. 30. Ho. 6. 2.

t Heb. bowels.

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v ch. 1. 17. Is. 50. 2.

Mat. 12. 40. 8. 9. Ac. 12.

6. 9.

w How could God

speak to the fish?

x Nay, but who art

thou, O man, that

hastest the Al-

mighty?—C.

y Ro. 4. 25. 6. 4. 9. Is.

25. 8. Ho. 13. 14.

10 ¶ And the LORD "spake" unto the fish, and "it vomited out Jonah upon the dry land.

CHAPTER III.

1 Jonah, being sent again, preached the overthrow of Nineveh, 5 Upon their repentance, 10 God repenteth him of the evil.

AND the word¹ of the LORD came unto Jonah the "second time, saying,

2 Arise, go unto "Nineveh, that great city, and "preach" unto it the preaching that I bid thee.

3 So "Jonah arose, and went unto Nineveh, according to the word of the LORD. Now Nineveh was an exceeding "great city" of three days' journey.⁴

4 And Jonah began to enter into the city a day's journey; and he cried, and said, "Yet forty days, and Nineveh shall be overthrown."⁵

5 ¶ So the people of Nineveh "believed God, and "proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

6 For word came unto "the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and "sat in ashes.

7 And he caused it to be proclaimed and published⁶ through Nineveh, by the decree of the king and his nobles,⁷ saying, Let neither man nor beast, herd nor flock, taste any thing; let them not feed, nor drink water.

8 But let man and beast be covered with "sackcloth, and "cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands.

9 Who^a can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?

10 ¶ And God saw their works, that they turned from their evil way; and God "repented of the evil that he had said that he would do unto them; and he did it not.

g Joel 2. 13, 14. ch. 1. 6. Am. 5. 15. 2 Sa. 12. 22. Nu. 14. 8. Is. 55. 7. Ps. 106. 45.

h Lu. 11. 32. Je. 18. 8. Am. 7. 3. 6. 1 Ki. 21. 27. 29. ch. 4. 2. i See Joel 2. 14. Ex. 32. 14. Je. 18. 8. —C.

extirpated by the fishers, as they have been in other seas and the lower latitudes of the Atlantic. But as the whole transaction was a miracle, it is not necessary to have recourse to these facts in defence of the narrative; it is enough to know there is nothing beyond the power and mercy of God, when wisdom requires their exhibition. C.

REFLECTIONS.—God's ministers must either send or bear his message as he directs them. But even good men will often take the most foolish methods to evade difficult and dangerous duties. And Providence may seem at first to favour their projects; but rebellion against God will at last awaken terrible storms in consciences and societies; and saints may become a plague to heathens themselves, and need their rebukes for their wickedness and deep unconcern. In troubles it highly becomes us to inquire into the sinful cause. In sinning, we seldom think how mischievous the consequences may be: and in vain we indulge the most secret wickedness, when God can so easily discover it. Yea, shameful is it when ministers and saints are forced to confess their secret rebellions to his open enemies. But when men are truly humbled for sin, they will readily submit to either shame or suffering for it. And if sin has raised a storm, we never must hope for peace till it be removed by remission and repentance. Those who acknowledge their guilt with openness and grief are entitled to our deepest compassion. But even

natural conscience, if awakened, will startle at the very appearance of murder. There is no striving against the counsels of God: his will must be done; and if, with prayer, we follow his direction, we may trust him with the issue. While alarming providences produce short appearances of religion in sinners, God often strangely marks his dominion over and direction of his creatures, and affords marvellous protection to his offending saints.

CHAPTER II. Ver. 5. *The weeds.* The bottom of the sea is replete with various plants, which being disengaged, and floating on the surface, might readily make way into the mouth, but not into the stomach, of the whale: for it does not live upon vegetable but upon animal food. C.

REFLECTIONS.—Many are forced to pray when and where they never expected. But no place can shut out a saint from communion with his God: nor need he doubt his nearness and willingness to help in a time of need. But how fearful is it to fall into the hands of the living God, even as a provoked Father! Into what hells, what depths, what pits of corruption, desertion, temptation, and affliction may a saint be plunged! and be reduced, how near the brink of despair! But troubles should lead us directly to our God, and make us by faith call to mind his new-covenant characters and promises. To expect happiness

in sinful courses, or idolized creatures, is to forsake our own mercy. And if we run from our proper work, we run from our substantial comforts. It is unreasonable, on this side hell, to indulge despair. For great is the power of God over all creatures; and infinite and unbounded his mercy towards penitent and praying offenders. But noted deliverances ought always to issue in high praises and thanksgivings, and in redoubled applications to our duty.

CHAPTER III. Ver. 3. *Three days' journey* in circumference—being upwards of sixty miles: twenty miles being an average day's march for an army or journey for a traveller. C.

Ver. 4. *He cried*—that is, occasionally as he advanced through the whole length of the city—probably the principal street. C. Ver. 5. *The people of Nineveh believed God.* Therefore they believed him to be such as he had proclaimed himself to Moses; and as Jonah knew him to be, ch. 4. 2, and should have declared him; that is, "The Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and that will by no means clear the guilty," Ex. 34. 6-7. And from this it unquestionably follows, that the predicted overthrow was subject to all the limitations of this "great name," of which God can never come short in any of his dealings with men. C.

REFLECTIONS.—God often tries the sincerity of men's repentance by assigning to them that very work which they had formerly evaded: and marks his favours to



CANDY SELLER, BEYROUT—THE SEAPORT TOWN OF DAMASCUS, AS TYRE WAS IN THE DAYS OF SOLOMON. [Jonah, iv:11.]—"And should not I spare Nineveh, that great city, wherein are more than six score thousand persons that can not discern between their right hand and their left hand; and also much cattle." Here we have the truth plainly taught that God was interested in, and planned for the welfare of cities outside of the domain of the promised land. From the fact that He specially raised

up the Jewish race to teach the great truths of His nature and kingdom, many have thought He left cities among the heathen nations to themselves. But we learn from the Scriptures that God's oversight encompassed all peoples and cities. The above picture, "A Candy Seller" in Beyrout, was taken in a city built up outside the limits of Palestine. This city, however, is destined to be a Christian city, for already, through the influence of missionary work, many of its inhabitants are Christians.

CHAPTER IV.

1 *Jonah, repining at God's mercy, 4 is reproved by the type of a gourd.*

BUT it¹ displeased Jonah exceedingly, and he was very angry.

2 And ^{he} prayed unto the LORD, and said, I pray thee, O LORD, *was* not this my saying, when I was yet in my country? Therefore I fled^b before unto Tarshish: for I knew that thou art a ^cgracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil;

3 Therefore, now, O LORD, ^dtake, I beseech thee, my life from me; for *it is* better for me to die than to live.²

4 ¶ Then said the LORD, Doest thou well to be angry?³

5 So Jonah ^ewent out⁴ of the city, and sat on the east side of the city, and there made him a booth,⁵ and sat under it in the shadow, till he might see what would become of the city.

6 And the LORD God ^fprepared⁶ a gourd,⁷ and made *it* to come up over Jonah, that it

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CHAP. IV.

1 God's kindness. ch. 3.10, with Mat. 20. 15. Lu. 15. 28. Ja. 5. 9.
2 Je. 20. 7, 8. Ja. 4. 3. Mat. 20. 15.
3 ch. 1. 3.
4 Ex. 34. 6, 7. Ps. 86. 5. 15. 8. 38. Joel. 2. 13. Ho. 11. 8. 9. Je. 18. 8; 26. 3, 13. 19. Ps. 106. 45.
5 Ki. 19. 4. Job 3. 20. 6. 9. Nu. 11. 15.
6 ver. 8. Je. 20. 14-19. 1 Co. 9. 15. Job 7. 15. Ec. 7. 12.
7 *Thou art to live under the imputation of being a false prophet.*
8 Or, *Art thou greatly angry?* Mat. 20. 15. Ja. 1. 19; 5. 9. ver. 9.
9 Is. 57. 17; 15. ver. 5. Je. 5. 9.
10 And Jonah had gone out.—Booth
11 *Booth.* Not an artificial cover, but a place into which he withdrew, under the shadow of the gourd.
12 ch. 1. 17. Ps. 103. 10-14.
13 And the Lord prepared.—C. Had prepared.—C.
14 Or, *palmist.* Heb. *Kikajon.*
15 *I do well to be angry.* The prophet does not mean that he approved being angry with God, but with the worm that devoured his shade, and the wind and sun that distressed him. An ignorant, but com-

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mon feeling of displeasure with second causes, with a total forgetfulness of God as the first cause of our trials, either for purposes of correction or improvement.
16 *His grief.* The mental grief of an endangered reputation, and the bodily torture of a burning sun, ver. 8.—C.
17 Heb. *rejoiced with great joy.* Pr. 23. 5. Am. 6. 13.
18 Ps. 102. 10. Job 7. 13, 16; 16. 14.
19 Or, *silent.*
20 Ca. 1. 6, with Ps. 121. 6. Is. 49. 10. Ke. 7. 16.
21 See ver. 3. Nu. 11. 15, with 2 Sa. 15. 25. 1 Sa. 3. 8.
22 Or, *Art thou greatly angry?* See ver. 4. Mat. 20. 15.
23 Or, *I am greatly angry.* 2 Ki. 6. 33. Job 3. 20. Ke. 9. 6. Ja. 1. 19; 5. 9.
24 See note * in first column.
25 Or, *spared.*
26 Heb. *was the son of the night.*
27 *Came up in a night*—rather, 'came out in a night'; literally 'son of a night,' in reference to the foliage, and not to the stem.—C.
28 Ne. 9. 31. Ec. 33. 11. 2 Co. 1. 4.
29 ch. 1. 23; 2-4. Zep. 2. 13, 15. Na. 2. 1, 8. Ge. 10. 11, 12.
30 De. 1. 39. Is. 7. 15, 16.
31 Ps. 35. 6; 104. 14, 27. 28; 145. 9, 15, 16.

might be a shadow over his head, to deliver him from his grief.⁸ So Jonah was exceeding ⁹glad of the gourd.

7 Butⁱ God prepared a worm when the morning rose the next day, and it smote the gourd that it withered.

8 And it came to pass, when the sun did arise, that God prepared a vehement¹ east wind; and ^{the} sun beat upon the head of Jonah, that he fainted, and ^kwished in himself to die, and said, *It is* better for me to die than to live.

9 And God said to Jonah, Doest thou well to be angry² for the gourd? And he said, ³I do well to be angry,⁴ *even* unto death.

10 Then said the LORD, Thou hast had pity on⁵ the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night⁶ and perished in a night.⁷

11 And ⁸should not I spare ⁹Nineveh, that great city, wherein are more than sixscore thousand persons that ^ccannot discern between their right hand and their left hand; and *also* ¹⁰much cattle?

true penitents in honouring them with important trusts. And it is a mercy even to be scourged into cheerful obedience. What alarming messages of unexpected wrath must God's ministers sometimes bear! And his Word must not be bent either to the humours of preachers or hearers.—It bears a promising appearance when kings obtain proper notice of God's warnings, and seriously attend to them; when they and their subjects concur in repentance and reformation; and when believing fears of judgment, and hopes of mercy, jointly excite to it. While sinners are stirred up to prayer, there is hope in their end. God favourably regards even external reformation, that he may encourage to that which is truly evangelical.

CHAPTER IV. Ver. 1. *It displeased Jonah.* How strange that mercy should displease any one, especially a prophet of the Lord! But Jonah, compelled to his duty, takes up the letter, without duly regarding the spirit, of his message; and, being more deeply concerned for his own character as a true prophet,

than for the character of Him that sent him as a merciful God, he is sore displeased when his character seems sacrificed, though, in proportion as he apparently suffers, God is really glorified. C.
Ver. 7. *A worm.* *It smote the gourd.* Not a single worm smiting the root, as is generally supposed, but 'a worm' taken collectively for some species of caterpillar, a creature more voracious than the locust, which would strip the tree of all its leaves in the course of a single night. C.

REFLECTIONS.—It is very dangerous to be under the power of a proud peevish spirit. Men often pretend regard for God's honour when they mind only their own; and fear disparagement without any ground. Alas! awful is the consideration that pride and passion should so affect even saints, that they should wish for death, either to themselves or others, when they are very unripe for it; and rage at that very mercy of God which prevents their damnation. Yea, even create inconveniences to themselves, that they may get somewhat to complain of! How apt are men to be lifted up or cast down by a mere trifle. But if they will vex themselves with imaginary miseries, it is but just that

they be made to feel real ones. Ungoverned passions too often bear down reason and conscience, and make men vindicate the most glaring absurdity and guilt, and outrageously fly out against both their God and their life. But infinite is the tenderness of God in taking such pains to convince and reclaim the froward children and servants. If we have pity on an earthly comfort, how absurd to quarrel with his pity to babes, to creatures endowed with immortal souls, and to all the works of his hands. But let me not bid adieu to this prophet without beholding in him my once suffering and now glorified Redeemer. He, for our rebellion imputed to him, was pursued by the storm, was cast into the raging ocean of his Father's wrath, to procure for us an eternal calm of forgiveness and favour. After lying a part of three days in the grave, he was miraculously raised from the dead, and ascended to glory. And marvellously effectual was the publication of the gospel to multitudes of sinners, chiefly of the Gentiles, for their conviction, conversion, and eternal salvation.

CONCLUDING REMARKS ON THE BOOK OF JONAH.

In whatever point of view he is contemplated, Jonah stands alone among the prophets of God. His first characteristic is resistance to the divine commission. In this, no doubt, he appears assimilated both to Moses and Jeremiah, Ex. 3. 11; Jer. 1. 6; 20. 9; but still there is this remarkable difference,—they only remonstrated against their commission on the ground of their unfitness. Jonah never pleads unfitness, yet timidly, sensitively, alas! it may be, selfishly, shrinks from the unwelcome duty. His second characteristic is irritability; and that, not a momentary ebullition succeeded by as speedy repentance, but a spirit that sits and broods over its malady, and vindicates, even before God, the indulgence of its bitter reflections. The third characteristic stands in the historic events by which his life has been distinguished from other men. His miraculous preservation; his prayer composed at the bottom of the sea; his return from the regions of death; and, probably, his wonderful reappearance to the very mariners that threw him overboard; the faithful boldness of his preaching; its unparalleled success with a rich, luxurious, and abandoned people;—these form peculiarities in the personal history of the prophet perfectly unparalleled among any of his brethren. But with these historical peculiarities we have little concern, farther than to admire them as examples of the wonderful power of God. Our business is rather with the two moral traits by which the prophet is distinguished, which, however strange, nay almost incredible, as they may at first sight appear, will on examination be found much more common than Christians generally imagine.

(1) As to the first—disobedience to the divine commission—is it not every day

realized when conscience tells us not to suffer sin upon our neighbour; and yet fear of giving offence, the desire of pleasing, the love of ease, or some selfish interest, prevents us from delivering the unwelcome message. No doubt we may satisfy ourselves with pleading that we have no direct commission as Jonah had; but he that knows his Master's will, and sees a sinner perishing without an attempt for his salvation, is just as culpable as Jonah was, commits exactly the same fault, and with this remarkable aggravation, that he has more light than Jonah had, and is proportionably liable to greater condemnation.

(2) As to the second characteristic—irritability—it may be partly dependent upon bodily structure; partly upon education, example, and previous habits; and partly upon the state of the health; and it may not be denied, that where these concur, though they cannot justify, they may yet go far to palliate many personal faults of temper. But for Jonah what can be pleaded either in excuse or extenuation? Nothing; at least nothing that is recorded. Nor is it needful that he should be defended; nay, it is just that he be condemned. But while we cast the stone at the prophet, let us carefully examine whether we may not stand under like condemnation. Have we never murmured at our lot? Have we never wished to have it changed? Have we never been unreasonably angry with an adversary? Have we never justified that anger to our own conscience or to others? If we have ever been guilty of these, or any of these things, have we not acted in the very spirit of Jonah; and when we condemn him, are we not literally condemning ourselves? C.

THE BOOK OF THE PROPHET MICAH.

This prophet began his predictions a little after Isaiah, and continued prophesying along with him about fifty years. His scope is to convince the Israelites, and especially the Jews, of their wickedness and danger, and so to bring them to repentance, ch. i.—iii. vi. vii. 1–6; and to comfort the people of God with promises of mercy and deliverance, of the incarnation of the Messiah, and the grace of the gospel through him, ch. ii. 12, 13; iv. v. vii. 7–20.

[*Micah* is an abbreviated form of *Micaiah*, the name given to him in Je. 26, 18 (Hebrew), and also of *Micaiah*, the full form, which signifies 'who is like Jehovah.' He is called 'the Morasthite,' because he was born at Moresheth-Gath, a village situated in the plain of Philistia, at the foot of the mountains of Judah, and, according to Jerome, a short distance east of Eleutheropolis. In his prophecy he mentions no less than ten towns or villages in the neighbourhood of his home, warning them of the approaching calamities. But while he thus lingers for a time near home, Samaria and Jerusalem form the chief subjects of his prophetic denunciations. P.]

CHAPTER I.

² *Micah showeth the wrath of God against Israel for idolatry.*
¹⁰ *A lamentation for them.*

THE word^a of the LORD¹ that came to ^bMicah the Morasthite in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem.

² ¶ Hear, all ye people;² hearken,^c O earth, and all that therein is:³ and let the Lord God be^d witness against you, the Lord from his holy temple.

³ For, behold, ^ethe LORD cometh forth⁴ out of his place, and will come down, and tread upon the ^fhigh places of the earth.

⁴ And ^gthe mountains shall be molten⁵ under him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down a steep place.⁶

⁵ For^a the transgression of Jacob is all this, and for the sins of the house of Israel. ^bWhat is the transgression of Jacob? is it not Samaria?⁷ and what are the high places of Judah? are they not Jerusalem?⁸

⁶ Therefore ^cI will make Samaria as an heap of the field, and as plantings of a vineyard: and

A.M. cir. 3254.
B.C. cir. 750.

CHAP. I.

^a 2 Pe. 1. 21. 2 Ti. 3. 16.

¹ Word of the Lord. See Jonah 1. 1.—C.

² Ch. 36. 15. Je. 26. 18.

³ Is. 1. 1. Ho. 1. 1. Am. 1. 1.

⁴ Ver. 5. Am. 6. 1.

⁵ Heb. *Hear ye people all of them.*

⁶ De. 32. 1. Ps. 50. 1, 7.

⁷ Je. 22. 29. ch. 6. 2.

⁸ Heb. *the fulness thereof*

⁹ Ps. 50. 7. Mal. 3. 5.

¹⁰ Is. 26. 21. 63. 4.

¹¹ Cometh forth, in visible judgments.

¹² High places: the haunts of idolatrous worship, which for various reasons were chosen on high hills and mountains. See ver. 5.—C.

¹³ Ps. 115. 3. Is. 66. 1; 64. 1, 2.

¹⁴ Is. 53. 3. 4. Re. 14. 19.

¹⁵ Ps. 5. 6.

¹⁶ De. 32. 13. 33. 29.

¹⁷ Am. 4. 13.

¹⁸ Ps. 97. 5. Na. 1. 4, 5.

¹⁹ Hab. 3. 6. Am. 9. 5.

²⁰ Is. 64. 1, 2. Ju. 4. 4, 5.

²¹ Mountains molten. An allusion to volcanic eruptions, which furnish an apt image of great political convulsions.—C.

²² Heb. *a descent.*

²³ La. 5. 16. Is. 1. 20; Is. 2. 17, 19; 4. 18; 5. 25.

²⁴ Ho. 8. 5. Je. 6. 6, 7. 2 Ki. 16. 3, 4, 11, 12. 2 Ch. 28. 2, 4, 24.

²⁵ Is it not Samaria? Where the calf worship is set up, Ho. 7. 18. 6.—C.

²⁶ Are they not Jerusalem? Where in my very temple they have set up idolatry.—C.

²⁷ Ch. 3. 12. Is. 25. 11. Ho. 13. 16. 2 Ki. 17. 5.

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7 Eze. 13. 14. Mat. 24. 2, with 1 Ki. 16. 24. Je. 51. 25.

8 Is. 27. 9. Le. 26. 30. Ho. 6. 10. 5. 6.

9 Hires:—burned. The rich garments of the idols, purchased with the abominable hire of prostitution in their temples.—C.

10 De. 23. 18. Ho. 2. 5. 12. Je. 44. 17, 18. Re. 18. 3, 12, 13.

11 Ho. 10. 6. Is. 10. 6. Eze. 23. 29.

12 Je. 4. 19; 9. 1, 10, 19. Is. 21. 3, 22. 4. 20. 2. 3. Job 30. 29. Ps. 102. 6.

13 Naked. Having rent and stripped off the upper garment, as was customary with mourners.—C.

14 Heb. *daughters of the owl.*

15 Is. 1. 5, 6, 23. Am. 2. 15. Ho. 13. 16. 2 Ki. 17. 3, 6.

16 Or, she is grievously sick of her wounds.

17 Is. 8. 7. 8. 2 Ki. 18. 13. 2 Ch. 32. 1. Is. 10. 28. 32. 30. Sa. 1. 20. Eze. 24. 23. Am. 5. 13, 10.

18 That is, dust.

19 Je. 6. 26. Jonah 2. 6. Job 2. 8. 42. 6. La. 3. 29.

20 Am. 5. 13, 10.

21 Heb. *inhabitant.*

22 Or, thou that dwellest fairly.

23 Ver. 8. Is. 20. 4; 47. 2. 3. Je. 13. 22, 26.

24 Naked. Confusion.—Newcome.

25 Or, the country of flocks.

26 A place near.

27 Stand or fall as you do.

28 Sa. 4. 13. Is. 59. 9. 12. Je. 15. 14, 19.

29 Or, was grieved.

30 Is. 45. 7. Am. 3. 6. 2 Ki. 18. 14, 17. Jos. 15. 39.

31 Ge. 19. 17. Je. 4. 29. Is. 10. 31.

⁷ I will pour down the stones thereof into the valley, and I will discover the foundations thereof.

⁷ And^a all the graven images thereof shall be beaten to pieces, and all the hires thereof shall be burned^b with the fire, and all the idols thereof will I lay desolate: for she ^cgathered it of the hire of an harlot, and ^dthey shall return to the hire of an harlot.

⁸ Therefore ^eI will wail and howl, I will go stripped and naked:¹ I will make a wailing like the dragons, and mourning as the owls.²

⁹ For ^fher wound is incurable;³ for ^git is come unto Judah; he is come unto the gate of my people, even to Jerusalem.

¹⁰ ¶ Declare⁴ ye it not at Gath, weep ye not at all: in the house of Aphrah⁵ roll⁶ thyself in the dust.

¹¹ Pass^a ye away, thou inhabitant⁵ of ^bSaphir, having thy shame naked:⁷ the inhabitant of Zanaan⁸ came not forth in the mourning of Beth-ezel;⁹ he shall receive of you his ^cstanding.

¹² For the inhabitant of Maroth ^dwaited carefully² for good; but ^eevil came down from the LORD unto the gate of Jerusalem.

¹³ O^a thou inhabitant of Lachish, ^bbind the

CHAPTER I. Ver. 1. Samaria and Jerusalem, the chief cities, denote the two kingdoms of Israel and Judah. 2–4. Hear, ye Israelites and Jews, nay, the nations around, and even the senseless earth, and let God manifest his indignation against you from heaven, if ye despise this warning. Behold, JEHOVAH cometh to execute his just judgment upon you, and to destroy your proud rulers and strong cities, and irresistibly to spread destruction and misery among all ranks in every place. 5–17. Your idolatry and other wickedness, which prevail in the two capitals, and thence spread through the whole kingdoms, are the cause: and therefore shall the Assyrians render Samaria a ruinous heap, and shall seize upon the idols thereof, and their furniture, as a booty bestowed by their gods to reward the toils of the siege. 12–15. The inhabitants of the distressed cities earnestly longed for some news of deliverance; but the Assyrians marched up to Jerusalem itself.—Lachish, which first admitted the idolatries of the ten tribes, shall be peculiarly miserable.—The hired troops of the Philistines shall betray their trust.—The Assyrians shall plunder Mareshah, and pass on to

Adullam, or even to Jerusalem. 8, 9, 16. Make therefore every possible demonstration of grief for the murder and captivity of thy people and the desolation of thy cities.

Ver. 6. This prophecy has been fulfilled to the letter, and the present state of this royal city and its site forms one of the most remarkable testimonies to the divine authority of Scripture which we possess. Samaria was built on the summit and sides of an oval-shaped hill, surrounded by fertile valleys, which were again encircled by loftier ridges. The village which represents the capital of Israel contains about sixty houses, all built of old materials. The only structure of importance is the church of St. John, now in ruins. The rest of the site has been long under cultivation, the stones of temples and palaces have been thrown into heaps, or built up in the rude walls which support the sides of the terraces. On the very summit of the hill in the midst of corn-fields stand fifteen columns, but the building with which they were connected is gone. On the south-western slope are the massive ruins of a gate, and from it runs a double colonnade along the side of the hill eastward for about half a mile. The shafts now rise up lonely and bare amid standing corn and luxuriant vineyards. The houses are all gone; the very foundations have disappeared: and away in the bottom of the valley below are great heaps of building-stones which have been rolled down the hill-side. How striking, therefore, and how graphic are the words of Micah in this verse, when viewed in the light of modern research! P.

Ver. 10. *Weep ye not at all.* The calamity may not be averted by any tears—the sin is finished—the cup of doom is full. C.

Ver. 15. *An heir.* An enemy that shall inherit all thy accumulated wealth and splendid ornaments. C.

Ver. 16. *Make thee bald.* Shave off the hair, as was customary in deep mourning, Job 1. 20; Is. 3. 24; Je. 7. 29.—*As the eagle.* A variety of which has the head totally bald. C.

REFLECTIONS.—It is very hard to awaken obstinate sinners. But if they will not hear God's voice, they must feel his hand; and nothing can protect them from his almighty wrath. No judgments are inflicted but what our sins have deserved. And the more wicked persons or places be, the larger share in them must they expect. If great cities will be ringleaders in impieties, they must be made distinguished monuments of ruin. Nor need they expect that ever that which hires or tempts men to sin will long prosper. But even the messengers of God ought never to desire the evil day, but to bewail the punishment of sinners, as well as the sufferings of saints. Nor should we ever gratify with tidings such as make merry with the sins or the sorrows of God's people. Alas! what shame, what contempt, what perplexity, what confusion, what



MODERN CORINTHIAN—IN OLD CORINTH, WHERE ST. PAUL PREACHED, AND FOUNDED A CHRISTIAN CHURCH. [Micah, i:5-6.] "For the transgression of Jacob is all this, and for the sins of the house of Israel. What is the transgression of Jacob? is it not Samaria? and what are the high places of Judah? are they not Jerusalem? Therefore I will make Samaria as an heap of the field, and as plantings of a vineyard: and I will pour down the stones thereof

into the valley, and I will discover the foundations thereof." This prophecy concerning Samaria contained in the 6th verse has literally come to pass. The stones thereof are poured into the valley, and the foundations thereof are brought to light. Corinth was another city in a heathen land as wicked and as idolatrous as was Samaria, and this city is also in complete ruin. The stones of its temples lie scattered over its site. Above we give a view of a Corinthian soldier taken upon the site of old Corinth,

chariot to the swift beast: she is the beginning of the sin to the daughter of Zion; for the transgressions of Israel were found in thee.

14 Therefore shalt thou give presents to³ Moresheth-gath: the houses of Achzib shall be a lie to the kings of Israel.

15 Yet will I bring an heir unto thee, O inhabitant of Mareshah: he shall come unto Adullam the glory of Israel.⁶

16 Makeⁿ thee bald, and poll thee for thy delicate children; enlarge thy baldness as the eagle; for they are gone into captivity from thee.

CHAPTER II.

1 God's judgment against oppression. 4 A lamentation. 7 A reprobat of injustice and idolatry. 12 A promise of restoring Jacob.

WOE to them that devise iniquity, and work evil upon their beds! when the morning is light, they practise it, because it is in the power of their hand.

2 And they covet fields, and take them by violence; and houses, and take them away: so they oppress a man and his house, even a man and his heritage.

3 Therefore thus saith the LORD, Behold, against this family do I devise an evil, from which ye shall not remove your necks; neither shall ye go haughtily: for this time is evil.²

4 In that day shall one take up a parable against you, and lament with a doleful lamentation,³ and say, We be utterly spoiled: he hath changed the portion of my people: how hath he removed it from me! turning away⁴ he hath divided our fields.

5 Therefore thou shalt have none that shall cast a cord by lot in the congregation of the LORD.

6 Prophecy ye not, say they to them that

ⁿ Ps. 16.6. Ho. 9.3. De. 32.8.9; 23.1.2. Jos. 18.4.6.11. ^o Is. 30.10. Am. 2.12; 7.11.12.16.

A.M. cir. 3254.
B.C. cir. 750.

^a Je. 3.2. 2 Ki. 17.9; 16.3.4. Eze. 23.11. ver. 5.
^b Is. 17-20; 8.7.8.30.
1-6:31.1-3.
^c Or, for.
^d Ps. 33.16. 17.162.9.10; 140.3.
^e That is, a tie.
^f Is. 55-59; 10.5.6.28-30; 8.7.8.17. 2 Ki. 17.4.18.14.
^g Jos. 15.44.35. 2 Ch. 11.7.13. 22.1.
^h Or, the glory of Israel shall come to, &c.
ⁱ The towns here enumerated, so far as they are known, were situated in the plain of Philistia. Lachish lay between Eleutheropolis and Gaza. Saphir was a few miles farther north; Mareshah stood on a hill about three miles south of Eleutheropolis. Adullam was among the mountains. These places were all familiar to Micah because near his birth-place, &c.
^j Is. 22.12. Je. 7.20; 48.37; 16.6. 6.26. Job. 1.20. La. 4.5-8. Am. 8.10. Is. 15.2.
^k Or, the glory of Israel shall come to, &c.
^l Is. 22.33. 2 Ki. 17.6.15.22.3.17.

CHAP. II.

B.C. cir. 750.

^a Es. 3.8.9. Ro. 1.30. Ps. 35.1.4. Is. 18. Je. 9.5. Fr. 16. Ho. 7.6. ch. 7.3. Is. 59.7.
^b Pr. 3.27. Ec. 4.1. w. Je. 31.29. De. 28.32. Job. 19.10.
^c Is. 5.8.1. Kier. 2.15. Am. 3.9.10; 5.11.8.4.6. ch. 3.2.37.2.3.
^d Or, defraud.
^e Ps. 18.26. Mat. 7.2. Ja. 2.13. Ps. 50.21.22. Je. 18.11.14.15.
^f Je. 1.15; 8.3; 10.23. Am. 3.2.
^g Is. 24.17.18. Je. 48.44. Am. 1.14-16.9.1-4. Zep. 1.4-18.
^h Job 40.11.12. Is. 2.11-17.47.1.
ⁱ Eze. 7.5. Am. 5.13; 8.2.3. Zep. 1.4-18.
^j This time is evil. Men are guided by evil principles, devising evil plans, forming evil combinations, and fitting themselves for destructive judgments.
^k Job 27.1. Eze. 20.49. Hab. 2.6. Is. 6.25. 29. Ps. 44.14. Je. 24.9.
^l Heb. with a lamentation, Am. 5.7.16. Je. 9.17.18.
^m Or, instead of restoring.
ⁿ Ver. 2.3.

A.M. cir. 3274.
B.C. cir. 730.

^a Heb. Drep, &c. Eze. 2.40.46; Or, Prophecy not as they prophesy.
^b Zep. 3.5. Is. 6.15. Or, that; 7.6. Is. 8.10. Eze. 3.26.30.
^c Jn. 8.40. Ro. 2.17. Tit. 1.16. 2 Ti. 3.5.
^d Zec. 2.6. Is. 59.1.2; 28.21.50.2.
^e Or, shortened, Nu. 11.23.
^f Are these his doings. Has he authorized you to say, 'Prophecy not?' Nay: the resolution is your own, for his law is perfect, converting the soul, his word is able to make wise unto salvation.—C.
^g Ho. 14.9. Is. 30.8. Ps. 25.10. Je. 15.16. Ro. 8.26.
^h Heb. upright.
ⁱ Is. 9.21. 2 Ki. 12.20; 14.13.2. Ch. 28.5-8.
^j Heb. yesterday.
^k The stripping of travellers is still a common form of robbery in the East. See Wolff's Researches: 1831, p. 116.—C.
^l Heb. over against a garment.
^m L. 26.33. De. 28.24.1.4.4. 2 Ki. 15.29.17.18. Je. 31.2.9.19.10.18. Le. 15.29-28.
ⁿ J. 1.22.21.13. Eze. 13.3-22. Je. 6.13.14.8. 13.11.14.13.14. Phil. 18.10. Ro. 16.15.
^o Or, walk with the wind, and lie falsely.
^p In the spirit of falsehood.
^q 2 ch. 6.7. Zep. 3.9. Is. 11.11; 27.12.13. Je. 3.3. 33.33; 38.17.3. Ho. 1.10.11; 3.5; 14.4-8. Ro. 11.26.
^r Is. 49.6.49.12-23; 60.1.2.4.11. Ho. 1.10. xxxvi. xxxvii; 39.25-28.
^s Zec. 9.15; 10.7.8; 10-23.4.11. Ho. 1.10. c. Zec. 12.8. Is. 57.14; 62.10; 42.16; 49.10.11. Da. 2.34.35.44.
^t Eze. 20.37. Zec. 9.14-16.10.5.12.12.1-8.
^u Is. 52.12; 9.6.7; 49.10.11. Je. 23.5.6. Eze. 31.2.23.33. Ho. 1.5. Re. 17.14; 19.6.7.11-14.

CHAP. III.

B.C. cir. 750.

^a Is. 52.12; 9.6.7; 49.10.11. Je. 23.5.6. Eze. 31.2.23.33. Ho. 1.5. Re. 17.14; 19.6.7.11-14.

prophecy: they shall not prophesy to them, that they shall not take shame.

7 O thou that art named the house of Jacob, is the Spirit of the LORD straitened? are these his doings? do not my words do good to him that walketh uprightly?⁸

8 Even of late my people is risen up as an enemy: ye pull off the robe with the garment from them that pass by securely as men averse from war.

9 The women of my people have ye cast out from their pleasant houses; from their children have ye taken away my glory for ever.

10 Arise ye, and depart; for this is not your rest: because it is polluted, it shall destroy you, even with a sore destruction.

11 If a man, walking in the spirit and falsehood, do lie, saying, I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people.

12 I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of the multitude of men.

13 The breaker is come up before them; they have broken up, and have passed through the gate, and are gone out by it; and their king shall pass before them, and the LORD on the head of them.

CHAPTER III.

1 Micah reproveth the cruelty of the princes, 5 and the falsehood of the prophets. 8 The ill-grounded security of them both.

AND I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel; is it not for you to know judgment?

2 Who hate the good, and love the evil; who

^c Am. 5.10, with Ps. 139.20.21; 15.4. Ro. 12.9.

anguish and misery, the most delicate sinners are exposed to at last! And by the very sins which themselves introduced, men are effectually driven out of their countries, cities, houses, and property.

CHAPTER II. Ver. 3-5. 10. The Assyrians, and after them the Chaldeans and Romans, shall invade, plunder, and desolate your country, murder, and carry you into captivity, and give your inheritances to others, because of your wickedness. 6. Ye attempt to silence my faithful prophets, who declare to you your transgressions, and warn you of my judgments, that ye may repent; and therefore quickly no more pains shall be taken with you, to render you sensible of your sins. But ye encourage those lying impostors, who, to obtain a good living to themselves, prophesy to you of nothing but peace and plenty, answerably to your luxurious inclinations. 7. Ye who glory in your descent from the patriarch Jacob, but are very unlike to him, can ye stop the revelations of my Spirit? or is the work of threatening a pleasure to me? Do not all my messages work for the real good of penitent and upright persons? 8-10. Lately, you Israelites, under Pekah, fearfully ravaged Judea, without any provocation, plundering the very poor, abusing the very women and children, and, by enslaving and selling them to the heathens around, ye have for ever deprived them of my worship, privileges, and country; therefore shall ye, in a little time, be murdered in, or carried from, your own country, which ye have so much defiled by your wickedness. 12, 13. These verses, as connected with the preceding, seem to import that God would gather the

Israelites and Jews into their cities for the slaughter; and that the Assyrians, Chaldeans, and Romans would break into them, and carry them and their kings into a dismal captivity. But taking them as a promise, they mean that God would not only bring back the Jews and Israelites to Canaan, but would render his scattered people one flock under Jesus Christ, who, in consequence of his resurrection and ascension, would, in the apostolic and millennial periods, conquer both Jews and Gentiles, and bring them at last to eternal glory.

Ver. 5. Cast a cord by lot. When a man died in Israel, leaving landed property, and four sons, it was divided by 'the cord,' or measuring line, into five lots; of which two, or a double portion, went to the eldest, equal shares to the other three. The prophet declares that dying fathers shall now have no successors. C.

Ver. 13. The breaker. By some translated 'the increaser,' and referred to John the Baptist, or even to Christ himself. But the word translated 'breaker' is scarcely ever taken in a good sense, see Ex. 19. 22-24; Job. 21. 15; Ps. 17. 4; Je. 7. 11; and, taken in conjunction with what follows, can scarcely be understood of any but an enemy, such as the king of Assyria, whom 'the LORD on the head' sent against an hypocritical nation, Is. 10. 5, 6. C.

REFLECTIONS.—In vain do men think that they may do whatever they can, since no power is given for destruction, but for edification. And if covetousness reign in men's hearts, compassion will be banished from it. The more design and deliberation men discover in their sinning, the more will God manifest his wisdom and power in the certainty, severity, notoriety, and answerableness of their punishment. And no injuries does God more fearfully resent than those which are done to the harmless, the fatherless, and widows,

who have least help in man. They who have used others fraudulently and violently shall be so used themselves. And nothing can be more dreadful than to be cut off from the church of God and its exalted privileges. They who were most haughty and secure in their prosperity, are generally the most dejected and desperate in their adversity. They who hate holiness hate reproof, and reckon faithful ministers a nuisance and a burden; and being vicious and debauched, they wish to have ministers, and even a god, like themselves. But upright men delight in God's messages, whether promises or threatenings. Blessed be God that Jesus is our chief Shepherd: and, notwithstanding all the rage of hell and earth, he will gather the outcasts of Israel, render his gospel church extensive as the earth, and her members numerous as the sand by the seashore; and without losing one, bring them from sin, from death, and the grave, to the mansions above!

CHAPTER III. Ver. 2, 3. They cruelly oppressed their subjects, and, by exactions and rapine, took all from them that they could, barbarously making their very lives a burden to them. 5-7. Because they, by their flatteries, seduce my people into wickedness, for the sake of their own bellies, and hate and do all the mischief they can to my prophets, and all such as give them nothing, therefore such calamities shall come as will effectually refute their flatteries, and shamefully hinder them from foreseeing anything good, either for themselves or others. 8. Called and inspired by the Spirit of God, I, regardless of all your opposition, faithfully and boldly charge you with your sins, and

pluck^d off their skin from off them, and their flesh from off their bones:

3 Who also eat the flesh of my people, and flay their skin from off them; and they break their bones, and chop them in pieces as for the pot, and as flesh within the caldron.

4 Then^e shall they cry unto the LORD, but he will not hear them; ^hhe will even hide his face from them at that time, as they have behaved themselves ill in their doings.

5 ¶ Thus saith the LORD concerning the prophets that make my people err, that bite with their teeth, and cry, Peace: and he that putteth not into their mouths, they even prepare war against him:

6 Therefore ^knight shall be unto you, that ye shall not have a vision;¹ and it shall be dark unto you, that ye shall not divine;² and the sun shall go down over the prophets, and the day shall be dark over them.

7 Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips;³ for there is no answer of God.

8 ¶ But truly I am full of power by the Spirit of the LORD, and of judgment, and of might, ^oto declare unto Jacob his transgression, and to Israel his sin.

9 Hear^a this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity.

10 They build up Zion with blood,⁴ and Jerusalem with iniquity.⁵

11 The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the LORD, and say,⁶ Is not the LORD among us? none evil can come upon us.

12 Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become

A.M. cir. 3578.
B.C. cir. 720.

d Am. 5.11.12. Zep. 3.3. Ps. 58.2. Hab. 1.2-4. Eze. 22. 7, 12, 13, 27. Is. 1.23. Ps. 14.4. Eze. 17.7.

g Ch. 1.6, 9, 12, 3.10. h Pr. 1.28; 28.9. Is. 1.15. Jn. 9.31. Eze. 8.18. Zec. 7.13. Ps. 18.41.

i Is. 59.1-15. De. 31.16, 17; 32.15-27. Ho. 9.12. Is. 3.11. Ro. 2.8, 9.

j Mal. 1.9. Je. 14.12. 8. Eze. 22.25. Mal. 2.8. Mat. 15.14.

k Eze. 13.10. ch. 2.11. Ro. 16.18. Is. 50.10, 11. Eze. 13. 18, 19, 22. Ver. 11. Ro. 2.21.

l Eze. 13. 9, 23. Zec. 13.4. Mal. 2.9. Je. 23.14. Is. 1.4, 12. 14.15. Is. 8.20, 22. Ps. 74.9.

m Heb. from a vision. n Heb. from divining. o Zec. 13.4. Mal. 2.9. Le. 13.45. Eze. 24.17, 22.

p Heb. upper lip. Le. 13.45. q Ps. 74.9. Am. 8.11. 1 Sa. 28.6, 31.1.

r Mar. 3.17. Job 32.18. Is. 50.4, 11.2. Mat. 7.29, 31. Col. 1.14, 12.

s Je. 1.18. Is. 58.1. Eze. 16.21, 20, 41, 22. g ver. 1. Ps. 58.1, 2. Ho. 1.1. Eze. 2.7, 12.

t Eze. 22.28. Je. 22.13. Zep. 3.3. Hab. 2.9, 12. u Heb. bloods.

v They ornamented the temple and purchased the sacrifices with money obtained by bribes, extortion, cruelty, and oppression.—C.

w ch. 7.3. Is. 1.23. Ho. 4.18. Eze. 22. 12-27. Zep. 3.3.

x Mal. 1.1, 10. 1 Pe. 5.2. Jude 11. Tit. 1.11. Ro. 16.18. with De. 33.10.

y ver. 5. Je. 5.31. 6. 13. Zep. 3.4. Eze. 12.2. w Je. 4.8-11. Mat. 3.9. Is. 48.2. Ro. 2.17.

h Heb. saying. i Je. 26.18. ch. 1.6. Ps. 79.1; 107.34. Mat. 24.2.

j Having enumerated the sins of the people, the prophet here in graphic language predicts the doom that would ensue. There is a striking analogy between the part of the sin and the punishment.

k The rulers took delight in adorning the capital with the fruits of their crimes (ver. 10); and upon that capital its judgment was specially pronounced. It is divided into three parts, and against each division a distinct curse is uttered.

l Zion, the site of the royal palace and citadel, shall be ploughed as a field.

m The judgment, as I believe, runs away far onward into the distant future. It is full

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B.C. cir. 720.

filled now. I have seen the plough turning over the furrows upon the site of Zion, Jerusalem, where the people dwell, as distinguished from the palace, 'shall become heaps' of ruin. The greater part is so now. Heaps of rubbish cover the ancient foundations in some places to the depth of 100 feet. The mountain of the house of Moriah, on which the house of the Lord stood, shall be 'as the high-place of the forest.' For a long period after the destruction of the city by the Romans, the site of the temple was waste; even now a great part of Moriah is desolate.—P.

CHAP. IV.

a Is. 2.2-4. Da. 2.35, 44. Ho. 3.5. Ps. 68.15, 16. Is. 11.9, 20, 26. Je. 31.23. Eze. 17.22-24, 20. 40. Joel 3.17. Zec. 8.3. Mat. 5.14, 16, 18.

b Ps. 72.16. c Ps. 110.3. Is. 60.8, 12.

d Is. 2.3; 43.6; 49.12. Je. 31.6; 50.5. Zec. 2.11; 8.20-23; 14.10-21. Da. 7.13. Rev. 1.15.

e Ho. 6.3. Is. 11.9; 20. 18; 54.13. Je. 31.34. Jn. 6.44, 51.

f Lu. 24.47. Ac. 1.8. Ro. 15.19.

g Having predicted the overthrow and desolation of Zion, the prophet here naturally turns from the type to the anti-type. He foretells the rise, prosperity, and final universal dominion of the spiritual Zion—the church.—P.

h Is. 2.4. Ps. 68.30, 46. 9. 110.2, 3, 6, 2. Co. 10.4, 5. with Joel 3.10. Zec. 9.10, 13. Ho. 2.18.

i Or, scythes. j Is. 9.7, 11.6-9, 13; 54.10, 12. Ps. 60.12. Ep. 2.14, 16. Col. 1.20.

k Is. 36.16. 1 Ki. 4.25. Zec. 3.10. Je. 23.5, 6, 31. 10. Ps. 91.1-13. 72.7, 8. He. 4.3. Is. 41.10, 43.12. Ro. 8.33-39.

l Je. 2.10, 11. 2 Ki. 17.29. 24.4, 41.

m For all, &c. 'Though all the people walk every one in the name of his god; yet we will walk, &c.—C.

n Is. 5.5. Ps. 71.16. Zec. 10.12. Phil. 4.13. Col. 2.6.

o ch. 2.12. Ps. 38.17. He. 12.12. Is. 2.2-5. 50.8. Je. 31.8, 18. Eze. 34.11-17; 37.21, 22. Lu. 19.10, 15.

p Zep. 3.18, 19. Zec. 10.8, 9. ch. 2.12; 5.3, 4, 8. Ho. 1.10. Is. 49.18-22; 60.1, 2, 6. E. 11.11-13, 15.

heaps, and the mountain of the house as the high places of the forest.

CHAPTER IV.

1 The establishment of Christ's kingdom: 3 the peace of it. 6 The restoration, 11 and victory of the church.

BUT in^a the last days it shall come to pass, ^bthat the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

2 And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.¹

3 ¶ And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks:² nation shall not lift up a sword against nation, neither shall they learn war any more.

4 But they shall sit every man under his vine and under his fig-tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it.

5 For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever.

6 ¶ In that day, saith the LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted;

7 And I will make her that halted a remnant, and her that was cast far off a strong nation; and the LORD shall reign over them in mount Zion from henceforth, even for ever.

8 And thou, O tower of the flock,⁴ the strong hold of the daughter of Zion, unto thee shall it

Da. 7.14, 27. Ps. 2.6. Lu. 1.33. Is. 9.6, 7. Joel 3.17. Is. 24.23. Re. 11.15; xix.—xxii.

s Ps. 48.12, 13. Zec. 2.4. Ne. xi. xii. Lu. 24.47. Ac. 13.46; 13.26. t Or, Edar, Ge. 35.21.

warn you of approaching judgments. 10-12. Since ye repair the temple and palace, and the houses or walls of Jerusalem, with the money which ye have procured by taking away the lives of the innocent, and then seizing on their estates, and that obtained by bribery; and since, notwithstanding the basest dishonesty in your respective stations, ye expect prosperity, because of the Lord's temple among you, and other external privileges; therefore shall your temple and holy city, for your wickedness, be, by the Chaldeans, and especially the Romans, turned into heaps of rubbish and an absolute desert.

Ver. 1. Is it not for you to know judgment? Has not God given you the means of a superior education that you might learn and know his judgments, and raised you to high rank that you might rule in justice and mercy? C.

Ver. 2. Pluck off their skin. This may be a strong figure for cruelty and oppression, but is much more probably a literal statement—being a species of torture not confined to savages, but found, alas! in the history of nations in which civilization and Christianity had both found a name. C.

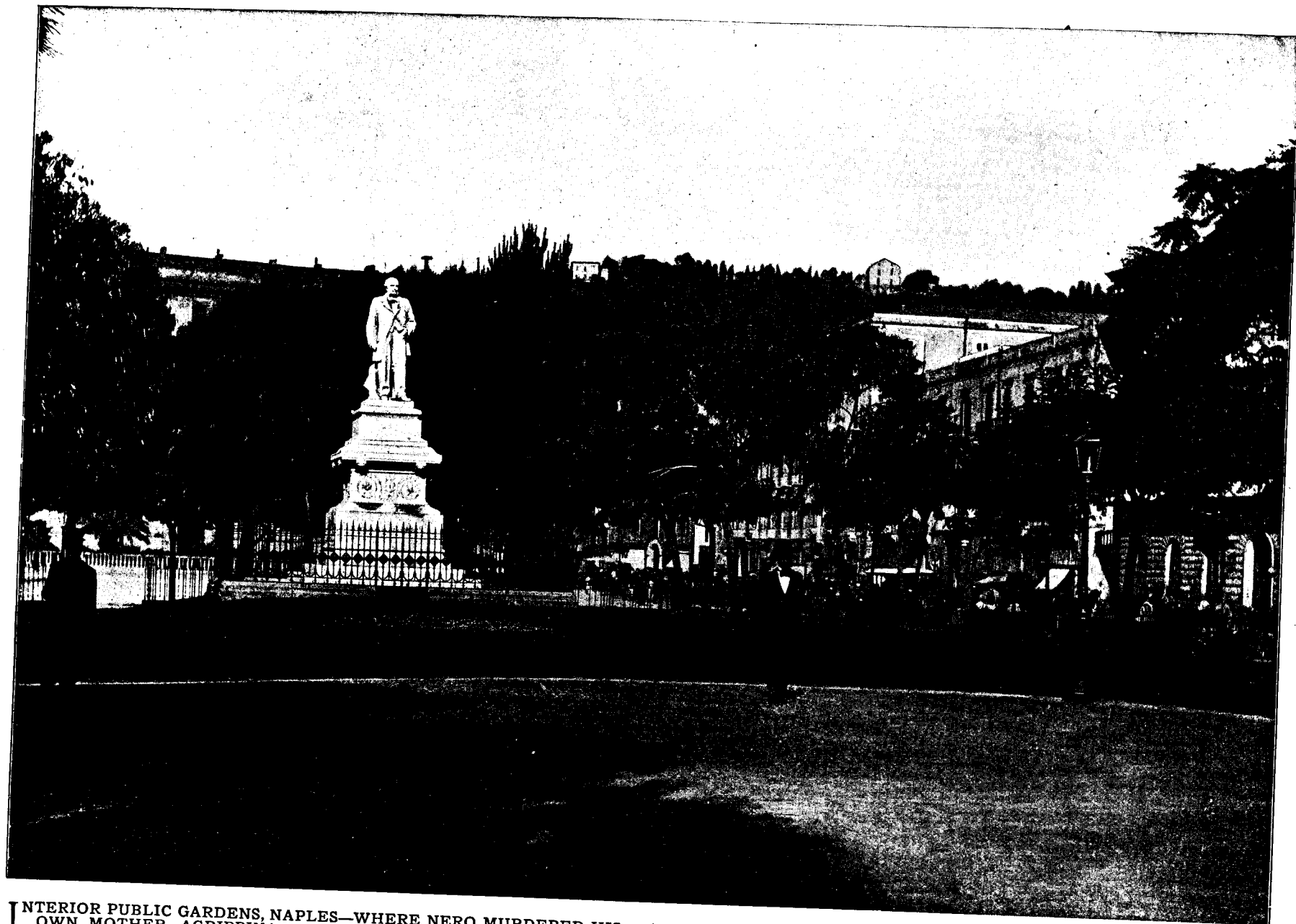
REFLECTIONS.—Dreadful is the case of nations and churches when they who ought to be chief promoters of religion and virtue become ringleaders in impiety. And they who oppress or seduce others infallibly prepare for themselves misery, contempt, and perplexity. Ministers have great need of a clear call and remarkable qualifications to render them duly faithful and bold, in opposition to universally rampant corruptions. Nor must they respect even the greatest, but in God's name rebuke with all authority. No pretences of piety

can consecrate wicked conduct; but often that which is good is rendered profane by the carnality of its principle, manner, and end. And, alas! often the sins of rulers hasten ruin upon both churches and nations!

CHAPTER IV. Ver. 1-5. In the apostolic and future periods the gospel church, represented by Zion and the temple, shall, in all the kingdoms of the world, be most firmly and visibly established. Then shall multitudes of Gentiles everywhere earnestly excite one another to attend the ordinances and embrace the doctrines of the gospel, issuing forth from Jerusalem in the ministration of the apostles and other Jewish preachers; and, by his gracious influences and government, Jesus Christ shall introduce spiritual peace and holy conversation, and even civil concord, virtuous industry, and safety among the nations, where murderous wars, idleness, and danger had long prevailed.—And though others should follow their idolatrous courses, in which they have been educated, we will constantly persevere in the faith, profession, worship, and obedience of the true God, in his strength, and according to the rule of his word. 6, 7. And not only shall the weak, dispirited, and scattered Jews be preserved, brought back to, and happily re-established in their own land, as the people of God, but the most weak and wretched sinners shall be everywhere gathered to Christ, and the very weakest of saints encouraged by him. 8. And both in the apostolic and future

periods multitudes of Jews shall be among the first noted converts to the gospel church. 9, 10. There is therefore no ground of desperate sorrow amidst your distresses by the Assyrians, Chaldeans, or Romans; for after ye have been reduced to the most miserable captivity, bondage, and dispersion, ye shall be marvelously delivered; and the deliverances of the gospel church from her heathen and antichristian persecutors shall take place when her distress is at the greatest, and her case seemingly desperate. 11-13. And however the Gentiles may insult you, O Jewish church and nation, in your distress by the Assyrians, Chaldeans, Syro-Grecians, and Romans, and rejoice in hopes of your utter destruction, God shall, in prosecution of his good will, permit them in sin to be destroyed, even by your means, and their spoils shall be consecrated to pious uses, and many of themselves be turned to the Lord. And however the heathens, antichristians, and Mahometans, insult the gospel church, she shall at last be exalted on their ruins, and true Christians be enabled to destroy and tread under foot all opposition.

Ver. 1. In the last days. This prophecy has been considered by some as a quotation from Is. 2. 2, with which it fully corresponds in meaning, though not exactly in words. There is no doubt that one prophet studied the predictions of others, Da. 9. 2; still the difference between Isaiah and Micah is so considerable that the one cannot well be viewed as taken from the other. It is safer therefore to trace the similarity to the one Spirit in both, and the variation to some difference in the objects which the wisdom of God had in view by each prediction. C.



INTERIOR PUBLIC GARDENS, NAPLES—WHERE NERO MURDERED HIS OWN MOTHER, AGRIPPINA. [Micah, iv:1-2.]—"But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to

the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem." Twenty-six hundred and six years after the utterance of this prophecy we find its words fulfilled with reference to the most enlightened portions of the earth. Naples, so long a heathen and wicked city, is now a city of churches, and under the influence of Christian civilization.

come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.⁵

9 Now why dost thou cry out aloud? is there no king in thee? is thy counsellor perished? for pangs have taken thee as a woman in travail.

10 Be² in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon; there shalt thou be delivered; there the LORD shall redeem thee from the hand of thine enemies.

11 ¶ Now⁶ also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion.

12 But they know not the thoughts of the LORD, neither understand they his counsel: for he shall gather them as the sheaves into the floor.

13 Arise,⁴ and thrash, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass; and thou shalt beat in pieces many people; and I will consecrate their gain unto the LORD, and their substance unto the Lord of the whole earth.

CHAPTER V.

1 The birth of Christ foretold. 4 His kingdom. 8 His complete conquest over his enemies.

NOW gather^a thyself in troops, O daughter of troops; he hath laid siege against us; they shall smite the judge of Israel with a rod upon the cheek.¹

2 But thou, Beth-lehem Ephratah,² though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.³

3 Therefore⁴ will he give them up, until the time that she which travaileth hath brought forth; then the remnant of his brethren shall return unto the children of Israel.

f ch. 4. 10; 7. 13; Eze. 21. 25-27; Ho. 3. 4. A ch. 4. 10; Is. 66. 7, 8; or Is. 7. 14; Mat. 1. 21, or Ga. 4. 27; Re. 12. 5; 11. 13-15. f Je. 3. 18; 31. 1-9, 20; or He. 2. 11; 12. 10; 16. 15; 11. 10; Ep. 5. 30.

Ver. 6. In that day. That is, in the day when 'we will walk in the name of the Lord our God'; when we walk in him in whom the name of the LORD was; to him that led us in the wilderness; whom, 'manifest in the flesh,' our fathers crucified, but to whom we have returned as the shepherd and bishop of our souls, Ex. 23. 21; 1 Pe. 2. 25. C.

Ver. 8. First dominion. 'The former' (Boothroyd). The dominion of David shall be restored in a purer form, and with ampler possessions and greater glory, in the person of Shiloh, to whom 'shall the gathering of the people (from the nations) be.' C.

REFLECTIONS.—Graciously has God set his promises and threatenings the one over against the other. And glorious is our New Testament church, and regularly and firmly founded. What profitable instruction, light and conviction, peace and love, faithfulness, vigour, harmony, holiness, and comfort abound in her! God graciously issues forth comforting promises before distress takes place, that his consolations may be ready for his afflicted people. And the extremity of trouble always issues in marvellous deliverances to the church and her members. Yea, in all her harassments and oppressions her enemies and her God have very different ends. They aim at ruining her and exalting themselves, and God aims at purifying, enlarging, and enriching her, and ruining them.

CHAPTER V. Ver. 1, 2. Notwithstanding the Chaldeans or others who assemble themselves to de-

stroy the cities and afflict the rulers of Judah, the Messiah, who was from eternity begotten by the Father, and constituted the living head of all believers, shall, in due time, be born in the small city of Beth-lehem-Judah, to be the great Ruler and Governor of the virgin, and multitudes of Gentile converts flow together unto him. Then, to his own and his Father's honour, he shall, in the most powerful manner, gather and govern, establish and perfect, his gospel church. His kingdom shall be extended, and his honour advanced over the world. And not only shall he protect Jerusalem from the Assyrian invaders, but, in every age, shall defend his church from heathen, anti-christian, or Mahometan enemies; and, by proper instruments in church or state, shall punish them with a fearful destruction. 7-9. And as at the return from Babylon and their present dispersion the Jews shall be exceedingly blessed and emboldened by God, and made a blessing to multitudes around them, and a terror to their opposers, so shall their preachers, in the apostolic and future periods, be remarkably useful in converting the Gentiles to Christ, but a terrible curse and mean of destruction to be opposition. 10, 11. I will purge them from all their former corruptions, particu-

4 ¶ And he shall stand and feed⁵ in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now shall he be great unto the ends of the earth.

5 And this man shall be the peace, when the Assyrian shall come into our land; and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men.⁶

6 And they shall waste⁷ the land of Assyria with the sword, and the land of Nimrod in the entrances thereof:⁸ thus shall he deliver us from the Assyrian, when he cometh into our land, and when he treadeth within our borders.

7 And the remnant of Jacob shall be in the midst of many people, as a dew from the LORD, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men.

8 ¶ And the remnant of Jacob shall be among the Gentiles in the midst of many people, as a lion among the beasts of the forest, as a young lion among the flocks of sheep;⁹ who, if he go through, both treadeth down, and teareth in pieces, and none can deliver.

9 Thine^a hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off.

10 And it shall come to pass in that day, saith the LORD, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots:

11 And I will cut off the cities of thy land, and throw down all thy strong holds:

12 And I will cut off witchcrafts out of thine hand; and thou shalt have no more soothsayers;

13 Thy^d graven images also will I cut off, and thy standing images¹ out of the midst of thee; and thou shalt no more worship the work of thine hands:

14 And I will pluck up thy groves out of the midst of thee; so will I destroy thy cities.

e Is. 8. 19; 2. 6-8; 1. 25, 27; Re. 18. 23; 22. 15; Ga. 3. 1. ver. 13. d Is. 1. 29; 2. 18-21; 17. 7. Eze. 6. 8; 9; 36. 25; 37. 27; Ho. 2. 16; 14. 3. Eze. 13. 2. 1 Or, statues. 2 Or, enemies.

A.M. cir. 3284.
B.C. cir. 720.

f Re. 22. 5.
g See note f in second column.

h Je. 8. 19; 30. 5; 40. 13.

i La. 4. 20. Is. 3. 1-7.

j Ho. 10. 3; 14. 13.

k ver. 9. Is. 56. 7-9.

l Jn. 10. 21; 20. 4, 17.

m Ki. 20. 18; 25. 4. 2

n Ch. 33. 11; 30. 20. Eze.

o 20. 35. Ho. 2. 14; 3. 4.

p Re. 12. 14; 13. 1.

q Ho. 1. 10. De. 32. 26.

r Ge. 22. 14. Is. 44. 23-28.

s 45. 1-4; 43. 14; 48. 14.

t 20. 52; 9. 12. Ch. 7. 8-15.

u Zec. 2. 7-9. Re. 7. 14.

v La. 2. 10. Is. 4. 25-30.

w 8. 7, 8; 10. 5, 6, 28-30.

x Ki. xviii. xix. Is.

xxviii. xxxvii. xlii., or

xxviii. xlii. Ch. xxxvi.,

or Eze. 38. 2-17. Da. 12.

1. Zec. 14. 12. Ps. 35. 21.

Ob. 13.

¶ Now. Not at the time

when the prophet wrote, but at

the time of Zion's final

redemption from Babylon,

when Gog and Magog shall

assemble seeking her

destruction, but meeting

their own Eze.

38. 14-16; 39. 1-4. C.

¶ Is. 55. 8. Re. 11. 33.

34. Je. 29. 11; Job. 13. 13.

c Lu. 3. 17. Is. 30. 33.

37. 36. Je. 25. 26-33; 51.

49. Is. 21. 10. Joel 3. 11-16.

Eze. xxxviii. xxxix.

Zec. 1. 1-3.

d De. 25. 4. Is. 47. 15.

16; 14. 2; 20. 12; 61. 5-10.

e Is. 18. 7; 23. 18; 60. 6, 9.

Re. 21. 24-26. Le. 27. 27.

Jo. 6. 19.

CHAP. V.

a Je. 29. 10; 7. 1.

b Ge. 10. 9; 10. Je. 51.

20-23. Is. 14. 6, 10, 17.

c Je. 6. 3-6. De. 28. 52-57.

Le. 20. 25. 2 Ki. 24.

10; 25. 1-3.

d Mat. 27. 30. La. 3.

30. Je. 39. 57. Job. 16. 10.

¶ See note a below.

e Mat. 2. 6. Jn. 7. 42.

f 1. 2; 4. 6, 7. Ge. 35. 19.

Ps. 132. 6.

g Bethlehem - Eph-

raiah ('the fruitful')

was the ancient

name, which was well

known to the patri-

archs, Ge. 35. 19; 48. 7.

In after times the dis-

tinctive epithet was

forgotten, and an-

other was added

(Bethlehem - Judda),

to prevent its being

confounded with pla-

ces of the same name

in other tribes. - P.

h Ex. 18. 21-25. Ju. 6.

15; 1 Sa. 10. 19; 23. 23.

i A. Zec. 10. 15. 6, 7.

11. 1-5. Eze. 9. 16, 17.

j Jn. 1. 1. Col. 1. 17. Ps.

60. 2; 7. 7. Pr. 8. 22, 23. 1

Pe. 1. 20.

k Heb. the days of

eternity.

l O Or. Nevertheless

he will, Is. 30. 18. Ho.

2. 14.

¶ It will be observ-

ed that there is a

note of time here.

The time is that of

the deepest degrada-

tion of Israel. The

government was

overthrown; the

judge was under the

rule of others; the

ruins of the nation

were degraded as

well as superseded.

At that time, when

hope had well nigh

gone, Zion's great

deliverer was to ap-

pear. - P.

n Ps. 2. 6; 89. 20-28.

Is. 40. 11. Eze. 34. 23, 24.

Mat. 28. 18; 7. 29. Is. 50.

47. 9.

o Or, rule.

p Ex. 23. 21. Ps. 45. 3.

Is. 49. 3. Jn. 13. 31; 35.

10. 35. 1 Sa. 17. 52.

q Mat. 16. 18. Jn. 10.

28. 29. Jude 1.

r Ps. 22. 27; 72. 8.

s Re. 11. 15.

t Ep. 2. 13-17. Col. 1.

20. Lu. 2. 14. Zec. 9. 10.

u Ps. 72. 15, 9, 6, 7. Eze.

3. 15-17; 10. 35-37.

v Ps. 110. 5, 6. Re. xlii. xliii.

xx. Eze. xxxviii.

w Je. 6. 3; 5. 34. Is. 44.

28. Je. 51. 27-28.

x Heb. princes of

men.

y Na. 1. - iii. Is. xlii.

xiv. xxi. xlii. Je. 1. 1.

Lu. 1. 71, 74.

z Heb. eat up.

aa Heb. with her

own naked sword.

ab Ki. xviii. xix. 2

Ch. 33. 11. 2 Ki. xxiv.

xxv. 2; 1 Sa. 9. 6, 7. Eze.

xxxviii. xxxix. Re. xx.

c De. 32. 2. Ho. 14. 5.

8. 6, 3. Is. 30. 25; 32. 15-18.

14. 14. 1 Sa. 17. 52.

14. 14. 1 Sa. 17. 52.

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14. 14. 1 Sa. 17. 52.

14. 14. 1 Sa. 17. 52.



ENTRANCE TO THE CHURCH OF THE NATIVITY—BUILT UPON THE SITE OF THE INN WHERE CHRIST WAS BORN. [Micah, v:2.]—"But thou, Bethlehem, Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." The central point of attraction to the thousands of pilgrims who go to Bethlehem is the Church of the Nativity, which con-

tains the birthplace of our Savior. A silver star, surrounded by lamps which burn day and night, shows the entrance to the grotto where the Savior was born. The manger is exhibited, and stations, all of which are hallowed by some legend, as well as many of the events from David down to Christ, and of the shepherds, the wise men, of Elizabeth, John, Joseph and Mary, and of the good men of the first centuries of the Christian era to the time of Jerome, are all localized here.

15 And **I** will execute vengeance in anger and fury upon the heathen, such as they have not heard.

CHAPTER VI.

1 *God's controversy with his people for ingratitude.* 6 *What service is acceptable to him.* 10 *He reproveth them for their injustice, 16 and idolatry.*

HEAR ye ^{now} what the LORD saith; Arise, contend¹ thou before¹ the mountains, and let the hills hear thy voice.

2 Hear ye, O mountains,² the LORD's controversy, and ye strong foundations of the earth: for the LORD hath a controversy with his people, and he will plead with Israel.

3 O⁴ my people, what have I done unto thee? and wherein have I wearied thee? testify against me.

4 For **I** brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam.

5 O my people, remember now ^{what} Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal;³ that ye may know the ^{righteousness} of the LORD.

6 ¶ **Where**with¹ shall I come⁴ before the LORD, and bow myself before the high God? shall I come before him ^{with} burnt-offerings, with calves of a year old?⁵

7 Will¹ the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born ^{for} my transgression, the fruit of my body⁶ ^{for} the sin of my soul?

8 He hath ^{showed} thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly⁷ with thy God?

9 The LORD's ^{voice} crieth unto the city, and the man of wisdom ^{shall} see thy name:⁸ hear ye ^{the} rod, and who hath appointed it.

A.M. cir. 3284.
B.C. cir. 720.

¶ Ps. 110. 5, 6. Is. 10. 16-19, 25, 34; xlii. xxi. xliii. Na. i. iii. Je. xxv. xlii. b. Eze. xxv. xxxii. xxxv. xxxviii. Da. vii. viii. xli. 12. i. Mat. xxiv. Re. vi. viii. xi. xiv. xvi. xix. xx. See ver. 8, 9, 18, 149. 7. Is. 26. 11. 2 Th. 1. 8.

CHAP. VI.

B.C. cir. 720.

a He. 2. 7; 4. 7. Pr. 27. 1. 2 Co. 6. 2.

b Eze. 35. 1, 8. Ho. 2. 2. ch. 1. 2. De. 4. 20, 31. 1. Ps. 50. 4. Is. 1. 2. Je. 22. 29.

1 Or, with.

2 O mountains.

3 Sinai, Horeb, &c., where I displayed my presence and power, proclaimed my name, and delivered my law.—C.

4 Ho. 4. 1, 2; 2. 15. 5. 4. 42. 5. Je. 12. 9, 35. Eze. 16. 43; 20. 35; 36. 18, 78, 59.

d Ps. 50. 7. Je. 2. 5, 31. 5. 3. 4. Ps. 5. 4. Ro. 3. 4. 5.

e Ex. 12. 5; 20. 2; 14. 30; 15. 26. Ps. 78. 12, 53; 77. 14-26. Is. 63. 7-14. Am. 2. 10.

f Nu. xxii. xxv. Jos. 24. 19. Re. 2. 14. De. 23. 45.

g From the encampment at Shittim (Nu. 25. 1) to that at Gilgal, Jos. 4. 19.—C.

h Ju. 5. 11.

i Is. 58. 3. Ju. 6. 28. Mat. 19. 16. Ro. 10. 23, with Ps. 15. 124. 3.

k Wherewith shall I come, &c. This is not, as some suppose, the inquiry of Balak before Balaam; for both inquiry and answer are totally foreign from their character. But it is the inquiry of 'the people,' ver. 2-5, alarmed by the terrible predictions the Lord has delivered against them.—C.

l Le. i. liii. vi. Is. 1. 13.

m Heb. sons of a year.

n Ps. 50. 9; 1. 16. Is. 1. 11-15; 66. 3. Pr. 15. 8; 21. 27.

o Kl. 3. 27; 16. 3; 21. 6. Je. 3. 19-5. Eze. 16. 20; 21. 23-27.

p Heb. belly.

q De. 10. 12; 13. 1 Sa. 15. 2. H. 16. 12; 16. 15. 1. 16-19. Ec. 12. 13. Ge. 18. 19. Mat. 7. 21. 2 Co. 7. 11. Col. 3. 12. 1 Pe. 5. 6.

r Heb. Asumble thyself to walk.

s Is. 5. 7, 8; 28. 11; 26. 11. Je. 6. 8.

t Ho. 14. 9. Ps. 107. 43.

u Or, thy name shall see that which is wisdom.

v Is. 10. 5, 6. La. 3. 31, 39. Pr. 29. 15; 22. 15.

A.M. cir. 3284.
B.C. cir. 720.

9 Or, Is there yet unto every man an house of the wicked, &c.

10 Le. 19. 35, 36. De. 25. 13-16. Pr. 11. 120, 10, 23. Je. 5. 27. Am. 8. 5.

11 Heb. measure of leanness.

12 Or, Shall I be pure with, &c.

13 ver. 8, 10. Ho. 12. 7. Am. 3. 5; 11. 12; 8. 5. Pr. 11. 120, 10, 23.

14 ch. 2. 1; 23. 1-3; 7. 2-6. Is. 59. 1-15; 7-23. Je. 5. 27. Ho. 4. 1, 2. 2 Ep. 3. 1-5. Hab. 1. 2-4. Eze. xii. Je. 9. 2-6, 8. 2 Th. 3. 13.

15 Is. 1. 5. Ps. 107. 17, 18. ch. 2. 3; 4. 12; 13. 7. Ho. 5. 9.

16 Le. 26. 36. Ho. 4. 10.

17 Hag. 1. 6. Mat. 4. 4.

18 Thy casting down, &c. There shall be calamity in the midst of thee.—C. Clarke.

19 Is. 24. 17, 18. Am. 2. 13-16; 9. 9-14. Le. 26. 35-39. De. 28. 15-64; 32. 2.

20 De. 28. 38-40. Am. 5. 11. Hag. 1. 6, 11. Zep. 1. 13. Je. 12. 13. Hag. 2. 17, 18. Mal. 3. 8.

21 Or, he doth much keep thee, &c.

22 Ps. 113. 25-33; 18. 4. Ho. 5. 11. 2 Kl. 2. 3. Lu. 7. 30. Is. 9. 16.

23 Omri restored the worship to the golden calves (1 Kl. 16. 25), to which 'Ahab' added the worship of Baal, 1 Kl. 16. 31.

24 De. 33. 30. De. 28. 15-68. 1 Kl. 8. 2. Ch. 29. 8, 9. Je. 18. 16; 19; 24, 8.

25 Heb. astonishment.

26 ver. 12; ch. 3. 1. Is. 25. 8. 2 Kl. 10. 39; 50. 51; 44. 13, 14.

27 Or, peoples.

CHAP. VII.

B.C. cir. 720.

a Is. 17. 6; 24. 13; 57. 1. Ps. 12. 1; 14. 2, 3.

1 Heb. the gathering of the enemies.

2 Is. 28. 4. Ho. 9. 10. Je. 2. 3.

3 Ps. 12. 1. Is. 57. 1.

4 Or, godly or merciful.

5 Ps. 14. 2-4. Ro. 3. 11-18. Ps. 10. 8-10. Pr. 1. 17. 4. 12. Je. 25. 25. Hab. 1. 14, 15.

6 None upright.

7 The 'daughter' (ch. 5. 7) is the speaker. She laments a time of great defection, as did Elijah when he thought and said that he only was left to acknowledge and serve Jehovah, 1 Kl. 19. 10. And certain it is, that our Lord himself intimates a time of almost universal defection previous to his coming to judgment, Lu. 18. 8.—C.

8 Or, For his destruction.—Newcome.

10 ¶ Are⁹ there yet ^{the} treasures of wickedness in the house of the wicked, and the scant measure¹ that is abominable?

11 Shall² I count ^{them} pure with ^{the} wicked balances, and with the bag of deceitful weights?

12 For⁴ the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth.

13 Therefore also ^{will} I make ^{thee} sick in smiting thee, in making ^{thee} desolate because of thy sins.

14 Thou⁵ shalt eat, but not be satisfied; and thy casting down³ shall be in the midst of thee; and ^{thou} shalt take hold, but shalt not deliver; and ^{that} which thou deliverest will I give up to the sword.

15 Thou shalt ^{sow}, but thou shalt not reap: thou shalt tread the olives, and thou shalt not anoint thee with oil; and sweet wine, but shalt not drink wine.

16 ¶ For ^{the} ^{statutes} of Omri¹ are kept, and all the works of the house of Ahab, and ye walk in their counsels; that I ^{should} make thee a desolation,⁶ and the inhabitants thereof an hissing: therefore ^{ye} shall bear the reproach of my people.⁷

CHAPTER VII.

1 *The church, complaining of her small number, 3 and the general corruption, 5 putteth her confidence not in man, but in God.* 8 *She triumpheth over her enemies.* 14 *God comforteth her by promises, 16 by confusion of the enemies, 18 and by his mercies.*

WOE is me! for ^I am as when they have gathered the summer fruits,¹ as the grape-gleanings of the vintage: ^{there is} no cluster to eat: my soul desired ^{the} first-ripe fruit.

2 The ^{good} ^{man} is perished out of the earth; and ^{there is} none upright³ among men: they all lie in wait for blood; they hunt every man his brother with a net.⁴

3 ¶ That⁵ they may do evil with both hands earnestly, the prince asketh, and the judge

¶ Pr. 4. 16. ch. 3. 11. Is. 1. 23. Ho. 4. 18. Je. 3. 5. Zep. 3. 1-4. Eze. 22. 27. Je. 5. 5, 6; 9. 3.

true, and it will surely be fulfilled. The predicted destruction of the Assyrian is therefore also future, and is to be referred to the terrible northern enemies by which the church of God is yet to be assailed. C.

Ver. 9. *Thine hand.* The address is to 'the daughter,' ver. 1, and the 'cutting off' of horses, cities, &c., is in 'the siege' which the Lord directs against her for her correction and reformation.—This, like the preceding prophecy, is also future. No such event has taken place; but 'the Lord is not slack concerning his promise.' C.

Ver. 15. *Heathens.* The destruction of Gog and Magog—the unparalleled overthrow of heathenism. See ver. 8. C.

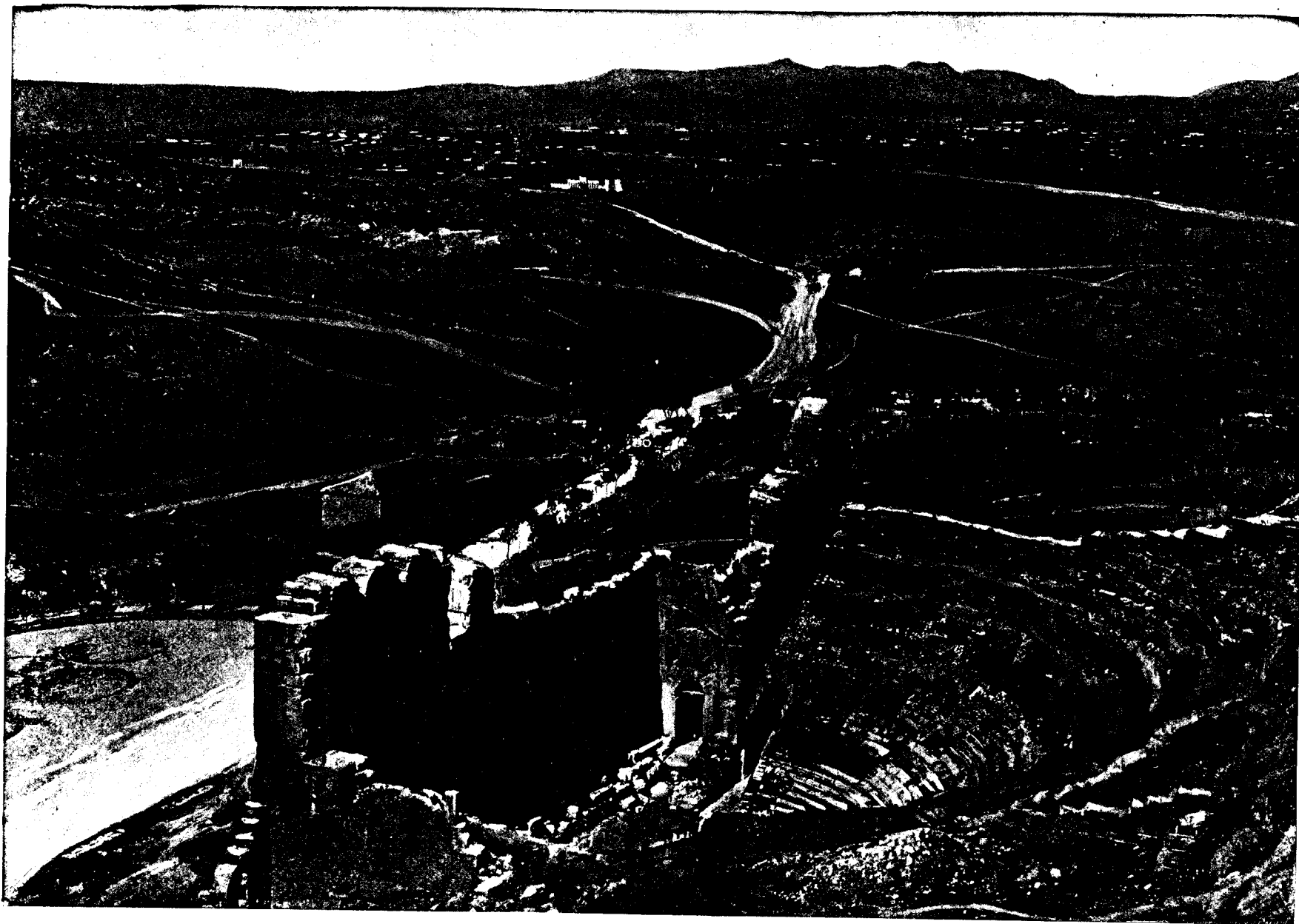
REFLECTIONS.—Behold the miseries of Israel and the disgrace of the family of David gloriously counterbalanced in the person, incarnation, mediation, and glory of Christ! And grievous distresses and troubles making way for the most glorious benefits of redemption! Behold how extensive, glorious, peaceful, safe, and lasting is his spiritual kingdom! They who attempt to ruin it but hasten their own destruction. Greatly useful were the Jews, and still shall be, in converting others to Christ, whom they have long so heartily hated. And with great readiness and boldness men act for God when animated by his Spirit. Yea, thrice happy are the churches when their enemies are overcome and their internal corruptions removed!

CHAPTER VI. REFLECTIONS.—With solemn earnestness ought ministers to speak on God's behalf, and to inculcate the warnings, threatenings, charges, and promises of God. In fearful controversies God

pleads with his own people for their sins. And if he graciously bestow good magistrates and teachers, and disappoint the plots of our enemies, vile and provoking is our ingratitude. Deep convictions of guilt, or fondness of an enterprise, may occasion the most anxious inquiries after peace and pardon. And by the most costly expedients would men willingly procure these blessings. But not all the inventions of men can recommend us to God; and faith in Christ, and in God as our God in him, and a true repentance and real holiness, are preferable to every ceremonial service. Infinite then is the kindness of God in teaching us both by his Word and by his rod of afflictions. And great is the necessity of improving both, to promote our turning to God. Sinners, by their wickedness, infallibly bring multiplied calamities upon their own heads. And wicked rulers are awful plagues to nations and churches; for great multitudes will soon cleave to the very worst laws and customs.

CHAPTER VII. Ver. 1-6. Alas! few upright men are now left in the country with whom I can conscientiously associate; and early religion, and noted progress in holiness, are scarcely to be found. Good and upright men are almost entirely gone out of this world; and almost every one is ready, for self-interest, to murder or oppress the most innocent, or most nearly related. Bent upon doing as much mischief as they can, their very princes and judges even impudently

demand bribes, and, without sense of shame, they agree to perpetrate the most shocking mischiefs. The very best of them are mischievous and hurtful; therefore shall God quickly plunge them into just and most inextricable miseries. So terribly treacherous are they become, that no one is safe in trusting even his nearest relations; nay, none are more to be suspected. 7-10. Therefore will I, by faith and patience, wait on the Lord, and pray and look for deliverance and safety from him alone, as my God in Christ; nor shall mine enemies have any reason to rejoice over and insult me, for the all-sufficient JEHOVAH shall support, comfort, and deliver me in all my troubles. I will therefore justify God, and submit to his corrections, as procured by my own iniquity, until he revenge the injuries done to me, and publicly own me as his, and honour me to behold the exertions of his equity, mercy, and faithfulness; and till the Assyrians, Chaldeans, Syro-Grecians, Romans, Antichristians, and Mahometans, who have oppressed us, be altogether disgraced and ruined. 11-13. Though the country shall be desolated, on account of the sins of the inhabitants, yet, whenever the time fixed in God's mind for relieving the nation, rebuilding Jerusalem, or other cities, and for the re-establishment of the churches, comes, all restraints and hindrances shall be entirely taken out of the way, and the gospel preached over all the world; and not only shall the Jews return from all lands in which they have been dispersed, but Gentiles, from all parts of the



ODEON OF HEROD ATTICUS, FROM ACROPOLIS—NEAR THE PLACE WHERE ST. PAUL PREACHED THE NOTABLE SERMON CONCERNING IDOLATRY ON MARS HILL, ATHENS.—[MICAH, vi: 16.]—"For the statues of Omri are kept, and all the works of the house of Ahab, and ye walk in their counsels; that I should make thee a desolation, and the inhabitants thereof an hissing: therefore ye shall bear the reproach of my people." Illustrating this Scripture we give a view above of the Odeon of Herod Atticus

from the Acropolis in Athens. The prophet in the sixteenth verse attributes the desolation and ruin of Israel to the influence of the house of Ahab. But the prophecy is of universal application, and we find that ruin and desolation has come to all cities that have had nothing purer to conserve them than the religious of idolatry. The Odeon of Herod Atticus is among the ruins at the base of the Acropolis. It was built by a member of an eminent Roman family who inherited immense wealth which he spent in beautifying the city of Athens.

asketh for a reward; and the great *man*, he uttereth his mischievous desire:⁵ so they wrap it up.

4 The best of them *is* as a brier; the most upright *is sharper* than a thorn hedge: the day of thy watchmen *and* thy visitation cometh; now shall be their perplexity.

5 ¶ Trust ye not in a friend; put ye not confidence in a guide; keep the doors of thy mouth from her that lieth in thy bosom.

6 For the son dishonoureth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law; a man's enemies *are* the men of his own house.

7 Therefore I will look unto the LORD; I will wait for the God of my salvation; my God will hear me.

8 ¶ Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the LORD shall be a light unto me.

9 I will bear the indignation of the LORD, because I have sinned against him, until he plead my cause and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness.

10 Then she that is mine enemy shall see it, and shame shall cover her which said unto me, Where is the LORD thy God? mine eyes shall behold her: now shall she be trodden down as the mire of the streets.

11 In the day that thy walls are to be built, in that day shall the decree be far removed.

12 In that day also he shall come even to

A.M. cir. 3304.
B.C. cir. 700.

5 Heb. the mischief
of his soul.

g Is. 9.18; 55.13; 2 Sa.
23.6, 7; He. 6.8; Eze. 2.6,
7; 11.3; 25.1; Je. 9.4.

h Is. 56.9, 10; Ho. 9.8.
Je. 14.15; Eze. 12.22;
28.7, 2, 15; Am. 8.2, 15.8.

i Je. 9.4; Mat. 10.16.
j Eze. 22.7; Mat. 10.
21, 35; 36; 24.10; Lu. 12.
53; 21.16, 2; Ti. 3.3, 4.

k Ps. 142.4, 5; 73.27;
28.15, 8, 17; Hab. 2.3.
He. 10.36, 37; Ge. 49.18.

l Sense is always
looking to man—
faith to God; but he
that looks to God
must patiently wait
for God's time, and
thankfully accept his
manner of answering.

m Ps. 5.3; 4.1; 38.15;
145.9; 18.6; 34.6, 9, 10, 2.
n Pr. 24.16, 17; Ps. 79.
10; 37.24; Ec. 18.21; La.
4.21.

o Ps. 27.1; 112.4; Is. 50.
10; Ps. 91.15.
p He. 12.6, 7; 1 Sa. 3.
18; Ps. 39.9; La. 1.18; 3.
39.

q Is. 26.8; Ps. 35.1; 43.
17; 6.8.
r Ps. 37.6; Job. 23.10;
5.18; 22.21—29; 1 Pe. 1.6.
7.

s Or, And thou wilt
see her that is mine
enemy, and cover her
with shame.

t Assyrians, Chal-
deans, &c. Is. 10.5, 6.
Je. 50.17, 18.

u Na. i. iii. Is. 14.11;
35.37; 39.18; 48.1; 52.1;
Je. 48.1; 49.1; 51.1; 52.1;
xxxv. Je. 30.10; 10.25.

v Ps. 79.10; 42.3, 10;
115.2; Joel 2.17.
w Ps. 58.10; Mal. 1.5;
4.1, 3; 15.41; 23.15; 15.16.

x Heb. she shall be
for a treading down.
y Am. 9.11; Ezr. 4.5;
6.21—24; with 6.14; Ne.
2.8, 17.

z The decree for the
captivity and disper-
sion of Israel.—C.

a Is. 11.11; 27.12, 13;
19.23—25; 43.6, 49.12; Je.
2.18; 23.3; De. 30.3, 4;
15.2; 8.13, 15, 17, 19.

b He shall come.
c They shall come.
See Kennicott, note
300.—C.

A.M. cir. 3304.
B.C. cir. 700.

3 Or, even to.

4 The fortress—
Egypt (Necamen).
The river—Euphrates.—C.

5 Or, After that the
land hath been, ch. 3.
12; 16.25; 11.1; 26.23, 33;
39. De. 8.6, 4; Da. 9.26,
27; 1.1; 21.20—24; 1 Th.
2.13, 16; Ps. 69.24, 25.

6 Notwithstanding
the land had been
desolate.—C.

7 Pr. 1.1; Je. 21.14, 12;
17—19; Is. 3.11.

8 Or, Rule, ch. 5.4; Is.
40.1; 49.10; Eze. 34.23;
Ps. 23.1—4; Jer. 10.1—29.

9 Nu. 23.9; De. 33.8;
Jer. 17.6, 10.

a Is. 35.2; 65.10; Je.
50.19; Zep. 2.13; Ob. 13;
Joel 2.18; 16.31; 10.14;
Eze. 34.15; 43.35.

b Ex. vii. xiv. Ps. 68.
22; Ec. xi. xiv.—xx.

c Ps. 72.2; Je. 21.14, 12;
17—19; Is. 3.11.

d Is. 26.11; 24.23; Ps.
136.2; Ec. 11.18; ch. 5.8;
Eze. 38.8, &c.

e Is. 11.14; 52.15; Job.
21.5; 29.9.

f Ps. 72.2; Je. 21.14, 12;
17—19; Is. 3.11.

g Or, creeping
things.

h Je. 33.9; Re. 6.12—
17.

i Ex. 15.11; Ps. 35.10;
89.6, 8.

j Ex. 34.6, 7; Nu. 14.
18, 19; Ne. 9.31; Ps. 80.5,
13; 110.4; 7.8; 103.8—13;
17; Is. 1.18; 43.25; 44.2;
57.18.

k Ch. 4.7; 5.7, 8; Je. 50.
26; He. 8.10.

l La. 3.31, 32; Ps. 76.
32; 110.4; 15.57, 16; Je. 3.
4, 5; 13.14.

m Ps. 86.5; 81.14; 8. Ro.
5.20, 21; Is. 63.7, 15.

n Je. 31.20; La. 3.32;
De. 32.36; Ps. 106.8, 45.

o Ro. 6.6, 14; 8.2, 13;
p Is. 38.17; Je. 50.20.
Ps. 103.12; 85.2; 130.4.

q Lu. 1.68—75; Ro. 9.
6, 7; 11.29; with Ge. 17.6,
8; 46.4; Ex. 6.4; He. 6.17,
18.

thee from Assyria, and from the fortified cities, and from the fortress even to the river, and from sea to sea, and from mountain to mountain.

13 Notwithstanding, the land shall be desolate because of them that dwell therein, for the fruit of their doings.

14 ¶ Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily in the wood, in the midst of Carmel: let them feed in Bashan and Gilead, as in the days of old.

15 ¶ According to the days of thy coming out of the land of Egypt will I show unto him marvellous things.

16 The nations shall see and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf.

17 They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the LORD our God, and shall fear because of thee.

18 ¶ Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy.

19 He will turn again, he will have compassion upon us; he will subvert our iniquities: and thou wilt cast all their sins into the depths of the sea.

20 Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.

world, shall be persuaded to Christ. 14. Lord, since thy peculiar people must be thus destroyed and scattered, do thou, as their Shepherd, care for, protect, direct, and provide for them, as a nation separated from the world, and bring them back to their wonted habitations and happiness. 15—17. I the Lord will do as great things for them as I did when I brought their fathers out of the land of Egypt. And the Assyrians, Chaldeans, Syro-Grecians, Romans, Papists, or Mahometans, shall, in their turns, be astonished at the wonderful deliverance of my people, and be trampled under their feet, and with terror submit themselves to their power. 18—20. Who is a God like unto thee, in perfections, persons, purposes, relations, or works! Who so ready and abundant as thou art in pardoning the most aggravated iniquities of thy people! Thou wilt,

in infinitely tender mercy, return to us, and when we repent of our sins and accept Jesus Christ fully and irrevocably pardon all our iniquities; yea, thou wilt perform all thy ancient promises which were graciously made to Abraham, and confirmed to Jacob and other patriarchs, when we accept as our Saviour Jesus Christ.

Ver. 11. *Thy walls.* The doctrines of salvation and discipline of holiness are spiritually intended, though the idea of rebuilding the material walls is not to be rejected, Is. 26.1. C.

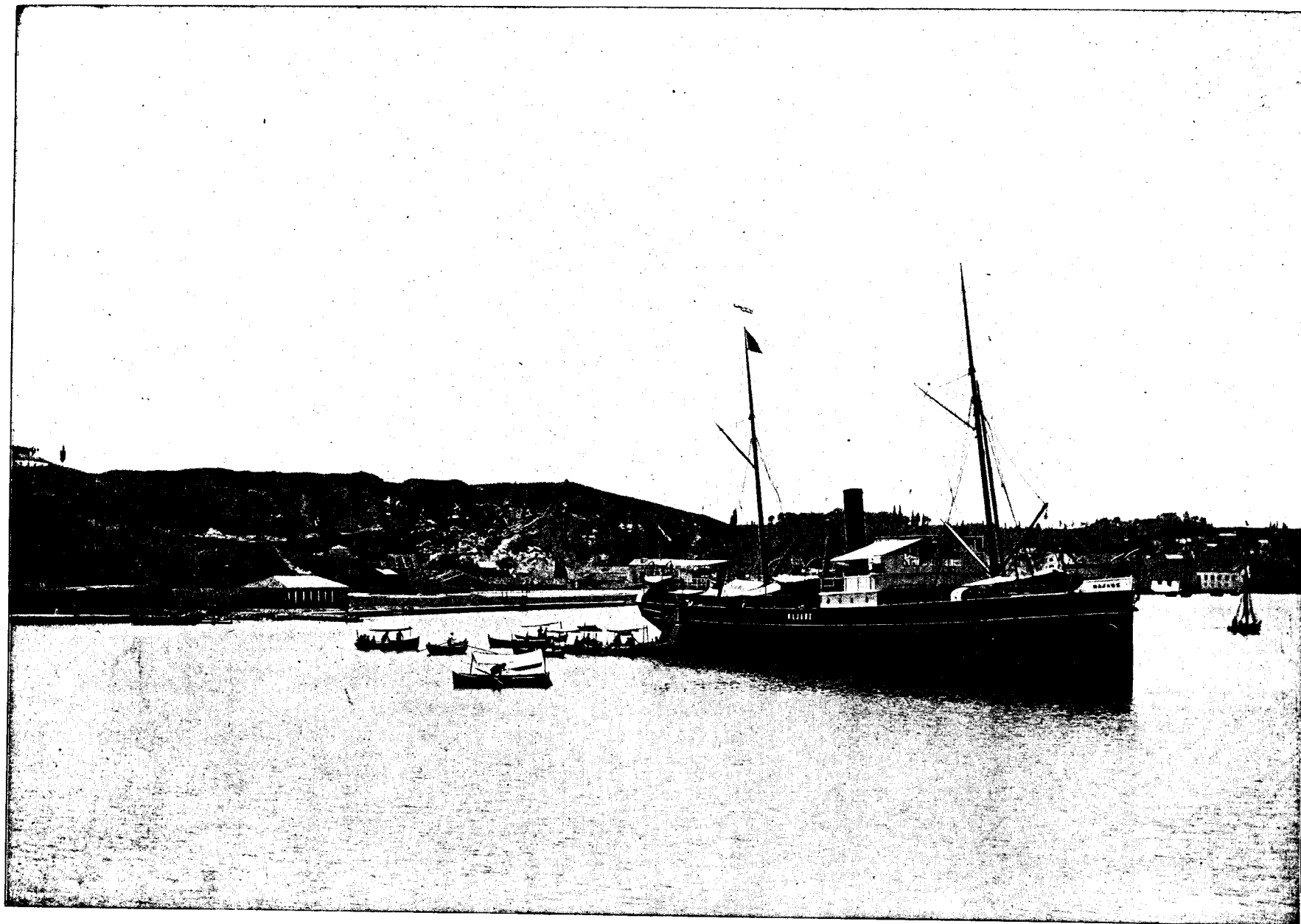
REFLECTIONS.—Few are the eminently pious amidst the many notoriously wicked in times of general corruption. And where sin prevails what unnatural monsters of violence, fraud, injustice, and everything horrid, are formed by it. But universal contempt and viola-

tion of relative duties is a fearful presage of God's awful judgments, and a sad proof of prevalent corruptions. And under divine rebukes nothing is more proper than to consider our ways, repent of our sins, justify God, and look to him alone. His deliverance of his people will quickly issue in the complete overthrow of opposition. And every impediment of his salvation is easily removed in the day of his power and time of his love. Even after the most desolating judgments, he will have mercy upon the penitent. Quickly and graciously he answers those prayers which are presented to him for their re-establishment and prosperity; and marvellous things he performs for their relief. Thrice happy then and pleasant is it when he gets the glory, and men by faith take the comfort, of his perfections, promises, and works.

CONCLUDING REMARKS ON THE BOOK OF MICAH.

The distinguishing peculiarity of the book of Micah is its discovery of the place where the Saviour should be born; which prediction may be said to lay the foundation of the New Testament. From this book Herod learned the place of Messiah's birth; and, by seeking his life, gave occasion to the flight into Egypt, and the fulfilment of another prophecy. But this prophecy is not less remarkable for the manner in which it delineates our Lord's character and office as Shepherd of his flocks on earth; while it equally reveals his eternal glory with the Father before the world was. That the ancient Jews understood this prophecy to apply to Mes-

siah is certain from the decision of the chief priests and elders, Mat. 2. 6; while the Targum of Jonathan concurs with the Talmud in giving the same view. And if the modern Jews have been led, from their opposition to Christianity, to adopt any other interpretation, it only proves how far prejudice may blind the eyes against the clearest evidence, and induce us the more earnestly to pray, that when Moses and the prophets are read, the Lord would be mercifully pleased to remove the veil from their eyes.



HARBOR AND SHIPPING, CORFU—ILLUSTRATING THE CIVILIZATION WHICH MICAH SAW WAS TO BE BUILT UP THROUGH THE COMING OF CHRIST, WHO WAS TO PERFORM AND FULFILL THE PROMISE MADE TO JACOB AND ABRAHAM. [Micah, vii:19-20.]—"He will turn again, he will have compassion upon us; he will subdue our iniquities: and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the

days of old." Twenty-six hundred and six years after the utterance of this prophecy we are able to see how it has been fulfilled in the providence of God through Jesus Christ, not simply to the Jews, but to the human race. Through Christ the iniquities of the people are being subdued. Christian civilization, with all that it contains of commerce and institutions, is but the outgrowth of the love of God expressed to men through Jesus Christ. This picture above of the harbor and shipping of Corfu is an illustration of this prophecy, for it is a scene of Christian civilization.

THE BOOK OF THE PROPHET N A H U M.

This prophet was a native of Elkosh, a city of Galilee, and appears to have prophesied about A.M. 3284, a little before Sennacherib invaded Judea, in order to comfort the Jews with the hopes of the approaching destruction of the Assyrian army before Jerusalem, and afterwards of their empire, and of Nineveh the capital. [See Introduction, ch. iv. sect. x.]

[Josephus places Nahum in the reign of Jotham; others think him contemporary with Hezekiah; but, from ch. 2. 2, it is generally concluded that he prophesied after the captivity of the ten tribes. His principal subject is the downfall of the Assyrian monarchy, of which the capital was Nineveh. This prophecy was remarkably fulfilled about a century after the date assigned to its utterance, and thirty years previous to the destruction of Jerusalem. Ch. 1. 15 is quoted Ro. 10. 15, and ch. 3. 4 in Re. 18. 2, 3. C.]

The book of Nahum is justly regarded by critics as, in purity of language and sublimity of style, one of the most beautiful in the Bible. It is not inferior even to Isaiah. It seems strange that so little should be known of the author. He calls himself the Elkoshite, doubtless because *Elkosh* was his birthplace. The locality of this town is disputed. There is a village called Elkosh in ancient Assyria, on the eastern side of the Tigris, two days from Mosul, where the tomb of the prophet is shown, and is venerated by Jews and Christians. Some affirm that this is the native place of Nahum. Jerome, however, places Elkosh in Galilee, and mentions it as a well-known place in his day. I feel inclined to adopt his view.

The date of the book is pretty definitely fixed by internal evidence. He refers in ch. i. to the overthrow of the army of Sennacherib. In ch. 2. 13 reference is made to the messengers sent by Sennacherib to Hezekiah; and in ch. 3. 8 to the conquest of No in Egypt. The date of the prophecy therefore must be fixed in the reign of Hezekiah. The great theme of his prophecy is Nineveh; but he denounces it because it was the great foe and oppressor of the Israelites. He seems to look upon it as a type of the enemies of the church of God in every age; and its overthrow he regarded as symbolic of the ultimate overthrow of God's enemies in the world. P.]

CHAPTER I.

The majesty of God in goodness to his people, and severity against his enemies.

THE burden¹ of Nineveh. The book of the vision of Nahum the Elkoshite.

2 God is jealous, and the LORD revengeth;² the LORD revengeth, and is furious;³ the LORD will take vengeance on his adversaries, and he reserveth wrath for his enemies.

3 The LORD is slow to anger, and great in power, and will not at all acquit the wicked: the LORD hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet.

4 He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth.

5 The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein.

6 Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him.

7 The LORD is good, a strong hold⁵ in the

A.M. cir. 3284.
B.C. cir. 720.

CHAP. I.

1. Is. 13. 11. 21. 11. 22. 1.
2. 1. Mal. 1. 1. Je. 23. 33.
Zec. 9. 1.
1. Burden. See Is. 13. 11. — C.
2. 1. Mal. 1. 1. Je. 23. 33.
11. Zep. 2. 13-15.
3. Is. 1. 11. 2. Nu. 12. 6.
4. Is. 42. 13. Eze. 30.
25. Zec. 1. 14. 8. 2. Joel. 2.
18. Ex. 20. 5.
5. Or, The LORD is a jealous God, and a revenger.
6. Ps. 94. 1. De. 32. 35.
43. Ro. 12. 19.
7. Heb. that hath fury.
8. Is. 42. 3. Je. 3. 5. De. 32. 34. 35. 13. 31.
9. Ps. 68. 8. Mi. 1. 2. 2.
Ex. 34. 6. 7. See Mi. 7. 18.
Jonah 4. 2. Ps. 145. 8. 86.
5. 4.
10. Ex. 19. 16-18. De. 5.
22. 3. Ps. 18. 7-15. 97. 1.
21. 30. 3. Da. 7. 13. Ps. 104.
3. Hab. 3. 5. 11. 12. Zec.
9. 14. Is. 19. 1.
11. Ex. 14. 22. Jos. 3. 15.
16. Ps. 106. 9. 114. 3. 5.
Mat. 8. 26. Is. 50. 27. 51.
10.
12. Ps. 68. 8. Mi. 1. 2. 2.
Sa. 22. 8. Ju. 5. 4. 5. 14. 64.
13. Ps. 97. 5. 29. 6. 2. Pe. 3.
10. 12.
14. Mal. 3. 2. Ps. 76. 7. 100.
11. Re. 6. 17.
15. Heb. stand up.
16. Job 40. 2.
17. De. 4. 24. 32. 22. He. 12. 29. Is. 10. 17. 33. 14.
64. 2.
18. Mat. 19. 17. Ps. 119.
68. with ver. 5. 6.
19. Or, strength. Pr. 18. 10. Ps. 18. 2. 27. 51. 1. 2. 18. 25. 4.

* The address is to Judah (ver. 15), and the promise, "I will afflict thee no more," is limited to Sennacherib by the succeeding verse.—C.

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7. Ps. 1. 6. 2. Ti. 2. 19.
with 2 Ki. 18. 5. 2. Ch. 32. 8.
8. ch. 2. 6. Am. 8. 8. 9.
9. Is. 8. 7. 8. Da. 9. 20; 11. 10. 20. 40.
10. ver. 1; ch. 2. 6. Zep. 2. 13-15.
11. Is. 8. 22. 13. 10. Mat. 8. 12.
12. Ps. 2. 1-4. Pr. 21. 30.
13. Is. 9. 10.
14. ver. 12. 1. Sa. 3. 10; 26. 8. Zep. 2. 13-15. ch. 3. 18.
15. 1 Th. 5. 2. 3. Is. 8. 9. ch. 3. 11. Je. 25. 15; 16. 51. 39. 57.
16. Ps. 83. 13-15; 58. 9; 68. 7. Is. 9. 18; 27. 4.
17. Is. 36. 7. 18. 20. 37. 10. 24. 20.
18. Heb. a councillor of Belial, Is. 30. 14-20; 37. 10.
19. Or, if they would have been at peace, so should they have been many, and so should they have been short, and he should have passed away.
20. Is. 10. 7-19. 33. 34; 37. 36; 44. 26.
21. Quiet. Secure, prosperous.—C.
22. Heb. strong.
23. Is. 8. 7. 8. 10. 5. 6; 37. 33-35. 2. Ki. 19. 35-36.
24. See note * in first column.
25. 2 Ki. 16. 17; 18. 14. Is. 9. 4; 10. 26; 27. 14. 25. Mi. 5. 6.
26. Break his yoke. The yoke of the Assyrian, 2 Ki. 18. 14.—C.
27. Is. 13. 3. Je. 18. 6. Am. 3. 6. Ps. 75. 7.
28. Is. 14. 21. 22. Pr. 10. 7-8.
29. That no more kings of Nineveh propagate their own and their city's glory by conquest and national robberies.—C.
30. Ex. 12. 12. Is. 10. 1; 46. 1. 2. Je. 50. 2. Le. 26. 30.

day of trouble; and he knoweth them that trust in him.

8 But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies.

9 What do ye imagine against the LORD? he will make an utter end: affliction shall not rise up the second time.

10 For while they be folded together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry.

11 There is one come out of thee, that imagineth evil against the LORD, a wicked counsellor.⁶

12 Thus saith the LORD, Though they be quiet,⁸ and likewise many, yet thus shall they be cut down,⁹ when he shall pass through. Though I have afflicted thee, I will afflict thee no more.¹

13 For now will I break his yoke² from off thee, and will burst thy bonds in sunder.

14 And the LORD hath given a commandment concerning thee, that no more of thy name be sown;³ out of the house of thy gods will I cut off the graven image and the molten

CHAPTER I. Ver. 2, 3. From a zealous regard to what is right and just, God will not always suffer the wicked to escape his terrible judgments. However long he forbear, he will at last display his infinite power and tremendous equity in the punishment of the wicked, by sudden, perplexing, and unavoidable calamities. 4-6. At his pleasure he divides and dries up seas and rivers, blasts fruitful fields and forests into barrenness, shakes and overturns the mountains by earthquakes, and, by droughts or lightnings, burns up the earth and its inhabitants.

What persons, cities, or kingdoms, can then stand before the power of his wrath? It is sufficient to destroy the most hardened and obstinate sinners or the best fortified cities. 7, 8. But in infinite kindness he will protect and provide for his people who trust in him; though with overwhelming, confounding, and desolating judgments, he will destroy the wicked, and will render the very place of Nineveh utterly unknown. 9, 10. In vain do you Assyrians plot and combine to defeat his purposes. While ye are assembled in mighty armies, fortified by powerful leagues, and drunk with

pride and carnal security, he will at once and for ever irrevocably destroy your empire and city. 11-14. Sennacherib and his generals now plot and threaten destruction to my people, city, and temple; but his victorious army, now fearless of danger and great in numbers, shall be suddenly destroyed, and his family and idols quickly ruined; yea, the whole Assyrian empire shall be reduced, and the people perish on account of their wickedness, and be buried before Jerusalem, or in the rubbish of their own cities. 12, 13, 15. No more shall the Assyrians afflict you, O ye Jews! no more



STREET IN POMPEII—A SCENE IN THE HOLY LAND OF PAGANISM.
 [Nahum, i:6, 7, 8.]—"Who can stand before his indignation? and who can abide in the fierceness of his anger? His fury is poured out like fire, and the rocks are thrown down by him. The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him. But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies." Not all wicked

cities are punished in the same physical and tangible way as was Pompeii. But while all have not been covered and blotted out with fire as was this wicked city, wickedness, nevertheless, has brought its penalties. In the above picture we have one of the streets of Pompeii shown in which the channels worn by the tires of the vehicles may be seen. The streets are generally narrow, and the houses are small, but are often decorated with exquisite taste and elegance.

image; ⁹I will make thy grave, for thou art vile.

15 Behold^a upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O^a Judah, keep^a thy solemn feasts, perform thy vows: for the wicked^b shall^c no more pass through thee; he is^c utterly cut off.⁶

CHAPTER II.

The fearful and victorious armies of God against Nineveh.

HE that dasheth in pieces¹ is come up before thy face:² keep^a the munition, watch the way, make^a thy loins strong, fortify^a thy power mightily³.

2 For^b the LORD hath turned away the excellency of Jacob,⁴ as the excellency of Israel: for the emptiers have emptied them out, and marred their^a vine branches.⁵

3 The shield of his mighty men⁶ is made red,^c the valiant men are in scarlet:⁷ the chariots shall be with flaming torches⁸ in the day of his preparation, and the fir-trees⁹ shall be terribly shaken.¹

4 The^a chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem^a like torches, they shall run like the lightnings.

5 He^a shall recount his worthies:³ they shall stumble in their walk; they shall make haste to the wall thereof, and the defence^a shall be prepared.

6 The gates of the rivers⁵ shall be opened, and the palace shall be dissolved.⁶

7 And Huzzab⁷ shall be led away^a captive; she shall be brought up,^a and her maids shall lead her as with the voice of doves, tabering upon their breasts.

8 But Nineveh is of old¹ like^a a pool of water; yet they shall flee away. ^aStand, stand, shall they cry; but none shall look back.²

A.M. cir. 3284.
B.C. cir. 720.
g² Ki. 19. 6-16, 37.
ver. 11. ch. 3. 1-4. 6.
h¹ Is. 52. 7. Ro. 10. 15.
i¹ Ps. 147. 14. 107. 1, 8, 15, &c. 81. 1.
j¹ Heb. *feast*.
k¹ Heb. *Belshazzar*, i.e. Sennacherib, Is. 37. 38.
l¹ ver. 6, 12, 14, with Is. 10. 28-30.
m¹ Is. 29. 7, 8.
n¹ A prophecy of which the destruction of Sennacherib was a typical commencement, but which looks forward to a period still future for its completion.—C.

CHAP. II.
P.C. cir. 710.
1 Or, *The dispenser of sinners*, Is. 45. 6.
2 Heb. *the Babylonian army besieging Nineveh*. See ver. 8. C.
3 ch. 3. 13, 14. Joel 3. 9-11. Je. 51. 11, 12; 49. 3-9.
4 See note ^a below.
5 Is. 10. 12. Je. 25. 29. Joel 3. 19. Hab. 2. 8-17. Ob. 10.
6 Or, *revenge the pride against Jacob*, &c.
7 Ps. 83. 12, 13. Am. 6. 8. Ho. 10. 4.
8 Am. 7. 9; 6. 11, 14. 9 Ki. 18. 13. Ge. 49. 22. De. 33. 15-17.
9 As Nineveh has wasted Israel, so now shall Nineveh be wasted.—C.
10 The Chaldean troops.
11 Is. 13. 3; 36. 1, 2.
12 Or, *spread a net*.
13 Or, *fiery torches*.
14 Spears.
15 The spear-handlers of fir, or the javelins of fir, which are shaken with a quick vibratory motion because they are thrown.—C.
16 ch. 3. 2; ver. 3.
17 Heb. *their show*.
18 Is. 6. 1, 4, 5; 50. 14; 55. 20, 44; 51. 20, 27.
19 Or, *gallants*.
20 Heb. *covering or covering*.
21 In the third year of the siege the river, in a flood, swept away 20 furlongs of the wall. See ch. 1. 8.—C.
22 Or, *molted*.
23 Or, *that which was established*, i.e. Nineveh.
24 Or, *taken away*.
25 Is. 48. 15; 50. 24. C.
26 Or, *discovered*.
27 Is. 38. 14; 59. 11. Lu. 23. 37, 48.
28 Or, *from the day that she hath been*, Ge. 10. 11.
29 Je. 51. 13. Re. 17. 1, 18.
30 ver. 10. ch. 3. 17, 18.
31 Or, *cause them to turn*.
32 The train of thought in these two verses, says Keil, 'is the following: Asshur

will be utterly destroyed by the enemy advancing against Nineveh; for Jehovah will re-establish the glory of Israel, which Asshur has destroyed.' In ver. 2 the reason is given for the curse pronounced with such dramatic power in ver. 1. Then in ver. 3 the prophet proceeds to describe the advance of the enemy against Nineveh.—C.
31s. 33. 1. Re. 17. 16. Je. 51. 39.
32 Or, *and their infinite store, &c.*, ver. 12, 14; ch. 3. 1.
33 Heb. *vessels of desire*.
34 Zep. 2. 13. ch. 3. 3, 5, 10, 17, 18.
35 So completely has this prophecy been fulfilled, that the very site of Nineveh is mere matter of conjecture—while Jerusalem still abides, and, though she still sits solitary as a widow because of her sin, yet her future glory, when her heart shall return to the Lord, renders her, in the eye of Christian hope, 'the joy of the whole earth.'—C.
36 Is. 13. 7. Da. 5. 6.
37 Je. 30. 6. Joel 2. 6. ch. 3. 13.
38 ch. 3. 19. Zep. 2. 13.
39 Is. 14. 10-12. ver. 10-13. Job 4. 10, 11.
40 Ps. 34. 10. Job 4. 10, 11. Eccl. 19. 2-7, with Is. 10. 6-14; 37. 18, 19, with Je. 4. 7, 25; 38. 49, 19.
41 ch. 1. 6, 8; 3. 5. Ps. 76. 7.
42 ch. 3. 3, 13, 15, 18. Jos. 11. 9. Ps. 45. 9.
43 ver. 9. ch. 3. 1, 12.
44 Is. 2. 15, 17, 19. Is. x. xxxvi. xxxvii.
CHAP. III.
a Eze. 22. 2, 3; 24. 6-9. Heb. 12.
1 Heb. *the city of bloods*.
2 Is. 33. 1; 10. 6-14.
3 ch. 3. 3, 13, 15, 18. Ju. 5. 22. Job 39. 16-25.
4 Heb. *flame of the sword, and lightning of the spear*.
5 ch. 2. 10, 13; ver. 15, 18. Je. 51. 49. Eze. 31. 12; 32. 22; 39. 4. Zep. 2. 13.
6 Is. 23. 16, 17. Eze. xvi. xliii. Re. 17. 25.
7 Is. 47. 9, 12. Re. 18. 23.
8 Witchcrafts.—False doctrines, flattering to pride; false mirrors, deceiving the judgment; false promises, extending into futurity; with all that can excite ambition or foster fanaticism.—C.
9 Je. 1. 15. Am. 3. 2. Zec. 14. 18.
10 ch. 1. 6, 8; 2. 13. Pr. 21. 30.

9 Take^a ye the spoil of silver, take the spoil of gold; for there is none end of the store³ and glory out of all the pleasant furniture.⁴

10 She^a is empty, and void, and waste;⁵ and the heart melteth, and the knees smite together, and much pain is in all loins, and the faces of them all gather blackness.

11 Where^a is the dwelling of the lions, and the feeding-place of the young lions, where the lion, even the old lion, walked, and the lion's whelp, and none made them afraid?

12 The lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravin.

13 Behold, ^aI am against thee, saith the LORD of hosts, and ^aI will burn her chariots in the smoke, and the sword shall devour thy young lions; and ^aI will cut off thy prey from the earth, and the voice of thy messengers shall no more be heard.

CHAPTER III.

The miserable ruin of Nineveh.

WOE to the 'bloody city!' it is all full of lies and robbery; the prey departeth not;

2 The^a noise of a whip, and the noise of the rattling of the wheels, and of the prancing horses, and of the jumping chariots.

3 The horseman lifteth up both the bright sword and the glittering spear:² and there is a multitude of slain, and a great number of carcases; and there is none end of their corpses; they stumble upon their corpses:

4 Because of the multitude of the 'whoredoms of the well-favoured harlot, the 'mistress of witchcrafts,³ that selleth nations through her whoredoms, and families through her witchcrafts.

5 Behold, ^aI am against thee, saith the LORD

shall they tyrannically oppress you; for I will utterly destroy them, that ye may be invited, and have free access to observe your solemn festivals, as a presage of gospel solemnities.

Ver. 2. *Jealous* lest his children transfer their affection to the world, their worship to idols, their service to sin, and so bring ruin upon themselves.—*Revenge*—not in passion, but in retributive justice; without which he could not be a moral governor. C.

Ver. 5. *His presence*. This 'presence' does not refer to the omnipresence of God, but to that local presence and manifestation in which he will judge the world. And this 'burning' refers to the same period in which 'the elements shall melt with fervent heat,' and 'the earth also, and the works that are therein, shall be burnt up.' C.

Ver. 7. *The Lord is good*. The prophet here returns to contemplate the character of God as a moral governor and ever-faithful friend. C.

Ver. 8. *Overrunning flood*. Supposed by some to be an allusion to the manner in which Nineveh was destroyed. Diodorus Siculus relates that the Euphrates, in a great flood, having swept away a large space of the wall, the king, rendered hopeless and desperate, burned himself, his palace, and all his treasures.—*Place thereof*. Of Nineveh, whose burden he delivers. C.

Ver. 11. *One*—most probably Rabshakeh or Sennacherib, 2 Ki. 18. 17; 19. 8-23.—*Out of thee*—out of Nineveh. C.

REFLECTIONS.—It is terrible to have God as our enemy, but infinitely happy to have him as our friend. Great and daring provocations of him, and injuries done to his people, will certainly issue in men's great and irresistible destruction; yea, nothing more plainly presages their ruin than carnal security and self-confidence; and their plots against him but hasten it upon themselves and families. Men's pride always lays them low, and shameful sins bring on shameful punishments; but God's people shall be delivered from all their oppressors at last.

And in this, but chiefly in the other world, they shall have blessed opportunities of celebrating the praises and performing the solemn services of JEHOVAH their gracious deliverer. And great is the mercy to a land when gospel ordinances have free course and are glorified.

CHAPTER II. Ver. 1, 2. Ye Assyrians, who have destroyed the kingdom of Israel and repeatedly harassed Judah, may now exert your whole power to protect your own country and cities; for the Medes and Chaldeans, those terrible destroyers of nations, have begun to invade and besiege you. 3, 4. Red in their apparel and armour, and ready to shed your blood, they shall enter your cities amidst torches and flames of fire, and shall, with the most terrible rapidity and fury, destroy whatever they meet with. 5, 6. While the choicest troops of Media and Chaldea shall furiously attack your walls, ye shall exert yourselves for their defence; but the high-swollen river shall open for them an entrance into the city, and assist them in its utter destruction. 7-10. Nineveh and her inhabitants shall be utterly disgraced; her fine ladies and warriors, who thought themselves secure, shall, in great agonies of grief, hasten away, or be led captives; and, notwithstanding all that her generals can do to make them stand in their own defence, the numerous armies and inhabitants shall flee with the utmost precipitation. And while the Assyrians are quite dispirited and overwhelmed with grief, the Medes and Chaldeans shall seize on their wealth, and reduce Nineveh to a heap of

ruins. 11-13. The nations around shall rejoice to see Nineveh, in which their oppressive and murderous tyrants had long dwelt securely, and stored up their wealth, utterly destroyed. For I the Lord will abandon their armies to destruction, and give up their ill-gotten wealth into the hand of their enemies; and never more shall their messengers blaspheme my great name, or terrify the nations with their threatenings or oppressive demands.

REFLECTIONS.—Alas! what fearful punishment do injuries done to God's people incur! and at what expense and labour do men destroy one another! But terrible are the weakest nations when God animates them, and pitiful and dastardly the most mighty and numerous when he fights against them. Unavailing are honour, wealth, number, or valour, in the day of his wrath. And it is terrible to have our consciences laden with guilt in an evil day, in which everything dear is taken from us. Awful is it for men to damn their souls by fraudulent attempts to aggrandize themselves and families; and dreadful is the case of oppressors, murderers, and blasphemers, when God rises up to punish them, and when death and hell shut their mouths.

CHAPTER III. Ver. 1, 4, 10. Woe to Nineveh, whose inhabitants have murdered, deceived, and spoiled the nations around; and by their infernal and artful devices have subjected them to their government, and drawn them into their idolatries. 2, 3, 5-7. The Medes and Chaldeans, many of whom fight on horses and in



OLD PUBLIC BATHS, POMPEII—NEAR THE PLACE WHERE VIRGIL REPRESENTS AENEAS AS PLUCKING THE GOLDEN BOUGH, AND THEN LED BY THE PRIESTESS OF APOLLO PASSING DOWN TO THE WORLD OF THE DEAD. [Nahum, ii:13.]—"Behold, I am against thee, saith the Lord of hosts, and I will burn her chariots in the smoke, and the sword shall devour the young lions; and I will cut off thy prey from the earth, and the voice of thy messengers shall no more be heard." This prophecy was uttered with reference to Nineveh, but in a general sense it may be said to be true that the Lord is against all

wicked cities and sooner or later will cut them off. We give above a picture of the public baths in Pompeii. These baths are bounded on two sides by doric porticoes. Under the porticoes the bathers waited their turn, somewhat as gentlemen wait their turn in popular barber shops to-day. Amusements were advertised here. An old inscription was found on the wall of this portico after the excavation of the baths, which, when translated, read as follows: "At the dedication of the baths, at the expense of Caucis Alleuis Nigidius Maius, there will be a venatio, athletic contests, sprinkling of perfumes and ointments. Prosperity to Maius, chief of the colony!"

of hosts; and I will discover thy skirts upon thy face, and I will show the nations thy nakedness, and the kingdoms thy shame.

6 And^a I will cast abominable filth upon thee, and make thee vile, and will set thee as a gazing-stock.

7 And it shall come to pass, *that* all they that look upon thee 'shall flee from thee, and say, "Nineveh is laid waste: 'who will bemoan her? Whence shall I seek comforters for thee?"

8 Art^b thou better than populous No,^c that was situate among the rivers, *that had* the waters round about it, whose rampart *was* the sea, and her wall *was* from the sea?^d

9 Ethiopia^e and Egypt *were* her strength, and *it was* infinite; Put^f and Lubim were thy helpers.^g

10 Yet^h *was* she carried away, she went into captivity; 'her young children also were dashed in pieces at the top of all the streets; and they castⁱ lots for her honourable men, and all her great men were 'bound in chains.

11 Thou also shalt be 'drunken:^j thou^k shalt be hid; thou also shalt 'seek strength because of the enemy.

12 All^l thy strong holds *shall be like* fig-trees with the first-ripe figs; if they be shaken, they shall even fall into the mouth of the eater.

A.M. cir. 1204.
B.C. cir. 710.

^f Is. 47. 2, 3, 20. 4. Eze. 16. 37. Je. 13. 22. 23. Hab. 2. 16. Mic. 1. 11. ver. 6, 7.

^g ch. 1. 14. Eze. 1. 25. -29. Mai. 2. 9. Jude 7. Je. 25. 9, 11. Zep. 2. 13-15.

^h Re. 18. 10. ⁱ ch. 2. 9, 10, ver. 3, 18. Zep. 2. 13-15.

^j Je. 15. 5; 9. 17, 18. Eze. 47. 25, 30. 2.

^k Amos 6. 2. Ro. 3. 9. ^l Heb. *No Amon*, or *nourishing No*.

Eze. 30. 14-16. Je. 46. 25, 26.

^m Is. 19. 5, 6, with 33. 2.

ⁿ *No Amon*, or 'No of the god Amon, the sacred name of Thebes; so called because of the temple of the god Amon.

The ruins are among the finest in Egypt. They are situated close upon the bank of the Nile, whose waters run through the city in the canals constructed for irrigation. 'The sea here means the Nile.

^o *No Amon*, or 'No of the god Amon, the sacred name of Thebes; so called because of the temple of the god Amon.

The ruins are among the finest in Egypt. They are situated close upon the bank of the Nile, whose waters run through the city in the canals constructed for irrigation. 'The sea here means the Nile.

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The ruins are among the finest in Egypt. They are situated close upon the bank of the Nile, whose waters run through the city in the canals constructed for irrigation. 'The sea here means the Nile.

^s *No Amon*, or 'No of the god Amon, the sacred name of Thebes; so called because of the temple of the god Amon.

A.M. cir. 1204.
B.C. cir. 710.

^t Is. 19. 16. Je. 50. 37; 51. 30.

^u Is. 45. 1, 2. Ps. 107. 16. ch. 2. 6.

^v Your cities will open their gates the moment an enemy appears. The timid people can offer no resistance, for they have been exterminated by change.—C.

^w ch. 1. 13; ver. 7, 15. Ps. 147. 13.

^x ch. 2. 1. Joel 3. 9-11. Is. 8. 9. Je. 46. 3, 4, 9.

^y See ver. 13, 3. Zep. 2. 3. Eze. 31. 12; 32. 22, 23.

^z Joel 2. 25.

^{aa} Ps. 33. 16, 17. Pr. 21. 30, with Joel 1. 4; 3. 14.

^{ab} Or, *hired soldiers*.

^{ac} Hab. 1. 6-10. ch. 2. 9, with Joel 1. 4.

^{ad} Or, *spreadeth himself*.

^{ae} Princes, or comely youths, La. 4. 7, ver. 15. Re. 9. 7.

^{af} Je. 6. 32, 35, 36; 23. 1.

^{ag} Ex. 15. 15, 16. Ps. 76. 5, 6. Je. 51. 39, 57.

^{ah} Rulers given over to sloth and indolence, counting business a grievance and pleasure the business of life.—C.

^{ai} Eze. 31. 3-17; 32. 22, 23. Je. 50. 45.

^{aj} Or, *valiant ones*.

^{ak} Is. 47. 1, 2. Re. 6. 15. Eze. 32. 22, 23. Zep. 2. 13.

^{al} Ki. 22. 17. Is. 13. 14. Mat. 9. 30.

^{am} Mi. 1. 6. Eze. 30. 21. 22. Je. 40. 11. Eze. 31. 11-17; 32. 22, 23. Zep. 2. 13-15.

^{an} Heb. *winking*.

^{ao} La. 2. 15. Eze. 25. 6. Is. 14. 4-17. Zep. 2. 15. Re. 18. 20; 19. 1-6.

^{ap} Re. 13. 7; 17. 2; 18. 3. Is. 10. 6-14; 37. 18. ch. 1. 9, 11; 2. 11, 12, with Is. 14. 4-17.

13 Behold, thy people in the midst of thee *are* women: 'the gates^q of thy land shall be set wide open unto thine enemies: 'the fire shall devour thy bars.

14 Draw^r thee waters for the siege, fortify thy strong holds: go into clay, and tread the mortar, make strong the brick-kiln.

15 There^s shall the f^re devour thee; the sword shall cut thee off, it shall eat thee up like the 'canker-worm: 'make thyself many as the canker-worm, make thyself many as the locusts.

16 Thou hast multiplied thy merchants^t above the stars of heaven: 'the canker-worm^u spoileth, and fleeth away.

17 Thy crowned^v *are* as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day, *but* when the sun ariseth they flee away, and their place is not known where they *are*.

18 Thy 'shepherds 'slumber,^w O 'king of Assyria; thy nobles^x shall 'dwell *in the dust*; thy people is 'scattered upon the mountains, and no man gathereth *them*.

19 There^y is 'no healing^z of thy bruise; thy wound is grievous; all that hear the bruit of thee shall 'clap the hands over thee: for upon whom hath not 'thy wickedness passed continually?

chariots, shall rout your armies, enter your cities, and fill your streets with multitudes of corpses; and I will render you utterly miserable and disgraced in the view of all around, without any to pity your case. 8-10. Learn from the fate of No in Egypt what you may certainly expect: though famed for the number of its inhabitants, naturally impregnable, and supported by the huge armies of almost all the north-east parts of Africa, nevertheless you Assyrians sacked it, murdering the infants, carrying captive the rest, and dividing the great men for slaves. 11-15. Ye shall be stupified with overwhelming miseries, rendered quite incapable of helping yourselves, buried in contempt and ruin, and obliged to beg assistance against the Medes and Chaldeans. Your strongholds shall, almost at the first

onset, fall into the hands of the enemy; your armies and people shall be dispirited, and desert their stations, leaving all the passages quite open; and all the toil-some reparations of your walls shall be to no purpose; even in your strongholds ye shall be burned by the fire or slain by the sword. 15-19. The prodigious numbers of your troops and of hired soldiers shall but devour your wealth and then shift for themselves. Your tributary kings and mercenary commanders will promise you help, but quickly desert you whenever danger appears. Your generals and noble warriors shall be infatuated, dispirited, or murdered, and your armies and people scattered among the nations, without any one to protect or relieve them; nor shall your capital or empire be ever restored; and all the nations whom

you have oppressed shall rejoice to hear of your destruction.

REFLECTIONS.—Enormous wickedness ordinarily attends great confluences of men. And curses, shame, contempt, and destruction are the certain and final issue. Little reason then have men to be proud of what can be so quickly taken from them, or rendered their plague. But if our companions in guilt or grandeur have been ruined, it is time for us to take warning and repent. And if God be against us, who can be for us? Useless are all means of preservation in the day of his wrath. Unstable are the most exalted stations on earth. And they who have rendered others miserable will certainly be themselves reduced to misery at last.

CONCLUDING REMARKS ON THE BOOK OF NAHUM.

The prophecies concerning Nineveh furnish a striking historical evidence of the divine origin of the Holy Scriptures. It was certainly one of the greatest and strongest cities in the world—it was the capital of a well-organized government—the commercial emporium of the world. The Euphrates and Tigris gave access to the ocean; and the city lay in the most direct track for the caravans of the East. Yet, as the prophet foretold, it is 'empty, and void, and waste.' Lucian, who lived in the second century after Christ, affirms that 'Nineveh was utterly perished; that there was no trace of it remaining; nor could any one tell where once it was situated.'

Opposite to Mosul, which is situated on the western bank of the Tigris! there are no doubt extensive ruins; but this is most probably the site of the Persian and not of the Assyrian Nineveh. What an invitation to the attentive study of prophecy in the light of history! What a conviction to infidels! What an example to commercial and ambitious nations! What a warning to indolent and luxurious rulers! Above all, what a message to the churches of Europe, to beware of the 'witchcrafts' of false doctrine, of worldliness, and of 'covetousness, which is idolatry; lest the Lord remove their candlestick, and leave them as the seven churches in Asia, 'empty, void, and waste!' C.



STREET FROM THE PALACE, ATHENS—A POWERFUL CITY AT THE TIME HABAKKUK WROTE HIS PROPHECY. [Habakkuk, i:1.]—"The burden which Habakkuk the prophet did see." About the time the prophet Habakkuk wrote, the laws of the archon Draco were established among the Greeks. These were known as the laws of Raco written with blood. Above we have a picture of a scene in Athens, which was not related to Habakkuk geographically, but was

chronologically, for Athens was an important city at the time he wrote. This street we see above passes up to the palace from the eastern side of the Acropolis. St. Paul was in this city during the month of November, A. D. 51. It is a remarkable fact that the lands around the Mediterranean Sea which have contributed most to civilization are Bible lands. Greece more than any other nation furnished the language which became the vehicle of Christian truth.

THE BOOK OF THE PROPHET HABAKKUK.

This prophet might prophesy about the same time with Jeremiah, or perhaps during the reign of Manasseh. After complaining of the wickedness of the Jews and Chaldeans, he is divinely informed of their respective ruin: and in his prayer celebrates the power and majesty of God, and professes his joy in him. [Habakkuk is generally believed, and apparently with good reason, to have prophesied soon after the fall of Nineveh, inasmuch as he speaks of the Chaldeans, ch. 1. 6, and not of the Assyrians; and when he speaks of the Chaldeans, he speaks of a people little known, as appears from the particular description he gives of their dispositions, habits, and power, ch. 1. 7-10. It farther appears that he prophesied before the captivity of the ten tribes, ch. 1. 5; 2. 1; 3. 2, 16-19. The Jews think he prophesied in the time of Manasseh, and that he describes the wickedness of his reign, see ch. 1. 3, 4. He foretold the destruction of the Chaldeans, as Nahum did that of the Assyrians. His prophecy is quoted or referred to Ac. 2. 4; 13. 41; Ro. 1. 17; Ga. 3. 11; He. 10. 37, 38. C.]

CHAPTER I.

1 Unto Habakkuk, complaining of the iniquity of the land, 5 is showed the fearful vengeance by the Chaldeans. 12 He complaineth that vengeance should be executed by them who are far worse.

THE burden^a which Habakkuk the prophet did see.

2 O LORD, how long shall I cry, and thou wilt not hear! *even* cry out unto thee of violence, and thou wilt not save!

3 Why^c dost thou show me iniquity, and cause me to behold grievance? for spoiling and violence are before me: and there are *that* raise up strife and contention.

4 Therefore ^athe law is slacked, and judgment doth never go forth: for the wicked doth compass about the righteous; therefore wrong¹ judgment proceedeth.

5 ¶ Behold^e ye among the heathen, and regard, and wonder marvellously: for ^aI will work a work in your days, *which* ye will not believe, though it be told you.

6 For, lo, ^aI raise up the Chaldeans, ²that bitter and hasty nation, which shall march through the breadth³ of the land, to possess the dwelling-places *that* are not theirs.

7 They are terrible and dreadful: their judgment and their dignity shall proceed of themselves.

8 Their^d horses also are swifter than the leopards, and are more fierce⁴ than the evening wolves: and their horsemen shall spread them-

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CHAP. I.

a Is. 13. 1; 15. 1; 21. 1; 22. 1. Pr. 31. 1. He. 1. 1.
b La. 3. 8. 2 Pe. 2. 8. Ps. 110. 136. Job 12. 6; 21. 7. Je. 12. 1; 20. 8. Ps. 73. 3; 37. 1, 7.
c Je. 2. 6. Mi. 7. 2-6; 2. 1, 2, 3, 2, 3. Is. 5. 7-23; 1. 21, 23. Eze. 22. 2-13. Ps. 55. 10, 11, 12. Jer. 3. 1-4.
d Ec. 3. 16. Ps. 58. 1, 2. Ho. 4. 1, 2. Is. 24. 5; 59. 2-15. Job 12. 6, 21. 7. Je. 12. 1. Ps. 112. 8, 9, 20.
e Or, *wrested*.
f Ac. 13. 41. Da. 9. 12. La. 4. 12. De. 29. 18-28. Je. 2. 9.
g Is. 39. 14.
h De. 28. 49-52. Is. 5. 26-30; 23. 13. Je. 1. 15. 16; 4. 15; 6. 22. 23; 12. 9-10; 25. 9, 11, 2. Ki. xxiv. xxv. 2. See note * below.
i Heb. *breadth*.
j Da. 5. 19. Je. 52. 9-11; 39. 7-2. Ch. 36. 6-17.
k De. 28. 49, 50. Je. 5. 6, 15. Is. 5. 26-29.
l Heb. *sharp*.
m Zep. 3. 3. Ps. 104. 20.
n The Chaldeans, called in Hebrew *Kasdim*, a name which is given to the country as well as the people, are supposed by some to have derived their origin from Cheshed, the son of Nahor, brother of Abraham, Ge. 22. 22. But this view is opposed to the plain language of Scripture, in which we have 'Ur of the Chaldees' mentioned at an earlier period. The probability is that they were of Cushite origin, and that their earliest seat was among the mountains between the Caspian and Black seas. From thence they migrated southwards, and established themselves on the banks of the Euphrates near the Persian Gulf; and this region was from them called *Kasdim*, or by the Greeks *Chaldea*. They conquered Assyria, and established the Chal-

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dean dynasty in Babylon about B.C. 625. They soon extended their conquests westward, and overran Syria, Palestine, and Egypt.—P.
1 Je. 4. 13. La. 4. 19. Eze. 17. 3, 12. Lu. 17. 37.
2 De. 28. 51, 52. Is. 5. 29. Je. 4. 7, 10, 20; 5. 15-17; 25. 9, 38. Ch. 2. 5, 8, 10, 15, 16; Jer. 13. 14.
3 Or, *the supping up of their faces, as, &c., or their faces shall look towards the east*. Heb. *the opposition of their faces shall be toward the east*.
4 Je. 4. 11, 12. Eze. 17. 10. Ho. 13. 15. Is. 27. 8.
5 Ch. 2. 5. Je. 25. 9-26; 27. 6, 7; 28. 26-30. ver. 15.
6 2 Ki. 24. 11-16; 25. 6, 7, 20, 21. Je. 25. 9, 16-26; xlii-xlii. Eze. xxv. xxvi. xxix. xxv.
7 Is. 14. 16, 17. Je. 51. 20-23; 24. 34; 34. 5, 6.
8 Is. 13. 13, 14, with 23-13.
9 1 Ti. 3. 13. Je. 5. 38.
10 ver. 16; ch. 2. 18, 19. Da. 3. 1-20; 5. 4.
11 Ps. 33. 27. Ps. 90. 2; 102. 24-28. Is. 40. 28; 57. 15, 16. Ec. 15. 11. 1 Sa. 2. 2.
12 ch. 3. 2. Je. 4. 27. Is. 10. 21, 22.
13 Is. 10. 5, 6. Ps. 17. 13. Eze. 30. 25. Je. 25. 9-26; 51. 20-23.
14 Heb. *Rock*.
15 Heb. *founded*.
16 Ex. 15. 11. 1 Sa. 2. 2. Ge. 18. 25. De. 32. 4.
17 Or, *grievance*.
18 Job 12. 6; 21. 7. Ps. 73. 3; 77. 7. Je. 12. 1, 2. Is. 33. 1; 21. 2. Ch. 2. 5, 7. Je. 25. 9, 16-26, 30; xlii-xlii; 50. 7, 17, 33. Eze. 7. 24-27.
19 Or, *moving*.
20 Je. 16. 16. See ver. 9; ch. 2. 5, 8, 10. Je. 25. 9, 16-26. Da. 5. 19. Am. 4. 29-34.
21 Or, *five-net*.
22 Je. 50. 11. La. 2. 16. Re. 11. 10. Pr. 10. 23.
23 See ver. 11. Is. 10. 13-15. De. 8. 17, 18.
24 The idolaters of India sacrifice to the implements of their trade.—C.

selves, and their horsemen shall come from far; they shall fly as the eagle *that* hasteth to eat.

9 They shall come all ^afor violence; ⁵their faces shall sup up *as* ^athe east wind, and they shall ^agather the captivity as the sand.

10 And^a they shall scoff at the kings, and the princes shall be a scorn unto them; they shall ^aderide every strong hold; for they shall heap dust, and take it.

11 Then ^ashall *his* mind change, and he shall ^apass over, and offend, ^aimputing this his power unto his god.

12 ¶ Art thou not ^afrom everlasting, O LORD my God, mine Holy One? ^awe shall not die. O LORD, thou hast ^aordained them for judgment; and, O mighty God, ^athou hast established⁷ them for correction.

13 Thou^a art of purer eyes than to behold evil, and canst not look on ^ainiquity: ^awherefore lookest thou upon them ^athat deal treacherously, and holdest thy tongue when the wicked devoureth *the man that is* more righteous than he?

14 And makest men as the fishes of the sea, as the creeping⁹ things, *that have* no ruler over them?

15 They^c take up all of them with the angle, they catch them in their net, and gather them in their ¹drag: ^atherefore they rejoice and are glad.

16 Therefore ^athey sacrifice² unto their net,

CHAPTER I. Ver. 2-4. Lord, how long must I complain to thee of the oppression and other wickedness which everywhere prevail, before thou takest any course to restrain it and deliver the oppressed? Why is my lot cast in such times and places in which I must always behold such injuries, oppressions, and groundless contentions? and in which, through delay of just punishment, men harden themselves in their wickedness, and grow worse and worse? Thy law is contemned and disobeyed, and common justice is scarcely ever executed; but the wicked, by their numbers or influence, quite overpower and oppress the godly, and pervert judgment as much as they please. 5-11. Behold, with terror and astonishment, how I, who am now punishing the heathen nations, will shortly punish you with a more tremendous destruction, which ye will never believe till ye feel. By my direction the

cruel, fierce, and dreadful Chaldeans, who shall rule everything according to their own will, shall furiously invade your country, seize your wealth, and murder or enslave your persons. Regardless of all the opposition that you can make, they shall destroy or lead captive your princes, and waste your cities; and puffed up by their conquests, Nebuchadnezzar and his subjects shall become more and more insolent, self-confident, and idolatrous, ascribing their victories to their idols. 12-17. O everlasting God, who hast for many ages been the God of the Jews by peculiar covenant relation, and who wilt not utterly destroy us, thou wilt indeed raise up these Chaldeans to correct us, but thy infinite holiness can never permit thee to approve their wicked designs. Why then wilt thou give them success, in treacherously oppressing and destroying thy own people? Alas! why wilt thou permit men to act as

stupid and savage animals, which, without any order or government, destroy such as are better or weaker than themselves? And who therefore ascribe all their success, wealth, and honour to their own power and policy? Wilt thou then always permit them to hoard up what they have gotten, and to proceed in their murder and devastations?

Ver. 5. *Behold, &c.* This is the Lord's answer to the prophet's complaint. Newcome translates it thus: 'See, ye transgressors, despisers, *Boothroyd*, and behold a wonder and perish' (see the quotation by Paul, Ac. 13. 41; and so read the Septuagint, Arabic, and Syriac. C.)

Ver. 7. *Their judgment, &c.* In determining their conduct they will have no regard to the law or judgment of God, nor be guided by any regard to his glory, but solely by a view to their own C.

Ver. 8. *Spread themselves.* Baron de Tott describes an army of modern Tartar horsemen dividing into several columns, then subdividing and overspreading Servia, burning villages, corn, &c., and carrying off the inhabitants and cattle. C.

and burn incense unto their drag; because by them their portion is fat, and their meat plentiful.³

17 Shall they therefore empty⁴ their net, and not⁵ spare continually to slay the nations?⁵

CHAPTER II.

1 Unto Habakkuk, waiting for an answer, 2 is showed that he must wait by faith. 5 The judgment upon the Chaldean for insatiableness, 9 for covetousness, 12 for cruelty, 15 for drunkenness, 18 and for idolatry.

I WILL stand¹ upon my watch, and set me upon the tower,² and will watch to see what he will say unto me,³ and what I shall answer when I am reproved.⁴

2 And the LORD answered me, and said, Write⁵ the vision, and make it plain upon tables,⁶ that he may run⁶ that readeth it.

3 For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.⁷

4 Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith.⁸

5 Yea also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations,¹ and heapech unto him all people:

6 Shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him² that increaseth that which is not his! how long? and to him that ladeth himself with thick clay!

7 Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them?

8 Because thou hast spoiled many nations, all the remnant of the people shall spoil thee; because of men's blood,³ and for the violence

9 Or, he. Ich. 1.9, 10, 15, 17; ver. 9, 10, 15, 17, 21, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Ver. 9. *Sup up.* The desiccating power of this wind is described by Jackson in his overland journey to India. He had just emerged from bathing in the Tigris when one of these winds passed over him, and in a moment carried off every particle of water on his body and bathing dress. C.

Ver. 10. *Heap dust.* Rather, 'earth'—raising mounds to overtop the walls. C.

Ver. 11. 'Then shall their mind change' (then shall the fierce Chaldean degenerate), 'and they shall transgress and be held guilty for imputing their power to their false gods.' It is probable the Chaldeans were originally worshippers of JEHOVAH, and that this prediction refers to their perversion to idolatry, on account of which God adjudges them to destruction, ver. 12. C.

Ver. 15. The imagery is taken from the various modes of fishing. 'The angle,' properly so called, is confined to fishing with an artificial fly. It is called 'angling,' because the fly is drawn neither directly up nor down the stream, but at an angle.—The *drag* seems that in which the fish are caught in the meshes.—The *drag* appears, from Egyptian and Herculaneum paintings, a net extended from the shore, and then drawn circularly to land, enclosing all within its sweep. C.

REFLECTIONS.—Faithful ministers must often bear heavy messages of wrath to God's professing people. And it is grievous to them to behold iniquity abound, while they can do nothing to repress it. Especially to see men diabolically turn tormentors of one another. In the most fearful manner judgment follows wickedness; and violence is returned for violence, and fraud for fraud. And success in sin tempts men to become more and more wicked. But happy is it in evil times

A.M. cir. 3324 or 3404.
B.C. cir. 680 or 600.

3 Or, dainty. Heb. fat.
4 Or, spread.
5 Ver. 9, 10, 15, 17, 21, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

CHAP. II.

1 I will stand: 'I stood, I will watch: I looked to see.'

2 Heb. fenced place.

3 With ch. 1. 13-17. Ps. 35: 6, 10, 17, 19, 21, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

4 Heb. upon my reproach or arguing: or, when I am argued with.

5 Is. 8: 1, 30, 8. De. 27. 8. Ro. 15. 4.

6 Tables. Either tablets of wood covered with wax upon which the letters were traced, or plates of brass upon which they were engraved.—C.

7 That he may run. Let the writing be so large and plain that he need not pause in his race who wishes to read it.

8 Da. 10. 14; 12. 19; 11. 27, 35, 36. He. 10. 37.

9 Ex. 12. 41. Ps. 102. 13. He. 10. 37. Nu. 23. 19. Lu. 18. 7, 8, or Ps. 118. 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

10 The two Hebrew words rendered 'tarry' are not alike; the second may be translated 'will not excel,' that is, the appointed time.—C.

11 Ps. 138. 6. Job 40. 11, 12. Ki. 25. 19.

12 In. 3. 36. Ro. 1. 17. Ga. 3. 11; 2. 20. He. 10. 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

13 More literally:—Behold the product of his soul is not right: within him; but the just, by his faith shall live. The words refer to the Jews, and represent two classes of them:—the one, who would haughtily reject the words of the prophet; the other, who would receive it with cordiality.—P.

14 Or, How much more.

15 Is. 21. 5. Da. 4. 40; 5. 19, 26. Is. 14. 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

16 This list of conquest, like ch. 1. 17, distinctly points to the Chaldeans. The singular number is used as descriptive of an ambitious and insatiable king.—C.

17 Is. 14. 4-15. Eze. 38. 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

18 Heb. the fashion of his fashion.

19 Ps. 97. 7. Is. 47. 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

20 Is. 46. 6, 7. Je. 10. 4, 5. Ps. 135. 15-17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

21 Is. 46. 6, 7. Je. 10. 4, 5. Ps. 135. 15-17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

A.M. cir. 3324 or 3404.
B.C. cir. 680 or 600.

2 Je. 22. 13. Ob. 4. Ps. 49. 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

3 Heb. palm of the hand.

4 Fr. 22. 16. Ps. 52. 5. Is. 14. 19-22. Ps. 28. 4.

5 Ge. 4. 10, 11. Sa. 15. 33. Je. 51. 35. Ja. 3. 34. Ke. 6. 9, 10. Ro. 8. 25.

6 Or, piece of fastening.

7 The beam out of the board; timber—or the girder from the wall-plate, upon which it rests.—C.

8 Or, witness.

9 Eze. 24. 9. Je. 22. 13. Na. 3. 1. Mi. 3. 10.

10 Is. 51. 11. Je. 51. 58. Mal. 1. 4.

11 Or, in vain.

12 Is. 11. 9. Ps. 9. 16, 17. 10. 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23. Re. 19. 1, 2; 16. 5-7.

13 This was wonderfully verified by the testimony of Nebuchadnezzar, Da. 4. 1-37.—C.

14 The idea, and to some extent the language of this verse is borrowed from Is. 11. 9; but it is not introduced in the same way. In Isaiah it is brought in at the close of a description of the triumphs of the Messiah; here it is said to be secured by the overthrow of the kingdom of the world.

15 There is no real discrepancy for when Christ's kingdom triumphs that of the world must fall.—P.

16 Je. 25. 15; 51. 7. Re. 17. 2. Ge. 19. 3-25.

17 Or, more shame than with glory. Is. 3. 17. Na. 3. 5. Re. 18. 2. Ph. 3. 19.

18 Je. 25. 29-32. Is. 40. 26; 51. 21, 22; Xii. xiv. xxi. xli. xlvii. Je. 1. 11. Ps. 75. 8, 28, 4.

19 Je. 25. 29; 51. 11. Zec. 11. 1, or Je. 50. 11, 17, 33; 51. 5, 6, 35, 36, 45, 49, 50. Is. 13. 15-18. Ps. 73. 9, 8. Ch. 1. 1, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

20 Either the cutting down, or the burning of the forests of Lebanon, shall be judicially visited upon Babylon. See Zep. 2. 14.—C.

21 Je. 25. 31; 51. 17, 18, 52. 10, 15. Is. 46. 1, 2, 6, 7, 44. 9, 20; 40. 19, 20, 41. 6, 7. Ps. 115. 4-8.

22 Ro. 1. 25. Ps. 135. 15-18. Jonah 2. 8.

23 Heb. the fashion of his fashion.

24 Ps. 97. 7. Is. 47. 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

25 Is. 46. 6, 7. Je. 10. 4, 5. Ps. 135. 15-17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

26 Is. 46. 6, 7. Je. 10. 4, 5. Ps. 135. 15-17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

27 Is. 46. 6, 7. Je. 10. 4, 5. Ps. 135. 15-17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

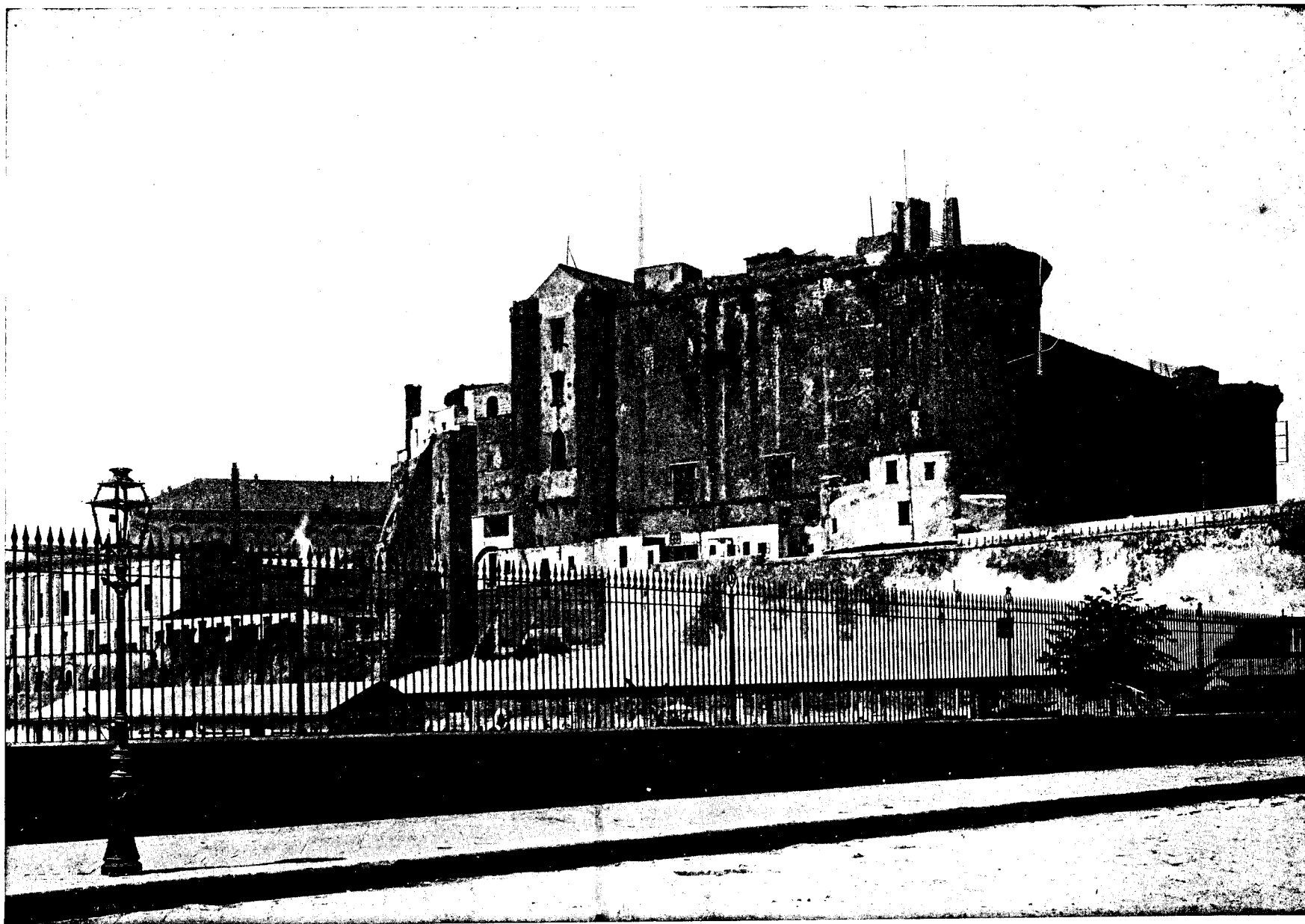
28 Is. 46. 6, 7. Je. 10. 4, 5. Ps. 135. 15-17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

29 Is. 46. 6, 7. Je. 10. 4, 5. Ps. 135. 15-17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

30 Is. 46. 6, 7. Je. 10. 4, 5. Ps. 135. 15-17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

31 Is. 46. 6, 7. Je. 10. 4, 5. Ps. 135. 15-17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

32 Is. 46. 6, 7. Je. 10. 4, 5. Ps. 135. 15-17, 18, 19, 20,



CASTLE NUOVA, NAPLES—CLOSE BY THE TOMB OF VIRGIL, WHO WROTE IN THE FIRST CENTURY BEFORE THE COMING OF CHRIST. [Habakkuk, ii:9-12.]—"Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil! Thou hast consulted shame to thy house by cutting off many people, and hast sinned against thy soul. For the stone shall cry out of the wall, and the beam out of the timber shall answer it. Woe to him that buildeth a town with

blood, and establisheth a city by iniquity." Nero was emperor of Rome from A. D. 54 to 68. Here we are in the neighborhood of his greatest crimes. And there is no better place to consider the words of the prophet quoted above than in this region. Nero himself committed suicide, and the great nation over which he ruled was broken and scattered a few hundred years after his death. The Castle Nuova was commenced in 1283 by Charles I. of Anjou. Here the kings of the houses of Anjou and Aragon and the Spanish envoys successively resided.

20 But ^{the} LORD is in his holy temple: let all the earth ^{keep silence} before him.

CHAPTER III.

1 Habakkuk in his prayer trembleth at God's majesty. 17 The confidence of his faith.

A PRAYER of Habakkuk the prophet upon Shigionoth.¹

2 O LORD, I have heard thy speech,² and was³ afraid: O LORD, ^{revive} thy work in the midst of the years, in the midst of the years⁴ make known; ^{in wrath} remember mercy.

3 ¶ God^d came from Teman,⁵ and the Holy One from mount Paran. Selah. ^{His glory} covered the heavens, and the earth was full of his praise.

4 And ^{his} brightness was as the light; he had horns ^{coming} out of his hand:⁶ and there was the ^{hiding} of his power.

5 Before^h him went the pestilence, and ^{burning} coals⁷ went forth at his feet.

6 He stood, and ^{measured} the earth: he beheld, and ^{drove} asunder the nations:² and the ^{everlasting} mountains were scattered, the perpetual hills did bow: his ways ^{are} everlasting.³

7 I saw ^{the} tents of Cushan⁴ in affliction:⁵ and the curtains of the land of Midian did tremble.

8 Was^o the LORD displeased against the rivers? was thine anger against the rivers? was thy wrath against the sea, that thou didst ^{ride} upon thine horses and thy chariots of salvation?⁶

¶ Is. 19. 1. Ex. 13. 21; 14. 19, 24. De. 33. 26. Ps. 68. 4, 17; 18. 10; 104. 3; 45. 4. Re. 6. 2; 19. 11, 14.

6 Or, thy chariots were salvation.

A.M. cir. 3224 of 3404.
B.C. cir. 680 of 606.

¶ Ps. 11. 4; 115. 3. Is. 66. 1. Jonah 2. 4, 7. Zec. 2. 5, 11.
¶ Ps. 46. 10; 76. 8, 9. Zep. 1. 7. Zec. 2. 13.
¶ 2 Co. 1. 6. He is silent all the earth.

CHAP. III.

1 Or, according to variable songs or tunes, Ps. vii. title.

2 Heb. report or hearing, ch. 1. 5-11; 2. 5-20.

3 Ps. 110. 120. Is. 19. 16. Am. 3. 8. Da. 4. 19; 28. 3. Zep. 1. 6.

4 Jn. 10. 10. Ps. 90. 13; 17. 85. 6. Is. 45. 11. Ep. 2. 10.

5 Or, preserve alive. 6 In the midst of the years. As the years approach, ch. 2. 3. He. 10. 33. — C.

7 Ex. 30. 12. Nu. 14. 17. — 20. Is. 12. 1. Je. 24. 6, 7. La. 3. 30. 33. 15. 28. 36.

8 2 Co. 1. 10. De. 33. 2. Ju. 5. 4. 5. Is. 64. 2. Ps. 68. 7. 8.

9 Or, the south. 10 Ex. 19. 16, 20; 18. 24. 10. 16; 17; 13. 21. Ps. 104. 2.

11 Or, bright beams out of his side.

12 Job 11. 7, 26. 9. 14. Hiding. Manifestation. Kennicott.

13 A ver. 12, 13. De. 32. 24. Na. 1. 3. Ps. 18. 8. J. 43. 51. 55. 105. 27. 30; 135. 17. Ne. 9. 10. 24.

14 Or, burning discharges. Burning coals. Flashing fire. See Is. 10. 2. Nu. 11. 1; 16. 35. — C.

15 Ac. 17. 26. De. 32. 8. Ex. 15. 17; 23. 31. Nu. xxxiv.

16 Divided the land among the ten tribes.

17 Ps. 135. 10. 11. Ne. 9. 22. 24. Nu. 21. 21-25. Jos. vi. xii.

18 The nations. Hittites, Hivites, &c. — C.

19 Is. 64. 2. Ps. 114. 4. 6. Ju. 5. 2. Na. 1. 5. Ge. 49. 26. De. 33. 15. with Jos. 2. 24; 5. 1.

20 Mi. 5. 2. Ps. 25. 10, 90. 11; 93. 17.

21 Ways everlasting. Government uniform and unchangeable. — C.

22 Ex. 15. 15. Nu. 22. 3; xxxi. Ju. vii. 8.

23 Or, under affliction or vanity.

24 Na. 1. 4. Is. 50. 2. Ex. 14. 21. 22. Jos. 3. 16, 17. Ps. 114. 3, 5.

A.M. cir. 3224 of 3404.
B.C. cir. 680 of 606.

¶ Ps. 7. 22. 13. 35. 1. Ex. 14. 25; 15. 3-12. Is. 52. 10; 53. 9, 10.
¶ Ge. 15. 18-22; 17. 7. 8. Ps. 105. 8-11, 42. Ge. 22. 17. He. 6. 18.

¶ Ex. 17. 6. Nu. 20. 11. Ps. 78. 15, 16; 105. 41. 1. Co. 10. 4.

7 Or, the rivers of the earth.

8 Ex. 10. 16-18. Ps. 68. 8; 7. 16. 114. 4, 6. Ju. 5. 4. Mi. 1. 4. Is. 64. 1, 2.

9 Ex. 14. 21, 22. Jos. 3. 15. Ps. 114. 3, 5; 74. 13, 15. Is. 51. 10, 15. Ne. 9. 11.

10 Jos. 10. 12, 13.

11 Or, thine arrows walked in the light.

12 Nu. 21. 21-35. Jos. vi. 23. Mi. 4. 13. Is. 41. 15. 16. Ne. 9. 22, 24. Ps. 44. 2. 37. 8. 55. 105. 44; 135. 10-12; 136. 17-20.

13 Ps. 77. 20. 2 Sa. 5. 20. 24. — Ju. 4. 14, 15. Ps. 18. 37-45; 110. 6.

14 Heb. making naked.

15 Thou woundedst the head in the neck in the house of the wicked by laying bare the foundation!

— that is, by destroying the first-born, the foundation of houses, in Egypt. — P.

16 Ju. iv. viii. 1 Sa. v. 8. Ps. 18. cviii. 2 Ch. xiv. xx.

17 Thou didst smite through his tribes, the chief of his armies, referring to Pharaoh and his generals pursuing after Israel. — C.

18 Ps. 118. 10-13; 81. 1-8. 64. 2-7. 10. 8. Or Ex. 14. 5-9. 15. 9, 10. Nu. 21. 21-35. Jos. x. xi.

19 Heb. were tempestuous.

20 See on ver. 8. Jos. 13. 3. Ps. 77. 19.

21 Or, mud.

22 ver. 2. Ps. 119. 120. 1 Pe. 4. 17, 18. Je. 3. 9. Da. 10. 8; 8. 27.

23 ver. 17-19. Is. 26. 20. ch. 1. 6. Je. 25. 9, 11. Ps. 38. 49-52.

24 Or, cut them in pieces.

25 ver. 16. Ps. 142. 4. Phil. 4. 11, 12. 2 Co. 4. 8, 9.

26 Labour. Fruit. — Newcome.

27 Heb. tit.

9 Thy bow ^{was} made quite naked, according to the oaths of the tribes, even thy word. Selah. ^{Thou} didst cleave the earth with rivers.⁷

10 The^t mountains saw thee, and they trembled: ^{the overflowing} of the water passed by: the deep uttered his voice, and lifted up his hands on high.

11 The^s sun and moon stood still in their habitation: at the light of thine arrows they went,⁸ and at the shining of thy glittering spear.

12 Thou² didst march through the land in indignation, thou didst thrash the heathen in anger.

13 Thou wentest forth for the salvation of thy people, even for salvation ^{with} thine anointed; thou ^{woundedst} the head out of the house of the wicked, by discovering⁹ the foundation unto the neck.¹ Selah.

14 Thou^a didst strike through with his staves the head of his villages;² they ^{came out} as a whirlwind to scatter me: their rejoicing was as to devour the poor secretly.

15 Thou^c didst walk through the sea with thine horses, through the heap⁴ of great waters.

16 When I heard, ^{my belly} trembled: my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that ^{I might rest} in the day of trouble: when ^{he} cometh up unto the people, he will invade them⁵ with his troops.

17 ¶ Although^h the fig-tree shall not blossom, neither shall fruit be in the vines; the labour⁶ of the olive shall fail,⁷ and the fields shall yield no meat; the flock shall be cut off

or fortify Babylon, or any other city, by that which they have gotten by plunder, injustice, or murder: and all their fatiguing labours shall be of no avail when the Persians shall enter by the gates and destroy the inhabitants: for God shall, in the most alarming manner, glorify himself before all nations in the destruction of Babylon, as well as in our redemption thereby prefigured. 15-17. Dreadful miseries shall befall the Chaldeans and others who are instruments of ruining other nations, and who abandon themselves to beastly drunkenness. Their drunkenness, attended by the fearful judgments of God, shall subject them to disgrace, contempt, and misery; and the violence which they committed against God's temple and people shall issue in their own cruel destruction by the barbarous Medes and Persians. 18-20. Nor shall their idols, by which they misrepresent the true God, in the least help them in the day of their distress; yea, their worship thereof shall bring fearful misery upon them. But JEHOVAH, the God of Israel, is in his church and in heaven, always ready to help his people: let men therefore everywhere adore his perfections, and ponder, admire, and submit to his providences.

Ver. 6. Thick clay. This seems to be an allusion to the carrying of materials for the formation of brick. There being no stones in the plains where Babylon was built, the prophet most probably represents Nebuchadnezzar as ending his career of conquest in the toils and ambition of architecture (see Da. 4. 30). The words have also been translated, 'How long shall he laud himself with many pledges?' C.

REFLECTIONS.—In evil times it is best to wait upon God, believe his word, and watch against temptation. And they who preach his truths should make them as plain as possible. God has fixed the best time for his works; and never does he defer them a moment beyond it. But it is only by faith in his promise we can patiently wait his time of performance: and it is only they who are justified in and live by the faith of Christ, who persevere in their duty.—Nothing more effectually

seduces men from God than a proud heart. But with the greatest ease God overthrows the mightiest monarchs and empires; and easily he reduces to ruin the most covetous, imperious, drunken, and murderous of mankind. Alas! that men are often so senseless, that when they have much, they would still have more; and that they often ruin themselves and families by doing injury to others! Yea, often they provoke God to give them up to dishonour by their abominable works. And strange is it that in trouble men will seek anywhere for relief but to God. But if they will not be taught by his Word, he will force them to know and acknowledge his judgments; and, notwithstanding all opposition, will show himself victorious over all his enemies.

CHAPTER III. Ver. 2. Terrified by thine answers to my former complaints, Lord, I beseech thee to support thy people under these calamities, and under their captivity give them some tokens of thy favour, and some mitigation of trouble. 3, 4. How wonderful were thy appearances for thy people on former occasions! At the giving of the law on Mount Sinai the whole firmament shone with the rays of thy glory, and the earth rang with thy praises; and yet that was but a very scanty manifestation of thy power. 5, 6. By divers plagues thou didst destroy the Egyptians and Canaanites; and taking up thy abode in the ark, thou didst expel the latter, and gave their land to thy people. The mightiest giants and best fortified cities were forced to yield; and thy dispensations are, in every age, powerful and gracious. 7. The Midianites, who trembled at the earthquakes occasioned by the descent on Mount Sinai, were afterwards marvellously destroyed by Phinehas and Gideon. 8, 10. Not from any displeasure with the waters, but in love to thy people, didst thou divide the Red Sea and the river Jordan, and conduct them through, marching before them in

the pillar of cloud. 9, 11, 12. In fulfilment of thy covenant promise, made to our fathers, thou didst manifest thy power in destroying the Canaanites; and didst even make the sun and moon to stop, move, and shine as was necessary for their effectual destruction. 13, 14. Yea, not only at first, but all along, thou didst assist Joshua, David, and other leaders of thy people, and grant them signal victories over all their enemies who took arms against them. 16-19. Thy intimations of the Chaldean invasion fearfully distressed my spirits, and rendered me deeply concerned for my own and others' protection. But even though they should destroy every outward comfort in my country, I will trust and rejoice in God himself, as my all-sufficient Portion and Saviour, who will enable me to bear up under trouble, preserve me from danger, and bring me again to my own land.

Ver. 3. Teman was five miles from Petra, the capital of Edom, in which was Mount Seir. See De. 33. 2. C.

Ver. 4. Horns. The original signifies also 'rays, or beams, of light,' as in the margin, which is the preferable translation. C.

Ver. 9. Bow. . . quite naked. In warm climates certain kinds of bows must be carried in a cover to prevent injury—the allusion is to uncovering these for battle. C.

Ver. 10. When the rock was smitten for the people and their cattle, the Red Sea divided, Ex. 14. 2, or the Jordan was dried to let the people pass, Jos. 3. 15; 4. 23. C.

Ver. 11. At the light, &c. By their light thine arrows went abroad; by their brightness, the lightning of thy spear! (Newcome).

Ver. 16. That I might rest. 'O that I might be at rest before the day of trouble, when the invader shall come up with his legions against the people!' C.

REFLECTIONS.—Attentive hearing of God's Word animates to prayer. And even under tokens of his wrath, we must never despair of his mercy: there is enough of it in his stores—in his heart. Nor ought we to neglect observing his former providences of mercy or judgment. Even in his most majestic manifestations, he has the salvation of his people chiefly at heart; and all creatures are ready to assist in promoting

from the fold, and *there shall be* no herd in the stalls:

18 Yet I will rejoice in the LORD, I will joy in the God of my salvation.

A.M. cir. 3224 OF 3404.
B.C. cir. 680 OF 000.
7 Job 13, 15. Ps. 46, 1-5: 142, 5; 34, 12; 42, 5, 11; 43, 4, 5; 71, 23; 118, 14, 28; 142, 2. Is. 61, 10; 59, 19; Lu. 1, 47, 2 Co. 2, 14; 7 Is. 12, 2. Zec. 10, 12; Phil. 4, 13. Ps. 27, 1, 46, 1.

A.M. cir. 3224 OF 3404.
B.C. cir. 680 OF 000.
4 2 Sa. 22, 34. Ps. 18, 33; 119, 32, 2 Co. 1, 10.
7 Ps. IV, VI, VIII, &c., titles.
8 Heb. *Neguroh*. Ps. IV, VII, IX, LXVII, LXVIII, titles.

19 The LORD God *is* my strength, and he will make my feet like *hinds' feet*, and he will make me to walk upon mine high places. To the chief singer on my stringed instruments.⁸

it. If he then be our leader, our assistant, no enemies can withstand us. And if God, from regard to his promise, did so much to Israel, what will he not

do in the work of our redemption through Christ. Let me therefore never indulge slavish fear. If I enjoy created comforts, let me not fix my heart upon them:

and if I want them, let me always rejoice in my unchangeable ALL IN ALL, the great God my Saviour. Thus the worst of times may be the best for my soul.

CONCLUDING REMARKS ON THE BOOK OF HABAKKUK.

A third part of this prophecy is prayer; and, considered merely as a specimen of Hebrew piety, it presents an important subject for contemplation. It embraces four principal topics: (1) An acknowledgment of fear at God's message of judgment, ver. 2, 16. (2) An earnest petition for mercy and revival to a decaying church, ver. 2. (3) A sublime record of the wonders of Providence in delivering the church and overturning her enemies, ver. 3-15. (4) Unshaken confidence and joy in God in the midst of want and ruin. The last topic is that which comes most practically home to the 'lives and bosoms of men,' and that for two reasons: (a) Because times of general calamity are always recurring; and though, in some countries, the intervals may be long, yet still the records of history afford a sufficient warning to all nations to read the words of the apostle in a temporal as well

as in a spiritual sense—'Let him that thinketh he standeth, take heed lest he fall.' (b) Because, though great national calamities may be 'few and far between,' yet personal or family afflictions are of frequent and daily occurrence—losses, disappointments, sickness, and death are continually treading upon the heels of one another; and under any, or it may be all, of these visitations, what a blessed refuge does the faith of the prophet provide! A refuge in which he not merely bears with resignation and patience, but in which he 'rejoices in the LORD,' yea, 'joys in the God of his salvation.' Happy believer!—by the cross of Christ crucified to the world, the world is also crucified to him!—praying without ceasing; rejoicing evermore; glorying in tribulation; and, in the midst of them all, a conqueror; yea, more than a conqueror, through Jesus that loved him! C.

THE BOOK OF THE PROPHET ZEPHANIAH.

This prophet flourished about A.M. 3390, along with Jeremiah. His scope is to foretell the desolation of Judah and Jerusalem by the Chaldeans, and to point out the causes of it; to denounce God's wrath against the nations which assisted in, or rejoiced over, the calamities of the Jews; and to predict the glory of the Jewish nation after the captivity in Babylon and their present dispersion, and of the gospel church thereby prefigured.

[Zephaniah was contemporary with Jeremiah, and delivered his predictions in the reign of Josiah. From his description of the public disorders of the land, it is evident that he must have prophesied previously to the glorious reformation effected by Josiah in the eighteenth year of his reign; and as he predicts the destruction of Nineveh, which could not have taken place sooner than the sixteenth of Josiah, the utterance of the prophecy must be referred to the commencement of his reign. The prophet foretells the invasion of the Chaldeans, and the utter desolation of Jerusalem and Judea, on account of national sins. Exhorts to repentance; pronounces judgment on the surrounding nations; exhorts to hopeful waiting for the restoration of Israel, and to joy in the salvation of God. The New Testament references to this book are Jn. 4, 21; He. 12, 12; Ja. 2, 5; 5, 1; Re. 19, 17-19. C.]

One marked characteristic of this book is its comprehensiveness. The prophecies do not apply to one kingdom or people merely, but extend to all those judgments and providential dealings by which God upholds his dominion upon earth. Bucer has well remarked regarding this prophecy that, 'If any person desires to see all the secret oracles of the Old Testament prophets reduced to one short summary, he has only to read the book of Zephaniah. In this respect he differs very widely from all the minor prophets, and is even more extensive in his range than Isaiah himself.' P.]

CHAPTER I.

God's severe judgment against Judah for divers sins.

THE word^a of the LORD which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah,¹ in^b the days of Josiah the son of Amon king of Judah.

2 ¶ I² will utterly consume all *things* from off the land,³ saith the LORD.

3 I⁴ will consume man and beast; I will

A.M. cir. 3392.
B.C. cir. 612.

CHAP. I.

a Is. 1, 1. Je. 1, 2, &c.
Eze. 1, 1. Ho. 1, 1. 2 Pe. 1, 21. 2 Ti. 3, 16.
1 Hizkiah, or Hezekiah, probably the king of that name. There must have been some good reason for tracing his genealogy so far back, and the only reason seems to be that Hezekiah was a man of high rank. It is no decisive argument against this that Hezekiah is not called 'king of Judah.'—P.
b Je. 1, 2. 2 Ki. xxii. xxiii.
c 2 Ki. 22, 16, 17, xxiv. xxv. Je. 9, 11, 16, 22.

A.M. cir. 3392.
B.C. cir. 612.

2 Heb. *By taking away I will make an end.*
3 Heb. *the face of the land.*
d Ho. 4, 3. Je. 4, 23-27, 29; 12, 4, 9, 10.
e Or, *idols*, Mat. 13, 41. Eze. 14, 3, 4, 7, 19.
f Je. 4, 5, 7, 16; 13, 13, 14, 16; 15, 1-6; 16, 10.
g 2 Ki. 23, 4-5; Je. 35, Ho. 10, 5. Eze. 44, 10.
h Chemarims—translated 'idolatrious priests.' 2 Ki. 23, 5. They are so called from wearing black garments, the customary dress of the idolatrous priests of many nations.—C.
i 2 Ki. 23, 12. Je. 19, 13, 32, 39.

consume the fowls of the heaven, and the fishes of the sea, and the stumbling-blocks⁴ with the wicked; and I will cut off man from off the land, saith the LORD.

4 I⁵ will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem: and I will cut off⁶ the remnant of Baal from this place, and the name of the⁵ Chemarims with the priests;

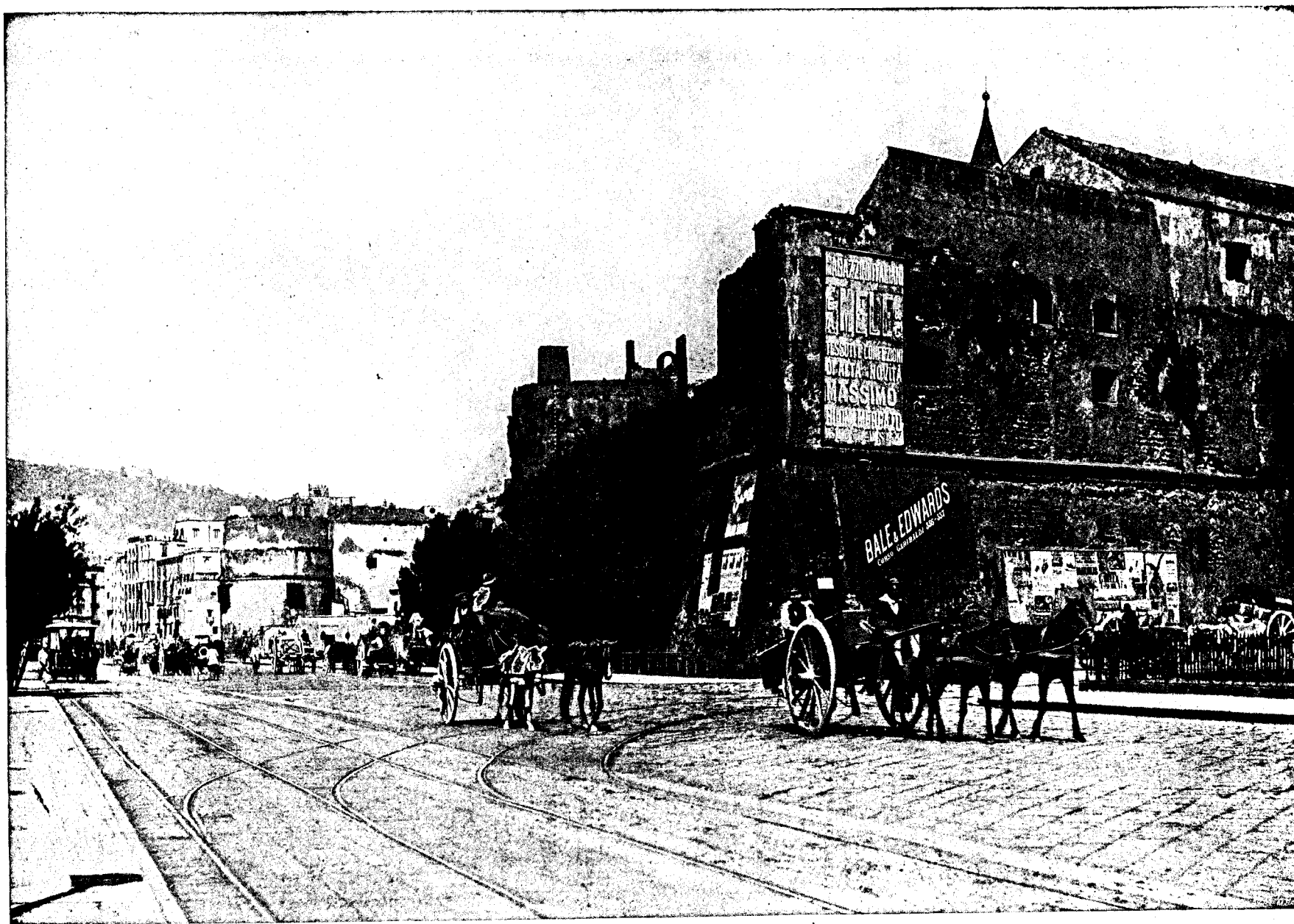
5 And⁷ them that worship the host of heaven upon the house-tops; and them that worship

CHAPTER I. Ver. 3-6. Idols, and other occasions of sinful courses, are here called *stumbling-blocks*. Notwithstanding Josiah's care to reform Judea, some continued to worship Baal; and the *Chemarim*, or black ones, were the idolatrous priests. Some mingled the worship of JEHOVAH and Malcham or Molech together: and some, who had been zealous in Josiah's reformation, had apostatized to idolatry. 7. The

slaughtered Jews were the sacrifice to righteous judgment; and the Chaldeans took it upon themselves not only to slay them, but to feed upon and devour their wealth and substance. 9. They who *leap on the threshold* are either idolatrous priests, who jumped over the thresholds of their temples; or rather servants, who insolently entered the houses of pretended malefactors to plunder them for their masters.

12. God will manifest and punish the most secret abominations, particularly of those who, from atheistical principles, are become hardened and secure in wickedness. 14-18. These expressions denote the terrible, confounding, ruinous, and desolating nature of the Chaldean and Roman invasions.

Ver. 5. *Malcham*. The same as Molech, the god of the Ammonites. The persons threatened are those who combine the worship of the true God with idolatry. C.



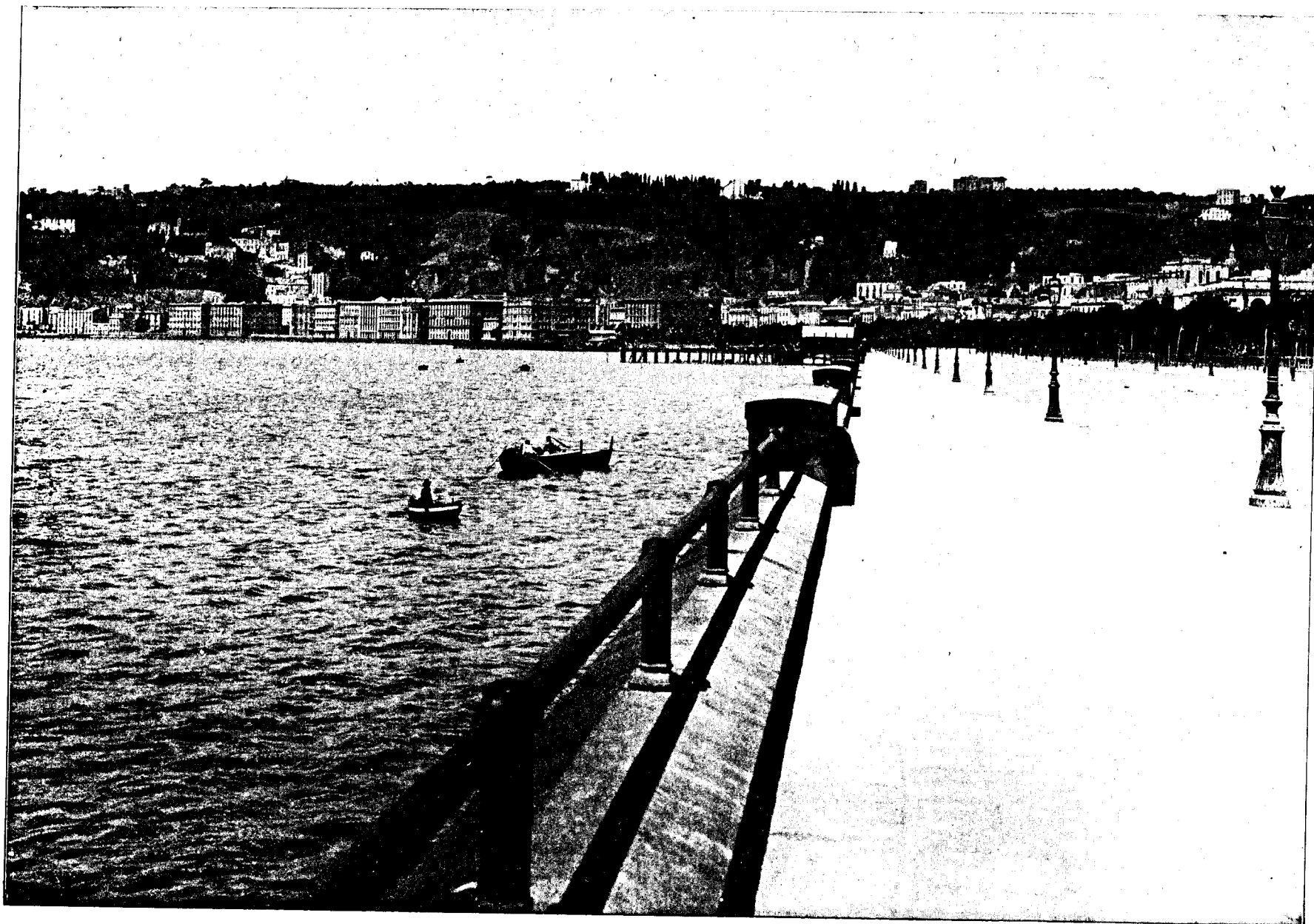
ANCIENT CASTLE OF NAPLES—NOT FAR FROM THE CLASSIC LAKE OF THE DEAD, WITH ITS MEMORIES OF CHARON AND HIS CREW. [ZEPHANIAH, i: 12-13.]—"And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees; that say in their heart, The Lord will not do good, neither will he do evil. Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit them:

and they shall plant vineyards but not drink the wine thereof." Reference has often been made in the descriptions of these pictures to the fact that the same laws which were at work among the Jews to bring confusion and ruin if violated were at work also among the heathen nations by which they were surrounded. No better illustration of this truth can be found in any of the cities about the Mediterranean Sea than in Naples. This old castle is one of the ancient landmarks of this city which has sinned so openly and suffered so deeply in the past



PUBLIC SQUARE, NAPLES—NEAR THE FAMOUS PHLEGRÆAN FIELDS, WHERE, ACCORDING TO HEATHEN POETS, THE GODS AND THE GIANTS HAD THEIR BATTLES. [Zephaniah, ii:11.]—"The Lord will be terrible unto them: for he will famish all the gods of the earth; and men shall worship him, everyone from his place, even all the isles of the heathen." At the time this prophecy was uttered by Zephaniah the country where Naples now stands belonged to the heathen nations by which the Jews were surrounded. Zephaniah de-

clares that the Lord will famish all the gods of the earth, and the heathen gods once worshiped in this beautiful city are all destroyed. It is to-day a city filled with Christian churches. In the above picture we have a view of Naples near the palace. We see a fountain which makes this place very attractive in hot weather. From the days of the Volci, the Samnities, the Oscans, the Campanians, the Apulians, the Lucanians, the Calabians, the Brutians, and the Sicilians, till now, this region of almost unbroken summer has been the scene of intrigue and bloodshed.



STRADA MARINA, NAPLES—THE SITE WHERE SOME OF THE MOST DREADFUL CRIMES THAT HAVE DISGRACED HUMANITY WERE COMMITTED. [Zephaniah, iii:1-3.]—"Woe to her that is filthy and polluted, to the oppressing city! She obeyed not the voice; she received not the correction; she trusted not in the Lord; she drew not near to her God. Her princes within her are roaring lions; her judges are evening wolves; they gnaw not the bones till the morrow." While the above declaration was not uttered with reference to Naples, yet in no city of the promised land has it been more thoroughly

fulfilled than in this beautiful city of Italy by the sea. The fires under the earth have not been more constant in their rumbling in this neighborhood than the fires of human passion have been terrible in their expression above it. In the above picture of the Strada Marina we are facing the west. The long hill before us, with its private residences and ecclesiastical structures, with tapering trees on the summit, its bared rocks, and wooded slopes is the hill through which the famous old tunnel passes, leading the traveler from Naples to Puteoli, where St. Paul landed in Italy.

is¹ mighty; he will save, he ⁴will rejoice over thee with joy; he will rest⁵ in his love, he will joy over thee with singing.

18 I ¹will gather them that ²are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden.⁶

19 Behold, at that time I ¹will undo all that afflict thee; and ²I will save her that halteth,

A.M. cir. 3404.
B.C. cir. 600.

¹Ps. 22.8, 10; Ge. 17.1; 18.14; He. 7.25; Is. 9.6.
²De. 30.9; Is. 62.5;
65.19; Je. 32.41; 31.20,
25.
³Ho. 14.4; Ja. 13.1; Is.
54.8; Eze. 4.7.
⁴Heb. *be silent*.
⁵Je. 23.3; Ho. 1.11.
Ro. 11.25; 15.20.
⁶La. 2.21; 4.7; Ps. 137.
3.43; 110.4.
⁷Heb. *the burden*
upon it was reproach.
⁸Is. 25.10; 49.26; 43.
17; Joel 3.2-9; 14; Je. 11.
Eze. xxxviii. xxxix.

A.M. cir. 3404.
B.C. cir. 600.

⁹Mt. 4.6, 7; Eze. 34.
10; Je. 31.8.
¹⁰Heb. *I will set*
them for a praise, Is.
60.21; 60.7.
¹¹Heb. *of their*
shame.
¹²Is. 11.11, 12; 27.12.
Je. 50.8; Eze. 28.25; 34.
13; Amos 9.14.
¹³Ver. 11, 12; Is. 60.15;
20; 61.9, 10; 62.7, 12;
Mal. 3.12.
¹⁴Is. 11.12; Eze. 37.21.
Je. 3.18; 23.3; 29.14.

and gather her that was driven out; and I will get them praise⁷ and fame in every land where they have been put to shame.⁸

20 At that time ¹will I bring you *again*, even in the time that I gather you: for I will make you ²a name and a praise among all people of the earth, ³when I turn back your captivity before your eyes, saith the LORD.

who shall trust in my promises, believe on my Son, and, being renewed in their hearts, shall detest falsehood and all other wickedness, and shall be encouraged to an upright and holy conversation by the protection which I will afford them. 14-19. Rejoice greatly, O Jews, take courage, and abound in piety, for I the Lord will remove your troubles, and destroy your Chaldean and other enemies. I will, as your God and King, take pleasure in saving and perpetually showing favours to you. I will bring you, who were burdened with the want of my solemn ordinances, and with the scoffing of the Chaldeans at them, to your own land, notwithstanding your weakness and want of courage; and by glorious appearances for your preservation and deliverance, will render you famous and honoured in

all the countries where you have lived in disgrace.— But these promises chiefly relate to the conversion of multitudes of Jews and Gentiles, and their noted harmony, purity, comfort, peace, and honour in the gospel church, especially in the coming age. [See Introduction, ch. iv. sect. xvii.-xix.]

Ver. 9-20. This prophecy is still future, and describes the period of that glorious restoration of Israel, and final outpouring of the Spirit upon all flesh, which it is one of the chief objects of all the prophets to describe for our comfort and growth in grace. C.

REFLECTIONS.—Alas! what terrible wickedness against God and men abounds among apostate professors! And it is truly lamentable when they who ought to have been the principal patterns of and en-

couragers to piety, become the most obstinate ring-leaders in wickedness of every kind. Churches and nations, obdurate in guilt, must be made monuments of wrath. But where sin has abounded, how grace much more abounds! An almighty God can easily pardon and reform his people, and cut off their enemies. And when taught and drawn by him, how pleasantly they flock to Jesus Christ and his church: and their very troubles contribute to engage their hearts. In his times of promise and days of power, God graciously puts an end to his people's troubles, bestows the tokens of his presence, delights in them to do them good, comforts their mourners, recovers their weakest captives, and restores with advantage their wonted honours.

CONCLUDING REMARKS ON THE BOOK OF ZEPHANIAH.

Zephaniah, like most of the other prophets, was raised up in a time of general corruption and disorder. These he reproves with great plainness of speech, proclaiming against them the wrath of an offended God. And there is good reason to believe that his warnings were not in vain; but that, on the contrary, they con-

tributed largely to that reformation and revival that took place in the days of Josiah, —thus affording an encouragement, in the worst of times, to be 'always abounding in the work of the Lord;' persuaded 'that our labour shall not be in vain in the Lord.' C.

THE BOOK OF THE PROPHET HAGGAI.

The thirteen preceding prophets had flourished before or during the Jews' captivity in Babylon. This and the two following prophesied after their return to Canaan. Haggai began his public work in the sixteenth year after their return; and his scope is to encourage them to proceed in rebuilding the temple of God. He continued prophesying about four months, ch. 1. 1, 15; 2. 1, 10, 20.

[Haggai is generally believed to have been one of the captives that returned with Zerubbabel in consequence of the edict by Cyrus. The building of the temple had been interrupted for about fourteen years, in consequence of the misrepresentation of the neighbouring governors, addressed to the Persian monarch; and, most probably, also from the coldness, doubts, and fears of the people themselves. In the second year of Darius Hystaspes the edict of Cyrus was, however, providentially renewed, and Haggai was divinely commissioned to encourage the rulers, and stir up the zeal and energies of the people. He accordingly reproves their delay, and exhorts them to proceed. Their ready obedience is encouraged by a renewed message from God. He comforts the old men who wept at the diminished magnificence of the second temple, by assuring them of its surpassing glory in the advent of MESSIAH. He shows how God had smitten the earth with a curse on account of their sins, and promises them fruitful harvests from the day the foundation of the temple was laid; and predicts the prosperity of MESSIAH's kingdom. Haggai is quoted in the New Testament, Mat. 28. 20; Ro. 8. 31; He. 12. 26. C.]

CHAPTER I.

1 Haggai reproves the people for neglecting the building of the house. 7 He inciteth them to the building. 12 He promiseth God's assistance to them, being forward of themselves.

IN the^a second year of Darius the king,¹ in the sixth month,² in the first day of the month, came the word of the LORD, by³

A.M. cir. 3484.
B.C. cir. 520.

CHAP. I.
¹Ezr. 4.24; 5.1, 2; 3.2.
²Ch. 3.17, 19; Eccl. 1.4.
³6-10; 3.1; Ezr. 1.8; 2.65;
ch. 2.21; 1 Ch. 6.15.
⁴The Darius here
referred to must not
be confounded with
the Darius of Da. 5.
31. The latter was a
Mede, and reigned
at an early period of

A.M. cir. 3484.
B.C. cir. 520.

the captivity. This
Darius was a Per-
sian, the son of Hy-
staspes, and reigned
B.C. 521-486, and con-
sequently after the
return of the Jews
from exile under Cy-
rus.—P.
²Ezr. the sixth
month of the eccle-
siastical year, answer-

Haggai the prophet, unto Zerubbabel⁴ the son of Shealtiel, governor⁵ of Judah, and to Joshua the son of Josedech, the high-priest, saying,

2 ¶ Thus⁶ speaketh the LORD of hosts, saying,

ing to a part of August and September.—C. ³Heb. *by the hand of*. ⁴Zerub-
babel was the descendant of David, and consequently prince of Judah. See Ezr. 1.8,
where he is called 'Sheshbazzar,' and Mat. 1.6-12.—C.
⁵Or, captain. ⁶2 Pe. 1.21; 2 Ti. 3.16.

CHAPTER I. REFLECTIONS.—Lukewarm professors are easily checked in their reforming attempts. If civil powers do not encourage them, they imagine it is not a proper season: and it will require both prophets and plagues to stir them up to their duty. Uncertain, unsubstantial, and unsatisfying are all the en-

joyments of wealth: and it is very unlike saints to prefer temporal advantages to the honour of Christ and welfare of his church. But none ever gain by withholding from pious uses: nor can reformation be ever expected till men consider their ways. It is pleasant to be employed in that work in which God delights.

And if he direct us by his Word, awe our conscience and animate our heart by his Spirit, we shall then cheerfully apply to it: and the more negligent we have been, the more diligent we ought to be. God will graciously work with such as readily apply themselves to their duty. And if he be with us, we need wish no more.

CHAPTER II.

This people say, 'The time is not come,'⁶ the time that the LORD's house should be built.

3 Then came the word of the LORD by Haggai the prophet, saying,

4 *Is it* time for you, O ye, ^ato dwell in your ceiled houses, and this house *lie* waste?

5 Now, therefore, thus saith the LORD of hosts, 'Consider' your ways.

6 Ye have ^ssown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages *to put it into a bag* ^swith holes.⁹

7 ¶ Thus saith the LORD of hosts, ^bConsider your ways.

8 Go up to the 'mountain, and bring wood, and build ^tthe house; and ⁱI will take pleasure in it, and ⁱI will be glorified, saith the LORD.

9 Ye^a looked for much, and, lo, *it came* to little; and when ye brought *it* home, I did blow¹ upon it.² Why? saith the LORD of hosts. Because of mine house that *is* waste,³ and ye run every man unto his own house.⁴

10 Therefore⁵ the^o heaven over you is stayed from dew, and the earth is stayed *from* her fruit.

11 And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon *that* which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands.

12 ¶ Then^p Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high-priest, with all the remnant of the people, obeyed the voice of the LORD their God, and the words of Haggai the prophet, as the LORD their God had sent him, and the people did ^dfear before the LORD.

13 Then spake Haggai, the LORD's messenger, in the LORD's message unto the people, saying, ⁱI am with you, saith the LORD.

14 ¶ And the LORD ^tstirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high-priest, and the spirit of all the remnant of the people; and they came, and did ^wwork in the house of the LORD of hosts, their God,

15 In the ^rfour and twentieth day of the sixth month, in the second year of Darius the king.

A.M. cir. 3482.
B.C. cir. 520.A.M. cir. 3482.
B.C. cir. 520.

^a Pr. 26. 16; 24. 33. with Ezr. 4. 21; 24. 5; 1. 6. They either thought the 70 years not completed, or being very busy rearing and ornamenting their own houses, invented this excuse for their neglect of the house of God.—
^b Not. If any think such invention improbable, let them only consider the nature of the excuses pleaded for neglect of family prayer: of attendance at the Lord's table, for violation of the sabbath, &c., and they will have little difficulty in admitting that the assertion of the Jews may have been a mere invention like—
^c Phil. 2. 21. Zep. 2. 14. 2 Sa. 7. 2. Ps. 132. 3-5. ^d ver. 7. La. 3. 40. 2. Ezr. 1. 5. Ps. 44. 100. 6. with ver. 6; ch. 2. 15. 16.
^e Heb. Set your heart on.
^f De. 28. 38. Mi. 6. 14. 15. Am. 4. 6. Ho. 4. 10. Zec. 10. ver. 9. Mal. 3. 6-11. 2 Ch. 12. 16.
^g Heb. *stirred through*.
^h In fact the blessing of God was withheld because of sin, and without it no amount of worldly prosperity, no abundance of food and raiment, could give peace or joy to the soul.—
ⁱ Phil. 3. 1. Is. 28. 10. ver. 5. Ps. 119. 59. 60. 1 Ki. 8. 29. 30. 31. 2 Ch. 7. 16. Ps. 132. 13. 14. 15. 60. 7. Ex. 29. 43. ^j See ver. 6, 11, 12. 2. 16, 17. Mal. 2. 2; 3. 8. 11.
^k Or, *blow it away*.
^l The grain was so ill ripened, it was blown away with the chaff.—
^m No man visited the ruinous site of the temple of the Lord.—
ⁿ The selfish spirit stands here opposed to the devoted spirit.—
^o Heaven and earth fought against them. What a study for philosophical intellect, ever seeking its solutions of events in second causes! while the prophet, by divine authority, ascribes them immediately to the will of Almighty God.—
^p Ho. 2. 9. Le. 26. 19. 20. De. 28. 23. 24. 1 Ki. 17. 1. 2 Ki. 18. 1. Je. 14. 1-11. 1. 18-20. ch. 2. 17. Am. 4. 7.
^q Ezr. 5. 2. ver. 14. Is. 55. 10, 11. Je. 23. 28, 29. 1 Th. 5. 13. ^r Ezr. 12. 13. Ps. 111. 10. Pr. 1. 7. He. 12. 28. ^s Is. 44. 26. Mal. 3. 1. 2. 7. 2 Co. 5. 20. Ezr. 3. 17. ^t 2 Ch. 15. 2. Is. 41. 10. Ro. 8. 31. Re. 2. 1. ch. 2. 4. 10. 15. 1 Sa. 12. 22. Mat. 28. 20.
^u 1 Co. 12. 4-11. Ps. 110. 3. 15. 26. 12. Zec. 10. 12. Phil. 4. 13.
^v Ezr. 5. 2, 3, 8. Ne. 3. 5. 1 Co. 15. 58. He. 12. 28.
^w With ver. 1; ch. 2. 1, 10, 20.
^x There is a serious and, as I think, insuperable grammatical difficulty in translating this passage as it is in our English version, and in referring the Hebrew word rendered 'Desire' directly to the Messiah. The difficulty may be stated thus—The He-

brew word for 'desire' is *isemine* singular, while the verb for 'shall come' is plural and masculine. Such a noun cannot in my opinion be applied to Christ at all; and even if it could be, the verb is not in grammatical concord with it. I am compelled, therefore, to admit, with most modern critics, that the ordinary interpretation of this passage is erroneous. I agree with Henderson, that 'the only practicable solution suggested by grammatical usage, consists in assuming *shamadah* to be a collective noun, conveying a plural idea, the gender of which not having yet presented itself to the mind of the prophet when he enunciated the verb (which comes first in Hebrew, he naturally expressed it in the masculine as the more worthy gender. The construction in such cases is not formal, but logical. The proper translation of the clause, therefore, will be: 'And then the things desired by a nation shall come.' Though particular word does not refer to the Messiah, the prophecy is still Messianic. The things desired are the blessing of a nation, covenant, the redemption work of Christ: the peace, joy, and salvation of the gospel.

CHAP. II.

^a With ch. 1. 15; ver. 10, 20.
^b Heb. *by the hand of*. ch. 1. 12. 21.
^c Ac. 4. 20. He. 13. 21. ch. 1. 1, 15. Ezr. 1. 18; 2. 63.
^d Ezr. 6. 21.
^e Ezr. 3. 12; 6. 3. Zec. 4. 10.
^f Zec. 4. 9; 8. 9. 1 Co. 10. 13. 2 Ti. 2. 1. 1 Ch. 22. 13. 16. Jos. 1. 6. Ep. 6. 10.
^g 1 Co. 15. 58. Ro. 12. 11. 11.
^h See ch. 1. 13.
ⁱ Ezr. 2. 45. 46.
^j Ne. 9. 20. Ps. 61. 11. 12. 16. 11. 14. Ro. 8. 26. Zec. 4. 6. Jo. 14. 16. 17. Ga. 4. 6.
^k He. 12. 26. Eze. 21. 27. Da. 3. 39. 40; 7. 5-7. 20. 23. 8. 3. 11. 2. 25. Zec. 1. 18-21; 9. 1-8. 13. 15. Is. 53. 1-4. Joel 3. 9-16.
^l I will effect great political and religious revolutions (comp. ver. 6, 7 and ver. 21, 22. Mat. 24. 29. He. 12. 26-28. See Is. 13. 10-13. 17-24. 25. 26. 27. 28. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.)
^m See note * in first column.
ⁿ Mal. 3. 1. Ps. 24. 7. Lu. 2. 22, 27, 46. Jn. 2. 13-23. 5: 14; 7: 14; 8: 2; 10. 23.
^o 1 Ch. 29. 14. Is. 60. 17. Ps. 50. 10, 12.
^p ver. 7. Jn. 1. 14. 2 Co. 3. 9, 10. 1 Ti. 3. 16. Ps. 24. 7. 15. 9. 6.
^q Ps. 85. 8. Is. 9. 6, 7; 11. 6-9. Mi. 5. Ac. 10. 36. Lu. 2. 14. Ep. 2. 14. Mat. 3. 17; 17. 5. Is. 42. 21.
^r ver. 20, with 1; ch. 1. 15.
^s Mal. 3. 1. Ps. 10. 10. 11. Eze. 44. 23. Mal. 1. 7; 2. 7. Tit. 1. 9.
^t Le. 6. 27, 29; 7. 6, 7. 15. Mat. 23. 19. Ezr. 3. 17.

1 He encourageth the people to the work, by promise of greater glory to the second temple than was in the first. 10 Under the type of *holy things* and *unclean* he sheweth their sins hindered the work. 20 God's promise to Zerubbabel.

IN the ^aseventh month, in the one and twentieth day of the month, came the word of the LORD by¹ the prophet Haggai, saying,

2 Speak^b now to Zerubbabel the son of Shealtiel, 'governor of Judah, and to Joshua the son of Josedech, the high-priest, and to the residue of the people, saying,

3 Who *is* ^dleft among you that saw this house in her first glory? and how do ye see it 'now? *is it* not in your eyes in comparison of it as nothing?

4 Yet ^enow be strong, O Zerubbabel, saith the LORD; and be strong, O Joshua son of Josedech, the high-priest; and be strong, all ye people of the land, saith the LORD, and ^hwork: for ⁱI am with you, saith the LORD of hosts:

5 According to the ^jword that I covenanted with you when ye came out of Egypt, so ^kmy Spirit remaineth among you; fear ye not.

6 For thus saith the LORD of hosts, 'Yet once, it *is* a little while, and I will shake the ^lheavens, and the earth, and the sea, and the dry *land*;

7 And I will shake all nations, and ^mthe desire of all nations shall come:³ and ⁿI will fill this house with glory, saith the LORD of hosts.

8 The^p silver *is* mine, and the gold *is* mine, saith the LORD of hosts.

9 The^q glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place ^rwill I give peace, saith the LORD of hosts.

10 ¶ In the ^sfour and twentieth day of the ninth month, in the second year of Darius, came the word of the LORD by Haggai the prophet, saying,

11 Thus saith the LORD of hosts, 'Ask now the priests *concerning* the law, saying,

12 If one bear ^t'holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No.

13 Then said Haggai, If ^u'one *that is* unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean.

14 Then answered Haggai, and said, ^v'So *is* this people, and so *is* this nation before me,

^w Nu. 19. 11, 22, with Le. 19. 28.
^x Ezr. 3. 2, 3, with ver. 12; ch. 1. 2, 4, with ver. 13, 16, 17; ch. 1. 9-11.

CHAPTER II. Ver. 6, 7, 21, 22. Not only was the Jewish church and state repeatedly *shaken* by manifold disasters, but the nations around were *shaken* and overturned by the rise and fall of the Persian, Grecian, and Roman empires, to make way for Christ's incarnation and gospel church. And they will be further shaken by the fall of the Antichristian and Mahometan powers, to make way for his universal reign on earth. 7. Christ is the desire of all nations; infinitely desirable

in himself, and desired and embraced by all that know him; and his presence filled the second temple with glory. 8. If I regarded outward splendour, I could easily furnish gold and silver to render this temple magnificent. 12-14. As legal holiness is not so easily communicated as legal uncleanness, so your sacrifices do not sanctify you; but your sinful hearts, and neglect to build my temple, debase your offerings, and bring a curse on your labours. 23. Zerubbabel, but chiefly

Christ, is a *signet*, God's precious favourite, who is intrusted with all power, and sealed as the head of his church, and who seals it to the day of redemption.

Ver. 3. Some of the oldest men who returned might perfectly remember the first temple. The foundation of the second temple was laid in the second year of Cyrus, fifty-three years after the destruction of the first; and this prophecy was uttered fifteen years after the laying of that foundation; in all sixty-eight years; so that there might be several who had been familiar with the first temple, from twelve to thirty years, or even upwards. C.

CHAPTER II.

This people say, 'The time is not come,' the time that the LORD's house should be built.

3 Then came the word of the LORD by Haggai the prophet, saying,

4 *Is it* time for you, O ye, *to dwell* in your ceiled houses, and this house *lie* waste?

5 Now, therefore, thus saith the LORD of hosts, 'Consider' your ways.

6 Ye have *sown* much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages *to put it* into a bag *with* holes.⁹

7 ¶ Thus saith the LORD of hosts, 'Consider' your ways.

8 Go up to the 'mountain, and bring wood, and build *the* house; and *I* will take pleasure in it, and *I* will be glorified, saith the LORD.

9 Ye^a looked for much, and, lo, *it came* to little; and when ye brought *it* home, I did blow¹ upon it.² Why? saith the LORD of hosts. Because of mine house that *is* waste,³ and ye run every man unto his own house.⁴

10 Therefore⁵ the⁶ heaven over you is stayed from dew, and the earth is stayed from her fruit.

11 And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon *that* which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands.

12 ¶ Then^a Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high-priest, with all the remnant of the people, obeyed the voice of the LORD their God, and the words of Haggai the prophet, as the LORD their God had sent him, and the people did *fear* before the LORD.

13 Then spake Haggai, the 'LORD's messenger, in the LORD's message unto the people, saying, *I am* with you, saith the LORD.

14 ¶ And the LORD 'stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high-priest, and the spirit of all the remnant of the people; and they came, and did *work* in the house of the LORD of hosts, their God,

15 In the 'four and twentieth day of the sixth month, in the second year of Darius the king.

A.M. cir. 3484.
B.C. cir. 520.A.M. cir. 3484.
B.C. cir. 520.c Pr. 26. 16; 24. 33.
with Eccl. 4. 21, 24; 5. 1.

6 They either thought the 70 years not completed, or being very busy rearing and ornamenting their own houses, invented this excuse for their neglect of the house of God.

Note. If any think such invention impossible, let them only consider the nature of the excuses pleaded for neglect of family prayer; of attendance at the Lord's table; for violation of the sabbath, &c. and they will have little difficulty in admitting that the assertion of the Jews may have been a mere invention likewise.—C.

d Phil. 2. 21. Zep. 2. 14.
e Sa. 7. 2. Ps. 132. 3-5.
f ver. 7. La. 3. 40. 2
Co. 13. 5. Ps. 4. 4. 106. 6.
with ver. 6, 9; ch. 2. 15.

7 Heb. Set your heart on.

g De. 28. 38. Mi. 6. 14.
15. Am. 4. 9. Ho. 4. 10.
Zec. 8. 10. ver. 9. Mal. 3. 8-11; 2. ch. 2. 16.

8 Heb. pierced through.

9 In fact the blessing of God was withheld because of sin, and without it no amount of worldly prosperity, no abundance of food and raiment, could give peace or joy to the soul.—P.

a Phil. 3. 1. Is. 38. 10.
ver. 5. Ps. 119. 59, 60.
b Eccl. 3. 7. 1 Ki. 5. 6.
c 1 Ki. 8. 39, 300. 3.
d Ch. 7. 16. Ps. 132. 13, 14.e Is. 60. 7. Ex. 29. 43.
f See ver. 6, 11; ch. 2. 16, 17. Mal. 2. 2; 3. 8-11.

g Or, blow it away.

h The grain was so ill ripened, it was blown away with the chaff.—C.

i No man visited the ruins site of the temple of the Lord.—C.

j The selfish spirit stands here opposed to the devoted spirit.—C.

k Heaven and earth fought against them.

l What a study for philosophical infidelity, ever seeking its solutions of events in second causes! while the prophet, by divine authority, ascribes them immediately to the will of Almighty God.—C.

m Ho. 2. 9. Le. 26. 19.
20. De. 28. 23, 24. 1 Ki. 17. 1. 2 Ki. 8. 1. Je. 14. 1.
6. Joel 1. 18-20. ch. 2. 17.

n Am. 4. 7.

o Eccl. 5. 2. ver. 14. Is. 55. 10, 11. Jer. 23. 28, 29. 1. Th. 5. 12, 13.

p Eccl. 12. 13. Ps. 111. 10. 1. Th. 5. 11. Eccl. 12. 28.

q Is. 44. 26. Mal. 3. 1; 2. 7. Co. 5. 20. Eccl. 3. 17.

r 2 Ch. 15. 2. Is. 41. 10. Ro. 8. 31. Eccl. 2. 1. ch. 2. 4. Jos. 1. 5. 1 Sa. 12. 22. Mat. 28. 20.

s 1 Co. 12. 4-11. Ps. 110. 3. Is. 26. 12. Zec. 10. 12. Phil. 4. 13.

t Eccl. 5. 2. 3. 8. Ne. 3. 5. 1 Co. 15. 58. He. 12. 28.

u With ver. 1; ch. 2. 1, 10, 20.

v There is a serious and, as I think, insuperable grammatical difficulty in translating this passage as it is in our English version, and in referring the Hebrew word rendered 'Desire' directly to the Messiah. The difficulty may be stated thus:—The Hebrew word for 'desire' is feminine singular, while the verb for 'shall come' is plural and masculine. Such a noun cannot in my opinion be applied to Christ at all; and even if it could be, the verb is not in grammatical concord with it. I am compelled, therefore, to admit, with most modern critics, that the ordinary interpretation of this passage is erroneous. I agree with Henderson, that the enunciated practical solution warranted by grammatical usage, consists in the rendering of *Khamdah* to be a collective noun, conveying a plural idea, the sense of which not having yet presented itself to the mind of the prophet when he enunciated the verb (which comes first in Hebrew), he naturally expressed it in the masculine as the more worthy gender. The construction in such cases is not formal, but logical! The proper translation of the clause, therefore, will be: 'And then the things desired by all nations shall come.' Though this particular word is not referred to the Messiah, yet the prophecy is still Messianic. The things desired are the blessings of the new covenant, the redemption work of Christ; the peace, joy, and salvation of the gospel.—P.w There is a serious and, as I think, insuperable grammatical difficulty in translating this passage as it is in our English version, and in referring the Hebrew word rendered 'Desire' directly to the Messiah. The difficulty may be stated thus:—The Hebrew word for 'desire' is feminine singular, while the verb for 'shall come' is plural and masculine. Such a noun cannot in my opinion be applied to Christ at all; and even if it could be, the verb is not in grammatical concord with it. I am compelled, therefore, to admit, with most modern critics, that the ordinary interpretation of this passage is erroneous. I agree with Henderson, that the enunciated practical solution warranted by grammatical usage, consists in the rendering of *Khamdah* to be a collective noun, conveying a plural idea, the sense of which not having yet presented itself to the mind of the prophet when he enunciated the verb (which comes first in Hebrew), he naturally expressed it in the masculine as the more worthy gender. The construction in such cases is not formal, but logical! The proper translation of the clause, therefore, will be: 'And then the things desired by all nations shall come.' Though this particular word is not referred to the Messiah, yet the prophecy is still Messianic. The things desired are the blessings of the new covenant, the redemption work of Christ; the peace, joy, and salvation of the gospel.—P.brew word for 'desire' is feminine singular, while the verb for 'shall come' is plural and masculine. Such a noun cannot in my opinion be applied to Christ at all; and even if it could be, the verb is not in grammatical concord with it. I am compelled, therefore, to admit, with most modern critics, that the ordinary interpretation of this passage is erroneous. I agree with Henderson, that the enunciated practical solution warranted by grammatical usage, consists in the rendering of *Khamdah* to be a collective noun, conveying a plural idea, the sense of which not having yet presented itself to the mind of the prophet when he enunciated the verb (which comes first in Hebrew), he naturally expressed it in the masculine as the more worthy gender. The construction in such cases is not formal, but logical! The proper translation of the clause, therefore, will be: 'And then the things desired by all nations shall come.' Though this particular word is not referred to the Messiah, yet the prophecy is still Messianic. The things desired are the blessings of the new covenant, the redemption work of Christ; the peace, joy, and salvation of the gospel.—P.

CHAP. II.

a With ch. 1. 15; ver. 10, 20.

b Heb. by the hand of, ch. 1. 1. 2 Pe. 1. 21.

c Ac. 4. 20. He. 13. 21.

d ch. 1. 15. Eccl. 1. 18; 2. 23.

e Eccl. 6. 21.

f Eccl. 3. 12; 6. 3. Zec. 4. 10.

g Zec. 4. 9; 8. 9. 1 Co. 16. 2. 2 Ti. 2. 13.

h Jos. 1. 6. Ep. 6. 10.

i 1 Co. 15. 58. Ro. 12. 11. Eccl. 11. 1.

j See ch. 1. 13.

k Eccl. 29. 45. 26. 11.

l Ne. 9. 20. Ps. 11. 12. Is. 63. 11, 14. Ro. 8. 26. Zec. 4. 6. Jn. 14. 16, 17. Gal. 4. 4.

m He. 12. 26. Eccl. 27. Da. 2. 39, 40; 7. 5-7. 23. 8. 3-20. 11. 2-35. Zec. 1. 18-21; 2. 15.

n Is. 63. 1-4. Joel 3. 9-16. ver. 21, 22.

o 2 Ti. 2. 13. Eccl. 1. 13. 1. Th. 5. 12, 13.

p Eccl. 3. 12; 6. 3. Zec. 4. 10.

q Eccl. 3. 12; 6. 3. Zec. 4. 10.

r Eccl. 3. 12; 6. 3. Zec. 4. 10.

s Eccl. 3. 12; 6. 3. Zec. 4. 10.

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w Eccl. 3. 12; 6. 3. Zec. 4. 10.

x Eccl. 3. 12; 6. 3. Zec. 4. 10.

y Eccl. 3. 12; 6. 3. Zec. 4. 10.

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HARBOR OF THESSALONICA—WHERE ST. PAUL ESTABLISHED A CHRISTIAN CHURCH, TO WHICH HE WROTE TWO EPISTLES FROM ATHENS. [Haggai, ii:7.]—"And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts." The desire of all nations as expressed in this verse is generally considered as referring to Christ. We give as an illustration of this prophecy the harbor of

Thessalonica, one of the cities in which St. Paul founded the Christian church. This was an ancient city of Macedonia. It was first called Thessalonica after Thessalonica, the wife of Cassander. It is now a city of perhaps 75,000 people. No city on the coast of Asia Minor presents a more attractive and thrifty appearance from the ships in the harbor than this. This is a very important trade point. As in the ages past, so today it continues to have a large number of Greeks among its inhabitants.

saith the LORD; and ^{so} is every work of their hands; and that which they offer there is unclean.

15 And now, I pray you, ^{consider} from this day and upward, from before ^a stone was laid upon a stone in the temple of the LORD.

16 Since ^b those days were, ^cwhen one came to an heap of twenty measures, there were but ten: when one came to the press-fat for to draw out fifty vessels out of the press, there were but twenty.

17 ^{1a} smote you with blasting, and with mildew, and with hail, in all the labours of your hands; yet ^{ye} turned not to me, saith the LORD.

18 Consider ⁹ now from this day and upward, from the four and twentieth day of the ninth month, even from the day that ^{the} foundation of the LORD's temple was laid, consider it.

19 Is the seed yet in the barn? yea, as yet

A.M. cir. 3484.
B.C. cir. 520.
y Tit. 1.15. Pr. 15. 8;
21. 4. 27; 28. 9. Is. 1. 11-
15; 30. 3.
2 ch. 1. 5, 7. Ps. 107.
43. Ho. 14. 9. Is. 5. 12. 1
Co. 11. 32.
a Ezr. 3. 10.
b Ezr. 4. 5-24.
c ch. 1. 6, 9-11, with
Zec. 8. 10, 12. Mal. 3. 9.
10. 2. 2.
d De. 28. 20. 1 Ki. 8.
37. Am. 4. 6-9. ch. 1. 9.
e Je. 5. 3. Is. 1. 5. 12. 25.
Am. 4. 6-11. 2 Ch. 28. 12.
f ver. 15. De. 32. 29.
Ps. 107. 43. Ho. 14. 9.
g ch. 1. 14, 15. Ezr. 5.
2. 2. 4. 3. 10, 12.
h Hab. 3. 17, 18.
i Mat. 6. 33. Zec. 8. 11
-15. Mal. 3. 10.
4 In granting you
a fruitful year.—C.
k ver. 10.
l 1 Ch. 3. 17-19. Mat.
1. 12. Lu. 3. 47. ch. 1. 1.
14. Ezr. 1. 8; 2. 2; 5. 2.
Zec. 4. 6-10.
m See ver. 6, 7. Eze.
26. 15; 38. 10. Joel 3. 10.
He. 1. 2. 20, 27.
n This promise was
not fulfilled in the
days of Zerubbabel;
for the rebellion, re-
duction, and dis-
mantling of Babylon
in the days of Darius
Hystaspes, cannot be
interpreted as 'de-
stroying the strength
of the kingdoms of
the heathen.' The
prophecy is evident-
ly identical with the
destruction of Gog
and Magog, Eze. 38.
1-23, comp. specially
Hag. 2. 25, with Eze.
38. 21, and Joel 3. 9-
17. The promise, 'In
that day I will take
thee, O Zerubbabel,
&c.', is, therefore, to
be understood as
verified in Christ his
descendant, of whom
Zerubbabel, in the re-
building of the tem-
ple, was an eminent
type and forerunner.
—C.
o Mi. 5. 10. Zec. 4. 6, 9.
10. Ps. 46. 9; 76. 6. Da. 2.
44. Re. 11. 15. Mat. 24. 7.
Re. vi. 11. xiv. xvi. xix.
xx. Eze. xxxviii. xxxix.
p Chiefly in Christ
thy seed, Eze. 34. 23.
24. Is. 42. 15; 13. Mat.
28. 18, with Ge. 41. 42.
Ez. 3. 10; 8. 2. Je. 23. 24.
Ca. 8. 6.
q Is. 28. 16, 49. 1-3; 42.
1. Ps. 89. 19. 1 Pe. 1. 20, 2.
4.

the vine, and the fig-tree, and the pomegranate, and the olive-tree, hath not brought forth: ^{from} this day will I bless you.⁴

20 ¶ And ^{again} the word of the LORD came unto Haggai in the four and twentieth day of the month, saying,

21 Speak to Zerubbabel, governor of Judah, saying, I will ^{shake} the heavens and the earth;

22 And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen:⁵ and ^I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother.

23 In that day, saith the LORD of hosts, will I take thee, O Zerubbabel my servant, the son of Shealtiel, saith the LORD, and will make thee as a signet;⁶ for I have ^{chosen} thee, saith the LORD of hosts.

Ver. 7. *The Desire of all nations.* Before, and at the time of, our Lord's appearing, the Jews were accustomed to apply this title to MESSIAH, as appears from the Rabbinic Aquila and Jarchi. He is truly 'the Desire of all nations,' even of those that know him not, and of those who reject him—for all nations desire pardon of sin and redemption from death, and are ever longing for liberty—all which are in JESUS CHRIST, and in him alone. This glorious title seems to refer to Jacob's prophecy, Ge. 49. 10—'to him shall the gathering of the people be'—which was literally exemplified in the commencement, when, in expectation of the kingdom of Messiah there were assembled at Jerusalem so many 'devout men out of every nation under heaven,' Ac. 2. 5. C.

Ver. 9. There was in 'the former' Solomon's temple, great architectural glory; besides, it was totally overlaid with gold. But its chief glory lay in the fire from heaven, the Urin and Thummim, the anointing oil, the Shekinah, or visible glory, and the Spirit of prophecy *Taanith*, fol. 56. 11, all which were wanting in the latter temple. In nothing, therefore, could the 'latter' exceed the 'former' but in the presence of him who was the true Shekinah, whom angels announced with 'peace on earth'—who came and preached peace, and who finally, 'having made peace through the blood of his cross,' now pervades the

hearts of all true believers with 'the unity of the Spirit in the bond of peace.' C.

REFLECTIONS.—The peculiar time of God's messages and mercies ought to be remarked, and beautiful is every one in its season.—If we be hearty in God's work, he will give us all necessary encouragement.—If, amidst external discouragements, we act for him with vigour, we cannot but succeed. If Christ and his Spirit be with us, nothing need discourage us. He will work all our work in us, and perfect that which concerneth us. He will provide all our necessary expenses. He will shake and overturn nations, in order to establish his church and her privileges. He will extirpate idolatries, that himself, and his oracles and ordinances, may be ALL IN ALL: and his presence will secure peace and tranquillity. God's ministers must assist not interfere with, one another. For it will re-

quire great pains to render men duly sensible of their spiritual maladies, and the proper remedies for them. Sinful pollution is much easier communicated and spread than holiness. It is not living among saints that will render us holy in God's sight: and our inward corruptions, and sinful misconduct, often render our works, which are materially good, unacceptable to God. The more we expect from creatures, the more we shall be disappointed: but the more firmly we expect from the new kingdom, the more shall we enjoy. If we take no care of God's interest, we cannot expect that he will take care of ours; but if we make conscience of duty, we may look for his gracious rewards. If we honour him, he will favour, protect, and honour us. Nor need we be dismayed at the ruin of the wicked, since it is but the earnest of deliverances to the church.

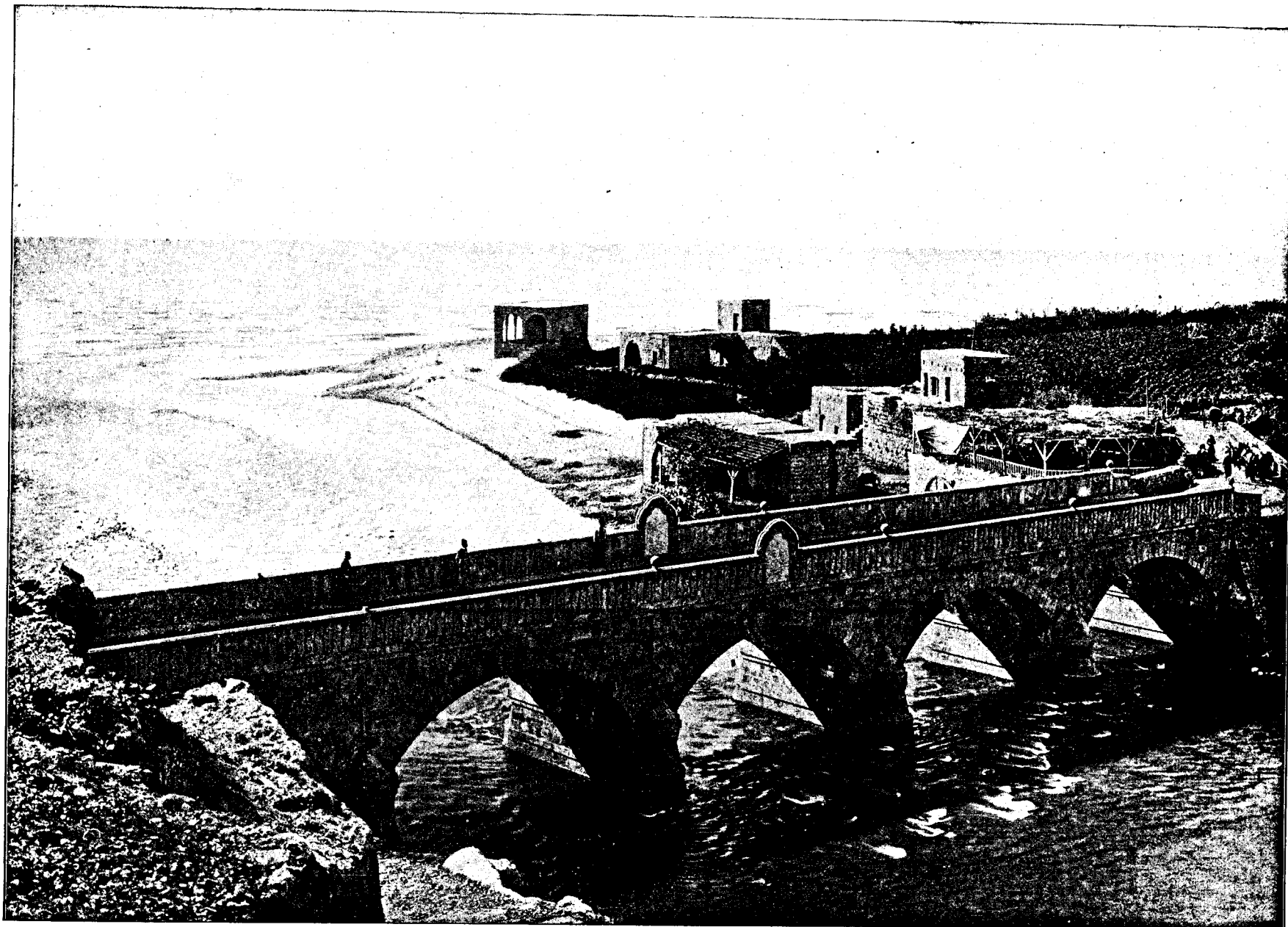
CONCLUDING REMARKS ON THE BOOK OF HAGGAI.

It is undeniable that the Jews, in consequence of this prophecy, ch. 2. 7, did expect MESSIAH to appear in this temple, until it was destroyed by Titus the Roman, when, in order to evade its application to JESUS OF NAZARETH, they applied it to a third temple, which they expect to see erected at some future period. For the same purpose the Jewish writers (who are followed, not in the purpose, but in the interpretation, by some modern commentators), contend that the word translated 'Desire,' being in construction with a plural verb, should be changed to 'desires;' which they understand of desirable things, the silver, gold, and rich presents of all nations, such as were presented to Solomon by the queen of Sheba. But this change is not sanctioned by any MS., and the word was unquestionably read in the singular number by the Targum and the Vulgate. Others have insinuated that this prophecy cannot be applied to Messiah, inasmuch as the temple

in which JESUS OF NAZARETH appeared was not the second, the temple of Zerubbabel, but the third, the temple of Herod. But whatever repairs and additions Herod made, it is unquestionable that, for all religious purposes, a temple existed during the forty-six years the temple of Herod was in progress. In fact, no nominal distinction was ever made by the Jews between the temple of Zerubbabel and that of Herod; and Josephus himself, upon one occasion, mentions only two temples—a former in the days of Solomon, a latter in the days of Cyrus; and in the *Chronicon Hebraum*, the temple is said to have been destroyed 440 years after it was built. To nothing less than the advent of Messiah, therefore, can this glorious prophecy be referred; and nothing less than the presence of 'God manifest in the flesh' could fulfil the prediction, and render 'the glory of the latter house greater than of the former.' C.

THE BOOK OF THE PROPHET ZECHARIAH.

Zechariah was one of the captives who returned with Zerubbabel from Babylon, and, from an expression in ch. 2. 4, there is reason to conclude that he was called to the prophetic office when a young man. He began to prophesy in the second year of Darius Hystaspes, in the eighth month of the ecclesiastical year, and consequently two months after Haggai, and was a powerful assistant to that prophet in promoting the building of the temple. His prophecy, after a solemn call to repentance, contains nine visions with which God was pleased to favour him, ch. i.-vi.; followed by three discourses enforcing godly practice, with predictions of the trials and deliverances of his people, and of the entire gospel sauren to the end of the world, ch. vii.-xiv. C.



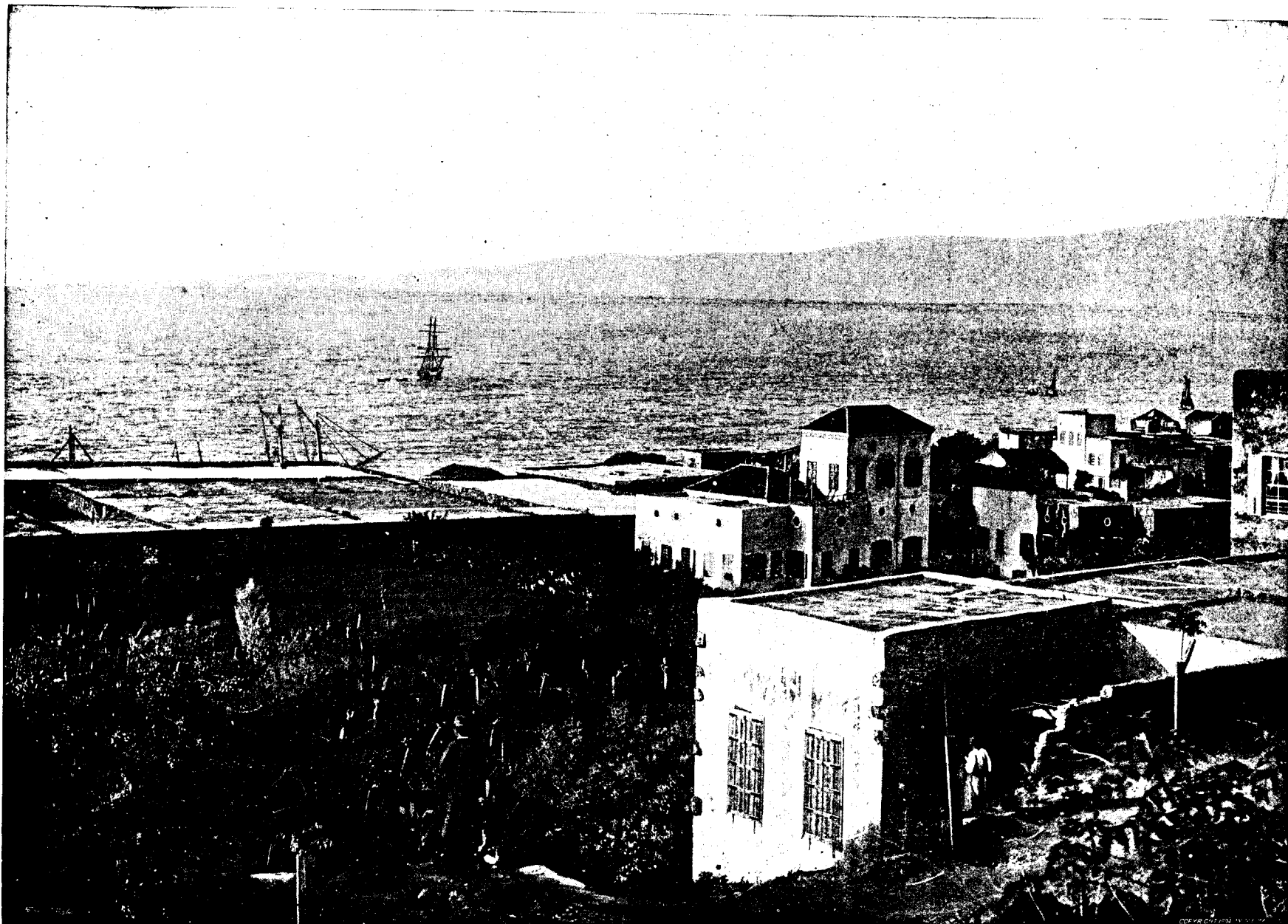
DOG RIVER, BEYROUT—NEAR THE ROCK TABLETS CONTAINING THE CARTOUCHES OF RAMESES II. OF EGYPT, PLACED HERE IN THE FOURTEENTH CENTURY BEFORE CHRIST. [Zechariah, i:15.]—"And I am very sore displeased with the heathen that are at ease: for I was but a little displeased, and they helped forward the affliction." At the time Zechariah wrote his prophecy Beyrout was in the bounds of a heathen country. It is a very old place, and

is spoken of in history before the time of Alexander the Great. This place was entirely destroyed in the second century before Christ in consequence of a rebellion against Antiochus VII. After the destruction of Jerusalem, Titus is said to have caused numerous Jews to enter the lists against each other at Beyrout. The picture above of the bridge over the Dog river is about six miles north of the city in sight of the Bay of St. George. The Dog river has its source in Mount Jebel Sunnin.



TAKING FREIGHT, VATHY, SAMOS—THE BIRTHPLACE OF PYTHAGORAS, THE PHILOSOPHER. [Zechariah, ii:10, 11.]—"Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people; and I will dwell in the midst of thee and thou shalt know that the Lord of hosts hath

sent me unto thee." Not merely the rebuilding of the temple is here signified, and the re-establishment of ordained worship at Jerusalem, but also the incarnation of Christ and His perpetual presence in the church in all countries. Vathy, Samos, is one of the cities on the coast of Asia Minor that is now sharing the benefits of the commerce which has grown out of Christian civilization, which is destined to embrace all nations.



BAY OF ST. GEORGE—AT THE FOOT OF THE LEBANON MOUNTAINS, FROM WHICH THE CEDARS WERE CUT WHICH ENTERED INTO THE BUILDING OF THE TEMPLES IN JERUSALEM. [ZECHARIAH, iv:9.]—"The hands of Zerubbabel have laid the foundation of this house, his hands shall also finish it; and thou shalt know that the Lord of Hosts hath sent me unto you." In the above picture we are in the city of Beyrouth, overlooking the Bay of St. George. We are at the foot of the Leb-

anon mountains, from which the cedars were brought used in the construction of the first and second temples at Jerusalem. The bay is called after St. George, concerning whom there are many legends. The old story of St. George and the dragon is familiar to all. Tradition says that near this bay the dragon was killed, and that afterwards St. George washed his hands in its waters. Beyrouth is in the midst of the silk-growing regions, and now occupies the place in the commercial world that Tyre, its ancient neighbor, formerly did.

ye call every man his neighbour under the vine and under the fig-tree.

CHAPTER IV.

1 By the golden candlestick is foreshadowed the good success of Zerubbabel's foundation; 11 by the two olive-trees the two anointed ones.

AND the^a angel that talked with me came again, and waked¹ me, as a man that is wakened out of his sleep;

2 And said unto me, 'What seest thou? And I said, I have looked, and behold ^aa candlestick all of gold, with a bowl² upon the top of it, and his seven lamps thereon, and seven ^apipes to the seven lamps,³ which are upon the top thereof;

3 And ^atwo olive-trees by it, one upon the right side of the bowl, and the other upon the left side thereof.

4 So I answered and spake to the angel that talked with me, saying, 'What are these, my lord?

5 Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, 'No, my lord.

6 Then he answered and spake unto me, saying, This is the word of the LORD unto Zerubbabel, saying, 'Not by might,⁴ nor by power, but by my spirit, saith the LORD of hosts.

7 Who art thou, ^aO great mountain?⁵ before Zerubbabel thou shalt become a plain: and he shall bring forth ^athe headstone thereof ^awith shoutings, crying, Grace, grace unto it.

8 Moreover the word of the LORD came unto me, saying,

9 The^a hands of Zerubbabel have laid the foundation of this house, his hands shall also finish it; and thou shalt know that the LORD of hosts hath sent me unto you.

10 For ^awho hath despised the day of small things? ^afor they shall rejoice, and shall see the plummet⁷ in the hand of Zerubbabel with those seven:⁸ they are the eyes of the LORD, which run to and fro through the whole earth.⁹

11 ¶ Then answered I, and said unto him,

courage as far as he can the faithful ministers and worshippers of God. But Christ is our present helper in time of need. And he will be graciously pitiful to our infirmities, and ready to relieve. With him narrow escapes from imminent danger are preludes of, and may be pleas for, further favours. No sinful or distressing pollutions can break his covenant with us. And if our hearts be upright with him, he will bear with our infirmities, and reward our services done in faith. There is sufficient virtue in him to change both our state and nature; and great and lasting will be the honours of his faithful servants.—But how infinitely marvellous are the incarnation, person, and office of our Redeemer! Infinitely marvellous were God's preparations of him for his debased and honorary work, as the only Saviour of men. And infinitely delightful are the pardons, sanctification, peace, rest, and holy fellowship which his people enjoy through him.

CHAPTER IV. Ver. 2, 3, 11, 14. The candlestick denotes the church curiously framed, pure, precious, and durable; the seven lamps, her ministers and members; the two olive-trees, Christ in his natures or offices, or he and his Spirit in their new-covenant stations; the oil, gifts and graces; and the pipes for conveying it, the ordinances of the gospel. 6–10. Not by human

but divine assistance, shall Zerubbabel, notwithstanding all the attempts of the heathens to hinder him, happily and triumphantly finish the building of the temple; and even you who have had low thoughts of the beginning of this work, shall rejoice when you see him carrying it on prosperously, and marvellously assisted by my all-seeing, all-preserving, and governing providence. And in like manner shall Jesus Christ, notwithstanding all the opposition of hell and earth, from age to age build up his gospel church, though by weak instruments, to the great comfort of his people.

Ver. 6. Not by might, &c. The natural light of the sun is not supplied by man's 'might or power,' but by God's good pleasure. The tree is planted and tended by man's hand, but yet the growth of the tree, and the provision of oil for artificial light, is as much the work and gift of God as is the light of the sun. So Zerubbabel shall be God's agent to build his temple, but his light to work and his assumed success are totally independent of human power, and must proceed from the grace and energy of the Holy Spirit. C.

Ver. 14. The two anointed ones. The Mosaic and Christian dispensations, that stand up before the Lord as his witnesses through the whole earth; and through whose prayers and ordinances God has dispensed and will dispense the graces of his Spirit throughout all ages. Comp. with ch. 6. 5, where 'standing before the Lord' refers not to individuals, but monarchies or dispensations. C.

REFLECTIONS.—Not only must the Holy Ghost exhibit to us divine things, but must also make us observe

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2 Mi. 4.4. Is. 2.4. Ho. 2.18. Is. 30. 10. 1 Ki. 1.25.

CHAP. IV.

a ch. 1.9.13; 2.3; 3.5.

6. 1 Je. 31.26. Da. 8.18;

10.4.1.28.

1 The prophet seems to have been overwhelmed in a deep reverie, meditating on the vision of spiritual agencies which he had just witnessed.—C.

c ch. 3.5. Je. 1.11.13.

d Ex. 25. 31–40. Re. 1.12. Col. 2.3. Jn. 1.9.14;

8.12. Mat. 5.14–16. 1 Th. 2.15.10. Mat. 25.1–4.

2 Heb. with her hand.

e Re. 4.5. 6.1.4.

3 Or, seven several pipes to the lamps.

g ver. 11.14. Re. 11.4.

h Pr. 4.7. Ja. 1.5. Mat. 16.17. 2 Co. 3.5. Mat. 7.28.

i Pr. 30.2.3. Ps. 73.20. Da. 4.18. Ge. 41.16.

j Ho. 1.7. 1 Co. 12.7.2 Co. 10.4.5. Ver. 12.

k Or, army.

l ver. 9. Is. 40.4. Lu. 3.5. Da. 2.35. Re. 16.14.

m Ez. 25. Mat. 21.21.

n Great mountain. The many obstructions to the building of the temple which the enemies of the Jews cast in Zerubbabel's way. See Ezr. 4.5. Ne. 4.6.—C.

o ver. 9. Ezr. 6.15.

p Ezr. 9.16. 17. 3. 10. 11. Ps. 118.20; 122.6–8; 51.18.

q Ezr. 3.8–13. 14.15. ch. 6.12.13. Mat. 16.18.

r ch. 2.9.11.1 Co. 2.4.

s 1 Th. 1.12.13.

t Ezr. 3.12. Hag. 2.3.

u ch. 2.9.11.13.

v Or, are the seven eyes of the LORD shall rejoice.

w See ch. 3.9.—C.

x ch. 3.9. 2 Ch. 16.9.

y Pr. 15.3. Ps. 34.15. Je. 31.28.

9 Or, 'For they rejoice when they see the plummet in Zerubbabel's hand, (the seven)—they (the seven) are the eyes of Jehovah which sweep through the whole earth.' Thereference is to the seven eyes mentioned in the previous vision; they contemplate with pleasure the construction of the temple; and they can aid it, for their influence extends throughout the whole world.—P.

* I think the whole scope of the passage shows that 'the two anointed ones,' or as the Hebrew idiom has it, 'the two sons of oil,' are Joshua and Zerubbabel, who were specially commissioned to carry

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out the work of the Lord; and who are here rightly represented as deriving all their power and grace directly from on high.—C.

1 Heb. by the hand

2 Two principal ones, ver. 2.

3 Heb. the gold.

4 Or, empty out of themselves oil into the gold.

5 Heb. sons of oil.

6 Ex. 29.7. 1 Sa. 10.1.

7 Heb. priests and kings, i.e. chiefs.

8 Christ, as represented by them and his ministers, Re. 11.4.

9 Cf. 16. 14. 10. 8. 1 Ki. 17.1. Jos. 3.11.

7 See note * in first column.

CHAP. V.

1 This presents the sixth vision.—C.

a Is. 8.1. Je. 36. 1. Eze. 2.9.

b ver. 1. Mal. 3. 5. Zep. 1.7. 14.2. Fe. 2.3.

c Ge. 6.1. 18.5.

d ch. 3.17. De. 11.20.

e 28.17. &c.; 30.10. Mal. 4.6. Re. 14.10. Is. 3.11.

2 Whole earth—whole land of Judea.—C.

h Ho. 4.2. Pr. 20.24; 23.2. 14.2. 15.9. Ne. 13.10.11. Ex. 20.7.15. ver. 4.

3 Or, every one of this people that standeth, holdeth himself guiltless, as it doth.

4 Every one that stealeth—and every one that sweareth.

Sins very prevalent among the Jews in the days of our Lord. See Mat. 5.33–36. 23.14. 16–22. Lu. 11.50. Jn. 10.8.10. Ro. 2.21.—C.

5 This side and that side. The roll was written on both sides, as in Eze. 2.10; one side containing the charges against robbers, the other against blasphemers.—C.

6 Ps. 110.4. He. 4.14. 107.24.25.

7 Le. 19.12.

8 Le. 14.45. Job 18.14. 15.20.22. Lu. 19.44.

9 ch. 2.3.4.11.10.44.

10 Mat. 23.32. Ge. 15.16. with Am. 8.5.

11 Or, their vessel—a measure much in use among the Jews. Ex. 16.36. Le. 19.36. Ru. 2.17. resembling the common bushel in shape, and containing about seven gallons.—P.

12 The emblem of the Jews as traffickers in all lands.—C.

7 Or, weighty piece.

Mat. 18.24. Am. 2.13. Is. 24.24. 26.43. Ge. 13. 13. or Is. 13.12.

15.13. 17.13.19.21.22. 15.13.19.21.22. 15.13.19.21.22.

16.13.19.21.22. 15.13.19.21.22.

17.13.19.21.22. 15.13.19.21.22.

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54.13.19.21.22. 15.13.19.21.22.

55.13.19.21.22. 15.13.19.21.22.

56.13.19.21.22. 15.13.19.21.22.

57.13.19.21.22. 15.13.19.21.22.

58.13.19.21.22. 15.13.19.21.22.

59.13.19.21.22. 15.13.19.21.22.

60.13.19.21.22. 15.13.19.21.22.

What are these ^atwo olive-trees upon the right side of the candlestick, and upon the left side thereof?

12 And I answered again, and said unto him, What be these two olive-branches, which ¹through the two golden pipes² empty the golden³ oil out of themselves?⁴

13 And he answered me and said, Knowest thou not what these be? And I said, No, my lord.

14 Then said he, These are the two ^aanointed ones,⁶ that ^astand by the LORD of the whole earth.⁷

CHAPTER V.

1 By the flying roll is showed the curse of thieves and swearers. 5 By a woman pressed in an ephah, the final damnation of Babylon.

THEN I turned,¹ and lifted up mine eyes, and looked, and behold a flying ^aroll.

2 And he said unto me, What seest thou? And I answered, I see a ^aflying roll; the length thereof is ^atwenty cubits, and the breadth thereof ten cubits.

3 Then said he unto me, This is ^athe curse that goeth forth over the face of the whole earth:² for ^aevery one that stealeth shall be cut off as on this side according to it;³ and every one that sweareth⁴ shall be cut off as on that side⁵ according to it.

4 I will bring it forth, saith the LORD of hosts, and it shall ^aenter into the house of the thief, and into the house of him ^athat sweareth falsely by my name: and it shall remain in the midst of his house, and ^ashall consume it with the timber thereof and the stones thereof.

5 ¶ Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what is this that goeth forth.

6 And I said, What is it? And he said, This is ^aan ephah⁶ that goeth forth. He said moreover, This is ^athe resemblance through all the earth.

7 And, behold, there was lifted up a ^atalent⁸

them. And it is desirable to understand God's manifestations of himself in his Word, ordinances, and providences; yea, great is the shame that we are so slow of heart to conceive of them. Yet in parables we may often understand their scope, though we should not clearly understand every circumstance of them. No want of human helps can hinder God's work. Nay, they are often withheld, that his power and grace may have all the glory. Silent progress will issue in triumphant shoutings. What takes its rise from may safely be committed to the care of his grace. He will never forsake the work of his hands. And while fulfilment of predictions attests their divine original, the smallest beginnings of his work ought never to be despised. It is inexpressibly comfortable to see magistrates and ministers active in building the church, and God himself making all his providences to concur for her welfare, while Jesus and his Spirit, by ordinances and oracles, pour down their influences upon her ministers and members.

CHAPTER V. Ver. 6–11. The ephah, a large measure, denotes that they would fill up a very large measure of iniquity everywhere before God would execute his judgments upon them. The woman sitting in the ephah denotes the Jewish nation awfully abandoned

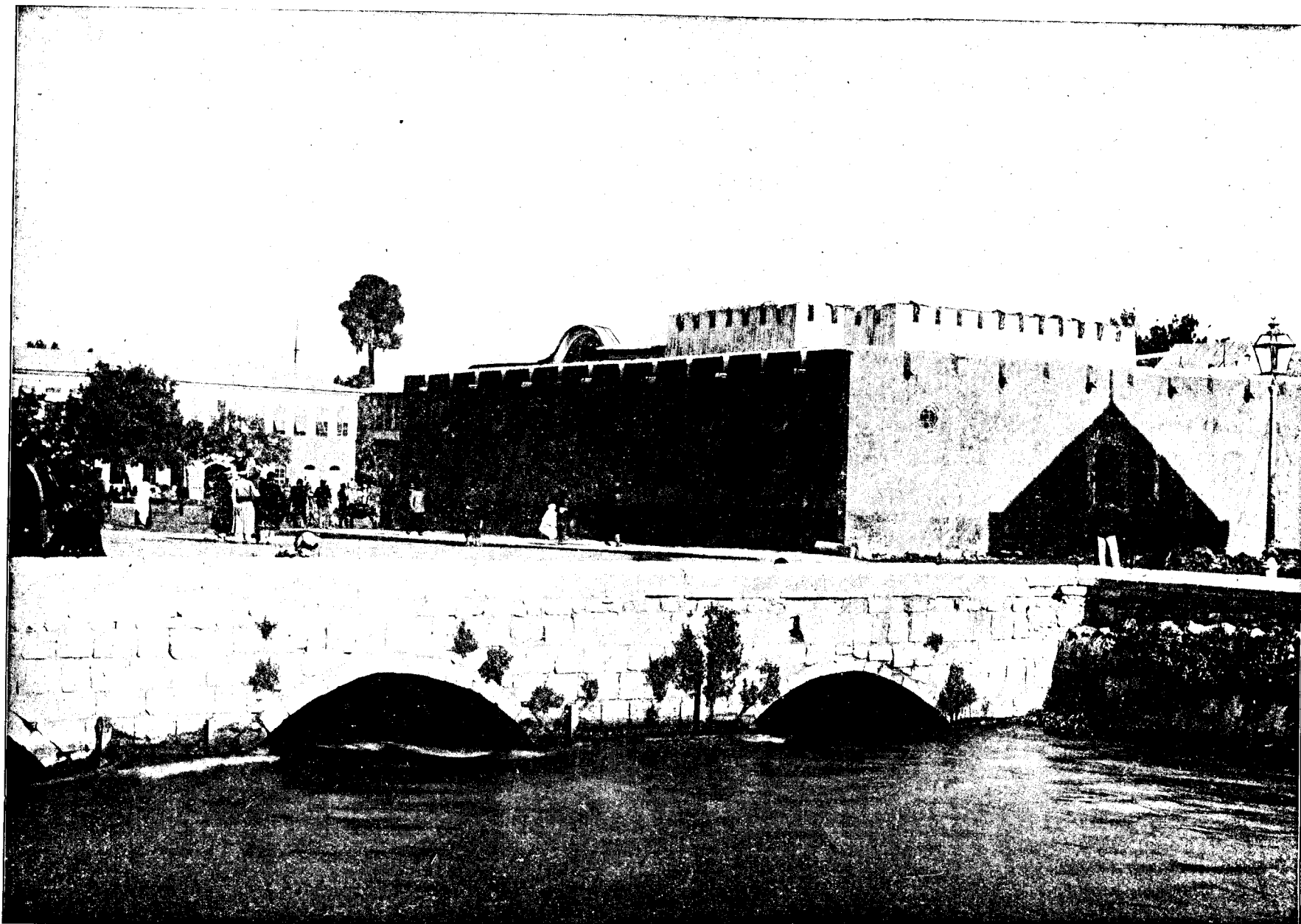


TOMB OF SHEIK ISLAM, DAMASCUS—ONCE THE CAPITAL OF THE KINGDOM OF SYRIA, UNDER THE DYNASTY OF THE HADODS. [ZECHARIAH, vi.]—Zechariah wrote in the year B. C. 519. At that time Damascus was a wealthy city, having its seaport town at Tyre. Twenty-four hundred and fifteen years after the time that Zechariah wrote we still find Damascus a prosperous and wealthy, though a wicked and ill-governed city. It was in this city that St. Paul was converted, and Christians have always lived here

since his time, but for many hundred years it has been one of the principal cities of the Mohammedan religion. The term sheik means elder or eldest. It has a title of dignity belonging to the chiefs of the Arabian tribes. It is also a title of a religious person who preaches in the Mosques. The same form of government by which the sheik could speak with authority has existed since the time of Abraham. Especially among the Moslems the dead who have been distinguished in life by piety are greatly honored.

CHAPTER VII. Ver. 5, 6. In the fast of the

iv. sect. xi.-xv. the promise of grace and the gospel chiefly and kingly. 4. The crowns reward the liberality of the materials, and a



PUBLIC SQUARE, DAMASCUS—A NOTED PLACE IN THE TIME OF ABRAHAM (Genesis, xiv:15; xv:2:) [Zechariah, vii:1.]—"And it came to pass in the fourth year of King Darius, that the word of the Lord came unto Zechariah in the fourth day of the ninth month, even in Chisleu." At the time the prophecy of Zechariah was written, or in the time of King Darius, Damascus was included in the great Persian empire which stretched from India to Thrace and Egypt.

In the above picture we have a view of the leading public square in the city of Damascus. In the midst of the square is the city prison. We see the Abana river flowing under the square through great stone arches. Damascus was conquered by Nineveh, Babylon and Memphis. She lived before them and she has outlived them all. She has been twice supplanted by Antioch, and has seen Antioch decay. The secret of her life is the Abana river.

month, separating myself, as I have done these so many years?⁴

4 ¶ Then came the word of the LORD of hosts unto me, saying,

5 Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth⁵ and seventh month,⁶ even those seventy years, did ye at all fast unto me, even to me?

6 And when ye did eat, and when ye did drink, did not ye⁷ eat for yourselves, and drink for yourselves?

7 Should ye not hear the words⁸ which the LORD hath cried by⁹ the former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when men inhabited the south and the plain?¹

8 ¶ And the word of the LORD came unto Zechariah, saying,

9 Thus speaketh the LORD of hosts, saying, Execute true judgment,² and show mercy and compassions every man to his brother:

10 And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart.

11 But they refused to hearken, and pulled away the shoulder,³ and stopped⁴ their ears, that they should not hear.

12 Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the LORD of hosts hath sent in his spirit by⁵ the former prophets: therefore came a great wrath from the LORD of hosts.

13 Therefore it is come to pass, that as they cried, and they would not hear; so they cried, and I would not hear, saith the LORD of hosts:

14 But I scattered them with a whirlwind among all the nations whom they knew not: thus the land was desolate after them, that no man passed through nor returned; for they laid the pleasant land⁶ desolate.

CHAPTER VIII.

1 The restoration of Jerusalem. 9 They are encouraged to the building by God's favour to them. 16 Good works are required of them. 18 Joy and enlargement of the church promised.

AGAIN the word of the LORD of hosts came to me, saying,

fifth month they lamented the burning of the city and temple by the Chaldeans. In the fast of the seventh they bewailed the murder of Gedaliah, whom the Chaldeans made governor over their poor brethren which were left in Judea. But in neither did they fast in a right manner, or with a view to God's glory; and so their fasts were no more acceptable to God than their common eating and drinking to gratify their own sensual appetites. 11, 12. Like unruly bullocks, they refused to be under the yoke of God's laws, and obstinately rebelled against all his warnings, and would not even patiently hear his messages; yea, by a course of presumptuous sinning, they rendered their hearts quite obdurate and impenetrable to conviction, neither regarding the law of Moses, nor the instructions of the prophets which succeeded him in Israel.

Ver. 3. Should I weep? Now that the captivity has been restored, and the temple likely to be soon completed, should I (con-

tinue to) weep? The question being uttered upon the assumption that they had wept in contrition of spirit—a self-flattering assumption, which the prophet proceeds to rebuke, on the authority of Him who searches and tries the reins and the heart. C.

REFLECTIONS.—It is an honour for great as well as small to reverence the messengers and ordinances of God, to supplicate his favours, and to ask his directions. Every man ought to be employed answerably to his station and gifts; and in cases of conscience, none ought to be more able and ready than God's ministers, whose daily business it is to search his Word. And if God afflict, it is time for us to humble ourselves under his mighty hand. Religious customs should neither be introduced nor altered without serious and mature deliberation; and never ought we to inquire into our duty, without being willing to hear our faults charged home on our consciences. But, alas! it is too common to make our own inclination, and not God's law, our rule: our pleasure, profit, or honour, not his

A.M. cir. 3487.
B.C. cir. 517.

A.M. cir. 3487.
B.C. cir. 517.

that the fasting of the people had been a mere form. The fasting which God approves is not abstention from meat or drink, but obedience to his command, devotion to his will, and righteousness of life.

17 With great fury against her cruel and tyrannous oppressors.—C.

21 I am returned—

at present, in purpose and promise; after the restoration (ver. 4, 7, 8, in fulfilment).—C.

22 Heb. I will be as a city.

23 Heb. for multitude of days.

24 Or, hard or difficult.

25 A Ge. 18.1. Lu. 1.37.

26 18.27. Ro. 4.20.21. Jo. 3.27.

27 18.11. 11.12. 27.12.

28 18.11. 11.12. 27.12.

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57 18.11. 11.12. 27.12.

58 18.11. 11.12. 27.12.

2 Thus saith the LORD of hosts, I was jealous for Zion with great jealousy, and I was jealous for her with great fury.¹

3 Thus saith the LORD, I am returned² unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called, A city of truth; and the mountain of the LORD of hosts, The holy mountain.

4 Thus saith the LORD of hosts, There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age.³

5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

6 Thus saith the LORD of hosts, If it be marvellous⁴ in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the LORD of hosts.

7 Thus saith the LORD of hosts, Behold, I will save my people from the east country, and from the west⁵ country;⁶

8 And I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be my people, and I will be their God, in truth and in righteousness.

9 ¶ Thus saith the LORD of hosts, Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which were in the day that the foundation of the house of the LORD of hosts was laid, that the temple might be built.

10 For before these days there was no hire for man, nor any hire for beast; neither was there any peace to him that went out or came in, because of the affliction: for I set⁸ all men every one against his neighbour.

11 But now I will not be unto the residue of this people as in the former days, saith the LORD of hosts.

12 For the seed shall be prosperous;⁹ the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things.

13 And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye

glory, our end in our actions, whether natural, civil, or religious. All the faithful messengers of God, in every age, remarkably harmonize in the leading truths and duties of religion. And in practical religion, strict equity, tender compassion, and brotherly kindness, are ingredients of the highest importance. Yet, alas! how obstinately many professors neglect them, and practise the opposite vices! And fatal and answerable are the punishments which they incur thereby.

CHAPTER VIII. REFLECTIONS.—God's new-spiritual relations, gracious presence, and everlasting love, are sources of abundant benefits to his people; and the blessings of time, as well as of eternity, inseparably and closely follow sincere reformation from sin. Great is the mercy when children are so healthy, so safe from alarms of war, so well nourished, and so kindly affectioned, as in companies to follow their

CHAPTER IX.

shall be "a blessing: "fear not, *but* let your hands be strong.

14 For thus saith the LORD of hosts, "As I thought to punish you, when your fathers provoked me to wrath, saith the LORD of hosts, and I repented not:

15 So^a again have I thought in these days¹ to do well unto Jerusalem, and to the house of Judah: fear ye not.

16 ¶ These *are* the things that ye shall do, Speak^b ye every man the truth to his neighbour; execute the "judgment of truth and peace"² in your gates:

17 And³ let none of you imagine evil in your hearts against his neighbour: and "love no false oath: for all these *are things* that "I hate, saith the LORD.

18 ¶ And the word of the LORD of hosts came unto me, saying,

19 Thus saith the LORD of hosts, "The fast of the fourth month,³ and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to "the house of Judah joy and gladness, and cheerful "feasts:⁴ therefore love the truth and peace.⁵

20 Thus saith the LORD of hosts, "It shall yet come to pass, that there shall come people, and the inhabitants of many cities:

21 And the inhabitants of one city shall go to another, saying, "Let us go speedily⁶ to pray before the LORD,⁷ and to seek the LORD of hosts; I will go also.

22 Yea, "many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD.

23 Thus saith the LORD of hosts, In those days it shall come to pass, that "ten men⁸ shall take hold, "out of all languages of the nations, even shall "take hold of the skirt of him that is a Jew, saying, "We will go with you; for we have heard that God *is* with you.

innocent diversions; and when none other amuse themselves with such trifles: and especially when God gathers sinners to his church, and solemnly and practically acknowledges them his people. God can easily reverse the unhappy state of nations and churches, and turn their howlings into shouts of praise and transports of joy. And he will delightfully gather believers out of all kindreds, tongues, and languages. Why then should we ever doubt of his power or will to fulfil the most astonishing promises? Powerfully ought these to engage our hearts to our duty, however difficult or dangerous. And nothing should be dearer to us than the worship of God, and the winning of others to Christ.

CHAPTER IX. Ver. 7. The Philistines shall be disabled from murdering and plundering the Jews; nay, shall be subdued by the Maccabees, and many of them turned to the Lord. 8. I will marvellously protect the Jews, while Greeks, Syro-Grecians, and Egypto-Grecians repeatedly march their armies through Canaan. 10. Wars and carnal confidences shall be extirpated; and by the preaching of the gospel among the Gentiles shall Christ's kingdom be extended, not only over all Canaan, but the whole world. 11. And as the Lord, according to his promise, brought you up out of Chaldea, where ye had neither hope nor happiness, so shall he, by the blood of Christ, the condition of the

promise of grace, bring multitudes out of their state of heathenism, sinfulness, and misery. 12. Let not only those who remain in Chaldea hasten to Canaan, in hopes of redoubled blessings, sufficient to balance their past miseries; but let those who are in a state of heathenism and unregeneracy, in the faith of the gospel promises, hasten to Jesus Christ, the only Saviour and Refuge. 13-17. I will enable the Jews to withstand, subdue, and route their Syro-Grecian and Turkish enemies with great slaughter, and render themselves honoured and powerful; yea, by means of Jewish preachers, I will go forth conquering the nations, however learned or valiant, to Jesus Christ: and while the redeemed, and especially faithful ministers, are marvellously protected and honoured, persons of all ranks shall, with admiration of his glory and goodness, richly partake of his fulness.

Ver. 1. "The prophecy 'or burden' of the word of JEHOVAH, on the land of Hadrach and Damascus shall it rest. For the eye of JEHOVAH is over man, and over all the tribes of Israel. *Newcome.* shall be converted to God; and one shall be admitted to citizenship and honoured as a "ruler": another shall be as a "Jebusite," an original inhabitant of Jerusalem, never expelled, but amalgamated with the people of God, Jos. 15. 63; Jer. 1. 21; 2 Sa. 24. 16-24. C.

Ver. 8. A prophecy still future—but the Lord is faithful, and all the oppression of Israel shall surely come to an end. When the Son shall make them free, they shall be free indeed, Jn. 8. 36. C.

Ver. 13. *Sword of a mighty man.* Seeing Christ comes to preach peace to the heathen, ver. 10, this conquest over Greece

A.M. cir. 3487.
B.C. cir. 517.

A.M. cir. 3487.
B.C. cir. 517.

25. Mil. 5. 7.
y ver. 9. Is. 41. 10. 15.
10. 1. Co. 10. 13. Ep. 6. 10.
2 ch. 1. 6. Je. 31. 28. 2.
Ch. 30. 16. Je. 15. 1-4.
4 Je. 29. 11; 31. 28. 2.
Ch. 10. 19. Ps. 34. 15. Is.
43. 1, 2. ver. 13. Lu. 12.
32.

1 These words convey a gracious promise to the remnant that returned with Zerubbabel.—C.
6 Ps. xv. Ep. 4. 25. Pr.
12. 19.

2 Heb. judge truth and the judgment of peace.

3 d Pr. 3. 29. Je. 4. 14. ch. 7. 10. Ro. 7. 14, 23, 24. Mat. 5. 38.

4 e ch. 3. 5, 34. Je. 4. 2. g Je. 44. 1. Pr. 16-19. Ps. 5-6. Hab. 1. 13.

5 h ch. 7. 5. Je. 52. 4, 6. 124. 1, 2. 2 Ki. 25. 1, 4, 6.

6 3 Of the fourth month—in remembrance of the city being broken up. Of the fifth and of the seventh month: see ch. 7. 5.

7 Of the tenth month: the day on which Jerusalem was invested by Nebuchadnezzar.—C.
8 Es. 8. 17. Ps. 30. 11. Is. 35. 10. 51. 11.

9 Lu. 1. 74. 75. Tit. 2. 11. 1 Ti. 2. 4. 1 Heb. solemn or set times.

10 The days formerly dedicated to fasting and mourning would now, under the divine blessing, be dedicated to joy and festivity. The note of Luther is appropriate and characteristic:—"Keep only what I command, and let fasting alone. Yea, if ye keep my commandments, not only shall such fasts come to an end; but because I will do so much good to Jerusalem, all the affliction, for which ye have chosen and kept such fasting, shall be soon so forgotten, that ye will be transported with joy when ye think of your fasting, and of the heart's grief on account of which ye fasted.—P.

11 Is. 2. 3. 50. 38. 9. 66. 23. Je. 50. 4. ch. 14. 10. 2. 11. Mi. 4. 1, 2. Mat. 8. 11. 31. 5. Is. 11. 10. 1. Ps. 122. 1, &c.

12 Or, continually. Heb. going, Ho. 6. 3.

13 Heb. to eat out the face of the LORD.

14 Is. 60. 3, &c. o Many, Ec. 11. 2. Is. 41. 1. Mi. 5. 6. Ge. 31. 7, 41.

15 Nu. 22. Da. 1. 20. 2 Re. 7. 9. Ro. 2. 28. 29. ch. 2. 11.

16 Is. 43. 3, 6. 7 Is. 60. 3. 2. 3. 1 Co. 14. 25. Nu. 10. 39, 32.

17 Ten men. The phrase is not used, as some imagine, for an indefinite number,

but to indicate order, arrangement, and discipline, Ex. 18. 21. De. 1. 15. 701 composed the Jewish army; the number being, most probably, adopted from the ten commandments, see Ex. 34. 28. Ru. 4. 2. The prophecy may well represent ten Gentile converts, following one Jewish teacher. Lord, hasten the time!—C.

CHAP. IX.
B.C. cir. 510.

a Is. 13. 1. Je. 23. 33. Mal. 1. 1.

b Am. 1. 3-8; 3. 12. Is. 17. 1, 3. Je. 40. 3-27.

1 The construction shows that this is not a mere geographical name; for then the land of Hadrach must include Damascus, with Tyre and Sidon.

Neither can I think it is the name of a king. It seems rather a symbolical name given by the prophet to that country which is now known as Northern Syria, and intended to denote at once courage when forced to fight, and tenderness as a conqueror.—P.

2 Is. 17. 7, 8. 2 Ch. 20. 13. Ps. 3. 7. 2. 14. Nu. 34. 7, 8.

3 Is. xxxii. Eze. xxvi. xxvii. Joel 3. 4-8. Am. 1. 9-11.

4 Eze. 28. 3-5, &c. 5 And also on Hamath, which bordereth thereby; on Tyre, and on Sidon, though she be very wise.—*Newcome.*

6 Jos. 19. 29. 2 Sa. 24. 7. Eze. 28. 4, 5. xxvii. Job. 27. 17. Re. 18. 9.

7 Pr. 10. 2. Is. xliii. Joel 3. 4-8. Eze. xxvi. xxvii.

8 2 Zep. 2. 4, 5. Eze. 25. 15-17. Je. xlii. Is. 14. 29. 31.

9 Ac. 26. 1 Is. 26. 12. Re. 18. 9. Ec. 6. 2. Mi. 2. 4. Ho. 7. 9. Am. 1. 8.

10 1 Is. 26. 12. Re. 18. 9. Ec. 6. 2. Mi. 2. 4. Ho. 7. 9. Am. 1. 8.

11 Eze. 25. 17. 12 Pr. 29. 23.

13 ch. 8. 6. Is. 43. 17, 6. 11. 14. 14. 30. Ob. 19. Am. 9. 11, 12. Gal. 3. 28. Col. 3. 11.

14 Ps. 34. 7; 46. 1-5. De. 32. 27-29. 2 Eze. 28. 24. 26. 12. 2. Eze. 2. 25. 2 Sa. 16. 12. 2 Ch. 16. 9. Ps. 34. 15.

15 Is. 62. 11. Mat. 21. 5. ch. 2. 10. Jn. 12. 14, 15. Ps. 26. Je. 23. 5. Is. 9. 6, 7.

16 Ps. 45. 7. Mat. 3. 15. 1. Is. 45. 17, 21. 22. He. 7. 25. Ac. 1. 15. Ho. 1. 7.

1 Amidst the judgments of the neighbouring nations God will defend his church. 9 Zion is exhorted to rejoice for the coming of Christ, and his peaceable kingdom. 12 God's promises of victory and defence.

THE burden^a of the word of the LORD^b in the land of Hadrach,¹ and Damascus shall be the rest thereof: "when the eyes of man, as of all the tribes of Israel, shall be toward the LORD.

2 And "Hamath also shall border thereby; "Tyros, and Zidon, though it be "very wise.²

3 And Tyros did build herself³ "a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets.

4 Behold,⁴ the Lord will cast her out, and he will smite her power in the sea; and she shall be devoured with fire.

5 Ashkelon⁵ shall see it, and fear; "Gaza also shall see it, and be "very sorrowful; and Ekron, for her expectation, shall be ashamed; and the king shall perish from Gaza, and Ashkelon shall not be inhabited.

6 And "a bastard⁶ shall dwell in Ashdod; and "I will cut off the pride of the Philistines.

7 And "I will take away his blood⁷ out of his mouth, and his abominations from between his teeth; but "he that remaineth, even he, shall be for our God; and he shall be as a governor in Judah, and Ekron as a Jebusite.

8 And "I will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth; and "no oppressor shall pass through them any more: for now "have I seen with mine eyes.

9 ¶ Rejoice⁸ greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy king cometh unto thee; "he *is* just, and having salvation, lowly, and "riding upon an ass, and upon a colt the foal of an ass.

10 And "I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle-bow shall be cut off: and "he shall

y Jn. 12. 14. Lu. 19. 30. Mat. 21. 7. 2 Ho. 1. 7; 28 Hag. 2. 22. Mi. 4. 10. 11. 2 Co. 10. 4, 5
a Ps. 72. 3, 8-11. Is. 9. 6; 11. 6-10; 57. 18, 19. Ps. 22. 27-30. Ep. 2. 13-22.

will be, not with the weapons that are carnal, but with "the sword of the Spirit, which is the Word of God." C.

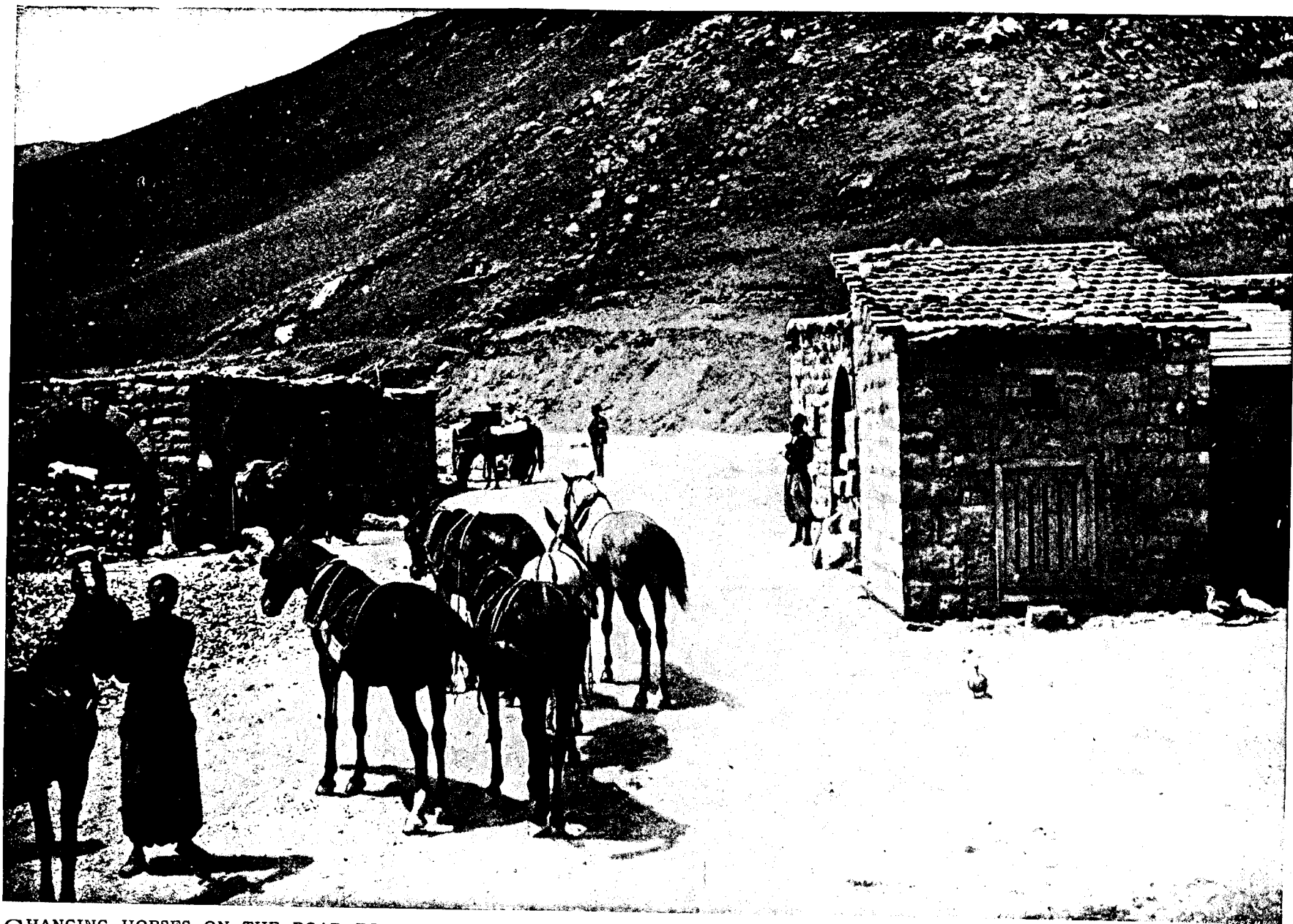
Ver. 15. *Defend them.* As he "defended" Paul from the cruelty and conspiracy of the Jews, and made Caesar a shield against his inveterate enemies, Ac. 21. 27-36; 23. 14-27; 25. 11.—*They shall drink*—at the "wells of salvation," Is. 12. 3; see Jn. 4. 14, and make a "joyful" "noise" to the Lord, Ps. 66. 1.—*Note.* The church of God has always been distinguished by singing in her worship. See as specimens of her holy "noise," Ex. 15. 1-21, and the book of Psalms throughout. See also Lu. 2. 13; Mar. 14. 26; Ja. 5. 13; Re. 14. 3. C.

REFLECTIONS.—Fearful destructions await the disturbers of God's church. Their punishment may be in part delayed, but is never forgotten. Yet what blessed grace appears in the conversion of those who accept Jesus Christ as Saviour! And it promises well when men are turned from idols to the living God. Though Christ's little flock be in the midst of devourers, his protection can render them safe. Infinite is his excellency, ability, and suitableness to save sinners, even the chief. No case on this side hell is too desperate for his almighty power and grace: and his answerableness to our sinfulness and misery ought to animate our speedy flight to him for deliverance. When he, as the Captain of salvation, prepares and arms his instruments, an easy and notable victory is secured for his followers; and the overthrow of sin contributes to their honour and comfort. And great is their joy in himself and his grace, while they plentifully share of his fulness.



STREET OF GOD, DAMASCUS—TAKEN BY ALEXANDER THE GREAT
 IN 333 B. C. [Zechariah, ix:1.]—"The burden of the word of the Lord in the land of Hadrach, and Damascus shall be the rest thereof: when the eyes of man as of all the tribes of Israel, shall be toward the Lord." In the above we have a view of the Street of God in the city of Damascus. We find in the streets of this ancient city that every eastern nation and tribe has one or more representatives. Here are Damascus merchants with flowing

robes and embroidered turban. Here are Turkish effendis decked in a caricature of Frank costumes. Here are mountain princes trotting along in crimson jackets covered with gold embroidery. Here are Bedouins spare in form and dark in visage. Here are Druse sheiks gorgeously arrayed in silk robes. Here are Kurdish shepherds in sheep-skin caps, and stately Persians with long white robes and flowing beards. These are the classes one is likely to see in the vicinity of the bazaars, a perpetual banquet of color.



CHANGING HORSES ON THE ROAD TO BEYROUT—THIS PHOTOGRAPH TAKEN ON TOP OF THE LEBANON MOUNTAINS. [Zechariah, xi:1.]—"Open thy doors, O Lebanon, that the fire may devour thy cedars." The artist and the writer left Damascus at 4:30 o'clock in the morning by a diligence to go to Beyrout. This is a ride of seventy miles over the Lebanon mountains, and is made in thirteen hours. Horses are changed every hour. Six are used to pull the conveyance and much of the time they pass in a sweeping gallop.

These horses are being changed near the top of the Lebanon mountains, and the time is near the middle of the day. The Bible represents Lebanon as lying on the northern border of the promised land. This mountain has always been famous for cedars. Some distinguished traveler has said: "I have traveled in no part of the world where I have seen another such variety of glorious mountain scenes within so narrow a compass."



CHURCH OF THE HOLY SEPULCHER—BUILT OVER THE GRAVE OF OUR SAVIOR.
 [HOSEA, vi:2.]—"After two days he will revive us; in the third day he will raise us up, and we shall live in his sight." The Church of the Holy Sepulcher is supposed to stand upon the sight of the place where Christ was crucified. The Holy Sepulcher stands in the center of the rotunda of this church. It is covered by a small building twenty-six feet long by eighteen feet inside the church. The Holy Sepulcher is cased in yellow and

white stone and is ornamented with slender semi-columns. It is surmounted by a tomb. The entrance into the sepulcher leads into the first apartment, called the Chapel of the Angel, where it is said that an angel sat on the stone that had been rolled away from the door of the sepulcher. The vault where it is said our Savior was buried is quadrangular, about six by seven feet. In the church which stands over the sepulcher there are many divisions and apartments belonging to different denominations.

11 In that day ^ashall there be a great mourning in Jerusalem, as the mourning of Hadad-immon¹ in the valley of Megiddon.²

Mat. 26. 31. 56.
Mar. 14. 27. Jn. 16. 32.
Lu. 21. 24. ch. 11. 8. 9.

8 And it shall come to pass, *that* in all the land, saith the LORD, "two parts therein shall be cut off, *and* die; but the "third shall be left therein.

Ver. 9. *Third part.* The nation was divided immediately before and after the death of Christ the Shepherd into three parts — Pharisees, Sadducees, and Christians. The two former were utterly cut off, either by death or captivity; the third part remained, saved at Pella when Jerusalem was destroyed, and preserved in the mass of the Roman empire till they had leavened the whole. C.

1500

to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.

17 And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.

18 And if the family of Egypt go not up, and come not, that have no rain, there shall be the plague wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles.

19 This shall be the punishment of Egypt,

A.M. cir. 3504.
B.C. cir. 500.

Ps. 2:6; 24:7-10; 1 Ti. 1:17; 6:15; Mat. 28:18; Jn. 5:22-23; Phil. 2:9-11; Re. 17:14.

A.L. 23:33; Ac. Ne. 8:14, &c.

1 Is. 45:23; 46:12; Ps. 21:8-15; 110:5, 6; with De. 28:23, 24; Is. 30:23; Mi. 5:7.

J. Is. 19:22; & 13.

9 Heb. upon whom there is not, De. 11:10, 11.

A ver. 15, 19, with Le. 23:34-43; Ho. 12:9; Jn. 7:2.

1 Or, sin, Jn. 3:19; 12:48; 15:22; 49:39.

Ps. 110:3; Is. 60:21; 62:12; Zep. 3:9, 11; Eze. 36:26-27; 43:12; Phil. 3:20; Re. 21:27; Is. 23:18, with Ex. 28:36.

2 Or, brides.

A.M. cir. 3504.
B.C. cir. 500.

Is. 60:7; Eze. 46:23; 24; Mal. 1:11.

2 See ver. 20; Col. 3:17; 1 Pe. 4:11; 1 Co. 10:31; 1 Pe. 2:16.

3 Is. 61:6; Re. 5:10; 20:6; 1:6.

4 Is. 4:3; 3:15; Eze. 44:9; Jod. 3:17; Zep. 3:11.

5 Re. 21:27; 22:15; Mat. 21:12, 13; Phil. 3:12.

6 The Canaanite may be translated 'merchant,' and the prediction be considered a spiritual realization of our Lord's typical act in driving the 'traders and sellers' out of the temple, Jn. 2:16, 2 Pe. 2:3; Re. 18:11—C.

7 1 Co. 6:9-11; Ep. 2:19-22; 1 Ti. 3:15; He. 3:6; 1 Pe. 4:19; 5:5.

and the punishment of all nations that come not up to keep the feast of tabernacles.

20 ¶ In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD's house shall be like the bowls before the altar.

21 Yea, every pot in Jerusalem, and in Judah, shall be holiness unto the LORD of hosts; and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts.

motives, in a holy manner, and to holy ends; and the church shall be purged from all apparently unclean and mercenary ministers and professors.

Ver. 1. *The day of the Lord*—which he has appointed for punishing the sins of the Jews who had, 'with wicked hands, slain the Holy One and the Just.' C.

Ver. 6. *Clear nor dark*. The word 'nor' is supplied by the translators, and mars the sense. The meaning of the expression is, that 'the day' (the twenty-four hours) should no more consist of 'the evening and the morning'—the alternate succession of light and darkness—but become a period of continuous light. A state of the church unlike its past history, in which good and evil, spiritual light and darkness, have been so continually commingled, that it has become a serious question to decide which has been predominant; but 'the just shall live by faith' in the promise, and be 'saved by hope' of the latter-day light and glory. C.

REFLECTIONS.—Judgments commonly begin at the house of God; where then shall the ungodly and sinner

appear at last! Scarcely ever do nations or armies prosper much after they have imbrued their hands in the blood of God's people. Thrice happy is the gospel church which hath Jesus Christ for her superintendent and her root, in which both Jews and Gentiles cordially unite! Open is the access to her made by his ascension and published gospel; and with great earnestness ought men to flee into her. It is new spiritual relation to God that can alone render us happy amidst manifold commotions. And let providences be ever so dark and intermixed, if our God knows and manages them they will all issue in a comfortable manner. It is a great honour to be a mother of churches, from whence gospel messengers, oracles, ordinances, and influences do spread into the world, and render the whole a united

kingdom of Jesus Christ. Remarkable deliverances of the church are generally attended with terrible ruin to her opposers; if one plague answer not, another is inflicted; and it is for the honour of Jesus' grace that the remnant of such are often converted by his Spirit and saved by his blood. Divine influences graciously rectify men's devotions, with respect to their object, Mediator, manner, and seasons. And if men condemn and neglect the ordinances of God and means of grace, they forfeit not only the blessings of salvation, but even of common providence. But thrice happy shall be the blessed future, when holiness shall not only shine forth in every devotion, but even in the most ordinary business, and everything be used as devoted to the service of Christ.

CONCLUDING REMARKS ON THE BOOK OF ZECHARIAH.

Zechariah was contemporary with Haggai, and his coadjutor in the great national work of building the temple, reorganizing the worship of Jehovah, and reforming the principles and habits of the people. But, though there appear no companion but Haggai, it does not necessarily follow, that upon them alone the prophetic spirit was poured out, and the supply of instruction, so inadequate to the spiritual wants of the people. How few of our Lord's disciples and apostles have left any written record of their thoughts or labours!—Even so, there may have been many enlightened and faithful prophets in the days of Joshua the high-priest—who laboured abundantly in the word and doctrine, who were living

epistles addressed to all their countrymen—and who yet have transmitted no memorial of their persons or works to posterity. God desired not that his Bible should become a large book—Jn. 20, 30, 31; 21, 25—a load for the memory, or a toil for the understanding—but merely that it should present such specimens of providence and grace, as would render it a book of sufficient precedents for all times and circumstances—of reproofs for all forms of sin, and of encouragement to all duties.

Ch. 9, 9; 12, 10; 13, 7, seem evidently quoted or referred to in Mat. 21, 4, 5; 26, 31; Mar. 14, 27; Jn. 12, 14, 15; 19, 37; Re. 1, 7.

THE BOOK OF THE PROPHET MALACHI.

Malachi seems to have prophesied about A.M. 3600, contemporary with or quickly after the government of Nehemiah. His principal scope is to reprove the Jews for their neglect or profanation of God's ordinances; their sacrilege, heathen marriages, and other abominations; and to warn them of the approaching incarnation of the Messiah.

[Of Malachi, the last of the Old Testament prophets, the tribe and family, and even the precise date of his prophecy, are unknown; and the conjectural opinions of the learned it is useless to detail. Three things only are certain.—(1) That he prophesied after Haggai; for at the time of his prophesying the temple was built, and the worship restored, ch. 1, 7, 10, 12; 3, 10. (2) That his book was, at all times, recognized as an inspired portion of the Jewish canon. (3) That he was fully recognized by our Lord, Mat. 11, 10. The only probability which it seems important to notice is—that Malachi prophesied during or shortly after the administration of Nehemiah. Kennicott and Hales agree in assigning this prophecy to 420 B.C.—a long and dreary interval, during which no one arises whom the Jewish church recognizes as an inspired ambassador of Jehovah. C.]

The introductory words of this book which declare the writer, and which may be literally rendered 'by the hand of Malachi,' are translated in the Septuagint version, 'by the hand of his angel.' Such a rendering would require a slightly different reading of the Hebrew; and it has been conjectured by both Jewish and Christian commentators that *Malachi* is only an official title. Some have affirmed that Ezra was the author of the book, and have supposed their opinion to be corroborated by the fact that nothing is mentioned or known regarding the prophet. It is vain to speculate upon such a subject, and the safest criticism is to take Malachi to be the real name of the writer. The careful reader will observe a close resemblance in many points between this book and Nehemiah. 'Both presuppose the temple to have been already built. The same condition of the Jews is described. They both condemn foreign marriages, and enforce the due payment of tithes which had been neglected. They likewise correct abuses which had crept in with respect to the sacrifices, and reprove their countrymen for their want of sympathy with the poor.' In style the prophet is purer and more elevated than any of the later writers of the Old Testament. This may be accounted for by the fact that Hebrew had ceased to be spoken by the Jewish people. It was now a language for literary men, who naturally made the Pentateuch and the earlier prophets their models. P.]

CHAPTER I.

1 God, by Malachi, complaineth of Israel's ingratitude, 6 and of the profane disrespect shown to God's worship. 14 The curse of corrupt offerings.

THE burden¹ of the word of the LORD to Israel by Malachi.²

2 I have loved you, saith the LORD: yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the LORD: yet I³ loved Jacob,

3 And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.⁴

4 Whereas Edom saith, We are impoverished, but⁵ we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border⁶ of wickedness, and⁷ the people against whom the LORD hath indignation for ever.

5 And your eyes shall see, and ye shall say, The LORD will be magnified from⁸ the border⁹ of Israel.

6 ¶ A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the LORD of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name?

7 Ye¹⁰ offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the LORD is contemptible.

8 And if ye offer the blind for sacrifice,¹¹ is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor: will he be pleased with thee, or accept thy person? saith the LORD of hosts.

9 And now, I pray you, beseech God¹² that he will be gracious unto us: this hath been by your means:¹³ will he regard your persons? saith the LORD of hosts.

10 Who¹⁴ is there even among you that would shut the doors for nought? neither do ye kindle fire on mine altar for nought.¹⁵ I have no pleasure in you, saith the LORD of hosts, neither will I accept an offering at your hand.¹⁶

11 For from the rising of the sun even unto

A.M. cir. 3604 or 3580.
B.C. cir. 400 or 424.

CHAP. I.

1. God, by Malachi, complaineth of Israel's ingratitude, 6 and of the profane disrespect shown to God's worship. 14 The curse of corrupt offerings.

2. I have loved you, saith the LORD: yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the LORD: yet I loved Jacob,

3. And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.

4. Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and the people against whom the LORD hath indignation for ever.

5. And your eyes shall see, and ye shall say, The LORD will be magnified from the border of Israel.

6. ¶ A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the LORD of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name?

7. Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the LORD is contemptible.

8. And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor: will he be pleased with thee, or accept thy person? saith the LORD of hosts.

9. And now, I pray you, beseech God that he will be gracious unto us: this hath been by your means: will he regard your persons? saith the LORD of hosts.

10. Who is there even among you that would shut the doors for nought? neither do ye kindle fire on mine altar for nought. I have no pleasure in you, saith the LORD of hosts, neither will I accept an offering at your hand.

11. For from the rising of the sun even unto

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CHAP. II.

1. The priests are sharply reproved for profaning their covenant, 11 and the people for idolatry, 14 for adultery, 17 and for infidelity.

2. Now, O ye priests, this commandment is for you.

3. If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings; yea, I have cursed them already, because ye do not lay it to heart.

4. Behold, I will corrupt your seed, and spread dung upon your faces, even the dung of your solemn feasts, and one shall take you away with it.

5. And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the LORD of hosts.

6. My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name.

7. The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity.

8. For the priests' lips should keep knowledge, and they should seek the law at his

the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the LORD of hosts.⁵

12 But ye have profaned it, in that ye say, The table of the LORD is polluted; and the fruit thereof, even his meat, is contemptible.

13 Ye said also, Behold, what a weariness is it! and ye have snuffed at it, saith the LORD of hosts: and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the LORD.

14 ¶ But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing: for I am a great King, saith the LORD of hosts, and my name is dreadful among the heathen.

CHAPTER II.

1 The priests are sharply reproved for profaning their covenant, 11 and the people for idolatry, 14 for adultery, 17 and for infidelity.

AND now, O ye priests, this commandment is for you.

2 If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings; yea, I have cursed them already, because ye do not lay it to heart.

3 Behold, I will corrupt² your seed, and spread³ dung upon your faces, even the dung of your solemn feasts, and one shall take you away with it.⁴

4 And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the LORD of hosts.

5 My covenant was with him⁵ of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name.

6 The⁶ law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity.

7 For the priests' lips should keep knowledge, and they should seek the law at his

CHAPTER I. Ver. 3-5. Their very eyes saw that the Lord had not only almost utterly destroyed the Edomites, but had rendered their country altogether desolate, and fruitful in nothing but serpents. 10, 11. Since ye are so mercenary that, notwithstanding all that I have allotted to you as a reward, ye can scarcely think of shutting a door in my temple without some special hire, ye may withhold your sacrifices. I have provided for myself a people among the Gentile nations to worship and to honour me with spiritual sacrifices of their persons, praises, thanksgivings, and alms-deeds.

Ver. 3. I hated Esau. Hated is sometimes applied to the object of a less degree of love, Ge. 29. 31; Lu. 14. 26. For this love Jacob had every cause to be grateful, for God's special grace was undeserved; while Esau had no cause to complain, for God's hatred of his profanity was a righteous judgment, He. 12. 16.

Ver. 7. Polluted bread. Perhaps their ordinary bread, which might be held polluted by heaven, Le. 2. 11; 6. 17; 10. 12, which

was only admissible in the sacrifice of thanksgiving and first-fruits, Le. 7. 13; 23. 17. C.

Ver. 9. Will he regard your persons, on account of your descent from Levi and your priestly office? And will he overlook your profanity in the management of his worship? C.

REFLECTIONS.—Great is the tenderness of divine grace with respect to persons and nations, in favouring and saving all who accept the Lord Jesus Christ as Saviour and Lord. But if once ingratitude towards God prevail in the heart, nothing will appear too base to be done to or said of him. No greatness in him will awe, no relation engage, and no law will influence, nay, nor even self-interest move, us to serve him aright; and none are ever more noted profaners of God's worship than careless clergymen.—Let men beware! Let our behaviour correspond to God's distinguishing kindness and peculiar relations to us! Let bitter repentance, reverential fear, upright obedience, and fervent and holy devotions, prevent God's removing his

gospel kingdom from us to another nation, and his executing his fearful and ruinous curse upon us!

CHAPTER II. Ver. 2-4. I will take your earthly enjoyment from you, or render them useless or hurtful to you. I will cause to rot, or otherwise spoil, your seed-corn, will disdainfully reject your persons and services, and transfer you to foreign places, and even to ruin, in your sins. Thus shall ye be convinced that I have warned you in this manner in order that my covenant of priesthood might continue with the tribe of Levi. 5-9. To reward the piety and zeal of their ancestors, I chose them and their posterity, by a lasting covenant, to be my ministers; and they, according to the law of their office, served me with sincerity and diligence; and, by their example and instructions, turned many from their wicked courses. But ye, instead of instructing the people from my word, lead

mouth: for he is ^{the} messenger of the LORD of hosts.

8 But^a ye are departed out of the way; ye have caused many to stumble at the law;^b ye have corrupted the covenant of Levi, saith the LORD of hosts.

9 Therefore^c have I also made you contemptible and base before all the people, ^{ac-} according as ye have not kept my ways, but have been partial in^d the law.

10 ¶ Have^e we not all one father?^f hath not one God created us? why do we ^{deal} treacherously every man against his brother, by ^{pro-} faning the covenant of our fathers?

11 Judah^g hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned ^{the} holiness of the LORD which he ^{loved},^h and hath married the daughter of a strange god.

12 The LORD will ^{cut off} the man that doeth this, ^{the} master and the scholar,ⁱ out of the tabernacles of Jacob, and him that offereth an offering unto the LORD of hosts.

13 ¶ And this have ye done ^{again}, ^{cover-} ing the altar of the LORD with tears, with weeping, and with crying out, insomuch ^{that} he regardeth not the offering any more, or receiveth ^{it} with good will at your hand.

14 Yet ye say, ^{Wherefore?} ^{Because} the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet ^{is} she ^{thy} companion, and the wife of thy covenant.^j

15 And did not he make ^{one}? yet had he the residue^k of the spirit. And wherefore one? that he might seek a godly seed.^l Therefore take heed to your spirit, and let none deal treacherously^m against the wife of his youth.

16 For the LORD, the God of Israel, saith that he ^{hateth} putting away:ⁿ for one covereth

A.M. cir. 3604 or 3580.
B.C. cir. 400 or 424.

¶ Ac. 16.17. Is. 42.19;
44.26. Hag. 1.13. 55.14.
14. 2 Co. 5.20. Tit. 1.7. 9.
2 Ti. 2.24.

9 Zec. 7.11. Da. 9.5.
Eze. 44.10. Is. 31.6. 1
Sa. 2.17. 30. Lu. 11.45.
46. Je. 18.15. Ne. 13.29.
60 Or. ^{fall in the law.}
¶ ver. 31 Sa. 2.30.
2 ch. 1.6-14 ver. 8.

7 Heb. ^{accepted}
facer; or, ^{lifted up}
the face against, Mi.
3.5.

1 He. 11.8-12.12. Is.
63.15; 64.8. Ep. 4.6. 1
Co. 5.6. Job 31.15.

8 The ^{one Father}
is Jehovah. This
great truth forms the
foundation of all the
arguments and re-
bukes which follow.
God is the father of
Israel, and their
Creator; not, how-
ever, in the more
general sense in
which he is Creator
of all things; but in a
specific and special
sense, according to
which he made Israel
the people of his
possession—his own
chosen ones. By
virtue of this the
Israelites are all breth-
ren; and consequent-
ly such violation of
this fraternal relation
as is involved in the
marrying of a hea-
then woman was a
violation of God's
covenant; it was a
sin against the one
father of the nation.

—¶ ver. 11. 14.15. Je. 9.
4.1 Th. 4.6.
2 De. 7.3. Le. 21.7.
x Ex. 9.1.2. Ne. 13.
23-27. ver. 14.16. 2 Co.
6.14-18.

1 Ch. 16.29. or Je.
23. or Ac. 14.14. 27.
Or. ^{ought to love.}

1 The LORD whom
he loved—whom he
(once) loved—or, ac-
cording to the mar-
gin, ^{whom he ought}
to love.—C.

2 Jos. 23.12.13.
a Ne. 13.28.29. with
1 Sa. 31. Je. 10.

2 Or. ^{him that}
wakeneth, and him
that answereth.

3 Ps. 34.3. 2 Ti.
3.13. Je. 9.3. Ezr. 9.11.
x. with Ne. 13.23-27.
1 Sa. 1.6.10.

4 Is. 11.1-15. 5. Je.
6.20. Am. 5.21. Pr. 15.8;
21.27. 28.9.

5 ch. 1.6.7. 3.8. Je. 8.
12. 39.30. 5.10.
g ch. 3.5. Pr. 17.5;
18. Heb. 13.4. Ge. 31.44.

6 Ge. 2.23. Pr. 2.
17.

3 In order to con-
tract marriages with
the heathen the Is-
raelites put away
their own wives; and
this is the sin which
is here so strongly
condemned.—C.

1 Mt. 19.4-5.
2 Or. ^{excellency.}
3 Heb. ^{a deed of}
God. 1 Co. 7.14. Ezr. 9.
2. Ge. 6.2.

A.M. cir. 3604 or 3580.
B.C. cir. 400 or 424.

1 Is. 43.24. Am. 2.13.
Eze. 16.43. Ps. 95.9.10.
¶ ch. 1.6.7. 3.5. 7.13.
ver. 14. Je. 8.12. Is. 1.3.
o ch. 3.13-15. Ps. 73.3
-5. Job 12.6. 21.7-15.
¶ Ezr. 8.1. 9.9. 7.8.
10. 11.13. Zep. 1.12. 2
Pe. 3.3-4. 15.19. Ex. 5.
2.

8 This is a repeti-
tion of a common ob-
jection against God's
providential govern-
ment. The wicked
are often prosperous;
the righteous are
often afflicted. If a
just and omnipotent
God ruled in providence
this could not
be the case. The in-
fidel and ungodly
Jews, therefore, ob-
jected to the exclu-
sive worship of God
on this ground.—C.

9 My messenger.
John the Baptist.

Mat. 11.10. Mar. 1.2.
Lu. 7.27. 28.—C.

9 Ps. 110.1. Hag. 2.7.
9. Ac. 7.38. Is. 63.9. 14.
9.9. with Ga. 4.4. Lu.
2.7. 22.40. 19.47. 21.38.
Jus. 2.20. Mat. 21.12.
14.29. 55.

2 The Lord. By
Jewish writers
this designation has
been uniformly ap-
plied to Messiah.
Suddenly, immedi-
ately after his fore-
runner; and in a
form and manner al-
together unexpected
by a sinful and
adulterous genera-
tion, too accurately
congruous the sins of
their fathers, ver. 5.7.
—C.

3 Whom ye delight
in. Having drawn
out his image accord-
ing to your own imagina-
tions; but whom you
will despise and re-
ject when you actu-
ally see him.—C.

4 Mat. 3.7.12. 25.10.
Ro. 12. ch. 1.1. Lu. 2.
34. 1 Pe. 2.8. 15.15. 36.
12. Na. 1.6. Re. 6.16.17.
d 1 Co. 13.15.

5 Is. 1.2. 4.4. 5.13.
9. Mat. 3.12. Jn. 2.14-16.
1 Pe. 2.5. 1.15. He. 13.
15.16. Ro. 12.12. 15.16.
g ch. 1.11. 1.13. 5.7.
Ro. 15.16. He. 13.15.16.
with Je. 2.2.3.

6 Or. ^{ancient.}
A ch. 7.7. Mt. 1.2.2
Th. 1.7.8.

1 Is. 2.6. Zec. 10.2.
He. 13.4. Ne. 6.12-14.
ch. 3.14. 16. Zec. 5.4.
Ne. 5.3. &c. Ja. 5.4.12.
Mat. 34.37. 1 Th. 4.6.

7 Or. ^{deranged.}
¶ Ps. 37.1. Ro. 3.18.
with Ge. 20.11. Pr. 1.7.
8 Nu. 23.19. 1 Sa. 15.
20. Ro. 8.6.19. Ja. 1.17.
He. 13.8.6.19. La. 3.
22.3. 10.11.8.9.

9 A ch. 1.1. Ps. 78.8.
Eze. 20.18.

violence with his garment, saith the LORD of hosts: therefore take heed to your spirit, that ye deal not treacherously.

17 ¶ Ye have ^{wearied} the LORD with your words: yet ye say, ^{Wherein} have we wearied ^{him}? when ye say, ^{Every one} that doeth evil ^{is} good in the sight of the LORD, and he delighteth in them; or, ^{Where is} the God of⁸ judgment?

CHAPTER III.

1 Of the messenger, majesty, and grace of Christ. 7 Of the re-
lition, 8 sacrifice, 13 and infidelity of the people. 16 The promise of
blessing to them that fear God.

BEHOLD, I^a will send my messenger,¹ and he shall prepare the way before me: and ^{the} Lord,² whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in:³ behold, he shall come, saith the LORD of hosts.

2 But ^{who} may abide the day of his coming? and who shall stand when he ^{appeareth}? for he ^{is} like a refiner's fire, and like fuller's soap.

3 And he shall sit ^{as} a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.

4 Then ^{shall} the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former⁴ years.

5 And ^I will come near to you to judgment; and I will be a swift witness ^{against} the sorcerers, and against the adulterers, and against false swearers, and against those that ^{oppress} the hireling in ^{his} wages, the widow, and the fatherless, and that turn aside the stranger ^{from} ^{his} right, and ^{fear} not me, saith the LORD of hosts.

6 For I ^{am} the LORD, ^I change not; ^{there-} fore ye sons of Jacob are not consumed.

7 ¶ Evenⁿ from the days of your fathers ye are gone away from mine ordinances, and

them aside by your doctrine and example, and make them to abhor my service, and thus violate the terms on which ye hold your office; I will therefore punish your impiety and partiality in your decisions, by rendering you openly contemptible. 10-12. Though, by having one father, Abraham, Isaac, and Jacob, and one God, ye are all brethren in both a natural and spiritual relation, yet ye betray and deceive one another. Violating God's law of righteousness with your nation, ye have acted treacherously and abominably in profaning his institution of marriage and your own persons, which are devoted to God, by marrying heathen women, worshippers of idols; therefore will the Lord punish you, both priest and people. 13-16. Moreover, by your cruelty in divorcing or ill-treating your Jewish wives, ye force them to attend their sacrifices with bitter mournings, instead of praises and thanksgivings, so that I cannot but detest your oblations, having been a witness of the solemn vow which you made to me in marriage, never to neglect, reject, nor suffer any to rival them; and also of your treacherous usage of them.—Did not I, in creation, make only one wife for Adam, though I could as easily have created thousands? And for this reason, that thus an offspring might be produced in lawful wedlock, and trained up in my fear. Take heed therefore to your hearts and affections, that none of you treacherously neglect, abuse, desert, or divorce his lawful wife, or take another in her room;

for I hate all such injurious divorces, whatever pretences ye may attempt to cover them with. 17. Ye have also provoked me, and wearied my patience, by your discontented murmurings at my providence, and by your declaring that wicked persons were as much regarded by me as the most pious, at least, that I was very slow and negligent in the punishing of such wretches.

Ver. 9. *Partial in the law.* Wrested the sense of the law for sake of bribes or partisanship. C.

Ver. 13. *Again—rather.* And this second thing have ye done. This second crime have ye committed, having criminally divorced your Jewish wives (ver. 14), and then broken the law of God by marrying idolaters, ver. 11. C.

Ver. 15. *And did he not make one?* &c. Had he not all wisdom and power? and had it seemed good to him that one man should have two or more wives, could he not in power, and would he not in wisdom, have created them accordingly? C.

Ver. 16. *Covereth violence with his garment.* The 'garment' (see Mat. 22. 11) with which the divorcer adorns himself at his marriage with his new wife is a mere cover, beneath which the eyes of the LORD discern his cruel and unhalloved violence to her that is 'put away.' C.

REFLECTIONS.—Abandoned clergymen are generally most furious in impiety. No law can bind, no vow can hold, no motive engage, no pattern attract them to their duty; no example or denunciation of wrath deter them from sin. It is indeed very honourable to be God's messengers in promoting the salvation of mankind, and to confirm our doctrines by our holy lives. But greatly offensive and reproachful to God,

and hurtful to men's souls, are ministers unfaithful and unholy. They lose their credit and comfort, and bring fearful curses upon themselves and all that they have. Yea, hateful is the conduct of professors, and especially ministers, when they profane the institutions of God, violate his laws, dishonour their character, and pour contempt on their fellow-professors, by unhalloved marriages with heathens and profane persons. But if men deal treacherously with God, no wonder they deal treacherously and abusively with their nearest relations. And scarcely anything can be more barbarous than to use wives ill. In marriages great regard ought to be paid to the raising up of a godly seed to serve the Redeemer. And every one that would act well must carefully take heed to his spirit.—No wonder that men's conduct is profane and treacherous when their principles are atheistical and blasphemous, and when they tempt God by stifling the convictions of his Word, and justify themselves by murmurs at and misrepresentations of his providence. But denials and derision of God will but issue in the destruction of presumptuous sinners.

CHAPTER III. Ver. 1. John Baptist proclaimed that the Messiah was come in the flesh, and called the Jews to prepare for his manifestation of himself by faith and repentance.—Christ came in the flesh while the second temple was standing, and honoured it with

have not kept them. ⁹Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, ¹⁰Wherein shall we return?

⁸Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.⁶

⁹Ye are cursed with a curse: for ye have robbed me, even this whole nation.

¹⁰Bring ye all the tithes into the storehouse, that there may be meat in mine house, and ¹¹prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, ¹²that there shall not be room enough to receive it.

¹¹And I will rebuke the ¹²devourer⁸ for your sakes, and he shall not destroy⁹ the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts.

¹²And ¹³all nations shall call you blessed: for ye shall be a delightful land, saith the LORD of hosts.

¹³Your words have been ¹⁴stout against me, saith the LORD: yet ye say, ¹⁵What have we spoken so much against thee?

¹⁴Ye have said, ¹⁵It is vain to serve God; and what profit is it that we have kept his ordinance,¹ and that we have walked mournfully² before the LORD of hosts?

his presence and ministrations. Though he was the same in nature and equal in personal dignity with his Father, he, as Mediator, was sent by him to declare and attest his will to men, and secure and promote their salvation. The godly rejoiced in his person, incarnation, and work; and even the wicked Jews were pleased with it, as they conceived hopes of temporal advantages thereby. 2-4. Yet few of the Jews will relish his coming when it shall take place; for they will be offended at his appearances and doctrines, to their own destruction; for his instructions and his conduct will tend to separate the precious from the vile, to sanctify the former and destroy the latter; and he will purify his ministers and people from their errors in doctrine, corruptions in worship, and unholiness in practice, that their services may be agreeable to his law, and accepted of God through him, as well as those of their pious ancestors. 5, 6. I will speedily call you to an account for your sins; and, by punishing you, manifest that I have taken notice of them; and this ye may as certainly expect as I am the unchangeable JEHOVAH, who, according to my promises to your fathers, have hitherto refrained from punishing you according to your deserts. 8-12. Notwithstanding my being God, and your God, ye have robbed me of my tithes and offerings, and have thereby procured a curse which, all through the land, hath blasted your crops. But let my justly-required oblations be brought to my temple, and I will abundantly bless you with refreshing and fruitifying rains and plentiful increase; and I will restrain caterpillars, locusts, drought, mildew, and blasting, and everything else that destroys the fruits of the earth; and all the nations around shall reckon you singularly happy, and worthy to be the object of their love and admiration, on account of your peace, plenty, and holy religion. 13-15. Some of you have indeed presumptuously quarrelled at my service and providences, as if the zealous observance of my laws did profit no one; as if the most proud and daring contemners of me and my service, and the most notorious workers of wickedness, were the only, at least the most, prosperous persons in the nation. 16-18. Yet know assuredly that I exactly observe and infallibly remember how the upright who fear my name among you exhort and encourage one another to duty; and in the day of national judgments, especially in the last judgment, I will graciously reward them as my

people because of their faith. Then shall the most stupid and presumptuous of you be forced to observe and feel the difference that my providence puts between my righteous servants and the wicked rejecters of my worship and service.

Ver. 17. *My jewels.* For a time the precious and the vile are indiscriminately mixed together, and God often seems to forget the distinction; but there is a day coming when God will separate them, and believers shall appear as jewels in a royal diadem, ver. 18. C.

REFLECTIONS.—Unbounded is the excellency of Jesus' person and work; and great the joys, the blessings, and the terrors which attend his coming. His Word and Spirit have the most purifying influence on the people. But, alas! dreadful is the destruction of those that despise him and do the work of the devil. Great are the pleasures which they enjoy that seek and find Christ in his temple and in his ordinances. And it is by justification and sanctification that all the saints are consecrated spiritual priests unto God.—JEHOVAH'S unchangeableness secures the destruction of the wicked and the preservation of believers. Yet, alas! what fearful wickedness against God and men is to be found among hypocritical professors! But wickedness must surely ruin, and robbery, either of God or men, renders men still more poor and miserable. If we withhold their dues from God, or from his poor, he will make us to pay dear for it at last. Nor can his straitening us, to punish our robbery, ever excuse it. He must be served, not with our leaveings, but with the first-fruits of our increase. And if by trusting in him we be liberal to him, we shall find ourselves gainers at last. If we honour and delight in him, he will make us an honour and delight before all around us; while presumptuous sinners, after a short prosperity, shall be eternally miserable. In evil times, therefore, when vice is daring, let us be bold and active in the cause of religion. If the servants of Satan dare to harden one another in sin, why should not Christ's servants encourage one another in holiness? He will honourably mark, kindly remember, and graciously reward all our services.

CHAPTER IV. Ver. 1, 3. The wicked shall be terribly, suddenly, and unavoidably overtaken by God's judgments, both parents and children; while the righteous shall triumph over them. 2. Jesus, the enlightener,

15 And now we call the 'proud happy; yea, they that work wickedness are set³ up; yea, they that tempt God are even delivered.

16 ¶ Then they that feared the LORD spake often one to another; and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.

17 And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.

18 Then shall ye return,⁵ and discern between the righteous and the wicked; between him that serveth God, and him that serveth him not.

CHAPTER IV.

1 God's judgment on the wicked, 2 and his blessing on the good, 4 He exhorteth to the study of the law, 5 and telleth of Elijah's coming and office.

FOR, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.

2 ¶ But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

quickener and comforter of his people, shall appear in the flesh, and in the gospel, to heal sinners by his word, his blood, and Spirit, of all their spiritual diseases, and to make them beautifully increase in grace and holiness.

5. John Baptist is called *Elijah*, because like him in his appearances, work, and success. The time of Christ's manifestation is called *great*, as he made great alteration in the form and ordinances of the church; and *dreadful*, as by rejecting him the Jews brought on themselves dreadful destruction. 6. The work of John Baptist was to reconcile all their differences, by directing all parties to Christ as the only Saviour, that so the ruin of their nation might be prevented.

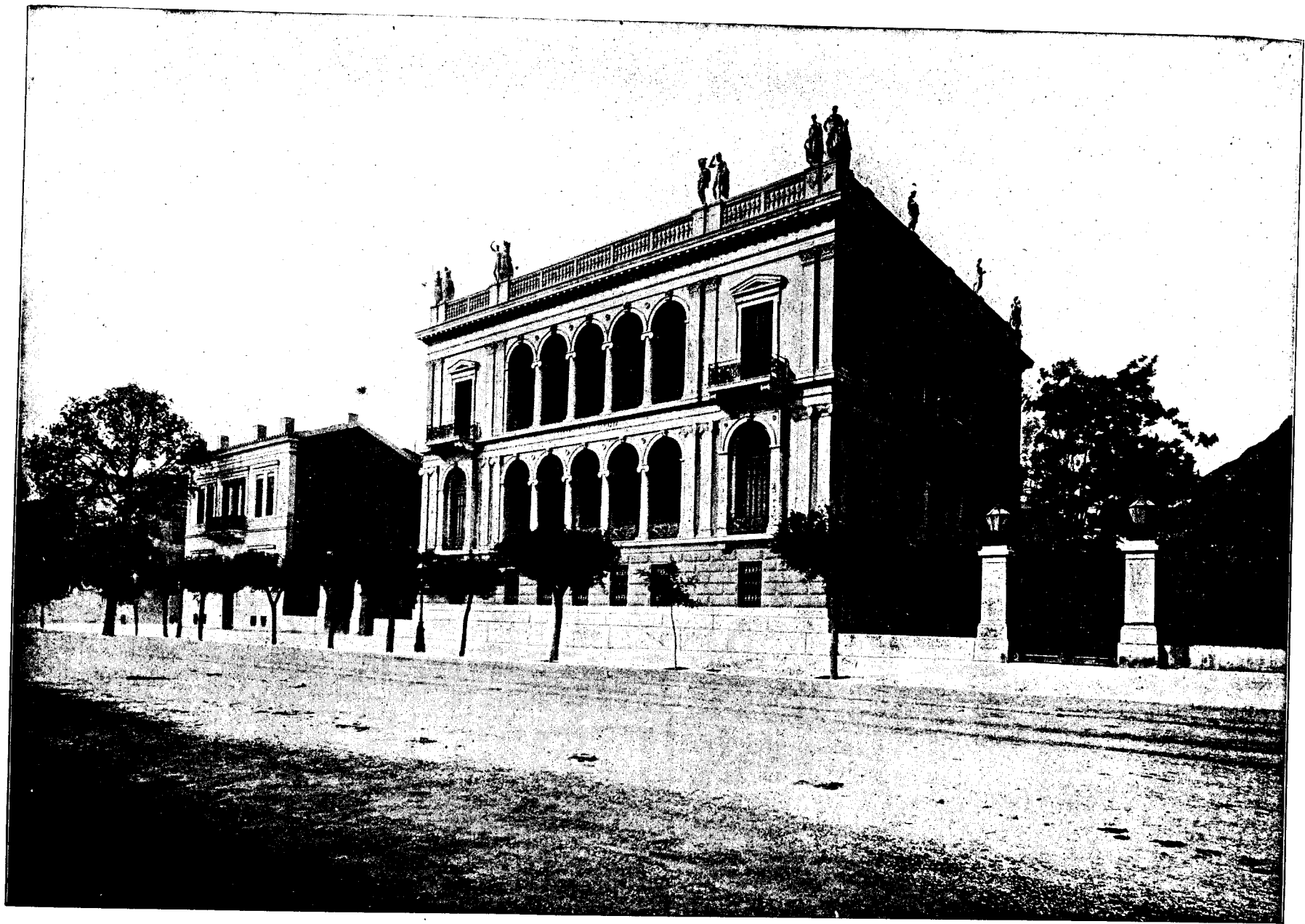
Ver. 1. *Behold, the day cometh &c.* The dawn of this day commenced in the preaching of our Lord, whose words burned as fire upon the hypocrisy of the scribes and Pharisees; it arose higher and burned more fiercely in the destruction of Jerusalem, and the ruin and dispersion of the remnant of the nation; but the completion of the prophecy is still future, as it is finally to burn so as to leave the unbelieving and impenitent portion of the Jews 'neither root nor branch' to perpetuate their principles. C.

Ver. 2. *His wings.* 'rays' (Gill). The sanative powers of light and warmth are known to all, and afford a beautiful emblem of the salvation that emanates from Jesus. C.

Ver. 5. *Elijah.*—interpreted by our Lord to mean John the Baptist, Mat. 17. 12, 13. C.

REFLECTIONS.—The fire of God's wrath makes fearful work upon obstinate sinners when ripened for it. But great is the joy, light, comfort, vigour, and victories over enemies which believers find in the approaches and discoveries of Christ to their souls. And lasting are the honours of his faithful ministers. If we wish for happiness, or further knowledge of his will, let us adhere strictly to what he has commanded. And never let us complain for want of light as long as we have the oracles of God. The light of divine truth continues constant in the church; but the revelations thereof, and spiritual instructions therein, were and shall be gradually increased as occasion requires. The manifestations of the great God our Saviour are indeed events of vast importance, and the happiness or misery of mankind are deeply concerned therein. But what a marvellous turn may one man, remarkably assisted of God, give to the affairs of churches or nations! And dreadful are the curses, desolations, and miseries which await those sinners that harden themselves against the distinguished means of God's grace.

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| A.M. cir. 3604 or 3580. B.C. cir. 400 or 424. | A.M. cir. 3504 or 3580. B.C. cir. 400 or 424. |
| o Zec. 1. 3. Je. 3. 13, 14. 22. Eze. 18. 30-32. 33. 11. Jd. 4. 8. Is. 55. 6, 7. Ho. 14. 1-8. 6. 1. | c ch. 4. 1. Ps. 10. 4. 138. 6. d Pr. 4. 16. Job 12. 6. Ps. 12. 8. ch. 2. 17. Pr. 28. 28. |
| Mat. 23. 27. Is. 65. 2. Ro. 10. 21. | 8 Heb. are built, Pr. 14. 12-14. 3. |
| 9 Ne. 13. 10-12. Mat. 25. 45. Ac. 9. 4. | e Ps. 95. 9. 73. 12. Job 21. 7-15. with 30. 35. 6. |
| 6 The whole nation, in its national capacity, is here charged with 'robbing God,' because it neglected to give the prescribed support for God's ordinances. A national curse was pronounced on this account; a curse which could only be averted by rendering to the Lord his due.—P. | f Ge. 42. 18. Ps. 111. 10. |
| 7 ch. 2. 2. De. 28. 15- 19. Hag. 1. 6. 9-11. 2. 16. 17. Ne. 5. 1-5. Zec. 5. 4. | g Ep. 5. 19. 1 Th. 5. 14. He. 3. 13. Ps. 66. 10; 139. 4. |
| 8 Ne. 10. 38; 13. 11. 12. 1 Ch. 26. 20. Nu. xviii. | h Ps. 56. 8. Is. 65. 6. Da. 7. 10. Ro. 20. 12. He. 6. 10. |
| 9 Ps. 37. 32. Ch. 31. 10. Pr. 3. 8. 9. Hag. 2. 19. Mat. 6. 33. 2 Co. 9. 6. | i Ex. 10. 5. 6. De. 7. 6; 14. 21. 26. 12. Ps. 135. 4. 15. 62. 34. Tit. 1. 14. 1 Pe. 2. 9. |
| 10 Ki. 7. 2. Ge. 7. 11. | j Or, special treasure. |
| 11 Heb. empty out. | k Ps. 103. 8. 13. 14. La. 5. 22. 32. Je. 31. 20. |
| 12 Ch. xxxi. Mat. 6. 33. 1 Ti. 4. 8. Pr. 3. 10. | l Is. 26. 11. with ver. 14. 5. ch. 2. 17. |
| 13 Joel. 1. 10. 20. with Am. 4. 9. Hag. 2. 17; 1. 10. De. 11. 14. | m Then shall ye 're- turn' to the LORD, and to a right ex- ercise of judgment be- tween good and bad. —C. |
| 14 The devourer. The locusts and other destructive creatures. See Joel 1. 4. 7. Am. 4. 9.—C. | n Ps. 58. 11. Da. 4. 32. 37. Is. 3. 10. 11. |
| 15 Heb. corrupt. | |
| 16 De. 28. 3. Job 29. 11. Isa. 61. 9. 2. 1. 4. 8. | |
| 17 Job 21. 14; 22. 13. Ps. 73. 11. 12. ch. 2. 17. Zep. 1. 12. Ex. 5. 2. | |
| 18 ch. 1. 6. 8. 2. 14. 17; ver. 8. Pr. 30. 20. Je. 8. 12. | |
| 19 Job 21. 14. 15. Ps. 73. 13. 15. 8. 3. | |
| 1 Heb. his observa- tion. | |
| 2 Heb. in black. | |



RESIDENCE OF DR. SCHLIEMANN, ATHENS—ONCE A CITY GIVEN UP TO IDOLATRY, NOW A CITY OF CHRISTIAN HOMES AND CHURCHES. [Malachi, iv:2-3.]—"But unto you that fear my name, shall the sun of righteousness arise with healing in His wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." This prophecy of Malachi was uttered in the year 397 B. C. Since that time the Sun

of righteousness has arisen with healing in His wings, and to-day the greatest portion of the globe has felt the influence of His light and warmth. We give as a picture illustrating this fact a view of the residence of Dr. Schliemann in Athens. Under the facilities furnished by Christian civilization, that distinguished man was able to bring to light many of the works of art which belonged to the distant past. It is a strange fact that even the works of art belonging to heathen nations would have been destroyed before this but for the influence and work of Christian nations.

3 And ye shall ^htread down the wicked; for they shall be ashes under the soles of your feet inⁱ the day that I shall do *this*, saith the LORD of hosts.

4 ¶ Rememberⁱ ye the ^hlaw of Moses my servant, which I commanded unto him in

² *Or, the land with utter destruction, Da. 9.26,27; Lu. 19.27,43,44; 21.20-24; Mat. 24.24; 22.7; 24.35-38; 8.12.*

A.M. cir. 3604 or 3580.
B.C. cir. 400 or 424.

³ *The earth, Judea, upon which the curse remains till this day.*

⁴ *The Old Testament ends with a glorious promise, to which, however, a solemn warning is attached. Elijah was a faithful and uncompromising reformer. Purity of worship, morals, and heart he inculcated with a zeal approaching to a severity. In this respect the Baptist was*

A.M. cir. 3604 or 3580.
B.C. cir. 400 or 424.

an exact counterpart to the Old Testament prophet. He came in the spirit and power of Elijah. The New Testament opens with the fulfilment of the prediction with which the Old closes. They are thus united by the link of prophecy; and the harmony of the whole scheme of divine revelation is here, as in other places, significantly manifested.

Horeb for all Israel, *with* the statutes and judgments.

5 ¶ Behold, I will send you 'Elijah the prophet before the coming of "the great and dreadful day of the LORD:

6 And he ^oshall turn the heart of the fathers to the children,¹ and the heart of the children to their fathers, lest I come and smite ²the earth³ with a curse.⁴

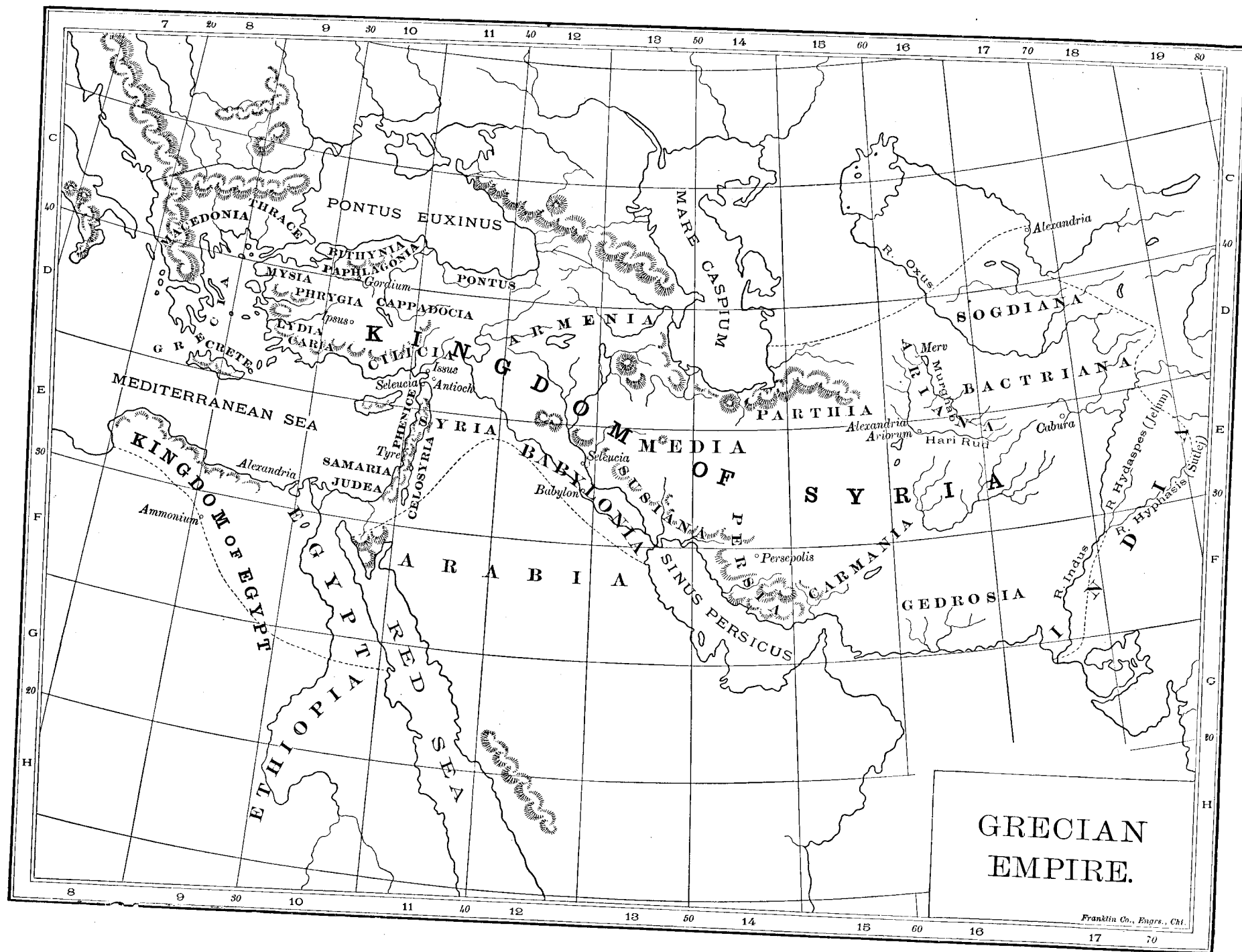
CONCLUDING REMARKS ON THE BOOK OF MALACHI.

Here ends the long and illustrious line of the prophets of the Old Testament, whose writings, were the idea of their inspiration entirely laid aside, would suffice to get them as far above all the philanthropists, patriots, reformers, politicians, and moralists of ancient and modern times, as heaven is elevated above the earth. But this very inspiration is their chief characteristic; and, blessed be God, the evidences of it are so plain, that if there be any that read them in the light of history, and yet deny their inspiration, 'neither would they believe though one should rise from the dead.'

Still the office of the prophets will be very imperfectly understood, if they be considered merely as inspired with a knowledge of futurity. Whoever would duly estimate their character, must view them in all lights, and fairly bring them into comparison with other men living in similar times, and placed in similar circumstances, and seeking after somewhat similar ends. They must be tried by the disinterestedness, simplicity, boldness, and honesty with which they executed their several commissions—by the impartiality with which they delivered their instructions, and dealt their stern rebukes to all ranks and conditions of men—by their patient and willing endurance of neglect, contempt, and persecution—and by the high and holy ends after which they always laboured. That the philosophers of Greece and Rome were generally not the mere authors of opinions and systems, is a fact universally known. They were, almost without exception, the advocates of national reformation, in the most extensive sense. Let us compare them with the prophets. But where shall we begin? Certainly with their ideas of God, the author and end of all things. And what do we find? A few denying the being of any God at all—a few ridiculing the system of polytheism—all, however, conforming to the idolatry of their countrymen—and the wisest of them, with his dying breath, commending an idolatrous sacrifice. And let it be especially remembered, that this conformity arose not from any respect for idolatry—for, generally, the philosophers held it in contempt—but it arose altogether from the love of popular favour, which they would not forfeit, by denouncing superstition, from a cowardly dread of popular displeasure, which they would not encounter by disturbing prejudices, and from their preference of bodily and mental ease to the trouble of attempting even a philosophical reformation. With all this, compare the conduct of the prophets. Do they conform to the idolatry of their country? No! One houseless prophet, a wanderer in the mountains—the tenant of a cave—though he believes himself the last of the worshippers of Jehovah, denounces idolatry in the very presence of his idolatrous king—bound by a higher loyalty to the King of earth and heaven. And to his noble example do all his fellow-prophets adhere. Faithful to the worship of Jehovah, the one living and true God, they omit no opportunity of denouncing idolatry, though under the penalty of imprisonment or at the risk of life. If viewed as *philanthropists*, a similar superiority will be found on the side of the prophets. The philosophic philanthropist, the professed friend of man—actuated by nothing higher than a worldly motive—will always be

found the advocate of a *class*, among whom he takes refuge from the attacks of opponents, and from whom he draws the reward either of popularity or support. The prophets of the LORD were never the advocates of any mere *class*. The king and the peasant, the priest and the worshipper, the learned and the ignorant, the rich and the poor, were alike the objects of their exhortations or rebukes. 'Ah! sinful nation! a people laden with iniquity! a seed of evil-doers! children that are corrupters! they have forsaken the LORD.—From the sole of the foot even unto the head, there is no soundness in it.' Such is the impartial testimony which the prophets bear against the sins, not of a *class*, but of a *nation*—neither inflaming the passions of the many, nor flattering the pride of the few—but honestly and fearlessly pronouncing condemnation upon the common defections of all. But as it has ever been found impossible to separate between the religion, morality, prosperity, and happiness of man, so has it been found impossible to interdict the prophets from a continual reference to the political affairs of their country. Nor is there any view of their character in which they appear to greater advantage than when contrasted with the selfish, ambitious, vacillating, and temporizing politicians of the world. The great political maxim of the prophets was simply this—'The LORD reigneth,' and hence flowed the great practical principle—'whatever is morally wrong can never be politically right.' Upon this principle Samuel addressed himself to Saul; Nathan to David; Elijah to Ahab; Isaiah to Hezekiah; Jeremiah to the king and his princes; Daniel to Nebuchadnezzar and Darius; Ezekiel to the wicked counsellors in the city; Jonah to the Ninevites; Micah to Samaria and Jerusalem; Haggai to the governor; and Malachi to both the priests and the people. And in all these efforts no prophet ever sought after power or aggrandizement to himself; but, as a true and genuine patriot, the reformation and glory of his country.

Viewed in strict connection with their inspiration, one of the most striking characteristics of all the prophets is their fulness of Christ. And though Isaiah has come to be distinguished as the *evangelical* prophet—and the title is no doubt well deserved—yet as a peculiar characteristic, exclusive of all the other prophets, its application is questionable. 'The things that are written of Christ in the Psalms' cannot be exceeded in perspicuous description of his incarnation, sufferings, atonement, and glory—while truly and fully 'to him gave all the prophets witness.' Among these witness-bearers, Malachi, as the last, holds a peculiar place. His spirit looked out upon the dark futurity of above four hundred years, and beheld the bright and glorious 'Sun of righteousness with healing in his wings,' rising upon that world of spiritual corruption and disease by which he was surrounded; and the church of the regenerate, delivered from a body of sin and death, go forth in youthful vigour, and grow into maturity 'as calves of the stall'—clean and healthful as a sacrifice to the LORD; or strong and obedient and laborious as oxen, to 'break up the fallow ground,' and prepare him a glorious harvest.—Mat. 11. 10, 14; Mar. 1. 2, Lu. 1. 17, will be found to be quotations from ch. 3. 1; 4. 6.



A BRIEF OUTLINE

OF THE

HISTORY OF THE PRINCIPAL PROPHETIC KINGDOMS OF THE EAST,

FROM THE TIMES OF MALACHI, THE LAST OF THE OLD TESTAMENT PROPHETS, UNTIL THE
TIMES OF MATTHEW, THE FIRST OF THE NEW TESTAMENT EVANGELISTS.

In or about the year 445 B.C. Artaxerxes Longimanus granted a commission to NEHEMIAH to rebuild the walls of Jerusalem, and to succeed EZRA in the government of Judea. This monarch was succeeded by Xerxes II.; he, by Sogdianus; and he, by Darius Nothus in the year 423 B.C., about which time Malachi preached reformation, and prophesied to his countrymen of the coming of Messiah. How long Nehemiah continued in the government is uncertain; but it is generally believed that about the year 409 B.C., he renewed and enforced the Mosaic prohibition of marriage between Hebrews and heathens (Ne. 13. 23-31, comp. with De. 7. 2-4); upon which account and occasion one of the sons of Joiada the high-priest, unwilling to part from his heathen wife, retired to Samaria, accompanied with many others who were in the same condition, and there settled under Sanballat his father-in-law, who was governor of that city and district; where, by permission of Darius, a temple was built upon Mount Gerizim; and the son of Joiada, whom Josephus calls Manasseh, was constituted high-priest.

With these particulars the sacred history closes, and what follows, until we arrive at the age of the evangelists, we must derive from Josephus, the Maccabees, Philo-Judæus, and a few scattered fragments of the Greek and Latin writers.

After the death of Nehemiah there is no evidence of any civil governor having been appointed to succeed him in Judea; but it appears to have been subjected to the satrap or governor of Syria, by whom the high-priests were appointed, and under whom they appear to have exercised both civil and ecclesiastical jurisdiction at Jerusalem.

In the year 405 B.C. Artaxerxes Mnemon ascended the Persian throne, whose Syrian satrap, Bagoses, removed Johanna the son of Joiada from the high-priesthood, and appointed his brother Jeshua; whereupon a riot ensued, in which Jeshua was slain in the inner court of the temple. For this act, a heinous crime in itself, and a personal insult to the satrap, he imposed a fine of fifty drachmas upon every lamb offered in sacrifice, which, if all the lambs appointed for the morning, evening, and weekly, monthly, and other fixed solemnities be included, would amount to little more than seventeen hundred pounds. But if to these are to be added all the lambs of the passover, with those of all private sacrifices of vows, peace-offerings, &c., the amount will be much larger. This odious impost lasted, however, only during seven years; for on the death of Artaxerxes Mnemon and the accession of Ochus, in 359 B.C., the governor who succeeded Bagoses either remitted, or ceased to exact it. On the accession of Ochus a considerable portion of western Asia revolted, which revolt having subdued, he entered Judea in the eighth year of his reign, besieged Jericho, took a multitude of captives—part of whom he sent into Egypt—and settled the others on the shores of the Caspian, where, it is said, their descendants continue to reside in large and concentrated numbers till this day; some as Jews, and others as Nestorian Christians.

Nothing farther of importance is distinctly recorded of the Jews till the reign of Darius Codomannus, and the invasion of Asia by Alexander of Macedon, in 334 B.C. Alexander had now entered upon that rapid career of conquest so distinctly foretold by Daniel, and was about to supersede the Persian, and introduce the Grecian monarchy. During his memorable siege of Tyre, the Jews, it appears, continued to furnish supplies to the garrison as fellow-subjects of Persia; but, out of regard for their oath of allegiance to Darius, refused supplies to Alex-

ander. In revenge for this refusal, the moment Tyre was taken, Alexander marched in great wrath to Jerusalem; when Jaddua, the high-priest, in consequence of a dream, went out at the head of his priests—he and they being dressed in the robes which God had directed by the hand of Moses—and accompanied by a multitude of the people dressed in white. This procession advanced to a place called Sapha, which afforded a prospect of the temple and city; and there, in fear and hope, awaited the approach of the conqueror. The moment Alexander beheld the high-priest he advanced to meet him, and instead of anger, as was expected, saluted him with deep religious veneration. To his general Parmenio, who inquired into the cause of this sudden and unexpected transition from anger to amity, Alexander replied, that, when at Dio, in Macedonia, he was anxiously pondering on his contemplated invasion of Persia, this very high-priest, in the same remarkable robes, had appeared to him in a dream, and confidently promised him, in the name of his God, the conquest of Asia; wherefore his homage was not now offered personally to the priest, but to that prescient God whose accredited servant he was. Upon this Alexander entered Jerusalem as a friend, and offered up sacrifices to JEHOVAH in the temple; after which Jaddua showed him the prophecies of Daniel, promising the speedy conquest of Persia to a king of Greece. These prophecies the ardent mind of Alexander, already flushed with the signal victories of the Granicus and the Issus, was not slow to appropriate; and what before was human calculation and hope, now appeared, as it really was, divine appointment and certainty. At his departure Alexander granted to the Jews, not only perfect religious freedom, but also exemption from taxes every seventh year, during which, according to the law of Moses, their lands must remain uncultivated. Egypt speedily submitted to the conqueror, where, having with great judgment selected the site of a city, he built Alexandria, and settled in it a large multitude of Jews with all the privileges of his Macedonian subjects.

After the death of Alexander, in 323 B.C., his empire was divided according to prophecy into four kingdoms; between two of which, the Egyptian and Syrian, Judea was frequently a subject of sanguinary contest. In 320 B.C. Ptolemy Lagus, afterwards called Soter, took military possession of Judea, and in revenge for the faithful adherence of the Jews to their oath of allegiance to Laomedon of Mytilene, to whom they had been assigned, he carried 100,000 of them captive into Egypt. But there, on considering their loyalty to their former rulers, he treated them with kindness, advancing them to places of power and trust; so that many of their countrymen emigrated to Egypt, and settled in it of their own free will. Judea still continued to be the object of sanguinary wars, being sometimes held by Ptolemy, king of Egypt; sometimes by Antigonos, king of Syria. Ptolemy Soter was succeeded by his son Ptolemy Philadelphus in 284 B.C. He was also a generous friend to the Jews; and in his reign, and under his patronage, was the translation of the Hebrew Scriptures—called the Septuagint—commenced and completed. This was undoubtedly one of the most important events in the history of divine revelation. It transfused the Hebrew, one of the simplest languages, into the Greek, one of the most complex and copious; it settled many important translations, on Jewish authority, previous to any controversy with Christians; it diffused, during a literary and scientific age, an extensive knowledge of the Hebrew Scriptures; gave heathen, and consequently unsuspected, testimony to their antiquity and authenticity, and prepared the way for the preaching of the gospel, by

familiarizing the Gentiles with the prophetic authorities, to which our Lord and his apostles were afterwards to appeal.

To Philadelphus succeeded Ptolemy Euergetes, to whom the Jews, it appears, paid an annual tribute of twenty talents.

Ptolemy Philopator, son to the preceding, ascended the throne of Egypt in 221 B.C., and, having defeated Antiochus the Great, came to Jerusalem, and offered many sacrifices in the temple; but being prevented by the high-priest from entering into the holy of holies, he departed from Jerusalem full of wrath against all the Jews; withdrew all the privileges enjoyed by those of Alexandria, and collected a multitude of them into one place to be devoured by wild beasts; when the furious animals turned upon the spectators, and destroyed a great number of them instead of their intended victims.

Ptolemy Epiphanes, an infant, succeeded his father Philopator, in 204 B.C., when Antiochus took possession of Judea, which was retaken by Scopas the Egyptian general, five years afterwards; but who, within another year, was conquered by Antiochus; when Judea peaceably submitted to his authority, and rendered him most essential services. In gratitude for these services, Antiochus ordered Jerusalem to be repaired, and restored to the Jews the privileges originally granted by Alexander.

Seleucus Philopator succeeded Antiochus in the throne of Syria; and, being severely pressed for his tribute to the Romans, and informed by Simon, the governor of the temple, that it contained immense treasures, he sent to seize them; but his messengers, when on the point of entering, were struck with a panic, and fell down, as if dead. Seleucus, after an inglorious reign of eleven years, died in 176 B.C.

Antiochus Epiphanes succeeded to the throne of Syria, and being also pressed for the Roman tribute, deposed the good high-priest Onias, and sold the office to Jason his brother for 360 talents; and afterwards deposed him, and sold it to his brother Menelaus for 660 talents in the year 172 B.C.—so venal had every office become, and so shamefully had even the high-priests learned 'to make merchandise of God's heritage.'

While Antiochus was carrying on a successful war in Egypt, a false report of his death was spread in Judea; whereupon Jason collected a thousand men, with a view to recover the high-priesthood; surprised Jerusalem; drove Menelaus into the castle, and put to the most cruel deaths all whom he considered his adversaries. Antiochus, being informed of these events, and supposing the whole Jewish nation had revolted, hastened out of Egypt; and, having been told that the citizens of Jerusalem had made great rejoicings at the report of his death, he immediately assailed and took it by storm; slew 40,000; sold as many more for slaves; pillaged the temple of its treasures and furniture to the amount of 800 talents of gold; entered the holy of holies; sacrificed a sow upon the altar of burnt-offerings; and caused the broth of it to be sprinkled all over the temple. He then returned to Antioch, laden with the spoils of Egypt and Judea; leaving one Philip, a very barbarous man, governor of Judea; and continuing the infamous Menelaus in the high-priesthood. After this he twice invaded Egypt; but, on the second occasion, ambassadors from Rome charged him, on the peril of forfeiting their friendship, to withdraw his troops. This memorable interference, so strongly indicating the approaching fall of the third, and the rise and supremacy of the fourth prophetic monarchy, occurred in 168 B.C.

Mad with the disappointment, while marching back through Canaan, he detached above 20,000 men from his army under Apollonius, with orders to destroy Jerusalem, put all the men to the sword, and sell all the women and children for slaves. These barbarous orders were rigorously put in execution upon a Sabbath-day, when all the people were assembled at public worship; and none were permitted to escape but such as could hide themselves in caves, or escape to the mountains by flight. After having sacked the city, fired it in several places, demolished the houses, and pulled down the city walls, the army of Apollonius built, with the ruins, a fortress upon the eminence called Acra, from which they could overlook and command the temple, and sally out and kill any who might dare to meet for worship. After the infuriated monarch had returned to Antioch, he issued a decree, commanding all his subjects to conform to the religion of the Greeks; and sent one Athenæus to initiate the Jews in the doctrines and forms of idolatrous worship, and to punish with death any who refused obedience. Athenæus, upon his arrival at Jerusalem, being supported by the apostate Jews, interdicted all sacrifices to the God of Israel, suppressed all the peculiar observances of the Jewish religion, burned every copy of the law that could be discovered, dedicated the temple to Jupiter Olympius, erected his statue upon the altar of burnt-offerings, and put every one to death who had been found to neglect or contravene the royal decree.

During the persecution raised by this decree, Mattathias, grandson of Asmonæus (from whom the family were called 'the Asmonæans'), had retired from Jerusalem with his five sons, John, Simon, Judas, Eleazar, and Jonathan, and taken

refuge in Modin, his native town, in the tribe of Dan. To this place Apelles, one of the king's officers, came in the course of his idolatrous mission, and applied to Mattathias to persuade the people to renounce the worship of JEHOVAH, and embrace the heathenism of the king; promising to Mattathias royal favour and great riches as the reward of his compliance. This base proposal Mattathias, who was a priest, scornfully rejected; and, in the spirit of Phinehas, slew the first Jew that ventured to approach the idolatrous altar; then, with the assistance of his sons, despatched the commissioner and his whole party; and, putting himself at the head of his family and as many Jews as he could collect, he proceeded to destroy the heathen idols and altars, and retired for safety into the mountains. Here, being joined by numbers of the faithful adherents of the divine law, and especially by those called Assideans,¹ he emerged from his retreat at the head of a considerable army, with which he marched through the cities of Judah, inflicting judgment upon all apostates and persecutors, pulled down the heathen altars, and, as far as circumstances permitted, re-established the ordinances and worship of JEHOVAH, B.C. 167. The next year Mattathias died, worn out by old age and fatigue, and was succeeded by his son Judas, surnamed Maccabeus,² who vanquished, in several successive battles, the armies of Antiochus under his local governors and most renowned generals, recovered the temple and purified it, kept the feast of the dedication, and fully restored the divine worship according to the Mosaic ritual. Antiochus was at this time engaged in a war against the Persians and Armenians who had revolted from him; and, on hearing of the success of the Jews, vowed utterly to extirpate the Jewish nation, and to make Jerusalem their common grave. But while these proud and cruel words were in his mouth, the righteous judgment of God overtook him; for he was seized with a grievous and incurable disease, of which he died B.C. 164.

He was succeeded by his son, Antiochus Eupator, a minor, Lysias being appointed regent, who, galled by the recollection of the defeat he had sustained from Judas, formed a coalition with the Idumeans and other neighbouring nations, for the avowed purpose of extirpating the whole Jewish nation. Maccabæus being informed of this, immediately carried the war into the enemy's country, and for many years proved a terrible scourge to the Idumeans, Syrians, Arabs, and other heathen nations around him, till he was slain B.C. 161. He was succeeded by his brother Jonathan, who, with his brother Simon, continued to manage the affairs of the Jewish nation with great prudence and success, officiating both as high-priests and civil governors. Jonathan, Simon, and his sons Judas and Matthias, having been cruelly murdered, the first by the Egyptian usurper Tryphon, the others by Ptolemy; John Hyrcanus, another son of Simon, succeeded to the high-priesthood and government of Judea B.C. 135. Hyrcanus was a man of great energy; he threw off the Syrian yoke on the accession of Demetrius Nicator B.C. 130, and, during a stormy period, continued not only to maintain his independence, but to enlarge his territory by seizing upon various places in Syria, Phœnicia, and Arabia. He also regained Shechem, destroyed the temple on Mount Gerizim, and extended his conquests over the Idumeans, whom he compelled to embrace the Jewish religion B.C. 129. He also renewed the league with the Romans, which had been first made by his father Simon, and obtained greater advantages than the nation had ever enjoyed since the days of David and Solomon. Under the conduct of his sons Aristobulus and Antigonus, he utterly destroyed Samaria B.C. 109; and after a prosperous administration of thirty years, left the high-priesthood and sovereignty to his eldest son Aristobulus B.C. 107. This prince was the first who, since the captivity, had assumed the crown and title of king. He was succeeded by his brother Alexander Jannæus, who subdued the Philistines, burned Gaza their capital B.C. 97, and compelled them to embrace the Jewish religion. He also subdued the Moabites, Ammonites, and several of the Arabian tribes; and, after a reign of twenty-seven years, died at the siege of Ragaba B.C. 79. He was succeeded by his widow Alexandra, who continued to govern the nation with great prudence during nine years. But she was scarcely dead than Aristobulus, joined by a large party who hated the Pharisees for their tyranny in the administration during the preceding reign, disputed for the crown and high-priesthood against his elder but indolent brother Hyrcanus, and succeeded in dispossessing him after a reign of barely three months. Under these circumstances Aretas the king of Arabia was called to the assistance of Hyrcanus, and besieged Aristobulus in the temple; whereupon Aristobulus calling upon the assistance of

¹ The Jews, after the return from the Babylonish captivity, were customarily divided into the ZADIKIM, or righteous, who adhered barely to the written law of Moses, and the CHASIDIM, or pious, who superadded many superstitious and rigorous observances, according to the tradition of the elders. From the former (the Zadikim) were derived the Sadducees, the Karaites, and the sect called Samaritans; and from the latter (the Chasidim) were derived the Pharisees, Essenes, and Assideans. These Assideans, or rather Chasidaeans, were specially distinguished by their thias.

² He is said to have received this name from the initial letters of the Hebrew motto upon his standard, 'Mi Camocha Ba'elim Yehowah,' 'Who is like unto thee among the gods, O Jehovah!' Ex. 15. 11.

BRIEF OUTLINE OF HISTORY, &c.

the Romans, Aretas was compelled to withdraw his army B.C. 65. Hyrcanus, however, on application to Pompey, the Roman general, received a decision in his favour; after which he took Jerusalem, expelled Aristobulus, and seated Hyrcanus in the government—though he would not permit him to assume the royal crown—and converted Judea into a Roman province B.C. 63. Pompey, with several of his officers, also profaned the temple, by entering into the holy of holies; after which it has been often observed, he never prospered. Soon after, Crassus, another distinguished Roman general, when setting forth on his expedition to Parthia, pillaged the temple of above 10,000 talents of silver B.C. 54, and was soon after cut off, with his whole army—another warning to all sacrilegious spoliators of the temple of JEHOVAH. In the meantime, Julius Cæsar, having prevailed against Pompey, Antipater, a noble and crafty Idumean, so insinuated himself into the favour of Cæsar, that he was made procurator of Judea, while Hyrcanus was reduced to the high-priesthood B.C. 47. After the death of Antipater, his son Herod, called the Great, through favour of Anthony the Roman triumvir, and through much bloodshed, obtained the regal dignity B.C. 40, which kingly dignity was afterwards confirmed by Julius Cæsar B.C. 30. This Herod continued to

maintain his power with much ability, though with the most reckless cruelty towards many of his subjects, and especially towards his own family. He built many cities, and, to render himself popular with the Jews, he almost rebuilt the temple. During his reign Jesus was born, and his horrid attempt to murder him in his infancy is recorded by the evangelist Matthew; soon after which murderous though abortive attempt, he died most miserably, racked in body by disease, and tormented in spirit by the recollections of his crimes. The dominions of Herod continued for a short time to be governed by his sons, after which Judea became a Roman province, was placed under the exclusive control of Roman procurators, and even the last shadow of the sceptre departed from Judah; for SHILOH was now come, 'whose right it was.' In the meantime a large number of the Jews continued to occupy Judea, who, being goaded into rebellion, partly by the recollection of their former greatness, partly by the oppressive exactions of the Roman governors, and partly by the stimulus of the most turbulent factions—each bent upon its own aggrandizement and the extirpation of its rival—a war ensued, which terminated in the taking of Jerusalem, the total destruction of the temple, and the final subversion of the Jewish state by Titus, the son of Vespasian, A. D. 70.

APOCRYPHA.

I. ESDRAS.

CHAP. I.

3 Josias' charge to the priests and Levites. 7 A great passover is kept. 33 His death is much lamented. 34 His successors. 53 The temple, city, and many people are destroyed. 56 The rest are carried unto Babylon.

AND Josias held the feast of the passover in Jerusalem unto his Lord, and offered the passover the fourteenth day of the first month;

2 Having set the priests according to their daily courses, being arrayed in long garments, in the temple of the Lord.

3 And he spake unto the Levites, the holy ministers of Israel, that they should hallow themselves unto the Lord, to set the holy ark of the Lord in the house that king Solomon the son of David had built:

4 And said, Ye shall no more bear the ark upon your shoulders: now therefore serve the Lord your God, and minister unto his people Israel, and prepare you after your families and kindreds,

5 According as David the king of Israel prescribed, and according to the magnificence of Solomon his son: and standing in the temple according to the several dignities of the families of you the Levites, who minister in the presence of your brethren the children of Israel,

6 Offer the passover in order, and make ready the sacrifices for your brethren, and keep the passover according to the commandment of the Lord, which was given unto Moses.

7 And unto the people that was found there Josias gave thirty thousand lambs and kids, and three thousand calves: these things were given of the king's allowance, according as he promised to the people, to the priests, and to the Levites.

8 And Helkias, Zacharias, and Syelus, the governors of the temple, gave to the priests for the passover two thousand and six hundred sheep, and three hundred calves.

9 And Jeconias, and Samaias, and Nathanael his brother, and Assabias, and Ochiel, and Joram, captains over thousands, gave to the Levites for the passover five thousand sheep, and seven hundred calves.

10 And when these things were done, the priests and Levites having the unleavened bread, stood in very comely order according to the kindreds,

11 And according to the several dignities of the fathers before the people, to offer to the Lord, as it is written in the book of Moses: 'and thus did they in the morning.

12 And they roasted the passover with fire, as appertaineth: as for the sacrifices, they sod them in brass pots, and pans, with a good savour,

13 And set them before all the people: and afterward they prepared for themselves, and for the priests their brethren, the sons of Aaron.

14 For the priests offered the fat until night: and the Levites prepared for themselves, and the priests their brethren, the sons of Aaron.

15 The holy singers also, the sons of Asaph, were in their order, according to the appointment of David, to wit, Asaph, Zacharias, and Jeduthun, who was of the king's retinue.

16 Moreover, the porters were at every gate; it was not lawful for any to go from his ordinary service; for their brethren the Levites prepared for them.

17 Thus were the things that belonged to the sacrifices of the Lord accomplished in that day, that they might hold the passover,

18 And offer sacrifices upon the altar of the Lord, according to the commandment of king Josias.

19 So the children of Israel which were present held the passover at that time and the feast of sweet bread seven days.

Before
CHRIST
cir. 623.

12 Kings
23, 21.
2 Chron.
35. 1.

8 Or, were
ungodly.
9 Or,
sensibly.
12 Chron.
35. 20.
cir. 610.

2 Or, Jehiel.

3 Or, five
hundred
calves.
2 Chron.
35. 9.

12 Chron.
35. 12,
and so of
the bul-
locks.
13 Or, with
goodspeed,
or, willing-
ly.
2 Chron.
35. 13.

2 Chron.
35. 15, of
David and
Asaph.
2 Chron.
35. 15, the
king's secr.

12 Chron.
36. 4, 5.
Jehoiakim
or Elakim
cir. 606,
cir. 599.

Before
CHRIST
cir. 623.

20 And such a passover was not kept in Israel since the time of the prophet Samuel.

21 Yea, all the kings of Israel held not such a passover as Josias, and the priests, and the Levites, and the Jews, held with all Israel that were found dwelling at Jerusalem.

22 In the eighteenth year of the reign of Josias was this passover kept.

23 And the works of Josias were upright before his Lord, with a heart full of godliness.

24 As for the things that came to pass in his time, they were written in former times, concerning those that sinned, and did wickedly against the Lord above all people and kingdoms, and now they grieved him exceedingly, so that the words of the Lord rose up against Israel.

25 *Now after all these acts of Josias it came to pass, that Pharaoh the king of Egypt came to raise war at Carchamis upon Euphrates: and Josias went out against him.

26 But the king of Egypt sent to him, saying, What have I to do with thee, O king of Judea?

27 I am not sent out from the Lord God against thee; for my war is upon Euphrates: and now the Lord is with me, yea, the Lord is with me hasting me forward: depart from me, and be not against the Lord.

28 Howbeit Josias did not turn back his chariot from him, but undertook to fight with him, not regarding the words of the prophet Jeremy, spoken by the mouth of the Lord:

29 But joined battle with him in the plain of Megiddo, and the princes came against king Josias.

30 Then said the king unto his servants, Carry me away out of the battle; for I am very weak. And immediately his servants took him away out of the battle.

31 Then gat he up upon his second chariot; and being brought back to Jerusalem died, and was buried in his father's sepulchre.

32 And in all Jewry they mourned for Josias, yea, Jeremy the prophet lamented for Josias, and the chief men with the women made lamentation for him unto this day: and this was given out for an ordinance to be done continually in all the nation of Israel.

33 These things are written in the book of the stories of the kings of Judah, and every one of the acts that Josias did, and his glory, and his understanding in the law of the Lord, and the things that he had done before, and the things now recited, are reported in the book of the kings of Israel and Judea.

34 †And the people took Joachaz the son of Josias, and made him king instead of Josias his father, when he was twenty and three years old.

35 And hereigned in Judea and in Jerusalem three months: and then the king of Egypt deposed him from reigning in Jerusalem.

36 And he set a tax upon the land of a hundred talents of silver and one talent of gold.

37 The king of Egypt also made king Joacim his brother king of Judea and Jerusalem.

38 And he bound Joacim and the nobles: but Zaraces his brother he apprehended, and brought him out of Egypt.

39 Five and twenty years old was †Joacim when he was made king in the land of Judea and Jerusalem; and he did evil before the Lord.

40 Wherefore against him Nabuchodonosor the king of Babylon came up, and bound him with a chain of brass, and carried him into Babylon.

41 (Nabuchodonosor also took of the holy vessels of the

Lord, and carried them away, and set them in his own temple at Babylon.)

22 But those things that are recorded of him, and of his uncleanness and impiety, are written in the chronicles of the kings.

43 And Joacim his son reigned in his stead: he was made king being eighteen years old;

44 And reigned but three months and ten days in Jerusalem, and did evil before the Lord.

45 So after a year Nabuchodonosor sent and caused him to be brought into Babylon with the holy vessels of the Lord.

46 And made Zedechias king of Judea and Jerusalem, when he was one and twenty years old; and he reigned eleven years:

47 And he did evil also in the sight of the Lord, and cared not for the words that were spoken unto him by the prophet Jeremy from the mouth of the Lord.

48 And after that king Nabuchodonosor had made him to swear by the name of the Lord, he foreswore himself and rebelled, and hardening his neck and his heart, he transgressed the laws of the Lord God of Israel.

49 The governors also of the people and of the priests did many things against the laws, and passed all the pollutions of all nations, and defiled the temple of the Lord, which was sanctified in Jerusalem.

50 Nevertheless, the God of their fathers sent by his messenger to call them back, because he spared them and his tabernacle also.

51 But they had his messengers in derision; and look, when the Lord spake unto them, they made a sport of his prophets:

52 So far forth, that he, being wroth with his people for their great ungodliness, commanded the kings of the Chaldees to come up against them;

53 Who slew their young men with the sword, yea, even within the compass of their holy temple, and spared neither young man nor maid, old man nor child, among them; for he delivered all into their hands.

54 And they took all the holy vessels of the Lord, both great and small, with the vessels of the ark of God, and the king's treasures, and carried them away into Babylon.

55 As for the house of the Lord, they burnt it, and brake down the walls of Jerusalem, and set fire upon her towers:

56 And as for her glorious things, they never ceased till they had consumed and brought them all to nought: and the people that were not slain with the sword, he carried unto Babylon:

57 Who became servants to him and his children, till the Persians reigned, to fulfil the word of the Lord spoken by the mouth of Jeremy:

58 Until the land had enjoyed her sabbaths, the whole time of her desolation shall she rest, until the full term of seventy years.

CHAP. II.

1 *Cyrus is moved by God to build the temple, and giveth leave to the Jews to return and contribute to it. 11 He delivereth again the vessels which had been taken thence. 25 Artaxerxes forbiddeth the Jews to build any more.*

IN the first year of Cyrus king of the Persians, that the word of the Lord might be accomplished, that he had promised by the mouth of Jeremy;

2 The Lord raised up the spirit of Cyrus the king of the Persians, and he made proclamation through all his kingdom, and also by writing,

3 Saying, Thus saith Cyrus king of the Persians; The Lord of Israel, the most high Lord, hath made me king of the whole world,

4 And commanded me to build him a house at Jerusalem in Jewry.

5 If therefore there be any of you that are of his people, let the Lord, even his Lord, be with him, and let him go up to Jerusalem that is in Judea, and build the house of the Lord of Israel: for he is the Lord that dwelleth in Jerusalem.

6 Whosoever then dwell in the places about, let them help him (those I say that are his neighbours) with gold, and with silver, with gifts, with horses, and with cattle, and other things, which have been set forth by vow, for the temple of the Lord at Jerusalem.

8 ¶ Then the chief of the families of Judea and of the tribe of Benjamin stood up: the priests also and the Levites, and all they whose mind the Lord had moved to go up, and to build a house for the Lord at Jerusalem.

9 And they that dwelt round about them, and helped them in all things with silver and gold, with horses and cattle, and

Before
CHRIST
cir. 599.

cir. 599.

Gr. Shashbazar, the first part of the word is corruptly joined to the word going before, Ezra 1. 8. Heb. knives, Ezra 1. 9. Ezra 1. 10, but four hundred and ten. Ezra 1. 11, but five thousand four hundred. Ezra 4. 7. Balthus and the name which followeth is but an epithet to the former. Ezra 4. 9. * Shimshai Ezra 4. 8.

599.

590.

cir. 588.

Jer. 25. 10. & 29. 10.

Or, keep sabbath.

cir. 536.

2 Chron. 36. 22. Ezra 1. 1, &c.

Or, this.

Heb. substance, Ezra 1. 6.

with very many free gifts of a great number whose minds were stirred up thereto.

10 King Cyrus also brought forth the holy vessels which Nabuchodonosor had carried away from Jerusalem, and had set up in his temple of idols.

11 Now when Cyrus king of the Persians had brought them forth, he delivered them to Mithridates his treasurer:

12 And by him they were delivered to Sanabassar the governor of Judea.

13 And this was the number of them; A thousand golden cups, and a thousand of silver, censers of silver twenty-nine, vials of gold thirty, and of silver two thousand four hundred and ten, and a thousand other vessels:

14 So all the vessels of gold and of silver, which were carried away, were five thousand four hundred three score and nine

15 These were brought back by Sanabassar, together with them of the captivity, from Babylon to Jerusalem.

16 But in the time of Artaxerxes king of the Persians, Belemus, and Mithridates, and Tabellius, and Rathumus, Beeltethmus, and Semellius the secretary, with others that were in commission with them, dwelling in Samaria and other places, wrote unto him against them that dwelt in Judea and Jerusalem these letters following;

17 To king Artaxerxes our lord, Thy servants Rathumus the story-writer, and Semellius the scribe, and the rest of their council, and the judges that are in Celosyria and Phenice.

18 Be it now known to the lord the king, that the Jews that are come up from you to us, being come into Jerusalem, (that rebellious and wicked city,) do build the market-places, and repair the walls of it, and do lay the foundation of the temple.

19 Now if this city and the walls thereof be made up again, they will not only refuse to give tribute, but also rebel against kings.

20 And forasmuch as the things pertaining to the temple are now in hand, we think it meet not to neglect such a matter,

21 But to speak unto our lord the king, to the intent that, if it be thy pleasure, it may be sought out in the books of thy fathers:

22 And thou shalt find in the chronicles what is written concerning these things, and shalt understand that that city was rebellious, troubling both kings and cities:

23 And that the Jews were rebellious, and raised always wars therein; for the which cause even this city was made desolate.

24 Wherefore now we do declare unto thee, (O lord the king,) that if this city be built again, and the walls thereof set up anew, thou shalt from henceforth have no passage into Celosyria and Phenice.

25 Then the king wrote back again to Rathumus the story-writer, to Beeltethmus, to Semellius the scribe, and to the rest that were in commission, and dwellers in Samaria, and Syria, and Phenice, after this manner;

26 I have read the epistle which ye have sent unto me, therefore I commanded to make diligent search, and it hath been found, that that city was from the beginning practising against kings;

27 And the men therein were given to rebellion and war, and that mighty kings and fierce were in Jerusalem, who reigned and exacted tributes in Celosyria and Phenice.

28 Now therefore I have commanded to hinder those men from building the city, and heed to be taken that there be no more done in it;

29 And that those wicked workers proceed no further to the annoyance of kings.

30 Then king Artaxerxes his letters being read, Rathumus, and Semellius the scribe, and the rest that were in commission with them, removing in haste toward Jerusalem with a troop of horsemen, and a multitude of people in battle-array, began to hinder the builders; and the building of the temple in Jerusalem ceased until the second year of the reign of Darius king of the Persians.

CHAP. III.

4 Three strive to excel each other in wise speeches. 9 They refer themselves to the judgment of the king. 18 The first declareth the strength of wine.

NOW when Darius reigned, he made a great feast unto all his subjects, and unto all his household, and unto all the princes of Media and Persia,

2 And to all the governors, and captains, and lieutenants that were under him, from India unto Ethiopia, of a hundred twenty and seven provinces.

3 And when they had eaten and drunken, and being satisfied were gone home, then Darius the king went into his bed-chamber, and slept, and soon after awaked.

4 Then three young men that were of the guard, that kept the king's body, spake one to another;

5 Let every one of us speak a sentence: he that shall overcome, and whose sentence shall seem wiser than the others, unto him shall the king Darius give great gifts, and great things in token of victory:

6 As, to be clothed in purple, to drink in gold, and to sleep upon gold, and a chariot with bridles of gold, and a head-tire of fine linen, and a chain about his neck:

7 And he shall sit next to Darius, because of his wisdom, and shall be called Darius his cousin.

8 And then every one wrote his sentence, sealed it, and laid it under king Darius his pillow,

9 And said that, when the king is risen, some will give him the writings; and of whose side the king and the three princes of Persia shall judge that his sentence is the wisest, to him shall the victory be given, as was appointed;

10 The first wrote, Wine is the strongest.

11 The second wrote, The king is the strongest.

12 The third wrote, Women are strongest: But above all things truth beareth away the victory.

13 Now when the king was risen up, they took their writings and delivered them unto him, and so he read them:

14 And sending forth he called all the princes of Persia and Media, and the governors, and the captains, and the lieutenants, and the chief officers;

15 And sat him down in the royal seat of judgment; and the writings were read before them.

16 And he said, Call the young men, and they shall declare their own sentences. So they were called, and came in.

17 And he said unto them, Declare unto us your mind concerning the writings. Then began the first, who had spoken of the strength of wine;

18 And he said thus, O ye men, how exceeding strong is wine! it causeth all men to err that drink it:

19 It maketh the mind of the king and of the fatherless child, to be all one: of the bondman and of the free man, of the poor man, and of the rich:

20 It turneth also every thought into jollity and mirth, so that a man remembereth neither sorrow nor debt:

21 And it maketh every heart rich, so that a man remembereth neither king nor governor; and it maketh to speak all things by talents:

22 And when they are in their cups, they forget their love both to friends and brethren, and a little after draw out swords:

23 But when they are from the wine, they remember not what they have done.

24 O ye men, is not wine the strongest, that enforceth to do thus? And when he had so spoken, he held his peace.

CHAP. IV.

1 The second declareth the power of a king; the third the force of women, and of truth. 41 The third is judged to be wisest, and obtaineth letters of the king to build Jerusalem. 58 He praiseth God, and sheweth his brethren what he had done.

THEN the second that had spoken of the strength of the king, began to say,

2 O ye men, do not men excel in strength, that bear rule over sea and land, and all things in them?

3 But yet the king is more mighty: for he is lord of all these things, and hath dominion over them; and whatsoever he commandeth them they do.

4 If he bid them make war the one against the other, they do it; if he send them out against the enemies, they go, and break down mountains, walls, and towers.

5 They slay and are slain, and transgress not the king's commandment: if they get the victory, they bring all to the king, as well the spoil, as all things else.

6 Likewise for those that are no soldiers and have not to do with wars, but use husbandry, when they have reaped again that which they had sown, they bring it to the king, and compel one another to pay tribute unto the king.

7 And yet he is but one man: if he command to kill, they kill; if he command to spare, they spare;

8 If he command to smite, they smite; if he command to make desolate, they make desolate; if he command to build, they build;

Before CHRIST
cir. 530.

Before CHRIST
cir. 520.

Or, can.

Hob.
is of
force.

Or,
counsel.

Or,
grown
desperate.

Jos.
Antiq.
1. 11.
cap. 4.
Rabsa-
ces The-
masus.
Or,
hereat.

Or, be
friends
with
him.

Or,
have
thecom-
mand.

Or,
prais-
eth the
truth.
Athan-
asius.

9 If he command to cut down; they cut down, if he command to plant, they plant.

10 So all his people and his armies obey him: furthermore he lieth down, he eateth and drinketh, and taketh his rest:

11 And these keep watch round about him, neither may any one depart, and do his own business, neither disobey they him in any thing.

12 O ye men, how should not the king be mightiest, when in such sort he is obeyed? And he held his tongue.

13 ¶ Then the third, who had spoken of women, and of the truth, (this was Zorobabel) began to speak.

14 O ye men, it is not the great king, nor the multitude of men, neither is it wine that excelleth: who is it then that ruleth them, or hath the lordship over them? are they not women?

15 Women have born the king and all the people that bear rule by sea and land.

16 Even of them came they; and they nourished them up that planted the vineyards from whence the wine cometh.

17 These also make garments for men; these bring glory unto men; and without women cannot men be.

18 Yea, and if men have gathered together gold and silver, or any other goodly thing, do they not love a woman which is comely in favour and beauty?

19 And letting all those things go, do they not gaze, and even with open mouth fix their eyes fast on her; and have not all men more desire unto her than unto silver or gold, or any goodly thing whatsoever?

20 A man leaveth his own father that brought him up, and his own country, and cleaveth unto his wife.

21 He sticketh not to spend his life with his wife, and remembereth neither father, nor mother, nor country.

22 By this also ye must know that women have dominion over you: do ye not labour and toil, and give and bring all to the women?

23 Yea, a man taketh his sword, and goeth his way to rob and to steal, to sail upon the sea and upon rivers;

24 And looketh upon a lion, and goeth in the darkness; and when he hath stolen, spoiled, and robbed, he bringeth it to his love.

25 Wherefore a man loveth his wife better than father or mother.

26 Yea, many there be that have run out of their wits for women, and become servants for their sakes.

27 Many also have perished, have erred, and sinned, for women.

28 And now do ye not believe me? is not the king great in his power? do not all regions fear to touch him?

29 Yet did I see him and Apame the king's concubine, the daughter of the admirable Bartacus, sitting at the right hand of the king,

30 And taking the crown from the king's head, and setting it upon her own head; she also struck the king with her left hand.

31 And yet for all this the king gaped and gazed upon her with open mouth; if she laughed upon him, he laughed also but if she took any displeasure at him, the king was fain to flatter, that she might be reconciled to him again.

32 O ye men, how can it be but women should be strong, seeing they do thus?

33 Then the king and the princes looked one upon another; so he began to speak of the truth.

34 O ye men, are not women strong? great is the earth, high is the heaven, swift is the sun in his course, for he compasseth the heavens round about, and fetcheth his course again to his own place in one day.

35 Is he not great that maketh these things? therefore great is the truth, and stronger than all things.

36 All the earth calleth upon the truth, and the heaven blesseth it: all works shake and tremble at it, and with it is no unrighteous thing.

37 Wine is wicked, the king is wicked, women are wicked, all the children of men are wicked, and such are all their wicked works; and there is no truth in them; in their unrighteousness also they shall perish.

38 As for the truth, it endureth, and is always strong; it liveth and conquereth for evermore.

39 With her there is no accepting of persons or rewards; but she doeth the things that are just, and refraineth from all unjust and wicked things; and all men do well like of her works.

40 Neither in her judgment is any unrighteousness; and

she is the strength, kingdom, power, and majesty of all ages. Blessed be the God of truth.

41 And with that he held his peace. And all the people then shouted, and said, Great is truth, and mighty above all things.

42 Then said the king unto him, Ask what thou wilt more than is appointed in the writing, and we will give it thee, because thou art found wisest; and thou shalt sit next me, and shalt be called my cousin.

43 Then said he unto the king, Remember thy vow, which thou hast vowed to build Jerusalem, in the day when thou camest to thy kingdom,

44 And to send away all the vessels that were taken away out of Jerusalem, which Cyrus set apart, when he vowed to destroy Babylon, and to send them again thither.

45 Thou also hast vowed to build up the temple, which the Edomites burned, when Judea was made desolate by the Chaldees.

46 And now, O lord the king, this is that which I require, and which I desire of thee, and this is the princely liberality proceeding from thyself: I desire therefore that thou make good the vow, the performance whereof with thine own mouth thou hast vowed to the King of heaven.

47 Then Darius the king stood up and kissed him, and wrote letters for him unto all the treasurers, and lieutenants, and captains, and governors, that they should safely convey on their way both him, and all those that go up with him to build Jerusalem.

48 He wrote letters also unto the lieutenants that were in Celosyria, and Phenice, and unto them in Libanus, that they should bring cedar wood from Libanus unto Jerusalem, and that they should build the city with him.

49 Moreover he wrote for all the Jews that went out of his realm up into Jewry, concerning their freedom, that no officer, no ruler, no lieutenant, nor treasurer, should forcibly enter into their doors;

50 And that all the country which they hold should be free without tribute; and that the Edomites should give over the villages of the Jews which then they held;

51 Yea, that there should be yearly given twenty talents to the building of the temple, until the time that it were built;

52 And other ten talents yearly, to maintain the burnt-offerings upon the altar every day, as they had a commandment to offer seventeen;

53 And that all they that went from Babylon to build the city should have free liberty, as well they as their posterity, and all the priests that went away.

54 He wrote also concerning the charges, and the priests' vestments wherein they minister;

55 And likewise for the charges of the Levites, to be given them, until the day that the house were finished, and Jerusalem builded up.

56 And he commanded to give to all that kept the city *pensions and wages.

57 He sent away also all the vessels from Babylon, that Cyrus had set apart; and all that Cyrus had given in commandment, the same charged he also to be done, and sent unto Jerusalem.

58 Now when this young man was gone forth he lifted up his face to heaven, toward Jerusalem, and praised the king of heaven,

59 And said, From thee cometh victory, from thee cometh wisdom, and thine is the glory, and I am thy servant.

60 Blessed art thou, who hast given me wisdom; for to thee I give thanks, O Lord of our fathers.

61 And so he took the letters, and went out, and came unto Babylon, and told it all his brethren.

62 And they praised the God of their fathers, because he had given them freedom and liberty.

63 To go up, and to build Jerusalem, and the temple which he called by his name; and they feasted with instruments of music and gladness seven days.

CHAP. V.

4 The names and number of the Jews that returned home. 50 The altar is set up in his place. 57 The foundation of the temple is laid. 73 The work is hindered for a time.

AFTER this were the principal men of the families chosen according to their tribes, to go up with their wives, and sons and daughters, with their men-servants, and maid-servants, and their cattle.

Before CHRIST
cir. 520.

Before CHRIST
cir. 533.

1 Joachin and Zorobabel. This place is corrupt for Joachin was the son of Josedec, Neh. 12. 10, and not Zorobabel who was of the tribe of Judah. 2 Zorobabel. 3 Saraiah. 4 Or, Mispah. 5 Or, Reeliah. 6 Parosh, Ezra 2. 3. Neh. 7. 8 where for brevity look for the true numbers of the particulars following: for here they vary much, and the names much more. 7 Shephthiah. 8 Or, three hundred seventy-two. 9 Zattu. 10 Zachai. 11 Asgad. 12 Bigui. 13 Jerahmeiah. 14 Bezaiah. 15 Bethlehem. 16 Azmaveth. 17 Kirjathjirim. 18 Gama. 19 Gaba. 20 Michmas. 21 Bethel. 22 Maghbis. 23 Lod. 24 Hadid. 25 Se-mach. 26 Jedaiiah. 27 Immar. 28 Pashur. 29 Harim. 30 Or, two hundred and seventeen, according to some copies. 31 Thus it is read, Ezra 2. 40, the sons of Jehua, and Cadmiel, of the sons of Hodaviah. 32 Shalum.

* Or, steward.

* Or, portions of land.

2 And Darius sent with them a thousand horsemen, till they had brought them back to Jerusalem safely, and with musical [instruments] tabrets and flutes.

3 And all their brethren played, and he made them go up together with them.

4 And these are the names of the men which went up, according to their families among their tribes, after their several heads.

5 The priests, the sons of Phinees the son of Aaron: Jesus the son of Josedec, the son of Saraias, and Joacim the son of Zorobabel, the son of Salathiel of the house of David, out of the kindred of Phares, of the tribe of Judah;

6 Who spake wise sentences before Darius the king of Persia in the second year of his reign, in the month Nisan, which is the first month.

7 And these are they of Jewry that came up from the captivity, where they dwelt as strangers, whom Nabuchodonosor the king of Babylon had carried away unto Babylon.

8 And they returned unto Jerusalem, and to the other parts of Jewry, every man to his own city, who came with Zorobabel, with Jesus, Nehemias, and Zacharias, and Reesaias, Ene-nius, Mardocheus, Beelsarus, Aspharasus, Reelius, Roimus, and Baana, their guides.

9 The number of them of the nation, and their governors, sons of Phoros, two thousand a hundred seventy and two; the sons of Saphat, four hundred seventy and two:

10 The sons of Ares, seven hundred fifty and six:

11 The sons of Phaath Moab, two thousand eight hundred and twelve:

12 The sons of Elam, a thousand two hundred fifty and four; the sons of Zathui, nine hundred forty and five: the sons of Corbe, seven hundred and five: the sons of Bani, six hundred forty and eight:

13 The sons of Bebai, six hundred twenty and three; the sons of Sadas, three thousand two hundred twenty and two:

14 The sons of Adonikam, six hundred sixty and seven: the sons of Bagoi, two thousand sixty and six: the sons of Adin, four hundred fifty and four:

15 The sons of Aterezias, ninety and two: the sons of Ceilan and Azetas, threescore and seven: the sons of Azuran, four hundred thirty and two:

16 The sons of Ananias, a hundred and one: the sons of Arom, thirty-two: and the sons of Bassa, three hundred twenty and three: the sons of Azephurith, a hundred and two:

17 The sons of Meterus, three thousand and five: the sons of Bethlomon, a hundred twenty and three:

18 They of Netophah, fifty and five: they of Anathoth, a hundred fifty and eight: they of Bethsamos, forty and two:

19 They of Kiriathiarus, twenty and five: they of Caphira and Beroth, seven hundred forty and three: they of Pira, seven hundred.

20 They of Chadias, and Ammidioi, four hundred twenty and two: they of Cirama and Gabdes, six hundred twenty and one:

21 They of Macalon, a hundred twenty and two: they of Betolius, fifty and two: the sons of Nephis, a hundred fifty and six:

22 The sons of Calamolalus and Onus, seven hundred twenty and five: the sons of Jerechus, two hundred forty and five:

23 The sons of Annaas, three thousand three hundred and thirty.

24 The priests: the sons of Jeddu, the son of Jesus, among the sons of Sanasib, nine hundred seventy and two: the sons of Meruth, a thousand fifty and two:

25 The sons of Phassaron, a thousand forty and seven: the sons of Carme, a thousand and seventeen.

26 The Levites: the sons of Jessue, and Cadmiel, and Ban-nas, and Sudias, seventy and four.

27 The holy singers: the sons of Asaph, a hundred twenty and eight.

28 The porters: the sons of Salun, the sons of Jatal, the sons of Talmon, the sons of Dacobi, the sons of Teta, the sons of Sami, in all a hundred thirty and nine.

29 The servants of the temple: the sons of Esau, the sons of Asipha, the sons of Tabaoth, the sons of Ceras, the sons of Sud, the sons of Phaleas, the sons of Labana, the sons of Graba.

30 The sons of Acua, the sons of Uta, the sons of Cetab, the sons of Agaba, the sons of Subai, the sons of Anan, the sons of Cathua, the sons of Geddur,

31 The sons of Airus, the sons of Daisan, the sons of

- ¹Nocba, the sons of Chasēba, the sons of ²Gazera, the sons of ³Before CHRIST cir. 533. ⁴Before CHRIST cir. 536.
- ⁵Azia, the sons of ⁶Phinees, the sons of Azara, the sons of ⁷Necodah.
- ⁸Bastai, the sons of ⁹Asana, the sons of ¹⁰Meani, the sons of ¹¹Gczam.
- ¹²Naphisi, the sons of ¹³Acub, the sons of ¹⁴Acipha, the sons of ¹⁵Huzza.
- ¹⁶Assur, the sons of Pharacim, the sons of ¹⁷Basaloth, ¹⁸Paseah.
- 32 The sons of ¹⁹Meeda, the sons of Coutha, the sons of ²⁰Charea, the sons of ²¹Charcus, the sons of ²²Aserer, the sons of ²³Thomoi, the sons of ²⁴Nasith, the sons of Atipha.
- 33 The sons of the servants of Solomon: the sons of ²⁵Azaph, the sons of ²⁶Pharira, the sons of ²⁷Jeeli, the sons of ²⁸Lozon, the sons of ²⁹Isadel, the sons of ³⁰Sapheth, ³¹Phusim.
- 34 The sons of ³²Hagia, the sons of ³³Phacareth, the sons of ³⁴Sabi, the sons of ³⁵Sarothie, the sons of ³⁶Masias, the sons of ³⁷Gar, the sons of ³⁸Addus, the sons of ³⁹Suba, the sons of ⁴⁰Apherra, the sons of ⁴¹Barodis, the sons of ⁴²Sabat, the sons of ⁴³Allom.
- 35 All the ministers of the temple, and the sons of the servants of Solomon, were three hundred seventy and two.
- 36 These came up from Thermeleth, and Thelersas, Chathathalar leading them, and Aalar;
- 37 Neither could they shew their families, nor their stock, how they were of Israel: the sons of ⁴⁴Ladan, the sons of ⁴⁵Ban, the sons of ⁴⁶Necodan, six hundred fifty and two.
- 38 And of the priests that usurped the office of the priesthood, and were not found: the sons of ⁴⁷Obdia, the sons of ⁴⁸Accoz, the sons of ⁴⁹Addus, who married Augia one of the daughters of Berzelus, and was named after his name.
- 39 And when the description of the kindred of these men was sought in the register, and was not found, they were removed from executing the office of the priesthood;
- 40 For unto them said ⁵⁰Nehemias and Atharias, that they should not be partakers of the holy things, till there arose up a high priest clothed with ⁵¹doctrine and truth.
- 41 So of Israel from them of twelve years old and upward, they were all in number forty thousand, besides men-servants and women-servants, two thousand three hundred and sixty.
- 42 Their ⁵²men-servants and handmaids were seven thousand three hundred forty and seven: the singing-men and singing-women, two hundred forty and five:
- 43 Four hundred thirty and five camels, seven thousand thirty and six horses, two hundred forty and five mules, ⁵³five thousand five hundred twenty and five ⁵⁴beasts used to the yoke:
- 44 And certain of the chief of their families, when they came to the temple of God that is in Jerusalem, vowed to set up the house again in his own place according to their ability.
- 45 And to give into the holy treasury of the works a thousand pounds of gold, five thousand of silver, a hundred priestly vestments.
- 46 And so dwelt the priests, and the Levites, and the people in Jerusalem, and in the country, the singers also and the porters; and all Israel in their villages.
- 47 But when the seventh month was at hand, and when the children of Israel were every man in his own place, they came all together with one consent into the open place of the first ⁵⁵gate which is toward the east.
- 48 Then stood up Jesus the son of Josedec, and his brethren the priests, and Zorobabel the son of Salathiel, and his brethren, and made ready the altar of the God of Israel,
- 49 To offer burnt-sacrifices upon it, according as it is expressly commanded in the book of Moses the man of God.
- 50 And there were gathered unto them out of the other nations of the land, and they erected the altar upon his own place, because all the nations of the land were at enmity with them, and oppressed them; and they offered sacrifices according to the time, and burnt-offerings to the Lord both morning and evening.
- 51 Also they held the feast of tabernacles, as it is commanded in the law, and offered sacrifices daily, as was meet:
- 52 And after that, the ⁵⁶continual oblations, and the sacrifice of the sabbaths, and of the new moons, and of all holy feasts.
- 53 And all they that had ⁵⁷made any vow to God began to offer sacrifices to God from the first day of the seventh month, although the temple of the Lord was not yet built.
- 54 And they gave unto the masons and carpenters, money, meat, and drink with cheerfulness.
- 55 Unto them of Sidon also and Tyre they gave cars, that they should bring cedar trees from Libanus, which should be brought by floats to the haven of Joppe, according as it was commanded them by Cyrus king of the Persians.
- 56 And in the second year and second month after his coming to the temple of God at Jerusalem began Zorobabel the son of Salathiel, and Jesus the son of Josedec, and their brethren, and the priests, and the Levites, and all they that were come unto Jerusalem out of the captivity:
- 57 And they laid the foundation of the house of God in the first day of the second month, in the second year after they were come to Jewry and Jerusalem.
- 58 And they appointed the Levites from twenty years old over the works of the Lord. Then stood up Jesus, and his sons and brethren, and Cadmiel his brother, and the sons of Madiabun, with the sons of Joda the son of Eliadun, with their sons and brethren, all Levites, with one accord ⁵⁹setters forward of the business, labouring to advance the works in the house of God. So the workmen built the temple of the Lord.
- 59 And the priests stood arrayed in their vestments with musical instruments and trumpets; and the Levites the son of Asaph had cymbals.
- 60 Singing songs of thanksgiving, and praising the Lord according as David the king of Israel had ordained.
- 61 And they sung with loud voices songs to the praise of the Lord, because his mercy and glory is for ever in all Israel.
- 62 And all the people sounded trumpets, and shouted with a loud voice, singing songs of thanksgiving unto the Lord for the rearing up of the house of the Lord.
- 63 ⁶⁰Also of the priests and Levites, and of the chief of their families, the ancients who had seen the former house, came to the building of this with weeping and great crying.
- 64 But many with trumpets and joy shouted with loud voice,
- 65 Inasmuch that the trumpets might not be ⁶¹heard for the weeping of the people: yet the multitude sounded marvellously, so that it was heard afar off.
- 66 Wherefore when the enemies of the tribe of Judah and Benjamin heard it, they came to know what that noise of trumpets should mean.
- 67 And they perceived that they that were of the captivity did build the temple unto the Lord God of Israel.
- 68 So they went to Zorobabel and Jesus, and to the chief of the families, and said unto them, We will build together with you.
- 69 For we likewise, as ye, do obey your Lord, and do sacrifice unto him from the days of ⁶²Azbazareth the king of the Assyrians, who brought us hither.
- 70 Then Zorobabel and Jesus, and the chief of the families of Israel said unto them, It is not for us and you to build together a house unto the Lord our God:
- 71 We ourselves alone will build unto the Lord of Israel, according as Cyrus the king of the Persians hath commanded us.
- 72 But the heathen of the land lying heavy upon the inhabitants of Judea, and holding them strait, hindered their building;
- 73 And by their secret plots, and popular persuasions and commotions, they hindered the finishing of the building all the time that king Cyrus lived; so they were hindered from building for the space of two years, ⁶³until the reign of Darius.

CHAP. VI.

¹The prophets stir up the people to build the temple. ²Darius is solicited to hinder it; but he doth further it by all means, and threateneth those that shall hinder it.

NOW in the second year of the reign of Darius, Aggeus, and Zacharias the son of ⁶⁴Addo, the prophets, prophesied unto the Jews, in Jewry and Jerusalem, in the name of the Lord God of Israel ⁶⁵which was upon them.

2 Then stood up Zorobabel the son of Salathiel, and Jesus the son of Josedec, and began to build the house of the Lord at Jerusalem, the prophets of the Lord being with them, and helping them.

3 At the same time came unto them ⁶⁶Sisinnes, the governor of Syria and Phenice, with ⁶⁷Sathrabuzanes, and his companions, and said unto them,

4 By whose appointment do ye build this house and this roof, and perform all the other things? and who are the workmen that perform these things?

5 Nevertheless the elders of the Jews obtained favour, because the Lord had visited the captivity.

6 And they were not hindered from building until such time as signification was given unto Darius concerning them, and an answer received.

7 The copy of the letters which Sisinnes, governor of Syria

and Phenice, and Sathrabuzanes, with their companions, rulers in Syria and Phenice, wrote and sent unto Darius; To king Darius, greeting;

8 Let all things be known unto our lord the king, that being come into the country of Judea, and entered into the city of Jerusalem, we found in the city of Jerusalem the ancients of the Jews that were of the captivity,

9 Building a house unto the Lord, great and new, of hewn and costly stones, and the timber already laid upon the walls.

10 And those works are done with great speed, and the work goeth on prosperously in their hands, and with all glory and diligence is it made.

11 Then asked we these elders, saying, By whose commandment build ye this house, and lay the foundations of these works?

12 Therefore to the intent that we might give knowledge unto thee by writing, we demanded of them who were the chief doers, and we required of them the names in writing of their principal men.

13 So they gave us this answer, We are the servants of the Lord which made heaven and earth.

14 And as for this house, it was builded many years ago by a king of Israel, great and strong, and was finished.

15 But when our fathers provoked God unto wrath, and sinned against the Lord of Israel which is in heaven, he gave them over into the power of Nabuchodonosor king of Babylon, of the Chaldees;

16 Who pulled down the house, and burned it, and carried away the people captives unto Babylon.

17 But in the first year that king Cyrus reigned over the country of Babylon, Cyrus the king wrote to build up this house.

18 And the holy vessels of gold and of silver that Nabuchodonosor had carried away out of the house at Jerusalem, and had set them in his own temple, those Cyrus the king brought forth again out of the temple at Babylon, and they were delivered to Zorobabel and to Sanabassar the ruler,

19 With commandment that he should carry away the same vessels, and put them in the temple at Jerusalem; and that the temple of the Lord should be built in his place.

20 Then the same Sanabassar, being come hither, laid the foundations of the house of the Lord at Jerusalem: and from that time to this being still a building, it is not yet fully ended.

21 Now, therefore, if it seem good unto the king, let search be made among the records of king Cyrus:

22 And if it be found that the building of the house of the Lord at Jerusalem hath been done with the consent of king Cyrus, and if our lord the king be so minded, let him signify unto us thereof.

23 Then commanded king Darius to seek among the records at Babylon: and so at Ecbatana the palace, which is in the country of Media, there was found a roll wherein these things were recorded.

24 In the first year of the reign of Cyrus, king Cyrus commanded that the house of the Lord at Jerusalem should be built again, where they do sacrifice with continual fire:

25 Whose height shall be sixty cubits, and the breadth sixty cubits, with three rows of hewn stones, and one row of new wood of that country; and the expenses thereof to be given out of the house of king Cyrus:

26 And that the holy vessels of the house of the Lord, both of gold and silver, that Nabuchodonosor took out of the house at Jerusalem, and brought to Babylon, should be restored to the house at Jerusalem, and be set in the place where they were before.

27 And also he commanded that Sisinnus the governor of Syria and Phenice, and Sathrabuzanes, and their companions, and those which were appointed rulers in Syria and Phenice, should be careful not to meddle with the place, but suffer Zorobabel, the servant of the Lord, and governor of Judea, and the elders of the Jews, to build the house of the Lord in that place.

28 I have commanded also to have it built up whole again; and that they look diligently to help those that be of the captivity of the Jews, till the house of the Lord be finished.

29 And out of the tribute of Celosyria, and Phenice, a portion carefully to be given these men, for the sacrifices of the Lord, that is, to Zorobabel the governor, for bullocks, and rams, and lambs:

Before CHRIST
cir. 519.

Before CHRIST
cir. 514.
Or, drink-offerings.

Or, drink-offerings.

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Or, drink-offerings.

30 And also corn, salt, wine, and oil, and that continually every year without further question, according as the priests that be in Jerusalem shall signify to be daily spent:

31 That offerings may be made to the most high God, for the king, and for his children, and that they may pray for their lives.

32 And he commanded that whosoever should transgress, yea, or make light of any thing afore spoken or written, out of his own house should a tree be taken, and he thereon be hanged, and all his goods seized for the king.

33 The Lord therefore, whose name is there called upon, utterly destroy every king and nation, that stretcheth out his hand to hinder or endamage that house of the Lord in Jerusalem.

34 I Darius the king have ordained that according unto these things it be done with diligence.

CHAP. VII.

cir. 512. 1 Sisinnus and others help forward the building. 5 The temple is finished and dedicated. 10 The passover is kept.

THEN Sisinnus the governor of Celosyria and Phenice, and Sathrabuzanes, with their companions, following the commandments of king Darius,

2 Did very carefully oversee the holy works, assisting the ancients of the Jews and governors of the temple.

3 And so the holy works prospered when Aggeus and Zacharias the prophets prophesied.

4 And they finished these things by the commandment of the Lord God of Israel, and with the consent of Cyrus, Darius, and Artaxerxes, kings of Persia.

5 And thus was the holy house finished in the three and twentieth day of the month Adar, in the sixth year of Darius king of the Persians.

6 And the children of Israel, the priests, and the Levites, and others that were of the captivity, that were added unto them, did according to the things written in the book of Moses.

7 And to the dedication of the temple of the Lord they offered a hundred bullocks, two hundred rams, four hundred lambs;

8 And twelve goats for the sin of all Israel, according to the number of the chief of the tribes of Israel.

9 The priests also and the Levites stood arrayed in their vestments, according to their kindreds, in the service of the Lord God of Israel according to the book of Moses: and the porters at every gate.

10 And the children of Israel that were of the captivity held the passover the fourteenth day of the first month, after that the priests and the Levites were sanctified.

11 They that were of the captivity were not all sanctified together: but the Levites were all sanctified together.

12 And so they offered the passover for all them of the captivity, and for their brethren the priests, and for themselves.

13 And the children of Israel that came out of the captivity did eat, even all they that had separated themselves from the abominations of the people of the land, and sought the Lord.

14 And they kept the feast of unleavened bread seven days, making merry before the Lord,

15 For that he had turned the counsel of the king of Assyria toward them, to strengthen their hands in the works of the Lord God of Israel.

CHAP. VIII.

cir. 457. 1 Esdras bringeth the king's commission to build. 8 The copy of it. 29 He declareth the names and number of those that came with him, and his journey. 71 He lamenteth the sins of his people, and sweareth the priests to put away their strange wives.

AND after these things, when Artaxerxes the king of the Persians reigned, came Esdras the son of Saraias, the son of Ezerias, the son of Helchiah, the son of Salum,

2 The son of Sadduc, the son of Achitob, the son of Amarias, the son of Ezias, the son of Meremoth, the son of Zarias, the son of Savias, the son of Boccas, the son of Abisum, the son of Phinees, the son of Eleazar, the son of Aaron, the chief priest.

3 This Esdras went up from Babylon, as a scribe, being very ready in the law of Moses, that was given by the God of Israel,

4 And the king did him honour: for he found grace in his sight in all his requests.

5 There went up with him also certain of the children of

Israel, of the priests, of the Levites, of the holy singers, porters, and of ministers of the temple, unto Jerusalem,

6 In the seventh year of the reign of Artaxerxes, in the fifth month, this was the king's seventh year; for they went from Babylon in the first day of the first month, and came to Jerusalem, according to the prosperous journey which the Lord gave them.

7 For Esdras had very great skill, so that he omitted nothing of the law and commandments of the Lord, but taught all Israel the ordinances and judgments.

8 Now the copy of the commission, which was written from Artaxerxes the king, and came to Esdras the priest and reader of the law of the Lord, is this that followeth;

9 King Artaxerxes unto Esdras the priest and reader of the law of the Lord sendeth greeting:

10 Having determined to deal graciously, I have given order, that such of the nation of the Jews, and of the priests and Levites being within our realm, as are willing and desirous, should go with thee unto Jerusalem.

11 As many therefore as have a mind thereunto, let them depart with thee, as it hath seemed good both to me and my seven friends the counsellors;

12 That they may look unto the affairs of Judea and Jerusalem, agreeably to that which is in the law of the Lord:

13 And carry the gifts unto the Lord of Israel to Jerusalem, which I and my friends have vowed, and all the gold and silver that in the country of Babylon can be found, to the Lord in Jerusalem,

14 With that also which is given of the people for the temple of the Lord their God at Jerusalem: and that silver and gold may be collected for bullocks, rams, and lambs, and things thereunto appertaining;

15 To the end that they may offer sacrifices unto the Lord upon the altar of the Lord their God, which is in Jerusalem.

16 And whatsoever thou and thy brethren will do with the silver and gold, that do, according to the will of thy God.

17 And the holy vessels of the Lord which are given thee for the use of the temple of thy God, which is in Jerusalem, thou shalt set before thy God in Jerusalem.

18 And whatsoever thing else thou shalt remember for the use of the temple of thy God, thou shalt give it out of the king's treasury.

19 And I king Artaxerxes have also commanded the keepers of the treasures in Syria and Phenice, that whatsoever Esdras the priest and the reader of the law of the most high God shall send for, they should give it him with speed,

20 To the sum of a hundred talents of silver, likewise also of wheat even to a hundred fœcors, and a hundred pieces of wine, and other things in abundance.

21 Let all things be performed after the law of God diligently unto the most high God, that wrath come not upon the kingdom of the king and his sons.

22 I command you also, that ye require no tax, nor any other imposition of any of the priests or Levites, or holy singers, or porters, or ministers of the temple, or of any that have doings in this temple, and that no man have authority to impose any thing upon them.

23 And thou, Esdras, according to the wisdom of God, ordain judges and justices, that they may judge in all Syria and Phenice all those that know the law of thy God; and those that know it not thou shalt teach.

24 And whosoever shall transgress the law of thy God, and of the king, shall be punished diligently, whether it be by death, or other punishment, by penalty of money, or by imprisonment.

25 ¶ Then said Esdras the scribe, Blessed be the only Lord God of my fathers, who hath put these things into the heart of the king, to glorify his house that is in Jerusalem:

26 And hath honoured me in the sight of the king, and his counsellors, and all his friends, and nobles.

27 Therefore was I encouraged by the help of the Lord my God, and gathered together men of Israel to go up with me.

28 And these are the chief according to their families and several dignities, that went up with me from Babylon in the reign of king Artaxerxes:

29 Of the sons of Phinees, Gerson: of the sons of Ithamar, Gamael: of the sons of David, Lettus the son of Sechenias:

Before CHRIST
cir. 457.
Or, Nehemias.
See Ezra 7.
7, 8, 9.
Or, success.

Or, decree.

Or, got.

Or, with the rest of Ezra 7. 18.

Or, measures, or, salt, Ezra 7. 23.

Heb. of those that know, Ezra 7. 25. Ezra 7. 26.

Or, Daniel. Or, Chaitus. Ezra 8. 3.

Or, of the sons of Shechaniah, of the sons of Parosh.

Before CHRIST
cir. 457.
Zerachiah.
Or, of the sons of Shechaniah the son of Jahaziel.
Heb. fifty men.
Or, Athaliah.
Or, Zebadiah.
Or, four score men.
Or, Obadiah.
Or, Jehiel.
Or, right-teen men.
Or, of the sons of Shebani the son of Josiphiah.
Or, Azgad.
Or, Calan.
Or, Shemaiah.
Or, sixty men.
Heb. Bigvai.
Or, to the river called Ahava, Ezra 8. 15.
Or, he numbered the people and the priests; but found none of the sons of Levi.
Or, Ariel.
Or, Shemaiah.
Or, Jarib.
These men's names, with their generations, are rightly distinguished, Ezra 8. 16.
Or, Iddo.
Or, of the sons of Cassiphia.
Or, the Nethinims at the place of Cassiphia.
Or, Machli.
Or, Sherebiah, Ezra 8. 18.

30 Of the sons of Pharez, Zecharias; and with him were counted a hundred and fifty men:

31 Of the sons of Palsath Moab, Eliaonias, the son of Zariaias, and with him two hundred men:

32 Of the sons of Zathoe, Sechenias the son of Jezelus, and with him three hundred men; of the sons of Adin, Obeth the son of Jonathan, and with him two hundred and fifty men:

33 Of the sons of Elam, Josias son of Gotholias, and with him seventy men:

34 Of the sons of Saphatias, Zariaias son of Michael, and with him threescore and ten men:

35 Of the sons of Joab, Abadias son of Jezelus, and with him two hundred and twelve men:

36 Of the sons of Banid, Assalimoth son of Josaphias, and with him a hundred and threescore men:

37 Of the sons of Babi, Zecharias son of Bebai, and with him twenty and eight men:

38 Of the sons of Astath, Johannes son of Acatan, and with him a hundred and ten men:

39 Of the sons of Adoniam the last, and these are the names of them, Eliphalet, Jeuel, and Samaias, and with them seventy men:

40 Of the sons of Bago, Uthi the son of Istalcurus, and with him seventy men.

41 And these I gathered together to the river called Theras, where we pitched our tents three days: and then I surveyed them.

42 But when I had found there none of the priests and Levites,

43 Then sent I unto Eleazer, and Iduel, and Masman,

44 And Alnathan, and Mamaias, and Joribas, and Nathan, Eunatan, Zecharias, and Mosollamon, principal men and learned.

45 And I bade them that they should go unto Saddeus the captain, who was in the place of the treasury:

46 And commanded them that they should speak unto Dadeus and to his brethren, and to the treasurers in that place, to send us such men as might execute the priest's office in the house of the Lord.

47 And by the mighty hand of our Lord they brought unto us skilful men of the sons of Moli the son of Levi, the son of Israel, Asebebia, and his sons, and his brethren, who were eighteen.

48 And Asebia, and Annuus, and Osaias his brother, of the sons of Channuneus, and their sons, were twenty men.

49 And of the servants of the temple whom David had ordained, and the principal men for the service of the Levites (to wit) the servants of the temple, two hundred and twenty, the catalogue of whose names were shewed.

50 And there I vowed a fast unto the young men before our Lord, to desire of him a prosperous journey both for us and them that were with us, for our children, and for the cattle:

51 For I was ashamed to ask the king footmen, and horsemen, and conduct for safeguard against our adversaries.

52 For we had said unto the king, that the power of the Lord our God should be with them that seek him, to support them in all ways.

53 And again we besought our Lord as touching these things, and found him favourable unto us.

54 Then I separated twelve of the chief of the priests, Esbrias, and Assanias, and ten men of their brethren with them:

55 And I weighed them the gold, and the silver, and the holy vessels of the house of our Lord, which the king, and his council, and the princes, and all Israel had given.

56 And when I had weighed it, I delivered unto them six hundred and sixty talents of silver, and silver vessels of a hundred talents, and a hundred talents of gold,

57 And twenty golden vessels, and twelve vessels of brass, even of fine brass, glittering like gold.

58 And I said unto them, Both ye are holy unto the Lord, and the vessels are holy, and the gold and the silver is a vow unto the Lord, the Lord of our fathers.

59 Watch ye, and keep them till ye deliver them to the chief of the priests and Levites, and to the principal men of the families of Israel, in Jerusalem, into the chambers of the house of our God.

60 So the priests and the Levites, who had received the

silver, and the gold, and the vessels, brought them unto Jerusalem into the temple of the Lord.

61 And from the river Theras we departed the twelfth day of the first month, and came to Jerusalem by the mighty hand of our Lord which was with us; and from the beginning of our journey the Lord delivered us from every enemy, and so we came to Jerusalem.

62 And when we had been there three days, the gold and silver that was weighed, was delivered in the house of our Lord on the fourth day unto Marmoth the priest the son of Iri.

63 And with him was Eleazar the son of Phinees, and with them were Josabad the son of Jesu, and Moeth the son of Sabban, Levites; all was delivered them by number and weight.

64 And all the weight of them was written up the same hour.

65 Moreover, they that were come out of the captivity offered sacrifice unto the Lord God of Israel, even twelve bullocks for all Israel, fourscore and sixteen rams,

66 Threescore and twelve lambs, goats for a peace-offering, twelve; all of them a sacrifice to the Lord.

67 And they delivered the king's commandments unto the king's stewards, and to the governors of Celosyria and Phenice; and they honoured the people and the temple of God.

68 Now when these things were done, the rulers came unto me, and said,

69 The nation of Israel, the princes, the priests, and Levites, have not put away from them the strange people of the land, nor the pollutions of the Gentiles, to wit, of the Canaanites, Hittites, Pheresites, Jebusites, and the Moabites, Egyptians, and Edomites.

70 For both they and their sons have married with their daughters, and the holy seed is mixed with the strange people of the land; and from the beginning of this matter the rulers and the great men have been partakers of this iniquity.

71 And as soon as I had heard these things, I rent my clothes, and the holy garment and pulled off the hair from off my head and beard, and sat me down sad and very heavy.

72 So all they that were then moved at the word of the Lord God of Israel, assembled unto me, whilst I mourned for the iniquity: but I sat still full of heaviness until the evening sacrifice.

73 Then rising up from the fast with my clothes and the holy garment rent, and bowing my knees, and stretching forth my hands unto the Lord,

74 I said, O Lord, I am confounded and ashamed before thy face;

75 For our sins are multiplied above our heads, and our ignorances have reached up unto heaven.

76 For ever since the time of our fathers, we have been and are in great sin, even unto this day.

77 And for our sins and our fathers' we with our brethren and our kings and our priests were given up unto the kings of the earth, to the sword, and to captivity, and for a prey with shame, unto this day.

78 And now in some measure hath mercy been shewed unto us from thee, O Lord, that there should be left us a root and a name in the place of thy sanctuary;

79 And to discover unto us a light in the house of the Lord our God, and to give us food in the time of our servitude.

80 Yea, when we were in bondage, we were not forsaken of our Lord; but he made us gracious before the kings of Persia, so that they gave us food;

81 Yea, and honoured the temple of our Lord, and raised up the desolate Zion, that they have given us a sure abiding in Jewry and Jerusalem.

82 And now, O Lord, what shall we say, having these things? for we have transgressed thy commandments which thou gavest by the hand of thy servants the prophets, saying,

83 That the land which ye enter into to possess as a heritage, is a land polluted with the pollutions of the strangers of the land, and they have filled it with their uncleanness.

84 Therefore now shall ye not join your daughters unto their sons, neither shall ye take their daughters unto your sons.

85 Moreover, ye shall never seek to have peace with them, that ye may be strong, and eat the good things of the land, and that ye may leave the inheritance of the land unto your children for evermore.

86 And all that is befallen, is done unto us for our wicked works, and great sins: for thou, O Lord, didst make our sins light.

Before
CHRIST
cir. 457.

Or,
dangers
in the
way.

Or,
unto
Meri-
moth
the son
of
Uriah
the
priest.

Or,
Noah
diah the
son of
Binnui.
Heb.
Seven-
ty-seven
lambs,
twelve
he-goats
for a
sin-off-
ering,
Ezra
8. 35.

*Ezra
9. 1.

Or,
have
abound-
ed.

Heb.
life, Ez-
ra 9. 8.

Or,
utterly
de-
stroyed,
Josh.
10. 8.

Or,
stand.

87 And didst give unto us such a root; but we have turned back again to transgress thy law, and to mingle ourselves with the uncleanness of the nations of the land.

88 Mightest not thou be angry with us to destroy us, and thou hadst left us neither root, seed, nor name?

89 O Lord of Israel, thou art true: for we are left a root this day.

90 Behold, now are we before thee in our iniquities, for we cannot stand any longer by reason of these things before thee.

91 And as Esdras in his prayer made his confession, weeping, and lying flat upon the ground before the temple, there gathered unto him from Jerusalem a very great multitude of men, and women, and children: for there was great weeping among the multitude.

92 Then Jechonias the son of Jeelus, one of the sons of Israel, called out, and said, O Esdras, we have sinned against the Lord God, we have married strange women of the nations of the land, and now is all Israel aloft.

93 Let us make an oath to the Lord, that we will put away all our wives, which we have taken of the heathen, with their children,

94 Like as thou hast decreed, and as many as do obey the law of the Lord.

95 Arise, and put in execution: for to thee doth this matter appertain and we will be with thee: do valiantly.

96 So Esdras arose, and took an oath of the chief of the priests and Levites of all Israel to do after these things and so they swore.

CHAP. IX.

1 Esdras assembleth all the people. 10 They promise to put away their strange wives. 20 The names and number of them that did so. 40 The law of Moses is read and declared before all the people. 49 They weep and are put in mind of the feast-day.

THEN Esdras, rising from the court of the temple, went to the chamber of Joanan the son of Eliasib,

2 And remained there, and did eat no meat, nor drink water, mourning for the great iniquities of the multitude.

3 And there was a proclamation in all Jewry and Jerusalem to all them that were of the captivity, that they should be gathered together at Jerusalem:

4 And that whosoever met not there within two or three days, according as the elders that bare rule appointed, their cattle should be seized to the use of the temple, and himself cast out from them that were of the captivity.

5 And in three days were all they of the tribe of Juda and Benjamin gathered together at Jerusalem the twentieth day of the ninth month.

6 And all the multitude sat trembling in the broad court of the temple because of the present foul weather.

7 So Esdras rose up, and said unto them, Ye have transgressed the law in marrying strange wives, thereby to increase the sins of Israel.

8 And now by confession give glory unto the Lord God of our fathers,

9 And do his will, and separate yourselves from the heathen of the land, and from the strange women.

10 Then cried the whole multitude and said with a loud voice, Like as thou hast spoken, so will we do.

11 But forasmuch as the people are many, and it is foul weather, so that we cannot stand without, and this is not a work of a day or two, seeing our sin in these things is spread far.

12 Therefore let the rulers of the multitude stay, and let all them of our habitations that have strange wives come at the time appointed,

13 And with them the rulers and judges of every place, till we turn away the wrath of the Lord from us for this matter.

14 Then Jonathan the son of Azael, and Ezechias the son of Theocanus, accordingly took this matter upon them: and Mosollam, and Levis, and Sabbathaeus helped them.

15 And they that were of the captivity did according to all these things.

16 And Esdras the priest chose unto him the principal men of their families, all by name; and in the first day of the tenth month they sat together to examine the matter.

17 So their cause that held strange wives was brought to an end in the first day of the first month.

18 And of the priests that were come together, and had strange wives, there were found:

19 Of the sons of Jesus the son of Josedec, and his brethren: ²Matthelas, and Eleazar, and ³Joribus, and ⁴Joadanus.
 20 And they gave their hands to put away their wives, and to offer ⁵rams to make reconciliation for their ⁶errors.
 21 And of the sons of Emmer; Ananias, and Zabdeus, and ⁷Eanes, ⁸Sameius, and ⁹Hiereel, and ¹⁰†Azarias.
 22 And of the sons of ¹¹Phaisur; Elionas, Massias, Ismael, and Nathanael, and ¹²Ocidelus, and ¹³Talsas.
 23 And of the Levites; Josabad, and Semis, and ¹⁴Colius, who was called ¹⁵Calitas, and ¹⁶Patheus, and Judas, and Jonas.
 24 Of the holy singers; ¹⁷Eleazurus, Bacchurus.
 25 Of the porters; Sallumus, and ¹⁸Tolbanes.
 26 Of them of Israel, of the sons of ¹⁹Phoros; ²⁰Hiermas, and ²¹Eddias, and Melchias, and ²²*Maelus, and Eleazar, and ²³†Asibias, and Baanias.
 27 Of the sons of Ela; Matthanas, Zecharias, and ²⁴†Hierielus, and Hieremoth, and ²⁵†Aedias.
 28 And of the sons of ²⁶†Zamoth; ²⁷†Eliadas, ²⁸†Elisimus, ²⁹†Othonias, ³⁰†Iarimoth, and ³¹†Sabatus, and ³²†Sardeus.
 29 Of the sons of Bebai; Johannes, and Ananias, and ³³†Josabad, and ³⁴†Amatheis.
 30 Of the sons of ³⁵*Mani; ³⁶*Olamus, ³⁷†Mamuchus, ³⁸†Jedeus, ³⁹†Jasubus, ⁴⁰†Jasael, and Hieremoth.
 31 And of the sons of Addi; Naathus, and Moosias, Lacunus, and Naidus, and Mathanias, and Sesthel, Balnuus, and Manasseas.
 32 And of the sons of Annas; Elionas, and Aseas, and Melchias, and Sabbeus, and Simon Chosameus.
 33 And of the sons of Asom; Altaneus, and Matthias, and Bannaia, Eliphalat, and Manasses, and Semei.
 34 And of the sons of Maani; Jeremias, Momdis, Omaerus, Juel, Mabdai, and Pelias, and Anos, Carabasion, and Enasibus, and Mamnitanaimus, Elias, Bannus, Eliali, Samis, Selemias, Nathanias; and of the sons of Ozora; Sesis, Esril, Asaelus, Samarais, Zambis, Josephus.
 35 And of the sons of Ethma; Mazitias, Zabadaias, Edes, Juel, Banaias.
 36 All these had taken strange wives, and they put them away with their children.
 37 And the priests and Levites, and they that were of Israel, dwelt in Jerusalem, and in the country, in the first day of the seventh month: so the children of Israel were in their habitations.
 38 And the whole multitude came together with one accord into the broad place of the holy porch towards the east:

Before
CHRIST
cir. 457.

Or,
Mada-
sias.

Or,
Jorio.

Or,
Geda-
liah.

Heb.
a ram.

Or,
purifi-
cation.

Or,
Hirim.

Or,
Maa-
sah.

Or,
Jehiel.

Or,
Ziah.

Or,
Pa-
shur.

Or,
Josa-
bad.

Or,
Ela-
sah.

Or,
Kela-
iah.

Or,
Keli-
sah.

Or,
Petha-
siah.

Or,
Eli-
shil.

Or,
Telem.

Or,
Pa-
rosch.

Or,
Ram-
siah.

Or,
Jestah.

Or,
Mia-
min.

Or,
Mal-
chia.

Or,
Jehiel.

Or,
Abdi.

Or,
Zattu.

Or,
Elio-
enai.

Or,
Eli-
shib.

Or,
Mat-
thias.

Or,
Zab-
ad.

Or,
Zab-
ad.

Or,
Athai.

Or,
Bani.

Or,
Mes-
hullam.

Or,
Mal-
tuch.

Or,
Ada-
iah.

Or,
Sheal.

39 And they spake unto Esdras the priest and reader, that he would bring the law of Moses that was given of the Lord God of Israel.

40 So Esdras the chief priest brought the law unto the whole multitude from man to woman, and to all the priests, to hear the law in the first day of the seventh month.

41 And he read in the broad court before the holy porch from morning unto mid-day, before both men and women; and all the multitude gave heed unto the law.

42 And Esdras the priest, and reader of the law, stood up upon a pulpit of wood, which was made for that purpose.

43 And there stood up by him Mattathias, Sammus, Ananias, Azarias, Urias, ¹Ezeccias, ²Balasamus, upon the right hand:

44 And upon his left hand stood ³Phaldaius, Misael, Melchias, ⁴Lothasubus, and ⁵Nabarias.

45 Then took Esdras the book of the law before the multi- tude: for he sat ⁶honourably in the first place in the sight of them all.

46 And when he opened the law, they stood all straight up. So Esdras blessed the Lord God most High, the God of hosts, Almighty.

47 And all the people answered, Amen; and lifting up their hands they fell to the ground, and worshipped the Lord.

48 Also Jesus, Anus, Sarabias, Adinus, Jacobus, Sabatteas, ¹Auteas, Maianeas, and Calitas, Azarias, and Joazabdus, and Ananias, Biatas, the Levites, taught the law of the Lord, making them withal to understand it.

49 ¹Then spake Attharates unto Esdras the chief priest and reader, and to the Levites that taught the multitude, even to all, saying,

50 This day is holy unto the Lord: (for they all wept when they heard the law.)

51 Go then, and eat the fat, and drink the sweet, and send part to ²them that have nothing;

52 For this day is holy unto the Lord: and be not sorrowful; for the Lord will bring you to honour.

53 So the Levites published all things to the people, saying, This day is holy to the Lord; be not sorrowful.

54 Then went they their way, every one to eat and drink, and make merry, and to give part to them that had nothing, and to make great cheer;

55 Because they understood the words wherein they were instructed, and for the which they had been assembled.

II. ESDRAS.

CHAP. I.

¹Esdras is commanded to reprove the people. ²⁴God threateneth to cast them off, and to give their houses to people of more grace than they.

THE second book of the prophet ¹Esdras, the son of Saraias, the son of Azarias, the son of Helchias, the son of Sadamias, the son of Sadoc, the son of Achitob,

²The son of Achias, the son of Phinees, the son of Heli, the son of Amarias, the son of Aziei, the son of Marimoth, the son of Arna, the son of Ozias, the son of Borith, the son of Abisei, the son of Phinees, the son of Eleazar,

³The son of Aaron, of the tribe of Levi; which was captive in the land of the Medes, in the reign of Artaxerxes king of the Persians.

⁴And the word of the Lord came unto me, saying,

⁵Go thy way, and ⁶shew my people their sinful deeds, and their children their wickedness which they have done against me; that they may tell their children's children;

⁶Because the sins of their fathers are increased in them: or they have forgotten me, and have offered unto strange gods.

⁷Am not I even he that brought them out of the land of Egypt, from the house of bondage? but they have provoked me unto wrath, and despised my counsels.

⁸Pull thou off then the hair of thy head, and cast all evil upon them, for they have not been obedient unto my law, but it is a rebellious people.

⁹How long shall I forbear them unto whom I have done so much good?

1 Ezra
7. 1.

Or,
Shal-
lum.

Or,
Ex.
14. 29.

Or,
street.

Or,
Ex. 3.
10. & 4.

Or,
Ex. 13. 21.

Or,
Ex. 16. 13.

Or,
Ps. 105.
40.

Or,
Num. 14. 3.

Or,
Wis. 16. 20.

Or,
Num. 20. 11.

Or,
Wis. 11. 4.

¹⁰Many kings have I destroyed for their sakes; ¹¹Pharaoh with his servants, and all his power have I smitten down.

¹²All the nations have I destroyed before them, and in the east I have scattered the people of two provinces, even of Tyrus and Sidon, and have slain all their enemies.

¹³Speak thou therefore unto them, saying, Thus saith the Lord,

¹⁴I led you through the sea, and in the beginning gave you a large and safe ¹⁵passage: ¹⁶I gave you Moses for a leader, and Aaron for a priest.

¹⁷I gave you light in a pillar of fire, and great wonders have I done among you; yet have ye forgotten me, saith the Lord.

¹⁸Thus saith the Almighty Lord, the ¹⁹quails were as a token to you; I gave you tents for your safeguard; nevertheless ye murmured there,

²⁰And triumphed not in my name for the destruction of your enemies, but ever to this day do ye yet murmur.

²¹Where are the benefits that I have done for you? When ye were hungry and thirsty in the wilderness, ²²did ye not cry unto me,

²³Saying, Why hast thou brought us into this wilderness to kill us? it had been better for us to have served the Egyptians than to die in this wilderness.

²⁴Then had I pity upon your mournings, and gave you manna to eat; ²⁵so ye did eat angel's bread.

²⁶When ye were thirsty, did I not cleave the rock, and

waters flowed out ¹to your fill? for the heat I covered you with the leaves of the trees.

21 I divided among you a fruitful land, I cast out the Canaanites, the Perezites, and the Philistines, before you: ²what shall I yet do more for you? saith the Lord.

22 Thus saith the Almighty Lord, When ye were in the wilderness, ³in the river of the Amorites, being athirst, and blaspheming my name,

23 I gave you not fire for your blasphemies, but cast a tree in the water, and made the river sweet.

24 What shall I do unto thee, O Jacob? thou ⁴Juda wouldst not obey me: I will turn me to other nations, and unto those will I give my name, that they may keep my statutes.

25 Seeing ye have forsaken me, I will forsake you also; when ye desire me to be gracious unto you, I shall have no mercy upon you.

26 ⁵Whosoever ye shall call upon me, I will not hear you: for ye have defiled your hands with blood, and your feet are swift to commit manslaughter.

27 Ye have not as it were forsaken me, but your own selves, saith the Lord.

28 Thus saith the Almighty Lord, Have I not prayed you as a father his sons, as a mother her daughters, and a nurse her young babes,

29 That ye would be my people, ⁶and I should be your God; that ye would be my children, and I should be your father?

30 I gathered you together, as a hen gathereth her chickens under her wings: but now, what shall I do unto you? I will cast you out from my face.

31 ⁷When ye offer unto me, I will turn my face from you: for your solemn feast-days, your new moons, and your circumcisions have I forsaken.

32 I sent unto you my servants the prophets, whom ye have taken and slain, and torn their bodies in pieces, whose blood I will require of your hands, saith the Lord.

33 Thus saith the Almighty Lord, Your house is desolate, I will cast you out as the wind doth stubble.

34 And your children shall not be fruitful; for they have despised my commandment, and done the thing that is evil before me.

35 Your houses will I give to a people that shall come; which not having heard of me yet shall believe me; to whom I have shewed no signs, yet they shall do that I have commanded them.

36 They have seen no prophets, yet they shall call their sins to remembrance and acknowledge them.

37 I take to witness the grace of the people to come, whose little ones rejoice in gladness: and though they have not seen me with bodily eyes, yet in spirit they believe the thing that I say.

38 And now, brother, behold what glory; and see the people that come from the east:

39 Unto whom I will give for leaders, Abraham, Isaac, and Jacob, Oseas, Amos, and Micheas, Joel, Abdias, and Jonas,

40 Nahum, and Abacuc, Sophonias, Aggeus, Zachary, and Malachy, which is called also an ⁸angel of the Lord.

CHAP. II.

¹ God complatneth of his people. ¹⁰ Yet Esdras is willed to comfort them. ³⁴ Because they refused, the Gentiles are called. ⁴³ Esdras seeth the Son of God, and those that are crowned by him.

THUS saith the Lord, I brought this people out of bondage, and I gave them my commandments by my servants the prophets: whom they would not hear, but despised my counsels.

2 The mother that bare them, saith unto them, Go your way, ye children; for I am a widow and forsaken.

3 I brought you up with gladness; but with sorrow and heaviness have I lost you: for ye have sinned before the Lord your God, and done that thing that is evil before him.

4 But what shall I now do unto you? I am a widow and forsaken: go your way, O my children, and ask mercy of the Lord.

5 As for me, O father, I call upon thee for a witness over the mother of these children, which would not keep my covenant,

6 That thou bring them to confusion, and their mother to a spoil, that there may be no offspring of them.

7 Let them be scattered abroad among the heathen, let their

¹ Or, abundantly,

² Isa. 5. 4.

³ Or, at the bitter waters, or, waters of Marah. Ex. 15. 23.

⁴ Ex. 32. 8.

⁵ Isa. 1. 15.

⁶ Or, bring them up with gladness, as a dove; make their feet fast: for, &c.

⁷ Or, thy name O Israel.

⁸ Tobit 1. 3, 17.

⁹ Or, preaching, bury them.

¹⁰ Mal. 3. 1.

¹¹ Or, preach.

names be put out of the earth; for they have despised my ¹covenant.

8 Wo be unto thee, Assur, thou that hidest the unrighteous in thee! O thou wicked people, remember ²what I did unto Sodom and Gomorrah;

9 Whose land lieth in clods of pitch and heaps of ashes: even so also will I do unto them that hear me not, saith the Almighty Lord.

10 Thus saith the Lord unto Esdras, Tell my people, that I will give them the kingdom of Jerusalem, which I would have given unto Israel.

11 Their glory also will I take unto me, and give these the everlasting tabernacles, which I had prepared for them.

12 They shall have the tree of life for an ointment of sweet savour; they shall neither labour, nor be weary.

13 Go, and ye shall receive: pray for few days unto you, that they may be shortened: the kingdom is already prepared for you: watch.

14 Take heaven and earth to witness; for I have broken the evil in pieces, and created the good: for I live, saith the Lord.

15 Mother, embrace thy children, and ³bring them up with gladness, make their feet as fast as a pillar: for I have chosen thee, saith the Lord.

16 And those that be dead will I raise up again from their places, and bring them out of the graves: for I have ⁴known my name in Israel.

17 Fear not, thou mother of the children: for I have chosen thee, saith the Lord.

18 For thy help will I send my servants, Esay and Jeremy, after whose counsel I have sanctified and prepared for thee twelve trees laden with divers fruits,

19 And as many fountains flowing with milk and honey, and seven mighty mountains, whereupon there grow roses and lilies, whereby I will fill thy children with joy.

20 Do right to the widow, judge for the fatherless, give to the poor, defend the orphan, clothe the naked,

21 Heal the broken and the weak. laugh not a lame man to scorn, defend the maimed, and let the blind man come into the sight of my clearness.

22 Keep the old and young within thy walls.

23 ⁵Whosoever thou findest the dead, ⁶take them and bury them, and I will give thee the first place in my resurrection.

24 Abide still, O my people, and take thy rest, for thy quietness shall come.

25 Nourish thy children, O thou good nurse; stablish their feet.

26 As for the servants whom I have given thee, there shall not one of them perish; for I will require them from among thy number.

27 Be not weary: for when the day of trouble and heaviness cometh, others shall weep and be sorrowful, but thou shalt be merry, and have abundance.

28 The heathen shall envy thee, but they shall be able to do nothing against thee, saith the Lord.

29 My hands shall cover thee, so that thy children shall not see hell.

30 Be joyful, O thou mother, with thy children; for I will deliver thee, saith the Lord.

31 Remember thy children that sleep, for I shall bring them out of the sides of the earth, and shew mercy unto them: for I am merciful, saith the Lord Almighty.

32 Embrace thy children until I come, and ⁷shew mercy unto them: for my wells run over, and my grace shall not fail.

33 I Esdras received a charge of the Lord upon the mount Oreb, that I should go unto Israel; but when I came unto them, they set me at nought, and despised the commandment of the Lord.

34 And therefore I say unto you, O ye heathen, that hear and understand, Look for your Shepherd, he shall give you everlasting rest; for he is nigh at hand, that shall come in the end of the world.

35 Be ready to the reward of the kingdom, for the everlasting light shall shine upon you for evermore.

36 Flee the shadow of this world, receive the joyfulness of your glory: I testify my Saviour openly.

37 O receive the gift that is given you, and be glad, giving thanks unto him that hath called you to the heavenly kingdom.

38 Arise up and stand, behold the number of those that be sealed in the feast of the Lord;

39 Which are departed from the shadow of the world, and have received glorious garments of the Lord.

40 Take thy number, O Sion, and shut up those of thine that are clothed in white, which have fulfilled the law of the Lord.

41 The number of thy children whom thou longedst for, is fulfilled: beseech the power of the Lord, that thy people, which have been called from the beginning, may be hallowed.

42 *I Esdras saw upon the mount Sion a great people, whom I could not number, and they all praised the Lord with songs.

43 And in the midst of them there was a young man of a high stature, taller than all the rest, and upon every one of their heads he set crowns, and was more exalted; which I marvelled at greatly.

44 So I asked the angel, and said, †Sir, what are these?

45 He answered and said unto me, These be they that have put off the mortal clothing, and put on the immortal, and have confessed the name of God: now are they crowned, and receive palms.

46 Then said I unto the angel, What young person is it that crowneth them, and giveth them palms in their hands?

47 So he answered and said unto me, It is the Son of God, whom they have confessed in the world. Then began I greatly to commend them that stood so stiffly for the name of the Lord.

48 Then the angel said unto me, Go thy way, and tell my people what manner of things, and how great wonders of the Lord thy God thou hast seen.

CHAP. III.

1 *Esdras is troubled, and acknowledgeth the sins of the people.* 28 Yet complaineth that the heathen were lords over them, being more wicked than they.

IN the thirtieth year after the ruin of the city, I was in Babylon, and lay troubled upon my bed, and my thoughts came up over my heart:

2 For I saw the desolation of Sion, and the wealth of them that dwelt at Babylon.

3 And my spirit was sore moved, so that I began to speak words full of fear to the Most High, and said,

4 O Lord who bearest rule, thou spakest at the beginning, when thou didst plant the earth (and that thyself alone) and commandedst the people,

5 'And gavest a body unto Adam without soul which was the workmanship of thy hands, and didst breathe into him the breath of life, and he was made living before thee.

6 And thou leddest him into paradise, which thy right hand had planted, before ever the earth came forward.

7 And unto him thou gavest commandment to love thy way: which he transgressed, and immediately thou appointedst death in him and in his generations, of whom came nations, tribes, people, and kindreds, out of number.

8 'And every people walked after their own will, and did wonderful things before thee, and despised thy commandments.

9 'And again in process of time thou broughtest the flood upon those that dwelt in the world, and destroyedst them.

10 And it came to pass in every of them, that as death was to Adam, so was the flood to these.

11 Nevertheless, one of them thou leftest, namely, 'Noah with his household, of whom came all righteous men.

12 And it happened that when they that dwelt upon the earth began to multiply, and had gotten them many children, and were a great people, they began again to be more ungodly than the first.

13 Now when they lived so wickedly before thee, 'thou didst choose thee a man from among them, whose name was 'Abraham.

14 Him thou lovedst, and unto him only thou shewedst they will.

15 And madest an everlasting covenant with him, promising him that thou wouldst never forsake his seed.

16 'And unto him thou gavest Isaac, and 'unto Isaac also thou gavest Jacob and Esau. As for Jacob, thou 'didst choose him to thee, and put by Esau: and so Jacob became a great multitude.

17 And it came to pass, that when thou leddest his seed out of Egypt, 'thou broughtest them up to the mount Sinai.

18 And bowing the heavens, thou didst set fast the earth, movedst the whole world, and madest the depths to tremble, and troublest the men of that age.

* Or, for.

* Lat. conclude.

* Rev. 7. 9.

† Or, Lord.

† Or, and to all the generation of Israel, that they should keep it with diligence.

11 Sam. 16. 13. 12 Sam. 5. 2. & 7. 5, 13.

1 Or, conceive.

* Or, abound.

19 And thy glory went through four gates of fire, and of earthquake, and of wind, and of cold; that thou mightest give the law unto the seed of Jacob, and diligence unto the generation of Israel.

20 And yet tookest thou not away from them a wicked heart, that thy law might bring forth fruit in them.

21 For the first Adam bearing a wicked heart, transgressed, and was overcome; and so be all they that are born of him.

22 Thus infirmity was made permanent; and the law (also) in the heart of the people with the malignity of the root; so that the good departed away, and the evil abode still.

23 So the times passed away, and the years were brought to an end: then didst thou raise thee up a servant, called David

24 ¶ Whom thou commandest to build a city unto thy name, and to offer incense and oblations unto thee therein.

25 When this was done many years, then they that inhabited the city forsook thee,

26 And in all things did even as Adam and all his generations had done: for they also had a wicked heart.

27 And so thou gavest thy city over into the hands of thine enemies.

28 Are their deeds then any better that inhabit Babylon, that they should therefore have the dominion over Sion?

29 For when I came thither, and had seen impieties without number, then my soul saw many evil-doers in this thirtieth year, so that my heart failed me.

30 For I have seen how thou sufferest them sinning, and hast spared wicked doers; and hast destroyed thy people, and hast preserved thine enemies, and hast not signified it.

31 'I do not remember how this way may be left: Are they then of Babylon better than they of Sion?

32 Or is there any other people that knoweth thee besides Israel? or what generation hath so believed thy covenants as Jacob?

33 And yet their reward appeareth not, and their labour hath no fruit: for I have gone here and there through the heathen, and I see that they flow in wealth, and think not upon thy commandments.

34 Weigh thou therefore our wickedness now in the balance, and theirs also that dwell in the world: and so shall thy name nowhere be found but in Israel.

35 Or when was it that they which dwell upon the earth have not sinned in thy sight? or what people hath so kept thy commandments?

36 Thou shalt find that Israel by name hath kept thy precepts; but not the heathen.

CHAP. IV.

1 *The angel declareth the ignorance of Esdras in God's judgments, and adviseth him not to meddle with things above his reach.* 23 Nevertheless Esdras asketh divers questions, and receiveth answers to them.

AND the angel that was sent unto me, whose name was Uriel gave me an answer.

2 And said, Thy heart hath gone too far in this world, and thinkest thou to comprehend the way of the Most High?

3 Then said I, Yea, my lord. And he answered me, and said, I am sent to shew thee three ways, and to set forth three similitudes before thee:

4 Whereof if thou canst declare me one, I will shew thee also the way that thou desirest to see, and I shall shew thee from whence the wicked heart cometh.

5 And I said, Tell on, my lord. Then said he unto me, Go thy way, weigh me the weight of the fire, or measure me the blast of the wind, or call me again the day that is past.

6 Then answered I and said, What man is able to do that, that thou shouldst ask such things of me?

7 And he said unto me, If I should ask thee how great dwellings are in the midst of the sea, or how many springs are in the beginning of the deep, or how many springs are above the firmament, or which are the outgoings of paradise:

8 Peradventure thou wouldst say unto me, I never went down into the deep, nor as yet into hell, neither did I ever climb up into heaven.

9 Nevertheless now have I asked thee but only of the fire and wind, and of the day wherethrough thou hast passed, and of things from which thou canst not be separated, and yet canst thou give me no answer of them.

10 He said moreover unto me, Thine own things, and such as are grown up with thee, canst thou not know;
 11 How should thy vessel then be able to comprehend the way of the Highest, and the world being now outwardly corrupted, to understand the corruption that is evident in my sight?
 12 Then said I unto him, It were better that we were not at all, than that we should live still in wickedness, and to suffer, and not to know wherefore.
 13 He answered me, and said, I went into a forest into a plain, and the trees took counsel,
 14 And said, Come, let us go and make war against the sea, that it may depart away before us, and that we may make us more woods.
 15 The floods of the sea also in like manner took counsel, and said, Come, let us go up and subdue the woods of the plain, that there also we may make us another country.
 16 The thought of the wood was in vain, for the fire came and consumed it.
 17 The thought of the floods of the sea came likewise to nought, for the sand stood up and stopped them.
 18 If thou wert judge now betwixt these two, whom wouldst thou begin to justify? or whom wouldst thou condemn?
 19 I answered and said, Verily it is a foolish thought that they both have devised, for the ground is given unto the wood, and the sea also hath his place to bear his floods.
 20 Then answered he me, and said, Thou hast given a right judgment, but why judgest thou not thyself also?
 21 For like as the ground is given unto the wood, and the sea to his floods: even so they that dwell upon the earth may understand nothing but that which is upon the earth: and he that dwelleth above the heavens may only understand the things that are above the height of the heavens.
 22 Then answered I and said, I beseech thee, O Lord, let me have understanding:
 23 For it was not my mind to be curious of the high things, but of such as pass by us daily, namely, wherefore Israel is given up as a reproach to the heathen, and for what cause the people whom thou hast loved is given over unto ungodly nations, and why the law of our forefathers is brought to nought, and the written covenants come to none effect,
 24 And we pass away out of the world as grasshoppers, and our life is astonishment and fear, and we are not worthy to obtain mercy.
 25 What will he then do unto his name whereby we are called? of these things have I asked.
 26 Then answered he me, and said, The more thou searchest, the more thou shalt marvel; for the world hasteth fast away,
 27 And cannot comprehend the things that are promised to the righteous in time to come: for this world is full of unrighteousness and infirmities.
 28 But as concerning the things whereof thou askest me, I will tell thee; for the evil is sown, but the destruction thereof is not yet come.
 29 If therefore that which is sown be not turned upside down and if the place where the evil is sown pass not away, then cannot it come that is sown with good.
 30 For the grain of evil seed hath been sown in the heart of Adam from the beginning, and how much ungodliness hath it brought up unto this time? and how much shall it yet bring forth until the time of threshing come?
 31 Ponder now by thyself, how great fruit of wickedness the grain of evil seed hath brought forth.
 32 And when the ears shall be cut down, which are without number, how great a floor shall they fill?
 33 Then I answered and said, How, and when shall these things come to pass? wherefore are our years few and evil?
 34 And he answered me, saying, Do not thou hasten above the Most Highest: for thy haste is in vain to be above him, for thou hast much exceeded.
 35 Did not the souls also of the righteous ask question of these things in their chambers, saying, How long shall I hope on this fashion? when cometh the fruit of the floor of our reward?
 36 And unto these things Uriel the archangel gave them answer, and said, Even when the number of seeds is filled in you: for he hath weighed the world in the balance.

Or, incorruption

Jud. 9.
8.
2 Chron. 25. 18.Or, the land.
Or, waves.Or, the land.
Isa. 55. 8, 9.
John 3. 31.
1 Cor. 12. 14.Or, measure.
Or, who shall be? Manuscript.

Or, nowhere.

Or, shall be found with great wealth.
Matt. 24. 12.
Or, that thou treadest upon and seeest.

Or, floor.

Or, judged.

Or, Jerusalem.

Or, be directed.

37 By measure hath he measured the times, and by number hath he numbered the times; and he doth not move nor stir them, until the said measure be fulfilled.
 38 Then answered I and said, O Lord that bearest rule, even we all are full of impiety.
 39 And for our sakes peradventure it is that the floors of the righteous are not filled, because of the sins of them that dwell upon the earth.
 40 So he answered me, and said, Go thy way to a woman with child, and ask of her when she hath fulfilled her nine months, if her womb may keep the birth any longer within her.
 41 Then said I, No, lord, that can she not. And he said unto me, In the grave the chambers of souls are like the womb of a woman;
 42 For like as a woman that travaileth maketh haste to escape the necessity of the travail: even so do these places haste to deliver those things that are committed unto them.
 43 From the beginning, look, what thou desirest to see, it shall be shewed thee.
 44 Then answered I and said, If I have found favour in thy sight, and if it be possible, and if I be meet therefore,
 45 Shew me then whether there be more to come than is past, or more past than is to come.
 46 What is past I know, but what is for to come I know not.
 47 And he said unto me, Stand up upon the right side, and I shall expound the similitude unto thee.
 48 So I stood, and saw, and behold, a hot burning oven passed by before me: and it happened, that when the flame was gone by I looked, and behold, the smoke remained still.
 49 After this there passed by before me a watery cloud, and sent down much rain with a storm: and when the stormy rain was past, the drops remained still.
 50 Then said he unto me, Consider with thyself; as the rain is more than the drops, and as the fire is greater than the smoke; but the drops and the smoke remain behind: so the quantity which is past did more exceed.
 51 Then I prayed, and said, May I live, thinkest thou, until that time? or what shall happen in those days?
 52 He answered me, and said, As for the tokens whereof thou asketh me, I may tell thee of them in part: but as touching thy life, I am not sent to shew thee; for I do not know it.

CHAP. V.

The signs of the times to come. 23 He asketh why God, choosing but one people, did cast them off. 30 He is taught that God's judgments are unsearchable, and that God doeth not all at once.

NEVERTHELESS as concerning the tokens, behold, the days shall come, that they which dwell upon earth shall be taken in a great number, and the way of truth shall be hidden, and the land shall be barren of faith.

2 But iniquity shall be increased above that which now thou seest, or that thou hast heard long ago.

3 And the land, that thou seest now to have root, shalt thou see wasted suddenly.

4 But if the Most High grant thee to live, thou shalt see after the third trumpet that the sun shall suddenly shine again in the night, and the moon thrice in the day.

5 And blood shall drop out of the wood, and the stone shall give his voice, and the people shall be troubled:

6 And even he shall rule, whom they look not for that dwell upon the earth, and the fowls shall take their flight away together.

7 And the Sodomish sea shall cast out fish, and make a noise in the night, which many have not known: but they shall all hear the voice thereof.

8 There shall be a confusion also in many places, and fire shall be oft sent out again, and the wild beasts shall change their places, and menstuous women shall bring forth monsters:

9 And salt water shall be found in the sweet, and all friends shall destroy one another; then shall wit hide itself, and understanding withdraw itself into his secret chamber,

10 And shall be sought of many, and yet not be found: then shall unrighteousness and incontinency be multiplied upon earth.

11 One land also shall ask another, and say, Is righteousness that maketh a man righteous gone through thee? and it shall say, No.

12 At the same time shall men hope, but nothing obtain: they shall labour, but their ways shall not prosper.

13 To shew thee such tokens I have leave; and if thou wilt pray again, and weep as now, and fast seven days, thou shalt hear yet greater things.

14 Then I awaked, and an extreme fearfulness went through all my body, and my mind was troubled, so that it fainted.

15 So the angel that was come to talk with me held me, comforted me, and set me up upon my feet.

16 And in the second night it came to pass, that Salathiel the captain of the people came to me, saying, Where hast thou been? and why is thy countenance so heavy?

17 Knowest thou not that Israel is committed unto thee in the land of their captivity?

18 Up then, and eat bread, and forsake us not, as the shepherd that leaveth his flock in the hands of cruel wolves.

19 Then said I unto him, Go thy ways from me, and come not nigh me. And he heard what I said, and went from me.

20 And so I fasted seven days, mourning and weeping, like as Uriel the angel commanded me.

21 And after seven days so it was, that the thoughts of my heart were very grievous unto me again,

22 And my soul recovered the spirit of understanding, and I began to talk with the Most High again,

23 And said, O Lord that bearest rule, of every wood of the earth, and of all the trees thereof, thou hast chosen the one only vine:

24 And of all lands of the whole world thou hast chosen thee one pit: and of all the flowers thereof one lily:

25 And of all the depths of the sea thou hast filled thee one river: and of all builded cities thou hast hallowed Sion unto thyself:

26 And of all the fowls that are created thou hast named thee one dove: and of all the cattle that are made thou hast provided thee one sheep:

27 And among all the multitude of peoples thou hast gotten thee one people: and unto this people, whom thou lovedst, thou gavest a law that is approved of all.

28 And now, O Lord, why hast thou given this one people over unto many? and upon the one root hast thou prepared others, and why hast thou scattered thine only on people among many?

29 And they which did gainsay thy promises, and believed not thy covenants, have trodden them down.

30 If thou didst so much hate thy people, yet shouldst thou punish them with thine own hands.

31 Now when I had spoken these words, the angel that came to me the night afore was sent unto me,

32 And said unto me, Hear me, and I will instruct thee; hearken to the thing that I say, and I shall tell thee more.

33 And I said, Speak on, my Lord. Then said he unto me, Thou art sore troubled in mind for Israel's sake: lovest thou that people better than he that made them?

34 And I said, No, Lord: but of very grief have I spoken: for my reins pain me every hour, while I labour to comprehend the way of the Most High, and to seek out part of his judgment.

35 And he said unto me, Thou canst not. And I said, Wherefore, Lord? whereunto was I born then? or why was not my mother's womb then my grave, that I might not have seen the travail of Jacob, and the wearisome toil of the stock of Israel?

36 And he said unto me, Number me the things that are not yet come, gather me together the drops that are scattered abroad, make me the flowers green again that are withered,

37 Open me the places that are closed, and bring me forth the winds that in them are shut up, shew me the image of a voice, and then I will declare to thee the thing that thou labourest to know.

38 And I said, O Lord that bearest rule, who may know these things, but he that hath not his dwelling with men?

39 As for me, I am unwise: how may I then speak of these things whereof thou askest me?

40 Then said he unto me, Like as thou canst do none of these things that I have spoken of, even so canst thou not find out my judgment, or in the end the love that I have promised unto my people.

41 And I said, Behold, O Lord, yet art thou nigh unto them that be reserved till the end: and what shall they do that have been before me, or we that be now, or they that shall come after us?

42 And he said unto me, I will liken my judgment unto a ring: like as there is no slackness of the last, even so there is no swiftness of the first.

43 So I answered and said, Couldst thou not make those that have been made, and be now, and that are for to come, at once; that thou mightest shew thy judgment the sooner?

44 Then answered he me, and said, The creature may not haste above the maker; neither may the world hold them at once that shall be created therein.

45 And I said, As thou hast said unto thy servant, that thou which givest life to all, hast given life at once to the creature that thou hast created, and the creature bare it: even so it might now also bear them that now be present at once.

46 And he said unto me, Ask the womb of a woman, and say unto her, If thou bringest forth children, why dost thou it not together, but one after another? pray her therefore to bring forth ten children at once.

47 And I said, She cannot: but must do it by distance of time.

48 Then said he unto me, Even so have I given the womb of the earth to those that be sown in it in their times.

49 For like as a young child may not bring forth the things that belong to the aged, even so have I disposed the world which I created.

50 And I asked and said, Seeing thou hast now given me the way, I will proceed to speak before thee: for our mother, of whom thou hast told me that she is young, draweth now nigh unto age.

51 He answered me, and said, Ask a woman that beareth children, and she shall tell thee.

52 Say unto her, Wherefore are not they whom thou hast now brought forth, like those that were before, but less of stature?

53 And she shall answer thee, They that be born in the strength of youth are of one fashion, and they that are born in the time of age, when the womb faileth, are otherwise.

54 Consider thou therefore also, how that ye are less of stature than those that were before you.

55 And so are they that come after you less than ye, as the creatures which now begin to be old, and have passed over the strength of youth.

56 Then said I, Lord, I beseech thee, if I have found favour in thy sight, shew thy servant by whom thou visitest thy creature.

CHAP. VI.

¹ God's purpose is eternal. ⁸ The next world shall follow this immediately. ¹³ What shall fall out at the last. ³¹ He is promised more knowledge. ³⁸ He reckoneth up the works of the creation, and complaineth that they have no part in the world for whom it was made.

AND he said unto me, In the beginning, when the earth was made, before the borders of the world stood, or ever the winds blew,

2 Before it thundered and lightened, or ever the foundations of paradise were laid,

3 Before the fair flowers were seen, or ever the movable powers were established, before the innumerable multitude of angels were gathered together,

4 Or ever the heights of the air were lifted up, before the measures of the firmament were named, or ever the chimneys in Sion were hot,

5 And ere the present years were sought out, and or ever the inventions of them that now sin were turned, before they were sealed that have gathered faith for a treasure:

6 Then did I consider these things, and they all were made through me alone, and through none other: by me also they shall be ended, and by none other.

7 Then answered I and said, What shall be the parting asunder of the times: or when shall be the end of the first, and the beginning of it that followeth?

8 And he said unto me, From Abraham unto Isaac, when Jacob and Esau were born of him, ² Jacob's hand held ³ first the heel of Esau.

9 For Esau is the end of the world, and Jacob is the beginning of it that followeth.

10 The hand of man is betwixt the heel and the hand: other question, Esdras, ask thou not.

11 ¶ I answered then and said, O Lord that bearest rule, if I have found favour in thy sight,

12 I beseech thee, shew thy servant the end of thy tokens, whereof thou shewedst me part the last night.

13 So he answered and said unto me, Stand up upon thy feet, and hear a mighty sounding voice.

14 And it shall be as it were a great 'motion; but the place where thou standest shall not be moved.

15 And therefore when it speaketh be not afraid; for the word is of the end, and the foundation of the earth is understood.

16 And why? because the speech of these things trembleth and is moved: for it knoweth that the end of these things must be changed.

17 And it happened that when I had heard it I stood up upon my feet, and hearkened, and behold, there was a voice that spake, and the sound of it was like the sound of many waters.

18 And it said, Behold, the days come, that I will begin to draw nigh, and to visit them that dwell upon the earth,

19 And will begin to make inquisition of them, what they be that have hurt unjustly with their unrighteousness, and when the affliction of Sion shall be fulfilled;

20 And when the world, that shall begin to vanish away, shall be finished, then will I shew these tokens: the books shall be opened before the firmament, and they shall see all together:

21 And the children of a year old shall speak with their voices, the women with child shall bring forth untimely children of three or four months old, and they shall live, and be raised up.

22 And suddenly shall the sown places appear unsown, the full storehouses shall suddenly be found empty:

23 And the trumpet shall give a sound, which when every man heareth, they shall be suddenly afraid.

24 At that time shall friends fight one against another like enemies, and the earth shall stand in fear with those that dwell therein, the springs of the fountains shall stand still, and in three hours they shall not run.

25 Whosoever remaineth from all these that I have told thee shall escape, and see my salvation, and the end of your world.

26 And the men that are received shall see it, who have not tasted death from their birth: and the heart of the inhabitants shall be changed, and turned into another meaning.

27 For evil shall be put out, and deceit shall be quenched.

28 As for faith, it shall flourish, corruption shall be overcome, and the truth which hath been so long without fruit, shall be declared.

29 And when he talked with me, behold, I looked by little and little upon him before whom I stood.

30 And these words said he unto me; I am come to shew thee the time of the night to come.

31 If thou wilt pray yet more, and fast seven days again, I shall tell thee greater things 'by day than I have heard.

32 For thy voice is heard before the Most High: for the Mighty hath seen thy righteous dealing, he hath seen also thy chastity, which thou hast had ever since thy youth.

33 And therefore hath he sent me to shew thee all these things, and to say unto thee, Be of good comfort, and fear not.

34 And hasten not with the times that are past, to think vain things, that thou mayest not hasten from the latter times.

35 And it came to pass after this, that I wept again, and fasted seven days in like manner, that I might fulfil the three weeks which he told me.

36 And in the eighth night was my heart vexed within me again, and I began to speak before the Most High.

37 For my spirit was greatly set on fire, and my soul was in distress.

38 And I said, O Lord, thou spakest from the beginning of the creation, even the first day, and saidst thus; 'Let heaven and earth be made; and thy word was a perfect work.

39 And then was the spirit, and darkness and silence were on every side; the sound of man's voice was not yet formed.

40 Then commandedst thou a fair light to come forth of thy treasures, that thy work might appear.

41 Upon the second day thou madest the spirit of the firmament, and commandedst it to part asunder, and to make a division betwixt the waters, that the one part might go up, and the other remain beneath.

42 Upon the third day thou didst command that the waters should be gathered in the seventh part of the earth: six parts hast thou dried up, and kept them, to the intent that of these some being planted of God and tilled might serve thee.

43 For as soon as thy word went forth the work was made.

44 For immediately there was great and innumerable fruit and many and divers pleasures for the taste, and flowers of unchangeable colour, and odours of wonderful smell: and this was done the third day.

45 'Upon the fourth day thou commandedst that the sun should shine, and the moon give her light, and the stars should be in order:

46 And gavest them a charge to do 'service unto man, that was to be made.

47 Upon the fifth day thou saidst unto the seventh part, where the waters were gathered, that it should bring forth living creatures, fowls and fishes: and so it came to pass.

48 For the dumb water and without life brought forth living things at the commandment of God, that all people might praise thy wondrous works.

49 Then didst thou ordain two living creatures, the one thou calledst 'Enoch and the other Leviathan;

50 And didst separate the one from the other: for the seventh part, namely, where the water was gathered together, might not hold them both.

51 Unto Enoch thou gavest one part, which was dried up the third day, that he should dwell in the same part, wherein are a thousand hills:

52 But unto Leviathan thou gavest the seventh part, namely, the moist; and hast kept him to be devoured of whom thou wilt, and when.

53 Upon the sixth day thou gavest commandment unto the earth, that before thee it should bring forth beasts, cattle, and creeping things:

54 And after these, Adam also, whom thou madest lord of all thy creatures: of him come we all, and the people also whom thou hast chosen.

55 All this have I spoken before thee, O Lord, because thou madest the world for our sakes.

56 As for the other people, which also come of Adam, thou hast said that they are nothing, but be like unto spittle: and hast likened the abundance of them unto a drop that falleth from a vessel.

57 And now, O Lord, behold, these heathen, which have ever been reputed as nothing, have begun to be lords over us, and to devour us.

58 But we thy people, whom thou hast called thy first born, thy only-begotten, and thy fervent lover, are given into their hands.

59 If the world now be made for our sakes, why do we not possess an inheritance with the world? how long shall this endure?

CHAP. VII.

1 The way is narrow. 12 When it was made narrow. 28 All shall die and rise again. 33 Christ shall sit in judgment. 46 God hath not made paradise in vain. 62 He is merciful.

AND when I had made an end of speaking these words, there was sent unto me the angel which had been sent unto me the nights afore:

2 And he said unto me, Up, Esdras, and hear the words that I am come to tell thee.

3 And I said, Speak on, my God. Then said he unto me, The sea is set in a wide place, that it might be deep and great.

4 But put the case the entrance were narrow, and like a river;

5 Who then could go into the sea to look upon it, and to rule it? if he went not through the narrow, how could he come into the broad?

6 There is also another thing; A city is builded, and set upon a broad field, and is full of all good things:

7 The entrance thereof is narrow, and set in a 'dangerous place to fall, like as if there were a fire on the right hand, and on the left a deep water.

8 And one only path between them both, even between the fire and the water, so small that there could but one man go there at once.

9 If this city now were given unto a man for an inheritance, if he never shall pass the danger set before it, how shall he receive this inheritance?

10 And I said, It is so, Lord. Then said he unto me, Even so also is Israel's portion.

11 Because for their sakes I made the world: and when Adam transgressed my statutes, then was decreed that now is done.

12 Then were the entrances of this world made narrow, full of sorrow and travail: they are but few and evil, full of perils, and very painful.

13 For the entrances of the ²elder world were wide and sure, and brought immortal fruit.

14 If then they that live, labour not to enter these strait and ²rain things, they can never receive those that are laid up for them.

15 Now therefore why disquietest thou thyself, seeing thou art but a corruptible man? and why art thou moved, whereas thou art but mortal?

16 Why hast thou not considered in thy mind this thing that is to come, rather than that which is present?

17 Then answered I and said, O Lord that bearest rule, thou hast ordained in thy ³law, that the righteous should inherit these things, but that the ungodly should perish.

18 Nevertheless, the righteous shall suffer strait things, and hope for wide: for they that have done wickedly have suffered the strait things, and yet shall not see the wide.

19 And he said unto me, There is no judge above God, and none that hath understanding above the Highest.

20 For there be many that perish in this life, because they despise the law of God that is set before them.

21 For God hath given strait commandment to such as came, what they should do to live, even as they came, and what they should observe to avoid punishment.

22 Nevertheless, they were not obedient unto him; but spake against him, and imagined vain things;

23 And deceived themselves by their wicked deeds; and said of the Most High, that he is not; and knew not his ways:

24 But his law have they despised, and denied his covenant; in his statutes have they not been faithful, and have not performed his works.

25 And therefore, Esdras, for the empty are empty things, and for the full are the full things.

26 Behold, the time shall come, that these tokens which I have told thee shall come to pass, and the bride shall appear, and she coming forth shall be seen, that now is withdrawn from the earth.

27 And whosoever is delivered from the foresaid evils shall see my wonders.

28 For my son Jesus shall be revealed with those that be with him, and they that remain shall rejoice within four hundred years.

29 After these years shall my son Christ die, and all men that have life.

30 And the world shall be turned into the old silence seven days, like as in the ⁴former judgments: so that no man shall remain.

31 And after seven days the world, that yet awaketh not, shall be raised up, and that shall die that is corrupt.

32 And the earth shall restore those that are asleep in her, and so shall the dust those that dwell in silence, and the secret places shall deliver those souls that were committed unto them.

33 And the Most High shall appear upon the seat of judgment, and misery shall pass away, and the long-suffering shall have an end:

34 But judgment only shall remain, truth shall stand, and faith shall wax strong:

35 And the work shall follow, and the reward shall be shewed, and the good deeds shall be of force, and wicked deeds shall bear no rule.

36 Then said I, ⁵Abraham prayed first for the Sodomites, and ⁶Moses for the fathers that sinned in the wilderness:

37 And Jesus after him for Israel in the time of ⁷Achan:

38 And Samuel and ⁸David for the destruction: and ⁹Solomon for them that should come to the sanctuary:

39 And ¹⁰Helias for those that received rain; and for the dead, that he might live:

40 And ¹¹Ezechias for the people in the time of Sennacherib: and many for many.

41 Even so now, seeing corruption is grown up, and wickedness increased, and the righteous have prayed for the ungodly; wherefore shall it not be so now also?

42 He answered me, and said, This present life is not the end where much glory doth abide; therefore have they prayed for the weak.

43 But the day of doom shall be the end of this time, and the beginning of the immortality for to come, wherein corruption is past,

44 Intemperance is at an end, infidelity is cut off, righteousness is grown, and truth is sprung up.

45 Then shall no man be able to save him that is destroyed, nor to oppress him that hath gotten the victory.

46 I answered then and said, This is my first and last saying, that it had been better not to have given the earth unto Adam: or else, when it was given him, to have restrained him from sinning.

47 For what profit is it for men now in this present time to live in heaviness, and after death to look for punishment?

48 O thou Adam, what hast thou done! for though it was ¹²thou that sinned, thou art not fallen alone, but we all that come of thee.

49 For what profit is it unto us, if there be promised us an immortal time, whereas we have done the works that bring death?

50 And that there is promised us an everlasting hope, whereas ourselves being most wicked are made vain?

51 And that there are laid up for us dwellings of health and safety, whereas we have lived wickedly?

52 And that the glory of the Most High is kept to defend them which have led ¹³a wary life, whereas we have walked in the most wicked ways of all?

53 And that there should be showed a paradise, whose fruit endureth forever, wherein is ¹⁴security and medicine, since we shall not enter into it?

54 (For we have walked in unpleasant places.)

55 And that the faces of them which have used abstinence shall shine above the stars, whereas our faces shall be blacker than darkness?

56 For while we lived and committed iniquity, we considered not that we should begin to suffer for it after death.

57 Then answered he me, and said, This is the ¹⁵condition of the battle, which man that is born upon the earth shall fight;

58 That, if he be overcome, he shall suffer as thou hast said: but if he get the victory, he shall receive the thing that I say.

59 For this is the life whereof Moses spake unto the people while he lived, saying, ¹⁶Choose thee life, that thou mayest live.

60 Nevertheless, they believed not him, nor yet the prophets after him, no, nor me which have spoken unto them,

61 That there should not be such heaviness in their destruction, as shall be joy over them that are persuaded to salvation.

62 I answered then, and said, I know, Lord, that the Most High is called merciful, in that he hath mercy upon them which are not yet come into the world,

63 And upon those also that turn to his law;

64 And that ¹⁷he is patient, and long suffereth those that have sinned, as his creatures;

65 And that he is bountiful, for he is ready to give where it needeth;

66 And that he is of great mercy, for he multiplieth more and more mercies to them that are present, and that are past, and also to them which are to come.

67 For if he shall not multiply his mercies, the world would not continue with them that inherit therein.

68 And he pardoneth; for if he did not so of his goodness, that they which have committed iniquities might be eased of them, the ten thousandth part of men should not remain living.

69 And being judge, if he should not forgive them that are ¹⁸cured with his word, and put out the multitude of ¹⁹contentions,

70 There should be very few left peradventure in an innumerable multitude.

CHAP. VIII.

¹ Many created, but few saved. ⁶ He asketh why God destroyeth his own work, and prayeth God to look upon the people which only serve him. ⁴¹ God answereth, that all seed cometh not to good, and that glory is prepared for him, and such like.

AND he answered me, saying, The Most High hath made this world for many, but the world to come for few.

2 I will tell thee a similitude, Esdras; As when thou askest the earth, it shall say unto thee, that it giveth much mould whereof earthen vessels are made, but little dust that gold cometh of: even so is the course of this present world.

3 There be many created, but few shall be saved.

4 So answered I and said, Swallow then down, O my soul, understanding, and devour wisdom.
 5 For thou hast agreed to give ear, and art willing to prophesy: for thou hast no longer space than only to live.
 6 O Lord, if thou suffer not thy servant, that we may pray before thee, and thou give us seed unto our heart, and culture to our understanding, that there may come fruit of it; how shall each man live that is corrupt, who beareth the place of a man?
 7 For thou art alone, and we all one workmanship of thy hands, like as thou hast said.
 8 For when the body is fashioned now in the mother's womb, and thou givest it members, thy creature is preserved in fire and water, and nine months doth thy workmanship endure thy creature which is created in her.
 9 But that which keepeth and is kept shall both be preserved: and when the time cometh, the womb preserved delivereth up the things that grew in it.
 10 For thou hast commanded out of the parts of the body, that is to say, out of the breasts, milk to be given, which is the fruit of the breasts.
 11 That the thing which is fashioned may be nourished for a time, till thou disposest it to thy mercy.
 12 Thou broughtest it up with thy righteousness, and nurturedst it in thy law, and reformedst it with thy judgment.
 13 And thou shalt mortify it as thy creature, and quicken it as thy work.
 14 If therefore thou shalt destroy him which with so great labour was fashioned, it is an easy thing to be ordained by thy commandment, that the thing which was made might be preserved.
 15 Now therefore, Lord, I will speak; touching man in general, thou knowest best; but touching thy people, for whose sake I am sorry;
 16 And for thine inheritance, for whose cause I mourn; and for Israel, for whom I am heavy; and for Jacob, for whose sake I am troubled;
 17 Therefore will I begin to pray before thee for myself and for them: for I see the falls of us that dwell in the land.
 18 But I have heard the swiftness of the judge which is to come.
 19 Therefore hear my voice, and understand my words, and I shall speak before thee. This is the beginning of the words of Esdras, before he was taken up: and I said,
 20 O Lord, thou that dwellest in everlastingness, which beholdest from above things in the heaven and in the air;
 21 Whose throne is inestimable: whose glory may not be comprehended: before whom the hosts of angels stand with trembling,
 22 Whose service is conversant in wind and fire; whose word is true, and sayings constant; whose commandment is strong, and ordinance fearful;
 23 Whose look drieth up the depths, and indignation maketh the mountains to melt away; which the truth witnesseth:
 24 O hear the prayer of thy servant, and give ear to the petition of thy creature.
 25 For while I live I will speak, and so long as I have understanding I will answer.
 26 O look not upon the sins of thy people; but on them which serve thee in truth.
 27 Regard not the wicked inventions of the heathen, but the desire of those that keep thy testimonies in afflictions.
 28 Think not upon those that have walked feignedly before thee: but remember them, which according to thy will have known thy fear.
 29 Let it not be thy will to destroy them which have lived like beasts; but to look upon them that have clearly taught thy law.
 30 Take thou no indignation at them which are deemed worse than beasts; but love them that always put their trust in thy righteousness and glory.
 31 For we and our fathers do languish of such diseases: but because of us sinners thou shalt be called merciful.
 32 For if thou hast a desire to have mercy upon us, thou shalt be called merciful, to us namely, that have no works of righteousness.
 33 For the just, which have many good works laid up with thee, shall out of their own deeds receive reward.

Or, to give us.

Or, how is the body fashioned.

Job. 10. 8. Ps. 139. 14, &c.

1 Kings 8. 46. 2 Chron. 8. 36.

Or, substance.

Gen. 4. 4.

Rom. 5. 7, 8.

James 4. 10.

2 Tim. 3. 1.

Isa. 22. 22.

Or, the grave.

2 Tim. 1. 10. 2 Tim. 3. 23.

Ps. 14. 1. & 53. 1.

Prov. 16. 4.

Rev. 1. 7.

Acts 1. 7.

34 For what is man, that thou shouldest take displeasure at him? or what is a corruptible generation, that thou shouldest be so bitter toward it?
 35 For in truth there is no man among them that be born, but he hath dealt wickedly; and among the faithful there is none which hath not done amiss.
 36 For in this, O Lord, thy righteousness and thy goodness shall be declared, if thou be merciful unto them which have not the confidence of good works.
 37 Then answered he me, and said, Some things hast thou spoken aright, and according unto thy words it shall be.
 38 For indeed I will not think on the disposition of them which have sinned before death, before judgment, before destruction;
 39 But I will rejoice over the disposition of the righteous, and I will remember also their pilgrimage, and the salvation, and the reward, that they shall have.
 40 Like as I have spoken now, so shall it come to pass.
 41 For as the husbandman soweth much seed upon the ground, and planteth many trees, and yet the thing that is sown good in his season cometh not up, neither doth all that is planted take root: even so is it of them that are sown in the world; they shall not all be saved.
 42 I answered then and said, If I have found grace, let me speak.
 43 Like as the husbandman's seed perisheth, if it come not up, and receive not thy rain in due season: or if there come too much rain, and corrupt it:
 44 Even so perisheth man also, which is formed with thy hands, and is called thine own image, because thou art like unto him, for whose sake thou hast made all things, and likened him unto the husbandman's seed.
 45 Be not wroth with us, but spare thy people, and have mercy upon thine own inheritance: for thou art merciful unto thy creature.
 46 Then answered he me, and said, Things present are for the present, and things to come for such as be to come.
 47 For thou comest far short that thou shouldest be able to love thy creature more than I: but I have oft-times drawn nigh unto thee, and unto it, but never to the unrighteous.
 48 In this also thou art marvellous before the Most High:
 49 In that thou hast humbled thyself, as it becometh thee, and hast not judged thyself worthy to be much glorified among the righteous.
 50 For many great miseries shall be done to them that in the latter time shall dwell in the world, because they have walked in great pride.
 51 But understand thou for thyself, and seek out the glory for such as be like thee.
 52 For unto you is paradise opened, the tree of life is planted, the time to come is prepared, plenteousness is made ready, a city is builded, and rest is allowed, yea, perfect goodness and wisdom.
 53 The root of evil is sealed up from you, weakness and the moth is hid from you, and corruption is fled into hell to be forgotten:
 54 Sorrows are passed, and in the end is shewed the treasure of immortality.
 55 And therefore ask thou no more questions concerning the multitude of them that perish.
 56 For when they had taken liberty, they despised the Most High, thought scorn of his law, and forsook his ways.
 57 Moreover they have trodden down his righteous,
 58 And said in their heart, that there is no God; yea, and that knowing they must die.
 59 For as the things aforesaid shall receive you, so thirst and pain are prepared for them: for it was not his will that men should come to nought:
 60 But they which he created have defiled the name of him that made them, and were unthankful unto him which prepared life for them.
 61 And therefore is my judgment now at hand.
 62 These things have I not shewed unto all men, but unto thee, and a few like thee. Then answered I and said,
 63 Behold, O Lord, now hast thou shewed me the multitude of the wonders, which thou wilt begin to do in the last times; but at what time, thou has not shewed me.

CHAP. IX.

¹ Who shall be saved and who not. ¹⁹ All the world is now corrupted. ²² Yet God doth save a few. ³³ Esdras complaineth that those perish which keep God's law. ³⁸ He seeth a woman lamenting in a field.

HE answered me then, and said, Measure thou the time diligently in itself; and when thou seest part of the signs

past, which I have told thee before, ² Then shalt thou understand, that it is the very same time, wherein the Highest will begin to visit the world which he made.

³ Therefore when there shall be seen earthquakes and uproars of the people in the world:

⁴ Then shalt thou well understand, that the Most High spake of those things from the days that were before thee, even from the beginning.

⁵ For like as all that is made in the world hath a beginning and an end, and the end is manifest:

⁶ Even so the times also of the Highest have plain beginnings in wonders and powerful works, and endings in effects and signs.

⁷ And every one that shall be saved, and shall be able to escape by his works, and by faith, whereby ye have believed,

⁸ Shall be preserved from the said perils, and shall see my salvation in my land, and within my borders: for I have sanctified them for me from the beginning.

⁹ Then shall they be in pitiful case, which now have abused my ways: and they that have cast them away despitefully shall dwell in torments.

¹⁰ For such as in their life have received benefits, and have not known me;

¹¹ And they that have loathed my law, while they had yet liberty, and when as yet place of repentance was open unto them, understood not, but despised it;

¹² The same must know it after death by pain.

¹³ And therefore be thou not curious how the ungodly shall be punished, and when: but inquire how the righteous shall be saved whose the world is, and for whom the world is created.

¹⁴ Then answered I, and said,

¹⁵ I have said before, and now do speak, and will speak it also hereafter, *that there be many more of them which perish, than of them which shall be saved:

¹⁶ Like as a wave is greater than a drop.

¹⁷ And he answered me, saying, Like as the field is, so is also the seed; as the flowers be, such are the colours also; such as the workman is, such also is the work; and as the husbandman is himself, so is his husbandry also; for it was the time of the world.

¹⁸ And now when I prepared the world which was not yet made, even for them to dwell in that now live, no man spake against me.

¹⁹ For then every one obeyed: but now the manners of them which are created in this world that is made are corrupted by a perpetual seed, and by a law which is unsearchable rid themselves.

²⁰ So I considered the world, and behold, there was periled because of the devices that were come into it.

²¹ And I saw, and spared it greatly, and have kept me a grape of the cluster, and a plant of a great people.

²² Let the multitude perish then, which was born in vain: and let my grape be kept, and my plant; for with great labour have I made it perfect.

²³ Nevertheless, if thou wilt cease yet seven days more (but thou shalt not fast in them,

²⁴ But go into a field of flowers, where no house is builded, and eat only the flowers of the field; taste no flesh, drink no wine, but eat flowers only:)

²⁵ And pray unto the Highest continually, then will I come and talk with thee.

²⁶ So I went my way into the field which is called Ardath, like as he commanded me; and there I sat among the flowers, and did eat of the herbs of the field, and the meat of the same satisfied me.

²⁷ After seven days I sat upon the grass, and my heart was vexed within me like as before:

²⁸ And I opened my mouth, and began to talk before the Most High, and said,

²⁹ O Lord, thou that shewest thyself unto us, thou wast chewed unto our fathers in the wilderness, in a place where

no man treadeth, in a barren place, when they came out of Egypt.

³⁰ And thou spakest, saying, Hear me, O Israel; and mark my words, thou seed of Jacob.

³¹ For behold, I sow my law in you, and it shall bring fruit in you, and ye shall be honoured in it for ever.

³² But our fathers, which received the law, kept it not, and observed not thine ordinances: and though the fruit of thy law did not perish, neither could it, for it was thine;

³³ Yet they that received it perished, because they kept not the thing that was sown in them.

³⁴ And lo, it is a custom, when the ground hath received seed, or the sea a ship, or any vessel meat or drink, that, that being perished wherein it was sown or cast into,

³⁵ That thing also which was sown, or cast therein, or received, doth perish, and remaineth not with us; but with us it hath not happened so.

³⁶ For we that have received the law, perish by sin, and our heart also which receiveth it.

³⁷ Notwithstanding, the law perisheth not, but remaineth in his force.

³⁸ And when I spake these things in my heart, I looked back with mine eyes, and upon the right side I saw a woman, and behold, she mourned and wept with a loud voice, and was much grieved in heart, and her clothes were rent, and she had ashes upon her head.

³⁹ Then let I my thoughts go that I was in, and turned me unto her,

⁴⁰ And said unto her, Wherefore weepest thou? why art thou so grieved in thy mind?

⁴¹ And she said unto me, Sir, let me alone, that I may bewail myself, and add unto my sorrow, for I am sore vexed in my mind, and brought very low.

⁴² And I said unto her, What aileth thee? tell me.

⁴³ She said unto me, I thy servant have been barren, and had no child, though I had a husband thirty years.

⁴⁴ And those thirty years I did nothing else day and night, and every hour, but make my prayer to the Highest.

⁴⁵ After thirty years God heard me, thy handmaid, looked upon my misery, considered my trouble, and gave me a son; and I was very glad of him, so was my husband also, and all my neighbours: and we gave great honour unto the Almighty.

⁴⁶ And I nourished him with great travail.

⁴⁷ So when he grew up, and came to the time that he should have a wife, I made a feast.

CHAP. X.

⁶ He comforteth the woman in the field. ²⁷ She vanisheth away, and a city appeareth in her place. ⁴⁰ The angel declareth these visions in the field.

AND it so came to pass, that when my son was entered into his wedding chamber, he fell down, and died.

² Then we all overthrew the lights, and all my neighbours rose up to comfort me: so I took my rest unto the second day at night.

³ And it came to pass, when they had all left off to comfort me, to the end I might be quiet; then rose I up by night, and fled, and came hither into this field, as thou seest.

⁴ And I do now purpose not to return into the city, but here to stay, and neither to eat nor drink, but continually to mourn and to fast until I die.

⁵ Then left I the meditations wherein I was, and spake to her in anger, saying,

⁶ Thou foolish woman above all other, seest thou not our mourning, and what happeneth unto us?

⁷ How that Sion our mother is full of all heaviness, and much humbled, mourning very sore?

⁸ And now, seeing we all mourn and are sad, for we are all in heaviness, art thou grieved for one son?

⁹ For ask the earth, and she shall tell thee, that it is she which ought to mourn for the fall of so many that grow upon her.

¹⁰ For out of her came all at the first, and out of her shall all others come, and behold, they walk almost all into destruction, and a multitude of them is utterly rooted out.

¹¹ Who then should make more mourning than she that hath lost so great a multitude; and not thou which art sorry but for one?

¹² But if thou sayest unto me, My lamentation is not like

the earth's, because I have lost the fruit of my womb, which I brought forth with pains, and bare with sorrows:

13 *But the earth *not so*: for the multitude present in it, according to the course of the earth, is gone, as it came:

14 Then say I unto thee, Like as thou hast brought forth with labour; even so the earth also hath given her fruit, namely, man, ever since the beginning unto him that made her.

15 Now therefore keep thy sorrow to thyself, and bear with a good courage that which hath befallen thee.

16 For if thou shalt acknowledge the determination of God to be just, thou shalt both receive thy son in time, and shall be commended among women.

17 Go thy way then into the city to thy husband.

18 And she said unto me, That will I not do: I will not go into the city, †but here will I die.

19 So I proceeded to speak further unto her, and said,

20 Do not so, but be counselled by me: for how many are the adversities of Sion? be comforted in regard of the sorrow of Jerusalem.

21 For thou seest that †our sanctuary is laid waste, our altar broken down, our temple destroyed;

22 Our psaltery is laid on the ground, our song is put to silence, our rejoicing is at an end, the light of our candlestick is put out, the ark of our covenant is spoiled, our holy things are defiled, and the name that is called upon us is almost profaned: our children are put to shame, our priests are burnt, our Levites are gone into captivity, our virgins are defiled, and our wives ravished; our righteous men carried away, our little ones destroyed, our young men are brought in bondage, and our strong men are become weak;

23 And, which is the greatest of all, the seal of Sion hath now lost her honour; for she is delivered into the hands of them that hate us.

24 And therefore shake off thy great heaviness, and put away the multitude of sorrows, that the Mighty may be merciful unto thee again, and the Highest shall give thee rest and ease from thy labour.

25 And it came to pass, while I was talking with her, behold, her face upon a sudden shined exceedingly, and her countenance glistered, so that I was afraid of her, and mused what it might be.

26 And behold, suddenly she made a great cry, very fearful: so that the earth shook at the noise of the woman.

27 And I looked, and behold, the woman appeared unto me no more, but there was a city builded, and a large place shewed itself from the foundation: then was I afraid, and cried with a loud voice, and said,

28 Where is †Uriel the angel, who came unto me at the first? for he hath caused me to fall into many trances, and mine end is turned into corruption, and my prayer to rebuke.

29 And as I was speaking these words, behold, he came unto me, and looked upon me.

30 And lo, I lay †as one that had been dead, and mine understanding was taken from me; and he took me by the right hand, and comforted me, and set me upon my feet, and said unto me,

31 What aileth thee? and why art thou so disquieted? and why is thine understanding troubled, and the thoughts of thy heart?

32 And I said, Because thou hast forsaken me, and yet I did according to thy words, and I went into the field, and lo, I have seen, and yet see, that I am not able to express.

33 And he said unto me, Stand up manfully, and I will advise thee.

34 Then said I, Speak on, my lord, in me; only forsake me not, lest I die frustrate of my hope.

35 For I have seen that I knew not, and hear that I do not know.

36 Or is my sense deceived, or my soul in a dream?

37 Now therefore, I beseech thee, that thou wilt shew thy servant of this vision.

38 He answered me then, and said, Hear me, and I shall inform thee, and tell thee wherefore thou art afraid: for the Highest will reveal many †secret things unto thee.

39 He hath seen that thy way is right: for that thou sorrowest continually for thy people, and makest great lamentation for Sion.

9 Gen.

3. 10.

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† Job

1. 21.

† Jonah

1. 3, 8.

† Ps. 74.

3, 6, 7,

8, 9, &

79, 1, 3.

Lam. 1.

& 2. &

1. & 5.

† Dan.

3. 26.

* Rev.

21. 9, 10,

11.

† See

† Sam. 4

21, 22.

& 14. 3.

† ver. 27.

† ver. 31.

† John

16. 22.

† See

† Luke

1. 28.

† Or,

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† ver. 37.

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† ch. 4. 1.

† Or,

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† Rev.

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† Rev.

1. 17.

† ver. 1.

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† Dan.

2. 31, 33.

† Acts

9. 6.

† 2 Cor.

12. 4.

† Or,

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† Amos

3. 7.

† Or,

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† Amos

6. 1, 6.

† ver. 5. 6

40 This therefore is the meaning of the vision which thou lately sawest:

41 Thou sawest †a woman mourning, and thou †beganest to comfort her:

42 But now seest thou the likeness of the woman no more, but there appeared unto thee a city builded.

43 And whereas she told thee of the death of her son, this is the †solution:

44 This woman, whom thou sawest, is Sion: and whereas she said unto thee, even she whom thou seest †as a city builded.

45 Whereas, I say, she said unto thee, that she hath been thirty years barren: those are the thirty years wherein there was no offering made in her.

46 But after thirty years †Solomon builded the city, and offered offerings: and then bare the barren a son.

47 And whereas she told thee that she nourished him with labour: that was the dwelling in Jerusalem.

48 But whereas she said unto thee That my son coming into his marriage-chamber happened to have a fall, and died: †this was the destruction that came to Jerusalem.

49 And behold, thou sawest her likeness, and because she mourned for her son, thou beganest to comfort her: and of these things which have chanced, these are to be opened unto thee.

50 For now the †Most High seeth that thou art grieved unfeignedly, and sufferest from thy whole heart for her, so hath he shewed thee the brightness of her glory, and the comeliness of her beauty:

51 And therefore I bade thee remain in the field where no house was builded:

52 For I knew that the Highest †would shew this unto thee.

53 Therefore I commanded thee to go into the field, where no foundation of any building was.

54 For in the place wherein the Highest beginneth to shew his city, there can no man's building be able to stand.

55 And therefore †fear not, let †not thy heart be affrighted, but go thy way in, and see the beauty and greatness of the building, as much as thine eyes be able to see:

56 And then shalt thou hear as much as thine ears may comprehend.

57 For thou art blessed †above many other, and †art called with the Highest; and so are but few.

58 But to-morrow at night thou shalt remain here;

59 And so shall the Highest shew thee †visions of the †high things, which the Most High will do unto them that dwell upon earth in the last days. So I slept that night and another, like as he commanded me.

CHAP. XI.

He seeth in his dream an eagle coming out of the sea, and a lion out of a wood talking to the eagle.

THEN saw I a dream, and behold, there came up from the sea an eagle, which had twelve feathered wings, and three heads.

2 And I saw, and behold, she spread her wings over all the earth, and all the winds of the air blew on her, and were gathered together.

3 And I beheld, and out of her †feathers there grew other contrary feathers; and they became little feathers and small.

4 But her †heads were at rest: the head in the midst was greater than the other, yet rested †it with the residue.

5 Moreover I beheld, and lo, the eagle flew with her feathers and reigned upon earth, and over them that dwelt therein.

6 †And I saw that all things under heaven were subject unto her, and no man spake against her, no, not one creature upon earth.

7 And I beheld, and lo, the eagle rose upon her talons, and spake to her feathers, saying,

8 Watch not all at once: sleep every one in his own place and watch by course:

9 But let the heads be preserved for the last.

10 And I beheld, and lo, the voice went not out of her heads but from the midst of her body.

11 And I numbered her †contrary feathers, and behold, there were eight of them.

12 And I looked, and behold, on the right side there arose one feather, and reigned over all the earth:

13 And so it was that when it reigned, the end of it came

and the place thereof appeared no more: so the next following stood up, and reigned, and had a great time;

14 And it happened, that when it reigned, the end of it came also, like as the first, so that it appeared no more.

15 Then came there a voice unto it, and said,

16 Hear thou that hast borne rule over the earth so long: this I say unto thee, before thou beginnest to appear no more,

17 There shall none after thee attain unto thy time, neither unto the half thereof.

18 Then arose the third, and reigned as the other before, and appeared no more also.

19 So went it with all the residue one after another, as that every one reigned, and then appeared no more.

20 Then I beheld, and lo, in process of time the feathers that followed stood up upon the right side, that they might rule also; and some of them ruled, but within a while they appeared no more:

21 For some of them were set up, but ruled not.

22 After this I looked, and behold, the twelve feathers appeared no more, nor the two little feathers.

23 And there was no more upon the eagle's body, but three heads that rested, and six little wings.

24 Then saw I also that two little feathers divided themselves from the six, and remained under the head that was upon the right side: for the four continued in their place.

25 And I beheld, and lo, the feathers that were under the wing thought to set up themselves, and to have the rule.

26 And I beheld, and lo, there was one set up, but shortly it appeared no more.

27 And the second was sooner away than the first.

28 And I beheld, and lo, the two that remained thought also in themselves to reign:

29 And when they so thought, behold, there awaked one of the heads that were at rest, namely, it that was in the midst: for that was greater than the two other heads.

30 And then I saw that the two other heads were joined with it.

31 And behold, the head was turned with them that were with it, and did eat up the two feathers under the wing that would have reigned.

32 But this head put the whole earth in fear, and bare rule in it over all those that dwelt upon the earth with much oppression: and it had the governance of the world more than all the wings that had been.

33 And after this I beheld, and lo, the head that was in the midst suddenly appeared no more, like as the wings.

34 But there remained the two heads, which also in like sort ruled upon the earth, and over those that dwelt therein.

35 And I beheld, and lo, the head upon the right side devoured it that was upon the left side.

36 Then I heard a voice, which said unto me, Look before thee, and consider the thing that thou seest.

37 And I beheld, and lo, as it were a roaring lion chased out of the wood: and I saw that he sent out a man's voice unto the eagle, and said,

38 Hear thou, I will talk with thee, and the Highest shall say unto thee,

39 Art not thou it that remainest of the four beasts, whom I made to reign in my world, that the end of their times might come through them?

40 And the fourth came, and overcame all the beasts that were past, and had power over the world with great fearfulness, and over the whole compass of the earth with much wicked oppression; and so long time dwelt he upon the earth with deceit.

41 For the earth hast thou not judged with truth.

42 For thou hast afflicted the meek, thou hast hurt the peaceable, thou hast loved liars, and destroyed the dwellings of them that brought forth fruit, and hast cast down the walls of such as did thee no harm.

43 Therefore is thy wrongful dealing come up unto the Highest, and thy pride unto the Mighty.

44 The Highest also hath looked upon the proud times, and behold, they are ended, and his abominations are fulfilled.

45 And therefore appear no more, thou eagle, nor thy horrible wings, nor thy wicked feathers, nor thy malicious heads, nor thy hurtful claws, nor all thy vain body:

46 That all the earth may be refreshed, and may return, being delivered from thy violence, and that she may hope for the judgment and mercy of him that made her.

CHAP. XII.

1 The eagle which he saw is destroyed. 10 The vision is interpreted. 37 He is bid to write his visions, and to fast, that he may see more. 46 He doth comfort those that were grieved for his absence.

AND it came to pass, while the lion spake these words unto the eagle, I saw,

2 And behold, the head that remained, and the four wings appeared no more, and the two went unto it, and set themselves up to reign, and their kingdom was small and full of uproar.

3 And I saw, and behold, they appeared no more, and the whole body of the eagle was burnt, so that the earth was in great fear: then awaked I out of the trouble and trance of my mind, and from great fear, and said unto my spirit,

4 Lo, this hast thou done unto me, in that thou searchest out the ways of the Highest.

5 Lo yet am I weary in my mind, and very weak in my spirit, and little strength is there in me, for the great fear wherewith I was affrighted this night.

6 Therefore will I now beseech the Highest, that he will comfort me unto the end.

7 And I said, Lord that bearest rule, if I have found grace before thy sight, and if I am justified with thee before many others, and if my prayer indeed be come up before thy face;

8 Comfort me then, and shew me thy servant the interpretation and plain difference of this fearful vision, that thou mayest perfectly comfort my soul.

9 For thou hast judged me worthy to shew me the last times. 10 And he said unto me, This is the interpretation of the vision:

11 The eagle whom thou sawest come up from the sea, is the kingdom which was seen in the vision of thy brother Daniel.

12 But it was not expounded unto him, therefore now I declare it unto thee.

13 Behold, the days will come, that there shall rise up a kingdom upon earth, and it shall be feared above all the kingdoms that were before it.

14 In the same shall twelve kings reign, one after another: 15 Whereof the second shall begin to reign, and shall have more time than any of the twelve.

16 And this do the twelve wings signify, which thou sawest.

17 As for the voice which thou hearest speak, and that thou sawest not go out from the heads, but from the midst of the body thereof, this is the interpretation:

18 That after the time of that kingdom there shall arise great strivings, and it shall stand in peril of falling: nevertheless, it shall not then fall, but shall be restored again to his beginning.

19 And whereas thou sawest the eight small underfeathers sticking to her wings, this is the interpretation:

20 That in him there shall arise eight kings, whose times shall be but small, and their years swift.

21 And two of them shall perish, the middle time approaching: four shall be kept until their end begin to approach; but two shall be kept unto the end.

22 And whereas thou sawest three heads resting, this is the interpretation:

23 In his last days shall the Most High raise up three kingdoms, and renew many things therein, and they shall have the dominion of the earth,

24 And of those that dwell therein, with much oppression, above all those that were before them: therefore are they called the heads of the eagle.

25 For these are they that shall accomplish his wickedness, and that shall finish his last end.

26 And whereas thou sawest that the great head appeared no more, it signifieth that one of them shall die upon his bed, and yet with pain.

27 For the two that remain shall be slain with the sword.

28 For the sword of the one shall devour the other: but at the last shall he fall through the sword himself.

29 And whereas thou sawest two feathers under the wings passing over the head that is on the right side;

30 It signifieth that these are they whom the Highest hath kept unto their end: this is the small kingdom and full of trouble, as thou sawest.

31 And the lion, whom thou sawest rising up out of the wood, and roaring, and speaking to the eagle, and rebuking her for her unrighteousness with all the words which thou hast heard:

32 This is the ²anointed, which the Highest hath kept for ²Ps. 2. 2. them and for their wickedness unto the end: he shall ³Ps. 50. 21. reprove them, and shall upbraid them with their cruelty.

33 For he shall set them before him alive in judgment, and shall rebuke them and correct them.

34 For the rest of my people shall he ⁴Ps. 106. 43, 45. deliver with mercy, those that have been preserved upon my borders, and he shall make them joyful until the coming of the day of judgment, whereof I have spoken unto thee from the beginning.

35 This is ⁵ch. 11. 1 the dream that thou sawest, and these are the interpretations.

36 Thou only hast been meet to know this secret of the Highest.

37 Therefore ⁶Isa. 30. 8. write all these things that thou hast seen in a book, and hide them:

38 And teach them to the wise of the people, whose hearts thou knowest may comprehend and keep these secrets.

39 But wait thou here thyself yet ⁷ch. 9. 23, 27. seven days more, that it may be shewed thee, whatsoever it pleaseth the Highest to declare unto thee. And with that he went his way.

40 And it came to pass, when all the people saw that the seven days were past, and I not come ⁸Ps. 74. 7. again into the city, they gathered them all together, from the least unto the greatest, and came unto me, and said,

41 What have we offended thee? and what evil have we done against thee, that thou forsakest us, and sittest here in this place?

42 For of all the ⁹Or, people, prophets thou ¹⁰1 Kings 18, 22, & 19, 10, 14. only art left us, as a cluster of the vintage, and as a candle in a dark place, and as a haven or ship preserved from the tempest.

43 Are not the evils which are come to us sufficient?

44 If thou shalt forsake us, how much better had it been for us, if we also had ¹¹Ps. 74. 7. been burned in the midst of Sion?

45 For we are not better than they that died there. And they wept with a loud voice. Then answered I them, and said,

46 Be of good comfort, O Israel, and be not heavy, thou house of Jacob:

47 For the Highest hath you ¹²Isa. 49. 15. in remembrance, and the Mighty hath not forgotten you in temptation.

48 As for me, I have not forsaken you, neither am I departed from you: but am come into this place, to pray for the desolation of Sion, and that I might seek mercy for the ¹³Ps. 138. 23. low estate of your sanctuary.

49 And now go your way home every man, and after these days will I come unto you.

50 So the people went their way into the city, like as I commanded them:

51 But I remained still in the field seven days, as ¹⁴ver. 39. the angel commanded me; and did eat only in those days of the flowers of the field, and had my meat of the herbs.

CHAP. XIII.

1 He seeth in his dream a man coming out of the sea. 25 The declaration of his dream. 54 He is praised, and promised to see more.

AND it came to pass after seven days, I ¹⁵ch. 11. 1 dreamed a dream by night.

2 And lo, there arose ¹⁶A certain man as the wind, a wind from the sea, that it moved all the waves thereof.

3 And I beheld, and lo, that man waxed strong with the ¹⁷Junius clouds thousands of heaven: and when he turned his countenance to look, ¹⁸See Hab. 3. 10. all the things trembled that were seen under him.

4 And whensoever the voice went out of his mouth, all they burned that heard his voice, like as the earth faileth when it feeleth the fire.

5 And after this I beheld, and lo, there was gathered together a multitude of men, out of number, from ¹⁹Ezek. 37. 9. the four winds of the heaven, to subdue the man that came out of the sea.

6 But I beheld, and lo, he had graven himself a great mountain, and flew up upon it.

7 But I would have seen the region or place whereout the hill was graven, and I could not.

8 And after this I beheld, and lo, all they which were gathered together to ²⁰ver. 5. subdue him were sore afraid, and yet durst fight.

9 And lo, as he saw the violence of the multitude that came, he neither lifted up his hand, nor held sword, nor any instrument of war:

7 Rev. 11. 5.

10 But only I saw that he sent ²¹out of his mouth as it had been a blast of fire, and out of his lips a flaming breath, and out of his tongue he cast out sparks and tempests.

11 And they were all mixed together; the blast of fire, the flaming breath, and the great tempest; and fell with violence upon the multitude which was prepared to fight, and burned them up every one, so that upon a sudden of an ²²ver. 5. innumerable multitude nothing was to be perceived, but only dust and smell of smoke: when I saw this I was afraid.

12 Afterward I saw the same man come down ²³ver. 6. from the mountain, and call unto him another peaceable multitude.

13 And there came much people unto him, ²⁴Ezra 3. 12, 13. whereof some were glad, some were sorry, some of them were bound, and other some brought ²⁵of the things that were offered. to of them that were offered: then was I sick through great fear, and I awaketh, and said,

14 Thou hast showed thy servant these wonders from the beginning, and hast counted me worthy that thou shouldest receive my prayer:

15 Show me now yet ²⁶the interpretation of this dream.

16 For as I conceived in mine understanding, wo unto them that shall be left in those days! and much more wo unto them that are not left behind!

17 For they that were not left were in ²⁷1 Pet. 1. 6. heaviness.

18 Now understand I the things that are laid up in the latter days which shall happen unto them, and to those that are left behind.

19 Therefore are they come into great ²⁸perils and many necessities, like as these dreams declare.

20 Yet is it easier for him that is in danger to come into ²⁹these things, than to pass away as a cloud out of the world, and not to see the things that happen in the last days. And he answered unto me, and said,

21 ³⁰The interpretation of the vision shall I shew thee, and I will open unto thee the thing that thou hast required.

22 Whereas thou hast spoken of them that are left behind, this is the interpretation:

23 He that shall ³¹endure the peril in that time hath kept himself: they that be fallen into danger are such as have works, and faith toward the Almighty.

24 Know this therefore, that they which be left behind are more blessed than they that be dead.

25 ³²This is the meaning of the vision: Whereas thou sawest a man coming up from the midst of the sea:

26 The same is he whom God the Highest ³³hath kept a great season, which by his own self shall deliver his creature: and he shall order them that are left behind.

27 And whereas thou sawest, ³⁴that out of his mouth there came as a blast of wind, and fire, and storm;

28 And that he held ³⁵neither sword, nor any instrument of war, but that the rushing in of him destroyed the whole multitude that came to subdue him; this is the interpretation:

29 Behold, the days come, when the Most High will begin to deliver them that are upon the earth.

30 And he shall come to the astonishment of them that dwell on the earth.

31 And ³⁶one shall undertake to fight against another, one city against another, one place against another, one people against another, and one realm against another.

32 And the time shall be when these things shall come to pass, and the signs shall happen which I shewed thee before, and then shall ³⁷my Son be declared, whom thou sawest as a man ascending.

33 And when all the people hear his voice, every man shall in their own land leave the battle they have one against another.

34 And an innumerable multitude shall be gathered together, as thou sawest them, willing to come, and to overcome him by fighting.

35 But he shall ³⁸stand upon the top of the mount Zion.

36 And Sion shall come, and shall be shewed to all men, being prepared and builded, like as thou sawest the hill graven without hands.

37 And this my Son shall ³⁹rebuke the wicked inventions of those nations, which for their wicked life are fallen into the tempest:

38 And shall lay before them their ⁴⁰evil thoughts, and the torments wherewith they shall begin to be tormented, which are like unto a flame: and he shall destroy them without labour by the law which is like unto fire.

39 And whereas thou sawest that he gathered another ¹peaceable multitude unto him: ^{1 ver. 12.}

40 Those are the ten tribes, which were carried away prisoners out of their own land in the time of Osea the king, whom ^{2 Kings 17. 3.} ²Salmanasar the king of Assyria led away captive, and he carried them over the ³waters, and so came they into another land. ^{3 Josh. 24. 2, 3.} ⁴15.

41 But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt,

42 That they might there keep their statutes, which they never kept in their own land.

43 And they entered into ⁴Euphrates by the narrow passages of the river. ^{4 Gen. 15. 18.}

44 For the Most High then showed ⁵signs for them, and held still the flood, till they were passed over. ^{5 Ex. 14. 21.} ⁶Josh. 3. 15, 16.

45 For through that country there was a great way to go, namely, of a year and a half: and the same region is called ⁶Arsareth. ^{6 Or, Arath, Gen. 8. 4.}

46 Then dwelt they there until the latter time; and now when they shall begin to come, ⁷Rev. 16. 12.

47 The Highest shall ⁷stay the springs of the stream again, that they may go through: therefore sawest thou the multitude with peace.

48 But those that be left behind of thy people, are they that are found within my borders.

49 Now when he destroyeth the multitude of the nations that are gathered together ⁸he shall defend his people that remain. ^{8 Jer. 30. 11. & 46. 28.}

50 And then shall he show them great wonders.
51 Then said I, O Lord that bearest rule shew me this: Wherefore have I seen the man coming up from the midst of the sea?

52 And he said unto me, ⁹Like as thou canst neither seek out nor know the things that are in the deep of the sea: even so can no man upon earth see my Son, or those that be with him, but in the day-time. ^{9 Ps. 77. 19. & 104. 24, 25.}

53 This is the interpretation of the dream which thou sawest, and whereby thou ¹⁰only art here lightened. ^{10 ch. 12. 12.}

54 For thou hast forsaken thine own way, and applied thy diligence unto my law, and sought it.

55 Thy life hast thou ordered in wisdom, and hast called understanding thy mother.

56 And therefore have I shewed thee the treasures of the Highest: after other three days I will speak other things unto thee, and declare unto thee mighty and wondrous things.

57 Then went I forth unto ¹¹the field, giving praise and thanks greatly unto the Most High because of his wonders, which he did in-time; ^{11 ch. 9. 24.}

58 And because he governeth the same, and such things as fall in their seasons: and there I sat ¹²three days. ^{12 ch. 14. 1.}

CHAP. XIV.

¹³ *A voice out of a bush calleth Esdras, and telleth him that the world waxeth old. 22 He desireth, because the law was burnt, to write all again, and is bid to get swift writers. 39 He and they are filled with understanding. 45 But he is charged not to publish all that is written.*

AND it came to pass upon the third day, I sat under an oak, and behold, there came a voice ¹⁴out of a bush over against me, and said, Esdras, Esdras. ^{14 Ex. 3. 4.}

2 And I said, Here am I, Lord. And I stood up upon my feet.

3 Then said he unto me, ¹⁵In the bush I did manifestly reveal myself unto Moses, and talked with him, when my people served in Egypt. ^{15 Ex. 3. 2, 3, 4.}

4 And I sent him, and led my people out of Egypt, and brought him up to the ¹⁶mount of Sinai, where I held him by me a long season, ^{16 Ex. 19. 1.}

5 And told him many ¹⁷wondrous things, and shewed him the secrets of the times, and the end; and commanded him, saying, ^{17 Ps. 119. 18.}

6 These words shalt thou declare, and these shalt thou hide.

7 And now I say unto thee,

8 That thou lay up in thy heart the signs that I have shewed, and the ¹⁸dreams that thou hast seen, and the interpretations which thou hast heard: ^{18 ch. 11. 1.}

9 For thou shalt be ¹⁹taken away from all, and from henceforth thou shalt remain with my Son, and with such as be like thee, until the times be ended. ^{19 Isa. 57. 1.}

10 For the world hath lost his youth, ²⁰and the times begin to wax old. ^{20 Ps. 102. 26.}

11 For the world is divided into twelve parts, and the ten parts of it are gone already, and half of a tenth part:

12 And there remaineth that which is after the half of the tenth part:

13 Now therefore ²¹set thy house in order, and reprove thy people, comfort such of them as be in trouble, and now renounce corruption. ^{21 Isa. 38. 1.} ²²1 Mac. 9. 55.

14 Let go from thee mortal thoughts, cast away the burdens of man, put off now the weak nature,

15 And set aside the thoughts that are most heavy unto thee, and haste thee to flee from these times.

16 For ²³yet greater evils than those which thou hast seen happen shall be done hereafter. ^{23 Matt. 24. 7, 8.}

17 For look how much the world shall be weaker through age, so much the more shall evils increase upon them that dwell therein.

18 For the truth is fled far away, and leasing is hard at hand: for now hasteth the vision to come ²⁴which thou hast seen. ^{24 ver. 8.}

19 Then answered I before thee, and said,

20 Behold, Lord, I will go, as thou hast commanded me, and reprove the people which are present: but they that shall be born afterward, ²⁵who shall admonish them? thus the world is set in darkness, and they that dwell therein are without light.

21 For thy law is burnt, therefore no man knoweth the things that are done of thee, or the works that shall begin.

22 But if I have found grace before thee, ²⁶send the Holy Ghost into me, and I shall write all that hath been done in the world since the beginning, which were written in thy law, that men may find thy path, and that they which will live in the latter days may live.

23 And he answered me, saying, Go thy way, gather the people together, and say unto them, that they seek thee not ²⁷for forty days. ^{27 Ex. 24. 18.}

24 But look thou prepare thee many ²⁸box-trees, and take with thee Sarea, Dabria, Selemia, ^{28 Or, box, tablesto write on. See ver. 44.} Ecanus, and Asiel, these five which are ready to write swiftly;

25 And ²⁹come hither, and I shall light a candle of understanding in thy heart, which shall not be put out, till the thing be performed which thou shalt begin to write. ^{29 Or, Banus. Rev. 21. 9.}

26 And when thou hast done, some things shalt thou publish, and some things thou shalt shew secretly to the wise: tomorrow this hour shalt thou begin ³⁰to write. ^{30 ver. 24.}

27 Then went I forth as he commanded, and gathered all the people together, and said,

28 Hear these words, ³¹O Israel.

29 ³²Our fathers at the beginning were strangers in Egypt, from whence they were delivered:

30 ³³And received the law of life, which they kept not, which ye also have transgressed after them.

31 Then was the land, even the land of Sion, ³⁴parted among you by lot: but your fathers, and ye yourselves, have done unrighteousness, and have not kept the ways which the Highest commanded you.

32 And forasmuch as he is a righteous judge, he took from you in time the thing that he had given you.

33 And now ³⁵are ye here and your brethren among you.

34 Therefore if so be that ye will subdue your own understanding, and reform you hearts, ye shall be kept alive, and after death ye shall ³⁶obtain mercy. ^{36 2 Tim. 1. 18.}

35 For after death shall the judgment come, when we shall live again: and then shall the names of the righteous be manifest, and the works of the ungodly shall be declared.

36 Let no man therefore come unto me now, nor seek after me these ³⁷forty days.

37 So I took ³⁸the five men, as he commanded me, and we went into the field, and remained there. ^{38 ver. 24.}

38 And the next day, behold, a voice called me, saying, Esdras, ³⁹open thy mouth, and drink that I give thee to drink. ^{39 Ezech. 3. 3.}

39 Then opened I my mouth, and behold, he reached me a full cup, which was full as it were with water, but the colour of it was like fire.

40 And I took it, and drank: and when I had drunk of it, my heart uttered understanding, and wisdom grew in my breast, for my spirit strengthened my memory:

41 And my ⁴⁰mouth was opened, and shut no more.

42 The Highest gave understanding unto the five men, ⁴¹and they wrote the wonderful visions of the night that were told. ^{41 Pa. 51. 15. Isa. 22. 22. ver. 24.}

which they knew not: and they sat ³forty days, and they wrote ¹ver.23. in the day, and at night they ate bread.

43 As for me, I spake in the day, ⁴and I held not my tongue ⁴Ps. 22. 2. by night.

44 In forty days they wrote ⁵two hundred and four books.

45 And it came to pass, when the forty days were fulfilled, that the Highest spake, saying, The first that thou hast written ⁵Or, nine hundred and four. ⁵ver.25. ⁵ver.26. ⁵Dan. 12. 3. ⁵Or, the light of knowledge.

46 But keep the seventy last, ⁷that thou mayest deliver them only to such as be ⁸wise among the people:

47 For in them is the spring of understanding, the fountain of wisdom, and ⁹the stream of knowledge.

48 And I did so.

CHAP. XV.

¹ This prophecy is certain. ⁵ God will take vengeance upon the wicked, and upon Egypt. ²⁸ A horrible vision. ⁴³ Babylon and Asia are threatened.

BEHOLD, speak thou in the ears of my people the words of prophecy, ¹which I will put in thy mouth, saith the Lord: ¹Jer. 1. 9.

2 And cause them to be written in paper: for they are faithful and true.

3 ²Fear not the imaginations against thee; let not the incredulity of them trouble thee, that speak against thee. ²Jer. 1. 17.

4 For all the unfaithful shall die ³in their unfaithfulness. ³Prov. 15. 16.

5 Behold, saith the Lord, I will bring ⁴plagues upon the world; the sword, famine, death, and destruction. ⁴14. 32. ⁴Dent. 28. 59.

6 For wickedness hath exceedingly polluted the whole earth, and their hurtful works are fulfilled.

7 Therefore saith the Lord,

8 ⁸I will hold my tongue no more as touching their wickedness which they profanely commit, neither will I suffer them in those things in which they wickedly exercise themselves: behold, the ⁹innocent and righteous blood crieth unto me, and the souls of the just complain continually. ⁹Ps. 50. 3. ⁹Rev. 6. 10. & 19. 2.

9 And therefore, saith the Lord, I will surely avenge them, and receive unto me all the innocent blood from among them.

10 Behold, my people is ¹⁰led as a flock to the slaughter: I will not suffer them now to dwell in the land of Egypt: ¹⁰Isa. 53. 7. ¹⁰Acts 8. 32.

11 I will bring them with a mighty hand and a stretched-out arm, and ¹¹smite Egypt with plagues, as before, and will destroy all the land thereof. ¹¹Ex. 3. 20.

12 Egypt shall mourn, and the foundation of it shall be smitten with the plague and punishment that God shall bring upon it.

13 They that till the ground shall mourn: for their seeds shall fail through the blasting and hail, and with a fearful constellation.

14 ¹⁴Wo to the world, and them that dwell therein! ¹⁴Matt. 18. 7.

15 For the sword and their destruction draweth nigh, ¹⁵and one people shall stand up to fight against another, and swords in their hands. ¹⁵Matt. 24. 6, 7.

16 For there shall be sedition among men, and invading one another; they shall not regard their kings nor princes, and the course of their actions shall stand in their power.

17 A man shall desire to go into a city, ¹⁷and shall not be able. ¹⁷Judg. 5. 6, 7.

18 For because of their pride the cities shall be troubled, the houses shall be destroyed, and men shall be afraid.

19 ¹⁹A man shall have no pity upon his neighbour, but shall destroy their houses with the sword, and spoil their goods, because of the lack of bread, and for great tribulation. ¹⁹Luke 21. 16, 17.

20 ²⁰Behold, saith God, I will call together all the kings of the earth to reverence me, ²⁰which are from the rising of the sun, from the south, from the east, and Libanus; to turn themselves one against another, and repay the things that they have done to them. ²⁰Mal. 1. 11.

21 ²¹Like as they do yet this day unto my chosen, so will I do also, and recompense in their bosom. Thus saith the Lord God, ²¹Matt. 7. 1, 2. ²¹Rev. 18. 5, 6, 8.

22 My right hand shall not spare the sinners, and my sword shall not cease over them that shed innocent blood upon the earth.

23 The fire is gone forth from his wrath, ²³and hath consumed the foundations of the earth, and the sinners, like the straw that is kindled. ²³Heb. 12. 29.

24 ²⁴Wo to them that sin, and keep not my commandments! saith the Lord: ²⁴Isa. 3. 11.

25 I will not spare them: go your way, ye children, from the power, defile not my sanctuary.

26 For the Lord knoweth all them that sin against him, ⁴and therefore delivereth he them unto death and destruction. ⁴2 Pet. 2. 3, 10.

27 For now are the plagues come upon the whole earth, and ye shall remain in them: for God shall not deliver you because ye have sinned against him.

28 Behold a horrible vision, and the appearance thereof from the east: ⁵ver.30.

29 Where the nations of the dragons of Arabia shall come out with many chariots, and the multitude of them shall be carried as the wind upon earth, ⁶that all they which hear them may fear and tremble. ⁶Ps. 48. 4, 5, 6.

30 Also the Carmanians raging in wrath shall go forth as the wild boars of the wood, and with great power shall they come, and join battle with them, and shall waste a portion of the land of the Assyrians.

31 And then shall the ⁷dragons have the upper hand, remembering their nature; and if they shall turn themselves, conspiring together in great power to persecute them, ⁷ver.29.

32 Then these shall be troubled, and keep silence through their power, and shall flee.

33 And from the land of the Assyrians shall the enemy besiege them, and consume some of them, and in their host shall be fear and dread, ⁸and strife ⁸among their kings. ⁸ver.14. ⁸15. 16.

34 Behold clouds from the east and from the north unto the south, and they are very ⁹horrible to look upon, full of wrath and storm. ⁹Or, against ⁹ver.23.

35 They shall smite one upon another, and they shall smite down a great multitude of stars upon the earth, even their own star; ¹⁰and blood shall be from the sword unto the belly, ¹⁰Matt. 24. 29. ¹⁰Rev. 14. 20.

36 And dung of men unto the camel's ¹¹hough. ¹¹Or, eastern litter. ¹¹1 ver. 29, 33. ¹¹2 ver.34.

37 And there shall be great ¹²fearfulness and trembling upon earth: and they that see the wrath shall be afraid, and trembling shall come upon them. ¹²ch. 13. 2.

38 And then shall there come great ¹³storms from the south, and from the north, and another part from the west.

39 And strong ¹⁴winds shall arise from the east, and shall open it, and the cloud which he raised up in wrath, and the star stirred to cause fear towards the east and west wind, shall be destroyed.

40 The great and mighty clouds shall be lifted up full of wrath, and the star, ¹⁵that they may make all the earth afraid, and them that dwell therein; and they shall pour out over every high and eminent place a horrible star, ¹⁵Ps. 148. 8.

41 ¹⁶Fire, and hail, and flying swords, and many waters, that all fields may be full, and all rivers, with the abundance of great waters.

42 And they shall break down the cities and walls, mountains and hills, trees of the wood, and grass of the meadows, and their corn.

43 And they shall go steadfastly unto Babylon, and ¹⁷make her afraid. ¹⁷Or, destroy ¹⁷Isa. 47. 1.

44 They shall come to her, and besiege her, the star and all wrath shall they pour out upon her: then shall the dust and ¹⁸smoke go up unto the heaven, and all they that be about her shall bewail her. ¹⁸Rev. 18. 18.

45 And they that remain under her shall do service unto them that have put her in fear.

46 And thou, Asia, that art ¹⁹partaker of the hope of Babylon, and art the glory of her person: ¹⁹Or, like unto Babylon. ¹⁹9 Rev. 18. 4.

47 ²⁰Wo be unto thee, thou wretch, because thou hast made thyself ²⁰like unto her: and hast decked thy daughters in whoredom, that they might please and glory in thy lovers, which have always desired to commit whoredom with thee!

48 Thou hast followed her that is hated in all her works and inventions: therefore saith God,

49 I will send ²¹plagues upon thee; widowhood, poverty, famine, sword, and pestilence, to waste thy houses with destruction and death. ²¹Rev. 18. 8.

50 And the glory of thy power shall be dried up ²²as a flower, when the heat shall arise that is sent over thee. ²²Ps. 102. 11.

51 Thou shalt be weakened as a poor woman with stripes, and as one chastised with wounds, so that the mighty and lovers shall not be able to receive thee.

52 Would I with jealousy have so proceeded against thee, saith the Lord, ²³Isa. 47. 6. ²³Zech. 1. 15. ²³Lat. death.

53 ²⁴If thou hadst not always slain my chosen, exalting the stroke of thy hands, and saying over their ²⁴dead when thou wast drunken,

54 Set forth the beauty of thy countenance?
 55 The reward of thy whoredom shall be in thy bosom, therefore shalt thou receive recompense.
 56 Like as thou hast done unto my chosen, saith the Lord, even so shall God do unto thee, and shall deliver thee into mischief.
 57 Thy children shall die of hunger, and thou shalt fall through the sword: thy cities shall be broken down, and all thine shall perish with the sword in the field.
 58 They that be in the mountains shall die of hunger, and eat their own flesh, and drink their own blood, for very hunger of bread, and thirst of water.
 59 Thou as unhappy shalt come through the sea, and receive plagues again.
 60 And in the passage they shall rush on the idle city, and shall destroy some portion of thy land, and consume part of thy glory, and shall return to ³Babylon that was destroyed.
 61 And thou shalt be cast down by them as stubble, and they shall be unto thee as fire;
 62 And ⁴shall consume thee, and thy cities, thy land, and thy mountains; all thy woods and thy fruitful trees shall they burn up with fire.
 63 Thy children shall they carry away captive, and look, what thou hast, they shall spoil it, and ⁵mar the beauty of thy face.

CHAP. XVI.

¹ *Babylon and other places are threatened with plagues that cannot be avoided, and with desolation. 40 The servants of the Lord must look for troubles; and not hide their sins, but leave them, and they shall be delivered.*

WO be unto thee, ¹Babylon, and ²Asia! wo be unto thee, ³Egypt, and ⁴Syria!

² Gird up yourselves with cloths of sack and hair, bewail your children, and be sorry; for your destruction is at hand.

³ A sword is sent upon you, and who may turn it back?

⁴ A fire is sent among you, and who may quench it?

⁵ Plagues are sent unto you, and what is he that may drive them away?

⁶ May any man drive away a hungry lion in the wood? or may any one quench the fire in stubble, when it hath begun to burn?

⁷ May one turn again the arrow that is shot of a strong archer?

⁸ The ⁷mighty Lord sendeth the plagues, and who is he that can drive them away?

⁹ A fire shall go forth from his wrath, and who is he that may quench it?

¹⁰ He shall cast lightnings, and who shall not fear? he shall thunder, and who shall not be afraid?

¹¹ The Lord shall threaten, and who shall not be utterly beaten to powder at his presence?

¹² The earth quaketh, and the foundations thereof; ⁸the sea ariseth up with waves from the deep, and the waves of it are troubled, and the fishes thereof also, before the Lord, and before the glory of his power:

¹³ For strong is his right hand that bendeth the bow, his arrows that he shooteth are sharp, and shall not miss, when they begin to be shot into the ends of the world.

¹⁴ Behold, the plagues are sent, and shall not return again, until they come upon the earth.

¹⁵ The fire is kindled, and shall not be put out, till it consume the foundation of the earth.

¹⁶ Like as an arrow which is shot of a mighty archer returneth not backward: even so the plagues that shall be sent upon earth shall not return again.

¹⁷ [†]Wo is me! wo is me! who will deliver me in those days?

¹⁸ [†]The beginning of sorrows and great mournings; the beginning of famine and great dearth; the beginning of wars, and the powers shall stand in fear; the beginning of evils! what shall I do when these evils shall come?

¹⁹ Behold, famine and plague, [†]tribulation and anguish, are sent as scourges for amendment.

²⁰ But for all these things they shall not turn from their wickedness, nor be always mindful of thy scourges.

²¹ Behold, victuals shall be so good, cheap upon earth, that they shall think themselves to be in good case, and even then shall ¹evils grow upon earth, sword, famine, and great confusion.

²² For many of them that dwell upon earth shall perish of famine; and the others that escape the hunger, shall the sword destroy.
²³ And the dead shall ³be cast out as dung, and there shall be no man to comfort them: for the earth shall be wasted, and the cities shall be cast down.
²⁴ There shall be no man left to till the earth, and to sow it.
²⁵ The trees shall give fruit, and who shall gather them?
²⁶ The grapes shall ripen, and who shall tread them? ⁴for all places shall be desolate of men;
²⁷ So that one man shall desire to see another, and to hear his voice.
²⁸ For of a city there shall be ten left, and two of the field, which shall hide themselves in the thick groves, and in the clefts of the rocks.
²⁹ As in an orchard of olives upon every tree there are left three or four olives;
³⁰ Or as when a vineyard is gathered, there are left some clusters of them that diligently seek through the vineyard:
³¹ Even so in those days there shall be three or four left by them that search their houses with the sword.
³² And the earth shall be laid waste, and the fields thereof shall wax old, and her ways and all her paths shall grow full of thorns, because no man shall travel there-through.
³³ The virgins shall mourn, having no bridegrooms; the women shall mourn, having no husbands; their daughters shall mourn, having no helpers.
³⁴ In the wars shall their bridegrooms be destroyed, and their husbands shall perish of famine.
³⁵ Hear now these things, and understand them, ye servants of the Lord.
³⁶ Behold the word of the Lord, receive it: believe not the gods of whom the Lord spake.
³⁷ Behold, the ⁵plagues draw nigh, and are not slack.
³⁸ As when a woman with child in the ninth month bringeth forth her son, within two or three hours of her birth great pains compass her womb, which pains, when the child cometh forth, they slack not a moment:
³⁹ Even so shall not the plagues be slack to come upon the earth, and the world shall mourn, and sorrows shall come upon it on every side.
⁴⁰ O my people, hear my word: make you ready to the battle, and in those evils be even ⁶as pilgrims upon the earth.
⁴¹ He that selleth, let him be as he that fleeth away: and he that buyeth, as one that will lose:
⁴² He that occupieth merchandise, as he that hath no profit by it: and he that buildeth, as he that shall not dwell therein:
⁴³ He that soweth, as if he should not reap: so also he that planteth the vineyard, as he that shall not gather the grapes:
⁴⁴ [†]They that marry, as they that shall get no children: and they that marry not, as the widowers.
⁴⁵ And therefore they that labour, labour in vain:
⁴⁶ [†]For strangers shall reap their fruits, and spoil their goods, overthrow their houses, and take their children captives, for in captivity and famine shall they get children.
⁴⁷ And they that occupy their merchandise with robbery, the more they deck their cities, their houses, their possessions, and their own persons:
⁴⁸ The more will I be angry with them for their sin, saith the Lord.
⁴⁹ Like as a whore envieth a right honest and virtuous woman:
⁵⁰ So shall righteousness hate iniquity, when she decketh herself, and shall accuse her to her face, when he cometh that shall defend him that diligently ⁷searcheth out every sin upon earth.
⁵¹ And therefore be ye not like thereunto, nor to the works thereof.
⁵² For yet a little, and iniquity shall be taken away out of the earth, and righteousness shall reign among you.
⁵³ Let not the sinner say ⁸that he hath not sinned: for God shall burn coals of fire upon his head, which saith before the Lord God and his glory, I have not sinned.
⁵⁴ Behold, the Lord knoweth all the works of men, ⁹their imaginations, their thoughts, and their hearts:
⁵⁵ Which spake but the word, Let the earth be made: ¹⁰and it was made: Let the heaven be made; and it was created.

56 In his word were the stars made, and he knoweth the number of them.

57 He searcheth the deep, and the treasures thereof; he hath measured the sea, and what it containeth.

58 He hath shut the sea in the midst of the waters, and with his word hath he hanged the earth upon the waters.

59 He spreadeth out the heavens like a vault; upon the waters hath he founded it.

60 In the desert hath he made springs of water, and pools upon the tops of the mountains, that the floods might pour down from the high rocks to water the earth.

61 He made man, and put his heart in the midst of the body, and gave him breath, life, and understanding.

62 Yea, and the Spirit of Almighty God, which made all things, and searcheth out all hidden things in the secrets of the earth.

63 Surely he knoweth your inventions, and what ye think in your hearts, even them that sin, and would hide their sin.

64 Therefore hath the Lord exactly searched out all your works, and he will put you all to shame.

65 And when your sins are brought forth, ye shall be ashamed before men, and your own sins shall be your accusers in that day.

66 What will ye do? for how will ye hide your sins before God and his angels?

67 Behold, God himself is the judge, fear him: leave off from your sins, and forget your iniquities, to meddle no more

⁵ Ps.
147. 4.

⁶ Job
26. 7.

⁷ Isa.
41. 18, &
43. 19.

⁸ Gen.
2. 7.

⁹ Gen.
1. 2.

¹⁰ 1 Cor.
2. 10.

¹¹ Job
34. 22.

¹² Ps.
139. 3,
12.

¹³ Ps. 50.
6, & 75. 7.

¹⁴ Heb.
6. 8.

¹⁵ Or, being unable to resist.

¹⁶ Acts
21. 27, 30.

¹⁷ Ps.
66. 10.
Zech.
13. 9.

¹⁸ 1 Pet. 1.
6, 7.

¹⁹ Isa.
41. 10.

²⁰ Ps.
48. 14.

with them for ever: so shall God lead you forth, and deliver you from all trouble.

68 For behold, the burning wrath of a great multitude is kindled over you, and they shall take away certain of you, and feed you, being idle, with things offered unto idols.

69 And they that consent unto them shall be had in derision and in reproach, and trodden under foot.

70 For there shall be in every place, and in the next cities, a great insurrection upon those that fear the Lord.

71 They shall be like mad men, sparing none, but still spoiling and destroying those that fear the Lord.

72 For they shall waste and take away their goods, and cast them out of their houses.

73 Then shall they be known who are my chosen; and they shall be tried as the gold in the fire.

74 Hear, O ye my beloved, saith the Lord; behold the days of trouble are at hand, but I will deliver you from the same.

75 Be ye not afraid, neither doubt; for God is your guide,

76 And the guide of them who keep my commandments and precepts, saith the Lord God: let not your sins weigh you down, and let not your iniquities lift up themselves.

77 Wo be unto them that are bound with their sins, and covered with their iniquities, like as a field is covered over with bushes, and the path thereof covered with thorns, that no man may travel through!

78 It is left undressed, and is cast into the fire to be consumed therewith.

TOBIT.

CHAP. I.

1 *Tobit's stock and devotion in his youth. 9 His marriage and captivity. 13 His preferment, alms and charity in burying the dead; for which he is accused and fleeth, and after returneth to Nineve.*

THE book of the words of Tobit, son of Tobiel, the son of Ananiel, the son of Adiel, the son of Gabael, of the seed of Asael, of the tribe of Nephthali;

2 Who in the time of Enemessar king of the Assyrians was led captive out of Thisbe, which is at the right hand of that city, which is called properly Nephthali in Galilee above Aser.

3 I Tobit have walked all the days of my life in the way of truth and justice, and I did many alms-deeds to my brethren, and my nation, who came with me to Nineve, into the land of the Assyrians.

4 And when I was in mine own country, in the land of Israel, being but young, all the tribe of Nephthali my father fell from the house of Jerusalem, which was chosen out of all the tribes of Israel, that all the tribes should sacrifice there, where the temple of the habitation of the Most High was consecrated and built for all ages.

5 Now all the tribes which together revolted, and the house of my father Nephthali, sacrificed unto the heifer Baal.

6 But I alone went often to Jerusalem at the feasts, as it was ordained unto all the people of Israel by an everlasting decree, having the first-fruits and tenths of increase, with that which was first shorn; and them gave I at the altar to the priests the children of Aaron.

7 The first tenth part of all increase I gave to the sons of Aaron, who ministered at Jerusalem: another tenth part I sold away, and went, and spent it every year at Jerusalem:

8 And the third I gave unto them to whom it was meet, as Debora my father's mother had commanded me, because I was left an orphan by my father.

9 Furthermore, when I was come to the age of a man, I married Anna of mine own kindred, and of her I begat Tobias.

10 And when we were carried away captives to Nineve, all my brethren and those that were of my kindred did eat of the bread of the Gentiles.

11 But I kept myself from eating;

12 Because I remembered God with all my heart.

13 And the Most High gave me grace and favour before Enemessar, so that I was his purveyor.

14 And I went into Media, and left in trust with Gabael, the brother of Gabrias, at Rages, a city of Media, ten talents of silver.

¹ Or, acts.

² Gen.
49. 21.

³ Deut.
33. 23.

⁴ 2 Kings
17. 3, 6.

⁵ Or, Kedes of Nephthali in Galilee.

⁶ Judges
4. 8.

⁷ 1 Kings
12. 16.

⁸ Deut.
12. 5.

⁹ Or, to the power of Baal, or, the god Baal.

¹⁰ 1 Kings
12. 28, 30.

¹¹ Ex.
25. 29.

¹² Deut.
12. 6.

¹³ Or, Levi.

¹⁴ See Judg.
4. 4.

¹⁵ Num.
36. 7.

¹⁶ Gen.
43. 32.

¹⁷ Or, my soul Dan.

¹⁸ 1. 8.

¹⁹ Or, in the land of Media.

²⁰ Or, Amos.

²¹ Or, Amos.

²² Or, Amos.

²³ Or, Amos.

²⁴ Or, Amos.

²⁵ Or, Amos.

²⁶ Or, Amos.

²⁷ Or, Amos.

²⁸ Or, Amos.

²⁹ Or, Amos.

³⁰ Or, Amos.

³¹ Or, Amos.

³² Or, Amos.

15 Now when Enemessar was dead, Sennacherib his son reigned in his stead; whose estate was troubled, that I could not go into Media.

16 And in the time of Enemessar I gave many alms to my brethren, and gave my bread to the hungry,

17 And my clothes to the naked: and if I saw any of my nation dead, or cast about the walls of Nineve, I buried him.

18 And if the king Sennacherib had slain any, when he was come, and fled from Judea, I buried them privily; for in his wrath he killed many; but the bodies were not found, when they were sought for of the king.

19 And when one of the Ninevites went and complained of me to the king, that I buried them, and hid myself; understanding that I was sought for to be put to death, I withdrew myself for fear.

20 Then all my goods were forcibly taken away, neither was there any thing left me, besides my wife Anna and my son Tobias.

21 And there passed not five and fifty days before two of his sons killed him, and they fled into the mountains of Ararath; and Sarchedonus his son reigned in his stead; who appointed over his father's accounts, and over all his affairs, Achiacharus, my brother Anael's son.

22 And Achiacharus entreating for me, I returned to Nineve. Now Achiacharus was cup-bearer, and keeper of the signet, and steward and overseer of the accounts: and Sarchedonus appointed him next unto him: and he was my brother's son.

CHAP. II.

1 *Tobit leaveth his meat to bury the dead, and becometh blind. 11 His wife taketh in work to get her living. 14 Her husband and she fall out about a kid.*

NOW when I was come home again, and my wife Anna was restored unto me, with my son Tobias, in the feast of Pentecost, which is the holy feast of the seven weeks, there was a good dinner prepared me, in the which I sat down to eat.

2 And when I saw abundance of meat, I said to my son, Go and bring what poor man soever thou shalt find out of our brethren, who is mindful of the Lord; and lo, I tarry for thee.

3 But he came again, and said, Father, one our of nation is strangled, and is cast out in the market place.

4 Then before I had tasted of any meat, I started up, and took him up into a room until the going down of the sun.

5 Then I returned, and washed myself, and ate my meat in heaviness.

6 Remembering that prophecy of Amos, as he said, Your

feasts shall be turned into mourning, and all your mirth into lamentation.

7 Therefore I wept: and after the going down of the sun I went and made a grave, and buried him.

8 But my neighbours mocked me, and said, This man is not yet afraid to be put to death for this matter: 'who fled away; and yet lo, he burieth the dead again.

9 The same night also I returned from the burial, and slept by the wall of my court-yard, 'being polluted, and my face was uncovered:

10 And I knew not that there were 'sparrows in the wall, and mine eyes being open, the sparrows muted warm dung into mine eyes, and 'a whiteness came in mine eyes; and I went to the physicians, but they helped me not: moreover, Achiacharus did nourish me, until I went into Elymais.

11 And my wife Anna *did take women's works to do.

12 And when she had sent †them home to the owners, they paid her wages, and gave her also besides a kid.

13 And when it was in my house, and began to cry, I said unto her, From whence is this kid? is it not stolen? render it to the owners; †for it is not lawful to eat any thing that is stolen.

14 †But she replied upon me, It was given for a gift more than the wages. Howbeit I did not believe her, but bade her render it to the owners: and I was abashed at her. But she replied upon me, 'Where are thine alms and thy righteous deeds? 'behold, thou and all thy works are known.

CHAP. III.

1 Tobit, grieved with his wife's taunts, prayeth. 7 Sara, reproached by her father's maids, prayeth also. 17 An angel is sent to help them both.

THEN I being grieved 'did weep, and in my sorrow prayed, saying,

2 O Lord, thou art just, 'and all thy works and all thy ways are mercy and truth, and thou judgest truly and justly for ever.

3 Remember me, and look on me, punish me not for my sins and ignorances, 'and the sins of my fathers, who have sinned before thee:

4 For they obeyed not thy commandments: wherefore thou hast delivered us for a spoil, and unto captivity, and unto death, 'and for a proverb of reproach to all the nations among whom we are dispersed.

5 And now thy 'judgments are many and true: deal with me according to my sins and my fathers': because we have not kept thy commandments, neither have walked in truth before thee.

6 Now therefore deal with me 'as seemeth best unto thee, and command my spirit to be taken from me, that I may be 'dissolved, and become earth: for it is profitable for me to die rather than to live, because I have heard false reproaches, and have much sorrow: command therefore that I may now be delivered out of this distress, and go into the 'everlasting place: turn not thy face away from me.

7 It came to pass the same day, that in Ecbatane, a city of Media, Sara the daughter of Raguel was also reproached by her father's maids;

8 Because that she had been married to 'seven husbands, whom Asmodeus the evil spirit had killed before they had lien with her. Dost thou not know, said they, that thou hast strangled thy husbands? thou hast had already seven husbands, neither wast thou named after any of them.

9 Wherefore dost thou beat us for them? if they be dead, go thy ways after them, let us never see of thee either son or daughter.

10 When she heard these things, she was very sorrowful, so that she thought to have *strangled herself; and she said, I am the only daughter of my father, and if I do this, it shall be a reproach unto him, and I shall bring his old age with sorrow unto the grave.

11 Then †she prayed towards the window, and said, Blessed art thou, O Lord my God, and thy holy and glorious name is blessed and honourable for ever: †let all thy works praise thee for ever.

12 And now, O Lord, I set mine eyes and my face towards thee,

13 And say, †Take me out of the earth, that I may hear no more the reproach.

14 Thou knowest, Lord, that I am pure from all sin with man.

15 And that I never polluted my name, nor the name of my father, in the land of my captivity; I am the only daughter of my father, neither hath he any child to be his heir, neither any 'near kinsman, nor any son of his alive to whom I may keep myself for a wife: my seven husbands are already dead, and why should I live? but if it please not thee that I should die, command some regard to be had of me, and pity taken of me, that I hear no more reproach.

16 So the prayers of them both 'were heard before the majesty of the great God.

17 And Raphael was sent to heal them both, that is, to scale away the 'whiteness of Tobit's eyes, and to give 'Sara the daughter of Raguel for a wife to Tobias the son of Tobit; and to bind 'Asmodeus the evil spirit; because she belonged to Tobias by right of inheritance. The self-same time came Tobit home, and entered into his house, and Sara the daughter of Raguel came down from her upper chamber.

CHAP. IV.

3 Tobit giveth instructions to his son Tobias, and telleth him of money left with Gabael in Media.

IN that day Tobit remembered the 'money which he had committed to Gabael in Rages of Media,

2 And said within himself, 'I have wished for death; wherefore do I not call for my son Tobias, that I may signify to him of the money before I die?

3 And when he had called him, he said, My son, when I am dead, bury me; and despise not thy mother, 'but honour her all the days of thy life, and do that which shall please her, and grieve her not.

4 Remember, my son, that she saw many dangers for thee, when thou wast in her womb; and when she is dead, bury her by me in one grave.

5 My son, 'be mindful of the Lord our God all thy days, and let not thy will be set to sin, or to transgress his commandments: do 'uprightly all thy life long, and follow not the ways of unrighteousness.

6 For if thou deal truly, thy doings shall prosperously succeed to thee, and to all them that live justly.

7 'Give alms of thy substance; and when thou givest alms, let not thine eye be envious, neither turn thy face from any poor, and the face of God shall not be turned away from thee.

8 If thou hast abundance, 'give alms accordingly: if thou have but a little, be not afraid to give according to that little:

9 For thou layest up a good 'treasure for thyself against the day of necessity.

10 'Because that alms do deliver from death, and suffereth not to come into darkness.

11 For alms is a good gift unto all that give it in the sight of the Most High.

12 Beware of all *whoredom, my son, and chiefly take a wife of the seed of thy fathers, and take not a †strange woman to wife, which is not of thy father's tribe: for we are the children of the prophets, Noe, Abraham, Isaac, and Jacob: remember, my son, that our fathers from the beginning, even that they all married wives of their own kindred, and were blessed in their children, and their seed shall inherit the land.

13 Now therefore, my son, love †thy brethren, and despise not in thy heart thy brethren, the sons and daughters of thy people, in not taking a wife of them: for in pride is destruction and much trouble, and in lewdness is decay and great want: for lewdness is the mother of famine.

14 Let not the †wages of any man, which hath wrought for thee, tarry with thee, but give him it out of hand: for if thou serve God, he will also repay thee: be 'circumspect, my son, in all things thou doest, and be wise in all thy conversation.

15 'Do that to no man which thou hatest: drink not wine to make thee drunken: neither let drunkenness go with thee in thy journey.

16 'Give of thy bread to the hungry, and of thy garments to them that are naked; and according to thine abundance 'give alms; and let not thine eye be envious, when thou givest alms.

17 Pour out thy bread on the burial of the just, but give nothing to the wicked.

18 Ask counsel of all that are wise, and despise not any counsel that is profitable.

19 Bless the Lord thy God always, and desire of him that thy ways may be directed, and that all thy paths and counsels may prosper: for every nation hath not counsel; but the Lord himself giveth all good things, and he humbleth whom he will, as he will; now therefore, my son, remember my commandments, neither let them be put out of thy mind.

20 And now I signify this to thee, that I committed ten talents to Gabael the son of Gabrias at Rages in Media.

21 And fear not, my son, that we are made poor: for thou hast much wealth, if thou fear God, and depart from all sin, and do that which is pleasing in his sight.

CHAP. V.

1 Young Tobias seeketh a guide into Media. 6 The angel will go with him, and saith he is his kinsman. 16 Tobias and the angel depart together. 17 But his mother is grieved for her son's departing.

TOBIAS then answered and said, Father, I will do all things which thou hast commanded me,

2 But how can I receive the money, seeing I know him not?

3 Then he gave him the hand-writing, and said unto him, Seek thee a man which may go with thee, while I yet live, and I will give him wages: and go and receive the money.

4 Therefore when he went to seek a man, he found Raphael that was an angel.

5 But he knew not; and he said unto him, Canst thou go with me to Rages? and knowest thou those places well?

6 To whom the angel said, I will go with thee, and I know the way well: for I have lodged with our brother Gabael.

7 Then Tobias said unto him, Tarry for me, till I tell my father.

8 Then he said unto him, Go, and tarry not. So he went in and said to his father, Behold, I have found one which will go with me. Then he said, Call him unto me, that I may know of what tribe he is, and whether he be a trusty man to go with thee.

9 So he called him, and he came in, and they saluted one another.

10 Then Tobit said unto him, Brother, shew me of what tribe and family thou art.

11 To whom he said, Dost thou seek for a tribe or family, or a hired man to go with thy son? Then Tobit said unto him, I would know, brother, thy kindred and name.

12 Then he said, I am Azarias, the son of Ananias the great, and of thy brethren.

13 Then Tobit said, Thou art welcome, brother; be not now angry with me, because I have inquired to know thy tribe and thy family; for thou art my brother, of an honest and good stock: for I know Ananias and Jonathas, sons of that great Samaias, as we went together to Jerusalem to worship, and offered the first-born, and the tenths of the fruits: and they were not seduced with the error of our brethren: my brother, thou art of a good stock.

14 But tell me, what wages shall I give thee? wilt thou a drachm a day, and things necessary, as to mine own son?

15 Yea, moreover, if ye return safe, I will add something to thy wages.

16 So they were well pleased. Then said he to Tobias, Prepare thyself for the journey, and God send you a good journey. And when his son had prepared all things for the journey, his father said, Go thou with this man, and God, which dwelleth in heaven, prosper your journey, and the angel of God keep you company. So they went forth both, and the young man's dog with them.

17 But Anna his mother wept, and said to Tobit, Why hast thou sent away our son? is he not the staff of our hand, in going in and out before us?

18 Be not greedy to add money to money, but let it be as refuse in respect of our child.

19 For that which the Lord hath given us to live with, doth suffice us.

20 Then said Tobit to her, Take no care, my sister; he shall return in safety, and thine eyes shall see him.

21 For the good angel will keep him company, and his journey shall be prosperous, and he shall return safe.

22 Then she made an end of weeping.

CHAP. VI.

4 The angel biddeth Tobias to take the liver, heart, and gall out of a fish, and to marry Sara the daughter of Raguel. 16 He teacheth how to drive the wicked spirit away

AND as they went on their journey, they came in the evening to the river Tigris, and they lodged there.

2 And when the young man went down to wash himself, a fish leaped out of the river, and would have devoured him.

3 Then the angel said unto him, Take the fish. And the young man laid hold of the fish, and drew it to land.

4 To whom the angel said, Open the fish, and take the heart and the liver and gall, and put them up safely.

5 So the young man did as the angel commanded him; and when they had roasted the fish, they did eat it: then they both went on their way, till they drew near to Ecbatane.

6 Then the young man said to the angel, Brother Azarias, to what use is the heart and the liver and the gall of the fish?

7 And he said unto him, Touching the heart and the liver, if a devil or an evil spirit trouble any, we must make a smoke thereof before the man or the woman, and the party shall be no more vexed.

8 As for the gall, it is good to anoint a man that hath whiteness in his eyes, and he shall be healed.

9 And when they were come near to Rages,

10 The angel said to the young man, Brother, to-day we shall lodge with Raguel, who is thy cousin; he also hath one only daughter, named Sara; I will speak for her, that she may be given thee for a wife.

11 For to thee doth the right of her appertain, seeing thou only art of her kindred.

12 And the maid is fair and wise: now therefore hear me, and I will speak to her father; and when we return from Rages we will celebrate the marriage: for I know that Raguel cannot marry her to another according to the law of Moses, but he shall be guilty of death, because the right of inheritance doth rather appertain to thee than to any other.

13 Then the young man answered the angel, I have heard, brother Azarias, that this maid hath been given to seven men, who all died in the marriage chamber.

14 And now I am the only son of my father, and I am afraid lest, if I go in unto her, I die, as the other before: for a wicked spirit loveth her, which hurteth no body, but those which come unto her: wherefore I also fear lest I die, and bring my father's and my mother's life, because of me, to the grave with sorrow: for they have no other son to bury them.

15 Then the angel said unto him, Dost thou not remember the precepts which thy father gave thee, that thou shouldst marry a wife of thine own kindred? wherefore hear me, O my brother, for she shall be given thee to wife; and make thou no reckoning of the evil spirit; for this same night shall she be given thee in marriage.

16 And when thou shalt come into the marriage chamber thou shalt take the ashes of perfume, and shall lay upon them some of the heart and liver of the fish, and shalt make a smoke with it:

17 And the devil shall smell it, and flee away, and never come again any more: but when thou shalt come to her, rise up both of you, and pray to God which is merciful, who will have pity on you, and save you: fear not, for she is appointed unto thee from the beginning; and thou shalt preserve her, and she shall go with thee. Moreover, I suppose that she shall bear thee children. Now when Tobias had heard these things, he loved her, and his heart was effectually joined to her.

CHAP. VII.

11 Raguel telleth Tobias what had happened to his daughter. 12 He giveth her in marriage unto him. 17 She is conveyed to her chamber and weepeth. 13 Her mother comforteth her.

AND when they were come to Ecbatane, they came to the house of Raguel, and Sara met them; and after they had saluted one another, she brought them into the house.

2 Then said Raguel to Edna his wife, How like is this young man to Tobit my cousin!

3 And Raguel asked them, From whence are ye, brethren. To whom they said, We are of the sons of Nephthali, which are captives in Nineve.

4 Then he said to them, Do ye know Tobit our kinsman? And they said, We know him. Then said he, Is he in good health?

5 And they said, He is both alive and in good health: and Tobias said, He is my father.

6 Then Raguel leaped up, and kissed him, and wept, And blessed him, and said unto him, Thou art the son of an honest and good man: but when he had heard that Tobit was blind, he was sorrowful, and wept.

8 And likewise Edna his wife and Sara his daughter wept. Moreover, they entertained them cheerfully; and after that they had killed a ram of the flock, they set store of meat on the table. Then said Tobias to Raphael, Brother Azarias, speak of those things of which thou didst talk in the way, and let this business be despatched.

9 So he communicated the matter with Raguel: and Raguel said to Tobias, Eat and drink, and make merry:

10 For it is meet that thou shouldest marry my daughter: nevertheless, I will declare unto thee the truth.

11 I have given my daughter in marriage to seven men, who died that night they came in unto her: nevertheless, for the present be merry. But Tobias said, I will eat nothing here, till we agree and swear one to another.

12 Raguel said, Then take her from henceforth according to the manner, for thou art her cousin, and she is thine, and the merciful God give you good success in all things.

13 Then he called his daughter Sara, and she came to her father, and he took her by the hand, and gave her to be wife to Tobias, saying, Behold, take her after the law of Moses and lead her away to thy father. And he blessed them;

14 And called Edna his wife, and took paper, and did write an instrument of covenants, and sealed it.

15 Then they began to eat.

16 After Raguel called his wife Edna, and said unto her, Sister, prepare another chamber, and bring her in thither.

17 Which when she had done as he had bidden her, she brought her thither: and she wept, and she received the tears of her daughter, and said unto her,

18 Be of good comfort, my daughter; the Lord of heaven and earth give thee joy for this thy sorrow: be of good comfort, my daughter.

CHAP. VIII.

3 Tobias driveth the wicked spirit away, as he was taught. 4 He and his wife rise up to pray. 10 Raguel thought he was dead, but finding him alive, praiseth God, and maketh a wedding feast.

AND when they had supped, they brought Tobias in unto her.

2 And as he went he remembered the words of Raphael, and took the ashes of the perfumes, and put the heart and the liver of the fish thereupon, and made a smoke therewith.

3 The which smell when the evil spirit had smelled, he fled into the utmost parts of Egypt, and the angel bound him.

4 And after that they were both shut in together, Tobias rose out of the bed, and said, Sister, arise, and let us pray that God would have pity on us.

5 Then began Tobias to say, Blessed art thou, O God of our fathers, and blessed is thy holy and glorious name for ever; let the heavens bless thee, and all thy creatures.

6 Thou madest Adam, and gavest him Eve his wife for a helper and stay: of them came mankind: thou hast said, It is not good that man should be alone; let us make unto him an aid like unto himself.

7 And now, O Lord, I take not this my sister for lust, but uprightly: therefore mercifully ordain that we may become aged together.

8 And she said with him, Amen.

9 So they slept both that night. And Raguel arose, and went and made a grave,

10 Saying, I fear lest he also be dead.

11 But when Raguel was come into his house,

12 He said unto his wife Edna, Send one of the maids, and let her see whether he be alive: if he be not, that we may bury him, and no man know it.

13 So the maid opened the door, and went in, and found them both asleep,

14 And came forth, and told them that he was alive.

* Ps.
147. 1.

† Eccl.
7. 14.

† ver. 4.

† Judg.
11. 10.

† Matt.
22. 1, 14.

† John 2.
1, 10.

† See
Judg.
14. 12.

† ch.
5. 8.

† Or,
law.

† See
Gen.
24. 57.

† Num.
36. 6.

† ver. 7.

† See
ver. 11.

† ch.
1. 14.

† Or,
licked.

† Acts
17. 24.

† ch.
9. 4.

† 1 Sam.
10. 2.

† Phil.
4. 6.

† ch.
8. 20.

† Gen.
24. 54, 56.

† Thess.
4. 4, 5.

† 1 Cor.
14. 16.

† Gen.
24. 60.

† Gen.
24. 59.

† Ex.
20. 12.

† Job
42. 16.

† Or,
to be
safely
kept.

15 Then Raguel praised God, and said, O God, thou art worthy to be praised with all pure and holy praise; therefore let thy saints praise thee with all thy creatures; and let all thine angels and thine elect praise thee for ever.

16 Thou art to be praised, for thou hast made me joyful; and that is not come to me which I suspected; but thou hast dealt with us according to thy great mercy.

17 Thou art to be praised, because thou hast had mercy of two that were the only-begotten children of their fathers: grant them mercy, O Lord, and finish their life in health with joy and mercy.

18 Then Raguel bade his servants to fill the grave.

19 And he kept the wedding-feast fourteen days.

20 For before the days of the marriage were finished, Raguel had said unto him by an oath, that he should not depart till the fourteen days of the marriage were expired;

21 And then he should take the half of his goods, and go in safety to his father; and should have the rest when I and my wife be dead.

CHAP. IX.

1 Tobias sendeth the angel unto Gabael for the money. 6 The angel bringeth it and Gabael to the wedding.

THEN Tobias called Raphael, and said unto him,

2 Brother Azarias, take with thee a servant, and two camels, and go to Rages of Media, to Gabael, and bring me the money, and bring him to the wedding.

3 For Raguel hath sworn that I shall not depart.

4 But my father counteth the days; and if I tarry long, he will be very sorry.

5 So Raphael went out, and lodged with Gabael, and gave him the hand-writing: who brought forth bags which were sealed up, and gave them to him.

6 And early in the morning they went forth both together, and came to the wedding: and Tobias blessed his wife.

CHAP. X.

1 Tobit and his wife long for their son. 7 She will not be comforted by her husband. 10 Raguel sendeth Tobias and his wife away with half of his goods, and blesseth them.

NOW Tobit his father counted every day: and when the days of the journey were expired, and they came not,

2 Then Tobit said, Are they detained? or is Gabael dead, and there is no man to give him the money?

3 Therefore he was very sorry.

4 Then his wife said unto him, My son is dead, seeing he stayeth long; and she began to bewail him, and said,

5 Now, I care for nothing, my son, since I have let thee go, the light of mine eyes.

6 To whom Tobit said, Hold thy peace, take no care, for he is safe.

7 But she said, Hold thy peace, and deceive me not; my son is dead. And she went out every day into the way which they went, and did eat no meat on the day-time, and ceased not whole nights to bewail her son Tobias, until the fourteen days of the wedding were expired, which Raguel had sworn that he should spend there. Then Tobias said to Raguel, Let me go, for my father and my mother look no more to see me.

8 But his father-in-law said unto him, Tarry with me, and I will send to thy father, and they shall declare unto him how things go with thee.

9 But Tobias said, No; but let me go to my father.

10 Then Raguel arose, and gave him Sara his wife, and half his goods, servants, and cattle, and money:

11 And he blessed them, and sent them away, saying, The God of heaven give you a prosperous journey, my children.

12 And he said to his daughter, Honour thy father and thy mother-in-law, which are now thy parents, that I may hear good report of thee. And he kissed her. Edna also said to Tobias, The Lord of heaven restore thee, my dear brother, and grant that I may see thy children of my daughter Sara before I die, that I may rejoice before the Lord: behold, I commit my daughter unto thee of special trust: wherefore do not entreat her evil.

CHAP. XI.

6 Tobias's mother spieth her son coming. 10 His father meeteth him at the door, and recovereth his sight. 14 He praiseth God, and welcometh his daughter-in-law.

AFTER these things Tobias went his way, praising God that he had given him a prosperous journey, and blessed Raguel and Edna his wife, and went on his way till they drew near unto Nineve.

2 Then Raphael said to Tobias, Thou knowest, brother, how thou didst leave thy father:

3 Let us haste before thy wife, and prepare the house.

4 And take in thy hand the gall of the fish. So they went their way, and the dog went after them.

5 Now Anna sat looking about toward the way for her son.

6 And when she espied him coming, she said to his father, Behold, thy son cometh, and the man that went with him.

7 Then said Raphael, I know, Tobias, that thy father will open his eyes.

8 Therefore anoint thou his eyes with the gall, and being pricked therewith, he shall rub, and the whiteness shall fall away, and he shall see thee.

9 Then Anna ran forth, and fell upon the neck of her son, and said unto him, Seeing I have seen thee, my son, from henceforth I am content to die. And they wept both.

10 Tobit also went forth toward the door, and stumbled; but his son ran unto him.

11 And took hold of his father; and he strake of the gall on his father's eyes, saying, Be of good hope, my father.

12 And when his eyes began to smart, he rubbed them;

13 And the whiteness pilled away from the corners of his eyes: and when he saw his son, he fell upon his neck.

14 And he wept, and said, Blessed art thou, O God, and blessed is thy name for ever; and blessed are all thy holy angels:

15 For thou hast scourged, and hast taken pity on me: for behold, I see my son Tobias. And his son went in rejoicing, and told his father the great things that had happened to him in Media.

16 Then Tobit went out to meet his daughter-in-law at the gate of Nineve, rejoicing, and praising God: and they which saw him go marvelled because he had received his sight.

17 But Tobit gave thanks before them, because God had mercy on him. And when he came near to Sara his daughter-in-law, he blessed her, saying, Thou art welcome, daughter: God be blessed, which hath brought thee unto us, and blessed be thy father and thy mother. And there was joy among all his brethren which were at Nineve.

18 And Achiacharus, and Nasbas his brother's son, came:

19 And Tobias's wedding was kept seven days with great joy.

CHAP. XII.

5 Tobit offereth half to the angel for his pains. 6 But he calleth them both aside, and exhorteth them. 15 He telleth them that he was an angel, and was seen no more.

THEN Tobit called his son Tobias, and said unto him, My son, see that the man have his wages, which went with thee, and thou must give him more.

2 And Tobias said unto him, O father, it is no harm to me to give him half of those things which I have brought:

3 For he hath brought me again to thee in safety, and made whole my wife, and brought me the money, and likewise healed thee.

4 Then the old man said, It is due unto him.

5 So he called the angel, and he said unto him, Take half of all that ye have brought, and go away in safety.

6 Then he took them both apart, and said unto them, Bless God, praise him, and magnify him, and praise him for the things which he hath done unto you in the sight of all that live.

7 It is good to praise God, and exalt his name, and honourably to shew forth the works of God; therefore be not slack to praise him.

8 It is good to keep close the secret of a king, but it is honourable to reveal the works of God. Do that which is good, and no evil shall touch you.

9 Prayer is good with fasting, and alms, and righteousness. A little with righteousness is better than much with unrighteousness. It is better to give alms than to lay up gold:

10 For alms doth deliver from death, and shall purge away

all sin. Those that exercise alms and righteousness shall be filled with life:

10 But they that sin are enemies to their own life.

11 Surely I will keep close nothing from you. For I said, It was good to keep close the secret of a king, but that it was honourable to reveal the works of God.

12 Now therefore, when thou didst pray, and Sara thy daughter-in-law, I did bring the remembrance of your prayers before the Holy One: and when thou didst bury the dead, I was with thee likewise.

13 And when thou didst not delay to rise up, and leave the dinner to go and cover the dead, thy good deed was not hid from me: but I was with thee.

14 And now God hath sent me to heal thee and Sara thy daughter-in-law.

15 I am Raphael, one of the seven holy angels, which present the prayers of the saints, and which go in and out before the glory of the Holy One.

16 Then they were both troubled, and fell upon their faces: for they feared.

17 But he said unto them, Fear not, for it shall go well with you; praise God therefore.

18 For not of any favour of mine, but by the will of our God I came: wherefore praise him for ever.

19 All these days I did appear unto you; but I did neither eat nor drink, but ye did see a vision.

20 Now therefore give God thanks; for I go up to him that sent me; but write all things which are done in a book.

21 And when they arose, they saw him no more.

22 Then they confessed the great and wonderful works of God, and how the angel of the Lord had appeared unto them.

CHAP. XIII.

The thanksgiving unto God, which Tobit wrote.

THEN Tobit wrote a prayer of rejoicing, and said, Blessed be God that liveth for ever, and blessed be his kingdom.

2 For he doth scourge, and hath mercy: he leadeth down to hell, and bringeth up again; neither is there any that can avoid his hand.

3 Confess him before the Gentiles, ye children of Israel: for he hath scattered us among them.

4 There declare his greatness, and extol him before all the living: for he is our Lord, and he is the God our Father for ever.

5 And he will scourge us for our iniquities, and will have mercy again, and will gather us out of all nations, among whom he hath scattered us.

6 If ye turn to him with your whole heart, and with your whole mind, and deal uprightly before him, then will he turn unto you, and will not hide his face from you. Therefore see what he will do with you, and confess him with your whole mouth, and praise the Lord of might, and extol the everlasting King. In the land of my captivity do I praise him, and declare his might and majesty to a sinful nation. O ye sinners, turn and do justice before him: who can tell if he will accept you, and have mercy on you?

7 I will extol my God, and my soul shall praise the King of heaven, and shall rejoice in his greatness.

8 Let all men speak, and let all praise him for his righteousness.

9 O Jerusalem, the holy city, he will scourge thee for thy children's works, and will have mercy again on the sons of the righteous.

10 Give praise to the Lord, for he is good: and praise the everlasting King, that his tabernacle may be builded in thee again with joy, and let him make joyful there in thee those that are captives, and love in thee for ever those that are miserable.

11 Many nations shall come from far to the name of the Lord God with gifts in their hands, even gifts to the King of heaven; all generations shall praise thee with great joy.

12 Cursed are all they which hate thee, and blessed shall all be which love thee for ever.

13 Rejoice and be glad for the children of the just: for they shall be gathered together, and shall bless the Lord of the just.

14 O blessed are they which love thee, for they shall rejoice in thy peace: blessed are they which have been sorrowful for

all thy scourges, for they shall rejoice for thee, when they have seen all thy glory, and shall be glad for ever.

15 Let my soul bless God the great King.

16 For Jerusalem shall be built up with ¹sapphires, and emeralds, and precious stone: thy walls, and towers, and battlements, with pure gold.

17 And ²the streets of Jerusalem shall be paved with beryl, and carbuncle, and stones of Ophir.

18 And all her streets shall say, Alleluia; and they shall praise him, saying, Blessed be God, which hath extolled it for ever.

CHAP. XIV.

3 *Tobit giveth instructions to his son, specially to leave Nineve. 11 He and his wife die and are buried. 12 Tobias removeth to Ecbatane, and there dieth, after he had heard of the destruction of Nineve.*

SO Tobit made an end of praising God.

2 And he was eight and fifty years old when he lost his sight, which was restored to him after eight years: ¹and he gave alms, and he ²increased in the fear of the Lord God, and praised him.

3 And when he was very aged, ³he called his son, and the six sons of his son, and said to him, My son, take thy children; for behold, I am aged, and am ready to depart out of this life.

4 Go into Media, my son, for I surely believe those things which ⁴Jonas the prophet spake of Nineve, that it shall be overthrown; and that for a time peace shall rather be in ⁵Media; and that our brethren shall lie scattered in the earth from that good land: and Jerusalem shall be desolate, and the house of God in it shall be burned, and shall be desolate for a time;

5 ⁶And that again God will have mercy on them, and bring them again into the land, where they shall build a temple, ⁷but not like to the first, until the time of that age be fulfilled; and afterward they shall return from all places of their captivity, and build up Jerusalem gloriously, and the house of God shall

⁸ For ever is not in the Roman copy. ⁹ Hos. 14. 8.

² ver. 18. Rev. 21. 21.

* Gen. 19. 12, 13.

† Mic. 6. 8.

† ch. 1. 21, 22.

|| Or, pre-served.

† Junius readeth Nitzba.

† Roman, which he had set.

† ch. 1. 16.

† Acts 10. 2.

† Or, they.

† ch. 1. 11.

† Or, possessed.

† Job 42. 17.

* ver. 4.

† Acts 8. 27.

* Acts 22. 3.

† Acts 9. 2.

† Isa. 7. 1.

* ver. 4.

† Acts 8. 27.

* Acts 22. 3.

† Acts 9. 2.

† Isa. 7. 1.

* ver. 4.

† Acts 8. 27.

* Acts 22. 3.

† Acts 9. 2.

† Isa. 7. 1.

* ver. 4.

† Acts 8. 27.

* Acts 22. 3.

† Acts 9. 2.

† Isa. 7. 1.

* ver. 4.

† Acts 8. 27.

* Acts 22. 3.

† Acts 9. 2.

† Isa. 7. 1.

* ver. 4.

† Acts 8. 27.

* Acts 22. 3.

† Acts 9. 2.

† Isa. 7. 1.

* ver. 4.

† Acts 8. 27.

* Acts 22. 3.

† Acts 9. 2.

† Isa. 7. 1.

* ver. 4.

be built in it ⁸for ever with a glorious building, as the prophets have spoken thereof.

6 And all nations shall turn, and fear the Lord God truly, ⁹and shall bury their idols.

7 So shall all nations praise the Lord, and his people shall confess God, and the Lord shall exalt his people; and all those which love the Lord God in truth and justice shall rejoice, shewing mercy to our brethren.

8 And now, my son, ¹⁰depart out of Nineve, because that those things which the prophet Jonas spake shall surely come to pass.

9 But keep thou the law and the commandments, ¹¹and shew thyself merciful and just, that it may go well with thee.

10 And bury me decently, and thy mother with me; but tarry no longer at Nineve. Remember, my son, how Aman handled ¹²Achiacharus that brought him up, how out of light he brought him into darkness, and how he rewarded him again: yet Achiacharus was ¹³saved, but the other had his reward: for he went down into darkness. ¹⁴Manasses gave alms, and escaped the snares of death ¹⁵which they had set for him; but Aman fell into the snare, and perished.

11 Wherefore now, my son, ¹⁶consider what alms doeth, and how righteousness doth deliver. When he had said these things, he gave up the ghost in the bed, being a hundred and eight and fifty years old; and ¹⁷he buried him honourably.

12 And when Anna his mother was dead, he buried her with his father. But Tobias departed with his wife and children to ¹⁸Ecbatane to ¹⁹Raguel his father-in-law,

13 Where he became old with honour, and he buried his father and mother-in-law honourably, and he ²⁰inherited their substance, and his father Tobit's.

14 And he died at Ecbatane in Media, ²¹being a hundred and seven and twenty years old.

15 But before he died, he heard of ²²the destruction of Nineve, which was taken by Nabuchodonosor and Assuerus: and before his death he rejoiced over Nineve.

JUDITH.

CHAP. I.

2 *Arphaxad doth fortify Ecbatane. 5 Nabuchodonosor maketh war against him, and craveth aid. 12 He threateneth those that would not aid him, and killeth Arphaxad, and returneth to Nineve.*

IN the twelfth year of the reign of ¹Nabuchodonosor, who reigned in Nineve, ²the great city; in the days of Arphaxad, which reigned over the Medes in Ecbatane,

2 And built in Ecbatane ³walls round about of stones hewn three cubits broad and six cubits long, and made the height of the walls seventy cubits, and the breadth thereof fifty cubits:

3 And set the towers thereof upon the gates of it, a hundred cubits high, and the breadth thereof in the foundation three-score cubits:

4 And he made the gates thereof, even gates that were raised to the height of seventy cubits, and the breadth of them was forty cubits, for the going forth of his mighty armies, and for the setting in array of his footmen:

5 Even in those days king Nabuchodonosor made war with king Arphaxad in the great plain, which is the plain in the borders of Ragau.

6 And there came unto him all they that dwelt in the hill-country, and all they that dwelt by ⁴Euphrates, and Tigris, and Hydaspes, and the plain of Arioch the king of the Elymeans, and very many nations of the sons of Chelod, assembled themselves to the battle.

7 Then Nabuchodonosor king of the Assyrians sent unto all that dwelt in ⁵Persia, and to all that dwelt westward, and to those that dwelt in Cilicia, and Damascus, and Libanus, and Antilibanus, and to all that dwelt upon the sea-coast,

8 And to those among the nations that were of Carmel, and Galaad, and the higher ⁶Galilee, and the great plain of Esdrelom,

9 And to all that were in ⁷Samaria and the cities thereof, and beyond Jordan unto Jerusalem, and Betana, and Chellus, and Kades; ⁸and the river of Egypt, and Taphnes, and Ramesse, and all the land of Gesem,

* Acts 8. 27.

* Acts 22. 3.

† Acts 9. 2.

† Isa. 7. 1.

* ver. 4.

† Acts 8. 27.

* Acts 22. 3.

† Acts 9. 2.

† Isa. 7. 1.

* ver. 4.

† Acts 8. 27.

* Acts 22. 3.

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† Isa. 7. 1.

* ver. 4.

† Acts 8. 27.

* Acts 22. 3.

† Acts 9. 2.

† Isa. 7. 1.

* ver. 4.

† Acts 8. 27.

* Acts 22. 3.

† Acts 9. 2.

10 Until ye come beyond Tanis and Memphis, and to all the inhabitants of Egypt, until ye come to the borders of ⁹Ethiopia.

11 But all the inhabitants of the land made light of the commandment of Nabuchodonosor king of the Assyrians, neither went they with him to the battle; for they were not afraid of him: yea, he was before them as one man, and they sent away his ambassadors from them without effect, and with disgrace.

12 Therefore Nabuchodonosor was very angry with all this country, and sware by his throne and kingdom, that he would surely be avenged upon all those coasts of ¹⁰Cilicia, and ¹¹Damascus, and ¹²Syria, and that he would slay with the sword all the inhabitants of the land of Moab, and the children of Ammon, and all Judea, and all that were in Egypt, till ye come to the borders of the two seas.

13 Then he marched in battle-array with his power against king Arphaxad in the seventeenth year, and he prevailed in his battle: for he overthrew all the power of Arphaxad, and all his horsemen, and all his chariots,

14 And became lord of his cities, and came unto Ecbatane, and took the ¹³towers, and spoiled the streets thereof, and turned the beauty thereof into shame.

15 He took also ¹⁴Arphaxad in the mountains of Ragau, and smote him through with his darts, and destroyed him utterly that day.

16 So he returned afterward to ¹⁵Nineve, both he and all his company of sundry nations, being a very great multitude of men of war, and there he took his ease, and banqueted both he and his army, a hundred and twenty days.

CHAP. II.

4 *Holofernes is appointed general, and charged to spare none that will not yield. 15 His army and provision. 23 The places which he won and wasted as he went.*

AND ¹in the eighteenth year, the two and twentieth day of the first month, there was talk in the house of Nabuchod-

nosor king of the Assyrians, that he should, ²as he said, ¹ch. 1. 12. avenge himself on all the earth.

2 So he called unto him all his officers, and all his nobles, and communicated with them his secret counsel, and ²concluded the afflicting of the whole earth out of his own mouth.

3 Then they decreed to destroy ⁴all flesh that did not obey the commandment of his mouth.

4 And when he had ended his counsel, Nabuchodonosor king of the Assyrians called Holofernes the chief captain of his army, which was ²next unto him, and said unto him, ⁵Gr. second man.

5 Thus saith the great king, the lord of the whole earth, Behold, thou shalt go forth from my presence, and take with thee men that trust in their own strength, of footmen a hundred and twenty thousand; and the number of horses with their riders twelve thousand.

6 And thou shalt go against all the west country, because they disobeyed my commandment.

7 And thou shalt declare unto them, that they prepare for me ⁶earth and water: for I will go forth in my wrath against them, and will cover the whole face of the earth with the feet of mine army, and I will give them for a spoil unto them: ⁶After the manner of the kings of Persia, to whom earth and water were wont to be given, to acknowledge that they were lords of land and sea.

8 So that their slain shall fill their valleys and brooks, and the river shall be filled with their dead, till it overflow:

9 And I will lead them captives to the utmost parts of all the earth.

10 Thou therefore shalt go forth, and take beforehand for me all their coasts: and if they will yield themselves unto thee, thou shalt reserve them for me till the day of their punishment.

11 But concerning them that rebel, let not thine eye spare them; but put them to the slaughter, and spoil them wheresoever thou goest.

12 For ²as I live, and ²by the power of my kingdom, whatsoever I have spoken, that will I do by my hand.

13 And take thou heed that thou transgress none of the commandments of thy lord, but accomplish them fully, as I have commanded thee, and defer not to do them.

14 Then Holofernes went forth from the presence of his lord, and called ²all the governors and captains, and the officers of the army of Assur;

15 And he mustered the chosen men for the battle, as his lord had commanded him, [†]unto a hundred and twenty thousand, and twelve thousand archers on horseback;

16 And he ranged them, as a great army is ordered for the war.

17 [†]And he took camels and asses for their carriages, a very great number; and sheep, and oxen, and goats without number, for their provision:

18 And plenty of victual for every man of the army, and very much gold and silver out of the king's house.

19 Then he went forth and all his power to go before king Nabuchodonosor in the voyage, and [†]to cover all the face of the earth westward with the chariots, and horsemen, and their chosen footmen.

20 A great multitude also of sundry countries came with them like locusts, and like the sand of the earth: for the multitude was ¹without number.

21 And they went forth of Nineve three days' journey towards the plain of Bectileth, and pitched from Bectileth near the mountain which is at the left hand of the upper Cilicia.

22 Then he took all his army, his footmen, and horsemen, and chariots, and went from thence into the hill-country;

23 And destroyed ²Phud and ²Lud, and spoiled all the children of Rassas, and the children of ⁴Ismael, which were toward the wilderness at the south of the land of the Chellians.

24 Then he went over Euphrates and went through ⁵Mesopotamia, and destroyed all the high cities that were upon the river Arbonai, till ye come to the sea.

25 And he took the borders of Cilicia, and killed all that resisted him, and came to the borders of Japheth, which were towards the south, over against Arabia.

26 He compassed also all the children of ⁶Madian, and burned up their tabernacles, and spoiled their sheep-cotes.

27 Then he went down into the plain of Damascus in the time of ⁷wheat harvest, and burned up all their fields, and destroyed their flocks and herds, also he spoiled their cities, and utterly wasted their countries, and smote all their young men with the edge of the sword

28 Therefore the fear and dread of him fell upon all the inhabitants of the sea-coasts, which were in ⁸Sidon and Tyrus, and them that dwelt in Sur and Ocina, and all that dwelt in Jemnaan; and they that dwelt in ⁹Azotus and Ascalon feared him greatly.

CHAP. III.

1 *They of the sea-coast entreat for peace. 7 Holofernes is received there, yet he destroyeth their gods, that they might worship only Nabuchodonosor. 9 He cometh near to Judea.*

SO they sent ambassadors unto him to treat of peace, saying, 2 Behold, we the servants of Nabuchodonosor ¹the great king lie before thee; use us as shall be good in thy sight.

3 Behold, our houses and all our places, ²and all our fields of wheat, and flocks, and herds, and all the lodges of our tents, lie before thy face; use them as it pleaseth thee.

4 Behold, even our cities and the inhabitants thereof are thy servants; come and deal with them as seemeth good unto thee.

5 So the men came to ²Holofernes, and declared unto him after this manner.

6 Then came he down toward the sea-coast, both he and his army, and set garrisons in the high cities, and took out of them chosen men for aid.

7 So they and all the country round about received them with ⁴garlands, with ⁵dances, and with timbrels.

8 Yet he did cast down their frontiers, and cut down their groves, for he had decreed to destroy all the gods of the land, that all nations should worship Nabuchodonosor only, and that all tongues and tribes should call upon him as god.

9 Also he came over against ⁶Esdraelon near unto ⁷Judea, over against the ⁸great strait of Judea.

10 And he pitched between Geba and Scythopolis, and there he tarried a whole month, that he might gather together all the carriages of his army.

CHAP. IV.

1 *The Jews are afraid of Holofernes, and fortify the hills. 6 They of Bethulia take charge of the passages. 9 All Israel fall to fasting and prayer.*

NOW the children of Israel that dwelt in Judea, heard all that Holofernes the chief captain of Nabuchodonosor king of the Assyrians had done to the nations, ¹and after what manner he had spoiled all their temples, and brought them to nought.

2 ²Therefore they were exceedingly afraid of him, and were troubled for Jerusalem, and for the temple of the Lord their God.

3 For they were newly returned from the captivity, and all the people ⁴of Judea were lately gathered together: and the vessels, and the altar, and the house, were sanctified ⁵after the profanation.

4 Therefore they sent into all the coasts of Samaria and the villages, and to Bethoron, and Belmen, and Jericho, and to Choba and Esora, and to the valley of Salem:

5 And possessed themselves beforehand of all the tops of the high mountains, and fortified the villages that were in them, and laid up victuals for the provision of war: for their fields were of late reaped.

6 Also Joacim the high-priest, which was in those days in Jerusalem, wrote to them that dwell in Bethulia, and Betomes-tham, which is over against ⁶Esdraelon toward the ⁷open country, near to Dothaim,

7 Charging them to keep the passages of the hill-country: for by them there was an entrance into Judea, and it was easy to stop them that would come up, because the passage was strait, ⁸for two men at the most.

8 And the children of Israel did as Joacim the high-priest had commanded them, with the ⁹ancients of the people of Israel, which dwelt at Jerusalem.

9 Then every man of Israel ¹⁰cried to God with great fervency, and with great vehemency did they humble their souls.

10 Both they, [†]and their wives, and their children, [†]and then cattle, and every stranger and hireling, and their servants bought with money, put sackcloth upon their loins.

11 Thus every man and woman, and the little children, and the inhabitants of Jerusalem, fell before the temple, and cast ashes upon their heads, and spread out their sackcloth before the face of the Lord: also they put sackcloth about the altar.

12 And cried to the God of Israel all [†]with one consent earnestly, that he would not give their children for a prey, and

their wives for a spoil, and the cities of their inheritance to destruction, and the sanctuary to profanation and reproach, and for the nations to rejoice at.

13 ¹So God heard their prayers, and looked upon their afflictions: for the people fasted many days in all Judea and Jerusalem before the sanctuary of the Lord Almighty.

14 And Joacim the high-priest, ²and all the priests that stood before the Lord, and they which ministered unto the Lord, had their loins girt with sackcloth, and offered the daily burnt-offerings, with the vows and free gifts of the people,

15 And had ashes on their ³mitres, and cried unto the Lord with all their power, that he would look upon all the house of Israel graciously.

CHAP. V.

1 *Achior telleth Holofernes what the Jews are, and what their God had done for them. 21 He adviseth not to meddle with them. 22 All that heard him were offended at him.*

THEN was it declared to Holofernes, the chief captain of the army of Assur, that ¹the children of Israel had prepared for war, and had ²shut up the passages of the hill-country, and had fortified ³all the tops of the high hills, and had laid impediments in the champaign countries:

2 Wherewith ⁴he was very angry, and called all the princes of Moab, and the captains of Ammon, and all the governors of the sea-coast,

3 And he said unto them, Tell me now, ye sons of Chanaan, who this people is that dwelleth ⁵in the hill-country, and what are the cities that they inhabit, and what is the multitude of their army, and wherein is their power and strength, and what king is set over them, or captain of their army;

4 And why have they determined not to come and meet me, ⁶more than all the inhabitants of the west.

5 ⁷Then said Achior, ⁸the captain of all the sons of Ammon, Let my lord now hear a word from the mouth of thy servant, and I will declare unto thee the truth concerning this people, which dwelleth near thee, and inhabiteth the hill-countries: and there shall no lie come out of the mouth of thy servant.

6 This people are descended of the Chaldeans:

7 ⁹And they sojourned heretofore in Mesopotamia, because they would not follow ¹⁰the gods of their fathers, which were in the land of Chaldaea.

8 For they ¹¹left the way of their ancestors, and worshipped the God of heaven, the God whom they knew: so they cast them out from the face of their gods, and they fled into Mesopotamia, and sojourned there many days.

9 Then ¹²their God commanded them to depart from the place where they sojourned, and to go into the land of Chanaan: where they dwelt, and were increased with gold and silver, and with very much cattle.

10 But when a famine covered all the land of Chanaan, ¹³they went down into Egypt, and sojourned there, while they were nourished, ¹⁴and became there a great multitude, so that one could not number their nation.

11 Therefore the king of Egypt rose up against them, ¹⁵and dealt subtilly with them, and brought them low with labouring in ¹⁶brick, and made them slaves.

12 Then they cried unto their God, and he smote all the land of Egypt with incurable plagues: so the ¹⁷Egyptians cast them out of their sight.

13 And ¹⁸God dried the Red sea before them,

14 And ¹⁹brought them to mount Sina, and Cades-Barne, and cast forth all that dwelt in the wilderness.

15 So they dwelt in the land of the Amorites, and they destroyed by their strength all them of Esebon, and passing over Jordan they possessed all the hill-country.

16 ²⁰And they cast forth before them the Chanaanite, the Pherezite, the Jebusite, and the Sychemite, and all the Gergesites, and they dwelt in that country many days.

17 And whilst they sinned not before their God, they prospered, because the God ²¹that hateth iniquity was with them.

18 ²²But when they departed from the way which he appointed them, they were destroyed in many battles very sore, ²³and were led captives into a land that was not theirs, and the temple of their God was cast to the ground, and their cities were taken by the enemies.

19 But ²⁴now they are returned to their God, and are come up from the places where they were scattered, and have pos-

|| Or, have their dwellings.

1 Ps. 106. 44.

2 Joel 2. 17.

3 Rom. 8. 31.

4 Ex. 28. 4.

5 ver. 3.

6 Gr. against a mighty army

1 ch. 5. 22.

2 See Isa. 36. 18, 19, 20.

3 ch. 5. 24.

4 ch. 2. 8.

5 Gen. 11. 31.

6 Josh. 24. 16.

7 Or, went out of.

8 Gen. 12. 1. & 15. 7.

9 Neh. 9. 7.

10 Gen. 46. 5, 6, 7.

11 Ex. 1. 7.

12 Ex. 1. 8, 9, 10.

13 Ex. 1. 11.

14 Ex. 12. 31, 33.

15 Ex. 14. 21.

16 Ex. 19. 1.

17 Gr. into the way of the wilderness of Sina.

18 Josh. 12. 7, 8.

19 Hab. 1. 13.

20 Judg. 2. 11. & 3. 8.

21 2 Kings 25. 1, 11.

22 Ezra 1. 1, 5.

23 Sam. 17. 40.

24 ch. 5. 24.

25 ver. 10.

essed Jerusalem, where their sanctuary is, and ¹are seated in the hill-country; for it was desolate.

20 Now therefore, my lord and governor, ²if there be any error in this people, and they sin against their God, let us consider that this shall be their ruin, and let us go up, and we shall overcome them.

21 But if there be no iniquity in their nation, let my lord now pass by, lest their Lord defend them, and ³their God be for them, and we become a reproach before all the world.

22 And when Achior had finished these sayings, all the people standing round about the tent murmured, and the chief men of Holofernes, and all that dwelt by the sea-side, and in Moab, spake that he should kill him.

23 For, *say they*, we will not be afraid of the face of the children of Israel: for lo, it is ⁴a people that have no strength nor power ⁵for a strong battle.

24 Now therefore, lord Holofernes, we will go up, and they shall be a prey to be devoured of all thine army.

CHAP. VI.

1 *Holofernes despiseth God; he threateneth Achior, and sendeth him away. 14 The Bethulians receive and hear him. 18 They fall to prayer, and comfort Achior.*

AND when the ¹tumult of men that were about the council was ceased, Holofernes the chief captain of the army of Assur said unto Achior and all the Moabites before all the company of other nations,

2 And who art thou, Achior, and the hirelings of Ephraim, that thou hast prophesied among us as to-day, and hast said, that we should not make war with the people of Israel, because their God will defend them? ²and who is God but Nabuchodonosor?

3 He will send his power, and will destroy them from the face of the earth, and their God shall not deliver them: but we his servants ³will destroy them as one man; for they are not able to sustain the power of our horses.

4 For with them we will tread them under foot, and ⁴their mountains shall be drunken with their blood, and their fields shall be filled with their dead bodies, and their footsteps shall not be able to stand before us, for they shall utterly perish, saith king Nabuchodonosor, lord of all the earth: for he said, None of my words shall be in vain.

5 And thou, Achior, ⁵a hireling of Ammon, which hast spoken these words in the day of thine iniquity, shalt see my face no more from this day, until I take vengeance of this nation ⁶that came out of Egypt.

6 And then shall the sword of mine army, and the multitude of them that serve me, pass through thy sides, and thou shalt fall among their slain, when I return.

7 Now therefore ⁷my servants shall bring thee back into the hill-country, and shall set thee in one of the cities ⁸of the passages.

8 And thou shalt not perish, till thou be destroyed with them.

9 And if thou persuade thyself in thy mind that they shall not be taken, let not thy countenance fall: I have spoken it, and none of my words shall be in vain.

10 Then Holofernes commanded his servants, that waited in his ⁹tent, to take Achior, and bring him to Bethulia, and deliver him into the hands of the children of Israel.

11 So his servants took him, and brought him out of the camp into ¹⁰the plain, and they went from the midst of the plain into the hill-country, and came unto the fountains that were under Bethulia.

12 And when the men of the city saw them, they took up their weapons, and went out of the city to the top of the hill: and every man that used ¹¹a sling kept them from coming up by casting of stones against them.

13 Nevertheless, having gotten privily under the hill, they bound Achior, and cast him down, and left him at the foot of the hill, and returned to their ¹²lord.

14 But the Israelites descended from their city, and came unto him, and loosed him, and brought him into ¹³Bethulia, and presented him to the governors of the city:

15 Which were in those days Ozias the son of Micha, of the tribe of Simeon, and Chabris the son of Gothouial, and Charmis the son of Melchiel.

16 And they called together all ¹the ancients of the city, and ¹all their youth ran together, and their women, to the assembly, and they sat Achior in the midst of all their people. Then Ozias asked him of that which was done. ¹Ezek. 8. 11.

17 And he answered and declared unto them the words of the council of Holofernes, and all the words that he had spoken in the midst of the princes of Assur, and whatsoever Holofernes had spoken proudly against the house of Israel. ¹ver. 1.

18 Then the people ²fell down and worshipped God, and cried unto God, saying, ³Ps. 72. 11.

19 O ⁴Lord God of heaven, behold their pride, and pity the low estate of our nation, and look upon the face of those that are sanctified unto thee this day. ⁴ch. 5. 8.

20 Then ⁵they comforted Achior, and praised him greatly. ⁵ver. 19.

21 And Ozias took him out of the assembly unto his house, and made a feast to the elders; ⁶and they called on the God of Israel all that night for help. ⁶Ps. 50. 15.

CHAP. VII.

¹ Holofernes besetheth Bethulia, and stoppeth the water from them. ²² They faint and murmur against the governors, who promise to yield within five days.

THE next day Holofernes commanded all his army, and all his people which were come to take his part, that they should remove their camp against ¹Bethulia, to take aforehand the ascents of the hill-country, and to make war against the children of Israel. ¹ch. 6. 14.

2 Then their strong men removed their camps in that day, and the army of the men of war was ²a hundred and seventy thousand footmen, and twelve thousand horsemen, besides the baggage, and other men that were afoot among them, a very great multitude. ²Seech. 2. 5.

3 And they camped in the valley near unto Bethulia, ³by the fountain, and they spread themselves in breadth ⁴over Dothaim even to Belmain, and in length from Bethulia unto ⁵Cyamon, which is over against Esdraelom. ³ch. 6. 11. ⁴Or, from Dothaim, Junius ⁵Gr. bean-field. ⁶Numb. 22. 4.

4 Now the children of Israel, when they saw the multitude of them, were greatly troubled, and said every one to his neighbour, ⁶Now will these men lick up the face of the earth; for neither the high mountains, nor the valleys, nor the hills, are able to bear their weight.

5 Then every man took up his weapons of war, and when they had kindled fires upon their towers, they remained and ⁷watched all that night. ⁷Hab. 2. 1.

6 But in the second day Holofernes brought forth all his horsemen in the sight of the children of Israel which were in Bethulia;

7 And viewed ⁸the passages up to the city, and came to ⁹the fountains of their waters, and took them, and set garrisons of men of war over them, and he himself removed toward his people. ⁸ch. 6. 7. ⁹ch. 6. 11.

8 Then came unto him all the chief of the children of Esau, and all the governors of the people of Moab, and the captains of the sea-coast, and said,

9 Let our lord now hear a word, that there be not an overthrow in thine army.

10 For this people of the children of Israel do not trust in their ¹⁰spears, but in the height of the mountains wherein they dwell, because it is not easy to come up to the tops of their mountains. ¹⁰1 Sam. 17. 45. ¹¹Ps. 20. 7. & 33. 16, 17.

11 Now therefore, my lord, fight not against them in battle-array, and there shall not so much as one man of thy people perish.

12 Remain in thy camp, and keep all the men of thine army, and let thy servants get into their hands ¹²the fountain of water, which issueth forth of the foot of the mountain: ¹²ver. 7.

13 For all the inhabitants of Bethulia have their water thence: ¹³so shall thirst kill them, and they shall give up their city, and we and our people shall go up to the tops of the mountains that are near, and will camp upon them, to watch that none go out of the city. ¹³Ex. 17. 3.

14 So they and their wives and their children shall be consumed ¹⁴with famine, and before the sword come against them, they shall be ¹⁵overthrown in the streets where they dwell. ¹⁴Ex. 16. 3.

15 Thus shalt thou render them an evil reward; because they ¹⁶rebelled, and ¹⁷met not thy person peaceably. ¹⁶ch. 9. 11. ¹⁷ch. 3. 1.

16 And these words pleased Holofernes and all his servants, and he appointed to do as they had spoken.

17 So the camp of the children of Ammon departed, and

with them five thousand of the Assyrians, and they pitched in the valley, and ¹⁸took the waters, and the fountains of the waters of the children of Israel.

18 Then the children of Esau went up with the children of Ammon, and camped in the hill-country over against ¹⁹Dothaim: and they sent some of them toward the south, and toward the east, over against Ekrebel, which is near unto Chusi, that is upon the brook Mochmur; and the rest of the army of the Assyrians camped in the plain, and ²⁰covered the face of the whole land; and their tents and carriages were pitched to a very great multitude.

19 Then the ²¹children of Israel cried unto the Lord their God, because their heart failed, for all their enemies had compassed them round about, and there was no way to escape out from among them.

20 Thus all the company of Assur remained about them, both their footmen, chariots, and horsemen, four and thirty days, ²¹so that all their vessels of water failed all the inhabitants of Bethulia.

21 And the ²²cisterns were emptied, and they had not water to drink their fill for one day; for they gave them drink by measure.

22 Therefore their young children were out of heart, and their women ²³and young men fainted for thirst, and fell down in the streets of the city, and by the passages of the gates, and there was no longer any strength in them.

23 Then all the people assembled to ²⁴Ozias, and to the chief of the city, both young men, and women, and children, and cried with a loud voice, and said before all the elders,

24 God be ²⁵judge between us and you: for ye have done us great injury, ²⁶in that ye have not required peace of the children of Assur.

25 For now we have no helper: ²⁷but God hath sold us into their hands, that we should be thrown down before them with thirst and great destruction.

26 Now therefore call them unto you, and deliver the whole city for a spoil to the people of Holofernes, and to all his army.

27 For it is better for us to be made a spoil unto them, than to die for thirst: for we will be his servants, that our souls may live, and not see the death of our infants before our eyes, nor our wives nor our children to die.

28 ²⁸We take to witness against you the heaven and the earth, and our God and Lord of our fathers, which punisheth us according to our sins and the sins of our fathers, ²⁹that he do not according as we have said this day.

29 Then there was great weeping with one consent in the midst of the assembly; and they cried unto the Lord God with a loud voice.

30 Then said ³⁰Ozias to them, Brethren, be of good courage, let us yet endure five days, in the which space the Lord our God may turn his mercy towards us; ³¹for he will not forsake us utterly.

31 And if these days pass, and there come no help unto us, I will do according to your word.

32 And he dispersed the people, every one to their own charge, and they went unto the walls and towers of their city, and sent the women and children into their houses: ³³and they were very low brought in the city.

CHAP. VIII.

¹ The state and behaviour of Judith, a widow. ¹² She blameth the governors for their promise to yield, and adviseth them to trust in God. ²⁵ They excuse their promise. ³² She promiseth to do something for them.

NOW at that time Judith heard thereof, which was the daughter of ¹Merari, the son of Ox, the son of Joseph, the son of Oziel, the son of Elcia, the son of Ananias, the son of Gideon, the son of Raphaim, the son of Acitho, the son of Eliu, the son of Eliab, the son of Nathaneel, the son of ²Samael, the son of Salasadaï, the son of Israel.

2 And Manasses was her husband, of her tribe and kindred, who died in ³the barley-harvest.

3 For ⁴as he stood overseeing them that bound sheaves in the field, the heat came upon his head, and he fell on his bed, and died in the city of Bethulia; and they buried him with his fathers in the field between ⁵Dothaim and Balamo.

4 So Judith was a widow in her house three years and four months.

5 And she made her a tent upon the top of her house, and put on sackcloth upon her loins, and ware her widow's apparel.

6 And she fasted all the days of her widowhood, save the eves of the sabbaths, and the sabbaths, and the eves of the new moons, and the new moons, and the feasts and solemn days of the house of Israel.

7 She was also of a goodly countenance, and very beautiful to behold: and her husband Manasses had left her gold, and silver, and men-servants, and maid-servants, and cattle, and lands; and she remained upon them.

8 And there was none that gave her an ill word; for she feared God greatly.

9 Now when she heard the evil words of the people against the governor, that they fainted for lack of water; for Judith had heard all the words that Ozias had spoken unto them, and that he had sworn to deliver the city unto the Assyrians after five days;

10 Then she sent her waiting-woman, that had the government of all things that she had, to call Ozias and Chabris and Charmis, the ancients of the city.

11 And they came unto her, and she said unto them, Hear me now, O ye governors of the inhabitants of Bethulia: for your words that ye have spoken before the people this day are not right, touching this oath which he made and pronounced between God and you, and have promised to deliver the city to our enemies, unless within these days the Lord turn to help you.

12 And now who are ye that have tempted God this day, and stand instead of God among the children of men?

13 And now try the Lord Almighty, but ye shall never know any thing.

14 For ye cannot find the depth of the heart of man, neither can ye perceive the things that he thinketh: then how can ye search out God, that hath made all these things, and know his mind, or comprehend his purpose? Nay, my brethren, provoke not the Lord our God to anger.

15 For if he will not help us within these five days, he hath power to defend us when he will, even every day, or to destroy us before our enemies.

16 Do not bind the counsels of the Lord our God: for God is not as man, that he may be threatened; neither is he as the son of man, that he should be wavering.

17 Therefore let us wait for salvation of him, and call upon him to help us, and he will hear our voice, if it please him.

18 For there arose none in our age, neither is there any now in these days, neither tribe nor family, nor people, nor city, among us, which worship gods made with hands, as hath been aforetime.

19 For the which cause our fathers were given to the sword, and for a spoil, and had a great fall before our enemies.

20 But we know none other God, therefore we trust that he will not despise us, nor any of our nation.

21 For if we be taken so, all Judea shall lie waste, and our sanctuary shall be spoiled; and he will require the profanation thereof at our mouth.

22 And the slaughter of our brethren, and the captivity of the country, and the desolation of our inheritance, will he turn upon our heads among the Gentiles, whosoever we shall be in bondage, and we shall be an offence and a reproach to all them that possess us.

23 For our servitude shall not be directed to favour: but the Lord our God shall turn it to dishonour.

24 Now therefore, O brethren, let us shew an example to our brethren, because their hearts depend upon us, and the sanctuary, and the house, and the altar, rest upon us.

25 Moreover, let us give thanks to the Lord our God, which trieth us, even as he did our fathers.

26 Remember what things he did to Abraham, and how he tried Isaac, and what happened to Jacob in Mesopotamia of Syria, when he kept the sheep of Laban his mother's brother.

27 For he hath not tried us in the fire, as he did them, for the examination of their hearts, neither hath he taken vengeance on us: but the Lord doth scourge them that come near unto him, to admonish them.

28 Then said Ozias to her, All that thou hast spoken, hast thou spoken with a good heart, and there is none that may gain-say thy words.

29 For this is not the first day wherein thy wisdom is manifested; but from the beginning of thy days all the people have

known thy understanding, because the disposition of thy heart is good.

30 But the people were very thirsty, and compelled us to do unto them as we have spoken, and to bring an oath upon ourselves, which we will not break.

31 Therefore now pray you for us, because thou art a godly woman, and the Lord will send us rain to fill our cisterns, and we shall faint no more.

32 Then said Judith unto them, Hear me, and I will do a thing which shall go throughout all generations to the children of our nation.

33 Ye shall stand this night in the gate, and I will go forth with my waiting-woman: and within the days that ye have promised to deliver the city to our enemies, the Lord will visit Israel by my hand.

34 But inquire not ye of mine act: for I will not declare it unto you, till the things be finished that I do.

35 Then said Ozias and the princes unto her, Go in peace, and the Lord God be before thee, to take vengeance on our enemies.

36 So they returned from the tent, and went to their wards.

CHAP. IX.

1 Judith humbleth herself, and prayeth God to prosper her purpose against the enemies of his sanctuary.

THEN Judith fell upon her face, and put ashes upon her head, and uncovered the sackcloth wherewith she was clothed; and about the time that the incense of that evening was offered in Jerusalem, in the house of the Lord, Judith cried with a loud voice, and said,

2 O Lord God of my father Simeon, to whom thou gavest a sword to take vengeance of the strangers, who loosened the girdle of a maid to defile her, and discovered the thigh to her shame, and polluted her virginity to her reproach; for thou saidst, It shall not be so; and yet they did so:

3 Wherefore thou gavest their rulers to be slain, so that they dyed their bed in blood, being deceived, and smotest the servants with their lords, and the lords upon their thrones;

4 And hast given their wives for a prey, and their daughters to be captives, and all their spoils to be divided among thy dear children; which were moved with thy zeal, and abhorred the pollution of their blood, and called upon thee for aid: O God, O my God, hear me also a widow.

5 For thou hast wrought not only those things, but also the things which fell out before and which ensued after; thou hast thought upon the things which are now, and which are to come.

6 Yea, what things thou didst determine were ready at hand, and said, Lo, we are here: for all thy ways are prepared, and thy judgments are in thy foreknowledge.

7 For, behold, the Assyrians are multiplied in their power; they are exalted with horse and man; they glory in the strength of their footmen; they trust in shield and spear, and bow and sling; and know not that thou art the Lord that breakest the battles: the Lord is thy name.

8 Throw down their strength in thy power, and bring down their force in thy wrath: for they have purposed to defile thy sanctuary, and to pollute the tabernacle where thy glorious name resteth, and to cast down with the sword the horn of thine altar.

9 Behold their pride, and send thy wrath upon their heads: give into my hand, which am a widow, the power that I have conceived.

10 Smite by the deceit of my lips the servant with the prince, and the prince with the servant; break down their stateliness by the hand of a woman.

11 For thy power standeth not in multitude, nor thy might in strong men: for thou art a God of the afflicted, a helper of the oppressed, an upholder of the weak, a protector of the forlorn, a saviour of them that are without hope.

12 I pray thee, I pray thee, O God of my father, and God of the inheritance of Israel, Lord of the heavens and earth, Creator of the waters, King of every creature, hear thou my prayer:

13 And make my speech and deceit to be their wound and stripe, who have purposed cruel things against thy covenant, and thy hallowed house, and against the top of Sion, and against the house of the possession of thy children.

ch. 7. 22.

Jam. 5. 14, 15, 16, 17, 18.

Or, and she kept them.

ch. 7. 22, 28.

ch. 7. 30, 31.

ch. 6. 15. ch. 6. 16.

ver. 9.

Ps. 95. 9.

Job 11. 7. Rom. 11. 33, 34.

Dan. 4. 35.

Or, engage. Num. 23. 19. Isa. 55. 6. 8.

Gen. 49. 18.

Or, town. Judg. 2. 11. & 4. 1. & 6. 1.

Ps. 125. 1.

Ps. 74. 7.

Or, fear.

Dent. 28. 37.

ver. 21.

Gen. 22. 1. Gen. 28. 7.

Prov. 3. 12.

ver. 10.

Ps. 48. 2.

ch. 7. 22.

Jam. 5. 14, 15, 16, 17, 18.

Or, and she kept them.

ch. 7. 22, 28.

ch. 7. 30, 31.

ch. 6. 15. ch. 6. 16.

ver. 9.

Ps. 95. 9.

Job 11. 7. Rom. 11. 33, 34.

Dan. 4. 35.

Or, engage. Num. 23. 19. Isa. 55. 6. 8.

Gen. 49. 18.

Or, town. Judg. 2. 11. & 4. 1. & 6. 1.

Ps. 125. 1.

Ps. 74. 7.

Or, fear.

Dent. 28. 37.

ver. 21.

Gen. 22. 1. Gen. 28. 7.

Prov. 3. 12.

ver. 10.

Ps. 48. 2.

14 And make ⁴every nation and tribe to acknowledge that thou art the God of all power and might, and that there is none other that protecteth the people of Israel but thou.

CHAP. X.

¹ Judith doth set forth herself. ¹⁰ She and her maid go forth into the camp. ¹⁷ The watch take and conduct her to Holofernes.

NOW after that she had ceased ¹to cry unto the God of Israel, and had made an end of all these words,

² She rose where she had fallen down, and called ²her maid, and went down into the house, in the which she abode in the sabbath-days, and in her feast-days,

³ And pulled off ³the sackcloth which she had on, and put off the garments of her widowhood, and washed her body all over with water, and anointed herself with precious ointment, and braided the hair of her head, and put on a ⁴tire upon it, and put on her garments of gladness, wherewith she was clad during the life of ⁵Manasses her husband.

⁴ And she took sandals upon her feet, and ⁶put about her her bracelets, and her chains, and her rings, and her ear-rings, and all her ornaments, and decked herself bravely, to allure the eyes of all men that should see her.

⁵ Then she gave her maid a bottle of wine, and a cruse of oil, and filled a bag with parched corn, and lumps of figs, and with fine bread; so she ⁷folded all these things together, and laid them upon her.

⁶ Thus they went forth to the gate of the city of Bethulia, and found standing there ⁸Ozias, and the ancients of the city, Chabris and Charnis.

⁷ And when they saw her, that her countenance was altered, ⁹and her apparel was changed, they wondered at her beauty very greatly, and said unto her,

⁸ The God, ¹⁰the God of our fathers, give thee favour, and accomplish thine enterprises, to the glory of the children of Israel, and to the exaltation of Jerusalem. Then they worshipped God.

⁹ And she said unto them, Command the gates of the city to be opened unto me, that I may go forth to accomplish the things whereof ye have spoken with me. So they commanded the young men to open unto her, as she had spoken.

¹⁰ And when they had done so, Judith went out, she, and her maid with her; and the men of the city looked after her, until she was gone down the mountain, and till she had passed the valley, and could see her no more.

¹¹ Thus they went straight forth in the valley: and the first watch of the ¹²Assyrians met her,

¹² And took her, and asked her, Of what people art thou? and whence comest thou? and whither goest thou? ¹³And she said, I am a woman of the Hebrews, and am fled from them: for they shall be given you to be consumed:

¹³ And I am coming before Holofernes the chief captain of your army, to declare words of truth; and I will shew him a way whereby he shall go, and win all the hill-country, without losing the body or life of any one of his men.

¹⁴ Now when the men heard her words, and beheld her countenance, ¹⁵they wondered greatly at her beauty, and said unto her,

¹⁵ Thou hast saved thy life, in that thou hast hasted to come down to the presence of our lord: now therefore come to his tent, and some of us shall conduct thee, until they have delivered thee to his hands.

¹⁶ And when thou standest before him, be not afraid in thy heart, but shew unto him ¹⁶according to thy word; and he will entreat thee well.

¹⁷ Then they chose out of them a hundred men ¹⁷to accompany her and her maid; and they brought her to the tent of Holofernes.

¹⁸ Then was there a concourse throughout all the camp: for her coming was noised among the tents, and they came about her, as she stood without the tent of Holofernes, till they told him of her.

¹⁹ And they wondered at her beauty, and admired the children of Israel because of her, and every one said to his neighbour, ¹⁹Who would despise this people that have among them such women? surely it is not good that one man of them be left, who being let go might deceive the whole earth.

²⁰ And they that lay near Holofernes went out, and all his servants, and they brought her into ²⁰the tent.

²¹ Now Holofernes rested upon his bed under a canopy which was woven with purple, and gold, and emeralds, and precious stones.

²² So they shewed him of her; and he came out before his tent with silver lamps going before him.

²³ And when Judith was come before him and his servants, ²³they all marvelled at the beauty of her countenance; ²⁴and she fell down upon her face, and did reverence unto him: and his servants took her up.

CHAP. XI.

³ Holofernes asketh Judith the cause of her coming. ⁶ She telleth him how and when he may prevail. ²⁰ He is much pleased with her wisdom and beauty.

THEN said Holofernes unto her, Woman, ¹be of good comfort, fear not in thy heart: for I never hurt any that was willing to serve Nabuchodonosor, ²the king of all the earth.

² Now therefore, if thy people ³that dwelleth in the mountains had not set light by me, I would not have lifted up my spear against them: but they have done these things to themselves.

³ But now tell me wherefore thou art fled from them, and art come unto us: for thou art come for safeguard; ⁴be of good comfort, thou shalt live this night, and hereafter:

⁴ For none shall hurt thee, but entreat thee well, as they do the servants of king Nabuchodonosor my lord.

⁵ Then Judith said unto him, Receive the words of thy servant, and suffer thy handmaid to speak in thy presence, ⁶and I will declare no lie to my lord this night.

⁶ And if thou wilt follow the words of thy handmaid, God will bring the thing perfectly to pass by thee; and my lord shall not fail of his purposes.

⁷ As Nabuchodonosor ⁷king of all the earth liveth, and as his power liveth, ⁸who hath sent thee for the upholding of every living thing: for not only men shall serve him by thee, but also the beasts of the field, and the cattle, and the fowls of the air, shall live by thy power under Nabuchodonosor and all his house.

⁸ For we have heard of thy wisdom and thy policies, and it is reported in all the earth, that thou only art ⁹excellent in all the kingdom, and mighty in knowledge, and wonderful in feats of war.

⁹ Now as concerning the matter, ¹⁰which Achior did speak in thy council, we have heard his words; for the men of Bethulia ¹¹saved him, and he declared unto them all that he had spoken unto thee.

¹⁰ Therefore, O lord and governor, reject not his word; but lay it up in thy heart, for it is true; for our nation shall not be punished, neither can the sword prevail against them, except they sin against their God.

¹¹ And now, that my lord be not defeated and frustrate of his purpose, even death is now fallen upon them, and their sin hath overtaken them, wherewith they will provoke their God to anger, whensoever they shall do that which is not fit to be done:

¹² For their victuals fail them, and all their water is scant, and they have determined to lay hands upon their cattle, and purposed to consume all those things, that God hath forbidden them to eat by his laws:

¹³ And are resolved to spend the first-fruits of the corn, and the tenths of wine and oil, which they had sanctified, and reserved for the priests that serve in Jerusalem before the face of our God; the which things it is not lawful for any of the people so much as to touch with their hands.

¹⁴ For they have sent some to Jerusalem, because they also that dwell there have done the like, to bring them a license from the senate.

¹⁵ Now when they shall bring them word, they will forthwith do it, ¹⁶and they shall be given thee to be destroyed the same day.

¹⁶ Wherefore I thy handmaid, knowing all this, ¹⁷am fled from their presence; and God hath sent me to work things with thee, whereat all the earth shall be astonished, and who-soever shall hear it.

¹⁷ For thy servant is religious, and serveth the God of heaven ¹⁸day and night: now therefore, my lord, I will remain with thee, and thy servant will go out by night into the valley,

and I will pray unto God, and he will tell me when they have committed their sins:

18 And I will come and shew it unto thee: then thou shalt go forth with all thine army, and there shall be none of them that shall resist thee.

19 And I will lead thee through the midst of Judea, until thou come before Jerusalem; and I will set thy throne in the midst thereof; and thou shalt drive them as sheep that have no shepherd, and a dog shall not so much as open his mouth at thee: for these things were told me according to my foreknowledge, and they were declared unto me, and I am sent to tell thee.

20 Then her words pleased Holofernes and all his servants; and they marvelled at her wisdom, and said,

21 There is not such a woman from one end of the earth to the other, both for beauty of face, and wisdom of words.

22 Likewise Holofernes said unto her, *God hath done well to send thee before the people, that strength might be in our hands, and destruction upon them that lightly regard my lord.

23 And now thou art both beautiful in thy countenance, and witty in thy words: surely if thou do as thou hast spoken, †thy God shall be my God, and thou shalt dwell in the house of king Nabuchodonosor, and shalt be renowned through the whole earth.

CHAP. XII.

2 Judith will not eat of Holofernes' meat. 7 She tarrieth three days in the camp, and every night goeth forth to pray. 13 Bagoas moveth her to be merry with Holofernes, who for joy of her company drinketh much.

THEN he commanded to bring her in where his plate was set; and bade that they should prepare for her of his own meats, and that she should drink of his own wine.

2 And Judith said, I will not eat thereof, lest there be an offence; but provision shall be made for me of the things that I have brought.

3 Then Holofernes said unto her, If thy provision should fail, how should we give thee the like? for there be none with us of thy nation.

4 Then said Judith unto him, As thy soul liveth, my lord, thy handmaid shall not spend those things that I have, before the Lord work by my hand the things that he hath determined.

5 Then the servants of Holofernes brought her into the tent, and she slept till midnight, and she arose when it was toward the morning watch,

6 And sent to Holofernes, saying, Let my lord now command that thy handmaid may go forth unto prayer.

7 Then Holofernes commanded his guard that they should not stay her: thus she abode in the camp three days, and went out in the night into the valley of Bethulia, and washed herself in a fountain of water by the camp.

8 And when she came out, she besought the Lord God of Israel to direct her way to the raising up of the children of her people.

9 So she came in clean, and remained in the tent, until she did eat her meat at evening.

10 And in the fourth day Holofernes made a feast to his own servants only, and called none of the officers to the banquet.

11 Then said he to Bagoas the eunuch, who had charge over all that he had, Go now, and persuade this Hebrew woman which is with thee, that she come unto us, and eat and drink with us.

12 For lo, it will be a shame for our person, if we shall let such a woman go, not having had her company; for if we draw her not unto us, she will laugh us to scorn.

13 Then went Bagoas from the presence of Holofernes, and came to her, and he said, *Let not this fair damsel fear to come to my lord, and to be honoured in his presence, and drink wine, and be merry with us, and be made this day as one of the daughters of the Assyrians, †which serve in the house of Nabuchodonosor.

14 Then said Judith unto him, †Who am I now, that I should gainsay my lord? surely whatsoever pleaseth him I will do speedily, and it shall be my joy unto the day of my death.

15 So she arose, and decked herself with her apparel, and all her woman's attire, and her maid went and laid soft skins on the ground for her over against Holofernes, which she had received of Bagoas for her daily use that she might sit and eat upon them.

16 Now when Judith came in and sat down, Holofernes' heart was ravished with her, and his mind was moved and he desired greatly her company; for he waited a time to deceive her, from the day that he had seen her.

17 Then said Holofernes unto her, Drink now, and be merry with us.

18 So Judith said, I will drink now, my lord, because my life is magnified in me this day more than all the days since I was born.

19 Then she took and ate and drank before him what her maid had prepared.

20 And Holofernes took great delight in her, and drank much more wine than he had drunk at any time in one day since he was born.

CHAP. XIII.

2 Judith is left alone with Holofernes in his tent. 4 She prayeth God to give her strength. 7 She cutteth off his head while he slept, and returneth with it to Bethulia. 17 They seeing it, commend her.

NOW when the evening was come, his servants made haste to depart, and Bagoas shut his tent without, and dismissed the waiters from the presence of his lord: and they went to their beds: for they were all weary, because the feast had been long.

2 And Judith was left alone in the tent, and Holofernes lying along upon his bed: for he was filled with wine.

3 Now Judith had commanded her maid to stand without her bed-chamber, and to wait for her coming forth, as she did daily: for she said she would go forth to her prayers, and she spake to Bagoas according to the same purpose.

4 So all went forth, and none was left in the bed-chamber, neither little nor great. Then Judith, standing by his bed, said in her heart, O Lord God of all power, look at this present upon the works of my hands for the exaltation of Jerusalem.

5 For now is the time to help thine inheritance, and to execute mine enterprises to the destruction of the enemies which are risen against us.

6 Then she came to the pillar of the bed which was at Holofernes' head, and took down his falchion from thence,

7 And approached to his bed, and took hold of the hair of his head, and said, Strengthen me, O Lord God of Israel, this day.

8 And she smote twice upon his neck with all her might, and she took away his head from him,

9 And tumbled his body down from the bed, and pulled down the canopy from the pillars, and anon after she went forth, and gave Holofernes' head to her maid;

10 And she put it in her bag of meat: so they twain went together according to their custom unto prayer: and when they passed the camp, they compassed the valley, and went up the mountain of Bethulia, and came to the gates thereof.

11 Then said Judith afar off to the watchman at the gate, Open, open now the gate: God, even our God, is with us, to shew his power yet in Jerusalem, and his forces against the enemy, as he hath even done this day.

12 Now when the men of her city heard her voice, they made haste to go down to the gate of their city, and they called the elders of the city.

13 And then they ran all together, both small and great, for it was strange unto them that she was come: so they opened the gate, and received them, and made a fire for a light, and stood round about them.

14 Then she said to them with a loud voice, Praise, praise God, praise God, I say: for he hath not taken away his mercy from the house of Israel, but hath destroyed our enemies by my hands this night.

15 So she took the head out of the bag, and shewed it, and said unto them, Behold the head of Holofernes, the chief captain of the army of Assur, and behold the canopy, wherein he did lie in his drunkenness; and the Lord hath smitten him by the hand of a woman.

16 As the Lord liveth, who hath kept me in my way that I went, my countenance, hath deceived him to his destruction, and yet hath he not committed sin with me, to defile and shame me.

17 Then all the people were wonderfully astonished, and bowed themselves, and worshipped God, and said with one ac-

cord. Blessed be thou, O our God, which hast this day brought to nought the enemies of thy people.

18 Then said Ozias unto her, O daughter, 'blessed art thou of the most high God above all the women upon the earth: and 'blessed be the Lord God, 'which hath created the heavens and the earth, which hath directed thee to the cutting off of the head of the chief of our enemies.

19 For this thy confidence shall not depart from the heart of men, which remember the power of God for ever.

20 And God turn these things to thee for a perpetual praise, to visit thee in good things, because thou hast not spared thy life for the affliction of our nation, but hast revenged our ruin, walking a straight way before our God. And all the people said, So be it, so be it.

CHAP. XIV.

8 Achior heareth Judith shew what she had done, and is circumcised. 11 The head of Holofernes is hanged up. 15 He is found dead, and much lamented.

THEN said Judith unto them, Hear me now, my brethren, and take this 'head, and hang it upon the highest place of your walls.

2 And so soon as the morning shall appear, and the sun shall come forth upon the earth, take ye 'every one his weapons, and go forth every valiant man out of the city, and set ye a captain over them, as though ye would go down into the field toward 'the watch of the Assyrians; but go not down.

3 Then they shall take their armour, and shall go into their camp, and raise up the captains of the army of Assur, and they shall run to the tent of Holofernes, but shall not find him: then fear shall fall upon them, 'and they shall flee before your face.

4 So ye and all that inhabit the coast of Israel, shall pursue them, and overthrow them as they go.

5 But before ye do these things, call me, 'Achior the Ammonite, that he may see and know him that despised the house of Israel, and that sent him to us, as it were to his death.

6 Then they called Achior out of the house of Ozias; and when he was come, and saw the head of Holofernes in a man's hand in the assembly of the people, he fell down on his face, and his spirit failed.

7 But when they had recovered him 'he fell at Judith's feet, and revered her, and said, 'Blessed art thou in all the tabernacle of Juda, and in all nations, which hearing thy name shall be astonished.

8 Now therefore tell me all the things that thou hast done in these days. Then Judith declared unto him in the midst of the people all that she had done, from the day that she went forth until that hour she spake unto them.

9 And when she had left off speaking, 'the people shouted with a loud voice, and made a joyful noise in their city.

10 And when Achior had seen all that the God of Israel had done, he believed in God greatly, and circumcised the flesh of his foreskin, and was 'joined unto the house of Israel unto this day.

11 And as soon as the morning arose, they hanged the head of Holofernes upon the wall, and every man took his weapons, and they went forth by bands unto the 'straits of the mountain.

12 But when the Assyrians saw them, they sent to 'their leaders, which came to their captains and tribunes, and to every one of their rulers.

13 So they came to Holofernes' tent, and said to 'him that had the charge of all his things, Waken now our lord: for the slaves have been bold to come down against us to battle, that they may be utterly destroyed.

14 Then went in Bagoas, and knocked at the door of the tent: for he thought that he had slept with Judith.

15 But because none answered, 'he opened it, and went into the bed-chamber, and found him cast upon the floor dead, 'and his head was taken from him.

16 'Therefore he cried with a loud voice, with weeping, and sighing, and a mighty cry, 'and rent his garments.

17 After, he went into the tent where Judith lodged: and when he found her not, he leaped out to the people, and cried,

18 'These slaves have dealt treacherously; one woman of the Hebrews hath brought shame upon the house of king Nabu-

chodonosor: for behold, Holofernes lieth upon the ground without a head.

19 When 'the captains of the Assyrians' army heard these words, 'they rent their coats, and their minds were wonderfully troubled, and there was a cry and a very great noise throughout the camp.

CHAP. XV.

1 The Assyrians are chased and slain. 8 The high priest cometh to see Judith. 11 The stuff of Holofernes is given to Judith. 13 The women crown her with a garland.

AND when they that were in the tents heard, they were astonished at the thing that was done.

2 And 'fear and trembling fell upon them, so that there was no man that durst abide in the sight of his neighbour, but rushing out all together, they fled into every way of the plain, and of the hill-country.

3 They also that had camped in the mountains round about Bethulia fled away. 'Then the children of Israel, every one that was a warrior among them, rushed out upon them.

4 Then sent 'Ozias to Betomasthem, and to Bebai, and Chobai, and Cola, and to all the coasts of Israel, such as should tell the things that were done, and that all should 'rush forth upon their enemies to destroy them.

5 Now when the children of Israel heard it, they all fell upon them with one consent, and slew them unto 'Chobai: likewise also they that came from Jerusalem, and from all the hill-country, (for men had told them what things were done in the camp of their enemies,) and they that were in Galaad, and in Galilee, 'chased them with a great slaughter, until they were passed Damascus and the borders thereof.

6 And the residue, that dwelt in Bethulia, fell upon the camp of Assur, 'and spoiled them, and were greatly enriched.

7 And the children of Israel that returned from the slaughter, had that which remained: and the villages and the cities, that were in the mountains and in the plain, 'gat many spoils: for the multitude was very great.

8 Then 'Joachim the high priest, and 'the ancients of the children of Israel that dwelt in Jerusalem, came to behold the good things that God had showed to Israel, and to see Judith, and to salute her.

9 And when they came unto her, they blessed her with one accord, and said unto her, Thou art the 'exaltation of Jerusalem, thou art the great glory of Israel, thou art the great rejoicing of our nation:

10 Thou hast done all these things by thy hand: thou hast done much good to Israel, and God is pleased therewith: 'blessed be thou of the Almighty Lord for evermore. And all the people said, So be it.

11 And the people 'spoiled the camp the space of thirty days: and they gave unto Judith Holofernes' tent, and all his plate, and beds, and vessels, and all his stuff: and she took it, and laid it on her mule; and made ready her carts, and laid them thereon.

12 Then all the women of Israel ran together to see her, and blessed her, and made a dance among them for her: and she took 'branches in her hand, and gave also to the women that were with her.

13 And they put 'a garland of olive upon her and her maid that was with her, and she went before all the people in the dance, leading all the women: and all the men of Israel followed in their armour with garlands, and with songs in their mouths.

CHAP. XVI.

2 The song of Judith. 19 She dedicateth the stuff of Holofernes. 23 She dieth at Bethulia, a widow of great honour. 24 All Israel lament her death.

THEN Judith began to sing this thanksgiving in all Israel, and all the people sang after her 'this song of praise.

2 And Judith said, Begin unto my God with timbrels, sing unto my Lord with cymbals: tune unto him a 'new psalm: exalt him, and call upon his name.

3 For God breaketh the battles: for among the camps in the midst of the people he hath delivered me out of the hands of them that persecuted me.

4 Assur came out of the mountains from the north, he came with ten thousands of his army, the 'multitude whereof 'stopped the torrents, and their horsemen have covered the hills.

5 He bragged that he would burn up my borders, and kill my young men with the sword, and dash the sucking children against the ground, and make mine infants as a prey, and my virgins as a spoil.

6 But the Almighty 'Lord hath disappointed them by the hand of a woman.

7 For the mighty one did not fall by the young men, neither did the sons of the Titans smite him, nor high giants set upon him; but Judith, the daughter of Merari, weakened him with the beauty of her countenance.

8 For 'she put off the garment of her widowhood for the exaltation of those that were oppressed in Israel, and anointed her face with ointment, and bound her hair in a 'tire, and took a linen garment to deceive him.

9 Her sandals ravished his eyes, 'her beauty took his mind prisoner, and the falchion passed through his neck.

10 The Persians quaked at her boldness, and the Medes were *daunted at her hardiness.

11 Then my afflicted shouted for joy, and my weak ones cried aloud; but †they were astonished: †these lifted up their voices, but they were overthrown.

12 The sons of the damsels have pierced them through, and wounded them as fugitives' children: they perished by the battle of the Lord.

13 I will sing unto the Lord †a new song: O Lord, thou art great and glorious, wonderful in strength, and invincible.

14 Let all creatures serve thee; 'for thou spakest, and they were made, thou didst send forth thy spirit, and it created them, and there is none that can resist thy voice.

15 For 'the mountains shall be moved from their foundations with the waters, the rocks shall melt as wax at thy presence: 'yet thou art merciful to them that fear thee.

16 For all sacrifice is too little for a sweet savour unto thee,

6 Ps.
33 10.

4 Isa.
66. 24.
Mark
9. 44.

5 Mal.
3. 3.

7 ch.
10. 3, 4.

6 Gr.
mitre.

9 ver. 7.

* Or,
con-
found-
ed.

† The
Assyr-
ians

14. 19. &
15. 2.

11 Or,
a song
of
praise,
ver. 2.

1 Ps. 33.

1 ch.
6, 9.

2 Ps.
46. 2.

3 Gen.
18. 26, 28.

29, 32.

71 Sam.
2. 30.

8 Gen.
4. 1.

9 Luke
2. 52.

* Or,
sepul-
chre.

† Gen.
50. 10.

† Isa.
38. 1.

† Jer.
32. 37.

and all the fat is not sufficient for thy burnt-offering: but he that feareth the Lord is great at all times.

17 Wo to the nations that rise up against my kindred! the Lord Almighty will take vengeance of them in the day of judgment, in putting 'fire and worms in their flesh; and they shall feel them, and weep for ever.

18 Now as soon as they entered into Jerusalem, they worshipped the Lord: and as soon as the people 'were purified, they offered their burnt-offerings, and their free-offerings, and their gifts.

19 'Judith also dedicated all the stuff of Holofernes, which the people had given her, and gave the canopy, which she had taken out of his bed-chamber, for a gift unto the Lord.

20 So the people continued feasting in Jerusalem before the sanctuary for the space of three months, and Judith remained with them.

21 After this time every one returned to his own inheritance, and Judith went to Bethulia, and remained in her own possession, and was in her time 'honourable in all the country.

22 And many desired her, but none 'knew her all the days of her life, after that Manasses her husband was dead, and was gathered to his people.

23 But 'she increased more and more in honour, and waxed old in her husband's house, being a hundred and five years old, and made her maid free; so she died in Bethulia: and they buried her in the 'cave of her husband Manasses.

24 And the house of Israel lamented her 'seven days: and 'before she died, she did distribute her goods to all them that were nearest of kindred to Manasses her husband, and to them that were the nearest of her kindred.

25 And 'there was none that made the children of Israel any more afraid in the days of Judith, nor a long time after her death.

The rest of the Chapters of the Book of ESTHER, which are found neither in the Hebrew, nor in the Chaldee.

Part of the Tenth Chapter after the Greek.

Mardocheus remembereth and expoundeth his dream of the river and the two dragons.

THEN Mardocheus said, 'God hath done these things.

5 For I remember a dream which I saw concerning these matters, and nothing thereof hath failed.

6 'A little fountain became a river, and there was light, and the sun, and much water: this river is Esther, whom the king married, and made queen.

7 And the two dragons are I and Aman.

8 And the nations were those that were assembled to destroy the name of the Jews:

9 And my nation is this Israel, which cried to God, 'and were saved: for the Lord hath saved his people, and the Lord hath delivered us from all those evils, 'and God hath wrought signs and great wonders, which have not been done among the Gentiles.

10 Therefore hath he made 'two lots, one for the people of God, and another for all the Gentiles.

11 And these two lots came at the hour, and time, and day of judgment, before God among all nations.

12 So God remembered his people, and justified his inheritance.

13 Therefore those days shall be unto them in 'the month Adar, the fourteenth and fifteenth day of the same month, with an assembly and joy, and with gladness before God, according to the generations for ever among his people.

CHAP. XI.

3 The stock and quality of Mardocheus. 6 He dreameth of two dragons coming forth to fight, and of a little fountain which became a great water.

IN the fourth year of the reign of Ptolemeus and Cleopatra, Dositheus, who said he was a priest and Levite, and Ptolemeus his son, brought this epistle of Phurim, which they said was the same, and that Lysimachus the son of Ptolemeus, that was in Jerusalem, had interpreted it.

1 Ezra
7. 1.
Neh.
2. 1.
2 ch.
10. 4.
3 ch.
10. 5.

1 Ps.
126. 2, 3.

2 See
Esth. 2.
7, 15, 16,
17.

3 Ps.
106. 44.

4 Ps.
105. 27.

5 Isa. 3.
10, 11.

7 ch.
10. 6.

8 ch.
10. 6.

9 Esth.
9. 21.

10 Esth.
2. 21.

11 Esth.
2. 21. &
6. 2.

2 In the second year of the reign of 'Artaxerxes the great, in the first day of the month Nisan, 'Mardocheus the son of Jairus, the son of Semel, the son of Cisai of the tribe of Benjamin, 'had a dream:

3 Who was a Jew, and dwelt in the city of Susa, a great man, being a servitor in the king's court.

4 He was also one of the captives, which Nabuchodonosor the king of Babylon carried from Jerusalem with Jechonias king of Judea; and this was his dream.

5 Behold, a noise of tumult, with thunder, and earthquakes, and uproar in the land:

6 And behold, 'two great dragons came forth ready to fight, and their cry was great.

7 And at their cry all nations were prepared to battle, that they might fight against 'the righteous people.

8 And lo, a day of 'darkness and obscurity, tribulation and anguish, affliction and great uproar, upon the earth.

9 And the whole righteous nation was troubled, fearing their own evils, and were ready to perish.

10 Then they cried unto God, and upon their cry, 'as it were from a little fountain, was made a great flood, even much water.

11 'The light and the sun rose up, and the lowly were exalted, and devoured the glorious.

12 Now when Mardocheus, who had seen this dream, and what God had determined to do, was awake, he bare this dream in mind, and until night by all means was desirous to know it.

CHAP. XII.

2 The conspiracy of the two eunuchs is discovered by Mardocheus, for which he is entertained by the king, and rewarded.

AND Mardocheus took his rest in the court 'with Gabatha and Tharra, the two eunuchs of the king, and keepers of the palace.

2 'And he heard their devices, and searched out their pur-

poses and learned that they were about to lay hands upon Artaxerxes the king; and so he certified the king of them.

3 Then the king examined the two eunuchs, and after that they had confessed it, they were strangled.

4 And the king made a record of these things, and Mardocheus also wrote thereof.

5 So the king commanded Mardocheus to serve in the court, and for this he rewarded him.

6 Howbeit Aman the son of Amadathus the Agagite who was in great honour with the king, sought to molest Mardocheus and his people because of the two eunuchs of the king.

CHAP. XIII.

1 The copy of the king's letters to destroy the Jews. 8 The prayer of Mardocheus for them.

THE copy of the letters was this: The great king Artaxerxes writeth these things to the princes and governors that are under him from India unto Ethiopia, in a hundred and seven and twenty provinces.

2 After that I became lord over many nations, and had dominion over the whole world, not lifted up with presumption of my authority, but carrying myself always with equity and mildness, I purposed to settle my subjects continually in a quiet life, and making my kingdom peaceable, and open for passage to the utmost coasts, to renew peace which is desired of all men.

3 Now when I asked my counsellors how this might be brought to pass, Aman, that excelled in wisdom among us, and was approved for his constant good will and steadfast fidelity, and had the honour of the second place in the kingdom,

4 Declared unto us, that in all nations throughout the world there was scattered a certain malicious people, that had laws contrary to all nations, and continually despised the commandments of kings, so as the uniting of our kingdoms, honourably intended by us cannot go forward.

5 Seeing then we understand that this people alone is continually in opposition unto all men, differing in the strange manner of their laws, and evil-affected to our state, working all the mischief they can, that our kingdom may not be firmly established:

6 Therefore have we commanded, that all they that are signified in writing unto you by Aman, who is ordained over the affairs, and is next unto us, shall all with their wives and children be utterly destroyed by the sword of their enemies, without all mercy and pity, the fourteenth day of the twelfth month Adar of this present year:

7 That they who of old and now also are malicious, may in one day with violence go into the grave, and so ever hereafter cause our affairs to be well settled, and without trouble.

8 Then Mardocheus thought upon all the works of the Lord, and made his prayer unto him,

9 Saying, O Lord, Lord, the King Almighty: for the whole world is in thy power, and if thou hast appointed to save Israel, there is no man that can gainsay thee:

10 For thou hast made heaven and earth, and all the wondrous things under the heaven.

11 Thou art Lord of all things, and there is no man that can resist thee, which art the Lord.

12 Thou knowest all things, and thou knowest, Lord, that it was neither in contempt nor pride, nor for any desire of glory, that I did not bow down to proud Aman.

13 For I could have been content with good will for the salvation of Israel to kiss the soles of his feet.

14 But I did this, that I might not prefer the glory of man above the glory of God: neither will I worship any but thee, O God, neither will I do it in pride.

15 And now, O Lord God and King, spare thy people: for their eyes are upon us to bring us to nought; yea, they desire to destroy the inheritance, that hath been thine from the beginning.

16 Despise not the portion which thou hast delivered out of Egypt for thine own self.

17 Hear my prayer, and be merciful unto thine inheritance: turn our sorrow into joy, that we may live, O Lord, and praise thy name: and destroy not the mouths of them that praise thee, O Lord.

18 All Israel in like manner cried most earnestly unto the Lord, because their death was before their eyes.

CHAP. XIV.

The prayer of queen Esther for herself and her people.

QUEEN Esther also being in fear of death, resorted unto the Lord:

2 And laid away her glorious apparel, and put on the garments of anguish and mourning: and instead of precious ointments, she covered her head with ashes and dung, and she humbled her body greatly, and all the places of her joy she filled with her torn hair.

3 And she prayed unto the Lord God of Israel, saying, O my Lord, thou only art our King: help me, desolate woman, which have no helper but thee:

4 For my danger is in my hand.

5 From my youth up I have heard in the tribe of my family, that thou, O Lord, tookest Israel from among all people, and our fathers from all their predecessors, for a perpetual inheritance, and thou hast performed whatsoever thou didst promise them.

6 And now we have sinned before thee: therefore hast thou given us into the hands of our enemies,

7 Because we worshipped their gods: O Lord, thou art righteous.

8 Nevertheless it satisfieth them not, that we are in bitter captivity: but they have stricken hands with their idols,

9 That they will abolish the thing that thou with thy mouth hast ordained, and destroy thine inheritance, and stop the mouth of them that praise thee, and quench the glory of thy house, and of thine altar,

10 And open the mouths of the heathen to set forth the praises of the idols, and to magnify a fleshly king for ever.

11 O Lord, give not thy sceptre unto them that be nothing, and let them not laugh at our fall; but turn their device upon themselves, and make him an example, that hath begun this against us.

12 Remember, O Lord, make thyself known in time of our affliction, and give me boldness, O King of the nations, and Lord of all power.

13 Give me eloquent speech in my mouth before the lion: turn his heart to hate him that fighteth against us, that there may be an end of him, and of all that are like minded to him:

14 But deliver us with thy hand, and help me that am desolate, and which have no other helper but thee.

15 Thou knowest all things, O Lord; thou knowest that I hate the glory of the unrighteous, and abhor the bed of the uncircumcised, and of all the heathen.

16 Thou knowest my necessity: for I abhor the sign of my high estate, which is upon my head in the days wherein I shew myself, and that I abhor it as a menstruous rag, and that I wear it not when I am private by myself.

17 And that thy handmaid hath not eaten at Aman's table, and that I have not greatly esteemed the king's feast, nor drunk the wine of the drink-offerings.

18 Neither had thy handmaid any joy since the day that I was brought hither to this present, but in thee, O Lord God of Abraham.

19 O thou mighty God above all, hear the voice of the forlorn, and deliver us out of the hands of the mischievous, and deliver me out of my fear.

CHAP. XV.

6 Esther cometh into the king's presence. 7 He looketh angrily, and she fainteth. 8 The king taketh her up and comforteth her.

AND upon the third day, when she had ended her prayer, she laid away her mourning garments, and put on her glorious apparel.

2 And being gloriously adorned, after she had called upon God, who is the beholder and saviour of all things, she took two maids with her:

3 And upon the one she leaned, as carrying herself daintily;

4 And the other followed, bearing up her train.

5 And she was ruddy through the perfection of her beauty, and her countenance was cheerful and very amiable: but her heart was in anguish for fear.

6 Then having passed through all the doors, she stood before the king, who sat upon his royal throne, and was clothed with all his robes of majesty, all glittering with gold and precious stones: and he was very dreadful.

¹ Esth. 4, 5, 16, 17
² See Esth. 5, 1.
³ ch. 13, 8.
⁴ 1 Sam. 28, 21. Job 13, 14. Ps. 119, 109.
⁵ Ps. 71, 17, & 78, 3, 4.
⁶ Ps. 78, 5. Ps. 79, 1.
⁷ Dan. 5, 4. Gr. vain things. Gr. be not.
⁸ Ps. 50, 9. Or, gods.
⁹ Ps. 120, 3.
¹⁰ Or, be settled.
¹¹ Ps. 115, 12.
¹² Dan. 4, 35.
¹³ Esth. 3, 2, 5.
¹⁴ See Rom. 9, 3, & 10, 1.
¹⁵ Joel 2, 17.
¹⁶ Deut. 32, 9.
¹⁷ Ps. 118, 17. Or, shut, or stop not.
¹⁸ Gr. mightily.

7 Then lifting up his countenance that shone with majesty, he looked very fiercely upon her: and the queen fell down, and was pale, and fainted, and bowed herself upon the head of the maid that went ^{before} her.

8 Then ^{God} changed the spirit of the king into mildness, who ⁱⁿ a fear leaped from his throne, and took her in his arms, till she came to herself again, and comforted her with loving words, and said unto her,

9 Esther, what is the matter? I am thy brother, be of good cheer:

10 Thou shalt not die, though ^{four} commandment be ^{gen-}eral: come near.

11 And ^{so} he held up his golden sceptre, and laid it upon her neck,

12 And embraced her, and said, Speak unto me.

13 Then said she unto him, I saw thee, my lord, as an angel of God, ^{and} my heart was troubled for fear of thy majesty.

14 For wonderful art thou, lord, and thy countenance is full of grace.

15 And as she was speaking, ^{she} fell down for faintness.

16 Then the king was troubled, and all his servants ^{com-}forted her.

CHAP. XVI.

The letter of Artaxerxes, wherein he taketh Aman, and revoketh the decree procured by Aman to destroy the Jews, and commandeth the day of their deliverance to be kept holy.

THE great king Artaxerxes unto the princes and governors of a hundred and seven and twenty provinces from India unto Ethiopia, and unto all ^{our} faithful subjects, greeting.

2 Many, the more often they are honoured with the great bounty of ^{their} gracious princes, the more proud they are waxen,

3 And endeavour ^{to} hurt not our subjects only, but not being able to bear abundance, do take in hand to practise also against those that do them good:

4 And take not only thankfulness away from among men, but also lifted up with the glorious words of ^{lewd} persons, ^{that} were never good, they think to escape the justice of God, ^{that} seeth all things, and hateth evil.

5 Oftentimes also fair speech ^{of} those that are put in trust to manage their friends' affairs, hath caused many that are in authority to be partakers of innocent blood, and hath enwrapped them in remediless calamities:

6 Beguiling with the falsehood and deceit of their lewd disposition ^{the} innocency and goodness of princes.

7 Now ye may see this, as we have declared, not so much by ancient histories, as ye may, if ye search what hath been wickedly done of late through the pestilent behaviour of them ^{that} are unworthily placed in authority.

⁸ Or, with her, or, by her.
⁹ Pr. 21. 1.
¹⁰ Gr. in an agony.

¹¹ Esth. 4. 16.
¹² Or, as well thine as mine.
¹³ Esth. 3. 2.

¹⁴ ver. 7.

¹⁵ Or, she fell in a swoon.
¹⁶ ver. 8.

Jos. Ant. lib. 11, c. 6.

¹⁷ Or, well affected to our state.
¹⁸ Gr. their bene-factors.
¹⁹ Esth. 3. 8, 9.
²⁰ 1. & 5.
²¹ 13, 14.
²² Or, needy.

²³ Or, that never tasted prosperity.
²⁴ Or, of our friends put in trust to manage the affairs.

²⁵ Esth. 3. 10, 11.
²⁶ Esth. 3. 1.

²⁷ 1 Tim. 3. 2.

²⁸ Esth. 3. 1.

²⁹ ch. 12. 6. & 13. 4, 5, 6, 7.

³⁰ See ch. 13. 4, 5.

³¹ Or, prospered.
³² Esth. 3. 12.

³³ Esth. 7. 9, 10.

³⁴ Esth. 8. 9, 10, 11, 12, 13, 14.

³⁵ Esth. 9. 17, 18, 19.

³⁶ ver. 13. 14, 15.

³⁷ See Daniel 3. 29.

8 And we must take care for the time to come, that our kingdom may be ^{quiet} and peaceable for all men,

9 Both by changing our purposes, and always judging things that are evident with more equal proceeding.

10 For Aman, a Macedonian, the son of Amadatha, being indeed a stranger from the Persian blood, and far distant from our goodness, and as a stranger received of us,

11 ^{Had} so far forth obtained the favour that we shew toward every nation, as that he was called our father, and was continually honoured of all men, as the next person unto the king.

12 But he, not bearing his great dignity, went about to deprive us of our kingdom and life:

13 ^{Having} by manifold and cunning deceits sought of us the destruction as well of Mardocheus, who saved our life, and continually procured our good, as also of blameless Esther, partaker of our kingdom, with their whole nation.

14 For by these means he thought, finding us destitute of friends, to have translated the kingdom of the ^{Persians} to the Macedonians.

15 But we find that the Jews, whom this wicked wretch hath delivered to utter destruction, ^{are} no evil-doers, but live by most just laws:

16 And that they be children of the most high and most mighty living God, who hath ^{ordered} the kingdom both unto us and to our progenitors in the most excellent manner.

17 Wherefore ye shall do well not to put in execution ^{the} letters sent unto you by Aman the son of Amadatha.

18 For he, that was the worker of these things, ^{is} hanged at the gates of Susa with all his family: God, who ruleth all things, speedily rendering vengeance to him according to his deserts.

19 ^{Therefore} ye shall publish the copy of this letter in all places, that the Jews may freely live after their own laws.

20 And ye shall aid them, that even the same day, being the thirteenth day of the twelfth month Adar, they may be avenged on them, who in the time of their affliction shall set upon them.

21 For Almighty God hath turned to joy unto them ^{the} day wherein the chosen people should have perished.

22 Ye shall therefore among your solemn feasts keep it a high day with all feasting:

23 That both now and hereafter there may be safety to us, and the well-affected Persians; ^{but} to those which do conspire against us, a memorial of destruction.

24 ^{Therefore} every city and country whatsoever, which shall not do according to these things, shall be destroyed without mercy, with fire and sword, and shall be made not only unpassable for men, but also most hateful to wild beasts and fowls for ever.

The WISDOM of SOLOMON.

CHAP. I.

4 To whom God showeth himself, and wisdom herself. 6 An evil speaker cannot lie hid. 12 We procure our own destruction: for God created not death.

LOVE ^{righteousness}, ye that be judges of the earth: think of the Lord with a good (heart,) and in simplicity of heart seek him.

2 For he will be found of them ^{that} tempt him not; and sheweth himself unto such as do not ^{distrust} him.

3 For froward thoughts separate from God: and his power, when it is tried, ^{reproveth} the unwise.

4 For into a malicious soul wisdom shall not enter; nor dwell in the body that is subject unto sin.

5 ^{For} the holy spirit of discipline will flee deceit, and remove from thoughts that are without understanding, and ^{will} not abide when unrighteousness cometh in.

6 For wisdom is a ^{loving} spirit; and will not acquit a blasphemer of his ^{words}; for God is witness of his reins, and a true beholder of his heart, and a hearer of his tongue.

7 For the Spirit of the Lord filleth the world: and that which ^{containeth} all things, hath knowledge of the voice.

8 Therefore he that speaketh unrighteous things ^{cannot} be hid: neither shall vengeance, when it punisheth, pass by him.

¹ Deut. 1. 16.

² 1 Kings 3. 3.

³ Isa. 56. 1.

⁴ Ps. 95. 9.

⁵ Deut. 4. 29.

⁶ Chron. 15. 4.

⁷ Or, maketh manifest.

⁸ Jer. 4. 22.

⁹ Or, is rebuked, or sheweth itself.

¹⁰ Gal. 5. 22.

¹¹ Or, lips.

¹² Or, upholdeth.

¹³ Jer. 23. 24.

¹⁴ Or, re-proving.

¹⁵ 1 Cor. 10. 10.

¹⁶ Or, slandereth.

¹⁷ Deut. 4. 23, 24.

¹⁸ Ezek. 33. 11.

¹⁹ Rev. 4. 11.

²⁰ Rom. 5. 12.

CHAP. II.

1 *The wicked think this life short, and of no other after this. 6 Therefore, they will take their pleasure in this, and conspire against the just. 21 What that is which doth blind them.*

FOR the *ungodly* said, reasoning with themselves, but not aright, ¹Our life is short and tedious, ²and in the death of a man there is no remedy: neither was there any man known to have returned from the grave.

2 For we are born at all adventure: and we shall be hereafter as though we had never been: for the breath in our nostrils is as smoke, and a little spark in the moving of our heart:

3 Which being extinguished, ³our body shall be turned into ashes, and our spirit shall vanish as the ⁴soft air,

4 And our name shall be forgotten in time, and no man shall have our works in remembrance, and our life shall pass away as the trace of a cloud, and shall be dispersed as the mist that is driven away with the beams of the sun, and ⁵overcome with the heat thereof.

5 ⁶For our time is a very shadow that passeth away; and after our end there is no returning: for ⁷it is fast sealed, so that no man cometh again.

6 Come on therefore, let us enjoy the good things ⁸that are present: and let us ⁹speedily use the creatures like as in youth.

7 Let us fill ourselves with costly wine and ointments: and let no flower of the spring pass by us.

8 Let us crown ourselves with rose-buds, ¹⁰before they be withered.

9 Let none of us go without his part of our ¹¹voluptuousness: let us leave tokens of our joyfulness in every place: ¹²for this is our portion, and our lot is this.

10 ¹³Let us oppress the poor righteous man, let us not spare the widow, nor reverence the ancient gray hairs of the aged.

11 Let our strength be the law of justice: for that which is feeble is found to be nothing worth.

12 Therefore ¹⁴let us lie in wait for the righteous; because he is not for our turn, and he is clean contrary to our doings: he upbraideth us with our offending the law, and objecteth to our infamy the transgressions of our education.

13 ¹⁵He professeth to have the knowledge of God, and he calleth himself the child of the Lord.

14 He was made to ¹⁶reprove our thoughts.

15 ¹⁷He is grievous unto us even to behold: for his life is not like other men's, his ways are of another fashion.

16 We are esteemed of him as ¹⁸counterfeits: he abstaineth from our ways as from filthiness: he pronounceth ¹⁹the end of the just to be blessed, and maketh his boast that God is his father.

17 Let us see if his words be true: and let us prove what shall happen in the end of him.

18 For if the just man be the ²⁰son of God, he will help him, and deliver him from the hand of his enemies.

19 Let us ²¹examine him with despitefulness and torture, that we may know his meekness, and prove his patience.

20 Let us condemn him with a shameful death: for by his own saying he shall be respected.

21 Such things they did imagine, ²²and were deceived: for their own wickedness hath blinded them.

22 As for the mysteries of God, ²³they knew them not: neither hoped they for the wages of righteousness, nor ²⁴discerned a reward for blameless souls.

23 For God created man to be immortal, and made him to be an ²⁵image of his own eternity.

24 ²⁶Nevertheless, through envy of the devil came death into the world: and they that do hold of his side do find it.

CHAP. III.

1 *The godly are happy in their death, and in their troubles: the wicked are not, nor their children. 13 But they that are pure, are happy, though they have no children: for the adulterer and his seed shall perish.*

BUT ¹the souls of the righteous are in the hand of God, and there shall no torment touch them.

2 ²In the sight of the unwise they seemed to die: and their departure is taken for misery,

3 And their going from us to be utter destruction: but they are in peace.

4 For though they be punished in the sight of men, yet is their ³hope full of immortality.

4 Or, benefited. Ex. 16. 4. Deut. 8. 2. 6 Or, meet. 7 1 Pet. 1. 7. 8 Matt. 13. 43. 9 Matt. 19. 28. 1 Cor. 6. 2. 2 Or, and such as be faithful shall remain with him in love. 3 Or, oppressed. 4 1 Chr. 29. 15. 5 Or, he. 6 Isa. 32. 13. 7 1 Cor. 15. 32. 8 Or, earnestly. 9 Isa. 40. 7. 10 Or, jollity. 11 1 Cor. 17. 14. 12 Isa. 1. 17. 13 Ps. 10. 9. 14 ch. 14. 22. 15 John 7. 7. 16 Eph. 5. 13. 17 Isa. 53. 3. 18 Or, false coin. 19 Ps. 37. 37. 20 Ps. 22. 9. 21 Matt. 27. 43. 22 Jer. 11. 19. 23 Ps. 50. 21. 24 2 Thess. 1. 8. 25 Or, preferred, or, esteemed the reward. 26 Gen. 1. 26. 27. 28 5. 1. 29 Eccles. 17. 3. 30 Gen. 3. 13. 31 Deut. 33. 3. 32 ch. 5. 4. 33 Rom. 8. 24. 34 2 Cor. 5. 1. 35 1 Pet. 1. 13. 36 4 Or, benefited. Ex. 16. 4. Deut. 8. 2. 37 Or, meet. 38 1 Pet. 1. 7. 39 Matt. 13. 43. 40 Matt. 19. 28. 41 1 Cor. 6. 2. 42 2 Or, and such as be faithful shall remain with him in love. 43 Or, oppressed. 44 1 Chr. 29. 15. 45 5 Or, he. 46 Isa. 32. 13. 47 1 Cor. 15. 32. 48 Or, earnestly. 49 Isa. 40. 7. 50 Or, jollity. 51 1 Cor. 17. 14. 52 Isa. 1. 17. 53 Ps. 10. 9. 54 ch. 14. 22. 55 John 7. 7. 56 Eph. 5. 13. 57 Isa. 53. 3. 58 Or, false coin. 59 Ps. 37. 37. 60 Ps. 22. 9. 61 Matt. 27. 43. 62 Jer. 11. 19. 63 Ps. 50. 21. 64 2 Thess. 1. 8. 65 Or, preferred, or, esteemed the reward. 66 Gen. 1. 26. 67 27. 68 5. 1. 69 Eccles. 17. 3. 70 Gen. 3. 13. 71 Deut. 33. 3. 72 ch. 5. 4. 73 Rom. 8. 24. 74 2 Cor. 5. 1. 75 1 Pet. 1. 13. 76 4 Or, benefited. Ex. 16. 4. 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Deut. 8. 2. 117 Or, meet. 118 1 Pet. 1. 7. 119 Matt. 13. 43. 120 Matt. 19. 28. 121 1 Cor. 6. 2. 122 2 Or, and such as be faithful shall remain with him in love. 123 Or, oppressed. 124 1 Chr. 29. 15. 125 5 Or, he. 126 Isa. 32. 13. 127 1 Cor. 15. 32. 128 Or, earnestly. 129 Isa. 40. 7. 130 Or, jollity. 131 1 Cor. 17. 14. 132 Isa. 1. 17. 133 Ps. 10. 9. 134 ch. 14. 22. 135 John 7. 7. 136 Eph. 5. 13. 137 Isa. 53. 3. 138 Or, false coin. 139 Ps. 37. 37. 140 Ps. 22. 9. 141 Matt. 27. 43. 142 Jer. 11. 19. 143 Ps. 50. 21. 144 2 Thess. 1. 8. 145 Or, preferred, or, esteemed the reward. 146 Gen. 1. 26. 147 27. 148 5. 1. 149 Eccles. 17. 3. 150 Gen. 3. 13. 151 Deut. 33. 3. 152 ch. 5. 4. 153 Rom. 8. 24. 154 2 Cor. 5. 1. 155 1 Pet. 1. 13. 156 4 Or, benefited. Ex. 16. 4. Deut. 8. 2. 157 Or, meet. 158 1 Pet. 1. 7. 159 Matt. 13. 43. 160 Matt. 19. 28. 161 1 Cor. 6. 2. 162 2 Or, and such as be faithful shall remain with him in love. 163 Or, oppressed. 164 1 Chr. 29. 15. 165 5 Or, he. 166 Isa. 32. 13. 167 1 Cor. 15. 32. 168 Or, earnestly. 169 Isa. 40. 7. 170 Or, jollity. 171 1 Cor. 17. 14. 172 Isa. 1. 17. 173 Ps. 10. 9. 174 ch. 14. 22. 175 John 7. 7. 176 Eph. 5. 13. 177 Isa. 53. 3. 178 Or, false coin. 179 Ps. 37. 37. 180 Ps. 22. 9. 181 Matt. 27. 43. 182 Jer. 11. 19. 183 Ps. 50. 21. 184 2 Thess. 1. 8. 185 Or, preferred, or, esteemed the reward. 186 Gen. 1. 26. 187 27. 188 5. 1. 189 Eccles. 17. 3. 190 Gen. 3. 13. 191 Deut. 33. 3. 192 ch. 5. 4. 193 Rom. 8. 24. 194 2 Cor. 5. 1. 195 1 Pet. 1. 13. 196 4 Or, benefited. Ex. 16. 4. Deut. 8. 2. 197 Or, meet. 198 1 Pet. 1. 7. 199 Matt. 13. 43. 200 Matt. 19. 28. 201 1 Cor. 6. 2. 202 2 Or, and such as be faithful shall remain with him in love. 203 Or, oppressed. 204 1 Chr. 29. 15. 205 5 Or, he. 206 Isa. 32. 13. 207 1 Cor. 15. 32. 208 Or, earnestly. 209 Isa. 40. 7. 210 Or, jollity. 211 1 Cor. 17. 14. 212 Isa. 1. 17. 213 Ps. 10. 9. 214 ch. 14. 22. 215 John 7. 7. 216 Eph. 5. 13. 217 Isa. 53. 3. 218 Or, false coin. 219 Ps. 37. 37. 220 Ps. 22. 9. 221 Matt. 27. 43. 222 Jer. 11. 19. 223 Ps. 50. 21. 224 2 Thess. 1. 8. 225 Or, preferred, or, esteemed the reward. 226 Gen. 1. 26. 227 27. 228 5. 1. 229 Eccles. 17. 3. 230 Gen. 3. 13. 231 Deut. 33. 3. 232 ch. 5. 4. 233 Rom. 8. 24. 234 2 Cor. 5. 1. 235 1 Pet. 1. 13. 236 4 Or, benefited. Ex. 16. 4. 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16 Thus the righteous that is dead shall condemn the ungodly which are living; and youth that is soon perfected, the many years and old age of the unrighteous.

17 For they shall see the end of the wise, and shall not understand what God in his counsel hath decreed of him, and to what end the Lord hath set him in safety.

18 They shall see him, and despise him; but God shall laugh them to scorn: and they shall hereafter be a vile carcass, and a reproach among the dead for evermore.

19 For he shall rend them, and cast them down headlong, that they shall be speechless; and he shall shake them from the foundation; and they shall be utterly laid waste, and be in sorrow; and their memorial shall perish.

20 And when they cast up the accounts of their sins, they shall come with fear: and their own iniquities shall convince them to their face.

CHAP. V.

1 The wicked shall wonder at the godly, and confess their error, and the vanity of their lives. 15 God will reward the just, and war against the wicked.

THEN shall the righteous man stand in great boldness before the face of such as have afflicted him, and made no account of his labours.

2 When they see it, they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for.

3 And they repenting and groaning for anguish of spirit shall say within themselves, This was he, whom we had sometimes in derision, and a proverb of reproach:

4 We fools accounted his life madness, and his end to be without honour:

5 How is he numbered among the children of God, and his lot is among the saints!

6 Therefore have we erred from the way of truth, and the light of righteousness hath not shined unto us, and the sun of righteousness rose not upon us.

7 We wearied ourselves in the way of wickedness and destruction: yea, we have gone through deserts, where they lay no way: but as for the way of the Lord, we have not known it.

8 What hath pride profited us? or what good hath riches with our vaunting brought us?

9 All those things are passed away like a shadow, and as a post that hasteth by;

10 And as a ship that passeth over the waves of the water, which when it is gone by, the trace thereof cannot be found, neither the pathway of the keel in the waves;

11 Or as when a bird hath flown through the air, there is no token of her way to be found, but the light air being beaten with the stroke of her wings, and parted with the violent noise and motion of them, is passed through, and therein afterward no sign where she went is to be found:

12 Or like as when an arrow is shot at a mark, it parteth the air, which immediately cometh together again, so that a man cannot know where it went through:

13 Even so we in like manner, as soon as we were born, began to draw to our end, and had no sign of virtue to shew; but were consumed in our own wickedness.

14 For the hope of the ungodly is like dust that is blown away with the wind; like a thin froth that is driven away with the storm; like as the smoke which is dispersed here and there with a tempest, and passeth away as the remembrance of a guest that tarrieth but a day.

15 But the righteous live for evermore; their reward also is with the Lord, and the care of them is with the Most High.

16 Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with his right hand shall he sever them, and with his arm shall he protect them.

17 He shall take to him his jealousy for complete armour, and make the creature his weapon for the revenge of his enemies.

18 He shall put on righteousness as a breastplate, and true judgment instead of a helmet.

19 He shall take holiness for an invincible shield.

20 His severe wrath shall he sharpen for a sword, and the world shall fight with him against the unwise.

21 Then shall the right-aiming thunderbolts go abroad; and from the clouds, as from a well-drawn bow, shall they fly to the mark.

1 Matt.

12, 41, 42.

* Job

38, 22, 23.

† Ps

11. 6.

2 Ps.

2. 4. &

37. 13.

Prov.

1. 26.

3 Or,

to the

casting

up of

the

account

1 Tim.

3. 13.

2 Ps.

11. 6.

3 Or,

parable

4 ch.

3. 2.

5 John

1. 12.

6 Mal.

4. 2.

7 Or,

filled

our-

selves,

or, sur-

fined.

8 James

4. 6.

9 1 Chron.

29. 15.

ch. 2. 5.

* Ps.

77. 19.

† Prov.

30. 19.

† Or,

filieth.

† Or,

nurture

† Rom.

13. 8, 10.

1 ch.

5. 16.

† Ps.

58. 3.

1 Job

8. 9.

2 Gr.

thistle-

down.

3 Or,

chaff.

4 Ps.

1. 4. &

103. 14.

5 John

14. 19.

6 Or,

palace,

unless

the

word

be

taken

im-

proper-

ly, as 2

Mac.

2. 17.

7 Isa.

59. 16, 17.

8 Or,

equity.

9 Ps.

90. 11.

1 Gen.

2. 7.

2 Job

10. 10.

22 *And hailstones full of wrath shall be cast as out of a stone-bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them.

23 Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill-dealing shall overthrow the throne of the mighty.

CHAP. VI.

1 Kings must give ear: they have their power from God, who will not spare them. 12 Wisdom is soon found. 21 Princes must seek for it: for a wise prince is the stay of his people.

HEAR therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth.

2 Give ear, ye that rule the people, and glory in the multitude of nations.

3 For power is given you of the Lord, and sovereignty from the Highest, who shall try your works, and search out your counsels.

4 Because, being ministers of his kingdom, ye have not judged aright, nor kept the law, nor walked after the counsel of God;

5 Horribly and speedily shall he come upon you: for a sharp judgment shall be to them that be in high places.

6 For mercy will soon pardon the meanest: but mighty men shall be mightily tormented.

7 For he which is Lord over all shall fear no man's person, neither shall he stand in awe of any man's greatness: for he hath made the small and great, and careth for all alike.

8 But a sore trial shall come upon the mighty.

9 Unto you therefore, O kings, do I speak, that ye may learn wisdom, and not fall away:

10 For they that keep holiness holily, shall be judged holy; and they that have learned such things shall find what to answer.

11 Wherefore set your affection upon my words; desire them, and ye shall be instructed.

12 Wisdom is glorious, and never fadeth away: yea, she is easily seen of them that love her, and found of such as seek her.

13 She preventeth them that desire her, in making herself first known unto them.

14 Whoso seeketh her fearly shall have no great travail: for he shall find her sitting at his doors.

15 To think therefore upon her is perfection of wisdom: and whoso watcheth for her shall quickly be without care.

16 For she goeth about seeking such as are worthy of her, sheweth herself favourably unto them in the ways, and meeteth them in every thought.

17 For the very true beginning of her is the desire of discipline; and the care of discipline is love:

18 And love is the keeping of her laws; and the giving heed unto her laws is the assurance of incorruption;

19 And incorruption maketh us near unto God:

20 Therefore the desire of wisdom bringeth to a kingdom.

21 If your delight be then in thrones and sceptres, O ye kings of the people, honour wisdom, that ye may reign for evermore.

22 As for wisdom, what she is, and how she came up, I will tell you, and will not hide mysteries from you: but will seek her out from the beginning of her nativity, and bring the knowledge of her into light, and will not pass over the truth.

23 Neither will I go with consuming envy; for such a man shall have no fellowship with wisdom.

24 But the multitude of the wise is the welfare of the world: and a wise king is the upholding of the people.

25 Receive therefore instruction through my words, and it shall do you good.

CHAP. VII.

1 All men have their beginning and end alike: he preferred wisdom before all things else. 15 God gave him all the knowledge which he had. 22 The praise of wisdom.

I MYSELF also am a mortal man, like to all, and the offspring of him that was first made of the earth;

2 And in my mother's womb was fashioned to be flesh in the time of ten months, being compacted in blood, of the seed of man, and the pleasure that came with sleep.

3 And when I was born, I drew in the common air, and fell upon the earth, which is of like nature, and the first voice which I uttered was crying, as all others do.

4 I was nursed in ³swaddling-clothes, and that with cares.

5 For there is no king that had any other beginning of birth.

6 ⁴For all men have one entrance into life, and the like going out.

7 ⁵Wherefore I prayed, and understanding was given me: I called upon God, and the spirit of wisdom came to me.

8 I preferred her before sceptres and thrones, and esteemed riches nothing in comparison of her.

9 Neither compared I unto her any ⁶precious stone, because all gold in respect of her is as a little sand, and silver shall be counted as clay before her.

10 I loved her above health and beauty, and chose to have her instead of light: for the light that cometh from her never goeth out.

11 ⁷All good things together came to me with her, and innumerable riches in her hands.

12 And I rejoiced in *them* all, because wisdom goeth before them: and I knew not that she was the mother of them.

13 I learned ⁸diligently, and do communicate *her* ⁹liberally: I do not hide her riches.

14 For she is a treasure unto men, that never faileth: which they that ¹⁰use become the friends of God, being commended for the gifts that come from learning.

15 [†]God hath granted me to speak as I would, and to conceive as is meet for the things that [†]are given me: because it is he that leadeth unto wisdom, and directeth the wise.

16 For in his hand are both we and our words; ^{||}all wisdom also, and knowledge of workmanship.

17 For he hath given me certain knowledge of the things that are, namely, to know how [†]the world was made, and the operation of the elements:

18 The beginning, ending, and midst of the times: the alterations of the turnings of *the sun*, and [†]the change of seasons:

19 The [†]circuits of years, and the positions of stars:

20 The natures of living creatures, and the furies of wild beasts: the violence of winds, and the reasonings of men: the diversities of plants, and the virtues of roots:

21 And all such things as are [†]either secret or manifest, them I know.

22 For wisdom, which is the worker of all things, taught me: for in her is an understanding spirit, holy, [†]one only, manifold, subtil, lively, clear, undefiled, plain, not subject to hurt, loving the thing that is good, quick, which cannot be letted, ready to do good,

23 [†]Kind to man, steadfast, sure, free from care, having all power, overseeing all things, and going through all understanding, pure and most subtil spirits.

24 For wisdom is more moving than any motion: she passeth and goeth through all things by reason of her pureness.

25 For she is the [†]breath of the power of God, and a pure [†]influence flowing from the glory of the Almighty: therefore can no defiled thing fall into her.

26 For she is the [†]brightness of the everlasting light, the unspotted mirror of the power of God, and [†]the image of his goodness.

27 And being but one, she can do all things: and remaining in herself, she [†]maketh all things new: and in all ages entering into holy souls, she maketh them friends of God, and prophets.

28 [†]For God loveth none but him that dwelleth with wisdom.

29 For she is more beautiful than the sun, and above all the order of stars: being compared with the light, she is found before it.

30 For after this cometh night: but vice shall not prevail against wisdom.

CHAP. VIII.

2 *He is in love with wisdom: for he that hath it, hath every good thing.*
21 *It cannot be had but from God.*

WISDOM reacheth from one end to another mightily: and [†]sweetly doth she order all things.

2 I loved her, [†]and sought *her* out from my youth: I desired [†]to make *her* my spouse, and I was a lover of her beauty.

⁴ Ps.
45. 7.
⁵ Or,
teacher.
⁶ Or,
chooser.
⁷ Prov.
3. 14, 15.
⁸ Ex.
31. 3, 6.
⁹ 2 Pet.
1. 5, 6, 7.
¹⁰ Rom.
5. 4.
[†] Acts
1. 7.
^{||} Ex.
24. 1.
[†] Job
29. 8,
9, 10.
[†] Job
40. 4.
[†] Or,
govern.
⁴ Or,
appear.
⁵ Or,
being
entered
into my
house.
⁶ Prov. 3.
3, & 6.
21. & 7.
3.
⁷ Prov.
8. 13.
⁸ Or,
fame.
⁹ Or,
marry
her.
[†] James
1. 17.
[†] Or,
went.
[†] Ps.
138. 1.
[†] Or,
vapour.
[†] Or,
stream.
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ably.
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2. 4.
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⁴ Job
1. 21.
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Prov. 3.
14, 15.
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[†] Or,
to marry
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myself.

⁴ Job
1. 21.
[†] Tim.
3. 7.
[†] 1 Kings
3. 11, 12.
[†] Gr.
stone of ines-
timable
price.
Prov. 3.
14, 15.
[†] 1 Kings
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6. 33.
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without
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[†] Heb.
11. 3.
[†] Gen.
8. 22.
[†] Ps.
19. 6.
[†] Deut.
29. 29.
[†] Or,
vapour

10 O send her out of thy holy heavens, and from the throne of thy glory, that being present she may labour with me, that I may know what is pleasing unto thee.

11 For she knoweth and understandeth all things, and she shall lead me soberly in my doings, and preserve me in her power.

12 So shall my works be acceptable, and then shall I judge thy people righteously, and be worthy to sit in my father's seat.

13 For *what man is he that can know the counsel of God? or who can think what the will of the Lord is?

14 For the thoughts of mortal men are †miserable, and our devices are but uncertain.

15 For the corruptible body presseth down the soul, and †the earthly tabernacle weigheth down the mind that museth upon many things.

16 And hardly do we guess aright at things that are upon earth, and with labour do we find the things that are †before us: †but the things that are in heaven who hath searched out?

17 And thy counsel who hath known, except thou give wisdom, and send thy †Holy Spirit from above?

18 For so the ways of them which lived on the earth were reformed, and men were taught the things that are †leasing unto thee, and were saved through wisdom.

CHAP. X.

What wisdom did for Adam, Noe, Abraham, Lot, and against the five cities, for Jacob, Joseph, Moses, and the Israelites.

SHE preserved †the first-formed father of the world, that was created alone, and brought him out of his fall,

2 And †gave him power to rule all things.

3 †But when the unrighteous went away from her in his anger, he perished also in the fury wherewith he murdered his brother.

4 For whose cause the earth †being drowned with the flood, wisdom again preserved it, †and directed the course of the righteous in a piece of wood of small value.

5 Moreover, †the nations in their wicked conspiracy being confounded, she found out the righteous, and preserved him blameless unto God, and †kept him strong †against his tender compassion toward his son.

6 When the ungodly perished, †she delivered the righteous man, who fled from the fire which fell down upon †the †five cities.

7 Of whose wickedness even to this day the waste land that smoketh is a testimony, and plants bearing fruit that never come to ripeness: and a †standing pillar of salt is a monument of an unbelieving soul.

8 For regarding not wisdom, they gat not only this hurt, that they knew not the things which were good; but also left behind them to the world a memorial of their foolishness: so that in the things wherein they offended they could not so much as be hid.

9 But wisdom delivered from pain those that attended upon her.

10 †When the righteous fled from his brother's wrath, she guided him in right paths, shewed him the kingdom of God, and gave him knowledge of holy things, made him rich in his travels, and multiplied the fruit of his labours.

11 †In the covetousness of such as oppressed him she stood by him, and made him rich.

12 She defended him from his enemies, and kept him safe from those that lay in wait, †and in a sore conflict she gave him the victory; that he might know that godliness is stronger than all.

13 †When the righteous was sold, she forsook him not, but delivered him from sin: she went down with him into the pit,

14 And left him not in bonds, till she brought him the sceptre of the kingdom, and †power against those that oppressed him: as for them that had accused him, she shewed them to be liars, and gave him perpetual glory.

15 She delivered the †righteous people and blameless seed †from the nation that oppressed them.

16 She entered into the soul of the servant of the Lord, and †withstood dreadful kings in wonders and signs;

17 Rendered to the righteous a reward of their labours, guided them in a marvellous way, and was unto them for a covert by day, and a †light of stars in the night season;

18 †Brought them through the Red Sea, and led them through much water:

19 But †she drowned their enemies, and cast them up out of the bottom of the deep.

20 Therefore the righteous spoiled the ungodly, and †praised thy holy name, O Lord, and magnified with one accord thy hand that fought for them.

21 For wisdom †opened the mouth of the dumb and made the tongues of them that cannot speak eloquent.

CHAP. XI.

5 The Egyptians were punished, and the Israelites reserved in the same thing. 15 They were plagued by the same things wherein they sinned. 20 God could have destroyed them otherwise, but he is merciful to all.

SHE prospered their works in the hand of †the holy prophet. 2 †They went through the wilderness that was not inhabited, and pitched tents in places where there lay no way.

3 †They stood against their enemies, and were avenged of their adversaries.

4 When they were thirsty, they called upon thee, †and water was given them out of the flinty rock, and their thirst was quenched out of the hard stone.

5 For by what things their enemies were punished, by the same they in their need were benefited.

6 For instead of a fountain of a perpetual running river †troubled with foul blood,

7 For a manifest reproof of that commandment, †whereby the infants were slain, thou gavest unto them abundance of water by a means which they hoped not for:

8 Declaring by that thirst then †how thou hadst punished their adversaries.

9 For when they were tried, albeit but in mercy chastised, they knew how the ungodly were judged in wrath and tormented, thirsting in another manner than the just.

10 For these thou didst admonish and try, †as a father: but the other, as a severe king, thou didst condemn and punish.

11 Whether they were absent or present, they were vexed alike.

12 For a double grief came upon them, and a groaning for the remembrance of things past.

13 For when they heard by their own punishments the other to be benefited, they †had some feeling of the Lord.

14 For whom they rejected with scorn, when he was long before thrown out at the casting forth of the infants, him in the end, when they saw what came to pass, they admired.

15 But for †the foolish devices of their wickedness, where-with being deceived they worshipped serpents void of reason, and vile beasts, thou didst send a multitude of unreasonable beasts upon them for vengeance;

16 That they might know, that †wherewithal a man sinneth, by the same also shall he be punished.

17 For thine Almighty hand, that made the world of matter †without form, wanted not means to send among them a multitude of bears, or fierce lions.

18 Or unknown †wild beasts, full of rage, newly created, breathing out either a fiery vapour, or filthy scents of scattered smoke, or shooting horrible sparkles out of their eyes:

19 Whereof not only the harm might despatch them at once, but also the terrible sight utterly destroy them.

20 Yea, and without these might they have fallen down with one blast, being persecuted of vengeance, and scattered abroad through the breath of thy power: but thou hast ordered all things in measure and number and weight.

21 For thou canst shew thy great strength at all times when thou wilt; and who may withstand †the power of thine arm?

22 For the whole world before thee is as a †little grain of the balance, yea, as a drop of the morning dew that falleth down upon the earth.

23 But thou hast mercy upon all; for thou canst do all things, and †winkest at the sins of men, because they should amend.

24 For thou lovest all the things that are, †and abhorrest nothing which thou hast made. for never wouldest thou have made any thing, if thou hadst hated it.

25 And how could any thing have endured, if it had not been thy will? or been preserved, if not called by thee?

26 But †thou sparest all: for they are thine, O Lord, thou lover of souls.

9 Ex. 14.
21. 22.
Ps. 78. 13.
* Ex.
14. 28.
† Ex.
15. 1.
† Isa.
35. 6.
* Or, by her power, or, glory.
* Isa. 40. 13.
Rom. 11. 34.
† Cor. 2. 16.
† Or, fearful
† 2 Cor. 5. 1.
† Gr. at hand.
† Job 11. 7.
* Isa. 63. 11.
† Luke 3. 38.
† Gen. 1. 28.
† Gen. 1. 8.
† Gen. 7. 21.
† Heb. 11. 7.
† Gen. 11. 9.
† Gen. 22. 10.
† Or, in.
† Gen. 12. 16.
* Gr. Pentapolis.
† Gen. 14. 8.
† Gen. 19. 26.
† ch. 12. 23.
† Gen. 1. 2.
† Lev. 25. 22.
Deut. 32. 24.
2 Kings 17. 25.
† Pa. 39. 13.
† Or, little weight.
† Isa. 40. 15.
† Acts 17. 30.
† Gen. 1. 31.
† ch. 12. 16.
* Or, name.

CHAP. XII.

1 God did not destroy those of Chanan all at once. 12 If he had done so, who could control him? 19 But by sparing them, he taught us. 27 They were punished with their gods.

FOR thine incorruptible Spirit is in all things.

2 Therefore chasteneth thou them by little and little that offend, and warnest them by putting them in remembrance wherein they have offended, that leaving their wickedness they may believe on thee, O Lord.

3 For it was thy will to destroy by the hands of our fathers both those old inhabitants of thy holy land,

4 Whom thou hatedst for doing most odious works of witchcrafts, and wicked sacrifices;

5 And also those merciless murderers of children, and devourers of man's flesh, and the feasts of blood,

6 With their priests out of the midst of their idolatrous crew, and the parents that killed with their own hands souls destitute of help:

7 That the land, which thou esteemedst above all other, might receive a worthy colony of God's children.

8 Nevertheless, even those thou sparedst as men, and didst send wasps, forerunners of thy host, to destroy them by little and little.

9 Not that thou wast unable to bring the ungodly under the land of the righteous in battle, or to destroy them at once with cruel beasts, or with one rough word:

10 But executing thy judgments upon them by little, and little, thou gavest them place of repentance, not being ignorant that they were a naughty generation, and that their malice was bred in them, and that their cogitation would never be changed.

11 For it was a cursed seed from the beginning; neither didst thou for fear of any man give them pardon for those things wherein they sinned.

12 For who shall say, What hast thou done? or who shall withstand thy judgment? or who shall accuse thee for the nations that perish, whom thou hast made? or who shall come to stand against thee, to be revenged for the unrighteous men?

13 For neither is there any God but thou that careth for all, to whom thou mightest shew that thy judgment is not unright.

14 Neither shall king or tyrant be able to set his face against thee for any of whom thou hast punished.

15 Forsomuch then as thou art righteous thyself, thou orderest all things righteously: thinking it not agreeable with thy power to condemn him that hath not deserved to be punished.

16 For thy power is the beginning of righteousness, and because thou art the Lord of all, it maketh thee to be gracious unto all.

17 For when men will not believe that thou art of a full power, thou shewest thy strength, and among them that know it thou makest their boldness manifest.

18 But thou, mastering thy power, judgest with equity, and orderest us with great favour: for thou mayest use power when thou wilt.

19 But by such works hast thou taught thy people that the just man should be merciful, and hast made thy children to be of a good hope, that thou givest repentance for sins.

20 For if thou didst punish the enemies of thy children, and the condemned to death, with such deliberation, giving them time and place, whereby they might be delivered from their malice:

21 With how great circumspection didst thou judge thine own sons, unto whose fathers thou hast sworn, and made covenants of good promises?

22 Therefore, whereas thou dost chasten us, thou scourgest our enemies a thousand times more, to the intent that, when we judge we should carefully think of thy goodness, and when we ourselves are judged, we should look for mercy.

23 Wherefore, whereas men have lived dissolutely and unrighteously, thou hast tormented them with their own abominations.

24 For they went astray very far in the ways of error, and held them for gods, which even among the beasts of their enemies were despised, being deceived, as children of no understanding.

1 Gen. 1. 2.
2 Ps. 39. 11.

3 Or, ancient.
4 Or, sorceries, Lev. 20. 6.
5 ch. 14. 23.

6 Or, new inhabitants.
7 Ex. 23. 28.
8 Deut. 7. 20.
9 ch. 11. 20.

10 Pet. 3. 9.

11 Gen. 25.

12 Rom. 9. 20.

13 Or, in thy presence.
14 Or, a revenger.
15 1 Pet. 5. 7.

16 Job 9. 4.

17 Job 10. 2.

18 Ps. 145. 9.

19 Or, perfect.

20 Job 24. 10.

21 Matt. 5. 7.

22 Ps. 105. 8. 9. 10.

23 Prov. 3. 11. 12.

24 Or, abominable idols.
1 ch. 11. 15.
2 Rom. 1. 23.

1 Prov. 1. 26.

2 Rom. 2. 2.

3 2 Thess. 1. 8.

4 Rom. 1. 19.

5 Deut. 4. 19. & 7. 3.
6 Gen. 1. 14. 15.
7 Ps. 111. 2.

8 Rom. 1. 24.

9 See Rom. 1. 21.

10 Or, seek.
11 Rom. 1. 20.

12 ver. 18.

13 Ps. 115. 4.

14 Isa. 41. 13.
15 Jer. 10. 3.

16 Or, timberwright.
17 Or, chips.

18 Isa. 41. 13.

19 Rom. 1. 23.

20 Job 24. 10.

21 1 Sam. 5. 3.

22 Isa. 19. 1 & 46. 12.

23 Ps. 115. 5. 6.

24 Or, that hath no experience at all.

25 Ps. 115. 7.

26 Or, ship.

25 Therefore unto them, as to children without the use of reason, thou didst send a judgment to mock them.

26 But they that would not be reformed by that correction, wherein he dallied with them, shall feel a judgment worthy of God.

27 For, look, for what things they grudged, when they were punished, that is, for them whom they thought to be gods; [now] being punished in them, when they saw it, they acknowledged him to be the true God, whom before they denied to know; and therefore came extreme damnation upon them.

CHAP. XIII.

1 They were not excused that worshipped any of God's works. 10 But most wretched are they that worshipped the works of men's hands.

SURELY vain are all men by nature, who are ignorant of God, and could not out of the good things that are seen know him that is: neither, by considering the works, did they acknowledge the work-master;

2 But deemed either fire, or wind, or the swift air, or the circle of the stars, or the violent water, or the lights of heaven, to be the gods which govern the world.

3 With whose beauty if they being delighted took them to be gods: let them know how much better the Lord of them is: for the first author of beauty hath created them.

4 But if they were astonished at their power and virtue, let them understand by them, how much mightier he is that made them.

5 For by the greatness and beauty of the creatures, proportionably the maker of them is seen.

6 But yet for this they are the less to be blamed: for they peradventure err, seeking God, and desirous to find him.

7 For being conversant in his works, they search him diligently, and believe their sight: because the things are beautiful that are seen.

8 Howbeit, neither are they to be pardoned.

9 For if they were able to know so much, that they could aim at the world; how did they not sooner find out the Lord thereof?

10 But miserable are they, and in dead things is their hope, who called them gods which are the works of men's hands, gold and silver, to shew art in, and resemblances of beasts, or a stone good for nothing, the work of an ancient hand.

11 Now a carpenter that felleth timber, after he hath sawn down a tree meet for the purpose, and taken off all the bark skilfully round about, and hath wrought it handsomely, and made a vessel thereof fit for the service of man's life;

12 And after spending the refuse of his work to dress his meat, hath filled himself;

13 And taking the very refuse among those which served to no use, being a crooked piece of wood, and full of knots, hath carved it diligently, when he had nothing else to do, and formed it by the skill of his understanding, and fashioned it to the image of a man;

14 Or made it like some vile beast, laying it over with verminion, and with paint colouring it red, and covering every spot therein;

15 And when he had made a convenient room for it, set it in a wall, and made it fast with iron:

16 For he provided for it that it might not fall, knowing that it was unable to help itself; for it is an image, and hath need of help:

17 Then maketh he prayer for his goods, for his wife and children, and is not ashamed to speak to that which hath no life.

18 For health, he called upon that which is weak: for life, prayeth to that which is dead: for aid, humbly beseecheth that which hath least means to help: and for a good journey, he asketh of that which cannot set a foot forward:

19 And for gaining and getting, and for good success of his hands, asketh ability to do, of him that is most unable to do any thing.

CHAP. XIV.

1 Though men do not pray to their ships, yet they are saved rather by them than by their idols. 8 Idols are cursed, and so are the makers of them. 14 The beginning of idolatry, and the effects thereof. 30 God will punish them that swear falsely by their idols.

AGAIN, one preparing himself to sail, and about to pass through the raging waves, calleth upon a piece of wood, more rotten than the vessel that carrieth him.

2 For verily desire of gain devised ²that, and the workman built it by his skill.

3 But thy providence, O Father, governeth it: for thou hast made a way in the sea, and a safe path in the waves;

4 Shewing that thou canst save from all danger: yea, though a man went to sea without art.

5 Nevertheless thou wouldest not that works of thy wisdom should be idle, and therefore do men commit their lives to a small piece of wood, and passing the rough sea in a weak vessel are saved.

6 For in the old time also, when the proud giants perished, the hope of the world, governed by thy hand, escaped in a weak vessel, and left to all ages a seed of generation.

7 For blessed is the wood whereby righteousness cometh.

8 But ⁷that which is made with hands is cursed, as well it, as he that made it: he, because he made it; and it, because being corruptible, it was called God.

9 For the ungodly and his ungodliness are both alike hateful unto God.

10 For ¹⁰that which is made shall be punished together with him that made it.

11 Therefore even ¹¹upon the idols of the Gentiles shall there be a visitation: because in the creature of God they are become an abomination, and stumbling-blocks to the souls of men, and a snare to the feet of the unwise.

12 For the devising of idols was the beginning of spiritual fornication, and the invention of them the corruption of life.

13 For neither were they from the beginning, neither shall they be for ever.

14 For by the vain glory of men they entered into the world, and therefore shall they come shortly to an end.

15 For a father afflicted with untimely mourning, when he hath made an image of his child soon taken away, now honoured him as a god, which was then a dead man, and delivered to those that were under him ceremonies and sacrifices.

16 Thus ¹⁶in process of time an ungodly custom grown strong was kept as a law, and graven images were worshipped by the commandments of kings.

17 Whom men could not honour in presence, because they dwelt far off, they took the counterfeit of his visage from far, and made an express image of a king whom they honoured, to the end that by this their forwardness they might flatter him that was absent, as if he were present.

18 Also the singular diligence of the artificer did help to set forward the ignorant to more superstition.

19 For he, peradventure, willing to please one in authority, forced all his skill to make the resemblance of the best fashion.

20 And so the multitude, allured by the grace of the work, took him now for a god, which a little before was but honoured as a man.

21 And this was an occasion to deceive the world: for men, serving either calamity or tyranny, did ascribe unto stones and stocks the incommunicable name.

22 Moreover, this was not enough for them, that they erred in the knowledge of God: but whereas they lived in the great war of ignorance, those so great plagues called they peace.

23 For whilst they slew their children in sacrifices, or used secret ceremonies, or made revellings of strange rites:

24 They kept neither lives nor marriages any longer undefiled: but either one slew another traitorously, or grieved him by adultery.

25 So that there reigned in all men without exception, blood, manslaughter, theft, and dissimulation, corruption, unfaithfulness, tumults, perjury,

26 Disquieting of good men, forgetfulness of good turns, defiling of souls, changing of kind, disorder in marriages, adultery, and shameless uncleanness.

27 For the worshipping of idols not to be named is the beginning, the cause, and the end, of all evil.

28 For either they are mad when they be merry, or prophesy lies, or live unjustly, or else lightly forswear themselves.

29 For insomuch as their trust is in idols which have no life; though they swear falsely, yet they look not to be hurt.

30 Howbeit, for both causes shall they be justly punished: both because they thought not well of God, giving heed unto idols, and also unjustly swore in deceit, despising holiness.

² Or, vessel, or ship.

³ Ex. 14. 22. ⁴ See Ps. 89. 9.

¹ Ex. 34. 6.

² Gen. 39. 9. ³ Ps. 87. 6.

⁷ Ps. 115. 8. Baruch 6. 4.

⁸ Ps. 5. 5. ⁹ ver. 8.

¹⁰ Or, to, or, by.

¹¹ Jer. 10. 8. ¹² Iab. 2. 18. ¹³ Gr. sandals

¹⁴ Or, trap. ¹⁵ Gen. 1. 1.

¹ ch. 13. 13.

² Gr. in time. ³ Dan. 6. 9.

⁴ Or, tyrants ⁵ Or, in sight ⁶ Rom. 1. 25.

⁷ Isa. 40. 18, 19.

⁸ Gr. to the better.

⁹ Gen. 1. 13. Rev. 12. 9.

¹⁰ Or, of God. ¹¹ Isa. 45. 22.

¹² Deut. 18. 10. Jer. 7. 9. & 19. 4.

¹³ Or, consumedly ¹⁴ John 5. 44.

¹⁵ Or, see.

¹⁶ Gr. nameless, Ex. 23. 13.

¹⁷ ver. 12, 13.

¹⁸ ch. 13. 10.

¹⁹ Or, devoted ²⁰ Heb. 12. 14.

31 For it is not the power of them by whom they swear: but it is the just vengeance of sinners, that punisheth always the offence of the ungodly.

CHAP. XV.

1 We do acknowledge the true God. 7 The folly of idol-makers, and of the enemies of God's people; because, besides the idols of the Gentiles, they worshipped wild beasts.

BUT thou, O God, art gracious and true, long-suffering, and in mercy ordering all things.

2 For if we sin, we are thine, knowing thy power: but we will not sin, knowing that we are counted thine.

3 For to know thee is perfect righteousness: yea, to know thy power is the root of immortality.

4 For neither did the mischievous invention of men deceive us, nor an image spotted with divers colours, the painter's fruitless labour;

5 The sight whereof enticeth fools to lust after it, and so they desired the form of a dead image, that hath no breath.

6 Both they that make them, they that desire them, and they that worship them, are lovers of evil things, and are worthy to have such things to trust upon.

7 For the potter, tempering soft earth, fashioneth every vessel with much labour for our service: yea, of the same clay he maketh both the vessels that serve for clean uses, and likewise also all such as serve to the contrary: but what is the use of either sort, the potter himself is the judge.

8 And employing his labours lowly, he maketh a vain god of the same clay, even he which a little before was made of earth himself, and within a little while after returneth to the same, out of the which he was taken, when his life which was lent him shall be demanded.

9 Notwithstanding his care is, not that he shall have much labour, nor that his life is short: but striveth to excel goldsmiths and silversmiths, and endeavoureth to do like the workers in brass, and counteth it his glory to make counterfeit things.

10 His heart is ashes, his hope is more vile than earth, and his life of less value than clay:

11 Forasmuch as he knew not his Maker, and him that inspired into him an active soul, and breathed in a living spirit.

12 But they counted our life a pastime, and our time here a market for gain: for, say they, we must be getting every way, though it be by evil means.

13 For this man, that of earthly matter maketh brittle vessels and graven images, knoweth himself to offend above all others.

14 And all the enemies of thy people, that hold them in subjection, are most foolish, and are more miserable than very babes.

15 For they counted all the idols of the heathen to be gods: which neither have the use of eyes to see, nor noses to draw breath, nor ears to hear, nor fingers of hands to handle; and as for their feet, they are slow to go.

16 For man made them, and he that borrowed his own spirit fashioned them: but no man can make a god like unto himself.

17 For being mortal, he worketh a dead thing with wicked hands: for he himself is better than the things which he worshippeth: whereas he lived once, but they never.

18 Yea, they worshipped those beasts also that are most hateful: for being compared together, some are worse than others.

19 Neither are they beautiful, so much as to be desired in respect of beasts: but they went without the praise of God and his blessing.

CHAP. XVI.

2 God gave strange meat to his people, to stir up their appetite, and vile beasts to enemies, to take it from them. 5 He stung them with his serpents but soon healed them by his word only. 17 The creatures altered their nature to pleasure God's people, and to offend their enemies.

THEREFORE by the like were they punished worthily, and by the multitude of beasts tormented.

2 Instead of which punishment, dealing graciously with thine own people, thou preparedst for them meat of a strange taste, even quails to stir up their appetite:

3 To the end that they, desiring food, might, for the ugly

sight of the beasts sent among them, loathe even that which they must needs desire; but these, suffering penury for a short space, might be made partakers of a strange taste.

4 For it was requisite, that upon them exercising tyranny should come penury, which they could not avoid: but to these it should only be shewed how their enemies were tormented.

5 For when the horrible fierceness of beasts came upon these, and they perished with the stings of crooked serpents, thy wrath endured not for ever:

6 But they were troubled for a small season, that they might be admonished, having a sign of salvation, to put them in remembrance of the commandment of thy law.

7 For he that turned himself toward it was not saved by the thing that he saw, but by thee, that art the Saviour of all.

8 And in this thou madest thine enemies confess, that it is thou who deliverest from all evil;

9 For them the bitings of grasshoppers and flies killed, neither was there found any remedy for their life: for they were worthy to be punished by such.

10 But thy sons not the very teeth of venomous dragons overcame: for thy mercy was ever by them, and healed them.

11 For they were pricked, that they should remember thy words: and were quickly saved, that not falling into deep forgetfulness, they might be continually mindful of thy goodness.

12 For it was neither herb, nor mollifying plaster that restored them to health: but thy word, O Lord, which healeth all things.

13 For thou hast power of life and death: thou ledest to the gates of hell, and bringest up again.

14 A man indeed killeth through his malice: and the spirit, when it is gone forth, returneth not; neither the soul received up cometh again.

15 But it is not possible to escape thy hand.

16 For the ungodly, that denied to know thee, were scourged by the strength of thine arm: with strange rains, hails, and showers, were they persecuted, that they could not avoid; and through fire were they consumed.

17 For, which is most to be wondered at, the fire had more force in the water, that quenched all things: for the world fighteth for the righteous.

18 For some time the flame was mitigated, that it might not burn up the beasts that were sent against the ungodly; but themselves might see and perceive that they were persecuted with the judgment of God.

19 And at another time it burneth even in the midst of water above the power of fire, that it might destroy the fruits of an unjust land.

20 Instead whereof thou feddest thine own people with angels' food, and didst send them from heaven bread prepared without their labour, able to content every man's delight, and agreeing to every taste.

21 For thy sustenance declared thy sweetness unto thy children, and serving to the appetite of the eater tempered itself to every man's liking.

22 But snow and ice endured the fire, and melted not, that they might know that fire burning in the hail, and sparkling in the rain, did destroy the fruits of the enemies.

23 But this again did even forget his own strength, that the righteous might be nourished.

24 For the creature that serveth thee, who art the Maker, increaseth his strength against the unrighteous for their punishment, and abateth his strength for the benefit of such as put their trust in thee.

25 Therefore even then was it altered into all fashions, and was obedient to thy grace, that nourisheth all things, according to the desire of them that had need:

26 That thy children, O Lord, whom thou lovest, might know, that it is not the growing of fruits that nourisheth man: but that it is thy word, which preserveth them that put their trust in thee.

27 For that which was not destroyed of the fire, being warmed with a little sun-beam, soon melted away:

28 That it might be known, that we must prevent the sun to give thee thanks, and at the day-spring pray unto thee.

29 For the hope of the unthankful shall melt away as the winter's hoar frost. and shall run away as unprofitable water.

1 Ps. 38. 61.
2 Or, souls that will not be reformed
3 Or, under their roofs.
4 Ex. 10. 22.
5 Or, fugitives.
6 Or, in sight.
7 Or, see Job 4. 13. & 33. 15.
8 Joel 2. 10.
9 Ex. 8. 24. & 10. 4.
10 Rev. 9. 3.
11 Ps. 107. 20.
12 Gr. stung.
13 Or, never drawn from.
14 Deut. 32. 39.
15 Sam. 2. 6.
16 Eccl. 12. 7.
17 Ex. 9. 23.
18 Josh. 10. 11.
19 Judg. 5. 20.
20 Rev. 12. 16.
21 ch. 11. 17, 18.
22 Ex. 16. 14.
23 Num. 11. 7.
24 Ps. 78. 85.
25 John 6. 31.
26 Judg. 14. 14.
27 Or, manna was tempered.
28 ch. 19. 21.
29 Ps. 33. 19. & 37. 19.
30 Or, thin.
31 Or, of them that prayed.
32 Deut. 8. 3.
33 Matt. 4. 4.
34 Ex. 16. 21.
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36 Or, thin.
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645 Matt. 4. 4.
646 Ex. 16. 21.
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3 ³ Instead whereof thou gavest them a burning pillar of fire, both to be a guide of the unknown journey, and a harmless sun to entertain them honourably.

4 For they were worthy to be deprived of light, and imprisoned in darkness, who had kept thy ⁴ sons shut up, by whom the ⁵ uncorrupt light of the law was to be given unto the world.

5 ⁶ And when they had determined to slay the babes of the saints, ⁷ one child being cast forth, and saved, to reprove them: thou tookest away the multitude of their children, and destroyedst them altogether in a mighty water.

6 ⁸ Of that night were our fathers certified afore, that assuredly knowing unto what oaths they had given credence, they might afterward be of good cheer.

7 So of thy people was accepted both ⁹ the salvation of the righteous, and ¹⁰ destruction of the enemies.

8 For wherewith didst thou punish our adversaries, by the same thou didst glorify us, whom thou hadst called.

9 ¹¹ For the righteous children of good men did sacrifice secretly, and with one consent made ¹² a holy law, that the saints should be alike partakers of the same good and evil, the fathers now singing out the songs of praise.

10 But on the other side there sounded an ill-according cry of the enemies, ¹³ and a lamentable noise was carried abroad for children that were bewailed.

11 ¹⁴ The master and the servant were punished after one manner; and like as the king, so suffered the common person.

12 So they all together ¹⁵ had innumerable dead with one kind of death; neither were the living sufficient to bury them: for in one moment the noblest offspring of them was destroyed.

13 For whereas they would not believe anything by reason of ¹⁶ the enchantments; upon the destruction of the first-born, they acknowledged this people to be the sons of God.

14 For while all things were in quiet silence, and that night was in the midst of her swift course,

15 Thine Almighty word leaped down from heaven out of thy royal throne, as a fierce ¹⁷ man of war into the midst of a land of destruction.

16 And brought thine unfeigned commandment as a sharp sword, and standing up filled all things with death; and it touched the heaven, but it stood upon the earth.

17 ¹⁸ Then suddenly ¹⁹ visions of horrible dreams troubled them sore, and terrors came upon them unlooked for.

18 And one thrown here, and another there, half dead, shewed the cause of his death.

19 For the dreams that troubled them did ²⁰ foreshew this, lest they should perish, and not know why they were afflicted.

20 Yea, the tasting of death touched the righteous also, and there was a destruction of the ²¹ multitude in the wilderness: but ²² the wrath endured not long.

21 For then the blameless man made haste, and stood forth to defend them; and bringing the shield of his proper ministry, even prayer, and the propitiation of incense, set himself against the wrath, and so brought the calamity to an end, declaring that he was thy servant.

22 So he overcame the destroyer, not with strength of body, nor force of arms, but with a word subdued he him that punished, ²³ alleging the oaths and covenants made with the fathers.

23 For when the dead were now fallen down by heaps one upon another, ²⁴ standing between, he stayed the wrath, and ²⁵ parted the way to the living.

24 ²⁶ For in the long garment was the whole world, and in the four rows of the stones was the glory of the fathers graven, and thy Majesty upon the diadem of his head.

25 Unto these the destroyer gave place, and was afraid of them: for it was enough that they only tasted of ²⁷ the wrath.

CHAP. XIX.

1 ¹ Why God showed no mercy to the Egyptians, and how wonderfully he dealt with his people. 14 ² The Egyptians were worse than the Sodomites. 18 ³ The wonderful agreement of the creatures to serve God's people.

AS for the ungodly, ⁴ wrath came upon them without mercy unto the end: for he knew before what they would do;

2 How that having given them leave to depart, and sent them hastily away, ⁵ they would repent, and pursue them.

3 For whilst they were ⁶ yet mourning and making lamentation at the graves of the dead, they added another foolish device, and pursued them as fugitives, whom they had ⁷ entreated to be gone.

4 For the destiny, whereof they were worthy, drew them unto this end, and made them forget the things that had already happened, that they might fulfil the punishment which was wanting to their torments:

5 And that thy people might pass ⁸ a wonderful way: but they might find a strange death.

6 For ⁹ the whole creature in his proper kind was fashioned again anew, serving the peculiar commandments that were given unto them, that thy children might be kept without hurt:

7 ¹⁰ As namely, ¹¹ a cloud shadowing the camp; and where water stood before, dry land appeared; and out of the Red Sea, ¹² a way without impediment; and out of the violent stream a green field:

8 Wherethrough all the people went that were defended with thy hand, seeing thy marvellous strange wonders.

9 For they went at large like horses, and leaped like lambs, praising thee, O Lord, who hadst delivered them.

10 For they were yet mindful of the things that were done while they sojourned in the strange land, how the ground brought forth ¹³ flies instead of cattle, and how ¹⁴ the river cast up a multitude of frogs instead of fishes.

11 But afterward they saw a new generation of fowls, when, being led with their appetite, they asked delicate meats.

12 For quails came up unto them from the sea, for their ¹⁵ contentment.

13 And punishments came upon the sinners, not without former signs by the force of thunders: for they suffered justly according to their own wickedness, insomuch as they used a more hard and hateful behaviour toward strangers.

14 For ¹⁶ the Sodomites did not receive those, whom they knew not when they came: but these brought friends into bondage, that had well deserved of them.

15 And not only so, but peradventure some respect shall be had of those, because they used strangers not friendly:

16 But these very grievously afflicted them, whom they had received with feastings, and were already made partakers of the same laws with them.

17 Therefore even with blindness were these stricken, ¹⁷ as those were at the doors of the righteous man: when, being compassed about with horrible great darkness, every one sought the passage of his own doors.

18 For the elements were changed ¹⁸ in themselves by a kind of harmony, like as, in a psaltery, notes change the name of the tune, and yet are always sounds; which may well be perceived by the sight of the things that have been done.

19 ¹⁹ For earthly things were turned into watery, and the things that before swam in the water, now went upon the ground.

20 ²⁰ The fire had power in the water, forgetting his own virtue: and the water forgot his own quenching nature.

21 On the other side, the flames wasted not the flesh of the corruptible living things, though they walked therein; ²¹ neither melted they the icy kind of heavenly meat, that was of nature apt to melt.

22 For in all things, O Lord, thou didst ²² magnify thy people, and glorify them, neither didst thou lightly regard them; but didst assist them in every time and place.

The WISDOM of JESUS the Son of SIRACH, or, ECCLESIASTICUS.

A Prologue made by an uncertain Author.

THIS Jesus was the son of Sirach, and grandchild to Jesus of the same name with him: this man therefore lived in the latter times, after the people had been led away captive, and called home again, and almost after all the prophets. Now his grandfather Jesus, as he himself witnesseth, was a man of great diligence and wisdom among the Hebrews, who did not only gather the grave and short sentences of wise men, that had been before him, but himself also uttered some of his own, full of much understanding and wisdom. When as therefore the first Jesus died, leaving this book almost perfected, Sirach his son receiving it after him, left it to his own son Jesus, who having gotten it into his hands, compiled it all orderly into one volume, and called it Wisdom, entitling it both by his own name, his father's name, and his grandfather's; alluring the hearer by the very name of Wisdom, to have a greater love to the study of this book. It containeth therefore wise sayings, dark sentences, and parables, and certain particular ancient godly stories of men that pleased God, also his prayer and song; moreover, what benefits God had vouchsafed his people, and what plagues he had heaped upon their enemies. This Jesus did imitate Solomon, and was no less famous for wisdom and learning, both being indeed a man of great learning, and so reputed also.

The Prologue of the Wisdom of JESUS, the Son of SIRACH.

WHEREAS many and great things have been delivered unto us by the law and the prophets, and by others that have followed their steps, for the which things Israel ought to be commended for learning and wisdom; and whereof not only the readers must needs become skilful themselves, but also they that desire to learn be able to profit them which are without, both by speaking and writing: my grandfather Jesus, when he had much given himself to the reading of the law, and the prophets, and other books of our fathers, and had gotten therein good judgment, was drawn on also himself to write something pertaining to learning and wisdom; to the intent that those which are desirous to learn, and are addicted to these things, might profit much more in living according to the law. Wherefore let me entreat you to read it with favour and attention, and to pardon us, wherein we may seem to come short of some words which we have laboured to interpret. For the same things uttered in Hebrew, and translated into another tongue, have not the same force in them, and not only these things, but the law itself, and the prophets and the rest of the books, have no small difference, when they are spoken in their own language. For in the eight and thirtieth year coming into Egypt, when Euergetes was king, and continuing there some time, I found a book of no small learning: therefore I thought it most necessary for me to bestow some diligence and travail to interpret it; using great watchfulness and skill in that space to bring the book to an end, and set it forth for them also, which in a strange country are willing to learn, being prepared before in manners to live after the law.

CHAP. I.

1 All wisdom is from God. 10 He giveth it to them that love him. 11 The fear of God is full of many blessings. 28 To fear God without hypocrisy.

ALL wisdom cometh from the Lord, and is with him forever.

2 Who can number the sand of the sea, and the drops of rain, and the days of eternity?

3 Who can find out the height of heaven, and the breadth of the earth, and the deep, and wisdom?

4 Wisdom hath been created before all things, and the understanding of prudence from everlasting.

5 The word of God most high is the fountain of wisdom; and her ways are everlasting commandments.

6 To whom hath the root of wisdom been revealed? or who hath known her wise counsels?

7 Unto whom hath the knowledge of wisdom been made manifest? and who hath understood her great experience?

8 There is one wise and greatly to be feared, the Lord sitting upon his throne.

9 He created her, and saw her, and numbered her, and poured her out upon all his works.

10 She is with all flesh according to his gift, and he hath given her to them that love him.

11 The fear of the Lord is honour, and glory, and gladness, and a crown of rejoicing.

12 The fear of the Lord maketh a merry heart, and giveth joy and gladness, and a long life.

13 Whoso feareth the Lord, it shall go well with him at the last, and he shall find favour in the day of his death.

14 To fear the Lord is the beginning of wisdom: and it was treated with the faithful in the womb.

15 She hath built an everlasting foundation with men, and she shall continue with their seed.

16 To fear the Lord is fulness of wisdom, and filleth men with her fruits.

17 She filleth all their house with things desirable, and the garners with her increase.

18 The fear of the Lord is a crown of wisdom, making peace and perfect health to flourish; both which are the gifts of God: and it enlargeth their rejoicing that love him.

19 Wisdom raineth down skill and knowledge of understanding, and exalteth them to honour that hold her fast.

20 The root of wisdom is to fear the Lord, and the branches thereof are long life.

Before CHRIST about 200.

CHRIST about 200.

1 Kings 3. 9.

2 Gen. 13. 16. & 15. 5.

3 Gen. 14. 20.

4 Rom. 11. 34. 1 Cor. 2. 16.

5 Jude 25.

6 Jam. 1. 17.

7 Or, shall be blessed.

8 Ps. 111. 10.

9 Prov. 1. 7.

10 Ps. 103. 17.

11 ver. 11.

12 Ecc. 12. 13.

13 Or, escape punishment.

14 Jam. 1. 4. & 5. 7, 8, 11.

15 Or, Be not disobedient to.

16 Jam. 4. 6.

17 Pet. 5. 5, 6.

18 Matt. 4. 1.

19 Tim. 3. 12.

20 1 Pet. 4. 12.

21 Or, haste not.

22 Job 42. 12.

23 Wis. 3. 6.

24 Prov. 17. 3.

25 Ps. 37. 3.

26 Or, shall be blessed.

27 Ps. 111. 10.

28 Prov. 1. 7.

29 Ps. 103. 17.

30 ver. 11.

31 Ecc. 12. 13.

32 Or, shall be blessed.

33 Ps. 111. 10.

34 Prov. 1. 7.

35 Ps. 103. 17.

36 ver. 11.

37 Ecc. 12. 13.

38 Or, shall be blessed.

39 Ps. 111. 10.

40 Prov. 1. 7.

41 Ps. 103. 17.

42 ver. 11.

43 Ecc. 12. 13.

44 Or, shall be blessed.

45 Ps. 111. 10.

46 Prov. 1. 7.

47 Ps. 103. 17.

48 ver. 11.

21 The fear of the Lord driveth away sins: and where it is present, it turneth away wrath.

22 A furious man cannot be justified; for the sway of his fury shall be his destruction.

23 A patient man will bear for a time, and afterward joy shall spring up unto him.

24 He will hide his words for a time, and the lips of many shall declare his wisdom.

25 The parables of knowledge are in the treasures of wisdom: but godliness is an abomination to a sinner.

26 If thou desire wisdom, keep the commandments, and the Lord shall give her unto thee.

27 For the fear of the Lord is wisdom and instruction: and faith and meekness are his delight.

28 Distrust not the fear of the Lord when thou art poor: and come not unto him with a double heart.

29 Be not a hypocrite in the sight of men, and take good heed what thou speakest.

30 Exalt not thyself, lest thou fall, and bring dishonour upon thy soul, and so God discover thy secrets, and cast thee down in the midst of the congregation, because thou camest not in truth to the fear of the Lord, but thy heart is full of deceit.

CHAP. II.

1 God's servants must look for trouble, and be patient, and trust in him. 12 For wo to them that do not so. 15 But they that fear the Lord will do so.

MY son, if thou come to serve the Lord, prepare thy soul for temptation.

2 Set thy heart aright, and constantly endure, and make not haste in time of trouble.

3 Cleave unto him, and depart not away, that thou mayest be increased at thy last end.

4 Whatsoever is brought upon thee, take cheerfully, and be patient when thou art changed to a low estate.

5 For gold is tried in the fire, and acceptable men in the furnace of adversity.

6 Believe in him, and he will help thee; order thy way aright, and trust in him.

7 Ye that fear the Lord, wait for his mercy, and go not aside, lest ye fall.

8 Ye that fear the Lord, believe him; and your reward shall not fail.

9 Ye that fear the Lord, hope for good, and for everlasting joy and mercy.

10 Look at the generations of old, and see; ⁶did ever any trust in the Lord, and was confounded? or did any abide in his fear, and was forsaken? or whom did he ever despise, that called upon him?

11 For the Lord is full of compassion and mercy, long suffering, and very pitiful, and forgiveth sins, ⁷and saveth in time of affliction.

12 Wo be to fearful hearts, and faint hands, and the sinner that goeth two ways!

13 Wo unto him that is faint-hearted! ⁸for he believeth not; therefore shall he not be defended.

14 Wo unto you that have lost patience! and what will ye do when the Lord shall visit you?

15 They that fear the Lord will not disobey his word; and ⁹they that love him will keep his ways.

16 They that fear the Lord will seek that which is well-pleasing unto him; and they that love him, ¹⁰shall be filled with the law.

17 They that fear the Lord will prepare their hearts, and humble their souls in his sight,

18 *Saying*, [†]We will fall into the hands of the Lord, and not into the hands of men: for as his majesty is, so is his mercy.

CHAP. III.

² *Children must honour and help both their parents. 21 We may not desire to know all things. 26 The incorrigible must needs perish. 30 Alms are rewarded.*

¹ **H**EAR me your father, O children, and do thereafter, that ye may be safe.

For the Lord hath given the ²father honour over the children, and hath confirmed the ³authority of the mother over the sons.

3 Whoso honoureth his father maketh an atonement for his sins:

4 And he that honoureth his mother is as one that layeth up treasure.

5 Whoso honoureth his father shall have joy of *his own* children; and when he maketh his prayer, he shall be heard.

6 He that honoureth his father ⁴shall have a long life; and he that is obedient unto the Lord shall be a comfort to his mother.

7 He that feareth the Lord ⁵will honour his father, and will do service unto his parents, as to his masters.

8 ⁶Honour thy father and mother both in word and deed, that a blessing may come upon thee from them.

9 For ⁷the blessing of the father establisheth the houses of children; but the curse of the mother rooteth out foundations.

10 Glory not in the dishonour of thy father; for thy father's dishonour is no glory unto thee.

11 ⁸For the glory of a man is from the honour of his father; and a mother in dishonour is a reproach to the children.

12 My son, help thy father in his age, and grieve him not as long as he liveth.

13 And if his understanding fail, have patience with him; and despise him not when thou art ⁹in thy full strength.

14 For the relieving of thy father shall not be forgotten: and instead of sins it shall be added to build thee up.

15 In the day of thine affliction it shall be ¹⁰remembered; thy sins also shall melt away, as the ice in the fair warm weather.

16 He that forsaketh his father is as a blasphemer; and he that angereth his mother is cursed of God.

17 My son, go on with thy business in meekness; so shalt thou be beloved of him that is approved.

18 [†]The greater thou art, the more humble thyself, and thou shalt find favour before the Lord.

19 Many are in high place, and of renown: [‡]but mysteries are revealed unto the meek.

20 For the power of the Lord is great, and he is honoured of the lowly.

21 ^{||}Seek not out the things that are too hard for thee, neither search the things that are above thy strength.

22 But what is commanded thee, think thereupon *with reverence*; for it is not needful for thee *to see with thine eyes* the things that are in secret.

Before CHRIST about 200.

⁸ Ps. 37, 25.

⁷ Ps. 46, 1.

⁸ See ver. 8.

⁹ John 14, 23.

¹⁰ Heb. 8, 10.

[†] 2 Sam. 21, 14. 1 Chron. 21, 13.

¹ Prov. 4, 1.

² Ex. 20, 12. Deut. 5, 16. ³ Or, judgment, Prov. 6, 20.

⁴ Deut. 4, 40. & 5, 16.

⁵ Eph. 6, 1, 2.

⁶ ver. 2.

⁷ Gen. 27, 27. Deut. 33.

⁸ Gen. 9, 23.

⁹ Or, in all thine ability, ver. 6.

¹⁰ Neh. 13, 14, 22, 31.

[†] Phil. 2, 3.

[‡] Jam. 4, 6.

^{||} 1 Pet. 5, 5.

[†] Ps. 25, 9, 14.

^{||} Prov. 25, 27.

^{||} Rom. 12, 3.

Before CHRIST about 200.

¹ Deut. 29, 29. Col. 2, 18.

² 1 Cor. 1, 26, 27. 22, 29, 31.

³ Rom. 2, 5.

⁴ Or, the proud man is not healed by his punishment.

⁵ Ps. 41, 1. Dan. 4, 27.

⁶ Matt. 5, 7.

⁷ Mic. 7, 8.

¹ Jam. 5, 4.

² Prov. 3, 27, 28.

³ Or, him that asketh, Matt. 5, 42.

⁴ Jam. 5, 4.

⁵ Isa. 1, 17. Jer. 22, 3.

⁶ Eph. 5, 1.

⁷ Prov. 8, 17.

⁸ Or, in the sanctuary, Ps. 49, 14.

⁹ Ps. 149, 6, 7, 8, 9.

¹⁰ Ps. 66, 10.

[†] Ps. 81, 12.

[‡] Acts 5, 41.

^{||} Gr in time of saving, Gal. 6, 10.

23 ¹Be not curious in unnecessary matters: for more things are shewed unto thee than men understand.

24 For many are deceived by their own vain opinion; and an evil suspicion hath overthrown their judgment.

25 Without eyes thou shalt want light: ²profess not the knowledge therefore that thou hast not.

26 A stubborn heart shall fare evil at the last; and he that loveth danger shall perish therein.

27 An obstinate heart shall be laden with sorrows: ³and the wicked man shall heap sin upon sin.

28 ⁴In the punishment of the proud there is no remedy; for the plant of wickedness hath taken root in him.

29 The heart of the prudent will understand a parable; and an attentive ear is the desire of a wise man.

30 Water will quench a flaming fire; ⁵and alms maketh an atonement for sins.

31 And he that requiteth good turns is mindful of that which may come hereafter; and ⁶when he falleth, he shall find a stay.

CHAP. IV.

¹ *We may not despise the poor or fatherless, but seek for wisdom, and not be ashamed of some things, nor gainsay the truth, nor be as lions in our houses.*

MY son, ¹defraud not the poor of his living, and make not the needy eyes to wait long.

2 Make not a hungry soul sorrowful; neither provoke a man in his distress.

3 Add not more trouble to a heart that is vexed; ²and defer not to give to him that is in need.

4 Reject not the supplication of the afflicted; neither turn away thy face from a poor man.

5 Turn away not thine eye from ³the needy, and give him none occasion to curse thee:

6 For if he curse thee in the bitterness of his soul, ⁴his prayer shall be heard of him that made him.

7 Get thyself the love of the congregation, and bow thy head to a great man.

8 Let it not grieve thee to bow down thine ear to the poor, and give him a friendly answer with meekness.

9 ⁵Deliver him that suffereth wrong from the hand of the oppressor; and be not faint-hearted when thou sittest in judgment.

10 Be as a father unto the fatherless, and instead of a husband unto their mother: so shalt thou be ⁶as a son of the Most High, and he shall love thee more than thy mother doth.

11 Wisdom exalteth her children, and layeth hold of them that seek her.

12 He that loveth her loveth life; and they that ⁷seek to her early shall be filled with joy.

13 He that holdeth her fast shall inherit glory; and where-soever she entereth, the Lord will bless.

14 They that serve her shall minister ⁸to the Holy One, and them that love her the Lord doth love.

15 Whoso giveth ear unto her, ⁹shall judge the nations: and he that attendeth unto her shall dwell securely.

16 If a man commit himself unto her he shall inherit her; and his generation shall hold her in possession.

17 For at the first she will walk with him by crooked ways, and bring fear and dread upon him, and torment him with her discipline, until she may trust his soul, ¹⁰and try him by her laws.

18 Then will she return the strait way unto him, and comfort him, and shew him her secrets.

19 But if he go wrong, she will forsake him, and [†]give him over to his own ruin.

20 Observe the opportunity, and beware of evil; and be not ashamed when it concerneth thy soul.

21 For there is a shame that bringeth sin; [‡]and there is a shame which is glory and grace.

22 Accept no person against thy soul, and let not the reverence of any man cause thee to fall.

23 And refrain not to speak, ^{||}when there is occasion to do good, and hide not thy wisdom in her beauty.

24 For by speech wisdom shall be known: and learning by the word of the tongue.

25 In no wise speak against the truth; but be ^{abashed} of the error of thine ignorance.

26 Be not ashamed ¹to confess thy sins; ²and force not the course of the river.

27 Make not thyself an underling to a foolish man; neither accept the person of the mighty.

28 Strive for the truth ³unto death, and the Lord shall fight for thee.

29 Be not hasty in thy tongue, and in thy deeds slack and remiss.

30 Be not as a lion in thy house, nor frantic among thy servants.

31 Let not thy hand be stretched out to receive, and shut when thou shouldest ⁴repay.

CHAP. V.

¹ We must not presume of our wealth and strength, nor of the mercy of God, to sin. ⁹ We must not be double tongued, nor answer without knowledge.

SET not thy heart upon thy goods; and say not, ¹I have enough for my life.

2 Follow not thine own mind and thy strength, to walk in the ways of thy heart:

3 And say not, ²Who shall control me for my works? for the Lord will surely revenge thy pride.

4 Say not, I have sinned, ³and what harm hath happened unto me? for the Lord is long-suffering, he will in no wise let thee go.

5 Concerning propitiation, ⁴be not without fear to add sin unto sin:

6 And say not, His mercy is great; he will be pacified for the multitude of my sins: ⁵for mercy and wrath come from him, and his indignation resteth upon sinners.

7 Make no tarrying to turn to the Lord, and put not off from day to day: ⁶for suddenly shall the wrath of the Lord come forth, and in thy security thou shalt be destroyed, and perish in the day of vengeance.

8 ⁷Set not thy heart upon goods unjustly gotten: for they shall not profit thee in the day of calamity.

9 Winnow not with every wind, and go not into every way: for so doth the sinner that hath a double tongue.

¹⁰ ⁸Be steadfast in thine understanding; and let thy word be the same.

11 ⁹Be swift to hear; and let thy life be sincere; and with patience give answer.

12 If thou hast understanding, answer thy neighbour; if not, ¹⁰lay thy hand upon thy mouth.

13 Honour and shame is in talk: and the tongue of man is his fall.

14 Be not called a whisperer, and lie not in wait with thy tongue: for a foul shame is upon the thief, and an evil condemnation ¹¹upon the double tongue.

15 Be not ignorant of any thing in a great matter or a small.

CHAP. VI.

² Do not extol thine own conceit, but make choice of a friend. ¹⁸ Seek wisdom betimes: ²⁰ It is grievous to some, yet the fruits thereof are pleasant. ³⁵ Be ready to hear wise men.

INSTEAD of a friend become not an enemy; [for thereby] thou shalt inherit an ill name, shame, and reproach: even so shall a sinner ¹that hath a double tongue.

2 Extol not thyself in the counsel of thine own heart; that thy soul be not torn in pieces as a bull [straying alone.]

3 Thou shalt eat up thy leaves, and lose thy fruit, and leave thyself as ²a dry tree.

4 A wicked soul shall destroy him that hath it, and shall make him to be laughed to scorn of his enemies.

5 ³Sweet language will multiply friends: and a fair-speaking tongue will increase kind greetings.

6 Be in peace with many: nevertheless have but one counsellor of a thousand.

7 If thou wouldest get a friend, ⁴prove him first, and be not hasty to credit him.

8 For some man is a friend for his own occasion, and will not abide in the day of thy trouble.

9 And there is a friend, who, being turned to enmity and strife, will discover thy reproach.

10 ⁵Again, some friend is a companion at the table, and will not continue in the day of thine affliction.

11 But in thy prosperity he will be as thyself, and will be bold over thy servants.

Before CHRIST about 200.

Prov. 28. 13. Or, and strive not against the stream. Heb. 12. 4. Rev. 12. 11. Or, give. Acts 20. 35.

Jam. 5. 7.

Luke 12. 19.

Or, heart. Zech. 12. 3.

Ex. 5. 2. Eccl. 5. 11.

Rev. 3. 18.

Or, collar. Matt. 11. 29.

Prov. 16. 13.

1 Thos. 5. 3.

Prov. 10. 2. & 11. 4. Ezek. 7. 19.

1 Cor. 15. 58.

Jam. 1. 19.

Job 40. 4.

ch. 8. 9.

Ps. 12. 2, 3, 4.

Ps. 1. 2.

Ps. 1. 2.

Ps. 1. 2.

Ps. 1. 2.

Ps. 1. 2.

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Ps. 1. 2.

Ps. 1. 2.

Ps. 1. 2.

12 If thou be brought low, ⁶he will be against thee, and will hide himself from thy face.

13 Separate thyself from thine enemies, and take heed of thy friends.

14 A faithful friend is a strong defence: and he that hath found such a one hath found a treasure.

15 Nothing doth countervail a faithful friend, and his excellency is invaluable.

16 A faithful friend is the medicine of life: and ⁷they that fear the Lord shall find him.

17 Whoso feareth the Lord shall direct his friendship aright: for as he is, so shall his neighbour be also.

18 My son, gather instruction from thy youth up: so shalt thou find wisdom till thine old age.

19 Come unto her as one that plougheth and soweth, ⁸and wait for her good fruits: for thou shalt not toil much in labouring about her, but thou shalt eat of her fruits right soon.

20 She is very unpleasant to the unlearned: he that is without ⁹understanding will not remain with her.

21 She will lie upon him as a ¹⁰mighty stone of trial; and he will cast her from him ere it be long.

22 For wisdom is according to her name, and she is not manifest unto many.

23 Give ear, my son, receive mine advice, and refuse not ¹¹my counsel,

24 And put thy feet into her fetters, and thy neck into her ¹²chain.

25 Bow ¹³down thy shoulder and bear her, and be not grieved with her bonds.

26 Come unto her with thy whole heart, and keep her ways with all thy power.

27 ¹⁴Search, and seek, and she shall be made known unto thee: and when thou hast got hold of her, let her not go.

28 For at the last thou shalt find her rest, and that shall be turned to thy joy.

29 Then shall her fetters be a strong defence for thee, and her chains a robe of glory.

30 For there is a golden ornament upon her, and her bands are ¹⁵purple lace.

31 Thou shalt put her on as a robe of honour, and shalt put her about thee as a crown of joy.

32 My son, ¹⁶if thou wilt, thou shalt be taught: and if thou wilt apply thy mind, thou shalt be prudent.

33 If thou love to hear, thou shalt receive understanding: and if thou bow thine ear, thou shalt be wise.

34 Stand in the multitude of the ¹⁷elders; and cleave unto him that is wise.

35 Be willing to hear every godly discourse; and let not the ¹⁸parables of understanding escape thee.

36 And if thou seeest a man of understanding, get thee sometimes unto him, and let thy foot wear the steps of his door.

37 Let thy mind be upon the ordinances of the Lord, and ¹⁹meditate continually in his commandments: he shall establish thy heart, and give thee wisdom at thine own desire.

CHAP. VII.

¹ We are dehorted from sin, from ambition, presumption, and fainting in prayer, from lying and backbiting. ¹⁸ How to esteem a friend; ¹⁹ a good wife; ²⁰ a servant; ²² our cattle; ²³ our children and parents; ³¹ the Lord and his priests; ³² the poor and those that mourn.

DO no evil, ¹so shall no harm come unto thee. Depart from the unjust, and iniquity shall turn away from thee.

3 My son, ²sow not upon the furrows of unrighteousness, and thou shalt not reap them seven-fold.

4 Seek not of the Lord pre-eminence, neither of the king the seat of honour.

5 ³Justify not thyself before the Lord; and boast not of thy wisdom before the king.

6 Seek not to be judge, being not able to take away iniquity; lest at any time thou fear the person of the mighty, and lay a stumbling-block in the way of thine uprightness.

7 ⁴Offend not against the multitude of a city, and then thou shalt not cast thyself down among the people.

8 Bind not one sin upon another; for in one thou shalt not be unpunished.

9 Say not, God will look upon the ⁵multitude of mine oblations, and when I offer to the most high God, he will accept it.

- 10 Be not faint-hearted when thou makest thy prayer, and neglect not to give alms.
- 11 Laugh no man to scorn in the bitterness of his soul: for there is one which humbleth and exalteth.
- 12 Devise not a lie against thy brother: neither do the like to thy friend.
- 13 Use not to make any manner of lie: for the custom thereof is not good.
- 14 Use not many words in a multitude of elders, and make not much babbling when thou prayest.
- 15 Hate not laborious work, neither husbandry, which the Most High hath ordained.
- 16 Number not thyself among the multitude of sinners, but remember that wrath will not tarry long.
- 17 Humble thy soul greatly: for the vengeance of the ungodly is fire and worms.
- 18 Change not a friend for any good, by no means; neither a faithful brother for the gold of Ophir.
- 19 Forego not a wise and good woman: for her grace is above gold.
- 20 Whereas thy servant worketh truly, entreat him not evil, nor the hireling that bestoweth himself wholly for thee.
- 21 Let thy soul love a good servant, and defraud him not of liberty.
- 22 Hast thou cattle? have an eye to them: and if they be for thy profit, keep them with thee.
- 23 Hast thou children? instruct them, and bow down their neck from their youth.
- 24 Hast thou daughters? have a care of their body, and shew not thyself cheerful toward them.
- 25 Marry thy daughter, and so shalt thou have performed a weighty matter: but give her to a man of understanding.
- 26 Hast thou a wife after thy mind? forsake her not: but give not thyself over to a light woman.
- 27 Honour thy father with thy whole heart, and forget not the sorrows of thy mother.
- 28 Remember that thou wast begotten of them, and how canst thou recompense them the things that they have done for thee?
- 29 Fear the Lord with all thy soul, and reverence his priests.
- 30 Love him that hath made thee with all thy strength, and forsake not his ministers.
- 31 Fear the Lord, and honour the priest; and give him his portion, as it is commanded thee; the first-fruits, and the trespass-offering, and the gift of the shoulders, and the sacrifice of sanctification, and the first-fruits of the holy things.
- 32 And stretch thy hand unto the poor, that thy blessing may be perfected.
- 33 A gift hath grace in the sight of every man living, and for the dead detain it not.
- 34 Fail not to be with them that weep, and mourn with them that mourn.
- 35 Be not slow to visit the sick: for that shall make thee to be beloved.
- 36 Whatsoever thou takest in hand, remember the end, and thou shalt never do amiss.

CHAP. VIII.

1 Whom we may not strive with, nor despise, nor provoke, nor have to do with.

STRIVE not with a mighty man, lest thou fall into his hands.

2 Be not at variance with a rich man, lest he overweigh thee: for gold hath destroyed many, and perverted the hearts of kings.

3 Strive not with a man that is full of tongue, and heap not wood upon his fire.

4 Jest not with a rude man, lest thine ancestors be disgraced.

5 Reproach not a man that turneth from sin, but remember that we are all worthy of punishment.

6 Dishonour not a man in his old age: for even some of us wax old.

7 Rejoice not over thy greatest enemy being dead, but remember that we die all.

8 Despise not the discourse of the wise, but acquaint thyself with their proverbs: for of them thou shalt learn instruction, and how to serve great men with ease.

9 Miss not the discourse of the elders: for they also learned

Before CHRIST about 200.

Before CHRIST about 200.

Or, for thy mouth.

Prov. 11. 15.

Or, opinion.

Gen. 1. 8.

Prov. 22. 24.

Gen. 4. 8.

Lev. 19. 13.

Ps. 45. 9.

Deut. 25. 4.

Eph. 6. 4.

Cor. 13. 5.

Or, playeth upon instruments.

Matt. 5. 28.

Gen. 34. 2.

Sam. 11. 2.

Judith 10. 19.

Ex. 20. 14.

Deut. 15. 10.

Or, thy liberality.

Matt. 25. 36, 43.

Ps. 37. 6.

ch. 8. 15, 16.

ch. 8. 8, 9.

Matt. 5. 25.

ch. 31. 6.

Or, of an evil tongue.

Cor. 2. 6.

Gal. 6. 2.

Lev. 19. 32.

Mic. 7. 8.

ch. 6. 35.

ch. 6. 34.

Prov. 29. 12.

of their fathers, and of them thou shalt learn understanding and to give answer as need requireth.

10 Kindle not the coals of a sinner lest thou be burnt with the flame of his fire.

11 Rise not up [in anger] at the presence of an injurious person, lest he lie in wait to entrap thee in thy words.

12 Lend not unto him that is mightier than thyself: for if thou lendest him, count it but lost.

13 Be not surety above thy power: for if thou be surety take care to pay it.

14 Go not to law with a judge, for they will judge for him according to his honour.

15 Travel not by the way with a bold fellow, lest he become grievous unto thee: for he will do according to his own will, and thou shalt perish with him through his folly.

16 Strive not with an angry man, and go not with him into a solitary place: for blood is as nothing in his sight, and where there is no help, he will overthrow thee.

17 Consult not with a fool, for he cannot keep counsel.

18 Do no secret thing before a stranger; for thou knowest not what he will bring forth.

19 Open not thy heart to every man, lest he requite thee with a shrewd turn.

CHAP. IX.

1 We are advised how to use our wives; what women to avoid; and not to change an old friend; not to be familiar with men in authority, but to know our neighbours; and to converse with wise men.

BE not jealous over the wife of thy bosom, and teach her not an evil lesson against thyself.

2 Give not thy soul unto a woman to set her foot upon thy substance.

3 Meet not with a harlot, lest thou fall into her snares.

4 Use not much the company of a woman that is a singer, lest thou be taken with her attempts.

5 Gaze not on a maid, that thou fall not by those things that are precious in her.

6 Give not thy soul unto harlots, that thou lose not thine inheritance.

7 Look not around about thee in the streets of the city, neither wander thou in the solitary places thereof.

8 Turn away thine eye from a beautiful woman, and look not upon another's beauty; for many have been deceived by the beauty of a woman; for herewith love is kindled as a fire.

9 Sit not at all with another man's wife, nor sit down with her in thine arms, and spend not thy money with her at the wine; lest thine heart incline unto her, and so through thy desire thou fall into destruction.

10 Forsake not an old friend; for the new is not comparable to him: a new friend is as new wine; when it is old, thou shalt drink it with pleasure.

11 Envy not the glory of a sinner: for thou knowest not what shall be his end.

12 Delight not in the thing that the ungodly have pleasure in: but remember they shall not go unpunished unto their grave.

13 Keep thee far from the man that hath power to kill, so shalt thou not doubt the fear of death: and if thou come unto him, make no fault, lest he take away thy life presently: remember that thou goest in the midst of snares, and that thou walkest upon the battlements of the city.

14 As near as thou canst, guess at thy neighbour, and consult with the wise.

15 Let thy talk be with the wise, and all thy communication in the law of the Most High.

16 And let just men eat and drink with thee: and let thy glorying be in the fear of the Lord.

17 For the hand of the artificer the work shall be commended: and the wise ruler of the people for his speech.

18 A man of an ill tongue is dangerous in his city; and he that is rash in his talk shall be hated.

CHAP. X.

1 The advantages of a wise ruler. 4 God setteth him up. 7 The inconveniences of pride, injustice and covetousness. 14 What God hath done to the proud.

A WISE judge will instruct his people; and the government of a prudent man is well ordered.

2 As the judge of the people is himself, so are his officers

and what manner of man the ruler of the city is, such are all they that dwell therein.

3 An unwise king destroyeth his people; but through the prudence of them which are in authority, the city shall be inhabited.

4 The power of the earth is in the hand of the Lord, and in due time he will set over it one that is profitable.

5 In the hand of God is the prosperity of man: and upon the person of the scribe shall he lay his honour.

6 Bear not hatred to thy neighbour for every wrong; and do nothing at all by injurious practices.

7 Pride is hateful before God and man: and by both doth one commit iniquity.

8 Because of unrighteous dealings, injuries, and riches got by deceit, the kingdom is translated from one people to another.

9 Why is earth and ashes proud? There is not a more wicked thing than a covetous man: for such a one setteth his own soul to sale; because while he liveth, he casteth away his bowels.

10 The physician cutteth off a long disease; and he that is to-day a king, to-morrow shall die.

11 For when a man is dead, he shall inherit creeping things, beasts, and worms.

12 The beginning of pride is when one departeth from God, and his heart is turned away from his Maker.

13 For pride is the beginning of sin, and he that hath it shall pour out abomination: and therefore the Lord brought upon them strange calamities, and overthrew them utterly.

14 The Lord hath cast down the thrones of proud princes, and set up the meek in their stead.

15 The Lord hath plucked up the roots of the proud nations, and planted the lowly in their place.

16 The Lord overthrew countries of the heathen, and destroyed them to the foundations of the earth.

17 He took some of them away, and destroyed them, and hath made their memorial to cease from the earth.

18 Pride was not made for men, nor furious anger for them that are born of a woman.

19 They that fear the Lord are a sure seed, and they that love him an honourable plant: they that regard not the law are a dishonourable seed; they that transgress the commandments are a deceivable seed.

20 Among brethren he that is chief is honourable; so are they that fear the Lord, in his eyes.

21 The fear of the Lord goeth before the obtaining of authority; but roughness and pride is the losing thereof.

22 Whether he be rich, noble, or poor, their glory is the fear of the Lord.

23 It is not meet to despise the poor man that hath understanding; neither is it convenient to magnify a sinful man.

24 Great men, and judges, and potentates, shall be honoured; yet is there none of them greater than he that feareth the Lord.

25 Unto the servant that is wise shall they that are free do service: and he that hath knowledge will not grudge when he is reformed.

26 Be not overwise in doing thy business; and boast not thyself in the time of thy distress.

27 Better is he that laboureth, and aboundeth in all things, than he that boasteth himself, and wanteth bread.

28 My son, glorify thy soul in meekness, and give it honour according to the dignity thereof.

29 Who will justify him that sinneth against his own soul? and who will honour him that dishonoureth his own life?

30 The poor man is honoured for his skill, and the rich man is honoured for his riches.

31 He that is honoured in poverty, how much more in riches? and he that is dishonourable in riches, how much more in poverty?

CHAP. XI.

4 We may not vaunt nor set forth ourselves, nor answer rashly, nor meddle with many matters. 14 Wealth and all things else are from God. 24 Brag not of thy wealth, nor bring every man into thy house.

WISDOM lifted up the head of him that is of low degree, and maketh him to sit among great men.

2 Commend not a man for his beauty, neither abhor a man for his outward appearance.

Before CHRIST about 200.

Before CHRIST about 200.

Ps. 75. 6, 7.

Or, face.

Lev. 19. 17.

Prov. 3. 34. & 29. 23.

Gen. 18. 27.

Isa. 14. 11.

Ps. 75. 7.

Dan. 2. 21.

Gen. 19. 24, 25.

Prov. 12. 26.

Or, unstable generation.

Mal. 3. 17.

Or, for reward.

Mal. 3. 1.

1 Pet. 2. 17.

Rom. 13. 7.

Prov. 17. 2.

Sam. 12. 13.

Prov. 12. 9.

Prov. 8. 36. & 20. 2.

Jam. 2. 2, 3, 4.

Or, of the lowly.

Gen. 41. 40.

Dan. 6. 3.

Jam. 3. 5, 6.

Ps. 10. 5.

Or, of the lowly.

Gen. 41. 40.

Dan. 6. 3.

3 The bee is little among such as fly; but her fruit is the chief of sweet things.

4 Boast not of thy clothing and raiment, and exalt not thyself in the day of honour: for the works of the Lord are wonderful, and his works among men are hidden.

5 Many kings have sat down upon the ground; and one that was never thought of hath worn the crown.

6 Many mighty men have been greatly disgraced; and the honourable delivered into other men's hands.

7 Blame not before thou hast examined the truth: understand first, and then rebuke.

8 Answer not before thou hast heard the cause: neither interrupt men in the midst of their talk.

9 Strive not in a matter that concerneth thee not; and sit not in judgment with sinners.

10 My son, meddle not with many matters: for if thou meddle much, thou shalt not be innocent: and if thou follow after, thou shalt not obtain, neither shalt thou escape by fleeing.

11 There is one that laboureth, and taketh pains, and maketh haste, and is so much the more behind.

12 Again, there is another that is slow, and hath need of help, wanting ability, and full of poverty; yet the eye of the Lord looked upon him for good, and set him up from his low estate.

13 And lifted up his head from misery; so that many that saw it marvelled at him.

14 Prosperity and adversity, life and death, poverty and riches, come of the Lord.

15 Wisdom, knowledge, and understanding of the law, are of the Lord: love, and the way of good works, are from him.

16 Error and darkness had their beginning together with sinners: and evil shall wax old with them that glory therein.

17 The gift of the Lord remaineth with the godly, and his favour bringeth prosperity for ever.

18 There is that waxeth rich by his wariness and pinching, and this is the portion of his reward:

19 Whereas he saith, I have found rest, and now will eat continually of my goods; and yet he knoweth not what time shall come upon him, and that he must leave those things to others, and die.

20 Be steadfast in thy covenant, and be conversant therein, and wax old in thy work.

21 Marvel not at the works of sinners; but trust in the Lord, and abide in thy labour: for it is an easy thing in the sight of the Lord, on the sudden to make a poor man rich.

22 The blessing of the Lord is in the reward of the godly, and suddenly he maketh his blessing to flourish.

23 Say not, What profit is there of my service? and what good things shall I have hereafter?

24 Again, say not, I have enough, and possess many things, and what evil can come to me hereafter?

25 In the day of prosperity there is a forgetfulness of affliction: and in the day of affliction there is no more remembrance of prosperity.

26 For it is an easy thing unto the Lord in the day of death to reward a man according to his ways.

27 The affliction of an hour maketh a man forget pleasure: and in his end his deeds shall be discovered.

28 Judge none blessed before his death: for a man shall be known in his children.

29 Bring not every man into thy house: for the deceitful man hath many trains.

30 Like as a partridge taken [and kept] in a cage, so is the heart of the proud; and like as a spy, watcheth he for thy fall:

31 For he lieth in wait, and turneth good into evil, and in things worthy praise will lay blame upon thee.

32 Of a spark of fire, a heap of coals is kindled: and a sinful man layeth wait for blood.

33 Take heed of a mischievous man, for he worketh wickedness; lest he bring upon thee a perpetual blot.

34 Receive a stranger into thy house, and he will disturb thee, and turn thee out of thine own.

CHAP. XII.

2 Be not liberal to the ungodly. 10 Trust not thine enemy nor the wicked.

WHEN thou wilt do good, know to whom thou doest it; so shalt thou be thanked for thy benefits.

- 2 Do good to the godly man, and thou shalt find a recompense; and if not from him, yet from the Most High.
- 3 There can no good come to him that is always occupied in evil, nor to him that giveth no alms.
- 4 Give to the godly man, and help not a sinner.
- 5 Do well unto him that is lowly, but give not to the ungodly: hold back thy bread, and give it not unto him, lest he overmaster thee thereby: for [else] thou shalt receive twice as much evil for all the good thou shalt have done unto him.
- 6 For the Most High hateth sinners, and will repay vengeance unto the ungodly, and keepeth them against the mighty day of their punishment.
- 7 Give unto the good, and help not the sinner.
- 8 A friend cannot be known in prosperity: and an enemy cannot be hid in adversity.
- 9 In the prosperity of a man, enemies will be grieved: but in his adversity, even a friend will depart.
- 10 Never trust thine enemy: for like as iron rusteth, so is his wickedness.
- 11 Though he humble himself, and go crouching, yet take good heed and beware of him, and thou shalt be unto him as if thou hadst wiped a looking-glass, and thou shalt know that his rust hath not been altogether wiped away.
- 12 Set him not by thee, lest, when he hath overthrown thee, he stand up in thy place; neither let him sit at thy right hand, lest he seek to take thy seat, and thou at the last remember my words, and be pricked therewith.
- 13 Who will pity the charmer that is bitten with a serpent, or any such as come nigh wild beasts?
- 14 So one that goeth to a sinner, and is defiled with him in his sins, who will pity?
- 15 For a while he will abide with thee, but if thou begin to fall, he will not tarry.
- 16 An enemy speaketh sweetly with his lips, but in his heart he imagineth how to throw thee into a pit: he will weep with his eyes, but if he find opportunity, he will not be satisfied with blood.
- 17 If adversity come upon thee, thou shalt find him there first; and though he pretend to help thee, yet shall he undermine thee.
- 18 He will shake his head, and clap his hands, and whisper much, and change his countenance.

CHAP. XIII.

1 Keep not company with the proud, or a mightier than thyself. 15 Like will to like. 21 The difference between the rich and the poor. 25 A man's heart will change his countenance.

- HE that toucheth pitch shall be defiled therewith; and he that hath fellowship with a proud man shall be like unto him.
- 2 Burden not thyself above thy power while thou livest; and have no fellowship with one that is mightier and richer than thyself: for how agree the kettle and the earthen pot together? for if the one be smitten against the other, it shall be broken.
- 3 The rich man hath done wrong, and yet he threateneth withal: the poor is wronged, and he must entreat also.
- 4 If thou be for his profit, he will use thee: but if thou have nothing, he will forsake thee.
- 5 If thou have any thing, he will live with thee: yea, he will make thee bare, and will not be sorry for it.
- 6 If he have need of thee, he will deceive thee, and smile upon thee, and put thee in hope; he will speak thee fair, and say, What wantest thou?
- 7 And he will shame thee by his meats, until he have drawn thee dry twice or thrice, and at the last he will laugh thee to scorn: afterward, when he seeth thee, he will forsake thee, and shake his head at thee.
- 8 Beware that thou be not deceived, and brought down in thy jollity.
- 9 If thou be invited of a mighty man, withdraw thyself, and so much the more will he invite thee.
- 10 Press thou not upon him, lest thou be put back; stand not far off, lest thou be forgotten.
- 11 Affect not to be made equal unto him in talk, and believe not his many words: for with much communication will he tempt thee, and smiling upon thee will get out thy secrets.

Before CHRIST about 200. 2 Matt. 25. 40. 3 Ps. 12. 1. 4 Rom. 12. 19. 5 2 Pet. 2. 9. 6 Prov. 17. 17. 7 Or, brass. 8 ver. 10. 9 See Ps. 110. 1. 10 Or, mingled. 11 Ps. 12. 2. 3. 12 Jer. 41. 6. 13 ver. 8. 14 Or, sun-plant. 15 ch. 10. 16. & 25. 8. 16 Jam. 3. 2. 17 Or, sorrow. 18 1 John 2. 21. 19 ch. 11. 19. ver. 15. 20 Ps. 55. 22. 21 Gr. this shall smite against it and be broken. 22 ver. 3. 23 Prov. 37. 20. 24 Prov. 23. 6, 7. 25 Tobit 4. 7. 26 Luke 14. 13. 27 Or, the feast-day. 28 Eccl. 5. 18. & 6. 1, 2. 29 ver. 4. 30 1 Isa. 40. 6. 31 Jam. 1. 10. 32 1 Pet. 1. 24. 33 1 Gen. 2. 17. & 3. 19. 34 Eccl. 1. 4.

- 12 But cruelly he will lay up thy words, and will not spare to do thee hurt, and to put thee in prison.
- 13 Observe, and take good heed, for thou walkest in peril of thy overthrowing: when thou hearest these things, awake in thy sleep.
- 14 Love the Lord all thy life, and call upon him for thy salvation.
- 15 Every beast loveth his like, and every man loveth his neighbour.
- 16 All flesh consorteth according to kind, and a man will cleave to his like.
- 17 What fellowship hath the wolf with the lamb? so the sinner with the godly.
- 18 What agreement is there between the hyena and a dog? and what peace between the rich and the poor?
- 19 As the wild ass is the lion's prey in the wilderness: so the rich eat up the poor.
- 20 As the proud hate humility: so doth the rich abhor the poor.
- 21 A rich man beginning to fall is held up of his friends: but a poor man being down is thrust also away by his friends.
- 22 When a rich man is fallen, he hath many helpers: he speaketh things not to be spoken, and yet men justify him: the poor man slipped, and yet they rebuked him too; he spake wisely, and could have no place.
- 23 When a rich man speaketh, every man holdeth his tongue, and look, what he saith, they extol it to the clouds: but if the poor man speak, they say, What fellow is this? and if he stumble, they will help to overthrow him.
- 24 Riches are good unto him that hath no sin, and poverty is evil in the mouth of the ungodly.
- 25 The heart of a man changeth his countenance, whether it be for good or evil: and a merry heart maketh a cheerful countenance.
- 26 A cheerful countenance is a token of a heart that is in prosperity; and the finding out of parables is a wearisome labour of the mind.

CHAP. XIV.

1 A good conscience maketh men happy. 6 The niggard doeth good to none. 13 But do thou good. 20 Men are happy that draw near to wisdom.

- BLESSED is the man that hath not slipped with his mouth, and is not pricked with the multitude of sins.
- 2 Blessed is he whose conscience hath not condemned him, and who is not fallen from his hope in the Lord.
- 3 Riches are not comely for a niggard: and what should an envious man do with money?
- 4 He that gathereth by defrauding his own soul, gathereth for others, that shall spend his goods riotously.
- 5 He that is evil to himself, to whom will he be good? he shall not take pleasure in his goods.
- 6 There is none worse than he that envieth himself; and this is a recompense of his wickedness.
- 7 And if he doeth good, he doeth it unwillingly; and at the last he will declare his wickedness.
- 8 The envious man hath a wicked eye; he turneth away his face, and despiseth men.
- 9 A covetous man's eye is not satisfied with his portion; and the iniquity of the wicked drieth up his soul.
- 10 A wicked eye envieth [his] bread, and he is a niggard at his table.
- 11 My son, according to thy ability do good to thyself, and give the Lord his due offering.
- 12 Remember that death will not be long in coming, and that the covenant of the grave is not shewed unto thee.
- 13 Do good unto thy friend before thou die, and according to thy ability stretch out thy hand and give to him.
- 14 Defraud not thyself of the good day, and let not the part of a good desire overpass thee.
- 15 Shalt thou not leave thy travails unto another? and thy labours to be divided by lot?
- 16 Give, and take, and sanctify thy soul; for there is no seeking of dainties in the grave.
- 17 All flesh waxeth old as a garment: for the covenant from the beginning is, Thou shalt die the death.
- 18 As of the green leaves on a thick tree, some fall, and some grow; so is the generation of flesh and blood, none cometh to an end, and another is born.

19 Every work rotteth and consumeth away, and the worker thereof shall go withal.

20 Blessed is the man that doth meditate good things in wisdom, and that reasoneth of holy things by his understanding.

21 He that considereth her ways in his heart shall also have understanding in her secrets.

22 Go after her as one that traceth, and lie in wait in her ways.

23 He that pryeth in at her windows shall also hearken at her doors.

24 He that doth lodge near her house shall also fasten a pin in her walls.

25 He shall pitch his tent nigh unto her and shall lodge in a lodging where good things are.

26 He shall set his children under her shelter, and shall lodge under her branches.

27 By her he shall be covered from heat, and in her glory shall he dwell.

CHAP. XV.

2 Wisdom embraceth those that fear God. 7 The wicked shall not get her. 11 We may not charge God with our faults; for he made, and left us to ourselves.

HE that feareth the Lord will do good; and he that hath the knowledge of the law shall obtain her.

2 And as a mother shall she meet him, and receive him as a wife married of a virgin.

3 With the bread of understanding shall she feed him, and give him the water of wisdom to drink.

4 He shall be stayed upon her, and shall not be moved; and shall rely upon her, and shall not be confounded.

5 She shall exalt him above his neighbours, and in the midst of the congregation shall she open his mouth.

6 He shall find joy and a crown of gladness, and she shall cause him to inherit an everlasting name.

7 But foolish men shall not attain unto her, and sinners shall not see her.

8 For she is far from pride, and men that are liars cannot remember her.

9 Praise is not seemly in the mouth of a sinner, for it was not sent him of the Lord.

10 For praise shall be uttered in wisdom, and the Lord will prosper it.

11 Say not thou, It is through the Lord that I fell away: for thou oughtest not to do the things that he hateth.

12 Say not thou, He hath caused me to err: for he hath no need of the sinful man.

13 The Lord hateth all abomination; and they that fear God love it not.

14 He himself made man from the beginning, and left him in the hand of his counsel;

15 If thou wilt, to keep the commandments, and to perform acceptable faithfulness.

16 He hath set fire and water before thee: stretch forth thy hand unto whether thou wilt.

17 Before man is life and death; and whether him liketh shall be given him.

18 For the wisdom of the Lord is great, and he is mighty in power, and beholdeth all things:

19 And his eyes are upon them that fear him, and he knoweth every work of man.

20 He hath commanded no man to do wickedly, neither hath he given any man license to sin.

CHAP. XVI.

1 It is better to have none, than many lewd children. 6 The wicked are not spared for their number. 12 Both the wrath and the mercy of the Lord are great. 17 The wicked cannot be hid. 20 God's works are unsearchable.

DESIRE not a multitude of unprofitable children, neither delight in ungodly sons.

2 Though they multiply, rejoice not in them, except the fear of the Lord be with them.

3 Trust not thou in their life, neither respect their multitude: for one that is just is better than a thousand; and better it is to die without children, than to have them that are ungodly.

4 For by one that hath understanding shall the city be re-

Before CHRIST about 200.

1 Ps. 1. 2.

2 ch. 21. 9.

3 Prov. 3. 34.

4 Gen. 6. 4.

5 Gen. 19. 24.

6 Num. 14. 15 & 16. 20 & 21. 6.

7 ch. 5. 6.

8 Isa. 4. 6.

9 Ps. 37. 3.

10 Isa. 55. 2.

11 Or, strong partition.

12 1 Kings 8. 27.

13 Chron. 6. 18.

14 Pet. 3. 10.

15 Isa. 56. 5.

16 Or, A parable.

17 Or, he was not sent of, &c.

18 Or, rather a parable.

19 Ps. 45. 7.

20 Gen. 1. 26.

21 Gen. 2. 16, 17.

22 Dent. 30. 19.

23 Jer. 31. 8.

24 Or, beginnings.

25 Ps. 33. 18.

26 Gen. 1. 27 & 2. 2.

27 Wisd. 2. 23 & 7. 1, 6.

28 Gen. 1. 26.

29 1 Cor. 11. 7.

30 Col. 3. 10.

31 Or, of him.

32 Gen. 1. 27 & 2. 2.

33 Wisd. 2. 23 & 7. 1, 6.

34 Gen. 1. 26.

35 1 Cor. 11. 7.

36 Col. 3. 10.

37 Or, of him.

plished; but the kindred of the wicked shall speedily become desolate.

5 Many such things have I seen with mine eyes, and mine ear hath heard greater things than these.

6 In the congregation of the ungodly shall a fire be kindled; and in a rebellious nation wrath is set on fire.

7 He was not pacified toward the old giants who fell away in the strength of their foolishness.

8 Neither spared he the place where Lot sojourned, but abhorred them for their pride.

9 He pitied not the people of perdition, who were taken away in their sins:

10 Nor the six hundred thousand footmen, who were gathered together in the hardness of their hearts.

11 And if there be one stiff-necked among the people, it is marvel if he escape unpunished: for mercy and wrath are with him; he is mighty to forgive, and to pour out displeasure.

12 As his mercy is great, so is his correction also: he judgeth a man according to his works.

13 The sinner shall not escape with his spoils: and the patience of the godly shall not be frustrate.

14 Make way for every work of mercy: for every man shall find according to his works.

15 The Lord hardened Pharaoh, that he should not know him, that his powerful works might be known to the world.

16 His mercy is manifest to every creature; and he hath separated his light from the darkness with an adamant.

17 Say not thou, I will hide myself from the Lord: shall any remember me from above? I shall not be remembered among so many people: for what is my soul among such an infinite number of creatures?

18 Behold, the heaven, and the heaven of heavens, the deep, and the earth, and all that therein is, shall be moved when he shall visit.

19 The mountains also and foundations of the earth shall be shaken with trembling, when the Lord looketh upon them.

20 No heart can think upon these things worthily: and who is able to conceive his ways?

21 It is a tempest which no man can see: for the most part of his works are hid.

22 Who can declare the works of his justice? or who can endure them? for his covenant is afar off, and the trial of all things is in the end.

23 He that wanteth understanding, will think upon vain things: and a foolish man erring, imagineth follies.

24 My son, hearken unto me, and learn knowledge, and mark my words with thy heart.

25 I will show forth doctrine in weight, and declare his knowledge exactly.

26 The works of the Lord are done in judgment from the beginning: and from the time he made them he disposed the parts thereof.

27 He garnished his works for ever, and in his hand are the chief of them unto all generations: they neither labour, nor are weary, nor cease from their works.

28 None of them hindereth another, and they shall never disobey his word.

29 After this the Lord looked upon the earth, and filled it with his blessings.

30 With all manner of living things hath he covered the face thereof; and they shall return into it again.

CHAP. XVII.

1 How God created and furnished man. 14 Avoid all sin; for God seeth all things. 25 Turn to him while thou livest.

THE Lord created man of the earth, and turned him into it again.

2 He gave them few days, and a short time, and power also over the things therein.

3 He endued them with strength by themselves, and made them according to his image,

4 And put the fear of man upon all flesh, and gave him dominion over beasts and fowls.

5 [They received the use of the five operations of the Lord, and in the sixth place he imparted them understanding, and in the seventh speech, an interpreter of the cogitations thereof.]

6 Counsel, and a tongue, and eyes, ears, and a heart, gave he them to understand.

7 Withal he filled them with the knowledge of understanding, and shewed them good and evil.
 8 He set his eye upon their hearts, that he might shew them the greatness of his works.
 9 He gave them to glory in his marvellous acts for ever, that they might declare his works with understanding.
 10 And the elect shall praise his holy name.
 11 Besides this he gave them knowledge, and the law of life for a heritage.
 12 He made an everlasting covenant with them, and shewed them his judgments.
 13 Their eyes saw the majesty of his glory, and their ears heard his glorious voice.
 14 And he said unto them, Beware of all unrighteousness; and he gave every man commandment concerning his neighbour.
 15 Their ways are ever before him, and shall not be hid from his eyes.
 16 Every man from his youth is given to evil; neither could they make to themselves fleshly hearts for stony.
 17 For in the division of the nations of the whole earth, he set a ruler over every people; but Israel is the Lord's portion:
 18 Whom, being his first-born, he nourisheth with discipline, and, giving him the light of his love, doth not forsake him.
 19 Therefore all their works are as the sun before him, and his eyes are continually upon their ways.
 20 None of their unrighteous deeds are hid from him, but all their sins are before the Lord.
 21 But the Lord being gracious, and knowing his workmanship, neither left nor forsook them, but spared them.
 22 The alms of a man is as a signet with him, and he will keep the good deeds of man as the apple of the eye, and give repentance to his sons and daughters.
 23 Afterward he will rise up and reward them, and render their recompense upon their heads.
 24 But unto them that repent, he granted them return, and comforted those that failed in patience.
 25 Return unto the Lord, and forsake thy sins, make thy prayer before his face, and offend less.
 26 Turn again to the Most High, and turn away from iniquity: for he will lead thee out of darkness into the light of health; and hate thou abomination vehemently.
 27 Who shall praise the Most High in the grave, instead of them which live and give thanks?
 28 Thanksgiving perisheth from the dead, as from one that is not: the living and sound in heart shall praise the Lord.
 29 How great is the loving-kindness of the Lord our God, and his compassion unto such as turn unto him in holiness!
 30 For all things cannot be in men, because the son of man is not immortal.
 31 What is brighter than the sun? yet the light thereof faileth: and flesh and blood will imagine evil.
 32 He vieweth the power of the height of heaven, and all men are but earth and ashes.

CHAP. XVIII.

4 God's works are to be wondered at. 9 Man's life is short. 11 God is merciful. 15 Do not blemish thy good deeds with ill words. 22 Defer not to be justified. 30 Follow not thy lusts.

HE that liveth for ever created all things in general.
 2 The Lord only is righteous, and there is none other but he.

3 Who governeth the world with the palm of his hand, and all things obey his will: for he is the King of all, by his power dividing holy things among them from profane.

4 To whom hath he given power to declare his works? and who shall find out his noble acts?

5 Who shall number the strength of his majesty? and who shall also tell out his mercies?

6 As for the wondrous works of the Lord, there may nothing be taken from them, neither may any thing be put unto them, neither can the ground of them be found out.

7 When a man hath done, then he beginneth; and when he leaveth off, then he shall be doubtful.

8 What is man, and whereto serveth he? what is his good, and what is his evil?

9 The number of a man's days at the most are a hundred years.

Before CHRIST about 200.
 Before CHRIST about 200.

52 Pet. 3. 8.

6 ch. 41. 12.

4 Ex. 20. & 21. & 22. & 23.

5 Deut. 32. 3. 9
6 Rom. 13. 1.
7 Deut. 4. 20. & 10. 15.

8 ch. 20. 12, 13.

9 Matt. 25. 34, 35.

* Acts 3. 19.

† Jer. 3. 12.

† Or, lessen thy offence.

† Or, illumination.

† Ps. 6. 5.

† Isa. 38. 18, 19.

2 Job. 25. 5, 6.

1 Gen. 1. 1.

2 Lev. 10. 10.
3 Ps. 106. 2.

2 Or, of friend or foe.
3 Or, shew his hatred.

10 As a drop of water unto the sea, and a gravel-stone in comparison of the sand; so are a thousand years to the days of eternity.

11 Therefore is God patient with them, and poureth forth his mercy upon them.

12 He saw and perceived their end to be evil; therefore he multiplied his compassion.

13 The mercy of man is toward his neighbour; but the mercy of the Lord is upon all flesh: he reproveth, and nurtureth, and teacheth, and bringeth again, as a shepherd his flock.

14 He hath mercy on them that receive discipline, and that diligently seek after his judgments.

15 My son, blemish not thy good deeds, neither use uncomfortable words when thou givest any thing.

16 Shall not the dew assuage the heat? so is a word better than a gift.

17 Lo, is not a word better than a gift? but both are with a gracious man.

18 A fool will upbraid churlishly, and a gift of the envious consumeth the eyes.

19 Learn before thou speak, and use physic or ever thou be sick.

20 Before judgment examine thyself, and in the day of visitation thou shalt find mercy.

21 Humble thyself before thou be sick, and in the time of sins shew repentance.

22 Let nothing hinder thee to pay thy vow in due time, and defer not until death to be justified.

23 Before thou prayest, prepare thyself; and be not as one that tempteth the Lord.

24 Think upon the wrath that shall be at the end, and the time of vengeance, when he shall turn away his face.

25 When thou hast enough, remember the time of hunger; and when thou art rich, think upon poverty and need.

26 From the morning until the evening the time is changed, and all things are soon done before the Lord.

27 A wise man will fear in every thing, and in the day of sinning he will beware of offence: but a fool will not observe time.

28 Every man of understanding knoweth wisdom, and will give praise unto him that found her.

29 They that were of understanding in sayings, became also wise themselves, and poured forth exquisite parables.

30 Go not after thy lusts, but refrain thyself from thine appetites.

31 If thou givest thy soul the desires that please her, she will make thee a laughing-stock to thine enemies that malign thee.

32 Take not pleasure in much good cheer, neither be tied to the expense thereof.

33 Be not made a beggar by banqueting upon borrowing, when thou hast nothing in thy purse: for thou shalt lie in wait for thine own life, and be talked on.

CHAP. XIX.

2 Wine and women seduce wise men. 7 Say not all thou hearest. 17 Reprove thy friend without anger. 23 There is no wisdom in wickedness.

A LABOURING man that is given to drunkenness shall not be rich: and he that contemneth small things shall fall by little and little.

2 Wine and women will make men of understanding to fall away: and he that cleaveth to harlots will become impudent.

3 Moths and worms shall have him to heritage, and a bold man shall be taken away.

4 He that is hasty to give credit is light-minded; and he that sinneth shall offend against his own soul.

5 Whoso taketh pleasure in wickedness shall be condemned: but he that resisteth pleasures crowneth his life.

6 He that can rule his tongue shall live without strife; and he that hateth babbling shall have less evil.

7 Rehearse not unto another that which is told unto thee, and thou shalt fare never the worse.

8 Whether it be to a friend or foe, talk not of other men's lives; and if thou canst without offence, reveal them not.

9 For he heard and observed thee, and when time cometh he will hate thee.

10 If thou hast heard a word, let it die with thee; and be bold, it will not burst thee.

11 A fool travaileth with a word, as a woman in labour of a child.

12 As an arrow that sticketh in a man's thigh, so is a word within a fool's belly.

13 Admonish a friend, it may be he hath not done it: and if he have done it, that he do it no more.

14 Admonish thy friend, it may be he hath not said it: and if he have, that he speak it not again.

15 Admonish a friend: for many times it is a slander, and believe not every tale.

16 There is one that slippeth in his speech, but not from his heart; and who is he that hath not offended with his tongue?

17 Admonish thy neighbour before thou threaten him; and not being angry, give place to the law of the Most High.

18 The fear of the Lord is the first step *to be accepted [of him,] and wisdom obtaineth his love.

19 The knowledge of the commandments of the Lord is the doctrine of life: and they that do things that please him shall receive the fruit of the tree of immortality.

20 The fear of the Lord is all wisdom; and in all wisdom is the performance of the law, and the knowledge of his omnipotency.

21 If a servant say to his master, I will not do as it pleaseth thee; though afterward he do it, he angereth him that nourisheth him.

22 The knowledge of wickedness is not wisdom, neither at any time the counsel of sinners prudence.

23 There is a wickedness, and the same an abomination; and there is a fool wanting in wisdom.

24 He that hath small understanding, and feareth God, is better than one that hath much wisdom, and transgresseth the law of the Most High.

25 There is an exquisite subtilty, and the same is untrust; and there is one that turneth aside to make judgment appear; and there is a wise man that justifieth in judgment.

26 There is a wicked man that hangeth down his head sadly; but inwardly he is full of deceit,

27 Casting down his countenance, and making as if he heard not: where he is not known, he will do thee a mischief before thou be aware.

28 And if for want of power he be hindered from sinning, yet when he findeth opportunity he will do evil.

29 A man may be known by his look, and one that hath understanding by his countenance, when thou meetest him.

30 A man's attire, and excessive laughter, and gait, shew what he is.

CHAP. XX.

1 Of silence and speaking. 10 Of gifts and gain. 18 Of slipping by the tongue. 24 Of lying. 27 Of divers cautions.

THERE is a reproof that is not comely: again, some man holdeth his tongue, and he is wise.

2 It is much better to reprove, than to be angry secretly: and he that confesseth his fault shall be preserved from hurt.

3 How good is it, when thou art reprov'd, to shew repentance: for so shalt thou escape wilful sin.

4 As is the lust of a eunuch to deflower a virgin; so is he that executeth judgment with violence.

5 There is one that keepeth silence, and is found wise: and another by much babbling becometh hateful.

6 Some man holdeth his tongue, because he hath not to answer: and some keepeth silence, knowing his time.

7 A wise man will hold his tongue, till he see opportunity: but a babbler and a fool will regard no time.

8 He that useth many words shall be abhorred; and he that taketh to himself authority therein shall be hated.

9 There is a sinner that hath good success in evil things; and there is a gain that turneth to loss.

10 There is a gift that shall not profit thee; and there is a gift whose recompense is double.

11 There is an abasement because of glory; and there is that lifteth up his head from a low estate.

12 There is that buyeth much for a little, and repayeth it seven-fold.

13 A wise man by his words maketh himself beloved: but the graces of fools shall be poured out.

Before CHRIST about 200.

2 Gr. for his eyes are many for one to receive.

4 Or, heart. 5 Lev. 19. 17. Matt. 18. 15. 6 Or, Reprove.

7 Or, willingly. 8 Jam. 3. 2.

9 Or, An unpleasant fellow.

10 Or, receiving him

11 Gr. shall not be pricked

12 ch. 25. 2.

13 Or, many.

14 Prov. 12. 11. & 28. 19. 15 Ex. 23. 8. Deut. 16. 19. 16 Or, as a muzzle in the mouth.

17 Or, judgeth in black

18 Ps. 41. 4. Luke 15. 21.

19 Or, seasonable.

20 Ex. 3. 9. & 22. 23.

21 Gr. be converted.

22 Eccl. 3. 7. ch. 32. 4.

23 Or, willy.

24 Eccl. 1. 18.

25 Or, subtilly

26 ch. 33. 5.

27 Or, lost or, spill

14 The gift of a fool shall do thee no good when thou hast it; neither yet of the envious for his necessity: for he looketh to receive many things for one.

15 He giveth little, and upbraideth much; he openeth his mouth like a crier; to-day he lendeth, and to-morrow will he ask it again: such a one is to be hated of God and man.

16 The fool saith, I have no friends, I have no thanks for all my good deeds, and they that eat my bread speak evil of me.

17 How oft, and of how many shall he be laughed to scorn! for he knoweth not aright what it is to have; and it is all one unto him as if he had it not.

18 To slip upon a pavement is better than to slip with the tongue: so the fall of the wicked shall come speedily.

19 An unseasonable tale will always be in the mouth of the unwise.

20 A wise sentence shall be rejected when it cometh out of a fool's mouth; for he will not speak it in due season.

21 There is that is hindered from sinning through want: and when he taketh rest, he shall not be troubled.

22 There is that destroyeth his own soul through bashfulness, and by accepting of persons overthroweth himself.

23 There is that for bashfulness promiseth to his friend, and maketh him his enemy for nothing.

24 A lie is a foul blot in a man, yet it is continually in the mouth of the untaught.

25 A thief is better than a man that is accustomed to lie: but they both shall have destruction to heritage.

26 The disposition of a liar is dishonourable, and his shame is ever with him.

27 A wise man shall promote himself to honour with his words: and he that hath understanding will please great men.

28 He that tilleth his land shall increase his heap: and he that pleaseth great men shall get pardon for iniquity.

29 Presents and gifts blind the eyes of the wise, and stop up his mouth that he cannot reprove.

30 Wisdom that is hid, and treasure that is hoarded up, what profit is in them both?

31 Better is he that hideth his folly than a man that hideth his wisdom.

32 Necessary patience in seeking the Lord is better than he that leadeth his life without a guide.

CHAP. XXI.

2 Flee from sin as from a serpent. 4 His oppression will undo the rich. 9 The end of the unjust shall be naught. 12 The differences between the fool and the wise.

MY son, hast thou sinned? do so no more, but ask pardon for thy former sins.

2 Flee from sin as from the face of a serpent: for if thou comest too near it, it will bite thee: the teeth thereof are as the teeth of a lion, slaying the souls of men.

3 All iniquity is as a two-edged sword, the wounds whereof cannot be healed.

4 To terrify and do wrong will waste riches: thus the house of proud men shall be made desolate.

5 Prayer out of a poor man's mouth reacheth to the ears of God, and his judgment cometh speedily.

6 He that hateth to be reprov'd is in the way of sinners; but he that feareth the Lord will repent from his heart.

7 An eloquent man is known far and near; but a man of understanding knoweth when he slippeth.

8 He that buildeth his house with other men's money is like one that gathereth himself stones for the tomb of his burial.

9 The congregation of the wicked is like tow wrapped together: and the end of them is a flame of fire to destroy them.

10 The way of sinners is made plain with stones, but at the end thereof is the pit of hell.

11 He that keepeth the law of the Lord getteth the understanding thereof: and the perfection of the fear of the Lord is wisdom.

12 He that is not wise will not be taught: but there is a wisdom which multiplieth bitterness.

13 The knowledge of a wise man shall abound like a flood: and his counsel is like a pure fountain of life.

14 The inner parts of a fool are like a broken vessel, and he will hold no knowledge as long as he liveth.

15 If a skilful man hear a wise word, he will commend it.

and add unto it: but as soon as one of no understanding hear-
eth it, it displeaseth him, and he casteth it behind his back.

16 The talking of a fool is like a burden in the way: but
grace shall be found in the lips of the wise.

17 They inquire at the mouth of the wise man in the congre-
gation, and they shall ponder his words in their heart.

18 As is a house that is destroyed, so is wisdom to a fool:
and the knowledge of the unwise is as talk *without sense.

19 Doctrine unto fools is as fetters on the feet, and like
manacles on the right hand.

20 †A fool lifteth up his voice with laughter; but a wise man
doth scarce smile a little.

21 Learning is unto a wise man as an ornament of gold, and
like a bracelet upon his right arm.

22 A foolish man's foot is soon in his [neighbour's] house:
but a man of experience is ashamed of him.

23 A fool will peep in at the door into the house: but he that
is well nurtured will stand without.

24 It is the rudeness of a man to hearken at the door: but a
wise man will be grieved with the disgrace.

25 The lips of talkers will be telling such things as pertain
not unto them: but the words of such as have understanding are
weighed in the balance.

26 The heart of fools is in their mouth: but the mouth of the
wise is in their heart.

27 When the ungodly curseth Satan, he curseth his own
soul.

28 †A whisperer defileth his own soul, and is hated whereso-
ever he dwelleth.

CHAP. XXII.

1 *Of the slothful man, and a foolish daughter.* 11 *Weep rather for fools,*
than for the dead. 13 *Meddle not with them.* 16 *The wise man's*
heart will not shrink.

A SLOTHFUL man is compared to a filthy stone, and every
one will hiss him out to his disgrace.

2 A slothful man is compared to the filth of a dunghill: every
man that takes it up will shake his hand.

3 An evil-nurtured son is the dishonour of his father that
begat him: and a [foolish] daughter is born to his loss.

4 †A wise daughter †shall bring an inheritance to her hus-
band: but she that liveth dishonestly is her father's heaviness.

5 She that is bold dishonoureth both her father and her hus-
band, but they both shall despise her.

6 A tale out of season [is as] music in mourning: but stripes
and correction of wisdom are never out of time.

7 Who so teacheth a fool is as one that glueth a potsherd to-
gether, and as he that waketh one from sound sleep.

8 He that telleth a tale to a fool speaketh to one in a slum-
ber: when he hath told his tale he will say, What is the
matter?

9 If children live honestly, and have †wherewithal, they
shall cover the baseness of their parents.

10 But children, being haughty, through disdain and want
of nurture do stain the nobility of their kindred.

11 †Weep for the dead, for he hath lost the light: and weep
for the fool, for he wanteth understanding: make little weeping
for the dead, for he is at rest: but the life of the fool is worse
than death.

12 Seven days do men mourn for him that is dead; but for
a fool and an ungodly man all the days of his life.

13 Talk not much with a fool, and go not to him that hath
no understanding: †beware of him, lest thou have trouble, and
thou shalt never be defiled †with his fooleries: depart from
him, and thou shalt find rest, and never be †disquieted with
madness.

14 What is heavier than lead? and what is the name
thereof, but a fool?

15 †Sand, and salt, and a mass of iron, is easier to bear than
a man without understanding.

16 As timber girt and bound together in a building cannot
be loosed with shaking: so the heart that is established by
advised counsel shall fear at no time.

17 A heart settled upon a thought of understanding is as a
fair plastering †on the wall of a gallery.

18 Pales set on a high place will never stand against the
wind: so a fearful heart in the imagination of a fool cannot
stand against any fear.

Before CHRIST
about 200.
Prov.
9. 9.

* Or,
not to
be in-
quired
after.
† ch.
19. 30.

* Ps.
141. 3.

† ch.
2. 13.

† Or, a
giant-
like.
Prov.
13. 22.
† Or,
shall be
the heir
of her
hus-
band.

† Ex.
20. 7.
† ch. 27. 14
Matt.
5. 33, 34.

* Or,
an art.

† ch.
38. 16.

† Gr.
justi-
fied.

† ch.
12. 12.

† Or,
when he
shakes
off his
filth.

† Or,
wearied

† Prov.
27. 3.

† 2 Sam.
16. 7.

* Or,
of a
polish-
ed wall.

† Prov.
9. 17.

19 He that pricketh the eye will make tears to fail: and he
that pricketh the heart maketh it to shew her knowledge.

20 Whoso casteth a stone at the birds frayeth them away:
and he that upbraideth his friend breaketh friendship.

21 Though thou drewest a sword at thy friend, yet despair
not: for there may be a returning [to favour.]

22 If thou hast opened thy mouth against thy friend, fear
not; for there may be a reconciliation: except for upbraiding
or pride, or disclosing of secrets, or a treacherous wound: for
for these things every friend will depart.

23 Be faithful to thy neighbour in his poverty, that thou
mayest rejoice in his prosperity: abide steadfast unto him in the
time of his trouble, that thou mayest be heir with him in
his heritage: for a mean estate is not always to be contemned:
nor the rich that is foolish to be had in admiration.

24 As the vapour and smoke of a furnace goeth before the
fire; so reviling before blood.

25 I will not be ashamed to defend a friend; neither will I
hide myself from him.

26 And if any evil happen unto me by him every one that
heareth it will beware of him.

27 *Who shall set a watch before my mouth, and a seal of
wisdom upon my lips, that I fall not suddenly by them, and
that my tongue destroy me not?

CHAP. XXIII.

1 *A prayer for grace to flee sin.* 9 *We may not use swearing; but re-*
member our parents. 16 *Of three sorts of sin.* 23 *The adulterous wife*
sinneeth many ways.

O LORD, Father and Governor of all my whole life, leave me
not to their counsels, and let me not fall by them.

2 Who will set scourges over my thoughts, and the discipline
of wisdom over my heart? that they spare me not for mine
ignorances, and it pass not by my sins:

3 Lest mine ignorances increase, and my sins abound to my
destruction, and I fall before mine adversaries, and mine enemy
rejoice over me, whose hope is far from thy mercy.

4 O Lord, Father and God of my life, give me not a proud
look, but turn away from thy servants always †a haughty
mind.

5 Turn away from me vain hopes and concupiscence, and
thou shalt hold him up that is desirous always to serve thee.

6 Let not the greediness of the belly nor lust of the flesh
take hold of me; and give not over me thy servant into an
impudent mind.

7 Hear, O ye children, the discipline of the mouth: he that
keepeth it shall never be taken in his lips.

8 The sinner shall be left in his foolishness: both the evil
speaker and the proud shall fall thereby.

9 †Accustom not thy mouth to swearing; neither use thyself
to the naming of the Holy One.

10 For as a servant that is continually beaten shall not be
without a blue mark; so he that sweareth and nameth God
continually shall not be faultless.

11 A man that useth much swearing shall be filled with in-
iquity, and the plague shall never depart from his house: if he
shall offend, his sin shall be upon him: and if he acknowledge
not his sin, he maketh a double offence; and if he swear in
vain, he shall not be †innocent, but his house shall be full of
calamities.

12 There is a word that is clothed about with death: God
grant that it be not found in the heritage of Jacob; for all such
things shall be far from the godly, and they shall not wallow
in their sins.

13 Use not thy mouth to intemperate swearing, for therein is
the word of sin.

14 Remember thy father and thy mother, when thou sittest
among great men. Be not forgetful before them, and so thou
by thy custom become a fool, and wish that thou hadst not been
born, and curse the day of thy nativity.

15 †The man †that is accustomed to opprobrious words will
never be reformed all the days of his life.

16 Two sorts of men multiply sin, and the third will bring
wrath: a hot mind is as a burning fire, it will never be quenched
till it be consumed: a fornicator in the body of his flesh will
never cease till he hath kindled a fire.

17 †All bread is sweet to a whoremonger, he will not leave
off till he die.

18 A man that breaketh wedlock, saying thus in his heart, ^{Before CHRIST about 200.} "Who seeth me? I am compassed about with darkness, the walls cover me, and no body seeth me; what need I to fear? the Most High will not remember my sins:

19 Such a man only feareth the eyes of men, and knoweth not that the eyes of the Lord are ten thousand times brighter than the sun, beholding all the ways of men, and considering the most secret parts.

20 He knew all things ere ever they were created; so also after they were perfected he looked upon them all.

21 This man shall be punished in the streets of the city, and where he suspecteth not he shall be taken.

22 Thus shall it go also with the wife that leaveth her husband, and bringeth in an heir by another.

23 For first, she hath disobeyed the law of the Most High; and secondly, she hath trespassed against her own husband; and thirdly, she hath played the whore in adultery, and brought children by another man.

24 She shall be brought out into the congregation, and inquisition shall be made of her children.

25 Her children shall not take root, and her branches shall bring forth no fruit.

26 She shall leave her memory to be cursed, and her reproach shall not be blotted out.

27 And they that remain shall know that there is nothing better than the fear of the Lord, and that there is nothing sweeter than to take heed unto the commandments of the Lord.

28 It is great glory to follow the Lord, and to be received of him is long life.

CHAP. XXIV.

1 *Wisdom doth praise herself, shewing her beginning, her dwelling, her glory, her fruit, her increase and perfection.*

WISDOM shall praise herself, and shall glory in the midst of her people.

2 In the congregation of the Most High shall she open her mouth, and triumph before his power.

3 I came out of the mouth of the Most High, and covered the earth as a cloud.

4 I dwelt in high places, and my throne is in a cloudy pillar.

5 I alone compassed the circuit of heaven, and walked in the bottom of the deep.

6 In the waves of the sea, and in all the earth, and in every people and nation, I got a possession.

7 With all these I sought rest: and in whose inheritance shall I abide?

8 So the Creator of all things gave me a commandment, and he that made me caused my tabernacle to rest, and said, Let thy dwelling be in Jacob, and thine inheritance in Israel.

9 He created me from the beginning before the world, and I shall never fail.

10 In the holy tabernacle I served before him; and so was I established in Sion.

11 Likewise in the beloved city he gave me rest, and in Jerusalem was my power.

12 And I took root in an honourable people, even in the portion of the Lord's inheritance.

13 I was exalted like a cedar in Libanus, and as a cypress-tree upon the mountains of Hermon.

14 I was exalted like a palm-tree in Engaddi, and as a rose-plum in Jericho, as a fair olive-tree in a pleasant field, and grew up as a plane-tree by the water.

15 I gave a sweet smell like cinnamon and aspalathus, and I yielded a pleasant odour like the best myrrh, as galbanum, and onyx, and sweet storax, and as the fume of frankincense in the tabernacle.

16 As the turpentine-tree I stretched out my branches, and my branches are the branches of honour and grace.

17 As the vine brought I forth a pleasant savour, and my flowers are the fruit of honour and riches.

18 I am the mother of fair love, and fear, and knowledge, and holy hope: I therefore, being eternal, am given to all my children which are named of him.

19 Come unto me, all ye that be desirous of me, and fill yourselves with my fruits.

20 For my memorial is sweeter than honey, and mine inheritance than the honey-comb.

21 They that eat me shall yet be hungry, and they that drink me shall yet be thirsty.

22 He that obeyeth me shall never be confounded, and they that work by me shall not do amiss.

23 All these things are the book of the covenant of the most high God, even the law which Moses commanded for a heritage unto the congregations of Jacob.

24 Faint not to be strong in the Lord: that he may confirm you, cleave unto him: for the Lord Almighty is God alone, and besides him there is no other Saviour.

25 He filleth all things with his wisdom, as Phison and as Tigris in the time of the new fruits.

26 He maketh the understanding to abound like Euphrates, and as Jordan in the time of the harvest.

27 He maketh the doctrine of knowledge appear as the light, and as Geon in the time of vintage.

28 The first man knew her not perfectly: no more shall the last find her out.

29 For her thoughts are more than the sea, and her counsels profounder than the great deep.

30 I also came out as a brook from a river, and as a conduit into a garden.

31 I said, I will water my best garden, and will water abundantly my garden-bed: and lo, my brook became a river, and my river became a sea.

32 I will yet make doctrine to shine as the morning, and will send forth her light afar off.

33 I will yet pour out doctrine as prophecy, and leave it to all ages for ever.

34 Behold that I have not laboured for myself only, but for all them that seek wisdom.

CHAP. XXV.

1 *What things are beautiful, and what hateful. 6 What is the crown of age. 7 What things make man happy. 13 Nothing worse than a wicked woman.*

IN three things I was beautified, and stood up beautiful both before God and men: the unity of brethren, the love of neighbours, a man and a wife that agree together.

2 Three sorts of men my soul hateth, and I am greatly offended at their life: a poor man that is proud, a rich man that is a liar, and an old adulterer that doth.

3 If thou hast gathered nothing in thy youth, how canst thou find any thing in thine age?

4 O how comely a thing is judgment for gray hairs, and for ancient men to know counsel!

5 O how comely is the wisdom of old men, and understanding and counsel to men of honour!

6 Much experience is the crown of old men, and the fear of God is their glory.

7 There be nine things which I have judged in my heart to be happy, and the tenth I will utter with my tongue: A man that hath joy of his children; and he that liveth to see the fall of his enemy:

8 Well is him that dwelleth with a wife of understanding, and that hath not slipped with his tongue, and that hath not served a man more unworthy than himself:

9 Well is him that hath found prudence, and he that speaketh in the ears of them that hear.

10 O how great is he that findeth wisdom! yet is there none above him that feareth the Lord.

11 But the love of the Lord passeth all things for illumination: he that holdeth it, whereto shall he be likened?

12 The fear of the Lord is the beginning of his love: and faith is the beginning of cleaving unto him.

13 [Give me] any plague, but the plague of the heart: and any wickedness, but the wickedness of a woman:

14 And any affliction, but the affliction from them that hate me: and any revenge, but the revenge of enemies.

15 There is no head above the head of a serpent; and there is no wrath above the wrath of an enemy.

16 I had rather dwell with a lion and a dragon, than to keep house with a wicked woman.

17 The wickedness of a woman changeth her face, and darkeneth her countenance like sackcloth.

18 Her husband shall sit among his neighbours; and when he heareth it shall sigh bitterly.

19 All wickedness is but little to the wickedness of a woman: let the portion of a sinner fall upon her.

20 As the climbing of a sandy way is to the feet of the aged, so is a wife full of words to a quiet man.

21 *Stumble not at the beauty of a woman, and desire her not for pleasure.

22 A woman, if she maintain her husband, is full of anger, impudence, and much reproach.

23 A wicked woman abateth the courage, maketh a heavy countenance and a wounded heart: a woman that will not comfort her husband in distress maketh weak hands and feeble knees.

24 Of *the woman came the beginning of sin, and through her we all die.

25 Give the water no passage; neither a wicked woman liberty to gad abroad.

26 If she go not as thou wouldest have her, cut her off from thy flesh, and give her a bill of divorce, and let her go.

CHAP. XXVI.

1 *A good wife and a good conscience, do gladden men.* 6 *A wicked wife is a fearful thing.* 13 *Of good and bad wives.* 28 *Of three things that are grievous.* 29 *Merchants and hucksters are not without sin.*

BLESSED is the man that hath a virtuous wife, for the number of his days shall be double.

2 A virtuous woman rejoiceth her husband, and he shall fulfil the years of his life in peace.

3 A good wife is a good portion, which shall be given in the portion of them that fear the Lord.

4 Whether a man be rich or poor, if he have a good heart toward the Lord, he shall at all times rejoice with a cheerful countenance.

5 There be three things that my heart feareth; and for the fourth I was sore afraid: 'the slander of a city, and gathering together of an unruly multitude, and a false accusation: all these are worse than death.

6 But a grief of heart and sorrow is a woman that is jealous over another woman, and a scourge of the tongue which communicateth with all.

7 An evil wife is *a yoke shaken to and fro: he that hath hold of her is as though he held a scorpion.

8 A drunken woman and a gadder abroad causeth great anger, and she will not cover her own shame.

9 The whoredom of a woman may be known in her haughty looks and eyelids.

10 *If thy daughter be shameless, keep her in straightly, lest she abuse herself through overmuch liberty.

11 Watch over an impudent eye: and marvel not if she trespass against thee.

12 She will open her mouth as a thirsty traveller when he hath found a fountain, and drink of every water near her: by every hedge she will sit down, and open her quiver against every arrow.

13 The grace of a wife delighteth her husband, and her discretion will fatten his bones.

14 A silent and loving woman is a gift of the Lord; and there is nothing so much worth as a mind well instructed.

15 A shamefaced and a faithful woman is a double grace, and her continent mind cannot be valued.

16 As the sun when it ariseth 'in the high heaven; so is the beauty of a good wife in the 'ordering of her house.

17 As the clear light is upon the holy candlestick; so is the beauty of the face 'in ripe age.

18 As the golden pillars are upon the sockets of silver; so are the 'fair feet with a constant 'heart.

19 My son, keep the flower of thine age sound; and give not thy strength to strangers.

20 When thou hast gotten a fruitful possession through all the field, sow it with thine own seed, trusting in the goodness of thy stock.

21 So thy race which thou leavest shalt be magnified, having the confidence of their good descent.

22 A harlot shall be accounted as *spittle, but a married woman is a tower against death to her husband.

23 A wicked woman is given as a portion to a wicked man: but a godly woman is given to him that feareth the Lord.

24 A dishonest woman contemneth shame: but an honest woman will reverence her husband.

25 A shameless woman shall be accounted as a dog; but she that is shamefaced will fear the Lord.

26 A woman that honoureth her husband shall be judged wise of all; but she that dishonoureth him in her pride shall be counted ungodly of all.

Before CHRIST about 200.
2 Sam. 11. 2.
ch. 42. 12

* Gen. 3. 6.
1 Tim. 2. 14.

1 Gr. an evil report.

* Or, a yoke of ozen.

* ch. 42. 11.

* Or, stake.

* Gr. in the highest places of the Lord.

* Or, ornament.

* Or, in constant age.

* Or, comely.

* Or, breast.

* Or, a swine.

Ps. 7. 15.

Prov. 26. 27.

Ecc. 10. 8.

1 Deut. 32. 35.

Rom. 12. 19.

2 Mic. 7. 8.

27 A loud crying woman and a scold shall be sought out to drive away the enemies.

28 There be two things that grieve my heart; and the third maketh me angry: a man of war that suffereth poverty; and men of understanding that are not set by; and one that returneth from righteousness to sin; the Lord prepareth such a one for the sword.

29 A merchant shall hardly keep himself from doing wrong and a huckster shall not be freed from sin.

CHAP. XXVII.

1 *Of sins in selling and buying.* 7 *Our speech will tell what is in us.* 16 *A friend is lost by discovering his secrets.* 26 *He that diggeth a pit shall fall into it.*

MANY have sinned for a small matter; and he that seeketh for abundance will turn his eyes away.

2 As a nail sticketh fast between the joinings of the stones so doth sin stick close between buying and selling.

3 Unless a man hold himself diligently in the fear of the Lord, his house shall soon be overthrown.

4 As when one sifteth with a sieve, the refuse remaineth; so the filth of man in his talk.

5 The furnace proveth the potter's vessels; so the trial of man is in his reasoning.

6 The fruit declareth if the tree have been dressed; so is the utterance of a conceit in the heart of man.

7 Praise no man before thou hearest him speak; for this is the trial of men.

8 If thou followest righteousness, thou shalt obtain her, and put her on, as a glorious long robe.

9 The birds will resort unto their like; so will truth return unto them that practise in her.

10 As the lion lieth in wait for the prey; so sin for them that work iniquity.

11 The discourse of a godly man is always with wisdom; but a fool changeth as the moon.

12 If thou be among the indiscreet, observe the time; but be continually among men of understanding.

13 The discourse of fools is irksome, and their sport is in the wantonness of sin.

14 The talk of him that sweareth much maketh the hair stand upright; and their brawls make one stop his ears.

15 The strife of the proud is blood-shedding, and their revilings are grievous to the ear.

16 Whoso discovereth secrets loseth his credit: and shall never find a friend to his mind.

17 Love thy friend, and be faithful unto him: but if thou bewrayest his secrets, follow no more after him.

18 For as a man hath destroyed his enemy; so hast thou lost the love of thy neighbour.

19 As one that letteth a bird go out of his hand, so hast thou let thy neighbour go, and shalt not get him again.

20 *Follow after him no more, for he is too far off; he is as a roe escaped out of the snare.

21 As for a wound, it may be bound up; and after reviling there may be reconciliation: but he that bewrayeth secrets is without hope.

22 He that winketh with the eyes worketh evil: and he that knoweth him will depart from him.

23 When thou art present, he will speak sweetly, and will admire thy words: but at the last he will writhe his mouth, and slander thy sayings.

24 I have hated many things, but nothing like him; for the Lord will hate him.

25 Whoso casteth a stone on high casteth it on his own head; and a deceitful stroke shall make wounds.

26 Whoso diggeth a pit shall fall therein: and he that setteth a trap shall be taken therein.

27 He that worketh mischief, it shall fall upon him, and he shall not know whence it cometh.

28 Mockery and reproach are from the proud; but vengeance, as a lion, shall lie in wait for them.

29 They that rejoice at the fall of the righteous shall be taken in the snare; and anguish shall consume them before they die.

30 Malice and wrath, even these are abominations; and the sinful man shall have them both.

CHAP. XXVIII.

Against revenge, quarrelling, anger, and backbiting.

HE ¹that revengeth shall find vengeance from the Lord, and he will surely keep his sins [in remembrance.]

²Forgive thy neighbour the hurt that he hath done unto thee, so shall thy sins also be forgiven when thou prayest.

³One man beareth hatred against another, and doth he seek pardon from the Lord?

⁴He sheweth no mercy to a man, which is like himself: and doth he ask forgiveness of his own sins?

⁵If he that is but flesh nourish hatred, who will entreat for pardon of his sins?

⁶Remember thy end, and let enmity cease; [remember] corruption and death, and abide in the commandments.

⁷Remember the commandments, and bear no malice to thy neighbour: [remember] the covenant of the Highest, and wink at ignorance.

⁸Abstain from strife, and thou shalt diminish thy sins: for a furious man will kindle strife.

⁹A sinful man disquieteth friends, and maketh debate among them that be at peace.

¹⁰As the matter of the fire is, so it burneth: and as a man's strength is, so is his wrath; and according to his riches his anger riseth; and the stronger they are which contend, the more they will be inflamed.

¹¹A hasty contention ¹kindleth a fire: and a hasty fighting sheddeth blood.

¹²If thou blow the spark, it shall burn: if thou spit upon it, it shall be quenched: and both these come out of thy mouth.

¹³Curse the whisperer and double-tongued: for such have destroyed many that were at peace.

¹⁴A backbiting tongue hath disquieted many, and driven them from nation to nation: strong cities hath it pulled down, and overthrown the houses of great men.

¹⁵A ^{*}backbiting tongue hath cast out virtuous women, and deprived them of their labours.

¹⁶Whoso hearkeneth unto it shall never find rest, and never dwell quietly.

¹⁷The stroke of the whip maketh marks in the flesh: but the stroke of the tongue breaketh the bones.

¹⁸Many have fallen by the edge of the sword: but not so many as have fallen by the tongue.

¹⁹Well is he [†]that is defended from it, and hath not passed through [†]the venom thereof; who hath not drawn the yoke thereof, nor hath been bound in her bands.

²⁰For the yoke thereof is a yoke of iron, and the bands thereof are bands of brass.

²¹The death thereof is an evil death, the grave were better than it.

²²It shall not have rule over them that fear God, neither shall they be burned with the flame thereof.

²³Such as forsake the Lord shall fall into it; and it shall burn in them, and not be quenched; it shall be sent upon them as a lion, and devour them as a leopard.

²⁴Look that thou hedge thy possession about with thorns, and bind up thy silver and gold:

²⁵And weigh thy words in a balance, ¹and make a door and bar for thy mouth.

²⁶Beware thou slide not by it, ²lest thou fall before him that lieth in wait.

CHAP. XXIX.

¹We must shew mercy and lend; ⁴but the borrower must not defraud the lender. ⁹Give alms. ¹⁴A good man will not undo his surety. ¹⁸To be surety, and undertake for others, is dangerous. ²²It is better to live at home, than to sojourn.

HE ¹that is merciful will lend unto his neighbour: and he that strengtheneth his hand keepeth the commandments.

²Lend to thy neighbour in time of his need, and pay thou thy neighbour again in due season.

³Keep thy word, and deal faithfully with him, and thou shalt always find the thing that is necessary for thee.

⁴Many, when a thing was lent them, reckoned it to be found, and put them to trouble that helped them.

⁵Till he hath received, he will kiss a man's hand; and for his neighbour's money he will speak submissively: ³but when he should repay, he will prolong the time, and return words of grief, and complain of the time.

⁶If he prevail, he shall hardly receive the half, and he

Before
CHRIST
about 200.Deut.
32, 35.
Rom.
12, 19.Matt.
6, 14.
Mark
11, 25.Luke
6, 37.
Matt.
18, 23.Deut.
32, 29.Mal.
4, 4.ch.
8, 1.Prov.
26, 21.Jam.
3, 5.ch.
21, 23.Or,
third.
Lev.
19, 16.Ps. 15, 3.
Rom.
1, 30.1 Pet.
2, 1.Job
5, 21.Ps.
140, 3.Ps.
31, 20.Prov.
13, 24, &
23, 13.Or,
goodby
him.
Or,
king-
folk.1 Cor.
10, 12.Ps.
37, 26.Deut.
15, 8.Matt.
5, 12.Luke
6, 35.Or,
aston-
ished.
Prov.
10, 1.ch.
7, 28.Eph.
6, 4.Or, if
he be
able.

ver. 2.

1569

Before
CHRIST
about 200.Ps.
35, 12, &
38, 20, &
109, 3, 4.Jer.
18, 20.Deut.
15, 11.ch.
20, 30.Dan.
4, 27.Matt.
6, 20.Luke
11, 41, &
12, 33.Acts
10, 4.1 Tim.
6, 18, 19.Tobit
4, 8, 9, 10.Or,
fail.Prov.
11, 15, &
22, 26.2 Cor.
8, 12.ch.
39, 26.1 Tim.
6, 8.Heb.
13, 5.Ps.
41, 9.See
Jam.
2, 1, 2, 3.Of chil-
dren.Prov.
13, 24, &
23, 13.Or,
goodby
him.Or,
king-
folk.1 Cor.
10, 12.Ps.
37, 26.Deut.
15, 8.Matt.
5, 12.Luke
6, 35.Or, if
he be
able.

ver. 2.

will count as if he had found it: if not, he hath deprived him of his money, and he hath gotten him an enemy without cause. ²he payeth him with cursings and railings: and for honour he will pay him disgrace.

⁷Many therefore have refused to lend for other men's ill dealing, fearing to be defrauded.

⁸Yet have thou patience with a man in poor estate, and delay not to shew him mercy.

⁹Help the poor for the commandment's sake, and turn him not away because of his poverty.

¹⁰Lose thy money for thy brother and thy friend, ⁷and let it not rust under a stone to be lost.

¹¹Lay up thy treasure according to the commandments of the Most High, and it shall bring thee more profit than gold.

¹²Shut up alms in thy ⁹storehouses; and it shall deliver thee from all affliction.

¹³It shall fight for thee against thine enemies better than a mighty shield and a strong spear.

¹⁴An honest man is surety for his neighbour: but he that is impudent will ^{*}forsake him.

¹⁵Forget not the friendship of thy surety, for he hath given his life for thee.

¹⁶A sinner will overthrow the good estate of his surety: ¹⁷And he that is of an unthankful mind will leave him [in danger] that delivered him.

¹⁸[†]Suretiship hath undone many of good estate, and shaken them as a wave of the sea: mighty men hath it driven from their houses, so that they wandered among strange nations.

¹⁹A wicked man transgressing the commandments of the Lord shall fall into suretiship: and he that undertaketh and followeth other men's business for gain shall fall into suits.

²⁰Help thy neighbour [†]according to thy power, and beware that thou thyself fall not into the same.

²¹The [†]chief thing for life is water, and bread, and clothing, and a house to cover shame.

²²Better is the life of a poor man in a mean cottage, than delicate fare in another man's house.

²³Be it little or much, [†]hold thee contented, that thou hear not the reproach of thy house.

²⁴For it is a miserable life to go from house to house: for where thou art a stranger, thou dardest not open thy mouth.

²⁵Thou shalt entertain, and feast, and have no thanks: moreover, ²thou shalt hear bitter words.

²⁶Come, thou stranger, and furnish a table, and feed me of that thou hast ready.

²⁷Give place, thou stranger, to an honourable man; my brother cometh to be lodged, and I have need of my house.

²⁸These things are grievous to a man of understanding; the upbraiding of house-room, and reproaching of the lender.

CHAP. XXX.

¹It is good to correct our children, and not to cocker them. ¹⁴Health is better than wealth. ²²Health and life are shortened by grief.

HE ¹that loveth his son causeth him oft to feel the rod, that he may have joy of him in the end.

²He that chastiseth his son shall ²have joy in him, and shall rejoice in him among his ²acquaintance.

³He that [†]teacheth his son grieveth the enemy: and before his friends he shall rejoice of him.

⁴Though his father die, yet he is as though he were not dead: for he hath left one behind him that is like himself.

⁵While he lived, he ⁵saw and rejoiced in him: and when he died, he was not sorrowful.

⁶He left behind him an avenger against his enemies, and one that shall ⁶requite kindness to his friends.

⁷He that maketh too much of his son shall bind up his wounds; and his bowels will be troubled at every cry.

⁸A horse not broken becometh headstrong: and a child left to himself will be wilful.

⁹Cocker thy child, and he shall make thee ⁷afraid: play with him, and he will bring thee to heaviness.

¹⁰Laugh not with him, lest thou have sorrow with him, and lest thou gnash thy teeth in the end.

¹¹Give him no liberty in his youth, and wink not at his follies.

¹²Bow down his neck while he is young, and beat him on the sides while [†]he is a child, lest he wax stubborn, and be disobedient unto thee, ⁹and so bring sorrow to thy heart.

13 *Chastise thy son, and hold him to labour, lest his lewd behaviour be an offence unto thee.

14 Better is the poor, being sound and strong of constitution, than a rich man that is afflicted in his body.

15 Health and good estate of body are above all gold, and a strong body above infinite wealth.

16 There is no riches above a sound body, and no joy above the joy of the heart.

17 †Death is better than a bitter life or continual sickness.

18 Delicacies poured upon a mouth shut up, are as messes of meat set upon a grave.

19 What good doeth the offering unto an idol? for neither can it eat nor smell: so is he that is †persecuted of the Lord.

20 He seeth with his eyes and groaneth, as a eunuch that embraceth a virgin and sigheth.

21 †Give not over thy mind to heaviness, and afflict not thyself in thine own counsel.

22 The gladness of the heart is the life of man, and the †joyfulness of a man longeth his days.

23 Love thine own soul, and comfort thy heart, remove sorrow far from thee: †for sorrow hath killed many, and there is no profit therein.

24 Envy and wrath shorten the life, and carefulness bringeth age before the time.

25 †A cheerful and good heart will have a care of his meat and diet.

CHAP. XXXI.

1 Of the desire of riches. 12 Of moderation and excess in eating, or drinking wine.

WATCHING for †riches consumeth the flesh, and the care thereof driveth away sleep.

2 †Watching care will not let a man slumber, as a sore disease breaketh sleep.

3 The rich hath great labour in gathering riches together; and when he resteth he is filled with his delicacies.

4 The poor labourer in his poor estate; and when he leaveth off, he is still needy.

5 †He that loveth gold shall not be justified, and he that followeth corruption shall have enough thereof.

6 †Gold hath been the ruin of many, and their destruction was present.

7 It is a stumbling block unto them that sacrifice unto it, and every fool shall be taken therewith.

8 †Blessed is the rich that is found without blemish, and hath not gone after gold.

9 Who is he? and we will call him blessed: for wonderful things hath he done among his people.

10 Who hath been †tried thereby, and found perfect? then let him glory. Who might offend, and hath not offended? or done evil, and hath not done it?

11 His goods shall be established, and the congregation shall declare his alms.

12 If thou sit at a bountiful table, †be not greedy upon it, and say not, There is much meat on it.

13 Remember that a wicked eye is an evil thing: and what is created more wicked than an eye? therefore it weepeth †upon every occasion.

14 Stretch not thy hand whithersoever it looketh, and thrust it not with him into the dish.

15 †Judge of thy neighbour by thyself: and be discreet in every point.

16 Eat, as it becometh a man, those things which are set before thee; and devour not, lest thou be hated.

17 Leave off first for manners' sake; †and be not unsatiable, lest thou offend.

18 †When thou sittest among many, reach not thy hand out first of all.

19 A very little is sufficient for a man well nurtured, †and he fetcheth not his wind short upon his bed.

20 Sound sleep cometh of moderate eating: he riseth early, and his wits are with him: †but the pain of watching, and choler, and pangs of the belly, are with an unsatiable man.

21 And if thou hast been forced to eat, arise, go forth, vomit, and thou shalt have rest.

22 My son, hear me, and despise me not, and at the last thou shalt find as I told thee: †in all thy works be quick, so shall there no sickness come unto thee.

Before CHRIST about 200.

* Deut. 8. 5. † Heb. 12. 7, 8, 9. Of health.

† Rev. 9. 6.

† Or, afflicted ch. 20. 4.

† Prov. 12. 25. & 15. 13. & 17. 22.

† Or, exultation. 2 Cor. 7. 10.

† Or, 4 noble.

1 Tim. 6. 7, 10.

Phil. 4. 6. 1 Pet. 5. 7.

Matt. 6. 19, 20, 21.

ch. 8. 2.

Luke 6. 24. 1 Tim. 6. 6, 7, 8.

Job 23. 10.

Ps. 141. 4. Prov. 23. 1, 2, 3.

Gr. open not thy throat upon it.

Or, before every thing that is present. Matt. 22. 39.

Prov. 23. 1, 2, 3. 1 ch. 37. 29.

Or, and lieth not puffing and blowing Luke 21. 34.

Eccl. 9. 10.

Or, shall not be hurt. Isa. 3. 10.

Before CHRIST about 200.

Prov. 22. 9.

Isa. 5. 22. Judith 13. 2. 8.

Ps. 104. 15. Prov. 31. 6, 7.

Eccl. 5. 18.

Prov. 20. 1. Isa. 28. 7.

Prov. 20. 1. Isa. 28. 7.

Ps. 121. 3.

Or, shall not be hurt. Isa. 3. 10.

23 †Whoso is liberal of his meat, men shall speak well of him; and the report of his good house-keeping will be believed.

24 But against him that is a niggard of his meat the whole city shall murmur: and the testimonies of his niggardness shall not be doubted of.

25 Shew not thy †valiantness in wine: †for wine hath destroyed many.

26 The furnace proveth the edge by dipping: so doth wine the hearts of the proud by drunkenness.

27 †Wine is as good as life to a man, if it be drunk moderately: what is life then to a man that is without wine? for it was made to make men glad.

28 Wine measurably drunk and in season, bringeth gladness of the heart, and cheerfulness of the mind:

29 But †wine drunken with excess maketh bitterness of the mind, with brawling and quarrelling.

30 Drunkenness increaseth the rage of a fool till he offend: it diminisheth strength, and maketh wounds.

31 Rebuke not thy neighbour at the wine, and despise him not in his mirth: give him no despightful works, †and press not upon him with urging him [to drink.]

CHAP. XXXII.

1 Of his duty that is chief or master in a feast. 14 Of the fear of God. 18 Of counsel. 20 Of a rugged and smooth way. 23 Trust not to any but to thyself, and to God.

IF thou be made †the master [of a feast,] lift not thyself up, but be among them as one of the rest, take diligent care for them, and so sit down.

2 And when thou hast done all thy office, take thy place, that thou mayest be merry with them, and receive a crown for thy well-ordering of the feast.

3 †Speak, thou that art the elder, for it becometh thee, but with sound judgment; and hinder not music.

4 †Pour not out words where there is a musician, and shew not forth wisdom out of time.

5 A concert of music in a banquet of wine is as a signet of carbuncle set in gold.

6 As a signet of an emerald set in a work of gold, so is the melody of music with pleasant wine.

7 Speak, young man, if there be need of thee: †and yet scarcely when thou art twice asked.

8 Let thy speech be short, comprehending much in few words: be as one that knoweth and yet holdeth his tongue.

9 †If thou be among great men, make not thyself equal with them; and when ancient men are in place use not many words.

10 Before the thunder goeth lightning; and before a shamefaced man shall go favour.

11 Rise up betimes, and be not the last; but get thee home without delay.

12 There take thy pastime, and do what thou wilt: †but sin not by proud speech.

13 And for these things bless him †that made thee, and hath replenished thee with his good things.

14 Whoso feareth the Lord will receive his discipline; and they that †seek him early shall find favour.

15 He that seeketh the law shall be filled therewith: but the hypocrite will be offended thereat.

16 They that fear the Lord shall find judgment, and shall kindle justice as a light.

17 A sinful man will not be reproved, but findeth an excuse according to his will.

18 A man of counsel will be †considerate; but a strange and proud man is not daunted with fear, even when of himself he hath done without counsel.

19 Do nothing without advice; and when thou hast once done, repent not.

20 Go not in a way wherein thou mayest fall, †and stumble not among the stones.

21 Be not confident in a plain way.

22 And beware of thy own children.

23 In every good work trust thy own soul; for this is the keeping of the commandments.

24 He that believeth in the Lord taketh heed to the commandment: and he that trusteth in him †shall fare never the worse.

CHAP. XXXIII.

¹ The safety of him that feareth the Lord. ² The wise and the foolish. ⁷ Times and seasons are of God. ¹⁰ Men are in his hands as clay in the hands of the potter.

THERE shall no evil happen unto him that feareth the Lord; ² but in temptation even again he will deliver them.

² A wise man hateth not the law; but he that is a hypocrite therein is as a ship in a storm.

³ A man of understanding trusteth in the law; and the law is faithful unto him, ³ as an oracle.

⁴ Prepare what to say, and so thou shalt be heard: and bind up instruction, and then make answer.

⁵ The heart of the foolish is like a cart-wheel; and his thoughts are like a rolling axle-tree.

⁶ A stallion horse is as a mocking friend, he neigheth under every one that sitteth upon him.

⁷ Why doth one day excel another, when as all the light of every day in the year is of the sun?

⁸ By the knowledge of the Lord they were distinguished: and he altered seasons and feasts.

⁹ Some of them hath he made high days, and hallowed them, and some of them hath he made ordinary days.

¹⁰ And all men are from the ground, and Adam was created of earth.

¹¹ In much knowledge the Lord hath divided them, and made their ways diverse.

¹² Some of them hath he blessed and exalted, and some of them hath he sanctified, and set near himself: but some of them hath he cursed and brought low, and turned out of their places.

¹³ As the clay is in the potter's hand, to fashion it at his pleasure; so man is in the hand of him that made him, to render to them as liketh him best.

¹⁴ Good is set against evil, and life against death: so is the godly against the sinner, and the sinner against the godly.

¹⁵ So look upon all the works of the Most High; and there are two and two, one against another.

¹⁶ I awaked up last of all, as one that gathereth after the grape gatherers: by the blessing of the Lord I profited, and filled my wine-press like a gatherer of grapes.

¹⁷ Consider that I laboured not for myself only, but for all them that seek learning.

¹⁸ Hear me, O ye great men of the people, and hearken with your ears, ye rulers of the congregation.

¹⁹ Give not thy son and wife, thy brother and friend, power over thee while thou livest, and give not thy goods to another: lest it repent thee, and thou entreat for the same again.

²⁰ As long as thou livest and hast breath in thee, give not thyself over to any.

²¹ For better it is that thy children should seek to thee, than that thou shouldest stand to their courtesy.

²² In all thy works keep to thyself the pre-eminence; leave not a stain in thine honour.

²³ At the time when thou shalt end thy days, and finish thy life, distribute thine inheritance.

²⁴ Fodder, a wand, and burdens, are for the ass; and bread, correction, and work, for a servant.

²⁵ If thou set thy servant to labour, thou shalt find rest: but if thou let him go idle, he shall seek liberty.

²⁶ A yoke and a collar do bow the neck; so are tortures and torments for an evil servant.

²⁷ Send him to labour, that he be not idle; for idleness teacheth much evil.

²⁸ Set him to work, as is fit for him: if he be not obedient, put on more heavy fetters.

²⁹ But be not excessive toward any; and without discretion do nothing.

³⁰ If thou have a servant, let him be unto thee as thyself, because thou hast bought him with a price.

³¹ If thou have a servant, treat him as a brother: for thou hast need of him, as of thine own soul: if thou entreat him evil, and he run from thee, which way wilt thou go to seek him?

CHAP. XXXIV.

¹ Of dreams. ¹³ The praise and blessing of them that fear the Lord. ¹⁸ The offering of the ancient, and prayer of the poor innocent.

THE hopes of a man void of understanding are vain and false: and dreams lift up fools.

Before CHRIST about 200.

Before CHRIST about 200.

¹ Prov. 12. 21. ¹ Pet. 3. 13. ² Pet. 2. 9.

³ Or, as the asking of Urim. ⁴ Gr. bowels. ⁵ ch. 21. 14, 16.

⁶ Gen. 1. 16. ⁷ Gen. 1. 14.

⁸ Or, ordained for the number of days. ⁹ Gen. 1. 27. & 2. 7.

¹⁰ Rom. 9. 21.

¹¹ Or, standings. ¹² Isa. 45. 9. ¹³ Rom. 9. 20, 21.

¹⁴ ch. 42. 24. ¹⁵ Or, gleaneth. ¹⁶ ch. 24. 34.

¹⁷ Ps. 2. 1.

¹⁸ Dent. 24. 14, 15. ¹⁹ Prov. 15. 8.

²⁰ Jam. 5. 4.

²¹ Dent. 24. 14, 15. ²² ch. 7. 20.

²³ Or, sell not. ²⁴ Num. 11. 12.

²⁵ Or, look to their hands. ²⁶ Ps. 66. 18.

²⁷ Isa. 38. 1. ²⁸ Of servants. ²⁹ ver. 28.

³⁰ ver. 24, 26.

³¹ ch. 7. 20. ³² Gr. in blood. ³³ Eph. 6. 9.

³⁴ Of dreams. ³⁵ Gen. 4. 4.

³⁶ 2 Cor. 9. 7. ³⁷ Or, set apart. ³⁸ Tobit 4. 8.

³⁹ Eccl. 5. 7.

² Whoso regardeth dreams is like him that catcheth at a shadow, and followeth after the wind.

³ The vision of dreams is the resemblance of one thing to another, even as the likeness of a face to a face.

⁴ Of an unclean thing what can be cleansed? and from that thing which is false what truth can come?

⁵ Divinations, and soothsayings, and dreams, are vain: and the heart fancieth, as a woman's heart in travail.

⁶ If they be not sent from the Most High in thy visitation, set not thy heart upon them.

⁷ For dreams have deceived many, and they have failed that put their trust in them.

⁸ The law shall be found perfect without lies: and wisdom is perfection to a faithful mouth.

⁹ A man that hath travelled knoweth many things; and he that hath much experience will declare wisdom.

¹⁰ He that hath no experience knoweth little: but he that hath travelled is full of prudence.

¹¹ When I travelled, I saw many things; and I understood more than I can express.

¹² I was oft-times in danger of death: yet I was delivered because of these things.

¹³ The spirit of those that fear the Lord shall live; for their hope is in him that saveth them.

¹⁴ Whoso feareth the Lord shall not fear nor be afraid; for he is his hope.

¹⁵ Blessed is the soul of him that feareth the Lord: to whom doth he look? and who is his strength?

¹⁶ For the eyes of the Lord are upon them that love him, he is their mighty protection and strong stay, a defence from heat, and a cover from the sun at noon, a preservation from stumbling, and a help from falling.

¹⁷ He raiseth up the soul, and lighteneth the eyes: he giveth health, life, and blessing.

¹⁸ He that sacrificeth of a thing wrongfully gotten, his offering is ridiculous; and the gifts of unjust men are not accepted.

¹⁹ The Most High is not pleased with the offerings of the wicked; neither is he pacified for sin by the multitude of sacrifices.

²⁰ Whoso bringeth an offering of the goods of the poor, doeth as one that killeth the son before his father's eyes.

²¹ The bread of the needy is their life: he that defraudeth him thereof is a man of blood.

²² He that taketh away his neighbour's living slayeth him, and he that defraudeth the labourer of his hire is a blood shedder.

²³ When one buildeth, and another pulleth down, what profit have they then but labour?

²⁴ When one prayeth, and another curseth, whose voice will the Lord hear?

²⁵ He that washeth himself after the touching of a dead body, if he touch it again, what availeth his washing?

²⁶ So it is with a man that fasteth for his sins, and goeth again, and doeth the same: who will hear his prayer? or what doth his humbling profit him?

CHAP. XXXV.

¹ Sacrifices pleasing to God. ¹⁴ The prayer of the fatherless, of the widow, and of the humble in spirit. ²⁰ Acceptable mercy.

HE that keepeth the law bringeth offerings enough: he that taketh heed to the commandment offereth a peace-offering.

² He that requiteth a good turn offereth fine flour; and he that giveth alms sacrificeth praise.

³ To depart from wickedness is a thing pleasing to the Lord; and to forsake unrighteousness is a propitiation.

⁴ Thou shalt not appear empty before the Lord.

⁵ For all these things [are to be done] because of the commandment.

⁶ The offering of the righteous maketh the altar fat, and the sweet savour thereof is before the Most High.

⁷ The sacrifice of a just man is acceptable, and the memorial thereof shall never be forgotten.

⁸ Give the Lord his honour with a good eye, and diminish not the first-fruits of thy hands.

⁹ In all thy gifts shew a cheerful countenance, and dedicate thy tithes with gladness.

¹⁰ Give unto the Most High according as he hath enriched thee; and as thou hast gotten, give with a cheerful eye.

11 For the Lord recompenseth, and will give thee seven times as much.

12 ^{Or. Di-}Do not think to corrupt with gifts; ^{minish}for such he will not receive: and trust not to unrighteous sacrifices; for the Lord is judge, and with him is ^{nothing}*no respect of persons.

13 He will not accept any person against a poor man, but will hear the prayer of the oppressed.

14 He will not despise the supplication of the ^{offer-}fatherless; nor the widow, when she poureth out her complaint.

15 Do not the tears run down the widow's cheeks? and is not her cry against him that causeth them to fall?

16 He that serveth the Lord shall be accepted with favour, and his prayer shall reach unto the clouds.

17 ^{Wis.}†The prayer of the humble pierceth the clouds: and till it come nigh, he will not be comforted; and will not depart, till the Most High shall behold to judge righteously, and execute judgment.

18 For the Lord will not be ^{Gal.}slack, neither will the Mighty be patient toward them, till he have smitten in sunder the loins of the unmerciful, and repaid vengeance to the heathen; till he have taken away the multitude of the ^{Ps.}'proud, and broken the sceptre of the unrighteous;

19 Till he have ^{Ps.}rendered to every man according to his deeds, and to the works of men according to their devices; till he have judged the cause of his people, and made them to rejoice in his mercy.

20 Mercy is ^{2 Pet.}seasonable in the time of affliction, as clouds of rain in the time of drought.

CHAP. XXXVI.

1 ^{Gr. fair.}A prayer for the church against the enemies thereof. 18 ^{Heb.}A good heart and a froward. 21 ^{4. 16.}Of a good wife.

HAve mercy upon us, ^{Zech.}O Lord God of all, and behold us: 2 And send thy fear upon all the nations that seek not after thee.

3 ^{Jer.}†Lift up thy hand ^{10. 25.}against the strange nations, and let them see thy power.

4 As thou wast ^{Or.}'sanctified in us before them: so be thou magnified among them before us.

5 And ^{Ezek.}let them know thee, as we have known thee, that there is no God, but only thou, O God.

6 Shew new signs, and make other strange wonders: glorify thy hand and thy right arm, that they may set forth thy wondrous works.

7 Raise up indignation, ^{Ps.}and pour out wrath: take away the adversary, and destroy the enemy.

8 ^{Matt.}Make the time short, remember the ^{24. 22.}'covenant, and let them declare thy wonderful works.

9 Let him that escapeth be consumed by the rage of the fire; and let them perish that oppress the people.

10 Smite in sunder the heads of the rulers of the heathen, that say, There is none other but we.

11 ^{Gr. oath.}Gather all the tribes of Jacob together, and inherit thou them, as from the beginning.

12 O Lord, have mercy upon the people that is called by thy name, and upon Israel, ^{Isa.}*whom thou hast named thy first-born.

13 O be merciful unto Jerusalem, thy holy city, the place of thy rest.

14 Fill Sion ^{Ex.}†with thine unspeakable oracles, and thy people with thy glory.

15 Give testimony unto those that thou hast possessed from the beginning, and raise up ^{Or.}†prophets that have been in thy name.

16 Reward them that wait for thee, and ^{Or.}†let thy prophets be found faithful.

17 O Lord, hear the prayer of thy ^{1 Cor.}'servants, according to the ^{Or.}'blessing of Aaron over thy people, ^{sup-}that all they which dwell upon the earth may know that thou art the Lord, the eternal God.

18 The belly devoureth all meats, yet is one meat better than another.

19 ^{Nun.}As the palate tasteth divers kinds of venison: so doth a heart of understanding false speeches.

20 ^{Ps.}A froward heart causeth heaviness: but a man of experience will recompense him.

21 A woman will receive every man, yet is one daughter better than another.

22 The beauty of a woman cheereth the countenance, and a man loveth nothing better.

Before CHRIST about 200.

Or. Di-minish nothing of thy offer-ings.

Or. Or. to thrive. Gen. 2. 18.

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23 If there be kindness, meekness, and comfort in her tongue, then is not her husband ^{Or. Or.}'like other men.

24 He that getteth a wife, beginneth ^{Or. Or.}'a possession, ^{Or. Or.}'a help like unto himself, and a pillar of rest.

25 Where no hedge is, there the possession is spoiled: and he that hath no wife will wander up and down mourning.

26 Who will trust a thief well appointed, that skippeth from city to city? so [who will believe] a man that hath no house, and lodgeth wheresoever the night taketh him?

CHAP. XXXVII.

1 ^{Or. Or.}How to know friends and counsellors. 12 ^{Or. Or.}The discretion and wisdom of a godly man blesseth him. 27 ^{Or. Or.}Learn to refrain thine appetite.

EVERY friend saith, I am his friend also, but there is a friend ^{Or. Or.}'which is only a friend in name.

2 Is it not a grief unto death, ^{Or. Or.}'when a companion and friend is turned to an enemy?

3 O wicked imagination, whence camest thou in to cover the earth with deceit?

4 ^{Or. Or.}'There is a companion, which rejoiceth in the prosperity of a friend, but in the time of trouble will be against him.

5 There is a companion, which helpeth his friend for the belly, and taketh up the buckler ^{Or. Or.}'against the enemy.

6 Forget not thy friend in thy mind, and be not unmindful of him in thy riches.

7 Every counsellor extollet counsel; but there is some that counsellet for himself.

8 ^{Or. Or.}'Beware of a counsellor, and know before ^{Or. Or.}'what need he hath; for he will counsel for himself; lest he cast the lot upon thee,

9 And say unto thee, Thy way is good: and afterward he stand on the other side, to see what shall befall thee.

10 Consult not with one that suspecteth thee: and hide thy counsel from such as envy thee.

11 Neither consult with a woman touching her of whom she is ^{Or. Or.}'jealous; neither with a coward in matters of war; nor with a merchant concerning exchange; nor with a buyer of selling;

nor with an envious man of thankfulness; nor with an unmerciful man touching kindness; nor with the slothful for any work; nor with a hireling for a year of finishing work; nor with an idle servant of much business: ^{Or. Or.}'hearken not unto these in any matter of counsel.

12 ^{Or. Or.}'But be continually with a godly man, whom thou knowest to keep the commandments of the Lord, whose mind is according to thy mind, and will sorrow with thee, if thou shalt miscarry.

13 And let the counsel of thine own heart stand: for there is no man more faithful unto thee than it.

14 For a man's mind is sometime wont to tell him more than seven watchmen, that sit above in a high tower.

15 And ^{Or. Or.}'above all this pray to the Most High, that he will direct thy way in truth.

16 Let reason go before every enterprise, and counsel before every action.

17 The countenance is a sign of changing of the heart.

18 Four manner of things appear: ^{Or. Or.}†good and evil, life and death: but the tongue ruleth over them continually.

19 There is one that is wise and teacheth many, and yet is unprofitable to himself.

20 There is one that sheweth wisdom in words, and is hated: he shall be destitute of all ^{Or. Or.}†food.

21 ^{Or. Or.}†For grace is not given him from the Lord; because he is deprived of all wisdom.

22 Another is wise to himself; and the fruits of understanding are commendable in his mouth.

23 A wise man instructeth his people; ^{Or. Or.}'and the fruits of his understanding fail not.

24 A wise man shall be filled with blessing; and all they that see him shall count him happy.

25 The days of the life of man may be numbered: but the days of Israel are innumerable.

26 ^{Or. Or.}'A wise man shall inherit ^{Or. Or.}'glory among his people, and his name shall be perpetual.

27 My son, prove thy soul in thy life, and see what is evil for it, and give not that unto it.

28 For all things are not profitable for all men, neither hath every soul pleasure in every thing.

29 Be not unsatiable in any dainty thing, nor too greedy upon meats:

30 For ¹excess of meats bringeth sickness, and surfeiting will turn into choler.

31 ⁵By surfeiting have many perished; but he that taketh heed prolongeth his life.

CHAP. XXXVIII.

¹ Honour due to the physician, and why. 16 How to weep and mourn for the dead. 24 The wisdom of the learned man, and of the labourer and artificer: with the use of them both.

HONOUR ^{1a}a physician with the honour due unto him for the uses which ye may have of him: for the Lord hath created him.

2 For of the Most High cometh healing, and he shall receive honour of the king.

3 The skill of the physician shall lift up his head: and in the sight of great men he shall be in admiration.

4 ³The Lord hath created medicines out of the earth; and he that is wise will not abhor them.

5 ⁴Was not the water made sweet with wood, that the virtue thereof might be known?

6 And he hath given men skill, that he might be honoured in his marvellous works.

7 With such ⁵doth he heal [men,] and taketh away their pains:

8 Of such doth the apothecary make a confection; and of his works there is no end; and from him is peace over all the earth.

9 My son, in thy sickness be not negligent: but ⁶pray unto the Lord, and he will make thee whole.

10 ⁷Leave off from sin, and order thy hands aright, and cleanse thy heart from all wickedness.

11 Give a sweet savour, and a memorial of fine flour; and make a fat offering, ⁸as not being.

12 Then give place to the physician, ⁹for the Lord hath created him: let him not go from thee, for thou hast need of him.

13 There is a time when in their hands there is good success.

14 For they shall also pray unto the Lord, that he would prosper that which they give for ease and ^{*}remedy to prolong life.

15 He that sinneth before his Maker, let him fall into the hand of the physician.

16 My son, [†]let tears fall down over the dead, and begin to lament, as if thou hadst suffered great harm thyself; and then cover his body according to the custom, and neglect not his burial.

17 Weep bitterly, and make great moan, and use lamentation as he is worthy, and that a day or two, lest thou be evil spoken of: and then comfort thyself for thy heaviness.

18 For of heaviness cometh death, and the heaviness of the heart breaketh strength.

19 In affliction also sorrow remaineth: and the life of the poor is the curse of the heart.

20 [‡]Take no heaviness to heart: drive it away, and remember the last end.

21 Forget it not, for there is no turning again: thou shalt not do him good, but hurt thyself.

22 Remember ¹my judgment: for thine also shall be so; yesterday for me, and to-day for thee.

23 ²When the dead is ³at rest, let his remembrance rest; and be comforted for him, when his spirit is departed from him.

24 The wisdom of a learned man cometh by opportunity of leisure: and he that hath little business shall become wise.

25 How can he get wisdom that holdeth the plough, and that glorieth in the goad, that driveth oxen, and is occupied in their labours, and whose talk is ⁴of bullocks?

26 ⁵He giveth his mind to make furrows; and is diligent to give the kine fodder.

27 So every carpenter and workmaster, that laboureth night and day: and they that cut and grave seals, and are diligent to make great variety, and give themselves to counterfeit imagery, and watch to finish a work:

28 The smith also sitting by the anvil, and considering ⁶the iron work, the vapour of the fire wasteth his flesh, and he fighteth with the heat of the furnace: the noise of the hammer and the anvil is ever in his ears, and his eyes look still upon the pattern of the thing that he maketh; he setteth his mind to finish his work, and watcheth to polish it perfectly:

29 So doth the potter sitting at his work, and turning the wheel about with his feet, who is always carefully set at his work, and maketh all his work by number;

30 He fashioneth the clay with his arm, and ⁸boweth down

Before
CHRIST
about 200.
Or,
variety
of
meats.
Luke
21. 34.

1 Rom.
13. 7.

2 Or,
a gift.

3 1 Sam.
2. 6, 7.

4 Ex.
15. 25.

5 Ps.
103. 3.

6 Isa.
38. 2.

7 Isa. 1.
16, 17.

8 Or, as
a dead
man.

9 ver. 4.

* Or,
curing.

† ch.
22. 1.

‡ Heb.
4. 13.

† Prov.
15. 13, &
17. 22.

† 1 Thess.
4. 13, 14.

† Or, the
sentence
upon
him.

22 Sam.
2. 20.

3 Isa.
57. 2.

Rev.
14. 13.

4 Gr.
of the
breed
of bul-
locks?

5 Gen.
4. 2, &
9. 20.

6 Gen.
4. 22.

7 Jer.
18. 6.

Rom.
9. 21.

8 Or,
tempor-
eth it
with his
feet.

Before
CHRIST
about 200.

9 Ps.
82. 1.
1 Cor.
7. 20, 21.

* Acts
18. 3.

1 Ps.
1. 2.

2 Ps.
78. 2.
ch.
38. 32.

3 Acts
6. 4.

4 Ps. 119.
97, 98.

5 Isa.
2. 3.

6 ch.
44. 15.

7 Or,
gain
unto it.

8 Job
32. 18.

9 Or,
rivers
of water.
Ps. 1. 3.

* Hos.
14. 2.

† Heb.
13. 15.

† Gen.
31. 31.

† Mark
7. 37.

† Dan.
4. 35.

† Ps.
135. 6.

† Heb.
4. 13.

2 Prov.
11. 4.

3 Hos.
14. 9.

4 ch.
40. 9, 10.

5 ch.
29. 21.

his strength before his feet; he applieth himself to lead it over: and he is diligent to make clean the furnace:

31 All these trust to their hands: and every one is wise in his work.

32 Without these cannot a city be inhabited: and they shall not dwell where they will, nor go up and down:

33 They shall not be sought for in public council, nor sit high ⁹in the congregation: they shall not sit on the judges' seat, nor understand the sentence of judgment: they cannot declare justice and judgment; and they shall not be found where parables are spoken.

34 But they will maintain the state of the world, and [all] their desire is in the work of their ^{*}craft.

CHAP. XXXIX.

1 A description of him that is truly wise. 12 An exhortation to praise God for his works: which are good to the good, and evil to them that are evil.

BUT he that giveth his mind ¹to the law of the Most High, and is occupied in the meditation thereof, will seek out the wisdom of all the ancient, and be occupied in prophecies.

2 He will keep the sayings of the renowned men: and where subtil ²parables are, he will be there also.

3 He will seek out the secrets of grave sentences, and be conversant in dark parables.

4 He shall serve among great men, and appear before princes; he will travel through strange countries; for he hath tried the good and the evil among men.

5 He will ³give his heart to resort early to the Lord that made him, and will pray before the Most High, and will open his mouth in prayer, and make supplication for his sins.

6 When the great Lord will, he shall be filled with the spirit of understanding: he shall pour out wise sentences, and give thanks unto the Lord in his prayer.

7 He shall direct his counsel and knowledge, and in his secrets shall he ⁴meditate.

8 He shall shew forth that which he hath learned, and shall glory in the ⁵law of the covenant of the Lord.

9 Many shall commend his understanding; and so long as the world endureth, it shall not be blotted out; his memorial shall not depart away, and his name shall live from generation to generation.

10 ⁶Nations shall shew forth his wisdom, and the congregation shall declare his praise.

11 If he die, he shall leave a greater name than a thousand: and if he live, he shall ⁷increase it.

12 Yet have I more to say, which I have thought upon; ⁸for I am filled as the moon at the full.

13 Harken unto me, ye holy children, and bud forth as a rose growing by the ⁹brook of the field:

14 And give ye a sweet savour as frankincense, and flourish as a lily, send forth a smell, and sing a song of praise, bless the Lord in all his works.

15 Magnify his name, and shew forth his praise ^{*}with the songs of your lips, and with harps, and in praising him ye shall say after this manner:

16 [†]All the works of the Lord are exceeding good, and whatsoever he commandeth shall be ¹⁰accomplished in due season.

17 And none may say, [‡]What is this? wherefore is that? for at time convenient they shall all be sought out: at his commandment the waters stood as a heap, and at the words of his mouth the receptacles of waters.

18 At his commandment is done [‡]whatsoever pleaseth him; and none can hinder, when he will save.

19 The works of all flesh are before him, ¹¹and nothing can be hid from his eyes.

20 He seeth from everlasting to everlasting; and there is nothing wonderful before him.

21 A man need not to say, What is this? wherefore is that? for he hath made all things for their uses.

22 His blessing covered the dry land as a river, and watered it as a flood.

23 As he hath turned the waters into saltness: so shall the heathen inherit his wrath.

24 ¹²As his ways are plain unto the holy; so are they stumbling-blocks unto the wicked.

25 For the good are good things created from the beginning: ¹³so evil things for sinners.

26 ¹⁴The principal things for the whole use of man's life are

water, fire, iron, and salt, flour of wheat, honey, milk, and the blood of the grape, and oil, and clothing.

27 All these things are for good to the godly: so to the sinners they are turned into evil.

28 There be spirits that are created for vengeance, which in their fury lay on sore strokes; in the time of destruction they pour out their force, and appease the wrath of him that made them.

29 Fire, and hail, and famine, and death, all these were created for vengeance;

30 Teeth of wild beasts, and scorpions, serpents, and the sword, punishing the wicked to destruction.

31 They shall rejoice in his commandment, and they shall be ready upon earth, when need is; and when their time is come, they shall not transgress his word.

32 Therefore from the beginning I was resolved, and thought upon these things, and have left them in writing.

33 All the works of the Lord are good: and he will give every needful thing in due season.

34 So that a man cannot say, This is worse than that: for in time they shall all be well approved.

35 And therefore praise ye the Lord with the whole heart and mouth, and bless the name of the Lord.

CHAP. XL.

1 Many miseries in a man's life. 12 The reward of unrighteousness, and the fruit of true dealing. 17 A virtuous wife, and an honest friend, rejoice the heart, but the fear of the Lord is above all. 28 A beggar's life is hateful.

GREAT travail is created for every man, and a heavy yoke is upon the sons of Adam, from the day that they go out of their mother's womb, till the day that they return to the mother of all things.

2 Their imagination of things to come, and the day of death, [trouble] their thoughts, and [cause] fear of heart;

3 From him that sitteth on a throne of glory, unto him that is humbled in earth and ashes;

4 From him that weareth purple and a crown, unto him that is clothed with a linen frock.

5 Wrath, and envy, trouble, and unquietness, fear of death, and anger, and strife, and in the time of rest upon his bed, his night-sleep, do change his knowledge.

6 A little or nothing is his rest, and afterward he is in his sleep, as in a day of keeping watch, troubled in the vision of his heart, as if he were escaped out of a battle.

7 When all is safe, he awaketh, and marvelleth that the fear was nothing.

8 [Such things happen] unto all flesh, both man and beast, and that is seven-fold more upon sinners.

9 Death, and bloodshed, strife, and sword, calamities, famine, tribulation, and the scourge;

10 These things are created for the wicked, and for their sakes came the flood.

11 All things that are of the earth shall turn to the earth again: and that which is of the waters doth return into the sea.

12 All bribery and injustice shall be blotted out: but true dealing shall endure for ever.

13 The goods of the unjust shall be dried up like a river, and shall vanish with noise, like a great thunder in rain.

14 While he openeth his hand he shall rejoice: so shall transgressors come to nought.

15 The children of the ungodly shall not bring forth many branches: but are as unclean roots upon a hard rock.

16 The weed growing upon every water and bank of a river, shall be pulled up before all grass.

17 Bountifulness is as a most fruitful garden, and mercifulness endureth for ever.

18 To labour, and to the content with that a man hath, is a sweet life: but he that findeth a treasure is above them both.

19 Children and the building of a city continue a man's name: but a blameless wife is counted above them both.

20 Wine and music rejoice the heart: but the love of wisdom is above them both.

21 The pipe and the psaltery make sweet melody: but a pleasant tongue is above them both.

22 Thine eye desireth favour and beauty: but more than both, corn while it is green.

23 A friend and companion never meet amiss: but above both is a wife with her husband.

24 Brethren and help are against time of trouble: but alms shall deliver more than them both.

25 Gold and silver make the foot stand sure: but council is esteemed above them both.

26 Riches and strength lift up the heart: but the fear of the Lord is above them both: there is no want in the fear of the Lord, and it needeth not to seek help.

27 The fear of the Lord is a fruitful garden, and covereth him above all glory.

28 My son, lead not a beggar's life; for better it is to die than to beg.

29 The life of him that dependeth on another man's table is not to be counted for a life: for he polluteth himself with other men's meat: but a wise man well nurtured will beware thereof.

30 Begging is sweet in the mouth of the shameless: but in his belly there shall burn a fire.

CHAP. XLI.

1 The remembrance of death. 3 Death is not to be feared. 5 The ungodly shall be accursed. 11 Of an evil and a good name. 14 Wisdom is to be uttered.

DEATH, how bitter is the remembrance of thee to a man that liveth at rest in his possessions, unto the man that hath nothing to vex him, and that hath prosperity in all things: yea, unto him that is yet able to receive meat!

2 O death, acceptable is thy sentence unto the needy, and unto him whose strength faileth, that is now in the last age, and is vexed with all things, and to him that despaireth, and hath lost patience!

3 Fear not the sentence of death, remember them that have been before thee, and that come after; for this is the sentence of the Lord over all flesh.

4 And why art thou against the pleasure of the Most High? there is no inquisition in the grave, whether thou have lived ten, or a hundred, or a thousand years.

5 The children of sinners are abominable children, and they that are conversant in the dwelling of the ungodly.

6 The inheritance of sinners' children shall perish, and their posterity shall have a perpetual reproach.

7 The children will complain of an ungodly father, because they shall be reproached for his sake.

8 Wo be unto you, ungodly men, which have forsaken the law of the most high God! for if ye increase, it shall be to your destruction.

9 And if ye be born, ye shall be born to a curse: and if ye die, a curse shall be your portion.

10 All that are of the earth shall turn to earth again: so the ungodly shall go from a curse to destruction.

11 The mourning of men is about their bodies: but an ill name of sinners shall be blotted out.

12 Have regard to thy name; for that shall continue with thee above a thousand great treasures of gold.

13 A good life hath but few days: but a good name endureth for ever.

14 My children, keep discipline in peace: for wisdom that is hid, and a treasure that is not seen, what profit is in them both?

15 A man that hideth his foolishness is better than a man that hideth his wisdom.

16 Therefore be shamefaced according to my word: for it is not good to retain all shamefacedness; neither is it altogether approved in every thing.

17 Be ashamed of whoredom before father and mother: and of a lie before a prince and a mighty man;

18 Of an offence before a judge and ruler; of iniquity before a congregation and people; of unjust dealing before thy partner and friend;

19 And of theft in regard of the place where thou sojournest, and in regard of the truth of God and his covenant; and to lean with thine elbow upon the meat; and of scorning to give and take;

20 And of silence before them that salute thee; and to look upon a harlot;

21 And to turn away thy face from thy kinsman; or to take away a portion or a gift; or to gaze upon another man's wife;

22 Or to be over-busy with his maid, and come not near her bed: or of upbraiding speeches before friends; and after thou hast given, upbraid not;

23 Or of iterating and speaking again that which thou hast heard; and of revealing of secrets.

24 So shalt thou be truly shamefaced, and find favour before all men.

CHAP. XLII.

1 Whereof we should not be ashamed. 9 Be careful of thy daughter. 12 Beware of a woman. 15 The works and greatness of God.

OF these things be not thou ashamed, and accept no person to sin thereby:

2 Of the law of the Most High, and his covenant; and of judgment to justify the ungodly;

3 Of reckoning with thy partners and travellers; or of the gift of the heritage of friends;

4 Of exactness of balance and weights; or of getting much or little;

5 And of merchants' indifferent selling; of much correction of children; and to make the side of an evil servant to bleed.

6 Sure keeping is good, where an evil wife is; and shut up, where many hands are.

7 Deliver all things in number and weight; and put all in writing that thou givest out, or receivest in.

8 Be not ashamed to inform the unwise and foolish, and the extreme aged that contendeth with those that are young: thus shalt thou be truly learned, and approved of all men living.

9 The father waketh for the daughter, when no man knoweth: and the care for her taketh away sleep: when she is young, lest she pass away the flower of her age; and being married, lest she should be hated:

10 In her virginity, lest she should be defiled and gotten with child in her father's house; and having a husband, lest she should mis-behave herself; and when she is married, lest she should be barren.

11 Keep a sure watch over a shameless daughter, lest she make thee a laughing-stock to thine enemies, and a by-word in the city, and a reproach among the people, and make thee ashamed before the multitude.

12 Behold not everybody's beauty, and sit not in the midst of women.

13 For from garments cometh a moth, and from women wickedness.

14 Better is the churlishness of a man than a courteous woman, I say, which bringeth shame and reproach.

15 I will now remember the works of the Lord, and declare the things that I have seen: In the words of the Lord are his works.

16 The sun that giveth light looketh upon all things, and the work thereof is full of the glory of the Lord.

17 The Lord hath not given power to the saints to declare all his marvellous works, which the Almighty Lord firmly settled, that whatsoever is, might be established for his glory.

18 He seeketh out the deep, and the heart, and considereth their crafty devices: for the Lord knoweth all that may be known, and he beholdeth the signs of the world.

19 He declareth the things that are past, and for to come, and revealeth the steps of hidden things.

20 No thought escapeth him, neither any word is hidden from him.

21 He hath garnished the excellent works of his wisdom, and he is from everlasting to everlasting: unto him may nothing be added, neither can he be diminished, and he hath no need of any counsellor.

22 O how desirable are all his works! and that a man may see even to a spark.

23 All these things live and remain for ever for all uses, and they are all obedient.

24 All things are double one against another: and he hath made nothing imperfect.

25 One thing establisheth the good of another: and who shall be filled with beholding his glory?

CHAP. XLIII.

1 The works of God in heaven, and in earth, and in the sea, are exceeding glorious, and wonderful. 29 Yet God himself in his power and wisdom is above all.

THE pride of the height, the clear firmament, the beauty of heaven, with his glorious shew;

2 The sun when it appeareth, declaring at his rising a marvellous instrument, the work of the Most High:

3 At noon it parcheth the country, and who can abide the burning heat thereof?

Before CHRIST about 200.

Before CHRIST about 200.

2 Or, he stayeth his course. 3 Gen. 1. 16. 4 Ex. 12. 2.

1 Or, Of thy partner's speech. 2 Or, companions. 3 Or, of the giving. 4 Or, without profit. 5 Or, dearest for rebuke. 6 Or, that is accused of fornication.

7 Or, to groan as a woman in her travail.

8 Or, it is as the point of sharp stakes.

9 Gen. 3. 6.

10 Or, wickedness.

11 Or, upon the heat.

12 Ps. 107. 23.

13 Ps. 104. 25, 26.

14 Or, the Highest.

15 Job 42. 2. Isa. 29. 15.

16 Ps. 96. 4.

17 Ps. 106. 2. John 1. 18.

18 The praise of the fathers.

19 Or, vessel.

4 A man blowing a furnace is in works of heat, but the sun burneth the mountains three times more; breathing out fierce vapours, and sending forth bright beams, it dimmeth the eyes.

5 Great is the Lord that made it; and at his commandment it runneth hastily.

6 He made the moon also to serve in her season for a declaration of times, and a sign of the world.

7 From the moon is the sign of feasts, a light that decreaseth in her perfection.

8 The month is called after her name, increasing wonderfully in her changing, being an instrument of the armies above, shining in the firmament of heaven;

9 The beauty of heaven, the glory of the stars, an ornament giving light in the highest places of the Lord.

10 At the commandment of the Holy One they will stand in their order, and never faint in their watches.

11 Look upon the rainbow, and praise him that made it; very beautiful it is in the brightness thereof.

12 It compasseth the heaven about with a glorious circle, and the hands of the Most High have bended it.

13 By his commandment he maketh the snow to fall apace and sendeth swiftly the lightnings of his judgment.

14 Through this the treasures are opened: and clouds fly forth as fowls.

15 By this great power he maketh the clouds firm, and the hailstones are broken small.

16 At his sight the mountains are shaken, and at his will the south wind bloweth.

17 The noise of the thunder maketh the earth to tremble: so doth the northern storm and the whirlwind: as birds flying he scattereth the snow, and the falling down thereof is as the lighting of grasshoppers:

18 The eye marvelleth at the beauty of the whiteness thereof, and the heart is astonished at the raining of it.

19 The hoar-frost also as salt he poureth on the earth, and being congealed, it lieth on the top of sharp stakes.

20 When the cold north wind bloweth, and the water is congealed into ice, it abideth upon every gathering together of water, and clotheth the water as with a breastplate.

21 It devoureth the mountains, and burneth the wilderness, and consumeth the grass as fire.

22 A present remedy of all is a mist coming speedily; a dew coming after heat, refresheth.

23 By his counsel he appeaseth the deep, and planteth islands therein.

24 They that sail on the sea, tell of the danger thereof; and when we hear it with our ears, we marvel thereat.

25 For therein be strange and wondrous works, variety of all kinds of beasts and whales created.

26 By him the end of them hath prosperous success, and by his word all things consist.

27 We may speak much, and yet come short: wherefore in sum he is all.

28 How shall we be able to magnify him? for he is great above all his works.

29 The Lord is terrible and very great, and marvellous is his power.

30 When ye glorify the Lord, exalt him as much as ye can; for even yet will he far exceed: and when ye exalt him, put forth all your strength, and be not weary; for ye can never go far enough.

31 Who hath seen him that he might tell us? and who can magnify him as he is?

32 There are yet hid greater things than these be, for we have seen but a few of his works.

33 For the Lord hath made all things; and to the godly hath he given wisdom.

CHAP. XLIV.

1 The praise of certain holy men: 16 of Enoch, Noah, Abraham, Isaac, and Jacob.

LET us now praise famous men, and our fathers that begat us. 2 The Lord hath wrought great glory by them through his great power from the beginning.

3 Such as did bear rule in their kingdoms, men renowned for their power, giving counsel by their understanding, and declaring prophecies:

4 Leaders of the people by their counsels and by their

knowledge of learning meet for the people, wise and eloquent in their instructions:

5 Such as found out musical tunes, and recited verses in writing:

6 Rich men furnished with ability, living peaceably in their habitations:

7 All these were honoured in their generations, and were the glory of their times.

8 There be of them, that have left a name behind them, that their praises might be reported.

9 And some there be, which have no memorial; ²who are perished, as though they had never been; and are become as though they had never been born; and their children after them.

10 But these were merciful men, whose righteousness hath not been forgotten.

11 With their seed shall continually remain a good inheritance, and their children are within the covenant.

12 Their seed standeth fast, and their children ³for their sakes.

13 Their seed shall remain for ever, and their glory shall not be blotted out.

14 Their bodies are buried in peace; but their name liveth for evermore.

15 The people will tell of their wisdom, and the congregation will shew forth their praise.

16 Enoch pleased the Lord, and was translated, being an example of repentance to all generations.

17 Noah was found perfect and righteous; in the time of wrath he was taken in exchange [for the world:] therefore was he left as a remnant unto the earth, when the flood came.

18 An everlasting covenant was made with him, that all flesh should perish no more by the flood.

19 Abraham was a great father of many people: in glory was there none like unto him;

20 Who kept the law of the Most High, and was in covenant with him: he established the covenant in his flesh; and when he was proved, he was found faithful.

21 Therefore he assured him by an oath, that he would bless the nations in his seed, and that he would multiply him as the dust of the earth, and exalt his seed as the stars, and cause them to inherit from sea to sea, and from the river unto the utmost part of the land.

22 With Isaac did he establish likewise [for Abraham his father's sake] the blessing of all men, and the covenant,

23 And made it rest upon the head of Jacob. He acknowledged him in his blessing, and gave him a heritage, and divided his portions; among the twelve tribes did he part them.

CHAP. XLV.

The praise of Moses, of Aaron, and of Phinees.

AND he brought out of him a merciful man, which found favour in the sight of all flesh, even Moses, beloved of God and men, whose memorial is blessed.

2 He made him like to the glorious saints, and magnified him so that his enemies stood in fear of him.

3 By his words he caused the wonders to cease, and he made him glorious in the sight of kings, and gave him a commandment for his people, and shewed him part of his glory.

4 He sanctified him in his faithfulness and meekness, and chose him out of all men.

5 He made him to hear his voice, and brought him into the dark cloud, and gave him commandments before his face, even the law of life and knowledge, that he might teach Jacob his covenants, and Israel his judgments.

6 He exalted Aaron, a holy man like unto him, even his brother, of the tribe of Levi.

7 An everlasting covenant he made with him, and gave him the priesthood among the people; he beautified him with comely ornaments, and clothed him with a robe of glory.

8 He put upon him perfect glory; and strengthened him with rich garments, with breeches, with a long robe, and the ephod.

9 And he compassed him with pomegranates, and with many golden bells round about, that as he went there might be a sound, and a noise made that might be heard in the temple, for a memorial to the children of his people:

10 With a holy garment, with gold, and blue silk, and purple, the work of the embroiderer, with a breastplate of judgment, and with Urim and Thummin;

Before CHRIST about 200.

Or, duties.

Gen. 7, 22.

Or, after them.

ch. 39, 10.

Gen. 5, 24.

Heb. 11, 5.

Gen. 6, 9, & 7, 1.

Heb. 11, 7.

Gen. 9, 11.

Gen. 12, 2, 3, & 15, 5, & 17, 4.

Gen. 21, 4.

Gen. 22, 16, & 28, 1.

Gal. 3, 8.

Gen. 26, 28, & 28, 1.

Ex. 11, 3.

Ex. 7, 8, 9, 10, chap. 12, 3.

Ex. 19, 7.

Ex. 4, 14.

Gr. he blessed.

Gr. vessels, or, instruments.

Ex. 28, 35.

Num. 25, 65.

Deut. 1, 35, &c.

11 With twisted scarlet, the work of the cunning workman, with precious stones graven like seals, and set in gold, the work of the jeweller, with a writing engraved for a memorial, after the number of the tribes of Israel.

12 He set a crown of gold upon the mitre, wherein was engraved Holiness, an ornament of honour, a costly work, the desires of the eyes, goodly and beautiful.

13 Before him there were none such, neither did ever any stranger put them on, but only his children and his children's children perpetually.

14 Their sacrifices shall be wholly consumed every day twice continually.

15 Moses consecrated him, and anointed him with holy oil: this was appointed unto him by an everlasting covenant, and to his seed, so long as the heavens should remain, that they should minister unto him, and execute the office of the priesthood, and bless the people in his name.

16 He chose him out of all men living to offer sacrifice to the Lord, incense, and a sweet savour, for a memorial, to make reconciliation for his people.

17 He gave unto him his commandments, and authority in the statutes of judgments, that he should teach Jacob the testimonies, and inform Israel in his laws.

18 Strangers conspired together against him, and maligned him in the wilderness, even the men that were of Dathan's and Abiron's side, and the congregation of Core, with fury and wrath.

19 This the Lord saw, and it displeased him, and in his wrathful indignation were they consumed: he did wonders upon them, to consume them with the fiery flame.

20 But he made Aaron more honourable, and gave him a heritage, and divided unto him the first-fruits of the increase; especially he prepared bread in abundance:

21 For they ate of the sacrifices of the Lord, which he gave unto him and his seed.

22 Howbeit, in the land of the people he had no inheritance, neither had he any portion among the people: for the Lord himself is his portion and inheritance.

23 The third in glory is Phinees the son of Eleazar, because he had zeal in the fear of the Lord, and stood up with good courage of heart when the people were turned back, and made reconciliation for Israel.

24 Therefore was there a covenant of peace made with him, that he should be the chief of the sanctuary and of his people, and that he and his posterity should have the dignity of the priesthood for ever:

25 According to the covenant made with David the son of Jesse, of the tribe of Juda, that the inheritance of the king should be to his posterity alone: so the inheritance of Aaron should also be unto his seed.

26 God give you wisdom in your heart to judge his people in righteousness, that their good things be not abolished, and that their glory may endure for ever.

CHAP. XLVI.

The praise of Joshua, Caleb, and Samuel.

JESUS the son of Nave was valiant in the wars, and was the successor of Moses in prophecies, who according to his name was made great for the saving of the elect of God, and taking vengeance of the enemies that rose up against them, that he might set Israel in their inheritance.

2 How great glory gat he, when he did lift up his hands, and stretched out his sword against the cities!

3 Who before him so stood to it? for the Lord himself brought his enemies unto him.

4 Did not the sun go back by his means? and was not one day as long as two?

5 He called upon the most high Lord, when the enemies pressed upon him on every side; and the great Lord heard him.

6 And with hailstones of mighty power he made the battle to fall violently upon the nations, and in the descent [of Beth-horon] he destroyed them that resisted, that the nations might know all their strength, because he fought in the sight of the Lord, and he followed the Mighty One.

7 In the time of Moses also he did a work of mercy, he and Caleb the son of Jephunne, in that they withstood the congregation, and withheld the people from sin, and appeased the wicked murmuring.

8 And of six hundred thousand people on foot, they two

were preserved to bring them into the heritage, even unto the land that floweth with milk and honey.

9 The Lord gave strength also unto Caleb, which remained with him unto his old age: so that he entered upon the high places of the land, and his seed obtained it for a heritage:

10 That all the children of Israel might see that it is good to follow the Lord.

11 And concerning the judges, every one by name, whose heart went not a whoring, nor departed from the Lord, let their memory be blessed:

12 Let their bones flourish out of their place, and let the name of them that were honoured be continued upon their children.

13 Samuel, the prophet of the Lord, beloved of his Lord, established a kingdom, and anointed princes over his people.

14 By the law of the Lord he judged the congregation, and the Lord had respect unto Jacob.

15 By his faithfulness he was found a true prophet, and by his word he was known to be faithful in vision.

16 He called upon the mighty Lord, when his enemies pressed upon him on every side, when he offered the sucking lamb.

17 And the Lord thundered from heaven, and with a great noise made his voice to be heard.

18 And he destroyed the rulers of the Tyrians, and all the princes of the Philistines.

19 And before his long sleep he made protestations in the sight of the Lord and his anointed, I have not taken any man's goods, so much as a shoe: and no man did accuse him.

20 And after his death he prophesied, and shewed the king his end, and lifted up his voice from the earth in prophecy, to blot out the wickedness of the people.

CHAP. XLVII.

1 The praise of Nathan. David, and Solomon; his glory and infirmities.
23 Of his end and punishment.

AND after him rose up Nathan to prophesy in the time of David.

2 As is the fat taken away from the peace-offering, so was David chosen out of the children of Israel.

3 He played with lions as with kids, and with bears as with lambs.

4 Slew he not a giant, when he was yet but young? and did he not take away reproach from the people, when he lifted up his hand with the stone in the sling, and beat down the boasting of Goliath?

5 For he called upon the most high Lord; and he gave him strength in his right hand to slay that mighty warrior, and set up the horn of his people.

6 So the people honoured him with ten thousands, and praised him in the blessings of the Lord, in that he gave him a crown of glory.

7 For he destroyed the enemies on every side, and brought to nought the Philistines his adversaries, and brake their horn in sunder unto this day.

8 In all his works he praised the Holy One most high with words of glory; with his whole heart he sung songs, and loved him that made him.

9 He set singers also before the altar, that by their voices they might make sweet melody, and daily sing praises in their songs.

10 He beautified their feasts, and set in order the solemn times until the end, that they might praise his holy name, and that the temple might sound from morning.

11 The Lord took away his sins, and exalted his horn for ever: he gave him a covenant of kings, and the throne of glory in Israel.

12 After him rose up a wise son, and for his sake he dwelt at large.

13 Solomon reigned in a peaceable time, and was honoured; for God made all quiet round about him, that he might build a house in his name, and prepare his sanctuary for ever.

14 How wise wast thou in thy youth, and, as a flood, filled with understanding!

15 Thy soul covered the whole earth, and thou filledst it with dark parables.

16 Thy name went far into the islands; and for thy peace thou wast beloved.

17 The countries marvelled at thee for thy songs, and proverbs, and parables, and interpretations.

Before CHRIST about 200.
1 Kings 10. 27.
1 Kings 11. 1.
Or, in.

1 Kings 12. 15.
12. 15.
16. 17.
2 Sam. 7. 15.
1 Sam. 10. 1. & 16. 13.

1 Kings 12. 10, 11, 13, 14.
1 Kings 12. 28, 30.
1 Sam. 7. 9.

1 Sam. 12. 3.
1 Sam. 23. 18, 19.

1 Kings 17. 1.

Or, made heaven to hold up.
1 Kings 18. 38.
2 Kings 1. 10, 12.
1 Kings 17. 21, 22.
Or, grave.

2 Kings 1. 16.
Or, seat.
1 Kings 19. 8.
1 Kings 19. 15, 16.
2 Kings 2. 11.
Or, written of Mal. 1. 5.
Or, established.

2 Sam. 5. 7.
Or, adorned with love.
2 Kings 2. 11, 15.
Or, Nothing.
1 Chron. 16. 4.

2 Kings 18. 11, 12.

2 Kings 20. 20.

2 Kings 18. 13.

Or, hand.
2 Kings 19. 35.
Isa. 37. 36.
Tobit 1. 18.
1 Mac. 1. 41.
1 Kings 4. 31, 32.
2 Mac. 8. 19.

18 By the name of the Lord God, which is called the Lord God of Israel, thou didst gather gold as tin, and didst multiply silver as lead.

19 Thou didst bow thy loins unto women, and by thy body thou wast brought into subjection.

20 Thou didst stain thy honour, and pollute thy seed: so that thou broughtest wrath upon thy children, and wast grieved for thy folly.

21 So the kingdom was divided, and out of Ephraim ruled a rebellious kingdom.

22 But the Lord will never leave off his mercy, neither shall any of his works perish, neither will he abolish the posterity of his elect, and the seed of him that loveth him he will not take away: wherefore he gave a remnant unto Jacob, and out of him a root unto David.

23 Thus rested Solomon with his fathers, and of his seed he left behind him Roboam, even the foolishness of the people, and one that had no understanding, who turned away the people through his counsel. There was also Jeroboam the son of Nebat, who caused Israel to sin, and shewed Ephraim the way of sin:

24 And their sins were multiplied exceedingly, that they were driven out of the land.

25 For they sought out all wickedness, till the vengeance came upon them.

CHAP. XLVIII.

The praise of Elias, Eliseus, and Ezekias.

THEN stood up Elias the prophet as fire, and his word burned like a lamp.

2 He brought a sore famine upon them, and by his zeal he diminished their number.

3 By the word of the Lord he shut up the heaven, and also three times brought down fire.

4 O Elias, how wast thou honoured in thy wondrous deeds! and who may glory like unto thee!

5 Who didst raise up a dead man from death, and his soul from the place of the dead, by the word of the Most High:

6 Who broughtest kings to destruction, and honourable men from their bed:

7 Who heardest the rebuke of the Lord in Sinai, and in Horeb the judgment of vengeance:

8 Who anointedst kings to take revenge, and prophets to succeed after him:

9 Who wast taken up in a whirlwind of fire, and in a chariot of fiery horses:

10 Who wast ordained for reproofs in their times, to pacify the wrath of the Lord's judgment, before it brake forth into fury, and to turn the heart of the father unto the son, and to restore the tribes of Jacob.

11 Blessed are they that saw thee, and slept in love; for we shall surely live.

12 Elias it was, who was covered with a whirlwind: and Eliseus was filled with his spirit: whilst he lived, he was not moved with the presence of any prince, neither could any bring him into subjection.

13 No word could overcome him; and after his death his body prophesied.

14 He did wonders in his life, and at his death were his works marvellous.

15 For all this the people repented not, neither departed they from their sins, till they were spoiled and carried out of their land, and were scattered through all the earth: yet there remained a small people, and a ruler in the house of David:

16 Of whom some did that which was pleasing to God, and some multiplied sins.

17 Ezekias fortified his city, and brought in water into the midst thereof: he digged the hard rock with iron, and made wells for waters.

18 In his time Sennacherib came up, and sent Rabshaces, and lifted up his hand against Sion, and boasted proudly.

19 Then trembled their hearts and hands, and they were in pain, as women in travail.

20 But they called upon the Lord which is merciful, and stretched out their hands toward him: and immediately the Holy One heard them out of heaven, and delivered them by the ministry of Esay.

21 He smote the host of the Assyrians, and his angel destroyed them.

22 For Ezekias had done the thing that pleased the Lord, and was strong in the ways of David his father, as Esay the prophet, who was great and faithful in his vision, had commanded him.

23 *In his time the sun went backward, and he lengthened the king's life.

24 He saw by an excellent spirit what should come to pass at the last, and he comforted them that mourned in Sion.

25 He shewed what should come to pass for ever, and secret things or ever they came.

CHAP. XLIX.

The praise of Josias, of David and Ezekias, of Jeremy, of Ezeki l. Zorobabel. Jesus the son of Josedec: of Neemias, Enoch, Seth, Sem, and Adam.

THE remembrance of ¹Josias is like the composition of the perfume that is made by the art of the apothecary: it is sweet as honey in all mouths, and as music at a banquet of wine.

2 He ²behaved himself uprightly in the conversion of the people, and took away the abominations of iniquity.

3 ³He directed his heart unto the Lord, and in the time of the ungodly he established the worship of God.

4 All, except David, and Ezekias, and Josias, were defective: for they forsook the law of the Most High, even the kings of Juda failed.

5 Therefore he gave their ⁴power unto others, and their glory to a strange nation.

6 ⁵They burnt the chosen city of the sanctuary, and made the streets desolate, ⁶according to the prophecy of Jeremias.

7 For they ⁷entreated him evil, who nevertheless was a prophet, ⁸sanctified in his mother's womb, that he might root out, and afflict, and destroy; and that he might build up also, and plant.

8 ⁹It was Ezekiel who saw the glorious vision, which was shewed him upon the chariot of the cherubims.

9 For he ¹⁰made mention of the enemies under the figure of the rain, and ¹¹directed them that went right.

10 And of the twelve prophets let the memorial be blessed, and let their bones flourish again out of their place: for they comforted Jacob, and delivered them by assured hope.

11 How shall we magnify ¹²Zorobabel? even he was as a signet on the right hand:

12 So was ¹³Jesus the son of Josedec: who in their time builded the house, and set up a holy temple to the Lord, which was prepared for everlasting glory.

13 ¹⁴And among the elect was Neemias, whose renown is great, who raised up for us the walls that were fallen, and set up the gates and the bars, and raised up our ruins again.

14 But upon the earth was no man created like ¹⁵Enoch; for he was taken from the earth.

15 Neither was there a man born like unto ¹⁶Joseph, a governor of his brethren, a stay of the people, whose bones were regarded of the Lord.

16 ¹⁷Sem and Seth were in great honour among men, and so was Adam above every living thing in the creation.

CHAP. L.

¹ Of Simon the son of Onias. 22 How the people were taught to praise God, and pray. 27 The conclusion.

SIMON the high priest, the son of Onias, who in his life repaired the house again, and in his days fortified the temple.

2 And by him was built from the foundation the double height, the high fortress of the wall about the temple:

3 In his days the ¹cistern to receive water, being in compass as the sea, was covered with plates of brass:

4 He took care of the temple that it should not fall, and fortified the city against besieging:

5 How was he honoured in the midst of the people in his coming out of ²the sanctuary!

6 He was as the morning star in the midst of a cloud, and as the moon at the full:

7 As the sun shining upon the temple of the Most High, and as the rainbow giving light in the bright clouds:

8 And as the flower of roses in the spring of the year, as lilies by the rivers of waters, and as the branches of the frankincense-tree in the time of summer:

9 As fire and incense in the censer, and as a vessel of beaten gold set with all manner of precious stones:

10 And as a fair olive-tree budding forth fruit, and as a cypress-tree which groweth up to the clouds.

Before CHRIST about 200.

* 2 Kings 20. 10. 11. Isa. 38. 8.

12 Kings 23. 1. 2 Chron 34. 1. Or, prophesied. 2 Kings 23. 24. 2 Chron 34. 3.

Or, horn.

2 Kings 25. 9. Or, by the hand of Jeremias.

Jer. 38. 6. Jer. 1. 5. Ezek 1. 3. 15.

Ezek 13. 11. & 38. 9. 16. 22.

Or, good. 1 ch. 16. 12.

Ezra 3. 2. Hag. 2. 23.

Ezra 3. 2. Hag. 1. 12. & 2. 2.

Zech. 3. 1. Neh. 7. 1.

Gen. 5. 24. Heb. 11. 5.

Gen. 41. 44. & 42. 6. & 45. 8.

Gen. 5. 3. & 11. 10.

Before CHRIST about 200.

Or, trumpet beaten forth with the hammer.

11 When he put on the robe of honour, and was clothed with the perfection of glory, when he went up to the holy altar, he made the garment of holiness honourable.

12 When he took the portions out of the priest's hands, he himself stood by the hearth of the altar, compassed with his brethren round about, as a young cedar in Libanus; and as palm-trees compassed them him round about.

13 So were all the sons of Aaron in their glory, and the oblations of the Lord in their hands, before all the congregation of Israel.

14 And finishing the service at the altar, that he might adorn the offering of the most high Almighty,

15 He stretched out his hand to the cup, and poured of the blood of the grape; he poured out at the foot of the altar a sweet-smelling savour unto the most high King of all.

16 Then shouted the sons of Aaron, and sounded the ²silver trumpets, and made a great noise to be heard, for a remembrance before the Most High.

17 Then all the people together hasted, and fell down to the earth upon their faces to worship their Lord God Almighty, the Most High.

18 The singers also sang praises with their voices, with great variety of sounds was there made sweet melody.

19 And the people besought the Lord, the Most High, by prayer before him that is merciful, till the solemnity of the Lord was ended, and they had finished his service.

20 Then he went down, and lifted up his hands over the whole congregation of the children of Israel, to give the blessing of the Lord with his lips, and to rejoice in his name.

21 And they bowed themselves down to worship the second time, that they might receive a blessing from the Most High.

22 Now therefore bless ye the God of all, which only doeth wondrous things everywhere, which exalteth our days from the womb, and dealeth with us according to his mercy.

23 He grant us joyfulness of heart, and that peace may be in our days in Israel for ever:

24 That he would confirm his mercy with us, and deliver us at his time!

25 There be two manner of nations which my heart abhorreth, and the third is no nation:

26 They that sit upon the mountain of Samaria, and they that dwell among the Philistines, and that foolish people that dwell in Sichem.

27 Jesus the son of Sirach of Jerusalem hath written in this book the instruction of understanding and knowledge, who out of his heart poured forth wisdom.

28 Blessed is he that shall be exercised in these things; and he that layeth them up in his heart shall become wise.

29 For if he do them, he shall be strong to all things: for the light of the Lord leadeth him, who giveth wisdom to the godly. Blessed be the Lord for ever. Amen, Amen.

CHAP. LI.

¹ A prayer of Jesus the son of Sirach.

I WILL thank thee, O Lord and King, and praise thee, O God my Saviour: I do give praise unto thy name:

2 For thou art my defender and helper, and hast preserved my body from destruction, and from the snare of the slanderous tongue, and from the lips that forge lies, and hast been my helper against mine adversaries:

3 And hast delivered me, according to the multitude of thy mercies and greatness of thy name, from ¹the teeth of them that were ready to devour me, and out of the hands of such as sought after my life, and from the manifold afflictions which I had:

4 From the choking of fire on every side, and from the midst of the fire which I kindled not;

5 From the depth of the belly of hell, from an unclean tongue, and from lying words.

6 By an accusation to the king from an unrighteous tongue, my soul drew near even unto death, my life was near to the hell beneath.

7 They compassed me on every side, and there was no man to help me: I looked for the succour of men, but there was none.

8 Then thought I upon thy mercy, O Lord, and upon thine acts of old, how thou deliverest such as wait for thee, and savest them out of the hands of the enemies.

9 Then lifted I up my supplication from the earth and prayed for deliverance from death.

10 I called upon the Lord, the Father of my Lord, that he would not leave me in the days of my trouble, and in the time of the proud, when there was no help.

11 I will praise thy name continually, and will sing praise with thanksgiving: and so my prayer was heard:

12 For thou savedst me from destruction, and deliveredst me from the evil time: therefore will I give thanks, and praise thee, and bless thy name, O Lord.

13 When I was yet young, or ever I went abroad, I desired wisdom openly in my prayer.

14 I prayed for her before the temple, and will seek her out even to the end.

15 Even from the flower till the grape was ripe, hath my heart delighted in her: my foot went the right way, from my youth up sought I after her.

16 I bowed down mine ear a little, and received her, and gat much learning.

17 I profited therein, therefore will I ascribe the glory unto him that giveth me wisdom.

18 For I purposed to do after her, and earnestly I followed that which is good; so shall I not be confounded.

19 My soul hath wrestled with her, and in my doings I was exact: I stretched forth my hands to the heaven above, and bewailed my ignorances of her.

20 I directed my soul unto her, and I found her in pureness: I have had my heart joined with her from the beginning, therefore shall I not be forsaken.

21 My heart was troubled in seeking her: therefore have I gotten a good possession.

22 The Lord hath given me a tongue for my reward, and I will praise him therewith.

23 Draw near unto me, ye unlearned, and dwell in the house of learning.

24 Wherefore are ye slow, and what say ye of these things, seeing your souls are very thirsty?

25 I opened my mouth, and said, Buy her for yourselves without money.

26 Put your neck under the yoke, and let your soul receive instruction: she is hard at hand to find.

27 Behold with your eyes, how that I have had but little labour, and have gotten unto me much rest.

28 Get learning with a great sum of money, and get much gold by her.

29 Let your soul rejoice in his mercy, and be not ashamed of his praise.

30 Work your work betimes, and in his time he will give you your reward.

BARUCH.

CHAP. I.

1 Baruch wrote a book in Babylon. 5 The Jews there wept at the reading of it. 7 They send money and the book to the brethren at Jerusalem.

AND these are the words of the book, which Baruch the son of Nerias, the son of Maasias, the son of Sedecias, the son of Asadias, the son of Chelcias, wrote in Babylon.

2 In the fifth year, and in the seventh day of the month, what time as the Chaldeans took Jerusalem, and burnt it with fire.

3 And Baruch did read the words of this book in the hearing of Jechonias the son of Joachim king of Juda, and in the ears of all the people that came to hear the book,

4 And in the hearing of the nobles, and of the king's sons, and in the hearing of the elders, and of all the people, from the lowest unto the highest, even of all them that dwelt at Babylon by the river Sud.

5 Whereupon they wept, fasted, and prayed before the Lord. 6 They made also a collection of money according to every man's power.

7 And they sent it to Jerusalem unto Joachim the high priest, the son of Chelcias, son of Salom, and to the priests, and to all the people which were found with him at Jerusalem,

8 At the same time when he received the vessels of the house of the Lord, that were carried out of the temple, to return them into the land of Juda, the tenth day of the month Sivan, namely, silver vessels, which Sedecias the son of Josias king of Juda had made,

9 After that Nabuchodonosor king of Babylon had carried away Jechonias, and the princes, and the captives, and the mighty men, and the people of the land, from Jerusalem, and brought them unto Babylon.

10 And they said, Behold, we have sent you money to buy you burnt-offerings, and sin-offerings, and incense, and prepare ye manna, and offer upon the altar of the Lord our God;

11 And pray for the life of Nabuchodonosor king of Babylon, and for the life of Balthasar his son, that their days may be upon earth as the days of heaven:

12 And the Lord will give us strength, and lighten our eyes, and we shall live under the shadow of Nabuchodonosor king of Babylon, and under the shadow of Balthasar his son, and we shall serve them many days, and find favour in their sight.

13 Pray for us also unto the Lord our God, for we have sinned against the Lord our God: and unto this day the fury of the Lord and his wrath is not turned from us.

14 And ye shall read this book which we have sent unto you, to make confession in the house of the Lord, upon the feasts and solemn days.

15 And ye shall say, To the Lord our God belongeth right-

† Dan.
9. 5.

† Ezra.
9. 7, 8, 9.

|| Deut.
28. 15.
Dan.
9. 11.

† Dan.
9. 10.

2 Ps.
137. 1.
3 Or,
and
roared
vous.
4 Or,
Joachim.

2 Kings
24. 13.
2 Chr.
36. 10.

5 Or,
prison-
ers.

7 Gr.
cor-
ruptly
for
mincha
that is,
a meat-
offer-
ing.
8 Ezra
6. 10
Jer.
39. 7.
9 Ezek.
31. 6.
Dan.
4. 12, 21.

* ch.
2. 6.

eousness, but unto us the confusion of faces, as it is come to pass this day, unto them of Juda, and to the inhabitants of Jerusalem,

16 And to our kings, and to our princes, and to our priests, and to our prophets, and to our fathers:

17 For we have sinned before the Lord,

18 And disobeyed him, and have not hearkened unto the voice of the Lord our God, to walk in the commandments that he gave us openly:

19 Since the day that the Lord brought our forefathers out of the land of Egypt, unto this present day, we have been disobedient unto the Lord our God, and we have been negligent in not hearing his voice.

20 Wherefore the evils cleaved unto us, and the curse, which the Lord appointed by Moses his servant at the time that he brought our fathers out of the land of Egypt, to give us a land that floweth with milk and honey, like as it is to see this day.

21 Nevertheless we have not hearkened unto the voice of the Lord our God, according unto all the words of the prophets whom he sent unto us:

22 But every man followed the imagination of his own wicked heart, to serve strange gods, and to do evil in the sight of the Lord our God.

CHAP. II.

The prayer and confession which the Jews at Babylon made, and sent in that book unto the brethren in Jerusalem.

THEREFORE the Lord hath made good his word, which he pronounced against us, and against our judges that judged Israel, and against our kings, and against our princes, and against the men of Israel and Juda,

2 To bring upon us great plagues, such as never happened under the whole heaven, as it came to pass in Jerusalem, according to the things that were written in the law of Moses;

3 That a man should eat the flesh of his own son, and the flesh of his own daughter.

4 Moreover he hath delivered them to be in subjection to all the kingdoms that are around about us, to be as a reproach and desolation among all the people round about, where the Lord hath scattered them.

5 Thus we were cast down, and not exalted, because we have sinned against the Lord our God, and have not been obedient unto his voice.

6 To the Lord our God appertaineth righteousness: but unto us and to our fathers open shame, as appeareth this day.

7 For all these plagues are come upon us, which the Lord hath pronounced against us.

8 Yet have we not prayed before the Lord, that we might turn every one from the imaginations of his wicked heart.

9 Wherefore the Lord watched over us for evil, and the Lord hath brought it upon us: for the Lord is righteous in all his works which he hath commanded us.

10 Yet we have not hearkened unto his voice, to walk in the commandments of the Lord, that he hath set before us.

11 And now, O Lord God of Israel, that hast brought thy people out of the land of Egypt with a mighty hand, and high arm, and with signs, and with wonders, and with great power, and hast gotten thyself a name, as *appeareth* this day:

12 O Lord our God, we have sinned, we have done ungodly, we have dealt unrighteously in all thine ordinances.

13 Let thy wrath turn from us: for we are but a few left among the heathen, where thou hast scattered us.

14 Hear our prayers, O Lord, and our petitions, and deliver us for thine own sake, and give us favour in the sight of them which have led us away:

15 That all the earth may know that thou art the Lord our God, because Israel and his posterity is called by thy name.

16 O Lord, look down from thy holy house, and consider us: bow down thine ear, O Lord, to hear us.

17 Open thine eyes and behold; for the dead that are in the graves, whose souls are taken from their bodies, will give unto the Lord neither praise nor righteousness:

18 But the soul that is greatly vexed, which goeth stooping and feeble, and the eyes that fail, and the hungry soul, will give thee praise and righteousness, O Lord.

19 Therefore we do not make our humble supplication before thee, O Lord our God, for the righteousness of our fathers, and of our kings.

20 For thou hast sent out thy wrath and indignation upon us, as thou hast spoken by thy servants the prophets, saying,

21 Thus saith the Lord, Bow down your shoulders to serve the king of Babylon: so shall ye remain in the land that I gave unto your fathers.

22 But if ye will not hear the voice of the Lord, to serve the king of Babylon,

23 I will cause to cease out of the cities of Juda, and from without Jerusalem, the voice of mirth, and the voice of joy, the voice of the bridegroom, and the voice of the bride: and the whole land shall be desolate of inhabitants.

24 But we would not hearken unto thy voice, to serve the king of Babylon: therefore hast thou made good the words that thou spakest by thy servants the prophets, namely, that the bones of our kings, and the bones of our fathers, should be taken out of their places.

25 And lo, they are cast out to the heat of the day, and to the frost of the night, and they died in great miseries by famine, by sword, and by pestilence.

26 And the house which is called by thy name hast thou laid waste, as it is to be seen this day, for the wickedness of the house of Israel and the house of Juda.

27 O Lord our God, thou hast dealt with us after all thy goodness, and according to all that great mercy of thine,

28 As thou spakest by thy servant Moses in the day when thou didst command him to write thy law before the children of Israel, saying,

29 If ye will not hear my voice, surely this very great multitude shall be turned into a small number among the nations, where I will scatter them.

30 For I knew that they would not hear me, because it is a stiff-necked people; that in the land of their captivities they shall remember themselves,

31 And shall know that I am the Lord their God, and I will give them a heart, and ears to hear:

32 And they shall praise me in the land of their captivity, and think upon my name,

33 And return from their stiff neck, and from their wicked deeds: for they shall remember the way of their fathers, which sinned before the Lord.

34 And I will bring them again into the land which I promised with an oath unto their fathers, Abraham, Isaac, and Jacob, and they shall be lords of it: and I will increase them, and they shall not be diminished.

35 And I will make an everlasting covenant with them to be their God, and they shall be my people: and I will no more drive my people of Israel out of the land that I have given them.

CHAP. III.

3 The rest of their prayer and confession contained in that book which Baruch wrote and sent to Jerusalem. 30 Wisdom was shewed first to Jacob, and was seen upon the earth.

O LORD Almighty, God of Israel, the soul in anguish, the troubled spirit, crieth unto thee.

2 Hear, O Lord, and have mercy; for thou art merciful: and have pity upon us, because we have sinned before thee.

3 For thou endurest for ever, and we perish utterly.

4 O Lord Almighty, thou God of Israel, hear now the prayers of the dead Israelites, and of their children, which have sinned before thee, and not hearkened unto the voice of thee their God: for the which cause these plagues cleave unto us.

5 Remember not the iniquities of our forefathers: but think upon thy power and thy name now at this time.

6 For thou art the Lord our God, and thee, O Lord, will we praise.

7 And for this cause thou hast put thy fear in our hearts, to the intent that we should call upon thy name, and praise thee in our captivity: for we have called to mind all the iniquity of our forefathers, that sinned before thee.

8 Behold, we are yet this day in our captivity, where thou hast scattered us, for a reproach and a curse, and to be subject to payments, according to all the iniquities of our fathers, which departed from the Lord our God.

9 Hear, Israel, the commandments of life: give ear to understand wisdom.

10 How happeneth it, Israel, that thou art in thine enemies' land, that thou art waxen old in a strange country, that thou art defiled with the dead,

11 That thou art counted with them that go down into the grave?

12 Thou hast forsaken the fountain of thy wisdom.

13 For if thou hadst walked in the way of God, thou shouldst have dwelt in peace for ever.

14 Learn where is wisdom, where is strength, where is understanding; that thou mayest know also where is length of day and life, where is the light of the eyes, and peace.

15 Who hath found out her place? or who hath come into her treasures?

16 Where are the princes of the heathen become, and such as ruled the beasts upon the earth;

17 They that had their pastime with the fowls of the air, and they that hoarded up silver and gold, wherein men trust and made no end of their getting?

18 For they that wrought in silver and were so careful, and whose works are unsearchable,

19 They are vanished and gone down to the grave, and others are come up in their steads.

20 Young men have seen light, and dwelt upon the earth: but the way of knowledge have they not known.

21 Nor understood the paths thereof, nor laid hold of it: their children were far off from that way.

22 It hath not been heard of in Chanaan, neither hath it been seen in Theman.

23 The Agarenes that seek wisdom upon earth, the merchants of Meran and of Theman, the authors of fables, and searchers out of understanding; none of these have known the way of wisdom, or remember her paths.

24 O Israel, how great is the house of God! and how large is the place of his possession!

25 Great, and hath none end; high, and unmeasurable.

26 There were the giants famous from the beginning, that were of so great stature, and so expert in war.

27 Those did not the Lord choose, neither gave he the way of knowledge unto them:

28 But they were destroyed, because they had no wisdom, and perished through their own foolishness.

29 Who hath gone up into heaven, and taken her, and brought her down from the clouds?

30 Who hath gone over the sea, and found her, and will bring her for pure gold?

31 No man knoweth her way, nor thinketh of her path.

32 But he that knoweth all things knoweth her, and hath found her out with his understanding: he that prepared the earth for evermore hath filled it with four-footed beasts:

33 He that sendeth forth light, and it goeth, calleth it again, and it obeyeth him with fear.

34 The stars shined in their watches, and rejoiced: when he calleth them, they say, Here we be; and so with cheerfulness they shewed light unto him that made them.

35 'This is our God, and there shall none other be accounted of in comparison of him.

36 He hath found out all the way of knowledge, and hath given it unto Jacob his servant, and to Israel his beloved.

37 'Afterward did he shew himself upon earth, and conversed with men.

CHAP. IV.

¹ The book of commandments is that wisdom which was commended in the former chapter. ²⁵ The Jews are moved to patience, and to hope for their deliverance

THIS is the book of ¹the commandments of God, and the law that endureth for ever: all they that keep it shall come to life; but such as leave it shall die.

2 Turn thee, O Jacob, and take hold of it: walk ²in the presence of the light thereof, that thou mayest be illuminated.

3 Give not thine honour to another, nor the things that are profitable unto thee, to a strange nation.

4 O Israel, happy are we: ³for things that are pleasing to God are made known unto us.

5 Be of good cheer, my people, the memorial of Israel.

6 'Ye were sold to the nations, not for [your] destruction: but because ye moved God to wrath, ye were delivered unto the enemies.

7 For ye provoked him that made you by ⁵sacrificing unto devils, and not to God

8 Ye have forgotten the everlasting God, that brought you up; and ye have grieved Jerusalem, that nursed you.

9 For when she saw the wrath of God coming upon you, she said, Harken, O ye that dwell about Sion: God hath brought upon me great mourning;

10 For I saw the captivity of my sons and daughters, which the ⁶Everlasting brought upon them.

11 With joy did I nourish them; but sent them away with weeping and mourning.

12 Let no man rejoice over me, 'a widow, and forsaken of many, who for the sins of my children am left desolate; because they departed from the law of God.

13 They knew not his statutes, nor walked in the ways of his commandments, nor trode in the paths ⁸of discipline in his righteousness.

14 Let them that dwell about Sion come, and remember ye the captivity of my sons and daughters, which the Everlasting hath brought upon them.

15 For ⁹he hath brought a nation upon them from far, a shameless nation, and of a strange language, who neither revered old man, nor pitied child.

16 These have carried away the dear beloved children of the widow, and left her that was alone desolate without daughters.

17 But what can I help you?

18 For ¹⁰he that brought these plagues upon you, will deliver you from the hands of your enemies.

19 Go your way, O my children, go your way: for I am left desolate.

20 I have put off the clothing of ¹¹peace, and put upon me the sackcloth of my prayer: I will cry unto the Everlasting ¹²in my days.

21 Be of good cheer, O my children, cry unto the Lord, and he shall deliver you from the power and hand of the enemies.

22 For my hope is in the Everlasting, that he will save you: and joy is come unto me from the Holy One, because of the mercy which shall soon come unto you from ¹³the Everlasting ¹⁴our Saviour.

23 For I sent you out with mourning and weeping: ¹⁵but God will give you to me again with joy and gladness for ever.

24 Like as now the neighbours of Sion have seen your captivity: so shall they see shortly your salvation from our God, which shall come upon you with great glory, and brightness of the Everlasting.

25 My children, ¹⁶suffer patiently the wrath that is come upon you from God: for thine enemy hath persecuted thee; but shortly thou shalt see his destruction, and shalt tread upon his neck.

26 ¹⁷My delicate ones have gone rough ways, and were taken away as a flock caught of the enemies.

27 'Be of good comfort, O my children, and cry unto God: for ye shall be remembered of him that brought these things upon you.

⁵ Isa. 54. 7, 8.
^{25. 9.}
⁶ Pr. 8. 31. John 1. 14.

¹ John 3. 24.

² Gr. 10 to the shining before the light thereof.

³ Ps. 147. 19, 20.

⁴ Isa. 50. 1. & 52. 3.

¹ Cor. 10. 20.

⁶ ver. 8.

⁷ Isa. 47. 8. Lam. 1. 1.

⁸ Or, of his discipline in iniquity.

⁹ Deut. 28. 49, 50.

¹⁰ Hos. 6. 1, 2.

¹¹ Or, prosperity.

¹² Or, in the time of mine affliction.

¹³ Ps. 116. 2. & 137. 7.

¹⁴ Isa. 9. 6.

¹⁵ Ps. 126. 5, 6.

¹⁶ Mic. 7. 9.

¹⁷ Or, my daughters.

¹⁸ Isa. 40. 1, 2.

¹⁹ Ps. 135. 16.

28 For as it was your mind to go astray from God: so, being returned, seek him ten times more.

29 For he that hath brought these plagues upon you ⁵shall bring you everlasting joy again with your salvation.

30 Take a good heart, O Jerusalem: for he that gave thee that name will comfort thee.

31 Miserable are they that afflicted thee, and rejoiced at thy fall.

32 Miserable are the cities which thy children served: miserable is she that received thy sons.

33 For as she rejoiced at thy ruin, and was glad of thy fall; ⁶so shall she be grieved for her own desolation.

34 For I will take away the rejoicing of her great multitude, and her pride shall be turned into mourning.

35 For fire shall come upon her from the Everlasting, long to endure; and she shall be inhabited of devils for a great time.

36 O Jerusalem, look about thee toward the east, and ⁷behold the joy that cometh unto thee from God.

37 Lo, ⁸thy sons come, whom thou sentest away; they come gathered together from the east to the west by the word of the Holy One, rejoicing in the glory of God.

CHAP. V.

Jerusalem is moved to rejoice, and to behold their return out of captivity and glory.

PUT off, O Jerusalem, ¹the garment of thy mourning and affliction, and put on the comeliness of the glory that cometh from God for ever.

2 Cast about thee a double garment of the righteousness which cometh from God; and set a diadem on thy head of the glory of the Everlasting.

3 For God will shew thy brightness unto every country under heaven.

4 For thy name shall be called of God for ever, The peace of righteousness, and, The glory of God's worship.

5 ²Arise, O Jerusalem, and stand on high, and ³look about toward the east, and behold thy children gathered from the west unto the east, by the word of the Holy One, rejoicing in the remembrance of God.

6 For they departed from thee on foot, and were led away of their enemies: but God bringeth them unto thee exalted with glory, ⁴as children of the kingdom.

7 For God hath appointed ⁵that every high hill, and banks of long continuance, should be cast down, and valleys filled up, to make even the ground, that Israel may go safely in the glory of God.

8 Moreover even the woods and every sweet-smelling tree shall overshadow Israel by the commandment of God.

9 For God shall ⁶lead Israel with joy in the light of his glory with the mercy and righteousness that cometh from him.

The EPISTLE OF JEREMY.

CHAP. VI.

¹ The cause of their captivity is their sin. ³ The place whereto they were carried is Babylon, the vanity of whose idols and idolatry is set forth at large in this chapter.

⁴ A copy of an epistle which Jeremy sent unto them which were to be led captives into Babylon by the king of the Babylonians, to certify them as it was commanded him of God.

BECAUSE of the sins which ye have committed before God, ¹ye shall be led away captives into Babylon by Nabuchodonosor king of the Babylonians.

3 So when ye be come unto Babylon, ²ye shall remain there many years, and for a long season, namely, seven generations: and after that I will bring you away peaceably from thence.

4 ³Now shall ye see in Babylon gods of silver, and of gold, and of wood, borne upon shoulders, which cause the nations to fear.

5 Beware therefore that ye in no wise be like to strangers, neither be ye afraid of them, when ye see the multitude before them and behind them, worshipping them.

6 But say ye in your hearts, O Lord, ⁴we must worship thee.

7 For ⁵mine angel is with you, and I myself caring for your souls.

8 As for their tongue, it is polished by the workman, and they themselves are gilded and laid over with gold; yet are they but false, ⁶and cannot speak.

9 And taking gold, as it were for a virgin that loveth to go gay, they make crowns for the heads of their gods.

- 10 Sometimes also the priests convey from their gods gold and silver, and bestow it upon themselves.
- 11 Yea, they will give thereof to the common harlots, and deck them as men with garments, [being] gods of silver, and gods of gold, and wood.
- 12 Yet cannot these gods save themselves from rust and moths, though they be covered with purple raiment.
- 13 They wipe their faces because of the dust of the temple, when there is much upon them.
- 14 And he that cannot put to death one that offendeth him, holdeth a sceptre, as though he were a judge of the country.
- 15 He hath also in his right hand a dagger and an axe: but cannot deliver himself from war and thieves.
- 16 Whereby they are known not to be gods: therefore fear them not.
- 17 For like as a vessel that a man useth is nothing worth when it is broken: even so it is with their gods: when they be set up in the temple, their eyes be full of dust through the feet of them that come in.
- 18 And as the doors are made sure on every side upon him that offendeth the king, as being committed to suffer death: even so the priests make fast their temples with doors, with locks, and bars, lest their gods be spoiled with robbers.
- 19 They light them candles, yea, more than for themselves, whereof they cannot see one.
- 20 They are as one of the beams of the temple, yet they say their hearts are gnawed upon by things creeping out of the earth; and when they eat them and their clothes, they feel it not.
- 21 Their faces are blacked through the smoke that cometh out of the temple.
- 22 Upon their bodies and heads sit bats, swallows, and birds, and the cats also.
- 23 By this ye may know that they are no gods: therefore fear them not.
- 24 Notwithstanding the gold that is about them to make them beautiful, except they wipe off the rust, they will not shine: for neither when they were molten did they feel it.
- 25 The things wherein there is no breath are bought for a most high price.
- 26 They are borne upon shoulders, having no feet, whereby they declare unto men that they be nothing worth.
- 27 They also that serve them are ashamed: for if they fall to the ground at any time, they cannot rise up again of themselves: neither, if one set them upright, can they move of themselves: neither, if they be bowed down, can they make themselves straight: but they set gifts before them, as unto dead men.
- 28 As for the things that are sacrificed unto them, their priests sell and abuse: in like manner their wives lay up part thereof in salt; but unto the poor and impotent they give nothing of it.
- 29 Menstruous women, and women in child-bed, eat their sacrifices: by these things ye may know that they are no gods: fear them not.
- 30 For how can they be called gods? because women set meat before the gods of silver, gold, and wood.
- 31 And the priests sit in their temples, having their clothes rent, and their heads and beards shaven, and nothing upon their heads.
- 32 They fear and cry before their gods, as men do at the feast when one is dead.
- 33 The priests also take off their garments, and clothe their wives and children.
- 34 Whether it be evil that one doeth unto them, or good, they are not able to recompense it: they can neither set up a king, nor put him down.
- 35 In like manner they can neither give riches nor money: though a man make a vow unto them, and keep it not, they will not require it.
- 36 They can save no man from death, neither deliver the weak from the mighty.
- 37 They can not restore a blind man to his sight, nor help any man in his distress.
- 38 They can shew no mercy to the widow, nor do good to the fatherless.
- 39 Their gods of wood, and which are overlaid with gold and silver, are like the stones that be hewn out of the mountain: they that worship them shall be confounded.
- 40 How should a man then think and say that they are gods, when even the Chaldeans themselves dishonour them?
- 41 Who, if they shall see one dumb that cannot speak, they bring him, and entreat him that he may speak, as though he were able to understand.
- 42 Yet they cannot understand this themselves, and leave them: for they have no knowledge.
- 43 The women also with cords about them, sitting in the ways, burn bran for perfume: but if any of them, drawn by some that passeth by, lie with him, she reproacheth her fellow, that she was not thought as worthy as herself, nor her cord broken.
- 44 Whatsoever is done among them is false: how may it then be thought or said that they are gods?
- 45 They are made of carpenters and goldsmiths: they can be nothing else than the workmen will have them to be.
- 46 And they themselves that made them can never continue long; how should then the things that are made of them be gods?
- 47 For they left lies and reproaches to them that come after.
- 48 For when there cometh any war or plague upon them, the priests consult with themselves, where they may be hidden with them.
- 49 How then cannot men perceive that they be no gods, which can neither save themselves from war nor from plague?
- 50 For seeing they be but of wood, and overlaid with silver and gold, it shall be known hereafter that they are false:
- 51 And it shall manifestly appear to all nations and kings that they are no gods, but the works of men's hands, and that there is no work of God in them.
- 52 Who then may not know that they are no gods?
- 53 For neither can they set up a king in the land, nor give rain unto men.
- 54 Neither can they judge their own cause, nor redress a wrong being unable: for they are as crows between heaven and earth.
- 55 Whereupon when fire falleth upon the house of gods of wood, or laid over with gold or silver, their priests will flee away, and escape; but they themselves shall be burned asunder like beams.
- 56 Moreover they cannot withstand any king or enemies: how can it then be thought or said that they be gods?
- 57 Neither are those gods of wood, and laid over with silver or gold, able to escape either from thieves or robbers.
- 58 Whose gold, and silver, and garments wherewith they are clothed, they that are strong do take, and go away withal: neither are they able to help themselves.
- 59 Therefore it is better to be a king that sheweth his power, or else a profitable vessel in a house, which the owner shall have use of, than such false gods; or to be a door in a house, to keep such things safe as be therein, than such false gods; or a pillar of wood in a palace, than such false gods.
- 60 For sun, moon, and stars, being bright, and sent to do their offices, are obedient.
- 61 In like manner the lightning when it breaketh forth is easy to be seen; and after the same manner the wind bloweth in every country.
- 62 And when God commandeth the clouds to go over the whole world, they do as they are bidden.
- 63 And the fire sent from above to consume hills and woods doeth as it is commanded: but these are like unto them neither in shew nor power.
- 64 Wherefore it is neither to be supposed nor said that they are gods, seeing they are able neither to judge causes, nor to do good unto men.
- 65 Knowing therefore that they are no gods, fear them not.
- 66 For they can neither curse nor bless kings:
- 67 Neither can they shew signs in the heavens among the heathen, nor shine as the sun, nor give light as the moon.
- 68 The beasts are better than they: for they can get under a covert, and help themselves.
- 69 It is then by no means manifest unto us that they are gods: therefore fear them not.
- 70 For as a scarecrow in a garden of cucumbers keepeth nothing: so are their gods of wood, and laid over with silver and gold.
- 71 And likewise their gods of wood, and laid over with silver and gold, are like to a white thorn in an orchard, that every bird sitteth upon; as also to a dead body that is cast into the dark.
- 72 And ye shall know them to be no gods by the bright purple that rotteth upon them: and they themselves afterward shall be eaten, and shall be a reproach in the country.
- 73 Better therefore is the just man that hath none idols for he shall be far from reproach.

The SONG of the Three Holy Children,

Which followeth in the third Chapter of DANIEL after this place—*fell down bound into the midst of the burning fiery furnace. That which followeth is not in the Hebrew, to wit, And they walked....unto these words, Then Nebuchadnezzar....verse 24.*

² Azarias his prayer and confession in the flame, wherewith the Chaldeans about the oven were consumed, but the three children within it were not hurt. ²⁸ The song of the three children in the oven.

AND they walked in the midst of the fire, praising God, and blessing the Lord. ¹ Dan. 3. 25.

² Then Azarias stood up, and prayed in this manner; and opening his mouth in the midst of the fire, said,

³ Blessed art thou, O Lord God of our fathers: thy name is worthy to be praised and glorified for evermore: ² See Dan. 3. 28.

⁴ For thou art righteous in all the things that thou hast done to us: yea, true are all thy works, thy ways are right, and all thy judgments truth. ³ Ps. 25. 10. Dan. 9. 5.

⁵ In all the things which thou hast brought upon us, and upon the holy city of our fathers, even Jerusalem, thou hast executed true judgment: for according to truth and judgment didst thou bring all these things upon us because of our sins.

⁶ For we have sinned and committed iniquity, departing from thee. ⁴ Dan. 9. 5.

⁷ In all things have we trespassed, and not obeyed thy commandments, nor kept them, neither done as thou hast commanded us, that it might go well with us.

⁸ Wherefore all that thou hast brought upon us, and every thing that thou hast done to us, thou hast done in true judgment. ⁵ Dan. 9. 7, 8, 9.

⁹ And thou didst deliver us into the hands of lawless enemies, most hateful forsakers of God, and to an unjust king, and the most wicked in all the world. ⁶ Deut. 28. 48.

¹⁰ And now we cannot open our mouths, we are become a shame and reproach to thy servants, and to them that worship thee. ⁷ Ps. 89. 33, 34. Dan. 35. 36.

¹¹ Yet deliver us not up wholly, for thy name's sake, neither disannul thou thy covenant:

¹² And cause not thy mercy to depart from us, for thy beloved Abraham's sake, for thy servant Isaac's sake, and for thy holy Israel's sake; ⁸ Gen. 22. 17.

¹³ To whom thou hast spoken and promised, that thou wouldest multiply their seed as the stars of heaven, and as the sand that lieth upon the sea-shore.

¹⁴ For we, O Lord, are become less than any nation, and be kept under this day in all the world because of our sins.

¹⁵ Neither is there at this time prince, or prophet, or leader, or burnt-offering, or sacrifice, or oblation, or incense, or place to sacrifice before thee, and to find mercy.

¹⁶ Nevertheless in a contrite heart and a humble spirit let us be accepted. ⁹ Ps. 51. 17.

¹⁷ Like as in the burnt-offerings of rams and bullocks, and like as in ten thousands of fat lambs: so let our sacrifice be in thy sight this day, and grant that we may wholly go after thee: ¹⁰ Ps. 125. 1, 2.

¹⁸ And now we follow thee with all our heart, we fear thee, and seek thy face.

¹⁹ Put us not to shame: but deal with us after thy loving-kindness, and according to the multitude of thy mercies.

²⁰ Deliver us also according to thy marvellous works, and give glory to thy name, O Lord: and let all them that do thy servants hurt be ashamed; ¹¹ Ps. 51. 1.

²¹ And let them be confounded in all their power and might, and let their strength be broken: ¹² Or, by thy power and might. 113. 3.

²² And let them know that thou art Lord, the only God, and glorious over the whole world.

²³ And the king's servants, that put them in, ceased not to make the oven hot with rosin, pitch, tow, and small wood; ¹³ Or, naphtha, which is a certain kind of fat and chalky clay. Plin. lib. 2. cap. 105.

²⁴ So that the flame streamed forth above the furnace forty and nine cubits. ¹⁴ Dan. 3. 22.

²⁵ And it passed through, and burned those Chaldeans it found about the furnace. ¹⁵ Or, cool.

²⁶ But the angel of the Lord came down into the oven together with Azarias and his fellows, and smote the flame of the fire out of the oven;

²⁷ And made the midst of the furnace as it had been a moist whistling wind, so that the fire touched them not at all, neither hurt nor troubled them. ¹⁶ Ps. 115. 10.

¹ ver. 3.

² Ps. 72. 19.

³ Jonah 2. 4.

⁴ Ps. 80. 1.

⁵ Ps. 25. 10. Dan. 9. 5.

⁶ Gen. 1. 4, 7, 8.

⁷ Or, highly exalt; and so in the rest. 143. 4.

⁸ Ps. 103. 20.

⁹ Ps. 148. 4.

¹⁰ Ps. 148. 3.

¹¹ Ps. 148. 3.

¹² Ps. 148. 3.

¹³ Ps. 148. 3.

¹⁴ Ps. 148. 3.

¹⁵ Ps. 148. 3.

¹⁶ Ps. 148. 3.

¹⁷ Ps. 148. 3.

¹⁸ Ps. 148. 3.

¹⁹ Ps. 148. 3.

²⁰ Ps. 148. 3.

²¹ Ps. 148. 3.

²² Ps. 148. 3.

²³ Ps. 148. 3.

²⁴ Ps. 148. 3.

²⁵ Ps. 148. 3.

²⁶ Ps. 148. 3.

²⁷ Ps. 148. 3.

²⁸ Ps. 148. 3.

²⁹ Ps. 148. 3.

³⁰ Ps. 148. 3.

³¹ Ps. 148. 3.

³² Ps. 148. 3.

³³ Ps. 148. 3.

³⁴ Ps. 148. 3.

³⁵ Ps. 148. 3.

³⁶ Ps. 148. 3.

³⁷ Ps. 148. 3.

³⁸ Ps. 148. 3.

³⁹ Ps. 148. 3.

⁴⁰ Ps. 148. 3.

⁴¹ Ps. 148. 3.

⁴² Ps. 148. 3.

⁴³ Ps. 148. 3.

⁴⁴ Ps. 148. 3.

⁴⁵ Ps. 148. 3.

⁴⁶ Ps. 148. 3.

⁴⁷ Ps. 148. 3.

⁴⁸ Ps. 148. 3.

⁴⁹ Ps. 148. 3.

⁵⁰ Ps. 148. 3.

⁵¹ Ps. 148. 3.

⁵² Ps. 148. 3.

⁵³ Ps. 148. 3.

⁵⁴ Ps. 148. 3.

⁵⁵ Ps. 148. 3.

⁵⁶ Ps. 148. 3.

⁵⁷ Ps. 148. 3.

⁵⁸ Ps. 148. 3.

⁵⁹ Ps. 148. 3.

⁶⁰ Ps. 148. 3.

⁶¹ Ps. 148. 3.

⁶² Ps. 148. 3.

63 O ye servants of the Lord, bless ye the Lord: praise and exalt him above all for ever.

64 O ye spirits and souls of the righteous, bless ye the Lord: praise and exalt him above all for ever.

65 O ye holy and humble men of heart, bless ye the Lord: praise and exalt him above all for ever.

66 O Ananias, Azarias, and Misael, bless ye the Lord: praise and exalt him above all for ever: for he hath delivered us

Ps. 135. 1.

Or, the grave.
Dan. 3. 28.

from hell, and saved us from the hand of death, and delivered us out of the midst of the furnace and burning flame; even out of the midst of the fire bath he delivered us.

67 O give thanks unto the Lord, because he is gracious: for his mercy endureth for ever.

68 O all ye that worship the Lord, bless the God of gods, praise him, and give him thanks: for his mercy endureth for ever.

Or, saints.

Dan. 1. 6.

Ps. 136. 1.

The History of SUSANNA.

Set apart from the Beginning of Daniel, because it is not in the Hebrew, as neither the Narration of *Bel and the Dragon*.

Two judges hide themselves in the garden of Susanna to have their pleasure of her: which when they could not obtain, they accuse, and cause her to be condemned for adultery; but Daniel examineth the matter again, and findeth the two judges false.

THERE dwelt a man in Babylon, called Joacim:

2 And he took a wife, whose name was Susanna, the daughter of Chelcias, a very fair woman, and one that feared the Lord.

3 Her parents also were righteous, and taught their daughter according to the law of Moses.

4 Now Joacim was a great rich man, and had a fair garden joining unto his house: and to him resorted the Jews; because he was more honourable than all others.

5 The same year were appointed two of the ancients of the people to be judges, such as the Lord spake of, that wickedness came from Babylon from ancient judges, who seemed to govern the people.

6 These kept much at Joacim's house: and all that had any suits in law came unto them.

7 Now when the people departed away at noon, Susanna went into her husband's garden to walk.

8 And the two elders saw her going in every day, and walking; so that their lust was inflamed toward her.

9 And they perverted their own mind, and turned away their eyes, that they might not look unto heaven, nor remember just judgments.

10 And albeit they both were wounded with her love, yet durst not one shew another his grief.

11 For they were ashamed to declare their lust, that they desired to have to do with her.

12 Yet they watched diligently from day to day to see her.

13 And the one said to the other, Let us now go home: for it is dinner-time.

14 So when they were gone out, they parted the one from the other, and turning back again they came to the same place: and after they had asked one another the cause, they acknowledged their lust: then appointed they a time both together, when they might find her alone.

15 And it fell out, as they watched a fit time, she went in as before with two maids only, and she was desirous to wash herself in the garden: for it was hot.

16 And there was no body there save the two elders, that had hid themselves, and watched her.

17 Then she said to her maids, Bring me oil and washing-balls, and shut the garden-doors, that I may wash me.

18 And they did as she bade them, and shut the garden-doors and went out themselves at privy doors to fetch the things that she had commanded them: but they saw not the elders, because they were hid.

19 Now when the maids were gone forth, the two elders rose up, and ran unto her, saying,

20 Behold, the garden-doors are shut, that no man can see us, and we are in love with thee; therefore consent unto us, and lie with us.

21 If thou wilt not, we will bear witness against thee, that a young man was with thee: and therefore thou didst send away thy maids from thee.

22 Then Susanna sighed, and said, I am straitened on every side: for if I do this thing, it is death unto me: and if I do it not, I cannot escape your hands.

23 It is better for me to fall into your hands, and not to do it, than to sin in the sight of the Lord.

24 With that Susanna cried with a loud voice: and the two elders cried out against her.

25 Then ran the one, and opened the garden-door.

Gr. Bel's dragon.

2 ver. 18.

Gen. 34. 16. & 36. 7.

Ps. 52. 2.

Luke 1. 6.

Ezek. 8. 11.

2 ver. 2.

Dent. 17. 7.

Matt. 5. 28.

Gen. 39. 9.

Ex. 20. 16.

James 1. 14, 15.

Ps. 50. 15.

Gr. as yesterday and the day before.

1 Sam. 16. 1, 2.

2 Sam. 11. 2.

Or, side doors.

1 ver. 16.

Matt. 27. 24.

Prov. 14. 15.

Ex. 20. 10.

ver. 40.

Ezek. 9. 4.

Gen. 39. 9.

Prov. 16. 20. & 18. 17.

26 So when the servants of the house heard the cry in the garden, they rushed in at a privy door, to see what was done unto her.

27 But when the elders had declared their matter, the servants were greatly ashamed: for there never was such a report made of Susanna.

28 And it came to pass the next day, when the people were assembled to her husband Joacim, the two elders came also full of mischievous imagination against Susanna to put her to death;

29 And said before the people, Send for Susanna, the daughter of Chelcias, Joacim's wife. And so they sent.

30 So she came with her father and mother, her children, and all her kindred.

31 Now Susanna was a very delicate woman, and beauteous to behold.

32 And these wicked men commanded to uncover her face, (for she was covered,) that they might be filled with her beauty.

33 Therefore her friends and all that saw her wept.

34 Then the two elders stood up in the midst of the people, and laid their hands upon her head.

35 And she weeping looked up toward heaven: for her heart trusted in the Lord.

36 And the elders said, As we walked in the garden alone, this woman came in with two maids, and shut the garden-doors, and sent the maids away.

37 Then a young man, who there was hid, came unto her, and lay with her.

38 Then we that stood in a corner of the garden, seeing this wickedness ran unto them.

39 And when we saw them together, the man we could not hold: for he was stronger than we, and opened the door, and leaped out.

40 But having taken this woman, we asked who the young man was, but she would not tell us: these things do we testify.

41 Then the assembly believed them, as those that were the elders and judges of the people: so they condemned her to death.

42 Then Susanna cried out with a loud voice, and said, O everlasting God, that knowest the secrets, and knowest all things before they be:

43 Thou knowest that they have borne false witness against me; and behold, I must die; whereas I never did such things as these men have maliciously invented against me.

44 And the Lord heard her voice.

45 Therefore when she was led to be put to death, the Lord raised up the holy spirit of a young youth, whose name was Daniel:

46 Who cried with a loud voice, *I am clear from the blood of this woman.

47 Then all the people turned them toward him, and said, What mean these words that thou hast spoken?

48 So he standing in the midst of them said, Are ye such fools, ye sons of Israel, that without examination or knowledge of the truth ye have condemned a daughter of Israel?

49 Return again to the place of judgment: for they have borne false witness against her.

50 Wherefore all the people turned again in haste, and the elders said unto him, Come, sit down among us, and shew it us, seeing God hath given thee the honour of an elder.

51 Then said Daniel unto them, Put these two aside one far from another, and I will examine them.

52 So when they were put asunder one from another, he called one of them, and said unto him, O thou that art waxen old in wickedness, now thy sins which thou hast committed aforetime are come to light.

53 For thou hast pronounced false judgment, and hast con-

demned the innocent, and hast let the guilty go free; albeit the Lord saith, 'The innocent and righteous shalt thou not slay.

54 Now then, if thou hast seen her, tell me, Under what tree sawest thou them companying together? Who answered, Under a mastic-tree.

55 And Daniel said, Very well; 'thou hast lied against thine own head; for even now the angel of God hath received the sentence of God to cut thee in two.

56 So he put him aside, and commanded to bring the other and said unto him, O thou seed of Chanaan, and not of Juda, beauty hath deceived thee, and 'lust hath perverted thy heart.

57 Thus have ye dealt with the daughters of Israel, and they for fear companied with you: but the daughter of Juda would not abide your wickedness.

58 Now therefore tell me, Under what tree didst thou take them companying together? Who answered, 'Under a holm-tree.

1 Ex.
23. 7.

2 Gr.
1en'ish-
(tree).
3 See
Acts
5. 3, 4.

4 ver.
8. 11.

5 See
Mark
14. 56.
6 Or
kind of
oak.

7 ver. 46.

8 Deut.
19. 19.
Prov.
19. 5.

9 ver. 27.

59 Then said Daniel unto him, Well; thou hast also lied against thine own head: for the angel of God waiteth with the sword to cut thee in two, that he may destroy you.

60 With that all the assembly 'cried out with a loud voice, and praised God, who saveth them that trust in him.

61 And they arose against the two elders, for Daniel had convicted them of false witness by their own mouth:

62 And according to the law of Moses 'they did unto them in such sort as they maliciously intended to do to their neighbour: and they put them to death. Thus the innocent blood was saved the same day.

63 Therefore Chelcias and his wife praised God for their daughter Susanna, with Joacim her husband, and all the kindred, 'because there was no dishonesty found in her.

64 From that day forth was Daniel had in great reputation in the sight of the people.

The History of the Destruction of †Bel and the Dragon, cut off from the end of Daniel.

19 The fraud of Bel's priests is discovered by Daniel, and the dragon slain which was worshipped. 33 Daniel is preserved in the lion's den. 42 The king doth acknowledge the God of Daniel, and casteth his enemies into the same den.

AND king Astyages was gathered to his fathers, and 'Cyrus of Persia received his kingdom.

2 And Daniel 'conversed with the king, and was honoured above all his friends.

3 Now the Babylonians had an idol, called Bel, and there were spent upon him every day twelve measures of fine flour, and forty sheep, and six vessels of wine.

4 And the king worshipped it, and went daily to adore it: 'but Daniel worshipped his own God. And the king said unto him, Why dost not thou worship Bel?

5 Who answered and said, Because I may not worship idols made with hands, but the living God, 'who hath created the heaven and the earth, and hath sovereignty over all flesh.

6 Then said the king unto him, Thinkest thou not that Bel is a living god? seest thou not how much he eateth and drinketh every day.

7 Then Daniel smiled, and said, O king, be not deceived: for this is but clay within, and brass without, and did never 'eat or drink any thing.

8 So the king was wroth, and called for his priests, and said unto them, If ye tell me not who this is that devoureth 'these expenses, ye shall die.

9 But if ye can certify me that Bel devoureth them, then Daniel shall die: for he hath spoken blasphemy against Bel. And Daniel said unto the king, Let it be according to thy word.

10 Now the priests of Bel were threescore and ten, besides their wives and children. And the king went with Daniel into the temple of Bel.

11 So Bel's priests said, Lo, we go out: but thou, O king, set on the meat, and make ready the wine, and shut the door fast, and 'seal it with thine own signet:

12 And to-morrow when thou comest in, if thou findest not that Bel hath eaten up all, we will suffer death; or else Daniel, that speaketh falsely against us.

13 And they little regarded it: 'for under the table they had made a privy entrance, whereby they entered in continually, and consumed those things.

14 So when they were gone forth, the king set meats before Bel. Now Daniel had commanded his servants to bring ashes, and those they strewed throughout all the temple in the presence of the king alone: then went they out, and shut the door, and sealed it with the king's signet, and so departed.

15 Now in the night came the priests 'with their wives and children, as they were wont to do, and did eat and drink up all.

16 In the morning betimes the king arose, and Daniel with him.

17 And the king said, Daniel, are the 'seals whole? And he said, Yea, O king, they be whole.

18 And as soon as he had opened the door, the king looked upon the table, and cried with a loud voice, †Great art thou, O Bel, and with thee is no deceit at all.

19 Then laughed Daniel, and held the king that he should not go in, and said, Behold now the pavement, and mark well whose footsteps are these.

1 Gr.
Bel's
dragon.

1 Ezra 1

2 Or,
lived
with the
king.

3 Dan.
6. 10.

4 Acts
17. 24, 29.

4 Or,
Behold
what ye
wor-
ship.

5 Eccl.
30. 19.

6 ver. 3.

6 Dan.
6. 16.

7 Dan.
6. 16.

8 Or,
two
slaves.

9 Hab.
1. 1.

10 Or,
sod.

11 Dan.
6. 17.

12 Heb.
1. 14.

13 ver. 7.

14 Ezek.
8. 3.

15 1 Kings
17. 4.

16 Job
5. 19.

17 ver. 10.

18 ver. 11.

19 Acts
19. 28, 34.

20 Jer.
37. 17.

21 Dan.
6. 23.

22 Dan.
6. 24.

23 Dan.
6. 24.

24 Dan.
6. 24.

1 ver. 15.

11 Deut.
12. 3.

12 Some
add
this
title
Of the
dragon.

13 Rom.
1. 23.

14 Matt.
4. 19.

15 1 Kings
19. 2.

16 1 Kings
19. 2.

17 1 Kings
19. 2.

18 1 Kings
19. 2.

19 1 Kings
19. 2.

20 1 Kings
19. 2.

21 1 Kings
19. 2.

22 1 Kings
19. 2.

23 1 Kings
19. 2.

24 1 Kings
19. 2.

25 1 Kings
19. 2.

26 1 Kings
19. 2.

27 1 Kings
19. 2.

28 1 Kings
19. 2.

29 1 Kings
19. 2.

30 1 Kings
19. 2.

31 1 Kings
19. 2.

32 1 Kings
19. 2.

33 1 Kings
19. 2.

34 1 Kings
19. 2.

35 1 Kings
19. 2.

36 1 Kings
19. 2.

37 1 Kings
19. 2.

38 1 Kings
19. 2.

39 1 Kings
19. 2.

40 1 Kings
19. 2.

41 1 Kings
19. 2.

42 1 Kings
19. 2.

43 1 Kings
19. 2.

44 1 Kings
19. 2.

45 1 Kings
19. 2.

46 1 Kings
19. 2.

47 1 Kings
19. 2.

48 1 Kings
19. 2.

49 1 Kings
19. 2.

The Prayer of MANASSES, king of Judah, when he was holden captive in Babylon.

O LORD, Almighty God of our fathers, Abraham, Isaac, and Jacob, and of their righteous seed; who hast made heaven and earth, with all the ornament thereof; who hast bound the sea by the word of thy commandment; who hast shut up the deep, and sealed it by thy terrible and glorious name; whom all men fear and tremble before thy power; for the majesty of thy glory cannot be borne, and thine angry threatening toward sinners is importable; but thy merciful promise is unmeasurable and unsearchable; for thou art the most high Lord, of great compassion, long-suffering, very merciful, and repentest of the evils of men. Thou, O Lord, according to thy great goodness hast promised repentance and forgiveness to them that have sinned against thee: and of thine infinite mercies hast appointed repentance unto sinners, that they may be saved. Thou therefore, O Lord, that art the God of the just, hast not appointed repentance to the just, as to Abraham, and Isaac, and Jacob, which have not sinned against thee; but thou hast appointed repentance unto me that am a sinner: for I have sinned above the number of the sands of the sea. My transgressions, O Lord, are multiplied: my transgressions are multiplied, and I am not worthy to behold and see the height of heaven for the multitude of mine iniquities. I am bowed down with many iron bands, that I cannot lift up my head, neither have any release: for I have provoked thy wrath, and done evil before thee: I did not thy will, neither kept I thy commandments: I have set up abominations, and have multiplied offences. Now therefore I bow the knee of my heart, beseeching thee of grace. I have sinned, O Lord, I have sinned, and I acknowledge mine iniquities: wherefore I humbly beseech thee, forgive me, O Lord, forgive me, and destroy me not with mine iniquities. Be not angry with me for ever, by reserving evil for me; neither condemn me into the lower parts of the earth. For thou art the God, *even* the God of them that repent; and in me thou wilt shew all thy goodness: for thou wilt save me, that am unworthy, according to thy great mercy. Therefore I will praise thee for ever all the days of my life: for all the powers of the heavens do praise thee, and thine is the glory for ever and ever. Amen.

The First Book of the MACCABEES.

CHAP. I.

Antiochus gave leave to set up the fashions of the Gentiles in Jerusalem, and spoiled it, and the temple in it, and set up there in the abomination of desolation, and slew those that did circumcise their children.

AND it happened, after that Alexander son of Philip, the Macedonian, who came out of the land of Chetitim, had smitten Darius king of the Persians and Medes, that he reigned in his stead, the first over Greece,

2 And made many wars, and won many strong holds, and slew the kings of the earth,

3 And went through to the ends of the earth, and took spoils of many nations, insomuch that the earth was quiet before him; whereupon he was exalted, and his heart was lifted up.

4 And he gathered a mighty strong host, and ruled over countries, and nations, and kings, who became tributaries unto him.

5 And after these things he fell sick, and perceived that he should die.

6 Wherefore he called his servants, such as were honourable, and had been brought up with him from his youth, and parted his kingdom among them, while he was yet alive.

7 So Alexander reigned twelve years, and then died.

8 And his servants bare rule every one in his place.

9 And after his death they all put crowns upon themselves; so did their sons after them many years: and evils were multiplied in the earth.

10 And there came out of them a wicked root, Antiochus surnamed Epiphanes, son of Antiochus the king, who had been a hostage at Rome, and he reigned in the hundred and thirty and seventh year of the kingdom of the Greeks.

11 In those days went there out of Israel wicked men, who persuaded many, saying, Let us go and make a covenant with the heathen that are round about us; for since we departed from them, we have had much sorrow.

12 So this device pleased them well.

13 Then certain of the people were so forward herein, that they went to the king, who gave them license to do after the ordinances of the heathen:

14 Whereupon they built a place of exercise at Jerusalem according to the customs of the heathen.

15 And made themselves uncircumcised, and forsook the holy covenant, and joined themselves to the heathen, and were told to do mischief.

16 Now when the kingdom was established before Antiochus, he thought to reign over Egypt, that he might have the dominion of two realms.

17 Wherefore he entered into Egypt with a great multitude, with chariots, and elephants, and horsemen, and a great navy,

18 And made war against Ptolemee king of Egypt: but Ptolemee was afraid of him, and fled; and many were wounded to death.

Before CHRIST about 323.

Before CHRIST about 170.

Or, Chetitim.

Ezra 4. 24. & 6. 1, 2.

Dan. 8. 5, 21. & 11. 3, 4.

Or, his heart was exalted and lifted up.

Or, kingdom, which became, &c.

Gr. that he dieth.

Dan. 8. 22.

Dan. 8. 24.

about 175.

about 174.

Dan. 8. 25.

Gr. many evils have found us.

Dan. 8. 10, 11, 12.

Or, set up an open school at Jerusalem.

2 Mac. 4. 12.

1 Cor. 1. 18.

1 Kings 21. 25.

about 170.

Dan. 11. 25.

Before CHRIST about 323.

Before CHRIST about 170.

Dan. 8. 12.

Dan. 11. 31.

Or, he pulled all things, desirable.

Zech. 12. 11.

Zech. 12. 12.

Dan. 9. 7, 8.

about 168.

Ps. 10. 7.

Ps. 79. 1.

Isa. 1. 4.

Ps. 74. 3.

19 Thus they got the strong cities in the land of Egypt, and he took the spoils thereof.

20 And after that Antiochus had smitten Egypt, he returned again in the hundred forty and third year, and went up against Israel and Jerusalem with a great multitude,

21 And entered proudly into the sanctuary, and took away the golden altar, and the candlestick of light, and all the vessels thereof.

22 And the table of the shew-bread, and the pouring vessels, and the vials, and the censers of gold, and the vail, and the crowns, and the golden ornaments that were before the temple, all which he pulled off.

23 He took also the silver and the gold, and the precious vessels: also he took the hidden treasures which he found.

24 And when he had taken all away, he went into his own land, having made a great massacre, and spoke very proudly.

25 Therefore there was great mourning in Israel, in every place where they were;

26 So that the princes and elders mourned, the virgins and young men were made feeble, and the beauty of women was changed.

27 Every bridegroom took up lamentation, and she that sat in the marriage chamber was in heaviness.

28 The land also was moved for the inhabitants thereof, and all the house of Jacob was covered with confusion.

29 And after two years fully expired, the king sent his chief collector of tribute unto the cities of Juda, who came unto Jerusalem with a great multitude;

30 And spake peaceable words unto them, but all was deceit: for when they had given him credence, he fell suddenly upon the city, and smote it very sore, and destroyed much people of Israel.

31 And when he had taken the spoils of the city, he set it on fire and pulled down the houses and walls thereof on every side.

32 But the women and children took they captive, and possessed the cattle.

33 Then builded they the city of David with a great and strong wall, and with mighty towers, and made it a strong hold for them.

34 And they put therein a sinful nation, wicked men, and fortified themselves therein.

35 They stored it also with armour and victuals, and when they had gathered together the spoils of Jerusalem, they laid them up there, and so they became a sore snare:

36 For it was a place to lie in wait against the sanctuary, and an evil adversary to Israel.

37 Thus they shed innocent blood on every side of the sanctuary and defiled it:

38 Insomuch that the inhabitants of Jerusalem fled because of them: whereupon the city was made a habitation of strangers, and became strange to those that were born in her; and her own children left her.

39 ¹Her sanctuary was laid waste like a wilderness, her feasts were turned into mourning, her sabbaths into reproach, her honour into contempt.

40 As had been her glory, so was her dishonour increased, and her excellency was turned into mourning.

41 Moreover king Antiochus wrote to his whole kingdom, ²that all should be one people,

42 And every one should leave his laws: so all the heathen agreed according to the commandment of the king.

43 Yea, ³many also of the Israelites consented to his religion and sacrificed unto idols, and profaned the sabbath.

44 For the king had sent letters by messengers unto Jerusalem and the cities of Juda, that they should follow ⁴the strange laws of the land,

45 And forbid burnt-offerings, and sacrifices, and drink-offerings, in the temple; and that they should profane the sabbaths and festival days:

46 And pollute the sanctuary and ⁵holy people:

47 Set up altars, and groves, and chapels of idols, and sacrifice swine's flesh, and unclean beasts:

48 That they should also leave ⁶their children uncircumcised, and make their souls abominable with all manner of uncleanness and profanation:

49 To the end they might forget the law, and change all the ordinances.

50 And whosoever would not do according to the commandment of the king, ⁷he said, he should die.

51 In the self-same manner wrote he to his whole kingdom, and appointed overseers over all the people, commanding the cities of Juda to sacrifice, ⁸city by city.

52 Then many of the people were gathered unto them, to wit, every one that forsook the law; and so they committed evils in the land;

53 ⁹And drove the Israelites into secret places, even whosoever they could flee for succour.

54 Now the fifteenth day of the month Casleu, in the hundred forty and fifth year, ¹⁰they set up the abomination of desolation upon the altar, and builded idol-altars throughout the cities of Juda on every side;

55 And burnt incense at the doors of their houses, and in the streets.

56 And when they had rent in pieces the books of the law which they found, they burnt them with fire.

57 And wheresoever was found with any the book of the testament, or if any consented to the law, ¹¹the king's commandment was, that they should put him to death.

58 Thus did they by their authority unto the Israelites every month, to as many as were found in the cities.

59 Now the five and twentieth day of the month they did sacrifice upon the idol-altar, which was upon the altar of God.

60 At which time according to the commandment they put to death certain women, ¹²that had caused their children to be circumcised.

61 And they hanged the infants about their necks, and rifed their houses, and slew them that had circumcised them.

62 Howbeit many in Israel were fully resolved and confirmed in themselves not to eat any unclean thing.

63 Wherefore they chose rather to die, that they might not be defiled with meats, and that they might not profane the holy covenant: so then they died.

64 And there was very great wrath upon Israel.

CHAP. II.

¹³ Mattathias lamenteth the case of Jerusalem. ¹⁴ He slayeth a Jew that did sacrifice to idols in his presence and the king's messenger also. ¹⁵ He and his are assailed on the sabbath, and make no resistance. ¹⁶ He instructeth his sons, maketh their brother Judas Maccabeus general, and dieth.

¹⁷ IN those days ¹⁸arose Mattathias, the son of John, the son of Simeon, a priest of the sons of Joarib, from Jerusalem, and dwelt in Modin.

¹⁹ And he had five sons, Joannan, ²⁰called ²¹Caddis:

²² Simon, called Thassi:

²³ Judas, who was called Maccabeus:

²⁴ Eleazar, called ²⁵Avaran: and Jonathan, whose surname was Apphus.

²⁶ And when he saw the blasphemies that were committed in Juda and Jerusalem,

Before
CHRIST
about 168.

¹ See
Lam.
1. 1, 4.

² ver. 15.

³ Ps. 106.
28, 29.

⁴ Or, the
laws
and
rites
of the
strangers
of the
land.

⁵ Ex.
19. 6.

⁶ Gen.
17. 9, 14.

⁷ See
Dan
12. 6.

⁸ Or,
And
they
made
Israel
hide
themselves
in holes
in every
place of
succour.

⁹ See
2 Chron
33. 3, 4,
5, 6, 7.

¹⁰ Gr. the
king's
com-
mandment
put him
to death.

¹¹ Gr. that
had
circum-
cised
their
children.
ver. 48.
about 167.

¹² Or,
Mattathias
the son
of John,
&c.,
arose
from
Jerusalem,
out of
Jerusalem.

¹³ Or,
who
was
called
and so
after-
ward
in the
rest.

¹⁴ Caddis
Or,
Ava-
ron or,
Abaron.

¹⁵ Or,
holy
thing.
ch. 1. 48.

¹⁶ Ezra
9. 3.

¹⁷ ch.
1. 41, 44.

¹⁸ Isa.
58. 1.

¹⁹ Josh.
24. 15.

²⁰ ch.
1. 49.

²¹ Num.
11.

²² Num.
25. 11, 15.

²³ Num.
25. 7, 8.

²⁴ Heb.
11. 38.

²⁵ Gr. sil.
or,
abide.

²⁶ Gr. evils
were
multi-
plied
upon
them.

²⁷ ch. 1.
33, 34, 35.

²⁸ Dan. 3.
16, 17, 18.

²⁹ Or, the
Jews.

³⁰ Gr. simpli-
city.

³¹ Or, the
Jews.

³² Or, the
Jews.

³³ Or, the
Jews.

³⁴ Or, the
Jews.

³⁵ Or, the
Jews.

³⁶ Or, the
Jews.

³⁷ Or, the
Jews.

7 He said, Wo is me! wherefore was I born to see this misery of my people, and of the holy city, and to dwell there, when it was delivered into the hand of the enemy, and the sanctuary into the hand of strangers?

8 Her temple is become as a man ⁹without glory.

9 ⁶Her glorious vessels are carried away into captivity, her infants are slain in the streets, her young men with the sword of the enemy.

10 What nation hath not had a part in ⁷her kingdom, and gotten of her spoils?

11 All her ornaments are taken away; of a free woman she is become a bond slave.

12 And behold, our ⁸sanctuary, even our beauty and our glory is laid waste, and the Gentiles have profaned it.

13 To what end therefore shall we live any longer?

14 Then Mattathias and his sons ⁹rent their clothes, and put on sackcloth, and mourned very sore.

15 In the meanwhile the king's ¹⁰officers, such as compelled the people to revolt, came into the city Modin, to make them sacrifice.

16 And when many of Israel came unto them, Mattathias also and his sons came together.

17 Then answered the king's officers, and said to Mattathias on this wise, Thou art a ruler, and an honourable and great man in this city, and strengthened with sons and brethren:

18 Now therefore come thou first, and fulfil the king's commandment, like as all the heathen have done, yea, and the men of Juda also, and such as remain at Jerusalem: so shalt thou and thy house be in the number of the king's friends, and thou and thy children shall be honoured with silver and gold, and many rewards.

19 Then Mattathias answered and spake with a ¹¹loud voice, Though all the nations that are under the king's dominion obey him, and fall away every one from the religion of their fathers, and give consent to his commandments,

20 Yet will I ¹²and my sons and my brethren walk in the covenant of our fathers.

21 God forbid that we should forsake ¹³the law and the ordinances.

22 We will not hearken to the king's words, to go from our religion, either on the right hand, or the left.

23 Now when he had left speaking these words, there came one of the Jews in the sight of all to sacrifice on the altar which was at Modin, according to the king's commandment.

24 Which thing when Mattathias saw, he was ¹⁴inflamed with zeal, and his reins trembled; neither could he forbear to shew his anger according to judgment: wherefore he ran, ¹⁵and slew him upon the altar.

25 Also the king's commissioner, who compelled men to sacrifice, he killed at that time, and the altar he pulled down.

26 Thus dealt he zealously for the law of God, like as ¹⁶Phinees did unto Zambri the son of Salom.

27 And Mattathias cried throughout the city with a loud voice, saying, Whosoever is zealous of the law, and maintaineth the covenant, let him follow me.

28 So he and his sons fled into ¹⁷the mountains, and left all that ever they had in the city.

29 Then many that sought after justice and judgment went down into the wilderness, to ¹⁸dwell there:

30 Both they, and their children, and their wives, and their cattle; because ¹⁹afflictions increased sore upon them.

31 Now when it was told the king's servants, and ²⁰the host that was at Jerusalem, in the city of David, that certain men, who had broken the king's commandment, were gone down into the secret places in the wilderness,

32 They pursued after them a great number, and having overtaken them, they camped against them, and made war against them on the sabbath-day.

33 And they said unto them, Let that which ye have done hitherto suffice; come forth, and do according to the commandment of the king, and ye shall live.

34 But they said, ²¹We will not come forth, neither will we do the king's commandment, to profane the sabbath-day.

35 So then they gave ²²them the battle with all speed.

36 Howbeit they answered them not, neither cast they a stone at them, nor stopped the places where they lay hid:

37 But said, Let us die all in our ²³innocency: heaven and earth shall testify for us, that ye put us to death wrongfully.

38 So they rose up against them in battle on the sabbath,

*and they slew them, with their wives and children, and their cattle, to the number of a thousand people.

39 Now when Mattathias and his friends understood hereof, they mourned for them right sore.

40 And one of them said to another, If we all do as our brethren have done, and fight not for our lives and laws against the heathen, they will now quickly root us out of the earth.

41 At that time therefore they decreed, saying, Whosoever shall come to make battle with us on the sabbath-day, we will fight against him, neither will we die all, as our brethren that were murdered in the secret places.

42 Then came there unto him a company of Assideans, who were mighty men of Israel, even all such as were voluntarily devoted unto the law.

43 Also all they that fled for persecution joined themselves unto them, and were a stay unto them.

44 So they joined their forces, and smote sinful men in their anger, and wicked men in their wrath: but the rest fled to the heathen for succour.

45 Then Mattathias and his friends went round about, and pulled down the altars:

46 And what children soever they found within the coast of Israel uncircumcised, those they circumcised valiantly.

47 They pursued also after the proud men, and the work prospered in their hand.

48 So they recovered the law out of the hand of the Gentiles, and out of the hand of kings, neither suffered they the sinner to triumph.

49 Now when the time drew near that Mattathias should die, he said unto his sons, Now hath pride and rebuke gotten strength, and the time of destruction, and the wrath of indignation:

50 Now therefore, my sons, be ye zealous for the law, and give your lives for the covenant of your fathers.

51 Call to remembrance what acts our fathers did in their time; so shall ye receive great honour and an everlasting name.

52 Was not Abraham found faithful in temptation, and it was imputed unto him for righteousness?

53 Joseph in the time of his distress kept the commandment, and was made lord of Egypt.

54 Phinees our father in being zealous and fervent obtained the covenant of an everlasting priesthood.

55 Jesus for fulfilling the word was made a judge in Israel.

56 Caleb for bearing witness before the congregation received the heritage of the land.

57 David for being merciful possessed the throne of an everlasting kingdom.

58 Elias for being zealous and fervent for the law was taken up into heaven.

59 Ananias, Azarias, and Misael, by believing were saved out of the flame.

60 Daniel for his innocency was delivered from the mouth of lions.

61 And thus consider ye throughout all ages, that none that put their trust in him shall be overcome.

62 Fear not then the words of a sinful man: for his glory shall be dung and worms.

63 To-day he shall be lifted up, and to-morrow he shall not be found, because he is returned into his dust, and his thought is come to nothing.

64 Wherefore, ye my sons, be valiant, and shew yourselves men in the behalf of the law; for by it shall ye obtain glory.

65 And behold, I know that your brother Simon is a man of counsel, give ear unto him always: he shall be a father unto you.

66 As for Judas Maccabeus, he hath been mighty and strong, even from his youth up: let him be your captain, and fight the battle of the people.

67 Take also unto you all those that observe the law, and avenge ye the wrong of your people.

68 Recompense fully the heathen, and take heed to the commandments of the law.

69 So he blessed them, and was gathered to his fathers.

70 And he died in the hundred forty and sixth year, and his sons buried him in the sepulchres of his fathers at Modin, and all Israel made great lamentation for him.

Before CHRIST about 166.

* Heb. 11. 37.
† Gr. souls of men.
‡ Ps. 53. 4.

¶ ver. 31.

1 See Matt. 24. 16.

2 ch. 1. 4.

3 Or, by force.

4 See ch. 1. 56.
5 Gr. gave they the horn to the sinner.
about 166.

6 Heb. 12. 4.

7 Gr. generations.
8 Gen. 22. 9, 10.
9 Rom. 4. 3.

* Gen. 41. 40.
† Num. 25. 13.
‡ Ecclus. 45. 23, 24.
§ Josh. 1. 2.

¶ Nam. 14. 6, 7.
Josh. 7. 4, 7.
1 Sam. 14. 13.
2 Sam. 14. 6.
2 Chron. 14. 11.

* Ps. 33. 16, 17.
† Gr. unto us.
‡ Gr. in multitude of pride, or envy and iniquity.
¶ ver. 13.

1 Gr. in the going down.

2 Gen. 35. 5.

3 Ex. 15. 16.

4 Josh. 2. 9.

5 Ps. 83. 2.

6 Gr. at every need.

7 Gr. that the collectors of tribute in the country were few.

8 Or, for the taking away of the law.

9 Gen. 49. 29, 33.
10 Gr. that he should not have.

CHAP. III. The valour and fame of Judas Maccabeus. 10 He overthroweth the forces of Samaria and Syria. 27 Antiochus sendeth a great power against him. 44 He, and his, fall to fasting and prayer, and are encouraged.

THEN his son Judas, called Maccabeus, rose up in his stead. 2 And all his brethren helped him, and so did all they that held with his father, and they fought with cheerfulness the battle of Israel.

3 So he gat his people great honour, and put on a breastplate as a giant, and girt his warlike harness about him, and he made battles, protecting the host with his sword.

4 In his acts he was like a lion, and like a lion's whelp roaring for his prey.

5 For he pursued the wicked, and sought them out, and burnt up those that vexed his people.

6 Wherefore the wicked shrunk for fear of him, and all the workers of iniquity were troubled, because salvation prospered in his hand.

7 He grieved also many kings, and made Jacob glad with his acts, and his memorial is blessed for ever.

8 Moreover he went through the cities of Juda, destroying the ungodly out of them, and turning away wrath from Israel:

9 So that he was renowned unto the utmost part of the earth, and he received unto him such as were ready to perish.

10 Then Apollonius gathered the Gentiles together, and a great host out of Samaria, to fight against Israel.

11 Which thing when Judas perceived, he went forth to meet him, and so he smote him, and slew him: many also fell down slain, but the rest fled.

12 Wherefore Judas took their spoils, and Apollonius's sword also, and therewith he fought all his life long.

13 Now when Seron, a prince of the army of Syria, heard say that Judas had gathered unto him a multitude and company of the faithful to go out with him to the war;

14 He said, I will get me a name and honour in the kingdom; for I will go fight with Judas and them that are with him, who despise the king's commandment.

15 So he made him ready to go up, and there went with him a mighty host of the ungodly to help him, and to be avenged of the children of Israel.

16 And when he came near to the going up of Beth-horon, Judas went forth to meet him with a small company:

17 Who, when they saw the host coming to meet them, said unto Judas, How shall we be able, being so few, to fight against so great a multitude and so strong, seeing we are ready to faint with fasting all this day?

18 Unto whom Judas answered, It is no hard matter for many to be shut up in the hands of a few; and with the God of heaven it is all one, to deliver with a great multitude, or a small company:

19 For the victory of battle standeth not in the multitude of a host; but strength cometh from heaven.

20 They come against us in much pride and iniquity to destroy us, and our wives and children, and to spoil us:

21 But we fight for our lives and our laws.

22 Wherefore the Lord himself will overthrow them before our face: and as for you, be ye not afraid of them.

23 Now as soon as he had left off speaking, he leaped suddenly upon them, and so Seron and his host was overthrown before him.

24 And they pursued them from the going down of Beth-horon unto the plain, where were slain about eight hundred men of them; and the residue fled into the land of the Philistines.

25 Then began the fear of Judas and his brethren, and an exceeding great dread, to fall upon the nations round about them:

26 Inasmuch as his fame came unto the king, and all nations talked of the battles of Judas.

27 Now when king Antiochus heard these things, he was full of indignation: wherefore he sent and gathered together all the forces of his realm, even a very strong army.

28 He opened also his treasure, and gave his soldiers pay for a year, commanding them to be ready whensoever he should need them.

29 Nevertheless, when he saw that the money of his treasures failed, and that the tributes in the country were small, because of the dissension and plague which he had brought upon the land, in taking away the laws which had been of old time;

30 He feared that he should not be able to bear the charges

any longer, nor to have such gifts to give so liberally as he did before: for he had abounded above the kings that were before him.

31 Wherefore, being greatly ^{perplexed} in his mind, he determined to go into Persia, there to take the tributes of the countries, and to gather much money.

32 So he left Lysias, a nobleman, and one of the blood royal, to oversee the affairs of the king from ^{the} river Euphrates unto the borders of Egypt:

33 And to bring up his son Antiochus, until he came again.

34 Moreover he delivered unto him the half of his forces, and the elephants, and gave him charge of all things that he could have done, as also concerning them that dwelt in Juda and Jerusalem:

35 *To wit*, that he should send an army against them to destroy and root out the strength of Israel, and the ^{remnant} of Jerusalem, and to take away their memorial from that place;

36 And that he should place strangers in all their quarters, and divide their land by lot.

37 So the king took the half of the forces that remained, and departed from Antioch, this royal city, the hundred forty and seventh year; and having passed the river Euphrates, he went through the high countries.

38 Then Lysias chose Ptolemee the son of Dorymenes, and Nicanor, and Gorgias, mighty men ^{of} the king's friends:

39 And with them he sent forty thousand footmen, and seven thousand horsemen, to go into the land of Juda, and to destroy it, as the king commanded.

40 So they went forth with all their power, and came and pitched by ^{Emmaus} in the plain country.

41 And the merchants of the country, hearing the fame of them, took silver and gold very much, with ^{servants}, and came into the camp to buy the children of Israel for slaves: a power also of Syria and of the land ^{of} the Philistines joined themselves unto them.

42 Now when Judas and his brethren saw that miseries were multiplied, and that the forces did encamp themselves in their borders; for they knew how ^{the} king had given commandment to destroy the people, and utterly abolish them;

43 They said one to another, Let us restore the decayed estate of our people, and let us fight for our people and the sanctuary.

44 Then was the congregation gathered together, that they might be ready for battle, ^{and} that they might pray, and ask mercy and compassion.

45 Now Jerusalem lay ^{void} as a wilderness, there was none of her children that went in or out: ^{the} sanctuary also was trodden down, and aliens kept the strong hold; the heathen had their habitation in that place; and joy was taken from Jacob, and the pipe with the harp ceased.

46 Wherefore the Israelites assembled themselves together, and came to ^{Maspha}, over against Jerusalem; for in Maspha was the place where they prayed aforetime in Israel.

47 Then they fasted that day, and put on sackcloth, and cast ashes upon their heads, and rent their clothes,

48 And laid open the book of the law, ^{wherein} the heathen had sought to paint the likeness of their images.

49 They brought also the priest's garments, ^{and} the first-fruits, and the tithes: and the ^{Nazarites} they stirred up, who had accomplished their days.

50 Then they cried with a loud voice toward heaven, saying, What shall we do with these, and whither shall we carry them away?

51 ^{For} thy sanctuary is trodden down and profaned, and thy priests are in heaviness, and brought low.

52 And lo, the heathen are assembled together against us to destroy us: what things they imagine against us, thou knowest.

53 ^{How} shall we be able to stand against them, except thou, O God, be our help?

54 Then sounded they with trumpets, and cried with a loud voice.

55 And after this Judas ordained captains over the people, ^{even} captains over thousands, and over hundreds, and over fifties, and over tens.

56 But as for such as ^{were} building houses, or had betrothed wives, or were planting vineyards, or ^{were} fearful, those he commanded that they should return, every man to his own house, according to the law.

57 So the camp removed, and pitched upon the south side of ^{Emmaus}.

Before CHRIST about 165.

8 Ps. 2. 4, 5.

2 See Ex. 32. 32.

9 Gen. 15. 18.

10 ch. 1. 38.

11 Gr. a city of his kingdom.

12 ch. 2. 18.

13 Luke 24. 13.

14 Or, fetters.

15 Or, of strangers.

16 ver. 39.

17 2 Kings 19. 14.

18 ch. 1. 38, 39.

19 Ps. 74. 3.

20 Gr. Asa-remoth.

21 Or, Mitzpa.

22 Or, for the which the heathen had made diligent search, that they might paint therein the likeness of their idols.

23 Num. 6. 2.

24 about 165.

25 Lam. 1. 4.

26 2 Chron. 20. 12.

27 Ps. 124. 1, 2, 3.

28 Deut. 30. 5.

29 Judge 7. 3.

30 ver. 40.

Before CHRIST about 165.

2 See Ex. 32. 32.

3 1 Sam. 3. 18.

4 ch. 3. 38.

5 ch. 3. 40.

6 ch. 2. 28.

7 Or, targets.

8 ch. 3. 38.

9 ch. 3. 40.

10 ch. 2. 28.

11 Or, targets.

12 ch. 3. 40.

13 ch. 2. 28.

14 Or, targets.

15 ch. 3. 40.

16 ch. 2. 28.

17 Or, targets.

18 ch. 3. 40.

19 ch. 2. 28.

20 Or, targets.

21 ch. 3. 40.

22 ch. 2. 28.

23 Or, targets.

24 ch. 3. 40.

25 ch. 2. 28.

26 Or, targets.

27 ch. 3. 40.

28 ch. 2. 28.

29 Or, targets.

30 ch. 3. 40.

31 ch. 2. 28.

32 Or, targets.

33 ch. 3. 40.

34 ch. 2. 28.

35 Or, targets.

36 ch. 3. 40.

37 ch. 2. 28.

38 Or, targets.

39 ch. 3. 40.

40 ch. 2. 28.

41 Or, targets.

42 ch. 3. 40.

43 ch. 2. 28.

44 Or, targets.

45 ch. 3. 40.

58 And Judas said, Arm yourselves, and be valiant men, and see that ye be in readiness against the morning, that ye may fight with these nations, that are assembled together against us to destroy us and our sanctuary:

59 ^{For} it is better for us to die in battle, than to behold the calamities of our people and our sanctuary.

60 Nevertheless, ^{as} the will of God is in heaven, so let him do.

CHAP. IV.

6 Judas defeateth the plot, and forces of Gorgias, and spoileth their tents, and overthroweth Lysias. 45 He pulleth down the altar which the heathen had profaned, and setteth up a new one; and maketh a wall about Sion.

THEN took ^{Gorgias} five thousand footmen, and a thousand of the best horsemen, and removed out of the camp by night;

2 To the end he might rush in upon the camp of the Jews, and smite them suddenly. And the men of the fortress were his guides.

3 Now when Judas heard thereof, he himself removed, and the valiant men with him, that he might smite the king's army which was at ^{Emmaus}.

4 While as yet the forces were dispersed from the camp.

5 In the mean season came Gorgias by night into the camp of Judas: and when he found no man there, he sought them ⁱⁿ the mountains: for, said he, These fellows flee from us.

6 But as soon as it was day, Judas shewed himself in the plain with three thousand men, who nevertheless had neither ^{armour} nor swords to their minds.

7 And they saw the camp of the heathen, that it was strong and well harnessed, and compassed round about with horsemen: and these were expert of war.

8 Then said Judas to the men that were with him, Fear ye not their multitude, neither be ye afraid of their assault.

9 Remember how our fathers were delivered in the Red Sea, when Pharaoh pursued them with an army.

10 Now therefore let us cry unto heaven, if peradventure the Lord will have mercy upon us, and remember the covenant of our fathers, and destroy this host before our face this day:

11 That so all the heathen may know that there is one who delivereth and saveth Israel.

12 Then the strangers lifted up their eyes, and saw them coming over against them.

13 Wherefore they went out of the camp to battle; but they that were with Judas sounded their trumpets.

14 So they joined battle, and the heathen being discomfited fled into the plain.

15 Howbeit all the hindmost of them were slain with the sword: for they pursued them unto ^{Gazera}, and unto the plains of Idumea, and Azotus, and Jamnia, so that there were slain of them about three thousand men.

16 This done, Judas returned again with his host from pursuing them,

17 And said to the people, Be not greedy of the spoils, inasmuch as there is a battle before us,

18 And Gorgias and his host are here by us in the mountain: but stand ye now against our enemies, and overcome them, and after this ye may boldly take the spoils.

19 As Judas was yet speaking these words, there appeared a part of them looking out of the mountain:

20 Who when they perceived that the Jews had put their host to flight, and were burning the tents; for the smoke that was seen declared what was done:

21 When therefore they perceived these things, they were sore afraid, and seeing also the host of Judas in the plain ready to fight,

22 They fled every one into the land of strangers.

23 Then Judas returned to spoil the tents, where they got much gold, and silver, and blue silk, and purple of the sea, and great riches.

24 After this they went home, and sung a song of thanksgiving, and praised the Lord in heaven: because it is good, because his mercy endureth for ever.

25 Thus Israel had a great deliverance that day.

26 Now all the strangers that had escaped came and told Lysias what had happened:

27 Who, when he heard thereof, was confounded and discouraged, because neither such things as he would were done unto Israel, nor such things as the king commanded him were come to pass.

28 The next year therefore following, Lysias gathered together threescore thousand choice men of foot, and five thousand horsemen, that he might subdue them.

29 So they came into Idumea, and pitched their tents at Bethsura, and Judas met them with ten thousand men.

30 And when he saw that mighty army, he prayed, and said, Blessed art thou, O Saviour of Israel, who didst quell the violence of the mighty man by the hand of thy servant David, and gavest the host of strangers into the hands of Jonathan the son of Saul, and his armour-bearer;

31 Shut up this army in the hand of thy people Israel, and let them be confounded in their power and horsemen:

32 Make them to be of no courage, and cause the boldness of their strength to fall away, and let them quake at their destruction:

33 Cast them down with the sword of them that love thee, and let all those that know thy name praise thee with thanksgiving.

34 So they joined battle; and there were slain of the host of Lysias about five thousand men, even before them were they slain.

35 Now when Lysias saw his army put to flight, and the manliness of Judas's soldiers, and how they were ready either to live or die valiantly, he went into Antiochia, and gathered together a company of strangers, and having made his army greater than it was, he purposed to come again unto Judea.

36 Then said Judas and his brethren, Behold our enemies are discomfited: let us go up to cleanse and *dedicate the sanctuary.

37 Upon this all the host assembled themselves together, and went up into mount Zion.

38 And when they saw the sanctuary desolate, and the altar profaned, and the gates burned up, and shrubs growing in the courts as in a forest, or in one of the mountains, yea, and the priests' chambers pulled down;

39 They rent their clothes, and made great lamentation, and cast ashes upon their heads,

40 And fell down flat to the ground upon their faces, and blew an alarm with the trumpets, and cried toward heaven.

41 Then Judas appointed certain men to fight against those that were in the fortress, until he had cleansed the sanctuary.

42 So he chose priests of blameless conversation, such as had pleasure in the law:

43 Who cleansed the sanctuary, and bare out the defiled stones unto an unclean place.

44 And when as they consulted what to do with the altar of burnt-offerings, which was profaned;

45 They thought it best to pull it down, lest it should be a reproach to them, because the heathen had defiled it: wherefore they pulled it down,

46 And laid up the stones in the mountain of the temple in a convenient place, until there should come a prophet to shew what should be done with them.

47 Then they took whole stones according to the law, and built a new altar according to the former;

48 And made up the sanctuary, and the things that were within the temple, and hallowed the courts.

49 They made also new holy vessels, and into the temple they brought the candlestick, and the altar of burnt-offerings, and of incense, and the table.

50 And upon the altar they burned incense, and the lamps that were upon the candlestick they lighted, that they might give light in the temple.

51 Furthermore they set the loaves upon the table, and spread out the vails, and finished all the works which they had begun to make.

52 Now on the five and twentieth day of the ninth month, which is called the month Casleu, in the hundred forty and eighth year, they rose up betimes in the morning.

53 And offered sacrifice according to the law upon the new altar of burnt-offerings, which they had made.

54 Look, at what time and what day the heathen had profaned it, even in that was it dedicated with songs, and citherns, and harps, and cymbals.

55 Then all the people fell upon their faces, worshipping and praising the God of heaven, who had given them good success.

56 And so they kept the dedication of the altar eight days, and offered burnt-offerings with gladness, and sacrificed the sacrifice of deliverance and praise.

57 They decked also the fore-front of the temple with crowns

Before CHRIST about 164.

1 Or, dedicated.
2 Or, made doors for them.

1 Sam. 17.50,51.
Or, Philistines.
1 Sam. 14.13,14.

Or, mell.

Or, repair.

1 Or, Arabab.
thane.
Or, Arabab.
battan.
Or, Akru.
battine.
2 Or, malice.
3 Or, Hakan.
Gen. 36. 27.
Num. 33.31,32.

Ex. 20. 25.
Deut. 27. 5.
Josh. 8. 31.

Or, spread abroad the hangings, or, hanged up the vails.

Or, pre-offerings.

of gold, and with shields; and the gates and the chambers they renewed, and hanged doors upon them.

58 Thus was there very great gladness among the people, for that the reproach of the heathen was put away.

59 Moreover Judas and his brethren with the whole congregation of Israel ordained, that the days of the dedication of the altar should be kept in their season from year to year by the space of eight days, from the five and twentieth day of the month Casleu, with mirth and gladness.

60 At that time also they builded up the mount Zion with high walls and strong towers round about, lest the Gentiles should come and tread it down, as they have done before.

61 And they set there a garrison to keep it, and fortified Bethsura to preserve it; that the people might have a defence against Idumea.

CHAP. V.

3 Judas smiteth the children of Esau, Bean, and Ammon. 17 Simon is sent into Galilee. 25 The exploits of Judas in Galaad: he destroyeth Ephron for denying him to pass through it. 56 Divers, that in Judas's absence would fight with their enemies, are slain.

NOW when the nations round about heard that the altar was built, and the sanctuary renewed as before, it displeased them very much.

2 Wherefore they thought to destroy the generation of Jacob that was among them, and thereupon they began to slay and destroy the people.

3 Then Judas fought against the children of Esau in Idumea at Arabattine, because they besieged Israel: and he gave them a great overthrow, and abated their courage, and took their spoils.

4 Also he remembered the injury of the children of Bean, who had been a snare and an offence unto the people, in that they lay in wait for them in the ways.

5 He shut them up therefore in the towers, and encamped against them, and destroyed them utterly, and burned the towers of that place with fire, and all that were therein.

6 Afterward he passed over to the children of Ammon, where he found a mighty power, and much people, with Timotheus their captain.

7 So he fought many battles with them, till at length they were discomfited before him; and he smote them.

8 And when he had taken Jazar, with the towns belonging thereto, he returned into Judea.

9 Then the heathen that were at Galaad assembled themselves together against the Israelites that were in their quarters, to destroy them, but they fled to the fortress of Dathema.

10 And sent letters unto Judas and his brethren, The heathen that are round about us are assembled together against us to destroy us:

11 And they are preparing to come and take the fortress whereunto we are fled, Timotheus being captain of their host.

12 Come now therefore, and deliver us from their hands, for many of us are slain:

13 Yea, all our brethren that were in the places of Tobie are put to death: their wives and their children also they have carried away captives, and borne away their stuff; and they have destroyed there about a thousand men.

14 While these letters were yet reading, behold, there came other messengers from Galilee with their clothes rent, who reported on this wise,

15 And said, They of Ptolemais, and of Tyrus, and Sidon, and all Galilee of the Gentiles, are assembled together against us to consume us.

16 Now when Judas and the people heard these words, there assembled a great congregation together, to consult what they should do for their brethren, that were in trouble, and assailed of them.

17 Then said Judas unto Simon his brother, Choose thee out men, and go and deliver thy brethren that are in Galilee, for I and Jonathan my brother will go into the country of Galaad.

18 So he left Joseph the son of Zacharias, and Azarias, captain of the people, with the remnant of the host in Judea to keep it.

19 Unto whom he gave commandment, saying, Take ye the charge of this people, and see that ye make not war against the heathen until the time that we come again.

20 Now unto Simon were given three thousand men to go into Galilee, and unto Judas eight thousand men for the country of Galaad.

21 Then went Simon into Galilee, where he fought many battles with the heathen, so that the heathen were discomfited by him.

22 And he pursued them unto the gate of Ptolemais; and there were slain of the heathen about three thousand men, whose spoils he took.

23 And ^{4 Or, captive Jews.} those that were in Galilee, and in Arbattis, with their wives and their children, and all that they had, took he away with him, and brought them into Judea with great joy.

24 Judas Maccabeus also and his brother Jonathan went over Jordan, and travelled three days' journey in the wilderness,

25 Where they met with the Nabathites, who came unto them in peaceable manner, and told them every thing that had happened to their brethren in the land of Galaad:

26 And how that many of them were shut up in ^{5 Or, Bosora.} Bosora, and Bosor, and Alema, ^{6 Or, Casphor.} Casphor, Maked, and Carnaim; all these cities are strong and great:

27 And that they were shut up in the rest of the cities of the country of Galaad, and that against to-morrow they had appointed to bring their hosts against the forts, and to take them, and to destroy them all in one day.

28 Hereupon Judas and his host turned suddenly by the way of the wilderness unto ^{7 Or, the heathen} Bosora; and when he had won the city, he slew all the males with the edge of the sword and took all their spoils, and burned the city with fire.

29 From whence he removed by night, and went till he came to the fortress.

30 And betimes in the morning they ^{8 Or, lift up their eyes.} looked up, and behold, there was an innumerable people bearing ladders and other engines of war, to take the fortress: for ^{9 Or, the heathen assaulted the Jews.} they assaulted them.

31 When Judas therefore saw that the battle was begun, and that the cry of the city went up to heaven, with trumpets, and a great sound,

32 He said unto his host, Fight this day for your brethren.

33 So he went forth behind them in three companies, who sounded their trumpets, and cried with prayer.

34 Then the host of Timotheus, knowing that it was Maccabeus, fled from him: wherefore he smote them with a great slaughter; so that there were killed of them that day about eight thousand men.

35 This done, Judas turned aside to Maspha; and after he had assaulted it, he took it, and slew all the males therein, and received the spoils thereof, and burnt it with fire.

36 From thence went he, and took Casphon, Maged, Bosor, and the other cities of the country of Galaad.

37 After these things gathered Timotheus another host, and encamped against Raphon beyond the brook.

38 So Judas sent ^{10 Or, daughters.} men to espy the host, who brought him word, saying, All the heathen that be around about us are assembled unto them, even a very great host.

39 He hath also hired the Arabians to help them, and they have pitched their tents beyond the brook, ready to come and fight against thee. Upon this Judas went to meet them.

40 Then Timotheus said unto the captains of his host, When Judas and his host come near the brook, if he pass over first unto us, we shall not be able to withstand him; for he will mightily prevail against us:

41 But if he be afraid, and camp beyond the river, we shall go over unto him, and prevail against him.

42 Now when Judas came near the brook, he caused the scribes of the people to remain by the brook: unto whom he gave commandment, saying, Suffer no man to remain in the camp, but let all come to the battle.

43 So he went first over unto them, and all the people after him: then all the heathen, being discomfited before him, cast away their weapons, and fled unto the temple that was at Carnaim.

44 But ^{11 Or, shields.} they took the city, and burned the temple with all that were therein. Thus was Carnaim subdued, neither could they stand any longer before Judas.

45 Then Judas gathered together all the Israelites that were in the country of Galaad, from the least unto the greatest, even their wives, and their children, and their stuff, a very great host, to the end they might come into the land of Judea.

46 Now when they came unto Ephron, (this was a great city in the way as they should go, very well fortified,) they could not turn from it, either on the right hand or the left, but must needs pass through the midst of it.

47 Then they of the city shut them out, and stopped up the gates with stones.

Before CHRIST about 164.

4 Or, captive Jews.

5 Or, Bosora.

6 Or, Casphor, or, Casphon, as ver. 36.

7 Or, the heathen

8 Or, Bosor.

9 Or, lift up their eyes.

10 Or, the heathen assaulted the Jews.

11 Or, shields.

12 Or, armour

13 Or, shields.

14 Or, armour

15 Or, shields.

16 Or, armour

Before CHRIST about 164.

48 Whereupon Judas sent unto them in peaceable manner, saying, Let us pass through your land to go into our own country, and none shall do you any hurt; we will only pass through on foot: howbeit they would not open unto him.

49 Wherefore Judas commanded a proclamation to be made throughout the host, that every man should pitch his tent in the place where he was.

50 So the soldiers nitched, and assaulted the city all that day and all that night, till at length the city was delivered into his hands:

51 Who then slew all the males with the edge of the sword, and rased the city, and took the spoils thereof, and passed through the city over them that were slain.

52 After this went they over Jordan into the great plain before Bethsan.

53 And Judas gathered together those that came behind, and exhorted the people all the way through, till they came into the land of Judea.

54 So they went up to mount Sion with joy and gladness, where they offered ^{17 Or, burnt-offerings.} burnt-offerings, because not one of them were slain until they had returned in peace.

55 Now what time as Judas and Jonathan were in the land of Galaad, and Simon his brother in Galilee before Ptolemais,

56 Joseph the son of Zacharias, and Azarias, captains of the garrisons, heard of the valiant acts and warlike deeds which they had done.

57 Wherefore they said, Let us also get us a name, and go fight against the heathen that are round about us.

58 So when they had given charge unto the garrison that was with them, they went toward Jamnia.

59 Then came Gorgias and his men out of the city ^{18 Or, to meet them in battle.} to fight against them.

60 And so it was, that Joseph and Azarias were put to flight, and pursued unto the borders of Judea: and there were slain that day of the people of Israel about two thousand men.

61 Thus was there a great overthrow among the children of Israel because they were not obedient unto Judas and his brethren, but thought to do some valiant act.

62 Moreover these men came not of the seed of those, by whose hand deliverance was given unto Israel.

63 Howbeit the man Judas and his brethren were greatly renowned in the sight of all Israel, and of all the heathen, wheresoever their name was heard of;

64 Inasmuch as the people assembled unto them with joyful acclamations.

65 Afterward went Judas forth with his brethren and fought against the children of Esau in the land toward the south, where he smote Hebron, and the ^{19 Or, towns} towns thereof, and pulled down the fortress of it, and burned the towers thereof round about.

66 From thence he removed to go into the land of the Philistines, and passed through Samaria.

67 At that time certain priests, desirous to show their valour, were slain in battle, for that they went out to fight unadvisedly.

68 So Judas turned to Azotus in the land of the Philistines, and when he had pulled down their altars, and burned their carved images with fire, and spoiled their cities, he returned into the land of Judea.

CHAP. VI.

8 Antiochus dieth, and confesseth that he is plagued for the wrong done to Jerusalem. 20 Judas besiegeth those in the tower at Jerusalem. 28 They procure Antiochus the younger to come into Judea: he besiegeth Sion, and maketh peace with Israel; yet overthroweth the wall of Sion.

ABOUT that time king Antiochus travelling through the high countries heard say, that Elymais in the country of Persia was a city greatly renowned for riches, silver, and gold;

2 And that there was in it a very rich temple, wherein were coverings of gold, and breastplates and ^{20 Or, shields.} shields, which Alexander, son of Philip, the Macedonian king, who reigned first among the Grecians, had left there.

3 Wherefore he came and sought to take the city, and to spoil it; but he was not able, because they of the city, having had warning thereof,

4 Rose up against him in battle: so he fled, and departed thence with great heaviness, and returned to Babylon.

5 Moreover there came one who brought him tidings into Persia, that the armies, which went against the land of Judea, were put to flight:

6 And that Lysias, who went forth first with a great power, was driven away of the Jews; and that they were made strong by the armour, and power, and store of spoils, which they had gotten of the armies, whom they had destroyed:

7 Also that they had pulled down the abomination, which he had set up upon the altar in Jerusalem, and that they had compassed about the sanctuary with high walls, as before, and his city Bethsura.

8 Now when the king heard these words, he was astonished and sore moved: whereupon he laid him down upon his bed, and fell sick for grief, because it had not befallen him as he looked for.

9 And there he continued many days: for his grief was ever more and more, and he made account that he should die.

10 Wherefore he called for all his friends and said unto them, The sleep is gone from mine eyes, and my heart faileth for very care.

11 And I thought with myself, Into what tribulation am I come, and how great a flood of misery is it, wherein now I am! for I was bountiful and beloved in my power.

12 But now I remember the evils that I did at Jerusalem, and that I took all the vessels of gold and silver that were therein, and sent to destroy the inhabitants of Judea without a cause.

13 I perceive therefore that for this cause these troubles are come upon me, and behold, I perish through great grief in a strange land.

14 Then called he for Philip, one of his friends, whom he made ruler over all his realm,

15 And gave him the crown, and his robe, and his signet, to the end ³he should bring up his son Antiochus, and nourish him up for the kingdom.

16 So king Antiochus died there in the hundred forty and ninth year.

17 Now when Lysias knew that the king was dead, he set up Antiochus his son, whom he had brought up, being young, to reign in his stead, and his name be called Eupator.

18 About this time they that were in the tower shut up the Israelites round about the sanctuary, and sought always their hurt, and the strengthening of the heathen.

19 Wherefore Judas, purposing to destroy them, called all the people together to besiege them.

20 So they came together, and besieged them in the hundred and fiftieth year, and he made mounts for shot against them, and other engines.

21 Howbeit, certain of them that were besieged got forth, unto whom some ungodly men of Israel joined themselves:

22 And they went unto the king, and said, How long will it be ere thou execute judgment, and avenge our brethren?

23 We have been willing to serve thy father, and to do as he would have us, and to obey his commandments;

24 For which cause they of our nation besiege the tower, and are alienated from us; moreover, as many of us as they could light on they slew and spoiled our inheritance.

25 Neither have they stretched out their hand against us only, but also against all their borders.

26 And behold, this day are they besieging the tower at Jerusalem, to take it: the sanctuary also and Bethsura have they fortified.

27 Wherefore, if thou dost not prevent them quickly, they will do greater things than these, neither shalt thou be able to rule them.

28 Now when the king heard this, he was angry, and gathered together all his friends, and the captains of his army, and those that had charge of the horse.

29 There came also unto him from other kingdoms, and from isles of the sea, bands of hired soldiers.

30 So that the number of his army was a hundred thousand footmen, and twenty thousand horsemen, and two and thirty elephants exercised in battle.

31 These went through Idumea, and pitched against Bethsura, which they assaulted many days, making engines of war: but they of Bethsura came out, and burned them with fire, and fought valiantly.

32 Upon this Judas removed from the tower, and pitched in Bathzacharias, over against the king's camp.

33 Then the king rising very early marched fiercely with his host toward Bathzacharias, where his armies made them ready to battle, and sounded the trumpets.

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34 And to the end they might provoke the elephants to fight, they shewed them the blood of grapes and mulberries.

35 Moreover they divided the beasts among the armies, and for every elephant they appointed a thousand men, armed with coats of mail, and with helmets of brass on their heads; and besides this, for every beast were ordained five hundred horsemen of the best.

36 These were ready at every occasion: wheresoever the beast was, and whithersoever the beast went, they went also, neither departed they from him.

37 And upon the beasts were there strong towers of wood which covered every one of them, and were girt fast unto them with devices: there were also upon every one two and thirty strong men, that fought upon them, besides the Indian that ruled him.

38 As for the remnant of the horsemen, they set them on this side and that side at the two parts of the host, giving them signs what to do, and being harnessed all over amidst the ranks.

39 Now when the sun shone upon the shields of gold and brass, the mountains glistered therewith, and shined like lamps of fire.

40 So part of the king's army being spread upon the high mountains, and part on the valleys below, they marched on safely and in order.

41 Wherefore all that heard the noise of their multitude, and the marching of the company, and the rattling of the harness, were moved: for the army was very great and mighty.

42 Then Judas and his host drew near, and entered into battle, and there were slain of the king's army six hundred men.

43 Eleazar also, surnamed Savaran, perceiving that one of the beasts, armed with royal harness, was higher than all the rest, and supposing that the king was upon him,

44 Put himself in jeopardy, to the end he might deliver his people, and get him a perpetual name:

45 Wherefore he ran upon him courageously through the midst of the battle, slaying on the right hand and on the left, so that they were divided from him on both sides.

46 Which done, he crept under the elephant, and thrust him under, and slew him: whereupon the elephant fell down upon him, and there he died.

47 Howbeit, the rest of the Jews seeing the strength of the king, and the violence of his forces turned away from them.

48 ¶ Then the king's army went up to Jerusalem to meet them, and the king pitched his tents against Judea, and against mount Sion.

49 But with them that were in Bethsura he made peace: for they came out of the city, because they had no victuals there to endure the siege, it being a year of rest to the land.

50 So the king took Bethsura, and set a garrison there to keep it.

51 As for the sanctuary, he besieged it many days: and set there artillery with engines and instruments to cast fire and stones, and pieces to cast darts and slings.

52 Whereupon they also made engines against their engines, and held them battle a long season.

53 Yet at the last, their vessels being without victuals, (for that it was the seventh year, and they in Judea that were delivered from the Gentiles, had eaten up the residue of the store;)

54 There were but a few left in the sanctuary, because the famine did so prevail against them, that they were fain to disperse themselves, every man to his own place.

55 At that time Lysias heard say, that Philip, whom Antiochus the king, while he lived, had appointed to bring up his son Antiochus, that he might be king,

56 Was returned out of Persia and Media, and the king's host also that went with him, and that he sought to take unto him the ruling of the affairs.

57 Wherefore he went in all haste, and said to the king and the captains of the host and the company, We decay daily, and our victuals are but small, and the place we lay siege unto is strong, and the affairs of the kingdom lie upon us:

58 Now therefore let us be friends with these men, and make peace with them, and with all their nation;

59 And covenant with them, that they shall live after their laws, as they did before: for they are therefore displeased, and have done all these things, because we abolished their laws.

60 So the king and the princes were content: wherefore he sent unto them to make peace; and they accepted thereof.

4 Or, stirring them up, and being compassed with the ranks, or, defended with the valleys.

3 Or, he should take his son Antiochus to him.

5 Or, so that he cut them in pieces.

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6 Or, in Judea.

7 Add out of Jos. and they yielded themselves.

8 Or, made there mounts for shot.

9 Or, the Jews.

* Gr, give hands.

61 Also the king and the princes made an oath unto them: whereupon they went out of the strong hold.

62 Then the king entered into mount Sion; but when he saw the strength of the place, he brake his oath that he had made, and gave commandment to pull down the wall round about.

63 Afterward departed he in all haste, and returned unto Antiochia, where he found Philip to be master of the city: so he fought against him, and took the city by force.

CHAP. VII.

1 Antiochus is slain, and Demetrius reigneth in his stead. 5 Alcimus would be high priest, and complaineth of Judas to the king. 16 He slayeth threescore Assideans. 43 Nicanor is slain, and the king's forces are defeated by Judas. 49 The day of this victory is kept holy every year.

IN the hundred and one and fiftieth year Demetrius the son of Seleucus departed from Rome, and came up with a few men unto a city of the sea-coast, and reigned there.

2 And as he entered into the palace of his ancestors, so it was, that his forces had taken Antiochus and Lysias, to bring them unto him.

3 Wherefore when he knew it, he said, Let me not see their faces.

4 So his host slew them. Now when Demetrius was set upon the throne of his kingdom,

5 There came unto him all the wicked and ungodly men of Israel, having Alcimus, who was desirous to be high priest, for their captain:

6 And they accused the people to the king, saying, Judas and his brethren have slain all thy friends, and driven us out of our own land.

7 Now therefore send some man whom thou trustest, and let him go and see what havock he hath made among us, and in the king's land, and let him punish them with all them that aid them.

8 Then the king chose Bacchides, a friend of the king, who ruled beyond the flood, and was a great man in the kingdom, and faithful to the king.

9 And him he sent with that wicked Alcimus, whom he made high priest, and commanded that he should take vengeance of the children of Israel.

10 So they departed, and came with a great power into the land of Judea, where they sent messengers to Judas and his brethren with peaceable words deceitfully.

11 But they gave no heed to their words; for they saw that they were come with a great power.

12 Then did there assemble unto Alcimus and Bacchides a company of scribes, to require justice.

13 Now the Assideans were the first among the children of Israel that sought peace of them:

14 For said they, One that is a priest of the seed of Aaron is come with this army, and he will do us no wrong.

15 So he spake unto them peaceably, and swore unto them, saying, We will procure the harm neither of you nor your friends.

16 Whereupon they believed him: howbeit he took of them three-score men, and slew them in one day, according to the words which he wrote,

17 The flesh of thy saints have they cast out, and their blood have they shed round about Jerusalem, and there was none to bury them.

18 Wherefore the fear and dread of them fell upon all the people, who said, There is neither truth nor righteousness in them; for they have broken the covenant and oath that they made.

19 After this removed Bacchides from Jerusalem, and pitched his tents in Bezeth, where he sent and took many of the men that had forsaken him, and certain of the people also, and when he had slain them, he cast them into the great pit.

20 Then committed he the country to Alcimus, and left with him a power to aid him: so Bacchides went to the king.

21 But Alcimus contended for the high priesthood.

22 And unto him resorted all such as troubled the people, who, after they had gotten the land of Juda into their power, did much hurt in Israel.

23 Now when Judas saw all the mischief that Alcimus and his company had done among the Israelites, even above the heathen,

24 He went out into all the coasts of Judea round about, and took vengeance of them that had revolted from him, so that they durst no more go forth into the country.

25 On the other side, when Alcimus saw that Judas and his company had gotten the upper hand, and knew that he was

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1 Or, Tripolis. Jos. Ant. lib. 12. c. 16. 2 Gr. house of the kingdom of his father.

2 Gr. defiled them.

3 Gr. in peace.

4 2 Kings 19. 35. Isa. 37. 36. Ecclus. 48. 21. 2 Mac. 8. 19.

5 Or, officers, governors, chief men, or men in authority.

4 Ps. 79. 2, 3.

5 Gr. judgment.

6 Or, laboured to defend his high priesthood.

7 Or, fled from him to the enemy.

8 Or, invade the country.

9 Or, were grown very strong.

1 Or, Frenchmen.

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* Gr. to abide them.

† Gr. peaceable. about 161.

† Gr. see your face.

¶ Gr. meet Judas in battle.

1 Or, Capharsalama.

2 Gr. defiled them.

3 Gr. in peace.

4 2 Kings 19. 35. Isa. 37. 36. Ecclus. 48. 21. 2 Mac. 8. 19.

5 Or, officers, governors, chief men, or men in authority.

4 Ps. 79. 2, 3.

5 Gr. judgment.

6 Or, laboured to defend his high priesthood.

7 Or, fled from him to the enemy.

8 Or, invade the country.

9 Or, were grown very strong.

1 Or, Frenchmen.

not able *to abide their force, he went again to the king, and said all the worst of them that he could.

26 Then the king sent Nicanor, one of his honourable princes, a man that bare deadly hate unto Israel, with commandment to destroy the people.

27 So Nicanor came to Jerusalem with a great force; and sent unto Judas and his brethren deceitfully with friendly words, saying,

28 Let there be no battle between me and you; I will come with a few men, that I may see you in peace.

29 He came therefore to Judas, and they saluted one another peaceably. Howbeit the enemies were prepared to take away Judas by violence.

30 Which thing after it was known to Judas, to wit, that he came unto him with deceit, he was sore afraid of him, and would see his face no more.

31 Nicanor also, when he saw that his counsel was discovered, went out to fight against Judas beside Capharsalama:

32 Where there were slain of Nicanor's side about five thousand men, and the rest fled into the city of David.

33 After this went Nicanor up to the mount Sion, and there came out of the sanctuary certain of the priests and certain of the elders of the people, to salute him peaceably, and to shew him the burnt-sacrifice that was offered for the king.

34 But he mocked them, and laughed at them, and abused them shamefully and spake proudly,

35 And swore in his wrath, saying, Unless Judas and his host be now delivered into my hands, if ever I come again in safety, I will burn up this house: and with that he went out in a great rage.

36 Then the priests entered in, and stood before the altar and the temple, weeping, and saying,

37 Thou O Lord, didst choose this house to be called by thy name, and to be a house of prayer and petition for thy people:

38 Be avenged of this man and his host, and let them fall by the sword: remember their blasphemies, and suffer them not to continue any longer.

39 So Nicanor went out of Jerusalem, and pitched his tents in Beth-horon, where a host out of Syria met him.

40 But Judas pitched in Adasa with three thousand men, and there he prayed, saying,

41 O Lord, when they that were sent from the king of the Assyrians blasphemed, thine angel went out, and smote a hundred fourscore and five thousand of them.

42 Even so destroy thou this host before us this day, that the rest may know that he hath spoken blasphemously against thy sanctuary, and judge thou him according to his wickedness.

43 So the thirteenth day of the month Adar the hosts joined battle: but Nicanor's host was discomfited, and he himself was first slain in the battle.

44 Now when Nicanor's host saw that he was slain, they cast away their weapons, and fled.

45 Then they pursued after them a day's journey, from Adasa unto Gazera, sounding an alarm after them with their trumpets.

46 Whereupon they came forth out of all the towns of Judea round about, and closed them in; so that they, turning back upon them that pursued them, were all slain with the sword, and not one of them was left.

47 Afterward they took the spoils and the prey, and smote off Nicanor's head, and his right hand, which he stretched out so proudly, and brought them away, and hanged them up toward Jerusalem.

48 For this cause the people rejoiced greatly, and they kept that day a day of great gladness.

49 Moreover, they ordained to keep yearly this day, being the thirteenth of Adar.

50 Thus the land of Judah was in rest a little while.

CHAP. VIII.

1 Judas is informed of the power and policy of the Romans, and maketh a league with them. 24 The articles of that league.

NOW Judas had heard of the fame of the Romans, that they were mighty and valiant men, and such as would lovingly accept all that joined themselves unto them, and make a league of amity with all that came unto them;

2 And that they were men of great valour. It was told him also of their wars and noble acts which they had done among the Galatians, and how they had conquered them, and brought them under tribute;

3 And what they had done in the country of Spain, for the winning of the mines of the silver and gold which is there;

4 And that by their policy and patience they had conquered all the place, though it were very far from them; and the kings also that came against them from the uttermost part of the earth, till they had discomfited them, and given them a great overthrow, so that the rest did give them tribute every year:

5 Besides this, how they had discomfited in battle Philip, and Perseus king of the ³Citims, with others that lifted up themselves against them, and had overcome them:

6 How also Antiochus, the great king of Asia, that came against them in battle, having a hundred and twenty elephants, with horsemen, and chariots, and a very great army, was discomfited by them:

7 And how they took him alive, and covenanted that he and such as reigned after him should pay a great tribute, and give hostages, and that which was agreed upon,

8 And the country of India, and Media, and Lydia, and of the goodliest countries, which they took of him, and gave to king Eumenes:

9 Moreover how the Grecians had determined to come and destroy them;

10 And that they, having knowledge thereof, sent against them a certain captain, and fighting with them, slew many of them, and carried away captives their wives and their children, and spoiled them, and took possession of their lands, and pulled down their strong holds, and brought them to be their servants unto this day:

11 *It was told him* besides, how they destroyed and brought under their dominion all other kingdoms and isles that at any time resisted them;

12 But with their friends and such as relied upon them they kept amity: and that they had conquered kingdoms both far and nigh, insomuch as all that heard of their name were afraid of them:

13 Also that, whom they would help to a kingdom, those reign; and whom again they would, they displace: finally, that they were greatly exalted:

14 Yet for all this none of them wore a crown, or was clothed in purple, to be magnified thereby:

15 Moreover, how they had made for themselves a senate-house, wherein three hundred and twenty men sat in council daily, consulting always for the people, to the end they may be well ordered:

16 And that they committed their government to one man every year, who ruled over all their country, and that all were obedient to that one, and that there was neither envy nor emulation among them.

17 In consideration of these things, Judas chose Eupolemus the son of John, *the son of Accos*, and Jason the son of Eleazar, and sent them to Rome, to make a league of amity and confederacy with them,

18 *And to entreat them* that they would take the yoke from them; for they saw that the kingdom of the Grecians did oppress Israel with servitude.

19 They went therefore to Rome, which was a very great journey, and came into the senate, where they spake and said,

20 Judas Maccabeus with his brethren, and the people of the Jews, have sent us unto you, to make a confederacy and peace with you, and that we might be registered your confederates and friends.

21 So that matter pleased the Romans well.

22 And this is the copy of the epistle which *the senate* wrote back again on tables of brass, and sent to Jerusalem, that there they might have by them a memorial of peace and confederacy:

23 Good success be to the Romans, and to the people of the Jews, by sea and by land for ever: the sword also and enemy be far from them.

24 If there come first any war upon the Romans or any of their confederates throughout all their dominion,

25 The people of the Jews shall help them, as the time shall be appointed, with all their heart:

26 Neither shall they give any thing unto them that make war upon them, or aid them with victuals, weapons, money, or ships, as it hath seemed good unto the Romans; but they shall keep their covenants without taking any thing therefor.

27 In the same manner also, if war come first upon the nation of the Jews, the Romans shall help them with all their heart, according as the time shall be appointed them:

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2 Or,
every place.

3 Or,
Macedonians

1 Gr. he added, or proceeded to send.
2 Or, the right wing.
3 Or, Galilee

4 Or, Berea, Jos.

5 1 Sam. 30. 6.

6 We follow here the Roman copy. See Rom. 3. 31.
7 Gr. let us not leave any just cause behind us, why our glory should be spoken against.
8 Or, the Jews.
9 Josh. 6. 4.
10 Ps. 18. 7.

11 ver. 10.

12 ch. 2. 1.
13 ch. 13. 26.

14 2 Sam. 1. 19, 25.

28 Neither shall victuals be given to them that take part against them, or weapons, or money, or ships, as it hath seemed good to the Romans; but they shall keep their covenants, and that without deceit.

29 According to these articles did the Romans make a covenant with the people of the Jews.

30 Howbeit, if hereafter the one party or the other shall think meet to add or diminish any thing, they may do it at their pleasures, and whatsoever they shall add or take away shall be ratified.

31 And as touching the evils that Demetrius doeth to the Jews, we have written unto him, saying, Wherefore hast thou made thy yoke heavy upon our friends and confederates the Jews?

32 If therefore they complain any more against thee, we will do them justice, and fight with thee by sea and by land.

CHAP. IX.

1 *Alcimus and Bacchides come again with new forces into Judea.* 7 *The army of Judas flee from him, and he is slain.* 30 *Jonathan is in his place, and revengeth his brother John's quarrel.* 55 *Alcimus is plagued, and dieth.* 70 *Bacchides maketh peace with Jonathan.*

FURTHERMORE, when Demetrius heard that Nicanor and his host were slain in battle, ¹he sent Bacchides and Alcimus into the land of Judea the second time, and with them ²the chief strength of his host:

2 Who went forth by the way that leadeth to ³Galgala, and pitched their tents before Masaloth, which is in Arbela, and after they had won it, they slew much people.

3 Also the first month of the hundred fifty and second year they encamped before Jerusalem:

4 From whence they moved and went to ⁴Berea, with twenty thousand footmen, and two thousand horsemen.

5 Now Judas had pitched his tents at Eleasa, and three thousand chosen men with him:

6 Who seeing the multitude of the other army to be so great, were sore afraid; whereupon many conveyed themselves out of the host, insomuch as there abode of them no more but eight hundred men.

7 When Judas therefore saw that his host slipped away, and that the battle pressed upon him, he was sore troubled in mind, and much distressed, for that he had no time to gather them together.

8 Nevertheless, unto them that remained, he said, Let us arise and go up against our enemies, if peradventure we may be able to fight with them.

9 But they dehorted him, saying, We shall never be able: ⁵let us now rather save our lives, and hereafter we will return with our brethren, and fight against them: for we are but few.

10 Then Judas said, ⁶God forbid that I should do this thing, and flee away from them; if our time be come, let us die manfully for our brethren, and ⁷let us not stain our honour.

11 With that the host of *Bacchides* removed out of their tents, and stood over against ⁸them, their horsemen being divided into two troops, and their slingers and archers going before the host, and they that marched in the foreward were all mighty men.

12 As for *Bacchides*, he was in the right wing: so the host drew near on the two parts, and sounded their trumpets.

13 They also of Judas' side, ⁹even they sounded their trumpets also, so ¹⁰that the earth shook at the noise of the armies and the battle continued from morning till night.

14 Now when Judas perceived that *Bacchides* and the strength of his army were on the right side, he took with him all the hardy men,

15 Who discomfited the right wing, and pursued them unto the mount Azotus.

16 But when they of the left wing saw that they of the right wing were discomfited, they followed upon Judas and those that were with him hard at the heels from behind:

17 Whereupon there was a sore battle, insomuch as many were slain on both parts.

18 ¹¹Judas also was killed, and the remnant fled.

19 Then Jonathan and Simon took Judas their brother, and buried him in the sepulchre of his fathers in ¹²Modin.

20 Moreover ¹³they bewailed him, and all Israel made great lamentation for him, and mourned many days, saying,

21 ¹⁴How is the valiant man fallen, that delivered Israel!

22 As for the other things concerning Judas and his wars, and the noble acts which he did, and his greatness, they are not written: for they were very many.

23 ¶Now after the death of Judas, the wicked began to put forth their heads in all the coasts of Israel, and there arose up all such as wrought iniquity.

24 In those days also was there a very great famine, by reason whereof the country revolted and went with them.

25 Then Bacchides chose the wicked men, and made them lords of the country.

26 And they made inquiry and search for Judas' friends, and brought them unto Bacchides, who took vengeance of them, and used them despitefully.

27 So was there a great affliction in Israel, the like whereof was not since the time that a prophet was not seen among them.

28 For this cause all Judas' friends came together, and said unto Jonathan,

29 Since thy brother Judas died, we have no man like him to go forth against our enemies, and Bacchides, and against them of our nation that are adversaries to us.

30 Now therefore we have chosen thee this day to be our prince and captain in his stead, that thou mayest fight our battles.

31 Upon this Jonathan took the governance upon him at that time, and rose up instead of his brother Judas.

32 But when Bacchides gat knowledge thereof, he sought for to slay him.

33 Then Jonathan and Simon his brother, and all that were with him, perceiving that, fled into the wilderness of Thecoe, and pitched their tents by the water of the pool Asphar.

34 Which when Bacchides understood, he came near to Jordan with all his host upon the sabbath-day.

35 Now Jonathan had sent his brother John, a captain of the people, to pray his friends the Nabathites, that they might leave with them their carriage, which was much.

36 But the children of Jambri came out of Medeba, and took John, and all that he had, and went their way with it.

37 After this came word to Jonathan and Simon his brother, that the children of Jambri made a great marriage, and were bringing the bride from Nadabatha with a great train, as being the daughter of one of the great princes of Chanaan.

38 Therefore they remembered John their brother, and went up, and hid themselves under the covert of the mountain:

39 Where they lifted up their eyes, and looked, and behold, there was much ado and great carriage: and the bridegroom came forth, and his friends and brethren, to meet them with drums, and instruments of music, and many weapons.

40 Then Jonathan and they that were with him rose up against them from the place where they lay in ambush, and made a slaughter of them in such sort, as many fell down dead, and the remnant fled into the mountain, and they took all their spoils.

41 Thus was the marriage turned into mourning, and the noise of their melody into lamentation.

42 So when they had avenged fully the blood of their brother, they turned again to the marsh of Jordan.

43 Now when Bacchides heard thereof, he came on the sabbath-day unto the banks of Jordan with a great power.

44 Then Jonathan said to his company, Let us go up now and fight for our lives, for it standeth not with us to-day, as in time past:

45 For, behold, the battle is before us and behind us, and the water of Jordan on this side and that side, the marsh likewise and wood, neither is there place for us to turn aside.

46 Wherefore cry ye now unto heaven, that ye may be delivered from the hand of your enemies.

47 With that they joined battle, and Jonathan stretched forth his hand to smite Bacchides, but he turned back from him.

48 Then Jonathan and they that were with him leaped into Jordan, and swam over unto the farther bank: howbeit they other passed not over Jordan unto them.

49 So there were slain of Bacchides' side that day about a thousand men.

50 Afterward returned Bacchides to Jerusalem, and repaired the strong cities in Judea: the fort in Jericho, and Emmaus, and Beth-horon, and Bethel, and Thamnatha, Pharathon, and Taphon, these did he strengthen with high walls, with gates, and with bars.

51 And in them he set a garrison, that they might work malice upon Israel.

52 He fortified also the city Bethsura, and Gazara, and the tower, and put forces in them, and provision of victuals.

53 Besides, he took the chief men's sons in the country for hostages, and put them into the tower at Jerusalem to be kept.

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Bacchides and his company.

Gr. mocked them. See Dan. 12. 1. Matt. 24. 21. ch. 2. 5.

ch. 2. 3.

Or, which when Bacchides understood on the sabbath day, he came near. Jo eph. Antiq. 1. 13. c. 1. Gr. that he might leave with them their carriages and stuff. Gr. Jambri. Or, Medaba. ver. 39. Or, timbrele. Or, musicians. ver. 37. ver. 39.

ver. 64.

ver. 58, 59.

Heb. 12. 14.

ver. 71. Gr. added he to come any more. Gr. judge. ver. 58, 59.

See Ex. 14. 49, 50.

Ex. 14. 15.

Two thousand and men. Jos. Ant. lib. 13. c. 1. Or, built. Joseph. Tecou.

Gr. the city in Bethsura. ch. 6. 7.

ver. 2.

Ps. 74. 6. ch. 6. 12, 13.

ch. 7. 50.

Ps. 83. 2.

See 2 Sam. 15. 31.

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Ps. 74. 6. ch. 6. 12, 13.

ch. 7. 50.

Ps. 83. 2.

See 2 Sam. 15. 31.

ver. 1. Or, to such of the country as were his friends to take his part. Or, Odonmarra.

ver. 64.

ver. 58, 59.

Heb. 12. 14.

ver. 71. Gr. added he to come any more. Gr. judge. ver. 58, 59.

See Ex. 14. 49, 50.

Ex. 14. 15.

Two thousand and men. Jos. Ant. lib. 13. c. 1. Or, built. Joseph. Tecou.

Gr. the city in Bethsura. ch. 6. 7.

ver. 2.

Ps. 74. 6. ch. 6. 12, 13.

ch. 7. 50.

Ps. 83. 2.

See 2 Sam. 15. 31.

ver. 1. Or, to such of the country as were his friends to take his part. Or, Odonmarra.

ver. 64.

ver. 58, 59.

Heb. 12. 14.

ver. 71. Gr. added he to come any more. Gr. judge. ver. 58, 59.

54 Moreover in the hundred fifty and third year, in the second month, Alcimus commanded that the wall of the inner court of the sanctuary should be pulled down; he pulled down also the works of the prophets.

55 And as he began to pull down, even at that time was Alcimus plagued, and his enterprise hindered: for his mouth was stopped, and he was taken with a palsy, so that he could no more speak any thing, nor give order concerning his house.

56 So Alcimus died at that time with great torment.

57 Now when Bacchides saw that Alcimus was dead, he returned to the king: whereupon the land of Judea was in rest two years.

58 Then all the ungodly men held a council, saying, Behold, Jonathan and his company are at ease, and dwell without care: now therefore we will bring Bacchides hither, who shall take them all in one night.

59 So they went and consulted with him.

60 Then removed he, and came with a great host, and sent letters privily to his adherents in Judea, that they should take Jonathan and those that were with him: howbeit they could not, because their counsel was known unto them.

61 Wherefore they took of the men of the country, that were authors of that mischief, about fifty persons, and slew them.

62 Afterward Jonathan, and Simon, and they that were with him, got them away to Bethbasi, which is in the wilderness, and they repaired the decays thereof, and made it strong.

63 Which thing when Bacchides knew, he gathered together all his host, and sent word to them that were of Judea.

64 Then went he and laid siege against Bethbasi; and they fought against it a long season, and made engines of war.

65 But Jonathan left his brother Simon in the city, and went forth himself into the country, and with a certain number went he forth.

66 And he smote Odonarkes and his brethren, and the children of Phasiron in their tent.

67 And when he began to smite them, and came up with his forces, Simon and his company went out of the city, and burned up the engines of war,

68 And fought against Bacchides, who was discomfited by them, and they afflicted him sore: for his counsel and travail was in vain.

69 Wherefore he was very wroth at the wicked men that gave him counsel to come into the country, inasmuch that he slew many of them, and purposed to return into his own country.

70 Whereof when Jonathan had knowledge, he sent ambassadors unto him, to the end he should make peace with him, and deliver them the prisoners.

71 Which thing he accepted, and did according to his demands, and swore unto him that he would never do him harm all the days of his life.

72 When therefore he had restored unto him the prisoners that he had taken aforetime out of the land of Judea, he returned and went his way into his own land, neither came he any more into their borders.

73 Thus the sword ceased from Israel: but Jonathan dwelt at Machmas, and began to govern the people; and he destroyed the ungodly men out of Israel.

CHAP. X.

1 Demetrius maketh large offers to have peace with Jonathan: his letters to the Jews. 47 Jonathan maketh peace with Alexander, who killeth Demetrius, and marrieth the daughter of Ptolemaus. 62 Jonathan is sent for by him, and much honoured. 75 He prevaileth against the forces of Demetrius the younger, and burneth the temple of Dagon.

IN the hundred and sixtieth year, Alexander, the son of Antiochus surnamed Epiphanes, went up and took Ptolemais: for the people had received him, by means whereof he reigned there.

2 Now when king Demetrius heard thereof, he gathered together an exceeding great host, and went forth against him to fight.

3 Moreover, Demetrius sent letters unto Jonathan with loving words, so as he magnified him.

4 For, said he, Let us first make peace with him, before he join with Alexander against us:

5 Else he will remember all the evils that we have done against him, and against his brethren and his people.

6 Wherefore he gave him authority to gather together a host, and to provide weapons, that he might aid him in battle; he commanded also that the hostages that were in the tower should be delivered him.

7 Then came Jonathan to Jerusalem, and read the letters in the audience of all the people, and of them that were in the tower:

8 Who were sore afraid, when they heard that the king had given him authority to gather together a host.

9 Whereupon they of the tower delivered their hostages unto Jonathan, and he delivered them unto their parents.

10 This done, Jonathan settled himself in Jerusalem, and began to build and repair the city.

11 And he commanded the workmen to build the walls and the mount Sion round about with square stones for fortification; and they did so.

12 Then the strangers, that were in the fortresses which Bacchides had built, fled away;

13 Inasmuch as every man left his place, and went into his own country.

14 Only at Bethsura certain of those that had forsaken the law and the commandments remained still: for it was their place of refuge.

15 Now when king Alexander had heard what promises Demetrius had sent unto Jonathan: when also it was told him of the battles and noble acts which he and his brethren had done, and of the pains that they had endured,

16 He said, Shall we find such another man? now therefore we will make him our friend and confederate.

17 Upon this he wrote a letter, and sent it unto him, according to these words, saying,

18 King Alexander to his brother Jonathan sendeth greeting:

19 We have heard of thee, that thou art a man of great power, and meet to be our friend.

20 Wherefore now this day we ordain thee to be the high priest of thy nation, and to be called the king's friend; (and therewithal he sent him a purple robe and a crown of gold:) and require thee to take our part, and keep friendship with us.

21 So in the seventh month of the hundred and sixtieth year, at the feast of the tabernacles, Jonathan put on the holy robe, and gathered together forces, and provided much armour.

22 Whereof when Demetrius heard, he was very sorry, and said,

23 What have we done, that Alexander hath prevented us in making amity with the Jews to strengthen himself?

24 I also will write unto them words of encouragement, and promise them dignities and gifts, that I may have their aid.

25 He sent unto them therefore to this effect: King Demetrius unto the people of the Jews sendeth greeting:

26 Whereas ye have kept covenants with us, and continued in our friendship, not joining yourselves with our enemies, we have heard hereof, and are glad.

27 Wherefore now continue ye still to be faithful unto us, and we will recompense you for the things ye do in our behalf.

28 And will grant you many immunities, and give you rewards.

29 And now do I free you, and for your sake I release all the Jews from tributes, and from the customs of salt, and from crown taxes,

30 And from that which appertaineth unto me to receive for the third part of the seed, and the half of the fruit of the trees. I release it from this day forth, so that they shall not be taken of the land of Judea, nor of the three governments which are added thereunto out of the country of Samaria and Galilee, from this day forth for evermore.

31 Let Jerusalem also be holy and free, with the border thereof both from tenths and tributes.

32 And as for the tower which is at Jerusalem, I yield up my authority over it, and give it to the high priest, that he may set in it such men as he shall choose to keep it.

33 Moreover I freely set at liberty every one of the Jews that were carried captives out of the land of Judea into any part of my kingdom, and I will that all my officers remit the tribute even of their cattle.

34 Furthermore I will that all the feasts, and sabbaths, and new moons, and solemn days, and the three days before the feast, and the three days after the feast, shall be all days of immunity and freedom for all the Jews in my realm.

35 Also, no man shall have authority to meddle with them, or to molest any of them in any matter.

36 I will further, that there be enrolled among the king's forces about thirty thousand men of the Jews, unto whom pay shall be given, as belongeth to all the king's forces.

37 And of them some shall be placed in the king's strong

Before CHRIST about 153.

ch. 6. 18. ver. 6.

ch. 1. 31.

ver. 6.

ver. 1.

ch. 2. 18. ch. 3. 14.

ver. 15.

Seech. 9. 71.

ver. 24.

See ch. 8. 2. 4.

Neh. 11. 1, 18.

ver. 6, 7.

See Esth. 1. 7.

ver. 29.

1 Tim. 2. 2.

ch. 3. 14.

Before CHRIST about 153.

Dan. 2. 49. Gr. walk. ver. 30.

ver. 1.

Or. of the holy things.

Ezra 1. 2.

ch. 9. 51. Neh. 2. 3.

ch. 7. 9.

about 150.

1 Sam. 17. 50.

ch. 9. 79.

ch. 8. 17.

ver. 53.

ver. 54.

See Esth. 1. 7.

Gen. 39. 4. ch. 6. 21. & 7. 5.

ch. 3. 14.

holds, of whom also some shall be set over the affairs of the kingdom, which are of trust: and I will that their overseers and governors be of themselves, and that they live after their own laws, even as the king hath commanded in the land of Judea.

38 And concerning the three governments that are added to Judea from the country of Samaria, let them be joined with Judea, that they may be reckoned to be under one, nor bound to obey other authority than the high priest's.

39 As for Ptolemais, and the land pertaining thereto, I give it as a free gift to the sanctuary at Jerusalem for the necessary expenses of the sanctuary.

40 Moreover I give every year fifteen thousand shekels of silver out of the king's accounts from the places appertaining.

41 And all the overplus, which the officers payed not in as in former time, from henceforth shall be given toward the works of the temple.

42 And besides this, the five thousand shekels of silver, which they took from the uses of the temple out of the accounts year by year, even those things shall be released, because they appertain to the priests that minister.

43 And whosoever they be that flee unto the temple at Jerusalem, or be within the liberties thereof, being indebted unto the king, or for any other matter, let them be at liberty, and all that they have in my realm.

44 For the building also and repairing of the works of the sanctuary, expenses shall be given of the king's accounts.

45 Yea, and for the building of the walls of Jerusalem, and the fortifying thereof round about, expenses shall be given out of the king's accounts, as also for the building of the walls in Judea.

46 Now when Jonathan and the people heard these words, they gave no credit unto them, nor received them, because they remembered the great evil that he had done in Israel; for he had afflicted them very sore.

47 But with Alexander they were well pleased, because he was the first that entreated of true peace with them, and they were confederate with him always.

48 Then gathered king Alexander great forces, and camped over against Demetrius.

49 And after the two kings had joined battle, Demetrius' host fled: but Alexander followed after him, and prevailed against them.

50 And he continued the battle very sore until the sun went down: and that day was Demetrius slain.

51 Afterward Alexander sent ambassadors to Ptolemee king of Egypt with a message to this effect:

52 Forasmuch as I am come again to my realm, and am set in the throne of my progenitors, and have gotten the dominion, and overthrown Demetrius, and recovered our country;

53 For after I had joined battle with him, both he and his host was discomfited by us, so that we sit in the throne of his kingdom:

54 Now therefore let us make a league of amity together, and give me now thy daughter to wife: and I will be thy son-in-law, and will give both thee and her gifts according to thy dignity.

55 Then Ptolemee the king gave answer, saying, Happy be the day wherein thou didst return into the land of thy fathers, and sittest in the throne of their kingdom.

56 And now will I do to thee, as thou hast written: meet me therefore at Ptolemais, that we may see one another; for I will marry my daughter to thee according to thy desire.

57 So Ptolemee went out of Egypt with his daughter Cleopatra, and they came unto Ptolemais in the hundred threescore and second year.

58 Where king Alexander meeting him, gave unto him his daughter Cleopatra, and celebrated her marriage at Ptolemais with great glory, as the manner of kings is.

59 Now king Alexander had written unto Jonathan, that he should come and meet him.

60 Who thereupon went honourably to Ptolemais, where he met the two kings, and gave them and their friends silver and gold, and many presents, and found favour in their sight.

61 At that time certain pestilent fellows of Israel, men of a wicked life, assembled themselves against him, to accuse him: but the king would not hear them.

62 Yea more than that, the king commanded to take off his garments, and clothe him in purple: and they did so.

63 Also he made him sit by himself, and said unto his princes, Go with him into the midst of the city, and make proc

amation, that no man complain against him of any matter, and that no man trouble him for any manner of cause.

64 Now when his accusers saw that he was honoured according to the proclamation, and clothed in purple, they fled all away.

65 So the king honoured him, and wrote him among his chief friends, and made him a duke, and partaker of his dominion.

66 Afterward Jonathan returned to Jerusalem with peace and gladness.

67 Furthermore in the hundred threescore and fifth year came Demetrius son of Demetrius out of Crete into the land of his fathers:

68 Whereof when king Alexander heard tell, he was right sorry, and returned into Antioch.

69 Then Demetrius made Apollonius the governor of Celsyria his general, who gathered together a great host, and camped in Jamnia, and sent unto Jonathan the high priest, saying,

70 Thou alone liftest up thyself against us, and I am laughed to scorn for thy sake, and reproached: and why dost thou vaunt thy power against us in the mountains?

71 Now therefore, if thou trustest in thine own strength, come down to us into the plain field, and there let us try the matter together: for with me is the power of the cities.

72 Ask and learn who I am, and the rest that take our part, and they shall tell thee that thy foot is not able to stand before our face; for thy fathers have been twice put to flight in their own land.

73 Wherefore now thou shalt not be able to abide the horsemen and so great a power in the plain, where is neither stone nor flint, nor place to flee unto.

74 So when Jonathan heard these words of Apollonius, he was moved in his mind, and choosing ten thousand men, he went out of Jerusalem, where Simon his brother met him for to help him.

75 And he pitched his tents against Joppe: but they of Joppe shut him out of the city, because Apollonius had a garrison there.

76 Then Jonathan laid siege unto it: whereupon they of the city let him in for fear: and so Jonathan won Joppe.

77 Whereof when Apollonius heard, he took three thousand horsemen, with a great host of footmen, and went to Azotus as one that journeyed, and therewithal drew him forth into the plain, because he had a great number of horsemen, in whom he put his trust.

78 Then Jonathan followed after him to Azotus, where the armies joined battle.

79 Now Apollonius had left a thousand horsemen in ambush.

80 And Jonathan knew that there was an ambushment behind him; for they had compassed in his host, and cast darts at the people, from morning till evening.

81 But the people stood still, as Jonathan had commanded them: and so the enemies' horses were tired.

82 Then brought Simon forth his host, and set them against the footmen (for the horsemen were spent,) who were discomfited by him, and fled.

83 The horsemen also, being scattered in the field, fled to Azotus, and went into Beth-dagon, their idol's temple, for safety.

84 But Jonathan set fire on Azotus, and the cities round about it, and took their spoils: and the temple of Dagon, with them that were fled into it, he burned with fire.

85 Thus there were burned and slain with the sword well nigh eight thousand men.

86 And from thence Jonathan removed his host, and camped against Ascalon, where the men of the city came forth, and met him with great pomp.

87 After this returned Jonathan and his host unto Jerusalem, having many spoils.

88 Now when king Alexander heard these things, he honoured Jonathan yet more,

89 And sent him a buckle of gold, as the use is to be given to such as are of the king's blood: he gave him also Accaron with the borders thereof in possession.

CHAP. XI.

12 Ptolemee taketh away his daughter from Alexander, and entereth upon his kingdom. 17 Alexander is slain, and Ptolemee dieth within three days. 20 Jonathan besiegeth the tower of Jerusalem. 26 The Jews and he are much honoured by Demetrius, who is rescued by the Jews from his own subjects in Antioch. 57 Antiochus the younger honoureth Jonathan. 61 His exploits in divers places.

AND the king of Egypt gathered together a great host like the sand that lieth upon the sea-shore, and many ships, and went about through deceit to get Alexander's kingdom, and join it to his own.

Before CHRIST about 150.

1 ver. 61.

Or, governor of a province, about 148.

Titus 1. 5.

Ps. 22. 7.

Ps. 83. 3, 4.

ch. 10. 58.

Ps. 120. 2, 3.

Isa. 37. 1.

ch. 5. 68.

Or, as though he would pass through it.

Or, led his company.

See Judg. 20. 33, 36, 37.

Jos. Ant. 1. 13. c. 8.

ver. 77.

ver. 83.

1 Sam. 6. 17.

Esth. 5. 2, 8.

ch. 10. 61.

ver. 21.

ch. 10. 20.

ch. 10. 29.

ch. 10. 30.

ver. 57.

ch. 10. 58.

Ps. 120. 2, 3.

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1 Sam. 6. 17.

Esth. 5. 2, 8.

ch. 10. 61.

ver. 21.

ch. 10.

who are our friends, and keep covenants with us, because of their good will toward us.

34 Wherefore we have ratified unto them the borders of Judea, with the three governments of Apherema, and Lydda, and Ramathem, that are added unto Judea from the country of Samaria, and all things appertaining unto them, for all such as do sacrifice in Jerusalem, instead of the payments which the king received of them yearly aforetime out of the fruits of the earth and of trees.

35 And as for other things that belong unto us, of the tithes and customs pertaining unto us, as also the salt-pits, and the crown-taxes, which are due unto us, we discharge them of them all for their relief.

36 And nothing hereof shall be revoked from this time forth for ever.

37 Now therefore see that thou make a copy of these things, and let it be delivered unto Jonathan, and set upon the holy mount in a conspicuous place.

38 After this, when king Demetrius saw that the land was quiet before him, and that no resistance was made against him, he sent away all his forces, every one to his own place, except certain bands of strangers, whom he had gathered from the isles of the heathen: wherefore all the forces of his fathers hated him.

39 Moreover, there was one Tryphon, that had been of Alexander's part afore, who, seeing that all the host murmured against Demetrius, went to Simalceus the Arabian, that brought up Antiochus the young son of Alexander,

40 And lay sore upon him to deliver him this young Antiochus, that he might reign in his father's stead: he told him therefore all that Demetrius had done, and how his men of war were at enmity with him; and there he remained a long season.

41 In the mean time Jonathan sent unto king Demetrius, that he would cast those of the tower out of Jerusalem, and those also in the fortresses: for they fought against Israel.

42 So Demetrius sent unto Jonathan, saying, I will not only do this for thee and thy people, but I will greatly honour thee and thy nation, if opportunity serve.

43 Now therefore thou shalt do well, if thou send me men to help me; for all my forces are gone from me.

44 Upon this Jonathan sent him three thousand strong men unto Antioch: and when they came to the king, the king was very glad of their coming.

45 Howbeit, they that were of the city gathered themselves together into the midst of the city, to the number of a hundred and twenty thousand men, and would have slain the king.

46 Wherefore the king fled into the court, but they of the city kept the passages of the city, and began to fight.

47 Then the king called to the Jews for help, who came unto him all at once, and, dispersing themselves through the city, slew that day in the city to the number of a hundred thousand.

48 Also they set fire on the city, and gat many spoils that day, and delivered the king.

49 So when they of the city saw that the Jews had got the city as they would, their courage was abated: wherefore they made supplication to the king, and cried, saying,

50 Grant us peace, and let the Jews cease from assaulting us and the city.

51 With that they cast away their weapons, and made peace; and the Jews were honoured in the sight of the king, and in the sight of all that were in his realm; and they returned to Jerusalem, having great spoils.

52 So king Demetrius sat on the throne of his kingdom, and the land was quiet before him.

53 Nevertheless, he dissembled in all that ever he spake, and estranged himself from Jonathan, neither rewarded he him according to the benefits which he had received of him, but troubled him very sore.

54 After this returned Tryphon, and with him the young child Antiochus, who reigned, and was crowned.

55 Then there gathered unto him all the men of war, whom Demetrius had put away, and they fought against Demetrius who turned his back and fled.

56 Moreover Tryphon took the elephants, and won Antioch.

57 At that time young Antiochus wrote unto Jonathan, saying, I confirm thee in the high-priesthood, and appoint thee ruler over the four governments, and to be one of the king's friends.

58 Upon this he sent him golden vessels to be served in, and gave him leave to drink in gold, and to be clothed in purple, and to wear a golden buckle.

Before CHRIST about 145.

Joseph. Antiq. lib. 13. cap. 8. ch. 10, 28, 29, 30, 31.

* Or, went beyond the river, and passed through the cities, or, went and passed beyond the river and through the cities, Greek. Or, the places thereabout.

* Gr. he gave them the right hand.

* Gen. 10. 3.

* Or, to remove him from the affairs of the kingdom.

* ver. 38. ch. 10, 14, 2 ch. 10, 79, 80.

* ver. 20.

* ver. 26, 27.

* Ps. 32. 6.

* ver. 63.

* See ver. 43.

* ch. 8, 1, 20.

* ver. 45.

* ch. 8, 15, 19.

* ch. 8, 20, 32.

* Or, Be friends with us.

* ver. 48.

* ver. 2.

* Arcus: See Joseph. Antiq. lib. 13. cap. 8.

* Or, kindred Jos. Antiq. lib. 11. ch. 1, 2.

* Gr. beasts.

* ch. 10, 20, & 14, 38.

* Gr. and service.

* ch. 10, 20, 62.

59 His brother Simon also he made captain from the place called The ladder of Tyrus, unto the borders of Egypt.

60 Then Jonathan went forth, and passed through the cities beyond the water, and all the forces of Syria gathered themselves unto him for to help him: and when he came to Ascalon, they of the city met him honourably.

61 From whence he went to Gaza, but they of Gaza shut him out; wherefore he laid siege unto it, and burned the suburbs thereof with fire, and spoiled them.

62 Afterward, when they of Gaza made supplication unto Jonathan, he made peace with them, and took the sons of their chief men for hostages, and sent them to Jerusalem, and passed through the country unto Damascus,

63 Now when Jonathan heard that Demetrius' princes were come to Cades, which is in Galilee, with a great power, purposing to remove him out of the country,

64 He went to meet them, and left Simon his brother in the country.

65 Then Simon encamped against Bethsura, and fought against it a long season, and shut it up:

66 But they desired to have peace with him, which he granted them, and then put them out from thence, and took the city, and set a garrison in it.

67 As for Jonathan and his host, they pitched at the water of Gennesar, from whence betimes in the morning they gat them to the plain of Nasor.

68 And behold, the host of strangers met them in the plain, who having laid men in ambush for him in the mountains, came themselves over against him.

69 So when they that lay in ambush rose out of their places, and joined battle, all that were of Jonathan's side fled;

70 Inasmuch as there was not one of them left, except Matathias the son of Absalom, and Judas the son of Calphi, the captains of the host.

71 Then Jonathan rent his clothes, and cast earth upon his head, and prayed.

72 Afterward turning again to battle, he put them to flight and so they ran away.

73 Now when his own men that were fled saw this, they turned again unto him, and with him pursued them to Cades, even unto their own tents, and there they camped.

74 So there were slain of the heathen that day about three thousand men: but Jonathan returned to Jerusalem.

CHAP. XII.

1 Jonathan reneweth his league with the Romans and Lacedemonians. 32 The forces of Demetrius, thinking to surprise Jonathan, flee away for fear. 35 Jonathan fortifieth the castles in Judea, and is shut up by the fraud of Tryphon in Ptolemais.

NOW when Jonathan saw that the time served him, he chose certain men, and sent them to Rome, for to confirm and renew the friendship that they had with them.

2 He sent letters also to the Lacedemonians, and to other places, for the same purpose.

3 So they went unto Rome, and entered into the senate, and said, Jonathan the high priest, and the people of the Jews, sent us unto you, to the end ye should renew the friendship which he had with them, and league, as in former time.

4 Upon this the Romans gave them letters unto the governors of every place, that they should bring them into the land of Judea peaceably.

5 And this is the copy of the letters which Jonathan wrote unto the Lacedemonians:

6 Jonathan the high priest, and the elders of the nation, and the priests, and the other people of the Jews, unto the Lacedemonians their brethren send greeting:

7 There were letters sent in times past unto Onias the high priest from Darius, who reigned then among you, to signify that ye are our brethren, as the copy here underwritten doth specify.

8 At which time Onias entreated the ambassador that was sent honourably, and received the letters, wherein declaration was made of the league and friendship.

9 Therefore we also, albeit we need none of these things, for that we have the holy books of scripture in our hands to comfort us,

10 Have nevertheless attempted to send unto you for the renewing of brotherhood and friendship, lest we should become strangers unto you altogether: for there is a long time passed since ye sent unto us.

11 We therefore at all times without ceasing, both in our feasts, and other convenient days, do remember you in the sac-

rifices which we offer, and in our prayers, as reason is, and as it becometh us to think upon our brethren:

12 And we are right glad of your honour.

13 As for ourselves, we have had great troubles and wars on every side, forasmuch as the kings that are round about us have fought against us.

14 Howbeit, we would not be troublesome unto you, nor to others of our confederates and friends, in these wars:

15 For we have help from heaven that succoureth us, so as we are delivered from our enemies, and our enemies are brought under foot.

16 For this cause we chose Numenius the son of Antiochus, and Antipater the son of Jason, and sent them unto the Romans, to renew the amity that we had with them, and the former league.

17 We commanded them also to go unto you, and to salute you, and to deliver you our letters concerning the renewing of our brotherhood.

18 Wherefore now ye shall do well to give us an answer thereto.

19 And this is the copy of the letters which Oniases sent.

20 Areus king of the Lacedemonians to Onias the high priest, greeting:

21 It is found in writing, that the Lacedemonians and Jews are brethren, and that they are of the stock of Abraham:

22 Now therefore, since this is come to our knowledge, ye shall do well to write unto us of your prosperity.

23 We do write back again to you, that your cattle and goods are ours, and ours are yours. We do command therefore our ambassadors to make report unto you on this wise.

24 Now when Jonathan heard that Demetrius' princes were come to fight against him with a greater host than afore,

25 He removed from Jerusalem, and met them in the land of Amathis: for he gave them no respite to enter his country.

26 He sent spies also unto their tents, who came again, and told him that they were appointed to come upon them in the night-season.

27 Wherefore so soon as the sun was down, Jonathan commanded his men to watch, and to be in arms, that all the night long they might be ready to fight: also he sent forth sentinels round about the host.

28 But when the adversaries heard that Jonathan and his men were ready for battle, they feared, and trembled in their hearts, and they kindled fires in their camp.

29 Howbeit Jonathan and his company knew it not till the morning: for they saw the lights burning.

30 Then Jonathan pursued after them, but overtook them not: for they were gone over the river Eleutherus.

31 Wherefore Jonathan turned to the Arabians, who were called Zabadeans, and smote them, and took their spoils.

32 And removing thence, he came to Damascus, and so passed through all the country.

33 Simon also went forth, and passed through the country unto Ascalon, and the holds there adjoining from whence he turned aside to Joppe, and won it.

34 For he had heard that they would deliver the hold unto them that took Demetrius' part; wherefore he set a garrison there to keep it.

35 After this came Jonathan home again, and calling the elders of the people together, he consulted with them about building strong holds in Judea,

36 And making the walls of Jerusalem higher, and raising a great mount between the tower and the city, for to separate it from the city, that so it might be alone, that men might neither sell nor buy in it.

37 Upon this they came together to build up the city, forasmuch as part of the wall toward the brook on the east side was fallen down; and they repaired that which was called Caphearnath.

38 Simon also set up Adida in Sephela, and made it strong with gates and bars.

39 Now Tryphon went about to get the kingdom of Asia, and to kill Antiochus the king, that he might set the crown upon his own head.

40 Howbeit, he was afraid that Jonathan would not suffer him, and that he would fight against him; wherefore he sought a way how to take Jonathan, that he might kill him. So he removed, and came to Bethsan.

41 Then Jonathan went out to meet him with forty thousand men chosen for the battle, and came to Bethsan.

42 Now when Tryphon saw that Jonathan came with so great force he durst not stretch his hand against him;

Before CHRIST about 144.

2 Cor. 4. 8.

* Ps. 122. 1, 2.

† ver. 1.

† ver. 2.

|| Read out of Joseph, which Areus sent to Onias. 1 ver. 10.

2 Gr. peace. Acts 4. 32.

4 Or, to set foot in his country; or, to invade his country. 5 Neh. 4. 13.

6 Joseph. Antiq. lib. 13. c. 9. they went away. 7 ch. 11. 7.

8 Joseph. Gr. Nabatheans, or, Zabatheans.

9 Ex. 29.

* ch. 11. 29.

† Or, according to the Roman reading, and he came near to the wall of the brook toward the east.

† ch. 11. 39.

† ch. 8. 6.

Before CHRIST about 144.

1 ch. 7. 10.

2 Prov. 14. 15. ch. 7. 10.

3 Gr. left two thousand and in Galilee.

4 ver. 47.

5 2 Sam. 1. 12.

43 But received him honourably, and commended him unto all his friends, and gave him gifts, and commanded his men of war to be as obedient unto him, as to himself.

44 Unto Jonathan also he said, Why hast thou put all this people to so great trouble, seeing there is no war betwixt us?

45 Therefore send them now home again, and choose a few men to wait on thee, and come thou with me to Ptolemais, for I will give it thee, and the rest of the strong holds and forces, and all that have any charge: as for me, I will return and depart: for this is the cause of my coming.

46 So Jonathan, believing him, did as he bade him, and sent away his host, who went into the land of Judea.

47 And with himself he retained but three thousand men, of whom he sent two thousand into Galilee, and one thousand went with him.

48 Now as soon as Jonathan entered into Ptolemais, they of Ptolemais shut the gates, and took him, and all them that came with him they slew with the sword.

49 Then sent Tryphon a host of footmen and horsemen into Galilee, and into the great plain, to destroy all Jonathan's company.

50 But when they knew that Jonathan and they that were with him were taken and slain, they encouraged one another, and went close together, prepared to fight.

51 They therefore that followed upon them, perceiving that they were ready to fight for their lives, turned back again.

52 Whereupon they all came into the land of Judea peaceably, and there they bewailed Jonathan, and them that were with him, and they were sore afraid; wherefore all Israel made great lamentation.

53 Then all the heathen that were round about them sought to destroy them: for, said they, They have no captain, nor any to help them: now therefore let us make war upon them, and take away their memorial from among men.

CHAP. XIII.

8 Simon is made captain in his brother Jonathan's room. 9 Tryphon getteth two of Jonathan's sons into his hands, and slayeth their father. 27 The tomb of Jonathan. 36 Simon is favoured by Demetrius, and winneth Gaza, and the tower of Jerusalem.

NOW when Simon heard that Tryphon had gathered together a great host to invade the land of Judea, and destroy it,

2 And saw that the people was in great trembling and fear, he went up to Jerusalem, and gathered the people together,

3 And gave them exhortation, saying, Ye yourselves know what great things I, and my brethren, and my father's house, have done for the laws and the sanctuary, the battles also and troubles which we have seen.

4 By reason whereof all my brethren are slain for Israel's sake, and I am left alone.

5 Now therefore be it far from me, that I should spare mine own life in any time of trouble: for I am no better than my brethren.

6 Doubtless I will avenge my nation, and the sanctuary, and our wives, and our children: for all the heathen are gathered to destroy us of very malice.

7 Now soon as the people heard these words, their spirit revived.

8 And they answered with a loud voice, saying, Thou shalt be our leader instead of Judas and Jonathan thy brother.

9 Fight thou our battles, and whatsoever thou commandest us, that will we do.

10 So then he gathered together all the men of war, and made haste to finish the walls of Jerusalem, and he fortified it round about.

11 Also he sent Jonathan the son of Absalom, and with him a great power, to Joppe: who casting out them that were therein, remained there in it.

12 So Tryphon removed from Ptolemais with a great power to invade the land of Judea, and Jonathan was with him in ward.

13 But Simon pitched his tents at Adida, over against the plain.

14 Now when Tryphon knew that Simon was risen up instead of his brother Jonathan, and meant to join battle with him, he sent messengers unto him, saying,

15 Whereas we have Jonathan thy brother in hold, it is for money that he is owing unto the king's treasure, concerning the business that was committed unto him.

16 Wherefore now send a hundred talents of silver, and two of his sons for hostages, that when he is at liberty he may not revolt from us, and we will let him go.

17 Hereupon Simon, albeit he perceived that he spake deceitfully unto him, yet sent he the money and the children, lest peradventure he should procure to himself great hatred of the people:

18 Who might have said, Because I sent him not the money and the children, therefore is *Jonathan* dead.

19 So he sent them the children and the hundred talents: howbeit *Tryphon* dissembled, neither would he let *Jonathan* go.

20 And after this came *Tryphon* to invade the land, and destroy it, going round about by the way that leadeth unto *Adora*: but *Simon* and his host marched against him in every place, wheresoever he went.

21 Now they that were in the tower sent messengers unto *Tryphon*, to the end that he should hasten his coming unto them by the wilderness, and send them victuals.

22 Wherefore *Tryphon* made ready all his horsemen to come that night: but there fell a very great snow, by reason whereof he came not. So he departed, and came into the country of *Galaad*.

23 And when he came near to *Bascama*, he slew *Jonathan*, who was buried there.

24 Afterward *Tryphon* returned and went into his own land.

25 Then sent *Simon*, and took the bones of *Jonathan* his brother, and buried them in *Modin*, the city of his fathers.

26 And all *Israel* made great lamentation for him, and bewailed him many days.

27 *Simon* also built a monument upon the sepulchre of his father and his brethren, and raised it aloft to the sight, with hewn stone, behind and before.

28 Moreover, he set up seven pyramids, one against another, for his father, and his mother, and his four brethren.

29 And in these he made cunning devices, about the which he set great pillars, and upon the pillars he made all their armour for a perpetual memory, and by the armour ships carved, that they might be seen of all that sail on the sea.

30 This is the sepulchre which he made at *Modin*, and it standeth yet unto this day.

31 Now *Tryphon* dealt deceitfully with the young king *Antiochus*, and slew him.

32 And he reigned in his stead, and crowned himself king of *Asia*, and brought a great calamity upon the land.

33 Then *Simon* built up the strong holds in *Judea*, and fenced them about with high towers, and great walls, and gates and bars, and laid up victuals therein.

34 Moreover, *Simon* chose men, and sent to king *Demetrius*, to the end he should give the land an immunity, because ^{all} that *Tryphon* did was to spoil.

35 Unto whom king *Demetrius* answered and wrote after this manner:

36 King *Demetrius* unto *Simon* the high priest, and friend of kings, as also unto the elders and nation of the Jews, sendeth greeting:

37 The golden crown, and the scarlet robe, which ye sent unto us, we have received: and we are ready to make a steadfast peace with you, yea, and to write unto our officers, to confirm the immunities which we have granted.

38 And whatsoever covenants we have made with you shall stand; and the strong holds, which ye have builded, shall be your own.

39 As for any oversight or fault committed unto this day, we forgive it, and the crown tax also, which ye owe us: and if there were any other tribute paid in *Jerusalem*, it shall no more be paid.

40 And look who are meet among you to be in our court, let them be enrolled, and let there be peace betwixt us.

41 Thus the yoke of the heathen was taken away from *Israel* in the hundred and seventieth year.

42 Then the people of *Israel* began to write in their instruments and contracts, In the first year of *Simon* the high priest, the governor and leader of the Jews.

43 In those days *Simon* camped against *Gaza*, and besieged it round about; he made also an engine of war, and set it by the city, and battered a certain tower, and took it.

44 And they that were in the engine leaped into the city; whereupon there was a great uproar in the city.

45 Inasmuch as the people of the city rent their clothes, and climbed upon the walls with their wives and children, and cried with a loud voice, beseeching *Simon* to grant them peace.

46 And they said, Deal not with us according to our wickedness, but according to thy mercy.

47 So *Simon* was appeased toward them, and fought no more against them, but put them out of the city, and cleansed the houses wherein the idols were, and so entered into it with songs and with thanksgiving.

48 Yea, he put all uncleanness out of it, and placed such

Before
CHRIST
about 144.

Before
CHRIST
about 143.

about 142.

Or, to
make
peace
with
them.

about 143.

about 141.

Gr.
in the
strong
holds.
Gr. all
Try-
phon's
doings
were
rob-
beries.

Or, the
wealth
of the
land.

2 Kings
1. 25.

Gr. to
give
them
his
right
hand.

men there as would keep the law, and made it stronger than it was before, and built therein a dwelling-place for himself.

49 They also of the tower in *Jerusalem* were kept so strait, that they could neither come forth, nor go into the country, nor buy, nor sell: wherefore they were in great distress for want of victuals, and a great number of them perished through famine.

50 Then cried they to *Simon*, beseeching him to be at one with them: which thing he granted them; and when he had put them out from thence, he cleansed the tower from pollutions:

51 And entered it into the three and twentieth day of the second month, in the hundred and seventy and first year, with thanksgiving, and branches of palm-trees, and with harps, and cymbals, and with viols, and hymns, and songs: because there was destroyed a great enemy out of *Israel*.

52 He ordained also that that day should be kept every year with gladness. Moreover, the hill of the temple that was by the tower he made stronger than it was, and there he dwelt himself with his company.

53 And when *Simon* saw that *John* his son was a valiant man, he made him captain of all the hosts; and he dwelt in *Gazara*.

CHAP. XIV.

3 *Demetrius* is taken by the king of Persia. 4 The good deeds of *Simon* to his country. 18 The Lacedemonians and Romans renew their league with him. 26 A memorial of his acts is set up in *Ston*.

NOW in the hundred threescore and twelfth year king *Demetrius* gathered his forces together, and went into *Media*, to get him help to fight against *Tryphon*.

2 But when *Arsaces*, the king of *Persia* and *Media*, heard that *Demetrius* was entered within his borders, he sent one of his princes to take him alive:

3 Who went and smote the host of *Demetrius*, and took him, and brought him to *Arsaces*, by whom he was put in ward.

4 As for the land of *Judea*, that was quiet all the days of *Simon*; for he sought the good of his nation in such wise, as that evermore his authority and honour pleased them well.

5 And as he was honourable in all his acts, so in this, that he took *Joppe* for a haven, and made an entrance to the isles of the sea,

6 And enlarged the bounds of his nation, and recovered the country,

7 And gathered together a great number of captives, and had the dominion of *Gazara*, and *Bethsura*, and the tower, out of the which he took all uncleanness, neither was there any that resisted him.

8 Then did they till their ground in peace, and the earth gave her increase, and the trees of the field their fruit.

9 The ancient men sat all in the streets, communing together of good things, and the young men put on glorious and warlike apparel.

10 He provided victuals for the cities, and set in them all manner of munition, so that his honourable name was renowned unto the end of the world.

11 He made peace in the land, and *Israel* rejoiced with great joy:

12 For every man sat under his vine and his fig-tree, and there was none to fray them:

13 Neither was there any left in the land to fight against them: yea, the kings themselves were overthrown in those days.

14 Moreover, he strengthened all those of his people that were brought low: the law he searched out; and every contemner of the law and wicked person he took away.

15 He beautified the sanctuary, and multiplied the vessels of the temple.

16 Now when it was heard at *Rome*, and as far as *Sparta*, that *Jonathan* was dead, they were very sorry.

17 But as soon as they heard that his brother *Simon* was made high priest in his stead, and ruled the country, and the cities therein

18 They wrote unto him in tables of brass, to renew the friendship and league which they had made with *Judas* and *Jonathan* his brethren:

19 Which writings were read before the congregation at *Jerusalem*.

20 And this is the copy of the letters that the Lacedemonians sent; The rulers of the Lacedemonians, with the city, unto *Simon* the high priest, and the elders, and priests, and residue of the people of the Jews, our brethren, send greeting:

21 The ambassadors that were sent unto our people certified us of your glory and honour: wherefore we were glad of their coming,

22 And did register the things that they spake in the council of the people in this manner, *Numenius* son of *Antiochus*, and *Antipater* son of *Jason*, the Jews' ambassador, came unto us to renew the friendship they had with us.

23 And it pleased the people to entertain the men honourably, and to put the copy of their ambassage in public records, to the end the people of the Lacedemonians might have a memorial thereof: furthermore, we have written a copy thereof unto Simon the high priest.

24 After this, Simon sent Numenius to Rome with a great shield of gold, of a thousand pound weight, to confirm the league with them.

25 Whereof when the people heard, they said, What thanks shall we give to Simon and his sons?

26 For he and his brethren and the house of his father have established Israel, and chased away in fight their enemies from them, and confirmed their liberty.

27 So then they wrote it in tables of brass, which they set upon pillars in mount Sion: and this is the copy of the writing; The eighteenth day of the month Elul, in the hundred threescore and twelfth year, being the third year of Simon the high priest,

28 At Saramel in the great congregation of the priests, and people, and rulers of the nation, and elders of the country, were these things notified unto us.

29 Forasmuch as oftentimes there have been wars in the country, wherein for the maintenance of their sanctuary, and the law, Simon the son of Mattathias, of the posterity of Jarib, together with his brethren, put themselves in jeopardy, and, resisting the enemies of their nation, did their nation great honour:

30 (For after that Jonathan, having gathered his nation together, and been their high priest, was added to his people,

31 Their enemies purposed to invade their country, that they might destroy it, and lay hands on the sanctuary:

32 At which time Simon rose up, and fought for his nation, and spent much of his own substance, and armed the valiant men of his nation, and gave them wages,

33 And fortified the cities of Judea, together with Bethsura, that lieth upon the borders of Judea, where the armour of the enemies had been before; but he set a garrison of Jews there:

34 Moreover, he fortified Joppe, which lieth upon the sea, and Gazara, that bordereth upon Azotus, where the enemies had dwelt before: but he placed Jews there, and furnished them with all things convenient for the reparation thereof.)

35 The people therefore, seeing the acts of Simon, and unto what glory he thought to bring his nation, made him their governor and chief priest, because he had done all these things, and for the justice and faith which he kept to his nation, and for that he sought by all means to exalt his people.

36 For in his time things prospered in his hands, so that the heathen were taken out of their country, and they also that were in the city of David in Jerusalem, who had made themselves a tower, out of which they issued, and polluted all about the sanctuary, and did much hurt in the holy place:

37 But he placed Jews therein, and fortified it for the safety of the country and the city, and raised up the walls of Jerusalem.

38 King Demetrius also confirmed him in the high priesthood according to those things,

39 And made him one of his friends, and honoured him with great honour.

40 For he had heard say, that the Romans had called the Jews their friends and confederates and brethren; and that they had entertained the ambassadors of Simon honourably;

41 Also that the Jews and priests were well pleased that Simon should be their governor and high priest for ever, until there should arise a faithful prophet;

42 Moreover, that he should be their captain, and should take charge of the sanctuary, to set them over their works, and over the country, and over the armour, and over the fortresses, that, I say, he should take charge of the sanctuary;

43 Besides this, that he should be obeyed of every man, and that all the writings in the country should be made in his name, and that he should be clothed in purple, and wear gold:

44 Also that it should be lawful for none of the people or priests to break any of these things, or to gainsay his words, or to gather an assembly in the country without him, or to be clothed in purple, or wear a buckle of gold:

45 And whosoever should do otherwise, or break any of these things, he should be punished.

46 Thus it liked all the people to deal with Simon, and do as hath been said.

47 Then Simon accepted hereof, and was well pleased to be high priest, and captain and governor of the Jews and priests, and to defend them all.

Before
CHRIST
about 141.

Before
CHRIST
about 141.

Or,
Jerusalem,
peradventure by
corruption and
transposition of
letters; or, as
some think,
the common
hall where
they met to
consult of mat-
ters of state.
Or, the
men of
war.
Or,
weapons.
Or,
Gaza.

Or,
unto
religion

Or,
Arathes
Or,
Sampsaces
Lat.
Lamp-
sacus.
Or,
Basilis.

Or,
bring-
ing his
forces
to it.

48 So they commanded that this writing should be put in tables of brass, and that they should be set up within the compass of the sanctuary in a conspicuous place;

49 Also that the copies thereof should be laid up in the treasury, to the end that Simon and his sons might have them.

CHAP. XV.

4 Antiochus destrcth leave to pass through Judea, and granteth great honours to Simon and the Jews. 16 The Romans write to divers kings and nations to favour the Jews. 27 Antiochus quarrelleth with Simon, and sendeth some to annoy Judea.

MOREOVER Antiochus son of Demetrius the king, sent letters from the isles of the sea unto Simon the priest and prince of the Jews, and to all the people;

2 The contents whereof were these: King Antiochus to Simon the high priest and prince of his nation, and to the people of the Jews, greeting:

3 Forasmuch as certain pestilent men have usurped the kingdom of our fathers, and my purpose is to challenge it again, that I may restore it to the old estate, and to that end have gathered a multitude of foreign soldiers together, and prepared ships of war;

4 My meaning also being to go through the country, that I may be avenged of them that have destroyed it, and made many cities in the kingdom desolate:

5 Now therefore I confirm unto thee all the oblations which the kings before me granted, and whatsoever gifts besides they granted

6 I give thee leave also to coin money for thy country with thine own stamp.

7 And as concerning Jerusalem and the sanctuary, let them be free; and all the armour that thou hast made, and fortresses that thou hast built, and keepest in thy hands, let them remain unto thee

8 And if anything be, or shall be, owing to the king, let it be forgiven thee from this time forth for evermore.

9 Furthermore, when we have obtained our kingdom, we will honour thee, and thy nation, and thy temple, with great honour, so that your honour shall be known throughout the world.

10 In the hundred threescore and fourteenth year went Antiochus into the land of his fathers: at which time all the forces came together unto him, so that few were left with Tryphon.

11 Wherefore, being pursued by king Antiochus, he fled unto Dora, which lieth by the sea-side:

12 For he saw that troubles came upon him all at once, and that his forces had forsaken him.

13 Then camped Antiochus against Dora, having with him a hundred and twenty thousand men of war, and eight thousand horsemen

14 And when he had compassed the city round about, and joined ships close to the town on the sea-side, he vexed the city by land and by sea, neither suffered he any to go out or in.

15 In the mean season came Numenius and his company from Rome, having letters to the kings and countries; wherein were written these things:

16 Lucius, consul of the Romans, unto king Ptolemee, greeting:

17 The Jews' ambassadors, our friends and confederates, came unto us to renew the old friendship and league, being sent from Simon the high priest, and from the people of the Jew:

18 And they brought a shield of gold of a thousand pound.

19 We thought it good therefore to write unto the kings and countries, that they should do them no harm, nor fight against them, their cities, or countries, nor yet aid their enemies against them.

20 It seemed also good to us to receive the shield of them.

21 If therefore there be any pestilent fellows, that have fled from their country unto you, deliver them unto Simon the high priest, that he may punish them according to their own law.

22 The same things wrote he likewise unto Demetrius the king, and Attalus, to Ariarathes, and Arsaces,

23 And to all the countries, and to Sampsames, and the Lacedemonians, and to Delus, and Myndus, and Sicyon, and Caria, and Samos, and Pamphylia, and Lycia, and Halicarnassus, and Rhodus, and Phaselis, and Cos, and Side, and Arados, and Gortyna, and Cnidus, and Cyprus, and Cyrene.

24 And the copy hereof they wrote to Simon the high priest.

25 So Antiochus the king camped against Dora the second day assailing it continually, and making engines, by which means he shut up Tryphon, that he could neither go out nor in.

26 At that time Simon sent him two thousand chosen men to aid him; silver also, and gold, and much armour.

27 Nevertheless he would not receive them, but brake all the covenants which he had made with him afore, and became strange unto him.

28 Furthermore he sent unto him Athenobius, one of his friends, to commune with him, and say, Ye withhold Joppe and Gazara, with the tower that is in Jerusalem, which are cities of my realm.

29 The borders thereof ye have wasted, and done great hurt in the land, and got the dominion of many places within my kingdom.

30 Now therefore deliver the cities which ye have taken, and the tributes of the places whereof ye have gotten dominion without the borders of Judea:

31 Or else give me for them five hundred talents of silver; and for the harm that ye have done, and the tributes of the cities, other five hundred talents: if not, we will come and fight against you.

32 So Athenobius the king's friend came to Jerusalem; and when he saw the glory of Simon, and the cupboard of gold and silver plate, and his great attendance, he was astonished, and told him the king's message.

33 Then answered Simon, and said unto him, We have neither taken other men's land, nor holden that which appertaineth to others, but the inheritance of our fathers, which our enemies had wrongfully in possession a certain time.

34 Wherefore we, having opportunity, hold the inheritance of our fathers.

35 And whereas thou demandest Joppe and Gazara, albeit they did great harm unto the people in our country, yet will we give a hundred talents for them. Hereunto Athenobius answered him not a word;

36 But returned in a rage to the king, and made report unto him of these speeches, and of the glory of Simon, and of all that he had seen: whereupon the king was exceeding wroth.

37 In the mean time fled Tryphon by ship unto Orthosias.

38 Then the king made Cendebeus captain of the sea-coast, and gave him a host of footmen and horsemen,

39 And commanded him to remove his host toward Judea: also he commanded him to build up Cedron, and to fortify the gates, and to war against the people; but as for the king himself, he pursued Tryphon.

40 So Cendebeus came to Jamnia, and began to provoke the people, and to invade Judea, and to take the people prisoners, and slay them.

41 And when he had built up Cedron, he set horsemen there, and a host of footmen, to the end that issuing out they might make outroads upon the ways of Judea, as the king had commanded him.

CHAP. XVI.

Judas and John prevail against the forces sent by Antiochus. 11 The captain of Jericho inviteth Simon and two of his sons into his castle, and there treacherously murdereth them. 19 John is sought for, and escapeth, and killeth those that sought for him.

THEN came up John from Gazara, and told Simon his father what Cendebeus had done.

2 Wherefore Simon called his two eldest sons, Judas and John, and said unto them, I, and my brethren, and my father's house, have ever from our youth unto this day fought against the enemies of Israel; and things have prospered so well in our hands, that we have delivered Israel oftentimes.

3 But now I am old, and ye, by God's mercy, are of a sufficient age: be ye instead of me and my brother, and go and fight for our nation, and the help from heaven be with you.

4 So he chose out of the country twenty thousand men of

Before CHRIST about 139.

Or, except the borders, &c.

Or, subdue you in fight.

Or, Which when he had set on fire, they fled unto the towers in the fields of Azotus; and they were slain, &c. about 135.

Gr. captains of thousands.

Before CHRIST about 144.

1 Lev. 23. 34.

war with horsemen, who went out against Cendebeus, and rested that night at Modin.

5 And when as they rose in the morning, and went into the plain, behold, a mighty great host both of footmen and horsemen came against them: howbeit there was a water-brook betwixt them.

6 So he and his people pitched over against them: and when he saw that the people were afraid to go over the water-brook, he went first over himself, and then the men seeing him, passed through after him.

7 That done, he divided his men, and set the horsemen in the midst of the footmen: for the enemies' horsemen were very many.

8 Then sounded they with the holy trumpets: whereupon Cendebeus and his host were put to flight, so that many of them were slain, and the remnant gat them to the strong hold.

9 At that time was Judas, John's brother, wounded; but John still followed after them, until he came to Cedron, which Cendebeus had built.

10 So they fled even unto the towers in the fields of Azotus; wherefore he burned it with fire: so that there were slain of them about two thousand men. Afterward he returned into the land of Judea in peace.

11 Moreover, in the plain of Jericho was Ptolemeus the son of Abubus made captain, and he had abundance of silver and gold:

12 For he was the high priest's son-in-law.

13 Wherefore his heart being lifted up, he thought to get the country to himself, and thereupon consulted deceitfully against Simon and his sons to destroy them.

14 Now Simon was visiting the cities that were in the country, and taking care for the good ordering of them; at which time he came down himself to Jericho with his sons, Mattathias and Judas, in the hundred threescore and seventeenth year, in the eleventh month, called Sabat:

15 Where the son of Abubus receiving them deceitfully into a little hold called Docus, which he had built, made them a great banquet: howbeit he had hid men there.

16 So when Simon and his sons had drunk largely, Ptolemee and his men rose up, and took their weapons, and came upon Simon into the banqueting-place, and slew him, and his two sons, and certain of his servants.

17 In which doing he committed a great treachery, and recompensed evil for good.

18 Then Ptolemee wrote these things, and sent to the king, that he should send him a host to aid him, and he would deliver him the country and cities.

19 He sent others also to Gazara to kill John: and unto the tribunes he sent letters to come unto him, that he might give them silver, and gold, and rewards.

20 And others he sent to take Jerusalem, and the mountain of the temple.

21 Now one had run afore to Gazara, and told John that his father and brethren were slain, and, quoth he, Ptolemee hath sent to slay thee also.

22 Hereof when he heard, he was sore astonished: so he laid hands on them that were come to destroy him, and slew them; for he knew that they sought to make him away.

23 As concerning the rest of the acts of John, and his wars, and worthy deeds which he did, and the building of the walls which he made, and his doings,

24 Behold, these are written in the chronicles of his priesthood, from the time he was made high priest after his father.

The Second Book of the MACCABEES.

CHAP. I

A letter of the Jews from Jerusalem to them of Egypt, to thank God for the death of Antiochus. 19 Of the fire that was hidden in the pit. 24 The prayer of Neemias.

THE brethren, the Jews that be at Jerusalem and in the land of Judea, wish unto the brethren, the Jews that are throughout Egypt, health and peace:

2 God be gracious unto you, and remember his covenant that he made with Abraham, Isaac, and Jacob, his faithful servants;

3 And give you all a heart to serve him, and to do his will, with a good courage and a willing mind;

4 And open your hearts in his law and commandments, and send you peace,

5 And hear your prayers, and be at one with you, and never forsake you in time of trouble.

6 And now we be here praying for you.

Before CHRIST about 144.

1 Lev. 23. 34.

12 For he cast them out that fought within the holy city.

13 For when the leader was come into Persia, and the army with him that seemed invincible, they were slain in the temple of Nanea by the deceit of Nanea's priests.

14 For Antiochus, as though he would marry her, came into the place, and his friends that were with him, to receive money in name of a dowry.

15 Which when the priests of Nanea had set forth, and he was entered with a small company into the compass of the temple, they shut the temple as soon as Antiochus was come in:

16 And opening a privy door of the roof, they threw stones like thunderbolts, and struck down the captain, hewed them in pieces, smote off their heads, and cast them to those that were without.

17 Blessed be our God in all things, who hath delivered up the ungodly.

18 Therefore whereas we are now purposed to keep the purification of the temple upon the five and twentieth day of the month ²Casleu, we thought it necessary to certify you thereof, that ye also might keep it, as the feast of the tabernacles, and of the fire, which was given us when Neemias offered sacrifice, after that he had builded the temple and the altar.

19 For when our fathers were led into Persia, the priests that were then devout took the fire of the altar privily, and hid it in a hollow place of a pit without water, where they kept it sure, so that the place was unknown to all men.

20 Now after many years, when it pleased God, Neemias, being sent from the king of Persia, did send of the posterity of those priests, that had hid it, to the fire: but when they told us they found no fire, but thick water;

21 Then commanded he them to draw it up, and to bring it; and when the sacrifices were laid on, Neemias commanded the priests to sprinkle the wood and the things laid thereupon with the water.

22 When this was done, and the time came that the sun shone, which afore was hid in the cloud, there was a great fire kindled, so that every man marvelled.

23 And the priests made a prayer whilst the sacrifice was consuming, I say, both the priests, and all the rest, Jonathan beginning, and the rest answering thereunto, as Neemias did.

24 And the prayer was after this manner; O Lord, Lord God, Creator of all things, who art fearful and strong, and righteous, and merciful, and the only and gracious King,

25 The only giver of all things, the only just, almighty, and everlasting, thou that deliverest Israel from all trouble, and didst choose the fathers, and sanctify them:

26 Receive the sacrifice for thy whole people Israel, and preserve thine own portion, and sanctify it.

27 Gather those together that are scattered from us, deliver them that serve among the heathen, look upon them that are despised and abhorred, and let the heathen know that thou art our God.

28 Punish them that oppress us, and with pride do us wrong.

29 Plant thy people in thy holy place, as Moses hath spoken.

30 And the priests sung psalms of thanksgiving.

31 Now when the sacrifice was consumed, Neemias commanded the water that was left to be poured on the great stones.

32 When this was done, there was kindled a flame: but it was consumed by the light that shined from the altar.

33 So when this matter was known, it was told the king of Persia, that in the place, where the priests that were led away had hid the fire, there appeared water, and that ³Neemias had purified the sacrifices therewith.

34 Then the king, enclosing the place, made it holy, after he had tried the matter.

35 And the king took many gifts, and bestowed thereof on those whom he would gratify.

36 And Neemias called this thing Naphthar, which is as much as to say, A cleansing: but many men call it Nephi.

CHAP. II.

¹ What Jeremy the prophet did: 5 How he hid the tabernacle, the ark, and the altar. 13 What Neemias and Judas wrote. 20 What Jason wrote in five books. 25 And how those were abridged by the author of this book.

It is also found in the records, that Jeremy the prophet commanded them that were carried away to take of the fire, as it hath been signified:

2 And how that the prophet, having given them the law, charged them not to forget the commandments of the Lord, and that they should not err in their minds, when they see images of silver and gold, with their ornaments.

3 And with other such speeches exhorted he them, that the law should not depart from their hearts.

Before CHRIST about 144.

² Lev. 23. Num. 29.

¹ Gr. Now God it is that saved all his people and rendered the heritage, and the kingdom, and the priesthood, and the sanctuary, as he promised in the law: for we hope in God that he will shortly, &c.

³ Or, Neemias his company.

² Or, to deserve well of many.

Before CHRIST about 144.

4 It was also contained in the same writing, that the prophet, being warned of God, commanded the tabernacle and the ark to go with him, as he went forth into the mountain, where Moses climbed up, and saw the heritage of God.

5 And when Jeremy came thither, he found a hollow cave, wherein he laid the tabernacle and the ark, and the altar of incense, and so stopped the door.

6 And some of those that followed him came to mark the way, but they could not find it.

7 Which when Jeremy perceived, he blamed them, saying, As for that place, it shall be unknown until the time that God gather his people again together, and receive them unto mercy.

8 Then shall the Lord shew them these things, and the glory of the Lord shall appear, and the cloud also, as it was shewed unto Moses, and as when Solomon desired that the place might be honourably sanctified.

9 It was also declared, that he being wise offered the sacrifice of dedication, and of the finishing of the temple.

10 And as when Moses prayed unto the Lord, the fire came down from heaven, and consumed the sacrifices; even so prayed Solomon also, and the fire came down from heaven, and consumed the burnt-offerings.

11 And Moses said, Because the sin-offering was not to be eaten, it was consumed.

12 So Solomon kept those eight days.

13 The same things also were reported in the writings and commentaries of Neemias; and how he, founding a library gathered together the acts of the kings, and the prophets, and of David, and the epistles of the kings concerning the holy gifts.

14 In like manner also Judas gathered together all those things that were lost by reason of the war we had, and they remain with us.

15 Wherefore if ye have need thereof, send some to fetch them unto you.

16 Whereas we then are about to celebrate the purification, we have written unto you, and ye shall do well, if ye keep the same days.

17 We hope also, that the God, that delivered all his people, and gave them all a heritage, and the kingdom, and the priesthood, and the sanctuary,

18 As he promised in the law, will shortly have mercy upon us, and gather us together out of every land under heaven into the holy place: for he hath delivered us out of great troubles, and hath purified the place.

19 Now as concerning Judas Maccabeus, and his brethren, and the purification of the great temple, and the dedication of the altar,

20 And the wars against Antiochus Epiphanes, and Eupator his son,

21 And the manifest signs that came from heaven unto those that behaved themselves manfully to their honour for Judaism: so that, being but a few, they overcame the whole country, and chased barbarous multitudes,

22 And recovered again the temple renowned all the world over, and freed the city, and upheld the laws which were going down, the Lord being gracious unto them with all favour:

23 All these things, I say, being declared by Jason of Cyrene in five books, we will essay to abridge in one volume.

24 For considering the infinite number, and the difficulty which they find that desire to look into the narrations of the story, for the variety of the matter,

25 We have been careful, that they that will read might have delight, and that they that are desirous to commit to memory might have ease, and that all into whose hands it cometh might have profit

26 Therefore to us, that have taken upon us this painful labour of abridging, it was not easy, but a matter of sweat and watching;

27 Even as it is no ease unto him that prepareth a banquet, and seeketh the benefit of others: yet for the pleasure of many we will undertake gladly this great pains;

28 Leaving to the author the exact handling of every particular, and labouring to follow the rules of an abridgment.

29 For as the master-builder of a new house must care for the whole building; but he that undertaketh to set it out, and paint it, must seek out fit things for the adorning thereof: even so I think it is with us.

30 To stand upon every point, and go over things at large, and to be curious in particulars, belongeth to the first author of the story:

31 But to use brevity, and avoid much labouring of the work, is to be granted to him that will make an abridgment.

32 Here then will we begin the story; only adding thus much

to that which hath been said, that it is a foolish thing to make a long prologue, and to be short in the story itself.

CHAP. III.

1 Of the honour done to the temple by the kings of the Gentiles. 4 Simon uttereth what treasures are in the temple. 7 Heliodorus is sent to take them away. 24 He is stricken of God, and healed at the prayer of Onias.

NOW when the holy city was inhabited with all peace, and the laws were kept very well, because of the godliness of Onias the high priest, and his hatred of wickedness,

2 It came to pass that even the kings themselves did honour the place, and magnify the temple with their best gifts;

3 Inasmuch that Seleucus king of Asia, of his own revenues, bare all the costs belonging to the service of the sacrifices.

4 But one Simon, of the tribe of Benjamin, who was made governor of the temple, fell out with the high priest about disorder in the city.

5 And when he could not overcome Onias, he gat him to Apollonius the son of Thraseus, who then was governor of Celosyria and Phenice,

6 And told him that the treasury in Jerusalem was full of infinite sums of money, so that the multitude of their riches, which did not pertain to the account of the sacrifices, was innumerable, and that it was possible to bring all into the king's hand.

7 Now when Apollonius came to the king, and had shewed him of the money whereof he was told, the king chose out Heliodorus his treasurer, and sent him with a commandment to bring him the aforesaid money.

8 So forthwith Heliodorus took his journey, under a colour of visiting the cities of Celosyria and Phenice, but indeed to fulfil the king's purpose.

9 And when he was come to Jerusalem, and had been courteously received of the high priest of the city, he told him what intelligence was given of the money, and declared wherefore he came, and asked if these things were so indeed.

10 Then the high priest told him that there was such money laid up for relief of the widows and fatherless children:

11 And that some of it beloning to Hircanus son of Tobias, a man of great dignity, and not as that wicked Simon had misinformed: the sum whereof in all was four hundred talents of silver, and two hundred of gold:

12 And that it was altogether impossible that such wrongs should be done unto them, that had committed it to the holiness of the place, and to the majesty and inviolable sanctity of the temple, honoured over all the world.

13 But Heliodorus, because of the king's commandment given him said, That in any wise it must be brought into the king's treasury.

14 So at the day which he appointed, he entered into order this matter: wherefore there was no small agony throughout the whole city.

15 But the priests, prostrating themselves before the altar in the priests' vestments, called unto heaven upon him that made a law concerning things given to be kept, that they should safely be preserved for such as had committed them to be kept.

16 Then whoso had looked the high priest in the face, it would have wounded his heart: for his countenance and the changing of his colour declared the inward agony of his mind.

17 For the man was so compassed with fear and horror of the body, that it was manifest to them that looked upon him, what sorrow he had now in his heart.

18 Others ran flocking out of their houses to the general supplication, because the place was like to come into contempt.

19 And the women girt with sackcloth under their breasts, abounded in the streets; and the virgins that were kept in ran, some to the gates, and some to the walls, and others looked out of the windows.

20 And all holding their hands toward heaven, made supplication.

21 Then it would have pitied a man to see the falling down of the multitude of all sorts, and the fear of the high priest, being in such an agony.

22 They then called upon the Almighty Lord to keep the things committed of trust safe and sure for those that had committed them.

23 Nevertheless, Heliodorus executed that which was decreed.

24 Now as he was there present himself with his guard about the treasury, the Lord of spirits, and the prince of all power, caused a great apparition, so that all that presumed to come in with him were astonished at the power of God, and fainted, and were sore afraid.

25 For there appeared unto them a horse with a terrible rider upon him, and adorned with a very fair covering, and he ran fiercely, and smote at Heliodorus with his fore-feet, and it seemed

Before
CHRIST
about 144.

about 187.

Or, to
make
general
suppli-
cation.

Gr.
expecta-
tion.

Or,
Lord
of our
fathers.

1604

that he that sat upon the horse had complete harness of gold.

26 Moreover, two other young men appeared before him, notable in strength, excellent in beauty, and comely in apparel, who stood by him on either side, and scourged him continually, and gave him many sore stripes.

27 And Heliodorus fell suddenly unto the ground, and was compassed with great darkness: but they that were with him took him up, and put him into a litter.

28 Thus him, that lately came with a great train and with all his guard into the said treasury, they carried out, being unable to help himself with his weapons: and manifestly they acknowledged the power of God:

29 For he by the hand of God was cast down, and lay speechless without all hope of life.

30 But they praised the Lord, that had miraculously honoured his own place: for the temple, which a little afore was full of fear and trouble, when the Almighty Lord appeared, was filled with joy and gladness.

31 Then straightway certain of Heliodorus' friends prayed Onias, that he would call upon the Most High, to grant him his life, who lay ready to give up the ghost.

32 So the high priest suspecting lest the king should misconceive that some treachery had been done to Heliodorus by the Jews, offered a sacrifice for the health of the man.

33 Now as the high priest was making an atonement, the same young men in the same clothing appeared and stood beside Heliodorus, saying, Give Onias the high priest great thanks, inasmuch as for his sake the Lord hath granted thee life:

34 And seeing that thou hast been scourged from heaven, declare unto all men the mighty power of God. And when they had spoken these words, they appeared no more.

35 So Heliodorus, after he had offered sacrifice unto the Lord, and made great vows unto him that had saved his life, and saluted Onias, returned with his host to the king.

36 Then testified he to all men the works of the great God, which he had seen with his eyes.

37 And when the king asked Heliodorus, who might be a fit man to be sent yet once again to Jerusalem, he said,

38 If thou hast any enemy or traitor, send him thither, and thou shalt receive him well scourged, if he escape with his life: for in that place, no doubt, there is an especial power of God.

39 For he that dwelleth in heaven hath his eye on that place, and defendeth it; and he beateth and destroyeth them that come to hurt it.

40 And the things concerning Heliodorus, and the keeping of the treasury, fell out on this sort.

CHAP. IV.

1 Simon slandereth Onias. 7 Jason, by corrupting the king, obtaineth the office of the high priest. 24 Menelaus getteth the same from Jason by the like corruption. 34 Andronicus traitorously murdereth Onias. 36 The king being informed thereof, causeth Andronicus to be put to death. 39 The wickedness of Lysimachus, by the instigation of Menelaus.

THIS Simon now, of whom we spake afore, having been a betrayer of the money, and of his country, slandered Onias, as if he had terrified Heliodorus, and been the worker of these evils.

2 Thus was he bold to call him a traitor, that had deserved well of the city, and tendered his own nation, and was so zealous of the laws.

3 But when their hatred went so far, that by one of Simon's faction murders were committed,

4 Onias seeing the danger of this contention, and that Apollonius, as being the governor of Celosyria and Phenice, did rage, and increase Simon's malice,

5 He went to the king, not to be an accuser of his countrymen, but seeking the good of all, both public and private:

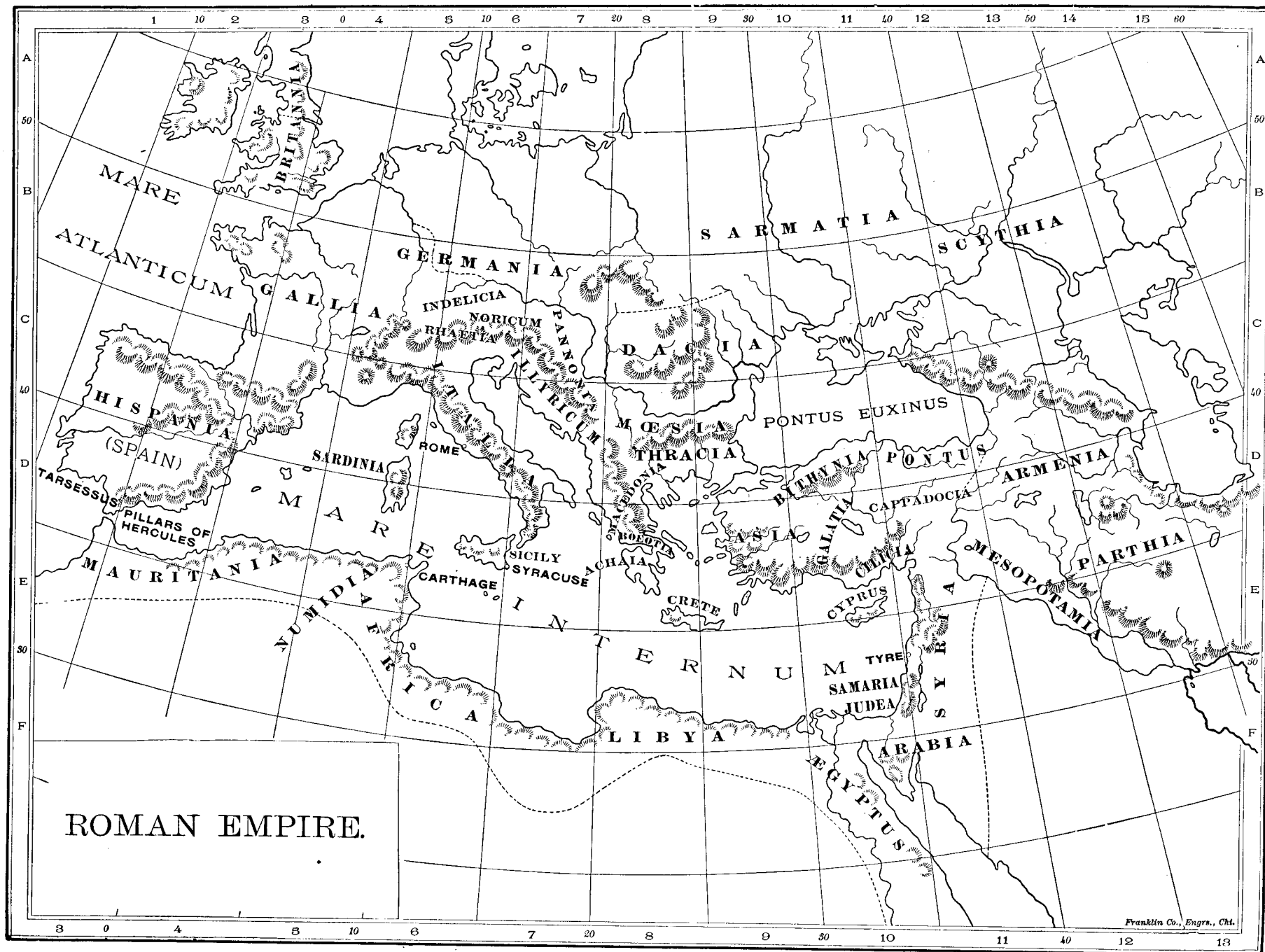
6 For he saw that it was impossible that the state should continue quiet, and Simon leave his folly, unless the king did look thereunto.

7 But after the death of Seleucus, when Antiochus, called Epiphanes, took the kingdom, Jason the brother of Onias laboured underhand to be high priest,

8 Promising unto the king by intercession three hundred and three-score talents of silver, and of another revenue eighty talents

9 Besides this, he promised to assign a hundred and fifty more, if he might have license to set him up a place for exercise, and for the training up of youth in the fashions of the heathen, and to write them of Jerusalem by the name of Antiochians.

10 Which when the king had granted, and he had gotten into his hand the rule, he forthwith brought his own nation to the Greekish fashion.



11 And the royal privileges granted of special favour to the Jews by the means of John the father of Eupolemus, who went ambassador to Rome for amity and aid, he took away; and putting down the governments which were according to the law, he brought up new customs against the law:

12 For he built gladly a place of exercise under the tower itself, and brought the chief young men under his subjection, and made them wear a hat.

13 Now such was the height of Greek fashions, and increase of heathenish manners, through the exceeding profaneness of Jason, that ungodly wretch, and not high priest;

14 That the priests had no courage to serve any more at the altar, but despising the temple, and neglecting the sacrifices, hastened to be partakers of the unlawful allowance in the place of exercise, after the game of 'Discus' called them forth;

15 Not setting by the honours of their fathers, but liking the glory of the Grecians best of all.

16 By reason whereof sore calamity came upon them: for they had them to be their enemies and avengers, whose custom they followed so earnestly, and unto whom they desired to be like in all things.

17 For it is not a light thing to do wickedly against the laws of God: but the time following shall declare these things.

18 Now when the game that was used every fifth year was kept at Tyrus, the king being present,

19 This ungracious Jason sent special messengers from Jerusalem, who were Antiochians, to carry three hundred drachms of silver to the sacrifice of Hercules, which even the bearers thereof thought fit not to bestow upon the sacrifice, because it was not convenient, but to be reserved for other charges.

20 This money then, in regard of the sender, was appointed to Hercules' sacrifice; but because of the bearers thereof, it was employed in the making of galleys.

21 Now when Apollonius the son of Menestheus was sent into Egypt for the coronation of king Ptolemeus Philometor, Antiochus, understanding him not to be well-affected to his affairs, provided for his own safety: whereupon he came to Joppe, and from thence to Jerusalem:

22 Where he was honourably received of Jason, and of the city, and was brought in with torch-light, and with great shoutings: and so afterward went with his host unto Phenice.

23 Three years afterward Jason sent Menelaus, the aforesaid Simon's brother, to bear the money unto the king, and to put him in mind of certain necessary matters.

24 But he being brought to the presence of the king, when he had magnified him for the glorious appearance of his power, got the priesthood to himself, offering more than Jason by three hundred talents of silver.

25 So he came with the king's mandate, bringing nothing worthy the high priesthood, but having the fury of a cruel tyrant, and the rage of a savage beast.

26 Then Jason, who had undermined his own brother, being undermined by another, was compelled to flee into the country of the Ammonites.

27 So Menelaus got the principality: but as for the money that he had promised unto the king, he took no good order for it, albeit Sostratus the ruler of the castle required it:

28 For unto him appertained the gathering of the customs. Wherefore they were both called before the king.

29 Now Menelaus left his brother Lysimachus in his stead in the priesthood; and Sostratus left Crates, who was governor of the Cyprians.

30 While those things were in doing, they of Tarsus and Mallos made insurrection, because they were given to the king's concubine, called Antiochis.

31 Then came the king in all haste to appease matters, leaving Andronicus, a man in authority, for his deputy.

32 Now Menelaus, supposing that he had gotten a convenient time, stole certain vessels of gold out of the temple, and gave some of them to Andronicus, and some he sold into Tyrus and the cities round about.

34 Which when Onias knew of a surety, he reproveth him, and withdrew himself into a sanctuary at Daphne, that lieth by Antiochia.

34 Wherefore Menelaus, taking Andronicus apart, prayed him to get Onias into his hands; who being persuaded thereunto, and coming to Onias in deceit, gave him his right hand with oaths; and though he were suspected by him, yet persuaded he him to come forth of the sanctuary: whom forthwith he shut up without regard of justice.

35 For the which cause not only the Jews, but many also of

Before CHRIST about 175.

1 Or, the Discus, which was a stone with a hole in the midst.

about 173. 4 Or, Tyrannus.

2 Gr. who were religious ambassadors.

3 Or, enthronizing.

about 172.

about 171.

1 Or, staves.

Before CHRIST about 171.

other nations, took great indignation, and were much grieved for the unjust murder of the man.

36 And when the king was come again from the places about Cilicia, the Jews that were in the city, and certain of the Greeks that abhorred the fact also, complained because Onias was slain without cause.

37 Therefore Antiochus was heartily sorry, and moved to pity, and wept, because of the sober and modest behaviour of him that was dead.

38 And being kindled with anger, forthwith he took away Andronicus his purple, and rent off his clothes, and leading him through the whole city unto that very place where he had committed impiety against Onias, there slew he the cursed murderer. Thus the Lord rewarded him his punishment, as he had deserved.

39 Now when many sacrileges had been committed in the city by Lysimachus with the consent of Menelaus, and the bruit thereof was spread abroad, the multitude gathered themselves together against Lysimachus, many vessels of gold being already carried away.

40 Whereupon the common people rising, and being filled with rage, Lysimachus armed about three thousand men, and began first to offer violence; one Auranus being the leader, a man far gone in years, and no less in folly.

41 They then seeing the attempt of Lysimachus, some of them caught stones, some clubs, others taking handfuls of dust, that was next at hand, cast them altogether upon Lysimachus, and those that set upon them.

42 Thus many of them they wounded, and some they struck to the ground, and all of them they forced to flee; but as for the church-robber himself, him they killed beside the treasury.

43 Of these matters therefore there was an accusation laid against Menelaus.

44 Now when the king came to Tyrus, three men that were sent from the senate pleaded the cause before him:

45 But Menelaus, being now convicted, promised Ptolemee the son of Dorymenes, to give him much money, if he would pacify the king toward him.

46 Whereupon Ptolemee taking the king aside into a certain gallery, as it were to take the air, brought him to be of another mind:

47 Insomuch that he discharged Menelaus from the accusations, who notwithstanding was cause of all the mischief: and those poor men, who, if they had told their cause, yea, before the Scythians, should have been judged innocent, them he condemned to death.

48 Thus they that followed the matter for the city, and for the people, and for the holy vessels, did soon suffer unjust punishment.

49 Wherefore even they of Tyrus, moved with hatred of that wicked deed, caused them to be honourably buried.

50 And so, through the covetousness of them that were of power, Menelaus remained still in authority, increasing in malice, and being a great traitor to the citizens.

CHAP. V.

2 Of the signs and tokens seen in Jerusalem. 6 Of the end and wickedness of Jason. 11 The pursuit of Antiochus against the Jews. 15 The spoiling of the temple. 27 Maccabeus fleeth into the wilderness.

ABOUT the same time Antiochus prepared his second voyage into Egypt:

2 And then it happened, that through all the city, for the space almost of forty days, there were seen horsemen running in the air, in cloth of gold, and armed with lances, like a band of soldiers,

3 And troops of horsemen in array, encountering and running one against another, with shaking of shields, and multitude of pikes, and drawing of swords, and casting of darts, and glittering of golden ornaments, and harness of all sorts.

4 Wherefore every man prayed that that apparition might turn to good.

5 Now when there was gone forth a false rumour, as though Antiochus had been dead, Jason took at the least a thousand men, and suddenly made an assault upon the city; and they that were upon the walls being put back, and the city at length taken, Menelaus fled into the castle.

6 But Jason slew his own citizens without mercy, not considering that to get the day of them of his own nation would be a most unhappy day for him; but thinking they had been his enemies, and not his countrymen, whom he conquered.

7 Howbeit, for all this he obtained not the principality, but at the last received shame for the reward of his treason, and fled again into the country of the Ammonites.

8 In the end therefore he had an unhappy return, being accused before Aretas the king of the Arabians, fleeing from city

to city, pursued of all men, hated as a forsaker of the laws, and being had in abomination as an open enemy of his country and countrymen, he was cast out into Egypt.

9 Thus he that had driven many out of their country, perished in a strange land, retiring to the Lacedemonians, and thinking there to find succour by reason of his kindred:

10 And he that had cast out many unburied had none to mourn for him, nor any solemn funerals at all, nor sepulchre with his fathers.

11 Now when this that was done came to the king's ear, he thought that Judea had revolted: whereupon removing out of Egypt in a furious mind, he took the city by force of arms,

12 And commanded his men of war not to spare such as they met, and to slay such as went up upon the houses.

13 Thus there was killing of young and old, making away of men, women, and children, slaying of virgins and infants.

14 And there were destroyed within three whole days fourscore thousand, whereof forty thousand were slain in the conflict; and no fewer sold than slain.

15 Yet was he not content with this, but presumed to go into the most holy temple of all the world; Menelaus, that traitor to the laws, and to his own country, being his guide:

16 And taking the holy vessels with polluted hands, and with profane hands pulling down the things that were dedicated by other kings to the augmentation and glory and honour of the place, he gave them away.

17 And so haughty was Antiochus in mind, that he considered not that the Lord was angry for a while for the sins of them that dwelt in the city, and therefore his eye was not upon the place.

18 For had they not been formerly wrapped in many sins, this man, as soon as he had come, had forthwith been scourged, and put back from his presumption, as Heliodorus was, whom Seleucus the king sent to view the treasury.

19 Nevertheless, God did not choose the people for the place's sake, but the place for the people's sake.

20 And therefore the place itself, that was partaker with them of the adversity that happened to the nation, did afterward communicate in the benefits sent from the Lord: and as it was forsaken in the wrath of the Almighty, so again, the great Lord being reconciled, it was set up with all glory.

21 So when Antiochus had carried out of the temple a thousand and eight hundred talents, he departed in all haste unto Antiochia, weening in his pride to make the land navigable, and the sea passable by foot: such was the haughtiness of his mind.

22 And he left governors to vex the nation: at Jerusalem, Philip, for his country a Phrygian, and for manners more barbarous than he that set him there;

23 And at Garizim, Andronicus; and besides, Menelaus, who worse than all the rest bare a heavy hand over the citizens, having a malicious mind against his countrymen the Jews.

24 He sent also that detestable ringleader Apollonius with an army of two and twenty thousand, commanding him to slay all those that were in their best age, and to sell the women and the younger sort:

25 Who coming to Jerusalem, and pretending peace, did forbear till the holy day of the sabbath, when taking the Jews keeping holy day, he commanded his men to arm themselves.

26 And so he slew all them that were gone to the celebrating of the sabbath, and running through the city with weapons slew great multitudes.

27 But Judas Maccabeus with nine others, or thereabout, withdrew himself into the wilderness, and lived in the mountains after the manner of beasts, with his company, who fed on herbs continually, lest they should be partakers of the pollution.

CHAP. VI.

1 The Jews are compelled to leave the law of God. 4 The temple is defiled. 8 Cruelty upon the people and the women. 12 An exhortation to bear affliction by the example of the valiant courage of Eleazar, who is cruelly tortured.

NOT long after this the king sent an old man of Athens to compel the Jews to depart from the laws of their fathers, and not to live after the laws of God:

2 And to pollute also the temple in Jerusalem, and to call it the temple of Jupiter Olympius; and that in Garizim, of Jupiter the Defender of strangers, as they did desire that dwelt in the place.

3 The coming in of this mischief was sore and grievous to the people:

4 For the temple was filled with riot and revelling by the Gentiles, who dallied with harlots, and had to do with women within the circuit of the holy places, and besides that brought in things that were not lawful:

Before CHRIST about 170.

2 Or, executioner.

3 Gr. Grecians.

about 167.

about 168.

3 Gr. who was the tenth.

1 Antioch, the Latin interpreters

2 Out of Joseph. lib. 12. cap. 7. or, as they were.

4 Or, madness, or, pride.

5 The altar also was filled with profane things, which the law forbiddeth.

6 Neither was it lawful for a man to keep sabbath-days or ancient feasts, or to profess himself at all to be a Jew.

7 And in the day of the king's birth, every month they were brought by bitter constraint to eat of the sacrifices; and when the feast of Bacchus was kept, the Jews were compelled to go in procession to Bacchus, carrying ivy.

8 Moreover, there went out a decree to the neighbour cities of the heathen, by the suggestion of Ptolemee, against the Jews, that they should observe the same fashions, and be partakers of their sacrifices:

9 And whoso would not conform themselves to the manners of the Gentiles should be put to death. Then might a man have seen the present misery.

10 For there were two women brought, who had circumcised their children; whom when they had openly led round about the city, the babes hanging at their breasts, they cast them down headlong from the wall.

11 And others, that had run together into caves near by, to keep the sabbath-day secretly, being discovered to Philip, were all burnt together, because they made a conscience to help themselves for the honour of the most sacred day.

12 Now I beseech those that read this book, that they be not discouraged for these calamities, but that they judge those punishments not to be for destruction, but for a chastening of our nation.

13 For it is a token of his great goodness, when wicked doers are not suffered any long time, but forthwith punished.

14 For not as with other nations, whom the Lord patiently forbearth to punish, till they be come to the fulness of their sins, so dealeth he with us.

15 Lest that, being come to the height of sin, afterward he should take vengeance of us,

16 And therefore he never withdraweth his mercy from us: and though he punish with adversity, yet doth he never forsake his people.

17 But let this that we have spoken be for a warning unto us. And now will we come to the declaring of the matter in few words.

18 Eleazar, one of the principal scribes, an aged man, and of a well-favoured countenance, was constrained to open his mouth, and to eat swine's flesh.

19 But he, choosing rather to die gloriously, than to live stained with such an abomination, spit it forth, and came of his own accord to the torment,

20 As it behooved them to come, that are resolute to stand out against such things as are not lawful for love of life to be tasted.

21 But they that had the charge of that wicked feast, for the old acquaintance they had with the man, taking him aside, besought him to bring flesh of his own provision, such as was lawful for him to use, and to make as if he did eat of the flesh taken from the sacrifice commanded by the king;

22 That in so doing he might be delivered from death, and for the old friendship with them find favour.

23 But he began to consider discreetly, and as became his age, and the excellency of his ancient years, and the honour of his gray head, whereunto he was come, and his most honest education from a child, or rather the holy law made and given by God: therefore he answered accordingly, and willed them straightways to send him to the grave.

24 For it becometh not our age, said he, in any wise to dissemble, whereby many young persons might think that Eleazar, being fourscore years old and ten, were now gone to a strange religion;

25 And so they through my hypocrisy, and desire to live a little time and a moment longer, should be deceived by me, and I get a stain to mine old age, and make it abominable.

26 For though for the present time I should be delivered from the punishment of men: yet should I not escape the hand of the Almighty, neither alive nor dead.

27 Wherefore now, manfully changing this life, I will shew myself such a one as mine age requireth,

28 And leave a notable example to such as be young, to die willingly and courageously for the honourable and holy laws. And when he had said these words, immediately he went to the torment;

29 They that led him changing the good-will they bare him a little before into hatred, because the aforesaid speeches proceeded, as they thought, from a desperate mind.

30 But when he was ready to die with stripes, he groaned, and said, It is manifest unto the Lord, that hath the holy knowledge, that whereas I might have been delivered from death, I now en-

ture sore pains in body by being beaten: but in soul am well content to suffer these things, because I fear him.

31 And thus this man died, leaving his death for an example of a noble courage, and a memorial of virtue, not only unto young men, but unto all his nation.

CHAP. VII.

The constancy and cruel death of seven brethren and their mother in one day, because they would not eat swine's flesh at the king's commandment.

It came to pass also, that seven brethren with their mother were taken, and compelled by the king against the law to taste swine's flesh, and were tormented with scourges and whips.

2 But one of them that spake first said thus, What wouldest thou ask or learn of us? we are ready to die, rather than to transgress the laws of our fathers.

3 Then the king, being in a rage, commanded pans and caldrons to be made hot:

4 Which forthwith being heated, he commanded to cut out the tongue of him that spake first, and to cut off the utmost parts of his body, the rest of his brethren and his mother looking on.

5 Now when he was thus maimed in all his members, he commanded him, being yet alive, to be brought to the fire, and to be fried in the pan; and as the vapour of the pan was for a good space dispersed, they exhorted one another with the mother to die manfully, saying thus,

6 The Lord God looketh upon us, and in truth hath comfort in us, as Moses in his song, which witnessed to their faces, declared, saying, And he shall be comforted in his servants.

7 So when the first was dead after this manner, they brought the second to make him a mocking-stock: and when they had pulled off the skin of his head with the hair, they asked him, Wilt thou eat, before thou be punished throughout every member of thy body?

8 But he answered in his own language, and said, No. Wherefore he also received the next torment in order, as the former did.

9 And when he was at the last gasp, he said, Thou like a fury takest us out of this present life, but the King of the world shall raise us up, who have died for his laws, unto everlasting life.

10 After him was the third made a mocking-stock: and when he was required, he put out his tongue, and that right soon, holding forth his hands manfully.

11 And said courageously, These I had from heaven; and for his laws I despise them; and from him I hope to receive them again.

12 Inasmuch that the king, and they that were with him, marvelled at the young man's courage, for that he nothing regarded the pains.

13 Now when this man was dead also, they tormented and mangled the fourth in like manner.

14 So when he was ready to die, he said thus, It is good, being put to death by men, to look for hope from God to be raised up again by him: as for thee, thou shalt have no resurrection to life.

15 Afterward they brought the fifth also, and mangled him.

16 Then looked he unto the king, and said, Thou hast power over men, thou art corruptible, thou doest what thou wilt; yet think not that our nation is forsaken of God;

17 But abide awhile, and behold his great power, how he will torment thee and thy seed.

18 After him also they brought the sixth, who, being ready to die, said, Be not deceived without cause: for we suffer these things for ourselves, having sinned against our God: therefore marvellous things are done unto us.

19 But think not thou, that takest in hand to strive against God, that thou shalt escape unpunished.

20 But the mother was marvellous above all, and worthy of honourable memory: for when she saw her seven sons slain within the space of one day, she bare it with a good courage, because of the hope that she had in the Lord.

21 Yea, she exhorted every one of them in her own language, filled with courageous spirits; and stirring up her womanish thoughts with a manly stomach, she said unto them,

22 I cannot tell how ye came into my womb; for I neither gave you breath nor life, neither was it I that formed the members of every one of you;

23 But doubtless the Creator of the world, who formed the generation of man, and found out the beginning of all things, will also of his own mercy give you breath and life again, as ye now regard not your own selves for his laws' sake.

24 Now Antiochus, thinking himself despised, and suspecting it to be a reproachful speech, whilst the youngest was yet alive, did not only exhort him by words, but also assured him with oaths, that he would make him both a rich and a happy man,

Before
CHRIST
about 167.

1 Deut.
32. 36.

Before
CHRIST
about 167.

about 166.

if he would turn from the laws of his fathers; and that also he would take him for his friend, and trust him with affairs.

25 But when the young man would in no case hearken unto him, the king called his mother, and exhorted her that she would counsel the young man to save his life.

26 And when he had exhorted her with many words, she promised him that she would counsel her son.

27 But she bowing herself toward him, laughing the cruel tyrant to scorn, spake in her country language on this manner; O my son, have pity upon me that bare thee nine months in my womb, and gave thee suck three years, and nourished thee, and brought thee up unto this age, and endured the troubles of education.

28 I beseech thee, my son, look upon the heaven and the earth, and all that is therein, and consider that God made them of things that were not; and so was mankind made likewise.

29 Fearnot this tormentor, but, being worthy of thy brethren take thy death, that I may receive thee again in mercy with thy brethren.

30 While she was yet speaking these words, the young man said, Whom wait ye for? I will not obey the king's commandment: but I will obey the commandment of the law that was given unto our fathers by Moses.

31 And thou, that hast been the author of all mischief against the Hebrews, shalt not escape the hands of God.

32 For we suffer because of our sins.

33 And though the living Lord be angry with us a little while for our chastening and correction, yet shall he be at one again with his servants.

34 But thou, O godless man, and of all other most wicked, be not lifted up without a cause, nor puffed up with uncertain hopes, lifting up thy hand against the servants of God.

35 For thou hast not yet escaped the judgment of Almighty God, who seeth all things.

36 For our brethren, who now have suffered a short pain, are dead under God's covenant of everlasting life: but thou, through the judgment of God, shalt receive just punishment for thy pride.

37 But I, as my brethren offer up my body and life for the laws of our fathers, beseeching God that he would speedily be merciful unto our nation; and that thou by torments and plagues mayest confess, that he alone is God;

38 And that in me and my brethren the wrath of the Almighty, which is justly brought upon all our nation, may cease.

39 Then the king, being in a rage, handled him worse than all the rest, and took it grievously that he was mocked.

40 So this man died undefiled, and put his whole trust in the Lord.

41 Last of all, after the sons, the mother died.

42 Let this be enough now to have spoken concerning the idolatrous feasts, and the extreme tortures.

CHAP. VIII.

1 Judas gathereth an host. 9 Nicanor is sent against him: who presumeth to make much money of his prisoners. 16 Judas encourageth his men, and putteth Nicanor to flight, and divideth the spoils. 30 Other enemies are also defeated, and Nicanor flieth with grief to Antioch.

THEN Judas Maccabeus, and they that were with him, went privily into the towns, and called their kinsfolk together, and took unto them all such as continued in the Jews' religion, and assembled about six thousand men.

2 And they called upon the Lord, that he would look upon the people that was trodden down of all; and also pity the temple profaned of ungodly men;

3 And that he would have compassion upon the city, sore defaced, and ready to be made even with the ground; and hear the blood that cried unto him,

4 And remember the wicked slaughter of harmless infants, and the blasphemies committed against his name; and that he would shew his hatred against the wicked.

5 Now when Maccabeus had his company about him, he could not be withstood by the heathen: for the wrath of the Lord was turned into mercy.

6 Therefore he came at unawares, and burned up towns and cities, and got into his hands the most commodious places, and overcame and put to flight no small number of his enemies.

7 But specially took he advantage of the night for such privy attempts, insomuch that the bruit of his manliness was spread every where.

8 So when Philip saw that this man increased by little and little, and that things prospered with him still more and more, he wrote unto Ptolemeus, the governor of Celosyria and Phenice, to yield more aid to the king's affairs.

9 Then forthwith choosing Nicanor the son of Patroclus, one

of his special friends, he sent him with no fewer than twenty thousand of all nations under him to root out the whole generation of the Jews; and with him he joined also Gorgias a captain, who in matters of war had great experience.

10 So Nicanor undertook to make so much money of the captive Jews, as should defray the tribute of two thousand talents, which the king was to pay to the Romans.

11 Wherefore immediately he sent to the cities upon the sea-coast, proclaiming a sale of the captive Jews, and promising that they should have fourscore and ten bodies for one talent; not expecting the vengeance that was to follow upon him from the Almighty God.

12 Now when word was brought unto Judas of Nicanor's coming, and he had imparted unto those that were with him that the army was at hand,

13 They that were fearful, and distrusted the justice of God, fled, and conveyed themselves away.

14 Others sold all that they had left, and withal besought the Lord to deliver them, being sold by the wicked Nicanor before they met together:

15 And if not for their own sakes, yet for the covenants he had made with their fathers, and for his holy and glorious name's sake, by which they were called.

16 So Maccabeus called his men together, unto the number of six thousand, and exhorted them not to be stricken with terror of the enemy, not to fear the great multitude of the heathen, who came wrongfully against them; but to fight manfully,

17 And to set before their eyes the injury that they had unjustly done to the holy place, and the cruel handling of the city, whereof they made a mockery, and also the taking away of the government of their forefathers:

18 For they, said he, trust in their weapons and boldness; but our confidence is in the Almighty God, who at a beck can cast down both them that come against us, and also all the world.

19 Moreover, he recounted unto them what helps their forefathers had found, and how they were delivered, when under Sennacherib a hundred fourscore and five thousand perished.

20 And he told them of the battle that they had in Babylon with the Galatians, how they came but eight thousand in all to the business, with four thousand Macedonians, and that the Macedonians being perplexed, the eight thousand destroyed a hundred and twenty thousand, because of the help that they had from heaven, and so received a great booty.

21 Thus when he had made them bold with these words, and ready to die for the laws and the country, he divided his army into four parts;

22 And joined with himself his own brethren, leaders of each band, to wit, Simon, and Joseph, and Jonathan, giving each one fifteen hundred men.

23 Also he appointed Eleazar to read the holy book: and when he had given them this watchword, The help of God; himself leading the first band, he joined battle with Nicanor.

24 And by the help of the Almighty they slew above nine thousand of their enemies, and wounded and maimed the most part of Nicanor's host, and so put all to flight;

25 And took their money that came to buy them, and pursued them far: but lacking time they returned:

26 For it was the day before the sabbath, and therefore they would no longer pursue them.

27 So when they had gathered their armour together, and spoiled their enemies, they occupied themselves about the sabbath, yielding exceeding praise and thanks to the Lord, who had preserved them unto that day, which was the beginning of mercy distilling upon them.

28 And after the sabbath, when they had given part of the spoils to the maimed, and the widows, and orphans, the residue they divided among themselves and their servants.

29 When this was done, and they had made a common supplication, they besought the merciful Lord to be reconciled with his servants for ever.

30 Moreover, of those that were with Timotheus and Bacchides, who fought against them, they slew above twenty thousand, and very easily got high and strong holds, and divided among themselves many spoils more, and made the maimed, orphans, widows, yea, and the aged also, equal in spoils with themselves.

31 And when they had gathered their armour together, they laid them up all carefully in convenient places, and the remnant of the spoils they brought to Jerusalem.

32 They slew also Philarches that wicked person, who was with Timotheus, and had annoyed the Jews many ways.

Before
CHRIST
about 166.

Before
CHRIST
about 166.

33 Furthermore, at such time as they kept the feast for the victory in their country, they burnt Callisthenes, that had set fire upon the holy gates, who had fled into a little house; and so he received a reward meet for his wickedness.

34 As for that most ungracious Nicanor, who had brought a thousand merchants to buy the Jews,

35 He was, through the help of the Lord, brought down by them of whom he made least account; and putting off his glorious apparel, and discharging his company, he came like a fugitive servant through the midland unto Antioch, having very great dishonour, for that his host was destroyed.

36 Thus he, that took upon him to make good to the Romans their tribute by means of the captives in Jerusalem, told abroad that the Jews had God to fight for them, and therefore they could not be hurt, because they followed the laws that he gave them.

CHAP. IX.

1 Antiochus is chased from Persepolis. 5 He is stricken with a sore disease, and promiseth to become a Jew. 25 He dieth miserably.

ABOUT that time came Antiochus with dishonour out of the country of Persia.

2 For he had entered the city called Persepolis, and went about to rob the temple, and to hold the city; whereupon the multitude, running to defend themselves with their weapons, put them to flight; and so it happened, that Antiochus, being put to flight of the inhabitants, returned with shame.

3 Now when he came to Ecbatane, news was brought him what had happened unto Nicanor and Timotheus.

4 Then swelling with anger, he thought to avenge upon the Jews the disgrace done unto him by those that made him flee. Therefore commanded he his chariot-man to drive without ceasing, and to despatch the journey, the judgment of God now following him. For he had spoken proudly in this sort, That he would come to Jerusalem, and make it a common burying-place of the Jews.

5 But the Lord Almighty, the God of Israel, smote him with an incurable and invisible plague: for as soon as he had spoken these words, a pain of the bowels that was remediless came upon him, and sore torments of the inner parts;

6 And that most justly: for he had tormented other men's bowels with many and strange torments.

7 Howbeit, he nothing at all ceased from his bragging, but still was filled with pride, breathing out fire in his rage against the Jews, and commanding to haste the journey: but it came to pass that he fell down from his chariot, carried violently; so that having a sore fall, all the members of his body were much pained.

8 And thus he that little afore thought he might command the waves of the sea, (so proud was he beyond the condition of man,) and weigh the high mountains in a balance, was now cast on the ground, and carried in a horse-litter, shewing forth unto all the manifest power of God.

9 So that the worms rose up out of the body of this wicked man, and while he lived in sorrow and pain, his flesh fell away, and the filthiness of his smell was noisome to all his army.

10 And the man, that thought a little afore he could reach to the stars of heaven, no man could endure to carry for his intolerable stink.

11 Here therefore being plagued, he began to leave off his great pride, and to come to the knowledge of himself by the scourge of God, his pain increasing every moment.

12 And when he himself could not abide his own smell, he said these words, It is meet to be subject unto God, and that a man that is mortal should not proudly think of himself, as if he were God.

13 This wicked person vowed also unto the Lord, (who now no more would have mercy upon him,) saying thus,

14 That the holy city (to the which he was going in haste to lay it even with the ground, and to make it a common burying-place,) he would set at liberty:

15 And as touching the Jews, whom he had judged not worthy to be so much as buried, but to be cast out with their children to be devoured of the fowls and wild beasts, he would make them all equals with the citizens of Athens:

16 And the holy temple, which before he had spoiled, he would garnish with goodly gifts, and restore all the holy vessels with many more, and out of his own revenue defray the charges belonging to the sacrifices:

17 Yea, and that also he would become a Jew himself, and go through all the world that was inhabited, and declare the power of God.

18 But for all this his pains would not cease: for the just judgment of God was come upon him: therefore despairing of

about 146.
1 Or,
dis-
orderly.

That
is, the
en-
emies'
armour

2 Or,
lamed
with
torments

2 Or,
Anti-
och.

2 Or,
lamed.

his health he wrote unto the Jews the letters underwritten, containing the form of a supplication, after this manner:

19 Antiochus, king and governor, to the good Jews his citizens, wisheth much joy, health and prosperity:

20 If ye and your children fare well, and your affairs be to your contentment, I give very great thanks to God, having my hope in heaven.

21 As for me, I was weak, or else I would have remembered kindly your honour and good-will. Returning out of Persia, and being taken with a grievous disease, I thought it necessary to care for the common safety of all:

22 Not distrusting my health, but having great hope to escape this sickness.

23 But considering that even my father, at what time he led an army into the high countries, appointed a successor,

24 To the end, that if any thing fell out contrary to expectation, or if any tidings were brought that were grievous, they of the land, knowing to whom the state was left, might not be troubled:

25 Again, considering how that the princes, that are borderers and neighbours unto my kingdom wait for opportunities, and expect what shall be the event, I have appointed my son Antiochus king, whom I often committed and commended unto many of you, when I went up into the high provinces: to whom I have written as followeth

26 Therefore I pray and request you to remember the benefits that I have done unto you generally, and in special, and that every man will be still faithful to me and my son.

27 For I am persuaded that he, understanding my mind, will favourably and graciously yield to your desires.

28 Thus the murderer and blasphemer having suffered most grievously, as he entreated other men, so died he a miserable death in a strange country in the mountains.

29 And Philip, that was brought up with him, carried away his body, who also, fearing the son of Antiochus, went into Egypt to Ptolemeus Philometor.

CHAP. X.

1 *Judas recovereth the city, and purifieth the temple.* 14 *Gorgias vexeth the Jews.* 16 *Judas winneth their holds.* 29 *Timotheus and his men are discomfited.* 35 *Gazara is taken, and Timotheus slain.*

NOW Maccabeus and his company, the Lord guiding them, recovered the temple and the city:

2 But the altars which the heathen had built in the open street, and also the chapels, they pulled down.

3 And having cleansed the temple, they made another altar, and striking stones they took fire out of them, and offered a sacrifice after two years, and set forth incense, and lights, and shew-bread.

4 When that was done, they fell flat down, and besought the Lord that they might come no more into such troubles; but if they sinned any more against him, that he himself would chasten them with mercy, and that they might not be delivered unto the blasphemous and barbarous nations.

5 Now upon the same day that the strangers profaned the temple, on the very same day it was cleansed again, even the five and twentieth day of the same month, which is Casleu.

6 And they kept eight days with gladness, as in the feast of the tabernacles, remembering that not long afore they had held the feast of the tabernacles, when as they wandered in the mountains and dens like beasts.

7 Therefore they bare branches, and fair boughs, and palms also, and sang psalms unto him that had given them good success in cleansing his place.

8 They ordained also by a common statute and decree, That every year those days should be kept of the whole nation of the Jews.

9 And this was the end of Antiochus, called Epiphanes.

10 Now will we declare the acts of Antiochus Eupator, who was the son of this wicked man, gathering briefly the calamities of the wars.

11 So when he was come to the crown, he set one Lysias over the affairs of his realm, and appointed him chief governor of Celosyria and Phenice.

12 For Ptolemeus, that was called Macron, choosing rather to do justice unto the Jews for the wrong that had been done unto them, endeavoured to continue peace with them.

13 Whereupon being accused of the king's friends before Eupator, and called traitor at every word, because he had left Cyprus, that Philometor had committed unto him, and departed unto Antiochus Epiphanes, and seeing that he was in no honourable place, he was so discouraged, that he poisoned himself and died.

14 But when Gorgias was governor of the holds, he hired soldiers, and nourished war continually with the Jews:

15 And therewithal the Idumeans, having gotten into their

Before CHRIST
about 166.

Before CHRIST
about 164.

Or,
common
affairs.

Or,
following.

Or,
Maccabeus
and they
that were
with him.
Deut.
28, 27.

Or,
warrant, or
surety.

about 164.

Or,
and not
bearing
his
authority
as
becometh
a noble-
man.
Or,
strong
places.

hands the most commodious holds, kept the Jews occupied, and receiving those that were banished from Jerusalem, they went about to nourish war.

16 Then they that were with Maccabeus made supplication, and besought God that he would be their helper; and so they ran with violence upon the strong holds of the Idumeans,

17 And assaulting them strongly, they won the holds, and kept off all that fought upon the wall, and slew all that fell into their hands, and killed no fewer than twenty thousand.

18 And because certain, who were no less than nine thousand were fled together into two very strong castles, having all manner of things convenient to sustain the siege,

19 Maccabeus left Simon and Joseph, and Zaccheus also, and them that were with him, who were enough to besiege them, and departed himself unto those places which more needed his help

20 Now they that were with Simon, being led with covetousness, were persuaded for money through certain of those that were in the castle, and took seventy thousand drachms, and let some of them escape.

21 But when it was told Maccabeus what was done, he called the governors of the people together, and accused those men that they had sold their brethren for money, and set their enemies free to fight against them.

22 So he slew those that were found traitors, and immediately took the two castles.

23 And having good success with his weapons in all things he took in hand, he slew in the two holds more than twenty thousand.

24 Now Timotheus, whom the Jews had overcome before, when he had gathered a great multitude of foreign forces, and horses out of Asia not a few, came as though he would take Jewry by force of arms.

25 But when he drew near, they that were with Maccabeus turned themselves to pray unto God, and sprinkled earth upon their heads, and girded their loins with sackcloth,

26 And fell down at the foot of the altar, and besought him to be merciful to them, and to be an enemy to their enemies, and an adversary to their adversaries, as the law declareth,

27 So after the prayer, they took their weapons, and went on further from the city: and when they drew near to their enemies they kept by themselves.

28 Now the sun being newly risen, they joined both together, the one part having together with their virtue, their refuge also unto the Lord for a pledge of their success and victory: the other side making their rage leader of their battle.

29 But when the battle waxed strong, there appeared unto the enemies, from heaven, five comely men upon horses, with bridles of gold, and two of them led the Jews,

30 And took Maccabeus betwixt them, and covered him on every side with their weapons, and kept him safe, but shot arrows and lightnings against the enemies: so that being confounded with blindness and full of trouble, they were killed.

31 And there were slain of footmen twenty thousand and five hundred, and six hundred horsemen.

32 As for Timotheus himself, he fled into a very strong hold, called Gazara, where Chereas was governor.

33 But they that were with Maccabeus laid siege against the fortress courageously four days.

34 And they that were within, trusting to the strength of the place, blasphemed exceedingly, and uttered wicked words.

35 Nevertheless upon the fifth day, early, twenty young men of Maccabeus' company, inflamed with anger because of the blasphemies, assaulted the wall manly, and with a fierce courage killed all that they met withal.

36 Others likewise ascending after them, while they were busied with them that were within, burned the towers, and kindling fires burned the blasphemers alive: and others broke open the gates and having received in the rest of the army, took the city,

37 And killed Timotheus, that was hid in a certain pit, and Chereas his brother, with Apollophanes.

38 When this was done, they praised the Lord with psalms and thanksgiving, who had done so great things for Israel, and given them the victory.

CHAP. XI.

2 *Lysias, thinking to get Jerusalem, is put to flight.* 16 *The letters of Lysias to the Jews.* 22 *Of the king unto Lysias, and to the Jews.* 34 *Of the Romans to the Jews.*

NOT long after this, Lysias the king's protector and cousin, who also managed the affairs, took sore displeasure for the things that were done.

2 And when he had gathered about fourscore thousand with all the horsemen, he came against the Jews, thinking to make the city a habitation of the ²Gentiles.

3 And to make a gain of the temple, as of the other chapels of the heathen, and to set the high priesthood to sale every year;

4 Not at all considering the power of God, but puffed up with his ten thousands of footmen, and his thousands of horsemen, and his fourscore elephants.

5 So he came to Judea, and drew near to Bethsura, which was a strong town, but distant from Jerusalem about five furlongs; and he laid sore siege unto it.

6 Now when they that ³were with Maccabeus heard that he besieged the holds, they and all the people with lamentation and tears besought the Lord that he would send a good angel to deliver Israel.

7 Then Maccabeus himself first of all took weapons, exhorting the other that they would jeopard themselves together with him to help their brethren: so they went forth together with a willing mind.

8 And as they were at Jerusalem, there appeared before them on horseback one in white clothing, shaking his armour of gold.

9 Then they praised the merciful God all together, and took heart, inasmuch that they were ready not only to fight with men, but with most cruel beasts, and to pierce through walls of iron.

10 Thus they marched forward in their armour, having a helper from heaven; for the Lord was merciful unto them.

11 And giving a charge upon their enemies like lions, they slew eleven thousand *footmen*, and sixteen hundred horsemen, and put all the other to flight.

12 Many of them also being wounded, escaped naked; and Lysias himself fled away shamefully, and so escaped.

13 Who, as he was a man of understanding, casting with himself what loss he had had, and considering that the Hebrews could not be overcome, because the Almighty God helped them, he sent unto them,

14 And persuaded them to agree to all reasonable *conditions*, and *promised* that he would persuade the king that he must needs be a friend unto them.

15 Then Maccabeus consented to all that Lysias desired, being careful of the common good; and whatsoever Maccabeus wrote unto Lysias concerning the Jews, the king granted it.

16 For there were letters written unto the Jews from Lysias to this effect: Lysias unto the people of the Jews *sendeth* greeting:

17 John and Absalom, who were sent from you, delivered me the petition subscribed, and made request for the performance of the contents thereof.

18 Therefore what things soever were meet to be reported to the king, I have declared them, and he hath granted as much as might be.

19 If then ye will keep yourselves loyal to the state, hereafter also will I endeavour to be a means of your good.

20 But of the particulars I have given order both to these, and the others that came from me, to commune with you.

21 Fare ye well. The hundred and eight and fortieth year, the four and twentieth day of the month ⁴Dioscorinthius.

22 Now the king's letter contained these words: King Antiochus unto his brother Lysias, *sendeth* greeting:

23 Since our father is translated unto the gods, our will is, that they that are in our realm live quietly, that every one may attend upon his own affairs.

24 We understand also that the Jews would not consent to our father, for to be brought unto the custom of the Gentiles, but had rather kept their own manner of living: for the which cause they require of us, that we should suffer them to live after their own laws.

25 Wherefore our mind is, that this nation shall be in rest, and we have determined to restore them their temple, that they may live according to the customs of their forefathers.

26 Thou shalt do well therefore to send unto them, and ⁵grant them peace, that when they are certified of our mind, they may be of good comfort, and ever go cheerfully about their own affairs.

27 And the letter of the king unto the nation of the Jews was after this manner: King Antiochus *sendeth* greeting unto the council, and the rest of the Jews:

28 If ye fare well, we have our desire; we are also in good health.

29 Menelaus declared unto us, that your desire was to return home, and to follow your own business:

30 Wherefore they that will depart shall have safe conduct till the thirtieth day of Xanthicus with security.

31 And the Jews shall use their own kinds of meat and laws, as before; and none of them any manner of ways shall be molested for things ignorantly done.

32 I have sent also Menelaus, that he may comfort you.

Before CHRIST about 164.

2 Or, Gre. gians.

3 Or, Maccabeus and his company.

Before CHRIST about 163.

5 Or, April. Or, consuls.

about 164.

1 Or, with a purpose to return.

about 163.

4 Or, Dioscorus.

5 Or, went from place to place with their families and cattle.

6 Or, give them assurance.

7 Dositheus and Sosipater.

33 Fare ye well. In the hundred forty and eighth year, and in the fifteenth day of the month ⁶Xanthicus.

34 The Romans also sent unto them a letter containing these words: Quintus Memmius and Titus Manlius ⁷ambassadors of the Romans, *send* greeting unto the people of the Jews.

35 Whatsoever Lysias the king's cousin hath granted, there-with we also are well pleased.

36 But touching such things as he judged to be referred to the king, after ye have advised thereof, send one forthwith, that we may declare as it is convenient for you: for we are now going to Antioch.

37 Therefore send some with speed, that we may know what is your mind.

38 Farewell. This hundred and eight and fortieth year, the fifteenth day of the month Xanthicus.

CHAP. XII.

1 The king's lieutenants vex the Jews. 3 They of Joppe drown two hundred Jews. 6 Judas is avenged upon them. 11 He maketh peace with the Arabians, and taketh Caspis. 22 Timotheus's armies overthrow.

WHEN these covenants were made, Lysias went unto the king, and the Jews were about their husbandry.

2 But the governors of several places, Timotheus, and Apollonius the son of Genneus, also Hieronymus, and Demophon, and besides them Nicanor the governor of Cyprus, would not suffer them to be quiet, and live in peace.

3 The men of Joppe also did such an ungodly deed: they prayed the Jews that dwelt among them to go with their wives and children into the boats which they had prepared, as though they had meant them no hurt.

4 Who accepted of it according to the common decree of the city, as being desirous to live in peace, and suspecting nothing: but when they were gone forth into the deep, they drowned no less than two hundred of them.

5 When Judas heard of this cruelty done unto his countrymen, he commanded those that were with him to make them ready.

6 And calling upon God the righteous Judge, he came against those murderers of his brethren, and burned the haven by night, and set the boats on fire, and those that fled thither he slew.

7 And when the town was shut up, he went backward, as if he would return to root out all of them of the city of Joppe.

8 But when he heard that the Jamnites were minded to do in like manner unto the Jews that dwelt among them,

9 He came upon the Jamnites also by night, and set fire on the haven and the navy, so that the light of the fire was seen at Jerusalem two hundred and forty furlongs off.

10 Now when they were gone from thence nine furlongs in their journey toward Timotheus, no fewer than five thousand *men on foot* and five hundred horsemen of the Arabians set upon him.

11 Whereupon there was a very sore battle: but Judas's side, by the help of God, gat the victory; so that the Nomades of Arabia, being overcome, besought Judas for peace, promising both to give him cattle, and to pleasure him otherwise.

12 Then Judas, thinking indeed that they would be profitable in many things, granted them peace: whereupon they shook hands, and so they ²departed to their tents.

13 He went also about to make a bridge to a certain strong city, which was fenced about with walls, and inhabited by people of divers countries; and the name of it was Caspis.

14 But they that were within it put such trust in the strength of the walls and provision of victuals, that they behaved themselves rudely toward them that were with Judas, railing and blaspheming, and uttering such words as were not to be spoken.

15 Wherefore Judas with his company, calling upon the great Lord of the world, who without any rams or engines of war did cast down Jericho in the time of Joshua, gave a fierce assault against the walls,

16 And took the city by the will of God, and made unspeakable slaughters, inasmuch that a lake two furlongs broad near adjoining thereunto, being filled full, was seen running with blood.

17 Then departed they from thence seven hundred and fifty furlongs, and came to Characa unto the Jews that are called Tubieni.

18 But as for Timotheus, they found him not in the places: for before he had despatched any thing, he departed from thence, having left a very strong garrison in a certain hold.

19 Howbeit, Dositheus and Sosipater, who were of Maccabeus's captains, went forth, and slew those that Timotheus had left in the fortress, above ten thousand men.

20 And Maccabeus ranged his army by bands, and set them over the bands, and went against Timotheus, who had about

21 But Rhodocus, who was in the Jews' host, disclosed the secrets to the enemies; therefore he was sought out, and when they had gotten him, they put him in prison.

22 The king treated with them in Bethsura the second time, gave his hand, took theirs, departed, fought with Judas, was overcome;

23 Heard that Philip, who was left over the affairs in Antioch, was desperately bent, confounded, entreated the Jews, submitted himself, and sware to all equal conditions, agreed with them, and offered sacrifice, honoured the temple, and dealt kindly with the place,

24 And accepted well of Maccabeus, made him principal governor from Ptolemais unto the Gerrhenians;

25 Came to Ptolemais: the people there were grieved for the covenants; for they stormed, because they would make their covenants void:

26 Lysias went up to the judgment-seat, said as much as could be in defence of the cause, persuaded, pacified, made them well-affected, returned to Antioch. Thus it went touching the king's coming and departing.

CHAP. XIV.

8 Alcimus accuseth Judas. 18 Nicanor maketh peace with Judas. 39 He seeketh to take Razis; who, to escape his hands, killeth himself.

AFTER three years was Judas informed, that Demetrius the son of Seleucus, having entered by the haven of Tripolis with a great power and navy,

2 Had taken the country, and killed Antiochus, and Lysias his protector.

3 Now one Alcimus, who had been high priest, and had defiled himself wilfully in the times of their mingling with the Gentiles, seeing that by no means he could save himself, nor have any more access to the holy altar,

4 Came to king Demetrius in the hundred and one and fiftieth year, presenting unto him a crown of gold, and a palm, and also of the boughs which were used solemnly in the temple: and so that day he held his peace.

5 Howbeit, having gotten opportunity to further his foolish enterprise, and being called into council by Demetrius, and asked how the Jews stood affected, and what they intended, he answered thereunto:

6 Those of the Jews that be called Assideans, whose captain is Judas Maccabeus, nourish war, and are seditious, and will not let the realm be in peace.

7 Therefore I, being deprived of mine ancestors' honour, I mean the high priesthood, am now come hither:

8 First, verily for the unfeigned care I have of things pertaining to the king; and secondly, even for that I intend the good of mine own countrymen: for all our nation is in no small misery through the unadvised dealing of them aforesaid.

9 Wherefore, O king, seeing thou knowest all these things, be careful for the country, and our nation, which is pressed on every side, according to the clemency that thou readily shewest unto all.

10 For as long as Judas liveth, it is not possible that the state should be quiet.

11 This was no sooner spoken of him, but others of the king's friends, being maliciously set against Judas, did more incense Demetrius.

12 And forthwith calling Nicanor, who had been master of the elephants, and making him governor over Judea, he sent him forth,

13 Commanding him to slay Judas, and to scatter them that were with him, and to make Alcimus high priest of the great temple.

14 Then the heathen, that had fled out of Judea from Judas, came to Nicanor by flocks, thinking the harm and calamities of the Jews to be their welfare.

15 Now when the Jews heard of Nicanor's coming, and that the heathen were up against them, they cast earth upon their heads, and made supplication to him that had established his people for ever, and who always helpeth his portion with manifestation of his presence.

16 So at the commandment of the captain they removed straightway from thence, and came near unto them at the town of Dessau.

17 Now Simon, Judas' brother, had joined battle with Nicanor, but was somewhat discomfited through the sudden silence of his enemies.

Before CHRIST about 163.

Before CHRIST about 162.

Or, rebelled

Or, lived together with him.

about 162.

Or, thought to be of the temple.

Or, bound

Or, heard joined to them.

18 Nevertheless Nicanor, hearing of the manliness of them that were with Judas, and the courageousness that they had to fight for their country, durst not try the matter by the sword.

19 Wherefore he sent Posidonias, and Theodotus, and Matathias, to make peace.

20 So when they had taken long advisement thereupon, and the captain had made the multitude acquainted therewith, and it appeared that they were all of one mind, they consented to the covenants,

21 And appointed a day to meet in together by themselves: and when the day came, and stools were set for either of them,

22 Judas placed armed men ready in convenient places, lest some treachery should be suddenly practiced by the enemies: so they made a peaceable conference.

23 Now Nicanor abode in Jerusalem, and did no hurt, but sent away the people that came flocking unto him.

24 And he would not willingly have Judas out of his sight: for he loved the man from his heart.

25 He prayed him also to take a wife, and to beget children: so he married, was quiet, and took part of this life.

26 But Alcimus, perceiving the love that was betwixt them, and considering the covenants that were made, came to Demetrius, and told him that Nicanor was not well affected toward the state; for that he had ordained Judas, a traitor to his realm, to be the king's successor.

27 Then the king being in a rage, and provoked with the accusations of the most wicked man, wrote to Nicanor, signifying that he was much displeased with the covenants, and commanding him that he should send Maccabeus prisoner in all haste unto Antioch.

28 When this came to Nicanor's hearing, he was much confounded in himself, and took it grievously that he should make void the articles which were agreed upon, the man being in no fault.

29 But because there was no dealing against the king, he watched his time to accomplish this thing by policy.

30 Notwithstanding, when Maccabeus saw that Nicanor began to be churlish unto him, and that he entreated him more roughly than he was wont, perceiving that such sour behaviour came not of good, he gathered together not a few of his men, and withdrew himself from Nicanor.

31 But the other, knowing that he was notably prevented by Judas' policy, came into the great and holy temple, and commanded the priests, that were offering their usual sacrifices, to deliver him the man.

32 And when they sware that they could not tell where the man was whom he sought,

33 He stretched out his right hand toward the temple, and made an oath in this manner: If ye will not deliver me Judas as a prisoner, I will lay this temple of God even with the ground, and I will break down the altar, and erect a notable temple unto Bacchus.

34 After these words he departed. Then the priests lifted up their hands toward heaven, and besought him that was ever a defender of their nation, saying in this manner;

35 Thou, O Lord of all things, who hast need of nothing, wast pleased that the temple of thy habitation should be among us:

36 Therefore now, O holy Lord of all holiness, keep this house ever undefiled, which lately was cleansed, and stop every unrighteous mouth.

37 Now was there accused unto Nicanor one Razis, one of the elders of Jerusalem, a lover of his countrymen, and a man of very good report, who for his kindness was called a father of the Jews.

38 For in the former times, when they mingled not themselves with the Gentiles, he had been accused of Judaism, and did boldly jeopard his body and life with all vehemency for the religion of the Jews.

39 So Nicanor, willing to declare the hate that he bare unto the Jews, sent above five hundred men of war to take him:

40 For he thought by taking him to do the Jews much hurt.

41 Now when the multitude would have taken the tower, and violently broken into the outer door, and bade that fire should be brought to burn it, he being ready to be taken on every side fell upon his sword;

42 Choosing rather to die manfully, than to come into the hands of the wicked, to be abused otherwise that be seemed his noble birth:

43 But missing his stroke through haste, the multitude also rushing within the doors, he ran boldly up to the wall, and cast himself down manfully among the thickest of them.

44 But they quickly giving back, and a space being made, he fell down into the midst of the void place.

45 Nevertheless, while there was yet breath within him, being inflamed with anger, he rose up; and though his blood gushed out like spouts of water, and his wounds were grievous, yet he ran through the midst of the throng; and standing upon a steep rock,

46 When as his blood was now quite gone, he plucked out his bowels, and taking them in both his hands, he cast them upon the throng, and calling upon the Lord of life and spirit to restore him those again, he thus died.

CHAP. XV.

5 Nicanor's blasphemy. 8 Judas encourageth his men by his dream.
28 Nicanor is slain.

BUT Nicanor, hearing that Judas and his company were in the strong places about Samaria, resolved without any danger to set upon them on the sabbath-day.

2 Nevertheless the Jews that were compelled to go with him said, O destroy not so cruelly and barbarously, but give honour to that day, which he, that seeth all things, hath honoured with holiness above other days.

3 Then the most ungracious wretch demanded, if there were a Mighty One in heaven, that had commanded the sabbath-day to be kept.

4 And when they said, There is in heaven a living Lord, and mighty, who commanded the seventh day to be kept:

5 Then said the other, And I also am mighty upon earth, and I command to take arms, and to do the king's business. Yet he obtained not to have his wicked will done.

6 So Nicanor in exceeding pride and haughtiness determined to set up a public monument of his victory over Judas and them that were with him.

7 But Maccabeus had ever sure confidence that the Lord would help him:

8 Wherefore he exhorted his people not to fear the coming of the heathen against them, but to remember the help which in former times they had received from heaven, and now to expect the victory and aid, which should come unto them from the Almighty.

9 And so comforting them out of the law and the prophets, and withal putting them in mind of the battles that they won afore, he made them more cheerful.

10 And when he had stirred up their minds, he gave them their charge, shewing them therewithal the falsehood of the heathen, and the breach of oaths.

11 Thus he armed every one of them, not so much with defence of shields and spears, as with comfortable and good words: and besides that, he told them a dream worthy to be believed, as if it had been so indeed, which did not a little rejoice them.

12 And this was his vision: That Onias, who had been high priest, a virtuous and a good man, reverend in conversation, gentle in condition, well spoken also, and exercised from a child in all points of virtue, holding up his hands prayed for the whole body of the Jews.

13 This done, in like manner there appeared a man with gray hairs, and exceeding glorious, who was of a wonderful and excellent majesty.

14 Then Onias answered, saying, This is a lover of the brethren, who prayeth much for the people, and for the holy city, to wit, Jeremias the prophet of God.

15 Whereupon Jeremias holding forth his right hand, gave to Judas a sword of gold, and in giving it, spake thus,

16 Take this holy sword, a gift from God, with the which thou shalt wound the adversaries.

17 Thus being well comforted by the words of Judas, which were very good, and able to stir them up to valour, and to encourage the hearts of the young men, they determined not to pitch camp, but courageously to set upon them, and manfully

Before CHRIST about 161.

Before CHRIST about 161. to try the matter by conflict, because the city and the sanctuary and the temple were in danger.

18 For the care that they took for their wives, and their children, their brethren, and kinsfolk, was in least account with them: but the greatest and principal fear was for the holy temple.

19 Also they that were in the city took not the least care, being troubled for the conflict abroad.

20 And now, when as all looked what should be the trial, and the enemies was already come near, and the army was set in array, and the beasts conveniently placed, and the horsemen set in wings,

21 Maccabeus seeing the coming of the multitude, and the divers preparations of armour, and the fierceness of the beasts, stretched out his hands toward heaven, and called upon the Lord that worketh wonders, knowing that victory cometh not by arms, but even as it seemeth good to him, he giveth it to such as are worthy:

22 Therefore in his prayer he said after this manner: O Lord, thou didst send thine Angel in the time of Ezekias king of Judea, and didst slay in the host of Senacherib a hundred four-score and five thousand:

23 Wherefor now also, O Lord of heaven, send a good angel before us for a fear and dread unto them;

24 And through the might of thine arm let those be stricken with terror, that come against thy holy people to blaspheme. And he ended thus.

25 Then Nicanor and they that were with him came forward with trumpets and songs.

26 But Judas and his company encountered the enemies with invocation and prayer.

27 So that fighting with their hands, and praying unto God with their hearts, they slew no less than thirty and five thousand men: for through the appearance of God they were greatly cheered.

28 Now when the battle was done, returning again with joy, they knew that Nicanor lay dead in his harness.

29 Then they made a great shout and a noise, praising the Almighty in their own language.

30 And Judas, who was ever the chief defender of the citizens both in body and mind, and who continued his love toward his countrymen all his life, commanded to strike off Nicanor's head, and his hand with his shoulder, and bring them to Jerusalem.

31 So when he was there, and had called them of his nation together, and set the priests before the altar, he sent for them that were of the tower,

32 And shewed them vile Nicanor's head, and the hand of that blasphemer, which with proud brags he had stretched out against the holy temple of the Almighty.

33 And when he had cut out the tongue of that ungodly Nicanor, he commanded that they should give it by pieces unto the fowls, and hang up the reward of his madness before the temple.

34 So every man praised toward the heaven the glorious Lord, saying, Blessed be he that hath kept his own place undefiled.

35 He hanged also Nicanor's head upon the tower, an evident and manifest sign unto all of the help of the Lord.

36 And they ordained all with a common decree in no case to let that day pass without solemnity, but to celebrate the thirteenth day of the twelfth month, which in the Syrian tongue is called Adar, the day before Mardocheus' day.

37 Thus went it with Nicanor: and from that time forth the Hebrews had the city in their power. And here will I make an end.

38 And if I have done well, and as is fitting the story, it is that which I desired: but if slenderly and meanly, it is that which I could attain unto.

39 For as it is hurtful to drink wine or water alone; and as wine mingled with water is pleasant, and delighteth the taste, even so speech finely framed delighteth the ears of them that read the story. And here shall be an end.

THE PSALMS OF DAVID IN METRE:

WITH NOTES,

EXHIBITING THE CONNECTION, EXPLAINING THE SENSE, AND FOR DIRECTING AND ANIMATING
DEVOTION.

It is well known, that ever since the Reformation from Popery, Psalmody has constituted an important department of public worship in the Scottish Church. But the time spent, and the care exercised, by our pious progenitors, in a progressive series of critical investigations for bringing the present metrical and paraphrastic copy of the Psalms of David to express, as near as possible, the sense of the original text, is not so generally known. A brief sketch of the means used, and the progress made in this good work, is therefore here subjoined.—During the arduous struggle that preceded the Reformation from Popery, a metrical version of the Psalms was begun; and before the martyrdom of George Wishart, was in a considerable state of forwardness, but, according to Dr. M'Crie, never completed. This work has generally been ascribed to John and Robert Wedderburn, natives of Dundee. The version begun by Sternhold and Hopkins, and afterwards finished by Whittingham, Norton, and others, was accounted preferable, and therefore admitted and used in the church, till the present improved version came to be adopted by the Commission of the General Assembly in the year 1649.—Sternhold's edition had been printed in England but never in Scotland, till about 1562, when it was printed in Edinburgh; and by an ordinance of the General Assembly, every minister, and individual who could read, were commanded to have a copy of this Edinburgh edition; and, furthermore, that every person of substance should possess a Bible and Psalm-Book, for the better instruction of themselves and families, under the penalty of ten pounds. Attempts were afterwards made, by several individuals, to produce a better versification of the Psalms; amongst whom James VI. began, and proceeded to Psalm xxxi.; but the royal production not meeting with the public approbation, it was left for the Earl of Stirling to finish the work, which was printed in 1629. About ten years after this, Sir William More, of Rowallan, having composed a version of the whole Psalms, had them published in 1638 or 9. Another version, prepared by Francis Rous, an Englishman, also made its appearance next year. Both these versifications were considered good; and that of Francis Rous was sent, by an order of the English House of Commons, to the Assembly of Divines, who met at Westminster in 1643, to be by them revised, with a view of being introduced into the Psalmody of the church. The Assembly appointed a committee of their number, with instructions to strip Rous' version of all its extraneous matter, and proceed with their improvements with all convenient despatch. Having finished their labours, the corrected copy was sent down to the General Assembly at Edinburgh for their further correction and improvement; and after many alterations made and admitted, it was returned to England, where Rous' Psalms, as amended, was approved by the English Parliament in 1645.—The Church of Scotland was, nevertheless, of opinion, that the copy was still susceptible of further improvement. An act was therefore passed in the Assembly for another revisal, with a recommendation also for translating the other Scripture songs into metre.—That they might shorten the work, by dividing the labour, the Assembly appointed Mr. John Adamson to examine the first forty Psalms, Mr. Thomas Crawford the second forty, Mr. John Row the third forty, and Mr. John Nevey the last thirty Psalms.—By their instructions they were not only to mark what required amendment, but they were to endeavour, as far as they could, to furnish the necessary amendments. To assist them in their labours, the use of the paraphrases of Rowallan, Zachary Boyd, or any other on the same subject, but more particularly the paraphrase used till then in the Scottish Church, were recommended. They were likewise to take advantage of such animadversions as might be sent them from the Presbyteries, who, for that purpose, were desired to lose no time in forwarding their observations, that thereby they might be ready

to report the progress of their labours to the Commission of the Assembly by their next meeting; which Commission, after having revised the same, should transmit copies thereof to the Provincial Assemblies, who again should forward the same to the various Presbyteries under their several inspections, that, by their further consideration, the subject might be fully prepared for the next Assembly.—This business had been gone through with so much alacrity and despatch, that the Assembly found themselves warranted to commit the management of the whole concern to their Commission, to meet in the following November, who finally settled this laborious business; as appears by the following act of reference, emitted by the Assembly, August, 1649, and the ultimate decision of their Commission, dated the 23d of November the same year, viz.—‘The General Assembly having taken some view of the new Paraphrase of the Psalms in metre, with the corrections and animadversions thereupon, sent from several persons and Presbyteries, and finding they cannot overtake the review and examination of the whole in this Assembly, therefore, now, after so much time and so great pains about the correcting and examining thereof, from time to time, some years bygone, that the work may come to some conclusion, they do ordain the brethren appointed for perusing the same during the meeting of this Assembly, viz. Messrs. James Hamilton, John Smith, Hugh McKail, Robert Trail, George Hutchison, and Robert Laurie, after the dissolving of this Assembly, to go on in that work carefully, and to report their travels to the Commission of the General Assembly for public affairs, at the meeting at Edinburgh in November; and the said Commission, after perusal and re-examination thereof, is hereby authorised with full power to conclude and establish the Paraphrase, and to publish and emit the same for public use.’ By this reference the business was entirely left in the hands of the Commission; and on the 23d of November they issued this interesting cause, in the following decision: ‘The Commission of the General Assembly having with great diligence considered the Paraphrase of the Psalms in metre, sent from the Assembly of Divines in England, by our Commissioners while they were there, as it was corrected by former General Assemblies, and by Committees from them, and now, at last, by the Brethren deputed by the last Assembly for that purpose; and having exactly examined the same, do approve the said Paraphrase as it is now compiled; and therefore, by the power given them by the said Assembly, do appoint it to be printed and published for public use; hereby authorising the same to be the only Paraphrase of the Psalms to be sung in the Kirk of Scotland, discharging the old Paraphrase, and any other than this new Paraphrase, to be made use of in any congregation or family, after the first day of May in the year 1650; and for uniformity in this part of the worship of God, do seriously recommend to Presbyteries to cause make intimation of this Act, and take special care that the same be timeously put into execution, and duly observed.—A. KER.’

This metrical version has long been esteemed for the simplicity of its diction, and its universal accordance with the original. It was held in great repute by the English Nonconformists, many of whom, desirous of having it introduced into their places of worship, had an edition published for that purpose in 1673, and warmly recommended in a preface, written by Dr. Owen, and subscribed by twenty-five other divines of the first eminence in the church. Perhaps it might still gain by a comparison with any version to be found in the Protestant Church; but compared with the poetical refinement of our times, the versification, in many instances, is obviously harsh and inharmonious; and even its diction, originally composed in the best style of the period, owing to the astonishing improvement made in the English language, evidently requires considerable improvement.

PSALMS I.—V.

PSALM I.

Perhaps this Psalm was added by Ezra, or whoever else was the collector of the others into one book. We have represented to us in it, (1) The character of the godly: *how holy they are—abstaining from every temptation to, or appearance of evil; and with pleasure meditating on, and endeavouring to fulfil the whole law of God, ver. 1, 2; and how happy, planted in the nearest fellowship with Jesus, the River of life: they prosper in their lawful attempts; they seek to improve their grace or profession; and they shall stand with approbation at the judgment-seat of God, ver. 3.* (2) The sinfulness and misery of the wicked: how different from, and contrary to, the godly, in their inclination, companions, exercises, and ends! How light and unsubstantial as chaff, and ready to be hurled by the consequences of evil, into the depths of ruin, by their own sins and refusal to obey God! ver. 4, 5. (3) The great reason of the happiness of saints, and of the misery of sinners. The Lord loveth the righteous, and observes and approves their inclinations and behaviour; but as righteous he brings their own reward upon the wicked, ver. 6. ¶ While I sing these important lines, let my soul lift up her eyes to that great pattern of perfection, JESUS, the man of God's right hand, who was holy, harmless, undefiled, and separate from sinners; and who fulfilled all righteousness, magnified the law, and made it honourable for men,—for me. United to his person, clothed with his righteousness, and all inflamed and animated with his redeeming love, shed abroad in my heart, let me examine myself as in his sight; let me walk in him as my Way, and follow him as my Pattern and Guide; let me, with solemn awe, look to, and prepare for, his last, his eternal judgment!

- T**HAT man hath perfect blessedness
who walketh not astray
In counsel of ungodly men,
nor stands in sinners' way,
Nor sitteth in the scorner's chair:
2 But placeth his delight
Upon God's law, and meditates
on his law day and night.
- 3 He shall be like a tree that grows
near planted by a river,
Which in his season yields his fruit,
and his leaf fadeth never:
And all he doth shall prosper well.
- 4 The wicked are not so;
But like they are unto the chaff,
which wind drives to and fro.
- 5 In judgment therefore shall not stand
such as ungodly are;
Nor in th' assembly of the just
shall wicked men appear.
- 6 For why? the way of godly men
unto the Lord is known:
Whereas the way of wicked men
shall quite be overthrowed.

PSALM II.

Perhaps this Psalm relates partly to David's instalment on his throne, and the victories over his enemies which attended it. Compare Ps. xviii.; 2 Sam. iii. v. viii. x. xviii. xx. But the whole of it respects Jesus our Redeemer. Behold (1) The violent and harmonious, but unsuccessful, opposition which Jews and Gentiles, of all ranks, make to the person and redemption-work of the great God my Saviour! Behold what ruin and woe they draw upon themselves by their attempts! ver. 1-5. 9. (2) Behold how, notwithstanding all their raging malice and furious opposition, JEHOVAH installs our Redeemer King in his church, and infallibly fixeth him on his throne; avows him his only begotten Son, and gives unto him the Gentiles for his people! ver. 6-8. (3) Behold Jehovah's demand of serious consideration and fear of, joy in, trust, obedience, and love to, his exalted Son, ver. 9-12. ¶ While I sing, let me remark the horrid nature of sin; let me, with broken heart, bewail my neglect of, and opposition to, Jesus Christ. Let me, with wonder, bless his name, that I have not already perished in mine iniquity. Let me with earnestness accept that once dying Redeemer as my Saviour, my Sovereign, my Proprietor, my God, and my ALL. Let me learn to know him, rejoice in him, and, with holy awe, commit my whole salvation, and the salvation of my country, nay, of all the ends of the earth, to him.

- W**HY rage the heathen? and vain things
why do the people mind?
- 2 Kings of the earth do set themselves,
and princes are combin'd,
To plot against the Lord, and his
Anointed, saying thus,
- 3 Let us asunder break their bands,
and cast their cords from us.

- 4 He that in heaven sits shall laugh;
the Lord shall scorn them all.
- 5 Then shall he speak to them in wrath,
in rage he vex them shall.
- 6 Yet notwithstanding I have him
to be my King appointed;
And over Zion, my holy hill,
I have him King anointed.
- 7 The sure decree I will declare;
the Lord hath said to me,
Thou art mine only Son; this day
I have begotten thee.
- 8 Ask of me, and for heritage
the heathen I'll make thine;
And, for possession, I to thee
will give earth's utmost line.
- 9 Thou shalt, as with a weighty rod
of iron, break them all;
And, as a potter's sherd, thou shalt
them dash in pieces small.
- 10 Now therefore, kings, be wise; be taught,
ye judges of the earth:
- 11 Serve God in fear, and see that ye
join trembling with your wirth.
- 12 Kiss ye the Son, lest in his ire
ye perish from the way,
If once his wrath begin to burn:
bless'd all that on him stay.

PSALM III.

A Psalm of David when he fled from Absalom his son.

Having beheld the royal dignity of my Redeemer, let me here behold the joy, the peace, the safety of the redeemed amidst their distresses innumerable. Here David, driven from his holy capital and high throne by his rebellious son Absalom, (1) Complains to his God of the number and malice of his enemies, ver. 1, 2. (2) He encourageth himself in his God, as the source and subject-matter of his safety, joy, and honour, ver. 3. (3) He recolects how, on former occasions, his troubles had driven him to his prayers; how he had always found God ready to hear and grant his requests; how safe and easy he had lived under his protection; and how effectually he had broken the power and restrained the malice of his enemies, ver. 4, 5, 7. (4) Triumphant trusting in God, as the salvation and blessing of his people, he silenceth all his fears, and pours forth his prayers for new protection and deliverance, ver. 6, 8. ¶ Think, my soul, of Jesus, who, when bulls of Bashan compassed him about, trusted in God that he would deliver him. In all my distress, let me pour out my heart before him, believing in him, as God, even my God. Let me always rejoice in the great God my Saviour. Let me trust in him at all times, that as he hath delivered, and doth deliver, so he will deliver me.

- O** LORD, how are my foes increas'd?
against me many rise.
- 2 Many say of my soul. For him
in God no succour lies.
- 3 Yet thou my shield and glory art,
th' uplifter of mine head.
- 4 I cry'd, and, from his holy hill,
the Lord me answer made.
- 5 I laid me down and slept, I wak'd,
for God sustained me.
- 6 I will not fear though thousands ten
set round against me be.
- 7 Arise, O Lord; save me, my God;
for thou my foes hast stroke
All on the cheek-bone, and the teeth
of wicked men hast broke.
- 8 Salvation doth appertain
unto the Lord alone:
Thy blessing, Lord, for evermore
thy people is upon.

PSALM IV.

To the chief Musician on Negithoth. A Psalm of David.

This psalm was perhaps composed on the same occasion as the former, when David fled from Absalom his son. Here (1) David, encouraged by former experience, casts his burden on the Lord, and supplicates a merciful deliverance, ver. 1. (2) Addressing himself to men, particularly to his persecutors, he reproves their contempt of God and religion, their delight in, and practice of, vanity, fraud, and falsehood; he represents the happiness of the saints in having God their protector, and ready to hear their requests; he recommends a holy filial awe of God, a careful

abstinence from sin, a composed trial of, and converse with, their own heart; together with a devoting of themselves, and their conduct and substance, to the Lord, ver. 2-5. (3) To encourage them to the study of practical religion, he remarks what superlative satisfaction and rest himself had found in familiar fellowship with God, and in a believing dependence on him, ver. 6-8. ¶ While I sing, let me have faith in God, as my own God in Christ. Let me abhor that levity of mind, that deceitfulness and earthly-mindedness proper to the ungodly, and every remain thereof. Let my soul pant for JEHOVAH, and prefer him to everything else. Let me, by faith, lay myself down in his arms, his bosom, as all my salvation and comfort.

- G**IVE ear unto me when I call,
God of my righteousness;
Have mercy, hear my pray'r; thou hast
enlarg'd me in distress.
- 2 O ye the sons of men! how long
will ye love vanities?
How long my glory turn to shame,
and will ye follow lies?
- 3 But know, that for himself the Lord
the godly man doth chuse:
The Lord, when I on him do call,
to hear will not refuse.
- 4 Fear, and sin not; talk with your heart
on bed, and silent be.
- 5 Off'rings present of righteousness,
and in the Lord trust ye.
- 6 O who will show us any good?
is that which many say:
But of thy countenance the light,
Lord, lift on us alway.
- 7 Upon my heart, bestow'd by thee,
more gladness I have found
Than they, ev'n then, when corn and wine
did most with them abound.
- 8 I will both lay me down in peace,
and quiet sleep will take;
Because thou only me to dwell
in safety, Lord, dost make.

PSALM V.

To the chief Musician on Nehiloth. A Psalm of David.

Here (1) The man according to God's heart, in the assured faith of God's hearing his prayers, and hating his sins, fixeth a daily, an early, an earnest, a steady, a grace-founded correspondence with God, in his ordinances of meditation, prayer, praise, &c., ver. 1-7. (2) Behold him humbly requesting God's special direction in duties which his enemies had rendered difficult to perform; supplicating and predicting the ruin of his implacable foes; and in the assured faith of obtaining it, imploring comfort and prosperity in his fellow saints, ver. 8-12. ¶ While I sing, let my heart and flesh cry out and my soul pant and wait for the Lord. In the firm faith of infinite mercy to forgive all my crimes, and wash out all my sinful stains, let me blush at, and detest my own abominations. Let me cultivate the closest familiarity with the Lord my God. Let my prayers correspond with his promises, and with the particular conditions of myself or others.

- G**IVE ear unto my words, O Lord,
my meditation weigh.
- 2 Hear my loud cry, my King, my God;
for I to thee will pray.
- 3 Lord, thou shalt early hear my voice:
I early will direct
My pray'r to thee; and, looking up,
an answer will expect.
- 4 For thou art not a God that doth
in wickedness delight;
Neither shall evil dwell with thee,
nor fools stand in thy sight.
- 5 All that ill-doers are thou hat'st;
cutt'st off that liars be:
The bloody and deceitful man
abhorred is by thee.
- 6 But I into thy house will come
in thine abundant grace;
And I will worship in thy fear
toward thy holy place.
- 7 Because of those mine enemies,
Lord, in thy righteousness
Do thou me lead; do thou thy way
make straight before my face.

PSALMS VI.—IX.

- 9 For in their mouth there is no truth,
their inward part is ill;
Their throat's an open sepulchre,
their tongue doth flatter still.
- 10 O God, destroy them; let them be
by their own counsel quell'd:
Them for their many sins cast out,
for they 'gainst thee rebell'd.
- 11 But let all joy that trust in thee,
and still make shouting noise;
For them thou sav'st: let all that love
thy name in thee rejoice.
- 12 For, Lord, unto the righteous man
thou wilt thy blessing yield:
With favour thou wilt compass him
about, as with a shield.

PSALM VI.

To the chief Musician on Neginoth, upon Sheminith, A Psalm of David.

Observe here (1) David, a great saint, under grievous and manifold troubles: sickness of body, conscience-felt charges of guilt, vexation of mind, attended with desertion from God, and contemptuous insults from his enemies. ver. 2, 3, 5-7. (2) His supplications, with strong cries and tears, to God for mitigation of trouble, support under it, and deliverance from it, ver. 1-4, 6. (3) His triumphant separation of himself from the wicked, in the full assurance of faith that God had heard, and would graciously grant his requests, and would either convert or destroy his opposers, ver. 8-10. ¶ In all my afflictions, let me believe that Jesus was afflicted for me. Let me call my sin to remembrance, spread my case before him, fill my mouth with arguments, implore his abundant, free, and sovereign mercy, as my sole and all-comprehensive relief. Nor let me ever expect a comfortable answer to my prayers, while I cultivate an intimacy with profane and wicked men.

- L**ORD, in thy wrath rebuke me not;
Nor in thy hot rage chasten me.
- 2 Lord, pity me, for I am weak:
Heal me, for my bones vexed be.
- 3 My soul is also vexed sore;
But, Lord, how long stay wilt thou make?
- 4 Return, O Lord, my soul set free;
O save me, for thy mercies' sake.
- 5 Because those that deceased are
Of thee shall no remembrance have;
And who is he that will to thee
Give praises lying in the grave?
- 6 I with my groaning weary am,
I also all the night my bed
Have caused for to swim; and I
With tears my couch have watered.
- 7 Mine eye, consum'd with grief, grows old,
Because of all mine enemies.
- 8 Hence from me, wicked workers all;
For God hath heard my weeping cries.
- 9 God hath my supplication heard,
My pray'r received graciously.
- 10 Sham'd and sore vex'd be all my foes,
Sham'd and back turned suddenly.

Another of the same.

- I**N thy great indignation,
O Lord, rebuke me not;
Nor on me lay thy chast'ning hand,
in thy displeasure hot.
- 2 Lord, I am weak, therefore on me
have mercy, and me spare:
Heal me, O Lord, because thou know'st
my bones much vexed are.
- 3 My soul is vexed sore: but, Lord,
how long stay wilt thou make?
- 4 Return, Lord, free my soul; and save
me, for thy mercies' sake.
- 5 Because of thee in death there shall
no more remembrance be:
Of those that in the grave do lie,
who shall give thanks to thee?
- 6 I with my groaning weary am,
and all the night my bed
I caused for to swim; with tears
my couch I watered.

- 7 By reason of my vexing grief
Mine eye consumed is;
It waxeth old, because of all
that be mine enemies.
- 8 But now, depart from me all ye
that work iniquity:
For why? the Lord hath heard my voice,
when I did mourn and cry.
- 9 Unto my supplication
the Lord did hearing give:
When I to him my prayer make,
the Lord will it receive.
- 10 Let all be sham'd and troubled sore,
that en'mies are to me;
Let them turn back, and suddenly
ashamed let them be.

PSALM VII.

Shiggaion of David, which he sung unto the Lord, concerning the words of Cush the Benjamite.

Here, accused of traitorous conspiracy against his sovereign, by King Saul, or by Cush, one of his courtiers, David (1) Appeals to God concerning his innocency of that crime, ver. 1-5. (2) He supplicates that God, as Governor of the world and King of Israel, would protect him from danger, plead his cause, and give judgment for him, ver. 1, 2, 6-9. (3) In the exercise of faith, he depends on God to protect and deliver him, and to avenge the injuries he had sustained upon his implacable adversaries, ver. 10-16. (4) He resolves to ascribe the glory of all his deliverances to God alone, ver. 17. ¶ While I sing, let me contemplate the spotless innocency, the finished righteousness of my Redeemer, together with the injurious usage he received from his brethren of mankind: and the fearful ruin which hath befallen or awaits his incorrigible foes. Let me carefully approve myself in his sight, who searcheth my heart and trieth my reins, and who must quickly be my final judge. Let me implore the righteousness of Heaven against my spiritual enemies. And not unto me, not unto me, but to his name be the glory and praise of all my protection and deliverance.

- O** LORD my God, in thee do I
my confidence repose:
Save and deliver me from all
my persecuting foes;
- 2 Lest that the enemy my soul
should, like a lion, tear,
In pieces rending it, while there
is no deliverer.
- 3 O Lord my God, if it be so
that I committed this;
If it be so that in my hands
iniquity there is:
- 4 If I rewarded ill to him
that was at peace with me;
(Yea, ev'n the man that without cause
my foe was I did free;)
- 5 Then let the foe pursue and take
my soul, and my life thrust
Down to the earth, and let him lay
mine honour in the dust.
- 6 Rise in thy wrath, Lord, raise thyself,
for my foes raging be;
And, to the judgment which thou hast
commanded, wake for me.
- 7 So shall th' assembly of thy folk
about encompass thee:
Thou, therefore, for their sakes, return
unto thy place on high.
- 8 The Lord he shall the people judge;
my judge, JEHOVAH, be,
After my righteousness, and mine
integrity in me.
- 9 O let the wicked's malice end;
but establish steadfastly
The righteous: for the righteous God
the hearts and reins doth try.
- 10 In God, who saves th' upright in heart,
is my defence and stay.
- 11 God just men judgeth, God is wroth
with ill men ev'ry day.
- 12 If he do not return again,
then he his sword will whet;

- His bow he hath already bent,
and hath it ready set:
- 13 He also hath for him prepar'd
the instruments of death;
Against the persecutors he
his shafts ordained hath.
- 14 Behold, he with iniquity
doth travail, as in birth;
A mischief he conceived hath,
and falsehood shall bring forth.
- 15 He made a pit, and digg'd it deep,
another there to take;
But he is fall'n into the ditch
which he himself did make.
- 16 Upon his own head his mischief
shall be returned home;
His violent dealing also down
on his own pate shall come.
- 17 According to his righteousness
the Lord I'll magnify;
And will sing praise unto the name
of God that is most high.

PSALM VIII.

To the chief Musician upon Gittith, A Psalm of David.

This Psalm contains a pleasant, but solemn meditation upon the glory, the greatness, and the grace of God. Let me here observe (1) How illustrious and wide-spread are his glory and renown, ver. 1, 3, 9. (2) By how weak and insignificant instruments he manifests and spreads his superlative fame, ver. 2. (3) Behold his marvellous condescension and bounty to mankind, but chiefly to the Man Christ, in uniting his human nature to his Divine person, and in giving him all power in heaven and earth, for the benefit of faithful people, ver. 4-8. ¶ May this Jesus, this Name of God in him, be the enthroned inhabitant, the everlasting wonder, and the superlative darling, of my heart. Let me, with the babes of Jerusalem, Mat. xxi., pour forth my HOSANNAS to him that cometh in the name of the Lord to save me.—HOSANNAS in the highest. Let all the works of nature lead and excite me to admire their Creator's kindness towards men,—towards sinful and insignificant men.

- H**OW excellent in all the earth,
Lord, our Lord, is thy name!
Who hast thy glory far advanc'd
above the starry frame.
- 2 From infants' and from sucklings' mouth
thou diddest strength ordain,
For thy foes' cause, that so thou might'st
th' avenging foe restrain.
- 3 When I look up unto the heav'ns,
which thine own fingers fram'd,
Unto the moon, and to the stars,
which were by thee ordain'd;
- 4 Then say I, What is man, that he
remember'd is by thee?
Or what the son of man, that thou
so kind to him should'st be?
- 5 For thou a little lower hast
him than the angels made;
With glory and with dignity
thou crowned hast his head.
- 6 Of thy hands' works thou mad'st him lord,
all under's feet didst lay;
- 7 All sheep and oxen; yea, and beasts
that in the field do stray;
- 8 Fowls of the air, fish of the sea,
all that pass through the same.
- 9 How excellent in all the earth,
Lord, our Lord, is thy name!

PSALM IX.

To the chief Musician upon Muth-labben, A Psalm of David.

This Psalm was perhaps composed on the occasion of his son Absalom's death, 2 Sam. xviii., or on the occasion of the death of Goliath, the champion and duellist of Gath, 1 Sam. xvii. We have in it, (1) David's hearty thanksgivings to God for his pleading of his cause against his and his country's enemies, and for giving him a complete victory over them, ver. 1-6, and his excitement of others to join with him therein, ver. 11, 12. (2) His triumph in God as the righteous Judge of the world, protector of his people, and the destroyer of his implacable enemies, ver. 7-10, 15-18. (3) His requests for further grounds of praising God as his own deliverer; and the confounder of his enemies,

PSALMS X.—XII.

ver. 13, 14, 19, 20. ¶ While I sing these subjects, let me chiefly consider the blessings of redemption, the victories of my Redeemer over sin, death, and hell; and believe that I, through him, shall be more than a conqueror. Let the ruin of transgressors effectually admonish me to stand in awe of God, and at the farthest distance from sin.

- L**ORD, thee I'll praise with all my heart,
thy wonders all proclaim.
2 In thee, most High, I'll greatly joy,
and sing unto thy name.
3 When back my foes were turn'd, they fell,
and perish'd at thy sight:
4 For thou maintain'dst my right and cause;
on throne sat'st judging right.
5 The heathen thou rebuked hast,
the wicked overthrown;
Thou hast put out their names, that they
may never more be known.
6 O enemy! now destructions have
an end perpetual:
Thou cities raz'd, perish'd with them
is their memorial.
7 God shall endure for aye; he doth
for judgment set his throne;
8 In righteousness to judge the world,
justice to give each one.
9 God also will a refuge be
for those that are oppress'd;
A refuge will he be in times
of trouble to distress'd.
10 And they that know thy name, in thee
their confidence will place:
For thou hast not forsaken them
that truly seek thy face.
11 O sing ye praises to the Lord
that dwells in Sion hill;
And all the nations among
his deeds record ye still.
12 When he inquireth after blood,
he then rememb'reth them:
The humble folk he not forgets
that call upon his name.
13 Lord, pity me; behold the grief
which I from foes sustain;
Ev'n thou, who from the gates of death
dost raise me up again:
14 That I, in Sion's daughters' gates,
may all thy praise advance;
And that I may rejoice always
in thy deliverance.
15 The heathen are sunk in the pit
which they themselves prepar'd;
And in the net which they have hid
their own feet fast are snar'd.
16 The Lord is by the judgment known
which he himself hath wrought:
The sinners' hauds do make the snares
wherewith themselves are caught.
17 They who are wicked into hell
each one shall turned be;
And all the nations that forget
to seek the Lord most high.
18 For they that needy are shall not
forgotten be alway;
The expectation of the poor
shall not be lost for aye.
19 Arise, Lord, let not man prevail;
judge heathen in thy sight:
20 That they may know themselves but men,
the nations, Lord, affright.

PSALM X.

In this Psalm of lamentation and woe we have (1) David's mournful complaints of God's withdrawal of his gracious and comfortable presence, ver. 1. (2) His mournful and shocking representation of the wicked men who persecuted him during God's absence. They proudly gloried in themselves: they counteracted the laws, and contemned the judgments of God; they contradicted and defied their opposers, they were malicious, treacherous, crafty, hypocritical, and atheistical persecutors, ver. 2-11. (3) His earnest supplications for relief to

the people of God, attended with the firm faith of obtaining it, ver. 12-18. ¶ While I sing these, ponder, O my soul, what a privilege it is to enjoy familiar fellowship with God; what abominations lie hid in an evil heart of unbelief; what a mercy that the Lord hath withheld me from that outrage in wickedness, of which my corrupt nature is capable! Let all my views of sins and of judgments cause me to flee to Jesus for relief. If he prepare my heart to pray, he will surely grant my requests.

- W**HEREFORE is it that thou, O Lord,
dost stand from us afar?
And wherefore hidest thou thyself
when times so troublous are?
2 The wicked in his loftiness
doth persecute the poor:
In these devices they have fram'd
let them be taken sure.
3 The wicked of his heart's desire
doth talk with boasting great;
He blesteth him that's covetous,
whom yet the Lord doth hate
4 The wicked, through his pride of face,
on God he doth not call;
And in the counsels of his heart
The Lord is not at all.
5 His ways they always grievous are;
thy judgments from his sight
Removed are: at all his foes
he puffeth with despight.
6 Within his heart he thus hath said,
I shall not moved be;
And no adversity at all
shall ever come to me.
7 His mouth with cursing, fraud, deceit,
is fill'd abundantly;
And underneath his tongue there is
mischief and vanity.
8 He closely sits in villages;
he slays the innocent:
Against the poor that pass him by
his cruel eyes are bent.
9 He, lion-like, lurks in his den;
he waits the poor to take;
And when he draws him in his net,
his prey he doth him make.
10 Himself he humbleth very low,
he croucheth down withal,
That so a multitude of poor
may by his strong ones fall.
11 He thus hath said within his heart,
the Lord hath quite forgot;
He hides his countenance, and he
for ever sees it not.
12 O Lord, do thou arise; O God,
lift up thine hand on high:
Put not the meek afflicted ones
out of thy memory.
13 Why is it that the wicked man
thus doth the Lord despise?
Because that God will it require
he in his heart denies.
14 Thou hast it seen; for their mischief
and spite thou wilt repay:
The poor commits himself to thee;
thou art the orphan's stay.
15 The arm break of the wicked man,
and of the evil one;
Do thou seek out his wickedness,
until thou findest none.
16 The Lord is king through ages all,
ev'n to eternity;
The heathen people from his land
are perish'd utterly.
17 O Lord, of those that humble are
thou the desire didst hear;
Thou wilt prepare their heart, and thou
to hear wilt bend thine ear;
18 To judge the fatherless, and those
that are oppress'd sore;
That man, that is but sprung of earth,
may them oppress no more.

PSALM XI.

To the chief Musician, A Psalm of David.

Behold here (1) David, tempted by his timorous friends to escape to some mountain, and hide himself from the fury of Saul, or of Absalom, as if that were his only safe course, now, when his enemies were exerting themselves to the uttermost, and all things were in disorder and confusion, ver. 1-3. (2) David baffling the temptation by a resolute profession of his trust in God, as the observer of all men; as the holy and righteous punisher of the wicked and friend of the godly, ver. 1, 4-7. ¶ Let no temptation decoy me from my duty. Let no danger deter me from it. While JEHOVAH, my reconciled God and Father, manageth and judgeth the world, my safest course is to commit myself to him in well-doing. Let the just reward of God upon sinners deter my heart from sinning, and his kindness to his people encourage me to holiness in all manner of conversation.

- I**N the Lord do put my trust;
how is it then that ye
Say to my soul, Flee, as a bird,
unto your mountain high?
2 For, lo, the wicked bend their bow,
their shafts on string they fit,
That those who upright are in heart
they privily may hit.
3 If the foundations be destroy'd,
what hath the righteous done?
4 God in his holy temple is,
in heaven is his throne:
His eyes do see, his eyelids try
men's sons. The just he proves:
But his soul hates the wicked man,
and him that violence loves.
5 Snakes, fire and brimstone, furious storms,
on sinners he shall rain:
This, as the portion of their cup,
doth unto them pertain
6 Because the Lord most righteous doth
in righteousness delight;
And with a pleasant countenance
beholdeth the upright.

PSALM XII.

To the chief Musician upon Sheminith, A Psalm of David.

In this Psalm, which was probably penned during the reign of Saul, observe (1) The times rendered extremely bad by the almost universal death of the godly, the general decay of piety and honesty, the common prevalence of dissimulation and flattery; and by the proud and daring contempt of God, and oppression of the poor; and by the protection and encouragement of wickedness, by those that bare rule in church or state, ver. 1-4, 8. (2) Enough in God to balance the evils of the worst of times. He is ready to help. He will in due time reckon with the wicked, and restrain their insolence. He will seasonably and effectually relieve his oppressed people. His words are pure, firm, and faithful; and he will always secure believers' for himself, ver. 1, 5-7. ¶ In evil times, do thou, my soul, live on thy God. Walk humbly with thy God. Hope continually in thy God, and rejoice in his new-covenant promises to men—to ME.

- H**ELP, Lord, because the godly man
doth daily fade away,
And from among the sons of men
the faithful do decay.
2 Unto his neighbour ev'ry one
doth utter vanity:
They with a double heart do speak,
and lips of flattery.
3 God shall cut off all flatt'ring lips,
tongues that speak proudly thus,
4 We'll with our tongue prevail, our lips
are ours: who's lord o'er us?
5 For poor oppress'd, and for the sighs
of needy, rise will I,
Saith God, and him in safety set
from such as him defy.
6 The words of God are words most pure;
they be like silver try'd
In earthen furnace, seven times
that hath been purify'd.
7 Lord, thou shalt them preserve and keep
for ever from this race.
8 On each side walk the wicked, when
vile men are high in place.

PSALM XIII.

To the chief Musician, A Psalm of David.

Here we have the Psalmist sowing in tears, but reaping in joy. Observe (1) His extreme distress, occasioned by God's apparent unkindness, and by inward anguish of soul, and insolence of enemies, ver. 1, 2. (2) His fervent supplications that God would consider his case, strengthen his faith, direct his goings, and comfort his heart, ver. 3, 4. (3) Sudden deliverance, flowing from a fixed trust in God, and inducing to a triumphant joy in him, ver. 5, 6. ¶ Think, my soul, how divine withdrawals, sensibly perceived, sting a renewed heart! How changeable the saints spiritual frames are while they continue in this world. Weeping endures for a night, but joy cometh in the morning. And, behold, how quickly the prayers of faith are answered, and its expectations fulfilled.

HOW long wilt thou forget me, Lord?
shall it for ever be?
O how long shall it be that thou
wilt hide thy face from me?
2 How long take counsel in my soul,
still sad in heart, shall I?
How long exalted over me
shall be mine enemy?
3 O Lord my God, consider well,
and answer to me make:
Mine eyes enlighten, lest the sleep
of death me overtake:
4 Lest that mine enemy should say,
against him I prevail'd;
And those that trouble me rejoice,
when I am mov'd and fail'd.
5 But I have all my confidence
thy mercy set upon;
My heart within me shall rejoice
in thy salvation.
6 I will unto the Lord my God
sing praises cheerfully,
Because he hath his bounty shown
to me abundantly.

PSALM XIV.

To the chief Musician, A Psalm of David.

This Psalm represents the fearful sinfulness and misery of mankind, and the marvellous method of deliverance therefrom. Behold here, (1) All mankind fearfully infected with the God-dishonouring, the soul-debasing and defiling, the world-disturbing malady of sinful tendencies in the heart and life, ver. 1-3. (2) Warm expostulations for the conviction, awakening and reclaiming of wicked men, 4-6. (3) Consolations exhibited to the righteous, from God's being among them, and being a refuge to them, and from his sending his Son to save and redeem them, ver. 5-7. ¶ While I sing these lines, let me have a deep sense of my corruptions. Let me be ashamed of them before God. Let me, with a broken heart and weeping eye, confess my filthiness and crimes. Let me groan after and flee to Jesus, the Saviour, the salvation of God. O wretched man that I am! who shall deliver me from this abominable life: from this inward body of death!—Thanks to the Redeemer, who is come, to Zion to turn away ungodliness from Jacob! Let therefore Jacob rejoice, and the Gentiles sing.

THAT there is not a God, the fool
doth in his heart conclude:
They are corrupt, their works are vile;
not one of them doth good.
2 Upon men's sons the Lord from heav'n
did cast his eyes abroad,
To see if any understood,
and did seek after God.
3 They altogether filthy are,
they all aside are gone;
And there is none that doeth good,
yea, sure there is not one.
4 These workers of iniquity
do they not know at all,
That they my people eat as bread,
and on God do not call?
5 There fear'd they much; for God is with
the whole race of the just.
6 You shame the counsel of the poor,
because God is his trust.
7 Let Isr'el's help from Sion come:
when back the Lord shall bring
His captives, Jacob shall rejoice,
and Israel shall sing.

PSALM XV.

A Psalm of David.

Here let me (1) With wonder, observe the happy state of present fellowship with God, in his church on earth, and of everlasting fellowship with him in the temple above; and how fixed the saints are in this their blessed state, ver. 1, 5. (2) Let me, with self-examination, remark the discriminating characters of such as are admitted to that happy state. They are sincere, upright, and honest in all their ways; are kind to neighbours; they esteem others in proportion to the appearance of Christ's image on them, and they prefer a good conscience to every earthly advantage, ver. 2-5. ¶ While I sing, let me think of my perfect, and all-perfecting Saviour, who is passed into the heavens—is entered for me as the forerunner. And having received him into my heart as my sanctifying furniture, let me walk in him as my way, and follow him as my pattern, denying ungodliness and worldly lusts, and living soberly, righteously, and godly, in this present world. Thus shall the Father and the Son come unto me on earth, and take up their abode with me: and so shall I in heaven be for ever with the Lord.

WITHIN thy tabernacle, Lord,
who shall abide with thee?
And in thy high and holy hill
who shall a dweller be?
2 The man that walketh uprightly,
and worketh righteousness,
And as he thinketh in his heart,
so doth he truth express.
3 Who doth not slander with his tongue,
nor to his friend doth hurt;
Nor yet against his neighbour doth
take up an ill report.
4 In whose eyes vile men are despis'd;
but those that God do fear
He honoureth; and changeth not,
though to his hurt he swear.
5 His coin puts not to usury,
nor take reward will he
Against the guiltless. Who doth thus
shall never moved be.

PSALM XVI.

Michtam of David.

This Psalm is indeed a *Michtam*, a golden Psalm. Behold the man according to God's heart (1) Committing himself to God as his Preserver, ver. 1. (2) Avowing his endearing love to the people, and strict adherence to the worship of God, ver. 3, 4. (3) With great confidence and joy claiming God for his satisfying portion, ver. 2, 5-7. (4) Comforting himself in, and blessing God for, his present intimacy with him, and granting direction to him, and for his certain prospect of the eternal enjoyment of him, ver. 8-11. ¶ But chiefly, Behold here, Jesus, the man of God's right hand, surrendering himself up to his Father's service, in room of, and for the everlasting advantage of the world! Behold him taking out his new-covenant claim to God, as his God and portion for ever, and as our God and portion in him! Behold how, supported of God in his holy manhood, he suffers unto a tremendous death and debased burial; but being raised again, he is crowned with everlasting glory and honour! Behold how the agonies of suffering, and the pains of death are succeeded with fulness of joy, and rivers of life and pleasures at God's right hand for evermore. Looking to him, let me with patience run the race that is set before me, living on, and rejoicing in, God as my ALL and IN ALL; and looking for the blessed hope and glorious appearing of the great God my Saviour. Through him, neither sin, nor devils, nor death, nor hell shall be able to prevent my immediate and everlasting enjoyment of JEHOVAH, as my infinite portion and EXCEEDING JOY.

LORD, keep me; for I trust in thee.
2 To God thus was my speech,
Thou art my Lord; and unto thee
my goodness doth not reach:
3 To saints on earth, to th' excellent,
where my delight's all plac'd.
4 Their sorrows shall be multiply'd
to other gods that haste:
Of their drink-offerings of blood
I will no off'ring make;
Yea, neither I their very names
up in my lips will take.
5 God is of mine inheritance
and cup the portion;
The lot that fallen is to me
thou dost maintain alone.

6 Unto me happily the lines
in pleasant places fell;
Yea, the inheritance I got
in beauty doth excel.
7 I bless the Lord, because he doth
by counsel me conduct;
And in the seasons of the night
my reigns do me instruct.
8 Before me still the Lord I set:
sith it is so that he
Doth ever stand at my right hand,
I shall not moved be.
9 Because of this my heart is glad,
and joy shall be express
Ev'n by my glory; and my flesh
in confidence shall rest.
10 Because my soul in grave to dwell
shall not be left by thee;
Nor wilt thou give thine Holy One
corruption to see.
11 Thou wilt me show the path of life:
of joys their is full store
Before thy face; at thy right hand
are pleasures evermore.

PSALM XVII.

A Prayer of David.

Here, in the depth of distress, (1) David appeals to God concerning the integrity of his heart, and the justice of his cause, ver. 1-4. (2) He prays for establishment in grace within; for tokens of divine favour from above; and for preservation from his carnal, malicious and insolent, his restless and powerful enemies around, ver. 5-14. (3) He triumphs in the assured faith of his everlasting enjoyment of and conformity to God, ver. 15. ¶ Let me also here look after Jesus, in whose heart was no deceit, and in whose mouth was no guile:—Jesus, who fulfilled all righteousness for me; and who, notwithstanding all the rage of devils and men, hath sat down at the right hand of God, crowned with glory and honour. Let me remember, that he, as the forerunner, is for me entered into the mansions of bliss; and hath left me an example that I should follow his steps.

LORD, hear the right, attend my cry,
unto my pray'r give heed,
That doth not in hypocrisy
from feigned lips proceed.
2 And from before thy presence forth
my sentence do thou send:
Toward these things that equal are
do thou thine eyes intend.
3 Thou prov'dst mine heart, thou visit'dst me
by night, thou didst me try,
Yet nothing found'st; for that my mouth
shall not sin, purpos'd I.
4 As for men's works, I, by the word
that from thy lips doth flow,
Did me preserve out of the paths
wherein destroyers go.
5 Hold up my goings, Lord, me guide
in those thy paths divine,
So that my footsteps may not slide
out of those ways of thine.
6 I called have on thee, O God,
because thou wilt me hear:
That thou may'st hearken to my speech,
to me incline thine ear.
7 Thy wondrous loving-kindness show,
thou that, by thy right hand,
Sav'st them that trust in thee from those
that up against them stand.
8 As th' apple of the eye me keep;
in thy wings shade me close
9 From lewd oppressors, compassing
me round, as deadly foes.
10 In their own fat they are inclos'd;
their mouth speaks loftily.
11 Our steps they compass'd; and to ground
down bowing set their eye.
12 He like unto a lion is
that's greedy of his prey,
Or lion young, which lurking doth
in Secret places stay.

PSALMS XVIII. XIX.

- 13 **Arise**, and disappoint my foe,
and cast him down. O Lord:
My soul save from the wicked man,
the man which is thy sword.
- 14 From men, which are thy hand, O Lord,
from worldly men me save,
Which only in this present life
their part and portion have.
- Whose belly with thy treasure hid
thou fill'st: they children have
In plenty; of their goods the rest
they to their children leave.
- 15 But as for me, I thine own face
in righteousness will see;
And with thy likeness, when I wake,
I satisfy'd shall be.

PSALM XVIII.

To the chief Musician, A Psalm of David, the servant of the Lord, who spake unto the Lord the words of this song, in the day that the Lord delivered him from the hand of all his enemies, and from the hand of Saul. And he said—

In this Psalm of thanksgiving for manifold deliverances, observe (1) David's ardent love to God in Christ, whom he believed to be his own in every gracious and saving relation: and whom he had experienced his merciful almighty, and seasonable Deliverer from depths of trouble, ver. 1-19. (2) His comfortable reflections on the integrity which the Lord had enabled him to maintain, and on the gracious kindness of God consequent thereupon, ver. 20-28. (3) His thankful ascription of all the glory of his noted exploits to God, as his director and strengthener, ver. 29-42. (4) His triumphant faith and hope of further assistance and favour from God, to himself, and to his seed, for evermore, ver. 43-50. ¶ But let me not forget Jesus, to whom Jehovah is so closely, so marvelously, so sweetly related:—Jesus, who so ardently loveth his eternal Father, and for ever returns the grateful remembrance of his kindness, to him and to his chosen seed in delivering him from distress, in raising him from the dead, in rewarding his obedience unto death, in giving him glory at his own right hand, and in rendering all nations his obedient subjects.—Let me sing this new song in the full assurance of faith that God in Christ is my ALL and IN ALL; and with a heart ravished with the consolations of Christ, and in the sweet reviews of what he hath done, what he doth, and what he will for ever do, for my soul.

- THEE** will I love, O Lord, my strength.
2 My fortress is the Lord,
My rock, and he that doth to me
deliverance afford:
My God, my strength, whom I will trust,
a buckler unto me,
The horn of my salvation,
and my high tow'r, is he.
- 3 Upon the Lord, who worthy is
of praises, will I cry;
And then shall I preserved be
safe from mine enemy.
- 4 Floods of ill men affrighted me,
death's pangs about me went;
5 Hell's sorrows me environed;
death's snares did me prevent.
- 6 In my distress I call'd on God,
cry to my God did I;
He from his temple heard my voice,
to his ears came my cry.
- 7 Th' earth, as affrighted, then did shake,
trembling upon it seiz'd.
The hills' foundations moved were,
because he was displeas'd.
- 8 Up from his nostrils came a smoke,
and from his mouth there came
Devouring fire, and coals by it
were turned into flame.
- 9 He also bowed down the heav'ns,
and thence he did descend;
And thickest clouds of darkness did
under his feet attend.
- 10 And he upon a cherub rode,
and thereon he did fly;
Yea, on the swift wings of the wind
his flight was from on high.
- 11 He darkness made his secret place:
about him, for his tent,
Dark waters were, and thickest clouds
of th' airy firmament.

- 12 And at the brightness of that light,
which was before his eye,
His thick clouds pass'd away, hailstones
and coals of fire did fly.
- 13 The Lord God also in the heav'ns
did thunder in his ire;
And there the Highest gave his voice,
hailstones and coals of fire.
- 14 Yea, he his arrows sent abroad,
and them he scattered;
His lightnings also he shot out,
and them discomfited.
- 15 The waters' channels then were seen,
the world's foundations vast
At thy rebuke discover'd were,
and at thy nostrils' blast.
- 16 And from above the Lord sent down,
and took me from below;
From many waters he me drew,
which would me overflow.
- 17 He me reliev'd from my strong foes,
and such as did me hate;
Because he saw that they for me
too strong were, and too great.
- 18 They me prevented in the day
of my calamity;
But even then the Lord himself
a stay was unto me.
- 19 He to a place where liberty
and room was hath me brought;
Because he took delight in me,
he my deliverance wrought.
- 20 According to my righteousness
he did me recompense,
He me repaid according to
my hands' pure innocence.
- 21 For I God's ways kept, from my God
did not turn wickedly.
- 22 His judgments were before me, I
his laws put not from me.
- 23 Sincere before him was my heart,
with him upright was I;
And watchfully I kept myself
from mine iniquity.
- 24 After my righteousness the Lord
hath recompensed me,
After the cleanness of my hands
appearing in his eye.
- 25 Thou gracious to the gracious art,
to upright men upright:
- 26 Pure to the pure, froward thou kyth'st
unto the froward wight.
- 27 For thou wilt the afflicted save
in grief that low do lie:
But wilt bring down the countenance
of them whose looks are high.
- 28 The Lord will light my candle so,
that it shall shine full bright:
The Lord my God will also make
my darkness to be light.
- 29 By thee through troops of men I break,
and them discomfit all:
And, by my God assisting me,
I overleap a wall.
- 30 As for God, perfect is his way:
the Lord his word is try'd:
He is a buckler to all those
who do in him confide.
- 31 Who but the Lord is God? but he
who is a rock and stay?
- 32 'Tis God that girdeth me with strength,
and perfect makes my way.
- 33 He made my feet swift as the hinds,
set me on my high places.
- 34 Mine hands to war he taught, mine arms
brake bows of steel in pieces.
- 35 The shield of thy salvation
thou didst on me bestow:
Thy right hand held me up, and great
thy kindness made me grow.

- 36 And in my way my steps thou hast
enlarged under me,
That I go safely, and my feet
are kept from sliding free.
- 37 Mine enemies I pursued have,
and did them overtake;
Nor did I turn again till I
an end of them did make.
- 38 I wounded them, they could not rise;
they at my feet did fall.
- 39 Thou girdedst me with strength for war;
my foes thou brought'st down all:
- 40 And thou hast giv'n to me the necks
of all mine enemies;
That I might them destroy and slay,
who did against me rise.
- 41 They cried out, but there was none
that would or could them save;
Yea, they did cry unto the Lord,
but he no answer gave.
- 42 Then did I beat them small as dust
before the wind that flies;
And I did cast them out like dirt
upon the street that lies.
- 43 Thou mad'st me free from people's strife,
and heathen's head to be:
A people whom I have not known
shall service do to me.
- 44 At hearing they shall me obey,
to me they shall submit.
- 45 Strangers for fear shall fade away,
who in close places sit.
- 46 God lives, bless'd be my Rock; the God
of my health praised be.
- 47 God doth avenge me, and subdues
the people under me.
- 48 He saves me from mine enemies;
yea, thou hast lifted me
Above my foes; and from the man
of violence set me free.
- 49 Therefore to thee will I give thanks
the heathen folk among;
And to thy name, O Lord, I will
sing praises in a song.
- 50 He great deliverance gives his king:
he mercy doth extend
To David, his anointed one,
and his seed without end.

PSALM XIX.

To the chief Musician, A Psalm of David.

Now the books of God are opened, not for my trial and condemnation in the last judgment, but for my instruction. **Let** my soul look and read thereon. (1) The book of creation and providence, in which all the works of God instruct mankind in general, concerning the eternal wisdom, power, and goodness of their Maker, ver. 1-6. (2) The book of inspiration, the sure, the right, the pure, the true, the perfect, and powerful oracles of which instruct, convert, comfort, and warn the members of the church; and in keeping of which there is an exceeding great and everlasting reward of glory obtained, ver. 7-11. (3) What conviction of sin! What supplication for pardon of it, and preservation from it; and for the acceptance of our duties, through Jesus' blood, doth, or ought to pursue upon a proper perusal of these volumes of heaven, ver. 12-14. ¶ While I sing these matters, let me, conscious of my own ignorance and folly, in all things consult the mind of God. Let me blush that my experience of the powerful influences of God's word is so scanty, and that in me still dwell such fearful remains of sinful corruption. Let me cry mightily to God for the subduing and destruction thereof.

- THE** heav'ns God's glory do declare,
the skies his hand-works preach:
2 Day utters speech to day, and night
to night doth knowledge teach.
- 3 There is no speech nor tongue to which
their voice doth not extend:
- 4 Their line is gone through all the earth,
their words to the world's end.
- In them he set the sun a tent;
5 Who, bridegroom-like, forth goes
From his chamber, as a strong man doth
to run his race rejoice.

PSALMS XX.—XXII.

PSALM XXI.

To the chief Musician. A Psalm of David.

In this Song of Thanksgiving, observe (1) All the joys, the honours, and happiness of king David, founded in the perfection and gracious works of God, ver. 1-6. (2) Full assurance of the stability of David's throne, and of the discovery and destruction of his implacable opposers, ver. 7-12. (3) Earnest supplications to God for the exultating displays of his glory and power, ver. 13. ¶ But chiefly, my soul, behold here the everlasting honours, joys, happiness, and blissful influences of thy Redeemer! Behold how fixed is his kingdom and dignity, in the infinite, everlasting, and unchangeable wisdom, power, mercy, equity, goodness, and truth of the Most High! Behold what inexpressible despair kindles upon and destroys his Jewish, his heathen, his antichristian, and other incorrigible foes! Rejoice, my soul, in this God thy Saviour. Rejoice at the glory wherewith he is crowned; at the life granted to, and lodged in him; and in his being made blessings for evermore to MEN—blessings for evermore to ME! And let the rancorous overthrow of his Jewish, or other enemies, make me stand in awe to provoke him, by presumptuous refusals of him, or by rebellion against him.

THE king in thy great strength, O Lord,
shall very joyful be:

In thy salvation rejoice
how vehemently shall he!

2 Thou hast bestowed upon him
all that his heart would have;
And thou from him didst not withhold
whatsoever his lips did crave.

3 For thou with blessings him prevent'st
of goodness manifold;
And thou hast set upon his head
a crown of purest gold.

4 When he desired life of thee,
thou life to him didst give;
Ev'n such a length of days, that he
for evermore should live.

5 In that salvation wrought by thee
his glory is made great;
Honour and comely majesty
thou hast upon him set.

6 Because that thou for evermore
most blessed hast him made;
And thou hast with thy countenance
made him exceeding glad.

7 Because the king upon the Lord
his confidence doth lay;
And through the grace of the most High
shall not be mov'd away.

8 Thine hand shall all those men find out
that en'mies are to thee;
Ev'n thy right hand shall find out those
of thee that haters be.

9 Like fiery ov'n thou shalt them make,
when kindled is thine ire;
God shall them swallow in his wrath,
devour them shall the fire.

10 Their fruit from earth thou shalt destroy,
their seed men from among:

11 For they beyond their might 'gainst thee
did plot mischief and wrong.

12 Thou therefore shalt make them turn back,
when thou thy shafts shalt place
Upon thy strings, made ready all
to fly against their face.

13 In thy great pow'r and strength, O Lord,
be thou exalted high;
So shall we sing with joyful hearts,
thy power praise shall we.

PSALM XXII.

*To the chief Musician upon Aijeleth Shahar,
A Psalm of David.*

Here the debasement and exaltation of David king of Israel are merely subservient to, and figurative of the debasement and exaltation of Jesus Christ, our blessed AIELETH SHAHAR, *Head of the Morning*. (1) In this deep debasement, we find (1) Bitter, but kindly and believing, complaints of God's withdrawal, attended with earnest attempts of faith to quiet the com-

plainer's soul under it, drawn from the consideration of God's holiness and highness, and his seasonable deliverance of his people in former times when they cried to him, ver. 1-5. (2) Bitter complaints of men's reproaches and contemptuous derision, attended with self-encouragements, drawn from former experience of God's early and seasonable care and friendship, ver. 6-10. (3) Bitter complaints of the number and rage of enemies, attended with exquisite agonies of body and mind, and mingled with earnest prayers for God's speedy support, assistance, and powerful deliverance, ver. 11-22. ¶ While I sing these, let me behold the villainess, the criminality, the destructive influence of sin! Let me behold the sovereignty of God, who not only scourgeth every son whom he receiveth, but spared not his ONLY BEGOTTEN SON, but delivered him up for us all! Behold how he hates, how he punisheth our sin! and what manner of love he bestowed upon us, that we might be called the sons of God! Behold, how he commendeth his love unto us, in that while we were yet sinners, Christ died for us! And if Jesus with patience bore such desertion, reproach, and distress, let me, in the firm faith that he did all for me and that God is mine, and maketh all things work for my good, study an unhampered resignation to his will.

[2] By the typical exaltation of David, and the increase, happiness, honour, and duration of his kingdom, we have prefigured the glorious exaltation of our Redeemer, importing, That he should have a church among men,—that his Father should be glorified in them, as well as in him,—that his true subjects should abound in prayer, praise, spiritual comfort, and everlasting life,—and that his church should be enlarged with multitudes of both Jews and Gentiles,—and should, to his honour, and for his worship and service, continue to all generations, ver. 22-31. ¶ While I sing this, let me trust, and rejoice in, and plead his promises relative to myself and his church. Let me ponder whether I have heard his voice, shared his saving pity, feasted on his spiritual provision, and worshipped him in spirit and in truth? And whether it is the desire of my soul to cause his name to be remembered to all generations?

MY God, my God, why hast thou me
forsaken? why so far

Art thou from helping me, and from
my words that roaring are!

2 All day, my God, to thee I cry,
yet am not heard by thee;
And in the season of the night
I cannot silent be.

3 But thou art holy, thou that dost
inhabit Isr'el's praise.

4 Our fathers hop'd in thee, they hop'd,
and thou didst them release.

5 When unto thee they sent their cry,
to them deliverance came:
Because they put their trust in thee,
they were not put to shame.

6 But as for me, a worm I am,
and as no man am priz'd:
Reproach of men I am, and by
the people am despis'd.

7 All that me see laugh me to scorn;
shoot out the lip do they;
They nod and shake their heads at me,
and, mocking, thus do say,

8 This man did trust in God, that he
would free him by his might:
Let him deliver him, sith he
had in him such delight.

9 But thou art he out of the womb
that didst me safely take;
When I was on my mother's breasts
thou me to hope didst make.

10 And I was cast upon thy care,
ev'n from the womb till now;
And from my mother's belly, Lord,
my God and guide art thou.

11 Be not far off, for grief is near,
and none to help is found.

12 Bulls many compass me, strong bulls
of Bashan me surround.

13 Their mouths they open'd wide on me,
upon me gape did they,
Like to a lion ravening
and roaring for his prey.

14 Like water I'm pour'd out, my bones
all out of joint do part:
Amidst my bowels, as the wax,
so melted is my heart.

6 From heav'n's end is his going forth,
circling to th' end again;
And there is nothing from his heat
that hidden doth remain.

7 God's law is perfect, and converts
the soul in sin that lies:
God's testimony is most sure,
and makes the simple wise.

8 The statutes of the Lord are right,
and do rejoice the heart:
The Lord's command is pure, and doth
light to the eyes impart.

9 Unspotted is the fear of God,
and doth endure for ever:
The judgments of the Lord are true
and righteous altogether.

10 They more than gold, yea, much fine gold,
to be desired are:
Than honey, honey from the comb
that droppeth, sweeter far.

11 Moreover, they thy servant warn
how he his life should frame:
A great reward provided is
for them that keep the same.

12 Who can his errors understand?
O cleanse thou me within

13 From secret faults. Thy servant keep
from all presumptuous sin:

And do not suffer them to have
dominion over me:

Theu, righteous and innocent,
I from much sin shall be.

14 The words which from my mouth proceed,
the thoughts sent from my heart,
Accept, O Lord, for thou my strength
and my Redeemer art.

PSALM XX.

To the chief Musician. A Psalm of David.

Probably this Psalm was composed to be a prayer for his success in some particular expedition of David's wars. Here (1) The people pray for their king: that God would grant him his requests; protect, assist, and strengthen him in his work; accept his oblations; and succeed his projects for the public welfare, ver. 1-4. (2) They triumph in God as their only strength and deliverer, in whom they shall be more than conquerors, ver. 5, 6. ¶ Let not me forget Jesus, for whom prayer is made continually—Jesus, who shall daily be praised; and whom the Father heareth always; accepts his sacrifice, and crowns him with glory and honour. And let no creature, but JEHOVAH as my God in Christ, be the ground and the object of all my faith and expectation.

JEHOVAH hear thee in the day
when trouble he doth send:
And let the name of Jacob's God
thee from all ill defend.

2 O let him help send from above,
out of his sanctuary:
From Zion, his own holy hill,
let him give strength to thee.

3 Let him remember all thy gifts,
accept thy sacrifice:

4 Grant thee thine heart's wish, and fulfil
thy thoughts and counsel wise.

5 In thy salvation we will joy;
in our God's name we will
Display our banners: and the Lord
thy prayers all fulfil.

6 Now know I God his king doth save:
he from his holy heav'n
Will hear him, with the saving strength
by his own right hand given.

7 In chariots some put confidence,
some horses trust upon:
But we remember will the name
of our Lord God alone.

8 We rise, and upright stand, when they
are bowed down, and fall.

9 Deliver, Lord; and let the King
us hear, when we do call.

PSALMS XXIII.—XXV.

- 15 My strength is like a potsherd dry'd;
my tongue it cleaveth fast
Unto my jaws; and to the dust
of death thou brought me hast.
- 16 For dogs have compass'd me about,
the wicked, that did meet
In their assembly, me inclos'd;
they pierc'd my hands and feet.
- 17 I all my bones may tell; they do
upon me look and stare.
- 18 Upon my vesture lots they cast,
and clothes among them share.
- 19 But be not far, O Lord, my strength;
haste to give help to me.
- 20 From sword my soul, from pow'r of dogs
my darling set thou free.
- 21 Out of the roaring lion's mouth
o' thou me shield and save:
From the horns of unicorns
an ear to me thou gave.
- 22 I will show forth thy name unto
those that my brethren are;
Amidst the congregation
thy praise I will declare.
- 23 Praise ye the Lord, who do him fear;
him glorify all ye
The seed of Jacob; fear him all
that Israel's children be.
- 24 For he despis'd not nor abhorr'd
th' afflicted's misery;
Nor from him hid his face, but heard
when he to him did cry.
- 25 Within the congregation great
my praise shall be of thee;
My vows before them that him fear
shall be perform'd by me.
- 26 The meek shall eat, and shall be fill'd;
they also praise shall give
Unto the Lord that do him seek:
your heart shall ever live.
- 27 All ends of th' earth remember shall,
and turn the Lord unto;
All kindreds of the nations
to him shall homage do:
- 28 Because the kingdom to the Lord
doth appertain as his;
Likewise among the nations
the Governor he is.
- 29 Earth's fat ones eat, and worship shall:
all who to dust descend
Shall bow to him; none of them can
his soul from death defend.
- 30 A seed shall service do to him:
unto the Lord it shall
Be for a generation
reckon'd in ages all.
- 31 They shall come, and they shall declare
his truth and righteousness
Unto a people yet unborn,
and that he hath done this.

PSALM XXIII.

A Psalm of David.

Here is the children's Psalm, and which is, in very deed, a noted Song of all the children of God. Behold (1) New-covenant relation to God, as a full and everlasting security against hurtful wants, ver. 1. (2) Pleasant experience of God's acting up to his new-covenant character, in disposing of directing, assisting, and feasting, and comforting his people, ver. 2, 3, 5. (3) Well-grounded hopes of God's careful and reasonable supplies; of his comfortable presence and help amidst distress and death; of the perpetual and everlasting manifestation of his mercy and grace to us-ward; and of our endless nearness to, and immediate enjoyment of him, ver. 1, 4, 5, 6. ¶ While I sing, let me think, as before God, whether I have the experimental knowledge of all these things. Let my soul be as the daughter of the horse-leech, crying mightily, GIVE, GIVE what is good. And let me, in all these forms, taste and see that God is good.

THE Lord's my shepherd, I'll not want.
2 He makes me down to lie
In pastures green: he leadeth me
the quiet waters by.

- 3 My soul he doth restore again;
and me to walk doth make
Within the paths of righteousness,
ev'n for his own name's sake.
- 4 Yea, though I walk in death's dark vale,
yet will I fear none ill:
For thou art with me; and thy rod
and staff me comfort still.
- 5 My table thou hast furnished
in presence of my foes;
My head thou dost with oil anoint,
and my cup overflows.
- 6 Goodness and mercy all my life
shall surely follow me:
And in God's house for evermore
my dwelling-place shall be.

PSALM XXIV.

A Psalm of David.

Probably this Psalm was penned for the use of the Hebrews, when David brought up the Ark of God to Jerusalem; or when Solomon brought it into the temple (2 Sam. vi.; 1 Kings viii.). in order to raise their hearts above their external ceremonies, to a reception of, and walking in Christ, who was thereby pre-figured. Observe (1) Christ's kingdom of nature comprehending the whole world and all the inhabitants thereof, ver. 1, 2. (2) His kingdom of grace in the nature of it; the gracious character of its subjects; and their charter to their everlasting happiness above, ver. 3-6. (3) Under the figure of a call to admit the ark, we have a solemn summons, issued forth by God, for the heavens to receive Jesus, our glorious and almighty King, into their blissful abodes in his ascension; and for us to receive him into our hearts and societies below, ver. 7-10. ¶ While I sing, let me be affected with the double claim the Redeemer hath on me, as his creature, and as his ransomed one. Let me try whether I possess the distinguishing characters of a real saint; and whether I have received an abundance of the gift of righteousness and of blessedness from the God of my salvation. Let me charge let me rouse up all my inward powers, to receive Jesus Christ the Lord, as made of God unto me wisdom, and righteousness, and sanctification, and redemption.

THE earth belongs unto the Lord,
and all that it contains;
The world that is inhabited,
and all that there remains.

- 2 For the foundations thereof
he on the seas did lay,
And he hath it established
upon the floods to stay.
- 3 Who is the man that shall ascend
into the hill of God?
Or who within his holy place
shall have a firm abode?
- 4 Whose hands are clean, whose heart is pure,
and unto vanity
Who hath not lifted up his soul,
nor sworn deceitfully.
- 5 He from th' Eternal shall receive
the blessing him upon,
And righteousness, ev'n from the God
of his salvation.
- 6 This is the generation
that after him inquire,
O Jacob, who do seek thy face
with their whole heart's desire.
- 7 Ye gates, lift up your heads on high;
ye doors that last for aye,
Be lifted up, that so the King
of glory enter may.
- 8 But who of glory is the King?
The mighty Lord is this;
Ev'n that same Lord, that great in might
and strong in battle is.
- 9 Ye gates, lift up your heads; ye doors,
doors that do last for aye,
Be lifted up, that so the King
of glory enter may.
- 10 But who is he that is the King
of glory? who is this?
The Lord of hosts, and none but he,
the King of glory is.

1621

PSALM XXV.

A Psalm of David.

In singing this Psalm, let me observe (1) What serious work prayer is; what lifting up of soul, what directing of eyes to God, and fixing them on him, must be in it, ver. 1-15. (2) What mercies ought to be prayed for; pardon of sin, ver. 6-18;—direction in duty, ver. 4, 5;—familiar intimacy with God, ver. 16;—deliverance from trouble, ver. 17, 18;—preservation from adversaries, ver. 20, 21;—and in fine, safety and deliverance to the church, ver. 22. (3) What pleas are proper to be used in prayer: as the trust we have reposed in God, ver. 2, 3, 5-20, 21;—our own divinely effected sincerity in the Lord's way, ver. 21;—our distress and the malice of our enemies, ver. 2, 16-19;—but chiefly the mercy that is in God, and the glory which redounds to his name from his bestowing of new-covenant favours, ver. 6-11. (4) Strong encouragements to prayer, taken from the perfections of God's nature; from his promises of instruction and direction; from the fulness and grace of his covenant; and from his delights in allowing men familiar intimacy and fellowship with himself, ver. 8-14. ¶ Let these things, my soul, be the object of thy strictest care and attention in all thy addresses to God.

- T**O thee I lift my soul:
2 O Lord, I trust in thee:
My God, let me not be ashamed,
nor foes triumph o'er me.
- 3 Let none that wait on thee
be put to shame at all;
But those that without cause transgress,
let shame upon them fall.
- 4 Show me thy ways, O Lord;
thy paths, O teach thou me:
5 And do thou lead me in thy truth,
therein my teacher be:
For thou art God that dost
to me salvation send,
And I upon thee all the day
expecting do attend.
- 6 Thy tender mercies, Lord,
I pray thee to remember,
And loving-kindnesses; for they
have been of old for ever.
- 7 My sins and faults of youth
do thou, O Lord, forget:
After thy mercy think on me,
and for thy goodness great.
- 8 God good and upright is:
the way he'll sinners show.
- 9 The meek in judgment he will guide,
and make his path to know.
- 10 The whole paths of the Lord
are truth and mercy sure,
To those that do his cov'nant keep,
and testimonies pure.
- 11 Now, for thine own name's sake,
O Lord, I thee entreat
To pardon mine iniquity;
for it is very great.
- 12 What man is he that fears
the Lord, and doth him serve?
Him shall he teach the way that he
shall choose, and still observe.
- 13 His soul shall dwell at ease;
and his posterity
Shall flourish still, and of the earth
inheritors shall be.
- 14 With those that fear him is
the secret of the Lord;
The knowledge of his covenant
he will to them afford.
- 15 Mine eyes upon the Lord
continually are set:
For he it is that shall bring forth
my feet out of the net.
- 16 Turn unto me thy face,
and to me mercy show;
Because that I am desolate,
and am brought very low.
- 17 My heart's griefs are increas'd:
me from distress relieve.
- 18 See mine affliction and my pain,
and all my sins forgive.

PSALMS XXV.—XXVIII.

19 Consider thou my foes,
because they many are;
And it a cruel hatred is
which they against me bear.

20 O do thou keep my soul,
do thou deliver me:
And let me never be ashamed
because I trust in thee.

21 Let uprightness and truth
keep me, who thee attend.

22 Redemption, Lord, to Israel
from all his troubles send.

Another of the same.

TO thee I lift my soul, O Lord:
2 My God, I trust in thee:
Let me not be ashamed; let not
my foes triumph o'er me.

3 Yea, let thou none ashamed be
that do on thee attend:
Ashamed let them be, O Lord,
who without cause offend.

4 Thy ways, Lord, show; teach me thy paths:

5 Lead me in truth, teach me:
For of my safety thou art God;
all day I wait on thee.

6 Thy mercies, that most tender are,
do thou, O Lord, remember,
And loving-kindnesses; for they
have been of old for ever.

7 Let not the errors of my youth,
nor sins, remember'd be:
In mercy, for thy goodness' sake,
O Lord, remember me.

8 The Lord is good and gracious,
he upright is also:
He therefore sinners will instruct
in ways that they should go.

9 The meek and lowly he will guide
in judgment just alway:
To meek and poor afflicted ones
he'll clearly teach his way.

10 The whole paths of the Lord our God
are truth and mercy sure,
To such as keep his covenant,
and testimonies pure.

11 Now, for thine own name's sake, O Lord,
I humbly thee entreat
To pardon mine iniquity;
for it is very great.

12 What man fears God? him shall he teach
the way that he shall choose.

13 His soul shall dwell at ease; his seed
the earth, as heirs, shall use.

14 The secret of the Lord is with
such as do fear his name;
And he his holy covenant
will manifest to them.

15 Towards the Lord my waiting eyes
continually are set;
For he it is that shall bring forth
my feet out of the net.

16 O turn thee unto me, O God,
have mercy me upon;
Because I solitary am,
and in affliction.

17 Enlarg'd the griefs are of mine heart;
me from distress relieve.

18 See mine affliction and my pain,
and all my sins forgive.

19 Consider thou mine enemies,
because they many are;
And it a cruel hatred is
which they against me bear.

20 O do thou keep my soul; O God,
do thou deliver me:
Let me not be ashamed; for I
do put my trust in thee.

21 O let integrity and truth
keep me, who thee attend.
22 Redemption, Lord, to Israel
from all his troubles send.

PSALM XXVI.

A Psalm of David.

Here, (1) David solemnly appeals to God concerning his integrity: his constant regard to him and his grace: his regular attendance upon instituted ordinances; and his fixed aversion to sin and sinners, ver. 1-8. (2) He deprecates from himself the condemnation of the wicked, and his being shut up in society with them, ver. 9, 10. (3) Depending on the mercy of God he resolves to hold fast his integrity, and maintain his confident hopes of eternal life ver. 11, 12. * While I sing let the perfect God-man come into my mind. Let me wash myself in his blood, and so compass God's altar with songs of praise for his favours. Making Jesus' example my pattern, let his ordinances be my pleasure, and his people my sole intimates and familiars on earth.

JUDGE me, O Lord, for I have walk'd
in mine integrity:

I trusted also in the Lord;
slide therefore shall not I.

2 Examine me, and do me prove;
try heart and reins, O God:

3 For thy love is before mine eyes,
thy truth's paths I have trode.

4 With persons vain I have not sat,
nor with dissemblers gone:

5 Th' assembly of ill men I hate;
to sit with such I shun.

6 Mine hands in innocence, O Lord,
I'll wash and purify;
So to thine holy altar go,
and compass it will I:

7 That I, with voice of thanksgiving,
may publish and declare,
And tell of all thy mighty works,
that great and wondrous are.

8 The habitation of thy house,
Lord, I have loved well;

Yea, in that place I do delight
where doth thine honour dwell.

9 With sinners gather not my soul,
and such as blood would spill:

10 Whose hands mischievous plots, right hand
corrupting bribes do fill.

11 But as for me, I will walk on
in mine integrity:
Do thou redeem me, and, O Lord,
be merciful to me.

12 My foot upon an even place
doth stand with steadfastness:
Within the congregations
th' Eternal I will bless.

PSALM XXVII.

A Psalm of David

For thy instruction, my soul, behold here, (1) The holy courage and undaunted bravery of true faith amidst manifold dangers and enemies, ver. 1-3. (2) What earnestness there ought to be, and what pleasure, profit, and honour, there are in the study of familiar fellowship with God, ver. 4-6. (3) Fervent desires, with strong cries and supplications, for the gracious favour, spiritual presence, and saving direction and protection of God, ver. 7-12. (4) Strong and encouraging expectations of help, favour, and strength from God, ver. 10-14. * While I sing, let my soul enter into the very marrow of these matters. Let God himself be relied on, as my trust, my Saviour, and my ALL IN ALL. Let my heart burn with superlative desires after the knowledge and enjoyment of Him. Let nothing less than the most familiar communion with Him here, and the full enjoyment of Him hereafter, satisfy my longings. Let me readily embrace every invitation to seek his face. Amidst enemies and distresses unnumbered, let me always believe in, wait for, and boast of God my only Lord.

THE Lord's my light and saving health,
who shall make me dismay'd?
My life's strength is the Lord, of whom
then shall I be afraid?

2 When as mine enemies and foes,
most wicked persons all,
To eat my flesh against me rose,
they stumbled and did fall.

1622

3 Against me though an host encamp,
my heart yet fearless is:
Though war against me rise, I will
be confident in this.

4 One thing I of the Lord desir'd,
and will seek to obtain,
That all days of my life I may
within God's house remain;

That I the beauty of the Lord
behold may and admire,
And that I in his holy place
may reverently inquire.

5 For he in his pavilion shall
me hide in evil days;
In secret of his tent me hide,
and on a rock me raise.

6 And now, ev'n at this present time,
mine head shall lifted be
Above all those that are my foes,
and round encompass me:
Therefore unto his tabernacle
I'll sacrifices bring
Of joyfulness; I'll sing, yea. I
to God will praises sing.

7 O Lord, give ear unto my voice,
when I do cry to thee;
Upon me also mercy have,
and do thou answer me

8 When thou didst say, Seek ye my face,
then unto thee reply
Thus did my heart, Above all things
thy face, Lord, seek will I.

9 Far from me hide not thou thy face;
put not away from thee
Thy servant in thy wrath: thou hast
an helper been to me.
O God of my salvation,
leave me not, nor forsake:

10 Though me my parents both should leave,
the Lord will me up take.

11 O Lord, instruct me in thy way
to me a leader be
In a plain path, because of those
that hatred bear to me.

12 Give me not to mine en'mies' will;
for witnesses that lie
Against me risen are, and such
as breathe out cruelty.

13 I fainted had, unless that I
believed had to see
The Lord's own goodness in the land
of them that living be.

14 Wait on the Lord, and be thou strong,
and he shall strength afford
Unto thine heart; yea, do thou wait,
I say, upon the Lord.

PSALM XXVIII.

A Psalm of David.

Observe here (1) David, amidst great distress, earnestly supplicating deliverance from his God, ver. 1-3. (2) His implacable enemies doomed to the just punishment of their sin, ver. 4, 5. (3) Himself triumphing in God as the hearer of his prayers, and as his protector, help, and strength, ver. 6-8. (4) His solemn supplication for salvation and blessedness;—for nourishment, honour, and safety, to the people of God, ver. 9. * While I remember Jesus of Nazareth, whose cries in trouble were so vehement: whose implacable enemies incur such fearful misery: and who, being exalted to the right hand of God, and made full of joy with his countenance, maketh continual intercession for his chosen race;—let my soul lift up her voice to God for rich and everlasting blessings to myself and to his church.

TO thee I'll cry, O Lord, my rock;
hold not thy peace to me;
Lest like those that to pit descend
I by thy silence be.

2 The voice hear of my humble pray'rs,
when unto thee I cry;
When to thine holy oracle
I lift mine hands on high.

2

PSALM XXX.

A Psalm and Song at the Dedication of the House of David.

In this Psalm, composed for the dedication of the new palace which David had built for himself at Jerusalem, 2 Sa. v. 11; or for the dedication of it after it had been polluted by Absalom, 2 Sa. xvi., he (1) Offers thanksgiving to God for the answering of his prayers, the overthrowing of his enemies, and the preserving of his life, ver. 1-3, 11, 12. (2) He calls and charges others to praise the Lord on account of the purity of his nature, the short duration of his frowns, and the sweetness of his favours, ver. 4, 5. (3) He remarks, how his carnal security under prosperity had occasioned his sudden fall into divine hidings and frowns, ver. 6, 7. (4) He recollects what supplications he had made to God in his former distress, ver. 8-10. (5) He triumphs in the kindness of God towards him, and resolves to praise and thank him for evermore on account of it, ver. 11, 12. ¶ While I sing, let me, with a grateful heart, remember the Lord's mercies. Let me remember my own follies, and how the Lord corrected me for them. Let me look after my prayers, and wait for an answer. And the nearer my end draweth, let my heart and mouth be the more abundantly filled with the high praises of my God and my Saviour.

LORD, I will thee extol, for thou hast lifted me on high, And over me thou to rejoice mad'st not mine enemy.

2 O thou who art the Lord my God, I in distress to thee, With loud cries lifted up my voice, and thou hast healed me.

3 O Lord, my soul thou hast brought up, and rescu'd from the grave; That I to pit should not go down, alive thou didst me save.

4 O ye that are his holy ones, sing praise unto the Lord; And give unto him thanks, when ye his holiness record.

5 For but a moment lasts his wrath; life in his favour lies: Weeping may for a night endure, at morn doth joy arise.

6 In my prosperity I said, that nothing shall me move.

7 O Lord, thou hast my mountain made to stand strong by thy love:

But when that thou, O gracious God, didst hide thy face from me, Then quickly was my prosperous state turn'd into misery.

8 Wherefore unto the Lord my cry I caused to ascend: My humble supplication I to the Lord did send.

9 What profit is there in my blood, when I go down to pit? Shall unto thee the dust give praise? thy truth declare shall it?

10 Hear, Lord, have mercy; help me, Lord:

11 Thou turned hast my sadness To dancing; yea, my sackcloth loos'd, and girded me with gladness;

12 That sing thy praise my glory may, and never silent be.

O Lord my God, for evermore I will give thanks to thee.

PSALM XXXI.

To the chief Musician, A Psalm of David.

Observe here (1) David's solemn professions of his dependence upon God, and his prayers for support and deliverance, ver. 1-8. (2) His sad complaints of inward grief, bodily weakness, unkindness of friends, unjust censures of enemies, and horror of death, attended with a solemn commitment of himself to God's mercy and care, and earnest supplication for deliverance from enemies, ver. 9-18. (3) Amidst admiration of God's kindness to his people and thanksgiving for favours to himself, he encourages himself and others firmly to trust in God, ver. 19-24. ¶ While I sing, let me be deeply affected with my sores, my maladies, and troubles, and cast all my burdens on the Lord. In the assured faith that he is God, even my God, let me admire his gracious thoughts, words, and deeds to me-ward, and commit myself wholly to his care and protection.

PSALM XXIX.

A Psalm of David.

This Psalm was probably composed on the occasion of a thunder-storm. It is a solemn charge from heaven to great men to worship and glorify God; who (1) in his magnificence and power thundereth in the most terrible, alarming, and destructive manner, ver. 1-9. (2) Who is supreme Governor of the world, and bestoweth strength and peace on his peculiar people, ver. 10, 11. ¶ While I sing, let me, by faith, behold the glory of God in Christ, and be filled with reverential awe of his power and grace. And while I adore his perfections, admire and praise his excellencies, let Jerusalem come into my mind, and let me apprehend the promise, and pour forth a prayer for the remnant which is left.

GIVE ye unto the Lord, ye sons that of the mighty be, All strength and glory to the Lord with cheerfulness give ye.

2 Unto the Lord the glory give that to his name is due; And in the beauty of holiness unto JEHOVAH bow.

3 The Lord's voice on the waters is: the God of majesty Doth thunder, and on multitudes of waters sitteth he.

4 A powerful voice it is that comes out from the Lord most high; The voice of that great Lord is full of glorious majesty.

5 The voice of the Eternal doth asunder cedars tear; Yea, God the Lord doth cedars break that Lebanon doth bear.

6 He makes them like a calf to skip, ev'n that great Lebanon, And, like to a young unicorn, the mountain Sirion.

7 God's voice divides the flames of fire;

8 The desert it doth shake: The Lord doth make the wilderness of Kadesh all to quake.

9 God's voice doth make the hinds to calve, it makes the forest bare: And in his temple ev'ry one his glory doth declare.

10 The Lord sits on the floods; the Lord sits King, and ever shall.

11 The Lord will give his people strength, and with peace bless them all.

IN thee, O Lord, I put my trust, sham'd let me never be; According to thy righteousness do thou deliver me.

2 Bow down thine ear to me, with speed send me deliverance: To save me, my strong rock be thou, and my house of defence.

3 Because thou art my rock, and thee I for my fortress take; Therefore do thou me lead and guide, ev'n for thine own name's sake.

4 And sith thou art my strength, therefore pull me out of the net. Which they in subtilty for me so privily have set.

5 Into thine hands I do commit my spirit: for thou art he, O thou, JEHOVAH, God of truth, that hast redeemed me.

6 Those that do lying vanities regard, I have abhor'd: But as for me, my confidence is fixed on the Lord.

7 I'll in thy mercy gladly joy: for thou my miseries Consider'd hast; thou hast my soul known in adversities:

8 And thou hast not inclosed me within the en'my's hand; And by thee have my feet been made in a large room to stand.

9 O Lord, upon me mercy have, for trouble is on me: Mine eye, my belly, and my soul, with grief consumed be.

10 Because my life with grief is spent, my years with sighs and groans: My strength doth fail; and for my sin consumed are my bones.

11 I was a scorn to all my foes, and to my friends a fear; And specially reproach'd of those that were my neighbours near: When they me saw they from me fled.

12 Ev'n so I am forgot, As men are out of mind when dead: I'm like a broken pot.

13 For slanders I of many heard, fear compass'd me, while they Against me did consult, and plot to take my life away.

14 But as for me, O Lord, my trust upon thee I did lay; And I to thee, Thou art my God, did confidently say.

15 My times are wholly in thine hand: do thou deliver me From their hands that mine enemies and persecutors be.

16 Thy countenance to shine do thou upon thy servant make: Unto me give salvation, for thy great mercies' sake.

17 Let me not be ashamed, O Lord, for on thee call'd I have: Let wicked men be sham'd, let them be silent in the grave.

18 To silence put the lying lips, that grievous things do say, And hard reports, in pride and scorn, on righteous men do lay.

19 How great's the goodness thou for them that fear thee keep'st in store, And wrought'st for them that trust in thee the sons of men before!

20 In secret of thy presence thou shalt hide them from man's pride: From strife of tongues thou closely shalt, as in a tent, them hide.

PSALMS XXXII.—XXXIV.

- 21 All praise and thanks be to the Lord:
for he hath magnify'd
His wondrous love to me within
a city fortify'd.
- 22 For from thine eyes cut off I am,
I in my haste had said;
My voice yet heard'st thou, when to thee
with cries my moan I made.
- 23 O love the Lord, all ye his saints;
because the Lord doth guard
The faithful, and he plentifully
proud doers doth reward.
- 24 Be of good courage, and he strength
unto your heart shall send,
All ye whose hope and confidence
doth on the Lord depend.

PSALM XXXII.

A Psalm of David, Maschil.

Perhaps this Psalm was composed for the great day of the national atonement, on the tenth day of the seventh month, Lev. xvi. In it, observe (1) The exceeding riches of the grace of God, manifested in blessing men with forgiveness of sin, and with protection amidst dangers, and direction in duty, ver. 1, 2, 7, 8. (2) The indispensable duty of them who desire new-covenant blessings, viz.—to acknowledge their offences to God; to implore his favours which they need; to walk humbly and circumspectly before him; and to rejoice in him as God and their God, ver. 3-6, 9-11. ¶ While I am truly conscious of my sinfulness, and deeply affected therewith, let the faith and experience of Jesus' full pardon of my sins, and of the communications of his grace, melt my heart, and animate me to every commanded duty.

- O** BLESSED is the man to whom
is freely pardoned
All the transgression he hath done,
whose sin is covered.
- 2 Bless'd is the man to whom the Lord
imputeth not his sin,
And in whose spirit there is no guile,
nor fraud is found therein.
- 3 When as I did refrain my speech,
and silent was my tongue,
My bones then waxed old, because
I roared all day long.
- 4 For upon me both day and night
thine hand did heavy lie,
So that my moisture turned is
in summer's drought thereby.
- 5 I thereupon have unto thee
my sin acknowledged,
And likewise mine iniquity
I have not covered;
I will confess unto the Lord
my trespasses, said I;
And of my sin thou freely didst
forgive th' iniquity.
- 6 For this shall ev'ry godly one
his prayer make to thee;
In such a time he shall thee seek,
as found thou mayest be.
Surely, when floods of waters great
do swell up to the brim,
They shall not overwhelm his soul,
nor once come near to him.
- 7 Thou art my hiding-place, thou shalt
from trouble keep me free:
Thou with songs of deliverance
about shalt compass me.
- 8 I will instruct thee, and thee teach
the way that thou shalt go;
And, with mine eye upon thee set,
I will direction show.
- 9 Then be not like the horse or mule,
which do not understand;
Whose mouth, lest they come near to thee,
a bridle must command.
- 10 Unto the man that wicked is
his sorrows shall abound;
But him that trusteth in the Lord
mercy shall compass round.

- 11 Ye righteous, in the Lord be glad,
in him do ye rejoice:
All ye that upright are in heart,
for joy lift up your voice.

PSALM XXXIII.

Contains a sweet but solemn summons to praise the Lord, (1) For his justice, goodness, and truth, manifested in his word and works, ver. 1-5. (2) For his power, manifested in the work of creation, and in his sovereign dominion over the world, ver. 6-11, 13-17. (3) For his special and new-covenant relations, and merciful kindness towards his chosen people, ver. 12, 18-22. ¶ While I sing, let me observe, let me admire, and be deeply affected with, the blessings of creation, providence, and redemption. And chiefly, let me remember, let me behold, let me glow with ardent desire after Him, whose bones the Lord so kept that not one of them was broken.

- Y**E righteous, in the Lord rejoice;
it comely is and right,
That upright men, with thankful voice,
should praise the Lord of might.
- 2 Praise God with harp, and unto him
sing with the psaltery;
Upon a ten-string'd instrument
make ye sweet melody.
- 3 A new song to him sing, and play
with loud noise skilfully;
- 4 For right is God's word, all his works
are done in verity.
- 5 To judgment and to righteousness
a love he beareth still;
The loving-kindness of the Lord
the earth throughout doth fill.
- 6 The heavens by the word of God
did their beginning take;
And by the breathing of his mouth
he all their hosts did make.
- 7 The waters of the seas he brings
together as an heap;
And in storehouses, as it were,
he layeth up the deep.
- 8 Let earth, and all that live therein,
with reverence fear the Lord;
Let all the world's inhabitants
dread him with one accord.
- 9 For he did speak the word, and done
it was without delay;
Established it firmly stood,
whatever he did say.
- 10 God doth the counsel bring to nought
which heathen folk do take;
And what the people do devise
of none effect doth make.
- 11 O but the counsel of the Lord
doth stand for ever sure;
And of his heart the purposes
from age to age endure.
- 12 That nation blessed is, whose God
JEHOVAH is, and those
A blessed people are, whom for
his heritage he chose.
- 13 The Lord from heav'n sees and beholds
all sons of men full well:
- 14 He views all from his dwelling-place
that in the earth do dwell.
- 15 He forms their hearts alike, and all
their doings he observes.
- 16 Great hosts save not a king, much strength
no mighty man preserves.
- 17 An horse for preservation
is a deceitful thing;
And by the greatness of his strength
can no deliverance bring.
- 18 Behold, on those that do him fear
the Lord doth set his eye;
Ev'n those who on his mercy do
with confidence rely.
- 19 From death to free their soul, in dearth
life unto them to yield.
- 20 Our soul doth wait upon the Lord;
he is our help and shield.

- 21 Sith in his holy name we trust,
our heart shall joyful be.
- 22 Lord, let thy mercy be on us,
as we do hope in thee.

PSALM XXXIV.

A Psalm of David, when he changed his behaviour before Abimelech, who drove him away, and he departed.

This Psalm was composed by David when Achish or Abimelech, king of Gath, drove him from his court, as an idiot or madman, 1 Sa. xxi. 10-25. Here are (1) David's high praises to God for the favours himself and others had received, ver. 1-6. (2) His warm invitations, and strong encouragements to others, to seek after and fear the Lord, and to trust in him for all necessary supplies, in time or in eternity, ver. 7-10. (3) Familiar advices to children and others, to eschew everything sinful, and make conscience of known duty, both towards God and men, as a mean of present and future happiness, ver. 11-14. (4) A representation of the misery of the wicked, in having God against them, as a just Lawgiver, and in having ruin before them as the just reward of their sins;—and of the happiness of the godly, in having God near to them in every case, ready to hear their requests, to protect them amidst dangers, and to deliver them from enemies and trouble, ver. 15-22. ¶ While I sing, let my heart be warmed with my subject. Come, my soul, and walk in this light, in these joys of the Lord. Come, taste and see that he is good. Extol his kindness, and trust him in all things, and on every occasion.

- G**OD will I bless all times; his praise
my mouth shall still express.
- 2 My soul shall boast in God: the meek
shall hear with joyfulness.
- 3 Extol the Lord with me, let us
exalt his name together.
- 4 I sought the Lord, he heard, and did
me from all fears deliver.
- 5 They look'd to him, and lighten'd were:
not shamed were their faces.
- 6 This poor man cry'd, God heard, and sav'd
him from all his distresses.
- 7 The angel of the Lord encamps,
and round encompasseth
All those about that do him fear,
and them delivereth.
- 8 O taste and see that God is good:
who trusts in him is bless'd.
- 9 Fear God his saints: none that him fear
shall be with want oppress'd.
- 10 The lions young may hungry be,
and they may lack their food:
But they that truly seek the Lord
shall not lack any good.
- 11 O children, hither do ye come,
and unto me give ear;
I shall you teach to understand
how ye the Lord should fear.
- 12 What man is he that life desires,
to see good would live long?
- 13 Thy lips refrain from speaking guile,
and from ill words thy tongue.
- 14 Depart from ill, do good, seek peace,
pursue it earnestly.
- 15 God's eyes are on the just; his ears
are open to their cry.
- 16 The face of God is set against
those that do wickedly,
That he may quite out from the earth
cut off their memory.
- 17 The righteous cry unto the Lord,
he unto them gives ear;
And they out of their troubles all
by him deliver'd are.
- 18 The Lord is ever nigh to them
that be of broken spirit;
To them he safety doth afford
that are in heart contrite.
- 19 The troubles that afflict the just
in number many be;
But yet at length out of them all
the Lord doth set him free.

PSALMS XXXV.—XXXVII.

- 20 He carefully his bones doth keep,
whatever can befall;
That not so much as one of them
can broken be at all.
- 21 Ill shall the wicked slay; laid waste
shall be who hate the just.
- 22 The Lord redeems his servants' souls;
none perish that him trust.

PSALM XXXV.

A Psalm of David.

In this Psalm (1) David complains of the cruelty of his enemies in striving with him—in persecuting him—in seeking his ruin—and in reproaching, contemning, deriding, and triumphing over him, ver. 1, 3, 4, 7, 11, 15, 16, 20, 21, 25, 26. (2) He pleads his own innocence, that he had never given them any provocation; but, amidst their abuse of him, had earnestly and affectionately studied to promote their welfare, ver. 7, 12–14, 19. (3) He supplicates that God would espouse his cause, protect, deliver, and comfort his soul; defeat the designs, and disappoint the expectations of his enemies; and that he would countenance and encourage his friends, ver. 1, 2, 4, 17, 22–27. (4) He predicts the destruction of his enemies, and the abounding of his own comfort; and, in the views hereof, resolves to thank and praise the Lord, ver. 4–10, 18, 28. ¶ While I sing, let me, with grief and shame, call to mind the infernal opposition I and others have made to our all-compassionate Redeemer. Let me beware of exposing myself to that justice which is laid up in store for his incorrigible enemies. Let me never avenge myself on my injurious neighbours. But amidst all attacks from hell or earth, or from my own corrupt heart, let me commit all my concerns to him who judgeth righteously, that he may bring them to pass.

- P**LEAD, Lord, with those that plead; and fight
with those that fight with me.
- 2 Of shield and buckler take thou hold,
stand up mine help to be.
- 3 Draw also out the spear, and do
against them stop the way
That me pursue: unto my soul,
I'm thy salvation, say.
- 4 Let them confounded be and sham'd
that for my soul have sought:
Who plot my hurt turn'd back be they,
and to confusion brought.
- 5 Let them be like unto the chaff
that flies before the wind;
And let the angel of the Lord
pursue them hard behind.
- 6 With darkness cover thou their way,
and let it slipp'ry prove;
And let the angel of the Lord
pursue them from above.
- 7 For without cause have they for me
their net hid in a pit,
They also have without a cause
for my soul digged it.
- 8 Let ruin seize him unawares;
his net he hid withal
Himself let catch; and in the same
destruction let him fall.
- 9 My soul in God shall joy; and glad
in his salvation be:
- 10 And all my bones shall say, O Lord,
who is like unto thee,
Which dost the poor set free from him
that is for him too strong;
The poor and needy from the man
that spoils and does him wrong?
- 11 False witnesses rose; to my charge
things I not knew they laid.
- 12 They, to the spoiling of my soul,
me ill for good repaid.
- 13 But as for me, when they were sick,
in sackcloth sad I mourn'd;
My humbled soul did fast, my pray'r
into my bosom turn'd.
- 14 Myself I did behave as he
had been my friend or brother;
I heavily bow'd down, as one
that mourneth for his mother.

- 15 But in my trouble they rejoic'd,
gath'ring themselves together;
Yea, abjects vile together did
themselves against me gather:
I knew it not; they did me tear,
and quiet would not be.
- 16 With mocking hypocrites, at feasts
they gnash'd their teeth at me.
- 17 How long, Lord, look'st thou on? from those
destructions they intend
Rescue my soul, from lions young
my darling do defend.
- 18 I will give thanks to thee, O Lord,
within th' assembly great;
And where much people gather'd are
thy praises forth will set.
- 19 Let not my wrongful enemies
proudly rejoice o'er me;
Nor who me hate without a cause,
let them wink with the eye.
- 20 For peace they do not speak at all;
but crafty plots prepare
Against all those within the land
that meek and quiet are.
- 21 With mouths set wide, they 'gainst me said,
Ha, ha! our eye doth see.
- 22 Lord, thou hast seen, hold not thy peace;
Lord, be not far from me.
- 23 Stir up thyself; wake, that thou may'st
judgment to me afford,
Ev'n to my cause, O thou that art
my only God and Lord.
- 24 O Lord my God, do thou me judge
after thy righteousness;
And let them not their joy 'gainst me
triumphantly express:
- 25 Nor let them say within their hearts,
Ah, we would have it thus;
Nor suffer them to say, that he
is swallow'd up by us.
- 26 Sham'd and confounded be they all
that at my hurt are glad;
Let those against me that do boast
with shame and scorn be clad.
- 27 Let them that love my righteous cause
be glad, shout, and not cease
To say, The Lord be magnify'd,
who loves his servant's peace.
- 28 Thy righteousness shall also be
declared by my tongue;
The praises that belong to thee
speak shall it all day long.

PSALM XXXVI.

To the chief Musician, A Psalm of David, the servant of the Lord.

Observe here (1) How great is the wickedness of men! They naturally condemn God; flatter themselves in sin; and abandon themselves to falsehood and mischief, ver. 1–4. (2) How great is the excellency of God, in truth, in righteousness, and in mercy! and what a fountain of preservation, support, comfort, light, and life he is to his people! ver. 5–9. (3) How, from the excellency and goodness of God, the Psalmist draws encouragement to pray for himself and other saints, and to triumph in the view of his enemies' ruin, ver. 10–12. ¶ While I sing, let me review my natural abominations and wretchedness, and try whether the Lord hath made me a new creature, created in Christ Jesus unto good works, and whether he hath made me taste of, admire, and trust in, the exceeding riches of his grace.

- T**HE wicked man's transgression
within my heart thus says,
Undoubtedly the fear of God
is not before his eyes.
- 2 Because himself he flattereth
in his own blinded eye,
Until the hatefulness be found
of his iniquity.

- 3 Words from his mouth proceeding are
fraud and iniquity:
He to be wise, and to do good,
hath left off utterly.
- 4 He mischief, lying on his bed,
most cunningly doth plot:
He sets himself in ways not good,
ill he abhorreth not.
- 5 Thy mercy, Lord, is in the heav'ns;
thy truth doth reach the clouds:
- 6 Thy justice is like mountains great;
thy judgments deep as floods:
Lord, thou preservest man and beast.
- 7 How precious is thy grace!
Therefore in shadow of thy wings
men's sons their trust shall place
- 8 They with the fatness of thy house
shall be well satisfy'd;
From rivers of thy pleasures thou
wilt drink to them provide.
- 9 Because of life the fountain: pure
remains alone with thee;
And in that purest light of thine
we clearly light shall see.
- 10 Thy loving-kindness unto them
continue that thee know;
And still on men upright in heart
thy righteousness bestow.
- 11 Let not the foot of cruel pride
come, and against me stand;
And let me not removed be,
Lord, by the wicked's hand.
- 12 There fallen are they, and ruined,
that work iniquities:
Cast down they are, and never shall
be able to arise.

PSALM XXXVII.

A Psalm of David.

This Psalm is wholly of the instructive kind. As the Mosaic system, and the covenant between God and Israel as his peculiar people, promised remarkable temporal felicity to such as were obedient to the law, and denounced temporal miseries against those that were impious and profane, the Psalmist here cautions against stumbling at particular providences which might appear contrary to the tenor of that covenant. Here are (1) Plain and express warnings against fretfulness at the prosperity of the wicked in their wickedness, ver. 1, 7, 8, with the arguments and reasons enforcing the same, viz. that the character of the wicked is ignominious, while that of the righteous is honourable, ver. 12, 14, 21, 26, 30, 31, 32;—that the wicked, in the very height of their prosperity, are near to destruction; while the righteous, even in their adversity, have special protection from God, and shall never be ruined, ver. 2, 9, 10, 13, 15, 17, 20, 28, 33–40;—and that God hath special blessings in store for, and even in this life manifests distinguished kindness to, the righteous and their seed, ver. 11, 16, 18, 19, 22–25, 28, 29, 37. (2) Here are proper and effectual remedies to prevent sinful fretting at the prosperity of the wicked, or troubles of the godly, viz. hoping in God as our Saviour; delighting in God as our companion, friend, and portion; following of him as our guide; departing from evil and doing good; waiting on the Lord, and keeping his way, ver. 3–6, 27, 34. ¶ Be thou, my soul, an accurate observer of the matter and circumstances of every providence. Carefully compare them one with another, and all with the perfections, covenant, and promises of God, in order that thou mayest never be offended thereat.

- F**OR evil-doers fret thou not
thyself quietly;
Nor do thou envy bear to those
that work iniquity.
- 2 For, even like unto the grass,
soon be cut down shall they;
And, like the green and tender herb,
they wither shall away.
- 3 Set thou thy trust upon the Lord,
and be thou doing good;
And so thou in the land shalt dwell
and verily have food.
- 4 Delight thyself in God; he'll give
thine heart's desire to thee.
- 5 Thy way to God commit, him trust,
it bring to pass shall he.

PSALMS XXXVIII. XXXIX.

- 6 And, like unto the light, he shall thy righteousness display;
And he thy judgment shall bring forth like noon-tide of the day.
- 7 Rest in the Lord, and patiently wait for him: do not fret
For him who, prospering in his way, success in sin doth get.
- 8 Do thou from anger cease, and wrath see thou forsake also:
Fret not thyself in any wise, that evil thou should'st do.
- 9 For those that evil-doers are shall be cut off and fall:
But those that wait upon the Lord the earth inherit shall.
- 10 For yet a little while, and then the wicked shall not be;
His place thou shalt consider well, but it thou shalt not see.
- 11 But by inheritance the earth the meek ones shall possess:
They also shall delight themselves in an abundant peace.
- 12 The wicked plots against the just, and at him whets his teeth:
- 13 The Lord shall laugh at him, because his day he coming seeth.
- 14 The wicked have drawn out the sword, and bent their bow, to slay
The poor and needy, and to kill men of an upright way.
- 15 But their own sword, which they have drawn, shall enter their own heart:
Their bows which they have bent shall break, and into pieces part.
- 16 A little that a just man hath is more and better far
Than is the wealth of many such as lewd and wicked are.
- 17 For sinners' arms shall broken be; but God the just sustains.
- 18 God knows the just man's days, and still their heritage remains.
- 19 They shall not be ashamed when they the evil time do see;
And when the days of famine are they satisfy'd shall be.
- 20 But wicked men, and foes of God, as fat of lambs, decay;
They shall consume, yea, into smoke they shall consume away.
- 21 The wicked borrows, but the same again he doth not pay:
Whereas the righteous mercy shows, and gives his own away.
- 22 For such as blessed be of him the earth inherit shall;
And they that cursed are of him shall be destroyed all.
- 23 A good man's footsteps by the Lord are ordered aright:
And in the way wherein he walks he greatly doth delight.
- 24 Although he fall, yet shall he not be cast down utterly;
Because the Lord with his own hand upholds him mightily.
- 25 I have been young, and now am old, yet have I never seen
The just man left, nor that his seed for bread have beggars been.
- 26 He's ever merciful, and lends: his seed is bless'd therefore.
- 27 Depart from evil, and do good, and dwell from evermore.
- 28 For God loves judgment, and his saints leaves not in any case;
They are kept ever: but cut off shall be the sinner's race.

- 29 The just inherit shall the land, and ever in it dwell:
- 30 The just man's mouth doth wisdom speak: his tongue doth judgment tell.
- 31 In's heart the law is of his God, his steps slide not away.
- 32 The wicked man doth watch the just, and seeketh him to slay.
- 33 Yet him the Lord will not forsake, nor leave him in his hands:
The righteous will he not condemn, when he in judgment stands.
- 34 Wait on the Lord, and keep his way, and thee exalt shall he
Th' earth to inherit; when cut off the wicked thou shalt see.
- 35 I saw the wicked great in pow'r, spread like a green bay-tree:
- 36 He pass'd, yea, was not; him I sought, but found he could not be.
- 37 Mark thou the perfect, and behold the man of uprightness;
Because that surely of this man the latter end is peace.
- 38 But those men that transgressors are shall be destroy'd together;
The latter end of wicked men shall be cut off for ever.
- 39 But the salvation of the just is from the Lord above;
He in the time of their distress their stay and strength doth prove.
- 40 The Lord shall help, and them deliver; he shall them free and save
From wicked men; because in him their confidence they have.

PSALM XXXVIII.

A Psalm of David, to bring in remembrance.

This Psalm appears to have been penned by David under some remarkable distress, attended with a deep sense of sin as the procuring cause of it. Here are (1) David's sorrowful complaints of God's sore displeasure, and of the weight of his own sins, ver. 1-5; of the sickness of his body, and distress of his mind, ver. 6-10; of the unkindness of his friends, ver. 11, and of the unprovoked injuries he received from his enemies, who were spiteful, cruel, subtle, unjust, ungrateful, impious, devilish, numerous, and powerful, ver. 12, 16-20. (2) His remarkable patience and resignation under his troubles, ver. 13-15. (3) His fervent supplications to God for the mitigation of his trouble, ver. 1; and for comfort and support under, and speedy deliverance from them, ver. 16, 21, 22: attended with candid and ingenuous acknowledgments of the sinful causes thereof, ver. 3-5, 18. ¶ In all my troubles let me search out, and by faith confess and mourn over the sinful causes of them. Let me take every distress out of God's hand, and call on him in the time thereof, that he may deliver me.

- I**N thy great indignation,
O Lord, rebuke me not;
Nor on me lay thy chast'ning hand,
in thy displeasure hot.
- 2 For in me fast thine arrows stick,
thine hand doth press me sore:
 - 3 And in my flesh there is no health,
nor soundness any more.
- This grief I have, because thy wrath is forth against me gone;
And in my bones there is no rest,
for sin that I have done
- 4 Because gone up above mine head
my great transgressions be;
And, as a weighty burden, they
too heavy are for me.
 - 5 My wounds do stink, and are corrupt;
my folly makes it so.
 - 6 I troubled am, and much bow'd down;
all day I mourning go.
 - 7 For a disease that loathsome is
so fills my loins with pain,
That in my weak and weary flesh
no soundness doth remain.

- 8 So feeble and infirm am I,
and broken am so sore,
That, through disquiet of my heart,
I have been made to roar.
- 9 O Lord, all that I do desire
is still before thine eye;
And of my heart the secret groans
not hidden are from thee.
- 10 My heart doth pant incessantly,
my strength doth quite decay;
As for mine eyes, their wonted light
is from me gone away.
- 11 My lovers and my friends do stand
at distance from my sore;
And those do stand aloof that were
kinsmen and kind before.
- 12 Yea, they that seek my life lay snares:
who seek to do me wrong
Speak things mischievous, and deceits
imagine all day long.
- 13 But, as one deaf, that heareth not,
I suffer'd all to pass;
I as a dumb man did become,
whose mouth not open'd was:
- 14 As one that hears not, in whose mouth
are no reproofs at all.
- 15 For, Lord, I hope in thee; my God,
thou'lt hear me when I call.
- 16 For I said, Hear me, lest they should
rejoice o'er me with pride;
And o'er me magnify themselves,
when as my foot doth slide.
- 17 For I am near to halt, my grief
is still before mine eye:
- 18 For I'll declare my sin, and grieve
for mine iniquity.
- 19 But yet mine enemies lively are,
and strong are they beside;
And they that hate me wrongfully
are greatly multiply'd.
- 20 And they for good that render ill,
as enemies me withstood;
Yea, ev'n for this, because that I
do follow what is good.
- 21 Forsake me not, O Lord; my God,
far from me never be.
- 22 O Lord, thou my salvation art,
haste to give help to me.

PSALM XXXIX.

*To the chief Musician, even to Jeduthun,
A Psalm of David.*

Here we have (1) Violent struggling in the Psalmist's own breast between grace and corruption, between passion and patience, ver. 1-3, 11. (2) Serious views of human frailty, shortness of life, and self-emptiness, ver. 5, 6. (3) Strong cries to God for pardon of sin, preservation from reproach, and for removal of trouble; for hearing and answering of prayer, and for lengthening out of life, till further preparation for death should be attained, ver. 7-13. ¶ While I sing, let my soul blush deep for the untenderness and want of circumspection in my life, and for my want of resignation to God's disposing will. Let me be suitably affected with the shortness, vanity, and uncertainty of my temporal life. Let me be always exercised in earnest prayer to, and believing dependence on God, as my companion and friend.

- I** SAID, I will look to my ways,
lest with my tongue I sin:
In sight of wicked men my mouth
with bridle I'll keep in.
- 2 With silence I as dumb became,
I did myself restrain
From speaking good; but then the more
increased was my pain.
 - 3 My heart within me waxed hot;
and, while I musing was,
The fire did burn; and from my tongue
these words I did let pass:
 - 4 Mine end, and measure of my days,
O Lord, unto me show
What is the same; that I thereby
my frailty well may know.

PSALMS XL.—XLII.

- 5 Lo, thou my days an handbreadth mad'st;
nine age is in thine eye
As nothing: sure each man at best
is wholly vanity.
- 6 Sure each man walks in a vain show;
they vex themselves in vain:
He heaps up wealth, and doth not know
to whom it shall pertain.
- 7 And now, O Lord, what wait I for?
my hope is fix'd on thee.
- 8 Free me from all my trespasses,
the fool's scorn make not me.
- 9 Dumb was I, op'ning not my mouth,
because this work was thine.
- 10 Thy stroke take from me; by the blow
of thine hand I do pine.
- 11 When with rebukes thou dost correct
man for iniquity,
Thou wastes his beauty like a moth:
sure each man's vanity.
- 12 Attend my cry, Lord, at my tears
and pray'st not silent be:
I sojourn as my fathers all,
and stranger am with thee.
- 13 O spare thou me, that I my strength
recover may again,
Before from hence I do depart,
and here no more remain.

PSALM XL

To the chief Musician, A Psalm of David.

Here we have (1) David's hearty acknowledgments of God's kindness in bringing him out of long and sore afflictions, ver. 1-5. (2) His preferring of holy obedience to God, and faithful publication of his truths and praises, to all ceremonial oblations, ver. 6-11. (3) His improvement of his former deliverance as an encouragement to supplicate further mercy and protection; an encouragement to confess sin, and implore the pardon thereof; an encouragement to rejoice in, and praise God for, his excellencies and favours; to trust him under affliction, and to comfort himself in him amidst poverty, sinfulness, and trouble, ver. 12-17. ¶ But let me here chiefly think (1) Of Jesus, the great Shepherd of the sheep, who was brought again from his agonies and death, and set down at the right hand of the Majesty on high, that he might receive gifts for men, and that our faith and hope might be in God, ver. 1-5. (2) Let me think of the new covenant, made between him and his eternal Father, for the redemption of sinful men;—and of his complete fulfilment of the divine law as the condition thereof, ver. 6-10. (3) Let me think how our infirmities were borne in his body, and laid on him as our Saviour ver. 11-13. (4) Let me think how the unrelenting justice of almighty God overtook his Jewish betrayers and murderers, and hath or will overtake his heathenish, Antichristian, or other implacable enemies; and of the joy and consolation which flows from, and through him, to his disciples, ver. 14-17.

- I** WAITED for the Lord my God,
and patiently did bear;
At length to me he did incline
my voice and cry to hear.
- 2 He took me from a fearful pit,
and from the miry clay,
And on a rock he set my feet,
establishing my way.
- 3 He put a new song in my mouth,
our God to magnify:
Many shall see it, and shall fear,
and on the Lord rely.
- 4 O blessed is the man whose trust
upon the Lord relies;
Respecting not the proud, nor such
as turn aside to lies.
- 5 O Lord my God, full many are
the wonders thou hast done;
Thy gracious thoughts to us-ward far
above all thoughts are gone:
In order none can reckon them
to thee: if them declare,
And speak of them I would, they more
than can be number'd are.
- 6 No sacrifice nor offering
didst thou at all desire;
Mine ears thou bor'd: sin-off'ring thou
and burnt didst not require:

- 7 Then to the Lord these were my words,
I come, behold and see;
Within the volume of the book
it written is of me:
- 8 To do thy will I take delight,
O thou my God that art:
Yea, that most holy law of thine
I have within my heart.
- 9 Within the congregation great
I righteousness did preach:
Lo, thou dost know, O Lord, that I
refrain'd not my speech.
- 10 I never did within my heart
conceal thy righteousness;
I thy salvation have declar'd,
and shown thy faithfulness:
Thy kindness, which most loving is,
concealed have not I,
Nor from the congregation great
have hid thy verity.
- 11 Thy tender mercies, Lord, from me
O do thou not restrain;
Thy loving-kindness, and thy truth,
let them me still maintain.
- 12 For ills past reckon'g compass me,
and mine iniquities
Such hold upon me taken have,
I cannot lift mine eyes:
They more than hairs are on mine head;
thence is my heart dismay'd.
- 13 Be pleased, Lord, to rescue me;
Lord, hasten to mine aid.
- 14 Sham'd and confounded be they all
that seek my soul to kill;
Yea, let them backward driven be,
and sham'd, that wish me ill.
- 15 For a reward of this their shame
confounded let them be,
That in this manner scoffing say,
Aha, aha! to me.
- 16 In thee let all be glad, and joy,
who seeking thee abide;
Who thy salvation love, say still,
The Lord be magnify'd.
- 17 I'm poor and needy, yet the Lord
of me a care doth take:
Thou art my help and saviour,
my God, no tarrying make.

PSALM XLI

To the chief Musician, A Psalm of David.

This Psalm contains (1) A representation of the blessedness of him who wisely considers the case of the poor, and affords them relief, ver. 1-3. (2) David's candid acknowledgments of the justness of his affliction, and earnest supplications for a merciful deliverance, ver. 4. (3) His sad complaints of the malicious, censorious, and spiteful reflections, and of the insolent carriage of his enemies, ver. 5-9. (4) His hearty committing of his case and way to God, in the assured and triumphant faith of his favour, ver. 10-13. ¶ While I sing, let mine eyes be towards the Lord Jesus, who thought on me in my low estate. Let me consider him, who, though he was rich, yet for our sakes he became poor, that we through his poverty might be made rich—Jesus, who had not where to lay his head! Jesus, whom his own disciple betrayed; and who, through manifold enemies, and much tribulation, entered into the kingdom of God.

- B**LESSED is he that wisely doth
the poor man's case consider;
For when the time of trouble is,
the Lord will him deliver.
- 2 God will him keep, yea, save alive:
on earth he bless'd shall live;
And to his enemies' desire
thou wilt him not up give.
- 3 God will give strength when he on bed
of languishing doth mourn;
And in his sickness sore, O Lord,
thou all his bed wilt turn.
- 4 I said, O Lord, do thou extend
thy mercy unto me;
O do thou heal my soul; for why?
I have offended thee.

- 5 Those that to me are enemies,
of me do evil say,
When shall he die, that so his name
may perish quite away?
- 6 To see me if he comes, he speaks
vain words: but then his heart
Heaps mischief to it, which he tells,
when forth he doth depart.
- 7 My haters jointly whispering,
'gainst me my hurt devise.
- 8 Mischief, say they, cleaves fast to him:
he li'eth, and shall not rise.
- 9 Yea, ev'n mine own familiar friend,
on whom I did rely,
Who ate my bread, ev'n he his heel
against me lifted high.
- 10 But, Lord, be merciful to me,
and up again me raise,
That I may justly them requite
according to their ways.
- 11 By this I know that certainly
I favour'd am by thee;
Because my hateful enemy
triumphs not over me.
- 12 But as for me, thou me uphold'st
in mine integrity;
And me before thy countenance
thou sett'st continually.
- 13 The Lord, the God of Israel,
be bless'd for ever then,
From age to age eternally.
Amen, yea, and amen.

PSALM XLII

To the chief Musician, Maschil, for the sons of Korah.

Perhaps this Psalm was composed by David when the natural rebellion of Absalom had forced him from the sanctuary of God, to take up his lodging eastward of Jordan, 2 Sa. xv. xix. We have in it (1) Ardent longings after nearness to and familiar intimacy with God, in his public ordinances and sanctuary, ver. 1, 2. (2) Mournful lamentations and bitter groanings on account of God's withdrawing his comfortable smiles; of the want of the once enjoyed ordinances of God, and fellowship with his saints; of the troublesome impressions of God's wrath, and of his enemies' insolent upbraiding of him; and on account of the departure and distance of his God, ver. 3, 4, 6, 7, 9, 10. (3) Believing remembrance of God's former favours, ver. 6, and self-encouraging hopes of future ones, ver. 5, 8, 11. ¶ Have I experimentally understood all these things? My soul, let me charge thee to beware of dissimulation with God, and of compassing him about with lies, under pretence of praising him. Dare not to sing these lines without inward, without ardent, longings for the Lord; without earnest claiming of him as thy own God, upon the foundation of his new-covenant grant of himself to me in the gospel; without assured hopes of his future, his everlasting kindness to me-ward.

- L**IKE as the hart for water-brooks
in thirst doth pant and bray;
So pants my longing soul, O God,
that come to thee I may.
- 2 My soul for God, the living God,
doth thirst: when shall I near
Unto thy countenance approach,
and in God's sight appear?
- 3 My tears have unto me been meat,
both in the night and day,
While unto me continually,
Where is thy God? they say.
- 4 My soul is poured out in me,
when this I think upon;
Because that with the multitude
I heretofore had gone:
With them into God's house I went
with voice of joy and praise;
Yea, with the multitude that kept
the solemn holy days.
- 5 O why art thou cast down, my soul?
why in me so dismay'd?
Trust God, for I shall praise him yet,
his countenance is mine aid.
- 6 My God, my soul's cast down in me;
thee therefore mind I will
From Jordan's land, the Hermonites,
and ev'n from Mizar hill.

PSALMS XLIII.—XLV.

- 7 At the noise of thy water-spouts
deep unto deep doth call;
Thy breaking waves pass over me,
yea, and thy billows all.
- 8 His loving-kindness yet the Lord
command will in the day,
His song's with me by night; to God,
by whom I live, I'll pray:
- 9 And I will say to God my rock,
Why me forgett'st thou so?
~~Why~~, for my foes' oppression,
thus mourning do I go?
- 10 'Tis as a sword within my bones,
when my foes me upbraid;
Ev'n when by them, Where is thy God?
'tis daily to me said.
- 11 O why art thou cast down, my soul?
why, thus with grief oppress,
Art thou disquieted in me?
in God still hope and rest:
- For yet I know I shall him praise,
who graciously to me
The health is of my countenance,
yea, mine own God is he.

PSALM XLIII.

This Psalm was probably composed on the same occasion as the former; and contains (1) David's strong cries to his God for help against, and deliverance from his ungodly, unjust, and crafty oppressors, ver. 1, 2. (2) His earnest longings to be restored to the enjoyment of his God in his public ordinances, ver. 3, 4. (3) His inward disquiet composed by believing claims of his God, and firm dependence on his promises, ver. 5. ¶ While I sing, let my soul be deeply affected with the injuries I daily receive from Satan and my own lusts. Let my heart and flesh cry out for God, the living God, as my God and mine exceeding joy. And let me still all the tumults of my heart with this, That he is my God and my ALL; my God that doth me save.

- J**UDGE me, O God, and plead my cause
against th' ungodly nation;
From the unjust and crafty man,
O be thou my salvation.
- 2 For thou the God art of my strength;
why thrusts thou me thee fro?
For th' enemy's oppression
why do I mourning go?
- 3 O send thy light forth and thy truth;
let them be guides to me,
And bring me to thine holy hill,
ev'n where thy dwellings be.
- 4 Then will I to God's altar go,
to God my chiefest joy:
Yea, God, my God, thy name to praise
my harp I will employ.
- 5 Why art thou then cast down, my soul?
what should discourage thee?
And why with vexing thoughts art thou
disquieted in me?
Still trust in God; for him to praise
good cause I yet shall have:
He of my countenance is the health,
my God that doth me save.

PSALM XLIV.

To the chief Musician for the sons of Korah, Maschil.

This Psalm was perhaps composed on the same occasion as the 60th, and may have a prophetic view to the after distresses of the Jews in the time of Rehoboam, 2 Ch. xii.; of Jehoram, 2 Ch. xxi.; of Ahaz, 2 Ch. xxviii.; of Hezekiah, 2 Ki. xviii. xix.; and during the Chaldean captivity, Syro-Grecian oppression, &c. and all these as typical of the distresses of the gospel church under heathens and antichristians. It relates chiefly to the church, and contains (1) Thankful acknowledgments of what the Lord had done for her in former periods as her God, her King, her joy, her praise, ver. 1-8. (2) Sorrowful complaints of divine desertion, and of the prevalent power, cruelty, and derisive contempt of enemies, ver. 9-16. (3) Solemn protestations of continued integrity, and of constant adherence to the Lord's way amidst these manifold calamities, ver. 17-22. (4) Strong cries with supplications and tears to God, for his merciful appearance for, and granting her relief, ver. 23-26. ¶ In singing this, let me rejoice with them that

rejoice, and weep with them that weep. Let me rejoice in what the Lord hath wrought for his people in any former period; and, in all their afflictions, let me be afflicted. Let me give the Lord no rest till he make his church a joy in the whole earth.

- O** GOD, we with our ears have heard,
our fathers have us told,
What works thou in their days hadst done,
ev'n in the days of old.
- 2 Thy hand did drive the heathen out,
and plant them in their place;
Thou didst afflict the nations,
but them thou didst increase.
- 3 For neither got their sword the land,
nor did their arm them save;
But thy right hand, arm, countenance;
for thou them favour gave.
- 4 Thou art my King: for Jacob, Lord,
deliv'rances command.
- 5 Through thee we shall push down our foes,
that do against us stand:
We, through thy name, shall tread down those
that ris'n against us have.
- 6 For in my bow I shall not trust,
nor shall my sword me save.
- 7 But from our foes thou hast us sav'd,
our haters put to shame.
- 8 In God we all the day do boast,
And ever praise thy name.
- 9 But now we are cast off by thee,
and us thou putt'st to shame;
And when our armies do go forth,
thou go'st not with the same.
- 10 Thou mak'st us from the enemy,
faint-hearted, to turn back;
And they who hate us for themselves
our spoils away do take.
- 11 Like sheep for meat thou gavest us;
'mong heathen cast we be.
- 12 Thou didst for nought thy people sell;
their price enrich'd not thee.
- 13 Thou mak'st us a reproach to be
unto our neighbours near;
Derision and a scorn to them
that round about us are.
- 14 A by-word also thou dost us
among the heathen make;
The people, in contempt and spite,
at us their heads do shake.
- 15 Before me my confusion
continually abides;
And of my bashful countenance
The shame me ever hides:
- 16 For voice of him that doth reproach,
and speaketh blasphemy;
By reason of th' avenging foe,
and cruel enemy.
- 17 All this is come on us, yet we
have not forgotten thee;
Nor falsely in thy covenant
behav'd ourselves have we.
- 18 Back from thy way our heart not turn'd;
our steps nor straying made;
- 19 Though us thou brak'st in dragons' place,
and cover'dst with death's shade.
- 20 If we God's name forgot, or stretch'd
to a strange God our hands,
- 21 Shall not God search this out? for he
heart's secrets understands.
- 22 Yea, for thy sake we're kill'd all day,
counted as slaughter-sheep.
- 23 Rise, Lord, cast us not ever off;
awake, why dost thou sleep?
- 24 O wherefore hidest thou thy face?
forgett'st our cause distress'd,
- 25 And our oppression? For our soul
is to the dust down press'd:
- Our belly also on the earth
Fast cleaving, hold doth take.
- 26 Rise for our help, and us redeem,
ev'n for thy mercies' sake.

PSALM XLV.

To the chief Musician, upon Shoshannim, for the sons of Korah, Maschil, A Song of Loves.

In this SONG OF LOVES are celebrated, (1) The glories of Jesus our Redeemer, particularly the transcendent comeliness and blessedness of his person as God-man;—his almighty power in saving his people, and warning his enemies;—the eternity, firmness, and equity of his government;—his royal unction with the Holy Ghost above measure; and his fitness for his work, and the splendour of his court, ver. 1-9. (2) The glories of the redeemed, their listening to Jesus' proposals of marriage-union with himself; their renunciation of all others for his sake; their reverential submission to, and worship of him, ver. 10, 11;—their glorious ornaments of righteousness and grace, and their glorious entrance into the new covenant, and the eternal state, ver. 12-15;—their glorious succession and work for perpetuating the fame of the Redeemer, ver. 16, 17. ¶ In singing this Song of the Lamb, let me with open face behold his glory, and be changed into the same image from glory to glory, as by the Spirit of the Lord. Let my admiration of his excellency swell to the brim; and my love burn with a most vehement flame; and let my hopes of being for ever with him be strong and lively. Let my heart be all wonder at his excellency, fullness, and grace, and all subjection to his government and laws, and my lips filled with his praise and honour all the day.

- M**Y heart brings forth a goodly thing;
my words that I indite
Concern the King: my tongue's a pen
of one that swift doth write.
- 2 Thou fairer art than sons of men:
into thy lips is store
Of grace infus'd; God therefore thee
hath bless'd for evermore.
- 3 O thou that art the mighty One,
thy sword gird on thy thigh;
Ev'n with thy glory excellent,
and with thy majesty.
- 4 For meekness, truth, and righteousness,
in state ride prosperously;
And thy right hand shall thee instruct
in things that fearful be.
- 5 Thine arrows sharply pierce the heart
of th' enemies of the King;
And under thy subjection
the people down do bring.
- 6 For ever and for ever is,
O God, thy throne of might;
The sceptre of thy kingdom is
a sceptre that is right.
- 7 Thou lovest right, and hatest ill;
for God, thy God, most high,
Above thy fellows hath with th' oil
of joy anointed thee.
- 8 Of aloes, myrrh, and cassia,
a smell thy garments had,
Out of the iv'ry palaces,
whereby they made thee glad.
- 9 Among thy women honourable
kings' daughters were at hand:
Upon thy right hand did the queen
in gold of Ophir stand.
- 10 O daughter, hearken and regard,
and do thine ear incline;
Likewise forget thy father's house,
and people that are thine.
- 11 Then of the King desired shall be
thy beauty vehemently:
Because he is thy Lord, do thou
him worship reverently.
- 12 The daughter there of Tyre shall be
with gifts and offerings great:
Those of the people that are rich
thy favour shall entreat.
- 13 Behold, the daughter of the King
all glorious is within;
And with embroideries of gold
her garments wrought have been.
- 14 She shall be brought unto the King
in robes with needle wrought;
Her fellow-virgins following
shall unto thee be brought.

PSALMS XLV.—XLVIII.

- 15 They shall be brought with gladness great,
and mirth on ev'ry side,
Into the palace of the King,
and there they shall abide.
- 16 Instead of those thy fathers dear,
thy children thou may'st take,
And in all places of the earth
them noble princes make.
- 17 Thy name remember'd I will make
through ages all to be.
The people therefore evermore
shall praises give to thee.

Another of the same.

- M**Y heart inditing is
a good matter in a song:
I speak the things that I have made,
which to the King belong:
My tongue shall be as quick,
his honour to indite,
As is the pen of any scribe
that useth fast to write.
- 2 Thou'rt fairest of all men;
grace in thy lips doth flow:
And therefore blessings evermore
on thee doth God bestow.
 - 3 Thy sword gird on thy thigh,
thou that art most of night:
Appear in dreadful majesty,
And in thy glory bright.
 - 4 For meekness, truth, and right,
ride prosp'rously in state;
And thy right hand shall teach to thee
things terrible and great.
 - 5 Thy shafts shall pierce their hearts
that foes are to the King;
Whereby into subjection
the people thou shalt bring.
 - 6 Thy royal seat, O Lord,
for ever shall remain:
The sceptre of thy kingdom doth
all righteousness maintain.
 - 7 Thou lov'st right, and hat'st ill;
for God, thy God, most high,
Above thy fellows hath with th' oil
of joy anointed thee.
 - 8 Of myrrh and spices sweet
a smell thy garments had,
Out of the iv'ry palaces,
whereby they made thee glad.
 - 9 And in thy glorious train
kings' daughters waiting stand;
And thy fair queen, in Ophir gold,
doth stand at thy right hand.
 - 10 O daughter, take good heed,
incline, and give good ear;
Thou must forget thy kindred all,
and father's house most dear.
 - 11 Thy beauty to the King
shall then delightful be:
And do thou humbly worship him,
because thy Lord is he.
 - 12 The daughter then of Tyre
there with a gift shall be,
And all the wealthy of the land
shall make their suit to thee.
 - 13 The daughter of the King
all glorious is within;
And with embroideries of gold
her garments wrought have been.
 - 14 She cometh to the King
in robes with needle wrought;
The virgins that do follow her
shall unto thee be brought.
 - 15 They shall be brought with joy,
and mirth on ev'ry side,
Into the palace of the King,
and there they shall abide.

- 16 And in thy fathers' stead,
thy children thou may'st take,
And in all places of the earth
them noble princes make.
- 17 I will show forth thy name
to generations all:
Therefore the people evermore
to thee give praises shall.

PSALM XLVI.

To the chief Musician for the sons of Korah, A Song upon Alamoth.

In this Psalm, probably composed for celebrating some remarkable victory, we have (1) Bold triumphs of faith in God himself, and the mercies of the new covenant, amidst the most alarming danger and distress which can be supposed, ver. 1-5. (2) A thankful rehearsal of the great things which God had wrought for the deliverance of his people, and the destruction of their enemies, ver. 6-9. (3) God's heart-composing promise of promoting his own glory in every providence, and faith's expectation of protection and deliverance therefrom, ver. 10, 11. ¶ While I sing it, come, my soul, encourage thyself in JEHOVAH as thy God, and thy ALL. Come, drink abundantly out of Jesus' heart-gladdening RIVER of life, his word, his blood, his Spirit, his fulness, his love; and holding fast the beginning of thy confidence unto the end, always give thanks.

- G**OD is our refuge and our strength,
in straits a present aid;
2 Therefore, although the earth remove,
we will not be afraid:
Though hills amidst the seas be cast;
3 Though waters roaring make,
And troubled be; yea, though the hills
by swelling seas do shake.
- 4 A river is, whose streams do glad
the city of our God;
The holy place, wherein the Lord
most high hath his abode.
 - 5 God in the midst of her doth dwell;
nothing shall her remove:
The Lord to her an helper will,
and that right early, prove.
 - 6 The heathen rag'd tumultuously,
the kingdoms moved were:
The Lord God uttered his voice,
the earth did melt for fear.
 - 7 The Lord of hosts upon our side
doth constantly remain:
The God of Jacob's our refuge,
us safely to maintain.
 - 8 Come, and behold what wondrous works
have by the Lord been wrought;
Come, see what desolations
he on the earth hath brought.
 - 9 Unto the ends of all the earth
wars into peace he turns:
The bow he breaks, the spear he cuts,
in fire the chariot burns.
 - 10 Be still, and know that I am God;
among the heathen I
Will be exalted; I on earth
will be exalted high.
 - 11 Our God, who is the Lord of hosts
is still upon our side;
The God of Jacob our refuge
for ever will abide.

PSALM XLVII.

To the chief Musician, A Psalm for the sons of Korah.

This Psalm was probably composed on the same occasion as the 24th. Here is (1) A revenue of praise demanded for God, from all people, Jews and Gentiles, ver. 1, 6. (2) A memorial of the grounds of praise, viz. the majesty of God's nature, ver. 2. The great things he had done, or would do, for his people in subduing their foes, and providing portions for themselves, and in ascending to heaven, to receive gifts, and prepare places for men, ver. 3-5; as also the high sovereignty and universal extent of his government, ver. 2, 7-9. ¶ While my lips utter this Song, let all my inward powers labour in viewing, in loving, in admiring, in extolling my great, my glorious, my ascended, my all-governing, all-doing, and all-giving Lord Jesus Christ.

- A**LL people, clap your hands; to God
with voice of triumph shout:
2 For dreadful is the Lord most high,
great King the earth throughout.

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- 3 The heathen people under us
he surely shall subdue;
And he shall make the nations
under our feet to bow.
 - 4 The lot of our inheritance
choose out for us shall he,
Of Jacob, whom he loved well,
ev'n the excellency.
God is with shouts gone up, the Lord
with trumpets sounding high.
 - 6 Sing praise to God, sing praise, sing praise
praise to our king sing ye.
 - 7 For God is King of all the earth;
with knowledge praise express.
 - 8 God rules the nations: God sits on
his throne of holiness.
 - 9 The princes of the people are
assembled willingly;
Ev'n of the God of Abraham
they who the people be.
- For why? the shields that do defend
the earth are only his:
They to the Lord belong; yea, he
exalted greatly is.

PSALM XLVIII.

A Song and Psalm for the sons of Korah.

This Psalm was no doubt composed to celebrate some remarkable victory or deliverance in the days of David, Jehoshaphat, 2 Ch. xx., or Hezekiah, 2 Ki. xix. We have here (1) Jerusalem, the capital city of Israel, and type of the gospel church and heavenly state, celebrated for her beauty, and her relation to God as the residence of his temple and ordinances, ver. 1, 2. (2) JEHOVAH, the God of Israel, celebrated for his kind and powerful protection of Jerusalem, and for making her enemies to flee with much precipitation and terror, ver. 3-7. (3) The people of God, particularly in Jerusalem, meditating upon, and celebrating the gracious and mighty things which God had or would do for them; and for his discoveries of himself to them, and promising themselves sure and lasting happiness in his relation to them, and direction of them, ver. 8-14. ¶ While I sing these, let me be deeply affected with the glory, with the privileges, and chiefly with the God of the Christian church, and of the new-covenant state, and of the new Jerusalem, which is above, which is the mother, the desired city, of us all.

- G**REAT is the Lord, and greatly he
is to be praised still,
Within the city of our God,
upon his holy hill.
- 2 Mount Sion stands most beautiful,
the joy of all the land;
The city of the mighty King
on her north side doth stand.
 - 3 The Lord within her palaces
is for a refuge known.
 - 4 For, lo, the kings that gather'd were
together, by have gone.
 - 6 But when they did behold the same,
they, wond'ring, would not stay;
But, being troubled at the sight,
they thence did haste away.
 - 6 Great terror there took hold on them,
they were possess'd with fear;
Their grief came like a woman's pain,
when she a child doth bear.
 - 7 Thou Tarshish ships with east wind break'st:
8 As we have heard it told,
So, in the city of the Lord,
our eyes did it behold;
- In our God's city, which his hand
for ever stablish will.
We of thy loving-kindness thought,
Lord, in thy temple still.
- 10 O Lord, according to thy name,
through all the earth's thy praise;
And thy right hand, O Lord, is full
of righteousness always.
 - 11 Because thy judgments are made known,
let Sion mount rejoice;
Of Judah let the daughters all
send forth a cheerful voice.

PSALMS XLIX. L.

- 12 Walk about Sion, and go round;
the high tow'rs thereof tell:
- 13 Consider ye her palaces,
and mark her bulwarks well;
- That ye may tell posterity.
- 14 For this God doth abide
Our God for evermore; he will
ev'n unto death us guide.

PSALM XLIX.

To the chief Musician, A Psalm for the sons of Korah.

This Psalm is a mirror, calculated to exhibit the emptiness of all worldly enjoyments. Observe (1) David's earnest attempt to awaken all ranks of mankind to a serious consideration of this matter, as a point of great importance and universal concern, ver. 1-4. (2) His irrefragable proofs of the vanity of earthly enjoyments, viz. that they cannot save from death either a man's self or his friend, and that they cannot make men wise or happy in this world, far less render them happy in a future state, ver. 6-14. (3) His attempt to comfort himself and other saints under the sense of their daily infirmities, and of the chastisements received on account of their sins: against the slavish fears of death; and against temptations arising from the prosperity of the wicked, ver. 15-18. ¶ While I sing, let me bewail my sinful minding of, and idolatrous attachment to earthly things. Let me be henceforth as a weaned child, setting my affections on things above, where Christ is at the right hand of God. Let no uncertain riches or honours, but the LIVING GOD, be the object of all my trust and joy.

- H**EAR this, all people, and give ear,
all in the world that dwell;
- 2 Both low and high, both rich and poor.
 - 3 My mouth shall wisdom tell:
My heart shall knowledge meditate.
 - 4 I will incline mine ear
To parables, and on the harp
my sayings dark declare.
 - 5 Amidst those days that evil be,
why should I, fearing, doubt?
When of my heels th' iniquity
shall compass me about.
 - 6 Whoe'er they be that in their wealth
their confidence do pitch,
And boast themselves, because they are
become exceeding rich:
 - 7 Yet none of these his brother can
redeem by any way;
Nor can he unto God for him
sufficient ransom pay,
 - 8 (Their soul's redemption precious is,
and it can never be.)
 - 9 That still he should for ever live,
and not corruption see.
 - 10 For why? he seeth that wise men die,
and brutish fools also
Do perish; and their wealth, when dead,
to others they let go.
 - 11 Their inward thought is, that their house
and dwelling-places shall
Stand through all ages; they their lands
by their own names do call.
 - 12 But yet in honour shall not man
abide continually;
But passing hence, may be compar'd
unto the beasts that die.
 - 13 Thus brutish folly plainly is
their wisdom and their way;
Yet their posterity approve
what they do fondly say.
 - 14 Like sheep they in the grave are laid,
and death shall them devour;
And in the morning upright men
shall over them have pow'r:
Their beauty from their dwelling shall
consume within the grave.
 - 15 But from hell's hand God will me free,
for he shall me receive.
 - 16 Be thou not then afraid when one
enriched thou dost see,
Nor when the glory of his house
advanced is on high;

- 17 For he shall carry nothing hence
when death his days doth end;
Nor shall his glory after him
into the grave descend.
- 18 Although he his own soul did bless
whilst he on earth did live;
(And when thou to thyself dost well,
men will thee praises give;)
- 19 He to his fathers' race shall go,
they never shall see light.
- 20 Man honour'd wanting knowledge is
like beasts that perish quite.

PSALM L.

A Psalm of Asaph.

This Psalm may be considered as a rebuke to the carnal Jews who rested in, and boasted of their external ceremonies in worship, to the neglecting of the weightier matters of the law—mercy, judgment, and faith; or as a prediction of the coming of Christ, to abolish the ceremonial worship, eject the Jews from his church, and establish a more pure and spiritual form of worship under the gospel; or, in fine, as a representation of the last judgment, in which Christ shall come to render to every man according to his deeds. Observe (1) The awful appearance of God our Redeemer in the flesh,—in power,—or in the clouds; with the gathering of the people to him, ver. 1-6. (2) An engaging admonition to improve God's new-covenant grant of himself to be our God, as an excitement to exchange legal ceremonies into prayer, thanksgiving, and holy obedience; or, at least, to give a remarkable preference to the latter, ver. 7-15. (3) An awful charge of hypocrisy, slander, contempt of God's word, and of atheistical imaginations concerning God, laid against the wicked, with a fearful sentence of condemnation founded thereon, ver. 16-22. (4) An alarming warning of danger to the forgetters of God, and an encouraging promise to such as study to glorify him by a holy conversation, ver. 23. ¶ Sing this, my soul, with solemn awe, as assisted before the great Searcher of hearts, and as by faith beholding Jesus in my nature, sitting on his great white throne, gathering the nations to his bar, opening the books, and judging mankind out of the things found written therein.

- T**HE mighty God, the Lord,
hath spoken, and did call
The earth, from rising of the sun,
to where he hath his fall.
- 2 From out of Sion hill,
which of excellency
And beauty the perfection is,
God shined gloriously.
 - 3 Our God shall surely come,
keep silence shall not he:
Before him fire shall waste, great storms
shall round about him be.
 - 4 Unto the heavens clear
he from above shall call,
And to the earth likewise, that he
may judge his people all.
 - 5 Together let my saints
unto me gather'd be,
Those that by sacrifice have made
a covenant with me.
 - 6 And then the heavens shall
his righteousness declare:
Because the Lord himself is he
by whom men judged are.
 - 7 My people Isr'el hear,
speak will I from on high,
Against thee I will testify;
God, ev'n thy God, am I.
 - 8 I for thy sacrifice
no blame will on thee lay,
Nor for burnt-off'rings, which to me
thou offer'dst ev'ry day.
 - 9 I'll take no calf nor goats
from house or fold of thine:
 - 10 For beasts of forests, cattle all
on thousand hills, are mine.
 - 11 The fowls on mountains high
are all to me well known;
Wild beasts which in the fields do lie,
ev'n they are all mine own.
 - 12 Then, if I hungry were,
I would not tell it thee;
Because the world, and fulness all
thereof, belongs to me.

- 13 Will I eat flesh of bulls?
or goats' blood drink will I?
- 14 Thanks offer thou to God, and pay
thy vows to the most High.
- 15 And call upon me when
in trouble thou shalt be;
I will deliver thee, and thou
my name shalt glorify.
- 16 But to the wicked man
God saith, My laws and truth
Should'st thou declare? how dar'st thou take
my covenant in thy mouth?
- 17 Sith thou instruction hat'st,
which should thy ways direct;
And sith my words behind thy back
thou cast'st, and dost reject.
- 18 When thou a thief didst see,
with him thou didst consent;
And with the vile adulterers
partaker on thou went.
- 19 Thou giv'st thy mouth to ill,
thy tongue deceit doth frame;
- 20 Thou sitt'st, and 'gainst thy brother speak'st,
thy mother's son dost shame.
- 21 Because I silence kept,
while thou these things hast wrought;
That I was altogether like
thyself, hath been thy thought:
- Yet I will thee reprove,
and set before thine eyes,
In order ranked, thy misdeeds,
and thine iniquities.
- 22 Now, ye that God forget,
this carefully consider;
Lest I in pieces tear you all,
and none can you deliver.
- 23 Whoso doth offer praise
me glorifies; and I
Will show him God's salvation,
that orders right his way.

Another of the same.

- T**HE mighty God, the Lord, hath spoke,
and call'd the earth upon,
Ev'n from the rising of the sun
unto his going down.
- 2 From out of Sion, his own hill,
where the perfection high
Of beauty is, from thence the Lord
hath shined gloriously.
 - 3 Our God shall come, and shall no more
be silent, but speak out:
Before him fire shall waste, great storms
shall compass him about.
 - 4 He to the heavens from above,
and to the earth below,
Shall call, that he his judgments may
before his people show.
 - 5 Let all my saints together be
unto me gathered;
Those that by sacrifice with me
a covenant have made.
 - 6 And then the heavens shall declare
his righteousness abroad:
Because the Lord himself doth come;
none else is judge but God.
 - 7 Hear, O my people, and I'll speak;
O Israel by name,
Against thee I will testify;
God, ev'n thy God, I am.
 - 8 I for thy sacrifices few
reprove thee never will,
Nor for burnt-off'rings to have been
before me offer'd still.
 - 9 I'll take no bullock nor he-goats
from house nor folds of thine:
 - 10 For beasts of forests, cattle all
on thousand hills, are mine.
 - 11 The fowls are all to me well known
that mountains high do yield;
And I do challenge as mine own
the wild beasts of the field.

PSALMS LI.—LIV.

- 12 If I were hungry, I would not
to thee for need complain;
For earth, and all its fulness, doth
to me of right pertain.
- 12 That I to eat the flesh of bulls
take pleasure dost thou think?
Or that I need, to quench my thirst,
the blood of goats to drink?
- 14 Nay, rather unto me, thy God,
thanksgiving offer thou:
To the most High perform thy word,
and fully pay thy vow:
- 15 And in the day of trouble great
see that thou call on me;
I will deliver thee, and thou
my name shalt glorify.
- 16 But God unto the wicked saith,
Why should'st thou mention make
Of my commands? how dar'st thou in
thy mouth my covenant take?
- 17 Sith it is so that thou dost hate
all good instruction;
And sith thou cast'st behind thy back,
and slight'st my words each one.
- 18 When thou a thief didst see, then straight
thou join'dst with him in sin,
And with the vile adulterers
thou hast partaker been.
- 19 Thy mouth to evil thou dost give,
thy tongue deceit doth frame.
- 20 Thou sit'st, and 'gainst thy brother speak'st,
thy mother's son to shame.
- 21 These things thou wickedly hast done,
and I have silent been:
Thou thought'st that I was like thyself,
and did approve thy sin:
But I will sharply thee reprove,
and I will order right
Thy sins and thy transgressions
in presence of thy sight.
- 22 Consider this, and be afraid,
ye that forget the Lord,
Lest I in pieces tear you all,
when none can help afford.
- 23 Who off'reth praise me glorifies:
I will show God's salvation
To him that ordereth aright
his life and conversation.

PSALM LI.

To the chief Musician, A Psalm of David, when Nathan the Prophet came unto him, after he had gone in unto Bathsheba.

This Psalm was penned by David when reproved by Nathan for his adultery with Bathsheba, and for his murder of Uriah, 2 Sa. xii. We have in it (1) David's candid and truly sorrowful acknowledgments of his sin, particularly his adultery and murder, as highly dishonourable to God; and of his original sin as the source thereof, ver. 1-5, 17. (2) His earnest supplications for pardon of his offences, and for heart-purifying and renewing grace; for renewed influences of the Holy Ghost; and for peace of conscience, and comfortable fellowship with God, for himself, ver. 1, 2, 6-15; and for reformation of, and prosperity to the church, which had been hurt by his sin, ver. 18, 19. (3) His sincere purpose of heart to improve God's favours to himself, in promoting the instruction of others, and in giving them an honourable pattern of an exact celebration of God's public worship, ver. 12-16, 19. ¶ While I sing this penitential Psalm, let my heart be filled with clear, but evangetic views of my aggravated, my unnumbered transgressions, and with deep sorrow and remorse for them, let me pour forth supplications, strong cries and tears, to him who is able to forgive all mine iniquities, and to deliver me from every corruption. Let me wash myself in Jesus' blood, as the fountain opened to men for sin and for uncleanness.

- A**FTER thy loving-kindness, Lord,
have mercy upon me:
For thy compassions great, blot out
all mine iniquity.
- 2 Me cleanse from sin, and thoroughly wash
from mine iniquity:
 - 3 For my transgressions I confess;
my sin I ever see.

- 4 'Gainst thee, thee only, have I sinn'd,
in thy sight done this ill;
That when thou speak'st thou may'st be just,
and clear in judging still.
- 5 Behold, I in iniquity
was form'd the womb within;
My mother also me conceiv'd
in guiltiness and sin.
- 6 Behold, thou in the inward parts
with truth delighted art;
And wisdom thou shalt make me know
within the hidden part.
- 7 Do thou with hyssop sprinkle me,
I shall be cleansed so;
Yea, wash thou me, and then I shall
be whiter than the snow.
- 8 Of gladness and of joyfulness
make me to hear the voice;
That so these very bones which thou
hast broken may rejoice.
- 9 All mine iniquities blot out,
thy face hide from my sin.
- 10 Create a clean heart, Lord, renew
a right spirit me within.
- 11 Cast me not from thy sight, nor take
thy Holy Spirit away.
- 12 Restore me thy salvation's joy;
with thy free Spirit me stay.
- 13 Then will I teach thy ways unto
those that transgressors be;
And those that sinners are shall then
be turned unto thee.
- 14 O God, of my salvation God,
me from blood-guiltiness
Set free; then shall my tongue aloud
sing of thy righteousness.
- 15 My closed lips, O Lord, by thee
let them be opened;
Then shall thy praises by my mouth
abroad be published.
- 16 For thou desir'st not sacrifice,
else would I give it thee;
Nor wilt thou with burnt-offering
at all delighted be.
- 17 A broken spirit is to God
a pleasing sacrifice:
A broken and a contrite heart,
Lord, thou wilt not despise.
- 18 Show kindness, and do good, O Lord,
to Sion, thine own hill:
The walls of thy Jerusalem
build up of thy good will.
- 19 Then righteous offerings shall thee please,
and offerings burnt, which they
With whole burnt-offerings, and with calves,
shall on thine altar lay.

PSALM LII.

To the chief Musician, Maschil, A Psalm of David, when Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Ahimelech.

This Psalm relates to Doeg the Edomite, who informed Saul how Ahimelech the high-priest had entertained David and his servants, and who, in consequence thereof, murdered Ahimelech and above fourscore other priests, 1 Sa. xxii. Here (1) David charges Doeg, that, notwithstanding the manifested and everlasting goodness of God, he gloried in his own malice, craft, cruelty, and other wickedness, ver. 1-5. (2) By the spirit of prophecy he condemns him for his wickedness to be plucked from his dwelling, and rooted out of the land of the living, to the great joy of those who feared God, ver. 6, 7. (3) He comforts himself in the everlasting mercy of God, and with the assured hope that he should yet praise him for his kindness, ver. 8, 9. ¶ Learn, O my soul, to detest all deceit and cruelty. Learn to imitate the goodness of God, which endureth continually; and while friends are cut off, or foes prevail, let me live by faith on a gracious God, as my ALL and IN ALL.

- W**HY dost thou boast, O mighty man,
of mischief and of ill?
The goodness of Almighty God
endureth ever still.
- 2 Thy tongue mischievous calumnies
deviseth subtly,
Like to a razor sharp to cut,
working deceitfully.

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- 3 Ill more than good, and more than truth
thou lovest to speak wrong:
- 4 Thou lovest all-devouring words,
O thou deceitful tongue.
- 5 So God shall thee destroy for aye,
remove thee, pluck thee out
Quite from thy house, out of the land
of life he shall thee root.
- 6 The righteous shall it see, and fear,
and laugh at him they shall:
- 7 Lo, this the man is that did not
make God his strength at all:
But he in his abundant wealth
his confidence did place;
And he took strength unto himself
from his own wickedness.
- 8 But I am in the house of God
like to an olive green:
My confidence for ever lath
upon God's mercy been.
- 9 And I for ever will thee praise,
because thou hast done this:
I on thy name will wait; for good
before thy saints it is.

PSALM LIII.

To the chief Musician upon Mahalath, Maschil, A Psalm of David.

This Psalm is much the same as the 14th. It speaks (1) Humbling convictions to all men of their sinfulness of nature and practice, ver. 1-3. (2) Fearful terrors to them who persecute and oppress the people of God, ver. 4, 5. (3) Abundant comfort in the salvation of God to his persecuted saints, ver. 6, 8. ¶ Learn, my soul, frequently to review thy original and contracted filthiness. Admire the patience and mercy of God towards mankind. Trust not in man, for wherein is he to be accounted of! In the full assurance of faith, wait patiently for God's salvation.

- T**HAT there is not a God, the fool
doth in his heart conclude:
They are corrupt, their works are vile,
not one of them doth good.
- 2 The Lord upon the sons of men
from heav'n did cast his eyes,
To see if any one there was
that sought God, and was wise.
 - 3 They altogether filthy are,
they all are backward gone;
And there is none that doeth good,
no, not so much as one.
 - 4 These workers of iniquity,
do they not know at all,
That they my people eat as bread,
and on God do not call?
 - 5 Ev'n there they were afraid, and stood
with trembling, all dismay'd,
Whereas there was no cause at all
why they should be afraid:
For God his bones that thee besieg'd
hath scatter'd all abroad;
Thou hast confounded them, for they
despised are of God.
 - 6 Let Israel's help from Sion come:
when back the Lord shall bring
His captives, Jacob shall rejoice,
and Israel shall sing.

PSALM LIV.

To the chief Musician on Neginoth, Maschil, A Psalm of David, when the Ziphims came and said to Saul, Dost not David hide himself with us?

This Psalm was composed when the Ziphites, men of the same tribe with David, instigated Saul to destroy him, and directed him how to accomplish it, 1 Sa. xxiii. xxvi. It contains (1) David's strong cries to his God, that he would save and judge him, and hear his requests, ver. 1, 2. (2) Bitter complaints of the oppression and the impiety of his enemies, ver. 3. (3) His triumphant consolation of himself, in the view of what God was to him, and would do for him, intermixed with holy resolutions to praise him for his kindness, ver. 4-7. ¶ While Satan and my lusts, and the men of this world unite to destroy me, let me call on God. Let me be strong in the Lord, and in the power of his might. Let me rejoice in him who hath delivered, doth deliver, and in whom I trust that he will deliver me.

PSALMS LV.—LVII.

- S**AVE me, O God, by thy great name,
and judge me by thy strength:
2 My prayer hear, O God; give ear
unto my words at length.
3 For they that strangers are to me
do up against me rise;
Oppressors seek my soul, and God
set not before their eyes.
4 The Lord my God my helper is,
lo, therefore I am bold;
He taketh part with ev'ry one
that doth my soul uphold.
5 Unto mine enemies he shall
mischief and ill repay:
O for thy truth's sake cut them off,
and sweep them clean away.
6 I will a sacrifice to thee
give with free willingness;
Thy name, O Lord, because 'tis good,
with praise I will confess.
7 For he hath me delivered
from all adversities;
And his desire mine eye hath seen
upon mine enemies.

PSALM LV.

*To the chief Musician on Neginoth, Maschil,
A Psalm of David.*

This Psalm was probably penned by David when he fled from Jerusalem for fear of Absalom his son, 2 Sa. xv. xvi. Observe (1) David's earnest prayers for help and favour from God, amidst his great oppression, griefs, and fears, ver. 1-8. (2) His requests for the just manifestation of God's wrath in the dispersion and destruction of his enemies, who, in Jerusalem, particularly Ahithophel, had behaved in so base and treacherous a manner, ver. 9-15. (3) Resolved on frequent and fervent prayer, he encourages himself and friends to trust in God for support and deliverance, and for the speedy destruction of their enemies, however deceitful and bloody, ver. 16-23. ¶ While I sing, behold, my soul, as in a glass, how Jesus our Redeemer was hated, was betrayed and murdered by his brethren of Judah at Jerusalem, and how the fearful vengeance of the Almighty overtook them on that account. And if I am oppressed, defamed, or persecuted, that I know not whither to flee; if in cities, or in particular friends, wickedness and malice discover themselves, let me study resignation to the disposals of providence, and call upon God, in the assured hope that he will answer in due time. Let me cast all my wants and burdens upon him, who is my God that doth me save.

- L**ORD, hear my pray'r, hide not thyself
from my entreating voice:
2 Attend and hear me; in my plaint
I mourn and make a noise.
3 Because of th' en'my's voice, and for
lewd men's oppression great:
On me they cast iniquity,
and they in wrath me hate.
4 Sore pain'd within me is my heart:
death's terrors on me fall.
5 On me comes trembling, fear and dread
o'erwhelmed me withal.
6 O that I, like a dove, had wings,
said I, then would I flee
Far hence, that I might find a place
where I in rest might be.
7 Lo, then far off I wander would,
and in the desert stay;
8 From windy storm and tempest I
would haste to 'scape away.
9 O Lord, on them destruction bring,
and do their tongues divide;
For in the city violence
and strife I have espy'd.
10 They day and night upon the walls
do go about it round:
There mischief is, and sorrow there
in midst of it is found.
11 Abundant wickedness there is
within her inward part;
And from her streets deceitfulness
and guile do not depart.

- 12 He was no foe that me reproach'd,
then that endure I could;
Nor hater that did 'gainst me boast,
from him me hide I would.
13 But thou, man, who mine equal, guide,
and mine acquaintance wast:
14 We join'd sweet counsels, to God's house
in company we past.
15 Let death upon them seize, and down
let them go quick to hell;
For wickedness doth much abound
among them where they dwell.
16 I'll call on God: God will me save.
17 I'll pray, and make a noise
At ev'ning, morning, and at noon;
and he shall hear my voice.
18 He hath my soul delivered,
that it in peace might be
From battle that against me was;
for many were with me.
19 The Lord shall hear, and them afflict,
of old who hath abode:
Because they never changes have,
therefore they fear not God.
20 'Gainst those that were at peace with him
he hath put forth his hand:
The covenant that he had made,
by breaking he profan'd.
21 More smooth than butter were his words,
while in his heart was war;
His speeches were more soft than oil,
and yet drawn swords they are.
22 Cast thou thy burden on the Lord,
and he shall thee sustain;
Yea, he shall cause the righteous man
unmoved to remain.
23 But thou, O Lord my God, those men
in justice shalt o'erthrow,
And in destruction's dungeon dark
at last shalt lay them low:

The bloody and deceitful men
shall not live half their days:
But upon thee with confidence
I will depend always.

PSALM LVI.

*To the chief Musician upon Jonath-elem-rechokim, Michtam of
David, when the Philistines took him in Gath.*

This Psalm was penned by David when the Philistines apprehended him in Gath, 1 Sa. xxi. 10-15. And contains (1) His earnest supplications to God for merciful protection and deliverance from his enemies, who were barbarous, powerful, crafty, malicious, and restless, ver. 1, 2, 5-7. (2) His assured confidence in God as his own God, who had spoken good concerning him, and took particular notice of his grievances, ver. 3, 4, 8, 11. (3) Firm hopes that his prayers should issue in the defeat of his enemies, and that his faith would set him above the slavish fear of men, ver. 9-11; and that while he paid his vows to God, he should have further occasion to praise the Lord for what he had done, and would do for him, ver. 12, 13. ¶ Thus let me in all my straits have recourse to God. While his promises remain infallible, let me rejoice therein, and without anxiety cheerfully expect the fulfilment thereof.

- S**HOW mercy, Lord, to me, for man
would swallow me outright;
He me oppresseth, while he doth
against me daily fight.
2 They daily would me swallow up
that hate me spitefully;
For they be many that do fight
against me, O most High.
3 When I'm afraid I'll trust in thee:
4 In God I'll praise his word;
I will not fear what flesh can do,
my trust is in the Lord.
5 Each day they wrest my words; their
'gainst me are all for ill. [thoughts]
6 They meet, they lurk, they mark my steps,
waiting my soul to kill.

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- 7 But shall they by iniquity
escape thy judgments so?
O God, with indignation down
do thou the people throw.
8 My wand'rings all what they have been
thou know'st, their number took;
Into thy bottle put my tears:
are they not in thy book?
9 My foes shall, when I cry, turn back;
I know't, God is for me.
10 In God his word I'll praise; his word
in God shall praised be.
11 In God I trust; I will not fear
what man can do to me.
12 Thy vows upon me are, O God:
I'll render praise to thee.
13 Wilt thou not, who from death me sav'd,
my feet from falls keep free,
To walk before God in the light
of those that living be?

PSALM LVII.

*To the chief Musician, Al-taschith, Michtam of David, when he
fled from Saul in the cave.*

This Psalm was penned by David when he fled from Saul in the cave, 1 Sa. xxiv. And contains (1) David's earnest betaking of himself to God—upon whom all his dependence was fixed; towards whom all his desires were bent; and from whom only he expected relief—for mercy amidst his great troubles, ver. 1, 2. (2) His complaints of the cruelty, malice, and calumnious deceit of his inveterate enemies, ver. 3, 4, 6. (3) His believing triumph in God, in which he prepares himself for praising God; excites himself to it; delights himself in it; and furnishes himself with matter for it, ver. 7-10. (4) Conscious of his own inability to praise God enough, he leaves it on God to exalt and glorify himself, ver. 5-11. ¶ While I sing, let me cry aloud for mercy; let me lay my spiritual and temporal adversities before the Lord; and let me triumph in the God of my salvation, and implore him to glorify his name in all the earth.

- B**E merciful to me, O God;
thy mercy unto me
Do thou extend; because my soul
doth put her trust in thee:
Yea, in the shadow of thy wings
my refuge I will place,
Until these sad calamities
do wholly overpass.
2 My cry I will cause to ascend
unto the Lord most high;
To God, who doth all things for me
perform most perfectly.
3 From heav'n he shall send down, and me
from his reproach defend
That would devour me: God his truth
and mercy forth shall send.
4 My soul among fierce lions is,
I firebrands live among,
Men's sons, whose teeth are spears and darts,
a sharp sword is their tongue.
5 Be thou exalted very high
above the heav'ns, O God;
Let thou thy glory be advanc'd
o'er all the earth abroad.
6 My soul's bow'd down; for they a net
have laid, my steps to snare:
Into the pit which they have digg'd
for me, they fallen are.
7 My heart is fix'd, my heart is fix'd,
O God; I'll sing and praise.
8 My glory wake; wake psal'try, harp;
myself I'll early raise.
9 I'll praise thee 'mong the people, Lord:
'mong nations sing will I:
10 For great to heav'n thy mercy is,
thy truth is to the sky.
11 O Lord, exalted be thy name
above the heav'ns to stand:
Do thou thy glory far advance
above both sea and land.

PSALM LVIII.

To the chief Musician, Al-taschith, Michtam of David.

This Psalm was probably composed by David when Saul carried on some kind of legal prosecution against him, which is not mentioned in the history of his reign. Here (1) He describes the corruption in the government of these judges, in neglecting to do justice, and in readiness to do injustice; and the corruption of their nature with malice, falsehood, and obstinate untractableness, ver. 1-5. (2) He prays that God would disable them to perpetrate mischief, would defeat their projects, and weaken their influence, ver. 6-8. (3) He predicts their ruin, as calculated to promote the comfort of the godly, and the conviction of sinners, ver. 9-11. ¶ While I sing, let me search out my corruptions, and bewail my obstinate refusals of Jesus Christ, and the counsels of his Word. Let me dread the speedy but awful wrath of God, if I regard iniquity in my heart, or indulge it in my life.

- D**O ye, O congregation,
indeed speak righteousness?
O ye that are the sons of men,
judge ye with uprightness?
- 2 Yea, ev'n within your very hearts
ye wickedness have done;
And ye the violence of your hands
do weigh the earth upon.
- 3 The wicked men estranged are,
ev'n from the very womb;
They, speaking lies, do stray as soon
as to the world they come.
- 4 Unto a serpent's poison like
their poison doth appear;
Yea, they are like the adder deaf,
that closely stops her ear:
- 5 That so she may not hear the voice
of one that charm her would,
No, not though he most cunning were,
and charm most wisely could.
- 6 Their teeth, O God, within their mouth
break thou in pieces small;
The great teeth break thou out, O Lord,
of these young lions all.
- 7 Let them like waters melt away,
which downward still do flow:
In pieces cut his arrows all,
when he shall bend his bow.
- 8 Like to a snail that melts away,
let each of them be gone;
Like woman's birth untimely, that
they never see the sun.
- 9 He shall them take away before
your pots the thorns can find,
Both living, and in fury great,
as with a stormy wind.
- 10 The righteous, when he vengeance sees,
he shall be joyful then;
The righteous one shall wash his feet
in blood of wicked men.
- 11 So men shall say, The righteous man
reward shall never miss:
And verily upon the earth
a God to judge there is.

PSALM LIX.

To the chief Musician, Al-taschith, Michtam of David, when Saul sent, and they watched the house to kill him.

This Psalm was penned by David when Saul sent messengers to watch his house in order to kill him, 1 Sa. xix. In it, as in the seven immediately preceding, we have (1) David's bitter complaints of his enemies, as wicked, barbarous, malicious, and atheistical, ver. 1-7. (2) His predictory prayers, that God would expose these enemies to contempt and derision; make them standing monuments of his just indignation, deal with them according to their sins; consume them in his wrath; and even render their sin their punishment, ver. 8, 10-15. (3) His holy resolutions to wait upon God till his judgments should be executed on them, and then to praise him for his favours, ver. 9, 10, 16, 17. ¶ While I sing, let me think of the opposition made to David's Lord, and of the undying justice which hath overtaken his enemies, Jewish and heathen, and shall undertake his antichristian and other opposers. While his honours are trampled under foot, let me wait on and trust in God, that at last I may join in the HALLELUJAHs of his people, when the devices of his enemies shall fail for ever and ever.

- M**Y God, deliver me from those
that are mine enemies;
And do thou me defend from those
that up against me rise.
- 2 Do thou deliver me from them
that work iniquity;
And give me safety from the men
of bloody cruelty.
- 3 For, lo, they for my soul lay wait:
the mighty do combine
Against me, Lord; not for my fault,
nor any sin of mine.
- 4 They run, and, without fault in me,
themselves do ready make:
Awake to meet me with thy help;
and do thou notice take.
- 5 Awake therefore, Lord God of hosts,
thou God of Israel,
To visit heathen all: spare none
that wickedly rebel.
- 6 At ev'ning they go to and fro;
they make great noise and sound,
Like to a dog, and often walk
about the city round.
- 7 Behold, they belch out with their mouth,
and in their lips are swords:
For they do say thus, Who is he
that now doth hear our words?
- 8 But thou, O Lord, shalt laugh at them,
and all the heathen mock.
- 9 While he's in pow'r I'll wait on thee;
for God is my high rock.
- 10 He of my mercy that is God
betimes shall me prevent;
Upon mine enemies God shall let
me see mine heart's content.
- 11 Them slay not, lest my folk forget;
but scatter them abroad
By thy strong pow'r; and bring them down,
O thou our shield and God.
- 12 For their mouth's sin, and for the words
that from their lips do fly,
Let them be taken in their pride:
because they curse and lie.
- 13 In wrath consume them, them consume,
that so they may not be:
And that in Jacob God doth rule
to th' earth's ends let them see.
- 14 At ev'ning let thou them return,
making great noise and sound,
Like to a dog, and often walk
about the city round.
- 15 And let them wander up and down,
in seeking food to eat;
And let them grudge when they shall not
be satisfy'd with meat.
- 16 But of thy pow'r I'll sing aloud;
at morn thy mercy praise:
For thou to me my refuge wast,
and tow'r, in troublous days.
- 17 O God, thou art my strength, I will
sing praises unto thee;
For God is my defence, a God
of mercy unto me.

PSALM LX.

To the chief Musician upon Shushan-eduth, Michtam of David, to teach, when he strove with Arun-naharaim and with Aram-zobah, when Joab returned, and smote of Edom in the valley of Salt twelve thousand.

This Psalm was penned by David during his wars with the Syrians and Edomites, 2 Sa. viii. Here (1) He bewails the tokens of God's displeasure with Israel, in the breaking and disjoining of the nation under Saul and Ishbosheth, ver. 1-3. (2) In thankful contemplation of the late revival he had given to their affairs by his own accession to the throne, and victories over the Philistines, Moabites, &c., he beseeches God to grant them victory over, and rest from all their enemies, ver. 4, 5. (3) In the confident expectation of God's fulfilment of his promises, along with importunate supplication, he expresses his triumphant hopes that God would quickly subdue every enemy, the fortified cities of Edom not excepted, ver. 6-12. ¶ In all

my distressed cases, let me rejoice in the BANNER, the ENSIGN given and displayed to the nations; and in the faith of God's promise, let me firmly expect victory over every spiritual foe, and rejoice in hope of the glory of God, the full enjoyment of the Canaan that is above.

- O** LORD, thou hast rejected us,
and scatter'd us abroad;
Thou justly hast displeased been;
return to us, O God.
- 2 The earth to tremble thou hast made;
therein didst breaches make:
Do thou thereof the breaches heal,
because the land doth shake.
- 3 Unto thy people thou hard things
hast show'd, and on them sent;
And thou hast caused us to drink
wine of astonishment.
- 4 And yet a banner thou hast giv'n
to them who thee do fear;
That it by them, because of truth,
displayed may appear.
- 5 That thy beloved people may
deliver'd be from thrall,
Save with the pow'r of thy right hand,
and hear me when I call.
- 6 God in his holiness hath spoke;
herein I will take pleasure:
Shechem I will divide, and forth
will Succoth's valley measure.
- 7 Gilead I claim as mine by right;
Manasseh mine shall be;
Ephraim is of mine head the strength;
Judah gives laws for me;
- 8 Moab's my washing-pot; my shoe
I'll over Edom throw;
And over Palestina's land
I will in triumph go.
- 9 O who is he will bring me to
the city fortify'd?
O who is he that to the land
of Edom will me guide?
- 10 O God, which hadest us cast off,
this thing wilt thou not do?
Ev'n thou, O God, which diddest not
forth with our armies go?
- 11 Help us from trouble; for the help
is vain which man supplies.
- 12 Through God we'll do great acts; he shall
tread down our enemies.

PSALM LXI.

To the chief Musician upon Neginah, A Psalm of David.

Here (1) David, in commemorating what the Lord had formerly done for him, and in the faith of what he had promised, cries to God for comfort and protection amidst great troubles, ver. 1-4. (2) In the view of what God had and would for ever do for him, he supplicates necessary mercies, and resolves on everlasting praise and thanksgiving to God as his bounden duty, ver. 5-8. ¶ So may all providences, distressful or smiling, lead my soul to thankful pausing for God, as my ALL and IN ALL.

- O** GOD, give ear unto my cry;
unto my pray'r attend.
- 2 From th' utmost corner of the land
my cry to thee I'll send.
What time my heart is overwhelm'd,
and in perplexity,
Do thou me lead unto the Rock
that higher is than I.
- 3 For thou hast for my refuge been
a shelter by thy pow'r;
And for defence against my foes
thou hast been a strong tow'r.
- 4 Within thy tabernacle I
for ever will abide;
And under covert of thy wings
with confidence me hide.
- 5 For thou the vows that I did make,
O Lord my God, didst hear:
Thou hast giv'n me the heritage
of those thy name that fear.

PSALMS LXII.—LXV.

- 6 A life prolong'd for many days
thou to the king shalt give;
Like many generations be
the years which he shall live.
- 7 He in God's presence his abode
for evermore shall have:
O do thou truth and mercy both
prepare, that may him save.
- 8 And so will I perpetually
sing praise unto thy name;
That having made my vows, I may
each day perform the same.

PSALM LXII.

To the chief Musician, to Jeduthun, A Psalm of David.

In this Psalm (1) David solemnly avows his manifold relations to God: his composed dependence on, fixed trust in, and quiet waiting for God; and his hopes of the ruin of his enemies, ver. 1-7. (2) He earnestly encourages others to trust in, and call on God, who is infinite in power, mercy, and justice; and to beware of trusting in men, or in outward riches or honours, which are deceitful and unsubstantial, ver. 8-12. ¶ While I sing, go thou, my soul, and do likewise. Be weaned from all dependence on creatures; but cleave to, and depend on this all-sufficient JESU-VAH, as answerable to all thy needs, all thy desires, all thy enjoying powers, for time and for eternity.—Then, O how fixed in safety! and how filled with the consolations of Christ!

- MY soul with expectation
depends on God indeed:
My strength and my salvation doth
from him alone proceed.
- 2 He only my salvation is,
and my strong rock is he:
He only is my sure defence;
much mov'd I shall not be.
- 3 How long will ye against a man
plot mischief? ye shall all
Be slain; ye as a tott'ring fence
shall be, and bowing wall.
- 4 They only plot to cast him down
from his excellency:
They joy in lies; with mouth they bless,
but they curse inwardly.
- 5 My soul, wait thou with patience
upon thy God alone;
On him dependeth all my hope
and expectation.
- 6 He only my salvation is,
and my strong rock is he;
He only is my sure defence:
I shall not moved be.
- 7 In God my glory placed is,
and my salvation sure;
In God the rock is of my strength,
my refuge most secure.
- 8 Ye people, place your confidence
in him continually;
Before him pour ye out your heart;
God is our refuge high.
- 9 Surely mean men are vanity,
and great men are a lie;
In balance laid, they wholly are
more light than vanity.
- 10 Trust ye not in oppression,
in robbery be not vain;
On wealth set not your hearts, when as
increased is your gain.
- 11 God hath it spoken once to me,
yea, this I heard again,
That power to Almighty God
alone doth appertain.
- 12 Yea, mercy also unto thee
belongs, O Lord, alone:
For thou according to his work
rewardest every one.

PSALM LXIII.

A Psalm of David, when he was in the wilderness of Judah.

This Psalm was penned by David while he hid himself from the fury of Saul in the wilderness of Judah, 1 Sa. xxvii. 5—or xxxiii. 14, 24, 25—or xxiv. 1.—or when he fled from Absalom, 2

Sa. xv. xvi. We have (1) His strong faith, working in ardent desires after the most familiar fellowship with God in public ordinances, ver. 1, 2. (2) His superlative estimation of God, issuing in hearty resolutions to be for ever employed in his praise, ver. 3, 4. (3) His heart ravishing satisfaction in God amidst secret and fixed meditation on his excellencies and love, ver. 5, 6. (4) His joyful dependence on God as his Saviour and portion, ver. 7, 8. (5) His holy triumph in God as his preserver, and the destroyer of his enemies, ver. 9-11. ¶ While I sing these high praises of God, let my soul be strong in the faith, giving glory to God; embracing the promise of himself, and calling all the fulness of the Godhead my own. Let me be all in raptures with divine love and holy delight. Let no guile, no corruption, no carnal care, enervate or damp my inward powers, but let all be opened, be wide stretched, to grasp my infinite ALL, the great I AM.

- LORD, thee my God, I'll early seek:
my soul doth thirst for thee;
My flesh longs in a dry parch'd land,
wherein no waters be:
- 2 That I thy power may behold,
and brightness of thy face,
As I have seen thee heretofore
within thy holy place.
- 3 Since better is thy love than life,
my lips thee praise shall give.
- 4 I in thy name will lift my hands,
and bless thee while I live.
- 5 Ev'n as with marrow and with fat
my soul shall filled be;
Then shall my mouth with joyful lips
sing praises unto thee:
- 6 When I do thee upon my bed
remember with delight,
And when on thee I meditate
in watches of the night.
- 7 In shadow of thy wings I'll joy;
for thou mine help hast been.
- 8 My soul thee follows hard; and me
thy right hand doth sustain.
- 9 Who seek my soul to spill shall sink
down to earth's lowest room.
- 10 They by the sword shall be cut off,
and foxes' prey become.
- 11 Yet shall the king in God rejoice,
and each one glory shall
That swear by him: but stopp'd shall be
the mouth of liars all.

PSALM LXIV.

To the chief Musician, A Psalm of David.

This Psalm contains (1) David's earnest supplications for preservation from his enemies, who were so spiteful in their calumnious reproaches, so close and subtle in their malicious plots, and so industrious and active in executing their cruel projects, ver. 1-6. (2) His predictions, that God by just means would quickly render these enemies a terror to themselves and others, and an occasion of holy joy and confidence to the saints, ver. 7-10. ¶ While I sing, let me commit my spiritual enemies into the hand of God, who is able to defeat them, and will quickly, to my everlasting comfort.

- WHEN I to thee my prayer make,
Lord, to my voice give ear;
My life save from the enemy,
of whom I stand in fear.
- 2 Me from their secret counsel hide
who do live wickedly;
From insurrection of those men
that work iniquity:
- 3 Who do their tongues with malice whet,
and make them cut like swords;
In whose bent bows are arrows set,
ev'n sharp and bitter words:
- 4 That they may at the perfect man
in secret aim their shot;
Yea, suddenly they dare at him
to shoot, and fear it not.
- 5 In ill encourage they themselves,
and their snar's close do lay:
Together conference they have;
Who shall them see? they say.
- 6 They have search'd out iniquities,
a perfect search they keep:
Of each of them the inward thought,
and very heart, is deep

- 7 God shall an arrow shoot at them,
and wound them suddenly:
8 So their own tongue shall them confound;
all who them see shall fly.
- 9 And on all men a fear shall fall,
God's works they shall declare;
For they shall wisely notice take
what these his doings are.
- 10 In God the righteous shall rejoice,
and trust upon his might;
Yea, they shall greatly glory all
in heart that are upright.

PSALM LXV.

To the chief Musician, A Psalm and Song of David.

Here we are directed to praise God (1) For his kindness manifested in his kingdom of grace in hearing prayers, in pardoning iniquities, in satisfying the souls of his people with his blessings, and in protecting and supporting them in every exigence, ver. 1-5. (2) For his kindness in the kingdom of providence, in fixing the mountains, in calming the seas in preserving the regular succession of day and night, and in rendering the fields fruitful, and the flocks numerous and happy, ver. 6-13. ¶ While I sing, let praise wait in my soul for the Lord; and let me pour out my heart before him. Under deep sense of guilt and pollution, let me believe his unbounded forgiveness and sanctifying influence. Let me come even to his seat, and enjoy ravishing fellowship with him. Let all my confidence be fixed on him; and even in the blessings of providence, let me discern the exceeding riches of his grace.

- PRAISE waits for thee in Sion, Lord:
to thee vows paid shall be.
- 2 O thou that hearer art of pray'r,
all flesh shall come to thee.
- 3 Iniquities, I must confess,
prevail against me do:
But as for our transgressions,
them purge away shalt thou.
- 4 Bless'd is the man whom thou dost chase,
and mak'st approach to thee,
That he within thy courts, O Lord,
may still a dweller be:
We surely shall be satisfy'd
with thy abundant grace,
And with the goodness of thy house,
ev'n of thy holy place.
- 5 O God of our salvation,
thou, in thy righteousness,
By fearful works unto our pray'rs
thine answer dost express:
Therefore the ends of all the earth,
and those afar that be
Upon the sea, their confidence,
O Lord, will place in thee.
- 6 Who, being girt with pow'r, sets fast
by his great strength the hills.
- 7 Who noise of seas, noise of their waves,
and people's tumult, stills.
- 8 Those in the utmost parts that dwell
are at thy signs afraid:
Th' outgoings of the morn and ev'n
by thee are joyful made.
- 9 The earth thou visit'st, wat'ring it;
thou mak'st it rich to grow
With God's full flood; thou corn prepar'st,
when thou provid'st it so.
- 10 Her rigs thou wat'rest plentifully,
her furrows settest:
With show'rs thou dost her mollify,
her spring by thee is blest.
- 11 So thou the year most lib'rally
dost with thy goodness crown;
And all thy paths abundantly
on us drop fatness down.
- 12 They drop upon the pastures wide,
that do in deserts lie;
The little hills on ev'ry side
rejoice right pleasantly.
- 13 With flocks the pastures clothed be,
the vales with corn are clad;
And now they shout and sing to thee,
for thou hast made them glad.

PSALMS LXVI.—LXVIII.

PSALM LXVI.

To the chief Musician, A Song or Psalm.

In this Psalm of thanksgiving, in which the fate of Israel is to be considered as typical of that of the gospel church and people of God, we have (1) David, as the messenger of God, calling all the nations of mankind to praise God for the manifestation of his sovereign dominion in his works, so wonderful in themselves, terrible to his enemies, comfortable to his people, and commanding and awful to all men, ver. 1-7; and for trying his people with afflictions, for supporting under them, protecting amidst them, and delivering from them at last, ver. 8-12. (2) David, as the servant of God, exemplifying his own exhortations in honouring God by costly oblations, and by thankful declarations of what God had done for his soul, particularly in answer to his prayers, ver. 13-20.

- A**LL lands to God, in joyful sounds,
aloft your voices raise.
2 Sing forth the honour of his name,
and glorious make his praise.
3 Say unto God, How terrible
in all thy works art thou!
Through thy great pow'r thy foes to thee
shall be constrain'd to bow.
4 All on the earth shall worship thee,
they shall thy praise proclaim
In songs: they shall sing cheerfully
unto thy holy name.
5 Come, and the works that God hath wrought
with admiration see:
In's working to the sons of men
most terrible is he.
6 Into dry land the sea he turn'd,
and they a passage had;
Ev'n marching through the flood on foot,
there we in him were glad.
7 He ruleth ever by his pow'r;
his eyes the nations see:
O let not the rebellious ones
lift up themselves on high.
8 Ye people, bless our God; aloud
the voice speak of his praise:
9 Our soul in life who safe preserves,
our foot from sliding stays.
10 For thou didst prove and try us, Lord,
as men do silver try;
11 Brought'st us into the net, and mad'st
bands on our loins to lie.
12 Thou hast caus'd men ride o'er our heads;
and though that we did pass
Through fire and water, yet thou brought'st
us to a wealthy place.
13 I'll bring burnt-off'rings to thy house;
to thee my vows I'll pay,
14 Which my lips utter'd, my mouth spake,
when trouble on me lay.
15 Burnt-sacrifices of fat rams
with incense I will bring;
Of bullocks and of goats I will
present an offering.
16 All that fear God, come, hear, I'll tell
what he did for my soul.
17 I with my mouth unto him cry'd,
my tongue did him extol.
18 If in my heart I sin regard,
the Lord me will not hear:
19 But surely God me heard, and to
my prayer's voice gave ear.
20 O let the Lord, our gracious God,
for ever blessed be,
Who turned not my pray'r from him,
nor yet his grace from me.

PSALM LXVII.

To the chief Musician on Neginoth, A Psalm or Song.

Here we have (1) David's prayer for the church of Israel, ver. 1. (2) His supplication for the spread of the gospel among the Gentiles, as the ground of great consolation and praise, ver. 2-5. (3) His believing prospect of the divine blessings and true piety which should attend the same, ver. 6, 7. ¶ While I sing, let me request the salvation of Israel. Let me supplicate the

gathering of the nations to SHILOH. Let me praise the Lord that already this great work is begun, and that the Lord, who is mighty, shall finish it in his time.

- L**ORD, bless and pity us,
shine on us with thy face:
2 That th' earth thy way, and nations all
may know thy saving grace.
3 Let people praise thee, Lord;
let people all thee praise.
4 O let the nations be glad,
in songs their voices raise:
Thou'lt justly people judge,
on earth rule nations all.
5 Let people praise thee, Lord; let them
praise thee, both great and small.
6 The earth her fruit shall yield,
our God shall blessing send.
7 God shall us bless; men shall him fear
unto earth's utmost end.

Another of the same.

- L**ORD, unto us be merciful,
do thou us also bless;
And graciously cause shine on us
the brightness of thy face:
2 That so thy way upon the earth
to all men may be known;
Also among the nations all
thy saving health be shown.
3 O let the people praise thee, Lord;
let people all thee praise.
4 O let the nations be glad,
and sing for joy always:
For rightly thou shalt people judge,
and nations rule on earth.
5 Let people praise thee, Lord; let all
the folk praise thee with mirth.
6 Then shall the earth yield her increase;
God, our God, bless us shall.
7 God shall us bless; and of the earth
the ends shall fear him all.

PSALM LXVIII.

To the chief Musician, A Psalm or Song of David.

Perhaps this Psalm was composed on the same occasion as the 24th and 47th, when David brought up the ark of God to that tabernacle which he had pitched for it in Zion, 2 Sa. vi. We have it in (1) Fervent supplications that God would scatter and defeat the projects of his enemies, ver. 1, 2. (2) High praises to him for his infinite greatness and grace; his righteous relieving of the afflicted and oppressed; his directing of Israel in the Arabian desert; his manifesting of his glory at Sinai; his comfortable providing for his people in the wilderness and in Canaan, ver. 3-10; for the easy conquest of their Canaanitish enemies; his fixing his temple on Mount Zion; for the ascension of Christ to glory, to receive gifts for men; and for the spread of the gospel among Jews and Gentiles by means of the apostles; while the obstinate Jews are severely punished, ver. 11-32; and, in fine, for his supreme dominion, his awful majesty, his mighty power, and for the glory of his sanctuary, and the grace he bestows on his people, ver. 33-35. ¶ While I sing, let me behold, let me admire what God is, and hath done for and to my soul, and to the church of God of which I am a member. Let me behold what God hath done, in instances unnumbered, in prosecution of the promise he made by his Eternal Son.

- L**ET God arise, and scattered
let all his en'mies be;
And let all those that do him hate
before his presence flee.
2 As smoke is driv'n, so drive thou them;
as fire melts wax away,
Before God's face let wicked men
so perish and decay.
3 But let the righteous be glad:
let them before God's sight
Be very joyful; yea, let them
rejoice with all their might.
4 To God sing, to his name sing praise:
extol him with your voice,
That rides on heav'n, by his name JAH,
before his face rejoice.

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- 5 Because the Lord a father is
unto the fatherless;
God is the widow's judge, within
his place of holiness.
6 God doth the solitary set
in families; and from hands
The chain'd doth free; but rebels do
inhabit parched lands.
7 O God, what time thou didst go forth
before thy people's face;
And when through the great wilderness
thy glorious marching was;
8 Then at God's presence shook the earth,
then drops from heaven fell;
This Sinai shook before the Lord,
the God of Israel.
9 O God, thou to thine heritage
didst send a plentiful rain,
Whereby thou, when it weary was,
didst it refresh again.
10 Thy congregation then did make
their habitation there;
Of thine own goodness for the poor
O God, thou didst prepare.
11 The Lord himself did give the word,
the word abroad did spread;
Great was the company of them
the same who published.
12 Kings of great armies foiled were,
and forc'd to flee away;
And women, who remain'd at home,
did distribute the prey.
13 Though ye have lien among the pots,
like doves ye shall appear,
Whose wings with silver, and with gold
whose feathers cover'd are.
14 When there th' Almighty scatter'd kings,
like Salmon's snow 'twas white.
15 God's hill is like to Bashan hill,
like Bashan hill for height.
16 Why do ye leap, ye mountains high?
this is the hill where God
Desires to dwell; yea, God in it
for aye will make abode.
17 God's chariots twenty thousand are,
thousands of angels strong;
In's holy place God is, as in
mount Sinai, them among.
18 Thou hast, O Lord, most glorious,
ascended up on high;
And in triumph victorious led
captive captivity:
Thou hast received gifts for men,
for such as did rebel;
Yea, ev'n for them, that God the Lord
in midst of them might dwell.
19 Bless'd be the Lord, who is to us
of our salvation God;
Who daily with his benefits
us plentifully doth load.
20 He of salvation is the God,
who is our God most strong;
And unto God the Lord from death
the issues do belong.
21 But surely God shall wound the head
of those that are his foes;
The hairy scalp of him that still
on in his trespass goes.
22 God said, My people I will bring
again from Bashan hill;
Yea, from the sea's devouring depths
them bring again I will;
23 That in the blood of enemies
thy foot imbru'd may be,
And of thy dogs dipp'd in the same
the tongues thou mayest see.
24 Thy goings they have seen, O God;
the steps of majesty
Of my God, and my mighty King,
within the sanctuary.

PSALMS LXIX. LXX.

- 25 Before went singers, players next
on instruments took way;
And them among the damsels were
that did on timbrels play.
- 26 Within the congregations
bless God with one accord:
From Israel's fountain do ye bless
and praise the mighty Lord.
- 27 With their prince, little Benjamin,
princes and council there
Of Judah were, there Zabulon's
and Naphtali's princes were.
- 28 Thy God commands thy strength; make strong
what thou wrought'st for us, Lord.
- 29 For thy house at Jerusalem
kings shall thee gifts afford.
- 30 The spearmen's host, the multitude
of bulls, which fiercely look,
Those calves which people have forth sent,
O Lord our God, rebuke,
Till ev'ry one submit himself,
and silver pieces bring:
The people that delight in war
disperse, O God and King.
- 31 Those that be princes great shall then
come out of Egypt lands;
And Ethiopia to God
shall soon stretch out her hands.
- 32 O all ye kingdoms of the earth,
sing praises to this King;
For he is Lord that ruleth all,
unto him praises sing.
- 33 To him that rides on heav'ns of heav'ns,
which he of old did found;
Lo, he sends out his voice, a voice
in night that doth abound.
- 34 Strength unto God do ye ascribe;
for his excellency
Is over Israel, his strength
is in the clouds most high.
- 35 Thou'rt from thy temple dreadful, Lord;
Israel's own God is he,
Who gives his people strength and pow'r:
O let God blessed be.

PSALM LXIX.

To the chief Musician upon Shoshannim, A Psalm of David.

This Psalm is very similar to the 22d. representing at once the troubles of David and of David's Lord, and the glories which followed. We have in it (1) Bitter complaints of long and sore troubles; of the malice and multitude of enemies; of the unkindness of friends; of general contempt:—and these mingled with candid acknowledgments of guilt, and with supplications for God's gracious audience and merciful deliverance, ver. 1-13. (2) Pleas insisted on in these supplications, viz. the mercy and truth of God; the Psalmist's own great distress; the insolence and cruelty of his enemies; and the unkindness of his friends, ver. 14-21. (3) Predictions of the ruin of David's, and especially of Christ's Jewish enemies;—importing, that their sacrifices and their common food should be cursed to them; that they should be plagued with judicial blindness and wrathful disquiet; that they should be rendered public monuments of the justice of God—having their church and state quite unhinged, and their land desolated; and, in fine, that their ruin should be increasing and their recovery almost impossible, ver. 22-28. (4) Under a deep sense of his poverty and distress, David and his divine Son celebrate the high praises of God, and call others to praise him for the deliverances of Israel; but chiefly for the erection of the gospel-church, and for the certain, though still future, recalling of the Jews into the same, ver. 29-36. ¶ While I sing, let me behold my Redeemer, charged in law with my sins, and bearing the punishment thereof. Let me learn with patience to run the race of holy obedience, and of necessary trials set before me, looking to Jesus as my pattern, and as the author and finisher of my faith. While I behold the tremendous severity of God's judgments against his ancient people for rejecting and murdering his Son, let me not be high-minded, but fear. Let me behold the grace of our Lord Jesus, who, though he was rich, yet for our sakes he became poor, that we through his poverty might be made rich. And let me be a living and lively member of that church which is founded in his blood, and blessed in him with all spiritual blessings.

SAVE me, O God, because the floods
do so environ me,
That ev'n unto my very soul
come in the waters be.

- I downward in deep mire do sink,
where standing there is none:
I am into deep waters come,
where floods have o'er me gone.
- 3 I weary with my crying am,
my throat is also dry'd;
Mine eyes do fail, while for my God
I waiting do abide.
- 4 Those men that do without a cause
bear hatred unto me,
Than are the hairs upon my head
in number more they be:
- They that would me destroy, and are
mine enemies wrongfully,
Are mighty: so what I took not,
to render fore'd was I.
- 5 Lord, thou my folly know'st, my sins
not cover'd are from thee.
- 6 Let none that wait on thee be sham'd,
Lord God of hosts, for me.
- O Lord, the God of Israel,
let none, who search do make,
And seek thee, be at any time
confounded for my sake.
- 7 For I have borne reproach for thee,
my face is hid with shame.
- 8 To brethren strange, to mother's sons
an alien I became.
- 9 Because the zeal did eat me up,
which to thine house I bear;
And the reproaches cast at thee
upon me fallen are.
- 10 My tears and fasts, t' afflict my soul,
were turned to my shame.
- 11 When sackcloth I did wear, to them
a proverb I became.
- 12 The men that in the gate do sit
against me evil spake;
They also that vile drunkards were,
of me their song did make.
- 13 But, in an acceptable time,
my pray'r, Lord, is to thee:
In truth of thy salvation, Lord,
and mercy great, hear me.
- 14 Deliver me out of the mire,
from sinking do me keep;
Free me from those that do me hate,
and from the waters deep.
- 15 Let not the flood on me prevail,
whose water overflows;
Nor deep me swallow, nor the pit
her mouth upon me close.
- 16 Hear me, O Lord, because thy love
and kindness is most good;
Turn unto me, according to
thy mercies' multitude.
- 17 Nor from thy servant hide thy face:
I'm troubled, soon attend.
- 18 Draw near my soul, and it redeem;
me from my foes defend.
- 19 To thee is my reproach well known,
my shame, and my disgrace:
Those that mine adversaries be
are all before thy face.
- 20 Reproach hath broke my heart; I'm full
of grief: I look'd for one
To pity me, but none I found;
comforters found I none.
- 21 They also bitter gall did give
unto me for my meat:
They gave me vinegar to drink,
when as my thirst was great.
- 22 Before them let their table prove
a snare; and do thou make
Their welfare and prosperity
a trap themselves to take.
- 23 Let thou their eyes so darken'd be,
that sight may them forsake;
And let their loins be made by thee
continually to shake.

- 24 Thy fury pour thou out on them,
and indignation;
And let thy wrathful anger, Lord,
fast hold take them upon.
- 25 All waste and desolate let be
their habitation;
And in their tabernacles all
inhabitants be none.
- 26 Because him they do persecute,
whom thou didst smite before;
They talk unto the grief of those
whom thou hast wounded sore.
- 27 Add thou iniquity unto
their former wickedness;
And do not let them come at all
into thy righteousness.
- 28 Out of the book of life let them
be raz'd and blotted quite;
Among the just and righteous
let not their names be writ.
- 29 But now become exceeding poor
and sorrowful am I:
By thy salvation, O my God,
let me be set on high.
- 30 The name of God I with a song
most cheerfully will praise;
And I, in giving thanks to him,
his name shall highly raise.
- 31 This to the Lord a sacrifice
more gracious shall prove
Than bullock, ox, or any beast
that hath both horn and hoof.
- 32 When this the humble men shall see,
it joy to them shall give:
O all ye that do seek the Lord,
your hearts shall ever live.
- 33 For God the poor hears, and will not
his prisoners contemn.
- 34 Let heav'n, and earth, and seas, him praise,
and all that move in them.
- 35 For God will Judah's cities build,
and he will Sion save,
That they may dwell therein, and it
in sure possession have.
- 36 And they that are his servants' seed
inherit shall the same;
So shall they have their dwelling there
that love his blessed name.

PSALM LXX.

To the chief Musician, A Psalm of David, to bring to remembrance.

This Psalm is much the same as the five last verses of the 40th. In it David prays (1) For divine help to himself, ver. 1, 5. (2) For shame and confusion to his enemies, ver. 2, 3. (3) For joy and comfort to his friends, ver. 4. ¶ While I sing, let me apply it to my own troubled circumstances, and so, in a believing manner, bring them, and the sinful causes thereof, to my remembrance.

- L**ORD, haste me to deliver;
with speed, Lord, succour me.
- 2 Let them that for my soul do seek
sham'd and confounded be:
Turn'd back be they, and sham'd,
that in my hurt delight.
- 3 Turn'd back be they, Ha, ha! that say,
their shaming to requite.
- 4 In thee let all be glad,
and joy that seek for thee:
Let them who thy salvation love
say still, God praised be.
- 5 I poor and needy am;
come, Lord, and make me stay:
My help thou and deliver art;
O Lord, make no delay.

Another of the same.

- M**AKE haste, O God, me to preserve:
with speed, Lord, succour me.
- 2 Let them that for my soul do seek
sham'd and confounded be:

PSALMS LXXI.—LXXIII.

- Let them be turned back, and sham'd,
that in my hurt delight.
- 3 Turn'd back be they, Ha, ha! that say,
their shaming to requite.
- 4 O Lord, in thee let all be glad,
and joy that seek for thee:
Let them who thy salvation love
say still, God praised be.
- 5 But I both poor and needy am;
come, Lord, and make no stay:
My help thou and deliver art;
O Lord, make no delay.

PSALM LXXI.

This Psalm was probably penned on the occasion of Absalom's rebellion, as Ps. iii. xlii. xliii. or of Sheba's conspiracy, 2 Sa. xx. And contains (1) David's firm confidence in God, encouraged by manifold experiences of his gracious kindness, ver. 1, 3, 5, 6, 7. (2) His fervent prayers that he might never be ashamed, but might be delivered; might find rest in God; might have constant matter of new praises and thanksgiving afforded him; might not be forsaken of God in his old age; and might have his numerous, powerful, and crafty enemies confounded with shame and perplexity, ver. 1-13, 18. (3) His confident and joyful expectations of God's further kindness, particularly that God would never forsake, but revive him; that he would increase his honour and comfort, and put his enemies to shame. And hereupon he resolves, with admiring rapture to extol God's righteousness and salvation, and his new-covenant relation to himself and to Israel, ver. 14-24. ¶ While I sing, let me be affected with my troubles; let me never stagger at the promise through unbelief, but be strong in faith, giving glory to God.

- O** LORD, my hope and confidence
is plac'd in thee alone;
Then let thy servant never be
put to confusion.
- 2 And let me, in thy righteousness,
from thee deliverance have:
Cause me escape, incline thine ear
unto me, and me save.
- 3 Be thou my dwelling-rock, to which
I ever may resort:
Thou gav'st commandment me to save,
for thou'rt my rock and fort.
- 4 Free me, my God, from wicked hands,
hands cruel and unjust:
- 5 For thou, O Lord God, art my hope,
and from my youth my trust.
- 6 Thou from the womb didst hold me up;
thou art the same that me
Out of my mother's bowels took;
I ever will praise thee.
- 7 To many I a wonder am;
but thou'rt my refuge strong.
- 8 Fill'd let my mouth be with thy praise
and honour all day long.
- 9 O do not cast me off, when as
old age doth overtake me;
And when my strength decayed is,
then do not thou forsake me.
- 10 For those that are mine enemies
against me speak with hate;
And they together counsel take
that for my soul lay wait.
- 11 They said, God leaves him; him pursue
and take: none will him save.
- 12 Be thou not far from me, my God:
thy speedy help I crave.
- 13 Confound, consume them, that unto
my soul are enemies:
Cloth'd be they with reproach and shame
that do my hurt devise.
- 14 But I with expectation
will hope continually;
And yet with praises more and more
I will thee magnify.
- 15 Thy justice and salvation
my mouth abroad shall show,
Ev'n all the day; for I thereof
the numbers do not know.

- 16 And I will constantly go on
in strength of God the Lord;
And thine own righteousness, ev'n thine
alone, I will record.
- 17 For even from my youth, O God,
by thee I have been taught;
And hitherto I have declar'd
the wonders thou hast wrought.
- 18 And now, Lord, leave me not, when I
old and gray-headed grow:
Till to this age thy strength and pow'r
to all to come I show.
- 19 And thy most perfect righteousness,
O Lord, is very high,
Who hast so great things done: O God,
who is like unto thee?
- 20 Thou, Lord, who great adversities,
and sore, to me didst show,
Shalt quicken, and bring me again
from depths of earth below.
- 21 My greatness and my pow'r thou wilt
increase, and far extend:
On ev'ry side against all grief
thou wilt me comfort send.
- 22 Thee, ev'n thy truth, I'll also praise,
my God, with psalt'ry:
Thou Holy One of Israel,
with harp I'll sing to thee.
- 23 My lips shall much rejoice in thee,
when I thy praises sound;
My soul, which thou redeemed hast,
in joy shall much abound.
- 24 My tongue thy justice shall proclaim,
continuing all day long;
For they confounded are, and sham'd,
that seek to do me wrong.

PSALM LXXII.

A Psalm for Solomon.

This Psalm was composed by David about the time of Solomon's instalment in the throne of Israel, 1 Ki. i. ii. With respect to him, here is (1) Fervent prayer for proper qualifications to furnish him for government, ver. 1. (2) Predictions of the peace, glory, extent, wealth, duration, and happiness of his government, ver. 2-17. (3) Praises to the God of Israel for his mercies to his people, ver. 18, 19.—But as our Redeemer is principally intended, we have concerning him, 1. His being furnished with the Holy Ghost above measure to qualify him for his work, ver. 1. 2. The glories of his government; how righteous! how prudent! how orderly! how condescending! how merciful! how destructive to oppressors! how efficaciously productive of real religion! and how comfortable to his faithful subjects his administrations are! ver. 2-9. How extensive his church among all ranks and nations! how tender his care of the meanest of his subjects! how much he is revered and adored by them! how astonishing their increase by means of his gospel-truth preached! and how permanent and useful his government! ver. 10-17. 3. A solemn ascription of all the praise of these wonderful works to God alone, with an earnest request, and believing expectation, that his glory shall fill the whole earth, ver. 18, 19. ¶ While I sing these lofty notes of the dying Psalmist, let me admire, let me adore, let me sing praises to Jesus my King; let me rejoice in his highness, and in his extensive usefulness to men.

- O** LORD, thy judgments give the king,
his son thy righteousness.
- 2 With right he shall thy people judge,
thy poor with uprightness.
- 3 The lofty mountains shall bring forth
unto the people peace;
Likewise the little hills the same
shall do by righteousness.
- 4 The people's poor ones he shall judge,
the needy's children save;
And those shall he in pieces break
who them oppress'd have.
- 5 They shall thee fear, while sun and moon
do last, through ages all.
- 6 Like rain on mown grass he shall drop,
or show'rs on earth that fall.
- 7 The just shall flourish in his days,
and prosper in his reign:
He shall, while doth the moon endure,
abundant peace maintain.

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- 8 His large and great dominion shall
from sea to sea extend:
It from the river shall reach forth
unto earth's utmost end.
- 9 They in the wilderness that dwell
bow down before him must;
And they that are his enemies
shall lick the very dust.
- 10 The kings of Tarshish, and the isles,
to him shall presents bring;
And unto him shall offer gifts
Sheba's and Seba's king.
- 11 Yea, all the mighty kings on earth
before him down shall fall;
And all the nations of the world
do service to him shall.
- 12 For he the needy shall preserve,
when he to him doth call;
The poor also, and him that hath
no help of man at all.
- 13 The poor man and the indigent
in mercy he shall spare;
He shall preserve alive the souls
of those that needy are.
- 14 Both from deceit and violence
their soul he shall set free;
And in his sight rich precious
and dear their blood shall be.
- 15 Yea, he shall live, and giv'n to him
shall be of Sheba's gold:
For him still shall they pray, and he
shall daily be extoll'd.
- 16 Of corn an handful in the earth
on tops of mountains high,
With prosp'rous fruit shall shake, like trees
on Lebanon that be.
- The city shall be flourishing,
her citizens abound
In number shall, like to the grass
that grows upon the ground.
- 17 His name for ever shall endure;
last like the sun it shall:
Men shall be bless'd in him, and bless'd
all nations shall him call.
- 18 Now blessed be the Lord our God,
the God of Israel,
For he alone doth wondrous works,
in glory that excel.
- 19 And blessed be his glorious name
to all eternity:
The whole earth let his glory fill.
Amen, so let it be.

PSALM LXXIII.

A Psalm of Asaph.

This Psalm and the ten following are called *Psalm of Asaph*; but whether because he composed most of them, or because he led the music in singing them, is not altogether certain. Here we have (1) The great foundation of all religion, viz. the goodness of God to his people, strongly asserted, ver. 1. (2) The Psalmist's faith fearfully shaken by the consideration of the freedom, prosperity, plenty, and apparently peaceful death of the wicked, which rendered them proud, oppressive, insolent, atheistical, and profane, while himself was in a manner consigned to nothing but trouble, ver. 2-13. (3) The temptation, when it had reduced him to the brink of atheism, is broken by a discovery of the connected purposes and providences of God in his word and ordinances, ver. 14-20. (4) His improvement of his fall and recovery, to promote a deep sense of his own meanness, ignorance, and folly; a complete dependence on God as his guide, and a cleaving to him as his Portion, infinitely preferable to everything else;—without whom he must be necessarily miserable, and in the enjoyment of whom he is assured of happiness, and excited to praise and thanksgiving, ver. 21-28. ¶ While I sing, let me remember my own weakness and folly; let me receive instruction in duty; let me cleave to God as my portion; and resolve to draw my light and comfort from the oracles of his mouth, and ordinances of his grace.

- Y**ET God is good to Israel,
to each pure-hearted one.
- 2 But as for me, my steps near slipp'd,
my feet were almost gone.

PSALMS LXXIV. LXXV.

- 3 For I envious was, and grudg'd
the foolish folk to see,
When I perceiv'd the wicked sort
enjoy prosperity.
- 4 For still their strength continueth firm;
their death of bands is free.
- 5 They are not toil'd like other men,
nor plagu'd, as others be.
- 6 Therefore their pride, like to a chain,
them compasseth about;
And, as a garment, violence
doth cover them throughout.
- 7 Their eyes stand out with fat; they have
more than their hearts could wish.
- 8 They are corrupt; their talk of wrong
both lewd and lofty is.
- 9 They set their mouth against the heav'ns
in their blasphemous talk;
And their reproaching tongue throughout
the earth at large doth walk.
- 10 His people oftentimes for this
look back, and turn about;
Sith waters of so full a cup
to these are poured out.
- 11 And thus they say, How can it be
that God these things doth know?
Or, Can there in the Highest be
knowledge of things below?
- 12 Behold, these are the wicked ones,
yet prosper at their will
In worldly things; they do increase
in wealth and riches still.
- 13 I verily have done in vain
my heart to purify;
To no effect in innocence
washed my hands have I.
- 14 For daily, and all day throughout,
great plagues I suffer'd have;
Yea, ev'ry morning I of new
did chastisement receive.
- 15 If in this manner foolishly
to speak I would intend,
Thy children's generation,
behold, I should offend.
- 16 When I this thought to know, it was
too hard a thing for me;
- 17 Till to God's sanctuary I went,
then I their end did see.
- 18 Assuredly thou didst them set
a slippery place upon;
Them suddenly thou castedst down
into destruction.
- 19 How in a moment suddenly
to ruin brought are they!
With fearful terrors utterly
they are consum'd away.
- 20 Ev'n like unto a dream, when one
from sleeping doth arise;
So thou, O Lord, when thou awak'st,
their image shalt despise.
- 21 Thus grieved was my heart in me,
and me my reins oppress:
22 So rude was I, and ignorant,
and in thy sight a beast.
- 23 Nevertheless continually,
O Lord, I am with thee:
Thou dost me hold by my right hand,
and still upholdest me.
- 24 Thou, with thy counsel, while I live,
wilt me conduct and guide;
And to thy glory afterward
receive me to abide.
- 25 Whom have I in the heavens high
but thee, O Lord, alone?
And in the earth whom I desire
besides thee there is none.
- 26 My flesh and heart doth faint and fail,
but God doth fail me never:
For of my heart God is the strength
and portion for ever.

- 27 For, lo, they that are far from thee
for ever perish shall;
Them that a whoring from thee go
thou hast destroyed all.
- 28 But surely it is good for me
that I draw near to God:
In God I trust, that all thy works
I may declare abroad.

PSALM LXXIV.

Musich of Asaph.

This Psalm relates to the destruction of the city and temple of Jerusalem by the Chaldeans, or to some similar disaster. In it we have (1) The church's bitter complaints of God's displeasure; of the outrage of their enemies; and of their apparent hopeless situation, ver. 1-11. (2) Strong and heart-encouraging pleadings with God upon the account of his relation to them, and of the great things he had done for them; that he was at once their God and the God of nature; and that therefore he would remember to execute just rewards upon his sworn enemies, and grant help and relief to his covenant-people, ver. 12-23. ¶ While I sing this, let me admire the sovereignty and holiness of God in so severely correcting his own people. And let the broken, the deserted condition of the church in this land, deeply affect my heart, and excite my earnest prayers for her restoration.

O GOD, why hast thou cast us off?
is it for evermore?

Against thy pasture-sheep why doth
thine anger smoke so sore?

2 O call to thy remembrance
thy congregation,
Which thou hast purchased of old;
still think the same upon:

The rod of thine inheritance,
which thou redeemed hast,
This Sion hill, wherein thou hadst
thy dwelling in times past.

3 To these long desolations
thy feet lift, do not tarry;
For all the ills thy foes have done
within thy sanctuary.

4 Amidst thy congregations
thine enemies do roar:
Their ensigns they set up for signs
of triumph thee before.

5 A man was famous, and was had
in estimation,
According as he lifted up
his axe thick trees upon.

6 But all at once with axes now
and hammers they go to,
And down the carved work thereof
they break, and quite undo.

7 They fired have thy sanctuary,
and have defil'd the same,
By casting down unto the ground
the place where dwelt thy name.

8 Thus said they in their hearts, Let us
destroy them out of hand:
They burnt up all the synagogues
of God within the land.

9 Our signs we do not now behold:
there is not us among
A prophet more, nor any one
that knows the time how long.

10 How long, Lord, shall the enemy
thus in reproach exclaim?
And shall the adversary thus
always blaspheme thy name?

11 Thy hand, ev'n thy right hand of might,
why dost thou thus draw back?
O from thy bosom pluck it out
for our deliverance' sake.

12 For certainly God is my King,
ev'n from the times of old,
Working in midst of all the earth
salvation manifold.

13 The sea, by thy great pow'r, to part
asunder thou didst make:
And thou the dragons' heads, O Lord,
within the waters brake.

14 The leviathan's head thou brak'st
in pieces, and didst give
Him to be meat unto the folk
in wilderness that live.

15 Thou clav'st the fountain and the flood,
which did with streams abound:
Thou dry'dst the mighty waters up
unto the very ground.

16 Thine only is the day, O Lord,
thine also is the night;
And thou alone prepared hast
the sun and shining light.

17 By thee the borders of the earth
were settled ev'ry where:
The summer and the winter both
by thee created were.

18 That th' enemy reproached hath,
O keep it in record;
And that the foolish people have
blasphem'd thy name, O Lord.

19 Unto the multitude do not
thy turtle's soul deliver:
The congregation of thy poor
do not forget for ever.

20 Unto thy covenant have respect:
for earth's dark places be
Full of the habitations
of horrid cruelty.

21 O let not those that be oppress'd
return again with shame:
Let those that poor and needy are
give praise unto thy name.

22 Do thou, O God, arise and plead
the cause that is thine own:
Remember how thou art reproach'd
still by the foolish one.

23 Do not forget the voice of those
that are thine enemies:
Of those the tumult ever grows
that do against thee rise.

PSALM LXXV.

To the chief Musician, Al-taschith, A Psalm or Song of Asaph.

Here (1) David returns thanks to God for advancing him to the throne of Israel, and resolves to act for the public welfare, ver. 1-3, 9, 10. (2) He rebukes the insolence of such as opposed his advancement, which sprung from the sovereign disposal of God the Judge of the world, and denounces their destruction, ver. 4-8. ¶ While I sing, let me think of Jesus, whom God hath crowned with glory and honour, and of the infinite danger of opposing his government. And if he exalt me to the spiritual honours of his kingdom, let it be my care to glorify him, and to profit his people.

To thee, O God, do we give thanks,
we do give thanks to thee;
Because thy wondrous works declare
thy great name near to be.

2 I purpose, when I shall receive
the congregation,
That I shall judgment uprightly
render to ev'ry one.

3 Dissolved is the land, with all
that in the same do dwell;
But I the pillars thereof do
bear up, and stablish well.

4 I to the foolish people said,
Do not deal foolishly;
And unto those that wicked are,
Lift not your horn on high.

5 Lift not your horn on high, nor speak

6 with stubborn neck. But know,
That not from east, nor west, nor south,
promotion doth flow.

7 But God is judge; he puts down one,
and sets another up.

8 For in the hand of God most high
of red wine is a cup:

PSALMS LXXVI.—LXXVIII.

'Tis full of mixture, he pours forth,
and makes the wicked all
Wring out the bitter dregs thereof;
yea, and they drink them shall.
9 But I for ever will declare,
I Jacob's God will praise.
10 All horns of lewd men I'll cut off;
but just men's horns will raise.

PSALM LXXVI.

To the chief Musician on Neginoth, A Psalm or Song of Asaph.

This Psalm is very similar to the 48th, and was penned on occasion of some remarkable victory; but whether in the days of David, Asa, Jehoshaphat, or Hezekiah (2 Ch. xiv. xx. xxxiii.), is uncertain. We have in it (1) Encouraging congratulations of the church's happiness in having God so manifested in her, and so near unto her; and in having his power so employed in her behalf to the advancement of his own glory, and the destruction of her enemies, ver. 1-6. (2) Important instructions how to improve this victory to the terror of enemies, the comfort of saints, and the excitement of all to vow to God, and to obey and revere him, ver. 7-12. ¶ While I sing this, let my soul bless the Lord that my lot hath been always cast in a land of gospel light. Let me with thankful heart remember what he hath done for this church and land, and give him the praise of every deliverance. Let me never fear the rage of men; but, in every danger and doubt, commit my way to God, that he may bring it to pass.

IN Judah's laud God is well known,
his name's in Isr'el great:
2 In Salem is his tabernacle,
in Zion is his seat.
3 There arrows of the bow he brake,
the shield, the sword, the war.
4 More glorious thou than hills of prey,
more excellent art far.
5 Those that were stout of heart are spoil'd,
they slept their sleep outright;
And none of those their hands did find,
that were the men of might.
6 When thy rebuke, O Jacob's God,
had forth against them past,
Their horses and their chariots both
were in a dead sleep cast.
7 Thou, Lord, ev'n thou art he that should
be fear'd; and who is he
That may stand up before thy sight,
if once thou angry be!
8 From heav'n thou judgment caus'd be heard;
the earth was still with fear,
9 When God to judgment rose, to save
all meek on earth that were.
10 Surely the very wrath of man
unto thy praise redounds:
Thou to the remnant of his wrath
wilt set restraining bounds.
11 Vow to the Lord your God, and pay:
all ye that near him be,
Bring gifts and presents unto him;
for to be fear'd is he.
12 By him the spirits shall be cut off
of those that princes are
Unto the kings that are on earth
he fearful doth appear

PSALM LXXVII.

To the chief Musician, to Jeduthun, A Psalm of Asaph.

This Psalm relates to (1) A most afflicted case, in which are remarkable fervent and incessant prayers, agonizing restlessness, heart-overwhelming meditations, melancholy fears, and almost desperate outcries concerning God, ver. 1-9. (2) The effectual cure of this mournful case, by serious meditation on, and solemn acknowledgment of the power, greatness, and grace of God as our God; and of the holiness and mysteriousness of his providential conduct, particularly in bringing Israel out of Egypt, and in leading them through the wilderness to the promised land, ver. 10-20. ¶ While I sing, let me stand in awe of that God who so chastiseth his favourite saints; let me sympathize with men of wounded spirits. If my soul is overwhelmed with in me, let me call to mind the gracious character and great works of my God for his church, or for my soul.

UNTO the Lord I with my voice,

I unto God did cry;
Ev'n with my voice, and unto me
his ear he did apply.
2 I in my trouble sought the Lord,
my sore by night did run,
And ceased not; my grieved soul
did consolation shun.
3 I to remembrance God did call,
yet trouble did remain;
And overwhelm'd my spirit was,
whilst I did sore complain.
4 Mine eyes, debarr'd from rest and sleep,
thou makest still to wake;
My trouble is so great, that I
unable am to speak.
5 The days of old to mind I call'd,
and oft did think upon
The times and ages that are past
full many years ago.
6 By night my song I call to mind,
and commune with my heart;
My spirit did carefully inquire
how I might ease my smart.
7 For ever will the Lord cast off,
and gracious be no more?
8 For ever is his mercy gone?
fails his word evermore?
9 Is't true that to be gracious
the Lord forgotten hath?
And that his tender mercies he
hath shut up in his wrath?
10 Then did I say, That surely this
is mine infirmity:
I'll mind the years of the right hand
of him that is most High.
11 Yea, I remember will the works
performed by the Lord:
The wonders done of old by thee
I surely will record.
12 I also will of all thy works
my meditation make;
And of thy doings to discourse
great pleasure I will take.
13 O God, thy way most holy is
within thy sanctuary;
And what God is so great in pow'r
as is our God most high?
14 Thou art the God that wonders dost
by thy right hand most strong:
Thy mighty pow'r thou hast declar'd
the nations among.
15 To thine own people with thine arm
thou didst redemption bring;
To Jacob's sons, and to the tribes
of Joseph that do spring.
16 The waters, Lord, perceived thee,
the waters saw thee well;
And they for fear aside did flee;
the depths on trembling fell.
17 The clouds in water forth were pour'd,
sound loudly did the sky;
And swiftly through the world abroad
thine arrows fierce did fly.
18 Thy thunder's voice amongst the heav'n
a mighty noise did make;
By lightnings lighten'd was the world,
th' earth tremble did and shake.
19 Thy way is in the sea, and in
the waters great thy path;
Yet are thy footsteps hid, O Lord;
none knowledge thereof hath.
20 Thy people thou didst safely lead,
like to a flock of sheep;
By Moses' hand and Aaron's thou
didst them conduct and keep.

PSALM LXXVIII.

Maschil of Asaph.

This Psalm is a brief but instructive history of the transactions between Israel and their God for about four hundred and eighty years, from Moses to David. Here is (1) The introduction, containing a solemn call to an attentive consideration of God's words and works, in order to a faithful transmitting of the knowledge thereof to posterity that they might set their hope in God, and reform from their fathers' wickedness, ver. 1-8. (2) The history itself, in which are exhibited (1) God's favours to Israel before their settlement in Canaan, in plaguing the Egyptians; in dividing the Red Sea; in giving them water from the rock, and manna from heaven; in bringing them into Canaan, notwithstanding of their unnumbered provocations, particularly their forgetfulness of his mighty works, their ingratitude for his favours, their murmuring against his trying dispensations, their eagerness to satiate their lusts with his benefits, their impudent obduracy, or hypocritical repentance under his rebukes, ver. 9-55. (2) Their ingratitude, treachery, and idolatry after their entrance into Canaan; with God's righteous resentment thereof, in removing his tabernacle from Shiloh, and in delivering up his ark and people into the hand of the Philistines, ver. 56-64. (3) God's merciful return to them, in obliging the Philistines, by the plague of emerods, to restore his ark, and in at length providing a habitation for it at Jerusalem; and in raising up and qualifying David, a descendant of Judah, to govern them in a manner both honourable and happy, ver. 65-72. These are more largely recorded in the books of Exodus, Numbers, Deuteronomy, Joshua, Judges, 1st and 2d Samuel, and part of 1st Kings. ¶ While I sing them, let me with grief and shame remember my own and my fathers' transgressions against the Lord. Let me adore the infinite patience, power, mercy, holiness, and equity of God. Let me bless his holy name for the multitude of his undeserved favours towards me and towards the church; and though he cause grief, let me hope that in due time he will have compassion.

ATTEND, my people, to my law;
thereto give thou an ear;
The words that from my mouth proceed
attentively do hear.
2 My mouth shall speak a parable,
and sayings dark of old;
3 The same which we have heard and known,
and us our fathers told.
4 We also will them not conceal
from their posterity;
Them to the generation
to come declare will we:
The praises of the Lord our God,
and his almighty strength,
The wondrous works that he hath done,
we will show forth at length.
5 His testimony and his law
in Isr'el he did place,
And charg'd our fathers it to show
to their succeeding race;
6 That so the race which was to come
might well them learn and know;
And sons unborn, who should arise,
might to their sons them show:
7 That they might set their hope in God,
and suffer not to fall
His mighty works out of their mind,
but keep his precepts all:
8 And might not, like their fathers, be
a stiff rebellious race;
A race not right in heart; with God
whose spirit not steadfast was.
9 The sons of Ephraim, who nor bows
nor other arms did lack,
When as the day of battle was,
they faintly turned back.
10 They brake God's cov'nant, and refus'd
in his commands to go;
11 His works and wonders they forgot,
which he to them did show.
12 Things marvellous he brought to pass,
their fathers them beheld
Within the land of Egypt done,
yea, ev'n in Zoan's field.
13 By him divided was the sea,
he caus'd them through to pass;
And made the waters so to stand,
as like an heap it was.

PSALM LXXIX.

14 With cloud by day, with light of fire
all night, he did them guide.
15 In desert rocks he clave, and drink,
as from great depths, supply'd.
16 He from the rock brought streams, like floods
made waters to run down.
17 Yet sinning more, in desert they
provok'd the highest One.
18 For in their heart they tempted God,
and, speaking with mistrust,
They greedily did meat require
to satisfy their lust.
19 Against the Lord himself they spake,
and, murmuring, said thus,
A table in the wilderness
can God prepare for us?
20 Behold, he smote the rock, and thence
came streams and waters great;
But can he give his people bread?
and send them flesh to eat?
21 The Lord did hear, and waxed wroth:
so kindled was a flame
'Gainst Jacob, and 'gainst Israel
up indignation came.
22 For they believ'd not God, nor trust
in his salvation had;
23 Though clouds above he did command,
and heav'n's doors open made,
24 And manna rain'd on them, and gave
them corn of heav'n to eat.
25 Man angels' food did eat; to them
he to the full sent meat.
26 And in the heaven he did cause
an eastern wind to blow;
And by his power he let out
the southern wind to go.
27 Then flesh as thick as dust he made
to rain down them among;
And feather'd fowls, like as the sand
which li'th the shore along.
28 At his command amidst their camp
these show'rs of flesh down fell,
All round about the tabernacles
and tents where they did dwell.
29 So they did eat abundantly,
and had of meat their fill;
For he did give to them what was
their own desire and will.
30 They from their lust had not estrang'd
their heart and their desire;
But while the meat was in their mouths,
which they did so require,
31 God's wrath upon them came, and slew
the fattest of them all;
So that the choice of Israel,
o'erthrown by death, did fall.
32 Yet, notwithstanding of all this,
they sinned still the more;
And tho' he had great wonders wrought,
believ'd him not therefore:
33 Wherefore their days in vanity
he did consume and waste:
And by his wrath their wretched years
away in trouble past.
34 But when he slew them, then they did
to seek him show desire:
Yea, they return'd, and after God
right early did inquire.
35 And that the Lord had been their Rock
they did remember then;
Ev'n that the high almighty God
had their Redeemer been.
36 Yet with their mouth they flatter'd him,
and spake but feignedly;
And they unto the God of truth
with their false tongues did lie.
37 For though their words were good, their heart
with him was not sincere;
Unsteadfast and perfidious
they in his cov'nant were.

38 But, full of pity, he forgave
their sin, them did not slay;
Nor stir'd up all his wrath, but oft
his anger turn'd away.
39 For that they were but fading flesh
to mind he did recall;
A wind that passeth soon away,
and not returns at all.
40 How often did they him provoke
within the wilderness!
And in the desert did him grieve
with their rebelliousness!
41 Yea, turning back, they tempted God,
and limits set upon
Him, who in midst of Isr'el is
the only Holy One.
42 They did not call to mind his pow'r,
nor yet the day when he
Deliver'd them out of the land
of their fierce enemy;
43 Nor how great signs in Egypt land
he openly had wrought;
What miracles in Zoan's field
his hand to pass had brought.
44 How lakes and rivers ev'ry where
he turned into blood;
So that nor man nor beast could drink
of standing lake or flood.
45 He brought among them swarms of flies,
which did them sore annoy;
And divers kinds of filthy frogs
he sent them to destroy.
46 He to the caterpillar gave
the fruits of all their soil;
Their labours he deliver'd up
unto the locusts' spoil.
47 Their vines with hail, their sycamores
he with the frost did blast;
48 Their beasts to hail he gave; their flocks
hot thunderbolts did waste.
49 Fierce burning wrath he on them cast,
and indignation strong,
And troubles sore, by sending forth
ill angels them among.
50 He to his wrath made way; their soul
from death he did not save;
But over to the pestilence
the lives of them he gave.
51 In Egypt land the first-born all
he smote down ev'ry where;
Among the tents of Ham, ev'n these
chief of their strength that were.
52 But his own people, like to sheep,
thence to go forth he made;
And he, amidst the wilderness,
them, as a flock, did lead.
53 And he them safely on did lead,
so that they did not fear;
Whereas their en'mies by the sea
quite overwhelmed were.
54 To borders of his sanctuary
the Lord his people led,
Ev'n to the mount which his right hand
for them had purchased.
55 The nations of Canaan,
by his almighty hand,
Before their face he did expel
out of their native land;
Which for inheritance to them
by line he did divide,
And made the tribes of Israel
within their tents abide.
56 Yet God most high they did provoke,
and tempted ever still;
And to observe his testimonies
did not incline their will:
57 But, like their fathers, turned back,
and dealt unfaithfully:
Aside they turned, like a bow
that shoots deceitfully.

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58 For they to anger did provoke
him with their places high;
And with their graven images
mov'd him to jealousy.
59 When God heard this, he waxed wroth,
and much loath'd Isr'el then:
60 So Shiloh's tent he left, the tent
which he had plac'd with men.
61 And he his strength delivered
into captivity;
He left his glory in the hand
of his proud enemy.
62 His people also he gave o'er
unto the sword's fierce rage:
So sore his wrath inflamed was
against his heritage.
63 The fire consum'd their choice young men;
their maids no marriage had;
64 And when their priests fell by the sword,
their wives no mourning made.
65 But then the Lord arose, as one
that doth from sleep awake;
And like a giant that, by wine
refresh'd, a shout doth make:
66 Upon his en'mies' hinder parts
he made his stroke to fall;
And so upon them he did put
a shame perpetual.
67 Moreover, he the tabernacle
of Joseph did refuse;
The mighty tribe of Ephraim
he would in no wise chuse:
68 But he did chuse Jehudah's tribe
to be the rest above;
And of mount Sion he made choice,
which he so much did love.
69 And he his sanctuary built
like to a palace high,
Like to the earth which he did found
to perpetuity.
70 Of David, that his servant was,
he also choice did make,
And even from the folds of sheep
was pleased him to take:
71 From waiting on the ewes with young,
he brought him forth to feed
Israel, his inheritance,
his people, Jacob's seed.
72 So after the integrity
he of his heart them fed;
And by the good skill of his hands
them wisely governed.

PSALM LXXIX.

A Psalm of Asaph.

This Psalm relates to the destruction of the Jewish capital and nation by the Chaldeans and Syro-Grecians, as typical of the afflictions of the gospel church. Observe (1) How deplorable the condition of the people of God was, when their enemies raged against their dwellings, persons, and characters, and their God himself long continued the tokens of his just displeasure, ver. 1-5. (2) Their humble, but fervent applications for the just punishment of their heathen enemies, and for divine pity, pardon, and help to themselves, ver. 6-12. (3) The pleas where-with they enforce their requests: viz. God's relation to them as their God and Shepherd, and the tendency of what they asked to promote the declarative glory of his name, ver. 1, 6, 9, 10, 13. ¶ While I sing, let my soul have a deep sympathy with the afflicted members of Christ; let me bless his holy name that I am not in similar circumstances; let me lay before the Lord the spiritual injuries which Satan and my lusts have done to my soul and to the church of God; and let me cry bitterly for his merciful rising up to destroy them, and to show me his salvation.

O GOD, the heathen enter'd have
thine heritage; by them
Defiled is thy house: on heaps
they laid Jerusalem.
2 The bodies of thy servants they
have cast forth to be meat
To ravenous fowls; thy dear saints' flesh
they gave to beasts to eat.

PSALMS LXXX.—LXXXII.

- 3 Their blood about Jerusalem
like water they have shed;
And there was none to bury them
when they were slain and dead.
- 4 Unto our neighbours a reproach
most base become are we;
A scorn and laughing-stock to them
that round about us be.
- 5 How long, Lord, shall thine anger last?
wilt thou still keep the same?
And shall thy fervent jealousy
burn like unto a flame?
- 6 On heathen pour thy fury forth,
that have thee never known,
And on those kingdoms which thy name
have never call'd upon.
- 7 For these are they who Jacob have
devoured cruelly;
And they his habitation
have caused waste to lie.
- 8 Against us mind not former sins;
thy tender mercies show;
Let them prevent us speedily,
for we're brought very low.
- 9 For thy name's glory help us, Lord,
who hast our Saviour been;
Deliver us; for thy name's sake,
O purge away our sin.
- 10 Why say the heathen, Where's their God?
let him to them be known;
When those who shed thy servants' blood
are in our sight o'erthrown.
- 11 O let the pris'ners' sighs ascend
before thy sight on high;
Preserve those in thy mighty pow'r
that are design'd to die.
- 12 And to our neighbours' bosom cause
it sev'n-fold render'd be,
Ev'n the reproach wherewith they have,
O Lord, reproached thee.
- 13 So we thy folk, and pasture-sheep,
shall give thee thanks always;
And unto generations all
we will show forth thy praise.

PSALM LXXX.

To the chief Musician, upon Shoshannim-Eduth, A Psalm of Asaph.

This Psalm relates to the distressed condition of the Hebrew church and nation, perhaps during the Syrian, Assyrian, or Chaldean invasions. 2 Ki. xii. xiii. xv. xvii. xix. xxiv. xxv. Here are (1) Earnest supplications for God's special presence and favour, ver. 1-3, 7, 19. (2) Mournful complaints of the lasting appearances of God's anger; of the overflowings of their grief; of abuse and derision by their neighbours; and of the unhinging of their constitution, which God himself had fixed when he brought them out of Egypt, ver. 4-13. (3) Further supplications, that God would consider and pity his vineyard, their church and nation; assist their king, his vine-dresser; and convert them to, and quicken them in his service, ver. 14-19. ¶ While I sing, let me be affected with the distresses of God's church; let me pant for the fullest manifestations of his glory, and the blessings of his presence; and let me insist that his Spirit may glorify Jesus Christ, the great Man of his right hand, in taking what is his, and showing it unto me.

- H**EAR, Isr'el's Shepherd! like a flock
thou that dost Joseph guide;
Shine forth, O thou that dost between
the cherubim abide.
- 2 In Ephraim's and Benjamin's,
and in Manasseh's sight,
O come for our salvation;
stir up thy strength and might.
 - 3 Turn us again, O Lord our God,
and upon us vouchsafe
To make thy countenance to shine,
and so we shall be safe.
 - 4 O Lord of hosts, almighty God,
how long shall kindled be
Thy wrath against the prayer made
by thine own folk to thee?

- 5 Thou tears of sorrow giv'st to them
instead of bread to eat;
Yea, tears instead of drink thou giv'st
to them in measure great.
- 6 Thou makest us a strife unto
our neighbours round about;
Our enemies among themselves
at us do laugh and flout.
- 7 Turn us again, O God of hosts,
and upon us vouchsafe
To make thy countenance to shine,
and so we shall be safe.
- 8 A vine from Egypt brought thou hast,
by thine outstretched hand;
And thou the heathen out didst cast,
to plant it in their land.
- 9 Before it thou a room didst make,
where it might grow and stand;
Thou causedst it deep root to take,
and it did fill the land.
- 10 The mountains vail'd were with its shade,
as with a covering;
Like goodly cedars were the boughs
which out from it did spring.
- 11 Upon the one hand to the sea
her boughs she did out send;
On th' other side unto the flood
her branches did extend.
- 12 Why hast thou then thus broken down
and ta'en her hedge away?
So that all passengers do pluck,
and make of her a prey.
- 13 The boar who from the forest comes
doth waste it at his pleasure;
The wild beast of the field also
devours it out of measure.
- 14 O God of hosts, we thee beseech,
return now unto thine;
Look down from heav'n in love, behold,
and visit this thy vine:
- 15 This vineyard, which thine own right hand
hath planted us among;
And that same branch, which for thyself
thou hast made to be strong.
- 16 Burnt up it is with flaming fire,
it also is cut down:
They utterly are perished
when as thy face doth frown.
- 17 O let thy hand be still upon
the Man of thy right hand,
The Son of man, whom for thyself
thou madest strong to stand.
- 18 So henceforth we will not go back,
nor turn from thee at all:
O do thou quicken us, and we
upon thy name will call.
- 19 Turn us again, Lord God of hosts,
and upon us vouchsafe
To make thy countenance to shine,
and so we shall be safe.

PSALM LXXXI.

To the chief Musician, upon Gittith, A Psalm of Asaph.

This Psalm was probably composed for the feast of trumpets on the first day of the 7th month, Le. xxiii. 24. Here are (1) Solemn exhortations to praise God for what he is to his people, and for what he hath done for them, ver. 1-7. (2) Instructions concerning God's new covenant grant of himself, and his benefits to men; their ungrateful refusal thereof; and the misery they incur, and the happiness they lose thereby, ver. 8-16. ¶ While I sing, let my soul consider what God is to, hath done for, and given to MEN—to ME; and let all my inward powers steadfastly believe his declarations, and eagerly embrace his offers. Let my heart be filled with grief that ever I refused to hear my own gracious God speaking from heaven, and offering to ME all the unsearchable riches of Christ.

- S**ING loud to God our strength; with joy
to Jacob's God do sing.
- 2 Take up a psalm, the pleasant harp,
timbrel and psalt'ry bring.

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- 3 Blow trumpets at new-moon, what day
our feast appointed is:
 - 4 For charge to Isr'el, and a law
of Jacob's God was this.
 - 5 To Joseph this a testimony
he made, when Egypt land
He travell'd through, where speech I heard
I did not understand.
 - 6 His shoulder I from burdens took,
his hands from pots did free.
 - 7 Thou didst in trouble on me call,
and I deliver'd thee:
- In secret place of thundering
I did thee answer make;
And at the streams of Meribah
of thee a proof did take.
- 8 O thou, my people, give an ear,
I'll testify to thee;
To thee, O Isr'el, if thou wilt
but hearken unto me.
 - 9 In midst of thee there shall not be
any strange god at all;
Nor unto any god unknown
thou bowing down shalt fall.
 - 10 I am the Lord thy God, which did
from Egypt land thee guide;
I'll fill thy mouth abundantly,
do thou it open wide.

- 11 But yet my people to my voice
would not attentive be;
And ev'n my chosen Israel
he would have none of me.
- 12 So to the lust of their own hearts
I them delivered;
And then in counsels of their own
they vainly wandered.
- 13 O that my people had me heard,
Isr'el my ways had chose!
- 14 I had their enemies soon subdu'd,
my hand turn'd on their foes.
- 15 The haters of the Lord to him
submission should have feign'd;
But as for them, their time should have
for evermore remain'd.
- 16 He should have also fed them with
the finest of the wheat;
Of honey from the rock thy fill
I should have made thee eat.

PSALM LXXXII.

A Psalm of Asaph.

This Psalm was probably penned for the direction and warning of the Jewish courts of judicature. It represents (1) The dignity of magistrates, and their dependence on God as their sovereign, governor, and judge, ver. 1, 6. (2) Their duty, ver. 3, 4. (3) Their too frequent degeneracy and mischievous corruption, and the just punishment thereof, ver. 2, 5, 7. (4) The saints' request for the establishment of God's kingdom in the world, ver. 8. ¶ While I sing, let me stand in awe of JEHOVAH's authority and presence. Let me remember I must be answerable to him for all my conduct. Let me be affected with my meanness and corruption. Let me revere magistrates as the deputies of God on earth. And in every station in which God places me, let my care be, in all things to live honestly, and to cry mightily that the kingdoms of this world may quickly be made the kingdoms of my Lord and of his Christ.

- I**N gods' assembly God doth stand;
he judgeth gods among.
- 2 How long, accepting persons vile,
will ye give judgment wrong?
 - 3 Defend the poor and fatherless;
to poor oppress'd do right.
 - 4 The poor and needy ones set free;
rid them from ill men's might.
 - 5 They know not, nor will understand;
in darkness they walk on.
All the foundations of the earth
out of their course are gone.

PSALMS LXXXIII.—LXXXVI.

- 6 I said that ye are gods, and are
sons of the Highest all:
7 But ye shall die like men, and as
one of the princes fall.
8 O God, do thou raise up thyself,
the earth to judgment call:
For thou, as thine inheritance,
shalt take the nations all.

PSALM LXXXIII.

A Song or Psalm of Asaph.

This Psalm relates to some combination of the heathens around against the Hebrews, either in the days of David, 2 Sa. viii. or x.; or of Jehoshaphat, 2 Ch. xx. And contains (1) A solemn remonstrance to God concerning their malicious designs against his church and honour, ver. 1-3. (2) Fervent supplications to God, that he would defeat these attempts; protect and preserve his church; humble his enemies; and glorify himself in the world, ver. 8-18. ¶ While I sing, let me be affected with the inward combinations of my own lusts with Satan and the world, and with the joint endeavours of open enemies and naughty professors against the church and interests of Christ; and commit the cause to God who judgeth righteously.

- K**EEP not, O God, we thee entreat,
O keep not silence now:
Do thou not hold thy peace, O God,
and still no more be thou.
2 For, lo, thine enemies a noise
tumultuously have made;
And they that haters are of thee
have lifted up the head.
3 Against thy chosen people they
do crafty counsel take;
And they against thy hidden ones
do consultations make.
4 Come, let us cut them off, said they,
from being a nation,
That of the name of Isr'el may
no more be mention.
5 For with joint heart they plot, in league
against thee they combine.
6 The tents of Edom, Ishm'elites,
Moab's, and Hagar's line;
7 Gebal, and Ammon, Amalek,
Philistines, those of Tyre;
8 And Assur join'd with them, to help
Lot's children they conspire.
9 Do to them as to Midian,
Jabin at Kison strand;
10 And Sis'ra, which at En-dor fell,
as dung to fat the land.
11 Like Oreb and like Zeeb make
their noble men to fall;
Like Zeba and Zalmunna like,
make thou their princes all;
12 Who said, For our possession
let us God's houses take.
13 My God, them like a wheel, as chaff
before the wind, them make.
14 As fire consumes the wood, as flame
doth mountains set on fire,
15 Chase and affright them with the storm
and tempest of thine ire.
16 Their faces fill with shame, O Lord,
that they may seek thy name.
17 Let them confounded be, and vex'd,
and perish in their shame:
18 That men may know that thou, to whom
alone doth appertain
The name JEHOVAH, dost most high
o'er all the earth remain.

PSALM LXXXIV.

*To the chief Musician, upon Gittith,
A Psalm for the sons of Korah.*

This Psalm is very similar to the 27th, 43d, 43d, and 68d, and might be composed on the same occasion with the former, when David was banished from Jerusalem by Absalom his son, 2 Sa. xv. xvi. We have here (1) David's ardent affection towards the public ordinances of God, and sense of their happiness who enjoyed them, ver. 1-7, 10. (2) His heart-burning desire to the God of ordinances, ver. 8, 9. (3) His assured faith of God's kindness and persuasion of the happiness of such as trust in

him, ver. 11, 12. ¶ So let my heart cry out for God, the living God. So let me covet earnestly intimate fellowship with him in his ordinances. So let me praise his name, and hold on in his way, till I arrive at the Sion above. So let God be my Friend, my Protector, my Supplier, my Store, and the everlasting Rock of my rest.

HOW lovely is thy dwelling-place,
O Lord of hosts, to me!

- The tabernacles of thy grace
how pleasant, Lord, they be!
2 My thirsty soul longs vehemently,
yea faints, thy courts to see:
My very heart and flesh cry out,
O living God, for thee.
3 Behold, the sparrow findeth out
an house wherein to rest;
The swallow also for herself
hath purchased a nest;
Ev'n thine own altars,¹ where she safe
her young ones forth may bring,
O thou almighty Lord of hosts,
who art my God and King.
4 Bless'd are they in thy house that dwell,
they ever give thee praise.
5 Bless'd is the man whose strength thou art,
in whose heart are thy ways:
6 Who passing thorough Baca's vale,
therein do dig up wells;
Also the rain that falleth down
the pools with water fills.
7 So they from strength unwearied go
still forward unto strength,
Until in Sion they appear
before the Lord at length.
8 Lord God of hosts, my prayer hear;
O Jacob's God, give ear.
9 See God our shield, look on the face
of thine Anointed ear.
10 For in thy courts one day excels
a thousand; rather in
My God's house will I keep a door,
than dwell in tents of sin.
11 For God the Lord's a sun and shield:
he'll grace and glory give;
And will withhold no good from them
that uprightly do live.
12 O thou that art the Lord of hosts,
that man is truly blest,
Who by assured confidence
on thee alone doth rest.

PSALM LXXXV.

To the chief Musician, A Psalm for the sons of Korah.

This Psalm relates to some remarkable deliverance of the Jewish nation; but whether that effected by the advancement of David to the throne, or that from the Assyrian invasion, 2 Ki. xix. or from the Chaldean captivity, Ezer. i. is uncertain. It contains (1) Thankful acknowledgments of divine favours received, ver. 1-3. (2) Supplications that further favours and deliverances may be speedily bestowed, ver. 4-7. (3) Firm expectations of a gracious answer, in the coming, mediation, and blessings of the Messiah, ver. 8-13. ¶ While I sing, let my soul be affected with the mercies which I, which Britain, which the church of God have enjoyed. Let me be thereby encouraged to plead for more; and let me, without doubting, credit the promises, and expect supply from the fulness of Christ.

O LORD, thou hast been favourable
to thy beloved land;
Jacob's captivity thou hast
recall'd with mighty hand.

¹ To me it is inconceivable how sparrows or swallows could fix their nests in the altars of God, which were of brass or rough stones, and had a fire perpetually burning upon them, and multitudes of priests and Levites crowding around them. God did not allow any trees to be planted near them. I cannot believe God's tabernacle or temple was polluted with the nests and ordure of birds in the manner of our ruinous churches. Nor can I see this idea answerable to the context, or scope of this Psalm. Might not the verse be rather translated, *As the sparrow findeth the house, and the swallow the nest for herself, where she hath put her young ones, my soul findeth thine altars, O Lord of hosts, my King and my God, i. e. with inexpressible ardour I long for, and desire them, and with ineffable pleasure I approach them, in order to enjoy intimate fellowship with my God.* Compare ver. 1, 2, 10 of this Psalm with Psalms xlii. 1, 2; xliii. 3, 4.

2 Thou pardoned thy people hast
all their iniquities;
Thou all their trespasses and sins
hast cover'd from thine eyes.

- 3 Thou took'st off all thine ire, and turn'd'st
from thy wrath's furiousness.
4 Turn us, God of our health, and cause
thy wrath 'gainst us to cease.
5 Shall thy displeasure thus endure
against us without end?
Wilt thou to generations all
thine anger forth extend?
6 That in thee may thy people joy,
wilt thou not us revive?
7 Show us thy mercy, Lord, to us
do thy salvation give.
8 I'll hear what God the Lord will speak:
to his folk he'll speak peace,
And to his saints; but let them not
return to foolishness.
9 To them that fear him surely near
is his salvation;
That glory in our land may have
her habitation.
10 Truth met with mercy, righteousness
and peace kiss'd mutually:
11 Truth springs from earth, and righteousness
looks down from heaven high.
12 Yea, what is good the Lord shall give;
our land shall yield increase:
13 Justice, to set us in his steps,
shall go before his face.

PSALM LXXXVI.

A Prayer of David.

This Psalm contains (1) David's fervent supplications that God would hear his prayers, ver. 1, 6, 7, mercifully preserve and save him, ver. 2, 3, 16, and afford him joy, strength, and honour, ver. 4, 11, 17. (2) The pleas wherewith he enforces his prayers, drawn from the goodness of God, ver. 5, 13, 15; his own relation to, and trust in God, ver. 2, 4, 16; his former experience of God's kindness, ver. 17; and from the malice of his enemies, ver. 14. (3) His ascription of praise to God, as matchless in his nature and work; as the sole object of worship; and as great and infinitely gracious, ver. 8-10, 12, 13. ¶ While I sing, let me remember that the Psalmist hath left me an example that I should walk in his steps.

- O** LORD, do thou bow down thine ear
and hear me graciously;
Because I sore afflicted am,
and am in poverty.
2 Because I'm holy, let my soul
by thee preserved be:
O thou my God, thy servant save,
that puts his trust in thee.
3 Sith unto thee I daily cry,
be merciful to me.
4 Rejoice thy servant's soul; for, Lord,
I lift my soul to thee.
5 For thou art gracious, O Lord,
and ready to forgive;
And rich in mercy, all that call
upon thee to relieve.
6 Hear, Lord, my pray'r; unto the voice
of my request attend:
7 In troublous times I'll call on thee;
for thou wilt answer send.
8 Lord, there is none among the gods
that may with thee compare;
And like the works which thou hast done,
not any work is there.
9 All nations whom thou mad'st shall come
and worship rev'rently
Before thy face; and they, O Lord,
thy name shall glorify.
10 Because thou art exceeding great,
and works by thee are done
Which are to be admir'd, and thou
art God thyself alone.

- 11 Teach me thy way, and in thy truth,
O Lord, then walk will I;
Unite my heart, that I thy name
may fear continually.
- 12 O Lord my God, with all my heart
to thee I will give praise;
And I the glory will ascribe
unto thy name always:
- 13 Because thy mercy toward me
in greatness doth excel;
And thou deliver'd hast my soul
out from the lowest hell.
- 14 O God, the proud against me rise,
and vilest men have met,
That for my soul have sought; and thee
before them have not set.
- 15 But thou art full of pity, Lord,
a God most gracious,
Long-suffering, and in thy truth
and mercy plenteous.
- 16 O turn to me thy countenance,
and mercy on me have;
Thy servant strengthen, and the son
of thine own handmaid save.
- 17 Show me a sign for good, that they
which do me hate may see,
And be asham'd; because thou, Lord,
didst help and comfort me.

PSALM LXXXVII.

A Psalm or Song for the sons of Korah.

This Psalm is an encomium upon Mount Zion, as typical of the gospel church. (1) For the sake of the temple, Mount Zion is preferred to every other place in Canaan, as more honoured by God, and more delighted in by him, ver. 1-3. (2) In respect of better inhabitants, greater stability, and more important joys and blessings, the church is preferred to all other nations, ver. 4-7. ¶ While I sing, let me observe the dignity of relation to JEHOVAH as my God. Let me praise him for founding his church on Jesus, the unmovable Rock of Ages, that the gates of hell cannot prevail against her. Let me rejoice in the glorious promises made concerning her, and supplicate the speedy, the remarkable fulfilment thereof. And while I with joy draw water out of her ordinances, her wells of salvation, let me live as a holy, a cheerful member of her society.

- UPON the hills of holiness
he his foundation sets.
- 2 God, more than Jacob's dwellings all,
delights in Zion's gates.
 - 3 Things glorious are said of thee,
thou city of the Lord.
 - 4 Rahab and Babel I, to those
that know me, will record:
- Behold ev'n Tyrrus, and with it
the land of Palestine,
And likewise Ethiopia;
this man was born therein.
- 5 And it of Zion shall be said,
This man and that man there
Was born; and he that is most High
himself shall stablish her.
 - 6 When God the people writes, he'll count
that this man born was there.
 - 7 There be that sing and play; and all
my well-springs in thee are.

PSALM LXXXVIII.

A Psalm or Song for the sons of Korah. To the chief Musician upon Mahalath Leannoth, Maschil of Heman the Ezrahite.

In this doleful Psalm, after a very short declaration of his faith, we have (1) Heman's bitter wailing over his distressed case, that his troubles were great; his body at the point of death; his soul filled with grief; his God hiding and angry; his mind distressed with terrors; and his friends unkind, ver. 3-9, 14-18. (2) His bitter groans to, and expostulations with God, importing that he had long cried for mercy, and that in death nothing could be done for him, ver. 1, 2, 9-14. ¶ While I sing, let me think how dreadful hell must be, when even fatherly chastisements are so severe; how dreadful the enormity of sin, which provokes God so grievously to afflict his dearest favourites; and how necessary it is to retain our faith of our relation to God amidst the worst of trouble.

- LORD God, my Saviour, day and night
before thee cry'd have I.
- 2 Before thee let my prayer come;
give ear unto my cry.
 - 3 For troubles great do fill my soul;
my life draws nigh the grave.
 - 4 I'm counted with those that go down
to pit, and no strength have.
 - 5 Ev'n free among the dead, like them
that slain in grave do lie;
Cut off from thy hand, whom no more
thou hast in memory.
 - 6 Thou hast me laid in lowest pit,
in deeps and darksome caves.
 - 7 Thy wrath lies hard on me, thou hast
me press'd with all thy waves.
 - 8 Thou hast put far from me my friends,
thou mad'st them to abhor me;
And I am so shut up, that I
find no evasion for me.
 - 9 By reason of affliction
mine eye mourns dolefully:
To thee, Lord, do I call, and stretch
my hands continually.
 - 10 Wilt thou show wonders to the dead?
shall they rise, and thee bless?
 - 11 Shall in the grave thy love be told?
in death thy faithfulness?
 - 12 Shall thy great wonders in the dark,
or shall thy righteousness
Be known to any in the land
of deep forgetfulness?

- 13 But, Lord, to thee I cry'd; my pray'r
at morn prevent shall thee.
- 14 Why, Lord, dost thou cast off my soul,
and hid'st thy face from me?
- 15 Distress'd am I, and from my youth
I ready am to die;
Thy terrors I have borne, and am
distracted fearfully.
- 16 The dreadful fierceness of thy wrath
quite over me doth go:
Thy terrors great have cut me off,
they did pursue me so.
- 17 For round about me ev'ry day,
like water, they did roll;
And, gathering together, they
have compassed my soul.
- 18 My friends thou hast put far from me,
and him that did me love;
And those that mine acquaintance were
to darkness didst remove.

PSALM LXXXIX.

Maschil of Ethan the Ezrahite.

This Psalm was perhaps composed on the occasion of Absalom's rebellion, 2 Sa. xv., or of the revolt of the ten tribes from their subjection to the family of David, 1 Ki. xii.; or it relates to the Chaldean oppression and captivity, 2 Ki. xxiv. xxv. In the first and joyful part, we have (1) The foundation of all comfort, happiness, honour, and stability, laid in the mercy of God and his covenant with David—emblematical of that made with Jesus Christ for the redemption of mankind, ver. 1-4. (2) A celebration of the God of the Covenant, in his faithfulness, glory, greatness, mercy, and equity, and in his works, ver. 5-14. And of the glorious dignity, happiness, and safety of his covenant people, ver. 15-18. (3) A collection of covenant promises, securing proper qualifications, assistance, and glory to the Head of the Covenant, and indefeasible blessings to his covenant seed, notwithstanding their manifold sins and chastisements, ver. 19-37. In the second and mournful part, we have (1) Grievous lamentations over the dishonour, distress, and danger of David's family, ver. 38-45. (2) Expostulations with God concerning the same, drawn from the continuance of trouble, the shortness of human life, and certainty of death; the withdrawing of former kindness promised in the covenant, and the insolent reproaches of enemies, ver. 46-51. (3) A triumphant conclusion of praise to God, ver. 52. ¶ While I sing, let me chiefly keep mine eyes on David's Lord. Let me with joy behold the covenant made with him for our redemption. Let me adore my covenant God, as in him well pleased for his righteousness' sake, and rendering him and his seed most blessed for evermore. And as Jesus' sufferings for me purchased my eternal happiness, let never my own, or the church's troubles, weaken my faith, or make me drop my songs of praise.

- GOD'S mercies I will ever sing;
and with my mouth I shall
Thy faithfulness make to be known
to generations all.
- 2 For mercy shall be built, said I,
for ever to endure;
Thy faithfulness, ev'n in the heav'ns,
thou wilt establish sure.
 - 3 I with my chosen One have made
a covenant graciously;
And to my servant, whom I lov'd,
to David sworn have I;
 - 4 That I thy seed establish shall
for ever to remain,
And will to generations all
thy throne build and maintain.
 - 5 The praises of thy wonders, Lord,
the heavens shall express;
And in the congregation
of saints thy faithfulness.
 - 6 For who in heaven with the Lord
may once himself compare?
Who is like God among the sons
of those that mighty are?
 - 7 Great fear in meeting of the saints
is due unto the Lord;
And he of all about him should
with reverence be ador'd.
 - 8 O thou that art the Lord of hosts,
what lord in nightiness
Is like to thee? who compass'd round
art with thy faithfulness.
 - 9 Ev'n in the raging of the sea
thou over it dost reign;
And when the waves thereof do swell,
thou stillest them again.
 - 10 Rahab in pieces thou didst break,
like one that slaughter'd is;
And with thy mighty arm thou hast
dispers'd thine enemies.
 - 11 The heav'ns are thine, thou for thine own
the earth dost also take;
The world, and fulness of the same,
thy pow'r did found and make.
 - 12 The north and south from thee alone
their first beginning had;
Both Tabor mount and Hermon hill
shall in thy name be glad.
 - 13 Thou hast an arm that's full of pow'r:
thy hand is great in might;
And thy right hand exceedingly
exalted is in height.
 - 14 Justice and judgment of thy throne
are made the dwelling-place;
Mercy, accompany'd with truth,
shall go before thy face.
 - 15 O greatly bless'd the people are
the joyful sound that know;
In brightness of thy face, O Lord,
they ever on shall go.
 - 16 They in thy name shall all the day
rejoice exceedingly;
And in thy righteousness shall they
exalted be on high.
 - 17 Because the glory of their strength
doth only stand in thee;
And in thy favour shall our horn
and pow'r exalted be.
 - 18 For God is our defence; and he
to us doth safety bring:
The Holy One of Israel
is our almighty King.
 - 19 In vision to thy Holy One
thou said'st, I help upon
A strong one laid; out of the folk
I rais'd a chosen one;
 - 20 Ev'n David, I have found him out
a servant unto me;
And with my holy oil my King
anointed him to be.

PSALMS XC. XCI.

- 21 With whom my hand shall stablish'd be;
mine arm shall make him strong.
- 22 On him the foe shall not exact,
nor son of mischief wrong.
- 23 I will beat down before his face
all his malicious foes;
I will them greatly plague who do
with hatred him oppose.
- 24 My mercy and my faithfulness
with him yet still shall be;
And in my name his horn and pow'r
men shall exalted see.
- 25 His hand and pow'r shall reach afar,
I'll set it in the sea;
And his right hand established
shall in the rivers be.
- 26 Thou art my Father, he shall cry,
thou art my God alone;
And he shall say, Thou art the Rock
of my salvation.
- 27 I'll make him my first-born, more high
than kings of any land.
- 28 My love I'll ever keep for him,
my cov'nant fast shall stand.
- 29 His seed I by my pow'r will make
for ever to endure;
And, as the days of heav'n, his throne
shall stab'le be and sure.
- 30 But if his children shall forsake
my laws, and go astray,
And in my judgments shall not walk,
but wander from my way:
- 31 If they my laws break, and do not
keep my commandments;
- 32 I'll visit then their faults with rods,
their sins with chastisements.
- 33 Yet I'll not take my love from him,
nor false my promise make.
- 34 My cov'nant I'll not break, nor change
what with my mouth I spake.
- 35 Once by my holiness I swear,
to David I'll not lie;
- 36 His seed and throne shall, as the sun,
before me last for aye.
- 37 It, like the moon, shall ever be
establish'd stedfastly;
And like to that which in the heav'n
doth witness faithfully.
- 38 But thou, displeased, hast cast off,
thou didst abhor and loathe;
With him that thine anointed is
thou hast been very wroth.
- 39 Thou hast thy servant's covenant
made void, and quite cast by;
Thou hast profan'd his crown, while it
cast on the ground doth lie.
- 40 Thou all his hedges hast broke down,
his strong holds down hast torn.
- 41 He to all passers-by a spoil,
to neighbours is a scorn.
- 42 Thou hast set up his foes' right hand;
mad'st all his en'mies glad:
- 43 Turn'd his sword's edge, and him to stand
in battle hast not made.
- 44 His glory thou hast made to cease,
his throne to ground down cast;
- 45 Shorten'd his days of youth, and him
with shame thou cover'd hast.
- 46 How long, Lord, wilt thou hide thyself?
for ever, in thine ire?
And shall thine indignation
burn like unto a fire?
- 47 Remember, Lord, how short a time
I shall on earth remain:
O wherefore is it so that thou
hast made all men in vain?
- 48 What man is he that liveth here,
and death shall never see?
Or from the power of the grave
what man his soul shall free?

- 49 Thy former loving-kindnesses,
O Lord, where be they now?
Those which in truth and faithfulness
to David sworn hast thou?
- 50 Mind, Lord, thy servant's sad reproach;
how I in bosom bear
The scorings of the people all,
who strong and mighty are.
- 51 Wherewith thy raging enemies
reproach'd, O Lord, think on;
Wherewith they have reproach'd the steps
of thine anointed one.
- 52 All blessing to the Lord our God
let be ascribed then:
For evermore so let it be.
Amen, yea, and amen.

PSALM XC.

A Prayer of Moses, the Man of God.

This Psalm was composed by Moses, the man of God, some time after God had sentenced the Hebrews to wandering and death in the wilderness, Nu. xiv. In it, (1) Moses comforts himself and his people with the eternal and unchangeable duration of God himself, and their interest in him, ver. 1, 2. (2) He humbles himself and his people with the consideration of human frailty, ver. 3-6. (3) He submits himself and his people to the righteous sentence of God passed upon them, ver. 7-11. (4) By prayer he commits himself and his people to their gracious and merciful God, and requests the sanctified use of their awful chastisements, the averting of divine wrath, the bestowal of true comforts and joys, the returns of his favour, and the progress of his work of mercy among their children, ver. 12-17. ¶ Let me sing this as the tenant of an hour, who hath no assurance of his present life.—sing it as resigned to my lot on earth, however afflicted; and as active in preparation for death, and committing myself and family to the God of truth as our Redeemer, our God, and our everlasting ALL.

LORD, thou hast been our dwelling-place
in generations all.

- 2 Before thou ever hadst brought forth
the mountains great or small;
Ere ever thou hadst formed the earth,
and all the world abroad;
Ev'n thou from everlasting art
to everlasting God.
- 3 Thou dost unto destruction
man that is mortal turn;
And unto them thou say'st, Again,
ye sons of men, return.
- 4 Because a thousand years appear
no more before thy sight
Than yesterday, when it is past,
or than a watch by night.
- 5 As with an overflowing flood
thou carry'st them away:
They like a sleep are, like the grass
that grows at morn are they.
- 6 At morn it flourishes and grows,
cut down at ev'n doth fade.
- 7 For by thine anger we're consum'd,
thy wrath makes us afraid.
- 8 Our sins thou and iniquities
dost in thy presence place,
And sett'st our secret faults before
the brightness of thy face.
- 9 For in thine anger all our days
do pass on to an end;
And as a tale that hath been told,
so we our years do spend.
- 10 Threescore and ten years do sum up
our days and years, we see;
Or if, by reason of more strength,
in some fourscore they be:
Yet doth the strength of such old men
but grief and labour prove;
For it is soon cut off, and we
fly hence, and soon remove.
- 11 Who knows the power of thy wrath?
according to thy fear
- 12 So is thy wrath: Lord, teach thou us
our end in mind to bear;

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And so to count our days, that we
our hearts may still apply
To learn thy wisdom and thy truth,
that we may live thereby.

- 13 Turn yet again to us, O Lord,
how long thus shall it be?
Let it repent thee now for those
that servants are to thee.
- 14 O with thy tender mercies, Lord,
us early satisfy;
So we rejoice shall all our days,
and still be glad in thee.
- 15 According as the days have been,
wherein we grief have had,
And years wherein we ill have seen,
so do thou make us glad.
- 16 O let thy work and pow'r appear
thy servants' face before;
And show unto their children dear
thy glory evermore:
- 17 And let the beauty of the Lord
our God be us upon:
Our handy-works establish thou,
establish them each one.

PSALM XCI.

This Psalm was perhaps penned on the occasion of the pestilence inflicted for numbering the people, 2 Sa. xxiv. In it, while the Psalmist by faith takes God for his own refuge and keeper, ver. 2, 9, he, for the encouragement of others to do the same, represents (1) The dignity, extent, and continuance of their happiness and safety who have God for their residence, ver. 1-4. (2) Their preservation from all malice and baleful influence of the powers of darkness, while multitudes are ruined thereby, ver. 5-9. (3) Their enjoyment of angels for their guard, and their triumph over devils and other opposers, ver. 10-12. (4) Their possession of special favour from, and delightful intimacy with, God here and hereafter, ver. 13-16. ¶ In singing these, let mine eyes be fixed on Jesus, the Man of God's right hand, in whom all these promises were fulfilled to the highest; and, in his name, let me depend on them to be accomplished in myself. And let all the begun experience I have had thereof, encourage me to rejoice in hope of the more abundant mercies and glory of God.

HE that doth in the secret place
of the most High reside,
Under the shade of him that is
th' Almighty shall abide.

- 2 I of the Lord my God will say,
He is my refuge still,
He is my fortress, and my God,
and in him trust I will.
- 3 Assuredly he shall thee save,
and give deliverance
From subtle fowler's snare, and from
the noisome pestilence.
- 4 His feathers shall thee hide; thy trust
under his wings shall be:
His faithfulness shall be a shield
and buckler unto thee.
- 5 Thou shalt not need to be afraid
for terrors of the night;
Nor for the arrow that doth fly
by day, while it is light;
- 6 Nor for the pestilence, that walks
in darkness secretly;
Nor for destruction, that doth waste
at noon-day openly.
- 7 A thousand at thy side shall fall,
on thy right hand shall lie
Ten thousand dead; yet unto thee
it shall not once come nigh.
- 8 Only thou with thine eyes shalt look,
and a beholder be;
And thou therein the just reward
of wicked men shalt see.
- 9 Because the Lord, who constantly
my refuge is alone,
Ev'n the most High, is made by thee,
thy habitation;

PSALMS XCII.—XCV.

- 10 No plague shall near thy dwelling come;
no ill shall thee befall:
- 11 For thee to keep in all thy ways
his angels charge he shall.
- 12 They in their hands shall bear thee up,
still waiting thee upon;
Lest thou at any time should'st dash
thy foot against a stone.
- 13 Upon the adder thou shalt tread,
and on the lion strong;
Thy feet on dragons trample shall,
and on the lions young.
- 14 Because on me he set his love,
I'll save and set him free;
Because my great name he hath known,
I will him set on high.
- 15 He'll call on me, I'll answer him;
I will be with him still
In trouble, to deliver him,
and honour him I will.
- 16 With length of days unto his mind
I will him satisfy;
I also my salvation
will cause his eyes to see.

PSALM XCII.

A Psalm or Song for the Sabbath-day.

In this *Psalm or Song for the Sabbath-day*, (1) Praise, the business of the Sabbath, is earnestly recommended, ver. 1-3. (2) God's works, which are the reason of the Sabbath and ground of praise, are celebrated in their greatness and unsearchableness, ver. 4-6. (3) The ruin of sinners and the felicity of saints are beautifully contrasted. Sinners shall perish; but God, the portion and life of saints, shall endure for ever. Sinners, notwithstanding their temporary flourishing, shall be cut off and destroyed; saints shall be exalted and comforted. Sinners shall be confounded and ruined; but saints, through their union to and fellowship with Christ, shall prosper and flourish, to the manifestation of God's faithfulness and equity, ver. 7-15. ¶ While I keep the Sabbath of the Lord my God, let these things deeply affect my heart: and be it my care, by a steady conversation and manifest growth in grace, to verify these precious promises of the New Testament in Jesus' blood.

- T**O render thanks unto the Lord
it is a comely thing,
And to thy name, O thou most High,
due praise aloud to sing.
- 2 Thy loving-kindness to show forth
when shines the morning light;
And to declare thy faithfulness
with pleasure ev'ry night,
 - 3 On a ten-stringed instrument,
upon the psaltery,
And on the harp with solemn sound,
and grave sweet melody.
 - 4 For thou, Lord, by thy mighty works
hast made my heart right glad;
And I will triumph in the works
which by thine hands were made.
 - 5 How great, Lord, are thy works! each thought
of thine a deep it is:
 - 6 A brutish man it knoweth not;
fools understand not this.
 - 7 When those that lewd and wicked are
spring quickly up like grass,
And workers of iniquity
do flourish all apace;
- It is that they for ever may
destroyed be and slain:
- 8 But thou, O Lord, art the most High,
for ever to remain.
 - 9 For, lo, thine enemies, O Lord,
thine enemies perish shall;
The workers of iniquity
shall be dispersed all.
 - 10 But thou shalt, like unto the horn
of th' unicorn, exalt
My horn on high: thou with fresh oil
anoint me also shalt.

- 11 Mine eyes shall also my desire
see on mine enemies;
Mine ears shall of the wicked hear,
that do against me rise.
- 12 But like the palm-tree flourishing
shall be the righteous one;
He shall like to the cedar grow
that is in Lebanon.
- 13 Those that within the house of God
are planted by his grace,
They shall grow up, and flourish all
in our God's holy place.
- 14 And in old age, when others fade,
they fruit still forth shall bring;
They shall be fat, and full of sap,
and aye be flourishing;
- 15 To show that upright is the Lord:
he is a rock to me;
And he from all unrighteousness
is altogether free.

PSALM XCIII.

This Psalm is a triumphant celebration of the government of JEHOVAH, and of Jesus our Redeemer, in (1) The awfulness, strength, stability, and duration thereof, ver. 1, 2. (2) In his triumphant victories over all opposition, ver. 3, 4. (3) In the faithfulness and certainty of his words, and the holiness of his court, ver. 5. ¶ While I sing, let my soul rejoice in the highness of my God, and in the glories of my Redeemer.

- T**HE Lord doth reign, and cloth'd is he
with majesty most bright;
His works do show him cloth'd to be,
and girt about with might.
The world is also stablished,
that it cannot depart.
- 2 Thy throne is fix'd of old, and thou
from everlasting art.
 - 3 The floods, O Lord, have lifted up,
they lifted up their voice;
The floods have lifted up their waves,
and made a mighty noise.
 - 4 But yet the Lord, that is on high,
is more of might by far
Than noise of many waters is,
or great sea-billows are.
 - 5 Thy testimonies ev'ry one
in faithfulness excel;
And holiness for ever, Lord,
thine house becometh well.

PSALM XCIV.

This is a Psalm for the afflicted people of God, in which (1) God's just wrath is implored upon their haughty, active, cruel, and atheistical oppressors, whose folly is exposed from the consideration of God's works of creation, providence, and grace, ver. 1-11. (2) His gracious comforts are presented to the persecuted saints: that he will bless them in and by their afflictions, and give them rest after them, while their enemies are ruined; that God will not cast them off when cast down, but will, in his due time, reduce things to their right course:—to verify which, the Psalmist produces part of his own experience, ver. 12-24. ¶ While I sing, let all revenge be rooted from my heart: all repining at afflictions be banished from my soul. But in every plunge of adversity let me cast my burden on the Lord, that he may sustain me, and help me in the time of need. Let me rejoice in the assured hope of God's yet reforming the church, and spreading his glory among the nations.

- O** LORD God, unto whom alone
all vengeance doth belong;
O mighty God, who vengeance own'st,
shine forth, avenging wrong.
- 2 Lift up thyself, thou of the earth
the sov'reign Judge that art;
And unto those that are so proud
a due reward impart.
 - 3 How long, O mighty God, shall they
who lewd and wicked be,
How long shall they who wicked are
thus triumph haughtily?

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- 4 How long shall things most hard by them
be uttered and told?
And all that work iniquity
to boast themselves be bold?
- 5 Thy folk they break in pieces, Lord,
thine heritage oppress:
- 6 The widow they and stranger slay,
and kill the fatherless.
- 7 Yet say they, God it shall not see,
nor God of Jacob know.
- 8 Ye brutish people! understand;
fools! when wise will ye grow?
- 9 The Lord did plant the ear of man,
and hear then shall not he?
He only form'd the eye, and then,
shall he not clearly see?
- 10 He that the nations doth correct,
shall he not chastise you?
He knowledge unto man doth teach,
and shall himself not know?
- 11 Man's thoughts to be but vanity
the Lord doth well discern.
- 12 Bless'd is the man thou chast'nest, Lord,
and mak'st thy law to learn:
- 13 That thou may'st give him rest from days
of sad adversity,
Until the pit be digg'd for those
that work iniquity.
- 14 For sure the Lord will not cast off
those that his people be,
Neither his own inheritance
quit and forsake will he:
- 15 But judgment unto righteousness
shall yet return again;
And all shall follow after it
that are right-hearted men.
- 16 Who will rise up for me against
those that do wickedly?
Who will stand up for me 'gainst those
that work iniquity?
- 17 Unless the Lord had been my help
when I was sore oppress'd,
Almost my soul had in the house
of silence been at rest.
- 18 When I had uttered this word,
(my foot doth slip away,)—
Thy mercy held me up, O Lord,
thy goodness did me stay.
- 19 Amidst the multitude of thoughts
which in my heart do fight,
My soul, lest it be overcharg'd,
thy comforts do delight.
- 20 Shall of iniquity the throne
have fellowship with thee,
Which mischief, cunningly contriv'd,
doth by a law decree?
- 21 Against the righteous souls they join,
they guiltless blood condemn.
- 22 But of my refuge God's the rock,
and my defence from them.
- 23 On them their own iniquity
the Lord shall bring and lay,
And cut them off in their own sin;
our Lord God shall them slay.

PSALM XCV.

This Psalm contains (1) Solemn calls to celebrate the praises of Jesus Christ and his Father, on account of what he is, what he has done, and what he is to us, and we to him, ver. 1-7. (2) Alarming warnings to hear his voice, and not to harden our hearts as the Israelites in the desert, who on that account were debarred from the promised land, ver. 7-11. ¶ While I sing, let me behold the glories of my Redeemer, and believe my new-covenant relation to him; and while it is yet called to-day, let me beware of being hardened through the deceitfulness of sin. Since there is a promise left me of entering into his rest, let me take heed lest I should seem to come short of it through unbelief.

- O** COME, let us sing to the Lord:
come, let us ev'ry one
A joyful noise make to the Rock
of our salvation.

PSALMS XCVI.—C.

- 2 Let us before his presence come
with praise and thankful voice;
Let us sing psalms to him with grace,
and make a joyful noise.
 - 3 For God, a great God, and great King,
above all gods he is.
 - 4 Depths of the earth are in his hand,
the strength of hills is his.
 - 5 To him the spacious sea belongs,
for he the same did make;
The dry land also from his hands
its form at first did take.
 - 6 O come, and let us worship him,
let us bow down withal,
And on our knees before the Lord
our Maker let us fall.
 - 7 For he's our God, the people we
of his own pasture are,
And of his hand the sheep; to-day,
if ye his voice will hear,
 - 8 Then harden not your hearts, as in
the provocation,
As in the desert, on the day
of the tentation:
 - 9 When me your fathers tempt'd and prov'd,
and did my working see;
 - 10 Ev'n for the space of forty years
this race hath grieved me.
- I said, This people errs in heart,
my ways they do not know:
11 To whom I swear in wrath, that to
my rest they should not go.

PSALM XCVI.

This Psalm was part of the hymn sung at the translation of the ark from the house of Obed-edom to the city of David, 1 Ch. xvi. 1, 23-33; but relates to the calling of the Gentiles to our Redeemer. Here are (1) Solemn calls to ascribe praises and glory to our high and great Immanuel, ver. 1-9. (2) Loud proclamations of Jesus' establishment of his gospel church, and of his coming to judge the world, to the great joy of his friends, ver. 10-13. ¶ While these high praises of God are in my mouth, let my heart behold the glory, believe the promises, and burn with desire after the enjoyment of Christ, and of God in him.

- SING** a new song to the Lord:
sing all the earth to God.
- 2 To God sing, bless his name, show still
his saving health abroad.
 - 3 Among the heathen nations
his glory do declare;
And unto all the people show
his works that wondrous are.
 - 4 For great's the Lord, and greatly he
is to be magnify'd;
Yea, worthy to be fear'd is he
above all gods beside.
 - 5 For all the gods are idols dumb,
which blinded nations fear;
But our God is the Lord, by whom
the heav'ns created were.
 - 6 Great honour is before his face,
and majesty divine;
Strength is within his holy place,
and there doth beauty shine.
 - 7 Do ye ascribe unto the Lord,
of people ev'ry tribe,
Glory do ye unto the Lord,
and mighty pow'r ascribe.
 - 8 Give ye the glory to the Lord
that to his name is due;
Come ye into his courts, and bring
an offering with you.
 - 9 In beauty of his holiness,
O do the Lord adore;
Likewise let all the earth throughout
tremble his face before.
 - 10 Among the heathen say, God reigns;
the world shall stedfastly
Be fix'd from moving: he shall judge
the people righteously.

- 11 Let heav'ns be glad before the Lord,
and let the earth rejoice;
Let seas, and all that is therein,
cry out, and make a noise.
- 12 Let fields rejoice, and ev'ry thing
that springeth of the earth:
Then woods and ev'ry tree shall sing
with gladness and with mirth
- 13 Before the Lord; because he comes,
to judge the earth comes he:
He'll judge the world with righteousness,
the people faithfully.

PSALM XCVII.

This Psalm is in the same strain with the preceding; and contains (1) Solemn calls to the Gentile nations to rejoice at the equity and extent of Jesus' New Testament kingdom, and at the destruction of hardened Jews and heathen idolaters, occasioned by the establishment thereof, ver. 1-7. (2) Representations of the pure and holy joy of the saints on account of Jesus' highness, the glory of God manifested therein, and of the care taken for their safety and comfort, ver. 8-12. ¶ Join the choir, O my soul. Sing praises to thy King; sing praises with understanding.

- G**OD reigneth, let the earth be glad,
and isles rejoice each one.
- 2 Dark clouds him compass; and in right
with judgment dwells his throne.
 - 3 Fire goes before him, and his foes
it burns up round about:
 - 4 His lightnings lighten did the world;
earth saw, and shook throughout.
 - 5 Hills, at the presence of the Lord,
like wax, did melt away;
Ev'n at the presence of the Lord
of all the earth, I say.
 - 6 The heav'ns declare his righteousness,
all men his glory see.
 - 7 All who serve graven images,
confounded let them be.

- Who do of idols boast themselves,
let shame upon them fall:
Ye that are called gods, see that
ye do him worship all.
- 8 Sion did hear, and joyful was,
glad Judah's daughters were;
They much rejoic'd, O Lord, because
thy judgments did appear.
 - 9 For thou, O Lord, art high above
all things on earth that are;
Above all other gods thou art
exalted very far.
 - 10 Hate ill, all ye that love the Lord:
his saints' souls keepeth he;
And from the hands of wicked men
he sets them safe and free.
 - 11 For all those that be righteous
sown is a joyful light,
And gladness sown is for all those
that are in heart upright.
 - 12 Ye righteous, in the Lord rejoice;
express your thankfulness,
When ye into your memory
do call his holiness.

PSALM XCVIII.

This Psalm insists on the same subject as the two preceding; and contains (1) Demands of praise to the Redeemer, for the wonders he hath wrought, the victories he hath won, the discoveries he hath made, and the promises he fulfils, ver. 1-3. (2) Demands of universal and high rejoicing at the erection and establishment of his gospel church, and at his coming in the clouds to judge the world, ver. 4-9. ¶ While my lips utter these lofty notes, let my soul, according to this time also, say, What hath the Lord wrought! what is Jesus, what is JEHOVAH to my heart! what hath he done for mankind, and what for my soul! what of Jesus, what of JEHOVAH have mine eyes seen and my heart tasted!—and while I assuredly believe his return to judgment, let me with ardour look for that blessed hope, and glorious appearing of the great God my Saviour. Let my soul with rapture spring forth to meet his burning chariot-wheels.

- SING** a new song to the Lord,
for wonders he hath done:
His right hand and his holy arm
him victory hath won.
- 2 The Lord God his salvation
hath caused to be known;
His justice in the heathen's sight
he openly hath shown.
 - 3 He mindful of his grace and truth
to Israel's house hath been;
And the salvation of our God
all ends of th' earth have seen.
 - 4 Let all the earth unto the Lord
send forth a joyful noise;
Lift up your voice aloud to him,
sing praises, and rejoice.
 - 5 With harp, with harp, and voice of psalms,
unto JEHOVAH sing:
 - 6 With trumpets, cornets, gladly sound
before the Lord the King.
 - 7 Let seas and all their fulness roar;
the world, and dwellers there;
 - 8 Let floods clap hands, and let the hills
together joy declare
 - 9 Before the Lord; because he comes,
to judge the earth comes he;
He'll judge the world with righteousness,
his folk with equity.

PSALM XCIX.

This Psalm is of the same general nature with the three preceding; and calls men to revere, worship and praise the Messiah and his Father (1) For the glory, greatness, mercy, and equity of his government, ver. 1-5. (2) For the instances of his kindness to Israel, in remarkably regarding and honouring their noted deliverers and reformers, ver. 6-9. ¶ While I sing this, let my soul stand in awe of JEHOVAH's greatness and excellency. Let me call on God in every time of need, that he may answer and save me. Let me hope that he will forgive and subdue, but never will indulge, my transgressions; for the Lord my God is holy.

- T**H' eternal Lord doth reign as king,
let all the people quake;
He sits between the cherubim,
let th' earth be mov'd and shake.
- 2 The Lord in Sion great and high
above all people is;
 - 3 Thy great and dreadful name (for it
is holy) let them bless.
 - 4 The king's strength also judgment loves;
thou settlest equity:
Just judgment thou dost execute
in Jacob righteously.
 - 5 The Lord our God exalt on high,
and rev'rently do ye
Before his footstool worship him:
the Holy One is he.
 - 6 Moses and Aaron 'mong his priests,
Samuel, with them that call
Upon his name: these call'd on God,
and he them answer'd all.
 - 7 Within the pillar of the cloud
he unto them did speak:
The testimonies he them taught,
and laws, they did not break.
 - 8 Thou answer'dst them, O Lord our God;
thou wast a God that gave
Pardon to them, though on their deeds
thou wouldest vengeance have.
 - 9 Do ye exalt the Lord our God,
and at his holy hill
Do ye him worship: for the Lord
our God is holy still.

PSALM C.

A Psalm of praise.

This Psalm (1) Contains a solemn call to the Gentiles to praise God and rejoice in him, ver. 1-4. (2) Furnishes us with matter of praise, viz. that he is God, and stands nearly related to us; and that his mercy and truth are everlasting, ver. 3-5. ¶ Knowing

PSALMS CI. CII.

The Lord to be my God, let me approach his ordinances and enter his heavenly palaces with a heart ravished with his excellencies and kindness, and a mouth filled with his praise.

- A**LL people that on earth do dwell,
Sing to the Lord with cheerful voice,
2 Him serve with mirth, his praise forth tell,
Come ye before him and rejoice.
3 Know that the Lord is God indeed;
Without our aid he did us make:
We are his flock, he doth us feed,
And for his sheep he doth us take.
4 O enter then his gates with praise,
Approach with joy his courts unto:
Praise, laud, and bless his name always,
For it is seemly so to do.
5 For why? the Lord our God is good,
His mercy is for ever sure;
His truth at all times firmly stood,
And shall from age to age endure.

Another of the same.

- A**LL ye lands, unto the Lord
make ye a joyful noise.
2 Serve God with gladness, him before
come with a singing voice.
3 Know ye the Lord that he is God;
not we, but he us made:
We are his people, and the sheep
within his pasture fed.
4 Enter his gates and courts with praise,
to thank him go ye thither:
To him express your thankfulness,
and bless his name together.
5 Because the Lord our God is good,
his mercy faileth never;
And to all generations
his truth endureth ever.

PSALM CI.

A Psalm of David.

This Psalm was probably composed when David assumed the government of his kingdom; and contains his holy resolutions (1) To make God's mercies and judgments the connected matter of his song; and to walk circumspectly before his family through the assisting presence of God, ver. 1, 2. (2) To purge his family and kingdom; discouraging and punishing persons mischievous and wicked, slanderers, liars, and deceitful workers; and encouraging the pious, ver. 3-5. ¶ While I sing, let me remember my faults; and in the strength of the grace that is in Christ Jesus, form the like holy resolutions.

- M**ERCY will and judgment sing,
Lord, I will sing to thee.
2 With wisdom in a perfect way
shall my behaviour be.
O when, in kindness unto me,
wilt thou be pleas'd to come?
I with a perfect heart will walk
within my house at home.
3 I will endure no wicked thing
before mine eyes to be:
I hate their work that turn aside,
it shall not cleave to me.
4 A stubborn and a froward heart
depart quite from me shall;
A person giv'n to wickedness
I will not know at all.
5 I'll cut him off that slandereth
his neighbour privily:
The haughty heart I will not bear,
nor him that looketh high.
6 Upon the faithful of the land
mine eyes shall be, that they
May dwell with me: he shall me serve
that walks in perfect way.
7 Who of deceit a worker is
in my house shall not dwell;
And in my presence shall he not
remain that lies doth tell.
8 Yea, all the wicked of the land
early destroy will I;
All from God's city to cut off
that work iniquity.

PSALM CII.

A Prayer of the afflicted when he is overwhelmed, and poureth out his complaint before the Lord.

This Psalm relates to some grievous distress. Wherein are observable (1) Bitter complaints of divine hidings and wrath, of sore bodily troubles, of inward griefs and perplexities, of calumny and reproach, of sudden changes of condition, and of apparent nearness to death, ver. 1-11. (2) Seasonable comforts against these grievances, drawn from the eternity and unchangeableness of God, ver. 12, 24, 27; from the deliverances, spread, and establishment, which he will grant to his church in answer to the prayers, and for the comfort of his afflicted people, ver. 13-28. ¶ While I sing, think, my soul, if I am exercised by my troubles; if those of the inner man bear heaviest on my heart; and if I am a cordial partaker with Sion in her joys and griefs.

- O** LORD, unto my pray'r give ear,
my cry let come to thee;
2 And in the day of my distress
hide not thy face from me.
Give ear to me; what time I call,
to answer me make haste:
3 For, as an hearth, my bones are burnt,
my days, like smoke, do waste.
4 My heart within me smitten is,
and it is withered
Like very grass; so that I do
forget to eat my bread.
5 By reason of my groaning voice
my bones cleave to my skin.
6 Like pelican in wilderness
forsaken I have been:
I like an owl in desert am,
that nightly there doth moan;
7 I watch, and like a sparrow am
on the house-top alone.
8 My bitter enemies all the day
reproaches cast on me;
And, being mad at me, with rage
against me sworn they be.
9 For why? I ashes eaten have
like bread, in sorrows deep;
My drink I also mingled have
with tears that I did weep.
10 Thy wrath and indignation
did cause this grief and pain;
For thou hast lift me up on high,
and cast me down again.
11 My days are like unto a shade,
which doth declining pass;
And I am dry'd and withered
ev'n like unto the grass.
12 But thou, Lord, everlasting art,
and thy remembrance shall
Continually endure, and be
to generations all.
13 Thou shalt arise, and mercy have
upon thy Sion yet;
The time to favour her is come,
the time that thou hast set.
14 For in her rubbish and her stones
thy servants pleasure take;
Yea, they the very dust thereof
do favour for her sake.
15 So shall the heathen people fear
the Lord's most holy name;
And all the kings on earth shall dread
thy glory and thy fame.
16 When Sion by the mighty Lord
built up again shall be,
In glory then and majesty
to men appear shall be.
17 The prayer of the destitute
he surely will regard;
Their prayer will he not despise,
by him it shall be heard.
18 For generations yet to come
this shall be on record:
So shall the people that shall be
created praise the Lord.

- 19 He from his sanctuary's height
hath downward cast his eye;
And from his glorious throne in heav'n
the Lord the earth did spy;
20 That of the mournful prisoner
the groanings he might hear,
To set them free that unto death
by men appointed are:
21 That they in Sion may declare
the Lord's most holy name,
And publish in Jerusalem
the praises of the same;
22 When as the people gather shall
in troops with one accord,
When kingdoms shall assembled be
to serve the highest Lord.
23 My wonted strength and force he hath
abated in the way,
And he my days hath shortened:
24 Thus therefore did I say,
My God, in mid-time of my days
take thou me not away:
From age to age eternally
thy years endure and stay.
25 The firm foundation of the earth
of old time thou hast laid;
The heavens also are the work
which thine own hands have made.
26 Thou shalt for evermore endure,
but they shall perish all;
Yea, ev'ry one of them wax old,
like to a garment, shall:
Thou, as a vesture, shalt them change,
and they shall changed be:
27 But thou the same art, and thy years
are to eternity.
28 The children of thy servants shall
continually endure;
And in thy sight, O Lord, their seed
shall be establish'd sure.

Another of the same.

- L**ORD, hear my pray'r, and let my cry
Have speedy access unto thee;
2 In day of my calamity
O hide not thou thy face from me.
Hear when I call to thee; that day
An answer speedily return:
3 My days, like smoke, consume away,
And, as an hearth, my bones do burn.
4 My heart is wounded very sore,
And withered, like grass doth fade:
I am forgetful grown therefore
To take and eat my daily bread.
5 By reason of my smart within,
And voice of my most grievous groans,
My flesh consumed is, my skin,
All parch'd, doth cleave unto my bones.
6 The pelican of wilderness,
The owl in desert, I do match;
And, sparrow-like, companionless,
Upon the house's top, I watch.
7 I all day long am made a scorn,
Reproach'd by my malicious foes:
The madmen are against me sworn,
The men against me that arose.
8 For I have ashes eaten up,
To me as if they had been bread;
And with my drink I in my cup
Of bitter tears a mixture made.
9 Because thy wrath was not appeas'd,
And dreadful indignation:
Therefore it was that thou me rais'd,
And thou again didst cast me down.
10 My days are like a shade away,
Which doth declining swiftly pass;
And I am withered away,
Much like unto the fading grass.
11 But thou, O Lord, shalt still endure,
From change and all mutation free,
And to all generations sure
Shall thy remembrance ever be.

- 13 Thou shalt arise, and mercy yet
Thou to mount Sion shalt extend:
Her time for favour which was set,
Behold, is now come to an end.
- 14 Thy saints take pleasure in her stones,
Her very dust to them is dear.
- 15 All heathen lands and kingly thrones
On earth thy glorious name shall fear.
- 16 God in his glory shall appear,
When Sion he builds and repairs.
- 17 He shall regard and lend his ear
Unto the needy's humble pray'rs:
Th' afflicted's pray'r he will not scorn.
- 18 All times this shall be on record:
And generations yet unborn
Shall praise and magnify the Lord.
- 19 He from his holy place look'd down,
The earth he view'd from heav'n on high,
- 20 To hear the pris'n'r's mourning groan,
And free them that are doom'd to die;
- 21 That Sion, and Jerus'lem too,
His name and praise may well record,
- 22 When people and the kingdoms do
Assemble all to praise the Lord.
- 23 My strength he weaken'd in the way,
My days of life he shortened.
- 24 My God, O take me not away
In mid-time of my days, I said:
Thy years throughout all ages last.
- 25 Of old thou hast established
The earth's foundation firm and fast:
Thy mighty hands the heav'ns have made.
- 26 They perish shall, as garments do,
But thou shalt evermore endure;
As vestures, thou shalt change them so;
And they shall all be changed sure:
- 27 But from all changes thou art free;
Thy endless years do last for aye.
- 28 Thy servants, and their seed who be,
Establish'd shall before thee stay.

PSALM CIII.

A Psalm of David.

Here (1) The Psalmist earnestly stirs up himself to praise God for favours to himself in particular; for pardon of sins, healing of diseases, redemption from death, ver. 1-5; and for his mercies to his people, in revealing his mind to them, pardoning their sins, sympathizing with their weakness, pitying their afflictions, and perpetuating his new-covenant mercy towards them and their seed, ver. 6-18. (2) Conscious of his own insufficiency, he requests the assistance of angels, and of all the works of God to praise him, who is their Sovereign, ver. 19-22. ¶ Thus, my soul, let all my inward powers be stirred up to praise and thank my Redeemer, for all that he hath done for me,—for Britain, and for his church on earth.

- O** THOU my soul, bless God the Lord;
and all that in me is
Be stirred up his holy name
to magnify and bless.
- 2 Bless, O my soul, the Lord thy God,
and not forgetful be
Of all his gracious benefits
he hath bestow'd on thee.
- 3 All thine iniquities who doth
most graciously forgive:
Who thy diseases all and pains
doth heal, and thee relieve;
- 4 Who doth redeem thy life, that thou
to death may'st not go down;
Who thee with loving-kindness doth
and tender mercies crown:
- 5 Who with abundance of good things
doth satisfy thy mouth;
So that, ev'n as the eagle's age,
renewed is thy youth.
- 6 God righteous judgment executes
for all oppressed ones.
- 7 His ways to Moses, he his acts
made known to Isr'el's sons.

- 8 The Lord our God is merciful,
and he is gracious,
Long-suffering, and slow to wrath,
in mercy plenteous.
- 9 He will not chide continually,
nor keep his anger still.
- 10 With us he dealt not as we sinn'd,
nor did requite our ill.
- 11 For as the heaven in its height
the earth surmounteth far:
So great to those that do him fear
his tender mercies are:
- 12 As far as east is distant from
the west, so far hath he
From us removed, in his love,
all our iniquity.
- 13 Such pity as a father hath
unto his children dear;
Like pity shows the Lord to such
as worship him in fear.
- 14 For he remembers we are dust,
and he our frame well knows.
- 15 Frail man, his days are like the grass,
as flow'r in field he grows:
- 16 For over it the wind doth pass,
and it away is gone;
And of the place where once it was
it shall no more be known.
- 17 But unto them that do him fear
God's mercy never ends;
And to their children's children still
his righteousness extends:
- 18 To such as keep his covenant,
and mindful are alway
Of his most just commandments,
that they may them obey.
- 19 The Lord prepared bath his throne
in heavens firm to stand;
And ev'ry thing that being hath
his kingdom doth command.
- 20 O ye his angels, that excel
in strength, bless ye the Lord;
Ye who obey what he commands,
and hearken to his word.
- 21 O bless and magnify the Lord,
ye glorious hosts of his;
Ye ministers, that do fulfil
whate'er his pleasure is.
- 22 O bless the Lord, all ye his works,
wherewith the world is stor'd
In his dominions ev'ry where.
My soul, bless thou the Lord.

PSALM CIV.

This Psalm was perhaps composed along with the preceding one; and contains (1) High celebrations of God as the God of nature; particularly of his appearance in his heavenly palaces, ver. 1-4; of his creation of the sea and dry land, ver. 5-9, of the provision he makes for his creatures according to their respective needs, ver. 10-28; and of his sovereign dominion and influence over them, ver. 29-32. (2) Holy resolutions to meditate on and praise the Lord in the view of his defeating of the wicked, ver. 33-35. ¶ Lo! how stretched heavens, how refulgent luminaries, how fertile fields, how towering woods, how roaring seas, how ranging brutes, how labouring men, how flaming seraphs—unite their force to awaken my soul, to tune my heart to the high praises of her REDEEMER! Let me meet my God, my Christ in every view. In every sound let me hear his voice. In every form let me discern how great is his goodness, and how great is his beauty! Nor let creation's lower plains detain my heart. Let new-covenant relations to my unbounded ALL; let redemption through his blood fix all my thoughts, enrapture all my inward powers, that I many sing anthems, all on fire, to Him who loved me and gave himself for me.

- B**LESS God, my soul. O Lord my God,
thou art exceeding great;
With honour and with majesty
thou clothed art in state.
- 2 With light, as with a robe, thyself
thou coverest about;
And, like unto a curtain, thou
the heavens stretchest out.

- 3 Who of his chambers doth the beams
within the waters lay;
Who doth the clouds his chariot make,
on wings of wind make way.
- 4 Who flaming fire his ministers,
his angels spirits, doth make:
- 5 Who earth's foundations did lay,
that it should never shake.
- 6 Thou didst it cover with the deep,
as with a garment spread:
The waters stood above the hills,
when thou the word but said.
- 7 But at the voice of thy rebuke
they fled, and would not stay;
They at thy thunder's dreadful voice
did haste them fast away.
- 8 They by the mountains do ascend,
and by the valley-ground
Descend, unto that very place
which thou for them didst found.
- 9 Thou hast a bound unto them set,
that they may not pass over,
That they do not return again
the face of earth to cover.
- 10 He to the valleys sends the springs
which run among the hills:
- 11 They to all beasts of field give drink,
wild asses drink their fills.
- 12 By them the fowls of heav'n shall have
their habitation,
Which do among the branches sing
with delectation.
- 13 He from his chambers watereth
the hills, when they are dry'd:
With fruit and increase of thy works
the earth is satisfy'd.
- 14 For cattle he makes grass to grow,
he makes the herb to spring
For th' use of man, that food to him
he from the earth may bring;
- 15 And wine, that to the heart of man
doth cheerfulness impart,
Oil that his face makes shine, and bread
that strengtheneth his heart.
- 16 The trees of God are full of sap;
the cedars that do stand
In Lebanon, which planted were
by his almighty hand.
- 17 Birds of the air upon their boughs
do choose their nests to make;
As for the stork, the fir-tree she
doth for her dwelling take.
- 18 The lofty mountains for wild goats
a place of refuge be;
The conies also to the rocks
do for their safety flee.
- 19 He sets the moon in heav'n, thereby
the seasons to discern:
From him the sun his certain time
of going down doth learn.
- 20 Thou darkness mak'st, 'tis night, then beasts
of forests creep abroad.
- 21 The lions young roar for their prey,
and seek their meat from God.
- 22 The sun doth rise, and home they flock,
down in their dens they lie.
- 23 Man goes to work, his labour he
doth to the ev'ning ply.
- 24 How manifold, Lord, are thy works!
in wisdom wonderful
Thou ev'ry one of them hast made;
earth's of thy riches full:
- 25 So is this great and spacious sea,
wherein things creeping are,
Which number'd cannot be; and beasts
both great and small are there.
- 26 There ships go; there thou mak'st to play
that leviathan great.
- 27 These all wait on thee, that thou may'st
in due time give them meat.

PSALMS CV. CVI.

- 28 That which thou givest unto them
they gather for their food;
Thine hand thou open'st liberally,
they filled are with good.
- 29 Thou hid'st thy face; they troubled are,
their breath thou tak'st away;
Then do they die, and to their dust
return again do they.
- 30 Thy quick'ning spirit thou send'st forth,
then they created be;
And then the earth's decayed face
renewed is by thee.
- 31 The glory of the mighty Lord
continue shall for ever:
The Lord JEHOVAH shall rejoice
in all his works together.
- 32 Earth, as affrighted, trembleth all,
if he on it but look;
And if the mountains he but touch,
they presently do smoke.
- 33 I will sing to the Lord most high,
so long as I shall live;
And while I being have I shall
to my God praises give.
- 34 Of him my meditation shall
sweet thoughts to me afford;
And as for me, I will rejoice
in God, my only Lord.
- 35 From earth let sinners be consum'd,
let ill men no more be.
O thou my soul, bless thou the Lord.
Praise to the Lord give ye.

PSALM CV.

This Psalm was a part of the solemn hymn sung at the translation of the ark from the house of Obed edom to the city of David, 1 Ch. xvi.; and contains (1) Solomon calls to meditate on, seek, magnify, and praise God, who is so great, so gracious, and so nearly connected with us, ver. 1-7. (2) A narrative of the particular mercies of God to Israel for the space of 480 years, as grounds of praise: particularly, 1. His covenant with their patriarchs, ver. 8-11; 2. His care of them while strangers and sojourners, ver. 12-15; 3. His advancement of Joseph to be the shepherd and stone of Israel, ver. 16-22; 4. His increasing them in Egypt, and at last delivering them from it, by inflicting manifold plagues on the Egyptians, 23-38; 5. His care of them in the wilderness, and settling them in Canaan as a peculiar people to himself, 39-45. ¶ While I sing, let my soul, with affecting wonder, think what God is to me, and what he hath done for me and his church in prosecution of his promise through the Lord Jesus Christ.

- G**IVE thanks to God, call on his name;
to men his deeds make known.
- 2 Sing ye to him, sing psalms; proclaim
his wondrous works each one.
 - 3 See that ye in his holy name
to glory do accord;
And let the heart of ev'ry one
rejoice that seeks the Lord.
 - 4 The Lord Almighty, and his strength,
with steadfast hearts seek ye:
His blessed and his gracious face
seek ye continually.
 - 5 Think on the works that he hath done,
which admiration breed;
His wonders, and the judgments all
which from his mouth proceed;
 - 6 O ye that are of Abr'ham's race,
his servant well approv'n;
And ye that Jacob's children are,
whom he chose for his own.
 - 7 Because he, and he only, is
the mighty Lord our God;
And his most righteous judgments are
in all the earth abroad.
 - 8 His cov'nant he remember'd hath,
that it may ever stand:
To thousand generations
the word he did command.
 - 9 Which covenant he firmly made
with faithful Abraham,
And unto Isaac, by his oath,
he did renew the same.

- 10 And unto Jacob, for a law,
he made it firm and sure,
A covenant to Israel,
which ever should endure.
- 11 He said, I'll give Canaan's land
for heritage to you;
- 12 While they were strangers there, and few,
in number very few;
- 13 While yet they went from land to land
without a sure abode;
And while through sundry kingdoms they
did wander far abroad;
- 14 Yet, notwithstanding, suffer'd he
no man to do them wrong;
Yea, for their sakes, he did reprove
kings, who were great and strong.
- 15 Thus did he say, Touch ye not those
that mine anointed be,
Nor do the prophets any harm
that do pertain to me.
- 16 He call'd for famine on the land,
he brake the staff of bread:
- 17 But yet he sent a man before,
by whom they should be fed;
Ev'n Joseph, whom unnat'rally
sell for a slave did they;
- 18 Whose feet with fetters they did hurt,
and he in irons lay;
- 19 Until the time that his word came
to give him liberty;
The word and purpose of the Lord
did him in prison try.
- 20 Then sent the king, and did command
that he enlarg'd should be:
He that the people's ruler was
did send to set him free.
- 21 A lord to rule his family
he rais'd him, as most fit;
To him of all that he possess'd
he did the charge commit:
- 22 That he might at his pleasure bind
the princes of the land;
And he might teach his senators
wisdom to understand.
- 23 The people then of Israel
down into Egypt came;
And Jacob also sojourned
within the land of Ham.
- 24 And he did greatly by his pow'r
increase his people there;
And stronger than their enemies
they by his blessing were.
- 25 Their heart he turned to envy
his folk maliciously,
With those that his own servants were
to deal in subtilty.
- 26 His servant Moses he did send,
Aaron his chosen one.
- 27 By these his signs and wonders great
in Ham's land were made known.
- 28 Darkness he sent, and made it dark;
his word they did obey.
- 29 He turn'd their waters into blood,
and he their fish did slay.
- 30 The land in plenty brought forth frogs
in chambers of their kings.
- 31 His word all sorts of flies and lice
in all their borders brings.
- 32 He hail for rain, and flaming fire
into their land he sent;
- 33 And he their vines and fig-trees smote;
trees of their coasts he rent.
- 34 He spake, and caterpillars came,
locusts did much abound;
- 35 Which in their land all herbs consum'd,
and all fruits of their ground.
- 36 He smote all first-born in their land,
chief of their strength each one.
- 37 With gold and silver brought them forth,
weak in their tribes were none.

- 38 Egypt was glad when forth they went,
their fear on them did light.
- 39 He spread a cloud for covering,
and fire to shine by night.
- 40 They ask'd, and he brought quails: with
of heav'n he filled them. [bread]
- 41 He open'd rocks, floods gush'd, and ran
in deserts like a stream.
- 42 For on his holy promise he,
and servant Abr'ham, thought.
- 43 With joy his people, his elect
with gladness, forth he brought.
- 44 And unto them the pleasant lands
he of the heathen gave;
That of the people's labour they
inheritance might have.
- 45 That they his statutes might observe
according to his word;
And that they might his laws obey.
Give praise unto the Lord.

PSALM CVI.

This Psalm may be considered as a supplement to the preceding. That exhibited to our view the marvellous kindness of God to Israel: this exhibits the fearful rebellions of Israel against their gracious God. We have here (1) A preface, ascribing praise to God, exhibiting comfort to his saints, and requesting favours from God, ver. 1-5. (2) An alarming confession or narrative of Israel's wickedness against their God, notwithstanding his marvellous kindness to them, - in provoking him at the Red sea, ver. 6-12; in lusting after sensual gratifications, ver. 13-15; in mutinying against his vicegerents, ver. 16-18; in worshipping the golden calf, ver. 19-23; in murmuring contempt of the promised land, ver. 24-27; in joining with the Moabites and Midianites in the worship of Baal-peor, ver. 28-31; in quarrelling with Moses at Kadesh, ver. 32, 33; in incorporating themselves with the Canaanites, and imitating their idolatrous and cruel customs, ver. 34-39. (3) An affecting view of God's great compassion to Israel, notwithstanding they had provoked him to inflict sore and almost destructive punishments upon them, ver. 40-46. (4) An affectionate improvement of his kindness in imploring his powerful deliverance, and ascription of endless praises to his name, ver. 47, 48. ¶ While I sing, let my soul be deeply affected with the dreadful nature of sin, and with men's obstinacy, nay, my own obstinacy therein. Let me, with amazement, behold the unbounded mercy of God to men; and that where sin hath abounded grace doth much more abound.

- G**IVE praise and thanks unto the Lord,
for bountiful is he;
His tender mercy doth endure
unto eternity.
- 2 God's mighty works who can express?
or show forth all his praise?
 - 3 Blessed are they that judgment keep,
and justly do always.
 - 4 Remember me, Lord, with that love
which thou to thine dost bear;
With thy salvation, O my God,
to visit me draw near:
 - 5 That I thy chosen's good may see,
and in their joy rejoice;
And may with thine inheritance
triumph with cheerful voice.
 - 6 We with our fathers sinned have,
and of iniquity
Too long we have the workers been:
we have done wickedly.
 - 7 The wonders great, which thou, O Lord,
didst work in Egypt land,
Our fathers, though they saw, yet them
they did not understand:
And they thy mercies' multitude
kept not in memory;
But at the sea, ev'n the Red sea,
provok'd him grievously.
 - 8 Nevertheless he saved them,
ev'n for his own name's sake;
That so he might to be well known
his mighty power make.
 - 9 When he the Red sea did rebuke,
then dried up it was:
Through depths, as through the wilderness,
he safely made them pass.

PSALM CVIL

- 10 From hands of those that hated them
he did his people save;
And from the en'my's cruel hand
to them redemption gave.
- 11 The waters overwhelm'd their foes;
not one was left alive.
- 12 Then they believ'd his word, and praise
to him in songs did give.
- 13 But soon did they his mighty works
forget unthankfully,
And on his counsel and his will
did not wait patiently;
- 14 But much did lust in wilderness,
and God in desert tempt.
- 15 He gave them what they sought, but to
their soul he leanness sent.
- 16 And against Moses in the camp
their envy did appear;
At Aaron they, the saint of God,
envious also were.
- 17 Therefore the earth did open wide,
and Dathan did devour.
And all Abiram's company
did cover in that hour.
- 18 Likewise among their company
a fire was kindled then;
And so the hot consuming flame
burnt up these wicked men.
- 19 Upon the hill of Horeb they
an idol-calf did frame,
A molten image they did make,
and worshipped the same.
- 20 And thus their glory, and their God,
most vainly changed they
Into the likeness of an ox
that eateth grass or hay.
- 21 They did forget the mighty God,
that had their Saviour been,
By whom such great things brought to pass
they had in Egypt seen.
- 22 In Ham's land he did wondrous works,
things terrible did he,
When he his mighty hand and arm
stretch'd out at the Red sea.
- 23 Then said he, He would them destroy,
had not, his wrath to stay,
His chosen Moses stood in breach,
that them he should not slay.
- 24 Yea, they despis'd the pleasant land,
believed not his word:
- 25 But in their tents they murmured,
not heark'ning to the Lord.
- 26 Therefore in desert them to slay
he lifted up his hand:
- 27 'Mong nations to o'erthrow their seed,
and scatter in each land.
- 28 They unto Baal-peor did
themselves associate;
The sacrifices of the dead
they did profanely eat.
- 29 Thus, by their lewd inventions,
they did provoke his ire;
And then upon them suddenly
the plague brake in as fire.
- 30 Then Phin'has rose, and justice did,
and so the plague did cease;
- 31 That to all ages counted was
to him for righteousness.
- 32 And at the waters, where they strove,
they did him angry make,
In such sort, that it fared ill
with Moses for their sake:
- 33 Because they there his spirit meek
provoked bitterly,
So that he utter'd with his lips
words unadvisedly.
- 34 Nor, as the Lord commanded them,
did they the nations slay:
- 35 But with the heathen mingled were,
and learn'd of them their way.

- 36 And they their idols serv'd, which did
a snare unto them turn.
- 37 Their sons and daughters they to dev'ls
in sacrifice did burn.
- 38 In their own children's guiltless blood
their hands they did imbrue,
Whom to Canaan's idols they
for sacrifices slew:
So was the land defil'd with blood.
- 39 They stain'd with their own way,
And with their own inventions
a whoring they did stray.
- 40 Against his people kindled was
the wrath of God therefore,
Insomuch that he did his own
inheritance abhor.
- 41 He gave them to the heathen's hand;
their foes did them command.
- 42 Their en'mies them oppress'd, they were
made subject to their hand.
- 43 He many times deliver'd them;
but with their counsel so
They him provok'd, that for their sin
they were brought very low.
- 44 Yet their affliction he beheld,
when he did hear their cry:
- 45 And he for them his covenant
did call to memory;
- After his mercies' multitude
he did repent: And made
Them to be pitied of all those
who did them captive lead.
- 47 O Lord our God us save, and gather
the heathen from among,
That we thy holy name may praise
in a triumphant song.
- 48 Bless'd be JEHOVAH, Isrl's God,
to all eternity;
Let all the people say, Amen.
Praise to the Lord give ye.

PSALM CVIL

This Psalm may be considered as an appendix to the two foregoing. Those represented the providence of God towards his chosen Israelites, who prefigured his gospel church: this (1) Represents the providences of God to the children of men in general, and calls them to praise him for his kindness and mercy therein: particularly, 1 In directing and gathering travellers whom he had justly dispersed, ver. 1-7. 2 In delivering prisoners whom he had justly confined, ver. 8-14. 3 In healing the sick whom he had justly plagued, ver. 15-22. 4 In relieving mariners whom he had justly brought into a storm, ver. 23-30. 5 In changing the condition of territories, persons, and families at his pleasure, to the comfort of his people, and the restraining of wickedness, ver. 31-42. (2) It encourages men to a careful observation of God's providences, ver. 43. ¶ Let me sing this with a heart deeply affected with the various providences of God towards myself and others, while we have walked by the way; been confined in prisons; or lain in beds of languishing; traversed the surface of the depths, or laboured in our respective employments. Let me be a careful observer of providences, and compare them with the oracles of God, with my behaviour and my prayers, and with one another. So shall I understand the loving-kindness of the Lord.

- P**RAISE God, for he is good: for still
his mercies lasting be.
- 2 Let God's redeem'd say so, whom he
from th' en'my's hand did free;
 - 3 And gather'd them out of the lands,
from north, south, east, and west.
 - 4 They stray'd in desert's pathless way,
no city found to rest.
 - 5 For thirst and hunger in them fainted
their soul. When straits them press,
They cry unto the Lord, and he
them frees from their distress.
 - 7 Them also in a way to walk
that right is he did guide,
That they might to a city go,
wherein they might abide.
 - 8 O that men to the Lord would give
praise for his goodness then,
And for his works of wonder done
unto the sons of men!

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- 9 For he the soul that longing is
doth fully satisfy;
With goodness he the hungry soul
doth fill abundantly.
- 10 Such as shut up in darkness deep,
and in death's shade abide,
Whom strongly hath affliction bound,
and irons fast have ty'd:
- 11 Because against the words of God
they wrought rebelliously,
And they the counsel did condemn
of him that is most High:
- 12 Their heart he did bring down with grief,
they fell, no help could have.
- 13 In trouble then they cry'd to God,
he them from straits did save.
- 14 He out of darkness did them bring,
and from death's shade them take;
These bands, wherewith they had been,
asunder quite he brake. [bound.]
- 15 O that men to the Lord would give
praise for his goodness then,
And for his works of wonder done
unto the sons of men!
- 16 Because the mighty gates of brass
in pieces he did tear.
By him in sunder also cut
the bars of iron were.
- 17 Fools, for their sin, and their offence,
do sore affliction bear;
- 18 All kind of meat their soul abhors;
they to death's gates draw near.
- 19 In grief they cry to God; he saves
them from their miseries.
- 20 He sends his word, them heals, and them
from their destructions frees.
- 21 O that men to the Lord would give
praise for his goodness then,
And for his works of wonder done
unto the sons of men!
- 22 And let them sacrifice to him
offerings of thankfulness;
And let them show abroad his works
in songs of joyfulness.
- 23 Who go to sea in ships, and in
great waters trading be,
- 24 Within the deep these men God's works
and his great wonders see.
- 25 For he commands, and forth in haste
the stormy tempest flies.
Which makes the sea with rolling waves
aloft to swell and rise.
- 26 They mount to heav'n, then to the depths
they do go down again;
Their soul doth faint and melt away
with trouble and with pain.
- 27 They reel and stagger like one drunk,
at their wit's end they be:
- 28 Then they to God in trouble cry,
who them from straits doth free.
- 29 The storm is chang'd into a calm
at his command and will;
So that the waves, which rag'd before,
now quiet are and still.
- 30 Then are they glad, because at rest
and quiet now they be:
So to the haven he them brings,
which they desir'd to see.
- 31 O that men to the Lord would give
praise for his goodness then,
And for his works of wonder done
unto the sons of men!
- 32 Among the people gathered
let them exalt his name;
Among assembled elders spread
his most renowned fame.
- 33 He to dry land turns water-springs,
and floods to wilderness;
- 34 For sins of those that dwell therein,
fat land to barrenness.

PSALMS CVIII.—CX.

- 35 The burned and parched wilderness
to water-pools he brings;
The ground that was dry'd up before
he turns to water-springs:
- 36 And there, for dwelling, he a place
doth to the hungry give,
That they a city may prepare
commodiously to live.
- 37 There sow they fields, and vineyards plant,
to yield fruits of increase.
- 38 His blessing makes them multiply,
lets not their beasts decrease.
- 39 Again they are diminished,
and very low brought down,
Through sorrow and affliction,
and great oppression.
- 40 He upon princes pours contempt,
and causeth them to stray,
And wander in a wilderness,
wherein there is no way.
- 41 Yet setteth he the poor on high
from all his miseries,
And he, much like unto a flock,
doth make him families.
- 42 They that are righteous shall rejoice,
when they the same shall see;
And, as ashamed, stop her mouth
shall all iniquity.
- 43 Whoso is wise, and will these things
observe, and them record,
Ev'n they shall understand the love
and kindness of the Lord.

PSALM CVIII.

A Psalm or Song of David.

The first five verses of this Psalm are taken from Ps. lvi. 7-12, and contain praises and thanksgivings to God. The other eight are taken from Ps. ix. 5-12, and contain prayers for, and hopes of, promised mercies. ¶ Never scruple, my soul, to think, or to sing, or to pray over the same subjects of importance; but let there be always a nearness of affection, and a newness of spiritual vigour.

- M**Y heart is fix'd, Lord; I will sing,
and with my glory praise.
2 Awake up psaltery and harp;
myself I'll early raise.
3 I'll praise thee 'mong the people, Lord;
'mong nations sing will I:
4 For above heav'n thy mercy's great,
thy truth doth reach the sky.
- 5 Be thou above the heavens, Lord,
exalted gloriously;
Thy glory all the earth above
be lifted up on high.
6 That those who thy beloved are
delivered may be,
O do thou save with thy right hand,
and answer give to me.
- 7 God in his holiness hath said,
Herein I will take pleasure;
Shechem I will divide, and forth
will Succoth's valley measure.
8 Gilead I claim as mine by right;
Manasseh mine shall be;
Ephraim is of my head the strength;
Judah gives laws for me;
- 9 Moab's my washing-pot; my shoe
I'll over Edom throw;
Over the land of Palestine
I will in triumph go.
10 O who is he will bring me to
the city fortify'd?
O who is he that to the land
of Edom will me guide?
- 11 O God, thou who hadst cast us off,
this thing wilt thou not do?
And wilt not thou, ev'n thou, O God,
forth with our armies go?

- 12 Do thou from trouble give us help,
for helpless is man's aid.
- 13 Through God we shall do valiantly;
our foes he shall down tread.

PSALM CIX.

To the chief Musician, A Psalm of David.

Probably David penned this Psalm with a view to Doeg or Ahithophel; and hence it is very like the 41st, 52d, 55th, 120th, and 140th. But the Holy Ghost herein hath a mediate respect to Jesus and Judas the traitor, Ac. i. 20. Observe (1) The Psalmist's bitter complaints on his enemies, as spiteful, deceitful, false, restless, unjust, and ungrateful, ver. 1-5. (2) His fearful denunciations of divine justice against his distinguished foe, that he should be delivered into the hand of Satan; should have his prayers rejected, his life shortened, his substance wasted, and his posterity rendered miserable, ver. 6-20. (3) His lamentation over his inward trouble, his approaching death, his instability of condition, pining sickness, reproach of enemies, and his prayers for mercy to himself, confusion to his enemies, and glory to his God, ver. 21-29. (4) His triumph in God, as his supporter and deliverer amidst all his troubles, ver. 30, 31. ¶ While I sing, let me be deeply affected with the sufferings of my Redeemer, and with the miseries of the Jews and others who abandon themselves to be his obstinate opposers. Let me implore, and by faith foresee, the failure of all my spiritual enemies, and the full redemption of my soul, and of the whole mystical body of Christ, notwithstanding all our sinful poverty and plagues.

- O** THOU the God of all my praise,
do thou not hold thy peace;
2 For mouths of wicked men to speak
against me do not cease:
The mouths of vile deceitful men
against me open'd me;
And with a false and lying tongue
they have accused me.

- 3 They did beset me round about
with words of hateful spight,
And though to them no cause I gave,
against me they did fight.

- 4 They for my love became my foes,
but I me set to pray.

- 5 Evil for good, hatred for love,
to me they did repay.

- 6 Set thou the wicked over him;
and upon his right hand

- Give thou his greatest enemy,
ev'n Satan, leave to stand.

- 7 And when by thee he shall be judg'd,
let him condemned be;

- And let his pray'r be turn'd to sin,
when he shall call on thee.

- 8 Few be his days, and in his room
his charge another take.

- 9 His children let be fatherless,
his wife a widow make.

- 10 His children let be vagabonds,
and beg continually;
And from their places desolate
seek bread for their supply.

- 11 Let covetous extortioners
catch all he hath away:
Of all for which he labour'd hath
let strangers make a prey.

- 12 Let there be none to pity him,
let there be none at all
That on his children fatherless
will let his mercy fall.

- 13 Let his posterity from earth
cut off for ever be,
And in the fol'wing age their name
be blotted out by thee.

- 14 Let God his father's wickedness
still to remembrance call;
And never let his mother's sin
be blotted out at all.

- 15 But let them all before the Lord
appear continually,
That he may wholly from the earth
cut off their memory.

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- 16 Because he mercy minded not,
but persecuted still
The poor and needy, that he might
the broken-hearted kill.

- 17 As he in cursing pleasure took,
so let it to him fall;
As he delighted not to bless,
so bless him not at all.

- 18 As cursing he like clothes put on,
into his bowels so,
Like water, and into his bones,
like oil, down let it go.

- 19 Like to the garment let it be
which doth himself array,
And for a girdle, wherewith he
is girt about alway.

- 20 From God let this be their reward
that en'mies are to me,
And their reward that speak against
my soul maliciously.

- 21 But do thou, for thine own name's sake,
O God the Lord, for me:
Sith good and sweet thy mercy is,
from trouble set me free.

- 22 For I am poor and indigent,
afflicted sore am I,
My heart within me also is
wounded exceedingly.

- 23 I pass like a declining shade,
am like the locust tost;

- 24 My knees through fasting weaken'd are,
my flesh hath fatness lost.

- 25 I also am a vile reproach
unto them made to be;
And they that did upon me look
did shake their heads at me.

- 26 O do thou help and succour me,
who art my God and Lord:
And, for thy tender mercy's sake,
safety to me afford;

- 27 That thereby they may know that this
is thy almighty hand;
And that thou, Lord, hast done the same,
they may well understand.

- 28 Although they curse with spite, yet, Lord,
bless thou with loving voice:
Let them asham'd be when they rise;
thy servant let rejoice.

- 29 Let thou mine adversaries all
with shame be clothed over;
And let their own confusion
them, as a mantle, cover.

- 30 But as for me, I with my mouth
will greatly praise the Lord;
And I among the multitude
his praises will record.

- 31 For he shall stand at his right hand
who is in poverty,
To save him from all those that would
condemn his soul to die.

PSALM CX.

A Psalm of David.

This Psalm relates wholly to Jesus Christ: and represents him (1) In his glorious offices, as a Prophet, gathering the nations by the proclamation of his gospel as the rod of his strength, ver. 2, 3; as our great High-priest, ver. 4; and as our exalted, victorious, and governing King, ver. 2, 3, 5, 6. (2) In his diversified states of debasement and exaltation, ver. 7, 1, 5. ¶ While I sing, let mine eyes be fixed, wholly fixed on my glorious Redeemer. Behold! how, having by himself purged our sins, he sat down on the right hand of the Majesty on high! Behold him, by the word of his grace, winning the race of sinful men to himself. Behold him able to save to the uttermost, because he ever liveth to make intercession for us. And let my mouth be filled with Hallelujahs and Hosannas in the highest, to Him who, by water and by blood, cometh in the name of the Lord to save me.

- T**HE LORD did say unto my Lord,
Sit thou at my right hand,
Until I make thy foes a stool,
whereon thy feet may stand.

PSALMS CXI.—CXV.

- 2 The Lord shall out of Sion send
the rod of thy great pow'r:
In midst of all thine enemies
be thou the governor.
- 3 A willing people in thy day
of pow'r shall come to thee,
In holy beauties from morn's womb;
thy youth like dew shall be.
- 4 The Lord himself hath made an oath,
and will repent him never,
Of th' order of Melchisedec
thou art a priest for ever.

- 5 The glorious and mighty Lord,
that sits at thy right hand,
Shall, in his day of wrath, strike through
kings that do him withstand.
- 6 He shall among the heathen judge,
he shall with bodies dead
The places fill: o'er many lands
he wound shall ev'ry head.
- 7 The brook that runneth in the way
with drink shall him supply;
And, for this cause, in triumph he
shall lift his head on high.

PSALM CXI.

In this Psalm, every sentence of which begins with a new letter of the Hebrew alphabet, we have (1) The praising of God imputed and exemplified, ver. 1. (2) The grounds of praise exhibited, viz. that God himself is gracious, full of compassion, and ever mindful of his covenant; and that his works are magnificent, pleasant, righteous, wonderful, perfect, kind, prudent, and durable, and all conformed to his promise and covenant, ver. 2-9. (3) A commendation of a holy and reverential obedience to God, as the beginning of wisdom, ver. 10. ¶ While I sing, let my heart be all inflamed with the believing consideration of the marvellous works of redemption, as wrought for and on my soul,—all filled with that love which casteth out slavish fear, but powerfully promotes the filial reverence and awe of God.

- P**RAISE ye the Lord: with my whole heart
I will God's praise declare,
Where the assemblies of the just
and congregations are.
- 2 The whole works of the Lord our God
are great above all measure,
Sought out they are of ev'ry one
that doth therein take pleasure.
 - 3 His work most honourable is,
most glorious and pure,
And his untainted righteousness
for ever doth endure.
 - 4 His works most wonderful he hath
made to be thought upon:
The Lord is gracious, and he is
full of compassion.
 - 5 He giveth meat unto all those
that truly do him fear;
And evermore his covenant
he in his mind will bear.
 - 6 He did the power of his works
unto his people show,
When he the heathen's heritage
upon them did bestow.
 - 7 His handy-works are truth and right;
all his commands are sure:
 - 8 And, done in truth and uprightness,
they evermore endure.
 - 9 He sent redemption to his folk;
his covenant for aye
He did command: holy his name
and rev'rend is alway.
 - 10 Wisdom's beginning is God's fear:
good understanding they
Have all that his commands fulfil:
his praise endures for aye.

PSALM CXII.

This Psalm is also alphabetically composed, and contains (1) Invitations to praise God, ver. 1. (2) A delineation of the saints' character and blessedness; that they are well principled, honest, sincere, and kind; shall be blessed with prosperity outward and inward, with comfort amidst griefs, wisdom amidst perplexity, and with honour and stability; and that their posterity shall be blessed after them, ver. 2-9. (3) The misery of the wicked, ver. 10. ¶ While I sing this, let me try my character, and rejoice in hope of being blessed in Christ Jesus with all spiritual, temporal, and everlasting blessings.

- P**RAISE ye the Lord. The man is bless'd
that fears the Lord aright,
He who in his commandments
doth greatly take delight.
- 2 His seed and offspring powerful
shall be the earth upon:
Of upright men blessed shall be
the generation.
 - 3 Riches and wealth shall ever be
within his house in store;
And his unspotted righteousness
endures for evermore.
 - 4 Unto the upright light doth rise,
though he in darkness be:
Compassionate, and merciful,
and righteous, is he.
 - 5 A good man doth his favour show,
and doth to others lend:
He with discretion his affairs
will guide unto the end.
 - 6 Surely there is not any thing
that ever shall him move:
The righteous man's memorial
shall everlasting prove.
 - 7 When he shall evil tidings hear,
he shall not be afraid:
His heart is fix'd, his confidence
upon the Lord is stay'd.
 - 8 His heart is firmly stablished,
afraid he shall not be,
Until upon his enemies
he his desire shall see.
 - 9 He hath dispers'd, giv'n to the poor;
his righteousness shall be
To ages all; with honour shall
his horn be raised high.
 - 10 The wicked shall it see, and fret,
his teeth gnash, melt away:
What wicked men do most desire
shall utterly decay.

PSALM CXIII.

This Psalm, with the five immediately following, were called the great HALLELUJAH, and used to be sung at the passover supper, Mat. xxvi. 30. Here (1) We are solemnly called to celebrate the praises of God, ver. 1-3. (2) We are plentifully furnished with matter of praise, viz. the heights of his glory and greatness, and the depths of his condescension and grace, ver. 4-9. ¶ Think, O my soul, what the Lord hath done for me! and for mine! and for mankind!

- P**RAISE God: ye servants of the Lord,
O praise, the Lord's name praise.
- 2 Yea, blessed be the name of God
from this time forth always.
 - 3 From rising sun to where it sets,
God's name is to be prais'd.
 - 4 Above all nations God is high,
'bove heav'n's his glory rais'd.
 - 5 Unto the Lord our God that dwells
on high, who can compare?
 - 6 Himself that humbleth things to see
in heav'n and earth that are
 - 7 He from the dust doth raise the poor,
that very low doth lie;
And from the dunghill lifts the man
oppress'd with poverty;

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- 8 That he may highly him advance,
and with the princes set;
With those that of his people are
the chief, ev'n princes great.
- 9 The barren woman house to keep
he maketh, and to be
Of sons a mother full of joy.
Praise to the Lord give ye.

PSALM CXIV.

In this Psalm are celebrated (1) God's bringing Israel out of their Egyptian slavery, ver. 1. (2) His setting up his tabernacle among them, and taking them for his peculiar people, ver. 2. (3) His dividing the Red Sea and Jordan before them, ver. 3, 5. (4) His awful descent on Mount Sinai to give them his law, ver. 4, 6, 7. (5) His providing them with water from the flinty rocks, ver. 8. ¶ While I sing, let my soul be affected with the grace, the glory, and the power of my God; with the mighty things he hath done for men, chiefly in the work of our redemption; and be encouraged to trust him in the greatest straits.

- W**HEN Isr'el out of Egypt went,
and did his dwelling change,
When Jacob's house went out from those
that were of language strange,
- 2 He Judah did his sanctuary,
his kingdom Isr'el make:
 - 3 The sea it saw, and quickly fled,
Jordan was driven back.
 - 4 Like rams the mountains, and like lambs
the hills skip'd to and fro.
 - 5 O sea, why fled'st thou? Jordan, back
why wast thou driven so?
 - 6 Ye mountains great, wherefore was it
that ye did skip like rams?
And wherefore was it, little hills,
that ye did leap like lambs?
 - 7 O at the presence of the Lord,
earth, tremble thou for fear,
While as the presence of the God
of Jacob doth appear:
 - 8 Who from the hard and stony rock
did standing water bring;
And by his pow'r did turn the flint
into a water-spring.

PSALM CXV.

This Psalm instructs us, (1) To whom glory and praise ought to be ascribed: not to ourselves, but to God, for his mercy and truth, ver. 1: not to lifeless senseless idols, but to God, whose throne is in the heavens, and who doth whatever is best, ver. 2-8, 15, 16. (2) How we are to glorify God, 1. By trusting in him, crediting his promise, and receiving his blessings, ver. 9-15. 2. By blessing him while we live, ver. 17, 18. ¶ Learn, my soul, to deny thyself; to take up thy cross and follow Christ; and to keep thyself from idols. But make JEHOVAH, as reconciled in Christ, thy portion, thy trust, thy help, thy shield, thy blessedness, thy comfort, thy praise; and consider thine earthly enjoyments as the gracious gifts of thy God, and an earnest of thy far more exceeding and eternal weight of glory.

- N**OT unto us, Lord, not to us,
but do thou glory take
Unto thy name, ev'n for thy truth,
and for thy mercy's sake.
- 2 O wherefore should the heathen say,
Where is their God now gone?
 - 3 But our God in the heavens is,
what pleas'd him he hath done.
 - 4 Their idols silver are and gold,
work of men's hands they be.
 - 5 Mouths have they, but they do not speak;
and eyes, but do not see;
 - 6 Ears have they, but they do not hear;
noses, but savour not;
 - 7 Hauds, feet, but handle not, nor walk;
nor speak they through their throat.
 - 8 Like them their makers are, and all
on them their trust that build.
 - 9 O Isr'el, trust thou in the Lord,
he is their help and shield.
 - 10 O Aaron's house, trust in the Lord,
their help and shield is he.
 - 11 Ye that fear God, trust in the Lord,
their help and shield he'll be.

PSALMS CXVI.—CXIX.

- 12 The Lord of us hath mindful been,
and he will bless us still:
He will the house of Isr'el bless,
bless Aaron's house he will.
- 13 Both small and great, that fear the Lord,
he will them surely bless.
- 14 The Lord will you, you and your seed,
aye more and more increase.
- 15 O blessed are ye of the Lord,
who made the earth and heav'n.
- 16 The heav'n, ev'n heav'n's, are God's, but he
earth to men's sons hath giv'n.
- 17 The dead, nor who to silence go,
God's praise do not record.
- 18 But henceforth we for ever will
bless God. Praise ye the Lord.

PSALM CXVI.

This is a Psalm of thanksgiving somewhat similar to the 18th, 30th, 40th, and 103d; and represents (1) The Psalmist's great distress and danger, which had almost driven him to despair, ver. 3, 10, 11. (2) The application he made to God by prayer for relief; and his experience of God's gracious kindness, in granting his requests, in hearing, pitying, and delivering him, ver. 1, 2, 4, 5, 6, 8. (3) His sincere and hearty resolutions, to make a grateful acknowledgment of God's kindness by loving him, ver. 1; continuing to call on him and receive from him, ver. 2, 13, 17; resting in him, ver. 7; walking before him as his devoted servant, ver. 9, 16; public confession of God's tender regard to him, ver. 12-15, and sincere and public paying of his vows to him, ver. 18, 19. ¶ While I sing, let me think, as before God, what of these blessings I have experienced, what of these duties I have earnestly practised. If God hath redeemed me from the broken law, from the lowest hell, from the mouth of the infernal lion, and from the power of my corrupt lusts, let my soul, and all that is within me, be stirred up to bless his holy name; and let me never lose the heart animating impressions of his benefits.

- I** LOVE the Lord, because my voice
and prayers he did hear.
- 2 I, while I live, will call on him,
who bow'd to me his ear.
 - 3 Of death the cords and sorrows did
about me compass round;
The pains of hell took hold on me,
I grief and trouble found.
 - 4 Upon the name of God the Lord
then did I call, and say,
Deliver thou my soul, O Lord,
I do thee humbly pray.
 - 5 God merciful and righteous is,
yea, gracious is our Lord.
 - 6 God saves the meek: I was brought low,
he did me help afford.
 - 7 O thou my soul, do thou return
unto thy quiet rest;
For largely, lo, the Lord to thee
his bounty hath exprest.
 - 8 For my distressed soul from death
deliver'd was by thee:
Thou didst my mourning eyes from tears,
my feet from falling, free.
 - 9 I in the land of those that live
will walk the Lord before.
 - 10 I did believe, therefore I spake:
I was afflicted sore.
 - 11 I said, when I was in my haste,
that all men liars be.
 - 12 What shall I render to the Lord
for all his gifts to me?
 - 13 I'll of salvation take the cup,
on God's name will I call:
 - 14 I'll pay my vows now to the Lord
before his people all.
 - 15 Dear in God's sight is his saints' death.
 - 16 Thy servant, Lord, am I;
Thy servant sure, thine handmaid's son:
my bands thou didst untie.
 - 17 Thank-off'rings I to thee will give,
and on God's name will call.
 - 18 I'll pay my vows now to the Lord
before his people all;

- 19 Within the courts of God's own house,
within the midst of thee,
O city of Jerusalem.
Praise to the Lord give ye.

PSALM CXVII.

This Psalm relates to the gospel church. Here are (1) A short, but solemn, call to the redeemed of all nations to praise their God, ver. 1. (2) Rich matter of praise suggested, viz. the unbounded mercy and everlasting faithfulness of God; and hence the fulness, kindness, and stability of his covenant promises, and the accomplishment thereof, ver. 2. ¶ If this Psalm is short, let me sing it in the full assurance of faith, and with a heart all inflamed with the loving-kindness, and all enraptured with admiration of the goodness of God, towards men, towards the Gentiles, and towards my soul.

- O** GIVE ye praise unto the Lord,
all nations that be;
Likewise, ye people all, accord
his name to magnify.
- 2 For great to us-ward ever are
his loving-kindnesses:
His truth endures for evermore.
The Lord O do ye bless.

PSALM CXVIII.

This Psalm was probably composed by David soon after his advancement to, and settlement on his throne, 2 Sa. v. viii. And contains (1) His earnest exhortations to persons of all ranks, offices, and states, to praise the Lord for his everlasting mercy and kindness, ver. 1-4. (2) By a recital of the great and gracious things which God had done for him, he encourages himself and others to trust in God alone, ver. 5-18. (3) His thanksgivings for God's advancement of him to the throne, notwithstanding of all opposition,—as typical of the exaltation of Jesus Christ, ver. 19-23. (4) His and the priests' and peoples' triumph in the expected prosperity of his reign, and of the flourishing kingdom of Christ, ver. 24-29. ¶ While I sing, let my soul soar aloft to Jesus and his sure mercies. Let me behold him, who, for the suffering of death, was made a little lower than the angels, now crowned with glory and honour, having all his enemies put under his feet, but himself invested with all power in heaven and in earth,—and furnished with all gifts for men; yea, for the rebellious also, that God the Lord may dwell among them, and, as the God of their salvation, daily load them with his benefits. Let me rejoice in his highness, and have myself, and all my services, bound with cords to his altar; and God forbid I should conclude the notes, without entering into the very marrow of the sense. Thou art my God, I will thee exalt; my God, I will thee praise.

- O** PRAISE the Lord, for he is good;
his mercy lasteth ever.
- 2 Let those of Israel now say,
His mercy faileth never.
 - 3 Now let the house of Aaron say,
His mercy lasteth ever.
 - 4 Let those that fear the Lord now say,
His mercy faileth never.
 - 5 I in distress call'd on the Lord;
the Lord did answer me;
He in a large place did me set,
from trouble made me free.
 - 6 The mighty Lord is on my side,
I will not be afraid;
For any thing that man can do
I shall not be dismay'd.
 - 7 The Lord doth take my part with them
that help to succour me:
Therefore on those that do me hate
I my desire shall see.
 - 8 Better it is to trust in God
than trust in man's defence;
 - 9 Better to trust in God than make
princes our confidence.
 - 10 The nations, joining all in one,
did compass me about:
But in the Lord's most holy name
I shall them all root out.
 - 11 They compass'd me about; I say,
they compass'd me about:
But in the Lord's most holy name
I shall them all root out.

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- 12 Like bees they compass'd me about;
like unto thorns that flame
They quenched are: for them shall I
destroy in God's own name.
- 13 Thou sore hast thrust, that I might fall,
but my Lord helped me.
- 14 God my salvation is become,
my strength and song is he.
- 15 In dwellings of the righteous
is heard the melody
Of joy and health: the Lord's right hand
doth ever valiantly.
- 16 The right hand of the mighty Lord
exalted is on high;
The right hand of the mighty Lord
doth ever valiantly.
- 17 I shall not die, but live, and shall
the works of God discover.
- 18 The Lord hath me chastised sore,
but not to death giv'n over.
- 19 O set ye open unto me
the gates of righteousness;
Then will I enter into them,
and I the Lord will bless.
- 20 This is the gate of God, by it
the just shall enter in.
- 21 Thee will I praise, for thou me heard'st,
and hast my safety been.
- 22 That stone is made head corner-stone,
which builders did despise:
- 23 This is the doing of the Lord,
and wondrous in our eyes.
- 24 This is the day God made, in it
we'll joy triumphantly.
- 25 Save now, I pray thee, Lord; I pray,
send now prosperity.
- 26 Blessed is he in God's great name
that cometh us to save:
We, from the house which to the Lord
pertains, you blessed have.
- 27 God is the Lord, who unto us
hath made light to arise:
Bind ye unto the altar's horns
with cords the sacrifice.
- 28 Thou art my God, I'll thee exalt;
my God, I will thee praise.
- 29 Give thanks to God, for he is good:
his mercy lasts always.

PSALM CXIX.

This Psalm is a collection of David's precious thoughts, sorrowful complaints, humble petitions, and holy resolutions, which, it seems, he had written down as they occurred; and which, in the end of his life, he digested into the form in which they now stand, consisting of as many parts as there are letters in the Hebrew alphabet, the eight verses of each always beginning with the same letter in the original. The general scope of it is to magnify God's Word, and make it honourable; to intimate, that it informs us of whatever we ought to expect from God in the way of gracious donation, and of whatever he may expect from us in the way of grateful returns of duty. This is represented under ten different characters, one or other of which is to be found in every verse, excepting the 122d and 123d,—as God's LAW, because framed and published by him as our Sovereign;—his COMMANDMENTS, because given with authority, and lodged with us as a trust;—his PRECEPTS, because peremptorily prescribed, and not left as a thing indifferent;—his STATUTES, because fixed and determined, and of perpetual obligation;—his WORD, because it is the declaration of his mind, and Christ, his essential WORD, is ALL and IN ALL therein;—his WAY, because it represents Christ the way, the truth, and the life, and is the rule of our faith and obedience;—his TESTIMONIES, because therein God, upon his word and his oath, declares to men the truths necessary to be known in order to his honour and their salvation,—as ratified in the death of his Son;—his JUDGMENTS, because framed in infinite wisdom, and by which we must both judge and be judged;—but in ver. 75, 84, 121, judgment denotes righteous conduct;—it is called his RIGHTeousNESS, because it is holy, just, and good, and is the perfect standard of righteousness;—and his TRUTH or FAITHFULNESS, because his leading truths are eternal; and the faithfulness of God is pledged in every point thereof. ¶ While I sing, let me, all along, enter into the spirit of the Psalm. Let my delight be in God's testimonies; my desires after God's presence; and my endeavours to have God honoured. Let God's Word be my rule, my food, my armour, my wealth, my comfort; and God himself, as therein revealed and bestowed, be my everlasting and infinite ALL.

PSALM CXIX.

ALEPH. Part 1st.

Here (1) David marks out holy men as the only blessed men, ver. 1-3. (2) Begs that, to his own honour and satisfaction, he may be helped of God to an upright observance of his laws, ver. 4-6. (3) In the faith of God's direction and assistance, he resolves to praise and obey him, ver. 7, 8.

- B**LESSED are they that undefil'd
and straight are in the way;
Who in the Lord's most holy law
do walk, and do not stray.
- 2 Blessed are they who to observe
his statutes are inclin'd;
And who do seek the living God
with their whole heart and mind.
- 3 Such in his ways do walk, and they
do no iniquity.
- 4 Thou hast commanded us to keep
thy precepts carefully.
- 5 O that thy statutes to observe
thou would'st my ways direct!
- 6 Then shall I not be sham'd, when I
thy precepts all respect.
- 7 Then with integrity of heart
thee will I praise and bless,
When I the judgments all have learn'd
of thy pure righteousness.
- 8 That I will keep thy statutes all
firmly resolv'd have I:
O do not then, most gracious God,
forsake me utterly.

BETH. Part 2d.

He (1) Points out the proper method of mortifying lusts, and attaining true holiness, ver. 9. (2) Professes his attachment to God and his word, and supplicates wisdom, direction, and support, ver. 10-12. (3) Reflects, with satisfaction, on his former regard to God's truths and ways, ver. 13, 14. And (4) Resolves to persevere therein, ver. 15, 16.

- 9 By what means shall a young man learn
his way to purify?
If he according to thy word
thereto attentive be.
- 10 Unfeign'dly thee have I sought
with all my soul and heart:
O let me not from the right path
of thy commands depart.
- 11 Thy word I in my heart have hid,
that I offend not thee.
- 12 O Lord, thou ever blessed art,
thy statutes teach thou me.
- 13 The judgments of thy mouth each one
my lips declared have:
- 14 More joy thy testimonies' way
than riches all me gave.
- 15 I will thy holy precepts make
my meditation;
And carefully I'll have respect
unto thy ways each one.
- 16 Upon thy statutes my delight
shall constantly be set:
And, by thy grace, I never will
thy holy word forget.

GIMEL. Part 3d.

(1) With eagerness and longings of heart he supplicates divine favour and instruction in God's truths, ver. 17-20. (2) Remarks the just dealings of God upon such as wander from his ways, ver. 21. (3) Supplicates preservation from reproach, as he observed, meditated on, delighted in, and consulted God's word in all his conduct, ver. 22-24.

- 17 With me thy servant, in thy grace,
deal bountifully, Lord;
That by thy favour I may live,
and duly keep thy word.
- 18 Open mine eyes, that of thy law
the wonders I may see.
- 19 I am a stranger on this earth,
hide not thy laws from me.
- 20 My soul within me breaks, and doth
much fainting still endure,
Through longing that it hath all times
unto thy judgments pure.

- 21 Thou hast rebuk'd the cursed proud,
who from thy precepts swerve.
- 22 Reproach and shame remove from me,
for I thy laws observe.
- 23 Against me princes spake with spite,
while they in council sat:
But I thy servant did upon
thy statutes meditate.
- 24 My comfort, and my heart's delight,
thy testimonies be;
And they, in all my doubts and fears,
are counsellors to me.

DALETH. Part 4th.

He (1) Represents his distress, and his behaviour under it, ver. 25, 26, 28, 30, 31. (2) Supplicates spiritual quickening, instruction, strength, rectitude of sentiment, and honour, in the Lord's way, ver. 25-31. (3) Resolves, under the influences of heaven, to be more active in holiness, ver. 32.

- 25 My soul to dust cleaves: quicken me,
according to thy word.
- 26 My ways I show'd, and me thou heard'st:
teach me thy statutes, Lord.
- 27 The way of thy commandments
make me aright to know;
So all thy works that wondrous are
I shall to others show.
- 28 My soul doth melt, and drop away,
for heaviness and grief:
To me, according to thy word,
give strength, and send relief.
- 29 From me the wicked way of lies
let far removed be;
And graciously thy holy law
do thou grant unto me.
- 30 I chosen have the perfect way
of truth and verity:
Thy judgments that most righteous are
before me laid have I.
- 31 I to thy testimonies cleave;
shame do not on me cast.
- 32 I'll run thy precepts' way, when thou
my heart enlarged hast.

HE. Part 5th.

He (1) Prays for divine instructions, sanctifying influences, and quickening grace; for the accomplishment of God's promises to him;—and against covetousness, vanity, and reproach, ver. 33-40. (2) Enforces his requests from his holy resolutions, his relation to God, his zeal for his honour, and his regard to his excellent declarations, promises, and precepts, ver. 33, 34, 35-40.

- 33 Teach me, O Lord, the perfect way
of thy precepts divine,
And to observe it to the end
I shall my heart incline.
- 34 Give understanding unto me,
so keep thy law shall I;
Yea, ev'n with my whole heart I shall
observe it carefully.
- 35 In thy law's path make me to go;
for I delight therein.
- 36 My heart unto thy testimonies,
and not to greed, incline.
- 37 Turn thou away my sight and eyes
from viewing vanity;
And in thy good and holy way
be pleas'd to quicken me.
- 38 Confirm to me thy gracious word,
which I did gladly hear,
Ev'n to thy servant, Lord, who is
devoted to thy fear.
- 39 Turn thou away my fear'd reproach;
for good thy judgments be.
- 40 Lo, for thy precepts I have long'd;
in thy truth quicken me.

VAU. Part 6th.

Here are (1) The prayers he presented to God, ver. 41, 43. (2) The graces he exercised upon God and his word, faith, hope, love, ver. 42, 43, 47, 48. (3) The practice he resolved on, through grace: to keep God's law; to seek and cheerfully practise his precepts; boldly publish his truth to others; and to delight in, meditate on, and zealously reduce them to practice, ver. 44-48.

- 41 Let thy sweet mercies also come
and visit me, O Lord;
Ev'n thy benign salvation,
according to thy word.
- 42 So shall I have wherewith I may
give him an answer just,
Who spitefully reproacheth me;
for in thy word I trust.
- 43 The word of truth out of my mouth
take thou not utterly;
For on thy judgments righteous
my hope doth still rely.
- 44 So shall I keep for evermore
thy law continually.
- 45 And, sith that I thy precepts seek,
I'll walk at liberty.
- 46 I'll speak thy word to kings, and I
with shame shall not be mov'd;
- 47 And will delight myself always
in thy laws, which I lov'd.
- 48 To thy commandments, which I lov'd,
my hands lift up I will;
And I will also meditate
upon thy statutes still.

ZAIN. Part 7th.

Represents (1) The comfort he had found in God's word, ver. 49, 50, 52, 54. (2) His desire that God would fulfil his promises, ver. 49; and his care to remember, think on, and practise God's truths, ver. 51, 52, 55, 56. (3) The injurious reproach he suffered from the wicked; his abhorrence of their sin, and dread of their punishment, ver. 51, 53.

- 49 Remember, Lord, thy gracious word
thou to thy servant spake,
Which, for a ground of my sure hope,
thou caus'dst me to take.
- 50 This word of thine my comfort is
in mine affliction:
For in my straits I am reviv'd
by this thy word alone.
- 51 The men whose hearts with pride are stuff'd
did greatly me deride;
Yet from thy straight commandments
I have not turn'd aside.
- 52 Thy judgments righteous, O Lord,
which thou of old forth gave,
I did remember, and myself
by them comforted have.
- 53 Horror took hold on me, because
ill men thy law forsake.
- 54 I in my house of pilgrimage
thy laws my songs do make.
- 55 Thy name by night, Lord, I did mind,
and I have kept thy law.
- 56 And this I had, because thy word
I kept, and stood in awe.

CETH. Part 8th.

We have here (1) The portion he chose, ver. 57. (2) The purpose he formed, ver. 57. (3) The prayers he offered up for favour, mercy, and instruction, ver. 58-64. (4) The penitential care he took to obey God's law, ver. 59-61. (5) The complaint he uttered, ver. 61. (6) His fervent thanksgiving, ver. 62. (7) His choice companions, ver. 63. (8) His deep sense of God's abundant mercy and grace, ver. 64.

- 57 Thou my sure portion art alone,
which I did chuse, O Lord:
I have resolv'd, and said, that I
would keep thy holy word.
- 58 With my whole heart I did entreat
thy face and favour free:
According to thy gracious word
be merciful to me.
- 59 I thought upon my former ways,
and did my life well try;
And to thy testimonies pure
my feet then turned I.
- 60 I did not stay, nor linger long,
as those that slothful are;
But hastily thy laws to keep
myself I did prepare.

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- 61 Bands of ill men me robb'd; yet I
thy precepts did not slight.
62 I'll rise at midnight thee to praise,
ev'n for thy judgments right.
63 I am companion to all those
who fear, and thee obey.
64 O Lord, thy mercy fills the earth:
teach me thy laws, I pray.

TETH. Part 9th.

Contains (1) Hearty acknowledgments of God's faithfulness and goodness, and of the excellency and usefulness of his word, ver. 65, 68, 72. (2) Humble acknowledgments of the advantage he had received from his afflictions, ver. 67, 71. (3) Complaints of the pride, calumnious reproach, and luxurious stupidity, of wicked men, ver. 69, 70. (4) Supplications for divine instruction, ver. 66, 68. (5) Declarations of his regard to God's word, and resolutions to persevere in the observance thereof, ver. 66-72.

- 65 Well hast thou with thy servant dealt,
as thou didst promise give.
66 Good judgment me, and knowledge teach,
for I thy word believe.
67 Ere I afflicted was I stray'd;
but now I keep thy word.
68 Both good thou art, and good thou do'st:
teach me thy statutes, Lord.
69 The men that are puff'd up with pride
against me forg'd a lie;
Yet thy commandments observe
with my whole heart will I.
70 Their hearts, through worldly ease and wealth,
as fat as grease they be:
But in thy holy law I take
delight continually.
71 It hath been very good for me
that I afflicted was,
That I might well instructed be,
and learn thy holy laws.
72 The word that cometh from thy mouth
is better unto me
Than many thousands and great sums
of gold and silver be.

JOD. Part 10th.

Contains (1) Thankful acknowledgments of God's kindness in creation, and of his equity and faithfulness in afflicting, ver. 73, 75. (2) Earnest supplications for divine instruction; for fresh discoveries of God's mercy; for the confusion of enemies, the comfortable fellowship of friends, and for an honourable soundness of heart, ver. 73, 76, 77, 79, 80. (3) Holy joy in the comfort of fellow saints, and especially in God's mercy and word, ver. 74, 76, 77. (4) A holy resolution to meditate on, and cleave to, God's testimonies amidst persecution, ver. 78.

- 73 Thou mad'st and fashion'dst me: thy laws
to know give wisdom, Lord.
74 So who thee fear shall 'joy to see
me trusting in thy word.
75 That very right thy judgments are
I know, and do confess;
And that thou hast afflicted me
in truth and faithfulness.
76 O let thy kindness merciful,
I pray thee, comfort me,
As to thy servant faithfully
was promised by thee.
77 And let thy tender mercies come
to me, that I may live;
Because thy holy laws to me
sweet delectation give.
78 Lord, let the proud ashamed be;
for they, without a cause,
With me perversely dealt: but I
will muse upon thy laws.
79 Let such as fear thee, and have known
thy statutes, turn to me.
80 My heart let in thy laws be sound,
that sham'd I never be.

CAPH. Part 11th.

Contains (1) Bitter complaints of great and long distress, ver. 81-87. (2) Fervent supplications for speedy comfort, help, and quickening, ver. 82, 86, 88. (3) Pleas wherewith these supplications are enforced; as that his distress was become insupportable; that his hope was in God's word, and he clave to it in his profession and practice; that his life was but short to have so much of it spent in the furnace of affliction; that the malice and pride of his enemies were excessive; and, in fine, that God's loving-kindness was infinite, ver. 81-88.

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- 81 My soul for thy salvation faints;
yet I thy word believe.
82 Mine eyes fail for thy word: I say,
When wilt thou comfort give?
83 For like a bottle I'm become,
that in the smoke is set:
I'm black, and parch'd with grief; yet I
thy statutes not forget.
84 How many are thy servant's days?
when wilt thou execute
Just judgment on these wicked men
that do me persecute?
85 The proud have digged pits for me,
which is against thy laws.
86 Thy words all faithful are: help me,
pursu'd without a cause.
87 They so consum'd me, that on earth
my life they scarce did leave:
Thy precepts yet forsook I not,
but close to them did cleave.
88 After thy loving-kindness, Lord,
me quicken, and preserve:
The testimony of thy mouth
so shall I still observe.

LAMED. Part 12th.

Represents (1) The eternity and unchangeableness of God's word and works, ver. 89-91. (2) The advantage of delighting in, and cleaving to, God's truths, ver. 92, 93. (3) God's interest in men a reason of his saving the observers of his law, ver. 94. (4) David's adherence to God's truths amidst furious persecution, ver. 95. (5) The superlative excellency of God's word above all earthly enjoyments, ver. 96.

- 89 Thy word for ever is, O Lord,
in heaven settled fast;
90 Unto all generations
thy faithfulness doth last:
The earth thou hast established,
and it abides by thee.
91 This day they stand as thou ordain'dst,
for all thy servants be.
92 Unless in thy most perfect law
my soul delights had found,
I should have perished, when as
my troubles did abound.
93 Thy precepts I will ne'er forget;
they quick'ning to me brought.
94 Lord, I am thine; O save thou me:
thy precepts I have sought.
95 For me the wicked have laid wait,
me seeking to destroy:
But I thy testimonies true
consider will with joy.
96 An end of all perfection
here have I seen, O God:
But as for thy commandment,
it is exceeding broad.

MEM. Part 13th.

Represents the Psalmist's ardent affection to God's law, ver. 97. Because (1) Thereby he had attained much useful knowledge and wisdom, ver. 98-100; (2) Thereby he was enabled to refrain from, and hate sin, ver. 101, 104; (3) Thereby he was preserved steady in the path of duty, ver. 101, 102; and (4) Thereby he obtained much comfort to his soul, ver. 103.

- 97 O how love I thy law! it is
my study all the day:
98 It makes me wiser than my foes;
for it doth with me stay.
99 Than all my teachers now I have
more understanding far;
Because my meditation
thy testimonies are.

- 100 In understanding I excel
those that are ancients;
For I endeavoured to keep
all thy commandments.

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- 101 My feet from each ill way I stay'd,
that I may keep thy word.
102 I from thy judgments have not swerv'd;
for thou hast taught me, Lord.
103 How sweet unto my taste, O Lord,
are all thy words of truth!
Yea, I do find them sweeter far
than honey to my mouth.
104 I through thy precepts, that are pure,
do understanding get;
I therefore ev'ry way that's false
with all my heart do hate.

NUN. Part 14th.

Represents (1) The remarkable usefulness of God's word, ver. 105. (2) David's solemn dedication of himself to God's service, ver. 106. (3) His recourse to God by prayer under his afflictions, ver. 107, 108. (4) His faithful adherence to God's way amidst trouble and persecution, ver. 109, 110. (5) His solemn and deliberate choice of God's word for his portion and rule, ver. 111, 112.

- 105 Thy word is to my feet a lamp,
and to my path a light.
106 I sworn have, and I will perform,
to keep thy judgments right.
107 I am with sore affliction
ev'n overwhelm'd, O Lord:
In mercy raise and quicken me,
according to thy word.
108 The free-will-off'rings of my mouth
accept, I thee beseech:
And unto me thy servant, Lord,
thy judgments clearly teach.
109 Though still my soul be in my hand,
thy laws I'll not forget.
110 I err'd not from them, though for me
the wicked snares did set.
111 I of thy testimonies have
above all things made choice,
To be my heritage for aye;
for thy my heart rejoice.
112 I carefully inclined have
my heart still to attend;
That I thy statutes may perform
always unto the end.

SAMECH. Part 15th.

We have here (1) David's hatred of sin and love of God's law, ver. 113. (2) His profession of dependence upon God, ver. 114. (3) His debarring of wicked men from his company, ver. 115. (4) His prayer for support, comfort, and honour, in the Lord's way, ver. 116, 117. (5) His foresight of, and trembling at, the ruin of the wicked, ver. 118-120.

- 113 I hate the thoughts of vanity,
but love thy law do I.
114 My shield and hiding-place thou art:
I on thy word rely.
115 All ye that evil-doers are
from me depart away;
For the commandments of my God
I purpose to obey.
116 According to thy faithful word
uphold and stablish me,
That I may live, and of my hope
ashamed never be.
117 Hold thou me up, so shall I be
in peace and safety still;
And to thy statutes have respect
continually I will.
118 Thou tread'st down all that love to stray;
false their deceit doth prove.
119 Lewd men, like dross, away thou putt'st;
therefore thy law I love.
120 For fear of thee my very flesh
doth tremble, all dismay'd;
And of thy righteous judgments, Lord,
my soul is much afraid.

AIN. Part 16th.

Here David (1) Appeals to God as to his integrity and equity, ver. 121. (2) Supplicates that God would protect him against enemies; grant him merciful deliverance and saving instruction, and arise for the maintenance of his own honour, ver. 121-125.

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(3) Enforces his requests with these pleas, That he was God's servant; and that he could no longer bear up under trouble, ver. 122-125. (4) Professes his superlative regard to God's law, and hatred of all iniquity, ver. 127, 128.

- 121 To all men I have judgment done,
performing justice right;
Then let me not be left unto
my fierce oppressors' might.
- 122 For good unto thy servant, Lord,
thy servant's surety be:
From the oppression of the proud
do thou deliver me.
- 123 Mine eyes do fail with looking long
for thy salvation,
The word of thy pure righteousness
while I do wait upon.
- 124 In mercy with thy servant deal,
thy laws me teach and show.
- 125 I am thy servant, wisdom give,
that I thy laws may know.
- 126 'Tis time thou work, Lord; for they have
made void thy law divine.
- 127 Therefore thy precepts more I love
than gold, yea, gold most fine.
- 128 Concerning all things thy commands
all right I judge therefore;
And ev'ry false and wicked way
I perfectly abhor.

PE. Part 17th.

Here David (1) Declares his esteem of, and regard to God's word, ver. 129-131; and his deep concern for men's violation thereof, ver. 132. (2) Supplicates for mercy, direction, preservation, deliverance, spiritual comfort, and instruction, ver. 132-135.

- 129 Thy statutes, Lord, are wonderful,
my soul them keeps with care.
- 130 The entrance of thy words gives light,
makes wise who simple are.
- 131 My mouth I have wide opened,
and panted earnestly,
While after thy commandments
I long'd exceedingly.
- 132 Look on me, Lord, and merciful
do thou unto me prove,
As thou art wont to do to those
thy name who truly love.
- 133 O let my footsteps in thy word
aright still order'd be:
Let no iniquity obtain
dominion over me.
- 134 From man's oppression save thou me,
so keep thy laws I will.
- 135 Thy face make on thy servant shine;
teach me thy statutes still.
- 136 Rivers of waters from mine eyes
did run down, when I saw
How wicked men run on in sin,
and do not keep thy law.

TSADDI. Part 18th.

Contains (1) David's celebration of the righteousness of God's nature and work, and of the righteousness, faithfulness, and purity of his word, ver. 137, 138, 140, 142, 144. (2) His avowed remembrance of, zeal for, and delight in God's word, notwithstanding of much contempt and trouble suffered on account of his adherence to it, ver. 139-143. (3) His fervent prayer for spiritual instruction, ver. 144.

- 137 O Lord, thou art most righteous;
thy judgments are upright.
- 138 Thy testimonies thou command'st
most faithful are and right.
- 139 My zeal hath ev'n consumed me,
because mine enemies
Thy holy words forgotten have,
and do thy laws despise.
- 140 Thy word's most pure, therefore on it
thy servant's love is set.
- 141 Small, and despis'd I am, yet I
thy precepts not forget.
- 142 Thy righteousness is righteousness
which ever doth endure;
Thy holy law, Lord, also is
the very truth most pure.

- 143 Trouble and anguish have me found,
and taken hold on me:
Yet in my trouble my delight
thy just commandments be.
- 144 Eternal righteousness is in
thy testimonies all:
Lord, to me understanding give,
and ever live I shall.

KOPH. Part 19th.

Contains (1) David's importunate supplications for gracious audience, necessary salvation, and quickening influence, ver. 145-147, 149. (2) His hopes in, and meditations on God's word, as perfectly true and perpetually stable, ver. 147, 148, 151, 152. (3) In danger from wicked men, he flees to God for relief, ver. 149-151.

- 145 With my whole heart I cry'd, Lord, hear;
I will thy word obey.
- 146 I cry'd to thee; save me, and I
will keep thy laws always.
- 147 I of the morning did prevent
the dawning, and did cry:
For all mine expectation
did on thy word rely.
- 148 Mine eyes did timeously prevent
the watches of the night,
That in thy word with careful mind
then meditate I might.
- 149 After thy loving-kindness hear
my voice, that calls on thee:
According to thy judgment, Lord,
revive and quicken me.
- 150 Who follow mischief they draw nigh;
they from thy law are far:
- 151 But thou art near, Lord; most firm truth
all thy commandments are.
- 152 As for thy testimonies all,
of old this have I try'd,
That thou hast surely founded them
for ever to abide.

RESH. Part 20th.

Contains (1) David's cries to God, That he would consider his affliction, plead his cause, deliver him, and quicken his soul, ver. 153, 154, 156, 159. (2) His adherence to, love for, and high esteem of God's word, ver. 153, 154, 157, 159, 160. (3) His description of the character and misery of the wicked, ver. 155, 157, 158.

- 153 Consider mine affliction,
in safety do me set:
Deliver me, O Lord, for I
thy law do not forget.
- 154 After thy word revive thou me;
save me, and plead my cause.
- 155 Salvation is from sinners far;
for they seek not thy laws.
- 156 O Lord, both great and manifold
thy tender mercies be:
According to thy judgments just,
revive and quicken me.
- 157 My persecutors many are,
and foes that do combine;
Yet from thy testimonies pure
my heart doth not decline.
- 158 I saw transgressors, and was griev'd,
for they keep not thy word.
- 159 See how I love thy law! as thou
art kind, me quicken, Lord.
- 160 From the beginning all thy word
hath been most true and sure:
Thy righteous judgments ev'ry one
for evermore endure.

SCHIN. Part 21st.

Here (1) David complains to God of persecution from princes, ver. 161. (2) Professes his holy awe of, his delight in, his love to, and careful observance of God's testimonies, and his utter detestation of falsehood, ver. 161-164, 167, 168. (3) Avows his persuasion of the happiness of the godly, and his own hopes of God's salvation, ver. 165, 166.

- 161 Princes have persecuted me,
although no cause they saw.
But still of thy most holy word
my heart doth stand in awe.

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- 162 I at thy word rejoice, as one
of spoil that finds great store.
- 163 Thy law I love; but lying all
I hate and do abhor.
- 164 Sev'n times a-day it is my care
to give due praise to thee;
Because of all thy judgments, Lord,
which righteous ever be.
- 165 Great peace have they who love thy law;
offence they shall have none.
- 166 I hop'd for thy salvation, Lord,
and thy commands have done.
- 167 My soul thy testimonies pure
observed carefully;
On them my heart is set, and them
I love exceedingly.
- 168 Thy testimonies and thy laws
I kept with special care;
For all my works and ways each one
before thee open are.

TAU. Part 22d.

Here are (1) David's prayers for access to God, and for instruction, deliverance, help, and recovery from God, ver. 169, 170, 173, 175, 176. (2) Hearty professions of his regard to God's word, and the salvation therein contained, ver. 169-176. His humble confession of his wandering from God, and desire to be brought back, ver. 176.

- 169 O let my earnest pray'r and cry
come near before thee, Lord:
Give understanding unto me,
according to thy word.
- 170 Let my request before thee come:
after thy word me free.
- 171 My lips shall utter praise, when thou
hast taught thy laws to me.
- 172 My tongue of thy most blessed word
shall speak, and it confess;
Because all thy commandments
are perfect righteousness.
- 173 Let thy strong hand make help to me:
thy precepts are my choice.
- 174 I long'd for thy salvation, Lord,
and in thy law rejoice.
- 175 O let my soul live, and it shall
give praises unto thee;
And let thy judgments gracious
be helpful unto me.
- 176 I, like a lost sheep, went astray;
thy servant seek, and find:
For thy commands I suffer'd not
to slip out of my mind.

PSALM CXX.

A Song of Degrees.

Why this Psalm and the fourteen following are called Songs of Degrees, we do not certainly know. It is plain that some of them are suited to secret worship, some to family, and others to the public assembly. This Psalm, from its affinity to the 52d, is supposed to refer to Doeg the Edomite, 1 Sa. xxii. We have (1) The Psalmist's prayer to God for deliverance from the ruinous influence of malicious and false accusations, ver. 1, 2. (2) His denunciation of the just, fearful, and lasting judgments of God against his accusers, ver. 3, 4. (3) His complaints of his quarrelsome and vexatious neighbours, ver. 5-7. ¶ Never dare, my soul, to utter falsehood, or even truth, in a malicious manner. Never dare to rush upon the fierce and lasting indignation of the Almighty. Never choose to make this world thy country, where sin and troubles so abound. But, ye blessed abodes of peace and purity, when shall I come to you? When shall I leave my evil neighbours and come to God, to God mine EXCERDING JOY.

- I N my distress to God I cry'd,
and he gave ear to me.
- 2 From lying lips, and guileful tongue,
O Lord, my soul set free.
- 3 What shall be giv'n thee? or what shall
be done to thee, false tongue?
- 4 Ev'n burning coals of juniper,
sharp arrows of the strong.
- 5 Woe's me that I in Mesech am
a sojourner so long;
That I in tabernacles dwell
to Kedar that belong.

PSALMS CXXI.—CXXVII.

- 6 My soul with him that hateth peace
hath long a dweller been.
7 I am for peace; but when I speak,
for battle they are keen.

PSALM CXXI.

A Song of Degrees.

Here (1) In the firm faith of being heard, David supplicates divine help and protection, ver. 1, 2. (2) He comforts himself and others with the assurance of God's infallible direction and protection, ver. 3-8. ¶ While I sing, let all my confidence be on the Lord. Let my soul truly wait for him, from whom cometh all my necessary and expected blessings. On him be all my burdens, all my wants, all my cares.

- I** TO the hills will lift mine eyes,
from whence doth come mine aid.
2 My safety cometh from the Lord,
who heav'n and earth hath made.
3 Thy foot he'll not let slide, nor will
he slumber that thee keeps.
4 Behold, he that keeps Israel,
he slumbers not, nor sleeps.
5 The Lord thee keeps, the Lord thy shade
on thy right hand doth stay:
6 The moon by night thee shall not smite,
nor yet the sun by day.
7 The Lord shall keep thy soul; he shall
preserve thee from all ill.
8 Henceforth thy going out and in
God keep for ever will.

PSALM CXXII.

A Song of Degrees of David.

This Psalm appears to have been composed for the use of the Hebrews at their three solemn feasts, i.e. xliii. We have in it (1) Expressions of great joy in going up to Jerusalem, ver. 1, 2. (2) High commendations of the beauty, order, sanctity, and honour of Jerusalem, ver. 3-5. (3) The duty and happiness of such as are really concerned for the welfare of Jerusalem, the church of God, ver. 6-9. ¶ While I sing, let me remember the gospel church, bewail her disorders, supplicate her welfare, and set my heart on the Jerusalem which is above, into which nothing can enter that defiles or disturbs. O when shall my feet stand there! When shall I see my Jesus on his great white throne, and sit with him in his glory!

- I** JOY'D when to the house of God,
Go up, they said to me.
2 Jerusalem, within thy gates
our feet shall standing be.
3 Jerus'lem, as a city, is
compactly built together.
4 Unto that place the tribes go up,
the tribes of God go thither:
To Isr'el's testimony, there
to God's name thanks to pay.
5 For thrones of judgment, ev'n the thrones
of David's house, there stay.
6 Pray that Jerusalem may have
peace and felicity:
Let them that love thee and thy peace
have still prosperity.
7 Therefore I wish that peace may still
within thy walls remain,
And ever may thy palaces
prosperity retain.
8 Now, for my friends' and brethren's sakes,
Peace be in thee, I'll say.
9 And for the house of God our Lord,
I'll seek thy good alway.

PSALM CXXIII.

A Song of Degrees.

This Psalm relates to the distressed condition of the church, and contains (1) Earnest longings for, and believing expectations of, merciful deliverances from God, ver. 1, 2. (2) An improvement of great distress, as a plea for speedy and remarkable relief, ver. 3, 4. ¶ While I sing this, let me, in the full assurance of faith, cry to God for the mercies which my own soul, my family, and the church and nation wherewith I am connected, so much need. Nor let me accept of a denial of my believing requests.

- O** THOU that dwellest in the heav'ns,
I lift mine eyes to thee.
2 Behold, as servants' eyes do look
their masters' hand to see,

As handmaid's eyes her mistress' hand,
so do our eyes attend
Upon the Lord our God, until
to us he mercy send.

- 3 O Lord, be gracious to us,
unto us gracious be;
Because replenish'd with contempt
exceedingly are we.
4 Our soul is fill'd with scorn of those
that at their ease abide,
And with the insolent contempt
of those that swell in pride.

PSALM CXXIV.

A Song of Degrees of David.

This Psalm is highly applicable to every remarkable deliverance which God works for his church, especially to the great redemption wrought for his people by Christ. In it (1) David represents the danger they were in, ver. 1-5. (2) Ascribes the glory of their deliverance to God, ver. 1, 2, 6, 7. (3) Improves the deliverance as an encouragement to trust in God, ver. 8. ¶ Let me behold JEHOVAH as a present help in trouble. Let my waiting eyes be towards him, who, notwithstanding all the combined power and policy of hell and earth, is able and ready to pull my feet out of the net.

- H**AD not the Lord been on our side,
may Israel now say;
2 Had not the Lord been on our side,
when men rose up to slay;
3 They had us swallow'd quick, when as
their wrath 'gainst us did flame:
4 Waters had cover'd us, our soul
had sunk beneath the stream.
5 Then had the waters, swelling high,
over our soul made way.
6 Bless'd be the Lord, who to their teeth
us gave not for a prey.
7 Our soul's escaped, as a bird
out of the fowler's snare;
The snare asunder broken is,
and we escaped are.
8 Our sure and all-sufficient help
is in JEHOVAH's name;
His name who did the heav'n create,
and who the earth did frame.

Another of the same.

- N**OW Israel
may say, and that truly,
If that the Lord
had not our cause maintain'd;
2 If that the Lord
had not our right sustain'd,
When cruel men
against us furiously
Rose up in wrath,
to make of us their prey;
3 Then certainly
they had devour'd us all,
And swallow'd quick,
for ought that we could deem;
Such was their rage,
as we might well esteem.
4 And as fierce floods
before them all things drown,
So had they brought
our soul to death quite down.
5 The raging streams,
with their proud swelling waves,
Had then our soul
o'erwhelmed in the deep.
6 But bless'd be God,
who doth us safely keep,
And hath not giv'n
us for a living prey
Unto their teeth,
and bloody cruelty.
7 Ev'n as a bird
out of the fowler's snare
Escapes away,
so is our soul set free:
Broke are their nets,
and thus escaped we.

- 8 Therefore our help
is in the Lord's great name,
Who heav'n and earth
by his great pow'r did frame.

PSALM CXXV.

A Song of Degrees.

Let me in this Psalm behold (1) The happiness of the saints in the fixedness of their new-covenant state, the safety of their condition, the seasonableness of their deliverances, and the advantage of effectual fervent prayer in their behalf, ver. 1-4. (2) The misery of the wicked, particularly of apostates from the ways of God, ver. 5. ¶ Let me then never be of them that draw back, but of them who believe, to the fixing of their heart, and the saving of their soul.

- T**HEY in the Lord that firmly trust
shall be like Sion hill,
Which at no time can be remov'd,
but standeth ever still.
2 As round about Jerusalem
the mountains stand alway,
The Lord his folk doth compass so,
from henceforth and for aye.
3 For ill men's rod upon the lot
of just men shall not lie;
Lest righteous men stretch forth their hands
unto iniquity.
4 Do thou to all those that be good
thy goodness, Lord, impart;
And do thou good to those that are
upright within their heart.
5 But as for such as turn aside
after their crooked way,
God shall lead forth with wicked men:
on Isr'el peace shall stay.

PSALM CXXVI.

A Song of Degrees.

This Psalm relates to some remarkable deliverance of the Jewish church, perhaps from Babylon, as typical of those of the gospel church; and (1) Represents great admiration of, and thankfulness for the deliverance, ver. 1-3. (2) Contains prayers for, and encouragement of, saints exercised with tribulations, ver. 4-6. ¶ While I sing, let me admire the Lord's kindness to Britain;—to his gospel church;—to mankind;—to my soul. And in my remaining distress, personal or relative, let me sow in mourning and supplication, that I may reap joyful deliverances, and everlasting consolations, through grace.

- W**HEN Sion's bondage God turn'd back,
as men that dream'd were we.
2 Then fill'd with laughter was our mouth,
our tongue with melody:
They among the heathen said, The Lord
great things for them hath wrought.
3 The Lord hath done great things for us,
whence joy to us is brought.
4 As streams of water in the south,
our bondage, Lord, recall.
5 Who sow in tears, a reaping time
of joy enjoy they shall.
6 That man who, bearing precious seed,
in going forth doth mourn,
He doubtless, bringing back his sheaves,
rejoicing shall return.

PSALM CXXVII.

A Song of Degrees for Solomon.

This Psalm relates to David's orders for building the temple, 1 Ch. xxii. xxviii. or to Solomon's actual building of it, 2 Ch. ii.-vi. It teaches us constant dependence on God in all our concerns; particularly (1) In prospering our undertakings, or rearing our families, ver. 1. (2) In protecting our residence and country, ver. 1. (3) In enriching us without excessive care or labour, ver. 2. (4) In giving us agreeable heirs to possess our substance, ver. 3-5. ¶ In my undertakings, let me set the Lord always before me, and depend on his blessing as the source of my success. In all my enjoyments let my care be to enjoy God himself.

- E**XCEPT the Lord do build the house
the builders lose their pain,
Except the Lord the city keep,
the watchmen watch in vain.

PSALMS CXXVIII.—CXXXIV.

- 2 **T**is vain for you to rise betimes,
or late from rest to keep,
To feed on sorrow's bread; so gives
he his beloved sleep.
- 3 Lo, children are God's heritage,
the womb's fruit his reward.
- 4 The sons of youth as arrows are,
for strong men's hands prepar'd.
- 5 O happy is the man that hath
his quiver fill'd with those;
They unashamed in the gate
shall speak unto their foes.

PSALM CXXVIII.

A Song of Degrees.

This Psalm exhibits (1) The comprehensive duty of all, particularly married persons, ver. 1. (2) The advantage of studying it; viz. success in employments; comfort and honour in relations; joy in the prosperity of God's church, and of their own offspring, ver. 2-6. ¶ While I sing, let me be ashamed, be pained, on account of my deficiency in holiness, and of the hurt my family and the church of God have thereby sustained. Let me behold the great gain of true godliness, having the promise of this life and of that which is to come.

- B**LESS'D is each one that fears the Lord
and walketh in his ways;
2 For of thy labour thou shalt eat,
and happy be always.
3 Thy wife shall as a fruitful vine
by thy house sides be found:
Thy children like to olive-plants
about thy table round.
- 4 Behold, the man that fears the Lord,
thus blessed shall he be.
5 The Lord shall out of Sion give
his blessing unto thee:
Thou shalt Jerusalem's good behold
whilst thou on earth dost dwell.
6 Thou shalt thy children's children see,
and peace on Israel.

PSALM CXXIX.

A Song of Degrees.

Whether this Psalm was penned when David brought up the ark of God to mount Zion (2 Sa. vi.), or relates to the Chaldean captivity, is uncertain. In it the people of God (1) Look back on their often repeated tribulations, with thankfulness to God for their deliverances from Egypt, and from their oppressors under the Judges, Saul, &c. ver. 1-4. (2) They look forward with a believing prayer for, and prospect of, the destruction of all their implacable enemies, ver. 5-8. ¶ While I sing, let me not only be affected with what the Lord did for the Jewish, but chiefly with what he hath done for the gospel church; and let me in faith cry for, and expect, the downfall of Antichrist, and of all the other enemies of Christ and his church.

- O**FT did they vex me from my youth
may Israel now declare;
2 Oft did they vex me from my youth,
yet not victorious were.
- 3 The plowers plow'd upon my back;
they long their furrows drew.
- 4 The righteous Lord did cut the cords
of the ungodly crew.
- 5 Let Sion's haters all be turn'd
back with confusion.
- 6 As grass on houses' tops be they,
which fades ere it be grown:
- 7 Whereof enough to fill his hand
the mower cannot find;
Nor can the man his bosom fill,
whose work is sheaves to bind.
- 8 Neither say they who do go by,
God's blessing on you rest:
We in the name of God the Lord
do wish you to be blest.

PSALM CXXX.

A Song of Degrees.

This Psalm contains (1) David's earnest cries to God out of the depths of corruption, desertion, temptation, or trouble, ver. 1, 2. (2) His ingenuous repentance in the faith of God's merciful forgiveness, ver. 3, 4. (3) His attentive waiting on God for his favours, ver. 5, 6. (4) His encouraging expectations

from God, ver. 7, 8. ¶ While I sing, let my soul go and do likewise. While the unbounded mercy and plenteous redemption of JEHOVAH remain unexhausted, let my soul cry mightily in every trouble; believe forgiveness under the deepest sense of guilt; and quietly hope and wait for the salvation of God. Let never hopeless despair steel my heart against a God of grace.

- L**ORD, from the depths to thee I cry'd.
2 My voice, Lord, do thou hear:
Unto my supplication's voice
give an attentive ear.
- 3 Lord, who shall stand, if thou, O Lord,
should'st mark iniquity?
- 4 But yet with thee forgiveness is,
that fear'd thou mayest be.
- 5 I wait for God, my soul doth wait,
my hope is in his word.
- 6 More than they that for morning watch,
my soul waits for the Lord;
I say, more than they that do watch
the morning light to see.
- 7 Let Israel hope in the Lord,
for with him mercies be;
And plenteous redemption
is ever found with him.
- 8 And from all his iniquity
he Israel shall redeem.

PSALM CXXXI.

A Song of Degrees of David.

This Psalm contains (1) David's humble profession of his contentment with his lot, ver. 1, 2. (2) His warm encouragement of others to a constant dependence upon God, ver. 3. ¶ While I sing, let me be ashamed of my pride, and of meddling with things above my sphere. Let me desire humility, as my great ornament in every station; and study, like a child of God weaned from worldly lusts, to set all my hope on God himself.

- M**Y heart not haughty is, O Lord,
mine eyes not lofty be;
Nor do I deal in matters great,
or things too high for me.
- 2 I surely have myself behav'd
with quiet spirit and mild,
As child of mother wean'd: my soul
is like a weaned child.
- 3 Upon the Lord let all the hope
of Israel rely,
Evn from the time that present is
unto eternity.

PSALM CXXXII.

A Song of Degrees.

Whether this Psalm was penned by David when he brought up the ark of God from Kirjath-jearim, 2 Sa. vi., or for Solomon's dedication of the temple, 1 Ki. viii., is uncertain. It contains (1) A representation of David's pious and earnest care to provide a proper lodging for God's ark, ver. 1-7. (2) Earnest prayers for God's presence and blessing to attend it, ver. 8-10. (3) David's care to provide a habitation for God; and God's promises to David relating to the prosperity and establishment of his family, especially in the Messiah, are pled as arguments to enforce these requests, ver. 1-5, 10-18. ¶ While I sing, let my soul with ardour go out after God, the living God. Let nothing less than his presence in his ordinances satisfy my desire. Let the welfare of his ministers and people be matter of my deep concern. Let me admire the kindness of God, that I have so many exceeding great and precious promises to plead; and, while I sing them, let me grasp, let me believe them with my whole heart.

- D**AVID, and his afflictions all,
Lord, do thou think upon;
2 How unto God he sware, and vow'd
to Jacob's mighty One.
- 3 I will not come within my house,
nor rest in bed at all;
- 4 Nor shall mine eyes take any sleep,
nor eyelids slumber shall;
- 5 Till for the Lord a place I find,
where he may make abode;
A place of habitation
for Jacob's mighty God.
- 6 Lo, at the place of Ephratah
of it we understood;
And we did find it in the fields,
and city of the wood.

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- 7 We'll go into his tabernacles,
and at his footstool bow.
- 8 Arise, O Lord, into thy rest,
th' ark of thy strength, and thou.
- 9 O let thy priests be clothed, Lord,
with truth and righteousness;
And let all those that are thy saints
shout loud for joyfulness.

- 10 For thine own servant David's sake,
do not deny thy grace;
Nor of thine own anointed one
turn thou away the face.
- 11 The Lord in truth to David sware,
he will not turn from it,
1 of thy body's fruit will make
upon thy throne to sit.
- 12 My cov'nant if thy sons will keep,
and laws to them made known,
Their children then shall also sit
for ever on thy throne.
- 13 For God of Sion hath made choice;
there he desires to dwell.
- 14 This is my rest, here still I'll stay;
for I do like it well.
- 15 Her food I'll greatly bless; her poor
with bread will satisfy.
- 16 Her priests I'll clothe with health; her saints
shall shout forth joyfully.
- 17 And there will I make David's horn
to bud forth pleasantly:
For him that mine anointed is
a lamp ordain'd have I.
- 18 As with a garment I will clothe
with shame his enemies all:
But yet the crown that he doth wear
upon him flourish shall.

PSALM CXXXIII.

A Song of Degrees of David.

This Psalm was perhaps penned when the Hebrew tribes concurred to fix David on his throne, or to restore him to it, 2 Sa. v. or xix. Here is (1) A declaration of the excellency and pleasantness of brotherly affection, ver. 1. (2) The illustration of it in two similitudes, ver. 2, 3. (3) The great advantage of it, ver. 3. ¶ While I sing, let Jesus' love shed abroad in my heart make me exemplify my notes. How happy the churches and families where this prevails! and how blessed, above all, the church above, where LOVE, LOVE for ever reigns.

- B**EHOLD, how good a thing it is,
and how becoming well,
Together such as brethren are
in unity to dwell!
- 2 Like precious ointment on the head,
that down the beard did flow,
Evn Aaron's beard, and to the skirts
did of his garments go.
- 3 As Hermon's dew, the dew that doth
on Sion hills descend:
For there the blessing God commands,
life that shall never end.

PSALM CXXXIV.

A Song of Degrees.

This Psalm was perhaps penned when David appointed the orders of the priests and Levites, 1 Ch. xxiii.-xxvi. In it we have (1) The sacred watchers of the temple stirred up to employ their time in praising God, ver. 1, 2. (2) A fervent prayer for the blessing of God on them or on others, ver. 3. ¶ While I am in Christ's church, let me provoke myself and others to love and to good works.

1 To imagine that the sacred oil ran down upon, and stained, the High-priest's robe to the skirt, or lower parts thereof, to me seems very inconsistent with the remarkable cleanliness prescribed by the ceremonial institutes, and very inconsistent with the prescribed finery and beauty of this sacred apparel. The Hebrew word *phai* ought therefore to have been translated, not *skirt*, but *COLLAR* or *NECK-BAND*; compare Job xxx. 18, Ec. xviii. 32. Perhaps, too, the *hills of Sion* in ver. 3 denote not those about Jerusalem, Ps. cxxv. 2, which stood a hundred miles distant from Hermon, but that which is called Sion, De. iv. 48, on which, without controversy, the famed, the plentiful, the invigorating, the fructifying dews of Hermon descended.

BEHOLD, bless ye the Lord, all ye
that his attendants are,
Ev'n you that in God's temple be,
and praise him nightly there.
2 Your hands within God's holy place
lift up, and praise his name.
3 From Sion hill the Lord thee bless,
that heav'n and earth did frame.

PSALM CXXXV.

This Psalm contains (1) Earnest exhortations to all concerned to praise the Lord, ver. 1-3, 19-21. (2) Rich matter for praise:—God considered as the God of Israel, ver. 4; as the God of gods, ver. 5; as the God of the whole world, ver. 6, 7; as a God terrible to the enemies of Israel, ver. 8-11; but kind to Israel, ver. 12-14; and as the only true and living God, before whom all others are but vanity and falsehood, ver. 15-18. ¶ Come near, my soul, and sing what JEHOVAH is, and hath done for his church, and what he is to, and hath done for me.

PRAISE ye the Lord, the Lord's name praise;
his servants, praise ye God.

- 2 Who stand in God's house, in the courts
of our God make abode.
- 3 Praise ye the Lord, for he is good;
unto him praises sing:
Sing praises to his name, because
it is a pleasant thing.
- 4 For Jacob to himself the Lord
did chuse of his good pleasure,
And he hath chosen Israel
for his peculiar treasure.
- 5 Because I know assuredly
the Lord is very great,
And that our Lord above all gods
in glory hath his seat.
- 6 What thing soever pleas'd the Lord,
that in the heav'n did he,
And in the earth, the seas, and all
the places deep that be.
- 7 He from the ends of earth doth make
the vapours to ascend;
With rain he lightnings makes, and wind
doth from his treasures send.
- 8 Egypt's first-born, from man to beast
- 9 who smote. Strange tokens he
On Phar'oh and his servants sent,
Egypt, in midst of thee.
- 10 He smote great nations, slew great kings:
- 11 Sihon of Heshbon king,
And Og of Bashan, and to nought
did Canaan's kingdoms bring:
- 12 And for a wealthy heritage
their pleasant land he gave,
An heritage which Israel,
his chosen folk, should have
- 13 Thy name, O Lord, shall still endure,
and thy memorial
With honour shall continu'd be
to generations all.
- 14 For why? the righteous God will judge
his people righteously;
Concerning those that do him serve,
himself repent will he.
- 15 The idols of the nations
of silver are and gold,
And by the hands of men is made
their fashion and mould.
- 16 Mouths have they, but they do not speak;
eyes, but they do not see;
- 17 Ears have they, but hear not; and in
their mouths no breathing be.
- 18 Their makers are like them; so are
all that on them rely.
- 19 O Isr'el's house, bless God; bless God,
O Aaron's family.
- 20 O bless the Lord, of Levi's house
ye who his servants are;
And bless the holy name of God,
all ye the Lord that fear.

21 And blessed be the Lord our God
from Sion's holy hill,
Who dwelleth at Jerusalem.
The Lord O praise ye still.

PSALM CXXXVI.

This Psalm is a continued exhortation to praise the Lord for the perpetual displays of his mercy. The hearty singing of it has been honoured with the most signal appearances of God's kindness, 2 Ch. v. 13, and xx. 21, 22. We are in it directed to praise God (1) As great and good in himself, ver. 1-3. (2) As the Creator of all things, ver. 5-9. (3) As the God and Saviour of Israel, who brought them out of Egypt, through the Red Sea and wilderness, cast out the nations, and gave them the possession of Canaan, ver. 10-22. (4) As our gracious and condescending Redeemer, ver. 23, 24. (5) As the great and sovereign Benefactor of all creatures, ver. 25, 26. ¶ While I sing, let my heart be melted and inflamed with the loving-kindness and mercy of God in Christ; and let me behold, believe, and admire the unbounded extent and everlasting duration thereof.

- G**IVE thanks to God, for good is he:
for mercy hath he ever.
- 2 Thanks to the God of gods give ye:
for his grace faileth never.
 - 3 Thanks give the Lord of lords unto:
for mercy hath he ever.
 - 4 Who only wonders great can do:
for his grace faileth never.
 - 5 Who by his wisdom made heav'n high:
for mercy hath he ever.
 - 6 Who stretch'd the earth above the sea:
for his grace faileth never.
 - 7 To him that made the great lights shine:
for mercy hath he ever.
 - 8 The sun to rule till day decline:
for his grace faileth never.
 - 9 The moon and stars to rule by night:
for mercy hath he ever.
 - 10 Who Egypt's first-born kill'd outright:
for his grace faileth never.
 - 11 And Isr'el brought from Egypt land:
for mercy hath he ever.
 - 12 With stretch'd-out arm, and with strong hand:
for his grace faileth never.
 - 13 By whom the Red sea parted was:
for mercy hath he ever.
 - 14 And through its midst made Isr'el pass:
for his grace faileth never.
 - 15 But Phar'oh and his host did drown:
for mercy hath he ever.
 - 16 Who through the desert led his own:
for his grace faileth never.
 - 17 To him great kings who overthrew:
for he hath mercy ever.
 - 18 Yea, famous kings in battle slew:
for his grace faileth never.
 - 19 Ev'n Sihon king of Amorites:
for he hath mercy ever.
 - 20 And Og the king of Bashanites:
for his grace faileth never.
 - 21 Their land in heritage to have:
(for mercy hath he ever.)
 - 22 His servant Isr'el right he gave:
for his grace faileth never.
 - 23 In our low state who on us thought:
for he hath mercy ever.
 - 24 And from our foes our freedom wrought:
for his grace faileth never.
 - 25 Who doth all flesh with food relieve:
for he hath mercy ever.
 - 26 Thanks to the God of heaven give:
for his grace faileth never.

Another of the same.

PRAISE God, for he is kind:
His mercy lasts for aye.
2 Give thanks with heart and mind
To God of gods alway:
For certainly
His mercies dure
Most firm and sure
Eternally.

- 3 The Lord of lords praise ye,
Whose mercies still endure.
- 4 Great wonders only he
Doth work by his great pow'r:
For certainly, &c.
- 5 Which God omnipotent,
By might and wisdom high,
The heav'n and firmament
Did frame, as we may see:
For certainly, &c.
- 6 To him who did outstretch
This earth so great and wide,
Above the waters' reach
Making it to abide:
For certainly, &c.
- 7 Great lights he made to be;
For his grace lasteth aye:
Such as the sun we see,
To rule the lightsome day:
For certainly, &c.
- 9 Also the moon so clear,
Which shineth in our sight;
The stars that do appear,
To guide the darksome night:
For certainly, &c.
- 10 To him that Egypt smote,
Who did his message scorn,
And in his anger hot
Did kill all their first-born:
For certainly, &c.
- 11 Thence Isr'el out he brought;
For his grace lasteth ever.
- 12 With a strong hand he wrought,
And stretch'd-out arm deliver:
For certainly, &c.
- 13 The sea he cut in two;
For his grace lasteth still.
- 14 And through its midst to go
Made his own Israel:
For certainly, &c.
- 15 But overwhelm'd and lost
Was proud king Pharaoh,
With all his mighty host,
And chariots there also:
For certainly, &c.
- 16 To him who pow'rfully
His chosen people led,
Ev'n through the desert dry,
And in that place them fed:
For certainly, &c.
- 17 To him great kings who smote;
For his grace hath no bound.
- 18 Who slew, and spared not
Kings famous and renown'd:
For certainly, &c.
- 19 Sihon the Am'rites' king;
For his grace lasteth ever:
- 20 Og also, who did reign
The laud of Bashan over:
For certainly, &c.
- 21 Their land by lot he gave;
For his grace faileth never,
- 22 That Isr'el might it have
In heritage for ever:
For certainly, &c.
- 23 Who hath remembered
Us in our low estate;
- 24 And us delivered
From foes which did us hate:
For certainly, &c.
- 25 Who to all flesh gives food;
For his grace faileth never.
- 26 Give thanks to God most good,
The God of heav'n, for ever:
For certainly, &c.

PSALM CXXXVII.

This Psalm was probably composed in Chaldea during the captivity, and contains (1) The Jews grievously bewailing of their distress, contempt, and reproach, ver. 1-4. (2) Their tender and affectionate remembrance of, and concern for Jerusalem, the church, and the ordinances of God, ver. 5, 6. (3) Denunciations of destruction to the Edomites who had promoted, and the Chaldeans who had effected their distress and captivity, ver. 7-9. ¶ While I sing, let me bless the Lord for what mercy is in my lot above that of many others. Let the welfare of God's church lie near my heart. Let me earnestly desire, and firmly expect the ruin of all her and my spiritual foes.

- B**Y Babel's streams we sat and wept,
when Sion we thought on.
2 In midst thereof we hang'd our harps
the willow-trees upon.
3 For there a song required they,
who did us captive bring:
Our spoilers call'd for mirth, and said,
A song of Sion sing.
4 O how the Lord's song shall we sing
within a foreign land?
5 If thee, Jerus'lem, I forget,
skill part from my right hand.
6 My tongue to my mouth's roof let cleave,
if I do thee forget,
Jerusalem, and thee above
my chief joy do not set.
7 Remember Edom's children, Lord,
who in Jerus'lem's day,
Ev'n unto its foundation,
Raze, raze it quite, did say.
8 O daughter thou of Babylon,
near to destruction;
Bless'd shall he be that thee rewards,
as thou to us hast done.
9 Yea, happy surely shall he be
thy tender little ones
Who shall lay hold upon, and them
shall dash against the stones.

PSALM CXXXVIII.

A Psalm of David.

This Psalm was perhaps composed by David when he was newly advanced to his throne, 2 Sa. v. 1 Ch. xii. In it (1) He looks back with thankfulness upon the experience which he had of God's goodness to him, ver. 1-3. (2) He looks forward with comfort, in hopes, 1. That others would go on to praise God like him, ver. 4, 5. 2. That God would continue to do good to him, ver. 6-8. ¶ While I sing these lofty lines, let the sense of the unnumbered mercies I have received from God, and the hope of his everlasting loving-kindness, tune and animate my heart.

- T**HEE will I praise with all my heart,
I will sing praise to thee
2 Before the gods: And worship will
toward thy sanctuary.
I'll praise thy name, ev'n for thy truth,
and kindness of thy love;
For thou thy word hast magnify'd
all thy great name above.
3 Thou didst me answer in the day
when I to thee did cry;
And thou my fainting soul with strength
didst strengthen inwardly.
4 All kings upon the earth that are
shall give thee praise, O Lord;
When as they from thy mouth shall hear
thy true and faithful word.
5 Yea, in the righteous ways of God
with gladness they shall sing:
For great's the glory of the Lord,
who doth for ever reign.
6 Though God be high, yet he respects
all those that lowly be;
Whereas the proud and lofty ones
afar off knoweth he.
7 Though I in midst of trouble walk,
I life from thee shall have:
'Gainst my foes' wrath thou'lt stretch thine
thy right hand shall me save. [and;

- 8 Surely that which concerneth me
the Lord will perfect make:
Lord, still thy mercy lasts; do not
thine own hands' works forsake.

PSALM CXXXIX.

To the chief Musician, A Psalm of David.

This Psalm was probably penned by David when he was loaded with some vile reproaches, and contains (1) His celebration of, 1. The omniscient knowledge, ver. 1-6; 2. The omnipresence, ver. 7-12; and 3. The creating kindness of God, ver. 13-16. (2) His improvement of these, 1. In devout meditation on God, ver. 17, 18; 2. In detestation of wicked men, ver. 19-22; 3. In solemn profession of his uprightness before God, ver. 23, 24. ¶ Let me sing, let me pray, and let me live always under the deepest impressions of God's eye upon me; his presence with me; his formation of me; his new covenant marriage to me; and his everlasting redemption of my soul. Let my nights and my days be filled up with precious, with fixed, with pleasant thoughts concerning these, and holy improvements of them. Let me never make the Lord's enemies my intimates. Let a thorough purgation from sin, and progress in holiness, be the delight, the earnest desire of my soul.

- O** LORD, thou hast me search'd and known.
2 Thou know'st my sitting down,
And rising up; yea, all my thoughts
afar to thee are known.
3 My footsteps, and my lying down,
thou compasses't always;
Thou also most entirely art
acquaint with all my ways.
4 For in my tongue, before I speak,
not any word can be,
But altogether, lo, O Lord,
it is well known to thee.
5 Behind, before, thou hast beset,
and laid on me thine hand.
6 Such knowledge is too strange for me,
too high to understand.
7 From thy Sp'rit whither shall I go?
or from thy presence fly?
8 Ascend I heav'n, lo, thou art there;
there, if in hell I lie.
9 Take I the morning wings, and dwell
in utmost parts of sea;
10 Ev'n there, Lord, shall thy hand me lead,
thy right hand hold shall me.
11 If I do say that darkness shall
me cover from thy sight,
Then surely shall the very night
about me be as light.
12 Yea, darkness hideth not from thee,
but night doth shine as day:
To thee the darkness and the light
are both alike alway.
13 For thou possessedst hast my reins,
and thou hast cover'd me,
When I within my mother's womb
enclosed was by thee.
14 Thee will I praise; for fearfully
and strangely made I am;
Thy works are marvellous, and right well
my soul doth know the same.
15 My substance was not hid from thee,
when as in secret I
Was made; and in earth's lowest parts
was wrought most curiously.
16 Thine eyes my substance did behold,
yet being unperfect;
And in the volume of thy book
my members all were writ;
Which after in continuance
were fashion'd ev'ry one,
When as they yet all shapeless were,
and of them there was none.
17 How precious also are thy thoughts,
O gracious God, to me!
And in their sum how passing great
and numberless they be!

- 18 If I should count them, than the sand
they more in number be:
What time soever I awake,
I ever am with thee.
19 Thou, Lord, wilt sure the wicked slay:
hence from me bloody men.
20 Thy foes against thee loudly speak,
and take thy name in vain.
21 Do not I hate all those, O Lord,
that hatred bear to thee?
With those that up against thee rise
can I but grieved be?
22 With perfect hatred them I hate,
my foes I them do hold.
23 Search me, O God, and know my heart,
try me, my thoughts unfold:
24 And see if any wicked way
there be at all in me;
And in thine everlasting way
to me a leader be.

PSALM CXL.

To the chief Musician, A Psalm of David.

This Psalm was probably penned by David when persecuted by Saul, and perhaps partly relates to Doeg the Edomite, as Ps. lii. and cxx. In it (1) David complains of the malice of his enemies, and supplicates God's preservation from them, ver. 1-5. (2) He encourages himself in God as his God, ver. 6, 7. (3) He prays for, and prophesies the destruction of all his enemies, ver. 8-11. (4) He assures himself, and other saints, that all their troubles shall end happily, ver. 12, 13. ¶ Let my troubles stir me up to fervent prayer, and to an earnest believing on God as my God. Thus shall I suck honey out of the flinty rock; and the malice, as well as the hate of mine enemies, shall work for me.

- L**ORD, from the ill and froward man
give me deliverance,
And do thou safe preserve me from
the man of violence:
2 Who in their heart mischievous things
are meditating ever;
And they for war assembled are
continually together.
3 Much like unto a serpent's tongue
their tongues they sharp do make;
And underneath there lips there lies
the poison of a snake.
4 Lord, keep me from the wicked's hands,
from violent men me save;
Who utterly to overthrow
my goings purpos'd have.
5 The proud for me a snare have hid,
and cords; yea, they a net
Have by the way-side for me spread;
they gins for me have set.
6 I said unto the Lord, Thou art
my God: unto the cry
Of all my supplications,
Lord, do thine ear apply.
7 O God the Lord, who art the strength
of my salvation;
A covering in the day of war
my head thou hast put on.
8 Unto the wicked man, O Lord,
his wishes do not grant;
Nor further thou his ill device,
lest they themselves should vaunt.
9 As for the head and chief of those
about that compass me,
Ev'n by the mischief of their lips
let thou them cover'd be.
10 Let burning coals upon them fall,
then throw in fiery flame,
And in deep pits, that they no more
may rise out of the same.
11 Let not an evil speaker be
on earth established:
Mischief shall hunt the violent man,
till he be ruined.

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- 12 I know God will th' afflicted's cause
maintain, and poor men's right.
13 Surely the just shall praise thy name;
th' upright dwell in thy sight.

PSALM CXLI.

A Psalm of David.

This Psalm was likewise composed under distress and persecution. In it David prays (1) For God's kind acceptance of his prayers, ver. 1, 2. (2) For his powerful assistance in keeping his tongue, his heart, and his hand in the way of duty, ver. 3, 4. (3) That others might be helpful to him with their seasonable reproofs, and he to them with his prayers, ver. 5, 6. (4) That when he and his friends were brought to the last extremity, God would graciously appear for their relief, ver. 7-10. ¶ Whenever I am afflicted, let me pray. Let me highly prize and kindly receive Christian reproof, and earnestly improve it to my spiritual advantage. Nor let me ever despair on account of the great distress of my soul or of the church. Is anything too hard for the Lord?

- O** LORD, I unto thee do cry,
do thou make haste to me,
And give an ear unto my voice,
when I cry unto thee.
2 As incense let my prayer be
directed in thine eyes;
And the uplifting of my hands
as th' ev'ning sacrifice.
3 Set, Lord, a watch before my mouth,
keep of my lips the door.
4 My heart incline thou not unto
the ills I should abhor,
To practise wicked works with men
that work iniquity;
And with their delicacies my taste
let me not satisfy.
5 Let him that righteous is me smite,
it shall a kindness be;
Let him reprove, I shall it count
a precious oil to me:
Such smiting shall not break my head;
for yet the time shall fall,
When I in their calamities
to God pray for them shall.
6 When as their judges down shall be
in stony places cast,
Then shall they hear my words; for they
shall sweet be to their taste.
7 About the grave's devouring mouth
our bones are scatter'd round,
As wood which men do cut and cleave
lies scatter'd on the ground.
8 But unto thee, O God the Lord,
mine eyes uplifted be:
My soul do not leave destitute;
my trust is set on thee.
9 Lord, keep me safely from the snares
which they for me prepare;
And from the subtle gins of them
that wicked workers are.
10 Let workers of iniquity
into their own nets fall,
Whilst I do, by thine help, escape
the danger of them all.

PSALM CXLII.

Maschil of David; A Prayer when he was in the Cave.

This Psalm was framed by David when obliged, by Saul's persecution, to hide himself in a cave, 1 Sa. xxii. 1, or xxiv. 3, and contains (1) Bitter complaints of the subtlety, strength, and malice of his enemies, and of the coldness and indifference of his friends, ver. 1-4, 6. (2) The comfort he took in God's knowing his way, and in recognizing his claim to God as his portion, ver. 3-5. (3) His pleasant expectations that God would deliver him, and that his fellow saints would join with him in thanksgiving for his deliverance, ver. 6, 7. ¶ If all men forsake me, if all men harass me. Let me cast my burden on the Lord, that he may sustain me. Let me renew my believing claims to him as my Lord, my God, my Refuge, and my Portion. Let me rest firmly on his characters and promises for his sympathy, help, and deliverance.

- I** WITH my voice cry'd to the Lord,
with it made my request:
2 Pour'd out to him my plaint, to him
my trouble I exprest.
3 When in me was o'erwhelm'd my sp'rit,
then well thou knew'st my way;
Where I did walk a snare for me
they privily did lay.
4 I look'd on my right hand, and view'd,
but none to know me were;
All refuge failed me, no man
did for my soul take care.
5 I cry'd to thee; I said, Thou art
my refuge, Lord, alone;
And in the land of those that live
thou art my portion.
6 Because I am brought very low,
attend unto my cry:
Me from my persecutors save,
who stronger are than I.
7 From prison bring my soul, that I
thy name may glorify:
The just shall compass me, when thou
with me deal'st bounteously.

PSALM CXLIII.

A Psalm of David.

This Psalm was probably penned by David during the unnatural rebellion of his son Absalom, as Ps. iii. xlii. xliii. It contains (1) Sad complaints of trouble, and of the sinking of his spirit under it, ver. 3-5, 7. (2) Fervent supplications that God would hear his prayer, ver. 1, 7; forgive his sins, ver. 2; manifest his favours, ver. 6-8; direct him in the way of duty, ver. 8-10; quicken him in it, ver. 11; deliver him out of trouble, ver. 9, 11; and, in fine, punish his persecutors, ver. 12. ¶ What time my heart is overwhelmed, let God lead me to the Rock that is higher than I; and let me study to have my sin removed first, in order that my troubles may remove in due order, and with a rich blessing.

- L**ORD, hear my pray'r, attend my suits;
and in thy faithfulness
Give thou an answer unto me,
and in thy righteousness.
2 Thy servant also bring thou not
in judgment to be try'd:
Because no living man can be
in thy sight justify'd.
3 For th' en'my hath pursu'd my soul,
my life to ground down tread:
In darkness he hath made me dwell,
as who have long been dead.
4 My sp'rit is therefore overwhelm'd
in me perplexedly;
Within me is my very heart
amazed wondrously.
5 I call to mind the days of old,
to meditate I use
On all thy works; upon the deeds
I of thy hands do muse.
6 My hands to thee I stretch; my soul
thirsts, as dry land, for thee.
7 Haste, Lord, to hear, my spirit fails:
hide not thy face from me;
Lest like to them I do become
that go down to the dust.
8 At morn let me thy kindness hear;
for in thee do I trust.
Teach me the way that I should walk:
I lift my soul to thee.
9 Lord, free me from my foes; I flee
to thee to cover me.
10 Because thou art my God, to do
thy will do me instruct:
Thy Sp'rit is good, me to the land
of uprightness conduct.
11 Revive and quicken me, O Lord,
ev'n for thine own name's sake:
And do thou, for thy righteousness,
my soul from trouble take.
12 And of thy mercy slay my foes;
let all destroyed be
That do afflict my soul: for I
a servant am to thee.

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Another of the same.

- O**H, hear my prayer, Lord,
And unto my desire
To bow thine ear accord,
I humbly thee require;
And, in thy faithfulness,
Unto me answer make,
And, in thy righteousness,
Upon me pity take
2 In judgment enter not
With me thy servant poor;
For why, this well I wot,
No sinner can endure
The sight of thee, O God:
If thou his deeds shalt try,
He dare make none abode
Himself to justify.
3 Behold, the cruel foe
Me persecutes with spite,
My soul to overthrow:
Yea, he my life down quite
Unto the ground hath smote,
And made me dwell full low
In darkness, as forgot,
Or men dead long ago.
4 Therefore my sp'rit much vex'd,
O'erwhelm'd is me within;
My heart right sore perplex'd
And desolate hath been.
5 Yet I do call to mind
What ancient days record,
Thy works of ev'ry kind
I think upon, O Lord.
6 Lo, I do stretch my hands
To thee, my help alone;
For thou well understands
All my complaint and moan:
My thirsting soul desires,
And longeth after thee,
As thirsty ground requires
With rain refresh'd to be.
7 Lord, let my pray'r prevail,
To answer it make speed;
For, lo, my sp'rit doth fail:
Hide not thy face in need:
Lest I be like to those
That do in darkness sit,
Or him that downward goes
Into the dreadful pit.
8 Because I trust in thee,
O Lord, cause me to hear
Thy loving-kindness free,
When morning doth appear:
Cause me to know the way
Wherein my path should be:
For why, my soul on high
I do lift up to thee.
9 From my fierce enemy
In safety do me guide,
Because I flee to thee,
Lord, that thou may'st me hide.
10 My God alone art thou,
Teach me thy righteousness:
Thy Sp'rit's good, lead me to
The land of uprightness.
11 O Lord, for thy name's sake,
Be pleas'd to quicken me;
And, for thy truth, forth take
My soul from misery.
12 And of thy grace destroy
My foes, and put to shame
All who my soul annoy;
For I thy servant am.

PSALM CXLIV.

A Psalm of David.

This Psalm was probably composed by David upon the occasion of his advancement to the throne, 1 Ch. xii. 2 Sa. v. as Ps. cxxxviii. lxxxv. &c. In it we have (1) Thankful acknowledg-

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ments of God's relation to him, and condescending kindness towards him, ver. 1-4. (2) Supplication for divine deliverance from his enemies, who till threatened him, ver. 5-8. And for prosperity to his people, ver. 11-14. (3) Triumphant joy in God as his and their deliverer and portion, ver. 9, 10, 15. ¶ While I sing, let me admire the relation, the kindness of God to me, who am so mean, so frail, so sinful! Let me rejoice in him as my ALL in ALL; and commit my way to him that he may bring it to pass. And let every external benefit lead up my heart to God himself.

- O** BLESSED ever be the Lord,
who is my strength and might,
Who doth instruct my hands to war,
my fingers teach to fight.
- 2 My goodness, fortress, my high tow'r,
deliverer, and shield,
In whom I trust: who under me
my people makes to yield.
- 3 Lord, what is man, that thou of him
dost so much knowledge take?
Or son of man, that thou of him
so great account dost make?
- 4 Man is like vanity; his days,
as shadows, pass away.
- 5 Lord, bow thy heav'ns, come down, touch thou
the hills, and smoke shall they.
- 6 Cast forth thy lightning, scatter them;
thine arrows shoot, them rout.
- 7 Thine hand send from above, me save;
from great depths draw me out;
And from the hand of children strange,
- 8 Whose mouth speaks vanity;
And their right hand is a right hand
that works deceitfully.
- 9 A new song I to thee will sing,
Lord, on a psaltery;
I on a ten-string'd instrument
will praises sing to thee.
- 10 Ev'n he it is that unto kings
salvation doth send;
Who his own servant David doth
from hurtful sword defend.
- 11 O free me from strange children's hand,
whose mouth speaks vanity;
And their right hand a right hand is
that works deceitfully.
- 12 That, as the plants, our sons may be
in youth grown up that are;
Our daughters like to corner-stones,
carv'd like a palace fair.
- 13 That to afford all kind of store
our garners may be fill'd;
That our sheep thousands, in our streets
ten thousands they may yield.
- 14 That strong our oxen be for work,
that no in-breaking be,
Nor going out; and that our streets
may from complaints be free.
- 15 Those people blessed are who be
in such a case as this;
Yea, blessed all those people are,
whose God JEHOVAH is.

PSALM CXLV.

David's Psalm of Praise.

This Psalm, like the xxv. xxxiv. xli. cxli. and cxlix. is composed in an alphabetical form. It, and the five which follow, consist of pure praises to God, without so much as one complaint or petition. Here (1) David engages himself, and encourages others, to praise God, ver. 1-7, 10, 21. (2) He represents the grounds of praise, viz. The greatness and glory, sovereign power and eternity of God. 1, The greatness and glory of his works, ver. 3-7, 11-18. 2, His unbounded goodness, mercy, and compassion, ver. 7-9; manifested in pitying the afflicted, providing what is necessary for all creatures, and in his readiness to hear and answer his people's prayers, preserve them from evil, and destroy their enemies, ver. 14-20. ¶ In such high praises of God may all my prayers issue at last. And the nearer I approach to mine end, let my heart and lips be the more filled with his praise and honour all the day. While I live on earth, let me publish the heart-engaging wonders of the nature and work of my God.

ILL thee extol, my God, O King;
I'll bless thy name always.

- 2 Thee will I bless each day, and will
thy name for ever praise.
- 3 Great is the Lord, much to be prais'd;
his greatness search exceeds.
- 4 Race unto race shall praise thy works,
and show thy mighty deeds.
- 5 I of thy glorious majesty
the honour will record;
I'll speak of all thy mighty works,
which wondrous are, O Lord.
- 6 Men of thine acts the might shall show,
thine acts that dreadful are;
And I, thy glory to advance,
thy greatness will declare.
- 7 The mem'ry of thy goodness great
they largely shall express;
With songs of praise they shall extol
thy perfect righteousness.
- 8 The Lord is very gracious,
in him compassions flow;
In mercy he is very great,
and is to anger slow.
- 9 The Lord JEHOVAH unto all
his goodness doth declare;
And over all his other works
his tender mercies are.
- 10 Thee all thy works shall praise, O Lord,
and thee thy saints shall bless;
- 11 They shall thy kingdom's glory show,
thy pow'r by speech express:
- 12 To make the sons of men to know
his acts done mightily,
And of his kingdom th' excellent
and glorious majesty.
- 13 Thy kingdom shall for ever stand,
thy reign through ages all.
- 14 God raiseth all that are bow'd down,
upholdeth all that fall.
- 15 The eyes of all things wait on thee,
the giver of all good;
And thou, in time convenient,
bestow'st on them their food.
- 16 Thine hand thou open'st lib'rally,
and of thy bounty gives
Enough to satisfy the need
of ev'ry thing that lives.
- 17 The Lord is just in all his ways,
holy in his works all.
- 18 God's near to all that call on him,
in truth that on him call.
- 19 He will accomplish the desire
of those that do him fear:
He also will deliver them,
and he their cry will hear.
- 20 The Lord preserves all who him love,
that nought can them annoy:
But he all those that wicked are
will utterly destroy.
- 21 My mouth the praises of the Lord
to publish cease shall never:
Let all flesh bless his holy name
for ever and for ever.

Another of the same.

- O** LORD, thou art my God and King;
Thee will I magnify and praise:
I will thee bless, and gladly sing
Unto thy holy name always.
- 2 Each day I rise I will thee bless,
And praise thy name time without end.
- 3 Much to be prais'd, and great God is;
His greatness none can comprehend.
- 4 Race shall thy works praise unto race,
The mighty acts show done by thee.
- 5 I will speak of the glorious grace,
And honour of thy majesty;
Thy wondrous works I will record.
- 6 By men the might shall be extoll'd
Of all thy dreadful acts, O Lord:
And I thy greatness will unfold.

- 7 They utter shall abundantly
The mem'ry of thy goodness great;
And shall sing praises cheerfully,
Whilst they thy righteousness relate.
- 8 The Lord our God is gracious,
Compassionate is he also;
In mercy he is plenteous,
But unto wrath and anger slow.
- 9 Good unto all men is the Lord;
O'er all his works his mercy is.
- 10 Thy works all praise to thee afford:
Thy saints, O Lord, thy name shall bless.
- 11 The glory of thy kingdom show
Shall they, and of thy power tell;
- 12 That so men's sons his deeds may know,
His kingdom's grace that doth excel.
- 13 Thy kingdom hath none end at all,
It doth through ages all remain.
- 14 The Lord upholdeth all that fall,
The cast-down raiseth up again.
- 15 The eyes of all things, Lord, attend,
And on thee wait that here do live,
And thou, in season due, dost send
Sufficient food them to relieve.
- 16 Yea, thou thine hand dost open wide,
And ev'ry thing dost satisfy
That lives, and doth on earth abide,
Of thy great liberality.
- 17 The Lord is just in his ways all,
And holy in his works each one.
- 18 He's near to all that on him call,
Who call in truth on him alone.
- 19 God will the just desire fulfil
Of such as do him fear and dread:
Their cry regard, and hear he will,
And save them in the time of need.
- 20 The Lord preserves all, more and less,
That bear to him a loving heart:
But workers all of wickedness
Destroy will he, and clean subvert.
- 21 Therefore my mouth and lips I'll frame
To speak the praises of the Lord:
To magnify his holy name
For ever let all flesh accord.

PSALM CXLVI.

This Psalm contains (1) Pleasant engagements and encouragements to the hearty and constant praises of God, ver. 1, 2, 10. (2) Earnest dissuaves from trusting in man, who is so weak and short-lived, ver. 3, 4. (3) Powerful persuasives to trust in God, whose power and goodness appear so remarkable in creation, providence, and redemption, ver. 5-10. ¶ While I sing, be stirred up, my soul, and all that is within me, to bless his holy name—to depend on him alone, who is my Maker, my faithful Friend, my kind and righteous Protector, my bountiful Provider, my Almighty Deliverer, my gracious Enlightener, my reasonable Restorer, my perpetual Preserver, and the just punisher of my foes;—my King, my God, and mine ALL.

- P**RAISE God. The Lord praise, O my soul.
2 I'll praise God while I live;
While I have being to my God
in songs I'll praises give.
- 3 Trust not in princes, nor man's son,
in whom there is no stay;
- 4 His breath departs, to's earth he turns;
that day his thoughts decay.
- 5 O happy is that man and blest,
whom Jacob's God doth aid;
Whose hope upon the Lord doth rest,
and on his God is stay'd:
- 6 Who made the earth and heavens high,
who made the swelling deep,
And all that is within the same;
who truth doth ever keep:
- 7 Who righteous judgment executes
for those oppress'd that be,
Who to the hungry giveth food;
God sets the pris'ners free.
- 8 The Lord doth give the blind their sight,
the bowed down doth raise:
The Lord doth dearly love all those
that walk in upright ways.

- 9 The stranger's shield, the widow's stay,
the orphan's help, is he:
But yet by him the wicked's way
turn'd upside down shall be
- 10 The Lord shall reign for evermore:
thy God, O Sion, he
Reigns to all generations.
Praise to the Lord give ye.

PSALM CXLVII.

This Psalm was probably penned by David while he repaired and fortified Jerusalem, 2 Sa. v., and contains (1) Solemn calls to praise God, ver. 1, 7, 12, 20. (2) Weighty reasons for praising God, viz. 1. That as the God of nature he is infinitely intelligent and great, and the sovereign Manager of all creatures, ver. 4, 5, 8, 9, 15-18. 2. As the God of grace, he tenderly comforts, and affectionately delights in his people, ver. 3, 6, 10, 11. 3. As the God of Israel, Jerusalem, and Sion, he settles their civil and religious state, ver. 2, 13, 14, 19, 20. ¶ When God manifests himself in so many things, be ashamed, my soul, that I discern him in so few. O to see God's power and glory in every work of his hand, and especially in every word of his mouth! and to be so affected with what he is, and hath done, and will do, as in everything to give thanks.

PRAISE ye the Lord; for it is good
praise to our God to sing:

For it is pleasant, and to praise
it is a comely thing.

2 God doth build up Jerusalem;
and he it is alone
That the dispers'd of Israel
doth gather into one.

3 Those that are broken in their heart,
and grieved in their minds,
He healeth, and their painful wounds
he tenderly up-binds.

4 He counts the number of the stars;
he names them ev'ry one.

5 Great is our Lord, and of great pow'r;
his wisdom search can none.

6 The Lord lifts up the meek; and casts
the wicked to the ground.

7 Sing to the Lord, and give him thanks;
on harp his praises sound;

8 Who covereth the heav'n with clouds,
who for the earth below
Prepareth rain, who maketh grass
upon the mountains grow.

9 He gives the beast his food, he feeds
the ravens young that cry.

10 His pleasure not in horses' strength,
nor in man's legs, doth lie.

11 But in all those that do him fear
the Lord doth pleasure take;
In those that to his mercy do
by hope themselves betake.

12 The Lord praise, O Jerusalem;
Sion, thy God confess:

13 For thy gates' bars he maketh strong;
thy sons in thee doth bless.

14 He in thy borders maketh peace;
with fine wheat filleth thee.

15 He sends forth his command on earth,
his word runs speedily.

16 Hoar-frost, like ashes, scatt'reth he;
like wool he snow doth give:

17 Like morsels casteth forth his ice;
who in its cold can live?

18 He sendeth forth his mighty word,
and melteth them again;
His wind he makes to blow, and then
the waters flow amain.

19 The doctrine of his holy word
to Jacob he doth show;
His statutes and his judgments he
gives Israel to know.

20 To any nation never he
such favour did afford;
For they his judgments have not known
O do ye praise the Lord.

PSALM CXLVIII.

Here the Psalmist, overwhelmed with enrapturing views of the glory, and sense of the goodness of the Lord, sends forth a solemn call to all his fellow-creatures to assist him in his songs of praise. (1) To the celestial creatures above, whether intellectual beings or not, ver. 1-6. (2) To the terrestrial creatures below, whether irrational, ver. 7-10; or rational, ver. 11-13; but chiefly to his chosen people, ver. 14. ¶ While angels and other rational beings actively trumpet forth his honours, and irrational creatures praise him objectively, in manifesting his excellencies marked on them, let my soul be ravished with his glory, amazed with his grace, and all inflamed with love, in uttering his praise, who, in Christ, is my God and my EXCEEDING JOY. Cry out, all my powers, My God, who is like unto thee! Is there any work like unto thy work!

PRAISE God. From heavens praise the Lord,
in heights praise to him be.

2 All ye his angels, praise ye him;
his hosts all, praise him ye.

3 O praise ye him, both sun and moon,
praise him, all stars of light.

4 Ye heav'ns of heav'ns him praise, and floods
above the heav'ns' height.

5 Let all the creatures praise the name
of our almighty Lord:

For he commanded, and they were
created by his word.

6 He also, for all times to come,
hath them establish'd sure;

He hath appointed them a law,
which ever shall endure.

7 Praise ye JEHOVAH from the earth,
dragons, and ev'ry deep:

8 Fire, hail, snow, vapour, stormy wind,
his word that fully keep.

9 All hills and mountains, fruitful trees,
and all ye cedars high:

10 Beasts, and all cattle, creeping things,
and all ye birds that fly.

11 Kings of the earth, all nations,
princes, earth's judges all:

12 Both young men, yea, and maidens too,
old men, and children small.

13 Let them God's name praise; for his name
alone is excellent:

His glory reacheth far above
the earth and firmament.

14 His people's horn, the praise of all
his saints, exalteth he;

Ev'n Israel's seed, a people near
to him. The Lord praise ye.

Another of the same.

THE Lord of heav'n confess,
On high his glory raise.

2 Him let all angels bless,
Him all his armies praise.

3 Him glorify
Sun, moon, and stars;

4 Ye higher spheres,
And cloudy sky.

5 From God your beings are,
Him therefore famous make;

You all created were,
When he the word but spake.

6 And from that place,
Where fix'd you be

By his decree,
You cannot pass.

7 Praise God from earth below,
Ye dragons, and ye deeps:

8 Fire, hail, clouds, wind, and snow,
Whom in command he keeps.

9 Praise ye his name,
Hills great and small,

Trees low and tall;
10 Beasts wild and tame;

All things that creep or fly.

11 Ye kings, ye vulgar throng,
All princes mean or high;

12 Both men and virgins young.
Ev'n young and old,

13 Exalt his name;
For much his fame
Should be extoll'd.

- O let God's name be prais'd
Above both earth and sky;
14 For he his saints hath rais'd,
And set their horn on high:
Ev'n those that be
Of Israel's race,
Near to his grace.
The Lord praise ye.

PSALM CXLIX.

This Psalm was perhaps penned by David when he took the stronghold of Sion from the Jebusites, and represents (1) Abundant joys to the people of God, in his relation to, delight in, and kindness towards them, ver. 1-5. (2) Abundance of terror to the proudest of their enemies, in their victory and power over them, ver. 6-9. ¶ While I sing, let mine eyes be fixed on Jesus Christ going forth, in his chariots of salvation, subduing his enemies to himself, by the gospel rod of his strength, in the apostolic and millennial period, Re. xx. 2; and, in the chariots of his power defeating his incorrigible opposers & the triumph of his law.

PRAISE ye the Lord: unto him sing
a new song, and his praise

In the assembly of his saints
in sweet psalms do ye raise.

2 Let Israel in his Maker joy,
and to him praises sing:

Let all that Sion's children are
be joyful in their King.

3 O let them unto his great name
give praises in the dance;

Let them with timbrel and with harp
in songs his praise advance.

4 For God doth pleasure take in those
that his own people be;

And he with his salvation
the meek will beautify.

5 And in his glory excellent,
let all his saints rejoice:

Let them to him upon their beds
aloud lift up their voice.

6 Let in their mouth aloft be rais'd
the high praise of the Lord,

And let them have in their right hand
a sharp two-edged sword;

7 To execute the vengeance due
upon the heathen all,

And make deserved punishment
upon the people fall.

8 And ev'n with chains, as pris'ners, bind
their kings that them command;

Yea, and with iron fetters strong,
the nobles of their land.

9 On them the judgment to perform
found written in his word:

This honour is to all his saints.
O do ye praise the Lord.

PSALM CL.

This Psalm contains thirteen calls to praise God. It directs (1) Who ought to praise him, ver. 6. (2) Why they should praise him, viz. that he dwells with men; and for his mighty acts, and his excellent greatness, ver. 1, 2. And (3) How he ought to be praised,—in a public, earnest, and skilful manner, ver. 1, 3-5. ¶ Dare not, my soul, to finish thy notes, and to conclude the Book, without commencing heartily in the work. Awake then, my inward powers, let me even here begin my high hallelujah and hosannas to him who loved me, and gave himself for me.

PRAISE ye the Lord. God's praise within
his sanctuary raise;

And to him in the firmament
of his pow'r give ye praise.

2 Because of all his mighty acts,
with praise him magnify:

O praise him, as he doth excel
in glorious majesty.

3 Praise him with trumpet's sound; his praise
with psaltery advance:

4 With timbrel, harp, string'd instruments,
and organs, in the dance.

5 Praise him on cymbals loud; him praise
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6 Let each thing breathing praise the Lord.
Praise to the Lord give ye.

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TRANSLATIONS AND PARAPHRASES,

IN VERSE,

OF SEVERAL PASSAGES OF SACRED SCRIPTURE;

WITH NOTES,

EXPLAINING THE SENSE, AND FOR DIRECTING AND ANIMATING DEVOTION.

I. GEN. i.

Let me stand still and consider this wonderful work of God! O how his eternal power and Godhead shine forth, in forming so vast, so well furnished worlds of creatures! O his wisdom marked in the vast variety, the comely order, and the mutual subserviency of all things to the good of one another, and to his glory! O his goodness in forming such multitudes of beings to partake of his bounty, as their all in all, and especially toward man, in forming him after his own image, and in so preparing this lower world to be a commodious lodgment for him, in his way to the mansions of light. In singing these lines let me rise to nature's God: let me think of the divine personal Word, by whom all things were made, and look forward to the new heavens and the new earth wherein dwelleth righteousness.

- L**ET heav'n arise, let earth appear,
said the Almighty Lord:
The heav'n arose, the earth appear'd,
at his creating word.
- 2 Thick darkness brooded o'er the deep:
God said, "Let there be light:"
The light shone forth with smiling ray,
and scatter'd ancient night.
- 3 He bade the clouds ascend on high;
the clouds ascend, and bear
A wat'ry treasure to the sky,
and float upon the air.
- 4 The liquid element below
was gather'd by his hand;
The rolling seas together flow,
and leave the solid land.
- 5 With herbs, and plants, and fruitful trees,
the new-form'd globe he crown'd,
Ere there was rain to bless the soil,
or sun to warm the ground.
- 6 Then high in heav'n's resplendent arch
he plac'd two orbs of light,
He set the sun to rule the day,
the moon to rule the night.
- 7 Next, from the deep, th' Almighty King
did vital beings frame;
Fowls of the air of ev'ry wing,
and fish of ev'ry name.
- 8 To all the various brutal tribes
he gave their wondrous birth;
At once the lion and the worm
sprung from the teeming earth.
- 9 Then, chief o'er all his works below,
at last was Adam made;
His Maker's image bless'd his soul,
and glory crown'd his head.
- 10 Fair in the Almighty Maker's eye
the whole creation stood.
He view'd the fabric he had rais'd;
his word pronounc'd it good.

II. GEN. xxviii. 20-22.

While I sing these lines let me think, Have I ever enjoyed Bethel visits from a redeeming God? How happy we are, when our fellowship with God leaves a lasting impression on our spirits, and cheerfully constrains us to surrender ourselves to him, and all we have to his service, and renders us content with a moderate share of the good things of life!

- O** GOD of Bethel! by whose hand
thy people still are fed;
Who through this weary pilgrimage
hast all our fathers led:
- 2 Our vows, our pray'rs, we now present
before thy throne of grace:
God of our fathers! be the God
of their succeeding race.
- 3 Through each perplexing path of life
our wand'ring footsteps guide;
Give us each day our daily bread,
and raiment fit provide.
- 4 O spread thy cov'ring wings around,
till all our wand'rings cease,
And at our Father's lov'd abode
our souls arrive in peace.
- 5 Such blessings from thy gracious hand
our humble pray'rs implore;
And thou shalt be our chosen God,
and portion evermore.

III. JOB i. 21.

Under our trials, views of death should wean us from perishing things. All we have is God's gift, lent or given us, and whatever we lose, enough is left, which well deserves our thankfulness. How powerful the influence of God's grace, that can render his people composed, and heartily resigned to his will under the sharpest trials. In all my trials let me view God's hand, and acquiesce in his will.

- N**AKED as from the earth we came,
and enter'd life at first;
Naked we to the earth return,
and mix with kindred dust.
- 2 Whate'er we fondly call our own
belongs to heav'n's great Lord;
The blessings lent us for a day
are soon to be restor'd.
- 3 'Tis God that lifts our comforts high,
or sinks them in the grave:
He gives; and, when he takes away,
he takes but what he gave.
- 4 Then, ever blessed be his name!
his goodness swell'd our store;
His justice but resumes its own;
'tis ours still to adore.

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IV. JOB iii. 17-20.

These words exhibit the grave as levelling all distinctions, and ending all the troubles of the present life. This surely should teach us wisdom, and the exercise of humility and moderation, a patient bearing of the afflictions of life, and a dying daily. O how blessed are the dead that die in the Lord; they rest from their labours, and their works follow them.

- H**OW still and peaceful is the grave!
where, life's vain tumults past,
Th' appointed house, by Heav'n's decree,
receives us all at last.
- 2 The wicked there from troubling cease,
their passions rage no more;
And there the weary pilgrim rests
from all the toils he bore.
- 3 There rest the pris'ners, now releas'd
from slav'ry's sad abode;
No more they hear th' oppressor's voice,
or dread the tyrant's rod.
- 4 There servants, masters, small and great,
partake the same repose;
And there, in peace, the ashes mix
of those who once were foes.
- 5 All, levell'd by the hand of Death,
lie sleeping in the tomb;
Till God in judgment calls them forth,
to meet their final doom.

V. JOB v. 6-12.

What stupidity appears in thinking anything comes to us by chance! The more we are acquainted with the sinfulness of our nature, the less reason have we to murmur at our afflictions! Under sore trials let me try to search and remove the sinful cause, and let me turn all my fretful murmurs into humble supplications.

- T**HOUGH trouble springs not from the dust,
nor sorrow from the ground;
Yet ills on ills, by Heav'n's decree,
in man's estate are found.
- 2 As sparks in close succession rise,
so man, the child of woe,
Is doom'd to endless cares and toils
through all his life below.
- 3 But with my God I leave my cause;
from him I seek relief;
To him, in confidence of pray'r,
unbosom all my grief.
- 4 Unnumber'd are his wondrous works,
unsearchable his ways;
'Tis his the mourning soul to cheer,
the bowed down to raise.

PARAPHRASES VI.—XI.

VI. JOB viii. 11-22.

O what a common sin among professors is hypocrisy! what a sad cause of it is forgetfulness of God! what a fearful cheat the hope of the hypocrite puts upon himself! though it flourish a while, it perisheth at last. What important admonitions the things of nature around us suggest, did we but consider them aright! O my soul, let me never be a harsh judge of others, and never too mild to myself. Wretched man that I am, who shall deliver me from this hypocritical heart. Blessed God, examine me and prove me, try my reins and my heart!

THE rush may rise where waters flow,
and flags beside the stream;
But soon their verdure fades and dies
before the scorching beam:
2 So is the sinner's hope cut off;
or, if it transient rise,
'Tis like the spider's airy web,
from ev'ry breath that flies.
3 Fix'd on his house he leans; his house
and all its props decay:
He holds it fast; but, while he holds,
the tott'ring frame gives way.
4 Fair, in his garden, to the sun,
his boughs with verdure smile;
And, deeply fix'd, his spreading roots
unshaken stand a while.
5 But forth the sentence flies from Heav'n,
that sweeps him from his place;
Which then denies him for its lord,
nor owns it knew his face.
6 Lo! this the joy of wicked men,
who Heav'n's high laws despise:
They quickly fall; and in their room
as quickly others rise.
7 But, for the just, with gracious care,
God will his pow'r employ;
He'll teach their lips to sing his praise,
and fill their hearts with joy.

VII. JOB ix. 2-10.

While I sing these words, think, my soul, on the infinite greatness of God! What is man, so mean, so sinful, that he should be mindful of him! how incapable to advance a justifying righteousness before him! how dreadful the case of those who harden themselves against him. O how plainly are his excellencies marked in his works of creation and providence. Happy they whose God is Jehovah! and inexpressibly miserable are his most powerful and proud opposers. Kiss the Son, my soul, lest God be angry and I perish from the way.

HOW should the sons of Adam's race
be pure before their God?
If he contends in righteousness,
we sink beneath his rod.
2 If he should mark my words and thoughts
with strict inquiring eyes,
Could I for one of thousand faults
the least excuse devise?
3 Strong is his arm, his heart is wise;
who dares with him contend?
Or who, that tries th' unequal strife,
shall prosper in the end?
4 He makes the mountains feel his wrath,
and their old seats forsake;
The trembling earth deserts her place,
and all her pillars shake.
5 He bids the sun forbear to rise;
th' obedient sun forbears:
His hand with sackcloth spreads the skies,
and seals up all the stars.
6 He walks upon the raging sea;
flies on the stormy wind:
None can explore his wondrous way,
or his dark footsteps find.

VIII. JOB xiv. 1-15.

Think, my soul, if human life is so short, so sinful, so retched; if death and eternity be so near, why should any be roud? why unconcerned about eternal happiness? why not live on that gracious God who has a feeling of our infirmities, and look and long for that rest that remaineth for the people of God? How comfortable, but heart-awing, yet heart-composing, are believing views of death and the resurrection from the jaws of the grave! How pleasant to think that while my body, as precious dust, sleeps in Jesus' arms of kindly care, my soul

shall retire with him on his throne, and there wait till my last, my great change come. The hope of a glorious resurrection is enough to support me under every earthly trouble.

FEW are thy days, and full of woe,
O man, of woman born!
Thy doom is written, "Dust thou art,
"and shalt to dust return."
2 Behold the emblem of thy state
in flow'rs that bloom and die,
Or in the shadow's fleeting form,
that mocks the gazer's eye.
3 Guilty and frail, how shalt thou stand
before thy sov'reign Lord?
Can troubled and polluted springs
a hallow'd stream afford?
4 Determin'd are the days that fly
successive o'er thy head;
The number'd hour is on the wing
that lays thee with the dead.
5 Great God! afflict not in thy wrath
the short allotted span,
That bounds the few and weary days
of pilgrimage to man.
6 All nature dies, and lives again:
the flow'r that paints the field,
The trees that crown the mountain's brow,
and boughs and blossoms yield,
7 Resign the honours of their form
at Winter's stormy blast,
And leave the naked leafless plain
a desolated waste.
8 Yet soon reviving plants and flow'rs
anew shall deck the plain;
The woods shall hear the voice of Spring,
and flourish green again.
9 But man forsakes this earthly scene,
ah! never to return:
Shall any foll'wing spring revive
the ashes of the urn?
10 The mighty flood that rolls along
its torrents to the main,
Can ne'er recall its waters lost
from that abyss again.
11 So days, and years, and ages past,
descending down to night,
Can henceforth never more return
back to the gates of light;
12 And man, when laid in lonesome grave,
shall sleep in Death's dark gloom,
Until th' eternal morning wake
the slumbers of the tomb.
13 O may the grave become to me
the bed of peaceful rest,
Whence I shall gladly rise at length,
and mingle with the blest!
14 Cheer'd by this hope, with patient mind,
I'll wait Heav'n's high decree,
Till the appointed period come,
when death shall set me free.

IX. JOB xxvi. 6, to the end.

How plainly the perfections of Deity are marked in all his works of nature and grace! How well everything is done, where God is the sole or principal agent! Let me therefore in all behold his hand and face. If he conceals the glories of his throne from this lower world, let me walk by faith, not by sight. If his perfections are unsearchable, let me always admire and adore.

WHO can resist th' Almighty arm
that made the starry sky?
Or who elude the certain glance
of God's all-seeing eye?
2 From him no cov'ring veils our crimes;
hell opens to his sight;
And all Destruction's secret snares
lie full disclos'd in light.
3 Firm on the boundless void of space
he pois'd the steady pole,
And in the circle of his clouds
bade secret waters roll.
4 While nature's universal frame
its Maker's pow'r reveals,

His throne, remote from mortal eyes,
an awful cloud conceals.

5 From where the rising day ascends,
to where it sets in night,
He compasses the floods with bounds,
and checks their threat'ning might.
6 The pillars that support the sky
tremble at his rebuke;
Through all its caverns quakes the earth,
as though its centre shook.
7 He brings the waters from their beds,
although no tempest blows,
And smites the kingdom of the proud
without the hand of foes.
8 With bright inhabitants above
he fills the heav'nly land,
And all the crooked serpent's breed
disuay'd before him stand.
9 Few of his works can we survey;
these few our skill transcend:
But the full thunder of his pow'r
what heart can comprehend?

X. PROV. i. 20-31.

This translation is peculiarly adapted to public ordinances: Jesus Christ addresses sinners as the Wisdom of God, particularly fools and scorners. Let me reflect how great is the compassion of Jesus to rebellious sinners: in the most earnest and open manner he pleads with them in the ordinances of his grace to promote their eternal salvation; condescending are his offers and invitations of mercy pointed to the most unworthy and wicked, and precious the benefits which he offers; but inexcusable is their guilt, and dreadful their ruin, who obstinately refuse them. Rejected of God in their misery, even their ease and prosperity harden and ensnare them.

IN streets, and op'nings of the gates,
where pours the busy crowd,
Thus heav'nly Wisdom lifts her voice,
and cries to men aloud:
2 How long, ye scorners of the truth,
scornful will ye remain?
How long shall fools their folly love,
and hear my words in vain?
3 O turn, at last, at my reproof!
and, in that happy hour,
His bless'd effusions on your heart
my Spirit down shall pour.
4 But since so long, with earnest voice,
to you in vain I call,
Since all my counsels and reproofs
thus ineffectual fall;
5 The time will come, when humbled low,
in Sorrow's evil day,
Your voice by anguish shall be taught,
but taught too late, to pray.
6 When, like the whirlwind, o'er the deep
comes Desolation's blast.
Pray'rs then extorted shall be vain,
the hour of mercy past.
7 The choice you made has fix'd your doom;
for this is Heav'n's decree,
That with the fruits of what he sow'd
the sinner fill'd shall be.

XI. PROV. iii. 13-17.

These verses exhibit the true advantages of early piety. Real religion is truly man's first concern, his highest, his only happiness. By this he gets durable and unsearchable riches; he attains true honour, is a crown of glory in the hand of the Lord. And O how it guards him against these dangers to which sin exposes us! It guides the young in youth's slippery paths, and it throws a lustre around old age, and makes it truly respectable. What pleasure, rest, and joy, it gives to all, especially the young: they sing in the ways of the Lord. O let children come to Jesus, and he will teach them the fear of the Lord.

OHAPPY is the man who hears
Instruction's warning voice;
And who celestial Wisdom makes
his early, only choice.
2 For she has treasures greater far
than east or west unfold;
And her rewards more precious are
than all their stores of gold.

PARAPHRASES XII.—XVIII.

- 3 In her right hand she holds to view
a length of happy days;
Riches, with splendid honours join'd,
are what her left displays.
- 4 She guides the young with innocence,
in pleasure's paths to tread,
A crown of glory she bestows
upon the hoary head.
- 5 According as her labours rise,
so her rewards increase;
Her ways are ways of pleasantness,
and all her paths are peace.

XII. PROV. vi. 6-12.

What amazing instincts hath God given to some animals, and how their conduct shames that of mankind! How averse are sluggards to be roused to their work, spiritual or temporal! If one degree of indolence be denied, they would gladly enjoy a lesser; but in what quick, irresistible manner poverty comes at last. O my soul, whatever thy hand findeth to do, do it with all thy might; be diligent in business, fervent in spirit, serving the Lord.

- Y**E indolent and slothful! rise,
View the ant's labours, and be wise;
She has no guide to point her way,
No ruler chiding her delay:
- 2 Yet see with what incessant cares
She for the winter's storm prepares;
In summer she provides her meat,
And harvest finds her store complete.
 - 3 But when will slothful man arise?
How long shall sleep seal up his eyes?
Sloth more indulgence still demands;
Sloth shuts the eyes, and folds the hands.
 - 4 But mark the end; want shall assail,
When all your strength and vigour fail;
Want, like an armed man, shall rush
The hoary head of age to crush.

XIII. PROV. viii. 22, to the end.

Let me think with the greatest wonder how the high and lofty Jehovah, in the person of the Son, should have from everlasting entered into the room of, and fixed his delights upon, the sons of men. How infinitely he deserves our strictest attention, our earliest and strongest affection! and how just is the sorest punishment which can be inflicted on these self-ruiners, who refuse him, and neglect and despise the ordinances of his grace! Let me consider the Apostle and High-priest of my profession; let me love him, who first loved me; let me earnestly attend his ordinances: if I find him who is the great God my Saviour and the eternal life, my pains will be infinitely more than rewarded.

- K**EEP silence, all ye sons of men,
and hear with reverence due;
Eternal Wisdom from above
thus lifts her voice to you:
- 2 I was th' Almighty's chief delight
from everlasting days,
Ere yet his arm was stretched forth
the heav'n and earth to raise.
 - 3 Before the sea began to flow,
and leave the solid land,
Before the hills and mountains rose,
I dwelt at his right hand.
 - 4 When first he reard the arch of heav'n,
and spread the clouds on air,
When first the fountains of the deep
he open'd, I was there.
 - 5 There I was with him, when he stretch'd
his compass o'er the deep,
And charg'd the ocean's swelling waves
within their bounds to keep.
 - 6 With joy I saw th' abode prepar'd
which men were soon to fill:
Them from the first of days I lov'd,
unchang'd, I love them still.
 - 7 Now therefore hearken to my words,
ye children, and be wise:
Happy the man that keeps my ways;
the man that shuns them dies.
 - 8 Where dubious paths perplex the mind,
direction I afford;
Life shall be his that follows me,
and favour from the Lord.

- 9 But he who scorns my sacred laws
shall deeply wound his heart,
He courts destruction who contemns
the counsel I impart.

XIV. ECCLES. vii. 2-6.

How necessary to be much in the serious consideration of our latter end. O that we were wise, and would consider this! How requisite are Christian reproofs, to make or keep us grave and serious, amidst so much folly and flashes of vain mirth as take place in the world. How effectually bad things work together for the good of saints.

- W**HILE others crowd the house of mirth,
and haunt the gaudy show,
Let such as would with Wisdom dwell,
frequent the house of woe.
- 2 Better to weep with those who weep,
and share th' afflicted's smart,
Than mix with fools in giddy joys
that cheat and wound the heart.
 - 3 When virtuous sorrow clouds the face,
and tears bedim the eye,
The soul is led to solemn thought,
and wafted to the sky.
 - 4 The wise in heart revisit oft
grief's dark sequester'd cell:
The thoughtless still with levity
and mirth delight to dwell.
 - 5 The noisy laughter of the fool
is like the crackling sound
Of blazing thorns, which quickly fall
in ashes to the ground.

XV. ECCLES. ix. 4-6, 10.

What remarkable advantages have men in this life for bettering their states, tempers, or hopes! but how quickly death puts an end to them all, to all opportunities of preparing for eternity, to all our intimacies, enjoyments, or affections in this world! What need quickly to work out our own salvation with fear and trembling, and to serve our own generation by the will of God, while we have opportunity, as we know not when our soul will be required of us. Lord, teach me to number my days, that I may apply my heart to wisdom.

- A**S long as life its term extends,
Hope's blest dominion never ends;
For while the lamp holds on to burn,
The greatest sinner may return.
- 2 Life is the season God hath giv'n
To fly from hell, and rise to heav'n;
That day of grace fleets fast away,
And none its rapid course can stay.
 - 3 The living know that they must die;
But all the dead forgotten lie:
Their mem'ry and their name is gone,
Alike unknowing and unknown.
 - 4 Their hatred and their love is lost,
Their envy bury'd in the dust;
They have no share in all that's done
Beneath the circuit of the sun.
 - 5 Then what thy thoughts design to do,
Still let thy hands with might pursue;
Since no device nor work is found,
Nor wisdom underneath the ground.
 - 6 In the cold grave, to which we haste,
There are no acts of pardon past:
But fix'd the doom of all remains,
And everlasting silence reigns.

XVI. ECCLES. xii. 1.

How necessary and pleasant is an early acquaintance with Christ and his ways! O how absurd and dangerous are men's delays of their spiritual concerns till old age, which may never arrive, and which is a season very improper for commencing such care! O how happy they who encounter the unnumbered infirmities and troubles of old age, and the fears and pangs of death, in the full assurance of faith! Let all, but especially youth, flee to the refuge set before them in the gospel. Remember him who, when we are old, will remember the kindness of our youth and the love of our espousals.

- I**N life's gay morn, when sprightly youth
with vital ardour glows,
And shines in all the fairest charms
which beauty can disclose;

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- 2 Deep on thy soul, before its pow'rs
are yet by vice enslav'd,
Be thy Creator's glorious name
and character engrav'd.
- 3 For soon the shades of grief shall cloud
the sunshine of thy days;
And cares, and toils, in endless round,
encompass all thy ways.
- 4 Soon shall thy heart the woes of age
in mournful groans deplore,
And sadly muse on former joys,
that now return no more.

XVII. ISAIAH i. 10-19.

How often the greatest enemies to the power of godliness are the rigid observers of its form, and men will flee to their most costly devotions for relief, while they cleave to their sins which are the cause of their misery. Nothing is more abominable to God than indulged hypocrisy in our devotions. Indulged sin is so odious to God that it renders all our prayers hateful in his sight! What an extensive and laborious work is the real exercise of godliness! and how God, by the most gracious pardons, and the most full, though merciful rewards, encourageth to it!

- R**ULERS of Sodom hear the voice
of heav'n's eternal Lord;
Men of Gomorrah! bend your ear
submissive to his word.
- 2 'Tis thus he speaks: To what intent
are your oblations vain?
Why load my altars with your gifts,
polluted and profane?
 - 3 Burnt-off'rings long may blaze to heav'n,
and incense cloud the skies;
The worship and the worshipper
are hateful in my eyes.
 - 4 Your rites, your fasts, your pray'rs, I scorn,
and pomp of solemn days:
I know your hearts are full of guile,
and crooked are your ways.
 - 5 But cleanse your hands, ye guilty race,
and cease from deeds of sin;
Learn in your actions to be just
and pure in heart within.
 - 6 Mock not my name with honours vain,
but keep my holy laws;
Do justice to the friendless poor,
and plead the widow's cause.
 - 7 Then though your guilty souls are stain'd
with sins of crimson die,
Yet, through my grace, with snow itself
in whiteness they shall vie.

XVIII. ISAIAH ii. 2-6.

Here we have a pleasant prophecy of the world's being brought to the obedience of faith. Let me observe, no oppression shall hinder the flourishing of the church when the Lord rises up for her help. No darkness nor error can hide her when Jesus manifests forth his glory. Let us set our affections on things above, if we wish to have remarkable fellowship with Christ. How delightful! amidst present corruptions and divisions in the Christian church, we may look backward to what the Lord has done already, and forward in certain hopes of the church's still greater enlargement, purity, and peace! O how delightful when every one shall provoke his neighbour to love and good works, to learn the truth in Jesus, embrace his person, and serve him in the beauties of holiness! Now, blessed God, let thy kingdom come, let the whole earth be filled with thy glory!

- B**EHOLD! the mountain of the Lord
in latter days shall rise
On mountain tops above the hills,
and draw the wond'ring eyes.
- 2 To this the joyful nations round,
all tribes and tongues shall flow;
Up to the hill of God, they'll say,
and to his house we'll go.
 - 3 The beam that shines from Sion hill
shall lighten ev'ry land;
The King who reigns in Salem's tow'rs
shall all the world command.
 - 4 Among the nations he shall judge;
his judgments truth shall guide;
His sceptre shall protect the just,
and quell the sinner's pride.

PARAPHRASES XIX.—XXIV.

- 5 No strife shall rage, nor hostile feuds
disturb those peaceful years;
To ploughshares men shall beat their swords,
to pruning-hooks their spears.
- 6 No longer hosts encountering hosts
shall crowds of slain deplore:
They hang the trumpet in the hall,
and study war no more.
- 7 Come then, O house of Jacob! come
to worship at his shrine;
And, walking in the light of God,
with holy beauties shine.

XIX. ISAIAH ix. 2-8.

This part of the chapter paraphrased contains promises of deliverances to the Jews from enemies, typical of the blessings introduced by the incarnation of our Redeemer. Here we may remark, it bodes well when God sends the light of the gospel to men. No load of adversity is so heavy but Christ's presence can support under it. Thrice happy those sinners whose minds he enlightens in the knowledge of himself; they may enjoy much spiritual peace, freedom, and victory, even when they weep and lament. O the unbounded excellencies, sweet relations, savoury names of that Emmanuel gifted to us sinful men! How infinitely earnest is Jehovah to honour his Son, and to promote the welfare of his church! Rejoice in these things, my soul, and again rejoice!

- T**HE race that long in darkness pin'd
have seen a glorious light;
The people dwell in day, who dwelt
in death's surrounding night.
- 2 To hail thy rise, thou better Sun!
the gathering nations come,
Joyous, as when the reapers bear
the harvest treasures home.
 - 3 For thou our burden hast remov'd,
and quell'd th' oppressor's sway,
Quick as the slaughter'd squadrons fell
in Midian's evil day.
 - 4 To us a Child of hope is born;
to us a Son is giv'n;
Him shall the tribes of earth obey,
him all the hosts of heav'n.
 - 5 His name shall be the Prince of Peace,
for evermore ador'd,
The Wonderful, the Counsellor,
the great and mighty Lord.
 - 6 His pow'r increasing still shall spread,
his reign no end shall know;
Justice shall guard his throne above,
and peace abound below.

XX. ISAIAH xxvi. 1-7.

These lines contain a description of the glory and stability of the church, the city of God, an invitation to enter its gates, and a prediction of the destruction of her enemies. We see here that no Christian character can be formed without a steadfast and exact adherence to God's truths. Truly righteous, upright, and humble saints are an inestimable blessing to nations and churches. Steady faith in God's perfections and promises produceth solid peace of mind; and indeed, if we trust him firmly, we shall find ground to praise him constantly. If we by faith put our strong enemies in his hand, he will easily bring them down.

- H**OW glorious Zion's courts appear,
the city of our God!
His throne he hath establish'd here,
here fix'd his lov'd abode.
- 2 Its walls, defended by his grace,
no po-w'r shall e'er o'erthrow,
Salvation is its bulwark sure
against th' assailing foe.
 - 3 Lift up the everlasting gates,
the doors wide open fling;
Enter, ye nations, who obey
the statutes of our King.
 - 4 Here shall ye taste unmingled joys,
and dwell in perfect peace,
Ye, who have known JEHOVAH'S name,
and trusted in his grace.
 - 5 Trust in the Lord, for ever trust,
and banish all your fears;
Strength in the Lord JEHOVAH dwells
eternal as his years.

- 6 What though the wicked dwell on high,
his arm shall bring them low;
Low as the caverns of the grave
their lofty heads shall bow.
- 7 Along the dust shall then be spread
their tow'rs, that brave the skies:
On them the needy's feet shall tread,
and on their ruins rise.

XXI. ISAIAH xxxiii. 13-18.

We see in these words hardened and prosperous sinners are near terrible destruction; the most secure sinners shall be startled at last, and made to see God's hand in his judgments. Eternal destruction shall at last appear dreadful to the most scornful; and O what a mercy if God's judgments awaken hypocritical professors to flee from the wrath to come to the all-saving Jesus, whom he will make holy and righteous! While I sing, let me examine my heart, Am I a hypocrite or an upright Christian?

- A**TTEEND, ye tribes that dwell remote,
ye tribes at hand, give ear;
Th' upright in heart alone have hope,
the false in heart have fear.
- 2 The man who walks with God in truth,
and ev'ry guile disdains;
Who hates to lift oppression's rod,
and scorns its shameful gains;
 - 3 Whose soul abhors the impious bribe
that tempts from truth to stray,
And from th' enticing snares of vice
who turns his eyes away;
 - 4 His dwelling, 'midst the strength of rocks,
shall ever stand secure;
His Father will provide his bread,
his water shall be sure.
 - 5 For him the kingdom of the just
afar doth glorious shine;
And he the King of kings shall see
in majesty divine.

XXII. ISAIAH xl. 27, to the end.

Here the Prophet reproves desponding Christians, and calls their attention to grounds of comfort. How weak and sinful for any believer to suspect the Lord hath, or can cast off his people! To them that wait on him, his infinite power and grace are never-failing and abundant sources of strength, quickening, and comfort: let me then dismiss all my ill-grounded fears, my Jesus is able and willing to save to the uttermost; his grace will be sufficient for me.

- W**HY pour'st thou forth thine anxious plaint,
despairing of relief,
As if the Lord o'erlook'd thy cause,
and did not heed thy grief?
- 2 Hast thou not known, hast thou not heard,
that firm remains on high
The everlasting throne of Him
who form'd the earth and sky?
 - 3 Art thou afraid his power shall fail
when comes thy evil day?
And can an all-creating arm
grow weary or decay?
 - 4 Supreme in wisdom as in pow'r
the Rock of ages stands;
Though him thou canst not see, nor trace
the working of his hands.
 - 5 He gives the conquest to the weak,
supports the fainting heart;
And courage in the evil hour
his heav'nly aids impart.
 - 6 Mere human pow'r shall fast decay,
and youthful vigour cease;
But they who wait upon the Lord,
in strength shall still increase.
 - 7 They with unwear'd feet shall tread
the path of life divine;
With growing ardour onward move,
with growing brightness shine.
 - 8 On eagles' wings they mount, they soar,
their wings are faith and love,
Till, past the cloudy regions here,
they rise to heav'n above.

XXIII. ISAIAH xlii. 1-13.

Let me here observe a passage full of Christ. Here is, (1) Jehovah's invitation to behold him as his excellent servant, qualified by his Spirit with great meekness, power, and courage for his work, in purchasing and applying our redemption. (2) His divine commission to his work solemnly opened. (3) The tidings of his fitness and commission are received with great joy on earth, particularly by the Gentiles. O the infinite excellency of my Redeemer! how dear to his Father, and useful to men! How glorious the nature and end of his mediation! with what tenderness, fidelity, and success he executes it! How grand and irreversible his commission! and how answerable his character to our infinite need! what ground of gladness to sinners, the wildest Arabs, and the most distant islanders not excepted. Let my soul echo, Worthy is the Lamb! salvation to our God and to the Lamb!

- B**EHOOLD my Servant! see him rise
exalted in my night!
Him have I chosen, and in him
I place supreme delight.
- 2 On him, in rich effusion pour'd,
my Spirit shall descend;
My truths and judgments he shall show
to earth's remotest end.
 - 3 Gentle and still shall be his voice,
no threats from him proceed;
The smoking flax he shall not quench,
nor brake the bruised reed.
 - 4 The feeble spark to flames he'll raise;
the weak will not despise;
Judgment he shall bring forth to truth,
and make the fallen rise.
 - 5 The progress of his zeal and pow'r
shall never know decline,
Till foreign lands and distant isles
receive the law divine.
 - 6 He who erected heav'n's bright arch,
and bade the planets roll,
Who peopled all the climes of earth,
and form'd the human soul,
 - 7 Thus saith the Lord, Thee have I rais'd,
my Prophet thee install;
In right I've rais'd thee, and in strength
I'll succour whom I call.
 - 8 I will establish with the lands
a covenant in thee,
To give the Gentile nations light;
and set the pris'ners free:
 - 9 Asunder burst the gates of brass;
the iron fetters fall;
And glad some light and liberty
are straight restor'd to all.
 - 10 I am the Lord, and by the name
of great JEHOVAH known;
No idol shall usurp my praise,
nor mount into my throne.
 - 11 Lo! former scenes, predicted once,
conspicuous rise to view;
And future scenes, predicted now,
shall be accomplish'd too.
 - 12 Sing to the Lord in joyful strains!
let earth his praise resound,
Ye who upon the ocean dwell,
and fill the isles around!
 - 13 O city of the Lord! begin
the universal song;
And let the scatter'd villages
the cheerful notes prolong.
 - 14 Let Kedar's wilderness afar
lift up its lonely voice;
And let the tenants of the rock
with accents rude rejoice;
 - 15 Till 'midst the streams of distant lands
the islands sound his praise;
And all combin'd, with one accord,
JEHOVAH'S glories raise.

XXIV. ISAIAH xlix. 13-17.

This is similar to Par. xxii. What ground of praise, of universal praise, is the work of redemption; his illuminating our minds, pardoning our sins, loosing our bonds, and supplying

PARAPHRASES XXV.—XXVIII.

our wants, giving us grace and glory. What encouragement o the most despondent, his assurance of his constant and everlasting loving kindness, and his removal of everything hurtful! Why art thou cast down, O my soul? hope in God, I shall praise him.

- Y**E heav'n's, send forth your song of praise!
earth, raise your voice below!
Let hills and mountains join the hymn,
and joy through nature flow.
- 2 Behold how gracious is our God!
hear the consoling strains,
In which he cheers our drooping hearts,
and mitigates our pains.
- 3 Cease ye, when days of darkness come,
in sad dismay to mourn,
As if the Lord could leave his saints
forsaken or forlorn.
- 4 Can the fond mother e'er forget
the infant whom she bore?
And can its plaintive cries be heard,
nor move compassion more?
- 5 She may forget: nature may fail
a parent's heart to move;
But Sion on my heart shall dwell
in everlasting love.
- 6 Full in my sight, upon my hands
I have engrav'd her name:
My hands shall build her ruin'd walls,
and raise her broken frame.

XXV. ISAIAH liii.

The chapter on which this paraphrase is founded is rather like a poetical history of the life of our Redeemer, than a prediction 700 years before he came in the flesh. Let me with wonder and awe reflect that Jesus should be so much unknown to the hearers of the gospel; but nothing less than almighty power can make us believe in him. How exactly verified are these predictions in the debasement and glory of the Redeemer! how ignorance and enmity lead men to despise and blaspheme him! O his infinite love in undertaking, obeying, and suffering for us! O his Father's love in transferring our sins, and with pleasure punishing them in his infinitely well-beloved Son! O how sweet, how full, how lasting a redemption it must be, that is through his blood! Let me rejoice, my Jesus shall have a glorious reward, and I and millions more shall share in his glories.

- H**OW few receive with cordial faith
the tidings which we bring?
How few have seen the arm reveal'd
of heav'n's eternal King?
- 2 The Saviour comes! no outward pomp
bespeaks his presence nigh;
No earthly beauty shines in him
to draw the carnal eye.
- 3 Fair as a beauteous tender flow'r
amidst the desert grows,
So slighted by a rebel race
the heav'nly Saviour rose.
- 4 Rejected and despis'd of men,
behold a man of woe!
Grief was his close companion still
through all his life below.
- 5 Yet all the griefs he felt were ours,
ours were the woes he bore:
Pangs, not his own, his spotless soul
with bitter anguish tore.
- 6 We held him as condemn'd by Heav'n,
an outcast from his God,
While for our sins he groan'd, he bled,
beneath his Father's rod.
- 7 His sacred blood hath wash'd our souls
from sin's polluted stain;
His stripes have heal'd us, and his death
reviv'd our souls again.
- 8 We all, like sheep, had gone astray
in ruin's fatal road:
On him were our transgressions laid;
he bore the mighty load.
- 9 Wrong'd and oppress'd, how meekly he
in patient silence stood!
Mute, as the peaceful harmless lamb,
when brought to shed his blood.

- 10 Who can his generation tell?
from prison see him led!
With impious show of law condemn'd,
and number'd with the dead.
- 11 'Midst sinners low in dust he lay;
the rich a grave supply'd:
Unspotted was his blameless life;
unstain'd by sin he dy'd.
- 12 Yet God shall raise his head on high,
though thus he brought him low;
His sacred off'ring, when complete,
shall terminate his woe.
- 13 For, saith the Lord, my pleasure then
shall prosper in his hand;
His shall a num'rous offspring be,
and still his honours stand.
- 14 His soul, rejoicing, shall behold
the purchase of his pain;
And all the guilty whom he sav'd
shall bless Messiah's reign.
- 15 He with the great shall share the spoil,
and baffle all his foes;
Though rank'd with sinners, here he fell,
a conqueror he rose.
- 16 He dy'd to bear the guilt of men,
that sin might be forgiv'n:
He lives to bless them and defend,
and plead their cause in heav'n.

XXVI. ISAIAH lv.

Here we have the door of faith opened to sinful men, to Gentiles, a door that no man can shut. Let me think how all the blessings of salvation are framed to answer our need! How the most needy, nay, the most notorious sinners, are expressly, are earnestly invited to partake of blessings, which he at infinite expense provided for sinners, for his enemies, who daily condemn him and blaspheme him! Let us in the believing reception of his grace seek God and return to him: let us welcome his word, coming down as rain; and be fruitful in every good word and work.

- H**O! ye that thirst, approach the spring
where living waters flow:
Free to that sacred fountain all
without a price may go.
- 2 How long to streams of false delight
will ye in crowds repair?
How long your strength and substance waste
on trifles, light as air?
- 3 My stores afford those rich supplies
that health and pleasure give:
Incline your ear, and come to me;
the soul that hears shall live.
- 4 With you a covenant I will make,
that ever shall endure;
The hope which gladden'd David's heart
my mercy hath made sure.
- 5 Behold he comes! your leader comes,
with might and honour crown'd;
A witness who shall spread my name
to earth's remotest bound.
- 6 See! nations hasten to his call
from ev'ry distant shore;
Isles, yet unknown, shall bow to him,
and Israel's God adore.
- 7 Seek ye the Lord while yet his ear
is open to your call;
While offer'd mercy still is near,
before his footstool fall.
- 8 Let sinners quit their evil ways,
their evil thoughts forego,
And God, when they to him return,
returning grace will show.
- 9 He pardons with o'erflowing love:
for, hear the voice divine!
My nature is not like to yours,
nor like your ways are mine:
- 10 But far as heav'n's resplendent orbs
beyond earth's spot extend,
As far my thoughts, as far my ways,
your ways and thoughts transcend.

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- 11 And as the rains from heav'n distil,
nor thither mount again,
But swell the earth with fruitful juice,
and all its tribes sustain:
- 12 So not a word that flows from me
shall ineffectual fall;
But universal nature prove
obedient to my call.
- 13 With joy and peace shall then be led
the glad converted lands;
The lofty mountains then shall sing,
the forests clap their hands.
- 14 Where briers grew 'midst barren wilds,
shall firs and myrtles spring;
And nature, through its utmost bounds,
eternal praises sing.

XXVII. ISAIAH lvii. 15, 16.

Here the infinitely high and lofty Jehovah is represented seated on his throne of grace, high and lifted up, yet in great condescension towards persons destitute, distressed, and broken in spirit, intimating he will not continue his judgments till such be ruined, but that he will dwell in them by his Spirit, and revive and comfort them. Happy are those in whom he dwells amidst all their trials. Behold, my soul, how God gives grace to the humble, and God indeed dwells in man upon earth.

- T**HUS speaks the high and lofty One;
ye tribes of earth, give ear;
The words of your Almighty King
with sacred rev'rence hear:
- 2 Amidst the majesty of heav'n
my throne is fix'd on high;
And through eternity I hear
the praises of the sky:
- 3 Yet, looking down, I visit oft
the humble hallow'd cell;
And with the penitent who mourn
'tis my delight to dwell;
- 4 The downcast spirit to revive,
the sad in soul to cheer;
And from the bed of dust the man
of heart contrite to rear.
- 5 With me dwells no relentless wrath
against the human race;
The souls which I have form'd shall find
a refuge in my grace.

XXVIII. ISAIAH lviii. 5-9.

These words declare the duties of a fast, and the need of great brokenness of heart for, and of reformation from sin, in our professed humiliation for it, otherwise our fast, and our demure looks, will but provoke God to abhor us. No fast is suitably observed, if we repent not of our cruel conduct with respect to the bodies and souls of others; nor is it sanctified unless our hearts and hands be opened to our poor and distressed brethren. Let me not then trust to outward expressions of sorrow, but see that my heart be rent from and for sin.

- A**TTEND, and mark the solemn fast
which to the Lord is dear;
Disdain the false unhallow'd mask
which vain dissemblers wear.
- 2 Do I delight in sorrow's dress?
saith he who reigns above;
The hanging head and rueful look,
will they attract my love?
- 3 Let such as feel oppression's load
thy tender pity share:
And let the helpless, homeless poor,
be thy peculiar care.
- 4 Go, bid the hungry orphan be
with thy abundance blest;
Invite the wand'ring to thy gate,
and spread the couch of rest.
- 5 Let him who pines with piercing cold
by thee be warm'd and clad;
Be thine the blissful task to make
the downcast mourner glad.
- 6 Then, bright as morning, shall come forth,
in peace and joy, thy days;
And glory from the Lord above
shall shine on all thy ways.

XXIX. LAM. iii. 37-40.

The design of the Prophet in the words paraphrased is to reconcile us to the afflictions of life. Under them let us look up to God's sovereignty and his agency; in all that happens us, let us remember our sins are the cause of all the evils we suffer, and our reformation the end God intends: let us complain to God, but never of him. O my soul, despair not thou the chastening of the Lord, nor faint when thou art rebuked of him.

- A** MIDST the mighty, where is he who saith, and it is done?
Each varying scene of changeable life is from the Lord alone.
- 2 He gives in glad some bow'rs to dwell, or clothes in sorrow's shroud;
His hand hath form'd the light, his hand hath form'd the dark'ning cloud.
- 3 Why should a living man complain beneath the chast'ning rod?
Our sins afflict us; and the cross must bring us back to God.
- 4 O sons of men! with anxious care your hearts and ways explore;
Return from paths of vice to God: return, and sin no more!

XXX. HOSEA vi. 1-4.

Here are God's gracious directions how to act and speak in true repentance, and great encouragement to repent. While I sing these lines, let me think how ruinous sin is, and how necessary a gospel repentance for it is. Nothing more effectually leads to this than a firm faith of God's gospel grant of himself as our God. How marvellous that God should instruct what to pray for, as well as readily grant our requests! How happy and delightful to deal with a God of infinite mercy and goodness! How answerable his kind promises to the needs and prayers of those whom he instructs! O the marvellous change made on persons and societies by his all-powerful grace! Lord, under the influence of thy grace, may I grow up to him who is the head in all things, and be a good saviour of Christ to all amongst whom I dwell.

- C**OME, let us to the Lord our God with contrite hearts return;
Our God is gracious, nor will leave the desolate to mourn.
- 2 His voice commands the tempest forth, and stills the stormy wave;
And though his arm be strong to smite, 'tis also strong to save.
- 3 Long hath the night of sorrow reign'd; the dawn shall bring us light:
God shall appear, and we shall rise with gladness in his sight.
- 4 Our hearts, if God we seek to know, shall know him, and rejoice;
His coming like the morn shall be, like morning songs his voice.
- 5 As dew upon the tender herb, diffusing fragrance round;
As show'rs that usher in the spring, and cheer the thirsty ground:
- 6 So shall his presence bless our souls, and shed a joyful light;
That hallow'd morn shall chase away the sorrows of the night.

XXXI. MICAH vi. 6-9.

In this passage God represents to men the vain methods they would take to recommend themselves to his favour, and then shows them the true method to enjoy this singular blessing. Think, my soul, what anxious inquiries after peace and pardon, deep convictions of guilt, or fondness of an enterprise, may occasion! By what costly expedients they would willingly clear their way. Not all the inventions of men can recommend us to God; and faith in the atonement, and in God as ours in Christ, true repentance and real holiness, are preferable to every ceremonial service. O the infinite kindness of God, in teaching us both by his word and rod!

- T**HUS speaks the heathen: How shall man the Pow'r Supreme adore?
With what accepted off'rings come his mercy to implore?
- 2 Shall clouds of incense to the skies with grateful odour speed?
Or victims from a thousand hills upon the altar bleed?

- 3 Does justice nobler blood demand to save the sinner's life?
Shall, trembling, in his offspring's side the father plunge the knife?
- 4 No: God rejects the bloody rites which blindfold zeal began;
His oracles of truth proclaim the message brought to man.
- 5 He what is good hath clearly shown, O favour'd race! to thee;
And what doth God require of those who bend to him the knee?
- 6 Thy deeds, let sacred justice rule; thy heart, let mercy fill;
And, walking humbly with thy God, to him resign thy will.

XXXII. HAB. iii. 17, 18.

In this passage the prophet seems, under a view of the Chaldean invasion, to have supposed they would destroy every outward comfort in the country, so declares it as his resolution that he will take God as his all, and rejoice in him. O my soul, let me, like many of the best of men, under the want of all things, when all around is dark and dreary, claim God as mine, and rejoice in him, and particularly in the assured hope, that in the better world I shall hunger no more, nor thirst any more; but the Lamb who is in the midst of the throne shall lead me to fountains of living waters.

- W**HAT though no flow'rs the fig-tree clothe, though vines their fruit deny,
The labour of the olive fail, and fields no meat supply?
- 2 Though from the fold, with sad surprise, my flock cut off I see;
Though famine pine in empty stalls, where herds were wont to be?
- 3 Yet in the Lord will I be glad, and glory in his love:
In him I'll joy, who will the God of my salvation prove.
- 4 He to my tardy feet shall lend the swiftness of the roe;
Till, rais'd on high, I safely dwell beyond the reach of woe.
- 5 God is the treasure of my soul, the source of lasting joy;
A joy which want shall not impair, nor death itself destroy.

XXXIII. MAT. vi. 9-14.

The prayer paraphrased here is at once the best form and the best model of prayer: and, short as it is, it is a summary of almost everything a Christian may or ought to seek from God. We are taught in it, in all our prayers to view God in Christ as our Father, and to prefer the concerns of his glory to our comfort. We are further taught to ask for ourselves a competent portion of temporal things with God's blessing, the remission of our sins, our preservation from temptation, and our final deliverance from all sin and all misery; and withal, the conclusion contains an ascription of glory to God, and intimates we must draw our encouragement in prayer from nothing but from God himself. Let us say with the disciples, Lord, teach us to pray; and with the apostle, We know not what we should pray for as we ought; by thy Spirit make intercession for us.

- F**AATHER of all! we bow to thee, who dwell'st in heav'n ador'd;
But present still through all thy works, the universal Lord.
- 2 For ever hallow'd be thy name by all beneath the skies;
And may thy kingdom still advance, till grace to glory rise.
- 3 A grateful homage may we yield, with hearts resign'd to thee;
And as in heav'n thy will is done, on earth so let it be.
- 4 From day to day we humbly own the hand that feeds us still:
Give us our bread, and teach to rest contented in thy will.
- 5 Our sins before thee we confess; O may they be forgiv'n!
As we to others mercy show, we mercy beg from Heav'n.

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- 6 Still let thy grace our life direct; from evil guard our way;
And in temptation's fatal path permit us not to stray.
- 7 For thine the pow'r, the kingdom thine; all glory's due to thee:
Thine from eternity they were, and thine shall ever be.

XXXIV. MAT. xi. 25, to the end.

Here we have first a prayer by the Redeemer to his Father, acquiescing in the awful and gracious determinations of his high decree, and one of the most eminent calls of the gospel, with its foundation. While I sing this, let me think of the unbounded and delightful fitness and fullness of Christ to save sinners, even the chief: and not by natural qualifications, or works of righteousness, but according to his own and his Father's rich and sovereign grace. How tender, extensive, and unhampered his invitations of self destroyed, restless slaves of Satan! How full his assurance of salvation directed to them! How pleasant the views of his love and influences of his Spirit render their service; and how easy his yoke of holiness and sufferings, in their way to their glorious crown!

- T**HUS spoke the Saviour of the world, and rais'd his eyes to heav'n:
To thee, O Father! Lord of all, eternal praise be giv'n.
- 2 Thou to the pure and lowly heart hast heav'nly truth reveal'd;
Which from the self-conceited mind thy wisdom hath conceal'd.
- 3 Ev'n so! thou, Father, hast ordain'd thy high decree to stand;
Nor men nor angels may presume the reason to demand.
- 4 Thou only know'st the Son: from thee my kingdom I receive;
And none the Father know but they who in the Son believe.
- 5 Come then to me, all ye who groan, with guilt and fears oppress;
Resign to me the willing heart, and I will give you rest.
- 6 Take up my yoke, and learn of me the meek and lowly mind;
And thus your weary troubled souls repose and peace shall find.
- 7 For light and gentle is my yoke; the burden I impose
Shall ease the heart, which groan'd before beneath a load of woes.

XXXV. MAT. xxvi. 26-29.

Jesus, having loved his own which were in the world, loved them to the end. On this account, on the last night of his life, he instituted the sacramental supper, to be the perpetual memorial of his dying love. The bread represents him as God-man, chosen, appointed, and furnished by his Father, and suffering unto death for the redemption of his people. The wine represents his fulfilling all righteousness for the bringing and securing of all promised new-covenant blessings, particularly the full remission of sins to all who believe. Let a man examine himself, and so let him eat.

- T**WAS on that night, when doom'd to know The eager rage of ev'ry foe,
That night in which he was betray'd, The Saviour of the world took bread:
- 2 And, after thanks and glory giv'n To him that rules in earth and heav'n,
That symbol of his flesh he broke, And thus to all his follow'ers spoke:
- 3 My broken body thus I give For you, for all; take, eat, and live;
And oft the sacred rite renew, That brings my wondrous love to view.
- 4 Then in his hands the cup he rais'd, And God anew he thank'd and prais'd;
While kindness in his bosom glow'd, And from his lips salvation flow'd.
- 5 My blood I thus pour forth, he cries, To cleanse the soul in sin that lies;
In this the covenant is seal'd, And Heav'n's eternal grace reveal'd.

6 With love to man this cup is fraught,
Let all partake the sacred draught;
Through latest ages let it pour,
In mem'ry of his dying hour.

XXXVI. LUKE i. 46-56.

This is the song of Mary the mother of our Lord. When we sing it, we may with her wonder at the riches of sovereign mercy, from whence all the blessings of redemption proceed. By what almighty power are they bestowed on us, notwithstanding all our unwillingness and unworthiness! What delightful ground for the firmest faith, the deepest humility, the profoundest admiration, the most ravishing joy and exalted praise! Thrice blessed to rejoice in a Saviour born for us and received into our heart, and in that salvation he brings near to all!

MY soul and spirit, fill'd with joy,
my God and Saviour praise,
Whose goodness did from poor estate
his humble handmaid raise.
2 Me bless'd of God, the God of might,
all ages shall proclaim;
From age to age his mercy lasts,
and holy is his name.
3 Strength with his arm th' Almighty show'd;
the proud his looks abas'd;
He cast the mighty to the ground,
the meek to honour rais'd.
4 The hungry with good things were fill'd,
the rich with hunger pin'd:
He sent his servant Isr'el help,
and call'd his love to mind;
5 Which to our fathers' ancient race
his promise did ensure,
To Abrah'm and his chosen seed,
for ever to endure.

XXXVII. LUKE ii. 8-15.

At the birth of princes great rejoicings are made among their subjects: they and their mirth soon die out. In the passage paraphrased we have an account of the birth of a Prince, the like to which was never on earth, that of the Prince of the kings of the earth. It is solemnized by a multitude of holy angels singing a song that shall never end: the subject of it is God incarnate, and all blessings through him to men, to me. To the highest glory of Jehovah. it is weekly kept up by the church militant, and will be the song of the triumphant for ever.

WHILE humble shepherds watch'd their
in Bethleh'm's plains by night, [flocks
An angel sent from heav'n appear'd,
and fill'd the plains with light.
2 Fear not, he said, (for sudden dread
had seiz'd their troubled mind;) Glad tidings of great joy I bring
to you, and all mankind.
3 To you, in David's town, this day
is born, of David's line,
The Saviour, who is Christ the Lord;
and this shall be the sign:
4 The heav'nly babe you there shall find
to human view display'd,
All meanly wrapt in swaddling-bands,
and in a manger laid.
5 Thus spake the seraph; and forthwith
appear'd a shining throng
Of angels, praising God; and thus
address'd their joyful song:
6 All glory be to God on high,
and to the earth be peace;
Good-will is shown by Heav'n to men,
and never more shall cease.

XXXVIII. LUKE ii. 25-33.

Here we have the character of good old Simeon, his taking up the child Jesus in his arms, and his wishing for a dismission from the tents of separation below. May we not say, Thrice happy they who wait, and wait long, for the Lord. He will appear at last for their comfort and open their mouth in his praise; and it is only believing views of Jesus Christ that can render death and eternity pleasant and hopeful.

JUST and devout old Simeon liv'd;
to him it was reveal'd,
That Christ, the Lord, his eyes should see
ere death his eyelids seal'd.

2 For this consoling gift of Heav'n
to Isr'el's fallen state,
From year to year with patient hope
the aged saint did wait.

3 Nor did he wait in vain; for, lo!
revolving years brought round,
In season due, the happy day,
which all his wishes crown'd.
4 When Jesus, to the temple brought
by Mary's pious care,
As Heav'n's appointed rites requir'd,
to God was offer'd there,

5 Simeon into those sacred courts
a heav'nly impulse drew;
He saw the Virgin hold her Son,
and straight his Lord he knew.

6 With holy joy upon his face
the good old father smil'd;
Then fondly in his wither'd arms
he clasp'd the promis'd child:

7 And while he held the heav'n-born babe,
ordain'd to bless mankind,
Thus spoke, with earnest look, and heart
exulting, yet resign'd:

8 Now, Lord! according to thy word,
let me in peace depart;
Mine eyes have thy salvation seen,
and gladness fills my heart.

9 At length my arms embrace my Lord,
now let their vigour cease;
At last my eyes my Saviour see,
now let them close in peace.

10 This great salvation, long prepar'd,
and now disclos'd to view,
Hath prov'd thy love was constant still,
and promises were true.

11 That Sun I now behold, whose light
shall heathen darkness chase:
And rays of brightest glory pour
around thy chosen race.

XXXIX. LUKE iv. 18, 19.

When we sing the commission of Jesus, may we not reflect how infinitely gracious he is, how appointed of the Father, and coming in his name to save us, and how answerable to all our needs. How suited to the most needy and most unworthy, shall we not hail thee the Desire of all nations! May we share of thy coming and kingdom. May thy name be known upon earth, thy saving health among all nations!

HARK, the glad sound, the Saviour comes!
the Saviour promised long;
Let ev'ry heart exult with joy,
and ev'ry voice be song!

2 On him the Spirit, largely shed,
exerts its sacred fire;
Wisdom and might, and zeal and love,
his holy breast inspire.

3 He comes! the pris'ners to relieve,
in Satan's bondage held;
The gates of brass before him burst,
the iron fetters yield.

4 He comes! from dark'ning scales of vice
to clear the inward sight;
And on the eye-balls of the blind
to pour celestial light.

5 He comes! the broken hearts to bind,
the bleeding souls to cure;
And with the treasures of his grace
t' enrich the humble poor.

6 The sacred year has now revolv'd,
accepted of the Lord,
When Heav'n's high promise is fulfill'd,
and Isr'el is restor'd.

7 Our glad hosannas, Prince of Peace!
thy welcome shall proclaim;
And heav'n's exalted arches ring
with thy most honour'd name.

XL. LUKE xv. 13-25.

These verses contain a poetical version of almost all our Saviour's parable of the prodigal son. Here we may consider our conduct and condition as sinners, and God's conduct to us as a kind Redeemer. With respect to the first, how madly prodigal are we, covetous of present things, slaves to our lusts, abusing every gift of God to their service! How quickly, destitute of everything honourable, holy, or gladdening, we are involved in perplexity, disappointment, and wretchedness, yet obstinately bent on every course, however base or ruinous, rather than return to a gracious God! O the love of God in seeking out and saving the lost prodigal. How quick-sighted his mercy to spy our needs, and mark our cares and desires! How alert in hastening to our relief! How active and generous in drawing us to himself, embracing us when polluted, pardoning our sins, shedding abroad his love in our hearts, and supplying all our wants! What a change is produced by his grace; the lost is found, the dead in trespasses and sins quickened to God and his service! What ground of inexpressible joy to saints, to ministers, to angels, to God! Let us hear Jehovah's words and obey them: Return, O backsliding children! Behold we come unto thee, for thou art the Lord our God.

THE wretched prodigal behold
in mis'ry lying low,
Whom vice had sunk from high estate,
and plung'd in want and woe.
2 While I, despis'd and scorn'd, he cries,
starve in a foreign land,
The meanest in my father's house
is fed with bounteous hand:
3 I'll go, and with a mourning voice,
fall down before his face:
Father! I've sinn'd 'gainst Heav'n and thee,
nor can deserve thy grace.
4 He said, and hasten'd to his home,
to seek his father's love:
The father sees him from afar,
and all his bowels move.
5 He ran, and fell upon his neck,
embrac'd and kiss'd his son:
The grieving prodigal bewail'd
the follies he had done.
6 No more, my father, can I hope
to find paternal grace;
My utmost wish is to obtain
a servant's humble place.
7 Bring forth the fairest robe for him,
the joyful father said;
To him each mark of grace be shown,
and ev'ry honour paid.
8 A day of feasting I ordain;
let mirth and song abound:
My son was dead, and lives again!
was lost, and now is found!
9 Thus joy abounds in paradise
among the hosts of heav'n,
Soon as the sinner quits his sins,
repents, and is forgiv'n.

XLI. JOHN iii. 14-19.

The meaning of this passage is expressed in the following words: 'The Messiah must be put to death, in order to his bringing about the salvation of men: for as Moses lifted up the brazen serpent on a pole in the wilderness, as God's ordinance for healing the Israelites who had been mortally bitten by the fiery serpents, and did look on it for a cure; so the Messiah, though holy and harmless, appears in the likeness of sinful flesh, must be lifted up on the cross, afterwards lifted up to glory, and exhibited in the gospel as God's ordinance, for sinners to look to, by faith, for salvation; that every one, of whatever nation, who shall truly look to, and trust in him for salvation, may be completely delivered from all sin and misery. For God, who delights in mercy, freely made a deed of gift and grant of his own Son to sinners at large, that whoever receives him may not perish, but be blessed with holiness and happiness; for God sent not his Son into the world to pass and execute sentence of condemnation upon all others but Jews, but that persons of all nations may be saved; and every one, Jew or Gentile, who believes on Christ as offered in the gospel, is freed from condemnation; but whosoever rejects him remains under the curse, and has his guilt greatly increased.' Blessed God, let me see and feel my spiritual diseases, and look to Jesus and be healed.

AS when the Hebrew prophet rais'd
the brazen serpent high,
The wounded look'd, and straight were cur'd,
the people ceas'd to die.

- 2 So from the Saviour on the cross
a healing virtue flows;
Who looks to him with lively faith
is sav'd from endless woes.
- 3 For God gave up his Son to death,
so gen'rous was his love,
That all the faithful might enjoy
eternal life above.
- 4 Not to condemn the sons of men
the Son of God appear'd;
No weapons in his hand are seen,
nor voice of terror heard:
- 5 He came to raise our fallen state,
and our lost hopes restore:
Faith leads us to the mercy-seat,
and bids us fear no more.
- 6 But vengeance just for ever lies
on all the rebel race,
Who God's eternal Son despise,
and scorn his offer'd grace.

XLII. JOHN xiv. 1-7.

How tender and condescending is Christ to his people, wishing to remove all their anxieties and fears! What a safe and suitable object of faith! what time I am afraid let me trust in him. How great the glory to which he is advanced! What strong consolation to our soul, that he is our new and living way to God and glory, and that in his person, atonement, and administration; that he is risen from the dead, and in our nature ascended to heaven to secure our interest there, and provide delightful mansions for us. Amidst all my present uneasiness and fears, let me look forward to the glory which shall be revealed, and say, Thou shalt guide me with thy counsel while I live, and afterward bring me to glory.

- L**ET not your hearts with anxious thoughts
be troubled or dismay'd;
But trust in Providence divine,
and trust my gracious aid.
- 2 I to my Father's house return;
there num'rous mansions stand,
And glory manifold abounds
through all the happy land.
 - 3 I go your entrance to secure,
and your abode prepare;
Regions unknown are safe to you,
when I, your friend, am there.
 - 4 Thence shall I come, when ages close,
to take you home with me;
There we shall meet to part no more,
and still together be.
 - 5 I am the way, the truth, the life:
no son of human race,
But such as I conduct and guide,
shall see my Father's face.

XLIII. JOHN xiv. 25-28.

Though the Redeemer is now gone from the world, with respect to his personal presence in flesh, blessed be his name, that for his sake the Spirit as a comforter, instructor, remembrancer, and intercessor, is sent in his room: by his indwelling and influential presence he will refresh and comfort us. All blessed Redeemer, we praise thee, that though silver and gold thou hadst none, thou leftest us that peace that passeth all understanding to solace us amid every tribulation we can endure. Let me never vex, resist, nor quench this Spirit, that by his benign influence I may enjoy this peace.

- Y**OU now must hear my voice no more;
my Father calls me home;
But soon from heav'n the Holy Ghost,
your Comforter, shall come.
- 2 That heav'nly Teacher, sent from God,
shall your whole soul inspire;
Your minds shall fill with sacred truth,
your hearts with sacred fire.
 - 3 Peace is the gift I leave with you;
my peace to you bequeath;
Peace that shall comfort you through life,
and cheer your souls in death.
 - 4 I give not as the world bestows,
with promise false and vain;
Nor cares, nor fears, shall wound the heart
in which my words remain.

XLIV. JOHN xix. 30.

Our Lord's last triumphant words are here expounded. O what glorious words, *It is finished.*—The divine purpose of my mission, with respect to the blessing of redemption, is finished; all that is written in the Prophets and in the Psalms, concerning my death, is now finished; the contest with the Prince of darkness, and all the powers of hell, is now finished; the pardon for sin, the hope of the redeemed, and redemption is now finished, and all that the Father gave me to do in the work of redemption. Our Lord declared this for the confusion of his enemies, to show his complacency in redemption work, and for the joy of all his friends. O my soul, let the finished work of Jesus be my only hope for eternity; and may he who hath begun a good work in me finish it unto the day of Christ.

- B**EHOLD the Saviour on the cross,
a spectacle of woe!
See from his agonizing wounds
the blood incessant flow;
- 2 Till death's pale ensigns o'er his cheek
and trembling lips were spread;
Till light forsook his closing eyes,
and life his drooping head!
 - 3 'Tis finish'd—was his latest voice;
these sacred accents o'er,
He bow'd his head, gave up the ghost,
and suffer'd pain no more.
 - 4 'Tis finish'd—The Messiah dies
for sins, but not his own;
The great redemption is complete,
and Satan's pow'r o'erthrown.
 - 5 'Tis finish'd—All his groans are past;
his blood, his pain, and toils,
Have fully vanquished our foes,
and crown'd him with their spoils.
 - 6 'Tis finish'd—Legal worship ends,
and gospel ages run;
All old things now are past away,
and a new world begun.

XLV. ROMANS ii. 4-8.

When I sing these lines, let me think how desperate-like their condition who harden themselves in sin from the mercies of God apprehended or experienced. How certain and awfully exact the future judgment on men by Jesus Christ! How correspondent to their qualities and works shall be the eternal punishments or gracious rewards of men; and all the means of illumination and grace will come into the account. Let us judge ourselves, and then we will not be condemned with the world. Enter not into judgment with thy servant: see God our shield, look on the face of thine Anointed.

- U**NGRATEFUL sinners! whence this scorn
of God's long-suff'ring grace?
And whence this madness that insults
th' Almighty to his face?
- 2 Is it because his patience waits,
and pitying bowels move,
You multiply transgressions more,
and scorn his offer'd love?
 - 3 Dost thou not know, self-blinded man!
his goodness is design'd
To wake repentance in thy soul,
and melt thy harden'd mind?
 - 4 And wilt thou rather choose to meet
th' Almighty as thy foe,
And treasure up his wrath in store
against the day of woe?
 - 5 Soon shall that fatal day approach
that must thy sentence seal,
And righteous judgments, now unknown,
in awful pomp reveal;
 - 6 While they, who full of holy deeds
to glory seek to rise,
Continuing patient to the end,
shall gain th' immortal prize.

XLVI. ROMANS iii. 19-22.

We have here an explanation of a sinner's justification before God. What fearful work the Divine denunciations must make on men's consciences, when God chargeth them home upon them; and how absurd to expect happiness by what is which so deeply chargeth us with crimes! But how amazing that the righteousness of Jesus, and salvation through it, should be prepared for, offered and given to such monsters of guilt, Jews and

Gentiles, and how exactly suited to all our needs! O let me count all things but dung that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

- V**AIN are the hopes the sons of men
upon their works have built;
Their hearts by nature are unclean,
their actions full of guilt.
- 2 Silent let Jew and Gentile stand,
without one vaunting word;
And, humbled low, confess their guilt
before heav'n's righteous Lord.
 - 3 No hope can on the law be built
of justifying grace;
The law, that shows the sinner's guilt,
condemns him to his face.
 - 4 Jesus! how glorious is thy grace!
when in thy name we trust,
Our faith receives a righteousness
that makes the sinner just.

XLVII. ROMANS vi. 1-7.

Here we may reflect how groundless, how injurious is every charge of evil men, on the doctrine of free justification through the blessed righteousness of Christ! Nothing is more detestable to a renewed heart than to continue in sin, because, or that grace may abound. Though our good works do not found, yet they necessarily follow our justification by grace. To indulge ourselves in sin, or to neglect the study of holiness, is a flat contradiction to all the signification and engagements of our baptism, and absolutely inconsistent with our interest in the atonement, and with our character, privilege, or duty, as members of Christ, and partakers of his grace and glory.

- A**ND shall we then go on to sin,
that grace may more abound?
Great God, forbid that such a thought
should in our breast be found!
- 2 When to the sacred font we came,
did not the rite proclaim,
That, wash'd from sin, and all its stains,
new creatures we became?
 - 3 With Christ the Lord we dy'd to sin;
with him to life we rise,
To life, which now begun on earth,
is perfect in the skies.
 - 4 Too long enthrall'd to Satan's sway,
we now are slaves no more;
For Christ hath vanquish'd death and sin,
our freedom to restore.

XLVIII. ROMANS viii. 31, to the end.

Happy are the people whose God is the Lord. His perfections, purposes, and providences, and the justifying death and powerful intercession of Christ, secure their full and eternal welfare. Why then as one, though the least of his people, should I not always triumph in what he is to us, hath done, and will do for and to us! Why not always rejoice exceedingly in hopes of the glory of God! Why are we not always wrapt up in wonder—all inflamed by the views of redeeming love! Why should any created thing disquiet our heart, when nothing can separate from Jesus' person, or deprive us of his and his Father's love! Blessed are the people who can give such a defiance to every enemy; in Jehovah's name they may rejoice all the day, and in his righteousness they are exalted.

- L**ET Christian faith and hope dispel
the fears of guilt and woe;
The Lord Almighty is our friend,
and who can prove a foe!
- 2 He who his Son, most dear and lov'd,
gave up for us to die,
Shall he not all things freely give
that goodness can supply!
 - 3 Behold the best, the greatest gift,
of everlasting love!
Behold the pledge of peace below,
and perfect bliss above!
 - 4 Where is the judge who can condemn,
since God hath justify'd?
Who shall charge those with guilt or crime
for whom the Saviour dy'd?

- 5 The Saviour dy'd, but rose again
triumphant from the grave;
And pleads our cause at God's right hand,
omnipotent to save.
- 6 Who then can e'er divide us more
from Jesus and his love,
Or break the sacred chain that binds
the earth to heav'n above?
- 7 Let troubles rise, and terrors frown,
and days of darkness fall;
Through him all dangers we'll defy,
and more than conquer all.
- 8 Nor death nor life, nor earth nor hell,
nor time's destroying sway,
Can e'er efface us from his heart,
or make his love decay.
- 9 Each future period that will bless
as it has bless'd the past;
He lov'd us from the first of time,
he loves us to the last.

XLIX. 1 COR. xiii.

Here the apostle recommends love or charity, as indispensably necessary, as transcendently excellent and useful, and as most durable. In considering this passage I see what splendid and pompous appearances men may make in the church, and yet be destitute of real principles of grace. No gifts, no sufferings, can avail, unless they be connected with a principle of saving faith and love to him and to his people. How marvellous the excellency and usefulness of true evangelical love! What benevolence, meekness, patience, humility, forbearance, candour, willingness to believe and hope the best! What disinterested sympathy and generosity! What tender and friendly care it produceth! How much more durable than mere spiritual gifts; and thrice happy when saints arrive at a perfect knowledge of God; and when love, for promoting of which faith and hope were but means, shall eternally flame in all our breasts to the Father, Son, and Holy Ghost, and towards our fellow-sharers in happiness. Let us love one another, for love is of God; let us above all things put on charity as the bond of perfection.

- T**HOUGH perfect eloquence adorn'd
my sweet persuading tongue,
Though I could speak in higher strains
than ever angel sung;
- 2 Though prophecy my soul inspir'd,
and made all myst'ries plain:
Yet, were I void of Christian love,
these gifts were all in vain.
 - 3 Nay, though my faith with boundless pow'r
ev'n mountains could remove,
I still am nothing, if I'm void
of charity and love.
 - 4 Although with lib'ral hand I gave
my goods the poor to feed,
Nay, gave my body to the flames,
still fruitless were the deed.
 - 5 Love suffers long; love envies not;
but love is ever kind;
She never boasteth of herself,
nor proudly lifts the mind.
 - 6 Love harbours no suspicious thought,
is patient to the bad;
Griev'd when she hears of sins and crimes,
and in the truth is glad.
 - 7 Love no unseemly carriage shows,
nor selfishly confin'd;
She glows with social tenderness,
and feels for all mankind.
 - 8 Love beareth much, much she believes,
and still she hopes the best;
Love meekly suffers many a wrong,
though sore with hardship press'd.
 - 9 Love still shall hold an endless reign
in earth and heav'n above,
When tongues shall cease, and prophets fail,
and ev'ry gift but love.
 - 10 Here all our gifts imperfect are:
but better days draw nigh,
When perfect light shall pour its rays,
and all those shadows fly.

- 11 Like children here we speak and think,
amus'd with childish toys;
But when our pow'rs their manhood reach,
we'll scorn our present joys.
- 12 Now dark and dim, as through a glass,
are God and truth beheld;
Then shall we see as face to face,
and God shall be unvail'd.
- 13 Faith, Hope, and Love, now dwell on earth,
and earth by them is blest;
But Faith and Hope must yield to Love,
of all the graces best.
- 14 Hope shall to full fruition rise,
and Faith be sight above:
These are the means, but this the end;
for saints for ever love.

L. 1 COR. xv. 52, to the end.

This passage represents the resurrection of the just, their triumph over death and the grave; and improves the whole. How certain the glory of Jesus, and his high exaltation; and no less certain our resurrection, and future glory together with him! O the wonderful works of God in creation and providence, and much more in redemption, of which the former are but emblems! What a marvellous change shall be made on our bodies, to qualify them for their heavenly glory! With what joy we even now, through Christ, triumph over death and the grave! And to what unremitting activity in Christ's service should the believing views of our future, our eternal glories, animate our heart!

- W**HEN the last trumpet's awful voice
this rending earth shall shake,
When op'ning graves shall yield their charge,
and dust to life awake;
- 2 Those bodies that corrupted fell
shall incorrupted rise,
And mortal forms shall spring to life
immortal in the skies.
 - 3 Behold what heav'nly prophets sung
is now at last fulfill'd,
That Death should yield his ancient reign,
and, vanquish'd, quit the field.
 - 4 Let Faith exalt her joyful voice,
and thus begin to sing;
O Grave! where is thy triumph now?
, and where, O Death! thy sting?
 - 5 Thy sting was sin, and conscious guilt,
'twas this that arm'd thy dart;
The law gave sin its strength and force
to pierce the sinner's heart:
 - 6 But God, whose name be ever bless'd!
disarms that foe we dread,
And makes us conquerors when we die,
through Christ our living head.
 - 7 Then steadfast let us still remain,
though dangers rise around,
And in the work prescrib'd by God
yet more and more abound;
 - 8 Assur'd that though we labour now,
we labour not in vain,
But, through the grace of heaven's great Lord,
th' eternal crown shall gain.

LII. 2 COR. v. 1-11.

Here it is shown us how Paul and his fellow ministers and Christians were supported under their troubles; what frailty, sinfulness, and sorrows attend the best of men on earth! but happy they who have a blessed assurance of eternal fellowship with Christ in heaven! No wonder they long for it, and groan to be delivered from their present pressures and plagues. Happy they who are fitted for it, and have the Holy Ghost dwelling in their heart as an earnest of it, and who are diligently walking forward to it in faith and duty.

- S**OON shall this earthly frame, dissolv'd,
in death and ruins lie;
But better mansions wait the just,
prepar'd above the sky.
- 2 An house eternal, built by God,
shall lodge the holy mind;
When once those prison-walls have fall'n
by which 'tis now confin'd.

- 3 Hence, burden'd with a weight of clay
we groan beneath the load,
Waiting the hour which sets us free
and brings us home to God.
- 4 We know, that when the soul, uncloth'd,
shall from this body fly,
'Twill animate a purer frame
with life that cannot die.
- 5 Such are the hopes that cheer the just
these hopes their God hath giv'n;
His Spirit is the earnest now,
and seals their souls for heav'n.
- 6 We walk by faith of joys to come,
faith grounded on his word;
But while this body is our home,
we mourn an absent Lord.
- 7 What faith rejoices to believe,
we long and pant to see;
We would be absent from the flesh,
and present, Lord! with thee.
- 8 But still, or here, or going hence,
to this our labours tend,
That, in his service spent, our life
may in his favour end.
- 9 For, lo! before the Son, as judge,
th' assembled world shall stand,
To take the punishment or prize
from his unerring hand.
- 10 Impartial retributions then
our different lives await;
Our present actions, good or bad,
shall fix our future fate.

LIII. PHIL. ii. 6-12.

The object of the apostle, in this passage, is to recommend the practice of various graces, and this from the pattern and example of Christ. Christ our Lord, the great God, was a bond-servant under the law. What infinite condescension, self-debasement, and suffering for us, appears in his humiliation! What a glorious advancement at his Father's right hand, far above all heavens, and having all power in heaven and in earth! O the infinite obligation we have to contemplate, admire, love, adore, and serve him!

- Y**E who the name of Jesus bear,
his sacred steps pursue;
And let that mind which was in him
be also found in you.
- 2 Though in the form of God he was,
his only Son declar'd,
Nor to be equally ador'd
as robb'ry did regard;
 - 3 His greatness he for us abas'd,
for us his glory vail'd;
In human likeness dwelt on earth,
his majesty conceal'd:
 - 4 Nor only as a man appears,
but stoops a servant low,
Submits to death, nay, bears the cross,
in all its shame and woe.
 - 5 Hence God this gen'rous love to men
with honours just hath crown'd,
And rais'd the name of Jesus far
above all names renown'd:
 - 6 That at this name, with sacred awe,
each humble knee should bow,
Of hosts immortal in the skies,
and nations spread below:
 - 7 That all the prostrate pow'rs of hell
might tremble at his word,
And ev'ry tribe, and ev'ry tongue
confess that he is Lord.

LIII. 1 THES. iv. 13, to the end.

In these words we are enjoined to moderate grief for the death of godly friends. We may reflect how absurd is immoderate grief for the death of Christians, who are taken to be with Christ, which is far better; and they shall be quickly raised in glory, and sit with him at the last judgment! O the inexpressible solemnity of that day, and the comfort and honour it will bring to the saints! Thrice blessed the people whose God is the Lord! In death they sleep in Jesus' bosom; in the resurrection they appear with him in glory; and through eternity they will

PARAPHRASES LIV.—LIX.

see his face, sit with him on his throne, and serve him. Instead of immoderately grieving for the death of pious friends, let us be followers of them in faith and patience, and rejoice they are gone to the Father.

- T**AKE comfort, Christians, when your friends in Jesus fall asleep;
 Their better being never ends;
 Why then dejected weep?
 2 Why inconsolable, as those to whom no hope is giv'n?
 Death is the messenger of peace,
 and calls the soul to heav'n.
 3 As Jesus dy'd, and rose again victorious from the dead;
 So his disciples rise, and reign with their triumphant Head.
 4 The time draws nigh, when from the clouds Christ shall with shouts descend,
 And the last trumpet's awful voice the heav'ns and earth shall rend.
 5 Then they who live shall changed be,
 and they who sleep shall wake;
 The graves shall yield their ancient charge,
 and earth's foundations shake.
 6 The saints of God, from death set free,
 with joy shall mount on high;
 The heav'nly hosts with praises loud shall meet them in the sky.
 7 Together to their Father's house with joyful hearts they go;
 And dwell for ever with the Lord, beyond the reach of woe.
 8 A few short years of evil past,
 we reach the happy shore,
 Where death-divided friends at last shall meet, to part no more.

LIV. 2 TIM. i. 12.

The foundation of these pleasant lines is the exercise of Paul here, and should be the exercise of every Christian. Surely I should glory in God's holy name; glory in nothing save in the cross of our Lord Jesus Christ; confess him before men, who will, and does confess me before his Father and the holy angels. O the excellency of the gospel, as exhibiting and giving Christ and eternal life to me! Who would not, without fear or shame, cheerfully undergo the severest persecution for the sake of it and its blessings! Who would not, on the footing of it, commit his eternal salvation to the care of God!

- I**'M not asham'd to own my Lord,
 or to defend his cause,
 Maintain the glory of his cross,
 and honour all his laws.
 2 Jesus, my Lord! I know his name,
 his name is all my boast;
 Nor will he put my soul to shame,
 nor let my hope be lost.
 3 I know that safe with him remains,
 protected by his pow'r,
 What I've committed to his trust,
 till the decisive hour.
 4 Then will he own his servant's name
 before his Father's face,
 And in the New Jerusalem
 appoint my soul a place.

LV. 2 TIM. iv. 6-8, 18.

The apostle, in these lines, is exhibited standing on the verge of time. Looking back on what is over, and forward to what is to come, his views may be expressed in the following words, and should be adopted by all Christians: "I am now on the point of dying, and of going into the eternal world. In this situation, I have the testimony of the Spirit of God and my own conscience, that I have been enabled to behave like a good soldier of Jesus Christ, in fighting against all his enemies. I have held on my way through all the trials and labours to which I have been called, and am just finishing my course of service and sufferings; and have all along lived by faith on the pure doctrines of the gospel, and been faithful in publishing, defending, and acting upon them; and the rich experience I have had of the grace of God encourageth my joyful confidence that I am in a little to receive the glorious reward laid up in heaven, which, as the faithful and righteous Judge, shall publicly and freely bestow on me, and not to me only, but to all who have with faith and hope waited for his glorious appearing; and by his

word and my past experience, I have an entire confidence in him, that he will keep me from doing anything unworthy of my character to get rid of persecution or the most cruel death, and enable me to persevere in his way, till he transport me to his glorious kingdom above. Be thou faithful, my soul, unto death, and thou shalt get a crown of life."

- M**Y race is run; my warfare's o'er;
 the solemn hour is nigh,
 When, offer'd up to God, my soul shall wing its flight on high.
 2 With heav'nly weapons I have fought the battles of the Lord;
 Finish'd my course, and kept the faith,
 depending on his word.
 3 Henceforth there is laid up for me a crown which cannot fade;
 The righteous Judge at that great day shall place it on my head.
 4 Nor hath the Sov'reign Lord decreed this prize for me alone;
 But for all such as love like me th' appearance of his Son.
 5 From ev'ry snare and evil work his grace shall me defend,
 And to his heav'nly kingdom safe shall bring me in the end.

LVI. TITUS iii. 3-9.

When singing these lines, let us think how dreadful the wickedness in heart and life of every man by nature; how transcendent the grace, how precious the blood, how almighty the influence that can save such; that can without, nay, contrary to their deserts, renew their hearts after the image of God, justify their persons, and render them his adopted heirs of eternal life! Let me often look to my own worthlessness, survey Christ's blessings given to me in the gospel, and in the faith of these truths be careful to maintain good works.

- H**OW wretched was our former state,
 when, slaves to Satan's sway,
 With hearts disorder'd and impure,
 o'erwhelm'd in sin we lay!
 2 But, O my soul! for ever praise,
 for ever love his name,
 Who turn'd thee from the fatal paths of folly, sin, and shame.
 3 Vain and presumptuous is the trust which in our works we place,
 Salvation from a higher source flows to the human race.
 4 'Tis from the mercy of our God that all our hopes begin;
 His mercy sav'd our souls from death,
 and wash'd our souls from sin.
 5 His Spirit, through the Saviour shed,
 its sacred fire imparts,
 Refines our dross, and love divine rekindles in our hearts.
 6 Thence rais'd from death, we live anew;
 and, justify'd by grace,
 We hope in glory to appear,
 and see our Father's face.
 7 Let all who hold this faith and hope in holy deeds abound;
 Thus faith approves itself sincere,
 by active virtue crown'd.

LVII. HEB. iv. 14, to the end.

In perusing or singing this paraphrase, I may reflect, blessed be God, that while my Redeemer is his only begotten Son, he is our great, atoning, interceding High-priest and almighty Saviour; and that having had a sinless experience of our temptations and troubles, he is qualified with the tenderest compassion toward us, and is ascended on high to appear for us. How delightfully his character and work encourage to steadfastness in our Christian profession, and to familiar boldness in our dealings with God! O my soul, let all my requests and hopes of pardon, help, comfort, and glory, depend on Jehovah's grace and Jesus' merit!

- J**ESUS, the Son of God, who once for us his life resign'd,
 Now lives in heav'n, our great High Priest,
 and never-dying friend.

- 2 Through life, through death, let us to him with constancy adhere;
 Faith shall supply new strength, and hope shall banish ev'ry fear.
 3 To human weakness not severe is our High Priest above;
 His heart o'erflows with tenderness,
 his bowels melt with love.
 4 With sympathetic feelings touch'd,
 he knows our feeble frame;
 He knows what sore temptations are,
 for he has felt the same.
 5 But though he felt temptation's pow'r,
 unconquer'd he remain'd;
 Nor, 'midst the frailty of our frame,
 by sin was ever stain'd.
 6 As, in the days of feeble flesh,
 he pour'd forth cries and tears;
 So, though exalted, still he feels what ev'ry Christian bears.
 7 Then let us, with a filial heart,
 come boldly to the throne
 Of grace supreme, to tell our griefs,
 and all our wants make known:
 8 That mercy we may there obtain for sins and errors past,
 And grace to help in time of need,
 while days of trial last.

LVIII. Another version of the same passage.

- W**HERE high the heav'nly temple stands,
 The house of God not made with hands,
 A great High Priest our nature wears,
 The guardian of mankind appears.
 2 He who for men their surety stood,
 And pour'd on earth his precious blood,
 Pursues in heav'n his mighty plan,
 The Saviour and the friend of man.
 3 Though now ascended up on high,
 He bends on earth a brother's eye;
 Partaker of the human name,
 He knows the frailty of our frame.
 4 Our fellow-sufferer yet retains
 A fellow-feeling of our pains;
 And still remembers in the skies
 His tears, his agonies, and cries.
 5 In ev'ry pang that rends the heart,
 The Man of sorrows had a part;
 He sympathizes with our grief,
 And to the sufferer sends relief.
 6 With boldness, therefore, at the throne,
 Let us make all our sorrows known;
 And ask the aids of heav'nly pow'r
 To help us in the evil hour.

LIX. HEB. xii. 1-13.

In singing these lines, I cannot but think what need of great care and activity in imitating ancient saints, and especially in imitating Jesus our forerunner, in persevering faith, patience, and holiness! and how great our encouragement in our success, and in his directing and strengthening us for our work! What kindness and care the Lord shows, in afflicting us for our profit and benefit, and yet how rarely we either relish or behave aright under afflictions, especially if they be severe! O the need of watchfulness, mutual excitement and assistance in our Christian course, and that the strong should bear with and help the weak!

- B**EHOLD what witnesses unseen encompass us around;
 Men, once like us, with sufferings try'd,
 but now with glory crown'd.
 2 Let us, with zeal like theirs inspir'd,
 begin the Christian race,
 And, freed from each encumb'ring weight,
 their holy footsteps trace.
 3 Behold a witness nobler still,
 who trod affliction's path,
 Jesus, at once the finisher
 and author of our faith.

PARAPHRASES LX.—LXV.

- 4 He for the joy before him set,
so gen'rous was his love,
Endur'd the cross, despis'd the shame,
and now he reigns above.
- 5 If he the scorn of wicked men
with patience did sustain,
Becomes it those for whom he dy'd
to murmur or complain?
- 6 Have ye like him to blood, to death,
the cause of truth maintain'd?
And is your heav'nly Father's voice
forgotten or disdain'd?
- 7 My son, saith he, with patient mind
endure the chast'ning rod;
Believe, when by afflictions try'd,
that thou art lov'd by God.
- 8 His children thus most dear to him,
their heav'nly Father trains,
Through all the hard experience led
of sorrows and of pains.
- 9 We know he owns us for his sons,
when we correction share;
Nor wander as a bastard race,
without our Father's care.
- 10 A father's voice with rev'rence we
on earth have often heard;
The Father of our spirits now
demands the same regard.
- 11 Parents may err; but he is wise,
nor lifts the rod in vain;
His chast'nings serve to cure the soul
by salutary pain.
- 12 Affliction, when it spreads around,
may seem a field of woe;
Yet there, at last, the happy fruits
of righteousness shall grow.
- 13 Then let our hearts no more despond,
our hands be weak no more;
Still let us trust our Father's love,
his wisdom still adore.

LX. HEB. xiii. 20, 21.

In these words we have the object of prayer in his new covenant character, and also the matter of prayer. What a mercy that a reconciled God of grace, and a risen Saviour and chief Shepherd, have, by the new covenant, secured to us gracious influences, to make us completely holy. To him let us ascribe all the honour, and always pray and never faint; in everything by prayer and supplication let our requests be made known to God.

- F**ATHER of peace, and God of love!
we own thy pow'r to save,
That pow'r by which our Shepherd rose
victorious o'er the grave.
- 2 Him from the dead thou brought'st again,
when, by his sacred blood,
Confirm'd and seal'd for evermore,
th' eternal cov'nant stood.
 - 3 O may thy Spirit seal our souls,
and mould them to thy will,
That our weak hearts no more may stray,
but keep thy precepts still;
 - 4 That to perfection's sacred height
we nearer still may rise,
And all we think, and all we do,
be pleasing in thine eyes.

LXI. 1 PETER i. 3-5.

The verses paraphrased lead us to exclaim, according to what unbounded mercy, and by what infinite power, we are endowed with new principles of grace, to the praise and honour of God! And amidst all trials may God's people triumph in the assured views and hopes founded on a risen Saviour, of their bright glories and complete salvation at the final appearing of Jesus Christ. O what power must be exerted to keep the best safe to the heavenly kingdom. Let my treasure be in heaven, and my heart there, set on things above, and not on things of the earth.

BLESS'D be the everlasting God,
the Father of our Lord;
Be his abounding mercy prais'd,
his majesty ador'd.

- 2 When from the dead he rais'd his Son,
and call'd him to the sky,
He gave our souls a lively hope
that they should never die.
- 3 To an inheritance divine
he taught our hearts to rise;
'Tis uncorrupted, undefil'd,
unfading in the skies.
- 4 Saints by the pow'r of God are kept
till the salvation come:
We walk by faith as strangers here;
but Christ shall call us home.

LXII. 2 PETER iii. 3-14.

The words of Peter, as inspired by God, here lead us to say, How precisely the Scripture foretells the conduct of its adversaries, our own Deists not excepted, and thereby renders their wicked opposition a proof of its own divine inspiration! In what tremendous manner will Jesus come at last! What perishing of heavens, melting of elements, and burning of the earth, will attend it! How terrible for carnal men, to have that world they have chosen for their portion, universally kindled into flames to give them a final adieu, and fearful introduction into hell! What a blessed change will ensue! new heavens and a new earth wherein dwelleth righteousness! In the contemplation and faith of these glorious events, how circumspect, holy, and religious we ought to be!

- L**O! in the last of days behold .
a faithless race arise;
Their lawless lust their only rule;
and thus the scoffers cries;
- 2 Where is the promise, deem'd so true,
that spoke the Saviour near?
E'er since our fathers slept in dust,
no change has reach'd our ear.
 - 3 Years roll'd on years successive glide,
since first the world began,
And on the tide of time still floats,
secure, the bark of man.
 - 4 Thus speaks the scoffers; but his words
conceal the truth he knows,
That from the waters' dark abyss
the earth at first arose.
 - 5 But when the sons of men began
with one consent to stray,
At Heav'n's command a deluge swept
the godless race away.
 - 6 A different fate is now prepar'd
for Nature's trembling frame;
Soon shall her orbs be all enwrapt
in one devouring flame.
 - 7 Reserv'd are sinners for the hour
when to the gulf below,
Arm'd with the hand of sov'reign pow'r,
the Judge consigns his foe.
 - 8 Though now, ye just! the time appears
protracted, dark, unknown,
An hour, a day, a thousand years,
to heav'n's great Lord are one.
 - 9 Still all may share his sov'reign grace,
in ev'ry change secure;
The meek, the suppliant contrite race,
shall find his mercy sure.
 - 10 The contrite race he counts his friends,
forbids the suppliant's fall;
Condemns reluctant, but extends
the hope of grace to all.
 - 11 Yet as the night-wrapp'd thief who lurks
to seize th' expected prize,
Thus steals the hour when Christ shall come,
and thunder rend the skies.
 - 12 Then at the loud, the solemn peal,
the heav'n's shall burst away,
The elements shall melt in flame
at Nature's final day.
 - 13 Since all this frame of things must end,
as Heav'n has so decreed,
How wise our inmost thoughts to guard,
and watch o'er ev'ry deed;
 - 14 Expecting calm th' appointed hour,
when, Nature's conflict o'er,
A new and better world shall rise,
where sin is known no more.

1675

LXIII. 1 JOHN iii. 1-4.

In singing these lines let me reflect how astonishing the love of God in making sinful men, children of Satan, his children by repentance and faith, notwithstanding of their mean, contemptible, and unknown appearance on earth. How great shall be their glory and happiness in the last judgment and in the eternal state! How powerfully evangelic, well-founded hopes of everlasting happiness influence to the study of holiness in heart and life! While I admire grace-bringing salvation, let me live soberly, righteously, in this present world.

- B**EHOLD th' amazing gift of love
the Father hath bestow'd
On us, the sinful sons of men,
to call us sons of God!
- 2 Conceal'd as yet this honour lies,
by this dark world unknown,
A world that knew not when he came,
ev'n God's eternal Son.
 - 3 High is the rank we now possess;
but higher we shall rise;
Though what we shall hereafter be
is hid from mortal eyes:
 - 4 Our souls, we know, when he appears,
shall bear his image bright;
For all his glory, full disclos'd,
shall open to our sight.
 - 5 A hope so great, and so divine,
may trials well endure;
And purge the soul from sense and sin,
as Christ himself is pure.

LXIV. REV. i. 5-9.

The words paraphrased are an anthem of praise to our divine Redeemer. O how glorious and honoured these songsters, when by his love washed from the guilt, dominion, and filth of their sin in Jesus' blood, and made kings unto God and his Father! How terrible the condition, and dreadful the sentence and fate of Jesus' enemies, when he appears in his majesty and glory at the last judgment! Let me think what shall be my lot at that great and terrible day. If I have lived without preparation for it, let me, without a moment's farther delay, receive and rest on the Saviour for salvation. Now is the accepted time, and now is the day of salvation!

- T**O him that lov'd the souls of men.
and wash'd us in his blood,
To royal honours rais'd our head,
and made us priests to God;
- 2 To him let ev'ry tongue be praise,
and ev'ry heart be love!
All grateful honours paid on earth,
and nobler songs above!
 - 3 Behold, on flying clouds he comes!
his saints shall bless the day;
While they that pierc'd him sadly mourn
in anguish and dismay.
 - 4 I am the First, and I the Last;
time centres all in me;
Th' Almighty God, who was, and is,
and evermore shall be.

LXV. REV. v. 6, to the end.

In this paraphrase we have a glorious and pleasant representation of the dignity of the Saviour, and of the employments and dignity of the heavenly state. May not I reflect how transcendently wonderful and glorious the character of Jesus! at once infinitely majestic, and yet endearingly meek, and marked with an atoning death for our sins? How extensive his power and authority, his wisdom and knowledge! How unbounded his fulness of the Holy Ghost, and his power of sending him to men! How delightfully ministers and saints, and even angels, triumph in, and praise him for his redemption work equally as his Father! God forbid my soul should be silent, when so many praise him!

- B**EHOLD the glories of the Lamb
amidst his Father's throne;
Prepare new honours for his name,
and songs before unknown.
- 2 Lo! elders worship at his feet;
the church adores around,
With vials full of odours rich,
and harps of sweetest sound.

PARAPHRASES LXVI. LXVII.

- 3 These odours are the pray'rs of saints,
these sounds the hymns they raise;
God bends his ear to their requests,
he loves to hear their praise.
- 4 Who shall the Father's record search,
and hidden things reveal?
Behold the Son that record takes,
and opens ev'ry seal!
- 5 Hark how th' adoring hosts above
with songs surround the throne!
Ten thousand thousand are their tongues;
but all their hearts are one.
- 6 Worthy the Lamb that dy'd, thy cry,
to be exalted thus;
Worthy the Lamb, let us reply,
for he was slain for us.
- 7 To him be pow'r divine ascrib'd,
and endless blessings paid;
Salvation, glory, joy, remain
for ever on his head!
- 8 Thou hast redeem'd us with thy blood,
and set the pris'ners free;
Thou mad'st us kings and priests to God,
and we shall reign with thee.
- 9 From ev'ry kindred, ev'ry tongue,
thou brought'st thy chosen race;
And distant lands and isles have shar'd
the riches of thy grace.
- 10 Let all that dwell above the sky,
or on the earth below,
With fields, and floods, and ocean's shores,
to thee their homage show.
- 11 To Him who sits upon the throne,
the God whom we adore,
And to the Lamb that once was slain,
be glory evermore.

LXVI. REV. vii. 13, to the end.

The elder's answer to his own question is a representation chiefly of the glories of the heavenly world! How abundantly their labours and sufferings are there compensated. O their happiness in being free from sin and misery! their fulness of happiness and joy! their pure and glorious appearance! their immediate fellowship with Christ and his Father! their triumphs in his praise! Not to them, however, but to God, be the glory! Their whole salvation is owing to Jehovah's grace

and Jesus' merits. Even their best works are not acceptable to God, but through the blood of his Son. Hold out, faith and patience, and I shall enter the joy of my Lord.

- H**OW bright these glorious spirits shine!
whence all their white array?
How came they to the blissful seats
of everlasting day!
- 2 Lo! these are they from suff'rings great,
who came to realms of light,
And in the blood of Christ have wash'd
those robes which shine so bright.
 - 3 Now, with triumphal palms, they stand
before the throne on high,
And serve the God they love, amidst
the glories of the sky.
 - 4 His presence fills each heart with joy,
tunes ev'ry mouth to sing:
By day, by night, the sacred courts
with glad hosannahs ring.
 - 5 Hunger and thirst are felt no more,
nor suns with scorching ray;
God is their sun, whose cheering beams
diffuse eternal day.
 - 6 The Lamb which dwells amidst the throne
shall o'er them still preside;
Feed them with nourishment divine,
and all their footsteps guide.
 - 7 'Mong pastures green he'll lead his flock,
where living streams appear;
And God the Lord from ev'ry eye
shall wipe off ev'ry tear.

LXVII. REV. xxi. 1-9.

When we peruse these lines, we see as in a figure a new heaven and a new earth, and a new Jerusalem. These represent the church in her millennial and triumphant state. Of the last, particularly, we may say. What spiritual light, glory, honour, wealth, safety, satisfaction, all meet together! How new all things far surpassing anything found or imagined before! What infinite enjoyment, God to be our all for ever! and how fearful the end of the wicked! Seeing we look for these things, let us be diligent to be found in peace, without spot and blameless!

- L**O! what a glorious sight appears
to our admiring eyes!
The former seas have pass'd away,
the former earth and skies.

- 2 From heav'n the New Jerus'lem comes,
all worthy of its Lord;
See all things now at last renew'd,
and paradise restor'd!
- 3 Attending angels shout for joy,
and the bright armies sing;
Mortals! behold the sacred seat
of your descending King!
- 4 The God of glory down to men
removes his bless'd abode;
He dwells with men; his people they,
and he his people's God.
- 5 His gracious hand shall wipe the tears
from ev'ry weeping eye;
And pains and groans, and griefs and fears,
and death itself, shall die.
- 6 Behold, I change all human things!
saith he, whose words are true;
Lo! what was old is pass'd away,
and all things are made new!
- 7 I am the First, and I the Last,
through endless years the same;
I AM, is my memorial still,
and my eternal name.
- 8 Ho, ye that thirst! to you my grace
shall hidden streams disclose,
And open full the sacred spring,
whence life for ever flows.
- 9 Bless'd is the man that overcomes;
I'll own him for a son;
A rich inheritance rewards
the conquests he hath won.
- 10 But bloody hands and hearts unclean,
and all the lying race,
The faithless, and the scoffing crew,
who spurn at offer'd grace;
- 11 They, seiz'd by justice, shall be doom'd
in dark abyss to lie,
And in the fiery burning lake
the second death shall die.
- 12 O may we stand before the Lamb,
when earth and seas are fled,
And hear the Judge pronounce our name
with blessings on our head!

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HYMNS.

HYMN I.

- W**HEN all thy mercies, O my God!
my rising soul surveys,
Transported with the view, I'm lost
in wonder, love, and praise.
- 2 O how shall words, with equal warmth,
the gratitude declare
That glows within my ravish'd heart!
but Thou canst read it there.
- 3 Thy Providence my life sustain'd,
and all my wants redrest,
When in the silent womb I lay,
and hung upon the breast.
- 4 To all my weak complaints and cries
thy mercy lent an ear,
Ere yet my feeble thoughts had learn'd
to form themselves in pray'r.
- 5 Unnumber'd comforts to my soul
thy tender care bestow'd,
Before my infant heart conceiv'd
from whom these comforts flow'd.
- 6 When in the slipp'ry paths of youth
with heedless steps I ran;
Thine arm, unseen, convey'd me safe,
and led me up to man:
- 7 Through hidden dangers, toils, and deaths,
it gently clear'd my way;
And through the pleasing snares of vice,
more to be fear'd than they.
- 8 When worn with sickness, oft hast thou
with health renew'd my face;
And, when in sins and sorrows sunk,
reviv'd my soul with grace.
- 9 Thy bounteous hand with worldly bliss
hath made my cup run o'er;
And, in a kind and faithful friend,
hath doubled all my store.
- 10 Ten thousand thousand precious gifts
my daily thanks employ;
Nor is the least a cheerful heart,
that tastes these gifts with joy.
- 11 Through ev'ry period of my life
thy goodness I'll proclaim;
And after death, in distant worlds,
resume the glorious theme.
- 12 When nature fails, and day and night
divide thy works no more,
My ever grateful heart, O Lord,
thy mercy shall adore.
- 13 Through all eternity to thee
a joyful song I'll raise;
For, oh! eternity's too short
to utter all thy praise.

HYMN II.

- T**HE spacious firmament on high,
With all the blue ethereal sky,
And spangled heav'ns, a shining frame,
Their great Original proclaim.
- 2 Th' unweary'd sun, from day to day,
Does his Creator's pow'r display;
And publishes to ev'ry land
The work of an Almighty hand.
- 3 Soon as the ev'ning shades prevail,
The moon takes up the wondrous tale,
And, nightly to the list'ning earth,
Repeats the story of her birth;
- 4 While all the stars that round her burn,
And all the planets in their turn,
Confirm the tidings as they roll,
And spread the truth from pole to pole.
- 5 What though in solemn silence all
Move round the dark terrestrial ball?
What though no real voice, nor sound,
Amidst their radiant orbs be found?
- 6 In Reason's ear they all rejoice,
And utter forth a glorious voice;
For ever singing, as they shine,
"The hand that made us is divine."

HYMN III.

- W**HEN rising from the bed of death,
o'erwhelm'd with guilt and fear,
I see my Maker face to face,
O how shall I appear!
- 2 If yet while pardon may be found,
and mercy may be sought,
My heart with inward horror shrinks,
and trembles at the thought;
- 3 When thou, O Lord! shalt stand disclos'd
in majesty severe,
And sit in judgment on my soul,
O how shall I appear!
- 4 But thou hast told the troubled mind,
who doth her sins lament,
That timely grief for errors past
shall future woe prevent.
- 5 Then see the sorrows of my heart,
ere yet it be too late,
And hear my Saviour's dying groans,
to give those sorrows weight.
- 6 For never shall my soul despair
of mercy at thy throne,
Who knows thine only Son has dy'd
thy justice to atone.

1677

HYMN IV.

- B**LEST morning! whose first dawning ray,
beheld the Son of God
Arise triumphant from the grave,
and leave his dark abode.
- 2 Wrapt in the silence of the tomb
the great Redeemer lay,
Till the revolving skies had brought
the third, th' appointed day.
- 3 Hell and the grave combin'd their force
to hold our Lord in vain;
Sudden the Conqueror arose,
and burst their feeble chain.
- 4 To thy great name, Almighty Lord!
we sacred honours pay,
And loud hosannahs shall proclaim
the triumphs of the day.
- 5 Salvation and immortal praise
to our victorious King!
Let heav'n and earth, and rocks and seas,
with glad hosannahs ring.
- 6 To Father, Son, and Holy Ghost,
the God whom we adore,
Be glory, as it was, and is,
and shall be evermore.

HYMN V.

- T**HE hour of my departure's come;
I hear the voice that calls me home
At last, O Lord! let trouble cease,
And let thy servant die in peace.
- 2 The race appointed I have run;
The combat's o'er, the prize is won;
And now my witness is on high,
And now my record's in the sky.
- 3 Not in mine innocence I trust;
I bow before thee in the dust;
And through my Saviour's blood alone
I look for mercy at thy throne.
- 4 I leave the world without a tear,
Save for the friends I held so dear;
To heal their sorrows, Lord, descend,
And to the friendless prove a friend.
- 5 I come, I come, at thy command,
I give my spirit to thy hand;
Stretch forth thine everlasting arms,
And shield me in the last alarm.
- 6 The hour of my departure's come;
I hear the voice that calls me home;
Now, O my God! let trouble cease;
Now let thy servant die in peace.

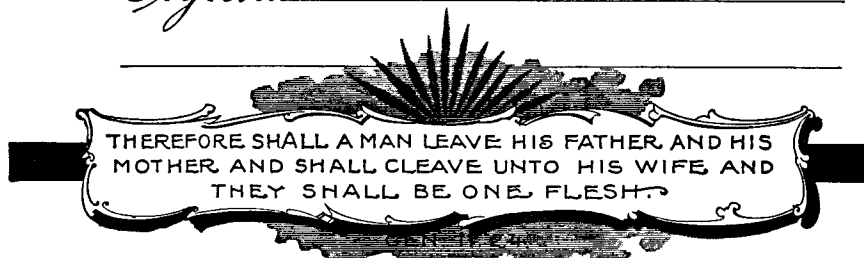


AND



at _____ on the _____
day of _____ in the year of
our Lord One Thousand Nine Hundred
and _____ in the presence of

Signed _____



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THE NEW TESTAMENT

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THE PERIOD BETWEEN THE OLD AND NEW TESTAMENTS.

JEWISH HISTORY FROM SECULAR SOURCES.

JUDEA continued subject to the kings of Persia about two hundred years, but does not appear to have had a separate governor after Nehemiah. It was annexed to the province of Syria, and the administration of its affairs was left to the high-priest, subject to the control of the provincial rulers. This raised the high-priesthood to a degree of temporal dignity and power which very soon made it an object of ambition to the different members of the family of Aaron, and gave rise to many violent and disgraceful contests among them for the office.

Upon the overthrow of the Persian army by Alexander, Syria and the neighboring countries fell under his power, and Tyre was taken after an obstinate resistance. Alexander then marched into Judea to punish the Jews, who, as faithful subjects of the king of Persia, had sent the Tyrians supplies of provisions, and refused them to him. But it is related that, as he approached Jerusalem, and saw a procession of the people clothed in white coming to meet him, headed by Jaddua the high-priest, and all the priestly race, in their robes of office, his heart was turned to spare and favor them. He continued to them the free enjoyment of their laws and religion, and exempted them from tribute during their sabbatical years; and when he built the city of Alexandria, he placed a great number of Jews there, and gave to them the same privileges as to his Greek subjects.

After the death of Alexander and the division of his empire among his generals, Judea became a subject of contention between the kings of Syria and Egypt, which ended in its forming for a time part of the monarchy of Egypt. Ptolemy Soter, the king of Egypt, brought many thousands of the Jews into that country, settled them there and treated them kindly, placing them on an equality with the Greeks at Alexandria. Greek being the common language of that city, it was quickly learned by the Jewish settlers, and became the native language of their children who were born there, and who on that account, in process of time, were called *Hellenists*, or Grecian Jews, a name which afterward came to be applied generally to all Jews speaking the Greek language in foreign countries (see Acts vi. 1; ix. 29; xi. 20, etc.). These Grecian Jews had synagogues in Alexandria, in which the writings of Moses and of the prophets, translated into Greek for this purpose, were read every sabbath day. This translation, which is called the *Septuagint*, contributed much to spread the knowledge of true religion through the western part of the world. It came into common use among the Jews, and the quotations made from the Old Testament Scriptures in the New, by the evangelists and apostles, are often, though not always, from this version.

Seleucus, king of Syria, about 300 B.C., built numerous cities in Syria and Asia Minor, and regarding the Jews as good and faithful citizens, endeavored to attract them to his new cities by the offer of the same privileges as were enjoyed by the Greeks and Macedonians. They accordingly settled there in great numbers, especially at Antioch in Syria.

It is worthy of notice that by these events the Jews were brought into contact with a new form of heathenism. They had already encountered its more ancient and more barbarous forms during their sojourns in Egypt and in Babylon, the headquarters and central seats of idolatry in their days. But now, by their dispersion in Egypt, and the other countries bordering on the eastern end of the Mediterranean, they were everywhere brought into contact with the more cultivated and refined mythology and philosophy of the Greeks; and there are good grounds for believing that they were the means of communicating to the more candid and teachable among them some knowledge of a purer religion.

During the reign of Ptolemy Soter the prosperity of the Jews was much promoted by the internal administration of an excellent high-priest, Simon the Just. He repaired and fortified their city and temple, and made a spacious reservoir of water, "in compass as a sea."

After the Jewish nation had been tributary to the kings of Egypt for about eighty years, it became, by the conquest of Antiochus the Great, subject to the kings of Syria, but the Jews were still governed by their own laws, under the high-priest and council of the nation.

Judea, being situated between Syria and Egypt, suffered much during the whole of this period from the frequent wars in which those countries were engaged, and was the arena of many bloody and destructive battles. Besides this, the peace of the nation was greatly disturbed by the claims of rival candidates to the office of high-priest, which afforded to the kings of Syria frequent pretexts for interfering with the internal affairs of the nation. And all these evils were considerably aggravated by the corruption and misconduct of the chief men, and the increasing wickedness of the people, who began to neglect the worship and the law of God far more than they had ever done since their return from the captivity.

God saw fit to punish the Jews for this defection by the hand of Antiochus Epiphanes, who came with an army and plundered the city and temple of Jerusalem with every conceivable circumstance of cruelty and profanation. For three years and a half they were altogether deprived of their civil and religious liberties. The daily sacrifice was suspended; the temple itself was dedicated by Antiochus to Jupiter Olympius, whose statue was erected on the altar of burnt offering; the worship of Jehovah and the observance of his law were prohibited under the severest penalties; every copy of the sacred writings that could be seized was burned; and the people were required, under pain of death, to sacrifice to idols. Never before had the Jews been exposed to so furious a persecution. The apostates were numerous, but a remnant continued faithful; and these events were doubtless useful in calling the attention of the heathen around to those great principles for which many of the Jews were willing to peril their lives.

At length, God raised up a deliverer for his people in the noble family of the Asamoneans. Mattathias, a priest eminent for his piety and resolution, and the father of five sons, encouraged the people, by his example and exhortations, "to

stand up for the law," and having collected around him a large number of faithful men, he undertook to deliver his people, and to restore the worship of the God of Israel. But being very old when he engaged in this arduous work, he did not live to see its completion. At his death his eldest son Judas succeeded to the command of the army, in which he was greatly assisted by his brother Simon, a man of remarkable prudence. The motto on his standard was Exod. xv. 11: "Who is like unto thee among the gods, O Jehovah?" the Hebrew words being, *Mi Camoka Baalim Jehovah*; and from the initial letters of these words, MCBJ, is said to be derived the word *Maccabi* or *Maccabee*, which became the surname of the family.

After several victories over the troops of Antiochus, Judas Maccabeus gained possession of Jerusalem; and his first care was to repair and purify the temple for the restoration of the Divine worship. This reconsecration of the temple and revival of its worship was ever after celebrated by an annual feast of eight days. It occurred at the time of the winter solstice (165 B.C.), and was called the Feast of the Dedication (John x. 22).

The war was carried on for twenty-six years, with five successive kings of Syria, and after many sanguinary battles the Syrians were driven out of the country, and the Jews, under their Maccabean princes, regained for a time their independence and the free exercise of their religion, which they commemorated by commencing a new epoch in 143 B.C. as the year of "the freedom of Jerusalem." They had again regular troops, strong garrisons and alliances with other powers, including even Rome, and the boundaries of the state were extended by the subjugation of the Idumeans and Philistines, as well as of Moab, Ammon and Arabia Petrea. Previously to this, in the year 153 B.C., as the Asamonean family were descended from the eldest branch of the race of Aaron, the office of high-priest was assumed by Jonathan, the then reigning prince, and it remained in the family until the usurpation of Herod.

This season of prosperity was, however, of short duration. The nation was exceedingly troubled by internal dissensions, especially on the part of the Pharisees, who first appear prominently in history in the reign of John Hyrcanus, as forming a large and powerful body, of turbulent character and lofty pretensions, and carrying on fierce quarrels with the rival sect of the Sadducees, which led upon one occasion to a dreadful civil war. There were also violent contests for the throne between rival members of the royal family, which greatly weakened the nation, and it was ill-prepared to withstand the extending power of Rome, which in the year 65 B.C. subjugated Syria, and soon afterward conquered Egypt. In the year 63 B.C. Pompey marched his army into Judea, besieged and took Jerusalem and made the country tributary to the Romans, though it was still governed by the Maccabean princes. During the reigns of the later princes of this family, Herod Antipater, an Idumean by birth, obtained a position of power and influence in the land, and after his death, his son, Herod the Great, so ingratiated himself with the Romans that he obtained the appointment of king of Judea in the place of Antigonus. He had, however, some difficulty in obtaining possession of his kingdom, as the people were greatly attached to their Maccabean kings. But he came against Jerusalem with a Roman army of 60,000 men, and, after a siege of above half a year, took the city by storm, and massacred many of the inhabitants. Shortly afterward he put to death Antigonus, and thus ended the Asamonean dynasty, after it had subsisted a hundred and twenty-six years.

Herod was a man of great abilities and of indomitable resolution, but an ambitious and cruel tyrant, unscrupulous as to the means by which he gained his ends. He persecuted to death all the members and adherents of the Asamonean house, and he even put to death his wife and two of his own sons. He degraded the high-priesthood by making the tenure of the office dependent on his own pleasure. In order to gain popularity with his subjects, as well as to increase his own fame, he greatly enlarged and beautified the temple at Jerusalem, making it, in some respects, more magnificent than that of Solomon. He also erected in neighboring cities many heathen temples, and constructed numerous public works, such as bridges, roads, baths, aqueducts and harbors, the cost of which he defrayed by heavy exactions upon his subjects.

In the thirty-sixth year of the reign of Herod, while Augustus was emperor of Rome, THE SAVIOUR OF THE WORLD WAS BORN.

Herod was succeeded in the government of the greater part of Palestine by his son Archelaus, who acted with great cruelty and injustice, and in the tenth year of his reign, upon a complaint being made against him by the Jews, he was banished by Augustus to Vienne, in Gaul, where he died. Publius Sulpitius Quirinus (who is called in Greek Cyrenias, Luke ii. 2), the president of Syria, was then sent to reduce the countries over which Archelaus had reigned to a Roman province, and a governor of Judea was appointed under the title of Procurator, subordinate to the president of Syria. But the Jews were still permitted to exercise their religious worship without molestation or restraint.

Meanwhile, in the Gentile world, the old systems of idolatry had fallen into disrepute, partly through the extreme corruptions of worship and of morals connected with them, and partly through the cultivation of Grecian philosophy, the conflicting theories of which, however, utterly failed to satisfy the wants of mankind, as they afforded little solid truth and produced no moral renovation. At the same time, the universal prevalence of the Roman power, ensuring internal peace and facilitating communication between different parts of the world, together with its indifference to the various forms of religious belief and worship, opened, for a time, a wider field for the diffusion of the gospel. So that the expected SAVIOUR should come into the world.

A HARMONY OF THE FOUR GOSPELS;

OR, THE EVENTS IN OUR LORD'S LIFE IN CHRONOLOGICAL ORDER.

| SECT. | THE CONSECUTIVE NARRATIVE OF THE GOSPELS. | PLACE. | MATT. | MARK. | LUKE. | JOHN. |
|---|--|-------------------------------------|-----------------|------------|---------------|------------|
| PART I.—EVENTS CONNECTED WITH THE BIRTH AND CHILDHOOD OF OUR LORD. | | | | | | |
| TIME: <i>About thirteen years and a half.</i> | | | | | | |
| 1. | The Genealogies | Jerusalem | i. 1-17 | ..... | iii. 23-38 | |
| 2. | The birth of John announced to Zacharias..... | Nazareth ..... | ..... | ..... | i. 5-25 | |
| 3. | The birth of Jesus announced to Mary..... | Juttah? ..... | ..... | ..... | i. 26-38 | |
| 4. | Mary's visit to Elizabeth, and her song of praise..... | Juttah? ..... | ..... | ..... | i. 39-56 | |
| 5. | The birth of John the Baptist..... | Nazareth | i. 18-25 | ..... | i. 57-80 | |
| 6. | An angel appears to Joseph..... | Bethlehem..... | ..... | ..... | ii. 1-7 | |
| 7. | The birth of Jesus..... | Near Bethlehem..... | ..... | ..... | ii. 8-20 | |
| 8. | Angelic mission to the shepherds..... | Beth'lm and Jerusalem..... | ..... | ..... | ii. 21-38 | |
| 9. | The circumcision of Jesus, and his presentation in the temple..... | Jeru. and Bethlehem..... | ii. 1-12 | ..... | ..... |  |
| 10. | The visit of the Magi..... | Nazareth | ii. 13-23 | ..... | ii. 39, 40 | |
| 11. | The flight into Egypt. Herod's cruelty. The return from Egypt to..... | Jerusalem ..... | ..... | ..... | ii. 41-52 | |
| 12. | At twelve years of age Jesus goes to the passover..... | | | | | |
| PART II.—ANNOUNCEMENT AND INTRODUCTION OF OUR LORD'S PUBLIC MINISTRY. | | | | | | |
| TIME: <i>About one year; commencing about eighteen years after Sect. 12.</i> | | | | | | |
| 13. | The Ministry of John the Baptist..... | The Desert. Jordan... | iii. 1-12 | i. 1-8 | iii. 1-18 | |
| 14. | The baptism of John..... | The Jordan..... | iii. 13-17 | i. 9-11 | iii. 21-23 | |
| 15. | The temptation..... | Desert of Judea..... | iv. 1-11 | i. 12, 13 | iv. 1-13 | |
| 16. | Testimony of John the Baptist to Jesus..... | Bethabara..... | ..... | ..... | ..... | i. 15-34 |
| 17. | Two of John's disciples follow Jesus. Andrew brings Peter to him..... | Bethabara..... | ..... | ..... | ..... | i. 35-42 |
| 18. | Jesus returns to Galilee. Philip becomes his disciple, and brings Nathanael..... | Galilee..... | ..... | ..... | ..... | i. 43-51 |
| 19. | The marriage at Cana in Galilee. Visit to Capernaum..... | Cana and Capernaum..... | ..... | ..... | ..... | ii. 1-12 |
| PART III.—FROM THE FIRST PASSOVER DURING OUR LORD'S PUBLIC MINISTRY UNTIL THE SECOND. | | | | | | |
| TIME: <i>One year.</i> | | | | | | |
| 20. | Jesus goes to Jerusalem to the passover—drives the traders out of the temple..... | Jerusalem ..... | ..... | ..... | ..... | ii. 13-25 |
| 21. | Nicodemus visits him at night..... | Jerusalem ..... | ..... | ..... | ..... | iii. 1-21 |
| 22. | Jesus leaves Jerusalem, but remains in Judea and makes disciples. Further testimony of John the Baptist..... | Ænon..... | ..... | ..... | ..... | iii. 22-36 |
| 23. | Jesus departs for Galilee after John is cast into prison..... | Galilee..... | iv. 12 | i. 14 | iv. 14 | iv. 1-3 |
| 24. | Passing through Samaria, he converses with a woman of Sychar at Jacob's well. Many Samaritans believe on him..... | Samaria..... | ..... | ..... | ..... | iv. 4-42 |
| 25. | He arrives in Galilee, and teaches there publicly..... | Galilee..... | iv. 17 | i. 14, 15 | iv. 14, 15 | iv. 43-45 |
| 26. | He comes again to Cana—heals the son of a nobleman lying ill at Capernaum..... | Cana..... | ..... | ..... | ..... | iv. 46-54 |
| 27. | Jesus at Nazareth; he is there rejected. He goes to Capernaum, fixes his abode there, and teaches publicly on the Sabbath..... | Nazareth—Capernaum..... | iv. 13-16 | ..... | iv. 16-31 | |
| 28. | The call of Peter, Andrew, James and John, and the miraculous draught of fishes..... | Sea of Galilee: near Capernaum..... | iv. 18-22 | i. 16-20 | v. 1-11 | |
| 29. | Jesus heals a demoniac in the synagogue..... | Capernaum..... | ..... | i. 21-28 | iv. 31-37 | |
| 30. | He heals Peter's wife's mother, and many others..... | Capernaum..... | viii. 14-17 | i. 29-34 | iv. 38-41 | |
| 31. | He makes his first circuit with his disciples throughout..... | Galilee..... | iv. 23-25 | i. 35-39 | iv. 42-44 | |
| 32. | He heals a leper. On account of his great popularity he retires to..... | The Desert..... | viii. 2-4 | i. 40-45 | v. 12-16 | |
| 33. | He returns to Capernaum. The people flock to him. He heals a paralytic let down through the roof..... | Capernaum..... | ix. 2-8 | ii. 1-12 | v. 17-26 | |
| 34. | He calls Matthew to follow him..... | Sea of Galilee..... | ix. 9 | ii. 13, 14 | v. 27, 28 | |
| PART IV.—FROM THE SECOND PASSOVER UNTIL THE THIRD. | | | | | | |
| TIME: <i>One year.</i> | | | | | | |
| 35. | Jesus at Jerusalem at the passover; heals an infirm man at the pool of Bethesda on the Sabbath. The Jews seek to kill him..... | Jerusalem—Bethesda..... | ..... | ..... | ..... | v. 1-47 |
| 36. | The disciples pluck ears of corn on the Sabbath..... | On the way to Galilee..... | xii. 1-8 | ii. 23-28 | vi. 1-5 | |
| 37. | Healing of a withered hand on the Sabbath..... | Galilee..... | xii. 9-14 | iii. 1-6 | vi. 6-11 | |
| 38. | Jesus withdraws to the Sea of Galilee, and is followed by great multitudes from the surrounding country. He heals many..... | Sea of Galilee..... | xii. 15-21 | iii. 7-12 | vi. 12-19 | |
| 39. | He retires to the mountain, and chooses the twelve; the people follow him..... | Near Capernaum..... | x. 2-4 | iii. 13-19 | vi. 20-49 | |
| 40. | The sermon on the mount..... | North of Capernaum..... | v. 1 to viii. 1 | ..... | vii. 1-10 | |
| 41. | Healing of a centurion's servant..... | Capernaum..... | viii. 5-13 | ..... | ..... |  |
| 42. | Jesus raises a widow's son at Nain. His fame spreads through all the neighborhood and in Judea..... | Nain..... | ..... | ..... | vii. 11-17 | |
| 43. | John the Baptist in prison sends disciples to Jesus..... | Nain..... | xi. 2-19 | ..... | vii. 18-35 | |
| 44. | Jesus upbraids inhabitants of Chorazin, Bethsaida and Capernaum for unbelief..... | Nain..... | xi. 20-30 | ..... | ..... |  |
| 45. | While sitting at meat with a Pharisee, Jesus is anointed by a penitent woman..... | Capernaum? ..... | ..... | ..... | vii. 36-50 | |
| 46. | Jesus, with the twelve, makes a second circuit..... | Galilee..... | ..... | ..... | viii. 1-3 | |
| 47. | He heals a demoniac. The scribes and Pharisees charge him with being in league with Satan..... | ..... | ..... | ..... | xi. 14, 15, | |
| 48. | Our Lord's remarks upon their request of a sign..... | Capernaum..... | xii. 22-37 | iii. 19-30 | 17-23 | |
| 49. | His remark respecting his mother and brethren..... | Capernaum..... | xii. 38-45 | ..... | xi. 16, 24-36 | |
| 50. | At a Pharisee's table, he exposes the hypocrisy of the Pharisees and scribes, and denounces woes against them..... | Capernaum..... | xii. 46-50 | iii. 31-35 | viii. 19-21 | |
| 51. | He discourses upon hypocrisy, worldliness and unwatchfulness..... | Capernaum..... | ..... | ..... | xi. 37-54 | |
| 52. | Our Lord's observations upon the slaughter of certain Galileans. Parable of the barren fig tree..... | Galilee..... | ..... | ..... | xii. 1-59 | |
| 53. | A great multitude collect around him, and he addresses them out of a vessel on the lake. Parable of the sower..... | Sea of Galilee..... | xiii. 1-23 | iv. 1-25 | viii. 4-18 | |

A HARMONY OF THE FOUR GOSPELS;

OR, THE EVENTS IN OUR LORD'S LIFE IN CHRONOLOGICAL ORDER.

(CONTINUED FROM PRECEDING PAGE.)

| SECT. | THE CONSECUTIVE NARRATIVE OF THE GOSPELS. | PLACE. | MATT. | MARK. | LUKE. | JOHN. |
|--|---|--------------------------|-----------------|--------------------|--------------|---------------------|
| 54. | Parables of the tares, the grain of mustard seed, the leaven, the hidden treasure, the pearl of great price, and the net cast into the sea..... | Sea of Galilee..... | xiii. 24-53 | iv. 26-34 | | |
| 55. | Jesus crosses the lake with his disciples, and stills a storm..... | Sea of Galilee..... | viii. 18-27 | iv. 35-41 | viii. 22-25 | |
| 56. | He casts the devils out of two demoniacs of Gadara..... | S.E. Sea of Galilee..... | viii. 28 | v. 1-21 | viii. 26-40 | |
| 57. | The feast at Levi's house, with publicans and sinners..... | Capernaum..... | ix. 10-13 | ii. 15-17 | v. 29-32 | |
| 58. | The question of John's disciples respecting fasting, and our Lord's reply..... | Capernaum..... | ix. 14-17 | ii. 18-22 | v. 33-39 | |
| 59. | Raising of Jairus's daughter; and healing of a woman with issue of blood..... | Capernaum..... | ix. 18-26 | v. 22-43 | viii. 41-56 | |
| 60. | Two blind men healed, and a dumb spirit cast out..... | Capernaum..... | ix. 27-34 | | | |
| 61. | Jesus teaches in his own country, and is rejected..... | Nazareth..... | xiii. 54-58 | vi. 1-6 | | |
| 62. | A third circuit throughout the country. The twelve sent forth..... | Galilee & Capernaum | ix. 35 to xi. 1 | vi. 6-13 | ix. 1-6 | |
| 63. | Herod supposes Jesus to be John the Baptist, whom he had beheaded..... | | xiv. 1-12 | vi. 14-29 | ix. 7-9 | |
| 64. | The twelve return to Jesus. He retires with them to a desert place on the other side of the Sea of Galilee. He feeds five thousand..... | Sea of Galilee..... | xiv. 13-21 | vi. 30-44 | ix. 10-17 | vi. 1-14 |
| 65. | The disciples return across the Sea of Galilee, and at night Jesus comes to them walking upon the water. He goes to..... | Gennesaret..... | xiv. 22-36 | vi. 45-56 | | vi. 15-21 |
| 66. | The people seek Jesus and find him at Capernaum. He teaches in the synagogue. Many disciples are offended, and leave. Peter's confession..... | Capernaum..... | | | | vi. 22-71 vii. 1 |
| PART V.—FROM THE THIRD PASSOVER UNTIL OUR LORD'S ARRIVAL AT BETHANY, SIX DAYS BEFORE THE FOURTH. | | | | | | |
| TIME: <i>One year, less one week.</i> | | | | | | |
| 67. | Pharisees and Scribes from Jerusalem object to the disciples' disregarding tradition of elders with respect to washing of hands. Our Lord's reply..... | Capernaum..... | xv. 1-20 | vii. 1-23 | | |
| 68. | Jesus goes to borders of Tyre and Sidon. A Syrophenician woman obtains deliverance for her daughter..... | Coast Tyre and Sidon | xv. 21-28 | vii. 24-30 | | |
| 69. | He returns through Decapolis; he heals many and feeds four thousand..... | Sea of Galilee..... | xv. 29-38 | vii. 31 to viii. 9 | | |
| 70. | Jesus sends away the people and crosses the lake to Dalmanutha. The Pharisees and Sadducees again require a sign..... | Magdala..... | xv. 39-xvi. 4 | viii. 10-12 | | |
| 71. | Jesus again crosses lake. Disciples cautioned against leaven of Pharisees, etc. | Bethsaida..... | xvi. 4-12 | viii. 13-21 | | |
| 72. | A blind man healed..... | Bethsaida (Julias)..... | | viii. 22-26 | | |
| 73. | Jesus goes to the region of Cæsarea Philippi. Peter and the other disciples again profess their faith in him..... | Reg. Cæsarea Philippi | xvi. 13-20 | viii. 27-30 | ix. 18-21 | |
| 74. | He foretells his own death and resurrection and the trials of his followers..... | Reg. Cæsarea Philippi | xvi. 21-28 | viii. 31-38 | ix. 22-27 | |
| 75. | Our Lord's transfiguration and subsequent discourse..... | Mount Tabor..... | xvii. 1-13 | ix. 2-13 | ix. 28-36 | |
| 76. | Healing of a demoniac, whom the disciples could not heal..... | In the Plain..... | xvii. 14-21 | ix. 14-29 | ix. 37-43 | |
| 77. | Jesus again foretells his own death and resurrection..... | Galilee..... | xvii. 22, 23 | ix. 30-32 | ix. 43-45 | |
| 78. | The tribute-money miraculously provided..... | Capernaum..... | xvii. 24-27 | ix. 33 | | |
| 79. | The disciples contend who shall be the greatest. Jesus exhorts to humility, forbearance and brotherly love..... | Capernaum..... | xviii. 1-35 | ix. 33-50 | ix. 46-50 | |
| 80. | The seventy instructed and sent out..... | Samaria..... | | | x. 1-16 | |
| 81. | Jesus finally leaves Galilee to go up to Jerusalem to the feast of Tabernacles. A Samaritan village refuses to receive him..... | Galilee to Jerusalem... | | | ix. 51-56 | vii. 2-10 |
| 82. | Ten lepers cleansed..... | Samaria..... | | | xvii. 11-19 | vii. 11-53 |
| 83. | Jesus at Jerusalem at the festival of Tabernacles (<i>about six months after the third passover</i>). He teaches in the temple. Rulers attempt to seize him..... | Jerusalem..... | | | | viii. 1 |
| 84. | His judgment is asked on a woman guilty of adultery..... | Jerusalem..... | | | | viii. 2-11 |
| 85. | He reproves the unbelieving Jews, and they attempt to stone him..... | Jerusalem..... | | | | |
| 86. | Reply to the question of a lawyer. Parable of the good Samaritan..... | Jerusalem..... | | | x. 25-37 | viii. 12-59 |
| 87. | The disciples again taught how to pray..... | Jerusalem..... | | | xi. 1-13 | |
| 88. | The seventy return, having accomplished their mission..... | Near Jerusalem..... | | | x. 17-24 | ix. 1-41 |
| 89. | A man born blind is healed on the Sabbath. Questions and objections..... | Jerusalem..... | | | | x. 1-21 |
| 90. | Jesus in the temple at the festival of Dedication (<i>about three months after the feast of Tabernacles; sect. 83</i>). The Jews seek to seize him; he retires beyond Jordan, and many resort to him..... | | | | | x. 22-42 |
| 91. | He goes to Bethany and raises Lazarus from the dead..... | Bethany..... | | | | xi. 1-46 |
| 92. | The Jewish council determine to put Jesus to death. He retires with his disciples to Ephraim near the wilderness..... | Ephraim..... | | | | |
| 93. | He withdraws beyond Jordan, and heals an infirm woman on the Sabbath..... | Near Jordan..... | xix. 1, 2 | x. 1 | xiii. 10-21 | xi. 47-54 |
| 94. | He goes through Peræa toward Jerusalem, teaching on his way. Some Pharisees warn him respecting Herod..... | Peræa..... | | | xiii. 22-35 | |
| 95. | He dines with a chief Pharisee on the Sabbath, and addresses the guests. Parable of the great supper..... | Journey to Jerusalem.. | | | xiv. 1-24 | |
| 96. | He teaches the multitude what is required of true disciples..... | | | | xiv. 25-35 | |
| 97. | Publicans and sinners flock to him. The Pharisees murmur. Parables of the lost sheep, the lost piece of silver and the prodigal son..... | | | | xv. 1-32 | |
| 98. | Parable of the unjust steward..... | | | | xvi. 1-13 | |
| 99. | The Pharisees reproved. Parable of the rich man and Lazarus..... | | | | xvi. 14-31 | |
| 100. | Jesus inculcates forbearance, faith and humility..... | | | | xvii. 1-10 | |
| 101. | Reply to question of Pharisees concerning the coming of the kingdom of God. | Journey to Jerusalem.. | | | xvii. 20-37 | |
| 102. | Parables: The importunate widow; the Pharisee and Publican..... | | | | xviii. 1-14 | |
| 103. | Precepts respecting divorce..... | | xix. 3-12 | x. 2-12 | | |
| 104. | Jesus receives and blesses little children..... | Peræa..... | xix. 13-15 | x. 13-16 | xviii. 15-17 | |
| 105. | The rich young ruler who rejected the terms of discipleship. Parable of the laborers in the vineyard..... | | xix. 16-30 | x. 17-31 | xviii. 18-30 | |
| 106. | On the way to Jerusalem, Jesus a third time foretells his death and resurrection | | xx. 1-16 | | | |
| 107. | Healing of two blind men near Jericho..... | Jericho..... | xx. 17-19 | x. 32-34 | xviii. 31-34 | |
| 108. | Visit to Zaccheus..... | Jericho..... | xx. 29-34 | x. 46-52 | xviii. 35 | |
| 109. | Parable of the ten servants entrusted with ten pounds..... | | | | xix. 1 | |
| 110. | Jesus arrives at Bethany six days before the Passover. Those who have come up to the festival inquire after him; and many come to him at Bethany..... | | | | xix. 2-10 | xi. 55-57 |
| | | | | | xix. 11-28 | xii. 1, 9-11 |

A HARMONY OF THE FOUR GOSPELS;

OR, THE EVENTS IN OUR LORD'S LIFE IN CHRONOLOGICAL ORDER.

(CONCLUDED FROM PRECEDING PAGE.)

| SECT. | THE CONSECUTIVE NARRATIVE OF THE GOSPELS. | PLACE. | MATT. | MARK. | LUKE. | JOHN. |
|--|---|---------------------|---------------------------------------|------------------------------------|----------------------------|---|
| PART VI.—THE LAST PASSOVER WEEK. | | | | | | |
| TIME: Seven days. | | | | | | |
| 111. | First day of the week. Jesus enters Jerusalem publicly, and at night returns to..... | Bethany..... | xxi. 1-11, 14-17 | xi. 1-11 | xix. 29-44 | xii. 12-19 |
| 112. | Second day of the week. He goes into Jerusalem; on his way curses the barren fig tree; expels the traders from the temple and in the evening returns again to..... | Bethany..... | xxi. 12, 13, 18, 19. | xi. 12-19 | xix. 45, 46 | |
| 113. | Third day of the week. He again goes into the city in the morning, passing by the withered fig tree. He teaches in the temple. His authority is questioned. Parables of the two sons, and of the vineyard let out to husbandmen..... | Jerusalem..... | xxi. 20-22 | xi. 20-26 | xx. 1-19 | |
| 114. | Parable of the marriage feast..... | Jerusalem..... | xxi. 23-46 | xii. 1-12 | xxi. 37, 38 | |
| 115. | Insidious question of the Pharisees and Herodians concerning payment of tribute to Caesar..... | Jerusalem..... | xxii. 1-14 | | | |
| 116. | Question of the Sadducees respecting the resurrection..... | Jerusalem..... | xxii. 15-22 | xii. 13-17 | xx. 20-26 | |
| 117. | A lawyer questions Jesus. The two great commandments..... | Jerusalem..... | xxii. 23-33 | xii. 18-27 | xx. 27-40 | |
| 118. | Our Lord's question respecting the Son of David..... | Jerusalem..... | xxii. 34-40 | xii. 28-34 | | |
| 119. | Warnings against the example of the scribes and Pharisees. Woes against them. Lamentation over Jerusalem..... | Jerusalem..... | xxii. 41-46 | xii. 35-37 | xx. 41-44 | |
| 120. | The widow's offering to the temple treasury..... | Jerusalem..... | xxiii. 1-39 | xii. 38-40 | xx. 45, 47 | |
| 121. | Certain Greeks desire to see Jesus. The unbelief of the Jews..... | Jerusalem..... | | xii. 41-44 | xxi. 1-4 | |
| 122. | Jesus leaves the temple; and on the Mount of Olives, on his way to Bethany, foretells its destruction and the overthrow of the Jewish state..... | Jerusalem..... | | | | xii. 20-50 |
| 123. | He proceeds to speak of his final coming to judgment. Parables of the ten virgins and the five talents..... | Mt. of Olives..... | xxiv. 1-42 | xiii. 1-37 | xxi. 5-36 | |
| 124. | Fourth day of the week (beginning at sunset). The rulers conspire to seize Jesus secretly and put him to death. At a supper at Bethany he is anointed by Mary. Judas lays his plan of treachery, Jesus remaining at Bethany this day..... | | xxiv. 43-51 xxv. 1-46 | | | |
| 125. | Fifth day of the week. Jesus sends two disciples to the city to make preparation for the passover, and himself repairs thither in the afternoon..... | Bethany..... | xxvi. 1-16 | xiv. 1-11 | xxii. 1-6 | xii. 2-8 |
| 126. | Sixth day of the week (beginning at sunset). Jesus celebrates the paschal supper with the twelve. They contend who shall be the greatest..... | | xxvi. 17-19 | xiv. 12-16 | xxii. 7-13 | |
| 127. | Jesus washes his disciples' feet..... | Jerusalem..... | xxvi. 20 | xiv. 17 | xxii. 14-18, 24-30 | |
| 128. | He foretells his betrayal, and points out the traitor. Judas withdraws..... | Jerusalem..... | xxvi. 21-25 | xiv. 18-21 | xxii. 21-23 | xiii. 1-20 |
| 129. | He foretells the fall of Peter and the dispersion of the twelve..... | Jerusalem..... | xxvi. 31-35 | xiv. 27-31 | xxii. 31-38 | xiii. 21-35 |
| 130. | He institutes the Lord's Supper..... | Jerusalem..... | xxvi. 26-29 | xiv. 22-25 | xxii. 19-20 | xiii. 36-38 |
| 131. | Our Lord's valedictory address to his disciples and his intercessory prayer..... | Jerusalem..... | xxvi. 30 | xiv. 26, | | xiv. 1 to |
| 132. | His agony in..... | Gethsemane..... | 36-46 | 32-42 | xxii. 39-46 | xvii. 20 |
| 133. | He is betrayed and made prisoner..... | | | | | |
| 134. | He is brought before the high-priest in the night. Peter thrice denies him... In the morning he is brought before the high-priest and the council. He declares himself to be the Christ; is condemned and mocked..... | Jerusalem..... | xxvi. 47-56 xxvi. 57, 58, 69-72 | xiv. 43-52 xiv. 53, 54 66-72 | xxii. 47-53 xxii. 54-62 | xviii. 1 xviii. 2-12 xviii. 13-18, 25-27 |
| 135. | Chief priests and rulers take him before Pilate to obtain his crucifixion..... | Jerusalem..... | xxvi. 59-68 | xiv. 55-65 | xxii. 63-71 | xviii. 19-24 |
| 136. | Pilate pronounces him innocent, but sends him to Herod, and Herod sends him back to Pilate..... | Jerusalem..... | xxviii. 1, 2, 11-14 | xv. 1-5 | xxiii. 1-5 | xviii. 28-38 |
| 137. | Pilate seeks to release him, but finally delivers him up to be crucified. He is scourged and mocked..... | Jerusalem..... | xxvii. 15-30 | xv. 6-19 | xxiii. 6-12 | xviii. 39 to xix. 1-6 |
| 138. | Judas repents and hangs himself..... | Jerusalem..... | xxvii. 3-10 | | xxiii. 26-33 | xix. 16, 17 |
| 139. | Jesus is led away to be crucified..... | Jerusalem..... | xxvii. 31-34 | xv. 20-23 | xxiii. 33-43 | xix. 18-27 |
| 140. | The crucifixion..... | Calvary..... | xxvii. 35-44 | xv. 24-22 | | |
| 141. | Jesus expires on the cross. The supernatural signs which accompanied his death, and the testimony of the centurion..... | | xxvii. 45-56 | xv. 33-41 | xxiii. 44-49 | xix. 28-30 |
| 142. | The taking down of the body from the cross. The burial in..... | Joseph's Tomb..... | xxvii. 57-61 | xv. 42-47 | xxiii. 50-56 | xix. 31-42 |
| 143. | Seventh day of the week. The guard set at the sepulchre..... | | xxvii. 62-66 | | | |
| PART VII.—OUR LORD'S RESURRECTION, HIS SUBSEQUENT APPEARANCES TO HIS DISCIPLES, AND HIS ASCENSION. | | | | | | |
| TIME: Forty days. | | | | | | |
| 144. | First day of the week. The resurrection..... | Jerusalem..... | xxviii. 2-4 | xvi. 1 | | |
| 145. | Visit of the women to the sepulchre. Mary Magdalene returns..... | | xxviii. 1 | xvi. 2-4 | xxiv. 1-3 | xx. 1, 2 |
| 146. | Vision of angels at the sepulchre..... | | xxviii. 5-7 | xvi. 5-7 | xxiv. 4-8 | |
| 147. | The women return to the city. Jesus meets them..... | | xxviii. 8-10 | xvi. 8 | xxiv. 9-11 | |
| 148. | Peter and John run to the sepulchre..... | | | | xxiv. 12 | xx. 3-10 |
| 149. | Our Lord is seen by Mary Magdalene at the sepulchre..... | | | xvi. 9-11 | | xx. 11-18 |
| 150. | Report of the guard on returning into the city..... | | xxviii. 11-15 | | | |
| 151. | Our Lord is seen by Peter; then by two disciples on the way to Emmaus. 1 Cor. xv. 5..... | | | | | |
| 152. | Evening following the first day of the week. He appears to the apostles, Thomas being absent..... | | | xvi. 12, 13 | xxiv. 13-35 | |
| 153. | Evening following the first day of the next week. He appears to them again, Thomas being present..... | Jerusalem..... | | xvi. 14 | xxiv. 36-49 | xx. 19-23 |
| 154. | The apostles go to Galilee. Jesus shows himself to nine of them at the Sea of Tiberias..... | Jerusalem..... | | | | xx. 24-29 |
| 155. | He meets five hundred on a mountain in Galilee..... | Sea of Galilee..... | xxviii. 16 | | | |
| 156. | He is seen by James, and then by all the apostles. Acts i. 3-8; 1 Cor. xv. 7 | Jerusalem..... | xxviii. 16-20 | xvi. 15-18 | | xxi. 1-24 |
| 157. | He ascends into heaven..... | Bethany..... | | xvi. 19, 20 | xxiv. 50-53 | |

THE PARABLES OF OUR LORD,

WITH THE LESSONS WE SHOULD LEARN FROM EACH.

| ORDER. | WHERE SPOKEN. | THE ILLUSTRATION USED. | THE LESSON WE SHOULD LEARN. | TEXTS, WHERE RECORDED. |
|----------|----------------------|--|---|---|
| I. | Galilee..... | The Mote and the Beam in the Eye..... | That we should Judge Ourselves instead of presuming to Judge Others..... | Luke vi. 37-41. |
| II. | Galilee..... | The Builders upon a Rock and upon Sand..... | The Folly of Listening to without Obeying Our Lord's Precepts..... | Matt. vii. 24-27, 14-20; |
| III. | On a Tour..... | The Two Forgiven Debtors..... | Our Love is in Proportion to our Sense of Forgiveness..... | Luke vi. 48, 49. Luke vii. 36-50. |
| IV. | Jerusalem..... | The Temple, if Destroyed, to be Raised up in Three Days..... | A Prophecy of His Resurrection..... | John ii. 19-22. |
| V. | Galilee..... | The Barren Fig Tree..... | Long-Suffering Mercy will be followed by Strict Justice..... | Luke xiii. 6-9. |
| VI. | Sea of Galilee..... | The Sower on Wayside, Stony places, among Thorns and upon Good Ground..... | Our Heart must be Right in order that the Seed may be Productive..... | Matt. xiii. 3-8, 18-23; |
| VII. | Sea of Galilee..... | The Wheat and the Tares..... | Children of God and of the Devil in the Church until the Judgment, when the latter shall be burned..... | Mark iv. 1-9, 14-20; Luke viii. 5-8, 11-15. Matt. xiii. 24-30, 36-43. |
| VIII. | Sea of Galilee..... | The Seed Sown..... | The Secrecy of God's Working in the Heart..... | Mark iv. 26-29. |
| IX. | Sea of Galilee..... | The Mustard Seed..... | The Wonderful Growth of Christ's Church..... | Mark iv. 30-32; Matt. |
| X. | Sea of Galilee..... | The Leaven Hidden in the Meal..... | 1. The Church Spreading through the World; 2. The Effect of Christ's Doctrines and Spirit on the Individual Christian..... | xiii. 31, 32; Luke xiii. 18, 19. |
| XI. | Sea of Galilee..... | The Treasure buried in the Field..... | The Inestimable Value of Christ and His Blessings compared with Worldly Possessions..... | Luke xiii. 20, 21; Matt. xiii. 33. |
| XII. | Sea of Galilee..... | The Merchant Seeking till he finds one Pearl of Great Price..... | The Importance of Seeking and Securing, at cost of any Sacrifice, Christ and His Grace..... | Matt. xiii. 44. |
| XIII. | Sea of Galilee..... | The Drag-Net..... | The Church Gathers in, besides the Sincere, many who will at the Great Day be Cast Out..... | Matt. xiii. 45, 46. |
| XIV. | Capernaum..... | The first Parable of the Lost Sheep..... | Our Duty to Seek to Reclaim Backsliders..... | Matt. xiii. 47-50. Matt. xviii. 12-14. |
| XV. | Capernaum..... | The Debtor forgiven a large Debt Unmerciful to his Fellow-servant who owed him a Small Debt..... | We must Forgive if we would be Forgiven..... | Matt. xviii. 23-35. |
| XVI. | Jerusalem..... | The Good Samaritan..... | The Obligation of Christian Love to our Neighbor Humility..... | Luke x. 25-37. |
| XVII. | Near Jerusalem..... | Taking the Chief Seats at a Wedding..... | God will answer Importunate Prayer..... | Luke xiv. 7-11. |
| XVIII. | On a Tour..... | The Friend that Unwillingly Lends at Midnight..... | The State of the Backslider..... | Luke xi. 5-13. |
| XIX. | Capernaum..... | The Unclean Spirit Returning..... | "A Man's Life consisteth not in the Abundance of the Things which he Possesseth"..... | Luke xi. 24-26. |
| XX. | On a Tour..... | The Foolish Rich Man that Trusted in This Life..... | The wonderful Love of Christ. "I know my sheep; I lay down my Life for the Sheep"..... | Luke xii. 15-21. |
| XXI. | Jerusalem..... | The Good Shepherd..... | The Necessity for Constant Watchfulness..... | John x. 1-18. |
| XXII. | On a Tour..... | The Watchful Servants..... | The same Lesson reiterated and intensified..... | Luke xii. 35-40. |
| XXIII. | On a Tour..... | The Faithful and Wise Steward..... | The Necessity for Steady Perseverance in the Strait Path..... | Luke xii. 41-48. |
| XXIV. | Near Jerusalem..... | The Door Shut..... | God is no Respector of Persons..... | Luke xiii. 23-30. |
| XXV. | Near Jerusalem..... | The Great Supper..... | "Whosoever doth not Bear his Cross and Come after me cannot be my Disciple"..... | Luke xiv. 16-24. |
| XXVI. | Near Jerusalem..... | Counting the Cost before Building a Tower..... | The Joy in Heaven over One Sinner that Repenteth | Luke xiv. 25-33. |
| XXVII. | Near Jerusalem..... | The King going to War..... | The same Lesson as the preceding. These two teach the great Object of our Lord's Incarnation—to Save the Lost..... | Luke xv. 3-10. |
| XXVIII. | Near Jerusalem..... | Second Parable of the Lost Sheep..... | God's Delight in Receiving the Repentant Sinner | Luke xv. 11-32. |
| XXIX. | Near Jerusalem..... | The Piece of Money Lost and Found..... | The Right Use of Worldly Possessions..... | Luke xvi. 1-14. |
| XXX. | Near Jerusalem..... | The Prodigal Son..... | The Fearful Consequences of Living merely for this World; also, the Doctrine of Future Rewards and Punishments..... | Luke xvi. 19-31. |
| XXXI. | Near Jerusalem..... | The Unjust Steward..... | We must not Trust or Glory in our Good Works..... | Luke xvii. 7-10. |
| XXXII. | Near Jerusalem..... | The Rich Man (Dives) and Lazarus..... | The Duty of Unceasing Earnest Prayer..... | Luke xviii. 1-8. |
| XXXIII. | Near Jerusalem..... | The Servant Serves his Master before he Sups..... | Humble Prayer will be Answered, while that of the Self-Righteous will not..... | Luke xviii. 9-14. |
| XXXIV. | Near Jerusalem..... | The Unjust Judge and Importunate Widow..... | God's Equity even in placing "the First Last and the Last First"..... | Matt. xx. 1-16. |
| XXXV. | Near Jerusalem..... | The Pharisee and Publican..... | Our Strict Accountability for such Talents as God has committed to us..... | Luke xix. 11-27. |
| XXXVI. | Near Jerusalem..... | The Laborers Hired for the Vineyard..... | 1. Condemnation of the Jews; 2. Mere Profession, without actual Service, will bring upon us like Censure..... | Matt. xxi. 28-32. |
| XXXVII. | Near Jerusalem..... | The Nobleman and his Ten Servants..... | 1. The Rejection of the Jews; 2. Our Rejection if we do not Receive Christ and His Messengers..... | Matt. xxi. 33-46. |
| XXXVIII. | Jerusalem, Temple... | The Two Sons..... | 1. None are too Poor or Lowly to be Welcome; 2. We must be clothed in the Wedding Garment, which is Freely Given to us..... | Matt. xxii. 1-14. |
| XXXIX. | Jerusalem, Temple... | The Vineyard Let to Husbandmen..... | The Second Coming..... | Matt. xxiv. 32, 33; Mark xiii. 28, 29. |
| XL. | Jerusalem, Temple... | The King's Marriage Feast for His Son. The Wedding Garment..... | We must Watch for our Lord's Coming..... | Mark xiii. 34-37. |
| XLI. | Jerusalem..... | The Fig Tree Leafing..... | We must Watch and Live as Expecting Him..... | Matt. xxiv. 42-51. |
| XLII. | Jerusalem..... | The Man taking a Long Journey..... | We must be constantly Prepared for His Coming..... | Matt. xxv. 1-13. |
| XLIII. | Jerusalem..... | The Faithful and the Evil Servant..... | We must Improve our Talents to Secure His Blessing..... | Matt. xxv. 14-30. |
| XLIV. | Jerusalem..... | The Wise and the Foolish Virgins..... | Christ, as Judge, shall Separate His Sincere Servants from the Mere Professors..... | Matt. xxv. 31-46. |
| XLV. | Jerusalem..... | The Talents..... | Only in Christ can we bring forth Fruit unto God | John xv. 1-17. |
| XLVI. | Jerusalem..... | The Sheep and the Goats..... | | |
| XLVII. | Jerusalem..... | The True Vine..... | | |

THE MIRACLES OF OUR LORD,

WITH THOSE PERFORMED NOT BY HIM DIRECTLY, BUT TO ATTEST HIS DIVINITY.

| ORDER. | YEAR OF OUR LORD. | WHERE WROUGHT. | THE MIRACLES, CLASSIFIED. | WHERE RECORDED. |
|--|-------------------|--------------------------------|---|--|
| MIRACLES OF RAISING THE DEAD. | | | | |
| XII. | 27 | Nain | The Only Son of a Widow—as they were Bearing him to the Grave. | Luke vii. 11-16. [41, 42, 49-56. |
| XVIII. | 27 | Capernaum..... | The Daughter of Jairus, the Ruler of the Synagogue..... | Mark v. 22-24, 35-43; Matt. ix. 18-26; Luke viii. |
| XXXV. | 29 | Bethany. | Lazarus—when he had been Dead Four Days..... | John xi. 32-44. [9-11. |
| XXI. | 29 | Garden of Joseph. | His Own Body—the Third Day from Interment..... | Luke xxiv. 1-7; John xix. 42-xx. 14; Mark xvi. |
| MIRACLES OF EXORCISING DEVILS. | | | | |
| IV. | 27 | Capernaum..... | The Man—of an Unclean Spirit..... | Mark i. 23-26; Luke iv. 33-37. |
| XIII. | 27 | Capernaum..... | The Demoniac who was Blind and Dumb..... | Matt. xii. 22, 23; Mark iii. 19-30; Luke xi. 14-23. |
| XV. | 27 | Gadara | The Two Men Possessed of Legion, exceeding fierce..... | Matt. viii. 28-34; compare Luke viii. 26-39; and |
| XX. | 27 | Capernaum..... | The Dumb Man Possessed of a Devil..... | Matt. ix. 32-35. [Mark v. 1-20. |
| XXIV. | 28 | Borders of Tyre and Sidon..... | The Daughter of the Syrophenician Woman..... | Mark vii. 24-30; Matt. xv. 22-28. |
| XXVIII. | 28 | Plain of Galilee... | The Lunatic Boy, the Disciples having failed..... | Matt. xvii. 14-21; compare Mark ix. 14-39; Luke |
| XXXI. | 29 | Capernaum..... | The Devil that was Dumb..... | Luke ix. 14-26. [xi. 37-43. |
| MIRACLES OF HEALING. | | | | |
| II. | 27 | Cana | Nobleman's Son—of a Fever..... | John iv. 46-54. |
| VI. | 27 | Capernaum..... | Peter's Mother-in-law—of a Fever..... | Mark i. 29-31; Matt. viii. 14-17; Luke iv. 38, 39. |
| VII. | 27 | Near Chorazin..... | A Man full of Leprosy..... | Mark i. 40-45; Matt. viii. 2-4; Luke v. 12-16. |
| VIII. | 27 | Capernaum..... | The Man borne by four—of Palsy..... | Mark ii. 3-12; Matt. ix. 1-8; Luke v. 17-26. |
| IX. | 27 | Pool of Bethesda.. | The Impotent Man who had been afflicted thirty-eight years..... | John v. 1-16. [9-13. |
| X. | 27 | Capernaum..... | The Man with Withered Hand..... | Mark iii. 1-6; Luke vi. 6-10; compare Matt. xii. |
| XI. | 27 | Capernaum..... | The Centurion's Servant—of Palsy..... | Matt. viii. 5-13; Luke vii. 1-10. |
| XVII. | 27 | Capernaum..... | The Woman who had been twelve years afflicted with Issue of Blood.. | Mark v. 25-34; Luke viii. 43-48; Matt. ix. 20-22. |
| XIX. | 27 | Capernaum..... | Sight Restored to Two Men..... | Matt. ix. 27-31. |
| XXV. | 28 | Decapolis..... | Hearing and Speech Restored to a Man..... | Mark vii. 32-37. |
| XXVII. | 28 | Bethsaida..... | Sight Restored to a Man..... | Mark viii. 22-26. |
| XXX. | 29 | Pool of Siloam..... | Sight Given to a Man who was Born Blind..... | John ix. |
| XXXII. | 29 | Galilee..... | A Woman who had been eighteen years afflicted..... | Luke xiii. 11-17. |
| XXXIII. | 29 | Near Jerusalem... | A Man—of Dropsy..... | Luke xiv. 1-6. |
| XXXIV. | 29 | Near Jerusalem... | Ten Men—of Leprosy..... | Luke xvii. 11-19. |
| XXXVI. | 29 | Jericho (entering).. | Sight Restored to a Beggar..... | Luke xviii. 35-43 } Compare Matt. xx. 29-34. |
| XXXVII. | 29 | Jericho (leaving).. | Sight Restored to Bartimeus..... | Mark x. 46-52. |
| XL. | 29 | Gethsemane..... | The Ear of Malchus, or Marcus, the High-priest's Servant..... | Luke xxii. 50, 51. |
| MIRACLES OF SUPPLY. | | | | |
| I. | 27 | Cana | Water Converted into Wine..... | John ii. 1-11. |
| III. | 27 | Sea of Galilee..... | Peter's Net filled with Immense Draught of Fish..... | Luke v. 1-11. [compare John vi. 5-14. |
| XXI. | 28 | Decapolis..... | Five Thousand Men, besides Women and Children, Fed..... | Matt. xiv. 15-21; Mark vi. 35-44; Luke ix. 12-17; |
| XXVI. | 28 | Decapolis..... | Four Thousand Men, besides Women and Children, Fed..... | Matt. xv. 32-39; Mark viii. 1-10. |
| XXIX. | 28 | Sea of Galilee..... | A Fish Furnishes Tribute Money..... | Matt. xvii. 27. |
| XLII. | 29 | Sea of Galilee..... | A Great Haul of Fish..... | John xxi. 6-14. |
| MIRACLES OF JUDGMENT. | | | | |
| XVI. | 27 | Gadara | The Swine Run down a Steep place into the Sea, and are drowned... | Matt. viii. 30-32. |
| XXXVIII. | 29 | Near Bethany..... | The Fig Tree Withered..... | Matt. xxi. 18-21; Mark xi. 12-14, 20-24. |
| MIRACLES OF DELIVERANCE. | | | | |
| V. | 27 | Nazareth..... | He Delivers Himself from His Enemies..... | Luke iv. 30. |
| XIV. | 27 | Sea of Galilee..... | The Wind and Sea Obey His Word..... | Mark iv. 37-41; Matt. viii. 23-27; Luke viii. 22-25. |
| XXII. | 28 | Sea of Galilee..... | Peter Saved, trying to Walk on the Sea, as Jesus was Walking..... | Matt. xiv. 28-31; Mark vi. 45-52. |
| XXIII. | 28 | Sea of Galilee..... | The Wind Ceases, and the Vessel is Instantly at the Land..... | John vi. 21; Mark vi. 51, 52. |
| XXXIX. | 29 | Gethsemane..... | Those Sent to Apprehend Him Fall Backward..... | John xviii. 4-6. |
| MIRACLES WROUGHT NOT DIRECTLY BY HIM, BUT TO ATTEST HIS DIVINITY. | | | | |
| B.C. 4 |  | ..... | The Guidance of the Magi by a Star to Bethlehem..... | Matt. ii. 1-9. |
| A.D. 26 | | Bethabara..... | The Signs at His Baptism..... | Matt. iii. 16, 17; Mark i. 9-12; Luke iii. 21-23. |
| 28 | | Mount Tabor..... | The Signs at His Transfiguration..... | Matt. xvii. 1-14; Luke ix. 28-37; Mark ix. 1-14. |
| 29 | | Jerusalem..... | The Answer to His Prayer..... | John xii. 28-30. |
| 29 | | Calvary..... | The Signs at His Death..... | Matt. xxvii. 45-53. |
| 29 | | Garden of Joseph. | The Signs at His Resurrection..... | Matt. xxviii. 2; Mark xvi. 4. |
| 29 | | Bethany..... | The Signs at His Ascension..... | Matt. xvi. 19; Luke xxiv. 50, 51; Acts i. 6-12. |

NOTE.—The earnest student of the Holy Word cannot but be impressed with the beneficent character of our Lord's Miracles, entirely in accord with the Mission of Love of Him who "went about doing good." This Table necessarily includes but a few of the many wonder-works of Jesus—see Matt. iv. 23, 24; xiv. 14; xv. 30; xix. 2; xxi. 14; John xx. 30; xxi. 25; Luke vii. 21. The same remark will apply to the Tables of Parables, Prophecies, Prayers and Discourses.

WARNINGS AND PROMISES OF OUR LORD

IN CHRONOLOGICAL ORDER.

| WHERE UTTERED. | THE WARNING OR PROMISE. | WHERE RECORDED. |
|-------------------------|--|---|
| Jerusalem—Temple.... | He foretells His Resurrection within Three Days after burial..... | John ii. 19-21. |
| Jerusalem..... | His Crucifixion, and its Glorious Object and Result—referring to the Mosaic Type..... | John iii. 14-16. |
| Sychar, in Samaria..... | the Substitution of the New for the Old Dispensation..... | John iv. 21-24. |
| Jerusalem—Temple.... | the General Resurrection of the Dead..... | John v. 25-29. |
| Cana..... | the Rejection of the Jews and Acceptance of Gentiles..... | Matt. viii. 11, 12; see Luke xiii. 23-30. |
| Nain..... | the Destruction of Capernaum, Chorazin and Bethsaida..... | Matt. xi. 20-24; see Luke x. 13-15. |
| Sea of Galilee..... | the Great Judgment..... | Matt. xiii. 30, 40-43, 49, 50. |
| Capernaum..... | the Persecutions that should Harass them, with Promise of Deliverance and of final Glory.. | Matt. x. 16-39. |
| Capernaum..... | His Flesh to be the Food of His People, with Promise of Resurrection and Eternal Life.. | John vi. 39, 40, 54-58. |
| Capernaum..... | one of the Twelve a Devil..... | John vi. 70, 71. |
| Reg. of Cæs. Philippi. | His Sufferings, Rejection, Death and Resurrection..... | Matt. xvi. 21; Mark viii. 31; Luke ix. 22. |
| Reg. of Cæs. Philippi. | His Coming in Glory to Reward every Man according to his Works..... | Matt. xvi. 27; Mark viii. 38; Luke ix. 26. |
| Reg. of Cæs. Philippi. | the Establishment of His Church..... | Mark ix. 1; Luke ix. 27. |
| Jerusalem..... | His Ascension..... | John vii. 34. |
| Jerusalem..... | the Gift of the Holy Ghost..... | John vii. 37-39. |
| Capernaum..... | the Judgment of Capernaum, Chorazin and Bethsaida..... | Luke x. 13-15; see Matt. xi. 20-24. |
| Galilee..... | the Salvation of Gentiles and Rejection of many Jews..... | Luke xiii. 23-30; see Matt. viii. 11, 12. |
| Galilee..... | The Destruction of Jerusalem..... | Luke xiii. 35. |
| Near Scythopolis..... | His Second Coming to be Sudden, and His Disciples' Sufferings before it..... | Luke xvii. 22-36; see Matt. xxiv. 27-44. |
| Jerusalem..... | the Apostles to be Peculiarly Blessed at the Second Coming..... | Matt. xix. 28. |
| Jerusalem..... | the Utter and Total Destruction of Jerusalem..... | Luke xix. 41-44; see Matt. xxiii. 34-39. |
| Jerusalem..... | the Manner of His Death, and its Great Object and Result..... | John xii. 32, 33. |
| Jerusalem—Temple.... | the Kingdom to be taken from the Jews and given to "a nation bringing forth fruits thereof." | Matt. xxi. 43. |
| Mt. of Olives..... | the Destruction of the Temple..... | Matt. xxiv. 1, 2; Mark xiii. 1, 2; Luke xxi. 5, 6. |
| Mt. of Olives..... | the Coming of False Christs; Commotions and Wars among the Nations, and Active Per- secution of the Church..... | Matt. xxiv. 4-25; Mark xiii. 5-23. |
| Mt. of Olives..... | the Second Coming and its Signs..... | Matt. xxiv. 27-44; Mark xiii. 24-37; Luke xxi. 25-36; see Luke xvii. 22-36. |
| Mt. of Olives..... | the Judgment..... | Matt. xxv. 31-46. |
| Jerusalem..... | the Betrayer Pointed Out..... | John xiii. 18-29; Matt. xxvi. 21-25; Mark xiv. 18-21. |
| Jer.—Upper Chamber. | Peter's Denial (two warnings)..... | John xiii. 38 and Luke xxii. 34. |
| Jer.—Upper Chamber. | the Holy Ghost (several prophecies)..... | John xiv. 16, 17, 26; xv. 26, 27; xvi. 7-14. |
| Jer.—Upper Chamber. | His Ascension..... | John xvi. 28. |
| Jer.—Upper Chamber. | their Forsaking Him..... | John xvi. 32. |
| Jerusalem..... | His Sitting on the Right Hand of Power, and Coming in the Clouds of Heaven..... | Matt. xxvi. 64; Mark xiv. 62. |
| On the way to Calvary. | the Desolation of Jerusalem..... | Luke xxiii. 27-31. |
| Calvary..... | "To-day shalt thou be with Me in Paradise"..... | Luke xxiii. 43. |
| Garden of Joseph..... | His Ascension..... | John xx. 17. |
| Sea of Galilee..... | Peter's Crucifixion..... | John xxi. 18, 19. |
| Jerusalem..... | the Sending of the Holy Spirit..... | Luke xxiv. 49; Acts i. 4-8. |
| Bethany..... | the Signs that should Follow the Gift of the Holy Spirit..... | Mark xvi. 17, 18. |

THE PRAYERS OF JESUS CHRIST

IN CHRONOLOGICAL ORDER.

| WHERE OFFERED. | THE LESSON WE SHOULD LEARN. | WHERE RECORDED. |
|---|--|---|
| The Jordan..... | We must not attempt to "fulfil righteousness" without prayer—God answers promptly and unmistakably..... | Luke iii. 21, 22. |
| "A Solitary Place," Ca- pernaum..... | The duty of early morning prayer—of secret prayer; also, that we should enter upon the dis- charge of other duties with prayer..... | Mark i. 35; see Isa. xxvi. 9; Ps. v. 3; lxiii. 1. |
| Chorazin—Wilderness... | To withdraw from the multitude and pray in secret..... | Luke v. 16; see Matt. vi. 5. |
| Capernaum—Mountain. | Every work designed to advance God's glory should open with prayer; we should not limit the time..... | Luke vi. 12; see 1 Thess. v. 17; Col. iv. 2; |
| Nain..... | We must be as babes if we would receive Divine Light; we should be thankful for what "seems good in God's sight"..... | Ps. lv. 17. |
| Sea of Gal., Jerusalem, | The duty of giving thanks at our meals (three examples)..... | Matt. xi. 25, 26; see Isa. xxviii. 9; Matt. xv. 36. |
| Emmaus..... | The duty of closing the day's work with prayer—secret..... | Lu. vi. 41; Matt. xxvi. 26, 27; Lu. xxiv. 30. |
| Bethsaida—Mountain... | The duty of frequent secret prayer..... | Matt. iv. 23; John vi. 15; see Ps. lv. 17. |
| Dist. of Cæs. Philippi... | The duty of social prayer..... | Luke ix. 18. |
| Mount Tabor..... | We should recognize God's power; God hears prayer at all times..... | Luke ix. 28, 29. |
| Bethany..... | We should learn of Jesus how to pray..... | John xi. 41, 42; see Ps. cxlvi. 1, 2. |
| Gethsemane (probably)... | "Of such is the Kingdom of Heaven."..... | Luke xi. 1-4; see Matt. vi. 7, 8. |
| Borders of Judea..... | Not to pray for deliverance even from the severest sufferings, when such lie in the course of our duty, but seek God's glory in all things..... | Matt. xix. 13; see 1 Pet. ii. 1, 2; Matt. xviii. 5; Ps. viii. 2. |
| Jerusalem—Temple.... | We should remember first, in all our prayers, God's glory; we should so live that we may, at death, say with Jesus, "I have finished the work which thou gavest me to do;" it is our duty to pray for others..... | John xii. 27, 28; see John xiii. 21, 32; Phil. i. 20, 21. |
| Jer.—Upper Chamber... | The duty of intercessory prayer..... | John xvii. |
| Jer.—Upper Chamber... | The thrice-uttered Prayer of Jesus' Agony should teach us: 1st. A higher sense of His suffer- ings for us; 2d. That it is not wrong to be "exceeding sorrowful;" 3d. While we pray to be delivered from evil, we should ever say from the heart, "Not as I will, but as thou wilt."..... | Luke xxi. 32. |
| Gethsemane..... | That we must pray even for our bitterest enemies..... | Matt. xxvi. 36-44; Mark xiv. 32-40; Luke xxii. 40-44; note carefully Luke xxii. 40, 43, 44, 46. |
| Calvary..... | The Love that induced our Saviour to bear such sufferings for us as called for this prayer should teach us to love Him more and more each day..... | Luke xliii. 34; see Matt. v. 44. |
| Calvary..... | May we be able to utter the same glorious prayer..... | [xix. 30. Matt. xxvii. 46; Mark xv. 34; see John Luke xliii. 46. |
| Bethany..... | May we share therein..... | Luke xxiv. 50, 51. |

THE DISCOURSES OF JESUS CHRIST

IN CHRONOLOGICAL ORDER.

| WHERE DELIVERED. | STYLE OF DISCOURSE. | TO WHOM PRIMARILY ADDRESSED. | THE LESSONS WE SHOULD LEARN. | WHERE RECORDED. |
|-------------------------|---|--|---|---|
| Jerusalem..... | Conversation..... | Nicodemus | We must be "born of water and of the Spirit" if we would enter the Kingdom of Heaven..... | John iii. 1-21. |
| Sychar, at Jacob's Well | Conversation..... | Samaritan Woman..... | "God is a Spirit, and they that worship Him, must worship Him in spirit and in truth."..... | John iv. 1-30, 39-42. |
| Sychar | Conversation..... | His Disciples..... | If we would be like Christ, our meat must be to do God's will, and accomplish the work He appoints... .. | John iv. 31-38. Luke iv. 16-30. |
| Nazareth—Synagogue.. | Sermon..... | The assembled Worshippers..... | 1. Who are the blessed; 2. We must let our light shine before men, to God's glory; 3. Our righteousness must exceed that of the Scribes and Pharisees; 4. The Law Christianized; 5. How we must worship and serve God; 6. We must lay up treasures in heaven; 7. We must judge ourselves, not others; 8. Prayer will be answered; 9. The golden rule; 10. How we may know false from true prophets..... | John iv. 31-38. Luke iv. 16-30. |
| Horns of Hattin | Sermon, containing the great doctrines of the Christian religion. | His Disciples..... | We must "search the Scriptures" and "come to Jesus" if we would have eternal life..... | Matt. v., vi., vii. |
| Bethesda | Conversation..... | The Jews seeking His life..... | Works of necessity not wrong on the Sabbath..... | John v. Matt. xii. 1-8. |
| Neighborhood of Jer.... | Conversation..... | The Pharisees..... | Similar to the Sermon on the Mount (in fact some have thought it the same)..... | Luke vi. 17-49. |
| At foot of Olivet..... | Sermon..... | The Disciples and the Multitude..... | We shall be judged according to the light we have..... | Matt. xi. 20-24. Luke vii. 24-35. |
| Nain..... | Denunciation..... | Chorazin, Bethsaida and Capernaum | | |
| Nain..... | Eulogy..... | The assembled People | | |
| Capernaum | Conversation..... | The Pharisees, who accused Him of casting out Devils by Satanic Power..... | "He that is not with me is against me;" "the tree is known by his fruit;" the supreme danger of blasphemy against the Holy Ghost..... | Matt. xii. 24-45; Mark iii. 22-30. Matt. x. |
| Capernaum | Conversation..... | One who told Him of the presence of His Mother and Brethren..... | The nearness to Christ of those who do the will of God | Matt. xii. 46-50; Mark iii. 31-35. John vi. 25-71. |
| Capernaum | Charge | His Apostles..... | "Fear not them which kill the body," etc.; "Whosoever shall confess me before men, him will I confess also before my Father which is in heaven"..... | Matt. xii. 46-50; Mark iii. 31-35. John vi. 25-71. |
| Capern.—Synagogue.... | Sermon..... | The assembled multitude..... | We must eat the bread of life—receive Jesus..... | Matt. xv. 1-20. |
| Capernaum | Didactic Reproof..... | The Pharisees, and to his Disciples | "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man"..... | Matt. xviii. 1-9; Mark ix. 33-50. John vii. 14-40. |
| Near Capernaum..... | Didactic Reply..... | His Disciples..... | The duty of humility, of not giving or taking offence, and of forgiveness..... | John viii. |
| Jerusalem—Temple..... | Didactic..... | The Jews at Feast of Tabernacles... | Those who believe shall receive the Holy Ghost..... | John vii. 14-40. |
| Jerusalem—Temple..... | Didactic Reply..... | The Jews..... | Why we are so prone to misunderstand the truth; Jesus said, "Verily, verily, I say unto you, Before Abraham was, I AM"..... | John viii. |
| Jerusalem—Temple..... | Didactic..... | The Jews—Pharisees in particular.. | He is the Good Shepherd, the Door of the Fold—He lays down His life for His sheep—He is ONE WITH THE FATHER..... | John x. 1-39. |
| Capernaum | Charge..... | The Seventy..... | Those who despise or disregard His ministers despise or disregard him..... | Luke x. 1-16. Luke xi. 1-13. |
| Bethany..... | Exhortation..... | His Disciples..... | The efficacy of right prayer..... | Luke xi. 14-36. |
| Bethany..... | Conversation..... | The Cavilers at his miracle of casting out the Devil that was dumb.. | The condition of the backslider; the blessedness of those that hear God's will and keep it; we must take heed that the light in us be not darkness..... | Luke xi. 37-52. |
| Pharisees' Dinner-table | Convers.—Reproof... | Pharisees and Lawyers..... | The necessity for inward purity and of humility—the danger of standing in others' way..... | Luke xii. |
| On last Tour of Galilee | Exhortation..... | His Disciples and the People..... | We must beware of hypocrisy and regard God, not man; Blasphemy against the Holy Ghost unpardonable; we must seek the kingdom of God, and he will provide for our earthly needs; we must be ever ready for our Lord's coming; we shall be judged according to the light we have..... | Luke xvii. 1-10. |
| Galilee | Exhortation..... | His Disciples..... | The duty of forgiveness, of humility, and of prompt unselfish service..... | Luke xvii. 22-37. John xii. 44-50. Matt. xxiii. Matt. xxiv. John xiii. 1-30; Luke xxii. 19-38. |
| Persea | Prophetic..... | His Disciples..... | The necessity for watchfulness and steadfastness; in view of Christ's coming..... | John xiv. 1; xvi. 33. Matt. xxvi. 31-36. Luke xxiv. 13-32. Matt. xxviii. 16-20; Luke xxiv. 44-51. |
| Jerusalem—Temple..... | Exhortation..... | The People assembled..... | The necessity for faith..... | |
| Jerusalem—Temple..... | Denunciation..... | The Pharisees..... | Eight woes against the Pharisees..... | |
| Jerusalem..... | Prophetic..... | His Disciples..... | The signs of His second coming..... | |
| Jeru.—Upper chamber.. | Exhortation..... | His Disciples at Last Supper..... | Humility, love and faithful partaking of his feast..... | |
| Jeru.—Upper chamber.. | Exhortation..... | His Disciples..... | The love of our divine Lord, which "passeth knowledge," and the benefit we receive from the Holy Spirit..... | |
| Jeru.—going to Geth.... | Exhortation..... | His Disciples..... | The danger of over-confidence in self..... | |
| Going to Emmaus..... | Conversation..... | Cleopas and another Disciple..... | Jesus is the Christ, the Son of the living God..... | |
| Mount Tabor..... | Farewell charge..... | His Disciples..... | Christ is with his ministers to the end of the world.... | |

NOTE.—The above Table includes all of the recorded Sermons, and Less Formal Discourses and Addresses; the column headed "The Lesson we should Learn" is necessarily too limited to give more than the leading subject of each.

On the following page we give an interesting and, to the critical student especially, valuable Tabular View of the Sermon on the Mount.

OUR LORD'S DISPENSATION.

| IF WE WOULD BE MEMBERS OF CHRIST, AND JOINT-HEIRS WITH HIM OF THE PROMISES, | | TEXT. |
|---|-------------------------|---------|
| WE MUST "PRAY ALWAYS" | Luke xxi. 36. | |
| "And in the morning, rising up a great while before day, He went out and departed into a solitary place and prayed."..... | Mark i. 35. | |
| "When He had sent the multitude away, he went up into a mountain apart to pray, and when the evening was come, he was there alone"..... | Luke vi. 12. | |
| "Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one"..... | Matt. xiv. 23. | |
| "Father, forgive them, for they know not what they do"..... | John xvii. | |
| | Luke xxiii. 34. | |
| WE MUST LOVE THE LORD OUR GOD WITH ALL OUR HEART, SOUL, MIND AND STRENGTH | Mark xii. 30. | |
| See His example in the loving manner in which He always spoke of and addressed His Father. | | |
| WE MUST BE ZEALOUS IN DOING GOD'S WILL | John xv. 4, 5, 8. | |
| When only twelve years old—"Wist ye not that I must be about my Father's business?"..... | Luke ii. 49. | |
| "My meat is to do the will of Him that sent me, and to finish His work"..... | John iv. 34. | |
| "I have kept my Father's commandments"..... | John xv. 10. | |
| "I have glorified thee on the earth, I have finished the work which thou gavest me to do"..... | John xvii. 4. | |
| WE MUST HONOR OUR PARENTS | Eph. vi. 1-3. | |
| "He went down with them, and came to Nazareth, and was subject unto them"..... | Luke ii. 51. | |
| See also account of His committing the care of His mother to John, when about to die..... | John xix. 26, 27. | |
| WE MUST LOVE THE CHURCH | 1 John iii. 16. | |
| "A new commandment give I unto you, That ye love one another; as I have loved you, that ye also love one another."..... | John xiii. 34. | |
| "This is my commandment, That ye love one another, as I have loved you"..... | John xv. 12. | |
| WE MUST LOVE AND DO GOOD TO ALL MEN | Gal. vi. 10. | |
| "Jesus of Nazareth, . . . who went about doing good and healing all that were oppressed of the devil"..... | Acts x. 38. | |
| "The blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up and the poor have the gospel preached to them"..... | Matt. xi. 5. | |
| WE MUST LOVE AND FORGIVE OUR ENEMIES | Luke vi. 35. | |
| "Father, forgive them, for they know not what they do"..... | Luke xxiii. 34. | |
| WE MUST PRACTICE THE CHRISTIAN GRACES | Matt. v. 3-12. | |
| <i>Humility</i> —He "made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men . . . He humbled Himself"..... | Phil. ii. 7, 8. | |
| <i>Meekness</i> —He "when He was reviled, reviled not again; when He suffered, He threatened not"..... | 1 Peter ii. 23. | |
| <i>Mercy</i> —"Neither do I condemn thee: go and sin no more"..... | John viii. 11. | |
| <i>Self-denial</i> —"Though He was rich, yet for our sakes He became poor"..... | 2 Cor. viii. 9. | |
| <i>Compassion</i> —"Jesus wept"..... | John xi. 35. | |
| <i>Firmness</i> —See account of His temptation in the wilderness..... | Matt. iv. 1-11. | |
| <i>Submission to and acquiescence in God's will</i> —"The cup which my Father hath given me, shall I not drink it?"..... | John xviii. 11. | |
| HAPPY AND BLESSED INDEED WILL WE BE IF WE "FOLLOW HIS STEPS" | 1 Tim. iv. 8. | [23. |
| <i>In this world</i> —"All these things (temporal necessities) shall be added unto you"..... | Luke xii. 31; John xiv. | [7, 10. |
| <i>Eternally in heaven</i> —"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the good things which God hath prepared for them that love him"..... | 1 Cor. ii. 9; Rom. ii. | |

THE SERMON ON THE MOUNT.

A TABULAR ANALYSIS.

| SECTION. | THE LESSONS INCULCATED IN THE SEVERAL SECTIONS OR DIVISIONS. | PASSAGE. |
|----------|--|-----------------|
| I. | The Beatitudes. These were calculated to rectify the mistaken notions of the Jews respecting Messiah's kingdom. They have been designated "Christian paradoxes," because they place happiness in such dispositions of mind as men generally deem incompatible with it..... | Matt. v. 1-12. |
| II. | Here the great fact is laid down that Christians are to be the light of the world, and that their conduct and influence are to elevate and bless mankind..... | 13-16. |
| III. | The permanency of the law is declared: like the great Lawgiver, it is holy in its character, it cannot change, and it demands purity in all..... | 17-20. |
| IV. | Hence, spirituality of life, godly control of all man's powers, and self-rule, are essential to the Christian character..... | 21-32. |
| V. | The ordering of speech, and the sanctity of oaths and of vows, are then expounded..... | 33-37. |
| VI. | Revenge is forbidden, and a genial and tender spirit is enjoined..... | 38-48. |
| VII. | Benevolence to the poor is recognized as a duty, and ostentation severely condemned..... | Matt. vi. 1-8. |
| VIII. | Directions given for prayer, and the form usually known as "The Lord's Prayer" set forth..... | 9-15. |
| IX. | Purity and simplicity of heart enjoined, and the sin of hypocritical display duly censured..... | 16-18. |
| X. | Heavenly treasures and the riches of earth contrasted as to their permanency and value..... | 19-22. |
| XI. | The danger of a mistake on this subject, and hence the need of spiritual illumination..... | 23-24. |
| XII. | Reasons assigned for trusting God, and encouragements to faith and obedient walking..... | 25-34. |
| XIII. | Knowledge of self and charity toward others commended..... | Matt. vii. 1-5. |
| XIV. | Manifold and precious encouragements to prayer stated and urged on Christians..... | 6-11. |
| XV. | A rule of duty laid down to guide in the intercourse of Christians with all men..... | 12-14. |
| XVI. | How to discriminate about character. The fruit shows the tree, and so with the fruits of ministers..... | 15-20. |
| XVII. | The sad insecurity of the mere formalist, and the uselessness of being only professors..... | 21-23. |
| XVIII. | An illustration to show the wretched fate of the unwise who build on a sandy foundation, and the safety of those who are resting on the Rock of Salvation..... | 24-29. |

INCIDENTS AT THE TRIAL OF OUR LORD.

AFTER the observance of the Paschal feast and having instituted the sacrament of the *Lord's Supper*, to be observed in commemoration of the *Great Sacrifice* which was about to be offered, JESUS and His Disciples went together to the first scene of his suffering, at the base of the Mount of Olives (Matt. xxvi. 30; Mark xiv. 26; Luke xxii. 39).

Crossing the brook Kedron, they entered the Garden of Gethsemane (the oil-press). A part of this garden still remains, and the few olive trees which continue to live in it seem to be old enough to have been growing in our Saviour's time. Here JESUS took PETER, JAMES and JOHN to be near Him during the awful scene of His Agony. Thereafter, the traitor and the officers of the temple appeared, and having arrested Him, His alarmed Disciples forsook Him and fled; but the zeal of PETER and the love of JOHN led them to follow at a distance (Matt. xxvi. 36-56; Mark xiv. 32-50; Luke xxii. 39-53; John xviii. 2-11).

TAKEN BEFORE ANNAS.

The Divine Prisoner was taken first to the house of ANNAS, the father-in-law of the High-priest, CAIAPHAS, probably to ascertain if it would be safe to risk a public trial. It is obvious that all parties among the rulers desired to go forward, and ANNAS sent Him bound to CAIAPHAS, who had already publicly advised His death (John xviii. 13, 14, 24).

ARRAIGNED BEFORE CAIAPHAS.

The examination took place in the house of CAIAPHAS, and here the melancholy denial of PETER occurred. To understand the scene, it should be remembered that Oriental houses and palaces were erected with an open court-yard in the centre, and the apartments surrounding and opening into it. In the middle of this yard the servants and officers had made a fire, because of the cold of the spring night. PETER and JOHN had entered, and PETER rashly took his place among the soldiers. The Saviour had been led into one of the chambers, and thus both JESUS and JOHN could hear and see all that took place; thus it is obvious that JOHN's testimony, as recorded in his Gospel, is of the utmost value, as he was an eye witness. "The High-priest asked JESUS of His Disciples and of His Doctrine," evidently desiring to ascertain how far His influence had spread (John xii. 42), especially to learn if any members of the Sanhedrim had become His followers, and thus to prepare for dealing with them as well as with Him. On the first point, JESUS gave no information, and on the second He referred to the evidence of those who had been His hearers, whereupon an officer struck Him for contempt of the High-priest (John xvii. 19-24).

BEFORE THE SANHEDRIM.

At dawn of day (15th of Nisan, i.e., April 6th) the Council (*Sanhedrim*) met, and JESUS was arraigned before them (Luke xxii. 66). The first object was to convict Him as a *false prophet* and a *blasphemer*, and thus according to the Jewish law bring Him in as worthy of death. Two witnesses were required, but the evidence of all who testified was contradictory. They aimed at proving blasphemy against Him for speaking irreverently about the temple, when He referred to His own death and subsequent resurrection, but their testimony failed to establish their charge (Matt. xxii. 59-63; Mark xiv. 55-61). At length the High-priest reproached Him for His silence, and adjured Him by the LIVING GOD to say whether or not he was the CHRIST, the SON OF GOD. He then plainly said, I AM, and warned them of the time when they should see Him sitting in His Power, at the Right Hand of God and Coming in the Clouds of Heaven. He was forthwith condemned for blasphemy, whereupon the officers covered His face, spat on Him, and buffeted Him, mocking and asking Him to say who it was that struck Him (Matt. xxvi. 63-68; Mark xiv. 61-65; Luke xxii. 67-71 and 63-65; comp. Isa. l. 6; liii. 7). According to Jewish law, he would now have been led out of the city and stoned to death. But "the sceptre had departed from Judah," and the power of life and death did not now rest in Jewish hands. Their national life had ended, and the time must therefore have arrived when the Shiloh had come (Gen. xlix. 10). Hence, they unwittingly fulfilled the prophecy of JESUS respecting His Death. It was effected by the act of PILATE and the consent of HEROD, so that the ecclesiastical rulers of the Jews and the civil authority of Rome combined (comp. Ps. i.), and thus that form of death was inflicted which was the most painful, the most ignominious, and being the usual punishment of slaves and the most degraded criminals, attested the depth of that humiliation to which THE SON OF GOD descended for the *salvation of man* (Gal. iii. 10; vi. 14; Phil. ii. 8; Heb. xii. 2; Col. ii. 14).

THENCE TAKEN TO THE ROMAN PROCURATOR, PONTIUS PILATE.

JESUS was then led to the *Prætorium*, where the Roman Procurator PONTIUS PILATE had taken his seat early in the morning. The Jews could not enter a court that was inaugurated with heathen sacrifices without being polluted, and therefore unable to keep the feast, so PILATE came out to ascertain the charge against the prisoner. They accused Him at first as a malefactor, and next with the political offence of forbidding the people to pay tribute to Cæsar, and with the desire also of making Himself a King; thus aggravating their guilt (of malevolence) by falsehood, as they knew that they had in vain sought to entrap Him into a political offence, and that He had even by a miracle provided for the payment of the Roman tax. JESUS replied to the interrogation of PILATE that His "Kingdom was not of this world." After further inquiry, PILATE attempted to dismiss Him, but the priests and the elders assailed Him with other charges (Matt. xxvii. 1, 2, 11, 14; Mark xv. 1-5; Luke xxiii. 1-5; John xviii. 28-38; comp. Isa. liii. 7).

BY PILATE SENT TO HEROD ANTIPAS.

At the mention of Galilee as the scene of His seditious teaching, PILATE resolved to send him to HEROD ANTIPAS, who had come to Jerusalem to the Passover—a practice by which he hoped to conciliate the Jews. HEROD was pleased by the conduct of PILATE, with whom he had been long at variance, but getting no information from JESUS, he sent Him back again to PILATE, and thus "the kings of the earth set themselves and the rulers take counsel together against THE LORD and against His ANOINTED" (Luke xxiii. 4-12; Ps. ii. 1, 2; comp. Acts iv. 25, 26).

AGAIN BEFORE PILATE—BARABBAS PREFERRED TO JESUS.

Obligated to decide the case, PILATE tried an appeal from the rulers to the people. Knowing that the envy and malice of the priests had instigated the charge, he proposed to liberate Him whom the populace had lately hailed with such enthusiasm. The cunning of the priests, however, defeated the scheme. They knew that the brigands who opposed the Roman power were favorites with the people, and that one of this class had forfeited his life and was lying under sentence of death. The priests therefore suggested the liberation of BARABBAS, and as the people saw that no political change was likely to be effected by JESUS, they took up the cry, "Not *this man*, but BARABBAS!" Again PILATE tried to bring them to reason, being affected by the interference of his wife. To his inquiry, "What will ye then that I shall do to Him, whom ye call king of the Jews?" the vehement outcry of the fickle mob was, "*Crucify Him!*" The loud cries of the populace prevailed over reason, conscience and justice, and PILATE yielded up JESUS to their will, washing his hands and protesting before the people that he "was innocent of the blood of *this just person*." They accepted the awful responsibility, exclaiming, "His blood be on us and on our children" (Matt. xxvii. 15-26; Mark xv. 6-15; Luke xxiii. 13-25; John xviii. 39-40).

THE PURPLE ROBE, THE REED SCEPTRE, THE CROWN OF THORNS.

JESUS was now handed over to the Roman soldiers. Their hatred and contempt of the seditious Jews led them to treat with great indignity a person whom they believed to be a peasant aiming at political power. Scourging always preceded crucifixion, but in addition to this torture, they added the mockery of a royal insignia, crowning His head with thorns, giving Him a reed as a sceptre and assailing Him with blows and violence (Matt. xxvii. 26-30; Mark xv. 13-19; John xix. 1-3).

PILATE'S LAST WEAK EFFORT TO RELEASE JESUS.

The scene seems to have incited PILATE to make yet another effort, and if unsuccessful, he would at least insult the Jews. Knowing Him to be innocent, he presented Him in the robes of mockery, but he was still assailed with the cry, "*Crucify Him!*" "Take you Him and crucify Him, for I find no fault in Him," rejoined PILATE, well knowing that they dared not take him at his word. Leading JESUS back into the hall, he asked Him, "Whence art thou?" and urged the question with the intimation that he had power to crucify Him, or to set Him free. The Saviour assured him that he had no power, unless it were given him from above, and then assured PILATE of the guilt of his wicked betrayers. Alarmed, PILATE determines to release him, but again the weak and unprincipled man yields to fear, for the Jews knew what above all things he dreaded. They knew the character of his administration, and how much he feared an imperial examination into his tyrannical rule; and therefore, "If thou let this man go, thou art not Cæsar's friend," was their triumphant appeal, and the fear of acquitting a usurper induced the selfish and unjust ruler to condemn to death the innocent and the just ONE. Yielding Him to their fury, he inquired, "*Shall I crucify your king?*" and the answer was an abjuring of the independence which had been a passion with the Jews: "We have no king but Cæsar!" (Matt. xxvii. 26-30; Mark xv. 15-19; John xix. 1-16).

GOD'S PUNISHMENT OF THE PARTICIPATORS IN THE CRIME.

The Providence of GOD took the Jews at their word, and their last futile efforts for freedom ended in their dispersion over the world. The retribution which also fell on the chief actors in this greatest of crimes which was ever enacted in the world's history was no less signal. PILATE afterward met the actual fate which he had dreaded, for he was deposed and degraded, and in a far distant land of disgraceful exile closed his life by suicide. HEROD deservedly met a similar fate, as he was divested of power and banished for the rapacity and cruelty of his rule. After a miserable life he died in exile. CAIAPHAS was deposed. There was no delay in the doom of the miserable traitor, JUDAS. In remorse he carried back the thirty pieces of silver to the chief-priests, acknowledged his sin, encountered their mockery and disdain, and the wretched man, in hopeless despair, went out and hanged himself. The chief-priests, who had perpetrated such iniquity, were yet such religious formalists that they would not return the silver to the treasury, as it had been the price of blood, and so they purchased the *potter's field*, without the city, as a burial-place for strangers, and thus they fulfilled to the very letter the prophecy of Zechariah (xi. 12, etc.). It may have been the place where JUDAS committed suicide, and the double memorial of the scene and the price of blood was preserved in its name, *Aceldama*, the field of blood (Matt. xxvii. 2-10; Acts i. 18, 19), by which it was afterward known.

INCIDENTS AT THE CRUCIFIXION.

THE incidents of the Great Sacrifice may be classified under the heads of *manner, place and time*. Our contemplation of the awful scene may be made more affecting by viewing these in order, while our gratitude and love may be rendered more heartfelt and fervid. It was a Roman execution, conducted in the usual form, with certain variations arising from incidental circumstances.

THE PLACE—CALVARY.

THE place was necessarily without the city (Acts vii. 58; Heb. xiii. 11-13; comp. Ex. xxix. 14; Lev. iv. 11, 12, 21; vi. 30; ix. 11; xvi. 27; Num. xix. 3); but the exact locality is unknown. It was near one of the gates, and beside a public road, but there is no mention of its being on a "hill" or "mount." The name of CALVARY, which occurs in Luke, is the Latin translation of the Greek word (*kranion*), by which all four Evangelists explain the Hebrew term GOLGOTHA (Matt. xxvii. 33, 34; Mark xv. 22, 23; Luke xxiii. 33; John xix. 17). As a mark of shame and ignominy, the criminal had to carry his cross to the place of execution, and CHRIST was thus led forth with two culprits, who were "justly in the same condemnation" (Luke xxiii. 26, 32, 41; comp. Isa. liii. 12). Everlasting honor was laid on SIMON, a man of Cyrene, whom the soldiers seized as he was entering the city, and on whom they laid the load under which JESUS had sunk. It was then that He told the women, who had followed Him, weeping, to mourn rather for the judgments which were coming on the land (Matt. xxvii. 31, 32; Mark xv. 20, 21; Luke xxiii. 26-32; John xix. 17).

THE CRUCIFIXION—THE PRAYER FOR HIS MURDERERS.

The condemned were stripped at the place of crucifixion and fastened to the cross, which was usually of the form known by the name of the "Roman Cross," but not nearly so high as is commonly represented. Usually, the feet of the sufferer were only about a foot or two above the ground, so that, instead of being raised aloft and looking downward, JESUS suffered in the midst of His persecutors. The body was either nailed or bound by cords to the cross, and sometimes both modes were adopted. Our LORD was nailed both by the hands and the feet, as had been foretold (Ps. xxii. 16; Zech. xii. 10; John xx. 25, 27; comp. Rev. i. 7), a method exquisitely painful, though tending perhaps to shorten the torture. As in our SAVIOUR'S case, when the cross was not already fixed and standing, the sufferer was fastened to the wood as it lay on the ground, and the shock must have been agonizing when the cross was dropped into its place in the ground. Usually some drug was given to deaden the sense of these tortures, but our LORD refused the mixture of wine and myrrh that was offered to Him. He bore the agony of death in meekness and silence, as had been predicted of Him by Isaiah, and thus between two malefactors He died, the Just for the unjust, being "numbered with the transgressors" (Matt. xxvii. 33; Mark xv. 27, 28; Luke xxiii. 33; John xix. 18). While suspended on the cross His first saying—an utterance never to be forgotten—was a prayer for His murderers: "Father, forgive them, for they know not what they do" (Luke xxiii. 34).

THE TIME—THE GUARD.

THE time of our LORD'S crucifixion was the *third* hour (or 9 o'clock A. M.), the very time when the morning sacrifice was offered (Mark xv. 25); and His death was at the ninth hour, which was the time of the evening sacrifice; and the space of the intervening six hours was divided at noon by the commencement of the miraculous darkness. The cross was watched by a centurion and a guard of four Roman soldiers. The garments of the sufferers were their perquisites, and so the raiment of our LORD was divided among them, except the upper robe, which was without a seam; the soldiers cast lots for it, thus unconsciously fulfilling another prophecy: "They parted my raiment among them, and for my vesture they did cast lots" (Matt. xxvii. 35; Luke xiii. 34; John xix. 23; Ps. xxii. 18).

THE INSCRIPTION ON THE CROSS.

PILATE was enabled again to insult the Jews by the inscription which, according to custom, was placed over the culprit's head to indicate his crime. Hebrew, Greek and Latin were now understood and spoken by the people in Jerusalem, and therefore he wrote the label in these tongues. This fact in some measure explains the various readings of the Evangelists, who aimed only at giving the substance of the inscription, without noting the differences of expression in the three languages.

THIS IS JESUS THE KING OF THE JEWS (Matthew).

THE KING OF THE JEWS (Mark).

THIS IS THE KING OF THE JEWS (Luke).

JESUS OF NAZARETH, THE KING OF THE JEWS (John).

The chief priests felt the insult, and desired a change in the inscription, but PILATE contemptuously refused, saying, "What I have written, I have written" (Matt. xxvii. 31-33; Mark xv. 20-23; Luke xxiii. 26-34, 38; John xix. 17-24).

THE GRACIOUS PROMISE TO THE PENITENT ROBBER.

For three hours (9-12 A. M.) JESUS hung on the cross, exposed to the insults of the rulers and of the fickle rabble, who had changed when they saw Him apparently helpless in the hands of His enemies. Some stood to enjoy the sight, others, passing in and out of the city gate wagging their heads, taunted Him with the very prophecy which was being fulfilled—the destruction of the temple of His body that it might be raised again in three days. The chief priests even professed that they would believe on Him if He would establish His Divine power by coming down from the cross; and one of the culprits beside Him joined in railing at Him, asking as a proof of His mission that they might be delivered from the cross. The

other, confessing the justice of their sentence, reproved his comrade, and uttered the memorable prayer, "LORD, remember me when thou comest into thy kingdom." For the second time JESUS spoke, and assured the dying penitent: "Verily, I say unto thee, To-day shalt thou be with me in paradise" (Matt. xxvii. 39-44; Mark xv. 29-32; Luke xxiii. 35-37, 39-43).

THE WOMEN AT THE CROSS.

THREE women, together with JOHN, had lingered at the cross, His mother, her sister and Mary of Magdala—the three Marys. In the hour of His agony He bade His mother to look on John as her son, and John to receive her as his mother; "and from that hour that disciple took her unto his own home" (John xix. 25).

THE MIRACULOUS DARKNESS.

It was now noon, yet a supernatural darkness covered all the land from the sixth to the ninth hour. The Jewish months were lunar, and the Passover was in the middle of the month when the moon was full; therefore this obscuration could not be an eclipse. Deeper far than this darkness was the gloom that rested on the SAVIOUR'S soul, as He bore the burden of Divine wrath for the sins of men. At the ninth hour, He exclaimed, "My God! my God! why hast thou forsaken me?" Catching at the word "Eli," His utterance was misunderstood by those around Him as an appeal to the prophet Elijah. At this moment the Sufferer's mortal frame endured its last agony of intense thirst, and He fulfilled another prophecy by the exclamation, "I thirst." One of the spectators filled a sponge with the acid wine and water that the Roman soldiers ordinarily drank, and raised it to His mouth on the end of a stalk of hyssop. JESUS refused it, while the others said, "Let us see if Elijah will come to help Him" (Matt. xxvii. 45-49; Mark xv. 33-36; Luke xxiii. 44, 45; John xix. 28, 29).

THE DEATH OF JESUS.

ALL that the LAMB OF GOD could do for man had been endured; and now the end of His agony and the completion of His great redemption work are announced by the utterance, "It is FINISHED," and yielding His soul to God. He exclaims, "Father, into thy hands I commend my spirit," and bowing His head on His breast, He expired (Matt. xxvii. 50; Mark xv. 37; Luke xxiii. 46; John xix. 30).

PORTENTS AT CHRIST'S DEATH—CONVERSION OF THE CENTURION.

THE priest who entered the holy place with the blood of the evening sacrifice at the very hour of His death saw that the veil was rent from the top to the bottom, thus intimating that "a new and living way was consecrated for us to enter into the holiest of all, by the blood of JESUS, through the veil, that is to say, His flesh" (Heb. x. 19, foll.). The rocks around Jerusalem were rent by an earthquake, the graves were opened and many of the saints arose and were seen in the city after his resurrection. All these wonders and evidences did not suffice to subdue the hardened spirit of the Jews, but in the death of JESUS the Roman centurion saw enough to satisfy his mind that "this was the Son of God!"

HIS DEATH MADE CERTAIN—THE WATER AND THE BLOOD.

At sunset the Sabbath would begin. "That Sabbath-day was a high day," being the *second day* of the Feast of Unleavened Bread, when the first-fruits of the harvest were offered in the Temple, and whence the fifty days were reckoned to the Day of Pentecost. For that Sabbath this day was "the preparation." Now they would put away all defilements and all signs of mourning. They had just enacted a deed which would have profaned any day, but they could not endure its defilement by the consequences of their judicial murder. Their request that the sufferings of those on the cross might be ended was granted by PILATE, who consented that the soldiers might break their legs, and so hasten their death. The two malefactors were thus treated, but CHRIST was found to be dead already, hence His limbs were not broken. To be sure, however, that He was really dead, one of the soldiers pierced His side with a spear, and from the wound there flowed blood and water. Thus, in the death of Him, the true Paschal Lamb, two prophecies were fulfilled—"A bone of him shall not be broken," and, "They shall look on him whom they pierced" (John xix. 31-42; comp. Ex. xii. 46; Ps. xxxiv. 20; Zech. xii. 10; Ps. xxii. 16, 17; Rev. i. 7). Thus is the death of CHRIST attested, and even PILATE procures additional testimony from the centurion (Mark xv. 44, 45), because of his surprise at the briefness of the Sufferer's agony. Knowing the relation of these facts to the subsequent resurrection, JOHN, who was a witness of the scene, gives in detail all the incidents as they passed before his eyes.

JESUS LAID IN THE TOMB.

JOSEPH of Arimathea, a rich man and a member of the Sanhedrim, and who was secretly a disciple of JESUS, applied to PILATE for the body, who, when he was satisfied that JESUS was really dead, complied with his request. The conduct of JOSEPH encouraged NICODEMUS, who brought myrrh and aloes to anoint the corpse. They took the body down from the cross, rolled it in linen with the spices, and, because the Sabbath was at hand, they laid it hastily in a newly-made sepulchre, which JOSEPH had prepared for himself, in an adjoining garden. To secure the body until the Sabbath was past, they rolled a great stone against the door and departed. Thus was the prophecy of Isaiah fulfilled (liii. 9), that He should "make his grave with the rich." The chief priests remembered with anxiety the prediction that JESUS had uttered respecting His resurrection, and therefore, to guard against any devices of His followers, they obtained from PILATE a guard of soldiers, who sealed the stone and watched at the tomb (Matt. xxvii. 62-66).

THE RESURRECTION AND ASCENSION.

THE FIRST LORD'S DAY.

17th of Nisan (April 8th).—As the Resurrection is the great fact, so the day of its occurrence is the great day of Christianity. Ever since it has been called by the name of the LORD'S DAY (Rev. vii. 10); and to this epoch of the new creation of all things, marked by the NEW LIFE of CHRIST, all the permanent sanctity of the primeval Sabbath was transferred (John xx. 26; Acts xx. 7; 1 Cor. xvi. 2).

The Resurrection itself is related only by MATTHEW (xxviii. 2-4), who may have learned the facts from one or other of the Roman guard after they had got free from the danger in which they stood because of their falsehood and avowed unfaithfulness. All who heard it must have known that their story was absurd, and that, had they been asleep, they could not have known what had transpired. According to MARK, the Resurrection occurred *early* on the first day of the week, which commenced from the sunset of the evening before (Mark xvi. 9). It had already taken place when the first visit was paid to the sepulchre, "while it was yet dark," "as it began to dawn" (John xx. 1; Matt. xxviii. 1). Whatever portion of this day JESUS was in the tomb was, according to the Jewish custom, reckoned a day, and in the same manner the interval between His entombment and sunset on Friday was counted as a day, and thus He was *three days* in the earth (Matt. xii. 40; xvi. 21; xx. 19; xxvii. 63; Mark viii. 31; ix. 31; x. 34; Luke ix. 22; xviii. 33; John ii. 19, etc.).

VISIT OF THE WOMEN TO THE SEPULCHRE.

THE Jews resumed the business of ordinary life the moment that the Sabbath closed. The two MARYS were therefore able towards the evening to procure the spices required to complete the hasty and partial embalment by NICODEMUS, and in the early dawn they approached the tomb, with certain other women, wondering how they would get the stone rolled away from the sepulchre. Reaching the tomb about sunrise, they found it open, and entering, they saw that the body of JESUS was not there (Matt. xxviii. 1; Mark xvi. 1-4; Luke xxiv. 1-3, 10; John xx. 1, 2).

The ardent spirit of MARY MAGDALENE led her to run at once and tell PETER of the indignity which she concluded the enemies of JESUS had perpetrated in removing His body.

The other women now entered, and there they saw an angel sitting on the right side, who told them that JESUS had arisen, and would meet His disciples in Galilee.

FIRST APPEARANCE OF THE RISEN SAVIOUR.

To the Women on their Return from the Sepulchre.—On their way back JESUS appeared to them and addressed them. They fell down to worship Him, and received from Him the message that had already been delivered by the angel (Matt. xxviii. 9, 10). The Apostles were yet in darkness, and they received the intelligence "as idle tales" (Luke xxiv. 9, 11).

VISIT OF PETER AND JOHN TO THE SEPULCHRE.

WHEN they heard from MARY her tidings, PETER and JOHN hastened to see for themselves, while the other women were in converse with the other Apostles. JOHN reached the tomb first, and, looking in, he saw the grave-clothes, but when PETER arrived he entered at once, and saw the linen clothes lying as they had been left, and the napkin that had been around the head folded and lying by itself (John xx. 3-10; comp. Luke xxiv. 12), showing that the Apostles could not have stolen the body, as they would have carried off all these things in their haste.

SECOND APPEARANCE OF JESUS.

To Mary Magdalene at the Sepulchre.—MARY had followed PETER and JOHN to the sepulchre, and when she arrived they had departed. Looking into the tomb, she saw two angels sitting at the head and feet where the body of JESUS had lain. Turning away she saw JESUS, but, excited and weeping, she did not recognize Him in her great mental confusion. The word "MARY," from the lips of our LORD, recalled her to herself, and in her excitement she would have embraced Him, but the mysterious words, "Touch me not, for I am not yet ascended to my Father," restrained her, and at His desire she went to intimate to the disciples His approaching Ascension (John xx. 11-18; Mark xvi. 9-11).

THIRD APPEARANCE OF OUR LORD.

To Peter.—PAUL states that immediately after our LORD'S Resurrection "He was seen of CEPHAS," before He appeared to the other Apostles (1 Cor. xv. 5). LUKE also mentions this appearance very emphatically in connection with the journey to Emmaus (Luke xxiv. 34).

OUR LORD'S FOURTH APPEARANCE.

The Journey to Emmaus.—The mental state of the Disciples may be seen by Luke xxiv. 13-35. CLEOPAS and his companion seem to have taken this journey merely for the sake of communion with each other respecting the bearing of the recent events on the *Messiahship* of JESUS. As they journeyed, an apparent stranger joins them, and, having asked them of the subject in which they seem so absorbed, quietly reviews the whole matter, expounding the Scriptures that related to the Messiah. Though their "hearts burn," they fail to recognize Him until He makes Himself known in the "breaking of bread," and no sooner are their eyes opened than "He vanishes out of their sight."

OUR LORD'S FIFTH APPEARANCE.

THE Apostles, all except THOMAS, were met together, when suddenly JESUS appeared in the midst of them. He called them to feel His body, and showed them His hands and His feet. He even ate food with them, and opened their minds to understand what was written of Him in the Law, the Prophets and the Psalms. He indicated the character of their Apostolic mission as witnesses of His ministry and of His Resurrection, and that they were to be preachers of repentance and remission of sins in His name to all nations. Enjoining them to wait at Jerusalem for the descent of the HOLY SPIRIT to qualify them for their work, He departed (Mark xvi. 14-18; Luke xxiv. 36-49; John xx. 19-23; 1 Cor. xv. 5, "then of the twelve").

CHRIST'S SIXTH APPEARANCE.

Second Appearance to the Assembled Disciples with Thomas.—That we find the disciples again assembled on the first day of the following week, and our LORD'S presence blessing their meeting, goes far to mark the LORD'S DAY as sacred. It was then that THOMAS, hitherto incredulous, was taught by the evidence of his senses that our LORD was risen indeed (John xx. 24-29).

THE SEVENTH APPEARANCE OF OUR SAVIOUR.

The Third Appearance of Jesus to the Apostles (seven of them) by the Lake of Galilee.—The meeting at the lake, which JOHN describes (xxi. 1-24), must have been previous to that which took place by appointment on the mountain in Galilee. Seven of the Apostles had returned to their avocations, and by a miraculous draught of fishes JESUS reveals Himself to them. It was now that He dealt so tenderly with PETER, and restored him after his fall.

THE EIGHTH APPEARANCE OF JESUS CHRIST.

To His Disciples in Galilee.—MATTHEW describes how the Disciples went to the place appointed on the mountain in Galilee (xxviii. 16, 17), and it is almost certain that it was to this assembly that PAUL refers when he says that JESUS was seen of "above five hundred brethren at once" (1 Cor. xv. 6). Here, in the region where His ministry had chiefly been spent, He closes it with the memorable commission (Matt. xxviii. 18-20) by which He sends forth His Apostles and disciples to be heralds of salvation to mankind.

CHRIST'S NINTH APPEARANCE.

To James.—After stating that JESUS was seen by such a great body of witnesses, PAUL immediately adds, "After that He was seen of JAMES," and this appears to have been a special interview, as JAMES was not among the Apostles at the Lake of Galilee.

HIS TENTH APPEARANCE, AND ASCENSION.

Our Lord's Last Interview with the Apostles, and His Ascension.—His tenth appearance. This last scene was specially reserved for the Apostles alone, who were to be His witnesses for His Resurrection and Ascension. PETER rests on the fact that when GOD raised JESUS from the dead, "He showed Him openly *not to all the people, but unto witnesses chosen before of GOD*, even to us who did eat and drink with Him after He rose from the dead" (Acts x. 40, 41).

Thus, during *forty days*, JESUS "showed Himself after His passion by many infallible proofs. As MOSES was forty days on the Mount, and ELIJAH the same time in Horeb, and as JESUS was forty days in the wilderness tempted of the devil, so it appears that a similar period was allotted to establish the fact of His Resurrection. At last, on the fortieth day, the Apostles were assembled with JESUS at Jerusalem (it would seem by special appointment, Acts i. 4; comp. v. 6), and He desired them not to depart thence till they received the promise of the FATHER, the baptism with the HOLY GHOST. Rebuking their desire to know when He would restore the kingdom to Israel, He promised them power for the work which they had to do in His Name in Jerusalem, in Judea and Samaria, and to the *ends of the earth* (Acts i. 4-8). And now He led them forth over the very ground He had traversed with them six weeks before, when He entered the city for His sufferings. The farther or eastern slope of the Mount of Olives, overlooking Bethany, was called by that name, and having reached that locality, He blessed them with uplifted hands, and being received as into a chariot by a cloud, He ascended from their sight into Heaven. Meanwhile, the Disciples scarcely recollected that this was what He had Himself foretold: "What and if ye shall see the SON OF MAN ascend up where He was before?" (John vi. 62). They stood gazing up after Him, lost in admiration, until they were aroused by the appearance of two angels standing by them and declaring that He would so come again in like manner as they had seen Him ascending into Heaven. Having worshipped their GLORIFIED LORD, they returned from the Mount of Olives to Jerusalem with great joy; and while awaiting the promised gift of the HOLY GHOST, they spent the time in the Temple praising and blessing GOD (Luke xxiv. 50-53; Acts i. 1-12).

The narrative may be appropriately closed by referring to the two points on which JOHN insists: first, that we have only a small part recorded of what our LORD said and did while on earth; and secondly, that what we have, has been written with a specific object—"that we might *believe* that JESUS is THE CHRIST, THE SON of GOD, and that, *believing*, we might have LIFE THROUGH HIS NAME" (John xx. 30, 31; xxi. 25).

THE SUFFERINGS AND DEATH OF CHRIST.

THE BELIEVER'S PARDON AND SALVATION: THEIR OBJECT AND RESULT.

NOTE.—Only so much of each passage is cited as bears directly on the Gracious and Glorious Doctrine of Pardon and Salvation in and through CHRIST.

| TEXT. | THE TESTIMONY. | TEXT. | THE TESTIMONY. |
|--|--|--|--|
| Isa liii. 4..... 5..... 6..... | SURELY he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. | John xiv. 6... | I am the way, and the truth, and the life: no man cometh unto the Father but by me. |
| Dan. ix. 24..... 26..... | To finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. After three score and two weeks shall Messiah be cut off, but not for himself. | John xv. 13... | Greater love hath no man than this, that a man lay down his life for his friends. |
| Zech. xiii. 1... | There shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. | John xvii. 2... 3... | As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. |
| Matt. i. 21..... | Thou shalt call his name JESUS: for he shall save his people from their sins. | Acts iv. 11.... 12.... | This is the stone that was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. |
| Matt. xx. 28... See Mark x. 45. Matt. xxvi. 28. See | The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. | Acts v. 30..... 31..... | The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. |
| Mark xiv. 24. Luke i. 68..... 69..... 76..... 77..... | This is my blood of the new testament, which is shed for many for the remission of sins. | Acts x. 36..... 43..... | God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all.) Through his name whosoever believeth in him shall receive remission of sins. |
| Luke ii. 11..... | Blessed be the Lord God of Israel; for he hath visited and redeemed his people. And hath raised up an horn of salvation for us in the house of his servant David. Thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins. Unto you is born this day in the city of David a Saviour, which is Christ the Lord. | Acts xiii. 23.. 38.. 39.. | Of this man's seed hath God, according to his promise, raised unto Israel a Saviour, Jesus: through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. |
| Luke xxii. 19. 20. | He took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. | Acts xv. 11... Acts xvi. 31.. Acts xx. 28... | We believe that through the grace of the Lord Jesus Christ we shall be saved, even as they. Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. Feed the church of God, which he hath purchased with his own blood. |
| John i. 29..... John iii. 14... 15... 16... 17... | Behold the Lamb of God, which taketh away the sin of the world. As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. | Rom. iii. 24... 25... | Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. |
| John v. 40..... John vi. 27... | And ye will not come to me, that ye might have life. Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you. My Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. Him that cometh to me I will in no wise cast out. Of all which he hath given me I should lose nothing, but should raise it up again at the last day. | Rom. iv. 25... Rom. v. 6..... 7..... 8..... 9..... 10..... 11..... 15..... 16..... 17..... 18..... 19..... 21..... | Who was delivered for our offences, and was raised again for our justification. When we were yet without strength, in due time Christ died for the ungodly. Scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. We also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. But not as the offence, so also is the free gift: for if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man Jesus, Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore, as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. |
| John x. 7, 9... 10... 11... 14... 15... 17... 27... 28... | I am the door of the sheep. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. Therefore doth my Father love me, because I lay down my life, that I might take it again. My sheep hear my voice, and I know them, and they follow me. And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. | Rom. vi. 3..... 4..... 5..... 9..... 10..... 22..... 23..... | Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once. Now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. |
| John xii. 24... 31... 32... 33... | Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die. | Rom. viii. 3... 32... 39... | God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who is he that condemneth? It is Christ that died. Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. |

THE SUFFERINGS AND DEATH OF CHRIST.

THE BELIEVER'S PARDON AND SALVATION: THEIR OBJECT AND RESULT.

(CONCLUDED FROM PRECEDING PAGE.)

| TEXT. | THE TESTIMONY. | TEXT. | THE TESTIMONY. |
|--------------------|--|------------------|--|
| Rom. x. 9..... | If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. | Heb. vii. 22.... | By so much was Jesus made a surety of a better testament. |
| Rom. xiv. 9.... | To this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. | 25.... | Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Who needeth not daily, as those high-priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. For the law maketh men high-priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore. |
| 1 Cor. i. 30.... | Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. | 27.... | Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living God. And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. Nor yet that he should offer himself often, as the high-priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. Christ was once offered to bear the sins of many. |
| 1 Cor. iii. 11.. | Other foundation can no man lay than that is laid, which is Jesus Christ. | 28.... | We are sanctified through the offering of the body of Jesus Christ once for all. This man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; by one offering he hath perfected for ever them that are sanctified. Their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh. |
| 1 Cor. v. 7.... | Even Christ our passover is sacrificed for us. | Heb. ix. 12.... | To Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. The bodies of those beasts, whose blood is brought into the sanctuary by the high-priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. |
| 1 Cor. vi. 11.... | But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus. Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. | 13.... | Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. |
| 1 Cor. xv. 3.... | Christ died for our sins according to the scriptures. | 14.... | Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. |
| 2 Cor. v. 14.... | The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. | 15.... | Christ hath suffered for us in the flesh. |
| 19.... | God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. | 16.... | The blood of Jesus Christ his Son cleanseth us from all sin. |
| 21.... | | 17.... | He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. |
| Gal. iii. 13.... | Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree. | 18.... | Ye know that he was manifested to take away our sins. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Hereby perceive we the love of God, because he laid down his life for us. |
| Gal. iv. 4..... | When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law. To redeem them that were under the law, that we might receive the adoption of sons. | 19.... | God sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. We have seen and do testify that the Father sent the Son to be the Saviour of the world. |
| 5..... | | 20.... | This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. We know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. |
| Eph. i. 7..... | In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. | Heb. x. 10.... | Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father. |
| Eph. ii. 13.... | Now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby. | 12.... | Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth. |
| 14.... | | 13.... | |
| 15.... | | 14.... | |
| 16.... | | 15.... | |
| Eph. v. 2..... | Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savour. Christ is the head of the church: and he is the saviour of the body. Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. | 16.... | |
| 23..... | | 17.... | |
| 25, 26.... | | 18.... | |
| 27..... | | 19.... | |
| Col. i. 14..... | In whom we have redemption through his blood, even the forgiveness of sins. Having made peace through the blood of his cross, by him to reconcile all things unto himself; Christ in you, the hope of glory. | 20.... | |
| 20..... | | 21.... | |
| 27..... | | 22.... | |
| Col. ii. 13..... | You, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses. Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. | 23.... | |
| 14..... | | 24.... | |
| 15..... | | 25.... | |
| 1 Thess. v. 9.... | God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him. | 26.... | |
| 10.... | | 27.... | |
| 1 Tim. i. 1, 15. | Lord Jesus Christ, which is our hope; this is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners. | 28.... | |
| 1 Tim. ii. 6.... | Who gave himself a ransom for all, to be testified in due time. | 29.... | |
| 2 Tim. i. 1, 9.... | Salvation through faith which is in Christ Jesus. | 30.... | |
| Titus ii. 13, 14 | The great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. | 31.... | |
| Heb. i. 3..... | When he had by himself purged our sins. | 32.... | |
| Heb. ii. 3, 9.... | How shall we escape, if we neglect so great salvation? We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. To make the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil: and deliver them who through fear of death were all their lifetime subject to bondage. In that he himself hath suffered being tempted, he is able to succour them that are tempted. | 33.... | |
| 10.... | | 34.... | |
| 14.... | | 35.... | |
| 15.... | | 36.... | |
| 18.... | | 37.... | |
| Heb. v. 9..... | Being made perfect, he became the author of eternal salvation unto all them that obey him. | 38.... | |

THE BOOKS OF THE NEW TESTAMENT,

WITH THE AUTHORSHIP AND DATE WHEN WRITTEN.

| WHEN WRITTEN. A. D. | THE BOOKS OF THE FOUR EVANGELISTS, CALLED THE GOSPELS. | WHEN WRITTEN. A. D. |
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| 38 and 61 Jerusalem. | <p>THE GOSPEL ACCORDING TO ST. MATTHEW.—There has been much discussion as to the language in which this Book was written and its date. Some have maintained that it was written in Hebrew, or rather Syro-Chaldaic; others, that its original was in Greek; and others, again, that it was written by the same inspired author in both languages. The last is probably the fact, and the Hebrew copy was written about A. D. 38, the Greek A. D. 61. St. MATTHEW relates <i>what he saw and heard</i> with the most natural and unassuming simplicity, in a plain and perspicuous style. "For simplicity of narrative and an artless relation of facts (without any applause, censure or digressive remarks, on the part of the historian, upon the characters introduced in it; without any intermixture of his own opinion upon any subject whatsoever), and for a multiplicity of internal marks of credibility, this Gospel certainly has no parallel among human productions." St. MATTHEW wrote primarily for the Jewish Christians, and hence his Gospel abounds, more than either of the other three, in allusions to Jewish customs, and hence, too, he dwells most on those of our Lord's words and acts that had direct reference to the Jews, and points out carefully numerous instances of the fulfilment of prophecies—a line of argument especially calculated to influence the devout Israelite. It is worthy of note, that the outlines of the whole Spiritual system are in this Gospel correctly laid down. St. PAUL has amplified and illustrated, but neither he nor any other Apostle or inspired writer has brought to light one truth, the prototype of which is not found in the words and acts of EMMANUEL, as related by St. MATTHEW. [For a sketch of St. MATTHEW's life, see page 54 of these Aids.]</p> | 63-64 Rome. |
| 61 Alexandria. | <p>THE GOSPEL ACCORDING TO ST. MARK.—St. MARK is supposed to have been "JOHN, whose surname was Mark" (Acts xii. 12), called by St. PETER, in his First Epistle (v. 13), "Marcus, my son," from which it is concluded that he had been converted under St. PETER's preaching. Some have thought that he was the young man mentioned Mark xiv. 51, 52. He was a companion of St. PAUL and St. BARNABAS during their earlier missionary labors, but left them at Perga, in Pamphylia; some time later he became co-laborer with the latter. After this he went to Rome (2 Tim. iv. 11), and thence into Asia, where he again met St. PETER. He wrote his Gospel, it is supposed, under that Apostle's supervision; this supposition is based upon the fact that he is spoken of by PAPIAS, a Christian writer of the Second Century, as St. PETER's "disciple and interpreter," and upon the additional fact that, while he omits many things honorable to that Apostle, he mentions at length all his shortcomings. In fact, JUSTIN MARTYR calls it "<i>the Gospel of St. Peter.</i>" (See also 2 Peter i. 15, 16.) The date of the Gospel has been fixed by general consent a little later than that of St. MATTHEW—about A. D. 61. That it was written directly for Gentile and not Jewish converts is evident from the facts that quotations from the Prophets and allusions to Hebrew customs are usually avoided, and, when they occur, explanatory clauses are added. St. MARK is supposed to have died at Alexandria.</p> | 97 Ephesus. |
| 64 Rome. | <p>THE GOSPEL ACCORDING TO ST. LUKE.—This Gospel was written by St. LUKE, "the beloved physician," about A. D. 63-64, while he was with St. PAUL in Rome. St. LUKE, according to the testimony of some of the Fathers, was a native of Antioch. He would appear, from his intimate acquaintance with the Greek language, as well as from his Greek name, Δουκᾶς, to have been of Gentile extraction. But from the Hebrew terms occurring in his writings, and from his accurate knowledge of the Jewish religion, ceremonies and customs, it is highly probable that he was a Jewish proselyte; and, having afterward embraced the Gospel, he became a faithful and zealous companion of St. PAUL in many of his labors and travels (Acts xvi. 10; xx. 5, etc.). We learn from Acts xviii. 15 and Phil. 24 that he was with the Apostle at the time of his first captivity at Rome; and from 2 Tim. iv. 11 that, during his second imprisonment, St. LUKE alone remained by his side. TERTULLIAN and CHRYSOSTOM call St. PAUL St. LUKE's master and teacher, and EUSEBIUS says he was for the most part a companion of that Apostle. Though, like St. MARK, he was not an Apostle, nor is he once mentioned in the Gospels, yet this does not diminish the credit due to his narrative, because he himself has told us the sources of information to which the HOLY SPIRIT directed him. While passing over various particulars mentioned by St. MATTHEW and St. MARK, he records many things not mentioned by them. His classical style, in both this Book and the Acts, shows him to have been a scholar, while his Gospel is certainly more of a regular narrative than either of the others, as he evidently preserved the chronological order of the main facts.</p> <p>THE GOSPEL ACCORDING TO ST. JOHN.—Written at Ephesus, after St. JOHN's release from the Isle of Patmos, about A. D. 97, this Gospel completed "the Canon of Scripture." St. JOHN, the "disciple whom Jesus loved," from his call till our Lord's Ascension, was never voluntarily absent from His Master's side: leaning upon His breast, standing at His cross (when all the rest were scattered) and running to the sepulchre, his love was earnest and devoted. "GOD, who distributes His graces and gifts severally as He pleases, seems to have given St. JOHN a peculiar insight into the mysteries of Divine love." He takes a particular pleasure in enlarging upon it, and treats of it in a plain and inartificial style, but yet with such a lofty eloquence as is above the rules of human art, and can only be ascribed to the influence of that HOLY SPIRIT who gave him utterance. Some learned writers have thought that he wrote the Gospel as an answer to certain vile heresies that had grown up and were disturbing the Apostolic Church; it was certainly written for a more catholic purpose, which he distinctly states: "THESE ARE WRITTEN THAT YE MIGHT BELIEVE THAT JESUS IS THE CHRIST, THE SON OF GOD; AND THAT BELIEVING, YE MIGHT HAVE LIFE THROUGH HIS NAME." St. JOHN has recorded those of our LORD'S discourses, parables, miracles and prayers which the most clearly showed forth His character as GOD MANIFEST IN THE FLESH, and displayed His wondrous love to man, evidenced by His acts and words as well as by His Vicarious Sufferings and Death. [For a sketch of St. JOHN's life, see page 54 of these Aids.]</p> <p>Thus, we have the life of our LORD in four narratives, which differ sufficiently in their details to show their independence of each other, and yet are so fully in accord on points of importance as to demonstrate that the same SPIRIT guided and influenced the mind and directed the work of their several writers (John xiv. 26).</p> | |
| | <p>THE ACTS OF THE APOSTLES.</p> <p>THIS BOOK is a connecting link between the <i>Gospels</i> and <i>Epistles</i>—a useful postscript to the former and a valuable preface or introduction to the latter, especially to those of St. PAUL. The commencement acknowledges it to be a sequel to the <i>Gospel according to St. LUKE</i>; and this, with the fact that the same style prevails, proves it to have come from the pen of the same writer. It was probably published about the year 64, at Rome, his arrival at which city, with St. PAUL, the writer mentions near the close of the Book. Though its name would imply that it was a history of the work of all the Apostles, yet the greater part of it is an account of St. PAUL'S missionary travels, showing how the Gospel privileges were offered to and accepted by the Gentiles. It covers upward of thirty years, commencing with the Ascension of our LORD and closing with the second year of St. PAUL in Rome. The Book of the Acts is one of the most important, as well as interesting, portions of the Sacred History, materially assisting us in understanding both the Gospel narratives and the Apostolic Letters. While it is unexceptionable as a literary composition, its language is so plain and unassuming</p> | |

THE BOOKS OF THE NEW TESTAMENT,

WITH THE AUTHORSHIP AND DATE WHEN WRITTEN.

(CONTINUED FROM PRECEDING PAGE.)

| WHEN WRITTEN. A. D. | THE EPISTLES OF ST. PAUL, THE APOSTLE. | WHEN WRITTEN. A. D. |
|---------------------|---|---------------------|
| | <p>THE APOSTOLIC EPISTLES, of which St. PAUL wrote fourteen, are a Divinely-inspired commentary and an authoritative authentic exposition of the truths and doctrines of our holy religion, as uttered by our LORD and recorded in the Gospels. They contain the complete development of those "many things" which JESUS told His Disciples they were "not able to bear" during His life, and which were to be taught them by the HOLY GHOST.</p> <p>The <i>Pauline Epistles</i> are strongly controversial: they first discuss and settle the questions in controversy, and refute such erroneous ideas or doctrines as had sprung up in the Church addressed, then apply the truths deduced and proven to practical edification and holiness. In studying these letters three facts must be borne in mind: his quotations from the Old Testament are taken from the Septuagint version, then in general use; in some instances he unites passages from different prophets, without indicating the separating points; and in other places he gives the sense of a passage without regard to the precise language.</p> | |
| 58 Corinth. | <p>THE EPISTLE TO THE ROMANS.—It is not known by whom the Gospel had been carried to Rome, though it is thought by some of the Pentecostal converts (Acts ii. 10). St. PAUL had not yet been at Rome, but had heard of the state of the Church there from Aquila and Priscilla, who had been banished by the edict of Claudius. It was written at Corinth and addressed to the Church at Rome, which was composed of both Jews and Gentile converts. Its object was to confirm them in the faith; to guard them against the errors of Judaizing Christians; to show that Faith in JESUS CHRIST could alone obtain for them salvation. It is very valuable on account of its arguments as to the necessity, excellence and universality of the Gospel Dispensation. It is a writing which, for sublimity and truth of sentiment, for brevity and strength of expression, for regularity in its structure, and, above all, for the unspeakable importance of the discoveries which it contains, stands unrivalled by any mere human composition, and as far exceeds the most celebrated productions of the learned Greeks and Romans as the shining of the sun exceeds the twinkling of the stars.</p> | 62 Rome. |
| 57 Ephesus. | <p>THE FIRST EPISTLE TO THE CORINTHIANS was written at Ephesus, in the year 57, to the Church at Corinth, a city of Greece, situate on the isthmus of that name. Its object is to notice and reprove various abuses and disorders which had crept into the Church, and to exhort the members to union, simplicity and purity of life. It contains directions about the marriage state; advice with reference to partaking of meats offered in heathen sacrifices; cautions against irregularities in the administration of the Lord's Supper; a powerful defence of the doctrine of the Resurrection; a fine exposition of and argument for Christian love; and various other matters of importance.</p> | 62 Rome. |
| 58 Philippi. | <p>THE SECOND EPISTLE TO THE CORINTHIANS was written a year after the first, at Philippi, in Macedonia, and subsequently sent to the Corinthians by St. Titus and his associates. The first letter to the Church at Corinth having had the good effect of producing regret and reformation amongst those whom it rebuked, this was written to confirm them in their good resolutions, and to give them advice on various points suitable to their situation and circumstances, more particularly with reference to attempts that were making by false teachers to pervert their faith and to lessen St. PAUL's credit by denying his Apostolic mission.</p> | 52 Corinth. |
| 52 Antioch. | <p>THE EPISTLE TO THE GALATIANS is supposed to have been written, about A. D. 52, to the Church in that part of Asia Minor called Galatia. St. PAUL himself had planted the Church in these parts; subsequently certain Judaizing mischief-workers had intruded themselves among the converts, and disparaging the Apostolic commission of St. PAUL, had led some of them astray from the Gospel. In this letter the Apostle exposes the Judaizing heretics, shows that he is "not a whit behind the chiefest Apostle," and powerfully vindicates Gospel truth.</p> | 64 Laodicea. |
| 61 Rome. | <p>THE EPISTLE TO THE EPHESIANS.—Ephesus was a city of Ionia and the capital of Proconsular Asia; it was also famous for a temple of Diana, which was esteemed one of the seven wonders of the world. Its inhabitants were noted for their superstitious arts, luxury and lasciviousness. St. PAUL preached the Gospel for a short time at Ephesus, about A. D. 53; and in the following year returned and remained there more than two years. He wrote this Epistle about A. D. 61, during the early part of his imprisonment at Rome. Its scope is to establish the Ephesians in the faith, and to this end to give them more exalted views of the eternal love of GOD, and of the excellency and dignity of CHRIST; to show them that they were saved by grace, and that the Gentiles,</p> | 66 Rome. |
| | <p>however wretched they had formerly been, now had equal privileges with the Jews; to encourage them by declaring with what steadfastness He suffered for the truth, and with what earnestness He prayed for their establishment and perseverance in it; and, finally, in consequence of their profession, to engage them to the practice of those duties which became them as Christians. (See Rev. ii. 1-7.)</p> <p>THE EPISTLE TO THE PHILIPPIANS was written at Rome, toward the close of St. PAUL's first incarceration, A. D. 62. The Church at Philippi appears to have been one of the most pure and generous of that age. Its members showed the tenderest regard for St. PAUL. Twice while he was at Thessalonica, and once when at Corinth, they had generously sent him contributions for his support, which he accepted, to prevent the Gospel being burdensome to more recent converts. They had also cheerfully borne many sufferings for their adherence to the Saviour. Their conduct had been uniformly so exemplary that he had only to rejoice over them. Accordingly, in this Epistle, he pours forth his heart in expressions of devout thankfulness and hearty commendations, not unmingled, however, with exhortations and counsels.</p> <p>THE EPISTLE TO THE COLOSSIANS was written A. D. 62, to the Christians at Colosse, in Asia Minor, in reply to an inquiry which they had sent after his health and welfare. It is doubtful whether St. PAUL ever was at Colosse, as it is, also, by whom the Church there was founded. The contents of this Epistle are of a general nature, exhorting to Christian faith and practice.</p> <p>THE FIRST EPISTLE TO THE THESSALONIANS was probably written A. D. 52, to the Church at Thessalonica, the capital of Macedonia, and is supposed to have been the first written of all the Epistles. Its contents are of a general nature; but toward the end he dissuades against excessive grief for the loss of deceased friends, and recommends preparation for death and judgment.</p> <p>THE SECOND EPISTLE TO THE THESSALONIANS was written in the same year as the former, principally to correct some wrong notions which its perusal had excited with respect to the near approach of the day of judgment.</p> <p>THE FIRST EPISTLE TO TIMOTHY.—There has been much dispute as to when this Epistle was written; internal as well as external evidence leads us to adopt the later date assigned, A. D. 64, during a missionary tour subsequent to St. PAUL's first imprisonment at Rome. St. TIMOTHY was a native of Lystra; his father was a Gentile, and his mother, EUNICE, a devout Jewess; by the latter, assisted by her mother, Lois, TIMOTHY had been well reared in the Hebrew faith, and he was one of the first of St. PAUL's converts to Christianity. St. PAUL ordained him to the ministry, and subsequently made him Bishop of Ephesus. This Epistle is a pastoral charge, instructing TIMOTHY in the duties of his office.</p> <p>THE SECOND EPISTLE TO TIMOTHY was written while St. PAUL was a prisoner at Rome, and probably during his second captivity, just before his martyrdom.</p> <p>THE EPISTLE TO TITUS.—St. Titus was by birth a Greek, and one of St. PAUL's earlier converts to the faith; after accompanying St. PAUL for a time, the Apostle had placed him in charge of the churches in Crete. This Epistle is a pastoral charge instructing him in the duties entrusted to him.</p> <p>THE EPISTLE TO PHILEMON, written during St. PAUL's first imprisonment, and forwarded with that to the Colossians, by the hands of ONESIMUS. This Epistle is a beautiful specimen of Christian courtesy.</p> <p>THE EPISTLE TO THE HEBREWS.—As the HOLY SPIRIT did not direct the author of this Epistle to insert his own name, or to specify the persons to whom it was addressed, the determination of these questions cannot be essential to its right use, nor is it surprising that there should have been much difference of opinion upon them. Whilst, however, many both in former and in later times have thought otherwise, it has been determined by the best authorities that it was written by St. PAUL to the Jewish converts to Christianity. There are ample internal and external evidences of the correctness of this conclusion. Its object is to show the connection between the Mosaic and Christian Dispensations. The objections to the Gospel are answered with great force, and the arguments, being addressed to Jews, are principally taken from the Old Testament. The style is elegant, and often sublime.</p> | 63 Rome. |

THE BOOKS OF THE NEW TESTAMENT,

WITH THE AUTHORSHIP AND DATE WHEN WRITTEN.

(CONCLUDED FROM PRECEDING PAGE.)

| WHEN WRITTEN. A. D. | THE CATHOLIC OR GENERAL EPISTLES. | WHEN WRITTEN. A. D. |
|---|---|---|
| | <p>THE Epistle of St. JAMES, the two of St. PETER, the three (two of which are not "general") of St. JOHN, and the one of St. JUDE, have been called the Catholic or General Epistles, because they are addressed to the Church at large, and not to the converts of any one city or district.</p> | <p>65 Babylon.</p> |
| 61 Jerusalem. | <p>THE GENERAL EPISTLE OF ST. JAMES was written about A. D. 61, by the son of ALPHEUS or CLEOPHAS, St. JAMES, who is called in the Gospels JAMES THE LESS, to distinguish him from JAMES the son of ZEBEDEE. He is supposed to have been the cousin of Christ, his mother being the sister of the Virgin Mary. He was Bishop of the Church in Jerusalem, and presided at the Councils of the Apostles; in consequence of his integrity and holy zeal he was surnamed JAMES THE JUST. He was put to death in a tumult of unbelieving Jews, A. D. 62. The object of the Epistle was to animate the Jewish Christians to support patiently their sufferings for the Gospel, and to correct a <i>misinterpretation</i> of St. PAUL's doctrine of justification by faith without the works of the <i>ceremonial law</i>, which some bad men had perverted to mean without the works of the <i>moral law</i>, and thus opened the door to all sorts of profligacy. Hence, the Apostle shows the true nature of a living active faith, which "without works is dead."</p> | 68 Jerusalem. |
| 63 Babylon. | <p>THE FIRST EPISTLE GENERAL OF ST. PETER.—Of this inspired Epistle Dr. Clarke has well said, "No Christian can read it without deriving from it both light and life." St. PETER's style is peculiarly vigorous and impressive; as one of the early Fathers, ERASMUS, said, "It is sparing in words, but full of sense" (<i>"verbis pauca, sententiis differta"</i>). This Epistle is addressed to the Christians scattered "throughout Pontus, Galatia, Cappadocia, Asia and Bithynia," and was designed to comfort them in the terrible persecutions that had thus dispersed them, and he does this by the noblest considerations which the Gospel suggests.</p> | 69 Jerusalem. |
| | <p>THE SECOND EPISTLE GENERAL OF ST. PETER.—The Apostle wrote this Epistle just before his martyrdom. It is addressed to the Church at large. Grand throughout, the style in some parts is positively sublime (see iii. 10, <i>et. seq.</i>).</p> | |
| | <p>THE FIRST EPISTLE GENERAL OF ST. JOHN.—A learned writer has described this Epistle forcibly as "a didactic discourse upon the living fundamental principles of the Christian religion." A terrible heresy had sprung up, the propagators of which are called by the Apostle "deceivers" and "Antichrist," and the Apostle's main object seems to have been to expose and denounce this false doctrine, and to assert, and that emphatically, the Divine and Human Nature of Jesus Christ. Like the Apostle's character, this Epistle is full and overflowing with LOVE.</p> | |
| | <p>THE SECOND AND THIRD EPISTLES OF ST. JOHN.—These are improperly classed with the General Epistles, as they are addressed to individuals; the Second to "the elect lady and her children" (or more correctly, probably, "the lady ELECTA and her children"), the Third to "GAIUS" (or CAIUS).</p> | 65 Syria. |
| | <p>THE GENERAL EPISTLE OF ST. JUDE.—The author of this Epistle was called also LEBBÆUS and THADDEUS (Matt. x. 3; Luke vi. 15). He was the brother of St. JAMES (the Less), and hence cousin of our LORD. He was one of the twelve Apostles. We read little more of him in the Gospels than that he inquired of our LORD how He intended to manifest Himself to His disciples and not to the world (John xiv. 22). His Epistle is supposed to have been written to Jewish Christians in Syria and Arabia, where he is reported to have labored, and its design is clearly to guard the Christian Church against those false teachers who resolved all religion into speculative belief and outward profession, and sought to allure the Disciples into insubordination and licentiousness.</p> | |
| 95 or 96 Isle of Patmos. Published 97 | <p>THE APOCALYPSE, COMMONLY CALLED THE REVELATION OF ST. JOHN THE DIVINE.</p> <p>THIS Book is styled the <i>Apocalypse</i> (Αποκαλυψις) or <i>Revelation</i> (i. e., the revealing or unveiling of that which had been hidden) of St. JOHN the Divine (Θεολογος, "Theologian"), as consisting of matters chiefly prophetic, which were revealed to St. JOHN by OUR LORD JESUS CHRIST. This took place when he was in the Isle of Patmos, in the Ægean Sea, whither he was banished, as is generally supposed, by the Emperor Domitian, A. D. 94 or 95. It was published soon after his release from exile, about A. D. 97.</p> <p>It has been remarked by a learned and able writer that no book of the New Testament has been so strongly attested or commented upon so early as this, nor does any other equal it in the dignity and sublimity of its composition. It may be divided into three parts: Chapter i. contains JOHN's vision of CHRIST in glory; ii., iii., the seven letters addressed by our LORD to the seven Churches of Asia Minor. The remainder of the Book, after presenting us (ch. iv.) with a description of the LAMB ON THE THRONE, and bringing to our notice the Book of GOD'S decrees as to future events, is occupied in showing the contents of that Book, the subject of which is the state of the Church, from the close of the Sacred Volume till the consummation of all things; and thus it forms a suitable sequel to the prophecies of DANIEL.</p> <p>The Epistles to the Seven Churches supply the most important instruction to the Universal Church in every age, and may be profitably read by every Christian. As general hints for the profitable reading of this invaluable Book, which, as ages roll on, affords to each succeeding generation a brighter evidence of the Divine origin of our holy religion, and of the gracious intentions of GOD to man, the following remarks from Bishop LOWTH, the celebrated commentator, are extremely valuable: "An ordinary reader may receive great edification from those noble hymns offered up to GOD and CHRIST, and may likewise discover many useful truths, such as the adoration of the one SUPREME GOD in opposition to all creature-worship; the relying upon the merits of CHRIST only for pardon, sanctification and salvation; and that we ought to wait patiently for CHRIST'S appearing and His kingdom, and, in an earnest expectation of it, to continue steadfast in the profession of</p> | <p>the true faith and practice of sincere holiness, notwithstanding all the sufferings which may attend a good conscience. All may learn those marks and characters of Antichrist which it most nearly concerns us to take notice of, viz. pride, ambition and affectation of worldly pomp and grandeur; a cruel and persecuting spirit, seeking to reduce others rather by force and compulsion than by reason and argument; the love of ease and softness and a careless and luxurious life; and that whosoever are guilty of these things are so departed from the true spirit of Christianity; and surely he that takes warning from the plain and frequent admonitions of this Book to avoid these sins has not wholly lost his labors in reading it; and, withal, has entitled himself to the blessings pronounced upon those who keep its sayings."</p> <p>To those who would trifle with the prophetic parts of this Book because of their mystery, the following considerations may not be without value: "No prophecies in the Revelation can be more clouded with obscurity than that a child should be born of a pure virgin—that a mortal should not see corruption—that a person despised and numbered among malefactors should be established for ever on the throne of DAVID. Yet still the pious Jew preserved his faith entire amidst all these wonderful and, in appearance, contradictory intimations. He looked into the holy books in which they were contained with reverence, and, with an eye of patient expectation, waited for the consolation of Israel." We in the same manner look up to these prophecies of the Apocalypse for the full consummation of the great scheme of the Gospel, when Christianity shall finally prevail over all the corruptions of the world, and be universally established in its utmost purity."</p> <p>The conclusion of this Book is deeply solemn, characteristic of the Gospel, as distinct from the Law (ch. xxii. 21 with Mal. iv. 6 and John i. 17) and expressive of the design of the whole Bible, which is to point out CHRIST as the Alpha and Omega, the beginning and the end, the first and the last, and to invite mankind to take of the water of life freely offered through Him—that life of which the indwelling of His Spirit in our heart is the pledge—for without holiness no man shall see the Lord.</p> |
| | <p>THE HOLY BIBLE.</p> <p>GREAT GOD, with wonder and with praise On all Thy works I look; But still Thy wisdom, power and grace Shine brightest in Thy Book. O, may these Heavenly Pages be My ever chief delight; And still new beauties may I see, And still increasing light</p> | <p>Divine Instructor! Gracious Lord! Be Thou for ever near. Teach me to love Thy Sacred Word, And view my Saviour here.</p> <p>BLESSED LORD, who hast caused all Holy Scripture to be written for our learning, grant that we may in such wise hear them, read, mark, learn and inwardly digest them, that, by patience and comfort of Thy Holy Word, we may embrace and ever hold fast the blessed hope of everlasting life, which Thou hast given us in our SAVIOUR JESUS CHRIST. AMEN.</p> |

TABULAR MEMOIR OF ST. PAUL.

| YEAR OF OUR LORD. | RECORDED EVENTS IN CHRONOLOGICAL ORDER. | WHERE RECORDED. |
|-------------------------|--|---|
| 1-5 | Born at Tarsus, the capital of Cilicia..... | Acts xxii. 3. |
| Tarsus. | Learns the trade of tentmaking..... | Acts xviii. 3. |
| Jerusalem. | Taught according to "the perfect manner of the law of the fathers" by GAMALIEL..... | Acts xvii. 3. |
| 31 and 32 | While still a "young man" he participates vigorously in the persecution of Christians..... | Acts vii. 58; viii. 1, 3. |
| 33 | Yet breathing out threatenings and slaughter, he seeks and obtains a commission from the high-priest to go into Damascus on his cruel errand of persecution..... | [5; xvi. 9-12. |
| Near Damascus. | Near Damascus, a vivid miraculous light shines from heaven and blinds him, and SAUL and his company fall to the earth..... | Acts ix. 1, 2; xxii. 4. |
| Damascus. | JESUS appears to him and converses with him, directing him to go into the city to learn what he shall do..... | Acts ix. 3, 4, 8; xxii. 6. |
| In Arabia and Damascus. | He arises and is led into Damascus, where he remains blind three days..... | Acts ix. 4-6; xxii. 10; xxvi. 14-18; 1 Cor. xv. 8. |
| 36 | ANANIAS, being sent by the LORD, comes to SAUL, restores his sight and baptizes him..... | Acts ix. 7-9; xxii. 11. |
| Jerusalem. | Then, being thus born again, he retires to Arabia for a season, and returning to Damascus, at once enters upon his Apostolic labors, preaching CHRIST in the synagogues of Damascus, exciting the amazement of the multitude, and increasing the more in spiritual strength, he confounds the Jews..... | Acts ix. 10-18; xxii. 12-16. |
| Tarsus. | The Jews of Damascus lie in wait day and night to kill him, but he escapes by being let down in a basket at night..... | [i. 17. |
| 43 | He proceeds to Jerusalem, where the Disciples are at first afraid of him, but being convinced of the change in his character, receive him into their fellowship..... | Acts ix. 20-22; Gal. Acts ix. 23-25; 2 Cor. xi. 33. |
| Antioch. | He preaches boldly; the Jews of Jerusalem seek his life, and he escapes to his native city..... | Acts ix. 26-28. |
| 44 | BARNABAS goes to Tarsus after him, and they proceed to Antioch, where they remain a whole year and establish the first Gentile Church (here the title <i>Christian</i> is first applied to the Disciples)..... | Acts ix. 29. 30. |
| Antioch. | PAUL and BARNABAS carry relief to the poor brethren in Judea..... | Acts xi. 25, 26. |
| 45 | Having fulfilled their charge, they return to Antioch, JOHN MARK accompanying them..... | Acts xi. 29, 30. |
| Salamis. | PAUL and BARNABAS are set apart by the Church at Antioch, as commanded by the HOLY GHOST, for missionary work among the Gentiles; they start on their first tour, taking MARK with them; at Salamis they preach in the synagogue..... | Acts xi. 25. |
| Paphos. | At Paphos, ELYMAS (BAR-JESUS), the sorcerer, is struck blind, and SERGIUS PAULUS, the proconsul, is converted..... | Acts xiii. 1-5. |
| Perga. | Then they go to Perga, in Pamphylia, where MARK leaves them..... | Acts xiii. 6-12. |
| 46 | Thence they go to Antioch in Pisidia, where PAUL preaches with good effect a powerful sermon to the Jews, which, by request of the Gentiles, he repeats to them the following Sabbath with marked success..... | Acts xiii. 13. |
| Antioch. | Thence to Iconium, where they make a great many converts..... | Acts xiii. 14-48. |
| Iconium. | They go to Lystra and Derbe; at the former, PAUL cures the man who had been lame from birth..... | Acts xiii. 51-xiv. 1. |
| Lystra and Derbe. | The people regard the Apostles as gods, and are with difficulty restrained from offering sacrifice to them..... | Acts xiv. 2-10. |
| 47 | Not long after, some Jews, from Antioch (in Pisidia) and Iconium, induce the fickle people of Lystra to stone PAUL; they leave him, supposing him dead, but he recovers miraculously, and he and BARNABAS go to Derbe..... | Acts xiv. 11-18. |
| 48 | Thence they go again via Lystra, etc., to Perga, in Pamphylia, and into Attalia, and then return to Syrian-Antioch. Thus ends PAUL's first Missionary Tour, and he remains at Antioch for about four years..... | Acts xiv. 19, 20. |
| Antioch. | PAUL attends the Church Council held at Jerusalem to decide about the circumcision of the Gentile converts..... | Acts xiv. 21-28. |
| 52 | PAUL, with a number of others, goes back to Antioch, bearing the decision to the Gentile Churches in Syria and Cilicia..... | Acts xv. 1-21. |
| Antioch. | His Second Missionary Tour commences..... | Acts xv. 22-35. |
| 53 | He passes through Syria and Cilicia to Derbe and Lystra, where he meets with TIMOTHY, whom he takes with him on his tour. He travels from city to city, accomplishing much good..... | Acts xv. 36-40. |
| Derbe and Lystra. | At Troas, LUKE joins the company, and in response to a vision PAUL goes into Macedonia; at Philippi, LYDIA is converted, she and her family are baptized, and she constrains the Apostle and his party to abide at her house..... | Acts xvi. 1-3. |
| Troas. | PAUL exorcises a spirit of divination from a young girl, whose masters bring him and SILAS before the magistrate; they are beaten and cast into prison, their feet being put in stocks..... | Acts xvi. 4-7. |
| Philippi. | At midnight the prison doors are miraculously opened and their bonds loosed; the jailer is converted; he and his family are baptized. In the morning they are released, and depart from Philippi, going to Thessalonica, where PAUL makes many converts..... | Acts xvi. 8-15. |
| Th'ss'l'nia. | PAUL and his company go to Berea, where they are very successful..... | Acts xvi. 16-24. |
| Berea. | Thence to Athens, where PAUL delivers a powerful sermon, making, however, but few converts..... | Acts xvi. 25-34. |
| 54 | He soon goes to Corinth; here preaches on the Sabbaths; among the converts, considerable in number, is CRISPUS, the chief ruler of the synagogue; the LORD appears to Paul and encourages him in his work; he remains in this city a year and a half. After a brief rest, he makes a rapid tour (the third) through Galatia and Phrygia..... | Acts xvi. 35-xvii. 4. |
| Corinth. | He goes to Ephesus; thence, touching at Cesarea, he hastens to Jerusalem, and returns to Antioch..... | Acts xvii. 5-12. |
| 55 | He goes again to Ephesus, where he baptizes in JESUS' name twelve of ST. JOHN BAPTIST's disciples, and they receive the HOLY GHOST; he preaches upwards of two years in the school of TYRANNUS; "GOD wrought special miracles by the hands of PAUL;" his success here is wonderful, especially after GOD has discomfited certain vagabond Jewish exorcists who strive to work miracles similar to his..... | Acts xvii. 13-34. |
| Eph., etc. | PAUL leaves Ephesus and visits Macedonia and Greece; then returns to Philippi..... | Acts xviii. 1-17. |
| 56 | He goes to Troas, where EUTYCHUS is killed by a fall from the window of a room where PAUL was preaching, and is restored to life by the Apostle; he sails to Miletus; here he sends for the pastors of the Church at Ephesus and delivers to them a solemn charge, moving them so that they "wept sore and fell on PAUL's neck and kissed him."..... | Acts xviii. 18-22. |
| 58 | Thence they sail to Cesarea, where AGABUS foretells what awaits PAUL at Jerusalem; nevertheless he goes to Jerusalem..... | Acts xviii. 23. |
| 59 | PAUL is seized and cast out of the Temple by a mob, but is rescued by a Roman officer; as he is being dragged to the castle, he is granted permission to speak to the multitude, and, standing on the steps, makes his defence in a speech that for grand eloquence and power has seldom been equaled..... | Acts xix. 1-20. |
| Troas. | Being arraigned before the Sanhedrim, PAUL skillfully sets his judges at variance, and is again taken in charge by the Roman authorities; the LORD appears to him and encourages him, telling him that he is to bear witness in Rome..... | Acts xix. 21-xx. 5. |
| Miletus. | A conspiracy is entered into by certain Jews to kill PAUL, but is frustrated by his nephew and the Roman officer, LYSIAS..... | Acts xx. 6-38. |
| Cesarea. | He is arraigned before FELIX; TERTULLUS makes a plausible speech of accusation, which PAUL effectually answers; FELIX defers the case; he keeps PAUL a prisoner for two years, and on vacating his office leaves him bound..... | Acts xxi. 1-26. |
| Jerusalem. | PAUL is arraigned successively before FESTUS and AGRIPPA; though guilty of no crime, he having appealed unto Cæsar, they cannot release him..... | Acts xxi. 27-xxii. 29. |
| 62 | PAUL is sent, a prisoner, on board a ship bound for Rome; predicts the perils of the voyage; they are wrecked on Melita..... | Acts xxii. 30-xxiii. 11. |
| Malta. | Here PAUL is bitten by a viper without injury; cures the father of PUBLIUS of a fever, and heals others..... | Acts xxiii. 12-35. |
| 63 | They sail after three months' delay for Rome, where they arrive without further incident, and PAUL is delivered to the captain of the guard, who suffers him to live by himself with but a single soldier as guard..... | Acts xxiv. |
| Rome. | PAUL preaches to the chief of the Jews, and subsequently he continues to teach in his lodging; he dwells two years in his own hired house, "preaching the kingdom of GOD and teaching those things which concern the LORD JESUS CHRIST, with all confidence, no man forbidding him....." | Acts xxv., xxvi. Acts xxvii. Acts xxviii. 1-10. |
| 65 | | Acts xxviii. 11-16. |
| | | Acts xxviii. 17-31. |

Here ends St. Paul's history as recorded in the Acts of the Apostles. There are no certain particulars of the remainder of his life. It does not appear that he was tried during this imprisonment. It is probable that, on his release in 65, he made another Missionary Tour through Greece and Asia Minor, and possibly through Spain; some have thought he also visited Britain, but though not impossible, the evidence is very unsatisfactory. Soon after this he was again carried to Rome as a prisoner, and was not treated with kindness and consideration, as during the first imprisonment, but as a felon (2 Tim. ii. 9). He was beheaded A. D. 67 or 68, during the persecutions of NERO, when between sixty-three and sixty-seven years of age. There has been much discussion as to the chronology of St. Paul's life; without entering into the question, we have taken the dates as they appear in the standard editions of the Bible; it is possible (and we think probable) that two years should be subtracted from each date given.

THE APOSTLES OF OUR LORD.

WHEN our LORD entered upon His ministry He was followed by great multitudes of people from Galilee and from Decapolis, and from Judea, and from beyond Jordan. He now proceeded to provide for His Church the teachers who were to edify His people, and He commenced to proclaim His doctrines by the celebrated *Sermon on the Mount*. The TWELVE APOSTLES whom He selected were needed to bear witness to His own deeds and words (Matt. iv. 17-25; x. 2-4; Mark iii. 1, 13-19; Luke vi. 12-49). He ordained them "that they should be with Him, and that He might send them forth to preach, and to have power to heal sicknesses and to cast out devils." After His Ascension it became a chief part of their mission to bear witness to the fact of His Resurrection, a *fundamental* truth in the System of the Gospel. For this duty it was essential that their personal intercourse with Him should be constant; and, hence, St. PETER speaks of them as "witnesses chosen before of GOD . . . who did eat and drink with Him after He rose from the dead" (Acts i. 21, 22; comp. x. 41). The marks of the Apostolic office were these: Personal intercourse with CHRIST; appointment by Himself; the gift of the HOLY SPIRIT breathed on them by CHRIST, and more plentifully bestowed on the day of Pentecost, thus enabling them to work miracles and to speak in foreign tongues; to which was added the power to confer that gift on others. The union of these qualifications rendered it impossible for the Apostles to have successors in office, and thus they were distinguished from every other class of ministers, whether Deacons, Evangelists, Pastors or Bishops.

The time is not certainly determined when our LORD separated the Apostles from His disciples and followers to their distinctive office. They were from the lower ranks of life, and it appears that some of them at least had been with Him before they were called as Apostles, but after their appointment they remained continuously in His service. They were all on an equality, so far as official rank was concerned, during and after the ministry of CHRIST on earth. St. PETER, indeed, from his emotional and energetic character, was usually prominent among them, and enjoyed the distinguished honor of founding the Jewish and Gentile Churches (Acts ii. 14, 42; xi. 11; comp. Rev. xxi. 14; Eph. ii. 20); but we never find in Scripture the slightest trace of primacy or official superiority assigned to him. It is true that he and JAMES and JOHN, the sons of ZEBEDEE, are admitted to the inner privacy of our LORD'S acts and experiences on several occasions (Matt. xvii. 1-9; xxvi. 37; Mark v. 37), but this is no evidence of superiority and distinction in office.

Early in our LORD'S ministry they were sent out, two and two, to preach repentance and perform miracles in His name (Matt. x.; Luke ix.). They were warned by their Master of the solemn character of their office. They were with Him in His journeyings, while teaching and attending the Jewish feasts. They saw His wonderful works, heard His discourses and conversations with the people (Matt. xix. 13; Luke x. 25). They recognized Him as their Master and the CHRIST of GOD (Matt. xxi. 16; Luke ix. 20), but while they ascribed supernatural power to Him, they made slow progress in comprehending the true import of His spiritual teaching, being blinded by their national prejudices (Matt. xv. 16; xvi. 22; xvii. 20, 21; Luke ix. 54; xxiv. 25; John xvi. 12). They were obliged to seek explanations of His simplest parables, and even when our LORD was led to death they had learned but little of the true nature of His kingdom (Luke xxiv. 21; John xvi. 12), although He had been so long instructing them. They forsook Him in alarm, and even left His burial to one who was not of their number.

The fact of His Resurrection seems to have awakened their minds to a clearer conception of His mission, yet even after His exposition and intercourse some of them seem to have returned to their original calling, and it required a new direction from our LORD to recall them to their great work, and reunite them in Jerusalem (Acts i. 4).

On the Feast of Pentecost, ten days after our LORD'S Ascension, the HOLY SPIRIT descended on the infant Church (Acts ii.), and thenceforward the Apostles became different men, and with great power and boldness they gave forth their witness to the Life, Death, Resurrection and Ascension of their GLORIFIED MASTER and LORD, as He had predicted they should do (Luke xxiv. 48; Acts i. 8, 22; ii. 32; iii. 15; v. 32; xiii. 31).

The Mother Church in Jerusalem sprang up under their hands, and their superior dignity and authority were recognized by the rulers and the people (Acts v. 12-16). Even when St. STEPHEN suffered, the trial does not seem to have reached the Apostles, and when they did leave Jerusalem for Samaria they delayed not, but entered on their work in that city, and now the first period of the Apostles' agency ends. The centre of labor was Jerusalem and the central figure St. PETER. Antioch soon became the centre of a second period, and now the central figure is St. PAUL, who was not one of the *original Twelve*, but was miraculously called and prepared by our LORD, who regularly qualified and commissioned him for the work. Here a Church of Jews and Gentiles was soon gathered (Acts xi. 19-30; xiii. 1-5) by the united labors of St. PAUL and other Apostles. Intimate intercourse existed between the Churches at Antioch and Jerusalem. From this time a third period opens, in which the original Twelve Apostles disappear, and the prominent figure in the subsequent history is St. PAUL, the great Apostle of the Gentiles. When the narrative leaves him at Rome, all the Gentile Churches from Jerusalem round about to Illyricum owe to him their foundation and look to him for spiritual direction and Apostolic care. The others disappear from the page of inspired history, and when they were removed by death, the *Apostolic office* ceased as a matter of course, for its continuance was from the very conditions of its existence (comp. 1 Cor. ix. 1) absolutely impossible. The Bishops and Pastors of the ancient Churches co-existed with, and did not in any sense succeed, the Apostles in the things which were peculiar to their office; and thus it is evident that it can only be chronologically, and not officially, that in the Church there can be any persons who are Successors of the Apostles.

PETER.—His original name was SIMON. He was the son of JONAS, and was brought up to his father's occupation as a fisherman on the Sea of Galilee. He and his brother ANDREW were partners of JOHN and JAMES, the sons of ZEBEDEE. Various allusions in the sacred narrative seem to indicate that their social position

was easy, and that they had a fair measure of education. PETER lived first at Bethsaida and afterward at Capernaum, in a house which he or his mother-in-law owned; and it must have been a large one, as he received in it not only our LORD, but multitudes who were attracted by the miracles and the preaching of JESUS (Matt. xix. 27, etc.). The passage in Acts iv. 13, where PETER and JOHN are called "unlearned and ignorant men," does not necessarily mean that they were illiterate, but rather that they were "laymen," i.e., men of ordinary education when contrasted with those who were educated in the *schools of the Rabbis*. That he was an affectionate husband and married in early life are facts inferred from Scripture. CLEMENT of Alexandria, and others, tell us that his wife's name was PERPETUA, that she had children and that she suffered martyrdom. The impression prevailed that PETER was advanced in life at the time of his death, but there is no evidence to prove that he was much older than our LORD. He was probably only between thirty and forty when called, along with ANDREW, at the Lake of Galilee. Thereafter JAMES and JOHN were appointed, and ere long PETER and his eleven fellow-disciples were set apart as our LORD'S immediate attendants (Matt. x. 2, 4; Mark iii. 13-19; Luke vi. 13). From this time forward PETER held a prominent place among the Apostles. His energy and boldness urged him forward, but he held no distinct office above his brethren, and he certainly never claimed any power which did not equally belong to his associates. It would appear that his consciousness of ability and devotion to his Master seemed to develop a tendency to rashness that verged on presumption. He even incurred a severe rebuke from our LORD (Matt. xvi. 23) because of his dictatorial manner, and yet it is obvious that, bold as he no doubt was, he frequently manifested his greatest weakness immediately after some decided display of resolute devotion, as may be seen by his anxiety to find out who among the Apostles would prove a traitor, loudly asserting his own purpose of steadfastness, and then forthwith in a moment of weakness miserably denying his LORD (Matt. xxvi. 33-35; Mark xiv. 29-31; Luke xxii. 33, 34; John xiii. 36, 38).

He was restored again after his fall by our LORD at the Lake of Galilee, and the prediction of his death showed him that he would indeed be permitted to follow his glorified Master. After the Ascension he and his colleagues were to govern and extend the Church that their Master had founded, and the narrative of the Acts of the Apostles presents him as a leader, although neither exercising nor claiming any authority or superiority over his brethren. Before ANNAS and CAIAPHAS the boldness of PETER and JOHN was observable, and they utterly refused to be time-servers. Miracles of healing and of judgment, as in the case of ANANIAS and SAPPHEIRA, were wrought by PETER, and from Jerusalem he and JOHN were sent to Samaria. There he was confronted with SIMON MAGUS, and about three years later he came into contact with PAUL (Acts ix. 26 and Gal. i. 17, 18). The baptism of CORNELIUS was the crown and consummation of the ministry of PETER, as it was the first-fruits and the earnest of the great Gentile harvest. Shortly afterward he was imprisoned by HEROD AGRIPPA (Acts xii.), and his miraculous deliverance closes the second great period of his ministry.

From this time there is no continuous history of him. He left Jerusalem, but the scene of his labors is not recorded. Six years later he returned, when the Apostles and elders assembled to settle the question about circumcision. It was at Antioch where the painful collision between him and PAUL occurred, when an essential point in Christian discipline and living was determined. That PETER preached in the provinces mentioned in his first Epistle is mere conjecture, but there is reason to believe that he did reside for a time at Babylon. If he ever visited Rome, it must have been toward the close of his life. There is no allusion in the Epistle to the Romans to his having been in the Roman capital, and the traditions and evidence bearing on the controversy are confused and contradictory. CLEMENT, IGENATIUS, DIONYSIUS, IRENEUS, CAIUS, ORIGEN, TERTULLIAN and others testify to the fact that he was at Rome, and that he and PAUL suffered martyrdom there about the same time, and yet the evidence on the other side is so exceedingly weighty that it may be considered an unsettled question. He may have been in Rome, and even suffered martyrdom there, but it is morally certain that he was never Bishop of the Church, and that he never claimed a primacy there or elsewhere over his brethren.

ANDREW was one among the first-called of the Apostles. He was brother to PETER, but whether older or younger is uncertain. He was of Bethsaida, and had been a disciple of JOHN THE BAPTIST. With another of JOHN'S disciples he brought his brother PETER, and they attached themselves to JESUS. In the catalogue of the Apostles his name appears second in Matthew and Luke, but in Mark and Acts he is enrolled after PETER, JAMES and JOHN as the fourth, and in company with PHILIP. He appears to have enjoyed great intimacy with our LORD, and to have been assiduous in his duties (John xii. 22; vi. 8). There are few details given of him in Scripture, and many of the traditions are quite uncertain. EUSEBIUS makes him preach in Scythia, JEROME and THEODORET in Achaia (Greece), and NICEPHORUS in Asia Minor and Thrace. He is said to have been crucified at Patrae, in Achaia, on a cross "decussate," hence called after his name.

JAMES and JOHN, the sons of ZEBEDEE.—In the spring or summer of the year 27, ZEBEDEE, a fisherman, was on the Sea of Galilee with his two sons engaged at their occupation. Near them was another boat with SIMON and ANDREW, all of them being partners. Being unsuccessful, they landed and began to wash their nets. The new Teacher (JESUS) appeared on the beach, and at His call they left all and became His disciples. The leading incidents in the career of JAMES may be briefly stated. In the following year he was confirmed as an Apostle, and witnessed the miraculous healing of JAIRUS' daughter. In the spring of 28 he was present at the Transfiguration. Very early in the year 29 he urged our LORD to call fire down from heaven to consume a Samaritan village, and about three months later he and his brother made their ambitious request through their mother SALOME. On the night before the crucifixion he was with our LORD in Gethsemane. He witnessed the Ascension, and shortly before the Passover, in the year 44, he was put to death (Acts xii. 1) by HEROD AGRIPPA.

THE APOSTLES OF OUR LORD.

(CONCLUDED FROM PRECEDING PAGE.)

JOHN is generally believed to have been younger than his brother **JAMES**. His life may be divided into three periods: 1. Before his call to the discipleship he no doubt lived with his parents in or near Bethsaida, and little is known of him. When the voice of **JOHN THE BAPTIST** was heard in the wilderness of Judea and multitudes flocked to hear him, the sons of **ZEBEDEE** were among the number. 2. But a greater than **JOHN** arose, and these brethren attached themselves to Him. **PETER**, **JAMES** and **JOHN** came within the innermost circle of our **LORD'S** friends. He enjoyed the memorable distinction of being the disciple whom **JESUS** loved. He witnessed the Transfiguration, and was with Him during His agony. He was the first of the disciples to recognize our **LORD** after His Resurrection, and his zeal was unwearied in the company of **PETER** in the expansion of the Church. Fifteen years after **PAUL'S** first visit to Jerusalem he was there, at the settlement of the great question which had agitated the Church, and his position and influence were those of one who was known to be a chief "pillar" in the Church (Gal. ii. 9). 3. The traditions of a later age connect him with Ephesus after his departure from Jerusalem. It is held that the seven Asiatic Churches were his special charge, and that he had much to do in saving them from soul-destroying error. Persecution drove him to the island of Patmos, where he labored in the mines, and where he received the Revelations which close the New Testament. **POLYCARP**, **IGNATIUS** and **PAPAS** were his disciples; and at a great age, and after seeing the Church extended from Palestine westward to Italy and Gaul, he died, and so the last of the Apostles of our **LORD** passed away.

PHILIP was of Bethsaida, the city of **ANDREW** and **PETER** (John i. 44), and probably was among the followers of **JOHN THE BAPTIST**. It is probable that from **ANDREW** he learned that the **CHRIST** had appeared. In the Gospels his name usually occurs at the head of the second group of four, as **PETER'S** name is at that of the first (Matt. x. 3; Mark iii. 18; Luke vi. 14). The first three Gospels tell us few facts about him, but **JOHN** records a few important utterances. After the Ascension and the day of Pentecost all is uncertain about his history.

BARTHOLOMEW, one of the twelve, was probably born at Cana of Galilee. He is said to have preached the Gospel in India, but if he went eastward, it is likely that his labors were not extended beyond Arabia-Felix. There is a tradition which connects him with Armenia, and reports him to have been there flayed alive and then crucified with his head downward.

THOMAS.—Nearly all that we know of him is derived from the Gospel of **JOHN**, where he is represented as a man slow to believe, seeing the dark side of any question, subject to despondency, but filled with attachment to our **LORD**. The earlier traditions represent him as preaching in Parthia or Persia, and the Church in Malabar in India is reputed to have been founded by him, but this is evidently an error, as a Nestorian **THOMAS** who labored in India was no doubt the missionary of that province.

MATTHEW, the Publican, was the writer of the Gospel that is called by his name. He had been a farmer of the taxes, or a public officer, engaged, no doubt, by a Roman knight or some man of high standing. **EUSEBIUS** says that after our **LORD'S** Ascension **MATTHEW** preached for fifteen years in Judea, and then went to foreign nations. **SOCRATES SCHOLASTICUS** says he labored in Ethiopia. **AMBROSE** sends him to Persia, **ISIDORE** to the Macedonians, while others hold that he preached among the Medes and Persians, but nothing is really known of his later history.

JAMES, the son of **ALPHEUS**, and his younger brother **JUDE**, appear to have been called to the Apostolate in the year 27. It is likely that **JAMES** had taken part in the effort to restrain the **SAVIOUR**, as mentioned in Mark iii. 21; John vii. 7. We hear no more of him until after the Crucifixion and the Resurrection, and again he is lost sight of for ten years. When **PAUL** came to Jerusalem we find **JAMES** on a level with **PETER** deciding the course to be adopted toward **PAUL**. Tradition places him over the Church in Jerusalem, and **HEZESIPPUS** says that before **Vespasian** began the siege of the city he was thrown down from the temple by the Scribes and Pharisees; he was then stoned, and his brains were dashed out by a fuller's club.

LEBBEUS was a name of the Apostle **JUDAS** or **JUDE**, the brother of **JAMES**, of whose later history nothing is known. Tradition connects him with the Church at Edessa.

SIMON, the Canaanite (**ZELOTES**, Luke vi. 15; Acts i. 13), was one of the twelve, but nothing is known of his later life. He is reported to have labored in Egypt, Cyrene and Mauritania, and to have been crucified in Judea in the reign of **DOMITIAN**.

JUDAS ISCARIOT is called the son of **SIMON** in John vi. 71 and xiii. 2, 26, but in the other Gospels he receives no other name but **ISCARIOT**, the meaning of which is conjectural. We can scarcely hope to explain fully the reasons why such a man was called to the Apostolate, but the choice was not made without a foreseeing of the issue (John vi. 64). As soon as the Twelve had to accompany our **LORD** in a body, it became necessary that provision should be made for their wants; and their form of life (Luke viii. 3) brought the temptation before which he fell. The Galilean or Judean peasant was entrusted with larger sums than he had ever owned, and covetousness, unfaithfulness, the lust of the world, overpowered him. He became infuriated when he perceived that his Master had read his heart, and in the madness of his rage he sold "the innocent ONE for thirty pieces of silver." What he did after the betrayal is not recorded, further than that the sight of his enormity so filled him with remorse that life became intolerable, and he died a hopeless suicide. It would appear that the rope by which he sought to hang himself gave way, and so, falling headlong, his abdomen was lacerated, and thus he died, as it were, a double death, and so went to his own lot.

MIRACLES WROUGHT BY THE HOLY GHOST

AND BY THE APOSTLES AND OTHER DISCIPLES, Etc.

| YEAR OF OUR LORD. | BY WHOM WROUGHT. | CHARACTERISTICS OF THE MIRACLES. | WHERE WROUGHT. | THE RECORD. |
|-------------------|--|---|-------------------------|------------------------|
| (B.C. 6) | Angel GABRIEL | ZACHARIAS is punished for unbelief by being deprived of Speech for a season..... | Jerusalem—Temple..... | Luke i. 11-23, 57-79. |
| 27 | An Angel..... | Curative Properties are imparted to the Pool of Bethesda..... | Jerusalem..... | John v. 2-4. |
| 27 | The Apostles..... | Devils are cast out and many Sick Persons cured..... | Throughout Galilee..... | Mark vi. 7, 13. |
| 28 | One not a Disciple..... | Devils are cast out..... | Place not recorded..... | Mark ix. 38-40. |
| 28 | The Seventy Disciples..... | Devils are subject to them through the Name of JESUS | Galilee..... | Luke x. 17. |
| 29 | The HOLY GHOST | The Power of Speaking Languages they had not learned bestowed on the Apostles and Disciples of the Ascended JESUS | | |
| 29 & 30 | The Apostles..... | Their Commission is attested by many Signs and Wonders..... | Jer.—upper room..... | Acts ii. 1-42. |
| 29 | St. PETER (with St. JOHN) | A Man lame from his birth is enabled to "walk and leap"..... | | Acts ii. 43; v. 12-16; |
| 30 | St. PETER | Ananias and Sapphira are struck dead for lying to the HOLY GHOST | Jer.—Gate Beautiful. | Mark xvi. 20. |
| 30 | The Angel of the LORD ... | Some of the Apostles, having been cast into prison, are delivered, without the doors being opened or the guard disturbed..... | Jerusalem..... | Acts iii. - iv. 16. |
| 31 | St. STEPHEN , the Deacon. | Being "full of Faith and Power," does Wonders and Miracles among the people..... | | Acts v. 1-24. |
| 32 | St. PHILIP , the Deacon.... | Unclean Spirits are cast out, and many cases of Palsy, Lameness, etc., are cured..... | Judea..... | Acts vi. 8. |
| 32 | SPIRIT OF THE LORD | St. PHILIP , having Baptized the Eunuch, is "caught away" and taken to Azotus..... | A city of Samaria..... | Acts viii. 6-13. |
| 33 | The Glorified JESUS | A Series of Miracles connected with the Conversion of SAUL OF TARSUS | Near Gaza..... | Acts viii. 39, 40. |
| 37 | St. PETER | EMEAS , who had been Bedfast with Palsy for eight years, is "made whole"..... | Near Damascus..... | Acts ix. 3-18. |
| 37 | St. PETER | DORCAS (or TABITHA) is raised from the dead..... | Lydda..... | Acts ix. 33-35. |
| 44 | The Angel of the LORD ... | St. PETER , being in chains and in prison, is delivered..... | Joppa..... | Acts ix. 36-42. |
| 44 | The Angel of the LORD ... | HEROD AGRIPPA I. dies, because he fails to rebuke impious flattery..... | Jerusalem..... | Acts xii. 4-17. |
| 45 | St. PAUL , the Apostle.... | ELYMAS , the Sorcerer, trying to prevent the Conversion of SERGIUS PAULUS , is stricken with temporary total blindness..... | Cæsarea..... | Acts xii. 21-23. |
| 46 | St. PAUL | A Man who had been such a Cripple from Birth that he "never had walked" is enabled to "walk and leap"..... | Paphos..... | Acts xiii. 6-12. |
| 53 | St. PAUL | Casts out a Spirit of Divination..... | Lystra..... | Acts xiv. 8-11. |
| 53 | By an earthquake..... | St. PAUL and SILAS having been cast into prison, their feet fast in stocks, the prison doors are opened, the stocks loosed..... | Philippi..... | Acts xvi. 18. |
| 57 | St. PAUL | Special Miracles are wrought without his seeing the objects..... | Philippi..... | Acts xvi. 23-34. |
| 60 | St. PAUL | EUTRUCHUS , killed by a fall from a window, is restored to life..... | Ephesus..... | Acts xix. 11, 12. |
| 62 | St. PAUL | A Deadly Viper proves harmless..... | Troas..... | Acts xx. 9-12. |
| 62 | St. PAUL | The father of PUBLIUS , and many other Sick Persons, cured..... | Island of Melita..... | Acts xxviii. 3-6. |
| | | | Island of Melita..... | Acts xxviii. 7-9. |

THE PARABLES OF OUR LORD AND SAVIOUR JESUS CHRIST

UNFOLDED

“All these Things spake Jesus unto the Multitude in Parables ; and without a Parable spake He not unto Them.”—Matthew xiii-34.

INTRODUCTION

THE parables of Jesus are the most attractive parts of the New Testament, to nearly all Bible readers and students, although they are often confusing because they present both a dark and a bright side of humanity.

There is a natural delight in this manner of teaching, because it appeals to the understanding, the feelings, and the imagination, exciting the whole soul, with all its faculties, into pleasurable activity. Things learned with delight are the longest remembered.

The disciples were offended at their frequent use as a means of instruction, and perhaps justly so, for they gave various views of “the kingdom of God” without explanation, which, as even a well-finished picture does, needed full and clear light to bring out the truth that is in the work, or in the lesson. Such clear light we have in the text of the gospels and epistles, but they who heard the parables never profited by those writings.

Some have said that the truth was hidden in parables as a means of puzzling His disciples, and compelling them to

search for instruction, and also for concealing the mysteries of the “kingdom” from the multitude. Esdras tells us that he was commanded by God to publish one part of the word revealed to him, and to conceal another part. This was probably so done because there are moral conditions necessary for understanding the truth. Some of his hearers desired spiritual instruction, and looked to him for help; others were indifferent, and many rejected the teachings. To all the warning words, “Take heed how ye hear,” were significant.

The parables were framed to teach spiritual and heavenly truth, which might awaken the soul to a consciousness of its divine origin, improve the intellect, and purify the reason. To this end, therefore, they are never sullied by jesting or railery at the follies or the crimes of mankind.

Fables differ, in using animals and animal instincts, jests, railery, sarcasm, and bitter mockery at the calamities which overtake men on account of their follies and crimes. While the parable never transgresses the laws of nature, the fable

always does, in attributing speech and reason to animals, trees, and stones.

The myth differs from both, in presenting itself as the truth, while the parable and fable never pretend to do more than convey the precious essence.

Proverbs are usually obscure or enigmatical, and depend on remote allusions for their meaning and force, but sometimes they are concentrated parables—a whole lesson in a sentence; as in this one, "If the blind lead the blind, both shall fall into the ditch."

The allegory is another form of fable or parable, or, rather, a different form of teaching, for it contains its explanation in itself, but it transfers the properties, qualities, and relations from the human to the lower order of things, as in the case of this one: "I am the true vine, and ye are the branches."

The faithful in the Church believe that God has established a spiritual "Kingdom of Heaven," through the atoning work of Jesus the Christ, and that the benefits of the kingdom have been freely offered to all. That kingdom is represented in the parables, which present it in different aspects: first, concerning the entrance to the kingdom; second, on the privileges and the duties of the kingdom; third, showing the relation of the kingdom to the world; and fourth, those which refer to the future world of spirits.

No rule can be made for interpreting the parables that does not allow good sense, reason, and spiritual insight to have full play. Too much must not be expected from any one parable. It is more likely that one single truth is the object of the lesson, than that we are to look for meanings in every phrase and every word, as some have supposed. The Gnostics built up a scheme of religious speculation on the supposed meaning of words, and even letters, and so made a cloud-land of their faith, where they could invent, color, and change their teachings as their fancy suggested. The parables to them were mere speculations about the creation, the origin of evil, the fall of angels, and other kindred topics, which they had imagined were more important than spiritual truth.

Other more recent writers endeavor to show that the parables are a part of the history of the Kingdom of God, and its progressive development to the end of time, thus combining spiritual with political and ethical things, unwisely.

The use of parables was common among the Jews before the teaching of Jesus, for He appealed to some as well known. The book called the "Shepherd of Hermas" has several, especially in the third chapter.

There are no parables in the apocryphal gospels, and a few only in other apocryphal writings of the New Testament age.

The parables have been grouped in this collection into four divisions, in which those which are like each other in purpose as lessons are placed together.

The four divisions are: 1. ENTRANCE INTO THE KINGDOM OF GOD—The Prodigal Son, The Lost Sheep, The Lost Piece of Money, and the Pharisee and Publican; 2. DUTIES AND PRIVILEGES OF THE KINGDOM OF GOD—The Royal Marriage Feast, The Great Feast, The Friend at Midnight, The Rich

Fool, The Barren Fig Tree, The Importunate Widow, The Two Sons, and The Good Samaritan; 3. RELATIONS OF THE KINGDOM OF GOD TO THE WORLD—The Mustard-Seed, The Sower, The Seed Growing Secretly, The Tares, The Leaven, The Pearl of Great Price, The Hid Treasure, The Merchantman, The Net, The Unmerciful Servant, The Unfaithful Steward, The Laborers in the Vineyard, The Two Debtors, and the Wicked Husbandmen; 4. RELATIONS OF THE KINGDOM OF GOD TO THE FUTURE WORLD—The Ten Virgins, The Rich Man and Lazarus, Unprofitable Servants, The Tale of The Unjust Judge, and The Pounds.

In these divisions of these gems of teaching we see how fully the great Teacher dealt with the various problems of life, concerning what he needs to fit him for a life of faith, what society everywhere wants, and what will most contribute to genuine progress toward perfection in humanity. To follow His teaching is to make each succeeding generation better than it would be by merely imitating the faith and practice of former ages.

There seems to be an outline of belief in a future life, and teaching that the test of the personal life of each soul here will be reached when it passes into the future state of existence. How much the parables which are assigned to this subject add to what has been said in other places, in the Bible and elsewhere, must be left for each reader to determine from an acquaintance with the stores of thought and imagination laid up for us in the precious relics of ancient books.

The parables contain the secret mysteries of the heavenly kingdom, which are the guides for planting and increasing faith, and are the most precious of all in the library of choice readings for the Christian in a leisure hour.

THE PRODIGAL SON.

LUKE XV. 11-32.

THIS is the pearl or crown of all parables. Many interpretations of its supposed meaning have been offered. One is that it refers to the Jews as the elder son, and to the Gentiles as the younger son, who wandered away into apostasy, and the return provided in the new dispensation of the Church.

Supposing that the publicans and sinners were Jews who had fallen into evil ways, the argument is framed for receiving again into communion those who had been cut off from the Church.

Others say that the publicans and sinners must have been heathen, in spite of the declaration of Jesus that one of the chief publicans, Zacchæus, was a son of Abraham, and that Matthew, the apostle, had been a publican.

The simple truth in the parable seems to be that Jesus came to call and receive sinners within the covenant, and wherever there are penitent and proud sinners there the parable is finding its fulfilment. In this view the younger son

is really the Gentile world, and the self-righteous elder son is the Jewish synagogue.

The sin of pride is the sin of sins—and the name of Satan in Arabic is Eblis, pride. This sin possessed the younger son when he felt that he could become independent and sufficient in himself, and so asked for his share of his father's property. In spiritual language this means man's desire to become independent of God, to become a god to himself (Gen. iii. 5), and to lay out his life at his own will and pleasure. This is in great contrast to the prayer, "Give us this day our daily bread," which acknowledges a constant dependence on God.

The father granted his son's request, because he would not keep him at home against his will, whose heart was set on roaming. This is quoted as an argument in favor of the doctrine of free-will. The only true freedom is a freedom in God, all else being bondage to sin. Serving God is serving one master, but to depart from Him is to become subject to the natural passions, which are many masters.

After deciding to go away from home, a little while is spent in reflecting before actually setting out. This is the spiritual history of one who says that there is no God, and that he will set up an opinion for himself. His conduct is compared to that of men who forsake the fountain of living waters for broken cisterns that hold no water (Jer. ii. 13). In the long (six months) dry season of Palestine, a good cistern is very valuable, but a broken one is an infinite contrast to a fountain of sweet waters.

The wanderer feels free at last. Free to think and act, but without sufficient knowledge or wisdom to avoid errors and shun vices, and the inevitable result was disaster. The famine in the land where the young man had wasted his portion found him unprovided for evil days, and therefore increased his misery.

The spiritual famine among those who deny the existence of God means a want of truth, sincerity and love—the true nourishment of the soul. The love and care of parents and relatives, domestic affections, and the friendship of neighbors were absent, leaving the soul hungry—famishing.

One other fact is noticed, and which is as true now as it was then: when the young prodigal had spent his last piece of money, not one of all those who had joined him in wasting his substance would lift a finger to help him in his need. Such boon companions in riotous living are the first to take themselves off when the prodigal's money is spent.

He "joined himself to a citizen of that country" probably means that he tried to frame a new system of faith and belief in his apostate condition. To one who has been brought up "in the fear of the Lord," the change to unbelief after maturity is literally wasting spiritual inheritance and substance, and the attempt to reconcile one's self to the new surroundings is difficult indeed. The temptation to "arise and go to my father" was irresistible, when he remembered how happy and contented he was when under the care of his spiritual father and possessed of the riches of faith and belief.

But the resolution to return was not taken until he had tried to reconcile himself to the ways of the world by entering into its service. This may mean that he entered into

business, became familiar with the crafty ways in which worldly men succeed, the subtle snares that they lay for the unwary, the deceptions, frauds, and mean, petty crimes that they practice who are bent on accumulating money, right or wrong, and that these are the husks that swine feed upon. To fill the belly, or the bank, with such husks is not to increase the riches of the soul. The man or the woman who grinds dollars out of poor, hard-worked, starving humanity, does not grow in spiritual riches, of truth, honor, brotherly love, or charity. Bah! they don't pay! Such a person is indeed a citizen of that "far-off land," far away from the heavenly Father's home of love, grace, purity, and joy. A citizen of that country of apostasy is compelled to associate with those who delight—or at least pretend to delight—in speaking disrespectfully of all that once was held precious and lovely in the Church. God and the angels, love and mercy, and all spiritual things are constantly held up to scorn, ridicule, and contempt. Such revilings are the merest husks from which the kernel of life, truth, and love has been stripped; and the more the soul strives to gather of such stuff, the more miserable it is, for the bondage becomes intolerable; it increases every moment, as Habakkuk says (ii. 5), he "enlargeth his desire as hell, and as death, and can not be satisfied."

Such a fall, so low in guilt and misery, is an extreme case, but is possible to any soul after the first downward step.

This parable might very well have a new title, for it is really a SOUL'S TRAGEDY.

In the darkest hour of his troubles "he came to himself." His first thought was of his father, the fountain of spiritual truth and life, and the pleasant home-life, where the atmosphere is faith and love. The return was then easy, when it had been decided upon, and the reception was cordial, hearty, and, except the envy of the brother, in every way satisfactory and consoling.

THE LOST SHEEP.

MATT. xviii, 12-14; LUKE xv, 3-7.

THE popular character of the teachings of Jesus, at the time in which this parable was spoken, drew the outcasts of the people to hear His comforting words. He received them graciously, taught them freely, and lived in familiar social relations with them which offended the Scribes and Pharisees. The Old Testament form of righteousness was an outward separation from sinners, as from the infected with disease, and the Scribes and Pharisees had no remedies for sinners, nor hope nor wish for their redemption, nor had they knowledge of any antidotes against the supposed danger from infection. When asked why He received sinners, He answered that He acted as they would in seeking a lost sheep.

He came not to call the righteous, but sinners to repentance,—to find lost sheep. It was the owner himself who seeks the lost sheep. Only one—one in a hundred—but that one was lost. A lost sheep is the most helpless of animals, and vainly wastes its strength in useless bleating and aimless wandering, until, exhausted, it falls in death.

The shepherd's care is the only hope for the lost sheep. His effort must be made at once, for every moment increases

the danger, and he leaves the flock to go after the one lost.

The spiritual rulers of the Jews were called shepherds by the prophets. One of the psalmists calls the Lord his Shepherd, and another says the Lord is the Shepherd of Israel.

It is said by some that the incarnation of the Son of God was a putting on the shepherd's garment of flesh, and His life from the baptism of John was a search for the strayed sheep of Israel. And the text of the gospels sets forth the toilsome way, with its thorns of scorn, hate, and betrayal.

The shepherd is said to search until he found the lost sheep, when he carefully helped it out of difficulty, and, if needed, carried it back to the fold.

The dangers which the shepherds face from wild beasts in the wilderness in our day in Palestine are great. They are seldom armed with more than a stick, and, although lions are rarely met, bears, hyenas, and wolves are common in some parts, and are always hungry and ferocious when they approach the flocks. David told King Saul that he had killed both a lion and a bear in defence of his flock.

When the shepherd returned to his home with the recovered sheep, he called his friends together, and they rejoiced over his success. The lesson is that heaven and earth are one in "the kingdom," and that there will be joy in heaven over one repentant sinner, more than over ninety and nine just persons which need no repentance. This repentant sinner then enters into the inner sanctuary of faith, and is the cause of more joy among the redeemed than those who remain at the legal door refusing to go in.

The early Christians portrayed the Lord as the Good Shepherd in paintings, sculptures, mosaics, on gems, glass cups, seals, and many other articles of personal or public use, and great numbers of those relics have been preserved to our day. In some of those ancient pictures Jesus is represented as the Orpheus of the Christians holding a harp and surrounded by animals that are charmed with His music.

THE LOST PIECE OF MONEY.

LUKE xv. 8-10.

THE Church is the organ by which the Holy Spirit does its works of mercy. In this parable the Church is personified as a woman; the piece of money is the soul, stamped with the image of the Great King (Gen. i. 27), as the silver, gold, or copper was with that of the emperor or other ruler. The candle is the word of God, held forth by the Church, and by whose light sinners are found, and each one is precious in the Lord's eyes as the silver money is to the merchant.

The woman sweeps the house when searching for the lost piece, and raises the dust—of selfish ease, and calls out such remarks as those in Acts, where it is said the Apostles were charged with having turned the world upside down, as the Church is always doing, while searching for sinners.

The woman confesses that she lost the piece of silver, as if she had contributed to the loss through negligence, and called her female friends and neighbors together (see Ruth

iv. 14, 17; Prov. iv. 3); and it is supposed by some commentators that they were the angels.

In the Epistle to the Corinthians the term angels is applied to certain redeemed members of the Church.

In the book of Job it is said that "sons of God" shouted for joy and sang together at the creation, and in the parable of the Lost Sheep that there is joy in heaven over a repentant sinner; so in this parable there is rejoicing, but it is here on the earth. Some suppose that the joy here referred to is in a group of the invisible angels who are sent into the earth to minister to the heirs of salvation, and who belong to a higher race.

There are several thoughts which group around this lesson. The lighted candle is peculiar to this parable, and indicates that the Church needs help—the help of the truth, which the light signifies—for the search. The candle is the word. The image of the golden candlestick and its mystic explanation are familiar with students of the Old Testament, among the furniture of the tabernacle and the temple, and candles and candlesticks are used also in the Revelation of John.

The Spirit is the maker of the word, and its light the truth, and is therefore the true searcher, the Church or the woman being only means to the end. "Christ is the Light of the World," and therefore He it is who searches for and finds the lost pieces from the spiritual treasury.

Sweeping the dust away that may have covered the piece of silver was necessary as a part of the process of finding it. Whether covered with dust or hidden by tarnishing, the searcher must still sweep.

It was silver that was lost, and intrinsically precious; valuable, even when lost, and although more useful when restored, yet no more worth than before.

Those who are inclined to mysticism see in the lighted candle a symbol of the divine incarnation; the glory which the Saviour had within shining through the fleshly covering which only partially concealed it. The light of the candle and the divine glory still illuminate the world.

THE PHARISEE AND PUBLICAN.

LUKE xviii. 9-14.

PERSONAL responsibility in asking for God's favors is illustrated in the parable of the Prodigal Son. There the son asks forgiveness. In this parable there is an estimate of the different views which men have of prayer to God.

Two men seek to draw nigh to God in prayer, in the temple, where was seen the great altar, with its daily sacrifices of blood, in token of sin; near it the great laver, for cleansing hands, faces, and feet, and supplying water for various purposes; and in the holy place the altar of incense, symbol of prayer, ever rising toward heaven; and the golden candlestick, with its seven typical lamps, emblems of the seven planets, the seven spirits of wisdom, goodness, and piety; and the table of shew-bread, where the tribes of Israel were each represented by a loaf of bread, which was renewed each week; and in the holy of holies, behind the veil, the ark of the covenant, with the two tables of the law; and

each and all of these things, with many others in and about the holy house, indicated that Jehovah was believed to be a prayer-hearing God.

The Pharisee may have represented the Jewish people, and the publican the Gentiles. The Jew gloried in his own merits, and extolled himself, but through pride and self-righteousness failed, in not gaining divine favor. The Gentile meekly acknowledged his vileness, repented of his sins, and obtained mercy and grace.

It is supposed that the lesson was intended for certain followers of Jesus who had a latent Pharisee in their hearts, and were content with cleaning the outside of the bowl, being indifferent or ignorant of the uncleanness within, and who would not be likely to say, "Deliver me from mine adversary," because they do not feel conscious that they have an adversary, and it can also be applied to others who have found their sins an intolerable burthen, and look to God for delivery.

The act of the Pharisee, in separating himself from others, because he felt himself to be better, less sinful, a more strict observer of fast-days, and tithe-paying, and other outward religious acts, was an exhibition of an ugly, foul, proud, and scornful soul, which was cold and dead to all the world of humanity beside itself.

The publican, through his humbling himself, was exalted, while the Pharisee, through his self-exaltation, was humbled. Pride is at the root of every sin, and even when doing good, if pride is mingled with the motives, there is a lessening of the good, in proportion to the extent of the pride.

DUTIES AND PRIVILEGES OF THE KINGDOM OF GOD.

THE WEDDING GARMENT; OR, THE MARRIAGE OF THE KING'S SON.

MATT. xxii. 1-14.

THE King in this parable is Christ himself, and the feast referred to is an allusion to the joys prepared for those who are invited to their reward. The enmity of the Pharisees had reached its highest pitch, and they had resolved to put Jesus out of the way. The guests that are invited refuse absolutely to come, misuse the messengers, their acts amounting to open defiance of the king's authority, which was simply rebellion.

The king punishes them by destroying the murderers and burning their city. Some suppose that the enmity to the king had been growing in secret for a long time, and on this marriage found a pretext or opportunity for breaking out. Sinners of every degree were invited to fellowship in the blessings of the Gospel, and their entrance to the marriage feast was without scrutiny, for by grace alone were they called, both good and bad. But when they are inside the king will make a strict examination, and will not excuse

any whose garments are in any sense improper or unfit. That is, members of the Church must live without reproach.

The guest was self-righteous, or a hypocrite, and in need of a garment that should cover, rather than expose, his poverty of spiritual things.

THE TWO SONS.

MATT. xxi. 28-32.

IN this discourse the two sons stand for two classes in the Jewish people. The one who said he would not work, and repented, and did go into the vineyard to work, was the representative of the publicans and harlots; and the other son who promised so readily to work, and did not go, was the representative of the priests, elders, Pharisees, and all the respectable and religious in society. The human nature of our day is precisely like that of the time in which this parable was spoken, and we have only to look around us for its application as they did who heard it at the first. Many are conscious of a willingness to do right, but who also are like the second son in neglect or refusal to act, and feeling satisfied in having a pious feeling, religious sympathy, and in having cherished sentiments of the most kindly import, without one effort at putting them into practice.

Others are unfeeling and wantonly rude as well as disobedient in their repudiation of God's authority, and take pride in affecting a deeper and more resolute ungodliness than they really feel. In our day such persons pretend to be viciously wicked and active in opposition to all that is called Christian, but whose hearts or consciences are still alive, hate hypocrisy, love to do right, and may at any moment resolve to come to the truth, the light, and the way.

THE WICKED HUSBANDMEN.

MATT. xxi. 33-45; MARK xii. 1-12; LUKE xx. 9-19.

THIS parable exhibits a picture of the inexhaustible patience and long-suffering of the Father toward His children the Jews, of the Son toward his Church, and of God toward the sinner.

In Isaiah the vineyard is the symbol of the Jewish Church, and the Lord is said in Exodus to have planted it. The wall around the vineyard, of stone or of thorns, is the separation by birth, race, or religion of the Jew from the Gentile—of the worshipers of God from those who fall down before idols.

This garden of the Lord was cultivated by the deliverance from Egypt, the law from Sinai, the wandering in the wilderness, the passage over Jordan, the settlement in Canaan, the teaching of the prophets, the captivity in Babylon, the restoration under Ezra, the long rest under the Greeks, and the final harrowing by the Romans. The annalists say that Jehovah refused at one time to speak any more face to face with the Jews, and after that declined to give responses when consulted by Urim and Thummim, leaving them under the guidance of the law alone.

When it was the fruit season, servants were sent to learn the results of the harvest. In spiritual language this is said to mean those occasions in which souls are tried and required to show good fruits of virtue and righteousness.

The servants sent were the prophets, and they were killed. Luke says that when the son of the owner of the vineyard was sent, the wicked keepers of the vineyard killed him, knowing him to be the heir of his father, their employer.

Jewish tradition is filled with instances of ill-usage of spiritual teachers—servants of the Lord of the Vineyard—and many of them are alluded to in the Epistle to the Hebrews: "And others had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment; they were stoned, they were sawn asunder, were tempted, were slain by the sword; of whom the world was not worthy."

Sending the Son is the last and crowning act of divine mercy, and if it fail, the last resource of heavenly love will have been exhausted, and the transgressors will have filled up the measure of their guilt.

In this view the entire succession of generations of Israelites, from the first to the last, are considered as one body, one vineyard, and in that sense only could those then living be called to account for what had been done ages before to the prophets.

The punishment consisted in losing the favor of the Lord, and seeing their birthright transferred to the Gentiles.

The priests and Pharisees are said to have been angry when they saw that the parable was intended for them. But the Great Teacher, having shown that the charge laid on them was a duty, proceeded in another to set forth the same obligation as a privilege.

THE FRIEND AT MIDNIGHT.

LUKE xi. 5-8.

THE lesson herein is addressed to every one who may be called to serve and assist or relieve a wanderer from the way of life when he wishes to return to the true path, for it teaches the method of gaining a supply of spiritual food needed in such cases. The application is made to the Divine Friend in behalf of the penitent who has returned, and who also engages in secret prayer. The gift is obtained by persistence, for "the kingdom of God suffereth violence, and the violent taketh it by force," and things long desired are more sweet when obtained. Faith, patience, and humility are called into exercise by these denials, for it is shown by them who will pray always and not faint, who will not be discouraged by the first lack of success.

THE UNJUST JUDGE; OR, THE IMPORTUNATE WIDOW.

LUKE xviii. 1-8.

THE lesson enforced in this parable is the duty of continued prayer, in which God likens Himself to an unjust judge, and brings forward an instance of a wronged woman, a widow, pleading in vain for redress. She suffers injustice

and appeals in vain to the dispenser of justice for a while, but succeeds through importunity. An unrighteous petition gains no hearing in any case.

Although long delayed the day of deliverance will surely come to all who are unjustly oppressed.

Those who look for the second coming of the Son of God find in this lesson much consolation, whether that event is expected at the end of each soul's earthly life, or at the end of the world's period. Delays are trials, wearisome, and seem like denials, but the Divine Father, who appears as the unjust judge, knows when and how to avenge his children's wrongs.

The judge is described in strong terms as a bold, bad man, who is boastful of his impiety, but who has more regard for his own ease than for either God or man. The prophet Isaiah said that God creates evil, and in the book of Job we learn that evil is used by Jehovah as a means of discipline. The appearance of the Father in this parable in such a character as the unjust judge is therefore no surprise.

The closing sentence is rich in suggestions for thought. At His coming shall He find such faith in the world as the widow had? His work then will be of heart-searching and of judgment. His search will discover the faithful to themselves and to each other, for they are known to Him now, and then will it be shown that prayer is the test of faith. Prayer is the medicine that expels spiritual sickness, says Chrysostom the Golden.

THE GOOD SAMARITAN.

LUKE x. 30-37.

THE lawyer who questioned Jesus understood the letter of the law, but not its spirit—its spiritual application was to him unknown. He had no true conception of the meaning of the word neighbor. He probably felt obligation toward those who were designated as having claims on him—or, in other words, his poor, his relatives, his friends, his associates, and rejected every prompting to assist the miscellaneous herd of poor, the unknown crowd of beggars, the rags and tatters of humanity who were strangers and had no one to vouch for them as worthy and needy of bounty. This lawyer has representatives among us now. It is very difficult for a really deserving poor man or woman to find help, while a hypocrite who will fawn upon the dispensers of "charity" will be bountifully supplied.

The traveler—a Samaritan and not a Jew—found a Jew, whom he had been taught from infancy to despise and avoid, wounded and helpless in the highway, and without question as to whether he belonged to his church, or to any congregation, or had any society claims, he did all that was required, and more beside. This was to an entire stranger, stripped of every valuable thing which might have given a clue to his former rank or condition, and whose only appeal was present need.

In this case the priest did not recognize him as a member of his flock; the Levite failed to see a familiar face, having never met him among the frequenters at his shrine, because both flock and shrine had too narrow quarters. The Samari-

tan worshiped in a broader temple, as wide as the earth itself—all men were his brothers and entitled to his assistance when in need.

Some have recognized in the traveler personified human nature, or Adam, the head of the race, who has forsaken Jerusalem, the heavenly city, the city of the vision of peace, and is going down to Jericho, the profane city, the city under a curse. Once in the way, out of the presence of his God, he falls a prey to a robber, who strips him of his original righteousness and leaves him wounded, slandered, reviled, and supposed to be dead because crushed under the false and deceptive cruelties of defamation.

The special lesson is to exhibit the great gulf that exists between knowing and doing. Knowing and keeping the law is not enough, but having faith and doing what that requires is the true way of spiritual life.

THE BARREN FIG-TREE.

MATT. xxi. 18; MARK xi. 12; LUKE xiii. 6-9.

ALL of the parables, excepting this one, are founded on acts, or supposed acts, or relations between men, which are in themselves rational, or the product of sensible persons. In this case the surprise consists in the act of Jesus in punishing a natural object which could not possibly bear the stain of guilt. If the entire parable is symbolical it is certainly rational.

The fig-tree was said to have been rich in foliage, but destitute of fruit, and so a symbol of the Jewish people, so profuse in outward shows of piety, but destitute of its reality. The fruitless tree which failed for three seasons, under the patriarchs, the prophets, and the priests, or of the natural law, the written law, and of grace, to realize the aim of its being, was destroyed, and by this we understand that the Theocratic people, for the same reason, was worthy of destruction.

THE SEED GROWING SECRETLY.

MARK iv. 26-29.

MARK alone records this parable, the lesson in which is the secret, invisible energy of the divine word, having a life of its own, with the power of unfolding itself according to the laws of its being, and it may be left, when once planted, to flourish by its inherent energy.

There is some difficulty in determining who was meant by the man casting the seed into the ground, whether Jesus or His disciples. It is clear that Christ was intended as the one who put in the sickle and gathered the saints at the harvest, which was when faith had done its proper work.

The parable is supposed to apply to the origin and progress of the Church, rather than of any one person. The Lord at His first coming in the flesh by sowing the word of the kingdom planted the Church and withdrew. It has been without His visible assistance ever since, and is expected to be so until it has borne and brought to maturity all its appointed fruit. When the harvest of the world is ripe, when all have had the opportunity of faith, He will appear the second time.

THE LABORERS IN THE VINEYARD.

MATTHEW xx. 1-16.

SECOND to that of the Unfaithful Steward, this parable is full of difficulties in the way of clear interpretation. Chrysostom queried fifteen centuries ago over the various problems in this parable, as many have since and are doing now. He asked, "How can one who is himself a member of the kingdom of God be held by that lowest of all passions, envy, and an evil eye, grudging in his heart the favors shown to other members of that kingdom?" If it be denied that the grumblers are truly members of the kingdom, how is it that they are paid the wages?

Neander says the idea is, that all who faithfully obey their call, who are truly converted, and labor diligently after their conversion, whether it occur at an earlier or a later period, and their new life is long or short, are made partakers of the same blessedness in the kingdom of God. The question is not what they were before their conversion, but what they become after it. No one is entitled to receive more than his fellow receives; there being no human merit in the case, all that is given is of God's free grace and mercy in redemption. And it applies also to the relations of nations, including the Jews and Gentiles.

Many fanciful interpretations have been proposed, of which this is a specimen: If it is supposed that the hours of the day in which the laborers were hired are the successive ages in the world's history, then it is said that the different laborers hired were Adam, Noah, Abraham, Moses and the Apostles; Jesus standing for the Lord of the Vineyard. In each case they were bidden to labor in the vineyard—to teach righteousness. Those called in the earlier ages had the harder task; the later were Christian teachers. Others say the summonses were given to Moses and Aaron, David and the kings, Maccabean princes and priests, and to Christ and the apostles.

Another idea is that the different hours are the different periods in men's lives at which they enter on the Lord's work.

The true spiritual meaning probably is that the reward is whatever each soul makes of it, as Thomas Aquinas says. There is one vision of God, but many degrees in the capacities of souls for enjoying it; one divine ray of light, which gladdens the healthy eye, but inflames and torments the diseased.

The Mystics taught that God exerted only one power, which operated for reward in good souls, and for punishment in evil.

The sentence, "Many are called, but few chosen," refers to the special qualities that some souls have for spiritual joy.

THE WISE AND THE FOOLISH BUILDERS.

MATT. vii. 24-27.

HEARING and doing, or practical efforts in support of the faith, is the lesson of this parable, which was spoken to instruct and encourage hearers to become doers of the word.

The wise man, who built his house on a rock, was one who took the faith into his heart, and built his spiritual edifice there, where it was secure against all attacks of doubts and criticisms, and resisted the storms of calumny and defamation.

The foolish builder is one who built on sand, and, spiritually, was the insincere man, whose self-righteousness was in opposition to the righteousness of the Lord; whose good works satisfied him that he had a claim on the Redeemer; whose profession of religion with its outward forms stands with him instead of the spirit and power of the faith.

Christ is the rock, the precious, immutable, sure foundation of all hopes of the kingdom of God. Those who build on that rock have some knowledge of the character, person, offices, and work of Christ, as set forth by the Church, and reject all things that are inconsistent with such a faith and belief.

THE TWO DEBTORS.

LUKE vii. 41-43.

DIVINE faculties were believed to slumber undeveloped in the soul until roused to action by teaching, example, or visions. It was further supposed that when that faculty was developed its possessor was able to see not only invisible things, but the character of any whom they met.

When the Pharisee noticed that Jesus permitted a lewd woman to perfume His head and feet with spiced oil, although the act itself was common, yet, because he believed her touch was contagious, he felt that Jesus was polluted by it; and probably thought that if Jesus could permit such defilement, or if He was ignorant of the character of the woman, He was doubly unfit to be called a prophet of God, because He could not see evil, or if He did, He did not rebuke it in this case. This argued in his mind a ceremonial lack of holiness.

The Persian poet Saadi wrote a beautiful legend which is well worth reading in connection with this parable:

"Jesus, it is said, while on earth, was entertained one day in the cell of a dervish of great reputation for sanctity. In the same city lived a youth sunk in vice and sin, whose heart was so black as to horrify Satan himself. Hearing of the presence of the great prophet, the young man appeared at the door of the cell, and lamented deeply the wickedness and folly of his past life, and shed many tears, imploring pardon and grace. The dervish was very indignant at his approach so near God's holy prophet, and bid him depart, for there was no forgiveness for such a wretch as he. He also apologized to Jesus for his intrusion, and offered a prayer in these words: 'O God, grant me that I may stand far from this sinful man in the judgment day.' Then said Jesus, 'Your prayers are granted. The young man sought mercy and grace, and has found them; for his sins are forgiven; his place shall be in Paradise on the great day. And for you, unforgiving and unmerciful dervish as you are, your place shall be in hades, far from him, as you wished it.'"

xxxv

THE WISE AND FOOLISH VIRGINS.

MATTHEW xxv. 1-13.

CONSTANT preparation for the uncertain time of the second advent of Christ was the subject of this parable. The ever pressing necessity of being ready was clearly urged, but the time of that coming was purposely left undetermined in this, as it is in all other references to that question.

Virtue, under the form of prudence, is also a part of the lesson. Christian prudence differs from that ever-vigilant presence of mind which springs from one constant and predominant aim in life.

It is possible that the Great Teacher intended to warn His disciples against trusting in the vicarious services and merits of others.

The spiritual lesson is plain. The Bridegroom is Christ, the bride is the Church, the house is the earth. The wise young women have prepared for the expected visitation, but the foolish have neglected their duty. That is, some who are converted and join the Church never do anything more to advance in spiritual growth.

RELATIONS OF THE KINGDOM OF GOD TO THE WORLD.

The Kingdom of Heaven is likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not wherewith to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

THE parables in the thirteenth chapter of Matthew have been considered as a connected series, indicating, progressively, the several stages of advancement through which the mystical Kingdom of God on earth was to proceed, from its beginning to its end, or consummation, for it can never end. Each parable belongs or relates to a certain period in that growth, during which a certain state of things exists, and each succeeding stage includes all that have gone before, the grand concluding scene re-enacting the entire series. In this view the Sower belongs to the time of calling the apostles, when the seed of the word of eternal life was first sown; the Tares to the next season, when dissensions, heresies, and false doctrine began to creep in; the Mustard-Seed to the time of Constantine, when the church had grown strong and extensive, and could afford shelter and aid to others; the Leaven to the time of its diffusion throughout the world; the Hid Treasure to the age when the church was still persecuted; the Pearl to the time in the future when Satan will be bound and the Kingdom of God be esteemed above all other things; and the Draw-net to the judgment, when the separation of contending elements will take place.

THE SOWER.

MATT. xiii. 3-8, 18-23; MARK iv. 4-8, 14-21; LUKE viii. 5-8, 11-15.

THIS is the first of the many parables of the Great Teacher, and it introduced a new manner of teaching to His hearers.

This and the one of the Wicked Husbandmen are the only ones common to the synoptic gospels, Matthew, Mark, and Luke.

The seed, being the truth conveyed in spoken words, fell on ears that were more or less educated, trained, and fitted for understanding what was said. The different degrees of ignorance, indifference, scorn, jealousy, hatred, and active opposition were likened to the various accidents incident to the business of sowing grain in a field.

The explanation which the Lord gave is clear. A hearer can only profit by what is heard in proportion to former education and training, and in the degree of willingness to receive instruction. How much such a preparation may depend on heredity, how much we may be indebted to our parents or other ancestors and teachers, is well worth considering.

The Scripture teaching seems to be that no soul can be good until the word has been received, and that there are many degrees of difference between good and bad souls both before and after they have received the truth.

Vast tracts of the earth's surface are useless for sowing anything, much less for growing food, and many small gardens are so precious for use in raising choice flowers, etc., beside the many places occupied by dwellings and other things required in our busy world, that grain-producing is impossible in such soil. Many men are mental deserts, icy-cold regions, while others are so occupied as to make it nearly impossible to get their attention to divine things.

The typical hearer would be one who was mature, educated, trained to think, anxious to know the truth, received it from an intelligent source, gladly meditated over it, patiently proved its fitness for this world, and then imparted the glad tidings to others.

THE TARES.

MATT. xiii : 24-30.

THE tares are the children of the wicked one, that is, doubts, errors, and heresies; and their fruit is centuries of violence and crime, intensified by having been done under a pretense of serving God; countries desolated by the follies, vices, and passions of their people; diseases that can not be eradicated, and that make us tremble for the future of mankind; sin and sorrow more bitter, more cruel, more appalling than any physical disease, because they are the products of spiritual disease.

The church teaches that Christ came to inaugurate a new order of things, which must prevail until all evil disappears from the world. Progress is difficult in the church where there are so many adverse elements, and is often apparently much farther advanced in the world outside of the church, in all the material requisites of civilization, and so far as a scientific basis for morals prepares the way, in spiritual matters also occupying a position higher and purer than the corrupt church.

The Master proposes to delay until the harvest, when He will separate the wheat from the tares, for He does not counsel hasty action in the church.

The true believer is satisfied with the reflection that although

"The mills of God grind slowly,
But they grind exceeding fine,"

and simply looks forward to the second coming of Christ, and His purifying work in the final consummation, when evil will no longer be permitted to mar the lives of the good—the justified.

The tares may look as well as the wheat. The most dangerous enemies of good order and of virtue are often the most smooth-tongued and comely, finely-formed, plausible hypocrites and frauds in society.

The fruit of a person's life is according to the seed sown. No one in whose early years the seeds of tares were sown in greater proportion than of wheat, can expect a harvest purely of grain. The tares, fables, fancies, false doctrines, and all other forms of un wisdom, produce fruit as well as the truth. innocence, devotion to duty, and right.

THE MUSTARD-SEED.

MATT. xiii. 31, 32; MARK iv. 30-32; LUKE xiii. 18, 19.

In this parable we are reminded how small and slight may be the beginnings, the gradual progress toward the marvelous increase of the church, and the final spiritual dominion throughout the earth.

Jesus is Himself the mustard-seed and the man that sowed it, for the germ of the church was in Him, and unfolded itself from Him; and its pure principles are one with Him, as the tree is with the seed from which it grew.

Jesus as the Sower of the seed is the Great Teacher and example and the field, or as Luke says, His garden was the world.

The smallness of the seed is shown in the spoken word, which may fall on indifferent ears and be remembered only in part; and even when an impression had been made on some one, a fisherman, for instance, the beginning was still small.

The image of the mustard "tree," with birds resting on its branches, suggests the many drones and hangers-on in the church, and hypocrites with all sorts of vicious and wicked frauds, who seek the cloak of religion as a cover for their evil intentions. The growth of the tree exhibits the increase of truth among the students of God's word. That truth is the wealth of the kingdom of God, and they are blessed who are so fortunate as to become heirs of its precious treasures, and in any way be able to contribute to the increase or growth of truth in humanity.

THE LEAVEN.

MATT. xiii. 33; LUKE xiii. 20, 21.

As the parable of the Mustard-Seed signified the wonderful spread of the kingdom of God, openly, so this exhibits the hidden influences with which the church works its way in society and into the hearts of men. That is to say, Gospel

truth in its influence on the hearts of men is like the working of leaven which in a little time affects the whole measure of meal.

Leaven is a fit emblem of the spread of gospel truth because it so aptly represents the good and evil which are ever blending in human life. The natural action of leaven is toward corruption, but the secondary action is for good, producing the best bread.

It was symbolic of moral corruption and therefore held to be offensive to God, and therefore it was condemned in the exodus (Ex. xii. 19), and was not permitted in the bread of the wanderers. But as the Passover represented deliverance from Egypt, the Feast of First Fruits was a memorial of the entrance into Canaan. After passing over Jordan the symbol of evil in leaven became the symbol of good.

In the most common use made of leaven we find it means falsehood, cunning, fraud, corruption, naughtiness, and sin, and yet Gregory Nazianzen says: "Lay aside the evil leaven which has grown old and maketh sour, and be transmuted into the new leaven, which is Christ Jesus." This good view of leaven indicates or prophesies the diffusion of the Gospel throughout the world—the three measures of meal perhaps meaning the Pharisees, Sadducees, Scribes, and the publicans and sinners and the Gentiles.

The working of leaven is like spiritual truth, from inside outwards. The world is not yet entirely leavened, and there is much work still for believers to do.

THE HID TREASURE.

MATTHEW xiii. 44.

THIS parable refers to the personal appropriation of the benefits of the kingdom of God, which every soul needs, and when possessed becomes a hidden treasure. The Gospel not being looked for by some, is yet sometimes met with by them, and becomes a matter of great joy, fitly termed a treasure, which is very naturally hidden in a country where there are no banks of deposits, and society is in an insecure condition.

It is the custom among rich men in the East to bury a part of their treasures while using another in business, as security against the rapacity of the government, thieves, and invading armies. Such deposits in the earth are frequently found by workmen. In one case at Sidon, in a garden, three stone jars were found filled with gold coins of Alexander the Great and of Philip, his father. Finding such a hid treasure one becomes suddenly rich. The inquiring sinner who finds the truth that is in the Gospel becomes suddenly spiritually rich, heir to and partaker of the wealth of the kingdom of God.

The value of this spiritual treasure becomes apparent only to those who make the discovery for themselves of the real nature of divine grace. Discoveries of treasure are made by those who search, and very seldom by accident.

Some say the field in which the treasure is hid is the Scriptures.

Selling all to buy the field containing hid treasure may mean that a soul must part with everything that has obscured

God's claim to the homage of his heart, for the field is to be obtained "without money and without price."

THE PEARL OF GREAT PRICE.

MATTHEW xiii. 45, 46.

THE kingdom of God is likened to a pearl of great price, which is eagerly sought by a wealthy man who is willing to pay any sum for it. The pearl is the truth, and when once the search for truth has been begun the effort gains in force, absorbs the thoughts and time of the soul, and permits no rest so long as there is a higher truth in prospect that may be attained. This is said in the parable to be selling all and buying the pearl of great price. This is a world in which exchange is absolutely necessary. No good thing can be had for nothing. Equal and exact exchange of value is nature's law, which law is as unerring as the law of gravity in the scales where a pound of gold only balances a pound of feathers. The soul is ready and really does exchange all that it has for the hope of future joy, believing that the hope is well founded and complete as a perfect pearl.

The merchant who seeks the pearl is Christ, and the pearl is the Church. In this view Christ gave Himself—all that He had to give—that the church might be established. Another says that the pearl is the kingdom of God, which was secured to us by one who was richer than all others, yet became poor for the sake of enriching humanity. Having gathered the riches of human life into a well-rounded and complete form, which is beautifully emblemed in the pearl of great value, he provided the machinery of the church as the most efficient means of imparting spiritual riches to poor souls.

THE DRAW-NET.

MATTHEW xiii. 47-50.

THE parable of the Tares recognizes the present mingling of good and bad souls in the church, good and bad plants in the garden, good and bad seed in the field, and this takes up the legend and refers to a future separation of good and bad elements in the spiritual world.

We are witnesses of such discrimination in the economy of nature constantly going on, in which fit material is chosen and unfit is rejected, and may easily be persuaded by analogy that a similar process purifies the spiritual world. This lesson, therefore, looks forward to the final consummation of the church, when it shall be coextensive with the world—that is, include every soul that has ever lived.

The problem of the presence of good and evil in the world, and also in the church of redeemed souls, has puzzled and grieved many of the best people in all ages. Many have asked, Why should the infinitely Just and Good apparently make laws and break them, in His dealings with men? Why should the infinitely Good and Wise seem to cast contempt on virtue and piety, and reward vice and rebellion? The only rational answer is that the Infinite has power to restrain

or chastise wrong and avenge innocence, and this power is always used at the proper time.

That this is and has been the idea in the minds of all writers in the church, we learn from accounts of Satan in Eden, Ham in the ark, Golden Calf at Sinai, Judas among the Twelve, and now a spiritual Babylon within Israel's camp. When these opposing elements are to be harmonized has not been determined, for a large part of the church has maintained the belief that rewards and punishments are to be expected in the future life.

Chrysostom said this is a terrible parable, and Gregory the Great said that it is one to tremble at, but can not be expounded.

THE UNPROFITABLE SERVANTS.

LUKE xvii. 7-10.

THIS parable presents the Jew in his servile condition under the Law—the old or Mosaic dispensation. The disciples asked for increase of faith. The Lord will grant the request, but at the same time will magnify the value of the gift they ask. He shows them that all works done without the living principle of obedience which they enjoy under the new dispensation are merely servile, and merit only a servile reward, for God can take no pleasure in them, since He owes no thanks to them, because such are unprofitable servants after all they may do. The lesson teaches humility. Truly, there is no royal road to earthly ease and worldly distinction as followers of the Lord, for they must contend with their own corrupt hearts, trusting in Him for help and victory, for by a living faith in the Master they will be enabled to do all things.

Spiritually this lesson means that we must renounce our own righteousness and trust in that of the Great Example. All that we have or hope to become depends on grace—the grace of the Lord.

THE UNJUST STEWARD.

LUKE xvi. 1-9.

CHRISTIAN prudence is the lesson taught in this parable, that is to say, the faithful will always use the world and the world's goods against the world and for God, as exemplified in the conduct of the unjust steward, which was commendable.

Not to be honored for robbing his master, but commended for cleverness and shrewdness in providing for himself in the future, by making friends among his master's debtors. The sharp practice of business men is admired by men who are willing to profit by the wits of such as use craft and are unscrupulous.

The relation of the steward to his master shows the relation of man to God. The faithful are expected and required to be conspicuous among their fellow-men for intelligent and reverential acknowledgment of this lesson. Unfaithfulness in any form stands as its own witness against us, for all things are naked and open to the eyes of Him with whom

we have to do. He needs no witness, but unfaithfulness ever makes many witnesses who delight in exposing it.

All stewardship looks forward to the day of settlement. It is the right of the master to require a report, and with God the reckoning is sure. We respect the laws of the material world, so far as they are known, and we are becoming more and more acquainted with them from year to year, and laws of the moral or spiritual world are probably founded on the same immovable principles, and will be obeyed as surely and as soon as we are made to know them as well as we know the laws of the material world.

The use of the conduct of bad men in the parables is somewhat perplexing, but even the upright may learn some lessons from selfish and dishonest men, without compromising themselves.

By showing their faithfulness in the things of this world, men prove their fitness to be intrusted with a higher stewardship, over heavenly riches, the true riches of faith.

Fidelity in the stewardship of the Lord is in choosing to serve God instead of mammon. In truly serving God mammon is made our servant.

THE UNMERCIFUL SERVANT.

MATT. xviii. 21-35.

PETER inquired, Who is the greatest in the kingdom of God? and this lesson was the answer, teaching the law of forgiveness as a means of gaining souls. The Jewish law required forgiveness three times over for the same offence, but commanded punishment for a fourth, and Peter felt that he was proposing a very generous rule in more than doubling the number of times that one should forgive an erring one. The Master taught that forgiveness should be unlimited—seventy times seven meaning to an oriental an endless succession.

Some Christian writers maintain that certain offenses ought not to be forgiven, for in most good men's estimation there is a limit beyond which it is contrary to good morals to go. But even in most aggravated cases, when it is known that forgiveness can be ascribed only to a merciful spirit, men do applaud the man who dares to forgive even the greatest of injuries. In contrast to this the unforgiving spirit is quite sure to exhibit unreasonableness and meanness, as this unforgiving debtor did, and within a few moments after he had received the highest tokens of favor for himself. He betrayed no sense of shame, no feeling for his master's losses, but only a dread of personal slavery and suffering. He seemed incapable of serious humility, honest thoughtfulness in facing the facts, or of a love of truth. He is very ready to promise if he can by it escape present disagreeable consequences.

But the King (who is God in fact), who had before dealt with the unmerciful servant as a creditor with a debtor, after hearing of his conduct with his fellow-servants, then dealt with him as a judge with a criminal, and delivered him to the tormentors.

This raises a question. Do sins that have been forgiven return on the sinner by reason of after offences? The forgiven soul, living near Christ, is free; "the soul that sinneth, it shall die." The soul that sins knowingly, and not one that does a wrong ignorantly, is guilty. A soul may sin "ignorantly" against some priestly law and still remain innocent before Jehovah.

The unmerciful servant was delivered to the tormentors until he should pay his entire debt. This is said to mean that judgment in the spiritual world which is looked for at the end of the world. In the meantime those who are faithful in the kingdom of God forgive others their trespasses as they hope to be forgiven.

THE GREAT FEAST.

LUKE xiv. 15-24.

God's provision for man's spiritual nourishment and gratification is called a great feast. The abundance and variety of supplies for the feast are calculated to satisfy the spiritually quickened who hunger and thirst after righteousness, and who long for peace and joy after trial and suffering.

The natural man is so indifferent to heavenly or spiritual things, his desire is so wanting or so very faint, that the feast must be prepared in an attractive manner. Even then, those who were invited, who knew what good things might be expected, and who are supposed to have been the Scribes and Pharisees, did not come, and publicans and sinners were compelled to attend instead.

The servants who were sent out to invite the guests were the apostles and evangelists, or, if we accept another interpretation, He was the Lord himself, who is the only true apostle and evangelist, whose mission was to do the Father's will on earth.

Those who were invited and excused themselves represent such as believe themselves in no need of divine things, rich enough in all that the priest is supposed to deal, occupied so much with their own affairs that there is no time for attending to anything more, and so well supplied with good things of their own that the feast has no attractions. Such souls may be spiritually poor without knowing their condition. The poorest, in fact, were those who felt it beneath their dignity to spend their time over such useless matters as the priests have to offer. The gospels do not record a single instance of one of the so-called spiritual leaders of the Jews who had attached himself in any way to Jesus. They all repudiated the Christ and His spiritual kingdom.

The anger of the master at those who despised his feast is the anger of God whose love is despised. They were all in the city—that is, in the Jewish people. The second class of invited guests were also among the Jews—the poor, the maimed, the lame, the blind—or, in other words, the spiritually sick and needy.

The phrase, "compel them to come in," has been quoted as an excuse for calling in the civil power in aid of the church against such as opposed certain doctrines in all ages since the early church gained any power or influence

in public affairs. Many wars have been waged over a trifling difference of opinion on one point or another, and probably will be in the future; for so long as the church can control in civil affairs, it will make a servant of the civil power. The only safety is in keeping religious and secular matters entirely distinct.

The spiritually poor, who are conscious of their poverty and unworthiness, must be forcibly reminded that the invitation is intended for them. The pious monk Anselm says that God compels poor souls to come in through calamities, and Luther said they were driven in by their awakened conscience.

Those who have no desire for or knowledge of spiritual things readily find excuses for absenting themselves from the "table of the Lord." The food is not attractive to them, and so the parable is true to human nature, which loves the world and its pleasant things, but has to acquire a liking for divine things.

Some are kept away by pride, or business, or pleasure, and are courteous enough to offer an excuse, but others refuse in plain terms—will not come to the supper because they have as good or a better at home.

Then the master in anger invited the poor, the maimed, the lame, and the blind to be guests at the supper. That is those who are spiritually ailing, while those who think they are spiritually rich, virtuous, meritorious, exclude themselves.

If the city in the parable represented the theocracy, or the Jewish people, then the highways and hedges stand for the Gentiles, or Pagans. In this sense the parable is prophetic, for it showed how God had prepared a supper for a larger number of guests than could be found among the Jews, and sufficient for the world—for both Jew and Gentile.

The command to gather from the highways and hedges other guests for the feast is supposed to refer to the preaching of the Gospel to the Gentiles, more distinctly announced in the command to preach the gospel to every creature.

The revelation of the Father's will in the solemn annunciation, "that none of these men which were bidden shall taste of My supper," seems to have been applied thoroughly to the Jews, for exceeding few have ever accepted the Gospel from that day to this. Jesus has never been welcome in the synagogue.

THE RICH MAN AND LAZARUS.

LUKE xvi. 19-31.

In the writings of Justin Martyr, of Ambrosius, of Irenæus, and Tertullian, among the ancients, as well as in those of many moderns, this is not accepted as a parable, but such is its popular title still.

The lesson enforced is the fearful consequences of unbelief, of a heart set on this world, and refusing to accept the invisible or spiritual world on faith, and the consequences, discovered when too late to avoid them.

The sin of the rich man is unbelief; hard-hearted contempt and neglect of the poor, and luxurious squandering on self

are the forms of his transgressions noticed. Those who reject the idea of an invisible spiritual world of righteousness, truth, and joy, must of necessity delight in things which can be seen, handled and possessed. This was also the offence of the Pharisee, love of the world, hard-heartedness toward others, and prodigality toward himself. The possession of riches was not included as a part of the offence. The rich man was not punished for being rich, nor Lazarus rewarded for being poor. When the rich forget that they are God's almoners, stewards for the poor, and indulge in pride and idleness, they are in danger of future misery.

If this parable refers to the spiritual riches which the Pharisees, or Jews, were supposed to appropriate to themselves, and the poverty which Lazarus, as the type of the Gentile nations, endured, we may find it exemplified and illustrated by the world as it now is. The rich man as the church claims to have the choicest spiritual riches, and assumes that non-believers are outcast and poor as Lazarus was, but assuming that time has brought its proper retribution, we find on looking about us that the great work of civilization has been done outside of and in spite of the church, and they possess the true riches of the world which in any way benefit mankind, while the church is literally "in hell," or hades, as it is in the new version, under the criticism of the scholars and thinkers of the age. The parallel could be carried further, but, of course, what the actual experience is in the unknown world of spirits can not be conjectured by us with any certainty. If we accept the statements of this parable as direct teaching from the Great Teacher, who must have known all about the subject, then this is the most awful of all the passages in the Bible.

The church itself recognizes that the feeling of the masses is that of simple indifference, and that unlimited skepticism, the positive license of a conscious godlessness, and a resolute self-trust and self-will are their only rule of life, as we learn from the writings of the Bishop of Bedford and Canon Barry, both of England. And John Bright says that the working classes care as little for the dogmas as the upper classes do for the practice of Christianity.

The leading thought of the parable is this: He that could not be awakened to repentance by Moses and the prophets could not be by the reappearance of the dead. The subordinate idea is the contrast between the rich man and Lazarus; those who seek their highest good in the pleasures of the world, and are thereby excluded from the kingdom of God, forming the principal figure. The kingdom found the hearts of rich men far less accessible than those of the poor like Lazarus; for the very reason that their feelings and dispositions were precisely those of the rich man of the parable.

THE STRAIT GATE.

LUKE xiii. 24-30.

Who would not now gladly ask for instruction from the Great Teacher if it were possible? This parable is an answer to one who inquired as if in doubt about the ultimate success of the kingdom, and was not in earnest himself.

The answer was not direct, but general. Each parable teaches a special truth, and no one repeats the lesson in another. In one the present time is the field for work; in this the future is referred to, as a warning, as something to be prepared for. The door is open now, but there will come a time when it will be shut—by the hand of death.

If the lesson and warning were directed to the Jews, the door was shut to them at the destruction of Jerusalem, first under Titus, A.D. 70, and finally under Hadrian, A.D. 136, when the people were expelled from the promised land.

The Great Teacher urged His hearers to strive—not to rest and expect others to do the work—but to make personal and never-ceasing effort to improve every opportunity. The homely adage, "self-made man," applies to this lesson. Very few men, if any, succeed in life who are not self-made.

THE GOOD SHEPHERD.

JOHN x. 11-16.

CHRIST criticised the Pharisees with severity, and justly, as false guides to the people, a late instance having called attention to them, in the case of the action of the priests and leaders toward a poor blind man. Christ declares Himself the divinely called leader of the people, and the blind man the type of all who felt oppressed and were repelled by the selfish rulers and teachers. He is the door both for the sheep and the shepherds, and He addressed the shepherds specially in this parable.

All who seek to gather followers and form parties in the theocratic community, and to turn men to themselves instead of to the Messiah, are thieves and robbers, and such persons never gain entrance to the hearts really seeking salvation. They prey on simple and credulous souls. The true teacher who leads his flock to the true fold will be saved, both the flock and himself.

Hirelings can not be trusted when there is real danger. The two classes of Pharisees are described as thieves or hirelings. One sacrificed the welfare of the people to their selfish ends and aims; and the other with better intentions, but with too little true love, and therefore lacking in courage to risk their all for the good of souls. They fled before the Evil One, the wolf.

The flock is larger than the Jewish people, and includes the Gentiles—all mankind. But the Jews have neglected to enter the fold, and George Herbert, the sweet singer of the church, has told of their loss in this verse:

"Poor nation, whose sweet sap and juice
Our cyens have purloined, and left you drie;
Whose streams we got by the Apostle's sluice,
And use in baptisme, while ye pine and die;
Who by not keeping once, became a debtor;
And now by keeping lose the letter."

CHRIST THE DOOR.

JOHN x. 1-10.

HERE as in other parables we find spiritual truth represented by a similitude from nature. In the parable of the Sower Christ is the husbandman, the divine word is the seed,

and the various degrees of susceptibility for the word in men's souls are likened to the variously productive soils in which the seed is planted, and in this the relation of souls to Christ is compared with that of sheep to the shepherd; and the self-seeking teacher, who offers himself, on his own authority and for a bad purpose, as a guide of men, is likened to a thief who does not enter the sheepfold by the door, but climbs over the wall.

This parable differs from those in the other gospels in being less historical in style. It merely alludes to what usually happens, while they refer to what might have or did actually happen once only, and then when human affairs are taken to illustrate spiritual truths.

Faith in Jesus as the only door of entry into the divine sheepfold is the lesson; and such faith is the supreme sacrifice for sin. All outward ordinances together will not suffice if this is wanting. This faith is for sinners, not for those who need no repentance. Any soul may come and be saved from the curse of the law, and when within the fold, under the care of the Shepherd, be free to come and go anywhere in the pasture land—that is to find spiritual food, to profit by doubts, criticism, inquiry, any and every aid to discovery of the truth. This method is now the rule in the church, and is bringing all sects and divisions into closer union. Thought, study, inquiry, scrutiny, for the fullest possible information on every point is the only safe way in this age of scientific investigation.

Christ is the shepherd and He is the door of the fold, for no one can enter but through His spiritual guidance and help into the kingdom of God.

THE TALENTS.

MATTHEW XXV. 14-30.

DIVERSITY of gifts followed by equal rewards is the lesson of this parable. The reward depends on the motives, not on the amount of one's labors, except so far as this might be affected by the disposition of the heart, and perhaps also to rebuke ambition and jealousy among the disciples themselves. The servant who makes no use of the capital entrusted to him is condemned. Faithfulness and zeal, not the measure of gifts, are made prominent, and the disciple is encouraged to put all diligence into our outward service, if we would give our account at the last with joy and not with sorrow.

An Oriental poet has told a story which illustrates this parable, as here:

"There went a man from home: and to his neighbors twain
He gave, to keep for him, two sacks of golden grain.
Deep in his cellar one the precious charge concealed;
And forth the other went and sowed it in his field.
The man returns at last—asks of the first his sack:
'Here, take it; 'tis the same; thou hast it safely back.'
Unharm'd it shows without; but when he would explore
His sack's recesses, grain there finds he now no more;

One-half of all therein proves rotten and decayed,
Upon the other half have worm and mildew preyed.
The putrid heap to him in ire he doth return;
Then of the other asks: 'Where is my sack of corn?'
Who answered: 'Come with me, behold how it has sped,'
And took and showed him fields with waving harvests spread.
Then cheerfully the man laughed out and cried: 'This one
Had insight, to make up for the other that had none;
The letter he observed, but thou the precept's sense;
And thus to thee and me shall profit grow from hence;
In harvest thou shalt fill two sacks of grain for me,
The residue of right remains in full for thee.'"

THE POUNDS.

LUKE XIX. 11-27.

CHRIST made use of many parables during His ministry, while His disciples expected Him to establish a visible kingdom, to give them clearer ideas of the process by which a spiritual kingdom was to be founded and developed.

Three points were brought forward in this: the opposition to be met at Jerusalem; His departure (to the unseen world), and later return in triumph; and, finally, their duty to labor actively in the interval, and not to await in indolence victory by other means.

He showed how they must win their places in the kingdom of God by faithfully using the means intrusted to them. The use of money loaned on interest is the framework of the lesson.

Jellaleddin, the great religious poet of the East, wrote a poem in which life is described as a sum of money, to be laid out at interest for God:

"O thou that are arrived in being's land,
On His affairs was sent, at His command,
Thee thy Lord gave thy faithfulness to prove,
The sum of life, a capital in hand.
Hast thou forgotten thine entrusted pound?
Dazed with the market's hubbub dost thou stand?"

"Instead of dreaming, up and purchase good:
Buy precious stones, exchange not gold for sand,
Thou at the hour of thy return wilt see
Thy monarch set, with open book in hand.
What thou from Him receivedst He will bring
To strict account, and reckoning demand:
And a large blessing, or a curse from Him,
Thy faithfulness or sloth will then command."

The enemies of Jesus and of all righteousness will be judged in the great day. The destruction of Jerusalem has begun the fulfilment of this prophetic parable. That frightful day of doom to the Jewish people was a second coming of Christ in His wrath to them; but it will be fully ended only when Antichrist, and all who have served under his banner, shall have received his final doom.



START OF THE PHOTOGRAPHIC EXPEDITION IN PALESTINE.—The expedition equipped and sent out from St. Louis by the publishers of the Self-Interpreting Bible were met at Jaffa by a dragoman, assistant dragoman, cook, waiter, chief muleteer, and several assistants, together with horses, tents, cooking utensils, and all other furnishings necessary to perform the work for which the pen sketching and photographing party were sent to Palestine. The instructions of the publishers were definite and comprehensive. All the places made sacred by the words and deeds of Christ, all the cities, villages, mountains, valleys and rivers of the Holy Land, made memorable by association with the kings, prophets, and priests of Biblical History, were to be visited, photographed

and described. The success of the expedition vindicated the wisdom of the promoters of the enterprise. By the general consent of the best and most distinguished authorities in Europe and America, the photographs which illustrate this work bring the scenery of Bible Lands before the eye in a more vivid and real way than was ever done before.

In the illustration given above we see Rev. James W. Lee, D. D., the author, and editor of the Self-Interpreting Bible, giving directions to the dragoman and chief muleteer as the party is leaving, in the early morning, the Church of St. John at Samaria. Following close behind is Mr. R. E. M. Bain, the artist, who was selected for this work because of his great experience, efficiency and wide reputation as an outdoor photographer.

THE GOSPEL ACCORDING TO SAINT MATTHEW.

Nothing is of more importance, nothing more deserves a plain and fully-attested account, than the birth, life, death, and resurrection of our Redeemer, on which the eternal honour of God and the salvation of men so marvellously depend, and in which the scope and principal predictions of the Old Testament are so manifestly fulfilled. In the four Gospels now before us these things are plainly related, fully attested, and the accounts all deeply marked, not only with the utmost candour of the writers, but with the infallible direction and infinite authority of the Holy Ghost. Matthew and Luke trace our Saviour's history from his conception in the womb to his glorious ascension. Mark and John begin their accounts with his public appearances at his baptism and as a minister of the circumcision. Matthew and Mark (who often shortens, but sometimes adds to Matthew's accounts) chiefly insist on his acts; Luke, and especially John, on the divine discourses which he delivered. But, in all, the miracles which he wrought, the instructions which he inculcated, the conduct which he uniformly pursued, and the manner in which he endured his sufferings, plainly demonstrate him the Son of God and Saviour of the world. Matthew, Mark, and Luke seem to have written their histories of Christ about thirty years after his death, without having previously seen one another's narrative.

[The inspired title is not 'Gospel,' but 'The book of the generation of Jesus Christ.' The word 'Gospel,' however, beautifully expresses the import of the sacred narrative. 'Gospel' is derived from the Saxon *god*, good, and *spel*, a history or message; and is a translation of the Greek *Ευαγγέλιον*, from *eu*, good, and *αγγελία*, a message.

Matthew, also called Levi (Lu. 5. 27), was a native of Galilee. He was a 'publican,'—in modern language, a collector of rates or taxes; or, perhaps (see ch. 9. 9), he might receive the more dignified title of 'custom-house officer.' He was one of the twelve who were early called to the service and companionship of our Lord. He preached the gospel of his kingdom during our Lord's ministry, ch. 10. 3; saw him after his resurrection; received the Holy Spirit on the day of Pentecost; and afterwards preached with much success, especially in Judea. His Gospel is believed to have been written about A.D. 41, or about eight or ten years after our Lord's ascension. As he wrote immediately for the Jewish converts, it has been conjectured that he wrote originally in Hebrew, and that his Gospel was translated into Greek about A.D. 60, while the evangelist was yet living; and there is no doubt that in very early times there were two copies (or MS. editions) of his Gospel, the one in Hebrew, the other in Greek. Nevertheless, from Matthew's interpretation of Hebrew words into Greek (see ch. 1. 23; 27. 33), and the perfect accordance of his phraseology, in such cases, with that of the other evangelists, who unquestionably wrote in Greek (comp. Mar. 5. 41; 15. 22, 34; Jn. 1. 38), the legitimate conclusion seems to be that Matthew, as well as the other evangelists, originally wrote in the Greek tongue. That he may have given an edition in Hebrew is no doubt possible; but the existence of such a Hebrew original rests upon no authority of MSS., can never rise beyond the level of conjecture, and is therefore inadmissible as an item in legitimate Scripture criticism. C.

The Gospel of Matthew might be termed the Bible in miniature. The object of the Bible is to present an all-sufficient Saviour and a complete scheme of saving truth to a sinful world. This is done by Matthew. No essential doctrine is omitted; no essential duty is overlooked; no essential ordinance is left out. The plan of the Gospel is systematic and logical. The genealogy of our Lord is traced from Abraham; and he is thus connected with the revelations and promises made to patriarchs and prophets. The mystery of his conception is explained; and he is thus proved to be God Incarnate. The story of his infancy, growth, wants, and sufferings is told; and he is thus proved to be man. The descent of the Divine Spirit upon him at baptism is narrated; and he is thus shown to have been specially consecrated and prepared for his great work. His temptation and triumph are recorded; and he is thus shown to have power over Satan, man's enslaver. His sermon on the mount and his parables are given; and he is thus shown to be the great Teacher. A series of stupendous miracles wrought by him is detailed; and he is thus shown to be very God. His passion and death upon the cross are described; and he is thus shown to have borne for us the curse of a broken law. His resurrection from the grave and his assumption of universal sovereignty are recorded; and he is thus shown to have completed redemption work, and to have become 'Head over all things to his church.'

Every fundamental doctrine of Christianity is embodied in this Gospel:—human depravity, repentance, faith, the incarnation, substitution, and sacrifice of Christ, the trinity, the judgment, heaven and hell. Every duty we owe to God, to ourselves, and to others is unfolded:—worship, prayer, Sabbath observance, implicit obedience to God, honour to parents, love to the brethren, charity to mankind, holiness of life and language, purity of thought. Matthew records the institution of the sacraments, baptism and the Lord's supper. He relates the appointment and commission of a gospel ministry, and he closes his Gospel by that solemn charge given by our Lord to his church:—'Go ye and teach all nations, . . . teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.'

It is well to note that the word gospel (with its Greek equivalent) is not used in the text of the New Testament in the same sense in which it is used in the title of this book. In the Greek text the term *Ευαγγέλιον* is confined to the 'glad tidings' of the Messiah's coming, and the salvation preached in his name. Thus in Mat. 11. 5, 'The poor have the *gospel* preached unto them;' that is, the advent and doctrine of the Messiah. So in Ro. 1. 1: 'Separated unto the *gospel* of God.' We also read of the '*gospel* of salvation,' Ep. 1. 13; the '*gospel* of peace,' Ep. 6. 15; the '*gospel* of glory,' 1 Ti. 1. 11. Early ecclesiastical writers used the word in a more strictly technical sense, namely, as a proper name of the *Lives of Christ*. Justin Martyr is the first, so far as we now know, who employs it in this sense. The sacred narratives of the life and sufferings of Christ were then called '*Gospels*,' and their authors '*Evangelists*.'

Matthew was son of Alphæus, Mar. 2. 14; and as it is probable that James, the son of Alphæus, was a son of Mary, the wife of Cleophas, and sister of the mother of our Lord, Jn. 19. 25, Matthew was thus a near relative of Jesus. He was a native of Galilee; and his family must have been poor, as otherwise he would not have accepted the office of publican. From the time of his call he remained a close attendant upon Jesus, and witnessed nearly all the great events of his life. After the ascension he appears to have confined his ministry chiefly to the Jews, and to have laboured in Palestine. His Gospel was specially adapted to the wants of those among whom he laboured; and the fullest and most recent researches show that it could scarcely have been written before the year A.D. 60. P.]

CHAPTER I.

¹ The genealogy of Christ from Abraham to Joseph. ¹⁸ The miraculous conception of Mary; Joseph's doubts are satisfied by an angel, who declareth the name and office of Christ: Jesus is born.

THE book^a of the generation¹ of Jesus Christ,² the³ son of⁴ David, the⁵ son of Abraham.

CHAP. I. with
a Lu. 3. 23-38, with
Ge. 5. 1; 10. 1, 2, 3, 4; 11.
10, 27; 25. 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
b 2 Sa. 7. 12-14. Ps.
132. 11. Is. 11. 1, 2. Je. 23. 5.
33. 15. ch. 22. 42, 45. Lu.
1. 31, 32. Ac. 2. 30; 13. 29.
Ro. 1. 3.
c 1 Rather, 'roll of
the genealogy,' taken
from the public re-
gisters, which were
evidently in exist-
ence, according to
Lu. 11. C.
d See note * in first
column of next page.
e This mark of Mes-
siah was absolutely
necessary. See In. 7.
42, comp. with 2 Sa. 7.
12. 1 Ki. 9. 5.—C.
f Ge. 12. 3; 22. 18; 26. 4.
g 28. 14. Lu. 3. 23-34. Ga.
3. 16.
h Ge. 21. 3-5. Ac. 7. 8.
He. 11. 11, 12, 17. Lu. 3.
34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
i Ge. 25. 26. Jos. 24. 4.
j Ge. 29. 35. Ac. 7. 8. Ge. xxix. xxx. xli. Ex. 1. 1-4. 1 Ch. 2. 1, 2.
k The brethren are noticed, to remind the Jews that Messiah was, according to the
flesh, equally related to all the tribes.—C.
l Ge. 38. 27-30. 1 Ch. 2. 4.

2 Abraham^d begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;^e

3 And Judas begat Phares and Zara of

Thamar; and Phares begat Esrom; and Esrom begat Aram;

4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;

6 And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias;

7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;

8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;

9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;

10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;

11 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon;

12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;

13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

18 ¶ Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

19 Then Joseph her husband, being a just

A.M. —

* Jesus was the person given of our Lord, named by the angel at the conception, to denote the special work he should accomplish. He was to be the Saviour of mankind. Christ, equivalent to the Hebrew Messiah, is the prophetic name of our Lord, indicative of his great offices, as anointed Priest, Prophet, and King. As here used it is a proper name; but in the body of the gospel narrative it is an appellation, and in Greek has the article. It is descriptive of him as the Messiah, the Anointed One.—P.

† Ge. 46. 12. Ru. 4. 18-22. 1 Ch. 2. 5-9-15. Lu. 3. 33-37.

‡ Nu. 11. 7-10. 14. & Jos. 11. 6-22-25. He. 1. 31. Ja. 2. 25.

§ Ru. 11. 4-11. Ch. 2. 11, 12. & Sa. 16. 1; 17. 12. 1 Ch. 2. 15.

|| Sa. 12. 24. 1 Ch. 3. 5; 14. 4.

¶ 1 Ch. 3. 10-17. 1 Ki. 1. 43; 14. 31; 15. 8; 2 Ch. 9. 31; 12. 16; 14. 1.

‡ 1 Ki. 15. 24. 2 Ki. 8. 15; 14. 21. 2 Ch. 17. 12; 1. 26. 1.

§ 2 Ki. 15. 7, 38; 16. 20. 2 Ch. 26. 32; 27. 9; 28. 27.

|| 2 Ki. 20. 21; 18. 26. 1 Ch. 3. 13, 14. 2 Ch. 32. 33; 33. 25.

¶ Some read, Josias begat Jakim, and Jakim begat Jechonias.

‡ Or, Jehoiakim. 1 Ch. 3. 15, 16. 2 Ki. 23. 30; 24. 17. 2 Ch. 36. 1, 4, 10.

§ 2 Ki. 24. 12; 25. 27. 1 Ch. 17. 19. Hag. 1. 1; 2. 2, 23. Ezr. 3. 2; 5. 2. Ne. 7. 7; 12. 1. Lu. 3. 27.

|| Ver. 18, 19. Lu. 1. 27; 2. 4, 5, 43.

¶ That is, the betrothed husband (see ver. 18); parties so plighted being called husband and wife.

‡ Ver. 22. De. 22. 24.—C.

§ Ver. 18, 20, 25. Lu. 1. 35; 2. 7. Mar. 6. 3. 15. 7. 14; 13. 29. 9. 6. Mi. 5. 2. Je. 31. 22. Ro. 1. 3; 5. 13. 16. 1. 14. Ge. 3. 15.

A.M. 4000.

† Lu. 1. 27. ‡ Lu. 1. 35. Je. 31. 22. Ga. 4. 4. He. 10. 5.

§ The exact intentions of Joseph may be gathered from a comparison of his character as given in the phrase "a just man—a man who felt conscientiously bound to act in accordance with a fair yet merciful interpretation of law—with the enactment in De. 24. 1. Had he desired to act legally without regard to mercy, he might have resolved to bring

A.M. 4000.

Mary to a public trial; but he resolved to adopt the milder course, give her a 'writing of divorce,' and send her away from his house without public trial or exposure.—P.

‡ De. 24. 1, 22. 21-25. & Job 33. 15, 17. Lu. 1. 10, 26. ch. 2. 13; 4. 11.

§ Gr. begotten.

|| Ver. 16. Lu. 1. 35. He. 10. 5. Je. 31. 22.

¶ Lu. 1. 31; 2. 7, 21. Ge. 3. 15. Is. 7. 14.

‡ That is, Saviour.

§ Ge. 22. 18; 49. 10. Ps. 17. 17. Je. 23. 5; 33. 16. Da. 9. 24. Ho. 1. 7. Ac. 4. 12; 5. 31; 13. 23; 32. 38. Tit. 2. 14. He. 7. 25. 1 Jn. 5. 8. Re. 1. 5. 6. 1 Pe. 1. 19.

|| Nu. 23. 19. 1 Sa. 15. 29. Is. 44. 26. 1 Th. 5. 24. Tit. 1. 2. He. 6. 18.

¶ Is. 7. 14. Ge. 3. 15. Je. 31. 22.

‡ Or, his name shall be called.

§ Jn. 1. 14. Ro. 1. 3; 4. 9. 5. 1. Ti. 3. 15. 9. 6.

|| God manifesting himself in our flesh.—C.

¶ De. 12. 32. 1 Sa. 15. 22. Ac. 26. 19.

‡ Ver. 21. Ez. 13. 2. 1 Pe. 2. 21. 1 Th. 1. 10. He. 7. 25.

CHAP. II.

Year of the world 4000, and 4th before our common account, called Anno Domini, or year of our Lord.

† Mi. 5. 2. Lu. 2. 4-7. ch. 1. 25. Ge. 49. 10. Da. 9. 24-26. Hag. 2. 19.

‡ Ge. 22. 18; 49. 10. Is. 11. 1. 3. 2. 2. 3. 2.

§ Ge. 25. 18. Job 1. 3. Ju. 6. 3. 1 Ki. 4. 30.

|| 2 Ec. 9. 9. Is. 9. 6, 7; 54. 13. Nu. 24. 17. Is. 60. 3.

¶ Jn. 5. 23.

‡ Jn. 15. 18. ch. 8. 9. 27.

§ Heads of the 24 courses, 1 Ch. 24. 4-18. 2 Ch. 36. 14.

|| Ezr. 7. 11, 12. 1 Ch. 24. 6. 2 Ch. 34. 3. ch. 7. 29; 13. 2. Je. 38.

¶ Mi. 5. 2. Jn. 7. 42.

‡ It will be observed that this quote as is not literal. The original has 'Bethlehem Ephrath.' The reason of the change is, that the old name had become obsolete, and to distinguish the city from another of the same name, the words 'in the land of Judah' are added. Another verbal change is made upon the same principle. Matthew, under divine inspiration, modifies the language which he quotes, so as, while preserving its import, to adapt it to the new circumstances.—P.

man, and not willing to make her a public example, was minded to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost.

21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel; which being interpreted is, God with us.

24 Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife:

25 And knew her not till she had brought forth her first-born son: and he called his name JESUS.

CHAPTER II.

1 The wise men out of the east are directed to Christ by a star. 11 They worship him, and offer their presents. 14 Joseph fleeth into Egypt, with Jesus and his mother. 16 Herod slayeth the children: 20 himself dieth. 23 Christ is brought back again into Galilee to Nazareth.

NOW when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

2 Saying, Where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him.

3 ¶ When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet;

6 And thou Bethlehem, in the land of Juda,

CHAPTER I. Ver. 1-17. In this genealogy of Christ, by his supposed father, we have four women inserted, three of them Gentiles, and Bathsheba, an adulteress, to discover him as the Saviour of the Gentiles and of the greatest sinners. The three immediate descendants of Joram by Athaliah are omitted, to mark the curse of God upon unhallowed marriages to the third and fourth generation. 18, 19. Mary's espousal to Joseph prevented the imputation of bastardy to her son, and secured her an assistant to bring him up.—Joseph was afraid of marrying an unchaste woman on the one hand, or, on the other, of publicly exposing to be stoned one whom he hoped might be innocent.

Ver. 3. A considerable difference in the spelling of several names will be observed—e.g. Judas is spelled Judah; Phares, Pharez, Ge. 46. 12; Thamar, Tamar, Ge. 38. 6; Esrom, Herom, Ge. 46. 12, &c. &c. This variety presents to the attentive reader of the Scriptures no serious inconvenience. It would, however, have been well had the translators studied uniformity.—Only four women out of forty-two are mentioned in this register—Thamar, Rahab, Ruth, and Bathsheba, against each of whom there lies some charge, either of personal sin, heathenism, or poverty. These facts are, most probably, thus introduced to obviate the cavils of the Jews against the poverty of our Lord's mother, and, historically, to show that he came to save both Jew and

Gentile, guilty not merely of original, but of the deepest actual transgression. C.

Ver. 18. Dating from the birth of Christ did not commence till about A.D. 730, which birth some place in the fifth year before the common era. From Malachi to Christ there are reckoned 400 years; from Ezra, 500; from Solomon, 1000; from the exodus, 1500; and from the creation, 4000; or, according to other calculations, 4004. C.

Ver. 19. A just man. Mild, gentle, benignant, as the word signifies among the Hebrews, Ps. 114. 17; Pr. 12. 10. C.

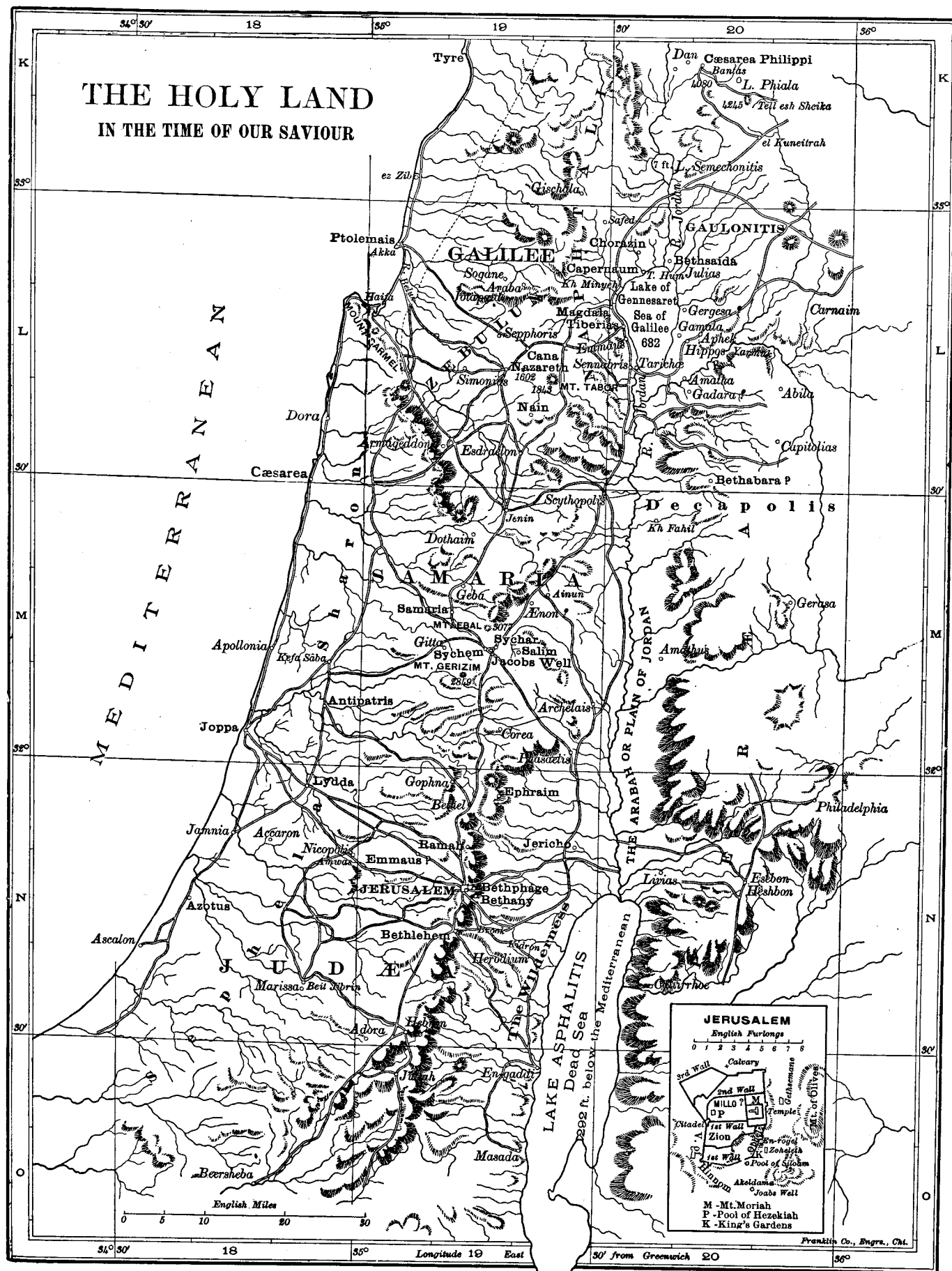
Ver. 22. That (or so that) it might be fulfilled. Not as if the design was to fulfil the prophecy, but that the event fulfilled it. For such use of the Greek *ina*, see Mat. 23. 26; Lu. 9. 45. C.

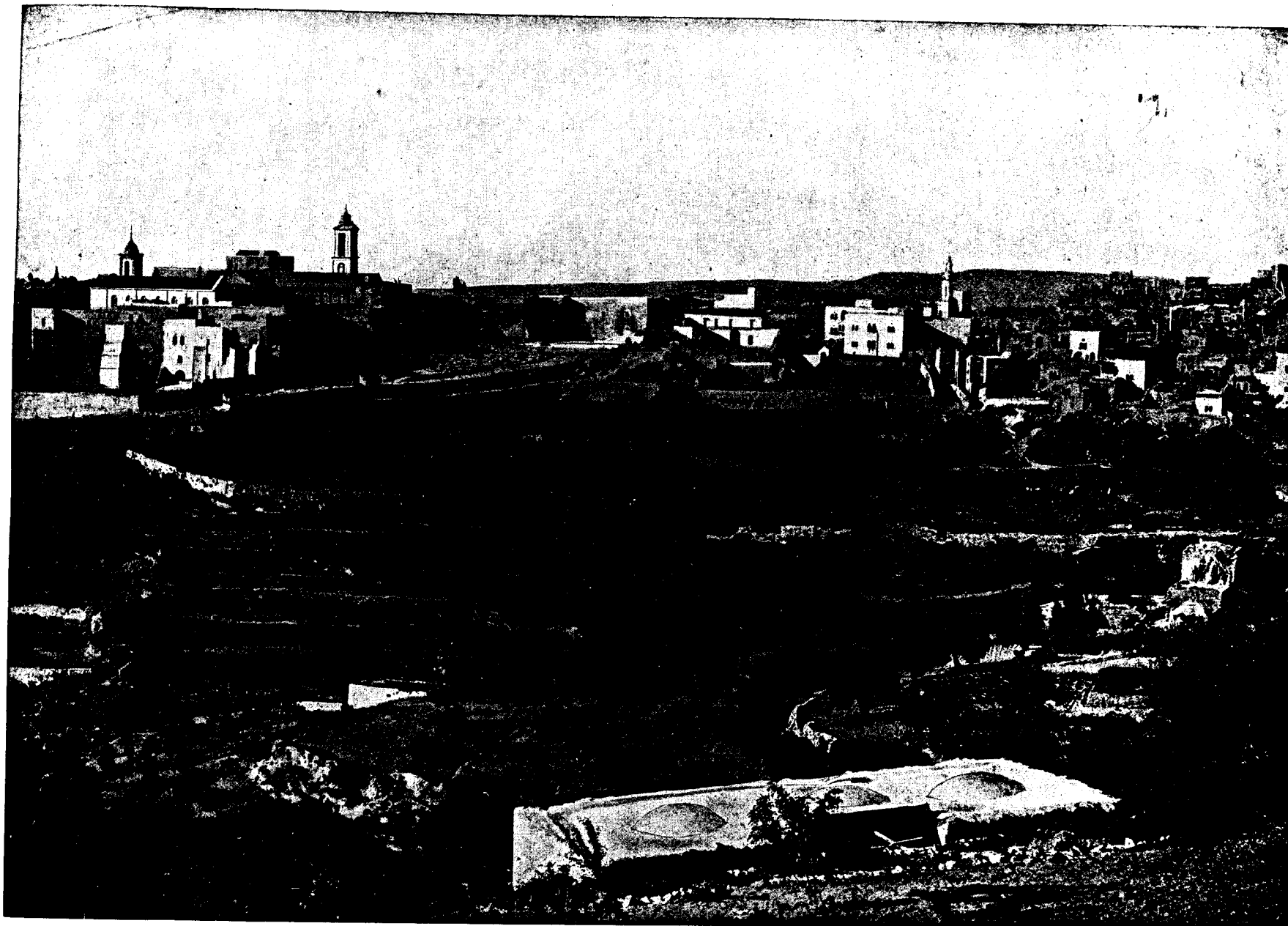
Ver. 23. Considerable difference of opinion exists as to the mode of interpreting this and many kindred passages in the New Testament. The passage quoted is from Is. 7. 14, and a glance at the context shows that the prophet there, under divine guidance, speaks of an event about to occur in his own time, and which would be a sign to the Israelites; whereas the words are by Matthew interpreted as prophetic of the Messiah. The solution is this, that while the words of Isaiah did refer directly to an event soon about to take place, yet that event was itself typical of another and greater—namely, of the incarnation. Such being the case, the language of the prophet applies as fully to the anti-type as to the type. There is no straining of the meaning therefore, no accommodation, in Matthew's application of Isaiah's words. The inspiring Spirit designed them to be applicable to our Lord. P.

REFLECTIONS.—Though long delays of God's fav-

ours may much exercise our patience, they do not in the least weaken his promises. Full and convincing is the evidence that our Jesus is the true Messiah, the Saviour of Jews and Gentiles, males and females, of sinners, even the chief. Marvellous was the providence of God that he should prepare him his holy manhood through and from such abominable persons and acts. But strange alterations take place in the temporal condition and moral qualities of families in a few generations. How miraculous was our Saviour's conception and birth, and how honourably testified! With great wisdom and prudence God conducted every circumstance thereof to his honour and to the happiness of those concerned. Yet they who receive remarkable honours from God may expect remarkable trials; but if we keep a good conscience, God will maintain, or, in due time, vindicate our honour. It is very comely when piety towards God, fidelity towards man, and tenderness of our reputation, go together. And in suspicious cases we should always hope the best, and depend upon God for such solution of our doubts as may enable us to proceed with freedom and comfort. But nothing can more enliven a perplexed mind than

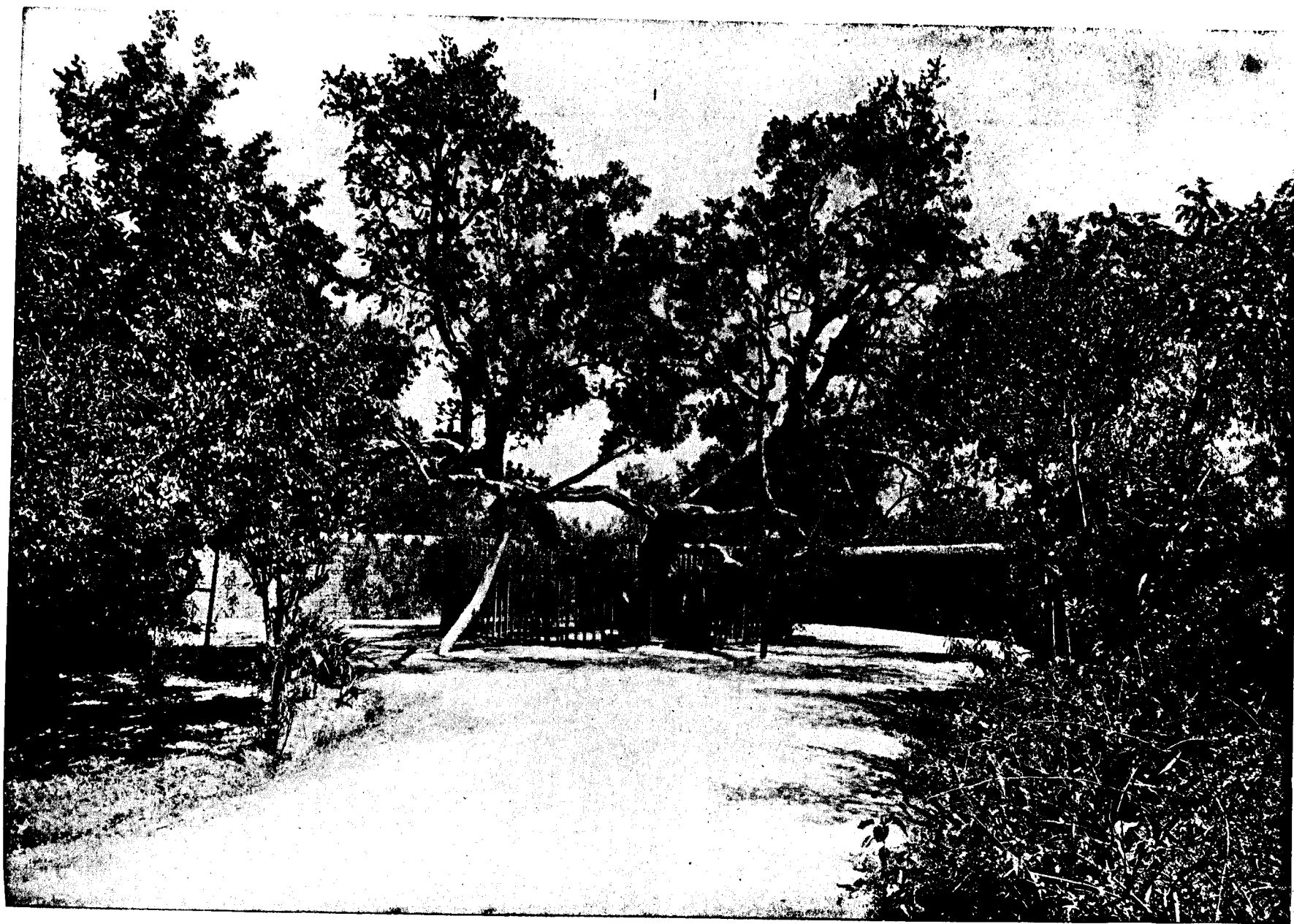
THE HOLY LAND
IN THE TIME OF OUR SAVIOUR





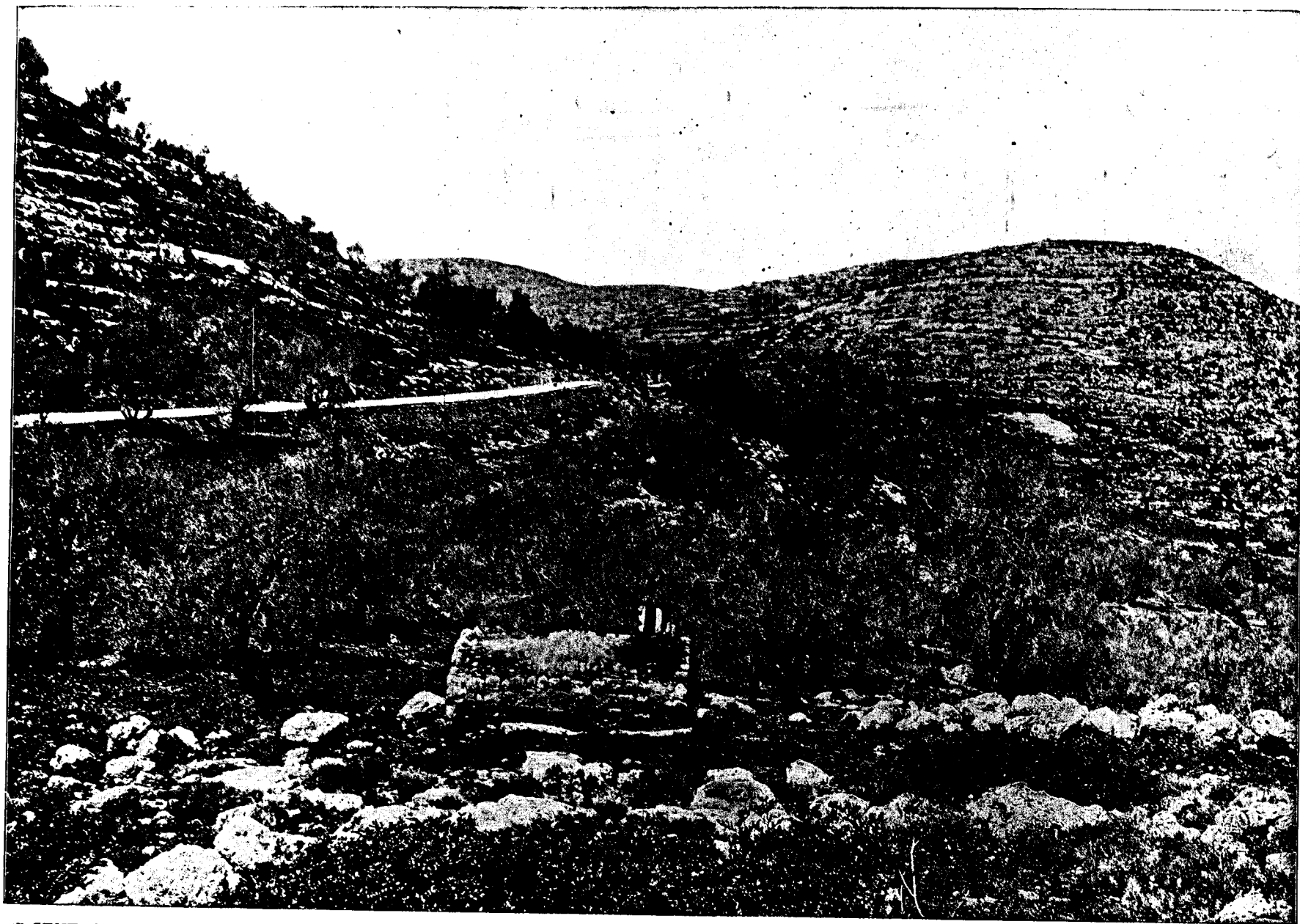
VIEW OF BETHLEHEM. [MATTHEW, ii:1].—Six miles south of Jerusalem is Bethlehem. When Jesus was born here, in the days of Herod the king, it was only a village. Its history dates back to the time of Jacob, who buried his wife Rachel near this place. Bethlehem was the home of Boaz, who married Ruth, and whose son was Obed, and whose grandson was Jesse, the father of David. Here David tended his father's

sheep, and here he was anointed by Samuel as King of Israel and Judah.—I. Samuel, xvi:11-13. From this place went up the triumphal song, "Glory to God in the highest, and on earth peace, good will toward men." There are some 6,000 people here now, and they make their living by carving scenes in the life of our Savior out of mother-of-pearl, and by pressing flowers, which they sell to tourists.



THE TREE OF THE VIRGIN AT MATARIYEH. [Matthew, ii:13-15.]—Out about six miles from Cairo, and in the suburbs of the ancient city of On, where Moses was educated, is the village of Matariyeh, where Mary and Joseph with the infant Jesus spent the time of the sojourn in Egypt. There is an old tree here, enclosed, as you see in the picture, that is said to be the identical tree under which

the holy family rested. Nearly all tourists who go to Egypt make a pilgrimage to Matariyeh. Near this place was the Temple of the Sun, where Potiphera, the father-in-law of Joseph, acted as priest, and here Joseph and Asenath, his wife, lived. The holy family could have spent the time of the sojourn in Egypt at no more fitting place than in the neighborhood where Joseph and Moses lived.



SCENE ON THE JERUSALEM ROAD. [Matt. ii:21.]—Upon the death of Herod, Joseph and Mary returned from Egypt to Nazareth. After leaving Egypt they went up by Hebron and Kuryet El Anab, and from thence by the Jerusalem road to Ramleh and then northward to Nazareth. The scene given in the above picture, in

the light of all historical statement, was witnessed by the holy family. For this is the road from Jerusalem to Ramleh that has been here in all ages. It is about 12 miles out from Jerusalem and about 4 miles from Kuryet El Anab. Standing at this high point we are in sight of the Mediterranean sea and the Valley of Ajalon and the plains of Sharon.

15 And Jesus answering, said unto him, Suffer it to be so now: for thus it becometh us

ver. 4. 10. Ro. 15. 4. Ep. 6. 17. 1. Pe. 5. 9. * De. 6. 16. Lu. 4. 12. 1. Co. 10. 9. He. 3. 8, 9. Ex. 17. 2, 5.
Nu. 14. 22. Ps. 78. 18; 106. 14. o Lu. 4. 5-7. 2 Co. 4. 4. 1 Co. 7. 31. 1 Jn. 2. 15, 16. Ja. 4. 4. Ps. 17. 14.

Ver. 11. *He shall baptize you, &c.* This promise was miraculously fulfilled on the day of Pentecost; and, ordinarily, in every

REFLECTIONS.—No place on earth can shut us out from the visits of divine grace. And often the sweetest intercourse with God is enjoyed when we are most withdrawn from the world. Ministers should accommodate themselves to the circumstances in which God places them. They who call others to self-denial, mourning for sin, and mortification of it, must show themselves as examples; and they who have experienced spiritual pleasures, must look upon carnal delights and enjoyments with a holy indifference. Thorough convictions of the horrible nature of sin, and of the vanity of earthly things, are good preparations for

CHAPTER IV. Ver. 3. *If thou be the Son of God.* Does not the 'if' imply a doubt calculated to stimulate pride; while the formation of 'bread' is calculated to remind our Lord of his

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, ²Get thee hence, Satan: for it is written, ³Thou shalt worship the Lord thy God, and him only shalt thou serve.³

11 Then⁴ the devil leaveth him, and behold, angels came and ministered unto him.

12 ¶ Now⁵ when Jesus had heard that John was cast⁶ into prison, he departed into Galilee:

13 And⁷ leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea-coast, in the borders of Zabulon and Nephthalim:

14 That⁸ it might be fulfilled which was spoken by Esaias the prophet, saying,

15 The⁹ land of Zabulon, and the land of Nephthalim, ¹⁰by the way of the sea, beyond Jordan, Galilee of the Gentiles;

16 The people which sat in darkness saw great light: and to them which sat in the region and shadow of death, light is sprung up.

17 ¶ From¹¹ that time¹² Jesus began to preach, and to say, Repent: for the kingdom of heaven¹³ is at hand.

18 ¶ And¹⁴ Jesus, walking by the ¹⁵sea of Galilee, saw two brethren, Simon, called Peter, and Andrew his brother; casting a net into the sea: for they were fishers.

19 And he saith unto them, ²⁰Follow me, and I will make you ²¹fishers of men.

20 And they ²²straightway left ²³their nets, and followed him.

21 And going on from thence, he saw other

A.M. cir. 4033.
A.D. cir. 29.

ch. 16.23. Ja. 4.7. 1
Pe. 5.9.

De. 6.13. 10.20. 1
Sa. 7.3. Lu. 4.8.

See note * below.

Ja. 4.7. Lu. 4.13.

Mar. 1.13. 1 Ti. 3.16.

ch. 26.53. He. 1.6.14.

A.D. cir. 30.

Mar. 1.14.17. Lu.

4.14. 3.19.20. Jn. 4.43.

ch. 14.3.

Or, delivered up.

Lu. 4.30.31. Mar. 6.

1-6.

Nu. 23.19. 1 Sa. 15.

29. 15.44.26. Tit. 1.2.1.

Th. 5.24. 2 Ti. 2.13. He.

6.17.18. Ps. 12.6. Pr. 30.

5.9. 1 Is. 9.1.2. 29.18. 30.

26.42.6.7. 60.1-3.11.10.

52.15. 53.11. Lu. 2.32.

Zec. 13.8.8.

A.D. cir. 30.

Mar. 1.14. Lu. 9.2.

ch. 3.2.10.7.

From that time.

Either from the time

of his baptism, or the

time of John's im-

prisonment.—C.

Gospel dispensa-

tion, ch. xiii. xxv. Ac. 1.

3.8.

Mar. 1.16. Lu. 5.2.

Jn. 1.42.

Nu. 34.11. De. 3.17.

Jo. 1.2. 19.35. ch. 14.

34. Jn. 6.1.

Jn. 1.37. Ac. 2.1-4.

ch. 10.24. 1 Co. 11.1.

2 Lu. 5.10. Eze. 47.

10. Ac. 11.1. 1 Co. 5.5.

9.20-22. 2 Co. 12.16.

Ps. 119.60. Ga. 1.16.

ch. 10.37. 19.27. Mar.

10.28-31. 1 Ki. 19.20.

In this threefold

temptation we have

combined in principle

the whole range of

human temptation.

St. John contrasts the

love of the world with

the love of God. The

former comprehends

all sin: the latter all

righteousness. He

then sums up the

whole contents of

'the world' in three

'things': the lust of the

flesh, the lust of the

eye, and the pride of

life (1 Jn. 2.16). These

three constitute the

whole range of sin,

and the sole channels

of temptation. Satan

knew this, and he

tried them all with

Jesus. He first as-

A.M. cir. 4034.
A.D. cir. 30.

natural desire for dis-

play, for exhibiting

power. The final

assault was upon the

lust of the eye—am-

bition, in fact. The

apostle affirms that

Christ was 'in all

points tempted like

as we are; and here

is proof of it.—P.

Mar. 1.19. 26. ch.

10.2. 17.1. 20.21. 26.

37. Lu. 9.54. Ac. 12.1.

18. Re. 1.1.

Mar. 1.20. Lu. 14.

33.5. 11.1 Ki. 19.10.20.

Ge. 3.15. 49.10. De.

18.15.18. 15.61. 14.2.4.7.

35.3.6. ch. 3.5. 12.9.13.

34. Mar. 1.1. 1.25. Lu. 4.

15.43.44.

A ch. 8.16.17. Ps. 103.

3.

Lu. 4.37.40. Is. 52.

13. 53.12. 45.22. Ex. 15.

26. Da. 2.44. Ac. 10.38.

Ge. 3.15. 49.10. 15.11.10.

49.6. 60.1.2. Zec. 14.

23. De. 32.43. He. 7.25.

Jn. 6.37. Re. 7.4.9.10.

7 Syria appears to

have included the

whole country lying

north of Palestine,

embracing Phœnicia,

Lebanon, Coele Syria,

Antilebanon, and the

territory of Damas-

cus.—P.

Lu. 6.17.19.

Decapolis. A dis-

trict containing ten

cities, of which Da-

mascus was chief.—

C.

CHAP. V.

Is. 42.2. Jn. 5.41.

1. Mount of Beati-

tudes 'is a double-

peaked hill, a few

miles west of Tiberi-

as, now called by the

names 'The Horns

of Hattin.' It is more

probable that the

real scene was near

Capernaum; perhaps

on one of the projec-

tion points behind it.

ch. 4.18-22. 10.2-4.

Lu. 6.13-16.

Pr. 21. Ep. 6.19.

De. 18.15.18. Is. 50.

Pr. 8.1.2.6.1.20. &c.

Is. 57.15. 66.2.6.1.1.

Pr. 16.19. 29.23. ch. 11.

25. 13.16. 19.23. Lu. 6.

20.24. 14.23.33. Ps. 51.

17.1. 6.1.26.31. Ja. 2.5.

Eze. 7.15.9.4.15.6.

Ec. 7.2.3. Lu. 6.21.16.

25. Jn. 16.20. 2 Co. 1.4.7.

Ja. 1.12. Re. 7.17.15.35.

100. 51.11.12. 39.19.57.

18. Ps. 51.17.

two brethren, ²James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets: and he called them.

22 And³ they immediately left the ship and their father, and followed him.

23 ¶ And⁴ Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner ⁵of disease among the people.

24 And ⁶his fame went throughout all ⁷Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them.

25 And there followed him ⁸great multitudes of people from Galilee, and from Decapolis,⁹ and from Jerusalem, and from Judea, and from beyond Jordan.

CHAPTER V.

1 Christ beginneth his sermon upon the mount, declaring who are blessed, 13 who are the salt of the earth, 14 the light of the world, the city on an hill, 15 the candle: 17 that he came to fulfil the law. 21 What it is to kill, 27 to commit adultery, 33 to swear falsely: 38 exhorteth to suffer wrong, 44 to love even our enemies, 48 and to aim at perfection.

AND seeing the multitudes, ²he went up into a mountain:¹ and when he was set, ³his disciples came unto him:

2 And he ⁴opened his mouth, and taught them, saying,

3 Blessed⁵ are the poor in spirit; for theirs is the kingdom of heaven.

4 Blessed⁶ are they that mourn: for they shall be comforted.

hunger?—Note. The first act of Christ's ministry was a conflict with Satan, in which body and spirit both triumph, for the example and encouragement of all his tempted people. C.

Ver. 5. It is not necessary to suppose, with some, that Satan carried our Lord through the air, but merely that he conducted him to the roof of the temple, and placed him on a *pinacle*, or rather *balcony*, of the temple. Satan now quotes Scripture, though falsely, because imperfectly (comp. Ps. 91. 11, 12), and thus attempts to foil our Lord with his own chosen weapon. C.

Ver. 8. By comparing this verse with Lu. 4. 5, it will be evident that Satan exhibited, as it were, a visible panorama of all the glories of earthly kingdoms: while he may also have pointed out their relative positions and boundaries. C.

Ver. 13. *Capernaum*—not being mentioned in the Old Testament, is supposed to have been built after the return from Babylon. Our Lord's denunciation (Mat. 11. 23) has been so signally realized, that the place where it stood cannot now be distinguished. C.

Ver. 15. In this verse the chief scenes of our Lord's public ministry are mentioned. Each clause is in the original a proper name, and ought to be so translated. The true meaning may be thus brought out:—The land of Zebulon; the land of Nephthalim; the sea-coast (i.e. the circuit of the Sea of Galilee); Peraea (the country beyond Jordan); Galilee of the Gentiles (a district of Upper Galilee, so called because it was chiefly inhabited by Gentiles). Capernaum stood nearly in the centre of these provinces. P.

Ver. 18. *Sea of Galilee*. This sea is a considerable fresh-water lake, sometimes called the Sea of Tiberias, from a town of that name on its western shore; sometimes also the sea or lake of Gennesareth, Chinnereth, or Cinnereth, from a tract of land lying on its western border. C.

Ver. 23. *Synagogues* were now very numerous in Judea, Jerusalem containing nearly 200. Some think none were erected till after the Babylonish captivity, but they are mentioned in the Psalms; and even if they were not, the necessity of such places for public worship and instruction would go far to render their previous existence probable, if not certain. C.

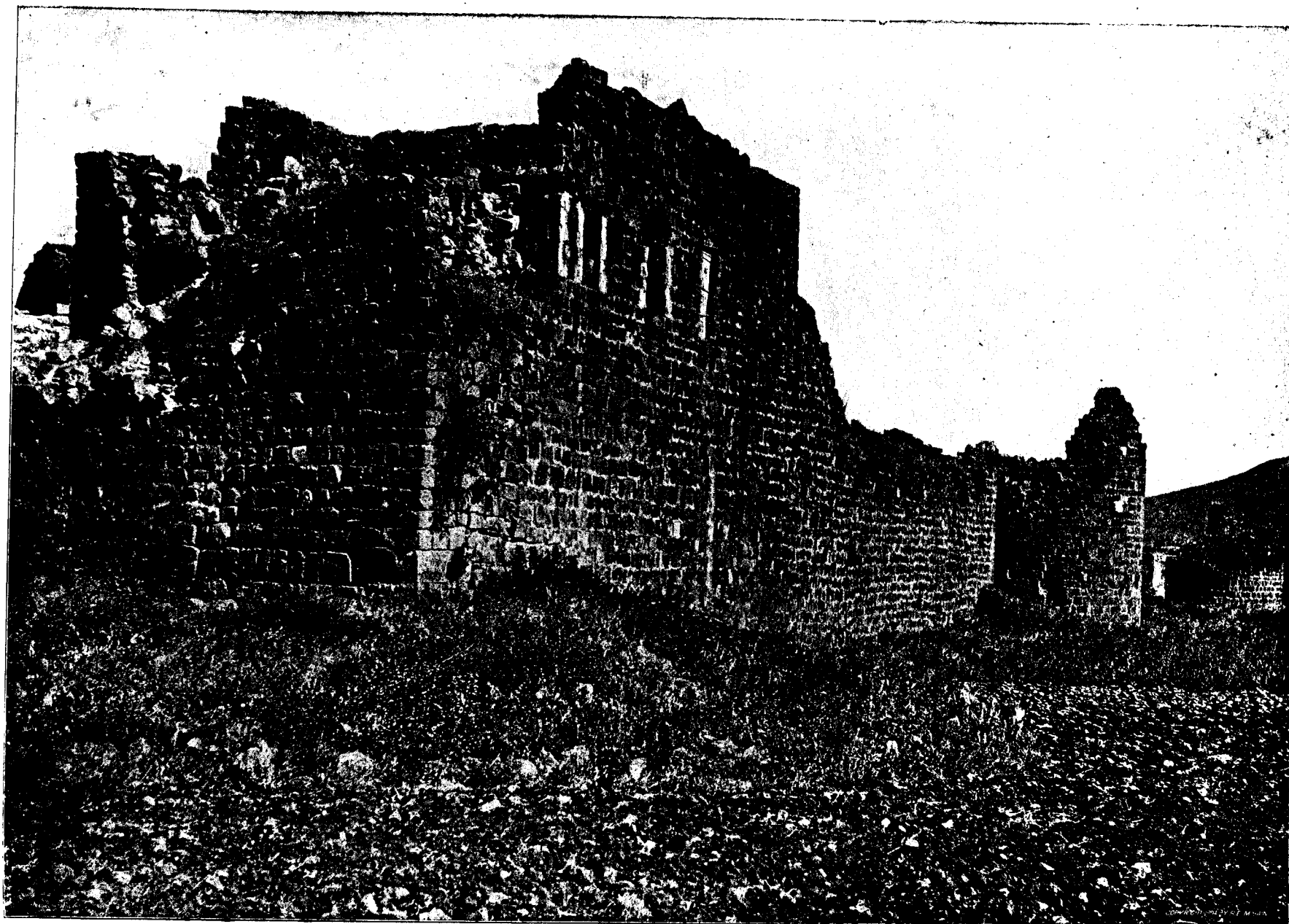
Ver. 24. *Devils* should rather be translated *demons*; for the word *devil* seems properly to apply to one evil spirit, exercising some authority over his numerous agents of evil. The idea that this demoniacal possession was merely a figurative expression for certain severe diseases, is utterly inadmissible, inasmuch as there is a clear distinction drawn between such possession and ordinary disease; moreover, the demons are represented as *speaking*—a statement which no violence of figure could apply to any bodily disease. C.

REFLECTIONS.—Astonishing is the love of our Re-

deemer, who so wrestled in prayer, so struggled with the temptations of Satan, so laboured in teaching and healing sinners of mankind—all for the sake of his enemies, and that he might succour them that are tempted! It is necessary that preachers be fitted for their work by remarkable endowments of the Holy Ghost, solemn prayers and fasting, and even by experience of manifold temptations. And never is Satan more ready to harass souls than immediately after solemn fellowship with God, or while employed in extraordinary devotion. He leaves no circumstance unimproved for his purpose; and nothing is too horrid, atheistical, unbelieving, murderous, or idolatrous for him to insist on, nor any worldly advantages too great for him to promise. If therefore we hope to defeat him, we must undertake it not by carnal reasoning, but by a believing use of the oracles of God answerable to his temptations. And God and his angels take pleasure to honour those who faithfully resist Satan. In vain do sinners attempt to stop the gospel of Christ. If one preacher be laid aside by death or imprisonment, God can raise up another more excellent; and if some thrust the gospel from them, he will make others gladly receive it.—Infinite is the excellency and usefulness of our Redeemer in publishing the gospel; in enlightening the world by his truth; in healing diseases unnumbered of soul and body; in dispossessing devils, and raising up ministers to win sinners to himself. No natural unfitness can hinder his qualifications, and no obstinacy can ignore his call. May the grace of his kingdom induce multitudes to repentance, and his instructions make many light in the Lord! May his grace afford us pastors according to his own heart, by whose ministrations many may be converted to himself!

CHAPTER V. Ver. 3. Truly happy they are, and shall be, who are sensible of their own ignorance, sinfulness, and insufficiency, and depend on God's free grace for instruction, forgiveness, and supply; and

whose hearts are so weaned from the riches, honours, and pleasures of this life, that they readily submit to God's disposals, and part with everything temporal for the gospel's sake; for they have a full and everlasting interest in all the riches and honours of the kingdom of grace here, and of the kingdom of glory hereafter. 4. Happy are they who evangelically mourn under a deep sense of their own sinfulness of heart and life, and the miseries to which they are thereby exposed, and for the dishonour done to God by others, or the miseries inflicted on them; for they shall, in due season, be revived by the comforts of the Holy Ghost, and shall at last enter into the full and everlasting joy of their Lord. 5. Happy are they who, sensible of their own unworthiness, and of God's great goodness, readily submit to his will in all things without murmuring, and who are gentle and patient to their fellow-creatures, hardly provoked and easily appeased; for they, with God's friendship, and with inward satisfaction in their own minds, shall enjoy whatever of the good things of this world are most for their real advantage, and shall have their happy share in the new heavens and the new earth. 6. Happy are they who highly value, and earnestly desire and apply, my complete sacrifice for their justification, and my Word and Spirit for the sanctification of their nature; for their desires shall be granted, and their souls eternally filled with all possible graces and comforts. 7. Happy are they who, from an unfeigned faith in God's special mercy to themselves, are tender-hearted towards others, readily forbearing severities, forgiving injuries, pitying and relieving the distressed; for God, in his unbounded kindness, will reward them with mercies inexpressibly more valuable. 8. Happy are they whose religion is pure and undefiled, whose hearts are purified by faith, their consciences washed in the blood of Jesus from guilt, their natures and tempers rendered holy by his Spirit, and who allow themselves in no hypocrisy, pride, or sensuality; for they shall enjoy delightful



WALL OF TIBERIAS—IN SIGHT OF THE PLACE WHERE CHRIST DELIVERED THE SERMON ON THE MOUNT. [Matt., iv:25.]—"And there followed him great multitudes of people, from Galilee and from Decapolis, and from Jerusalem and from Judea, and from beyond Jordan." The verse quoted above gives us some insight into the wonderful influence of our Lord at this particular part of His career among the masses of Palestine. When He went up into

the mountain to deliver the memorable sermon recorded in Matthew's Gospel, He was surrounded by people from all parts of the Holy Land. While on top of the mountain, where, according to tradition, He delivered the sermon, He was in sight of the place where Tiberias now stands. The party who secured the photographs which are found in this work were on top of the Mount of Beatitudes. We came down from the mountain and descended directly to Tiberias.

5 Blessed^a are the meek: for they shall inherit the earth.²

6 Blessed^b are they which do hunger and thirst after righteousness: for they shall be filled.

7 Blessed^c are the merciful: for they shall obtain mercy.

8 Blessed^d are the pure in heart: for they shall see God.

9 Blessed^e are the peace-makers: for they shall be called the children of God.

10 Blessed^f are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11 Blessed^g are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely,³ for my sake.

¹ Lu. 6.22,23. ² Pe. 3.13,14; 4.13. ³ Ti. 2.12; 3.12. ⁴ Co. 4.8-17. ⁵ 2 Th. 1.5-7. Ro. 8.17,18. ⁶ Lu. 6.22; 7.33,34. Ps. 35.11. Pe. 4.14. ⁷ Gr. *lying*.

fellowship with God here, and the full and immediate vision and enjoyment of him for ever. 9. Happy, and that eternally, shall they be who, being reconciled to God through Christ, have his peace filling their hearts, and rendering them earnestly diligent to maintain and promote peace in every society they are connected with, as far as they can, in a consistency with truth and holiness; for this manifests them to be the children of God, who shall be openly and eternally owned as such, and enjoy all the privileges that belong to the adoption of sons. 10-12. Happy are they who, with faith and patience, undergo the severest persecutions for their adherence to me, my truths and ways; for they are interested in, and shall enjoy, all the blessings of the gospel and of the heavenly state.—Do ye therefore, my disciples, reckon it a real happiness, and rejoice and glory in it, if, while ye live soberly, righteously, and godly, ye be reproached and persecuted for preaching my gospel, and following my example in holiness; for God will graciously reward you, and make even your troubles work for you an exceeding and eternal weight of glory; and know, for your encouragement, that in this path of persecution all the ancient prophets, those favourites of Heaven, travelled to and obtained their heavenly, their distinguished, rewards. 13. Ye are appointed, by your instructions and example, to spread abroad the savour of my knowledge wherever ye go, to reform the world, and preserve it from utter corruption and ruin. If therefore your hearts be gracious, your doctrines sound, and your lives exemplary, ye will be the blessed means of purging out corruptions in faith and manners, and of making multitudes of converts acceptable to God and useful to man. But if ye degenerate into unfaithful, cold, and carnal tempers, corrupt notions, and licentious lives, ye will become the most unprofitable, worthless, and contemptible of men. 14-16. Ye are appointed, in the most public manner, to spread abroad the light of my gospel in a dark world, and, by your instructions and example, to direct sinners into the way of salvation. Take care, therefore, that your doctrine and conversation shine with such lustre and purity before all men wherever ye go, that, by means thereof, they, under the influence of divine grace, may be brought to esteem, acknowledge, and admire the great excellency of real religion, as displayed in you, and to embrace and practise it themselves, to the glory of your heavenly Father. 17, 18. Think not that I am come to abrogate the moral law, or to set aside the writings of the Old Testament, or to teach anything contrary thereto. No, my great aim and work is to confirm them. I am come to explain, enforce, and establish the moral law, as an everlasting rule of righteousness, and to vindicate it from the injurious glosses which have been put upon it. I am come to fulfil all its precepts and its penalty, as a broken covenant, in the room of sinful men; and, in so doing, to answer all the types, accomplish the prophecies and promises, and to fill up all the defects of the Old Testament dispensation. For I assure you, in the most solemn manner, that no part of the typical ceremonies, or of the Old Testament predictions, shall be left unfulfilled, and no obligation of the moral law shall ever be set aside. And as I myself will persevere in the most exact obedience till the last moment of my humbled life, so will I excite and enable my followers

to persevere in their obedience till the end of the world. 19. Whoever therefore shall willfully set aside and transgress even the least of these moral commands, or teach or encourage others to do so, shall be held unworthy to be a subject, and much more an officer, in the gospel church, or of admission into the heavenly glory; and he who, from a principle of faith and love, shall conscientiously respect all these commandments, and teach and encourage others to do so, shall be highly honoured among my subjects and servants. 20. I assure you that, unless ye be interested in my complete fulfilment of the law in your stead, and unless your personal conformity to the law be more excellent, spiritual, and extensive than that of the highest pharisaical pretenders to holiness, ye can never be admitted to the blessings of the kingdom of grace here, or of glory hereafter. 21, 22. For, to give you some specimens of their defective interpretations and observances of the moral law, they pretend that there is no disobedience to the ancient command prohibiting murder, and adjudging murderers to death, but in wilfully and unjustly taking away a man's life. But such is the spirituality and extent of this commandment, that whosoever indulges rash, wrathful, and causeless anger, or a malicious and revengeful temper, is, in God's account, guilty of murder in his heart, and thereby exposed to his righteous judgment; and whoever in pride and passion revile their neighbours as worthless empty wretches, or as profane reprobate brands of hell, involve themselves in still deeper guilt, and ought to be punished by men, but shall not escape the far more severe and everlasting justice of God. 23, 24. Never therefore presume to perform any act of religious worship, or to hope for its acceptance with God, while ye indulge yourselves in causeless and sinful anger, or in evil speaking; but if ye have offended a brother, first humbly confess your fault, ask his pardon, and satisfy him for the wrong you have done him, and then present your devotions to God, in hopes of forgiveness and acceptance. 25, 26. And as both God and your brother are jointly offended, without delay embrace the reconciliation which God offers you in his promises, and be reconciled to your offended brother while ye are in the way of mercy, lest death cut you off in your sins, and drag you to the tribunal of God, that you may be condemned and cast into hell, from whence ye can never be released, since everlasting sin is the complete equivalent of everlasting hell. 27-30. The scribes and Pharisees pretend that nothing else is prohibited by the ancient commandment respecting adultery but a man's actually lying with a woman who is not his wife. But I assure you that, according to the mind of God in this precept, every man who looks upon any woman with unchaste desires after her, and contrives how to accomplish them, is guilty of adultery in his heart, though he has not had opportunity to commit it in fact; and therefore, if this, or any other sin, should be ever so dear, apparently pleasant, or profitable to you, and though it should require great self-denial, and be very painful for you to part with it, yet, as the loving, harbouring, or practising it, would defile and endanger your soul, offend God, and expose you to his everlasting wrath, mortify, detest, and abhor it without delay: it is better to suffer the greatest uneasiness and temporal loss in

12 Rejoice,^o and be exceeding glad: for great is your reward in heaven: for ^pso persecuted they the prophets which were before you.

13 ¶ Ye^q are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 Ye^r are the light of the world. A city that is set on an hill cannot be hid.⁴

15 Neither do men ^tlight a candle, and put it under a bushel,⁵ but on a candlestick; and it giveth light unto all that are in the house.

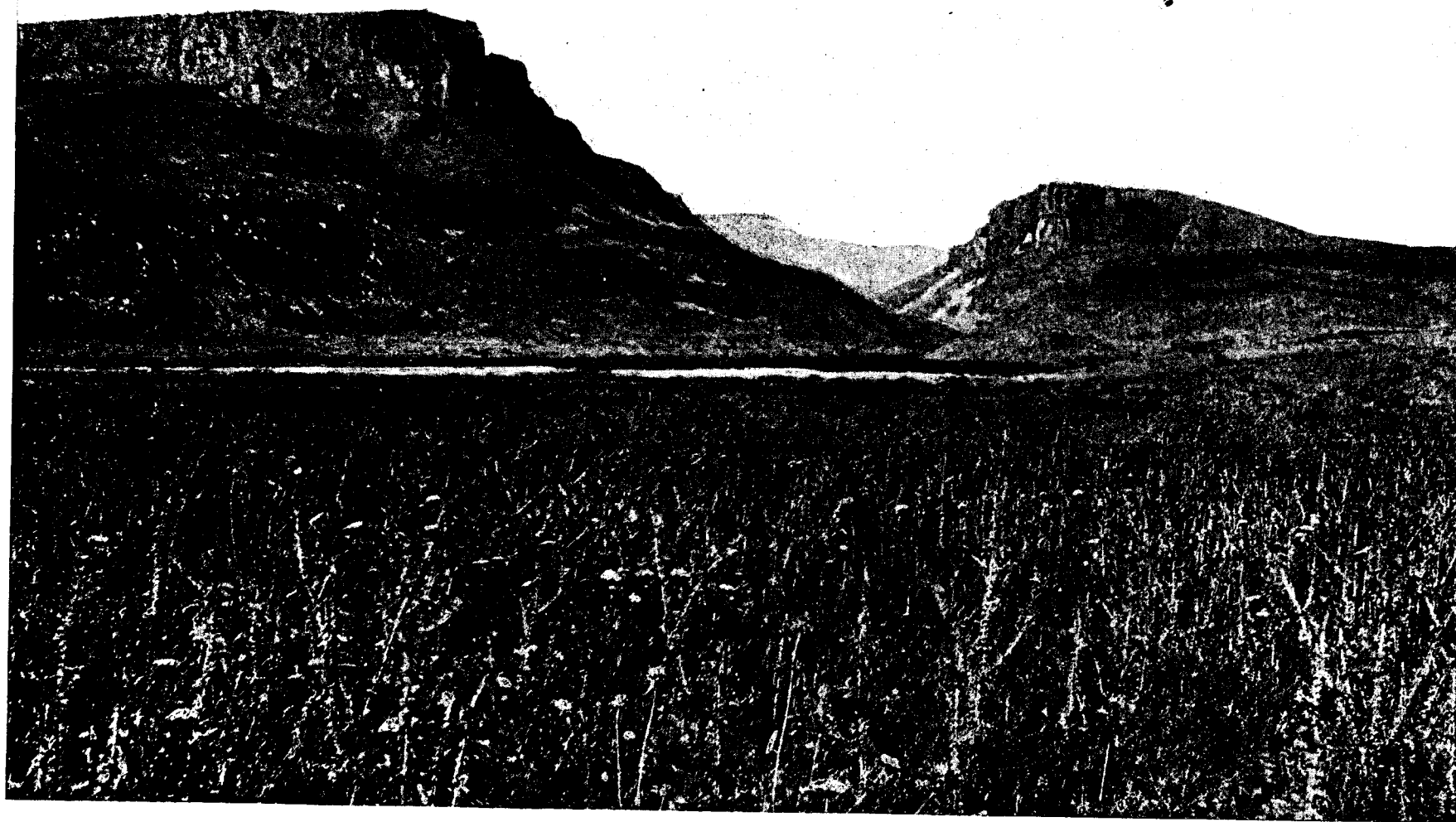
16 Let your light so shine before men, ^uthat they may see your good works, and glorify your Father which is in heaven.

17 ¶ Think not that I am come to destroy

so doing, than that your whole man should be eternally lost, in hell on account of your indulging and practising it. 33-37. Your scribes and Pharisees pretend that the ancient command relative to swearing prohibits only the breach of such oaths as are sworn by God himself, or the swearing by his name in ordinary conversation; but I assure you that it prohibits the swearing by any creature, and the violation of such oaths as are sworn by them, since God is represented in, and connected with, every creature ye can swear by. Do not therefore swear at all by creatures, or in common conversation, but merely affirm or deny things as they really are; for all other means to gain credit to what you say, in the common affairs of life, proceed from the devil and your own sinful habits or lusts, and imply that yourselves are unworthy to be believed, or that your hearers are unreasonably incredulous. 38-42. The ancient law prescribed only for the direction of magistrates, in the retaliation of injuries done by their subjects one to another, is understood by your scribes and Pharisees as if it warranted private persons to indulge a malicious temper, and revenge themselves in lawsuits or otherwise; but I admonish and charge you never to avenge yourselves by rendering evil for evil; and, in lesser matters, bear even repeated affronts and injuries with patience, rather than retaliate in a contentious, revengeful, and furious manner; and, as far as ye can, without embarrassing your own worldly circumstances, be always ready, by giving or lending, to relieve the necessities of others, especially if they humbly apply to you for help. 43-48. Your scribes and Pharisees have further pretended that the ancient law of loving your neighbours warrants you to hate all those who are not of your kindred and religion; but though ye ought never to approve the wickedness of your enemies, I solemnly charge you to love their persons, as partakers of the same human nature with yourselves, speak good of them as far as ye justly can, and heartily wish them all temporal and eternal happiness; take all opportunities of doing good to them, and earnestly pray for their conversion and salvation who hate, curse, spitefully use, and persecute you, that ye may appear the genuine children of that God, and perfectly conformed to his image, who is so graciously liberal of his providential favours, even to his wicked and unreasonable enemies of mankind; for if ye only love them who are affectionate and kind to you, or be friendly to those of your own kindred, religion, or party, what peculiar excellency is in that conduct, or what gracious reward can ye expect for it? It is no more than even the worst of men think themselves obliged to, by the common ties of gratitude, nature, or society. Study therefore to have your principles and behaviour greatly superior to all this, and rising to the highest resemblance of your heavenly Father, whose tender mercies are over all his works, in the displays of his goodness and all his other moral perfections.

Ver. 1. *Set*. Sitting was the Jewish posture of instruction; and it still prevails among teachers in the universities. The Jewish readers, however, seem to have stood up until they commenced to expound. See Lu. 4.16, 20. C.

Ver. 13. *Salt* is a compound body, whether natural or artificial. Its general character is *assiduity*, and a *preservative* power when combined with animal substances. But if by any chemical agency one or more of its constituents be separated from the others, the part remaining may retain much of the appearance of the original compound, and yet have lost its most remarkable



THE HORNS OF HATTIN, WHERE CHRIST PREACHED THE SERMON ON THE MOUNT. [MATTHEW, v: 1.]—The fifth, sixth and seventh chapters of Matthew contain the ever-memorable Sermon on the Mount. The Horns of Hattin together make up the Mount of Beatitudes, where the sermon was delivered. Standing on the top of the highest peak of this sacred mount one can survey the whole country where most of

the mighty works of Christ were done. To the east, three miles away, is the Sea of Galilee, and rising beyond is the Gadarene country. To the west is Cana of Galilee, and to the north is Mount Hermon. The Horns of Hattin, or the Mount of Beatitudes, stands about half a mile distant from the road leading from Nazareth to the Sea of Galilee. The sides of the Mount are covered by a thick growth of prickly pears and briars.

the law, or the prophets: I am not come to destroy, ⁶but to fulfil.⁶

18 For verily I say unto you, ⁷'Till heaven and earth pass, one jot or one tittle⁷ shall in no wise pass from the law, till all be fulfilled.

19 Whosoever⁹ therefore shall break one of these least commandments,⁸ and shall teach men so, he shall be called the least in the ¹⁰'kingdom of heaven: but whosoever shall do and teach ¹¹them, the same shall be ¹²'called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed ¹³the righteousness of the scribes and Pharisees, ye ¹⁴'shall in no case enter into the kingdom of heaven.

21 ¶ Ye have heard that it was said by them⁹ of old time, ¹⁵'Thou shalt not kill: and whosoever shall kill shall be in danger of the judgment:

22 But I say unto you, That ¹⁶'whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, ¹⁷'Raca,² shall be in danger of the council: but whosoever shall say, ¹⁸'Thou fool,³ shall be in danger of hell-fire.

23 Therefore,⁴ if thou bring thy gift to the

A.M. cir. 4034.
A.D. cir. 30.

A.M. cir. 4034.
A.D. cir. 30.

10 ch. 3.15. Ps. 40.6-8.
Is. 42.21. Ga. 4.4-5. Ro. 10.4. 3.31.8.4. Col. 2.17. Ga. 3.24. Jn. 8.29.
6 See note ⁶ below.
Lu. 16.17. Is. 51.6.
40.8. Ro. 3.31.8.4.10.
4 Da. 9.24. Jn. 17.4.
7 Neither smallest letter nor stroke.—C.
9 Ja. 2.10. Ps. 2.3. 1 Co. 3.15. 1 Sa. 2.30.
8 Least commandments.—Least in the extent of duty, when observed; least, in amount of injury, when broken.—C.
2 ver. 3.20; ch. 3.2; 4.14.34.
13 Sa. 2.30. ch. 19.28. Da. 12.3. 1 Pe. 5.4.
8 ch. 23.3-28. Phi. 3.9. Ro. 2.17. 10.3. Lu. 11.39.18.11. ch. 15.3.
9 Jn. 3.5. He. 12.14. Re. 21.27.10.8.
9 Or, to them.
8 Ex. 20.13. De. 5.17. Ge. 9.5. 6. Le. 24.21. Nu. 35.16.17.30.
15 Is. 50.1. De. 18.18. Ex. 21.12. He. 2.3.
9 Jn. 3.15. Pr. 29.3. Empty fop, 1 Sa. 20.30. 2 Sa. 16.7; 6.20; not.
2 A word of Hebrew origin, signifying 'vain,' 'empty,' consequently a term of reproach.—P.
3 Graceless wretch; not as ch. 3.7.12.34.23. 13.17. 8. &c. Jn. 8.44. Ac. 13.10.23.
4 De. 16.16.17. Pr. 25.8.9. Mar. 9.50. 1 Ti. 2.8. Ro. 12.18. 14.1. Phil. 4.7. Ep. 4.26.27. He. 13.1. Ja. 3.13-18. Job 42.8. Le. 19.18.1 Pe. 3.7.
The terms Law and Prophets are here proper names, which in our Lord's

time were given to two of the three great divisions of the Old Testament. The Law was the ordinary designation of the Pentateuch. It was so applied and understood by all. But the whole events in the Pentateuch—typical events, typical men, prophecies, promises, rites, ceremonies, feasts, festivals—were realized or fulfilled in Christ. The whole Law was in this respect one grand prediction—one continuous prophecy, which received its fulfilment in the mission, the person, and the work of our Lord.—P.
4 If conscious of having uttered even an unkind or irritating word.—C.
9 Lu. 12.58. Ge. 32.3-20. 1 Sa. 25.28. Pr. 8, with Job 22.21. Ps. 32.6. Is. 55.6.7.2 Co. 6.2. He. 3.7-13.
9 Lu. 12.59. Pr. 25.8. Jn. 15.22, with 2 Th. 1.9. ch. 13.41.25.46.
5 Gr. to them.
8 Ex. 20.14. De. 5.18. Le. 20.10. De. 22.21. Ps. Eps. 5. He. 13.4.
9 Job 31.1. Pr. 6.25.2. Pe. 2.14.
9 ch. 18.8. 9; 19.20. Mar. 9.43.45.47.
6 Or, to cause thee to offend, Ps. 119.37. Job 31.1.2 Pe. 2.14. Col. 5.1 Co. 9.27. Ro. 8.13. Ga. 5.24. Pr. 1.10.35.4. 14.15.8-14.
7 Ensnare thee.—Cause thee to stumble or fall into any temptation or transgression.—C.

altar, and there rememberest that thy brother hath ought against thee;⁴

24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25 Agree¹⁹ with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, ²⁰'Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

27 ¶ Ye have heard that it was said by ²¹them of old time, ²²'Thou shalt not commit adultery:

28 But I say unto you, ²³'That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

29 And²⁴ if thy right eye ²⁴'offend thee,⁷ pluck it out, and cast ²⁵it from thee: for it is profitable for thee that one of thy members should perish, and not ²⁶that thy whole body should be cast into hell.

30 And if thy right hand offend thee, cut it off, and cast ²⁷it from thee: for it is profitable

and valuable properties. Maundrel declares that when, in the Valley of Salt, near Gebul, he broke a piece that had been exposed to the rain, sun, and air, though it retained the sparkling appearance of the salt, it had totally lost its savor, in conformity to our Lord's description.—Note. The disciples were commissioned by the salt of truth, by the example of self-denial, purity of life, and piety, to counteract the corruption of falsehood, covetousness, licentiousness, forgetfulness of God, and idolatry. But if the salt (Christians themselves) have lost its savor, where-with shall it (the salt itself) be salted? C.

Ver. 17. Neither to abrogate nor repeal the moral law, to which it is evident he refers; for he proceeds to vindicate it from the false glosses of the scribes and Pharisees. But neither did he formally abrogate or repeal the ceremonial law, though it he also fulfilled. The ceremonial law ceased among the Jews when Providence rendered its observance impossible. Upon the Gentiles it was never binding. See Ac. 21. 23-26; 15. 1, 23-29. C.

Ver. 18. Till the types be fulfilled by the antitype; till the end be attained by Christ in his righteousness; and till the predictions with which all is illustrated and enforced shall be fulfilled—first, in the dispersion, and afterwards in the restoration, of Israel. C.

Ver. 19. Shall be called the least. Of all men the least pleasing to God; one who knew the law, but was at once a teacher and example of disobedience. See ver. 20.—Note. The kingdom of heaven does not mean the kingdom of glory, but the gospel dispensation. See Mat. 13. 24-39. 47-50, &c. C.

Ver. 20. Your righteousness can never mean personal righteousness in an acknowledged sinner, for the two ideas are utterly incompatible: see Ro. 3. 20. There is no righteousness but that of God through faith, Ro. 3. 22. This righteousness exceeds that of the scribes and Pharisees.—1. In its Origin and Author—God in Christ. 2. In its perfection—having the excellency of God's work in the flesh. 3. In its efficacy upon the conscience, to purge it; and upon the heart, to write the law on it, He. 9. 14; 8. 10-12. C.

Ver. 22. In this verse allusion is made to well-known Jewish customs. Various degrees of guilt received from them various degrees of punishment. The fundamental principle here is, that sins of thought or wish are, in the sight of God, virtual transgressions of his law. The man who cherishes causeless anger breaks the sixth commandment, and is liable to the judgment—a Jewish tribunal which inflicted death by the sword. The man who in his anger gave utterance to the contumelious epithet *raca* was liable to the council, which inflicted death by stoning. The man who said to a brother fool was liable to the Gehenna of fire; i.e. to die the death of a malefactor, and to have his body thrown into the valley of Hinnom, there to be burned. The punishment in every case was death. So in regard to every sin; whatever its kind or degree it is worthy of death, though that death may be inflicted in different ways, and accompanied by different trials. P.

Ver. 26. The adversary signifies, in the original, an opponent at law. He detains his prisoner till he has paid 'the uttermost farthing' of a limited pecuniary debt—diminishing by every payment. How much more shall a righteous God adjudge to 'everlasting punishment' (Mat. 25. 46) impenitent and obstinate sinners, whose guilt has been daily increasing through time (2 Ti. 3. 16), and whose profligacy and rebellion will abide through eternity? Re. 22. 11. C.

Ver. 34. Swear not at all. This prohibition does not extend to 'an oath for confirmation' which is an end of all strife. He. 6. 16, but to profane swearing in ordinary conversation. See ver. 37. The lawfulness of a solemn oath in judicial controversy cannot be questioned by any that consider the moral character of the judicial law of the Jews, and the still more solemn example of God himself. See Ge. 26. 3; Ex. 22. 11; De. 29. 22; 1 Ki. 8. 33; Mat. 5. 33; Ac. 2. 30; He. 6. 17; 7. 28. C.

Ver. 36. These were all common forms of swearing. Some of them are so still in the East. In fact, easterners can scarcely utter a sentence without some form or other of imprecation. Their language is polluted with oaths and blasphemy. It was probably in consequence of this pernicious practice that our Lord administered the rebuke. P.

Ver. 38. These quotations were just rules for judges deciding between man and man; but more than dangerous if applied to sanction and measure out private revenge; which perversion of them our Lord here forbids. C.

Ver. 47. The publicans, as the original Greek intimates, were the tax-farmers; and the name seems also applied to their collectors. They seem to have been adopted as the lowest standard of character, both on account of their rapacity and the popular odium attendant upon them as agents of the Roman despotism. C.

REFLECTIONS.—Carnal men have very mistaken views of real happiness; it is vain to expect it without being made truly holy. But what a rich variety of blessings the gospel provides for the followers of Christ, under their numerous sorrows, persecutions, reproaches, fears, and dangers, to animate and encourage their holy desires, faith and hope, meekness and patience, humility, love, self-denial, peace, and joy! And marvellous is their happiness in the full enjoyment of God. Delightful are the hints of gospel grace given by our Saviour, which were to be more clearly manifested after his ascension to heaven. And great glory to God, honour to themselves, and profit to their neighbours, do professors, and especially ministers, bring forth when they act in due character. How indispensable and broad, how holy, just, and good, are all the commandments and oracles of God! And great is his grace, and excellent his righteousness, who magnified and made them honourable in the room of guilty men. It is highly necessary to be clothed with his righteousness, endowed with his grace, and conformed to his pattern, in every good word or work. But base is their temper, criminal their conduct, and fearful their danger, who attempt to relax the obligation or contract the obedience of God's law. And it is impossible to have fellowship with him, or have our services accepted by him, while we indulge hatred of brethren, or any other sinful lust. Yea, great reverence of God, and his name and ordinances; great chastity and purity of heart and life; universal mortification of indwelling lusts, and dominion over our appetites and passions; a sacred guard upon our speech, and forbearance under injuries; a diffusive beneficence to mankind, and imitation of our heavenly Father; are necessary to manifest us Christians indeed! Are these, my soul, the laws of the great God my Saviour, and I so unlike them? Are these the laws by which I shall quickly be judged, and do I so little regard them? Let these considerations quicken my soul, and animate me to more serious attention and exact conformity.

CHAPTER VI. Ver. 7, 8. Though in prayer ye may very properly repeat some important and affecting terms to express the fervent requests of your hearts, and, on some occasions, enlarge your supplications or thanksgivings, yet never multiply words merely to spin out your prayers, or as if ye were praying to heathen idols, which are inattentive, unable, or unwilling to understand or answer your requests; for your heavenly Father, who loves you, and takes pleasure in blessing you, is thoroughly acquainted with all your wants and desires. 9-13. Therefore draw near to him with reverence and confidence, as children to a Father, infinitely kind and exalted, able and ready to help you and others around you, and acknowledge your own unworthiness, weakness, sinfulness, wants, and dangers; entreat and plead that he would, by his grace, enable you and others to glorify him in all things whereby he makes himself known; and that he would dispose all things in the church and world to his own glory; that Satan's dominion in the world and the hearts of men may be destroyed, and the kingdom of grace set up in the gospel dispensation, and daily advanced, by the bringing of multitudes into the church, and into a state of real fellowship with Christ, helping them therein, and increasing their knowledge, comfort, and holiness, till at length they be admitted to an eternal triumph in the kingdom of glory; that, by his grace, ye and others may be enabled to know, obey, and submit to his will in all things, as glorified saints and holy angels do in heaven; and that of his free gift, even in the most perilous times, ye may receive a competent portion of the good things of this life, and his blessing with them; and that, for Christ's sake, he may freely pardon all your sins of omission and commission in heart and life, by which ye have forfeited all enjoyments, and owe a debt of obedience to his injured law and justice, especially as his mercy is so infinitely superior to yours, whom, by his grace, he has enabled, from the heart to forgive the injuries done to you; and that he would either keep you from being tempted to sin, or support and deliver you when ye are tempted. And take all your encouragement in prayer from God's own perfections, characters, and promises; and in all your prayers praise him for what he is, what he has done, is doing, or will do; and let both prayers and praises be offered up with earnest desire, and in full assurance of being acceptably regarded. 14, 15. And remember that your hearty forgiving of injuries done you is of inexpressible importance in your supplications; for if God's grace enable you to do this, it is a certain evidence of your being his children, whose iniquities he is engaged, by grace and promise, to

in your callings, quietly depend upon God for what he, in his infinite wisdom, sees best for you; for if, without your care, he gave you your life and being, which are more valuable, why not trust him for whatever is necessary to support them in his service? Will your heavenly Father, who, without their anxious care or labour, provides necessary food for the fowls of the air, ever neglect to provide for you, his dear children and redeemed servants? And when all your anxious care cannot add to the height of your body or the length of your life, why should ye not entirely rely on the all-giving and all-governing providence of God to nourish and preserve them? And with respect to your raiment, if God so protect and gloriously adorn the flowers of the field, which are so quickly to wither and be burned, what a shameful weakness of faith it betrays in you to doubt of his providing proper raiment for you, who are made and redeemed for infinitely more noble and lasting purposes? 31-34. Never therefore, as if ye were mere heathens, be distracted and torn to pieces with anxious cares about your food, raiment, or other temporal enjoyments; but quietly and firmly depend on your heavenly Father, who knows your necessities, and has given you his promises that:

7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.⁹

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

10 Thy kingdom come. Thy will be done in earth, as it is in heaven.

11 Give us this day our daily bread:

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

14 ¶ For if ye forgive men their trespasses, your heavenly Father will also forgive you.

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 ¶ Moreover, when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces,² that they may appear unto men to fast. Verily I say unto you, They have their reward.

17 But thou, when thou fastest, anoint thine head, and wash thy face;

18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

19 ¶ Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21 For where your treasure is, there will your heart be also.

he will supply you with everything truly good and useful. And let it be your first and principal concern to mind what pertains to the glory of God and the eternal salvation of your own souls, as set before you in the gospel; seek, without delay, all the rich advantages of his kingdom of grace and glory; seek that divine righteousness by which ye are entitled to the same, and that heavenly grace and holiness of conversation which qualifies you for the enjoyment of the eternal blessedness in heaven; and then ye may safely trust God to provide for you the necessities of life. Be therefore content with such things as ye have, and never distress your minds with fears about future wants and troubles in this world. For God has promised that as your days are, so your strength shall be; and ye will always find enough of present trouble to exercise all the grace ye have at the time.

Ver. 2. *Do not sound a trumpet.* As there is no rabbinical record of the custom of sounding a trumpet before almsgivers, this expression has been generally interpreted as a metaphorical expression for ostentation. This supposition, however, seems inconsistent with our Lord's usual graphic delineation of existing manners. And that a people who loved to pray in the corners of the streets, that they might be seen of men (ver. 5), should also court a like publicity for their alms-deeds, is perfectly consistent with that uniformity that generally prevails in human character. C.

Ver. 13. *Temptation.* That is, trial of faith and resolution. This petition has been paraphrased, 'Suffer us not to be led into temptation,' and translated, 'Abandon us not to temptation.' But the Authorized Version is worthy of all preference; and con-

tains an humble and expressive acknowledgment of a weakness, nay, of bias to sin, that deprecates being led into any trial. C.

Ver. 22. *Single.* Unmixed with blood, as during active inflammation; or unobstructed by specks or opaque films, when the inflammation has subsided. C.

Ver. 27. *A cubit* being 18 inches, the idea of most men desiring to add so much to their stature is out of the question. But as David says, 'Thou hast made my days an handbreadth,' 'cubit' may likewise be taken as a measure of time, and not of stature. So the word is taken, Jn. 9. 23; He. 11. 11. C.

REFLECTIONS.—Alas! what a general and powerful evil is pride. Fearfully it spreads into and corrupts men's actions, even those which are good in themselves. But no religious exercise can be truly sincere, and acceptable to God, that does not flow from union to, and regeneration by, Christ. Without sanctified and upright hearts, bodily service will profit nothing, but to procure men's empty applause. And in all our prayers we must view God as our Father in Christ, and prefer the concerns of his glory to our own comforts. Never must we draw our encouragement in prayer from anything but from God himself; and never must we pray under the power of malice, hatred, or envy of our neighbour; nor give our alms, pray, or fast, but with a view to his glory as our chief end. Insignificant, perishing, and uncertain are all the advantages of this world, when compared with the great, the solemn, and eternal realities of the heavenly inheritance. Surely, then, it is highly absurd to be eager in our contrivances and labours, hopes and fears,

22 ¶ The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light:

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

24 ¶ No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.⁵

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow: they toil not, neither do they spin:

29 And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

A.M. cir. 4034.
A.D. cir. 30.

Ec. 5. 2, 3, 6. 1 Ki. 18.

26-29.

Our Lord does not condemn long continuance in prayer, but the vain expectation of being heard on account of much speaking.

Solomon's dedication service is the longest public prayer recorded in Scripture, and it can be leisurely read within ten minutes. C.

1. See note below.

2. 447. 11. 2. Ro. 8. 15.

Ps. 8. 1. 15. 3. 15. 6. 1.

3. Jn. 12. 28. 15. 6. 3. 8.

13. Ps. 111. 9. 139. 20.

Ch. 1. 2. 1. 17. 16. 28.

Re. 1. 15. Ps. 103. 19. 21.

15. 2. 3. Jc. 23. 5. 6. Da.

2. 447. 11. 2. Ro. 8. 15.

Ps. 133. 1. 103. 20.

21. cxlv. -cl. ch. 28.

Re. 22. 20. ch. 26. 42. Ac.

14. Ps. 103. 19. 21.

Ch. 4. 4. Fr. 30. 8. Lu.

11. 3. Ex. 16. 21. 1 Ti. 5. 8.

6. 8. Job 33. 12. Jn. 6. 31.

Ge. 4. 25. 34. 15. 33. 16.

58. 10. 11.

Is. 43. 25. Ps. 130. 4.

8. ch. 18. 21. 35. Lu. 7.

40. Col. 3. 13.

Ch. 26. 41. Lu. 22. 40.

46. Jn. 17. 15. 1 Co. 10. 13.

1 Pe. 5. 8. 2 Ch. 12. 9. 2.

Pe. 2. 1. Re. 2. 10.

Re. 5. 12. 13. Ch. 20.

11. 1 Ti. 6. 15. Ep. 1. 19.

1 Pe. 1. 5. Ps. 47. 2. 7. 96.

1 Ti. 3. 15. 6. 1 Ti. 1. 7. Ep.

3. 21.

Ch. 18. 21-35. Mar.

11. 25. 26. Ep. 4. 31. 32.

Col. 3. 15. Pr. 21. 13. Ja.

2. 15.

Is. 58. 3-5. 1 Ki. 21.

27. Lu. 18. 12. 14. with

ch. 14. Joel. 2. 12-17.

2. By neglecting to wash them, and smearing them with ashes—a practice that has descended to the Romish church, in which ashes mingled with water are crossed upon the forehead, upon the day called Ash Wednesday. C.

Ru. 3. 3. Ec. 9. 8. 2.

Sa. 14. 2.

See ver. 4. Ac. 9. 11.

Jn. 4. 8. Ro. 2. 2.

Ps. 62. 10. Pr. 23. 4.

5. ch. 19. 21. Lu. 12. 33.

21. 34. 18. 24. 25. 1 Ti. 6.

9. 17. He. 13. 5. Ja. 5. 1-4.

4. 4. 1 Jn. 2. 15.

3. The treasures of eastern kings are generally fine cloth, polished armour, and weapons of war, as well as gold. Hence, the 'moth and rust' within are enemies as formidable as the 'thieves' without. C.

Is. 33. 6. Lu. 12. 33.

34. 18. 22. 1 Ti. 6. 18. 19.

ch. 19. 21. Col. 3. 1-3.

2. Lu. 12. 34. Phil. 3. 20.

2 Co. 4. 18. Col. 3. 1-4.

There can be no doubt that our Lord gives this as a *formula* as well as a *part* of prayer. The

A.M. cir. 4034.
A.D. cir. 30.

Greek word rendered

'after this manner.'

The parallel passage in Lu. 11. 2 is more explicit:—'When ye pray, say, &c. While we ought in simplicity, clearness, and brevity to model our prayers after this pattern, we ought also to use the Lord's prayer at stated times.—P.

Lu. 11. 34-36. Ro.

12. 8. 1 Co. 10. 31.

4 Mar. 7. 21. ch. 20.

15. Pr. 23. 6. De. 15. 9. 28.

54. 35.

Whereas, with the best principles, men come short of the glory of God—if your principles be originally erroneous, how hopeless must be your condition!—C.

1 Pe. 5. 20. Ro. 1. 21, 22.

28. 1 Co. 1. 19-21. 2 Co. 4.

4.

Lu. 16. 13. ch. 4. 10.

10. 24. 19. Ga. 1. 10. 2.

1 Ti. 4. 10. Ja. 4. 4. 1 Jn. 2.

15. 16.

i.e. riches, gains, and treasures, which are the idols of carnal hearts set up in opposition to God.

Ps. 55. 25. Lu. 12. 22.

1 Co. 7. 31. 1 Pe. 5. 7. Phil.

4. 6. 1 Ti. 6. 8.

Gr. Be not anxiously careful, ver. 31.

34.

Job 38. 41. Ps. 70. 4.

27. 28. 147. 9. Lu. 12. 24.

6. Ec. 9. 11. 12. 25. 26. Ps. 75.

6. Ec. 9. 11.

Or, age. Jn. 9. 21. 23.

4 ver. 25. 31. 34. Lu.

12. 27. Ps. 4. 6.

1. 1 Ti. 4. 1. 2 Ch. i.

viii. ix.

Grass. Not exclusively grass, but any herbage generally.—C.

Ps. 129. 6. 102. 4. Is.

40. 7. 1 Pe. 1. 24.

9 In many countries, not merely bread, but most other kinds of food, are prepared in various kinds of ovens, and in eastern countries travellers state that rosemary, myrtle, and other such dried plants are used for heating them.

24 hours being usually sufficient for preparing the most succulent for the fire.—C.

Is. 50. 10. ch. 14. 31.

Mar. 9. 24.

Ps. 37. 35. 52. 1 Pe.

5. 7.

Ch. 5. 46. 47. Ps. 4. 6.

17. 14. Phil. 3. 19.

Lu. 12. 30. Phil. 4. 19.

1 Pe. 5. 7. 2 Ti. 1. 6.

Lu. 12. 31. Jn. 6. 27.

Le. 25. 30. 21. 1 Ki. 3. 11.

13. Ps. 34. 10. 37. 8. 19.

29. 29. Mar. 10. 20. 1 Ti.

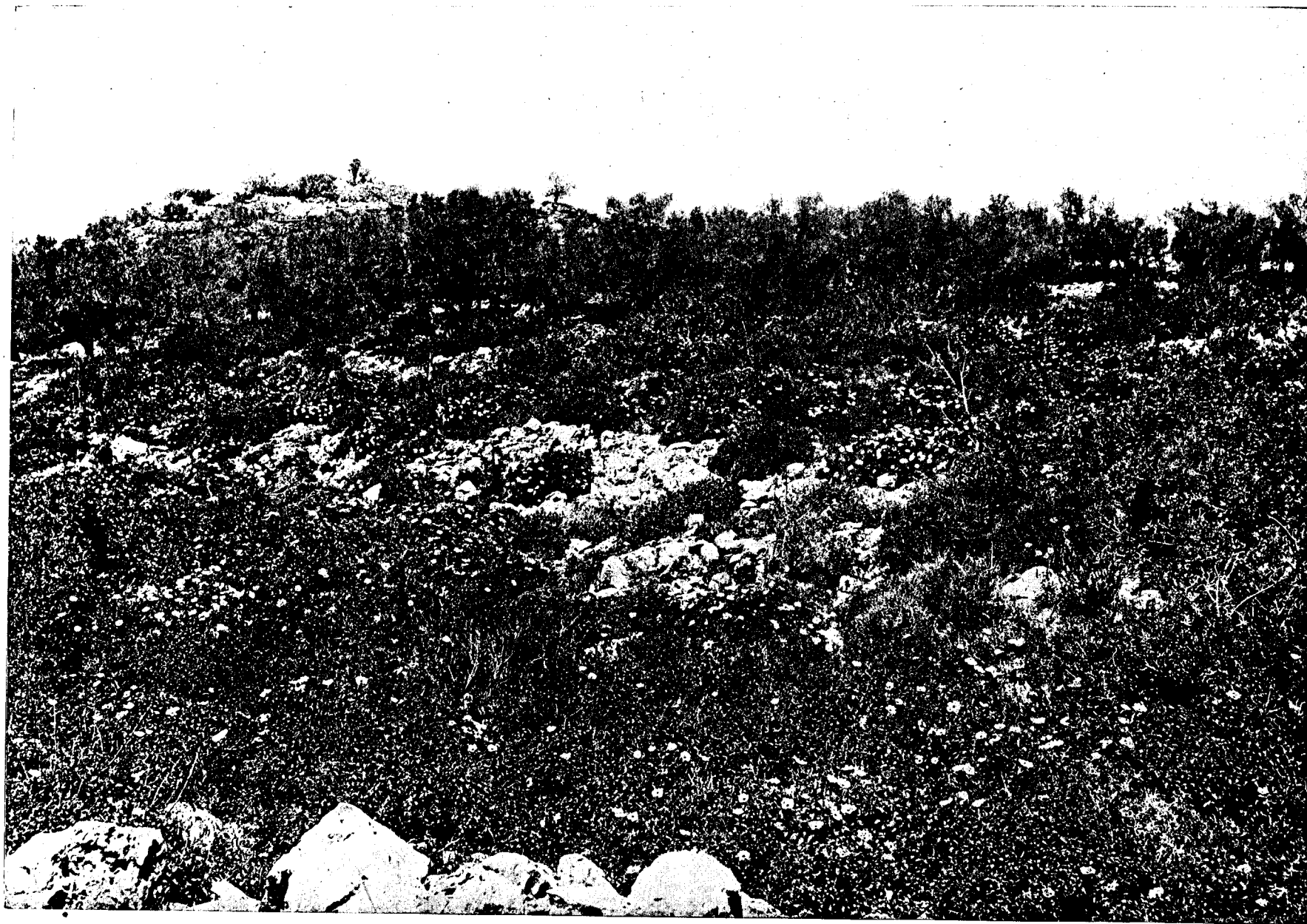
4. 7. 8. Lu. 10. 42. 1 Co. 3.

22. Ro. 8. 31. 32.

They shall be added temporarily, or their more than equivalent shall be spiritually bestowed and secured.—C.

wishes and cares, about them, while we are so indolent and unmoved about the things of God. If we are interested in Jesus' kingdom and righteousness, it is very unbecoming to distrust our divine Father, and torment ourselves with anxious cares about the necessities of life. Will the God who largely sheds his bounty on fowls and flowers deny what is necessary to his redeemed children, to whom he has given his Son—given himself?

CHAPTER VII. Ver. 1, 2. Never be rash, unmerciful, or severe, in suspecting, judging, or censuring the conduct, designs, and especially the eternal state of others, lest ye provoke them to be as severe against you, and even provoke God to pass judgment without mercy upon you; for in the same manner that ye deal with others in judging them, ye must expect to be dealt with by them, and especially by God in the last judgment. 3-5. And how unreasonable and unrighteous is it for any of you readily to spy every little fault in your neighbour, and aggravate it with severity, while ye take no notice of, or even excuse, extenuate, and indulge much greater crimes in yourselves? or with what face, or to what purpose, would ye offer to condemn, correct, or reprove your brother for lesser sins, while your own heart and life are corrupted, and your judgment blinded, with much more heinous crimes? What is this but the grossest hypocrisy, under a pre-



THE WILD FLOWERS OF JUDEA. [Matthew, vi:28.]—No more appropriate place can be found for calling attention to flowers than in Palestine. It must have been in the spring of the year, when the flowers are in their glory in the Holy Land, that Christ, from the Mount of Beatitudes, said: "Consider the lilies of the field, how they grow; they toil not, neither do they spin, and yet I say unto you

that even Solomon in all his glory was not arrayed like one of these." There is a depth of color, a joyousness and gayety of bloom about the flowers of Palestine not to be seen in any other part of the world. They hide the soil and light up the mountains with their multitudinous hues. In the springtime the beauty of the flowers makes one forget the desolation and poverty of the people.

34 Take¹ therefore no thought² for the morrow:³ for the morrow shall take "thought for the things of itself. Sufficient unto the day is the evil thereof.

CHAPTER VII.

1 Christ ending his sermon in the mount, reproveth rash judgment, 6 forbiddeth to cast holy things to dogs, 7 exhorteth to prayer, 13 to enter in at the strait gate, 15 to beware of false prophets, 21 not to be hearers, but doers of the word; 24 like houses builded on a rock, 26 and not on the sand. 28 Christ endeth his sermon.

JUDGE not,^a that ye be not judged.

2 For^b with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

3 And^c why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 Or^d how wilt thou say to thy brother, Let me pull out the mote¹ out of thine eye; and, behold, a beam² is in thine own eye?

5 Thou hypocrite, first cast out the 'beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.³

6 ¶ Give^e not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

7 ¶ Ask,^f and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.⁴

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, being 'evil, know how to give good gifts unto your children, how much more

A.M. cir. 4034.
A.D. cir. 30.

Ex. 16. 18-20. ver. 11.
Pr. 10. 31. Ti. 4. 8.
2 Gr. anxious
thought, ver. 25, 27, 28,
31.

3 This does not forbid thoughtful preparation for the moral duties, but anxious care for the temporal enjoyments of to-morrow.—C.
u De. 32. 25. He. 13. 5.
6.

CHAP. VII.

a Lu. 6. 37. Is. 65. 5.
Ro. 2. 11. 3. 4. 10. 13. 1.
Co. 4. 3-5. Ja. 4. 11, 12; 2.
13. 3. 1. Gal. 6. 1, 2.
b Mt. 12. 17. Ps. 18. 25. 26.
41. 2. Mar. 4. 24. Lu. 6. 6.
38. 2 Co. 9. 6. Ja. 2. 13.
Ge. 4. 7. Ob. 15. Ep. 6. 8.
2 Th. 1. 6.

c Lu. 6. 41. La. 3. 40. 2.
Co. 13. 5.
d Lu. 6. 42. 18. 11.
1 Lesser sin.
e Ga. 6. 1.

3 There is a sound principle in this proverbial lesson. The man who himself indulges in any form of sin is not qualified, either intellectually or morally, to reprove or advise others addicted to similar offences. But, on the other hand, the man who has been tempted, and has successfully resisted, or who has been addicted to sin, and has renounced it, is rendered by his own painful experience more capable of instructing others.

f Pr. 9. 7, 8; 23. 9. Phil. 3. 2. ch. 10. 11, 14; 15. 26. Ac. 13. 45-47. He. 10. 29; 2. 3.

g He. 32. 26-28. Ps. 10. 17; 34. 15; 118. 5; 145. 19; 81. 10, 16. Pr. 15. 29. Je. 29. 12, 13. Is. 30. 19; 56. 9; 65. 24. ch. 21. 22. Mar. 11. 24. Is. 55. 6. Lu. 11. 9-13; 18. 1-8. Jn. 14. 13, 14; 15. 7; 16. 23, 24. Ja. 1. 5, 6; 5. 16. 1 Jn. 5. 14-15. Da. 2. 23. Pr. 8. 17. Ps. 50. 15; 159. 15.

h Ge. 5. 28. 21. Ep. 2. 1. 2. Tit. 3. 3. ch. 15. 19. Je. 17. 9.

i Lu. 11. 13; 18. 7, 8. Ps. 103. 13. Is. 49. 15; 63. 7. Ho. 1. 8. He. 12. 10. Jn. 3. 15. 1 Jn. 3. 1. Ro. 8. 32-39. Ex. 34. 6, 7. Ps. 65. 16. Is. 4. 19; 59. 12, 13. Eze. xx. xxxvi.

There is really a

A.M. cir. 4034.
A.D. cir. 30.

necessary connection between the heartfelt desire of man, expressed in prayer, and the bestowal of blessings. The husbandman who refuses to plough or sow has no more reason to expect a harvest than the prayerless man has to expect divine favours.—P.

a Lu. 6. 31. ch. 22. 39. 40. Ro. 13. 8-10. Le. 19. 18. Ga. 5. 14. 22. 23. Tit. 3. 2. 1 Th. 5. 5. Col. 3. 8-15. Ep. 4. 25-32. Ja. 2. 8, with Ge. 4. 7. Ob. 15. Ep. 6. 8.

b De. 4. 34. Ps. 147. 19. 20. ch. 20. 16; 22. 14; 25. 1-12. Ro. 9. 27, 29. Lu. 12. 32; 24.

c De. 13. 1-3. Je. 23. 13-16. Mi. 3. 5. Zec. 13. 4. ch. 23. 14; 24. 4, 5, 11, 24. 2. 10. 11. 15. 2. 11. 3. 1-9. Ro. 16. 17, 18. 9. 1 Pe. 2. 1. 1 Jn. 4. 1. Ac. 20. 29-31. Col. 2. 8. Ep. 5. 6.

d Lu. 6. 43-45. ver. 20-23. ch. 12. 33; 35. 30. 1 Jn. 4. 1-3. 2 Pe. 2. 10-18. Jude. 1-20. 2. 13. 1-9. 2 Co. 11. 13, 15.

e ch. 3. 10. Lu. 9. 49. Ac. 5. 38. Ro. 16. 1. 1 Th. 5. 6. He. 6. 8. 1. Ti. 1. 20. Eze. xv. 15. 33. 14. 2 Th. 1. 8, 9. 18. 3. 11.

f Ro. 2. 13. Ja. 1. 22. Je. 7. 4. Ho. 8. 2. Lu. 6. 46-49; 13. 25. ch. 5. 10; 25. 11, 12. Is. 48. 1. 2. Jn. 13. 17; 15. 14. Ps. xv. 24. 3. 4.

g He that doeth the will of God, and consequently commences with 'believing on him whom he hath sent,' Jn. 5. 28, 29.—C.

h ch. 12. 27; 25. 11. Lu. 13. 25; 26. Nu. 24. 4. 1 Ki. 22. 11. Ec. 1. 2. 3. 1. 10. 1. Ac. 19. 13-15. Jn. 11. 51. 1 Co. 13. 2.

i In that, the day, when 'every tree that bringeth forth good fruit is hewn down and cast into the fire' (ver. 19)—the day of final judgment.—C.

k Lu. 13. 27. ch. 25. 12, 41. Ps. 6. 8; 1. 6; 119. 115; 5. 5. Re. 22. 15. Hab. 1. 13. with Ga. 4. 9. 2. Ti. 2. 19.

l Never approved of your character.—So the word know is used, Mat. 25. 12. 2 Ti. 2. 19. Jn. 10. 14. Ro. 7. 15.

m Ps. xv. 124. 3-6. Ro. 2. 13. Ja. 1. 22. Jn. 13. 27; 15. 14. ch. 12. 50. Lu. 6. 47; 8. 11. 28. 1 Jn. 3. 7. Re. 22. 14.

shall your Father which is in heaven give good things to them that ask him?

12 Therefore^a all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

13 ¶ Enter^b ye in at the strait gate: for "wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

14 Because^c strait is the gate, and narrow is the way, which leadeth unto life; and 'few there be that find it.

15 ¶ Beware^d of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

16 Ye^e shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19 Every^f tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

21 ¶ Not every one that saith unto me, 'Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father^g which is in heaven.

22 Many^h will say to me in that day, 'Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23 And "then will I profess unto them, I never knewⁱ you: depart from me, ye that work iniquity.

24 ¶ Therefore, "whosoever heareth these say-

tence of zeal against sin? If therefore ye would be able with judgment and conscience, with decency, authority, and success, to reprove and reform others, begin with reforming yourselves. 6. And never unreasonably throw away the best counsels and reproofs, any more than the seals of God's word, upon hardened, profane, and incorrigible sinners, who will pour contempt upon them, and outrageously hate and persecute you on account of them. 7, 8. But in order to qualify you for these and all other duties, be much employed in fervent, importunate, and persevering prayer for direction and assistance. Thus shall you receive from God your heavenly Father whatever blessings he has promised. 9-11. For if none of you, however wicked or hard-hearted, would give a needy and importunate child that which is useless or destructive, how is it possible that your infinitely gracious God and Father can withhold what is good and needful from his fervently supplicant children? 12. And if God be so incomparably gracious to you, see that, in all your dealings with men, ye act in the same upright, just, and kind manner, as ye would reasonably wish them to act towards you if they were in your circumstances and you in theirs. 13, 14. And if you would be holy and happy members of my kingdom of grace or glory, ye must enter in at the strait gate of repentance, faith, and regeneration, however self-humbling and self-denying it be; for as the entrance into, or progress in, sin and self-seeking, which leads to everlasting misery, is agreeable to the corrupt inclinations of men, multitudes follow after it to their eternal perdition: but

the entrance into my kingdom by the new birth being painful and difficult, and the way of true gospel holiness, which leads to everlasting life, being disagreeable to flesh and sense, and beset with manifold tribulations, there are few that enter into and persevere in it. 15-20. Beware of false teachers, who pretend to lead you by an easy and wide path to everlasting happiness, and who, under a mask of sanctity, meekness, and concern for your welfare, remain under the power of their own lusts, and labour to make a prey of you to their own carnal ends and your everlasting destruction. By the evil tendency and influence of their doctrine, and by the pride, covetousness, or sensuality of their practice, ye may discern them from my faithful servants. For according as men's inward and reigning principles are good or bad, such are, and must be, their designs and actions; and however fair men's professions and appearances be, yet, if their inward principles of action are unsound, their doctrines erroneous, and their lives immoral, they are but plagues to the church, and shall, in the righteous judgment of God, be cut down by death, and cast into everlasting despair. 21-23. It is not even the highest professions of regard to me as their Lord and Master, or a seeming fervency in calling on my name, that can manifest men real subjects in my kingdom of grace, or heirs of my kingdom of glory, but a cordial faith in my person and character, and unfeigned obedience to my heavenly Father's commands. In that awful day in which I will judge the quick and the dead, many who have preached as my ministers, and even wrought miracles in my name,

shall have their hypocrisy and wickedness publicly exposed; and shall, as objects of my judgment, be, for their iniquities, banished from my blissful presence into everlasting misery. 24-27. Whoever therefore hears, seriously considers, embraces by faith and love, and acts according to the doctrines which I have been delivering, shall have my unchangeable person and character for his foundation; and whatever temptations and persecutions, doubts, fears, and dangers, may assault him in life or in death, his hope in me shall never make him ashamed. But he that hears them without cordially believing and uprightly practising them, having nothing to support him in a time of temptation, danger, death, or judgment, but his empty hypocritical profession of religion, shall, to his dreadful disappointment, inevitably and miserably perish for ever. 29. He spake with surprising majesty and authority, and with an evidence of truth and importance which could not be contradicted.

Ver. 1. Judge not. The words do not forbid a 'righteous judgment' of men's characters and actions, but a curious and inquisitorial search into men's failings and faults, for the purpose, not of reforming them, or admonishing ourselves, but for the purpose of enabling us to condemn them, and, by the comparison, to magnify ourselves. C.

Ver. 6. This caution is not to encourage either cowardice or reserve in proclaiming the gospel, but that prudence which 'rightly divides the word of truth,' and that godly discipline in the church that distinguishes between the 'clean and the unclean.'—Note. Though things holy may not be given to dogs, nor precious pearls cast before swine, yet mercy will feed the one with crumbs, and the other with husks; and where the faithful church-ruler will not admit the profane to fellowship, he will 'instruct, exhort, rebuke, with all long-suffering and doctrine;

ings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

25 And^v the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27 And^b the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

28 ¶ And^c it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

29 For he taught them ^{as one} having authority, and not as the scribes.⁹

CHAPTER VIII.

2 Christ cleanseth the leper, 5 healeth the centurion's servant, 14 Peter's mother-in-law, 16 and many other diseased: 18 sheweth how he is to be followed: 23 stilleth the tempest on the sea, 28 driveth the devils out of two men possessed, 31 and suffereth them to go into the swine.

WHEN he was come down from the mountain, great multitudes followed him.

2 And^a, behold, there came a leper¹ and worshipped him, saying, Lord, ^{if thou wilt,} thou canst make me clean.

3 And^c Jesus put forth *his* hand, and touched him, saying, I will;² be thou clean. And immediately his leprosy was cleansed.

4 And Jesus saith unto him, ^{See thou tell no man;}³ but go thy way, ^{show thyself to the priest,} and offer the gift that Moses commanded, ^{for}⁴ a testimony unto them.

5 ¶ And^b when Jesus was entered into Capernaum,

that so be, if the Lord will, he may save his own soul and them that hear him.⁵ C.

Ver. 15. Who come to you with all the apparent meekness of sheep, seeking an entrance into the fold, but who are historically known to raven and destroy the moment the entrance has been granted and power obtained.—*Note*, The history of ancient and modern Popery—first, in pursuit, and then in possession, of temporal power and spiritual supremacy—will form the most apt illustration of the necessity of this warning. C.

Ver. 21. *The kingdom of heaven* does not necessarily signify the kingdom of glory; for though hypocrites may join themselves visibly to the church, none really enter it except such as are 'born of water and the Spirit,' Jn. 3. 5. C.

Ver. 27. The rain, floods, and winds of an eastern monsoon, and the ravages they commit, not merely on humble cottages, but upon the most substantial buildings, seem to have furnished the original from which the picture is so graphically drawn. C.

REFLECTIONS.—All our religion should begin at home; and instead of being uncharitably severe in censuring others, we should carefully look into our own hearts and ways, observe and condemn what is amiss in ourselves, and, through grace, labour to reform it. Let us then take heed not only how, but also to whom, we give good counsels and reproofs. With earnestness, faith, and resignation, let us always address our heavenly Father for every necessary blessing; and let Jesus' law of honesty and kindness be the constant rule of all our conduct. It is a great blessing to the place where Christianity is duly possessed and practised. But there is an indispensable necessity of heart-renewing grace, and of active principles of holiness, before our practice can be really good. The work of conversion is hard, but necessary. And there is need carefully to try those whom we receive as ambassadors of Christ, both with respect to the nature and tendency of their doctrine. What alarming lengths may men go in the church of Christ, and yet, being destitute of

real holiness, eternally perish! We should dread the thoughts of following the multitude, lest we follow them to hell; or of building our hopes of happiness upon insufficient grounds, lest they fail us, to our final and aggravated destruction. Let nothing therefore short of an assured faith on the Son of God, attended with gospel holiness in all manner of conversation, satisfy us.

CHAPTER VIII. Ver. 4. Christ often required the Jews, who were healed, to conceal his miracles, that he might manifest that he sought not his own glory; that he might not confound them with too great a blaze of miraculous power; and that he might not provoke his enemies too eagerly to attempt his ruin; but (perhaps as a token of his extending the gospel dispensation to the Gentiles) he never prohibited a Gentile to divulge them. 9. If I, a poor inferior officer, have such power over my soldiers, how much more canst thou, the Almighty Messiah, at thy pleasure, remove this distemper from my servant, where and whensoever thou wilt? 10-12. Publicly declaring the wonderful strength of the Gentile centurion's faith, he intimated that it foreboded the gathering of multitudes of Gentiles from all quarters of the world into the gospel church and spiritual state of grace and glory, as spiritual children of the ancient patriarchs; while their Jewish natural posterity, who had been so long the peculiar people of God, should be cast off into lasting miseries on earth, and eternal loss in hell. 17. His sympathy with the distressed was a part of his suffering; and his removal of the diseases was the fruit of his bearing our sins, and the punishment of them. 20. You must expect no worldly advantage by following me, who have not so much as any abode of my

naum, there came unto him a centurion,⁴ beseeching him,

6 And saying, Lord, 'my servant lieth at home sick of the palsy,'⁵ grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: ^{but speak the word only,} and my servant shall be healed.

9 For I⁶ am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

10 When Jesus heard it, ^{he marvelled,} and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

11 And I say unto you, ^{That many shall come from the east and west, and shall sit down} with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

12 But⁷ the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

13 And Jesus said unto the centurion, ^{Go thy way;} and as thou hast believed, ^{so} be it done unto thee. And his servant was healed in the self-same hour.

14 ¶ And^a when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

15 And ^{he} touched her hand, and the fever left her: and ^{she} arose, and ministered unto them.⁸

16 ¶ When^c the even was come, they brought

own to lodge in. 21. Better the dead should be unburied, or that sinners, dead in trespasses and sins, should bury them, than that my infinitely more important work should be hindered. 32. By this Jesus gave a sensible proof of the existence of evil spirits against the Sadducees, of the reality of the possession, and of the mercy of the dislodgment; and also punished the Jews for bringing up herds of swine.

Ver. 17. *Infirmities*. This word, both in Hebrew and Greek, signifies bodily distempers and pains.—*Sicknesses*. This word refers to troubles and torments of the spirit. By bearing the first, is signified his miraculous healing of bodily diseases: by bearing the second, his sacrifice for our sins. See *Magee on the Atonement*, vol. i. p. 415.—*Note*, Bodily and mental diseases are the natural emblems of death and sin; and Christ's power over the emblems is intended to exhibit his power over the originals. C.

Ver. 20. After the lengthened discourse, of which the preceding chapters, according to evangelic custom, present a mere outline; and after all the labours that immediately followed, our Lord (who was touched with the feeling of our infirmities) must have been weary; and therefore, in his weariness, naturally refers to his want of a place 'where to lay his head,' see ver. 24. What a lesson of resignation to houseless wanderers! what a terrible rebuke to a sensual and inhospitable world! C.

Ver. 24. This description clearly indicates a vessel with a deck—as an open boat 'covered with the waves' must have gone down.—*Note*, To believers, how instructive are the judgments of God! To unbelievers, how wonderful the downfall of nations! A few years ago, the 'Sea of Galilee' possessed but a single open boat! Last year (1841) that boat had perished, and that sea was unruined by an earl! C.

Ver. 28. *Coming out of the tombs*. Eastern tombs were often excavated in the faces of high rocks—such as Origen describes overhanging the town of Gergesa—and still afford habitations for the outcasts of society. C.

REFLECTIONS.—How great is our Redeemer, who could make diseases, storms, and devils obey him at pleasure! But marvellous was his debasement for our sakes, and tender his sympathy and compassion: and he now takes the greatest delight in the strength of

A.M. cir. 4034.
A.D. cir. 30.

2 Ps. 111. 10; 119. 99, 130.

3 Jc. 14. 22; Jn. 16. 33.

4 Col. 2. 2; Ti. 3. 12.

5 Ps. 34. 19; 118. 1, 21.

6 2 Ps. 13. 15; ch. 16. 18; 2 Ti. 2. 19; 1 Pe. 1. 5, 23; Jude 1. 6.

7 1 Sa. 2. 30; Je. 8. 9.

8 ch. 13. 18-22; 11. 20-24.

9 1 Co. 3. 13; Job 8. 13.

10 Jn. 12. 47, 48; he. 10. 36.

11 2 Jo. 4-8; 2 Pe. 2. 20-22.

12 ch. 12. 43-45; 21. 33-44.

13 c. ch. 13. 54; 21. 23.

14 Mar. 1. 22; 11. 28; 6. 2; Je. 23. 29; Lu. 4. 32; 7. 16; 20.

15 2 Jo. 4-8; 2 Pe. 2. 20-22.

16 2 Jo. 4-8; 2 Pe. 2. 20-22.

17 2 Jo. 4-8; 2 Pe. 2. 20-22.

18 2 Jo. 4-8; 2 Pe. 2. 20-22.

19 2 Jo. 4-8; 2 Pe. 2. 20-22.

20 2 Jo. 4-8; 2 Pe. 2. 20-22.

21 2 Jo. 4-8; 2 Pe. 2. 20-22.

22 2 Jo. 4-8; 2 Pe. 2. 20-22.

23 2 Jo. 4-8; 2 Pe. 2. 20-22.

24 2 Jo. 4-8; 2 Pe. 2. 20-22.

25 2 Jo. 4-8; 2 Pe. 2. 20-22.

26 2 Jo. 4-8; 2 Pe. 2. 20-22.

27 2 Jo. 4-8; 2 Pe. 2. 20-22.

28 2 Jo. 4-8; 2 Pe. 2. 20-22.

29 2 Jo. 4-8; 2 Pe. 2. 20-22.

30 2 Jo. 4-8; 2 Pe. 2. 20-22.

31 2 Jo. 4-8; 2 Pe. 2. 20-22.

32 2 Jo. 4-8; 2 Pe. 2. 20-22.

33 2 Jo. 4-8; 2 Pe. 2. 20-22.

34 2 Jo. 4-8; 2 Pe. 2. 20-22.

35 2 Jo. 4-8; 2 Pe. 2. 20-22.

36 2 Jo. 4-8; 2 Pe. 2. 20-22.

37 2 Jo. 4-8; 2 Pe. 2. 20-22.

38 2 Jo. 4-8; 2 Pe. 2. 20-22.

39 2 Jo. 4-8; 2 Pe. 2. 20-22.

40 2 Jo. 4-8; 2 Pe. 2. 20-22.

41 2 Jo. 4-8; 2 Pe. 2. 20-22.

42 2 Jo. 4-8; 2 Pe. 2. 20-22.

43 2 Jo. 4-8; 2 Pe. 2. 20-22.

44 2 Jo. 4-8; 2 Pe. 2. 20-22.

45 2 Jo. 4-8; 2 Pe. 2. 20-22.

46 2 Jo. 4-8; 2 Pe. 2. 20-22.

47 2 Jo. 4-8; 2 Pe. 2. 20-22.

48 2 Jo. 4-8; 2 Pe. 2. 20-22.

49 2 Jo. 4-8; 2 Pe. 2. 20-22.

50 2 Jo. 4-8; 2 Pe. 2. 20-22.

51 2 Jo. 4-8; 2 Pe. 2. 20-22.

52 2 Jo. 4-8; 2 Pe. 2. 20-22.

53 2 Jo. 4-8; 2 Pe. 2. 20-22.

54 2 Jo. 4-8; 2 Pe. 2. 20-22.

55 2 Jo. 4-8; 2 Pe. 2. 20-22.

56 2 Jo. 4-8; 2 Pe. 2. 20-22.

57 2 Jo. 4-8; 2 Pe. 2. 20-22.

58 2 Jo. 4-8; 2 Pe. 2. 20-22.

59 2 Jo. 4-8; 2 Pe. 2. 20-22.

60 2 Jo. 4-8; 2 Pe. 2. 20-22.

61 2 Jo. 4-8; 2 Pe. 2. 20-22.

62 2 Jo. 4-8; 2 Pe. 2. 20-22.

63 2 Jo. 4-8; 2 Pe. 2. 20-22.

64 2 Jo. 4-8; 2 Pe. 2. 20-22.

65 2 Jo. 4-8; 2 Pe. 2. 20-22.

66 2 Jo. 4-8; 2 Pe. 2. 20-22.

67 2 Jo. 4-8; 2 Pe. 2. 20-22.

68 2 Jo. 4-8; 2 Pe. 2. 20-22.

69 2 Jo. 4-8; 2 Pe. 2. 20-22.

70 2 Jo. 4-8; 2 Pe. 2. 20-22.

71 2 Jo. 4-8; 2 Pe. 2. 20-22.

72 2 Jo. 4-8; 2 Pe. 2. 20-22.

73 2 Jo. 4-8; 2 Pe. 2. 20-22.

74 2 Jo. 4-8; 2 Pe. 2. 20-22.

75 2 Jo. 4-8; 2 Pe. 2. 20-22.

76 2 Jo. 4-8; 2 Pe. 2. 20-22.

77 2 Jo. 4-8; 2 Pe. 2. 20-22.

78 2 Jo. 4-8; 2 Pe. 2. 20-22.

79 2 Jo. 4-8; 2 Pe. 2. 20-22.

80 2 Jo. 4-8; 2 Pe. 2. 20-22.

81 2 Jo. 4-8; 2 Pe. 2. 20-22.

82 2 Jo. 4-8; 2 Pe. 2. 20-22.

A.M. cir. 4034.
A.D. cir. 30.

4 A captain of an hundred soldiers, ch. 27. 54. A.C.X. He sent to Christ first by the Jews, and then by his friends, Lu. vii.

5 Job 31. 13. Ro. 12. 15; 16. 21.

6 The disease commonly called palsy is not accompanied with torments, but mere inability of certain muscular motions. There are, however, several nervous diseases (some varieties of tetanus, for example) which, though not called palsies, in modern nomenclature, yet are nearly allied, and sufficiently answer to the centurion's description.

7 Ps. 10. 17. Ge. 32. 10. Lu. 15. 19, 21. ch. 15. 27.

8 Ver. 3. Ps. 107. 20. Jn. 6. 63. Ps. 33. 9. Ec. 8.

9 If I, a servant, have such power over men, what power must God-man have over diseases!

10 ch. 9. 21; 15. 28, with Jn. 14. 10. ch. 11. 21.

11 Ge. 22. 17; 49. 10; 28. 14. Is. 2. 2; 3. 11; 10. 42; 43. 6; 49. 6, 12; 55. 6; 56. 1.

12 Mal. 1. 11. ch. 24. 31. Lu. 13. 29. A.C.X.—xix. Ep. 3. 6; 5. 2.

13 *Stidwom*. Rather, recline. Most probably in allusion to the reclining posture used by the eastern people at feasts, and exemplified by John upon the bosom of our Lord at his last supper, Jn. 13. 23.—C.

14 ch. 10. 11; 7. 22, 23; 13. 42; 50. 21; 43. 22; 7. 13; 43. 6; 49. 6, 12; 55. 6; 56. 1.

15 Ro. 11. 15; Lu. 13. 36, 39.

16 Mar. 9. 23. Jn. 4. 50.

17 ch. 28. 18.

18 Mar. 1. 29-31. Lu. 4. 38, 39. 1 Co. 9. 5.

19 Ex. 15. 26. Ps. 107. 20.

20 ch. 9. 6. Jn. 5. 8, 9.

21 Ac. 3. 7, 8.

22 Had the cure been natural, even when the disease might have been suddenly checked, the weakness which it always causes must have remained. The same miraculous power, however, which checked the disease imparted strength, so that the patient was able at once to engage in the performance of her ordinary duties.—P.

23 Mar. 1. 25. 32-34.

24 Lu. 4. 40, 41. Ps. 107. 20.

25 Ac. 10. 38. ch. 4. 23, 24.

26 11. 5. Ge. 3. 15. Ex. 15. 26.

unto him many that were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying, "Himself took our infirmities, and bare *our* sicknesses.

18 ¶ Now when Jesus saw "great multitudes about him, he gave commandment to depart unto the other side.⁹

19 And^a a certain scribe¹ came, and said unto him, Master, I will follow thee whithersoever thou goest.

20 And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; "but the Son of man² hath not where to lay *his* head.

21 And another of his disciples said unto him, Lord, "suffer me first to go and bury my father.

22 But Jesus said unto him, "Follow me; and let the "dead bury their dead.

23 ¶ And^c when he was entered into a ship, his disciples followed him.

24 And^d behold, there arose a great tempest in the sea, inasmuch that the ship was covered with the waves: but he was "asleep.

25 And his disciples came to *him*, and awoke him, saying, "Lord, save us: we perish.

26 And he saith unto them, "Why are ye fearful, O ye of little faith? Then he arose, and rebuked^e the winds and the sea; and there was a great calm.

27 But the men marvelled, saying, "What manner of man is this, that even the winds and the sea obey him!

28 ¶ And^k when he was come to the other side, into the country of the Gergesenes, there met him two³ possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

29 And, behold, they cried out, saying, "What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

A.M. cir. 4035.
A.D. cir. 31.

1 Is. 53. 4. 1 Pe. 2. 24.

2 Lu. 9. 59. Hag. 1. 2.

3 Lu. 9. 59. Hag. 1. 2.

4 Lu. 9. 59. Hag. 1. 2.

5 Lu. 9. 59. Hag. 1. 2.

6 Lu. 9. 59. Hag. 1. 2.

7 Lu. 9. 59. Hag. 1. 2.

8 Lu. 9. 59. Hag. 1. 2.

9 Lu. 9. 59. Hag. 1. 2.

10 Lu. 9. 59. Hag. 1. 2.

11 Lu. 9. 59. Hag. 1. 2.

12 Lu. 9. 59. Hag. 1. 2.

13 Lu. 9. 59. Hag. 1. 2.

14 Lu. 9. 59. Hag. 1. 2.

15 Lu. 9. 59. Hag. 1. 2.

16 Lu. 9. 59. Hag. 1. 2.

17 Lu. 9. 59. Hag. 1. 2.

18 Lu. 9. 59. Hag. 1. 2.

19 Lu. 9. 59. Hag. 1. 2.

20 Lu. 9. 59. Hag. 1. 2.

21 Lu. 9. 59. Hag. 1. 2.

22 Lu. 9. 59. Hag. 1. 2.

23 Lu. 9. 59. Hag. 1. 2.

24 Lu. 9. 59. Hag. 1. 2.

25 Lu. 9. 59. Hag. 1. 2.

26 Lu. 9. 59. Hag. 1. 2.

27 Lu. 9. 59. Hag. 1. 2.

28 Lu. 9. 59. Hag. 1. 2.

29 Lu. 9. 59. Hag. 1. 2.

30 Lu. 9. 59. Hag. 1. 2.

31 Lu. 9. 59. Hag. 1. 2.

32 Lu. 9. 59. Hag. 1. 2.

33 Lu. 9. 59. Hag. 1. 2.

34 Lu. 9. 59. Hag. 1. 2.

35 Lu. 9. 59. Hag. 1. 2.

36 Lu. 9. 59. Hag. 1. 2.

37 Lu. 9. 59. Hag. 1. 2.

38 Lu. 9. 59. Hag. 1. 2.

39 Lu. 9. 59. Hag. 1. 2.

40 Lu. 9. 59. Hag. 1. 2.

41 Lu. 9. 59. Hag. 1. 2.

42 Lu. 9. 59. Hag. 1. 2.

43 Lu. 9. 59. Hag. 1. 2.

44 Lu. 9. 59. Hag. 1. 2.

45 Lu. 9. 59. Hag. 1. 2.

46 Lu. 9. 59. Hag. 1. 2.

47 Lu. 9. 59. Hag. 1. 2.

48 Lu. 9. 59. Hag. 1. 2.

49 Lu. 9. 59. Hag. 1. 2.

50 Lu. 9. 59. Hag. 1. 2.

51 Lu. 9. 59. Hag. 1. 2.

52 Lu. 9. 59. Hag. 1. 2.

53 Lu. 9. 59. Hag. 1. 2.

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A.M. cir. 4035.
A.D. cir. 31.

1 Is. 53. 4. 1 Pe. 2. 24.

2 Lu. 9. 59. Hag. 1. 2.

3 Lu. 9. 59. Hag. 1. 2.

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30 And there was a good way off from them "an herd of many swine, feeding.

31 So^e the devils besought him, saying, If thou cast us out, "suffer us to go away into the herd of swine.

32 And he said unto them, "Go.⁴ And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33 And^f they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

34 And, behold, the whole city came out to meet Jesus: and when they saw him, they "besought *him* that he would depart out of their coasts.

CHAPTER IX.

2 Christ curing one sick of the palsy, 9 calleth Matthew from the receipt of custom, 10 justifieth himself for eating with publicans and sinners, 14 defendeth his disciples for not fasting, 20 cureth the bloody issue, 23 raiseth from death Jairus' daughter, 27 giveth sight to two blind men, 32 healeth a dumb man possessed of a devil, 36 and hath compassion on the multitudes.

AND he entered into a ship, and "passed over, and came into his "own city.¹

2 And^c behold, they brought to him a man sick of the palsy, lying on a bed:² and Jesus seeing their faith, said unto the sick of the palsy, Son, "be of good cheer; thy sins be forgiven thee.

3 And, behold, certain of the scribes said within themselves, "This man blasphemeth.

4 And Jesus "knowing their thoughts, said, Wherefore think ye evil in your hearts?

5 For whether is easier, to say,³ *Thy* sins be forgiven thee; or to say, Arise, and walk?

6 But that ye may know that the Son of man hath power "on earth to forgive sins, (then saith he to the sick of the palsy,) "Arise, take up thy bed, and go unto thine house.

7 And he arose, and departed to his house.

8 But "when the multitude saw *it*, they mar-

faith, and in the gathering of the Gentiles to himself. But (awful thought) our calling is balanced with the tremendous and lasting rejection of the long favourite people of God! Let us then not be high-minded, but fear! Let us never take up with external privileges in the church, nor aim at any secular advantages in our following of Christ. For if such be our temper, we shall be excluded from the joys of heaven, and cast into all the darkness and horrors of hell! Base are their hearts who form excuses to keep them from his service, and who prefer their swine, their sordid gains and traffic, to him. But it is the truest wisdom, in all our sorrows, our fears, and our dangers, to apply to him, as able and willing to save us. And never shall such meet with a disappointment.

CHAPTER IX. Ver. 5. Is it not as easy to remove the sinful cause as to remove the punishment? 12, 13. It is only they who are plagued with the guilt and corruption of sin that need the Physician of souls; and the more sensible they are of their sinfulness and guilt, there is the more hope of doing them good.—God has declared, that acts of compassion to others, and especially to their souls, in turning them from their sins, is more acceptable to him than the most costly observance of his own positive institutions. I am come

into the world to reform and save, not righteous persons, but guilty and polluted sinners, even the chief; and that by convincing them of their sinfulness and danger, and their need of righteousness and grace. 15-17. Since, as your master John hath testified, I am the Bridegroom of the church, and consequently my disciples guests of the marriage-feast, who are to rejoice with me, it would be very absurd for them to practise abstemious and mournful severities while I am with them. But when I shall be taken from them by my death and ascension, the hardships and dangers to which they shall be exposed will render fasting and mourning seasonable for them. Such occasional duties must be proportioned to the circumstances of persons and things, otherwise they do more harm than good; and are rather attempts towards a legal and pharisaical righteousness, than any part of real religion.

Ver. 10. Sinners. Most probably, men notoriously guilty of some public sin, and who had neglected or refused to offer the sacrifices of the law. C.

REFLECTIONS.—Quickly Jesus leaves them in wrath who would drive him from them! and readily relieves the wants of those who seek to him. But how manifest is his

velled, and glorified God, which had given such power unto men.

9 ¶ And^k as Jesus passed forth from thence, he saw a man, named Matthew, ^lsitting at the receipt of custom: and he saith unto him, Follow^m me. And he arose, and followedⁿ him.

10 ¶ And it came to pass, as Jesus sat at meat in the house, behold, many ^opublicans and sinners^p came and sat down with him and his disciples.

11 And when the Pharisees saw *it*, they said unto his disciples, ^qWhy eateth your Master with publicans and sinners?

12 But when Jesus heard *that*, he said unto them, ^rThey that be whole need not a physician, but they that are sick.

13 But go ye and learn what *that* meaneth, I^s will have mercy, and not sacrifice: for I am not come to call the righteous, ^tbut sinners to repentance.

14 ¶ Then came to him the disciples of John, saying, ^uWhy do we and the Pharisees fast oft, but thy disciples fast not?

15 And Jesus said unto them, Can ^vthe children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom ^wshall be taken from them, and then shall they ^xfast.

16 No^y man putteth a piece of new cloth^z unto an old garment; for that which is put in to fill it up taketh from the garment, and the rent is made worse.

17 Neither do men put new wine into old bottles,^a else^b the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.^c

18 ¶ While^d he spake these things unto them, behold, there came a certain ruler,^e and worshipped him, saying, My daughter is even now dead: ^fbut come and lay thy hand upon her, and she shall live.

19 And Jesus arose, and followed him, and *so did* his disciples.

20 ¶ And, behold, a woman, which was diseased with an ^gissue of blood twelve years, came behind *him*, and ^htoucheth the hemⁱ of his garment:

21 For she said within herself, If I may but touch his garment, I shall be whole.

22 But Jesus turned him about; and when he saw her, he said, ^jDaughter, be of good comfort; thy faith hath made thee whole.^k And the^l woman was made whole from that hour.

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¶ Mar. 2:14-23. Lu. 5:27-39.
11 Co. 6:11. 1 Ti. 1:13.
ch. 4:18-22.
¶ Ga. 1:16. 1 Ki. 19:19-21.

* It is not necessary to suppose that Matthew, under any indefinable impulse, arose and followed our Lord as a mere stranger. His fame, both as a teacher and worker of miracles, had now been spread through all the land. The narrative, however, affords a beautiful example of instant obedience to the divine call. Lord! grant to those who know so much more of thy glory than Matthew knew, to be equally ready as Matthew was, to follow thee whithersoever thou goest or callest them.—C.

¶ See ch. 5:46, 47.
¶ Notorious sinners, Ge. 13:13. Nu. 10:38. Jn. 9:11. 1 Ti. 1:9, 15, 16.
¶ Lu. 15:1, 2; 19:7. ch. 11:19; 23:23. He. 5:2. Ge. 43:32. Ps. 101:5. Da. 1:8. Jn. 4:9. Ac. 10:28. 1 Co. 5:11. 2 Jn. 10:16. 5:5.

¶ Lu. 5:31, 32. Mar. 2:17. Lu. 18:11, 13. ch. 18:12. Lu. xv. 1 Ti. 13-16. Is. 1:18; 55:7. Ro. 7:9-24.

¶ Ho. 6:6. ch. 12:7. 1 Sa. 15:22. Pr. 21:3, 7. Ec. 5:1. Is. 1:11-15. Mi. 6:1. 1 Ti. 13:15, 16. Lu. 19:10. ch. 18:13-13. Lu. xv. 24. 47. Ac. 5:31. 2 Pe. 3:9. Ep. 1:8. Is. 1:18; 7:25. 22. Ro. 5:22. Co. 6:11.

¶ Mar. 2:18-22. Lu. 5:29-32. ch. 6:16, 11. 19:20, 26.

¶ ch. 25:1, 10. Jn. 3:29. 2 Co. 11:2. Re. 21:19. 7-9.

¶ ch. xxvi.—xxviii. Mar. 16:19. Lu. 24:51. Jn. 14:19; 16:5, 7, 28. Ac. 1:9, 10, 23. 21. 14. 15, 22. 12. Ac. 1:14; 10:30; 13:1-3; 14:23. 1 Co. 7:2. Ec. 12:10-14.

¶ Mar. 2:21, 22. Lu. 5:36-39. with 2 Co. 12:8, 26; 13:16. Lu. 24:49. Ge. 33:14. Is. 40:11. Jn. 16:12. 1 Co. 3:2. He. 5:13. Ps. 137:14.

¶ Or, raw or unwrought cloth.
¶ These bottles were made of skins; and some of them were, and still continue to be, curiously formed into shapes, not unlike large modern glass bottles; others were more flexible, of a bag-like form, and are still used for carrying wine in some parts of Europe.—C.

¶ Job 32:19.

¶ See note * below.
¶ Mar. 5:22-43. Lu. 8:41-56; 13:14. Ac. 13:15.

¶ A ruler, either of the synagogue, or a magistrate.—C.

¶ ch. 8:15. Jn. 4:47. 49. Mar. 5:6, 6. Jn. 11:21, 22, 25; 25.

¶ With Jn. 4:50; 11:6. 7. ch. 8:13; 15:28.

¶ Le. 15:19-33; 18:19; 20:18. Nu. 22.

¶ Mar. 5:35-34. Lu. 8:43-48. Ex. 15:26. Ps. 147:3. Mal. 4:2. 2 Ki. 13:21. ch. 14:36. 10. 14. 12. Ac. 5:15; 10:12. Ro. 4:19, 20.

¶ Hem. Most probably the fringe, or riband of blue, required by the law. Nu. 15:38.—C.

¶ ver. 2. Is. 40:1, 2. 2 Ch. 20:26. Ac. 14:9. ver. 29. ch. 8:13. Mar. 9:23; 10:52. Lu. 7:47-50; 17:19; 18:42; 48.

¶ By bringing her to Jesus, in whom all power and grace lay.—C.

¶ Jn. 4:53.
¶ Our Lord in these two parables contrasts the old and the new, the legal and evangelical dispensations, with regard to the point on which

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he was questioned. The idea of the wedding seems to run through them; the preparation of the robe, the pouring of the new wine, are connected by this as their leading idea, to one another, and the preceding verses. The old system of prescribed fasts for fasting's sake must not be patched with the new and sound piece; the complete and beautiful whole of gospel light and liberty must not be engrafted as a mere addition on the worn-out system of ceremonies (A/ord).—P.

¶ Mar. 5:38. Lu. 8:51. 7. ch. 35:25. Je. 9:17. Ac. 20.

¶ Minstrels. Vocal and instrumental musicians, who still continue in several eastern countries, to attend the houses of the dead.—C.

¶ Her death is but like a short sleep. 5. Not hopelessly dead, as you suppose, but sleepeth, as I can awake her.—C.

¶ ch. 7:6. 1 Ki. 17:19. 2 Ki. 4:38. Ac. 4:41. 7. ch. 24. Is. 52:13. Mar. 1:45. Jn. 3:30.

¶ Or, this fame.
¶ ch. 11:15. 20. 30, 31. Ro. 8:15, 26. Ja. 5:16. ch. 12:23; 1. 1. Jn. 7:31. Ro. 1:3; 9:5. Re. 22:16.

¶ ch. 13:58; ver. 22, 29. Jn. 11:26. Mar. 9:23, 24; 11:23. ch. 17:20; 21:22. Ac. 11:19.

¶ ch. 8:13; ver. 22; ch. 15:28. Lu. 7:50. 7. Ps. 140:8. Is. 35:5; 42:7. ch. 20:34. Jn. 9:7, 26.

¶ ch. 8:4; 12:16; 17:9. Is. 42:1, 3. Lu. 5:14. Mar. 7:36; 43:1, 44.

¶ Having lately afforded the scribes and Pharisees abundant testimony of their divine power, by healing the palsy in their presence (ver. 26-28), they could not but charge these men to keep silence about an equal, but more private miracle, and probably wrought in favour of two strangers, lest his enemies should take occasion to accuse him and them of collusion, and that he might avoid any unnecessary excitement of their malice. See ver. 34.—C.

¶ Lu. 11:14, 15. ch. 12:22, 27.

¶ Ex. 4:11. Is. 35:6. with ch. 6:27; 15:20, 31. 7. ch. 12:24. Mar. 3:21. Lu. 11:15. Ec. 4:4.

¶ Mar. 5:6. Lu. 13:22; 4:43, 44. ch. 4:23, 24; 11:5. 7. Mar. 6:34. Lu. 10:33.

¶ Or, were tired and lay down. Jn. 6:27.

¶ They fainted.—Were scattered. Not gathered and protected in the fold, of which Jesus is both door and shepherd.—C.

¶ Nu. 27:17. 1 Ki. 22:17. Je. 50:6. Eze. 34:5, 6. Am. 8:12. Mar. 6:34. ch. 10:6. Ec. 10:21, 24.

¶ Lu. 10:2. Jn. 4:35. Ec. 10:21; 14:7, 11. Ac. 10:9, 10; 18:10.

¶ Lu. 6:12, 13. Ac. 20:26; 13:2; 16:6; 17:11. 19:15. 2 Th. 3:1.

¶ Ec. 10:1. 1. 68. 11. Ep. 4:11, or Ac. 13:2; 20:28.

CHAP. X.
¶ Mar. 3:13-10; 6:7. Lu. 9:13-16; 9:1. Re. 21:12, with Ex. 1:2-4. ch. 15:19.

¶ Or, over.
¶ Ac. 16:18; 10:38.

23 ¶ And ^lwhen Jesus came into the ruler's house, and saw ^mthe minstrelsⁿ and the people making a noise,

24 He said unto them, Give place;^o for the maid is not dead, but sleepeth.^p And they laughed him to scorn.

25 But when the people ^qwere put forth, he went in, and took her by the hand, and the maid arose.

26 And the ^rfame hereof^s went abroad into all that land.

27 ¶ And when Jesus departed thence, two blind men followed him, ^tcrying, and saying, Thou son of David, have mercy on us.

28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, ^uBelieve ye that I am able to do this? They said unto him, Yea, Lord.

29 Then touched he their eyes, saying, ^vAccording to your faith be it unto you.

30 And^w their eyes were opened: and Jesus ^xstraitly charged them, saying, See that no man know *it*.

31 But they, when they were departed, spread abroad his fame in all that country.

32 ¶ As^y they went out, behold, they brought to him a dumb man possessed with a devil.

33 And when the devil was cast out, the ^zdumb spake: and the multitudes marvelled, saying, ^aIt was never so seen in Israel.

34 But the Pharisees said, ^bHe casteth out devils through the prince of the devils.

35 And^c Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

36 ¶ But^d when he saw the multitudes, he was moved with compassion on them, because they ^efainted, and were scattered abroad,^f as sheep having no shepherd.

37 Then saith he unto his disciples, ^gThe harvest truly *is* plenteous, but the labourers *are* few;

38 Pray^h ye therefore the ⁱLord of the harvest, that he will send forth labourers into his harvest.

CHAPTER X.

1 Christ sendeth out his twelve apostles with power to do miracles, 5 giveth them their charge, teacheth them, 16 forewarneth them of persecutions: 40 and promiseth a blessing to those who should receive them.

AND when^a he had called unto *him* his twelve disciples, he gave them power *against*^b unclean spirits, to ^ccast them out, and to heal all manner of sickness and all manner of disease.

2 Now the names of the twelve apostles are

on their account, and obey his calls to work or warfare; but never manifest my emptiness by boasting of my external devotions. And while I follow Jesus myself, let me study to bring all my friends into acquaintance with him, and labour to have the whole earth filled with his glory.

CHAPTER X. Ver. 16. I send you forth as meek, harmless, and unable to defend yourselves, among furious and implacable men. Behave therefore with the utmost prudence, never giving any causeless provocation, nor needlessly exposing yourselves to danger; and be inoffensive, sincere, and meek, that ye may win

upon some, and turn away the wrath of others. 17. And, after all, never trust yourselves with wicked men, nor expect from them anything better than persecution. 18. Your sufferings, on account of your professing and preaching my gospel, will be a public testimony to the truth of my doctrines, and of the

these: ¹The first, Simon,² who is called Peter, and Andrew his brother; James *the son of Zebedee*, and John his brother;

³ Philip,⁴ and Bartholomew; Thomas, and Matthew the publican; ⁵James *the son of Alphaeus*, and Lebbeus, whose surname was Thaddeus;⁶

⁴ Simon ^{the Canaanite},⁵ and ⁷Judas Iscariot,⁶ who also betrayed him.

⁵ ¶ These twelve Jesus sent forth, and commanded them, saying, ⁶Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not.⁷

⁶ But⁸ go rather to the lost sheep of the house of Israel.

⁷ And, as ye go, ⁹preach, saying, The kingdom of heaven is at hand.

⁸ Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

⁹ Provide⁸ neither gold, nor silver, nor brass, in your purses;

¹⁰ Nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves,⁹ for¹⁰ the workman is worthy of his meat.

¹¹ And into whatsoever city or town ye shall enter, inquire who in it is worthy;¹ and there abide till ye go thence.

¹² And when ye come into an house, ¹³salute it.

¹³ And if the house be worthy, let your peace come upon it;² but if it be not worthy, let your peace return³ to you.

¹⁴ And⁴ whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

¹⁵ Verily I say unto you, ⁵It shall be more tolerable for the land of Sodom and Gomorrah⁴ in the day of judgment, than for that city.

¹⁶ ¶ Behold,⁶ I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless⁵ as doves.

¹⁷ But⁷ beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;

¹⁸ And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

¹⁹ But⁸ when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak.

²⁰ For it is not ye that speak, but the Spirit of your Father which speaketh in you.⁶

inexcusable guilt of both Jews and Gentiles who reject them. 26, 27. Since ye must be partakers of my sufferings and glory in due order, never let anything which your adversaries can do terrify you from, or discourage you in, your work: for your whole doctrine, and your integrity in professing and preaching it, shall be openly manifested to your honour as well as mine, in the spread and success of the gospel, and in the last judgment. Whatever therefore I pri-

vately teach you, preach ye to others, in the most plain, bold, and public manner. 34, 35. I am not come to spread outward peace and prosperity through the world, as many expect; nay, through the corruption of their own hearts, many will make my gospel of peace with God and men an occasion of terrible hatred and persecution against the steady believers and preachers of it. 37-39. And he that is not willing to incur hatred and persecution, even from his nearest

²¹ And⁸ the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death.

²² And⁹ ye shall be hated of all *men* for my name's sake; ¹⁰but he that endureth to the end shall be saved.

²³ But¹¹ when they persecute you in this city, flee ye into another:⁷ for verily I say unto you, Ye shall not have gone over⁸ the cities of Israel, till the Son of man be ⁹come.¹

²⁴ The² disciple is not above *his* master, nor the servant above his lord.

²⁵ It is enough for the disciple that he be as his master, and the servant as his lord. ³If they have called the master of the house ²Beelzebub,³ how much more *shall they call them* of his household?

²⁶ Fear² them not⁴ therefore: ⁵for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

²⁷ What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the ⁵house-tops.⁶

²⁸ And⁷ fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

²⁹ Are⁸ not two sparrows sold for a ⁷farthing? and one of them shall not fall on the ground without your Father.

³⁰ But⁴ the very hairs of your head are all numbered.

³¹ Fear⁶ ye not therefore; ye are of more value than many sparrows.

³² Whosoever⁹ therefore shall confess me before men, him will I confess also before my Father which is in heaven.

³³ But¹⁰ whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

³⁴ Think¹ not that I am come to send peace on earth: I came not to send peace, but a sword.

³⁵ For¹ I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.

³⁶ And a man's foes *shall be* they of his own household.

³⁷ He¹ that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me.

¹ See ver. 21. Mt. 7, 5, 6. Jn. 4, 12, 53. Ps. 41, 9; 55, 13, 14. Jn. 13, 18; 15, 18-25; Ac. 14, 22; 20, 23; 2 Ti. 3, 12.

² Lu. 14, 26. Jn. 21, 15, 16, 19. Ps. 73, 25; Phi. 3, 7-9. De. 33, 9.

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c Lu. 6, 13. Pr. 10, 7. 1.
Co. 12, 18. Jn. 1, 40-42.
Ch. 18, 20; 17, 25; 37.
Mar. 12, 13; 10, 35; Ac. 1,
13; ii. 11, 1st and 2d.
Pe. 1st, 2d, and 3d Jn.
Jn. 1, 21. Re. 1, 22.

² The first, Simon.
First in order, not in
any superior dignity:
for all were equal
brethren, Mat. 23, 8-
12.

³ Or, Judas, Ac. 1,
13. Lu. 6, 16.
⁴ Or, Zelotes, Ac. 1,
13, 6, 15.

⁵ The word 'Cana-
nite' does not de-
note his country, as
might seem from the
English. It is a He-
brew term, equiva-
lent to the Greek
Zelotes (Lu. 6, 15), and
shows that before his
call by our Lord, he
belonged to the sect
of Zealots.—P.

⁶ So named from his
residence, *Iscariot*, in
the tribe of Ephraim.—C.

⁷ Or, end or finish.
9 ch. 16, 28. Ac. ii. 13.
26. In the powerful
descent of the Holy
Ghost.

⁸ Till the Son of
man be come—from
the dead with life,
and from the Father
with power over all
nations.—C.

⁹ Lu. 6, 40. Jn. 13, 16;
15, 20; 2 Sa. 11, 11.
¹⁰ Ch. 9, 34; 12, 24. Mar.
3, 22. Lu. 11, 15; Jn. 7, 20;
8, 48; 52, 10-20; 15, 20.

¹¹ Gr. Beelzebub.
A most contemptu-
ous name for an
idol, signifying *lord
of dung or of flies*.
It was also a name
for Satan, the great
prince of demons.—C.

¹² Pr. 29, 25. Je. 1, 8, 17.
Da. 3, 10. Ac. 4, 19; 1 Pe.
3, 14.

¹³ Fear them not.
So as to cover or hide
for the sake of the
any unpalatable truth
that my Spirit shall
reveal, and commis-
sion you to make
known.—C.

¹⁴ Mar. 4, 22. Lu. 8, 17;
12, 3. 1 Co. 4, 5. Mar.
16, 15. ch. 28, 9, 20; 29,
14; 26, 13. Ac. 1, 8; ii.
19. Ro. 10, 18; 16, 26.
Col. 1, 23; 28. Ep. 3, 8,
with Job 12, 22. 1s. 52,
15.

¹⁵ The house-tops,
being flat, were often
employed in making
proclamations.—C.

¹⁶ Our Lord taught
his disciples in com-
parative privacy. The
world at large knew
little of his labours
and instructions. The
Holy Spirit after-
wards taught them
still more privately,
suggesting words,
and communicating
truths in some mys-
terious way to their
inner consciousness.

¹⁷ Yet all they thus re-
ceived was to be pub-
lished to the world.
The substance of it all
is embodied in Scrip-
ture. The command
given here is similar
in substance to that
recorded in Mat. 28,
19, 20.—P.

¹⁸ Lu. 12, 4. 1s. 8, 12, 13;
51, 7, 8, 12. Je. 1, 8, 17;
Eze. 3, 9. Ps. 2, 11, 17-28;
14, 1. Pe. 3, 14.

¹⁹ ch. 6, 26. He. 1, 3. Ps.
104, 27-30.

²⁰ Or, three far-
things, ch. 18, 28.
4 1 Sa. 14, 45. 2 Sa.
14, 11. 1 Ki. 1, 52. Ac. 27,
24. Lu. 21, 18. 1 Pe. 5, 7;
Phi. 4, 6.

²¹ ch. 6, 26. 1 Co. 9, 9.
Ps. 8, 5. 1s. 43, 1-3. 41, 10-
16.

²² Lu. 12, 8. Ro. 10, 9,
10. Ps. 118, 40. Ac. 4, 19.
Re. 3, 5. 1 Sa. 2, 29.

²³ Mar. 8, 38. Lu. 9, 26;
12, 9. 1 Jn. 2, 23; 2 Ti.
12, 12.

²⁴ Lu. 12, 49-53. Jn. 7,
40, 41. Ac. 15, 44, 45; 28,
24.



FLOCKS OF GOATS NEAR JERICHO. [MATTHEW, x:15].—"Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city." We give the picture above because it illustrates a region close to the land of Sodom and Gomorrah. The whole plain of the Jordan between Jericho and the Dead Sea is now a desolate and barren waste. The soil is exceedingly rich and

fertile, but in order to bring forth abundantly, as in ancient times, it is necessary to irrigate it. In the immediate neighborhood of the Dead Sea, where the cities of the plain are supposed to have stood, there are many and abundant evidences of volcanic activity. The account of the destruction of these cities by fire looks very reasonable to one as he rides over the plain of Jericho to the Dead Sea.

38 And^d he that taketh not his cross,⁸ and followeth after me, is not worthy of me.

39 He that findeth his life, shall lose it: and he that loseth his life for my sake, shall find it.

40 ¶ He^a that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me.

41 He^o that receiveth a prophet in the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward.⁹

42 And^p whosoever shall give to drink unto one of these little ones¹ a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

CHAPTER XI.

2 John sendeth his disciples to Christ. 7 Christ's testimony concerning John. 16 The opinion of the people, both concerning John and Christ. 20 Christ upbraideth the unthankfulness and impenitence of Chorazin, Bethsaida, and Capernaum: 25 and praising his Father's wisdom in revealing the gospel to the simple, 28 he calleth to him all such as feel the burden of their sins.

AND it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence, to teach and to preach in their cities.

2 ¶ Now^b when John had heard in the prison the works of Christ, he sent two of his disciples,

3 And said unto him, Art^c thou he that should come, or do we look for another?

4 Jesus answered and said unto them, Go and show John again^d those things which ye do hear and see:

5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.¹

6 And^e blessed is he, whosoever shall not be offended² in me.

enjoyments of it, through his conscientious adherence to my truths, shall find real happiness and comfort therein, and be graciously rewarded with everlasting life in the world to come. 40-42. Whatever kind reception your persons and doctrines meet with, shall be accounted as given to me and my Father: and whatever kindness is done to any of my ministers or disciples, as such, from faith in and regard to me, shall be richly and graciously rewarded in the present, and especially in the eternal state.

Ver. 1. *He gave them power.* This is one of those many instances in which the Deity of Christ is established by a fact, and not by a doctrine. 'He gave them power.'—Who but God manifest in the flesh could give such power as this! C.

Ver. 2. The twelve were evidently chosen and consecrated to their specific apostolic office before this time. The event is not recorded, but it is here taken for granted. Their names, and the work intrusted to them, are now first mentioned. There are four distinct lists of the apostles (Mar. 3. 16; Lu. 6. 14; Ac. 1. 13), and a careful comparison of them will serve to explain a few obscure passages. It will be observed that Peter stands first in all. This does not imply that he held a higher rank, or had any special privileges; but merely that, as in all companies and bodies of men some one is always found to take a more prominent part among his equals, so it was with Peter. In character he was adapted for leading. He was bold, energetic, sometimes even rash. In the list here given he is called 'first,' partly because of the prominent place he took and occupied among his brethren; partly because he was the first called to office. P.

Ver. 5. They were restrained, for the present, from visiting either the Gentiles or Samaritans, that they might not excite the prejudices of the Jews. Neither were the disciples themselves yet prepared to preach the gospel to the world. They were, as yet, but children, and therefore confined to feeding babes. C.

Ver. 9. *Provide neither gold, &c.* This direction prohibited the apostles themselves from waiting till they had got money,

but by no means exonerated others from providing for their support. C.

Ver. 10. *Nor scrip for your journey, &c.* That is, Let none of you take more than the sandals that he wears, or the staff in his hand, lest you encumber yourselves with unnecessary baggage, and tempt the cupidity of the covetous and the robber. C.

Ver. 16. *Wise as serpents—*that lie humbly in the grass, and glide away from danger.—*Harmless as doves.* That never intentionally provoke enmity. *Wisdom*, to preserve harmlessness from degenerating into folly; *harmlessness*, to prevent wisdom from degenerating into cunning. C.

Ver. 34. The gospel of Christ is a gospel of peace. Its leading principles may be embodied in one comprehensive word, *love*. Consequently division, hatred, and strife are not, and cannot be, the direct results of the gospel. Yet, as an historical fact, they have followed the gospel. They spring, however, from man's evil heart, opposing the gospel: from his ignorance, misapprehending it. P.—*The earth.* Rather, on the land of Judea, which the Jews expected Messiah would render the seat of prosperity and power: but which he came to destroy, because of the unbelief and wickedness of its inhabitants. C.

Ver. 35. Not that Christ came with the design of producing those evils, but that the envy and malice of Satan and of wicked men would be provoked to inflict them upon the people of God. C.

Ver. 39. *He that findeth his life, as a treasure, at the expense of his profession of truth, shall lose it.*—*And he that loseth temporal life, because he would not deny the faith, shall, instead of it, gain life eternal.* C.

Ver. 41. *He that receiveth a prophet, &c.* Instructions, such as a prophet alone can give; and blessings, such as God bestows in honour of godly hospitality. See the history of Elijah and Elisha.—*He that receiveth a righteous man, &c.* He that receives a believer as one made righteous 'through the righteousness of God,' shall receive, through that intercourse, that 'peace with God' which justified men alone can describe and commend. C.

REFLECTIONS.—Christ graciously provides preachers when there is great need for them, and success to be

A.M. cir. 4035.
A.D. cir. 31.

1 ch. 16. 25. Mar. 8.

34. 35. Lu. 9. 21. 24. 17.

33. Jn. 12. 25. Mar. 10.

29. 30. Lu. 18. 29. 30. ch.

10. 29. Ac. 20. 23. 24. 21.

13.

8 He that is not will-

ing to renounce the

world, and if he be

willing to follow me to cruci-

fixion, is not worthy

of being called my

disciple.—C.

9 ch. 18. 5. 25. 40. 45.

Lu. 10. 16. 2 Co. 5. 20.

Jn. 13. 20. 23. 12. 44. 49.

14. 21. 24. 1 Th. 5. 13.

10 He. 6. 10. Ge. 20. 7. 1

Ki. 17. 15. 23. 18. 4. 2 Ki.

14. 13. 17. 37. Jd. 5. 16.

9 The sense is, says

Alford, 'He who by

receiving a prophet

because he is a pro-

phet, or a holy man

because he is a holy

man, recognizes, en-

ters into these states

as appointed by me,

shall receive the

blessedness of these

states, shall derive all

the spiritual benefits

which these states

bring with them, and

share their everlasting

reward.—P.

11 Mar. 9. 41. 2 Co. 8.

129. 6. ch. 18. 5. 6. 25. 34.

40. He. 6. 10. 15. 21. 14.

1 Little ones. Men,

as new-born babes,

desiring the sincere

milk of the word.—C.

CHAP. XI.

a Is. 63. 1. 7. Jn. 8. 20.

Ac. 10. 38. 15. 48. 17. 54.

13. 61. 1-34. 2. 1-4.

b Lu. 7. 18-30; 3. 19.

ch. 14. 3. 12. Jn. 3. 23.

36. 1. 26-36.

c Ge. 15. 5. 22. 17. 49.

10. De. 18. 15-18. 15. 35.

4. Da. 9. 24-26. Mal. 3. 1-3.

d Is. 35. 5. 6. 29. 18. 42.

7. 61. 1-3. Ps. 146. 8. with

ch. 10. 8. Jn. 2. 23; 5. 30;

10. 25. 37. 38. 14. 11. 15.

66. 2. 29. 3. 12. 2ec. 11.

7. Ja. 2. 5.

e 1s. 41. 15. Ro. 9. 32.

33. 1 Pe. 2. 7. 8. 1 Co. 1.

23. 25. 14. Lu. 2. 34. Jn.

6. 60. 66. ch. 13. 57. 21. 44.

24. 10. 26. 31.

f And blessed is he

to whom my humilia-

tion shall not prove a

stumbling-block.—C.

A.M. cir. 4035.
A.D. cir. 31.

g Lu. 3. 7. 24. 30. ch.

3. 5. 14. 5. 21. 26. Ja. 1. 6.

Lu. 1. 76. Jn. 5. 35. with

Ep. 4. 14.

h Mal. 3. 14. 5. Is. 40.

3. Lu. 3. 3. Mar. 1. 2. Lu.

1. 76. 27.

i ch. 11. 13. 17. Lu.

1. 15. 13. 16. Jn. 1. 15. 27; 3.

30. 5. 35.

j 1 Pe. 3. 8. 1. 9. Col. 1.

26. 27. Ro. 16. 25. 26. 2. Ti.

1. 10. 1 Pe. 1. 10. 12. He.

11. 1.

k Or, is gotten by

force, and they that

thrust men take,

&c. ch. 3. 9. 5. Lu. 1. 16.

l 17. 76. 29. 36. 16. Ep. 6.

11-13. Mal. 4. 5.

m The sense of this

verse seems to be

this:—Previous to the

coming of the Bap-

tist, the kingdom of

heaven, or gospel

kingdom, could only

be viewed in the light

of prophecy. It was

closed to ordinary

eyes. John partially

opened it. The con-

sequence was an im-

mediate effort on the

part of anxious ear-

nest souls to rush in-

to it. They pressed

forward with an ar-

dour which resem-

bled violence. They

appeared as if they

would seize it by ac-

tual force. The words

are used in a good

sense.—P.

n The sense of the

passage is that the

Old Testament econ-

omy, which is here

compared to the

two heads, the pro-

phets and the law,

continued in force un-

til the time of John.

His time was the con-

necting link between

the Old and the New.

The old continued in

force until John

preached the king-

dom of God—the

gospel. He was the

forerunner of the

Messiah; consequently

the Messiah had

already come. Our

Lord makes a some-

what similar use of

this expression in

Lu. 16. 16, rebuking

the Jews for adher-

ing to the old dispen-

sation when the new

was proclaimed.—P.

o Mal. 4. 5. Lu. 1. 17.

Jn. 1. 23. ch. 17. 10-13.

p ch. 13. 9. 43. Mar. 4.

9. 23. 16. Re. 2. 7. 11. 17.

29. 3. 13. 22.

q Lu. 7. 29. 35. Re. 3.

15-17. 15. 28. 9-13. Je. 5.

1-5. 1 Co. 12. 6. 7.

r Co. 9. 27. 1 Pe. 5. 2. 15.

Jn. 7. 30. 10. 20. ch. 10.

25.

s ch. 9. 10. 11. Jn. 2. 2.

Lu. 7. 36. 15. 1. 2. 19. 7.

Co. 9. 19. Ro. 15. 2.

t Ps. 92. 5. 6. Pr. 17. 24.

Phi. 2. 15. 16. 3. 7-14. 1

Pe. 2. 7. 1 Co. 1. 23. 24.

7 ¶ And, as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

8 But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in kings' houses.

9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

10 For this is he of whom it is written, 'Behold, I send my messenger before thy face, which shall prepare thy way before thee.'

11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he.

12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.⁴

13 For all the prophets and the law prophesied until John.⁵

14 And if ye will receive it, this is Elias, which was for to come.

15 He^t that hath ears to hear, let him hear.

16 ¶ But^u whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

18 For^v John came neither eating nor drinking, and they say, He hath a devil.

19 The^w Son of man came eating and drinking, and they say, Behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners. But^x Wisdom is justified of her children.

expected. And it is necessary that such be prepared by fellowship with and instruction from him; that their call should be plainly manifested to themselves and others; and that they should assist one another in their work. But, alas, that in the best of times there should be traitors to Jesus among them! The great design of his gospel is to overthrow the power of Satan in and over men; and in his grace there is an effectual remedy for every evil. But sovereign is his giving or withholding his special favours. Perpetually uniform are his truths, and quickening to diligence the consideration of his approaches in grace or glory.—By no carnal cares, by no greediness of filthy lucre, no peevish moroseness, no intimacy with persons of dishonourable characters, by no infamous reproaches, no fear of men, no dread of persecution, and no regard to carnal relations, ought ministers of the gospel to be ever hindered in their work. But they have great need of a fixed contentment, cautious prudence, and constant dependence on God as their Father. If they be faithful, prudent, and active, Jesus will protect, provide for, and honourably reward them, and every kindness done to them. And it is at the dreadful peril of their hearers if they either neglect their subsistence, contemn their messages, or persecute their persons. Whatever is done to Jesus' brethren, he takes as done to himself and his Father. And if it be honourable to suffer with Christ, what must it be to be glorified together, and reign with him on his throne!

CHAPTER XI. Ver. 2-5. Though his own long

20 ¶ Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day.

24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

25 ¶ At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26 Even so, Father: for so it seemed good in thy sight.

27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

28 ¶ Come unto me, all ye that labour and are heavy laden, and I will give you rest.

confinement, and the low figure which Christ made in the world, were great trials of John's belief of his being the true Messiah, yet it was probably more for the satisfaction of his disciples than for his own that he now sent them to Christ; and Christ refers them to the works which they saw him do as unanswerable proofs of his true Messiahship. 6. Blessed only is he who, upon the evidence I give, is so well satisfied of my Divinity and Messiahship, that no prejudices nor discouragements can make him reject or disown me. 7-13. John, whom ye heard preach in the wilderness of Judea, was no unstable pleaser of men, no delicate gentleman, but an inspired prophet, and greater than all his predecessors, since he pointed me out as already come in the flesh; and yet every gospel minister will be still more honourable, having much clearer views of my person, obedience, and sufferings, grace and glory, and of the spiritual design of my kingdom. — Since John began to preach, great multitudes have crowded to hear the gospel; and many, even publicans and other notorious sinners, have, with eagerness and vehemence, sought after the gracious and saving blessings of it; and my coming, and blessings, represented by Moses and the prophets as future and distant, are now considered as present. 16-19. The body of the Jews, now living, are so senseless, peevish, and perverse, that they relish no form of instruction, whether mournful or cheerful. John Baptist recommended his doctrine of humiliation and repentance by a severe and solitary life of fasting and self-denial; and they, instead of mourning with him for their sins, reproached him as a sullen unsocial man, possessed by the devil. And when I, the Messiah, recommended my glad tidings of salvation by a more free, friendly, and social conversation, they reproached me as a gluttonous and drunken companion of the vilest miscreants. But let envy and malice suggest what they will, the wisdom of God in these doctrines, and in the manner of manifesting them, and I, as the Messiah, are, and will be, approved, attested, and vindicated in and by every true believer. 20-24.

Christ does not affirm that the extremely wicked inhabitants of Tyre, Sidon, and Sodom would have repented after a godly sort, but so as to prevent the fearful judgments which came upon them. 25, 26. In thy high dignity, and that none may glory in himself, thou hast savingly manifested the doctrines and blessings of the gospel, not to men famous for learning and worldly policy, but to the lowest, plainest, and weakest of men. 27-30. Since my Father, who alone fully knows my nature, character, and work, and whom I fully know, and savingly manifest, has intrusted to my care and management all persons and things relative to the redemption of men, I invite and call every one that labours in or is laden with guilt, corruption, burdensome ceremonies, or attempts after legal righteousness, to receive me and my full salvation by faith, as the only effectual means of rest and relief. And since I am gracious, gentle, and condescending, yield yourselves to my instructions and influence, and follow my example, that ye may find refreshment and satisfaction to your souls. For my service is perfect freedom; my commands, particularly under the gospel dispensation, are not grievous; and I will lay no burdens upon my disciples which I will not enable them to bear.

Ver. 3. Not as if John retracted the testimony he had already given to Jesus as the 'Lamb of God,' or that he doubted the mark of the descending Spirit—but that he might turn the eyes of his disciples from his own light, which he knew to be about to expire, and fix them upon Jesus, the true and inextinguishable Sun.—*Note.* 'He that should come' was a title of Christ. See Ps. 50: 3: 118: 26.

Ver. 5. The poor. A characteristic of Messiah, peculiarly suited to impress John—who was so remarkable for austerity of life and renunciation of the world. C.

Ver. 9. What the prophets saw at a distance John saw nigh at hand; what they saw by faith, he, as the apostles did, 'saw, looked upon, and handled,' of the manifested Word of life, 1 Jn. 1: 1, 7.

Ver. 11. Greater. Not greater in dignity or power—for that is inconsistent with the brotherhood of disciples, Mat. 23: 8; not greater in working miracles—for that gift was not universal in the primitive church—but greater in the prophetic office, not in the department of predictions, but in that of exposition. And in that, truly, the weakest believer knows more of Christ than John did. C.

A.M. cir. 4035.
A.D. cir. 31.

Lu. 10: 13-15. Is. 1: 2. Ps. 81: 11. Ho. 11: 2, 7. Eze. 3: 17.

6 Chorazin, Bethsaida, and Capernaum are so utterly ruined that their very sites are disputed. Their names have long since passed away, and thorns, briars, and heaps of rubbish cover the places on which they stood. All three were situated on the shore of the Sea of Galilee:—Chorazin probably at Tell Hüm; Bethsaida at Ain et-Tineh; and Capernaum at Ain et-Tineh. — P.

7 Eze. 3: 6, 7, with Is. xxiii. Eze. xxvii. xxviii. Jonah 3: 7, 8.

12 Ki. 2: 29. Job. 14: 12. 47, 48; 10: 12. He. 6: 4-8; 10: 26-31. ch. 15: ver. 24. La. 4: 6.

14 Ge. 11: 4. De. 1: 28. 14: 13-15. Je. 51: 53. Eze. 16: 20; 32: 18, 23. La. 2: 14. 6. Lu. 10: 15.

16 Ge. 13: 13. Eze. 16: 46, 47.

2 See ver. 22.

3 Lu. 10: 1. Ps. 2: 4. Je. 1: 7, 8. De. 10: 14. 1. Co. 1: 21, 26, 27. Jn. 9: 40.

41: ch. 16: 17; 13: 11. Ps. 5: 8, 9. 19: 14, 15, 44. 83: 32. 54: 13. 101: 18.

45: 2. Co. 2: 16. 4: 3-6.

6 Ep. 1: 4. 11: 2. Ti. 1: 9. Ro. 5: 21.

7 ch. 28: 18. Lu. 10: 22. Ps. 8: 7. Jn. 3: 35. 13: 17.

9 1 Co. 15: 25, 27. Ep. 1: 21, 23. He. 1: 4, 28. Phil. 2: 9, 15. 2: 13. 3: 12.

10 This incomprehensible is an unquestionable evidence of his being Godhead and perfect equality with the Father. — C.

11 Jn. 1: 18. 6: 44. 6: 50. 15: 14, 9, 10. 1 Jn. 5: 20.

12 18: 28. 12: 45. 22: 55. 17: 13. 14: 22. 6: 19. Jn. 6: 35, 37. Lu. 15: 17; 18: 13. Ro. 7: 24. Je. 31: 18-20.

13 This verse is closely and necessarily connected with the preceding. All things are delivered unto me; . . . come unto me . . . and I will give you rest. How glorious and

A.M. cir. 4035.
A.D. cir. 31.

how cheering! Omnipotent power is his; he can therefore bestow what he will. The connection between the last clause of ver. 27 and the first of ver. 29 is equally important. The Son is the only revealer of the Father; therefore 'learn of me.' Fullness of wisdom and fulness of power are his; and these he employs for the salvation of his people. — P.

Col. 2: 6. Ga. 6: 2. Phil. 2: 5-8. 1 Pe. 2: 21. Ep. 5: 2.

4 Ro. 8: 29. ch. 12: 10; 23: 5. Lu. 9: 54-56. Jn. 8: 20, 40. 1 Pe. 2: 23. He. 5: 7, 8. 2 Cor. 9: 9. Phil. 2: 8.

1 Jc. 6: 16. He. 4: 3.

2 Pr. 3: 17. Ac. 15: 10. Ga. 5: 1. 1 Jn. 5: 3.

CHAP. XII.

a De. 23: 25. Mar. 2: 23-28. Lu. 6: 1-5.

1 Rather, through the corn-fields. They who have seen the many authorized footpaths that traverse the corn-fields in several of the best cultivated parts of England, will have no difficulty in understanding how our Lord and his disciples might go through without trespass. — C.

2 They were authorized as a part of the *Mosaic law*, 'to pluck' to satisfy their hunger. See ver. 3: De. 23: 35. — C.

3 ver. 10. Lu. 13: 14. Jn. 5: 10, 16, with Ex. 20: 9, 23. 15: 35, 36. Nu. 15: 32-36.

4 1 Sa. 21: 3-6. Mar. 2: 25, 26. Lu. 6: 3, 4.

5 Ex. 25: 30, 39. 33: 16. 31: 24, 69.

6 Nu. 28: 10. Jn. 7: 22, 23.

7 In killing, slaying, washing, and burning the sacrifices, &c. as well as on another day.

8 Mal. 3: 1. Hag. 2: 7. 2 Ch. 18: ch. 23: 17-21.

9 Ho. 6: 6. ch. 9: 13. 1 Sa. 15: 22. Ec. 9: 1. 15: 11-15. Mi. 6: 8.

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30 For my yoke is easy, and my burden is light.

CHAPTER XII.

1 Christ reproveth the blindness of the Pharisees concerning the breach of the Sabbath, 3 by scriptures, 10 by reason, 13 and by a miracle. 22 He healeth a man possessed of a devil, who was blind and dumb. 31 Blasphemy against the Holy Ghost shall never be forgiven. 36 Account shall be made of idle words. 38 He rebuketh the unfaithful, who seek after a sign; 49 and sheweth who is his brother, sister, and mother.

AT that time Jesus went on the sabbath-day through the corn; and his disciples were an hungered, and began to pluck the ears of corn, and to eat.

2 But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath-day.

3 But he said unto them, Have ye not read what David did when he was an hungered, and they that were with him;

4 How he entered into the house of God, and did eat the show-bread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

5 Or have ye not read in the law, how that on the sabbath-days the priests in the temple profane the sabbath, and are blameless?

6 But I say unto you, That in this place is one greater than the temple.

7 But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

Ver. 19. Wisdom, owing to different circumstances of time, place, rank, society, and health, will dictate different courses, either in the temperate use of, or in total abstinence from, worldly comforts; and hypocritical and worldly men will be sure to condemn, no matter which line is followed. The wisdom of these several courses, when the circumstances and motives are weighed, will be acknowledged by candid and impartial men, and approved by Him who 'sees not as man sees,' and who judges 'righteous judgments.' C.

Ver. 21. Then why did not God thus lead them to repentance? 'Nay, but who art thou, O man, that repliest against God?' That they would have repented is certain—for the Lord has said it; but that their repentance would have been unto life, he has not said, and no man can tell. From ver. 23 it is evident that the repentance contemplated was merely that which, by arresting the progress of luxury and dissipation, would have retarded or averted national judgments and destruction. C.

Ver. 25. *Did these things.* As a just judgment on men, who, 'professing themselves wise, had become fools'—'and worshipped and served the creature more than the Creator.' C.

REFLECTIONS.—Graciously God raises up one minister when he has removed another. And all faithful preachers lead their hearers only to Christ and his truths. Yea, Jesus takes delight in honouring them who honour God; and in satisfying a humble though doubting faith, while wilful obstinacy is confounded. It is not outward splendours, but eminent gifts, graces, and faithfulness, that truly commend preachers. And it adds to their honour if by their means poor sinners be cast into the mould of the gospel, or multitudes awakened to an earnest concern about their salvation. But let faithful ministers behave as they will, they must expect reproach and persecution. Nor can the best qualified and most diligent effectually convert their hearers. But, alas! tremendous and infinite is their danger who obstinately rebel against the light and grace of the gospel, stumble at the Redeemer, abuse the means of his grace, and insolently reproach him and his servants! Redoubled sorrow must be their everlasting portion. Let Britain, let my soul, think and tremble! But O how delightful and unbounded are the fitness and fulness of Christ to save sinners, even the chief! And that not by natural qualifications, or by works of righteousness, but according to his own



VIEW OF TYRE. [Matt., xi:22.]—It must have grieved the Son of God beyond the power of expression when his own people and the cities of his own Galilee did not repent and turn away from their sins while daily witnessing his mighty works. Speaking of Bethsaida and Chorazin, He said: "It shall be more tolerable for Tyre and Sidon at the day of judgment than for you." It is a curious thing that even to-day

there are some remains of Tyre and Sidon, but not a single vestige of Chorazin and Bethsaida. Tyre was the great city of the Phoenicians. It was once the capital and center of the world's commerce. Tyre was leveled to the ground by Alexander the Great, but was afterward rebuilt. It is no longer a place of commercial importance. It was here that Jesus wrought a cure, and said to the woman: "O woman! Great is thy faith."

8 For the Son of man is Lord⁴ even of the sabbath-day.

9 ¶ And⁴ when he was departed thence, he went into their synagogue:

10 And, behold, there was a man which had his hand withered. And they asked him, saying, 'Is it lawful to heal on the sabbath-days? that they might accuse him.

11 And he said unto them, What man shall there be among you that shall have one sheep, and if it fall into a pit on the sabbath-day, will he not lay hold on it, and lift it out?

12 How much then is a man better than a sheep?⁵ wherefore it is lawful to do well on the sabbath-days.

13 Then saith he to the man, 'Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.

14 ¶ Then the Pharisees went out, and held a council⁶ against him, how they might destroy him.

15 But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all;

16 And⁷ charged them that they should not make him known.⁷

17 That it might be fulfilled which was spoken by Esaias the prophet, saying,

18 Behold⁸ my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I⁹ will put my Spirit upon him, and he shall show⁹ judgment to the Gentiles.

19 He¹⁰ shall not strive, nor cry; neither shall any man hear his voice in the streets.

20 A¹¹ bruised reed shall he not break, and smoking flax¹² shall he not quench, till he send forth judgment unto victory.

21 And¹³ in his name shall the Gentiles trust.

22 ¶ Then¹⁴ was brought unto him one possessed with a devil, blind and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

23 And all the people were amazed, and said, 'Is not this the son of David?

A.M. cir. 4035.
A.D. cir. 31.

7 Da. 7.13. ch. 16.13.
Mar. 2.27. 28. Lu. 6.5.
4 Christ claims no authority to dispense with the law, but to abide by its observance, as limited by necessity and mercy.

5 Mar. 3.1-5. Lu. 6.6-10.

6 Lu. 13.14. 14.3. Jn. 5.10-16.9. 16. ch. 22.17. 23.23-24.5. De. 22.4.

7 The man might have to work for his own and family's subsistence.

8 1 Ki. 19.6. Lu. 13.13. Ac. 3.6.7. Mar. 3.5.

9 Or, took counsel, Mar. 3.6.7. Lu. 6.11. Jn. 10.39. 11.53. with ch. 10.23.

10 Jn. 2.25. Ps. 139.2. He. 4.13.

11 ch. 4.24.25; 19.2. Is. 35.3. ch. 8.3; 9.30; 17.9. Mar. 7.35; 5.43. Lu. 5.14.

12 That so he might go on destroying the works of the devil, without interruption from the malice of the Pharisees.—C.

13 Is. 44.26. Nu. 23.19. Tit. 1.2. Ac. 10.43.

14 Is. 42.1-4. ch. 3.17; 17.5. Col. 1.11. Jn. 1.18.

15 Is. 61.1. Jn. 3.34. 5.46. 49.10. Is. 11.10; 53.49.60.2.

16 ch. 11.29. Zec. 9.9. 15.40.11; 61.1. Ps. 147.3. Job 37.10. La. 3.31-33. Eccl. 34.16. Am. 8.7.

17 The smoking flax. Rather the wick of a lamp, which is ofensive while merely smoking.—C.

18 Is. 11.10. Ps. 9.10. Ro. 15.9-12. ver. 12.

19 Mar. 3.11. Lu. 11.14. ch. 9.32.

20 ch. 9.33. Jn. 3.3; 7.31. ch. 11.1; 15.22. 32.1. Ro. 1.39.5.

* What particular sin constitutes the unpardonable sin against the Holy Ghost, has been the subject of much and anxious inquiry; and by the several original references to 1 John 5. 16, which has no relation whatever to the subject, the perplexities of many have been greatly increased.

The following suggestions, it is hoped, may serve to obviate the difficulties of the question.—Our Lord declares, 'No man cometh to the Father, but by me,' Jn. 4.16.

And again, 'I go unto the Father'; and, 'I am the way,' Jn. 14.12.6. and, 'I am the door,' Jn. 10.9. Now, let it be recollected that all forgiveness of sin lies in Jesus.—See Mar. 26.28. Ep. 1.7. Ac. 5.31. Re. 1.5.)—and that the Father dispenses it only for 'his name's sake,' 1 Jn. 2.12. Wherefore, if it shall appear, that no man can come to Jesus but by the Holy Ghost (see Jn. 3.5. 1 Co. 12.3. 1 Jn. 5.6),

A.M. cir. 4035.
A.D. cir. 31.

it will follow, that he who blasphemes the Holy Ghost; and pronounces 'him a liar,' can never, so long as he abides in that blasphemy, obtain forgiveness—because he refuses to come to Jesus, in whom alone forgiveness rests.—C.

c ch. 9.34. Mar. 3.22-30. Lu. 11.15-23. ch. 10.25.

The proofs of the reality and stupendous character of our Lord's miracles were such that the Jews could not question them. To have doubted them would have been to have doubted their own senses, and thus to have undermined the basis of all history. They were therefore forced to adopt another course; they attributed them to Satan's agency; and it is this argument our Lord meets with such effect.—F.

d ver. 15; ch. 9.4. Ps. 119.2. Jn. 2.24.25. 21.17. He. 4.13. Re. 2.23.

e Ga. 5.15. 15.21. 1 Or, Beelzebub.

And so ver. 24.

f Mar. 9.38.39. Lu. 9.49. Ac. 19.13. cast

g Our Lord does not affirm that the children, the families, or disciples of the Pharisees did actually cast out demons; since they boldly professed to cast them out—even as the priests of Rome still continue to assert the power of their exorcism—he demands by what power they professed to work the miracle, and, if they professed to cast out demons by the power of the Holy Ghost, why should Christ be accused of casting them out by the power of Beelzebub?—C.

h Lu. 19.22. 1 Jn. 3.20; to condemn you.

i ch. 6.33. Lu. 9.60; 11.29. 12.14.17. Mar. 1.14.15. Da. 7.14. Lu. 1.33. He. 12.28. Is. 9.6.7; the gospel dispensation.

j Is. 49.24.25; 53.12. Re. 12.7-10; 20.2.3. Jn. 16.11. Lu. 11.21. 22. Mar. 3.27.

k Jn. 2.19. Lu. 11.23; 9.50. Mar. 9.40.

l Mar. 3.28. Lu. 12.10. He. 6.6; 10.26. 1 Jn. 5.16. with 1 Ti. 1.13.15.16. He. 7.25. 1 Jn. 1.9; 2.1.2. Eccl. 33.11. Is. 1.18.5.7.44.22.

m Lu. 7.34. Jn. 12.1. Ti. 1.13.

n See note * in first column.

o Mar. 3.29. He. 6.4-8; 10.26-31. 1 Sa. 2.25.2. Th. 1.9.15.22.14.

p ch. 2.7. Lu. 6.43-45. Jn. 15.5. Ja. 3.12.

q ch. 7.23.33. Lu. 6.45. Job 32.18-20.

r ch. 13.52. Pr. 10.30. 21.1. Sa. 24.13. 32.6. Je. 6.7. Lu. 6.45.

s Jude 15. Ec. 12.14. Ro. 14.12. Ex. 20.7. Lc. 19.12. Ep. 5.4,6.

24 ¶ But¹⁵ when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.⁹

25 And Jesus knew their thoughts, and said unto them, 'Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

27 And if I by Beelzebub¹ cast out devils, by whom do your children cast them² out? therefore they shall be your judges.³

28 But if I cast out devils by the Spirit of God, then the kingdom of God⁴ is come unto you.

29 Or⁵ else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

30 He⁶ that is not with me, is against me: and he that gathereth not with me, scattereth abroad.

31 Wherefore I say unto you, 'All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men.

32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

33 Either⁷ make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.

34 O⁸ generation of vipers! how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

35 A⁹ good man out of the good treasure of the heart bringeth forth good things; and an evil man, out of the evil treasure, bringeth forth evil things.

36 But I say unto you, 'That every idle

and his Father's rich and heavenly grace. Yet tender, extensive, and free are his invitations of self-destroyed and self-deceiving sinners to himself; and full are his assurances of salvation directed to them. Yea, the views of his love, and influences of his Spirit, render their service pleasant, and make his cross easy and light in the way to their glorious crown.

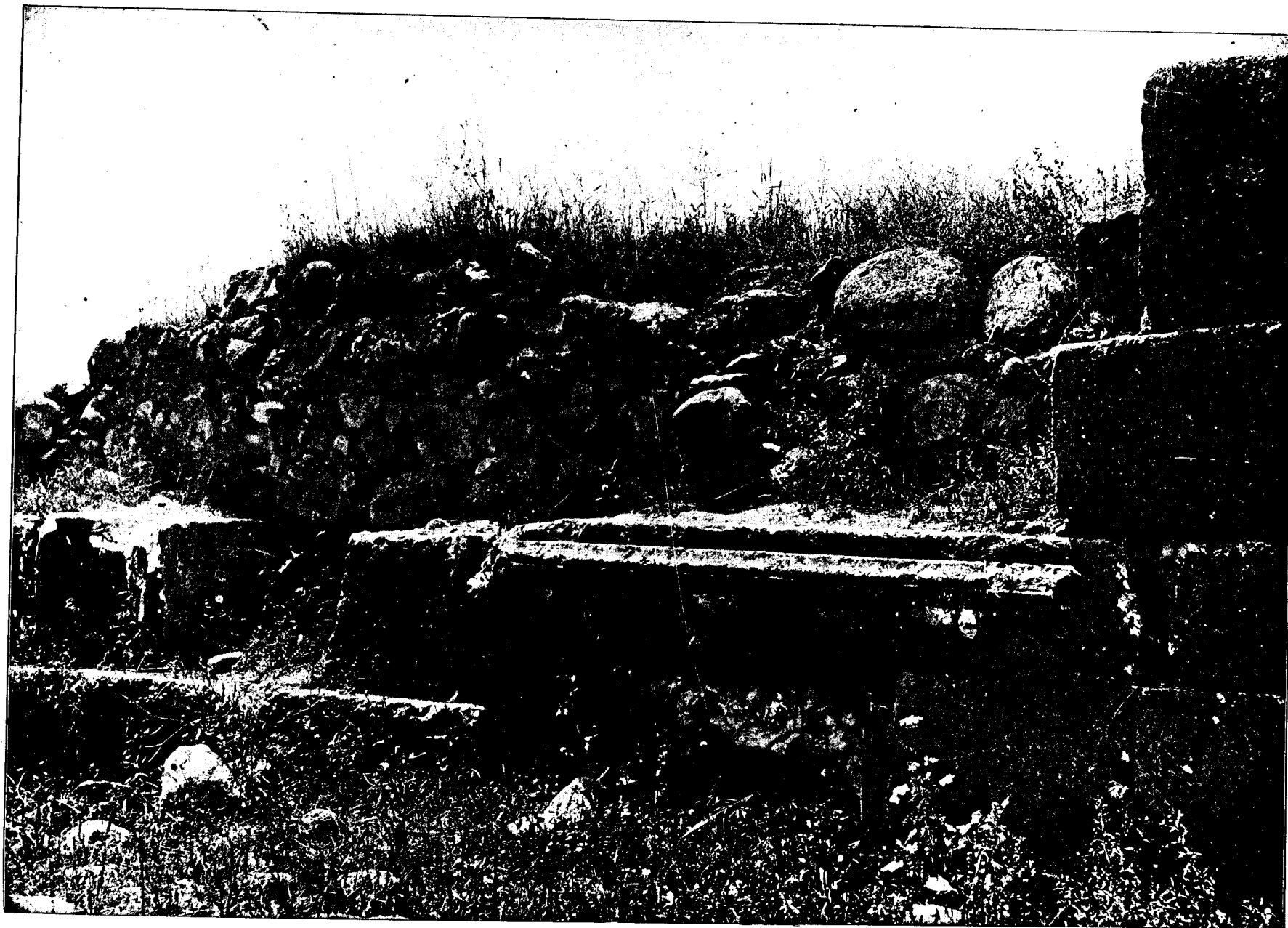
CHAPTER XII. Ver. 26-30. If devils weaken their common cause among men, and work for the confirmation of my doctrines of holiness, which are so directly contrary to all their interests and designs, how can their power in the world stand? And if ye will pretend that I cast out devils by a diabolical influence, by what do your own applauded disciples undertake to cast them out? They shall therefore be witnesses, and give judgment against your partial and unjust accusation of me. And if it be incontrovertibly evident that I cast them out by the almighty influence of God's Spirit, it is then plain that I am come with divine authority to destroy the kingdom of the devil, with power dislodging him from men's bodies and souls, and to set up a spiritual, merciful, and holy kingdom among

you: and whoever will not own and join me in my opposition to him, and in gathering sinners out of his kingdom into mine, must be held as an enemy to me and to the conversion of mankind. 31, 32. Whatever blasphemous reproaches ye utter against me in my present debasement, may be pardoned; but if, in this approaching dispensation of the Holy Ghost, ye blaspheme his marvellous gifts and operations as devilish, and contrary to his remarkable convictions, wilfully and maliciously oppose the method of redemption which he comes to apply, it shall never be forgiven you, but the most fearful judgment shall overtake you, both in this world and in the next. 33-37. Nay, your present words manifest the inward wickedness and malice of your heart, and that ye are indeed the children of the devil; for as men's hearts are good or bad, so will be their words and actions. And know, that even your trifling and unprofitable talk, and much more your blasphemous reproaches, must be reckoned for, to your condemnation, in the day of judgment. 41, 42. Christ's divine dignity and authority were manifest; his wisdom was infinite; his preaching frequent, plain, powerful, and long continued; his doc-

trines were confirmed by miracles unnumbered, and at last by his resurrection and the effusion of the Holy Ghost. 43-45. This parable means, that Satan, being frequently baffled by the miracles of Christ and his apostles, and by the light and power of the gospel among the Jews, should, in great vexation, retire to the Gentile world, hoping to meet with less disturbance among them; but finding himself quickly pursued thither by the still more remarkable influences and success of the gospel, and more abundantly harassed and defeated, he should return to the Jews: and finding most of them destitute of grace, notwithstanding all their pretences to purity and religion, and more ready to resign up themselves to him than before, he would seduce them more powerfully than ever; and by filling them with more obstinate hardness of heart, render their wickedness and ruin altogether remediless.

Ver. 32. It shall not be forgiven him, &c. 'Neither in this world,' by the sentence of any faithful church, Jn. 20. 23; 2 Co. 2. 6; nor in 'the world to come,' by the corresponding sentence of the final Judge, Mat. 6. 14; Lu. 6. 37; 1 Jn. 1. 9. C.

Ver. 36. Idle—'unfruitful' of instruction, as in 1 Pe. 1. 8. C. Ver. 40. Jesus was interred late on Friday, lay in the grave



WALL OF THE SYNAGOGUE AT CAPERNAUM—SCENE OF THE MIRACLE OF THE HEALING OF THE HAND. [Matthew, xii:9-10.]—

The site of the ancient city here photographed is covered with a rank growth of bushes and weeds. But lying half covered by the rank vegetation are pillars wrought out of the indigenous limestone, and decorated with beautiful Corinthian capitals, hewn architraves, elaborate friezes and

pedestals. In the picture is presented a view of a part of the wall of the ancient synagogue. It was in Capernaum that Christ performed more of His miracles than in any other city, and in this synagogue it is supposed He performed the miracle of healing the man with the withered hand, referred to in Matthew, xii:9-10. Here, also, Christ is supposed to have appeared to the disciples after He arose from the dead.

word that men shall speak, they shall give account thereof in the day of judgment:

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.⁶

38 ¶ Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it; because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished.

45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

46 ¶ While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him.

47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered and said unto him that

A.M. 4935.
A.D. 31.

Pr. 13.3.

6 The word uttered by the mouth is the embodiment of the thought of the heart; consequently the state of the heart—whether pure or impure, may be known by the conversation. Considered in this light by our words we shall be justified or condemned.—P.

7 Ch. 19. 1-12. Lu. 11.

16. 29-32. 1 Co. 1. 22.

Mar. 8. 11, 12.

7 Ch. 10. 42. 33. 18. 57.

3. Mar. 8. 38. Jo. 4. 48. 2.

18. Ja. 4. 4. 1. Jo. 2. 15.

4. Jonah 1. 17. 2. 2. ch.

10. 1. 2. 10. 19. 1. 2. 10.

7. Jonah 3. 5-10. Lu.

11. 32. Jo. 3. 11. Eze. 16.

51. Ro. 2. 27.

1. 18. 9. Jo. 1. 14. 10.

30. 3. 31. Ro. 9. 5. Tit. 2.

13. Phil. 2. 6. 7.

7. 1. Ki. 10. 1. 2. Ch. 9. 1.

Lu. 11. 31.

2. ch. 17. 17. 5. 12. 6.

Col. 3. 5. Jo. 1. 14. 18.

9. Lu. 11. 24. Ac. 8. 13.

4. Job 1. 7. 2. 1. Pe. 5.

8. ch. 3. 29.

5. Ps. 81. 11. 12. Ga. 5.

19. 21. 3. 2.

6. Ps. 81. 15. 66. 3. 4.

He. 6. 4-8. 10. 26. 2. Pe. 2.

20-22. ch. 21. 38. 41. 15.

13. 23. 34. 38. Jo. 15. 22.

24. 1. Th. 2. 15. 16.

6. Mat. 3. 31. 35. 6. 3.

Lu. 8. 19. ch. 15. 6. 5.

Jo. 2. 11. 7. 3. Ac. 1. 14.

Co. 9. 5. Ga. 1. 19.

7 The Evangelists,

being Jews, would

understand by the

clean, whatever de-

fillement of the person

was, whatever he was

condemned—(see, for ex-

ample, Le. 5. 2, 3. 13. 3.

8. 4. 10. 22. 5. 6.)—

consequently, an 'unc-

clean spirit' would

convey to them the

idea of tempting

to acts, or producing

diseases, pronounced

unclean. This spirit,

be it observed, is de-

scribed as 'gone out

of his own accord,

not 'cast out' by the

power of God; and

then it is added, 'he

(that is, the spirit)

walketh through dry

places' where is no

water of life—(see Ps.

63. 1. 18. 5. 1. Jo. 2. 13.

Re. 7. 17.)—'seeking

rest' endeavouring,

it would appear, as

wicked men often do,

to escape from the

sound of the gospel,

as come to torment

them before the time,

Mat. 8. 29. Then, re-

turning, he findeth

his house (the soul)

empty of the love

and fear of God—

'swept' from every

undignified and un-

popular sin, and

'garnished' with

many an ornament of

literature, science,

civilization, and, if

may be, religious

profession.—'Then

taketh he seven

spirits'—a number

equal to every day's

occurrences—'more

wicked than himself.

A.M. 4935.
A.D. 31.

But how is this pos-

sible? He was merely

'unclean,' these are

internal. Behold how

readily they may be

discovered!—'Infidel-

ity, that denieth God!

'Infidel,' that blas-

phemeth him.—'Ido-

latry,' bowing down

to stocks and stones,

or 'Circumcises,' sel-

ling the true God for

gold!—'Conscience,'

shrinking from the

cross, and faithlessly

betraying friends,

and country, and

church!—'Falsehood,'

belying God, and

calumniating man!—

'Pride,' Lording it

in purple and fine linen

and faring sumptu-

ously every day, yet

utterly forgetful of

the Lord the Pro-

vider!—with Cruelty,

persecuting the chil-

dren of God, and

blasphemously sing-

ing 'Te Deum,' amid

the groans of con-

fessors and martyrs.

—C.

7 ch. 10. 2-9. Lu. 6. 13.

10. Ac. 1. 13. Jo. 17. 12.

4. Ga. 5. 6. 15. He. 2.

11. 1. Jo. 2. 17. Col. 3. 11.

ch. 7. 20. 21. Ps. 11. 24. 3.

5. Jo. 13. 17. 14. Ro.

2. 13. Ja. 1. 22. 1. Pe. 1. 15.

16. 6. Pe. 1. 4-10. Lu. 11.

27. 28.

CHAP. XIII.

a Ac. 10. 38. 15. 63. 1.

GA. 6. 9.

2. Mar. 4. 1-13. Lu. 5.

3. 8. 4-10. Ge. 49. 10. ch.

4. 25. 14. 13. 15. 30. 19. 2.

1. 4. 24. 10. Rather,

'the ship,' seeming

to intimate that the

disciples kept a ves-

sel for their own use.

c Ps. 49. 3. 4. 78. 2.

Mar. 14. Lu. 8. 11. xv.

xvi. Ac. 1. 13. 14.

d ver. 37. 18-23. Mar.

4. 3-20. Lu. 8. 4-15.

e Eze. 11. 19. 36. 26.

Ze. 1. 13. 17. Lu. 10.

2. The seed in Pa-

lesthine is sown in

November, during

which time the

cloudy weather pro-

teets the crop on the

lighter soils; but so

soon as the sun is

up—not in the morn-

ing, but in his annual

course north of the

equator—the clouds

are dissipated, and

every plant is wither-

ed unless in the

deepest loam or in

irrigated fields.—C.

f Lu. 8. 13. Ep. 3. 17.

Col. 2. 7. 27.

g Je. 4. 3. Ho. 6. 4. Lu.

21. 34.

h In. 15. 4. 5. 2 Co. 5.

17. Ro. 7. 4. with Ge. 26.

12.

i De. 29. 4. ch. 11. 15.

k 2. 7. 11. 17. 29. 3. 6. 13.

22.

l 1 Co. 4. 7. ch. 11. 25.

Mar. 4. 11. 16. 17. Ps. 25.

8. 9. 14. 15. 29. 14. 1 Co. 2.

7-16. Ep. 1. 9. 18. 3. 9.

Col. 1. 26. 27. 1. Pe. 1. 10.

11. 2 Co. 4. 3. 1. Jo. 2. 27.

told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand toward his disciples, and said, Behold my mother, and my brethren!

50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

CHAPTER XIII.

1 The parable of the sower and the seed: 18 the exposition of it. 24 The parable of the tares, 31 of the mustard-seed, 33 of the leaven, 44 of the hidden treasure, 45 of the pearl, 47 of the draw-net cast into the sea: 53 and how Christ is contained of his own countrymen.

THE same day went Jesus out of the house, and sat by the sea-side.

2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow:

4 And when he sowed, some seeds fell by the way-side, and the fowls came and devoured them up.

5 Some fell upon stony places, where they had not much earth; and forthwith they sprung up, because they had no deepness of earth:

6 And when the sun was up, they were scorched; and because they had no root, they withered away.

7 And some fell among thorns; and the thorns sprung up, and choked them.

8 But other fell into good ground, and brought forth fruit, some an hundred-fold, some sixty-fold, some thirty-fold.

9 Who hath ears to hear, let him hear.

10 ¶ And the disciples came, and said unto him, Why speakest thou unto them in parables?

11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

during all Saturday, and rose early on the Lord's-day; but this, according to Jewish computation of time, was 'three days and three nights.' C.

REFLECTIONS.—Be content, my soul, to endure hardships or hunger, and to live on coarse fare, and to put up with ignorant reproaches in following Christ. And in all let me rejoice that he is my advocate and justifier, and the Lord of the Sabbath, who can prescribe the work of it at his pleasure, and has appointed it as his great opportunity of distributing blessings to sinful men. If either diseases or devils plague me, let me cast my burden on the Lord. And if my heart or hand be withered, let me stretch it forth at his power-conveying call. Let me copy his example of constant and humble activity in doing good, or of meekly bearing the vilest reproaches. And let me never check them by passionate returns or by revengeful recrimination, but by unanswerable, and especially practical refutation. Empty professors are very prone to carp at things trifling or lawful, while they indulge an ignorance of the oracles of God. But full of blindness, prejudice, and malignity against Jesus Christ and the gospel, must they be, and fearful is their guilt, and dreadful their danger, who, contrary to strong evidence and deep convictions, blaspheme Jesus Christ and his Spirit. No heathens can sin so heinously, nor be

damned so dreadfully! There is an absolute necessity of almighty power and grace to convert men from Satan to God; and to have gracious principles implanted in our hearts, in order to practical holiness. No gracious acts can ever take place till gracious qualities be cultivated by ourselves. But surely we should be very careful to act always as under God's eye, when our final account is to be so strict, and the issues of it so infinitely important! Near relations, or even real saints, are often Satan's instruments to hinder Jesus or his faithful servants in their work. Yet great is his love to, and care for, such as truly believe and obey him: and if I be spiritually related and conformed to him, let the world condemn and reject me as they please. But it is very desirable and honourable that all the lovers of Jesus should be as united in promoting the interests of the gospel, as Satan and his subjects are in their opposition to it.

CHAPTER XIII. Ver. 10-15. Our Saviour taught much in parables. (1) That he might fulfil Old Testament predictions, Ps. 78. 1, 2; 49. 3, 4; ver. 34, 35. (2) That, in manifesting the spiritual turn of his own mind, he might set us an example to improve everything as a mean of spiritual instruction, Jn. 3. 12, 13. (3) That he might the more effectually reprove the Jews, without

putting them into a rage, ch. 21. 28-46. (4) That he might the more easily instruct the attentive and thoughtful in a manner, much used in the East, delightful to the mind and helpful to the memory, Ho. 12. 10. (5) That he might sadly permit the blindness and ruin of such as hated instruction, ver. 13. 3-9, 18-23. The parable of the soils or sower represents the different issues of the gospel ministrations on different sorts of hearers, and the causes of them. The sower is Jesus Christ, by himself and his ministers, painfully, carefully, and faithfully preaching gospel truths, which, like good seed, are precious, uncorrupted, and calculated to produce fruits of faith and holiness, glory to God, and eternal happiness to men. The wayside denotes careless hearers, who never seriously regard or think about those divine truths which they hear; while the devil and his agents divert their mind with other thoughts, to make them entirely forget them. The stony ground denotes them who hear the gospel with some delightful conceptions of its glories, sudden flashes of joy in their affections, and some slight purposes and desires towards that which is good; but, their hearts never being savingly renewed, they do not receive it by faith and love, as an abiding and governing principle of action; and hence, whenever they meet with violent and lasting temptations or persecutions for the



THE SEA OF GALILEE. [Matthew, xiii:1, 2.]—The Sea of Galilee is about six miles wide and about fifteen miles long. There are only a few little boats found upon its waters to-day. In the time of our Savior, however, there were upon it great fleets. When the forces of Titus, the Roman general, besieged the City of Tiberias, large numbers of the people flocked into the boats; and at this time an en-

gagement took place in which as many people perished in the sea as on the land. According to Josephus, 6,500 thus perished. There are a great many fish in this sea, but they are caught from the shore alone. The above picture was photographed from a point on the shore where the walls of Tiberias stand. On the shore of this sea was a favorite place of our Savior for teaching the people.

12 For¹ whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

13 Thereforeⁿ speak I to them in parables: because they seeing, see not; and hearing, they hear not, neither do they understand.

14 And in them is fulfilled the prophecy of Esaias, which saith, °By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

15 For this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.³

16 But^p blessed *are* your eyes, for they see:
and your ears, for they hear.

17 For verily I say unto you, ¶ That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them*; and to hear *those things* which ye hear, and have not heard *them*.

18 ¶ Hear ye therefore the parable of the sower.

19 When any one heareth *the word of the kingdom, and *understandeth *it* not, then cometh the wicked *one*, and catcheth away that which was *sown in his heart. *This is he which received seed by the way-side.

20 But he that received the seed into stony places, the same is he that heareth the word, and anon ^{with} joy receiveth it:

21 Yet hath he not ^{root} in himself, but
dureth for a while; "for when tribulation or
persecution ariseth because of the word, by and
by he is offended.

22 He^b also that received seed among the

sake of religion, they apostatize from it. The *thorny ground* denotes them who hear the gospel with remarkable attention; and are so affected by it that, for a considerable time, they appear to make progress in the knowledge, profession, and practice of religion; but at last their cares about worldly things, and expectation and desires of happiness in them, and their eager pursuits after riches and pleasures, so entangle, deceive, and overset them, that they never attain to any true holiness of heart or life. The *good ground* denotes those hearers who receive the truths of the gospel into their hearts, renewed by the Spirit of God, and, through the daily influences of his grace, improve them to their spiritual fruitfulness in holy dispositions, thoughts, words, and actions, in different degrees. 24-30, 36-43. The *sowing of the good seed* represents Christ as planting his grace in the hearts of men by the ministry of the gospel, to render them true members of his church; these, in due time, discover themselves by their open profession of their faith, and by their holy practice. The *tares* denote hypocritical professors or ministers; these Satan, especially in a time of prosperity, and when ministers and people are unwatchful, secretly raises up in the church, and causes gradually to discover themselves. It is a grief to the faithful servants and people of Christ to see the gospel so perverted and abused by any of its preachers or professors, to the introducing of errors and immoralities into the church or world; and yet, till the harvest of the last judgment, such can never be wholly separated from the godly and faithful. 31, 32. The marvellous

growth of the *grain of mustard-seed* represents Christ's gospel and church in the world, and his grace in the soul; extremely small and obscure in their beginnings, but gradually increasing, till they fill the heart, and even the earth; so that both Jews and Gentiles find refreshment and rest in them. 33. The *hidden leaven*, affecting three measures of meal, represents Christ's gospel and grace implanted in the hearts of men, and secretly working with such divine efficacy as to sanctify all the faculties of the soul and members of the body, and gradually spreading themselves through all nations, to captivate them to the obedience of faith. 44. The *TREASURE hid in the field*, &c., represents Christ and the rich blessings of the gospel as lying hid in the oracles of God from carnal men; but when manifested by the Spirit, eagerly apprehended, and joyfully received into the heart, and an interest in them esteemed so valuable that a man is ready to part with all things in the world to enjoy fellowship therein through the Word. 45, 46. The *PEARL of great price* denotes Christ and his inestimable blessings, which, being once discovered by earnest seekers after true happiness, renders them willing to part with all the riches and enjoyments of this world rather than not obtain a property therein. 47-50. The *NET cast into the sea*, &c., represents the gospel as laboriously and faithfully preached in this confused, wicked, and unquiet world, and as being the mean of gathering multitudes, some saints and some hypocrites, into a visible church state, in which they shall remain connected till the angels make an awful separation between them in the last

thorns, is he that heareth the word; and the care of this world, and the ^cdeceitfulness of riches choke the word, and he becometh unfruitful.

23 But^d he that received seed into the good ground,⁴ is he that heareth the word, and understandeth *it*; which also beareth fruit, and bringeth forth, some an hundred-fold, some sixty, some thirty.

24 ¶ Another^e parable put he forth unto them, saying, ^aThe kingdom of heaven is likened unto a man which sowed ^bgood seed in his field:

25 But while men ¹slept, his ²enemy came and sowed ³tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the 'servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, "Wilt thou then that we go and gather them up?"

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both ^{ye} grow together until the harvest: and in the ^{the} time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles ^{to} burn them; but gather the ^{the} wheat into my barn.⁵

31 ¶ Another parable put he forth unto them, saying, "The kingdom of heaven is like to a grain of mustard-seed,"⁶ which a man took, and sowed in his field:

32 Which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and ^{it} becometh a tree, so that the birds

ts Christ's
ace in the
eginnings,
heart, and
ntiles find
en heaven.

judgment. 52. The **HOUSEHOLDER** represents preachers
treasuring up divine truths in their minds and hearts,
that, out of the Old and New Testaments, and out of
their new and old instructions, observations, and expe-
riences, they may seasonably and profitably bring forth
doctrines suited to all persons and cases.

Ver. 3. *The parables of our Lord* are short descriptions of natural objects or events: the several parts of which are employed to illustrate some corresponding spiritual truth. With one single exception—that of the rich man and Lazarus—all are confined within the limits of this world. Our Lord commenced his preaching by plain exposition of the Word, and unsparing correction and reproof of the Pharisaic perversions of Scripture. This method gave offence; wherefore he, who 'knew what was in man,' chose this mode of address, by which prejudice was less excited, attention secured, and truth insinuated by the aid of curiosity.

Ver. 11. *Mysteries* are not truths beyond the reach of the understanding, but something hidden or withheld and therefore unknown in whole or in part. Here, and elsewhere, 'a mystery' denotes something disclosed to certain persons prepared to comprehend and receive it, but withheld from the multitude, whose prejudices would have been excited by a plainer exposition, and would consequently have been driven from the means of instruction. C.

Ver. 19. *Catcheth away*, &c. The simplest illustration of this satanic robbery may be seen in the attempts to seduce our Lord, ch. iv.: (1) *By appetite*. (2) *By false quotation and perversion of Scripture*. (3) *By ambition*. And as water poured into a vessel of oil will soon expel it and occupy its room, so any of these infused into the mind will soon expel the word of truth from the attention, the memory, the understanding, and the affections. C.

Ver. 20. *Tares*. The word *zizania*, erroneously translated *tares*, does not occur elsewhere in Scripture, nor in any ancient Greek writer. The most probable derivation is from the Arabic, *Lolium temulentum* of Linnaeus. Forskal says it grows abundantly at Aleppo; and that if the seed remain mixed with the wheat, the bread causes dizziness and sickness. The dandel is

A.M. cir. 4055.
A.D. cir. 31.

A. M. cir. 4035.
A. D. cir. 31.

[illegible]

ment
displeasure, they
are often so closely
connected by worldly
relationships that their tem-
poral interests are so
blended, that the
rash and sudden de-
cision of one of them
would seriously
injure true Chris-
tianity.

¶ Mar. 10. 23. P.
Lu. 18. 18. 24. 1. Ti. 6.9.
10. 17. 1. 2. 1. 2. 4. 10.
10. 17. 1. 2. 1. 2. 4. 10.
13. 14. 1. 15. 5. 4. 5. 6. 5.
2. 13. Col. 1. 0. 1. 1. 2. 1. 2.
Phi. 1. 1. 1. 1. 2. 1. 2. 1. 2.
1. 1. 1. 1. 1. 1. 2. 1. 2. 1. 2.

¶ *Good morning* must
be a pleasured word,
the spade and the
husbandman have
done their part. Even
now, the husbandman
works in us both to
win and to do his own
good pleasure. ¶

¶ Is. 10. 10. 13.
g. ver. 31. 33. 45. 5. 2.
2. 3. 4. 17. 1. 2. 1. 2. 1. 2.
¶ Ch. 2. 23. 1. P. 1. 2. 3. 1. 2.
ver. 4. 0. 1. 1. 2. 1. 2. 1. 2.
Col. 1. 6. 1. 1. 1. 2. 1. 2. 1. 2.

¶ A. C. 20. 29. Lu. 1. 0. 1. 2. 1. 2.
ver. 36. 1. P. 1. 2. 3. 1. 2.
¶ A. C. 20. 29. Lu. 1. 0. 1. 2. 1. 2.
A. C. 13.

¶ 1. Co. 12. 12. Ep. 4. 1. 1. 2.
1. 1. 1. 1. 1. 1. 2. 1. 2. 1. 2.
5. 1. 1. 1. 1. 1. 2. 1. 2. 1. 2.

¶ I. 1. 1. 1. 1. 1. 2. 1. 2. 1. 2.
¶ I. 1. 1. 1. 1. 1. 2. 1. 2. 1. 2.
¶ I. 1. 1. 1. 1. 1. 2. 1. 2. 1. 2.

¶ See note in 'first
column'.

¶ A. C. 20. 29. 30. 1. 2. 1. 2.
Lu. 13. 18. 19. 1. 2. 1. 2. 1. 2.
10. 18. 7. 1. 2. 1. 2. 1. 2. 1. 2.
15. 2. 1. 2. 1. 2. 1. 2. 1. 2. 1. 2.
15. 2. 1. 2. 1. 2. 1. 2. 1. 2. 1. 2.
8. 20. 23. P. 1. 18. 1. 2. 1. 2.
19. 2. 1. 2. 1. 2. 1. 2. 1. 2.

¶ The husband
of Europe can-
not be intended. Linnaeus
means a species
of which many
branches be-
came real, from
which the world
is now made.
¶ *Europe* is
understand.

* The wheat and tares when growing bear a close resemblance to each other. Ordinary labourers could not distinguish them. When ripe they may be easily distinguished; but they are so closely joined in the soil that the removal of the one might, and often would, seriously injure the other. Hence they are permitted to grow together till the harvest. So is it in the visible church. True worshippers and hypocrites cannot be distinguished by human eye. Even when full of

however, thinks this cannot be the plant intended; for though it becomes a mustard tree, its seeds are of considerable size. He thinks that the tree referred to in the *Phytolacca dodecandra*, which grows abundantly in Palestine, has really "the least of all (tree) seeds," yet rises to as great an altitude as any of the trees in the country of which it is native. The little seed represents our Lord and his apostles—the umbrageous tree, the present attainments and future spread of Christianity.—C.

of the air come and lodge in the branches thereof.

33 ¶ Another^a parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman took, and hid in three^b measures^c of meal, till the whole was leavened.

34 All^d these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them;

35 That it might be fulfilled which was spoken by the prophet, saying, "I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world."

36 ¶ Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, "Declare^e unto us the parable of the tares of the field."

37 He answered and said unto them, "He that soweth the good seed is the Son of man:

38 The^f field is the world: ^gthe good seed are the children of the kingdom; ^hbutⁱ the tares are the children of the wicked one:

39 The^j enemy that sowed them is the devil: the^k harvest is the end of the world; and the reapers are the angels.

40 As^l therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

41 The^m Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend,ⁿ and^o them which do iniquity;

42 And^p shall cast them into a furnace of fire:^q there shall be wailing and gnashing of teeth.

43 Then^r shall the righteous shine forth as the sun in the kingdom of their Father. "Who hath ears to hear, let him hear."

44 ¶ Again,^s the kingdom of heaven is like unto treasure hid in a field;^t the which when a man hath found, he hideth, and for joy thereof

^a Da. 12.3. 1 Co. 15.41-54. ch. 25.34. Phi. 3.21. Re. 7.9-17; xxi.15.60.19.20. ^b See ver. 9. ch. 11.15. ^c Pr. 2.1-7. ^d 1 Co. 2.9. Col. 2.3. Jn. 4.35. Phi. 3.7-9. Is. 55.1. Re. 3.18.

common in light soils throughout Europe, and possesses the same deleterious properties ascribed to it by Forskal. C.

Ver. 39. The enemy . . . is the devil. To deny the individuality of the devil, and to represent him, not as a spirit, but as a mere abstract principle of evil, is not uncommon. But the contrast here between the devil and the angels must either reduce the angels to 'abstract principles,' or declare the devil to be an actual 'evil spirit.' But as the personal character of angels is, to all but Sadducees, beyond dispute, so must the personal character of the devil be equally evident to all, except those, his servants, who question his existence, that they may best, because most covertly, promote his power. C.

Ver. 46. The pearl is a round substance found in a species of oyster; and is supposed by some naturalists to be always the product of disease. It is also found in a species of fresh-water mussel. The pearls commonly seen in Europe are of a peculiar white; but the pearls most highly valued in the East are said to be of a reddish tinge. As a specimen of their 'great price' about the time of our Lord, it is recorded that Cleopatra of Egypt dissolved in vinegar and swallowed a pearl at supper valued at £50,000. C.

Ver. 55. 56. The words 'brethren and sisters' do not, in Hebrew usage, necessarily imply that the persons so called were the children of Joseph and Mary: but the silence of the speakers about any other relation naturally leads to the conclusion that they were literally our Lord's brethren and sisters. Jerome and others, however, think they were merely his cousins, the children of his mother's sister, the wife of Cleophas. It matters not. Be it as it may, Rome gains no advantage. Mary, a creature, though 'always virgin,' may not be worshipped instead of the Creator. C.

REFLECTIONS.—Astonishing was the care, the condescension, the labours of our Redeemer, to instruct

A.M. cir. 4035. A.D. cir. 31.
^a Lu. 13.30. Ro. 1.14. 15.1. Co. 9.22. Ps. 72. 12.110.11. with 1 Co. 5. 7-10.5.9.
^b See note ^c below. ^c Sator, or seah, held a little more than a peck.
^d Mar. 4.33-34. ver. 13. ^e Ps. 49.3-7. 2. Lu. 10.24. Ro. 15.25. 20.1. Co. 2.7. Ep. 3.9. Col. 1. 25.26.3.11.10. He. 1.1. 9. ver. 11. Pr. 2.1-7. Ac. 8.30.31. Eccl. 36.37. Ja. 1.5. Mat. 7.7.
^f Declare. — Explain. — C. ^g Is. 51.1.2. He. 2.3.1. Ac. 22.15.48.17. ^h ch. 28.19. Mar. 16. 3. Re. 18.21. 10.26. Col. 1.6. Lu. 24.47. Ro. 10.18.11.12. ⁱ 1 Pe. 1.23. Ps. 22.30. 15.10-12. 13. He. 3.12. Jn. 3.8. Jn. 3.5-2 Co. 5.17. Ga. 6.15.
^j Children of the kingdom. — begotten by the word of truth. Ja. 1.18. — Children of the wicked one. — who is a liar and the father of it. — C. ^k Ge. 3.15. Jn. 8.44. Ac. 13.10. Tit. 1.16. Phi. 3.18.19.2. 1.3.2-5.1. Jn. 3.8.
^l Ge. 3.15. 2 Co. 11.3.1. Pe. 5.8. Re. 20.1.2. ^m Joel 3.13. Re. 14.15-19.
ⁿ ver. 30. ^o ch. 24.31. 25.32. 5. 29.30.18. 7.9. 1 Co. 11. 19. with 1 Pe. 1.1. ^p Or, scandals. ^q Lu. 13.27. ^r ver. 50.38. 3.12.8.12; 22.13. Re. 14.10.11; 20. 10.15.21.8.27; 22.15.19. 20.
^s No state can be imagined without a place; therefore hell implies both state and place. That both as a state and place it implies torment of conscience is unquestioned; and that it implies torment of sense must equally follow, both from the words, 'fire,' 'gnashing of teeth,' &c., employed by Scripture as descriptive of hell, and the fact of a resurrection in the body 'to damnation' — which bodily condition being inseparable from sense, is as necessarily inseparable from torment of sense. — C. ^t Not money found, which might readily be carried away — but some mineral treasure, of which the scientific discoverer has right to avail himself by the purchase of the property, the owner having no legal claim upon the geological research by which the discovery was made. — C. ^u The emblem of the final spread of Christianity through the three families of the world — those of Shem, Ham, and Japheth. The parable also affords an in-

A.M. cir. 4035. A.D. cir. 31.
^v stance among many others in the Scriptures of the manner in which they assert the proper equality of woman with man — and truly the Scriptures — see ver. 43 — a Christian biography and daily observation in largely ascribing the Christian character of families to the influence of maternal instruction and example. — C. ^w Pr. 2.4.3.13-16; 8. 10.11. ch. 15. 26. See ver. 44. ^x ch. 4. 19. Lu. 5.10. Mar. 16. 15. ch. 28. 19; 22.9.10. Lu. 14. 21.23. Ep. 3.8. Tit. 3.7. ^y A net. In the original, 'a drag-net,' which would literally 'gather' of every kind. — C. ^z Re. 10.7.17. 20.12-15. ch. 24.31; 25.32.47-46.24.51. xxv. 2 Th. 1.7-10. ver. 42. ^{aa} Ac. 8.42. — C. ^{ab} Ac. 8.30.31. ch. 16. 11. 2 Co. 4.3.4.1 Co. 2. 10-16. Jn. 13.17. ^{ac} Ne. 8.3. ch. 23.34.1 Co. 12.28. Ep. 4.11-13. Pr. 10.21.15.7; 18.4. Ca. 7.13. ^{ad} We observe, says Alford, how naturally these parables are evolved from the subjects and associations surrounding our Lord at the time. He sat in a boat in the sea. His eye wandered over the rich plain of Gennesareth — the field-paths, the stony places, the neglected corners, the plots of rich deep soil, were all before him. The same imagery prevails in the parable of the tares of the field, and in that of the mustard-seed; and the result of the tilling of the land is associated with the leaven in the lump. Then he quits the sea-shore and enters the field, the land for seed to finding a treasure in the field, the transaction is easy — from the finding without seeking to seeking earnestly and finding, easy again; from the seed to the buried treasure, from the treasure to the pearl — the treasure of the deep — again simple and natural. The heart recalls the sea, the sea the fishermen with their nets — the mix through lining the beach, the great day of separation on the further bank of time. — C. ^{ae} A.D. cir. 32. ^{af} Mar. 6.1-5. Lu. 4.16. De. 18.15-10. Is. 50.4. Ps. 22.22. 10.10. ^{ag} Nazareth, where he resided after the return from Egypt. — C.

goeth and selleth all that he hath, and buyeth that field.

45 ¶ Again,^u the kingdom of heaven is like unto a merchant-man, seeking goodly pearls;

46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

47 ¶ Again,^v the kingdom of heaven is like unto a net,^w that was cast into the sea, and gathered of every kind:

48 Which,^x when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just;

50 And shall cast them into the furnace of fire:^y there shall be wailing and gnashing of teeth.

51 Jesus saith unto them, "Have ye understood all these things? They say unto him, Yea, Lord."

52 Then said he unto them, "Therefore every scribe ^zwhich is instructed unto the kingdom of heaven, is like unto a man ^{aa}that is an householder, which bringeth forth out of his treasure ^{ab}things new and old."

53 ¶ And it came to pass, ^{ac}that when Jesus had finished these parables, he departed thence.

54 And^{ad} when he was come into his own country,^{ae} he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and ^{af}these mighty works?

55 Is^{ag} not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

56 And his sisters, are they not all with us? Whence then hath this man all these things?

57 And they were ^{ah}offended in him. But Jesus said unto them, ^{ai}"A prophet is not without

^{aj} Jn. 6.42. Lu. 4.22. Mar. 6.3. ch. 12.46. Is. 49.7; 53.2.3. ^{ak} Jn. 6.42. Ps. 22.6; 69.8.19.20.1 Co. 1.23-28. ^{al} Mar. 6.4. Lu. 4.24. Jn. 4.44.

men in the important truths of the gospel. And inestimably valuable and useful is his gospel, especially in its New Testament dispensation. As ^{am}seed, it produces saints and good works; as ^{an}leaven, it happily impregnates and captivates our hearts; as a ^{ao}treasure and a ^{ap}pearl, its blessings enrich and deck us for time and eternity; and as a ^{aq}net, it draws us to him, his church, and his throne. It is openly preached to all sorts of sinful men. But, through the want of inward principles of grace, the temptations of Satan, and influence of the world, how diversified is its success! While God, in his wisdom, bestows his tender and blessed grace, it is to some, through their obstinacy and perverseness, the occasion of blindness and the savour of death, and to others the mean of light and the savour of life. Nor can men expect true blessedness unless they really understand it. But, alas! many, by their careless hearing, tempt Satan to carry away gospel truths from their memories, understandings, or consciences. And many, though better than others, rest short of the one thing needful. Never in this world will Satan and indwelling lusts suffer either hearts or churches to be perfectly pure. And never are either more ready to be fearfully infected than in a time of sloth, unwatchfulness, and outward prosperity. But dreadful is their destruction who, after a profession

and some experience of gospel truth, die in their sins. Let me therefore take heed how I have received and heard; and think, as a member of the church, what I am. If grace be really found in my heart, it may continue and grow notwithstanding all opposition. And if Jesus Christ be my roof, my righteousness, my riches, my ornament, great, inexpressibly great, shall be my everlasting happiness and honour! While millions are connected together in their additional misery, and are sorrowing in hell, I, with the ransomed of the Lord, shall triumph in the praises of his glorious grace! — But, alas! how many, by their unbelieving prejudices against the Redeemer, obstruct their own salvation! And none are more ready to do so than they who have long, without effect, enjoyed distinguished means of grace.

CHAPTER XIV. Ver. 1. How Herod did not sooner hear of 'the fame of Jesus' will not seem strange to those who consider his principles, as a Sadducee, which would lead him to despise religious men, and his constant engagements as an intriguing and ambitious politician, or as a general, either preparing for or actually at war, in which his army was totally overthrown. By the Roman emperor Caius he was finally deprived of his government — first banished to Lyons, and then to Spain, where he died. C.

Ver. 22. Constrained. This translation has led some to conclude the disciples were unwilling to go, ambitiously hoping to see Jesus made a king; or, what is more natural, affectionately

honour, save in his own country, and in his own house.

58 And^y he did not many mighty works there, because of their unbelief.⁹

CHAPTER XIV.

1 Herod's opinion of Christ. 3 Wherefore John Baptist was beheaded. 13 Jesus departeth into a desert place: 15 where he feedeth five thousand men with five loaves and two fishes: 22 he walketh on the sea to his disciples: 34 and landing at Gennesaret, healeth the sick who touched but the hem of his garment.

AT that time¹ Herod¹ the tetrarch heard of the fame of Jesus;

2 And said unto his servants, This is John the Baptist: he is risen from the dead; and therefore mighty works do show forth themselves in him.²

3 ¶ For^b Herod had laid hold on John, and bound him, and put him in prison for Herodias's sake, his brother Philip's wife.

4 For John said unto him, 'It is not lawful for thee to have her.

5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

6 But when Herod's birthday was kept,⁴ the daughter of Herodias danced before them,⁵ and pleased Herod.

7 Whereupon she promised with an oath to give her whatsoever she would ask.

8 And she, being before instructed of her mother, said, 'Give me here John Baptist's head in a charger.

9 And the king was 'sorry: nevertheless, for the oath's sake, and them which sat with him at meat, he commanded it to be given her.

10 And he sent, and beheaded John in the prison.

11 And his head was brought in a charger, and given to the damsel: and she brought it to her mother.⁶

12 And^d his disciples came and took up the body, and buried it, and went and told Jesus.

13 ¶ When^e Jesus heard of it, he departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities.⁸

14 And^o Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

A.M. cir. 4036.
A.D. cir. 32.A.M. cir. 4036.
A.D. cir. 32.

y Mar. 6. 5, 6. He. 4. 21; 3. 19.
9 Not because their unbelief limited his power, but repressed their inclination to bring their sick.—C.

CHAP. XIV.

a Mar. 6. 14-30. Lu. 9. 7-9. Ac. 4. 27. Is. 52. 15.

1 This was not Herod called the Great, ch. 2. 19, but Herod Antipas, his son, who was tetrarch, that is, literally, though not always practically, ruler over a fourth part of a kingdom. The government of Herod extended over Peraea and Galilee.—C.

2 Or, are wrought by him.

3 This infamous woman was niece, as well as wife, to both Philip and Herod, being daughter of Aristobolus, another Great. One bright spot appears in her dark history—she would not forsake Herod, but accompanied him into exile.—C.

c Le. 18. 6, 16; 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

d Ch. 21. 26. Lu. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

e Gr. in the midst.

f Es. 5. 3, 6, 7, 3. ch. 4. 9.

g Mar. 6. 12, 13, 14. 15; 29. 10.

h Ver. 5. Mar. 6. 20. Lu. 13. 31. Ju. 11. 31, 35. Da. 6. 14-16.

i Ju. 21. 1. 1 Sa. 14. 28; 25. 22. Ec. 5. 2. Ro. 1. 39. Tit. 1. 10. Ja. 1. 14.

k 2 Ch. 36. 16, ch. 10. 21; 35. 36; 22. 6.

l Jerome relates that the infidel and cruel woman, after gloating over her victim, drew out that faithful tongue by which her incestuous adultery had been reproved, and pierced through with a needle.—C.

m 1 Ki. 13. 29. ch. 27. 58. 61. Ac. 8. 2, 19. ch. 10. 16, 17.

n Mar. 6. 32, 33. Lu. 9. 10, 11. Ju. 6. 1, 2. ch. 12. 15. Ja. 1. 19. ch. 10. 16, 17, 23.

o John was a great favourite with the people, who all held that he was a prophet. A popular commotion was to be apprehended; our Lord, therefore, withdrew, that it might not be charged upon him or his disciples. Besides, his hour was not yet come; and, on that account, he avoided exposing himself to the hands of his enemies.

p Mar. 6. 34. ch. 9. 36; 15. 32. He. 4. 15; 2: 17.

q Our Lord went away in a ship, and the people followed him on foot. How is this explained? Christ appears to have been at or near Capernaum when he heard of the murder of John. Capernaum was situated on the north-

western shore of the Sea of Galilee. Christ took a boat there and crossed the lake to the north-eastern shore. The northern shore of the lake sweeps round in the form of a semicircle. The people could see the course of the boat; by running along the beach they could keep pace with it; and they would arrive at the point of debarkation almost as soon as our Lord himself. The scene of the miracle was the steep grassy slopes on the western declivity of the great plateau of Bashan.—P.

r Mar. 6. 35-46. Ju. 6. 5-21. Lu. 9. 12-16.

s The Jews had two evenings—the first commencing at three (the time of evening sacrifice); the other at six (or near sunset). This (see ver. 23) must have been the first.—C.

t 2 Ki. 4. 42, 43. ch. 6. 33. Lu. 9. 13. Ju. 6. 10.

u This was to bless the provision; for Christ never wrought his miracles by means of prayer, ch. 15. 36; 26. 1. Sa. 9. 12. Ec. 5. 17. 1 Ti. 4. 4, 5. Lu. 9. 16, 17. Mar. 6. 41-44. Ju. 6. 11-14. ch. 16. 9.

v The word blessed is interchanged with 'having given thanks,' Mat. 15. 36. Mar. 8. 6. Lu. 1. 64; 28; 24. 53. Ju. 6. 11, 23. Ac. 28. 35. Ja. 3. 5. Wherefore the meaning is, not that he blessed the food, but blessed, or gave thanks to, his Father who had provided it.—C.

w Pr. 13. 25. Ps. 145. 18; 23. 1. 2 Ki. 4. 1-7.

x Perhaps no other nation on earth could have produced twelve baskets upon such an occasion. But 'the basket-carrying Jews'—literally pedlars, as they are called by Juvenal (Sat. 6. 542), could readily furnish one for each apostle—one for each tribe. The incidental mention of so many baskets is not so curious and not unimportant evidence of the truth of the narrative.—C.

y Mar. 6. 45-52. Ju. 6. 15-27. Lu. 6. 12. Ac. 1. 26, 41; 13. 3.

z Ju. 6. 15. Mar. 6. 46; 3: 7, 13. Lu. 6. 12. Ac. 1. 26, 41; 13. 3.

aa Ac. 22. 14. Job 9. 8. Ju. 6. 19. Ps. 93. 3-4; 29. 10; 104. 3.

ab The Jewish division of the night was into three watches—into of the Romans into four—viz. three hours each, commencing at six, and extending to nine.

ac Lu. 24. 37. Job. 14. 15. Ps. 88. 15. Re. 1. 7. 10. 1. Ac. 23. 11. Is. 47. 10; 43. 12. Ps. 46. 1-5. R. 1. 3. 31. Ge. 22. 11-14. Mar. 5. 36.

ad Rather, 'since it is thou.'—C.

ae Ju. 5. 5. ch. 12. 20. Ro. 12. 3. Phi. 4. 13. 22. 2 Ki. 6. 15. Ro. 4. 19. Ps. 38. 17; 69. 1, 2. La. 3. 57.

af Or, strong.

ag 1 Is. 63. 12. Ge. 22. 14. Ps. 46. 1-5. De. 32. 36.

15 And^p when it was evening,⁹ his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, 'They need not depart; give ye them to eat.

17 And they say unto him, We have here but five loaves, and two fishes.

18 He said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grass; and took the five loaves and the two fishes, and looking up to heaven, he blessed,² and brake; and gave the loaves to his disciples, and the disciples to the multitude.

20 And they 'did all eat, and were filled: and they took up of the fragments that remained twelve baskets³ full.

21 And they that had eaten were about five thousand men, beside women and children.

22 ¶ And^q straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23 And when he had sent the multitudes away, he went up 'into a mountain apart to pray: and when the evening⁴ was come, he was there alone.

24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

25 And in 'the fourth watch⁵ of the night Jesus went unto them, walking on the sea.

26 And when the disciples saw him walking on the sea, they 'were troubled, saying, It is a spirit; and they cried out for fear.

27 But straightway Jesus spake unto them, saying, 'Be of good cheer; it is I; be not afraid.

28 And Peter answered him and said, Lord, if it be 'thou, 'bid me come unto thee on the water.

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30 But 'when he saw the wind 'boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me!

31 And 'immediately Jesus stretched forth

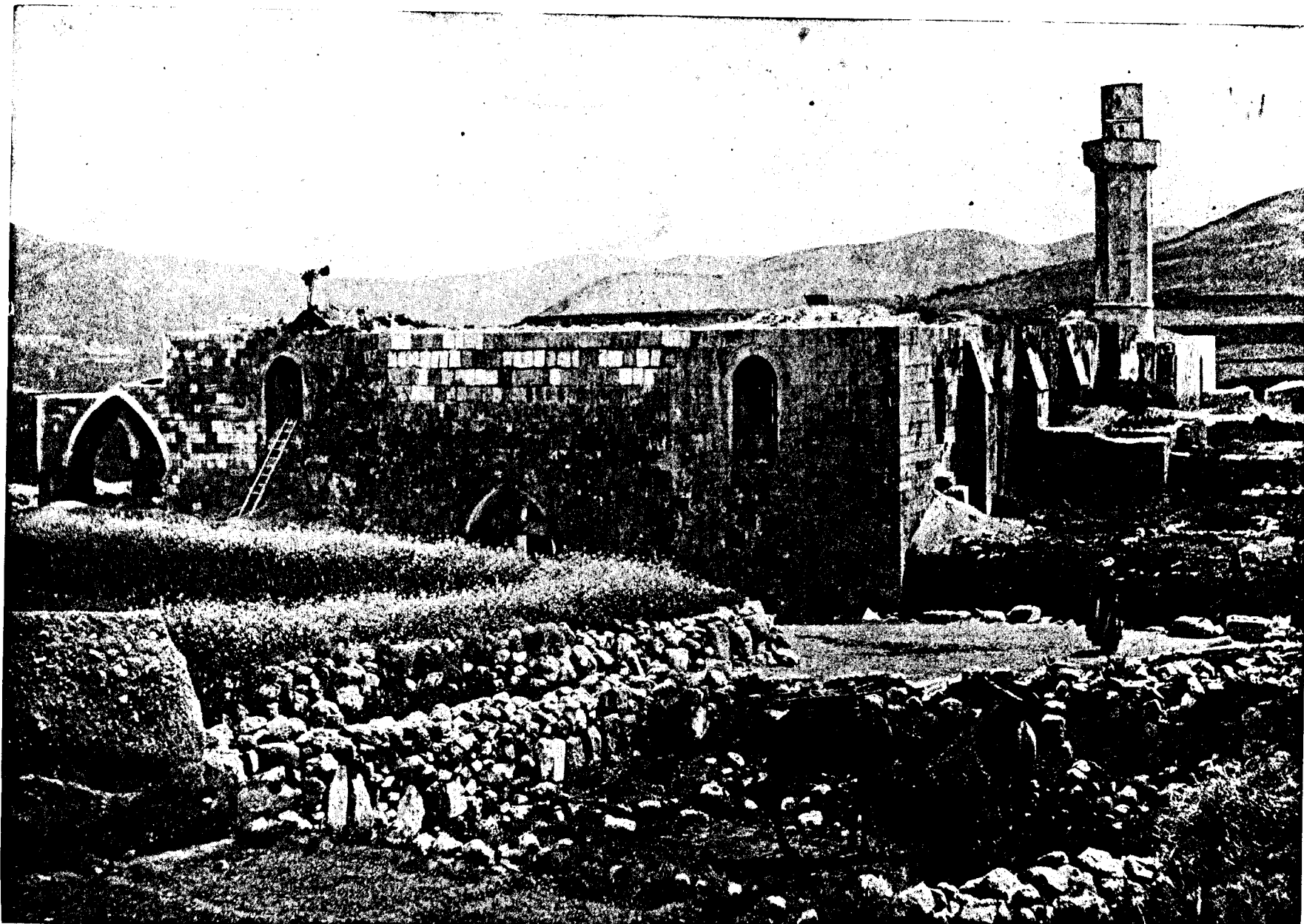
unwilling to part from their Lord, or timorously shrinking from going to sea without him. Bloomfield, however, has shown that the original may well be translated 'caused,' which would intimate no reluctance in the disciples, but merely a direction on the part of Jesus, the more readily to induce the multitude to disperse, by the sight of the previous departure of the disciples. C.

Ver. 26. A spirit. Rather, 'an apparition.' The idea of the spirits of the dead, or rather unembodied spirits, appearing by night, seems to have been, and to be, common to all nations. The idea of such apparitions is said to be exceedingly prevalent among sailors, who look upon them as ominous of shipwreck, which feeling may have produced such terror in the disciples. And though such dread may be largely the effect of misdirected education and superstition, the prevalence of the opinion proves, either that the belief of a spiritual world and immortality is natural to man, or that it proceeds from some original fact or doctrine communicated at the very fountain-head of human life. C.

REFLECTIONS.—God's faithful ministers are great tormentors to them who, like devils, continue impenitent under awful convictions. Faithful reproofs, espe-

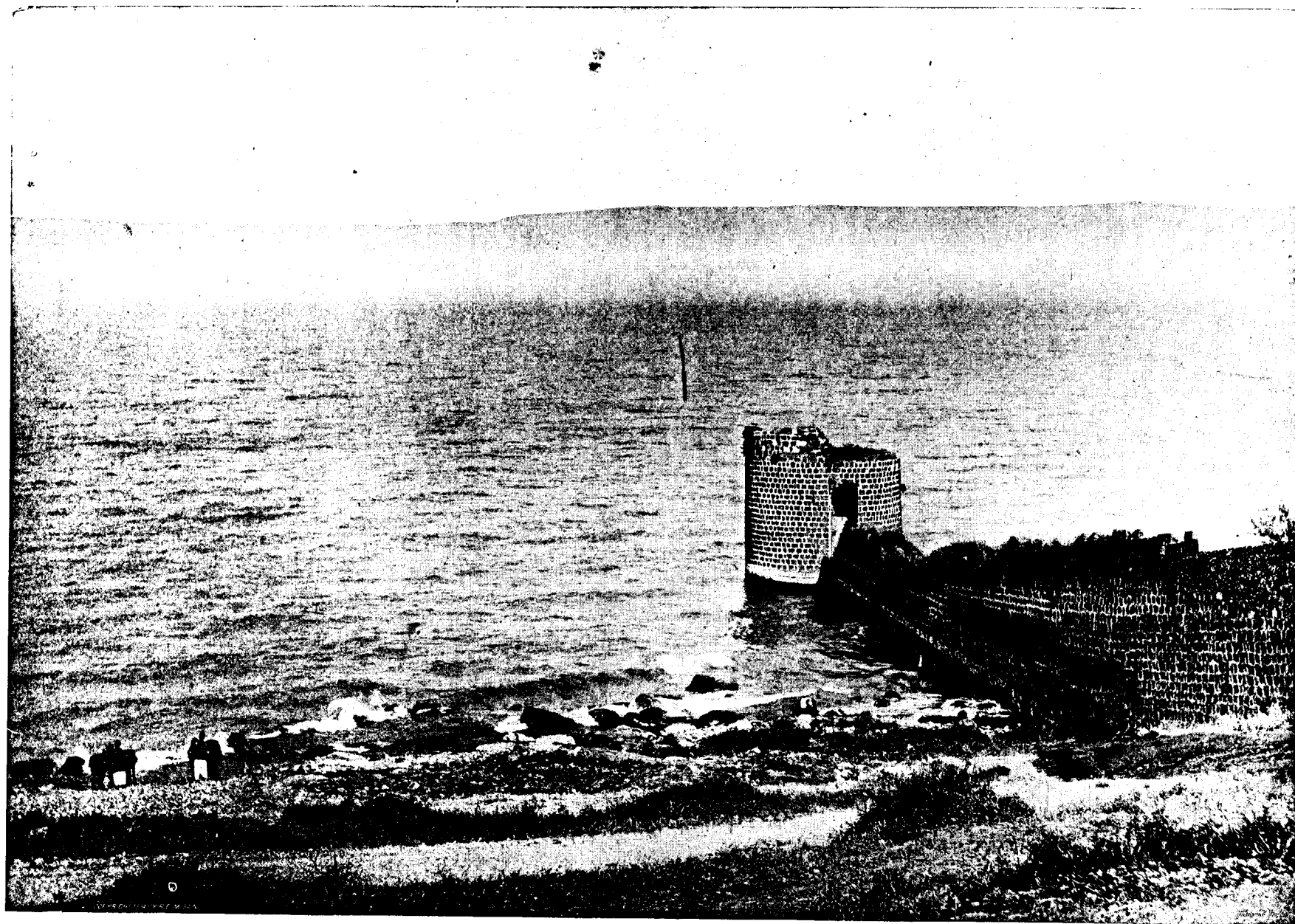
cially of great men, often procure the most inveterate resentment; in the prosecution of which, all bonds of humanity, honour, justice, or gratitude are trampled under foot; and profane swearing, cruelty, and murder are combined to resent the distinguished kindness. Never are the lusts of sinners more ready to rage than when intoxicated with carnal mirth; and none are more cruel and bloody monsters than abandoned women. But if friends die, and enemies rage, let us go to Jesus, and pour out our complaints to him; and if he withdraw, let us follow him the more eagerly. In so doing we may be reduced to straits, but never to ruin. His compassion is as unbounded as his power. And none need ever depart from him to seek happiness or subsistence from the creature. It is his to feed the hungry, to save the drowning, and to heal the diseased, when brought to the utmost extremity. Let

me, then, cast all my care upon him, rest contented with my lot, and readily distribute to others. None ever lost, but gained, by prudently giving to the Lord and the poor. His blessing multiplies provision, but never allows to make waste. Yea, the truly liberal will be the best economists. After sermons and miracles, as well as before, let me give myself to solemn prayer. Let me never be stumbled if I meet with terrible storms in the way of my duty; never dread Christ's hatred of or unconcern about me; nor ever start back from my mercy, as if I took my Saviour for Satan. If he comfort me, cheerfully should I trust in and cry to him; but never tempt his providence, even through desire to be with him. My staggering though unfailling faith will quickly bewray my rashness, and draw out his sharp but kind rebuke. Thrice happy are they who live near to Jesus, and employ him in



CHURCH OF ST. JOHN, SAMARIA—WHERE JOHN THE BAPTIST WAS BEHEADED. [Matthew, xiv:2.]—Samaria is the capital built by Omri, the King of Israel, which suffered like Shechem, both being pillaged by John Hyrcanus. It was restored by Gabinius, but nothing remains of the ancient city now. There are many pillars and columns forming a colonnade around the brow of the hill upon

which the ancient city was built, but these date from the time of Herod, and are a part of the remains of the temple he built in honor of Augustus. The Church of St. John it is claimed was built over the place where John the Baptist was beheaded. For a long time, it is contended, John was a prisoner here. The weight of historic opinion sustains the claim that this is the identical place where he was beheaded.



THE SEA OF GALILEE, FROM THE WALL OF TIBERIAS. [Matthew, xv: 29.]—The Sea of Galilee has a charm for people above any body of water on earth. It is well known that nearly all the wonderful works of our Savior were performed in sight of this sea. Wherever he journeyed into the surrounding country, the Sea of Galilee was the place to which he returned. He was upon every

side of it, and doubtless looked into its blue depths from the top of every hill that stands above and around it. So much do people love the waters of this sea that they gather the shells and the pebbles from its shores to distribute as souvenirs all over the world. The waters are perfectly clear and are always in motion. Storms sudden and terrific arise, falling rather from the surrounding mountains, but they are soon over.

his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

32 And when they were come into the ship, the wind ceased.

33 Then^a they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.⁸

34 ¶ And when they were gone over, they came into the land of ⁹Gennesaret.¹

35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased:

36 And besought him that they might ^bonly touch the hem of his garment: and as many as touched were made perfectly whole.

CHAPTER XV.

¹ Christ reproveth the scribes and Pharisees for transgressing God's commandments through their own traditions: 10 teacheth how that which goeth into the mouth doth not defile a man. 21 He healeth the daughter of a woman of Canaan, 30 and other great multitudes: 32 and with seven loaves and a few little fishes feedeth four thousand men, beside women and children.

THEN came^a to Jesus scribes and Pharisees, which were of Jerusalem, saying,

2 Why^b do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

4 For God commanded, saying, ^cHonour thy father and mother: and, He that curseth father or mother, let him die the death.

5 But ye say, Whosoever¹ shall say to his father or his mother, *It is a gift,*² by whatsoever thou mightest be profited by me;

6 And honour not his father or his mother, *he shall be free.*³ Thus have ye made the commandment of God of none effect by your tradition.³

7 Ye hypocrites! well did Esaias prophesy of you, saying,

8 This⁹ people draweth nigh unto me with their mouth, and honoureth me with their lips: but their heart is far from me.

9 But^a in vain they do worship me, teaching for doctrines, the commandments of men.⁴

10 ¶ And he called the multitude, and said unto them, Hear, and understand:

11 Not^b that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said unto

every distress. No storm, no disease, can defy his power or kindness.

CHAPTER XV. Ver. 5, 6. They pretended that if a man devoted to religious uses what he could have spared for the support of his poor infirm parents, this freed him from all obligation to relieve or support them. 13, 14. Every ordinance in the church not instituted by my heavenly Father, and every officer not

authorized by him, shall be rooted up and cast out. Nor need ye regard whether the Pharisees be pleased or not; for they are but self-conceited and obstinately ignorant leaders of poor ignorant hearers, who blindly and implicitly follow whatever they dictate; and, in the nature of things, and the just punishment of God, both deceivers and deceived, if they continue in their errors, must perish together in the bottomless pit. 18-20. Out of the corrupt lusts of the heart proceed

A.M. cir. 4036.
A.D. cir. 32.

8 ch. 6. 30; 8. 26. Ja. 1.
6. 15, 7. 9, with Ro. 4. 19.
20.
c Ps. 107. 29, 30. ch. 8.
26, 27.
d ch. 8. 27; 16. 14, 16;
27. 54; 26. 63, 65. Ps. 2. 7.
Da. 3. 25. Lu. 4. 41. Jn. 1.
400. 69; 11. 27. Ac. 8. 37.
Ro. 1.
e Campbell thinks
the Greek should be
translated 'a son,'
and not 'the Son of
God.' But a reference
to Mat. 27. 43.
Lu. 1. 35. Ro. 1. 4, will
prove the correct-
ness of the Authoriz-
ed Version.—See *Mid-
dleton on the Greek
Article*.—C.
f Mar. 6. 53-56.
g A city on the west
of Jordan.
h 'The land of
Gennesaret' was a
little plain of extra-
ordinary fertility, ly-
ing along the north-
western shore of the
Sea of Galilee, be-
tween Masdala and Ca-
pernaum. It is about
three miles long by
two wide, and it pro-
duces the fruit and
flowers alike of tem-
perate and tropical
climes.—P.
i Jn. 4. 46. ch. 4. 24, 25.
j ch. 9. 20, 21. Nu. 15.
38. Mar. 3. 10. Lu. 6. 19.
Ac. 19. 12. Jn. 6. 37.

CHAP. XV.
a Mar. 7. 1-9.
b Mar. 7. 2. Ga. 1. 14.
Col. 2. 8, 18-23. Tit. 1.
14, 7. 13-15.
c Ex. 20. 12; 21. 17.
Le. 10. 3, 32; 20. 9. De. 5.
16; 21. 18; 27. 16. Pr. 20.
20, 23; 23. 17. Ec. 10. 2.
d Mar. 7. 11, 12. Le.
xxvii. Pr. 11. 25. Ho. 8.
12. It is all dedicated
to God. Pr. 25. 9.
e See note 'below.'
f Pr. 1. 25.
g The *cabala*, or
unwritten law, was
counted by the Phari-
sees not only of equal
authority with the
law of Moses,
but sufficient, occa-
sionally, to supersede
it; and the modern
Jews have many tra-
ditions which they
also exalt far above
the Scriptures. Here
in do they accord
most exactly with
the Church of Rome,
which, contrary to
Scripture authority
and example, denies
the communion cup
to the laity; and, on
the authority of as-
serted tradition, wor-
ships the Virgin
Mary, saints, angels,
relics, pictures, and
images, in open defi-
ance of the second
commandment, and
the confirming com-
ment of our Lord,
Mat. 4. 10.—C.
h ch. 23. 13; 25. 25.
i Tit. 1. 16, 21. 3. 5.
j Is. 29. 13. Ec. 33.
31. Mar. 7. 6.
k Is. 1. 13, 15. Tit. 1.
14. 1. 11. 6, 7. Col. 2. 18-
22.
l Hypocrisy and
formalism were the
sins which our Lord
most emphatically
exposed and de-
nounced. They were
then, and they are
still, in the visible
church the most com-
mon, and the most
deceptive. One has
only to look round
him and reflect, in
order to be convinc-
ed how much of vain
formality, and how
little of true religion,
there is in the world.
—P.
m Mar. 7. 14. Pr. 2. 1-6;
4. 1-7. Is. 55. 3.
n Ac. 10. 14, 15. Ro.
14. 14, 17, 20. 1 Co. 8. 1, 4;
10. 25. Ti. 4. 4. Ti. 1. 15.
o Most recent com-
mentators interpret
δωρεῖν, not as 'a gift,'
or thing dedicated to
the service of God,

but as denoting a
thing which the
owner had *would* not
to use or give to a
particular person—so
that even were the
father of the vower
to ask it, he was, by
his vow, prohibited
from giving it. The
ancient fathers, and
also some moderns,
understand by it,
however, a thing
which the vower had
formerly dedicated to
God; or which he
dedicated at the mo-
ment the request was
made—whereby he
was exonerated, may
prevent, from
granting it for relief,
and enabled after-
wards to compound
with the priest for a
trifling per centage
on its value. And
this seems the most
natural interpreta-
tion.—C.
p ch. 9. 34; 12. 24; 11. 6.
q Jn. 1. 2, 6. 1 Co. 3. 9.
12-15. ch. 3. 12. 8. 12.
r Every plant.—
Rather, 'plantation,'
—referring to the *sect*
and powerful party
which the Pharisees
had formed, with a
view of securing per-
manence and supreme
power.—C.
s Ho. 4. 14, 17. Lu. 6.
30. ch. 23. 16. Is. 9. 16, 42.
19. Je. 6. 15. Ho. 4. 9. Je.
5. 3; 20. 6. Re. 22. 15.
t Let them alone.
Rather, 'renounce
them'.—C.
u Mar. 7. 17. ch. 13. 36.
Ac. 8. 30, 31. Pr. 2. 1-6; 4.
1-7.
v Mar. 7. 18. ch. 16. 9.
He. 5. 12. De. 29. 29. Is.
28. 9, 10.
w Lu. 6. 45. 1 Co. 6. 13.
Col. 2. 22.
x Ja. 3. 6. ch. 12. 34. 1.
Ti. 1. 15, 16.
y Ge. 6. 5. 8. 21. Pr. 6.
14. 24. 16. 17. 7. 7.
Mar. 7. 21-23. Ga. 5. 19-
21. 1 Co. 6. 9, 10. Ep. 2. 3.
Tit. 2. 3. 3. Ro. 13. 13-17.
z Evil thoughts.
Rather, 'wicked dia-
logues'—for in every
plan the heart has its
dialogue with itself.
—C.
aa Mar. 7. 24-30. The
confines of the Jews'
territory, ver. 24; ch.
10. 5. 6. Ro. 15. 8. [Not
the sea-coasts, but
the marches.—C.]
ab Ge. 49. 10. Is. 11. 10.
ac The ancient and
common name of
Phoenicia, of which
Tyre and Sidon were
chief cities. Mark
calls her a *Greeke*,
which may probably
indicate that she
was a heathen, and
also a Syrophenici-
an by nation, i. e. a na-
tive of that part of
Syria which was call-
ed Phoenicia. This
is one of the most
touching and instruc-
tive examples in
Scripture of earnest,
persevering, faithful,
and therefore suc-
cessful prayer. What
an encouragement
may we all derive
from our Lord's last
words to her, 'O wo-
man, great is thy
faith: be it unto thee
even as thou wilt'.—P.
ad Lu. 18. 13. Ti. 3. 5.
ae Lu. 18. 38, 39. Is. 11.
1. ch. 1. 19. 27; 30. 31;
22. 42-45. Jn. 6. 14; 1. 6.
O Messiah.
af ch. 24. Mar. 9. 18,
20, 22, 26. ch. 17. 15.
ag Ps. 22. 1, 2; 28. 1. La.
3. 8. Je. 14. 6.
ah ch. 10. 5, 6; 36. 36. Ac.
3. 26; 13. 46. Ro. 9. 4, 5; 15.
8. Is. 53. 6, 7. Pe. 2. 25. Je.
50. 6, 7. Ec. 24. 5-6, 14.
16, 23. Zec. 11. 7, 11. Lu.
1. 54, 55. Jn. 1. 11.
ai Lu. 11. 8; 18. 1. Ep.
6. 18. 1 Th. 5. 17. Ge. 32.
26.
aj ch. 7. 10. 5. 6. Re.
22. 15. Ro. 9. 4, with Ep.
2. 12.

A.M. cir. 4036.
A.D. cir. 32.

him, Knowest thou that the Pharisees ^bwere offended, after they heard this saying?

13 But he answered and said, Every ^cplant which my heavenly Father hath not planted, shall be rooted up.

14 Let^a them alone:⁶ they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15 Then^e answered Peter, and said unto him, Declare unto us this parable.

16 And Jesus said, ^fAre ye also yet without understanding?

17 Do not ye yet understand, ^gthat whatso- ever entereth in at the mouth goeth into the belly, and is cast out into the draught?

18 But^h those things which proceed out of the mouth come forth from the heart; and they defile the man.

19 Forⁱ out of the heart proceed evil ^jthoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

20 These are the ^kthings which defile a man: but to eat with unwashen hands defileth not a man.

21 ¶ Then Jesus went thence, and departed into the coasts⁸ of Tyre and Sidon.

22 And, ^lbehold, a woman of Canaan⁹ came out of the same coasts, and cried unto him, saying, ^mHave mercy on me, O Lord, thou son of David!¹ my daughter is ⁿgrievously vexed with a devil.

23 But ^ohe answered her not a word. And his disciples came, and besought him, saying, Send her away; for she crieth after us.

24 But he answered and said, ^pI am not sent but unto the lost sheep of the house of Israel.

25 Then^q came she, and worshipped him, saying, Lord, help me!

26 But he answered and said, ^rIt is not meet to take the children's bread, and to cast it to dogs.²

27 And she said, ^sTruth, Lord: ^tyet the dogs eat of the crumbs which fall from their masters' table.

28 Then^u Jesus answered and said unto her, O woman, great is thy faith: ^vbe it unto thee even as thou wilt. ^wAnd her daughter was made whole from that very hour.

29 ¶ And^x Jesus departed from thence, and came nigh unto the sea of Galilee;³ and went up into a mountain, and sat down there.

² Dogs. The word was not offensive, because it was spoken proverbially.—C. d Ps. 73. 22. Pr. 30. 2. Ge. 32. 10. e ch. 5. 45. Is. 49. 6; 42. 6, 7; 45. 22; 11. 10. f Job 13. 15; 23. 10. La. 3. 32. ch. 8. 10. 13. Mar. 9. 23. 1 Co. 10. 13. Ep. 3. 20. Is. 57. 16. g Ps. 145. 19. h ch. 8. 13. Jn. 4. 50-53. Ac. 19. 12. i Mar. 7. 31. ch. 5. 1. j Or, of Tiberias, Jn. 6. 1, 23; 21. 1.

30 And he said, ³Follow me, and I will send you forth to preach the Gospel.

31 And he said, ⁴Follow me, and I will send you forth to preach the Gospel.

32 And he said, ⁵Follow me, and I will send you forth to preach the Gospel.

33 And he said, ⁶Follow me, and I will send you forth to preach the Gospel.

34 And he said, ⁷Follow me, and I will send you forth to preach the Gospel.

35 And he said, ⁸Follow me, and I will send you forth to preach the Gospel.

36 And he said, ⁹Follow me, and I will send you forth to preach the Gospel.

37 And he said, ¹⁰Follow me, and I will send you forth to preach the Gospel.

38 And he said, ¹¹Follow me, and I will send you forth to preach the Gospel.

39 And he said, ¹²Follow me, and I will send you forth to preach the Gospel.

40 And he said, ¹³Follow me, and I will send you forth to preach the Gospel.

41 And he said, ¹⁴Follow me, and I will send you forth to preach the Gospel.

42 And he said, ¹⁵Follow me, and I will send you forth to preach the Gospel.

43 And he said, ¹⁶Follow me, and I will send you forth to preach the Gospel.

44 And he said, ¹⁷Follow me, and I will send you forth to preach the Gospel.

45 And he said, ¹⁸Follow me, and I will send you forth to preach the Gospel.

46 And he said, ¹⁹Follow me, and I will send you forth to preach the Gospel.

47 And he said, ²⁰Follow me, and I will send you forth to preach the Gospel.

48 And he said, ²¹Follow me, and I will send you forth to preach the Gospel.

49 And he said, ²²Follow me, and I will send you forth to preach the Gospel.

50 And he said, ²³Follow me, and I will send you forth to preach the Gospel.

51 And he said, ²⁴Follow me, and I will send you forth to preach the Gospel.

52 And he said, ²⁵Follow me, and I will send you forth to preach the Gospel.

53 And he said, ²⁶Follow me, and I will send you forth to preach the Gospel.

54 And he said, ²⁷Follow me, and I will send you forth to preach the Gospel.

55 And he said, ²⁸Follow me, and I will send you forth to preach the Gospel.

56 And he said, ²⁹Follow me, and I will send you forth to preach the Gospel.

57 And he said, ³⁰Follow me, and I will send you forth to preach the Gospel.

58 And he said, ³¹Follow me, and I will send you forth to preach the Gospel.

59 And he said, ³²Follow me, and I will send you forth to preach the Gospel.

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65 And he said, ³⁸Follow me, and I will send you forth to preach the Gospel.

66 And he said, ³⁹Follow me, and I will send you forth to preach the Gospel.

67 And he said, ⁴⁰Follow me, and I will send you forth to preach the Gospel.

68 And he said, ⁴¹Follow me, and I will send you forth to preach the Gospel.

69 And he said, ⁴²Follow me, and I will send you forth to preach the Gospel.

70 And he said, ⁴³Follow me, and I will send you forth to preach the Gospel.

71 And he said, ⁴⁴Follow me, and I will send you forth to preach the Gospel.

72 And he said, ⁴⁵Follow me, and I will send you forth to preach the Gospel.

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76 And he said, ⁴⁹Follow me, and I will send you forth to preach the Gospel.

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86 And he said, ⁵⁹Follow me, and I will send you forth to preach the Gospel.

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90 And he said, ⁶³Follow me, and I will send you forth to preach the Gospel.

91 And he said, ⁶⁴Follow me, and I will send you forth to preach the Gospel.

92 And he said, ⁶⁵Follow me, and I will send you forth to preach the Gospel.

93 And he said, ⁶⁶Follow me, and I will send you forth to preach the Gospel.

94 And he said, ⁶⁷Follow me, and I will send you forth to preach the Gospel.

95 And he said, ⁶⁸Follow me, and I will send you forth to preach the Gospel.

96 And he said, ⁶⁹Follow me, and I will send you forth to preach the Gospel.

97 And he said, ⁷⁰Follow me, and I will send you forth to preach the Gospel.

98 And he said, ⁷¹Follow me, and I will send you forth to preach the Gospel.

99 And he said, ⁷²Follow me, and I will send you forth to preach the Gospel.

100 And he said, ⁷³Follow me, and I will send you forth to preach the Gospel.

101 And he said, ⁷⁴Follow me, and I will send you forth to preach the Gospel.

102 And he said, ⁷⁵Follow me, and I will send you forth to preach the Gospel.

103 And he said, ⁷⁶Follow me, and I will send you forth to preach the Gospel.

104 And he said, ⁷⁷Follow me, and I will send you forth to preach the Gospel.

105 And he said, ⁷⁸Follow me, and I will send you forth to preach the Gospel.

106 And he said, ⁷⁹Follow me, and I will send you forth to preach the Gospel.

107 And he said, ⁸⁰Follow me, and I will send you forth to preach the Gospel.

108 And he said, ⁸¹Follow me, and I will send you forth to preach the Gospel.

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111 And he said, ⁸⁴Follow me, and I will send you forth to preach the Gospel.

112 And he said, ⁸⁵Follow me, and I will send you forth to preach the Gospel.

113 And he said, ⁸⁶Follow me, and I will send you forth to preach the Gospel.

114 And he said, ⁸⁷Follow me, and I will send you forth to preach the Gospel.

115 And he said, ⁸⁸Follow me, and I will send you forth to preach the Gospel.

116 And he said, ⁸⁹Follow me, and I will send you forth to preach the Gospel.

117 And he said, ⁹⁰Follow me, and I will send you forth to preach the Gospel.

118 And he said

30 And^a great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed,⁴ and many others, and cast them down at Jesus' feet; and he healed them:

31 Inasmuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and ^bthey glorified the God of Israel.

32 ¶ Then^c Jesus called his disciples *unto him*, and said, I have compassion on the multitude, because they continue with me now three days,⁵ and have nothing to eat:⁶ and I will not send them away fasting, lest they faint in the way.

33 And his disciples say unto him, 'Whence should we have so much bread in the wilderness, as to fill so great a multitude?

34 And Jesus saith unto them, "How many loaves have ye? And they said, Seven, and a few little fishes.

35 And he commanded the multitude ^dto sit down on the ground.

36 And he took the seven loaves and the fishes, and ^egave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude.

37 And^f they did all eat, and were filled: and they took up of the broken *meat* that was left seven baskets full.

38 And they that did eat were four thousand men, beside women and children.

39 And he sent away the multitude, and took ship, and came into the coasts of ^gMagdala.⁸

CHAPTER XVI.

1 *The Pharisees require a sign. 5 Jesus warneth his disciples of the leaven of the Pharisees and Sadducees. 13 The people's opinion of Christ, 16 and Peter's confession of him. 21 Jesus foresheweth his own death, 23 reproving Peter for dissuading him from it: 24 and admonisheth those that will follow him, to bear the cross.*

THE Pharisees^a also with the Sadducees came, and ^btempting, desired him that he would show them a sign from heaven.¹

2 He answered and said unto them, When it is evening, ye say, *It will be fair weather*; for the sky is red.

3 And in the morning, *It will be foul weather* to-day; for the sky is red and lowering.² O ye hypocrites! ye can discern the face of the sky; but can ye not *discern* the signs³ of the times?⁴

4 A^c wicked and adulterous generation seek-

A.M. cir. 4036.
A.D. cir. 37.

1 Ge. 49.10. De. 18.15
-18. Ps. 22.27-31. 103.3.
Is. 2.2-5. 45.23. 35.5.6.
45.24. 16. ch. 4.23.24.
8.16.9. 35.11. 5.14. 35.17.
14.1. 7.22.

*Maimed. Not necessarily persons deprived of their limbs, but with limbs distorted and disabled.

7 ch. 9.33. Mar. 7.37.
Lu. 17.18. Ps. 115.17.
xcvi. c.; cxlv.-cl. Is.

8 Mar. 8.1-10. ch. 9.
36.14. Lu. 9.13. 17.45.
8.9.10. He. 2.17. 4.15.

9 Literally, 'there (are) three days to them continuing with me.' See Bloomfield.

6 Have nothing (now left) to eat.—C.

7 Mar. 8.4. 2 Ki. 4.42.
-44. Nu. 11.21. 22. Mar. 6.52. Jn. 6.7-9.

8 Nu. 11.22. ch. 14.15.
Lu. 9.14. 15. ch. 14.19.

9 Sa. 9.13. Lu. 22.10.
24. 30. ch. 14.19. 26.26.
De. 8.10.1. Ti. 4.45. Ro. 14.6.

10 Mar. 8.8. 9. ch. 16.13.

7 A city or territory on the east of the Sea of Tiberias, and near Dalmanutha, Mar. 8.10.

8 The scene of this miracle was the same on which he had previously fed the multitude. It was the mountain side on the north-eastern shore of the Sea of Galilee. It was then, and is still, mainly a pastoral region—not desert, but not well suited for cultivation. The herbage is most luxuriant. After the miracle, our Lord crossed the sea to Magdala, which lay on the west coast, at the south end of 'the land of Gennesaret.' See note on ch. 14.34.

CHAP. XVI.

a ch. 22.23.34. Ac. 5.17. 23.6-8. Jn. 7.48.
8 Mar. 8.1. 11.21. Lu. 12.54-57. 11.16. 53.54. ch. 12.38. 54-56. 19.32. 18. Jn. 4.48. 1 Co. 1.22. Ex. xix.1. De. 4.2.

1 As at the giving of the law.

2 So nicely did they observe the sky, that the *lowering* being added to the redness, totally changed their prognostication; therefore, with what corresponding accuracy should they attend to the most minute of the prophetic signs of the times.—C.

3 The evidences that the Messiah is come, Ge. 49.10. De. 18.15. 15.7.14. xi. xxxv. liii. Mi. v. De. 2.25. Hag. 2.7. Mal. iii. iv. with ch. ii.54.23.

4 The existing were:—1. The departure of the sceptre from Judah; Judea having now lost all independent national character, and being reduced to a Roman province. 2. The appearance of John, and his voice of testimony in the wilderness. 3. Christ's own doctrine and mighty works.—C.

c ch. 12.39.40. Jonah 1.17. 1 Co. 15.4.

A.M. cir. 4036.
A.D. cir. 37.

4 Ps. 81.12. Ho. 4.17.
Ge. 6.3.15.16.
e ch. 15.30. Mar. 8.14.
8 Mar. 8.15-21. Lu. 12.35. 50.58. Ga. 5.9.
2 Ti. 2.16.17.

f Ps. 94.8.11. Lu. 24.25. ch. 15.16-18.

g ch. 9.12. 15.25. 25. Mar. 8.10.17. Je. 17.10. Jn. 2.25. He. 4.12.13. Re. 2.23.

h ch. 9.30.8.26.17.17. 14.31. Ja. 1.6. Am not I as able and ready to supply you as ever?

i ch. 14. 17.21. Mar. 6.34-44. Lu. 9.12-17. Jn. 6.2-13.

k ch. 15.34-38. Mar. 8.10. 7 He. 5.12. 1 Co. 3.2. Ps. 94.8. Lu. 24.25.

l 1 Co. 5.6.7. Ga. 5.9. with ch. 15.29. xiii.1. 22.23. Ac. 23.8.

6 This city was anciently called *Panias* because it was a temple, a sanctuary and temple dedicated to Pan. It was probably the same as the temple of Baal-gad, Jos. 11.17. Herod the Great rebuilt the city, and erected a temple, which he dedicated to Caesar. At a later period the city was called *Philippi* in honour of Philip, 'tetrarch of Iturea' (Lu. 3.1), who enlarged it, and gave it the name of *Cæsarea*, in honour of Tiberias Caesar, adding *Philippi* ('of Philip') to distinguish it from another city of the same name on the coast. The Greek name is now *Caesarea*, and the ancient appellation has been revived under the Arabic form *Banias*. Its site is magnificent; on a wooded terrace on the south declivity of the ridge of Hermon, overlooking the fertile plain of Dan, and having beside it, gushing from a cliff, the upper fountain of the Jordan.—C.

7 Mar. 8.27. Lu. 9.18-22. Ps. 8.4.5. Da. 7.13. 14.15.7.14. 9.6.11.1. Je. 23.5.6.33. 15.16. Mi. 5.2. Jn. 1.1.4. Ro. 1.3.4.9.5. 8.3. 1 Ti. 3.16. Ga. 4.4. He. 2.14.16-18.

8 Lu. 9.18. ch. 14.22. Mar. 6.14. Mal. 4.5.

9 ch. 13.11. Lu. 12.48. 8.39. 9.6.11.27. Ac. 8.13. 14.4. 15.5.5. ch. 14.32.63. Jn. 1.41. 49. Ps. 2.7. He. 1.2.5.

10 ch. 13.16. 17.5.3.11. 11 Man. Ps. 14.40. 5.6. ch. 24.22. Ro. 3.20.

11 ch. 11.25. 27. Jn. 1.18. 1 Co. 10.16. Ga. 1.15.16. 1.17. 18.15. 19.12. 8.1.4.15.5.20.

12 Jn. 1.42.

13 Peter. In Greek, *petros*, a rock, or fragment of a rock. See *Isaiah*, 7.1. 270; 16.14.11.20. 1.98.—C.

14 1 Co. 12.13. 14.16. 26.16. Ep. 2.19-22. Lu. 22.31.32. Re. 2.14.19. He. 12.28. Ps. 125.1.2. 15.2.2.25.17.

15 Rock. In Greek, *petra*, a rock. The truth that Peter had declared concerning Christ—who, as God manifest in the flesh, is the only rock of salvation. See 2 Sa. 22.32-47; 23.3. Ps. 28.11. 42.9.62.27.8.35.—C.

16 Ps. 9.13.

17 Jn. 20.27. ch. 18.18. Is. 22.22. 1 Co. 4.12. Mar. 16.15.16. Ro. 1.16. Lu. 11.22. Le. 13.13.15.

eth after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas.^a And he left them, and departed.

5 ¶ And ^bwhen his disciples were come to the other side, they had forgotten to take bread.

6 Then Jesus said unto them, ^cTake heed, and beware of the leaven of the Pharisees and of the Sadducees.

7 And they reasoned among themselves, saying, ^dIt is because we have taken no bread.

8 Which when Jesus ^eperceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no ^fbread?

9 Do^g ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

10 Neither^h the seven loaves of the four thousand, and how many baskets ye took up?

11 Howⁱ is it that ye do not understand, that I spake ^jit not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

12 Then understood they how that he bade ^kthem not beware of the leaven of bread, but of the ^ldoctrine of the Pharisees and of the Sadducees.

13 ¶ When Jesus came into the coasts of ^mCæsarea Philippi,⁶ he asked his disciples, saying, ⁿWhom do men say that I, the Son of man, am?

14 And they said, ^oSome say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.

15 He saith unto them, ^pBut whom say ye that I am?

16 And Simon Peter answered and said, ^qThou art the Christ, the Son of the living God.

17 And Jesus answered and said unto him, ^rBlessed art thou, Simon Bar-jona: for ^sflesh and blood hath not revealed ^tit unto thee, ^ubut my Father which is in heaven.

18 And I say also unto thee, That ^vthou art Peter:⁷ and ^wupon this rock⁸ I will build my church; and the ^xgates of hell shall not prevail against it.

19 And^y I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and

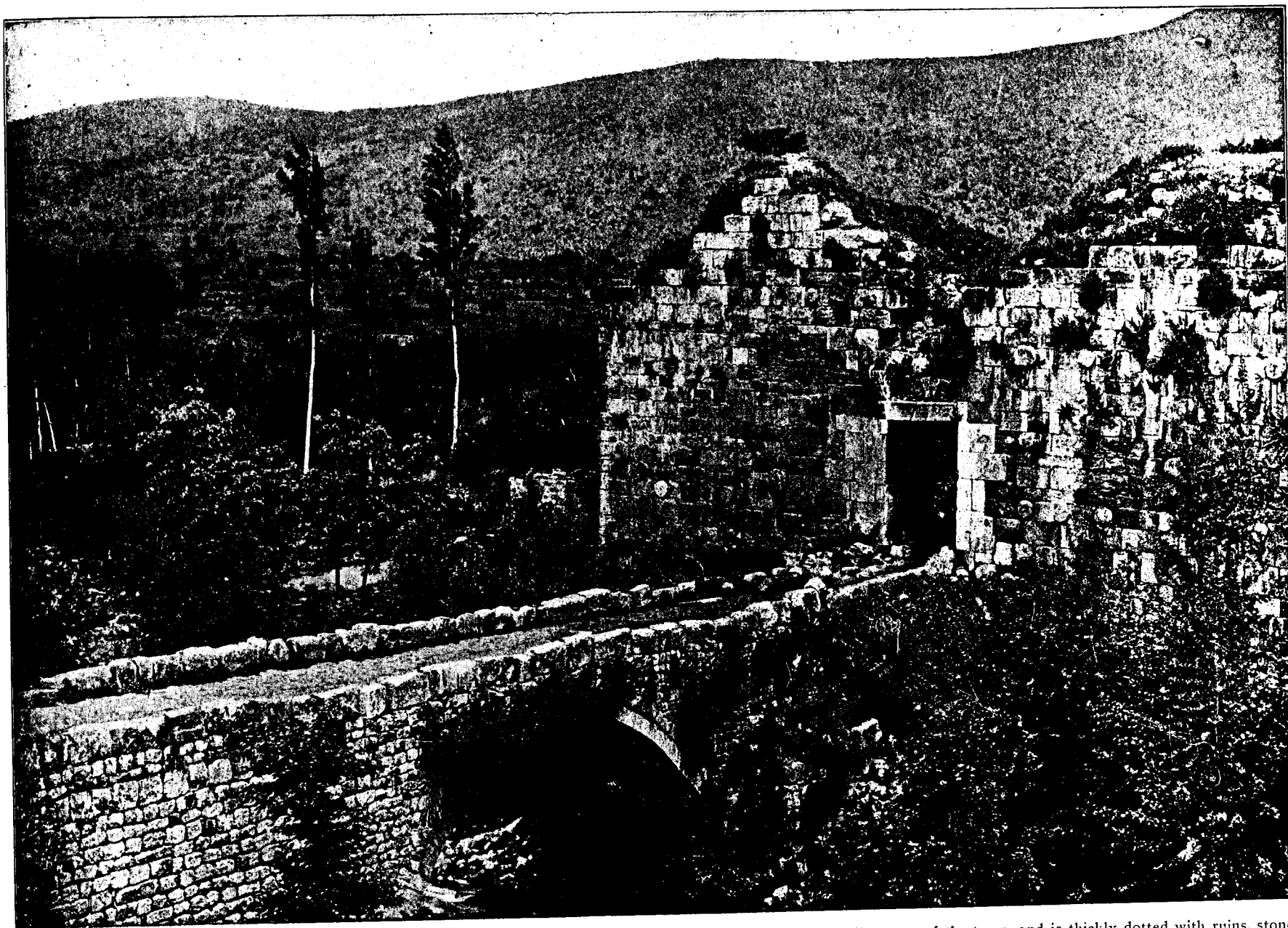
with or enjoyment of him. 24-26. My commission to exercise my personal ministry and perform my miracles was not designed for the immediate benefit of the Gentiles, but of God's covenant people the Jews, who are gone astray and in perishing circumstances; my special blessings belong to this peculiar people; and therefore it is not proper to grant such favours to the Gentiles, who are without the pale of the covenant, and deserve to be treated with neglect and disdain for their impurity and wickedness. 27. I am indeed vile, worthless, and undeserving; yet, as there are blessings enough for the Jews, and to spare for us Gentiles, let me have this one so necessary mercy.

REFLECTIONS.—The contempters of God's laws are ordinarily mad with zeal for the traditions and ceremonies of men.—A certain mark of detestable hypocrisy! All human inventions in religion invade the

authority and pollute the worship of God, and mislead the hearts and corrupt the practices of men. May God root them out of his church and out of our heart, that we ourselves may not, on their account, be excluded from his kingdom! How certainly sinners shall be lost and false teachers push themselves and followers hastily into the depths of hell! Yea, none are farther from the light of God's truth than implicit votaries of profane ministers, and especially preachers who are puffed up with a conceit of their own wisdom. How dull, how slow of heart, to conceive the things of practical religion are even real saints! And, alas! what a sink, what a source of abominations, is the human heart! Dreadful and extensive is the defilement which it spreads abroad into the life! And infinitely important and necessary is the purification from it, by the Word, the Spirit, and the blood of Christ!

Kind and honourable are those parents who bring their children to Jesus, and will not be denied his blessings. Graciously he travels to meet distressed sinners; and yet he often tries those most for whom he has the strongest affection, and for whom he intends the most speedy deliverances and most distinguished honours. Strong is the power of faith when he animates and strengthens it under trials. It breaks through every discouragement, and lays hold on the most indirect hints of mercy. And great is the honour it gains in thus honouring Christ. His repeated apparent disregards do but usher in the most advantageous fulfilment of all its requests. And since this world is so full of miseries and wants, let us bring all to Christ, that, to his own glory, he may heal the former and supply the latter.

CHAPTER XVI. Ver. 3. What amazing blind-



ENTRANCE TO CÆSAREA PHILIPPI. [Matthew, xvi:13.]—Cæsarea Philippi has a population now, perhaps, of a thousand people. These are mostly Turks and Arabs, but there are a few Greeks and Druses. This city is upon the declivity of Mount Hermon. The region here is very fruitful, as well as the plain which lies before it. There is a dense growth of trees. The whole district which is so fertile

extends for about two miles west of the town, and is thickly dotted with ruins, stone walls, pillars, capitals, and pedestals—these all, perhaps, coming down from the time of the Romans. On the northeastern side of the present village there is one of the streams which go to make the River Jordan. In the picture we see a part of this stream passing under the stone bridge we cross in going to Cæsarea Philippi.

whatsoever thou shalt loose on earth, shall be loosed in heaven.

20 Then^a charged he his disciples, that they should tell no man^b that he was Jesus the Christ.

21 ¶ From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

22 Then Peter took him, and began to rebuke¹ him, saying, Be it far from thee,² Lord: this shall not be unto thee.

23 But he turned, and said unto Peter, 'Get thee behind me, Satan;³ thou art an offence⁴ unto me; for thou savourest not the things that be of God, but those that be of men.

24 ¶ Then^a said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

25 For^a whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

26 For^a what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

27 For^a the Son of man shall come in the glory of his Father, with his angels, and then

A.M. cir. 4036.
A.D. cir. 32.

a ch. 17. 9. Lu. 9. 21.
22. Mar. 8. 30. 1 Co. 2. 8.
See ch. 8. 4.

1 Why this prohibition? Most probably because the disciples being yet but babes in the gospel (as is evident from ver. 22, 23), were, therefore, unfit to minister that strong meat to others, which they themselves were as yet unable to digest.—C.

2 ch. 17. 22, 23; 20. 17, 18; 26. 2. Mar. 9. 30. Lu. 9. 22, 44; 18. 31; 24. 6, 7, 9. Jn. 16. 16. 1 Co. 15. 3.

1 Rebuke. Rather, Affectionately to reprimand him for his melancholy forebodings.—Be it far, &c.; 'Be merciful to thyself.—C.

2 For. Pity thyself.

3 Sa. 23. 17. 1 Ch. 11. 19.
c 2 Sa. 19. 22. Jn. 6. 70.
8. 44. Ac. 15. 20. Re. 2. 10. Ja. 3. 15. Ro. 8. 7, 8; 14. 13. 1 Co. 2. 14. 2 Co. 2.

3 Satan. Clearly intimating that Peter spake by Satan's suggestion, though he knew it not.—C.

4 An offence. An obstacle to me.—C.

d Lu. 14. 27; 9. 23—27; 17. 33; ch. 10. 38. Mar. 8. 34—38. Ga. 2. 24. 6. 12. 1 Ti. 3. 12. Ac. 14. 22. 1 Th. 3. 3. Col. 1. 24. Es. 4. 16. 1 Co. 3. 18. Phil. 3. 7, 8. He. 12. 14.

e ch. 10. 39. Lu. 17. 33. Jn. 12. 25. Es. 4. 14. Ga. 6. 12. Re. 12. 11. He. 11. 35.

f Job 2. 4. Mar. 8. 36. Lu. 9. 25; 12. 19. 20. Ps. 49. 7, 8. 1 Pe. 1. 18, 19.

A ch. 24. 30, 31; 26. 64. Da. 7. 9, 10. 26. 14. 5. Jude 14. Job 19. 25.

i Job 34. 11. Ps. 62. 12, 95. 13, 96. 9. Pr. 24. 12. Is. 3. 10, 11. Je. 17. 10, 39. Eze. 27. 7. Ro. 2. 6. 1 Co. 3. 8. 2 Co. 9. 10. Ga. 6. 5. Ep. 6. 8. Col. 3. 25. 1 Pe. 1. 17. Re. 2. 23, 192. 12.

A.M. cir. 4036.
A.D. cir. 32.

j Mar. 9. 1. Lu. 9. 27; 22. 18. ch. 26. 64. He. 2. 9; 12. 28.

CHAP. XVII.

a Mar. 9. 2—10. Lu. 9. 28—36.

b Mar. 5. 37; 14. 33.

1 The whole scope of the narrative shows that the Mount of Transfiguration is one of the lofty peaks of Hermon, near Caesarea Philippi. No place could be imagined better suited to such a scene—the magnificent scenery, the profound solitude, the sacred associations of Hermon itself.—P.

c Re. 1. 16. Ex. 34. 29; 35. 13. 12. 17. Job 3. 13. 14. 2. Pe. 1. 16, 17; d ch. 13. 11. Ac. 10. 43.

Ro. 3. 21. Lu. 24. 27, 44.

2 There are some points worthy of special note in the persons present at the transfiguration. They were representative men. Moses represented the law; Elias the prophets; Peter, James, and John the apostles, and every section of the Christian church. The two first were typical; both fasted forty days; both had visions of glory in the holy mount; both were removed from earth in a way different from that of ordinary mortals. Here type and antitype appeared side by side.

3 holding converse on that sublime event which had been the great central subject of the teaching of the lawgiver and the prophets, and which was also to be the sum and substance of apostolic teaching.—P.

e 2 Pe. 1. 17. Ex. 40. 34. 1 Ki. 8. 10.

f Is. 6. 1. 1. 31. Ps. 7. 11. 14. 3. 16; 1. 34. ch. 3. 17; 16. 16. Mar. 1. 1.

g Lu. 3. 22. Col. 1. 13.

he shall reward every man according to his works.

28 Verily I say unto you, 'There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

CHAPTER XVII.

1 The transfiguration of Christ. 14 He healeth the lunatic, 22 foretelleth his own passion, 24 and payeth tribute.

AND after^a six days Jesus taketh^b Peter, James, and John his brother, and bringeth them up into an high mountain apart,¹

2 And^c was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

3 And,^d behold, there appeared unto them Moses and Elias, talking with him.²

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

5 While^e he yet spake, behold, a bright cloud overshadowed them: and, behold, a voice out of the cloud, which said, This is 'my beloved Son, in whom I am well pleased; 'hear ye him.

6 And when the disciples heard it, 'they fell on their face, and were sore afraid.

7 And Jesus came and 'touched them, and said, Arise, and be not afraid.

A Ex. 23. 21. De. 18. 15—19. Ac. 3. 22, 23. He. 1. 1, 2; 2. 1—3; 12. 25, 26; i.e. instead of all the prophets. f Nu. 14. 5; 16. 22. Ju. 13. 20, 22. Da. 8. 18; 10. 9, 15. j Da. 8. 18; 29; 12. 10, 18. Re. 1. 17. Is. 41. 10.

ness and obstinacy hinders your discerning, from the ancient prophecies fulfilled in me, and from my numerous miracles, that the Messiah is now come to set up his kingdom among you, and that your ruin is hastening apace for rejecting him! 18, 19. Upon this my person, and the truth which you have confessed concerning it, will I establish my gospel church, in all its ordinances, and believing members, as upon a sure, immovable, and everlasting foundation; and neither the policy nor force of devils or men, nor the power of death, can remove them from it, nor root my interest out of the world. And I will authorize you and your fellow-disciples, and other faithful ministers, in my name, to declare what practices are lawful and what not; and so to charge men with, or acquit them from, guilt in your preaching; and to inflict censures on the scandalous, and absolve the penitent. And whatever is done agreeably to my laws shall be ratified in heaven and confirmed in the last judgment. 20. He prohibited them from declaring that he was the Messiah, lest his enemies should be too early provoked to destroy him; lest his carnal admirers should tumultuously attempt to make him a king; and lest the Jews should beforehand be prejudiced against the testimony of the disciples. 23. In this, actuated by Satan, and serving his interest, you act the part of an adversary to me, from a regard to carnal honour, ease, or pleasure, attempting to rob me and my Father of our intended honour in the salvation of sinners. 24—26. And as I must be perfected by sufferings, every one that heartily resolves to be my disciple must deny his own carnal interests, wisdom, and will, and with faith and patience, and resignation to God's will, readily submit to whatever losses and persecution he may meet with in following my example and obeying my commands; for he that attempts to preserve his temporal enjoyments or life by sinful compliances and apostasy, shall thereby plunge himself into endless destruction; and he that, on account of his faith in or obedience to me, readily parts with his temporal life, shall obtain everlasting life in heaven as his gracious reward; for what could all the riches, honours, and pleasures which this world affords avail a man if, through his inordinate affection to them, he should lose the welfare, peace, and happiness of his immortal soul? or by what could he redeem his soul from the damnation of hell? 27, 28.

For I, who am now attended with all the mean circumstances and sinless infirmities of human nature, will, in the last day, gloriously appear, and adjudge men to eternal life or death, according as their works shall manifest them righteous or wicked; as an earnest of which some of you present shall, before you die, see me appear gloriously transfigured, and powerfully erecting my gospel church in the abolition of ceremonial ordinances, and awfully destroying the city, temple, and nation of the Jews, for their obstinacy and unbelief.

Ver. 4. No sign. That is, such as they demanded; and which, after attributing his heavenly miracles to diabolical agency, they would, with equal infidel effrontery, have certainly rejected.—Note. Rational evidence every man has a right to demand; but he who rejects one rational evidence has no right to require more. C.

Ver. 18. Gates of hell. That councils were often held, and laws administered, in the gates of cities, is unquestionable. The phrase 'gates of hell' has therefore been generally interpreted of the malice and plots of Satan and his agents against our Lord and his church. It seems, however, more natural to understand by it literally the gates of death—of the infernal—whence, though they should apparently conquer, and enclose our Lord first, and afterwards all his members, would yet be utterly unable to prevail against his resurrection, and afterwards that of his mystical body the church, Ep. 1. 22. C.

Ver. 19. I will give unto thee the keys. This was a personal promise to Peter, and not extending to the other apostles. He received keys, and not simply a key; because there were two gates to be opened—the Jewish and the Gentile. And the word of our Lord was literally fulfilled when Peter applied the key to the Jewish gate, Ac. 2. 14—41; and afterwards when he applied it to the Gentile gate, Ac. 10. 1—18; 11. 1—18; which opening being once completed, Peter's personal commission to that work necessarily ceased; see Re. 3. 7. The remaining part of the commission was common to Peter and the other apostles. See ch. 18. 18, where the address is not to Peter alone, but to all the apostles. C.

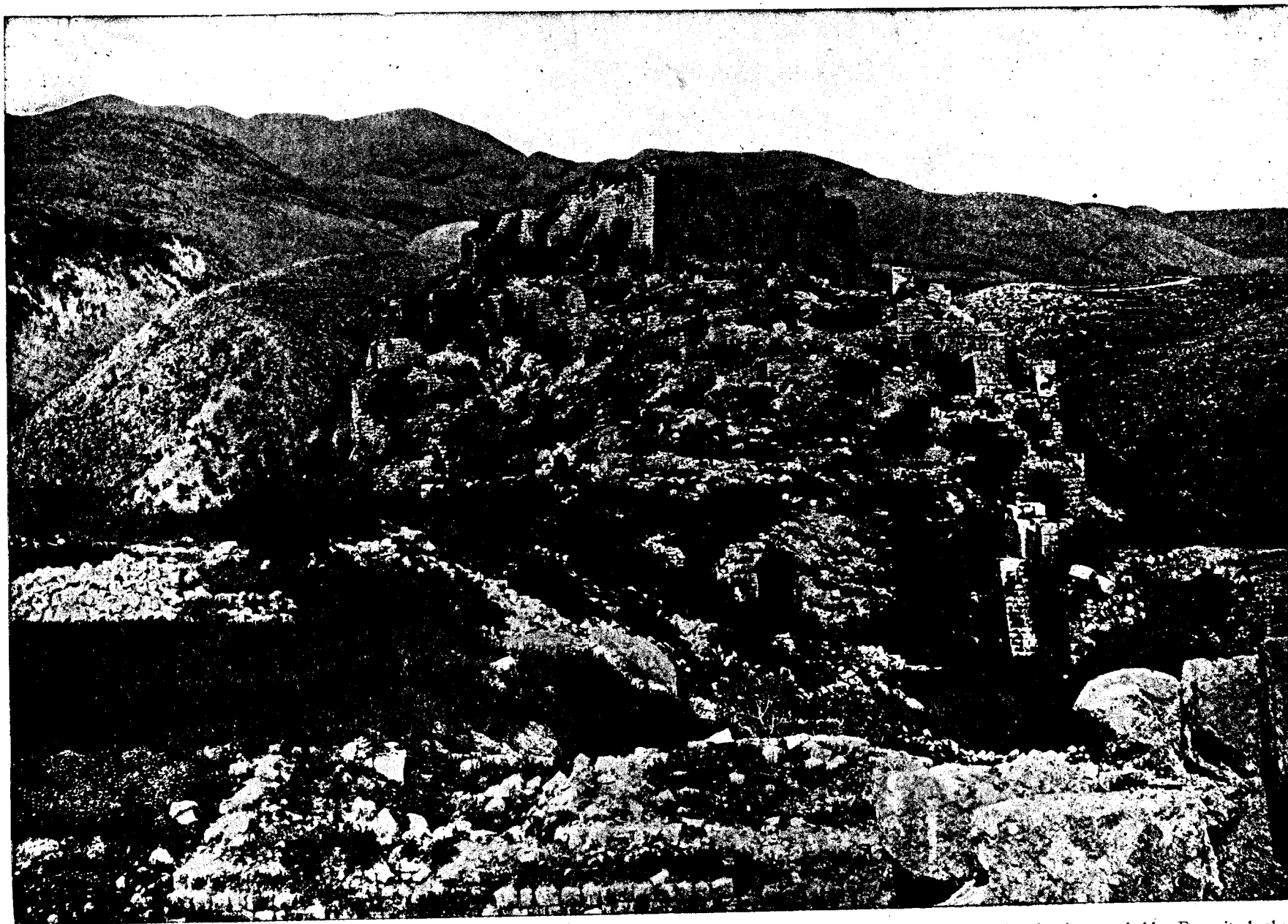
Ver. 28. The difficulty in this verse will be greatly removed by considering that our Lord does not say 'they will see the Son of man come,' but 'coming in his kingdom'; that is, beginning to 'reward every man according to his works'; which work commenced at the siege and destruction of Jerusalem, his first signal act of visible retribution, when some of his disciples were still alive to witness. C.

REFLECTIONS.—Wicked men of every sort heartily unite against Jesus, his interests, and people. And men who condemn sufficient evidence of divine truth generally insist upon more. The wisest with respect to temporal concerns are often quite blind and stupid with respect to what is plain, but spiritual. And it is just that Christ should quickly abandon men who remain obstinate in their unbelief. It is very absurd for the children of God to indulge carnal fears about the

necessaries of this life, when his remarkable former interpositions have outdone every expectation or wish. Alas! what diversified and ignorant conceptions of Christ prevail with many church members! But happy are they who are divinely enlightened, united to, and built on him as their sure foundation. No plots, no attempts of hell or earth, can ruin them. All the powers, all the ordinances or officers, which he has granted to his church, concur to their establishment and happiness. His sufferings secured it, and his glories secure it. God lifts up his people and casts them down again. And never are they more ready to stumble than after they have been highly honoured by God. Left but a moment to themselves, they bend under the power of the devil. Maxims of carnal policy, and desires of temporal ease and honour, strongly tempt them to shun hardships in religion. But self-denial and obedient submission to crosses are principal articles in the following of Christ. If we hope to live and reign with him in his kingdom of glory, we must be ready to endure tribulation and death for his sake. To ruin our soul in denying our Redeemer is infinitely criminal and foolish; nor can created enjoyments ever balance or retrieve our loss. Let me then never barter my soul for a few trifles! for if it be once lost, it is lost—it is ruined—for ever! And even the glories of a Saviour will but secure and aggravate my eternal misery.

CHAPTER XVII. Ver. 17. He here rebukes the father and his disciples for their weakness of faith, and the audience for their obstinate unbelief and readiness to reflect upon him in the weakness of his disciples. 20, 21. By a sincere faith in my power and promise, and through my assistance, ye shall be able to discharge and approve your office in doing things seemingly impossible. But such kind of faith must be exercised in the use of much fervent prayer and humiliation, without which you cannot expect to dislodge devils of so powerful and obstinate a kind as this is.

Ver. 1. Tabor, in the south of Galilee, has been regarded from an early period as the mount of the transfiguration. But it is more probable that it took place in the north of Galilee, as the narrative (comp. ch. 16. 13; 17. 20) evidently seems to refer to some mountain not far from Caesarea Philippi, which lay towards the range of Hermon (comp. ch. 16. 13; 17. 20); and after the transfiguration, it is said (Mar. 9. 30, 33) that 'they departed and passed



MOUNT HERMON—WHERE JESUS TOOK JAMES, PETER AND JOHN, AND WAS TRANSFIGURED BEFORE THEM. [Matt., xvii:1.]—Banias Castle is about two miles from Cæsarea Philippi. We are looking toward the north in the photograph, and the mountain we see is Hermon, where Jesus took James, Peter and John, and was transfigured before them. The castle seen has stood

there from the days of the Phoenicians. Its situation is remarkable. From its broken walls one may look away across the plains of Lake Huleh to the hills of Galilee. The castle is nearly 1,000 feet long by about 300 feet wide, and the walls in some places are 100 feet high. This is in many respects the most remarkable castle in the world, and has been called the Gibraltar of Palestine. It is now totally abandoned.

8 And when they had lifted up their eyes, they saw no man,³ save Jesus only.

9 And as they came down from the mountain, Jesus ⁴charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.⁴

10 ¶ And his disciples asked him, saying, Why then say the scribes that 'Elias must first come?

11 And Jesus answered and said unto them, Elias⁵ truly shall first come, and restore⁵ all things.

12 But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. ⁶Likewise shall also the Son of man suffer of them.

13 Then the disciples understood that he spake unto them of John the Baptist.

14 ¶ And⁷ when they were come to the multitude, there came to him a *certain* man, kneeling down to him, and saying,

15 Lord,⁸ have mercy on my son; for he is lunatic, and sore vexed: for oftentimes he falleth into the fire, and oft into the water.

16 And ⁹I brought him to thy disciples,⁶ and they could not cure him.

17 Then Jesus answered and said, ¹⁰'O faithless and perverse⁷ generation! how long shall I be with you? how long shall I suffer you? bring him hither to me.

18 And¹ Jesus rebuked the devil, and he departed out of him: and the child was cured from that very hour.

19 Then² came the disciples to Jesus apart, and said, Why could not we cast him out?

20 And Jesus said unto them, ³'Because of your unbelief.⁸ for verily I say unto you, ⁴'If ye

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³ Moses, representing the law, and Elias, representing the prophets, had now disappeared, and Jesus alone remained: a figure setting forth the law and the prophets alike fulfilled in him. The shadows disappear, but the abiding body is Christ.—C.

⁴ Lu. 9. 21, 22. Mar. 8. 30, 32. ch. 16. 20, 27, 30; 12. 16. Is. 42. 2. Jn. 5. 41; 7. 18, 30.

⁵ When the stupendous miracle of the resurrection, supported by the evidence of sense, would have prepared the minds of the disciples for receiving the account of his manifested glory.—C.

⁶ ch. 11. 14. Mar. 9. 11. Mat. 4. 5, 6; 1. 15, 40. 3.

⁷ ch. 11. 11. 2-18; 14. 3-12; 21. 24, 25. Mar. 1. 1-9. 6. 16-29. Lu. 1. 1-11.

⁸ Restore. 'Establish all things, by introducing and bearing evidence to me, 'the end of the law.'—C.

⁹ ch. 16. 21. Lu. 9. 21, 22; 11. 31. Is. 50. 6, 7; 11. 1. Ps. xlii. 1.

¹⁰ Mar. 9. 14-30. Lu. 9. 37-45. Ps. 50. 15. Ho. 5-15.

¹ ch. 15. 22. Lu. 18. 13. Ps. 6. 2-4. Mar. 9. 18.

² Mar. 9. 14-16. Lu. 9. 40.

³ The nine whom he left during his transfiguration.—C.

⁴ ch. 6. 30, 32; 14. 31; 16. 13, 28. He. 12. 29.

⁵ The disciples were men of 'little faith,' but neither absolutely faithless nor perverse. These words were, therefore, addressed to the scribes and their infidel and cruel partisans (ver. 10-13), and who appear (Mar. 9. 14) to have mocked at the failure of the disciples in their attempts to cast out the devil.

⁶ ch. 24. 29, 33; 12. 22. Ac. 10. 38. Mar. 9. 20.

⁷ ch. 9. 22. Mar. 9. 28. ch. 13. 10, 36; 15. 15.

⁸ ch. 13. 58; 30. See ver. 17. He. 5. 19.

⁹ Lu. 17. 6. ch. 21. 21. Mar. 11. 23. 1 Co. 13. 2.

¹⁰ Because of your unbelief. This evidently appears to include the disciples under ver. 17; but

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the original is not 'your unbelief,' but 'the unbelief,' that is, of the father of the child, and of the multitude, as appears from Mar. 9. 22-26.—C.

¹ Faith as a grain of mustard-seed. A faith which, however small, is possessed of the vital principle, and receives the blessing that renders it fruitful and capable of an increase unlimited by anything but the power of God. See the primitive form of blessing, Ge. 1. 22, 28.—C.

² ch. 21. 22. Mar. 9. 23.

³ Nothing shall be impossible which is sanctioned by God's authority and required for his glory and his people's good.—C.

⁴ Ep. 6. 18. 2 Co. 12. 7. 8. 1 Ki. 17. 20, 21.

⁵ ch. 20. 17, 18; 16. 21. Mar. 9. 31; 8. 31; 10. 33. Lu. 9. 22, 44; 18. 31.

⁶ ch. 26. 46. Jn. 2. 19; 10. 18; 10. 11. Ac. 2. 23. 1 Co. 15. 4.

⁷ ch. 26. 22. Jn. 16. 6, 20.

⁸ Gr. *didrachma*, in value fifteen pence.

This appears to be a payment to the Romans rather than for the temple-service, Ex. 30. 13; 38. 26.

⁹ This didrachm, in value about 12 pence, seems to have been the sum of tribute required, Ex. 30. 13; for our Lord intimates (ver. 26) that he and Peter were the children of him in whose name it was exacted, which he could not have said had it been a Roman tax.—C.

¹⁰ ch. 2. 10. 1 Co. 10. 32. Ro. 14. 13, 21; 13. 7; 15. 1-3. 2 Co. 6. 3.

¹ Or, a *stater*. It is half an ounce of silver, in value two shillings and sixpence, after five shillings the ounce. [Sufficient to pay for our Lord and Peter.—C.]

CHAP. XVIII.

a Mar. 9. 33-37. Lu. 9. 40-48. ch. 20. 21-24. Mar. 10. 42. Lu. 22. 24-27.

That is, in what they conceived the kingdom of heaven would be—a visible kingdom, with opportunity for worldly talents and ambition.—C.

have faith as a grain of mustard-seed,⁹ ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and ¹⁰nothing shall be impossible¹ unto you.

21 Howbeit, this kind goeth not out, but by ²prayer and fasting.

22 ¶ And³ while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men;

23 And they shall kill him, and the third day he shall be raised again. And ⁴they were exceeding sorry.

24 ¶ And when they were come to Capernaum, they that received tribute⁵ money came to Peter, and said, Doth not your Master pay tribute?³

25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

27 Notwithstanding, lest we should ⁶offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money;⁴ that take, and give unto them, for me and thee.

CHAPTER XVIII.

1 Christ warneth his disciples to be humble and harmless: 7 to avoid offences, and not to despise the little ones; 15 teacheth how we are to deal with our brethren, when they offend us: 21 and how oft to forgive them: 23 which he setteth forth by a parable of a king, that took account of his servants, 32 and punished him who showed no mercy to his fellow.

AT the^a same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?¹

through Galilee, and then came to Capernaum, on the north of the Sea of Galilee. Had the mountain of transfiguration been in Galilee, would the evangelist have said 'they departed and passed through' it? Would he not have said 'they departed and went to Capernaum'? Besides, it is said, they went up to a mountain apart; whereas Tabor was certainly at the period an inhabited town and fortress, and therefore peculiarly unfitted for retirement.—C.

Ver. 3. This appearance gives evidence the most decided to the most comfortable doctrine of recognition of Christian friends in a future state. For if Moses and Elias, who had been utter strangers to them, were yet made known to the disciples, why should the identity of any dear child of God be lost in the multitude of the redeemed?—C.

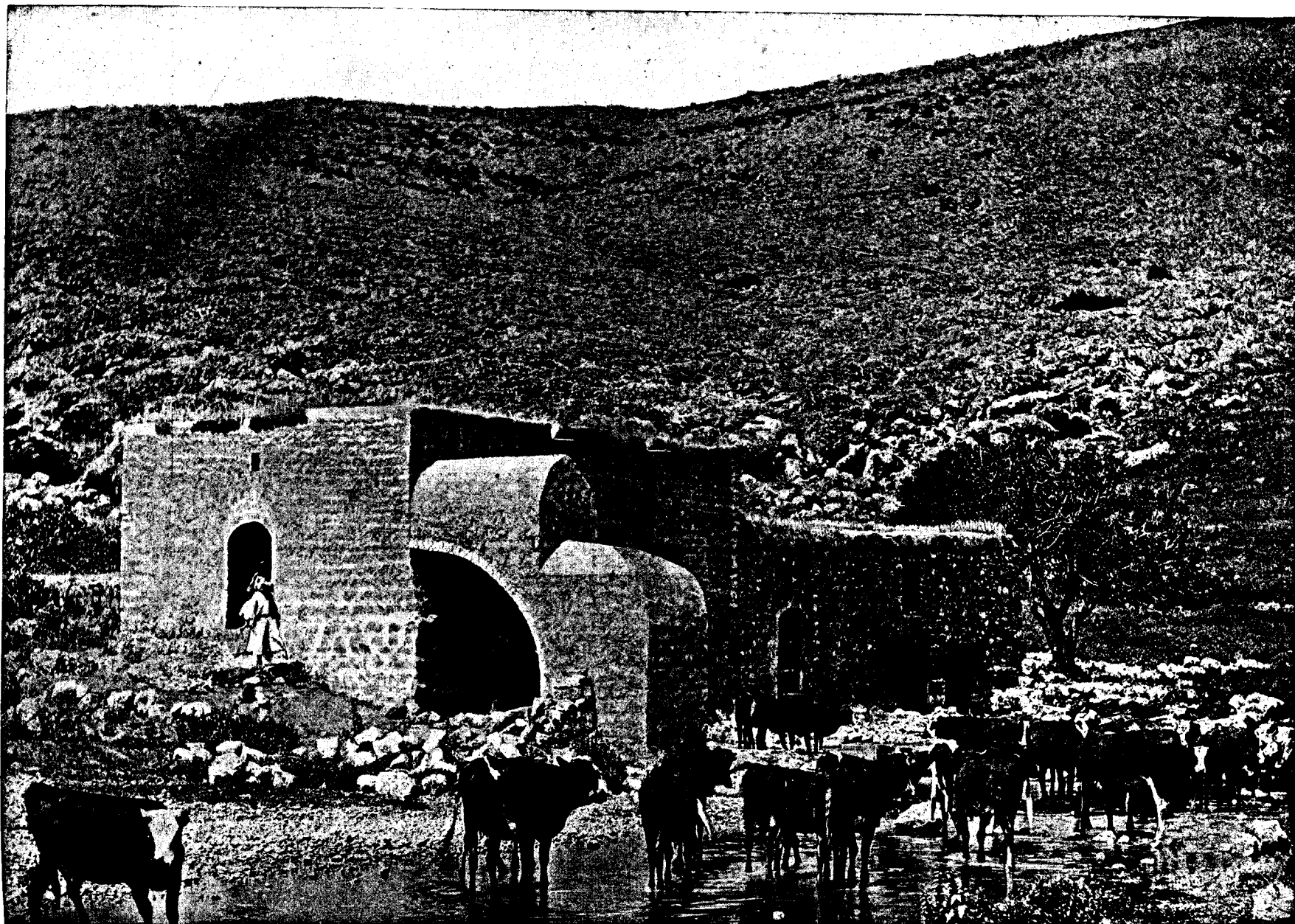
Ver. 15. He is lunatic. That the moon exercises a powerful influence upon some nervous disorders is unquestionable. This effect is generally attributed to her attraction, which is seen to be so powerful as to influence the tides. It is, however, rather more probable that her influence upon disease is merely that of her brilliancy during the night, which irritates the nervous system, produces sleeplessness, and thereby aggravates the symptoms. The symptoms mentioned, Lu. 9. 39, indicate a disease resembling epilepsy; but both there and in ver. 18 the disease is declared to be under the control of a malignant spirit. At this infidels and sceptics may scoff; but what pretensions have they to know anything of the invisible world? When they can cure the disease with a word of rebuke, they may question the Scripture account of its origin.—C.

REFLECTIONS.—How mixed was the lot of our Redeemer in this world! How quickly lifted up and cast down again! Now he shines in glory; anon he is plunged into sufferings and death. Now devils and distempers flee before his infinite power and grace; anon he is discredited, or ill understood, by weak disciples, and despised by faithless and perverse Jews. Possessed of all the fulness of Godhead—of all the riches of heaven and earth—he humbly, but miraculously, borrows his tribute-money from a fish, to avoid giving offence. But his resurrection from the dead wiped away all his reproach, and rendered illustrious

his deepest debasement. If Moses and Elias have, in solemn manner, resigned to him all their powers and honours, let me hear him as my great, my only divine prophet! Let me rejoice in his deariness to God, and exalted dominion over men! Let me lift up my heart, and retire from the world, to hold fellowship with him, and prolong his visits to the utmost! Let no danger, no guilt, terrify my heart, while I enjoy the great Propitiation and Saviour! If the choicest saints forsake me, it is enough that Jesus remains to comfort me. Ravishing discoveries of him on earth are indeed but short-lived; and suffering is the certain fate of all his followers. I must return to depths of temptation, desertion, and trouble, in which my fellow-Christians have often laboriously struggled with stubborn devils and indwelling lusts. But if I or my friends experience their uncommon cruelty, let me, with fervour and humility, supplicate Jesus for relief. And let want or weakness of faith, which mar my duty and obstruct my mercies, be the grief, the burden, the detestation of my heart. And while through manifold tribulations I follow him to his kingdom and glory, let me carefully avoid whatever could prejudice others against him, his doctrines, or ways. It is better to waive my right and open my purse than dishonour my Redeemer.

CHAPTER XVIII. Ver. 1-6. His disciples having contended which of them should be preferred to the highest places of honour and trust in the temporal kingdom, which they imagined he would quickly set up, Jesus presented a little child before them, and told them that unless their minds were graciously weaned from such carnal ambition, and rendered truly humble, after the appearance of that child, they could neither

be members nor honoured officers in his gospel kingdom, nor be admitted into the glories of the heavenly state; and that whoever of them affectionately regarded any of his humble, however mean, disciples, as such, should be esteemed as honouring himself; and that whoever should dishearten such weak but humble believers, and cause them to stumble into sin, should be exposed to the most certain and fearful punishments. 7-9. Dreadful hurt shall the world sustain through the corrupt opinions and practices by which Satan and his instruments will attempt to discourage, injure, and insnare weak believers; but most dreadful shall be the punishment of that man whose sinful and mischievous behaviour perverts and draws others into evil. If therefore anything, however useful or dear to you, tend to make you injure the cause of truth, peace, and holiness, to the grieving or tempting of my people, it would be much better for you to part with it, by the most self-denying and painful mortification, than, by indulging it, to hazard your own eternal damnation. 10-14. It is infinitely criminal and dangerous to condemn or discourage weak believers, whom the angels of God, on all occasions, watch over and minister unto; whom the Son of God came to save from the depths of ruin, and takes an especial pleasure in preserving and recovering when they have gone astray; and whom the Father, with all means of grace, seeks to make eternally happy. 15-17. If any of your fellow-professors of the true religion, by any sinful conduct, grieve or tempt you to sin, deal freely with him in a secret manner, in order to render him duly sensible of and penitent for it; and if he appear so, with joy renew your affection, and conceal his transgressions from others. If he appear obstinate, take one or two pru-



MILL NEAR THE WATERS OF MEROM. [Matt., 18.]—As Jesus returned from Cæsarea Philippi He would come down on the western shore of the Jordan, and thus would pass the scene we give in the above photograph. An old mill is always picturesque, and when we take this in connection with the water, the cattle standing in it, coupled with its great historic significance, the effect is greatly height-

ended. And then when, in addition to the elements which go to make a good picture, we remember that it is a spot our Savior witnessed and in the historic country where He lived, the interest is increased. In the region where this mill is situated the Bedouins live, and these cattle belong to them. The Bedouins are the wild children of nature, and are often kind and hospitable to strangers. Many of them are rich.

2 And Jesus called ^aa little child unto him, and set him in the midst of them,

3 And said, Verily I say unto you, ^cExcept ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4 Whosoever ^dtherefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And ^ewhoso shall receive one such little child ^fin my name, receiveth me.

6 But ^gwhoso shall offend ^hone of these little ones which believe in me, it were better for him that a millstone ⁱwere hanged about his neck, and ^jthat he were drowned in the depth of the sea.

7 ^kWoe ^lunto the world because of offences! for it must needs be that offences come: ^mbut woe to that man by whom the offence cometh!

8 Wherefore, ⁿif thy hand or thy foot offend thee, cut them off, and cast ^othem from thee: it is better for thee to enter into life halt or maimed, rather than, having two hands or two feet, to be cast into everlasting fire.

9 And if thine eye offend thee, pluck it out, and cast ^pit from thee: it is better for thee to enter ^qinto life with one eye, rather than, having two ^reyes, to be cast into hell-fire.

10 ^sTake ^theed that ye despise not one of these little ones; for I say unto you, That in heaven ^utheir angels do always behold the ^vface of my Father which is in heaven.

11 For ^wthe Son of man is come to save that which was lost.

12 How ^xthink ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, he ^yrejoiceth more of that ^zsheep, than of the ninety and nine which went not astray.

14 Even ^{aa}so it is not the will of your Father which is in heaven, that one of these little ones ^{ab}should perish.

15 ^{ac}Moreover, ^{ad}if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

16 But if he will not hear thee, then take with thee one or two more, that in ^{ae}the mouth of two or three witnesses every word may be established.

17 And if he shall neglect to hear them, tell

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^a ch. 19. 14. Ps. 34. 11.
45. 10. Pr. 2. 17. 25.
^c ch. 10. 14. Ps. 5. 10.
13. Lu. 18. 17. 1 Co. 14.
20. 1 Pe. 2. 12. Jn. 3. 3. 5.
^e Co. 5. 7. 1 Co. 6. 15.
Eze. 11. 19. 35. 26.
^d Ps. 131. 2. 138. 6. ch.
20. 26. 23. 11. 15. 57. 15.
66. Lu. 9. 48. 14. 11. Ja.
4. 10.

^e ch. 10. 40. 42. 25. 40.
45.

^f One (who is by grace) such little child. See ver. 6.—C.
^g Mar. 9. 42. Lu. 17. 1.
2. ch. 25. 41. 40. 2. Th. 1. 6
—g. Zec. 2. 8. Eze. xxv.
xxxv.

^h Not 'whoso shall offend (that is, give offence to) one of these little ones'—but 'whoso shall cause one of these little ones to stumble,' by tempting him in any manner.—C.
ⁱ A mode of punishment by drowning, not recognized in the Jewish Law: but which, as practised by the Syrians, Greeks, and Egyptians, must have been familiar to them. The millstones in the East are generally about eighteen inches in diameter by three in thickness.—C.

^j Lu. 17. 1. 1 Co. 11. 19. Jude. 21. 2 Th. 2. 11. 12. with ver. 8. 9; ch. 5. 20. 30. 26. 24.

^k It needs be (because of the wickedness of men) that offences (scandals) come. Even as a bitter fountain must, necessarily, send forth bitter water.—C.

^l See ch. 5. 29. 30. Mar. 9. 43. 48. De. 15. 5. i.e. if what is very useful or dear to thee cause thee to sin, renounce, avoid, or mortify it.

^m He. 4. 11.

ⁿ Lu. 9. 25.
^o ver. 6. Ps. 15. 116. 31.
119. 63. Lu. 10. 16. Pr. 11.
12. 14. 21. 1 Th. 4. 8.

^p 1 Ac. 12. 15. Ge. 32. 1.
2. Ki. 6. 17. Ps. 34. 7.
91. 11. He. 1. 14.

^q Ps. 16. 11. 17. 15. Ex.
33. 18. 20. 1 Co. 13. 12.
Lu. 1. 19.

^r See note ^s below.
^s Lu. 19. 10. 9. 56. ch.
1. 21. 10. 6. 15. 24. Jn.
46. 17. 10. 12. 47. 1 Th.
1. 15.

^t Lu. 15. 4. 7. Je. 50. 6.
Ec. 24. 5. 8. 16. 23. 15.
43. 9. 10. 12. Jn. 10. 11.
1 Pe. 2. 25. Ps. 119. 176. 18.
63. 145. 22. 24. 1 Th. 1. 13.
15. 16.

^u Lu. 15. 7. 19. 9. 36.
30. 18. 33. 43. Jn. 10. 11.
1 Th. 1. 13. 16.

^v 2 Pe. 1. 3. 9. Ep. 1. 5.
Ro. 9. 19. Jn. 10. 28.

^w One of these little ones who believe in me. See ver. 6.—C.

^x Le. 19. 17. Lu. 17. 3.
Ja. 5. 19. 50. Pr. 25. 8. 9.
28. 27. 9. 8. 9. Ps. 141. 5.
Ga. 6. 1.

^y Nu. 35. 30. De. 17. 6.
19. 15. 1 Ki. 21. 10. Jn. 8.
17. 2. Co. 13. 1. He. 10. 28.

^z The doctrine of the 'ministry of angels' is met with in various parts of Scripture. The abuses of the doctrine in some sections of the Christian church have had the tendency of leading other and purer sections altogether to ignore it. It is nevertheless true. Many incidental statements, both in Old and New Testament history, prove that the angels are 'ministering spirits, sent forth to minister to them who shall be heirs of salvation.' From this passage it is clear that children are included, and that in some way or other, for some purpose or

A.M. cir. 4036.
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other, certain angels are allotted as their especial attendants.—P.

^a Nu. 16. 33. Ac. 8. 1.
1 Th. 5. 20.

^b This is an evident allusion to the constitution and discipline of the Jewish synagogue, as is testified by the Talmud. This discipline was specially applied in cases where the law made no direct provision—of which, amongst other cases, Maimonides gives the following:—'If any refuse to feed his children, they reprove, they shame, they urge him—they make proclamation against him in the synagogue:—"A. B. is a cruel man, and will not feed his children:—more cruel than the unclean birds, for they nourish their young ones."—C.

^c Ro. 16. 17. 1 Co. 5. 3.
9. 11. 13. 2 Co. 2. 18.
Th. 3. 6. 14. 1 Th. 1. 20.
Tit. 3. 10. 2 Jn. 10.

^d Verses 18 and 19 show that there is a wider reference here than the Jewish synagogue. Our Lord looks to the Christian assemblies which were modelled upon the Jewish *The*

ekklesia, the regularly constituted assembly of believers, was to be consulted in such cases, and its decision, solemnly and prayerfully come to, was to be considered.

^e Jn. 20. 23. Ac. 15. 23.
—21. 2 Co. 10. 1 Co. 5. 4.
ch. 15. 19.

^f 2 Jn. 5. 24. 5. 14. Jn.
16. 23. 24. 14. 13. 15. 17. 16.
ch. 7. 7. 11. 21. 22. Mar.
11. 24. Lu. 11. 9. Ja. 1. 5.
5. 16.

^g ch. 28. 20. Re. 1. 13.
2. 1. Jn. 20. 19. 1 Co. 5. 4.
Ex. 20. 24. Eze. 48. 35.
Zec. 2. 5. Ro. 1. 20.

^h A clear assertion of omnipresence; consequently, of Deity.

ⁱ Mar. 11. 25. Lu. 17.
4. Col. 3. 13. ver. 15.

^j 12. many hundred times. Ro. 12. 19.
20. Ep. 4. 32. Col. 3. 13. 1.
Co. 4. 12. ch. 6. 12. 14. 5.
ch. 15. 19.

^k Gospel church, ch. 3. 2. 4. 17. xiii. Jn. 3. 3. 5.
—Ro. 14. 12. Ps. 2. 6.
18. 6. 7. Jn. 1. 49. 18. 36.
ch. 25. 34.

^l Ge. 13. 13. 1 Th. 1. 13.
15. 16.

^m A talent of silver is 60. 3. 94.
ⁿ Le. 25. 30. Ne. 5. 2.
5. 8. 2 Ki. 4. 1. 15. 50. 1.

^o There is no direct mention in Scripture of a wife being sold with her husband; but from Ex. xxi. it must be inferred. For there it is said, "If he came in by himself, he shall go out with himself; but if he were married, his wife shall go out with him." which surely implies that, if married, his wife had gone in with him.

^p Or, besought him.
^q Ps. 78. 38. 103. 13.
145. 7. 8. 130. 4. 7. Ep. 2. 4.
—8. Tit. 3. 5. Hos. 11. 8.

^r The Roman penny is the eighth part of an ounce, in value sevenpence three farthings, ch. 20. 22. 19. Re. 6. 6.

^s ver. 20.
^t Ro. 12. 15. 2 Co. 11. 20. He. 13. 3. They were offended and grieved at such unnatural cruelty and revenge.

^u Lu. 19. 22.

it ^vunto the church: ^wbut if he neglect to hear the church, ^xlet him be unto thee as an heathen man and a publican.

18 Verily I say unto you, ^yWhatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven.

19 Again I say unto you, ^zThat if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my name, ^{aa}there am I ^{ab}in the midst of them.

21 ^{ac}Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I ^{ad}'forgive him? till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven.

23 Therefore is the kingdom of ^{ae}heaven likened unto a ^{af}certain king, which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him, which owed him ^{ag}'ten thousand talents.'

25 But forasmuch as he had not to pay, ^{ah}his lord commanded him to be sold, and his ^{ai}wife, and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and worshipped him, ^{aj}saying, Lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant ^{ak}'was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellow-servants which owed him an hundred pence; ^{al}and he laid hands on him, and took ^{am}him by the throat, saying, Pay me that thou owest.

29 And his fellow-servant fell down at his feet, and besought him, saying, ^{an}'Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 So when his fellow-servants saw what was done, they were very sorry, ^{ao}and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, ^{ap}'O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

dent Christians along with you, and deal earnestly and plainly with his conscience, to render him penitent. If he still continue obstinate in his sin, lay his case before that church judicatory to which he is immediately subjected; and if, notwithstanding all they can do to convince and reclaim him, he still continue obstinate, let him be solemnly cast out of the church by excommunication; and let all her members avoid all unnecessary fellowship with him, even in civil things, that he

may be ashamed, and made to consider his conduct. 18–20. And that the censures may be confirmed and ratified by me and my Father, it is necessary that they be regularly passed in my name, and carried on with much fervent prayer. 23–35. The scope of this parable is to represent that nothing is more base, criminal, and dangerous than for such as profess to believe God's remission of all their high crimes against him to resent the petty injuries done to themselves; and that, though

the revengefulness of believers shall not be punished with eternal damnation, it will expose them to fearful chastisements in this life.

Ver. 3. As little children. The characteristics of children, as distinguished from adults, are chiefly these:—1. Obeying when called. 2. Ready to stand where placed. 3. Unconscious of worldly distinctions, ambition, and cares. 4. Teachable. 5. Imitative. 6. Confiding. 7. Dependent.—And as a child is, ordinarily, to an adult, so is a converted to an unconverted man. C.

Ver. 8. The Hebrews were accustomed to represent the affec-

33 Shouldest¹ not thou also have had compassion on thy fellow-servant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35 So² likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.¹

CHAPTER XIX.

1 Christ healeth the sick: 3 answereth the question of the Pharisees concerning divorce: 10 sheweth when marriage is necessary: 13 receiveth little children: 16 instructeth a young man how to attain eternal life, 20 and how to be perfect: 23 telleth his disciples how hard it is for a rich man to enter into the kingdom of God, 27 and promiseth great rewards to those that forsake anything to follow him.

AND it came to pass, ¹that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea beyond Jordan.¹

2 And² great multitudes followed him; and he healed them there.

3 ¶ The³ Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

4 And he answered and said unto them, Have ye not read, ⁴that he which made *them* at the beginning, made them male and female,

5 And said, ⁵For this cause shall a man leave father and mother, and shall cleave to his wife; and ⁶they twain shall be one flesh?

6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put ⁷asunder.³

7 They say unto him, ⁸Why did Moses then

A.M. cir. 4036.
A.D. cir. 32.

1 Ep. 4.30; 2. Col. 3.13; ch. 5.44; 5. Lu. 9.35.
2 Co. 6.12; 1 Pe. 5.8.
ch. 5.25; 2 Th. 1.8, 9; Re. 14.7, 11.

3 Pr. 2.13; ch. 6.12, 14, 15; Mar. 11.26; Ep. 4.32; Col. 3.13; 1 Co. 4.12; ch. 7.2; Ja. 2.13.

4 As forgiveness from God is the chief desire of a sinner, so forgiveness of injuries is the chief test of a Christian. If a man ask forgiveness from the God he has offended, and do not extend forgiveness to the brother who has offended him, he plainly condemns himself, as utterly undeserving, since the measure he requires from God, he will not return to man.—C.

CHAP. XIX.

A.D. cir. 33.

a Mar. 10.1. Jn. 10.40; 3.22.

b ch. 4.23-25; 8.1, 18; 9.35, 36; 12.15; 13.14; 35:15; 30:17, 14.

c ch. 10.1; 22:15. Lu. 11:54; Mar. 10.3-12.

d Ge. 1.27; 5.2. Mal. 2:15, 16.

e Ge. 2.24. Ep. 5:31.

f Ps. 45:10.

g 1 Co. 6.16; 7.2. Ge. 2:24.

h Except for adultery, fornication, or wilful desertion, ver. 9. Mal. 2.14-16. 1 Co. 7.10-12.

i The point of our Lord's argument consists in the original union of man and woman. The woman was taken out of the man; she was a part of him. They were 'one flesh.' The marriage bond re-establishes the original unity, and consequently marriage is indissoluble until by one crime the bond of union is dissolved.

j De. 24.1. Is. 50.1. ch. 5:31.

k Eastward of Jordan, in the original land of Reuben and Gad, subsequently called Perea. See Mar. 10.1. Jn. 10.40. C.

l The words of the English version are apt to be misunderstood. At first sight one would suppose a portion of Judea lay

A.M. cir. 4037.
A.D. cir. 33.

east of the Jordan; such was not the case. Some have thought our Lord went from Galilee to Judea by a route which took him down the east side of the Jordan. The Greek will not bear such an interpretation. The word 'coasts' might be better rendered 'borders.' The Jordan was the eastern border of Judea. Christ then came to that portion of Perea which was separated from Judea by the Jordan—he came to the very bank of the river, probably to the village of Bethany, where he was baptized. Mal. 2:15-16.

1 De. 9:31; 27. Ac. 7:51; 13. 18; 14. 16; i.e. their cruelty to their wives. Mal. 2:15-16.

2 But not commanded nor approved.

3 Ge. 2.24. Je. 6.16. 1 Co. 11.23; ch. 28.20.

4 ch. 5. 32. Mar. 10. 11, 13, 16, 18. 1 Co. 7. 11, 12. Mal. 2. 14-16. Ro. 7. 1-3. Je. 3. 18.

5 If he must continue to live with, and endure all her dissatisfaction.—C.

6 Pr. 21. 9, 19; 19. 13; 9. 13; 1. 14, 3.

7 1 Co. 7. 2, 9, 17.

8 *Canot.* 'Do not,' as the Greek and all the versions, except the English, have it.—C.

9 Is. 56. 3-5. 1 Co. 7. 17, 37; 35. 9. 5. Some abstain from marriage from a natural, and others from a forced defect; and others in order that they may the better serve Christ.

10 Mar. 10. 13-16. Lu. 18. 15. Ge. 48. 14-15. 1 Sa. 1. 24. Je. 49. 11.

11 They did not rebuke the little children, but those who brought them.—C.

12 ch. 18. 3. Mar. 10. 14. Lu. 18. 16. 1 Co. 10. 20. 1 Pe. 2. 12. Pr. 8. 17; 23. 26. Ps. 34. 11; 45. 10, 11.

13 Of such is the kingdom of heaven. That is, of persons who, by divine grace, have become like children in malice, while in understanding they are men; 1 Co. 14. 20.—C.

command to give a writing of divorce, and to put her away?

8 He saith unto them, Moses, because of the hardness of your hearts, suffered⁴ you to put away your wives: ⁵but from the beginning it was not so.

9 And⁶ I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committe⁷ adultery: and whoso marrieth her which is put away doth commit adultery.

10 His disciples say unto him, If the case of the man be so with *his* wife, ¹¹it is not good to marry.

11 But he said unto them, ¹²All men ¹³cannot receive this saying, save *they* to whom it is given.

12 For there are some eunuchs,⁷ which were so born from *their* mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.

13 ¶ Then⁸ were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them.⁹

14 But Jesus said, ¹⁵Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.⁹

15 And ¹⁶he laid *his* hands on them, and departed thence.

16 ¶ And¹⁷ behold, one came, and said unto

g Ge. 48. 14. Mar. 6. 5; 16. 18. Lu. 4. 40; 13. 13. Nu. 8. 20. Ac. 5. 16, &c.
h Mar. 10. 17-22. Lu. 18. 23; 10. 25-29.

tions of the mind by those parts of the body that were most affected by them: see Ro. 6. 13; 7. 23. Hence 'the bowels' denoted compassion; 'the heart,' love; 'an evil eye,' envy (Mat. 20. 15), covetousness, or other unlawful desire, 1 Jn. 2. 16. Hence 'the hand' and 'the foot' were used to signify all the powers of walking and of movement. 'To cut off,' or 'pluck out,' is, therefore, to 'morbify, through the Spirit,' those several 'deeds of the body,' that we may live to God. C.

Ver. 25. There does not appear in Scripture any instance of a man sold for payment of his debts. A man, however, might sell himself, Ex. 21. 2, 6; Le. 25. 47; and if a debtor could not pay, the creditor might appropriate his service, but could not sell him. The sale authorized (Ex. 22. 2) is not of a *debtor*, but a *thief* who could not pay the legal fine. Unless, therefore, the law imply that the right which a creditor acquired over the person and services of his debtor he might transfer to another, as he might his other properties, this case must be understood not as an illustration taken from the law of Moses, but from the practice of eastern monarchs, whose will is the only law. And this last supposition is rendered probable, if not confirmed, by our Lord's reference to 'the kings of the earth,' ch. 17. 25. C.

REFLECTIONS.—An eager ambition after worldly honour is very unlike the disciples and kingdom of Christ. And there is great need of a daily conversion to God from the errors of our way. What tender care Jesus takes of his saints, especially if weak and humble! His angels watch over, protect, and minister to them. At his Father's commandment he died for them, and seeks them out when they wander. He hears their prayers, and attends their societies. It is inexpressibly dangerous to grieve their hearts or to make them stumble into sin, or for them to indulge any darling corruption. But it is very base and criminal for Christians to pay so little regard to their God and their Saviour's rules for removing of scandals; and to be more careful to render an offender infamous than to bring him to repentance. Thrice happy are the churches where these rules are attended to without passion or prejudice, and with a readiness to forgive. Awful are church censures when regularly passed; and heinous is their guilt, and infinite their danger, who dare wilfully incur, or profanely despise, what is ratified in heaven. How inconceivably great and many are our

offences against God! He keeps an exact account of them all, in every circumstance of them! And infinite is the mercy of a reprieve, and especially of a redemption, from their awful consequences in hell. But detestable both to God and men is a revengeful temper or conduct in a professed Christian; and such may expect great plagues and sorrow because of sin in eternity.

CHAPTER XIX. Ver. 17. Why do ye call me *good* in this emphatic manner when you conceive me to be a mere man? There is none *good* in and from himself but God alone. But if you desire to work righteousness in order to procure a title to eternal life, you must perfectly keep all the commandments of God. 21. To mark your perfect love to your neighbour, and that your affections are weaned from earthly enjoyments, go sell your whole estate, and give it to the poor in these distressing times, and come and follow me in my poverty and sufferings. 22-30. Ye who, through the regenerating influences of my Spirit, have attended and assisted me in my attempts to reform the nation, and introduce the gospel dispensation, shall, upon my ascension to heaven, be honoured with the distinguished effusion of the Holy Ghost, to render you leading officers in founding the gospel church; and in my appearing to destroy Jerusalem your predictions shall be fulfilled and your characters vindicated. In the latter days your Jewish brethren shall be converted by your doctrines; and in the last judgment ye shall be most honoured approvers of the sentence which I shall pass according to my gospel dispensed by you. And all they who conscientiously suffer losses in their temporal interests or enjoyments for my sake, shall in this life have their losses graciously compensated, to their unspeakable advantage, in inward contentment and divine consolations and hopes, if not in other external comforts, and in eternal glories in the future state. And yet, to manifest the glory of re-

deeming grace in all this, many Jews who are first called, and apparently more fitted to receive me, shall be rejected, for their unbelief; while the Gentile strangers to the covenants of promise shall, through faith, be admitted to all the blessings of my kingdom of grace and glory. And even some Jews, more early converted, shall have less honour or usefulness in my church than some Gentiles who shall be afterwards influenced to believe.

Ver. 3. About the time of our Saviour there arose two famous schools of the law at Jerusalem—those of Hillel and Shammai. That of Shammai taught that divorce was unlawful except for adultery; while the more popular school of Hillel authorized divorce for any cause, even the mere will of the husband. C.

Ver. 8. Moses, in the law, did not *command* a dissatisfied husband to divorce and put away a wife, as the Pharisees insinuate, but merely *suffered* it to be done, saying, 'let him'—not as an authoritative sanction and indulgence to caprice or passion, neither as an approval of the act or pardon of the sin, but as a mere temporary reprieve or stay of judgment, that happily might eventually, through grace, in softening the hardened heart. C.

Ver. 9. As Moses (De. 24. 1) *suffered* the dissatisfied husband to put away the wife, so (De. 24. 2) he *suffered* the divorced wife to marry again, saying, 'she may.' Our Lord, however, having denied expressly the existence of any *command* in favour of the husband, equally denies it in favour of the wife, and pronounces both equally guilty in the sight of God; while to the wife is extended neither approval of the act nor pardon of the sin, but the mere temporary reprieve and stay of judgment previously conceded to the hard-hearted husband. C.

Ver. 17. *Why callest thou me good?* You call me 'Master,' thereby showing you believe me a *mere man*. Why then call me *good*, a title that legitimately belongs to God alone? If, therefore, I be really good, I must be 'God manifest in the flesh.' But Jesus calls himself 'good,' Jn. 10. 14; therefore, by his own argument, he must be God. C.

Ver. 21. *If thou wilt be perfect* in character, renounce the world which you love, and your legal righteousness wherein you trust, and 'follow me'—the end of the law for righteousness to every one that believeth. C.

Ver. 24. Some, for *camel*, read *camel*, the Greek words differing but in one letter; but this change is without any sufficient authority. The meaning is simply this: The matter is naturally impossible while the camel lives. To effect it by artificial means were the camel dead would not, to the chemist, be a task of difficulty. Even so while the rich man lives in the love of the world his entrance into the kingdom of heaven is a natural impossibility.

him, Good Master, 'what good thing shall I do, that I may have eternal life?

17 And he said unto him, Why callest thou me good? *there is none good but one, that is, God:* "but if thou wilt enter into life, keep the commandments.

18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not steal, Thou shalt not bear false witness;

19 Honour thy father and thy mother; and, Thou shalt love thy neighbour as thyself.

20 The young man saith unto him, "All these things have I kept from my youth up: what lack I yet?"

21 Jesus said unto him, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me.

22 But when the young man heard that saying, "he went away sorrowful: for he had great possessions.

23 ¶ Then said Jesus unto his disciples, Verily I say unto you, "That a rich man shall hardly enter into the kingdom of heaven.

24 And again I say unto you, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25 When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?

26 But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible."

But as soon as 'by the cross of Christ he is crucified (and thereby dead) to the world,' his entrance into that kingdom is not only possible but secure. See ver. 26. C.

Ver. 28. A change in the punctuation, which the original warrants, and the sense seems to demand, would render the passage thus: 'Ye who have followed me, in the regeneration (the time of final restoration to glory) when the Son of man shall sit on the throne of his glory, ye also shall sit on twelve thrones; &c. That some eminent expositors understand by 'the regeneration' the present gospel state, is not to be forgotten: but that it refers to a state still future seems certain from the fact that, in 'the regeneration' described, the apostles are, in some sense, to be changed from witnesses to judges, and, as such, to sit on twelve thrones judging the twelve tribes—a circumstance that has never been hitherto fulfilled, and for the accomplishment of which we must therefore look to futurity. C.

REFLECTIONS.—Indefatigable was the gracious Redeemer in doing good wherever he came; prudent in avoiding the snares of his malicious enemies; careful to honour, regulate, and perpetuate every divine institution which related to the raising up of a holy seed in his church; and delighted with the early and earnest dedication of children to himself. It is cruel, then, to deprive young subjects of his kingdom of the seal of his covenant; and criminal to pretend that his incarnation, labours, and glory abridge the privileges of his people. Very important and necessary is a deep concern about the true way to everlasting life; nor can it be obtained but by a perfect righteousness, answerable to the whole law of God; and where can this be found but in Christ? Alas! that multitudes should hope to find it in their own works! and yet those who highly extol and heartily trust in their good works very seldom remarkably abound in them. And their defect quickly appears if they be tried in what lies opposite to their carnal inclinations and interests. The riches and love of this world are most powerful hindrances to our care about or progress towards heaven; and only almighty grace can conquer the heart and remove the difficulty.—In faithfully following Christ,

we must expect manifold losses and troubles in this world. But if we undergo them from love to him, his truths and ways, his blessings here and glory hereafter will inexpressibly more than compensate. And whether we be first or last in time or in dignity, all must be regulated by the exceeding riches of his grace.

CHAPTER XX. Ver. 1-16. The vineyard here is the church, formed by infinite wisdom, power, and grace, from the world that lieth in wickedness, and furnished with divine oracles, ordinances, and officers; hedged about by God's special protection, government, and discipline, and cultivated by his Spirit, ministers, and people. The 3d, 6th, 9th, and 11th hours, may represent the patriarchal, Mosaic, apostolic, and millennial periods of the church; or the periods of human life, childhood, youth, middle, and old age, in which different persons are called and converted to Christ, that they may serve him in his church. But as the kingdom of heaven chiefly denotes the gospel church, the 3d, 6th, and 9th hours chiefly denote those periods in which the Jews were called and converted by the ministry of John and Christ, or of his apostles for some years after his ascension. The 11th hour may denote that period in which the Gentiles have, or shall be, converted to Christ by the apostles and other gospel ministers, after they had been for many ages abandoned to idolatries, and destitute of the ordinances and calls of the gospel. The penny of reward denotes all the privileges of the gospel church, and all the blessings of grace and glory. At God's giving these to the Gentiles equally as to themselves, who had been long the peculiar people of God, and who had long served him in burdensome ceremonies, the Jews, and even the real converts among them, exceedingly murmured—not considering that all the favours of God spring entirely from his own free grace; and that many are outwardly

A.M. Clr. 4937.

A.D. Clr. 33.

5 Ro. 10.2, 3; 9.31, 32.
Jn. 6.28.
1 Co. 12.2, 3; Ps. 119.68.
Ja. 1.17.
1 Lc. 18.5; Ro. 10.5.
Ga. 3.10, 12; Is. 1.19; 3.10.
2 Ex. 20.12-17; De. 5.10-21; Mar. 10.19.
Lu. 18.20; Ro. 13.8, 9.
Gal. 5.14; Ja. 2.8; Ep. 6.
2 Lc. 19.18, ch.22.33.
3 Tit. 1.16; Is. 58.2.
Ec. 3.31; Lu. 18.11, 12.
4 Here is the spirit of formalism which prevailed so largely among the Jews fully developed. By conformity to the outward requirements of the law the young man had almost succeeded in deceiving himself: yet conscience was not satisfied. He felt he lacked something more; hence his question: "What good thing shall I do?" Our Lord's first object was to convince him of the inherent sinfulness of his heart; and in this he succeeded.—P.

5 ch. 6.19, 20; 5.48.
Lu. 12.35; 16.1; 1 Ti. 6.18, 19; Ac. 2.44, 45; 4.32, 34, 35.
6 Jn. 12.26.
7 ch. 13.22; Jn. 18.23.
24; Ps. 17.14; Phi. 3.19.
8 ch. 13.22; Job 31.24; Ps. 62.11; Pr. 11.28.
1 Co. 1.26; Ja. 4.4; 1-3.
1 Ti. 6.9, 10; Ja. 2.5.
Mar. 10.23-26; Lu. 18.24-27.
9 Jc. 13.23; Lu. 18.25.
Jn. 5.44; 1 Co. 1.26.
10 Ps. 8.8; 62.11; Job 10.13-22; 1 Je. 32.17.
Zec. 8.6; Ge. 12.14; Lu. 1.37; 18.27; Phi. 4.13.
He. 7.2, 5; Is. 63.1-4; Mar. 10.27.
11 The grand fundamental doctrine, salvation by grace, is here declared by our Lord. By man's power the corrupt heart cannot be renewed, the worldly disposition cannot be overcome, the dead soul cannot be revived; but with God all things are possible; 'You hath he quickened who were dead in trespasses and sins.'—P.

12 This verse contains a solemn caution. The disciples had given up much and suffered much for Christ; yet they must not be over-confident. Presumption is to be carefully avoided. Perhaps Judas was, in our Lord's mind. Great privileges entail great responsibilities. Except therefore the disciples should fully use their privileges, though the first to follow Christ, they might be last in receiving their reward.—P.

13 ch. 20.21; 1 Co. 12.28; Ep. 4.11; Lu. 22.28-30; 1 Co. 6.2, 3; Re. 2.26; 3.21, 2; Ti. 4.8; 12.12.
14 Mar. 10.29, 30; Lu. 18.29, 30; 1 Co. 9. ch.8.11, 12; 21.31, 32; Mar. 10.31; Lu. 19.27; 29.30; Ga. 5.7; He. 4.1; Ro. ix.-xi.
15 See note * in first column.

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16 ch. 20.21; 1 Co. 12.28; Ep. 4.11; Lu. 22.28-30; 1 Co. 6.2, 3; Re. 2.26; 3.21, 2; Ti. 4.8; 12.12.
17 Mar. 10.29, 30; Lu. 18.29, 30; 1 Co. 9. ch.8.11, 12; 21.31, 32; Mar. 10.31; Lu. 19.27; 29.30; Ga. 5.7; He. 4.1; Ro. ix.-xi.
18 See note * in first column.

CHAP. XX.

1 ch. 21; 4.17; 13-35.
2 Is. 5.1, 2; Ps. 80.11; Je. 2.21; ch.21.33-43; Ca. 8.11, 12.
3 Kl. 18.12; 2 Ti. 3.15; Pr. 8.17.
4 Phi. 2.12; 2 Pe. 1.5-10; 1 Co. 15.58.
5 Ex. 19.6; De. iv.-xxiii; Is. 1.16-20.
6 The Roman penny is sevenpence three farthings, ch. 18.28; 22.19; Re. 6.6.
7 About nine o'clock in the morning.
8 Morier states that in a large market-square, in Hamadan, he saw daily a crowd, with spades in their hands, assemble before sunrise, waiting to be employed in the neighbouring fields—a circumstance which he considered an apt illustration of this parable.—C.

9 Phi. 1.7; Col. 4.1.1.
10 Pe. 1.13; He. 6.10.
11 At different periods of time, and of men's life.

27 ¶ Then answered Peter, and said unto him, Behold, we have forsaken all, and followed thee: what shall we have therefore?

28 And Jesus said unto them, Verily I say unto you, That ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life.

30 But many that are first shall be last; and the last shall be first."

CHAPTER XX.

1 Christ, by the similitude of the labourers in the vineyard, sheweth that God is debtor unto no man: 17 foretelleth his passion: 20 by answering the mother of Zebedee's children teacheth his disciples to be lowly: 29 and giveth two blind men their sight.

FOR the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard.

2 And when he had agreed with the labourers for a penny¹ a day, he sent them into his vineyard.

3 And he went out about the third² hour, and saw others standing idle³ in the marketplace,

4 And said unto them, Go ye also into the vineyard, and whatsoever is right, I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour,⁴ and did likewise.

called by the ministry of the gospel, and made members of the visible church, who fall short, through their self-conceit and unbelief, while few are chosen of God to eternal life, because few continue faithful to the end. 21-23. Let my sons, who are now thy constant favourites, be next in honour and authority to thyself in that kingdom which thou art about to erect. Jesus replied that they appeared quite ignorant of the nature and honours of his kingdom, and that they must expect terrible persecutions, reproaches, and distresses, as he himself had or should suffer; but that all the honours of his kingdom would be conferred by him upon those who were faithful in life and work. 24-28. The other ten apostles being filled with envy and resentment against the two brothers for attempting to procure a pre-eminence above themselves, Jesus meekly reproved them altogether, and told them that a carnal and heathenish ambition for lordly dominion over others was very contrary to the nature and design of his spiritual kingdom; and that their only proper way to become truly great and honourable in his church was to be most humble, self-denied, and active in doing even the meanest services for the benefit of others; even as he himself, notwithstanding his infinite glory, had come into this world to submit to the meanest services, and even an ignominious death, for the redemption of the race of poor sinners.

Ver. 20. The mother of Zebedee's children. Her name was Salome, as appears from Mat. 27.56; comp. with Mar. 15.40. She is not called Zebedee's wife; he was therefore most probably dead. Her sons were James and John, Mar. 10.35. She presents the character of an ambitious but affectionate mother, who seems to have trained her sons to her own high aspirations: for they evidently join with her (ver. 22) and assert their ability to fulfil the conditions of their elevation, though as yet totally ignorant of their nature, and, as their own experience demonstrated (Mat. 26.56), sadly unfitted for the task.—Note. Men of ardent and aspiring minds, when subdued by grace, do not altogether lose



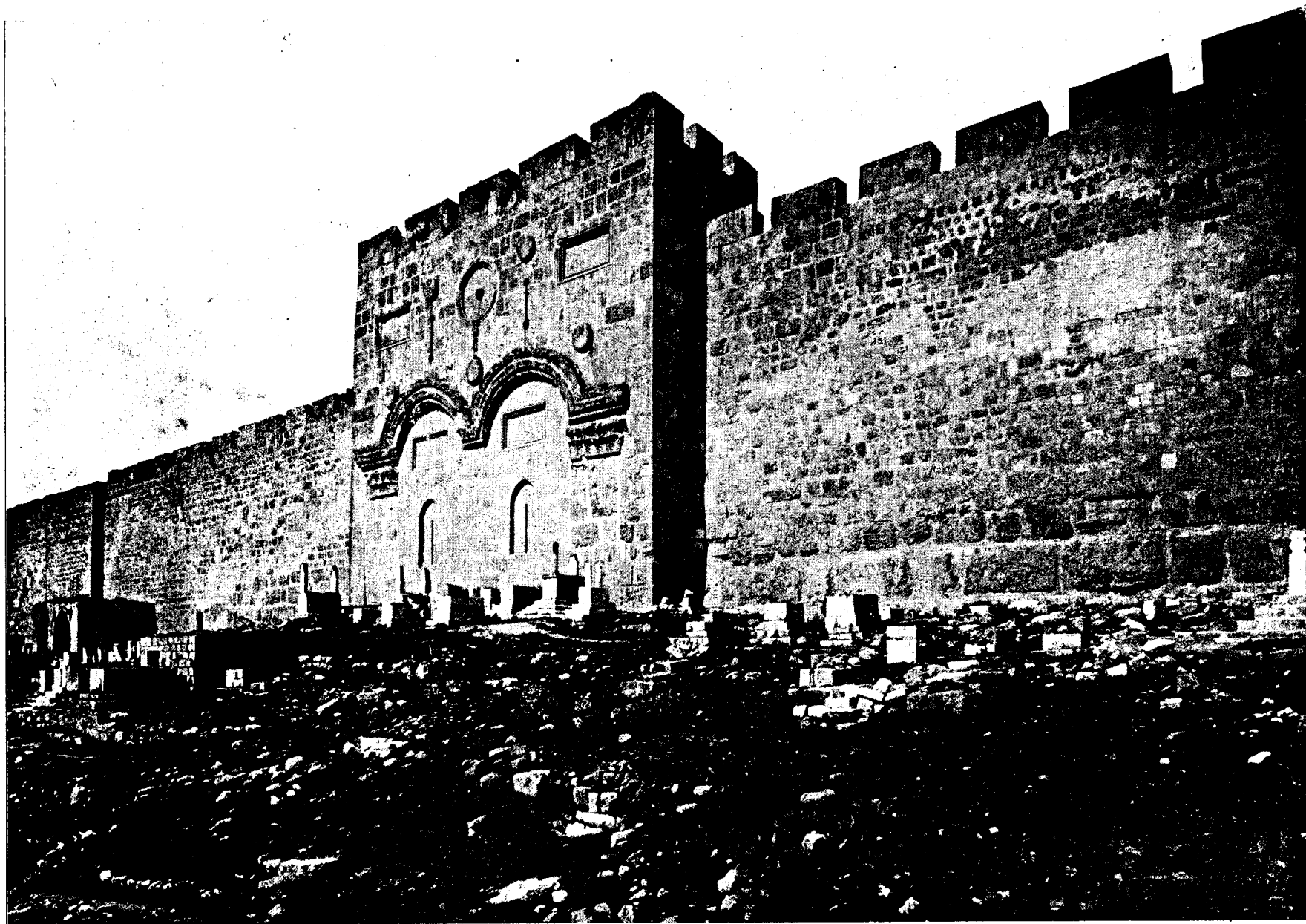
FOUNTAIN OF THE APOSTLES—WHERE CHRIST PASSED, RESTED AND DRANK. [Matt., xx:17.]—"And Jesus going up to Jerusalem took the twelve disciples apart in the way and said to them, Behold we go up to Jerusalem." When Jesus uttered these words he was on His way to Jerusalem. He was beyond the Jordan and was to come through Jericho. The Fountain of the Apostles is between Jericho and Jerusalem, and about

four miles from the Holy City. It is one of the places that we may be absolutely sure Jesus passed, for the road from Jerusalem to Jericho has not changed, and this fountain is so necessary as a place to get water in the Judean mountains that we may know that Christ not only passed here, but often rested and drank water here. Here the sheik furnishes a guide to conduct travelers to Jericho.



VIEW OF JERICO—WHERE OUR SAVIOR HEALED THE TWO BLIND MEN. [Matt., xx:30.]—No place on earth has had more changes than Jericho. Here the Israelites first came under Joshua when they crossed the Jordan from their wanderings. Under Pompey Jericho was destroyed. At the time of Herod and Cleopatra it was rebuilt as a magnificent city of palaces, castles and theaters. It was

again destroyed by Vespasian, and subsequently rebuilt as a garrison city for the tenth legion. Here resided the Byzantine bishops, and here were churches and convents under the reign of the Emperor Justinian. Here the Christian Crusaders came, causing the gardens to bloom and again become fertile. Here our Savior healed the two blind men that were sitting by the way as He passed, and here John the Baptist lived.



THE GOLDEN GATE—THROUGH WHICH OUR SAVIOR PASSED. [Matt., xxi:1.]—The Golden Gate is in the eastern wall of Jerusalem. It looks toward the Mount of Olives. In the first verse of the 21st chapter of Matthew, we have an account of the triumphant entry of our Savior from the Mount of Olives through this gate. It is now closed up. The Mahometans have a tradition to the effect

that foreigners will some day capture Jerusalem and enter the city through this gate. Two columns of this gate are said by Moslems to have been brought on her shoulders by the Queen of Sheba as a present to King Solomon. Through this gate the Moslems think the good at the last day will pass on their way to the houris of Paradise after having safely crossed the Kedron on that bridge which is sharper than the sharpest sword.

CHAPTER XXI.

1 Christ rideth into Jerusalem upon an ass, 12 driveth the buyers and sellers out of the temple, 17 curseth the fig-tree, 23 putteth to silence the priests and elders, 28 and rebuketh them by the similitude of the two sons, 33 and the husbandmen, who slew such as were sent unto them.

AND when^a they drew nigh unto Jerusalem, and were come to Bethphage,¹ unto the mount of Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village over against you,² and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.

3 And if any man say ought unto you, ye shall say, 'The Lord hath need of them,'³ and straightway he will send them.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 Tell^c ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.⁴

6 And^d the disciples went, and did as Jesus commanded them,

7 And brought the ass, and the colt, and put on them their clothes, and they set him thereon.⁵

8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way.

9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord: 'Hosanna in the highest!

10 And^d when he was come into Jerusalem, all the city was moved, saying, Who is this?

11 And the multitude said, This is Jesus, the prophet of Nazareth of Galilee.

12 ¶ And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves;

13 And said unto them, It is written, 'My house shall be called the house of prayer; 'but ye have made it a den of thieves.⁶

14 And^d the blind and the lame came to him in the temple; and he healed them.

15 ¶ And^d when the chief priests and scribes saw the wonderful things that he did, and the

^a Jn. 2.13-16. De. 14.25, 26. Mar. 11.11, 15. Lu. 19.45. / Is. 56.7; 60.7. Ps. 93.5. / Jn. 7.11. Mar. 11.17. Lu. 19.46. Ho. 12.7. / Ge. 49.10. Is. 35.5, 6. Hag. 2.7. Mal. 3.1. ch. 4.23, 24; 8.16; 9.35; 11.5; 12.15; 14.35, 36; 15.31. / Is. 26.11. Ac. 4.2; 13.45. Job 5.2. Ec. 4.4. ch. 27.18.

A.M. cir. 4037.
A.D. cir. 33.

CHAP. XXI.

a Mar. 11.1-15. Lu. 19.45-46. Jn. 12.12-26.

1 The narratives of the evangelists when carefully compared show that Bethphage and Bethany must have stood close together: in fact, it seems probable that they were names for different quarters of the same village—the one called Bethany, 'house of dates', from its palm-trees; the other Bethphage, 'house of figs', from its fig orchards. Comp. Mar. 11.1. Lu. 19.29.—P.

2 Bethany is about a mile and a half from Jerusalem by the main road round the mount of Olives. Soon after leaving the village, the road meets a deep ravine, round the top of which it winds to avoid the precipitous descent. Just opposite to where the ass was found.—P.

3 Ps. 24.1; 50.10, 11. Ac. 10.17. He. 1.2. Jn. 3.35; 10.22.

4 2 Co. 9.9. Zec. 9.9, to mark his debasement, and that he was the true King of Israel, De. 17.16. 1 Ki. 1.33.

5 Is. 62.11. Mar. 11.4. Zec. 9.9. Jn. 12.15. ch. 11.20; 12.13, 20. Ps. 45.4. 2 Co. 12.7, 8. Ca. 3.11.

6 An ass is a dignified animal in the East, upon which princes are still accustomed to ride. Riding upon an ass was, however, a mark of both humility and observance of the law, which forbade the kings of Israel to multiply horses, De. 17.16.

7 Mar. 11.4-6. Lu. 19.32-34.

8 2 Ki. 13.15. Le. 23.40. Jn. 1.14; 12.12-14.

9 It is clear from Mar. 11.7. and Lu. 19.35, that Jesus rode on the colt, the mother accompanied for some purpose. It is not unusual in the East to pile the loose flowing robe generally worn by men, on the back of an animal, and to use it as a saddle. The spreading of their garments on the way before him was a tribute to royalty similar to that accorded to Jehu when he was declared king, 2 Ki. 9.13.—P.

10 Ps. 118.24-26. ch. 23.39; ver. 15. Ps. 24.7-10.

11 Lu. 2.14.

12 Is. 56.7; 60.7. Ps. 93.5; 62.11. Zec. 9.9. / De. 16.18. Ac. 3.25, 23. ch. 2.23; 16.14. Lu. 4.16-29; 24.29. Jn. 2.45; 4.16; 14.29.

13 The establishment of a market in the outer court of the temple took place after the captivity, when the Jews and proselytes from foreign countries were accustomed to assemble in large numbers for the celebration of the great feasts. They brought

with them foreign money, which it was unlawful to present for the atonement (Ex. 30.13); they were also obliged to buy at Jerusalem the animals and other things required for offerings. It appears from the words of this passage, that resident Jews took advantage of these things to practise fraud and extortion.—P.

14 i.e. Save now, ver. 9.

15 The Messiah, Is. 11.1. Je. 23.5, 6; 33.15, 16.

16 Ps. 8.2. 1 Co. 1.26-28.

17 Perfected praise. In the Hebrew (Ps. 8.2) it is *perfectum*; but as the completion of any great work by strength is the usual object of praise, so the one word becomes a correct, though paraphrastic, translation of the other.—C.

18 Mar. 11.11-22. Jn. 11.18; 12.1.

19 Mar. 11.12, 13. Lu. 13.6-9. Phil. 3.18, 19. 2 Ti. 3.5. Tit. 1.16. He. 6.4-8; 10.26-31. 2 Pe. 2.20-22. ch. 12.43-45; ver. 40-44. Lu. 19.47-48.

20 A fig-tree. Rather, 'one (a single) fig-tree'.

21 In the way. Most probably in some common ground by the wayside, being no man's property.—C.

22 2 Ti. 3.5. Tit. 1.16. Re. 1.1.

23 Jude 12.

24 In this miracle is embodied a solemn lesson. The disciples had just witnessed the sad effects of a cold and heartless formalism. While men frequented the temple of God, and professed to perform sacred duties, while they made those duties the occasion of fraud, our Lord drew the disciples out of the temple. He wished to show that such acts did not bring toleration; and to impress more deeply the same solemn lesson on the minds of the disciples and of mankind; he cursed the fig-tree which had *leaves but no fruit*. This miracle was in fact an acted parable.—P.

25 Mar. 11.20, 21. ch. 24.42, 44; 50; 25.6, 13. Job xviii. 15. 15.30-13, 14.

26 ch. 17.20. Lu. 17.6. Ja. 1.6. Ro. 4.19, 20. 1 Co. 13.2.

27 ch. 7.7, 11; 18.19. Mar. 11.24. Lu. 11.8, 9. Jn. 14.13; 15.7; 16.24. Ja. 5.16; 1 Jn. 3.22; 5.14.

28 Mar. 11.27-33. Lu. 20.1-8.

29 ch. xiv. Ex. 19.2. Nu. 11.16. Ru. 4.4, 1.

30 Ex. 2.14. Ac. 7.27; 4.7. ch. 2.29.

31 ch. 16.17. Ep. 5.15. Job 4.13.

32 ch. 11.1. Jn. 1.6-36; 3.22-36.5; 3.37. Lu. 7.29, 30. ch. 11.12. Mar. 9.13.

33 ch. 14.5. Mar. 6.20. Lu. 20.6. Jn. 5.35.

34 Ro. 1.18, 21, 22, 28. 2 Co. 3.5; 4.3, 4.5. Th. 2.9, 10.

35 Pr. 26.4. Job 5.13.

36 Lu. 15.11-32. ch. 20.7. Ge. ix.

children crying in the temple, and saying, Hosanna^a to the Son of David!¹⁸ they were sore displeased,

16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea: have ye never read, 'Out of the mouth of babes and sucklings thou hast perfected praise?'¹⁹

17 ¶ And^d he left them, and went out of the city into Bethany; and he lodged there.

18 Now in the morning as he returned into the city, he hungered.

19 And^d when he saw a fig-tree¹ in the ²way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig-tree withered away.³

20 And when the disciples saw it, they marvelled, saying, 'How soon is the fig-tree withered away!

21 Jesus answered and said unto them, Verily I say unto you, 'If ye have faith, and doubt not, ye shall not only do this which is done to the fig-tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea, it shall be done.

22 And^d all things whatsoever ye shall ask in prayer, believing, ye shall receive.

23 ¶ And^d when he was come into the temple, 'the chief priests and the elders of the people came unto him as he was teaching, and said, 'By what authority doest thou these things? and who gave thee this authority?

24 And^d Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in likewise will tell you by what authority I do these things.

25 The^d baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

26 But if we shall say, Of men; we fear the people; 'for all hold John as a prophet.

27 And they answered Jesus, and said, 'We cannot tell. And he said unto them, 'Neither tell I you by what authority I do these things.

28 ¶ But what think ye? 'A certain man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard.

in it, and encourage them to it; but all of these they persecuted and murdered one after another. After a long interval he sent his Son, as the last expedient for rendering them penitent and fruitful. But when they saw him speaking and acting with divine power and authority, and extolled by the people as the Messiah, their rulers in church and state resolved to establish their own authority by excommunicating, persecuting, and murdering him: on account of which God, about forty years after his death, deprived them of all their privileges in church and state, and by sword, famine, pestilence, and captivity, rendered them dreadfully miserable; and admitted the Gentiles into the gospel church in their stead. 42, 44. Notwithstanding all the abuse and persecution which Christ suffered from

the Jewish rulers till he was put to death upon the cross, yet was he exalted to glory, and made Head over all things to his church. They who, through ignorance and prejudice, undervalued him in his state of humiliation, endangered their souls: but they who obstinately reject him in his exalted state after the wonderful effusion of the Spirit, draw down upon themselves fearful and inevitable misery.

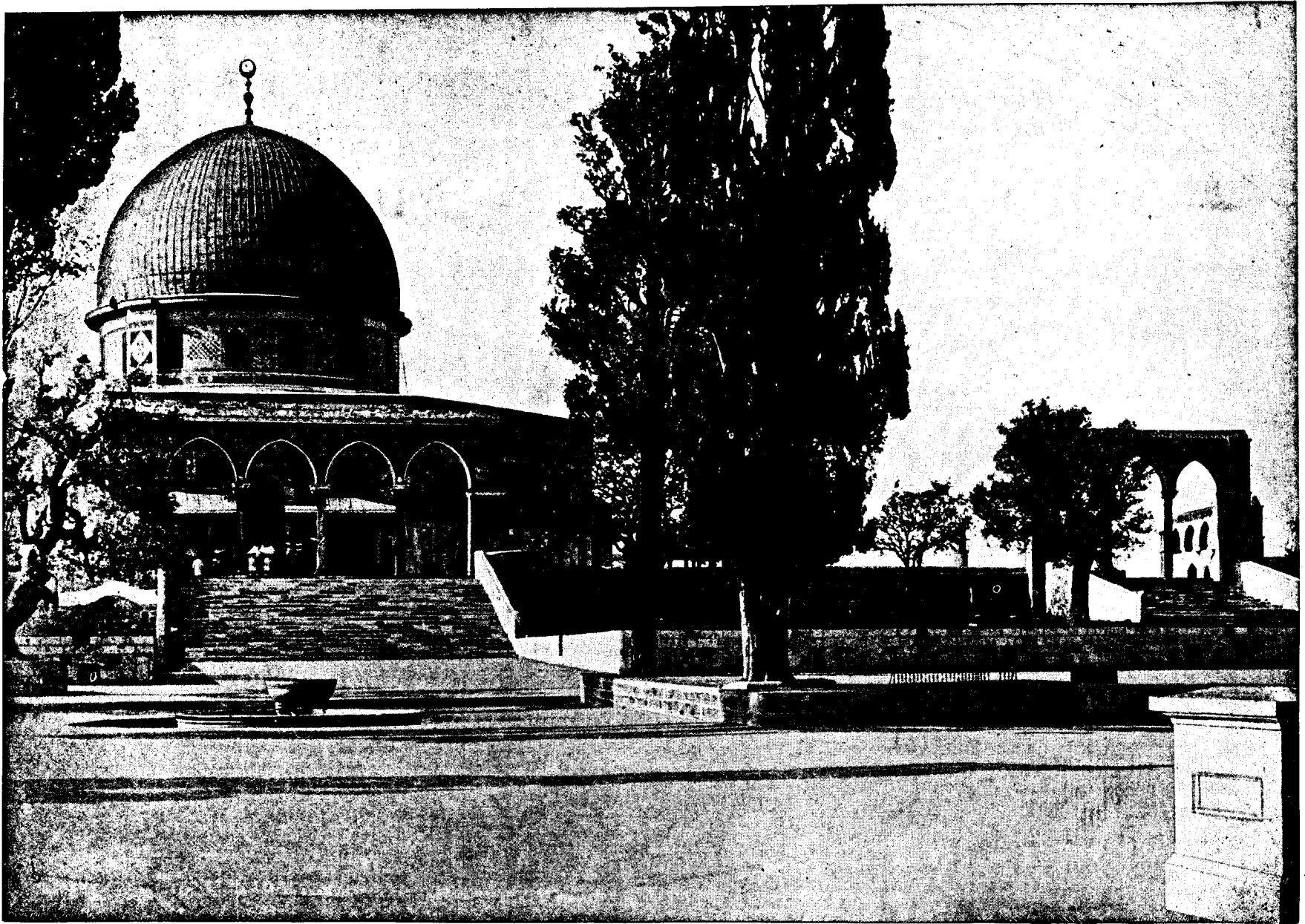
Vers. 12. *Jesus went into the temple.* Not into the 'house of the Lord'—(for in that case the word employed would have been *vaic*)—but into some of the courts, which, together, were called *agorae*—and most probably the outer, called the court of the Gentiles.—*All that sold and bought*—oil, flour, wine, frankincense, animals, &c., for sacrifice.—*Money-changers*, who furnished Jewish money for the Roman and other heathen coins, which, being impressed with the images of emperors and idols, could not be admitted into the treasury of the temple—or occasionally fur-

nished local coin for such foreign money as was not current at Jerusalem.—*Doves*, the offerings which the poor were authorized to offer in place of more expensive sacrifices. C.

Ver. 22. *Believing*—in the Word of God, which has instructed you to ask them—in the truth of God, which has promised to grant them—and in the power of God, which is able to accomplish them—'ye shall receive.' The promise cannot be strained to any other sense—especially to any sense that puts any presumptuous confidence of men into the place of the authority and promise of God. C.

Ver. 27. Our Lord was not evading the question, but demonstrating, out of their own mouths, how unworthy his questioners were of an answer—unworthy in any case upon their own showing. For they were either so unintelligent that they could not judge of John's credentials, or so dishonest that they would not declare their conviction. C.

Ver. 28. *Two sons.* By comparing ver. 28, 31, and 45, it will be evident that the 'two sons' represent two classes—the first, the 'publicans and harlots,' who, in their youth, had refused to



THE MOSQUE OF OMAR, JERUSALEM. [Matt., xxi:28.]—The square upon which the Mosque of Omar stands contains thirty-five acres. Here stood the court, the palaces and the temple of Solomon, the temporary and inferior temple built by Nehemiah, and the gorgeous and magnificent temple built by Herod. The rock, sixty feet one way and fifty feet the other, over which rises the dome of the Mosque

of Omar, is the most interesting spot in the world. Here Melchizedek offered sacrifice; here Abraham was about to offer Isaac; here Jacob saw the ladder leading up to heaven; here was the threshing floor of Araunah, the Jebusite; here was the site of an "Altar for the burnt offering of Israel," upon which David sacrificed, and here was the altar of the temples of Solomon. Zerubbabel and Herod.

42 Jesus saith unto them, 'Did ye never

* This parable is a sequel to that which goes before. It makes the picture complete. The wicked hus-

ch. 23. 34-39; 24. 2-4. Lu. 17. 22-37; 19. 27-44; 21. 6-33. He. 6. 4-10. 26-31. 1 Th. 2. 16. 1 Pe. 4. 17, 18. Da. 9. 26, 27 see ch. 21. 41

ch. 23. 34-39; 24. 2-4. Lu. 17. 22-37; 19. 27-44; 21. 6-33. He. 6. 4-10. 26-31. 1 Th. 2. 16. 1 Pe. 4. 17, 18. Da. 9. 26, 27 see ch. 21. 41

8 Then saith he to his servants, The wedding

God in him, are offered by God to sinful men. The *servants* are John Baptist, Christ, and his apostles and ministers, who invite and encourage men to receive the same. *All things were ready* when Christ had suffered, risen again, and ascended to glory, and the Holy Ghost was poured out in a plentiful and miraculous manner. The *refusers and contemners* of the feast, and *murderers* of the messengers, are the Jews, who not only rejected the offers of the gospel, but persecuted and murdered the preachers of it; and on that account their cities and temple were soon afterwards burned, themselves murdered in multitudes, their land desolated, and their constitution, in both church and state, miserably broken to pieces. Those called from the *highways* are the sinful Gentiles of every rank and condition, or greater and lesser sinners, who, by the preaching of the gospel, are invited and converted to Christ and his church. The *man without the wedding-garment* denotes hypocritical professors, who take their place as members of the church without receiving Christ and his righteousness, or being renewed in holiness after his image; and whose end will be redoubled and everlasting destruction. 20. 21. Since, by your using the Roman em-

is ready, but 'they which were bidden were not worthy.

9 Go^e ye therefore into the highways, and as many as ye shall find, bid to the marriage.

10 So^e those servants went out into the highways, and gathered together all, as many as they found, both bad and good: and the wedding was furnished with guests.

11 And when the king^e came in to see the guests, he saw there a man which had not on a^e wedding-garment:

12 And he saith unto him, 'Friend, 'how camest thou in hither, not having a wedding-garment? And he was 'speechless.

13 Then said the king to the servants, 'Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth.

14 For^e many are called, but few are chosen.³

15 ¶ Then^e went the Pharisees, and took counsel how they might entangle him in his talk.

16 And they sent out unto him their disciples, with the 'Herodians, saying, 'Master, we know that thou art true, and 'teachest the way of God in truth, neither carest thou for any man; for thou regardest not the person of men.

17 Tell^e us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?

18 But 'Jesus perceived their wickedness, and said, Why 'tempt ye me, ye hypocrites?⁴

19 Show me the tribute-money. And they brought unto him a penny.⁵

20 And he saith unto them, Whose is this image and superscription?⁶

21 They say unto him, Cæsar's. Then saith he unto them, 'Render therefore unto Cæsar the things which are Cæsar's, 'and unto God the things that are God's.

22 When they had heard these words, they marvelled,^e and left him, and went their way.

23 ¶ The^e same day came to him the Sadducees, which say that there is no resurrection, and asked him,

24 Saying, Master, 'Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25 Now there were with us seven brethren:

A. M. cir. 4037.
A. D. cir. 33.

1 Ac. 2:26; 13:45. ch. 10:11, 12. Re. 3:22. 14. Ps. 81:11.

2 Pr. 1:20-22; 8:1-4. ch. 8:11; 13:47; 21:41, 43; 26:13-29. Mar. 10:13, 16. Lu. 24:47. Ac. 1:7, 8; 13:45, 47. Ro. 10:18. Ep. 3:8. Re. 22:17. Is. 42:6, 7; 49:25, 26.

3 Ac. x. xix. Ro. 10:18; 15:19. Col. 1:6, 23. Re. 7:9; 5:9. ch. 13:38, 47.

4 Zep. 1:12. Lu. 19:15. Re. 2:23.

5 Ro. 13:14. Re. 19:8; 3:4, 18; 16:15. Is. 61:10. Lu. 15:22. ch. 6:33; 2 Co. 5:3, 21. Ro. 5:19; 3:22. 2 Co. 4:5, 13, 14. Ep. 4:24. Col. 3:10, 12.

6 See note^e below.

7 Jn. 3:3, 5. ch. 5:20. Phi. 3:8, 9.

8 Jec. 26. Ro. 3:19. Tit. 1:11.

9 Jc. 12:8, 12; 12:45; 21:47; ver. 7; 24:51; 13:42; 25:30. Is. 52:1. Re. 21:27. 2 Pe. 2:17. Jude, 13; 2 Th. 1:9.

10 ch. 20:16; 19:30. Mar. 10:31. Lu. 7:29; 12:21, 23; 23:30. ch. 7:13, 14; 8:11, 12.

11 See ch. 20:16.—C.

12 Jc. 12:13-17. Lu. 20:20-26; 11:53. 2 Pe. 2:2. Je. 18:18. Ec. 4:4. Job 5:2. Mi. 2:1.

13 ch. 16:6. Mar. 8:15. 4 ch. 26:49, 50. Ps. 12:25, 21.

14 2 Co. 2:17; 1 Th. 2:4. Ga. 1:20. Ac. 10:34-35.

15 Ex. 4:13. Ac. 5:37. Jc. 42:2, 3.

16 See ch. 16:8. Jn. 2:25.

17 ch. 12:38; 19:3. Lu. 11:16, 54.

18 Our Lord 'knew what was in man,' and, therefore, in calling the Pharisees and Herodians, who had attempted to flatter him, hypocrites, he could not fall into any mistake, nor be guilty of any rash or uncharitable judgment. Therefore, while we follow his example, in denouncing errors condemned by the Word of God, we may not always follow it in judging of hearts, which we cannot see. When, however, 'by their fruits,' we have sufficient evidence of the hypocrisy of pretenders, we are authorized by his example to denounce them by their proper names.—C.

19 In value sevenpence three farthings, ch. 20:21; 18:28. Re. 6:6.

20 Or, inscription.

21 ch. 17:25, 27. Ro. 13:7. Pr. 24:21. 1 Pe. 2:17.

22 Mal. 1:6-8; 3:10.

23 ver. 33, 46. 1 Co. 1:19, 20. Job 5:12, 13.

24 Mar. 12:18-27. Lu. 20:27-38. with Ac. 23:6, 8. 1 Co. 15:12. 2 Ti. 2:17.

25 De. 25:5, 6. Ru. 1:11. Ge. 38:8.

26 Friend, according to an eastern custom, furnished each guest with a garment, and the neglect or refusal of this garment was an insult to the magnificent donor.—Note.

27 This 'wedding-garment' has been represented by some as the justifying righteousness of the Lord

A. M. cir. 4037.
A. D. cir. 33.

Jesus Christ; by others, as 'the believer's robe of personal righteousness;' while others 'see no reason for excluding either.' Now that it must include 'the righteousness of God,' which is bestowed upon all them that believe,' is certain; but before it can be understood of the personal righteousness of any believer, it is necessary to inquire what 'personal righteousness,' as distinct from 'the righteousness of God,' can possibly mean. In truth, it has neither meaning nor existence. The only righteousness of a sinner, like the personal riches of a pauper, is an absolute contradiction in terms.—C.

28 Is. 8:20; 27:11; 28:9, 10. Ho. 4:6, 8; 12. Jn. 20:9, 31. Ro. 15:4. 2 Ti. 3:15-17, with Job 19:25, 26. Ec. 37:5. 10. Da. 12:2.

29 Ac. 18:14. Jc. 32:17. ch. 18:26. Lu. 1:37. Phi. 3:21. Ac. 26:32. 1 Ti. 1:5.

30 1 Co. 7:29, 30; 15:42, 44, 49, 52. 1 Jn. 3:2, 15; 5:29.

31 Ex. 3:6, 15, 16. Ge. 17:7, 8; 21:3, 9. Le. 26, 12. Ac. 7:32. He. 11:16. Mar. 12:26. Lu. 20:37, 38.

32 ch. 7:28, 29. Mar. 6:21; 17. Lu. 4:22.

33 Mar. 12:28-34. Lu. 10:25-28. See ver. 15.

34 n. ch. 7:21. Ps. 12:2; 55:21. ch. 26:49, 50; ver. 16.

35 De. 6:5; 10:12; 30:6. Lu. 10:27. Pr. 23:26. Mar. 12:30, 32. 1 Ti. 1:5.

36 With all thy heart (with all thy inward affections), with all thy soul (with all thy consciousness and hopes of immortality), with all thy mind (with all thy thoughts).

37 Le. 19:18. Ro. 13:9. Ga. 5:14. 1 Ti. 5:12.

38 Lu. 10:27; 11:35. 1 Jn. 3:18, 19; 7:12. 1 Pe. 2:2.

39 The meaning is, the whole of Revelation, which is here embraced under the two great heads of the Law and the Prophets, is embodied in these two commandments. The sum and substance of divine truth is embraced in one word, LOVE.—C.

40 Mar. 12:35-37. Lu. 20:41-44. ver. 15, 34.

41 Is. 7:14; 9:6, 7; 11:1-4. Je. 23:5, 6. Ec. 34:23. 24:37, 24.

42 Sa. 23:2. 2 Pe. 1:21. Ac. 1:16; 30.

43 In spirit, that is, by the Holy Ghost, Mar. 12:35.—C.

44 Ps. 110:1. Ac. 2:34. 35. 1 Co. 15:25. He. 1:3. 13:10, 12. 1 Pe. 1:21, with Re. 22:16. Ro. 1:39-5.

45 This is not meant to deny that the Christ is both David's LORD and David's SON: for he was both the 'root and the offspring of David'; but, by necessary implication, to declare both his Deity and humanity in one person.—C.

and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

26 Likewise the second also, and the third, unto the seventh.

27 And last of all the woman died also.

28 Therefore, in the resurrection, whose wife shall she be of the seven? for they all had her.

29 Jesus answered and said unto them, Ye do err, 'not knowing the scriptures, 'nor the power of God.

30 For 'in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32 I^e am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

33 And 'when the multitude heard this, they were astonished at his doctrine.

34 ¶ But^e when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

35 Then one of them, which was a lawyer, asked him a question, tempting him, and saying,

36 Master,^a which is the great commandment in the law?

37 Jesus said unto him, 'Thou shalt love the Lord thy God with all thy heart,⁷ and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second is like unto it, 'Thou shalt love thy neighbour as thyself.

40 On these two commandments hang all the law and the prophets.⁸

41 ¶ While^e the Pharisees were gathered together, Jesus asked them,

42 Saying, What think ye of Christ? whose son is he? They say unto him, 'The son of David.

43 He saith unto them, How then doth David 'in spirit⁹ call him Lord, saying,

44 The^e LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

45 If David then call him Lord, how is he his son?¹

peror's money, ye have acknowledged yourselves his subjects, therefore ye ought, in civil concerns, to return him the tribute of that which, by the authority and protection of his government, ye receive from him; as well as in religious concerns to render unto God the homage and acknowledgments which are due to him as Lord of all. 31, 32. God's calling himself the God of Abraham, Isaac, and Jacob, after they had been long dead, plainly imported that they continued still the sons of God, waiting for the redemption of their bodies; and that their bodies, which still remained in covenant with him, as well as their souls, could not be suffered always to abide in a state of death. 40. These two commandments include the substance of the whole moral law, which is fundamental to all true religion. They include the whole natural law, which was originally written in the heart of man;

the obligation of which can never be dissolved, and which all the revelations of God are founded on, and designed to enforce. 46. The scribes and Pharisees were either ignorant or unwilling to acknowledge that the Messiah, who, in his human nature, was a descendant of David, in his divine nature was God over all.

Ver. 3. 'The carnal mind,' in its 'enmity against God,' is here represented (ver. 3, 5, 6) under four aspects:—1. They would not—the human will being set up against the will of God. 2. In levity and neglect, they made light of it, ver. 5. 3. In preference of earthly to heavenly things, ver. 5; they went 'one to his farm,' &c. 4. In rebellious persecution of God's servants, ver. 6. All which things were not only exemplified by the Jews, but have continued among the Gentiles till this day. C.

Ver. 16. The Herodians were certain political partisans of Herod, to whom, as an Idumean and Sadducee, the Pharisees were directly opposed. But in opposition to Christ these extremes are made to coalesce.—Note. Thus in these very days Popery and infidelity—implicit faith and no faith—are seen to unite in determined opposition to evangelical truth! C.

Ver. 28. The object of the Sadducees is to show the absurdity of a future state, by producing what they conceive an insuperable difficulty—a difficulty which our Lord solves with a readiness that humbles their pride of intellect, though it does not soften the hardness of their heart. C.

Ver. 32. Our Lord's argument is this: You admit the being of a God—a living God—the God of living men. But God called himself the God of Abraham, &c., long after Abraham's body was dead, therefore the soul of Abraham must have been still alive, since the living God continues to acknowledge him for his servant and friend. C.

REFLECTIONS.—Infinite is the mercy of God in making a new covenant and New Testament dispensation of his grace for sinners of mankind; and that his invitations to partake of it are so unlimited, earnest, and so often repeated! Fearful then is their guilt, and dreadful their punishment, who decline his offers, persecute his ministers, or presume to be Christians without the saving power of Jesus and his grace

46 And^a no man was able to answer him a word; neither durst any *man*, from that day forth, ask him any more *questions*.

CHAPTER XXIII.

¹ Christ exhorteth the people to follow the good doctrine, not the evil examples, of the scribes and Pharisees. ⁵ His disciples must beware of their ambition. ¹³ He denounceth divers woes against their hypocrisy and blindness: ³⁴ and prophesieth the destruction of Jerusalem.

THEN spake Jesus to the multitude, and to his disciples,

2 Saying, ¹The scribes and the Pharisees sit in Moses' seat:²

3 All^a therefore whatsoever they bid you³ observe, *that* observe and do; ^bbut do not ye after their works: for they say, and do not.

4 For^a they bind heavy burdens, and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers.

5 But^a all their works they do for to be seen of men: ^athey make broad their phylacteries,⁵ and enlarge the borders of their garments,

6 And^a love the uppermost rooms at feasts, and the chief seats in the synagogues,

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.⁶

8 But^a be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren.

9 And call no *man* your father⁷ upon the earth: ^afor one is your Father, which is in heaven.

10 Neither be ye called masters:⁸ for one is your Master, *even* Christ.

11 But^a he that is greatest among you, shall be your servant.

12 And^j whosoever shall exalt himself, shall be abased; and he that shall humble himself, shall be exalted.

13 ¶ But woe unto you, scribes and Pharisees, hypocrites! for^a ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.

14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses,¹ and for a pretence make long prayer:² therefore ye shall receive the ^agreater damnation.

15 Woe unto you, scribes and Pharisees,

implanted in their souls. Why should we dissemble before the all-seeing Redeemer? Rather let us tremble to reflect, that all men are called to salvation, yet so few heed the call—that many, instead of believing the gospel, should occupy themselves in disputes against the truth, or endeavour to entangle its preachers. And all, but especially ministers, have great need to answer captious questions with caution; and duly to connect our duty to magistrates with that which we owe to God. And it is no wonder that men are embarrassed who are ignorant of God's power and Word.—Happy is that spiritual relation to God, which secures blessedness here and to eternity, when all the fashions and connections of this world shall be no more! But how extensive is our duty to God and to men—and how delightful to a renewed heart! Love to my God and my neighbour is

the fulfilling of the law. Great is the mystery of godliness—God made manifest in the flesh! What think I of this Christ? Is he my Saviour and my ALL IN ALL? Let me then in holy diligence, in cautious prudence, and in readiness to render a reason of the hope that is in me, follow him while I live: and endeavour to turn every perplexing question into important and useful hints and inquiries for my real instruction.

CHAPTER XXIII. Ver. 32-37. Go on then in your fathers' wicked courses, persecuting and murdering me and the apostles and other ministers whom I will send to preach the gospel among you, till, by your malicious wickedness, ye have rendered the approaching ruin of your nation inevitable; and have, by your approbation of it, rendered yourselves chargeable with all the blood of righteous men shed from the founda-

A.M. cir. 4037.
A.D. cir. 33.
¶ Mat. 12:34. Lu. 14:120, 40.

CHAP. XXIII.

1 ch. 2:4; ver. 13, 15; 23, 27, 29; Mat. 23:7, 8; 8:4. De. 33:5. Perhaps it means, that they were civil governors as Moses was.

2 They were the public and recognized expounders and administrators of the Mosaic law. As such they were to be obeyed—whatever they taught out of the law, whatever they ordered in accordance with the law, was to be strictly attended to. This implies a careful examination of Pharisaic teaching. The people were commanded to obey, but not blindly.—7.

3 Ro. 15:1. Tit. 3:1. 1s. 8:20. Jn. 5:39.

4 That is, 'All they bid you do' upon the authority of Moses.—C.

5 2 Ti. 3:5. Tit. 1:16. Ro. 2:12, 17-25.

6 1 Lu. 11:40. 1s. 10:1. Ac. 15:10. Ga. 6:13. They impose troublesome rites on others, but neglect them themselves.

7 ch. 1:16. 2 Nu. 15:38, 39. De. 22:10. Ps. 3:5.

8 Scraps of parchment, with some sentences of the law written on them, fastened to their forehead or hand.

9 Mar. 12:38, 39. Lu. 11:20, 40. 3 Jn. 9:1. 10:18, 20, 23. Hab. 2:4.

¶ My master or great one.

¶ Jn. 3:1. 1 Co. 3:4. with ch. 17:5. 2 Co. 1:24. 1 Pe. 5:4.

¶ 2 ch. 1:2. no man father upon earth, so as to receive his instruction, and obey his commands, upon the ground of his official authority.—C.

¶ 4 Mal. 1:6. Jn. 6:45. 1s. 5:16, 48; 6:1, 4, 6, 9. 14:18, 20, 37; 7:11; 13:43; 19:17.

¶ 5 Masters—rather, 'leaders'; claiming to be guides of the judgments and consciences of men, as the scribes and Pharisees did; telling the people that they must believe all their doctrines, and obey all their injunctions, as the teachings and commandments of God.—C.

¶ 1 ch. 20:26, 27; 18:3, 4; 11:29. Jn. 13:12-17. Phil. 2:4-8. He. 5:8.

¶ 2 Lu. 14:11, 12. Da. 4:37. Job 22:29. Pr. 29:23. Lu. 1:51, 52. Ja. 4:6.

¶ 3 Lu. 11:52. Eze. 22:25. 2 Ti. 3:6. Tit. 1:11. Ye hinder men from believing the gospel, as well as reject it yourselves.

¶ 1 Mar. 12:40. Lu. 20:17. 2 Ti. 3:5, 6. Tit. 1:11. Job 22:9, 14. rob them of their property.

¶ ch. 11:22, 24. Lu. 12:47.

¶ 2 The prayers of some of the Pharisees are said to have extended to three hours. Yet it is not their length that is condemned: for our Lord continued all night praying (Lu. 6:12); the thing condemned is the principle

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ple of their length—a pretence of devotion which was not felt.—C.

¶ 1 Gal. 4:17. 2 Ti. 3:6. Ac. 13:45; 14:2, 19; 17:5, 6, 13.

¶ 2 More furiously mad against the gospel.

¶ 3 Jn. 8:44. Ac. 13:10. Ep.

¶ 4 Twofold more the child of hell than yourselves. You are guilty of one hell-deserving sin, hypocrisy—his of apostasy from his own religion, to which ye have persuaded him, and hypocrisy in yours, in which you have initiated and trained him. Besides, the proselytes became doubly more zealous in opposing and propagating error.—C.

¶ 5 Is. 56:10, 11. ch. 15:14. 2 ch. 5:33, 34. Ja. 5:16. 5:7. Eze. 14:23.

¶ 6 They pretended that a man's oath by the temple did not bind him, unless he swore by the consecrated treasures of the temple.

¶ 7 Either the golden platings, altar, vessels, or treasures.—He is a debtor, to pay his vows, &c.

¶ 8 ch. 3:7; 12:34. Ps. 94:8. Jn. 8:44. Ac. 13:10; 23:3, with ch. 5:22.

¶ 9 Ex. 30:29; 29:37. ver. 10.

¶ 10 Or, debtor or bound.

¶ 11 Ex. 29:37; 30:29.

¶ 12 Ki. 18:23. 2 Ch. 7:2. 6:2. Ps. 26:8; 132:13, 14.

¶ 13 ch. 5:34. Ps. 11:4. 1s. 57:15; 66:1. Re. 4:2-3. Da. 7:9. Ac. 7:49.

¶ 14 Lu. 11:42, with ch. 9:37. 12:7. 1s. 57:15; 66:1. Ho. 6:6. Pr. 21:3. Mi. 6:8. Gal. 5:22, 23.

¶ 15 Cr. ill.

¶ 16 See ver. 16, 17.

¶ 17 Ex. 23:3. ch. 15:2-6. Jn. 18:28, 40. They scrupled to commit lesser sins, and indulged themselves in greater.

¶ 18 Strain at a gnat. In the English edition of the Bible, 1568, it is 'strain out a gnat'—which is the correct translation. There can scarcely be a doubt that the translators of the authorized version intended to retain this rendering:—which is the word of having crept in, by a natural typographical error, has ever since continued to be copied.—C.

¶ 19 Swallow a camel. A proverbial expression for a great sin sanctioned by a conscience that pretends to great scrupulosity.

¶ 20 The Jews would not defile themselves with going into Pilate's judgment-hall (Jn. 18:28); but they scrupled not to buy, and shed the blood of the Lord of glory! The inquisition would not defile themselves with blood, but they condemned the innocent as a heretic, delivered him over to the secular arm, commanded him to mercy, and knew he would be burned!—C.

¶ 21 Lu. 11:39. Mar. 7:4. ch. 15:19, 20.

hypocrites! for ye 'compass sea and land to make one proselyte; and when he is made, ye make him twofold³ more the 'child of hell than yourselves.⁴

16 Woe unto you, ^aye blind guides, which say, Whosoever⁵ shall swear by the temple, it is nothing; but whosoever shall swear by the gold⁶ of the temple, he is a debtor.

17 Ye^p fools, and blind! for whether is greater, the gold, ^aor the temple that sanctifieth the gold?

18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.⁷

19 Ye fools, and blind! for whether is greater, the gift, or the altar that 'sanctifieth the gift?

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by 'him that dwelleth therein.

22 And he that shall swear by heaven, sweareth by the throne of God, and by 'him that sitteth thereon.

23 Woe unto you, scribes and Pharisees, hypocrites! ^afor ye pay tithe of mint, and ^aanise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

24 Ye^e blind guides! which strain⁸ at a 'gnat, and swallow a camel.²

25 Woe unto you, scribes and Pharisees, hypocrites! ^afor ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

26 Thou blind Pharisee! cleanse³ first that which is within the cup and platter, that the outside of them may be clean also.

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are 'like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

¶ Get your hearts sanctified, that your life may be holy. Lu. 11:41. Je. 4:14; 13:27. Ja. 4:8. 1 Co. 6:11, 20. Tit. 1:15. He. 10:22.

¶ 2 Lu. 11:44. Ac. 23:3; ch. 7:15, 21. 1s. 58:2. Eze. 33:31. 2 Ti. 3:5. Tit. 1:16.

tion of the world to this time. Ye persecuting rulers and inhabitants of Jerusalem, how often have I, by myself and servants, attempted, in the most earnest and gracious manner, to call you to a state of salvation and comfort in fellowship with me; but ye obstinately refused. Behold, therefore, in a little time your city, temple, and nation shall be consigned to utter destruction! And when I am enthroned with my Father, dreadful shall be the state of your nation, cast out from the church of God, and abandoned to miseries unnumbered; till at last they shall be glad to welcome me into their hearts, and be ready to triumph in my praise: and many of you shall never see me, after my death, till I come in the clouds at the last day.

Ver. 4. Heavy burdens. These were the traditions of the elders—in many things making void the law of God, and imposing the intolerable authority of man. C.

Ver. 5. Phylacteries. The Jewish phylacteries (so called from

29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

32 Fill ye up then the measure of your fathers.

33 Ye serpents, ye generation of vipers! how can ye escape the damnation of hell?

34 ¶ Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city:

35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

36 Verily I say unto you, All these things shall come upon this generation.

37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

38 Behold, your house is left unto you desolate.

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.⁵

CHAPTER XXIV.

1 Christ foretelleth the destruction of the temple: 3 what and how great calamities shall be before it: 29 the signs of his coming to judgment. 36 And because that day and hour is unknown, 42 we ought to watch like good servants, expecting every moment our Master's coming.

AND Jesus^a went out, and departed from the temple: and his disciples came to him for to show him the buildings of the temple.

^a Greek word signifying to keep or guard: are said to have originated from the literal understanding of Ex. 13. 9. They were little rolls of parchment, on which were written certain portions of the law, and were worn on the forehead or wrist of the left arm. The passages written on them were Ex. 13. 2-10, 11-16; De. 6. 4-9; 11. 13-21.—*Borders*. The fringes required by the law. See note on Nu. 15. 38. C.

Ver. 7. *Rabbi* is derived from a word first signifying great, and, by consequence, superior, master. The Jews have its origin as a personal title, no farther back than the time of the famous Hillel, or rather of his son Simeon, supposed to be the same who took the child Jesus in his arms in the temple. Lu. 2. 25-32. There were three gradations of the title—Rab, Rabbi, and Rabban—which latter title was bestowed upon no more than seven, all the descendants of Hillel—among whom were this Simon, and Gamaliel, the instructor of Paul. C.

Ver. 23 *Mint*. A well-known plant, both of the field and garden, of various species, generally possessing an agreeable aromatic odour—upon account of which it was strewed on the floors of the synagogues, besides being used for culinary and medicinal purposes.—*Anise*. This should not have been translated *anise*, but *dill*, an umbelliferous plant, the seeds of which are used both for culinary purposes, as are the seeds of the caraway, and also as an agreeable addition to several medicines.—*Cumin*. Another umbelliferous plant, resembling fennel, but smaller. Its seeds have a bitterish pungent taste, accompanied with an aromatic flavour. The title of these plants was not mentioned by Moses; but the Pharisees, in proof of their righteousness by the law (see ver. 28; Ro. 10. 3, 5), insisted much upon these trifles, while the weightier matters of justice, humanity, and fidelity they frequently overlooked or violated. C.

Ver. 35. Zechariah, the minor prophet, is called the son of Barachiah, Zec. 1. 1; and the Zechariah mentioned 2 Ch. 24. 20,

21, is called the son of Jehoiada. But as there is no record of any violence having been offered to Zechariah the prophet, it seems more natural to understand the reference of Zechariah the priest, whose violent death was inflicted by a wicked king and idolatrous people, on account of his faithfulness to the worship of Jehovah. His being called the son of Barachias, instead of Jehoiada, is easily accounted for, as Barachias may have been a second name of Jehoiada. C.

Ver. 38. *Your house*. Your temple, in which you trusted as the residence of God, and earnest of your protection. C.

Ver. 39. *Ye shall not see me again*, till, being converted, as a nation, to the faith of my gospel, ye shall say, Blessed is he that cometh (to save us) in the name of the Lord. C.

REFLECTIONS.—The highest offices, in both church and state, are often filled up with the worst of men, who are apt to make others stumble at the ordinances or truths of God for their sake. Yea, they who make the greatest noise about morality and virtue, and its influence, to recommend us to God, are in general extremely destitute of it. Rigid imposers of human invention are rarely strict in their own lives. Let then the servants of Jesus Christ always endeavour to manifest their utmost humility, uprightness, and contempt of this world. Let them practise the doctrines they preach, and never attempt to lord it over their hearers or brethren in office. With what pitiful pretences do men varnish over their neglect of real godliness, their dishonesty, persecution, and murder! And fearful are the discoveries which shall be made in the last judg-

A.M. cir. 4037.
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2 Lu. 11. 47-51.
a ver. 34, 37. 2 Ch. 36.
15, 16. See ch. 21. 35, 36;
23, 6.
b Jos. 24. 22. Lu. 19.
22. Job 15. 5, 6. Ps. 64. 8.
c Ac. 7. 51. 2 Th. 2.
15. 2. Ch. 30. 10.
d Je. 15. 10. 1 Th. 2.
16. 6. 15. 10. Nu. 32. 14.
15. 60, 27.
e ch. 3. 7. 12. 34. Jn. 8.
44. Is. 1. 15. He. 2. 3. 10.
23. 12. 35, 36.
f 2 Ch. 30. 15. 16. Ne.
9. 26. Lu. 11. 49. ch. 10.
17. Ac. 5. 40; 7. 51. 5. 29.
22. 19. 8. 41. 12. 2. Xxi.
xxv. 1 Th. 2. 15, 16. 2 Co.
11. 24. 25. Re. 18. 24. He.
11. 37.
g Ex. 20. 5. Mi. 6. 16.
Ge. 9. 5, 6. Ps. 9. 12. Ge. 4.
8. 2 Ch. 24. 20-22. Zec. 1.
1. Re. 18. 24.
h Eze. 7. 2-12. 12. 21.
28. ch. 24. 34. 1 Pe. 4. 17.
18.
i Lu. 19. 47. 13. 34.
Se. 30. 34. ch. 11.
21. 35, 36; 22. 6. Ch. 30.
15, 10; 24. 21, 22. Ne. 9.
20. Ac. 7. 51. 59.
k De. 32. 7-9. Ps. 81. 10.
50. 7. Lu. 19. 45. with
De. 32. 11, 12. Ps. 17. 8;
91. 4.
l Ps. 69. 15. 1. 7. Mi.
3. 12. Ps. 81. 11, 12. Ho.
11. 2. Pr. 1. 24, 25.
m Temple, ch. 24. 2.
Lu. 19. 4. 2 Ch. 7. 20-
22. Zec. 1. 6.
n Pr. 1. 26-30. Jn. 8.
21. 24. 7. 34. Lu. 21. 24.
Ho. 1. 4. 2.
o ch. 21. 9. Ps. 118. 26.
p These words are
rendered more sol-
emn and emphatic
by the circumstances
under which they
were uttered. Our
Lord had frequently,
especially of late,
taught in the temple.
He had set forth the
truth; he had be-
sought, warned, and
threatened. It was
all in vain. The in-
fatuated people, as-
sembled in the temple
courts professedly to
worship God, would
not hear God's Son.
Now he turns away
from the temple for
ever. He would enter
it no more. In words
of deepest tenderness
he pronounces judg-
ment on an impen-
itent and infatuated
people.—P.

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high. Along its sum-
mit ran the stately
columns of Solomon's
porch. The *mausoleum*, or
shrine itself, with its
encircling chambers,
was raised on an
inner platform so as to
over-top the porch, and
all the buildings of
the city. With such a
magnificent struc-
ture before their
eyes, the words of
Jesus must have
fallen with painful
force upon the ears
and hearts of the
disciples.—P.

1 Lu. 19. 44. Je. 5. 10;
6. 18. Mi. 3. 12. 1 Ki. 9. 7.
Eze. 7. 20-22.
2 See note * in first
column.
3 Mar. 13. 34. Lu. 21.
7. Da. 12. 6, 8. Ju. 21. 21.
1 Th. 5. 1.
4 Je. 50. 8. Lu. 21. 8. 1
Co. 13. 12. 27. Do. 2.
5. 6. Col. 2. 8, 18. 2 Th. 2.
3. Gal. 6. 7. 1 Jn. 3. 7. 14. 1.
Je. 23. 21, 25; 24. 14.
Je. 5. 43. Ac. 5. 36. 37.
Re. 13. ver. 11, 24.
g Da. xi. Je. 4. 19; 5.
10, 11.
h Ps. 46. 2, 3; 27. 1-3;
112. 15. 8. 12. 1.
i Je. 4. 27; 5. 10, 18.
ver. 14.
j Hag. 2. 21, 22. Zec.
14. 13. He. 12. 27. Do. 2.
44. 2 Ch. 15. 6. Ac. 11. 28.
Joel 2. 30.
k *Famines*. See
Ac. 11. 28. Four oc-
curred in the reign of
Claudius (A.D. 41-54),
extending through
Italy, Greece, Pales-
tine, &c.—C.

3 *Pestilences*. One
is recorded in Baby-
lonia (A.D. 14), and
another in Italy A.D.
60)—both before the
destruction of Jerusa-
lem.—C.

4 *Earthquakes*. One
in the reign of Tiber-
ius destroyed twelve
cities of Asia; and
in the reign of Nero,
Laodicea, Hiera-
polis, and Colosse
were overthrown.
There are also others
recorded, as very de-
structive, in Crete,
Smyrna, and other
places.—C.

5 Ch. 10. 17-22. Mar.
13. 2-23. 1 Th. 5. 1-2.
Jn. 16. 2; 15. 20. ch. 23. 34;
22. 6; 13. 21; 11. 6. Re. 2.
10. Ac. iv. xii. xxi. xxv.
6 Ch. 17. 15. Ac. 20. 30.
3 Co. 12. 12. 15. 5. 1 Co. 11.
13. 2 Th. 2. 17. 2 Pe. 2. 1.
1 Jn. 4. 3. Jude 4. 18. 1
Ti. 4. 1.

6 Repeated men-
tion is made of false
judaising, and heret-
ical teachers during
apostolic times, and
against their perni-
cious dogmas the
various sections of
the church are sol-
emnly warned. See
Ac. 20. 30. Ro. 16. 17. 2
Co. 11. 13. 1 Jn. 2. 18, 22,
&c.—P.

7 Re. 3. 15, 16. 2 Ti. 1.
15. 4. 10. 16. He. 10. 25.
8 Do. 12. 1. ch. 10. 22.
Re. 2. 10. Mar. 13. 13.
Je. 3. 6. 10. 39.

8 ch. 4. 23; 28. 19; 9. 35. Ac. 2. 5. Ro. 1. 8; 10. 18; 15. 19. Re. 14. 6. Col. 1. 6, 23. Mar. 1. 15.
9 Mar. 13. 14. Lu. 21. 20. Da. 9. 25, 27; 12. 11. Lu. 19. 43.

A.M. cir. 4037.
A.D. cir. 33.

2 And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.¹

3 ¶ And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

4 And Jesus answered and said unto them, Take heed that no man deceive you.

5 For many shall come in my name, saying, I am Christ; and shall deceive many.

6 And ye shall hear of wars, and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.

7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines,² and pestilences,³ and earthquakes,⁴ in divers places.

8 All these are the beginning of sorrows.

9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall rise, and shall deceive many.⁵

12 And because iniquity shall abound, the love of many shall wax cold.

13 But he that shall endure unto the end, the same shall be saved.

14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come.

15 When ye, therefore, shall see the abomination of desolation,⁶ spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

¶ ch. 4. 23; 28. 19; 9. 35. Ac. 2. 5. Ro. 1. 8; 10. 18; 15. 19. Re. 14. 6. Col. 1. 6, 23. Mar. 1. 15.
9 Mar. 13. 14. Lu. 21. 20. Da. 9. 25, 27; 12. 11. Lu. 19. 43.

2 And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.¹

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¶ ch. 4. 23; 28. 19; 9. 35. Ac. 2. 5. Ro. 1. 8; 10. 18; 15. 19. Re. 14. 6. Col. 1. 6, 23. Mar. 1. 15.
9 Mar. 13. 14. Lu. 21. 20. Da. 9. 25, 27; 12. 11. Lu. 19. 43.

ment! Aggravated will be their damnation who oppose the gospel and hinder others from believing it; and who pervert the oracles of God, seduce their neighbours into wickedness, neglect their hearts, varnish over their wickedness with pretences of devotion and zeal, profane the most solemn worship of God, and conduct all their religion by selfish and secular designs! Infinite is the patience of our Redeemer in long bearing with such; and great his mercy in giving them plain, timely, and frequently repeated warnings of their danger. But dreadful is the case when whole nations are at last punished for their unbelief and persecution: when Jesus' kind offers and entreaties issue in his depriving them of his ordinances, abandoning them to their own lusts, and casting them into the depths of hell! Yet such must be the end of all despisers of his grace. Let Britain hear and tremble!

CHAPTER XXIV.—Before the destruction of Jerusalem many false teachers and pretended Messiahs appeared, ver. 2, 4, 5, 11, 23-26. There were many wars, commotions, famines, pestilences, and earthquakes, ver. 6, 7. Ministers and other Christians were terribly persecuted; and much apostasy from and decay of religion ensued in many places, ver. 9-13. The gospel was preached through the Roman empire and the

46 Blessed^a is that servant, whom his lord, when he cometh, shall find so doing.

47 Verily^b I say unto you, that he shall make him ruler over all his goods.

48 But^c and if that evil servant shall say in his heart, My lord delayeth his coming;

49 And shall begin^d to smite his fellow-servants, and to eat and drink with the drunken:

50 The^e lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,

51 And shall cut him asunder,^f and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

CHAPTER XXV.

1 The parable of the ten virgins, 14 and of the talents. 31 Also the description of the last judgment.

THEN shall^a the^b kingdom of heaven be likened unto ten^c virgins, which took their lamps, and went forth^d to meet the bridegroom.

2 And^e five of them were wise, and five^f were foolish.

3 They that were foolish took their lamps, and took no oil with them:

4 But^h the wise took oil in their vessels with their lamps.

5 Whileⁱ the bridegroom tarried, they all slumbered^j and slept.

6 And^k at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.^l

7 Then^m all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.ⁿ

9 But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

A.M. cir. 4037.
A.D. cir. 33.

Re. 16.15. 2 Ti. 4.7.
8. See ver. 42.
7 ch. 25.21. Lu. 19.17;
22. 29.30; 12.44. 1 Pe. 5.
4. Da. 12.23.
4. Lu. 12.45. 2 Pe. 2.3.
4. Ez. 12.22-28.
7. Is. 65.13. Ja. 9.10.
2 Co. 11.3. 29. Ge. 19.1;
x ver. 42. 44. 1 Th. 5.
2.3. Re. 3.3; 10.15. Jn. 5.
28.50.
y Or, cut him off.
y Job 20.29. Ps. 11.6.
ch. 8.12. 22.13; 13.42; 50;
25.30.

CHAP. XXV.

a ch. 24.27, 36, 42.
b ch. 3.2; 4.17; xiii.
Da. 2.44.
c 2 Co. 11.2. Re. 14.4.
Ps. 145.4. Ca. 6.8. 9. Re.
21.29.
d Lu. 11.3. 29. Ge. 19.1;
46. 29. Nu. 23.15. Ep. 5.
31. Re. 19.7.
e ch. 20.16; 13.20-23.
47. 22.10. Je. 24.2-9. Ro.
9.6.
f Five. The em-
blem of a family. See
note on Ex. 13. 18.
—Wise, thoughtful.
—Foolish, careless.
—C.

g Is. 48. 1. 2 Ti. 3. 5.
Tit. 1.16.
h 1 Jn. 2. 20. 2 Co. 5.
17. Ga. 6.15. Zec. 4.3.
Jn. 1.16. Phil. 3.3. 2 Co. 1.
12.

i ch. 24. 48. 2 Pe. 3.4.
Ro. 2.4. Re. 2.21. Ca. 5.
23.1. Ep. 5.14. 1 Th. 5.
7. ch. 26.43. Ro. 13.11.
Ja. 3.2. ch. 26.40.43.
j More literally,
‘they all nodded and
(then) slept.’—C.

k ch. 24. 33. 44. 1 Th.
4.16.5. Re. 16.15. Lu.
4.46. Pr. 1.24. Mt. 6.6.
Phil. 4.5. Mar. 13. 35.
Lu. 12. 20. He. 10. 25.
Ja. 5.8.9.

l See note below.
m ch. 5.16. Lu. 12.35.
n Ec. 3. 14. ch. 13.6, 12.
21.27. 27.
o Job 8. 13. 14. 18. 5.
21.17. 11.20.

p Is. 55. 1.6. 1 Co. 12.
28. Ep. 4. 11-13. Mar.
16.15. Ep. 3.8.
q ch. 26.44. Am. 8.
12.13. Re. 1.22. 12.20.
r 2 Ti. 4.8. Ep. 4.13. 2
Pe. 1.4-11. 1 Pe. 1.13.
s He. 3.18. 19. Re. 22.
11. Ps. 95.11. Lu. 13.25.

t Jewish marriages
were generally con-
ducted as follows—
After the marriage
had been solemnized,
the bridegroom, in
a procession as bril-
liant as his circum-
stances permitted,
conducted the bride
to his dwelling, where
all his young female
friends were assem-
bled, and waited with
lamps, prepared to
go out and receive
her. After which the
whole train entered
the house together.

When the train had
entered the bride-
groom's house, the
doors were shut to
exclude strangers.
The marriage cus-
toms of the modern
Hindoo are almost
identical with those
above described, and

A.M. cir. 4037.
A.D. cir. 33.

all admittance is most
peremptorily refused
when once the door
has been closed. See
Ward's *History of the
Hindoo*.—Note. What
a solemn rebuke does
this parable minister
to the careless fig-
ment of purgatory, and
what an awful
warning does it pre-
sent to careless and
procrastinating sin-
ners!—C.

1 He. 12.17. ch. 7.21-
23. Lu. 13.25. Ps. 104.5.
59.8. Hab. 1.13. 1 Co. 8.
3. Ga. 4.9. 2 Ti. 2.20.
5. I recognize you
not as having form-
ed any part of my
bridal train.—C.

2 ch. 24. 42. 44. Mar.
13. 35. 37. Mt. 24.42.
36. 1 Co. 16.13. 1 Pe. 5.8.
Re. 16.15.
3 Lu. 19.12-27. Ro.
12.6. 1 Co. 12.7. 11.18.
Ep. 4.11. ch. 21.33. 2 Co.
3.5.

4 The words here
supplied produce a
forced and unnatural
similitude. Should
not the supply stand
rather thus? ‘for he
is as a man,’ that is,
he, the Son of man,
mentioned in the pre-
ceding verse.—C. 34.
5 The principle or
moral of this parable
is identical with that
of the preceding, and
the necessity for con-
tinuous watchfulness
and activity on the
part of the Chris-
tian. In the former
the neglect arose
from thoughtlessness
—Christ's duty was
considered so easy
that the future was
not cared for. In
this parable the sin
sprang from another
cause—discontent.
Christian duty was
considered too hard,
and was abandoned
as something beyond
the reach of ordinary
effort.

6 If of gold, amount-
ing to £35,000; if of
silver, to £2500; in
either case, a very pre-
sious emblem of
the vast amount of
human responsibility
for every endowment
of mind and body,
for every gift of time
and worldly sub-
stance—for every
means and opportu-
nity of acquiring or
diffusing knowledge
of God, of sup-
pressing sin, or ad-
vancing holiness.—C.

7 A talent is £347.
3. 9. of cash, which
denotes here gifts,
offices, and opportu-
nities.

8 21 Pe. 4.10. 2 Pe. 3.18.
Job 17.9. Pr. 4.18; 3.14.
15.

9 Phil. 2.21; 3.19. Ps.
17.14.

10 ch. 24.48; 18.23. 24.
Lu. 16.2. Ec. 12.14. 2
Co. 5.10. 1 Co. 3.12-15;
5.5. Ro. 12.17.
11 1 Co. 15.10. 2 Ti. 4.
1-8. Ja. 2.18. Ro. 15.19.
Ac. 20.24.

12 1 Co. 4.5. Ro. 2.29.
Lu. 19.17; 16.10. 1 Pe. 1.
7. ch. 24.47.

11 Afterward came also the other virgins, saying, ‘Lord, Lord, open to us.

12 But he answered and said, Verily I say unto you, I know you not.⁵

13 Watch^t therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

14 ¶ For^u the kingdom of heaven⁶ is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.⁷

15 And unto one he gave five⁸ talents,⁹ to another two, and to another one; to every man according to his several ability; and straightway took his journey.

16 Then he that had received the five talents went and traded with the same, and made them other five talents.

17 And likewise he that had received two, he also gained other two.

18 But he that had received one, went and digged in the earth, and hid his lord's money.

19 After^v a long time, the lord of those servants cometh, and reckoneth with them.

20 And so he that had received five talents, came and brought other five talents, saying, Lord, thou deliveredst unto me five talents; behold, I have gained beside them five talents more.

21 His lord said unto him, ‘Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He also that had received two talents, came, and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

23 His lord said unto him, ‘Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

δ Ps. 49.14. Re. 2.26, 27; 3.21. Lu. 12.44; 22.29. Jn. 12.26; 17.24. 2 Ti. 2.12. 1 Pe. 1.8. Ps. 16.11. He. 12.2. Ac. 2.28. with Ge. 39.4. c 2 Co. 8.12. Ro. 12.6-8. 1 Pe. 4.10. 2 Ti. 2.2. 1 Co. 4.2. d See on ver. 21.

Ver. 34. This generation shall not pass till all these things be fulfilled. The subjunction of this statement immediately after the prophecy by three evangelists (see Mar. 13. 30; Lu. 21. 25) puts the idea of any dislocation of the narrative totally out of the question. Nor is it possible, upon any Scripture authority, to interpret ‘this generation’ of the Jewish nation, or the Christian church, in continuance. Wherefore the conclusion seems inevitable that the previous prophecy describes directly the destruction of Jerusalem and the Jewish state, even should that be considered typical of other and greater events. C.

Ver. 36. Knoweth no man, &c. Consequently, not even ‘the Son of man’ as such; for being truly man, He. 1. 14, 16, 17, he was as such ignorant of all future events but such as the Father was pleased to reveal to him; see Ac. 1. 7. Our Lord, having ‘two distinct natures in one person,’ could truly speak of himself under the character of either, or of both, as united in one person, just as, with perfect truth, we can speak of ourselves and say, in respect of one nature (the body), ‘we shall die,’ and, in respect of another nature (the soul), ‘we shall never die,’ yet, in all this, each man so constituted is one person. C.

Ver. 40, 41. From comparing ver. 40 and 41 with 43, it will be evident that the coming foretold in ver. 39 is a coming to national judgment. May not the meaning therefore of ver. 40 and 41 be elicited thus?—1. The judgment, sudden and unexpected as the flood of Noe, will sweep over the fields, or rural districts, which had escaped in former judgments, as well as over the cities, which had hitherto been the principal scenes of destruction; see 2 Ki. 24. 10-14; 25. 11, 12. 2. It will extend to the female as well as to the male population, which is not generally the case even in the most sanguinary wars. 3. It will not be confined to the rich, the political, and military classes, but will extend to the poor in the pursuit of the most peaceful avocations. 4. The two descriptions

it seems impossible to refer, as some do, to the final judgment, in which ‘all nations’ are to be gathered before the Son of man; whereas in these descriptions ‘one is taken and another left,’ which will not accord with ch. 25. 46, in which all are alike judged according to their works. 5. The general use of *parabolais* in Matthew is to ‘take along with’ the taker; see Mat. 4. 5, 8; 12. 45; 17. 1. Does not the prophecy therefore foretell that fully one-half of the most peaceable male and female population will be taken away captive by their invaders, while the remainder shall be left friendless and destitute, the victims of poverty and pestilence? C.

REFLECTIONS.—Even real saints are often puffed up with the external and quickly fading glories of religion. But how manifest is the omniscience of our Redeemer, who could so circumstantially foretell the events which befell the Jews and the nations around! And wonderfully has God proved him the Messiah by fulfilling his predictions upon his opposers. Yea, for the confirmation of our faith, Josephus, one of them, was almost miraculously saved, and inclined to give us the history of the fulfilment. Novelities in religion are always to be suspected; and inconceivable are the arts by which Satan and his instruments labour to deceive men, pervert the gospel, and dishonour Christ. But great is the mercy that leads God to watch over and guide his people. What an awful scene of misery hath sin made our earth! Even men, more savage than ravenous

beasts, unnaturally hunt out and destroy one another. How dreadful then must hell be, where men meet in all the rage of their lusts! It is a great mercy that, though we must never flee from duty, we may and ought to flee from danger. What time my heart is overwhelmed, Lord, lead me to the Rock that is higher than I! And since the same preludes and descriptions can serve for both, let all the noted catastrophes of nations lead me to the serious consideration of, and preparation for, the last judgment! Thrice happy are they who, in times of trial, are preserved in Christ, and kept faithful and lively when iniquity abounds and the love of many waxes cold; and happy are they who discover greater regard to God's ordinances than to their own ease. For graciously shall they at last be crowned with glory and honour. But dreadful will it be if, after we have been intrusted with offices and gifts, we should be found, in death or judgment, unfaithful in using them: none shall share a more certain or deeper damnation. There is great need of constant watchfulness, constant acting as under Christ's eye, constant readiness for eternity! How slothful is my heart if Jesus' repeated admonitions do not awaken me!

CHAPTER XXV. Ver. 1-13. This, and the sub-

24 Then he which had received the one talent, came, and said, 'Lord, I knew thee that thou art an hard man,¹ reaping where thou hast not sown, and gathering where thou hast not strawed.²

25 And I was ^aafraid, and went, and hid thy talent in the earth: lo, *there* thou hast *that* is thine.

26 His lord answered and said unto him, *Thou* wicked³ and slothful servant, thou knewest⁴ that I reap where I sowed not, and gather where I have not strawed:

27 Thou⁵ oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury.

28 Take⁶ therefore the talent from him, and give *it* unto him which hath ten talents.

29 For⁷ unto every one that hath shall be given, and he shall have abundance: but from him that hath not ^bshall be taken away even that which he hath.

30 And⁸ cast ye the unprofitable servant into

outer darkness: there shall be weeping and gnashing of teeth.

31 ^cWhen⁹ the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.⁵

32 And before him ^dshall be gathered all nations;⁶ and he shall separate them one from another,⁷ as a ^eshepherd divideth *his* sheep from the goats:

33 And⁸ he shall set the sheep on his right hand, but the goats on the left.

34 Then⁹ shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35 For¹⁰ I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him,

A.M. cir. 4037.
A.D. cir. 33.

e ch. 7. 21. Lu. 6. 46.
f Job 21. 15. Je 2. 37.
Tit. 1. 16. 1 Co. 8. 1. Eze.
18. 25. 29.

g An hard man.
Hard-hearted, griping.—C.

h Strawed—rather, spread out and turned the crop to prepare it for harvesting.—C.

i Pr. 26. 13. Re. 21. 8. Lu. 19. 20, 21.

j Wicked—mailing, unjustly accusing his generous master, that so he might excuse his own slothfulness.—C.

k Thou knewest: that is, if taken affirmatively, 'thou sayest so'; not acknowledging the truth of the character, but merely repeating the assertion of the servant. But it is better with Griesbach to read the reply interrogatively, 'didst thou know?' &c.—C.

l ch. 18. 32. Lu. 19. 22, 23. Job 15. 5. 6. Jude 15. 2. Sa. 12. 6, 7. Ch. 12. 37. Tit. 3. 11.

m Lu. 19. 24. Eze. 46. 17.
n ch. 13. 12. Mar. 4. 25. Lu. 8. 18. 19. 26. Jn. 15. 2. Re. 22. 11. Ps. 27. 14. 1 Co. 15. 10. 2 Co. 6. 1. 1 Th. 5. 10. 2 Tim. 4. 10. 2 Pet. 1. 10. 2. 1 Pet. 1. 10. 2. 1 Pet. 1. 10. 2.

o ch. 13. 12. Mar. 4. 25. Lu. 8. 18. 19. 26. Jn. 15. 2. Re. 22. 11. Ps. 27. 14. 1 Co. 15. 10. 2 Co. 6. 1. 1 Th. 5. 10. 2 Tim. 4. 10. 2 Pet. 1. 10. 2. 1 Pet. 1. 10. 2.

A.M. cir. 4037.
A.D. cir. 33.

p Job 19. 25. Zec. 14. 5. Mar. 8. 36. ch. 18. 27. 19. 28. Da. 7. 13. Ac. 1. 11. 3. 21. 27. 13. Jude 14. 1 Th. 4. 16. 1 Th. 1. 7, 8. He. 9. 28. Phil. 2. 9, 10. Re. 1. 7. 3. 21. 20. 11. 22. 12. 20.

q The literal translation is preferable. 'Now when the Son of man shall come,' &c. Here commences our Lord's magnificent description of his second advent and the final judgment.—C.

r Joel 3. 11-14. Ro. 14. 10. 12. 2 Co. 5. 10. Re. 20. 12. ch. 13. 43. Eze. 50. 38. 34. 17. 22. Mal. 3. 18.

s All the nations, both Jews and Gentiles. See Ac. 1. 26.—C.

t The English version does not distinctly show whether the nations or the individuals shall be separated; but the Greek decides the separation to be of the individuals.—C.

u Ps. 78. 52. Jn. 10. 14. 27. Ps. 110. 1. He. 1. 3. Re. 3. 21. ch. 13. 43. Eze. 50. 38. 34. 17. 22. 1 Th. 4. 16. 17. 19. 20. 21. 22. 1 Th. 4. 16. 17. 19. 20. 21. 22.

v Ps. 115. 15. He. 9. 28. 2 Th. 4. 8. Ep. 1. 3. 5. Jn. 14. 19. ch. 2. 2. Ro. 8. 17. 1 Co. 2. 9. Mar. 10. 40. He. 11. 16. 1 Pe. 1. 3. 4. 1 Th. 2. 12. Re. 5. 10. 21. 7.

w Is. 58. 7. Eze. 18. 7. 2 Th. 1. 16. He. 13. 1-3. 6. 10. 1 Th. 5. 10. Ja. 1. 27. 12. 16. ch. 27. 3. Ec. 11. 12. 13.

sequent parable, may have some relation to the time of Christ's coming to destroy the Jewish nation, but especially to his coming to the last judgment. As the Jews had ordinarily their weddings at night, and seldom fewer than *ten bridesmaids*, that custom is here alluded to. Christ, who betroths and unites sinners to himself in the day of his power, is the glorious *bridegroom*. His *tarrying* denotes his deferring the Jewish destruction, and death, and the last judgment till the due season. His coming at *midnight*, and with a *great cry*, denotes how unexpected and alarming his coming is, in common calamities, at death or judgment. The *ten virgins* denote multitudes of professing and apparently real Christians. Their *slumbering* and *sleeping* denote their common sloth and security while Christ withdraws his presence. The *foolish virgins*, who had only *lamps*, but no *oil* in them, represent nominal Christians, who have a profession of gospel truth, but no real grace; and who, when awakened by death or judgment, shall find their profession come to nothing: gladly then would they be in the condition of sincere Christians, and derive help from them; but their cares of salvation will be then too late, and they themselves shall be eternally excluded from fellowship with Christ. The *wise virgins* are true believers, whose external profession of Christ arises from real grace in their hearts, and who are, notwithstanding occasional sloth and slumberings, in a habitual readiness to meet with Christ, in death or judgment, upon his call; these, though they have no grace or good works to be imparted to others, shall be graciously admitted to eternal fellowship with him in the heavenly mansions. 14-30. The *Master* is Christ, who, in his ascension, travelled into a *far country*, who bestows gifts and graces on ministers and people, and will return at the last day to require an account of their improvement of them. The *servants* are ministers and people. The *talents* are offices, gifts, and opportunities, given by Christ to men in different degrees, for the good of the church, to be improved for his glory, and to be accounted for at the last day. Such as improve what they have received, whether more or less, in a faithful and diligent manner, shall be graciously rewarded. But such as, through unbelief of God's kindness and mercy, neglect to improve their gifts, shall at last be deprived of them, and undone for their abuse of them. 32, 33. He will fully and exactly separate the righteous from the wicked, never more to be mixed. The former, or those who accepted Christ as their Savior and throughout all their lives walked in him as they received him, he will honourably set at his right hand in the air; but the latter will be forever cast out, dishonoured and disgraced as filthy and abominable creatures, who loved, lived, and died in their sins. 34-40. They are called to receive the kingdom, not as any proper reward of their works, but as the inheritance which they are entitled as faithful children of a gra-

cious God through faith. Their works are not mentioned as grounds of the sentence, but as proofs that they are God's children, who love the brethren. Their objection denotes their viewing whatever they did as unworthy of so honourable a reward. 41-45. They, in sinning, departed from God and followed the devil. Now their punishment is answerable. Their want of charity to the saints is at once a mark of their being full of unbelief and haters of Christ and his people, and also a ground of their fearful sentence.

Ver. 29. For unto every one that hath (valued his privileges and employed his means) shall be given more. From him that hath not (employed nor valued them) shall be taken away that which he (now) hath.—Note. Do these talents represent grace? and, if so, then may not a believer fall from grace? The answer is scriptural: the believer is 'born again, not of corruptible, but of incorruptible seed,' 1 Pe. 1. 23. Of his sheep, Jesus says, 'I give unto them eternal life, and they shall never perish,' Jn. 10. 28. Therefore these talents represent not inward grace, but the outward means of grace, the various privileges and ordinances of the Christian church.—C.

Ver. 35, 36. Our Lord here enumerates six heads, under some one of which every possible form of human misery may be found. Hunger—thirst—a stranger—nakedness—sickness—imprisonment: one, as it were, for each day of the labour and sorrow introduced by the first transgression; and for which the knowledge of Christ crucified, risen, reigning, interceding, and coming again, can afford the only remedy.—Note. The introductory *for*, ver. 35, cannot be tortured, contrary to the uniform testimony of Scripture, into any proof that the entrance into 'the kingdom prepared' was purchased or deserved by the merit of the 'good works' enumerated. See De. 9. 4-6; Mat. 1. 21; 26. 28; Ro. 3. 20; whether temporal or spiritual, is traced to the fountain of sovereign mercy alone. And the great purpose of final judgment being first to exhibit Christ in glory, and secondly to explain and vindicate the equity of the divine government, as 'the fruit of the Spirit' is displayed in all its beauty and variety, as the evidence that the Judge decides not upon any principle of favoritism, but in righteousness; and bestows his rewards upon none but such as have been 'made meet for the inheritance of the saints in light.'—C.

REFLECTIONS.—It is absurd to esteem any as Christians who have not the appearance of real saintship. And inestimable is the worth of real grace exercised in the heart by a new creation in Christ. It makes a wide difference between true believers and mere nominal professors. Safe is their meeting with Christ, and certain their admission to glory, who have it: but dreadful their exclusion from Christ, and deep their sorrow in hell, who die without it! No intercession of saints, no mercy, can save them. In diversified forms and degrees Jesus bestows gifts, offices, and opportunities on men for the service of his church. And he will take an exact account of the improvement. Happy are they who, with diligence, use whatever they receive to his glory; inexpressibly great shall be their honour and their reward: but miserable are they who, through unbelieving hard thoughts of God, take up with a mere hypocritical profession. Every plea of innocence, prudence, or of wanted assistances, will issue in their confusion.—How certain—how sudden—how awful—how glorious—will be the appearance of Jesus to judgment: exact and final shall be his separation

tion of the righteous and wicked; and impartial his trial of human works. Gracious and heart-ravishing will be his last invitation to saints: high his regard to them, and every kindness showed to them! But awful indeed his dismissal of sinners from him, whom they now so hate and condemn. And how fixed—how important—how lasting—is men's future state! May these awful, these eternal realities, sink deep into my heart!

CHAPTER XXVI. Ver. 26-28. Christ conjoined the passover and supper to intimate that the former, having been long a type, should now be fulfilled in his death; and that the other should succeed as a memorial of his finished sufferings till the end of the world. The *bread* represents him as God-man, chosen, appointed, and furnished by his Father, and suffering unto death for the redemption of his people. The *wine* represents his fulfilling all righteousness for the securing and bestowing all promised spiritual blessings, particularly the full remission of sins to his faithful followers. 29. I will never more feast with you in this manner, never more so indulge you with my bodily presence; but instead thereof, will hold fellowship with you in a far more spiritual and comfortable manner in the gospel dispensation, and especially in the heavenly state.

Ver. 2. Betrayed. Rather, 'Is to be betrayed.' Bloomfield. —More literally, 'delivered up.' C.

Ver. 7. Whether this woman was Mary the sister of Lazarus, mentioned Jn. 12. 3, and whether there were two anointings, one of the head, and another of the feet, has been matter of deep question. Lightfoot, Doddridge, Gill, Guise, &c., may be consulted for the different views and arguments. The more probable opinion seems that of one anointing—the different circumstances being related by different historians, each, as moved by the Holy Spirit, filling up some circumstance omitted by the other. C.

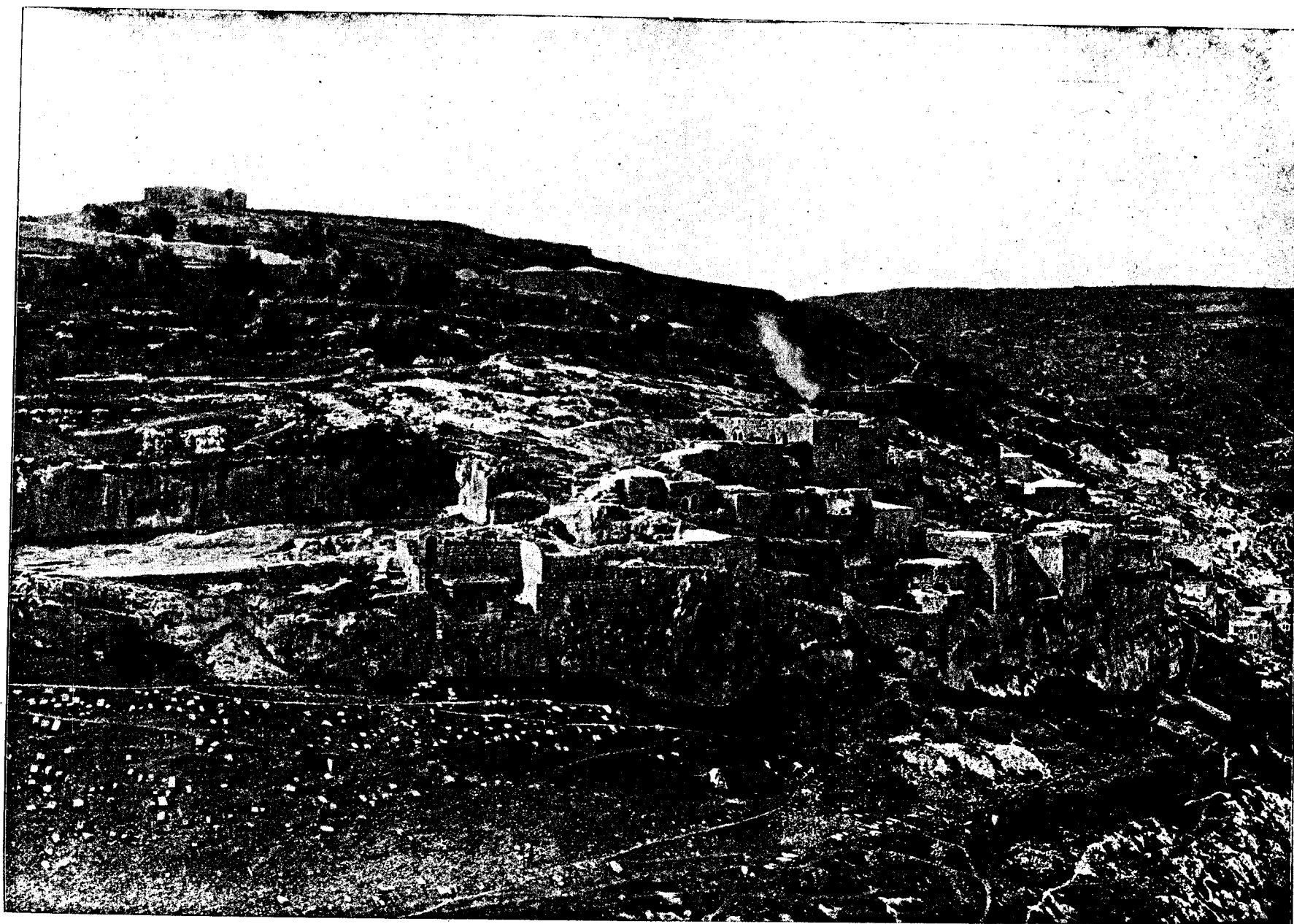
Ver. 11. But me ye have not always. Therefore the Popish figment of transubstantiation cannot be true: for the wafer which it asserts to be the very body, and blood, and soul, and divinity of Christ, the Romanists have always with them. C.

Ver. 14. Then—or rather, 'about that time.' The cupidity of Judas being probably excited by what he considered the useless waste of so much valuable ointment.—Note. Evil feelings are often stirred up by the sight of what is good. Let believers watch and pray that they enter not into this temptation. C.

Ver. 15. Thirty pieces of silver. Most probably thirty shekels—about £3. 15s.—the price of a slave accidentally torn by a beast, see Ex. 21. 32. 'A goodly price at which they valued him!' But, alas! alas! how often is he sold again, and 'crucified afresh' for a far inferior price! 'Be not high-minded, but fear'—and let him that thinketh he standeth, take heed lest he fall.' C.

Ver. 21. As they did eat. Whether our Lord did eat the passover has been matter of serious debate. The course of the narrative in this chapter is clearly in favour of his eating it (see also Lu. 22. 14). But then, in Jn. 18. 28, when our Lord was already a prisoner, the Jews, it appears, had yet to eat the passover. The solution of this difficulty arises from recollecting that the passover was to commence with first full moon of the month Nisan. But as this day was settled, not by astronomical calculation, but by the actual appearance of the new moon, a difference might readily arise with regard to the exact day on which the feast should commence. And as the Pharisees and Sadducees differed on almost every other point, it is most probable they would differ upon this likewise. And thus our Lord might eat

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THE MOUNT OF OFFENSE—WHERE CHRIST WAS BETRAYED. [Matt., xxvi:1, 4.]—The Mount of Offense is south of the Mount of Olives, and east of the Hill of Evil Counsel. It bears witness of the perfidy of Judas Iscariot. It is wonderful how every event connected with the trial and death and resurrection of our Lord has found in the neighborhood of Jerusalem some spot, or hill, or monument

to commemorate it. The chief interest about Jerusalem to-day is the fact that it forms a kind of monument or concrete expression of the awful tragedy which ended in the crucifixion of Jesus Christ. When one goes to Paris now, it is of Napoleon he is reminded; when he goes to Edinburg it is Sir Walter Scott; but in Jerusalem everything speaks of Christ. Every valley, every mountain reminds us of Him.

day when I drink it new with you ^{in my} Father's kingdom.

30 ¶ And when they had sung an hymn,² they^o went out into the mount of Olives.

31 Then saith Jesus unto them, ^aAll ye shall be offended because of me this night: for it is written, ^b'I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

32 But ^aafter I am risen again, ^bI will go before you into Galilee.

33 Peter^b answered and said unto him, Though ^aall men shall be offended because of thee, yet will I never be offended.

34 Jesus said unto him, ^a'Verily I say unto thee, That this night, before the cock crow,³ thou shalt deny me thrice.

35 Peter said unto him, ^a'Though I should die with thee, yet will I not deny thee. ^b*Likewise also said all the disciples.

36 ¶ Then^c cometh Jesus with them unto a place called Gethsemane,^d and saith unto the disciples, Sit ye here, while I go and pray yonder.

37 And^e he took with him Peter and the two sons of Zebedee, and began to be ^asorrowful and very heavy.⁵

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and ^awatch with me.

39 And he went a little further, and ^a'fell on his face, and prayed, saying, ^b'O my Father, if it be possible, let this cup pass from me! nevertheless, not as I will, but as thou wilt.

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What! could ye not watch with me one hour?

41 Watch,^a and pray, that ye enter not into temptation; ^b'the spirit indeed ^cis willing,⁶ but the flesh ^dis weak.

42 He^e went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again: for their eyes were heavy.

A.M. cir. 4037.
A.D. cir. 33.6 ch. 3:24, 17, 18, 25.
6.1 Co. 15:24, 28, Lu. 22:29, 30.

2 Or. psalm; i.e. Ps. cxliii.-cxlviii.

c Jn. 18:1, 4, Lu. 22:39, Ac. 1:12.

d Mar. 14:27-31, Jn. 10:32, ch. 11:6.

e Jec. 13:7, Is. 53:5, 10, Ro. 8:32, Job 19:13-16, Ps. 38:11.

f Mar. 14:28, 16:7, ch. 28:7, 10, 16.

g Mar. 14:29-31, 66-72, Lu. 22:31-34, 54-62, Jn. 13:36-38, 18:15-27, ver. 69-75, Ps. 30:6.

h Jn. 13:38, 1 Co. 10:12.

i His principal crowing about three o'clock in the morning.

j Ps. 30:6, Pr. 16:18, 20:23.

k Ex. 19:24, 3:7.

l Mar. 14:32-42, Lu. 22:39-46, Jn. 18:1, He. 5:7, Ps. 22:6.

m Gethsemane was a garden (Jn. 18:1) just on the other side of the Kidron from Jerusalem. The current-bed of the Kidron runs in the bottom of a deep ravine, about 200 yards from the city-wall. Immediately beyond it rises the steep side of Olivet; and on the lower slope of that hill, the garden of the 'oil-press' (such is the meaning of Gethsemane) must have been situated. It had been a favourite place of retirement with Christ during his visits to Jerusalem, Jn. 18:2, Lu. 22:40-41.

n ch. 4:18, 21; 16:7, 23; 17:1; 20:20, Mar. 5:37.

o Is. 53:3-4, 10, Jn. 12:27, Ga. 3:13, He. 5:7, Ps. 110:3, 118:45, 122:2, 144:5.

p They had witnessed his glory on the mount, and now witness also his agony in the garden.—C.

q ch. 24:42; 25:13; 1 Pe. 5:8, Ep. 6:18, 19.

r Nu. 14:5, 16:22, De. 9:18, 1 Ch. 21:16.

s Lu. 22:42, Jn. 12:27, He. 5:7, 8, ch. 20:22, Jn. 5:30, 38, Ro. 15:3, Phil. 2:8, Ac. 27:14, 2 Sa. 15:25, 16:10, 17:1.

t ch. 24:42, 25:13, ver. 38, 43, Mar. 13:33-37, 14:28, 29, 32, 40, 41, 43, 1 Pe. 5:8, Re. 3:10, 16:15, Ep. 6:18, Pr. 4:14, 15:1.

u Is. 26:8, 9, Ca. 5:2, Ro. 7:18-25, Ga. 5:17, 24, Pe. 7:39.

v The spirit indeed is willing. The renewed spirit is bold, courageous; but flesh still requires to be mortified by the Spirit, Ro. 8:13.—C.

w Ps. 22:1, 7; 109, 4, He. 5:7, 8, Phil. 2:8, Ac. 22:14, 2 Sa. 15:25, 16:10, 11, ch. 6:10.

A.M. cir. 4037.
A.D. cir. 33.

z Ps. 109:4, 2 Co. 12:8, Ps. 22:1, 2, He. 5:7, 8.

x 1 Ki. 18:27, Ec. 11:9, Ju. 10:14.

y ver. 18, Jn. 13:1, Lu. 22:53, ch. 16:21; 17:23, 20:18, 19; ver. 2, 14-10, Ge. 13:13, with ch. 9:11.

z Mar. 14:43-52, Lu. 22:47-53, Jn. 18:8-11, 22:53, 20:18, 19; ver. 2, 14-10, Ge. 13:13, with ch. 9:11.

a Jn. 18:3, 12, 2 Sa. 3:27, 10:9, 10, Ps. 28:3, 38:12, 55:24.

b Gr. Companion, Ps. 41:9; 55:13, 14, 2 Sa. 16:17.

c Lu. 4:20, Ac. 2:23, Jn. 18:12.

d Jn. 18:11, Ro. 12:19, 1 Pe. 4:16, 19, 1 Co. 4:11, 12, 2 Co. 10:3.

e Ge. 9:6, Eze. 35:5, 6, Ke. 13:10, Ps. 55:23.

f ch. 4:11, 2 Ki. 6:17, Da. 7:10, Ps. 91:11, 34:7.

g A Roman legion generally consisted of about 6000 soldiers.—C.

h It is remarkable to find our Lord under such circumstances speaking of angels. His own power as God was apparent. He frequently pressed this truth on his disciples. Why then speak of angels at all, and not simply declare his own omnipotence? The reason seems to be, that in the mystery of the divine government of this world angels are the regularly constituted ministers for executing God's plans in relation to the whole church. Angels announced the Messiah's advent, counselled the Right, instructed the Right, ministered to him in the wilderness; in Gethsemane an angel strengthened him; angels were present at his resurrection and ascension.—P.

i Is. liii. Ps. 22:1-21; 59:1-21, Ge. 3:15, Le. i. vii. Nu. xiii. xxviii. xxix. Is. 52:13; 50:5, 6, La. 4:20, Da. 9:24-26, Ec. 13:2, 14:24, 25, 26, 44, 46, 47, 17:30, 26:23.

j ver. 54, Ac. 1:16, Nu. 23:28, 2 Sa. 15:29, Tit. 1:2, Is. 44:26.

k Especially the prophecy of Judas, Ps. 41:9; of Christ being treated as a sinner, Is. 53:12; and of the desertion of the disciples, Zec. 13:7.—C.

l ver. 31, Jn. 16:32, Job 19:13, 14, Ps. 88:8, 18:3, 11:15, 63:5, 71:1, 1:15, 16.

m Mar. 14:53-65, Lu. 22:54, 66-71, Jn. 18:12, 14, 19-24, Ps. 22:16, Ac. 8:32, 15:37.

44 And he left them, and went away again, and ^a'prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, ^a'Sleep on now, and take ^byour rest; ^c'behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 Rise, let us be going: behold, he is at hand that doth betray me.

47 ¶ And ^a'while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude, with swords and staves, from the chief priests and elders of the people.

48 Now^a he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.

49 And forthwith he came to Jesus, and said, Hail, Master; and kissed him.

50 And Jesus said unto him, Friend,⁷ wherefore art thou come? Then came they and ^a'laid hands on Jesus, and took him.

51 ¶ And, behold, ^a'one of them which were with Jesus stretched out ^bhis hand, and drew his sword, and struck a servant of the high-priest's, and smote off his ear.

52 Then said Jesus unto him, ^a'Put up again thy sword into his place: ^b'for all they that take the sword shall perish with the sword.

53 Thinkest thou that I cannot now pray to my Father, and ^a'he shall presently give me more than twelve legions⁸ of angels?⁹

54 But how then ^a'shall the scriptures be fulfilled, that thus it must be?

55 In that same hour said Jesus to the multitudes, Are ye come out, as against a thief, with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

56 But all this was done, ^a'that the scriptures of the prophets might be ^b'fulfilled. ^c'Then all the disciples forsook him, and fled.

57 ¶ And^a they that had laid hold on Jesus led ^bhim away to Caiaphas the high-priest, where the scribes and the elders were assembled.

And in this he agrees with the apostle Paul, who thrice declares that what the communicant eats is simply bread, 1 Co. 11:26-28. Besides, as our Lord says, Jn. 15:5, 'I am the vine, ye are the branches'—and yet cannot mean that he was changed into a vine, or his disciples into branches, but merely that he was like the vine, while they were like the branches—so, when he says of bread, 'This is my body,' he means, as in the case of the vine, 'this is (like) my body.' For the use of the verb *to be*, in which it is put for 'to be like, represent, or signify, or answer to,' see Da. 7:23; 1 Co. 10:4, Ga. 4:24, 25. But if the Romanist still repeat, 'This is my body,' the Protestant replies, 'And so indeed it is—it is his body to faith,' for while sense perceives and uses bread, faith discerns and partakes of 'his body and blood, with all their benefits, to spiritual nourishment and growth in grace.' C.

Ver. 45. *Sleep on now.* This has been termed 'an ironical reproof,' but surely such a figure is totally unbecoming the unequalled solemnity of the occasion. Is not the meaning this? I left you to watch, but the necessity of it being now past, sleep on, and forget both my sorrows and your own, for the few moments of my time that are yet unexpired. C.

Ver. 50. *Friend.* Rather, Companion; though as a title, the word Friend, that is, one that has been so named, might still be justly applied to the ungrateful and faithless traitor. C.

Ver. 52. This statement, if taken in a literal and unlimited sense, is not strictly accurate—for many take the sword who do not perish by it. The meaning must therefore be sought thus: 1. The sword is a general name for all weapons and means of warfare. 2. The warfare in the case is a private opposition to public authority. 3. It is a warfare undertaken rashly, and re-

vengefully, in defence of or for propagation of religion. Now all who thus take, and continue to hold the sword, shall finally perish by it, either literally, as the Jews soon after did; or spiritually, by making shipwreck of their holy faith. C.

Ver. 61. To speak against the temple was a capital offence, Je. 26:11, 12, 13, 24, according to the Jewish common law—which, as is evident, both from the case of Jeremiah and of our Lord, meant little else than any decision that pleased the rulers, or any ebullition of the popular will. C.

Ver. 74. *To curse.* 'To anathematize himself,' to imprecate judgments upon himself, if his denial were untrue.—*To swear.* To swear by the name of God. So deep, alas! was the fall of Peter! But, oh! what a scale does it furnish whereon poor backsliding sinners may measure out the mercy and love of God!—*Cock.* The rabbinical writers assert that, 'on account of the holy things,' no cocks were kept in Jerusalem; and therefore it has been asserted that the narrative is untrue, as Peter could not hear what the city did not contain. Let the rabbinical account be admitted for true, so far as Jewish authority extended, and will it follow that no Roman soldier kept a cock for his own pleasure or profit? or will it follow that Peter, from the house of Caiaphas, adjoining the city wall, could not hear one from a distance in the country, where no one has questioned the bird's existence? C.

REFLECTIONS.—Unbounded was the foreknowledge of our Redeemer, and astonishing his delight in the view of his sufferings for the world. Great is his care to vindicate all good conduct, to honour all that

honour him, and to direct all to opportunities of doing good to their brethren; and infinite his regard to his Father's oracles and ordinances and the salvation of the world. In view of death—a dreadful death—he joins believers in the seals of the promise, and appoints them a permanent feast for spiritual nourishment: representing all his labours of love, and sealing and applying his person and righteousness to their soul! And faithful and reasonable were his warnings against temptation.—How heavy the weight of our sins lay on him! How fearful his agonies! how fervent his prayers! Yet great was his submission to his Father's will: marvellous his readiness to suffer, and kind his rebukes even to the worst!—But, alas! how was he hated by men—plotted against without cause—envied of his honours—betrayed for a trifle—shamefully discredited and contradicted, even by his saints—presumptuously apprehended—despitefully abused—and basely denied, after the most solemn warning! Let me learn to watch and pray against temptation. I know not whether Satan may drag or my corruption drive me. Let me always honour Jesus whatever be the expense; be liberal to his poor, and always give



ROCK UPON WHICH JESUS LEANED. [Matt. xxvi:36.]—"Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder." After rising from this last prayer tired and heart-broken it is thought that Jesus leaned upon the rock illustrated in the above picture for a moment's rest. Standing here and seeing hundreds of Rus-

sian pilgrims, nothing I had ever witnessed before was so deeply pathetic as to see those poor people bend and kiss this rock. The truth is that the rock is actually being kissed away by the lips of devoted saints. The greatest wonder of all the ages is the depth of affection in the heart of the human race for Jesus Christ. A wonder great as His divinity is the fact that people worship Him, and love Him.



CANA OF GALILEE—THE PLACE OF THE FIRST MIRACLE. [JOHN, ii : 1.]—"And the third day there was a marriage in Cana of Galilee: and the mother of Jesus was there."—John, ii : 1. Five miles from Nazareth and quietly nestling in the midst of olive and fig trees, is Cana of Galilee, accurately photographed as above. There are about two hundred families here. There is a Greek church, the dome of which you

see in the picture, in which it is claimed are the water-pots which contained the water Christ turned into wine, and which was obtained from the spring shown in the foreground. These vessels are preserved with great care because of their historic and religious significance. This village, like many others in Palestine, would have passed from the memory of the human race but for the first miracle of Christ performed there.

58 But Peter followed him afar off, unto the high-priest's palace, and went in, and sat with the servants, to see the end.

59 Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death;

60 But^o found none: yea, though many false witnesses came, yet found they none.² At the last came two false witnesses,

61 And said, This fellow said, I am able to destroy the temple of God, and to build it in three days.

62 And the high-priest arose, and said unto him, Answerest thou nothing? What is it which these witness against thee?

63 But Jesus held his peace. And the high-priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

64 Jesus saith unto him, Thou^o hast said:⁴ nevertheless⁵ I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

65 Then^a the high-priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

66 What think ye? They answered and said, He^o is guilty of death.

67 Then^a did they spit in his face, and buffeted⁶ him; and others smote him with the palms of their hands,⁷

68 Saying,⁷ Prophecy unto us, thou Christ, who is he that smote thee?

69 ¶ Now^a Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

70 But he denied before them all, saying, I know not what thou sayest.

71 And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth.

72 And again he denied with an oath, I do not know the man.

73 And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee.

74 Then^a began he to curse and to swear, saying, I know not the man. And immediately the cock crew.

75 And Peter remembered the word of Jesus,

A.M. cir. 4037.
A.D. cir. 33.

1 ver. 33, 35. Pr. 9. 6;
13. 20.

2 Ps. 27. 12, 35. 11. Ac.
6. 13. 1 Ki. 2. 10, 13.

3 Da. 6. 4. 1 Pe. 3. 16.

4 None that witnessed any thing criminal, or who agreed together.

5 Jn. 2. 19-21. ch. 27.
40. Mar. 15. 29. Ac. 6. 13.

6 Is. 53. 7. Ac. 8. 32.
Ps. 38. 13, 14. ch. 27. 12,
14.

7 1 Sa. 14. 26, 28. Jos.
6. 26. Mar. 5. 7. Ac. 19.
13. 1 Ki. 22. 16. Le. 5. 1.

8 ch. 11. 4. 5. 16. Jn. 1.
34. 49-51. 10. 30, 36; 6.
69. 15. 9. 6, 7.

9 ver. 25; ch. 27. 11. 1
Ti. 6. 13; i.e. It is as
thou sayest.

10 See note on ver.
25.—C.

11 Nevertheless. Rather
"moreover."—

12 Hereafter. Rather
"soon."—And coming
in the clouds. See
ch. 24. 30.—C.

13 Ps. 110. 1. Da. 7. 13.
ch. 16. 27. 24. 30, 31.
Jn. 1. 51; 6. 62. Ac. 1. 11;
7. 55. Ro. 14. 10. 1 Th. 4.
16. Ke. 1. 7, 10, 11.

14 Le. 21. 10. 1 Ki. 18.
37; 19. 1. Ge. 37. 29, 34.

15 v. 24. 16. Jn. 19. 7.
Ac. 6. 13.

16 Is. 50. 6, 52. 14; 53. 3.
7. 30. Jn. 19. 3.

17 6. 9. 1. Smote
him with the fist.—

18 Bloomfield.

19 Or, rods.

20 Jn. 16. 25. Mar. 14.
65. Lu. 22. 64. Ac. 3. 22.

21 Mar. 14. 66-72. Lu.
22. 65-72. Jn. 18. 15-18.
25-27. with Ps. 1. 1;
119. 115.

22 a ch. 2. 22, 23; 3. 13; 4.
12. 12.

23 c ch. 2. 23; 21. 11. Lu.
2. 39, 51; 4. 16. Jn. 1. 45.

24 c ch. 16. 16; ver. 33, 35.
d ver. 34. Lu. 22. 60.
Mar. 14. 71. Jn. 18. 26,
27.

25 The first difficulty
connected with
this passage is
that the quotation is
ascribed to Jeremiah
while it is only found
in Zechariah. The
following facts will,
I think, account for
this. Zechariah (ch.
11. 12, 13) evidently
refers to the potter
of Jeremiah (ch. xvi.
xix.), and the predictions
illustrated by the
potter's vessel.
Zechariah's meaning
is, Let these pieces
of silver become, like
the potter's vessel of
Jeremiah, the symbols
of the people's doom.
They are the price
of innocent blood—
blood that must yet
draw down vengeance
more terrible than
that shed of old in
the valley of Tophet;
let them therefore be
identified with the
potter's field, the place
polluted by crime, as
a warning that punishment
is yet to come.
Such was the import
of the prediction,
and it affords an
explanation of the evangelist's
reference to Jeremiah.
He saw the connection
between the prediction
in Zechariah and the
earlier one in Jeremiah,
and he regarded the
former as a more specific
application of the latter.
A second difficulty
is in the words
of the quotation.
They differ considerably
from those in the
original Hebrew. In
the Hebrew the whole
assumes the form of
a transaction between
the Lord and the
prophet, who per-

sonates the Messiah;
in the Greek the people
are represented as
doing all. The
change is made to
adapt the words to
the historical fulfilment—the same leading
ideas being developed
in both.—P.

26 ver. 34. Lu. 22. 37.
34. Mar. 14. 30. Jn. 13.
38.

27 Ps. 119. 50, 60. Eze.
27. 2. Ec. 12. 10. Je. 31.
18. 2 Co. 7. 11.

28 On comparing this
narrative with the
parallel passages
in Mar. 14. 66-72; Lu.
22. 66-72; and Jn. 18.
17-27, we find considerable
verbal differences.
The difficulties
hence arising
may be satisfactorily
solved by considering
that Peter
disputed at some
considerable length
with those who charged
him with being a
follower of Jesus. 2d.
That one of the evangelists
could record one
part of the conversation,
and another another.
Allford's remarks:
"I do not see that we
are obliged to limit
the narrative to three
sentences from Peter's
mouth, each expressing
a denial, and no more.
On three occasions during
the night he was
recognized; on three
occasions he was a
denier of his Lord.
Such a statement
may well embrace
reiterated expressions
of recognition, and
reiterated and
important denials
on each occasion."—P.

29 CHAP. XXVII.

1 The morning of
Friday the 15th.—P.

2 Ac. 15. 1-14. Lu.
22. 66, 23. 1-28. Jn. 18. 28
-40. 19. 15. Ac. 23. 28-31.
2. 23. Ps. 2. 1-4. 15. 53. 7.
8.

3 c ch. 20. 19.

4 The chief priests
and elders, as subordi-
nate officers leading
Jesus to Pilate, as
supreme governor, afford
two signs, that the
scripture had departed
from Judah, and that
therefore Shiloh had
come.—C.

5 c ch. 26. 66. 1 Ki. 27.
Job 20. 5, 15. 2 Co. 7.
10. with ch. 26. 45.

6 Repented himself.
The original does not
express that deep
and genuine change
of heart essential to
repentance unto
life, but merely that
trouble of spirit that
terminates in despair
and "worketh death."
—C.

7 c ch. 24. Ac. 18. 6. 2
Ki. 24. 4.

8 c Ac. 18. 15. Job 13. 4;
16. 2.

9 c Ac. 1. 18. 19. 2 Sa. 17.
25. Ps. 55. 23. 1 Sa. 31. 4.
5 Ju. 9. 54.

10 Ac. 1. 19. Je. 18. 2.
1 Zec. 11. 12, 13.

11 Or, whom they
bought of the children
of Israel.

12 See note* in first
column.

13 Mar. 15. 2. Lu. 23. 3.
Jn. 18. 33, 37. 1 Ti. 6. 13.
with ch. 26. 25, 64.

14 c. 4. It is so as thou
sayest.

15 c ch. 26. 63. Is. 53. 7.
Ac. 8. 32. 34. ver. 14. 1.
Pe. 2. 23.

16 c ch. 26. 62. Jn. 19. 10.
17 c ch. 26. 2. 5. Lu. 23.
17. Mar. 15. 6. Jn. 18. 39.
o Jn. 18. 40. Lu. 23. 25.
Mar. 15. 7. Ac. 3. 14, 15.

which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.⁸

CHAPTER XXVII.

1 Christ is delivered bound to Pilate. 3 Judas hangeth himself. 19 Pilate, admonished of his wife, 24 washeth his hands: 26 and looseth Barabbas. 29 Christ is crowned with thorns, 34 crucified, 40 reviled, 50 dieth, and is buried: 66 his sepulchre is sealed, and a watch set over it.

WHEN the morning was come,¹ all^a the chief priests and elders of the people took counsel against Jesus to put him to death.

2 And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.²

3 ¶ Then^a Judas, which had betrayed him, when he saw that he was condemned, repented himself,³ and brought again the thirty pieces of silver to the chief priests and elders,

4 Saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.

5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potter's field, to bury strangers in.

8 Wherefore that field was called, The field of blood, unto this day.

9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;⁴

10 And gave them for the potter's field, as the Lord appointed me.⁵

11 ¶ And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.⁶

12 And^a when he was accused of the chief priests and elders, he answered nothing.

13 Then said Pilate unto him, Hearest thou not how many things they witness against thee?

14 And he answered him to never a word; insomuch that the governor marvelled greatly.

15 ¶ Now^a at that feast the governor was wont to release unto the people a prisoner, whom they would.

16 And^a they had then a notable prisoner, called Barabbas.

to embrace his preached gospel. And, on his demand, gladly let me receive him into my house and heart. A deep sense of my sinfulness should make me always ready to suspect the worst of myself. If I indulge self-confidence, if I disregard a Saviour's warning, I shall quickly fall, fearfully fall, before the slightest temptations. If I indulge one sin, it will quickly plunge me into a worse. If then I have been overtaken in a fault, let me quickly and bitterly repent. It is not the

greatness or number of my sins that can ruin me, but my obstinate impenitence and unbelief.

CHAPTER XXVII.—Crucifixion was the most cruel, shameful, and cursed death that could be devised: was not at all used by the Jews; and by the Romans inflicted only upon slaves, and the basest of the people, who were capital offenders. The person was nailed to the cross as it lay upon the ground, through each hand,

extended to its utmost stretch, and through both the feet together; then the cross was erected, and the foot of it, with a violent thrust which disjoined the whole body of the sufferer, placed into a hole in the ground prepared to receive it. The whole weight of the body thus hung upon the nails, which went through the hands and feet till the person expired by mere dint of terrible pain.

Ver. 9. By Jeremy. This prophecy is not found in Jeremiah.



THE FIELD OF BLOOD—NOW A PLACE OF TOMBS AND A RESORT FOR LEPERS. [Matt., xxvii:6, 7, 8.]—"And the chief priest took the silver pieces and said, It is not lawful for to put them into the treasury, because it is the price of blood, and they took counsel and bought with them the potter's field to bury strangers in. Wherefore that field was called the field of blood unto this day."

And so we have with us still the same field a little way outside the walls of Jerusalem. At the bottom of this field, or hill, is the Valley of Hinnom, where children in ancient times were sacrificed to Moloch. It was called the place of fire, and sometimes Gehenna. It is now a place of tombs and a resort for lepers. The earliest mention of the Valley of Hinnom is in Josh., xv:8.

17 Therefore, when they were gathered together, Pilate said unto them, 'Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

18 For he knew that for envy they had delivered him.

19 ¶ When he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him.

20 ¶ But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

22 Pilate saith unto them, What shall I do then with Jesus, which is called Christ? 'They all say unto him, Let him be crucified.

23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, 'Let him be crucified.

24 When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

25 Then answered all the people, and said, His blood be on us, and on our children.

26 Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.

27 ¶ Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers.

28 And they stripped him, and put on him a scarlet robe.

29 And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

30 And they spit upon him, and took the reed, and smote him on the head.

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

33 ¶ And when they were come unto a place called Golgotha, that is to say, A place of a skull,

A.M. cir. 4037. A.D. cir. 33.
 ¶ Jos. 24.15. 1 Ki. 18. 21. ver. 21.
 ¶ ch. 21.9, 11.
 ¶ Ac. 7.9. Jn. 9.22.12.
 43. Ec. 4.4. Job 5.2. Pr. 27.4.
 ¶ Is. 11.10. ver. 4. Ac. 13. 45. with Da. 2.14.5. Job 33.15.16. Is. 53. 11. 25.5.9. Lu. 23.47.11fe. 2.22.1. Jn. 2.1.
 ¶ Her name was Claudia Procula, a striking, though incidental, proof of the veracity of the evangelist, as it was in the reign of Tiberius that the wives of governors first obtained permission to accompany their husbands.
 ¶ Mar. 15.11. Lu. 23. 18. Jn. 18.40. Ac. 3.14. 15.
 ¶ Is. 53. 2.3. Jn. 15. 18; 10.3. Ro. 8.7, 8.
 ¶ ch. 21.38.39.
 ¶ De. 21.6.7. Job. 30. Ps. 26.6. Pr. 30.20. Je. 2.35.
 ¶ ver. 4.19. De. 17.6; 19.15.
 ¶ ch. 21.44. De. 19.10. Ac. 5.28. 1 Th. 2.15.16. He. 10.20. Jos. 2.19. 2 Sa. 2.16. In the crucifixion of multitudes of them by Titus, and in their miseries for nearly 1800 years past, they have felt the effects of their awful imprecations.
 ¶ Is. 53.5. Jn. 19.1-15. Lu. 18. 33; 23. 24. 25. 15.15-20.
 ¶ Or, governor's house.
 ¶ Ps. 22.16. Pr. 29.12. Lu. 23.11. Mar. 15.16-18. Jn. 19.23. with Ge. 3.15.
 ¶ Several versions and early writers, with painters and poets, have concurred in representing the 'crown of thorns' as one of cruelty as well as mockery; and it may have been, and most probably was so. Still, as the original does not identify the plant that was plaited into a crown, no special inference as to cruelty or bodily suffering should be drawn from the record.—C.
 ¶ Ps. 69.19.20.
 ¶ ch. 26.67. Is. 49.7. 50.6.59.14.53.37. Mi. 5.1.
 ¶ Ps. 22.6-8; 69.7.19. ch. 21.39. He. 13.12.
 ¶ Mar. 15.22. Lu. 23. 26.33. Nu. 15.15-21. Ki. 21.10.13. Ac. 7.58. He. 13.12. ch. 21.39. Jn. 19.17.
 ¶ The word *Golgotha* is Aramaic, and its Greek equivalent is given by Matthew, Luke, and John. The Latin *Calvary* has become incorporated in every language of Europe. Different accounts have been given of the origin of the name. Some say it is so called because it was the burial-place of Adam, and his skull was preserved there; others that it was the place where malefactors were beheaded; others that there was a skull-shaped mound at it. There is no reference to any mound or hill earlier than the fourth century. As to the site of Calvary, we have no definite information. We learn from the evangelists that it was outside of Jerusalem, near some public road, and visible from a distance. Mar. 15. 20. Jn. 19.25. Lu. 23. 40. The traditional site is most unlikely; in fact, it is scarcely possible it could have been situated where the 'church of the Sepulchre' now stands.—P.
 A.M. cir. 4037. A.D. cir. 33.
 ¶ Ps. 69.21. Jn. 19.28. Mar. 15.23.
 ¶ Ps. 22.16.18. Jn. 19. 23. 24. Mar. 15.24. Lu. 23.34.
 ¶ It avowed his innocence and Messiahship in three languages, which were generally understood. Mar. 15.26. Lu. 23.38. Jn. 19.29-32. De. 28.47.
 ¶ Is. 53.12. Lu. 23.32. 33. Mar. 15.27.28. Jn. 19.18.
 ¶ Thieves. Highway robbers, as the original imports—many bands of whom, according to Josephus, now infested Judea.—C.
 ¶ Ps. 3.1; 22.8; 18.1, 2. 19.42.3. Lu. 23.32. 33. Mar. 15.27.28. Jn. 19.18.
 ¶ ch. 26.61. Jn. 2.19. ch. 4.3; 20.63.64.
 ¶ Job 13.9. Ps. 35.16. 18.28.22. Lu. 18.32. ¶ ch. 26.61. 28.39. 26.1. Jn. 4.48. Lu. 4.12. He. 4.15; 12.8.
 ¶ Ps. 3.1; 22.8; 18.1, 2. 19.42.3. Lu. 23.32. 33. Mar. 15.27.28. Jn. 19.18.
 ¶ Ps. 35.15. Lu. 23.39. 40. It seems that at first they both nailed at him.
 ¶ The thieves—cast the same in his teeth.—both of them at this period agreeing in rejecting him.—C.
 ¶ Am. 8.9. Is. 50.3.
 ¶ This must have been a pretentious darkness, for an eclipse of the sun cannot happen except at the change, whereas it was now full moon. Neither can a full eclipse last more than fifteen minutes, whereas this lasted three hours.—C.
 ¶ Ps. 22.1-21. 69. 1-27. 15. 53.10. La. 1.13. He. 5.7. Mar. 15.33-37. Lu. 23.44-46.
 ¶ Ps. 56.5, with Mal. 4.5. ch. 11.14; 17.11-13.
 ¶ Ps. 69.21. Mar. 15. 36. Lu. 23.39. Jn. 19.29.
 ¶ Mar. 15.37.38. Lu. 23.46. Jn. 19.30. He. 5.7. Ps. 22.14.15. Da. 9.26. Ps. 57.10. Jn. 10.11, 15. 18. He. 9.14.
 ¶ Mar. 15.38. Lu. 23. 47. Ex. 26.31. Le. 16.2. 21.14.4. La. 1.13. 25.7.2. Co. 3.12-16. He. 6.19; 10.19. Ep. 2.15. ¶ Ps. 18.7. Ex. 19.18. Hal. 3.10.13.
 ¶ Ps. 68.20. Is. 25.8; 26.19. Ho. 13.14. Jn. 5. 21.36.28.39; xi. Da. 12. 2.1. ¶ Co. 15.20.
 ¶ The words of ver. 52. 53 must be interpreted literally like other parts of this narrative. The graves were thrown open by the shock of the earthquake at the time of Christ's death. They were rock-tombs, with stone doors. The dead, however, did not rise till the moment of Christ's resurrection. They rose with, or after him; for he was the 'first-fruits of them that sleep.' They appeared unto many, as if to afford visible evidence that HE was 'the resurrection and the life.' How long they continued to appear is not stated. What became of them afterwards is not stated. Possibly, as Alford suggests, they may have remained on earth forty days, and then ascended with Christ to glory.—P.
 ¶ ver. 36. Mar. 15. 39. Lu. 23.47. Is. 11.10. ch. 8.5-11.

34 They gave him vinegar to drink, mingled with gall: and when he had tasted thereof, he would not drink.

35 And they crucified him, and parted his garments, casting lots; that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

36 And sitting down, they watched him there; 37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

38 Then were there two thieves crucified with him; one on the right hand, and another on the left.

39 ¶ And they that passed by reviled him, wagging their heads,

40 And saying, 'Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.

41 Likewise also the chief priests mocking him, with the scribes and elders, said,

42 He saved others, himself he cannot save. 'If he be the King of Israel, let him now come down from the cross, and we will believe him.

43 He trusted in God; let him deliver him now, if he will have him: for he said, 'I am the Son of God.

44 The thieves also, which were crucified with him, cast the same in his teeth.

45 ¶ Now from the sixth hour there was darkness over all the land unto the ninth hour.

46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

47 Some of them that stood there, when they heard that, said, 'This man calleth for Elias.

48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Elias will come to save him.

50 Jesus, when he had cried again with a loud voice, yielded up the ghost.

51 ¶ And behold, the vail of the temple was rent in twain, from the top to the bottom; and the earth did quake, and the rocks rent;

52 And the graves were opened; and many bodies of the saints which slept, arose.

53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

54 Now when the centurion, and they that

but in Zechariah, ch. 11.12, 13. This substitution has therefore been pronounced the error of a transcriber, or a lapse of memory in the writer. But the first of these opinions is contrary to the best MS. authority: the second, to the whole idea of inspiration. That Zechariah may also have been called Jeremiah, or that Jeremiah may actually have written part of the prophecy emitted by Zechariah, affords a ready and sufficient solution of the whole difficulty. C.

Ver. 11. *Thou sayest.* The words may be translated, 'Sayest thou that I am?' see Jn. 18. 34. But the affirmation of his being a king (see Jn. 18. 36, 37) seems as necessary for a witness to the Gentiles as it was to the Jews. C.

Ver. 25. This imprecation, dictated by a ferocious cruelty that would satiate its appetite for blood at any price, has been, alas! most literally fulfilled. After the reduction of Jerusalem by Titus, more than 500 Jews were sometimes crucified in a single

day, until, in the words of their own historian, 'there was wanting room for crosses, and crosses for bodies.' And many of these were not doubt the children of those who had uttered this unmerciful imprecation. C.

Ver. 32. *Cyrene*—the capital of a province in Libya, now part of the kingdom of desert called Barca. It stands in a plain about eleven miles south of the Mediterranean, and was one of the cities called *Pentapolis*. It was founded by Battus, 630 B.C., and was

were with him, watching Jesus, saw the earthquake, and those things that were done, they feared^b greatly, saying, 'Truly this was the Son of God.'

55 And^d many women were there, beholding afar off, which followed Jesus from Galilee, ministering unto him:

56 Among which was 'Mary Magdalene,² and Mary the mother of James and Josés, and the mother of Zebedee's children.

57 ¶ When^e the even was come, there came a rich man of Arimathea,³ named Joseph, who also himself was Jesus' disciple:⁴

58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60 And laid it in his⁵ own new tomb, which he had hewn out in the rock:⁶ and he rolled a great stone to the door of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

62 ¶ Now the next day, that followed the day^a of the preparation, 'the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that 'that deceiver said, while he was yet alive, 'After three days I will rise again.

64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and 'steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.'

f) Jn. 12.47; Lu. 23.22 Co. 6.8. A ch. 12.40; 16.31; 17.23; 20.19; Jn. 2.19; Lu. 9.22; 18.33; 24.6,7. / ch. 28.13. 7 If that is believed, it will be worse than all that hath happened.

A.M. cir. 4037.
A.D. cir. 33.
b Ex. 20.18,19; Ps. 48.
6. Ac. 2.37; 16.29.
c ch. 8.27; 14.33; 16.
16. Jn. 1.49; 6.59. Ac. 8.
37. Na. 1.6. Ps. 18.7.
ver. 40.

1 The Son of God.
That the words are
correctly rendered,
and cannot be trans-
lated 'A Son of God,'
or, 'A Son of a God,'
see Bloomfield's Re-
cen. Synopt.—C.

d Lu. 8.2,3. Mar. 15.
40,41. Lu. 23.48; 49:55.
Jn. 19.25.

e Lu. 7.37-50. Mar.
16.1,9. Jn. 20.1-18. Mar.
6.3, ch. 20.20,21; ver. 61;
ch. 13.55. Mar. 15.40.

2 So called appar-
ently from her native
Magdala, a village of
Galilee, situated on the
shore of the Sea of
Galilee, not far
from Capernaum.—P.

3 Mar. 15.42-47. Lu.
23.50-55. Jn. 19.38-42.
Ps. 22.29.

4 Arimathea. The
same as Ramathaim
and Rama, 1 Sa. 1.1,
19.—C.

5 Joseph was a
thoughtful and pious
man (Mar. 15.43), a
member of the San-
hedrim, yet who had
opposed the proposal
to crucify Christ. Lu.
23.50, 51. Though a
native of Arimathea
he appears to have
been resident in Jeru-
salem, and known to
Pilate.—P.

6 Is. 53.9. Ps. 22.15.
Ho. 13.14. So it could
not be said another had
risen.

7 There are hun-
dreds of such tombs
in the cliffs, gorges,
and hill-sides around
Jerusalem. The
tombs of the holy
city are now, in fact,
far more numerous
than her houses.
Their usual form is
that of a small cham-
ber, with loculi for
bodies pierced in the
rock along the sides.
In some there are
many chambers con-
nected by doors and
galleries. The en-
trance from without
is generally by a low
door cut in the ver-
tical side of a rock,
and shut either by a
massive slab hung
upon pivots, or by a
heavy circular stone
running in a groove.

8 A ch. 26.17. Jn. 19.14.
Mar. 15.42.
f) Ps. 21.6. Ac. 4.27.
28. ch. 26.34.

A.M. cir. 4037.
A.D. cir. 33.
8 Roman soldiers
ready at your service.
Ac. 4.1.
9 Da. 6.17. Their
stone, seal, and
guard but concurred
to render Christ's re-
surrection the more
illustrous and re-
markable.

CHAP. XXVIII.

a Mar. 16.1,2. Lu. 24.
1. Jn. 20.1, ch. 27.56.
1 The end of the
sabbath. Rather,
'Sabbath being end-
ed.'—C.

2 Considerable diffi-
culty is experienced
in harmonizing the
four accounts of the
resurrection given by
the evangelists. This
arises from a variety
of causes.—1. The
evangelists wrote in-
dependently. None
of them appears to
have been acquaint-
ed with the writings
of the others. 2.
Each writer records
those facts which
most struck himself.

3. We have no full
account of all the
events, so as to be
able to supply the
connecting links.
The time of the re-
surrection is here in-
dicated—it was at
the end of the Sab-
bath: i.e. after the
close of the Jewish
Sabbath—not imme-
diately, but, as the
succeeding clause
more minutely spec-
ifies, at DAWN of the
day following.—P.

4 Or, had been, Mar.
16.4. Lu. 24.2. Jn. 20.1.
b Ps. 104.4. Eze. 1.4.
14. Re. 1.14-16. Da. 10.
13. ch. 17.2. Mar. 16.5.
Lu. 24.4. Jn. 20.12. Lu.
1.11, 12; 2.9. Re. 18.1.

5 His countenance
the women saw, and
the fear of the keep-
ers, the angels could
report.—C.

6 ch. 28.11. Ps. 144.
6,48.6. Da. 8.7; 10.7. Is.
33.14.

7 This accounts for
the absence of the
keepers on the arrival
of the women. They
had fled in fear.—P.

8 Ps. 105.3,4. Mar. 16.
6. Lu. 24.5. Is. 41.10,14.
Re. 1.7,18. Mar. 16.5.
9 Jn. 2.19. ch. 12.40;
16.21; 17.23; 20.19; 27.
63.

A ch. 26.34; ver. 30.
16,17. Mar. 14.27. Ac.
Lu. 24.34. Jn. 21.1. Ac.
1.3; 10.41; 13.31. 1 Co.
15.4,5. ch. 4.15; 11.12.

65 Pilate said unto them, Ye have a watch:
go your way, make it as sure as ye can.

66 So they went, and made the sepulchre
sure, sealing the stone, and setting a watch.⁹

CHAPTER XXVIII.

1 Christ's resurrection is declared by an angel to the women.
9 Christ himself appeareth to them. 11 The chief priests give the
soldiers money to say that he was stolen out of his sepulchre. 16 Christ
appeareth to his disciples, 18 and sendeth them to teach and baptize
all nations.

IN the 'end of the sabbath,¹ as it began to
dawn toward the first day of the week, came
Mary Magdalene, and the other Mary, to see
the sepulchre.²

2 And, behold, there was³ a great earthquake:
for the angel of the Lord descended from
heaven, and came and rolled back the stone
from the door, and sat upon it.

3 His^b countenance⁴ was like lightning, and
his raiment white as snow:

4 And 'for fear of him the keepers did shake,
and became as dead men.⁵

5 And the angel 'answered and said unto the
women, 'Fear not ye: for I know that ye seek
Jesus, which was crucified.

6 He is not here; 'for he is risen, as he said.
Come, see the place where the Lord lay.

7 And 'go quickly, and tell his disciples that
he is risen from the dead; and, behold, he goeth
before you into Galilee; there shall ye see him:
lo, I have told you.

8 Andⁱ they departed quickly from the
sepulchre, with fear and great joy, and did run
to bring his disciples word

9 ¶ And^j as they went to tell his disciples,
behold, Jesus met them, saying, All hail! And

f) Ec. 9.10. Ro. 12.11. Ezr. 3.12,13. Jn. 16.20,22; 20.20. Ps. 2.11. / Is. 64.5. Ps. 19.12.
Mar. 16.9. Jn. 16.14,16,19. Ca. 3.4.

peopled by a Grecian colony. It was long governed by its own
kings; but was finally bequeathed to the Romans. During the
prevalence of Christianity in north Africa, it was a place of im-
portance; but was conquered by the Saracens, A.D. 640. Christ-
ianity has nearly disappeared, and Mahometanism reigns amidst
ruins and barrenness.

Ver. 34. Gall. That this was some bitter infusion is all that is
precisely known. It is probable, however, that it was a narcotic,
'employed, in 'cruel mercy,' to stupify the sufferers; or perhaps
even poisonous, and used to hasten dissolution. Wherefore our
Lord, who was resigned to suffer, as appointed to save, 'to the
utmost,' would not drink. C.

Ver. 46. Eli, Eli, lama sabachthani? These are not the pre-
cise Hebrew words of Ps. 22. 1, but a translation into the Syro-
Chaldaic. Why hast thou forsaken me? This is neither the
language of expostulation nor impatience; for he came to do, and
therefore to suffer, the will of the Father. It is merely a believing
recitation of the words of the Spirit (Ps. 22. 1), adduced to show
that, in obedience to the Father's will, Messiah behoved to be
'cut off,' and left for a time to the triumphant malice of Satan
and of wicked men. C.

Ver. 51. Vail. There were two vails, the one at the entrance
of the holy place, the other between the holy place and the sanc-
tuary. This was called 'the inner,' and, in He. 9. 3, 'the second
vail.' The vail was the emblem of the flesh of Christ, He. 10. 20,
which being rent by death, made patent the way into 'the holiest
of all,' He. 9. 8. C.

Ver. 60. He rolled a great stone, &c. It is not likely that
Joseph, who had hewn a sepulchre out of a rock, would have a
door so inartificial as this is sometimes represented—a mere round
stone to be rolled up against the entrance. It is much more prob-
able that it was, what may still be seen in the East, a flat circular
stone that was rolled in a groove. C.

Ver. 66. Sealing the stone. How this sealing was effected
cannot be precisely ascertained. But tombs are still found in the
East in which a hole in the circular stone described in the fore-
going note (ver. 60) corresponds to one in the rock when the stone
is rolled into its place. This hole, it would appear, was intended
for a piece of wood or iron, the head of which, if pushed a little
under the outer surface of the stone, could easily be so sealed as
to render opening without detection quite impossible. C.

REFLECTIONS.—Men, especially wicked rulers, are
awfully set upon mischief. Not only commanded devo-
tion, but even necessary sleep, must give way to it.

But dreadful is the reward of treachery to Christ.
And the price of blood, the horrors of conscience, and
the sorrows of hell, are closely linked together. Yet
no alarming convictions, no pretences to piety, can
restrain men abandoned to wickedness.—Dreadful from
earth, from hell, from heaven, were the sufferings of
our Redeemer. Hypocritical rulers, the lately ex-
tolling mob, the inwardly convinced heathen governor,
the profane soldiers, concur to abuse and murder him.
But, alas! at what expense of misery to themselves
and posterity, for many ages, do the hardened Jews,
who had witnessed his benevolent miracles and heard
his saving doctrines, cry for his blood! In the most
dreadful manner they tempt him to abandon his work
of redemption. But willingly and steadily he per-
severed in his saving of sinful men! Yea, the malice
of the priests and elders, the treachery of Judas, the
insolence and imprecations of the mob, the indulgence
and obstinacy of Pilate, the insults of the soldiers, the
attempt to imprison him in his grave, were all mar-
vellously overruled to accomplish the oracles of God,
and for the honour of Jesus and redemption of his
church. With pleasure and triumph he therefore
breathed out his last. And the most honourable at-
testations were given to his death. Thrice happy are
they who sleep in Jesus!—Them will God, through
his death, bring with him, that they may be glorified
together.—Stand in awe, then, my soul! avoid sin,
lest it bring thee to a miserable end, and entail a curse
on my seed. Never value thyself on popular applause,
which may so quickly be turned into contempt, malice,
and murder. Let me never account anything too much
to be given, or to be suffered, for the sake of my dying
Redeemer. While others prefer Barabbas, let me ad-
here to look on and weep with him in every difficulty

and danger. Let me never come down from my cross
till I can say, It is finished. And let neither death nor
the grave terrify me, since Jesus the forerunner hath
for me passed through and entered into his glory.—
See now, my soul, the dreadful punishment, and in
that the nature, of my sin! What is a drowned world,
a burning Sodom, a plagued Egypt, an opened hell,
in comparison of the Son of God suffering—troubled
in spirit, till he knew not what to say—amazed and
very heavy—sorrowful, even unto death—in an agony,
sweating great drops of blood—tormented and insulted
by men—harassed by devils—deserted by God—groan-
ing and giving up the ghost, under the weight of in-
finite wrath!—Listen, O my soul, how, by every
debasement, every strait, every labour, every reproach,
every wound, every groan, every tear, every drop of
blood, Jesus charges me to come to him, that I may
have life! Behold how my debt is paid, my happiness
secured, my peace with God procured and confirmed,
and my comfort enhanced! There divine righteous-
ness is honored, transgression finished, the curse ex-
hausted, the law magnified, God reconciled, death
vanquished, and hell extinguished—and all for me!

CHAPTER XXVIII. Ver. 8. With fear and great joy.
The emotions of the human mind are often of a very mixed
character, of which this verse presents a very striking example. C.

Ver. 9. 'All hail!' 'Hail,' in Saxon, was used to signify
health, prosperity, and every kind of blessing and good. 'All
hail!' means, therefore, All health, &c., be to you! C.

Ver. 13. The statement of the watch contains the proof of its
own falsehood. Had they said, 'Some persons unknown have
stolen him,' they might have been believed. But when they
charge the stealing against the disciples, and yet acknowledge
they themselves were asleep when the theft was committed, they
are asserting what they could not know, and are therefore en-
titled to no credence. That this falsehood was diligently dissemi-

they came and held him by the feet, and worshipped him.

10 Then said Jesus unto them, 'Be not afraid: go¹ tell my brethren, that they go into Galilee, and there shall they see me.

11 ¶ Now when they were going, behold some of the watch came into the city,⁶ and showed unto the chief priests all the things that were done.

12 And *when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

13 Saying, Say ye, His disciples came by night, and *stole him away while we slept.

14 And^p if this come to the governor's ears, we will persuade him, and secure you.

¹ Is. 41.10,14; 35.3,4. Re. 1.7,18. Mar. 5.36.
⁶ Being terrified by the earthquake. n Ps. 2.1-6; 64.2. ch. 26.3,4.
p ch. 27.64. p Jn. 3.19,20. Ac. 12.19.

A.M. cir. 4037.
A.D. cir. 33.

g ch. 26.15,17. Lu. 10.

Pr. 1.10-16; 28.21.

r ch. 26.32; ver. 7,10.

Mar. 16.14.1 Co. 15.5.

7 'The eleven' went

to Galilee and were

present at this inter-

view; but this does

not necessarily imply

that they *alone* were

present. There is

reason to believe that

this is the time re-

ferred to by Paul

when he speaks of

Christ's being seen of

500 brethren at once,

1 Co. 15.6.—P.

1 Co. 15.6.—P.

1 Co. 15.6.—P.

1 Co. 15.6.—P.

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A.M. cir. 4037.
A.D. cir. 33.

9 Or, *make dis-*

ciples or Christians

of all nations.

7 Jos. 1.5,6. Is. 47.10,

14; 40.4. ch. 18.20. Re. 1.

18.

1 I am with you,

Not I *would* be, but 'I

am' with you; be-

cause, as God, all

times, past, present,

and to come, are alike

to him.—C.

2 The concluding

verses of this Gospel

are among the most

precious in the Bible.

Christ's declaration

that *universal sov-*

erignty is given to him,

in his mediatorial

capacity, King and

Head of his church,

is the basis of what

follows. 'Go ye there-

fore,' I am your

King, and you are

bound to obey; I am

omnipotent, and you

must succeed. Go

and *'make disciples*

of all nations'—never

cease until all man-

kind become mine.

Go and teach them

'what I have com-

manded you'—my

word is to be your

sole text-book. 'Act

thus, 'AND, lo, I am

with you *always*.'—P.

with you *always*.'—P.

with you *always*.'—P.

with you *always*.'—P.

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with you *always*.'—P.

with you *always*.'—P.

15 So 'they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

16 ¶ Then^r the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.⁷

17 And *when they saw him, they worshipped him: but some doubted.⁸

18 ¶ And Jesus came and spake unto them, saying, 'All power is given unto me in heaven and in earth.

19 Go^u ye therefore, and teach all 'nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, 'I am with you¹ *always*, even unto the end of the world. Amen.²

nated is evident from Justin Martyr. Traces of it may also be found in the Rabbinical writers. C.

Ver. 18. *All power is given unto me*—of which he had shown specimens upon earth in repelling Satan, casting out demons, healing diseases, raising the dead, producing food, stilling the tempest, smiting the barren fig-tree, and convincing and converting sinners. This power was given to him as Mediator, God and man in one person, *in which character* he held it not inherently but derivatively from the Father. C.

REFLECTIONS.—Jesus, who was delivered for our offences, rises again for our justification! In the most solemn and reasonable manner JEHOVAH liberates our

Savior when man is redeemed. And great earthquakes, mighty angels, risen saints, suspicious disciples, terrified soldiers, and an empty grave, are made joint witnesses of this leading article of our Christian faith. Yea, even the self-destructive lie, contrived by the Jewish rulers to refute it, indirectly confirms it. But O how great was his kindness in acknowledging those for *brethren* who had lately forsaken him, and solemnly to visit those who had so shamefully deserted and so sinfully suspected him. Great are the joys which spring from

his being; as God-man, made governor of all things in heaven and earth for the good of his church. What extending of her limits! What discipling of the Gentiles! What solemn admission of them into the family and instruction of them in the things of God. We have need then to hold fellowship with him in every ordinance, and obey him in every command; and, even under the best ministry, to try everything by his laws, and to depend on him in every circumstance for his promised presence.

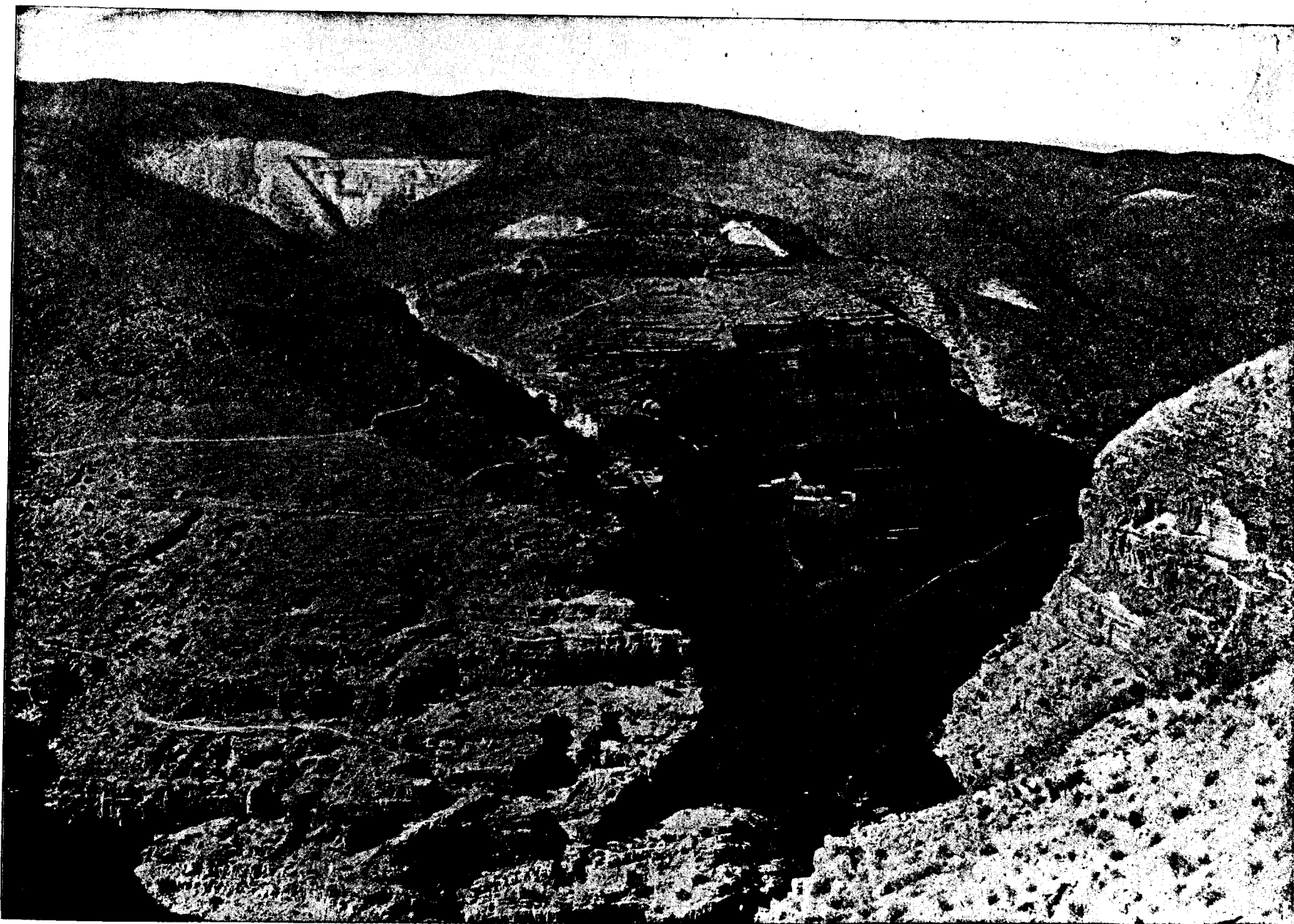
CONCLUDING REMARKS ON THE BOOK OF MATTHEW.

Matthew was early called to be a disciple and apostle. From that time forward he was a constant attendant upon our Lord; and so, amply qualified to relate 'the things that he both saw and heard.' The Gospel by Matthew is distinguished by the length at which he has related several of our Lord's discourses. Take as examples, the sermon on the mount, his charge to the apostles, his parabolic illustrations of the nature of his kingdom, and his prophecy concerning Jerusalem and the judgment to come. He is also remarkable for the particularity with which he has related so many of our Lord's most wonderful replies to the cavils of his adversaries—replies in which may be found what many of the deepest reasoners of this world have sought in vain—the principle by which evidence rises above probability, and attains to certainty. This our Lord shows to be found in *uniformity*—in judging of one thing upon exactly the same principles that we judge by in another. By this he silenced the scribes, Pharisees, and Herodians—compelling them, by their judgment in their own case, either to yield to his arguments or shrink away in silence. Of this important principle of reasoning examples

may be found, ch. 12. 1-5; 15. 1-9; 16. 1-3; 21. 23-27; 22. 15-22, 41-46.—As the original purpose of the Gospel is to instruct the ignorant, and convince unbelievers, it is presented to us with all the historic evidence that entitles it to the acceptance of reasonable men. It is affirmed by competent witnesses—related with great simplicity;—and that the historians believed their own statements, their sufferings in defence of their testimony sufficiently demonstrate. Upon these grounds it was necessary the Gospel should first stand, so that no unbeliever would be able to screen his infidelity under any pretended want of ordinary historic evidence. Still it is to be remembered, that, while this species of evidence for revelation, like the evidence for the being of a God from the light of nature and creation, is sufficient to leave men without excuse, the believer ascends to a higher ground—the prophecies fulfilled, and the miracles wrought in attestation of our Lord's commission, and the commission emanating from him to his disciples, with the promise of the Holy Spirit to 'bring all things to their remembrance whatsoever he had said to them,' and certainly to 'guide them into all truth.'

THE GOSPEL ACCORDING TO SAINT MARK.

Mark, the writer of the following Gospel, is generally supposed to be the person called John, surnamed Mark, who was nephew to Barnabas, Col. 4. 10, and the son of that Mary at whose house many were assembled praying when Peter was delivered from prison, Ac. 12. 12. Peter calls him 'Marcus my son,' 1 Pe. 5. 13, most probably as Paul calls Timothy 'my son in the gospel,' both being spiritual children of their respective fathers in Christ. He accompanied Paul in his travels, Ac. 12. 25; 13. 5-13; 15. 36-41; 2 Ti. 4. 11; Phile. 24; and he is said to have been amanuensis to Peter, and to have prepared his gospel narrative under Peter's inspection, and chiefly for the use of the Gentile converts. The internal evidence of this Gospel seems to favour this statement, for many things particularly honourable to Peter are omitted, while his weaknesses and faults are minutely detailed; given, as it were, *con amore*, not with the vain ostentation of a proud humility, but with the inward desire to humble the sinner and exalt the Saviour. Some learned commentators have represented it as an abridgment of the larger narrative of Matthew. But though there is doubtless a considerable agreement, yet Mark omits many important particulars mentioned by Matthew, and adds others, dilating upon some things only cursorily noticed by Matthew, and differs from him considerably in the order of time. So that, these things considered, there can appear no



MONASTERY AT THE BROOK CHERITH—WHERE CHRIST FASTED FORTY DAYS AND FORTY NIGHTS. [Mark, i:13.]—One of the most sublime ravines in Palestine. The founders of the monastery on the mountain's side believed it to be the site, or near the site, of Elijah's hiding place during the miraculous drouth that occurred in Ahab's reign, and where he was fed by ravens,

while the famine raged in Palestine. In this region Christ wandered when he was driven by the spirit into the wilderness after the opening heavens, the descending dove and the Father's voice. Here He was with the wild beasts; here He fasted forty days and forty nights; here He resisted the temptations of the adversary by the sword of the Spirit, which is the Word of God. It is a most desolate place.

One or two other characteristics of Mark's Gospel are worthy of note:—(1) It contains fewer quotations from the Old Testament than the other Gospels. The reason is obvious; such quotations would not have been received as authoritative by those to whom the Gospel was immediately addressed. (2) It contains explanations of Jewish rites. (3) It gives interpretations of Aramaic words. (4) Passages abound in which hopes are held out to the heathen of admission to the kingdom of heaven even without the Jews, ch. 12. 9, and in which the religion of the heart is placed far above mere formality, ch. 2. 18; 3. 1-5; 7. 5-23. (5) It describes with greater minuteness and graphic power some of the events of our Lord's life than the other Gospels. It dwells more on the acts and history of Christ than on his sayings:—His displays of divine power; his war with and victory over Satan; his universal benevolence; his defence and development of all that is noble, good, and pure. In a word, Mark exhibits Jesus as the founder of a religion divine in its origin, pure in its principles, and ennobling in its results. P.

1 The office of John the Baptist. 9 Jesus is baptized, 12 tempted of the devil, 14 he preacheth: 16 calleth Peter, Andrew, James, and John: 23 healeth one that had a devil, 29 Peter's mother-in-law, 32 many diseased persons, 40 and cleanseth the leper.

13 And he was there in the wilderness forty days, tempted of Satan; and was ^{with} the wild beasts; and the angels ^{ministered} unto him.⁸

not this, O tempt-
and troubled be-
er! thy Lord was
hour with 'the
beasts,' the next
'the angels'
e with him! Bat-

Matthew the voice speaks to the people: 'This is,' &c. Is it not probable, is it not natural, to conclude that both utterances were given?—P.

They questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.

REFLECTIONS.—John delightfully, but humbly, prepares the way that grace and truth may come through our incarnate God. But the greatest of ministers

28 And¹ immediately his fame spread abroad throughout all the region round about Galilee.

29 ¶ And² forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30 But Simon's wife's mother lay sick of a fever; and anon they tell him of her.

31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

32 ¶ And³ at even, when the sun did set,² they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases,³ and cast out many devils; and suffered not the devils⁴ to speak, because they knew him.⁵

35 ¶ And⁶ in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.⁶

36 And Simon, and they that were with him, followed after him.

37 And when they had found him, they said unto him, 'All men seek for thee.

38 And he said unto them, 'Let us go into the next towns, that I may preach there also: for therefore came I forth.

39 And he preached in their synagogues throughout all Galilee, and cast out devils.

40 ¶ And⁷ there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, 'If thou wilt, thou canst make me clean.

41 And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean.

42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

43 And he straitly charged him, and forthwith sent him away;

44 And saith unto him, 'See thou say nothing to any man: but go thy way, show thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

45 But⁸ he went out, and began to publish it much, and to blaze abroad the matter, inso-

A.M. cir. 4034.
A.D. cir. 30.

1 Mt. 5. 4. Is. 52. 13.
2 Lu. 1. 3. Mat. 4. 23; 9. 31.
3 Lu. 1. 15. 37.
4 Mat. 8. 14. 15. Lu. 4. 38. 39.
5 Ex. 15. 26. Re. 16. 9.
6 Ps. 103. 3; 147. 3.
7 Ps. 103. 1. 2. 116. 12.
8 2 Co. 5. 14. Lu. 8. 3.
9 Lu. 1. 3. Mat. 3. 21. 4. 1.
10 Mat. 8. 16. 17. Lu. 4. 40.
11 Ge. 49. 10. Is. 53. 4. 5.
12 We learn from ver. 21 that the day on which Christ healed the man with an unclean spirit was the Sabbath. Our Lord performed on that day acts of mercy; but the Jews considered it wrong to bring to him their sick to be healed. When even was come, however, and the Sabbath concluded, they brought the sick to our Lord.—P.

13 This verse affords the most decided evidence of the evangelical distinction between ordinary sickness and demoniacal possession.—C.

14 Ch. 12. ver. 25. Ps. 50. 16. Ac. 17. 18.

15 Or, to say that they knew him.

16 Because they knew him, and would therefore address him as Messiah, the Holy One of God; a title whereby pre-judice would be excited (see Lu. 4. 41) before he had time to establish his claims to that character, and an evidence from which a charge would arise accusing him of a league with demons, because he received their testimony.—Note, While Christians should never court persecution, or an ill name from unbelievers, nor reject either kindness or good name, if unbelievers are inclined to give them; yet let them beware lest the desire of popularity, or the fear of censure, should lead them into any sacrifice of principle; and rather let them reject a good name, than deny a pure conscience.—C.

17 Lu. 4. 42. Ec. 9. 10. Jn. 4. 34. He. 5. 7. Ps. 109. 4.

18 See note below.

19 Ver. 5. Jn. 3. 26; 12. 19. Mat. 4. 25. Zec. 11. 11.

20 Lu. 4. 43. Jn. 16. 28; 17. 8. Is. 61. 1. 3. 42. 1-7; 49. 1-6; 50. 4.

21 Jn. 3. 8. Ge. 3. 15. ver. 20. 5. 9; 7. 39.

22 Mat. 8. 1-4. Lu. 5. 12-15. Mat. 11. 5; 7. 7. Lu. 1. 1-13.

23 Ge. 18. 14. Je. 32. 17. Is. 63. 1. Le. 13. 46.

24 Mat. 9. 36. He. 4. 15; 1. 7. Ho. 11. 8. Je. 31. 18.

25 Ps. 31. ch. 5. 20. Ps. 33. 9. Mat. 15. 28. Jn. 4. 50. 53; 15. 3. Lu. 17. 12.

26 Mat. 8. 4. Le. xiii. xiv. ch. 5. 43. Mat. 17. 9. Lu. 17. 14.

27 Ro. 15. 4. 1 Co. 10. 11. d Lu. 5. 15. Mat. 4. 24.

28 2 Co. 12. 14. 35. 17. 14. Ps. 77. 11. 12. 1. 1. 1. 1. 1. 1.

29 What a lesson does this teach the Christian! Jesus was overwhelmed with work; his whole time was absorbed by the labours of his great office. Business, however, did not prevent him from the exercise of prayer. When neither time nor opportunity could be

A.M. cir. 4034.
A.D. cir. 30.

secured for it by day, or in the city, he rose, betook himself to a retired spot, there prayed. So should it be with us. When ordinary occupations, or pressing business, break in upon stated times of devotion, we should take the time from the rest of the night. No earthly object, in fact, ought to be permitted to abridge our times of prayer.—P.

20 ch. 2. 13.

CHAP. II.

1 D. cir. 31.

2 Mat. 9. 8. Lu. 5. 18-26. Ac. 24. 17.

3 Ge. 49. 10. Is. 45. 23. ch. 1. 33. 45.

4 ch. 1. 14. 17. Ps. 40. 9. Lu. 8. 1. Ep. 2. 17. He. 2. 3. Mat. 11. 5. Is. 61. 1-3.

5 Jn. 8. 12. 12. 35.

6 Mat. 9. 1. Lu. 5. 18. De. 28. 15. 22. ver. 10. Jn. 5. 14. 1. Co. 11. 30. Ja. 5. 15. Jn. 9. 2. 3.

7 Ps. 118. 22. De. 22. 8. 2 Sa. 11. 2. Je. 19. 13. Mat. 10. 27. Ac. 10. 9. Lu. 5. 19.

8 Ac. 14. 9. Ep. 2. 8. Ge. 22. 12. Jn. 2. 25; 21. 17. He. 4. 13. Re. 2. 23. Je. 17. 10.

9 Mat. 9. 3. 36. 65. Jn. 5. 18. 10. 21. 1. Co. 10. 1. Job 14. 4. Is. 43. 25; 44. 22. Da. 9. 9. Ps. 130. 4. Ro. 8. 33.

10 ver. 5. 1 Sa. 16. 7. 1. Ch. 29. 17. Ps. 7. 9; 139. 1-4. Je. 17. 10. Jn. 2. 24. 25; 21. 17. He. 4. 13. Re. 2. 23. Jn. 6. 64.

11 Here is an incidental but very striking proof of our Lord's divinity. He knew the very thoughts of those around him. God alone is omniscient, and one of his grand characteristics is that he is the Searcher of hearts.—P.

12 Ac. 5. 31. Da. 7. 13. Ps. 80. 17. Zec. 13. 7. Mat. 16. 13. Re. 13. 1. Ti. 2. 15. 16. Jn. 2. 5. 22. 23. 25. 53. 1. 1. 1. 1. 1. 1.

13 13. 16.

14 Our Lord's object is to prove that he is God, and that he has therefore power to forgive sins. He admits the validity of the reasoning that God only can forgive them. He was not able to afford them any direct evidence that the man's sins were forgiven when he declared them to be so. He must give some proof of his divinity which would be fully cognizable by man's senses; this he does by the miracle of healing. "They saw the miracle," they could not question its reality; they could not deny that divine power alone could accomplish it, and the logical inference from it was that Jesus, being God, had power to forgive sins. Thus our Lord himself appeals to his miracle as a proof of his Godhead and his divine mission.—P.

15 Ge. 1. 3. ch. 1. 4. 1. Ps. 33. 9. Jn. 6. 63; 5. 8.

16 Mat. 9. 8. 33; 12. 23. ch. 1. 27. Ps. 81. 3. Lu. 5. 26; 16. Jn. 7. 31; 9. 32.

much that Jesus could no more openly enter into the city, but was without in desert places; and they came to him from every quarter.

CHAPTER II.

1 Christ healeth one sick of the palsy, 14 calleth Matthew from the receipt of custom, 15 eateth with publicans and sinners, 18 excuseth his disciples for not fasting, 23 and vindicateth them for plucking the ears of corn on the sabbath-day.

AND again^a he entered into Capernaum after some days; and it was noised that he was in the house.

2 And^b straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them.

3 ¶ And^c they came unto him, bringing one sick of the palsy, which was borne of four.

4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay.

5 When Jesus saw their faith, he said unto the sick of the palsy, 'Son, thy sins be forgiven thee.

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

7 Why^d doth this man thus speak blasphemies? Who^e can forgive sins but God only?

8 And immediately, when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?^f

9 Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy),^g

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

13 ¶ And he went forth again by the seaside; and all the multitude resorted unto him, and he taught them.

14 And^h as he passed by, he saw Levi the son of Alphaeus sitting at the receipt of custom,

^a Jn. 7. 42. 1 Co. 1. 26. Pr. 1. 20-22. Mat. 22. 9. Zec. 11. 7, 11.

^b Lu. 5. 27-32. Mat. 9. 9-13.

^c Or, at the place where the custom was received.

custom, constituted his bed.—Note, There is an expressive proverb: 'Wherever there is a will there is a way'; of which the faith of these friends affords a beautiful example. 'Go thou to thy friend, diseased in spirit, and do likewise.' Send him to Jesus by the Word of truth, if he will go; and if he will not, bear him to the Great Physician in the prayer of faith. C.

Ver. 22. By the parable of 'new cloth,' and 'new wine,' our Lord illustrates the necessity of suiting his doctrine and requirements to the weak state of his disciples, see Jn. 16. 12, whom he compares to the 'old cloth' and 'old bottles.' In the same spirit Paul says to the Corinthians, 'I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able,' 1 Co. 3. 2. Even so, the Lord seldom tries a young convert, or an infant church, by the test of persecution; but when they have ceased to be children, it often pleases him to call them to the duties and endurance of men. C.

REFLECTIONS.—Let me always attend Jesus' ordin-

and said unto him, Follow me. And he arose and followed him.

15 ¶ And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners⁶ sat also together with Jesus and his disciples: for there were many, and they followed him.

16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

17 When Jesus heard it, he saith unto them, They^a that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

18 ¶ And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

19 And Jesus said unto them, Can the children of the bride-chamber fast while the bridegroom⁷ is with them? as long as they have the bridegroom with them, they cannot fast.

20 But the days will come when the bridegroom shall be taken away from them, and then shall they fast in those days.

21 No^a man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.

22 And no man putteth new wine into old bottles; else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred:^a but new wine must be put into new bottles.⁹

23 ¶ And^b it came to pass, that he went through the corn-fields on the sabbath-day; and his disciples began, as they went, to pluck the ears of corn.

24 And the Pharisees said unto him, Behold, why^c do they on the sabbath-day that which is not lawful?

25 And he said unto them, Have ye never read what David did, when he had need, and was an hungered, he, and they that were with him?

26 How he went into the house of God in the days of Abiathar¹ the high-priest, and did

A.M. cir. 4075.
A.D. cir. 31.

9 Lu. 7. 29, 30; xv. Mat. 21. 31, 32, 33, 34. Ho. 13. 9. Mat. 1. 21; 18. 11. Lu. 19. 10. 1 Co. 6. 9-11. 1 Ti. 1. 15, 16. Ro. 5. 6, 8. 1 Ma. 9. 14-17. Lu. 5. 33-39. 1 Ro. 13. 7. Jn. 7. 33. Mat. 6. 16. Mat. 25. 10. 1 Messiah, Mat. 25. 1-10. Jn. 3. 29. Re. 19. 7. Ca. 1. 4; 3. 5-13; 4. 11; 7. 5, 8, 5. 6. 2 Ec. 13. 7. Jn. 7. 33. 34. 12. 8. 32; 13. 33; 14. 2. 12. 15; 17. 11, 13. Ac. 1. 9, 21. 3 Jc. 1. 14; 12. 2, 3. 14. 25. 1 Co. 7. 5. 2 Co. 11. 27. 2 Co. 10. 14. 4 De. 32. 5. 1 Co. 10. 13. Ps. 103. 9-13. 5 Or, saw or knew. 6 Job 32. 19. Ps. 119. 30, 81. 7 See note on Mat. 9. 1. 8 Mat. 12. 1-8. Lu. 6. 1-5. 12. 23, 24, 25. 9 Mat. 23. 23, 24; 7. 5. with Ex. 20. 10; 31. 15; 35. 2. Nu. 15. 32-36. 1 Sa. 21. 3-6. 2 1 Sa. 21. 1; 22. 26. 2 Sa. 20. 25. 1 Ki. 1. 7; 2. 26, 27. 3 As this occurred, not in the high-priesthood of Abiathar, but of his father Ahimelech, 'Abiathar' has been considered the error of a transcriber, or a second name of Ahimelech. The first supposition is utterly unsupported by authority of MSS., the second is unnecessary, for the transaction literally occurred 'in the days of Abiathar' (who became the high-priest, 1 Sa. 22. 20-23. —C.

A.M. cir. 4075.
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bach law contemplates man's real good, both temporal and eternal. It forbids whatever is opposed to it; it sanctions whatever promotes it.—P. 2 Ex. 25. 30; 29. 30, 33. Le. 8. 12; 24. 5-9. 4 Ne. 9. 14. 15. 58. 13. 2 Eze. 20. 12. 2 Co. 9. 2. 1 Co. 3. 22. Ex. 23. 12. De. 5. 14. ver. 23. 2 See note in first column. 3 Christ may permit it to be used for their good, ch. 3. 4. 10. 13. 16. Jn. 5. 9; 9. 14. Ep. 1. 22. Re. 1. 10. 4 Mat. 12. 9-14. Lu. 6. 6-11. 5 Withered. The exact nature of this disease is unknown; it means most probably paralytic, powerless.—C. 6 Ps. 37. 32; 38. 12. Lu. 13. 14. Jn. 9. 16. Lu. 11. 33. 54. 13. 10. 1. 7 Da. 6. 10. Phi. 1. 14. 8 ch. 2. 27, 28. Lu. 13. 14-17; 14. 3-6. 9 Ho. 6. 6. 10 Ps. 69. 9. Ep. 4. 26. De. 32. 21. Jn. 10. 16. 11 Or, blindness. Is. 6. 9. 10. 42; 28. 20; 48. 4. 12 Ec. 7. 11; 12. 2. Co. 4. 3. 4. 1 Ki. 13. 6. Ps. 33. 9. 13 In this and the preceding narratives it will be observed by the thoughtful reader that the account given by Mark is in many cases fuller and more graphic than the accounts given by the other evangelists. He was an eye-witness of all he relates. He was also a close observer and most faithful historian.—P. 14 Ec. 12. 13, 14; 32. 16. Ec. 4. 4. Pr. 10. 10. 11. 32. 15 Mat. 23. 12, 15; 4. 25. 1. u. 6. 17. Ge. 49. 10. Ex. 1. 12. 16 He withdrew to the sea-side for the more ready means of reaching the multitude (ver. 9) and that he might have been seen by the means of escaping from the machinations of the Pharisees and Herodians; but he must still have remained somewhere near Capernaum (ch. 2. 1), on the north-west, for when he and his disciples removed, they came over unto the other side, 'into the country of the Gadarenes' (ch. 5. 1), which lay on the south-east of the Sea of Galilee.—C. 17 Mat. 4. 12-16. Jos. 13. 3-5; 31. 19. 16-39. 18 Jos. xv. 8. 19 Ge. 36. 8, 31. Nu. 24. 3. Eze. xxxv. 13. 8-27. 20 Jos. 19. 28, 29. Is. xxiii. Eze. xxvi. xxviii. Ps. 45. 12; 8. 4. 21 Is. 42. 2. Jn. 6. 14. 22 Mat. 12. 15. 14. 14. 23 Or, rushed. 24 Mat. 15. 29, 32. Ac. 5. 15; 19. 12. 25 Or, scourges. He. 12. 6. 26 When they saw him,—through the eyes of those they had possessed,—fell down, in the persons of the possessed, whom they governed at their will.—C.

we seek him. Wisely he connects every duty with its proper season, and proportions his people's services to their ability. Let then his word be my rule, and his authority my obligation, in observing his Sabbaths and ordinances: and let his grace make me prize his service, since all is designed for my profit.

CHAPTER III. Ver. 5. Looked round about on them with anger, being grieved. The word *εἶπον* does not necessarily signify anger, but any commotion of the mind. The first feeling of our Lord was grief for the calamities he foresaw as the natural and inevitable consequence of that hardness of heart. The second, that emotion of dissatisfaction with which a holy mind, the image of a holy God, must always regard sin, the common enemy both of God and man. C.

REFLECTIONS.—Attendance on Christ for his healing power and grace is always hopeful. No day is unseasonable for works of mercy, especially in dealing

eat the show-bread, which is not lawful to eat but for the priests, and gave also to them which were with him?

27 And he said unto them, The sabbath was made for man, and not man for the sabbath.²

28 Therefore³ the Son of man is Lord also of the sabbath.

CHAPTER III.

1 Christ healeth the withered hand, 10 and many other infirmities; 11 rebuketh the unclean spirits; 13 chooseth his twelve apostles: 22 conjureth the blasphemous absurdity of casting out devils by Beelzebub; 31 and sheweth who are his brother, sister, and mother.

AND he^a entered again into the synagogue; and there was a man there which had a withered¹ hand.

2 And^b they watched him, whether he would heal him on the sabbath-day; that they might accuse him.

3 And he saith unto the man which had the withered hand, Stand forth.

4 And he saith unto them, Is it lawful to do good on the sabbath-days, or to do evil? to save life, or to kill? But they held their peace.

5 And when he had looked round about on them with anger, being grieved for the hardness² of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.³

6 ¶ And^c the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

7 But Jesus withdrew himself with his disciples to the sea:⁴ and a great multitude from Galilee followed him, and from Judea,

8 And from Jerusalem, and from Idumea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him.

10 For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues.⁶

11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

f ch. 1. 24; 5. 7. Mat. 14. 33. Lu. 4. 41. Ja. 2. 19. Ac. 16. 17.

ances, that I may honour him and receive his blessing, that he may speak to my heart, give me the faith which he will approve, forgive my sins, and heal my plagues. And let no impediment hinder me from his grace. While proud sinners are ever rejecting against him to their own destruction, it becomes me to esteem, receive, admire, and honour him to my eternal salvation. And if he call me to himself by his grace, diligently should I exert all my influence in bringing others along with me. Sinners, as such, he came to save: sinners, as such, he calls in his gospel: and him that cometh unto him, he will in no wise cast out. The more sinful and wretched I feel myself to be, the more evident is my gospel right to receive the Redeemer, who came to seek and to save that which is lost. No publican or sinner is too bad for him to save, or too obstinate for him to conquer. And he does, and must, seek us before

we seek him. Wisely he connects every duty with its proper season, and proportions his people's services to their ability. Let then his word be my rule, and his authority my obligation, in observing his Sabbaths and ordinances: and let his grace make me prize his service, since all is designed for my profit.

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REFLECTIONS.—Attendance on Christ for his healing power and grace is always hopeful. No day is unseasonable for works of mercy, especially in dealing

with him. And if he order us to give dead hearts, or stretch out withered hands, himself must afford the ability. The most earnest gospel calls are in vain without the loving power of his grace. Many, alas! by their obstinacy and hardness of heart, provoke his grief and indignation, and return him hatred, murder, and blasphemy for his kindness!—and men deny and abuse him whom even devils confess and obey! But it is highly absurd to pretend his connection with Satan, when their interests are so evidently contrary. And dreadful is that presumption which leads to the unpardonable sin. Professors should carefully avoid this infallible cause of ruin. Very honourable is a spiritual relation to Christ, and an active faithfulness in his service. If then he graciously call me to his work, let no censures of men deter or importunity of friends divert me from it.



TRAVELING IN GALILEE. [Mark, iii:7, 8.]—Jesus Christ was brought up in Galilee and often traveled through it. This scene is one common to the country. Every day one is likely to meet families traveling just as is here shown. Things never change in Palestine. As they travel to-day, they have always traveled, and there is no doubt that our Savior witnessed many just such scenes as the one here

photographed. A couple of boxes are strapped on the back of a mule or donkey so that one box balances the other. Then a part of the family occupy one box while the remainder occupy the other. The head of the household goes in front to lead the mule and to protect and guide his loved ones. One is constantly impressed with the air of contentment which seems to gather in the faces of the people in this country.

12 And ^{he} straitly charged them that they should not make him known.⁸

13 ¶ And ^{he} goeth up into a mountain, and calleth unto him whom he would: and they came unto him.

14 And he ordained¹ twelve, that they should be with him, and that he might send them forth to preach,²

15 And to have power to heal sicknesses, and to cast out devils:

16 And ^{Simon} he surnamed Peter;

17 And ^{James} the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, ^{The sons of thunder}:³

18 And ^{Andrew}, and Philip, and Bartholomew, and ^{Matthew}, and ^{Thomas}, and ^{James} the son of Alphæus, and ^{Thaddeus}, and ^{Simon} the Canaanite,

19 And ^{Judas Iscariot}, which also betrayed him: and they went into an house.⁴

20 ¶ And the multitude cometh together again, so that ^{they} could not so much as eat bread.

21 And when his friends⁵ heard of it, they went out to lay hold on him: for they said, ^{He is beside himself}.⁶

22 ¶ And the scribes which came down from Jerusalem said, ^{He hath Beelzebub, and by the prince of the devils casteth he out devils}.

23 And he called them unto him, and said unto them in ^{parables}, How can Satan cast out Satan?⁷

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

28 Verily⁸ I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation;

30 Because⁹ they said, ^{He hath an unclean spirit}.⁸

31 ¶ There⁹ came then his brethren and his mother, and, standing without, sent unto him, calling him.

32 And the multitude sat about him; and they said unto him, Behold, ^{thy mother and thy brethren without seek for thee}.

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⁸ Ps. 50.16. Ac. 16.18. ch. 1.25. 34. Lu. 4.41. Mat. 12.10.
⁹ The testimony of the unclean spirits was not intended to advance the claims of Jesus, but to throw discredit upon them: therefore, he straitly charges them not to bear witness for him.

¹ Mat. 10.1-4. ch. 6.7. Lu. 6.12-16; 9.1. Jn. 15.16. Ac. 1.24; 14.23. Ga. 1.1. This calling was prior to their mission mentioned, Mat. x.

² Ordained. 'Chose, constituted, appointed' (Bloomfield).—C.

³ From time to time, there have arisen in the church, men who undervalue, and hold almost as a thing of nought, the preaching of the gospel; and who place sanctification and growth in grace mainly, if not altogether, in baptism and the Lord's supper. Not so judged Christ: but when he ordained his apostles he sent them forth to preach.—C.

⁴ Mat. 16.18. Jn. 1.42. v. Mat. 1.19, 20; 5.37; 9.210. 35; 14.33.

⁵ Is. 58.1. Je. 23.29. Ho. 2.1.

⁶ As there is nothing in the writings of James or John figuratively resembling thunder, the meaning of this surname has been matter of question. But is the son of thunder? necessarily a loud noise? Is it not, more probably, the summer shower—the refreshing rain (see Isa. 40.7; Job 28.26. Ps. 77.17. 18) that usually follows thunder? If this be the meaning of the name, its application both to James and John, or rather to their writings and labours in the church, it will not be difficult to discover.—C.

⁷ Jn. 1.40-43; 45; 6.5. 8; 14.8.

⁸ Mat. 9.9. ch. 2.14. Lu. 5.27.

⁹ Jn. 11.16; 20.26-29; 21.2. Ac. 1.13.

¹⁰ ch. 6.3. Ac. 15.13; 21.18. Ga. 1.19; 2.9. Ja. 1.1.

¹¹ Mat. 10.3. Lu. 6.16. Jn. 14.22. Ac. 1.13. Jude 1.

¹² Mat. 10.4. Lu. 6.15. Ac. 1.13.

¹³ Lu. 6.16. ch. 14.10. 12.42-45. Mat. 26.14-16.46-50; 27.3-5. Jn. 6.70, 71; 12.4-6; 13.18-30; 18.1-12. Ac. 1.16-20.

¹⁴ Or, *home*.
¹⁵ ch. 6.3; Jn. 4.34. 7.3-10.

¹⁶ Ho. 7. Jn. 10.20. Ac. 26.24. 2 Co. 5.13. 2 Kl. 9.11.

¹⁷ They do not mean to say, 'he is mad'; but he is transported with zeal overmuch, so that he will kill himself by want of rest and food—a testimony to his unexampled faithfulness, not an impeachment of his sanity.—C.

¹⁸ Mat. 9.34; 10.25; 12.24. Lu. 11.15. Jn. 7.20; 8.48; 52; 10.20. Ps. 22; 59.20.

¹⁹ Ps. 49.4. Mat. 13.3. 10.53. Ac. 1.

²⁰ Mat. 12.25-30. Lu. 11.17-23. What tends to ruin Satan's kingdom, can never be from him as the author.

²¹ Is. 49.24-26; 61.1. Mat. 12.29. Lu. 11.21. Ep. 6.12. Jn. 15.11. 1 Jn. 3.8. Ge. 3.15.

²² Mat. 12.31-32. Lu. 12.10. 1 Sa. 2.25. Mat. 11.19; 13.55. Jn. 7.12, 15. 8.4-8; 10.26-31. 1 Jn. 5.19. 2 Th. 1.9.

²³ The words of this verse are peculiar to Mark, and show with what minuteness he records little matters that throw light upon whole incidents, and doctrinal statements. These words explain

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the meaning of the awful denunciation contained in the preceding verses. The sin against the Holy Ghost is wilful and deliberate rejection of evidence,—a refusal to believe what reason would and must sanction,—a wicked perversion of plain and palpable proof.—C.
¹ Lu. 8.21. Mat. 12.49-50. Ca. 3.11; 4.8-10; 5.2. Ps. 22.22. He. 2.11. 12 Ro. 8.29. Mat. 25.40. 45. Jn. 15.14. Ja. 1.25. 1 Jn. 2.17.

CHAP. IV.

¹ Mat. 13.1-23. Lu. 8.4-15.

² Lu. 5.3. Mat. 13.2. c ver. 34. Ps. 78.2. Mat. xiii. 12.43-45; 18.23-24; 20.1-15; 21.28-42; 24.14-24. 25.1-12; 25.1-30. Lu. xiii. 18-19.

³ ver. 9, 23; ch. 7.16.

⁴ Christ is the sower; the seed, the truths the seed, careless hearers the way-side; Satan and his agents the trowers; professors affected, but not changed in heart, the stony ground; trouble and persecution the scorching sun; carnal ares the thorns; renewed hearts the good ground; their different degrees of grace and good works, their fruit.

⁵ Ge. 1.11.

⁶ Eze. 11.19; 36.26.

⁷ Ps. 14.1. Ja. 1.11.

⁸ Jn. 6.7, 8.

⁹ Col. 1.6.

¹⁰ Mat. 11.15; 13.9. Lu. 8.8; 9.46. 15.55. 3. Ps. 50.7. Ke. 7.12, 17. 29; 3.6, 13, 22.

¹¹ Mat. 13.10. Lu. 9.18. Pr. 4.7; 7.12; 20.29; 3.6, 13, 22.

¹² Ep. 1.9. Mat. 13.11; 11.25; 16.17. 2 Co. 4.6. 1 Co. 1.16; 3.12; 10.16.

¹³ 1 Co. 6.12. Ga. 4.5. 1 Th. 4.12. 1 Ti. 3.7.

¹⁴ Them that are without. Those who have not entered by faith into any of the courts of God's house—neither the Jews, Gentiles nor of the Jews—who are characterized by our Lord himself (Rev. 22.15) as 'dogs, sorcerers, whoremongers, murderers, idolaters, and whosoever loveth and maketh a lie'.—C.

¹⁵ Mat. 13.15. Lu. 8.10. Jn. 12.37-41. Ac. 28.25-27. Ro. 11.8. with Is. 6.9, 10. Je. 5.21. Is. 44.18.

¹⁶ The meaning may be stated thus: 'The children of this world all things are delivered in parables, with the intent that (as the prophet says) since they have eyes to see, and ears to hear, yet perversely refuse to see the signs of the times, or the finger of God in my miracles with the one—or to hear the prophets, or my holy doctrines, with the other—they, as a just punishment for their sin, may neither hear nor understand, nor receive forgiveness. Is then the gospel so preached, that it is hid from any? Mark it, 'ye despisers, and wonder, and perish.' Ac. 13.41.

¹⁷ If our gospel be hid, it is hid to them that are lost, in whom the god of this world hath blinded the minds of them who believe not, lest the light of the glory of Christ should shine unto them.' 2 Co. 4.4.

¹⁸ 'This is the condemnation, that light is come into the world, and men have loved darkness rather than light, because their deeds were evil. For every one that hateth the light, neither cometh to the light, lest his deeds be reproved,' Jn. 3.19, 20.—C.

33 And he answered them, saying, Who is my mother, or my brethren?

34 And he looked round about on them which sat about him, and said, ^{Behold my mother and my brethren!}

35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

CHAPTER IV.

¹ The parable of the sower, 14 and the meaning thereof. ²¹ We must communicate the light of our knowledge to others. ²⁶ The parable of the seed growing secretly, 30 and of the mustard-seed. ³⁵ Christ stilleth a tempest by his word.

AND he^a began again to teach by the sea-side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

2 And he taught them many things ^{by} parables, and said unto them in his doctrine,

3 Harken;^a Behold, there went out a sower to sow:¹

4 And it came to pass, as he sowed, some fell by the way-side, and ^{the fowls of the air} came and devoured it up.

5 And some fell on ^{stony ground}, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

6 But when the sun was up, it was scorched; ^{and because it had no root}, it withered away.

7 And ^{some} fell among thorns; and the thorns grew up, and choked it, and it yielded no fruit.

8 And ^{other} fell on good ground, and did ^{yield fruit} that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.

9 And he said unto them, ^{He} that hath ears to hear, let him hear.

10 ¶ And ^{when} he was alone, they that were about him with the twelve asked of him the parable.

11 And he said unto them, ^{Unto you it is given to know the mystery of the kingdom of God}; but unto them ^{that are without},² ^{all these things are done in parables}:

12 That^a seeing they may see, and not perceive;³ and hearing they may hear, and not understand; lest at any time they should be converted, and ^{their} sins should be forgiven them.

13 And he said unto them, ^{Know ye not this parable?} and how then will ye know all parables?

14 ¶ The sower soweth the word.

15 And these are ^{they} by the way-side, where the word is sown; but when they have

¹ 1 Co. 3.12. He. 5.12, 13. Mat. 15.16; 16.8, 9. 2 Co. 13.5. 1 Th. 5.6, 9, 10; 53.1. Lu. 8.12. Mat. 20.16; 22.14.

therein before the end of time; and that a vital principle of grace, being once planted in a soul, gradually and insensibly increases in strength, vigour, and appear

CHAPTER IV. Ver. 26-29. As Mark very commonly relates the same facts as Matthew, so this is the only parable which Mark relates that is not mentioned

by Matthew. The scope of it is to show that the gospel, being once published in the world in a gradual and mysterious manner, should produce a large church

heard, "Satan cometh immediately, and taketh away the word that was sown in their hearts.

16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

18 And these are they which are sown among thorns; such as hear the word,

19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20 And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirty-fold, some sixty, and some an hundred.

21 ¶ And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?

22 For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.

23 If any man have ears to hear, let him hear.

24 And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you; and unto you that hear shall more be given.

25 For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

26 And he said, So is the kingdom of God, as if a man should cast seed into the ground,

27 And should sleep and rise, night and day, and the seed should spring and grow up, he knoweth not how.

28 For the earth bringeth forth fruit of herself; first the blade, then the ear; after that, the full corn in the ear.

29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

30 ¶ And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31 It is like a grain of mustard-seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

32 But when it is sown, it groweth up, and

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¶ Job 1.6. 1 Pe. 5.8. 2 Co. 2.11. 4.3.4. Re. 12.9.
¶ Mat. 13.20. 21. Lu. 8.13. 15. 28. 2. Eze. 33.31. 32. ch. 6.20. Jn. 5.35. Ac. 8.13.

¶ ver. 5. Jn. 15. 2-5. Job 27.10. 2 Ti. 5.14. 10. Gal. 6.12. M. 11.6. Ca. 1.5.6. with Job 19.28.

¶ Mat. 13.22. Lu. 8.14. Mat. 19.23. Lu. 21.34. 14.18.20. Pr. 23.5. 1. 11.6.9.10.17. 16.4.3.1. Jn. 2.10.17. 15.5.2.4.

¶ Lu. 8.15. Jn. 15.4.5. 20.5.17. Ro. 7.4. Ga. 5.22.23. 2 Pe. 1.2.3. 1. 1.6.11. 2.2. with Ge. 26.12.

¶ Mat. 5.15. Lu. 8.16. 11.33. 19.13. 1 Co. 12.7.

¶ Under a bed—Rather, a couch, not unlike a modern sofa, with a cavity beneath, more than sufficient to receive a candelabrum; and which, as appears from the authorities cited by Wetstein, was frequently used by the ancients as a general repository, answering to a modern buffet or cupboard.—C.

¶ Ec. 12.14. Mat. 10.26.7. Lu. 12.3. 1 Co. 4.5. Ac. 4.20. 1 Jn. 1.1-3. Job 12.22.6.10. Ps. 40.9. 10.

¶ De. 29.4. See ver. 9.

¶ 1 Pe. 2.2. Ac. 17.11. 1 Jn. 4.1. Lu. 9.44. Pr. 19.27.

¶ Mat. 7.2. Lu. 6.38. 2 Co. 5.6.

¶ Mat. 13.12. 25.29. Lu. 8.18. 19.26. Jn. 15.2. Re. 2.2. 12. Ec. 46.10. 17.

¶ Mat. 3.2. 4. 17. 13. 24-25.

¶ Ch. 1.14. Lu. 8.7. 1 Pe. 1.23.25. ver. 14. or 1 Jn. 5.19. 15. 16.

¶ 1 Jn. 3.30. 13.14. Pr. 4.18. Job 17.9. 2 Pe. 3.18. 2 Co. 3.18.4.16.

¶ The end of this parable is to show that when our Lord should have preached and confirmed his gospel, by his resurrection and the outpouring of his Spirit, he would then be received into heaven and seem to leave the word to the mere impulse of natural causes—that is, to the judgment, liberality, effort, zeal—yes, to the very emulations, jealousies, and passions of men—yet during all this time would be watching over his field with the eye of the skillful husbandman, and would cut down and gather it the moment it became ripe for the harvest, either of life or condemnation.—C.

¶ Ge. 1.11.12. 1 Ec. 3.1.11.

¶ One lesson which may be drawn from this parable is, that a life of dreamy contemplation, and indolent reflection, whether in convent cell or desert cave, is not necessary to the development of true piety and purity. The truth when planted in the heart of man is nourished by a divine power. Its fruits appear when man is most active in the performance of life's various duties. No lawful duty can ever hinder or interfere with true religion.—P.

¶ Ep. 4.13. 2 Ti. 4.7. 7 Or, ripe, Job 5.26.

¶ Re. 14.15. Mat. 13.30.39. 15.57. 1.25.11. 1.

¶ Mat. 13.31.32. 15.2. 23. Mt. 4.1. Lu. 13.13. 18.19. Ps. 72.16-19. 22. 27-31. lxxii. lxxvii. lxxxvii. xiv. xlvii.

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¶ Mat. 13.34.35. 1 Co. 3.1.2. He. 5.12. 12. Jn. 16.12.

¶ See ver. 11. Lu. 24.27.45.

¶ Mat. 8.18.23. Lu. 8.22. ch. 3.6. 15.42.4.

¶ 8 is the ship from which he had taught.

¶ Mat. 8.24-27. Lu. 8.23-25.

¶ Ps. 44.27. 23. 10.11. 22.2. 15.45.15. 40.27. La. 3.8.

¶ On a pillow—Rather, in the pillow—supposed to be a stuffed leather cushion. But from the manner in which the seamen of every grade and of every land, give names to the different parts of their vessels, it seems most probable that this pillow was merely a part of the wooden stern of the boat, where, as the most convenient for passengers, our Lord lay asleep.—C.

¶ Mat. 23.8-10. Jn. 20.17. 2 Ch. 14.1. 20.12. Ps. 6.3.4. 69.1.27. 130.11. 2. 18.53.15.

¶ Ps. 59.10. 93.4. 104.7. 107.28.9. 102.13. 9. La. 3.31.32. Ex. 14.21.

¶ Hush! be still.—C.

¶ Ps. 46.1.2. 15.4.10. 14.43.1.2. Phil. 4.6. 1 Pe. 5.7.

¶ ch. 5.33. Lu. 8.25. Mat. 8.27. Jonah 1.10. 16. Ps. 89.9. 95.7. 107.29. Job 1.11. 1.11.

¶ 2 Mark account of this miracle is wonderfully graphic. There is a dramatic power in it, which presents the whole scene to the mind with the vividness of reality. The miracle is also instructive. Christ our king and head, amidst the elements of the raging of the sea, the horrors of a siege, was laid in ashes—an awful tribulation for the rejection of the Servitor, ver. 17. It was situated near to the city of Gergesa—whence the same country is also called the land of the Gergesenes.—P.

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¶ It is worthy of note that the cliffs and rocks round Gadara are filled with ancient tombs. They are excavated in the limestone rock, and consist of chambers of various dimensions, some more than 20 ft. square, with *loculi* for bodies. The doors are slabs of stone, hung upon pivots, and many of them are still in their places. Most of the present inhabitants of Gadara live in these tombs.—P.

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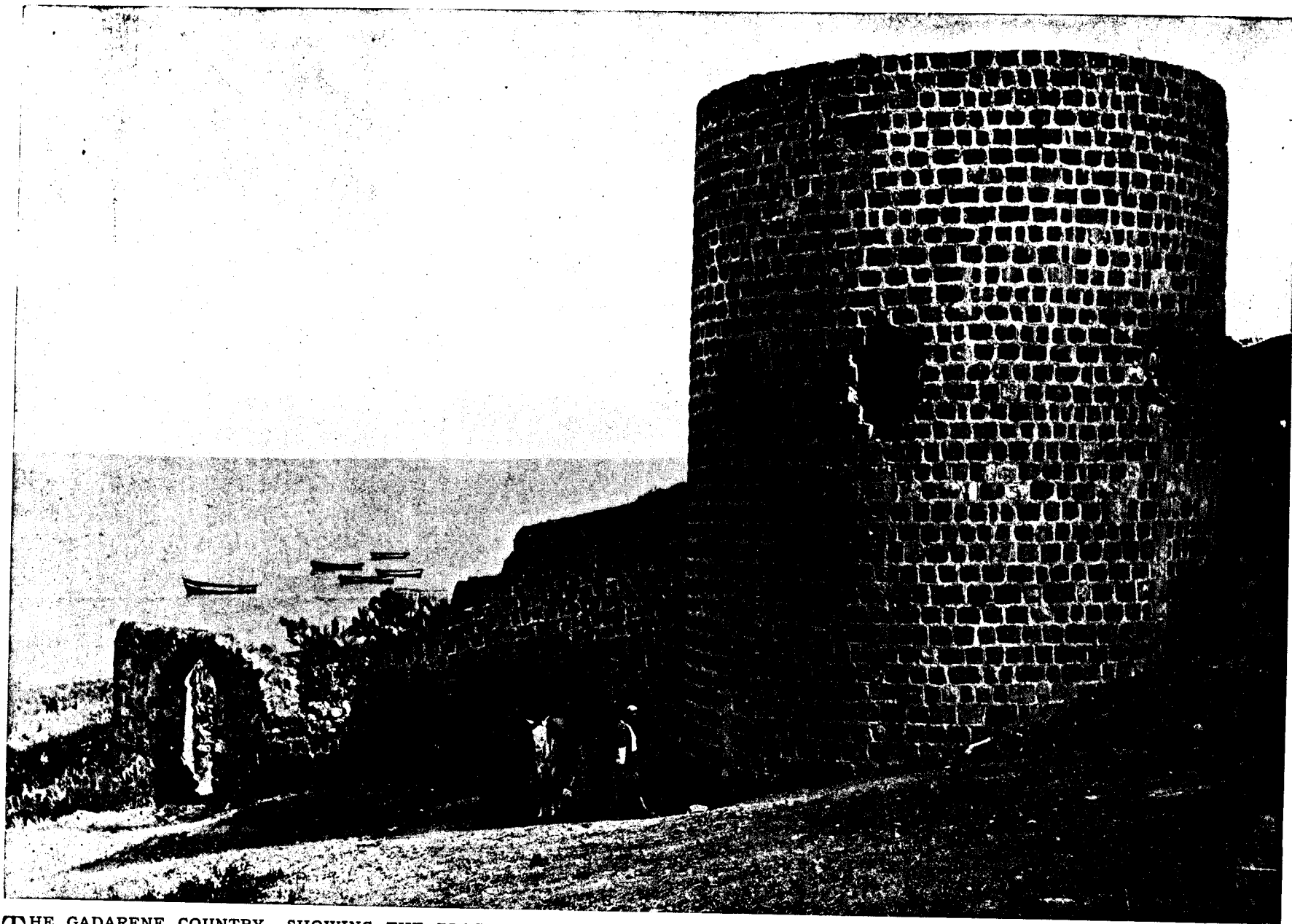
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THE GADARENE COUNTRY—SHOWING THE PLACE WHERE THE DEVILS ENTERED INTO THE HERD OF SWINE. [Mark, v:1.]—
 The Gadarene country lies east of the Jordan. From the point of our present view we see the dim outlines, beyond the Sea of Galilee, of part of the Gadarene country. It is supposed that the swine into which the devils entered ran violently down the steep hill opposite the present city

of Tiberias. So that in this view we are looking at about the place where this notable miracle of our Savior was wrought. There are little boats also out on the lake we see, which are used by the boatmen to carry tourists across the lake. The Gadarene country gets its name from the city of Gadara, which is some miles beyond the Sea of Galilee. This view was taken from a point near an old wall, by the edge of the lake.

of the most high God? 'I adjure thee by God, that thou torment me not.

8 For he said unto him, 'Come out of the man, thou unclean spirit.

9 And he asked him, What is thy name? And he answered, saying, My name is Legion;³ for we are many.⁴

10 And he⁵ besought him much, that he would not send them away out of the country.⁶

11 Now there was there, nigh unto the mountains, a great herd of swine feeding.

12 And¹ all the devils besought him, saying, Send us into the swine, that we may enter into them.

13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand,) and were choked in the sea.⁷

14 And⁸ they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done.

15 And they come to Jesus, and see him that⁹ was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid.

16 And they that saw it, told them how it befell to him that was possessed with the devil, and also concerning the swine.

17 And¹⁰ they began to pray him to depart out of their coasts.

18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.

19 Howbeit, Jesus suffered him not,¹¹ but saith unto him, 'Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

20 And he departed, and began to publish in Decapolis⁹ how great things Jesus had done for him: and all men did marvel.

21 ¶ And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea.

22 And,¹² behold, there cometh one of the rulers of the synagogue,¹ Jairus by name; and when he saw him, he fell at his feet,

23 And besought him greatly, saying, 'My

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1 Ki. 22.16. Mat. 26. 63. Ac. 19.13.
7 ch. 1. 25; 9.25. Ac. 16.18. Ro. 14.1. Jn. 3.8.
8 About 6000 or 7000. Mat. 12.45.
9 My name—for we are many. By these two phrases it appears that there was one chief, with numerous attendants, as wicked, but less powerful, than himself.—C.

The chief devil.
6 Out of the country. What preference the demons might have for one locality above another, we cannot tell; but certainly as wicked men (embodied spirits) have such preferences for gratification of their appetites, there can be no reason assigned why disembodied spirits should not have a similar preference for indulgence of their wicked propensities.—C.

2 Lu. 8.32. Mat. 8.30. Le. 17.8. De. 14.8. Is. 65.4.66.3.
7 Le. 12.12; 20.1. 2. Job 1.12; 5. 8. Mat. 8.32. Lu. 8.32. 33.1. Ki. 22.22. Job 1.12; 2.6. Ro. 13.7; 20.7. 1 Pe. 3.22.

8 Jn. 8.44. 1 Pe. 5.8.

9 The owners of the swine were probably Jews, for our Lord yet confined his ministry to that people; and the loss may therefore have been inflicted on them as a punishment for trading in swine's flesh, which they were strictly forbidden to eat themselves, and, by implication, to provide for their neighbours for the sake of gain. This miracle may thus have been a mixture of judgment as well as of mercy.—P.

10 Mat. 8.33. Lu. 8.34. 39. Jn. 10.12,13.
11 Is. 49.24-26. Col. 1.13. 1 Th. 3.8. Ro. 16.16. 2 Co. 13.10. Mat. 8.34.

12 Job 13.11. Ps. 14.5. 2 Ti. 1.7.
1 De. 5.25. Lu. 8.37. Mat. 8.34. 1 Ki. 17.18. Lu. 5.8. Ge. 25.34. Ac. 16.30. Job 21.14. 15. 1 Co. 2.14.15, with ver. 7; ch. 1.2.

13 Lu. 8.38; 23.42. Ps. 116.12; 16.11; 22.19-22.

8 See note * below.

9 Ps. 50.14; 66.16. Jn. 4.23. Ps. ciii.—civ. xviii. cxvi. cxlv. Is. 63.7. —13.8.9-20. Jonah 2.1-10.

10 A country on the east of the Sea of Galilee.

11 Mat. 9.1. Lu. 8.40. ch. 14.5. Ge. 49.10.

12 Mat. 9.18-25. Lu. 8.41-56; 13.14. Ac. 13.15.

13 Of the synagogue at Capernaum, to which he had now returned. See ch. 2.13.—C.

14 Ps. 107.18. Eze. 18.4. Job 30.23. He. 9.27.

15 The Gadarenes being unwilling to let Christ remain among them, he commissions the demoniac he had healed to be the witness of his power and his mercy.

16 Note. While no man should boast of himself, it is the duty of

A.M. cir. 4035.
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every sinner whom Jesus has plucked as a brand out of the burning, to attest, and especially to his own friends and countrymen, what God has done for his soul.—C.

2 Mat. 8.15. Jn. 4.47. 49.50. ch. 6.5,6.
3 With Jn. 4.50; 11.6. 7. Mat. 8.13; 15.28; 4.23. —25.8. 11.12; 13.15. 30. 4 Le. 15.19.25. Jn. 5.5. Lu. 8.43-48.

5 Job 13.4. Jonah 1.13. Ps. 108.12. Je. 30.12, 13.

6 Mat. 14.36. Ex. 15.26. Ps. 147.3. Mal. 4.2. 2 Ki. 13.21. ch. 6.56. Ac. 5.15; 19.12, with Jn. 14.12.

7 The removal of several acute diseases is often almost instantaneous, but the instantaneous or even speedy cure of a chronic and debilitating disease of twelve years' standing is unprecedented in the annals of medicine. Like the other miraculous cures performed by our Lord, it bears the visible mark of a miracle—an effect beyond human power; and also the spiritual mark—the prophetic faith and announcement of the woman.—C.

8 Lu. 6.19; 15. Jn. 1.16.

9 Virtue. Not moral virtue, but supernatural power.—C.

10 Who touched my clothes? He so inquired, not because he was ignorant, but because he desired to the Father dwelling in him and doing the works; and also to furnish another specimen of the sanative power of faith.—C.

11 ch. 4.41. Lu. 8.47. Mat. 15.28. 9.2. Lu. 7. Ps. 80.7. Jos. 7.19. Ps. 131.60. 16.103. 2.51. 30.5.

12 ch. 10.52. Ac. 14.9. Mat. 15.28. 9.2. Lu. 7.22-26. Jn. 5.25; 11.25.

13 Mat. 17.21. 28. 34; ch. 9.27. 2 Ch. 20.20. Is. 50.10. Ro. 4.17-20. Jn. 11.25,40.

14 ch. 3.16; 17; 9.2. 14.33.

15 2 Ch. 35.25. Je. 9.17. Ac. 9.39.

16 To the European, whom in general grief is a sin, feeling that courts retirement and solitude, few things can be more astonishing than the numbers that collect upon occasions of a death in several eastern countries, and the loud wailing in which they indulge.—C.

17 Jn. 11.4, 11-13. Ac. 20.10.

18 Ac. 17.32. Ge. 19.14.

19 They laughed. The sudden transition from wailing to laughing, instead of throwing any doubt over the narrative, is an evidence of its truth; inasmuch as the wailing was not the effect of sorrow, but of custom, which could change at will from the one mood of spirit to the other.—C.

little daughter lieth at the point of death: 'I pray thee, come and lay thy hands on her, that she may be healed; and she shall live.

24 And Jesus went with him; and much people followed him, and thronged him.

25 ¶ And a certain woman, which had an issue of blood twelve years,

26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

27 When she had heard of Jesus, came in the press behind, and touched his garment:

28 For she said, If I may touch but his clothes, I shall be whole.

29 And straightway the fountain of her blood was dried up: and she felt² in her body that she was healed of that plague.

30 And Jesus, immediately knowing in himself that virtue³ had gone out of him, turned him about in the press, and said, Who touched my clothes?⁴

31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

32 And he looked round about to see her that had done this thing.

33 But the woman, fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he said unto her, Daughter, thy faith hath made thee whole: go in peace, and be whole of thy plague.

35 ¶ While⁵ he yet spake, there came from the ruler of the synagogue's house, certain which said, Thy daughter is dead: why troublest thou the Master any further?

36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed⁶ greatly.

39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

40 And they laughed⁶ him to scorn. But

tombs of the East are often roomy and ornamented caves cut in the faces of rocks, or builded on the surface of the earth with stone. That in ancient times they were often used as dwelling-houses, is recorded in Diogenes Laërtius, ix. 38; and in modern times the subterranean tombs of Egypt are often so occupied by the Arabs. C.

Ver. 4. Fetters and chains. In the original the one signifies binding for the feet, the second for the hands. C.

REFLECTIONS.—Dreadful is the case of natural men who are filled with and governed by devils. Cruelly they tyrannize over their vassals, and furiously work in them, so that no restraints of human laws, solemn vows, awful or engaging providences, nor even common operations of the Holy Ghost, can in the least avail. But great is the mercy that Christ's compassion is infinitely greater than Satan's implacable malice, and his

saving power infinitely superior to all his fury; and when he casts out the unclean spirit, he puts a new heart and a right spirit within us. In the most fearful forms he sometimes punishes worldlings by the hand of their own master, for the manifestation of his own power and grace. And great is their folly and wickedness who prefer their secular interests to Jesus Christ and his salvation, and, from inordinate love to the world, desire him to depart from them. If he take them at their word, how dismal is the consequence! But if some reject him, others will rise up ready to receive him. And no distance, no filthiness, no shame, no fear, no discouragement, no derision, no death, shall hinder their health, their comfort, their life, who apply to him; while vain, and even hurtful, are all other

means of relief when used without due subordination to him. Even saints are ready to tremble when they ought to triumph; for Jesus often, by voluntary delays, lets the case, even of his most earnest supplicants, become apparently desperate before he grants relief. And scoffers exclude themselves from the means of their conviction. But if his mighty works must sometimes be only the subjects of private adoration and praise, cheerfully ought we to proclaim them, when it is most seasonable, and subservient to his and his Father's glory, and the benefit of mankind.

CHAPTER VI. REFLECTIONS.—It is strange that sinners should so cavil at, condemn, and rage against the Redeemer, and labour to lay hindrances in

when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41 And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.

42 And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment.

43 And he charged them straitly that no man should know it; and commanded that something should be given her to eat.⁸

CHAPTER VI.

¹ Christ is condemned of his countrymen. ⁷ He giveth the twelve power over unclean spirits. ¹⁴ Divers opinions of Christ. ²⁷ John Baptist is beheaded, 29 and buried. ³⁰ The apostles return from preaching. ³⁴ The miracle of five thousand fed with five loaves and two fishes. ⁴⁵ Christ walketh on the sea: 53 and healeth all that touch him.

AND he went out from thence, and came into his own country;¹ and his disciples follow him.

2 And when the sabbath-day was come, he began to teach in the synagogue: and many, hearing him, were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?

3 Is not this the carpenter,² the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

4 But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

5 And he could there do no mighty work,³ save that he laid his hands upon a few sick folk, and healed them.

6 And he marvelled because of their unbelief. And he went round about the villages, teaching.

7 And he called unto him the twelve, and began to send them forth by two and two, and gave them power over unclean spirits;

8 And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money⁴ in their purse:

9 But be shod with sandals,⁵ and not put on two coats.⁶

10 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.

11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more

M. cir. 4035.
A.D. cir. 31.

g Mat. 7. 6. 1 Ki. 17.
19. 2. 2. Jn. 5. 41. Sec.
Mat. 8. 49. 35. 12. 16-18.
Lu. 5. 14.

That is, that no man should be acquainted with the miracle at that time, partly to avoid all appearance of ostentation about so great a work, partly to avoid the danger of any political commotion, and partly lest the people should imagine he was come to interrupt the order of nature, and abolish the power of death, otherwise than by his own death, resurrection, and Spirit.—C.

A comparison of the narratives of this chapter with the parallels in Matthew and Luke will show, 1. That Mark must have been an eye-witness of the incidents; and 2. That he was a closer observer, and a more minute and graphic delineator of events than the others. The minute accuracy of Mark's details gives a peculiar charm to his Gospel, and constitutes one of its leading characteristics.—P.

CHAP. VI.
A. Mat. 13. 54-58. Lu. 4. 16-30.

1 His own country. Nazareth, the place of his miraculous conception, birth, and education, and where many of his relatives, according to the flesh, dwelt, Lu. 1. 26.—C.

2 Mat. 7. 38. 13. 54. ch. 1. 22. Lu. 4. 16. 32. Jn. 6. 30. 42. 57. 15.

3 Is 53. 2. 3. 49. 7. Ps. 22. 6. Mat. 11. 6. 13. 55. 56. 12. 46. Lu. 2. 34. 22. Jn. 6. 42. 66. Ga. 1. 19. 7. Co. 1. 23.

4 See note * below.
5 Jn. 4. 44. Lu. 4. 24. Mat. 13. 57. Jn. 11. 21. 22. 5.

6 Mat. 13. 58. 17. 17. 20. ch. 9. 23. Gc. 19. 22. Is. 59. 1. 2. He. 4. 23. 19.

7 This arose not from want of power to do mighty works, but from want of believing subjects upon which to display it.—C.

8 Is. 59. 16. Je. 2. 12. ch. 3. 16. 10. A. D. 3. 16. 10. Lu. 4. 31. 44. 13. 22. Ac. 10. 38. Jn. 4. 43. Is. 61. 1-3. 48. 17. Ep. 2. 17.

9 Mat. 10. 1-13. ch. 3. 13-19. Lu. 9. 10-13. 16. 9. 1-10. 3.

10 Ex. 4. 14. Re. 11. 3. Mat. 18. 16. 2 Co. 13. 1. Ec. 4. 9. 10.

11 Mat. 10. 9. 10. Lu. 9. 3. 10. 4. 22. 35. 2. 1. 2. 4. 6. 15. 15.

12 Ep. 6. 15. 15. Soles buckled on the feet, Ac. 12. 8.

13 The commission of the apostles is related more fully in Mat. 10.—P.

14 Mat. 10. 11-13. Lu. 9. 4.

15 Mat. 10. 14. 15. Lu. 9. 5. 10. 10-12. Ac. 13. 51. 18. 16. Ne. 5. 13.

16 Eze. 16. 48. 51. Lu. 10. 12-15. Mat. 11. 20. 24. Jn. 15. 22-24. He. 6. 4-8. 10. 26-31.

17 Origin denies that our Lord was a carpenter; and some MSS. represent him in this place but as the son of the carpenter. But all the best MSS., universal tradition and the consent of the early writers of the church confirm the authenticity of this statement for the Jewish law required that every man should learn some handicraft trade; and what more natural than that Joseph, a poor

man, should bring up his wonderful, yet poor son to his father's trade? And is there anything dishonourable in idleness? No. 8. 4. 1. 15. Lu. 24. 47. Ac. 2. 39. 19. 20. 21. Mat. 10. 7. 27. Lu. 9. 2. 6. ver. 30.

18 The essence of a miracle is not the supernatural work performed, but the prophetic word or prophetic action that precedes it, for the testimony of Jesus is the spirit of prophecy. Hence arose the use of the oil in the apostolic cures. It was the prophetic sign by which they declared their intention to heal—the symbol of the Spirit of God, and the visible witness and memorial that the work had been done by apostolic agency through divine power.—C.

19 Mat. 14. 1-12. Lu. 9. 7-9. 1 Th. 1. 8.

20 Herod is called tetrarch by Matthew (ch. 14.) and Luke (ch. 9.). Both tetrarch and king were employed with some degree of latitude to signify a ruler or governor of a province. The Herod here referred to was Herod Antipas, son of Herod the Great by Malchaze; he was ruler of Galilee and Peraea, which provinces were left to him by his father and confirmed by Rome. He was first married to a daughter of Aretas, king of Arabia, but subsequently to Herodias, the wife of his brother Philip. It was for this incestuous connection he was reproved by the Baptist.—P.

21 Mat. 16. 14. 17. 10. ch. 8. 28. Jn. 1. 21. Lu. 9. 19.

22 Lu. 3. 19. 9. 7. Mat. 14. 2. 14. 5.

23 A. D. cir. 30. 30. Mat. 14. 3-12. 4. 12. 11. 2. Lu. 9. 10. 20. 12. 16. 10. 20. 21. He. 13. 4. 1 Co. 6. 9. 10. 2. Ge. 49. 23. 39. 12. 20. 1 Or, an inward gratitude.

24 Ex. 11. 3. Eze. 2. 5. 7. ch. 11. 18. Mat. 14. 5. 21. 20. 13. 20. Lu. 20. 6. 2. Ch. 2. 23. 26. 5. Jn. 5. 35. Eze. 33. 32.

25 Or, kept him or saved him.

26 Herod furnishes a striking example of that inconsistency of human nature that takes pleasure in the company and discourses of good men, and yet do not the things which they say. Like Balaam, there are many who desire to die the death of the righteous, and would so die, did they not also resolve to live to their covetousness or their pleasure.—C.

27 A. D. cir. 32. 32. Ge. 27. 41. 40. 20. Re. 11. 10. Mat. 14. 6. Es. 1. 32. 18. Ac. 12. 21.

28 Is. 2. 16. Ge. xxiv. Nu. xxv. Jux. ix. Ec. 7. 26. Pr. i. v. vii.

29 Es. 5. 3. 6. 7. 2. 2. Ec. 5. 6.

30 Pr. 1. 16. 1. 16. 12. 10. 27. 4.

31 Ro. 3. 15.

32 Ps. 37. 12. 14.

33 1 Sa. 15. 30. 26. 21. Mat. 23. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

34 Lu. 7. 30. 10. 16. Jn. 12. 48. Pr. 29. 12.

35 Ro. 3. 15. Pr. 1. 16. 4. 16. Mat. 14. 10.

36 Or, one of his guard.

A.M. cir. 4035.
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21 Mat. 16. 14. 17. 10. ch. 8. 28. Jn. 1. 21. Lu. 9. 19.

22 Lu. 3. 19. 9. 7. Mat. 14. 2. 14. 5.

23 A. D. cir. 30. 30. Mat. 14. 3-12. 4. 12. 11. 2. Lu. 9. 10. 20. 12. 16. 10. 20. 21. He. 13. 4. 1 Co. 6. 9. 10. 2. Ge. 49. 23. 39. 12. 20. 1 Or, an inward gratitude.

24 Ex. 11. 3. Eze. 2. 5. 7. ch. 11. 18. Mat. 14. 5. 21. 20. 13. 20. Lu. 20. 6. 2. Ch. 2. 23. 26. 5. Jn. 5. 35. Eze. 33. 32.

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27 A. D. cir. 32. 32. Ge. 27. 41. 40. 20. Re. 11. 10. Mat. 14. 6. Es. 1. 32. 18. Ac. 12. 21.

28 Is. 2. 16. Ge. xxiv. Nu. xxv. Jux. ix. Ec. 7. 26. Pr. i. v. vii.

29 Es. 5. 3. 6. 7. 2. 2. Ec. 5. 6.

30 Pr. 1. 16. 1. 16. 12. 10. 27. 4.

31 Ro. 3. 15.

32 Ps. 37. 12. 14.

33 1 Sa. 15. 30. 26. 21. Mat. 23. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

34 Lu. 7. 30. 10. 16. Jn. 12. 48. Pr. 29. 12.

35 Ro. 3. 15. Pr. 1. 16. 4. 16. Mat. 14. 10.

36 Or, one of his guard.

37 A. D. cir. 32. 32. Ge. 27. 41. 40. 20. Re. 11. 10. Mat. 14. 6. Es. 1. 32. 18. Ac. 12. 21.

38 Is. 2. 16. Ge. xxiv. Nu. xxv. Jux. ix. Ec. 7. 26. Pr. i. v. vii.

39 Es. 5. 3. 6. 7. 2. 2. Ec. 5. 6.

40 Pr. 1. 16. 1. 16. 12. 10. 27. 4.

41 Ro. 3. 15.

42 Ps. 37. 12. 14.

43 1 Sa. 15. 30. 26. 21. Mat. 23. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

44 Lu. 7. 30. 10. 16. Jn. 12. 48. Pr. 29. 12.

45 Ro. 3. 15. Pr. 1. 16. 4. 16. Mat. 14. 10.

46 Or, one of his guard.

tolerable for Sodom and Gomorrah in the day of judgment, than for that city.

12 And they went out, and preached that men should repent.

13 And they cast out many devils, and anointed with oil many that were sick, and healed them.

14 And king Herod heard of him; (for his name was spread abroad;) and he said, That John the Baptist was risen from the dead, and therefore mighty works do show forth themselves in him.

15 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.

16 But when Herod heard thereof, he said, It is John, whom I beheaded: he is risen from the dead.

17 For Herod himself had sent forth and laid hold upon John, and bound him in prison, for Herodias' sake, his brother Philip's wife: for he had married her.

18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife.

19 Therefore Herodias had a quarrel against him, and would have killed him; but she could not.

20 For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.³

21 And when a convenient day was come, that Herod on his birth-day made a supper to his lords, high captains, and chief estates of Galilee;

22 And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.

23 And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by-and-by, in a charger, the head of John the Baptist.

26 And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her.

27 And immediately the king sent an executioner, and commanded his head to be brought: and he went, and beheaded him in the prison,

the way of their own mercy. And amazing is his grace and patience in sending forth other ministers when those formerly sent have been so basely condemned and

persecuted. Men indeed are often astonished and affected by the Word of God who are never savingly changed by it. And while they reverence the preacher

and hear him gladly, they yet continue in their sins. But ministers must execute their commission whether men will hear or forbear. And he who sends them on

28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

29 And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

30 ¶ And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

31 And he said unto them, "Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat."

32 And they departed into a desert place by ship privately.

33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

34 ¶ And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd; and he began to teach them many things.

35 And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed:

36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered and said unto them, "Give ye them to eat. And they say unto him, 'Shall we go and buy two hundred pennyworth⁶ of bread, and give them to eat?'"

38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

39 And he commanded them to make all sit down by companies⁷ upon the green grass.

40 And they sat down in ranks⁸ by hundreds, and by fifties.

41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all.

42 And they did all eat, and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves were about five thousand men.

45 ¶ And straightway he constrained his disciples to get into the ship, and to go to the

A.M. cir. 4036.
A.D. cir. 32.

¶ 1 Ki. 13.20. Ac. 8.2.
Mat. 27. 28-31; 14. 12.
Is. 57.2.
Lu. 9.10.10.17.
¶ ch. 1. 45; 2. 7, 20.
Mat. 14.13-21. Jn. 6.16.
Is. 42.2. Lu. 9.10-17.
¶ 1a. 1.10. 1b. 5.2. ch.
1.45; 2.2; 3.7.20; 4.1.5.
24; ver. 54. 55; Mat. 4.
23; 14.13-21. Lu. 9.10-
17.

¶ Many knew him.
Few passages of the New Testament have been the subject of so much critical labour—which the verbal student will find collected and abridged in Bloomfield. One of the chief difficulties is found in the assertion, that "many knew him," which suggests the idea of an interpretation, as few could be supposed ignorant of his person where he had resided so long, and had wrought so many miracles. It is with great deference suggested that the difficulty may be better solved by translating "and many knew him," and "many knew it," that is, the desert place to which our Lord and his disciples were bound (see ver. 31); and so while they doubted some headland in the boat, the people crossed the peninsula, and ran thither on foot, &c.—C.

¶ Mat. 9.35. 14.15.
9.12-16. Jn. 6.5-21.
¶ 2 Ki. 4.42.43. Lu. 9.
13. Jn. 6.6-10. Mat. 6.33.
¶ Nu. 11.13. 22. 2 Ki.
7.21.43. Mat. 15.33. Jn.
6.7.

¶ The Roman penny is sevenpence halfpenny: as Mat. 18.28.
¶ ch. 8.6. Mat. 15.35.
1 Co. 14.33.40. 1 Ki. 10.
1-3.

¶ 1 Gr. banquets, banquets.

¶ In ranks, &c. That is, fifty and fifty sitting back to back or face to face, so as to form an oblong square, like a seed-bed in a garden, as the phrase "in ranks" signifies in the original. This method was adopted by our Lord to facilitate the distribution—to show his love of order—to exhibit the miracle by manifesting the exact number, and to honour the Mosaic ordinance of the regular marshalling of the people in multiples of ten.—C.

¶ Mat. 14.19. 15.36.
26.26. Lu. 24.30. 1 Sa. 9.
13. De. 8.10. 1 Ti. 4.4.5.
Lu. 9.16. Jn. 6.11. Ro.
14.6. with Mat. 24.45.
¶ De. 3.3. Ps. 37.16.
23.1; 145.15.16. Pr. 13.
25.16. Mat. 16.9; 14.20.
21. Lu. 9.17. Jn. 6.12-14.
¶ ver. 31. Jn. 6.15-21.
Mat. 14.22-33. Is. 42.2.

¶ Their heart was hardened by the superstitious fear (ver. 49) that hindered them from examining the evidence of their senses and recognizing their Lord: by their ambition of worldly honours, that diverted their attention from spiritual things (see ch. 9. 34), and by that "slowness of heart," to consider the evidence and end of miraculous power which characterized their fathers from the hour when Moses called them to depart from the slavery and idolatry of Egypt.—C.

A.M. cir. 4036.
A.D. cir. 32.

¶ Or, over against.
1 There were two Bethsaidas: one mentioned in Lu. 9.10, sometimes called Julias, and situated on the east bank of the upper Jordan, not far from the Sea of Galilee: the other situated west of the Jordan, on the shore of the Sea of Galilee, near Capernaum and the plain of Gennesaret. The miracle of the loaves and fishes was performed near the former; after the miracle the disciples crossed the lake in a boat towards the latter.—P.

2 Rather, "when he had bid them farewell"—C.
¶ ch. 1. 35. Jn. 6.15.
Mat. 6.6; 14.23. Lu. 9.12. ch. 3.7.13. Ac. 1.12; 10.9.

¶ Mat. 14.23. Jn. 6.15.
17.15.54.11.
¶ 1a. 1.13.
¶ Ge. 22.14. Job 9.8.
Ps. 46.12. 42.9. 10.1.
¶ Lu. 24.28. Ge. 32.
26.

¶ Would have passed by them. Not as some interpret "he went on as if he would have passed by," but, in reality, "he would have passed by," to give them greater and more continued demonstration of his total independence of the laws of matter.—C.

¶ ch. 1.27. 2.12; 4.47; 5.42; 37.18.8.18.
¶ ch. 8.17. Mat. 10.9.
¶ Jn. 6.1-5. Ro. 9.31. Ge. 22.13. 27.17; 16.14. He. 3.8.13. Is. 63.17.

¶ See note "in first course."—C.
¶ Mat. 14.34-36.
¶ A city on the west of the Sea of Galilee, Jn. 6.23.
¶ They landed to the west of Jordan where it enters the lake.—C.

¶ They (the people of Gennesaret) knew him.—C.

¶ ch. 4.28. Mat. 4.24. 25. ch. 2.1-3; 3.7-10. Ge. 49.10. Zec. 8.20-23. Is. 52.13.
¶ ch. 1.31; 2.10; 5.27-29. Mat. 9.20. Lu. 6.19. Ac. 5.15; 19.12.
¶ Lu. 15.38.39.
¶ Or, if.

CHAP. VII.

¶ Mat. 15.1-9. Lu. 5.17. 11.53. 24.14. 27.52.
¶ Or, common.
¶ Mat. 23.23.24; 7.3-5.

¶ Or, diligently, or with the fist, or up to the elbow.
¶ Ga. 1.14. Col. 2.8.
¶ Mat. 23.25. Lu. 11.39. Job 9.30.31.

¶ There was a positive law (Le. 15.17) that the Israelites, on returning from any place of public concourse, should wash their hands before sitting down to eat, lest they should have been ceremonially defiled by touching anything unclean; but, as if they could improve, by adding to the divine law, the Pharisees insisted that none should eat, at any time, without having previously washed their hands. To this they added a multitude of other purifications, upon which they insisted as necessary to righteousness and salvation, and which they superstitiously and above the law of God.—C.

other side before unto⁹ Bethsaida,¹ while he sent away the people.

46 And when he had sent them away,² he departed into a mountain to pray.

47 And when even was come, the ship was in the midst of the sea, and he alone on the land.

48 And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.³

49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out:

50 For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, "Be of good cheer: it is I; be not afraid."

51 And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.

52 For they considered not the miracle of the loaves: for their heart was hardened.⁴

53 ¶ And when they had passed over, they came into the land of Gennesaret,⁵ and drew to the shore.

54 And when they were come out of the ship, straightway they knew him,⁷

55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch, if it were but the border of his garment: and as many as touched him⁸ were made whole.

CHAPTER VII.

1 The Pharisees find fault with the disciples for eating with unwashed hands. 8 They break the commandments of God by the traditions of men. 24 He healeth the Syrophenician woman's daughter of an unclean spirit, 31 and one that was deaf, and had an impediment in his speech.

THEN came^a together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

2 And when they saw some of his disciples eat bread with defiled,¹ that is to say, with unwashed, hands, they found fault.

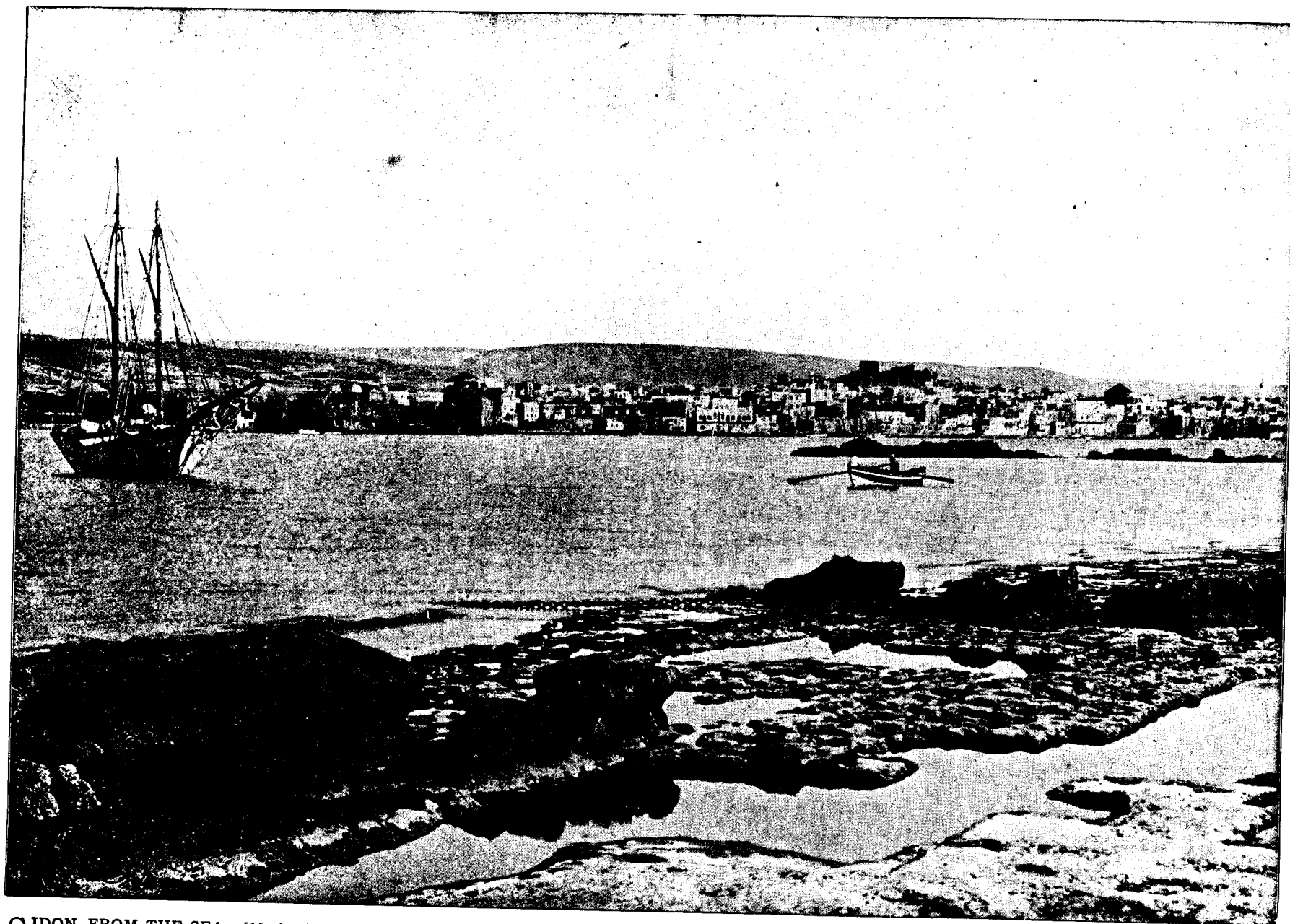
3 For the Pharisees, and all the Jews, except they wash their hands oft,² eat not, holding the tradition of the elders.

4 And when they come from the market, except they wash,³ they eat not. And many other things there be, which they have received

their errand will furnish them for it, own them in it, and make it the duty and inclination of hearers to honour and support them for their work's sake. On him therefore they ought to depend for maintenance and protection, neither entangling themselves with the affairs of this life nor fearing the faces of men. Ter-

rible is their case who hear but reject the gospel. And most deplorable the situation of those who are under the direction of ignorant and unfaithful ministers. Men's lusts will drive them to the most fearful lengths when once they are fully entangled. And none are more base than abandoned women. Yea, carnal pretences to

fidelity and honour often plunge men into the most bloody crimes, and at last into the depths of hell. But if men seek Jesus, even with natural seriousness, how great his tender compassion to them, and his concern that neither soul nor body should suffer hurt in his service. He is ready to heal every disease and to



SIDON, FROM THE SEA. [Mark, vii:24.]—Sidon was one of the great cities of Phœnicia. The first journey our Savior ever made outside of Palestine proper was into Phœnicia. It is not known whether He ever entered into Tyre or Sidon. We are told that He went into the borders of Tyre and Sidon and entered into a house, and would have no man know it, but He could not be hid. It was during

this excursion into the country of the heathen that He drove the unclean spirit from the daughter of the Syro-Phœnician woman. From what is said of St. Paul in Acts, xxvii:3, we are authorized to conclude that he had friends in Sidon, and that he made a visit to the city during one of the missionary journeys. Silks and fruits are extensively raised in the neighborhood of Sidon to-day.

to hold, as the washing of cups, and pots,⁴ brazen vessels, and of tables.⁶

5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashed hands?

6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites,⁷ as it is written, This people honoureth me with their lips, but their heart is far from me.

7 Howbeit, in vain do they worship me, teaching for doctrines the commandments of men.

8 For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.

9 And he said unto them, Full well ye reject⁸ the commandment of God, that ye may keep your own tradition.

10 For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:

11 But ye say, If a man shall say to his father or mother, It is Corban,⁹ that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free.

12 And ye suffer him no more to do ought for his father or his mother;

13 Making^{*} the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

14 ¶ And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand:

15 There^{*} is nothing from without a man that, entering into him, can defile him: but the things which come out of him, those are they that defile the man.

16 If^{*} any man have ears to hear, let him hear.

17 And when he was entered into the house from the people, his disciples asked him concerning the parable.

18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him;

A.M. cir. 4036.
A.D. cir. 32.

4 Sextarius, containing 33 solid inches.

5 Or, *beds*.—[Rather, 'seats, forms, or benches' on which they sat.]

6 The explanations contained in ver. 2-4 are peculiar to Mark; they are not found in the parallel passage in Mat. xv. The reason is, Matthew wrote for Jews who were familiar with their own traditions and customs; but Mark wrote for Gentiles, who required full information on such matters ere they could comprehend the force and meaning of Christ's rebuke.—P.

7 Is. 29. 13, 14; 15. 23, 24. Col. 2. 8, 18. Lu. 11. 42.

8 Mat. 23. 19-29.

9 *Hypocrites*.—He that knew the heart of man, could justly apply the title; but to those who will furnish no authority, unless where 'the tree is known by its fruits.'—P.

10 Is. 29. 13; 11. 15. Mat. 15. 8, 9. Ecce. 33. 31. col. 2. 18-22. Tit. 1. 14, 15. 1 Ti. 1. 6, 7. 1 Ti. 2. 14. 1 Ti. 3. 2. 1 Ti. 4. 1. 1 Ti. 5. 1. 1 Ti. 6. 1. 1 Ti. 7. 1. 1 Ti. 8. 1. 1 Ti. 9. 1. 1 Ti. 10. 1. 1 Ti. 11. 1. 1 Ti. 12. 1. 1 Ti. 13. 1. 1 Ti. 14. 1. 1 Ti. 15. 1. 1 Ti. 16. 1. 1 Ti. 17. 1. 1 Ti. 18. 1. 1 Ti. 19. 1. 1 Ti. 20. 1. 1 Ti. 21. 1. 1 Ti. 22. 1. 1 Ti. 23. 1. 1 Ti. 24. 1. 1 Ti. 25. 1. 1 Ti. 26. 1. 1 Ti. 27. 1. 1 Ti. 28. 1. 1 Ti. 29. 1.

11 Ex. 20. 12; 21. 17. Le. 10. 30. 9. De. 5. 16; 21. 15, 17. Pr. 20. 20; 22. 17. 1 Ti. 2. 1. 1 Ti. 3. 2. 1 Ti. 4. 1. 1 Ti. 5. 1. 1 Ti. 6. 1. 1 Ti. 7. 1. 1 Ti. 8. 1. 1 Ti. 9. 1. 1 Ti. 10. 1. 1 Ti. 11. 1. 1 Ti. 12. 1. 1 Ti. 13. 1. 1 Ti. 14. 1. 1 Ti. 15. 1. 1 Ti. 16. 1. 1 Ti. 17. 1. 1 Ti. 18. 1. 1 Ti. 19. 1. 1 Ti. 20. 1. 1 Ti. 21. 1. 1 Ti. 22. 1. 1 Ti. 23. 1. 1 Ti. 24. 1. 1 Ti. 25. 1. 1 Ti. 26. 1. 1 Ti. 27. 1. 1 Ti. 28. 1. 1 Ti. 29. 1.

12 *frustrate*, ver. 13.

13 Ex. 20. 12; 21. 17. Le. 10. 30. 9. De. 5. 16; 21. 15, 17. Pr. 20. 20; 22. 17. 1 Ti. 2. 1. 1 Ti. 3. 2. 1 Ti. 4. 1. 1 Ti. 5. 1. 1 Ti. 6. 1. 1 Ti. 7. 1. 1 Ti. 8. 1. 1 Ti. 9. 1. 1 Ti. 10. 1. 1 Ti. 11. 1. 1 Ti. 12. 1. 1 Ti. 13. 1. 1 Ti. 14. 1. 1 Ti. 15. 1. 1 Ti. 16. 1. 1 Ti. 17. 1. 1 Ti. 18. 1. 1 Ti. 19. 1. 1 Ti. 20. 1. 1 Ti. 21. 1. 1 Ti. 22. 1. 1 Ti. 23. 1. 1 Ti. 24. 1. 1 Ti. 25. 1. 1 Ti. 26. 1. 1 Ti. 27. 1. 1 Ti. 28. 1. 1 Ti. 29. 1.

14 *Corban*, ver. 13.

15 Ex. 20. 12; 21. 17. Le. 10. 30. 9. De. 5. 16; 21. 15, 17. Pr. 20. 20; 22. 17. 1 Ti. 2. 1. 1 Ti. 3. 2. 1 Ti. 4. 1. 1 Ti. 5. 1. 1 Ti. 6. 1. 1 Ti. 7. 1. 1 Ti. 8. 1. 1 Ti. 9. 1. 1 Ti. 10. 1. 1 Ti. 11. 1. 1 Ti. 12. 1. 1 Ti. 13. 1. 1 Ti. 14. 1. 1 Ti. 15. 1. 1 Ti. 16. 1. 1 Ti. 17. 1. 1 Ti. 18. 1. 1 Ti. 19. 1. 1 Ti. 20. 1. 1 Ti. 21. 1. 1 Ti. 22. 1. 1 Ti. 23. 1. 1 Ti. 24. 1. 1 Ti. 25. 1. 1 Ti. 26. 1. 1 Ti. 27. 1. 1 Ti. 28. 1. 1 Ti. 29. 1.

16 *Corban*, ver. 13.

17 Ex. 20. 12; 21. 17. Le. 10. 30. 9. De. 5. 16; 21. 15, 17. Pr. 20. 20; 22. 17. 1 Ti. 2. 1. 1 Ti. 3. 2. 1 Ti. 4. 1. 1 Ti. 5. 1. 1 Ti. 6. 1. 1 Ti. 7. 1. 1 Ti. 8. 1. 1 Ti. 9. 1. 1 Ti. 10. 1. 1 Ti. 11. 1. 1 Ti. 12. 1. 1 Ti. 13. 1. 1 Ti. 14. 1. 1 Ti. 15. 1. 1 Ti. 16. 1. 1 Ti. 17. 1. 1 Ti. 18. 1. 1 Ti. 19. 1. 1 Ti. 20. 1. 1 Ti. 21. 1. 1 Ti. 22. 1. 1 Ti. 23. 1. 1 Ti. 24. 1. 1 Ti. 25. 1. 1 Ti. 26. 1. 1 Ti. 27. 1. 1 Ti. 28. 1. 1 Ti. 29. 1.

18 *Corban*, ver. 13.

19 *Corban*, ver. 13.

20 *Corban*, ver. 13.

21 *Corban*, ver. 13.

22 *Corban*, ver. 13.

23 *Corban*, ver. 13.

24 *Corban*, ver. 13.

25 *Corban*, ver. 13.

26 *Corban*, ver. 13.

27 *Corban*, ver. 13.

28 *Corban*, ver. 13.

29 *Corban*, ver. 13.

30 *Corban*, ver. 13.

31 *Corban*, ver. 13.

32 *Corban*, ver. 13.

33 *Corban*, ver. 13.

34 *Corban*, ver. 13.

35 *Corban*, ver. 13.

36 *Corban*, ver. 13.

37 *Corban*, ver. 13.

38 *Corban*, ver. 13.

39 *Corban*, ver. 13.

40 *Corban*, ver. 13.

supply every want. And he can feed them in a wilderness, or walk on floods for their help. If then he manifest his power and his glory in our deliverance, let us never turn again to folly, nor give way to hardness and unbelief.

CHAPTER VII. Ver. 9. *Full well*. This is commonly pronounced an *irony*; but such a figure seems utterly unsuited to the character of Christ. But as no meaning can be fairly extracted from the word *καλῶς*, except one cognate to 'fairly, justly, properly, full well,' &c., may not the imagined irony be removed by taking the words interrogatively? 'And he said unto them, Do you properly set aside the commandment of God that you may establish your own tradition?' C.

REFLECTIONS.—What self-deceivers are human hearts! The most trifling superstitions are often substituted in the place of the substantial duties of religion and morality. But no devotion, which is not com-

manded by God, and offered up in faith and sincerity, can be acceptable to him or profitable to us. Alas! what an infernal fountain of wickedness is every unregenerate heart! It is ready to burst forth on every occasion. And there is an absolute necessity of God's offering an abiding principle of life, light, faith, and love, in opposition to our natural corruption. His grace indeed makes a wonderful change even in the weakest believer. It gives the highest and most honourable views of Christ; the tenderest compassion to afflicted friends; earnest importunity in prayer for their relief; and great humility and patience under seeming insults and denials of help. And Jesus sometimes tries the faith of his people by great discouragements, even while he secretly upholds and animates it, till at last he crown it with the full enjoyment of all that it can wish. What complicated diseases spring from our

19 Because^{*} it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

20 And he said, That which cometh out of the man, that defileth the man.

21 For^{*} from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness,¹ wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

23 All these evil things come from within, and defile the man.

24 ¶ And^{*} from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it: but he could not be hid.

25 For^{*} a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

26 The woman was a Greek,² a Syrophenician by nation;³ and she besought him that he would cast forth the devil out of her daughter.

27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs.

28 And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.

30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.⁴

31 ¶ And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.⁶

32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

33 And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;⁸

34 And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.

complicated lusts and crimes! And it is a great mercy that Jesus Christ has power over all plagues. Let me then, conscious of sinful pollutions and miseries unnumbered, look up to him for relief in his own time and way. No hardened heart, deaf ears, nor stammering tongue, can withstand his healing words of power. Let me listen to his instructions with an obedient ear; and ascribe to him, as he shall direct, the glory due to his name, who is wonderful in counsel, and excellent in working.

CHAPTER VIII. REFLECTIONS.—In following Christ, let me count nothing too hard. Let me trust him with my body as well as my soul: and bread shall be given me, my water shall be sure. Never let my unbelief raise or hesitate at difficulties, as if they were too great for Christ to surmount. And let me never

35 And straightway his ears were opened, and the string of his tongue¹ was loosed, and he spake plain.²

36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it;

37 And^b were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

CHAPTER VIII.

1 Christ feedeth the people miraculously: 10 refuseth to give a sign to the Pharisees: 14 admonisheth his disciples to beware of the leaven of the Pharisees, and of the leaven of Herod: 22 giveth a blind man his sight: 27 acknowledgeth that he is the Christ, who should suffer and rise again: 34 and exhorteth to patience in persecution for the profession of the gospel.

In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them,

2 I^b have compassion on the multitude, because they have now been with me three days, and have nothing¹ to eat:

3 And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

4 And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness?

5 And he asked them, How many loaves have ye? And they said, Seven.

6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people.

7 And they had a few small fishes: and he blessed, and commanded to set them also before them.

8 So they did eat, and were filled: and they took up of the broken meat that was left seven baskets.

9 And they that had eaten were about four thousand: and he sent them away.

10 ¶ And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.²

A.M. Chr. 4036.
A.D. Chr. 32.

1 ch. 1.27, 31, 42; 12.12;
3.15; 30.42; 8.25; 10.52.
Mat. 8.3, 15; Ps. 33.9, 15.
35.9.

1 The string of his tongue. The lingual nerve was restored to its power and function—his memory of words was restored, and he spake plain. All being intended to show that Jesus is Lord of the flesh, as well as of the spirit.

2 This miracle is only found in Mark, though it is doubtless embraced under the general statement in Mat. 15.30. From the signs and means used by our Lord the miracle appears to have attracted even more than the ordinary attention.—P.

1 ch. 1.45; 3.12; 5.38; 26.10, 48; 15.42; 2.12; 10.11; 5.42; 5.41; 1.13; 13.14; Ac. 14.11; Ge. 1.31; Is. 35.5; 6.1; Mat. 11.5; Ex. 4.10, 11.

CHAP. VIII.

1 Mat. 15.32-39.
2 Mat. 9. 36; 14. 14; Ps. 103.13; 142. 8, 9, 15; 161; 146.9; 34.10; 23.1; 5; He. 4.15; 2.17; 5.2. Is. 53.7.

3 That is, they had fasted at least one whole day, and part of two others—a period quite sufficient to reduce the young and the invalids to a state of debility and suffering.—C.

4 Mat. 15.32; 2 Ki. 4.43; 7.2; Nu. 11.21, 22; ch. 6.30; 30.50; Jo. 6.9; 11.5; Nu. 11.22; Mat. 14.15; 15.34.

5 ch. 6.30; 40.1 Co. 14.33-40; 1 Ki. 10.5; Ps. 40.10; Phi. 4.19.

6 ch. 6.41; 14.22; Ro. 14.15; Sa. 15; De. 8.10; 1 Ti. 4.5; Mat. 26. 26; 24.45.

7 Matthew says (15.30), "into the coasts of Magdala." Dalmanutha is not elsewhere mentioned, but it was probably some obscure village on the shore of the lake near Magdala.—P.

8 As the former miracle (ch. 7.32) seems to have been wrought upon a man who was not born, but had become, deaf and dumb—so this seems to be wrought on a man who was not born blind, but had become so, probably early in life, by ophthalmia. This seems plain from his capacity of distinguishing between men and trees, which he could not have done had he been born totally blind. Note. Both miracles are intended to exemplify the restoration of the latter the gradual progress to spiritual vision, frequently exemplified in the children of God.—C.

A.M. Chr. 4036.
A.D. Chr. 32.

1 Mat. 16.1-4; 12.38; 22.23; 24. Ac. 5.17, 34; 23.6-8; Jo. 7.45; Lu. 12.54-57; 13. Mat. 12.38; 19.3; 22.18; 1 Co. 1.22; Jo. 4.48; 6.30.

2 ch. 3.5; 9.19; 7. ch. 12.40; 16.4; Jo. 1.17; 1 Co. 15.4; 9.18; 12. Ho. 4.17; Mat. 7.6; 15.26; 2. Mat. 16. 5-12; Ps. 37.15.

3 Pr. 10.27; Mt. 11.16; 6.20; 12.1; Ex. 12.20; Le. 2.11; 1 Co. 5.9-8; ch. 12.13; Mat. xxiii.

4 And of Herod. Matthew says of the Sadducees, and of Herod, either because Herod was a Sadducee, or the Sadducees were the political friends of Herod. Matthew, who wrote for the Jews, mentions the Sadducees. Mark, who wrote for the Romans, mentions Herod, with whom they were historically acquainted.—C.

5 Mat. 16.7.
6 Mat. 9.4; 12.25; 25. ch. 2.8; Je. 17.10; Jo. 2.24; 5; He. 4.12, 13; Re. 2.23; Ps. 139.1-4.

7 De. 29. 4; Ps. 69.23; 94.8; Ps. 6.9; 10; 42.18; 20.44; 18; 63.17; ch. 5.3; 16.14; 5.39; 2 Pe. 1.12.

8 ch. 6. 34-44; Mat. 14.17-21; Lu. 9.12-17; Jo. 6.2-13.

9 ver. 1-9; Mat. 15.34-38; Ps. 11.2, 4, 5.

10 Mat. 16.11; He. 5.12; Ps. 94.8; 1 Co. 3.2; Jo. 14.9.

11 Mat. 11.21; Jo. 1.44.

12 Our Lord had embarked at, or near, Dalmanutha, and proceeded to the "other side" of the sea, i.e. to the eastern or rather north-eastern side. The Bethsaida here mentioned must therefore be the town sometimes called Gethais, which was situated on the east bank of the Jordan, about two miles above the lake.—P.

13 ch. 2.3; 5. 28, 29; 6. 56; 15. 35; 5.0; Mat. 11.5.

14 This miracle is recorded by Mark alone—a clear internal proof that he is not a mere epitomiser of Matthew.—C.

15 ch. 7.35; 33; 1 Ki. 17.10; 2 Ki. 4.35; Is. 42.2, 6, 7; Jo. 4.41; 16; 9.6; Re. 3.18.

16 This is the only example of a progressive miracle in the others wrought by our Lord, not excepting that at Siloam (Jo. 9.6, 7), were instantaneous. But the miracle, it is evident from ver. 26, our Lord did not intend for the public, but for the man himself; therefore this progressive process is adopted the more to arrest his attention.—C.

17 See note * in first column.

11 And^a the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? Verily I say unto you, There shall no sign be given unto this generation.

13 And he left them, and entering into the ship again departed to the other side.

14 ¶ Now^b the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf.

15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.³

16 And they reasoned among themselves, saying, It is because we have no bread.

17 And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?

18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

20 And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

21 And he said unto them, How is it that ye do not understand?

22 ¶ And he cometh to Bethsaida,⁴ and they bring a blind man⁵ unto him, and besought him to touch him.

23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.⁶

24 And he looked up, and said, I see men as trees, walking.⁷

25 After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

1 Ju. 9.36; Is. 29.18; 1 Co. 13.11, 12; Pr. 4.18; Job 17.9.
2 Mat. 13.12; 25.29; Phi. 1.6; Pr. 4.18; Is. 32.3; 1 Pe. 2.9; Job 17.9; 2 Pe. 3.18; Da. 12.4.

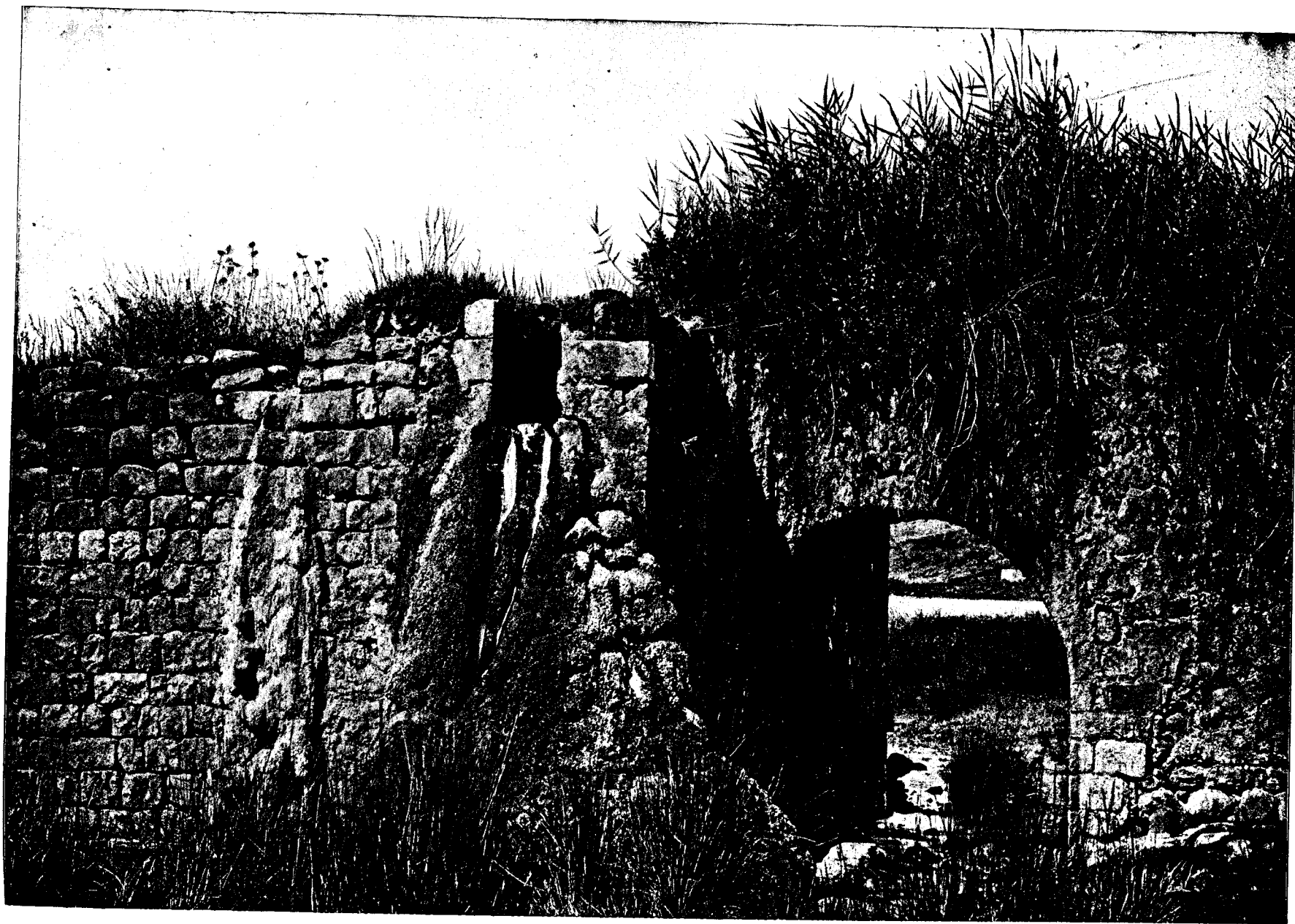
misinterpret his words or providences, nor ever forget his former mighty works. It is highly absurd to reject the most plain and proper evidences which he gives of his dignified character, and insist to be gratified with others, far less useful, merely because they are of our own contriving. Yea, infidelity and impenitent hardness of heart will work the most fearful ruin for those who indulge them. And Jesus will perform no miracles to gratify men's humours; but will abandon those who insist upon them to the heavy judgments which they deserve. But great is his readiness to bear with, help, heal, and save them who, sensible of their wants and maladies, apply to him for relief; and in an instant, or more gradually,—in public or private, as best promotes his glory and their good,—kindly will he bestow it. What mean thoughts men have of Christ! and what carnal views have some real saints of the real glories of his office and work! And never doth Satan more readily cast the saints down than after some signal token of Jesus' regard. Nothing doth Jesus more detest than low thoughts of his sufferings and death; and in nothing does he manifest more true love than in administering sharp rebukes. If we expect

glory with him, we must now take up our cross and follow him: for if we be ashamed of him now, we must not expect to be honoured by him in the last judgment. And if in forsaking him we court worldly profits, pleasures, or honours, we shall fall into everlasting perdition. In death or judgment it will little avail us what our external circumstances in life were. And surely our great concern ought to be what shall become of our immortal souls in the eternal state.

CHAPTER IX. Ver. 44—48. The fire denotes the eternal torments of hell; and the never-dying worm denotes conscience perpetually accusing, upbraiding, and condemning. 49. Every one in hell is preserved incorruptible by the very nature of personality; even as in saints the principle of grace, received in regeneration, secures eternal holiness and happiness.

REFLECTIONS.—O the transcendent glories of our Redeemer! How delightful are the manifestations thereof! Happy are they who are much favoured with them; but happier they who in heaven always behold his face! The ravishing displays of God on earth are indeed quickly passed; but it is enough to hear his Son,

When we see him not. He is risen from the dead, and ascended to glory; and will quickly return, without sin, unto our salvation. Let us then exercise ourselves, not in curious questions, but in humble faith and ardent desires. And let all the opposition we receive from devils and men render his return doubly welcome.—Alas! how early Satan enters into men! But when once entered, he holds fast his possession, and cruelly and basely abuses his subjects. And yet, in cases the most alarming, multitudes take his part against Christ and his disciples. Invaluable are the mercies that unbelief defers or deprives men of. And near, though sometimes terribly introduced, is our relief, when unbelief is once made our burden. Yea, often the clearest views of the cause of our miseries come after our deliverance. How Jesus delighted in suffering for men, and yet how ill his sufferings are relished by men under the power of carnal ambition! Many proudly conceal their ignorance till it ruins them; and contend in angry debates till they have lost all sight of the truth. And it is a mercy if Jesus rebuke them, and shame them out of their ambition into peace and humility. It is base for Christians to take it ill that God's work



MILL AT BETHSAIDA—ON SITE OF THE ANCIENT CITY. [Mark, viii: 22-25.]—One of the most picturesque views on the Sea of Galilee is an old mill at Bethsaida. It is hardly to be supposed that this dates from the time of the ancient Bethsaida, but it stands upon the site of the ancient city, and serves to give a pathetic and picturesque impression of one of the great cities that stood upon

this sacred sea. It was in Bethsaida that a blind man was brought to our Savior, whom he took by the hand and led out of town and healed him. This whole place is given up now to rank grass and weeds, and utter loneliness and desolation claim a spot where once people thronged, and traded, and passed away. It gives us a striking picture of the vanity of building our hopes upon earthly places and prospects.

26 And he sent him away to his house,* saying, 'Neither go into the town, nor tell it to any in the town.

27 ¶ And^e Jesus went out, and his disciples, into the towns of Cæsarea Philippi:⁹ and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28 And they answered, 'John the Baptist: but some say, Elias; and others, One of the prophets.¹

29 And he saith unto them, But 'whom say ye that I am? And Peter answereth and saith unto him, 'Thou art the Christ.²

30 And he charged them that they should tell no man of him.

31 ¶ And^k he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

32 And he spake that saying 'openly. And Peter took him, and began to rebuke him.

33 But when he had turned about and looked on his disciples, 'he rebuked Peter, saying, Get thee behind me, Satan: for thou 'savourest not the things that be of God, but the things that be of men.

34 ¶ And when he had called the people unto him with his disciples also, he said unto them, 'Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

35 For⁴ whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

36 For 'what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

38 Whosoever^r therefore shall be ashamed of me, and of my words, in 'this adulterous and sinful generation, of him also shall the 'Son of man be ashamed, when he 'cometh in the glory of his Father, with the holy angels.

CHAPTER IX.

2 Jesus is transfigured. 11 He instructeth his disciples concerning the coming of Elias: 14 casteth out a dumb and deaf spirit: 30 foretelleth his own death and resurrection: 33 exhorteth his disciples to humility: 38 bidding them to hinder no one from working miracles in his name, and warning them to avoid offences.

AND he said unto them, 'Verily I say unto you, that there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.¹

2 ¶ And^b after six days Jesus taketh with him 'Peter, and James, and John, and leadeth them up into an high mountain 'apart by

A.M. cir. 4036.
A.D. cir. 32.

8 As our Lord sent him to his house, yet prohibited him from going into the village, Bethsaida, it is evident the man was not of that town, and therefore he will not allow him to expend his evidence where he was not known, but to go to his house, where, from the knowledge of his character, every word would tell upon the people.—C.

9 Mat. 9.30; 12.16; 16.20; 17.9; 8.4. ch. 7.36. Is. 42.2. Jn. 5.47; 18.

10 Mat. 10.13-23. Lu. 9.18-22.

11 Cæsarea Philippi stood on the southern slope of Hermon; beside the upper fountain of the Jordan. See note on Mat. 16.13. In going to it our Lord most probably travelled along the east bank of the Jordan, through the rich and beautiful scenery of western Bashan.—P.

12 Mat. 14.2. ch. 6.14. Mat. 4.5. Lu. 9.7-9. 19.7; 27.42. 1 Jn. 4.5; 5.1-5. Ac. 8.37; 9.20.

13 The omission here of all the favourable circumstances mentioned by Matthew gives strong corroboration to the opinion that Mark wrote under the immediate eye of Peter; who, so far from allowing his own praise to be celebrated, is at pains, as it were, to suppress whatever might seem intended for his personal honour. And intended as his Gospel was for Roman converts, the omission ministers a providential rebuke to the system of despotism in this world, and of assumed power in the world to come, which the Papal power has attempted to establish and maintain by a false interpretation of our Lord's reply to Peter.—C.

14 ch. 9. over. 26; ch. 7.36. Lu. 9.21, 22. 1 Co. 2.8.

15 Mat. 16.21; 17.22, 23; 17.18. ch. 9.31; 13.31. Lu. 9.22; 18.31; 24.7. Is. 53.2-10. Ps. 118.22. Jn. 16.17. 1 Co. 15.4.

16 Jn. 16.35; 19.2; 19.3. 14.6; 51.

17 Re. 3.19. 2 Sa. 10.22. 7.29; 27. Jn. 6.70; 18.45. Ac. 1.3. 1 Co. 5.5.

18 Ro. 8.7, 8.1. Co. 2.14. 2 Co. 2.10. Ja. 3.15.

19 Mat. 10.24-28. Lu. 9.23-27; 14.27. Tit. 2.12. Mat. 10.32-39. Ga. 5.24; 6.14. Ac. 14.22. Col. 1.24. Es. 44.16. 1 Th. 3.2. Ti. 3.12. 1 Co. 3.18. Phil. 3.7, 8. He. 11.24.

20 Es. 4.14. Mat. 17.39. 16.28. 18.24; 17.17. Jn. 12.25. 2 Ti. 2.11; 4.6. 8. Ga. 6.12. Re. 2.10; 7.14-17; 12.11. He. 11.35.

21 Mat. 16.26. Lu. 9.25; 12.19, 20. Ps. 49.7, 8. 1 Pe. 1.18, 19.

22 Mat. 10.33. Lu. 12.8, 9. 2 Ti. 1.8; 2.12. 1 Jn. 2.23.

23 Mat. 16.43; 7. Da. 7.13. Ps. 80.17. Zec. 13.7. Jn. 14.14. Mat. 16.13.

24 Mat. 24.30; 25.31; 26.64. Zec. 14.5. Jude 14. Job 19.25. Da. 7.10.

25 CHAP. IX.
a Mat. 16.28; 26.64. Lu. 9.27; 22.18. Jn. 8.52. He. 2.8. 9.12, 28.

26 Mat. 17.1-13. Lu. 9.28-36.

27 ch. 5.37; 14.33. ch. 6.31; 32. Ca. 7.11.

28 As no power on earth is equal to cope with death, a victory over death is the greatest exhibition of power. In this living power the kingdom of God came at our Lord's resurrection. See Ro. 1.4. 2 Co. 13.4. It came again in the intellectual power when the Holy Ghost was poured out in

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tongues upon the day of Pentecost (Ac. 2.4); and, within that generation, it came in providential and physical power at the capture of Jerusalem and the dissolution of the Jewish polity.—C.

29 Ex. 34.29, 35. Is. 33.17. Jn. 1.12. 2 Pe. 1.16. 17. Mat. 28.3. Da. 7.9.

30 ch. 4.11. Ac. 10.43. Ro. 3.1. 1 Th. 24.27. 44.1. Pe. 1.10, 11.

31 Ps. 30.6; 63.2; 84.10. 7. Da. 10.15. Re. 1.17.

32 Pe. 1.17. Ex. 34.32. He. 2.31; 12.25, 26.

33 ver. 30; ch. 1.45; 5.43; 7.36; 8.30. Mat. 17.20. Lu. 9.36. Is. 42.2. Jn. 5.47; 18.

34 The construction and meaning of this passage is given rise to much critical discussion. Perhaps it would be rendered more intelligibly thus:—

'And upon that word (of Jesus respecting his resurrection from the dead) they laid special hold, questioning among themselves, &c.—C.

35 Ac. 17.18. Jn. 2.19. ch. 8.31; ver. 31; ch. 10.34; xvi. Mat. xxviii. Lu. xxi. xxx.

36 Not that they questioned the general resurrection, but having learned from the Scriptures that Messiah should live for ever, they cannot comprehend what is meant by his rising from the dead. See ver. 32.—C.

37 Mat. 4.5. Mat. 17.10; 11.14. Is. 40.3. Mal. 3.1.

38 ch. 1.2; 9.16-29. Mat. 16.13; 17.13; 12.21, 24, 25. Lu. 14.33; 17.34; 24.45. Jn. 1.6-36; 3.3-36; 5.33-35.

39 Few verses have caused more perplexity to critical expositors, and few have been subjected to more commendatory violence. May not, however, the whole of this violence be well avoided, and the meaning be clearly

expressed, merely by supplying the second clause of ver. 12, thus, And (he answered and told them) how it is written of the Son of man, &c., and prefacing ver. 13 thus, And he answered (and said) 'But I say unto you, &c., 'As it is written of him: thus displaying the parallel of prophecy and suffering between the type and the antitype.—P.

40 Ps. 22.1-21; 50.1-21. Is. 50.5; 52.1; 53.1. Da. 9.24, 26. Zec. 13.7.

41 Is. 53.7-9. 2 Sa. 7.14. 23.2. Lu. 23.11. Phil. 2.7.

42 Mat. 17.14. Lu. 1.17. 4 Mat. 17.14-21. Lu. 9.37-42.

43 Ver. 2, 3. Ex. 34.30. It seems the lustre of his face still partly continued.

44 It would seem from the amazement of the people that they must have observed something unusual in the appearance of our Lord. Probably the glory of the transfiguration had not yet altogether departed.—P.

45 ver. 14; ch. 8.11. Lu. 11.53; 54.

46 Or, among yourselves. x ch. 2.3; 6.56; 8.22; 10.14; 7.26. Mat. 12.22. Lu. 11.14.

47 1 Pe. 5.8. Jn. 8.44. Mat. 15.22. Lu. 9.39. Jude 13.

48 Or, dasheth him. 8 Lu. 40. ver. 19.28. a De. 32.20. Ps. 78.8. Mat. 17.10; 6.30; 6.26; 14.31; 16.13; 58. He. 3.20.

49 Lu. 9.42. ch. 1.26; ver. 18.22; 8.12. 12.12. 1 Pe. 5.8. Jn. 8.44.

themselves: and he was 'transfigured before them.

3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

4 And 'there appeared unto them Elias, with Moses; and they were talking with Jesus.

5 And Peter answered and said to Jesus, Master, it is 'good for us to be here: and let us make three tabernacles: one for thee, and one for Moses, and one for Elias.

6 For he 'wist not what to say; for they were sore afraid.

7 And^j there was a cloud that overshadowed them: and a voice came out of the cloud, saying, 'This is my beloved Son; 'hear him.

8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

9 And as they came down from the mountain, 'he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

10 And they kept that saying with themselves,² questioning one with another what 'the rising from the dead³ should mean.

11 ¶ And they asked him, saying, Why say the scribes that 'Elias must first come?

12 And he answered and told them, 'Elias verily cometh first, and restoreth all 'things; and 'how it is written of the Son of man, that he must suffer many things, and be 'set at nought.

13 But I say unto you, 'That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

14 ¶ And^u when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them.

15 And straightway all the people, when they beheld him, were greatly amazed;⁵ and running to him, saluted him.⁶

16 And he asked the scribes, What 'question ye with them?⁷

17 And one of the multitude answered and said, Master, 'I have brought unto thee my son, which hath a dumb spirit:

18 And^v wheresoever he taketh him, he tear-eth him;⁸ and he foameth, and gnasheth with his teeth, and pineth away; and I spake to thy disciples, that they should cast him out; and 'they could not.

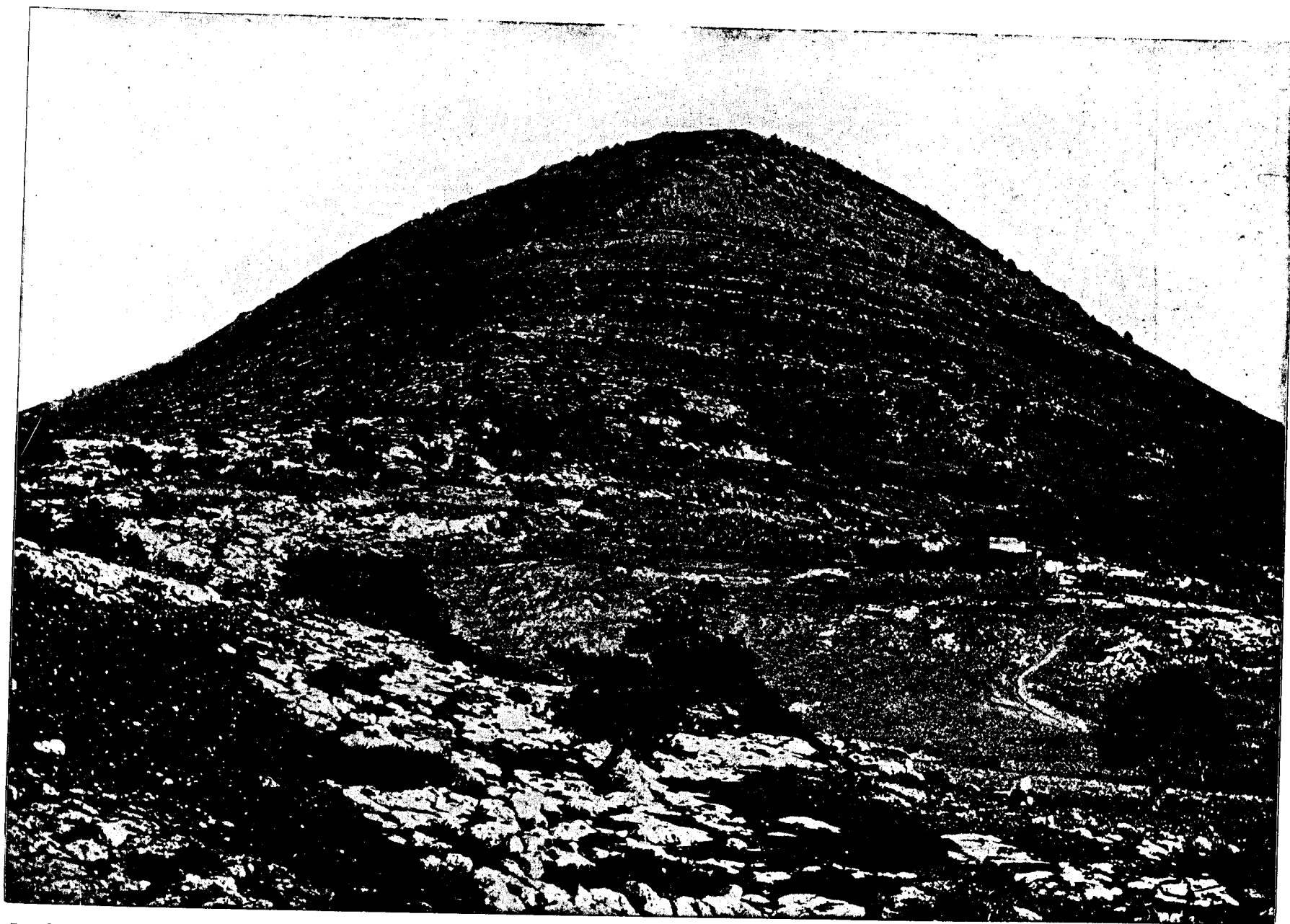
19 He answereth him, and saith, 'O faithless generation! how long shall I be with you? how long shall I suffer you? Bring him unto me.

20 And they brought him unto him: and when he saw him, straightway the spirit 'tare

prosper in any hands but those of their particular party. And it is very dangerous to oppose that which is ratified by the blessing of God. Yea, if nothing appear

contrary to the faith of the gospel, charity requires us to hope the best. God resists the proud, but giveth grace to the humble. The favour which we show to

any for Christ's sake he will take as done to himself, and it shall not lose its reward. Better is it to go to heaven through much self-denial, than to hell in



MOUNT TABOR. [Mark, ix:2.]—Mount Tabor competes with Mount Hermon for the glory of being the place of the Transfiguration of our Savior. It is on the road from Jerusalem to Nazareth, and in sight of the latter city. It is one of the mountains upon which our Savior, in his boyhood, doubtless looked every day. It would not seem strange if this had been the mountain selected for the Transfigura-

tion. It is unique in its features. Upon the top of this mountain there are the ruins of an old church, and all who pass this way make a pilgrimage to its top. One of the most magnificent panoramic views can be obtained from the top of Tabor. It overlooks the plain of Jezreel and Nazareth, and the Sea of Galilee, and the Gadarene country, and Mount Carmel far to the south on the shore of the Mediterranean Sea.

him; and he fell on the ground, and wallowed foaming.

21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child:

22 And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.

23 Jesus said unto him, If thou canst believe, all things are possible to him that believeth.

24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.⁹

25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26 And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

27 But Jesus took him by the hand, and lifted him up; and he arose.

28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

29 And he said unto them, This kind can come forth by nothing but by prayer and fasting.¹

30 ¶ And he departed thence, and passed through Galilee; and he would not that any man should know it.

31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

32 But they understood not that saying, and were afraid to ask him.

33 ¶ And he came to Capernaum: and being in the house, he asked them, What was it that ye disputed among yourselves by the way?

34 But they held their peace: for by the way they had disputed among themselves who should be the greatest.

35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.

36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37 Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.³

A.M. cir. 4036.
A.D. cir. 32.

Job 14:15-7. Ps. 51.

5. Jn. 1:20.

5. Mat. 15:22. Ps. 25:7.

6. Mat. 17:20. 27:22.

ch. 11:23. Lu. 17:6. Jn.

11:40. He. 11:6.2 Ch. 20.

20. Ac. 14:9. 18:7. 19:12.

He. 12:2. Lu. 17:5.

Phi. 1:29. 2 Th. 1:11. Ps.

129:5.

9 This is a wonder-

ful and cheering nar-

rative. F. this shown

to be omn. tent. It

is so because it ac-

cepts and appropri-

ates an Omnipotent

God. The father's

trembling, tearful,

and yet faithful con-

fession is very touch-

ing. It is accom-

panied, as such con-

fessions ought always

to be, by a prayer for

help. The faith

which is kindled by

the Divine Spirit,

must be ever nourish-

ed and sustained by

him.—P.

9 Mat. 17:18. Lu. 9.

42. Mat. 4:24; 9:33; 12.

22. Ac. 10:38. 1 Jn. 3:8.

Ge. 1:5.

7 ch. 1:26; ver. 18, 20.

and Ge. 22:14. De. 32.

36. Re. 12:12.

7 ch. 3:10; 5:41; 7:33;

8:23. Mat. 17:19; 13:10.

36:15; 15:41; 13: Ps.

109:31.

9 Mat. 18:20, 21. Ep.

6:18. 2 Co. 12:7, 8. 1 Ki.

17:26, 27. 2 Ki. 4:33, 34.

7 Ep. 6:18. 1 Co. 6:27.

Ps. 51:15; 145:11. Mat.

7:7. Ja. 5:16.

1 The statement in

this verse develops

an important prin-

ciple in the divine

government, not con-

fined to the case of

miraculous gifts, but

extending also to the

ordinary administra-

tion of divine grace.

For as no one can

doubt that grace is

administered in an-

swer to the prayer of

faith, so that prayer

and fasting are habi-

tually and frequent-

ly, though not inse-

parably united. See

the testimony of our

Lord, illustrated by

the practice of his

apostles. See Ja. 5:16.

15. 2 Co. 12:8, 9. Mat. 6.

15. Lu. 2:37. Ac. 13:2.

14, 23. 1 Co. 7:5.—C.

7 Mat. 17:22. Lu. 9.

44.

9 ch. 1:45; 3:7. 4:10.

11:6, 31; 32:27, 29.

9 Mat. 10:21; 17:22;

23:20; 18:19, 28; 26:21, 22.

38:30. Lu. 9:44; 18:31;

24:26. Jn. 2:19; 3:14; 10.

18; 12:30; 13:12. Ac.

2:23; 4:27, 28. 1 Co. 15:4.

2 Ti. 2:8. ch. xiv. xvi.

9 Lu. 2:29, 30; 18:34. ver.

10. Jn. 16:10.

9 They believed

Jesus to be the Christ.

Son of the living

God. They had learn-

ed from the law that

Christ should live

for ever (Jn. 12:34;

is. 9:7)—(taking the

word law, as is often

done, especially in

Ps. xix. xix. for all

Scripture); and being

unable to reconcile

the doctrine of the

death of Messiah with

these facts, they were

unable to understand

our Lord's exposi-

tion.—C.

7 Mat. 17:24; 18:1-7.

Lu. 9:40-48; 22:24.

9 Pr. 13:10. Jo. 4:5-5.

ch. 10:42. Lu. 22:24-27.

7 ch. 10:43. Mat. 20.

26, 27; 23:12. Lu. 14.

11; Ja. 4:6.

9 ch. 10:14. Ps. 34:11;

45:10. Pr. 8:17. Ec. 11:9;

12:1.

9 Mat. 18:5; 10:40-42;

25:40; 45. Lu. 9:48; 10.

16. Jn. 5:23; 12:44; 10:30;

14:21. Th. 1:6.

9 Not he (only), but

him that sent me

(also). Comp. Jn. 14.

35.—C.

9 We forbid him

—not because he had

failed to cast out the

devil, but the cast-

ing out seems to be

admitted, but be-

cause he followeth not

us. Forbid him not,

is the reply of Jesus;

for the miracle per-

formed proves he

cannot be using my

name lightly, either

in contempt, or as a

mere experiment, or

without my authority.

This person seems to

have been a disciple

who, for some reason

not stated, had sepa-

rated from the com-

pany of the apostles,

as Paul did from Bar-

nabas in after times.

See Ac. 15:36-41. C.

9 Lu. 9:49; 50; 11:10.

Nu. 11:26-28. Job 5:2.

Ec. 4:4. Ga. 3:26.

9 See note in first

column.

9 1 Co. 12:3. Lu. 9:50;

11:23. Mat. 12:30. Phi.

1:18.

9 Mat. 10:42; 25:40.

9 Mat. 18:6. Lu. 17:1.

9 Ro. 14:13, 21. 1 Co. 8.

9-12; 30, 32.

9 Ac. 9:4. Mat. 25:41-

46; 2 Th. 1:6-9.

9 Mat. 5:29, 30; 18:8.

De. 13:6, 8. He. 12:1.

1 Pe. 2:1. Col. 3:5. Ro. 8.

13.

9 Or, cause thee to

offend.

9 Is. 66:24. Je. 7:20, 22.

Th. 1:9. Mat. 25:41. Re.

14:10; 11:2; 8:10, 15.

9 Or, cause thee to

offend.

9 Or, cause thee to

offend.

9 Mat. 18:9; 5:20. He.

12:4. 1 Pe. 2:1. Ja. 3.

Col. 3:5. Gal. 5:24. Ro.

8:13.

9 Ver. 44, 45. Lu. 15:24.

9 Le. 13: Eze. 43:24.

8 This is given as a

reason for the injunc-

tion and statements

contained in ver. 43.

48. If thy hand

offend thee, cut it off.

9 If thine eye of-

fend thee, pluck it

out. For every

one shall be salted.

9 Salt, like salt, is

a symbol. Salt was

the symbol of purity.

It preserves that to

which it is applied

untainted. Fire—the

fire of God's spiritual

presence, and wise

judgments, purifies

the soul. It is the

Divine Spirit within

who enables us to

resist the evil

desires, to cut off a

damning sin. It is

thus we are 'salted'

or preserved 'with

fire'.—P.

9 Mat. 5:13. Lu. 14.

34. with 16:6, 6, 5.

9 Salt when ap-

plied and absorbed,

preserves from cor-

ruption, and so be-

comes an emblem of

perpetuity (see Nu.

18:19). It is grateful

to the taste, while it

serves, often un-

known to him that

uses it, as an

invaluable medicine.

and thus it becomes

an emblem of that

'meekness of wis-

dom' with which

every exhortation,

reproof, correction,

or instruction of the

Christian should be

constantly seasoned.

Col. 4:6.—C.

9 Col. 4:6. Ep. 4:29.

Ps. 34:14. Mat. 5:4. Ro.

12:18; 14:1

4 And they said, 'Moses suffered³ to write a bill of divorcement, and to put *her* away.

5 And Jesus answered and said unto them, For¹ the hardness of your heart he wrote you this precept:

6 But² from the beginning of the creation God made them male and female.

7 For this cause shall a man leave his father and mother, and cleave to his wife;

8 And⁴ they twain shall be one flesh: so then they are no more twain, but one flesh.

9 What⁵ therefore God hath joined together, let not man put asunder.

10 And in the house his disciples asked him again of the same *matter*.

11 And he saith unto them, 'Whosoever shall put away his wife, and marry another, committeth adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

13 ¶ And¹ they brought young children to him, that he should touch them: and *his* disciples rebuked those that brought *them*.

14 But when Jesus saw *it*, he 'was much displeased, and said unto them, 'Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God.'

15 Verily I say unto you, 'Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16 And² he took them up in his arms, put *his* hands upon them, and blessed them.

17 ¶ And³ when he was gone forth into the way, there came one running, and kneeled to him, and asked him, 'Good Master, 'what shall I do that I may inherit eternal life?

18 And Jesus said unto him, 'Why callest thou me good? *There is* none good, but one, that is, God.'

19 Thou⁴ knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

20 And he answered and said unto him, Master, 'all these have I observed from my youth.

21 Then⁵ Jesus, beholding him, loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, 'take up the cross, and follow me.

22 And⁶ he was sad at that saying, and went away grieved; for he had great possessions.

23 ¶ And Jesus looked round about, and saith unto his disciples, 'How hardly shall they that have riches enter into the kingdom of God!

A.M. cir. 4037.
A.D. cir. 33.

De. 24. 1. Je. 3. 1.
Mat. 5. 31, 32.
The word in Mat. 10. 7. is *commanded*.
How then can the application of statement be reconciled with historical accuracy or verbal inspiration? In the simplest manner possible—that during a lengthened conference, both phrases were used—while each evangelist chose as he was guided by the Holy Ghost.—C.
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1 Co. 6. 16.
J. Mat. 5. 31, 32. Mal. 2. 14-16. Ro. 7. 3. 1 Co. 7. 10-13.
g. Mat. 5. 32, 19. Lu. 16. 18. Ro. 7. 3. Mal. 2. 14-16. 1 Co. 7. 10-13.
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40 But^a to sit on my right hand and on my left hand, is not mine to give; but *it shall be given to them* for whom it is prepared.

41 And ^awhen the ten heard *it*, they began to be much displeased with James and John.

42 But Jesus called them *to him*, and saith unto them, ^a'Ye know that they which are accounted² to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

43 But^a so shall it not be among you: but whosoever will be great among you, shall be your minister:

44 And whosoever of you will be the chiefest, shall be servant of all.

45 For^b even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.³

46 ¶ And^c they came to Jericho: and as he went out⁴ of Jericho with his disciples and a great number of people, blind Bartimæus, the son of Timæus, sat by the highway-side, begging.

47 And when he heard that it was ^a'Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* Son of David, have mercy on me.

48 And ^amany charged him that he should hold his peace: but he cried the more a great deal, *Thou* Son of David, have mercy on me.

49 And^b Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, ^a'Be of good comfort, rise; he calleth thee.

50 And^c he, casting away his garment,⁵ rose, and came to Jesus.

51 And Jesus answered and said unto him, What^k wilt thou that I should do unto thee? The blind man said unto him, Lord,⁶ that I might receive my sight.

52 And Jesus said unto him, ^a'Go thy way; thy faith hath ^a'made thee whole.⁸ And^a immediately he received his sight, and followed Jesus in the way.

CHAPTER XI.

¹ Christ rideth with triumph into Jerusalem: 12 curseth a barren fig-tree: 15 purgeth the temple: 20 exhorteth his disciples to steadfastness of faith, and to forgive their enemies: 27 and defendeth the lawfulness of his actions, by the witness of John, who was a man sent of God.

AND when^a they came nigh to Jerusalem, unto Bethphage, and Bethany, at ^bthe

A.M. cir. 4037.
A.D. cir. 33.

^a Is. 52.13; 49.3. Jn. 17.2, 6, 24. Mat. 25.34. He. 11.16. Ro. 8.30.33. 1 Pe. 1.3.4.

^b Lu. 22.24. Mat. 20.24. Pr. 13.10. Ja. 4.1. Jol. 5.2.

^c Lu. 22.25. Mat. 20.25.

^d Or, think good.

^e ch. 9.35. Mat. 20.26-28; 18.3.4; 23.8-13.

^f Lu. 9.48; 22.26, 27; 14.11; 18.14. Jn. 13.12-17.

^g Co. 9.19-23. Ja. 4.6, 10.

^h Pe. 5.5, 6.

ⁱ Mat. 11.29; 28.20; 26.28. Jn. 13.14. Phil. 2.5.

^j He. 5.8. 1 Ti. 2.4-6.

^k Tit. 2.14. Ga. 3.13. 2 Co. 5.21. Da. 9.24.26. See

Mat. 20.28. Is. 53.10-12.

^l Ps. 1.19.

^m A clear and decisive proof that our Lord did not consider his life a mere example, or his death a mere martyrdom in confirmation of his doctrine; but his death, a true sacrifice for sin; and his rising, the bringing of an everlasting righteousness.—C.

ⁿ Mat. 20.29-34. Lu. 18.35-43. with Is. 59.10.

^o The solution of the apparent contradictions in this narrative is reserved for note on Lu. 18.35.—C.

^p Mat. 1.21; 23. Lu. 4.16. Jn. 1.45.49.

^q Is. 11.1. Je. 23.5, 6.

^r Mat. 1.19; 27.12.23; 15.22. 22.42-45. Ro. 1.3.4.

^s Re. 22.16.

^t Mat. 20.31; 19.13; 15.23. Lu. 18.1. Je. 29.13. Ps. 62.12.

^u He. 4.15; 2.17. Ps. 145.8; 86.15; 102.10-14.

^v Jn. 11.28. Is. 45.22.

^w Ec. 9.10. Phil. 3.7-9.

^x Ca. 1.4. Ps. 84.2; 42.1, 2.

^y A mark of great anxiety to rid himself of every impediment, and evidently the observation of an eye-witness. The action may also be well considered as emblematic of a sinner coming to, and a believer going after Christ, leaving aside every weight, and the sin that doth most easily entangle them.—C.

^z ver. 36. Mat. 7.7, 8, with Is. 35.5.

^{aa} Gr. *Kabbani*, Jn. 20.16.

^{ab} Mat. 8.13; 15.28; 9.22. Lu. 7.50. ch. 5.34.

^{ac} Or, saved thee.

^{ad} The earnestness of this poor blind man surmounted all difficulties. Happy he who lets himself be restrained from faith and the cry of faith by nothing under the sun. Things are continually occurring which might have a tendency to turn us in part or wholly away from Christ. What then? So much the more does the blind cry out, and faith believe; and the more it is hindered, the more it is helped.—P.

^{ae} Ge. 1.3. Ps. 33.9. Is. 35.5. 42.16. Mat. 11.519.

^{af} 29.12. 22. 28. 5.8. 25.

CHAP. XI.

^a Mat. 21.1-11. Lu. 19.29-40. Jn. 12.12-16.

^b 2 Sa. 15.30. 1 Ki. 11.7. 2 Ki. 23.13. Lu. 22.39.

^c Ac. 1.12. Zec. 14.4. ch. 13.3.

A.M. cir. 4037.
A.D. cir. 33.

¹ See note on Mat. 21.1.—P.

² Ps. 24.1; 50.20, 11.

³ Ac. 10.36. He. 1.2.

⁴ Ac. 17.25. 2 Co. 8.9. Zec. 9.9.

⁵ Doddridge has well remarked here, that our Lord's precision, even to the most minute and apparently fortuitous circumstances, shall find a colt; 2, on which no man ever sat; 3, bound with his mother; 4, where two ways meet; 5, as ye enter into the village; 6, the owner of which will at first seem unwilling that ye loose him; 7, but who, when he hears that I have need of him, will let him go. C.—This minuteness and circumstantiality of detail is one of the leading characteristics of Mark's Gospel. He was a close observer of facts.—P.

⁶ 2 Ki. 9.13. Jn. 12.12.

⁷ 14.1. 14. Lc. 23.40.

⁸ Ps. 118.24-26. Mat. 21.9; 23.39. Jn. 12.13.

⁹ Lu. 19.37; 38; 2.14. 1.39.

¹⁰ Ps. 72.17-19. Is. 9.6, 7; 11.3-4; 54.13; 53.12. Je. 33.9.

¹¹ Ps. 148.1.

¹² Mat. 21.10-17. Lu. 19.45.

¹³ Zep. 1.12. Eze. 8.9.

¹⁴ Mat. 21.18.

¹⁵ Mat. 21.19. Lu. 13.6-19; 42-44. Phil. 3.18.

¹⁶ 2 Ti. 3.5. Tit. 1.16.

¹⁷ He. 6.4-8; 10.26-31. 2

¹⁸ 5.1. 4. 52.13; 53.12. Je. 33.9.

¹⁹ 5.7.

²⁰ The fig-tree produces its fruit before the leaves appear. The appearance of the leaves was evidence that the fruit should have been there; and as the time of figs (that is, the time for their being ripe and gathered) was not yet (come), our Lord had an additional right to expect fruit. But, ripening on an absolute command, how could Jesus be justified in destroying it for ever? If this objection be of any force, it will go to arraign the providence of God, and all that are called laws of nature—by which thousands of plants, and shrubs, and trees are annually destroyed by canker, or blight, or storms; and as whatever proves too much, in reality proves nothing—so an objection that goes too far, is, in reality, no objection where it is applied.—C.

²¹ See note on Mat. 21.19.—P.

²² Mat. 21.12-16. Lu. 19.45-48. Jn. 2.12-16.

²³ De. 12.25, 26.

mount of Olives, he sendeth forth two of his disciples,¹

2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring *him*.

3 And if any man say unto you, Why do ye this? say ye that ^a'the Lord ^a'hath need of him; and straightway he will send him hither.

4 And they went their way, and found the colt tied by the door without, in a place where two ways met; and they loose him.²

5 And certain of them that stood there said unto them, What do ye, loosing the colt?

6 And they said unto them even as Jesus had commanded: and they let them go.

7 And they brought the colt to Jesus, ^a'and cast their garments on him; and he sat upon him.

8 And many spread their garments in the way; and others cut down branches off the trees, and strawed *them* in the way.

9 And they that went before, and they that followed, ^a'cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord:

10 Blessed *be* the kingdom of our father David, that cometh in the name of the Lord: ^a'Hosanna in the highest.

11 And ^a'Jesus entered into Jerusalem, and into the temple: ^a'and when he had looked round about upon all things, and now the eventide was come, he went out to Bethany with the twelve.

12 ¶ And^k on the morrow, when they were come from Bethany, he was hungry:

13 And^l seeing a fig-tree afar off, having leaves,³ he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet.

14 And Jesus answered and said unto it, No man⁴ eat fruit of thee hereafter for ever. And his disciples heard *it*.⁵

15 ¶ Andⁿ they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves;

16 And would not suffer that any man should carry *any* vessel through the temple.

REFLECTIONS.—What an example of unwearied patience and labour, of wisdom and prudence, of humility and condescension, of tenderness and compassion, has Jesus set before us in himself! and under what an excellent dispensation of purity, light, and grace, do we now live in the most evident light, and all its precepts recommended by the strongest arguments. The laws of marriage are plainly settled, for preventing confusion, and for promoting conjugal faithfulness and affection. And the privileges of believers' children are clearly established, and themselves made emblems of

the true heirs of God, and joint heirs with Christ. But self-confidence, proud ambition, and a worldly spirit are great hindrances to real religion and happiness. And God's grace rarely recovers men from their influence, or teaches them that the only use of riches is to do good with them. Alas! how many have several amiable qualities, and yet, for want of indwelling grace, land at last in eternal sorrow! but rich are the rewards of self-denial and multiplied losses for Christ's sake. And yet it is only believing views of his sufferings that will make us to delight in them. It is shameful for the disciples of a crucified Redeemer repeatedly to

contend about the imaginary trifles of worldly grandeur. And great is his compassion in bearing with the infirmities, ignorance, and frowardness of his people. Yea, he is ready to heal such as apply to him for relief in the firm faith of his infinite ability and willingness to save. No meanness, no distemper, can stop the egress of his great love. And if he welcome, no matter how many thousands wickedly discourage me. And if he succour, supply, save, and enlighten my soul or body, cheerfully should I follow him in my way to eternal rest.

CHAPTER XI. REFLECTIONS.—The divine sovereignty



SITE OF THE TEMPLE. [Mark, xi:27.]—This view gives us the best representation of the premises upon which the temple was situated to be possibly obtained from a photograph. It was taken from the top of a house in the neighborhood, and we are enabled to see the Mosque of Omar and the Mosque of El Aksa, with gates, tombs, pulpits and arches that belong to this wonderful spot. We are able to form a very satis-

factory idea of the area on which stood the temple of Solomon a thousand years before Christ, and on which stood the temple of Herod, into which our Savior entered at the time of the royal reception which the multitude gave him. What memories crowd upon us as we look at these sacred precincts! It was here that Abraham offered Isaac, and the scene calls up the illustrious names of Jewish and of Christian history.

17 And he taught, saying unto them, Is it not written, 'My house shall be called of all nations, the house of prayer?'⁶ but ye have made it a den of thieves.

18 And⁷ the scribes and chief priests heard *it*, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

19 And⁸ when even was come, he went out of the city.

20 ¶ And⁹ in the morning, as they passed by, they saw the fig-tree dried up from the roots.

21 And Peter, calling to remembrance, saith unto him, Master, behold, the fig-tree which thou cursedst is withered away!

22 And Jesus, answering, saith unto them, Have faith in God.⁷

23 For⁸ verily, I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass;⁸ he shall have whatsoever he saith.

24 Therefore I say unto you, 'What things soever ye desire when ye pray, believe that ye receive *them*, and ye shall have *them*.

25 And⁹ when ye stand⁹ praying, forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses.

26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.¹

27 ¶ And¹⁰ they come again to Jerusalem: and as he was walking¹⁰ in the temple, there come to him¹⁰ the chief priests, and the scribes, and the elders,

28 And say unto him, 'By what authority doest thou these things? and who gave thee this authority to do these things?

29 And¹¹ Jesus answered and said unto them, I will also ask of you one question,² and answer me, and I will tell you by what authority I do these things.

30 The¹² baptism of John, was *it* from heaven, or of men? Answer me.

31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?

32 But¹³ if we shall say, Of men; they feared the people: for all men counted John, that he was a prophet indeed.

A.M. cir. 4937.
A.D. cir. 33.

o Is. 56.7; Eccl. 2.11; 2.20-23; with Je. 7.17; Ho. 12.7; Lu. 19.46.
Mat. 21.13.

6 Or, an house of prayer for all nations.

p Mat. 7.28; 27.15; Lu. 4.32; 19.47; 48. Jn. 12.19; Ac. 4.13; 14.5; 15.22, 15.44; Job 5.2; ch. 1.25, 26.

q ver. 11; ch. 13.1; Jn. 12.36; Lu. 21.37.

r Mat. 21.19; 20.24; 42.44; 50.25; 6.13; Job xviii. 15; 30.13; 14. He. 6.8; 10.26, 27.

7 Or, Have the faith of God. 2 Ch. 20.20; Is. 7.9; Pr. 3.5; Ps. 82.8; ch. 5.36-9.23.

s Mat. 17.20; 21.21; Lu. 17.6; Jn. 1.5, 6; Ro. 14.19, 20.1; Co. 13.2.

8 This description does not warrant an enthusiast to expect the fulfilment either of his desires or predictions, but the man who desires and foretells upon the direct warrant and promise of God.—C.

t Mat. 7.11; 18.19; 21.22; Lu. 11.9; 18.1; Jn. 14.13; 15.7; 16.24; Jn. 1.5, 6; 5.10-18. 1 Jn. 3.22; 5.14; 15.45; 11. Ge. 3.26; Ps. 118.5; 123.2; 2 Co. 12.8; He. 4.16.

u Mat. 6.14; 18.23; 25. Ep. 4.32; Col. 3.13; Mat. 7.1, 2; Ja. 2.13.

v Stammering is one among the various attitudes of prayer exemplified in Scripture. see Zec. 3.1; Lu. 18.11, 13; Re. 11.41; wherefore, upon account of their customary attitude, Christians should neither despise nor condemn one another.—C.

1 These words are found in Mark only. They were probably added by our Lord to prevent any wrong impression that might have been made on the minds of men by the cursing of the fig-tree. We are not warranted by that miracle in praying for judicial sentence upon our enemy. Forgiveness and love are the feelings we are commanded to cherish toward our fellowmen.—P.

y Mat. 21.23-32; Lu. 20.1-8.

z Mal. 3.1; Hag. 2.7; 9. y Ps. 2.1-5; 22. 12, 16; 15.53; 3. Ac. 4.27, 28.

a Nu. 16.3; Ex. 2.14; Ac. 7.27; 14.7; Am. 5.13.

b Is. 52.13; Am. 5.13; Mat. 10.16; Ep. 5.15; Jn. 3.

2 Or, thing.

c ch. 1.1-11; Mat. iii. Lu. 3.1; 16. 26-33; 22. 36; 5.32-36; Lu. 7.23; 30. ch. 9.13.

d Jn. 1.26; 39-35; 28-36; 5.29-33.

e Mat. 3.5; 11.9; 14.5; Jn. 1.25; 5.35; ch. 6.20. Lu. 7.26-30.

f How wonderful are the ways of God! By the favour and fear of the people he restrains the priests and scribes and elders till the work of our Lord is completed; and by the versatility, and inconsistency, and heartlessness, and cruelty of that same people he delivers our Lord to his enemies, to judgment, and crucifixion! Thus bringing to pass 'his determinate purpose and counsel' by the most indeterminate, and, apparently, uncertain agency.—C.

A.M. cir. 4937.
A.D. cir. 33.

e Is. 1.3; 39.14; Je. 8.7; Ho. 4.6; Ro. 1.18; 2.22, 23; 8. Co. 2.15; 4.3; 4.2 Th. 2.9, 10; 15.6; 9.10.

g Lu. 10.21, 22; Pr. 26.4; Job 5.13.

CHAP. XII.

a Mat. 21.33-46; Lu. 20.9-19; 15.5; 1-4; Je. 2.21; Ps. 80.5; 55; Ca. 3.11, 12. Ex. xxxv.—xl. Le. i.—xxv. 1 Ki. vi.—viii. Nu. 10.1; vii. De. 1.15; 16. 18.1; Ch. xxi.—xxvii.

b Ps. 1.3; Ca. 8.11, 12.

c 2 Ki. 17.13; Ch. 36. 15; Je. 44.4; Zec. 7.7; Ne. 9.29; He. 1.1.

d Mt. 7.1; Lu. 12.48; Jn. 15.1-8.

e 2 Ki. 22.24; Ch. 16. 10; 23. 19; 24. 16. Je. xx. xxxv. xxxvii. xxxviii. 1 Th. 2. 15; 2.59; He. 11.36, 37.

f Ne. 9.30; Je. 7.25.

g He. 1.1, 2; Jn. 2.16; Ro. 8.3; Ga. 4.4; Jn. 1.14; Lu. 1. ii. iv., &c. Mat. i.—xv. ch. i.—xiii. Jn. i.—xvi.

1 The word 'well-beloved' is emphatic. A closer relationship than that of brotherhood, differing in kind from that existing between the Lord and the other members, is here intimated. ship implies unity of nature. Christ is the only-begotten Son.—P.

2 Ac. 2.23, 36; 3.15. 1 Co. 2.8. 1 Th. 2.15. Ps. 22.6; 23.19; 24.35; 25.1; 26.1; 27.1; 28.1; 29.1; 30.1; 31.1; 32.1; 33.1; 34.1; 35.1; 36.1; 37.1; 38.1; 39.1; 40.1; 41.1; 42.1; 43.1; 44.1; 45.1; 46.1; 47.1; 48.1; 49.1; 50.1; 51.1; 52.1; 53.1; 54.1; 55.1; 56.1; 57.1; 58.1; 59.1; 60.1; 61.1; 62.1; 63.1; 64.1; 65.1; 66.1; 67.1; 68.1; 69.1; 70.1; 71.1; 72.1; 73.1; 74.1; 75.1; 76.1; 77.1; 78.1; 79.1; 80.1; 81.1; 82.1; 83.1; 84.1; 85.1; 86.1; 87.1; 88.1; 89.1; 90.1; 91.1; 92.1; 93.1; 94.1; 95.1; 96.1; 97.1; 98.1; 99.1; 100.1.

3 Je. 1.2; Ps. 82.8; 2. 8, 9, 12.

4 Mat. 21.41, 43, 44; 23.35; 24.35; 25.35; 26.35; 27.35; 28.35; 29.35; 30.35; 31.35; 32.35; 33.35; 34.35; 35.35; 36.35; 37.35; 38.35; 39.35; 40.35; 41.35; 42.35; 43.35; 44.35; 45.35; 46.35; 47.35; 48.35; 49.35; 50.35; 51.35; 52.35; 53.35; 54.35; 55.35; 56.35; 57.35; 58.35; 59.35; 60.35; 61.35; 62.35; 63.35; 64.35; 65.35; 66.35; 67.35; 68.35; 69.35; 70.35; 71.35; 72.35; 73.35; 74.35; 75.35; 76.35; 77.35; 78.35; 79.35; 80.35; 81.35; 82.35; 83.35; 84.35; 85.35; 86.35; 87.35; 88.35; 89.35; 90.35; 91.35; 92.35; 93.35; 94.35; 95.35; 96.35; 97.35; 98.35; 99.35; 100.35.

5 Je. 17.3; Ac. 28.23-28. Le. xxvi. De. 4.26; 27; xxvii.—xxviii. Ro. xi. Ac. 13.46, 47.

6 Ps. 118.22; Ac. 4.11; 12. Ro. 9.33; 1 Pe. 2.7, 8. Is. 28.16; Ep. 2.14-22; 1. 19-23. 1 Th. 2.6-11; Mat. 16.18.

7 See note on Mat. 21.42.—P.

8 1 Ti. 3.16; Ro. 16. 26; 27; Col. 1.25-27; Ep. 3.3-9; 1 Co. 2.7.

9 ch. 11. 18; 32; Mat. 21. 26, 46; Lu. 20. 6, 19; Jn. 7.19, 30.

10 See note¹ in first column.

11 Mat. 22.15-22; Lu. 20.20-26; 11.53, 54; Ps. 2.1; 16.18; Ec. 4.4; Job 5.2; 15.21.

12 ch. 8.15; Mat. 16.6.

13 The Herodians were those Jews who were attached to the family and policy of the Herods. They were less exclusive than the Pharisees, and they were inclined to make such a compromise between the Jewish law and Roman policy as might save to some extent the independence of the nation under the rule of the Herodian family. On questions of Jewish law the Lord had completely silenced the charges and cavils of the Pharisees; in the hope, therefore, of entrapping him politically, and thus bringing upon him the judicial power of the civil governor of Galilee, the Herodians assailed him.—P.

33 And they answered and said unto Jesus, 'We cannot tell. And Jesus answering, saith unto them, 'Neither do I tell you by what authority I do these things.

CHAPTER XII.

1 In a parable of the vineyard let out to wicked husbandmen, Christ foretelleth the reprobation of the Jews, and the calling of the Gentiles. 13 He avoideth the snare of the Pharisees and Herodians about paying tribute to Cæsar: 18 confuteth the error of the Sadducees, who denied the resurrection: 28 refuteth the scribe, who questioned of the first commandment: 35 refuteth the opinion that the scribes held of Christ: 41 and commendeth the poor widow for her two mites, above all the gifts of the rich.

AND he^a began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about *it*, and digged a place for the wine-fat, and built a tower, and let it out to husbandmen, and went into a far country.

2 And^b at the season he sent to the husbandmen^a a servant, that he might receive from the husbandmen of the 'fruit of the vineyard.

3 And^c they caught *him*, and beat him, and sent *him* away empty.

4 And again he sent unto them another servant; and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled.

5 And again he sent another; and him they killed, and many others; beating some, and killing some.

6 Having^d yet therefore one son, his well-beloved,¹ he sent him also last unto them, saying, They will reverence my son.

7 But^e those husbandmen said among themselves, This is the 'heir; come, let us kill him, and the inheritance shall be ours.

8 And they took him, and killed *him*, and cast *him* out of the vineyard.

9 What shall therefore the lord of the vineyard do? 'He will come and destroy the husbandmen, and will give the vineyard unto others.

10 And have ye not read this scripture; 'The stone which the builders rejected is become the head of the corner:²

11 This was the Lord's doing, and it 'is marvellous in our eyes?

12 And^f they sought to lay hold on him, but feared the people:³ for they knew that he had spoken the parable against them: and they left him, and went their way.

13 ¶ And^g they send unto him certain of the Pharisees and of the 'Herodians,⁴ to catch him in *his* words.

holiness, the omniscience, and almighty power of our Redeemer, was clearly manifest even in his deepest humiliation; and his meek and lowly triumph proclaimed the spiritual nature of his kingdom. Every one's property ought therefore to be ready at his call, and every mouth opened to publish his praise. Notwithstanding the fairest pretences to the contrary, every ordinance should be inviolably observed according to his law. Yea, it is the great design of Christ and his gospel to reform the worship of God and the hearts and manners of men. And he acts with great majesty

and power whenever he takes his work in hand. Christ will do great things for such as believe firmly, pray earnestly, and forgive injuries heartily. But, alas! how many prayers are lost for want of faith and a charitable frame towards others! Infinite is the danger of living fruitless under the means of salvation, and of being by rejecting Christ cast into endless perdition! But the more he displays his glory, holiness, and power, in his word or work, the more ungodly sinners, and especially hypocrites, set themselves against him. Yea, by every art, evasion, and wicked or wilful un-

truth, they labour to oppose him and his interests in the world. But none of their projects are hid from or can prevail against him.

CHAPTER XII. REFLECTIONS.—Great is the kindness of God in planting a church among men, and astonishing his patience towards obstinate and rebellious sinners. Thousands of the most shocking affronts to himself, his messengers, and messages, he endures before he executes his wrath upon them. Yea, marvellous above all is his grace in sending his Son to

14 And when they were come, they say unto him, 'Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: 'Is it lawful to give tribute to Cæsar,⁵ or not?

15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? Bring me a penny,⁶ that I may see it.

16 And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Cæsar's.

17 And Jesus, answering, said unto them, Render^a to Cæsar the things that are Cæsar's, and to God the things that are God's. 'And they marvelled at him.

18 ¶ Then^a come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,

19 Master, Moses wrote unto us, 'If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

20 Now there were seven brethren: and the first took a wife, and dying, left no seed.

21 And the second took her, and died; neither left he any seed: and the third likewise.

22 And the seven had her, and left no seed: last of all the woman died also.

23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus answering said unto them, Do ye not therefore err, because 'ye know not the scriptures,^b neither 'the power of God?

25 For when they shall rise from the dead, they neither marry nor are given in marriage; but are 'as the angels which are in heaven.

26 And as touching the dead, that they rise; have ye not read in the book of Moses, 'how in the bush^c God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?^d

27 He is not the God of the dead, but the God of the living: 'ye therefore do greatly err.

28 ¶ And^a one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29 And Jesus answered him, The first of all

A.M. cir. 4037.
A.D. cir. 33.

ch. 14.45. Ps. 12.2.
55.21, with 2 Co. 1.17. 1
Th. 2.4. Ga. 1.10. Ac.
10.34.35.

2. Ez. 4.13. Ac. 5.30.
Mat. 17.25. Je. 42.2,3.
20.

3. Ez. 3.28.11. Lu. 11.
16.53.54.

4. Serenence half-
penny, as Mat. 18.28;
20.22.19.

5. Mat. 17.25-27; 22.
21. Lu. 20.25. Ro. 13.7.

6. 2. Ez. 4.13. Ac. 5.30.
5.4.5. Mal. 1.6. 2.17. Ec.
7.1 Co. 14.19.20. Job
5.12.13. Mat. 22.22.33.
46. Lu. 20.26.

7. Mat. 22.23-33. Lu.
20.27-39. Ac. 23.8.1 Co.
15.12.2 Ti. 2.17.

8. 2 Co. 8.12. De. 5.6.
9. Ru. 1.11.13.

10. Is. 8.20.27.11:38.9.
10. Ho. 4.6.8.12. Jn. 20.
9.31. Ro. 15.4.2 Ti. 3.15.

11. Jn. 5.39. Ac. 17.11.
12. Job 19.25. Eze. 37.
5-10. Da. 12.3.

13. 2 Co. 1.18.14. Je.
32.17. ch. 10.27. Lu. 1.
37. Ep. 1.19.20. Phi. 3.
21.

14. Mat. 22.39. Lu. 20.
30. 1 Co. 15.42-53:7.39.
30.1 Jn. 3.2.

15. Ex. 3.6.16. Ac. 7.32.
Ge. 17.23.21; 32.9.
Le. 26.12. He. 11.16.

16. with Ro. 4.17. Jn. 5.21.
17. How in the bush.
The construction of
the Greek seems to
give 'the bush' as a
mark of the place in
the book of Moses,
from which our Lord
quoted, rather than
as the place whence
God spoke: a mode
of quotation and re-
ference natural, if not
necessary, before the
introduction of the
artificial form of
chapters and verses.
See Ro. 11.2.—C.

17. It is important in
these days of scepticism
to observe that our
Lord brings his
proof of the truth
of the resurrection
from the Pentateuch,
which he ascribes
to Moses as author,
and whose authority
he appeals to as
unquestionable, be-
cause divine.—P.

18. ver. 24.

19. Mat. 22.35-40. Lu.
10.25-28.

20. Most probably
not from any sincere
approval of his doc-
trine, but as having
no personal interests
injuriously affected
by his success—as
pleased with his ex-
posure of the hypo-
crites and covetous-
ness of the Pharisees
and scribes, and hav-
ing been more fre-
quently the witnesses
or recipients of his
benefits, and having
many undefined
hopes of advantage
from that change of
government which
they endeavoured to
effect by compelling
him to become their
king. In 6.15. Be-
sides, it is probable
that among 'the com-
mon people' there
were many sincere
believers; for expe-
rience proves that the
humble doctrines
of the gospel are gen-
erally more welcome
to the poor than to
the rich; yet, thanks
be to God, while 'not
many mighty, not
many noble are call-
ed,' there are still
some who, like Jo-
seph of Arimathea,
the Roman centu-
rion, or the dignified
Ethiopian, are as the
salt of their various
orders.—demonstrat-

ing how God can be
remembered amidst
the press of
riches, the bustle of
a camp, or the splen-
dour of a court.—C.

1. De. 6.10.12.30.
6. Pr. 23.26. Mat. 22.37.
Lu. 10.27. 1 Co. xiii. 1
Ti. 1.5.

2. The difference be-
tween the quotation
in Matthew (ch. 22.
35 and Mark is very
instructive. Matthew
wrote for the Jews,
who knew the whole
passage, and he
therefore, for the
sake of brevity,
quotes but a part, to
suggest the remain-
der. Mark, who wrote
for the Gentiles, who
previously knew noth-
ing of the passage,
quotes the whole; and
as his record would
speedily pass into the
hands of polytheists,
he specially intro-
duces the Mosaic
testimony to the unity
of God.—C.

3. This man had
hold of that principle
in which the law and
the gospel are one;
he held it as he were
at the door of the
kingdom of God. He
only wanted repen-
tance and faith to be
within it. (Alford).—P.

4. Mat. 22.46. Lu. 14.
6:20.40.

5. Mat. 22.41-45. Lu.
20.41-44.

6. 2 Sa. 23.2.2 Ti. 3.16.
6. Ec. 1.21. Ps. 110.1. Ac.
1.16.2. 20.24. 1 Co. 15.
25. He. 1.3.13.4.14.8.11;
10.13.

7. We have proof
here of the doctrine
of inspiration. Da-
vid's words, as re-
corded in the book
of Psalms, are affir-
med to have been ut-
tered 'by (i.e. by the
inspiration of) the
Holy Ghost'.—P.

8. Ro. 1.3.4.9.5. Mat.
1.13.15.22. Re. 22.16.

9. See note 'in first
column.'

10. ch. 4.2. Mat. 23.1.5.
7. Lu. 11.43; 20.45-47;
14.7. Jn. 9.

11. Mat. 23.14. Lu. 20.
47. Eze. 22.25. Mi. 3.11.
2 Ti. 3.5.6. Tit. 1.11.
Mat. 6.57.

12. Mat. 11.22.24. Lu.
12.47.48.

13. Lu. 21.1-4.2 Ki. 12.
9.

14. In the 'court of
the women' were
thirteen chests for re-
ceiving the offerings
of the people as they
passed in and out of
the temple. To the
place where these
stood the name
'Treasury' appears
to have been given.
—P.

15. A piece of brass
money. See Mat. 10.
29.

16. It is the seventh
part of one piece of
that brass money.
Two mites are not
quite the fifth part of
a farthing.

17. 2 Co. 8.2.12.

A.M. cir. 4037.
A.D. cir. 33.

the commandments is, 'Hear,⁹ O Israel; the Lord our God is one Lord:

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment.

31 And the second is like, namely this, 'Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

32 And the scribe said unto him, Well, Master, thou hast said the truth: for 'there is one God; and there is none other but he:

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, 'is more than all whole burnt-offerings and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto him, 'Thou art not 'far from the kingdom of God.² And^a no man after that durst ask him any question.

35 ¶ And^a Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David?

36 For David himself said 'by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.³

37 David therefore himself calleth him Lord; and whence is he then his son? And the common people heard him gladly.⁴

38 ¶ And he said unto them in his doctrine, 'Beware of the scribes, which love to go in long clothing, and love salutations in the market-places,

39 And the chief seats in the synagogues, and the uppermost rooms at feasts;

40 Which^a devour widows' houses, and for a pretence make long prayers: 'these shall receive greater damnation.

41 ¶ And^a Jesus sat over against the treasury,⁵ and beheld how the people cast 'money into the treasury: and many that were rich cast in much.

42 And there came a certain poor widow, and she threw in two mites,⁷ which make a farthing.

43 And he called unto him his disciples, and saith unto them, 'Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

seek and save such sinners, and call them to repentance! And just and unavoidable their ruin who reject him! But if some will tread on the Redeemer, God will make others to receive him, and bring forth fruits answerable to their privileges. And, in spite of all the rage of his enemies, Jesus shall be honoured, and his kingdom established—to the astonishment and joy of all those who have experienced his power and the influence of his grace in their hearts. But if any remain unconcerned, no wonder that at last they become exasperated against his message and ministers.—They who heartily hate one another more heartily unite against

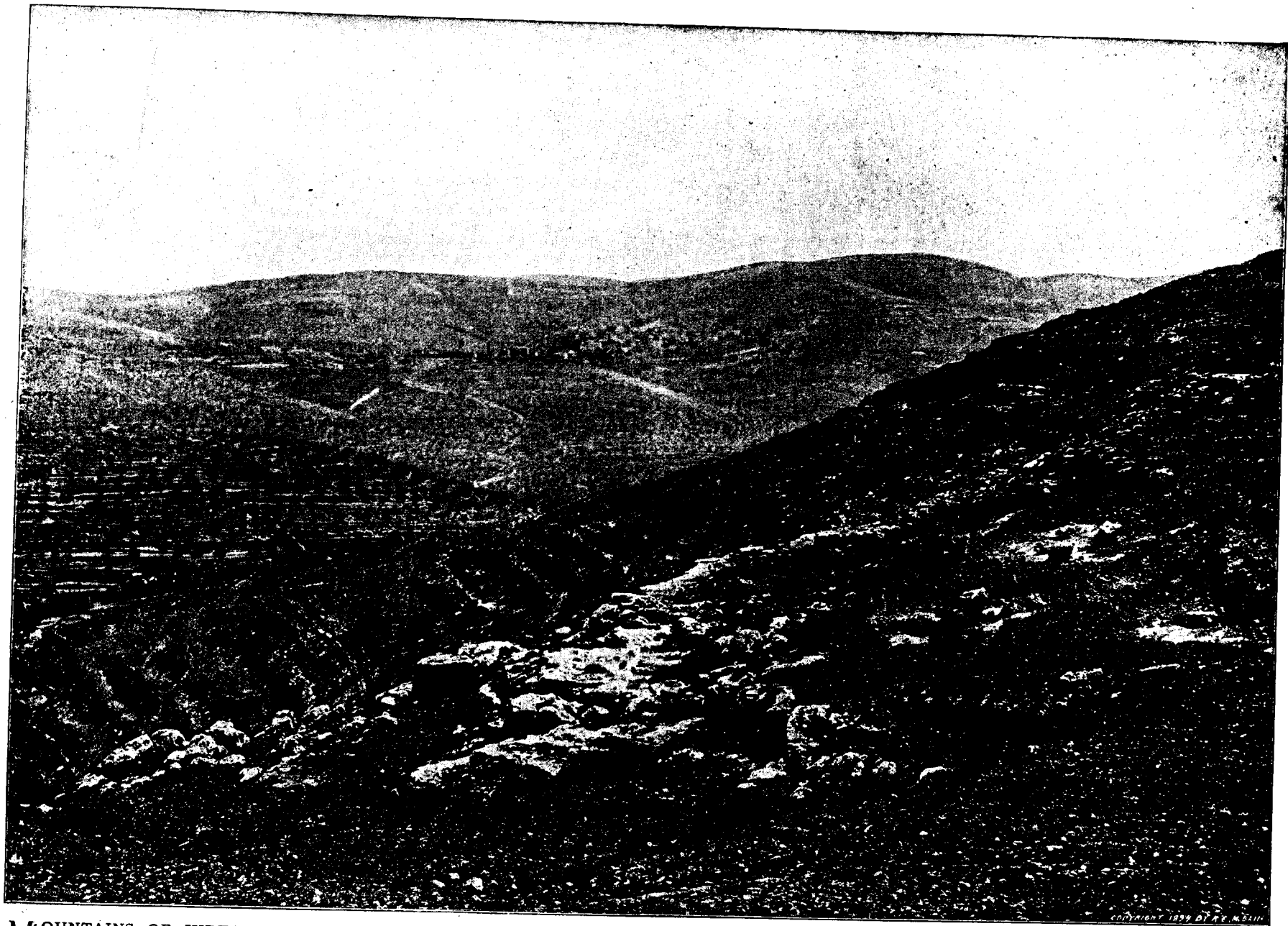
him and his cause. Nor are their designs ever more malignant than when they profess most kindness. Yet nothing can conceal their wickedness from God. Men often pretend a regard to the Scriptures that they may undermine their credit. And there is no error so extravagant but they who live ignorant of the Scriptures and the power of God may affirm. The word of revelation sets the just bounds to civil and religious concerns. It gives the clearest certainty of a general resurrection, makes the plainest discoveries of the eternal state, and honourably and delightfully connects our duties to God and to men. They who improve the

light which God gives them bid fair to be rendered more knowing, or even led into all truth. Yea, babes in Christ understand more of the mystery of godliness than the graceless learned. Alas! that many are never more than almost Christians! An inordinate desire of human respect marks their carnal and unmortified heart. But the greater men's hypocrisy and wickedness the more terrible will be their condemnation.

CHAPTER XIII. REFLECTIONS.—If external privileges be abused they but aggravate our guilt and hasten our ruin, and national sins will bring on national

33 Take^k ye heed, watch and pray: for ye now not when the time is.

tion to them and their prayers.—If men bear his image they must expect hatred from the world, even from their nearest carnal relations. The enmity between the seed of the woman and the seed of the serpent shall never cease. But let them do their worst, God will cause his gospel to spread through the world, and will support his



MOUNTAINS OF JUDEA—SHOWING BIRTHPLACE OF JOHN THE BAPTIST. [Mark, xiii:14.]—In this view we have an excellent picture of the Judean mountains. We get an idea of the sweep of the hills, of the terraces of the mountains. About the center of the picture we see the olive groves, and then in the far distance, rising up from the side of the hill, we see a little village which, according to tradition, was the birthplace of John the Baptist. It was

to this village that Mary went to see her cousin Elizabeth, remaining with her six months. Here John the Baptist grew up, and there is a church in his memory there today, called the Church of St. John in the Desert. The character of the place where John the Baptist was born and brought up is in line with the character of that great preacher of repentance. It is solemn and lonely and severe.



BETHANY. [MARK, xiv: 3.]—There is no village in the world outside of Bethlehem, where our Savior was born, more attractive than the village of Bethany, where He so often sojourned with His friends, Lazarus and Mary and Martha. Here Jesus came to rest after the toil and conflicts of the day in Jerusalem. Here He found friends who understood Him and sympathized with Him; and His connection with this little

village has endeared it to the hearts of the human race. Here took place the incident of the woman having the alabaster box of ointment, giving rise to an immortal lesson. There is nothing in its present appearance to win consideration for it. Because it was so often the home and resting-place of the Lord Jesus Christ is it so much loved and so often visited to-day. It is two miles from Jerusalem and on the road to Jericho.

And in whatever point we have his orders, we may go forth depending on his providence for success.—Never is the church on earth altogether free from treacherous hypocrites; and they who are most so are the most backward to suspect themselves. But O how astonishing is the love of Jesus, who put an end to the



GARDEN OF GETHSEMANE. [Mark, xiv:32.]—Between Jerusalem and the Mount of Olives, in the valley of the Kedron, there is a place that no one ever fails to visit while in Palestine—it is the Garden of Gethsemane. There is about an acre of ground enclosed by a fence, and an old olive tree that is said to date from the time of Christ himself, and flowers of all varieties beautifully cultivated and kept by the faithful and devoted monks. Here it was that our Savior met his

disciples for the last conference and prayer before the crucifixion. One cannot enter and return from this garden without being a tenderer and better man—something here appeals to the highest and deepest sentiments within the human heart. The flowers which grow in this sacred enclosure are cut by the monks and given in small bouquets to the tourists.

49 I^t was daily with you in the temple, teach-

Mark omits the

| | |
|-----------------------|----|
| 2.1.11; 17.31. Ro.14. | 3 |
| 2 Th. 1. 7-10. Re.1. | 15 |
| 20.11. | 4 |

67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

trays him; upon a small temptation Peter repeatedly and most awfully denies him; and through an ill-grounded fear of man the other disciples shamefully desert him in his suffering condition! What then must sin be, that can make men such monsters, and the divine Saviour so miserable!—There is great need

68 But he denied, saying, ⁹I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

69 And^a a maid saw him again, and began to say to them that stood by, This is *one* of them.

70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art *one* of them; for thou art ^a Galilean, and thy speech agreeth *thereto*.

71 But^b he began to curse and to swear, saying, I know not this man of whom ye speak.

72 And^c the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And ^ewhen he thought thereon, he wept.⁷

CHAPTER XV.

1 Jesus is brought bound, and accused before Pilate. 15 Upon the clamours of the common people, the murderer Barabbas is loosed, and Jesus delivered up to be crucified. 17 He is crowned with thorns, 19 spit on, and mocked: 21 fainteth in bearing his cross: 27 hangeth between two thieves: 29 suffereth the triumphing reproaches of the Jews: 39 but confessed by the centurion to be the Son of God: 43 and is honourably buried by Joseph.

AND straightway^a in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried *him* away, and delivered *him* to Pilate.

2 And^b Pilate asked him, Art thou the King of the Jews? And he, answering, said unto him, Thou sayest *it*.

3 And^c the chief priests accused him of many things: but he answered nothing.¹

4 And^d Pilate asked him again, saying, Answerest thou nothing? Behold how many things they witness against thee.

5 But Jesus yet answered nothing;² so that Pilate marvelled.

6 ¶ Now^e at *that* feast he released unto them one prisoner, whomsoever they desired.

7 And^f there was *one* named Barabbas, *which* lay bound with them that had made insurrection with him, who had committed murder in the insurrection.

8 And the multitude, crying aloud, began to desire *him to do* as he had ever done unto them.³

9 But Pilate answered them, saying, ^hWill ye that I release unto you the King of the Jews?

10 For he knew that the chief priests had delivered him ⁱfor envy.

A.M. cir. 4037.
A.D. cir. 33.

2^a Tit. 2. 12, 13.

3^b Mat. 26. 7. Lu. 22.

58 Jn. 18. 25. See ver.

66, 67.

1 ch. 1. 16. Lu. 13. 1.

Jn. 1. 43, 44. Ac. 2. 7. Ju.

12. 6.

7 ver. 29, 31. Mat. 26.

74 Lu. 22. 60. Jn. 18. 26.

27 Ps. 144. 3. 1 Co. 10. 12.

30, 68. Jn. 13. 38. Lu. 22.

61, 62.

6 Or, *he wept abundantly*.

7 See note^a below.

CHAP. XV.

1 Mat. 27. 1-23. Lu.

22. 66, 67. Jn. 18. 28-38.

40-49. 1-15. Ps. 2. 2. Ac.

3. 13. 4. 26-28; 2. 23. Lu.

18. 31.

2 Mat. 27. 11. Lu. 23.

3. Jn. 18. 33-37. 1 Ti. 6.

13.

3 Lu. 23. 2, 5. Jn. 18.

30; 19. 7, 12. Mat. 27. 12.

18. 31. 7.

1 But he answered

nothing. This clause

is not given in Bloom-

field's or Valpy's edi-

tions of the Greek

Testament; but seems

to be required by the

following verse.—C.

d ch. 14. 61. Mat. 26.

62; 27. 13, 14. Jn. 19. 9, 10.

18. 31.

2 This and the clause

introduced in ver. 3

seems at variance

with the answer, given

in ver. 2. To ob-

viate the apparent

contradiction, Camp-

bell and others trans-

late the words, 'he

answered no more.'

But a simpler solu-

tion presents itself in

the fact, that he an-

swered Pilate (ver. 2),

but to the accusa-

tions of the chief

priests (ver. 3) he an-

swered nothing.—C.

e Mat. 26. 2, 5; 27. 15.

Lu. 23. 17. Jn. 2. 13; 4. 45;

18. 39.

f Lu. 23. 18, 19, 25; Jn.

18. 40. Mat. 27. 16.

g The additional in-

formation given by

Mark in ver. 7 and 8

serves to show more

fully the guilt of the

people. Barabbas was

a rebel and a mur-

derer; he was appar-

ently the leader of a

notorious gang; yet

the people of their

own accord demand-

ed that he should be

released, and that

Jesus should be cruci-

fied!—P.

h 10s. 24. 15; 1 Ki. 18.

21. Mat. 27. 21. Lu.

23. 13-21. Jn. 18. 39; 19.

12.

i Ac. 7. 9; 13. 45. Tit.

3. 3. Jn. 8. 22; 12. 42. Ec.

4. 4. Job 5. 2. Pr. 27. 4.

Lu. 12. 47. Ja. 4. 17. 1 Jn.

3. 12.

k An oriental pa-

lance consists of at

least two courts, with

chambers ranged

round, and opening

into them. The outer

court is usually the

place of reception,

and of hearing and

judging cases. In

this court our Lord

was examined, and

in it a fire was kin-

dled, round which

stood the servants

and soldiers with

Peter among them.

An entry or passage,

here called 'the

porch,' opened from

the court on the

street. Peter's first

denial took place at

the fire in the middle

of the court, on his

being questioned by

the female porter.

Peter then retreats

into the passage lead-

ing to the street,

where he is again

questioned, and

makes his second

denial. The evange-

lists differ as to the

person who question-

ed him. Mark says

'the same man';

Matthew, 'another

maid'; Luke, 'an-

other person'; John,

'several persons in-

terrogated him, as

was very natural un-

der the circum-

stances. The third

denial took place an

hour after, within the

court, when our Lord

and Peter could see

each other. Here

Matthew and Mark

speak of several in-

terrogators; Luke

has 'some other man';

John specifies the

servant of the high

priest. All are cor-

rect. Each evange-

list records what

struck himself. Mark

says the cock crew

ed twice; the other

evangelists speak

of *once*. There is

no discrepancy.

Mark records with

greater minuteness

of detail.—P.

j Mat. 27. 20. Lu. 23.

18. Jn. 18. 40. Ac. 3. 14.

15. Ho. 5. 1. Ecze. 22. 26.

Ps. 2. 6. Is. 9. 6, 7. Je. 23.

5. 6; 30. 21; 33. 15. 16.

Mi. 2.

k 1 Is. 53. 9.

l Pr. 27. 4. Is. 53. 3.

m Jn. 15. 18, 24, 25. Ps. 35.

10. 5. Lu. 23. 43.

n Mat. 27. 24-25. Lu.

23. 46. Jn. 19. 13-20.

o Mat. 27. 27, 31. Lu.

23. 46. Jn. 18. 28, 33; 19. 1.

p Ps. 2. 6. 3. 18. Ps. 22. 16.

Pr. 19. 10.

q The Praetorium.

So called from being

the judgment-hall of

a Roman magistrate

called praetor.—C.

r ch. 14. 65. Mi. 5. 1.

s Is. 50. 6; 54. 14; 53. 3-5.

t Ps. 2. 6, 7; 12-21; 59. 7, 8.

u ch. 14. 40; 10. 17. Ge.

41. 43.

v ch. 10. 34. Job 13. 9.

w Ps. 35. 16. Mat. 20. 19.

x Lu. 22. 63, 64; 23. 11, 36.

y ch. 15. 2. H. 1. 12.

z Mat. 27. 32. Lu. 23.

26. Ro. 16. 13.

aa These were doubt-

less persons well

known in the Chris-

tian church at the

time the evangelist

wrote. Two bearing

these names are hon-

ourably mentioned.

Ab. 19. 33. Ro. 16. 13.—

C.

bb Nu. 15. 35. 1 Ki. 2.

15. Ac. 7. 58. He. 13. 12.

cc Mat. 27. 33. Lu. 23.

33. Jn. 19. 18.

dd Ps. 13. 12. with Nu.

23. 19. 1 Ti. 1. 2. He. 6. 18.

ee This verse is

wanting in some of

the best ancient

MSS. It may per-

haps have been plac-

ed upon the margin

of some ancient

codex, and then in-

corporated in the

text by a later copy-

ist.—P.

ff Ps. 22. 7, 8; 69. 7, 20.

gg 109. 25. La. 2. 15. Mat.

27. 39-43. Lu. 23. 35-38.

hh ch. 14. 58. Jn. 2. 19.

11 Butⁱ the chief priests moved the people, that he should rather release Barabbas unto them.

12 And Pilate answered, and said again unto them, What will ye then that I shall do unto *him* whom ye call the ^kKing of the Jews?

13 And they cried out again, Crucify him.

14 Then Pilate said unto them, ^lWhy, what evil hath he done? ^mAnd they cried out the more exceedingly, Crucify him.

15 Andⁿ so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *him*, to be crucified.

16 ¶ And^o the soldiers led him away into the hall called Praetorium;⁴ and they call together the whole band.

17 And they clothed him with purple, and platted a crown of thorns, and put it about his *head*;

18 And began to salute him, Hail, King of the Jews!

19 And^p they smote him on the head with a reed, and did spit upon him, and ^qbowing their knees, worshipped him.

wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days,

30 Save thyself, and come down from the cross.

31 Likewise also the chief priests, mocking, said among themselves with the scribes, He saved others; himself he cannot save.

32 Let Christ the King of Israel descend now from the cross, that we may see, and believe. And they that were crucified with him reviled him.

33 ¶ And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

34 And at the ninth hour Jesus cried with a loud voice, saying, 'Eloi, Eloi, lama sabachthani?' which is, being interpreted, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard it, said, Behold, he calleth Elias.

36 And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

37 And Jesus cried with a loud voice, and gave up the ghost.

38 ¶ And the vail of the temple was rent in twain, from the top to the bottom.

39 ¶ And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

40 There were also women looking on afar off, among whom was Mary Magdalene, and Mary the mother of James the less, and of Josès, and Salome;

41 (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

42 ¶ And now when the even was come, because it was the Preparation, that is, the day before the sabbath,

43 Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

44 And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead.

45 And when he knew it of the centurion, he gave the body to Joseph.

46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid

A.M. cir. 4037.
A.D. cir. 33.

Ro. 3.3. Ti. 2.13.
Mat. 27.44. But
one afterwards re-
pent, Lu. 23.39-43.
A.M. 8.9. Is. 50.3.
Mat. 27.45-53. Lu. 23.
44-46.

Or, earth.

Mat. 27.46. Ps. 22.1
-24; 69. 1-11; 109.4, 12
97.11. La. 1.12. He.
5.7.

Ps. 55.5. Mat. 11.14.
17.13. Ch. 11.15.

ver. 23. Ps. 60.21.
Mat. 27.34. Lu. 23.
36. Jn. 19.20.

Mat. 27.50. Lu. 23.
46. Jn. 19.30. 10.11, 15.
18. Is. 53.10. Da. 9.26.
He. 5.7. Ps. 22.15.

Mat. 27.51. Ch. 13.
14. Mat. 27.51. Lu. 23.
45. He. 6.19; 10.19. Ep.
2.14, 18.

Mat. 27.54-56. Lu.
23.47-49.

Mat. 3.17; 8.27; 14.
33; 16.16. Jn. 1.49; 6.69.
8.28-29.

Lu. 8.23; 23.48, 49;
7.37-50. Mat. 27.55, 56;
20.20, 21; 13.35. Jn. 19.
25; 20.12. Ps. 38.11.

Women looking
on afar off. In Jn. xix.
it is said that Mary
Magdalene, &c. who
'stood by the cross.'

This, however, is not a
contradiction of state-
ment, but a difference
as to time.

The women stood by
the cross till Jesus
died, and when the
unfeeling soldiers
came to 'break the
legs' of the sufferers
(Jn. 19), they then
removed and 'stood
looking on afar off.'

Mat. 27.57-61. Lu.
23.50-56. Jn. 19.38-42.
Ps. 22.29. Is. 53.9.
Lu. 23.55, 56.

See note on Mat.
27.57.

Jn. 19.33, 30. ver. 37.
Jn. 19.31-34. Mat.
27.58.

Mat. 27.59, 60. Lu.
23.52, 53. Jn. 19.40-42.
23.55, 56. Ps. 22.15.
Ho. 13.14. 1 Co. 15.4.
Mat. 12.40.

The whole struc-
ture of the message
here appears to show
that the purchase of
the spices was made
after the close of the
Sabbath, on the same
evening—the Sab-
bath terminating at
sunset. Luke, how-
ever, says in connec-
tion with the narra-
tive of the burial of
our Lord and the wo-
men following the
body to the tomb,
that they returned
and prepared spices
and ointments, and
rested the Sabbath-
day according to
the commandment.

Luke is not so minute
in his details as Mark;
he here states the
general facts without
regard to the order
in which they took
place.

Peter, it is most
likely, would now
consider himself un-
worthy the name of
disciple, seeing he
had done what none
of the rest (nay, what
not even Judas) had
done—first denied
positively—then de-
nied contemptuously
—and, lastly, for-
sworn his Master!

He is, therefore, spe-
cially mentioned, to
afford him the earli-
est assurance of his
Lord's compassion
and pardon, and of
his speedy restora-
tion to the apostolic
office, he had justly
forfeited by his insti-
bility.

Another form.
Another dress, and
with a different man-
ner—circumstances
that will often so
change the appear-
ance as to render re-
cognition very diffi-
cult, even to the most
observant; and still
more so to those
whose hearts are too

much absorbed by
their own sorrows to
allow them to attend
to the appearance or
concerns of others.—C.
Jn. 10.3, 4.
Mat. 27.51. Lu. 23.
55, 56. Mat. 28.1. ch. 10.
1.

CHAP. XVI.
a Mat. 28.1-8. Lu. 23.
56; 24.1-12. Jn. 20.1-18.

1 See note * in first
column. This paren-
thesis is in Jn. 20.1.
Mat. 28.1.

2 A—rather, about
the rising of the
sun.—C.

Ps. 14.5. ch. 5.36.
Mat. 6.34.

3 W—shall roll us
away the stone from
the door of the sepulchre? (And
when they looked
they saw that the
stone was rolled a-
way) for it was very
great. This paren-
thetical arrangement
renders the meaning
of the inquiry quite
palpable.

d ch. 15.46. Mat. 27.
60, 66; 28.2. Lu. 24.2.

Jn. 20.11, 12. Mat.
28.6. Da. 10.4, 5. Re.
1. Lu. 1.12, 19. Da. 8.17.
27; 10.8, 16, 17.

The various ques-
tions attending the
history and evidences
of the resurrection
of Jesus will be ex-
amined in the next
chapter. What the
Lord so will we ar-
rive at the narra-
tive, Jn. 20.12.—C.

4 See note on Lu.
24.4.—P.

Mat. 28.4. Lu. 24.5.
Is. 41.10, 14. Re. 1.17.
18. ch. 5.3.

Jn. 2.10. Mat. 12.40;
16.21; 17.23; 20.19. 1 Co.
15.4. Ps. 16.10; 71.20.

6 See note * in first
column.

Mat. 26.32; 28.10, 16.
ch. 14.28. Jn. 20.19; 21.1.
Ac. 1.3. 10.41; 13.31. 1
Co. 15.5.

Mat. 28.8. Lu. 24.9.
Jn. 20.12. Ec. 9.10.

7 Mark's narrative of
the resurrection
breaks off abruptly
at this place. No rea-
son can be assigned
for it. The evangelist
is not so minute in
this part of his history
as we find him in the
earlier portions. Had
we no other informa-
tion, it would appear
as if the women never
delivered Christ's
message; the fact is,
however, that they
communicated with
the disciples almost
immediately. It is by
combining the four
Gospels we get a clear
and full view of the
incidents of the re-
surrection.—P.

Jn. 20.14, 16. Lu. 8.
27, 37, 50. ch. 15.40, 47.
It will appear
even to a cursory
reader that this last
section of the Gos-
pel is a fragment un-
connected with what
precedes, and want-
ing in that definite-
ness which elsewhere
characterizes Mark.
It is not found in
some ancient MSS.,
and hence a few
critics have pro-
nounced it spurious.
The weight of evi-
dence is unquestion-
ably in its favour, and
I have no hesitation
in regarding it as
genuine. The proba-
bility is that Mark
added it to his Gos-
pel at a later period.

Lu. 24.10, 17. Jn. 20.
17, 18; 16.30. Mat. 9.15;
5.4. 1e. 21. 18-20. Ec. 7.
10. 15. 66.2.

Ex. 6.9. ver. 13, 17.
Lu. 24.11, 25; 16.31.
9 See note * in first
column.

Lu. 24.13-35, with
16.31.
Lu. 24.34, 35; 21.25;
16.31.

Lu. 24.36-46. Jn. 20.
19-20. 1 Co. 15.7.
1 Or, together.
Lu. 24.25.

him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

47 And Mary Magdalene and Mary the mother of Josès beheld where he was laid.

CHAPTER XVI.

1 An angel declareth the resurrection of Christ to three women. 9 Christ himself appeareth to Mary Magdalene: 12 to two of his disciples going into the country: 14 then to the apostles, 15 whom he sendeth forth to preach the gospel: 19 and ascendeth into heaven.

AND when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.

2 And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun.

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4 And when they looked, they saw that the stone was rolled away: for it was very great.

5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

6 And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.

8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid.

9 ¶ Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

10 And she went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had been seen of her, believed not.

12 ¶ After that he appeared in another form unto two of them, as they walked, and went into the country.

13 And they went and told it unto the residue; neither believed they them.

14 ¶ Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

REFLECTIONS.—Saints, in love, sometimes prepare that for Christ which he will never need. And they often fear where there is matter of joy in a risen Redeemer. The weaker sex, over which Satan at first triumphed, sometimes appear the veriest heroes in the cause of Christ. Apprehending diffi-

corpse. The women attended in order to embalm him. And shall not my soul love and honour him who so loved me and gave himself for me!

CHAPTER XVI. Ver. 6. Ye seek Jesus of Nazareth. A poor mind—which is always the same with a truly philosophical

mind—will feel pleasure in observing that an angel from heaven is well acquainted with the name of a humble and despised town upon earth, of which he makes special and honourable mention, as the birthplace of Jesus. And let every humble, though, it may be, despised believer, remember that the contrite heart receives from the Saviour the honour of being recorded not only as his birthplace, but his home. See Ga. 4.19; Jn. 14.23; Re. 3.20. C.

Christ sendeth forth his apostles.

S. MARK XVI.

He ascendeth into heaven.

15 And^a he said unto them, Go ye into all the world, and preach the gospel to every creature.

16 He^a that believeth, and is baptized, shall be saved;² but he that believeth not shall be damned.

17 And^a these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues;

18 They^a shall take up serpents; and if they

A.M. cir. 4037.
A.D. cir. 33.

^a Mat. 28. 19. Lu. 24. 47. Ac. 1. 8. 15. 2. 2. 3. 52. 10. Jn. 20. 21. 17. 19. Ro. 10. 18. Col. 1. 6. 23. Is. 43. 22.
² Jn. 3. 3. 5. 16. 18. 36. 12. 48. 2 Th. 2. 12. Ac. 2. 38. 8. 37. 16. 31. 33. 1 Pe. 3. 21. Ro. 10. 9.
³ He that believeth and is baptized shall be saved. The essential thing in salvation is belief or faith. 'He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.' 'Without faith it is impossible to please

A.M. cir. 4037.
A.D. cir. 33.

God.' The high place Abraham holds all through the scriptures is due to his faith. It is of Abraham alone that God ever said, 'Thou art the seed of Abraham, my friend.' Abraham is the only man of all history whom God is represented in the Bible as calling friend.
^a Lu. 10. 17. Ac. 2. 4. 5. 19. 8. 7. 10. 46. 19. 6. 12. 7 Co. 12. 10. 28. Ac. 10. 18.
² Ac. 5. 15. 16. 28. 5. 8. Lu. 10. 19. Jn. 5. 14. 15. Jn. 14. 12.
³ Jn. 10. 20. 22. 21. 15. 22. Mat. 28. 18-20.

drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

19 ¶ So then, after the Lord had^a spoken unto them, he was^a received up into heaven, and sat on the right hand of God.

20 And^a they went forth and preached every where, the Lord working with^a them, and confirming the word with signs following. Amen.

^a Lu. 24. 50. 51. Ps. 110. 1. 1 Pe. 3. 22. Ac. 1. 2. 3. 6. 2. 21. 7. 56. He. 1. 3. 4. 14. 8. 1. 10. 12. Re. 3. 21. 54. Jn. 16. 5. 28. 17. 5. 13. ² Ac. 11. xix. 1. 4. 14. 3. Ro. 10. 18. 15. 19. 1 Co. 3. 6. 9. 15. 10. 2 Co. 6. 1. He. 4.

culties which they know not how to surmount, they go forward depending on God, and find them removed; and readily, amidst fear and confusion, they obey the heavenly direction.—Happy are they who have a risen Redeemer as theirs, with all mercy in his heart and all power in his hand! How marvellous his love in appearing first to Mary Magdalene, who had been lately so notorious a sinner; and so early to disciples, who

had so shamefully deserted him! How careful was he to establish the truth of his resurrection by repeated appearances to his incredulous followers! He conquered their unreasonable diffidence, and shamed them out of their unbelief. But great was his grace in granting his apostles an unlimited commission to preach the gospel in all the world, and miraculous powers to attest it. And astonishing is his glory in

heaven, and the blessed effects of it in the descent of his Spirit.—Let me now then believe the gospel to the saving of my soul. Let my faith and hope be in God through him. Let me rejoice in my risen, my ascended Saviour; and eagerly ask, and abundantly receive, the gifts which he received for men, even for the rebellious. And let my affections be set on things above, where Jesus is at the right hand of God.

CONCLUDING REMARKS ON THE BOOK OF MARK.

Biography is, certainly, one of the most efficient modes of instruction; for by gratifying curiosity, it lightens study, and excites attention, while it conveys and fixes precept by the visible power of example. In the biographies, however, composed by worldly men—nay, sometimes in those composed by religious men—minute and trivial details are often so extended as to beget a fear that the idolatry of friendship has rather attempted to set up an object of admiration and worship, than to record important facts either for warning against error and sin, or instruction in truth and righteousness.

Among the numerous internal evidences of the divine origin of the Scriptures, their biographies hold a conspicuous place; their chief characteristics being truth, concerning good or evil, and brevity. Had the life of our Lord been 'a cunningly devised fable,' it contains materials for many volumes, which literary vanity never could have compressed into four brief tracts, such as the Gospels literally are. This observation applies in a particular manner to the Gospel by Mark, which reduces the whole ministerial life of the most remarkable character that ever appeared on earth to sixteen chapters! Mark was not himself, so far as appears, a constant companion of our Lord, and so must have received several of his narratives, and especially whatever he records of our Lord's private discourses, from one of the twelve apostles, who is believed to have been Peter. That the style and contents of his Gospel are somewhat similar to those of Matthew, is certain; yet are there

differences, both of omission and addition, to prove that he was no copyist; and especially there are some marks of style that prove the distinct originality of Mark,—the Spirit of God making use of the various styles of men—the words being his own—just as in nature God manifests a continued variety, though that boundless variety unites in one witness to his wisdom, power, and goodness.

As an example of Mark's peculiarity of style, one word may be selected, the word *εὐθὺς*, immediately; which occurs in Matthew 15 times, in Luke 8 times, in John 4 times, in Acts 9 times, and in Mark no less than 39 times! A peculiarity so striking that were it certain that the evangelist was that John Mark who was servant to Paul and Barnabas (Ac. 15. 37-39), his so frequent use of the word might be looked upon as a result and memorial of that ready and habitual attention with which he was accustomed to reply to their directions.

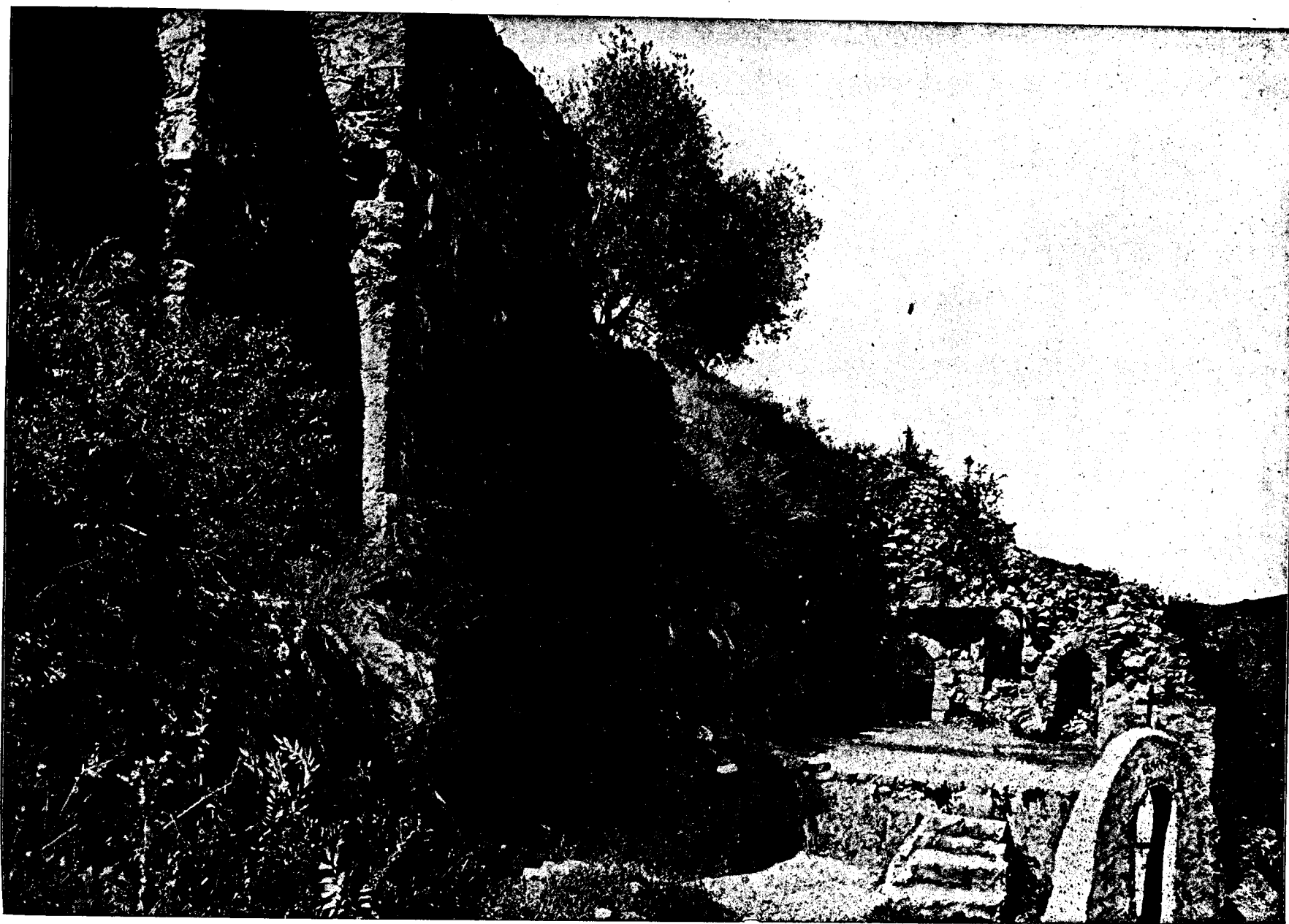
That he wrote for Gentile strangers is obvious from the following, among other evidences. 1. When he mentions the Jordan (ch. 1. 5), the appellation river is added. 2. As the Romans could not understand the Jewish phrase 'defiled' hands, he adds, parenthetically, the description 'unwashed' (ch. 7. 2). 3. When he uses the word 'corban' (ch. 7. 11), he immediately subjoins the interpretation, 'that is, gift.' 4. In speaking of our Lord he never styles him 'Son of man,' which the Jews could interpret from Daniel (ch. 7. 13), but 'Son of God,' by which the Gentiles might comprehend his deity.

THE GOSPEL ACCORDING TO SAINT LUKE.

Luke was a physician, Col. 4. 14: and attended Paul about seventeen years after his coming into Macedonia, Ac. 16. 10: probably till his death, 2 Ti. 4. 11. He wrote this history of the life of Christ, perhaps about twenty-two, or rather thirty years after his ascension; and includes therein a multitude of things, not mentioned by Matthew nor Mark, concerning the birth and private life of John the Baptist and Jesus Christ, ch. i. ii.; Christ's genealogy, ch. iii.; his preaching and persecution at Nazareth, ch. iv.; his sermon on the plain, ch. vi.; his raising the widow's son, and parable of the debtors, ch. vii.; his mission of the seventy; direction of the lawyer as to the way of eternal life; parable of the Samaritan, and reproof of Martha, ch. x.; his directions to pray; parable of the importunate friend, ch. xi.; and of the rich fool, ch. xii.; his alarm to repentance, &c.; his parable of the barren fig-tree; his healing the deformed woman, ch. xiii.; his cure of the dropsy; parables of the supper, builder, and king intending to make war, ch. xiv.; his parables of the lost sheep, piece of silver, younger son, unjust steward, and of Lazarus, ch. xv. xvi.; his parable of the servant; his healing ten lepers; his warning as to the awful manner of setting up his kingdom, ch. xvii.; his parable of the importunate widow, and of the Pharisee and publican, ch. xviii.; the conversion of Zaccheus; parable of the pounds; mournful prediction of Jerusalem's ruin, ch. xix.; his abuse by Herod, ch. xxiii.; and conversation with the disciples going to Emmaus; and with the eleven, &c., ch. xxiv.

[The references of Luke to the Old Testament are Ge. 7. 27; 18. 19; 19. 26; Ex. 23. 15-17; Le. 19. 18; De. 6. 5-13; 16. 1-16; 2 Sa. 7. 11, 12; 1 Ki. 10. 1; 17. 9; 2 Ki. 5. 14; 1 Ch. 24. 10-19; 2 Ch. 8. 14; 24. 20, 21; Ps. 91. 11; 118. 22, 26; 132. 11; Is. 8. 14; 9. 2; 35. 5; 46. 3; 50. 6; 52. 10; 53. 1, 2; Da. 9. 26, 27; Mi. 3. 12. C.]

The origin and object of Luke's Gospel are stated by himself. Others had taken in hand to draw up narratives of our Lord's life and labours, he resolved to write a more complete history. The other narratives to which he refers were not the canonical Gospels; they appear to have been fragmentary biographies written without divine authority, and consequently imperfect, and probably erroneous. Luke, with these before him, undertook in the interests of the church, and under the guidance of the Holy Spirit, to draw up a full and authentic narrative. He was not himself an eye-witness of Christ's labours; but he received his information from



CHURCH OF ST. JOHN IN THE DESERT. [Luke, i:5.]—The Church of St. John is built over the exact spot where it is supposed once stood the house in which lived Zachariah and Elizabeth. This is at Ain Karim. We have a distant view of this village from the Jerusalem road lying indistinct in the midst of the Judean mountains. Now we are on the very spot that is sacred to the memory of

Elizabeth and Zachariah and John the Baptist. This church was built by the affection and piety of the saints of the early ages. For hundreds of years monks and priests and unworldly Christians found pleasure in living in the neighborhood of this sacred place. It is about nine miles from Jerusalem. Here Mary came from Nazareth and spent six months with her cousin Elizabeth.

those who were; he arranged his materials and constructed his narrative with philosophic skill; and his Gospel is in some respects historically more complete than any of the others. It gives details of the events preceding and accompanying the birth of our Lord which we do not find elsewhere, and which were probably obtained from the Virgin Mary. It unfolds more fully some of Christ's discourses and parables; it enlarges upon the great facts of the resurrection; and it supplies the only account we possess in the Gospels of the last earthly interview between Christ and the apostles at the ascension. Luke attached himself specially to Paul, joining him at Troas on the eve of his entrance into Greece; he remained with him during the greater number of his later missionary journeys. He accompanied him to Jerusalem, where he was seized by the Jews; he remained with him at Cæsarea; he went with him to Rome, and was his companion during a long imprisonment. The character of Paul's oral teachings, the varied nationalities of the churches he founded, his logical acumen and burning eloquence—all contributed more or less to give this Gospel its distinctive form, and to make it equally applicable and acceptable to Jewish and Gentile converts. P.]

CHAPTER I.

1 The preface of Luke to his whole Gospel. 5 The conception of John the Baptist, 26 and of Christ. 39 The prophecy of Elisabeth, and of Mary, concerning Christ. 57 The nativity and circumcision of John. 67 The prophecy of Zacharias, both of Christ, 76 and of John.

FORASMUCH as many¹ have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

2 Even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers^c of the word;

3 It^d seemed good to me also, having had perfect understanding of all things from the very first,² to write unto thee in order, most excellent Theophilus,

4 That^e thou mightest know the certainty of those things wherein thou hast been instructed.

5 **T**HERE was, in the days of Herod the king of Judea, a certain priest named Zacharias, of the course of Abia.³ and his wife was of the daughters of Aaron, and her name was Elisabeth.

6 And⁴ they were both righteous before God,⁴ walking in all the commandments and ordinances of the Lord,⁵ blameless.⁶

7 And⁷ they had no child, because that Elisabeth was barren, and they both were now well stricken in years.

8 And it came to pass, that while⁸ he executed the priest's office before God in the order of his course,

9 According⁹ to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.⁷

10 And¹⁰ the whole multitude of the people were praying without, at the time of incense.

11 And¹¹ there appeared unto him an angel of the Lord, standing on the right side of the altar of incense.

12 And when Zacharias saw him, he was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zacharias: for thy prayer⁸ is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

¹ Ge. 25. 21. 1 Sa. 1. 19. ver. 24. 57-66. ² Thy prayer (for a son, and the speedy coming of Messiah to deliver his people) is heard.—C.

A.M. cir. 4000.

CHAP. I.

1 See note ¹ below.
a Jn. 1. 14. 1 Ti. 3. 16.
Ac. 1. 1-3. 21. 22. 4. 20. 1
Jn. 1. 1-3. Pe. 1. 12-13.
b Ch. 24. 48. Ac. 1. 3. 8.
21. 22. 30. 41. Jn. 15. 27.
He. 2. 3. 1 Pe. 5. 1. 2 Pe. 1.
10. 1. Jn. 1. 1-3.
c Ro. 15. 10. Ep. 3. 7. 4.
1. 12.
d Ac. 15. 10. 25. 28. 1
Co. 7. 40. He. 2. 3. 1 Th.
1. 5. 2. 13.

2 By this phrase Luke intends not so much divine guidance and inspiration (though these are not necessarily excluded), as personal research, and thorough examination of all trustworthy sources. This is important, for it illustrates a principle in the publication of the divine Word. It is this that where ever knowledge can be gained by human means, supernatural revelation is not employed.—P.

e Ac. 1. 14.
a Jn. 1. 1. 1 Sa. 2. 30.
b Jn. 20. 31. 1 Pe. 1. 10.
2 Pe. 1. 15. 19. 1 Th. 1. 5;
2. 13.

Before the common account called Anno Domini: the 4th year.

1 Mat. 2. 1.
f 1 Ch. 24. 5. 10. 19.
Ne. 12. 17.

3 Zacharias was an ordinary priest, and his class or 'course' was one of the twenty-four instituted by king David for the temple service. Each class performed the duties during a week.—P.

4 Ge. 6. 9. 24. 17. 1. 7.
1 Job. 1. 1. 8. 1. 2. Ps. 119.
6. 1 Ki. 9. 4. 2 Ki. 20. 3. 1.
Co. 11. 2. Phil. 3. 6. Ac.
24. 16. 2 Co. 1. 12.

5 Righteous before God—simply because they were sincere believers in Messiah who was to come—

6 The LORD their righteousness, Ro. 3. 10. 20. 23. 28.—C.

7 In all the commandments and ordinances of the Lord—that led sinners to Christ, the end of the law for righteousness to all them that believe.—C.

8 Blameless—that is, before the church and the world.—C.

9 Ge. 18. 1. 1. 25. 21.
1 Jn. 13. 3. Jos. 13. 1. 1 Ki.
1. 1.
10 1 Ch. 24. 19. He. 9.
6.

11 Ex. 30. 7. 8. 1 Ch. 6. 40. 28. 1. He. 9. 6.

12 The Greek word here translated temple, signifies not the whole of the sacred inclosure, but the shrine. The burning of incense was the highest office connected with the service, and required the priest to enter the holy place where the altar of incense stood.—P.

13 Ex. 20. 7. Le. 16. 17.
p He. 1. 14. Da. 8. 16.
a 21. 2. 22. 1. 3. 1. ver.
19. 26. ch. 2. 10.

14 See Ex. 30. 1. Re. 8. 3. 4.
s ver. 20. Jn. 13. 20. 22.
Da. 10. 8. Mar. 16. 5.
t Jn. 6. 23. Da. 10. 12;
13. 23. Re. 1. 17. ver. 30;
ch. 2. 10. Mar. 16. 6.

It is evident from

A.M. cir. 4000.

this word that many accounts had already been published in Luke's time, of the life and labours of Christ. It seems to me, from ver. 4 that none of these were satisfactory, and consequently Luke cannot refer to the canonical Gospels. It is questionable whether he ever saw, or even heard of, any of the other Gospels before writing his own. None of the narratives referred to by Luke have come down to us. The works known as apocryphal, and which profess to give histories of our Lord, are of much later date.—P.

2 Ge. 17. 10. ver. 58.
Jn. 5. 35. Pr. 15. 20.

3 Mary (when they know him as the forerunner of Messiah) shall rejoice at his birth.—C.

4 ch. 7. 28. Mat. 11. 9.
18. Nu. 6. 3. Jn. 13. 4. 5.
Le. 10. 9. Je. 1. 5. Ga. 1.
15. ver. 16. 21.

5 Wine—strong drink. Any fermented and intoxicating liquor.—C.

6 Mat. 3. 1. 4. 5. 6. Is. 40. 3-5. Mat. 11. 11-14.
23. Jn. 1. 6-35. 3. 23-36.
23-35. Mat. 11. 14.
Mar. 9. 12. 13. ver. 70-79.

7 Or, by.
8 The wisdom of the just. To the knowledge of Jesus Christ, the wisdom of the just, upon whom the just shall live by faith.—C.

9 Mat. 3. 2. Is. 40. 3-9.
11. 9. 6. 7. Jn. 1. 14. 29.
Ro. 9. 1. 1. 13. 16. Tit.
2. 13. 1 Pe. 2. 9.

10 Ge. 15. 8. 17. 17. Ju. 6. 36-40. 13. 19. 15. 7. 11.
38. 22.
11 Da. 9. 21-26. 8. 16.
ver. 26. Mat. 18. 10. He. 1. 14.

12 Ex. 3. 26. 24. 27.
13 Ge. 18. 10. 12. 13.
Nu. 20. 15. 19. Ro. 3. 20. 23. 19. He. 6. 18.
Tit. 1. 2.

13 Zacharias asked a sign. The request implied want of faith. To believe the promise, doubting, required strong faith, for he was an old man; but the whole scene, and circumstances—the angel, the temple, the smoking incense, ought to have been enough for him. The sign he asked was yet given; but it was in itself a punishment.—P.

14 For the blessing. Nu. 6. 23-26.

15 The people waited that they might receive his blessing. Nu. 6. 23-26.—C.

16 2 Ki. 11. 5. 1 Ch. 9. 25. He. 9. 5. 1.

17 Ge. 21. 1. 2. 25. 21.
30. 22. 1 Sa. 1. 19. 20.
Jn. 13. 5.

18 Ge. 21. 1. 2. 30. 23. 1.
Sa. 1. 5. 15. 4. 1. 54. 1. 4.
J ver. 24. 30.

19 Jn. 7. 41. 52. 1. 46.
Mat. 2. 23.
1. 15. 7. 14. Je. 31. 22.
3. 15. Mat. 1. 18. ch. 2. 4. 5.

14 And thou shalt have joy and gladness; and many shall rejoice at his birth.⁹

15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink;¹ and he shall be filled with the Holy Ghost, even from his mother's womb.

16 And many of the children of Israel shall he turn to the Lord their God.

17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient² to the wisdom of the just,³ to make ready a people prepared for the Lord.

18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19 And the angel, answering, said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings.

20 And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.⁴

21 And the people waited⁵ for Zacharias, and marvelled that he tarried so long in the temple.

22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple; for he beckoned unto them, and remained speechless.

23 And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

24 And after those days, his wife Elisabeth conceived, and hid herself five months, saying,

25 Thus hath the Lord dealt with me, in the days wherein he looked on me, to take away my reproach among men.

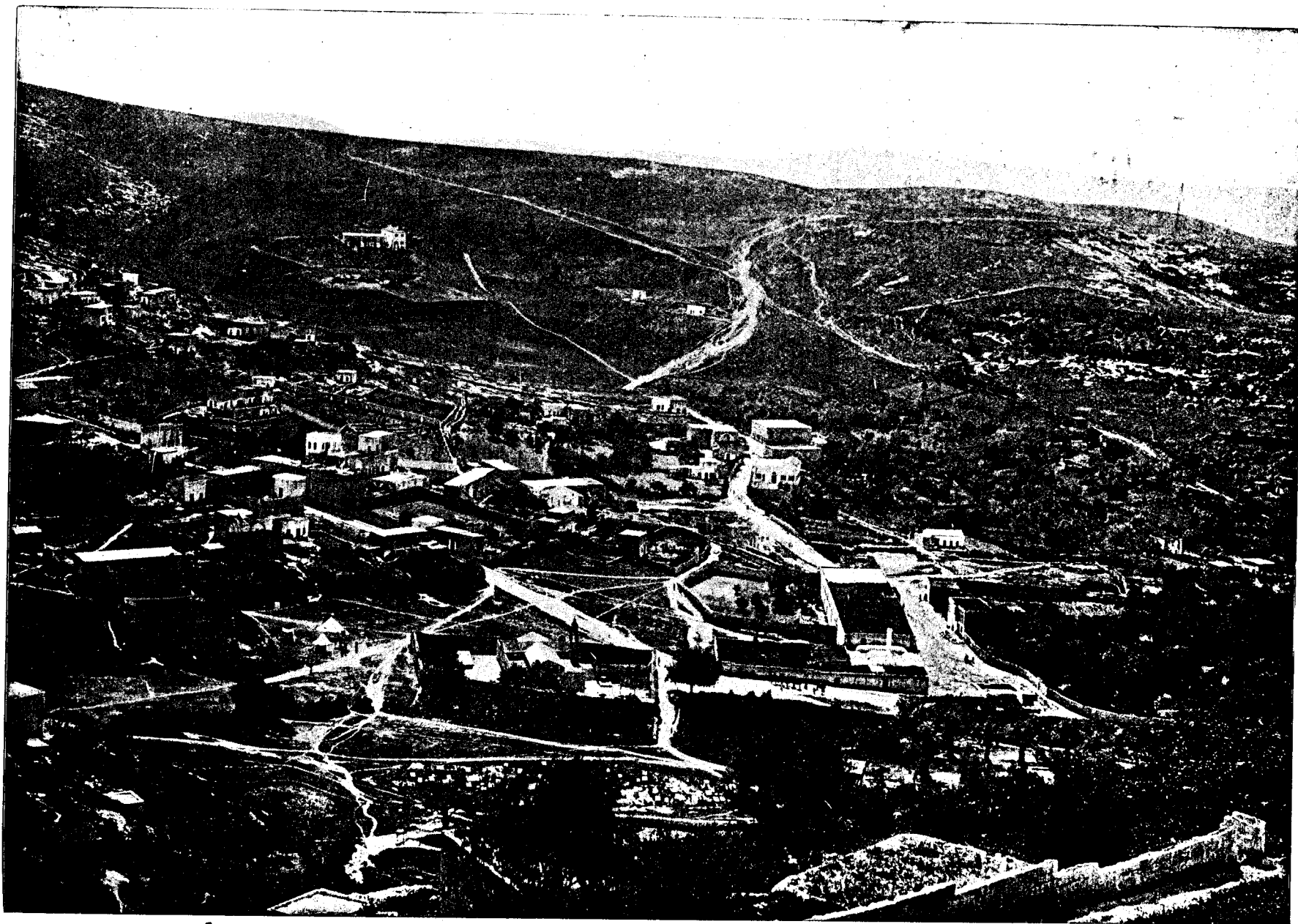
26 And in the sixth month the angel Gabriel was sent from God, unto a city of Galilee, named Nazareth,

27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

CHAPTER I. Ver. 16, 17. By his doctrine and example he shall be a happy instrument, in the hand of the Spirit, of turning many from their iniquities and false opinions to the Messiah. In his coarse and severe manner of life, and by his plentiful endowment with the Holy Spirit, he shall resemble the ancient Elijah; and shall be the means of reconciling men one to another, even Jews to Gentiles; yea, he shall make

the most stubborn sinners wise unto salvation, and, by conviction of sin, prepare them to receive the divine Saviour. 51-53. He has marvellously exerted his power in helping and showing mercy to all people, in casting down self-righteous and self-sufficient sinners, and in putting high honours upon the poor and debased. He has granted the desire of such as were earnestly inquiring after a Saviour, and enriched them with his

favour; but has denied the blessings of his kingdom to such as are rich in this world, or abound in self-confidence and self-conceit. 68. Let all praise, honour, and blessing be ascribed to that God who, after a long apparent neglect of his people, is now, in infinite kindness, sending his Son to save and redeem them, and who is now raising up his long-promised Messiah to exalt and protect his pious ones, and to cast down their



NAZARETH, FROM THE LATIN MOUNT. [Luke, i:26.]—We have here an excellent view of Nazareth. From the Latin Mount we see the roads and camel paths and hills about the city, with the olive trees and residences at the lower part of the city, and get a beautiful view of one of the loveliest spots under the sun. A view all the more attractive because we know, in addition to the natural features

which make it lovely, the eyes of our Savior often beheld it. Perhaps there is not a hill or valley or spot about this, the city of His boyhood, that He did not pass over time and again. The tents that look so small, above the Greek Church of the Annunciation, were the tents of the tourists who passed through Palestine to get the pictures which illustrate this New Testament.

28 And the angel came in unto her and said, *Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.*

29 And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30 And the angel said unto her, Fear not, Mary; for thou hast found favour with God.

31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David.

33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God.

36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her who was called barren.

37 For with God nothing shall be impossible.

38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

39 And Mary arose in those days, and went into the hill country with haste, into a city of Judah;

40 And entered into the house of Zacharias, and saluted Elisabeth.

41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:

42 And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb.

A.M. cir. 4000.

ver. 30, 42. Da. 9. 23.
Ju. 5. 24. 12. Ru. 2. 43.
10. Pr. 11. 10. Ep. 1. 6.
7. Tit. 1. 2. Greek.
Xavier, Rejoice.—C.
8 Or, graciously
accepted, or much
graced. See ver. 30.
9 Ge. 18. 15. Is. 41. 10.
14. Ro. 8. 31. 2 Ti. 4. 22.
10. Ju. 5. 24. ch. 11. 27.
28.
9 See ver. 12.
9 Troubled. Per-
plexed.—C.
10. 14. Re. 1. 13. Is. 41.
10. 14. Re. 1. 13. ch. 2. 10.
9. 50. Mat. 28. 3.
11. 15. 7. 14. Mat. 1. 21.
Ge. 1. 5. Je. 31. 22. Ga.
4. 4. ch. 2. 21.
11. 15. 9. 6. 7. Mat. 12.
42. 28. 18. Tit. 2. 13. Phil.
2. 9. 11. He. 1. 8. 3.
11. 2. Sa. 7. 11. 12. Ps.
132. 11. Is. 16. 5.
1 From ver. 27 it is
clear that Joseph was
a descendant of Da-
vid; and from this
verse, whatever may
be said of the genea-
logy in this Gospel, it
is clear that Mary
also sprang from the
same royal house.—
P.
7 Da. 7. 14. 27. 2. 44.
Mi. 4. 7. Ps. 72. 8. 89. 30.
37. Is. 9. 5. 75. 4. Am. 9.
11. 1. Ti. 6. 15. 1 Pe. 1. 11.
1 Co. 15. 24. 10. 12. 34.
He. 1. 8. 12. 28. Ob. 21.
Ep. 1. 22.
9 Ga. 6. 16. Ro. 9. 6.
9 Mat. 13. 36.
9 See note below.
9 Ge. 2. 15. Is. 7. 14.
Da. 2. 34. Je. 31. 22.
Mat. 1. 20. Da. 9. 24.
9 Mar. 1. 15. 7. 14. 9.
6. Ro. 1. 3. 4. 9. 5. 3. 1. 1.
4. 4. 1. 1. 14. 34. 10. 10.
30. Ga. 2. 20.
9 ver. 24. 26. Mal. 3. 1.
Is. 40. 3.
9 Ge. 17. 1. 18. 14. Je.
32. 17. 27. Zec. 8. 6. ch.
18. 27. Mat. 19. 20. Job
9. 10. 12. 2. Ro. 4. 21. 31.
9 Ps. 116. 16. 119. 38.
2. Sa. 7. 25. 29. Mar. 9. 24.
2. Ch. 20. 20. 11. 5.
Mat. 15. 28.
9 The glorious
truth revealed to
Mary, and the un-
paralleled dignity
conferred upon her
for giving rise to no feel-
ings of vanity. She
seems never to have
thought of self. Her
meekness and humi-
lity were, if possible,
greater after than be-
fore the annuncia-
tion. The honours
since heaped upon
her memory and her
name, and the ho-
nour paid at her ten
thousand shrines,
would have been as
repugnant to the
humble Virgin of Na-
zareth as they are op-
posed to the revealed
will of God.—P.
9 Jos. 15. 48. 50.
9 Probably Hebron,
Jos. 15. 48. 50. 11.
9 The words trans-
lated 'city of Juda,'
may mean 'the city
of Judah,' which was
situated in the moun-
tains near Hebron.—
P.
9 Je. 1. 5. Ps. 22. 10.
9 Re. 1. 10. Ac. 6. 3.
9 ver. 28. Ju. 5. 24.
9 Ge. 12. 3. 22. 17. 18.
Ps. 21. 6. 45. 2. 72. 17. 19.
Ro. 9. 5. 1 Ti. 6. 15.
9 This wonderful an-

A.M. cir. 4000.

nunciation—the most
wonderful ever made
to mortal, was re-
ceived by Mary with
that meek humility
and faith which con-
stituted the chief
characteristics of her
nature. Unlike Za-
charias, she never
questioned the truth
of the announce-
ment. Still it was too
mysterious, too pro-
found, for her intel-
lect. It even seemed
to be impossible as
well as incomprehen-
sible. Hence Mary
asked, not in unbel-
ief, but for informa-
tion, 'How shall this
be?' She believes that
it will be, because
God's angel said it.
She only inquires
how.—P.
9 Ju. 6. 15. Ru. 2. 10. 2
Sa. 9. 8.
9 Jn. 13. 13. 20. 28. Phil.
3. 8. 9. Ga. 2. 20.
9 ch. 11. 28. Jn. 20. 29.
2 Ch. 20. 20. 1 Pe. 1. 8.
9 Or, which believ-
ed that there.
9 Ps. 103. 1. 103. 34. 9. 31.
35. 9. 10. 1. Sa. 2. 1. Is. 4.
10. 45. 25. 61. 10. Hab. 3.
17. 18. 2 Co. 12. 14. Ro. 5.
1. 1. 3. 3. 4. 1 Ti. 1. 1.
Tit. 2. 13.
9 If 'God our Sa-
viour' be 'God mani-
fest in the flesh,' as
certainly was when
the Popish figure of
the 'Immaculate
conception,' or total
absence of original sin
in Mary, no longer
tenable: for if her
spirit did rejoice in
'God her Saviour,'
she must have been
a sinner in order to
be saved.—C.
9 1 Sa. 2. 8. Ps. 113. 6.
71. 36. 2 Ki. 14. 20. Ps.
45. 18. 102. 17.
9 Or, lowliness, Is.
66. 2. 1 Pe. 5. 5. Ps. 136.
23.
9 Ge. 30. 13. ch. 11. 27.
Mal. 3. 12. Ju. 5. 24.
9 Ge. 17. 1. Ps. 77. 19.
21. 11. 9. 126. 2. 3. Ep. 3.
20.
9 Ge. 17. 7. Ex. 30. 6.
Ps. 103. 17. cxxxvi.
cxlv.
11. 59. 11. 51. 9. 52. 10.
40. 10. 5. Ps. 59. 13. 96.
1. 99. 1.
9 Ps. 33. 10. 89. 10. Is.
29. 16. Ex. 15. 9. Es. 6. 6.
1. Sa. 2. 8. Da. 3. 34. 37.
ch. 12. 19. 20. 1 Pe. 5. 5.
9 ch. 18. 14. Job 12. 19.
21. 1. Sa. 2. 6. 8. Job 5. 11.
Ps. 113. 6. 7. Is. 66. 2.
9 1 Sa. 2. 5. Ps. 34. 10.
1 Co. 1. 26.
9 1 Sa. 18. 10. 45. 4. 30.
18. 63. 7. Je. 31. 30. Ps.
98. 3. Mi. 7. 18. 20.
9 Ge. 17. 9. 10. 19. 22.
18. Ps. 132. 11. Ro. 11.
28. 29. Ps. 133. 37.
9 ver. 13. Nu. 23. 19.
9 ver. 25. 76. 79. Mal.
4. 5. Ps. 113. 9.
9 ver. 14. Ro. 12. 15.
Ge. 21. 6. Is. 66. 10.
9 Ge. 17. 9. 14. Le. 12.
3. Phil. 3. 5. Col. 2. 11. Jn.
7. 2.
9 ver. 13. Ge. 21. 3.
Mat. 1. 21. 25. Ge. 17. 21.
Le. 12. 3. ch. 21. 27.
18. 10. Is. 8. 3. Ho. 1. 4. 9.
2 Sa. 12. 25.

43 And whence is this to me, that the mother of my Lord should come to me?

44 For lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

45 And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord.

46 ¶ And Mary said, My soul doth magnify the Lord,

47 And my spirit hath rejoiced in God my Saviour.

48 For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.

49 For he that is mighty hath done to me great things; and holy is his name.

50 And his mercy is on them that fear him, from generation to generation.

51 He hath showed strength with his arm; he hath scattered the proud in the imagination of their hearts.

52 He hath put down the mighty from their seats, and exalted them of low degree.

53 He hath filled the hungry with good things, and the rich he hath sent empty away.

54 He hath holpen his servant Israel, in remembrance of his mercy;

55 As he spake to our fathers, to Abraham, and to his seed for ever.

56 And Mary abode with her about three months, and returned to her own house.

57 ¶ Now Elisabeth's full time came, that she should be delivered; and she brought forth a son.

58 And her neighbours and her cousins heard how the Lord had showed great mercy upon her; and they rejoiced with her.

59 And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

60 And his mother answered and said, Not so; but he shall be called John.

enemies, spiritual or temporal; 74, 75, that being, by his love, power, and grace, redeemed from sin, Satan, and the world, we may, while we live, constantly serve God, without slavish fear of him, or tormenting fear of our enemies, in all the duties of piety, righteousness, and sobriety, as in his sight, and depending on him for assistance and gracious reward. 76–79. Thou shalt be the prophetic forerunner of the incarnate God the Messiah, to publish his appearance, and to direct and excite men to receive him; to show them that they must be saved, not by their own legal righteousness, but by the remission of their sins through Jesus' blood, according to the loving, tender and compassionate kindness of God, by which Christ, the heavenly Sun of Righteousness, comes into our world, to enlighten, revive, and save, not only us Jews, but also the Gentiles, who have been long destitute of the means of grace, and enveloped with ignorance, error, and wickedness; and to direct us to the true methods of enjoying peace with God, with our own consciences, and our neighbours, till we arrive at perfect and everlasting happiness.

Ver. 3. *Theophilus*. Who this person was does not appear: and historic celebrity is neither essential nor important to the

children of God. That he was a real and not a fictitious personage is, however, apparent: because no man 'speaking by the Spirit of God' could call an imaginary character to receive or patronize, as it were, a real history.

Ver. 15. *And he shall be filled*, &c. A beautiful and blessed example of the work of the Spirit being contemporaneous with the moment, not merely of birth, but of living existence, as the original signifies. We once knew a philosopher to say, 'That he had known but one who had led him to question the doctrine of original sin.' The observation was striking and candid, but not just. The beauty of a personal holiness, that he could not deny, should have led him not to doubt original sin, but to admire the early, and wonderful, and effectual working of the Spirit of God.

Ver. 19. *That stand in the presence of God*. This is not a description borrowed, as Bloomfield imagines, 'from the custom of oriental courts,' but a declaration of the fact that where Gabriel stands there is 'the presence (the manifestation) of the Lord.' C.

Ver. 24. *He hid himself*. Not to avoid, as Bloomfield supposes, 'the rallies and gazings of the vulgar'—for such conduct the Jewish feelings and manners would never have tolerated (see ver. 58); but to give himself to meditation and prayer, upon an announcement and occasion so extraordinary. Note. 'Children are God's heritage,' and blessed is that wife who, if the Lord deny her children, bows submissively to his holy will; and who, if the Lord grant her children, receives the gift as a subject and excitement to thanksgiving and prayer. C.

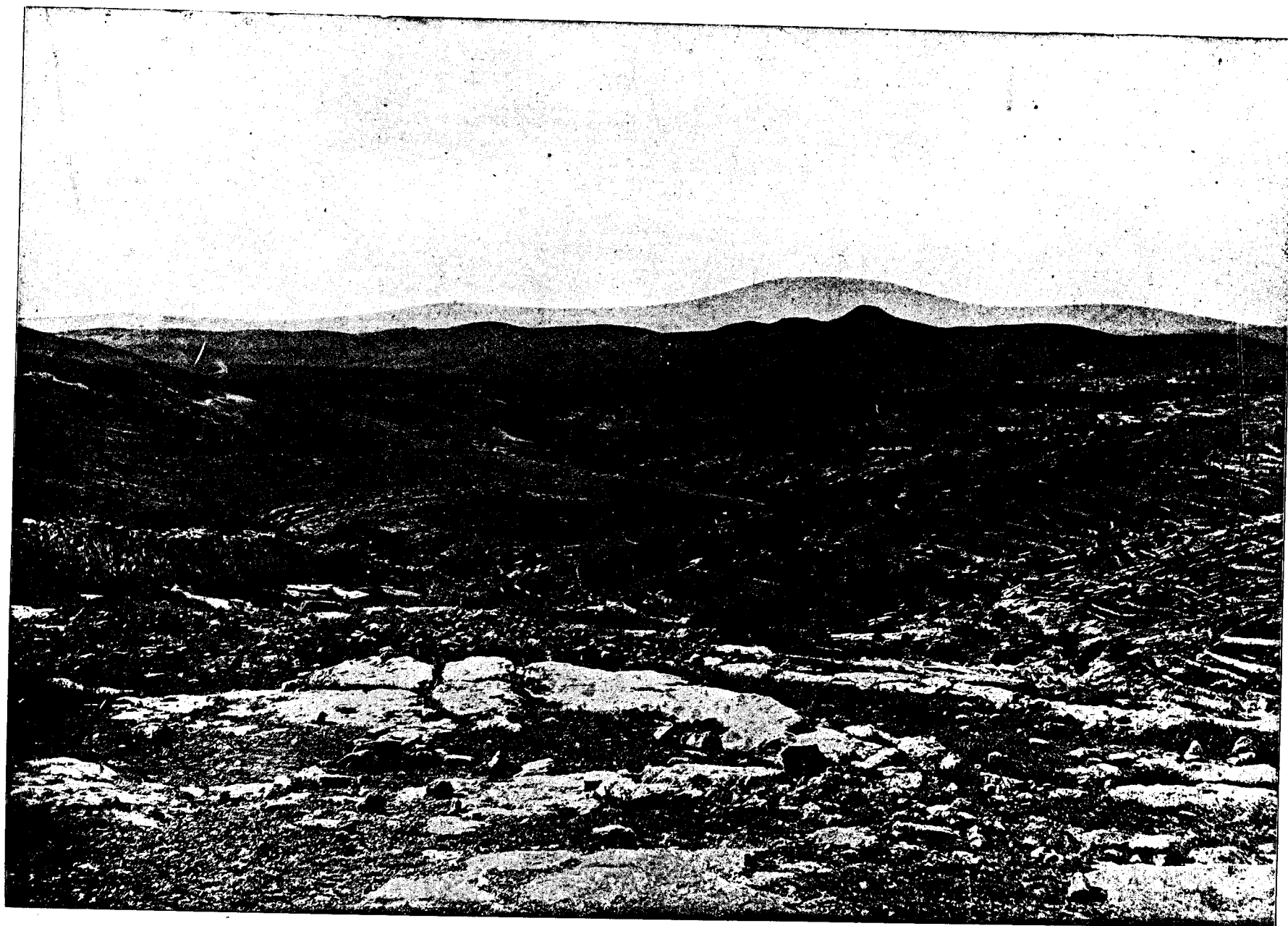
Ver. 32. Surely when a demand is made for a single verse that

combines the divine and human nature of Christ, this might suffice, in which he is called the 'Son of the Highest,' yet exalted by promise to 'the throne of his father David!' C.

Ver. 35. *The Holy Ghost shall come upon thee*, is one act representing the preparation of the body of Jesus, ver. 31.—*And the power of the Highest shall overshadow thee*, is another, representing the personal act of the Word, uniting himself with the humanity which was 'born not of blood, nor of the will of the flesh, nor of the will of man, but of God'—even of God the Holy Spirit.—The conclusion in the word *therefore*, clearly demonstrates that Jesus was called 'the Son of God,' because, according to his humanity, he was conceived of the Holy Ghost. But his being named 'the Son of God' upon this account does not preclude his being also named 'the Son of God' upon another account—namely, upon account of his being 'that eternal life which was with the Father, and was manifested to us,' 1 Jn. 1. 1. For surely if he was 'eternal life with the Father,' he must have been the Son; for the Father could not have been the Father unless the Word had been his Son! C.

Ver. 39. *A city of Juda*. The particular city is unnamed, and conjecture is useless. But it is worth remark, that from Nazareth to the nearest city in the 'hill country of Judea' (ver. 6) could not be less than several score miles, through mountains intersected with ravines and rivers; and that the undertaking of such a journey is a striking mark of the devotedness and decision of the personal character of Mary. C.

Ver. 42–55. It is impossible to read these pious effusions of Elisabeth and Mary without admiring the rich treasury of prayer, and praise which the Scriptures furnish for all occasions. To



DISTANT VIEW OF THE BIRTHPLACE OF JOHN THE BAPTIST.
[Luke, i:57.]—The birthplace of John the Baptist which we have shown in another view of the Judean mountains, is so indistinct and vague that it can hardly be discerned. It is toward the right of the picture. The view helps us to get an idea of the Judean mountains, the folds of the hills, and the general topographical features of the country. This view is

typical of the character of John the Baptist. He was a gloomy and severe and lonely man. So the country, represented in the picture before us, is gloomy and lonely and severe. A man in a region like this would be very apt to grow into a contemplative and thoughtful man. There is nothing here to divide the attention and nothing of a worldly nature to tempt anyone. Here are lonely hills and skies and lakes and olive trees, and nothing else.

61 And they said unto her, There is none of thy kindred that is called by this name.

62 And they made signs to his father, how he would have him called.

63 And he asked for a writing-table, and wrote, saying, His name is John.⁹ And they marvelled all.

64 And^h his mouth was opened immediately, and his tongue loosed, and he spake, and praised God.

65 Andⁱ fear came on all¹ that dwelt round about them: and all these sayings² were noised abroad throughout all the hill country of Judea:

66 And all they that heard them³ laid them up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.

67 ¶ And his father Zacharias was⁴ filled with the Holy Ghost, and prophesied, saying,

68 Blessed^o be the Lord God of Israel; for he hath^p visited and redeemed his people,

69 And^q hath raised up an horn of salvation for us, in the house of his servant David;

70 As^r he spake by the mouth of his holy prophets, which have been since the world began:

71 That^s we should be saved from our enemies, and from the hand of all that hate us;

72 To^t perform the mercy promised to our fathers, and to remember his holy covenant;

73 The oath which he sware to our father Abraham,

74 That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear,

75 In^u holiness³ and righteousness⁴ before him, all the days of our life.

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9 ver. 13.
9 John, 'gracious,' because he introduced the grace of our Lord Jesus Christ.—C.
2 ver. 20. Ps. 51. 15; 103. 1-11; 116. 12-18; 145. 21.
5-11 Mat. 9. 33; 15. 31. Ac.
5-11 Fear (religious awe) came upon all.
—C.
2 Or, things.
7 ch. 2. 19, 51; 44.
8 ch. 2. 25-28. Ge. 21.
6. 1 ver. 80. Ps. 80. 17. 1 Ki. 18. 46. Ju. 13. 24-25. Je. 1. 5. Is. 41. 10.
2 ch. 20. 14. Re. 1. 10.
2 Pe. 1. 21.
9 Ge. 9. 27. 1 Ch. 29. 10. Ps. 72. 17-19; 106. 48; cv. 1-8.
7 Ex. 3. 16, 17; 31. ch. 7. 16. Mat. 1. 21. Ep. 1. 7. 7 Ps. 111. 19; 134. 17, 18. Je. 23. 5, 6. Eze. 17. 22, 23; 34. 23-29. Ac. 2. 30. 1 Sa. 2. 10.
7 Je. 23. 5, 6; 33. 15, 16; 39. 21. Ge. 3. 15; 49. 10. Is. 7. 13; 44. 11; 55. 5. Ps. 72. 1-9. Da. 9. 24, 26. Zec. 9. 9.
8 Ps. 106. 47; 145. 45. 17. 22; 49. 24-26; 53. 10. 11; 54. 7-17; 55. 7. Je. 30. 10, 11. Mat. 1. 21. Ga. 1. 4. 1 In. 3.
7 Ex. 20. 6. Le. 25. 42. Mi. 7. 18-20. Mat. 10. 6; 13. 24. ver. 54. Ac. 3. 25. 26. Ro. 11. 28.
8 Ge. 12. 3; 17. 4; 22. 16-18. Ps. 105. 8-10. Eze. 6. 60. Je. 31. 3. He. 6. 13-18.
9 Ge. 22. 17, 18. Le. 25. 18. De. 12. 10, 18. Is. 45. 17. Je. 23. 6. Ro. 6. 18; 25. 8, 15. He. 2. 15; 9. 14; 12. 28, 29.
8 Je. 32. 39, 40. Ep. 4. 24. 1 Pe. 1. 14, 15. Tit. 2. 11, 12.
3 In holiness. An entire separation, not from the world, but the love of the world, and an entire dedication of all our body and spirit to God's service and glory.
—C.
4 In righteousness—in that righteousness which is of God, by faith of Jesus Christ, whom the church of old possessed in types and promises, but now in the body and fulfilment.
—C.
5 Re. 2. 10.
* 'The deserts,' or 'wilderness of Judea,' was a mountainous region extending from the western shore of the Dead Sea to Bethlehem, to Tsochah, and Jutta. It was a parched district, with only a very few

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patches of cultivation, but being pasture for sheep and goats. It was here John dwelt, perhaps, like King David in his youth, acting as a shepherd.—P.
2 ver. 15-17; ch. 3. 3-5. Mat. 3. 14, 15; 5. 6. Mat. 11. 9-14.
3 ver. 15-17; ch. 3. 3-5. Mat. 3. 1-12. Ju. 1. 6-36; 5. 32-36.
2 Ac. 5. 31.
5 Or, for.
6 Or, bowls of the mercy, Is. 63. 7. Ep. 2. 4.
7 Or, sun-rising or branch, Nu. 24. 17. Is. 4. 1. Zec. 3. 8; 6. 12. Mal. 4.
8 Is. 9. 2; 42. 7; 49. 6, 9; 60. 1; 43. 8. Mal. 4. 2. Mat. 4. 16. Ju. 8. 12; 9. 1. Sa. 2. 9.
9 ch. 2. 40, 52. Ju. 13. 25. 1 Sa. 3. 19, 20.
10 Mat. 3. 12; 7.
8 See note * in first column.

CHAP. II.

Before the account called *Anna Domini* the 4th year.
1 Or enrolled in the registers of the empire in order to be taxed, &c.
2 The chronological difficulty in this statement appears to be solved by the recent researches of Zuntz, 2. 3. *Quirinus*, called by Luke Cyrenius, was consul in B.C. 12, and was therefore from that time qualified to fill the office of governor of Syria. From B.C. 12 till A.D. 6, the names of the governors are recorded; from B.C. 4 till A.D. 4 the record is blank. During that period the census took place, and there is a very strong probability that Quirinus filled the office of governor from B.C. 4 till B.C. 2, and during his rule a census of the province was either first ordered by the imperial government, or first carried into effect. Grammatically the passage may bear either interpretation.—P.
a 1 Sa. 16. 4; 17. 12. Mi. 5. 2. Mat. 2. 4, 5. Jn. 7.
b Mat. 1. 1-16. ch. 3. 23-31.
c ch. 1. 27. Mat. 1. 18-20. Thus God protected her reputation.
d Mi. 5. 2. Mat. 2. 1, 4. 6, 8, 16.
e Ge. 3. 15. Is. 7. 14. Je. 31. 22. Zec. 8. 6; 12. Jn. 1. 14. Ga. 4. 4. Mat. 1. 24, 25.

76 And thou, child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord, to prepare his ways;

77 To^a give knowledge of salvation unto his people, by^b the remission of their sins,

78 Through the tender mercy^c of our God; whereby the day-spring^d from on high hath visited us,

79 To^e give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

80 And^f the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel.^g

CHAPTER II.

1 Augustus taxeth all the Roman empire. 6 The birth of Christ. 8 An angel telleth it to the shepherds: 13 many sing praises to God for it. 21 Christ is circumcised. 22 Mary purified. 28 Simeon and Anna prophesy of Christ: 40 who increaseth in wisdom, 46 questioneth in the temple with the doctors, 51 and is obedient to his parents.

AND it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed.¹

2 (And this taxing was first made when Cyrenius was governor of Syria.)²

3 And all went to be taxed, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David.)

5 To be taxed with Mary his espoused wife, being great with child.

6 ¶ And so it was, that, while they were there, the days were accomplished that she should be delivered.

7 And she brought forth her first-born son, and wrapped him in swaddling-clothes, and

them the Spirit leads the memories of these two godly women, and gives their feelings utterance in language doubly affecting, because uniting the recollection of the past with the possession of the present mercies; see ver. 54. C.

Ver. 60. It is evident Zacharias had communicated to his wife the name the angel had prescribed for the child—a lesson of that confidence that those whom God hath bound together should ever reciprocate. It is equally evident that while perfectly confidential with one another, they were as perfectly silent towards their neighbours and relatives—another most valuable lesson for all relations and conditions of life; for while cunning concealment of our purposes is foolish and vain, a prudent silence, and even secrecy, is always a proof of wisdom, and generally essential to success. C.

Ver. 77. 'The knowledge of salvation,' and the knowledge of the 'remission of sins,' are inseparably connected in the purpose of God; and he that lays hold upon the one cannot possibly be ignorant of the other. Even as he that is delivered from shipwreck or disease cannot possibly, if in his right mind, be ignorant of his escape from danger, or of his restored health. C.

REFLECTIONS.—The wonderful things of the gospel are declared with the greatest care and certainty, that we may clearly understand and firmly believe them. And for the same purpose a train of miracles introduced our Immanuel into our world, by which the ancient predictions concerning him and his forerunner were exactly accomplished. Delightful, distinguished, and unexpected mercies will come at last to those who, in a distinguished manner, fear God. Those that are humble and honour him he will honour; nothing is too hard for him to effect. And saints' unbelief of his promises must meet with sharp rebukes. The revival of miracles and prophecies pleasingly opened the way for the gospel dispensation. And with what reverence ought we always to think of Jesus Christ as the Son of God, as the Lord our God; and of the Holy Ghost,

who exerts the whole power of the Godhead!—But how sweetly astonishing is it to behold God's eternal Son made of a woman!—To behold the infinite JEHOVAH personally united to the likeness of sinful flesh in order to save his enemies of mankind. Permanent and glorious is his spiritual kingdom. From the riches of divine mercy all the blessings of it originally proceed, and are bestowed on us by almighty love, notwithstanding all our unwillingness and unworthiness. It is this which lays the surest ground for the firmest faith, the deepest humility, the profoundest admiration, the most ravishing joy, and exalted praise. Thrice blessed is it to rejoice in a Saviour born for us, and received into our heart, and in that great salvation which he brings near to all men. Thrice happy are true believers in the pardon of their sins, the acceptance of their prayers, and their deliverance from their enemies. And in the highest praise and filial service of God should they improve these benefits. Never does God send any upon important work without proper qualifications. And rarely do men addicted to carnal company make an agreeable figure in the church.—Let me in every state learn to be fervent in my devotions. Let me offer all my services through Jesus' mediation. Let me acquaint myself with God and his Word, and always credit whatever he says. Let me vie with angels in readiness to speak of my Redeemer. And if God honour me, let me humble myself, and rejoice in his mercy.

CHAPTER II. Ver. 34, 35. He is appointed of God and brought into the world as an occasion of the

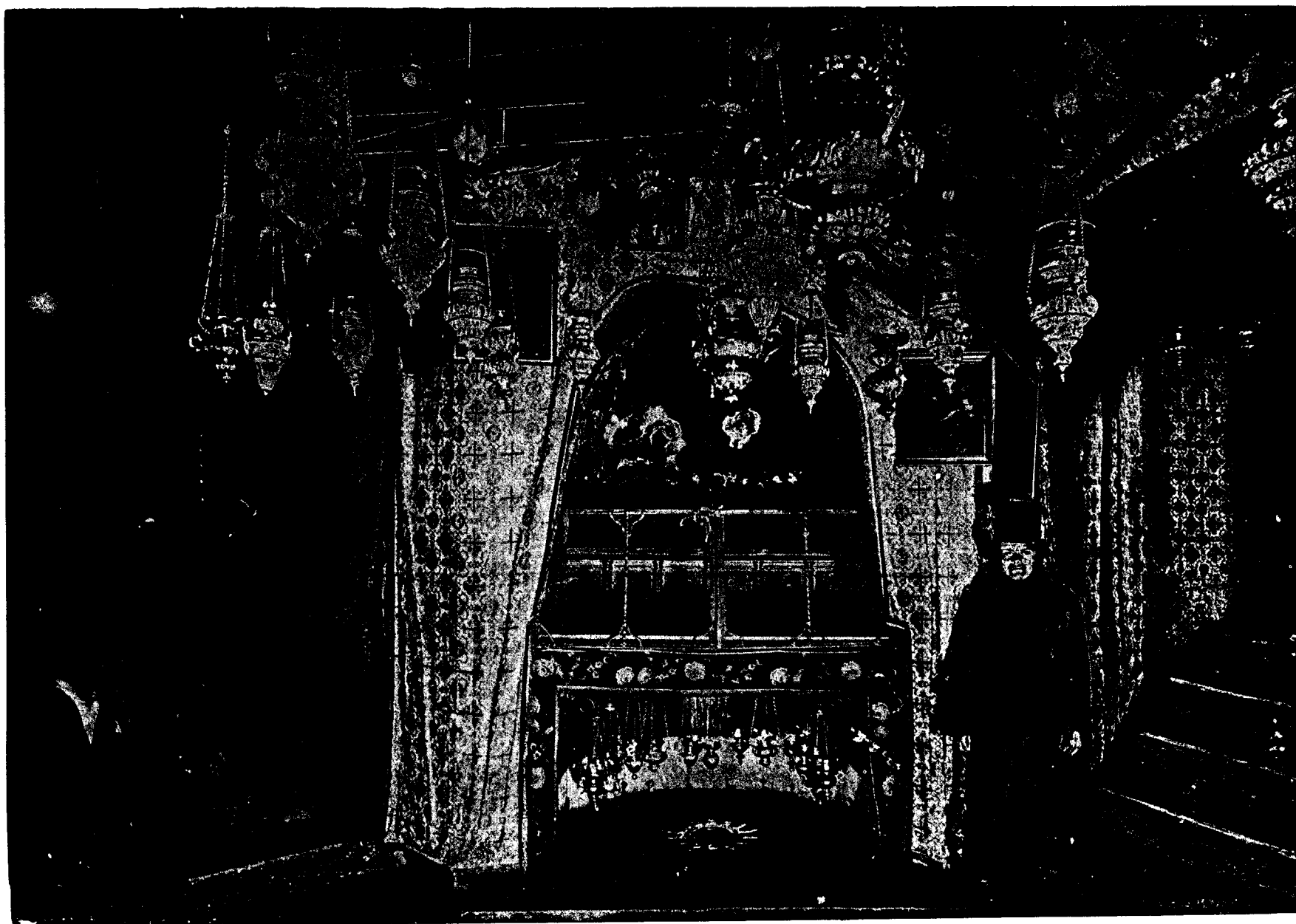
stumbling and falling of many Israelites, and as the divine means of raising up men to eternal life and happiness. And such shall be his wonderfully mean and suffering circumstances that many will speak against him with bitter enmity and blasphemy; and you, his mother, shall be tormented with anguish and pain to see him so contemned, reviled, persecuted, and murdered: yet by these means it will clearly be discovered who are his friends that accept him, and who his enemies that reject him.

Ver. 1. *Cæsar Augustus*. This was Caius Cæsar Octavianus Augustus, one of the Roman triumvirs, who was chosen emperor B.C. 29, and died A.D. 14. He received the name of Cæsar, the family name of Julius Cæsar, by whom he had been adopted, and the name of Augustus (the most probable meaning of which is, 'worthy of divine honours,' *Pausan.* iii. 11) he received from the servile senate.—*All the world*. Some would translate it, 'all the (Roman) empire'—an expression very frequent in the best classical writers. But as no such general taxation is mentioned by any contemporary historian, it seems more consonant to Jewish phraseology to understand it merely of 'all Judea,' which the Jews considered the *earth* of the whole world; see Ru. 1. 1; 2 Sa. 24. 8. This view seems to be confirmed by ver. 3, in which 'every one' went to 'his own city'—a description that evidently could apply to Judea alone. C.

Ver. 2. It appears from historical records that Cyrenius was not made governor of Syria till ten or twelve years after the birth of Jesus. The words may, however, be more literally translated, 'And this first registration was carried into effect (that is, by taxation) when Cyrenius was governor of Syria'; or, 'The first registration was made under Cyrenius (afterwards) governor of Syria.' C.

Ver. 3. *His own city*—the capital city of his own family (see ver. 4), not of his district. Wherefore it is evident that, though commanded by Roman authority, the registration was conducted upon Jewish principles. C.

Ver. 12. *A manger*. The ordinary Greek text is 'the manger, stable,' or whatever else the meaning of the term may be. *The*



PLACE OF THE MANGER IN THE GROTTTO. [LUKE, ii:4-7.]—This is a picture of the interior of the Church of the Nativity, and there is given here a representation of the place once occupied by the manger in which our Savior was born. The star which you observe in the view is supposed to occupy the particular place where our Savior was born. Around this star are written the following words: "HERE JESUS CHRIST

WAS BORN OF THE VIRGIN MARY." This place is always guarded by the Turkish soldiers, and about this star silver lamps are always burning. Notable festivities are observed in this church during Christmas time. Nearly all the lamps that are in it are very fine, and are presents from different kings of the world. There is no place in Palestine looked upon with more loving and pathetic interest than the place of the manger in the grotto

laid⁴ him in a manger; because there was no room for them in the inn.

8 ¶ And there were in the same country shepherds abiding in the field, keeping⁵ watch over their flock by night.⁵

9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid.

10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.

12 And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling-clothes, lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying,

14 Glory to God in the highest, and on earth peace, good will toward men.

15 ¶ And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

17 And when they had seen it, they made known abroad the saying which was told them concerning this child.

18 And all they that heard it wondered at those things which were told them by the shepherds.

19 But Mary kept all these things, and pondered them in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

21 ¶ And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

22 ¶ And when the days of her purification, according to the law of Moses, were accomplished, they brought him to Jerusalem, to present him to the Lord;

23 (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;)

A.M. cir. 4000.

Ps. 22.5. Mat. 8.20.
ver. 12. 2 Co. 9.9.
1 O, the night watches. It therefore seems it was not in the winter, Ex. 3. 1.2. Pr. 27.25.
8 This statement renders it highly improbable, if not impossible, that our Lord could have been born in mid-winter, amid the mountains of Judea, the nights are intensely cold, and neither shepherds nor flocks could remain in the fields. The careful calculations of Gresswell show that the birth took place about the time of the passover in spring.—P.
9 Ch. 1.11.26. Mat. 1.22. 13. 19. 1 Ti. 3. 16. Ps. 91.11.
10 Co. 1.27. Mat. 11.25.
11 Ex. 20.18. Nu. 16.19. 22. Ch. 9.28-34. Re. 18.1.
12 Ju. 13.23. Da. 10.12. ch. 1.13.30. Re. 1.17.
13 Ge. 3.15. 49.10. De. 18.15. 18.14. 9.6. 11.14. 1.12. 2.5. 30.9.24. Eze. 34.23.30. Da. 9.24. 26. 2ec. 9.9. Mat. 1.21. ch. 1.54.68.9. Ac. 2.30.
14 Is. 53.2.3. Ps. 22.6. Mat. 8.20. ver. 7.
15 Ps. 91.10.68. 17.103. 20. 21. Da. 7. 10. Re. 5. 11.1. Pe. 1.12.
16 Ch. 19.38. Re. 5.12. 13. Is. 44.23. 24.15.16. 19.1. Ep. 1.6. 2.7. 2.12. 1.1. Ch. 11.1. Ju. 17.4.12.28.
17 Ch. 19.38. 1.79. Is. 49.13. 57.19.24. Ro. 5.1. Ep. 1.5.12.14.17.
18 Cp. the men the shepherds.
19 Ex. 3.3. Ps. 111.2.
20 Ec. 9.10. Ps. 119.60. 19.11.
21 Ju. 4.28.29. Mar. 1.45.50.60. 1.15.16.
22 Is. 8.18. 9.6. ver. 33. 47.
23 ver. 31. ch. 1.29.66. Ge. 37. 11. 1 Sa. 21.11. 12.1.
24 Ki. 8.15. 1 Ch. 29. 10.11. Ps. 34.2.72.18.19. 109.48. 107. 8.15. cxlv. cxviii.
25 Ge. 17.12. Le. 12.3. ch. 1.59. Phi. 3.5.
26 Mat. 1.21. ch. 1.31. ver. 10.11. Is. 45.17.22. Before the account called Anna Domini the 3d or 4th year.
27 Le. 12.2.
28 Ex. 13.12. 22.29. 34.19. Nu. 18.15.13. 8. 16.17.
* In reviewing this wondrous narrative there is one thing which strikes the thoughtful student, especially in these days. In every circumstance connected with the promise and birth of the Forerunner, and the advent of the Messiah, we see the super-natural. It is so entirely interwoven with the narrative—it is so imbedded in every fact, and incident, and speech, that it cannot be eliminated without at the same time destroying the harmony and consistency of the whole history. To strip the evangelist's story of the supernatural element would be to make it not merely incredible but impossible. The narrative opens with the visit of an angel. His words are prophetic and his acts miraculous. A second time he appears with a message from God. Mary and Elizabeth were both filled with the Holy Ghost. His presence and inspir-

A.M. cir. 4000.

ing power on them, on Zacharias, Simeon, and Anna, were openly seen. Every event in the wondrous narrative was a miracle of love as well as of power.—P.
1 Le. 12.2.5.6.8.
2 Ch. 1.6. Ge. 6.9. Ac. 24.16.10.2.
3 ver. 32. Mar. 15.43. Tit. 2.13. 2 Pe. 3.12. 15. 25.9. 40.1.10. ch. 19.10. 11. Ac. 1.6.
4 Nu. 1.25. 2 Sa. 23. 2. 2 Ch. 20.14. Re. 1.10. 2 Pe. 1.12.
5 Ps. 25.14. Am. 3.7. 2 Pe. 3.9.48. He. 3.15. 24. 4. Da. 9.24.36. Is. 61. 1. Ac. 10.38.
6 The Lord's anointed. Prophet, Prince and King. Le. 1.48. He. 6.20. Ps. 2.6. —C.
7 Ac. 16.6.7. Ps. 48. 14. 73.24. 143.10. Pr. 3.5.6.
8 Since the days of Malachi the lamp of prophecy had gone out. Now, on the rising of the Sun of Righteousness, the inferior lights are revived.—C.
9 See ver. 22.
10 Mar. 10.16.
11 See ver. 14. 20. ch. 1.46.55.64.79. Ps. 103. 1.
12 Ge. 15. 15. 46. 30. Nu. 20. 12. 1 Co. 15. 24. 55. Phi. 1. 23. Is. 57.2. Re. 14.13. Ps. 37.37.
13 Ch. 3.6. Ps. 98.2. Is. 52.10. Mat. 1.21. ver. 10.11. 4. 10.12.
14 Pr. 8.23. 1 Pe. 1.20. Ep. 2.14.
15 Is. 42.6.49.6. Ac. 13. 47. 48. 28. Ro. 15. 8. 15.50. 3.19.
16 Is. 8.18. 9.6. Ps. 35. 10.
17 Is. 8.14. Mat. 21.44. Ro. 9.32.33. 1 Co. 2.24. 2 Co. 10.1. 1 Pe. 2.7. 8. Ju. 3.20.39.
18 Is. 42.28. 22. Is. 8. 18. Ju. 7.7.25. 18.24.
19 Ju. 19.25.
20 I think Alford has given the key to the right interpretation of this passage. It is connected with, in fact embodied in, a sentence which describes the effects of Christ's salvation upon the hearts and consciences of men. No allusion is made to mere human sorrow, but to sorrow for sin. The struggles referred to in the context are the struggles of penitent souls for pardon and acceptance. Mary herself, it is here predicted, would pass through a similar struggle. The pangs of sorrow for sin would pierce her heart also.—P.
21 Ju. 1.15. 16. 1 Co. 11.19. Ju. 19.
22 Ex. 15.20. Ju. 4.2. Ki. 22.14.
23 Ps. 91.16.92.14. Job 5.26.
24 Ex. 38.8. 1 Sa. 1.22. Ac. 26.7.1. Ti. 5.5. 2 Ch. 22.11.
25 ver. 28-31. ch. 1.46. 55.64.79. 2 Co. 9.15. Ps. 107.8.
26 ver. 25. Mar. 15.43. 2 Or, Israel.
27 See note in first column.
28 Ch. 1.6. De. 12.32. ver. 21-24.
29 Mat. 2.22.3. ver. 4. Is. 42.11.1.43.1.1.
30 The child grew—that was natural. Waxed strong in spirit—that was educational. The grace of God was upon him—that was supernatural—the origin of every good and of every perfect gift.—C.
31 De. 16.1.16. Ex. 23. 15.17. 24.13. Le. 23.5. Nu. 28.16.
32 And to offer a sacrifice according to "that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons."
33 ¶ And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.
34 And it was revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lord's Christ.
35 ¶ And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,
36 Then took he him up in his arms, and blessed God, and said,
37 Lord, now lettest thou thy servant depart in peace, according to thy word:
38 For mine eyes have seen thy salvation,
39 Which thou hast prepared before the face of all people;
40 A light to lighten the Gentiles, and the glory of thy people Israel.
41 And Joseph and his mother marvelled at those things which were spoken of him.
42 And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;
43 (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.
44 ¶ And there was one Anna, a prophetess, the daughter of Phanneel, of the tribe of Aser; she was of a great age, and had lived with an husband seven years from her virginity;
45 And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day.
46 And she, coming in at that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.
47 ¶ And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.
48 And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.
49 ¶ Now his parents went to Jerusalem every year at the feast of the passover.

however, is wanting in many MSS.: the Editio Princeps is cancelled by Wetstein, and rejected by Middleton. But as it occurs in ver. 7, in distinction from 'the inn,' it is evidently as necessary here, where it serves as a direction to the shepherds—a direction which proves it to be a well-known public place, and not a private article, such as 'a manger,' that could not serve as a mark of any particular place in the town. See also ver. 16, in which the is repeated without any critical question. C.

Ver. 19. The conduct of Mary in this case furnishes a most valuable lesson to parents, who are often found anxious and labouring to display every qualification and prospect of their children. Never had a mother such an opportunity, nay, such

a temptation to display, as Mary; but she was silent, yet not regardless; for while she 'kept all these things,' she 'pondered them in her heart.' C.

Ver. 21. Was so named of the angel. The angelic name Jesus is very pregnant with important discoveries of the invisible world. (1) It shows that angels have full knowledge of our sinful estate; see Mat. 1.21. (2) Of the mystery of our redemption. (3) That they have knowledge of individuals, even by name, and are interested in those names. (4) That, either by special revelation, or by an intuitive knowledge of the ways of God, they can prophesy of future events. (5) That they are God's agents in human affairs, even those considered minute and unimportant; and

are (not ruling spirits, entitled to prayer, but) 'ministering spirits, sent forth to minister to them who shall be heirs of salvation.' C.

Ver. 24. A pair of turtle-doves, &c. The one was for a burnt-offering, the other for a sin-offering; and, being in place of a lamb, were a proof of poverty.—Note. These were offered for both mother and child—for her that was a sinner, and for 'him who knew no sin,' but for him both were rightly offered, inasmuch as he bore our sins, and was required to 'fulfil all righteousness.' C.

Ver. 32. This first announcement of Jesus by a Jewish prophet proclaims him a light to the Gentiles—a privilege which even the apostles of our Lord were afterwards, with much difficulty, induced to concede, Ac. 10. 18. 11. 18. So strong is human preju-



THE ROAD FROM JERUSALEM TO BETHLEHEM—OVER WHICH MARY AND JOSEPH PASSED. [Luke, ii:22.]—Mary and Joseph, in going from Nazareth to Bethlehem to be taxed in accordance with the decree of Cæsar Augustus, doubtless passed by Jerusalem, and this road becomes interesting to us because of its connection with the visit of the holy family. It is, perhaps, very much to-day as it was when Joseph and Mary

passed this way. The particular part of it we see is just below the Joppa Gate in the Jerusalem wall. One sort of conveyance passes along this way now that was never known until within recent years—that is the omnibus which carries passengers to and from the Jerusalem trains; for it is along this same way that modern tourists now go to the Jerusalem depot, which is about half a mile from the walls of the city.



BEEROTH—WHERE MARY AND JOSEPH MISSED THE CHILD JESUS.
[Luke, ii:44.]—Beeroth is about a day's journey from Jerusalem as people used to travel! It is interesting to-day because it is supposed to be the place where Mary and Joseph spent the night after the first day's journey from Jerusalem upon their return to Nazareth, in our Savior's twelfth year. It is well known that at the end of the

day's journey they sought Him among the people, and failed to find Him, making it necessary that they return the next day to Jerusalem to seek for Him. This is one of the cities of the Gibeonites. There are the ruins of an ancient church here, built by the Knights Templar who held Beeroth during the reign of the Latin kings. It was at Beeroth that Jotham concealed himself for fear of his brother, Abimelech.



NAZARETH FROM THE ESPLANADE OF THE ENGLISH ORPHANAGE—THE TOWN OF OUR SAVIOR'S BOYHOOD SEEN FROM AN INSTITUTION HIS LIFE CREATED. [Luke, ii:51.]—"And he went down with them and came to Nazareth, and was subject unto them; but his mother kept all these sayings in her heart." Some centuries after the ascension of our Lord, Nazareth became a place of great importance in the Christian Church. During the Crusades it was given to Tancred as a reward for his valor in winning Tiberias from Saracens. Tancred established a church at Nazareth and enriched it with a large endowment. Nazareth, which thus began to be celebrated because of the

wealth of its church, became a metropolitan See. After the victory of Saladin in 1187, gained at the Horns of Hattin, Nazareth was reduced to great poverty. Saracen troops entered the church of the Virgin and butchered the Christians who had sought refuge there. King Louis of France is said to have visited Nazareth in 1250. At the beginning of last century the Christian population of Nazareth was greatly increased. There is a charm about the place now that no language can describe. Every rock and hill and tree glows with associations connected with the name of Jesus. There are now far more Christians here than Mahometans.

bodily shape like a dove¹ upon him; and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.²

23 ¶ And Jesus himself began to be about thirty³ years of age,³ being (as was supposed) the⁴ son of Joseph, which was the son⁵ of Heli,⁵

24 Which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph,

25 Which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was the son of Nagge,

26 Which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda,

27 Which was the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel,⁶ which was the son of Salathiel, which was the son of Neri,

28 Which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er,

29 Which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi,

30 Which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim,

31 Which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan, which was the son of David,

A.M. cir. 4034.
A.D. cir. 30.

1 Like a dove. Not like in form, but like as, in the manner of a dove.—C.

2 Ps. 2. 7. Is. 42. 1. Mat. 3. 17. 16. 10. 17. 5. 12. 18. Ch. 9. 35. 2 Pe. 1. 17. Col. 1. 13.

3 See note on Mat. 3. 17.—P.

4 Ge. 41. 46. Nu. 4. 3. 35.

5 Had nearly completed his thirtieth year, the time at which the priests under the law, who were typical of Christ, entered on their work, Nu. 4. 23. 1 Ch. 23. 2.—C.

6 Mat. 1. 55. Mar. 6. 3. Jn. 6. 42. Ch. 4. 22.

7 Son-in-law. The forty men here mentioned from Joseph to David were Christ's natural progenitors by his mother, whereas those mentioned by Matthew (ch. 1. 6-16) were ancestors in office, and progenitors of Joseph his supposed father.

8 Matthew has traced the genealogy of Jesus through Solomon and Joseph; Luke through Nathan, another son of David, and Mary. Heli was not the natural father of Joseph, but his father-in-law and father of Mary. Females were not reckoned in the Jewish genealogies.

9 P. is, therefore, passed over in name, but clearly intended when her father Heli is introduced. Joseph was, however, legally called the son of Heli, inasmuch as those who married heiresses were obliged to pass into the families of their fathers-in-law and be reckoned as their sons. Luke, writing for the Gentiles, proves Christ to be the 'seed of the woman,' Matthew, writing for the Jews, proves him the son of David and Abraham.—C.

10 Whether Zorobabel and Salathiel are the same as those in Mat. 1. 12, 13; 1 Ch. 3. 17, 19; Ezr. 3. 2, is uncertain.

11 Ch. 3. 5; 14. 2 Sa. 5. 14. 2 Ec. 12. 12.

* The venerable Brown is of opinion that the name of Cainan should be thrown out, inasmuch as it is not

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A.D. cir. 30.

found in the genealogy of Ge. 11. 12 and 1 Ch. 1. 18. But as no authority of MSS. is adduced for this omission, and as Luke must have quoted from the public registers, it would be unsafe to reject a name thus sanctioned. For examples are not wanting in the Old Testament of names occurring in one genealogy, and, for legal reasons now unknown to us, expunged from another. The reverse of this may, of course, be the case; and a name expunged from one ancient genealogy may, for legal reasons, be restored in another.—C.

12 Ch. 2. 4. 5. 9-15. Mat. 1. 3-6. Ru. 4. 18-22.

13 Mat. 1. 2. 1 Ch. 2. 1; 134. Ge. 21. 3; 25. 26; 29. 35. Ac. 7. 8. He. 11. 8-21.

14 Ge. 11. 10-26. 1 Ch. 1. 24-28.

15 This name ought to be thrown out, as it is not found in the corresponding lists.

16 See note * in first column.

17 Ge. 11. 12. 1 Ch. 1. 1-4.

18 Ge. 1. 26, 27; 7. 1. 1. 2. Ac. 17. 26. 1 Co. 15. 45.

19 1 Ti. 2. 14. Is. 64. 8. Ge. 3. 15.

CHAP. IV.

A.D. cir. 29.

a ver. 14. Mat. 4. 1-11. Mar. 1. 12, 13.

b ch. 3. 22. Mat. 3. 16. Mar. 1. 10. Jn. 1. 32-34.

15. 61. 111. 2-4.

c 1 Ki. 18. 12. Eze. 3. 14. 8. 2. 1. 24. 40. 243.

5 Ac. 8. 30.

d ch. 1. 80; 2. Jos. 15. 61.

1 Our Lord had now, as man, arrived at the full vigour and maturity of mind and body. At the age of thirty the priests entered on their sacred office; at the same age Jesus entered on his office. He was solemnly consecrated also. The Holy Spirit had descended upon him, not in measure or temporarily, but in all his fullness. Christ, therefore, commenced his official work as perfect man, and filled with the Spirit of God.—P.

e He. 2. 18; 4. 15. Ge. 3. 15.

f Ex. 34. 28. De. 9. 18. 1 Ki. 19. 8.

g Mar. 1. 13. Mat. 4. 22. 18. Jn. 4. 6.

32 Which⁹ was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson,

33 Which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Juda,

34 Which^h was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor,

35 Which was the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the son of Sala,

36 Which was the son of Cainan,⁸ which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech,

37 Which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan,

38 Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.

CHAPTER IV.

1 The temptation and fasting of Christ. 13 He overcometh the devil: 14 beginneth to preach. 16 The people of Nazareth admire his gracious words. 33 He cureth one possessed of a devil, 38 Peter's mother-in-law, 40 and divers other sick persons. 41 The devils acknowledge Christ, and are reproved for it. 42 He preacheth through the cities of Galilee.

AND Jesus,^a being^b full of the Holy Ghost, returned from Jordan, and was^c led by the Spirit into the^d wilderness,¹

2 Being forty days^e tempted of the devil. And^f in those days he did eat nothing: and when they were ended, he afterward^g hungered.

Ver. 35. An ignorant man, by looking upon flint and steel, or even from feeling and minute examination, would never expect fire from their collision; and as little does any man know either himself or others, till circumstances bring out what lies concealed and unknown, and often unsuspected. The person, ministrations, the cross, the sacrifice, and the judgment-seat of Christ, can alone fully reveal all that is in man of enmity that resists, or of humility, Spirit-begotten, that submits to the righteousness of God.

Ver. 36. Anna a prophetess. There were several distinguished prophetesses under the Old Testament—as Miriam, Deborah, and Huldah—so Anna is now inspired to represent woman in the knowledge and revelation of Messiah. By such historic means, and not by assertion or argument, does the Scripture declare the intellectual and moral dignity of woman. The Lord raise up many such holy women in his church to welcome and commend the Saviour!—C.

Ver. 44. Company. The country being infested with many robbers, as appears from Josephus, it was needful that the people should travel in companies, for mutual protection; but it is more than probable (Ps. 84. 8, margin) that they were accustomed to unite in bands for mutual edification and religious services during their journeys. C.

Ver. 52. If Jesus were God, how could he 'grow in favour?' He grew in favour, as in stature or age. Being in the flesh, he was subject to all the sinless circumstances of the flesh, and consequently grew in favour with his heavenly Father, as years developed his amiable qualities. C.

REFLECTIONS.—The taxing pride of a Roman emperor in a wonderful manner occasions our Redeemer's birth at the place long before marked in prophecy, and the enrolment of him and his family as descendants of David. And O how infinite was the debasement of the Son of God to save men! Yet pregnant with the greatest glory to himself and his Father, and with grace to men. Delightful are the tidings, the gracious offers, of him and his salvation to sinners in the gospel. And with sincerity and grateful praise ought they to be received by us and commended to others. A safe

child-birth ought to be esteemed a great mercy; and both mother and child ought gratefully to be devoted to God. Thrice happy are they who long wait for the Lord! He will at last appear for their comfort, and open their lips in his praise. And it is only believing views of Jesus Christ that can render death and eternity truly pleasant and hopeful. But unhappy are they to whom this light, this Saviour of the world, becomes an occasion of greater sin and more terrible ruin. Even they who have distinguished honours allotted them have frequently some bitter trials annexed to them. And even they who live nearest to Jesus Christ must often seek him. It is enough that they find him at last, and lay up his words in their heart.—While parents consider how carefully they ought to attend the ordinances of God, and bring their children along with them, let children ponder what a delightful pattern of early knowledge, devotion, trust in God, and obedience to mean parents, is represented to them in our Redeemer.

CHAPTER III. REFLECTIONS.—The season of important events ought to be exactly marked. In great wisdom and grace Jesus appears to erect his kingdom when rulers almost everywhere are monsters of wickedness. And God, by his forerunner, honourably introduces him to his work. Great need have sinners to hasten to him when death and ruin are just at their heels. Dreadful is their case who fall into the hands of the living God. And none bid fairer for hell than they who have the strongest carnal or legal hopes of heaven. No outward privilege can

avail those who have unrenewed hearts and unholy lives. And no repentance can be justly reckoned sincere that does not make men cease from and detest the sins to which they are most tempted or addicted. God often renders the most unlikely the distinguished monuments of his power and grace. But at best the state of the church is but imperfect and mixed in this world. In the next God will, to the joy of saints and terror of obstinate sinners, make a full separation; and many who, like Herod, did many good things, and heard God's ministers gladly, shall be cast into eternal ruin. It is a delightful sight when great honours render men humble; and humility is rewarded with more abundant honours. How solemn was our Saviour's consecration to his work, and his attestation by God! And it is plainly manifest that he is the seed of the woman, and of Abraham, Isaac, Jacob, Judah, Jesse, and David, according to the promise.

CHAPTER IV. Ver. 2. Forty days. Matthew (ch. 4. 3) places the temptation after the forty days. Luke seems to describe it as continuing throughout the whole period. The two accounts are perfectly reconcilable. The chief temptation, as recorded by Matthew, was after the forty days of fasting. Luke relates the same chief temptation, but intimates that inferior temptations continued through the whole period. C.

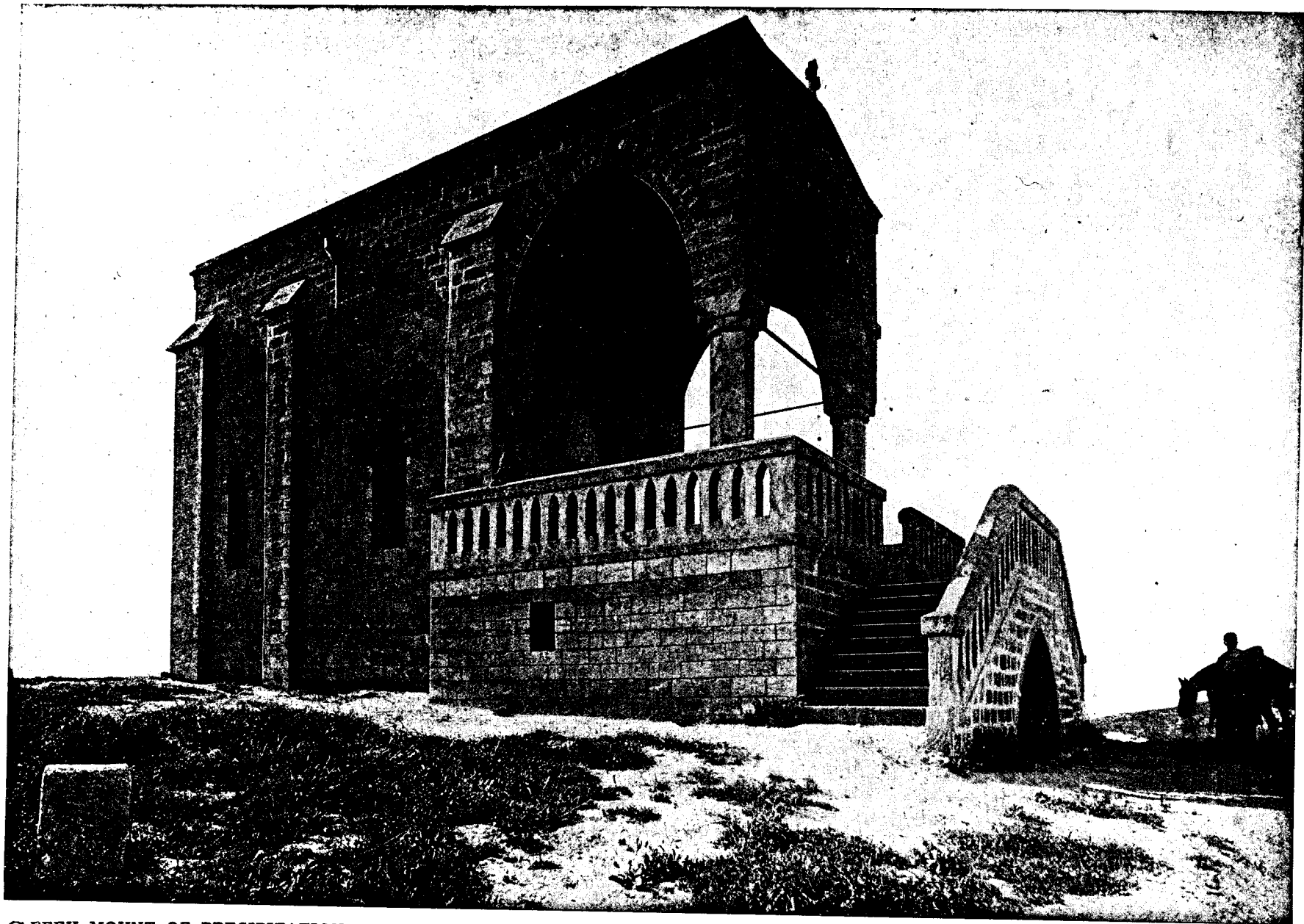
Ver. 3. Command this stone. Matthew (ch. 4. 3) has it 'these stones.' How then are the two passages reconciled upon the principle of real inspiration? In the very simplest manner. Satan used both expressions, urging our Lord by the repetition and increase of his demand for miracles. Matthew records the one demand, Luke the other. C.

Ver. 6. Here, according to his system of delusion, Satan affirms what is partly true and partly false. That he has 'power, a seat, and great authority,' and that, at certain times of judgment, 'power is given him over all kindreds, and tongues, and nations'—that he



STREAM FLOWING FROM UNDER THE MOUNT OF TEMPTATION. [LUKE iv:5].—The second Temptation of Christ is represented in the Scriptures as taking place upon a high mountain, from which the devil could call the attention of our Savior to all the kingdoms of the world. This mountain, upon which occurred the second Temptation, is over against Jericho and looking directly over the Plain of Sodom and Gomorrah, and

away to the mountains of Moab. At the time of the Temptation this whole Plain of the Jordan, between the Dead Sea below and twenty miles above, was cultivated and kept like a garden. Herod had lived here in great style and luxury. Cleopatra had come to this place for revelry, and it was doubtless one of the most beautiful and attractive places in the world. The Mount of Temptation is a lonely height.



GREEK MOUNT OF PRECIPITATION, NAZARETH—FROM WHICH IT WAS SOUGHT TO CAST OUR SAVIOR DOWN. [Luke, iv:28-29.]—"And all they in the synagogue, when they heard these things, were filled with wrath, and rose up and thrust him out of the city and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong." Upon

the brow of this hill, from which it is supposed the people of Nazareth sought to cast our Savior down, the Greeks have built a little chapel, where the devout and faithful of that communion retire to pray and meditate. This little chapel may be said to be the scene of the sad event in the lives of the people of Nazareth, when they turned from their doors and their lives the greatest of their countrymen.

44 Andⁿ he preached in the synagogues of Galilee.

2 And saw two ships standing² by the lake: but the fishermen were gone out of them, and were washing *their* nets.

him! Many never believe more than devils, who never had his blessings offered to them; and though they hear his words with attention and wonder, they quickly envy and seek to destroy him or his interests; but terrible is their situation when he abandons them to their own hearts' lusts.—It is a great mercy that he can restrain furious persecutors, and cast out malicious and subtle devils, even when they almost transform themselves into angels of light. And it is delightful when they who have much public work in hand prepare for it by much fervent prayer; and when they who have enjoyed Christ's presence and ordinances earnestly desire the continuance of them.

CHAPTER V. Ver. 8. Every man of intellect judges best in his own profession. Had Peter been a landsman he would not have been at all so affected by the miracle; but as an experienced fisherman, he sees its full extent. But the narrative educes another trait of character. Had Peter been covetous he would have entreated our Lord never to leave him; had he been superstitious (as fishermen are often found to be) he would have ascribed the miracle to good fortune, or some prevalent charm or talisman; but being neither superstitious nor covetous, he beholds in the miracle to be wrought by the Lord's holiness and divinity, which contrasting with his own sinfulness, he falls down and worships, and entreats him to depart, not because he desired to be freed from his presence, but counted himself unworthy of the honour. C.

Ver. 26. *They were all amazed, &c.* That is, the multitudes.

14 And he charged him to *tell no *man:
but go, and *show thyself to the priest, and
offer for thy cleansing, according as Moses
commanded, for a testimony unto them.

REFLECTIONS.—The most diligent and laborious have often little success. And all that comes is vanity and vexation of spirit. How base and polluted men appear to themselves when viewed in the light of Christ's glory! But nothing is more absurd or wicked than to make our sinfulness a reason against fellowship with him who is the Saviour from sin. Great is his power, who can command multitudes of fishes into a net, and multitudes of souls into a reception of the gospel. None who taste his goodness can forbear following him. The firm faith of his ability betokens our deliverance at hand, and promotes a regard to his ordinances. Great is the mercy that his prayers are powerful, and his mercy present to save men; and that he readily grants remission and healing to such as believe. If he forgive us, neither envious men nor malici-

15 But^a so much the more went there a fame abroad of him: and great multitudes came together, to hear, and to be healed by him of their infirmities.

16 ¶ And^b he withdrew himself into the wilderness, and prayed.

17 ¶ And it came to pass on a certain day, as he was teaching, that there were^c Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem; and^d the power of the Lord was present^e to heal them.⁹

18 And^b behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before him.

19 And when they could not find by what way they might bring him in because of the multitude, they went upon the house-top, and let him down through the tiling,¹ with his couch,² into the midst before Jesus.

20 And when he^d saw their faith,³ he said unto him, Man, thy sins are forgiven thee.

21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins but God alone?

22 But when Jesus perceived their thoughts, he, answering, said unto them, What reason ye in your hearts?

23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go unto thine house.

25 And immediately he rose up before them, and took up that whereon he lay,⁴ and departed to his own house, glorifying God.

26 And^d they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to-day.

27 ¶ And^b after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me.

28 And^b he left all, rose up, and followed him.

29 And^d Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.

30 But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?⁵

A.M. cir. 4034.
A.D. cir. 30.

^a Mat. 4.23-25; 9.26; 14.35; 17.15; 23.53; 35.56; Mar. 2.1; 3.7; Jn. 6.2.

^b A.D. cir. 37.
Mar. 1.35-45; 6.46; Mat. 5.6; 14.23; ch. 6.12.

^c ver. 21; 30; ch. 7.30; 11.53; 54; 15.2; Jn. 3.21.

^d ver. 15; Jn. 18.18; Mat. 11.5; 4.23; 24.9; 35.12; 15.1; 25.25.

^e The power of the Lord was present. Present is supplied by the translators; but the phrase supplied should rather be 'put forth'; for power is always present, but not always exerted.—C.

⁹ 7.7. heal them. Not to heal the Pharisees who believed not the mission of Jesus, and sought not to be healed by him: but to heal the multitudes (ver. 15) who came to hear and be healed.—C.

¹ Mat. 9.2-8; Mar. 2.12; Ac. 9.33; Jn. 5.3-9; De. 22.2; 1 Co. 11.30; Ja. 5.15, 16.

² De. 22.8; 2 Sa. 11.2; Je. 19.13; Mat. 10.27; Ac. 10. Mar. 2.4.

³ See note on Mar. 2.4.—C.

⁴ See note on Mat. 9.2.—C.

⁵ De. 22.12; Jn. 2.25; 21.17; He. 4.13; Re. 2.23.

⁶ Their faith. The faith both of the bearers and of the paralytic. Their faith was not the blind confidence of fanatics, produced and supported by their own mere internal persuasion, without evidence; nor was it founded in the ignorance that credits every high-sounding assertion, promise, and imposture; nor was it the superstition that attributes miraculous influences and effects to things inanimate, to places, and to persons uncredited by heaven; theirs was faith in the word of the living God, which had testified of Messiah, depending for future miracles on the visible, public, and unquestionable evidence of miracles already wrought.—C.

⁷ Mat. 9.2; Mar. 3.5; Ac. 5.31; 15.38; 17.44; 23.11; Ep. 1.7; Jn. 5.14; 18.10; 19.33.

⁸ Mat. 9.9-13; Jn. 5.18; 10.33; 14.31; 15.25; 16.25; 17.13; 18.13; 19.33; 20.19; 21.18; Ps. 103.3; 130.4; Ro. 8.33; Job 14.4.

⁹ 1 Sa. 16.7; 1 Ch. 29.17; Ps. 79; 139.1-4; Je. 17.10; Jn. 2.25; 21.17; 6.64; He. 4.13; Re. 2.23.

¹⁰ Da. 7.13; Ps. 80.17; Zec. 13.7; Mat. 16.13; Re. 1.13; 1 Ti. 2.5; 6.3; 16.

¹¹ Jn. 5.22; 23; Is. 53.11; 1 Ti. 13-16; Jn. 17.2; Ac. 5.31; Mat. 28.18.

¹² ver. 13; 17; Ge. 1.3; Ps. 33.9; Jn. 6.6; 5.8; 12.15; 107.20.

¹³ An eastern bed or couch consists of a stuffed coverlet, so large that while reclining upon part of it, the rest can be thrown over the limbs or body when necessary. It is light and easily carried. The fact that the man took up his bed in obedience to Christ's command showed that he was perfectly healed.—P.

¹⁴ Ps. 103.1-3; 107.1; 81.5; 22.11; 1 Ch. 12.42; ch. 7.16; 17.15; 18; ver. 8; Mat. 9.8; 33; 12.23; Mar. 2.12; 27; 5.26; Ac. 4.21; 5.11; Ga. 1.24.

¹⁵ Mat. 9.9-13; Mar. 2.17; Jn. 5.18; 10.33; 14.31; 15.25; 16.25; 17.13; 18.13; 19.33; 20.19; 21.18; Ps. 103.3; 130.4; Ro. 8.33; Job 14.4.

¹⁶ See ver. 11; Jn. 6.63; 1 Ki. 19.19-21; 2 Sa. 15.7; 1 Ki. 19.21; 2 Sa. 15.7; 1 Ki. 19.21.

¹⁷ See ver. 11; Jn. 6.63; 1 Ki. 19.19-21; 2 Sa. 15.7; 1 Ki. 19.21.

¹⁸ See ver. 11; Jn. 6.63; 1 Ki. 19.19-21; 2 Sa. 15.7; 1 Ki. 19.21.

¹⁹ See ver. 11; Jn. 6.63; 1 Ki. 19.19-21; 2 Sa. 15.7; 1 Ki. 19.21.

²⁰ See ver. 11; Jn. 6.63; 1 Ki. 19.19-21; 2 Sa. 15.7; 1 Ki. 19.21.

A.M. cir. 4035.
A.D. cir. 31.

^a Mat. 9.12, 13; Mar. 2.17; Jn. 6.12; 1 Ti. 15; 16; Is. 1.18; 55.7; 45.22; Ho. 13.9; ch. 19.10; Ac. 5.31; ch. 18-10-14; Ro. 5.8; 20.21; 1 Co. 6.9-11; 1 Ti. 15.2; Pe. 3.9.

^b The question here is, by grammatical construction, attributed to the Pharisees; but in Mat. 9.14 it is attributed to the disciples of John. Is there not here a contradiction? None; for it appears from Mar. 2.16 that the question was asked by both; and Matthew mentions the one, Luke the other—both recording as much truth as was necessary to introduce the question and the answer; neither suppressing any, though each omitting a part.—C.

^c Mat. 9.14-17; Mar. 2.18-22; ch. 18.12; Jn. 3.25; Mat. 5.16; Ro. 10.23; 13.17-24; 1 Ch. 7.34; 35.

^d Ca. 1.17; 2.3-6; 3.10, 11; Mat. 22.1-25; 1-10; Re. 19.7, 9.

^e Christ, ch. 22.2; 25.1, 5, 6, 10; Re. 19.7, 9; Ca. 3.11; 7.5; 8.5, 6, 15; 6.2; 2.3; 3.7.

^f Da. 9.26; Zec. 13.7; Jn. 7.33; 44; 12.8; 13.33; 14.21; 16.7; 17.11; 13. Ac. 1.9; 3.21.

^g Is. 22.12; Ac. 1.14; 13.3; 14.23; 1 Co. 7.5; 2 Co. 11.27; Zec. 12.10-14.

^h Mat. 9.16, 17; Mar. 2.21, 22; 13.33; 25.1; Co. 10.13; Ps. 103.9-13; Is. 63.15.

ⁱ Le. 19.19; De. 22.11; 1 Co. 6.16.

^j But, Job 17.9; Pr. 4.18; 2 Pe. 3.18; 1.4-10.

^k The power of religion is better than bodily service; in religion, Col. 2.23; 1 Ti. 4.8.

^l Je. 6.16.

^m This verse is peculiar to Luke. It contains a farther illustration of the truth embodied in the preceding verses (see note on Mat. 9.17). The words are connected with ver. 33, and refer to the Jewish economy; the new gospel. The point of the passage is not to draw any comparison between the two systems, but simply to show the preference of the Jews for that to which they were accustomed.—P.

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^p Je. 6.16.

^q Je. 6.16.

^r Je. 6.16.

^s Je. 6.16.

^t Je. 6.16.

^u Je. 6.16.

^v Je. 6.16.

^w Je. 6.16.

^x Je. 6.16.

^y Je. 6.16.

^z Je. 6.16.

31 And Jesus, answering, said unto them, They that are whole need not a physician; but they that are sick.

32 I^a came not to call the righteous, but sinners to repentance.

33 ¶ And they said unto him,⁶ Why^a do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink?

34 And he said unto them, Can ye make the children of the bride-chamber fast, while the bridegroom⁷ is with them?

35 But the days will come when the bridegroom shall be taken away from them, and then shall they fast in those days.

36 ¶ And he spake also a parable unto them: No man putteth a piece of a new garment upon an old: if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old.

37. And no man putteth new wine into old bottles; else the new wine will burst the bottles and be spilled, and the bottles shall perish.

38 But new wine must be put into new bottles; and both are preserved.

39 No man also having drunk old wine straightway⁸ desireth new: for he saith, The old is better.¹

CHAPTER VI.

1 Christ reproveth the Pharisees' blindness about the observance of the sabbath, by scripture, reason, and miracle: 12 chooseth twelve apostles: 17 healeth the diseased: 20 preacheth to his disciples before the people of blessings and curses: 27 how we must love our enemies: 46 and join the obedience of good works to the hearing of the word: lest in the evil day of temptation we fall like an house built upon the face of the earth, without any foundation.

AND it^a came to pass, on the second sabbath after the first,¹ that he went through the corn-fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands.

2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath-days?

3 And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungered, and they which were with him;

4 How he went into the house of God, and did take and eat the show-bread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone?

5 And he said unto them, That the Son of man is Lord also of the sabbath.

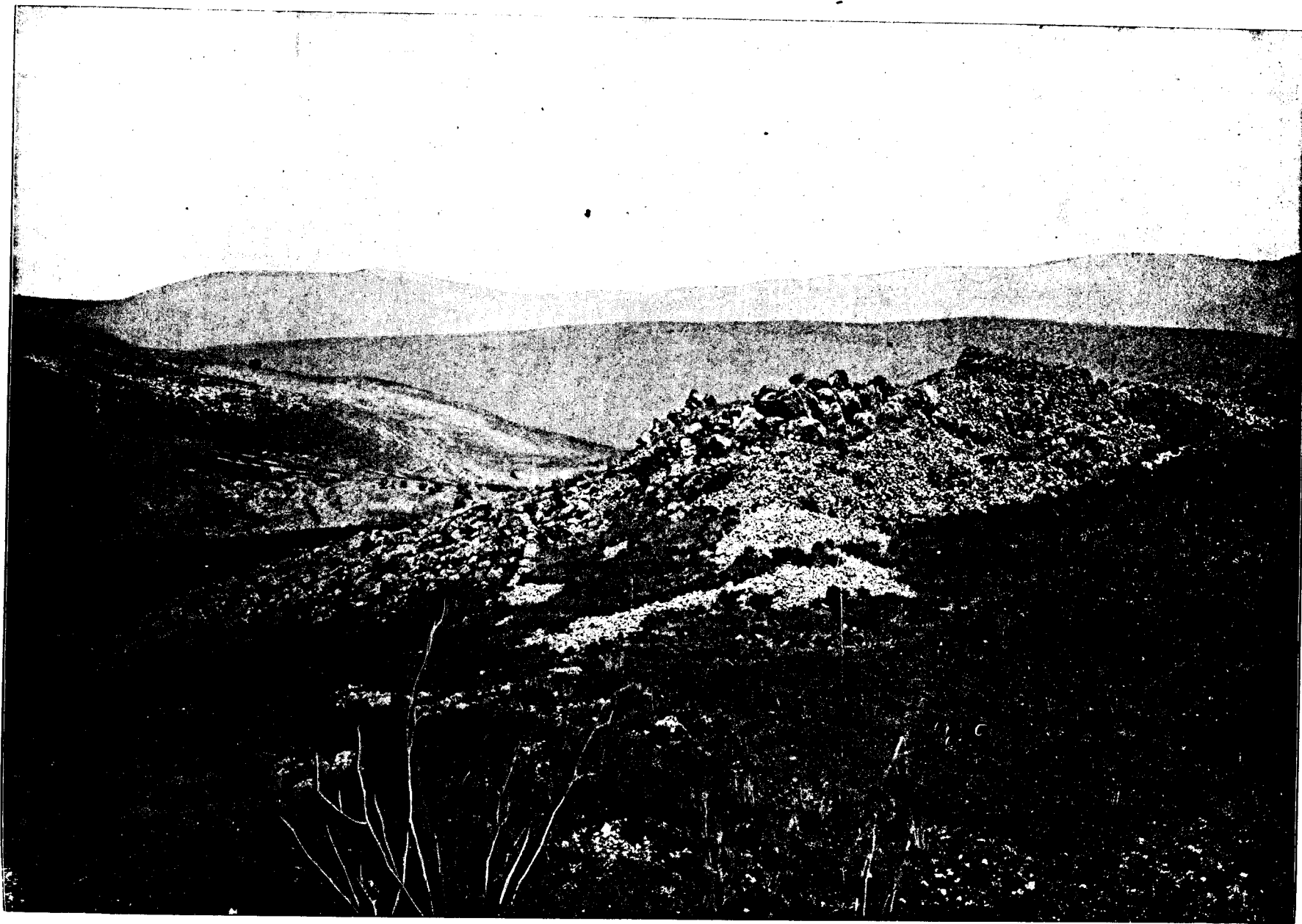
6 ¶ And^b it came to pass also on another sabbath, that he entered into the synagogue, and taught; and there was a man whose right hand was withered.

^c 1 Sa. 21.3-6; Mar. 2.25, 26; Mat. 12.3, 4. ^d Ex. 25.30; 29.23, 33; Le. 8.12; 24.5-9. ^e Mat. 12.8; Mar. 2.28; Ex. 20.10; ver. 9; ch. 13.16; Jn. 5.9; 9.14. ^f g. ch. 13.14; 14.3; Mat. 12.9-14; Mar. 3.1-6. ^h Ju. 3.15; 1 Ki. 13.4.

ous devils can reverse his sentence. And every mercy to ourselves and others should fill our hearts with wonder and praise. If the chiefs of sinners heed his call, none can keep or shut them out from his

favour.—But unbounded is his condescension to become their husband, upon whose presence all their joys depend, and to proportion their duties to their strength and circumstances.

CHAPTER VI. Ver. 12. In prayer to God. If the word translated prayer must be retained in that sense, as Bloomfield maintains, the translation should be altered to 'the prayer of God.' A literal translation, however, gives a sense more agreeable to history: 'He continued all night in the proseucha of God—a retired



DISTANT VIEW OF THE MOUNT OF BEATITUDES. [Luke, vi:20.]—We have in this picture a different view of the Mount of Beatitudes from the one we gave in connection with the Sermon on the Mount, as reported by Matthew, v, vi, vii. This is an interesting height, not simply because it is supposed that Christ there uttered his memorable sermon, but also because it is thought by some to be the

mount to which He retired after the resurrection. If Jesus Christ was not the son of God, is it not an unaccountable thing that He should have, nearly 2,000 years ago, uttered the words which, by general consent, are looked upon as the sublimest that have ever fallen from the lips of man? It is inconceivable that a Galilean peasant, with no help from a divine source, could have expressed himself in such a discourse.

^d Ac. 5.41. Ro. 5.3. Col. 1.24. Ja. 1.2.1 Pe. 4.13. Re. 2.7, 26-28; 3.5, 21; 7.14-17.2 Ti. 2.12; 4.7, 8.
^e Ne. 9.26. Mat. 23.31, 34. Ac. 7.51, 52.2 Ch. 36.16. Mar. 12.3-5. Je. xx. xxvi. &c. He. 11.32-39.

by their own doctrines and practices were supported, the

c Mat. 7. 3-5. La. 3.
40.2 Co. 13.5.

41 And¹ why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

mercy, even to spare and pardon on evidence of repentance, and in hope of amendment; but not desiring them to patronize your faults and encourage you in reckless impenitence, which were a grievous sin both in you and them. In all these things show ye like mercy to others. And when you call upon any to judge righteous judgment for you and against others, do you likewise

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite! cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit: for of thorns men do not gather figs, nor of a bramble-bush gather they grapes.

45 A good man out of the good treasure³ of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

46 ¶ And why call ye me, Lord, Lord, and do not the things which I say?

47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will show you to whom he is like:

48 He is like a man which built an house, and digged deep, and laid the foundation on a rock; and when the flood arose, the stream beat vehemently upon that house, and could not shake it; for it was founded upon a rock.

49 But he that heareth, and doeth not, is

A.M. cir. 4035.
A.D. cir. 31.

d Pr. 18, 17, Mat. 7, 45; 22, 23, Ro. 2, 1, 21.
e Mat. 7, 16-23; 12, 33-35; 3, 10, 1 Ju. 4, 1-5, 2; Pe. 1, 1, Ga. 5, 19-23, Ro. 2, 7-10, Jude. 20, 2 Ti. 3, 1-9, Tit. 2, 11-14.
f Ps. 37, 30, Pr. 10, 20, 21, Mat. 7, 17, 20; 12, 34, 35; 13, 52, Ro. 8, 5-8.

3 The good treasure. The treasure of a memory well stored with the Word, of an understanding that has mastered much of the deep things of God; of a judgment ready, in difficulties, to give wholesome advice; a capacity of administering, without offence, a tender reproof; or, without partiality, paternal encouragement; a mind always devising and maturing judicious plans of benevolence; and a spirit dedicating all in prayer, supplication, and praise. Such are a few of the treasures of a good man's heart—a few specimens of his gatherings from the unsearchable riches of Christ.—C.

A Mat. 7, 21-23; 25, Ga. 6, 7, Mal. 1, 6, Ro. 2, 1, 2, ch. 13, 23; Mar. 3, 35, 13, 17; 14, 15, 15, 14.

f Mat. 7, 24-27, Ps. xv, 24, 3-6, ch. 11, 28, 1, Ju. 3, 7, Re. 22, 14, Ja. 1, 27.

g Ju. 3, 3, 5, 18, 16, 1, Pe. 2, 4, 5, 1 Co. 10, 4, 3, 11, Mat. 16, 18.

A Ac. 14, 22, 16, 13, 1 Co. 4, 10, 11, 2 Co. 11, 22-27, Col. 1, 24, 2 Ti. 3, 15.

h Ps. 34, 10, 45, 1-3, 62, 128, 2, 1 Ti. 2, 1, 2, Pe. 1, 2, 2 Pe. 1, 10, Jude 1, 24, Re. 7, 14.

i Mat. 23, 1, 24, 26; 2, 21-24, ch. 8, 5-7, ver. 46.

A.M. cir. 4035.
A.D. cir. 31.

o Mat. 13, 18-23, 11, 20-24, Pr. 28, 18, Ho. 14, He. 10, 26-31; 6, 4-8, 2 Pe. 2, 20-22, Mat. 12, 43-45.

CHAPTER VII.

a Mat. 8, 5-13.

b Mat. 8, 5, 27, 54, Ac. 10, 1, 27, 1.

c Ep. 4, 31, 32, Job. 31, 13, 15, Pr. 29, 21, Ro. 12, 15, 16, He. 13, 3.

d Ge. 40, 10, Is. 11, 10, Ro. 10, 15-17.

e 1 Ki. 5, 1, Ga. 5, 6, 1 Ju. 3, 14, 5, 1, 2.

1 The additional particulars supplied here by Luke bring out in still stronger colours the character of the centurion. He was a stranger, yet he had shown great interest in the people among whom he was placed; he had displayed also princely generosity. The Jewish rabbins pressed these facts upon the attention of our Lord so as to induce him to listen to the centurion's request. The centurion himself, however, so far from pleading any merit, takes the position of an humble, helpless, undeserving suppliant. What a lesson does this teach Christians!—C.

2 He first sent some of the Jewish elders, and then some of his own friends, Mat. viii.

g ch. 8, 49.

h Trouble not thyself—that is, to come, but merely speak the word and I believe my servant shall be healed.—C.

A Ge. 32, 10, Mat. 3, 11, 15, 27, ch. 15, 19, 21; ver. 4, Pr. 27, 2.

like a man that without a foundation built an house upon the earth: against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

CHAPTER VII.

1 Christ findeth a greater faith in the centurion, a Gentile, than in any of the Jews: 10 healeth his servant, being absent: 11 raiseth to life the widow's son at Nain: 19 answereth John's messengers to the declaration of his miracles: 24 testifieth to the people what opinion he held of John: 30 inveigheth against the Jews, who, with neither the manners of John nor of Jesus, could be won: 36 and sheweth, how he is a friend to sinners, not to maintain them in sins, but to forgive them their sins, upon their faith and repentance.

NOW when he had ended all his sayings in the audience of the people, he entered into Capernaum.

2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:

5 For he loveth our nation, and he hath built us a synagogue.¹

6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends² to him, saying unto him, Lord, trouble not thyself;³ for I am not worthy that thou shouldest enter under my roof:

7 Wherefore neither thought I myself worthy

allow them impartially to judge like righteous judgment for others, though against yourselves. C.

Ver. 42. Cast out first the beam out of thine own eye. Does this exhortation imply that the casting out of the beam is the act of the hypocrite himself, without any reference to the Word, Spirit, and grace of God? It contains no such implication. It speaks, as the Scriptures often do, of the thing to be done, and not of the power by which alone it can be done. When the Scriptures speak of the power by which alone conversion is effected, they attribute faith to the sinner, and all to the Word, Spirit, and grace of the Lord Jesus Christ, 1 Pe. 1, 23; 1 Ju. 3, 9; Eze. 11, 19; Zec. 4, 6; Ep. 2, 8, C.

REFLECTIONS.—Works of real necessity and mercy, but no other, may consist with a proper observance of the Sabbath. And it is base when Christ's kind indulgence is abused to carnal licentiousness; and when the rigid accusers of the innocence of others are the most indulgent to their own crimes. If we desire to have our spiritual maladies healed we must attend Christ's ordinances; and neither our own inability, nor other men's perverseness, must hinder us from our duty. If Jesus command, he can enable to perform. Where passion reigns, neither conscience nor reason can be regarded; but it is in vain to devise mischief against an all-seeing Redeemer. Important work ought always to be introduced with fervent and solemn prayer; and Jesus' prayers and power can easily furnish his church with plenty of gospel ministers! Marvellous and free are the effects of his mercy: and infinitely distant his views of real happiness and mercy from those of carnal men. Happy are they whom he blesses, and miserable are they whom he curses, be their outward circumstances what they will. And it is eternity, not time, that properly distinguishes the lot of saints and sinners. Honourable and beneficent is the spirit and tendency of the Christian religion, which so calls us to imitate JEHOVAH in his most endearing perfections and work. How important is it to be a Christian indeed! It is a great reproach for the professors of the true religion to do no more in duty toward God or men than mere heathens. And we need to live always under a deep sense of our own weakness and pollution, and in daily repentance and forgiveness; so shall we be induced to candid and charitable conceptions of others. It is absurd to attempt raising good works out of un-renewed hearts; or to expect a blessing with teachers whom Christ never sent. Let us therefore take heed what, how, and whom we hear. Let us receive Christ's

Word into our heart; and resting on him by faith, practise it in our lives; so shall we persevere unto the end, and safely arrive in glory, notwithstanding all the storms that may befall us by the way.

CHAPTER VII. Ver. 11. Nain was a city of Galilee, a few miles south of Mount Tabor. It still exists as a small village, exclusively inhabited by Turks. O! that the Lord would again say to the dead (to Israel), the son of the widow (Zion), Young man (Israel young and vigorous in faith), Arise! O! that he would deliver him again to (Jerusalem) his mother! Surely then he would again 'begin to speak,' and, like Paul, he that persecuted Christ in his members, would preach him in every city!—Note, Infidels have spoken of this case as a mere restoration from a lethargy. This assertion represents these objectors as better judges, at the end of many hundred years, than a tender mother and all the young man's personal friends, a few days after his death. They judged him dead. Our Lord found him as carried to his grave, closely covered with a cloth, as the manner of the Jews required—he touched the bier—commanded him to arise—he obeyed, rose up, and began to speak.—All present were astonished, and ascribed the work to God. Infidels now may gainsay—for having rejected 'Moses and the prophets, neither will they believe though one rise from the dead.' C.

REFLECTIONS.—Masters ought to take tender care of their faithful servants: and such indeed will in general insure their attention and regard in the time of distress or affliction. It is a great advantage to interest the fervent prayers of Christ's favourites in our behalf. And great is the influence, and distinguished the humility and honour, of a strong faith. Unanswerably has Jesus demonstrated his divine and mediatorial characters in healing all manner of diseases, raising the dead, and forgiving sins, with infinite efficacy and authority. Tender is his regard to Gentile believers, and his compassion to the afflicted and destitute: and gracious, full, and plenteous his mercy to all sorts of sinners, however guilty and miserable. What exalting thoughts ought we then to have of him, and what abasing thoughts of ourselves before him! With great earnestness ought we to call on him in every distress, and to imitate him in always doing good. Spiritually to know who and what he is, cannot but create love to him, and remove every prejudice against him: and he is ever ready to instruct and satisfy humble inquirers. Nor should we ever doubt of his excellency because we suffer for his sake, and others condemn and oppose him.—The meek will he teach his way, that they may be witnesses for God and religion, when proud and self-righteous men shall be left to reject his admoni-

tions to their own destruction. Resolute cavillers will always find a handle in the different tempers and manners of ministers. Hatred of Christ's Word will lead them to quarrel either with the deliverer or the delivery of it.—O what a change God's almighty grace makes on the heart and life of the most atrocious sinners! And the more abundantly the grace of the gospel is believed and applied, the more abundant love to God, repentance, and deep humility will be manifested in our whole temper and conduct. Alas! that any should ever quarrel with the wisdom of God's mercy towards sinners, or with their uncommon affection towards him while impressed with a sense of his mercy!

CHAPTER VIII. REFLECTIONS.—O the infinite but voluntary debasement of our Redeemer, that he must live on the liberality of others, even of those who had lately been infamous sinners! But cheerfully they who get good by the gospel will contribute to maintain the preacher. And they who have been healed by Jesus' grace will eagerly follow him in the way. But Satan and our inward corruptions most awfully hinder the efficacy of the gospel on most of the hearers of it. Those who accept Christ are renewed, according to the will of God, and rendered fruitful in holiness. Let us then take heed how we hear, and whether we seek to have the principles of true grace implanted in our soul. And let us improve the light and grace that we have for our own and others' advantage. If we cordially embrace the gospel, we are Christ's disciples, and neither raging winds nor devouring devils shall be able to deprive us of his love and care. If storms try our faith, his presence will secure our safety. Let us therefore in dangers ever flee to, trust in, and adore our ever-merciful, ever-mindful God and Saviour. If Satan should exert all his power and malice to render us miserable, Jesus can rescue us and restrain him at pleasure. Alas, that ever love to this world, or slavish fear, should make his presence disagreeable! Happy are they who, sensible of sin, weakness, and danger, eagerly press towards and cleave to him, notwithstanding every discouragement. In what God-like manner he triumphed over diseases, devils, and death; and yet, with the greatest self-denial, laboured to conceal his miraculous works!—And still abundant is his

to come unto thee: 'but say in a word, and my servant shall be healed.

8 For I also am a man set under authority, having under me soldiers: and I say unto one, 'Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

10 And^a they that were sent,⁵ returning to the house, found the servant whole that had been sick.

11 ¶ And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the 'only son of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, he 'had compassion on her, and said unto her, 'Weep not.

14 And he came and touched the bier:⁶ and they that bare him stood still. And he said, Young man, 'I say unto thee, Arise.

15 And he that was dead sat up, and began to speak. And he delivered him to his mother.

16 And^a there came a fear on all: and they glorified God, saying, That 'a great prophet is risen up among us; and, That God hath 'visited his people.

17 And this rumour of him went forth throughout all Judea, and throughout all the region round about.⁷

18 ¶ And^a the disciples of John showed him of all these things.

19 And John calling unto him 'two of his disciples, sent them to Jesus, saying, Art thou he^a that should come? or look we for another?

20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

21 And in that same hour he cured many of their infirmities and plagues, and of evil spirits;⁸ and unto many that were blind he gave sight.

22 Then Jesus answering, said unto them, Go your way, and tell John what things ye have seen and heard; 'how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

23 And blessed is he, whosoever shall not 'be offended in me.

24 ¶ And when the messengers of John were

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departed, he began to speak unto the people concerning John, What went ye out into the 'wilderness for to see? A reed shaken with the wind?⁹

25 But what went ye out for to see? A man clothed in soft raiment?¹ Behold, 'they which are gorgeously apparelled, and live delicately, are in kings' courts.

26 But what went ye out for to see? 'A prophet? Yea, I say unto you, and much more than a prophet.

27 This is he of whom it is written, 'Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, 'Among those that are born of women, there is not a greater² prophet than John the Baptist: but he that is least in the kingdom of God is 'greater than he.

29 And 'all the people that heard him, and the publicans, justified God,³ being baptized with the baptism of John.

30 But⁴ the Pharisees and 'lawyers 'rejected the counsel of God against themselves,⁶ being not baptized of him.

31 ¶ And the Lord said, Whereunto⁷ then shall I liken the men of this generation? and to what are they like?

32 They are like unto children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

33 For John the Baptist came 'neither eating bread nor drinking wine; and ye say, He hath a devil.

34 The Son of man is come 'eating and drinking; and ye say, Behold, a gluttonous man and a wine-bibber, a friend of publicans and sinners!

35 But^a Wisdom is justified of all her children.⁸

36 ¶ And^a one of the Pharisees desired him that he would eat with him. 'And he went into the Pharisee's house, and sat down to meat.

37 And, behold, a 'woman¹ in the city, which was a sinner,² when she knew that Jesus sat at meat in the Pharisee's house, brought an 'alabaster-box of ointment,

38 And 'stood at his feet behind³ him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

39 Now when the Pharisee which had bidden him saw it, he spake within himself, saying, 'This man, if he were a prophet, would have known who and what manner of woman this is that 'toucheth him; for she is a "sinner."

grace, that never casts out any. With the greatest delight raises up the trembling, and comforts the poor and obey, however contrary his declarations or commands may seem to my carnal heart.



INTERIOR OF THE CHURCH AT NAIN—WHERE OUR LORD RAISED THE WIDOW'S SON TO LIFE. [Luke, vii:11.]—"And it came to pass the day after, that he went into a city called Nain and many of his disciples went with him, and much people." Nain is to-day but a dilapidated and wretched village. It was here that our Savior met the funeral procession, and said to the dead young man: "Young man, I say unto thee, arise.

And he that was dead sat up, and began to speak, and he delivered him to his mother." Perhaps this is the first instance on record where a funeral procession was changed into an assembly of good cheer and rejoicing, and Jesus Christ is the only one who has ever been able to redeem a funeral from its utter desolate and heartbreaking features, and to inspire those who are giving up their loved ones with hope to meet them again.

40 And^a Jesus, answering, said unto him, Simon,⁴ I have somewhat to say unto thee. And he saith, "Master, say on.

41 There⁵ was a certain creditor which had two⁶ debtors: the one owed "five hundred pence, and the other fifty:

42 And when they⁷ had nothing to pay, he frankly⁸ forgave them both. Tell me, therefore, which of them will love him most?

43 Simon answered and said, I suppose that he⁹ to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou¹⁰ gavest me no water for my feet: but she hath washed my feet with tears, and wiped¹¹ them with the hairs of her head.

45 Thou gavest me no¹² kiss: but this woman, since the time I came in, hath not ceased to kiss my feet.

46 My¹³ head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, "Her sins, which are many,"¹⁴ are forgiven; for¹⁵ she loved much: but to whom little is forgiven, the same loveth little.

48 And he said unto her, "Thy sins are forgiven."¹⁶

49 And they that sat at meat with him began to say within themselves, "Who is this that forgiveth sins also?"

50 And he said to the woman, "Thy faith hath saved thee; go in peace.

CHAPTER VIII.

1 Women minister unto Christ of their substance. 4 Christ, after he had preached from place to place, attended with his apostles, propoundeth the parable of the sower. 16 Light is given to be improved and communicated: 21 he declareth who are his mother and brethren: 22 rebuketh the winds: 26 casteth the legion of devils out of the man into the herd of swine: 37 is rejected of the Gadarenes: 43 healeth the woman of her bloody issue: 49 and raiseth to life Jairus' daughter.

AND it came to pass afterward, "that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God: and the¹ twelve were with him;

2 And certain women,¹ which had been healed of evil spirits and infirmities, Mary called Magdalene,² out of whom went seven devils,

3 And Joanna the wife of Chuza, "Herod's steward, and Susanna, and many others, which ministered³ unto him of their substance.

4 ¶ And⁴ when much people were gathered together, and were come to him out of every city, he spake by a parable:

5 A⁵ sower³ went out to sow his seed: and as he sowed, some fell⁶ by the way-side; and it was "trodden down, and the fowls of the air devoured it.⁴

6 And some fell upon⁷ a rock; and as soon

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7 ch 5:22,31;6:8.

4 This is not Simon Peter, but Simon the Pharisee, in whose house Jesus was now sitting.—P.

5 Jn.13:13;18:28;32.

6 The scope of this parable is to show, that great forgiveness of sin naturally issues in distinguished love to God.

7 Mat.6:13;ch.11:4.

8 1 Co.6:9,10;1 Ti.1:13-16.

9 See Mat.18:28.

10 Ps.49:7,8; Ro.3:23; 2 Co.3:5; Ep.2:1; 1 Th.3:3.

11 Ch.14:2;1s.1:18;43:25;44:22;Ro.3:24;5:20; 21. Ep.1:7; Col.1:14; 1 Ti.13-16; Re.1:5; Ps.103:3.

12 Ver. 47; Ps.116:16-18; 1 Co.15:9,2 Co.5:14.

13 3:7-9, with 1 Ti.13-16.

14 E. 6:14; 19:2; 1 Ti.5:10.

15 Ro.16:16; 1 Co.16:20; 2 Co.13:12; 1 Th.5:26; 1 Pe.5:14.

16 Ps.23:5;104:15; Ec.9:8; Mat.6:17.

17 Ver. 39,40; 1 Ti.1:13-16; 1 Co.6:9-11; Ep.1:7; Ex.34:7; Mt.7:18,19; 1 Ti.1:5.

18 Our Lord does not mean that her love was the moving or meritorious cause of her forgiveness; but that her great love was an evidence of her deep sense of her manifold sins, and gratitude for the grace of forgiveness.

19 As much as to say, Unless she had already been forgiven much, it were impossible she could love so much.—C.

20 Or, therefore, Ps.103:1-3; 116:12-19; 2 Co.5:14; Ps.119:32; ver. 43.

21 Mat.9:2; 1s.43:25; 44:22; 55:7; 18; Col.1:14; Ac.3:5; Ep.1:7.

22 This personal address to the woman was not uttered for her alone, but was spoken and recorded for all believers—unto every one of whom our Lord continues to say, "Thy sins are forgiven: go in peace.—C.

23 Ch.5:21; Mat.9:23; Mar.2:7, with ver.23; 39; 1s.53:3.

24 Mat.9:22; Mar.5:34; 10:52; ch.8:48; 18:42; Hab.2:4; Ep.2:8.

25 CHAP. VIII.

1 Mat.4:17,23; ch.4:14; 43:44; 6:17; Mar.1:14,15; Ac.10:38; 1s.63:10; 1:1; 48:17.

2 Ch.6:14-16; Mat.10:2-4; Mar.3:16-19; Ac.1:13.

3 Mat.27:55,56; Jn.19:25; ver.30; Mar.16:9. Perhaps the sister of Lazarus, ch.10:39; Jn.11:2.

4 See note¹ below.

5 ch.19:20; 9:7-9; Mar.6:14-28; Mat.14:1-11; ch.13:31,32; 23:7-12.

6 Mar.15:40,41; 1 Co.9:11,14; 2 Co.8:9.

7 Mat.13:2-23; Mar.4:1-20.

8 Mat.13:3-8, 18-23; 37; Mar.1:14; 15:43; He.2:3.

9 See note on Mat.13:3—C.

10 Ver.12; Ja.1:23,24.

11 Ps.119:118; Mat.5:13.

12 J. 5:3; Eze.11:19; 36:26, ch.14:28-30; 2 Pe.2:20-22; He.6:4-8; Ho.6:4; ver.13.

13 She was so called from Magdala, her native city. The strange notion that this woman had been a prostitute is totally without scriptural foundation. Her possession by seven de-

mons is, no doubt, evidence of her great sinfulness, but by no means evidence of any particular sin. To charge her with a crime neither named nor insinuated, is uncharitable.—C.

14 J. 4:3; ch.21:34; 1 Ti.6:9,10; ver.14.

15 J. 5:21; Ep.2:10; Jn.15:4; Ro.7:4; Col.1:10; Phil.1:11; Ga.5:22,23, with Ge.26:12.

16 Ps.120-23; 8:1,4; 20:12; 16:6,21; 15:25; 4:29; 4. Mat.11:13; 13:9; ch.9:44; 1 Ki.22:28; Re.2:7,11, &c.

17 Mat.7:7; Mar.4:10; 34; Mat.13:36; Ps.3:5; Ho.6:3.

18 Mat.11:25; 13:11; 16:17; Ps.25:8,9,14; 1s.29:14; 1 Co.4:7; 2:7-16; 13:12; 10:17; 10:14; 1:10,11; Jn.2:20,27.

19 Is.6:9,10; 44:18; J. 5:21; Jn.12:40; Ac.28:20; Ro.11:8. See Mat.13:14; De.29:4.

20 Mat.13:18-23; Mar.4:14-20.

21 Ps.123; Ac.20:27; Mar.1:14,15; 16:15; 1s.8:23; Mat.28:19,20; Ja.1:18,21.

22 Ja.1:22-24; 2 Co.4:3; 4:12; 11:1; Pe.5:8.

23 Ro.10:8; 2 Th.2:10; Pr.4:5; 1s.65:11.

24 Ps.106:12,13; 1s.58:2; Ga.3:14; 4:15; Eze.23:31; 1s.10:4.

25 Jn.3:35; 2 Ti.1:15; Mat.13:20,21; 2 Pe.2:20-22; Mar.6:30.

26 Ver.7; ch.18:24; 21:31; 16:13; Mat.6:24; 1 Ti.6:9,10; 10:17; 2 Ti.4:10; 10:1 Jn.2:15-17; Jc.4:3.

27 Go forth. Rather, "having gone forth," in the way of life through life, are choked with the cares of poverty, the temptations of riches, and the enervating pursuit of amusements and pleasures.—C.

28 Jn.15:6.

29 Ep.2:19,20; Ro.7:4; Ga.5:23-24; 2 Pe.2:10; Ps.13; 92:14; Jn.15:4; Col.1:6; Mat.24:13.

30 Jc.3:29.

31 He.10:36; Ja.1:4.

32 With patience in watching, in waiting, in working, and in suffering.—C.

33 Mat.5:15; Mar.4:21-23; ch.11:33, with ver.15; 16; Phil.2:15.

34 Job 12:22; Mat.10:26,27; ch.12:23; Ec.12:1; 1 Co.4:5; Mar.16:15; Ep.3:8.

35 Ch.44; Ja.1:21-25; 1s.42:3; Jc.9:12.

36 Let us take heed of those things that will hinder our profiting by the word we hear; let us take heed lest we hear carelessly; let us take heed lest we hear without judgment, and without self-application; let us take heed to our spirits; let us hear the word, lest we lose what we have gained. It appears from the incident which follows, that Christ prefers those who are faithful hearers of his word, and doers of his work, to his nearest relations. Christ would rather be busy at his work than conversing with his friends (Henry).—I.

37 Mat.13:12; 25:39; ch.10:26; Mar.4:25; 10:42; Jn.15:2; 1 Co.10:12; 14:17; 38; Re.22:11.

38 O thou, thinketh that he hath.

39 Mat.12:46-50; Mar.3:31-36; Mat.13:55; Jn.2:11; 7:3; Ac.1:14; 1 Co.9:5; Gal.1:19.

40 Ch.11:28; Mat.7:21; 12:49,50; Ga.5:6; 6:15; Col.3:11; Ps.137:24; 3:6; Jn.13:17; 14:15; 14:18; 14:22; 14:23; 14:24; 14:25; 14:26; 14:27.

41 Mat.8:23-27; Mar.4:35-40.

42 Ps.44:22,23; 70:1; 1s.45:15; Jn.11:14,15.

as it was sprung up, it withered away, because it lacked moisture.

7 And some fell among "thorns; and the thorns sprang up with it, and choked it.

8 And other fell on "good ground, and sprang up, and bare fruit an hundred-fold. And when he had said these things, he "cried, He that hath ears to hear, let him hear.

9 ¶ And his disciples asked him, saying, "What might this parable be?"

10 And he said, "Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that "seeing they might not see, and hearing they might not understand.

11 ¶ Now¹ the parable is this: The "seed is the word of God.

12 Those by the way-side are "they that hear; then cometh the devil, and taketh away² the word "out of their hearts, lest they should believe and be saved.

13 They³ on the rock are *they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

14 And "that which fell among thorns are they, which, when they have heard, go "forth, and are choked with cares and riches and pleasures of *this* life, and bring no "fruit to perfection.

15 But⁴ that on the good ground are they, which, "in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with "patience.⁶

16 ¶ No⁵ man, when he hath lighted a candle, covereth it with a vessel, or putteth *it* under a bed; but setteth *it* on a candlestick, that they which enter in may see the light.

17 For⁷ nothing is secret that shall not be made manifest; neither *any thing* hid that shall not be known and come abroad.

18 Take⁸ heed therefore how ye "hear: "for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.⁸

19 ¶ Then⁹ came to him *his* mother and his brethren, and could not come at him for the press.

20 And it was told him *by certain*, which said, Thy mother and thy brethren stand without, desiring to see thee.

21 And he answered and said unto them, "My mother and my brethren are these which hear the word of God, and do it.

22 ¶ Now¹ it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

23 But as they sailed, he "fell asleep: and

CHAPTER IX. Ver. 62. This implied refusal of a farewell interview may, at first sight, seem severe, but was, on the contrary,

true compassion, and founded on a deep knowledge of 'what was in man.' Had his follower returned, he would have

been assailed by his unbelieving relatives—by some with tears, by some with reproaches, by some with ridicule, by some with



MAGDALA. [Luke, viii:2.]—North of Tiberias, on the west coast of the Sea of Galilee, a single day's journey takes the traveler through the sites of Magdala, Nazareth and Capernaum—scenes of sacred interest in connection with the New Testament. This is nothing to-day but a little fishing village, but it has continued to bear the name it was known by in the days of our Savior, while many of the

great cities of the world have disappeared, and thus this insignificant little town has continued to bear witness and to keep alive the memory of Mary Magdalene. Here it was that the grace of the Redeemer was shown in transforming into a sweet and lovely saint a woman whose name perhaps would never have been known but for the fact that she came into the presence of the Son of God and the Son of Man.

there¹ came down a storm of wind on the lake; and they were filled⁹ with water, and were in jeopardy.

24 And they came to him, and "awoke him, saying, "Master, Master, we perish! "Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

25 And he said unto them, "Where is your faith? And they, "being afraid, wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

26 ¶ And^s they arrived at the country of the Gadarenes,¹ which is over against Galilee.

27 And when he went forth to land, "there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs.

28 When he saw Jesus, "he cried out, and fell down before him, and with a loud voice said, "What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, "torment me not.

29 (For^h he had commanded the unclean spirit to come out of the man. "For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

30 And Jesus asked him, saying, What is thy name? And he said, Legion:² because many devils were entered into him.

31 And^a they besought him that he would not command them to go out into the deep.³

32 And there was there "an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them: "and he suffered them.

33 Then went the devils out of the man, and entered into the swine: and "the herd ran violently down a steep place into the lake, and were choked.

34 When they that fed *them* saw what was done, they "fled, and went and told *it* in the city and in the country.

35 Then they went out to see what was done; and came to Jesus, and "found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and "in his right mind:⁴ and they were afraid.

36 They also which saw *it* told them by what means he that was possessed of the devils was healed.

37 Then the whole multitude of the country of the Gadarenes round about "besought him to depart from them; for they were taken with

A.M. cir. 4035.
A.D. cir. 31.

7 Mat. 8.24; 14.24.
Mar. 4.37; Ps. cxiv.15.
54.11.
9 They were filled.
A classical, as well as a popular, mode of saying, the ship was filled. When minutely examined, it is simply an ellipsis, or abbreviated expression, put for they were filled, as to the ship.—C.
10 Ps. 44.23. Is. 51.9.
10. 2 Ch. 14. 11; 20. 12.
Ps. 93.4; 96.1.
11 Ps. 46.1; 116.4-6.
102.13; 104.7; 65.7; 89.9;
107.25, 28, 29. Na. 1.4.
15.50.
12 Mat. 6.30; 8.26; 17.
17.19; 20; 14.31. ch. 12.
2. In. 11.40. ver. 50.
Mar. 4.40.
13 Mat. 8.27. Mar. 4.
41; 6.51. Ps. 89.9; 95.7;
107.29; 46.2-4; 29.10; 93.
4.
14 Mat. 8.28-34. Mar.
5.1-20.
1 See note on Mat.
8.28.
15 Mar. 5.2. 1 Jn. 3.8.
Ro. 10.20. 2 Pe. 2.4.
Jude 6. Re. 20.1, 2. 1 Ki.
18.28. 1 Pe. 5.8. 1 Jn. 8.44.
15.45.
16 Ac. 16.16, 17; Phil. 2.
10, 11. Ps. 72.4, 10-14.
17 Mat. 8.29. Mar. 5.7;
1.24.
18 Is. 27. 1. Ja. 2. 19.
Re. 20.10.
19 Mar. 5.8; 11.25; 9.25;
20.30. 5.4; 9.18, 20.
21 Mar. 9.39, 42. 1 Pe. 5.8.
Jn. 8.44.
21, i.e. six or seven
thousand.
22 ver. 30. Mar. 5.10.
Re. 20.3. Phil. 2.9-11.
Ps. 72.9. Job 1.11. 2.5.
ver. 28. 1 Ki. 22.22.
23 The water cannot
be meant; for
so soon as they had
opportunities the de-
mons drove the swine
into the lake. It ap-
pears from Re. 20.3
to be a "bottom-
less pit" prepared for
the devil and his an-
gels,—at which infi-
delic and some pro-
fessed Christians
scorn—but at the idea
of which evil spirits
tremble.—C.
24 Mat. 8.30. Mar. 5.
11. Le. 11.7. De. 14.8.
15.45; 46.6.
25 1 Ki. 22.22. Job 1.
12; 6. Re. 20.7.
26 Jn. 8.44. 1 Pe. 5.8.
27 Ac. 19.16, 17; Mat.
8.28. M. 5.4; 14.10.
12, 13. Mat. 28.11.
28 1 Jn. 3.8. Ro. 16.20;
12.29. Is. 49.24-26. Ps.
72.4, 12-14.
29 Ps. 51.10.
30 Mar. 5.17. Mat. 8.
34. 1 Ki. 17.18. ch. 5.8.
Ge. 25.34. Ac. 16.39.
Job 21.14, 15. 1 Co. 2.
14. De. 5.5. with ver.
28. Mar. 1.24. ch. 4.34.
31 Madness often
consists in one erro-
neous idea or train
of ideas. Sometimes,
however, but seldom,
the whole mind is
astray. Now that such
aberrations, whether
partial or universal,
may arise from var-
ious bodily affec-
tions is certain. An
injury on the head,
vitiated digestion or
secretion, narcotics,
and various stimu-
lant drugs, fever, &c.,
may all produce men-
tal derangement. But
surely this variety of
causes, all concurring
in producing the
same effect, instead
of leading to the con-
clusion that this and
the similar cases re-
corded in the New
Testament, were not
demoniacal posses-
sions, but mere bod-
ily diseases, should
conduct to the very
opposite—to wit, the
possibility of some
other cause inscrut-
able to the eye of
man—nay the cer-
tainty of another
cause, when discov-

A.M. cir. 4035.
A.D. cir. 31.

ered and declared
upon the authority of
Christ. Indeed, to
deny the possibility
of demoniacal posses-
sion is as unphiloso-
phical as it is unscrit-
tural. The power of
an embodied spirit to
infuse bad principles
into others, and drive
a man, a church, a
kingdom, out of their
"right mind," is daily
witnessed. Who, then,
can philosophically
deny to the disembod-
ied that power which
an embodied spirit is
certainly known to
possess?
—C.
32 Mar. 5.18. ch. 18.43.
De. 10.20, 21. Ps. 116.15;
16; 103.1-6.
33 1 Ti. 5.8. Ps. 20.14;
105.1, 2; 66. 16; 126.2, 3;
ciii.—cxvii. cxvii. cxvii.
xviii. 15.53; 7-13. Jn. 2.1.
10.29.
34 Jn. 4.29. Mar. 1.45.
Mat. 4.24; 9.26; 14.35;
17.14. Ps. 66.16.
35 Mat. 9.1. Mar. 5.
21. 45. ch. 5.1, 17, 18.
36 What a blessed
ground of hope after
disappointment! Je-
sus is no sooner re-
jected in one coun-
try than he is joyfully
received in another!
What a rebuke to
those who argue,
Why send the gospel
to Jews and heathens
abroad till you have
converted all some of
Christians at home?
Jesus did not abide
and argue with the
Gadarenes. He de-
parted when they re-
jected him; and was
joyfully received on
the other side of the
lake. C. Leaving
the country
of the Gadarenes,
which lay along the
south-eastern shore
of the Sea of Galilee,
Jesus returned in a
boat across the lake
to Capernaum. See
Mat. 9.1 and Mar. 5.
21. The people had
doubtless seen the
boat approach.—P.
37 Mat. 9.18-25. Mar.
5.22-43.
38 See note on Mat.
9.18.
39 ch. 13.14. Ac. 13.
15.
40 Mat. 8.15. Jn. 4.47-
50; 11.6, 7. Mat. 8.14.
41 Ro. 6.23. Eze. 18.4.
Job 30.23. He. 9.27. Ec.
3.2; 12.1, 7; 11.9. Ro. 5.
12.
42 Mar. 5.25-34. Mar.
9.20-22. Le. 15.25. Jn.
5.5.
43 See note on Mar.
5.29.—C.
44 2 Ch. 16.12. Is. 55.2.
45 Job 13.4.
46 Jn. 1.13. Ps. 108.12.
47 Ge. 32.10. Ru. 2.10,
11. Eze. 9.
48 Mar. 5.27, 28. Ac. 5.
15; 19.12.
49 Ex. 15.26. Ps. 147.3.
Mal. 4.2. 1 Ki. 13.21. ch.
13.13; 14.4. Mat. 6.32; 20.
34.
50 Mar. 5.30. Jn. 1.16.
ch. 5.17, 19, 10. 1 Pe. 2.
9. He. 7.25. Is. 63.1.
51 Ps. 38.9. Ho. 5.3.
52 Is. 66.2. Ho. 13.1.
Ac. 16.29.
53 Mar. 5.33. Ps. 89.
7. Jos. 7.19. Ps. 116.12;
56.16. ch. 17.15, 26. Ps.
103.1-4.
54 ch. 7.47-50; 17.19;
18.49. Mat. 15.28; 8.13.
Ac. 16.9.
55 Mat. 9.23-26. Mar.
5.35-43. ver. 41, 42.
56 2 Ch. 20.20. Is. 5.9;
47.10; 49.1, 2; 50.10.
Mar. 9.23; 5.28, 24, 26;
11.22-24. Jn. 11.25, 40.
Ro. 4.17-20.
57 Is. 42.2. 1 Ki. 17.19-
23; 2 Ki. 4.33-35. Mat. 7.
6.
58 Mar. 3.16, 17; 9.21, 4.
33. ch. 6.14; 9.28.
59 Ge. 23.2. 1 Sa. 25.1.
2 Ch. 35.25; 9.17. Ac.
9.39.
60 Jn. 11.4, 11, 13, 23.
Ac. 20.10.
61 ch. 16.14. Ps. 22.7.
Ac. 17.32. Ge. 19.14.

great fear: and he went up into the ship, and returned back again.

38 Now the man out of whom the devils were departed "besought him that he might be with him: but Jesus sent him away, saying,

39 Return^k to thine own house, and show how great things God hath done unto thee. "And he went his way, and published through-
out the whole city how great things Jesus had done unto him.

40 And it came to pass, that, "when Jesus was returned, the people *gladly* received him: for they were all waiting for him.⁵

41 ¶ And^o behold, there came a man named Jairus,⁶ and he was a "ruler of the synagogue; and he fell down at Jesus' feet, and "besought him that he would come into his house:

42 For he had one only daughter, about twelve years of age, and she "lay a dying. But as he went, the people thronged him.

43 ¶ And^a a woman⁷ having an issue of blood twelve years, which had "spent all her living upon "physicians, "neither could be healed of any,

44 Came^x behind *him*, and "touched the border of his garment: "and immediately her issue of blood stanchd.

45 And Jesus said, Who touched me? When all denied, Peter, and they that were with him, said, Master, the multitude throng thee and press *thee*, and sayest thou, Who touched me?

46 And Jesus said, Somebody hath touched me: for I perceive that "virtue is gone out of me.

47 And^b when the woman saw that she was not hid, she came "trembling, and "falling down before him, she declared unto him, before all the people, for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, "Daughter, be of good comfort: thy faith hath made thee whole: go in peace.

49 ¶ While^o he yet spake, there cometh one from the ruler of the synagogue's *house*, saying to him, Thy daughter is dead: trouble not the Master.

50 But when Jesus heard *it*, he answered him, saying, "Fear not: believe only, and she shall be made whole.

51 And when he came into the house, "he suffered no man to go in, "save Peter, and James, and John, and the father and the mother of the maiden.

52 And^k all wept, and bewailed her: but he said, Weep not; "she is not dead, but sleepeth.

53 And they "laughed him to scorn, know-
ing that she was dead.

worldly hopes and fears.—His spirit would thus have been harassed—perhaps, in the end, chafed and irritated; and, in any event, he must have been exposed to great temptations to apos-
tasy, from all which our Lord delivers him, by the prescription of self-denial, and instant decision of purpose. C.

REFLECTIONS.—With authority Jesus commissions

his gospel ministers: with faithfulness and care they must labour; and men's eternal state must be fixed as they hear or reject their messages. In times of scarcity and distress we should cast all our care on God, and be always ready to divide the little subsistence

that we have with the hungry. By his blessing, re-
stored through Christ, we may live comfortably, and in a Christian manner, on a little. Happy are they who boldly confess the Redeemer, whatever they may suffer on his account. What is lost for him on earth



BETHSAIDA—THE PRESENT SITE OF THE CITY THAT WITNESSED MANY OF HIS WONDERFUL WORKS. [Luke, ix:10.]—Bethsaida was one of the cities most frequently visited by our Savior. It was very near Capernaum, which is called his own city. Always, in going from Capernaum to Jerusalem, or any point west of the Sea of Galilee, He would pass through Bethsaida. It is said "He

preached in their synagogues throughout all Galilee and cast out devils." We know from the woe Christ pronounced on Bethsaida that it was one of the cities which had witnessed most of His wonderful works. Nothing remains of the once proud and wealthy city but a few broken walls. It is all grown up in prickly pears and thorns, making such a thick undergrowth that it is almost impossible to pass over the site at all.

54 And he put them all out, and took her by the hand, and called, saying, Maid, arise.

55 And her spirit came again, and she arose straightway: and he commanded to give her meat.

56 And her parents were astonished; but he charged them that they should tell no man what was done.

CHAPTER IX.

1 Christ sendeth his apostles to work miracles, and preach the gospel. 7 Herod desireth to see Christ. 12 Christ feedeth five thousand: 18 inquireth what opinion the world had of him: foretelleth his passion: 23 proposeth to all the pattern of his patience. 28 The transfiguration. 31 He healeth the lunatic: 43 again forewarneth his disciples of his passion: 46 commendeth humility: 51 biddeth them to show mildness towards all, without desire of revenge: 57 proposeth terms to three persons who offer to follow him.

THEN he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

2 And he sent them to preach the kingdom of God, and to heal the sick.

3 And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

4 And whatsoever house ye enter into, there abide, and thence depart.

5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet, for a testimony against them.

6 And they departed, and went through the towns, preaching the gospel, and healing every where.

7 Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead;

8 And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.

9 And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him.

10 And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place, belonging to the city called Bethsaida.

11 And the people, when they knew it, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

12 And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

13 But he said unto them, Give ye them to

A.M. cir. 4035.
A.D. cir. 34.

o Mat. 7.6. Ac. 9.40
See ver. 51.
p Jn. 6. 63. Ro. 4.17.
q Ps. 7. 14. Jn. 11.43.
r Ps. 107.20. Ex. 15.26.
s Jn. 5.22. Ps. 35.9. 1.
t Jn. 17.23. K. 4.35. Jn. 11.44. Ac. 9.40.
u See Mar. 5. 42.43.
ch. 7.16; 5.14. Mat. 8.4; 9.30.

CHAP. IX.

a Mat. 10.1-42. Mar. 3.13; 6.7-13. ch. 6.13-19.
b ch. 10. 17, 19. Mar. 16.17, 18. Jn. 14.12. Ac. 3.6-8.9.34.
c See note on Mat. 10.1-42.
d Mar. 6.15; 6.11, 12; 1.14, 15. Tit. 1.14; 2.10.
e He. 2. 3. 4. Ro. 1.14. 17. Col. 1.23, 25-28.
f Ec. 3.7.

g Mat. 10.10. Mar. 6.8, 9. ch. 10.41; 22; 22.35. 2 Ti. 2.4. Ps. 37.3-5. 15.33.
h Mat. 10.11-13. Mar. 6.8. ch. 10.5, 6.
i This precept furnishes a most valuable instruction to all who are engaged in the work of Christ.

1. By confining them to one house, it gives them opportunity of studying character, an essential element in every preacher of the gospel; who would 'rightly divide the word of truth.' 2. It enables them to form more intimate friendships, which are often of great value to themselves when they depart, and to their successors, whom they are thus qualified to introduce. 3. It enables them to economize, and prevents them from dissipating time.

4. It enables them to give themselves to reading and study at every interval of leisure. 5. It prevents exposure to the dangers of mixed society, and in the midst of a life of frequent change, preserves in full vigour the domestic principle and habits.—C.

g Mat. 10.14, 15. Mar. 6.11. ch. 10.10-12. Ac. 13.51; 18.6. Ne. 5.13.
h Mat. 11.1.5. Mar. 6.12, 13. ver. 12. Jn. 14.12. A.D. cir. 32.
i Mat. 14.1-12. Mar. 6.14-8. Ps. 14. 5; 53.5. Job 18.11, 12. Mat. 16.14; 17.10. Mar. 5.15. Jn. 1.21. ver. 19. Mar. 8.28.
j Mat. 14.1-12. Mar. 6.14-28. See ver. 7.

k Herod is represented by Mt. (14. 1) as affirming that Jesus was John risen from the dead; here, as perplexed and inquiring. These two different statements involve, however, no contradiction: for Herod might, in the moment of his perplexity (a mixture of doubt and fear) make the inquiry, and with in a very brief space, when his mind was more settled, make the affirmation.—C.

l ch. 15.31; 23.8.
m Mar. 6.30. ch. 10.17.
n Mat. 14.17-21. Mar. 6.31-44; 1.45; 3.7, 20. Jn. 6.16. Is. 42.2.
o Jn. 1.44. Mat. 11.21. 9 Ro. 10.14, 17.
p Jn. 6.57. ch. 15.27. 53.31. He. 16. 15. 28. 17; 61.1. Mar. 1.14, 15. Ac. 10.28; 11. Ro. 15.8. Ex. 15.26. Ps. 107.20; 147.10.

q Mat. 14.15-21. Mar. 6.35-44. Jn. 6.5-14. Ps. 78.19, 20. Ec. 3. 24-25. Ho. 13.5.
r See note on Mat. 14.15.—C.
s 22.2. 4.4. 43. Mar. 6.37. Jn. 6.6-10. Mat. 6.33. Nu. 11.22.

t Jn. 6.37. ch. 15.27. 53.31. He. 16. 15. 28. 17; 61.1. Mar. 1.14, 15. Ac. 10.28; 11. Ro. 15.8. Ex. 15.26. Ps. 107.20; 147.10.

A.M. cir. 4036.
A.D. cir. 32.

u Jn. 6.37. ch. 15.27. 53.31. He. 16. 15. 28. 17; 61.1. Mar. 1.14, 15. Ac. 10.28; 11. Ro. 15.8. Ex. 15.26. Ps. 107.20; 147.10.

v Mat. 16. 13-23. Mar. 8.27-33. 9 Privately.
w Rather, 'apart, in retirement from the multitude, for the purpose of the undisturbed communion with his Father'—an impressive example of the privilege of believers, whose spirits may derive such refreshment by occasional retirement from the bustle of the world.

x A secret prayer, as the wearied body derives from daily rest and food, Ps. 4.4. 22; 42.8. 65. 6. 77.6. 119.55. 145.18. 6. 77.6. 119.55.

y The place where this occurred is mentioned by Matthew 14.13. It was in the region of Caesarea-Philippi.
z ver. 7. Mar. 8.28. Mat. 14.2; 16.14. Jn. 1.21.

a Mat. 22.42; 16.15. c Mat. 10. 1. Mar. 1.29. 41.49; 6.9; 11.27. 4.50. 42. 1 Jn. 4. 14. 15: 5.5. Ac. 8.37; 9.20. Mat. 26. 53.
d Mar. 8.26. 30; 7.36. 1 Co. 2.8.
e Mat. 17. 22. 23. 16. 21. 22. 20. 1. Mar. 8. 37. 31. 33. ch. 18.31; 24.7, 26. Ps. 118. 22. Is. 52.14. 53.3. 2-12. Jn. 10. 17. 1 Co. 15.4. Ps. xlii. lix.

f Mat. 10. 38. 39. 16. 24. 25. Mat. 13. 34-38. ch. 14.27. Ro. 8.13. Col. 3.5. Phil. 3.7-9. Ac. 14. 22. 2. Ti. 3.12. Jn. 16.33. 1 Th. 3.3. Ro. 7.10. ch. 17. 33. Jn. 12.25. Ga. 6.12. Ke. 12.11. He. 11.35.
g Job 2. 4. Mat. 16. 26. ch. 12. 20. Mar. 8. 30; 9.43-48. ch. 16.25-26.
h Mat. 10.33. Mar. 8. 38. ch. 12.8, 9. 2 Ti. 2.12. 1 Jn. 2. 22. 23. Re. 3.5. Ac. 8.37; 9.20. Mat. 26. 53. 1 Co. 15.4. Ps. xlii. lix.

i Mat. 16. 28. 24. 30. 34. 35. Mat. 9.1. 13. 26. ch. 22.18. 17. 23. 21. Jn. 8.50. He. 2.9.
j Mat. 17.1-13. Mar. 9.20-10.

k Matthew says 'six days'—meaning what, in legal phrase, is called 'six clear days'—exclusive of the day before and the day after. Luke reckons the time inclusive of the day on which the preceding discourses were delivered and the day on which the transfiguration took place.

l Or, things.
m ch. 6.14.8. 52.
n ch. 6.12. Ps. 109.4. He. 5.7.
o Luke's account of the transfiguration is in some points fuller than those of the other evangelists. He gives in addition: 1. Our Lord's immediate object in going up to the mountain: it was 'to pray.' 2. He tells us how Christ was engaged when the transfiguration began:—'As he prayed.' 3. He farther tells us the subject on which our Lord spoke with Moses and Elias:—It was 'of his decease.' This is one of many illustrations of the importance of studying the Gospels in harmony.—P.

p Ex. 34.29, 35. Is. 33. 17. Jn. 1.1. 2 Pe. 1.16. 17. Da. 7.9.
q Ex. xi. to De. xxiv. 1 Ki. xvii-xix. 2 Ki. i. Ac. 10.45. Ro. 3.21.

eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

14 For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company.

15 And they did so, and made them all sit down.

16 Then he took the five loaves and the two fishes; and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

17 And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

18 And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

19 They answering said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again.

20 He said unto them, But whom say ye that I am? Peter answering said, The Christ of God.

21 And he straitly charged them, and commanded them to tell no man that thing;

22 Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

23 And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

24 For whosoever will save his life, shall lose it: but whosoever will lose his life for my sake, the same shall save it.

25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.

27 But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

28 And it came to pass, about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray.

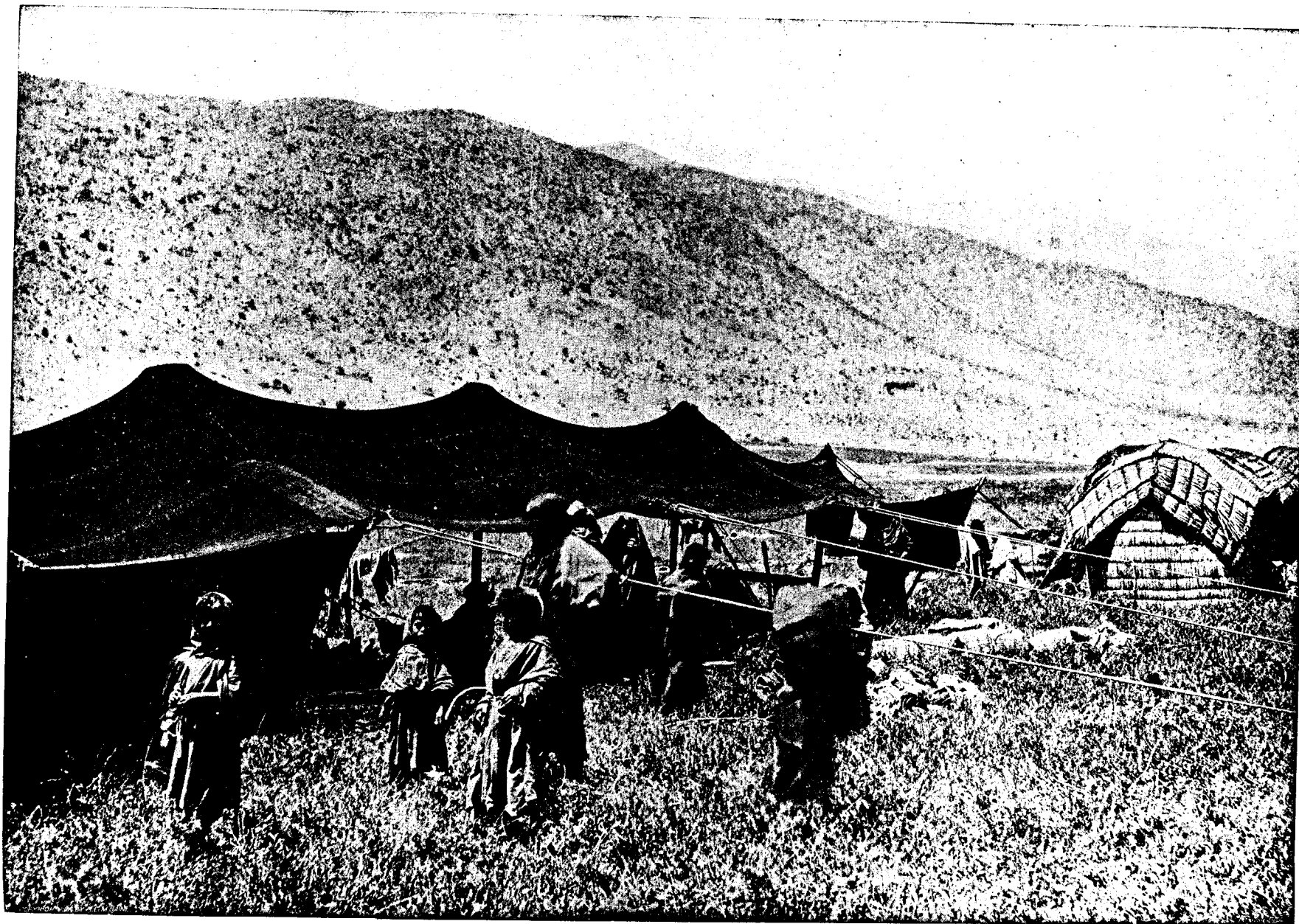
29 And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening.

30 And, behold, there talked with him two men, which were Moses and Elias:

will be more than compensated in heaven. But dreadful is their eternal state who prefer the honours, profits, and pleasures of a present world, to him and his everlasting salvation, or who are ashamed of his truths and ways.—Astonishing is the influence of close fellowship

with God. Easily it could even overset our mortal constitution. And how delightful then is heaven, where Jesus and all his saints shall for ever appear in their glory, and for ever, with joy inexpressible, contemplate his expiatory sufferings! In hopes of it, let me

love his person, obey his directions, and trust all my cares and maladies to his power and skill. Let me accurately observe whether I have true faith, and in what degree; and into what debates I enter, and with what manner of spirit. Alas, what defects, prejudices,



BEDOUIN VILLAGE NEAR CÆSAREA PHILIPPI. [Luke, ix: 39].—This scene in a Bedouin village, near Caesarea Philippi, shows us people who are very much like those living in the same region in the time of our Savior. These people are often to-day diseased with afflictions they do not understand and that they have no means of relieving. They are so ignorant as to suppose that any medicine is sufficient to alleviate

and cure them of their diseases. Refusing the spiritual help that our Lord brought to them, they have continued through all the centuries to suffer from the bodily ailments that flesh is heir to. Those that accept the spiritual offers of Jesus Christ have light and wisdom given to them, by which they are able to discern the herbs and minerals which are necessary to relieve their afflicted bodies.

31 Who^a appeared in glory, and ¹spake of his decease which he should accomplish² at Jerusalem.

32 But Peter and they that were with him were^a heavy with sleep: and when they were awake, ¹they saw his glory, and the two men that stood with him.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, ¹it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: ²not knowing what he said.

34 While he thus spake, there came a ¹cloud, and overshadowed them: and they ²feared as they entered into the cloud.

35 And there came a voice out of the cloud, saying, ¹This is my beloved Son: ²hear him.

36 And when the voice was past, Jesus was found alone. ¹And they kept ²it close, and told no man in those days any of those things which they had seen.

37 ¶ And^a it came to pass, that on the next day, when they were come down from the hill, much people met him.

38 And, behold, a man of the company cried out, saying, Master, ¹I beseech thee, look upon my son; ²for he is mine only child.

39 And lo, ^aa spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again; and, bruising him, hardly departeth from him.

40 And I besought thy disciples to cast him out; and ¹they could not.

41 And Jesus answering said, O ¹faithless and perverse generation! how long shall I be with you, and suffer you? ²Bring thy son hither.

42 And as he was yet a coming, ¹the devil threw him down, and tare ²him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.³

43 ¶ And^a they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples,

44 Let^a these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.

45 But^a they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

46 ¶ Then^a there arose a reasoning among them, which of them should be greatest.⁴

47 And Jesus, ¹perceiving the thought of their heart, took ²a child, and set him by him,

48 And said unto them, ¹Whosoever shall

pride, and passion, he finds in the very best on earth! Heartily he detests them; and much more to have his gospel propagated by their means. But with great tenderness he treats the meek and humble, pities their infirmities, and cherishes their good intentions concerning him.

CHAPTER X. Ver. 30-37. In allusion, this wounded man may be viewed as an emblem of a lost sinner, to whom neither moral nor ceremonial laws can afford relief, and whom Jesus alone can tenderly pity and save by means of his gospel. But the real scope of the parable is to show that whatever provocations

receive this child⁵ in my name, receiveth me; and whosoever shall receive me, receiveth him that sent me: ¹for he that is least among you all, the same shall be great.

49 ¶ And^a John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us.

50 And Jesus said unto him, ¹Forbid ²him not: for he that is not against us is for us.

51 ¶ And it came to pass, when the time was come that he should be ¹received up,⁶ he ²stedfastly set his face to go to Jerusalem,⁷

52 And sent messengers before his face: and they went, and entered into a village of the ¹Samaritans, to make ready for him.

53 And ¹they did not receive him, because his face was as though he would go to ²Jerusalem.

54 And when his disciples ¹James and John saw ²this, they said, Lord, wilt thou that ³we command fire to come down from heaven, and consume them, even as Elias did?

55 But he turned, ¹and rebuked them, and said, Ye know not ²what manner of spirit⁸ ye are of.

56 For^a the Son of man is not come to destroy men's lives, but to save ²them. And they went to another village.

57 ¶ And^a it came to pass, that, as they went in the way, a certain ¹man¹ said unto him, Lord, I will follow thee whithersoever thou goest.

58 And Jesus said unto him, Foxes have holes, and birds of the air ¹have nests; ²but the Son of man hath not where to lay ³his head.²

59 And he said unto another, ¹Follow me. But he said, ²Lord, suffer me first to go and bury my father.

60 Jesus said unto him, ¹Let the dead bury their dead; ²but go thou and preach the kingdom of God.

61 And another also said, Lord, I will follow thee; but ¹let me first go bid them farewell which are at home at my house.

62 And Jesus said unto him, ¹No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.

CHAPTER X.

¹ Christ sendeth out the seventy disciples to work miracles, and to preach: ¹⁷ they return with joy; ² Christ sheweth them wherein to rejoice: ²¹ thanketh his Father for his grace: ²³ magnifieth the happy estate of his church: ²⁵ teacheth the lawyer how to attain eternal life, and to take every one for his neighbour that needeth his mercy: ⁴¹ reprehendeth Martha, and commendeth Mary her sister.

AFTER these^a things the Lord appointed other ¹seventy¹ also, and sent them two and two before his face into every city and place, whither he himself would come.

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A.D. cir. 32.

g Mat. 28.3. Col. 3.4.
Phi. 3.21.

1 Co. 2.2. Phi. 3.8-10. Col. 2.15. with ver. 22. ch. xxi. xxi. Mat. xxi. xxi. Jn. xviii. xxi.

2 Which he should accomplish or fulfil, as it was the accomplishment of many prophecies—as it was his great act of obedience to the will of his Father, and as it was the victory over Satan, sin, and death.

3 Da. 8. 18: 10.9. ch. 22.45.46.

17 Jn. 1.14. 2 Pe. 1. 16, 17. Ps. 27.4: 30.6: 73.28. Mar. 9.5.6. Mat. 17.4. v. Mar. 10.38.

1 Ps. 118.11: 119.7.2. 1s. 19.1. Re. 10.1.1.

9 Re. 1.17. Da. 8. 18: 10.10. Ex. 33.20. Ju. 6. 22: 13.22. Ps. 53.5.

2 2 Pe. 1.17. 18. Mat. 3.17: 17.5. Mar. 9.7. 1s. 42.1. Ps. 27. Jn. 1.14: 3.16. Ro. 8.3. Ga. 4.4. Col. 1.13. 2ec. 13.7. ch. 3.22.

4 Ex. 23. 21. De. 18. 15-18. Ac. 1.22.23. He. 20.27. De. 32.5. Ps. 78.8. He. 3.19: 4.2.

6 Mat. 17.9. Mar. 9.9. 10. Ec. 3.7. c Mat. 17.14-21. Mar. 9.14. 29.

7 ch. 8. 8.41. Jn. 4. 47.49. Mar. 2.3: 6.50: 8. 22: 10.14: 17.26.

8 2ec. 12.10. 1 Pe. 5. 8. Jn. 8.44. Mat. 15.22. Mar. 9. 18, 20, 22.

2 Ki. 4.31. Mat. 17. 16: 13.58. Ac. 19. 13-16.

3 Mat. 17.16: 6.30: 8. 26: 14.31: 16.8: 17.58. Jn. 20.27. De. 32.5. Ps. 78.8. He. 3.19: 4.2.

4 Mar. 10.14. Mat. 11. 28. Pr. 8.17. ch. 18.27. He. 7.25. Ge. 18.14. Je. 32.17.27.

5 Mar. 9.20: 1.26. 27. See ver. 39. Ge. 3. 15. 1 Pe. 5.8. Re. 12.12.

6 This miracle is more fully detailed by Mark (ch. 9.14-29). Matthew also gives some important additions, ch. xviii.—P.

7 ch. 4.36: 5.9. 26: 16. 8.25. Ps. 139.14. 2ec. 8.

8 Mat. 17.22. 23: 16. 21: 20.18. 19.28: 20.21. 38.30. ch. 18.31: 21.26: ver. 22. Jn. 2.19: 14: 10. 18: 12.32. 33: 19.11. Ac. 23: 4. 27. 28. ch. xxi. xxi. 1.28. 24.14.

9 ch. 2. 50: 18.34. 1s. 42.19.20. Jn. 12.16: 16. 16-18: 12.16: 14.5.8.22. Mar. 9.32.

10 ch. 24.29. Mat. 18.1-6. Mar. 9.33-37. 4 See note on Mat. 18.1.—C.

11 Ps. 139.1-47: 9. Je. 17.10. He. 4.13. Jn. 21. 17. Re. 2.23.

12 Mar. 10. 14. Ps. 34. 11: 45.10. Pr. 17.17.

13 Mat. 18.5: 10.40-42: 23: 40.45. ch. 10.16. 16. 10.30: 5.23: 12.44: 13. 20: 14.21. 1 Th. 4.8.

14 Jesus now leaves Galilee not to return till after his resurrection. Luke details the incidents which occurred during the journey, most of which are peculiar to him, not being found in the other Gospels.

15 Christ's route was not direct, and appears to have occupied a considerable time. We learn from Jn. 10.22 that our Lord was at Jerusalem at the feast of dedication, which took place about the end of December.

16 Between that time and the passover when he was crucified he could not have returned to Galilee, for we are able to gather from incidental notices in John where that per-

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iod was spent. Consequently the journey here referred to by Luke was made in December.—P.

5 See note on Mat. 18.5.—C.

6 ch. 14.11. Mat. 23. 11.12.

7 Mar. 9. 38-40. ch. 11.19. Nu. 11.27-29. Job 5.2. Ec. 4.4. Ga. 5.26.

8 1 Co. 12.3. ch. 9.50: 12.23: 10.13. Mat. 12.30. Phi. 1.18. Nu. 11.29.

9 Mar. 10.19. Ac. 1.2. Jn. 13.1: 17.11.13: 16.5. 28: 14.2.3. He. 1.3.

10 The time at which he should be received up into glory, Ac. 1.2. 1 Ti. 3.16.—C.

11 Eze. 4.3. Ac. 21.13. Phi. 3.14.

12 See note ¹ in first column.

13 2 Mat. 10.5. Jn. 4.4-42. Ezr. iv. v. Ne. iv. vi. a Jn. 4.4.9.

14 The Samaritans were offended with Jesus, whose going up to worship in the temple at Jerusalem, implied a despising or condemnation of their worship Mount Gerizim.—C.

15 See ver. 28. Mar. 10.35.7. 1.10.12. 2 Sa. 21.2. Ga. 1.17.18.

16 Pr. 9.8. 27. 5. Mat. 10.25. 23.

17 Mat. 26.35. Ro. 10. 2. Ja. 3.14-16.

18 Self-ignorance is one of the chief diseases of the human mind; and the knowledge, faith, and fellowship of ¹Christ crucified ²its only remedy, 1 Co. 2.2. Ga. 3.1. 2.20. Phil. 3.10. Zeal for truth, for the honour of Christ, and for the glory of God, is a noble and a necessary principle; but the zealous must be watchful over their spirit, lest they should be induced by it to offer their own fire upon God's altar.—C.

19 Jn. 3.17. 18. 12.47. Mat. 1.21: 20.28. 1 Ti. 1.15. ch. 19.10. He. 7.25.

20 Mat. 18.19-22: 13.20-22. Jn. 12.21. 1 Ti. 6.5. Ex. 19.8.24.3.

1 See note on Mat. 8.19.20.—C.

2 Mat. 8.20. 2 Co. 8.9. Ps. 68. 109.22: 40.17: 69.29. Phi. 2.8. Mat. 11.30.

3 The full force and pathos of this statement is lost if we overlook the import of the name ¹Son of man. It is explained in Da. 7.13. It represents our Lord as possessed of universal dominion—ruling supreme in the universe. He who was thus omnipotent, with a kingdom wide as creation, so humbled himself for us, that he was more destitute than birds or foxes.—P.

4 Mat. 4.19.21: 16.24. 9.9.

5 Mat. 8.21. Hag. 1. 2. with 1 Ki. 19.20.

6 Mat. 8.22. ch. 15.32. Ep. 2.1. 1 Ti. 5.6. Le. 21. 30-32. Nu. 6.6.7.

7 2 Ti. 2.2. Mar. 16. 15. ver. 2.1 Co. 15.10.

8 1 Ki. 19.20. Mat. 22. 5. ch. 14.20.26. Jn. 21.16.

9 Phi. 3. 14. He. 10. 38. 2 Ti. 4.10: 1.15. He. 6.8. 2 Pe. 2.20-22. 1 Jn. 2.19.

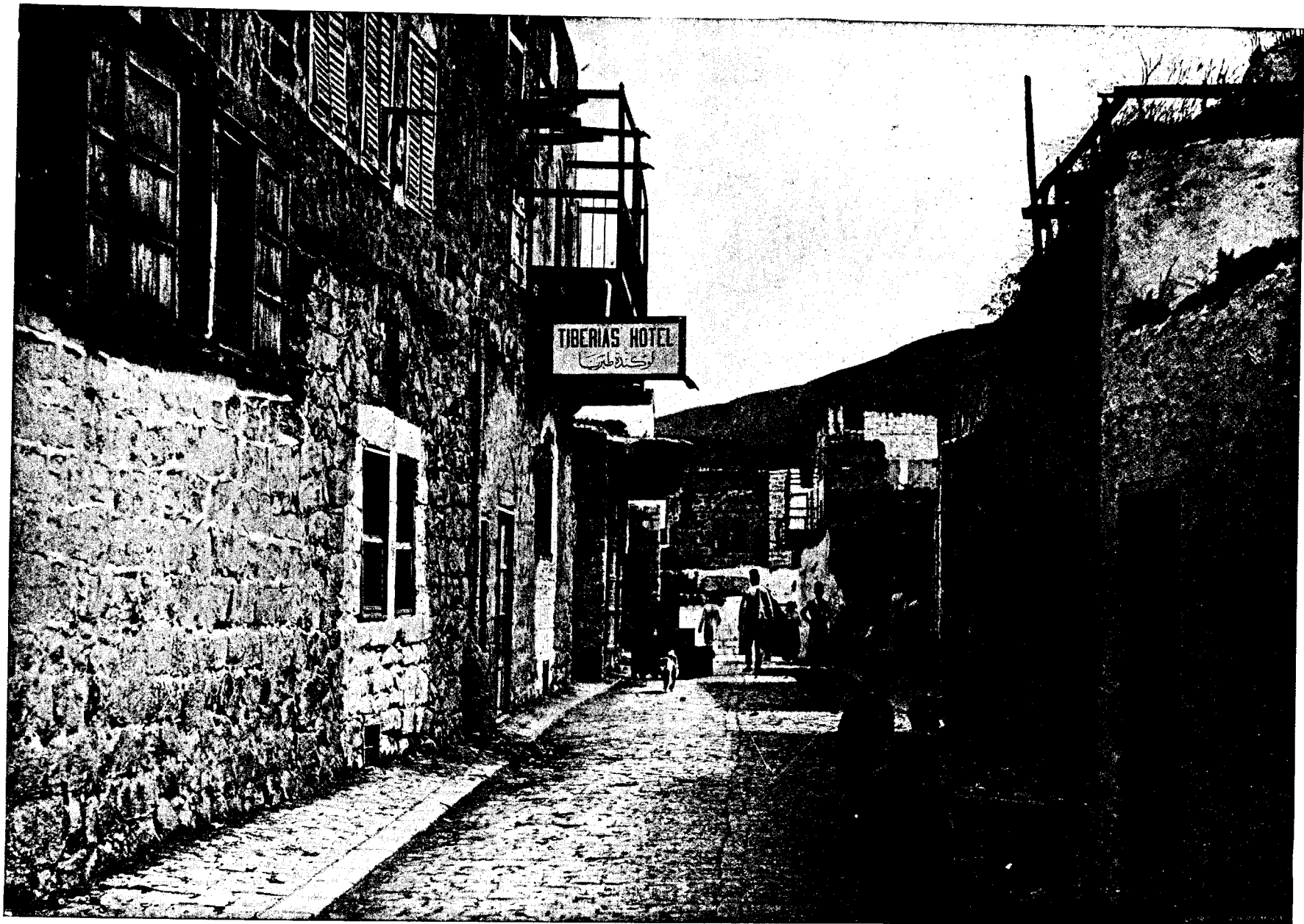
CHAP. X.

a Mat. 10.1. Mar. 6.7. b Ex. 1.5. Nu. 11.16. Mar. 6.7. Mat. 10.5.

1 Other seventy. In the Greek it is "seventy others," meaning, not a second seventy, but seventy in addition to the twelve apostles, ch. 9.1.—C.

we have met with, we ought cordially to love, and kindly to help and relieve, our very enemies, even when their own professed friends overlook them.

Ver. 2. *The labourers* furnish the true emblem of a genuine minister of the gospel. The labourer must be early, punctual, attentive to his employer's orders; diligent, patient, and eat and



STREET SCENE IN TIBERIAS. [LUKE, ix:51.]—While we have no knowledge that our Savior was in Tiberias, we know that he often passed in sight of it, because He could not go from Nazareth to Capernaum, or from Jerusalem to Capernaum, without going by it. While there is no record of his entering it, we must think there are many things which He did of which we have no record, because St. John said if all the

things He did were recorded the world itself would not contain the books, so that we have but little doubt but what our Savior was often in the city of Tiberias. He loved the haunts of men, and wherever men assembled He was in the midst of them. This was the greatest city of the time on the Sea of Galilee, the home of the Roman governor, and the center of interest about the lake. The people here now are very poor.



PLOWING AT JEZREEL—THE RICHEST VALLEY IN PALESTINE. [LUKE, ix:52.]—
 In going from Nazareth to Jerusalem, our Savior, if he followed the most direct route, would pass through the plains of Jezreel. This is a valley that runs across the whole of Palestine from near the Jordan to the Mediterranean Sea, and is not only the richest valley in the Holy Land, but perhaps one of the most fertile plains on the face of the earth. Notwithstanding it has been cultivated from the days of Abraham, yet without

ever being fertilized, it produces still the finest wheat. This plain belongs now to a Christian, who lives at Beyrout, and is interesting because of the memories and associations and traditions connected with it. It has been the great battlefield of the world, and the mountains Carmel, Tabor, Little Hermon and Gilboa are all within or in sight of this plain. It was upon the edge of this plain, at Jenin, that the messengers who went before our Savior, as referred to in verse 52 of the ninth chapter of St. Luke, were turned back.

2 Therefore said he unto them, 'The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.'

3 Go^a your ways: behold, I send you forth as lambs among wolves.

4 Carry^a neither purse, nor scrip, nor shoes: and salute no man by the way.³

5 And^a into whatsoever house ye enter, first say, Peace be to this house.

6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

7 And^a in the same house⁵ remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you.

12 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

13 Woe^a unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

16 He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.

17 And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them, I beheld Satan as lightning fall from heaven.

19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

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Mat. 9:37, 38. Jn. 4:35. Eccl. 10:2. 11:4, 7, 11. Ac. 16:6, 10, 11. 1 Co. 3:9. 1 Ti. 5:17. d. 1 Co. 12:28. Ac. 20:28, 13:21, 6, 7.

13. Ac. 11:13. Ep. 4:11. 13. Ac. 11:13. 2 Th. 3:1.

The discourse addressed to the seventy is in substance the same as that to the twelve, as the similarity of their errand would lead to suppose it would be. But there is, as Stier has well remarked, this weighty difference. The discourse in Mat. x. in its three divisions, speaks plainly of an office founded, and a ministry appointed, which was to involve a work, and embrace consequences, coextensive both in space and duration, with the world. Here we have no such prospective view unfolded. The whole discourse is confined to the first (division there, and relates entirely to present duties' (A. Ford).—P.

g. Mat. 10:5-42. Mar. 6:7-13. ch. 9:1-6.

h. Mat. 10:16; 7:15. Ac. 20:29, 30. Ca. 2:15. Eze. 2:3.

i. Mat. 10:9, 10. Mar. 6:8. ch. 9:3. Mat. 6:31. Phil. 4:2. 1 Ti. 4:2. Ki. 4:20. Ge. 24:33, 35. Pr. 4:25.

This prohibition does not imply any renunciation of the courtesies of life, but merely those vain, fulsome, and tedious ceremonies by which eastern manners often consume precious time to no purpose.—C.

j. Mat. 10:11, 12. 1 Sa. 16:13. Ac. 13:46. Ps. 13:15. 55:1. 2 Co. 2:16. 15:9, 6.

k. If the master of the house be a servant of the Prince of peace, your prayer for peace of conscience and of intercourse shall rest upon him and his family.—C.

l. 2 Th. 3:16. Ja. 3:18.

m. Mat. 10:10, 11. 1 Co. 10:27. 9:4-17. Ga. 6:9-11. 1 Ti. 5:18. Le. 9:13. De. 24:14, 25:4.

n. See note on ch. 9:4-6.

o. 1 Ti. 5:13. Phil. 4:8. Ep. 5:15. ch. 9:4. Mar. 6:8.

p. ch. 9:1. Jn. 14:12.

q. Mat. 3:2. 4:17. Tit. 2:11. Ro. 10:18. Is. 9:7. 2:4. Da. 2:44.

r. Mat. 10:14. Mar. 6:11. ch. 9:5. Ac. 13:51. 18:6, 20:20. 18. Ne. 5:13.

s. Ac. 2:36. 3:26. Ro. 10:8. Tit. 2:11. ver. 9.

t. Mar. 6:11. Mat. 10:15. 11:20-24. Jn. 15:22-24. He. 6:4-8. 10:26-31. 1 Th. 2:16.

u. Mat. 11:20-24. Eccl. 3:6, 7. with Is. 13:11. Eze. 12:17. xxi. 1.

v. See note on Mat. 11:21.—C.

w. 1 Ki. 21:27, 29. Jonah 3:10.

x. ch. 12:47. Am. 3:2. He. 6:4-8. 10:26-31. 2 Pe. 2:20-22.

y. Ac. 11:4. De. 1:28. Is. 14:13. Eze. 26:20. 31:18. 32:18. 23. Je. 51:53. Am. 2:3. La. 4:6.

z. Mat. 12:29. ch. 12:48.

aa. ch. 9:48. Mat. 10:40. 18:5. Ex. 16:18. Nu. 14:21, 17:16. 11. Mar. 9:37. Jn. 5:22, 23. 12:44. 13:21, 22. 1 Th. 4:8. Ac. 5:4.

ab. ver. 9. ch. 9:1. Ro. 10:1. 1 Jn. 3:8.

ac. Jn. 12:31. 16:11. He. 2:14. Re. 12:8; 20:10. 1 Jn. 3:8.

ad. Ps. 97:13. Is. 11:8. Mar. 16:18. Ac. 28:5. Ro. 16:20.

A.M. cir. 4036.
A.D. cir. 32.

It is a natural tendency for man to glory in the exercise and exhibition of power, whether that power is inherent or conferred. The Apostles and disciples of our Lord sometimes showed a disposition to glory in their success. This arises from pride, and may result in neglect of the real work which God had committed to them. Against all such feelings Christ here solemnly warns them.—P.

d. Ex. 32:32. Ps. 69:28. 14:4. He. 12:32. Da. 12:1. Phil. 4:3. Re. 13:8. 20:12, 21:27.

e. ch. 15:9, 24, 32. Is. 62:5. Zep. 1:2.

f. Ps. 24:1. Is. 66:1.

g. See Mat. 11:25, 13:13. Ps. 25:8, 9, 14. Is. 29:13. 26:1. 40:5. 41:10. 42:1. 48:17. 54:13. 55:1. 56:1. 57:1. 58:1. 59:1. 60:1. 61:1. 62:1. 63:1. 64:1. 65:1. 66:1. 67:1. 68:1. 69:1. 70:1. 71:1. 72:1. 73:1. 74:1. 75:1. 76:1. 77:1. 78:1. 79:1. 80:1. 81:1. 82:1. 83:1. 84:1. 85:1. 86:1. 87:1. 88:1. 89:1. 90:1. 91:1. 92:1. 93:1. 94:1. 95:1. 96:1. 97:1. 98:1. 99:1.

h. See Mat. 11:25, 13:13. Ps. 25:8, 9, 14. Is. 29:13. 26:1. 40:5. 41:10. 42:1. 48:17. 54:13. 55:1. 56:1. 57:1. 58:1. 59:1. 60:1. 61:1. 62:1. 63:1. 64:1. 65:1. 66:1. 67:1. 68:1. 69:1. 70:1. 71:1. 72:1. 73:1. 74:1. 75:1. 76:1. 77:1. 78:1. 79:1. 80:1. 81:1. 82:1. 83:1. 84:1. 85:1. 86:1. 87:1. 88:1. 89:1. 90:1. 91:1. 92:1. 93:1. 94:1. 95:1. 96:1. 97:1. 98:1. 99:1.

i. See Mat. 11:25, 13:13. Ps. 25:8, 9, 14. Is. 29:13. 26:1. 40:5. 41:10. 42:1. 48:17. 54:13. 55:1. 56:1. 57:1. 58:1. 59:1. 60:1. 61:1. 62:1. 63:1. 64:1. 65:1. 66:1. 67:1. 68:1. 69:1. 70:1. 71:1. 72:1. 73:1. 74:1. 75:1. 76:1. 77:1. 78:1. 79:1. 80:1. 81:1. 82:1. 83:1. 84:1. 85:1. 86:1. 87:1. 88:1. 89:1. 90:1. 91:1. 92:1. 93:1. 94:1. 95:1. 96:1. 97:1. 98:1. 99:1.

j. See Mat. 11:25, 13:13. Ps. 25:8, 9, 14. Is. 29:13. 26:1. 40:5. 41:10. 42:1. 48:17. 54:13. 55:1. 56:1. 57:1. 58:1. 59:1. 60:1. 61:1. 62:1. 63:1. 64:1. 65:1. 66:1. 67:1. 68:1. 69:1. 70:1. 71:1. 72:1. 73:1. 74:1. 75:1. 76:1. 77:1. 78:1. 79:1. 80:1. 81:1. 82:1. 83:1. 84:1. 85:1. 86:1. 87:1. 88:1. 89:1. 90:1. 91:1. 92:1. 93:1. 94:1. 95:1. 96:1. 97:1. 98:1. 99:1.

k. See Mat. 11:25, 13:13. Ps. 25:8, 9, 14. Is. 29:13. 26:1. 40:5. 41:10. 42:1. 48:17. 54:13. 55:1. 56:1. 57:1. 58:1. 59:1. 60:1. 61:1. 62:1. 63:1. 64:1. 65:1. 66:1. 67:1. 68:1. 69:1. 70:1. 71:1. 72:1. 73:1. 74:1. 75:1. 76:1. 77:1. 78:1. 79:1. 80:1. 81:1. 82:1. 83:1. 84:1. 85:1. 86:1. 87:1. 88:1. 89:1. 90:1. 91:1. 92:1. 93:1. 94:1. 95:1. 96:1. 97:1. 98:1. 99:1.

l. See Mat. 11:25, 13:13. Ps. 25:8, 9, 14. Is. 29:13. 26:1. 40:5. 41:10. 42:1. 48:17. 54:13. 55:1. 56:1. 57:1. 58:1. 59:1. 60:1. 61:1. 62:1. 63:1. 64:1. 65:1. 66:1. 67:1. 68:1. 69:1. 70:1. 71:1. 72:1. 73:1. 74:1. 75:1. 76:1. 77:1. 78:1. 79:1. 80:1. 81:1. 82:1. 83:1. 84:1. 85:1. 86:1. 87:1. 88:1. 89:1. 90:1. 91:1. 92:1. 93:1. 94:1. 95:1. 96:1. 97:1. 98:1. 99:1.

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p. See Mat. 11:25, 13:13. Ps. 25:8, 9, 14. Is. 29:13. 26:1. 40:5. 41:10. 42:1. 48:17. 54:13. 55:1. 56:1. 57:1. 58:1. 59:1. 60:1. 61:1. 62:1. 63:1. 64:1. 65:1. 66:1. 67:1. 68:1. 69:1. 70:1. 71:1. 72:1. 73:1. 74:1. 75:1. 76:1. 77:1. 78:1. 79:1. 80:1. 81:1. 82:1. 83:1. 84:1. 85:1. 86:1. 87:1. 88:1. 89:1. 90:1. 91:1. 92:1. 93:1. 94:1. 95:1. 96:1. 97:1. 98:1. 99:1.

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r. See Mat. 11:25, 13:13. Ps. 25:8, 9, 14. Is. 29:13. 26:1. 40:5. 41:10. 42:1. 48:17. 54:13. 55:1. 56:1. 57:1. 58:1. 59:1. 60:1. 61:1. 62:1. 63:1. 64:1. 65:1. 66:1. 67:1. 68:1. 69:1. 70:1. 71:1. 72:1. 73:1. 74:1. 75:1. 76:1. 77:1. 78:1. 79:1. 80:1. 81:1. 82:1. 83:1. 84:1. 85:1. 86:1. 87:1. 88:1. 89:1. 90:1. 91:1. 92:1. 93:1. 94:1. 95:1. 96:1. 97:1. 98:1. 99:1.

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t. See Mat. 11:25, 13:13. Ps. 25:8, 9, 14. Is. 29:13. 26:1. 40:5. 41:10. 42:1. 48:17. 54:13. 55:1. 56:1. 57:1. 58:1. 59:1. 60:1. 61:1. 62:1. 63:1. 64:1. 65:1. 66:1. 67:1. 68:1. 69:1. 70:1. 71:1. 72:1. 73:1. 74:1. 75:1. 76:1. 77:1. 78:1. 79:1. 80:1. 81:1. 82:1. 83:1. 84:1. 85:1. 86:1. 87:1. 88:1. 89:1. 90:1. 91:1. 92:1. 93:1. 94:1. 95:1. 96:1. 97:1. 98:1. 99:1.

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v. See Mat. 11:25, 13:13. Ps. 25:8, 9, 14. Is. 29:13. 26:1. 40:5. 41:10. 42:1. 48:17. 54:13. 55:1. 56:1. 57:1. 58:1. 59:1. 60:1. 61:1. 62:1. 63:1. 64:1. 65:1. 66:1. 67:1. 68:1. 69:1. 70:1. 71:1. 72:1. 73:1. 74:1. 75:1. 76:1. 77:1. 78:1. 79:1. 80:1. 81:1. 82:1. 83:1. 84:1. 85:1. 86:1. 87:1. 88:1. 89:1. 90:1. 91:1. 92:1. 93:1. 94:1. 95:1. 96:1. 97:1. 98:1. 99:1.

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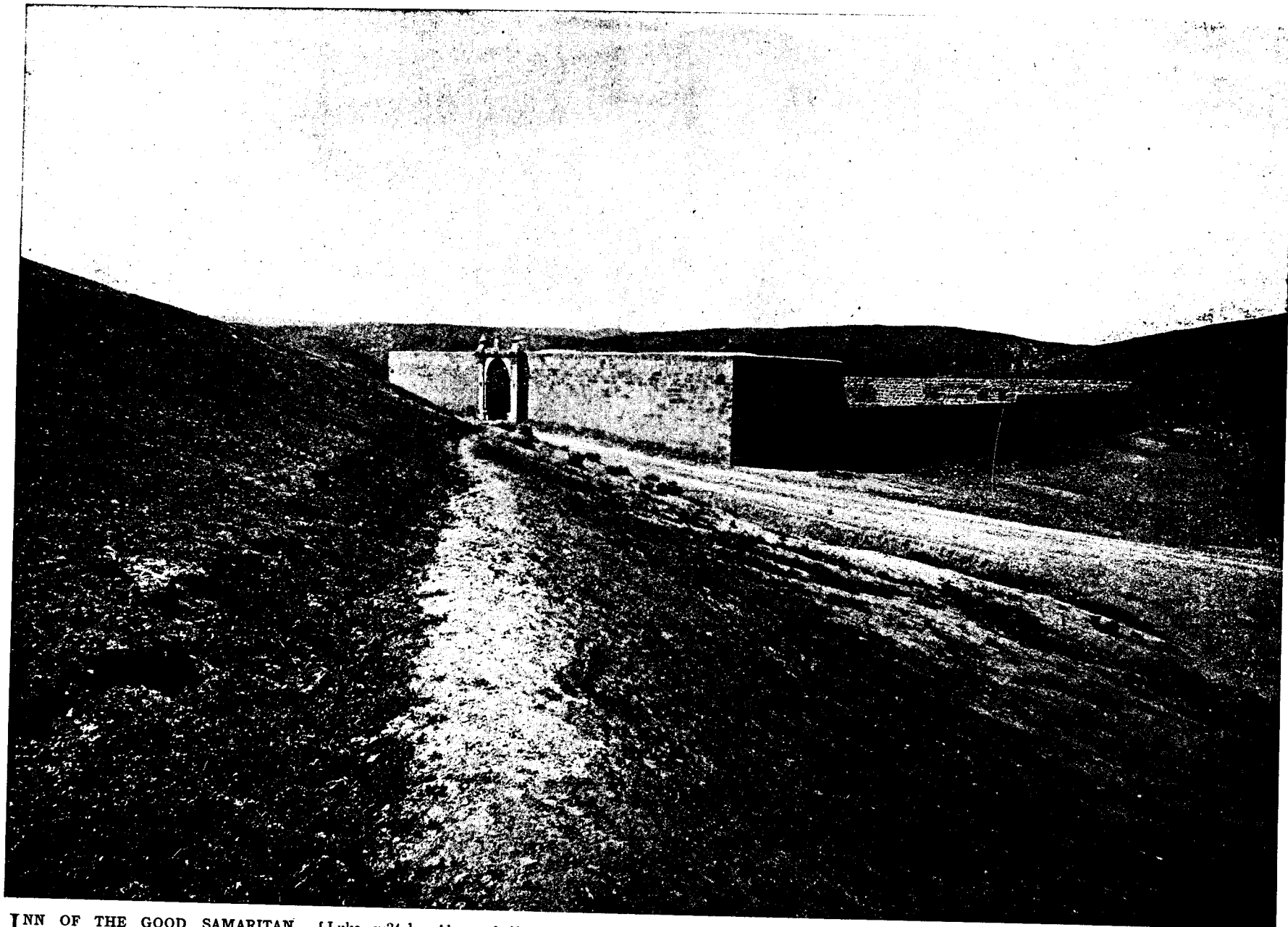
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z. See Mat. 11:25, 13:13. Ps. 25:8, 9, 14. Is. 29:13. 26:1. 40:5. 41:10. 42:1. 48:17. 54:13. 55:1. 56:1. 57:1. 58:1. 59:1. 60:1. 61:1. 62:1. 63:1. 64:1. 65:1. 66:1. 67:1. 68:1. 69:1. 70:1. 71:1. 72:1. 73:1. 74:1. 75:1. 76:1. 77:1. 78:1. 79:1. 80:1. 81:1. 82:2. 83:1. 84:1. 85:1. 86:1. 87:1. 88:1. 89:1. 90:1. 91:1. 92:1. 93:1. 94:1. 95:1. 96:1. 97:1. 98:1. 99:1.

aa. See Mat. 11:25, 13:13. Ps. 25:8, 9, 14. Is. 29:13. 26:1. 40:5. 41:10. 42:1. 48:17. 54:13. 55:1. 56:1. 57:1. 58:1. 59:1. 60:1. 61:1. 62:1. 63:1. 64:1. 65:1. 66:1. 67:1. 68:1. 69:1. 70:1. 71:1. 72:1. 73:1. 74:1. 75:1. 76:1. 77:1. 78:1. 79:1. 80:1. 81:1. 82:1. 83:1. 84:1. 85:1. 86:1. 87:1. 88:1. 89:1. 90:1. 91:1. 92:2. 93:1. 94:1. 95:1. 96:1. 97:1. 98:1. 99:1.

ab. See Mat. 11:25



INN OF THE GOOD SAMARITAN. [Luke, x:34.]—About half-way between Jerusalem and Jericho there stands to-day an inn that is said to occupy the site of the ancient inn where the good Samaritan carried the man who had fallen and been beaten among the thieves. This is the place where travelers take dinner on their way from Jerusalem to Jericho. This region of country still abounds with thieves, thus making it necessary for every one who passes

this way to go under guard. This guard is furnished travelers by the sheik of the country, whose headquarters is at the Apostle's Fountain, about four miles east of Jerusalem. Our Savior seized upon the event of the man falling among thieves and being shunned by the priests and Levites, but ministered to by the good Samaritan, to teach the world charity, and to treat every one as his neighbor.

he took out two pence,⁴ and gave *them* to ^{the} host, and said unto him, Take care of him; and whatsoever⁵ thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37 And he said, ^{He} that showed mercy on him. Then said Jesus unto him, ^{Go}, and do thou likewise.

38 ¶ Now it came to pass, as they went, that he entered into a certain village:⁵ and a certain woman, named ^{Martha}, received him into her house.⁶

39 And she had a sister called Mary, which also ^{sat at Jesus' feet}, and heard his word.

40 But Martha was ^{cumbered} about much serving, and came to him and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered and said unto her, Martha, Martha, thou art ^{careful} and troubled⁹ about many things:

42 But ^{one thing is needful}: and Mary hath chosen that ^{good part}, which shall not be taken away from her.

CHAPTER XI.

1 Christ teacheth to pray, and that instantly: 11 assuring that God so will give us good things. 14 He, casting out a dumb devil, rebuketh the blasphemy of the Pharisees: 28 and sheweth who are blessed: 29 preacheth to the people, 37 and reprehendeth the outward show of holiness in the Pharisees, scribes, and lawyers.

AND it came to pass, that as he was ^{praying} in a certain place, when he ceased, one of his disciples said unto him, ^{Lord}, teach us to pray, as John also taught his disciples.¹

2 And he said unto them, When ye pray, say, ^{Our Father} which art in heaven, ^{hallowed be thy name}. ^{Thy kingdom come}. Thy¹ will be done, as in heaven, so in earth.

3 Give¹ us day by day² our daily bread.

4 And¹ forgive us our sins; for we also forgive every one that is indebted to us. And lead¹ us not into temptation; but deliver us from evil.

A.M. cir. 4036.
A.D. cir. 32.

4 Fifteen pence sterling. Mat. 20.2; 2 Co. 12.28; 4.1.2. Ep. 4.11.

5 Ch. 14.14. Pr. 19.12. 2 Co. 3.5. 1 Co. 15.58. 2 Ti. 4.7.8.

6 Pr. 14.21. Ho. 6.6. Mt. 6.8. He. 2.10-16. 2 Co. 8.9. Mat. 20.28; 23.23. Ep. 5.2. Re. 1.5.6.

7 Mat. 5.42-48. Ro. 12.13. 12.17.

8 Bethany, Jn. 11.1; 12.1. Jn. 11.1-45; 12.1-3. Mat. 26.6,7.

9 The village here referred to was undoubtedly Bethany, and Martha and Mary were the sisters of Lazarus. The time when this incident occurred cannot be definitely fixed.

10 Ch. 8.35. Ac. 22.3. De. 33.3. Pr. 8.34. 1 Co. 7.31. 4 Cor. 1. Pe. 5.7.

11 Mat. 8.15; 34. Ex. 18.18. Ps. 89.21.

12 Distracted, drawn different ways.—C.

13 Ch. 21.34; 8.14. Mar. 4.19. Mat. 6.26-34. Phil. 4.6. 1 Pe. 5.7.

14 Careful. Anxiously careful.—C.

15 Troubled. Disturbed, hurried.—C.

16 Ch. 18.22. Ps. 27.4; 73.25; 142.5. Ec. 12.13.

17 Jn. 3.3. 2 Co. 13.3. Jn. 3.3. 2 Co. 13.3. Jn. 3.3. 2 Co. 13.3.

18 Theophylact, Basil, and Dr. A. Clarke understand by 'one thing' 'one dish.' But this statement does not accord with our Saviour's method of feeding the multitudes with both bread and fish. By the 'one thing' therefore, must be understood the knowledge of Jesus—the salvation of the soul.—C.

19 Ps. 15.5-6. Is. 45.17; 55.3. Jn. 17.3. Ps. 73.24-26; 142.5. 1 Jn. 5.12.

20 Ch. 109.4. He. 5.7. ch. 6.12; 28. Phil. 3.8.

21 Ro. 8.26. 2 Co. 3.5. Ps. 119.26; 27. &c.

22 See note below. Ho. 14.2,3. Mat. 6.9-13.

23 Mat. 6.9. Is. 63.16; 57.15; 66.1. Ps. 8.1; 11.4; 115.3. He. 8.1.

24 Ps. 8.1; 72.17-19; 113. 2-5. civ. cl. civ.

25 Mat. 4.17; 3. ch. 9. 2; 10.11. Is. 52.5; 16. 1; 9.6,7. Mat. 28.18; 18.

26 Mat. 26.42. Ac. 21.14. Th. 3.1. 2 Se. 7.25.

27 Ps. 119.5; 103.20. Pr. 30.8. 1 Ti. 6.8. Jn. 6.33. Is. 53.10.

28 Mar. 11.25; 26.15. 18.43; 25.44; 26.17. 18. 19. Ho. 14.1. Mat. 6.12; 14.18. 35. Ep. 3.31.

29 Mat. 26.41. Jn. 17.15. 1 Co. 10.13. 2 Co. 12.7.8. 1 Pe. 5.8. &c. 3.10.

30 A proof is here afforded of the fact that our Lord repeated substantially the

A.M. cir. 4036.
A.D. cir. 32.

same lessons and doctrines to his disciples at different periods of his public life. Both time and circumstances show that Luke is not here recording the same discourse found in Mat. vi. The form of prayer itself proves it. Though in substance identical, the language is abridged.

31 Ch. 13.1-8. 3 Or, out of his mind.

32 Not necessarily in the same bed, but in bed in the same sleeping apartment, where, according to eastern custom, they lay round the walls upon carpets or mattresses.

33 Can render 'with me,' as well as myself, which, no doubt, the Greek will bear; but if the children were in a different apartment, the friend could scarcely plead the danger of awakening them.—C.

34 Impudence, Jn. 8.15. 2 Co. 12.20. Mat. 15.25-28. ch. 18.1-8. Ro. 15.30. 2 Co. 12.7.8.

35 Our Lord's argument is, 'If a friend will yield to importunity what he will not yield to mere human friendship, how much more will God yield to importunate prayer, what he is already prepared to grant from heavenly love.—C.

36 Mat. 7.7-11; 21.22; 17.21. Ge. 22.9-12. Ps. 118.5; 123.2. Is. 45.11; 62.1,7. Mar. 11.24. Jn. 14.13; 15.16,23,24. 2 Co. 12.8. He. 4.16; 1.1. 5.6; 10-18.1 Jn. 3.22; 14.15. Ps. 31.15,17.

37 Mat. 7.9,10. Is. 49.15. Gr. give.

38 Is. 49.15. He. 12.10. Mat. 7.11.

39 Ver. 2. Is. 63.10; 66.1.

40 Pr. 1.23. Is. 44.3,4. Eze. 30.27. Joel. 1.28.

41 Instead of 'the Holy Spirit,' Matthew (ch. 7.11) says 'good things.' Our Lord, therefore, had made mention of both; but Matthew, in addressing Jews, accustomed to the temporal promises of Moses, turns their attention to the 'good things' (ch. 10. 30); Luke, who addresses the Gentiles, turns their attention to that 'Holy Spirit,' by whom their conversion had been wrought, and their gifts received.—C.

42 Mat. 9.32-34; 12.22-30. Mar. 9.34; 10.25; 12.24. Mar. 3.22-30. Jn. 7.20,28; 8.12; 9.35.

43 Mat. 12.28; 16.1. Mar. 8.11; 29.1. Co. 1.22. He. 3.9,19.

44 Mat. 9.4; 12.25. Mar. 3.24. Jn. 2.25. Re. 2.23.

45 Gr. Beelzebub, as ver. 15,19, &c.

5 And he said unto them, ^{Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;}

6 For a friend of mine in his journey³ is come to me, and I have nothing to set before him?

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed;⁴ I cannot rise and give thee.

8 I say unto you, Though he will not rise and give him because he is his friend, yet because of his ^{importunity}⁶ he will rise and give him as many as he needeth.

9 And⁶ I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

11 If² a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he ^{offer} him a scorpion?

13 If² ye then, being evil, know how to give good gifts unto your children; how much more shall *your* heavenly Father ^{give the Holy Spirit} to them that ask him?⁸

14 ¶ And¹ he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.

15 But some of them said, ^{He casteth out devils through Beelzebub the chief of the devils.}

16 And others, ^{tempting him}, sought of him a sign from heaven.

17 But he, ^{knowing their thoughts}, said unto them, Every kingdom divided against itself is brought to desolation; and a house *divided* against a house falleth.

18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.⁹

scorpions' are here to be understood, not the animals so named, but satanic agents, more poisonous to the soul than they to the body. That the promise of exemption from the power of serpents may, however, be also literally understood, is manifest from Mar. 16.18; Ac. 28.3,5. C.

Ver. 33. Samaritan. The object of our Lord in selecting a Samaritan was to show how a people whom the Jews hated and despised were capable of kind and generous actions, that thereby he might soften down national prejudices, and prepare the way for the union of all nations under one King. C.

Ver. 37. Go and do likewise. That is, neighbour includes not merely our friends by the ties of nature or grace—two points the lawyer never questioned; but also every one, friend or stranger, countryman or alien, who may stand in any need of our aid, and whom we have the means and the opportunity to serve. C.

REFLECTIONS.—Great are the difficulties of faithful gospel ministers, and proportionate their assistance. Alas! that so few should be laborious, skillful, and faithful, or successful! If their authority, qualifications, help, and success depend wholly on Christ, with what earnestness should their ministrations be attended to and improved! and cheerfully ought their hearers to provide them a subsistence. Ministers ought to appear altogether disentangled from carnal cares and pursuits. And dreadful is their case who reject a purely-preached gospel and the faithful preachers of it.

—Happy is it to be instrumental in advancing the kingdom of Christ, and depressing that of Satan. But more so to be enrolled in heaven, as the loving people of God and heirs of his glory. How exhilarating are the views of that divine grace which, by the almighty influence of the Holy Ghost, God bestows on all the world the saving blessings and distinguished honours of the new kingdom! But it is absurd for men to seek righteousness and life by a law which they can never fulfil; or to attempt reducing the broad law of God to the standard of their own heart and life. Never ought any to inquire concerning eternal salvation from a captious or even curious intention, but with the most serious concern. And it is comely when love to God and to men streams powerfully through every action of life, and the miseries of strangers and enemies awaken our tender compassion. Never should ministers or others make visits without leaving a savour of Christ behind them. Everywhere they should labour to render men wise unto salvation. And no secular cares should ever hinder spiritual concern. Thrice happy are they who have the saving knowledge of, and an interest in, Christ! If once we have this, neither

none but ourselves can deprive us of it; and Jesus will encourage our solicitous care about it, and seek our eternal possession of it.

CHAPTER XI. Ver. 2-4. The prayer here is an abridged form of that contained in the sermon on the mount, Mat. 6.9-12, but was delivered on a very different occasion. This was revealed to one applicant for instruction, the former as an example, in the course of the sermon, Mat. 5.3,9, equally addressed to all. C.

Ver. 5. Midnight. The call 'at midnight,' that would appear so unlikely in the colder northern climates, would be perfectly natural in the warmer latitudes, in which, during summer, journeys are often taken at night, for avoidance of the oppressive and even dangerous heat of the day.—Three loaves may appear a large and unnecessary quantity, but the Jewish loaves were merely thin biscuits, each weighing but a few ounces. While it is also to be recollected that eastern hospitality required an amount of provision for a friend far beyond his necessity. See Ge. 43.34. C.

Ver. 12. Scorpion. The scorpion is generally about two inches in length, and in structure resembles a lobster. It has a jointed tail, said to increase with its age, at the end of which is a small curved sharp-pointed sting, capable of inflicting a most poisonous and often deadly wound. Aelian, Avicenna, and others, describe a white species, of an oval form, and much resembling an ordinary egg. C.

Ver. 45. Lawyers. That scribes and lawyers are sometimes used indiscriminately is certain, from comparing Mat. 22.35 with

19 And if I by Beelzebub cast out devils, by whom ^{your} sons cast *them* out? ^{therefore} shall they be your judges.

20 But if I with the ^{finger of God} cast out devils, no doubt the kingdom of God is come upon you.

21 When a ^{strong} man armed keepeth his palace, his goods are in peace:

22 But when ^{a stronger} than he shall ^{come} upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

23 He^a that is not with me is against me: and he that gathereth not with me scattereth.

24 When^a the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.²

25 And when he cometh, he findeth it ^hswept and garnished.

26 Then^a goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last *state* of that man is worse than the first.

27 ¶ And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, ^{Blessed is} the womb that bare thee, and the paps which thou hast sucked.

28 But he said, Yea, ^{rather} blessed³ are they that hear the word of God, and keep it.

29 ¶ Andⁱ when the people were gathered thick together, he began to say, This is ^{an} evil generation:⁴ they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.

30 For as ^{Jonas} was a sign unto the Ninevites, so shall also the Son of man be to this generation.

31 The^a queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, ^a greater than Solomon *is* here.

32 The^a men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, ^a greater than Jonas *is* here.

33 No^t man, when he hath lighted a candle,

A.M. cir. 4036.
A.D. cir. 32.

y ch.9.49. Mar.9.38.
z ch.19.22. Sa.1.16.
Job 15.0.

a Mat. 12.28. Ex. 8.19.
Da. 2.44. 4.34.7.14.
22. ch.1.35. 33. He. 12.26.

1 This seems to be an allusion to Ex. 8.19. when the magicians acknowledged themselves overcome by the finger of God. Our Lord, being a prophet like unto Moses, asserts his working by the same divine power.—C.

2 Ps. 5.8. Ep. 6.12. 2.2. Is. 43.24. 55. Mat. 12.29. Mar. 3.27.

3 Is. 9.6. 63.1. 53.12. He. 7.25. Mat. 28.18.

4 Ge. 3.15. Is. 53.12. 49.24. 66.1-4. Col. 2.15. 1 Th. 3.8.

5 Mat. 12.30. Ro. 3.15.16. with ch.9.30.

6 Mat. 12.43-45. Ac. 8.13. Job. 1.7. 2.2. 1 Pe. 3.8. Is. 35.1. ch. 4.5.6.

7 See note on Mat. 12.43.—C.

8 Ps. 81.12. 15.66. 3.4. He. 4.7. 10.29-31. 2 Pe. 2.20. 21.5.14.

9 ch. 1.28. 30.48. with 23.29.

10 Mat. 7.21. 12.49. ch. 8.21. Ps. 119.12. Ro. 2.13. 1.1. 12-25.

11 That the title of *blessed*, prophetically assumed by the Virgin Mary, cannot furnish any evidence of a title to worship, is manifest from the statement of our Lord, that all who hear the word of God are upon that sole account blessed rather than she, on account of being his mother.—C.

12 Mat. 12.38. 42. Mar. 8.11.12.

13 Is. 57.3. Mat. 16.4. 23. 33. Mar. 8.38. Jn. 4.48. 2.18.

14 This is *an* evil generation, because, instead of hearing the word of God, and keeping it in memory for practice, they seek a sign which they do not need, and which, if it were shown to their utmost wish, they would still disregard. Note: This implication is founded on the principle that he who from pre-judice or love of sin rejects sufficient arguments addressed to the understanding, would continue to reject evidence addressed to the senses.

15 He that will not believe the Bible to be the word of God will assuredly deny a miracle to be the work of God. Of this the Jews gave sufficient example when they ascribed our Lord's miracles to Satan, and put for a falsehood to impugn his resurrection.—C.

16 Jonah 1.17. 2.1. 101. iii. iv. Is. 8.18. ch. 2.34.9. 22.44.

17 Ki. 10.1. 2.2. Ch. 9.1. Mat. 12.42.

18 ch. 2.22. 9.35. Is. 9.42. 1.49. 3. Jn. 1.14. 29. Mat. 12.54. Col. 2.3.9.

19 Jonah 3.5-10. Je. 3.12. Ezr. 3. 6. 7. 10. 51. Ro. 2.27.

20 Jn. 1.14. 13.16. 11. 30. Ro. 9.5. Tit. 2.13. Ac. 7.2.

21 Mat. 5.15. Mar. 4.21. ch. 8.10.

A.M. cir. 4036.
A.D. cir. 32.

u See Mat. 5.15. v Mat. 6.22. 23. Ro. 12.8. 1 Co. 10.31. Ps. 119.5.9.10.

2 The *light*, rather, 'the candle of the body is the eye'.

3 ch. 11.9. though dark of itself, as a candle is, yet, being lighted up by the sun, directs every movement of the body.—C.

4 Pr. 28.22. Mar. 7.22. Ps. 81.12. Is. 66.4. 2 Th. 2.10-12.

5 Is. 6.9. 101. 5.20. 29.14. 15. 44. 18. 42. 19.20. Je. 5.21. Mat. 13.14. ch. 18.11. Ro. 1.22. 1 Co. 1.19-21.

6 Ps. 119. 105. Pr. 6.23. Is. 8.10. 2 Co. 4.6. Job 17.9. 1 Pe. 3.18. 3 Jn. 5.20. 1 Pe. 2.9. Ac. 26.18. Mat. 5.16. Phil. 15.16. Ep. 5.8.

7 The difficulty of comprehending how the 'whole body' can be 'full of light,' lies in the figurative translation, and not in the original, which simply signifies *bright, enlightened*.—C.

8 *As when, &c.* Rather, 'as when a candle shines upon you with its brightness.'—C.

9 Pr. 4.18. 10.27. 1 Co. 9.19. 20. 13. 14. 1. 7.34. 1 Co. 9.19. 20.

10 Mat. 13.1. 2. Mar. 7.1-5.

11 Mat. 23.23. 25.7. 15. 10. 1. 15. 10. 2. 13. 1.

12 Ps. 14. 1-5. 92. 5.6. 94.8. De. 32.29.

13 The word 'fools' being ordinarily a term of reproach, may seem ill fitted for such an instructive address. The sting of apparent insult may, however, be easily removed, by translating it more literally, 'thoughtless, unwise.'—Note.

14 Those who attempt to measure the language of our Lord by any standard of worldly refinement, may readily pass sentence upon him for unnecessary severity: refinement is generally wanting in truth, the place of which it supplies by suppositions, falsehood, and flattery—simply seeking to render the speaker agreeable, but having no regard for making the listener better. Our Lord spoke truth from love, and spake for eternity, therefore the world hated, persecuted, and crucified him.—C.

15 Ge. 1.2. 2.7. Nu. 16.22. 26.12. 1. He. 12.9.

16 1 Th. 5.23.

17 But rather give *alms* of such things as are within (the cup or platter, instead of your scrupulosity (ver. 30) about cleansing 'the outside'.

18 ch. 12.33. 16.9. Mar. 5.42. Da. 4.27. Is. 58.7. 61.8. ch. 19.8. 2 Co. 8.12. 1 Th. 4.1. Tit. 1.15. He. 13.16. Liberty to the poor is a better way to sanctify your earthly enjoyment.

19 Or, *as you are able*.

20 Mat. 23.23. 24. 27. 9.13. 12.7. 1 Sa. 15.22. Ho. 6.6. Pr. 21.3. Mic. 3. Ga. 5.22-24.

21 ch. 20.45. 14.7. Mat. 23.6.7. Mar. 12.38. 39. 23. 11.9. Pr. 16.18. 29.23. Hab. 2.4.

22 Mat. 23.27. 28. Ac. 23.3. Ho. 5.10.8. Ps. 12.25. 91.5. Tit. 1.15.

23 Mat. 23.4. Is. 10.1. 58.6. Ga. 6.13. Ps. 94.20. 1 Mat. 23.29-36.

putteth it in a secret place, neither under ^a bushel, but on a candlestick, that they which come in may see the light.

34 The^a light⁵ of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; ^{but} when *thyne eye* is evil, thy body also *is* full of darkness.

35 Take heed, therefore, ^{that} the light which is in thee be not darkness.

36 If^a thy whole body therefore *be* full of light,⁶ having no part dark, the whole shall be full of light, as when⁷ the ^bbright shining of a candle doth give thee light.

37 ¶ And as he spake, ^aa certain Pharisee besought him to dine with him: and he went in, and sat down to meat.

38 And when the Pharisee saw it, he marvelled that ^{he} had not first washed before dinner.

39 And the Lord said unto him, ^{Now} do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.

40 Ye ^{fools},⁸ did not he that ^{made} that⁹ which is without make that which is within also?

41 But⁹ rather give alms¹ of such things as ye have;² and, behold, all things are clean unto you.

42 But^h woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

43 Woeⁱ unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

44 Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over *them* are not aware of *them*.

45 Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.

46 And^k he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

47 Woeⁱ unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

Mar. 12.28. But 'scribes and Pharisees' being both already mentioned, ver. 44, and the lawyer here concluding that he and his brethren were thus condemned by implication, it is evident there was a class of the learned professions specially called lawyers who yet were not called scribes. From ver. 52 it is probable some of 'the lawyers' were teachers in the colleges; and, from the influence ascribed to them, ver. 46, 47, that others were magistrates or judges. C.

REFLECTIONS.—There is great need that Jesus Christ should teach us to pray to God, as our gracious and heavenly Father, for all temporal, and especially spiritual blessings, with holy reverence and adoration; with firm faith, strong fervour, and persevering impor-

tunity; and with a charitable and forgiving temper of spirit, that God in all things may be glorified. If we thus pour out our requests in the name of our Redeemer, it is impossible they should fail of a gracious answer. But while some learn to pray, how many, contrary to all means used with them, reject and learn to blaspheme the glorious Deliverer from sin and Satan. None are held neuter in religion, but are either Jesus' friends or enemies. They, therefore, who seemed to be once reformed, often become the vilest apostates and distinguished slaves of Satan. How ready are others to imagine real happiness to consist in outward

connections with Christ. But it is only they who believe and obey the gospel that are happy indeed. How dark is the gospel to persons destitute of faith and depraved in judgment! But aggravated is their guilt, and inexpressible their misery, who remain wilfully blinded by pitiful prejudices amidst the clearest gospel light, and who are influenced by a superstitious, hypocritical, and persecuting temper. Fearful sorrow awaits them who prefer external ceremonies to the substantial duties of love and obedience; or who are zealous of fair shows of religion while they secretly indulge themselves in the vilest abominations; or who

48 Truly ye bear witness that ye allow³ the deeds of your fathers; for they indeed killed them, and ye build their sepulchres.

49 Therefore also said the wisdom of God, I¹ will send them prophets and apostles, and some² of them they shall slay and persecute:

50 That³ the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation:

51 From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, "It shall be required of this generation.

52 Woe⁴ unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.⁵

53 And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to "provoke him to speak of many things:

54 Laying⁶ wait for him, and seeking to catch something out of his mouth, that they might accuse him.

CHAPTER XII.

1 Christ preacheth to his disciples to avoid hypocrisy, and fearfulness in publishing his doctrine: 13 warneth the people to beware of covetousness, by the parable of the rich man who set up greater barns. 22 We must not be over-careful of earthly things, 31 but seek the kingdom of God, 33 give alms, 36 be ready at a knock to open to our Lord whensoever he cometh. 41 Christ's ministers are to see to their charge, 49 and look for persecution. 54 The people must take this time of grace, 58 because it is a fearful thing to die without reconciliation.

IN the mean time, "when there were gathered together an innumerable multitude¹ of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware² ye of the leaven³ of the Pharisees, which is hypocrisy.

2 For⁴ there is nothing covered,³ that shall not be revealed; neither hid, that shall not be known.

3 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the house-tops.⁴

4 And I say unto you "my friends, "Be not afraid of them that kill the body, and after that have no more that they can do.

5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him.

6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

condemning ancient persecutors, do themselves rage against and persecute Christ, his gospel, and followers. Perseverance in national sins certainly issues in national ruin. And it is highly criminal and dangerous to hate, conceal, or misinterpret the Scriptures, or to hate reproof, and rage against Jesus Christ and his Word for condemning our faults.

CHAPTER XII. Ver. 29. Neither be ye of doubtful mind. The original seems to refer to those who are superstitiously guided by meteors, as both individuals and nations frequently are—any

regard to which unmeaning portents (of superstition) begotten, and by superstition expounded God expressly forbids. See Je. 10. 2. A literal translation would stand thus: "Neither be ye meteorized," carried about as clouds "by every wind of doctrine, tossed up and down between hope and fear of the means of support. C.

Ver. 32. Even nominal Christians are still a "little flock"—only about 175,500,000; while 482,000,000 are heathens, 140,000,000 Mohammedans, and 2,500,000 Jews. But of these 175,500,000 nominal Christians, how (comparatively) few can even charity reckon as real followers of the Lamb! Yet, however few, it is their Father's good-will to prevent them now, by grace, from following a multitude to do evil, and to make them the founders

7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

8 Also¹ I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:

9 But² he that denieth me before men shall be denied before the angels of God.

10 And³ whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost⁴ it shall not be forgiven.

11 And⁵ when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:

12 For⁶ the Holy Ghost shall teach you in the same hour what ye ought to say.⁶

13 ¶ And one of the company said unto him, Master, speak to my brother, "that he divide the inheritance with me.

14 And he said unto him, Man, "who made me a judge or a divider over you?

15 And he said unto them, "Take heed, and beware of covetousness: "for a man's life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable unto them, saying, The ground of a certain rich man "brought forth plentifully:

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 And⁸ he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits⁸ and my goods.

19 And I will say to my soul, "Soul, thou hast much goods laid up for many years; "take thine ease, eat, drink, and be merry.

20 But⁹ God said unto him, Thou fool!⁹ this night thy soul shall be required of thee: "then whose shall those things be which thou hast provided?

21 So¹⁰ is he that layeth up treasure for himself, and is not rich toward God.

22 ¶ And he said unto his disciples, Therefore I say unto you, "Take no thought² for your life, what ye shall eat; neither for the body, what ye shall put on.

23 The¹¹ life is more than meat, and the body is more than raiment.

24 Consider¹² the ravens: for they neither

of that spiritual kingdom that shall yet obtain dominion over all the earth. C.

Ver. 35. Let your loins be girded about. This direction is generally considered an allusion to the order of the passover, Ex. 12. 11, and to the long, flowing, and entangling robes of the Orientals, which, however graceful in domestic use, required to be bound around the loins before a journey. But on considering ver. 37, where the master, it is said, "will gird himself," and recollecting the act of our Lord, when he "girded himself with a towel," Jn. 13. 4, it would seem rather to refer to the preparation of servants to wait at their master's table, than to the preparation of travellers to set out upon a journey. C.

Ver. 51. Our Lord was not the author, but the innocent occa-

A.M. cir. 4030.
A.D. cir. 32.

11 Eze. 18. 19. Ps. 64. 6.
Job 15. 5. 6.

2 In the parallel
accusation, Mat. 23.
30, the scribes and
Pharisees are repre-

sented as *disapproving*
of the deeds of their
fathers:—here the
lawyers are re-

presented as *approving*
them. The Pharisees,
however, were
hypocritical in their

disapprobation of the
murder of the pro-

phets, for they medi-

tated how they might
destroy our Lord.

4 And the lawyers were
guilty of allowing
the evil deeds of their
fathers, because they
continued to teach
and enforce their
wicked traditional
principles.—C.

5 Ac. 7. 51. 52. 1 Th. 2.
15. 2 Ch. 36. 16. Mat. 21.
35. 36. Ja. 5. 10. He. 11.
33. 34.

6 Pr. 1. 20. 1. 12. 9. 1.
1 Co. 11. 24. Col. 3. 1.
7 Mat. 16. 15. 1 Co.
12. 13. 14. 15. 16. 2.

8 Mat. 22. 6. Jn. 16. 2.
2 Co. 11. 24. 25. ch. 21. 16.
17. Ac. 19. 23. 24. 25.

9 Mat. 23. 35. 1 Th. 2.
15. 16. 17. 18. 19. 20. 21.
22. 23. 24. 25. 26. 27. 28.
29. 30. 31. 32. 33. 34. 35.
36. 37. 38. 39. 40. 41. 42.
43. 44. 45. 46. 47. 48. 49.
50. 51. 52. 53. 54. 55. 56.
57. 58. 59. 60. 61. 62. 63.
64. 65. 66. 67. 68. 69. 70.
71. 72. 73. 74. 75. 76. 77.
78. 79. 80. 81. 82. 83. 84.
85. 86. 87. 88. 89. 90. 91.
92. 93. 94. 95. 96. 97. 98.
99. 100.

10 Eze. 22. 25. 2 Ti. 3. 6.
Tit. 1. 11. ch. 19. 39.
They, by false
glosses, kept people
ignorant of the Scrip-

ture, and did all they
could to hinder
others, as well as
themselves, from be-

lieving the gospel.
11 Ver. 29. 12.
13. 14. 15. 16. 17. 18. 19.
20. 21. 22. 23. 24. 25. 26.
27. 28. 29. 30. 31. 32. 33.
34. 35. 36. 37. 38. 39. 40.
41. 42. 43. 44. 45. 46. 47.
48. 49. 50. 51. 52. 53. 54.
55. 56. 57. 58. 59. 60. 61.
62. 63. 64. 65. 66. 67. 68.
69. 70. 71. 72. 73. 74. 75.
76. 77. 78. 79. 80. 81. 82.
83. 84. 85. 86. 87. 88. 89.
90. 91. 92. 93. 94. 95. 96.
97. 98. 99. 100.

12 See note on Mat.
10. 26.—C.

13 See note on Mat.
10. 27.—C.

14 See note on Mat.
10. 28.—C.

15 See note on Mat.
10. 29.—C.

16 See note on Mat.
10. 30.—C.

17 See note on Mat.
10. 31.—C.

18 See note on Mat.
10. 32.—C.

19 See note on Mat.
10. 33.—C.

20 See note on Mat.
10. 34.—C.

21 See note on Mat.
10. 35.—C.

22 See note on Mat.
10. 36.—C.

23 See note on Mat.
10. 37.—C.

24 See note on Mat.
10. 38.—C.

25 See note on Mat.
10. 39.—C.

26 See note on Mat.
10. 40.—C.

27 See note on Mat.
10. 41.—C.

28 See note on Mat.
10. 42.—C.

29 See note on Mat.
10. 43.—C.

30 See note on Mat.
10. 44.—C.

31 See note on Mat.
10. 45.—C.

32 See note on Mat.
10. 46.—C.

33 See note on Mat.
10. 47.—C.

34 See note on Mat.
10. 48.—C.

35 See note on Mat.
10. 49.—C.

sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?

25 And¹ which of you with taking thought can add to his stature³ one cubit?⁴

26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

27 Consider the lilies, how they grow; they toil not, they spin not: and yet I say unto you, that ¹Solomon in all his glory was not arrayed like one of these.

28 If then God so clothe the grass, ²which is to-day in the field, and to-morrow is cast into the oven, how much more *will he clothe* you, ³O ye of little faith?

29 And ⁴seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.⁵

30 For⁶ all these things do the nations⁷ of the world seek after: ⁸and your Father knoweth that ye have need of these things.

31 But⁹ rather seek ye the kingdom of God; and all these things shall be added unto you.⁶

32 Fear⁷ not, ¹little flock, for ²'it is your Father's good pleasure to give you the kingdom.

33 ³'I Sell⁴ that ye have, and give alms: ⁵'provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34 For⁶ where your treasure is, there will your heart be also.

35 ⁷'Let⁸ your loins be girded about, and your lights burning;

36 And⁹ ye yourselves like unto men⁷ that wait for their lord, when he will return from the¹⁰ wedding; that, when ¹¹he cometh and knocketh, they may open unto him immediately.

37 Blessed¹² are those servants, whom the lord, when he cometh, shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch,⁸ or come in the third watch, and find *them* so, blessed are those servants.

39 And¹³ this know, that if the Goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40 Be¹⁴ ye therefore ready also: for the Son of man cometh at an hour when ye think not.

41 ¹⁵'Then Peter said unto him, Lord, speakest thou this parable¹⁶ unto us, or even to all?

42 And the Lord said, ¹⁷'Who then is that faithful and wise steward, whom *his* lord shall

A.M. cir. 4036.
A.D. cir. 32.

1 Mat. 6.27. Ps. 75. 6.
Ec. 9.11.

2 Or, *age*.

3 See note on Mat. 6.27.—C.

4 1 Ki. ix. 2. Ch. i. viii. ix.

5 Ps. 129. 6; 102. 4. Is. 40. 6, 7. 1 Pe. 1. 24.

6 Is. 50. 10. Mat. 14. 31. Mar. 9. 24.

7 1 Pe. 4. 1. 1 Pe. 5. 7. Ps. 55. 22.

8 Or, *live not in careful suspense*.

9 Ps. 4. 6; 17. 14. Phi. 3. 19. Ro. 8. 5. Mat. 5. 46.

10 1 Ch. 16. 9. Ps. 23. 1. Phi. 4. 19.

11 Mat. 6. 33. Jn. 6. 27.

12 1 Ti. 4. 8. 1 Ki. 3. 11-13.

13 Ps. 94. 10; 37. 5; 119. 25; 92. 8, 11. ch. 10. 42. 1 Co. 3. 22. Is. 33. 16. Ro. 8. 31.

14 32.

15 And all these things shall be added unto you. Query.

How far may a believer assuredly conclude that God will 'add to him' such temporal blessings as are here promised?

Just so far as, according to ver. 30, he really has need; but by no means so far as 'the lust of the flesh, the lust of the eye, and the pride of life, might desire. These the believer must altogether resign, forfeit, and sacrifice, if he would lay his hand on eternal life.—C.

16 Is. 35. 4; 41. 10, 14; 43. 12. Re. 1. 17.

17 1 Mat. 7. 14; 20. 16; 22. 14. Is. 40. 11. Jn. 10. 27.

18 28. Eze. 34. 31.

19 1 Mat. 7. 11; 25. 34.

20 1 Pe. 1. 3-7. 1e. 3. 19. Jn. 18. 36. Ja. 2. 5. Re. 1. 6.

21 22. 5. He. 12. 28. 2 Pe. 1. 11. Ro. 6. 23. Mat. 11. 25.

22 1 Mat. 19. 21. Ac. 2. 45; 34. 2. Co. 8. 2. ch. 16.

23 9. 1 Mat. 6. 19-21. ch. 16. 9; 22. 21. 1 Ti. 6. 17-19.

24 1 Mat. 6. 21. Col. 3. 1-3. Phi. 3. 20. 2 Co. 4. 18.

25 1 Ep. 1. 14. 1 Pe. 1. 13.

26 1 Ti. 5. 16; 25. 13. 1 Pe. 1. 18; 21. 18.

27 1 Ge. 40. 18. Ps. 62. 1.

28 5; 130. 5, 6; 123. 2.

29 1 Like unto men's servants.—C.

30 1 Mat. 22. 1-13; 25. 1-12.

31 1 Mat. 24. 42-45. Ca. 5. 2. Re. 3. 20. Ps. 24. 7-9.

32 1 Mat. 24. 46-51. Re. 16. 15. 1 La. 3. 25, 26. 2 Ti. 4. 7, 8.

33 1 The second watch according to the Roman computation, now introduced, extended from nine in the evening till twelve.

[Lu. 12. 38]; the third lasted from twelve till three; the fourth from three till six [Mat. 14. 25]. All these watches are distinctly enumerated, Mar. 13. 5, under the names of 'even, midnight, cock-crowing, and morning'.—C.

34 1 Mat. 24. 43. 1 Th. 5. 2, 3. Re. 16. 15; 3. 3. 2 Jo. 3. 10.

35 1 Mat. 24. 42, 44; 25. 10, 13. Ro. 13. 11. 1 Co. 16. 13. 1 Th. 5. 6. 1 Pe. 5. 8. Mar. 13. 33-37. ch. 21. 34-36. 2 Pe. 3. 12. Re. 16. 15; 21. 219. 7.

36 1 Mar. 13. 37; 14. 34.

37 1 Mat. 24. 45; 25. 21, 23. ch. 19. 17, 19. 1 Co. 4. 2. Jn. 21. 15-17. Ac. 20. 28. Ga. 6. 10. Ep. 4. 11-13. He. 5. 13; 17. 2. 1 Ti. 2. 2.

38 1 Allusion is doubtless made to the promise of the Baptist (ch. 3. 16), 'he (Christ) shall baptize you with the Holy Ghost and with fire.' The gift of the Holy Spirit, as a quickening, enlightening, and guiding Spirit, is especially meant. Alford renders the second clause of the verse:—

'And thou wilt find it would that if thou wert already kindled.'—P.

A.M. cir. 4036.
A.D. cir. 32.

1 Re. 16. 15. 2 Ti. 4. 7. 8. ver. 37.

2 See ver. 42; ch. 19. 13; 22. 29, 30. 1 Pe. 5. 4; Da. 12. 2.

3 Mat. 24. 48. 2 Pe. 2. 34. Eze. 12. 22-28.

4 1 Mat. 23. 6. Is. 65. 5. 3 Jn. 9. 10. 2 Co. 6. 11. 2 Ga. 4. 17, 18. Phi. 3. 18, 19.

5 The original, 'boys and girls,' is much more expressive than 'men-servants and maid-servants,' for it intimates not only unfaithfulness, riot, and severity, but that unmanly cruelty which assails the weak and unprotected, while it dares not meet itself with the strong.—C.

6 1 Mat. 24. 42, 44, 50, 51. 1 Th. 5. 2, 3. Re. 16. 15. Jn. 5. 28, 29.

7 1 Ps. 37. 50; 14. 1.

8 1 Or, *cut him off*.

9 1 Job 29. 7. Ps. 14. 6. Mat. 7. 22, 23; 8. 11, 12; 13. 42, 50.

10 1 Mat. 11. 21-24. ch. 10. 12. 1 Jn. 9. 41; 22. 22. Ac. 17. 30. 1a. 4. 17. Nu. 15. 30. De. 25. 2. Le. 5. 17. 1 Ti. 1. 13; 20.

11 1 2 How could a man who 'knew not his Lord's will,' be guilty, and liable to any stripes? Simply because there was a fault in being ignorant at all, where there was an opportunity of learning. Knowledge is, no doubt, an aggravation of sin; but ignorance itself is a sin, in a land of gospel light.—C.

12 1 Re. 5. 53. Mat. 10. 34-36; 16. 24-25; 27. 9, 10. Ac. 17. 30. 1a. 4. 17. Nu. 15. 30. De. 25. 2. Le. 5. 17. 1 Ti. 1. 13; 20.

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23 1 2 How could a man who 'knew not his Lord's will,' be guilty, and liable to any stripes? Simply because there was a fault in being ignorant at all, where there was an opportunity of learning. Knowledge is, no doubt, an aggravation of sin; but ignorance itself is a sin, in a land of gospel light.—C.

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25 1 2 How could a man who 'knew not his Lord's will,' be guilty, and liable to any stripes? Simply because there was a fault in being ignorant at all, where there was an opportunity of learning. Knowledge is, no doubt, an aggravation of sin; but ignorance itself is a sin, in a land of gospel light.—C.

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31 1 Re. 5. 53. Mat. 10. 34-36; 16. 24-25; 27. 9, 10. Ac. 17. 30. 1a. 4. 17. Nu. 15. 30. De. 25. 2. Le. 5. 17. 1 Ti. 1. 13; 20.

32 1 Re. 5. 53. Mat. 10. 34-36; 16. 24-25; 27. 9, 10. Ac. 17. 30. 1a. 4. 17. Nu. 15. 30. De. 25. 2. Le. 5. 17. 1 Ti. 1. 13; 20.

33 1 Re. 5. 53. Mat. 10. 34-36; 16. 24-25; 27. 9, 10. Ac. 17. 30. 1a. 4. 17. Nu. 15. 30. De. 25. 2. Le. 5. 17. 1 Ti. 1. 13; 20.

34 1 Re. 5. 53. Mat. 10. 34-36; 16. 24-25; 27. 9, 10. Ac. 17. 30. 1a. 4. 17. Nu. 15. 30. De. 25. 2. Le. 5. 17. 1 Ti. 1. 13; 20.

35 1 Re. 5. 53. Mat. 10. 34-36; 16. 24-25; 27. 9, 10. Ac. 17. 30. 1a. 4. 17. Nu. 15. 30. De. 25. 2. Le. 5. 17. 1 Ti. 1. 13; 20.

36 1 Re. 5. 53. Mat. 10. 34-36; 16. 24-25; 27. 9, 10. Ac. 17. 30. 1a. 4. 17. Nu. 15. 30. De. 25. 2. Le. 5. 17. 1 Ti. 1. 13; 20.

37 1 Re. 5. 53. Mat. 10. 34-36; 16. 24-25; 27. 9, 10. Ac. 17. 30. 1a. 4. 17. Nu. 15. 30. De. 25. 2. Le. 5. 17. 1 Ti. 1. 13; 20.

38 1 Re. 5. 53. Mat. 10. 34-36; 16. 24-25; 27. 9, 10. Ac. 17. 30. 1a. 4. 17. Nu. 15. 30. De. 25. 2. Le. 5. 17. 1 Ti. 1. 13; 20.

39 1 Re. 5. 53. Mat. 10. 34-36; 16. 24-25; 27. 9, 10. Ac. 17. 30. 1a. 4. 17. Nu. 15. 30. De. 25. 2. Le. 5. 17. 1 Ti. 1. 13; 20.

40 1 Re. 5. 53. Mat. 10. 34-36; 16. 24-25; 27. 9, 10. Ac. 17. 30. 1a. 4. 17. Nu. 15. 30. De. 25. 2. Le. 5. 17. 1 Ti. 1. 13; 20.

41 1 Re. 5. 53. Mat. 10. 34-36; 16. 24-25; 27. 9, 10. Ac. 17. 30. 1a. 4. 17. Nu. 15. 30. De. 25. 2. Le. 5. 17. 1 Ti. 1. 13; 20.

42 1 Re. 5. 53. Mat. 10. 34-36; 16. 24-25; 27. 9, 10. Ac. 17. 30. 1a. 4. 17. Nu. 15. 30. De. 25. 2. Le. 5. 17. 1 Ti. 1. 13; 20.

43 1 Re. 5. 53. Mat. 10. 34-36; 16. 24-25; 27. 9, 10. Ac. 17. 30. 1a. 4. 17. Nu. 15. 30. De. 25. 2. Le. 5. 17. 1 Ti. 1. 13; 20.

44 1 Re. 5. 53. Mat. 10. 34-36; 16. 24-25; 27. 9, 10. Ac. 17. 30. 1a. 4. 17. Nu. 15. 30. De. 25. 2. Le. 5. 17. 1 Ti. 1. 13; 20.

45 1 Re. 5. 53. Mat. 10. 34-36; 16. 24-25; 27. 9, 10. Ac. 17. 30. 1a. 4. 17. Nu. 15. 30. De. 25. 2. Le. 5. 17. 1 Ti. 1. 13; 20.

46 1 Re. 5. 53. Mat. 10. 34-36; 16. 24-25; 27. 9, 10. Ac. 17. 30. 1a. 4. 17. Nu. 15. 30. De. 25. 2. Le. 5. 17. 1 Ti. 1. 13; 20.

47 1 Re. 5. 53. Mat. 10. 34-36; 16. 24-25; 27. 9, 10. Ac. 17. 30. 1a. 4. 17. Nu. 15. 30. De. 25. 2. Le. 5. 17. 1 Ti. 1. 13; 20.

48 1 Re. 5. 53. Mat. 10. 34-36; 16. 24-25; 27. 9, 10. Ac. 17. 30. 1a. 4. 17. Nu. 15. 30. De. 25. 2. Le. 5. 17. 1 Ti. 1. 13; 20.

49 1 Re. 5. 53. Mat. 10. 34-36; 16. 24-25; 27. 9, 10. Ac. 17. 30. 1a. 4. 17. Nu. 15. 30. De. 25. 2. Le. 5. 17. 1 Ti. 1. 13; 20.

50 1 Re. 5. 53. Mat. 10. 34-36; 16. 24-25; 27. 9, 10. Ac. 17. 30. 1a. 4. 17. Nu. 15. 30. De. 25. 2. Le. 5. 17. 1 Ti. 1. 13; 20.

51 1 Re. 5. 53. Mat. 10. 34-36; 16. 24-25; 27. 9, 10. Ac. 17. 30. 1a. 4. 17. Nu. 15. 30. De. 25. 2. Le. 5. 17. 1 Ti. 1. 13; 20.

52 1 Re. 5. 53. Mat. 10. 34-36; 16. 24-25; 27. 9, 10. Ac. 17. 30. 1a. 4. 17. Nu. 15. 30. De. 25. 2. Le. 5. 17. 1 Ti. 1. 13; 20.

53 1 Re. 5. 53. Mat. 10. 34-36; 16. 24-25; 27. 9, 10. Ac. 17. 30. 1a. 4. 17. Nu. 15. 30. De. 25. 2. Le. 5. 17. 1 Ti. 1. 13; 20.

54 1 Re. 5. 53. Mat. 10. 34-36; 16. 24-25; 27. 9, 10. Ac. 17. 30. 1a. 4. 17. Nu. 15. 30. De. 25. 2. Le. 5. 17. 1 Ti. 1. 13; 20.

55 1 Re. 5. 53. Mat. 10. 34-36; 16. 24-25; 27. 9, 10. Ac. 17. 30. 1a. 4. 17. Nu. 15. 30. De. 25. 2. Le. 5. 17. 1 Ti. 1. 13; 20.

56 1 Re. 5. 53. Mat. 10. 34-36; 16. 24-25; 27. 9, 10. Ac. 17. 30. 1a. 4. 17. Nu. 15. 30. De. 25. 2. Le. 5. 17. 1 Ti. 1. 13; 20.

57 1 Re. 5. 53. Mat. 10. 34-36; 16. 24-25; 27. 9, 10. Ac. 17. 30. 1a. 4. 17. Nu. 15. 30. De. 25. 2. Le. 5. 17. 1 Ti. 1. 13; 20.

58 1 Re. 5. 53. Mat. 10. 34-36; 16. 24-25; 27. 9,

diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.¹

59 I tell thee, ^bthou shalt not depart thence, till thou hast paid the very last ^amite.³

CHAPTER XIII.

¹ Christ preacheth repentance upon the punishment of the Galileans, and others. 6 The fruitless fig-tree may not stand. 11 He healeth the crooked woman: 18 sheweth the powerful working of the word in the hearts of his chosen, by the parable of the grain of mustard-seed, and of leaven: 23 exhorteth to enter in at the strait gate, 31 reproveth Herod, and lamenteth over Jerusalem.

THERE were present at that season some that told him of the ^aGalileans, whose blood Pilate had mingled with their sacrifices.¹

2 And Jesus answering said unto them, ^aSuppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?

3 I tell you, Nay: but ^aexcept ye repent, ye shall all likewise perish.²

4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners³ above all men that dwelt in Jerusalem?

5 I tell you, ^aNay: but except ye repent, ye shall all likewise perish.

6 ¶ He spake also this parable: A certain man had ^aa fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard, ^aBehold, these three years I come seeking fruit on this fig-tree, and find none: ^acut it down; why cumbereth it the ground?

8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it:

9 And if it bear fruit, ^awell: and if not, ^athen after that thou shalt cut it down.

heavenly Father whose kind providence extends to the meanest creature, and has prepared for us an everlasting kingdom. Surely this is worthy to be sought for as our principal treasure, and prepared for as our inexpressible happiness. Why should we set our hearts on worldly portions, which only procure envy and contention; or which, by their abundant increase, precipitate their owners into everlasting perdition? And it is base and shameful when ministers neglect their infinitely important work, and perplex their minds, or waste their time, in civil affairs. Yea, the more light men sin against, the greater will be their punishment. Alas that, while Jesus Christ died to reconcile men to God, and to one another, men's lusts, passions, and prejudices should make his conciliating gospel an occasion of strife and confusion! But if we be persecuted for a prudent and disinterested adherence to truth, he will enable us to defend our conduct. How perversely men are set against the Saviour, when they hate and persecute their nearest relations for his sake! And many are very prudent with respect to temporal, and fools with respect to spiritual and eternal concerns. Sinners are in unceasing danger of falling into the hand of God's displeasure. And if, in their present day of grace, they do not, through faith, obtain reconciliation with him, unavoidable, unsupportable, and endless must be their ruin. Alas, who amongst us can abide with deep anguish, or dwell with everlasting remorse!

CHAPTER XIII. Ver. 1-9. The ruin of the Jewish nation. About forty years after Christ, was, like

that of the Galileans and the Jews crushed by the tower of Siloam, most sudden and dreadful, chiefly occasioned by their attendance on their ceremonial services, and near to the temple.—The parable of the fig-tree imports, that notwithstanding their long-continued barrenness of good tempers and works, yet, by means of the intercession of Christ and his ministers, they should, for about forty years, enjoy a gospel dispensation, and afterwards be fearfully destroyed on account of their unfruitfulness and wickedness.

Ver. 24. *And shall not be able.* The reasons of this inability are:—(1) They 'seek' when they ought to 'strive.' (2) They seek at the wrong time—not when the Master (Christ) was sitting in intercession, but when he had risen up to judgment, He. 7: 25; 10: 12, 13. (3) They 'seek' in the wrong place, for they 'stand without,' Jn. 15: 2, 6—that is, not in Christ's faith, name, and righteousness. (4) They seek upon the wrong plea—not that they had submitted to him and trusted in him, Ep. 1: 12; He. 5: 9—but merely that they had followed him in eating and drinking—that is, professed his gospel as far as it was pleasant and profitable; and belonged to a Christian land where he had taught in their streets; but, affording, by their ignorance and presumption, a melancholy evidence that the Spirit of truth and holiness had not taught in their hearts, Jn. 14: 26. C.

Ver. 32. *That fox.* According to modern ideas, the fox is the emblem of cunning, hypocrisy, and robbery; and, consequently, its application to Herod has been considered as a condemnatory allusion to his crooked and unrighteous policy. For this interpretation, however, the Scriptures furnish no foundation. The fox is mentioned in Scripture, (1) As employed by Samson, Ju. 15: 4, to burn the corn of the Philistines. (2) As destroying the vines, Ca. 2: 15. (3) As inhabiting desolate ruins, La. 5: 18. (4) As burrowing in holes, Mat. 8: 20. Of these facts, therefore, and not from any modern ideas, must the meaning of the title be collected. A political firebrand to his kingdom, the destroyer of her agriculture and commerce; the desolator of her cities, and a

10 ¶ And he was teaching in one of the synagogues on the sabbath.

11 And, behold, there was a woman which had a ^a"spirit of infirmity" eighteen years, and was bowed together, and could in no wise lift up ^aherself.

12 And when Jesus saw her, ^ahe called ^aher to him, and ^asaid unto her, Woman, thou art loosed from thine infirmity.

13 And he ^alaid his hands on her: ^aand immediately she was made straight, and glorified God.

14 And ^athe ruler of the synagogue answered ^awith indignation, ^a"because that Jesus had healed ^aon the sabbath-day, and said unto the people, ^a"There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath-day.

15 The Lord then answered him, and said, ^a"Thou hypocrite! ^adoth not each one of you on the sabbath loose his ox or ^ahis ass from the stall, and lead ^ahim away to watering?

16 And ought not this woman, being ^aa daughter of Abraham, whom ^a"Satan hath ^abound, lo, these eighteen years, ^abe loosed from this bond on the sabbath-day?

17 And when he had said these things, ^aall his adversaries were ashamed: ^aand all the people rejoiced for all the glorious things that were done by him.

18 ¶ Then said he, Unto what is the ^a"kingdom of God like? ^aand whereunto shall I resemble it?

19 It is like a grain of mustard-seed,⁶ which a man took and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

^c ch. 14: 6. Is. 45: 24. Ps. 36: 16. Ps. 40: 14. ^d ch. 7: 16. Mat. 9: 33. Ex. 15: 11. Ps. 111: 3. Is. 4: 2. ^e Ac. 1: 3. ch. 17: 20, 21. ^f Mat. 13: 31. Mar. 4: 30-32. Job 8: 7. Is. 60: 22; 2: 2-4. ^g xlv. h. v. Eze. 47: 1-12. Da. 2: 44. Zec. 2: 11; 8: 20-23; xiv. Ac. 1-xix. Ps. 80-81. Pr. 4: 18. Job 17: 9. ^h See note on Mat. 13: 31.—C.

houseless exile (all which things were literally true of this Herod), is, most probably, the scriptural interpretation of the message of our Lord—a message at once descriptive of the past, and prophetic of the future. C.

REFLECTIONS.—With great care should we guard against uncharitable censures of those whom God hath sorely afflicted, remembering that his strokes on them are warnings to us, and that nothing short of evangelical repentance can prevent our eternal ruin. Severe censures of others but prepare ourselves for unmixed wrath from God. He takes the most exact notice of every season and means of grace we enjoy, and of our unprofitableness under the same. The opportunities of his mercy and patience are often unexpectedly lengthened out through the mediation of his Son and the prayers of his ministers. And if he spare, ministers ought to be diligent. The most unfruitful sinners may be renewed and turned to God by the gospel: but the obstinate abuse of this will at last issue in men's just and inexpressible ruin. Cries for mercy will then become vain, hopes and pleas from external privileges will be defeated, and there will be none to intercede for the sinner. Let not therefore curious inquiries about the number of the saved, but earnest care about my own believing in Jesus Christ, be the labour of my soul. And to quicken my diligence, let me remember that few comparatively are saved; and to raise my admiration, and encourage my faith, let me think how often the most improbable in appearance are converted, while others choose to perish in their sins. And let me behold how ready Jesus was to instruct the ignorant,

20 ¶ And again he said, Whereunto shall I liken the kingdom of God?

21 It^a is like leaven,⁷ which a woman took and hid in three measures of meal, till the whole was leavened.

22 And^d he went through the cities and villages, teaching, and journeying towards Jerusalem.⁸

23 ¶ Then said one unto him, Lord, are there few⁹ that be saved? And he said unto them,

24 'Strive' to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

25 When^o once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

27 But^t he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.

28 There^r shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.

29 And^d they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.

30 And^t behold, there are last which shall be first, and there are first which shall be last.

31 ¶ The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee.

32 And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected.

33 Nevertheless, I must walk to-day, and to-morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.

34 O^b Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!

alarm the careless, and heal the diseased. Indefatigable was he in his labours. Highly he regarded his Father's ordinances, and contemned the terrors of wicked men; and was even ready to die for his people. Carefully was he preserved by Providence till his hour came. And the most tremendous ruin has or will overtake his obstinate opposers. Yea, the greater our privileges abused, the greater the miseries we shall incur.

CHAPTER XIV. REFLECTIONS.—There is great need of divine instruction how to observe the weekly Sabbath, and how to connect works of necessity and mercy with acts of devotion. And at our meals, and

every other season, our talk ought to turn upon the important points of religion, and tend to the glory of God. Nor should the presence of enemies, who watch for our halting, deter us from our duty. In their nature and tendency, how base is pride, and how valuable humility, both before God and men! And earthly honours and esteem are contemptible when compared with the honours of humble souls at the last day and in the eternal state. Luxurious feasting marks men's pride and sensuality, robs the poor, and abuses the bounty of God. But astonishing is the grace of God in preparing a feast, a gospel dispensation, and an eternal happiness, on the flesh and blood of his Son and the fulness of his promise; and in inviting and

35 Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

CHAPTER XIV.

2 Christ healeth the dropsy on the sabbath: 7 teacheth humility: 12 to feast the poor: 15 under the parable of the great supper, sheweth how worldly-minded men, who contemn the word of God, shall be shut out of heaven. 25 Those who will be his disciples, to bear their cross must make their accounts aforehand, lest with shame they revolt from him afterward, 34 and become altogether unprofitable, like salt that hath lost its savour.

AND it came to pass, as he went into the house of one of the chief Pharisees, to eat bread on the sabbath-day, that they watched him.¹

2 And, behold, there was a certain man before him, which had the dropsy.²

3 And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day?

4 And they held their peace. And he took him, and healed him, and let him go;

5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day?

6 And they could not answer him again to these things.

7 ¶ And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms;³ saying unto them,

8 When thou art bidden of any man to a wedding, sit not⁴ down in the highest room; lest a more honourable man than thou be bidden of him;

9 And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10 But^k when thou art bidden, go and sit down⁵ in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship⁶ in the presence of them that sit at meat with thee.

11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

12 ¶ Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours;⁷ lest

beseeching sinners, Gentile sinners, even the chief, to share thereof! And however many Jews or others, on the highest carnal pretences, reject it, multitudes even of the most unlikely, shall come in, till Christ's church on earth and mansions in heaven be found. With great faithfulness and labour ought ministers to teach every man, and warn every man, and call every man, for this effect. For strict is the account they must give of their conduct and success. But redoubled misery, and tremendous exclusion from God's mercy, await those who refuse Christ. And if we would be interested in his blessings, he must have the highest preference in our heart above self and everything earthly. And practical religion must begin or

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A Mat. 13. 33. Ro. 1. 14. 16. 1 Co. 9. 22. 23. Ps. 72. 19. 119. 11. 1 Th. 5. 23.

See note on Mat. 13. 33.

See Mat. 13. 33.

Ac. 10. 38. Mar. 6. 6.

It has already been stated that our Lord's last journey from Galilee to Jerusalem was made in the month of December preceding his crucifixion. Christ's route was not direct. He appears to have visited many places, probably paying a farewell visit to each town and village in which he had previously taught. He repeated in substance many of his former discourses and parables.—P.

Mat. 20. 16; 22. 14; 19. 23.

As to the number of the saved, whether few or many, our Lord, because it was a question of mere curiosity, gives no reply. To say that they were many might have encouraged a false hope; to say that they were few might have begotten despondency or despair. But at once he reveals the fearful truth that many are lost—a revelation calculated to awaken salutary fear, and warn thoughtless sinners to flee from the wrath to come.—while he turns away the mind of the questioner from profane speculation about others, and fixes his attention upon the salvation of his own soul.—C.

Mat. 7. 13; 11. 12.

Jn. 3. 3. 5. 2 Co. 6. 1. 2.

He. 2. 3.

1 Cr. 13. 12.

Jn. 8. 21; 34. 13. 33.

Ro. 9. 31. 10. 23.

Is. 55. 6. Mat. 25. 10.

12. 21. 23. ch. 6. 46. Ps. 32. 1.

Is. 58. 2. He. 6. 4. 5. 2.

Tit. 1. 16.

Mat. 7. 22; 23. 25. 12.

Ps. 1. 6. 5. 6. 8. 101. 8.

12. 23. 28. 29. 35. 68.

Col. 1. 5. 23. Mar. 13. 27.

Mat. 19. 30; 20. 16. 31.

9. 10. 11. 12.

Ne. 6. 10. Am. 7. 13.

Ca. 2. 15. Eze. 13. 4.

Mi. 3. 3. 5. 6. 7. 3. 3.

Ps. 93. 4. Jn. 10. 32.

He. 2. 10. 5. 8. Jn. 17.

4. 19. 30.

Ps. 31. 15. Jn. 9. 4. 5.

17.

Mat. 20. 18. Ac. 2.

23. 27. 28.

Ne. 9. 26. Mat. 23.

37. 39. ch. 19. 42. 21. 33.

36. 22. 6. Ch. 36. 15. 16.

24. 21. 22. Ac. 7. 59.

De. 4. 29; 32. 20. Ps.

8. 10. 36. 7. with De. 32.

11. 12. Ps. 17. 89. 1. 4.

Ps. 66. 26. Is. 1. 7.

Mi. 3. 12. Ps. 81. 11. Ho.

11. 2. 7. Pr. 1. 24. 25. Ac.

3. 14. 15.

The Pharisees, who ascribed certain of our Lord's miraculous cures to Beelzebub, would doubtless

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be disposed to attribute the cure of nervous diseases, such as palsy, to the mere force of imagination.

14. 15. therefore, here heals a disease upon which imagination could have no possible influence—thus frustrating in mercy every plea of incredulity.—C.

Ch. 21. 5. 6. 24. 10. 44.

Le. 20. 31. Ps. 69. 25.

Da. 9. 27. Mi. 3. 12. Is. 1.

7. 5. 6.

Pr. 1. 26. 30. Jn. 8. 21.

24. 7. 34. Ho. 3. 4. 5.

Ch. 19. 28. Jn. 12. 13.

Ps. 118. 26. Mat. 21. 9.

CHAP. XIV.

Ch. 7. 34. 35; 11. 37. 1

Co. 9. 19. 20.

Jn. 3. 1.

Ch. 11. 52. 54. Mar. 3.

2. Ps. 37. 32. 15. 29. 20. 27.

Je. 20. 10. 11.

Were maliciously watching him, as the original signifies.—C.

See note * in first column.

Ch. 11. 39. 46. Mat.

23. 4.

Mat. 12. 10. ch. 13.

14. Mat. 4. 13.

22. 34. 46.

Ex. 23. 5. De. 22. 4.

ch. 13. 15. Mat. 12. 11.

ch. 13. 17. Ac. 6. 10.

Mat. 22. 46.

Mat. 23. 6. ch. 20. 46.

11. 43. Mar. 12. 38. 3. Jn.

8. Chief rooms. Rather, 'chief places,' or 'couches.' As the Jews reclined at their meals, the chief place was his who lay down at the head of the couch on his left arm, so that all others lay below his feet.—

C.

Sit not, &c. Rather, 'recline not on the chief place of the couch.'—C.

Pr. 25. 7. 7. Pe. 5. 5.

Pr. 15. 33. Jn. 4. 6.

5. Sit down, &c. 'recline.'—C.

6. Worship, 'respect.'—C.

Mat. 23. 12. Ja. 4. 6.

10. 1. Ps. 5. 5. ch. 18. 14. 1.

51. 1. Sa. 15. 17. Job 22.

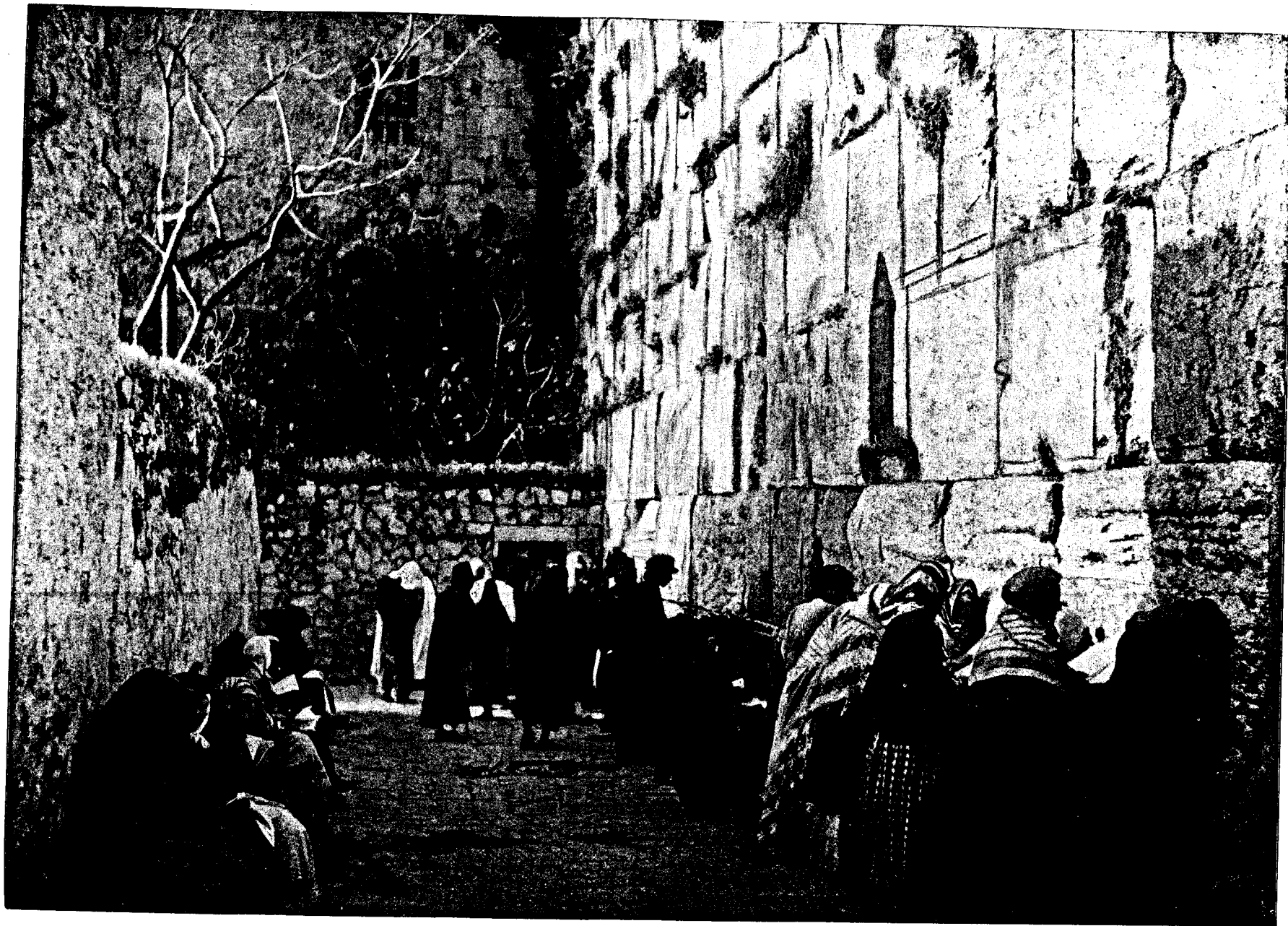
29. Ps. 18. 27. Pr. 15. 33.

18. 12. 29. 23. ver. 10.

N. Pr. 22. 16.

That our Lord does not mean to forbid hospitality among equals, is manifest from the case of Matthew (ch. 5. 29), and of the marriage in Cana (Jn. 2. 1).

This object is merely to inculcate that the claims of charity to the poor are to take decided precedence of the exercise of hospitality to the rich; and that, if there are means for both, hospitality even to friends, must be laid aside, that charity to the poor may be more amply exercised. Note. The difficulty in expounding the commandment depends, in a great degree, on the translation. The word translated 'call' (ver. 12) signifies to 'call, hail, or summon, with a loud voice;—that is, ostentatiously;—whereas the word translated 'call' (ver. 13) signifies merely to 'invite (as in Jn. 10. 3) with gentleness or affection.'—C.



JEWISH WAILING PLACE. [Luke, xiii:35.]—Every Friday afternoon the Jews gather at this place, turn their faces to these big stones in the wall—which are supposed to be part of the very building material that entered into the structure of Solomon's temple—and bewail their fate. This is just outside of the wall that encloses the Mosque of Omar. Travelers passing this way during the hours devoted by the Jews to wailing are solicited to make contributions, which they

usually do. One cannot help but observe in Jerusalem to-day the devotion of the Jews to their city. All the years of change and war and bloodshed and fire and persecution have not been able to destroy the affection which this ancient people of God have for their Holy City. They have been scattered over all the world, but continue to love Jerusalem, the city of the Great King.

they also bid thee again, and a recompense be made thee.

13 But when thou makest a feast, call the poor, the maimed, the lame, the blind:

14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

15 ¶ And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.⁸

16 Then said he unto him, A certain man made a great supper, and bade many:

17 And sent his servant at supper-time to say to them that were bidden, Come; for all things are now ready.

18 And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20 And another said, I have married a wife, and therefore I cannot come.

21 So that servant came, and showed his lord these things. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22 And the servant said, Lord, 'tis done as thou hast commanded, and yet there is room.

23 And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in,⁹ that my house may be filled.

24 For I say unto you, That none of those men which were bidden shall taste of my supper.

25 ¶ And there went great multitudes with him: and he turned, and said unto them,

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Ne. 8.10, 12. Job 31.
Pr. 9.28.
Mat. 23.
Jn. 5.29. Ac. 24.15.
Da. 12.2, 3.
Re. 19.9. ch. 13. 29.
Jn. 6.34.

8 Inasmuch as our Lord gives this man no direct reply, it seems most probable he was, like the apostles themselves at this date, fully convinced that JESUS was the Messiah, but expecting merely a temporal kingdom, in which banqueting would constitute a principal source of happiness. From these gross ideas, our Lord seeks to lead him, by showing him, that whereas all men would willingly partake of a temporal feast, his is a kingdom whose spiritual banquets are contended, and whose tables nothing but divine compulsion can fill.—C.

9 Mat. 22. 2-10. Is. 56.7. Mar. 15.15. Re. 19.9. Is. 56.7.
Mat. 3.3. Mar. 1.11. ch. 1.11. ix. x. Ac. 1.1. Pr. 1.20-24. 9. 7-5. Ca. 5.15. 5.1.2. 6. 7. Mat. 22.35.6. Jn. 1.11.3.40. Mat. 13.22. ch. 8.14. 21.34. Is. 29.9-12. 28.9-13. 5.6.1. Ti. 6.9. 10.2. Ti. 4.10. Phil. 3.19. Ps. 17.14.

10 ver. 26.1 Co. 7.33. 43.8. 11.12. Ps. 2.12. See ver. 24.
Mar. 28.18. 19.11.5. 28. Mar. 10.15. 10. Ac. 13.46.47. 28. Re. 22.17. Is. 42.6. 7.45. 22. with Jn. 7.48. 49. Zec. 11.7. 11. Ja. 2.5.

11 1 Sa. 2.8. Ps. 113.7. 8. 2 Ps. 38. 7. Is. 33. 23. 35.6.

12 Ps. 103.6. 13.7. 7. Mat. 22.10. 28.18. 10.26. 13. Mar. 10.14. 16. Ep. 2.17-22. 3.6-8. Ro. 10.18. Col. 1.23. Ac. x. 23.

13 Pr. 1.20-23. 9.4.5.2. Co. 5.20. 10.3-5. Col. 1.23. 28.29. 2. Ti. 4.2. Ps. 110.3.

14 See Mat. 21.41. 43. 8.11. 12. 23. 38. 39. 22.8. Pr. 1.24. Ec. 12.25.

15 Compel them to come in. This command will not sanction any physical compulsion to profess what men do not believe. The feast to which the guests are compelled to come in is the true feast of the kingdom of God (ver. 15), and that kingdom is neither meat nor drink, but righteousness, and peace, and joy in the Holy Ghost, Ro. 14.17; and the compulsion is that of truth, exhortation, reproof, instruction, long-suffering,

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meekness, gentleness, perseverance, and prayer—the compulsion of rational evidence, and of love unfailing.—C.

16 The meaning of the word translated 'bade' in this passage will be seen, by comparing it with Mat. 6.24.10.47, to signify merely 'less to love' the one object than the other. That is, if a man would come to and follow Jesus, and if he do not 'less love father, mother, &c.,' he cannot be his disciple.—C.

17 Mar. 8.34. Mat. 10.38.16.24.11.29. ch. 9.23. 2. Pe. 2.5. Jude 20. These parables teach us that we must refuse to lose all, and suffer all for Christ, when we set out in religion.

18 Ga. 3.3.4. He. 6.4-8. 11.10.26.27. with 2 Pe. 1.4-12. 3.12. Col. 2.6.7. Tit. 2.11-13.2. Jn. 8.12. 8.12.18. Men had better never profess to serve Christ, than apostatize from him, 2 Pe. 2.20-22. Re. 3.15. 16.

19 Mat. 5.25. ch. 12.58. He. 12.14.

20 Mar. 16.24. 25. 19. 27-29. ver. 26.27. Phil. 3.7-9. Ps. 73.25.26.

21 Col. 4.6. Mat. 5.13. Mar. 9.49. 50. ver. 28. 29. with Ga. 5.6.15. He. 10.26. 38.4-8. Tit. 1.16. Is. 56.3.24. 1.11.15. Christ's doctrines, graces, and ministers are useful for reforming and perfecting; but if once professors and ministers turn erroneous and carnal, they are most useless, contemptible, and ripe for mockery.

22 See note on Mat. 5.13.—C.

23 Jn. 15.6.

24 ch. 9.44. 8.8. Mat. 11.15. 15.9. Re. 2.7.11. 17.29.3.6.13.22.

CHAP. XV.

a ch. 14.21. 5.29-32; 7.29. Mat. 21.31. 32.9. 10.13. Mar. 2.15.16. Eze. 18.23.1. Ti. 1.15.

17 All the publicans and sinners, &c. Most is, all who were in that place, Mat. 9.10.

18 Mat. 9.11. 20.15. ch. 5.30. 19.7. Ac. 11.3. 1 Co. 5.9-11. ch. 19.7.10. Ga. 2.12.

19 Mat. 18.12.13. Je. 50.6. Eze. 34.6.8.16.23. Is. 53.6.10-12. Jn. 10.11. 16.1. Pe. 2.25. Ps. 12.176. Is. 63.1.4.27.12.13. 45.22.24. Eze. 34.10. 1.6.1. Ti. 1.13-16. ch. 9.10.

26 If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.

28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?

29 Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

30 Saying, This man began to build, and was not able to finish.

31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an ambassador, and desireth conditions of peace.

33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

34 ¶ Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned?

35 It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

CHAPTER XV.

3 The parable of the lost sheep: 8 of the piece of silver: 11 and of the prodigal son.

THEN drew near unto him all the publicans and sinners¹ for to hear him.

2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

3 ¶ And he spake this parable unto them, saying,

4 What man of you, having an hundred

such consideration and principles as will dispose us to endure everything for his sake. Dreadful and eternal shame shall cover those professors who are at last found empty and graceless. How valuable are the doctrines and graces of our Redeemer, when lodged in the heart and practised in the life! and what a preserving, purifying, and savoury blessing they render us to all around! But very pernicious are all errors; and unprofitable and hurtful now, and miserable hereafter, are loose, carnal, corrupt, careless, and erroneous ministers and professors of the true religion. O my soul, consider these things, and take heed that I never draw back unto perdition! And if I think I stand, let me take heed lest I fall.

CHAPTER XV.—The scope of all these parables is to represent the exceeding riches of God's grace to sinners, especially the Gentiles. The *lost sheep brought back* represents them as sought and restored to Christ, the chief Shepherd, to be saved by him; but stupidly wandering on in deserts of ignorance, idolatry, and other wickedness and misery, but followed after by a laborious and faithful dispensation of the gospel, apprehended by Christ's Spirit, and by his power and grace converted to God, instated in his promise, and made members of his church. The *lost piece of silver recovered* represents them as dear and precious in God's account, and wholly incapable of doing anything for their own

relief; but, by means of shaking providences, the gospel dispensation, and conscience-convincing and heart-renewing influences, converted to Christ. The *prodigal son reformed* represents them as God's honoured creatures apostatizing from him, and perverting their natural powers and the blessings of Providence to the basest purposes of iniquity, till they had rendered themselves slaves and worshippers of Satan, wicked and miserable to the last degree; but at last, by strokes of affliction and convictions of conscience, encouraged by gospel invitations, made to apply to God for his free and full salvation—choosing him and received by him, clothed with the everlasting love of Christ, endowed with his Spirit and grace, as a pledge of their eternal inheritance; helped by gospel promises and influences to walk in God's ways; and feasted on the flesh, blood, and fullness of Christ, and made glad with the light of his countenance. The joy attending the recovery of the lost sheep, piece of silver, or prodigal son, imports that God is more glorified in the redemption of men than in the preservation of angels who never sinned—in the conversion of the Gentiles than in the preservation of the Jewish church—in the conversion of notorious sinners than of such as have been always civilized—and in the conversion of all ranks and degrees of sinners than in the pretended religion of self-righteous persons; and that he and his angels more rejoice therein. The *elder son* denotes the Jews,

particularly the scribes and Pharisees, who took such offence at God's calling the Gentiles into his gospel church, and honouring them above themselves, who had long been his peculiar people, that they obstinately refused to embrace the gospel, and unite with them in one church. He may also represent all self-righteous professors, and even peevish believers, who take offence at God's vouchsafing his singular favours to persons converted from notorious wickedness.

Ver. 30. *This thy son.* Unkind man! He is 'thy father's son!' but is he not 'thy brother?'—*Thy living!* No! ungenerous accuser of thy erring brother! whatever he has wasted was his own, freely, but legally, conveyed to him by his father, ver. 12.—*Note.* How great the need of watchfulness! The world has its snares, but alas! so has the closet. The one leads to forgetfulness of God, the other betrays to an overestimate of self, and an undervaluing of others. The Lord guard his sons from turning either to the right or left to do evil! C.

REFLECTIONS.—Great is the grace and condescension of Jesus Christ to the very chief of sinners, and base the heart that rages against his love. Alas! how bent are sinners to wander from God, and expose themselves to danger and ruin! Unable to recover themselves, they are plunged in, and covered with, wretchedness and guilt. Yet, madly prodigal, and haters of God's presence and government, they are puffed up with a self-conceit of their excellency and merit; and imagining all that they have their own, covetous of a present portion, and regardless of every-

18 I^t will arise and go to my father, and will

CHAP. XVI.

AND he said also unto his disciples, "There was a certain rich man, which had a steward;

a Ps. 24. 1; 50. 10, 11;
115. 16. Is. 66. 2.

CHAPTER XVI.—In the parable of the *steward* we are taught that God will call us to an account for

In the parable of the *rich man and Lazarus* Christ teaches us that, let true saints be as poor and contemned as they may in this world, they shall have an honour.

and the same was accused unto him that he had^b wasted his goods.

2 And he called him, and said unto him, How^c is it that I hear this of thee? ^agive an account of thy stewardship; for thou mayest be no longer steward.¹

3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: ^aI cannot dig; to beg I am ashamed.

4 I^d am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his lord's debtors ^aunto him, and said unto the first, How much owest thou unto my lord?

6 And he said, An hundred measures² of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, An hundred measures³ of wheat. And he said unto him, Take thy bill, and write fourscore.

8 And the lord commended the unjust steward, because he had done ^awisely: ^afor the children of this world are in their generation wiser than ^athe children of light.

9 And I say unto you, ^aMake to yourselves friends of the mammon⁴ of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.⁵

10 He⁶ that is faithful in that which is least, is faithful also in much: and he that is unjust in the least, is unjust also in much.

11 If therefore ye have not been faithful in the unrighteous mammon,⁶ who will commit to your trust the ^atrue riches?

12 And if ye have not been faithful in ^athat which is another man's,⁷ who shall give you that ^awhich is your own?

13 No^a servant can serve two masters: for either he will hate the one, and love the other: or else he will hold to the one, and despise the other. ^aYe cannot serve God and mammon.

14 ¶ And the Pharisees also, ^awho were covetous, heard all these things: and they ^aderided him.

15 And he said unto them, Ye are they which

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A.D. cir. 32.

^a De. 32:14, 15. Eze. 16:15-20. Ho. 2:8, 9. ch. 15:13, 30. Ja. 4:3.

^b Ge. 3:11, 14, 10:18, 20. Is. 1:2.

^c ch. 12:42. 1 Co. 4:2. 1 Ti. 4:14. Ec. 11:9, 12:14. Mat. 12:30. Ro. 14:12. 2 Co. 5:10. 1 Pe. 4:5.

^d Tit. 1:12. 15-50. 10. 2 Th. 3:11.

^e Je. 4:22. Ja. 3:15. 15. 23:12.

^f Ps. 17:14. Phil. 3:19. 1 Jn. 1:13. Ep. 5:8. 1 Th. 5:8. Jn. 3:36.

^g Ec. 1:11. Da. 4:27. Pr. 19:17. Mat. 6:19; 10:21. ch. 14:14. 14:19. 19. Ac. 10:4. 1 Ti. 6:17-19. Mat. 25:34-40.

^h Or, *riches*, Mat. 6:24.

ⁱ The main point and lesson of this difficult parable is, the wisdom of worldly men in their own sphere, an example and incentive to Christians in their sphere. It is the far-seeing wisdom of the steward which is alone commended. The right or wrong of the act is not taken into account at all, but merely in view of the end he accomplished. There is no commending of dishonesty; but there is a lesson taught from an example of worldly men in their own sphere. The special lesson seems to be this:—We are all stewards of God, to whom belongs our worldly goods. These called 'mammon' of unrighteousness, because the source of so much sin. We are to make ourselves friends by a right use of our means:—charity to the deserving poor, support of the people and work of the Lord, so that when we die, those godly people whom we assisted on earth, and have gone before us to heaven, may receive and welcome us into their everlasting habitations.—P.

^j Mat. 25:21, 23. ch. 19:17.

^k Or, *riches*, Mat. 6:20, 31. ch. 12:35. 18:22. Pr. 18. Ep. 3:8. 1 Pe. 1:4. Phil. 7-14. Re. 3:18.

^l Job. 1:21. Eze. 16:15-20. Ho. 2:8, 9. Ps. 15:16. Ec. 4:17. Mat. 25:14-30. ch. 19:26-28. 16. Is. 55:3. 1 Co. 1:30. 1 Pe. 1:4.

^m Jos. 24:15. Mat. 6:24. Ro. 8:5-8. Phil. 3:18. 19. ch. 9:50. 11:23. 1 Ti. 16.2. Ti. 3:5.

ⁿ Jos. 24:14. Mat. 4:10. Ja. 4:4. 1 Jn. 2:15, 16. Tit. 2:12.

^o Mat. 23:14; 13:22. Eze. 33:31. ch. 20:47.

^p Ps. 22:9, 10, 19, 20. 1 Another man's. Rather, 'another's'—that is, what is really God's, and yours only.

^q Mat. 6:20, 31. ch. 12:35. 18:22. Pr. 18. Ep. 3:8. 1 Pe. 1:4. Phil. 7-14. Re. 3:18.

^r Job. 1:21. Eze. 16:15-20. Ho. 2:8, 9. Ps. 15:16. Ec. 4:17. Mat. 25:14-30. ch. 19:26-28. 16. Is. 55:3. 1 Co. 1:30. 1 Pe. 1:4.

^s Jos. 24:15. Mat. 6:24. Ro. 8:5-8. Phil. 3:18. 19. ch. 9:50. 11:23. 1 Ti. 16.2. Ti. 3:5.

^t Jos. 24:14. Mat. 4:10. Ja. 4:4. 1 Jn. 2:15, 16. Tit. 2:12.

^u Mat. 23:14; 13:22. Eze. 33:31. ch. 20:47.

^v Ps. 22:9, 10, 19, 20. 1 Another man's. Rather, 'another's'—that is, what is really God's, and yours only.

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in trust for him.—Which is your own, come (by gift and inheritance) your own, 1 Co. 5:12. Ep. 1:11.—C.

^w Mat. 6:2. ch. 18:11, 12; 10:20, 20. 20.

^x Ps. 7:9. Je. 17:10. Re. 2:23. Jn. 21:17.

^y Pr. 10:3. Mat. 3:15. 1 Sa. 16:7. Mat. 23:13. 30. ch. 11:39. Ja. 4:4.

^z Mal. 4:4. ch. 1:26, 27. Jn. 1:7. Mat. 11:12, 13. Mar. 1:14, 15. 32, 45. Mat. iii. ch. iii. The gospel—dispensation hath been published, and both Jews and Gentiles have seemed earnestly desirous of its blessings.

^{aa} Mat. 5:18. 1 Pe. 1:25. Is. 40:8; 51:6. Ps. 102:27. Jos. 23:14. 1 Sa. 3:19. 19. 20. 26.

^{ab} See note on Mat. 5:18.—C.

^{ac} Mat. 5:32. 19:9. 1 Co. 7:10-12. Ro. 7:1-3. 1 See note on Mat. 19:3-8.—C.

^{ad} Job. 7:17-15. Ps. 17. 147; 139. 119:70. Ja. 5:5. Job 15:27.

^{ae} Mat. 11:5. Ja. 2:5. 1 Co. 1:26, 27. Pr. 1:7. c Job 2:7, 8. Ps. 73:14; 34:10.

^{af} Ps. 107:5; 142:4. 1 Co. 4:11. He. 11:37, 38.

^{ag} Ro. 8:8. Ho. 2:8. 2 This is a most touching picture, and its painful truthfulness is emphasized around us, makes it one of the most impressive of our Lord's parables.

^{ah} The rich man—his raiment, regal; every meal, a banquet. The poor man—with- out a home, lying helpless at his gate, full of sores, his food, stray crumbs that had fallen from the table of others; his clothing, rags; his only companions and sympathizers, the street dogs. This is the earthly picture. Contrast it with the heavenly. Lazarus carried to heaven by angels, and full of peace, and joy in Abraham's bosom.

^{ai} The rich man buried in contrast to the rottenness and corruption of the sepulchre. His soul in torment, and his joy in the agony of suffering, asking that the poor despised beggar might be comforted with a drop of water to cool his tongue.—P.

^{aj} He. 1:14. Ps. 91:11, 12.

^{ak} Mat. 8:11. ch. 13:28; 23:43. Ps. 73:24. Phil. 1:23; i.e. at the heavenly contrast of fellowship with God, along with and as a true child of Abraham.

^{al} A Pr. 14:32.

^{am} Is. 14:18. Ge. 50:9, 10.

^{an} Re. 14:10, 11. ch. 13:28. Mat. 8. 11, 12.

^{ao} ch. 3:7. Jn. 8:33. 39. Mat. 3:1.

^{ap} Ja. 2:13. ch. 19:42-44. Re. 22:11. Je. 22:23.

^{aq} 2 Ec. 12:12. Is. 33:14; 66. 24. Mar. 9. 44-48. Re. 14:10, 11.

^{ar} Job. 16:21. Ps. 37:35-37; 73:12-19. Is. 57:4, 20, 21. Re. 14:13; 20:15; 21:8. ch. 6:2.

^{as} Ps. 50:22. Jn. 3:36. 2 Th. 1:9.

^{at} Eze. 28:24. Is. 8:20; 34:16. Mal. 4:4. Jn. 5:39, 45. Ac. 15:21; 11:2. 1 Ti. 3:15-17.

^ajustify yourselves before men; but ^aGod knoweth your hearts: ^afor that which is highly esteemed among men is abomination in the sight of God.

16 The law and the prophets ^awere until ^aJohn: since that time the kingdom of God is preached, and every man presseth into it.

17 And^d it is easier for heaven and earth to pass, than one tittle^e of the law to fail.

18 Whosoever^f putteth away his wife,¹ and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.

19 ¶ There^a was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20 And^b there was a certain beggar named Lazarus, which was laid at his gate, ^afull of sores,

21 And^d desiring to be fed with the crumbs which fell from the rich man's table: moreover ^athe dogs came and licked his sores.²

22 And it came to pass, that the beggar died, and ^awas carried by the angels into Abraham's ^abosom: ^athe rich man also died, and ^awas buried;

23 And^j in hell he lift up his eyes, being in torments, and ^aseeth Abraham afar off, and Lazarus in his bosom.

24 And he cried and said, 'Father Abraham, ^ahave mercy on me, and send Lazarus, that ^ahe may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

25 But Abraham said, Son, remember that thou in thy lifetime ^areceivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26 And beside all this, between us and you there is a ^agreat gulf fixed: so that they which would pass from hence to you cannot; ^aneither can they pass to us, that ^awould come from thence.

27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him, ^a'They have Moses and the prophets; let them hear them.

able entrance into, and station in, heaven with him; and that rich men, who wallow in sensual pleasures here, shall, in the other world, fall into the most aggravated miseries; and that, however damned men may wish to prevent their partners in guilt coming thither to torment them, no means of conversion but the Scripture shall ever be allowed them.—Perhaps, too, he represented to these Pharisees that, however much they now contemned him in his poor and debased estate, he should quickly be exalted to glory; and they who now rioted in wealth and honour be thrust down into hell, and the generality of their nation be reduced, for many ages, to the most deplorable and unpitied wretchedness on earth, in which they should earnestly wish for the now contemned appearances of the Messiah, but they should be utterly denied them.

Ver. 6. *Measures of oil.* Measures called *baths* in the Old

Testament, 1 Ki. 7:26. According to Godwin, the bath held four gallons and a half. Some think nine gallons and three quarts. —Take thy bill, &c. Hence it would appear that at least one of the debtors was not, as in modern times, the name of the debtor attached to the bill, but the account itself being in his current handwriting. And if this bill, as some suppose, was a check for a term of years, securing payment in produce, and of the tenant a copy in the steward's, then the obligation of the iniquitous benefit was to continue for years. C.

Ver. 7. *Measures of wheat.* Measures, or *cors*, the same as the *homer*, Eze. 45:14. Godwin calculates this measure at five bushels and five gallons; others, at fourteen bushels and two quarts. C.

Ver. 9. *Make to yourselves friends.* How? By repenting of your sins, whether in coveting, getting, loving, holding, or expending (see ver. 13, 14), whereby there will be 'joy in heaven, if ye fail, ye shall be received into everlasting habitations.' See ver. 32.—*Mammon of unrighteousness.* The 'unrighteous mammon' (ver. 11) being opposed to 'true riches,' and to 'everlasting

habitations,' ver. 9, the conclusion seems probable that it should be translated 'mammon of deceitfulness,' or 'deceitful riches' (see Mat. 13:22), either because they are often deceitfully acquired, deceitfully expended, or that they deceitfully 'make to themselves wings and flee away.' C.

Ver. 19.—This appears to be a narrative of facts, and not a parable, else why is the very name of the beggar, 'Lazarus,' introduced, ver. 20? Lazarus signifies 'the help of God.' C.

Ver. 21. *Crumbs.* Whether the rich man gave or denied the crumbs, does not appear: one thing is certain, the beggar (rather, 'the destitute man') expected no better; and how unfit this food of dogs (Mat. 15:27) was for such a patient, it requires not medical skill, but humanity, to discover. The rich man was, therefore, deeply culpable, even though he granted the crumbs, for he could have afforded better, and rich and generous diet was of the comfort, or, humanly speaking, to the recovery of the miserable sufferer. C.

Ver. 22. *Abraham's bosom.* being interpreted as a figure for heaven, is supposed to establish the parabolic character of the narrative. But without having recourse to the Hebrew method of naming places, it is sufficient to remark, that until we know more of heaven, it behoves us to use much caution as to what we

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he said unto him, 'If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.'

CHAPTER XVII.

1 Christ teacheth to avoid occasions of offence: 3 one to forgive another. 5 The power of faith. 7 How we are bound to God, and not to us. 11 He healeth ten lepers. 20 Of the kingdom of God, and the coming of the Son of man.

THEN said he unto the disciples, 'It is impossible but that offences will come: but woe unto him through whom they come!

2 It^b were better for him that a millstone^c were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

3 ¶ Take^c heed to yourselves: If thy brother trespass³ against thee, rebuke him; and if he repent, forgive him.

4 And^d if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

5 ¶ And the apostles said unto the Lord, Increase^e our faith.

6 And^f the Lord said, If ye had faith as a grain of mustard-seed, ye might say unto this sycamine-tree,⁴ Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

7 But which of you, having a servant⁵ plowing, or feeding cattle, will say unto him by and by, when he is come from the field, Go, and sit down to meat?⁶

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9 Doth he thank that servant because he did the things that were commanded him? I trow not.

10 So likewise ye, when ye shall have done all those things which are commanded you,

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12 Co. 4.3.

13 Jn. 12.10, 11.

14 'Moses and the prophets' mean the revealed Word of God. The sufficiency of Scripture as a rule of faith and life is here taught. The responsibility of those who possess Scripture is also taught. The conclusiveness of the evidences for the divine authority of Scripture, without any additional proof from any source whatsoever, is also taught.—P.

15 'It is impossible' taking into account the sinful propensities of man, and the manifold temptations of the world, the flesh, and the devil.—C.

16 Mar. 9.42. Mat. 18.6; 25.41-45; 26.24. 2 Th. 1.6-7.

17 See note on Mat. 18.6.—C.

18 Mat. 18.10, 15-17. Lc. 19.17. Fr. 17.10; 27.5. Ja. 5.19. Or. 12.8.

19 See note on Mat. 18.17.—C.

20 Mat. 18.21, 22; 26.12. Lc. 10.13.4, 5, 7. Ep. 4.31. 32. Col. 3.12, 13. Ro. 12.10, 20.

21 Mar. 9.24. He. 12.2.

22 Mat. 17.20; 21.21; 23.17. Lc. 9.23; 11.23. 1 Co. 13.2.

23 The 'sycamine-tree' is, according to Scripture, very stunted of the ground, in consequence of the largeness of its roots. The tree itself has a leaf like the mulberry, and fruit like the fig.—C.

24 'A servant. Literally, a 'bond-servant or slave—the exact emblem of a believer, who is not his own, but 'bought with a price' and therefore bound to 'glorify God in his body and spirit, which are God's.'—C.

25 The object of this parable is to illustrate the necessity and extent of Christian duty. God is our Master. As our Creator, Preserver, and Benefactor, we are bound to serve him, as our Redeemer, we are bound by even a deeper and holier obligation. Everything we can do, we are bound to do. There is no merit in it, for it is only the discharge of a duty. Considering the relation in which we stand to God, our service ought not merely to be one of duty, but of love.—P.

26 Ch. 13.7.

27 Job 22.3; 32.7. Ps. 16.2, 3; 130.3; 143.2. Ro. 11.25. 1 Co. 9.10, 17. with Mat. 25.30. Ro. 3.1. Phil. 3.8, 9. 15.6. 504.6.

28 Mat. 9.15. Jn. 7.33. 34.21. 22.35. 27.43.

29 Mat. 24.23. Mar. 13.31. ch. 21.8. Jn. 4.1.

30 Mat. 24.27. 15.30. 13.42. 43.

31 Mat. 24.30; 25.31; 26.64. Re. 11.15. 1 Th. 5.4. 5.19. 2 Tim. 4.7.

32 Mat. 16.21; 17.22. 23.20. 18.19. ch. 9.22. 18.31. 24.7. 26. Mar. 8.31.

33 See note on Mat. 21.42.—P.

34 Lc. 13.45. 46. Nu. 5.2.2. Ki. 7.31. 27.2. Ch. 26.20. 27.18. 13.

35 Lepers. 'The incidents which occurred during our Lord's last journey from Galilee to Jerusalem are not related by Luke in chronological order. They are grouped for the most part in the order of subjects, more than in the order of time. The story here related probably took place near the commencement of the journey, when he had reached the borders of Galilee and Samaria. Samaria lay between Galilee and Judea.—P.

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98 Lc. 13.45. 46. Nu. 5.2.2. Ki. 7.31. 27.2. Ch. 26.20. 27.18. 13.

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100 Lc. 13.45. 46. Nu. 5.2.2. Ki. 7.31. 27.2. Ch. 26.20. 27.18. 13.

say, We are unprofitable servants: we have done that which was our duty to do.

11 ¶ And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.⁷

12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:⁸

13 And they lifted up their voices, and said, 'Jesus, Master, have mercy on us.

14 And when he saw them, he said unto them, 'Go show yourselves unto the priests. And⁹ it came to pass, that, as they went, they were cleansed.⁹

15 And¹⁰ one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

16 And fell down on his face at his feet, giving him thanks: and he was a Samaritan.

17 And Jesus answering said, Were there not ten cleansed? but where are the nine?

18 There¹¹ are not found that returned to give glory to God, save this stranger.

19 And he said unto him, 'Arise, go thy way: thy faith hath made thee whole.

20 ¶ And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:¹

21 Neither shall they say, 'Lo here! or, lo there! for, behold, the kingdom of God is within you.²

22 ¶ And he said unto the disciples, 'The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.

23 And³ they shall say to you, See here; or, see there: go not after them, nor follow them.

24 For⁴ as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day.

25 But⁵ first must he suffer many things, and be rejected of this generation.⁵

pronounce figurative, and what literal, in its constitution. That, however, there is a spiritual kindred and genealogy in heaven, different from natural kindred and genealogy on earth, appears unquestionable (see 1 Co. 4. 15; 1 Th. 2. 19), and that this may present a specimen of it, it is neither wise to deny nor affirm. The Lord knoweth: and secret things belong to the Lord. C.

Ver. 24. This is the only example in Scripture of prayer to a dead saint. Let those therefore who teach the doctrine of prayer to the saints consider this, and be ashamed of their miserable, hopeless, and forbidden refuge. C.

Ver. 27, 28. The anxiety of this man is not for the salvation of his brethren; but as he had initiated and educated them in his own luxury and debauchery, he dreads the increase of misery their condemnation and reproaches may bring on him through eternity. C.

REFLECTIONS.—Whatever things we enjoy in this world are but a trust committed to us by God to do good with. We cannot long hold them; but quickly, in an hour we think not, our reckoning for them must come. O that we may then be found faithful! It is self-contradicting and absurd to pursue earthly riches with more earnestness and industry than eternal treasures, and dangerous to neglect a single opportunity or advantage in favour of everlasting happiness. It is necessary to watch against all unfaithfulness and injustice in worldly enjoyments, which so

many make instruments of unrighteousness. Lesser sins lead to greater, and pride and laziness often plunge men into the vilest dishonesty. The abuse of less important trusts provokes God to withhold what is more excellent. And as none can serve both God and the world, it is wise to prefer God in due time. But proud covetous hypocrites, enslaved by their own lusts, hate and scoff at instruction.—What is most esteemed and desired by men is generally abominable before God. His gospel dispensation does not make void, but establish the law. And blessed be God that both Jews and Gentiles have with earnestness crowded into the New-Testament church. Happy are the poorest of its true members: their adversities will quickly issue in everlasting honour and unutterable delight. God lightly values the wealth and honour of this world, which often absorbs the attention and claims the time of even those who profess Christ. Awful thought! to have only uncertain and unsatisfying enjoyments, which shall quickly issue in insupportable and everlasting emptiness! Inexpressibly different, and irreversibly fixed, is the future state of both saints and sinners. How delightful is it for the one to review his con-

version to, and walking with, Christ; and how dreadful for the other to remember in what an absurd manner he lost his soul for the sake of sensual or carnal trifles! And terrible companions will they make in hell who had been partners in sin upon earth. With great diligence should we now earnestly search, believe, and practise God's Word; for, if it be neglected, no other means of salvation will ever be afforded us.

CHAPTER XVII. Ver. 20, 21. The kingdom of the Messiah will not be erected by temporal authority or force, nor make any pompous appearance in temporal riches or grandeur. Nor will he confine his throne and court to any particular place or nation; but his kingdom, being spiritual in its nature, power

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THE DEAD SEA—WHERE ONCE STOOD THE CITIES OF SODOM AND GOMORRAH. [Luke, xvii:29.]—"But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all." The part of the Dead Sea upon which we look, which is the northern inlet of it, is supposed to occupy the place upon which once stood the celebrated cities of Sodom and Gomorrah. Part of the sites of these cities is under the sea and part on the shore.

The mountains we see in the distance are the mountains of Judea. We are looking toward the west. To the east of us are the mountains of Moab. Sodom and Gomorrah once stood between the mountains of Judea and the mountains of Moab. The photograph you see was taken just a little after sunrise. The weather here was very hot even as early as that.

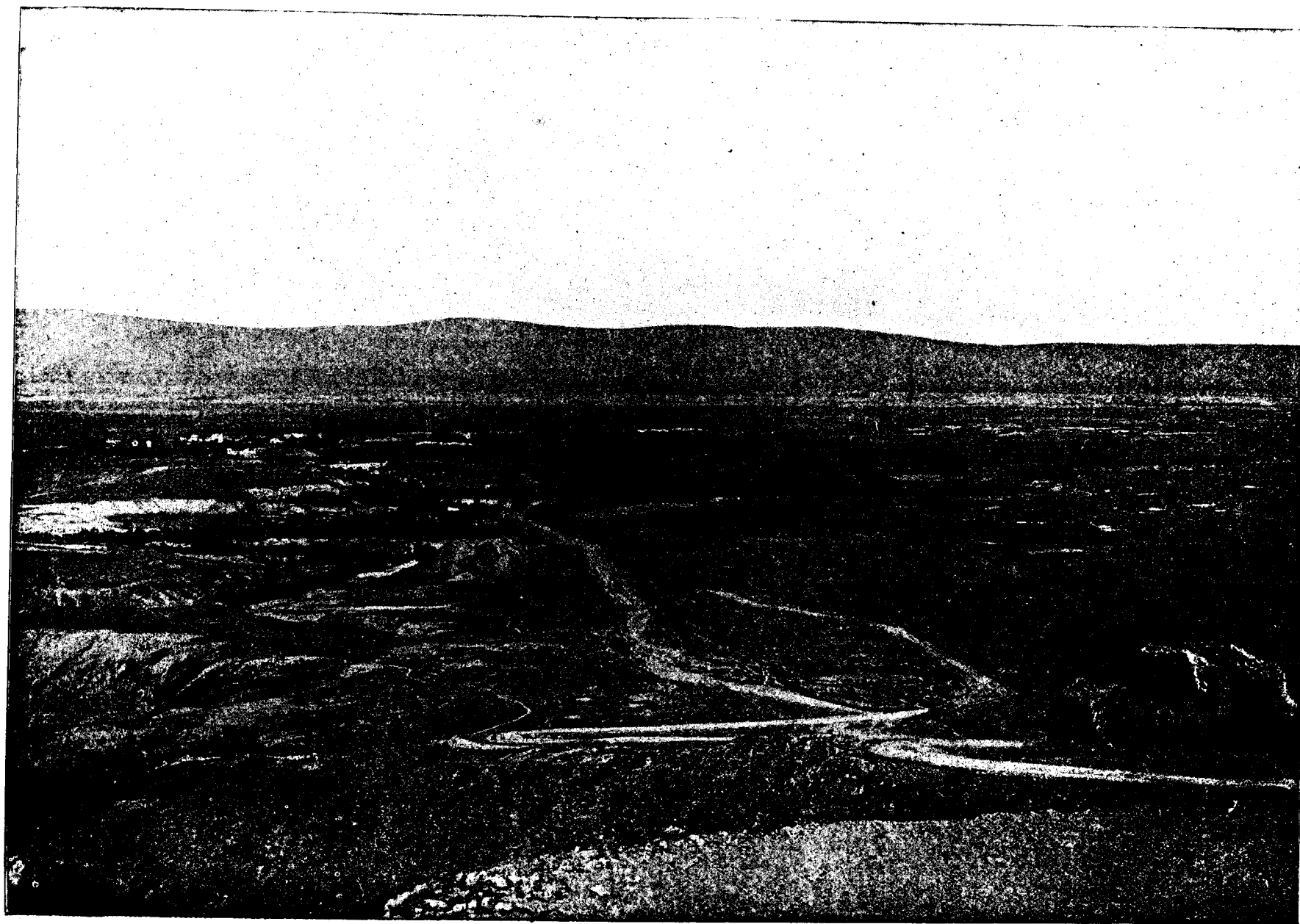
22 Now when Jesus heard these things, he said unto him, ^vYet lackest thou one thing: seil^s all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven; and come, follow me.

состоянию. 1

^q He.2.17;5.2. ^r Ge.32.27;3.9.Jn.20.13.Mat.7.7. Re.3.20,with Is.35.5.
^s Ps.107.20;33.9.ch.7.50;8.48;17.10.Mat.15.28.

r Ge. 32.27; 3.9. Jn. 20.13. Mat. 7.7. Re. 3.20, with Is. 35.5.
107.20; 33.9. ch. 7.50; 8.48; 17.19. Mat. 15.28.

ous, cruel, and haughty oppressor is rendered humble, honest, and merciful; and the power of grace is clearly discovered by deadness to the world, and by the affections being weaned from its pursuits. But pardon ought never to be expected without restitution of our



THE PLAIN OF JERICHO—OVER WHICH MOSES LOOKED FROM NEBO INTO THE PROMISED LAND. [Luke, xix:1.]—"And Jesus entered and passed through Jericho. And, behold, there was a man named Zacchæus, which was the chief among the publicans, and he was rich." The view we behold was taken at the foot of the Judean hills and furnishes us the opportunity of looking over the

whole plain of the Jordan between the mountains of Judea and the mountains of Moab, which we see rising in the distance. At the foot of the mountains in the far distance flows the River Jordan. The little village to the left of the picture is Jericho, and the plain lying before us is perhaps the most historic portion of the world. Over this plain Moses looked from Nebo into the promised land.

43 And¹ immediately he received his sight, and followed him, "glorifying God: and all the people, when they saw *it*, gave praise unto God.

CHAPTER XIX.

¹ Christ visiteth Zaccheus the publican. 11 The ten pieces of money. 28 Christ rideth into Jerusalem with triumph: 41 weepeth over it: 45 driveth the buyers and sellers out of the temple: 47 teaching daily in it. The rulers would have destroyed him, but for fear of the people.

AND Jesus entered and passed through Jericho.

2 And, behold, *there was a man named Zaccheus, which was the chief among the publicans, and he was rich.*¹

3 And he sought to see Jesus, who he was; and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycamore-tree to see him: for he was to pass that way.

5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zaccheus, make haste, and come down; for to-day I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw *it*, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

8 And² Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor: and if I have taken anything from any man by false accusation, I restore *him* fourfold.²

9 And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham.³

10 For⁴ the Son of man is come to seek and to save that which was lost.

11 ¶ And as they heard these things, he added and spake a parable,⁴ because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

12 He⁵ said therefore, A certain nobleman went into a far country, to receive for himself a kingdom,⁵ and to return.

13 And he called his ten servants, and delivered them ten pounds,⁶ and said unto them, Occupy till I come.

14 But his citizens⁷ hated him, and sent a message after him, saying, We will not have this man to reign over us.

15 And it came to pass, that when he was returned, having received the kingdom, then

A.M. cir. 4037.
A.D. cir. 33.

1 Ps. 30.2. Mat. 9.22.
17.15.11.5. Ps. 103.1-3.
116.12.115. Eccl. 1.1.
cxlii. cxliii. cxliiii.
cxlv. cxlvi. cxlvii.
cxlviii. cxlix. cl. cl. 1.
46-55. 64-79.
N ch. 5. 26. Ac. 4.21.
11.18. Ga. 1.24.

CHAP. XIX.

1 Jos. 2.1. 6.1. 26.1.
Ki. 10.34.2. Ki. 18.21.
1. Co. 10.1. 2. Co. 1.18.24.
25. with 2 Ch. 17.5.6.

1 Zaccheus was either an administrator or farmer of the revenues of Jericho. Then as now such an office affords tempting opportunities for extortion and fraud. Perhaps Zaccheus had made his fortune in some of these ways, but in later times had changed, and was now penitent and earnest. His anxious inquiring spirit had drawn his attention to Jesus, and impressed him with the idea that he might be the promised Messiah. Hence his anxiety to see him.

2 Ch. 23.8.9.7.
4 Ki. 10.27. Am. 7.14.9.10.

3 Eze. 16.6.8. Jn. 1.48. Ps. 130.1-3.
2 Ec. 9.10. Pr. 27.1. Mat. 11.21. 2 Co. 6.1.2. 15.5.1-7.

4 Ep. 3.20. Jn. 4.10. 16.14.23. Re. 3.20. 1 Ti. 1.1. ver. 10.

5 Ps. 119.59.60. Ga. 1.15.16. 1 Ti. 1.13-17.

6 Mat. 9.11. ch. 5.30. 7.39. 15.2. Job 5.2. Ec. 4.4.

7 Mat. 3.8. 21.31.32. ch. 7.29.30. 18.13.14.1. Co. 10.1. 1 Ti. 1.16.2. Co. 7.11. ch. 12.33.16.9. 18.22.3.14. Ps. 41.1. Ex. 20.10.22. 1 Sa. 12.6.

8 This was the utmost the Jewish law required, even in cases of fraudulent concealment and conviction, unless where an ox had been killed or sold, in which case five times the value was to be paid, on account of the labour being lost to the owner, Ex. 22.1.

9 Ch. 2.30. Ps. 98.3. 15.45. 17.22. 49.6. 1 Ti. 15.1. ver. 10.

10 Ch. 13.16. Ro. 4.11. 12.16.9.8. Ga. 6.16. 3.7.26.

11 See note below.

12 Mat. 18.11.21.20. 28.10.6.15.24.9.13.1. Ti. 1.15. Eccl. 34.16. Ro. 5.6. 15.6.1. Ho. 13.9. He. 7.25. Ac. 13.47.

13 This parable is very similar to that of the talents (Mat. 24.14-30); but will be found to differ from it in several important particulars.

14 Ch. 17.20. Ac. 1.6. 2 Th. 2.3.

15 Mat. 25.14-30. Mar. 13.34. 1.9.6.7.32.13.

16 Mar. 16.19. ch. 24.51. Ac. 3.24. Phil. 2.9.11.2.9.

17 Ep. 1.20-23.

18 See note in second column.

19 Ac. 1.11.17.31. He. 9.28. Re. 1.7.

20 Ro. 12.6-8. Ep. 4.11-13. 1 Co. 12.1. 2. Co. 12.26. Mat. 21.33.2 Co. 3.5.

21 A mina contains 60 shekels, or 2.5 lbs. 14.5.

22 Jn. 1.11.15.18.1. Sa. 8.7. Mat. 22.5.6. The Jews obstinately refused the offers of his grace.

23 2 Co. 5.10. 1 Co. 3.12-15. 4.5. Ro. 14.12. Eccl. 12.14. ch. 16.2.

24 He also is a son of Abraham. These words seem to be intended as a reply to those who murmured against our Lord, because he chose to be the guest of a man reputed a sinner. For, admitting that Zaccheus was a sinner, he had the more evil

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dent need of salvation; and as a son of Abraham, either by natural descent or the spirit of adoption, he had the same covenant claims with the murmurers themselves.

8 Gr. silver, and so ver. 23.

9 1 Co. 15.10. Col. 1.28.20.2 Ti. 4.7.8. Ro. 12.3.6-8. 1 Th. 2.19.20. Pr. 16.31.11.30. Ja. 2.18.

10 1 Co. 4.5. Ro. 2.29. Mat. 25.21. 24.47. Ps. 49.14. Re. 2.26.27. ch. 16.10. 22.30. 2 Ti. 1.12. Ga. 3.9.4.

11 2 Co. 8.12. Ro. 12.3.6-8. 1 Pe. 4.10.11. 2 Ti. 4.22.15. 1 Co. 4.2. 1 Ti. 4.16.

12 See ver. 17.

13 Mat. 7.21. ch. 6.46. 2 Ti. 3.5. Tit. 1.16.

14 Mat. 25.2. Re. 21.8.1. Jn. 4.18. Ps. 53.5.

15 Ps. 50.21. Is. 5.19. Je. 17.15. Eze. 18.25.29. 25.17. 15.5.2. Sa. 1.15.

16 Mat. 13.27. 22.12. 25.26.27. Ro. 3.19. Tit. 3.11.

17 These answers, &c.—that is, according to thine own statement. Thou knowest I was an austere man, &c.; or, taking the sentence as a question, 'Didst thou know, &c.' Mat. 25.26.—C.

18 Ro. 2.4.5.

19 Mat. 25.28. 15.12. Eccl. 2.17. 3.8.15. 14. Zec. 11.17. ch. 8.18.

20 1 ver. 16.

21 Lord, he hath ten pounds. A beautiful illustration of the generous anxiety of believers looking not upon their own affairs, to praise or advance them, but upon the affairs of others, in honour preferring one another.—C.

22 Mat. 13.12. 25.29. Mar. 4.25. ch. 8.18. 15.2-4. Re. 22.11. Ps. 27.14. 1 Co. 15.10.

23 Eze. 33.13.14.6.17. 2 Jn. 8. Co. 1.24. Pr. 1.24. 44. ch. 21.20.24. Pr. 1.24. 25.2.4.5.9.21.8-12. 30.22-28. Is. 56.6.14. Na. 1.2.8. He. 10.13. 1 Th. 2.15.16. 1 Sa. 15.38. Nu. 14.26.37. The Jews shall be fearfully destroyed.

24 Ch. 12.4. 13.33. 18.31. Ps. 44.8. Jn. 7.11. ch. 12.50.

25 The whole route from Jericho to Jerusalem is a continual ascent. The difference in elevation between the two places is about 3500 feet, and the distance is a straight line not more than 16 miles. The road is steep and rugged, and the country through which it passes wild and desolate. It was when, and is still, one of the most dangerous roads in Palestine, being infested with robbers.—P.

26 Mat. 21.1-11. Mar. 11.1-15. Jn. 12.12-16. Zec. 14.4. Ac. 1.12.

27 See note on Mat. 21.1.—P.

28 Ps. 24.1. 50.10. 11. Ac. 10.36. He. 1.2.3. Jn. 3.35.17. 2.16.15.

29 The parable is probably an allusion to the well-known history of Herod, or his son Archelaus. Herod went to Rome to obtain the investiture of the kingdom of Judea from Anthony. Having succeeded, he afterwards took a voyage to Rome to obtain a confirmation from Caesar. Archelaus, his son and successor, made a similar journey, with the same object, and to a certain extent, with similar success.—C.

he commanded these servants to be called unto him, to whom he had given the money,⁸ that he might know how much every man had gained by trading.

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

18 And the second came, saying, Lord, thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also over five cities.

20 And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin:

21 For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

22 And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest⁹ that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

23 Wherefore⁹ then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

24 And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.

25 (And they said unto him, Lord, he hath ten pounds.)¹

26 For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

27 But² those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

28 ¶ And when he had thus spoken, he went before, ascending up to Jerusalem.³

29 And⁴ it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples,⁴

30 Saying, Go ye into the village over against you; in the which, at your entering, ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither.

31 And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him.

32 And they that were sent went their way, and found even as he had said unto them.

ill-gotten goods. Yea, everything we have ought to be at Jesus' call; and it is better to give to pious uses while we live than defer it to be given after our death.—His free grace is sufficient both to seek and save us, be our guilt or malady what it will. And abundant are the gifts and privileges which Jesus hath given to the ministers and members of his gospel church. His exaltation to glory issues in blessings to

men. But all that is received must be improved and accounted for. Happy are they who, with deep humility and dependence on Christ, improve it well; and infinitely glorious, as well as free, their eternal reward. But fearful is their punishment who, through hard thoughts of God, abandon themselves to sinful inactivity. Nowhere is sloth more criminal and ruinous than in the church of God. If men will not improve

God's gifts, they must be deprived of them. And if Jews and others dare to reject an ascended Redeemer, they must be destroyed in the most public and fearful manner. Dreadful indeed is their condition whom even his compassion cannot deliver. It is strange that any should envy him a lowly triumph; that professors should hate him for purifying his temple, instructing the ignorant, and healing the diseased; and that nought



MOUNT OF OLIVES, FROM JERICHO ROAD. [LÚKE, xix:37.] Our Savior always had to pass over the Mount of Olives in going from Jerusalem to Bethany. While coming down this mountain the whole multitude of the disciples met Christ and began to rejoice and praise God with a loud voice for all the mighty works that they had seen, saying, "Blessed be the king that cometh in the name of the Lord. Peace

in heaven and glory in the highest." The supreme interest of the road from Jericho is that it was trod by our blessed Lord when He came up to Jerusalem for the last time, passing the Mount of Olives, at the base of which he was to bow in anguish, and from whose eastern slope He was to ascend to heaven. There is infinite fascination for tempted mortals about this lonely mount to-day.

CHAPTER XX.

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34 And they said, The Lord hath need of him.

35 And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.

36 And as he went, they spread their clothes in the way.

37 And when he was come nigh, even now at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice, for all the mighty works that they had seen;

38 Saying, Blessed be the King that cometh in the name of the Lord; peace in heaven, and glory in the highest.

39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

40 And he answered and said unto them, I tell you, that, if these should hold their peace, the stones would immediately cry out.

41 ¶ And when he was come near, he beheld the city, and wept over it,

42 Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.

43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.¹

45 ¶ And he went into the temple, and began to cast out them that sold therein, and them that bought;

46 Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.

47 ¶ And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him,

48 And could not find what they might do: for all the people were very attentive to hear him.²

A.M. cir. 4037.
A.D. cir. 33.

2 Co. 8.9. 2ec. 9.9.

2 Ki. 19.13. Mat. 21.

7. 12. 13.

7 Mat. 21. 5. 7. 12. 12.

14. 15. 2ec. 9.9.

2 Ki. 19.13. 2 Ki. 23.

13. 2ec. 14. 4. Mar. 13. 3.

14. 26. Ac. 1. 11. 12.

7 Ps. 8. 1. 2. 118. 22-26.

ch. 7. 16. 17. 15. 18. 48.

14. 12. 13. 13.

7 Ps. 118. 26. 72. 17.

19. 2ec. 9.9. ch. 2. 10-14.

13. 35. Ro. 5. 1. Col. 1. 20.

Ep. 1. 16. 2. 14. 3. 21. 1.

1. 1. 17. Re. 5. 9-13.

7 Is. 26. 11. Ac. 4. 21.

13. 45. Job. 5. 2. Ec. 4. 4.

Mat. 23. 13. Ja. 4. 5.

7 Hab. 2. 11. Mat. 3.

9. 27. 19. 24. 51. 54.

7 Ps. 119. 136. Je. 9. 1.

13. 17. 17. 16. Ho. 11. 8.

Mat. 3. 5. 11. 33. 35.

7 The spot on which this incident occurred was easily recognized by any one who travels from Bethany to Jerusalem by the caravan road. The road winds round the southern brow of Olivet. On reaching the summit Jerusalem in its full extent and beauty bursts suddenly upon the view. Moriah, the temple, was in the foreground, just beyond the narrow deep glen of the Kidron. Zion rose higher still, beyond Moriah, and was crowned with the palace of Herod. It was on reaching this spot the multitudes who accompanied the Saviour raised the triumphant shout. Jesus advanced, descending diagonally till he reached a point directly facing the temple, and there he doubtless uttered this pathetic prophecy.—P.

7 De. 4. 29. 32. 29. La.

1. 9. 15. 26. 11.

7 Ps. 32. 6. 95. 7. 8. Is.

55. 6. He. 3. 7. 13. 15. 26.

3. 20. 31. 30. 31.

7 ch. 2. 1. 14. He. 2. 1.

34. 1. Ac. 13. 20. 46.

7 Co. 4. 3. 4. Ro. 11. 7.

12. 25. Is. 6. 9. 10. 29. 10.

14. 24. 15. 44. 18.

7 By reason of preference of darkness to light.—C.

7 Ps. 37. 13. De. 28. 47.

52. Is. 29. 2. 3. Je. 6. 3. 6.

ch. 13. 34. 35. 21. 20-24.

Mat. 23. 37. 24. 2. 15.

22. Mar. 13. 2. 1 Ki. 9.

7. 8. Mt. 3. 12. Ps. 21. 8.

12. Da. 2. 4. 7. Ps. 1. 13.

32. 1 Th. 2. 15. 16.

La. 1. 8. 1 Pe. 2. 12. 4.

17. 18. All this was fulfilled when Titus and his Roman army besieged and destroyed Jerusalem.

7 See note on Mat. 24. 2.—C.

1 The time of thy visitation. The time foretold by Daniel (ch. 9. 24), when the seventy weeks should be accomplished, and Messiah cut off; and which, had he not been blinded by prejudice, they must have recognized by its distinguishing signs.—C.

7 Mat. 21. 12. 13. Mar.

11. 15-17. Jn. 2. 13-17.

with De. 14. 25. 26.

7 Is. 56. 7. 60. 7. Ps. 93.

5. Ec. 4. 12. with Je. 7.

11. Ho. 12. 7. Mar. 11.

17.

7 Mat. 21. 14. 15. 45.

46. Mar. 11. 18. 12. 12. 14.

1. Jn. 7. 19. 8. 37. 18. 20.

2 Or, hanged on him. Ne. 8. 3. Ac. 16.

14.

A.M. cir. 4037.
A.D. cir. 33.

CHAP. XX.

Mat. 21. 23-32. Mar.

11. 27-33.

1 As he taught the people, and preached the gospel, in modern times there have arisen professed ministers of the gospel, who undervalue the ordinance of preaching, and place the efficacy of religion chiefly in baptism, the Lord's Supper, or fasting and prayer. Without once undervalue any of these ordinances of God, let the teaching and preaching of the Lord furnish a rebuke to all such imaginations, which implicitly undervalue what Jesus practised, as the chief means of convincing and converting sinners, and of building up believers, through faith, unto salvation.—C.

7 1 Ch. xxiv. Ex. 19. 7.

Nu. 16. 16. Ro. 4. 4. 1 Sa.

15. 30.

7 Ex. 2. 14. Ac. 7. 27. 14.

7-10. Mat. 7. 29.

7 Mat. 10. 16. 17. Ep.

5. 15. Job. 5. 12. 13.

7 ch. 3. 1-20. 7. 29. 30.

Mat. 1. 1. 2. 1. Mat. 11.

Jn. 1. 6-35. 5. 33-35. Pr.

15. 28. 26. 4. 5.

7 Mar. 11. 31. Mat.

21. 25. 31. 32. ch. 7. 29. 30.

7 Mat. 21. 26. 46. 14.

5. Mar. 11. 34. 12. 12.

7 Mat. 14. 5. Mar. 6.

20. 15. 35. ch. 7. 29. 30.

7 Ro. 1. 18. 21. 22. 28.

2 Co. 2. 15. 4. 3. 2 Th. 2.

9. 10.

7 Pr. 26. 4. Job. 5. 13.

2 See note on Mat. 21. 27.—C.

7 Mat. 21. 33-46. Mar.

12. 12. 13. 14. Ca. 8.

11. 12. Je. 2. 21. Ps. 8. 8.

14. 1 Co. 3. 6-9.

7 Nu. 11. 4. viii. De.

1. 15. 16. 18. 17. 9-15.

7 ch. 19. 12. Ac. 1. 11.

32. 1. Ep. 6. 20. 21. 1 Pe.

3. 22. Ps. 110. 1.

7 Ki. 17. 13. 14. 2 Ch.

36. 15. 16. Ne. 9. 29. 30.

7 Jn. 15. 16. Ro. 7. 4.

7 Ki. 22. 24. 2 Ch.

16. 10. 23. 19. 21. 36. 16.

Je. 11. 35. 22. 13. 15.

7 Je. 44. 4. 5. Ho. 6. 5.

7 Ki. 17. 13. 14. 2 Ch.

36. 15. 16. Ne. 9. 29. 30.

7 Jn. 15. 16. Ro. 7. 4.

7 Ki. 22. 24. 2 Ch.

16. 10. 23. 19. 21. 36. 16.

Je. 11. 35. 22. 13. 15.

7 Je. 44. 4. 5. Ho. 6. 5.

7 Ki. 17. 13. 14. 2 Ch.

36. 15. 16. Ne. 9. 29. 30.

7 Jn. 15. 16. Ro. 7. 4.

7 Ki. 22. 24. 2 Ch.

16. 10. 23. 19. 21. 36. 16.

Je. 11. 35. 22. 13. 15.

7 Je. 44. 4. 5. Ho. 6. 5.

7 Ki. 17. 13. 14. 2 Ch.

36. 15. 16. Ne. 9. 29. 30.

7 Jn. 15. 16. Ro. 7. 4.

7 Ki. 22. 24. 2 Ch.

16. 10. 23. 19. 21. 36. 16.

Je. 11. 35. 22. 13. 15.

7 Je. 44. 4. 5. Ho. 6. 5.

7 Ki. 17. 13. 14. 2 Ch.

36. 15. 16. Ne. 9. 29. 30.

7 Jn. 15. 16. Ro. 7. 4.

7 Ki. 22. 24. 2 Ch.

16. 10. 23. 19. 21. 36. 16.

Je. 11. 35. 22. 13. 15.

7 Je. 44. 4. 5. Ho. 6. 5.

7 Ki. 17. 13. 14. 2 Ch.

36. 15. 16. Ne. 9. 29. 30.

7 Jn. 15. 16. Ro. 7. 4.

7 Ki. 22. 24. 2 Ch.

16. 10. 23. 19. 21. 36. 16.

Je. 11. 35. 22. 13. 15.

7 Je. 44. 4. 5. Ho. 6. 5.

7 Ki. 17. 13. 14. 2 Ch.

36. 15. 16. Ne. 9. 29. 30.

7 Jn. 15. 16. Ro. 7. 4.

7 Ki. 22. 24. 2 Ch.

16. 10. 23. 19. 21. 36. 16.

Je. 11. 35. 22. 13. 15.

7 Je. 44. 4. 5. Ho. 6. 5.

7 Ki. 17. 13. 14. 2 Ch.

36. 15. 16. Ne. 9. 29. 30.

7 Jn. 15. 16. Ro. 7. 4.

7 Ki. 22. 24. 2 Ch.

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7 Je. 44. 4. 5. Ho. 6. 5.

7 Ki. 17. 13. 14. 2 Ch.

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7 Jn. 15. 16. Ro. 7. 4.

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Je. 11. 35. 22. 13. 15.

7 Je. 44. 4. 5. Ho. 6. 5.

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36. 15. 16. Ne. 9. 29. 30.

7 Jn. 15. 16. Ro. 7. 4.

7 Ki. 22. 24. 2 Ch.

16. 10. 23. 19. 21. 36. 16.

Je. 11. 35. 22. 13. 15.

7 Je. 44. 4. 5. Ho. 6. 5.

7 Ki. 17. 13. 14. 2 Ch.

36. 15. 16. Ne. 9. 29. 30.

7 Jn. 15. 16. Ro. 7. 4.

7 Ki. 22. 24. 2 Ch.

16. 10. 23. 19. 21. 36. 16.

Je. 11. 35. 22. 13. 15.

7 Je. 44. 4. 5. Ho. 6. 5.

7 Ki. 17. 13. 14. 2 Ch.

36. 15. 16. Ne. 9. 29. 30.

7 Jn. 15. 16. Ro. 7. 4.

7 Ki. 22. 24. 2 Ch.

16. 10. 23. 19. 21. 36. 16.

Je. 11. 35. 22. 13. 15.

7 Je. 44. 4. 5. Ho. 6. 5.

7 Ki. 17. 13. 14. 2 Ch.

36. 15. 16. Ne. 9. 29. 30.

7 Jn. 15. 16. Ro. 7. 4.

7 Ki. 22. 24. 2 Ch.

16. 10. 23. 19. 21. 36. 16.

Je. 11. 35. 22. 13. 15.

7 Je. 44. 4. 5. Ho. 6. 5.

7 Ki. 17. 13. 14. 2 Ch.

36. 15. 16. Ne. 9. 29. 30.

7 Jn. 15. 16. Ro. 7. 4.

7 Ki. 22. 24. 2 Ch.

16. 10. 23. 19. 21. 36. 16.

Je. 11. 35. 22. 13. 15.

7 Je. 4

17 And he beheld them, and said, What is this then that is written, ^aThe stone which the builders rejected, the same is become the head of the corner?

18 Whosoever^a shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

19 ¶ And^a the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

20 And^b they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

21 And they asked him, saying, ^aMaster, we know that thou sayest and teachest rightly, neither acceptest thou the person^a of any, but teachest the way of God truly.⁵

22 Is^a it lawful for us to give tribute unto Cæsar, or no?

23 But^b he perceived their craftiness, and said unto them, Why tempt ye me?

24 Show me a penny. Whose image and superscription hath it? They answered and said, Cæsar's.

25 And he said unto them, Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's.

26 And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

27 ¶ Then^a came to him certain of the Sadducees, which deny that there is any resurrection; and they asked him,

28 Saying, Master, Moses^a wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

29 There were therefore seven brethren: and the first took a wife, and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her; and in like manner the seven also: and they left no children, and died.

A.M. Cif. 4037.
A.D. Cif. 33.

^a Ps. 118. 22. Ac. 4. 11.
Mar. 12. 10. Mat. 21. 42.
Is. 28. 16. Mat. 16. 18.
Ep. 2. 14-22. 1 Pe. 2. 7.
2 Is. 8. 14. 15. Ro. 9. 33.
1 Pe. 2. 7. Mat. 21.
22. 13. Ps. 2. 9. 1 Th.
2. 10. 2 Co. 3. 14. 4. 3. 4.
10. 2. 14. 35. 4. 11. 15.
a 2 Ti. 4. 3. ch. 11. 45.
53. 54. Mar. 12. 12. Mat.
21. 45. ver. 6.

^b Mat. 22. 15-26.
Mar. 12. 13-17. Ps. 37.
12. Je. 18. 18, 22. 1 Ti. 4.
23.
c Mat. 20. 10. 27. 1. 2.
Jn. 18. 28-31. 50.
d Mat. 22. 16. Mar.
12. 15. Ps. 12. 21. 55. 21.
Mat. 26. 49. 50.
e 2 Co. 2. 17. 1 Th. 2. 4.
Ga. 1. 10. Ac. 10. 34. 35.
Is. 11. 4.

^f Neither acceptest thou the person of any one, through partiality, but judging every man according to his individual merits.—C.

^g Or, of a truth.

^h Mat. 22. 17-21. Ezr.

ⁱ 13. Ac. 5. 37. Je. 42. 2.

^j ch. 5. 22, 25, 31. 17.

^k 1 ver. 20; ch. 11. 16, 53.

^l 54. Mat. 12. 38; 16. 1; 19.

^m 3 Ps. 95. 9.

ⁿ See Mat. 18. 28; 20.

^o 22, 19, 20.

^p ch. 2. 13. 1; 23. 1.

^q Mat. 22. 21; 17. 35.

^r Ro. 13. 7. Pr. 24. 21. 1 Pe.

^s 2. 17.

^t Mat. 22. 21. 33. 46.

^u 1 Ti. 1. 10. 11. 1 Co. 1. 19.

^v 20. Job. 5. 12. 13. ver. 39.

^w 40.

^x Mat. 22. 33-33. Mar.

^y 18-27. Ac. 23. 6, 8. 1

^z Co. 15. 12. 1 Ti. 1. 2.

^{aa} 6 De. 25-28. Ge. 38.

^{ab} 8. 26. with Job. 1. 2; 42.

^{ac} 13. They imagined

^{ad} in the future

^{ae} state men must have

^{af} their wives, &c., as

^{ag} in this world.

^{ah} There are several

^{ai} points of difference

^{aj} between our Lord's

^{ak} reply, as recorded in

^{al} Mat. 22. 23. and in

^{am} this passage; all, how-

^{an} ever, may upon the

^{ao} following principles,

^{ap} be accounted for

^{aq} in perfect consistence

^{ar} with the doctrine of

^{as} real divine inspira-

^{at} tion: (1) One evan-

^{au} gelist might omit

^{av} what another, direct-

^{aw} ed by the same Spirit,

^{ax} might insert—the one

^{ay} record being thus

^{az} rendered the most

^{ba} valuable commen-

^{bb} tary upon the other.

^{bc} (2) As our Lord most

^{bd} probably spoke in the

^{be} Hebrew or Syro-

^{bf} chænic tongue, the

^{bg} same Spirit actu-

^{bh} ating both writers,

^{bi} might yet, for the

^{bj} purposes of exposi-

^{bk} tion, direct the one

^{bl} to a translation into

^{bm} Greek, differing from

^{bn} that of the other. (3)

^{bo} Our Lord, discour-

^{bp} ing to a people dark

^{bq} of understanding, and

^{br} slow of heart to be-

^{bs} lieve, might, for the

^{bt} sake of impression,

^{bu} repeat some parts of

^{bv} his exposition in new

^{bw} terms, and thus fur-

^{bx} nish an opportunity

^{by} for an amanuensis,

^{bz} faithfully copying the

^{ca} exact words of his

^{cb} mouth, to differ from

^{cc} another who was

^{cd} equally exact, who

^{ce} had copied a varied,

A.M. Cif. 4037.
A.D. Cif. 33.

but equally original
version of the same
ch. 17. 27. 1 Co. vii.
1 Ti. 4. 35. 14. He. 13. 4.
ch. 21. 36. 2 Th. 1. 5.
Re. 3. 4. Ja. 2. 5. 1 Co. 7.
2. 7.
Re. 21. 4. 1 Co. 15.
26. 52-54. 49. 1 Jn. 3.
Ro. 8. 17. 23. Col. 3. 4.
Ps. 17. 15. 10. 16. 11. 2 Ti.
2. 12.
7 See note * in first
column.
8 Ver. 35 and 36 are
not found in the other
Gospels, and contain
some things worthy
of special note. The
children of this world
marry—they must do
so; it is one of those
great laws necessary
to the happiness and
to the very existence
of mankind. But after
the resurrection mar-
riage will be no
longer necessary,
either to secure the
continuance of the race:
for (1) there will be
no death; and (2) the
children of the resur-
rection will be the
companions of angels
and children of God.
They will be par-
takers of the divine
nature, being par-
takers of the divine
life and love.—2.

^a Ex. 3. 2-6. Ge. 17. 7.

^b 26. 21; 32. 9. Le. 26. 12.

^c 26. 21; 32. 9. Le. 26. 12.

^d Mar. 26. Mat. 22. 9.

^e Ro. 17. 14. 8. Col.

^f 3. 4. 15. 26. 19. Jn. 11.

^g Ec. 4. 14. 6. 40. 54. 14. 19.

^h Ec. 4. 14. 6. 40. 54. 14. 19.

ⁱ Mat. 22. 33. 34. 36.

^j Mar. 12. 34.

^k Mar. 12. 35. 2. 41-46.

^l Ps. 110. 1. Ac. 2. 34.

^m 1 Co. 15. 25. He. 1. 3. 13.

ⁿ 12. 13. 13. 1. 20-23. 1

^o Pe. 3. 22. Ps. 6-12;

^p 110. 5. 65. 22-28.

^q Is. 7. 14. 9. 6. Jn. 1. 14.

^r Ro. 1. 4. 9. 5. Re. 22.

^s 16. 1. Ti. 2. 10. Ga. 4. 4.

^t 2 Ti. 2. 8. ch. 1. 35.

^u Nothing offended

^v the Pharisees, more

^w than our Lord's as-

^x sertion of his deity

^y (see Jn. 10. 30, 31, 38,

^z 39) on the ground of

^{aa} his miraculous works.

^{ab} Here he, therefore,

^{ac} asserts it on the

^{ad} ground of Scrip-

^{ae} ture: for if he were David's

^{af} LORD, how could he

^{ag} possibly be David's

^{ah} SON? This difficulty

^{ai} in terms, can be solved

^{aj} upon no principle but

^{ak} one—the Word was

^{al} God, and the WORD

^{am} became flesh. As

^{an} God he was David's

^{ao} LORD; as man he was

^{ap} David's son, Re. 22.

^{aq} 16.—C.

^{ar} Mat. 23. 1. 1 Ti. 5.

^{as} 20. Is. 58. 1. Ps. 40. 9, 10.

^{at} ch. 12. 1.

^{au} Mat. 23. 3. 5-7.

^{av} Mar. 12. 38-40. 11.

^{aw} 43. 14. 7. 3 Jn. 9. Pr. 16.

^{ax} 18. 18. 12. 29. 23. Hab. 2.

^{ay} 4.

^{az} Is. 10. 2. Mat. 23. 14.

^{ba} Mar. 12. 40. ch. 11. 43.

^{bb} 2 Ti. 3. 5. 6. Ga. 4. 17. 1

^{bc} Th. 5. 12. 20. 25.

^{bd} c Mat. 11. 22. 24. ch.

^{be} 10. 12. 14. 12. 47. 48. Ja.

^{bf} 3. 1.

CHAP. XXI.

a Mar. 12. 41-44. 2

Ki. 10. 9. Mar. 7. 11.

1 See Mar. 12. 42. i. e.

a fifth part of a far-

thing.

32 Last of all the woman died also.

33 Therefore in the resurrection whose wife of them is she? for seven had her to wife.

34 And Jesus answering said unto them, The children of this world marry, and are given in marriage:

35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

36 Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

37 Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not a God of the dead, but of the living: for all live unto him.

39 Then certain of the scribes answering said, Master, thou hast well said.

40 And after that they durst not ask him any question at all.

41 ¶ And he said unto them, How say they that Christ is David's son?

42 And David himself saith in the book of Psalms, The LORD said unto my Lord, Sit thou on my right hand,

43 Till I make thine enemies thy footstool.

44 David therefore calleth him Lord; how is he then his son?

45 ¶ Then in the audience of all the people he said unto his disciples,

46 Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

47 Which devour widows' houses, and for a show make long prayers: the same shall receive greater damnation.

CHAPTER XXI.

1 Christ commendeth the poor widow. 5 He foretelleth the destruction of the temple, and of the city Jerusalem: 25 the signs also which shall be before the last day. 34 He exhorteth them to be watchful.

AND he looked up, and saw the rich men casting their gifts into the treasury.

2 And he saw also a certain poor widow casting in thither two mites.¹

most trifling prices, and about 40,000 were liberated because no one would purchase them. C.

REFLECTIONS.—Christ takes exact notice of all our works, particularly those of piety and charity. But who can think of his awful predictions and their exact accomplishment without beholding him at once the Saviour and the God, without considering that the Jewish constitution is now totally destroyed, and a gospel dispensation extending to all the world established on its ruins. God permits men to go on to the most fearful lengths in sin before they bring ruin to themselves. But terrible are the judgments on earth and misery in hell which obstinate despisers of the gospel shall meet with at last.—Christ's faithful ministers and people generally share deep in tribulation. But faith and patience will infallibly carry them through all their difficulties, to his and their honour, and to the confutation of their adversaries. His gracious direction and

a true sign to a rational being, without accurate prophetic description going before, or prophetic interpretation at the time of its appearance, without which every attention given to portents and omens is neither more nor less than superstition; and both these essentials are totally wanting in the cases related by Josephus. The really 'fearful sights' were the factious murders amongst the Jews themselves; and the 'great signs from heaven' were the Roman armies encompassing Jerusalem, ver. 20: 'the abomination that maketh desolate standing in the holy place,' as described by the prophet Daniel, and repeated by our Lord himself. C.

Ver. 17. Never was any religion introduced to the world under such repulsive announcements; and especially unacceptable must such announcements have been to disciples accustomed to all the mosaic promises of national and individual prosperity, and whose imaginations had been fired by the glowing descriptions of the kingdom of Messiah exhibited in the prophets, and which they, instead of interpreting spiritually, had been taught to apply to a temporal sovereignty, eventuating in a universal monarchy, of which the Jews were to be the exalted functionaries, and all heathen people the vassals and tributaries. A religion received and propagated under such a heavy cloud gives sufficient evidence both of the integrity of its Founder and the sincerity of its first converts; while the event of its success, with means the most in-

adequate, and in the face of obstructions the most formidable, affords an evidence of its divine origin which nothing but the most blinded infidelity could fail to recognize and acknowledge. C.

Ver. 24. Fall by the sword. The numbers who perished by the sword, or its auxiliaries, famine and pestilence, amount, as given by Josephus, to 1,100,000 at Jerusalem, during the siege, where, according to the same historian, who calculated the amount by the number of paschal lambs, there were at least 2,500,000 assembled at the passover: while in other places there perished, from the same causes, and about the same time, 347,490 more; and these independent of the uncalculated multitudes who perished in woods, morasses, and caves, in divers places, and in the number of Jewish prisoners taken during the war amounted at least to 97,000, besides 11,000 starved through neglect or a sullen refusal of food. Of these captives some were transported to Rome—to grace, according to the barbarous custom of that people, the triumph of the conqueror; others were consigned to theatres with wild beasts, or in compulsory conflicts with one another: others were condemned to toil in the Egyptian mines; many, including persons of the first distinction, were sold for the

8 And he said, Of a truth I say unto you, that^a this poor widow hath cast in more than they all.

4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

5 ¶ And^c as some spake of the temple, how it was adorned with goodly stones and gifts, he said,

6 As for these things which ye behold, the days will come, in the which^a there shall not be left one stone² upon another, that shall not be thrown down.

7 ¶ And they asked him, saying, Master, but^a when shall these things be? and what sign will there be^a when these things shall come to pass?

8 And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them.

9 But when ye shall hear of wars³ and commotions, be not terrified: for these things must first come to pass; but^a the end is not by and by.

10 Then^a said he unto them, Nation shall rise against nation, and kingdom against kingdom:

11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

12 But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

13 And it shall turn to you for a testimony.⁴

14 Settle^a it therefore in your hearts, not to meditate before what ye shall answer:

15 For^a I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death.

17 And ye shall be hated of all men for my name's sake.

18 But^a there shall not an hair of your head perish.

19 In^a your patience possess ye your souls.⁵

20 And^a when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.⁶

21 Then^a let them which are in Judea flee to the mountains; and let them which are in

A.M. cir. 4037.
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A.D. cir. 33.

the midst of it depart out; and let not them that are in the countries enter thereinto.

22 For^a these be the days of vengeance, that all things which are written may be fulfilled.

23 But^a woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.⁸

25 ¶ And^a there shall be signs⁹ in the sun, and in the moon, and in the stars; and upon the earth¹ distress of nations, with perplexity; the sea and the waves roaring;²

26 Men's^c hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

27 And^a then shall they see the Son of man coming in a cloud³ with power and great glory.

28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

29 And he spake to them a parable; Behold the fig-tree, and all the trees;

30 When they now shoot forth, ye see and know of your ownselves that the kingdom is now nigh at hand.

31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

32 Verily I say unto you, This generation shall not pass away till all be fulfilled.⁴

33 Heaven^j and earth shall pass away: but my words shall not pass away.

34 ¶ And^a take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness,⁵ and cares of this life, and so that day come upon you unawares.

35 For^a as a snare shall it come on all them that dwell on the face of the whole earth.

36 Watch^a ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

37 And^a in the day-time he was teaching in the temple; and at night he went out, and abode in the mount that is called the Mount of Olives.

38 And^a all the people came early in the morning to him in the temple, for to hear him.

¶ ch. 20. 35. Re. 3. 4. 1 Jn. 2. 28. Pr. 22. 29. Ps. 1. 5. 27. Jn. 8. 1. 2. 34. 10. 4. Mar. 11. 11. 12. Mat. 21. 17. Jn. 12. 1. ch. 22. 39. See ch. 19. 3

CHAPTER XXII.

1 The Jews conspire against Christ. 3 Satan prepareth Judas to betray him. 7 The apostles prepare the passover. 19 Christ institute his last supper. 21 coverly foretelleth of the traitor, 24 checketh the ambitious strife of his disciples, 31 assurareth Peter his faith should not fail: 34 and yet he should deny him thrice. 39 He prayeth in the Malchus' ear, 54 he is thrice denied of Peter, 63 shamefully abused, 66 and confesseth himself to be the Son of God.

NOW the feast of unleavened bread drew nigh, which is called the passover.

2 And the chief priests and scribes sought how they might kill him; for they feared the people.

3 ¶ Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them.

5 And they were glad, and covenanted to give him money.

6 And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

7 ¶ Then came the day of unleavened bread, when the passover must be killed.

8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

9 And they said unto him, Where wilt thou that we prepare?

10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

11 And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples?

12 And he shall show you a large upper room furnished: there make ready.

13 And they went, and found as he had said unto them: and they made ready the passover.

14 And when the hour was come, he sat down, and the twelve apostles with him.

15 And he said unto them, With desire I have desired to eat this passover with you before I suffer:

16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

17 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:

A.M. cir. 4037.
A.D. cir. 33.

CHAP. XXII.

a Mat. 26. 1-5. Mar.

12. 15. Ps. 2. 2. 21. 22.

16. ch. 19. 47. 48; 20. 19.

Ac. 4. 27.

b 1. I say they might

kill him. That is, by

what subtle methods

they might turn the

side of popular opin-

ion against him, so

that they might with

safety proceed to his

destruction.—C.

c See ch. 20. 6, 21.

d Mat. 26. 14-16. Mar.

14. 10. 11. Ps. 41. 9; 55. 12-

14; 9. 4. Jn. 6. 70, 71, 13, 2.

18, 21-30.

e Mat. 26. 15. Pr. 1. 16;

4. 16. Ro. 3. 10-18. Mi. 7.

5. 9. Is. 4. 4.

f Captains—of the

temple—command-

ing the divisions of

the priests and Le-

vites.—C.

g Zec. 11. 12, 13. Ex.

21. 32. Mar. 14. 11. 1 Ti.

6. 16.

h Or, without tu-

mult.

i At the time of the

passover, as appears

from Josephus, the

number of persons in

and around Jerusa-

lem amounted to

2,500,000—amongst

whom any popular

occurrences were fre-

quent—must have

been an object of

great dread to the

rulers. So wonder-

fully does God con-

trol wicked and law-

less men, by men as

wicked and lawless

as themselves; and

their passions, which,

like pent-up waters,

have thus been re-

strained, he can

again, as a judgment:

against their wicked-

ness, let loose at his

will, and render

wicked rulers and

wicked people mu-

tual executioners of

justice upon their

several or common

crimes.—C.

g Mat. 26. 17-19. Mar.

14. 12-16. Jn. 18. 28. Ex.

6-28; 13. 3. Le. 23. 5.

6. Nu. 9. 3-28. 16, 17. De.

16. 1-4.

h Or, sacrificed.

i Mar. 14. 13. Mat.

26. 17. 18.

j Is. 41. 22; 42. 9; 44. 8;

45. 21; 46. 10. Jn. 16. 4.

Ac. 18.

k Ps. 33. 9. Nu. 23. 19.

l Our Lord gave them

this specimen of

his knowledge of

things to them un-

known, to prepare

their minds for be-

lieving the following

revelation of his

death and kingdom.

m 1 Sa. 15. 22. Ex. 23.

21. Jn. 14. 15; 15. 14.

n Mat. 26. 20-25.

o Mat. 14. 17-21. Ex. 12.

6. Le. 23. 5. De. 16. 1.

p Or, I have heartily

desired, ch. 12. 50.

q ch. 14. 15; ver. 18. 1.

r Co. 5. 7, 8. Ac. 1. 3. Mat.

3. 2; 4. 17. Da. 2. 44. Re.

11. 15; 19. 7. 9.

s Until the typical

ends of the passover

lamb shall be fully

realized in the death

of the Lamb of God

that taketh away the

sin of the world.—C.

t De. 8. 10. Ex. 23. 25.

u 1 Ti. 4. 5. ch. 9. 10. Mat.

26. 27; 15. 36.

v There is a differ-

ence between Luke

and the other evan-

gels as to the exact

time of the institution

of the Lord's supper.

w Luke places it before

our Lord pointed out

the traitor, and before

Judas withdrew. It

would appear, there-

fore, from Luke's

15.

A.M. cir. 4037.
A.D. cir. 33.

narrative as if Judas

had partaken of the

Lord's supper (see

ver. 21). The other

evangelists, however,

clearly represent Ju-

das as being de-

nounced by our Lord

before the institution

of the supper; and

John (13. 30) distinctly

states that on being

pointed out as traitor

he went immediately

out. On a review

and comparison of

the whole narratives

I have been led to the

following conclusions

events:—1. Having

taken their places at

the paschal feast, the

disciples contended

for pre-eminence (ch.

22. 24-27). 2. As a

practical reproof of

such unworthy feel-

ings Jesus washed

the disciples' feet (Jn.

13. 1-20). 3. Jesus

pointed out the traitor,

or, who immediately

retired (Mat. 26. 21-25;

Mar. 14. 18-21; Jn. 13. 21

38). 4. He foretells

the denial of Peter

(Mat. 26. 31-35; Mar.

14. 27-31; Jn. 13. 36-38).

5. He institutes the

Lord's supper (Mat.

26. 26-29; Mar. 14. 22-

25; ch. 22. 19, 20). Luke,

who, as we have seen,

does not follow the order

of time; he often

groups incidents

which have some

logical connection.

In this place he was

apparently led to de-

tail such confusion of

the supper immedi-

ately after the first

cup of wine in the

paschal feast, and

thus to reverse the

order of events.—P.

q See Mar. 14. 25.

r Mat. 26. 26-28.

s Mat. 26. 29-30.

t Mar. 14. 22-24. 1 Co.

10. 16. 15, 17, with

Ro. 14. 6. 1 Ti. 4. 5.

u 1 Co. 11. 24-26.

v 1 Co. 12. 1. 24. Mat.

26. 26-28. 1 Ti. 14.

w Mat. 26. 28. Ex. 24.

8. Zec. 9. 11. He. 9. 14-

17. Ro. 5. 6-11, 15-21.

x i.e. signifies, Ge.

41. 26, 27. 1 Co. 10. 4. Ex.

12. 11, 12. ver. 19.

y See note * in first

column.

z Mar. 14. 18-22.

aa Mat. 26. 20-25. Jn. 13.

18. 21-30. Ps. 41. 9; 55.

13. Jn. 6. 71.

ab ch. 24. 46. Ge. 3. 15.

ac Ps. 21. 21; 69. 1-21. Is.

52. 14. 53. 21; 50. 5. 6.

ad Da. 9. 24. 26. Zec. 12. 7.

ae Ac. 4. 27, 28; 2. 23. 1 Co.

15. 3.

af Ps. 55. 15-23; 109. 1-

20. Mat. 27. 3-5. Ac. 1. 16

-20. 15. 3. 11.

ag Mat. 26. 22. Jn. 13.

21-25.

ah Mat. 20. 24-28.

ai Mar. 10. 41-45; 9. 34-37.

aj ch. 9. 36. 18. 18. 24.

ak Mat. 20. 26; 27. 18. 3.

al 23. 8-12. ch. 14. 11; 18.

am Jn. 13. 19-17. 1 Co. 9.

19-23. Jn. 4. 5, 10. 1 Pe. 5.

3. 5. 3 Jn. 9, 10.

an 2 As the younger.

ao A listener and a

learner, and a ser-

vant, rather than a

teacher, a director,

and commander.—C.

ap ch. 17. 7-21. 31.

aq Phi. 2. 7. 8. Jn. 13. 5.

ar 13. 14. Phi. 2. 7. Mat. 20.

28. He. 5. 8. 2 Co. 8. 9.

as Mat. 19. 28, 29. He.

4. 15; 12. 18.

at Temptations.—

au Trials from the cal-

umnies of evil

tongues—from the

assaults made upon

his person, and the

plots contrived

35 ¶ And^a he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36 Then said he unto them, But now,⁴ he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one.

37 For I say unto you, that this that is written must yet be accomplished in me, °And he was reckoned among the transgressors: for the things concerning me have an end:

38 And they said, Lord, behold, here are two swords. And he said unto them, °It is enough.⁵

39 ¶ And^a he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

40 And^a when he was at the place,⁶ he said unto them, Pray that ye enter not into temptation.

41 And^a he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

42 Saying, Father, if thou be willing, remove⁷ this cup from me: nevertheless, not my will, but thine, be done.

43 And^a there appeared an angel unto him from heaven, strengthening him.

44 And^a being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.⁸

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

46 And said unto them, °Why sleep ye? rise and pray, lest ye enter into temptation.

47 ¶ And while he yet spake, °behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus °to kiss him.

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?⁹

50 ¶ And^a one of them smote a servant of the high-priest, and cut off his right ear.

51 And Jesus answered and said, Suffer ye thus far.¹ And he touched his ear, and healed him.

52 Then^a Jesus said unto the chief priests,

A.M. cir. 4037.
A.D. cir. 33.

¶ Mat. 10.9.10. ch.9.
31.04. Mar. 6.8.9.
1 Ac. 14.22. Jn. 10.33.
1 Co. 11.17-19. 15.11.35.
-27. He. 10.34. 36.11.36.
37.2. 1 Ti. 2.3.4.13.12.
Ye have need of prepara-
tion against the ap-
proaching dangers.

o Is. 53.12. Mar. 15.
27.38. ch.23.32. Mat. 27.
31.19.18. He. 9.28.2.
Co. 5.21.

¶ Jn. 18.36.2 Co. 10.4.
6.4.7. Ep. 6.10-18.1 Pe.
5.8

See note * in
second column.

¶ Mat. 26.36-46.
Mar. 14.26.32-42. Jn.
18.1. ver.28.

¶ Mat. 26.41.6.13.
Mar. 14.38. ch.11.4.
Ep. 6.18.19. ver.46.1.
Pe. 5.8.9.

¶ That is, as stated
by Matthew (26.36)
and Mark (14.32), the
place or garden
called Gethsemane.
See note on Mat. 26.
36.

¶ Mat. 26.36.39.42.
44. Mar. 14.35.36. He. 5.
7. Jn. 18.11. 5.30. 6.38.
12.27. Ps. 40.8.

¶ Gr. willing to re-
move.

¶ Ps. 91.12. Mat. 4.
11.26.53.1 Ti. 3.10. He.
1.14.

¶ La. 1.12. Jn. 12.27.
Ga. 3.13. He. 5.7. Jona. 3.
2.3. Mat. 26.37.38. Ps.
22.1.2.14.15. 69.1.2.18.
5.6.116.3.

¶ The details in
ver. 43. 44. are only
found in this Gospel.

¶ Here we have
another and very re-
markable instance of
angelic ministrations.

¶ An angel strengthen-
ed our Lord—gave
him more physical
power, which, from
the details of the
agony in the succeed-
ing verse, he appears
to have required.

¶ The earnest prayer,
and the bloody sweat,
show how terrible
must have been the
struggle, and how ex-
haustive on his physical
frame.

¶ Jn. 1.6. Pr. 6.9.
See ver. 40. ch. 21. 34.
36.

¶ Mat. 26.47-57.
Mar. 14.43-52. Jn. 18.2-
11. Ac. 1.10. Ps. 2.1.3.1.
22.16.

¶ Eze. 33.31. Ps. 12.2.
55.21. Sa. 20.9.

¶ As they had for-
merly mistaken his
meaning (ver. 36), so
they now adopt and
follow their own
do not wait for the
authority and an-
swer they professed
so much to desire.—
C.

¶ Jn. 18.10. Mat. 26.
51.52. Mar. 14.47. 2 Co.
10.4. Ro. 12.19.

¶ Mar. 14.48. 49.
Mat. 26.55. Jn. 18.3.20.
Ps. 22.12.16. 2.12. 3.1.
69.19.

¶ Suffer ye thus far.
This appears to be
the Lord's answer to
the question—'Shall we
smite'—which he
solves by saying—
'Suffer even to be-
trayal and violence
without retaliation,
and, after my exam-
ple, heal, instead
of wounding.' C.—

This passage may
be also interpreted
as follows. Our Lord
addresses the words
to the soldiers who
had seized and
bound him: 'Suffer,

A.M. cir. 4037.
A.D. cir. 33.

or permit me, thus
far, i.e. to touch and
heal the wounded
ear.—P.

¶ ch. 21.37. 38. Mat.
21.14.15.45.46. Jn. 7.19.
8.37.

¶ Job 20.5. Ac. 2.23.
4.27.28. Ge. 3.15. Jn. 12.
27.14.30. Ps. 22.11-21.
59.22. Is. 53.

¶ Mat. 26.57. Mar.
14.33. Jn. 18.12-14. Ac.
8.32. Is. 53.7. La. 4.20.
Ac. 2.23.

¶ Mat. 26.58. 69-75.
Mar. 14.54. 66-72. Jn.
18.15-18. 25-27. with
ver. 33.34. Pr. 9.6.13.20.
Ps. 1.129.4.5.12.9.

¶ There being sel-
dom any fire-place in
eastern houses, the
ordinary mode of pro-
viding heat in cold
weather, is a chafin-
dish of charcoal
placed in the middle
of the apartments
where company as-
semble.—C.

¶ Ge. 3.13.16.2. Ec. 7.
26.

¶ See note on Mat.
26.75.—P.

¶ A ver. 33.34. Col. 3.9.
Zec. 8.16. Ep. 4.25.

¶ Mat. 26.71. Mar. 14.
69. Jn. 18.26.

¶ Jn. 1.43.44. ch.13.1.
Jn. 12.6.

¶ Mat. 26.34. Mar. 14.
30. Jn. 13.38. ver. 34.

¶ Mat. 26.75. Mar. 14.
72. Ps. 119.59.60.130.1.
141.1.4. Ec. 7.16. Jn. 12.
31.18. Zec. 12.10. 1 Co.
10.12. 2 Co. 7.10.11. Is.
66.2.

¶ Mar. 14.55-65. Mat.
26.59-68. Jn. 18.19-24.
26.59-68. Mar. 14.55-65.

¶ Mat. 26.67.68. Mar.
14.65. 1 Pe. 2.23. ch. 7.
16.23.11. Job 16.10. Ps.
22.1.1.13.1. Ac. 4.26-28.

¶ Mat. 27.1. Mar. 15.
1. Is. 53.3. Ps. 22.12.16.
21.1.13.1. Ac. 4.26-28.

¶ Mat. 11.4.5.16.16.
26.63. Mar. 14.61. Jn. 1.
20.29.

¶ Is. 52.13. Mat. 10.16.
Ep. 5.15. Job 5.12.13.

¶ If I also ask you—
concerning the com-
mission, and testi-
mony of John (Mat.
21.25), or how Mes-
siah could be both
David's son and Lord
(Mat. 22.43), or which
of all the prophecies
has been left unful-
filled in my mighty
works—ye will pre-
tend ignorance, will
refuse to answer me,
and continue in your
unbelief.—C.

¶ Hereafter. Liter-
ally, 'From the now'
—from this very time.

¶ Ps. 110.1. Da. 7.13.
14. Mar. 16.79. Ac. 1.11.
3.21. He. 1.3. 8.1. ch. 21.
27.1. Th. 4.16. Re. 1.7.13.
21.20.11.12.

¶ It is enough. Not
'they are enough'—
(which would have
implied approval of
the sword) but in the
literal and of-
fensive sense in which
the disciples un-
derstood our Lord's,
but, 'it is enough'—
that is, 'you have
said enough' to de-
monstrate your total
misapprehension of
my meaning, which,
in mercy to your
darkness of under-
standing and slow-
ness of apprehension,
I will make another
opportunity and
means to rectify.—C.

and captains of the temple, and the elders, which were come to him, Be ye come out as against a thief, with swords and staves?

53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

54 ¶ Then^a took they him, and led him, and brought him into the high-priest's house. °And Peter followed afar off.

55 And when they had kindled a fire in the midst² of the hall, and were set down together, Peter sat down among them.

56 But °a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.³

57 And he denied him, saying, Woman, I know him not.

58 And^a after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

59 And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilean.

60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, 'Before the cock crow, thou shalt deny me thrice.

62 And^a Peter went out, and wept bitterly.

63 ¶ And^a the men that held Jesus mocked him, and smote him.

64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee?

65 And many other things blasphemously spake they against him.

66 ¶ And^a as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying,

67 Art^a thou the Christ? tell us. °And he said unto them, If I tell you, ye will not believe:

68 And if I also ask you,⁴ ye will not answer me, nor let me go.

69 Hereafter⁵ shall the Son of man sit on the right hand of the power of God.

conclude that, as he recurred to the same petition in three successive prayers, he also recurred to it more than once, and in various forms, in each prayer—any one of which forms would be equally true, and verbally exact. C.

Ver. 53. This is your hour—when you are permitted to have power over me, and this (your successful violence) is the power of darkness over you, Jn. 3.10, whereby 'the god of this world has blinded your eyes,' and so brought you under 'the power of darkness' that you can neither see nor acknowledge my divine mission, 2 Co. 4.4. Col. 1.13. C.

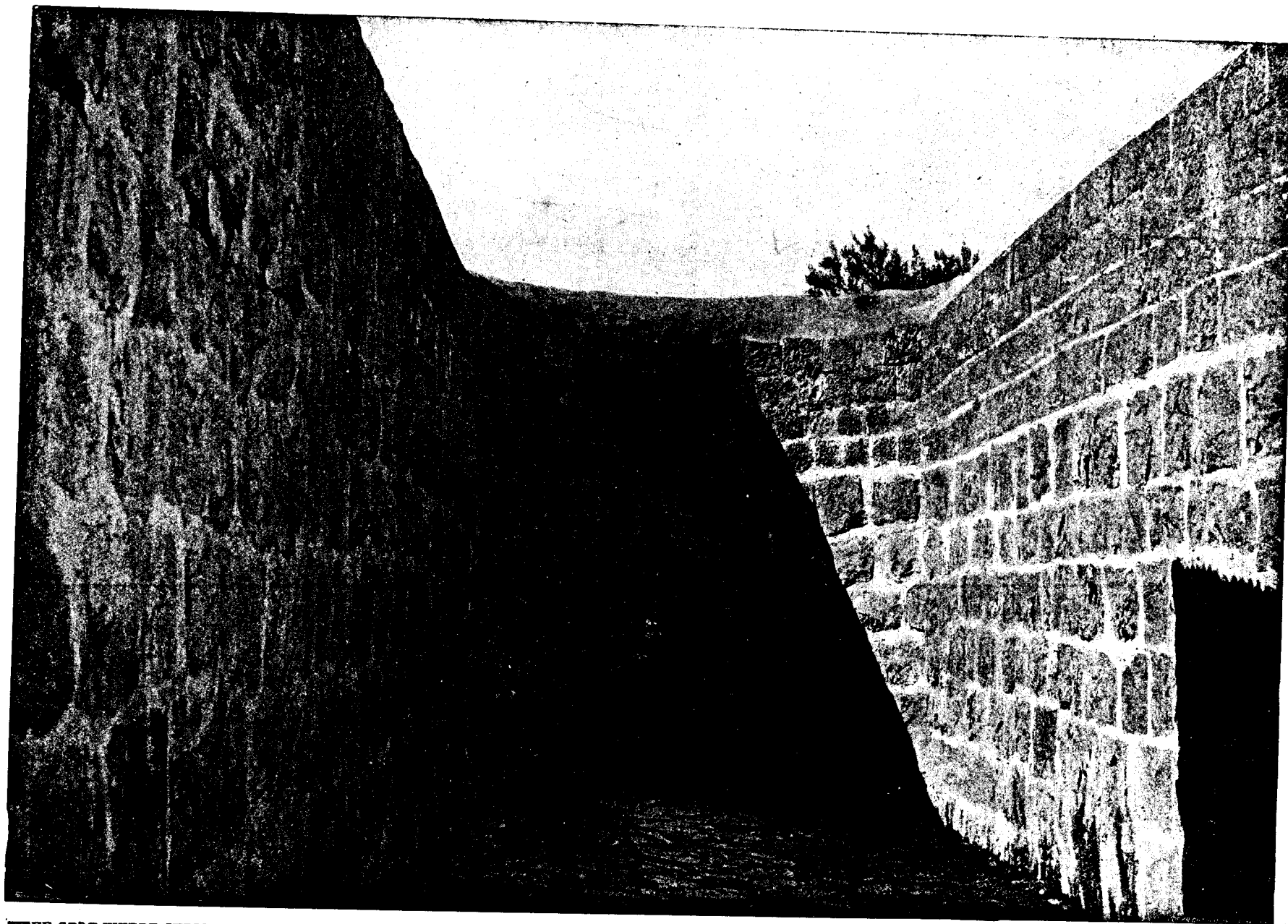
Ver. 61. The Lord turned and looked upon Peter. Note, How ready are believers to forget their Saviour, when, as it were, his back is toward them—he is absent from them. But as one look of sight sent Peter out to weep, surely such as 'walk by faith, and not by sight,' will not forget, when they are tempted, that each should meet the temptation with, 'Thus it is written'—'Thou, Lord, seest me!' C.

Ver. 70. Ye say that I am. This being that very thing which the Jews most obstinately denied, how did they say it? Might

not the words be better translated, interrogatively, 'Do ye say (admit or deny) that I am?' The subsequent neglect or refusal of reply practically verifies, at the moment, the prophetic accusation, ver. 68. C.

REFLECTIONS.—Whether should I here most admire the lengths in wickedness to which sinners will go when left to themselves—the covetousness, treachery, unbelief, hardness of heart, malice, and malignity, manifested in plotting against, betraying, apprehending, condemning, reviling, and murdering the Son of God and Saviour of mankind—or his love, in patiently undergoing everything severe and shameful; in feasting, warning, directing, and comforting his disciples; in solemn resignation of himself to his sufferings and death; in miraculously healing one of his miscreant apprehenders; in graciously converting him who most

criminally denied him; and in avowing himself a divine person, at the hazard of his life!—How extensive were his sufferings in soul—in body—in character! And yet all the malice of his enemies was so overruled as only to accomplish the fulfilment of prophecies, the honour of God, and the salvation of men. Marvelously he changed the ancient passover into a crucified Redeemer, and a delightful feast on his fulness. Let us always then observe it in the faith of his institution, in obedience to his authority, and aiming at his honour. It is an awful thing for professed disciples and dignified clergymen to betray their Master; and highly shameful to indulge carnal pride and ambition in the presence of a suffering Redeemer, whose kingdom is not of this world. But seasonably preserved, highly honoured,



THE SPOT WHERE CHRIST PRAYED—GARDEN OF GETHSEMANE [LUKE, xxii:41].—
The Garden of Gethsemane is enclosed by a wall. To the north of the Garden and outside of it there is a spot pointed out as the place where Christ uttered the last prayer. A lamp hangs here and burns all the day and all the night long. It is a sad and touching scene to stand in the presence of this place and to watch the reverent and

devoted saints stand and look upon it with sympathy and love. Many looking upon this scene do not pretend to conceal the tears which flow down their cheeks. This serves to bring before their imagination the agony and grief of the last hours of our Savior's life, when He uttered that last prayer for his disciples and for the world. Of Himself He never seemed to think; it was of those He came into the world to teach and redeem.

70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.⁶

71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.

CHAPTER XXIII.

¹ Jesus is accused before Pilate, and sent to Herod. ⁸ Herod mocketh him. ¹² Herod and Pilate are made friends. ¹³ Barabbas is desired of the people, and is loosed by Pilate, and Jesus is given to be crucified. ²⁷ He telleth the women, that lament him, the destruction of Jerusalem: ³⁴ prayeth for his enemies. ³⁹ Is reviled by one of the malefactors, but confessed by the other. ⁴⁶ His death. ⁵⁰ His burial.

AND the whole multitude of them arose, and led him unto Pilate.

2 And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King.¹

3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered him, and said, Thou sayest it.

4 Then said Pilate to the chief priests and to the people, I find no fault in this man.

5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

6 When Pilate heard of Galilee, he asked whether the man were a Galilean.

7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod,³ who himself also was at Jerusalem at that time.

8 ¶ And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him.

9 Then he questioned with him in many words; but he answered him nothing.

10 And the chief priests and scribes stood and vehemently accused him.

11 And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe,⁴ and sent him again to Pilate.

12 ¶ And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

13 ¶ And Pilate, when he had called together the chief priests and the rulers and the people,

14 Said unto them, Ye have brought this man unto me, as one that perverteth the people; and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him:

15 No, nor yet Herod: for I sent you to him;

and plentifully rewarded, are they who continue faithful in times of trouble. Great is the danger of pride, self-confidence, and unwatchfulness; or of rashly entering into temptation; and there is need of Jesus' intercession to preserve his people's faith when it is sorely shaken. And if we experience his influences, let us

improve them for the warning and strengthening of our fellow-Christians. But sins of infirmity in his saints greatly differ from the presumptuous rebellion of hardened sinners. How shocking it is for men to interrogate Jesus concerning his person, doctrine, or work, merely to strengthen their own and others' prejudices

and, lo, nothing worthy of death⁵ is done unto him.⁶

16 I⁷ will therefore chastise him, and release him.

17 (For⁸ of necessity⁷ he must release one unto them at the feast.)

18 And they cried out all at once, saying, Away with this man, and release unto us Barabbas:

19 (Who for a certain sedition made in the city, and for murder, was cast into prison.)

20 Pilate therefore, willing to release Jesus, spake again to them.

21 But they cried, saying, Crucify him, crucify him.

22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go.

23 And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.

24 And Pilate gave sentence⁹ that it should be as they required.

25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

26 ¶ And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.

27 And there followed him a great company of people, and of women,¹ which also bewailed and lamented him.

28 But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29 For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.²

30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

31 For if they do these things in a green tree, what shall be done in the dry?³

32 ¶ And there were also two others, malefactors,⁴ led with him to be put to death.

33 And when they were come to the place which is called Calvary,⁵ there they crucified him, and the malefactors, one on the right hand, and the other on the left.

34 ¶ Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

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6 Mar. 14. 62-64. Mat. 26. 64-66. Jn. 5. 17; 10. 30; 14. Ye truly say, that I am.

CHAP. XXIII.

a ch. 22. 66. Mat. 27. 2. 11-31. Mar. 15. 1-20. Jn. 18. 28-40; 19. 1-10. Ps. 2. 1-4; 22. 1-21; 3. 1; 59. 1-21. Ac. 2. 23; 4. 27. 28. 1 Th. 2. 15. 6 Zec. 11. 8.

c ver. 5. 1 Ki. 18. 17. Je. 38. 4. Ac. 16. 20, 21; 17. 6, 7; 24. 5. Jn. 18. 30; 19. 12, with Mat. 17. 25; 27. 22. 21. Mar. 12. 17. Ch. 20. 25-27. Ro. 13. 7.

1 This was a deliberate falsehood. Our Lord's decision on the subject of allegiance to Cæsar was the very opposite of that here alleged. His kingdom, too, he had declared, was not of this world.

2 Mar. 15. 2. Mat. 27. 11. Jn. 18. 33-37. 1 Ti. 6. 13.

3 Mat. 27. 18. 19. 24. Mar. 15. 10. 14. Jn. 18. 38; 19. 4. Ac. 14. 7. 26. 2. Co. 5. 21. 1 Pe. 2. 22, 24; 3. 18.

4 I find no fault. The Roman government now was too strong to be moved with jealousy at our Lord's claim to be King of the Jews. Pilate, therefore, disregarded the implied charge of rebellion against Cæsar. It is not improbable that Pilate also was moved by the sight of what he would consider fallen greatness. But, by whatever moved, his feelings were overruled by Providence to produce a judicial Gentile testimony to the innocence of our Lord, and an abiding record of the injustice and cruelty of his persecutors.—C.

5 Ps. 57. 4. 14. Lu. 16-44. Jn. 1. 43; 1-11.

6 Ch. 3. 19. 9. 5. 37.

7 This was Herod Antipas, governor of Galilee, who had been beheaded John the Baptist, an Idumean by descent, but a Jew by proselytism, and who had now come, at the passover, to worship at Jerusalem.—C.

8 Ch. 9. 7. 9. Mat. 14. 1. Mar. 6. 14. 2 Ki. 5. 11.

9 Is. 53. 7. Ps. 38. 13. 141. 5. Mat. 16. 10; 16. 11. Am. 5. 13. 1 Pe. 2. 23. Ps. 39. 1. 9.

10 Ver. 2. 5. Ge. 19. 9. Ac. 12. 14; 18. 12; 24. 5. Is. 49. 7; 53. 3. Ps. 22. 6; 9. 20. Pr. 29. 12.

11 Jn. 19. 5.

12 A gorgeous robe. Rather, a white robe; for the word translated 'gorgeous' is applied by Polybius to the toga worn by such as were candidates for office at Rome, which is well known to have been always white. As a gift from Herod, it was intended to mock our Lord as a claimant of the kingdom; like the testimony of Pilate (ver. 4), it was converted by Providence into a second public attestation of our Lord's innocence.—C.

13 Ac. 27. Ja. 4. 4. Ps. 83. 5, with ch. 13. 7. Mat. 27. 23. Mar. 15. 14. Jn. 18. 38; 19. 4.

14 Ver. 2. Da. 6. 4. Ac. 25. 16; 26. 31. Ps. 35. 7.

* Jesus is 'the green tree,' fair and fruitful—the Jews the 'dry tree,' unfruitful and barren. And if the Romans thus consent to deliver up the innocent to death, who

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has never given them cause of offence: what will they do to a nation who will provoke them by rebellion and every form of private and public criminality?—C.

2 * Nothing has been done to him by Herod as a preliminary punishment, showing that, in his estimation, he was 'worthy of death.'—C.

3 Or, by him.

4 Mar. 15. 20. Mar. 15. 15. Jn. 19. 1. Is. 53. 5.

5 Mat. 27. 15, with 26. 2. 5. Mar. 15. 6. Jn. 18. 39.

6 This release arose, not from any legal necessity, but merely from the custom of conceding an act of mercy to the popular will.—C.

7 Jn. 18. 40. Mar. 15. 11. Mat. 27. 20. Ac. 3. 14; 21. 32; 22. 22.

8 Mar. 15. 12. Mat. 27. 19, 21. Jn. 19. 12.

9 Jn. 19. 15. Mat. 27. 22, 23. Mar. 15. 14. Ac. 3. 15.

10 See ver. 20.

11 It is important to observe, that Pilate, for the third time, bears judicial Gentile witness to the innocence of our Lord; and the Jews are unable to reply with anything beyond popular clamour.—C.

12 Ver. 5. 21. Ps. 22. 12, 13; 141. 4; 142. 3.

13 Mat. 27. 24-26. Mar. 15. 15. Jn. 19. 16. Ex. 23. 2.

14 Or, assented.

15 Jn. 18. 40. Mat. 27. 16. Mar. 15. 7. Ac. 3. 14. Pr. 17. 15. Is. 53. 23; 59. 14.

16 Mat. 27. 32. Mar. 15. 21. Jn. 19. 16, 17.

17 Ver. 55; ch. 8. 22-35. Mar. 15. 40. Mat. 27. 55, 56.

18 That is, the first sinner, now adhered best to the Saviour from sin.

19 Ch. 21. 32. 19. 43. 44. Mat. 24. 19. Mar. 13. 17, 19.

20 The destruction of Jerusalem by the Romans occurred about forty years after the death of Jesus.

21 Doubtless many of those who now followed Jesus weeping perished in the terrible carnage which took place on the capture of the city.—P.

22 1 Ki. 12. 10. Ho. 10. 8. Re. 6. 16; 9. 6.

23 Je. 25. 29. 1 Pe. 4. 17. 18. Pr. 11. 31. Eze. 20. 47; 21. 34. Ma. 3. 10; 12. 33. Jn. 15. 6. Jude 12. He. 8.

24 See note * in first column.

25 Is. 53. 12.

26 Two others, malefactors. Rather, 'two others (who were) malefactors.'—C.

27 Or, the place of a skull. He. 13. 12.

28 Jn. 19. 17. 18. Mat. 27. 33. Mar. 15. 22, 27, 28. Is. 53. 12. Zec. 12. 10; 13. 7.

29 Ge. 50. 17. Mat. 5. 44. Ac. 7. 60. 1 Co. 4. 12; 2. 8. ver. 48. Ac. 2. 37; 38; 2. 17.

30 Father, forgive them. This gracious prayer, secured, first, to include the Roman soldiers, the chief agents in the crucifixion—then the thoughtless multitude, ignorantly acting under the undue influence of their rulers. Whether it included those rulers themselves, who, knowingly, and with malicious prepense, urged on the multitude that coerced Pilate, is not so evident. One thing, however, is certain, the prayer was heard, and of those who actually joined in the crucifixion, many believed, repented, and were saved. Ac. 2. 23. 37, 41.—C.

31 Mat. 27. 35. Mar. 15. 24. Jn. 19. 23. Ps. 22. 18.

against him! For soon will he appear in great glory and majesty, to the confusion and ruin of every obstinate despiser, and to the unspeakable comfort of every cordial believer.

could work miracles, why did he not acknowledge him to be the Messiah? Because he attributed his admission

8. He. 7. 8. 1

6 He is not here, but is risen: 'remember

REFLECTIONS.—How certain and sweet is the news of our Saviour's resurrection! Yea, often he surprises the most unlikely and unworthy with such discoveries of himself as they are apt to think too great or too good to be true. They who seek him early find him quickly; and they who talk of him have their eyes enlightened and hearts warmed by his presence. How seasonable are his visits! and what light his explications cast on the Scriptures, which relate to his sufferings or glory! And if men insist upon and plead for

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Ver. 47. *A righteous man.* Instead of 'a righteous man,' Matthew has it 'the Son of God.' These two statements are both consistent with one another and with the doctrine of *divine inspiration*, upon the simple principle that the doctrine uttered both expressions, while each evangelist chose that one which the Spirit directed as most suited to the first readers of his Gospel. C.

...of this Gospel. C. 1.

how he spake unto you when he was yet in Galilee,

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And^o they remembered his words,

9 And^h returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

10 Itⁱ was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles.

11 And^d their words seemed to them as idle tales, and they believed them not.

12 ¶ Then^k arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves,⁴ and departed, wondering in himself at that which was come to pass.⁵

13 ¶ Andⁱ behold, two of them went that same day to a village called Emmaus,⁶ which was from Jerusalem about threescore furlongs.⁷

14 And they talked together of all these things which had happened.

15 And it came to pass, that, while^h they communed together and reasoned, Jesus himself drew near, and went with them.

16 But^a their eyes were holden,⁸ that they should not know him.

17 And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?

18 And the one of them, whose name was Cleopas,⁹ answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:

20 And^h how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted that it had been he which should have redeemed Israel:¹ and, beside all this, to-day is the third day since these things were done.

22 Yea,^a and certain women also of our company made us astonished, which were early at the sepulchre;

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

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g Jn. 2.23; 12.16; 14.26.
h Mat. 28.8. Mar. 16.8. ver. 22-24.
i Jn. 20.1. ch. 8.2. 3; 23.45. Mat. 27.55.59. Mar. 15.40.41.
j ver. 25. Ac. 12.9.15. Nu. 11.22.23. Ps. 73.22; 126.1. Ge. 18.12; 19.14. 2 Ki. 7.2. Job. 9.16.
k Jn. 20.2.3.6-10.
l The linen clothes laid by themselves. An instance of that love of order that characterized our Lord in the days of his flesh—an evidence that he was risen, and not stolen, from the grave.—C.
m See note on Jn. 20.1.—P.
n Mar. 16.12.13. ver. 18.
o Josephus mentions two or three places called Emmaus, the most important of which, situated near Lydda, became afterwards the seat of a Roman colony, and was then called Nicopolis. The Emmaus of Luke is situated between seven and eight miles north-west of Jerusalem, and still exists as a poor village, chiefly inhabited by Christians.—C.
p This most interesting narrative occurs only in Luke, who doubtless received his information from one of the two disciples. The incident is just referred to in a single sentence by Mark, ch. 16.12.—P.
q De. 6.7. Ac. 8.28. Mal. 3.16.
r Mat. 17.45-53; 28.1-8. Mar. 15.33-39. Jn. 19.36. Mat. 3.16. Ac. 8.30. Mat. 18.20. Ex. 20.24.
s Jn. 20.14.15; 21.4. Mar. 16.12. ver. 31.
t Whether their eyes were holden by their unbelief in the resurrection (ver. 25), by the sorrow of their hearts, by inattention to the appearance of their fellow-traveller, by some considerable change in his personal appearance, or by some overruling miraculous agency, does not distinctly appear; and where, through lack of information, it is impossible to determine, it must be useless, and may be presumptuous, to inquire.—C.
u Or, Alphaeus, Mat. 10.3. Mar. 3.18. ch. 6.15. Jn. 19.25.
v These had followed Jesus, firmly believing in his divine mission, through the evidence of his miracles; but never extending their views to anything but a temporal kingdom, and deliverance from the Roman yoke.—C.
w Alford's note on these words is most important. It accords fully with my own view and with my observations on Mat. 5.17. "I take 'the things concerning him' to be something very different from mere prophetic passages. The whole Scriptures are a testimony to him; the whole history of the chosen people, with its types, and its law, and its prophecies, is a showing forth of him; and it was here the whole—all the Scriptures—that he laid out before them. This general leading into the meaning of the whole, as a whole, fulfilled in him, would be much more opportune to the place and time occupied than a direct exposition of selected passages. . . . Observe the testimony which this verse gives to the divine authority and Christian interpretation of the Old Testament Scriptures:—
1. That the denial of Christ's death and glory in the Old Testament is henceforth *nothing less than a denial of his own teaching*.—P.
2. Ge. 12.20.3.10. 22.18. 23.10. 24.3. 25.11. 26.12. 27.13. 28.15. 29.31. 30.7. 31.55. 32.26. 33.15. 34.26. 35.10. 36.6. 37.36. 38.1. 39.22. 40.2. 41.1. 42.1. 43.1. 44.1. 45.1. 46.1. 47.1. 48.1. 49.1. 50.1. 51.1. 52.1. 53.1. 54.1. 55.1. 56.1. 57.1. 58.1. 59.1. 60.1. 61.1. 62.1. 63.1. 64.1. 65.1. 66.1. 67.1. 68.1. 69.1. 70.1. 71.1. 72.1. 73.1. 74.1. 75.1. 76.1. 77.1. 78.1. 79.1. 80.1. 81.1. 82.1. 83.1. 84.1. 85.1. 86.1. 87.1. 88.1. 89.1. 90.1. 91.1. 92.1. 93.1. 94.1. 95.1. 96.1. 97.1. 98.1. 99.1. 100.1. 101.1. 102.1. 103.1. 104.1. 105.1. 106.1. 107.1. 108.1. 109.1. 110.1. 111.1. 112.1. 113.1. 114.1. 115.1. 116.1. 117.1. 118.1. 119.1. 120.1. 121.1. 122.1. 123.1. 124.1. 125.1. 126.1. 127.1. 128.1. 129.1. 130.1. 131.1. 132.1. 133.1. 134.1. 135.1. 136.1. 137.1. 138.1. 139.1. 140.1. 141.1. 142.1. 143.1. 144.1. 145.1. 146.1. 147.1. 148.1. 149.1. 150.1. 151.1. 152.1. 153.1. 154.1. 155.1. 156.1. 157.1. 158.1. 159.1. 160.1. 161.1. 162.1. 163.1. 164.1. 165.1. 166.1. 167.1. 168.1. 169.1. 170.1. 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886.1. 887.1. 888.1. 889.1. 890.1. 891.1. 892.1. 893.1. 894.1. 895.1. 896.1. 897.1. 898.1. 899.1. 900.1. 901.1. 902.1. 903.1. 904.1. 905.1. 906.1. 907.1. 908.1. 909.1. 910.1. 911.1. 912.1. 913.1. 914.1. 915.1. 916.1. 917.1. 918.1. 919.1. 920.1. 921.1. 922.1. 923.1. 924.1. 925.1. 926.1. 927.1. 928.1. 929.1. 930.1. 931.1. 932.1. 933.1. 934.1. 935.1. 936.1. 937.1. 938.1. 939.1. 940.1. 941.1. 942.1. 943.1. 944.1. 945.1. 946.1. 947.1. 948.1. 949.1. 950.1. 951.1. 952.1. 953.1. 954.1. 955.1. 956.1. 957.1. 958.1. 959.1. 960.1. 961.1. 962.1. 963.1. 964.1. 965.1. 966.1. 967.1. 968.1. 969.1. 970.1. 971.1. 972.1. 973.1. 974.1. 975.1. 976.1. 977.1. 978.1. 979.1. 980.1. 981.1. 982.1. 983.1. 984.1. 985.1. 986.1. 987.1. 988.1. 989.1. 990.1. 991.1. 992.1. 993.1. 994.1. 995.1. 996.1. 997.1. 998.1. 999.1. 1000.1.

24 And^o certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not.

25 Then he said unto them, "O fools, and slow of heart to believe all that the prophets have spoken!

26 Ought^h not Christ to have suffered these things, and to enter into his glory?

27 And^o beginning at Moses, and all the prophets, he expounded unto them in all the scriptures the things concerning himself.²

28 And they drew nigh unto the village whither they went: and he made as though he would have gone further.³

29 But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.

31 And their eyes were opened, and they knew him; and he vanished⁴ out of their sight.

32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 Saying, The Lord is risen indeed, and hath appeared to Simon.

35 And^h they told what things were done in the way, and how he was known of them in breaking of bread.

36 ¶ And^h as they thus spake, Jesus himself stood in the midst of them,⁵ and saith unto them, Peace be unto you.

37 But^h they were terrified and affrighted, and supposed that they had seen a spirit.

38 And he said unto them, "Why are ye troubled? and why do thoughts arise in your hearts?

39 Beholdⁱ my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

40 And when he had thus spoken, he showed them his hands and his feet.

41 And while they yet believed not for joy, and wondered, he said unto them, "Have ye here any meat?

42 And they gave him a piece of a broiled fish, and of an honey-comb.

43 And he took it, and did eat before them.

44 And he said unto them, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and

the continuance of his presence, they shall receive still further information which will render them ready and desirous to communicate to others the mercies they

have been made to partake of. But, alas! wonderful is the remaining stupidity and groundless fears of many who are really gracious in heart! And great is the

folly of that unbelief which contends against the fullest evidence, and against our own best interests. And it is very unchristian, and unlike Christ, to eat our meals



EMMAUS—SHOWING WHERE CHRIST MADE HIMSELF KNOWN TO HIS DISCIPLES AFTER THE RESURRECTION. [Luke, xxiv:13.]—The Emmaus represented in the picture is one of the villages making special claim to be the place where Christ made himself known, after his resurrection, to his disciples. The particular Emmaus given in the above illustration is about five miles from Jerusalem, on the road to Jaffa. There are some noble old olive trees here,

and there is an air of repose and restfulness about the place which somehow falls into line with our feelings as to the kind of place Emmaus ought to be. The village is built up near the top of the hill and in quietness and grace conforms very well to the beautiful and divine life that was made known to the disciples, in the breaking of bread, in this immediate locality.

in the prophets, and in the psalms, concerning me.

45 Then ^{opened} he their understanding, that they might understand the scriptures,

46 And said unto them, ^{Thus} it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47 And^r that repentance and remission of sins should be preached in his name ^{among} all nations, beginning at Jerusalem.

48 And^t ye are witnesses of these things.

49 ¶ And, behold, I send ^{the} promise of my Father upon you:² but tarry ye in the city of

A.M. cir. 4037.
A.D. cir. 33.

7 Ac. 16. 14. 1 Co. 2. 13. Mat. 13. 11. 2 Co. 4. 6. Ps. 119. 105.
1 By expounding the Scriptures, and by putting forth the power of his Spirit to enlighten their dark hearts until they comprehended their meaning.—C.
2 See on ver. 26, 27, 44. Ps. 22. 7-10; 16. 8-11. 15. 53. 3. 5. Ac. 2. 25. 4. 12. 13. 35. 17. 3. 1 Pe. 1. 3.
3 Zec. 12. 10. Mat. 9. 13. Ac. 2. 38; 3. 26; 13. 38; 5. 31. 1 Jn. 2. 21; 1. 7. Re. 1. 5. 6.
4 Ps. 2. 6, 8; 22. 22, 27; 110. 2. Is. 2. 2-4; 11. 10; 28. 16. 40. 9. 49. 1. 6. 22. 53. 12; 52. 15; 59. 19. 20. 50. 9; 62. 1. 23. 36. 31. 33. 34. Da. 7. 14. 2. 44. Joel 2. 32. Mal. 1. 11. Mat. 8. 11, 12. 1 Jn. 15. 27. Ac. 1. 8. 22; 10. 39. 41. 1 Jn. 1. 2, 3.

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A.D. cir. 33.

11 Joel 2. 28. Is. 44. 3. 4. Pr. 1. 23. Eze. 36. 27. Jn. 14. 16. 26. 27. 26. 27. 14. Ac. 1. 4. 8. 11. Ga. 3. 14.
2 The promise of my Father was the Holy Ghost.—P.
3 Mat. 21. 1. Mar. 11. 1. Ac. 1. 10-12.
4 He led the disciples out from Jerusalem, over the Mount of Olives, as far as to Bethany—not into the village, nor beyond it, but to some spot on the hill-side near it. The exact spot is unknown. It could not have been, as tradition holds, the top of the mount, for that was not half-way to Bethany.—P.
5 Ge. 27. 4. 48. 9; 49. 28. Ps. 22. 17. Ep. 1. 3.
6 Mar. 16. 19. Ac. 1. 9. 12. He. 1. 3; 4. 14. Ep. 1. 20. 21. 4. 10. 1 Pe. 3. 22.

Jerusalem, until ye be endued with power from on high.

50 ¶ And he led them out as far ^{as} to Bethany,³ and he lifted up his hands, and ^{blessed} them.

51 And it came to pass, while he blessed them, he ^{was} parted from them, and carried up into heaven.

52 And^t they worshipped him, and returned to Jerusalem with ^{great} joy:

53 And were continually in the ^{temple}, praising and blessing God. Amen.

2 Mat. 28. 9, 17. 3 Ps. 30. 11; 149. 2. Jn. 14. 31. Mat. 28. 20. temple. That is, at all proper times of worship or discourse.—C.

4 Continually in the b Ac. 2. 46, 47; 15. 42.

without asking God's blessing on them, or returning him thanks for them, or without attempting to hold fellowship with Jesus in them. Astonishingly great is our Redeemer, in whom all the oracles of God are YEA and AMEN, to his glory. Endearing is his love that blesses his people, notwithstanding their manifold in-

firmities, and gives them his Spirit to qualify them for every trial or service to which he calls them. In abundant grace he began his work of pardon and conversion upon them who had just imbrued their hands in his blood. Delightful was his departure, blessing his disciples; and exalted and glorious is his dignity in heaven.

O that my heart and eye, my faith and hope, could closely follow him—looking after him, adoring him, blessing God for him, depending on him for all necessary blessings, and longing to be with him, that when he appears the second time, without sin, it may be unto my salvation.

CONCLUDING REMARKS ON THE BOOK OF LUKE.

There can be no doubt that Luke was that "beloved physician" who forsook a respected and lucrative profession to become the companion of Paul in persecution and poverty (Col. 4. 14; 2 Ti. 4. 11; Phile. 24). The prescription which Paul gives to Timothy (1 Ti. 5. 23), for his health's sake, was most probably suggested by Luke: the Spirit of God thereby honouring the medical profession in the person of a godly physician. By some he is supposed to have been the unnamed disciple that accompanied Cleophas to Emmaus (ch. 24. 13, 18), and that, from modesty, he

has suppressed his own name, as he has also done in the Acts of the Apostles, which internal evidence and history concur in ascribing to him. But whether he accompanied Cleophas or not, is a matter alike uncertain and unimportant.

The authenticity of Luke's Gospel is evidenced even by those called apostoli fathers; and its special value consists in the amount of events and discourses which he minutely records, and which are not contained in the other evangelists, as may be seen by reference to the introductory observations. C.

THE GOSPEL ACCORDING TO SAINT JOHN.

John, the writer of this Gospel, and of three short epistles, was originally a fisherman; who, being called to be one of Christ's disciples, became his peculiar favourite. Living long after the other apostles, when the church was first plagued with the denial of our Saviour's essential Deity, he aims more expressly to establish that fundamental article of the Christian religion, and to manifest the inexcusableness of the Jews in rejecting him. What he relates in his Gospel is generally new, and related by none of the other evangelists: viz. John Baptist's directing his disciples to Christ, ch. i.; Christ turning water into wine; purging the temple of fraudulent merchants, ch. ii.; healing the nobleman's son, ch. iv.; and the infirm man at the pool of Bethesda, ch. v.; the blind man at the pool of Siloam, ch. ix.; and his raising Lazarus from the dead, ch. xi. But he especially sets before us his divine discourses—with Nicodemus, touching the new birth, ch. iii.; with the Samaritan woman and his disciples, ch. iv.; with the Pharisees, concerning his equality with the Father in Godhead, working, and worship, ch. 5. 18, 21, 23; with the Capernaumites, concerning himself as the bread of life, ch. vi.; with the Jews, touching his power over the Sabbath-day, and to save sinners, ch. vii.; and his being the Light of the world, the Son of the Father, and teacher of that truth which alone could render them free from the bondage of Satan, sin, and death, ch. viii.; and the chief and divine Shepherd of God's chosen people, ch. x.; and with his disciples, for their direction and comfort, at his last supper, ch. xiii.—xvi.; and his prayer to his Father, ch. xvii., &c.

[According to all antiquity this Gospel was written after the other three, and several years after the war with the Romans, that had terminated in the destruction of Jerusalem and the dispersion of the Jews. It is remarkable that he alone records the name of the disciple who smote Malchus with the sword; for Peter was now beyond the reach of his enemies, and that as Lazarus had, most probably, now also returned to his rest, he alone records his resurrection, which the others had omitted for fear of incensing the Jews, who had purposed to put him to death. It is also remarkable that the other evangelists record our Lord's predictions, and that John omits them; most likely because most, if not all, of them had been already fulfilled; for Jerusalem was destroyed by Titus; and John was not banished to Patmos till the 15th of Domitian his successor, A.D. 95, and was recalled from exile upon the accession of Nerva, A.D. 96, when he returned to Ephesus, where he wrote his Gospel and epistles, and survived till the third year of the emperor Trajan, when he died in the hundredth year of his age. C.]

John's Gospel is in many respects different from the others. The source and nature of its leading characteristics will be best developed by a brief notice of the author. His father was Zebedee, a fisherman of Galilee, apparently of some wealth, since he had hired servants. His son, therefore, would receive a superior education. John must have been thoughtful from boyhood, and the errors of the Jewish religion as then developed in ritual and tradition must have attracted his attention. He was a very young man when he attached himself to the Baptist, and he did not long remain under his elementary tuition. The Baptist's testimony to Jesus produced such an effect on John that he followed him. A deep attachment was formed, arising, as it appears, not merely from intellectual conviction of the truth of Christ's doctrines, but from ardent love for his person, and profound admiration of his character. John was one of the three whom Jesus admitted into the sanctuary of his inner life. They alone witnessed the transfiguration and the agony in Gethsemane. And while the three were favoured above others, John's intense

The object of the other evangelists was mainly to give a history of our Lord; John's object was mainly to develop his theological system. The synoptists enunciated doctrines, but they did so from a historical point of view; John, on the other hand, narrated incidents, but he did so from a doctrinal point of view. The discourses of our Lord which he reports are all developments of the most sublime and profound doctrines. In this Gospel there is no biography of Jesus, properly so called; 'but there is, in historical form, a representation of the Christian faith, in relation to the person of Christ as its central point; and in this representation there is a picture, on the one hand, of the antagonism of the world to the truth revealed in him; and on the other, of the spiritual blessedness of the few who yield themselves to him as the Light of life.' P.]

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and the necessarily existent in him proceeded all kinds and

necessarily existent in him proceeded all kinds and degrees of life, knowledge, and comfort, found among men. And yet, though he, in the dictates of natural conscience and of revelation, manifests himself to men, such is the sinful ignorance and error of their minds,

cometh a man which is preferred before me: for he was before me.

31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

34 And I saw, and bare record that this is the Son of God.

35 ¶ Again, the next day after, John stood, and two of his disciples;

36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

37 And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

40 One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ.

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is, by interpretation, A stone.

43 ¶ The day following, Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith unto him, We have found him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

48 Nathanael saith unto him, Whence knowest

A.M. cir. 4033.
A.D. cir. 29.

o Lu. 1.80:2,39,51.
p Lu. 1.16,17,76-79.
Mal. 3.1; 4.5,6. Is. 40.3.
Mat. 3.16. Mar. 1.10.
Lu. 3.22.
r ch. 3.34.
s Mat. 3.11. Lu. 3.16.
22. Ac. 1.5. 22. Joel 2.
28. ch. 3.34. Pr. 1.22-24.
t ver. 6-8,18. Mat. 3.17.
2 Pe. 1.17.1 Jn. 5.20.
u Mat. 11.2. Mat. 3.16.
v It appears from ver. 41 that one of the two was Andrew: the other is not named, but there can be little doubt it was John himself.—P.
w ver. 29. Is. 42.1,65-1,2. He. 3.1.
x Ro. 10.17. Mat. 4.18. Is. 55.10,11.
y Lu. 18.47. Mat. 7.7.
z Or, abiding.
a ch. 6.37. Is. 55.1,6. Re. 22.17.
b Two hours before night. [About four o'clock in the evening.—C.]
c ch. 6.8. Mat. 4.18; 10.2.
d Ps. 2.2. Da. 9.25. Is. 61.1,12,13.
e Or, the Anointed.
f Sa. 2.10. Ps. 2.7; 89.30; 84.9. Da. 9.24-26. ch. 4.25.
g Or, Peter, Mat. 10.21; 16.18.
h Is. 65.1.1 Jn. 4.19.
i Mat. 4.19,21; 9.9; 16.24.
j Mat. 11.21. Mar. 6.45; 8.22. Lu. 9.10. ch. 12.21.
k Nathanael—supposed to be the same as Bartholomew, who is always classed with Philip in the list of the apostles, Mat. 10.3. Mar. 3.18. Lu. 6.14.—C.
l Ge. 2.15; 22.18; 49.12. De. 18.15-18. 2 Sa. 7.12. Is. 7.14; 9.6; 42.1-7; xlix. liii. Je. 23.5,6; 31.23. Ec. 1.7. 24.21. 27.34. 28.27-34. Da. 9.24-26. Mi. 5.2. Zec. 6.13; 9.9. Mal. 3.1,4.2. See on Lu. 24.27,44.
m Mat. 2.3. Lu. 2.4. 39.51; 24.19.
n Or, Bartholomew, ch. 21. Mat. 10.3.
o ch. 7.41; 42.52. Lu. 4.29.
p Nazareth was proverbially contemptible; but the question of Nathanael most probably arises from recollecting that the prophet Micah had assigned to Bethlehem the honour of being the birth-place of Messiah—thence naturally supposed to be also his residence, Mi. 5.2.—C.
q ch. 4.29.1 Th. 5.21.
r Ro. 9.6; 2.28,29. Ps. 32.2.1 Th. 1.5.
s Nathanael was a native of Cana of Galilee, ch. 21.2. His name is only twice mentioned in Scripture, and as it is here closely with Philip, and as Philip and Bartholomew are generally classed together, there is a strong probability that Nathanael and Bartholomew were names of the same person.—P.
t Woman was no name of disrespect, but a name of truth, without flattery.—What have I to do with thee in this matter?—leave it to me when my hour is come—when all their wine is so exhausted that there can be no question about the reality of my miraculous power.—C.
u His disciples believed on him—not merely as a reforming teacher, such as John had been, but as a worker of miracles, placing him far above John, ch. 10.41.—C.

A.M. cir. 4033.
A.D. cir. 29.

l Ps. 139.1,2.
m ch. 1.14; 3.16; 20.28,29. Ps. 2.6,7.1 Ti. 6.17. Re. 17.12. Mat. 14.33; 16.10; 57.11. ch. 6.9.
n See note * in first column.
o Mat. 13.12; 25.29; iv. xxviii. Ac. 1.12.
p Gr. Amen, amen. Only Christ, who is truth itself, uses this phrase, ch. 3.3,5.
q Ec. 1.1. Ge. 28.12. Da. 7.9,10. Mat. 4.11. Lu. 22.43; 24.4. Ac. 1.10,11.1 Th. 3.10.2 Th. 1.7. Jude 14.
r Mat. 16.13. Da. 7.13. Ps. 80.17. Zec. 13.7. Is. 47.14. He. 2.11,14,16.

CHAP. II.

a ch. 1.43.
b Jos. 19.28. ch. 4.46.
c Cana of Galilee, situated on a low hill on the side of a rich upland plain, is about seven miles north of Nazareth. It is now ruined and deserted.
d Mat. 11.19. Lu. 7.34. He. 13.4.
e Ec. 10.19. Is. 24.11.
f Marriage-feast lasted seven days; and this want, most probably, occurred at an advanced period of the feast; or from the large number of disciples that accompanied Jesus.—C.
g ch. 7.3, with Lu. 1.35. Mat. 3.17.
h ch. 19.26. De. 33.9.
i See note * in first column.
j Jos. 22.24. Ju. 11.12. Sa. 16.10; 19.22.2 Ki. 3.13. De. 33.9.
k ch. 7.6. Ec. 3.1-11.
l Lu. 5.6. Ec. 23.21. De. 32.12,32.
m Mar. 7.2-4. Mat. 15.2-9.
n Whether a firkin be about eight gallons of wine measure, I know not.
o Ec. 9.7.
p Perhaps a Levite who was chaplain to them.
q ch. 7.17. Ps. 119.100.
r Ge. 43.34. Ca. 5.1.
s Ps. 104.15. Pr. 9.2.
t ch. 1.50,51; 14.3,2; 14.11. Ps. 90.16,17; 102.16.
u It is not improbable that the wine miraculously produced was the quantity drawn, the contents of the vessels still remaining water—thereby rendering the miracle so much the more palatable.—C.
v Jn. 5.13.
w See note * in first column.
x Mat. 4.13; 11.23. Lu. 4.14; 31.10,15.
y Cana was among the mountains, Ca-pernaum on the shore of the Sea of Galilee, which has a depression below the level of the ocean of about 700 ft. The evangelist is therefore minute and accurate in his description when he says that Jesus went down.—P.
z Mat. 12.46; 13.57. ch. 7.5.
a Cousins.
b Ex. 12.6-14; 23.14-17; 24.23. De. 16.1. Nu. 28.16. Lu. 2.41.
c ver. 23; ch. 5.1; 6.4; 11.55.
d This was the first passover after our Lord's baptism, and consequently his first official visit to Jerusalem. On this visit, as well as upon his last, three years afterwards, our Lord exercised his authority in cleansing the temple, Mat. 21.12.—P.

thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee.

49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

CHAPTER II.

1 Christ turneth water into wine, 12 departeth into Capernaum, and to Jerusalem, 14 where he purgeth the temple of buyers and sellers, 19 He foretelleth his death and resurrection. 23 Many believed because of his miracles, but he would not trust himself with them.

AND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there.

2 And both Jesus was called, and his disciples, to the marriage.

3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

5 His mother saith unto the servants, Whatsoever he saith unto you, do it.

6 And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

7 Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim.

8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

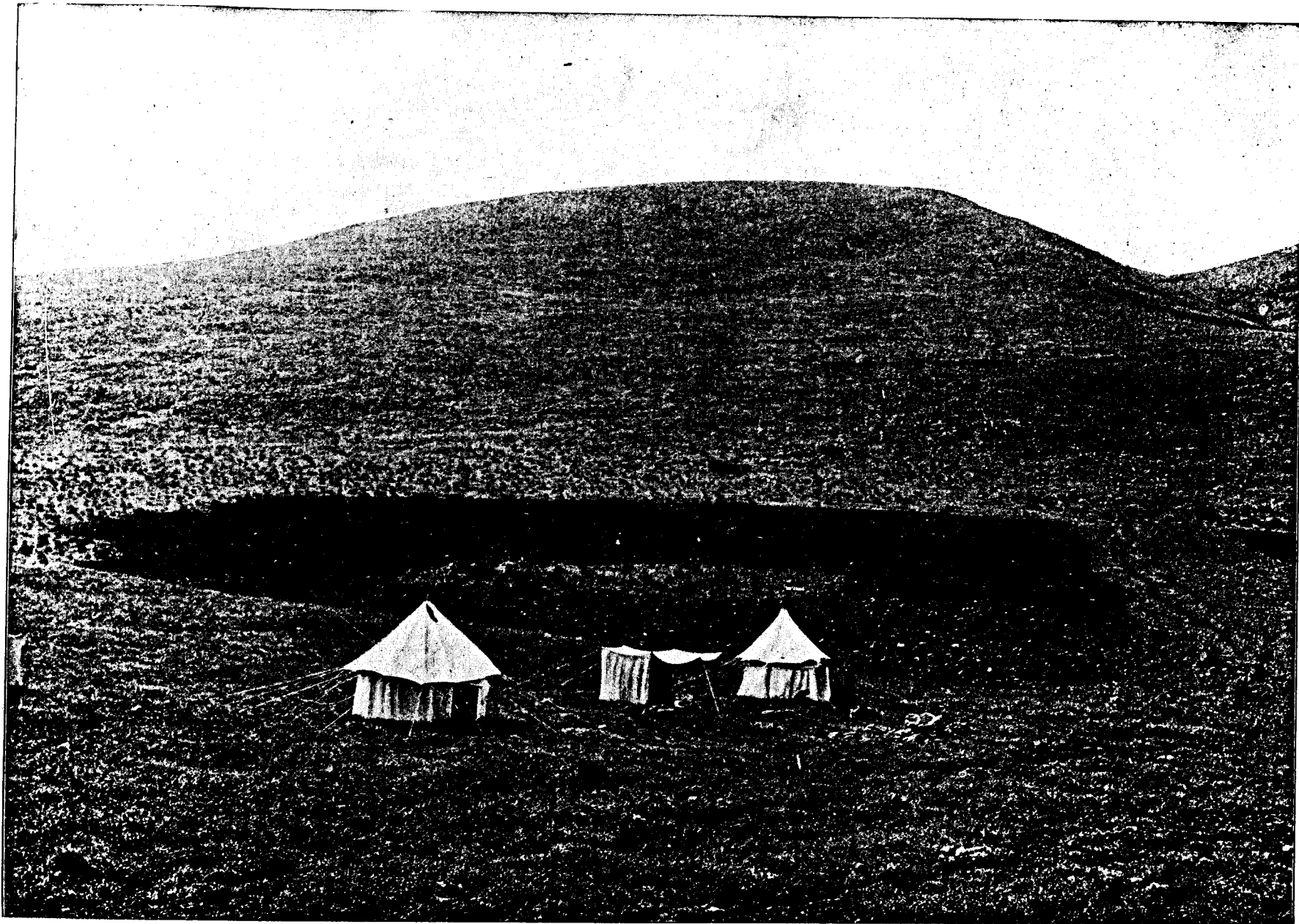
12 ¶ After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

13 ¶ And the Jews' passover was at hand, and Jesus went up to Jerusalem,

the bias of their will and affections, and corruption of their practice, that they do not naturally understand, but shut their eyes against, hate, and oppose these discoveries. 6-8. John the Baptist was eminently qualified, and divinely appointed, as the forerunner of his personal appearance, to point him forth as the glo-

rious Sun of Righteousness rising among men, that persons of all sorts, Jews and Gentiles, might believe on him for life and salvation. 9-13. And indeed he, in opposition to the false lights of heathen philosophy, the corrupted and faint typical light of the Jews, and in distinction from John the Baptist and the prophets

and apostles, is the original fountain of light from which all natural and divine knowledge is communicated to men in every period of time. By his upholding and governing providence, and by his dispensations of light and grace, he has all along been present in the world, which he created; and yet neither his manifesta-



OUR CAMP—KHAN JUBB YUSEF. [John, ii:12.]—"After this he went down to Capernaum, he and his mother, and his brethren and his disciples, and they continued there not many days." The artist and the writer left Capernaum about 12 o'clock, noon, and reached this place about half-past two. We passed over between Capernaum and Khan Jubb Yusef, the roughest road, perhaps, on earth. Our dragoon said it was called the devil's backbone. Yet it is the old caravan road from

Egypt to Damascus, and has been traveled in all ages. On the last ridge, just before we reach Khan Jubb Yusef, we had our last glimpse of the Sea of Galilee and our first full view of Mount Hermon. Khan Jubb Yusef means the Inn of Joseph's Well, for there is a tradition among the Mohammedans that here Joseph's brethren threw him into the well. There is no doubt but that our Savior often retired into these wild and lonely regions for meditation and prayer.

14 And found in the temple those that sold oxen² and sheep and doves, and the changers of money sitting:

15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

18 Then answered the Jews and said unto him, What sign showest thou unto us, seeing that thou doest these things?

19 Jesus answered and said unto them, Destroy³ this temple, and in three days I will raise it up.

20 Then said the Jews, Forty and six⁴ years was this temple in building, and wilt thou rear it up in three days?

A.M. cir. 4034.
A.D. cir. 30.

7 Mat. 21. 12. Mar. 11. 15. 16. Lu. 19. 45. 46. De. 14. 23-26.

2 According to Josephus, there were ordinarily at the passover 250,000 sacrificed victims, so that the market must have been very great; and as the priests sold these to the vendors, this profanation must have been a large source of their revenue.—C.

3 Pr. 26. 3. Zec. 4. 6. Ps. 93. 5. 1 Co. 5. 7.

4 1 Ti. 4. 9. 10. Mat. 21. 13. Mar. 11. 17. Lu. 19. 46. 15. 56. 7. Je. 7. 11.

6 Ps. 69. 9. 119. 139. Re. 2. 2.

7 ch. 6. 30. Mat. 12. 38; 16. 1. Mar. 8. 11. Lu. 11. 29. 1 Co. 1. 22.

8 Mat. 26. 61; 27. 40. Mar. 14. 58; 15. 29. 2 Co. 5. 1. He meant their putting him to death, 1 Co. 15. 34.

9 The rebuilding of this temple was commenced by Herod the Great, sixteen years before our Lord's birth. He began to preach the kingdom of God in his thirtieth year, which gives the exact amount, forty-six, and fixes this cleansing of the temple at the beginning, as that of Matthew and Mark was certainly at the close of his ministry.—C.

A.M. cir. 4034.
A.D. cir. 30.

4 Ep. 2. 21. 22. 1 Co. 3. 16. 10. 2 Co. 6. 16. Col. 2. 7. He. 8. 2.

3 He had pointed to his body, laying the emphasis on the word *that*, intimating that therein, as in a temple, dwelt the fullness of the Godhead.—C.

6 Ps. 17. 10. 15. 53. 8. Mat. 24. 40. 16. 21; 23; 20. 19. Ac. 2. 25; 13. 38; 34; 26. 22.

7 Lu. 24. 8. 25. 26. 44. 45. ch. 14. 25. 17.

8 Lu. 24. 8. 25. 26. 44. 45. ch. 14. Ac. 8. 13. 1 Pr. 14. 15. Mat. 10. 16.

9 Lu. 5. 22. ch. 16. 30; 64. 1 Sa. 16. 7. 1 Ch. 28. 9; 29. 12. Je. 12. 14. 19. Zec. 4. Re. 2. 23. He. 4. 13.

10 The meaning is that those referred to were astonished at his miracles, and had consequently some vague belief in his divine power and mission. But their faith was not true. Our Lord knew this. He read their hearts, and therefore would not treat or receive those men as genuine disciples.—C.

CHAP. III.

1 ch. 7. 50. 51; 19. 39. 1 Ch. 7. 13; 14. 42; 19. 30; being ashamed to own him by day.

2 Master, ch. 20. 16. 8 ch. 9. 15; 33. Ac. 2. 22; 10. 38. 1 Co. 12. 4. Zec. 4. 6. Ge. 18. 14. Je. 32. 17.

21 But he spake of the temple of his body.
22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them: and they believed the scripture, and the word which Jesus had said.

23 ¶ Now when he was in Jerusalem at the passover, in the feast-day, many believed in his name, when they saw the miracles which he did.

24 But Jesus did not commit himself unto them, because he knew all men.⁶

25 And needed not that any should testify of man: for he knew what was in man.

CHAPTER III.

1 Christ teacheth Nicodemus the necessity of regeneration. 14 Of faith in his death. 16 The great love of God towards the world. 18 Condemnation for unbelief. 23 The baptism, witness, and doctrine of John concerning Christ.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

2 The same came to Jesus by night,¹ and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do

tions of himself, in providence or revelation, have been duly discerned or improved; and when, in the fulness of time, he manifested himself in human nature, preaching the gospel, and working miracles among the Jews his peculiar people, most of them wilfully rejected him, and refused to acknowledge him as their Creator and Saviour. But to all such, whether Jews or Gentiles, as heartily received him by faith as their Redeemer, Prophet, Priest, and King, he bestowed the dignified right and privilege of being the real children of God; all of whom, without any influence of natural descent, ceremonial law, or any external aid, seek a supernatural habit or principle of grace which, exercised in them, disposes them to every good word and work. 14, 16-18. And in order to effect these grand designs of our redemption, the eternal Son of God assumed our nature, in its debased appearances, into a personal union with himself; and therein, in all his fulness of Godhead, for a season dwelt among us men, particularly us disciples, as JEHOVAH did in the cloud of glory which covered the mercy-seat, full of infinite grace and kindness to men, and of all necessary blessings, to be freely communicated to them. All the laws, promises, types, and prophecies were fulfilled in him; and we, in his doctrine, miracles, transfiguration, resurrection, and ascension, by faith steadfastly considered and admired these glorious perfections, becoming him as one with, and in an inconceivable and unparalleled manner begotten by, his eternal Father; and out of his fulness of divine perfections and communicative blessings, who is infinitely preferable to John the Baptist, all of us believers, great and small, have, do, and shall receive all spiritual blessings, multiplied one upon another, according to our capacities and wants, and answerable, in nature and kind, to our faith in Jesus Christ.—Far superior to Moses, who delivered the laws of God to the Jews in a manner suited to their circumstances, in a ministration of condemnation, and in obscure types, which could not make the worshippers perfect, Jesus has brought in the richest and plainest discoveries of God's love and grace, in which all the ancient types and predictions have their full accomplishment. And being himself the beloved and only begotten Son of God, intimately acquainted with all his excellencies and purposes of grace, he alone was fit for this work, and he hath now manifested these things to men in such a manner as no other was able to do.

are many plants, and a barren waste into which there is made out of it a complete transplantation, so that they, at last, answer to each other, plant for plant. C.

Ver. 18. *No man hath seen God at any time.* God being infinite in being and perfections, can never be perfectly seen by any finite creature. For though the Shekinah, or other visible manifestation of his presence, has been many times seen, still that manifestation is not God.—*Declared him.* The Jews, brought him out to the eye of the spirit in all his perfections, purposes, promises, and works of grace, providence, and final judgment. C.

Ver. 21. John replies in the sense intended by the questioner, and denies that he is Elias in resurrection flesh. When our Lord affirms that John was Elias, Mat. 11. 14, he speaks in the sense of Malachi (ch. 4. 5), of his being in the 'spirit and power of Elias,' that prophet foretold by Moses, De. 18. 15. It cannot be translated, 'a prophet,' for John was even more than a prophet, Mat. 11. 11. C.

Ver. 25. The Jews were accustomed to baptize heathen proselytes, but never without an order from the Sanhedrim, or great civil and ecclesiastical council, or before the magistrates or doctors of the law: they therefore very naturally feel jealous of John, who not only baptized without their authority, but baptized Jews themselves, contrary to the practice of the Pharisees. C.

Ver. 29. *Behold the Lamb.* The lamb was the first sacrifice on record, Ge. 4. 4; a lamb was also the daily sacrifice in the temple. It therefore furnished an appropriate title for him who came 'to put away sin by the sacrifice of himself,' He. 9. 26.—*Take away the sin of the world.* Rather, 'who is taking away,' by first bearing our sins in his own body, and finally to the cross, 1 Pe. 2. 24, whereby he finished the transgression, made an end of sins, and brought in everlasting righteousness, Da. 9. 24. 'The world' of Jew and Gentile, wherein the sacrifice of Christ differed from those of the law, which were appointed exclusively for the Jews. C.

Ver. 47. *Behold an Israelite indeed.* Jacob obtained the name of Israel after wrestling in prayer with the Angel of the Covenant, Ge. 32. 24, 28; and it seems most probable that Nathanael, when 'under the fig-tree,' ver. 48, had been similarly engaged.—*In whom is no guile,* no deceit in purpose or word, grace having already so purified his heart. C.

Ver. 51. The allusion seems evidently to the ladder of Jacob's vision, Ge. 28. 12, and the meaning, that Christ is the only medium of communication between earth and heaven.—*Angels ascending*—bearing the spirits of departed believers, Lu. 16. 23.—*Descending*—to minister to the heirs of salvation, He. 1. 14. C.

and follow him. It is habitual not transient fellowship with him that will supply the need and satisfy the desires of real believers. Acquaintance with him is the best answer to all prejudices and objections against him. They who find him cannot but exult in their acquisition. And great is the honour to have his attestation of our secret devotion and universal integrity.—Our views of his glory are but beginning and will be for ever on the advance. And angels and men will eternally behold, and increasingly admire and serve him, in his kingdom above.

CHAPTER II. Ver. 1. *The third day from that on which Jesus had departed from Bethany 'beyond Jordan,'* not Bethany near Jerusalem (so called according to high authority of MSS.), but called Bethabara, ch. 1. 28 of the received text. There is no difficulty in concluding that both names may have been given to the same town. C.

Ver. 9. *Ruler of the feast.* Some think the chief guest; others, the chief domestic who, in either capacity, did not sit at table, but attended to the supply of the others. That an evidently poor family had not any chief domestic to preside, appears probable: the ruler was therefore a friend, as his familiarity with the bridegroom seems to imply, one of that whose duty was to taste the wine, and then send it to the guests. C.

Ver. 15. *He drove them all*—that is, the dealers, whom he expelled merely by authoritative injunction, ver. 16, the cattle only he would drive with the scourge. These dealers, being very unpopular because of their extortions, and conscious that they were profaning the temple and violating the law, and seeing Jesus which otherwise their aversion and self-interest would have prompted them to resist. It is, moreover, not improbable that there was something so commanding in our Lord's manner, and in his character for working miracles, which must by this time have become public, that the most reluctant felt compelled to yield implicit obedience.—*Note.* It is matter of question whether our Lord cleansed the temple once or twice. Matthew (ch. 21. 12) and Mark (ch. 11. 15) certainly record such a clearing; near the end of his ministry, which same act some think John has also recorded, without reference to order of time. The narratives, however, are accompanied by such notes of difference as seem clearly to indicate two distinct cleansings—the one at the opening, the other at the close of our Lord's ministry. See note on ver. 20. C.

REFLECTIONS.—Happy are those weddings which are directed by Christ's law, graced with his presence, and ratified by his blessing! With innocent pleasures friends may feast together, if they act as under his eye. Religion requires us not to be unsocial, but to rejoice with them that rejoice. In the very height of earthly comforts there is indeed something still wanting. But there are no wants in which Christ cannot supply us. And if we wish to receive his blessings, we must not prescribe to him, but follow his directions. Nor need we be discouraged by rebukes and delays; his mercies come soon enough if they come large and sweet in the end. And the more we see of his glory, the more firmly shall we believe in him, and desire to be with him. Jesus makes but a short stay where he is signally contended. And the most heaven-daring corruptions are introduced into churches by the love of filthy lucre. But wisely Jesus manifests his glory, vindicates the honour and maintains the purity of

16 ¶ For^s God so loved⁹ the world, that he gave his only begotten Son, that ^twhosoever be-

[illegible]

29 Heⁿ that hath the bride is the bridegroom:
but the friend of the bridegroom, which stand-

Re. 19.7; 21.9. Ho. 2.19.20.

CHAPTER III. Ver. 3, 5, 6, 8. I, who am truth itself, solemnly assure you that be a man's moral attainments, religious advantages, or external privileges what they will, he can by no means be a true member of the gospel church, or admitted into the heavenly state, except his heart and life be thoroughly changed in their principles, courses, and ends, and there be a new vital principle of holiness formed in him by the divine influence of the Holy Ghost. Whoever is born of sinful parents, though it were ever

and who even now is still there, in respect of his divine nature? 14-17. And yet that divine person the Messiah must be put to an ignominious death, in order to his bringing about the salvation of sinners; for as Moses lifted up the brazen serpent on a pole in the wilderness, as God's ordinance for effectually healing all the Israelites who had been mortally bitten by the fiery serpents, and looked on it for a cure, so the Messiah, who appears in the likeness of sinful flesh, though noly, harmless, and undefiled, must be lifted up on the cross, and afterwards exalted in heaven, and exhibited as God's ordinance in the gospel, for sinners to look to, by faith, for salvation; that every one, of whatever rank, degree, or nation he be, who, under an affecting sense of his own sinfulness and obnoxiousness to divine wrath, shall, according to God's appointment, look to and trust in him for salvation, may be delivered from all sin and misery, and be made a partaker of grace here and glory hereafter, however weak his faith be, or great or many his sins have been. For God, who delights in mercy, looking with compassion on the sinful and miserable state of mankind, conceived such an amazing and unparalleled design of mercy and love towards the whole of them, both Jews and likewise Gentiles, that he freely gave his only begotten to be their Mediator and atoning sacrifice, that who

eth and heareth him, rejoiceth greatly because of the bridegroom's voice: 'this my joy therefore is fulfilled.

30 He^r must increase, but I *must* decrease.

31 He^r that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

32 And^r what he hath seen and heard, that he testifieth; 'and no man receiveth his testimony.'

33 He that hath received his testimony 'hath set to his seal that God is true.

34 For^r he whom God hath sent speaketh the words of God: 'for God giveth not the Spirit by measure *unto him*.

35 The^r Father loveth the Son, and hath given all things into his hand.

7 Ps. 45: 7. Is. 11: 2-5; 59: 21; 61: 1-3. Col. 1: 19; 2: 3, 9. ch. 1: 14, 16. Ep. 4: 7.
* Is. 9: 6, 7; 49: 6, 8; 53: 12. Ps. 2: 8; 89: 27. Da. 7: 14. Mat. 11: 27; 28: 18. ch. 5: 22; 17: 2; 13: 3. He. 2: 8, 9.

soever receives him as God's free gift offered in the gospel, and depends on him for salvation, might not perish in his sins, however great or many, but obtain an everlasting life of holiness and happiness. For God sent not his Son into the world to pass and to execute a sentence of condemnation upon all others beside you Jews, as many of you think, but that persons of all nations may be really saved from sin and misery, and blessed with everlasting holiness and happiness. 18-21. And every one, Jew or Gentile, who believes on Christ, as freely offered in the gospel, is freed from the condemning sentence of God's law; but whosoever rejects or neglects him remains under the curse; yea, his guilt is increased, and his sentence of condemnation fixed and extended, through his rejecting the only Saviour and salvation by unbelief. And this will peculiarly aggravate the sin and misery of many, that, when blessed with the clearest light of the glorious gospel, they, both Jews and Gentiles, through attachment to their own corrupt courses, will prefer their vain traditions, superstitious and idolatrous notions and worship, to it. For every one that is resolved to adhere to his sins heartily hates the truths of divine revelation, which oppose and condemn them, stifles convictions, and shuns the light of that knowledge which presents his darling corruptions in their shameful, hideous, and dangerous forms; but an upright saint, who practises whatever divine truths he knows, is sincerely willing to be tried to the utmost, and to know the whole of the divine will, that his whole conduct, being regulated thereby, may evidently appear the effect of God's regenerating power, and the fruit of vital union and communion with him, and may tend to his glory. 27-30. Both Jesus and myself have our whole commission and success from God; nor can any receive our plain instructions without being enlightened and enabled by God. I appeal to you that I openly declared I was not the Christ, but only his *forerunner*, to prepare the nation for the manifestation of himself. As his *friend*, I have laboured to gain sinners to him, the glorious *Bridegroom* of his church; and I exceedingly rejoice to hear and see them following after and cleaving to him, whose property they are. For it is necessary that the manifestations of his glory, and the number of his disciples, should so continue and increase, that there will be no more use for me as his forerunner. 31-34. I, and every one of the ancient prophets, are but earthly in our origin and frame, and cannot of ourselves speak of divine things but in a weak, gross, and earthly manner; but he, being the Lord from heaven, and endowed with the Holy Ghost above measure, understands the whole mind of God, and speaks of heavenly things as one fully acquainted with them. And yet, alas! how few heartily believe and receive his instructions! but every one who believes them solemnly acknowledges him to be the Messiah, in whose person and work all the promises of God are, or will certainly be, fulfilled to the praise of his love. 35, 36. Nay, such is the superlative love of the Father to this his only begotten Son, who freely undertook to be our Mediator, that he has committed to his management all things relating to the kingdoms of providence,

grace and glory, that he may judge and subdue the world, and distribute blessings among all people. Whosoever therefore receives his doctrine, and believes on him as the Son of God and Saviour of sinners, hath already in himself the beginnings, securities, and foretastes of eternal life, which may certainly issue in the complete enjoyment of it; and whosoever wilfully and finally rejects him lies under the most awfully righteous justice of God, which shall certainly be completed fully to the uttermost, and for ever.

Ver. 2. This case of Nicodemus is recorded chiefly for the exposition of the new birth from above; but also for the encouragement of timid believers who, in fear of men's ridicule or displeasure, have not obtained full courage to follow conscience, and openly avow their profession of truth and godliness. But 'him that was weak in the faith' Christ received without reproach, and treated with tenderness; let 'them that are strong' go and do so likewise.

Ver. 5. *Except a man be born of water and of the Spirit.* If this be spoken of what Bloomfield calls, and others call 'baptismal regeneration,' then what avail the promise to the penitent thief? and what is the condition of myriads of the children of believers dying in infancy who were never baptized? Should not the passage rather be translated, 'Except a man be born of water, even of the Spirit,' of which water was the scriptural emblem? See Is. 44: 3; Eze. 36: 25-27. And this translation is in perfect accordance with that of many passages exactly similar in construction—such as 1 Co. 15: 24; 2 Co. 1: 3; Ep. 5: 5; Tit. 2: 13; 1n. 4: 9. See Middleton on *Gr. Art.* ch. ii. pp. 83, 84; ch. iii. p. 93. This translation seems absolutely confirmed by our Lord's immediate reference of this new birth (see ver. 6), not to water at all, but entirely to the Spirit. See Mat. 3: 11, where 'water' and 'fire,' as here 'water' and 'Spirit' denote one thing.

Ver. 12. *Earthly things.* Things that have earthly similitudes, and that take place visibly on the earth.—*Heavenly things.* These are: (1) The incarnation and mission of the Son, ver. 13. (2) The crucifixion, and salvation by faith, ver. 14, 15. (3) The eternal and gratuitous love of God, &c., ver. 16. (4) The condemnation of unbelievers, ver. 19. C.

Ver. 13. *No man hath ascended up to heaven.* Moses merely ascended to the top of Sinai—Elijah was taken up—but he that 'came down' is the Word that 'was God,' who 'became flesh' (ch. 1: 14), and 'dwelt among us' as 'Son of man.'—Which is, rather, 'who is being, in heaven;' whose proper dwelling-place is heaven, in 'the glory he had with the Father before the world was.' C.

Ver. 23. *Enon.* A town on the west of Jordan, fifty-four miles north-east of Jerusalem, and situated in the district of Samaria. No vestige of its ruins is now to be found. C.

REFLECTIONS.—The miracles of Christ were manifestly divine, and his doctrines plain and important. He was ready to cure the most inexcusable ignorance, and to instruct by night such as were ashamed to own him by day. Infinitely important is the doctrine and experience of the Spirit's gracious implantation of new habits or principles of holiness in our nature, when we choose Christ as our Savior. Yet, alas! how many ministers and others are totally ignorant of it, and prejudiced against it! And because their carnal mind cannot comprehend how or why the Spirit works on the heart; how the Saviour can be at once God and man, in heaven and on earth; or how his being crucified and offered in the gospel, and received by faith, heals and saves sinners, they condemn and deny the same! But amazing is the love of God in setting up his only begotten Son as his ordinance for the salvation of sinners, even the chief, Gentiles as well as Jews. And dreadfully criminal and dangerous is that unbelief which rejects the testimony and offer of God; which hates his glory and detests his truth, as a disturber of indwelling lusts. Nothing can save the man

36 He^r that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; 'but the wrath of God abideth on him.

CHAPTER IV.

1 Christ talketh with a woman of Samaria, and revealeth himself unto her. 27 His disciples marvel. 31 He declareth to them his zeal for God's glory. 39 Many Samaritans believe on him. 43 He departeth into Galilee, and healeth the ruler's son that lay sick at Capernaum.

WHEN therefore 'the Lord knew how the Pharisees 'had heard that Jesus made and baptized more disciples than John,

2 (Though Jesus himself 'baptized not, but his disciples,)

3 He^d left Judea,¹ and departed again into Galilee.

4 And^e he must needs go through ²Samaria. 5 Then cometh he to a city of Samaria, which

who perseveres in his unbelief. And nothing can damn the soul which by faith credits God's testimony concerning Christ, and receives him as a divine and well-qualified Saviour. It is absurd for professors to be more concerned about external performances of religion than about the real work of grace in their heart. And it is honourable for all, and especially ministers, to view all their gifts and graces as coming from God, and to be content to be debased to the very lowest that Jesus Christ may be exalted, answerably to his Father's love to him, and the authority which he hath given him.

CHAPTER IV. Ver. 10, 14. Christ himself, in all his offices, work, and fulness, is God's *gift* granted freely to sinners; and the *water* which he gives is the Holy Ghost, in his person, operation, graces, and comforts, which solidly satisfies the soul, weans it from the cares of this world, prevents its perdition, and gradually prepares for, and seek to bring, the eternal and inexpressible holiness and happiness of the heavenly state. 35-38. The coming of yonder crowds of Samaritans to hear and believe on me, betokens the near approach of the gospel dispensation, in which multitudes, both Jews and Gentiles, will be converted to me;—as instruments in which ye shall be honourably owned and supported, and at last amply rewarded, in their and your own eternal salvation;—and shall, together with John Baptist and the ancient prophets, who sowed the good seed of the Word, rejoice in your success:—and being sent by me to preach the gospel in all the world, and having the advantage of all my labours, as also that of the preceding prophets, ye shall perfect that blessed work, which we only began, in the conversion and eternal salvation of men.

Ver. 11. *Nothing to draw with.* Travellers in the East frequently carry a leather bucket, with which they draw from public wells by means of the rope and wheel.—*The well is deep.* Maundrell estimates the depth of the well called Jacob's at thirty-five yards, with five yards depth of water in the bottom. It is cut in the solid rock—what kind is not mentioned—and if it really be the well which Jacob dug, which can scarcely be doubted, it affords an interesting view of the engineering skill, perseverance, and expenditure of those ancient times. C.

REFLECTIONS.—Those who hate the gospel will always be exasperated at its success. And if duty do not require us to stand, it is best to avoid their resentment by flight. Alas, how our sins pained our Redeemer, hunted him to and fro as a vagabond, fatigued him with travel, pinched him with hunger and thirst, exposed him to insult, and the want even of a draught of water! But cheerfully he laboured in seeking and saving that which was lost. Freely was he given by God. Abundant was his fulness of the Spirit, of grace, and every other permanent blessing; and he is earnestly intent on the full bestowal of them! And yet how are his blessings refused, even by such as infinitely need them, and for whom they are prepared! But so pungent are his convictions, so plain his instructions, so spiritual his exhibitions of God and his worship, so attracting his discoveries of himself and his Spirit, that even a heart hardened in whoredom and prejudice could not withstand them. And yet, alas, how often is the believer's sensible fellowship with Christ interrupted when at the very sweetest! A remarkable renovation of heart produces a deep concern for the



JACOB'S WELL, WHERE JESUS TALKED WITH THE WOMAN OF SAMARIA.
 [JOHN, iv:6.]—There has never been the slightest doubt in the minds of all the authorities as to the identity of Jacob's Well. Looking upon this picture we may know that we are looking at the representation of a spot where the Lord Jesus actually sat. Here he conversed with the woman of Samaria while the disciples were gone into the neighboring city to buy meat. The broken columns you see are parts of

an old church probably built here in the time of the Crusaders. This is the parcel of ground which Jacob purchased and gave to his son Joseph. The well is now seventy-five feet six inches deep, and seven feet six inches in breadth. The diameter of the opening is seventeen and a half feet. Here Christ gave to the world that marvelous lesson that God was a spirit and sought such to worship him as worshiped him in spirit and in truth.



SYCHAR. [John, iv:5.]—While the Savior conversed with the woman of Samaria at Jacob's well, the disciples went into the city of Sychar to buy meat for their midday meal. The above photograph locates the place to which they went. It was about 12 o'clock when the Savior and the disciples reached Jacob's well on their northward journey. Sychar is about two miles from Jacob's well, and in the time of

our Savior was a place of importance. It is only a ruined and wretched village now, and would be the last place on earth a modern tourist would expect to find anything to eat. There is not even a store in town now where anything is offered for sale. The few people now here live by farming. Joseph's tomb is between Sychar and Jacob's well, and this whole region is historic of Biblical event.

is called Sychar, near ^{to} the parcel of ground that Jacob gave to his son Joseph.³

6 Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.⁴

7 There cometh a woman of Samaria⁵ to draw water: Jesus saith unto her, Give me to drink.

8 (For his disciples were gone away unto the city to buy meat.)

9 Then saith the woman of Samaria unto him, How is it that thou being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings⁶ with the Samaritans.

10 Jesus answered and said unto her, If thou knewest the gift of God,⁷ and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

15 The woman saith unto him, Sir, Give me this water, that I thirst not, neither come hither to draw.

16 Jesus saith unto her, Go, call thy husband, and come hither.

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18 For thou hast had five husbands,⁸ and he whom thou now hast is not thy husband: in that saidst thou truly.¹

19 The woman saith unto him, Sir, I perceive that thou art a prophet.

20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.²

21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

A.M. cir. 4034.
A.D. cir. 30.

Ge. 33:19; 48:22.

Jos. 24:32.

The place where

our Lord rested is

very distinctly indicated.

'Jacob's well'

still exists in the

mouth of the valley

which leads up between

Ebal and Gerizim,

to Neapolis or Shechem.

Sychar was probably a name

of reproach given to

Shechem, derived

from a Hebrew word

which signifies 'false-

hood.' The main road

from Jerusalem to

Galilee runs close to

the well, across the

mouth of the valley.

Our Lord, wearied

with the journey, sat

down to rest on the

large stone which

covered the well's

mouth, while the dis-

ciples went up the

valley to the town to

buy bread.—P.

1 He. 15. Ro. 8.3.

2 Mid-day. Mat. 27.

3 Mar. 15.33. Lu. 23.

4 ch. 19. 14. 11.9. The

European. Twelve

o'clock or noon.—C.

5 An inhabitant of

Shechem, called Sy-

char, i.e. drunken-

ness.

6 1 Ki. 17.24-41. Ezr.

iv. 9. Ne. vii. ch. 8.48.

Lu. 9.51-53. Ac. 10.28.

7 No dealings. No

friendly intercourse

of hospitality, such

as implied mutual obli-

gation. The ordi-

nary dealings of buy-

ing and selling were

not interrupted. See

ver. 8.—C.

8 Ep. 2.8. Is. 9.6.42.6;

49.6.8; 55.3.4. Ps. 84.11.

44.4.4. Ezr. 30. 7.

ch. 3.16. 1 Co. 1.3. Ro.

8.32.

9 The gift of God.

Not one form of

gifts, but his gift in

all forms. (1) His

Son, Jn. 3.16. 2 Co. 9.

15. (2) The gift of the

Spirit, Jn. 14.16.

(3) Of pardon, Ro. 5.

16. (4) Of righteous-

ness, R. 5. 17. (5)

Eternal life, Ro. 6.23.

&c. Chiefly, how-

ever, it implies the

gift of the Spirit

through the word of

truth (see ver. 14)—

the living water

from Christ the Rock,

1 Co. 10.4.—C.

10 Jc. 2.13. Is. 12.3.41.

17.18.44.3.4. ver. 14. ch.

6.35; 7.38.39. 2 Co. 13.11.

14.8. Re. 22.1.17.

1 ch. 3.4.1 Co. 2.14.

11 ch. 8.53. Is. 49.7.53.

2.3.

12 False, 2 Ki. 17.24.

13 ch. 6.27.58.

14 Is. 49.10; 58.11. ch.

7.38.39; 6.27.35. 58.68;

12.50. 17.2.3; 30.31; 10.

10. Ro. 5.21.6.23. 1 Jn. 5.

20. 2 Co. 12.14. Ps. 4.

6.7; 27.4; 73.25.26; 142.

4.5.

15 ch. 6.26.34. Ja. 4.3.

16 2 Co. 12.14. Ps. 4.

17 Who, it seems,

had divorced her for

whoredom, and now

she lived with a

other whoremonger.

[Who were dead—(an

event in such times,

and in such a trou-

bled country, by no

means improbable);

or who, or some of

whom, had succes-

sively divorced her—

an event in such a

licitious country so

common as not to be

regarded.—C.]

18 Since our Lord

admits the woman

said truly, 'I have

no husband'—then

how came he to say

to her, 'Go, call thy

husband,' ver. 10? In

ver. 16 the meaning

is, 'Go call him that

is called thy hus-

band.'—In ver. 17,

'Thou hast well said,

I have no (real) hus-

band.'—C.

19 Ge. 12.6; 33. 18-20.

20 Ju. 9. 7. The Sam-

ballat had, on Mount

Gerizim, built a tem-

ple for Manasseh, a

Jewish priest, who

had married his

daughter.

21 Mount Gerizim,

A.M. cir. 4034.
A.D. cir. 30.

the sanctuary of the

Samaritans, rose im-

mediately beside the

well, and the ruins of

the temple which had

been built upon its

summit were visible

from the spot where

the woman stood.

The great contro-

versy between the

Jews and Samaritans

was whether

worship ought to be

offered up on Geri-

zim or Moriah. As

Christ's words proved

him to be a proph-

et, the woman seized

upon the opportu-

nity to have the

question solved. Our

Lord's answer em-

bodies a great prin-

ciple, that true wor-

ship is the worship of

the heart, and is ac-

ceptable wherever of-

fered.—P.

20 Phil. 3.3. Ro. 1.9.15.

21 Is. 28.9. Ps. 62.8. He. 10.

22

23 In spirit. Not

with bodily fatigue

in journeying.—C.

24 In truth. Not

in ceremonial and

figurative offerings.

25 2 Co. 3.17. 1 Ti. 1.

17. Ro. 1.9. Phil. 3.3.

26 God is a Spirit.

Neither sun, nor

moon, nor stars, nei-

ther a dead image of

wood, stone, nor me-

tal, neither beast nor

man—revealed by no

qualities but eternity

of being, infinity of

wisdom, almightiness

of power, spotless ho-

liness, tender mercy,

& all-attractive love.

—C.

27 ch. 1.41.49. Da. 9.

24-26. Is. 42.1; 11.2.3.6.1.

1-3. Pr. 1.20-23. De. 18.

15-18. 6.29.39.

28 ch. 6.6.9.9.37.10.30.

36

29 Ge. 35.13. Lu. 24.

31 Lu. 7.39. ver. 9.

32 At this period,

Jewish etiquette,

offense, prejudice

and habit, forbade a

teacher of the law

publicly to converse

with a woman, espe-

cially though his wife, sister,

or daughter.—C.

33 Phil. 3.7-9. Mat. 19.

27.29. ver. 7. Ca. 5.10.

34 ch. 1.42. Ps. 34.8.56.

16. Re. 22.17. Ca. 11.

5.10-16. ver. 18-25.

35 It is most proba-

ble our Lord had

told the woman much

more, even the whole

heads of her private

history, so that her

report was no ex-

aggeration.—C.

36 Ge. 49.10. Is. 11.10.

43.6.60.8.45.22.24. Ps.

22.27.68.22.

37 Jc. 6.23. 12. Ps. 19.

10.40.8. ver. 34. ch. 6.38.

45.

38 Mat. 16.6-9. Lu. 9.

45. ch. 12.16.3.12.

39 Job 12.1. Ps. 49.8.

ch. 17.4.6.38. with Is.

61.1-3. Lu. 19.10. It

delights my soul to

convert these Samari-

tan.

40 This is another of

those great prin-

ciples which John loved

to record, as devel-

oped in the words of

his great Master. It

was absolutely true

with regard to Christ;

it is in one aspect

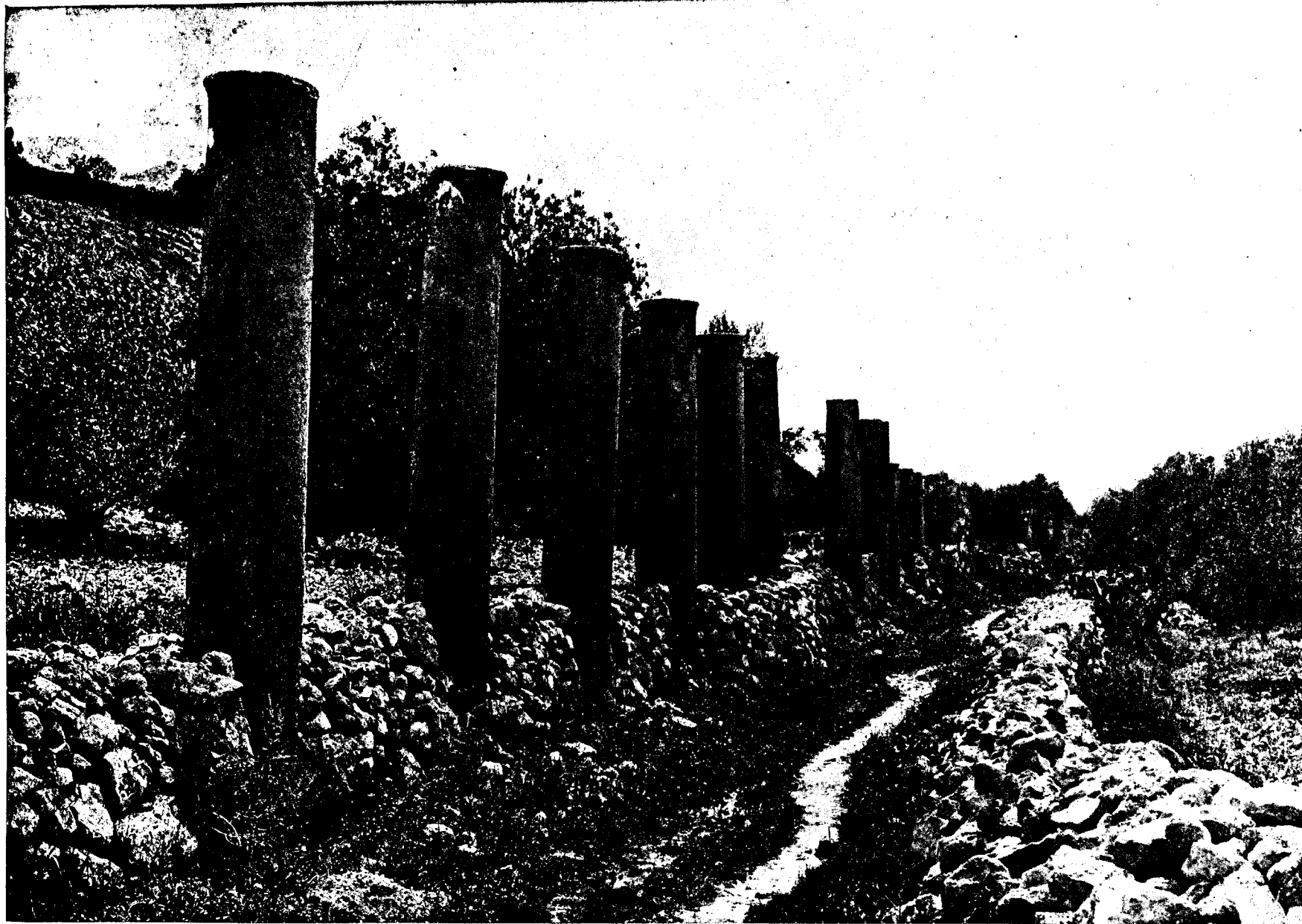
true with regard to

every man.—Our



HORSESHOEING IN TIBERIAS—ON THE SEA OF GALILEE. [John, iv:43.]—"Now after two days he departed thence and went into Galilee." Tiberias is a city of Galilee, and on the Sea of Galilee where Christ performed so many miracles and uttered so many of His wonderful words. During the time of Herod, Roman luxury was introduced into Northern Palestine from the Sea of Galilee to Caesarea Philippi. So there are in Tiberias to-day many evidences of

the fact that the Romans were here. Herod Antipas was the founder of Tiberias. It is said that he preferred the seaside to any other place of residence, and here surrounded the palace which he built with dwellings for his court, with amphitheaters, bathhouses and temples. We give a picture of a horseshoeing scene, taken in Tiberias. The ground is so completely covered with rocks in Palestine that it is necessary to keep horses shod all the time.



PILLARS OF AHAB, SAMARIA. [JOHN, v:43.]—In going from Jacob's well at Shechem into Galilee, Christ would pass northward by Samaria, which is about seven miles from Shechem. There is no good reason why the columns in this picture should be called the "Pillars of Ahab," only on the account that Samaria was for a long time the capital of Ahab. These columns were really placed here by Herod in honor of Augustus, and in the days of our Savior this was doubtless a very important city. It is

upon an eligible and beautiful location upon a prominence round as a sugar-loaf, from the top of which one gets a sight of the great Jezreel plains and the Mediterranean Sea in the distance. The hill Samaria, upon which the city once stood, is very fertile, and is now cultivated in wheat. The day upon which this picture was taken, our dragoman led us around the city, and the wheat was so high as to be as tall in some places as the tops of our heads while we were upon our horses.

heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

43 ¶ Now after two days he departed thence, and went into Galilee.

44 For Jesus himself testified, that a prophet hath no honour in his own country.²

45 Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman,³ whose son was sick at Capernaum.

47 When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

49 The nobleman saith unto him, Sir, come down ere my child die.

50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his

A.M. cir. 4034.
A.D. cir. 30.

v. 1. Jn. 4. 14; 2. 2. Mat. 18. 11; 20. 28; 28. 18. 19. Lu. 2. 10, 11, 32; 10. 12. Mar. 16. 15, 16. ch. 3. 14-18; 5. 37; 1 Jn. 4. 14.

* Mat. 15. 24. Ro. 15. 8. v. Mat. 4. 13; 13. 57. Lu. 4. 24, 38, 39; Mar. 6. 4. ch. 7. 1.

2 Our Lord's own or native country was Judea—his town, Bethlehem—and being honoured in Samaria, the land of strangers, he departs into Galilee, his adopted country, where, 'his own' at Jerusalem having rejected him, he is again received with honour. Thus Schleusner's change of 'for' into 'though,' is rendered, as it is rather unnatural, utterly unnecessary.—C.

* Mat. 4. 23, 24. Mar. 1. 14. Lu. 4. 31, 32.

a ch. 2. 13-23. Lu. 13. 1. Ex. 23. 14-17; 34. 23. De. 16. 1, 16.

b Jos. 15. 28. ch. 2. 1-11.

3 Or, courtier or ruler; Mat. 9. 18. (One who was of the royal family, connected by birth with Herod Antipas; or rather, one of the officers of his court, whether by birth allied to him or not.—J.)

* Mat. 9. 18. 34. Ho. 5. 15. Mat. 9. 18; 15. 22; 17. 14, 15. Ps. 50. 15. Mat. 7. 7.

d 1 Co. 1. 22. Ac. 2. 22. ch. 2. 18.

e ch. 11. 21, 32, 37. Mar. 5. 35-36.

f Mar. 2. 9; 3. 57. 29. 30. Lu. 17. 14.

g ch. 11. 25. Ac. 14. 9. Mat. 8. 13, 19; 22; 15. 23.

A.M. cir. 4034.
A.D. cir. 30.

f Ps. 71. 20. Mar. 9. 23. Mat. 8. 13; 15. 28.

g Ps. 107. 20; 33. 9.

h Ac. 16. 15, 34; 18. 8. Ge. 18. 19; Jos. 4. 15.

i Not the second miracle of all that Jesus ever did, but the second which he performed in Cana.—C.

CHAP. V.

A.D. cir.

a ch. 2. 13. Le. 23. 2. De. 16. 1, 16. Nu. 28. 16. Ex. 23. 14-17; 34. 23. He. 10. 25.

1 Or, gate, Ne. 3. 1; 12. 30.

2 Sheep market.

'Market' is not in the original; and, from Ne. 3. 1, it appears more probable it should be rendered 'sheep-gate.'—C.

b Is. 8. 6; 22. 9.

3 A pool. A bath surrounded by five porches—most probably a pentagon, inclosed on the exterior, and supported by pillars in front.—C.

4 Bethesda. The 'house of mercy'—C.

c 1 Ki. 13. 4. Mar. 3. 1.

4-5 The best ancient MSS., including the Vatican and Sinaitic, omit the last clause of ver. 3, after 'with- ed,' and the whole of ver. 4. It seems highly probable that the words are an interpolation, inserted at an early period from some tradition.—P.

6 Pr. 8. 17. Ec. 9. 10. Mat. 11. 32. Ec. 47. 8. 9.

Zec. 13. 1; 14. 8. Re. 22. 1, 2, 17.

7 This healing pool was one of the last types of Christ, and his gospel, as healing diseased sinners.

servants met him, and told him, saying, 'Thy son liveth.

52 Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that it was at the same hour in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

54 This is again the second⁴ miracle that Jesus did, when he was come out of Judea into Galilee.

CHAPTER V.

1 Jesus on the sabbath-day cureth him that was diseased eight and thirty years. 10 The Jews therefore caril, and persecute him for it. 17 He answereth for himself, and reproveth them, showing by the testimony of his Father, 32 of John, 36 of his works, 39 and of the Scriptures, who he is.

AFTER this^a there was a feast of the Jews; and Jesus went up to Jerusalem.

2 Now there is at Jerusalem by the 'sheep-market,'² a 'pool,'³ which is called in the Hebrew tongue Bethesda,⁴ having five porches.

3 In these lay a great multitude of impotent folk, of blind, halt, 'withered, waiting for the moving of the water.'⁵

4 For an angel went down at a certain season into the pool, and troubled the water: whosoever⁶ then first after the troubling of the

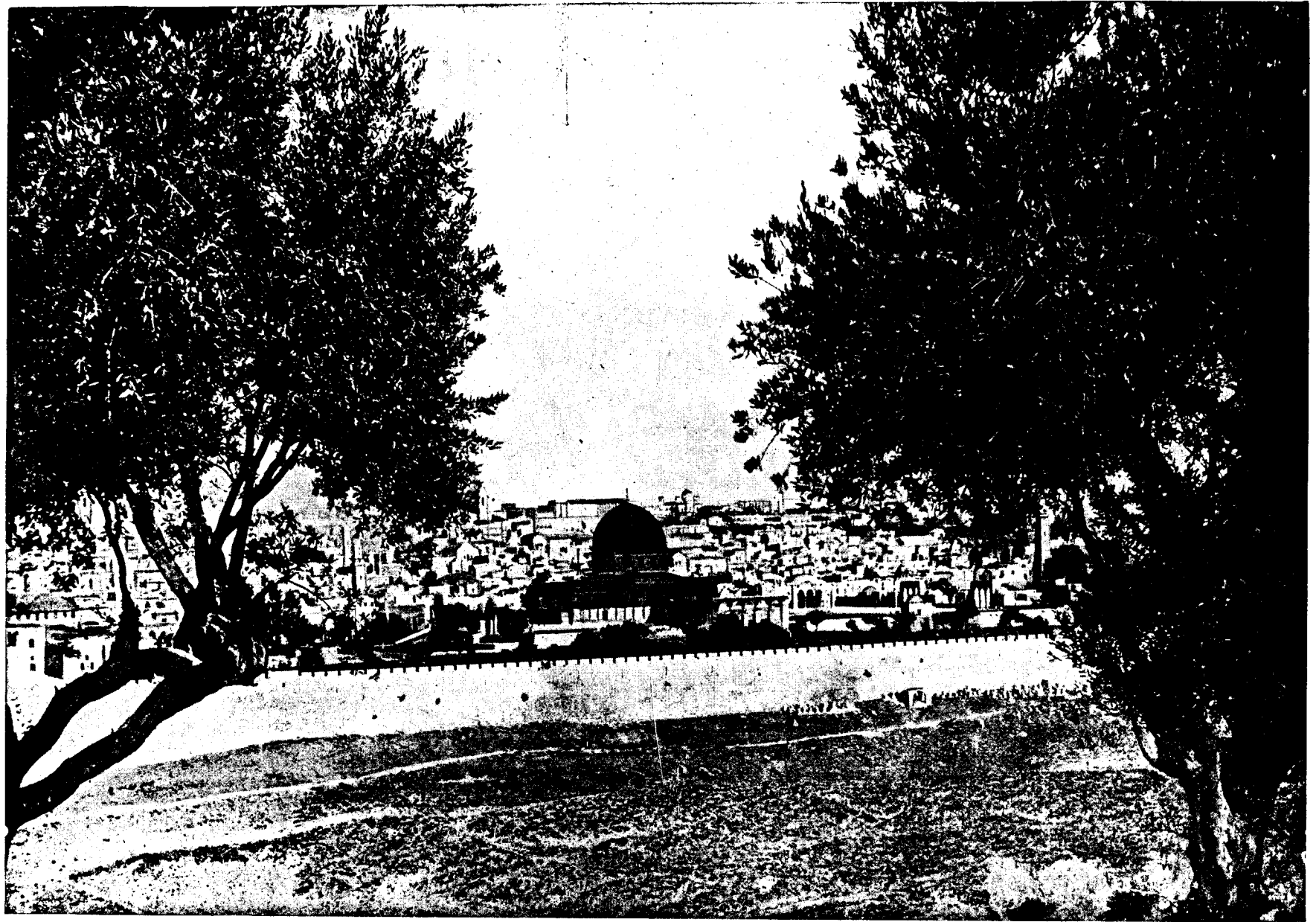
nities. Happy are those troubles which graciously direct sinners to him and his salvation; and when staggerings of heart issue in the firmness of faith. Happy is it when heads of families, great and small, are given to fervent prayer, and deeply concerned for the real and eternal life of children and servants; and when new favours from Christ, and a comparison of spiritual experiences, confirm men's faith; and especially when whole families are converted by his grace!

CHAPTER V. Ver. 17-23. As my Father, who instituted the Sabbath, continually performs his providential works on that as well as on other days, so I, who am his only begotten Son, partaking of the same nature and perfections, must be allowed to work along with him, as is meet.—My union with him, in nature, operation, and design, is such, that I can do nothing separately from him, but do always act in the same work, and in the same manner, and with the same divine power and authority as he does. And such is our union, will, and affection, that nothing of his counsels or operations is ever hid from me: yea, in co-operation with him, I will perform works still greater than the healing a lame man, that, if you will continue obstinate in your unbelief, ye may at least be astonished and confounded thereat. And as he at pleasure can restore the dead to life, so I, with equal power, can not only restore to natural life whoever I please, but bestow upon all who will receive me as their Savior eternal life, and give them power to resist evil. For the Father hath not reserved for himself, nor doth he exercise immediately by himself, the management of the present concerns of providence, or the future judgment of the world, but has intrusted the same to his incarnate Son; that, instead of being offended at his deep humiliation, men might be induced, by his bearing and executing this high commission, to pay the same religious worship and obedience to him as they are obliged to pay to the Father himself: and whoever neglects to honour him in this manner, is held a neglecter of the honour of the Father, who has authorized and is represented by him. 24-30. I, who am truth itself, solemnly assure you, that whosoever heartily receives my doctrine, relative to my person and office, and believes on my Father, who has constituted me Mediator, has a full title to, and the beginnings and earnest of, eternal life, and is completely translated from under the curse and condemnation of the law into a state of justification of life: and that the time is at

hand when not only some, corporally dead, shall be restored to life by my word, but even they who are dead in trespasses and sins, will be regenerated and quickened to the obedience of faith, and live for ever: for as the Father has life essentially and necessarily in himself, and communicates life to every living creature, so he has constituted me, his essentially living Son, a quickening Spirit, full of life in myself as Mediator, and authorized me to communicate it to others. Nor need you think it strange that I say dead bodies and souls shall quickly be enlivened by my power; for, at the last day, the whole race of mankind shall by it be raised from the dead, and brought to my judgment-seat. The true saints, quickened by my Spirit dwelling in them, shall be adjudged to the full enjoyment of everlasting life; and they who died in their sins, raised by my power, shall receive a dreadful sentence of condemnation, to their utter and everlasting ruin.—But in all these things I neither do, nor can do, anything separately from my Father; for in all my administrations I proceed as one perfectly acquainted with his mind, and as his Messiah, instructed by him; and my whole management must necessarily be perfectly right, because I therein neither aim at nor pursue any private will of my own, different from, or opposite to, the will of my Father, but exactly discharge the commission which he hath given me in sending me into the world. 31-39. But I do not rest the matter upon my own mere testimony, as if that alone were sufficient: I appeal to that solemn testimony which John bare concerning me, and which ye cannot object against, since ye acknowledged him an eminent prophet, submitted to his baptism, and, for a time, appeared extremely fond of his instructions, till he offended you by his sharp reproofs and his attestations of my Messiahship. I mention his testimony, not as if it could establish my divine or mediatorial character, but only that I may reason with you upon your own principles, and omit nothing which may tend to your conviction and salvation.—For the miraculous and gracious works which I have performed, or will perform by my own power, are so great and good, as plainly to manifest me the Son of God and the promised Messiah. And the Father himself, in a manner which none of your nation ever before heard or saw, has, by a voice from heaven, attested me as his 'beloved Son, in whom he is well pleased. But it is evident, by your continued rejection of me, that neither his immediate declaration, nor the words of his prophets, make any lasting impression on

you.—As ye profess to read and study the books of the Old Testament, as containing the true doctrine of eternal life, and as a mean of securing your eternal happiness, I charge you still more earnestly and impartially to search them, and observe what they teach: for they, in their types, promises, and prophecies, and the Holy Ghost by them, concur to represent me as the Son of God and the Saviour of the world. 40-47. But notwithstanding all this evidence, such is your pride, prejudice, carnality, and wilful obstinacy, that you will not apply to nor trust in me for pardon, peace, life, and salvation, in whom alone they are to be found. I neither need, have, nor seek human applause or external pomp and grandeur, but only aim at advancing the glory of God in the salvation of men. But I know that, notwithstanding all your high professions, ye are quite destitute of the love of God, and have the love of the world reigning in your heart. Hence, when I am come, authorized by JEHOVAH, and sufficiently attested to glorify him, to effect a spiritual salvation from sin and wrath, ye reject me, because I oppose your darling vices, and give you no ground to expect worldly riches, honour, power, or pleasures. But if any mere impostors should flatter you in your sins, and promise you temporal deliverances, wealth, and grandeur, ye will readily entertain and follow them, to your own destruction.—And, indeed, while your hearts are so full of carnal ambition of worldly honours and applause, and so regardless of the spiritual, substantial, and eternal honours which God alone bestows on his people, it is impossible that ye can believe on me, whose appearances are so mean and doctrines so self-denying. But though I charge home your faults upon you for your conviction, I came not to spy out, aggravate, or accuse you of your crimes to God, but to be a merciful Saviour and Advocate. Nor need I turn your accuser, when Moses, by whose law ye expect to be saved, by his writings sufficiently indicts and condemns you for your unbelief and other wickedness: and had ye believed his declarations, ye could not but have believed me, as all the types in his law, and the prophecies recorded by him, evidently point to and are fulfilled in me. But if ye will not be convinced by what he, for whom you profess so high a regard, hath said, it cannot be expected that ye will believe me, whom ye treat with contempt, and run down as an impostor.

Ver. 4. An angel. Some imagine 'a messenger from the Sanhedrim;' and many ascribe the sanative power of the water to



VIEW OF JERUSALEM FROM BETHESDA. [JOHN, v:2.]—"Now there is at Jerusalem by the sheep market a pool which is called in the Hebrew tongue Bethesda, having five porches." Jerusalem is interesting from all points of view, but somehow the view of the Holy City takes on additional interest when we are looking at it from some point connected with our Savior. Perhaps the most suggestive view of Jeru-

salem is from the Mount of Olives, because looked over from this sacred height by our Lord so often. Bethesda is a very interesting place from which to contemplate the city of David, because here Christ healed an impotent man of an infirmity that had afflicted him for thirty-eight years. It was this miracle of Christ that provoked the wrath of his countrymen, because it was wrought on the Sabbath.

water stepped in, was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity ^{thirty} and eight years.

6 When Jesus saw him lie, and ^{knew} that he had been now a long time *in that case*, he saith unto him, ^{Wilt thou be made whole?}

7 The impotent man answered him, Sir, ^{I have no man}, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.⁷

8 Jesus saith unto him, ^{Rise, take up thy bed, and walk.}

9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

10 ¶ The Jews therefore said unto him that was cured, It is the sabbath-day: ^{it is not lawful for thee to carry thy bed.}

11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

13 And he that was healed ^{wist not who it was}: for Jesus ^{had conveyed himself away}, a multitude being ^{in that place}.

14 Afterward Jesus findeth him in ^{the temple}, and said unto him, ^{Behold, thou art made whole}: sin no more, lest a worse thing come unto thee.

15 The man departed, and ^{told the Jews} that it was Jesus which had made him whole.

16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath-day.

17 ¶ But Jesus answered them, ^{My Father worketh hitherto}, and I work.¹

18 Therefore the Jews ^{sought the more to kill him}, because he not only had broken the sabbath, but said also that God was his Father, making² himself equal with God.

19 ¶ Then answered Jesus and said unto them, ^{Verily, verily, I say unto you}, ^{The Son can do nothing of himself}, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.³

20 For⁴ the Father loveth the Son, and sheweth him all things that himself doeth: and he will show him greater works⁵ than these, that ye may marvel.

21 For as the Father ^{raiseth up the dead}, and quickeneth *them*; even so the Son quickeneth whom he will.

A.M. cir. 4035.
A.D. cir. 31.

d Ac. 3.2. Lu. 8.43; 13.16. ch. 9.1. 23.
e ch. 1.17. Ps. 142.3.
He. 4.13.

f Is. 55.1. Je. 13.27.
Lu. 19.47.
g De. 32.36. Ps. 72.12.
14.142.4102.17. Ro. 5.6. Co. 10.10.

h And so he got no good, ver. 4.
i Mar. 2.11. Lu. 5.24.
Mat. 9.6.15.65.24.

j Ps. 33.9. 107.20. ch. 9.7. Mar. 1.31.42. 2.12. 3.5. 13.29.47. 7.30. 35.8.35.9.27. 10.52. 1s. 39. ch. 9.14.

k Je. 17.21.22. Ne. 13.10. Mar. 2.24. Lu. 6.2.7.9. 13.14.15. 14.13. Ex. 20.10. 31.17. 35.3. Nu. 15.32.30. Mat. 12.2.2. ch. 14.9.

l Or, from the multitude that was.
m Lu. 4.30. ch. 8.59.
o Is. 38.22. Ps. 84.1.2. 106.13.15.

p ch. 8.11. Ezr. 9.13. 1. Pe. 4.3. Le. 26.21. Mat. 2.4.5.

q Mar. 1.45. 7.36. ch. 4.29.
r ch. 7.23. 9.16. Lu. 6.26. 11.13. 10.17. 14.1.6. ver. 9.

s ver. 21. ch. 9.4. 14.10.
t My Father worketh hitherto—his works of mercy on the Sabbath, and I (his Eternal Son) work with him.—C.

1 God works in upholding, by an unceasing exercise of his almighty power, the universe and its wondrous mechanism.

2 He works in providence, watching over and providing for the wants of his dependent creatures.

3—So Christ worked, healing the sick, giving food to the hungry, and performing acts of love and mercy. The principle in accordance with which the Sabbath is to be observed is thus indicated.

4 We are not to rest in inactivity, in simplicity, or in cessation from manual or mental toil; but we are to follow the divine example, and engage actively in works of necessity and mercy, whether in regard to ourselves or to others.—P.

5 ch. 7.19; 8.7; 10.32. 33.1.7.
6 Phil. 2.6. ch. 10.30. 26.14.9. Zec. 13.7.

7 See ch. 3.3.5.1.51. v. ver. 21.30; ch. 8.58; 9.4.12.49.14. 10.1.3. He. 12.9. Ep. 3.9. Ps. 82.2.31.1s.9.6.

8 This verse indicates unity of will, nature, and action in the Father and the Son.—P.

9 Mar. 1.17. 12.18. 17.5. 2. Pe. 1.17. ch. 1.18; 3.5; 8.28; 14.12; 17.2.26; 10.18. ver. 21.—9.

10 Raising the dead, whether spiritual or natural.—C.

11 Ro. 4.19. De. 32.39. Lu. 7.14. 8.54. ch. 11.25. 43.17.2. Mat. 27.52.53.

12 Alford has very fully brought out the connection of this verse with the preceding context, and has shown the scope of the whole passage.

My works are only indirect testimonies: the Father himself, who sent me, has given direct testimony concerning me.

Now that testimony cannot be derived by you, nor any man, by direct communication with him; for ye have never heard his voice nor seen his shape. Nor, in your case, has it been given by that inward witness which those have in whom his

A.M. cir. 4035.
A.D. cir. 31.

word abides; for ye have not his word abiding in you, not believing on him whom he hath sent. Yet there is a form of this direct testimony of the Father accessible even to you—Search the Scriptures.—P.

a ver. 27; ch. 3.35; 17.21.3. Mar. 11.27.25.31. 16.17. 1. Pe. 4.5. Ro. 2.16; 14.10. 2. Co. 5.10.2. Tl. 4.1. Ac. 10.42.17.31.

b Ps. 145.11. ch. 4.1. Mat. 28.10. Re. 5.5. 13.1. Jn. 2.23.5.10.

c Mat. 7.24.25. ch. 3.15. 16.18. 20.16.47. 8.51; 20.31. Ro. 8.1.2. Ep. 2.5.6.1. Jn. 3.14.

d See ver. 21.28. Ep. 2.15. 3.4. Lu. 9.62. 15.24.35. Ro. 6.4.13. Ga. 20. Col. 2.13.1. Co. 15.45. Re. 3.1.

e Je. 10.10. ch. 17.2. 1. Jn. 5.20.1. Tl. 6.15. ch. 1.4. 11.25. 1. Co. 15.45. ver. 21.

f Di. 13.14. Mat. 28.18. Ep. 1.20.23. Phil. 2.9.11. Pe. 3.22. Ac. 17.31. See ver. 22. Ac. 10.42.

g That knowing him to be touched with the feeling of our infirmities, and to have put away their sins, believers might not only come boldly to the throne of grace, on earth, but also to the judgment-seat of the great day.—C.

h Ver. 25.21. Lu. 7.14. ch. 11.43. Ep. 2.15. Ga. 2.20.

i Marvel not at this: my power to quicken dead souls, and raise them from their sins, for the Father is coming in which I shall quicken dead bodies also, and raise them from their graves.—C.

j Job 19.25.26. Is. 26.19. Da. 12.2.3. Mat. 25.31.4. 2. Th. 1.10. 1. Pe. 1.3. Tl. 8.9. Re. 20.11.15.

k ver. 19; ch. 6.38. 8.28. Is. 11.2.2.5. He. 3.6.

l Ps. 40.7.8. Mat. 26.30. ch. 3.4.21. 15.36.

m 1. alone, ch. 8.14. ver. 32.33.35. ch. 14.12. Pr. 27.2. Re. 3.14. Nu. 35.30. De. 17.6.

n Not true. His witness might be morally accurate, yet 'not true' (that is, not sufficient in the legal sense, the only sense here intended).—C.

o ch. 1.6.8.15.26.27. 29.36.38.38.18. Ac. 10.43. 1. Jn. 5.7.9. Mat. 3.11.12. Mar. 1.7. Lu. 3.16. Ac. 13.25. or 1s.42. 1. Mat. 3.17.5.

p This is God the Father, who testified to Christ at his baptism and in the transfiguration. Ver. 34 shows that the statement can only refer to God.—P.

q ch. 1.7. 19.27. 32. Mal. 3.1.4.5.6. Is. 40.3.9. ch. 1.15.29.36.

r Lu. 19.10. ch. 20.31. Ro. 3.25. 4.1. Tl. 4.16.

s Mat. 11.3. 11.7.14. 21.22. 17.12.13. Mar. 1.2. 11.26.21.7.1.2. De. 6.6.6.

t Ps. 119.11.1. Jn. 2.14. Pr. 2.1.26.21.7.1.2. De. 6.6.6.

u Is. 49.7. 53.1.3. ch. 1.11. Lu. 7.30.

v De. 6.2.9. Is. 8.20. 34.16. Ac. 17.11. Lu. 10.29.31.

w See Lu. 16.20. 24. 27.44.11.1. ver. 46. 1. Pe. 1.10.11.

x See note * in first column.

22 For the Father judgeth no man, ^{but hath committed all judgment unto the Son};

23 That^b all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him.

24 Verily,^c verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

25 Verily, verily, I say unto you, ^{The hour is coming}, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.

26 For^d as the Father hath life in himself, so hath he given to the Son to have life in himself;

27 And^e hath given him authority to execute judgment also, because^f he is the Son of man.

28 Marvel not at ^{this},⁵ for the hour is coming, in the which all that are in the graves shall hear his voice,

29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

30 I^j can of mine own self do nothing: as I hear, I judge: and my judgment is just: because ^{I seek not mine own will}, but the will of the Father which hath sent me.

31 ¶ If I bear^k witness of myself, my witness is not true.⁷

32 There^l is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.⁸

33 Ye^m sent unto John, and he bare witness unto the truth.

34 But I receive not testimony from man: ^{but these things I say}, that ye might be saved.

35 Heⁿ was a burning and a shining light: and ye were willing for a season to rejoice in his light.

36 ¶ But I have greater witness than *that* of John; for the ^{works which the Father hath given me to finish}, the same works that I do, bear witness of me, that the Father hath sent me.

37 And^o the Father himself, which hath sent me, hath borne witness of me. ^{Ye have neither heard his voice at any time}, nor seen his shape.

38 And ye have not his word ^{abiding in you}: ^{for whom he hath sent}, him ye believe not.

39 ¶ Search^p the scriptures; for in them ye think ye have eternal life: ^{and they are they which testify of me}.⁹

natural mineral qualities. But a messenger from the Sanhedrim could have performed no miracle, and as the first stepping in after the troubling of the water was the person healed, the whole matter was a standing, but occasional, miracle, which God, for wise purposes, had been pleased to continue as a witness to an unworthy generation. C.

Ver. 14. *Sin no more.* Our Lord seems, in this admonition, to refer to some youthful sins of this old man, by which his disease had been induced; and as the man was evidently friendless, ver. 7, and most probably a stranger—so that our Lord could know

nothing of his history—in this reference he gives him an evidence of supernatural knowledge as well as power.—Vote, As 'the wages of sin is death,' so are diseases the wages of the payment. That sometimes they are punishments is obvious to the senses, as in the case of intemperance; at other times they are admonitions to watch, pray, and be ready; at other times they are exercises of faith, producing more fruitfulness in the sufferers; and other times they are examples of patience, whereby God is glorified, his children and saints strengthened, and sinners induced to pray that they might 'die the death of the righteous.' C.

Ver. 18. *Because he said that God was his Father, xavign idon*, his own (personal) Father. The whole Jewish nation considered God their Father. They must, therefore, have understood our Lord in a very different and infinitely higher sense. C.

Ver. 19. *The Son doeth nothing of himself.* No person in the Godhead acts independently of the other. 'These things doeth the Son,' not *such* things, but 'the same things'—acting in perfect union of nature and consent of will with the Father. C.

Ver. 23. This perfect equality, nay identity, of 'honour' between the Father and the Son not only proves the Godhead of

40 And^u ye will not come to me, that ye might have life.

41 ¶ I^a receive not honour from men.

42 But I know you, that ye have not the love of God in you.

43 I^b am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

44 How^d can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?

45 ¶ Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust.

46 For had ye believed Moses, ye would have believed me: for he wrote of me.

47 But, if ye believe not his writings, how shall ye believe my words?¹

CHAPTER VI.

1 Christ feedeth five thousand men with five loaves and two fishes. 15 Thereupon the people would have made him king. 16 But withdrawing himself, he walked on the sea to his disciples: 26 reproverth the people flocking after him, and all the fleshy hearers of his word: 32 declareth himself to be the bread of life to believers. 66 Many disciples depart from him. 68 Peter confesseth him. 70 Judas is a devil.

AFTER these things Jesus went over the sea of Galilee, which is the sea of Tiberias.¹

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Jesus went up into a mountain, and there he sat with his disciples.

4 And the passover, a feast of the Jews, was nigh.

5 When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

6 And this he said to prove him: for he himself knew what he would do.

A.M. cir. 4035.
A.D. cir. 31.

¶ Ro. 8.7, ch. 11.13;
19. 18.40.7.53.1-3. Ps.
81. 1. Ho. 11.2.7. He.
10.29.

¶ ch. 6.15; ver. 34.2
Co. 8.9. 1 Th. 2.6. Mat.
20.28.

¶ Je. 17.9.10. Re. 2.23.
Lu. 16.15. Mat. 23.13-
28.

¶ ch. 3.16. Ex. 23.21.
He. 5.4.5. with Is. 53.2,
3. ch. 11.1.

¶ Mat. 24.24. Ac. 5.
36.37.21.38.

¶ ch. 12.43. Ro. 2.10,
29.

¶ Ro. 2.12; 19.20; 7.
9-14. Ga. 3.10. ver. 46.

¶ ch. 8.6. Mat. 19.7.
Ac. 6.11.14.

¶ Ge. 3.15.12.3.17.18;
22.18.49.10. De. 18.15-
18. Ex. xii. xxv.-xxvii.
Le. 1-xvi. Nu. iii. iv.
viii. xv. xxviii. xxix. Ac.
26.22. Ro. 10.4. Ga. 4.
24. Col. 2.17. He. vii. 4.

¶ Lu. 16.29. 31. Ro.
10.17.

1 Our Lord here
bears full testimony
to both the Mosaic
authorship and divine
authority of the Pen-
tateuch. He goes so
far as to affirm by im-
plication, that no man
can believe Christ's
words who does not
believe Moses' writ-
ings.—P.

CHAP. VI.
A.D. cir. 32.

¶ Mat. 14.13-21. Mar.
6.31-44. Lu. 9.10-17.

¶ Mat. 4.18.15.29.14.
34. Lu. 5.1. Nu. 34.12.
Jos. 12.3.

1 See note on Mat.
4.18.—C.

¶ Mat. 4.23-25.8.11.1.
7.12.15.13.14.13.14.

¶ ver. 15. Mat. 5.1.14.
23.15.29. Lu. 6.12.9.28.

¶ Le. 7.3. Ex. 12.6.
De. 16.1. Nu. 28.6.

¶ Mat. 14.15. Mar. 6.
35. Lu. 9.12. ch. 4.35.

¶ Ge. 22.1. De. 8.2.16;
33.8.2 Ch. 32.31.

* From this and
the like expressions
upon similar occa-
sions, it is evident
that our Lord's grace
beforehand is not so
properly designated
'asking a blessing'
as giving thanks; for
he appears rather
to take the food pro-
vided as evidence of
the blessing already
bestowed, and to re-
turn thanks to the
Father, by whom it
had been graciously
provided.—C.

A.M. cir. 4036.
A.D. cir. 32.

2 i.e. 56, 97. Nu. 11.
27.22.2 Ki. 4.43. Mar. 6.
37.

1 ch. 1.40-44. Mat. 4.
18.

¶ Nu. 11.21.22.2 Ki. 4.
43. Mat. 14.17. Mar. 6.
38. Lu. 9.13. ver. 6.

¶ Mat. 14.19. Mar. 6.
39.40. Lu. 9.14.15.

¶ Mat. 14.19.30. Mar.
6.41.32. Lu. 9.16.17. Ps.
37.16. Fr. 13.25.15.16.
17.

¶ Ne. 9.25. 1 Sa. 9.13.
Mat. 13.26.27.24.45.
Ex. 23.25. Ro. 14.6. 1
Ti. 4.5.

3 See note in first
column.

¶ Ne. 8.10.1 Ki. 17.15.
16. Pr. 3.9.10.11.24.95.
Phi. 4.19.

The disciples
had much more
left than they had at
the beginning.

¶ Ge. 49.10. De. 18.15
-18. Is. 7.14.9.6. 35.4.
Lu. 7.16.24.19. ch. 1.27;
4.19.25.42.7.40.

8 This miracle of
Christ was greater
than the forty years
of manna in the wil-
derness; for in the
giving of that bread
the hand of Moses
was neither seen nor
proclaimed. But here
the miracle was di-
rectly the work of
our Lord—an answer
to his prayer—an
enactment of his
power.—C.

¶ ch. 5.4.11.8.36.19.14.
15. Mat. 21.9. Ac. 14.13.
Mar. 6.46. Mat. 14.23.
ch. 24.

¶ Rather, the moun-
tain upon which he
had sat with his dis-
ciples, ver. 3. It does
not appear from the
narrative that he had
come down, as some
suppose, to the plain,
and returned to the
mountain; but merely
that he withdrew into
some of its more se-
cret recesses, to con-
vent any popular tu-
mult.—C.

¶ Mat. 14.22-33.
Mar. 6.45-54.

7 See note on Mat.
14.15.—C.

8 Westward.
¶ ch. 2.12.4.46. Mat.
4.13.11.23.

9 It is evident they
had expected him to
follow them in an-
other ship, and did not
look for his miracu-
lous walking on the
water: for had they
expected a miracle,
they would not have
been afraid.—C.

¶ Ps. 107.25.135.7.

1 A furlong is the
eighth part of a mile,
Lu. 24.13.

¶ Job 9.8. Ps. 99.10;
93.4.8.9.

7 Philip answered him, Two hundred penny-worth² of bread is not sufficient for them, that every one of them may take a little.

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here, which hath five barley-loaves, and two small fishes: but what are they among so many?

10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And Jesus took the loaves; and when he had given thanks,³ he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.⁴

13 Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten.

14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

15 ¶ When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

16 And when even⁷ was now come, his disciples went down unto the sea,

17 And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.⁸

18 And the sea arose by reason of a great wind that blew.

19 So when they had rowed about five and twenty or thirty furlongs,¹ they see Jesus walk-

the Son, but, from the strong declaration of our Lord, both positively and negatively expressed, may be gathered the heinousness of the infidelity that denies his Godhead, involving practical atheism, inasmuch as it makes the Father a liar in the testimony he has so abundantly and frequently given to his Son, 1 Ju. 5.10. C.

Ver. 25. It is evident, since 'the hour now is,' that 'the dead' to whom our Lord here refers are 'the dead in trespasses and sins,' Ep. 2.1, whom he 'quickens' into the life of faith by his Word and Spirit. C.

Ver. 26. Given. The Godhead of the Word, of the SON OF GOD, is eternal, and therefore undivided; but everything possessed by Jesus, as the Christ, is 'given' from the Father, whose 'Servant' he became by the incarnation, Phi. 2.6-11; Heb. 10.7-10; Ga. 4.4. C.

Ver. 37. Ye have neither heard his voice, &c. That the whole people of the Jews heard the 'voice' of God at Sinai—that they saw his 'shape,' rather the visible representation of his presence, in the Shekinah, is recorded by Moses—and also that many of them heard the voice of God at our Lord's baptism, is declared by Matthew.—May not the apparent contradiction, however, be fully removed by taking the word 'heard,' as it often is, to mean hearing, 'in attending, believing, and obeying.' See Ex. 6.12; De. 30.17; Is. 30.9; 55.3; Je. 17.10; Eze. 3.27; 33.31; Mat. 10.14; 18.17; Jn. 9.27; Lu. 18.21; 1 Co. 14.21; Ga. 4.21; Re. 1.3. The word 'seen' being likewise taken to signify, as it often does, to 'discern, discover, and acknowledge'—is a literal statement of fact:—for when the Jews 'saw' Jesus, they neither discerned, discovered, nor acknowledged any 'form, or comeliness, or beauty,' that they should desire him, Is. 44.9; 53.2; Je. 5.21; Mat. 13.13; Jn. 3.3; 12.40; Ro. 7.23; 11.8. C.

REFLECTIONS.—It is a great mercy that our world is not altogether filled with persons diseased, since sin hath introduced such a variety of evils. Marvellous, as well as numerous, were the types by which God prefigured his Messiah. And who, sensible of spiritual distempers, would not gladly wait at the pool of ordin-

ances for relief! Jesus graciously prevents the most needy and miserable with his mercy: and his word powerfully convicts and enables to obedience. And yet much weakness and ignorance sometimes remain for a while. It is wonderful that his kindness should have occasioned to him such malicious hatred and envy. And marvellous is his wisdom, that this abuse of him should be the mean of a more clear manifestation of himself, as the Son of God and promised Messiah. How sufficient is he to save sinners who is both God and man; one with, and equal to, God; knowing, willing, and performing the same things as JEHOVAH his Father! Even in his mediatorial character he is the absolute Lord of life and death, who manages all providences, quickens the dead, examines all causes, and distributes eternal happiness according to men's deeds. Faithfully he executes his office, to the glory of God and the salvation of men. And worthy is he to be honoured and worshipped equally with the Father, that God may be glorified and worshipped in him. What ground is there for the most undoubting confidence in him who hath such attestation from prophets, from miracles, from God himself!—And it becomes us seriously to search the Scriptures, where every saving truth concerning him is to be found.—But, alas! fearful are the effects of ignorance, pride, and carnal ambition. No clear and earnest ministrations of truth can affect such as are under the power of these things.—Owing the authority of the Scriptures, they neither understand, believe, nor practise them. Pretending regard to Jesus, they will never receive him for salva-

tion, and yet are ready to run after the vilest impostors.—It is the highest folly to lean to the broken law for happiness when it so charges us with our sins; and greatly absurd to prefer men to Christ, and yet disregard even these our human favourites when they instruct us concerning Christ.

CHAPTER VI. Ver. 27-29. Beware of laying out your principal care and labour about temporal provision or other perishing enjoyments; but chiefly inquire after, and labour to possess, those spiritual and eternal blessings which I, as anointed and miraculously attested by my Father, freely give to every one that believes in me. Your great and important work, which God commands and seeks as a source of obedience and means of acceptance, is cordially to believe on and receive me, as the SENT of God, and his unspeakable gift offered in the gospel. 30, 31. What token can you produce of your Messiahship, and superiority to Moses, who not merely multiplied provision, but for forty years miraculously nourished our fathers in the wilderness with manna from heaven? 32-59. Christ calls himself bread in allusion to the manna, and because he, in his person, offices, work, and fulness, is the mean of all our spiritual and eternal life, happiness, and comfort. He is the true bread, of which the manna and all the bread used in the ancient oblations were but a typical shadow, and which is infinitely excellent, important, and permanent in its virtue. He is living bread, having all life in himself as Son of God, and as Mediator, and as being the Author of all spiritual life to sinful



TIBERIAS, ON THE SEA OF GALILEE. [John, vi:23.]—"Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after the Lord had given thanks." Before us is a picture of this same Tiberias as it appears to-day. We see the little boats out on the sea, doubtless like those used in the time of our Lord. We see the fishermen's nets drying. We see the cactus and the palm trees, and the

scattering fig and olive trees. We have in this picture all the things well nigh representative of Tiberias as it is to-day—sea, boats, nets, ruins, palm tree, fig tree, olive tree and one new building. Once the magnificent expression of Roman power and Roman taste in architecture, Tiberias is now the broken and desolate home of about four thousand Jews, who themselves seem also to be desolate and without heart.

32 Then Jesus said unto them, Verily, verily

1 What sign, directly from heaven

26.17, 18. Phi. I. 29. 2
4.6.

45 It* is written in the prophets, And they shall be all taught of God. *Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

Satan. But under all our distresses his word alone can relieve and comfort. And his presence is doubly precious after fearful storms of darkness and grief. Powerfully do his visits hasten forward his people to the haven of glory. They therefore who truly love him, will grudge no pains to find him: and often they meet with him sooner, and more easily, than they expected. But, alas, that ever he should be sought, not from love, but for some carnal advantages!—What a wonderful, well furnished, and divinely authorized Saviour is Jesus Christ! Heavenly and divine is his original;—deep was his debasement, even unto death;—and high his exaltation to his Father's throne. He hath in himself, and gives to our souls, the living, life-giving, substantial, and abundant provisions of his grace.—And freely granted by himself and his Father to sinful men are all the blessings of his love. Yea, even the weakest act of faith on him secures permanent grace, a glorious resurrection, and eternal life. Every poor sinner is invited to him; and no one who comes, however weak or wicked, shall be neglected or turned away. But none either will or can come till they hear the gospel of Christ, and are

46 Not that any man hath seen the Father,⁷ save he which is of God, he hath seen the Father.

47 Verily,^b verily, I say unto you, He that believeth on me hath everlasting life.

48 I am that bread of life.

49 Your^d fathers did eat manna in the wilderness, and are dead.

50 This^e is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51 I am the living bread⁸ which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

52 The^f Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?

53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood,⁹ ye have no life in you.

54 Whoso^e eateth my flesh, and drinketh my blood, hath eternal life;¹ and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He² that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As³ the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

58 This⁴ is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

59 These things said he in the synagogue, as he taught in Capernaum.

60 ¶ Many⁵ therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it?

A.M. cir. 4036.
A.D. cir. 32.

7 Mat. 11. 27. ch. 1. 18.
5. 30. 14. 9. 10. Lu. 22. 2.
1 Ti. 16. 1 Jn. 4. 12. 2
Co. 4. 6. None but
Christ hath any im-
mediate knowledge
of or from the Father.
b ch. 3. 15. 16. 36; ver.
27. 33. 35. 40. 54. 57. 58;
ch. 10. 28. 29. 35. 45. 17.
c ver. 33. 35. 40. 47. 51.
54. 57. &c. ch. 10. 10.
Ga. 2. 20. Col. 3. 3. 4.
d Ex. 16. 4. 13. Ne. 9.
15. 20. Ps. 78. 24. ver. 31.
Nu. 26. 65. Ju. 2. 10. Zec.
1. 5.
e ver. 32. 33. 38. 44. 47.
48. 58.
f ver. 33. 35. 47. 48;
ch. 3. 13. Ep. 4. 9. 1 Co.
15. 45. 47. 1 Jn. 5. 12.
g Rather, 'the life-
giving or life-produc-
ing bread.'—C.
h ver. 52. 57. 18. 53. 4.
5. 16. 18. 35. 4. 14. 27. 40.
20. 28. Ti. 2. 14. 1 Ti. 2.
5. 6. 1 Pe. 2. 24. 18. Re.
5. 9. Pr. 9. 2.
i ch. 3. 15. 1 Jn. 2. 2.
j ch. 7. 43. 9. 16. 10. 19.
k ch. 3. 4. 9. 4. 11. 1 Co.
2. 14.
l Mat. 26. 26. 28. Mar.
10. 18. ch. 3. 15. 36. Ga. 2.
20. Phi. 3. 9. 10. 1 Co. 1.
30.
m These words can
give no countenance
to the figment of trans-
ubstantiation, inas-
much as they require
a man to eat the
flesh and drink the
blood; while the Ro-
mish ritual denies
the credit to the people,
who therefore, upon
their own principles,
cannot be saved.—C.
n ver. 40; ch. 1. 14; 3.
15. 16. 18. 35. 4. 14. 27. 40.
Ga. 2. 20. Ro. 8. 1. 4. 28.
39. 5. 21.
o These words can-
not refer to trans-
ubstantiation; for, if
they did, they would
prove too much, and
therefore, by an un-
questionable rule of
argument, prove no-
thing; that is, if they
referred to trans-
ubstantiation at all, they
would prove that
every communicant,
according to the Ro-
mish ritual, must be
saved—an absurdity
and a blasphemy too
gross for superstition
itself to assert or the
most implicit credu-
lity to receive.—C.
p Ps. 4. 7. Ga. 2. 16. 20.
21. 1 Co. 1. 30. 2 Co. 5. 17.
21. Col. 2. 3. 9. 10; 3. 11.
Ps. 7. 10. 10.
q La. 3. 24. Ps. 34. 8.
Pr. 9. 5. 15. 25. 5; 55. 1-3.
ch. 1. 12. 13. 15. 1 Jn. 3. 24.
r ch. 14. 20; 17. 23. 15.
34. 1 Jn. 14. 16. Ep. 5.
30. 1 Co. 1. 30; 6. 17. Ga.
2. 20. 1 Jn. 3. 24. 15. 12.
s Ex. 10. 10. 2. 13. De.
5. 26. ch. 5. 26. 34.
t ch. 14. 6. 19. 1 Co. 15.
22. Col. 3. 4; 2. 19. Ga.
2. 20.
u ver. 31. 40. 47. 57. ch.
3. 13. 10. Ro. 5. 21.
v ch. 18. 20. Ps. 22. 22;
40. 10. Ro. 15. 8.
w ver. 41. 42. 35. 66.
Ro. 8. 7. 1 Co. 14. De.
29. 4.

A.M. cir. 4036.
A.D. cir. 32.

x Je. 17. 10. ch. 2. 24.
25. 17. Ac. 1. 24. He.
4. 13. Re. 2. 23.
y ch. 3. 15. 18. Mar.
10. 19. Lu. 24. 51. Ac. 1.
9. 21. Ep. 4. 8. 10. ch. 15.
5. 15. 17. 28; 17. 11. Ps.
110. 1.
z 2 Co. 3. 6. 1 Pe. 3. 18.
1 Co. 15. 45. He. 9. 14.
a 1 Co. 2. 10-14. Ep.
1. 17-20. 1 Th. 2. 13. 1. 5.
Ps. 19. 7-10. He. 4. 12.
Ps. 119. 50. 93. 130.
b That is, my words
concerning eating
my flesh and drink-
ing my blood, are to
be spiritually under-
stood of that spiri-
tual 'hunger and
thirst' which my in-
carnation, work, and
righteousness can
alone satisfy and al-
lay. See ch. 7. 37. Mat.
5. 6.—C.
c ver. 61; ch. 2. 24. 25;
13. 11; ver. 70. 71. He.
4. 13. Ac. 15. 18. Is. 40. 9.
2. 2.
d Ro. 8. 29. 2 Ti. 2. 19.
e ver. 44. 45; ch. 10.
26; 12. 37-41. Phi. 1. 29.
Ep. 2. 8. 9.
f ver. 67. Ga. 3. 1. 3. 1.
1 Jn. 2. 19. Phi. 2. 21. 2 Ti.
1. 15. 16. 10. 2 Pe. 2. 21. 22.
Zep. 1. 6. He. 10. 38. Lu.
24. 49.
g Ps. 73. 25. Ac. 4. 12;
5. 20; 7. 38. ver. 63. 1 Jn.
5. 11-13. Mat. 7. 29.
h Mat. 15. 16. Lu. 9.
20. ch. 11. 27. 1. 29. 45. 46.
49. Ac. 8. 37. 16. 31.
i Mat. 10. 7-4. Mar. 3.
14-19. Lu. 6. 13-18.
j ch. 8. 48. 13. 2. 27.
k A devil—being
taught of Satan, who
was a liar, a betray-
er, and a murderer
from the beginning.
—C.
l Mat. 26. 14-16. 27.
25. 47-56. 27. 3. 5. Mar.
14. 18. ch. xiii.
xviii. Ac. 1. 16-20. Ps.
41. 9. 55. 13. 14.

CHAP. VII.

m Ac. 10. 38. Lu. 4. 44.
n ch. 5. 16. 18; ver. 19.
25. Mat. 21. 38. Mar. 12.
21. Th. 2. 15.
o Le. 23. 34-36. De.
16. 13. Nu. 29. 13-38.
Ne. 8. 14-18.
p The feast of ta-
bernacles was the
most solemn of the three
great feasts at which
all Jews were requir-
ed to assemble at
Jerusalem. It was so
called because dur-
ing its celebration the
people were enjoined
to live in tents or
booths outside their
houses, so as to com-
memorate the wil-
derness journey. I.e.
23. 42. 43. It was also
called the feast of
ingathering, because
it took place at the
close of the harvest.
The time of celebra-
tion was from 15th to
22d Tazri, which cor-
responded with our
September.—C.
q Kinsmen. Mat. 12.
46. Mar. 3. 31. Ac. 1. 14.
8 there.

61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

62 What⁶ and if ye shall see the Son of man ascend up where he was before?

63 It⁷ is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.²

64 But⁸ there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

66 ¶ From⁹ that time many of his disciples went back, and walked no more with him.

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

69 And^a we believe and are sure that thou art that Christ, the Son of the living God.

70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?³

71 He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

CHAPTER VII.

1 Jesus reproveth the ambition and boldness of his kinsmen: 10 goeth up from Galilee to the feast of tabernacles: 14 teacheth in the temple. 40 Divers opinions of him among the people. 45 The Pharisees are angry that their officers took him not, and chide with Nicodemus for taking his part.

AFTER these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

2 Now⁴ the Jews' feast of tabernacles was at hand.¹

3 His brethren² therefore said unto him, Depart hence, and go into Judea, that thy disciples³ also may see the works that thou doest.

quickeneth and convicted by the Holy Spirit.—Awful is the thought that many should prefer earthly enjoyments to him and his everlasting salvation;—should ignorantly or maliciously cavil at the declarations of his grace; should apostatize from him, offended with his spiritual doctrines or necessary reproofs; or should adhere to him in profession while carnal lusts are indulged in their heart. Never, O my soul, cavil at his words who is the wisdom of God! Never attempt to deceive him who searches the heart. Never neglect him who is thy food and thy life, and the length of thy days. Never refuse him who is the free, the unspeakable gift of God. Never doubt of that salvation which is intrusted to his care, who shuts out none, and turns away none who accept him as Savior. And never desert him who is Christ the quickening Son of the living God, full of grace and truth.

CHAPTER VII. Ver. 3, 4. Stay no longer in this or obscure country, but go preach and work miracles at Jerusalem, that you may make the great and learned men your disciples; and that, their number being increased, they may, on such a public occasion, favour your designs to set up your kingdom; for if you can do any wonderful works, it is proper you should establish and spread your fame by doing them in the most

public manner, and in the most famous places, and on the most public occasions, that men of learning and authority may see and be convinced by them. 6, 7. However safely ye who have the favour of worldly men, being like them in your principles, tempers, and designs, may go up at the very beginning of the feast, it is not proper that I, whom they seek to kill, should go up so early, and give them an opportunity to concert measures against me. 16-18. I did not learn my doctrine which I preach by any human assistance; nor is it an invention of my own. But God hath sent me as Mediator, and qualified me to publish it to the world, not to gain applause to myself, but for the advancement of his honour and glory. And whosoever will, by humble, serious, and impartial reading, hearing, meditation, and prayer, labour to understand the will of God, in order to practise it, he shall experience such delight and power in my doctrine as shall prove it really divine. He will perceive that impostors suit their doctrines to the carnal inclinations of men in order to establish their own reputation and carnal interests; and that, as an evidence of my sincerity, and of the truth of my doctrine, I am wholly intent upon promoting the glory of God, who authorized me, and publish only what tends to humble mankind, and reform them from their errors and corruptions. 19-24.

When ye profess such zeal for the laws of Moses, why do ye so universally break them? Why, in direct contradiction to an unalterable precept, do ye seek to murder me? When on the Sabbath-day ye circumsise children, and apply cures to the wounded, how absurd is it to seek to murder me, because on the Sabbath I perfectly cured the man who had long been infirm at the pool of Bethesda? Beware therefore of partially indulging prejudices against me on account of my mean appearances, or in favour of your chief priests and rulers, on account of their specious pretences and authority over you; but carefully examine things, and judge according to truth and equity. 28, 29. Ye indeed know my earthly parentage, but my office and original are much higher than ye apprehend. My Father, of whom ye are grossly ignorant, hath, in the faithful fulfilment of his love and promises, sent me into the world.—I have a perfect knowledge of his mind and will, for I am from him, by a peculiar and eternal generation; and as the anointed Mediator, I am authorized by him to reveal the way of salvation to men. 33, 34. It is but a short time that I shall continue preaching and working miracles among you; and then I shall, in my ascension, return to my Father. Then, in your miserable extremities, ye shall earnestly, but in vain, wish for my presence and favour; but ye shall

4 For^a there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, show thyself to the world.

5 For^a neither did his brethren believe^a in him.

6 Then Jesus said unto them, 'My time is not yet come: but your time is always ready.

7 The^a world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

8 Go ye up unto this feast: 'I go not up yet unto this feast; for my time is not yet full come.

9 When he had said these words unto them, he abode *still* in Galilee.

10 But when his brethren were gone up, then^a went he also up unto the feast, ^anot openly, but as it were in secret.⁵

11 ¶ Then^a the Jews sought him at the feast, and said, Where is he?

12 And^a there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

13 Howbeit,^a no man spake openly of him, for fear^a of the Jews.

14 ¶ Now about the midst of the feast, Jesus went up ^ainto the temple, and taught.

15 And the Jews marvelled, saying, 'How knoweth this man letters,^a having never learned?²⁸

16 Jesus answered them, and said, 'My doctrine is not mine, but his that sent me.

17 If^a any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

18 He^a that speaketh of himself seeketh his own glory: ^abut he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

19 Did^a not Moses give you the law, and yet none of you keepeth the law? ^aWhy go ye about to kill me?⁹

20 The people answered and said, 'Thou hast a devil: who goeth about to kill thee?

21 Jesus answered and said unto them, I have done one work, and ye all marvel.

22 Moses^a therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath-day circumcise a man.

23 If a man on the sabbath-day receive cir-

A.M. cir. 4036.
A.D. cir. 32.

d ver. 10 ch. 18. 20. 12.
10. 46. 5. 4. 2. 2. 4. 12.
Mat. 6. 1. 2. 5. 16.
e ch. 1. 11. Mar. 3. 21.
Lu. 4. 24. Jo. 20. 10.

4 Their unbelief, considering their intimate knowledge of his personal holiness, and the undeniable evidence of his miracles, may appear strange and unaccountable. The difficulty will disappear when it is considered that their unbelief respected neither his holiness nor miracles, but his Messiahship; and as they found him declining to be made a king one of Messiah's special offices, they could not believe him entitled to that character, whose office and duties they saw him refuse either to accept or discharge.—C.

g ch. 2. 4. 8. 20. ver. 7, 8, 30.
h ch. 3. 19. 14. 17. 15. 18.
19. 15. 10. Jo. 4. 4.
i ch. 2. 4. 8. 20. ver. 6, 30.
j Ps. 40. 8. 26. 8. Mat. 3. 15. Ga. 4. 4. Ro. 10. 4.
k Am. 5. 13. Mat. 10. 16. 17. Ep. 5. 15. 17. ch. 8. 50.

6 He chooses this secret mode of journeying, partly to avoid exciting the malice of his enemies, and partly to prevent any popular commotion from the renewal of the attempt to make him a king.—C.

7 ch. 11. 56.
h ch. 9. 16. 10. 19. 16. 14.
ver. 40. Lu. 7. 16. Mat. 16. 14. 21. 46. 10. 25. Ps. 22. 6. 19. 20.

8 See note * in second column.

9 Mal. 3. 1. Hag. 2. 7. 9. ch. 5. 14. 8. 21. 8. 20.

10 Mat. 13. 54. Mar. 6. 8. Lu. 4. 10. 22.

11 Or, learning.

12 How they concluded that our Lord had never learned, that is, had never studied in the schools of Jerusalem, is not stated. But the total absence of all reference to the traditions of the elders, as any authority for his doctrine, the unaffected simplicity of his style and manner of speech, and the want of any rabbinical dress, are quite sufficient to account for the discovery.—C.

r ch. 8. 28. 12. 49. 14. 10. 24. Ex. 23. 21.

s Mat. 6. 22. 13. 11. 11. 25. 6. 2. 2. ch. 8. 37. 32. 43. 47. 10. 4. 27. 18. 37.

t ch. 5. 41. 8. 50. 1 Th. 2. 6. Ga. 1. 10. 16. 1 Pe. 4. 11.

u Ps. 27. 7. v Ga. 3. 19. Ex. 24. 3. ch. 1. 17. Ac. 7. 38. 53. Mat. 15. 6. Ro. 3. 10. 19.

x ch. 5. 16. 18. 10. 39. 36. 39. 11. 53. Mat. 12. 14. ver. 25.

8 The connection of this clause with the preceding is very intimate. Christ charged them with violating the law which they professed to respect. In that law Moses prophesied of him and his work. The Jews sought to kill him; and in this guilty purpose they violated the law in the grossest way.—P.

y ch. 8. 48. 52. 10. 20. Ac. 26. 24. Mat. 10. 25. 12. 24.
z Le. 12. 3. Ge. 17. 10. 14. Ga. 3. 17.

A.M. cir. 4036.
A.D. cir. 32.

1 Or, without breaking the law of Moses.

2 In soul and body, ch. 5. 8, 9.

a De. 1. 16. 17. 16. 19. Pr. 24. 23. ch. 8. 15. Ja. 2. 1. Mat. 7. 2. Ga. 2. 6.

b Ps. 40. 9. 10. 22. 22. Pr. 28. 1. Is. 59. 7. 8. Ep. 6. 20. Ac. 4. 13.

c ver. 48. Lu. 7. 30. ch. 9. 22. 11. 47. 53. 12. 42.

d ch. 6. 42. Mat. 13. 55. Mar. 6. 3. Lu. 4. 22. ver. 15.

e False. Is. 11. 1. Je. 23. 5. 30. 21. Mi. 5. 2. ver. 43.

f The 'whence' here cannot refer to place, for that was settled to be Bethlehem; nor can it refer to lineage, for that was to be derived from David.

g The supposed paternity of our Lord from Joseph, whereas Immanuel was to be born of a virgin. See ch. 7. 42.—C.

h Mat. 2. 1. 23. Lu. 1. 26. 12. 4. 39. 51. 16. 22. 19. 37.

i ch. 8. 14. 1. 18. 3. 25. 32. 43. 8. 16. 18. 26. 45. 54. 55. 10. 15. 36. 12. 49. 14. 10. 31. 16. 3. 28. Mat. 11. 27. Ro. 3. 4.

k ch. 8. 37. Mar. 11. 18. Lu. 19. 47. 20. 19. ver. 19. ch. 10. 39.

l ch. 8. 20. 9. 4. 5. Lu. 13. 39. 33. 34.

m ver. 7. 31. ch. 11. 46. 53. 57. 12. 19. ver. 19.

n ch. 13. 33. 16. 16. Mar. 16. 19. He. 1. 3.

o ch. 13. 33. 8. 21. 24. Mat. 23. 39. Lu. 13. 35. Pr. 1. 24. 28. Ho. 5. 6.

p Is. 11. 12. 27. 12. 13. Ja. 1. 1. 1 Pe. 1. 1. Ac. 22. 21.

q Or, Greeks.

r Is. 27. 11. 29. 10. 44. 18. 6. 9. 10. Ho. 4. 1. 6. 1. Co. 2. 14. Co. 4. 4.

s Le. 23. 36. Nu. 29. 35. 38.

t Is. 55. 1. 14. 22. Mat. 11. 28. Ke. 3. 20. 22. 17. ch. 1. 1. 1 Pe. 1. 1. Ac. 22. 21.

u The last day of the feast, which though not one of the seven days in which the people dwelt in booths, and consequently not technically one of the days of the feast of tabernacles, yet was kept as a 'day of solemn assembly,' Le. 23. 39.

v It was on this day, when vast crowds had assembled in the temple courts, that our Lord uttered this glorious invitation.—P.

w De. 18. 15. Pr. 18. 41. 10. 11. 15. 12. 35. 64. 43. 58. 11. Joel 2. 28. Zec. 14. 8.

x Is. 44. 3. Joel 2. 28. ch. 4. 14. Lu. 24. 49. Ac. 1. 4. 5. 8. 19. 2. Ep. 1. 13. 14. Pr. 1. 23.

y For fear of offending either his friends or his enemies. A state of society frequently occurring, both in regard to opinions and persons, and which requires great care and charity in judging—great caution to avoid giving unnecessary pain or offence—and great honesty of purpose when an opinion must be given, a truth asserted, a character defended, an error refuted, or a sin reproved.—C.

cumcision, that the law of Moses should not be broken;¹ are ye angry at me, because I have made a man every whit² whole on the sabbath-day?

24 Judge^a not according to the appearance, but judge righteous judgment.

25 Then said some of them of Jerusalem, Is not this he whom they seek to kill?

26 But, ^blo, he speaketh boldly, and they say nothing unto him. 'Do the rulers know indeed that this is the very Christ?

27 Howbeit ^awe know this man whence he is: but when Christ cometh, no³ man knoweth whence⁴ he is.

28 Then cried Jesus in the temple as he taught, saying, 'Ye both know me, and ye know whence I am: ^aand I am not come of myself, but he that sent me is true, whom ye know not.

29 But I know him: for I am from him, and he hath sent me.

30 Then^a they sought to take him: but no man laid hands on him, ^abecause his hour was not yet come.

31 And^a many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this *man* hath done?

32 ¶ The Pharisees heard ^athat the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

33 Then said Jesus unto them, 'Yet a little while am I with you, and then I go unto him that sent me.

34 Ye^a shall seek me, and shall not find me: and where I am, ^athither ye cannot come.

35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the ^adispersed among the Gentiles,⁵ and teach the Gentiles?

36 What^a manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, ^athither ye cannot come?

37 In^a the last day, that great day of the feast, Jesus stood and cried, saying, 'If any man thirst, let him come unto me and drink.⁶

38 He^a that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

39 (But^a this spake he of the Spirit, which

neither find me to your comfort, nor ever follow me to heaven, where even now I am in my divine nature, either to enjoy or persecute me. 37-39. Let every destitute sinner among you who wishes after happiness believe on me, as the only Saviour, that he may be refreshed and satisfied with an abundant, increasing, and continued supply of blessing, which may flow out from his heart, in plentiful streams of good works, for his own and others' edification and comfort.—This signified that all who cordially believed in and received and rested on him for salvation, should, after his ascension to glory, receive an abundant communication of

the gifts, graces, and comforts of the Holy Ghost, to refresh and cleanse their souls, and render them fruitful in good works and useful to others; which communication was not to be granted till Christ should have the honour of sending the Spirit to attest his exaltation and influence in heaven, and the Spirit could glorify Christ in the numerous conversions and remarkable holiness and comfort of both Jews and Gentiles.

REFLECTIONS.—It is a mournful case when the Saviour is banished. And base when men, even in religious duties, chiefly aim at their own carnal advantages. It wears but a very suspicious appearance when

professors of religion are the darlings of wicked men. And it is highly shameful when the near relations of instruction, are the most careless or carnal. Faithful ministers must expect to go through various scenes of good and bad treatment, and the more faithful they are the more of the world's hatred will they experience. Men who hate the truth will always find something to quarrel with. But no malice can destroy them till their life be ended. They may therefore proceed boldly but cautiously in it.—Ignorance of Christ and his doctrines will make men doubt their divinity, or

they that believe on him should receive: "for the Holy Ghost was not yet given;" because that Jesus was not yet glorified.)

40 ¶ Many of the people therefore, when they heard this saying, said, "Of a truth this is the prophet."

41 Others said, "This is the Christ. But some said, "Shall Christ come out of Galilee?"

42 Hath² not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, "where David was?"

43 So³ there was a division among the people because of him.

44 And some of them would have taken him; but "no man laid hands on him."

45 ¶ Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answered, "Never man spake like this man."⁸

47 Then answered them the Pharisees, Are ye also deceived?

48 Have⁹ any of the rulers or of the Pharisees believed on him?

49 But this people, who knoweth not the law, are cursed.

50 Nicodemus saith unto them, ("he that came to Jesus⁹ by night, being one of them.)

51 Doth^h our law judge *any* man before it hear him, and know what he doeth?

52 They answered and said unto him, Art thou also of Galilee? Search and look: "for out of Galilee ariseth no prophet."

53 Andⁱ every man went unto his own house.

CHAPTER VIII.

1 Christ delivereth the woman taken in adultery. 12 He preacheth himself the light of the world, and justifieth his doctrine: 33 answereth the Jews that boasted of Abraham, 59 and conveyeth himself from their cruelty.

JESUS went^a unto the mount of Olives.¹

2 And^b early in the morning he came again into the temple, and "all the people came unto him; and he sat down, and taught them."

3 And the scribes and Pharisees brought

A.M. cir. 4036.
A.D. cir. 32.

1 ch. 16.7. 2ec. 13.1. Ac. 2.17. 33.4. 31.8.17. 10.44. Ep. 4.8-10. ch. 12. 10. Ps. 68.12. 7 By comparing this verse with ch. 16. 7, it will appear that "sent," rather than "given," should be the word supplied. And that he could not be sent until Christ had first been glorified, will further appear from ver. 14, which declares one part of his office to be to "take the things of Christ and show them" to believers. But "the things of Christ" are, mainly, his incarnation, death, sacrifice, and resurrection — with none of which could he fully be sent until Christ had died, and risen, and ascended to glory.—C.

8 De. 18.15-18. Mat. 21.11. Lu. 7.16; 24.12. ch. 1.23; XIX. 6.14. ver. 31. 1 ch. 1.47.45.49.4.29. 42.5.59. 2 ch. 1.46. ver. 52. 3 Ps. 132.11. Is. 11.1. Je. 23.5. Eze. 34.23. Mi. 5.2. Mat. 2.15. Lu. 2.4.

4 1 Sa. 16.1.4. 5 ch. 9.15; 10.10; ver. 12.25. 31.40.44. Ac. 23.7. 6 ver. 30.46. ch. 8.20. 7 Mat. 7.28.29. Lu. 4.22. ver. 26.

8 The Scriptures furnish no record of our Lord's personal appearance, stature, or voice. This reference merely indicates the effect, not the manner, of his speaking. And there is something very peculiar in its influence upon public officials, whose habits of subordination, sense of accountability, and indifference to personal feelings, were all overcome, either by the matter or the manner of our Lord's discourse.—C.

9 ver. 26; ch. 12.42; 9.22. Je. 5.4.5. 1 Co. 1.20-24. 25.27. 2.8. Ac. 6.7. Mat. 11.25. 10 ch. 2.19.39. 11 Gr. 10 him. 12 Ex. 23.2. De. 17.8; 1.17; 19.15. Pr. 18.13. 2 Ch. 19.6.7. 1 Ki. 3.16-28. 15.9.1.2. Mat. 4.15. ch. 1.45; ver. 41. 2 Ki. 14.25. 1 Ki. 17.1. 17 Job 5.12.13. Ps. 33.10; 76.5; 35.4; 40.14; 59.11.12; 59.9.

CHAP. VIII.

1 Lu. 21.37; 19.37. Mar. 13.3.11.1. ch. 11.1. 18. 2 Ec. 9.10. Ps. 40.8. ch. 4.34. Pr. 8.17. 3 Lu. 21.38. Ps. 22.22; 40.10. De. 18.15-18. Is. 40.11. Mi. 4. 14 A mountain on the east of Jerusalem, the valley of Jehoshaphat lying between. It has three, or, as some

A.M. cir. 4036.
A.D. cir. 32.

say, four separate tops; of which the second overlooks the city, and is distant about a mile. It has furnished the scenes of some of the most remarkable events in the life of our Lord.—C.

1 Le. 20.10. De. 22.21.22. Eze. 16.38.40; 23.47.48. 2 Mat. 16.1; 19.3; 22.15.18. Lu. 11.53.54. Ps. 95.9. 3 Had he contradicted Moses (Le. 20.10; De. 22.22-24), he would have been condemned as a false prophet: had he directly ordered her death, he would, most probably, have been delated to the Roman governor, as usurping magisterial authority.—C.

4 Am. 5.13. Mat. 10.16.17. Job 5.12.13. Ep. 5.15. 5 De. 17.7. Ro. 2.1.3. 22.23. Ps. 50.16-20.

6 The first stone was thrown by the principal accuser, De. 19.17.7.—C.

7 Job 5.13. Ps. 9.16. Ro. 2.15. 8 In the midst of the people, as distinguished from the scribes and Pharisees, ver. 3. "Jesus was left alone" the room where the accusers had gathered round him and the woman being yet unoccupied.—C.

9 Lu. 9.55. ch. 3.17. 10 Neither do I pass sentence on thee' (Cappellus). By this declaration our Lord renders it impossible for the Pharisees to accuse him of any assumption of magisterial authority; while yet he decidedly condemns the sin, and warns the sinner to flee from the wrath to come.—C.

11 ch. 5.14. 12 ch. 1.4.5.9; 9.5; 12.35.46. Is. 49.6; 42.6.7. Lu. 2.29. 13 ch. 5.31; 14.6. Re. 1.5.3.14. 14 ch. 7.28.29; 1.18; 3.25.36.4; ch. 4.25.26; 42.54.55. ch. 9.29.30.31; 15.36; 12.49; 14.10.31; 16.3.38.

15 Our Lord refers here to his divine nature, his divine mission, and his divine destiny. He was in the Father, and the Father in him; and his testimony, being thus the testimony of the Father, would still have been true. This is brought out clearly in ver. 16.—P.

16 1 Sa. 16.7. ch. 7.24. 17 Ye judge in temporal causes, and upon human principles—I am, as yet, merely a prophetic teacher, and pass no such penal sentences.—C.

18 ch. 3.17.12.47.15.45. Lu. 9.56.12.14.

unto him a woman taken in adultery; and when they had set her in the midst,

4 They say unto him, Master, this woman was taken in adultery, in the very act.

5 Now^a Moses in the law commanded us that such should be stoned: but what sayest thou?

6 This they said, "tempting² him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not.*

7 So when they continued asking him, he lifted up himself, and said unto them, "He that is without sin among you, let him first cast a stone³ at her."

8 And again he stooped down, and wrote on the ground.

9 Andⁱ they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.⁴

10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Jesus said unto her, "Neither do I condemn⁵ thee: go, ^aand sin no more."

12 ¶ Then spake Jesus again unto them, saying, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

14 Jesus answered and said unto them, "Though I bear record of myself, *yet* my record is true: "for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go."⁶

15 Ye⁷ judge after the ^aflesh: "I judge no man."

raise cavils against them. Prejudice against him will render them blind to the clearest means of conviction, make them reckon appearances realities, and pretend great zeal for God's law while they indulge themselves in the grossest violation of it, and condemn in others what they approve in themselves. But delightfully Jesus vindicates his character, doctrine, and work, to his own and his Father's honour, and to the confusion of his enemies. And serious attention will either convince or confound his opposers. Astonishing are the riches of his grace in offering a full and free salvation to his contemners and murderers. And abundant are the communications that flow from an exalted Redeemer. And it is most dreadful to seek occasions and raise cavils against his kindness. It is dangerous to enjoy ordinances without his presence. And his despisers shall be awfully deprived of him, and all the means of his grace, in a little time. But it is a great mercy that the poor embrace and enjoy him when most men of rank and learning condemn both him and them. Wicked men readily curse whom the Lord hath blessed. But Christ can easily overawe, if not convert, the most stubborn, and render them witnesses for his honour. Easily he can embolden the most

cowardly in a time of need, and disappoint and dispirit the crafty. And nothing more plainly manifests a bad cause than that its friends have recourse to persecution rather than to arguments.

CHAPTER VIII. Ver. 3-6. If he had encouraged them to stone her they might have reproached him with cruelty, in partially ordering a severe punishment against one no worse than the publicans and sinners with whom he conversed, or they might have accused him to the Roman governor as an usurper of judicial authority and an abettor of tumults. If he had declared against stoning her, or bade them refer the matter to the Roman governor, they hoped to incense the people against him as an enemy to the law of Moses and their liberty. 12. Having in myself all the treasures of wisdom and knowledge, I am come into the world to direct both Jews and Gentiles into the way of life and salvation by my Word and Spirit. And whosoever believeth on me, and follows my direction and pattern, shall not go on in ignorance, error, sin, or misery, but have the saving light and comfort of a spiritual life here and eternal life hereafter. 13-19. Though in ordinary cases a man's testimony concerning himself

avails nothing, yet it is otherwise in the case of one who is light and truth itself, and whose original and commission are from God, and whose return is to him; of all which things ye are wilfully ignorant. Ye judge and condemn me only from carnal considerations and appearances; but I interfere with no civil judgment, and at present condemn or punish no man, but call sinners to repentance and salvation; and yet, though I were to pass or execute judgment, my sentence would be just and valid, on account of my oneness with, and commission from, my Father. Nor is my Messiahship destitute of sufficient attestation, since I myself, as a divine person, assert it; and my Father, by his prophets, and by his immediate declarations from heaven, as well as by many other signs, hath attested it. Notwithstanding repeated instructions, ye continue wilfully ignorant of my person and office, and of my heavenly Father, from whom I come to you. If ye had considered me as one in nature, counsel, and operation with him, ye would have seen his perfections shining forth in me, and discerned the relation in which he stands to me, as his Son and mediatorial Servant. 21-26. Knowing how eagerly they desired that he might be murdered before the time appointed by his

16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

17 It is also written in your law, that the testimony of two men is true.

18 I am one that bear witness of myself, and the Father that sent me beareth witness of me.⁸

19 Then said they unto him, Where is thy Father? Jesus answered, "Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

20 These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

21 Then said Jesus again unto them, "I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.

22 Then said the Jews, "Will he kill himself? because he saith, Whither I go, ye cannot come.

23 And he said unto them, "Ye are from beneath; I am from above: ye are of this world; I am not of this world.

24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.

25 Then said they unto him, Who art thou? And Jesus saith unto them, "Even the same that I said unto you from the beginning.

26 I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.

27 They understood not that he spake to them of the Father.

28 Then said Jesus unto them, "When ye have lifted up the Son of man,² then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.

29 And he that sent me is with me: the

A.M. cir. 4036.
A.D. cir. 32.

7 ch. 2:24, 25; 22:42.
24:43, 13a, 16:7. Ps. 45:
6, 7:22.
De. 17: 6; 19: 15.
Mat. 18: 16. 2 Co. 13: 1.
He. 10: 28.
Re. 1: 5; 3: 14. ch. 5:
36, 37. Mat. 3: 17; 17: 5.
He. 2: 4.

8 By the miracles,
which he sent me to
perform in your
sight, ch. 5: 32, 36.—C.

9 ver. 55. Ho. 4: 1, 6.
Is. 27: 21. ch. 16: 31, 5: 18;
17: 25. Is. 59: 10, 44: 18.
ch. 1: 18, 5: 17, 10: 30;
14: 6, 7, 9, 10; 17: 3. He. 1:
3. Col. 1: 15. 2 Co. 4: 6.
Ec. 1: 3, 10: 2, 6. ch. 1:
26. Mar. 12: 41. 1 Ch. 9:
26. ch. 7: 30. Lu. 20: 19;
22: 53.

10 The time appointed
by the will,
pleasure, and gra-
dual love of God,
when his work of in-
struction and witness
having been complet-
ed, he was to be de-
livered into the hands
of wicked men, Ac. 2:
23.—C.

11 Lu. 19: 12. Mat. 25:
24, ch. 7: 34.
1 Jo. 20: 21. Ps. 9: 17;
73: 18-20. Is. 65: 20. Ep.
2: 1. Ec. 3: 18, 19. Pr. 14:
32.

12 In your sin—not
sins, viz. the sin of
unbelief. See ver. 24.

13 See ch. 7: 34; 13: 33.
Pr. 1: 24-28. Mat. 7: 23;
25: 41. Lu. 16: 24.

14 Ps. 22: 6; 59: 19, 20.
ch. 3: 3, 6. Ps. 17: 14.
Co. 2: 14. Ro. 8: 7, 8.
Re. 17: 14. 3: 15. 4: 1, 11.
Jo. 2: 15, 16. Phi. 3: 19.

15 ch. 1: 14, 18; 3: 16, 15.
Co. 15: 47. Ro. 9: 5. ch.
18: 36.

16 ver. 22.
ch. 3: 18, 36. Mar.
16: 16. Ac. 4: 12. He. 2: 3;
10: 29.

17 He. 13: 8. ch. 5: 17-
47. Is. 9: 6, 7.
He. 4: 13. ch. 7: 28.
ch. 3: 32; 15: 15.
1 Co. 2: 11. 2 Co. 4: 3.
4: 15, 6: 9, 10, 12, 19.

18 ch. 3: 14; 12: 32, 33;
19: 18. 1 Co. 2: 8.

19 When ye have
lifted up the Son of
man upon the cross
(ch. 3: 14; 18: 32); then,
by his resurrection
and ascension, shall
ye know that I am
the light of the world
(ver. 12), the Son of
God (ch. 5: 25), and
head over all things
to the church, Ep. 1:
21, 22.—C.

20 Mat. 27: 50-54. Ac.
ii. vii. Lu. 21: 50-27; 19:
43, 44. Ro. 1: 4. 1 Co. 15:
4.

21 ch. 5: 19, 30; 3: 11.
ver. 16; ch. 14: 10;
16: 32. Is. 42: 1, 6; 49: 2, 8;
50: 7, 9. He. 9: 14.

* These respons-
ents were most prob-
ably, the captious
Pharisees mentioned
ver. 13-20, and whom
our Lord accuses of
seeking to kill him.

A.M. cir. 4036.
A.D. cir. 32.

ver. 37; but could
not be the parties to
whom he had just
been speaking, for
they were Jews who
believed on him,
ver. 31.—C.

1 Is. 42: 1, 21. Mat. 3:
15, 17; 17: 5. Mar. 14: 36.
ch. 4: 34; 5: 30; 6: 38. He.
10: 5-10; 10: 5, 8.

2 Is. 42: 1, 21. Mat. 3:
15, 17; 17: 5. Mar. 14: 36.
ch. 4: 34; 5: 30; 6: 38. He.
10: 5-10; 10: 5, 8.

3 See note * in first
column.
Mat. 3: 9. ver. 39.
Le. 25: 42. Ex. 1: x.
Ju. iii. vi. x. Ez. 1: x.
Nev.

4 Ro. 16: 20, 22. Pe. 2:
19. Pr. 5: 22. Ep. 2: 2, 3.
Tit. 3: 3.
Co. 2: 10. Ga. 4: 30.
Eze. 46: 17. Mat. 8: 12;
21: 41, 43. Ro. 11: 7-11.
He. 3: 6; 13: 18. Is. 9:
6, 7. Da. 1: 14. Job 17: 9.
Pr. 4: 18. 1 Pe. 1: 5. Jude
1. Col. 3: 3.

5 ver. 32. Is. 40: 24-26;
45: 17, 18. Ro. 8: 2. Ga.
5: 1. Re. 5: 9; 1: 5, 6; 7:
10, 17; 26: 3, 5, 12, 21.
Co. 3: 17.

6 Mat. 3: 9. Ac. 13: 36.
ch. 3: 18, 36; 7: 1, 19.
25. Mat. 13: 15. 1 Co. 2:
14.

7 ch. 3: 32; 19: 30; 14:
10, 24. ver. 20.
ch. 7: 34, 40, 44.
Mat. 3: 9.

8 Ro. 2: 28, 29; 4: 12,
16; 9: 8. Ga. 3: 7, 9.
with Mat. 3: 9.
J. ver. 37; ch. 7: 19. Ga.
4: 16. Ps. 37: 12, 32; 109: 4.
J. ver. 32. Ro. 8: 2. Ga.
5: 1. Re. 5: 9; 1: 5, 6; 7:
10, 17; 26: 3, 5, 12, 21.
Co. 3: 17.

9 He. 13: 8. ch. 5: 17-
47. Is. 9: 6, 7.
He. 4: 13. ch. 7: 28.
ch. 3: 32; 15: 15.
1 Co. 2: 11. 2 Co. 4: 3.
4: 15, 6: 9, 10, 12, 19.

10 ch. 3: 14; 12: 32, 33;
19: 18. 1 Co. 2: 8.

11 Is. 6: 1, 2. Mal.
1: 6. Mi. 3: 11. Je. 7: 4.
ch. 15: 23, 24. 1 Jo. 5:
14, 19.

12 ch. 1: 14; 3: 16; 5: 43;
7: 28, 29; 16: 27, 28; 17: 8,
25. Ga. 4: 4.

13 ver. 27; 2 Co. 2: 3, 4.
ch. 7: 17; 1 Co. 2: 14. Ro.
8: 7, 8. Is. 6: 9.

14 Ye cannot hear
(attend, examine, and
obey) my word—not
because of any natu-
ral incapacity, but be-
cause of moral indis-
position, prejudice,
worldliness, and car-
nality, Ro. 8: 7.—C.

15 ver. 38, 40. Tit. 3: 3.
1 Th. 2: 14, 15. 1 Jo. 3: 8,
10. Mat. 12: 29; 13: 38; 18:
30.

Father hath not left me alone; for I do always those things that please him.

30 As he spake these words, many believed on him.

31 Then said Jesus to those Jews which believed on him, "If ye continue in my word, then are ye my disciples indeed;

32 And ye shall know the truth, and the truth shall make you free.

33 They answered him, "We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?"

34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

35 And the servant abideth not in the house for ever: but the Son abideth ever.

36 If the Son therefore shall make you free, ye shall be free indeed.

37 I know that ye are Abraham's seed: but ye seek to kill me, because my word hath no place in you.

38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

39 They answered and said unto him, "Abraham is our father. Jesus saith unto them, "If ye were Abraham's children, ye would do the works of Abraham.

40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham."

41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God.

42 Jesus said unto them, "If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

43 Why do ye not understand my speech? even because ye cannot hear my word."

44 Ye are of your father the devil, and the

Father, Jesus said to them, I will soon ascend back to my Father, and ye shall earnestly wish to have me among you to deliver you from your miseries, but shall die under the power and guilt of your sin, especially your rejection of me, and be rendered inexpressibly wretched, both in time and through eternity. Nor shall it be in your power to follow me into the heavenly state, either to bring me back, or to partake of my glory.—Being not only of an earthly origin, but of unregenerate hearts and carnal tempers, ye cannot have fellowship with me, who am divine, and whose affections are perfectly set on heavenly things; but on account of your obstinate refusal to embrace and acknowledge me as the promised Messiah and only Saviour, and other sins attending it, your city and nation shall be fearfully destroyed in this world, and yourselves for evermore terribly lost in hell. I still insist on it that I am the Son of God and promised Messiah. I could easily charge you with a multitude of crimes, and condemn you for them; but as that is not my present work, I only tell you that my Father infallibly performs all his promises concerning me and to me, and them that believe in me, and all his threatenings against those that reject me; and whatever I say to men is exactly according to the commission which I have received from his uncontrollable

and awful authority. 28, 29. But though ignorant ye now are of me, when once ye have crucified me, and occasioned my exaltation to glory, either the happy influences of my Spirit, or the miseries on yourselves and nation, shall convince you that I act by my Father's authority, and have faithfully declared his doctrines, promises, and threatenings.—And meanwhile my Father, who is one with me in essence, continues with me the unmeasurable unction of his Spirit, and the tokens of his favour to me, as one who always acts agreeably to his will and for his honour. 31, 32. Jesus said to these weak or pretended believers, If ye really embrace and adhere to my holy doctrine, and subject your whole souls to it, ye shall be proved and owned to be my disciples in truth as well as in name; and ye shall be still further enlightened and confirmed in the certainty, excellency, and importance of my gospel; and by means of it be honourably delivered from everything intrinsically mean, or miserable. 34-36. Notwithstanding your haughty, and even notoriously false boasts of civil and religious freedom, I assure you that, be whose descendants you will, if ye indulge yourselves in the practice of wickedness, ye are slaves under the power of your lusts and the guilt of your sins; and as such all unbelieving Jews, though the natural seed of Abraham, shall be quickly excluded

from God's church and favour; while I, the Son of God and eminent seed of Abraham, shall continue as Head of the church, and all true believers abide therein as members. If therefore I, who am the Son of God and Lord of my church, grant you my spiritual freedom, ye shall be really and eminently free from the guilt and dominion of sin, and from the law, as a covenant, and from burdensome ceremonies; and, in fine, free from all evil, and fully possessed of everything glorious and comfortable. 37-41. I know that ye are the natural descendants of Abraham; but ye are so far from being like him in his faith or obedience, that ye seek to murder me, merely because your own proud and carnal hearts cannot relish nor receive the holy, spiritual, and self-humbling doctrine which I preach unto you. I speak and act as one intimately acquainted with, and obedient to, God my Father; and ye act as under the influence of, and in communion and concert with, the devil as your true Father—a very sure evidence that ye are not the genuine and believing children of Abraham. 45-47. Not only do ye discredit the proofs of my Sonship and Messiahship, and the doctrines which I preach, but because I tell you truths which are spiritual and holy, disagreeable to your corrupt inclinations and interests, ye reject both me and them; and so perverse are you, that though

lusts of your father ye will do. 'He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

45 And 'because I tell you the truth, ye believe me not.

46 Which^t of you convinceth me of sin?⁷ And if I say the truth, why do ye not believe me?

47 He^a that is of God heareth God's words: ye therefore hear them not, because ye are not of God.

48 ¶ Then answered the Jews, and said unto him, Say we not well that thou art 'a Samaritan,⁸ and hast a devil?

49 Jesus answered, 'I have not a devil; but I⁹ honour my Father, and ye do dishonour me.

50 And¹ I seek not mine own glory: 'there is one that seeketh and judgeth.

51 Verily, verily, I say unto you, 'If a man keep my saying, he shall never see death.

52 Then said the Jews unto him, Now we know that thou hast a 'devil. 'Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

53 Art² thou greater than our father Abra-

A.M. cir. 4076.
A.D. cir. 32.

7 Jude 6. Ge. 3. 1-5.
Ro. 5. 12. Ps. 8. 2 Co.
2. 11. 11. 3. 14. Ep. 2. 2. 1
Jn. 3. 8. 1 Ki. 22. 22.
7 ver. 25; ch. 5. 17-43.
15. 53. 1. 10. 4. 16. 2 Th.
2. 10. 2 Ti. 4. 3. 4.
7 He. 4. 15. 7. 26. 2 Co.
5. 2. 1 Pe. 2. 22.

8 ¶ Which^t of you
convinceth me of
sin? I am of error, false-
hood, fraud, selfish-
ness, ill-will, or inju-
rious act.—C.

9 ch. 10. 26. 27; ver.
37. 43. 45. ch. 6. 44. 65.
7 ch. 4. 9. 7. 20. 10. 20.
Mat. 10. 25; 12. 24. 31.
Ps. 22. 6. 7. 59. 20.

10 A Samaritan—
that is, in principle
—a schismatic and
semi-idolater—a man
self-excommunicated
—with whom no man
should hold inter-
course, ch. 4. 9.—C.

11 Mat. 11. 29. 1 Pe. 2.
23. 2 Ti. 2. 24. 25. Fr. 15.
1.

12 ver. 29; ch. 17. 4. Is.
42. 21. Mat. 3. 15. 17.
ch. 7. 18. 5. 41.
a ch. 5. 24. 10. 43. or
5. 22. 23. Phil. 2. 9-11.
b ch. 3. 15. 16. 36. 40.
47. 24. 11. 26.

13 This accusation
seems to be founded
on a reference to the
promise of bodily im-
mortality made by
Satan to our first pa-
rents in Eden, and a
logical perversion of
our Lord's mean-
ing.—C.

14 Zecl. 1. 5. He. 11. 13.
d ch. 4. 12, with Is.
9. 6. Ro. 9. 5.
* This verse shows
clearly that the Jews
understood the full
meaning and bearing
of Christ's words in
the preceding verse.
They knew he there
asserted not merely
his existence pre-
vious to Abraham, but
his essential self-ex-

A.M. cir. 4076.
A.D. cir. 32.

istence, which is em-
bodied in the words
I am. His divinity, in
fact, is asserted; and
the Jews knew it.—
P.

e ver. 50; ch. 5. 30. 31.
41. 2 Co. 10. 18. Fr. 26. 12.
16.

f ch. 13. 31. 32. 16. 14.
17. 1. 5. 5. 20-29. Ep. 1. 20.
-23. Phil. 2. 9-11. Ac. 3.
13, with ver. 41.

g ch. 2. 28. Ep. 5. 18.
15. 6. 10. 14. 19. 20.
h Mat. 11. 27. 3. 15. 17.
ch. 1. 18. 7. 29. 14. 9. 10. 4.
34. ver. 29. ch. 17. 4. 6.

i Ge. 12. 3; 22. 13. 14.
18. 15. 6. Ga. 3. 6, 8, 16.
He. 11. 13.

j 'Was transport-
ed with eager and
joyful desire that he
might see my day;
'and he saw it,' by
faith in the promises
—in the oath of the
covenant—in the
hope of glory, He. 6.
13-19.—C.

k Ps. 2. 7. Pr. 8. 22-30.
Mi. 5. 2. Is. 9. 6; 43. 13.
ch. 1. 2. 12. 17. 5. 20. 30.
Ex. 3. 14. 18. He. 13. 8.
Col. 1. 17. Re. 1. 8.

l I am, is the de-
scriptive name of Je-
hovah, Ex. 3. 14, and
is an evident de-
claration, not merely
of our Lord's pres-
ence, but of his
eternal existence, Ps.
90. 2.—C.

m Lu. 4. 29. 30. ch. 10.
31. 30. Le. 24. 16.
n Lu. 24. 31. Mat. 10.
16. 23. ch. 10. 39. 40; 11.
54. 7. 1.

o Jesus hid him-
self—for a little while,
till the ebullition of
Pharisaic wrath was
over, and then quietly
went out of the
temple.—C.

p See note * in first
column.

CHAR. IX.
1 Some months
after.

ham, which is dead? and the prophets are dead: whom makest thou thyself?

54 Jesus answered, 'If I honour myself, my honour is nothing: 'it is my Father that honoureth me; of whom ye say, that he is your God:

55 Yet¹ ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: 'but I know him, and keep his saying.

56 Your father Abraham 'rejoiced to see my day: and he saw it,¹ and was glad

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said unto them, Verily, verily, I say unto you, 'Before Abraham was, I am.²

59 ¶ Then³ took they up stones to cast at him: 'but Jesus hid himself,³ and went out of the temple, going through the midst of them, and so passed by.⁴

CHAPTER IX.

1 The man that was born blind restored to sight. 8 He is brought to the Pharisees. 13 They are offended at it, and excommunicate him: 35 but he is received of Jesus, and confesseth him. 39 Who they are whom Christ enlighteneth.

AND, as Jesus passed by,¹ he saw a man which was blind from his birth.

2 And his disciples asked him, saying, Mas-

ye cannot point out the smallest fault in my behaviour or doctrine, ye obstinately persist in your unbelief. From this it is evident that ye are not lovers of God, who are all of them desirous to know, and ready to receive and observe, whatever he speaks. 49-51. My continual and earnest study to advance the glory of my Father in the salvation of the people, fully manifests that in my work I am no way influenced or directed by the devil; nor am I solicitous about either your reproaches or your applause, as I know that my Father will secure me the regard of all faithful people, and will effectually vindicate my character, and punish all the indignities offered to it. And I solemnly assure you that whosoever heartily embraces and holds fast my spiritual and holy doctrine, in faith and obedience, shall be delivered from every real misery, and enjoy everlasting happiness. 56-58. So highly did your father Abraham esteem me, that he earnestly desired to see my appearance in the flesh, and exceedingly rejoiced in the foresight of it. How young soever I be with respect to my human birth, yet I existed from eternity as the unchangeable I AM.

Ver. 25. From the beginning. The original presents a greater difficulty than appears in the translation, John's customary phrase for 'from or at the beginning' being of very different construction. See ch. 6. 64; 8. 44; 15. 27; 16. 4; 1 Jn. 1. 1; 2. 7, &c. Paul, no doubt, uses a phrase for 'at the beginning' similar to that in the text; but the phraseology of John should rather be interpreted by his own writings. If so, the view of Augustine seems preferable: 'Believe me (ver. 24) to be the beginning, head, or chief of all principality and power (see Col. 1. 18; Re. 1. 8; 21. 6) —that which now I declare myself to you.' C.

Ver. 33. We . . . were never in bondage. Some consider this statement a gross historical falsehood, as the Jews had been in bondage to the Egyptians, Philistines, Moabites, Babylonians, and now were subject to the Romans. But such glaring historical facts even Pharisees could not have ventured publicly to deny. The meaning is therefore to be sought in giving a distinctive emphasis to *we*; and, in point of fact, up till this period the Romans were rather arbiters and protectors than masters. The Roman bondage did not properly commence till several years after our Lord's resurrection. C.

Ver. 37. These words of our Lord are as literally true of the first as of the second death. That the believer never sees the second death, is unquestioned; but neither does he see the first. Death is literally not death to him. It is a serpent unstung, an enemy conquered, a power destroyed. He thinks not of the world he is to leave behind, but the heaven to which he is removing, and the crown of righteousness and glory. He does not die, he but departs; he falls asleep in Jesus, and awakes in the morning of the resurrection, when death is swallowed up in victory, Ac. 7. 60; 1 Co. 15. 51-57; 2 Ti. 4. 6-8; He. 2. 14, 15. C.

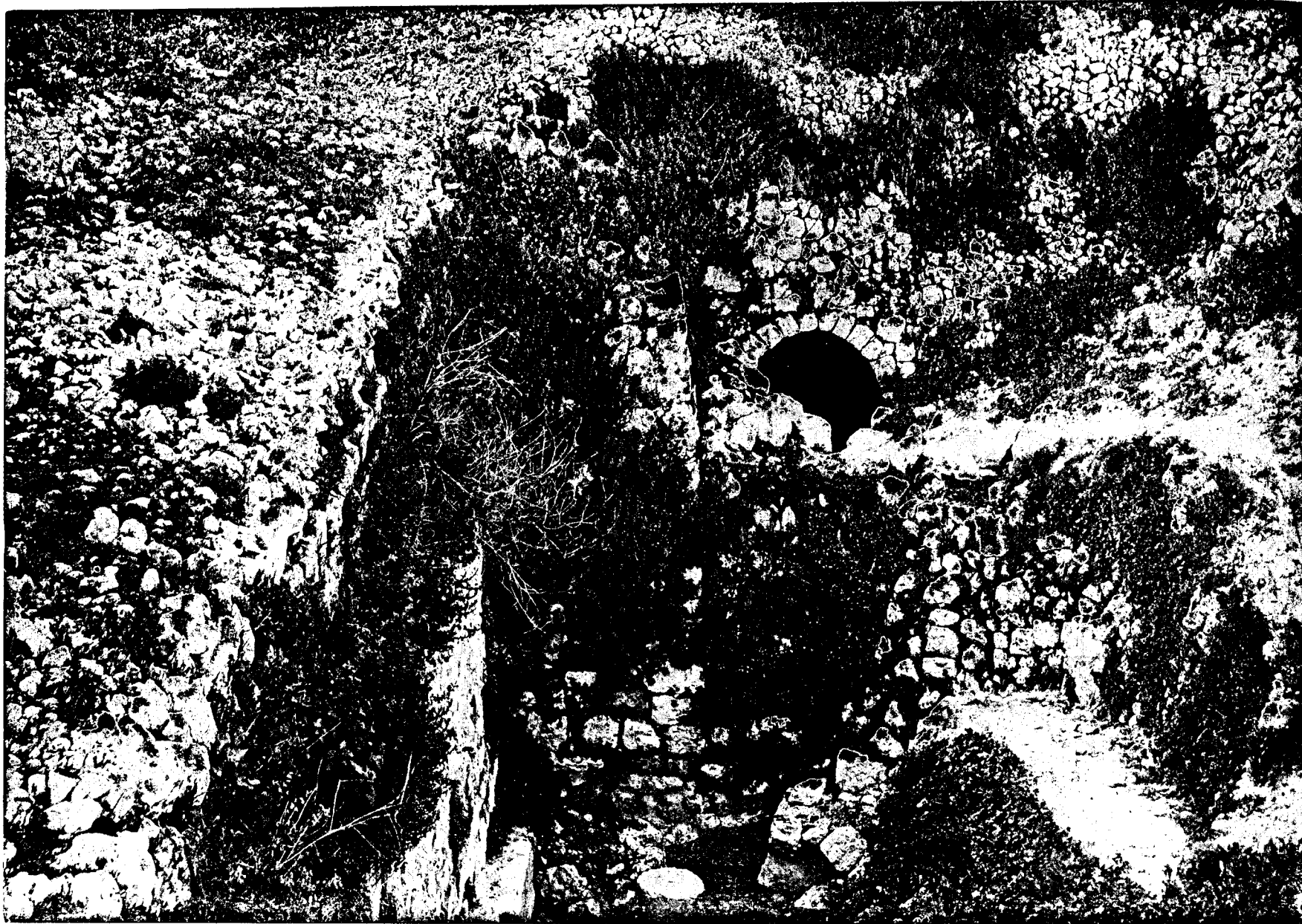
REFLECTIONS.—There is great need of caution in dealing with malicious hypocrites. Very abominable

is adultery, and richly deserving of capital punishment. But those who indulge themselves in it, or any like wickedness, are very unfit to be zealous prosecutors of the guilty. Many fear shame on account of sin more than damnation; and by fleeing from Christ, the merciful Saviour, wilfully destroy themselves. Now he is ready to pardon the greatest transgressions; but he will quickly be an inexorable judge. He is come into our dark world to reveal the method of salvation by the gospel, and to illuminate our hearts by his Spirit. Ignorant of and far from him, we shall certainly wander into everlasting perdition. But under his enlightening influence we shall avoid dangerous errors, be freed from spiritual slavery, and safely arrive at eternal life. Being a divine person, one with and sent by the Father, we may safely rest in and abide by his testimony. But no external evidence is sufficient to persuade a carnal heart. Many were the blasphemous contradictions which he endured in the cause of mercy and truth. While he was horribly insulted by the wicked, the hypocritical, the proud, and malicious children of Satan, as if he had been diabolical and mad. And great was the forbearance and meekness which he manifested in his own vindication. It looks ill when men are enraged by reproach. Unprofitable is descent from the most godly parents if we continue strangers to their faith and holiness. And it is base to boast of such while we obstinately persevere in our sins. It is impossible either to know or believe Christ's words while we remain hardened in carnal lusts and under the power of the devil. Yea, an empty profession of the true religion but tends to make our case still the more miserable. And if we drive Jesus the Saviour from us now, he will at last leave us in our sinfulness and ruin. But happy they who know his truth and have it abiding in their heart, who are conformed to his image, and desire after and delight in him! Thrice glorious their gospel-liberties, and unspeakable their eternal felicities.

CHAPTER IX. Ver. 3, 4. It was not on account of any particular crime, either of his own or his parents, more than others, that this man was born blind; but that, by opening his eyes, I might manifest my Father's love, and prove myself to be the Messiah, in miraculously curing him. I must therefore improve the present opportunity of giving him his sight as an emblem of my enlightening blind souls. And since the

day of my mortal life hastens to a period, as long as I am in the world I must cure not only corporal blindness, but instruct, enlighten, and comfort them that are spiritually blind. 39-41. I am come to establish a rule of judgment; to alter the present state of the church; to try men's spirits; and, by distinguishing grace, to separate the precious from the vile; to open blind eyes, and teach ignorant souls; and to manifest and occasion the increase of their stupidity and perverseness who, through self-conceit, shut their eyes against the light of my word. If you Pharisees, who pretend to so much knowledge and ability to instruct others, were either grossly ignorant or as sensible of your ignorance as many of the common people, your sin in rejecting me would be far less heinous, and there would be hopes of your deliverance from it; but while you are so self-conceited your sin is highly aggravated, and it is most probable that you will remain under its guilt and power for ever.

REFLECTIONS.—We ought to be extremely cautious in our interpretations of providences. Men's sins are not to be judged of from their sufferings. It is enough that God is righteous, and will make all things turn out to his own glory. We have great need to be diligent in working out our salvation while we have life and opportunity to walk in Christ's light. Marvellous is his power and ready his grace towards the unworthy and distressed. He works the most gracious salvation by means the most unlikely. It is his appointment, not any natural virtue, that renders them powerful. And only in obedience to his authority can we justly expect benefit by them.—What blessed experience of his mercy he gives to the obedient! and with cheerful thankfulness it should be acknowledged to his love. He can easily make the weakest of his followers wiser than their teachers—bold confessors of his name, and humble adorers of his majesty. And if men reject and abuse them for his sake, he will reward them with repeated manifestations of his glory. But, alas! how desirous are some to avoid owning him, even after he hath bestowed singular favours upon them. The fear of men causeth a snare. The censures of the church are often turned against her best friends. But inexcusable are they who, through self-conceit, condemn all means of conviction, and upbraid Jesus and his followers. Rage against reproach most plainly discovers real ignorance. But hopeful is the case of such as perceive their own weakness and sinfulness, and dan-



PPOOL OF SILOAM. [JOHN, ix:7].—Siloam is mentioned but three times in the Scriptures. Isaiah, viii:6, 7, refers to the waters of Siloam, which "go softly," in contrast with the sweeping current of the Euphrates. In Nehemiah, third chapter and fifteenth verse, allusion is made to Siloam, where it speaks of the rebuilding of the gate of the fountains by the hands of Shallum. And in the third place we have the refer-

ence to Siloam in John, ix:7, where our Lord tells the man born blind to "go wash in the Pool of Siloam," etc. Luke mentions a tower of Siloam, which by its fall occasioned the death of eighteen men. This tower stood by the Pool of Siloam. Jerome says the Spring of Siloam lies at the base of Mt. Zion. Josephus alludes to Siloam. Its sweet water flows to-day just as in ancient times.

ter, who ^{did} sin, this man, or his parents, that he was born blind?²

3 Jesus answered, ^{Neither} hath this man sinned, nor his parents:³ but^c that the works of God should be made manifest in him.

4 I must work the works of him that sent me, ^{while} it is day: the night cometh, when no man can work.

5 As long as I am in the world, ^I am the light of the world.

6 When he had thus spoken, ^{he} spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,⁴

7 And said unto him, ^{Go}, wash in the ^{pool} of Siloam, (which is, by interpretation, ^{Sent}.) He went⁵ his way therefore, and washed, and came seeing.

8 ¶ The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

9 Some said, This is he: others *said*, He is like him: *but* he said, I am *he*.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, A man that is called ^{Jesus} made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam,⁶ and wash: and I went and washed, and I received sight.

12 Then said they unto him, Where is he? He said, I know not.

13 ¶ They brought to the Pharisees him that aforetime was blind.

14 And it was ^{the} sabbath-day when Jesus made the clay, and opened his eyes.

15 Then⁷ again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man ^{is} not of God, because he ^{keepeth} not the sabbath-day. ^{Others} said, How can a man that is a sinner do such miracles? And there was a division among them.

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, ^{He} is a prophet.

18 But the ^{Jews} ^{did} not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

A.M. cir. 4036.
A.D. cir. 32.

a ver. 34. Lu. 13.24.
Ac. 28.4.

b See note * below.

c Mat. 7.1. Lu. 13.1-5.

d Our Lord does not mean that neither the man nor his parents had ever committed sin, but merely that neither had sinned so as to bring on blindness as a judgment.—C.

e Ch. 11. 4. Is. 35. 5.

f Mat. 11. 5. Ch. 14.11; 2. 11.

g Lu. 13. 32. 33.10. 42.

h Ec. 9.10. Ep. 5.16. Ch. 4.

i 34.5. 19. 13. 9. 12. 35. 17.

j Col. 4. 5.

k Ch. 1. 9. 9. 19. 8. 12.

l 2. 35. 46. 1. 2. 32. Mal. 4. 2. Is. 42. 6. 7. 49. 5. with Re. 3. 18.

m Ch. 7. 33. 8. 23.

n Or, spread the clay upon the eyes of the blind man.

o Ki. 15. 14.

p Ne. 3. 15. Is. 8. 6.

q Ch. 10. 36. Ro. 8. 3.

r Gal. 4. 4. Ac. 3. 26.

s The sending of the blind man, and his ready compliance, without any mention of a guide, when contrasted with the reference to the common practice of leading the blind (Mat. 15. 14), furnishes a striking internal proof of the truth of the narrative, and that it was written by an eye-witness of the fact: for men 'born blind' do frequently acquire the most wonderful local knowledge, so that they can find out any place as readily as those who see. But the inventor of a 'cunningly devised fable' would never have omitted to add to the verisimilitude of the miracle the accompaniment of a guide.—Note. The use of the clay, and washing in Siloam, may perhaps represent that incrustation of worldliness (Hab. 2. 6) which the water of life 'sent' from above must wash away before the eyes of a sinner can be spiritually opened; and the act of washing, in obedience to the word of the Lord, may well represent the 'diligent use of all the outward and ordinary means whereby Christ communicates to us his benefits of redemption'.—C.

t ver. 6. 7. Mat. 1. 21.

u Lu. 1. 47. 2. 10. 11. 1.

v Th. 1. 10. Tit. 2. 13. 14.

w Or, Siloah. This pool was without the walls of Jerusalem, at the bottom of Mount Moriah. It is said to have had two pools: the pool of Siloam, near the south-east of the temple, and the pool of Shiloah, or Siloah, somewhere to the westward, Ne. 3. 15. Is. 8. 6.

x Ch. 5. 9. 16. Lu. 6. 7. 9.

y 13. 10. 16. 14. 1-5.

z Ch. 5. 9. Mar. 1. 21.

aa 25. 26. Lu. 6. 7. 13. 14. 14.

ab ver. 16.

ac Ch. 3. 2. ver. 33.

ad Ch. 5. 9. 16. Lu. 6. 7.

ae 21. 3. 10. 16. 14. 1-5. with Ex. 31. 12. 35. 2. 3. Nu. 15. 32-36. Ex. 20. 10.

af ver. 31. Ch. 7. 12. 43.

ag Lu. 10. 12. 51-53.

ah Ch. 1. 21. 4. 19. 6. 14.

ai De. 18. 15-18. Ac. 3. 22.

aj 7. 37. 10. 36. 38.

ak Members of the Sanhedrim.

al Ge. 19. 14. Is. 7. 9.

am 26. 12. Lu. 24. 25.

an Some think the question of the disciples had reference to the doctrine of *metempsychosis*, or transmigration of the soul of a dead man

A.M. cir. 4036.
A.D. cir. 32.

into a living infant—a doctrine prevalent among the Egyptians, and at least to some extent among the Greeks. But had it been their object to obtain information concerning this doctrine, it seems scarcely possible our Lord should have neglected or refused to answer. Their meaning, therefore, seems rather to be—Who hath sinned this man, that he is become blind? or his parents, that he was born blind? for, being generally Gaileans, they knew nothing about the man or his parents. See ver. 8.—C.

r Ch. 7. 13. 12. 47. 19.

s 38. 20. 19. Ps. 25.

t ver. 34. Ch. 12. 42. 26.

u 27. 13. 19. 7. Is. 65. 5. Re. 13. 17. Ac. 4. 18. 5. 40.

v 12. 10. 7. 10. Ps. 50. 14.

w 15. 1. Sa. 6. 5. Re. 16. 17.

x ver. 16. Ge. 13. 13.

y Ju. 7. 39. 15. 2.

z Light is thrown upon this passage by comparing it with 7. 19, where Joshua is represented as saying to Achan—My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him: and tell me now what thou hast done.

aa To give God the praise, or glory.

ab The equivalent to telling the truth. It was a form of adjuration. So it appears to have been used in this verse.—P.

ac Je. 20. 10. 18. 18.

ad Ze. 6. 7. 11. 12. Mat. 7. 6. Pr. 26. 4. 11. 12.

ae a 1. Pe. 2. 23.

af Ch. 5. 45. 7. 19. Ac. 6. 11. 14. Ro. 17.

ag Ps. 103. 7. He. 3. 5.

ah Ex. 11. De. xxxiv. Mal. 4. 4.

ai Lu. 15. 21. 23. 2. ver. 16. 24.

aj Ch. 8. 14.

ak We know not in what name he acted, or by what authority he acts.—C.

al Ch. 3. 10. 12. Mat. 11. 5. Ps. 110. 18. Is. 29. 18. 19. 35. 4. 5. 2. Co. 4. 3. 4. 6. 1. Co. 2. 14.

am Job 27. 9. 35. 12. Ps. 18. 41. 66. 18. Pr. 1. 28. 15. 8. 32. 28. 9. Is. 1. 15. Je. 11. 11. Eze. 8. 18. Mi. 3. 4.

an 2. 7. 13. Je. 14. 12.

ao Ps. 34. 6. 15. 91. 15.

ap Ja. 5. 10. 18. Ps. 18. 6. 50. 15. 62.

aq The statement is abundantly sustained by Pr. 1. 28. 15. 8. 29. 18. 1. 15. to any of which, or many other correspondent scriptures, it may be an allusion.—C.

ar Is. 5. 5. 42. 7. Mat. 11. 5. with ver. 16.

as ver. 2. Ac. 28. 4. Lu. 13. 1-5.

at Ch. 7. 48. 49. 11. 49.

au It was the belief of the Jews that bodily deformity or defect in an infant was the judicial result of parental sin. Their reply to him who was born blind was thus all the more insulting. He had beaten them in argument, and, as is usually the case, the vanquished replied by personal invective.—P.

av Or, excommunicated him, ver. 22. Ch. 12. 42. 16. 2. Is. 65. 5. 66. 5.

aw Ch. 5. 14. Is. 65. 1.

ax Ps. 27. 10. 46. 1. Ge. 22. 14.

ay Ch. 3. 15-18. 36. 11. 35. 26. 40. 16. 31. 1. 50. 1.

az 1. Jo. 5. 13. Ac. 8. 37. Lu. 8. 25.

ba Ps. 2. 7. 12. Mat. 3. 17. 14. 33. 16. 16. 26. 63. Ch. 10. 30.

bb Pr. 30. 3. 4. Ca. 5. 9. 6. 1.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

22 These words spake his parents, ^{because} they feared the Jews: for the Jews had agreed already that ^{if} any man did confess that he was Christ, he should be put out of the synagogue.

23 Therefore said his parents, He is of age; as⁸ him.

24 Then again, called they the man that was blind, and said unto him, ^{Give} God the praise: we know that this man is ^a sinner.⁸

25 He answered and said, Whether he be a sinner or no, I know not: one thing I know; that, whereas I was blind, now I see.

26 Then⁹ said they to him again, What did he to thee? how opened he thine eyes?

27 He answered them, I have told you already, and ^{ye} did not hear: wherefore would ye hear *it* again? will ye also be his disciples?

28 Then they ^{reviled} him, and said, Thou art his disciple; but we are ^{Moses'} disciples.

29 We know that ^{God} spake unto Moses: *as for* ^{this fellow}, ^{we} know not from whence he is.⁹

30 The man answered and said unto them, Why¹⁰ herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes.

31 Now¹¹ we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him ^{he} heareth.¹

32 Since the world began was it not heard ^{that} any man opened the eyes of one that was born blind.

33 If this man were not of God, he could do nothing.

34 ¶ They answered and said unto him, ^{Thou} wast altogether born in sins, and ^{dost} thou teach us?² And they cast him out.³

35 ¶ Jesus heard that they had cast him out; ^{and} when he had found him, he said unto him, ^{Dost} thou believe on the ^{Son} of God?

36 He answered and said, ^{Who} is he, Lord, that I might believe on him?

gerous is theirs who are proud of their knowledge and religion.

CHAPTER X. Ver. 1-5. I, who am truth itself, solemnly assure you that whoever they are who enter into any office in God's church not according to his appointment, but by methods of their own devising, are intruders and seducers, who, instead of feeding and governing his people, attempt to rob God of his authority over and property in them, and to pervert and destroy their souls. But he who, from right principles

and ends, and in the manner appointed by God, enters upon the work of feeding and guiding the church, hath a proper right to take care of his people—those cleanly and tractable, meek, patient, harmless, and cautious, but timorous and exposed, social and useful, fearers of God. And having invested him with all proper authority, God, by his Spirit and the ministry of his servants, opens the hearts of his people to receive him, and they are taught to understand and distinguish his voice in the gospel; while he, by his grace, calls them to himself, in the most blessed manner, and leads them into

the good pastures of his Word and ordinances.—In so doing, he, by his instruction and example, shows them the way; and they, understanding and approving the same, willingly yield up themselves to his authority, and tread in his steps. But the true and faithful people of God have a fixed aversion to the unscriptural doctrines and bad example of false teachers, because they perceive their tendency to lead them away from the right way of salvation. 6-9. Finding that, through their self-conceit, the Pharisaic teachers did not comprehend his meaning, Jesus added, I am the *only door*

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4 And when he putteth forth his own sheep, he^a goeth before them, and the sheep follow him: for they know his voice.

5 And ^aa stranger will they not follow, but will flee from him: for they know not the voice of strangers.¹

6 This parable spake Jesus unto them: ^abut they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8 All ^athat ever came before me² are thieves and robbers: but the sheep did not hear them.

9 I^a am the door: by me if any man enter in, he shall be saved, and shall go in and out,³ and find pasture.

10 The^a thief cometh not, but for to steal, and to kill, and to destroy: ^aI am come that they might have life, and that they might have it more abundantly.⁴

11 I^a am the good shepherd: ^athe good shepherd giveth his life for the sheep.⁵

12 But^a he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the ^awolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I^a am the good shepherd; and ^aknow my sheep,⁶ and am known of mine.

15 As^a the Father knoweth me, even so know I the Father:⁶ and ^aI lay down my life for the sheep.

16 And^a other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

17 Therefore^a doth my Father love me, because I lay down my life, that I might take it again.

18 No^a man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. ^aThis commandment have I received of my Father.⁷

19 ¶ There^a was a division therefore again among the Jews for these sayings.

20 And many of them said, ^aHe hath a devil, and is mad; why hear ye him?

21 Others said, These are not the words of him that hath a devil. ^aCan a devil open the eyes of the blind?

¶ Mat. 17:17; 5:14; 21:21; 53:7-12; 9:12; Ac. 3:15; ch. 2:19; ver. 11, 15; He. 9:10.
d Ac. 3:15; Mat. 20:28; 16:22; 17:22, 23; 20:18, 19; ch. 2:19; Phil. 2:6-8.
e Ps. 40:6-8; ch. 6:38; 14:31; Ac. 2:23, 24; 4:27, 28.
f ch. 9:16; 7:41-43; Mat. 10:34, 35.
g ch. 7:30; 4:48, 52; Mat. 9:34; Mar. 3:21.
h Ex. 4:11; Ps. 94:9; 146:8; Is. 35:5; ch. 9:6, 7, 32.

firmation of his disciples and the conviction of others present.

Ver. 4. *Is not unto death and corruption*, but to illustrate my divine power by a miraculous resurrection. This seems to be the verbal message returned to the disconsolate sisters and their suffering brother. O! that believers, when their friends are sick, would take example by Martha and Mary, and prayerfully send this message of faith to Jesus—'Lord, he whom thou lovest is sick!' And O! how certainly does murmuring give place to

submission, and fear and sorrow to hope and joy, when the sufferer can say, 'My Beloved is mine, and I am his!' C.

Ver. 9. The Jews divided every day, from sunrise to sunset, into twelve hours: so that the number of hours was always the same, but the length of the hours varied according to the seasons. And as the principal means of measuring time among the ancient Jews was by sun-dials, a Ki. 20: 11. Is. 38: 8, a practical mathematician would have little difficulty in constructing, either one dial-plate with movable parts, capable of extension or contraction, on the hour line—or a succession of dial-plates, to be

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course is intimately connected with the healing of the blind man and the outrageous conduct of the Pharisees. They professed to be the only shepherds of God's people; Christ shows that they are in reality thieves and robbers. Instead of tending and watching the sheep, they destroy them. In the first verses of this chapter every ruler or minister in the church is a shepherd; Christ is the door; the sheep are God's true, not merely professing people; the porter is the Divine Spirit; the fold is the invisible church.—P.

8 Which Judas Maccabeus instituted. 9 Ac. 3:11, 12. Built where he had built one, and called by his name. 1 The outer court of the temple, or court of the Gentiles, was surrounded by cloisters supported upon ranges of marble columns. Ac. 13: cloisters were called porches, and were used by the Jews, and the strangers who came to the city during the feasts, as public promenades. The cloister along the eastern side of the court was called Solomon's porch.—P.

2 Or, hold us in suspense. ch. 16: 29. Mat. 11: 3. 3 ch. 5: 17-43; 27-64; 8: 12, 24, 58. 4 ch. 5: 36; 14: 10, 11; ver. 32, 38; Mat. 11: 5. Ac. 10: 38. 5 ch. 8: 47; 12: 37-40. 2 Co. 4: 5. 6 ch. 6: 44, 65. Ac. 13: 48. 1 Jn. 4: 6. 7 ver. 4: 14, 2 Ti. 2: 19. ch. 6: 37; 44: 15. 8 Mat. 16: 24. He. 12: 1, 2.

9 ver. 9: 10; ch. 11: 25. Ro. 8: 21; 5: 21. Col. 3: 5. Jude 1. ch. 6: 37; 17: 2, 11; 18: 9. He. 7: 25. 1 Pe. 2: 5. Mat. 16: 28, 27. De. 3: 5. Ps. 135: 12. Is. 45: 17; 26: 1-4; 46: 3, 4. ch. 14: 28; 17: 2, 6, 6. 37. Mat. 11: 27. 8 My Father who gave them me, because of their faith, before the world was. Ep. 1: 4-6. 2 Ti. 1: 9.—C.

My Father... is greater than all enemies, who might attempt to pluck his gifted sheep out of my hand.—C. 1 Jn. 5: 7. ch. 14: 9; 10: 17, 11, 22; ver. 38. Mat. 28: 19. 20 ch. 5: 18; 8: 59. Lu. 4: 20. 21 Mat. 11: 5. ch. 5: 17; 18: 30. Lu. 24: 19. Ac. 10: 38. 22 Ps. 109: 4. Ec. 4: 4. 23 Le. 24: 16. ch. 5: 18; ver. 30. Ro. 13: 1. 24 Ps. 82: 6. Ex. 4: 16; 7: 1. 25 De. 17: 15. Ex. 7: 2. Ro. 13: 1. 26 Nu. 23: 19. Mat. 5: 18. Lu. 16: 17. Ti. 1: 2. 27 ch. 6: 27; 3: 17; 6: 57. Is. 42: 1; 49: 3, 6, 8; 48: 16; 61: 1-3; 11: 2-5. Gal. 4: 4.

28 ch. 5: 17, 18. Phil. 2: 1. 35. Ps. 2: 7, 12. Mat. 3: 17; 17: 5. ch. 1: 14. 34: 40; 10: 16. 35 ver. 30. 36 ch. 14: 10, 11; 15: 24; 5: 31. 37 Mat. 2: 11. ch. 5: 36; 14: 10, 11; 15: 24; 17: 21; 22: 29. 38 ver. 31; ch. 5: 16, 18; 8: 59; 7: 30, 44. Lu. 4: 29. 39 Mat. 10: 23. ch. 1: 28; 7: 11; 54. 40 Nu. 23: 1. 41 ch. 1: 12; 4: 27. Lu. 5: 1. ch. 3: 30-36. Ge. 49: 10. Ps. 72: 17-19; 22: 30. 42 ch. 4: 23; 4: 39; 41: 8; 30: 11; 45: 12, 47.

22 ¶ And it was at Jerusalem the feast^s of the dedication, and it was winter.

23 And Jesus walked in the temple in Solomon's porch.¹

24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt?² If thou be the Christ, tell us plainly.

25 Jesus answered them, I told you, and ye believed not: ^athe works that I do in my Father's name, they bear witness of me.

26 But^a ye believe not, because ye are not of my sheep, as I said unto you.

27 My^a sheep hear my voice, and I know them, and they follow me:

28 And^a I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand.

29 My Father, ^awhich gave them me,³ is greater than all;⁴ and none is able to pluck them out of my Father's hand.

30 I^a and my Father are one.

31 ¶ Then^a the Jews took up stones again to stone him.

32 Jesus answered them, ^aMany good works have I showed you from my Father; ^afor which of those works do ye stone me?

33 The Jews answered him, saying, ^aFor a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

34 Jesus answered them, ^aIs it not written in your law, I said, Ye are gods?

35 If he called them gods, ^aunto whom the word of God came, and ^athe scripture cannot be broken;

36 Say ye of him, whom ^athe Father hath sanctified, and sent into the world, Thou blasphemest; because I said, ^aI am the Son of God?

37 If^a I do not the works of my Father, believe me not.

38 But if I do, though ye believe not me, ^abelieve the works: that ye may know and believe that the Father is in me, and I in him.

39 ¶ Therefore^a they sought again to take him: but he escaped out of their hand,

40 And ^awent away again beyond Jordan into the place where John at first baptized; and there he abode.

41 And^a many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.

42 And^a many believed on him there.

changed at brief and fixed intervals throughout the year, still dividing the absolute time of sunshine into twelve equal parts.—

Note. Hence learn the necessity of measuring and noting time, and see how equal are the opportunities of working for God presented by the shortest as well as by the longest life! The question is, not how long we walk, but how circumspectly we walk. The Lord preserve our hearts from fearing and our feet from stumbling, Ps. 116: 8. C.

Ver. 36. The groaning and the weeping of Jesus appear to the Jews incontestable evidences of love. There must have, there-

CHAPTER XI.

1 Christ raiseth Lazarus, four days buried. 45 Many Jews believe. 47 The high-priests and Pharisees gather a council against Christ. 49 Caiaphas prophesieth. 54 Jesus hideth himself. 55 At the pass-over they inquire after him, and lay wait for him.

NOW a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha.¹

2 (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

4 When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

5 Now Jesus loved Martha, and her sister, and Lazarus.

6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.²

7 Then after that saith he to his disciples, Let us go into Judea again.

8 His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

9 Jesus answered, Are there not twelve hours in the day?³ If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walk in the night, he stumbleth, because there is no light in him.

11 These things said he: and after that he saith unto them, Our friend Lazarus sleppeth; but I go, that I may awake him out of sleep.

12 Then said his disciples, Lord, if he sleep, he shall do well.⁵

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is dead;

15 And I am glad for your sakes that I was not there, to the intent ye may believe;⁶ nevertheless let us go unto him.

16 Then said Thomas, which is called Didymus, unto his fellow-disciples, Let us also go, that we may die with him.⁸

17 Then when Jesus came, he found that he had lain in the grave four days already.⁹

18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs¹ off.²

19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20 Then Martha, as soon as she heard that

A.M. cir. 4037.
A.D. cir. 33.

CHAP. XI.
A.M. cir. 4037.
A.D. cir. 33.

1. ch. 12. 1.
2. Lu. 10. 38-42.

1 See note * below.

c ch. 12. 3. Mat. 26. 6.

7. Mar. 14. 3. Lu. 7. 37.

36 d ch. 13. 23. Ps. 16. 3.

He. 12. 6. Re. 3. 19. Mar.

10. 21. Ac. 21. 12.

e Mar. 5. 39. ch. 9. 3.

ver. 15. 40. 2 Co. 12. 9.

g See ver. 3.

h Ho. 6. 2. De. 32. 36.

Ge. 22. 14. Is. 30. 18.

with ch. 10. 40.

i He was in Bethany, or Bethabara, beyond Jordan, more than a long day's journey distant from the home of the mourning sisters.—P.

j Ac. 20. 22-24. 13.

k ch. 10. 31. 39. Mar.

10. 21. Ac. 21. 12.

l ch. 9. 4. 12. 35. Lu.

13. 32. 33. There is no danger of death till my work be finished.

m ch. 9. 4. 12. 35. Ps.

104. 22. 23. Ec. 2. 14.

n When my work is finished, I cannot escape death.

o Is. 41. 8. Ja. 2. 23.

p ch. 15. 9. 14. 15. 2 Ch. 20.

7.

q De. 31. 16. Mat. 9.

24. ver. 13. Ac. 7. 60. 13.

r ch. 10. 15. 18. 51. 1 Th.

4. 14. 15.

s It is a token that he is past danger.

t ch. 10. 24. 16. 25.

u ver. 4. 1. 9. 37. 11. 10.

v 4. 28. 5. 36. 10. 38. 14. 10.

w To the intent ye may believe, through-

out all your coming trials, in the exist-

ence of my power over death and the grave.—C.

x Mat. 10. 3. Mar. 3.

16. Lu. 6. 15. ch. 20. 24.

29. 21. 2.

y ver. 8. Mat. 26. 35.

z Let us risk our lives along with our Master, and die as well as Lazarus.

aa Not with Lazarus, as some interpret, for then had he said, 'and die like him'; but 'let us die with our Lord,' who thus through love to his friends in Bethany exposes himself to his implacable enemies in Jerusalem.—C.

ab It is the universal custom in the East, indeed it is a necessity in such a climate, to bury on the day of death. It would seem from the narrative that Lazarus was already dead when the messenger told our Lord of his sickness; for he remained two days where he was, and then occupied two days more on the journey, going the first probably to Jericho, and ascending on the second to Bethany.—P.

ac That is, near two miles.

ad The situation of Bethany is on the eastern declivity of the Mount of Olives, completely hidden from the Holy City and the district round it by the intervening hill. The slopes of Bethany are rugged and rocky, and the wilderness of Judea, an extensive view of which commands, is wild and desolate. The village is built on the side of the main road from Jerusalem to Jericho; a shorter footpath to the city leads over the top of Olivet.—P.

ae Ge. 37. 35. 1 Ch. 7.

af Job 2. 11. 42. 11. Ro.

12. 15. 1 Th. 5. 14. 4. 18.

ag Ec. 2. 2.

ah It is very remarkable that this, the greatest, and in its results the most momentous of our Lord's miracles, is only recorded by John, and is not even remotely hinted at by the other evangelists. They could not have been ignorant of it, for it

became the exciting cause of that bitter enmity among the Jewish rulers which resulted in the crucifixion. Any ordinary biographer would have made such an incident one of the most prominent parts of his story. The only reason I can assign for this and similar omissions in the Gospels is, that each evangelist was guided, both in the selection and detail of the facts, by one Divine Spirit, who so directed all as to give to man one perfect picture of the Great Exemplar, and one complete development of his atoning work.—C.

i 2 Ki. 5. 11. ch. 4. 47.

49. Mat. 9. 18.

j ver. 41. 42. ch. 9. 30.

k ver. 43. 44. Mat. 9.

25. 26.

l Lu. 14. 14. ch. 5. 29. 1

Th. 4. 14. Is. 26. 19. Da.

12. 2.

m Ac. 23. 8. 24. 15.

n 1 Co. 15. 22. 45. ch. 6.

30. 40. 44. 16. 6. 1. 4. 5. 21.

25. 15. 38. 1. 1. 1. 1. 1. 1.

o I am the resurrection, as the sole and omnipotent source of it, as the sole agent by whom it is accomplished, and as in myself the first-fruits of it.

p I am the life, because the author of all life, because especially the fountain of that spiritual life which animates the resurrection body, because the sustainer of life in the church.—P.

q ch. 3. 15. 4. 14. Job

10. 26. 27. Ro. 8. 1. 1. 1. 1.

r xv. Phi. 3. 21. 21.

s 15. 26. 19. Ro. 4. 17.

t Though he were dead, rather, though he should die.—C.

u Re. 20. 6. ch. 3. 15.

18. 36. 8. 51. 52. 10. 28. 29.

v 6. 35. 38. 1. 1. 1. 1. 1.

w Rather, 'whosoever is living and believing on me—that is, whosoever in this life puts faith in my word of promise and power, shall not die for ever.—C.

x ch. 16. 31. 9. 35. Lu.

8. 25. Mar. 9. 23.

y Mat. 16. 16. ch. 4. 49.

6. 14. 6. 14. 4. 49. 38. Ac. 8.

37.

z Rather, 'I have believed.—C.

aa Which should come into the world—that is, from the invisible into the visible world.—C.

ab Mat. 23. 8. 10. 26. 18.

ch. 13. 13. 20. 16. 21. 7.

Mar. 5. 35. 51. 10. 17. 49.

Ec. 9. 10.

ac Ps. 119. 59. 60. Pr.

27. 1.

ad See ver. 19.

ae This is an important fact in the narrative, as the company of mourners afford a sufficient number of witnesses, some of them sufficiently sceptical (ver. 27. and malignant (ver. 40), to test and establish the reality of the miracle.—C.

af Lu. 7. 38. 10. 39. Ps.

45. 11. Mat. 2. 11. Mar. 5.

33. Lu. 3. 8.

ag ver. 21. 37. Mat. 9.

18. ch. 4. 47. 49. 2 Ki. 5.

11.

ah He. 2. 17. 14. 15. Mar.

3. 5.

ai Gr. He troubled himself.

aj Lu. 19. 41. Is. 53. 3.

ak 63. 9. He. 2. 16-18. 4. 15.

al Ro. 12. 15. On account of the afflictive circumstances, and at the unbelief of the spectators.

am He. 7. ver. 41. Ro.

8. 26. Ps. 6. 6.

an The cave-sepulchres of the Jews are not generally sunk into the ground, but cut into the faces of perpendicular rocks. The stone, therefore, lay, not 'upon it,' but set or leaning 'against it.—C.

Jesus was coming, went and met him: but Mary sat still in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.

23 Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

25 Jesus said unto her, I am the resurrection, and the life:³ he that believeth in me, though he were dead,⁴ yet shall he live:

26 And whosoever liveth and believeth in me shall never die. Believest thou this?

27 She saith unto him, Yea, Lord; I believe that thou art the Christ, the Son of God, which should come into the world.⁷

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 As soon as she heard that, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her,⁸ saying, She goeth unto the grave to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,

34 And said, Where have ye laid him? They said unto him, Lord, come and see.

35 Jesus wept.¹

36 Then said the Jews, Behold, how he loved him!

37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

38 Jesus therefore, again groaning in himself, cometh to the grave. It was a cave,² and a stone lay upon it.

39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.

40 Jesus saith unto her, Said I not unto

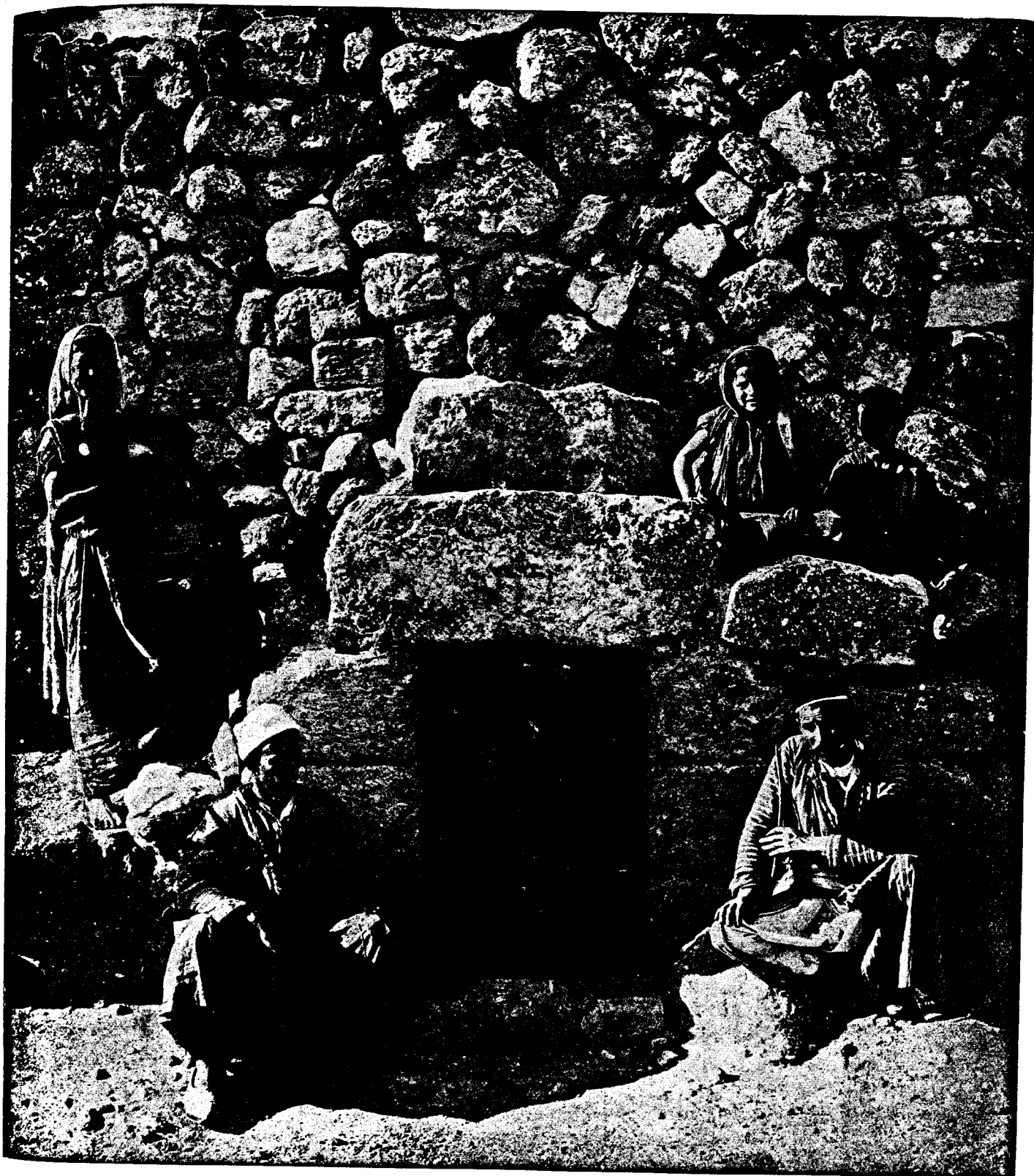
1 Ge. 23. 19. 20. Mat. 27. 60. 2 Mar. 16. 3. 3 ver. 17. Ps. 49. 7. 9. Ac. 2. 27. Ge. 23. 4. De. 32. 34. 4 ver. 25. 26. 4. 23. 2 Ch. 20. 20. Mar. 9. 23. Ro. 4. 6. 17-20, with Mat. 13. 58. Lu. 1. 20. 45.

fore, been an intensity of feeling in them that removed them beyond all suspicion of simulated sorrow. Yet these sorrows were not altogether what the Jews supposed. For while they, no doubt, sprung, in part, from the remembrance of him that was gone, and sympathy with the bereaved and defenceless sisters, they also arose from the view of the fearful and universal ravages

of sin and death, and the darkening shadows of that unbelief that he foresaw would defy even the evidence of light from the grave. C.

Ver. 44. Came forth, bound hand and foot. This statement has been made matter for infidel objection: 'for how,' it is said, 'could he come forth, if bound hand and foot, and still require

ing to be loosed?' The objection vanishes when the nature of the grave is considered. When the stone was removed, and the word of power uttered, he, most probably, slid down from a niche in the side of the cave, and stood partly out of the door, and so 'came forth,' but could not move farther until he was loosed from the grave-clothes. C.



TOMB OF LAZARUS. [JOHN, xi:43.]—The tomb of Lazarus is in Bethany, where Mary and Martha and Lazarus lived. This is a wretched and miserable village now. But because it was once the home of the family where our Savior was so often entertained it has an undying charm for the Christian world. The tomb of Lazarus is a deep vault excavated in the rock and lined with masonry. Christians

and Mohammedans alike regard the place with the greatest reverence. It is absolutely certain that Lazarus was buried here. It seems reasonable to accept the place that has so long been looked upon as the tomb of Lazarus as correct. Above the tomb and the village of Bethany is a square tower called the Castle of Lazarus.

thee, That, if thou wouldest believe, thou shouldest see the glory of God?

41 Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.

42 And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44 And he that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

47 ¶ Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.⁵

48 If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation.⁶

49 And one of them, named Caiaphas, being the high-priest that same year, said unto them, Ye know nothing at all,

50 Nor consider that it is expedient for us, that one man should die for the people,⁷ and that the whole nation perish not.

51 And this spake he not of himself: but being high-priest that year, he prophesied that Jesus should die for that nation;⁸

52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

53 Then from that day forth they took counsel together for to put him to death.

54 Jesus therefore walked no more openly among the Jews: but went thence unto a country near to the wilderness, into a city called

A.M. cir. 4037.
A.D. cir. 33.

9 ch. 12:28-30. Mat. 11:25. Lu. 10:21. Phi. 4:6.
6 Mat. 3:17. ch. 8:29. He. 5:7-12.
5 ver. 31, 45; ch. 12:30; 2:11; 10:31; 10:38; 14:11.
7 Lu. 7:14, 15; 8:54. Ac. 9:40. Ro. 4:17. Ps. 35:9.
8 Ki. 17:22. 2 Ki. 4:34; Ac. 20:9-12.
9 He that was dead, Lazarus, that had been dead.
4 With ch. 20: 5, 7. He was to return to death after some time.
7 ch. 2:23; 4:39; 41:8, 42; 10:41; 12:11, 18, 42.
8 ch. 15: Ac. 5:25, 1; Sa. 2:9, 10.
9 Ps. 2:4. Mat. 26:3. Mar. 14:1. Ac. 4:27.
3 ch. 12:19. Ac. 4:16.
5 They admitted the reality of the miracles, but illogically and maliciously attributed them to diabolical agency.—C.
6 Ac. 4:10. 15: 2, 6, 7; 11:10; 42:6, 7; 49:6.
7 Da. 9:26, 27. De. 28:51-58. Mat. 22:7. Lu. 19:27, 42-44; 21:20, 24.
8 Our place of residence they will take to themselves, and from each of us his place of power and profit.—Our nation they will condemn and carry away as slaves, the Babylonians did with our fathers, C.—They believed that if the career of Jesus were stopped, the people would adopt him as their temporal king, and overthrow the local Roman power. This would bring down upon them the wrath of imperial Rome, and result in the total overthrow of the Jewish nation.—P.
9 Lu. 3: 2. ch. 18:14. Ac. 6:7.
4 ch. 7:48, 49.
7 ver. 48; ch. 19: 12; 18:14. Lu. 24:46. He meant that they had better murder Christ than provoke the Romans against them all.
5 Mat. 20:28. 1 Pe. 2:24; 18. Re. 5:9. 15:49, 6. Ro. 3:29. 1 Jn. 2:2. Ga. 3:13, 28. ch. 10:15. Ep. 2:13-22; 6:9. 15:49, 6.
8 That nation. Rather, 'the nation'—the nation as gathered into Palestine, and distinguished from the children of God that were scattered abroad—a phrase that does not seem applicable to the Gentiles, but to the dispersed of Judah and outcasts of Israel.—C.
6 Ps. 2:1-4; 22:16; 31:13; 109:45.
7 From this statement it is obvious that previously the council had been divided, God overruling these divisions to give time for the teaching, example, and miracles of our Lord to do their work.—C.
8 ch. 4:1-3; 7:1, 10; 10:1; 18:20.

A.M. cir. 4037.
A.D. cir. 33.

2 Sa. 13:23, 2 Ch. 13:19.
1 The town of Ephraim, Ophrah, is situated among the mountains, on the borders of Benjamin and Ephraim, about twelve miles north of Jerusalem.—P.
7 ch. 2:13; 1:6, 4. Ex. 12: 6; 23: 14-17; 34: 23. De. 16:1. Le. 23:5.
8 Ge. 35:2. Ex. 19:10, 2. Ch. 30:15. 18. Nu. 6:6.
7 ver. 8; ch. 5: 16, 18; 7:11, 12.
9 ch. 5:16, 18; 59:110. 31:32. Ps. 109:4.

CHAP. XII.

1 Mar. 14: 3-9. Mat. 26:6-13. ch. 11:1-45.
1 This verse must be taken as a general introduction to what follows. There is no close connection between ver. 1 and 2. The incident recorded in ver. 2-8 occurred while Jesus was at Bethany, but not immediately after his arrival.—P.
2 Lu. 10: 38-42. ch. 11:1, 5, 19-28, 39-44.
3 ch. 11:28, 32. Lu. 10:39, 42. Mat. 26:6, 7. Mar. 14:3, with Lu. 7:37, 38.
2 The supper was in the house of Simon the leper, not of Lazarus. The only conclusion we can draw from ver. 2, is that it took place in Bethany. Matthew and Mark mention an introduction to what follows, which Mark says 'she brake,' or 'crushed,' and poured on his head. Though neither Matthew nor John mention the crushing, yet it is hardly likely that Mark is always characterized by minuteness of detail. Mark says 'she anointed the feet of Jesus, and wiped his feet with her hair.' Matthew and Mark say nothing of this, but simply mention the pouring on his head. There is no contradiction. Crushing the box with her hands over his head, the ointment ran down upon it as he reclined. Then with her hands she anointed his feet, and with her long loose hair sheathed she stooped and anointed his feet, wiping them with her long loose hair.—P.
4 Mat. 26:6, 9. Mar. 14:4, 5. Ec. 4:4. Job 5:2. 1 Th. 2:5. Ps. 55:21.
5 Lu. 7: 37. 66. British.
6 Ps. 12:2; 55: 21. Pr. 26:25.
7 Ki. 5:20-27. Ps. 50:18.
8 ch. 13:29.
9 Ps. 109:31. Zec. 3:2. Ge. 4:4.
7 Mat. 26: 12; 27:57-60. Mar. 14:8; 15:42-47. Lu. 23:50-56. ch. 19:38-42; 15:53, 9.
8 Le. 15:11. Mat. 26:11. Mar. 14:7.
7 ver. 35; ch. 8:21; 13:33; 16:5-7. C.
8 ch. 11:44, 45. Mar. 1:45. Ac. 17:21.

Ephraim, and there continued with his disciples.¹

55 ¶ And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.

56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should show it, that they might take him.

CHAPTER XII.

1 Jesus excuseth Mary anointing his feet. 9 The people flock to see Lazarus. 10 The high-priests consult to kill him. 12 Christ rideth into Jerusalem. 20 Greeks desire to see Jesus. 23 He foretelleth his death. 37 The Jews are generally blinded: 42 yet many chief rulers believe, but do not confess him: 44 therefore Jesus calleth earnestly for confession of faith.

THEN Jesus, six days before the passover, came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

2 There they made him a supper, and Martha served: but Lazarus was one of them that sat at the table with him.

3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.²

4 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,

5 Why was not this ointment sold for three hundred pence,³ and given to the poor?

6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

7 Then said Jesus, Let her alone: against the day of my burying hath she kept this.

8 For the poor always ye have with you; but me ye have not always.

9 ¶ Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

Ver. 49, 50. Caiaphas, according to his own view, was merely giving utterance to a common sentiment, that 'whatever is politically expedient for a nation is to be boldly executed, however it may be morally wrong in itself or injurious to individual rights.' He does not assert that Jesus for any crime deserves to die, but that, for sake of the people and nation, it is expedient that he should die. But yet, while he thus utters his own opinion, God, unknown to the speaker, overrules his words, ver. 51, and, in honour of the office of the high-priesthood, of which he was personally unworthy, he employs him, in his bloodthirstiness, as he employed Balaam in his covetousness, and draws from him an official exposition of the great doctrine of atonement by sacrifice. C.

REFLECTIONS.—Jesus keeps an exact account of all his people's works of faith and their labours of love. But the most eminent piety cannot exclude afflictions and death. Yet if Christ love us, we may boldly apply to him in our distress. And happy is it if our troubles give him an opportunity to glorify himself, and either prepare us for, or usher us into, everlasting happiness. He often indeed graciously defers relief till it become seemingly impossible. But neither danger nor provocation can make him to neglect his work in its proper season. And with cheerfulness and activity we

ought always to follow his example. The death of our godly friends should make life less sweet, death less bitter, and heaven more desirable to us. Dead saints ought not to be lamented as lost, but as gone before, to be with Christ, and to be raised with him to glory.—Many mournful changes may happen in a short time. And it is absurd to pride ourselves in our bodies that may quickly become so ugly and loathsome. It is very friendly to attempt comforting the distressed; but only Jesus' presence can afford solid relief. He at once delightfully acts as the mighty God, the object of faith, and raiser of the dead; and as the affectionate man, whose heart sympathizes with the afflicted, and is burdened with their unbelief. With eagerness then should we run to meet him, and pour our lamentations, as well as our requests, into his bosom. Secret fellowship may ascertain his approaching gracious deliverances. For quickly his salvation comes, whenever our heart is prepared for it by faith. And we never believe aright till we receive and rest on him as God's eternal Son and our given Saviour. With eager delight he lays

hold on every opportunity to comfort his people and glorify his Father: and with the greatest ease he can grant instantaneous deliverances to either soul or body. No death, no bands can hinder his work. Alas! that while his marvellous works affect some, they should but enrage others against him. And great must be the wickedness of human hearts that can be thus influenced. But none are more furious enemies to the Redeemer than careless clergymen; and nothing more hurries men into plots and practices against him than worldly views. While all things work together for the redemption of those who love God, the sinful methods taken to preserve nations do but accelerate their ruin. While Christ hides himself, he may be sought for different ends; and though he delay his approach, he will always attend the ordinances of his own grace.

CHAPTER XII. Ver. 23-26. This request of the Greeks manifests that the time appointed of the Father for glorifying me, in the salvation of the Gentiles is

10 But^a the chief priests consulted that they might put Lazarus also to death;

11 Because^a that by reason of him many of the Jews went away, and believed on Jesus.

12 ¶ On^a the next day^a much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13 Took branches of palm-trees, and went forth to meet him, and cried, 'Hosanna! blessed is the King of Israel that cometh in the name of the Lord.'⁵

14 And Jesus, when he had found a young ass, sat thereon; as it is written,

15 Fear^a not, daughter of Zion: behold, thy King cometh, sitting on an ass's colt.

16 These^a things understood not his disciples at the first: but when Jesus was "glorified, then remembered" they that these things were written of him, and that they had done these things unto him.

17 The^a people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.⁶

18 For^a this cause the people also met him, for that they heard that he had done this miracle.

19 The Pharisees therefore said among themselves, 'Perceive ye how ye prevail nothing? behold, the world is gone after him.

20 ¶ And there were certain 'Greeks^a among them that came up to worship at the feast:

21 The same came therefore to 'Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, 'we would see Jesus.

22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

23 ¶ And Jesus answered them, saying, 'The hour is come, that the Son of man should be glorified.

24 Verily, verily, I say unto you, 'Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

25 He^a that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

26 If^a any man serve me, let him follow me;

A.M. cir. 4037.
A.D. cir. 33.

o ch. 11.47-53; 57. Lu. 16.31. Pr. 1.16; 4.16.
p ver. 18; ch. 15.18, 20.
q Ac. 13.43. Ec. 4.
4. Mar. 15.10; 21.18. ch. 2.23; 11.45.

r Mat. 21.8-11. Mar. 11.8-10. Lu. 19.36-38.
s On the next day after Christ's arrival at Bethany. The incident of the supper and anointing is narrated by John out of its chronological order. The same disregard of chronology is seen in ver. 13.

t It was after Jesus took his seat on the ass that the multitudes raised the gladshouts. See Mat. 21.1-9. Mar. 11.1-11. Lu. 19.28-44. John's object was to group facts, not to write a chronological biography.—P.

u Ps. 118.25, 26; 127.17-19. 1 Ti. 1.17. Re. 5.9. Mat. 23.39; 21.1-7. Mar. 11.1-7. Lu. 19.29-32. See Mat. 21.1-9.—C.

v Zec. 9.9. Is. 62.11. Mat. 21.5, with De. 17.16.
w Lu. 9.45; 20.18. 34.24, 25, 45.
x ch. 7.39; 17.51; 13.31. Mar. 16.19. He. 1.3, 4. 15:8, 1.

y ch. 14.26; 12.22.
z ch. 11.31, 45. 1. 43.10. Ps. 105.27; 145.6.
6 Bare record—gave public currency and testimony to the miracle.—C.

7 ver. 9.11, 12.
8 ch. 11.47, 48; 3.26. Ec. 4.4. Pr. 27.4. Job. 5.2. Mat. 27.18; 21.15. Lu. 19.47, 48.

9 1 Ki. 8.41, 42. Ge. 9.27. Ac. 2.10; 17.4; 8.27. Re. 16.6. Gentile proselytes.

8 Either Hellenistic Jews, that is, Jews who did not live in Palestine, and spoke the Greek language, which had been introduced into the various kingdoms into which Alexander's successors had divided his empire; or Gentile Greeks, who had come to the feast as religious proselytes. See Ac. 17.4.—C.

a ch. 1.44, 45; 6.5, 8. 14.9.
b Mat. 11.8. Lu. 23.48. Ge. 49.10. Is. 11.10; 43.6-9; 12.6, 19.

c ch. 13.1, 31; 17.1. 5. Is. 52.13; 53.10-12.
d He. 2.10. Is. 4.25; 14.53; 29-32. Mat. 28.1. Jn. 2.1, 23; 8.4, 14. Re. 5.9, with 1 Co. 15.36.

e Mat. 10.37-39; 16.25; 19.29. Mar. 8.35. Lu. 9.24; 17.33; 18.29, 30. Phil. 3-7-10.

f ch. 14.15. Mat. 11.29, 30; 16.24; 10.38. Mar. 8.34. Lu. 6.46; 9.23; 14.27. He. 12.1, 2. 1 Jn. 5.3.

* From comparing ch. 10.34 with Ps. 82.6, it will be evident that 'the law,' when not used in contradistinction from 'the prophets,' was popularly used to signify the whole Scriptures.—C.

A.M. cir. 4037.
A.D. cir. 33.

h ch. 14.13; 17.24. 1 Th. 4.17. Phil. 1.23; 2 Co. 5.8.
i Sa. 2.30. ch. 11.21, 23. Pr. 27.18. 2 Ti. 4.8.

j Mat. 26.37-39. 42. Mar. 14.33-35. Lu. 12.30. ch. 13.31. He. 5.7. Mat. 26.41. 12.22, 44.
k ch. 18.37.
l ch. 18.11; 19.19. Lu. 21.4. He. 2.10.

m Mat. 3.17; 17.5. 2 Pe. 1.17.
n Mat. 3.17; 17.5. ch. 2.11; 9.31; 11.4. 2.11; 9.31; 11.4.

o He. 2.10. Ep. 2.20. 22; 21.12. 1 Pe. 4.11. 15.49. 3. ch. 13.31, 32.
p ch. 11.42.
q ch. 5.23; 27.14. 30; 16.11. 1 Jn. 5.8. He. 2.14. Col. 2.14; 15. Ac. 26.18. Ep. 2.12; 12. Mat. 12.29. Lu. 10.18. Is. 49.25.

9 Now is the judgment, &c., commenced and in progress to speedy completion.—The prince of this world, Satan, ch. 14.30; 16.11. 2 Co. 4.4. Ep. 2.12; 12. 2. cast out; deposited from his usurped authority.—P.

s ch. 14.28. Mat. 27.26, 35, 40, 42. Ga. 6.15.
t Ca. 1.4. Je. 31.3. 1.3. 1.4. ch. 6.44.

u Ro. 5.18, 19. He. 2.10. Ga. 3.28. Re. 5.9. Is. 11.10; 49.6.
v ch. 18.32.
7 See note * in first column.

8 ver. 2.13. Ps. 89.46, 37; 130.4. Is. 9.7. 7. Eze. 37.25. Da. 2.44; 7.14, 27. Mi. 4.7.

9 Abideth for ever—that is, upon earth. This opinion the Jews, who looked only for a temporal Messiah, founded upon Da. 7.14, and similar prophecies.—C.

y Mat. 21.10, 11. ch. 8.53; 14.13. 16.
z ch. 5.33; 16.16; ver. 46. Is. 42.6, 7. ch. 1.5, 9; 8.12; 9.5.

a ver. 36. Ps. 2.12. 2 Co. 6.12; 12.16. Zec. 10.12. Is. 5.5. Ep. 5.8, 14. 12. 12.
b Ps. 69.22-28; 21.8-12.

c Ep. 4.18; 5.9. 2 Co. 3.14, 15. Ro. 11.7, 8. ch. 11.10.
d He. 4.1. Ep. 5.14. ch. 16-20, 36.

e Ps. 5.8. 1 Th. 5.8. Lu. 6.1. Jn. 2.9-10.
f Mat. 21.17. ch. 8.59; 11.54. Mat. 10.23.

A ch. 1.11. Mat. 11.20; 14.15; 23.37.
g Is. 53.1. Ro. 10.16.

h 1 Co. 1.24. Ro. 1.16. Ps. 118.22. Th. 1.5; 2.13. Ep. 2.27-29. 1 Th. 5.2; 13.2.

i 2 Th. 2.11. Ro. 1.24. 28; 11.7, 8. 2 Co. 4.3-4. 15.9; 10.29, 10.11. Mat. 13.12; 13. Mar. 4.11, 12. Lu. 8.10. Ac. 26.27. Ro. 11.8. Je. 5.21. Eze. 12.2. 15.44; 18.42. 19.2.

3 Alford says on this passage:—'Could not, i.e. it was otherwise ordained in the divine counsels. No attempt to escape his meaning will agree with the prophecy cited ver. 40. But the inability, as thus stated, is coincident with the fullest freedom of the human will.—P.

and 'where I am, there shall also my servant be: 'if any man serve me, him will my Father honour.

27 Now^a is my soul troubled; and what shall I say? Father, save me from this hour: 'but for this cause came I unto this hour.

28 Father,^a glorify thy name. 'Then came there a voice from heaven, saying, I 'have both glorified it, and will 'glorify it again.

29 The people therefore that stood by, and heard it, said that it thundered: others said, An angel spake to him.

30 Jesus answered and said, This voice came not because of me, 'but for your sakes.

31 Now^a is the judgment of this world: now shall the prince of this world be cast out.⁹

32 And I, if I be 'lifted up from the earth, 'will draw 'all men unto me.

33 (This he said, 'signifying what death he should die.)

34 The people answered him, We have heard out of the law^a that^a Christ abideth for 'ever: and h w sayest thou, The Son of man must be lifted up? 'who is this Son of man?

35 Then Jesus said unto them, 'Yet a little while is the light with you. 'Walk while ye have the light, lest 'darkness come upon you: for 'he that walketh in darkness knoweth not whither he goeth.

36 While^a ye have light, believe in the light, that ye may be 'the children of light. These things spake Jesus, and 'departed, and did hide himself from them.

37 ¶ But though he had done so many miracles before them, 'yet they believed not on him:

38 That the saying of Esaias the prophet might be fulfilled, which he spake, 'Lord, who hath believed our report? and to whom hath 'the arm of the Lord been revealed?

39 Therefore^a they could not believe, because that Esaias said again,

40 He^a hath blinded their eyes, and hardened their heart; that they should not see with 'their eyes, nor understand with 'their heart, and be converted, and I should heal them.³

well as the Jews, is just at hand.—Were I to continue in my present state, without dying a sacrifice for sin, I should not have the honour of raising up a spiritual seed to bear my image, and show forth my praise; but being made an offering for sin, I shall be glorified in the conversion, and salvation, and praises of repentant sinners.—And ye likewise must be conformed to me in entering into your glory through much tribulation: for whoever, from love to this life, and the enjoyments of it, denies, disowns, and rejects me, that he may escape persecution and danger, shall certainly fall short of the heavenly felicity; and he that undervalues his natural life, and all its enjoyments, for my sake, shall certainly inherit eternal life as his gracious reward. If any man therefore would be a true disciple and servant to me, let him follow my example, and the instructions of my Word, providence, and Spirit. Then shall he quickly share with me in the felicities of the heavenly world, in which my divine nature is at present, and my human will shortly be; and his unfeigned de-

voting himself to my service shall issue in his obtaining immortal honours from my Father. 27-30. My soul is inexpressibly distressed, in the views of my approaching sufferings and tribulations from every quarter. If it were possible, I could gladly be excused from it; but I do not insist upon it, as the great end of my coming into the world is to undergo them: I therefore entirely resign myself to the will of God, and beg that, in all I do or suffer, his perfections may be glorified to the highest.—To which the Father, by a voice from heaven, replied, That he had already glorified himself in his obedience, ministry, and miracles, and would further glorify himself in his sufferings and death, and in the complete salvation of Jews and Gentiles flowing therefrom. 31. Certainly and quickly shall both Jews and Gentiles be tried with regard to their thoughts of me; the righteous shall be distinguished from the wicked, and they shall be acquitted or condemned answerably to their believing or not believing in me. And Satan, who hath long reigned over most part of

the world, in ignorance, idolatry, and other wickedness, and who reigns in the hearts of worldly men, shall be totally vanquished, his claim defeated, his oracles silenced, and himself be cast out of men's hearts, by the powerful spread of the gospel. 32. And I, after first offering up myself a sacrifice for sin on a cross, and in the virtue of it ascending to my Father's right hand, will erect my kingdom upon the ruins of his, inviting men of all ranks, Gentiles as well as Jews, to myself by my Word and Spirit. 35, 36. As the light of my personal ministry, or even the dispensation by my apostles, is to continue but a short time with you Jews, ye ought without delay to make the most diligent improvement of it; for if ye do not, ye must be left to continue in your ignorance and unbelief, to your utter destruction, in time and eternity. While you have me and my gospel among you to show you the way of salvation, believe in me that ye may receive the truth in the love of it, and be under its infallible direction, till ye be admitted into the mansion

41 These things said Esaias, "when he saw his glory, and spake of him.

42 ¶ Nevertheless "among the chief rulers also many believed on him; but "because of the Pharisees they did not confess him, lest they should be put out of the synagogue:

43 For⁴ they loved the praise of men more than the praise of God.

44 ¶ Jesus⁵ cried and said, "He that believeth on me, believeth not on me,⁴ but on him that sent me.

45 And⁴ he that seeth me seeth him⁵ that sent me.

46 I⁴ am come a light into the world, that whosoever believeth on me should not abide in darkness.

47 And "if any man hear my words, and believe not, I judge him "not:⁷ for I came not to judge the world, but to save the world.

48 He⁸ that rejecteth me, and receiveth not my words, hath one that judgeth him: "the word that I have spoken, the same shall judge him in the last day.

49 For⁴ I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

50 And I know that "his commandment⁸ is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

A.M. 4937.
A.D. 33.

Is. 61-5.
ch. 2:23, 30; 10:42;
11:5.
ch. 3:2; 9:22; 19:38;
7:13; 15:2.
ch. 5:44. Ro. 2:20.
Mat. 10:15. Lu. 10:15.
with 1 Th. 2:4-6. Gal. 1:10.
ch. 7:37. Pr. 1:20.
23:8-14.
3 Mar. 9:37. 1 Pe. 1:21.
Mat. 10:40. ch. 13:20.
4 Believeth not on me alone, but on my Father also, revealed through me, and working in and by me.—C.
ch. 14:9, 10. 2 Co. 4:9. Col. 1:5. He. 1:3.
5 See note on ch. 14:9.—C.
ch. 1:5; 9:3; 19:9-5.
39:8; 12:15; 20:30.
7 ver. 48. Mat. 7:26.
Lu. 7:30. 15:53. 1.
6 Not yet, ch. 5:45; 15:26; 9:17. Mar. 10:11. 1 Th. 1:5. Mat. 18:11; 20:28. Lu. 9:56; 19:10, 2 Pe. 3:9, 15.
7 I judge him not now, my present work being merely that of a teacher.—C.
1 De. 18:19. He. 9:31; 10:20, 31. Lu. 9:26; 10:16.
9 Mar. 16:16. Ro. 2:16. 2 Th. 1:8, 9. Re. 20:12.
ch. 3:3, 11; 3:25; 20:3; 8:26, 38; 14:10; 15:15; 17:15; 18:18.
ch. 6:6, 17; 3:20-31. 1 Ju. 2:25; 3:23. Ps. 19:11, 15; 3:10.
8 I, his commandment to me (ver. 49) is to teach the words of "life everlasting: which words become the principle, germ, and power of "life everlasting" in the souls of them that believe.—C.
* The English version is here manifestly wrong. The Greek words, grammatically rendered, signify "supper having begun, or while they were at supper." Ver. 12 shows that after washing the disciples' feet Jesus

sat down again to supper, and ver. 26 represents them eating.—P.

CHAP. XIII.

Mat. 26:2. Mar. 14:1. Lu. 22:1.

When Jesus knew.

Rather, "Jesus having known.—C.

ch. 7:30, 38; 12:23; 17:1, 11. Lu. 22:53.

2 Ti. 2:19. ch. 17:10-12; 15:13. Ro. 8:39. Je. 31:3. Ep. 5:2. 1 Ju. 4:19. Re. 1:5.

2 He loved them unto the end of his course—the pressure of his personal sorrows never diminishing his anxiety and love for them.—C.

d ver. 4:26.

8 Supper being ended. Rather, "being come" for the supper was not ended—see ver. 26-28. See the use of this word, ch. 21:4. Ac. 12:15; 16:25; 21:40.—C.

4 See note * in first column.

ever. 27; ch. 6:70. Lu. 22:53. Ac. 5:3. Ep. 6:16.

ch. 11:27; 28:18. ch. 3:35; 5:22; 17:2. He. 1:2. 2:8. Ac. 2:36. Ps. 89:27. Ep. 2:22.

ch. 1:18; 3:13, 16; 8:14, 21; 7:29; 10:10. 18:14; 21:26, 27; 28:17, 4, 8, 11, 13. Ps. 110:1.

1 Lu. 17:8; 12:37; 22:27.

9 Sa. 25:41. 1 Ti. 5:10. er. 14:16. Mat. 11:29. with ver. 11. Ep. 5:26, 27. 1 Ju. 1:7. Re. 1:5.

5 Or, he.

Lu. 5:8. Mat. 3:14.

1 ver. 12; ch. 14:26; 12:16.

Lu. 5:8. Mat. 16:22; 26:33, 35. Col. 3:12, 23.

9 Because he considered it an act to which his Lord should not condescend.—C.

ch. 3:3, 5. 1 Co. 6:11. Ep. 5:26. Tit. 3:5. He. 10:22. Mat. 3:11. Ac. 1:5-12; 26:20.

10 I wash thee not—by my Spirit and blood, ch. 3:5, 1 Ju. 1:7. Re. 1:5; 7:14.—C.

A.M. 4937.
A.D. 33.

sat down again to supper, and ver. 26 represents them eating.—P.

CHAP. XIII.

Mat. 26:2. Mar. 14:1. Lu. 22:1.

When Jesus knew.

Rather, "Jesus having known.—C.

ch. 7:30, 38; 12:23; 17:1, 11. Lu. 22:53.

2 Ti. 2:19. ch. 17:10-12; 15:13. Ro. 8:39. Je. 31:3. Ep. 5:2. 1 Ju. 4:19. Re. 1:5.

2 He loved them unto the end of his course—the pressure of his personal sorrows never diminishing his anxiety and love for them.—C.

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8 Supper being ended. Rather, "being come" for the supper was not ended—see ver. 26-28. See the use of this word, ch. 21:4. Ac. 12:15; 16:25; 21:40.—C.

4 See note * in first column.

ever. 27; ch. 6:70. Lu. 22:53. Ac. 5:3. Ep. 6:16.

ch. 11:27; 28:18. ch. 3:35; 5:22; 17:2. He. 1:2. 2:8. Ac. 2:36. Ps. 89:27. Ep. 2:22.

ch. 1:18; 3:13, 16; 8:14, 21; 7:29; 10:10. 18:14; 21:26, 27; 28:17, 4, 8, 11, 13. Ps. 110:1.

1 Lu. 17:8; 12:37; 22:27.

9 Sa. 25:41. 1 Ti. 5:10. er. 14:16. Mat. 11:29. with ver. 11. Ep. 5:26, 27. 1 Ju. 1:7. Re. 1:5.

5 Or, he.

Lu. 5:8. Mat. 3:14.

1 ver. 12; ch. 14:26; 12:16.

Lu. 5:8. Mat. 16:22; 26:33, 35. Col. 3:12, 23.

9 Because he considered it an act to which his Lord should not condescend.—C.

ch. 3:3, 5. 1 Co. 6:11. Ep. 5:26. Tit. 3:5. He. 10:22. Mat. 3:11. Ac. 1:5-12; 26:20.

10 I wash thee not—by my Spirit and blood, ch. 3:5, 1 Ju. 1:7. Re. 1:5; 7:14.—C.

CHAPTER XIII.

1 Jesus washeth the disciples' feet: exhorteth them to humility and charity. 18 He foretelleth, and discovereth to John by a token, that Judas should betray him: 31 commandeth them to love one another, 36 and forewarneth Peter of his denial.

NOW before^a the feast of the passover, when Jesus knew¹ that "his hour was come that he should depart out of this world unto the Father, "having loved his own which were in the world, he loved them unto the end.²

2 And "supper being "ended,⁴ ("the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him:)

3 Jesus knowing that "the Father had given all things into his hands, and that "he was come from God, and went to God;

4 He⁴ riseth from supper, and laid aside his garments; and took a towel, and girded himself.

5 After that he poureth water into a bason, and began to "wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter⁵ saith unto him, Lord, "dost thou wash my feet?

7 Jesus answered and said unto him, "What I do thou knowest not now; but thou shalt know hereafter.

8 Peter saith unto him, "Thou shalt never wash my feet.⁶ Jesus answered him, "If I wash thee not,⁷ thou hast no part with me.

of glory above. 44-50. He that truly believes in me as the promised Messiah, believes not in me only or ultimately, but, together with and through me, believes in my heavenly Father, who sent me into the world to seek and save lost sinners. And he who, by faith, discerns my person and office, is thereby led into the knowledge of my Father's nature, perfections, and will. I am come into this world to dispel the darkness of ignorance, superstition, and idolatry, and to bring life and immortality to light by the gospel, that whosoever receives and trusts in me should not continue under the power of spiritual blindness, nor wander in the way to eternal misery, but be instructed and guided in the way to everlasting blessedness. And if men, who have had opportunities of hearing and knowing my gospel, wilfully refuse it, and me in it, I will at present neither accuse them to the Father, nor pass nor execute upon them any sentence of condemnation; as the direct design of my coming into the world is not to accuse, condemn, or punish, but to secure, offer, and graciously give spiritual and eternal salvation to all that believe, whether Jews or Gentiles. But he that contemns and rejects me and my doctrines, shall, in due time, find an impartial Judge to try, condemn, and punish him: and the truths which I have preached shall be the rule of judgment, and the awful means of aggravating his offences in the last day. For the holy, excellent, supernatural, and gracious nature of the doctrines which I have taught, and my manner of delivering and confirming the same, manifest that I have uttered them as one directed and authorized by my Father. And whatever ye think of it, I know that what I preach by his authority is the only means of bringing lost sinners to everlasting life; and it is at your infinite peril to reject it.

Ver. 3. Some consider this event distinct from that of Matthew (ch. xxvi.) and Mark (ch. xiv.)—(1) Because this was six days before the passover, that only two, Mat. 26:2. (2) This seems to have occurred in the house of Lazarus, that in the house of Simon the leper, Mat. 26:6. (3) In this Mary anointed the feet of Jesus, in that a woman unnamed poured ointment on his head, Mat. 26:7. Others consider the three narratives identical, though the circumstances differ, judging it more probable that Matthew and Mark should have dislocated the chronology of the events, than that our Lord should have twice been anointed within four days. C.

Ver. 24. This statement of our Lord, and that of Paul, 1 Co.

15:36, have been impugned as contrary to fact; for, say the objectors, if the grain of wheat die, there can be no produce. This objection is a melancholy specimen of ignorance. When a man dies, the outward body dies—the inward "spirit returns to God who gave it." So, when the outward parts of the seed are chemically changed by moisture and heat, the inward germ, the embryo plant, is developed, and presents, if not an intended type, yet a natural parallel and illustration, of the resurrection. C.

Ver. 27. If our Lord prayed to be saved and was not answered, how can it be said that "the Father heareth him always?" ch. 11:42. Two simple and efficient answers present themselves:—(1) The words may be taken interrogatively: "What shall I say? (Shall I say) Father, save me from this hour? (Nay) but for this cause came I unto this hour." (2) A more literal translation will totally remove the difficulty without the interrogation: "Father, save me out of this hour of darkness he arose more bright than ever;—but for this cause came I into this world," and therefore know I must patiently endure till thy name is glorified in my sufferings. C.

Ver. 41. The glory which Isaiah saw, ch. 6:1, 5, 8, 9, and the person of whom he spoke, was certainly JEHOVAH, JEHOVAH OF HOSTS; and certainly the words of Isaiah are here applied to Christ. The conclusion is, therefore, inevitable—Christ is JEHOVAH "manifest in the flesh." C.

REFLECTIONS.—Grateful acknowledgments should never be long delayed. While true believers think all expense and service for Christ too little, hypocrites grudge him either heart, hand, or purse: and it is not regard to the poor, but love to the world, that sways them. While some gospel-hearers relish the report of Jesus and his works, others are thereby filled with murderous rancour. And the more Christ honours men, the world will hate them the more. Yea, the stronger evidence of his character Christ gives, obstinate unbelievers are the more exasperated; and if God check them, they become more resolute in wickedness. But let them rage as they please, Jesus will royally triumph over all opposition, fulfil his Father's promises, and honour his perfections, in both his sufferings and glories.—Thrice happy is it, if even curiosity lead us to the saving knowledge of him, and if regard to his people occasion our intimacy with himself!—Great is the virtue of his obedience and death for glorifying God, vanquishing Satan, and converting Jews, and especially Gentiles, to God. Much self-denial is necessary in following him aright. And transcendent is their reward who faithfully serve him, and, by faith, improve the light of his gospel while they have it. But great is their guilt and misery who indulge spite,

devise cavils, and shut their eyes against the illuminations of his Word; or who, for secular honours, avoid the open profession of his name. Abandoned by God, they go on in the ways of ignorance and self-deceit, till they land in the depths of hell. Dreadful will be their case when he, who came into the world to save men, shall judge and condemn them at last. Yea, nothing will more fearfully aggravate their guilt and punishment than abused means of salvation.

CHAPTER XIII. Ver. 1, 7. You know not the reasons of what I am now doing, and little think what is my meaning in it; but I will in a little time somewhat explain my design; and when the Holy Ghost shall be poured out from on high he will further acquaint you with it, and make you to experience the benefit of it. 8. You may think your refusal is a humble aversion to my disparaging myself; but you cannot be my disciple if you set yourself against my authority, wisdom, and love; and you can have no fellowship with me, or interest in my saving blessings, unless you be spiritually washed in my blood, and, by my Word and Spirit, from the guilt and filth of your sins. 10. He who is once justified and sanctified by my blood and Spirit, needs only to be further cleansed, in the daily exercise of faith and repentance, from the guilt and defilement which, through remaining corruption, he perpetually contracts by his conversation in the world. And most, though not all, of you present are cleansed in this respect. 18. I do not expect you all to be either obedient or happy. I know that, though I have chosen you all to the apostleship, there is one among you, sitting familiarly with us at table, that is not seeking faith, holiness, and salvation, and who will ungratefully desert and betray me. 31, 32. Now the hour is just at hand when I, the Messiah, shall, by more remarkable sufferings and death, gloriously fulfil all my engagements in the room of sinners, conquer sin, Satan, and all his assistants, and secure an eternal redemption; yea, all the perfections of my heavenly Father shall be harmoniously exalted in this my astonishing self-abasement, and therefore shall he honour me in my sufferings by amazing signs and wonders, and with testimonies

9 Simon Peter saith unto him, Lord, 'not my feet only, but also my hands and my head.

10 Jesus saith to him, He that is 'washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.

11 For he knew who should betray him; therefore said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, 'Know ye what I have done to you?

13 Ye call me Master and Lord: and ye say well; for so I am.

14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

15 For I have given you an example, that ye should do as I have done to you.

16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

17 If ye know these things, happy are ye if ye do them.

18 ¶ I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, 'He that eateth bread with me hath lifted up his heel against me.

19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am he.

20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me: and he that receiveth me receiveth him that sent me.

21 When Jesus had thus said, 'he was troubled in spirit, and testified, and said, 'Verily, verily, I say unto you, that one of you shall betray me.

22 Then the disciples looked one on another, doubting of whom he spake.

A.M. cir. 4037.
A.D. cir. 33.

Ps. 51. 2-7.
1 Th. 5. 23. ch. 15. 3.
17. 17. Ac. 15. 9. Nu. 23.
21. Co. 4. 7. 12. 50. 20. 2.
Co. 5. 17. 21. Phi. 2. 15.
7. ch. 6. 64, 70, 71, 77.
12. ver. 18, 21, 26.
2 Mat. 13. 11. 5. 9.
2 Mat. 23. 8-10. Lu. 6.
46. 1 Co. 8. 6; 12. 3. Phi. 2.
11.
2 Mat. 11. 20. Ro. 12.
10. Phi. 2. 3, 5. 1 Pe. 5. 5.
Lu. 22. 26, 27. 2 Co. 8. 9;
Eph. 5. 2. 1 Pe. 2. 21.
Ga. 6. 1, 2.
2 Mat. 10. 24. Lu. 6.
40. ch. 15. 20.
2 Mat. 7. 21. 24. Ro. 2.
13. Ja. 1. 21-25; 4. 17. Lu.
12. 47, 48.
2 Ti. 2. 19. ch. 17. 12.
2 Pe. 1. 1. De. 32. 15.
Mat. 26. 23.
8 He that eateth bread with me. A special aggravation of the crime of Judas; for the rights of hospitality are still reckoned, in the East, a species of bond for mutual kindness and protection. But, oh! what a warning to every professing believer, lest, through the temptations of Satan, he should 'go and do likewise.'—C.
9 Or, From henceforth.
1. 14. 23; 46. 10. ch. 14. 20; 16. 4.
2 Mat. 10. 40; 25. 40. Lu. 10. 16. ch. 12. 44. 1 Pe. 1. 21.
3 ch. 11. 33; 12. 27. Mat. 3. 5. Ac. 17. 16.
4 Mat. 26. 21. Mar. 14. 18. Lu. 22. 21. Ac. 1. 16, 17. 1 Jn. 2. 19. ch. 6. 70.
5 Betray me. Rather, 'deliver me up to my enemies.'—C.
6 Mat. 26. 22. Mar. 14. 19. Lu. 22. 23.
7 Satan had formerly, through the influence of avarice, 'put into the heart of Judas (the thought) to betray' his Lord; now through the door which, not the suggestion, but the entertainment of that thought, had opened, he himself enters in, and takes full possession of his slave.—C.
8 This is the commencement of Christ's last discourse to his disciples. At first there is a dialogue between him and them as they sat at table—the asking, and he replying; 'but when they had risen from the supper (ch. 14. 31), the discourse of Christ took a higher form: surrounding their Master the disciples listened to the words of life, and seldom spoke. Finally, in the sublime prayer of the great High-priest, the whole soul of Christ flowed forth

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in earnest intercession for his own to his heavenly Father' (Oraison).—P.
9 ch. 19. 26; 20. 21; 21. 7, 20, 24; 13. 3.
10 This disciple is the evangelist himself.—P.
11 Beckoned. Rather, 'motioned with his head.'—C.
12 They sat at meals in a recumbent posture, ver. 23; ch. 21. 20.
13 The Jews did not now celebrate the passover according to the Mosaic order (Ex. xii.), but reclining on couches, as emblematic of their rest in the promised land. Each individual reclined on his left elbow, with his feet turned backward; and the second on the couch had his head toward the bosom of the first.—C.
14 Softly to John alone, ver. 28.
15 Or, morsel, i.e. of the bitter herbs, Ex. 12. 8.
16 See note on Mat. 26. 23.—P.
17 ver. 2. Lu. 22. 3. Ps. 109. 6. Ac. 5. 3. Mat. 12. 45.
18 See note in first column.
19 Ps. 81. 11, 12. Ro. 1. 24, 26, 28. 2 Th. 2. 10-12. Ja. 1. 13-15. Re. 17. 17.
20 ch. 12. 6.
21 The scope of the narrative shows that our Lord and his disciples were already assembled at the paschal feast; how therefore can they have thought that Judas had been ordered to buy what was necessary for the feast here signifies the whole festival, which lasted seven days, with its various offerings, unleavened bread, and other requisites. It was manifestly the latter the disciples referred to.—P.
22 Pr. 1. 16; 4. 16. 15. 59. Ro. 3. 15. Job 24. 13. 14. ch. 3. 19, 20.
23 Ps. 40. 8. ch. 18. 11. Col. 2. 14, 15. He. 2. 10, 18. 21. 22. 23; 26; 17. 3-6. Lu. 2. 14.
24 ch. 14. 13. 1 Pe. 4. 11.
25 See note in first column.
26 ch. 12. 16, 23, 24, 27, 28; 17. 1, 5, 6; 7. 39. Phi. 2. 11. 15. 53. 10-12. He. 1. 3. Re. 3. 21. Ps. 112. 11.
27 ch. 16. 16; 34. 8; 21; 14. 19.
28 Lu. 19. 18. ch. 15. 12, 17. Ep. 5. 7. 1 Jn. 4. 20, 21; 2. 7, 8; 3. 11, 16, 23. 1 Pe. 1. 22; 3. 8, 9. Ga. 6. 2. Mat. 22. 39. Ja. 2. 8. 1 Th. 4. 9. Ro. 12. 10; 13. 8-10. Ga. 5. 14, 22. He. 13. 1.
29 Ac. 4. 32; 2. 46. 1 Jn. 2. 10; 3. 14; 4. 20.
30 ver. 24; 21. 21; 14. 5, 8; 22. 16, 17.

23 Now there was leaning on Jesus' bosom one of his disciples, whom 'Jesus loved.

24 Simon Peter therefore beckoned³ to him, that he should ask who it should be of whom he spake.

25 He then lying⁴ on Jesus' breast⁵ saith unto him, Lord, who is it?

26 Jesus⁶ answered, He it is to whom I shall give a sop,⁷ when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.⁸

27 And after the sop 'Satan entered⁹ into him. Then said Jesus unto him, 'That thou doest, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some of them thought, because 'Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor.¹

30 He then, having received the sop, 'went immediately out: and it was night.

31 ¶ Therefore when he was gone out, Jesus said, 'Now is the Son of man glorified, and 'God is glorified in him.²

32 If³ God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

33 Little children, 'yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

34 A⁴ new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35 By⁵ this shall all men know that ye are my disciples, if ye have love one to another.

36 ¶ Simon Peter said unto him, 'Lord, whither goest thou? Jesus answered him,

extorted from enemies themselves; and shall speedily and suitably reward me with a glorious resurrection, ascension, and exaltation at his right hand. 34. The command of brotherly love is here called NEW, not as if it had not all along existed in the law of God, but because Christ revived it when it was sadly corrupted and almost forgotten, and enjoined it by a new example, and with new explications, motives, and enforcements, that it might be observed with a new spirit and temper, and in a new manner, as a fundamental law of his kingdom, written in his people's hearts by the spirit of the New Testament; and because it is most excellent, and will be eternally in full force.

Ver. 1. The former chapter having closed John's account of our Lord's public teaching and procedure, here commences a specimen of his private instruction and domestic intercourse with his disciples—a portion of the Word most deeply interesting, both as the best example for fathers and mothers, and the highest practical authority for the use of family prayer.

Ver. 10. He that is washed. Rather, 'He that is bathed,' whose whole body has been washed (for so the original signifies), needs not but to wash his feet. That is, he that has once truly received the gospel, who has been 'justified by faith,' and entered into 'peace with God,' will never again require such renewal; but will require, nevertheless, continual watchfulness and prayer, that in his daily walk he may 'keep himself unspotted from the world.'—C.

Ver. 14. Had this precept been literal, there would doubtless have been some subsequent mention of it in the Acts or Epistles. The precept, however, is not literal, but emblematic, as the act of which it is the exposition. It is annually caricatured at Rome, when he who proudly professes to be the successor of Peter, and blasphemously asserts himself to be the vicar of Christ, washes

the feet of a company of poor; and it is truly fulfilled whosoever one Christian, of whatever rank, performs an act of mercy and kindness to another; but it is violated whosoever pride despises, indifference neglects, or covetousness refuses to condescend and relieve. C.

Ver. 26. The 'sop' was a portion of the paschal supper, collected in the fingers and dipped in the sauce, and handed to a guest as a mark of attention.—Note, From considering the position of our Lord and his disciples, and the fact that our Lord, while John was reclining on his bosom, could not have reached to any considerable distance, it seems probable that Judas lay immediately to his left, so that had our Lord laid down his head as John did it, it would have rested on the breast of the traitor. C.

Ver. 31. Now is the Son of man glorified. In the translation the prophetic present is put for the future; in the Greek it is the preterite, used also prophetically to express the nearness or certainty of an event; see ch. 15. 6. The Son is glorified by the resurrection, the victory over death and hell, speedily to be achieved. 'God (the Father) is glorified' in the manifestation of his love to sinners through Jesus. C.

Ver. 32. In himself. Either in the Father 'himself,' by again receiving the Son into the bosom of eternal love, or in the Son 'himself,' by exhibiting in his Godhead-glory the power of his resurrection, ascension, and kingdom.

Ver. 34. A new commandment. 'New' to you; for you have hitherto been ambitious and envious, and at strife for supremacy, that can never operate but in a 'new' heart, enforced by a 'new' and unchangeable sanction, 'as I have loved you;' and that will abide for ever 'new,' as the sun in the firmament that waxes not old or dim—the emblem of myself, 'the same yesterday, to-day, and for ever.'—O.

REFLECTIONS.—How affectionate and permanent is Christ's love to all men! Astonishing was his condescension for their instruction and advantage. And it is impossible to be his disciples unless he wash us

by his blood and Spirit, and we are willing to obey his command, and imitate his condescension and kindness. If his providences be dark, we must wait till he explain them, and meanwhile daily apply his Word, Spirit, and blood, for the further purification of our heart and life. Without hesitation we must always submit to his authority, and put all the knowledge which we have of his truths into practice. To know better, and do worse, is doubly criminal. And, alas! awful is the thought that any who are in professed Christ's disciples, and under the highest visible relation and obligation to him, should kick at and betray him! But fearfully Satan leads men captive at his will when they are left to their own corruptions. Yea, never is he more ready to enter into men than when they are employed in solemn acts of religion; and desertion of godly society is a common inlet to final apostasy.—It is a great mercy that the Lord knows them that are his, and will assist them in their spiritual state and gracious course, if they are only faithful and walk in him as they received him; and that, notwithstanding the most dreadful falls, he seeks to restore by his love, and afterwards bring them to his glory. Transcendent were the glories of our Redeemer in his death and exaltation to heaven; and marvellous the displays of the divine perfections in him, as manifested, and to be for ever manifested, in the salvation of men. Strong, then, is the reason, and plain the duty, of following him through good report

Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.

37 Peter said unto him, Lord, "why cannot I follow thee now? I will lay down my life for thy sake.

38 Jesus answered him, "Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

CHAPTER XIV.

1 Christ comforteth his disciples with the hope of heaven: 6 professeth himself the way, the truth, and the life, and one with the Father: 13 assureth their prayers in his name to be effectual: 15 requesteth love and obedience: 16 promiseth the Holy Ghost, the Comforter: 27 and leaveth his peace with them.

LET not^a your heart be troubled: "ye believe in God, believe also in me.¹

2 In^c my Father's house are many mansions: if^a it were not so, I would have told you. "I go to prepare a place² for you.

3 And if I go and prepare a place for you, I^b will come again, and receive you unto myself; that where I am, there ye may be also.

4 And^b whither I go ye know, and the way ye know.

5 ¶ Thomas^a saith unto him, Lord, we know not whither thou goest; and how can we know the way?

6 Jesus saith unto him, I am "the way,³ and the^a truth, and "the life: "no man cometh unto the Father, but by me.

7 If^a ye had known me, ye should have known

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ver. 33; ch. 21. 18, 19.
2 Pe. 1. 14.
u ver. 33, 36. Mat. 26.
33, 35. Mar. 14. 29, 31.
Lu. 22.
v Mat. 26. 34. Mar.
14. 30. Lu. 22. 34. 1 Co.
10. 12. Pr. 16. 18; 29. 23;
26. 12, 15.

CHAP. XIV.

1 Is. 41. 10, 14; 43. 1, 2.
ver. 27, 28; ch. 16. 22, 26. 2
Th. 2. 2.
2 Ps. 112. 7. Is. 26. 3, 4.
Ac. 4. 11, 12; 8. 37. Is. 12.
23. Ep. 1. 12, 13. 1 Pe. 1.
21.

1 Rather, "Believe
in God; believe also
in me. Both clauses
are imperative; and
it is assumed that
they are faithful
both as regards the
Father and Son.—P.
c 2 Co. 5. 1. Re. 2. 7; 3.
12, 21. 2 Pe. 1. 11.
d ch. 3. 2. Re. 1. 5; 3.
14. Th. 1. 12.
e He. 11. 16, 26. 20, 25;
9. 8, 24. ch. 17. 24; 13. 33;
36. Re. 21. 2.
2 See note "below."
f ver. 18, 28. Mat. 28.
20. Ac. 1. 11. He. 9. 28. 1
Th. 4. 16, 17. Phil. 1. 23.
Ro. 8. 17. ch. 12. 26, 13.
36; 17. 24. 2 Th. 12. Re.
3. 21.

g ver. 2. Lu. 24. 26.
Ac. 14. 22. 2 Th. 3. 12.
f ch. 20. 25, 27, 28.
h ch. 10. 9. Is. 35. 8, 9.
Ac. 1. 12. Ep. 2. 18. He.
10. 10, 22.
3 The way—prepared
for the feet of the
traveller. The
truth—to guide the
inquirer. The life—to
raise the dead, and
sustain the energies
of the living.—C.
i ch. 1. 14. 17. 3; 21. 5.
1. Ac. 10. 43. Ep. 1. 13. 2.
Co. 1. 20. Col. 2. 9, 17.
Re. 1. 5.
j ch. 1. 4; 3. 14, 18, 36;
6. 33—8. 6; 8. 5; 10. 10,
28; 11. 25; 14. 19.
k Ac. 4. 12. Ep. 2. 18.
ch. 10. 7, 9. 1 Pe. 3. 18.
Re. 5. 9.
l ch. 8. 19; ver. 6, 10,
20. 2 Co. 4. 6. Col. 1. 15.
He. 1. 3.

m Go to prepare a
place. Not by work-
ing any change on the
place itself, but by
establishing "through
the eternal Spirit" my

own right to enter it
as one "without spot";
and your right as re-
newed by the same
Spirit, washed in "by
blood," and "joint
heirs" with me of the
same heavenly in-
heritance. Ro. 8. 17.
He. 9. 11—14, 24.—C.
4 By some visible
representation, Mat.
11. 27. ch. 1. 18. Ex. 33.
20.
5 Philip appears to
have thought that our
Lord in his words—
"From henceforth ye
know him, and have
seen him," referred to
some future vision of
God which the apos-
tles would behold;
hence he says, "Show
is the Father. That
is, Let us see him
now, so that faith
may be satisfied.—P.
p ch. 10. 30; 12. 45; 17.
21—23; ver. 20. He. 1. 3.
Col. 1. 15. 2 Co. 4. 6. Phil.
2. 6.
q ver. 9, 11; ch. 10. 30,
39; 17. 21—23. 1 Jn. 5.
r ch. 3. 2, 39; 34. 5; 36. 7;
16. 10, 38; 12. 40; 17. 8; 6.
38—40. Lu. 24. 19.
s ch. 5. 17. Ac. 10. 38.
He. 2. 4.
t ch. 5. 36; 10. 25, 32, 38;
17. 21, 24; 24. Mat. 11.
5.
u Mat. 21. 21. Mar. 16.
17, 18. Lu. 10. 17. Ac. 2.
45; 5. 6, 8; 17. 10, 46; 16. 18;
19. 6, 12. 1 Co. 12. 10, 28.
Mat. 21. 21.
v Ac. 5. 15; 19. 12, 21; 41;
4. 45; 14. 6, 7. Ro. 15. 19.
w Reference is evi-
dently made to the
gift of the Holy Ghost,
whom Christ had pro-
mised to send after
his glorification. Com-
pare the remarkable
statement in ch. 16. 7.
—P.
x Mat. 7. 7; 21. 22. Is.
45. 11. Mar. 11. 24. ch.
15; 17. 16, 23, 24. 1 Jn. 3. 22;
5. 14. 1 Jn. 1. 5; 5. 16; 5. 20.
20, 21. 1 Pe. 4. 11. Col. 3.
17. Lu. 2. 14.
y ver. 21, 23; ch. 15. 10,
14. 1 Jn. 2. 5; 3. 24; 5. 2.
3.
z ver. 26; ch. 1. 26, 27.
13. Ro. 8. 34. 26, 27.
Mat. 28. 20.
a ch. 15. 26; 16. 13. 1 Jn.
2. 27; 4. 6.
b 1 Co. 2. 14. Ro. 8. 7.

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own right to enter it
as one "without spot";
and your right as re-
newed by the same
Spirit, washed in "by
blood," and "joint
heirs" with me of the
same heavenly in-
heritance. Ro. 8. 17.
He. 9. 11—14, 24.—C.
4 By some visible
representation, Mat.
11. 27. ch. 1. 18. Ex. 33.
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5 Philip appears to
have thought that our
Lord in his words—
"From henceforth ye
know him, and have
seen him," referred to
some future vision of
God which the apos-
tles would behold;
hence he says, "Show
is the Father. That
is, Let us see him
now, so that faith
may be satisfied.—P.
p ch. 10. 30; 12. 45; 17.
21—23; ver. 20. He. 1. 3.
Col. 1. 15. 2 Co. 4. 6. Phil.
2. 6.
q ver. 9, 11; ch. 10. 30,
39; 17. 21—23. 1 Jn. 5.
r ch. 3. 2, 39; 34. 5; 36. 7;
16. 10, 38; 12. 40; 17. 8; 6.
38—40. Lu. 24. 19.
s ch. 5. 17. Ac. 10. 38.
He. 2. 4.
t ch. 5. 36; 10. 25, 32, 38;
17. 21, 24; 24. Mat. 11.
5.
u Mat. 21. 21. Mar. 16.
17, 18. Lu. 10. 17. Ac. 2.
45; 5. 6, 8; 17. 10, 46; 16. 18;
19. 6, 12. 1 Co. 12. 10, 28.
Mat. 21. 21.
v Ac. 5. 15; 19. 12, 21; 41;
4. 45; 14. 6, 7. Ro. 15. 19.
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his glorification. Com-
pare the remarkable
statement in ch. 16. 7.
—P.
x Mat. 7. 7; 21. 22. Is.
45. 11. Mar. 11. 24. ch.
15; 17. 16, 23, 24. 1 Jn. 3. 22;
5. 14. 1 Jn. 1. 5; 5. 16; 5. 20.
20, 21. 1 Pe. 4. 11. Col. 3.
17. Lu. 2. 14.
y ver. 21, 23; ch. 15. 10,
14. 1 Jn. 2. 5; 3. 24; 5. 2.
3.
z ver. 26; ch. 1. 26, 27.
13. Ro. 8. 34. 26, 27.
Mat. 28. 20.
a ch. 15. 26; 16. 13. 1 Jn.
2. 27; 4. 6.
b 1 Co. 2. 14. Ro. 8. 7.

my Father also: and from henceforth ye know him, and have seen him.

8 ¶ Philip saith unto him, Lord, show^a us the Father, and it sufficeth us.⁵

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me "hath seen the Father; and how sayest thou then, Show us the Father?

10 Believest^a thou not that I am in the Father, and the Father in me? "the words that I speak unto you I speak not of myself: "but the Father that dwelleth in me, he doeth the works.

11 Believe me that I am in the Father, and the Father in me: or else "believe me for the very works' sake.

12 ¶ Verily, verily, I say unto you, He that believeth on me, "the works that I do shall he do also; and "greater works than these shall he do; because I go unto my Father.⁶

13 And^a whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14 If ye shall ask any thing in my name, I will do it.

15 ¶ If^a ye love me, keep my commandments.

16 And^a I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

17 Even^a the spirit of truth; whom "the world

and bad report, and of loving all them that bear his image for his sake.

CHAPTER XIV. Ver. 1—3. Be not discomposed or terrified at my being betrayed, nor at my approaching ignominies and death, nor at the disappointments and sufferings which ye may be called to undergo on my account; but labour to live by faith, not only on God's promises, but also on my character, offices, relations, work, and fullness, as represented in the gospel, as the blessed means of quieting your hearts. For in heaven, where my Father dwells in the highest manifestations of himself, there are many delightful abodes, and some in which ye shall have eternal rest and satisfaction after your toil and trouble on earth. If it had been otherwise, I would have faithfully and kindly undeceived you; but I am going away from you by death to secure that glory for you, and, by my ascension, to take possession of it in your name, and to prepare everything in the best manner for your arrival thither.—And when, and as surely as, I go in this manner to prepare heaven for you, I will quickly return, by my Spirit, to prepare you for it; and will receive your souls at death, and your whole persons at my second appearance, into my immediate presence and fellowship, that ye may be for ever in a state of freedom, honour, and delight, where I already am in my divine nature, and shortly will be in my human. 6, 7. I myself am the only mean of access to and acceptance with God, and of your receiving grace and eternal blessedness from him. I am the Way, as, by my own blood, I am entering into the holy place, and will thereby open a path for you to follow me. I am the Truth, as all the legal types and ancient promises are fulfilled in me, and as I attest the truths of God and teach you the sure way to heaven. And I am the Life, as I have life in myself, and am the author of spiritual and eternal life to all that believe in me; so that no man can acceptably approach to God in worship, or have any comfortable communion with him, by faith and love here, or any personal admission into his immediate presence hereafter, in any other way than by me. And if ye had known what I am in my

person, nature, and office, ye would have known what my Father is, who is one with me in all essential properties. And as ye have begun to see him in the manifestations which I have made of his power and goodness, ye shall hereafter, by the descent of the Holy Ghost, and by other means, know more and more of him. 9—11. Whoever is duly acquainted with me, who am his express image, in my person, offices, and work, hath seen the most lively displays of the Father's perfections. Why, then, after so long acquaintance with me, do you unadvisedly desire a visible representation of him to satisfy all your doubts? Do you not yet believe that I and my Father, though distinct persons, are essentially united, and have the most real, mutual, and intimate communion in Godhead? For neither do I preach the doctrines which you have heard, nor perform the miraculous works which you have seen, but as inseparably united to and sent by him. Believe therefore upon the authority of my Word, and upon the credit of my miracles which I perform in so godlike a manner, that I and my Father have an essential and inseparable inbeing in one another. 12—14. And I assure you, my disciples, that if ye believe in me, according to the declarations which I have made of myself, ye shall be enabled to do as great miracles as ye have seen me do; nay, be instrumental in the far greater and more extensive work of converting multitudes of Jews and Gentiles through all nations of the world; because I will ascend to heaven to intercede for and send down my Spirit upon you and them. And whatsoever ye shall ask for the glory of God, and your own assistance, acceptance, and success, upon the ground of my grant and promise, and with humble dependence upon my wisdom and power, faithfulness and grace, merit and advocacy, I will certainly perform it in answer to your prayers, that the Father may manifest his glorious perfections through my obedience and sufferings, and in my gracious and almighty works. 15—17. Since such shall be the fruits of my departure from you, instead of being anxiously concerned at losing my bodily presence, or at the disappointment of your secular expectations, show your affection to me in a conscientious respect to

all my commandments.—And to encourage you herein, I, as your High-priest and Advocate, will intercede effectually with my Father for you; and he, in concurrence with me, will send you another Counsellor, Advocate, and Comforter, to supply the want of my bodily presence, in instructing, assisting, and exciting you to every duty, in pleading your cause against your enemies, and comforting you in all your tribulations: who shall not abide with you a little while, as I have done, but in every period of time and eternity—even the Holy Ghost, who, being of the same nature with me and my Father, is truth itself, infinitely faithful, and the author and teacher of all truth; and whom carnal and unregenerate men do not entertain or embrace, because they have no true knowledge of or affection towards him; but ye who are enlightened and renewed by his operation have an experimental acquaintance with him; for he at present dwells, and works, and manifests himself in you, by his gracious and miraculous influences; and shall quickly further manifest himself in you with increasing light, power, and consolation. 18—20. And though I am going from you by death, I will not leave you destitute, exposed, friendless, and forlorn, but will pay you repeated visits after my resurrection; and will return, by my Spirit, after my ascension, to your unspeakable comfort and advantage. Shortly these wicked men who reject, despise, and abuse me, shall see me no more on earth, but ye shall see me alive after my passion; and because I am the living God, and shall rise again to an immortal life in my manhood, and always live in heaven as the head of my mystical body, ye shall, in union to my person, in fellowship with me, and by virtue derived from me, live spiritually, in a state of justification, sanctification, and consolation, in this world, and of glorification in the next. And when I have risen from the dead, as a triumphant conqueror over sin and Satan, death and hell, and have poured out my Spirit upon you, ye shall begin more clearly to understand that I am essentially one with the Father, and that ye are spiritually united to me as the source of your life. 21—24. Whoever, by virtue of this union with me, not only hears, but receives, hides in his

cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

18 I^a will not leave you comfortless: I will come to you.

19 Yet^a a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

20 At that day ye shall know that I am in my Father, and ye in me, and I in you.

21 He^a that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

22 Judas saith unto him, (not Iscariot,) Lord, how^a is it that thou wilt manifest thyself unto us, and not unto the world?

23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

24 He^a that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

25 These things have I spoken unto you, being yet present with you.

26 But^a the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.⁸

27 ¶ Peace^a I leave with you, my peace I

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c ch. 14. Ro. 8.9, 14.
16, 26. 1 Co. 3.16. Ga. 4.
6; 5. 18, 25. 2 Ti. 1. 14.
Eze. 36.27.
2 Ma. 18. 20; 28. 20.
He. 13. 5. 18. 41. 10; 14;
43. 1, 2; 45. 4. ver. 3.28.
7 Or, orphans.
c ch. 7.34.8.21; 13.33;
c ch. 11.25. 1 Co. 15.
13.20. He. 7.25.
A ver. 9; 10; ch. 17. 3.
21.23.
1 Ro. 8.1. 1 Co. 1.30.6.
17. 2 Co. 5. 17.21. Ga. 2.
20. Ep. 2.10; 30. ch. 17.
21.23.
7 See ver. 15, 23, 24;
ch. 15.14. 1 Jn. 2.5; 3.
21.
A Ps. 149.4; 147. 11; 35.
27. 18. 62.3-5. Zep. 3.17.
2 Co. 15. 18.
7 Lu. 6. 16. Ac. 1.13.
Jude. 1.
N Lu. 1.34. ch. 3. 4; 9;
6. 50; 50; 7.16. 1 Co. 4.7.
ch. 16.18.
o See ver. 21. Re. 3.
20. He. 13. 5. Ps. 91. 1;
121.3. 8. 1 Jn. 1.16. Re. 3.
12; 21.7. 15.13; 21.3. 11. 1.
Jn. 2.24.
p See ver. 15, 21, 23.
q ch. 5. 19, 26, 38; 3. 22;
34; 7. 28; 8. 26, 28, 42;
12.44. 50.
r ch. 16. 1, 16, 28.
s ver. 16. 17; ch. 15. 26;
16. 9. Lu. 24.49. Ac. 1.5.
Ro. 8.26. Joel. 2.28.
t ch. 16. 13, 14. 1 Jn. 2.
20, 27. 1 Jn. 3.14.
u ch. 2. 22; 12.16.
8 This was a special
promise to the apostles,
and was intended
to prepare them for the full develop-
ment of the new faith,
and for the great
work of writing the New
Testament
Scriptures.—P.
v Ro. 5.1, 10. 2 Co. 5.
20. 2. Ep. 2.14-17. Col.
1. 20. 3. 15. Phil. 4.7. ch.
16. 33. Ho. 2. 18. 19. Is.
54. 7-10. 1 Pe. 3.14.
Satan, the 'prince
of this world,' who
brought sin into it,
and by sin death—
he would conceivably
battle with Christ.
Christ declares that
Satan has nothing in
him—no property, no
relic of the fall, no pas-
sion or sinful tenden-
cy. Death, which un-
der ordinary circum-
stances is the result of
Satan's power, Christ
would yield up, that
he might, by triumph—

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ing over it, 'destroy
him, who hath the
power of death, that
is, the devil.'—P.
2 See ver. 1. Re. 1.17.
18. 15. 35. 3.4; 5. 12; 44.
10.
3 See ver. 3. Ac. 1.11.
2 Ps. 47. 5, 6. ch. 16. 7.
c ver. 12. 18. ch. 10. 20.
1 Co. 11.3; 15. 27, 28. Is.
49. 1-6; 42. 1-6. Je. 31. 22.
Ga. 4. 4. with ch. 5. 18;
10. 30. Phil. 2.6. 1 Jn. 5.7.
15. 9.6.
d ch. 13. 19; 16. 4, 30; 31;
10. 38; 11. 15, 42.
e ch. 10. 21; 6. 12. Lu. 4.
6. 2 Co. 4. 3. ch. 12. 3; 16.
11. Lu. 22. 52.
f He. 4. 15; 7. 26. Lu.
1. 35. 2 Co. 5. 21. 1 Pe. 1.
10; 2. 22. 1 Jn. 3. 5, 8.
9 See note^a in first
column.
g He. 5. 7, 8. Phil. 2. 8.
ch. 10. 18; 18. 11. Ps. 40.
8. Mat. 26. 39, 42.

CHAP. XV.

a Is. 4. 2; 11. 1. Je. 23.
5. Zec. 3. 8; 6. 12, with
ch. 1. 9; 6. 32, 35.
b Ca. 8. 12. Is. 5. 1.
Mat. 20. 121. 31. 1 Co. 9.
9. 15. 60. 27.
c Mat. 15. 13. Lu. 13.
7. 9. Mat. 13. 41. 42.
ver. 6. He. 5. 8.
1 Every branch in
me—by mere profes-
sion.—Purge it, if
pruning, or clearing
it from parasitical
plants or destructive
insects.—C.
d He. 12. 15. Re. 3. 10.
15. 27. 9. Ep. 5. 26. 9. Ga.
5. 22. 23. 2 Fe. 1. 5-9.
e ch. 13. 10; 17. 17. 1.
Pe. 1. 2. Ep. 5. 26.
f Ga. 2. 20. Col. 2. 6, 7;
1. 23. 1 Jn. 2. 6. 15. 45. 24.
25.
g The term 'abide'
expresses *rest*, as
contradistinguished
from *nominal* union
with Christ. Man may
not always be able to
distinguish them, but
God can. Man can
only judge by the
fruit, which from
the merely human
standpoint is the
only trustworthy test
of the Christian.
God looks deeper.
He sees the, to us, in-
visible link of faith,
the moment it joins
the soul to the Sa-
viour.—P.
h ch. 6. 68; 1. 14. 16;
ver. 5. Ho. 14. 8. Ga. 2.
20. Ac. 4. 12. Phil. 1. 11; 4.
13.

give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

28 Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

29 And^a now I have told you before it come to pass, that, when it is come to pass, ye might believe.

30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.⁹

31 But^a that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

CHAPTER XV.

1 The consolation and mutual love between Christ and his members, under the parable of the vine. 18 A comfort in the hatred and persecution of the world. 26 The office of the Holy Ghost, and of the apostles.

I AM^a the true vine, and my Father is the husbandman.

2 Every^a branch in me¹ that beareth not fruit he taketh away: and every branch that beareth fruit he purgeth it, that it may bring forth more fruit.

3 Now^a ye are clean through the word which I have spoken unto you.

4 Abide^a in me, and I in you.² As^a the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

heart, and faithfully observes, my commandments, manifests his love to me; and shall in return be accepted and approved of, and delighted in, by me and my Father; and we will favour him with the peculiar manifestations of our glory; multiply the tokens of our special presence with him, by our Word, ordinances, and Spirit, and continue to hold the most free and intimate fellowship with him, as the spiritual house and temple in which we desire to dwell. 26, 27. But when, after my death and ascension to heaven, the Holy Ghost, whom the Father shall, for my merit and upon my intercession, send as a Guide, Advocate, and Comforter, to supply my room and carry on my work, is come unto you, he shall lead you into a more clear and extensive acquaintance with all truths necessary to be known or preached, and shall revive in your minds the remembrance of all the particulars which ye have heard from me, that ye may fully apprehend and properly improve the same. And meanwhile, as your parting and dying friend, I not only earnestly wish for you, but promise, and graciously bestow upon you, all that solid and substantial peace and happiness which I secure and enjoy, and which the world neither can give you nor take from you. Let therefore no apprehensions of my approaching death, nor of your own loss or trouble, discompose your minds. 28, 29. I have told you that I am just going to leave you with a design to return and receive you into my Father's heavenly palace. If your love to me were truly spiritual, regular, and considerate, instead of being troubled, we would, both for my sake and your own, rejoice at my departure to my Father, that I, his servant as man and mediator, may with him enjoy the utmost blessedness, and all power in heaven and earth, as the reward of my obedience and suffering, to exercise it for your advantage.—And I have told you these things beforehand, that when you see them accomplished ye may be the more confirmed in your belief of my being the promised Messiah, able and ready to fulfil whatever I have promised to you. 30, 31. I shall have little

opportunity of discoursing more to you before my death; for Satan, who formerly pretended to offer me all the kingdoms of this world, and who powerfully works in the hearts of its rulers and people, is now making his last effort, stirring up his evil instruments, to unite their stratagems and force for murdering me. But he can find no corruption in me to work upon by his temptations, or to give him power over me. Nor can he hinder my death from tending to the glory of my Father, the salvation of believers, and destruction of his own kingdom, or even bring it about, without my own free consent. But to make it evident, both to friends and foes, that I love my Father, and am now heartily willing to obey his commandment in laying down my life for all the world, let us therefore rise from this table and retire to the garden, whither my enemies are coming to apprehend me.

Ver. 9. He that hath seen me hath seen the Father. God, in his infinity of being and perfection, must be essentially invisible to every finite creature; for it is manifestly impossible for the finite, either by bodily or mental sight, to comprehend the infinite. God therefore becomes 'manifest in the flesh,' and he that has, on examination and conviction, acknowledged Jesus to be the 'Son of God,' has seen all that man can see of the eternal love, the tender mercy, the overflowing goodness, the unerring wisdom, and the saving power of 'God the Father.' C.

Ver. 12. This promise has undoubtedly a special reference to the apostles, and was most literally fulfilled when Peter, not by a power inherent in himself (as was the power of our Lord), but merely by a power derived from the name of Jesus, converted, by one sermon, 3000 (Ac. 2. 41, 47), and by another, 5000 souls (Ac. 4. 4); and when Paul turned to the Gentiles, preached the gospel in every nation, and reared up churches in every city. And greater by far than all miracles upon their bodies were these miracles of converting grace upon the souls of men. The promise has moreover an encouraging reference to every believer; for he that 'attempts great things for God' will also, in due time, perform great things for God. See, for instruction and encouragement, almost every history of Protestant missions to the heathen. C.

Ver. 16. I will pray the Father. If Jesus prayed to the Father, then, say the deniers of the true and proper Godhead of the Word, how could he be God? for God would thus be found praying to God. This objection proceeds upon two oversights—1. That Jesus was as truly man as he was truly God. 2. That man prays only in proportion as he is God-possessed.—

Wherefore, as in Jesus 'dwelt all the fulness of the Godhead bodily,' from him, as our Mediator, must ever ascend the voice of all our necessities to the Father, and through him must come down, in reply, 'every good and every perfect gift.' C.

Ver. 23. We will come unto him, &c. The union of Jesus and the Father in one word, 'we,' and in one action, 'we will come;' and in one permanent 'abode' with every believer, is surely an assertion of the Godhead attribute of omnipresence common to the Father and the Son which is not to be resisted or gainsaid! Had the speaker been a mere man or the highest angel, the language had been folly, falsehood, and blasphemy! C.

Ver. 28. My Father is greater than I. This is the accustomed stronghold of all who deny the Godhead of the Son. But surely, whether they assert Jesus to be mere man or highest angel, the declaration that God was 'greater' in power than either man or angel amounts to the merest and most useless truism, conveying no new information. How, then, is the Father greater than the Son? Even as every believer is greater, not in nature, but in work, because the Son has gone in righteousness to the Father (see ver. 12), and thence supplies him with grace and power, ver. 13. Thus also the Father is greater, not in nature, but in working for the glory of the Son, than was the Son, either for his own glory or the glory of the Father. In the days of his humiliation he 'finished the work which the Father had given him to do,' but no more.—But the Father has reserved 'in his own power,' (Ac. 1. 7) the 'greater work' of progressively subduing all the enemies of the Son, even to the last enemy, death, 1 Co. 15. 28. C.

REFLECTIONS.—What a safe and suitable object of faith is our Redeemer! All his Father's perfections shine in him as his only begotten Son and mediatorial Servant. There is no saving knowledge of, faith in, or fellowship with God, but through him. Infinite was his condescension in becoming his Father's servant, and cheerfully yielding up himself to obedience and sufferings. And great is the glory to which he is advanced as his reward. It is a sure confirmation to our faith that all his predictions are exactly accomplished. And strong is the consolation to our souls that he is our new and living way to God and glory; and that he has risen from the dead, and in our nature ascended to heaven, to secure our interest there, and provide delightful mansions for us. In death, and at the resurrection, he will therefore receive us to, and keep us for ever with, himself. His life secures ours, spiritual and eternal; and his and his Father's presence, and his Spirit's indwelling influence, shall refresh and com-

11 These^a things have I spoken unto you, that my joy might remain in you,⁶ and *that* your joy might be full.

[illegible]

19 If^c ye were of the world,⁹ the world would

CHAPTER XV. Ver. 1-5. In my peculiar relation to the church, I am the fountain of spiritual influence, and the means of conveying it to her members: and my Father plants and takes care of me, and of all that are connected with me. Such members of the church as are united to me only in profession and appearance, without bringing forth the fruits of holiness, he, in his righteous judgment, cuts off as unprofitable and injurious. Such, as being spiritually and vitally united to me by my Spirit and faith, bring forth fruits of righteousness, he, by the various methods of his Word, ordinances, influences, and rods, purges from their remaining corruption, that they may abound more in good works, and have their end everlasting life. Now therefore, Judas being gone, ye are all my living and fruitful members, partakers of my Spirit, and inwardly purified by faith in my Word, which works truly in you: adhere therefore more and more closely by faith and love to me, as your source of perpetual support and supply; for whatever be your present attainments in grace, ye cannot continue to perform holy obedience any otherwiser than by continued union and communion with me. And the more abundantly ye cleave to me by faith and love, and have my Spirit dwelling in you, the more ye will abound in spiritual fruits, to the glory of God, and your own and others' advantage: for separate from me, and without my continual influence, even ye, my real members, can do nothing truly good and acceptable to God. 6, 7. Such church members, as do not thus adhere to me by faith and love, shall quickly be stripped of all relation to me or my church; and their gifts, profession, and specious appearances shall wither and die; and they shall be gathered together at the last day as fit fuel for divine wrath, and cast into everlasting remorse. But they who steadfastly cleave to me, and have me and my Word dwelling in their heart by faith, to guide, govern, quicken, and establish them, shall have everything which they request of God, for his glory and their own edification and fruitfulness, granted them to the utmost of their desires and wants. 8-11. By your thus abiding in me, and I in you, and having your petitions answered, my Father's wisdom, faithfulness, and grace are gloriously manifested; for thus he enables you to abound in holy tempers and works, by which he may be still further glorified; and ye may more plainly appear to yourselves and to the world as my true dis-

ciples, and be approved, esteemed and owned by me as such. For as my Father dearly loves and delights in me, not only as his eternal Son, but as the root and medium of all gracious communications to you, so I dearly love and delight in you, as branches united to me, and deriving virtue unto all holy fruitfulness from me. Cleave therefore affectionately and steadfastly to me, that ye may be still further approved of and delighted in by me. And if, from a principle of faith and love, ye cheerfully obey my commandments as your Lord and Saviour, ye shall continue to be approved and owned by me as my dearly beloved friends, even as I, in the character of man and mediator, have cheerfully fulfilled all righteousness in obedience to my Father's commandment, and am continually approved by him, and know that he loves me.—These things have I thus freely and plainly declared to you, that I may rejoice in you as my fruitful members; and ye may rejoice in your union with me, and in my abiding love to you; that through the influences of my Spirit, ye may have fulness of joy to support you under all your troubles and losses; and all may issue in your complete and everlasting joy with me. 12-17. The great command which I now insist on, as a proof of your sincere affection and discipleship to me, is, that you be affectionate, and ready to perform all kind offices one to another for my sake, in consideration and in imitation of my fervent love to you in laying down my life for you. For greater love I cannot show to you, who were naturally my enemies, than in dying for you, as if ye had been my most important and endeared friends. And ye will manifest yourselves to be my true friends, and be esteemed and owned by me as such, if, from the sense of my love to you, ye make conscience of a ready and impartial obedience to all my commandments.—I neither have nor will use you as mere servants, who are kept ignorant of their master's secrets, but as friends, to whom I have imparted, and will further impart by my Spirit, all the blessed love of my Father, which is profitable for you to know or preach.—And not from natural goodness of yours, but out of love, have I called you either to salvation or to the apostleship, but by my own grace have I made you my servants and friends, that, by virtue derived from me, ye may bring forth the fruits of righteousness in your lives and ministrations, and persevere in them, till ye and your converts propagate my cause on earth, and arrive safe in heaven: and that my Father may grant you everything you ask in my name, as your prevailing advocate and friend, to promote these holy purposes. These things I require of you, in order that ye, after my example, may heartily love one another, as members of the same body, partakers of the same blessings, and as servants, disciples, and friends of the same Lord. 18-21. Do not wonder if carnal and worldly men, the children and subjects of Satan, hate, oppose, and persecute you; for ye know that they began with me, and have been as full of rage and spite

against me, your head and chief, as they can be against you.—If ye were of the same carnal temper and disposition with worldly men, encouraging them in their sinful courses, they would esteem you as persons of their own party and likeness; but because ye are not conformed to them in their corrupt principles, manners and customs, but are through active faith in my sacrifice set apart to exemplify and preach my spiritual and holy gospel, they have an irreconcilable antipathy to you. In order therefore to prevent murmuring at the maltreatment which you must meet with, often consider that you are not worthy of, nor warranted to expect, better treatment than I, your Lord and Master, have found. If then these carnal men have reviled and persecuted me, ye may expect they will do the same to you: and if, instead of receiving the truth in the love of it from me, they have carped and cavilled at my doctrine on account of its contrariety to their depraved sentiments, tempers, and views, they will, for the same reason, set themselves against it when delivered by you.—And on account of your relation and likeness to me, and your zealous profession and publishing of my gospel, they will thus hate, oppose, and persecute you, as they have no true knowledge of God, nor of his sending me into the world to secure the salvation of men. 22–25. If I had not in the plainest manner asserted and demonstrated my Messiahship among them, their sin, in refusing to believe in me, had been less: but since they have had so long the enjoyment of the clearest evidence of the divinity of my person, office, and doctrine, their sin is so highly aggravated, that they can plead no excuse for it.—And whoever hates and opposes me, is an enemy to my heavenly Father who sent me, and hath given public testimony to me as his beloved Son.—Nay, if I had not wrought among them such a multitude of merciful and public miracles, as neither Moses nor any other man ever wrought in such a gracious and godlike manner, they might still have had some pretence of excusing their infidelity, or at least of lessening its guilt: but their persisting in it, notwithstanding their being eye-witnesses of all, must proceed from a rooted enmity at the holiness and authority of both me and my Father; and is, as the psalmist David typically foretold, a hating me without any just provocation. 26, 27. But notwithstanding their most furious and causeless enmity to my person, truths, and interests, they shall triumph over all opposition; for when that divine Counsellor, Advocate, and Comforter is come, whom I have promised, and with my Father's concurrence will send unto you,—even the Holy Spirit, who is infinitely faithful, and the inditer of all inspired truth; and who, in a divine manner, proceeds from the Father as well as from me,—he will direct, encourage, comfort, and support you under all your difficulties and dangers, and will attest my dignity and character by the further revelations which he will make, and the miraculous operations that he will enable you to

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9 Of^a sin, because they believe not on me;
10 Of^a righteousness, because I go to my Father, and ye see me no more;
11 Of^a judgment, because the prince of this world is judged.

12 I^a have yet many things to say unto you, but ye cannot bear them now.

13 Howbeit^a when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come.

14 He shall glorify me: for he shall receive of mine, and shall show it unto you.

15 All^a things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you.

16 ¶ A^a little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

17 Then^a said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

But when the Holy Ghost, who is faithfulness and truth itself, shall come to do his work upon and by you, he shall give you a complete understanding of the whole of divine truth relative to my gospel kingdom. And he will reveal these things unto you, not as separate from, but as one with me and my Father, and entirely acquainted with our whole mind and will. He will also acquaint you with all that is necessary for you to know, or make known to the church, relative to time or eternity. And his manifesting to you the things relative to my person, offices, cause, and kingdom, will tend to my honour, and make you to have clear, exalted, and endearing thoughts of me, of my love, fullness, office, and work. For in this he will manifest to you what concerns my Father, as I am one with him in nature, perfections, counsels, and property; and the administration of all that he does is committed to me. 16, 20, 22. In a few hours I shall be taken from you by death and burial, and after that ye shall have but for a few days an opportunity of seeing me, and then I will ascend to my Father.—My sufferings and death shall quickly overwhelm you with sorrow and mourning, while my carnal enemies will triumph and rejoice, imagining that they have ruined me: but very soon after, by my personal visits, and the pouring out of my Spirit upon you, I will turn your sorrow into the greatest joy, the foundation of which neither men nor devils shall ever be able to shake, and of which no one can rob you. 23-27. And under this comforting light, and these influences of my Spirit, ye shall neither need my bodily presence, nor to ask information as ye now do. But I solemnly assure you, that whatever ye, by the assistance of the Spirit, shall ask my Father and yours, with faith in my name, as your only Mediator, High-priest, and Advocate, he will readily grant it on my account. Hitherto ye have had recourse to me in all your difficulties, and have not well understood how to plead with him upon the ground of my righteousness, and interest with him for you.—But henceforth, in all your wants, present your petitions and pleas with faith in my atonement and intercession, that, by the gracious answers which you receive, your joy may daily increase, till it be completed. These things I have delivered to you in short substantial sentences, which, by reason of your ignorance, sorrows, and prejudices, ye do not well understand; but in a little time after my resurrection, and afterwards by my Spirit, I will make to you a free, open, and full discovery of

my Father, and of all his gracious mind; of my own person, office, and work; and of your proper method of fellowship with us: and then shall ye, by the assistance of the Spirit, offer up all your requests, with expression of my name, and entire dependence on me.—Nor need I again inform you that I, as your great Advocate, will recommend your persons and prayers to the Father's acceptance: nay, he himself will delight to hear your prayers thus presented to him, and to manifest his affection towards, and bestow his favours upon, you as my disciples, who believe in and love me as his Son and the appointed Saviour of mankind. 28. I, who was with the Father from everlasting, voluntarily came forth from him, in a way of peculiar manifestation, into this world; and in a little time I am to leave this world and return to the Father in my ascension, that I may be glorified together with him, and may manage the concerns of my people in heaven, and by my Spirit apply my complete salvation to all who believe. 31-33. Do ye now at last clearly apprehend, and firmly believe what I have said? or do ye imagine that ye are so established in the faith, that ye shall no more stagger through unbelief? Nay, to manifest my omniscience, and to warn you to be humble and watchful, I assure you that within a very little time, even this same night, ye shall all, suddenly affrighted, leave me to my murderous enemies, and disperse yourselves, for your safety, among your friends. But though you will thus shamefully desert me, my Father will assist, own, and carry me through all the sufferings which I have consented to undergo in his service and for his honour. Now, all these things I have delivered to you in this farewell discourse, that, by virtue of your union with me, and by faith in me, ye may enjoy the most refreshing peace with God and your own consciences. While ye continue in this world, great troubles and persecutions for my sake will attend you; but courageously trust in me, and expect a happy issue; for, having vanquished all opposition from men and devils, I am going, through my death and resurrection, to the heavenly mansions, that, by my intercession and the outpouring of my Spirit, I may prepare all believers to dwell with me for ever.

Ver. 8-11. *Reprove.* Rather 'convict' (comp. ch. 8. 9, 46; 1 Co. 14. 24; Tit. 1. 9; Ja. 2. 9). Ver. 9. *Sin*—their own sin, unbelief. Ver. 10. *Righteousness*—consequently their own imaginary righteousness. Ver. 11. *Judgment*—their own unrighteous judgment in condemning the Holy One.—*Note.* Are not these three acts of

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, 'A little while, and ye shall not see me: and again, a little while, and ye shall see me?

20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father.

the Spirit, though commonly considered as descriptive of the process of conversion, rather a description of that threefold evidence whereby he shall convict the world, the unbelieving, self-righteous, Christ-condemning world, of that 'blasphemy against the Holy Ghost which shall not be forgiven, neither in this world, neither in the world to come?' Mat. 12. 31, 32. C.

Ver. 26. And I say not unto you, &c. That is, 'I do not merely say that I will pray the Father for you:—I need not farther assure you of it, for the Father himself loveth you'; and therefore I never can either forget, neglect, or cease to love and intercede for you. C.

Ver. 33. I have overcome the world—its flatteries, its ambition, its honours, its pleasures, its hopes, its injustice, its malice, its calumnies, its sorrows, its fears, and its god. C.

REFLECTIONS.—Blind bigotry often raises the most furious persecution in the church; and her best friends are frequently reproached and murdered as her worst enemies. True believers are sometimes grieved at that which, properly understood, is a real ground of their joy. For how much more advantageous is it to have Jesus, our exalted Forerunner and Advocate, on his throne, than to have him always continued on earth! How great is he!—possessed of all perfections and property equally with his Father and the Holy Spirit. And thrice happy is it that this divine Spirit, who perfectly knows all the designs and mysteries of the Godhead, comes to acquaint us with all needful truth, and to glorify Jesus Christ, in revealing and communicating his fulness to us. Powerfully he convinces men of sin, righteousness, and judgment—all to the honour of Christ.—Kindly Jesus suits his instructions to our capacities and circumstances.—But great is our dullness and ignorance that we rightly apprehend but few of them. Powerfully he dispels our griefs, and turns them into joy by his gracious visits. But never, when we are self-conceited, are we far from danger and shame. Let me therefore always be clothed with self-diffidence, and given to pour forth prayers in his name. The Father, who loves him, and us for his sake, will not refuse us a gracious answer. And faith in and love to him will graciously secure his Father's delight to do us good.—What a scene of sorrow is this world! Quickly the triumphing of the wicked issues in everlasting disappointment and misery; and children are certain crosses, but uncertain comforts. They but come into a world of sin, snares, troubles, and griefs.—But if we meet with great tribulation, it is but the predicted lot of Christians. If friends forsake us, so they did Christ our Saviour. If his peace compose and victory comfort us, nothing need discourage us; and if he and his Father abide with us, our light and tran-

26 At^a that day ye shall ask in my name: and I say not unto you, 'that I will pray the Father for you:

27 For^a the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

28 I^a came forth from the Father, and am come into the world: again, 'I leave the world, and go to the Father.

29 ¶ His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.¹

30 Now^a are we sure^a that thou knowest all things, and needest not that any man should ask thee: 'by this we believe that thou camest forth from God.

A.M. cir. 4037.
A.D. cir. 33.

9 ver. 23.
7 Mat. 6.7, 8. ver. 27.
8 Ch. 14.21, 23, 27, 16.8.
23, with 1 Jn. 4. 10, 19.
ver. 28, 30.
9 Ch. 1.9-13; 19. 6, 14; 7.
29, 42; 17. 18, 9, 30; 11.
27, 12, 46. Ro. 8.3. Ga. 4.
4.1 Ti. 1.15.
10 Ch. 7. 31, 8.14, 11.13.
1, 14, 15, 16, 17, 11, 13, ver.
5, 16.
11 Ac. 1.3. Mat. 13.11.
12 Or, parable, ver.
25. Mat. xiii. Lu. xv.
xvi. &c.
13 ver. 19, ch. 21. 17.
He. 4.13 Col. 2.3.
14 Because you have
penetrated to our
deepest thoughts, we
believe 'thou camest
forth from God, who
alone 'trieth the
hearts,' and discern-
eth the spirits. &c.
15 ver. 27. ch. 17. 8, 14;
2.11, 14.

* Christ had over-
come the world; they
were in Christ—unit-
ed to him by faith,
and one with him;

A.M. cir. 4037.
A.D. cir. 33.

consequently they
had no more reason
to fear the world's
persecutions or tempta-
tions. They could
do all things through
Christ.—
1 Lu. 8.25 ch. 11.26;
13.38 ver. 32.
2 Ec. 13.7. Mat. 26.
31, 50. Mar. 14. 27, 50.
Ch. 20.10.
3 Or, his own home.
4 Ch. 8. 16, 29; 14.10.
5 Is. 42.1, 6; 50.7, 9, 49.
6 Ch. 15. 11, 14, 30, ver.
4.
7 See ch. 14. 27. Mi.
5.5, 15.9, 6.7. Ro. 5.1, 10.
Ep. 2.14. Col. 1.20.
8 Ch. 15.19-21. Ac. 14.
22, 2.11, 3.12. He. 12.6.
Col. 1.24. Ro. 3.19.
9 Is. 49.24, 25. 1 Co.
15.57. 1 Jn. 4.4, 5.4. Ga.
6.14.
10 See note * in first
column.

CHAP. XVII.
a ch. xiv. xvi.
b Ps. 121. 1, 123, 125, 1.

31 Jesus answered them, 'Do ye now believe?
32 Behold,^a the hour cometh, yea, is now
come, that ye shall be scattered, every man to
his own,^a and shall leave me alone: and 'yet I
am not alone, because the Father is with me.
33 These^a things I have spoken unto you,
that 'in me ye might have peace. 'In the world
ye shall have tribulation: but be of good cheer;
'I have overcome the world.⁴

CHAPTER XVII.

1 Christ prayeth to his Father to glorify him, 6 to preserve his
apostles, 11 in unity, 17 and truth: 20 to glorify them, and all other
believers with him in heaven.

THESE words^a spake Jesus, and 'lifted up
his eyes to heaven, and said, Father, 'the

itory afflictions shall work for us an exceeding and
eternal weight of glory.

CHAPTER XVII. Ver. 1-3. O Father, the time
fixed in thy eternal love for completing my course
of obedience on earth is now come! Own and support
me as thy Son, under my sufferings, that, in finishing
all righteousness, triumphing over sin, Satan, and
death, and in ascending to heaven, I may manifest
and spread the honour of all thy compassion in the
world; that in the exercise of that mediatorial author-
ity over all mankind which thou hast allotted me as
the reward of my obedience, I may freely and gra-
ciously bestow the great blessing of eternal life
upon all those who come unto me and accept me as
their Savior and abide in me. And the way to, the
beginning, earnest, and evidence of right to, this
eternal life, and even the complete enjoyment of
it, is by an approving and fiducial knowledge of thee
as the only true and faithful God, in opposition to all
idols; and of me as the anointed Savior and the only
Mediator, in opposition to all others. 4, 5. As I have
invariably intended and manifested thy glory in the
whole of my doctrine, miracles, and practice, and am
just ready, without fail, to honour all thy perfections
by my death, which will complete that work of the
work of redemption which was intrusted to me,
do thou therefore, according to thy affection to
me, advance my incarnate person to the highest glory
at thy right hand, where I may appear in my human
nature and mediatorial office like myself, and shine
forth in that divine majesty which I had with thee
from eternity, but which has been obscured in my
humble state on earth. 6-8. As for those true believ-
ers who through faith have accepted me as the Savior
of the world and have determined to walk in me as
they received me, I have begun to give them a
spiritual understanding of thine excellencies, mind,
and will, and of my relation to thee and commission
from thee; and they, under my powerful influence on
their hearts, have embraced and adhered to thy truths
which I taught them; and by my instructions have
been made to know and believe that all things which
I, as Mediator, have undertaken, taught, performed,
or suffered, are by thy love and blessed, and the
fruits of thy infinite wisdom and sovereign grace.
9, 10. I therefore affectionately recommend to thy
care, these my disciples and those who through their
ministry accept me as the Redeemer of the world as
the members of my mystical body, to be redeemed
and saved by me, that thou mayest perfect everything
which concerns them. And as thy right in them is so
inseparably and entirely the same with mine, I pray that
thou wouldest perform in them all the good pleasure of
thy goodness, that I, together with thee, may be glori-
fied in their redemption and blessedness, and in their
faith, love, worship, obedience, and eternal salva-
tion. 11-13. And now the time is come that I must
die a sacrifice for all sin, and afterwards be but little
with men in this world, to instruct, defend, and com-
fort them; yet these my apostles, as well as my other
disciples, must for a time remain in it, compassed about
with many infirmities, temptations, and dangers.—And
as I am coming to appear in thy presence for them, I
beseech thee, by thy mighty power and infinite wisdom,
and for thine own name's sake, to preserve them stead-
fast in their faith and holy profession, that, as my wit-
nesses and chief ministers, they may be entirely united

in heart and affection, testimony, interest, and designs,
as we are in ours.—While I have been personally
conversant with them, I have, according to thy com-
mission, by my doctrine, example, and powerful influ-
ences, so confirmed and preserved them from apostasy,
that not one of them has miscarried, except the per-
fidious Judas, who, by forsaking and betraying me,
is just now bringing inevitable ruin upon his own head,
agreeably to the ancient predictions concerning him.
But now, as I am coming to be glorified at thy right hand
in heaven, leaving them without the benefit of my com-
pany to guide, protect, and comfort them, I thus suppli-
cate thee in their hearing, that they may rejoice in hope
of thy preserving, teaching, and comforting Spirit, and
that their joy may be more abundant than ever it was
in my personal presence. 14, 15. I have given them
a spiritual understanding of, and commission to preach,
thy gospel; and carnal and unbelieving men are filled
with enmity, rage, and violence against them, because
their principles, tempers, doctrines, and views, as well as
mine, are utterly disagreeable to their carnal lusts, senti-
ments, and interests. However, I do not plead that
thou, to deliver them from their troubles, shouldest
deprive this world of their holy example and useful
ministrations; but that thou wouldest preserve them
from the temptations of Satan and their own remaining
corruptions, and support them under, sanctify to them,
and carry them through, all the persecutions which they
may meet with before they have finished their work.
16-19. They are already of such a religious temper
and disposition, and engaged in such excellent work,
as is directly contrary to the inclinations of carnal men,
even as I myself have been before them. Let this
holy temper and practice be maintained and increased
in them by means of thy Word; and by the anointing
of thy Spirit, let them be consecrated to serve thee in
propagating gospel truth. For as thou hast sent me
into the world with a commission to preach thy impor-
tant and infallible truths to mankind, I have authorized
them to carry on the same work, wherever Providence
may cast their lot, after my departure from them. And
for this, as one great reason, have I devoted myself
to the mediatorial office, and am going to consecrate my-
self by suffering and death, that they, through the
truth, may, by the Holy Ghost, be consecrated to,
fitted for, supported, and succeeded in preaching it.
20, 21. Nor do I only pray for such preserving, sup-
porting, sanctifying, and comforting influences to my
apostles, but to all who, in this and the following ages,
shall be brought to a saving faith in me, by means
of their publication of the gospel—that the whole number
of believers, in all generations, may be joined together
as one body, in faith and love, worship and obedience,
by one spirit, in as near a resemblance as possible to
that union which we have by our mutual inbeing; and
that, in their measure, they may be united to us; that
others, beholding the powerful effects of the gospel on
them, may be induced to believe in me as the promised
Messiah. 22, 23. And in pursuit of this great design,
I have given them an interest and subordinate partner-
ship in that glory which thou hast given me, as their
Head, Representative, and Trustee; that, as members
of my mystical body, and joint heirs of God with me,
and partakers of my Spirit, they may be united in the
most close, honourable, and beneficial manner. In
order to which I will dwell in them by my Spirit,
according to their measure, as thou dwellest in me by
him without measure, that they, being joined to me,

may attain to the most perfect union they are capable
of, in one spiritual body, under me as their Head—
that by means hereof multitudes of both Jews and
Gentiles may clearly and satisfactorily perceive and
believe that I am the Christ whom thou hast sent into
the world for the redemption of men; and that thou
hast a peculiar, affectionate, and delightful love to
them for my sake, some way resembling that supreme
love which thou bearest to me as thine eternal Son and
their Mediator. 24. And I further claim that, according
to my sacrifice and suffering, all those whom thou
hast called to receive eternal life be given the oppor-
tunity of repentance and acceptance of heaven, where
I already am in my divine nature, and for ever shall
be in my entire person, that there they may have an
appropriating, blissful, and transforming vision of that
glory which thou hast bestowed on me as their Head
and Representative, because from all eternity thou
hadst an infinite delight in me, as thy Son and their
Savior, who sought to glorify thee in their salvation.
25, 26. All these things do I ask from thee, not only
as thou infinitely hatest all impurity, and lovest me and
them for my sake, but as thou art a righteous and
faithful Father, ready to give men whatever I have
secured for them. As for the unregenerate world-
lings, they are ignorant of and reject thee and thy
counsels; but I am thoroughly acquainted with thy
nature, perfections, and will; and these my apostles
have known and received me as the true Messiah
whom thou hast sent for the salvation of Israel.—And
as, according to my commission, I have fully declared
to them whatever was proper, and have savingly en-
lightened them in the knowledge of thyself, I will,
after my resurrection, by personal visits, and after my
ascension by the effusion of my Spirit, more clearly
and fully acquaint them with thy glorious perfections
and will, that the infinite love with which thou hast
from eternity loved me may extend to and manifest
itself in men, and that I may dwell in their hearts by
faith till they arrive at that perfection of eternal blessed-
ness which, in thy distinguishing love, thou hast pre-
pared for all and for all who receive me by faith.

Ver. 1. It is recorded of our Lord that he continued all night
in prayer, but this is the longest of his prayers of which the Spirit
has left any verbal record. C.

Ver. 3. The only true God. This, like ch. 14. 28, has been a
special stronghold of all who deny the supreme deity of the Son
of God; yet requires merely the application of one Scripture rule,
the 'comparing of spiritual things with spiritual,' 1 Co. 2. 3, to
show itself in perfect accordance with that essential doctrine.
(1) Then, be it remembered, that our Lord teaches us to say,
'Our Father who art in heaven.' (2) That the gods of the nations
are idols—false gods—always on earth—never in heaven. (3)
That 'THE WORD was God' Jn. 1. 1, 'and dwelt among us.'
(4) That, as such, he is called 'the true God,' 1 Jn. 5. 20. Where-
fore, the Father is called 'the only true God'—God in heaven—
not in opposition to Jesus Christ, who is 'the true God'—'God
manifest in the flesh,' dwelling among us on earth; but the Father
is so called in opposition to idols, which are vanity and a lie. C.

Ver. 4. I have finished the work. The work of instruction, of
miracles, of witness-bearing—the work of contending with Satan
and his auxiliaries—and now I am about to enter upon the suffer-
ings I have been appointed to underlie. C.

Ver. 9. I pray not for the world. When Christ prays he is
certainly heard, Jn. 11. 42. But he prays not at this time,
for the impenitent world, his whole mind at this time was
upon his disciples. C.

Ver. 12. None of them is lost, &c. None that were given are
lost; but 'the son of perdition' is lost, 'that the scripture might be
fulfilled.' Not as if Judas were lost that the prophecy might be-
come true, but the prophecy is verified in the fact of his treason. C.

Ver. 13. My joy. The joy derivable from me.—Fulfilled. By
the presence of the Holy Spirit—one form of whose precious
fruit is joy in the faith, doctrine, death, resurrection, kingdom,
and victories of Christ, Lu. 2. 10; Ga. 5. 22; Re. 12. 12. C.

hour is come; glorify thy Son, that thy Son also may glorify thee.¹

2 As² thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3 And³ this is life eternal, that they might know thee the only true God, and Jesus Christ, whom⁴ thou hast sent.

4 I⁵ have glorified thee on the earth: I have finished the work which thou gavest me to do.

5 And now, O Father, glorify thou me, with thine own self, with the glory which I had with thee before the world was.²

6 ¶ I⁶ have manifested thy name unto⁷ the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they⁸ have kept thy word.

7 Now⁹ they have known that all things whatsoever thou hast given me are of thee.

8 For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

9 I¹⁰ pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

10 And¹¹ all mine are thine, and thine are mine; and I am glorified in them.

11 And¹² now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the¹³ son of perdition; that the scripture might be fulfilled.

13 And¹⁴ now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I¹⁵ have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

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1 These are Christ's very words, reported by the evangelist with infallible accuracy under the guidance of the divine inspiring Spirit. The first word is remarkable:—*Father*: not *my Father*. It shows the closeness of relationship.—*p*.
1 Da. 7. 13, 14. Mat. 11. 27; 28. 18. ch. 3. 35. 37. 5. 22. 27. He. 1. 2; 2. 8. 9. Ep. 1. 20-23. Phil. 2. 9-11. Col. 1. 15-25. Ps. 110. 1.
e ver. 24; ch. 4. 14; 6. 27. 54-57; 10. 28; 11. 25. 26. 1 Co. 3. 22. Ac. 5. 31. Is. 53. 10-12. Col. 3. 3.
1 Jo. 5. 11. 11. 11.
f Is. 53. 11. Je. 9. 23. 24. 1 Jo. 5. 20. 1 Co. 2. 15. Phil. 3. 7-11.
g 1 Ti. 6. 4. ch. 10. 30. 14. 9. 10. 1 Co. 8. 6. 1 Ti. 2. 5. 6. 1 Th. 1. 9.

h Is. 48. 16. 51. 1. Mar. 9. 37. 14. 1. 18. 43. 9. 48. ch. 3. 16. 34; 5. 35; 6. 27. 27. 54-57; 10. 28; 11. 25. 26. 1 Co. 3. 22. Ac. 5. 31. Is. 53. 10-12. Col. 3. 3.
i Mat. 9. 8; 15. 31. Mar. 2. 12. Lu. 5. 20; 18. 43. ch. 4. 34; 13. 35; 19. 30; 5. 36; 9. 11. 4. 40; 12. 28. 14. 11; 13. 8. 20; 15. 10. Is. 42. 1. Mat. 3. 15. 2 Th. 4. 7.
j ver. 24. Phil. 2. 9-11. Ps. 110. 1. ch. 13. 32. Ep. 1. 20-23. 1 Pe. 3. 22. Re. 3. 12. 5. 9. 12. Pr. 6. 31.
k ch. 1. 1. 2. Phil. 2. 6. He. 1. 10. 12. 1. 120. Re. 13. 8. Mat. 25. 34.
l See note¹ below.
m ver. 7. 14. 26; ch. 1. 18. Ps. 22. He. 2. 12. 15. 4. 1.

n ver. 2. 9-12. 14. 15. 24. ch. 10. 27. 29; 15. 19. 18. 9. 37. 12. 1. 19. Ro. 8. 30. 15. 3. Ps. 119. 11. Pr. 23. 23. 2 Th. 1. 13. Jude. 3. Re. 2. 13. 3. 3. 8. 10.
o ch. 15. 15; 16. 27. 28. 8. 28; 12. 49; 14. 10. See ch. 16. 27. 30.
p See ver. 6. 7. 13. 15; ch. 6. 58; 14. 10.
q ver. 11-24. He. 7. 25. 26. 29. 14. Ro. 8. 30. 33. 34. 1 Jo. 5. 19.
r ch. 16. 15; 10. 10. 11. Ac. 13. 48. Ro. 8. 30.
s Ga. 1. 24. 1 Pe. 2. 9.
t See ch. 16. 28. Ac. 1. 9. Ga. 1. 4. Ja. 4. 4. 1 Jo. 2. 16. Ro. 12. 1. 3. 8. 15. 27. 3. 49. 16. 1 Pe. 1. 5. Jude. 1. 24. Pr. 18. 10.

u ver. 21-23. Ep. 4. 4. 5. 13. Ro. 12. 16; 15. 5. 6. 1 Co. 1. 10. 2 Co. 13. 11. Phil. 2. 2.
v He. 2. 13. ch. 10. 28. 18. 9. 6. 39. 7. 11; 13. 18. Jude. 1.
w ch. 6. 70; 13. 18. 1 Jo. 2. 19. 2 Th. 2. 3. Ps. 109. 8. Ac. 1. 20.
x ver. 6-8. 11. 12; ch. 15. 11. 16. 4. 33; xiv. xvi. 1 Jo. 1. 4. Phil. 4. 4. Ps. 1. 2.
y See ver. 8. 12.

z ver. 16; ch. 15. 18. 1 Jo. 3. 13. ch. 8. 23. Mat. 10. 24. 25. Ge. 3. 15. Pr. 29. 27. He. 11. 13. 1 Pe. 4. 4. 1 Co. 15. 49.
Our Lord here most distinctly refers to three estates of existence as realized in his person: (1) The state of eternal pre-existence with the

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Father in heaven. (2) The state of humiliation on earth when he assumed manhood, and put off for a time the external glory of deity. (3) The state of resurrection glory, when he assumed in his twofold nature, God-man, the same glory which he had as God with the Father from eternity. John here brings out in the very words of Christ, the deepest mysteries of our faith.—*p*.
1 See ver. 11. Mat. 6. 13. 1 Jo. 2. 16. 5. 18. 19. 2 Th. 2. 2. Gal. 1. 4. 5. 13. 3. 1-5. 12. 13.
2 From the Evil One, the prince of the world, the wiles, the evil influence, the fear of Satan. He is the great adversary of Christ's people as he was of Christ himself.—*p*.
3 See ver. 14.
4 ch. 15. 3. Ac. 15. 9. Ep. 5. 26. 2 Th. 2. 13. 1 Pe. 1. 22. ver. 19. 2 Co. 3. 18. ch. 8. 3. 9. 29. 51. Ps. 119. 5. 6. 11. 104. 151.
5 Is. 61. 1. 3. ch. 10. 36; 20. 21-23. 2 Co. 5. 20. Ep. 3. 8. 6. 20.
6 He. 13. 12. 9. 14. 10. 7. 9. 10. Ep. 5. 25. 26. 1 Pe. 1. 18. 19. 23. 24. 1 Co. 1. 23. 1 Th. 4. 7.
7 Or, truly sanctified.
8 See ver. 11. Ac. 1. 13; ii. xix. Ep. 4. 11. 1 Co. 12. 28.
9 Ac. 2. 41. 4. 4. &c.
10 ver. 22. 23. 2. 2. 46. 4. 32. Ro. 13. 5. Ep. 4. 3. 6. 1 Co. 1. 10.
11 ch. 18. 5. 19. 23. 10. 30. 38. 14. 9. 10. 22; ver. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

12 In one body and under one head, Ep. 1. 22. —*C*.
13 ch. 13. 35; 14. 10. Mat. 16. Ac. 4. 13. 1 Co. 14. 24. 25.
14 ch. 1. 16; 16. 14; 17. 10. 12; 20. 21-23. Mar. 6. 7. 16. 17. 18. 2 Co. 3. 18. Ro. 6. 4. 6.
15 ch. 14. 23. 1 Jo. 4. 12-16. Ga. 2. 20. Ro. 8. 11. Col. 2. 9. 10. ch. 14. 10. 20; 6. 57. 15. 42. 1.
16 ver. 21. He. 11. 40; 12. 23. Col. 2. 2. Phil. 3. 15. Ep. 1. 10.
17 1 Jo. 3. 14. 19. Je. 31. 3. Ep. 1. 10. with ver. 24. Col. 1. 13. Mat. 3. 17.
18 ch. 12. 26; 14. 3. Phil. 1. 7. Re. 3. 21. 1 Th. 4. 17.
19 1 Jo. 3. 2. 2 Co. 3. 18. 1 Co. 13. 12.
20 ch. 8. 19. 55; 15. 21; 16. 3. Mat. 11. 10. 15. 19. 20. Mat. 11. 27.
21 ch. 1. 18; 7. 29. 8. 55; 10. 15; 15. 19. 20. Mat. 11. 27.
22 ch. 16. 27; ver. 8. 21; ch. 6. 60. Mat. 16. 16.
23 ch. 15. 15; ver. 6. 8. 14. Ps. 22. He. 2. 12.
24 1 Jo. 4. 16. Ro. 5. 5. Ep. 1. 6. ch. 15. 9.
25 Col. 1. 27. Ep. 3. 17. Ga. 2. 20. Col. 3. 3. See ver. 23.

Or, truly sanctified.

16 ver. 21. He. 11. 40; 12. 23. Col. 2. 2. Phil. 3. 15. Ep. 1. 10.
17 1 Jo. 3. 14. 19. Je. 31. 3. Ep. 1. 10. with ver. 24. Col. 1. 13. Mat. 3. 17.
18 ch. 12. 26; 14. 3. Phil. 1. 7. Re. 3. 21. 1 Th. 4. 17.
19 1 Jo. 3. 2. 2 Co. 3. 18. 1 Co. 13. 12.
20 ch. 8. 19. 55; 15. 21; 16. 3. Mat. 11. 10. 15. 19. 20. Mat. 11. 27.
21 ch. 1. 18; 7. 29. 8. 55; 10. 15; 15. 19. 20. Mat. 11. 27.
22 ch. 16. 27; ver. 8. 21; ch. 6. 60. Mat. 16. 16.
23 ch. 15. 15; ver. 6. 8. 14. Ps. 22. He. 2. 12.
24 1 Jo. 4. 16. Ro. 5. 5. Ep. 1. 6. ch. 15. 9.
25 Col. 1. 27. Ep. 3. 17. Ga. 2. 20. Col. 3. 3. See ver. 23.

26 ch. 1. 18; 7. 29. 8. 55; 10. 15; 15. 19. 20. Mat. 11. 27.
27 ch. 16. 27; ver. 8. 21; ch. 6. 60. Mat. 16. 16.
28 ch. 15. 15; ver. 6. 8. 14. Ps. 22. He. 2. 12.
29 1 Jo. 4. 16. Ro. 5. 5. Ep. 1. 6. ch. 15. 9.
30 Col. 1. 27. Ep. 3. 17. Ga. 2. 20. Col. 3. 3. See ver. 23.

31 ch. 1. 18; 7. 29. 8. 55; 10. 15; 15. 19. 20. Mat. 11. 27.
32 ch. 16. 27; ver. 8. 21; ch. 6. 60. Mat. 16. 16.
33 ch. 15. 15; ver. 6. 8. 14. Ps. 22. He. 2. 12.
34 1 Jo. 4. 16. Ro. 5. 5. Ep. 1. 6. ch. 15. 9.
35 Col. 1. 27. Ep. 3. 17. Ga. 2. 20. Col. 3. 3. See ver. 23.

36 ch. 1. 18; 7. 29. 8. 55; 10. 15; 15. 19. 20. Mat. 11. 27.
37 ch. 16. 27; ver. 8. 21; ch. 6. 60. Mat. 16. 16.
38 ch. 15. 15; ver. 6. 8. 14. Ps. 22. He. 2. 12.
39 1 Jo. 4. 16. Ro. 5. 5. Ep. 1. 6. ch. 15. 9.
40 Col. 1. 27. Ep. 3. 17. Ga. 2. 20. Col. 3. 3. See ver. 23.

CHAP. XVIII.

a Mat. 26. 36. Mar. 14. 33. Lu. 22. 39.
b Sa. 15. 23. Ch. 15. 16. 2 Ki. 23. 11.

15 ¶ I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.³

16 They⁴ are not of the world, even as I am not of the world.

17 ¶ Sanctify⁵ them through thy truth: thy word is truth.

18 As⁶ thou hast sent me into the world, even so have I also sent them into the world.

19 And⁷ for their sakes I sanctify myself, that they also might be sanctified through the⁸ truth.

20 ¶ Neither pray I for⁹ these alone, but for them also which shall believe on me through their word;

21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one¹⁰ in us: that the world may believe that thou hast sent me.

22 And¹¹ the glory which thou gavest me I have given them; that they may be one, even as we are one:

23 I¹² in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world which¹³ not known thee: but I have known thee, and these have known that thou hast sent me.

26 And¹⁴ I have declared unto them thy name, and will declare it: that the love whereby thou hast loved me may be in them, and I in them.

CHAPTER XVIII.

1 Judas betrayeth Jesus. 6 The officers fall to the ground. 10 Peter smiteth off Malchus' ear. 12 Jesus is taken, and led unto Annas and Caiaphas. 15 Peter's denial. 19 Jesus examined before Caiaphas. 28 His arraignment before Pilate. 36 His kingdom. 40 The Jews ask Barabbas to be let loose.

WHEN Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

Ver. 19. Sanctify myself. Separate myself from the world, and dedicate myself utterly to the service of my Father. C.
Ver. 21. How is it that 'the world,' out of which the disciples were taken (ver. 6), for whom Christ Jesus did not pray (ver. 9), that hated his disciples (ver. 14), and with which our Lord and his apostles had nothing spiritually in common (ver. 16), is here said to 'believe' that the Father had sent him? Some solve the difficulty by taking the word 'world' in two senses, viz. the one an unbelieving, and the other a believing world. But how strange must it appear if the same word be taken twice in one sense, and immediately after twice in a sense the very opposite! Surely there is no necessity for this arbitrary and violent transmutation! Believing, when alone, is no mark of a change of heart, Ja. 2. 17. The 'devils believe and tremble,' Ja. 2. 19. Even so the time is coming when 'the world' that hated both Christ and his disciples shall both believe and know that the Father sent the Son (ver. 23), even as multitudes of Mahometans and professing Christians both 'believe and know' that he was sent; yet the one part prefer to him the 'false prophet,' and the other 'hold the truth in unrighteousness.' C.

REFLECTIONS.—It is necessary to conclude important advices, and prepare for impending temptations, by fervent and solemn prayer, and with heart and eyes lifted up unto God. In what a dignified manner Jesus intercedes for all men, particularly his ministers, upon the footing of his own finished righteousness, and his

Father's perfections manifested and promises ratified thereby! It is impossible for those to fall short of grace or glory who are interested in such prayers, which so closely connect the glory of God and the good of men.—Marvellous is his exaltation and his saving power! And thrice happy are they who have the saving knowledge of him as the only Mediator, and of his Father in him. His glorification of his Father's perfections, by fulfilling all righteousness in our stead, wonderfully secures eternal glories to himself, and conversion, deliverance, and everlasting happiness to all faithful members. And by our holding fast his doctrine, by our holiness in heart and life, and giving him the glory of all that we are and do, he marks our relation to him as his true children.—Great is the mercy that all our spiritual knowledge, faith, holiness, and eternal happiness are secured in and by him; and that though he be no more in this world, his Word and Spirit are left to supply his room. This polluting and insinuating world is the greatest enemy to his saints. But while multitudes of professors, and even noted preachers, are eternally ruined by its influ-

ence, Christ's prayers, the directions of his Word, and the influences of his Spirit, will carry all who are faithful safely, and even comfortably and honourably, through it. If we be not carnally disposed, we shall quickly get to heaven, out of the reach of carnal men. For if Jesus devoted himself to sufferings for us, he will advance us to glory with him. Whatever good work he once began will not fail on his account; and if his ministers need to be eminently holy, steadfast, and faithful, he offers up particular prayers in their behalf; and if he send ministers, he will make their labours powerful for increasing, uniting, and edifying his mystical body the church. Let carnal men deride it now as they will, they shall be made to know that Christ and his people are one in law, spirit, temper, and design. And while the wicked are ruined by their sins, the good shall be admitted into the most immediate vision of and fellowship with him, in his glory and in his Father's love.

CHAPTER XVIII. Ver. 11. It is no time for fighting; nor is my kingdom or cause to be propagated



VALLEY OF JEHOSHAPHAT. [John, xviii:1.]—This is also called the valley of the Kedron, but is generally known as the Valley of Jesoshaphat. The Jews believe that the final judgment will be held here, and for this reason they regard it a great privilege to be buried on the sides of the Mount of Olives, so when they arise from the dead to be judged they will be close to the place of the final accounts. This belief among the orthodox Jews

is based on Joel, iii:2-12. The Moslems have also adopted the belief of the Jews, and so they have turned the sides of the valley next to the walls of Jerusalem into a cemetery. In this valley are the tombs of Absalom, Zechariah and St James. The brook Kedron flows through it. When the name "Valley of Jehoshaphat" was first applied to this place is not known. The date is not mentioned in the Bible.

2 And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples.¹

3 Judas^a then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them.

6 As soon then as he had said unto them, I am he, they went backward, and fell to the ground.³

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way:

9 That the saying might be fulfilled which he spake, Of them which thou gavest me have I lost none.

10 ¶ Then* Simon Peter, having a sword,⁴ drew it, and smote the high-priest's servant, and cut off his right ear. The servant's name was Malchus.

11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

12 ¶ Then* the band and the captain, and officers of the Jews took Jesus, and bound him,

13 And led him away to Annas first; for he was father-in-law to Caiaphas, which was the high-priest that same year.⁵

14 Now* Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die⁶ for the people.

15 ¶ And* Simon Peter followed Jesus, and so did another⁷ disciple: that disciple was known unto the high-priest, and went in with Jesus into the palace of the high-priest.

16 But* Peter stood at the door without.

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c Lu. 21.37, 22.39.

1 See note on Mat. 26.36.—P.

d Mat. 26.47. Mar. 14.43. Lu. 22.47. Ac. 1.16, 33. 9.22. This show-

e Mat. 16.21; 17.22, 23; 20.18; 26.21-24, 27; 32. ch. 10.17, 18. Ac. 2.28.

f ch. 10.19. Lu. 12.37; 1.26; 2.4, 39, 51. Mat. 2.23.

g Is. 3.9. Je. 8.12.

h Ps. 120.5; 27.2; 40.14. Ec. 8.4. This show-

i ed that he could easily have killed them.

j By what speciality in the appearance or manner of our Lord this was effected does not appear. But as the band, which was doubtless of Roman soldiers, must have heard much of the miraculous powers of Jesus, as they had with them such light as would give full display to his person, it is not improbable that some indescribable heavenly light in his appearance, manner, or voice, produced an effect upon them which, if not due to the miraculous power of Jesus, was in every sense supernatural, and amounted to an acknowledgment of his kingly dignity. And perhaps (as Boothroyd supposes) our Lord intended by this power over the soldiers to show to his disciples that he could have escaped if he had pleased.—C.

k Mat. 26.56; 28.15. 53.6. Ep. 5.25; 1 Pe. 5.7.

l ch. 17.12; 10.28. Jude 1.

m Mat. 26.33; 35.51. Mar. 14.47. Lu. 22.49, 50. ver. 15, 26.

n Any one who reads the history of Josephus relating to this time will see why Peter had a sword as the means of intimidating the robbers with which Judas was so terribly interested.—C.

o Ps. 75.8. Mat. 20.22, 23; 26.39, 42; 51. Mar. 10.38; 14.36, 47. Lu. 12.50; 22.42, 50. He. 12.2.

p Mat. 26.57. Mar. 14.53. Lu. 22.54. Ac. 2.23. La. 4.20.

q Ge. 22.9. Ps. 105.18; 118.27. Ju. 16.21.

r Lu. 3.2. ver. 24. Ac. 4.6.

s And Annas sent Christ bound unto Caiaphas the high-priest, ver. 24.

t ch. 11.49, 50.

u See note on ch. 11.50.—C.

v Mat. 26.58. Mar. 14.54. Lu. 22.54.

w Another. Rather, the other disciple, who appears to have been John himself.—C.

x Mat. 26.69, 70. Mar. 14.54. Lu. 22.55-57.

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y Mar. 14.54. Lu. 22.55, 56. Ps. 1.1. Pr. 9.6; 13.20.

z Of charcoal, as the original signifies. The parties stood in circle round the fire, which was, most probably, in a sort of portable grate, as the eastern houses have no fireplaces.—C.

a Lu. 11.53; 54; 20.20.

b Lu. 2.46; 4.15. 16. ch. 5.14-47; 7.14, 20, 28; 8.210. 23. Lu. 21.37. Ps. 22.22; 40.9. 10. Ac. 26.26.

c ch. 7.46. Is. 45.19; 48.10. ch. 3.21.

d Or, 10.10. Je. 20.2. Ac. 23.23. Mi. 5.1. Is. 50.6.

e The original signifies any blow which was inflicted—most probably with some staff of office.—C.

f Or, 70.10. 1 Pe. 2.19-23.

g A Christian is bound to bear injuries without revengeful retaliation; but is privileged, even by the example of his patient and long-suffering Lord, to impute and call in question the injustice he may suffer.—C.

h Mat. 26.57. ver. 13. Lu. 22.57.

i Mat. 26.71, 72. Mar. 14.69, 70. Lu. 22.58.

j Lu. 22.59, 60. Mar. 14.70, 71. Mat. 26.73, 74.

k Mat. 26.75, 76. Lu. 22.60, 61. ch. 13.38. Mar. 14.30.

l See note on Mar. 14.72.—P.

m Mat. 27.2. Mar. 15.1. Lu. 23.1.

n Or, Pilate's house. Ps. 115.14; 115.16. Mi. 1. Ps. 140.2.

o Ac. 10.28; 11.3. Mat. 23.34.

p Fest-offering, De. 16.2. 2 Ch. 30.17; 35.9, 13.

q The phrase eat the passover may signify eat the paschal lamb; but it may have a wider significance, as the context alone can determine the true meaning. If it signify the paschal lamb, then our Lord must have been crucified on the 14th of the month, and could not have eaten the paschal supper with his disciples. Yet the other evangelists say he did, Mat. 26.17-20, &c. The word passover, therefore, must have some other meaning. John employs it to denote the whole festival, ch. 2.13; 6.4, &c.; but the word eat limits it here to some particular act. We know that it was customary to kill voluntary peace-offerings on the 14th, and the love of eating by the offerer and his friends who were ceremonially clean. To these offerings the term passover was applicable; and these doubtless the evangelist refers in this passage.—P.

Then went out that other disciple, which was known unto the high-priest, and spake unto her that kept the door, and brought in Peter.

17 Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not.

18 And* the servants and officers stood there, who had made a fire of coals;⁸ for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

19 ¶ The* high-priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

22 And when he had thus spoken, one of the officers which stood by struck Jesus⁹ with the palm of his hand,¹ saying, Answerest thou the high-priest so?

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?²

24 Now* Annas had sent him bound unto Caiaphas the high-priest.

25 ¶ And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not.

26 One³ of the servants of the high-priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

27 Peter^c then denied again: and immediately the cock crew.³

28 ¶ Then^d led they Jesus from Caiaphas unto the hall of judgment:⁴ and it was early; and they themselves went not into the judgment-hall, lest they should be defiled; but that they might eat the⁵ passover.⁶

29 Pilate then went out unto them, and said, What accusation bring ye against this man?

by force of arms. I am not destitute of almighty power to rescue myself; but from regard to the glory of God, and to manifest my own love in the salvation of sinners, I freely and cheerfully submit to all the tribulation and wrath which he hath appointed me to undergo, and I will allow of no opposition to it. 20, 21. Whatsoever I have taught has been with all openness, plainness, and freedom to all sorts of people, in the most public places, and on the most solemn occasions. Nor did I ever teach aught in private that I did not teach openly.—Let then my hearers, whether friends or foes, be examined as to what they heard me deliver. 36, 37. My kingdom is altogether spiritual and heavenly, consisting in a dominion over men's souls and consciences, and not over their secular affairs.—Nor does it in the least interfere with, or tend to the disturbance of, civil government; if it had, I should have allowed my followers to fight for my protection or rescue.—I freely own myself a king; but, to satisfy you that my kingdom is not of a worldly constitution or design, know that God hath sent me into this world, that, by my preaching and miracles, I might reveal and confirm the truth, and that alone, concerning God and myself,

and the way of salvation to sinful men. This is the mean of my conquests and government; and every one that is acquainted with and awakened by the word of truth may believe and embrace my testimony, and become my willing subject.

Ver. 2. This garden may have belonged to some friend of our Lord; or, more probably, have been one of those public gardens which are common around cities both in Asia and Europe.—Note. The life of our Lord is strikingly diversified between extreme activity and publicity, and the love of quiet retirement. There never appears, however, any morbid preference either for publicity or solitude; but the one is diligently employed as the means of doing good to men, the other is thankfully received as an occasion of more private converse with his disciples, or of communion with his Father. C.

Ver. 28. Defiled. They were defiled with hypocrisy, malice, falsehood, and bloodthirstiness: with all these pollutions within them and upon them they were ready to eat the passover as a rite nor come in contact with a Gentile soldier, lest they should be disqualified. They were careful to make clean the outside of the cup and of the platter; but when the exterior of the sepulchre, but forgetful or regardless of the death and rottenness within.—Note. Let this ceremonial scrupulousness and moral defilement of the Jews furnish to every Christian a special note for self-examination before prayer and the Lord's supper, and every other act of religion! C.

REFLECTIONS.—Garden retirements should at once lead our thoughts to Adam's ruining fall, and to the gracious promises and redeeming sufferings of Christ. Amazing was his willingness to die for us who thus went forth to meet his murderers. And after showing his ability to strike them dead, he readily resigned himself into their hands, in obedience to his Father's will. Why then should danger or death ever deter us from faithfully owning his cause? Kindly he proportions his people's trials to their strength, and preserves them by offering himself a sacrifice for them. And his cause is to be maintained by his ministers by weapons not carnal, but mighty through God. Yea, the most hasty in their zeal are seldom the most steadfast in his service. But hardened indeed are men when even awful miracles cannot restrain their wickedness and folly. Dreadful is the nature of sin, that brought God, in our nature, under such sorrow and suffering. And infinite was his kindness and condescension cheerfully to submit to all for our sake. O my soul, let the treachery of Judas, the rage of Jews, the repeated denials of Peter, the cowardly injustice of Pilate, serve me as a glass to view myself, as a warning to watch-

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, ^aTake ye him, and judge him according to your law. The Jews therefore said unto him, 'It is not lawful for us to put any man to death:

32 That the saying of Jesus might be fulfilled,⁷ which he spake, signifying what death he should die.⁸

33 Then Pilate entered into the judgment-hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

34 Jesus answered him, Sayest thou this thing of thyself,⁹ or did others tell it thee of me?

35 Pilate answered, ^aAm I a Jew? ^bThine own nation and the chief priests have delivered thee unto me: what hast thou done?

36 Jesus^a answered, ^cMy kingdom is not of this world:² if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king.³ To this end was I born, and for this cause came I into the world, that I should bear⁴ witness unto the truth. Every one that is ^dof the truth heareth my voice.

38 Pilate saith unto him, What is truth?⁴ And when he had said this, he went out again unto the Jews, and saith unto them, ^eI find in him no fault *at all*.

39 But^a ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

40 Then^c cried they all again, saying, Not

A.M. cir. 4037.
A.D. cir. 33.

A.M. cir. 4037.
A.D. cir. 33.

CHAP. XIX.

^a Ac. 25.27. ch. 7.51.
^b With Ge. 49. 10.
Eze. 21.26, 27. ch. 19.15.
^c Mat. 20.19, 26.2. ch. 12.32, 33. Lu. 18.32, 33.
For the Jews did not crucify any.

^d He had signified that he 'should be lifted up,' ch. 3.14; 12.32, that is, upon the cross or cross-bearer. This was never a Jewish, but was a Roman mode of punishment; wherefore the Roman governor being compelled to pronounce sentence, the prophecy of our Lord was eventually fulfilled.—C.

^e Mat. 27.11. Mar. 15.2. Lu. 23.3.3.
^f From a personal desire to learn the truth; or, as instigated by others, to involve me in a charge of treason?—C.

^g Ps. 147. 19, 20. Ro. 8.2. with Ne. 4.2. Ezr. 4.12.
^h *Am I a Jew?*—that I should either think or care about asking such a question?—C.

ⁱ ver. 28; ch. 19. 11. Mat. 27.2. Mar. 15.1. Lu. 23.1. Ac. 13.13.
^j Re. 1.5; 3.14. 1 Ti. 6.13.
^k Ps. 45.6. Is. 9.6, 7. Da. 12.13. 24.4. ch. 15.8; 15.25. Zec. 9.9. 2 Co. 10.4.5. Lu. 12.14; 17.20, 21. Ro. 14.7. Col. 1.13.

^l As if he had said, 'I am, indeed, a king; but my kingdom is "righteousness, and peace, and joy in the Holy Ghost"—principles not of this world; and my servants are taught to pray and suffer, rather than to contend and fight. Wherefore, as my kingdom is spiritual, and interferes not with temporal governments, there is no just reason to accuse me of any seditious purposes or acts.'—C.

^m *Yes.* Mat. 26.64. with Mar. 14.62.
ⁿ 1 Ti. 6.13. Re. 1.5.3. 14.5.5.4.
^o 1 Ti. 1.23. Ga. 4.28. ch. 17.17; 8.32; 47.7. 1 Jn. 4.5.3.19.

^p *What is truth?*—As if he had said, 'Why, as to truth, who can tell what it is? A suitable subject for metaphysical disputation; but a useless inquiry for a soldier and a governor.'—C.

^q Mat. 27.24. Lu. 23.4.14.5. ch. 19.4.6.
^r Mat. 27.15-17. Mar. 15.6. Lu. 23.17.
^s Ac. 3.14. Lu. 23.18, 19. Mar. 15.7-11.

^t See ver. 6. 2 Co. 5.21. 1 Pe. 2.23; 3.18. 1 Jn. 3.5. He. 7.26. 1 Pe. 1.19. 3.5. This is now the second time (see ch. 18.38) that Pilate, as a Gentile judge, has borne witness to the innocence of our Lord.—C.

^u *Behold the man!* From this example, as well as in ch. 18.38, it is apparent that Pilate was a sententious and laconic speaker, nor is it easy in either case precisely to pronounce upon his meaning. The Scriptures have left us not a single trace of the personal appearance of our Lord; yet it is not improbable that Pilate saw in the countenance of our Lord such evident marks of sincerity, guileless simplicity, and innocence, that he makes this appeal to the compassion of the Jews—as if he had said, 'Behold the man! he is accused, and let his meek, subdued, patient, and innocent aspect, excite your pity, while I pronounce his release!'

^v *Note.* While such was, probably, the secret thought of Pilate, Providence overruled it to make him still further a witness for, and, as it were, a preacher of Jesus.

^w ver. 15. Ac. 3.13; 14.22, 23; 13.27, 28.
^x Le. 24.16. De. 18.20. with 1 Jn. 5.18; 10.30, 33, 38. Mat. 26.65.
^y Either the law against false prophets, De. 18.20, or that against blasphemy, Le. 24.16.—C.

^z His previous fear does not seem to have arisen from the danger of condemning an innocent man, for of that he afterwards showed himself perfectly capable; but he must have heard of Jesus as a worker of miracles, and stood in awe of his power; or he conceived that he was king of the Jews, he may have dreaded some tumult of his partisans, in the event of his crucifixion.—C.

this man, but Barabbas. Now Barabbas was a robber.

CHAPTER XIX.

¹ Christ is scourged, crowned with thorns, and beaten. ⁴ Pilate is desirous to release him, but being overcome with the outrage of the Jews, he delivereth him to be crucified. ²³ They cast lots for his garments. ²⁶ He commendeth his mother to John. ²⁸ He dieth. ³¹ His side is pierced. ³⁸ He is buried by Joseph and Nicodemus.

THEN Pilate^a therefore took Jesus, and scourged him.

2 And the soldiers platted ^ba crown of ^cthorns, and put ^dit on his head, and they put on him a purple robe,

3 And said, Hail,² King of the Jews! and they smote him with their hands.

4 ¶ Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that ^eI find no fault in him.³

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!⁴

6 When^a the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.

7 The Jews answered him, ^b'We have a ^claw, and by our law he ought to die, because he made himself the Son of God.

8 ¶ When Pilate therefore heard that saying, he was the more afraid;⁶

9 And went again into the judgment-hall, and saith unto Jesus, Whence art thou? ^dBut Jesus gave him no answer.

10 Then saith Pilate unto him, Speakest thou not unto me? ^eknowest thou not that I have power to crucify thee, and have power to release thee?

11 Jesus answered, ^f'Thou couldest have no

^g ch. 18.38; ver. 4. Lu. 22.67; Ps. 38.13. Is. 53.7. Mat. 27.12, 14. Ac. 8.32. Phi. 1.28. A ch. 18.39. Da. 3.14.15. f ch. 7.30. Ac. 2.23; 4.27, 28. Ps. 39.9. Ro. 8.32. Lu. 22.53.

fulness, and to avoid fellowship with sinners! And let the wisdom, meekness, and boldness of Christ be my pattern. Let me adore that wonderful providence which overruled all for the fulfilment of scripture, the glory of God, and salvation of men. And never let me condemn persons or things because they are run down by the multitude.

CHAPTER XIX. Ver. 11. Therefore, &c. To discover the grounds of this conclusion has greatly perplexed commentators. Might we venture to suggest one additional solution, it would be this:—Take the words 'Thou couldest have no power at all against me except it were given thee from above' as parenthetical, and consider the words 'Therefore he that delivered me unto thee hath the greater sin,' as a reply to Pilate's assertion of despotic authority, 'I have power to crucify thee, and I have power to release thee,' and the reply is most applicable.—'Therefore he that delivered me' (to a judge determined to assert and act upon power, and not upon justice and mercy) 'has the greater sin—his own sin aggravated by that of the judge his accomplice.'—C.

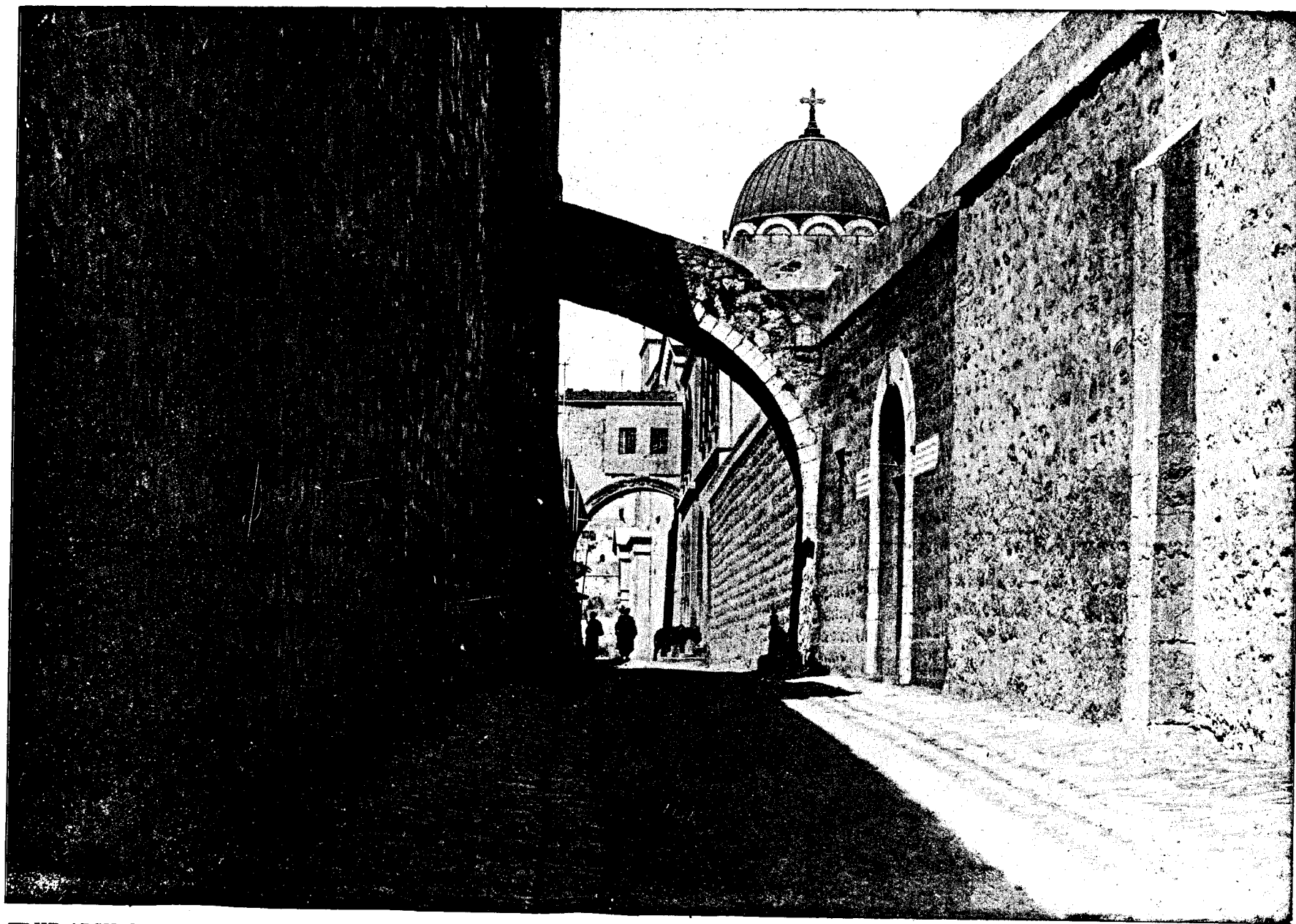
Ver. 14. Mark says 'it was the third hour, and they crucified him,' ch. 15.25; John says 'it was about the sixth hour,' even before he was delivered to his enemies. The most common method of reconciliation is that of Eusebius, who states that the Hebrew numeral for 'the third' was mistaken by the early transcribers for the Greek numeral for 'the sixth.' In this reading version of the best MSS. concur; it is also supported by several of the early fathers, and adopted by the most learned modern commentators. But, in opposition to all these authorities, the early versions of this Gospel have all 'the sixth hour'—an evidence of authenticity scarcely may be found in the difference between the Jewish and Roman modes of commencing the numeration of hours. The Jewish numeration commenced at sunrise, the Roman at midnight; so that, 'about the' Roman 'sixth hour' corresponded with the time about the Jewish first hour—most

probably half-past the Jewish one o'clock A.M., at which time, according to John, Jesus was 'delivered to be crucified,' ver. 16. Now, as it is evident from Mat. 20.12 that the Jews counted their hours from their commencement, and not from their conclusion, this would leave barely an hour and a half till the Jewish 'third hour.' And considering the slowness with which the mass of spectators could emerge from the hall and advance through the crowded streets; and allowing a sufficient time for the procession to Calvary, which lay without, though near to the city (He. 13.12; Jn. 19.20; and Robinson's *Geography*, pp. 64-80); and adding the time necessary for completing the cruel preparations for the crucifixion—it will be easy to perceive how this hour and half harmonized.—C.

REFLECTIONS.—What struggles are there in the breasts of carnal men between the convictions of their conscience and their care of their secular interests—between the terrors of God and the fears of men! But indulged lusts dreadfully bear down all religion, truth, and equity.—How shocking is it to behold the men of Israel persecute their divine King with outrage, indignity, and barbarity! Yet more amazing to behold the God of heaven giving up his only begotten Son into the hands of such vile and savage miscreants! But, lo! even the marks of disgrace proclaim his character and spread his renown! Astonishing is his meekness, patience, and holy fortitude, under all his sufferings. Remarkable his filial regard to his mother, and his dying trust in his heavenly Father. And while his hypocritical persecutors pretend ceremonious scruples of conscience amidst their obstinate violation of important precepts, the blood and water streaming from his heart verify the scripture, mark him really dead, and figure out our justification by his blood, and sanctifica-

tion by his Spirit. And to magnify the grace of God, fulfil the predictions of the prophets, and honour the crucified Redeemer, disciples who had long been timorous and afraid to own him are emboldened at such an important crisis to give him an honourable interment.—Now, my soul, behold the God-man who was falsely accused that I might be honourably acquitted—was wounded and scourged, that by his stripes I might be healed—was clothed with a robe of derision, that I might be clothed with robes of righteousness and garments of salvation—was crowned with thorns, that I might wear a diadem of glory—had his royalty insulted, that I might be made a king unto God—was condemned, that I might be justified—bore his own cross, and was crucified on it, that he might bear my sins and carry my sorrows—was numbered with transgressors, that I might have a cup of salvation, joy, and praise—and finished transgression and suffering, that I might be saved in the Lord with an everlasting salvation!

CHAPTER XX. Ver. 17. Do not stay now to express your affection to me in this manner, as you will have repeated opportunities of seeing me before I ascend to my heavenly Father; but run quickly to my poor disconsolate disciples, whom, notwithstanding their late defection, I still love as much as ever, and esteem as my *brethren*, and heirs of the same glory with myself, and tell them that I am risen to an immortal life, and not to set up a temporal kingdom among them on earth; and am, after some time, to



THE ARCH OF ECCE HOMO, JERUSALEM—WHERE THE CROSS WAS LAID UPON CHRIST. [John, xix:16.]—The way along which our Savior was led from the Judgment Hall to the place of crucifixion is called the Via Dolorosa, or the Way of Sorrow. The Arch of Ecce Homo is the second station in the Way of Sorrow, for it is said that here the cross was laid upon Christ. There is something

very pathetic about this gloomy street. As one walks along and sees the people kiss the various stations, thereby evidencing their deep love for the Man of Sorrows, it is sufficient to call forth tears from the hardest heart. Beginning with the palace of Pilate and ending with Calvary, the Via Dolorosa is the most loved street in the world, and it is the only street in history made famous by one single person walking over it one time.

25 ¶ Now^y there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas,⁷ and Mary Magdalene.

| | |
|------------------|------|
| which the Spirit | 16.2 |
| ted. But how | 9 |
| we account for | Ma |
| | 50- |

ec. 12, 10, Ps. 22.
2, 30, Re. 1, 7.
Mat. 27, 57-60.
15, 42-46, Lu. 23.

41 Now in the place where he was crucified
ere was a "garden; and in the garden "a new
oulchre, wherein was never man yet laid.

^r ch. 3.2.12.42.9.22. Pr. 29.25. ^s ch. 3.1.2.7.50. ^t 2 Ch. 16.14. 1.11.23.56 ^u Ac. 5.6. ch. 20.6
^v ch. 18.1. Ge. 3.1-23. ^x Is. 53.9. Lu. 23.53. Mat. 27.60. Mar. 15.46.

your minds, and strengthen your faith in me as a risen Saviour, and as an earnest of that plentiful effusion which ye shall in a short time receive for your spiritual illumination, sanctification, and consolation, and for your assistance and success in the ministerial work which I commit to you. And this shall be attended



MODERN MOUNT CALVARY—ONE OF THE TWO PLACES AGREED UPON AS THE PLACE OF CRUCIFIXION. [John, xix:17.]—This is here called modern Mount Calvary, because another place contends for the honor of being the spot where our Lord was crucified. The other place is inside the walls of Jerusalem and covered by the Church of the Holy Sepulcher. This is outside of the walls, and many of the best

authorities claim that the evidences are in favor of its being the real place where Christ was crucified. It is to the north of the city, just across the Damascus road from the wall. To the right of the picture, near the margin, we see the dome of the Church of the Holy Sepulcher. So from this place we really have a view of both of the places where different authorities represent Christ as being crucified.

42 There^y laid they Jesus therefore, because of the Jews' preparation day; for the sepulchre was nigh at hand.

CHAPTER XX.

1 Mary cometh to the sepulchre: 3 so do Peter and John, ignorant of the resurrection. 11 Jesus appeareth to Mary Magdalene, 19 and to his disciples. 24 The incredulity and confession of Thomas. 30 The scripture is sufficient to salvation.

THE first^a day of the week cometh Mary¹ Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2 Then she runneth, and cometh to Simon Peter, and to the ^bother disciple whom Jesus loved, and saith unto them, 'They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter^d therefore went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together: and the other disciple did ^coutrun Peter, and came first to the sepulchre.

5 And he, stooping down, *and looking in*, saw^y the linen clothes lying; yet went he not in.

6 Then^b cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,²

7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple which came first to the sepulchre, and he saw, and believed.

9 Forⁱ as yet they knew not the scripture, that he must rise again from the dead.

10 Then^j the disciples went away again unto their own home.

11 ¶ But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, *and looked* into the sepulchre,

12 And seeth two angels in white sitting,³ the one at the head, and the other at the feet, where the body of Jesus had lain.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, and saw ^kJesus standing, and knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, 'and I will take him away.

A.M. cir. 4937.
A.D. cir. 33.

CHAP. XX.

a Mat. 28. 1, 2. Mar. 16. 1-4. Lu. 24. 1, 10. Co. 15. 4. Mat. 12. 40. Ps. 22. 15.
b ch. 13. 23; 19. 26; 21. 7. 20. 24.
c ver. 9, 13, 15. Lu. 24. 10. d Lu. 24. 12. ver. 6, 10, 11.
e Lu. 13. 30.
f Lu. 24. 22. ver. 6, 7; ch. 19. 40; 11. 44.
g ch. 18. 15-27; 21. 7. Mat. 16. 15, 16. ch. 6. 67-69.
h He left his grave-clothes, as he never more would need them, ch. 11. 44.
i Lu. 9. 44; 24. 25, 26. ch. 12. 16. Ps. 16. 10. Ac. 2. 25-31; 13. 34-35. Mat. 16. 28.
j Mar. 16. 13. Lu. 24. 9. Lu. 24. 4. Mat. 28. 3.
k Mar. 16. 5, 6. This seems to have been a second appearance of angels distinct from that in Mark and Luke.
l ver. 15, 16. Mar. 16. 9. Mat. 28. 9. Ca. 3. 3-4. Mar. 16. 21. 4. Mar. 10. 12. Lu. 24. 10, 31.
m Ca. 3. 2.
n The diversities in the four narratives of our Lord's resurrection present no contradictions; and while they testify that there was no private concert between the evangelists to produce a cunningly devised fable, their textual difficulties may all be removed by the following principles, legitimately deducible from a combined view of the whole.—1. There were two companies of women—one of which immediately after the interment on Friday, returned to the city to prepare (purchase) spices, Lu. 23. 55; 24. 1.—A second, consisting of the two Marys and Salome, who still lingered in despondency near the sepulchre (Mat. 27. 55-61), and did not buy their share of the spices till the Sabbath (Saturday) was past, Mar. 16. 1-11. Note. Though Mary Magdalene is mentioned here alone, because she alone ran to tell Peter and John, yet it is evident from Mar. 16. 1 that she had come in as one of a company. 2. That there were two visions of angels, and two separate addresses to two separate parties. 3. That Simon went first time to the tomb, and retired unbelieving (Jn. 20. 9); and a second time, and renewed 'wondering in himself' yet unbelieving (Lu. 24. 12); when Jesus appeared to him (Mar. 16. 13; 1 Co. 15. 5), yet left him still in unbelieving (Mar. 16. 14); and finally yielded credence to the reality of the resurrection when sense and prophecy and the Spirit of God rendered further resistance impossible. See for a more detailed solution of the difficulties in the narrative of the resurrection, either Grotius, West, Doddridge, Pilkington, Townson, Cranfield, or Townsend, &c. West is said to have been an infidel, and being determined to write against Christ's resurrection, sat down to study the Gospel narrative. But as he read the Spirit of God enlightened his eyes; and, like Paul, who

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preached him whom once he persecuted, so he produced an unanswerable defence of that resurrection which, in his blindness, he had purposed to overturn.—Note. The apparent contradictions between Lu. 24. 14 and Lu. 24. 34 may easily be reconciled, by rendering the passage in Luke thus: 'Is then the Lord risen indeed, and hath he (really) appeared unto Simon?' An exclamation of wonder, or question of doubt, is an assertion of belief.—C.
n ch. 10. 15. 43. 1. o ch. 10. 4. Ca. 2. 8; 3. 4.
p Mat. 23. 8, 10. ch. 11. 28. q Lu. 10. 4. 2 Co. 5. 16, with Mat. 28. 9.
r Ps. 22. 22. Ro. 8. 29. He. 1. 12. Mat. 28. 10.
s ch. 13. 36. 14. 2. 17. 18. 15. 7. 16, 28; 17. 11. 13. Pe. 1. 3. Ep. 1. 3, 17. Ps. 89. 26.
t Ro. 8. 14, 15. 2 Co. 6. 18. Ga. 3. 26. 4. 6, 7.
u Ge. 17. 7, 8. Ps. 43. 4. 54. 14. 15. 41. 10. 16. 31. Eccl. 36. 28. Zec. 13. 9. He. 11. 16. Re. 21. 3.
v Mat. 28. 10. Mar. 16. 10, 14.
w Lu. 16. 14. Lu. 24. 35-48. 1 Co. 15. 5.
x ver. 27. 1 Jn. 1. 1. Lu. 24. 37-40.
y ch. 16. 22. Lu. 24. 41-43. 1 Jn. 1. 1, 2.
z ch. 17. 2. 18. 15. 61. 1-3; 11. 2-4, with Mar. 16. 15-18. Mat. 28. 10. Lu. 24. 49. 2 Ti. 2. 2. He. 2. 1.
a Ac. 2. 38. 4. 8.
b Mat. 18. 18. 16. 19. Lu. 24. 47. Ac. 2. 38. 1 Co. 5. 4. 5 Co. 2. 6. 1 Ti. 1. 20.
c Remit. To whomsoever ye shall remit, ye shall be remitted through my blood, Ep. 1. 7. they, on believing your testimony, shall receive that forgiveness which you promise, Mar. 16. 16. Ac. 2. 38.—C.
d Retain.—And whomsoever ye shall, in my name, and upon my authority, and by my Spirit, pronounce guilty, they shall be held guilty. But these three conditions are essential both to the remitting and retaining of sin; and without them, every human pretension to either power is blasphemy and usurpation.—C.
e ch. 11. 16; 14. 52; 2. 2. Mat. 10. 3.
f ch. 1. 41, 45; ver. 2, 13, 18; ch. 21. 7.
g Ps. 78. 41. Lu. 24. 36. Job 9. 16. Lu. 24. 25.
h The idea conveyed in the translation seems rather revolting, and was certainly unnecessary to conviction. Should not the passage, therefore, rather be translated, 'Unless I put my finger upon the print of the nails, and lay my hand upon his (wounded) side?'—C.
i ver. 19. Mi. 5. 15. 9. 7. 26. 12. Col. 1. 20. ch. 14. 27; 16. 33.
j This cannot be an exclamation, for then it would have been a breach of the third commandment, which Jesus must have re-proved (Mat. 5. 19), instead of which (ver. 29) he interprets it as an evidence of faith, and furnishes by the plainest and most irresistible testimonies to the union of the divine and human natures in the person of Christ.—C.

16 Jesus saith unto her, 'Mary. 'She turned herself, and saith unto him, Rabboni; which is to say, 'Master.

17 Jesus saith unto her, 'Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, 'I ascend unto my Father, 'and your Father; and to my God, and 'your God.

18 Mary^e Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.

19 ¶ Then^f the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, 'Peace be unto you.

20 And when he had so said, 'he showed unto them *his* hands and his side. 'Then were the disciples glad when they saw the Lord.

21 Then said Jesus to them again, 'Peace be unto you: 'as my Father hath sent me, even so send I you.

22 And when he had said this, he breathed on them, and saith unto them, 'Receive ye the Holy Ghost:

23 Whose^g soever sins ye remit,⁴ they are remitted unto them; *and* whose soever *sins* ye retain,⁵ they are retained.

24 ¶ But^h Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, 'We have seen the Lord. But he said unto them, 'Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my handⁱ into his side, I will not believe.

26 ¶ And after eight days, again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, 'Peace be unto you.

27 Then saith he to Thomas, 'Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: 'and be not faithless, but believing.

28 And Thomas answered and said unto him, 'My Lord and my God.'

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: 'blessed are they that have not seen, and *yet* have believed.

30 ¶ And^j many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

¶ Ps. 103. 13-14. 1 Jn. 1. 2. ver. 25. 1 Ti. 1. 14. w ch. 5. 23. Ps. 118. 28; 91. 4; 73. 25, 26; 18. 1-3. Phi. 3. 8. 1 Ti. 1. 17; 3. 16. Lu. 1. 46, 47. 2 Co. 5. 7. He. 11. 1, 27. 1 Pe. 1. 8. p ch. 21. 25.

with such divine authority, that whomsoever ye, according to the gospel, declare pardoned as a believer, or absolved from church censure as a penitent, he may take the comfort of forgiveness and absolution, as ratified by my authority; and whomsoever ye declare unpardoned on account of his unbelief, or keep under church censure as impenitent, his condemnation and continued censure shall stand ratified by my authority,

and even the last judgment shall be passed in agreement thereto.

Ver. 17. *Touch me not.* 'Embrace not my feet.' 'Detrain me not, as if through any fear I should not be seen again.'—*I am not yet ascended.* 'I am not (immediately) going to ascend.'—*I ascend.* 'I am (shortly) going to ascend,' &c. (Bloomfield, Vulp). C.

Ver. 19. The statement that 'the doors were shut' is no doubt intended to declare the miraculous nature of our Lord's appear-

ance. And while no man may pronounce with certainty on the manner of effecting his entrance, the simplest seems that exemplified, Ac. 5. 19, 23; 12. 4, 6, 7, 10—the instant obedience of nature to the will of its Lord. C.

REFLECTIONS.—Strong and many are the evidences of our Saviour's resurrection, that fundamental article of our Christian faith. An open grave, his grave-clothes orderly placed, the testimony of angels, and



GROTTO OF JEREMIAH—THE PLACE WHERE CHRIST WAS BURIED.
[John, xx:1.]—The Grotto of Jeremiah is under the height we have already given under the name of modern Mount Calvary. Those who look upon what we call modern Mount Calvary as the place where Christ was crucified take the position that the tomb of Joseph, in which Christ was buried, is what is now known as the

Grotto of Jeremiah. This Joseph of Arimathea, a city of the Jews, asked Pilate for the body of Jesus, and then took it down from the cross, wrapped it in new linen and laid it in a sepulcher that was hewn in stone wherein man never before was laid. Joseph of Arimathea was said to be a native of Ramleh, on the road from Jerusalem to Joppa. His connection with the burial of Christ brings his name to our day.

31 But^a these are written, that ye might believe^b that Jesus is the Christ, the Son of God; and that, believing, ye might have life through his name.

CHAPTER XXI.

¹ Christ appearing again to his disciples was known of them by the great draught of fishes. ¹² He dineth with them: ¹⁵ earnestly commandeth Peter to feed his lambs and sheep: ¹⁸ foretelleth him of his death: ²² rebuketh his curiosity touching John. ²⁵ The conclusion.

AFTER these^a things¹ Jesus showed himself again to the disciples at the sea of Tiberias; and on this wise showed he himself.

2 There^b were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

5 Then Jesus saith unto them, Children,² have ye any meat? They answered him, No.

6 And he said unto them, Cast the net on the right side³ of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore⁴ that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,⁵) and did cast himself into the sea.

8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,⁶) dragging the net with fishes.

9 As soon then as they were come to land, they saw^a a fire of coals there, and fish laid thereon, and bread.⁶

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three;⁷ and for all there were so many, yet was not the net broken.

A.M. cir. 4037.
A.D. cir. 33.

9 R. 15.4.1.1.4.
P. Mat. 10.10.10.10.9.
9.35.38. Ac. 8.37.
5 ch. 3.15.10.18.36.5.
24.10.10.1 Pe. 1.9.1 Jn.
5.10-13.

CHAP. XXI.

a Mat. 26.32.28.7. ch.
6.1.

1 Some commentators have ventured to call in question the authority of this chapter, not because it is wanting in any MS., but merely because they think it contains matter of too little consequence. Such a principle of criticism is not to be tolerated, even when the matter of the narrative is of little importance; still less, when it is just the best possible for the purpose—a narrative of witnesses engaged in their customary employments, discovering their risen Lord, conversing, and eating with him.—C.
b ch. 1.41.45.11.16. Mat. 4.21.10.2.3. c Lu. 5.1. Co. 15.10. 2 Cor. 12.15. d Lu. 24.16. ch. 20.14. 2 Or, Sirs. e Lu. 24.41. f Lu. 5.4-7. Ps. 37.31. 126.2.

A symbolical admission to all who are, by office, fishers of men, not merely to labour, but to follow Christ in seeking the right side of the ship.—C.
b ch. 13.23. 20.2. 19. 20.2. 21.2. 22.2. 23.2. 24.2. 25.2. 26.2. 27.2. 28.2. 29.2. 30.2. 31.2. 32.2. 33.2. 34.2. 35.2. 36.2. 37.2. 38.2. 39.2. 40.2. 41.2. 42.2. 43.2. 44.2. 45.2. 46.2. 47.2. 48.2. 49.2. 50.2. 51.2. 52.2. 53.2. 54.2. 55.2. 56.2. 57.2. 58.2. 59.2. 60.2. 61.2. 62.2. 63.2. 64.2. 65.2. 66.2. 67.2. 68.2. 69.2. 70.2. 71.2. 72.2. 73.2. 74.2. 75.2. 76.2. 77.2. 78.2. 79.2. 80.2. 81.2. 82.2. 83.2. 84.2. 85.2. 86.2. 87.2. 88.2. 89.2. 90.2. 91.2. 92.2. 93.2. 94.2. 95.2. 96.2. 97.2. 98.2. 99.2. 100.2.

A Not altogether naked, but having laid aside his upper garment.—C.
f Ca. 8.2. Co. 5.14. Ps. 42.1. 64.2. Mat. 14.28.29.
g 120 yards.
h Ki. 19.16.
i This preparation was miraculous on land, as the draught of fishes had been on the sea—both intended to show the disciples, when their efforts had failed, that their means been reduced to nothing, how easily and certainly their Lord could supply all their wants.—C.

This presaged their being instrumental in converting multitudes to Christ.
* More than these.—Not more than these boats, nets, and fishes; for it were possible to love Jesus more than these; and still love him very little; but more than these, they fellow-disciples love, according to thy promise, Mat. 26.33, in which thou didst promise love and fidelity, though all men should forsake me.—Feed. The original signifies to provide with pasture.—C.
1 The question was put to Peter apparently to remind him of his former bold profession. Though all shall be offended because of thee, yet will I never be offended; and of the

A.M. cir. 4037.
A.D. cir. 33.

sad fall which followed when he denied his Master. The words administer a reproof, but it is accompanied with a renewed token of confidence and love.—P.
8 Dine.—Rather, 'breakfast.' See ver. 34.—C.
1 Ac. 1.4. 10.41. Lu. 24.35.42.43. 2 ch. 20.19.26. 3 Mat. 16.17. ch. 1.42. 4 With Mat. 26.33. 5 See note * in first column.

6 Ps. 139.1-4. 17.3. 2 Sa. 7.20.2. 1 Ki. 19.15. 40.11. Je. 3.15. Eze. 34.2-10. He. 13.20. ch. 10.11.14. 1 Ti. 4.10. 1 Pe. 2.25. 5.24. 4.10. 28. Ep. 4.11-13. 2 Ti. 4.2. 1 See note † in first column.

2 Feed. The original here signifies tend, watch over, guard, as a shepherd.—C.
3 With ch. 13.38. 18. 17.25.27. Peter having thrice denied his Master, Christ puts his love to him thrice to the trial, and thrice repeats his commission to be a faithful and diligent apostle.

4 La. 3.33. Mat. 26.75. Mar. 14.72. Lu. 22.61. 5 ch. 22.25.16. 30.18. 4. Mat. 9.4. He. 4.13. Re. 2.23. 1 Je. 17.10. 12. 15. 16. 40.11. He. 13.20. ch. 10.11.14. 1 Pe. 2.25. 5.24. Ac. 20.28. Mat. 28.20. Mar. 16.15.

6 Feed.—Provide with pasture.—C.
7 Ac. 12.3.4. 2 Pe. 1.12. 13.36.37. Ac. 21.11.3. 8 Peter's last days were spent in prison. He died a martyr. It is this our Lord here alludes to; John 8.56. 9 This explanation in the following verse, which was probably written after Peter's death.—P.
10 Ps. 4.11.2. Pe. 1.14. Phil. 1.20. 11 ch. 12.26. Nu. 14.24. 12 ch. 12.26. Mat. 10.38. 16.24.19.26. 20. 21. ch. 13.23. 19.26. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

7 Till I come. Not till I come to the final judgment of the world—for that would be a forced and unnatural meaning—but till I come in those predicted judgments by which Jerusalem should be trodden down, and the Jewish power dissolved—events which all history testifies that John alone of all the apostles survived.

8 John outlived all the apostles and disciples of Christ. He is generally supposed to have lived in Judea till the death of the Virgin. Then he went to Ephesus, and after the death of all his brethren he bled nobly for Christian truth in the churches of Asia Minor. He was banished to Patmos in the reign of Domitian, and returning to Ephesus again, died about the close of the first century.—P.

12 ¶ Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14 This is now the third time that Jesus showed himself to his disciples after that he was risen from the dead.

15 ¶ So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.¹

16 He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

17 He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.⁵

19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

20 Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter, seeing him, saith to Jesus, Lord, and what shall this man do?

22 Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me.

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?

a Mat. 24.3. ch. 14.22. Ac. 1.6. De. 29.29. Job 33.13. Da. 4.35. b Mat. 16.28. 26.64. 25.31. c Th. 1.7.8. Re. 1.7. 22.20. d Da. 12.9.13. De. 29.29. Lu. 10.41.42. ver. 19. Mat. 10.24.

his own repeated appearances, and even the jealousies of disciples, concur to render it unquestionable. But marvellous was his condescension and kindness to such as had forsaken him in his extremity—to Peter, who had denied him, and to Thomas, who had so perverely indulged the most obstinate unbelief. He gives them his peace, owns them for brethren, and qualifies and appoints them to preach his gospel. Great is the mercy that we have all this recorded by eye-witnesses directed by the Holy Spirit, that we may believe it, to the eternal salvation of our soul; and that we have the weekly Sabbath as a stated season of intercourse with our Saviour. If we love him much, eagerly and early, through darkness and danger, we shall push our way into his presence. For to a tender-hearted Christian the felt absence of his Lord is the most distressing and insupportable. But often that is mourned over which is a great ground of rejoicing.

And Jesus and his consolations are frequently at hand when we know not where to find him. He takes delight to recognize his relation and hasten to our help. And neither shut doors, slavish fears, nor unbelieving hearts, can hinder his gracious visits. Yea, the stoutest hearts ought to melt in confident believing under the transcendent intimations of his love.

CHAPTER XXI. Ver. 25. Contain. This is no hyperbole, a figure totally incompatible with the derivation of the Scriptures from 'the Spirit of truth.' To 'contain' a book is not to afford it as an article of furniture, but to retain it in the memory and digest it in the judgment. In this sense, a minute and complete narrative of all that Jesus began to do and to teach, Ac. 1.1, with all the immediate bearings and effects of every word and action, would, instead of a portable volume suited to every man's time and capacity, have formed a library too voluminous for the leisure and study even of the most learned.—W.ritten. These words form an incontrovertible evidence that the Scriptures (and not unwritten tradition or the church) are the true and infallible rule of faith. C.

REFLECTIONS.—Often repeated, miraculous, and manifest are the proofs of Christ's resurrection. And it is highly criminal to doubt of it after so many satisfactory documents. With what wonders of divine power, condescension, and kindness he shows himself to his people! He is often near them while they know it not, and is better to them than they expect; or even visits them before they look for him. The sight of him powerfully draws out the heart of penitent beholders. And neither danger nor death can restrain their running to him. He delightfully prospers the labours, notices the circumstances, and supplies the wants of all people. But if they have been ashamed of or in any way departed from him, their love to him must be thoroughly tried. Happy are they who can prove it by their superlative esteem of and faithful appeals to himself. And if we know that he first loved us, let our former falls lie heavy on our heart; and let



SEA OF GALILEE—SHOWING VIEWS OF CAPERNAUM. [John, xxi:11.]—
 "Simon Peter went up and drew the net to land full of great fishes, an hundred and fifty and three, and for all there were so many, yet was not the net broken." This incident took place on the Sea of Galilee after the resurrection. It is probable that it also occurred at Capernaum, where our Savior made his home after being rejected by His own people at Nazareth. The picture

above is a representation of Capernaum as it appears to-day. Broken marble, Corinthian and Doric capitals, weeds, desolation, and the ever-moving and ever-changing Galilean Sea, is all that we see now. The proud Capernaum, that was exalted to heaven, is now left utterly in ruins. Here, in the midst of His old home, the Lord appeared to the disciples after the resurrection.

24 ¶ This is the disciple which testifieth of these things, and wrote these things: and ^awe know that his testimony is true.

25 And^e there are also many other things

A.M. cir. 4037.
A.D. cir. 33.
d ch. 19. 35-1 Jn. 1. 1-315: 6. 3 Jn. 12.
e ch. 20. 30, 31. Job 26. 14. Ps. 40. 5; 71. 25. Ac. 19. 38; 20. 35. Mat. 11. 5. He. 11. 32.

A.M. cir. 4037.
A.D. cir. 33.
f See Nu. 13. 33. De. 1. 28. Da. 4. 11. Am. 7. 10. Mat. 19. 24.
g Or peruse and digest.

which Jesus did, the which, if they should be written every one, ^hI suppose that even the world itself could not contain⁸ the books that should be written. Amen.

us, without indulging vain curiosity, follow him through sufferings and death.—Without his direction ministers spend themselves in vain in fishing for souls; but under his guidance and influence multitudes are brought to

him; nor can their gospel altogether fail. The weakest souls must be equally taken care of as the strongest. Nor can ministers ever truly manifest their love to Jesus without earnest care and labour to feed his

lambs and sheep with his gospel provision. And blessed be the Lord that his own oracles have no uncertainties and need no human supplements. On their contents we may safely rest the eternal salvation of our souls.

CONCLUDING REMARKS ON THE BOOK OF JOHN.

The young student of the Greek language who attempts, in any degree, to become his own teacher, soon discovers some surprising difference between the style of John and that of the preceding evangelists. He can read his Gospel with comparative ease, while he finds the difficulties of the others nearly insuperable. This simplicity of construction forms a beautiful example of the teaching Spirit 'becoming all things to all men, that he might (instruct) some;' furnishing 'milk to babes,' while abounding in 'strong meat' for them who 'are able to bear it.' C.

The training of St. John under our Lord, his mental characteristics, and the circumstances under which he wrote this Gospel, have been sketched in the introduction. From the moment when, turning from the Baptist, he joined Jesus, he seems never to have left his side. He delighted in the contemplation of that nature which was all love and mercy. He hung with devoted attention on every word which fell from his lips. He endeavoured to fathom every truth set forth in those matchless discourses. In the intimacy of companionship he doubtless asked and prayed until the full light of divine truth flashed upon his mind. From Mary, too, after our Lord on the cross had committed her to his care, John doubtless derived much information. She who had watched her son with mingled affection and wonder from infancy could no doubt communicate to the beloved disciple many of those displays of wisdom, love, and power which she alone had witnessed. John was also impressed more deeply than any of his brethren with the promise of the Holy Spirit given during one of our Lord's last interviews with his disciples:—'But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have done unto you. . . . When he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear that shall he speak, and he will show you things to come.' And John appears to have realized, in some respects at least, more remarkably than any of his brethren, the fulfilment of this promise, in the way in which he was able to record Christ's long discourses.

John's subsequent career is prophetically sketched in the close of the Gospel, ch. 21. 20-24. After the ascension John seldom appears in the great events of the church's history until near the close of his life. He was a man of contemplation rather than of action. His mind was in all probability absorbed in the study of the deep mysteries of gospel doctrine. He saw others better adapted for the external work of the church, and he was content, while aiding occasionally by his counsel, Acts 3. 1, 11; 4. 19-23; 8. 14-17. Paul speaks of him as one of the pillars of the church at Jerusalem, Ga. 2. 9. His subsequent career is only dimly

shadowed in early church history. He is said to have remained in Judaea till the death of Mary relieved him from his sacred trust. Afterwards he seems to have gone to Ephesus, and to have settled there after the close of Paul's work. When he alone was left of all Christ's disciples, and when the trials of the infant church needed his aid, he came boldly forward as a champion of the truth. False doctrines began to spring up. The humanity of Christ was denied by some; the reality of his divine mission by others. A partial conformity to Judaism was advocated on the one hand; and an unholy alliance with idolatrous worship was tolerated on the other. With all these, and probably other forms of error, the aged apostle had now to battle. His profound knowledge of divine truth was now of advantage, and was set forth with equal clearness and simplicity in his Gospel. An age of controversy is apt to be an age of angry feeling. Theological disputes are generally productive of more bitterness than other disputes. But while John met error boldly, and refuted it fearlessly and effectively, he displayed and inculcated a love and gentleness such as could only be drawn from the heart of Jesus himself. He gave to the church and the world in his writings a divine exemplar of Christian controversy.

While John breathed the very spirit of love—while he affirmed that 'God is love'—that the substance of both Law and Gospel is love, the religion which he defended and developed was yet no mere sentiment. The love which John inculcated and exemplified was a love displayed in obedience to divine law, and in the full reception of divine truth. The character of John has been often greatly misrepresented. Christian art has in some degree contributed to this. 'The youthful feminine form which art has assigned to St. John, has served to remove from our minds the stronger features of his nature. Yet these may not be forgotten, for even in this aspect the eagle is his true symbol. His love was no soft feeling, but a living principle, an absolute devotion to truth, as he had seen and known it in the person of his Lord. He stands forth as the ideal of a thoughtful Christian, relentless against evil, and yet patient with the doubting. He tarried till the Lord came, and left his Gospel as the witness and seal of the accomplishment of the apostolic work.'

John was a close follower, and an ardent and enthusiastic imitator of Jesus. Christ's life, Christ's character, Christ's words, formed the constant subjects of contemplation and study. To him Christ was all in all. He sought wisdom from its highest source; he drew his love from the heart of his loving Master. In John we see the noblest powers employed in the noblest work; we see the highest genius consecrated to God; we see, too, his life-work crowned with the noblest reward. P.

THE ACTS OF THE APOSTLES.

The Gospel by Luke and the Acts of the Apostles are both dedicated to Theophilus; and as the author of 'The Acts' calls the Gospel his 'former treatise,' there is, therefore, internal evidence, with which all antiquity agrees, that the book of 'Acts' was written by Luke. As it continues to the second year of Paul's imprisonment, it could not have been finished earlier than A.D. 64 or 65. The object of the writer was, evidently, not a complete history of the Christian church during the period which his narrative embraces; for he passes over all the affairs of the church at Jerusalem subsequent to the conversion of Paul; furnishes few records of the labours of any other apostle; while some he never mentions at all. Nor was it his object to write a complete history even of Paul, his companion; for he passes over in silence some of the most remarkable events of his life, such as his journey into Arabia, three of his shipwrecks, and his exposure and perils among the robber hordes of the deserts. His objects were higher than these, however gratifying they might appear to a pious curiosity, and however instructive as examples of devotedness and zeal. The object of Luke was mainly to record the wonderful effusion of the Holy Ghost on the day of Pentecost, thus teaching the church that, without the Spirit of God, all other qualifications are impotent; to furnish a few specimens of apostolic preaching; to record some of the principal miracles by which the gospel testimony was confirmed; and to bear witness to the admission of the Gentiles into the Christian community.

This being the last historical book of the Scriptures, it is worthy of remark, that not one of the sacred biographers, from Moses to Luke, ever attempts to produce 'a hero'—a man superior to all his contemporaries—the idol of historic worship! The Bible alone tells truth! Paul is introduced as a guilty murderer! and subsequently to his conversion—though the writer passes no opinion—he faithfully records the fact, and leaves us to judge for ourselves, whether Paul or Barnabas was in error in that 'sharp contention' that separated them in the work of the mission, ch. 15. 39. Yet the Bible produces really great characters! Men devoid of every ambition but to do good! Men capable of sacrificing every hour of ease, every prospect of emolument, and hope of honour; of undergoing every toil, of enduring every persecution, of repaying kindness for every injury, of rejoicing in tribulation, of hoping against hope, of enduring to the end; neither depressed by failure, nor rendered vain by success.—Self nothing—Jesus all! Such was Moses—such the prophets—such the apostles; and such, in some measure, must be every one who, 'through faith and patience, would inherit the promises.' C.

CHAPTER I.

1 Christ, preparing his apostles to the beholding of his ascension, gathereth them together into the mount Olivet, commandeth them to expect in Jerusalem the sending down of the Holy Ghost, promiseth after few days to send it: by virtue whereof they should be witnesses unto him, even to the utmost parts of the earth. 10 After his ascension they are warned by two angels to depart, and to set their minds upon his second coming. 12 They accordingly return, and, giving themselves to prayer, choose Matthias apostle in the place of Judas.

THE former^a treatise have I made, O Theophilus, ^bof all that Jesus began both to do and teach,

2 Until the day in which he ^cwas taken up, after that he ^dthrough the Holy Ghost ^ehad given commandments unto the apostles whom he had chosen:¹

3 To^g whom also he showed himself alive after his passion by many infallible proofs, being seen of them ^hforty days, and speaking of the things pertaining to the 'kingdom of God:

4 And, being assembled together with ⁱthem,² commanded them that they should not depart from Jerusalem, but wait for ^jthe promise of the Father, which, *saieth he*, ye have heard of me.

5 For^k John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence.

6 When they therefore were come together³ they asked of him, saying, Lord, wilt thou at this time ^lrestore again the kingdom to Israel?

A. M. cir. 4037.
A. D. cir. 33.

CHAP. I.

a Gospel of Luke.

b Lu. i. xxiv. Ro. 15.

c Mar. 16. 19. Lu. 24.

d 1. ver. 9. He. 1. 3. 1. Ti.

e 1. Jn. 3. 34. Mat. 3. 16.

f Is. 11. 2. 46. 1. 3.

g Mat. 28. 19. 20. Mar.

h 16. 15-18. Lu. 24. 45-49.

i Jn. 20. 21-23; 21. 15-17.

j ch. 10. 41. 42.

k 1. Lu. here states the scope and purpose of his Gospel in a few words—Christ's life, acts, and teachings, in so far as these were designed to develop Christianity, and to set an example to the church in every age. He began with the advent, and closed with the ascension. Now he takes up the narrative in order to show the subsequent results.—P.

l Mat. xxviii. Mar.

xvii. Lu. xxiv. Jn. xxi.

xxii. ch. 10. 40-42. 1 Co.

15. 5-8.

m De. 9. 18. 1 Ki. 19.

n Mat. 3. 24. 17. 18. 24.

o 31. 33. 41-49.

p Or, eating together with them.

q Lu. 24. 49. Jn. 14. 16.

r 26. 15. 26. 16. 7. 20. 22.

s ch. 2. 4. 33. 4. 8.

t Mat. 3. 11. ch. 2. 41.

u 11. 15. 19. 4.

v At Bethany. See Lu. 24. 50.—C.

w Da. 7. 27. Am. 9. 11.

x Mat. 18. 1. 20. 21. Lu. 17.

y 20. 22. 30.

z This verse is in antithesis to the preceding. Knowledge of the future, which might gratify curiosity, but would be of no practical advantage, is denied to the disciples: but, on the other hand, power is promised to them which would enable

A. M. cir. 4037.
A. D. cir. 33.

them to accomplish God's great work on earth. The extent of their field of labour is here indicated. It is no longer limited to the Jews. They are no longer prohibited from entering the territory of the Samaritans. Even the Gentiles are now embraced in the apostles' grand commission.—P.

a De. 29. 29. Mat. 24.

b 36. 13. 32. Lu. 17. 20. See

Jn. 21. 21. 1 Th. 5. 1.

c ch. 2. 1. 4. 33. Lu. 24.

d 49. 15. Joel. 2. 28.

e Or, the power of the Holy Ghost coming upon you.

f Lu. 24. 47. 48. Mar.

16. 15. Mat. 28. 19. ver.

22; ch. 2. 32. 3. 15. 4. 31.

g 10. 39. 41. Jn. 15. 27. Ro.

10. 18. 15. 19. ch. 11. xlii.

h See note * in first column.

i Mar. 16. 19. Lu. 24.

j 50. 51. Jn. 6. 62. Mat. 17.

k 5.

l Mat. 17. 2. 28. 3. Lu.

24. 4. Jn. 10. 12.

m ch. 2. 7. 13. 31.

n Mat. 20. 6. Lu. 24. 5.

o Jn. 14. 3. Da. 7. 13.

p Ps. 47. 5. with Mat. 25.

q 31. 1. 4. 16. 2 Th. 1. 7.

r 8. 10. 1 Th. 1. 10. Re. 1. 7.

s That is, visibly, and in clouds. Da. 7.

t 13. Mat. 24. 30.—C.

u Mat. 24. 31. 26. 30.

v Zec. 14. 4. Lu. 21. 37. 24.

w 52.

x About a mile, or perhaps more. Lu. 24.

y 50. Jn. 11. 18.

z The sabbath-day's journey, as determined, not by the Mosaic law, but by the rabbins, from a calculation of the greatest distance of any part of the camp from the tabernacle, was 2000 cubits.—C.

a ch. 20. 8. 9. 37. 39.

b Lu. 22. 12; 24. 53. Jn. 20.

c 19. 26.

d Mat. 10. 2-4. Mar.

6. 16-19. Lu. 6. 13-16.

e Jude 1.

7 And he said unto them, ^a"It is not for you to know the times or the seasons, which the Father hath put in his own power.

8 But^b ye shall receive power after that the Holy Ghost is come upon you:⁴ and ye shall be ^c'witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.⁵

9 And^d when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

10 ¶ And while they looked stedfastly toward heaven, as he went up, behold, two men stood by them in ^e'white apparel;

11 Which also said, Ye ^f'men of Galilee, 'why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, ^g'shall so come in like manner⁶ as ye have seen him go into heaven.

12 ¶ Then returned they unto Jerusalem from ^h'the mount called Olivet, which is from Jerusalem a ⁱ'sabbath-day's journey.⁸

13 And when they were come in, they went up into an ^j'upper room, where abode both ^k'Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son of Alphaeus*, and Simon Zelotes, and Judas *the brother of James*.

CHAPTER I. Ver. 6. *Restore the kingdom.* Not merely by breaking the Roman yoke, but by overturning the Pharisaic or Sadducean oligarchy, and re-establishing the constitutional monarchy of David. This idea of an immediate temporal kingdom still haunted the disciples; and, in prospect, is still the hope of the Jewish nation, unless where, alas! they have become totally infidel. The answer of our Lord (ver. 7) seems clearly to intimate that a national restoration is one of the purposes of

Providence, though the date of its accomplishment has not been revealed. C.

Ver. 7. 8. *Power.* The word translated *power* in ver. 7 is *ἐξουσία*. The passage there may be rendered thus: 'which the Father hath reserved in his own disposal,' as things unrevealed.—The word here translated *power* is *δύναμις*, signifying miraculous power communicated from God. C.

Ver. 13. *Upper room.* Some have supposed this 'room' to

have been in the temple; no opinion can seem more unnatural. If, in the absence of certainty, conjecture may be indulged, might not our thoughts turn to 'the large upper room furnished' in which our Lord and his disciples partook of the last supper? Lu. 22. 12. C. Ver. 25. *His own place.* The place suited to him, 'prepared' for him, Mat. 25. 41: the place that, in the face of all warning, he had literally chosen, by choosing covetousness and lies, Col. 3. 5. 1 Co. 6. 9, 10; Mat. 26. 48; Re. 21. 8. C.

14 These^a all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

15 ¶ And in those days Peter stood up in the midst of the disciples, and said, (the number of the names⁹ together were about an hundred and twenty.)¹

16 Men and brethren, This scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

17 For he was numbered with us, and had obtained part of this ministry.

18 Now^e this man purchased² a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.³

19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.

20 For it is written in the book of Psalms, Let^h his habitation be desolate, and let no man dwell therein: and, His bishopric⁴ let another take.

21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,

22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained⁵ to be a witness with us of his resurrection.

23 And they appointed two, Joseph called Barsabas,^k who was surnamed Justus, and Matthias.

24 And they prayed, and said, Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen.⁶

25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

26 And⁷ they gave forth their lots, and the lot fell upon Matthias; and he was numbered with the eleven apostles.

REFLECTIONS.—The most glorious and uncontrollable evidence is given us of the resurrection and exaltation of our once crucified Redeemer, that through him our faith and hope might be in God. Great numbers of disciples had frequent opportunities of seeing and conversing with him after his death, and could not possibly mistake him for any other; yea, saw him ascend, in our nature, to heaven, and heard the angel's attestation concerning him. Most gladdening truth! He has carried our nature to the right hand of God, and will in due time return, for our salvation, to judge the quick and the dead. And infinite is the mercy that in his absence he has, by promise and fulfilment, secured for us the presence and influence of the Holy Ghost to supply his room, and to own, assist, and comfort us in his work. Let us then, in a humble dependence on and patient waiting for him, avoid all carnal views of his kingdom, or curious prying into God's secrets. For there is need of great activity in honourable work, and of preparation for his second coming, at which we must give our account. While the world rages in wickedness, let united devotions be

the delight of our souls! The joint effectual fervent prayers of righteous men avail much. But O the inexpressibly terrible end of treacherous ministers! Their honour or wealth avail them but little in the day of God's wrath. Happy is it when God, even by terrible things in righteousness, degrades and punishes them for the confirmation of his truths, and supplies their room with such as are qualified and faithful. And great care ought to be taken that none but such be admitted. But if God testify his call and approbation, all ought to receive and regard them as his ambassadors. Ever solicitous for the welfare of the church, we ought to commit all her matters to Jesus, as her kind head and gracious Lord of all things. And never let us, by lot, appeal to God in matters ludicrous or trifling, but only in cases of great importance which cannot be otherwise decided, and that with solemn prayer for his direction and a ready submission to his decision.

CHAPTER II. Ver. 1. Pentecost. One of the three great festivals in which all the males were required to appear at Jeru-

A.M. cir. 4037.
A.D. cir. 33.A.M. cir. 4037.
A.D. cir. 33.

2 Lu. 5:35; 24:45, 46; 24:47, 48; 24:49, 50; 24:51, 52; 24:53, 54; 24:55, 56; 24:57, 58; 24:59, 60; 24:61, 62; 24:63, 64; 24:65, 66; 24:67, 68; 24:69, 70; 24:71, 72; 24:73, 74; 24:75, 76; 24:77, 78; 24:79, 80; 24:81, 82; 24:83, 84; 24:85, 86; 24:87, 88; 24:89, 90; 24:91, 92; 24:93, 94; 24:95, 96; 24:97, 98; 24:99, 100; 24:101, 102; 24:103, 104; 24:105, 106; 24:107, 108; 24:109, 110; 24:111, 112; 24:113, 114; 24:115, 116; 24:117, 118; 24:119, 120; 24:121, 122; 24:123, 124; 24:125, 126; 24:127, 128; 24:129, 130; 24:131, 132; 24:133, 134; 24:135, 136; 24:137, 138; 24:139, 140; 24:141, 142; 24:143, 144; 24:145, 146; 24:147, 148; 24:149, 150; 24:151, 152; 24:153, 154; 24:155, 156; 24:157, 158; 24:159, 160; 24:161, 162; 24:163, 164; 24:165, 166; 24:167, 168; 24:169, 170; 24:171, 172; 24:173, 174; 24:175, 176; 24:177, 178; 24:179, 180; 24:181, 182; 24:183, 184; 24:185, 186; 24:187, 188; 24:189, 190; 24:191, 192; 24:193, 194; 24:195, 196; 24:197, 198; 24:199, 200; 24:201, 202; 24:203, 204; 24:205, 206; 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24:1517, 1518; 24:1519, 1520; 24:1521, 1522; 24:1523, 1524; 24:1525, 1526; 24:1527, 1528; 24:1529, 1530; 24:1531, 1532; 24:1533, 1534; 24:1535, 1536; 24:1537, 1538; 24:1539, 1540; 24:1541, 1542; 24:1543, 1544; 24:1545, 1546; 24:1547, 1548; 24:1549, 1550; 24:1551, 1552; 24:1553, 1554; 24:1555, 1556; 24:1557, 1558; 24:1559, 1560; 24:1561, 1562; 24:1563, 1564; 24:1565, 1566; 24:1567, 1568; 24:1569, 1570; 24:1571, 1572; 24:1573, 1574; 24:1575, 1576; 24:1577, 1578; 24:1579, 1580; 24:1581, 1582; 24:1583, 1584; 24:1585, 1586; 24:1587, 1588; 24:1589, 1590; 24:1591, 1592; 24:1

14 ¶ But Peter, standing up with the eleven, lifted^a up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

15 For these are not drunken, as ye suppose, seeing^a it is *but* the third hour of the day.⁷

16 But this is that which was spoken by the prophet Joel:

17 And^d it shall come to pass in the last days,⁸ saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18 And on my servants and on my handmaidens I will pour out, in those days, of my Spirit; and they shall prophesy:

19 And^a I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

20 Theⁱ sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:⁹

21 And^j it shall come to pass, *that* whosoever shall call on the name of the Lord, shall be saved.¹

22 Ye men of Israel, hear these words; Jesus^k of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

23 Him,^l being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

24 Whomⁿ God hath raised up, having loosed the pains of death: because it was not *'possible'*² that he should be holden of it.

25 For David speaketh concerning him, *'I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved:*

26 Therefore^q did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

27 Because thou wilt not leave my soul in hell, neither wilt thou suffer *'thine* Holy One to see corruption.

28 Thou^r hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

29 Men *and* brethren, let me^s freely speak unto you *'of* the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

30 Therefore^t being a prophet, and knowing

A.M. chr. 4037.
A.D. cir. 33.

¶ Jn. 18. 27. ch. 1. 15.
ver. 38. 3. 12. 4. 5.
¶ 18. 1. 10. 8. 1.
¶ 1 Th. 5. 7.
¶ Nine o'clock forenoon.

¶ 14. 4. 3. 5. Joel 2. 28.
- 32. Ps. 72. 6. Eze. 11. 19.
36. 27. Zec. 12. 10. Jn. 7.
38. ch. 10. 45. 11. 4. 49. 10.
11. 28. 16. 9. 17. 10. 12. 10.
¶ 1 Th. 4. 1. 2. 1. 3. 1-6. 2.
Pe. 3. 2. Co. 12. 1.

8 The last days—
the days of Messiah.
111 flesh—persons
of all ranks and of all
nations. The passage
is quoted from Joel
2. 28-32, with some
slight differences,
partly by inversion of
clauses, partly by
supplying from the
context an expository
portion, and partly
by exchanging one
phrase for another;
but, in all, the sense
of the original is
never changed, but
merely rendered
more obvious.—C.

¶ Joel 2. 30. 31. Mat.
24. 29. 32. 33. Ps. 86. 5.
1. 5. 6. Zep. 1. 14-17.
¶ Mar. 13. 24. 2. Pe. 3.
7. 10.

9 See note on Mat.
24. 30, and the expo-
sitory passages of
Isaiah.—C.

¶ Joel 2. 32. Ps. 86. 5.
Ro. 10. 13. Co. 1. 2. He.
4. 16. ch. 9. 14. 15. 13. 46.
48. Mat. 24. 14. 20. 13. 28.
19.

11 Shall be saved
from the common ruin
that shall overwhelm
the unbelieveing Jews
(see note on Mat. 24.
10), which temporal
event was a type of
judgment to come.—C.

¶ Mat. 11. 4. 5. Lu. 7.
16. 24. 19-21. Jn. 3. 2. 5.
19. 26. 36. He. 4. 1. 10.
25. 38. 14. 10. 11. 15. 22.
24. ch. 10. 38.

¶ Mat. 20. 24. Lu.
22. 28. 33. 24. 44. Jn. 7. 30.
8. 20. 18. 13. 19. 11. ch. 4.
27. 28. 3. 13. 15. 18. 5. 20.
12. 2. 25. 1. 32. 1. Pe. 1.
20. Mat. 20. 19. 26. 45. 47.
27. 1.

¶ ver. 38. ch. 3. 15. 4.
10. 40. 13. 19. 34. 17.
31. Lu. 24. 1. Ro. 24. 15.
25. 8. 11. 1. Co. 6. 14. 15.
15. He. 13. 20. 2. Co. 4. 14.
Ep. 1. 2. Col. 3. 1. 2. 1. Pe.
1. 21. 1 Th. 1. 10.

¶ Jn. 10. 18.
¶ It was not *'pos-
sible'* that death could
hold captive eternal
life. It was not *'pos-
sible'*, because there
was in him no sin
whereby the violated
law could detain him
as a culprit.—C.

¶ Ps. 16. 8-11. 109. 31.
121. 5.
¶ Ps. 16. 9. ro. Ro. 8.
34.

¶ Da. 9. 4. Lu. 1. 35.
¶ Ps. 16. 11. 17. 15. 21.
4. 6.

¶ Or, *I may*.
¶ ch. 13. 3. Ki. 1. 10.
¶ 2 Sa. 7. 12. 13. 23. 2.
1 Ch. 22. 10. Ps. 132. 11.
15. 9. 7. Lu. 1. 35. 33. Jn.
18. 37. 30. 1. 3. 4. 5. 8.
¶ 1 Th. 1. 7. He. 6. 17. Re.
17. 14. 19. 16.

¶ The sense of their
tremendous guilt as a
nation, and as indi-
viduals, in having re-
jected and crucified
the Messiah, now
comes in full force
upon their minds.
They are overwhelm-
ed with fear and re-
morse. They know
not what to do. They
can scarcely hope for
pardon. Their bitter
—almost hopeless cry
was, *'Men, brethren,
what shall we do?'*
—P.

¶ Such as should
be saved is an un-
fortunate term. It
would seem to
point to the final
purpose of God regard-
ing them. This is
not the meaning of
the Greek, which
ought to be translat-
ed *'those who were
being saved.'* i.e.
those who, attending
upon and hearkening
to God, engaging in the

A.M. chr. 4037.
A.D. cir. 33.

exercise of prayer,
looking to the one
glorified Saviour,
were thus in the
of the means of grace,
and therefore in the
way of salvation.—P.

¶ Ps. 16. 10. ch. 13. 31.
ver. 3. 1. Pe. 1. 11. 12.
¶ See ver. 24. 27. ch.
3. 15. 26. Mat. xxviii.
1. 3. Lu. xiv. Jn. xxi.
xx. xxi.

¶ See ch. 1. 8. 22. 3. 15.
5. 30. 10. 39. 41.
¶ Mar. 10. 19. Lu. 24.
49. Jn. 14. 16. 26. 15. 26.
16. 7-13. ch. 1. 4. 8. 10. 45.
5. 31. Ep. 4. 8. Phil. 2. 9.

¶ David is not as-
cended. This does
not say that the spirit
of David was not
then, or is not now,
in heaven (see 2 Co.
5. 6, 8); but that his
body was still in the
grave (ver. 29), resting
in hope of that bless-
ed resurrection of
which Jesus had now
become the first-fruits
and head.—C.

¶ Ps. 110. 1. 8. 1. Mat.
22. 44. He. 1. 3. 13. 1 Co.
15. 25. Re. 3. 21. Ep. 1.
20.

¶ 2 Cor. 13. 1.
¶ Jn. 17. 36. 69.
¶ Mat. 28. 18. Ep. 1.
20-23. Phil. 2. 9-11. ch. 5.
20. 30. Jn. 3. 35. Ps. 2.
2-6.

¶ Eze. 7. 16. Zec. 12.
10. Lu. 3. 10. 16. 16. ch.
9. 6. 16. 30. Jn. 16. 8-11.
Ro. 7. 9.

¶ See note * in first
column.
¶ Gal. 3. 16. 8. Mar. 1.
4. 5. ch. 3. 19. 22. 16. 1.
Jn. 1. 7. Tit. 3. 5. 18. 1. 18.
55. 7. Lu. 24. 47.

¶ Rather, *'remis-
sion.* Rather, *'unto
the remission of sins'
—which remission is
not in baptism, but
in that blood of Jesus
to which baptism, the
sign and seal of faith,
conducts. (Ep. 1. 7. 1
Jn. 1. 7.—C.)*

¶ ver. 10-18; ch. 8. 15.
17. 10. 44. 45. 19. 6.
¶ The result of the
baptism which Peter
here enjoins, and
which he represents
as *'preceded by re-
pentance, and accom-
panied by faith,'* is
the remission of sin;
and so, the gift of the
Holy Ghost.—P.

¶ Gal. 3. 16. Ro. 9. 8.
Ge. 17. 7. Joel 2. 28. Je.
31. 34. Zec. 13. 1. 3. 1.
25. 26. 9. 15. 10. 34. 44. 11.
1. 18. 13. 31. 40-48. xiv-
12. 12. 13. 28. 28. Ep. 3.
3-8. 2. 13. 17.

¶ The Jews scatter-
ed abroad, and the
Gentiles who were
aliens to the com-
monwealth, and
strangers to the
covenants of pro-
mise, ch. 10. 45. 11. 15.
18. 14. 27. 15. 3. Ep. 2. 12.
—C.

¶ ch. 20. 21. 2 Co. 6. 37.
Mat. 15. 10. Lu. 21. 36.
¶ Ps. 110. 3. Mat. 13.
23. ch. 11. 14. 4. 5. 14. 13.
22. 10. 17. Mat. 28.
1. 1. 1. 14. 14. 35. 12. 6.
4. 20. 7. ver. 48. Ro. 12.
12. Ep. 6. 18. Col. 4. 2. 5.
Co. 11. 2. He. 10. 25.
Jude 19.

¶ As intermediate
between doctrine
and prayers, the
'breaking of bread'
seems to point to the
Lord's supper.—C.

¶ Es. 8. 17. ch. 5. 5. 11.
Lu. 7. 16. Mar. 7. 37.
¶ Jn. 14. 12. ch. 3. 6. 4.
30. 5. 12. 13. 8. 7. 13. 9. 34.
40. 13. 11. 14. 10. 16. 18.
19. 11. 12. 26. 8. Mar. 16.
17.

¶ Phil. 2. 2. 4. ch. 4. 32.
¶ ch. 4. 34. 37. 5. 1. 2. 15.
52. 7. 2 Co. 9. 19. 1 Jn. 3.
17. Mat. 19. 21. 6. 19. 20.
Lu. 11. 33. 10. 9. 1 Ti. 6.
12.

¶ Bread, from what
follows, seems here
to signify ordinary
food.
¶ Or, *'at home.'*
¶ Favour with all
the people. Perhaps
better—*'having chari-
ty towards all the
people.'*—C.

that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

31 He,^u seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

32 This^v Jesus hath God raised up, whereof we all are witnesses.

33 Therefore,^w being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

34 For David is not ascended^x into the heavens: but he saith himself, *'The LORD said unto my Lord, Sit thou on my right hand,*

35 Until I make thy foes thy footstool.

36 Therefore let all the^y house of Israel know assuredly, that *'God hath made that same Jesus, whom ye have crucified, both Lord and Christ.*

37 ¶ Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?⁵

38 Then Peter said unto them, *'Repent, and be baptized every one of you in the name of Jesus Christ, for the remission⁶ of sins, and ye shall receive the gift of the Holy Ghost.'*

39 For *'the promise is unto you, and to your children, and to all that are afar off,⁸ even as many as the Lord our God shall call.*

40 And with many other words did he^z testify and exhort, saying, Save yourselves from this untoward generation.

41 ¶ Then^k they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

42 Andⁱ they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread,⁹ and in prayers.

43 Andⁿ fear came upon every soul: and many wonders and signs were done by the apostles.

44 And^p all that believed were together, and had all things common;

45 And^q sold their possessions and goods, and parted them to all *men*, as every man had need.

46 And^r they, continuing daily with one accord in the temple, and breaking bread¹ from house to house,² did eat their meat with gladness and singleness of heart,

47 Praising^s God, and having favour with all the people.³ And^t the Lord added to the church daily such as should be saved.⁴

¶ Lu. 24. 53. ch. 1. 14. 3. 11. 6. 4. 5. 4. 20. 7. ¶ Lu. 2. 52. ch. 4. 21. 33. Ro. 14. 8. ¶ ch. 5. 14. 11. 24. 13. 48. Ro. 8. 30. 15. 43. 6. 49. 12. 56. 8.

4. 8. God therefore does not, cannot, 'determine' that men should sin; that is, should become 'wicked.' But God 'fore-knows' that men, of their own rebellious hearts, will sin, will be 'wicked;' and God, as a judge, can only give them up to their own hearts' lusts, and to walk in their own 'counsels,' Ps. 81. 12; Ro. 1. 24, 28. So that while men act freely, the event is

'determined,' because the judgment 'allowing freedom' is fixed and certain. C.

REFLECTIONS.—It was impossible that Jesus, who by obedience unto death had honored his Father's law and justice, should be held a prisoner in the grave.

And glorious are the fruits of his resurrection and exaltation to his Father's right hand. Yea, astonishing is the effusion of the Holy Ghost thereby to qualify his preachers and to awaken hearers.—Quickly he comes to them who, with united hearts, wait and cry for his

CHAPTER III.

1 Peter preaching to the people that came to see a lame man restored to his feet, 12 professeth the cure not to have been wrought by his or John's own power, or holiness, but by God, and his Son Jesus, and through faith in his name: 13 withal reprehending them for crucifying Jesus. 17 Which because they did it through ignorance, and that thereby were fulfilled God's determinate counsel, and the scriptures: 19 he exhorteth them by repentance and faith to seek remission of their sins, and salvation in the same Jesus.

NOW Peter^a and John went up together into the temple at the hour of prayer, being the ninth hour.¹

2 And a certain man, ¹lame from his mother's womb, was carried, whom they laid daily at the gate of the temple which is called Beautiful,² to ask^c alms of them that entered into the temple;

3 Who, seeing Peter and John about to go into the temple, asked an alms.

4 And ^aPeter, fastening his eyes upon him, with John, said, Look on us.

5 And he gave heed unto them, expecting to receive something of them.

6 Then Peter said, 'Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth, rise up and walk.'³

7 And he took him by the right hand, and lifted him up: and ⁹immediately his feet and ankle bones received strength.

8 And ^bhe, leaping up, stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

9 And^d all the people saw him walking and praising God:

10 And they knew that it was he which sat for alms at the Beautiful gate of the temple: and ¹¹they were filled with wonder and amazement at that which had happened unto him.

11 And, as the lame man which was healed held Peter and John, all the people ran together unto them, in ¹²the porch that is called Solomon's, greatly wondering.

12 ¶ And when Peter saw ^{it}, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as¹ though by our own power or holiness we had made this man to walk?

13 The^a God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath ⁹glorified his Son Jesus; whom ²ye delivered up, and

A.M. cir. 4037.
A.D. cir. 33.

CHAP. III.

a Lu. 24.53. ch. 5.21.

25.

1 It was customary

for the Jews to pray

three times a day, Ps.

55:17. Da. 6.10. Morning

prayer was offered

at the Jewish third

hour, corresponding

to our nine; noon, at

the sixth hour; twelve;

evening, at the ninth

hour, three in the

afternoon.—C.

2 ch. 4.22, 23, 24.

3 This gate was

added to the court of

the Gentiles by He-

rod the Great; and

was, according to Jo-

sephus, thirty cubits

broad, and fifteen

high.—C.

4 In Ps. 98. ver. 10.

5 ch. 14.9.

6 Mat. 10. 9. 1 Pe. 4.

10. 11. Mat. 7. 22. Mar.

10. 17. ch. 4. 7, 10.

7 In the name of

Jesus—by the power

inherent in that

name, the power de-

legated to me his

apostle that I may

evince my apostolic-

ship, and the truth of

that gospel which I

am commissioned by

Jesus to preach. This

was a wonderful tes-

timony to Christ. It

was, when fairly con-

sidered, irresistible.

—P.

8 Mat. 8. 13, 15; 9.

22; 13. 15, 22.

9 15. 15. Mar. 2. 11.

12. Jn. 5. 9.

10 ch. 4. 16, 21, 22.

11 ch. 2. 7, 12, 14, 13. Mat.

9. 31, 22.

12 ch. 5. 12. Jn. 10. 23.

13 Ps. 115. 1. Jn. 15. 2.

Co. 3. 5.

14 15. 30. 31. Mat.

22. 32. Ex. 3. 6, 15, 16, 4. 5.

Lu. 20. 37, 38.

15 Jn. 7. 30; 12. 16; 13. 31.

16 22. 15. ch. 2. 30; 5. 31.

17 Ep. 1. 20 to Phil. 2. 8. 11.

18 He. 2. 9. Ro. 1. 5, 18. Ps.

cx.

19 Mat. 27. 2. 17-25.

20 Mar. 15. 1. 9. Jn. 18. 40.

21 19. 15. Lu. 23. 1. 16-23.

ch. 2. 23, 4. 26-28; 5. 30.

22

23

24

25

26

27

28

29

30

31

A.M. cir. 4037.
A.D. cir. 33.

CHAP. III.

a Lu. 24.53. ch. 5.21.

25.

1 It was customary

for the Jews to pray

three times a day, Ps.

55:17. Da. 6.10. Morning

prayer was offered

at the Jewish third

hour, corresponding

to our nine; noon, at

the sixth hour; twelve;

evening, at the ninth

hour, three in the

afternoon.—C.

2 ch. 4.22, 23, 24.

3 This gate was

added to the court of

the Gentiles by He-

rod the Great; and

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7 In the name of

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that gospel which I

am commissioned by

Jesus to preach. This

was a wonderful tes-

timony to Christ. It

was, when fairly con-

sidered, irresistible.

—P.

8 Mat. 8. 13, 15; 9.

22; 13. 15, 22.

9 15. 15. Mar. 2. 11.

12. Jn. 5. 9.

10 ch. 4. 16, 21, 22.

11 ch. 2. 7, 12, 14, 13. Mat.

9. 31, 22.

12 ch. 5. 12. Jn. 10. 23.

13 Ps. 115. 1. Jn. 15. 2.

Co. 3. 5.

14 15. 30. 31. Mat.

22. 32. Ex. 3. 6, 15, 16, 4. 5.

Lu. 20. 37, 38.

15 Jn. 7. 30; 12. 16; 13. 31.

16 22. 15. ch. 2. 30; 5. 31.

17 Ep. 1. 20 to Phil. 2. 8. 11.

18 He. 2. 9. Ro. 1. 5, 18. Ps.

cx.

19 Mat. 27. 2. 17-25.

20 Mar. 15. 1. 9. Jn. 18. 40.

21 19. 15. Lu. 23. 1. 16-23.

ch. 2. 23, 4. 26-28; 5. 30.

22

23

24

25

26

27

28

29

30

31

denied him in the presence of Pilate,⁴ when he was determined to let him go.

14 But^a ye denied the Holy One and the Just, and desired a murderer to be granted unto you;

15 And killed the Prince⁵ of life, ¹whom God hath raised from the dead; whereof we are witnesses.

16 And his name,⁶ through ^afaith in his name, hath made this man strong, whom ye see and know; yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

17 And now, brethren, I wot that ¹through ignorance⁷ ye did ^{it}, as ^{did} also your rulers.

18 But^a those things, which God before had showed by the mouth of all his prophets,⁸ that Christ should suffer, he hath so fulfilled.

19 Repent^a ye therefore, and be ^cconverted, that your sins may be blotted out, when ¹the times of refreshing shall come from the presence of the Lord;

20 And he shall ^asend Jesus Christ, which ^bbefore was preached unto you:

21 Whom^b the heaven must receive until the times of ^crestitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

22 For Moses truly said unto the fathers, ^aA Prophet shall the Lord your God ¹raise up unto you of your brethren, ²like unto me; him shall ye ³hear in all things whatsoever he shall say unto you.

23 And it shall come to pass, ¹that every soul, which will not hear that Prophet, shall be destroyed from among the people.

24 Yea,^j and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days.⁹

25 Ye^k are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, ¹And in thy seed shall all the kindreds of the earth be blessed.

26 Unto^a you first God, having raised up his Son Jesus, sent him to ^bbless you, in ^cturning away every one of you from his iniquities.¹

n Mat. 10. 5, 6; 15. 24. Lu. 24. 47. ch. 13. 23, 26, 38, 46. 2 Pe. 3. 9. o Ps. 72. 17. Ep. 1. 3. Ga. 3. 9, 13, 14, 22. p Is. 59. 20. Da. 9. 24. Mal. 3. 1-3. Mat. 1. 21. Tit. 2. 11-14. r Jn. 3. 5, 8, ver. 19.

presence. And he can suddenly effect a great spreading and understanding of the gospel, and fulfilment of ancient predictions. What bold resolution he gives his lately so timorous disciples! How open their avowal of Jesus' messiahship, divinity, and resurrection from the dead, where he had been lately crucified as a notorious malefactor! Great is the wisdom and power of God in thus overruling the wickedness of men for his own glory, for the honour of Christ, and the salvation of men. But his purpose, or overruling providence, in no respect excuses or extenuates our guilt. Alas! how perversely men will continue opposing and reviling the most evident manifestations of God's power and goodness till the Holy Ghost begins to work in their heart! But then the most wonderful effects will follow—the deepest impressions of divine truths; a thorough conviction and self-debasement; earnest inquiries after salvation: the most unfeigned

faith and sincere repentance; dedication of men's riches and their children to the Lord; faithful subjection to Christ and to his gospel; joining in religious fellowship with his people; an observation of his commandments; delightful and reverential regard to his ordinances; grateful praise for his kindness, and zeal for his glory; heavenly-mindedness, contempt of this world, and compassionate love to poor fellow-saints; and a daily addition of members to the church.

CHAPTER III. Ver. 19. *Repent.* Change your minds.—*Be converted.* Change your conduct—doing both, not in order to believing, but as the necessary consequences of believing the evidence now furnished to your eyes and your understandings. C. Ver. 21. *The times of restitution.* The times when all prophecy shall have been accomplished in the restoration of the Jews and the conversion of the Gentiles;—when Christ shall be truly acknowledged as King in Zion, and head over all things to the church.—Even so, come, Lord Jesus—come quickly! C.

REFLECTIONS.—Thrice happy are they, whose

hearts are so fitted for devotion, that the returning seasons of it, in public or private, are always welcome! And if men heartily love prayer, they will never think morning and evening too frequent for it. Many, rich in faith, are poor and destitute in this world; but the blessings of grace do more than balance their wants. It is good to attend God's ordinances in expectation of his favours. If he apprehend us by his Spirit, we shall lay hold on him by faith. And if we obtain his deliverances, we ought to triumph in his praise, and even dearly to regard the honoured instruments of our deliverance. But the more God honours ministers, the more should they lay out themselves for his honour, and take every opportunity of doing good to souls.—How glorious is our exalted Saviour! And safely may we believe his apostles' testimony concerning him. In him ancient predictions are fulfilled. And through believing dependence on his power and authority the



NAZARETH FROM THE EAST. [Acts, iii:22.]—We are permitted here to look upon the beautiful little mountain city where lived the prophet the Lord raised up, like unto Moses, but greater than Moses, for He who was prophet was at the same time priest and king. In the valley are the olive trees, whose very names call up Palestine and the East. Rising gradually up the sides of the hill are the white two-story houses, built of stone, and furnishing all that is necessary

to make a striking and attractive picture. No one can ever tire of Nazareth. Valleys, mountains, transparent atmosphere, and deep, overbending skies unite with the beautiful stone houses to make a picture worthy the brush of Raphael. The Savior, who grew up here, and who spent so many of the years of His manhood here, is gone, but His spirit lends enchantment to the place.

| | |
|-----------------|-----------------|
| A.M. cir. 4037. | A.M. cir. 4037. |
| A.D. cir. 33. | A.D. cir. 33. |

14 And^s beholding the man which was healed standing with them, they could say nothing against it.

31 ¶ Andⁿ when they had prayed, the place
was shaken where they were assembled together;

if ministers preach Christ faithfully and successfully, they must expect trouble for it. Rich, full, and free is that salvation for sinful men which is in him alone. It is necessary always to believe and receive it, and in our stations to exhibit and declare it. Excellent is the cause of the gospel; and nothing but absurd rage and unbearing violence can ever oppose it. But in the most violent opposition Jesus can inspire his most cowardly servants with wisdom and courage to make

and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

32 And^r the multitude of them that believed were of one heart, and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common.⁵

33 And^e with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

34 Neither^a was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35 And laid them down at the apostles' feet: and distribution was made unto every man according as he had need.

36 And ^aJoses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite,⁶ and of the country of Cyprus,

37 Having land, sold it, and brought the money, and laid it at the apostles' feet.

CHAPTER V.

⁵ After that Ananias and Sapphira his wife, for their hypocrisy, at Peter's rebuke had fallen down dead, 12 and that the rest of the apostles had wrought many miracles, 14 to the increase of the faith, 17 the apostles are again imprisoned, 19 but delivered by an angel, bidding them to preach openly to all: 21 when, after their teaching accordingly in the temple, 29 and before the council, 33 they are in danger to be killed; through the advice of Gamaliel, a great counsellor among the Jews, they be kept alive, 40 and are but beaten: for which they glorify God, and cease no day from preaching.

BUT ^aa certain man named Ananias, with Sapphira his wife, sold a possession,

2 And^b kept back¹ part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet.²

3 But Peter said, Ananias, why hath Satan filled thine heart to lie³ to the Holy Ghost, and to keep back part of the price of the land?

4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.⁴

5 And Ananias, hearing these words, fell

A.M. cir. 4037.
A.D. cir. 33.

9 ver. 29.

7 ch. 2.44-45. Eze. 11. 19. 1 Co. 1.10. Ep. 4.3-6. ver. 34-37. 1 Pe. 3.8. Ro. 15.5.6. 2 Co. 13.11. Phi.

5 They had the necessary use, not the possession of all things 'in common.'

3 Ro. 15.19. Mat. 7. 29. 1 Th. 1.5. 1 Co. 2.4. ch. 1.8. 22; 2.22; 5.29. Lu. 11.48.49.

3 Jn. 1.16. Lu. 2.52. ch. 2.44. 7.1 Co. 15.10. 11 ver. 32. 37; ch. 2.45; 5.1-3; 6.1. Mar. 10.21. Ja. 1.27. 1 Jn. 3.17. Lu. 12.33; 16.9. 1 Ti. 6.19.

3 Not Mat. 13.55. Mar. 15.40.

6 A Levite could legally inherit no land, Nu. 18.20; but he might have purchased, for a fixed period, in any of the tribes—might have received it as a gift or legacy from a relative,—or it might have been situated in Cyprus, where he might buy or sell on whatever terms the local laws permitted.

3 Mat. 19.29. Lu. 12. 33; 16.9. 1 Ti. 6.19. Pr. 11.24. 25; 9. Ec. 11.1, 2.

CHAP. V.

2 Ti. 2.20. Jn. 6.70. Phi. 3.19.

6 ch. 4.34-37. Jos. 7.1. Mal. 3.8.9. Ro. 2.22. 1 Ti. 10.2. Ki. 5.20.

1 Kept back. 'Fraudulently secreted'—pretending, through ostentation of generosity, to have given the whole.—C.

2 By the sale of their field, and the bringing in of the money, they in fact professed to give the whole price as a gift of brotherly love to the common stock; but their aim was to get for themselves the credit of holy love and zeal for one portion of the price, whereas they had selfishly kept back the other portion for themselves. They wished to serve two masters, but to appear to serve only one (Meyer).—P.

3 Jn. 13.27; 8.44. Lu. 22.3.

3 Or, to deceive, Ps. 94.7. Is. 29.15. Ho. 11.12.

4 Nu. 30.2. De. 23.21. Ec. 5.4. Ps. 50.14. Pr. 20.25. ver. 2, 4, 9. Ro. 2.21, 22.

5 Ps. 139.4. 2 Co. 10.6. Nu. 14.36, 38. ver. 10.

4 Since, in ver. 3, they are accused of lying to the 'Holy Ghost,' and here of lying to 'God,' it follows, without question, either that the apostles spoke in a most unguarded manner, or that the Holy Ghost is God. But

A.M. cir. 4037.
A.D. cir. 33.

in an unguarded manner they could not speak, for they spoke by the Holy Ghost himself; and he must be God, and in this case is represented as searching and communicating the secrets of men's hearts—manifesting his Godhead by the attribute of omniscience. See ver. 9.—C.

3 ch. 2.43; ver. 11. Ps. 64.9; 119.120. 1 Jn. 19.40.

7 ver. 2. Ps. 50.18. Ge. 3.6.

4 Ex. 17.2. Nu. 14.22. Ps. 78.18. 95.8, 9. 1 Co. 10.9. ver. 3-4.

2 ver. 5.

5 ch. 2.43.

5 There came upon the true members of the church a great dread of falling into the sin of hypocrisy; and upon others a fear of joining them for the sake of their aims and benefactions, seeing their lives might be endangered by impostors, and selfish profession.—Note. This awful judgment seems to have been intended; (1) As a protection to the church against selfish and idle impostors, attracted by their liberality, but neither believers in their doctrine, nor partakers of their spirit. (2) As a lesson to all church rulers, never to purchase proselytes to themselves, while they should merely look for converts to Christ. See ver. 13.—C.

6 Mar. 16.17, 18. Jn. 14.12. ch. 2.22. 43; 5.7; 4.30. 9. 40; 13.11; 14.3. 8; 16.16; 19.6, 11, 12; 20. 9; 28.8. Ro. 15.19. 2 Co. 12.12. He. 2.4.

7 ch. 2.46; 3.11; 4.32.

8 Jn. 9.22; 12.42; 19.38, or 1 Ki. 17.18. Lu. 5.8. 2 Sa. 6.9. 1 Sa. 6.10. 20.15. 33.14. ch. 2.41; 7; 4.21; 33.

9 ch. 2.41. 47; 4.4; 6.7. Is. 45.24. Ga. 3.28. ch. 10.34.

8 Or, in every street. ch. 19.12. Jn. 14.12. Mat. 9.21; 14.36.

7 The miracles and the fame of the apostles appear now, by the power of the Holy Spirit conferred upon them, to have equalled, if they did not even surpass, those of Christ himself. His promise was here being remarkably fulfilled. Comp. Jn. 14.12.—P.

8 Mar. 16.17, 18; 6.56; 7.37. Mat. 12.15; 14.14. Jn. 14.12. Ja. 5.16.

9 ch. 4.1.

10 ch. 4.12.

8 Or, every, Job 5.2.

Pr. 27.4. Ec. 4.4.

10 ch. 4.12. 5.7; 16.23.

27. Mat. 10.17-22; 24. 9. Jn. 10.23.

down, and gave up the ghost: and great fear came on all them that heard these things.

6 And the young men arose, wound him up, and carried him out, and buried him.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

9 Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out.

10 Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband.

11 And great fear came upon all the church, and upon as many as heard these things.

12 ¶ And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch.

13 And of the rest durst no man join himself to them: but the people magnified them.

14 And believers were the more added to the Lord, multitudes both of men and women.)

15 Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.⁷

16 There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

17 ¶ Then the high-priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation,⁸

18 And laid their hands on the apostles, and put them in the common prison.

an open and bold confession of himself and his truths; and by them he can confound their most potent and learned opposers, and even convince their consciences of the inconceivable advantage of fellowship with him. Easily he restrains the wrath of men, and makes the remainder of it to praise him. And it is manifest that, however despised by men in authority, he is the head and Lord of his church. In every case it is much better to obey God than men. He is the almighty JEHOVAH, the Maker and Governor of all things. He rules the world in the interests of righteousness. All events are a fulfilment of his inspired oracles, and expression of his laws. In every time of need let us therefore address him by solemn prayer. Often he hears and answers in mercy while his people are yet speaking. And if he be with us, we need neither fear nor anxiously care who is against us. He knows every plot and every threatening of our enemies; and his presence and blessing are sufficient to encourage our perseverance in much tribulation. Heavenly is the delight and comfort that his Spirit can produce in our hearts. Yea, he can even make us rejoice in persecution for his sake. And glorify

ous is the church when ministers are remarkably faithful and useful, and Christians so knit together as to be ready to give all they have for the relief of their indigent brethren.

CHAPTER V. Ver. 31. To give repentance, by giving time for consideration between the warning and the judgment, as God gave to the world between the preaching of Noah and the coming of the flood, and by presenting and applying, through the Spirit, the only sufficient arguments for repentance, the love, mercy, and free grace of God in Christ Jesus. C.

Ver. 36. Josephus places an insurrection under Theudas in the fourth year of the reign of Claudius. But this may be true without any impeachment of the accuracy of Luke, for Theudas was a common name among the Jews; and as there were several insurrections, two may have occurred under a leader of the same name. C.

REFLECTIONS.—It is impossible to find a church on earth without tares, or much Christianity without some hypocrisy. Satan's temptations and men's own corruptions, particularly covetousness, easily lead them into lying and falsehood. But most heinous is this in dealing with God, as it is a direct contempt of his all-seeing Spirit. And yet, if Satan fill our heart, he will delude us into it; and even our nearest relations will

encourage us in it. Seriously then should we guard against prevarication with that God who can strike liars and dissemblers dead for the honour of his gospel and church. And happy is it when such events deter hypocrites from joining her.—Well would it be if men showed as much care for their souls as most do for the health of their bodies! But, alas! with what blind fury do many, under pretence of religion, set themselves against Christ's eminent ministers, and fight against God; and by endeavouring to render them despicable, study to prejudice hearers against them! Yet his counsel and work shall stand, to the defiance and confusion of every opposer. At his pleasure prisons become paradises, or open their doors; marvellous miracles are wrought for the attestation of truth; the fury of the haughtiest rulers is restrained; the multitude is awed, and the church increased, amidst attempts to destroy her. Yea, learned, potent, and even inveterate enemies are made advocates for his cause. If then we endure terrors and reproaches for his sake, we may despise them, or even glory in them. And let us always publish the praises of our once crucified but now risen Redeemer, who is ex-

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titude: and they chose ^hStephen, a man full of faith and of the Holy Ghost, and ⁱPhilip, and Prochorus, and Nicanor, and Timon, and Parmenas, and ^jNicolas a proselyte of Antioch:

6 Whom they set before the apostles: and when^k they had prayed, they laid *their* hands on them.⁴

7 ¶ And^l the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedientⁿ to the faith.

8 ¶ And^o Stephen, full of faith and power, did great wonders and miracles among the people.

9 Then^p there arose certain of the synagogue, which is called *the synagogue* of the Libertines,⁵ and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.

10 And^q they were not able to resist the wisdom and the spirit by which he spake.

11 Then^r they suborned men, which said, We have heard him speak blasphemous words^s against Moses, and against God.

12 And^t they stirred up the people, and the elders, and the scribes, and came upon *him*, and caught him, and brought *him* to the council,

13 And^u set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law:

14 For^v we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs⁷ which Moses delivered us.

15 And all that sat in the council, looking steadfastly on him, ^wsaw his face as it had been the face of an angel.⁸

CHAPTER VII.

1 Stephen, permitted to answer to the accusation of blasphemy, 2 sheweth that Abraham worshipped God rightly, and how God did choose the fathers, 20 before Moses was born, and before the tabernacle and temple were built: 37 that Moses himself witnessed of Christ: 44 and that all outward ceremonies were ordained according to the heavenly pattern, to last but for a time: 51 reprehending their rebellion, and murdering of Christ, the Just One, whom the prophets foretold should come into the world. 54 Whereupon they stone him to death, who commendeth his soul to Jesus, and humbly prayeth for them.

THEN said the high-priest, ^aAre these things so?⁹

2 And he said, ^bMen, brethren, and fathers, hearken;¹ The^c God of glory appeared unto our father Abraham, ^dwhen he was in Mesopotamia,² before he dwelt in Charran,

3 And said unto him, ^eGet thee out of thy

A.M. cir. 4038.
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country, and from thy kindred, and come into the land which I shall show thee.

4 Then^g came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.

5 And^h he gave him none inheritance³ in it, no, not *so much as* to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when *as yet* he had no child.

6 And God spake on this wise, ⁷That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat *them* evil four hundred years.⁴

7 And ^kthe nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and ^lserve me in this place.

8 And^m he gave him the covenant of circumcision: and so *Abraham* begat Isaac, and circumcised him the eighth day; and Isaac *begat* Jacob; and Jacob *begat* the twelve ⁿpatriarchs:

9 ¶ And^o the patriarchs, moved with ^penvy, sold Joseph into Egypt: but God was with him,

10 And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house.

11 Now^p there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance.

12 But^q when Jacob heard that there was corn in Egypt, he sent out our fathers first.

13 And at the second *time* Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh.

14 Then^r sent Joseph, and called his father Jacob to *him*, and all his kindred, ^sthreescore and fifteen souls.⁸

15 So^t Jacob went down into Egypt, and died, he, and our fathers,

16 And were carried over into Sychem,⁹ and laid in the sepulchre that Abraham¹ bought for a sum of money of the sons of Emmor *the father* of Sychem.

17 ¶ But^u when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt,

case is peculiarly desperate. But, alas! how maliciously carnal men set themselves against Christ and his gospel, and readily charge its peculiar doctrines with blasphemy! And none are apt to be more inveterate enemies of truth than empty professors. No spirit of wisdom, no miracles, can move those who, instead of Scripture and reason, fly to calumny and violence, and who can falsely witness, or suborn others so to do, against those whom God signally owns and honours.

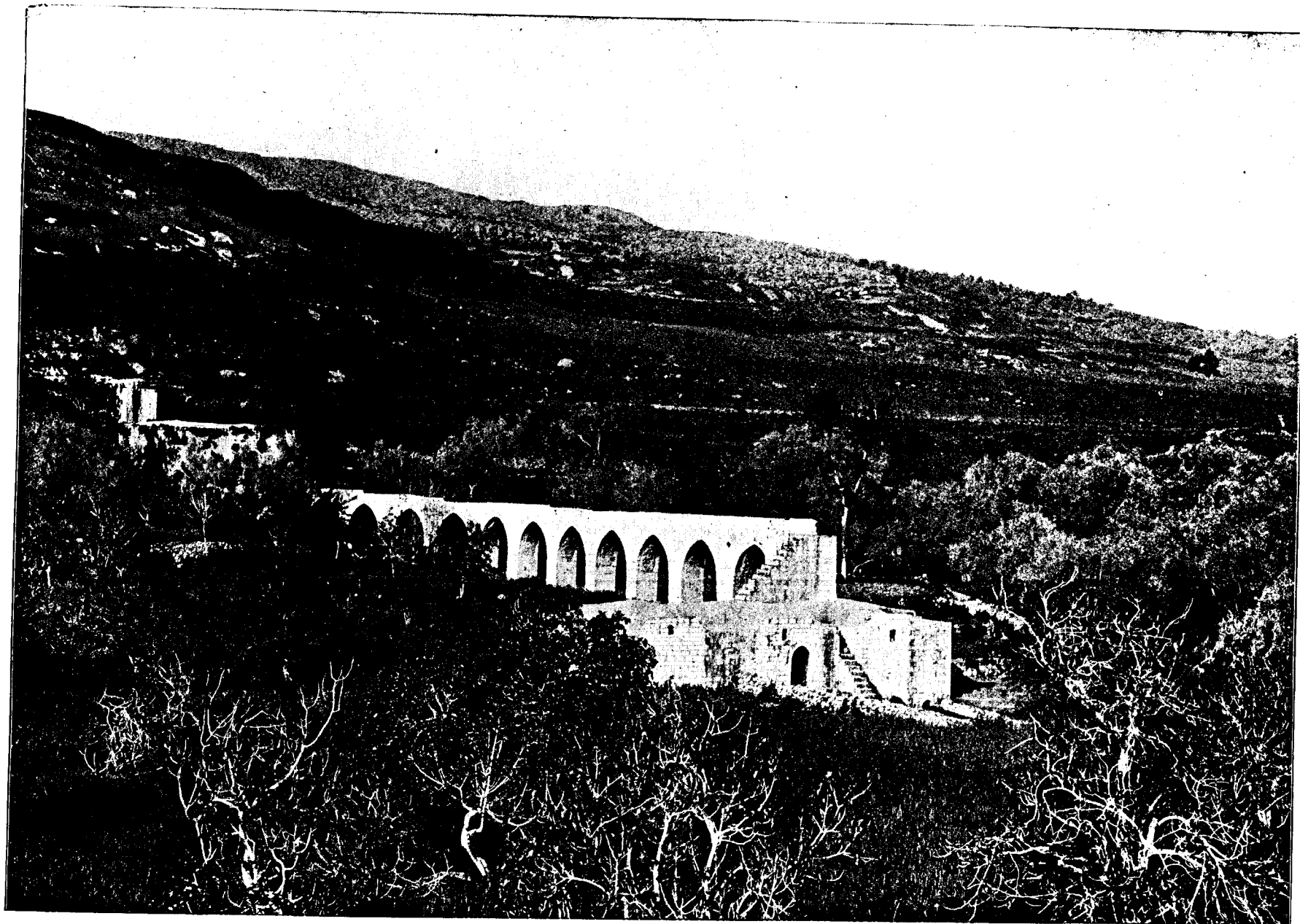
CHAPTER VII. Ver. 16. Here are two difficulties:—(1) According to Ge. 33. 19 and Jos. 24. 32, the sepulchre of Sychem was bought by Jacob, and not by Abraham. (2) Jacob was

buried, not in Sychem, but in Machpelah, before Mamre, Ge. 49. 30; so. 13. To reconcile the first, it is generally admitted by expositors, that 'Abraham' has, by the oversight of a transcriber, been substituted for 'Jacob'; but while nearly all MSS. have 'Abraham,' and none 'Jacob,' the substitution of 'Jacob' seems totally unauthorized. May not both difficulties be solved by filling up the ellipses thus:—'But Jacob went down into Egypt, and died there, he and our fathers; and they were all carried over (our fathers) to Sychem, and buried (he, Jacob) in the tomb which Abraham had purchased, for a sum of money, and (they the fathers) in the tomb that Jacob had purchased from the sons of Emmor, the father of Sychem.' A similar construction, in which the nouns are all placed in the beginning, and the verbs in the end of the sentences, may still be frequently found in legal documents and in Latin epitaphs. And to the Jews, who were perfectly familiar with the history of their fathers, the statement of Stephen would thus be understood. C.

Ver. 35. The object of this statement is to show, that as the refusal of Moses as a ruler and judge was no evidence against his divine legation, so the refusal of Jesus as a Saviour was no evidence against his personal dignity and authority. C.

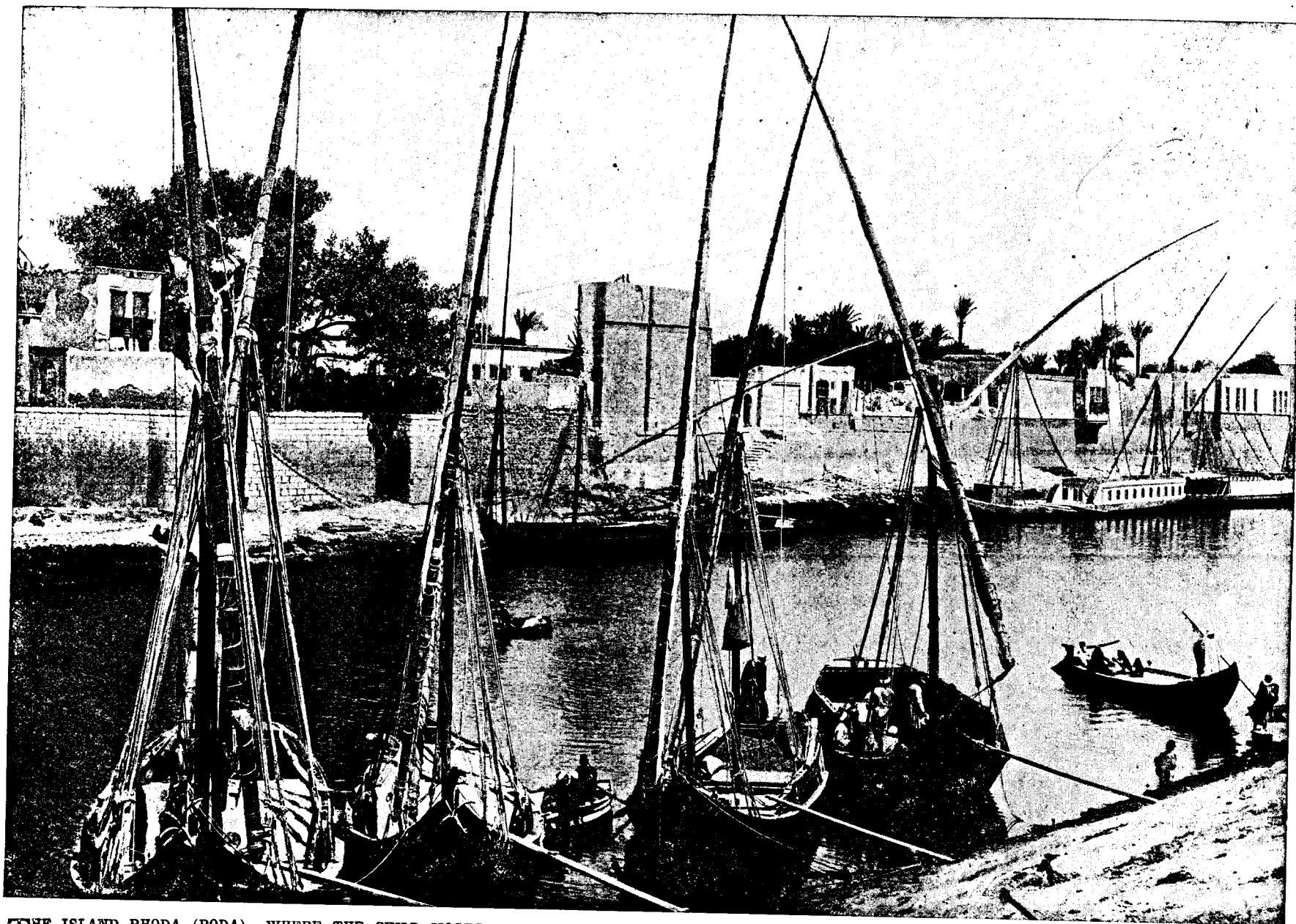
Ver. 59. The word 'God' is not in the original, but is erroneously supplied by the translators. From comparing this passage with Re. 22. 20, it will be evident that the dying prayer of the noble proto-martyr was addressed directly to the Lord Jesus. Which prayer, compared with that of our Lord himself, Lu. 23. 34, furnishes an evidence of the Godhead of Christ which nothing but blinded and hardened prejudice can possibly resist. C.

REFLECTIONS.—If we are called to account for our faith and hope in Christ, let the oracles of God be our sole defence: they all relate to him. In them he is represented as the God of glory; as the angel JEHOVAH who appeared to the patriarchs; and as the worker of



THE VALLEY OF SHECHEM. [Acts, vii:16.]—Set in the midst of olive groves, gardens and orchards, and refreshed and made productive by as many as 80 springs, Shechem enjoys advantages of a natural character hardly equaled by any other town in Palestine. It was to this place that Abram came when he first entered Canaan. For we are told in Genesis, xii:6, that he came “unto the place of Sichem.”

Thus Shechem is the oldest town in Palestine of which we have any authentic history, dating back in the distant past as far as 4,000 years. Here Jacob bought land and took up his abode; here Joseph came in search of his brethren on the occasion when they sold him to the Ishmaelites at Dothan; and here the law was given to Israel. There are about 15,000 inhabitants here today, and it is a prosperous town for the East.



THE ISLAND RHODA (RODA) — WHERE THE CHILD MOSES WAS CONCEALED.
 [ACTS, vii:21.]—"And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son."—ACTS, vii:21. We are told that the mother of Moses took an ark of bulrushes and daubed it with slime and with pitch, and put her child into it, and laid the ark with the child in the flags by the brink of the Nile.

It has been supposed that this place on the Nile was on the Island of Rhoda. Every tourist who goes to Cairo will have his attention called to this beautiful island in the Nile as the point in the river where Moses was concealed. The boats we see are wheat boats which have come from far into the interior of Egypt, loaded with wheat to sell in Cairo. The island is in the western suburbs of Cairo.

18 Till^a another king arose, which knew not Joseph.

19 The same dealt subtilly with our kindred, and evil-entreated our fathers, so that they cast out their young children, to the end they might not live.

20 In^a which time Moses was born, and was exceeding fair,² and nourished up in his father's house three months:

21 And^a when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

22 And^a Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.³

23 And^a when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

24 And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian:

25 For^a he supposed his brethren would have understood how that God by his hand would deliver them: but^a they understood not.

26 And^b the next day he showed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another?

27 But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us?

28 Wilt thou kill me, as thou didst the Egyptian yesterday?

29 Then^a fled Moses at this saying; and was a stranger in the land of Madian, where he begat two sons.

30 And^a when forty years were expired, there appeared to him in the wilderness of mount Sina^a an^a angel of the Lord⁶ in a flame of fire in a bush.

31 When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the Lord came unto him,

32 Saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.

33 Then said the Lord to him, Put off thy shoes from thy feet; for the place where thou standest is holy ground.

34 I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.

A.M. cir. 4038.
A.D. cir. 34.

u Ex. 1.8-22. Ps. 105.

25:129. 1-3. Ge. 15.13.

12. He. 11.23.

2 Or, fair to God.

x Ex. 2.7, 10. Ge. 22.

14. De. 32.36. Ps. 34.19.

y 1 Ki. 4.30. Lu. 24.19.

3 There is no direct statement to this effect in the Old Testament; but from the fact that Moses was trained at court, and that the Egyptians were at that period the most learned people in the world, it might be safely inferred that Moses received the best training. There was doubtless also an authentic Jewish tradition to the same effect.—P.

x Ex. 2.11-22. He. 11.

24-26.

B.C. cir. 1531.

4 Or, Now.

a Ps. 106.7. 94.8. 1 Co.

2.8. 14. De. 29.4.

b Ex. 2.13.

c Ge. 13.8. 1 Co. 6.7.

He. 13.1.

d ch. 4.7. Mat. 21.23.

1. 19. 20. 25. 18.

e Ex. 2.14-22; 18.1-6.

Nu. 12.1.

f Ex. 3.1-10, with 19.

1-3. 1 Ki. 19.8.

5 Moses says Horeb.

Ex. 3.1, but Horeb was the name for the whole mountain range; Sina, for one particular elevation.—C.

A Ex. 3.2.6. Mal. 3.1.

13. 1.9. Ge. 48.16. De.

33.16. Ge. 15.13. Ps. 66.

12. 18. 43. 2. De. 4.20.

Da. 3.27. 1. 1. 14. Zec.

13.7. Tit. 2.14.

6 An angel of the Lord. A manifestation of Jehovah.—

Note. By examining Ex. 3.2, 6, it will appear that the angel (messenger or manifestation) of the Lord is Jehovah.

the God of Abraham and by comparing that passage with Ac. 7.32-33, and with Re. 1.10, 11, 13, 17, it will also appear that this 'angel,' or manifestation, was, in the fulness of time, Jesus, 'the Son of man'—'God manifest in the flesh,' as the mighty Saviour of sinners.—C.

f Ps. 72.18; 111.2. Je.

31.22. Lu. 4.26.

Mat. 22.39. He. 1.11. 12.

g Ex. 3.6. Ge. 17.3. 1

Ki. 19.13. Is. 6.2-5. Lu.

5.8. He. 12.21. Da. 10.7.

8. Mat. 17.7. Re. 1.17.

1 Jos. 5.15. Ex. 5.1.

Ex. 3.5. Ps. 89.78. 6.

h Ex. 3.7; 2.25. Ge.

20.32. 1 Sa. 9.16. Ps. 106.

44. Mat. 9.36.

i ver. 27. Ex. 3.10.

o ver. 26; 77.20. Mi. 6.

4

* As a typical Mediator between 'the Angel of the Lord,' 'the God of Abraham,' 'God manifest,' and the rebellious congregation, who disobeyed at once both Moses and the LORD who sent him.—Note. 'The Angel that spake with him' (Ex. 3.2) was 'THE LORD,' ver. 4; 'THE GOD of Abraham, Isaac, and Jacob,' ver. 6; the great 'I AM THAT I AM,' ver. 14; 'The LORD GOD of the Hebrews,' ver. 17; than whom the scriptures reveal no other God. Wherefore they who still deny the Godhead of Christ, would not believe though one rose from the dead, seeing they will not believe him that came down from heaven.—C.

A.M. cir. 4038.
A.D. cir. 34.

p Ps. 75.7; 113.7.8.

q Ex. 14.19. Nu. 20.

r See ver. 30-32. He.

12.9. 12.15. 1 Ki. 9.

s Ex. vii.-xx. Nu. xi.

xiv. xvi. xviii. De. iv.

viii. ix. xi. Ps. lxxviii.

cv. cvl. cxxvi. Ne. ix.

18. 63. 7. 14.

t De. 18.15-19. ch. 3.

22. Mat. 17.5.

7 Or, as myself.

u Jos. 5.14. Ex. 19.3.

v Jos. 2.15. 63.9. Ga. 3.17.

19. He. 2.2. ver. 53.

8 See note * in first column.

u De. 5.27. 31; 32.47;

30.19. 20.7-10. 1. 1. 17;

6. 23. 20. 12. 15. 1 Ki. 9.

Ps. 78.5-7.

v2 Ch. 35.15, 16. Mat.

21.34. 35. Ne. 9.16. 26.

x Ex. 14.11, 12; 16.3;

17.3. Nu. 11.5; 14.4-4.

y Ex. 32.1-8; 19.24.

De. 9.12. 15. 1 Ki. 17.16.

Ne. 9.18. Ps. 106.19. 20.

z Ps. 81.11, 12. Is. 66.

4. Ho. 4.17. Ro. 1.24. 26.

28. 2 Th. 2.11, 12. 2 Ch.

15.2. Eze. 20.26, 39.

9 Then God turned from leading them in his ways, and judicially 'gave them up.' See Ps. 81.12. Ro. 1.24.

28.—C.

a De. 4.19; 17.3. 2 Ki.

17.16; 21.3. 6. Je. 19.13.

b Am. 5.25-27. Ps. 95.

10.

c 2 Ki. 17.10, 16, 17; 16.

Ex. 6.6. Je. 31.32-35.

1. 20. 2-6. De. 31.17-26.

d Am. 5.27. 2 Ki. 17.6;

Ex. 8.5.

e Ex. xxv.—xxxix.

xxxv.—xl. Nu. ii. vii.

9. 15-22; 10.17, 21; 16.19.

1 Jos. 1.1.

1 Or, who spake.

g Ex. 25.22, 40; 26.30.

h Ex. 8.5.

i Jos. 3.11-14; 18.1.

1. 18. 31. 1 Sa. 4.17. 2.2

3a vi. 1 Ch. xiv.—xvi. 1

Ki. 8.1-14.

2 Or, having received.

j i.e. Joshua. Joshua is here, and He. 4.

8, called Jesus, both words signifying a Saviour.—The possession of the Gentiles—that is, 'a land possessed by Gentiles.'—Whom God drove out. Rather, 'continued to drive out,' as the word signifies, and the history requires.—C.]

k Ne. 9.24. Ex. 34.24.

De. 4.38; 7.1. 22. Ps. 44.

217.8. 55. ch. 13. 19.

l Ps. 70.7. 77.8. 89.

20. 1 Sa. 16.1, 12; 13.

13.22.

m Ps. 132.1-5. 2 Sa. 7.

1-5. Ch. vi. 7.8.

n 1 Ki. v.—viii. 2 Ch. i.

vii. 2 Sa. 7.13. 1 Ch. 12.

12.

o ch. 17.24. 1 Ki. 8.27.

47. Je. 7.4.

p Stephen's object here is to show that the great principle which lies at the foundation of the gospel is clearly set forth in the Old Testament.

It is not a new or strange dogma, therefore. It was enunciated by the prophets; it was divine in its origin. The unity of revelation in spirit and in fundamental dogma is proved in this speech. In the Old Testament the very same grand truths are developed by symbol, type, and prophecy, which in the New Testament are embodied in his historic facts and doctrinal teaching.—P.

q Is. 66.1, 2. Mat. 5.34;

23. 2. Ps. 115.4, 16. Je.

23.24. 1 Ki. 8.27.

r Ge. 1. Ex. 20.11; 32.

17. Ps. 33.6. civ. Je. 32.

17.

s Ex. 33.3; 32.9; 34.9.

De. 9.6; 10.16. Ne. 9.18.

Je. 6.10; 7.26; 9.25. 26.

Ro. 2.28. 29. Eze. 44.9.

Is. 48.4. Zec. 7.11, 12.

Le. 20.41.

35 This Moses, whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush.

36 He brought them out, after that he had showed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.

37 ¶ This is that Moses which said unto the children of Israel, 'A Prophet shall the Lord your God raise up unto you of your brethren, like unto me;' him shall ye hear.

38 This^t is he that was in the church⁸ in the wilderness, with the Angel which spake to him in the mount Sina, and with our fathers; who received the lively oracles to give unto us:

39 To^a whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt,

40 Saying^a unto Aaron, Make us gods to go before us: for as for this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

41 And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

42 Then^a God turned,⁹ and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts, and sacrifices, by the space of forty years in the wilderness?

43 Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made, to worship them: and I will carry you away beyond Babylon.

44 ¶ Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking¹ unto Moses, that he should make it according to the fashion that he had seen.

45 Which^a also our fathers that came after brought in with Jesus³ into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of David;

46 Who found favour before God, and desired to find a tabernacle for the God of Jacob.

47 But^a Solomon built him an house.

48 Howbeit, the Most High dwelleth not in temples made with hands; as saith the prophet,⁴

49 Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest?

50 Hath^a not my hand made all these things?

51 ¶ Ye^a stiff-necked, and uncircumcised in

wonders for, and giver of laws to, his people. He was prefigured by Moses and Joshua, David and Solomon, their distinguished rulers, and by the tabernacle and temple; and is now exalted to the right hand of God as the object of all religious adoration.—Infinitely faithful is God to his gracious promises: all are fulfilled in their season. But very mixed and mysterious is the conduct of his providence. Great perplexity and distress often usher in the most remarkable deliverances. And God's people are in general tried before they are honoured. It is a distinguishing mercy to be, even in our ancestors, early taken into his love, and to

be always under his special direction, government, and care. And thrice happy are they who not only have his ordinances established among them, but are themselves made his meet habitation through the Spirit!—But notwithstanding all his awful or delightful providences towards his church, many hypocritical professors

heart and ears, ye do always resist the Holy Ghost:⁵ as your fathers did, so do ye.

52 Which⁴ of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:

53 Who⁶ have received the law by the disposition of angels,⁶ and have not kept it.

54 ¶ When they heard these things, they were cut to the heart, and they gnashed on him with their teeth.

55 But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.⁷

57 Then⁴ they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

58 And cast him out of the city, and stoned him: and the witnesses⁸ laid down their clothes at a young man's feet, whose name was Saul.

59 And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.⁴

CHAPTER VIII.

1 By occasion of the persecution in Jerusalem, the church being planted in Samaria, by Philip the deacon, who preached, did miracles, and baptized many, among the rest Simon the sorcerer, a great seducer of the people: 14 Peter and John come to confirm and enlarge the church: where, by prayer and imposition of hands giving the Holy Ghost, 18 when Simon would have bought the like power of them, 20 Peter sharply reproving his hypocrisy and covetousness, and exhorting him to repentance, together with John preaching the word of the Lord, return to Jerusalem. 26 But the angel sendeth Philip to teach, and baptize the Ethiopian eunuch.

AND Saul^a was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they¹ were all scattered abroad throughout the regions of Judea and Samaria, except the apostles.²

2 And devout men carried Stephen to his burial, and made great lamentation over him.

3 As^d for Saul, he made havoc of the church,

are more fond of rites and ceremonies, or of their own idolatrous inventions, than of either his law or his gospel. Obstinately they revolt from him, resist his Spirit, persecute his servants, and reject him and his salvation, to their own everlasting perdition.—Kindly and honourably Jesus stands by his faithful confessors; fills them with the Holy Ghost, and grants them clear and seasonable manifestations of his glory. If enemies cast them out and murder them, he stands ready to embrace, support, comfort, and carry them to heaven. With the greatest confidence of faith may they therefore commit their departing souls to him; and imploring forgiveness to their murderers, with glory and triumph fall asleep in his arms.

CHAPTER VIII. Ver. 20. *Thy money perish with thee*—seems an awful imprecation, scarcely reconcilable with charity: to avoid which appearance, others have represented it as a prediction. A more literal translation will remove both interpreta-

tions, and exhibit the address as neither imprecation nor prediction, but a mere warning of the tendency, and without repentance, of the result of Simon's trust in deceitful riches:—'Let thy money abide with thyself unto loss.' 'You can gain nothing substantial or permanent by it—above all, it cannot purchase the gift of God.' Wherefore, repent, and seek for mercy and pardon.—'If, perhaps,' &c., does not imply any doubt of the fulness of mercy in God, but a question whether Simon was at all sensible of his sin, or likely to look to Jesus for repentance and forgiveness. C.

Ver. 26. *Desert*, is not descriptive of the city, whether the old or new, but of the road to it, which, it is probable, the studious Ethiopian had chosen as comparatively unfrequented. C.

Ver. 27. *Candace*. This has long been the name of the queens of the African Ethiopia, or Abyssinia, as appears from Pliny, Strabo, and Dio. C.

Ver. 35. He preached Jesus, either from this passage alone, by showing how it agreed with no other, but was perfectly fulfilled in Christ; or by collating this with similar passages in the other prophets, and demonstrating how they all united to describe a suffering Messiah, and how the doctrines, miracles, and resurrection of Jesus established his title to that office and dignity. C.

Ver. 36. The universal method of entrance into the Church is by the rite of baptism. When Christ came to

A.M. cir. 4038.
A.D. cir. 34.

Lu. 7:30, ch. 6, 10.
5 *Ye do always resist the Holy Ghost*—speaking by Moses and the prophets of old, and in these last days by Jesus Christ and his apostles. Note. It is probable some signs of iniquity and tumult had commenced in the assembly that drew forth this severe but righteous charge.—C.

Ps. 78, 8.
2 Ch. 36, 16. Ne. 9, 26. Mat. 5, 12; 23, 31, 34; 27:21-34; 39:22, 6. 1 Th. 2, 15. ch. 3, 13-15; 4, 10, 27, 30.

2 ch. 3, 14. 1 Pe. 3, 18. He. 7:20, 1 Jn. 2, 1.
7 Ex. xix. xx. Ga. 3, 19. He. 2, 2. De. 33, 2. Ps. 68, 17.

6 By the ministration or promulgation of angels.—C.
2 Ki. 17, 23. Is. i. vi. ix. &c. Eze. xvi. xx. xxii. xxiii.

5 ver. 9, 25, 37, 40, 41. Ps. 78, 8.
2 Ch. 36, 16. Ne. 9, 26. Mat. 5, 12; 23, 31, 34; 27:21-34; 39:22, 6. 1 Th. 2, 15. ch. 3, 13-15; 4, 10, 27, 30.

2 ch. 3, 14. 1 Pe. 3, 18. He. 7:20, 1 Jn. 2, 1.
7 Ex. xix. xx. Ga. 3, 19. He. 2, 2. De. 33, 2. Ps. 68, 17.

6 By the ministration or promulgation of angels.—C.
2 Ki. 17, 23. Is. i. vi. ix. &c. Eze. xvi. xx. xxii. xxiii.

5 ver. 9, 25, 37, 40, 41. Ps. 78, 8.
2 Ch. 36, 16. Ne. 9, 26. Mat. 5, 12; 23, 31, 34; 27:21-34; 39:22, 6. 1 Th. 2, 15. ch. 3, 13-15; 4, 10, 27, 30.

2 ch. 3, 14. 1 Pe. 3, 18. He. 7:20, 1 Jn. 2, 1.
7 Ex. xix. xx. Ga. 3, 19. He. 2, 2. De. 33, 2. Ps. 68, 17.

6 By the ministration or promulgation of angels.—C.
2 Ki. 17, 23. Is. i. vi. ix. &c. Eze. xvi. xx. xxii. xxiii.

5 ver. 9, 25, 37, 40, 41. Ps. 78, 8.
2 Ch. 36, 16. Ne. 9, 26. Mat. 5, 12; 23, 31, 34; 27:21-34; 39:22, 6. 1 Th. 2, 15. ch. 3, 13-15; 4, 10, 27, 30.

2 ch. 3, 14. 1 Pe. 3, 18. He. 7:20, 1 Jn. 2, 1.
7 Ex. xix. xx. Ga. 3, 19. He. 2, 2. De. 33, 2. Ps. 68, 17.

6 By the ministration or promulgation of angels.—C.
2 Ki. 17, 23. Is. i. vi. ix. &c. Eze. xvi. xx. xxii. xxiii.

5 ver. 9, 25, 37, 40, 41. Ps. 78, 8.
2 Ch. 36, 16. Ne. 9, 26. Mat. 5, 12; 23, 31, 34; 27:21-34; 39:22, 6. 1 Th. 2, 15. ch. 3, 13-15; 4, 10, 27, 30.

2 ch. 3, 14. 1 Pe. 3, 18. He. 7:20, 1 Jn. 2, 1.
7 Ex. xix. xx. Ga. 3, 19. He. 2, 2. De. 33, 2. Ps. 68, 17.

6 By the ministration or promulgation of angels.—C.
2 Ki. 17, 23. Is. i. vi. ix. &c. Eze. xvi. xx. xxii. xxiii.

5 ver. 9, 25, 37, 40, 41. Ps. 78, 8.
2 Ch. 36, 16. Ne. 9, 26. Mat. 5, 12; 23, 31, 34; 27:21-34; 39:22, 6. 1 Th. 2, 15. ch. 3, 13-15; 4, 10, 27, 30.

2 ch. 3, 14. 1 Pe. 3, 18. He. 7:20, 1 Jn. 2, 1.
7 Ex. xix. xx. Ga. 3, 19. He. 2, 2. De. 33, 2. Ps. 68, 17.

6 By the ministration or promulgation of angels.—C.
2 Ki. 17, 23. Is. i. vi. ix. &c. Eze. xvi. xx. xxii. xxiii.

A.M. ch. 4038.
A.D. cir. 34.

ther' (ch. 1, 4), and therefore did not judge themselves as yet at liberty to depart. (2) The peculiar courage evinced by Peter and John (ch. 4, 10), and by all the apostles (ch. 5, 20, 41), will fully account for their remaining when others fled. See Ne. 6, 11. (3) Their peculiar duties and sense of responsibility should also be taken into account.—C.

2 Mat. 10, 23. ch. 11, 10. xiii. xiv. xvi. xix. Mat. 5, 15, 16. 1 Co. 14, 31. Mar. 16, 15.

8 Persecution was made, by the wisdom and grace of God, instrumental in the spread of the gospel. Every spot in which a refuge found an asylum became the nucleus of a church.

g ch. 6, 5; 21, 8, with ver. 1, 14, 15.

4 This 'Philip' was not the apostle (for they are all at Jerusalem, ver. 1), but Philip the deacon (ch. 6, 5).—C.

2 Jn. 14, 10. Ge. 40, 10. Is. 11, 10; 42, 1-7, with Mat. 10, 5, 6.

2 Ch. 30, 12. J. 4, 44, 42.

2 Ch. 30, 12. J. 4, 44, 42.

2 Ch. 30, 12. J. 4, 44, 42.

2 Ch. 30, 12. J. 4, 44, 42.

2 Ch. 30, 12. J. 4, 44, 42.

2 Ch. 30, 12. J. 4, 44, 42.

2 Ch. 30, 12. J. 4, 44, 42.

2 Ch. 30, 12. J. 4, 44, 42.

2 Ch. 30, 12. J. 4, 44, 42.

2 Ch. 30, 12. J. 4, 44, 42.

2 Ch. 30, 12. J. 4, 44, 42.

2 Ch. 30, 12. J. 4, 44, 42.

2 Ch. 30, 12. J. 4, 44, 42.

entering into every house, and, haling men and women, committed them to prison.

4 Therefore they that were scattered abroad went every where preaching the word.³

5 Then Philip⁴ went down to the city of Samaria, and preached Christ unto them.

6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

7 For^a unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed.

8 And there was great joy⁵ in that city.

9 ¶ But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one:

10 To^b whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

11 And to him they had regard, because that of long time he had bewitched them with sorceries.

12 But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

14 ¶ Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John;

15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

16 (For as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus.)

17 Then laid they their hands on them, and they received the Holy Ghost.

18 ¶ And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

John the Baptist at the Jordan seeking baptism the forerunner of the Lord was astonished that the Sinless One, who needed no cleansing, should desire baptism. John had seen merely the idea of external cleansing in the ceremony. But Christ had deeper insight into the meaning of the rite, and said, 'Thus it becometh us to fulfil all righteousness.' To know the right, to do the right, to love the right—that is the spiritual idea in the outward service. Christ comes to baptism as the leader of the race. He is our representative and as such he asks to be baptized, leaving us his example to follow. L.

REFLECTIONS.—It seems hard and inexplicable that eminent ministers should be murdered when they begin to be remarkably useful. But the wisdom of God makes the blood of martyrs the seed of the church, and overrules the persecution of his servants for the spread of his gospel. And it is wonderful to see sometimes the most noted ministers protected amidst the fury of outrageous persecution; and that, while hell and earth rage against the gospel, Jesus Christ shall thereby convert multitudes to himself. If we believe his truth, we



PILLARS IN SAMARIA—BUILT BY HEROD. [ACTS, viii:5.]—We read in the I. Kings, xvi:23, 24, that the hill known as Samaria was purchased by King Omri from Shemer. And in this way it doubtless came by its name. Ahab, the son of Omri, lived here with his wife Jezebel, daughter of the king of Sidon. Here Ahab erected a temple on the summit of the hill of Samaria to the Phoenician god Baal.—Kings,

xvi:31, 32. This temple was destroyed, we learn from II. Kings, x:17, 28, by Jehu. Elisha the prophet lived here a part of his life, and many of his wonderful actions are associated with this place. The pillars we see in the picture were built, it is supposed, by Herod, for he built a temple here in honor of Augustus, the emperor of Rome. The limestone columns stand now in the midst of the wheat fields.

19 Saying, "Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

20 But Peter said unto him, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God."

22 Repent therefore of this thy wickedness; and pray God, if perhaps the thought of thine heart may be forgiven thee:

23 For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.

24 Then answered Simon, and said, "Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

26 ¶ And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza,¹ which is desert."

27 And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,

28 Was returning; and, sitting in his chariot, read^a Esaias the prophet.

29 Then^b the Spirit^c said unto Philip, Go near, and join thyself to this chariot.

30 And Philip ran thither to him, and heard him read the prophet Esaias, and said, "Understandest thou what thou readest?"

31 And he said, "How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

32 The place of the scripture which he read was this, "He was led as a sheep to the slaughter; and like a lamb dumb before his shearers, so opened he not his mouth:

33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

ought speedily and solemnly to devote ourselves to him and his service. But, alas! through ambition, covetousness, or other vicious inclinations, many profane the seals of his covenant, and publicly pretend to be his when they are not; and from mercenary views, many are too readily admitted as members or officers in the church. Dreadful will it be if a Saviour perceive them at last in the gall of bitterness and bond of iniquity! in an unconverted state! Yet it is to be feared that many ask, and rely on the prayers of others, who never heartily pray for themselves.—But no awful discovery of hypocrites must discourage ministers from going on with their work. While wrath lights on the heads of dissemblers, the earnest shall be instructed and strengthened in their most holy faith; and by following the means of grace which they have, they may hope to meet with a blessing, or even to receive

means more eminent. If we be humble searchers of God's Word, and often call ourselves to an account whether we understand it, he will send us an interpreter. And much of Jesus Christ may be seen in the Scriptures, if our mind be enlightened by his Spirit. Yea, nothing so affects the conscience as the gospel record concerning him.—What strange methods God sometimes takes to send the gospel to nations answerable to his own promises! Short-lived is the delightful fellowship of Christians on earth. But if Jesus and his Spirit go with each, all may go on their way rejoicing.

CHAPTER IX. Ver. 20. *The Grecians.* Paul, upon two accounts, made choice of 'the Grecians' as the special objects of his missionary efforts:—(1) Because they had been his unhappy assistants in the martyrdom of Stephen. (2) Because he was intimately acquainted with Grecian literature, and therefore better

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

35 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

36 And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?

37 And Philip said, "If thou believest with all thine heart, thou mayest. And he answered and said, "I believe that Jesus Christ is the Son of God."

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more:⁶ and he went on his way rejoicing.

40 But Philip was found^d at Azotus:⁸ and passing through, he preached in all the cities, till he came to Cesarea.⁹

CHAPTER IX.

1 Saul, going towards Damascus, is stricken down to the earth, 10 is called to the apostleship, 18 and is baptized by Ananias. 20 He preacheth Christ boldly. 23 The Jews lay wait to kill him: 29 so do the Grecians, but he escapeth both. 31 The church having rest, Peter healeth Eneas of the palsy, 36 and restoreth Tabitha to life.

AND Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high-priest,

2 And desired of him letters to Damascus to the synagogues, that, if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?²

5 And he said, "Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: *it is hard for thee to kick against the pricks.*

c ch. 19, 23; 28, 29. d Eze. 16, 6. ch. 22, 6-16; 26, 13-20; ver. 17, 1, 2, 15, 8, 2 Co. 12, 2. e Is. 63, 9. Mat. 25, 40, 45, 1 Co. 12, 12, Ep. 5, 30. f 1 Sa. 3, 10, 1 Ti. 1, 13. g Job 9, 4, 10, 2 Is. 45, 9, 1 Co. 10, 22, Lu. 20, 8, ch. 5, 39.

fitted to argue with them than any other of the apostles. For while God bestowed supernatural, he always made use of the natural and educational endowments of his servants. C.

Ver. 31. *Rest.* Rather, 'peace.' This full in the storm of persecution, so far as natural causes can be assigned, is accounted for by referring it to the time when Caligula attempted to place his statue in the temple at Jerusalem—an event which threw the Jews into such consternation that they ceased to think of the Christians, or perhaps were willing to borrow countenance and aid from them in opposing that image-worship that was equally hateful to both. C.

Ver. 39. *Showing the coats and garments, &c.* Either the stock of ('outer and inner') garments she had provided for the future comfort of the poor, or the raiment of her providing which they had actually on. It matters nothing which! Blessed be the Lord! Dorcas hath still many daughters who continue to 'make the widows' hearts to sing for joy.'—Note. A religion that does not call forth, or permit, or encourage, the active benevolence of woman, cannot be the religion of the apostles! While ostentation of charity must be avoided, benevolence of heart must be cultivated. C.

Ver. 43. *Simon a tanner.* The name and profession of this

A.M. cir. 4038.
A.D. cir. 34.

a Ver. 9-11.
b ch. 10, 43; 11, 17, 13;
10, 23; 32, Mat. 10, 8;
Th. 2, 5, 6. 2 Ki. 5, 15, 16;
20, 27.

c Ps. 22, 25.
d Ps. 38, 38; 38, Eze.
14, 31; Je. 17, 9; Ro. 8, 7;
8, Mat. 6, 22; 23, 2 Ti. 3, 5.

e We are not to regard Simon as a thorough hypocrite. He saw Philip's miracles. He was a thoughtful man, and he concluded that Philip must be in league with some supernatural power. He believed that baptism must be the initiatory rite of this new and powerful sect; consequently he confessed his faith in Jesus, and was baptized. He found, however, that baptism alone did not impart the miraculous powers which he sought; he supposed there was a deeper mystery which the apostles kept secret, and he offered to purchase it. He thus plainly mistook the whole character of the gospel.—P.

f Da. 4, 27; Am. 5, 15; Joel 2, 14; 2 Ti. 2, 25; Is. 55, 7; Je. 4, 14.

g De. 29, 18; 32, 12; Je. 4, 18; He. 12, 15; Ro. 8, 7; 8, Ps. 116, 10; Pr. 5, 22; 2 Ti. 3, 15, 26, 22.

h Immersed, as it were, 'in the gall of bitterness, and bondage of iniquity,' which judgment Peter drew from finding in him 'the love of money, which is the root of all evil.'—P.

i Ex. 8, 10; 17, Nu. 21, 7; 1 Ki. 13, 6; Job 42, 8; Ja. 5, 16.

j Lu. 15, 27; ch. 1, 8, 20; 21, 28; 23, 31; 18, 5; 26, 22; 23, 1; Ps. 5, 12.

k He. 1, 14; Ps. 137, 21. On the south-west of Canaan, Jos. 15, 47; 13, 13; Ju. 1, 6; 2 Co. 9, 5.

l Gaza was the greatest of the five capital cities of Philistia. It stood on the south-western extremity of the plain on the caravan road to Egypt, and about three miles distant from the coast of the Mediterranean. The road to Jerusalem runs across a dreary parched plain, on the borders of the 'wilderness of wandering,' and may with truth be called 'desert.'—P.

m Ps. 68, 31; 87, 4; Is. 18, 14; 43, 6; 55, 3-5; Zep. 3, 10.

n 2 Ch. 6, 32; 33, Ps. 68, 25; 1 Ki. 8, 41; Ju. 12, 20; Is. 56, 6-8.

o De. 6, 7; Col. 3, 16; Is. 59, ch. 17, 11.

p ch. 16, 6, 7; Pr. 3, 5, 6; Is. 66, 2; Ho. 6, 3.

q The Spirit of God, either by an audible voice or intelligible suggestion, leaving no doubt in the mind of the inspired that the thought came from God.—C.

r Ec. 9, 10; Ro. 12, 11; Ju. 4, 34; Ps. 119, 32.

s Mat. 15, 10; 17, 16, 9; 11; 13; 23, 51; Ju. 5, 39; Ep. 5, 17.

t Ps. 25, 6; 73, 22; Pr. 30, 2, 3; Ro. 10, 14; Mat. 2, 7; Pr. 2, 3, 5.

u Is. 53, 7, 8, 1 Pe. 1, 18; 19, 21-24; 3, 18; Phi. 2, 7, 8; He. 2, 9, 10; 5, 8; Mat. xxvi. xxvii. Mar. xiv. xv. Lu. xxi. xxiii. Ju. xviii. xix.

A.M. cir. 4038.
A.D. cir. 34.

f De. 17, 9; Mat. 2, 4; Mar. 4, 10; Mat. 2, 7.

g Lu. 24, 27, 44; ch. 28, 23; 26, 22; 23, 10, 43; 18, 28; 2 Co. 1, 20; Col. 2, 17; 1 Pe. 1, 12, 13; 1 Co. 2, 2.

h ch. 10, 47.

i Mat. 28, 19; Mar. 16, 15, 16; Ro. 10, 10; ch. 2, 38; 39, ver. 12.

j Pe. 3, 15; Ro. 10, 10; Mat. 16, 16; Ju. 6, 69; 11, 27; 9, 35-38; ch. 9, 20; 10, 12; 13, 1; Ju. 4, 25, 5, 5.

k The oldest and best MSS. do not contain this verse. It is not necessary to the narrative; and it was probably added by some later copyist to make the story more complete.—P.

l Mat. 3, 16.

m 1 Ki. 18, 12; 2 Ki. 16, Eze. 3, 12, 14; 8, 3; 11, 24.

n Not through the air, as some imagine, but merely, as it were, 'hurried him away,' by some such voice or suggestion as had brought him at first.—C.

o I believe the removal of Philip was supernatural. A very inward prompting followed by a hasty, yet natural, withdrawal, would not be so described. Philip was in some way miraculously and invisibly removed, and conveyed away by divine power to Azotus, or Ashdod, situated about 12 miles northward.—P.

p Ps. 119, 14, 111; Ro. 5, 2; 11; Is. 61, 10; 45, 25.

q *Was found.* Rather, 'made his appearance,' having left the desert and sought an inhabited district.—C.

r Ashdod, Jos. 13, 3; 15, 46, 47; 2 Co. 9, 6.

s ch. 2, 19; Ro. 15, 19; ch. 10, 1; 21, 8; 23, 33; 25, 4.

t Cesarea on the sea-coast, a city of distinction. *Cesarea-Palestina.* It was built by Herod the Great, & was in apostolic times the residence of the Roman procurator, and consequently the seat of government in Palestine.—P.

CHAP. IX.

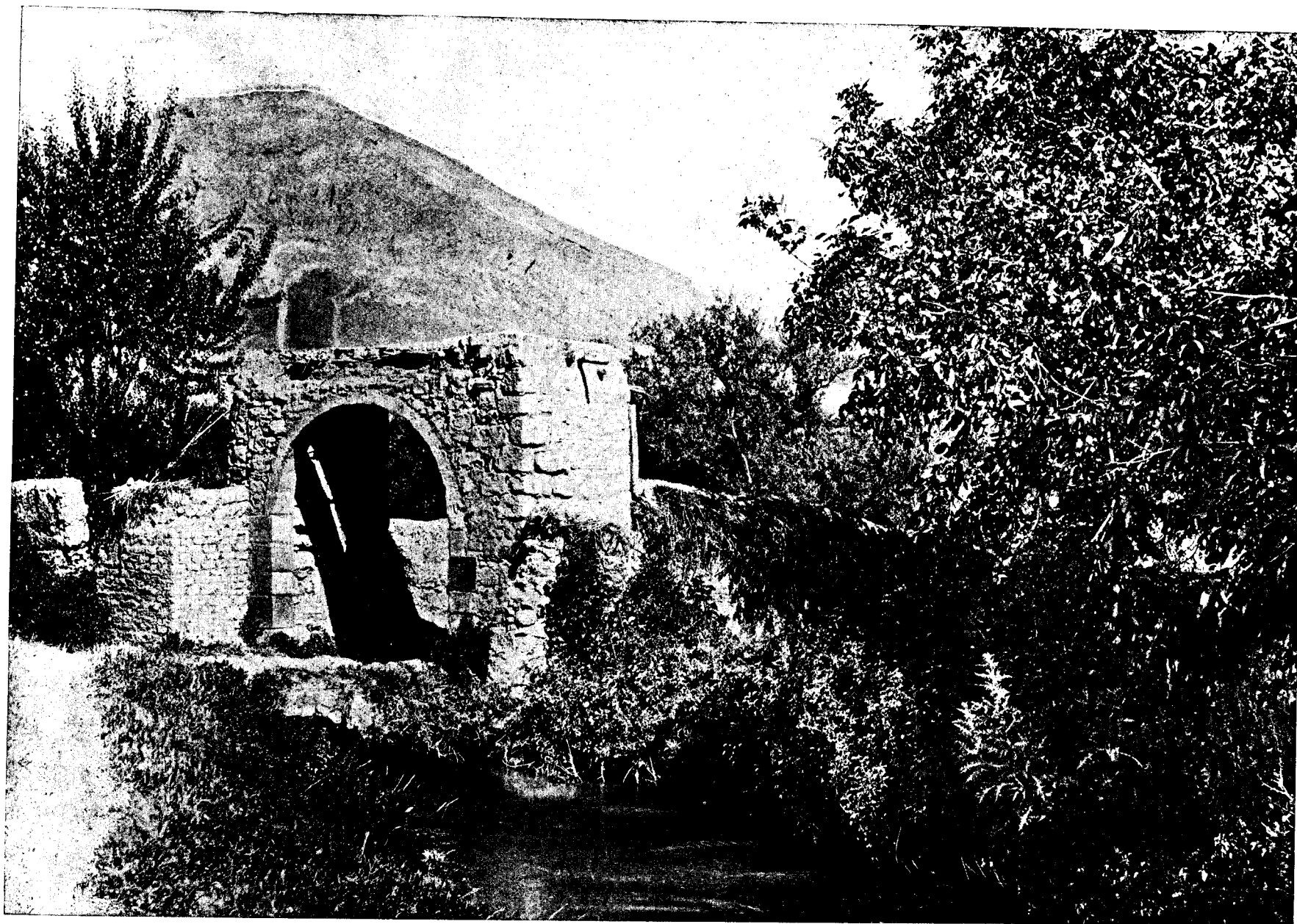
A.D. cir. 35.

a ch. 8, 3; ver. 13, 21; ch. 2, 5, 19, 30; 26, 9; 12; Ga. 1, 13; Phi. 3, 6; 1 Ti. 1, 3; 1 Co. 15, 9; Ps. 27, 12.

b ch. 9, 12; ch. 26, 12; 22, 5, ver. 14.

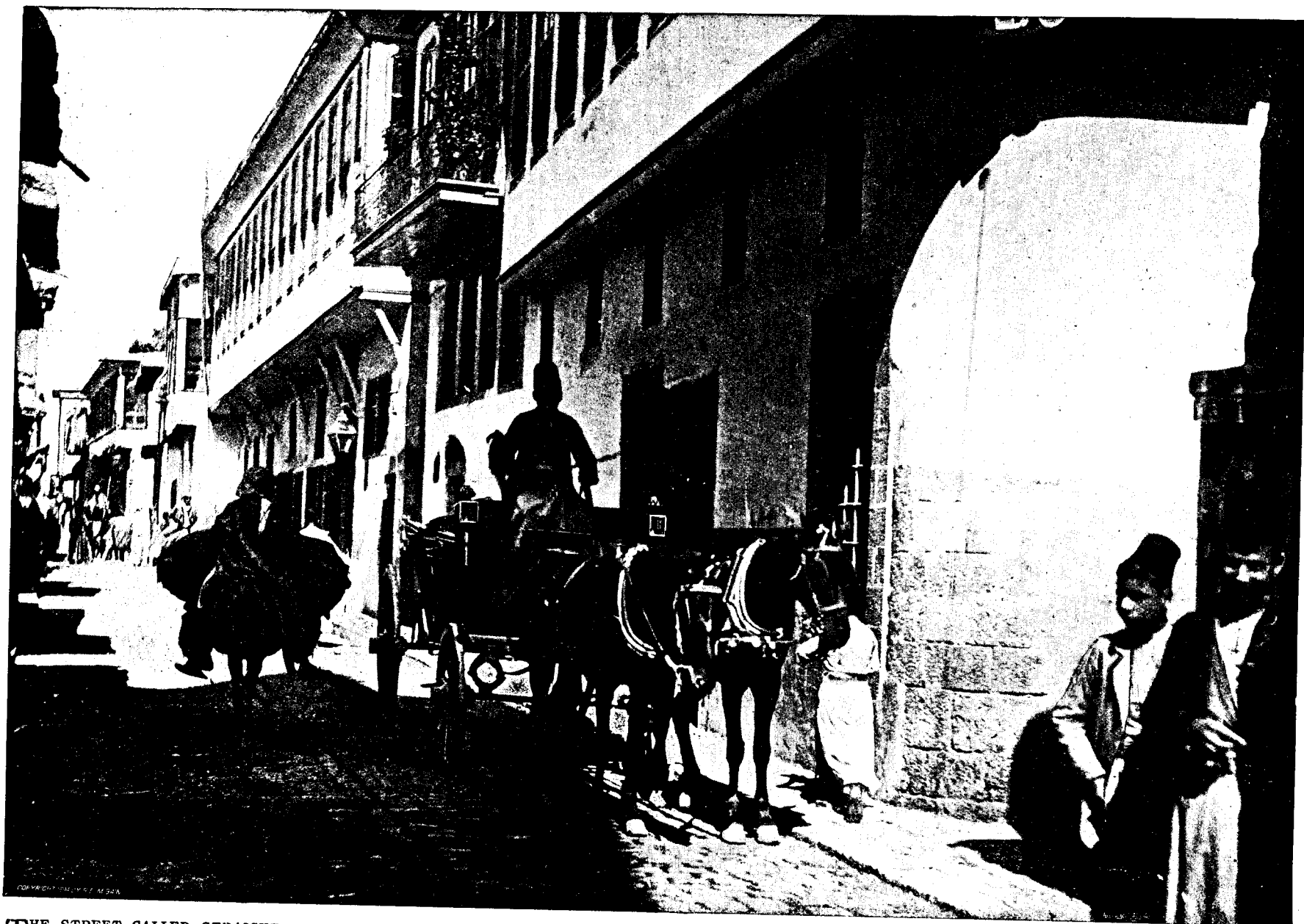
c The Jewish Sanhedrim had not only power in their own territory, but through the connivance or authority of the Romans, could claim and bring back their own countrymen to abide their trial, in religious matters, at Jerusalem. A similar *impetum in imperio* the Jewish rabbis still exercise in several Asiatic countries, whereby they are able greatly to impede the progress of the gospel.—C.

d A question which declares in terms stronger than any direct intimation, that Jesus so sympathizes with his persecuted members, that, in their sufferings, he suffers.—C.



GATEWAY TO DAMASCUS. [Acts, ix:3.]—"As he journeyed he came near Damascus; and suddenly there shined around about him a light from heaven." In the picture we have a gateway in the wall of Damascus looking toward Jerusalem. Whether St. Paul entered this city through the same place or not we have no means of knowing. It is true, however, that he entered from the same side. The roadway just

before passing through the gate, leads over a bridge, under which flows, through a canal, one of the many streams of the Abana river. It is strange to think that notwithstanding St. Paul entered Damascus nearly 2,000 years ago, that the city then was 2,000 years old. This city has witnessed well-nigh all the history the human race has made. The location seems to have been intended for a city.



THE STREET CALLED STRAIGHT—DAMASCUS—INTO WHICH THE LORD COMMANDED ANANIAS TO GO AND INQUIRE FOR SAUL. [Acts, ix:11.]—The Lord appeared unto Ananias, a good man of Damascus, in a vision, and commanded him to go into a street called Straight, that he might inquire at the house of Judas for Saul of Tarsus. This was just after Saul had been stricken down on the road near Damascus,

by the great light from heaven, and by the sense of the enormous sin he was committing in persecuting the disciples of the crucified Christ. Just as it probably was two thousand years ago, so to-day the street called Straight is the leading one in Damascus. It is one of the streets in the city through which a carriage can pass. It is also the leading street for trade. Along this street St. Paul walked many times.

6 And he, trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.³

8 And Saul arose from the earth; and when his eyes were opened,⁴ he saw no man: but they led him by the hand, and brought him into Damascus.

9 And he was three days without sight, and neither did eat nor drink.

10 ¶ And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord.

11 And the Lord said unto him, Arise, and go into the street which is called Straight,⁵ and inquire in the house of Judas for one called Saul,⁶ of Tarsus: for, behold, he prayeth,⁶

12 And⁷ hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight.

13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:

14 And here he hath authority from the chief priests to bind all that call on thy name.

15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:

16 For⁸ I will show him how great things he must suffer for my name's sake.

17 And⁹ Ananias went his way, and entered into the house; and putting his hands on him, said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

18 And⁷ immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized.

19 And² when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

A.M. cir. 4039.
A.D. cir. 35.

A.M. cir. 4039.
A.D. cir. 35.

1 Ch. 2. 27; 10. 14, 30.
Lk. 3. 10; Ro. 7. 9; 13. 94.
J. Da. 10. 7; ch. 22. 9.
20. 14.
3 A. It is distinctly mentioned that Saul's assistants saw no man: it seems evidently implied that Saul saw the Lord Jesus: besides which it is declared (ver. 17) that the Lord Jesus had appeared to him in the way. See also ch. 22. 14; 1 Co. 9. 1; 15. 8.
4 The discrepancy between this verse and ch. 9. 14 will be examined when, if the Lord will, that passage comes under examination.—C.

5 When his eyes were opened, which he had closed through excess of the light that shone from Christ's glorious body. See Lk. 1. 6.
6 2 Ki. 6. 19; ch. 13. 11.
7 1 Co. 3. 18, 19; ver. 8, 11, 12. Gal. 1. 12, 15, 16. 2 Co. 12. 2.
8 ch. 22. 12. Nu. 12. 6. 1 Sa. 3. 10.
9 The Straight Street, or via recta of the Romans, ran through the city from the east gate to the west. There was a triple avenue, divided by ranges of Corinthian columns, some few fragments of which still remain in situ.—P.

10 ch. 21. 9, 22; 31. 25.
11 Is. 55. 6. Lu. 18. 13. Ps. 50. 15; 91. 15; 32. 6. Da. 10. 5.
6 Prayer, private, habitual, humble, earnest, confiding, and persevering, is a striking and peculiar mark of a true convert. This mark of identity is noted for the further purpose of reconciling Ananias to a persecutor of the church, on the evidence that God was reconciled when he so graciously heard his prayer. See ver. 13.—C.

7 Nu. 12. 6. Da. 9. 21.
8 ch. 3. ver. 1, 2; ch. 22. 9; 26. 9; 12. 1 Co. 15. 9; Gal. 1. 13; Phi. 3. 6. 1 Ti. 1. 13, 15.
9 ver. 21; ch. 22. 16. 2 Ti. 2. 20; Ro. 10. 14; 1 Co. 12. 1.
10 ch. 13. 2. Ro. 1. 1, 9, 5. 1 Co. 15. 10. Gal. 1. 15; 2. 7. 8. 1 Ti. 2. 7. 2 Ti. 1. 11; 2. 20. ch. 22. 21; 26. 17. Ro. 11. 13; 15. 16, 19. Ep. 3. 7, 8. ch. xii. xxvi.; 21. 11, 25; 23. 17.
11 ch. 20. 22; 23. 11; 21. 11. 2 Co. 11. 23–27. 2 Ti. 1. 12.
12 ch. 22. 12–16; ver. 3, 10; ch. 8. 17. Mat. 19. 15. 1 Co. 15. 8.

13 The immediate infliction of the blindness by light, not by lightning—the nature of the disease, an extraordinary scaling incrustation affecting the whole eye—together with the suddenness of the removal of a disease, not merely nervous, but exanthematic, puts the supernatural and miraculous character of the occurrence beyond all philosophical question; and as for infidel theories, they are never philosophical, but always imaginative and arbitrary.—C.

1 Ga. 1. 15–17, 23. ch. 26. 3, 11, 17, 37. Phi. 3. 7.
2 Co. 2. 23, 30.
3 The apparent disagreement between this statement and Gal. 1. 17 will be explained, if the Lord will, in a note upon the text.
4 Mat. 13. 54, 55; 1 Sa. 10. 11. Gal. 1. 13; 23. 24. ch. 8. 1, 3; ver. 12, 13, 14. 1 Ti. 3. 16.
5 Lu. 24. 25–27, 44. ch. 18. 28. He. 1. 1–3.
6 Very Christ. Rather, the Christ, 'the Messiah,' promised by the LORD, foretold by prophets, and eagerly expected by the Jews.—C.

7 ch. 23. 12, 25; 3. Mat. 10. 16–23. 1 Th. 5. 15, 16. 1 Jo. 2. 11, 17, 27.
8 During the interval between his conversion and the attempt upon his life, Paul made a journey to Arabia, as stated in Gal. 1. 18. Nothing is here said of that journey, nor of the length of the sojourn at Damascus; but we are told that a period of no less than three years elapsed between his conversion, and his flight from Damascus. The greater part of that time appears to have been spent in missionary work in Arabia. See note on Gal. 1. 18 and 2 Co. 11. 32.—P.

9 2 Co. 11. 11, 32, 33. Jos. 2. 6, 11, 15, 16, 17. Sa. 19. 42. Ps. 21. 11, 37; 32. 33.
10 The Jews 'lay in wait' for the most probably near the house where he was known to lodge; and the gates were watched by the soldiers of Aretas, 2 Co. 11. 32, to whom it is not unlikely some of the more zealous and bloodthirsty of the Jews voluntarily united themselves in the guard.—C.

11 ch. 22. 17. Mat. 10. 17.
12 ch. 4. 36; 11. 25, 25; xiii. 25; Gal. 2. 9, 13.
13 ch. 1. 18, 19.
14 ch. 4. 13. Ep. 6. 19, 20.
15 Nu. 27. 17, 21. Ps. 123. 8. ch. 1. 21.
16 ch. 6. 10, 14; 13. 18, 22. Ep. 6. 19, 20; 20, 22.

17 Jews who used the Greek tongue, ch. 6. 1; 11. 20. And perhaps Jn. 12. 20.
18 ver. 23.
19 Mat. 10. 23. ch. 17. 50, 51; 14. 6; 17. 10.
20 Tarsus was capital of Cilicia in Asia Minor. It was celebrated at this period as a centre of commercial enterprise, trading with the cities of Phœnicia and Palestine; but chiefly as a seat of Greek learning and philosophy, scarcely inferior to Athens itself. It was here Paul received instruction in the Greek language and literature.—P.

A.D. cir. 39.
5 Lydda, called Lod in the Old Testament (1 Ch. 8. 12), is situated in the plain of Sharon, near the great road from Jerusalem to Joppa, and about 10 m. distant from the latter. A village still occupies the old site & retains the old name.—P.

20 And² straightway⁸ he preached Christ in the synagogues, that he is the Son of God.

21 But all that heard him were amazed, and said, Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.⁹

23 ¶ And after that many days were fulfilled, the Jews took counsel to kill him.¹

24 But⁹ their laying await was known of Saul. And they watched the gates² day and night, to kill him.

25 Then the disciples took him by night, and let him down by the wall, in a basket.

26 ¶ And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.

27 But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

28 And he was with them coming in and going out at Jerusalem.

29 And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.

30 Which when the brethren knew, they brought him down to Cesarea, and sent him forth to Tarsus.⁴

31 Then² had the churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

32 ¶ And it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda.⁵

33 And there he found a certain man named Eneas, which had kept his bed eight years, and was sick of the palsy.

34 And Peter said unto him, Eneas, Jesus

g ch. 2. 41–47; 4. 31–35; 8. 1.

g ch. 2. 41–47; 4. 31–35; 8. 1.

g ch. 2. 41–47; 4. 31–35; 8. 1.

g ch. 2. 41–47; 4. 31–35; 8. 1.

g ch. 2. 41–47; 4. 31–35; 8. 1.

g ch. 2. 41–47; 4. 31–35; 8. 1.

g ch. 2. 41–47; 4. 31–35; 8. 1.

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g ch. 2. 41–47; 4. 31–35; 8. 1.

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g ch. 2. 41–47; 4. 31–35; 8. 1.

g ch. 2. 41–47; 4. 31–35; 8. 1.

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g ch. 2. 41–47; 4. 31–35; 8. 1.

g ch. 2. 41–47; 4. 31–35; 8. 1.

g ch. 2. 41–47; 4. 31–35; 8. 1.

g ch. 2. 41–47; 4. 31–35; 8. 1.

g ch. 2. 41–47; 4. 31–35; 8. 1.

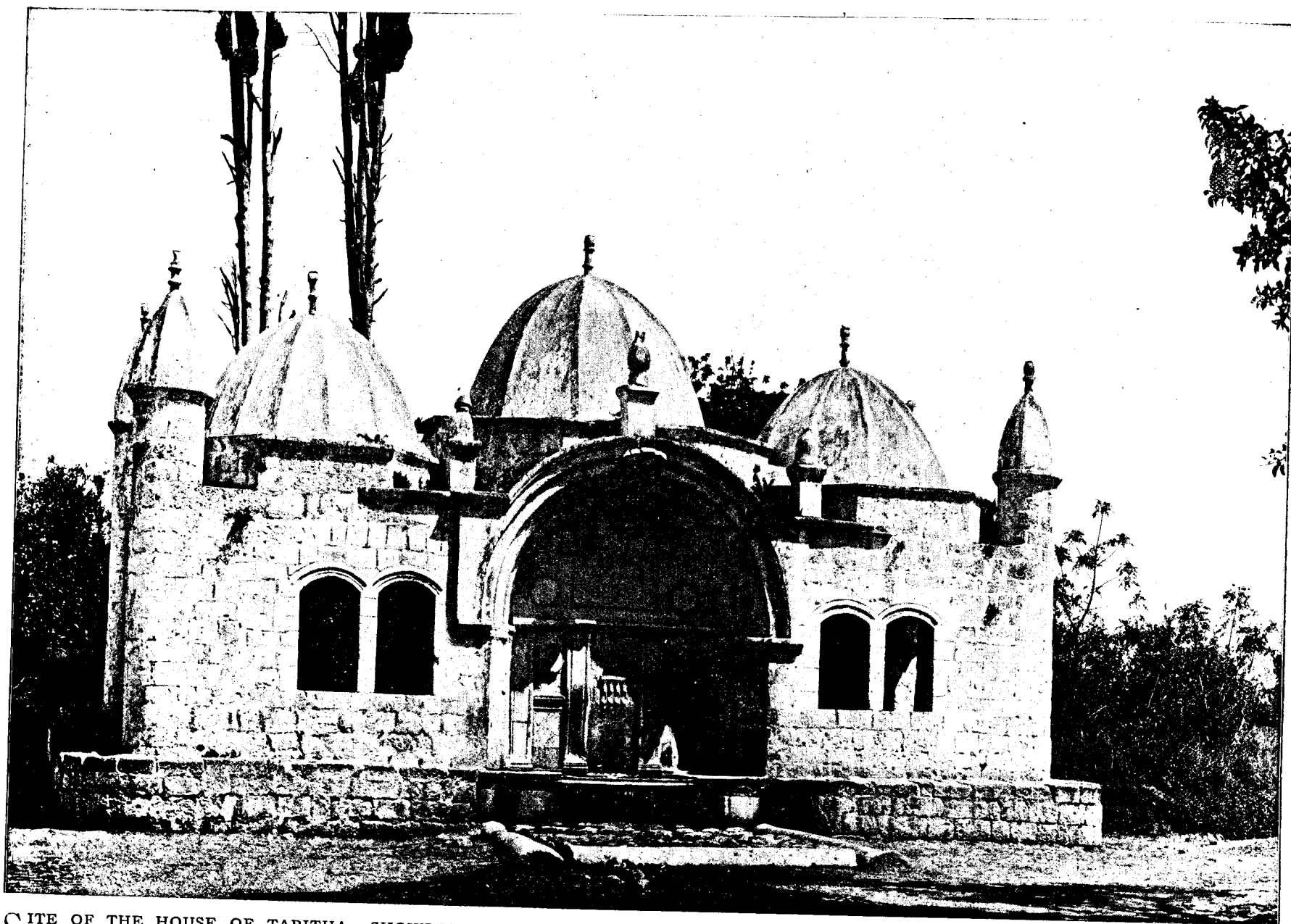
Christian mechanic is recorded, to remind men that trade and hard labour are by no means inconsistent with Christian profession and Christian hospitality. C.

REFLECTIONS.—Often it happens that Christians may have gone to the most fearful lengths before their conversion, yet through grace they are at length led to Christ. Yea, great is their madness, their malice, against the Redeemer; and all at their own infinite hazard. How irrefragable are the proofs of our Saviour's exaltation to his Father's right hand! He has appeared and spoken from heaven with divine majesty and glory; and through an authoritative use of his name, by faith, has healed the sick and raised the dead even the dead in trespasses and sins. Victorious and divine also is his grace. It leads the most daring sinner into trembling and astonishment; stops his career of wickedness, and makes him all

concern, all resignation, all obedience to his will; gives him a heart to pray, and turns the furious persecutor into a zealous preacher of the faith which he had once destroyed. No wonder that both saints and sinners are amazed at the marvellous change. Through great distress and darkness the good are sometimes brought into their blessed state, to their spiritual comforts, and remarkable usefulness in the church. But the miraculous convert is gradually emboldened and strengthened, to the silencing and confounding of every opposer. With great caution ought church-members to be admitted; but never should those whom Christ has marked with his grace and truth be rejected.—It is impossible for Christ ever to want instruments for carrying on his work. If he find them not here he does there, and can easily take away all their objections and discouraging difficulties. Nor

can the most furious malice, nor the most crafty plots, keep them from going forward with their work. It is his desire to turn threatenings against and slaughter of his people into rest and peace, and so fill them with the comforts of the Holy Ghost, that they may be multiplied and edified. Pleasantly, then, do ministers visit churches, and impart benefits in the name of their Master. Thrice happy are they when their faithful ministrations issue in the conversion of multitudes. And it is honourable for saints and their profession when their piety and charity render their life greatly desired, and their death as much lamented.

CHAPTER X. REFLECTIONS.—It is an honour for persons of all ranks to be devout and liberal, and to worship God in their families as well as in secret. And how does this Roman soldier shame many pro-



SITE OF THE HOUSE OF TABITHA—SHOWING ALSO PLACE OF BURIAL. [Acts, ix:36.]—"Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and alms-deeds which she did." The site of the house of Tabitha in Joppa is always pointed out to travelers as one of the places of interest. Joppa almost ranks with Damascus in being one of

the oldest cities in the world. Pliny says it existed before the flood, and Josephus says it was founded by the Phœnicians. Strabo says that it was here that Andromeda was exposed to the sea monster, and in Pliny's time the chains were said to be pointed out in the rocks to which she was bound. Joppa is interesting to Christians now, however, because it was the home of Tabitha, whose charity

Christ maketh thee whole; arise, and make thy bed. ^aAnd he arose immediately.

35 And^b all that dwelt at Lydda and Saron^c saw him, and turned to the Lord.

36 ¶ Now there was at ^dJoppa^e a certain disciple named Tabitha,^f which by interpretation is called Dorcas;^g this woman was ^hfull of good works and alms-deeds which she did.

37 And it came to pass in those days, that she was sick, and died: whom, when they had washed, they laid ⁱher in an ^jupper chamber.

38 And forasmuch as Lydda was nigh to Joppa,^k and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay^l to come to them.

39 Then Peter arose, and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him ^mweeping, and showing ⁿthe coats and garments which Dorcas made while she was with them.

40 But^o Peter put them all forth, and kneeled down, and prayed; and turning ^phim to the body, said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

41 And he gave her ^qhis hand, and lifted her up, and when he had called the saints and widows, he presented her alive.

42 And^r it was known throughout all Joppa; and many believed in the Lord.

43 And it came to pass, that he tarried many days in Joppa,^s with one Simon a tanner.

CHAPTER X.

¹ Cornelius, a devout man, ⁵ being commanded by an angel, sendeth for Peter: ¹¹ who by a vision, ^{15, 20} is taught not to despise the Gentiles. ³⁴ As he preacheth Christ to Cornelius and his company, ⁴⁴ the Holy Ghost falleth on them, ⁴⁸ and they are baptized.

THERE was^a a certain man in Cesarea,¹ called Cornelius, a centurion² of the band called the Italian band,

2 A^b devout³ man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.⁴

3 He^c saw in a vision evidently, about the ninth hour of the day,⁵ an angel of God coming in to him, and saying unto him, Cornelius.

4 And when he looked on him, ^dhe was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come^e up for a memorial⁶ before God.

5 And^f now send men to Joppa, and call for one Simon, whose surname is Peter:

6 He^h lodgeth with one Simon a tanner,

fessed Christians who, on the most trifling pretences, neglect the worship of their Maker, who scarcely know what it is to observe family devotion, and who take no more pains in the religious education of children and servants than if they were beasts! God takes great delight to increase their knowledge and comfort who sincerely practise what they know, and earnestly ask his further direction. And though our best actions cannot render our persons acceptable to God, yet, if they are agreeable to his perfections and law, he graciously rewards them.—It is by men, not by angels,

that we must expect to be taught.—With tender care God removes the conscientious scruples of his servants, and prepares them beforehand for their duty. And never are we more ready to receive his direction than when we are engaged in solemn prayer. Cheerfully therefore ought all, especially ministers, to go whithersoever he, in his providence, calls them, hoping for success, whatever impediments lie in their way. Gospel preachers ought to be gladly received and kindly entertained; and as many friends as we can influence be encouraged to share their instructions. With the deepest

A.M. cir. 4043.
A.D. cir. 39.

^a See ch. 3.7. Mar. 1. 31.42. ver. 43; ch. 14.8-10. 14.12.
^b Lu. 7.16. ch. 4.47. 12-14. 11.21. 1 Ch. 5.16. 2 Co. 3.16.

^c Saron, or as it is written in the Old Testament, Sharon (1 Ch. 27.29), was the name of the plain which extends from Lydda and Joppa on the south to Carmel on the north. A village of the same name may have stood upon it, but it is not anywhere mentioned; and the apostle in this passage probably refers to the inhabitants of the plain.—²

^d Jos. 19.46. 2 Ch. 2. 16. Ezr. 3.7. Jonah 1.3. ch. 10.5.
^e Joppa—now 'Jaffa,' one of the most ancient seaports in the west, about forty miles west of Jerusalem.—²

^f Tabitha—Dorcas—both names (the one Syriac, the other Greek) signify 'lamb, or gazelle.'—²
^g Or, Doe or Roe.
^h ch. 10.4. Pr. 31.31. Ja. 27. Tit. 2.14; 3.8. 1 Ti. 2.10; 5.10.
ⁱ ch. 1.13; 20.8. Mar. 14.15.
^j Jos. 10.46. 2 Ch. 2.16. See ver. 43.36.

^k Or, be grieved.
^l ch. 8.2. 1 Th. 4.13. Ge. 50.10; 23.2. 1 Jn. 11.31.2 Sa. 3.31.
^m ver. 36. Pr. 10.7. 31.31. Ec. 5.10. 1 Ki. 17.12. 10.23.2 Ki. 4.33-36. Mar. 5.40-43. Jn. 11.43. Mat. 9.25. ch. 7.60.

ⁿ See ver. 35. Jn. 2. 11; 12.11; 14.12.
^o A noted sea-port on the west of Canaan, Jos. 19.46. 2 Ch. 2.16. Ezr. 3.7. Jonah 1.3. ch. 10.5.6.32.

^p CHAP. X.
A.D. cir. 41.
^q Ge. 40.10. Is. 11.10; 42.1.6,7. Mat. 2.1.11; 8.5-11. 15.22-28. Jn. iv. 12.20.16.
^r I See note on ch. 8.40.—²

^s Captain of a hundred soldiers, Mat. 8.5; 27.54. ch. 23.17.23.27.1.
^t ch. 2.5; 8.2.18.8; 22.12. Ge. 18.10. Jos. 24.15. Ps. 41.1; 101.2-7; 119.2. Pr. 2.3-5. Ec. 7.18. 1 Th. 5.17. ver. 4.22.30. 35.

^u Devout. According to the original, one that truly worshipped God.—²
^v And prayed to God alway. Not intermingling, as some did, an occasional prayer to God with others to idols; and one that, habitually and steadily worshipped God at the accustomed hours of prayer.—²

^w Prayer.—² Prayer should never be mechanical or ostentatious; but, for sustentation of the divine life, it must be habitual and regular.—²
^x Da. 9.21. ver. 30. 16.1.14. Ps. 91.13.4.7.

^y Three o'clock afternoon.
^z Mat. 28.4.5. Re. 1.7. ch. 7.12.
^{aa} Is. 45.10. Ps. 141.2. He. 13.16. Re. 8.3. ver. 31. Phil. 4.18.

^{ab} ver. 32. Ro. 10.14-17.
^{ac} ch. 9.43; 11.13.14; ver. 32.
^{ad} The 'memorial' was a part of the sacrifice (Le. 2.10) presented specially to God, in testimony and remembrance that the petitioner was a true worshipper

of God by sacrifice—by typical acknowledgment of the Lamb of God—and had called upon God for pardon and salvation.—² Note, Neither prayers, nor other good works, can justify a sinner, but in whole or in part (Ro. 3.20-31. Ga. 3.10-14), yet are they fruits and memorials essential to a living faith (Ja. 2.17); necessary to the promotion of growth in grace (2 Pe. 3.18); to the support of the personal assurance of faith (2 Pe. 1.5-10); to the silence or convincing of gainsayers (2 Pe. 2.12); and to the visible and filial exhibition of the glory of our heavenly Father, Jn. 15.8.—²

^{ae} Ec. 9.10. Ps. 119.59. 60. ver. 33; ch. 11.13.
^{af} The distance from Cesarea to Joppa was about 35 English miles, and was too much for one day's march.—²

^{ag} ch. 11.5-10. Mat. 6.1 Ti. 2.8. Ps. 55.17. Ep. 6.19.
^{ah} It will be recollected that the eastern houses were, and still generally are, flat-roofed, and surrounded by a battlement, so that Peter thus obtained retirement and privacy—while, as he still retained Jewish peculiarity, the open roof would afford him an opportunity of praying towards Jerusalem. See Da. 6.10.—²

^{ai} Mid-day, Mat. 20.5. 27.45. 55.17.
^{aj} Nu. 24.4. Re. 1.10. 2 Co. 12.1.2.4.
^{ak} ch. 7.56. Eze. 1.1. Re. 4.2.3. &c.; 19.11. Mat. 3.16.

^{al} Mat. 8.11. Is. 43.6; 40.12.45. 55.12. 1-7; liv. ix. Ro. 15.8-19. 1 Co. 6.9-11. Mat. 13.47. Re. 22.17. Jn. 6.37. Ro. 1.16.22.26-30.
^{am} Ro. 10.2, with Le. 11.2.4.31; 20.25. De. xiv. Ez. 4.14.44.31.

^{an} Common. Rather, 'defiled' (see Mar. 7.2), by whom Peter seems to mean things naturally clean, but rendered legally impure; while by 'unclean' he represents things absolutely filthy, and pronounced unclean by the Mosaic law.—²

^{ao} Mat. 15.11. ver. 28. 34. ch. 11.9; 15.9. Ro. 14.17.20. 1 Ti. 4.4. Tit. 1.15. 1 Co. 10.25. Lu. 11.42.
^{ap} What God hath cleansed—by emblematically taking it up from the earth, and sending it down from heaven.—²

^{aq} Jn. 13.38.21.17.
^{ar} Mat. 8.11. Ep. 3.6. 8.2.4.22. Re. 5.9.7.9.
^{as} ver. 9-16; ch. 9.43.
^{at} ver. 10-16.
^{au} ch. 11.12; 16.6.7.21. 4. Jn. 10.13.

^{av} ch. 15.7. Mar. 16.15. Mat. 28.19. Ep. 3.8.
^{aw} ver. 1-5.
^{ax} Cornelius—a just man. A man that acknowledged and worshipped the true God, the God of the Jews—that trusted in his promises, which all terminated upon Messiah, the Saviour—and was, therefore, 'just' as 'being justified by faith,' Ro. 5.1.—²

^{ay} ch. 22.12. He. 11.2.

whose house is by the sea-side: he shall tell thee what thou oughtest to do.

7 And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually;

8 And when he had declared all ^{these} things unto them, ^{he} sent them to Joppa.

9 ¶ On the morrow, as they went on their journey,⁷ and drew nigh unto the city, ⁸Peter went up upon the house-top⁸ to pray, about the sixth hour.⁹

10 And he became very hungry, and would have eaten: but while they made ready, he fell into ^aa trance,

11 And saw ^bheaven opened, and a certain vessel descending unto him, as it had been ^aa great sheet, knit at the four corners, and let down to the earth;

12 Wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

13 And there came a voice to him, Rise, Peter; kill, and eat.

14 But Peter said, ^cNot so, Lord; for I have never eaten any thing that is common¹ or unclean.

15 And the voice ^dspake unto him again the second time, ^eWhat God hath cleansed,² that call not thou common.

16 This was done ^fthrice: ^{and} the vessel was received up again into heaven.

17 ¶ Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men ^gwhich were sent from Cornelius had made inquiry for Simon's house, and stood before the gate,

18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.

19 While Peter thought on ^hthe vision, ⁱthe Spirit said unto him, Behold, three men seek thee.

20 Arise^e therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

21 Then Peter went down to the men which were sent unto him from Cornelius, and said, Behold, I am he whom ye seek: what ^{is} the cause wherefore ye are come?

22 And they said, ^kCornelius the centurion, a just man,³ and one that feareth God, and of ^lgood report among all the nation of the Jews,

reverence and attention ought we to hear and believe the truths of God, on which depend our eternal salvation and his glory. And with their utmost care ought preachers to make known Jesus Christ in his person, offices, debasement, and glory, as the source and mean of our whole salvation, and as our great Judge, to whom we must quickly give an account. It is a delightful season when the Holy Ghost, with supernatural influence, attests the truths preached, and applies them to the hearts of hearers. Cheerfully they then surrender themselves to Jesus, and avow their



HOUSE OF ST. PETER, JAFFA—WHERE PETER PRAYED, FELL INTO A TRANCE AND SAW HEAVEN OPEN. [Acts, x:32.]—This is called the house of St. Peter here, but it is really the house of Simon, the tanner. "Send therefore to Joppa and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon, a tanner, by the seaside; who when he cometh shall speak unto thee."—Acts, x:32. This

house of Simon, the tanner, is still pointed out. This, with the house of Tabitha, make up the two most interesting objects of historic interest in Joppa. Here it was that Peter learned the great lesson that God was no respecter of persons, but thought as much of a Gentile as of a Jew. He here learned that in every nation he that feareth God and worketh righteousness is accepted with him.

was warned from God by an holy angel, to send for thee into his house, and to hear words of thee.

23 Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

24 And the morrow after they entered into Cesarea. And Cornelius waited for them, and had called together his kinsmen and near friends.

25 ¶ And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him.⁴

26 But Peter took him up, saying, Stand up; I myself also am a man.

27 And as he talked with him, he went in, and found many that were come together.

28 And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath showed me that I should not call any man common or unclean.

29 Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?

30 And Cornelius said, Four days ago I was fasting until this hour: and at the ninth hour I prayed in my house; and, behold, a man stood before me in bright clothing,

31 And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.⁵

32 Send therefore to Joppa, and call hither Simon, whose surname is Peter: he is lodged in the house of one Simon a tanner, by the seaside; who, when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee: and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

34 ¶ Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:

35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.

36 The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)

37 That word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached;

38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that

A.M. cir. 4045.
A.D. cir. 41.

2 ver. 45; ch. 9. 40; 11.

12. a Jn. 4. 28, 29. Jos. 24.

15. Mat. 9. 10. Mar. 5.

19. Re. 12. 10; 22. 8.

4 Cornelius had

been educated a

heathen. He had

been accustomed

from boyhood to see

divine honours ren-

dered to heroes. The

coming of Peter had

been announced to

him by an angel; it

was not strange,

therefore, that not-

withstanding his

deep piety, and par-

tial enlightenment, he

attempted to worship

Peter.—P.

c ch. 14. 14, 15. Re. 10.

10. 2. 9. Mat. 4. 10. ch.

14. 13-15.

d ver. 24.

e ch. 11. 3. Ga. 2. 10, 15.

Jn. 4. 9, 27; 18. 28.

f ver. 15; ch. 11. 9; 15.

8. 9. Ep. 3. 6.

g Ps. 119. 60. Ga. 1. 16.

Jn. 4. 9, 27; 18. 28.

h Ezr. 9. 4, 5. Da. 9. 20.

ver. 3; ch. 3. 1.

i Mat. 28. 3. Mar. 16.

5. Lu. 24. 4. ch. 1. 10. ver.

3.

k ver. 4-6. Da. 10. 12.

He. 6. 10.

l The difference be-

tween the words at-

tributed to the an-

gel in ver. 4 and 31

may easily be ac-

counted for in perfect

consistency with the

divine and full

inspiration of both

passages upon the

natural principle that

he had used both

forms of expression

to render his mean-

ing and purpose more

intelligible and im-

pressive.—C.

i ch. 22. 22. De. 5. 27.

Is. 42. 23; 49. 1; 55. 3. Ro.

10. 14-17. Re. 2. 7, 11. Ps.

86. 8; 7. 8.

k Mat. 5. 2. Ep. 6. 10.

20. Job 3. 1, 2.

l Ps. 10. 17. Job 34. 10.

11. Col. 3. 25. 1 Pe. 1. 17. 2.

Ch. 19. 7. Col. 3. 11.

m ch. 15. 8, 9. Ro. 2. 13.

25; 27; 29; 22. 23; 20. 10.

12. 1, 2. 1 Co. 12. 13. Ga. 3.

28. Ep. 1. 10; 13. 18; 3.

5. 6. Phil. 3. 3. Col. 1. 6, 2.

27; 3. 11. 1 Co. 1. 7. Jn. 2.

29.

n Mat. 10. 6; 28. 19. ch.

11. 12; 13. 46; 47. Ep. 1.

10. 1. 14. 17. Is. 57. 19.

Lu. 2. 14, 10, 11. Col. 1.

20. 28, 29.

o Lu. 24. 11. 22. 27-30.

47. 5. 6; 24. 7-10; 1xxii.

89. 19-20; xciv.-c. Is. 9. 6.

75; 2. 13; 53. 12. Da. 7. 13.

14. 10. 1. 7. 10. Mat. 28.

18. Ro. 10. 12; 14. 9. 1 Co.

15. 27. Phil. 2. 9-11. Ep. 1.

20. 23. Col. 1. 15-18. 1

Pe. 3. 22. Re. 17. 14. 19.

16.

p Lu. 4. 14. ch. 1. 22.

115. 11. 2. 12. 16. 1.

3. Mat. 3. 15; 17. 1. Lu. 4.

18. Jn. 2. 23; 31. 14; 10.

36. 38. He. 1. 19. Col. 1.

19. 2. 3. ch. 2. 22; 27.

q Mat. 12. 15; 18. 11; 20.

28; xv.-xxv. Mar. i. xiii.

j Jn. 3. 8. Is. 49. 24-26; 61.

1-4.

r He that feareth

him (God) is he that

begins with 'wisdom'

(Ps. 111. 10)—that

who begins with tak-

ing Jesus Christ as

his 'wisdom' (1 Co. 1.

24) as his only and all-

sufficient guide to sal-

vation; and he 'that

worketh righteous-

ness' is he who, hav-

ing heard the law pro-

nounce himself and

all men 'guilty before

God' (Ro. 3. 19), has

thereby discovered

'that there is none

righteous, no not one'

(Ro. 3. 10), in whom

God, by his Spirit,

'worketh both to will

and to do of his good

'pleasure' (Phil. 2. 13),

which 'willing' and

'doing' terminate in

receiving 'Christ Je-

sus, who of God is

made unto us wis-

dom, righteousness,

sanctification, and re-

demption.' (1 Co. 1. 30.)

s Not. Those who

attempt to pervert the

words of Peter to the

establishment of hu-

man righteousness,

independent of, or

additional to, 'the

A.M. cir. 4045.
A.D. cir. 41.

righteousness of God

by faith of Jesus

Christ, do so by seiz-

ing upon an insulated

text, and neglecting

to compare spiritual

with spiritual, the

most essential canon

of all scriptural inter-

pretation.—C.

t Jn. 3. 2. 10; 38. 8. 29;

16. 32. Col. 2. 9. Mat. 3.

17.

u ch. 1. 8. 22; 2. 23, 32;

3. 15; 30. 30; 5. 21; 31;

ver. 41. Lu. 24. 48.

v Mat. xxvi.-xxviii.

1. Lu. xxiii.-xxiv. Jn.

xviii.-xx. Ac. 1. 2-9. 1

Co. 15. 3-8. Ro. 4. 24; 25;

e 6; 8. 11. 1 Co. 6. 14. 2

Co. 4. 11. 14. 60. 1. 12.

Ep. 1. 20. Col. 2. 12. 1 Th.

1. 10. He. 13. 20.

f Lu. 24. 39, 41, 48. Jn.

14. 17; 20. 15. 10. xx. xxi.

ch. 1. 2-9. 22; 13. 31.

g Mat. 28. 19, 20. Mar.

13. Lu. 24. 47. ch. 1. 8.

Jn. 20. 22.

h ch. 17. 31. Jn. 5. 22-

29. Ro. 14. 9. 10. 2 Co. 5.

16. 2. 14. 1. 8. 1 Pe. 4. 5.

Mat. 25. 31. Re. 1. 7;

20. 11-15; 22. 12.

i See Jn. 1. 45; 3. 14-

17; 5. 39. 1. 1. 24. 27. 44.

j ch. 1. 1. 24. 27. 44.

k ch. 1. 1. 24. 27. 44.

l ch. 1. 1. 24. 27. 44.

m ch. 1. 1. 24. 27. 44.

n ch. 1. 1. 24. 27. 44.

o ch. 1. 1. 24. 27. 44.

p ch. 1. 1. 24. 27. 44.

q ch. 1. 1. 24. 27. 44.

r ch. 1. 1. 24. 27. 44.

s ch. 1. 1. 24. 27. 44.

t ch. 1. 1. 24. 27. 44.

u ch. 1. 1. 24. 27. 44.

v ch. 1. 1. 24. 27. 44.

w ch. 1. 1. 24. 27. 44.

x ch. 1. 1. 24. 27. 44.

y ch. 1. 1. 24. 27. 44.

z ch. 1. 1. 24. 27. 44.

aa ch. 1. 1. 24. 27. 44.

ab ch. 1. 1. 24. 27. 44.

ac ch. 1. 1. 24. 27. 44.

ad ch. 1. 1. 24. 27. 44.

ae ch. 1. 1. 24. 27. 44.

af ch. 1. 1. 24. 27. 44.

ag ch. 1. 1. 24. 27. 44.

ah ch. 1. 1. 24. 27. 44.

ai ch. 1. 1. 24. 27. 44.

aj ch. 1. 1. 24. 27. 44.

ak ch. 1. 1. 24. 27. 44.

al ch. 1. 1. 24. 27. 44.

am ch. 1. 1. 24. 27. 44.

an ch. 1. 1. 24. 27. 44.

ao ch. 1. 1. 24. 27. 44.

ap ch. 1. 1. 24. 27. 44.

aq ch. 1. 1. 24. 27. 44.

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as ch. 1. 1. 24. 27. 44.

at ch. 1. 1. 24. 27. 44.

au ch. 1. 1. 24. 27. 44.

av ch. 1. 1. 24. 27. 44.

aw ch. 1. 1. 24. 27. 44.

ax ch. 1. 1. 24. 27. 44.

ay ch. 1. 1. 24. 27. 44.

az ch. 1. 1. 24. 27. 44.

were oppressed of the devil: for God was with him.

39 And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:

of the earth, and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice saying unto me, 'Arise, Peter; slay, and eat.

8 But I said, 'Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.³

9 But the voice answered me again from heaven, 'What God hath cleansed, that call not thou common.

10 And this was done "three times: and 'all were drawn up again into heaven.

11 And, behold, immediately there were three men already come unto the house where I was, sent from Cesarea unto me.

12 And "the Spirit bade me go with them, nothing doubting. Moreover, these six⁴ brethren accompanied me; and we entered into the man's house:

13 And⁵ he showed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;

14 Who shall tell thee "words, whereby thou and all thy house shall be saved.

15 And as I began to speak, "the Holy Ghost fell on them, as on us at the beginning.

16 Then remembered I the word of the Lord, how that he said, 'John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

17 Forasmuch then as "God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ, what was I, "that I could withstand God?

18 When they heard these things, "they held their peace, and glorified God, saying, "Then hath God also to the Gentiles granted repentance unto life.

19 ¶ Now⁷ they which were scattered abroad upon the persecution that arose about Stephen, travelled as far as "Phenice,⁵ and Cyprus,⁶ and Antioch,⁷ preaching the word "to none but unto the Jews only.

20 And some of them were men of Cyprus and "Cyrene, which, when they were come to

A.M. cir. 4045.
A.D. cir. 41.

f Is. 30. 21. Mar. 16.
15. Mat. 28. 19. Ro. 1. 16;
3. 22. 29. 30.

g Ro. 10. 2, with Le.
xi. 1. De. xiv. 1. 20. 25.
Eze. 4. 14. 44. 31.

h On comparing this statement with ch. 10. 16, the difference of the words seems so great as to lead to the doctrine of ideal inspiration, inasmuch as the second edition (so to speak) corresponds with the first in ideas, but not in words. The verbal difference, however, may be easily accounted for, on the principle of verbal inspiration, when it is recollected that the sheet was let down three times, and that one reply of Peter may be accurately given upon one of these occasions—another reply different from the former, yet as accurate, upon a second. See note on ch. 10. 14.—C.

i Mat. 15. 11. ch. 10. 15. 28. 15. 8. 9.
j N. Jn. 13. 38. 21. 17.
k Mat. 8. 11. Ep. 3. 5. 8. 24. 22. ch. 15. 14. Ro. 15. 8. 12. 16. Col. 1. 20.

l ch. 10. 19; 16. 6, 7, 12. 4. 10. 16. 13.
m Peter had wisely and providentially chosen so many to be witnesses and assistants in the work to which he was called.—C.

n ch. 10. 3. 6. 30. 32. 9. 43. Ps. 91. 12. 14. 7.
o Ps. 19. 7. 11. Mar. 16. 15. 16. Ro. 1. 16. 17. Jn. 6. 63. 68. 20. 31. 1. Jn. 5. 9. 13. 20. ch. 15. 36. Lu. 19. 9. 10. Ro. 10. 17.

p ch. 2. 4. 10. 44. 47. f. ch. 1. 5. 19. 4. Mat. 3. 11. Mar. 1. 8. 1. 13. 16. Jn. 1. 26. 33. Is. 44. 3. 5. Joel 2. 28. Pr. 1. 23.

q ver. 15. ch. 10. 44. 47. 15. 8. 9.
r Ro. 8. 31; 9. 21. 26. Job 40. 29. 3. 4. 12. Da. 4. 35. ch. 10. 47.

s Jos. 22. 30. ch. 21. 20. 15. 54. 5. 5.
t ch. 5. 31; 20. 21. Ro. 10. 12. 13. 15. 9. 16. 2 Co. 7. 11. Je. 31. 18. 20. Ps. 22. 27. 15. 55. 5. 7.

u ch. 8. 1. 4. Mat. 10. 23. 23. Is. xxiii. ch. 13. 4. ver. 25.

v Phenice, or 'Phenicia,' a country having the Mediterranean on the west, the tribes of Israel on the south-east, and Syria on the north-east. Its principal cities were Tyre, Sidon, Sarepta, Ptolemais, Berytus (now Beyrouth), &c.

w Cyprus. An island on the north-east of the Mediterranean, about 150 miles long, by 70 in breadth.—C.

x Mat. 10. 5. 6. ch. 3. 26. 13. 46. 10. 48. ch. 2. 10. Mat. 27. 32.

y Antioch, on the Orontes, where the disciples were first called Christians (ver. 26), and Antioch in Pisidia, are the only two cities of that name mentioned in the New Testament. But there were in Asia sixteen cities of

A.M. cir. 4045.
A.D. cir. 41.

the same name built by the Seleucide, the successors of Alexander of Macedon.

8 Jews who spake Greek, ch. 6. 19. 29. Jn. 12. 29.

9 The Grecians or Hellenists were probably Gentiles; men of a converting spirit, like Cornelius, Antioch being a seat of learning, and the residence of a Roman governor was made from this period and onwards one of the chief centres for the missionary labours of the apostles.

10 ch. 8. 35. 9. 20. 1 Co. 1. 23. 24. 2. Ep. 3. 8. e Lu. 1. 66. Is. 53. 1. Ro. 1. 16. ver. 24; ch. 2. 41. 47. 4. 3. 31. 5. 14. 6. 7; 15. 19. 1 Th. 1. 9.

11 ch. 8. 14. 15. 9. 27. 13. 2. 23. Mat. 7. 16. 21. 12. 33. Ga. 2. 23. 23. 2 Pe. 1. 4. 9. 3. Jn. 4.

12 When he had seen the grace of God, in its converting and sanctifying effects upon the hearts and lives of men.—C.

13 ch. 13. 43. 14. 22. 17. Ps. 17. 3. 7. Co. 1. 17. 4. Pr. 23. 15. 26.

14 Ga. 2. 30. Mat. 16. 24. 1 Co. 9. 28. 1 Th. 2. 22. 2. 6. 7. De. 10. 20; 30. 20. Jos. 22. 5. 23. 8.

15 ch. 6. 3. 5. 8; 24. 16; ver. 21. A.D. cir. 42.

16 ch. 9. 11. 27. 30; 21. 39. Jonah 1. 3.

17 Barnabas was persecuted because of his early training in the schools of Greek philosophy, his eloquence, and logical acumen, specially fitted him for missionary labour among the polished scholars of Antioch.—P.

18 ch. 2. 41. 47. 4. 32. 4. 7. 28. 19. Mat. 28. 19. 7. Mat. 16. 16. 24. Ro. 8. 1. 2. 9. 1 Co. 6. 17. 12. 12. Phil. 2. 5. 3. 3. Col. 3. 1. 1. Jn. 2. 20. 29.

19 Mat. 23. 34. 1 Co. 12. 28. 14. 32. Ep. 4. 11. Re. 22. 3. ch. 2. 17; 13. 4; 15. 32. 21. 1.

20 Ezr. 2. 69. Ne. 5. 8. ch. 6. 11. 19. 13. 31; 23. 7. 2 Co. 10. 16. 1. 2. 2 Co. 8. 3. 4. 9. 11. 8. 9. 1. 2. 1 Pe. 4. 11. Ga. 2. 10. He. 13. 6.

21 1 Pe. 5. 1. 2. Jn. 1. ch. 12. 25.

22 ch. 2. 10. 1.

23 ch. 2. 10. 1.

24 ch. 2. 10. 1.

25 ch. 2. 10. 1.

26 ch. 2. 10. 1.

27 ch. 2. 10. 1.

28 ch. 2. 10. 1.

29 ch. 2. 10. 1.

30 ch. 2. 10. 1.

31 ch. 2. 10. 1.

32 ch. 2. 10. 1.

33 ch. 2. 10. 1.

34 ch. 2. 10. 1.

35 ch. 2. 10. 1.

36 ch. 2. 10. 1.

37 ch. 2. 10. 1.

Antioch, spake unto the "Grecians,⁹ "preaching the Lord Jesus.

21 And⁶ the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

22 ¶ Then tidings of these things came unto the ears of the church which was in Jerusalem: and "they sent forth Barnabas, that he should go as far as Antioch.

23 Who, when he came, and "had seen the grace of God,¹ was glad, and "exhorted them all, that with "purpose of "heart they would "cleave unto the Lord.

24 For he was a "good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

25 Then⁶ departed Barnabas to Tarsus, for to seek Saul:²

26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year "they assembled themselves "with the church, and "taught much people. And the disciples were called "Christians first in Antioch.

27 ¶ And in these days came "prophets from Jerusalem unto Antioch.

28 And there stood up one of them, named "Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar.

29 Then the disciples, every man "according to his ability, determined to send relief unto the brethren which dwelt in Judea:

30 Which also they did, and sent it to the "elders by the hands of Barnabas and Saul.

CHAPTER XII.

1 King Herod persecuteth the Christians, killeth James, and imprisoneth Peter; whom an angel delivereth upon the prayers of the church. 20 In his pride, taking to himself the honour due to God, Herod is stricken by an angel, and dieth miserably. 24 After his death, the word of God prospereth.

NOW about that time, Herod¹ the king stretched forth *his* hands² to "vex certain of the church.³

2 And he "killed James⁴ the brother of John with the sword.

3 And "because he saw it pleased the Jews,

CHAPTER XI. Ver. 26. *The disciples were called Christians*, &c. Hitherto, by the Gentiles, they had been called 'Jews,' and by the Jews, 'Nazarenes,' 'Galileans,' &c. Whether the name was taken by the disciples themselves, or given by others, does not appear. That it was not given in derision seems probable from the use of it by King Agrippa, Ac. 26. 28; and that the disciples were not ashamed of it is evident from its use by Peter, 1 Pe. 4. 16. C.

Ver. 28. The word translated 'world' is one of very indefinite application—sometimes describing the lands inhabited by the Greeks, sometimes those jointly inhabited by Greeks and Romans, sometimes confined to Palestine and its immediate dependencies, as Lu. 2. 1. 3. 21. 26.—Note, Four famines are recorded in the reign of Claudius, but none of them general. Indeed, among the merciful dispensations of Providence, there is one very remarkable, that a famine is seldom, or deluged with rain, other, and even neighbouring countries, are blessed with fair weather and fruitful harvests, by which the wants of other lands may be supplied. This seems to have been the case in the present instance, as the people of Antioch were able to afford a liberal collection to relieve their brethren during the famine at Jerusalem. C.

REFLECTIONS.—Delightful are the tidings of sinners receiving and being converted by the gospel of Christ. The salvation of souls, the honour of Christ, and the

glory of God are hereby highly promoted. And it is strange that even saints should be sometimes prejudiced, when their enemies, or persons of detested characters, are made partakers of the same spiritual blessings as themselves—that rash censure should so often drop from gracious lips, and godlike charity should be reproached as looseness in religion! But ministers must bear with the weak; and though no unreasonable prejudice should ever hinder the execution of their commission, they should be always ready to clear their conduct to scrupulous minds. And every Christian also ought gladly to hear and receive anything that may tend to remove his prejudices.—What! are we to withstand God, who distributes his favour as is best, and overrules the fury of persecutors for the spread of the gospel and conversion of sinners? Thrice happy are they who show willingly that repentance which manifests spiritual life received, and prepares them for the eternal life promised hereafter.—When his Spirit and power attend the preached

gospel, multitudes believe and are turned to the Lord, and cleave to him with fixed purpose of heart. And with alacrity and diligence do ministers then attend their increasing work. Delightful is the name, and great the honour, to possess the privileges and tempers of CHRISTIANS; and especially to act up to the profession and obligations included in the character! Happy had it been for the church if no other character had ever marked the followers of Christ. With harmony in the truth, with holiness and order, ought such to hold fellowship one with another; and with great cheerfulness should they supply one another's wants, none of which can take place without the approval of God. Yea, he sometimes wisely permits calamities to his people, for the trial, exercise, and improvement of their own or others' faith, love, and self-denied obedience, and for the removal of groundless differences among them.

CHAPTER XII. REFLECTIONS.—Whether should

he proceeded further to take ^aPeter also. (^eThen were the days of unleavened bread.)

4 And ^awhen he had apprehended him, he put him in prison, and delivered him to four quaternions^b of soldiers, to keep him; intending after Easter^c to bring him forth to the people.

5 Peter therefore was kept in prison: but prayer^d was made ^awithout ceasing^e of the church unto God for him.

6 And when Herod would have ^abrought him forth, the ^asame night Peter was sleeping between two soldiers, bound with two chains;^b and the keepers before the door kept the prison.

7 And, behold, ^athe angel of the Lord^b came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And^c his chains fell off from his hands.

8 And the angel said unto him, Gird thyself, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me.

9 And he went out, and followed him; ^aand wist not that it was true which was done by the angel; but ^athought he saw a vision.

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, ^awhich opened to them of his own accord; and they went out, and passed on through one street; and forthwith the angel departed from him.

11 And when Peter was come to himself, he said, Now I know of a surety, ^athat the Lord hath sent his angel, and hath ^adelivered me out of the hand of Herod, and ^afrom all the expectation of the people of the Jews.

12 And when he had considered the thing, he came to the house of Mary the mother of John,^a whose surname was Mark; where ^amany were gathered together praying.

13 And as Peter knocked at the door of the gate, a damsel came to hearken,^a named Rhoda.

14 And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

15 And they said unto her, ^aThou art mad. But she constantly affirmed that it was even so. Then said they, It is ^ahis angel.^b

16 But Peter continued knocking:^a and when

A.M. cir. 4048.
A.D. cir. 44.

^aMat. 4.18; 26.75; Jn. 21.18.
^bEx. 12.14-20; 13.7.
^cJn. 11.18; Mat. 24.9.
^d1.Lu. 21.12.

^eA quaternion was a band of four soldiers, two for the prison-door, and two for the inside (ver. 20): the whole guard consisting of sixteen.—C.

^aEaster—the pass-over, including the days of unleavened bread, Jn. 18.28.—C.

^bOr, instant and earnest prayer was made.

^aLu. 18.1; 2 Co. 1.11.
^bTh. 5.17; Ep. 6.18-20.
^cTh. 3.2; Ja. 5.10; He. 13.3, 8.

^dWithout ceasing—that is, with faith, fervour, and perseverance.—C.

^ever. 20; 7.54-57.
^fGe. 22.14; De. 32.36.
^g2.Lu. 23.26; Ro. 5.1; Ps. 35.6.

^aA Roman prisoner was, ordinarily, bound to a soldier with one chain: for greater security, Peter, as a remarkable prisoner, is bound with two. But this anxiety and malice of the tyrant but serves to render the power of God more conspicuous.—C.

^bCh. 5.19; 1 Ki. 19.5.
^cHe. 1.14; Ps. 91.14, 12; 34.37; 35.33.

^dThe angel. Rather, 'an angel,' one of those 'ministering spirits sent forth to minister to the heirs of salvation.'—C.

^e1.Ch. 16.26.
^fPs. 126.1; Ge. 45.26.
^gLu. 24.11.

^hCh. 10.3; 17.
ⁱCh. 10.26; Ps. 146.7.
^jCh. 10.9; Da. 3.28; 6.22; 1 Th. 4.17; Ps. 34.7; 46.1; He. 1.14.

^kPs. 33.18; 97.10.
^l2 Co. 1.10; 2 Pe. 2.9.
^mCh. 4.23; 13.37.

ⁿver. 25; ch. 13. 3; 13.3; 15.37; Col. 4.10; 2 Ti. 4.11; Phil. 24.

^over. 5.15; 24. 58.
^pDa. 2.20, 21; Ja. 5.10.
^qMat. 18.19.

^rOr, to ask who was there.
^sLu. 24.11; Ge. 19.14.

^tHe. 1.14; Mat. 18.10; Ps. 34.7; 91.11, 12.

^uFrom this it appears that the Jews and primitive Christians believed that a guardian angel might assume the voice and appearance of the object of his care, even during his life, for there is no intimation that they believed Peter to be dead.—C.

^vThis is characteristic of eastern customs. When one knocks at a door in town or village, it is not at once opened. Some of those within ask, 'Who?' If the reply be satisfactory, or if the voice of the person knocking be known, the door is opened; but if not, the question is repeated until a satisfactory answer is obtained. During the dialogue the person without continues to knock at short intervals, saying, 'It is I'—open. Not unfrequently when a special friend thus knocks, whose voice is known, and his visit well-

A.M. cir. 4048.
A.D. cir. 44.

come, the glad news is conveyed to the master or mistress, ere the door is opened.—C.

^ach. 13.16; 19.33; 21.40.
^bver. 11; Ps. 66.16; 102.20; 111.40; 7.

^c7anner, the brother of Alpheus, for James the son of Zebedee had been killed, ver. 2.—C.

^dMat. 10.17, 23; Jn. 7.18; 59.10; 40.11; 54.102; 20.21; 140.7.

^eHe departed to some other jurisdiction, to avoid the tyranny of Herod.—C.

^fPs. 29.9; 107.6-10.
^gch. 21.8; 23.23; 25.4.

^hCesarea formerly called Strato's Tower, was built by Herod the Great, and called Cesarea, in honour of Augustus. It stood on the coast of the Mediterranean, about sixty miles north-west of Jerusalem. Portions of its splendid ruins still remain, but it is totally uninhabited.—C.

ⁱOr, bare an hostile mind, intending war.

^jOr, that was over the king's bed-chamber.
^k1 Ki. 5.9, 11; Eze. 27.

^lThe differences of climate, soil, productions, tastes, and habits are wonderfully employed by a merciful God to overrule the natural propensities of men, for war, to promote domestic industry and foreign intercourse, and preserve the peace of nations; and still farther are they blent as the secondary means whereof the misery of the heathen is brought before the eyes and sympathies of Christians; and 'the unsearchable riches of Christ' freely sent forth for their relief.—C.

^mPs. 12.2; Jude 16.
ⁿDa. 4.30; 31.37; Job 40.21, 12; 9.13.

^o18.2; 3.15; 11. ch. 6.7; 19.20; Col. 1.6, 23; 2 Th. 3.1; 1 Pr. 28.28.

^pOr, charge, ch. 11.29, 30.
^qver. 12; ch. 13.5, 13; 15.37, 38; Col. 4.10; Phil. 24.1; Pe. 5.13.

^rCHAP. XIII.
A.D. cir. 45.

^ach. 11.20, 25, 26; 12.25, 14, 26.
^bch. 11.28; 12.10, 11.
^cch. 4.36; 22-26, 30; xiv. xv. Ga. 2.9, 13; Ro. 16.21.

^dNiger—'Black.' Whence it has been conjectured that he was an African negro.—C.

^eOr, Herod's foster-brother.
^fLu. 1.1; 19.13; 37.23; 7, not ch. xii.

^gHerod—'Herod Antipas'—C.
^hDe. 10.8; 18.5; 7. Ch. 23.13; Mat. 9.15; ch. 6.4; 24.2.

ⁱThe personal act of choosing, speaking, appropriating, commissioning, and sending (ver. 4.) Paul and Barnabas, furnishes decisive evidence of the personality and deity of the Holy Ghost.—C.

^jNu. 8.11; Mat. 9.38; ch. 9.15; 22.21; Ro. 1.1; 10.15; Gal. 1.15; 2.8, 9.
^kEp. 3.8. 1 Ti. 2.7. 2 Ti. 1.1; 2.2; He. 5.4.

they had opened the door, and saw him, they were astonished.

17 But he, beckoning unto them with the hand to hold their peace, declared unto them ^ahow the Lord had brought him out of the prison. And he said, Go, show these things unto James,^b and to the brethren. And ^ahe departed,^c and went into another place.

18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the keepers, and ^acommanded that they should be put to death. And he went down from Judea to ^aCesarea,^b and there abode.

20 ¶ And Herod was highly displeased^c with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain^d their friend, desired peace; because their country was ^anourished by the king's country.^e

21 And upon a set day, Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.

22 And the people gave a shout, saying, ^aIt is the voice of a god, and not of a man.

23 And ^aimmediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

24 ¶ But^a the word of God grew and multiplied.

25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry,^a and took with them ^aJohn, whose surname was Mark.

CHAPTER XIII.

1 Paul and Barnabas are chosen to go to the Gentiles. 7 Of Sergius Paulus, and Elymas the sorcerer. 14 Paul preacheth at Antioch, that Jesus is Christ. 42 The Gentiles believe: 45 but the Jews gain-say and blaspheme: 46 whereupon they turn to the Gentiles. 48 As many as were ordained to life believe.

NOW there^a were in the church that was at Antioch, certain ^bprophets and teachers; as ^aBarnabas, and Simeon that was called ^aNiger, and Lucius of Cyrene, and Manaen, ^awhich had been brought up with ^aHerod^b the tetrarch, and Saul.

2 As they ^aministered to the Lord, and fasted, the Holy Ghost said,^a Separate^b me Barnabas

we here most admire the wickedness of men in promoting, or the wisdom of God in overruling, the persecutions of his church? Alas! what selfishness, pride, rashness, and cruelty, to murder one of the best, the most useful of men! And infernal the malice to take pleasure in it! But men-pleasers will lead themselves at last into the greatest guilt; and success in one sin will embolden them to commit another. The united and fervent prayers of the saints will prove in the end too hard for all that oppose them. If God bestow his Spirit of grace and supplication, to make intercession with groanings which cannot be uttered, deliverance is at hand. And in their extremity, though often not till then, he will rise up for their help. And if ordinary means cannot avail for their preservation, he will work

miracles for them. Nay, even by ordinary means, he can hide them from their most inveterate foes. But proud persecutors quickly meet with the living God. The prudent submission of neighbours, and the servile flattery of friends, but lift them up, that their destruction may be the more terrible. God seasonably cuts them off in the midst of their pomp and grandeur, and makes their fall, as well as their fury, subservient to the propagation of the gospel.

CHAPTER XIII. Ver. 5. *Salamis*. A city on the east side of Cyprus—not to be confounded with the island of Salamis, so famous in Grecian history as the scene of a memorable sea-fight and victory. This city attained to great eminence, but its very site has been swept away by the sea. C.

Ver. 9. *Saul* appears to have been his Hebrew, and *Paul* his

Roman name; which, from this time onwards, the evangelist uses, as he had now become a preacher of the gospel to the Gentiles. C.

Ver. 29. *And laid him in a sepulchre*. This statement seems to disagree with Jn. 19. 38, &c., in which, as well as in the other evangelists, his sepulchre is ascribed to Joseph of Arimathea and his other disciples. The difference may easily be removed by the most simple and natural supposition, that some of the Pharisees who took so deep and malignant an interest in securing and watching the tomb, Mat. 27. 62-66, had also taken an insulting and triumphant part in the funeral procession and act of sepulture. C.

Ver. 33. *This day have I begotten thee*—that is, from the dead, Ro. 1.4, even as every Christian is said to be 'begotten' on the day of his conversion, of his spiritual resurrection, 1 Co. 4. 15; Phil. 1; 1 Pe. 1. 3; 1 Jn. 5. 1, 18. But the address does not ascribe his Sonship to his resurrection, for he had already been acknowledged as 'Son' by a voice from heaven—by his disciples on earth; and he himself had openly asserted the title before the

and Saul for the work whereunto I have called them.

3 And ^awhen they had fasted and prayed, and laid *their* hands on them, they sent *them* away.⁵

4 So they, ^bbeing sent forth by the Holy Ghost, departed unto Seleucia;⁶ and from thence they sailed to ^cCyprus.

5 And when they were at Salamis, they preached the word of God ^din the synagogues of the Jews: and they had also ^eJohn ^fto their minister.

6 ¶ And when they had gone through the isle unto Paphos,⁸ they found a certain ^gsorcerer, a false prophet, a Jew, whose name *was* Barjesus:

7 Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

8 But Elymas the sorcerer (for so is his name by interpretation) ^hwithstood them, seeking to turn away the deputy from the faith.

9 Then Saul, (who also *is called* Paul,⁹) filled with the Holy Ghost, set his eyes on him,

10 And said, ⁱO full of all subtilty and all mischief, *thou* child of the devil, *thou* enemy of all righteousness,¹ wilt thou not cease ^jto pervert the right ways of the Lord?

11 And now, behold, ^kthe hand of the Lord *is* upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

12 Then the deputy,² when³ he saw what was done, believed, being astonished at the doctrine of the Lord.

A.M. cir. 4049.
A.D. cir. 45.

^a ch. 9. 6; 8. 15; 17. 14; 23. 1 Ti. 5. 22.

^b These were the first missionaries regularly appointed & sent forth by the Christian church. The special work to which they were called of the Holy Spirit, was that of preaching the gospel to the Gentiles.—*P.*

^c Mat. 9. 38. Ro. 10. 15. ch. 20. 26; 27. 4.

^d Seleucia was the port of Antioch, situated on the coast of the Mediterranean, a short distance north of the mouth of the Orontes. It had a good harbour, constructed at vast expense, and was one of the most important seaports on the coast of Syria.—*P.*

^e ch. 11. 19, 24; 26; 27. 4.

^f Mat. 10. 27. ch. 5. 20; 14. 1. 17. 1. 2. 10; 18. 4. 0. 7. 19. ver. 14. 40.

^g ch. 12. 25; 15. 37. ver. 13. Col. 4. 10.

^h John Mark (ch. 12. 12. 25). not John the apostle.—*C.*

ⁱ Paphos. A city of Cyprus, on the west side.—*C.*

^j ch. 8. 9. Re. 21. 8.

^k A Roman name, fit for an apostle of the Gentiles, ver. 4. 7.

¹ Mat. 3. 7; 13. 38; 23. 33. Jn. 8. 44. 1 Jn. 3. 6.

² This terrible address Paul was fully entitled to deliver, inasmuch as he was filled with the Holy Ghost; but it can be for any who is not under direction of the same power.—*C.*

³ Mat. 23. 13. Lu. 11. 52.

⁴ Ez. 6. 14. Ge. 19. 11. 2 Ki. 6. 18. ch. 5. 5. 19. 9. 8.

⁵ Roman governor, ver. 7. Mat. 27. 2.

⁶ Mat. 27. 54. Lu. 7. 39. 5. 1. 14. 12. 23. 24. 39. 47.

⁷ Four hundred and fifty years.

There is an evident difficulty in reconciling this passage with 1 Ki. 6. 1. Lightfoot seems to solve it most simply by including in the time of the judges the intermediate times of the tyrants—Othniel, 40; Ehud, 80; Deborah, 40; Gideon, 40; Abi-

A.M. cir. 4050.
A.D. cir. 46.

^a ch. 9. 6; 8. 15; 17. 14; 23. 1 Ti. 5. 22.

^b These were the first missionaries regularly appointed & sent forth by the Christian church. The special work to which they were called of the Holy Spirit, was that of preaching the gospel to the Gentiles.—*P.*

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^e ch. 11. 19, 24; 26; 27. 4.

^f Mat. 10. 27. ch. 5. 20; 14. 1. 17. 1. 2. 10; 18. 4. 0. 7. 19. ver. 14. 40.

^g ch. 12. 25; 15. 37. ver. 13. Col. 4. 10.

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⁸ Ge. 15. 19-21. Ex. 23. 23. De. 7. 1. Jos. xii. 1. 1. 7. 8. 5.

⁹ In ii. xvi. 7. Sai. vii. Ne. 9. 27. 1 Ki. 16.

¹⁰ See note * in first column.

¹¹ 1 Sa. viii. —xxxi. Ho. 13. 11. 1 Ch. x.

¹² These 'forty years' include Samuel's government as well as Saul's.—*C.*

B.C. cir. 1095.

¹³ 1 Sa. 15. 28; 16. 13; 31. 6. Ps. 2. 6; 78. 70-72; 89. 19. 20. 1 Sa. 14. 2. 2 Sa. 5. 5.

¹⁴ See 1 Sa. 13. 14.—*C.*

¹⁵ 2 Sa. 7. 12. Ps. 89. 35; 132. 11. Is. 11. 1. 9. 7. 16.

¹⁶ 23. 5. Lu. 1. 32. 56. with ch. 2. 30. 32. 22. 29. 5. 30. 7. 37. Mat. 1. 21. Tit. 2. 13.

13 ¶ Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia;³ and John departing from them returned to Jerusalem.

14 But when they departed from Perga, they came to Antioch⁴ in Pisidia,⁵ and ^awent into the synagogue on the sabbath-day, and sat down.

15 And after ^bthe reading of the law and the prophets, the ^crulers of the synagogue sent unto them, saying, ^dYe men *and* brethren, if ye have any word of exhortation for the people, say on.

16 Then Paul stood up, and ^ebeckoning with his hand, said, ^fMen of Israel, and ye that fear God, give audience.

17 The^g God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, ^hand with an high arm brought he them out of it.

18 Andⁱ about the time of forty years ^jsuffered⁷ he their manners in the wilderness.

19 And ^kwhen he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot.

20 And after that, ^lhe gave unto them judges, about the space of four hundred and fifty ^myears, until Samuel the prophet.

21 Andⁿ afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.⁹

22 And^o when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David, the *son* of Jesse, a man after mine own heart, which shall fulfil all my will.¹

23 Of^p this man's seed hath God, according to *his* promise, raised unto Israel a Saviour, Jesus:

who, notwithstanding their visible relation to him, reject the Redeemer, and set themselves to reproach his servants, his truths, and ways. They thrust the gospel and eternal life from themselves, and provoke God to cast them off with sorrow into everlasting ruin. Take heed, my soul, to hear only such preachers as the Holy Ghost has qualified and regularly placed in their office. Let no station make me think myself above the gospel; and let no sinfulness make me reckon myself below it. Let reading and hearing of God's Word be my constant delight. And let me carefully observe all providences in connection with Christ. Regarding the *word of salvation* he hath sent, and receiving the *sure mercies* he hath given, let me serve my generation according to the will of God, and then fall asleep in the Lord.—If I am justified, let me manifest it by my good works. If I have grace implanted in my heart, let me continue therein. If I am benefited by ministers, let me love and cleave to them. And if for Jesus' sake I am tossed to and fro, let his comforts delight my soul.

CHAPTER XIV. REFLECTIONS.—God plainly testifies his own being, life, patience, goodness, power, and wisdom, to the heathen world in the works of creation and providence. And even while, by their perverse manners, they abuse the light of their consciences, he graciously gives them the necessities and delights of outward life. Surely even these his common favours should attract their love to him. And, alas! great is their sin and misery who, being left to their own lusts and imaginations, put vanity and devils as

Jews, Mat. 3. 17; 16. 16; Jn. 10. 36. Besides which, the eternity of the Father implies the eternity of the Son, he being described as 'that eternal Life that was with the Father, &c.' (Jn. 1. 2, and to whom (as Son) the Father saith, 'Thy throne, O God, is for ever and ever,' Ps. 45. 6, 7, and, 'Thou, Lord (Jehovah), in the beginning hast laid the foundation of the earth, and the heavens are the work of thy hands,' Ps. 102. 12, 25; He. 1. 8, 10. *C.*

Ver. 35. Of 'the Holy One of God' (Jesus Christ) it is expressly declared that he 'should not see corruption.' Wherefore, it is impossible the doctrine of transubstantiation can be true: for while that doctrine asserts that a piece of bread becomes, by what is called 'consecration,' the very body, and blood, and soul, and divinity of Christ, it admits that that same transubstantiated bread (body, &c.) may, and often does, see corruption. Wherefore, because it sees corruption, it cannot be the body of Christ. See ver. 37. *C.*

Ver. 39. Justification by the law of Moses is simply this: 'He that doeth these things shall live by them,' Ro. 10. 5. By that law, therefore, no sinner could ever be justified; that is, pardoned, and accepted as righteous before God. But 'being justified by faith' (in Jesus Christ), we have peace with God, 'having redemption through his blood, even the forgiveness of our sins,' being made, through grace, 'accepted in the Beloved,' Ro. 5. 1; Ep. 1. 6, 7. *C.*

Ver. 48. The word translated 'ordained,' or its immediate cognates, occurs also Mat. 28. 16; Lu. 7. 8; Ac. 15. 22; 10; 28. 23; Ro. 13. 1; 1 Co. 15. 16. Taking the examples in order, six unquestionably signify 'appointed,' or 'constituted,' by authority or decision of another, a superior. The last alone appears to signify 'self-devoted,' but that must still be under the power of the Spirit of God, 1 Co. 12. 6, 11; Phi. 2. 13, so that no other conclusion can be drawn but that 'believing' and 'eternal life' are alike the gifts of God, one combined with the act of man, the other absolutely. *C.*

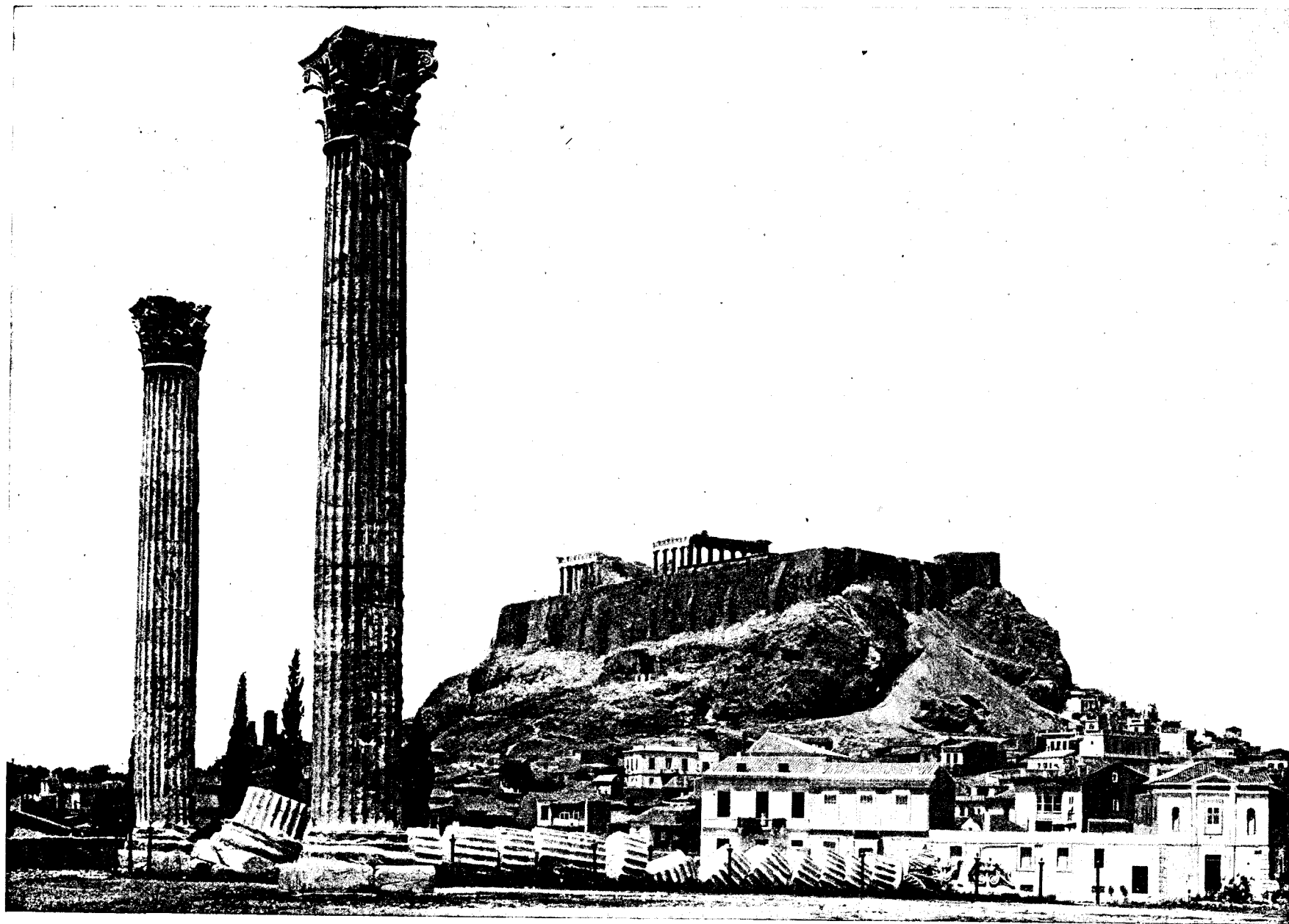
REFLECTIONS.—Important is the work of preaching the gospel, and absolutely necessary for it is the direction of God's Spirit and providence. He qualifies his servants for it, calls them to it, and directs and succeeds them in it; and with pleasure and courage they

may set about it if satisfied of their divine call. But Satan and his instruments will certainly oppose them in it with great warmth and earnestness, especially if great sinners and persons in power appear to be converted by it. Great will be their subtlety and mischievous ardour in opposing the gospel—the right ways of the Lord. All the arts of sorcery and infidelity; all the fury that blind zeal, temporal interests, and envy can inspire; all the powers of this world, are stirred up to oppress it. But no weapon formed against Zion shall prosper; for under the influence of the Holy Ghost the word shall the more spread and be glorified. Very important are the tidings it brings us concerning the promised Saviour; for whose being born, crucified, and raised from the dead, according to the ancient oracles of God, all former dispensations towards Israel but paved the way.—By infinitely wise and seasonable advances has the knowledge of Jesus Christ, and a full redemption through him, spread and prevailed in the world. Thrice happy are they who receive him as the light of life and propitiation for sins. From eternity he was the slain lamb of God. In time they are justified through their living faith, even from crimes for which the ceremonial laws allowed no expiation. They are endowed with the presence, supplies, and consolations of the Holy Ghost, and enabled to continue in the faith, profession, and obedience of the gospel, notwithstanding the most cruel persecution.—If among these converts some be remarkable for sense, others for stupid idolatries, all marks the wisdom and power of gospel grace.—But, alas! great is their sin and danger

objects of worship in his place. Infinite is the mercy that now the door of faith is opened to the Gentiles; the gospel of salvation through Jesus Christ is preached to them. But, alas! while some believe it, others race against and oppose it. Yea, while heathens believe and are healed, Jews oppose and are hardened, to their eternal ruin. And great is the unanimity of wicked men against Jesus Christ and his faithful min-

2 But^c the unbelieving Jews stirred up the

isters.—Inconstant and worthless is the applause of the multitude. To-day they admire preachers as gods; to-morrow they persecute and murder them as miscreants. But God's testimony to his word, in external and internal operations, is sufficient to overcome all opposition. With wisdom, care, and love, he forms his people into a church; and by their own choice provides them pastors and teachers after his own heart,



THE TEMPLE OF JUPITER OLYMPUS, ATHENS. [Acts, xiv:12.]—It is almost impossible for us to understand in our time what great obstacles the early disciples had to overcome in preaching the gospel. We can get some idea of the tremendous hold the heathen gods had upon the popular imagination of the time, by considering the magnitude and splendor of the temples erected in their honor

and for their worship. We have in the above picture three columns, one fallen and two standing, which formed a part of the temple of Jupiter Olympus. There were more than a hundred of these splendid Corinthian columns in the original temple. The preaching of St. Paul and of others, however, displaced the heathen gods, and now their temples everywhere are in ruins, while Christianity is taking the world.

Gentiles,³ and made their minds evil-affected against the brethren.

3 Long time therefore abode they speaking boldly in the Lord,⁴ which gave testimony unto the word of his grace,⁵ and granted signs and wonders to be done by their hands.

4 But⁶ the multitude of the city was divided: and part held with the Jews, and part with the apostles.

5 And⁷ when there was an assault made, both of the Gentiles and also of the Jews, with their rulers, to use *them* despitefully, and to stone them,

6 They⁸ were ware of *it*, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:⁴

7 And⁹ there they preached the gospel.

8 ¶ And there sat a certain man at Lystra, impotent in his feet, ¹⁰being a cripple from his mother's womb, who never had walked:

9 The same heard Paul speak: who steadfastly beholding him, and perceiving that he had ¹¹faith⁵ to be healed,

10 Said with a loud voice, ¹²Stand upright on thy feet. And he leaped and walked.

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, ¹³The gods are come down to us in the likeness of men.

12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

13 Then the priest of Jupiter, which was before their city,¹⁴ brought oxen and garlands⁷ unto the gates, and ¹⁵would have done sacrifice with the people.

14 Which when the apostles, Barnabas and Paul, heard of, they ¹⁶rent their clothes, and ran in among the people, crying out,

15 And saying, Sirs, ¹⁷why do ye these things? We also are men ¹⁸of like passions⁸ with you, and preach unto you, that ye should turn from these ¹⁹vanities unto the ²⁰living God, which made heaven and earth, and the sea, and all things that are therein:

16 Who⁹ in times past suffered all nations⁹ to walk in their own ways.

17 Nevertheless,¹⁰ he left not himself without witness, in that he did good, and gave us rain

A.M. cir. 4050.
A.D. cir. 40.

3 Gentiles. Heathens, of all the surrounding nations.—C.

d ch. 20. 24. 2. 22; 19. Mar. 10. 30. He. 2. 4. Jn. 1. 12.

e ch. 20. 32. Ro. 1. 16; 15. 19.

f Lu. 2. 34. Jn. 7. 43. ch. 28. 24.

g Ps. 2. 1. 2. 3; 5. Jn. 7. 48. 2 Ti. 3. 11. Mat. 5. 11. 10. 18. 22.

h Mat. 10. 17. 23. ch. 8. 1.

i Lystra lay about 20 miles south, and Derbe about 50 east of Iconium. The intervening country is an upland plain or steppe, encompassed by dark mountain groups and ranges.

The plain is in general bare and dry. Lystra and Derbe were small and unimportant towns, and their inhabitants consisted mainly of rude and ignorant idolaters.

j ch. 8. 1. 11. 19. Gal. 6. 9. Ep. 3. 8. 9. 2 Ti. 4. 2. e ch. 3. 2. Jn. 5. 5. Lu. 13. 1.

k Mat. 9. 22. 28. 29. Mar. 9. 23. 24.

l Without referring to the miraculous gift of discerning spirits, the apostle might read in the countenance of the impotent man that he believed the testimony concerning Jesus, and consequently that, if healed, he would continue to 'adorn the gospel of God his Saviour.'—a

m matter of great importance, involving the credit of the Christian religion in the persons and characters of its witnesses.—C.

n Mat. 3. 5. ch. 3. 6. 8. Is. 35. 6. e ch. 8. 10. 28. 6.

o In front of the city gate stood a temple of Jupiter. It may have been at that spot the apostles were addressing the people when the poor cripple was cured. It is a common practice at the present day in the East for the poor and the lame to sit near the doors of churches, mosques, and temples.—P

q Garlands were placed upon the horns of the sacrificial victims.—C.

r Da. 2. 46. Re. 19. 10; 22. 8. ch. 10. 25. Ho. 4. 9.

s Mat. 26. 65. Ge. 37. 29. 34. 15. 26. 27. 1. r ch. 10. 26. Re. 19. 10; 22. 9.

t ch. 10. 26. Ja. 5. 17.

u Like passions. Not like dispositions, but alike liable to sickness and death, and therefore not gods.—C.

v Co. 8. 4. 1 Sa. 12. 21. 1 Ti. 16. 15. ch. 9. 20. 2. 10. 14. 15; 14. 22. Am. 2. 4. Jn. 2. 8. Ro. 1. 21. Ep. 4. 7.

w 1 Th. 1. 9. Je. 10. 10. Jn. 5. 26. ch. 4. 24. Ex. 20. 11. Ro. 1. 20. Je. 32. 17. Zec. 12. 1. ch. 17. 25. Ge. 1. 1. Ps. 29. 9. 146. 6; 124. 8. Re. 14. 7.

x Ps. 81. 12. ch. 17. 30. 1 Pe. 2. 3. Ro. 7. 24. 26. 28. Ps. 147. 20. Ep. 3. 5; 12.

y Ro. 1. 30. Ps. 19. 1. 2; 36. 5. 6. 14. 5. Mat. 5. 45. Le. 26. 4. De. 11. 14; 28. 12. Job. 5. 10. Ps. 65. 10; 68. 9. 10; 147. 8. Je. 14. 22.

z All nations. Rather, 'all the (Gentile) nations,' as distinct

A.M. cir. 4050.
A.D. cir. 40.

gushed from the Jews, whom he instructed as a father, and continually warned against idolatry.—C.

y Je. 13. 23. 27. Is. 48. 4.

z By what false representations they 'persuaded as the people' does not appear. The account, however, is most valuable, as an instance of the instability of a mere populace, and the vanity of every profession that is not founded in a deep-seated conviction that Jesus is the Christ, the only and all-sufficient Saviour of sinners.—C.

2 Co. 11. 25. ch. 7. 58; 13. 45. 2 Ti. 3. 11. He. 13. 12.

a 2 Co. 1. 8; 4. 10; 11. 23.

b Lu. 2. 10. 11. Mar. 16. 15. Mat. 28. 10. 20.

c 2 Gr. *discipled many*.

d Lu. 2. 10. 11. Mar. 16. 15. Mat. 28. 10. 20.

e Derbe was thus the extreme point of Paul's first missionary journey. Having reached it, he turned back and retraced his footsteps as far as Attalia on the sea-coast, and from it he sailed direct to Seleucia.—P.

f ch. 15. 32. 41. 8. 23. e ch. 11. 23; 13. 43. Col. 1. 23. Jude 3. 20. 21.

g ch. 11. 23; 13. 43. Col. 1. 23. Jude 3. 20. 21.

h 2 Ti. 2. 11. 12; 3. 12. 8. 1. 2 Ti. 2. 11. 12; 3. 12.

i 1 Ti. 1. 5. 1 Ti. 4. 14. ch. 8. 18. 1. 26; 6. 6; 12. 20. 32. 1 Co. 3. 6. 7.

j The words may imply that Paul and Barnabas led and directed in the elections.

k The original, translated 'ordained,' occurs but once again in a cognate form (1 Co. 8. 19), and there it is unquestionable that it implies and declares election by the church, by holding up, or forth, their hands, as the composition of the word signifies. That it does not signify the act of ordination by imposition of hands, though that may have immediately preceded, seems to be granted by all commentators, even by those who would confine the election exclusively to Paul and Barnabas, and totally deny all electionary right in the Christian people.—C.

l ch. 13. 13. 14.

m Attalia, a seaport in Pamphylia.—C.

n In Syria, ch. 11. 19. 26; 13. 15. 38.

o See ver. 21; ch. 20. 32; 13. 13. 15. 38.

p 1 Co. 4. 2. 1 Ti. 2. 24. 2. 5. Col. 3. 5; 4. 17. Ep. 2. 5.

q ch. 4. 11; 5. 4; 12. 21.

r 1 Co. 16. 9. 2 Co. 2. 12. Col. 4. 3. Re. 3. 7; 18. 2 Th. 3. 1.

s CHAP. XV. a ver. 5; ch. 20. 27; 21. 2. Re. 2. 9.

t ver. 19. 23.

u Ge. 17. 10. 14. Le. 12. 3. Jn. 7. 22. Ga. 5. 2. 4. ver. 5. Phi. 3. 2. Col. 2. 8. 12. 16. 1 Th. 1. 10.

v ch. 11. 25. 26. 30; 13. 11; 6. 4. Ga. 2. 1. 9.

w They (the disciples at Antioch) determined.—C.

from heaven, and fruitful seasons, filling our hearts with food and gladness.

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19 ¶ And there came thither certain Jews from Antioch and Iconium, who persuaded the people,¹ and, having stoned Paul, drew him out of the city, supposing ²he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

21 ¶ And³ when they had preached the gospel to that city, and had taught many,² they returned again to Lystra, and to Iconium, and to Antioch.³

22 Confirming⁴ the souls of the disciples, and exhorting them ⁵to continue in the faith, and that we must ⁶through much tribulation enter into the kingdom of God.

23 And when they⁴ had ordained⁵ them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

24 And after they had passed throughout Pisidia, they came to Pamphylia.

25 And when they had preached the word in Perga, they went down into Attalia:⁶

26 And thence sailed to Antioch,⁷ from whence they had been recommended to the grace of God for the work which they fulfilled.

27 And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.

28 And there they abode long time with the disciples.

CHAPTER XV.

1 Great dissension ariseth touching circumcision. 6 The apostles consult about it, 22 and send their determination by letters to the churches. 36 Paul and Barnabas, thinking to visit the brethren together, fall at strife, and depart asunder.

AND certain^a men which came down from Judea taught the ^bbrethren, and said, ^cExcept ye be circumcised after the manner of Moses, ye cannot be saved.

2 When^d therefore Paul and Barnabas had no small dissension and disputation with them, they¹ determined that Paul and Barnabas, and

far as can be done without sin, yet none must ever deter them from the faithful execution of their office. Till their testimony be finished God will help them in life; nor will upright disciples ever disown them on account of reproach or danger.

CHAPTER XV. Ver. 20. Whether this precept, originally delivered to Noah, Ge. 9. 1-7, be still binding upon the Gentiles, is a point upon which much difference of opinion prevails among Christians—some holding the prohibition to be perpetually obligatory as much as the prohibition of idolatry and fornication with which it is associated; others holding the prohibition of idolatry and fornication alone to be perpetually obligatory, as founded on the first, second, and seventh commandments; but the prohibition of 'things strangled and blood' to be mere temporary accommodations to Jewish prejudices (comp. ch. 16. 3. with Gal. 2. 3-5; 5. 1-6): an abstinence from things not unlawful in themselves (1 Th. 4. 4; Ro. 14. 14), but merely out of tenderness

and charity to the prejudices and consciences of weaker brethren, Ro. 14. 15-21. In the midst of this division of opinion—a division among learned, sincere, and godly men—one thing is certain, that 'every man should be fully persuaded in his own mind' that he is following scriptural authority, not led by bodily appetite, 'in that thing which he alloweth,' Ro. 14. 5, 22. C.

REFLECTIONS.—Alas! how early a spirit of bigotry, legality, and attachment to ceremonies, began in the Christian church, to the great injury of the pure doctrines of salvation by Christ alone, through faith! And it is a great mercy that the church is now delivered from the ancient burdensome rites of Moses, which never availed to the purification of men's consciences; and that the salvation of sinners, greater or lesser, Jews or Gentiles, is wholly of free grace; for the faith of the gospel powerfully tends to the purification of men's hearts and lives.

—When attempts are made, especially under pretence of apostolic authority, to corrupt the peculiar doctrines of the gospel, and to pervert the souls of believers, it is high time to contend earnestly for the faith once delivered to the saints. But proud and angry contentions about mere circumstances should never trouble the church, and expose her to confusion, danger, and reproach. It is a mercy that Jesus has appointed courts in proper subordination, and proper regulations, for the happy adjusting of differences. And there is need in all our disputes to adhere closely to the Scriptures, and in all ecclesiastical decisions to manifest a strict regard to the gospel liberty secured by Christ, and to the weakness of tender consciences. If they be made with proper prudence and harmony, they will be

certain other of them, should go up to Jerusalem, unto the apostles and elders, about this question.

3 And being brought on their way² by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.³

4 And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them.

5 ¶ But there rose up certain⁴ of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.

6 And^k the apostles and elders came together, for to consider of this matter.

7 ¶ And when there had been much disputing, Peter rose up, and said unto them, Men¹ and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us;

9 And put no difference between us and them, purifying their hearts by faith.

10 Now therefore why tempt⁵ ye God, to put a yoke⁶ upon the neck of the disciples, which neither our fathers nor we were able to bear?

11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.⁷

12 ¶ Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

13 ¶ And after they had held their peace, James answered, saying, Men and brethren, hearken unto me.⁸

14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

15 And to this agree the words of the prophets; as it is written,

16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

A.M. cir. 4055.
A.D. cir. 51.

ch. 1. 13, 26. In. 16.
13. Pr. 15:22. 11. 14; 24.
6.

A.D. cir. 51.
g ch. 21. 5. 2 Ti. 4. 11.
Tit. 3. 13. Ro. 15. 24. 1.
Co. 10. 16. 11. 3. In. 6.

2 Being brought on
their way—may also
be translated 'com-
missioned,' 'delegat-
ed,' but the scriptural
use, in every other
instance, seems to re-
fer to aid for a jour-
ney. Ro. 7. 4. 1. Co. 16.
6. 11. 2 Co. 1. 16. Tit. 3.
13. 3 In. 6.—C.

3 ch. 11. 19, 34.
4 ch. 14. 27; 13. 48, 58;
21. 19, 20.

5 Lu. 15. 7, 10.
6 They appear to
have travelled along
the coast of Syria as
far south as Ptole-
mais, and then turn-
ing inland, they went
through Samaria to
Jerusalem.—P.

A.D. cir. 52.
4 Or. rose up, said
they, certain, ver. 1:
ch. 21. 30, 6, 7, with 20. 5.
8 Mat. 18. 20. He. 13.
7. 17. 1 Ti. 5. 17. Pr. 11.
14; 15. 23.

7 ch. 10. 20, 34; 48. 11.
12-18. Mat. 16. 18, 19.
9 ch. 1. 24. 1 Ch. 16. 9;
29. 17. Ps. 7. 10. Je. 11. 20.
17. 10; 20. 12. He. 4. 13.
Re. 2. 23.

2. 4. 2. 3.
4 ch. 10. 43-45; 11. 15;
12. 15, 23.

5 ch. 10. 15, 28; 11. 17;
12. 24; 13. 48. 14. 1, 27.
1 Co. 1. 17. He. 13. 14. 1.
Pe. 1. 12. Ro. 3. 9, 20.

6 Why will you
the forbearance of
God by resisting his
evident will, by doc-
trinally denying the
possibility of salva-
tion (ver. 1) to men
whom he has already
practically saved
(ver. 9)?—C.

7 Mat. 23. 4. Gal. 5. 1.
8 Not the moral
law, which, as a rule
of life, is of unchang-
able obligation, but
the ceremonial law,
which, by reason of
its many sacrifices
and ordinances, was
exceedingly burden-
some, beyond the
possibility of com-
plete observance.
Tak^k the example of
the three annual
visits to Jerusalem, to
which every male was
bound, which though
practicable to Jews
resident within the
boundaries of Can-
aan, must have been
extremely burden-
some to those that
dwelt in neighbour-
ing countries, and to
those in more distant
lands totally imprac-
ticable. Ex. 24. 17; 34.
23. De. 16. 16.—C.

9 Ep. 1. 7; 2. 8. Col.
1. 14. 3. 24; 5. 2; 21. 6.
23. 8. 1. 4. 10. 4. Re. 5. 9.
Ga. 2. 16. Tit. 2. 11; 3. 4.
7. Our fathers, ver.
10.

10 3 ver. 4; ch. 11. 6; xlii.
14; 27. 19.

11 1 Co. 12. 30. 40.
12 Not Mat. 4. 21. ch.
12. 1, but Mar. 3. 18; 15.
40. Ja. 1. 1. ch. 12. 17.

13 See ch. 13. 15, 26;
22. 12. 1.
x ver. 7, 12. Lu. 1. 78;
2. 31. 32. Tit. 2. 11, 14.
Ro. 11. 36. Is. 43. 20, 21.

14 Am. 9. 11, 12. Is. 54.
1-25; 42. 1. 4. 2. 3. 9. xlix.
ix. Eze. xl. xlviii. Is. 2.
3. Mi. 4. 1.

15 2 Ge. 9. 27; 49. 10. Is.
11. 10. 19. 23; 42. 1. 6, 7; 45.
22; 49. 6. Zec. 2. 11; 8.
20-23. Mal. 1. 11. Joel 2.
32. Ro. 11. 29.

16 Though Peter, as
usual, was one of the
principal speakers, it
is evident that James
was present of the
council. He sums up
the whole matter,
after all parties had
been heard, and ex-
presses the decision
at which the assem-
bly had arrived. The
James here mention-
ed was not one of the
twelve. He is the
same who is styled in
Ga. 1. 19 'The Lord's

brother,' and who
wrote the epistle
which bears his name.
—P.

g Nu. 23. 19. He. 4. 13.
Is. 41. 22; 47. 4; 49. 10.
Eph. 1. 11. ch. 17. 26.

h ver. 10, 24. Gal. 5. 1-
4. Ro. 15. 2. ver. 28.

i 1 Th. 1. 6. Ep. 2. 1, 4-
10. Tit. 3. 5. 15. 5. 7.
d Ex. 20. 3-5; 34. 15. 1.
Co. 8. 1-10; 10. 14, 20, 21.
28. Re. 2. 14, 20; 4. 20. ch.
21. 25. Ro. 14. 14. ver. 29.
1 Jn. 5. 21. Col. 3. 5.

9 Pollutions of
idols. Taking part
in feasting upon sac-
rifices offered to idols.
See ver. 29.—C.

11 1 Co. 5. 1; 6. 6, 18. 10.
8. Ep. 4. 2. 1 Th. 4. 3-5.
7. He. 12. 15; 13. 4.

1 Fornication was,
and still continues,
an inseparable part
of heathen abomi-
nations, and therefore
required a special
note of condemna-
tion, when the in-
struction was direct-
ed to men just barely
rescued from habitual
idolatry.—P.

g Ge. 9. 4. Le. 3. 17, 17;
14; 20. De. 12. 16, 23.

2 Things strang-
ed. Animals killed
in suffocation, or
twisting the neck,
and in which the
blood was retained.

h Ne. 3. 1. ch. 13. 15;
27. Lu. 4. 16.

i ch. 8. 1; ver. 3. Mat.
18. 1. ver. 3. Mat.
18. 1. ver. 3. Mat.
18. 1. ver. 3. Mat.

7 Perhaps not Jesus
Barnabas, ch. 23, but
his brother.

8 Silas became
afterwards the close
companion of the
apostle Paul in some
of his missionary
journeys. Ac. 16. 40;
17. 4. It is worthy of
note that the con-
tracted form of the
name, Silas, is al-
ways used in this
book, while in Paul's
epistles we find the
full form, Silvanus,
1 Co. 1. 19, &c.—P.

9 All the oldest and
best MSS. omit the
'and' before 'breth-
ren.' The passage,
therefore, should
stand as follows:
'The apostles and the
elders brethren,' &c.
—P.

j ch. 8. 1; ver. 1, 10.
Ga. 2. 45. 4. 12. Tit. 1. 11.
1 Jn. 2. 19. 2 Co. 11. 3. Je.
1. 1.

k ch. 2. 46; 4. 32. Ro.
15. 6. 1 Co. 1. 10.
1 ver. 2, 35. Ga. 2. 9.
1 ch. 13. 50; 14. 19. Ju.
5. 18.

o ch. 16. 25; 17. 4. 15. 1
Th. 1. 2. Th. 1. 1.
1 Jn. 5. 21. Jude 20, 21.

p 1 Co. 7. 25. 40. Jn. 16.
13.

q Re. 2. 24.

r The council laid
claim to divine guid-
ance. The Holy
Spirit spoke in and
through them. In
their letter they men-
tion the Holy Spirit
as the source of the
decision, and the
united council of
apostles and presby-
ters as the ecclesiasti-
cal court commissioned
to give expression
and effect to the de-
cision.—P.

s ch. 16. 4. 22; ver.
20. 1 Co. viii. x. Ex. 34.
15. Le. 3. 17; 17. 14; 19.
29. De. 12. 16, 23; 15. 23.
1 Sa. 14. 30. Ro. 14. 24, 26.
1 Co. 5. 1, 9, 11; 7. 2. He.
13. 4.

t 2 Co. 11. 9. Ja. 1. 27.
1 Jn. 5. 21. Jude 20, 21.

u ver. 41; ch. 14. 22;
18. 23. Ep. 4. 12, 13.

v Ge. 26. 29. Ex. 4. 28.
1 Co. 10. 11. He. 11. 31.
2 Jn. 10.

w ch. 5. 42; 13. 11, 19,
26.

18 Known^a unto God are all his works from the beginning of the world.

19 Wherefore my sentence is, that we trouble not them which from among the Gentiles are turned to God:

20 But that we write unto them, that they abstain from pollutions of idols,⁹ and from fornication,¹ and from things strangled,² and from blood.

21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath-day.

22 ¶ Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch, with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren.⁴

23 And they wrote letters by them after this manner; The apostles, and elders, and brethren, send greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia:

24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment:

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you, with our beloved Barnabas and Paul,

26 Men that have hazarded their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who shall also tell you the same things by mouth.

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things:⁷

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle:

31 Which when they had read, they rejoiced for the consolation.⁹

32 And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them.

33 And after they had tarried there a space, they were let go in peace from the brethren unto the apostles.

34 Notwithstanding, it pleased Silas to abide there still.

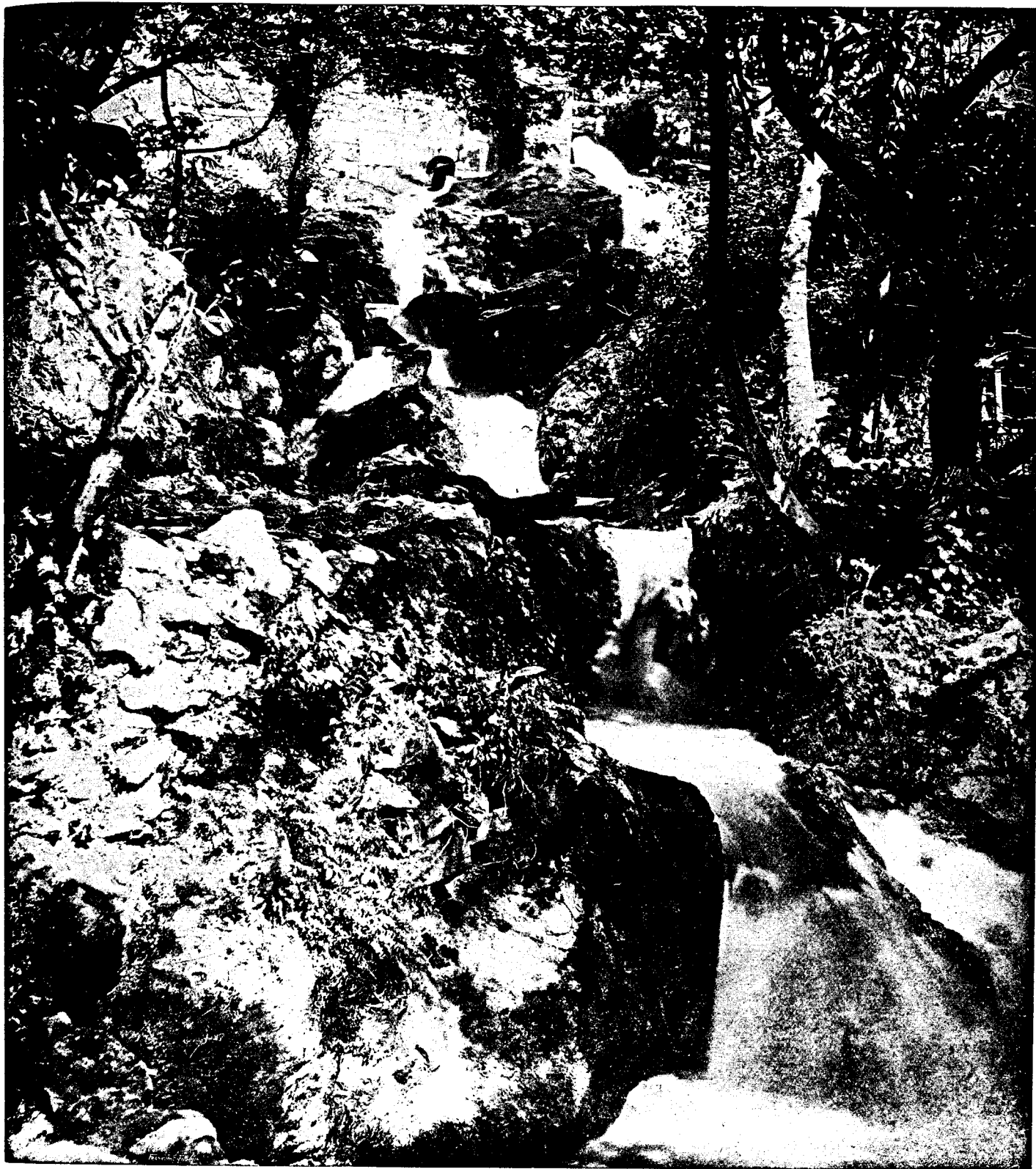
35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

general be heartily received by church-members for their edification. And greatly should we rejoice in the success of other churches, and in the union of Jews and Gentiles into one body of Christ; and carefully should all avoid giving offence to their neighbours,

even in things indifferent in themselves. But since the gospel is necessary for the confirmation of believers, as well as for the conversion of sinners, not only ought ministers to labour in the ministrations of it, but all to rejoice in their success.—It is an unpleasing reflection

that smaller differences should so often occasion sharp contentions between the best of men; and that dear friends should, in ill humour, bid each other adieu for life. It is nevertheless a mercy if God make the weakness of men a mean of spreading his gospel.





FALLS OF BEYROUT. [ACTS, xv:41.]—"And he went through Syria and Cilicia, confirming the churches."—Acts, xv:41. It is not definitely stated in the Scriptures when St. Paul entered Beyrout, or the city that stood where the modern Beyrout now stands. He could hardly pass through Syria, along the coast into Cilicia, without passing through the Berytus of the Greeks and the Romans. This

was a city of the ancient Jebelites. Herod the Great caused a mock trial to be held here over his two sons. Herod Agrippa adorned this city with baths and theaters. Here Titus came after the destruction of Jerusalem. The silk trade has flourished here from the time of the Romans. The falls are north of the city. They are at the foot of the Lebanon Mountains, and the water is largely melted snow.



THESSALONICA. [Acts. xvii:1.]—"Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews." The above view shows Thessalonica as it is to-day. Thessalonica has always been a city of note. It was an ancient city of Macedonia and was known as Thernia. A daughter of Philip, king of Macedonia, was named Thes-

salonica. She was the sister of Alexander the Great and married Cassander. This city was named Thessalonica in honor of King Philip's daughter. There are here about 75,000 inhabitants, among them a great many prosperous Jews. You see the minarets of the mosques rising in different parts of the city; this indicates that there are Mahometans here also, but they are not influential.

them into the inner prison, and made their feet fast in the stocks.⁴

25 ¶ And¹ at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

26 And² suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

27 And the keeper of the prison awaking out of his sleep, and seeing the prison-doors open, he³ drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying, Do⁴ thyself no harm; for we are all here.

29 Then he called for a light,⁵ and sprang in, and came trembling, and fell down before Paul and Silas,

30 And brought them out, and said, 'Sirs, what must I do to be saved?

31 And they said, 'Believe on⁶ the Lord Jesus Christ, and thou shalt be saved, and thy house.

32 And⁷ they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and washed their stripes; and 'was baptized, he and all his, straightway.

34 And when he had brought them into his house, he 'set meat before them, and 'rejoiced, believing in God with all his house.

35 ¶ And 'when it was day, the magistrates sent the sergeants,⁷ saying, Let those men go.

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and 'go in peace.

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37 But Paul said unto them, They have beaten us openly uncondemned,⁸ being⁹ Romans, and have cast us into prison; and now do they thrust us out privily? nay, verily; ¹⁰but let them come themselves and fetch us out.

38 And the sergeants told these words unto the magistrates: and they ¹¹feared, when they heard that they were Romans.⁹

39 And¹² they came and besought them, and brought them out, and desired them to depart out of the city.

40 And they went out of the prison, ¹³and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed.

CHAPTER XVII.

1 Paul preacheth at Thessalonica, 4 where some believe, and others persecute him. 10 He is sent to Berea, and preacheth there. 13 Being persecuted at Thessalonica, 15 he cometh to Athens, and disputeth, and preacheth the living God to them unknown, 34 whereby many are converted unto Christ.

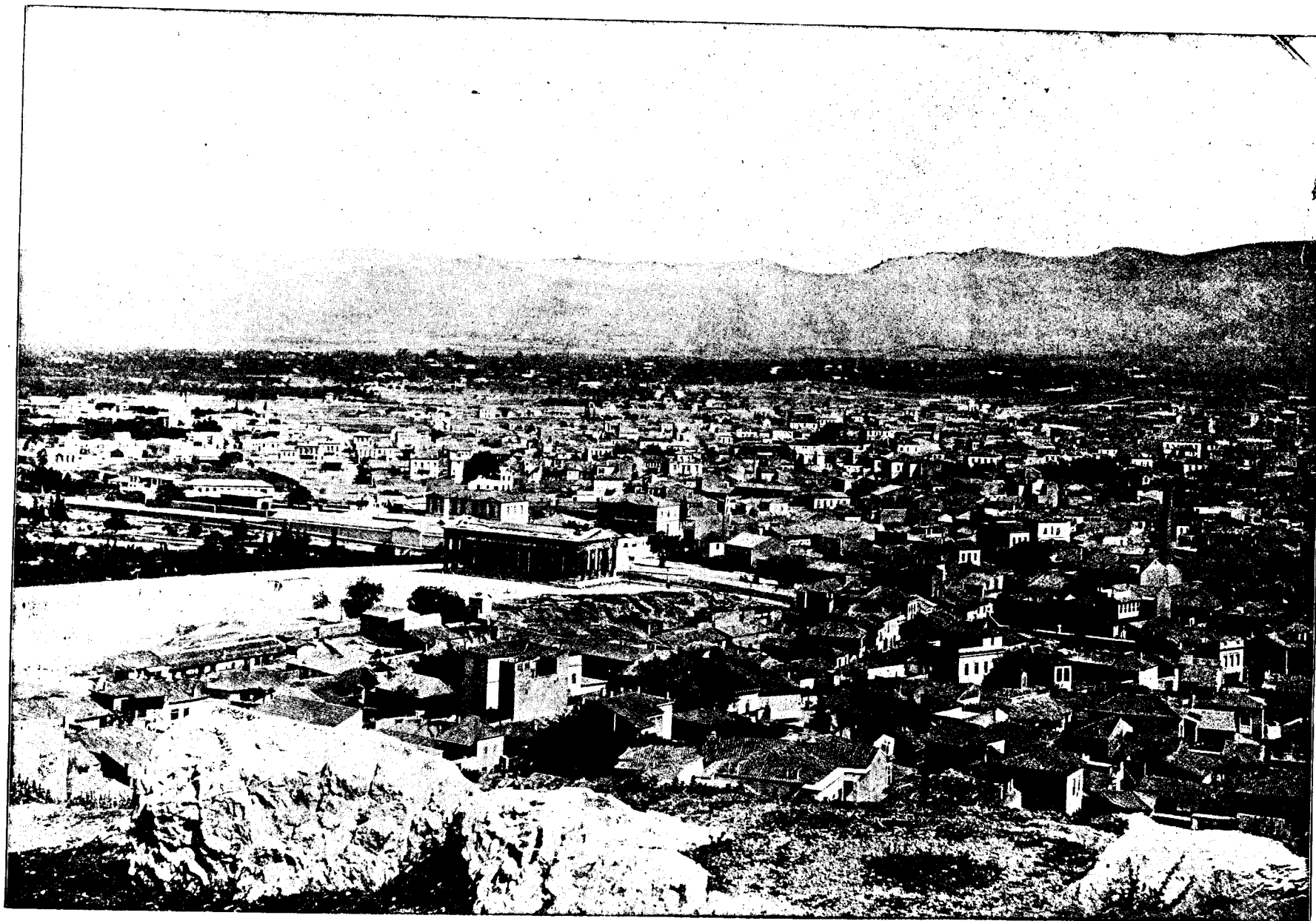
NOW when they had passed through Amphipolis and Apollonia, they came to Thessalonica,¹ where was a synagogue of the Jews:

2 And Paul, ²as his manner was, went in unto them, and three sabbath-days reasoned with them out of the scriptures,

3 Opening³ and alleging that Christ must needs⁴ have suffered, and risen again from the dead; and that this Jesus, whom I ⁵preach unto you, is Christ.⁴

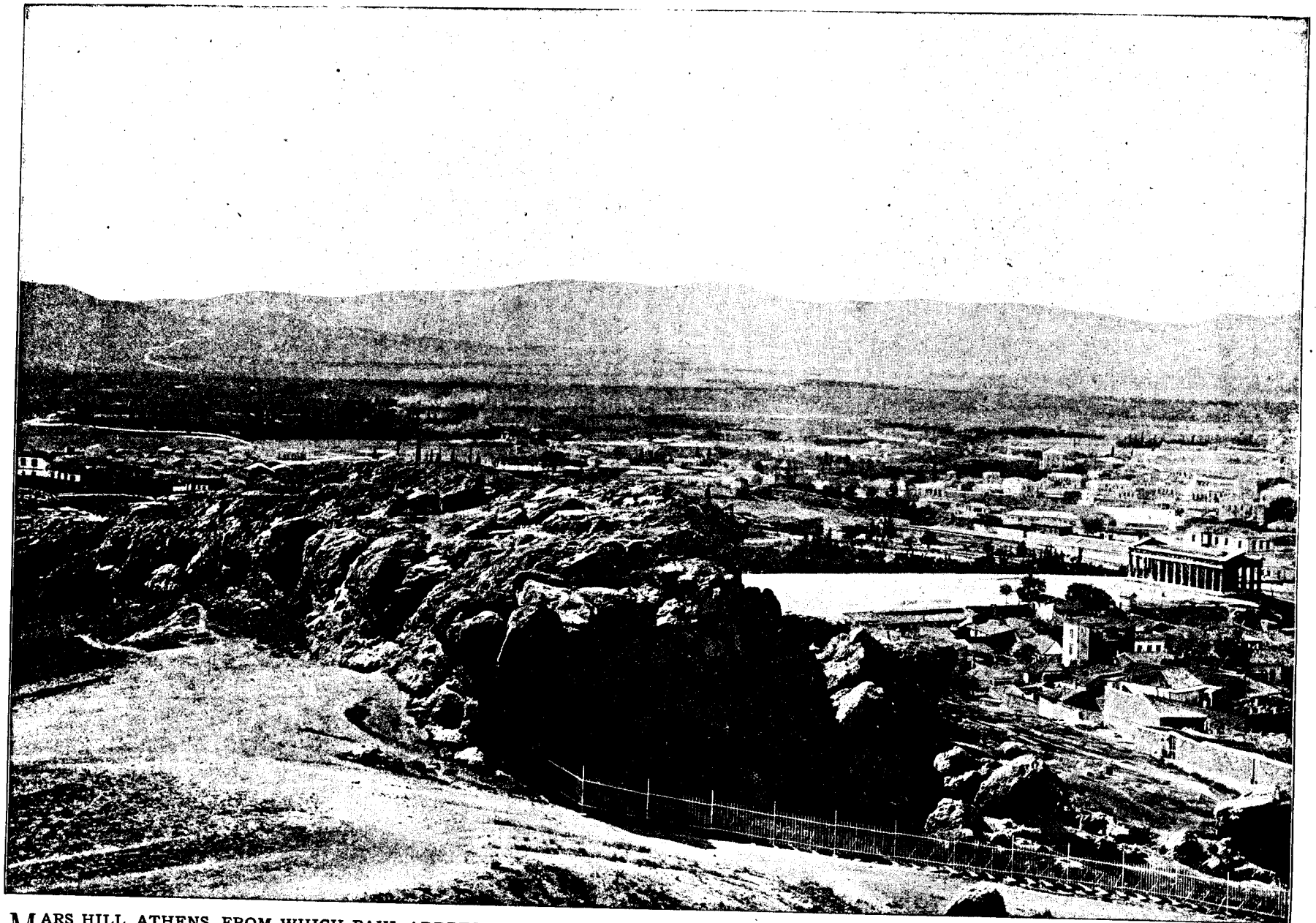
4 And⁶ some of them believed, and 'consorted with Paul and Silas; and of the devout ⁷Greeks a great multitude, and of the chief women not a few.

5 ¶ But⁸



ATHENS, FROM MARS HILL, SHOWING TEMPLE OF THESEUS AS PAUL SAW IT. [Acts, xvii:16.]—There is but one building in the panorama before us that was standing, as it stands to-day, when Paul looked in the direction you are looking now. That was the temple of Theseus, which you see with rows of Doric columns running all the way round it. It is a source of pleasure to be able to look upon a building now that we know absolutely he saw. We can say this of the

temple of Theseus. This temple had been here more than 500 years when Paul came to Athens. The city he saw from Mars Hill was far different from the modern Athens, with its electric lights and railroad cars, which we see to-day from the same sacred height. Athens has now nearly 150,000 inhabitants, and is in all respects a modern city.



MARS HILL, ATHENS, FROM WHICH PAUL ADDRESSED THE SUPERSTITIOUS ATHENIANS. [Acts, xvii:22.]—From the top of Mars Hill, overlooking the classic and beautiful Athens, was preached perhaps the greatest sermon that was ever uttered by the lips of man. It was delivered in the presence of philosophers and from the top of the rock you see in the picture. It was in this place the ancient Athenians were accustomed

to hold their court. Standing on Mars Hill, St. Paul was in full view of all the great works of art that made Greece famous. The Parthenon, crowning the Acropolis, was to the east, the temple of Theseus was to the northwest and the rostrum from which Demosthenes thundered was to the southwest. When St. Paul was here all these works of art and historic places had not suffered from the disintegrating effects of time.

pany, and set all the city on an uproar, and assaulted the house of Jason,^a and sought to bring them out to the people.

6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, 'These that have turned the world upside down are come hither also;

7 Whom Jason hath received: and these all do contrary to the decrees of Cæsar, saying that there is another king, *one* Jesus.

8 And they troubled the people, and the rulers of the city, when they heard these things.

9 And when they had taken security of Jason, and of the other, they let them go.

10 ¶ And the brethren immediately sent away Paul and Silas by night unto Berea:^b who coming *thither*, went into the synagogue of the Jews.

11 These were *more noble than those* in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

12 Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.

13 ¶ But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

14 And then immediately the brethren sent away Paul, to go as it were to the sea: but Silas and Timotheus abode there still.

15 And they that conducted Paul brought him unto Athens:^c and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

16 ¶ Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.^d

17 Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them^e that met with him.

18 Then certain philosophers of the Epicureans,^f and of the Stoics,^g encountered him.^h And some said, What will this babblerⁱ say? Other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

19 And they took him, and brought him unto Areopagus,^j saying, May we know what this new^k doctrine, whereof thou speakest, is?

20 For thou bringest certain strange things to our ears: we would know therefore what these things mean.

21 (For all the Athenians, and strangers which were there, spent their time in nothing

A.M. cir. 4058.
A.D. cir. 54.

¶ Ko. 16.21.

1 Ki. 18.17, ch. 16.

20.24, 5. Lu. 23.2, 5.

7 ch. 24. 5. Jn. 19. 12.

Lu. 23. 2. Ezr. 4.15, 15.

Es. 3. Da. 3.10.13.

¶ Mat. 2.3. Jn. 11.48.

ch. 5.17.24.

A.D. cir. 55.

1 ch. 2.25, 23, 23, 24.

Jos. 2. 15, 19, ver. 14.

Mat. 10.23.

¶ Berea. A large

and populous city of

Macedonia.—C.

n Da. 5.12, 14. Ps. 16.

3: 119.99, 100. Pr. 12.26;

17.17.

ch. 11.1; 2.4. Ja. 1.

21.1 Pe. 2.2; 1 Th. 1.5; 2.

13: 5. 21. 1 Jn. 4.1. Is. 8.

20.24. 16. Lu. 16.19; 24.

44. Jn. 5.39; 17.

¶ ch. 2.41; 4.5. 14.5.

7: 9.42; 12.24; 13.48, 50;

14.18, 16; 19.1.

¶ ch. 14.2; 13.50. Lu.

12.51. 1 Th. 2.15, 16.

¶ See ver. 10. Mat.

12. ch. 14.6; 8.1.

¶ The chief city of

Greece, famed for

learning.

¶ ch. 13.5, ver. 4, 10. 1

Th. 1.1. 2 Th. 1.1.

¶ 2 Pe. 2.8. Ex. 32.19.

Ps. 119.158.

8 Or, full of idols.

¶ See ver. 2-4, 10; 8.

2 Mar. 16. 15. 1 Th. 2.7.

9 Heathens.

¶ Col. 2.8.

1 ¶ Who taught that

God neither made

nor governs the

world, and that

pleasure is the chief

good.

2 ¶ Who taught that

men ought never to

be distressed at any

thing.

3 ¶ Epicureans.—Sto-

ics. Two philoso-

phical sects among

the Greeks. The for-

mer held that virtue

was whatever pro-

duced the happiness

of the agent; the

Stoics, that it con-

sisted in living agree-

ably to nature,—sys-

tems alike calculated

to mislead, unless

man were a better

judge of what consti-

tutes true and per-

manent happiness,

and unless human

nature were cleansed

from the selfishness

of its desires, and re-

stored to the love and

obedience of God.—

C.

4 Or, base fellow.

¶ 1 Co. 2. 2; 15. 1-4.

ver. 3. ch. 22. 15; 26. 23.

5 Or, Mars' hill.

ver. 19.

6 The Areopagus,

or 'hill of Mars,'

where the supreme

court of judicature

was held in the open

air. Its judges were

famous for their wis-

dom and impartiality,

and their decisions

are, even till this day,

regarded as models

of judicial purity.

The side of the hill,

partly by nature, and

partly by art, pre-

sents a gently inclin-

ed plane of a semi-

circular form, bound-

ed above by the brow

of the hill cut down

perpendicularly. In

the centre the rock

projects into a plat-

form about ten feet

square, on which pub-

lic speakers stood;

and from this place,

it is probable (ver. 22)

that Paul spoke.—C.

¶ Jn. 13.34. 1 Jn. 2.7, 8.

¶ Ho. 8.12.

¶ Superstitious, in

modern language, is

always applied to an

ignorant fear of, or

dependence on, in-

visible powers, whe-

ther supreme or sub-

ordinate, or some

vain inventions for

averting their anger

or propitiating their

favour. There is no

reason to imagine

that Paul, a consum-

mate orator, would

commence his ad-

dress with a descrip-

tion so calculated to

excite prejudice and

opposition. It should

therefore be transla-

ted, 'I perceive that

in all things' (your

temples, altars, sacri-

fices, &c.) 'ye are,

more than others,

attentive to religious

matters.'—A. charac-

ter confirmed both

by the most popular

writings of the Greeks

themselves, as well

as by those Christian

historians who have

examined their na-

tional character. See

Mitford's *Greece*, vol.

ii. p. 304.—C.

7 Or, the court of

the Areopagites, ver.

19.

8 ¶ See note * in first

column.

9 Beheld. Rather,

'carefully observed';

—C.

10 Or, gods that ye

worship, Ga. 4. 8. 2.

Th. 2.4.

11 Devotions. The

original includes tem-

ples, altars, and ser-

vices. See ver. 24, 25.

—C.

12 The God of the

Jews, Ep. 2. 12. Ps. 147.

20. 1 Th. 1.7.

13 That there was

such an inscription at

Athens is also men-

tioned by Lucian and

Pausanias.—C.

14 Or, 1.1. Ex. 20. 11.

ch. 4. 24. 1 Th. 3. 3; 6.

24. 1 Clv. clxviii.

15 This declaration

contradicted the Epi-

cureans, who admi-

rated all events to

chance; and also the

Stoics, who taught that

the world was eternal.—

C.

16 Mat. 11.25.

¶ ch. 7.48. 1 Ki. 8.27.

Jn. 4.23. Is. 66.1.

¶ Ps. 30.8; 16. 2. Job

22.23, 26.

¶ Ge. 2. 7. Nu. 16.22;

27. 3; 35.4. Pr. 24.2. 15.42-55.

57.16. Da. 4.35. Zec. 12.

1. Ko. 11.36.

¶ Ro. 1.20. 12. 10; 27. 3;

35.4. Pr. 24.2. 15.42-55.

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¶ Ro. 1.20. 12. 10; 27. 3;

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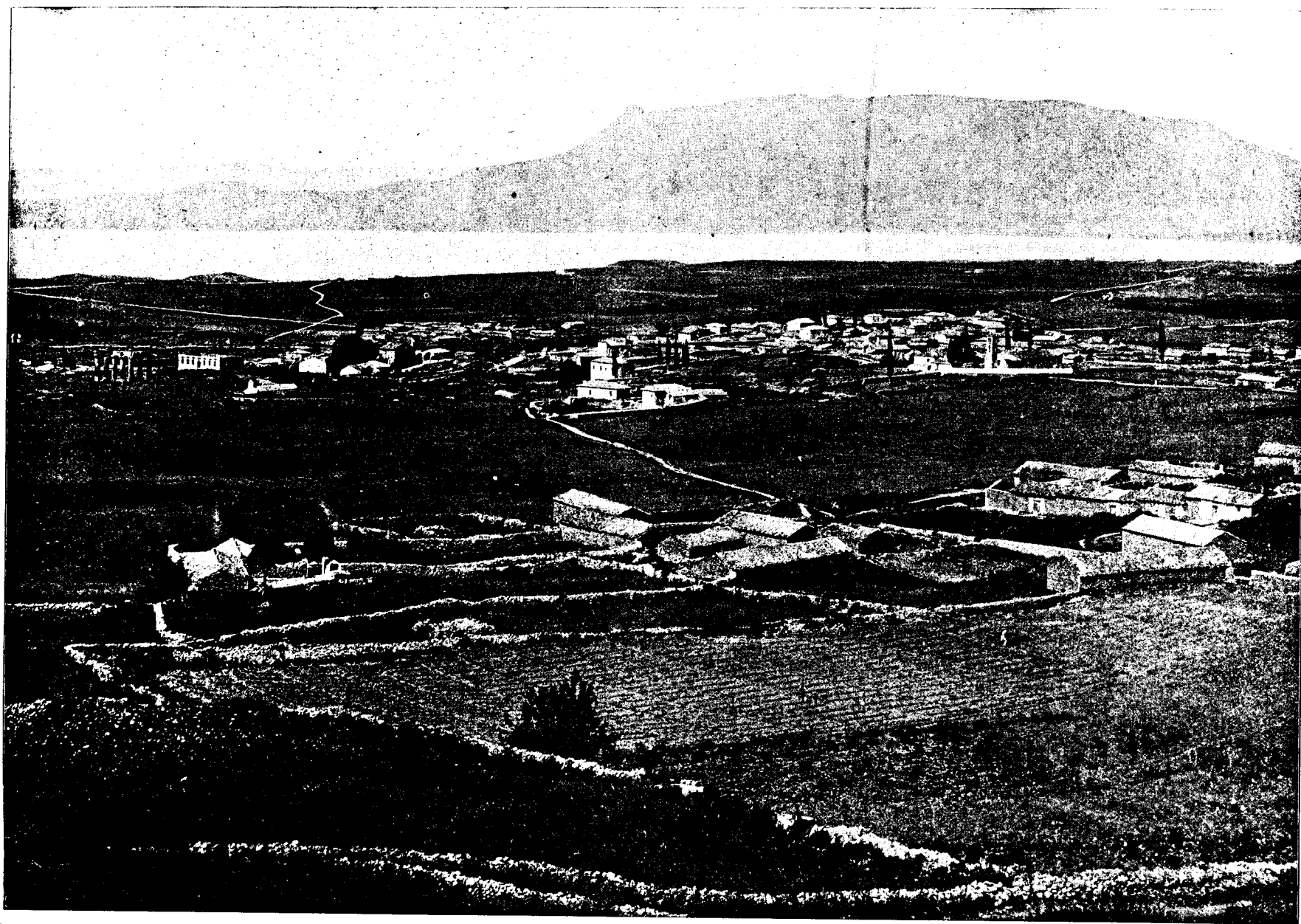
¶ Ro. 1.20. 12. 10; 27. 3;

35.4. Pr. 24.2. 15.42-55.

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GENERAL VIEW OF OLD CORINTH. [Acts, xviii:1].—"After these things Paul departed from Athens and came to Corinth." Corinth was an ancient city of Greece situated on the middle of the Isthmus of Corinth. It received its name from Corinthus, the son of Pelops. The inhabitants were once very powerful. Corinth was burned to the ground by the Romans in 146 B. C. It is said that dur-

ing the conflagration all the metals which were in the city melted and mixed together and formed that valuable composition of metals known as Corinthian brass. When St. Paul came to this city in A. D. 51 it was perhaps the most corrupt community on earth. There was a famous temple of Venus here then given up to lasciviousness. The city that St. Paul saw was built by Julius Cæsar. It is about five miles from the new city.

commanded all Jews to depart² from Rome; and came unto them.

3 And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tent-makers.³

4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit,⁴ and testified to the Jews that Jesus was Christ.

6 And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads: I am clean: from henceforth I will go unto the Gentiles.

7 And he departed thence, and entered into a certain man's house, named Justus, one⁵ that worshipped God, whose house joined hard to the synagogue.

8 And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing, believed, and were baptized.

9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

10 For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.

11 And he continued there a year and six months, teaching the word of God among them.

12 And when Gallio⁷ was the deputy of Achaia,⁸ the Jews made insurrection with one accord against Paul, and brought him to the judgment-seat,

13 Saying, This fellow persuadeth men to worship God contrary to the law.⁹

14 And when Paul was now about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong,¹ or wicked lewdness,² O ye Jews, reason would that I should bear with you:

15 But if it be a question of words and names,³ and of your law, look ye to it; for I will be no judge of such matters.

16 And he drave them from the judgment-seat.

17 Then all the Greeks took Sosthenes,⁴ the chief ruler of the synagogue, and beat him before

A.M. cir. 496.
A.D. cir. 57.

2 On account of their seditious temper.

3 See note below.

4 See note below.

5 See note below.

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A.M. cir. 496.
A.D. cir. 57.

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the judgment-seat. And Gallio cared for none of those things.

18 ¶ And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea:⁵ for^w he had a vow.⁶

19 And he came to Ephesus,⁷ and left them there: but he himself entered into the synagogue, and reasoned with the Jews.

20 When they desired him to tarry longer time with them, he consented not;

21 But bade them farewell, saying, I must by all means keep this feast⁸ that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus.

22 And when he had landed at Cesarea, and gone up, and saluted the church, he went down to Antioch.

23 And after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples.

24 ¶ And a certain Jew named Apollos, born at Alexandria,⁹ an eloquent man, and mighty in the scriptures, came to Ephesus.

25 This^h man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.¹

26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.

27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace:

28 For he mightily convinced the Jews, and that publicly, showing by the scriptures that Jesus was Christ.

CHAPTER XIX.

6 The Holy Ghost is given by Paul's hands. 9 The Jews blaspheme his doctrine, which is confirmed by miracles. 13 The Jewish exorcists are beaten by the devil. 19 Conjuring books are burned. 24 Demetrius, for love of gain, raiseth an uproar against Paul, 35 which is appeased by the town-clerk.

AND it came to pass, that, while Apollos was at Corinth, Paul having passed through

crying for all the abominations that are round about them, and earnestly inquiring, 'What must we do to be saved?'—*Voix*, Let this statement of the Spirit, who knows the hearts of all men, and who searches and reveals when he will the deep things of God, encourage every effort for the melioration of society through the preaching of the gospel. It is God's means. It succeeded in licentious Corinth, and has never been unsuccessful wherever it has been employed in faith. C.

REFLECTIONS.—Happy are those churches where ministers are so hearty in their work that they will rather labour for their own subsistence than prejudice men against the gospel, or give enemies a handle to reproach them as mercenary! But there is need of divine direction when to condescend and when not. Ministers should take great pains in making known

Christ, and persuading men to accept of him as their only Saviour, and in defending the great truths of the gospel, till their hearers manifest themselves incorrigibly wicked and obstinate rejecters of it. And, alas! dreadful is their destruction whose blood faithful ministers stand clear of! But while some despise the gospel to their own undoing, it will become powerful to others, even the most unlikely. His own, whether great or small, shall be ever blessed. If ministers have God's direction, promise, presence, comfort, and protection, they need fear nothing. Success shall crown their labours; yea, even heathens, not very attentive to their duty as magistrates, shall refuse to persecute them. And the more success faithful

ministers meet with, they are still the more diligent.—It is comely when old experienced Christians are inclined readily to instruct younger ones. And young preachers, who gladly accept instructions from exercised saints, though of the weaker sex, bid fair to be useful, if not famous, in gathering and edifying the church. There is little hope of such as are too wise to learn. And nothing should preachers more study than to have the Scriptures stored up in their memories and deeply written in their hearts, that all they deliver to others may be plainly marked with the authority of God.

CHAPTER XIX. REFLECTIONS.—Much more clear and glorious is the gospel dispensation which we

the upper coasts,¹ came^b to Ephesus; and finding certain disciples,

2 He said unto them, Have ye received the Holy Ghost² since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

5 When they heard this, they were baptized in^a the name of the Lord Jesus.

6 And^t when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

7 And all the men were about twelve.

8 ¶ And he went into the synagogue, and spake boldly for the space of three months, disputing,³ and persuading the things concerning the kingdom of God.

9 But^t when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.⁴

10 And^p this continued by the space of two years; so that all they which dwelt in Asia⁵ heard the word of the Lord Jesus, both Jews and Greeks.

11 And^r God wrought special miracles by the hands of Paul:

12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

13 ¶ Then certain of the vagabond Jews, exorcists,⁶ took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

14 And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so.

15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

16 And^r the man in whom the evil spirit was, leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

A.M. cir. 4061.
A.D. cir. 57.

¹ Upper coasts. The upper and inland districts of Phrygia.—C.
b ch. 18. 19, 21.
c Jn. 7. 39. ch. 10. 44. 18.
1 Peter. 6.

² Having received the testimony concerning the kingdom of God, and been by John baptized unto repentance, they must have known the Scriptures, and consequently the existence of the Holy Spirit, and the prophetic promise of his effusion. Their meaning, therefore, must be that they had not heard of the miraculous gifts of the Holy Spirit bestowed on the day of Pentecost upon the Jews, and afterwards, at the conversion of Cornelius, upon the Gentiles. See ver. 4, 6.—C.

³ Sa. 3. 7. ch. 8. 16.
e ch. 18. 25. Mat. iii. Mar. i. Lu. iii. Jn. i. iii. 1.
g Mat. 3. 11; 11. 3. Mar. i. 4. 8. Lu. 3. 16. Jn. 1. 15, 26, 27. 30. ch. 1. 5; 11. 25, 26.

⁴ Mat. 28. 19. Ro. 6. 3. 4. Ga. 3. 27. ch. 8. 16. 1. Co. 1. 13.
f ch. 6. 6. 8. 17. 12. 4. 10. 44. 45. 13. 1. Ti. 1. 6.

⁵ Asia here means merely that province of modern Asia in which the seven churches stood. And as Ephesus was a chief seat of trade, and a celebrated centre of attraction by reason of its magnificence and luxury, there is no difficulty in understanding how all in Asia might, in the space of two years, hear the word of the gospel, either directly in their own persons, or mediately through the report of others.—C.

⁶ Tyrannus was probably a Gentile and a private teacher of philosophy, who was either a convert to Christianity or an earnest inquirer after truth.—P.

⁷ ch. 20. 18—21. 31. Ps. 15. 3. Ro. 10. 18. 15. 19. g ch. 16. 6. 2. Ti. 1. 15. 1. Pe. 1. 1. Re. 1. 4. 11.

⁸ Asia here means merely that province of modern Asia in which the seven churches stood. And as Ephesus was a chief seat of trade, and a celebrated centre of attraction by reason of its magnificence and luxury, there is no difficulty in understanding how all in Asia might, in the space of two years, hear the word of the gospel, either directly in their own persons, or mediately through the report of others.—C.

⁹ Mar. 16. 17. 20. Jn. 14. 12. He. 2. 4. ch. 5. 12. 15. 14. 3. 10. 16. 18. 2. Ki. 4. 29.

¹⁰ A.D. cir. 59.
a Mat. 12. 27. Mar. 9. 38. Lu. 9. 49. ch. 8. 18. 19. 1. Mat. 26. 63. Mar. 5. 7. 1. Ki. 22. 16. Jos. 6. 26. 1. Sa. 14. 24.

¹¹ Sa. 14. 24.
b Lu. 8. 29. ch. 16. 17.
c Lu. 8. 29. Ps. 7. 15. 16. 9. 15. 16. 140. 8—11.

¹² Curious arts. Such as, pretending by incantations, to raise the dead, or coerce spirits to appear and reveal things unknown, or foretell events to come, to heal, or sometimes to inflict diseases; to counteract evil influences by amulets or charms; to interpret dreams, calculate nativities, and foretell by planetary aspects the good

A.M. cir. 4063.
A.D. cir. 59.

or evil that lay before their credulous dupes.—C.

¹³ ch. 2. 43; 5. 5, 11; 13. 12. Ps. 64. 9; 58. 10. Lu. 1. 65; 7. 16. Phil. 2. 9—11. He. 2. 8, 9.

¹⁴ Mat. 3. 6. Ro. 10. 10. 19. 7. 19. Je. 3. 13; 31. 18. Eze. 10. 5. 33. 31.

¹⁵ Their deeds. The various pretences to supernatural skill and power by which they had deceived the people.—C.

¹⁶ Ch. 33. 6. Mat. 3. 8. 1. 30. 22.

¹⁷ See note * in first column.

¹⁸ The books themselves were most probably such as *Artemidorus on Magic*, and *Astrampychus on Dreams*—pretended sciences, by which, alas! for human ignorance, vanity, presumption, and credulity, even not a few professing Christians still continue to be deluded.—C.

¹⁹ £500 or £6000 sterling.
a ch. 6. 7; 12. 24. Is. 55. 11. 1. Th. 1. 5. 2. Th. 3. 1. ch. 16. 13.

²⁰ Ro. 1. 13; 15. 25. ch. 16. 6, 7, 10; 20. 22. Ps. 143. 10.

²¹ In the spirit. Surely this purpose arose from the revelation, guidance, and inspiration of the Holy Spirit; for if the purpose was merely of Paul's own spirit, why mention 'the spirit' at all? In that case it had been enough to say, 'Paul purposed,' without any addition.—C.

²² ch. 18. 21; 21. 15; 20. 22.
d ch. 23. 11; 28. 16. Ro. 15. 26. Gal. 2. 10. 1. Co. 16. 10. 9. 10; 13. 18. 5. Ro. 10. 23. 2. Ti. 4. 20.

²³ 2. Co. 1. 8; 6. 9. ch. 2. 13. 59; 14. 4. 5; 17. 5; ver. 9.

²⁴ These were, most probably, medals, or miniature representations of the great temple at Ephesus, purchased either as curiosities or as imaginary aids to devotion, as the models of *Santa Croce* at Loretta are still manufactured, purchased, and employed.—C.

²⁵ Diana. Represented by heathen mythology as the daughter of Jupiter and Latona, the patroness of wisdom, chastity, and hunting. Under the name of Diana the moon was worshipped.—C.

²⁶ ch. 16. 16, 19. 1. Ti. 6. 5. 10. Is. 56. 11, 12. 1. ch. 16. 16. 19. Re. 18. 17. 16. 19. 1. Ti. 6. 9. 10. Phil. 2. 21. ver. 24.

²⁷ ch. 18. 19—26; 12. 2. Ga. 4. 8. 1. Th. 1. 9.

²⁸ Ps. 14. 8. Is. 44. 9—20. Je. 10. 3—5. 9. 14. 15. ch. 14. 15; 17. 23. 1. Co. 8. 4—6; 10. 20; 12. 2. Ga. 4. 8. 1. Th. 1. 9.

²⁹ One of the ancient wonders of the world 425 feet long, 220 broad, having 127 pillars sixty feet high. It was burned by Erostratus, under the monomaniacal desire of having his name handed down to posterity.—C.

³⁰ Re. 13. 3, 8; 17. 2. Mat. 7. 13. 1. Jn. 5. 19. ch. 14. 6.

³¹ Places where the people met for public sports, where men were devoured by beasts, &c. 1. Co. 15. 32.

³² To give account of the Christian faith, ch. 14. 15—18; 17. 22—31. 1. Co. 15. 34.

17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

18 And many that believed came, and confessed, and showed their deeds.⁶

19 Many of them also which used curious arts⁷ brought their books⁸ together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver.⁹

20 So^a mightily grew the word of God, and prevailed.

21 ¶ After these things were ended, Paul purposed^b in the spirit,¹ when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

22 So^c he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

23 And^d the same time there arose no small stir about that way.

24 For a certain man named Demetrius, a silversmith, which made silver shrines² for Diana,³ brought no small gain unto the craftsmen;

25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

26 Moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods which are made with hands:

27 So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

28 And when they heard these sayings they were full of wrath, and cried out, saying, Great is Diana of the Ephesians!

29 And^e the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.⁵

30 And when Paul would have entered in unto the people,⁶ the disciples suffered him not.

¹ Job 5. 2. Pr. 27. 4. 5. ch. 7. 54; 17. 13. 45. 50; 14. 2. Ps. 2. 2. ² Je. 50. 38. Re. 13. 4. ³ ch. 16. 19, 20; 17. 8; 21. 27. ⁴ ch. 20. 4; 27. 2. 1. Co. 1. 14. Ro. 16. 23. Col. 4. 10. Phil. 24. 1. Co. 1. 14.

enjoy than even the ministration of John Baptist. And much better the baptism of the Holy Ghost than that of mere water. But, alas! how many receive the external seals of God's covenant who have no experimental, and very little notional, knowledge of him or his influences! And though baptism is never to be repeated, yet the Spirit is daily to be received. With great boldness and persevering courage ought the gospel to be preached; and dreadful is their fate who put it from them, or attempt to counterfeit its miraculous confirmations. They but fight and labour for the devil

that he may reward them with shame and ruin.—But happy are they who are turned to the Lord by a cordial faith and genuine repentance! And hopeful is the case when the peculiar favourites of Satan are made openly to renounce his service, sacrifice their dearest abominations with abhorrence, and remove every temptation of drawing back out of their own and their neighbours' way. How furiously zealous are the most of mankind for a false religion, especially if worldly gain and long custom are on its side. And with such, noise and clamour are invincible arguments for the

most blasphemous absurdities. When those are so zealous for the devil, it is much to be lamented that many called Christians have so little concern for the glory of God.—Safe are the persons of God's faithful ministers, since he can make heathens earnest advocates for and prudent protectors of them. Fear of men hinders many from wickedness; but much more wise are they who are prevented from it by serious views of their future account to God.



FORUM AND PRISON OF ST. PAUL—EPHESUS. [Acts, xix:26.]—"And it came to pass that while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus." Ephesus was a famous city in Ionia, built, according to Justin, by the Amazons. Here was the great temple of Diana, the most glorious structure ever applied to the uses of pagan religion. The temple of Diana was four hundred and twenty-five feet long and two hundred feet

broad. The roof was supported by one hundred and twenty-seven columns sixty feet high, which had been placed there by so many kings. It took two hundred years to complete the building. This great temple was burnt the night after Alexander the Great was born. But soon the temple was rebuilt with all its former splendor. There is absolutely nothing here now but ruins. In the above picture we have what is left of the Forum and Prison of St. Paul.

31 And certain of the chief of Asia,⁷ which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre.

32 Some^a therefore cried one thing, and some another; for the assembly was confused: and the more part knew not wherefore they were come together.

33 And they drew⁸ Alexander^a out of the multitude, the Jews putting him forward.⁹ And Alexander beckoned with the hand, and would have made his defence¹ unto the people.

34 But when they² knew that he was a Jew,³ all with one voice, about the space of two hours, cried out, Great is Diana of the Ephesians!

35 And when the town-clerk⁴ had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper⁵ of the great goddess Diana, and of the image which fell⁶ down from Jupiter?⁷

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.

38 Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open,⁸ and there are deputies: let them implead one another.

39 But if ye inquire any thing concerning other matters, it shall be determined in a lawful⁹ assembly.

40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

41 And^c when he had thus spoken, he dismissed the assembly.

CHAPTER XX.

1 Paul goeth to Macedonia. 7 He celebrateth the Lord's supper, and preacheth. 9 Eutychus having fallen down dead, 10 is raised to life. 17 At Miletus he calleth the elders together, telleth them what shall befall to himself, 28 committeth God's flock to them, 29 warneth them of false teachers, 32 commendeth them to God, 36 prayeth with them, and goeth his way.

AND after^a the uproar was ceased, ^bPaul called unto him the disciples, and embraced them, and departed for to go into Macedonia.

A.M. cir. 4063.
A.D. cir. 59.

^a See ch. 16. 6. ver. 10. Re. 1. 11. 1 Pe. 1. 1. 7 Rather 'certain of the Asiatics,' presidents of the Asiatic games, and religious solemnities.—C.
f ch. 21. 12.

^b ver. 30. ch. 21. 34. 8 They drew. Rather, 'they put forward,' the Jews 'putting him forward' (as spokesman) to defend the Jews, and throw the blame of the tumult on the Christians. This was, most probably, Alexander the coppersmith, selected as well known to his brother artisans.—C.
v 1 Ti. 1. 20. 2 Ti. 4. 14.

^c As their advocate to the people.
v ch. 12. 17; 13. 16; 21. 40. 12.

^d 1 The word defence does not here imply answering accusations with which he was personally charged, but an apology for the Jews. The object of it seems to have been to show that the Jews were not chargeable in any way with this tumult. It would be supposed by the heathen that the Christians were only a sect of the Jews, and the Jews wished to show that they had not been concerned in giving occasion to this tumult, but that it was to be traced to Paul and his friends.—L.

^e The heathen mob. 3 An enemy to idols. Ro. 2. 22.

^f ver. 28. Je. 50. 38. Is. 57. 5. Re. 13. 4.

^g Or clerk of the public sports, who registered the victories, &c.
v Ep. 2. 12.

^h Gr. the temple-keeper.

ⁱ The priests said, as ch. 15. 17. 3.

^j It is by no means improbable, that in a rude state of idolatrous society, a crafty priesthood might take advantage of the fall of an aerolite, and represent it as sent from heaven as an object of worship. The fall of such stones is of frequent occurrence.—C.

^k Pr. 14. 29.
b ch. 25. 8.

^l Or, the court-days are kept.

^m Or, ordinary.
c Pr. 15. 1. 2. 25. 15. Ec. 9. 17. Ju. 8. 1. 2.

ⁿ d 2 Co. 1. 8. 10. Ps. 65. 7. 34. 19. Ge. 22. 14. Dt. 32. 36.

CHAP. XX.
A.D. cir. 60.

^a ch. 19. 23. 41.
b ch. 21. 6. ver. 37. Ro. 16. 10. 1 Co. 16. 20. 2 Co. 13. 12. 1 Th. 5. 26.

^c 2 Co. 7. 5. 1 Ti. 1. 3. 1 Co. 16. 5.

^d This is stated as a fact, not as a mere supposition or belief of those who had not full opportunity of testing the truth.

A.M. cir. 4064.
A.D. cir. 60.

That Paul by a miracle restored him, his life is plainly indicated.—P.

¹ The parts of country in and near Macedonia.—L.

² d ch. 14. 22; 15. 41; 16. 5. 1 Th. 2. 3. 11. Col. 1. 28.

³ Greece, in the New Testament, was equivalent to 'Achaia,' including Greece proper, and also the Peloponnesus.—now the Morea.—C.

⁴ To rob him of the money he carried up to Jerusalem, or to kill him, 2 Co. 8. 19. 7. 5; 1. 26. Ro. 15. 26. ch. 9. 23; 12. 12. 23. 35. 21.

⁵ e ch. 17. 10; 19. 29; 27. 2. Col. 4. 10. Phil. 24.

⁶ Not ch. 19. 29, but 1 Co. 1. 14. Ro. 16. 23. 3. 1. 1.

⁷ ch. 16. 1. 1 Ti. 1. 2. 2 Ti. 1. 2. He. 13. 23.

⁸ Ep. 6. 21. Col. 4. 7. 2 Ti. 4. 12. Tit. 3. 12.

⁹ 2 Ti. 4. 20. ch. 21. 29. 2 ch. 16. 8. 2 Co. 2. 12. 2. 14. 13.

¹⁰ ch. 16. 12. Phil. 1. 1. 4 Philippi was an inland city, but its port was Neapolis, and from it doubtless Paul sailed across the Archipelago to Troas.—P.

¹¹ Ex. 12. 18; 19; 13. 6. 7:23. 15:13. 18.

¹² Jo. 30. 1. 19. 26. 1 Co. 16. 2. Re. 1. 10.

¹³ ch. 2. 42. 46. 1 Co. 10. 16; 11. 20. 34.

¹⁴ 2 Ti. 4. 2. ver. 31. 1 Co. 15. 10.

¹⁵ Lu. 22. 12. ch. 1. 13; 9. 39.

¹⁶ Mat. 26. 40. 41. Jonah 1. 5.

¹⁷ See note * in first column.

¹⁸ 1 Ki. 17. 21. 2 Ki. 4. 34.

¹⁹ Mat. 9. 24. Ju. 11. 11. 44. ch. 9. 40. 41.

²⁰ It appears that Paul was delayed by his evangelistic labours, so that he could not reach the ship in time. His companions, therefore, left him, and went on board. Paul himself arranged to travel overland to Assos (distance of 20 miles), and there join his brethren in the ship, which he accomplished.—P.

²¹ Assos. A seaport in the province of Troas.—C.

²² Mitylene, the ancient capital of Lesbos, one of the largest islands in the Aegean Sea, and also one of the most beautiful and fruitful.—C.

²³ Chios and Samos—'islands of the Aegean.—C.

²⁴ Trogyllium. A promontory in the Aegean, projecting from the coast of Lydia opposite Samos.—C.

²⁵ Miletus. Once the chief city of Ionia. Its inhabitants were called 'Milesi,' were much addicted to navigation and commerce, and, according to Seneca, planted no fewer than 380 colonies in different parts of the world.—C.

²⁶ ch. 18. 21; 21. 4. 12; 19. 21.

2 And when he had gone over those parts, and had given them much exhortation, he came into Greece,²

3 And there abode three months. And when the Jews laid wait for him,³ as he was about to sail into Syria, he purposed to return through Macedonia.

4 And there accompanied him into Asia, Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.

5 These going before, tarried for us at Troas.

6 And we sailed away from Philippi⁴ after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.

7 ¶ And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

8 And there were many lights in the upper chamber, where they were gathered together.

9 And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.⁵

10 And Paul went down, and fell on him, and embracing him, said, Trouble not yourselves; for his life is in him.

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

12 And they brought the young man alive, and were not a little comforted.

13 ¶ And we went before to ship, and sailed unto Assos,⁶ there intending to take in Paul: for so had he appointed, minding himself to go afoot.

14 And when he met with us at Assos,⁷ we took him in, and came to Mitylene.⁸

15 And we sailed thence, and came the next day over against Chios;⁹ and the next day we arrived at Samos, and tarried at Trogyllium; and the next day we came to Miletus.²

16 For Paul had determined to sail by

An evident proof that the primitive Christians observed the first (or Lord's) day, and were also accustomed on that day to assemble themselves for hearing the Word and observing the Lord's supper. C.

Ver. 8. Many lights. For what purpose are the 'lights' mentioned? Partly perhaps to bear record of the perfect visibility of all the acts of Christian worship which the heathen were ready to calumniate, and partly to account for the sleep of Eutychus, from the heat of the room and the exhaustion of the air. C.

Ver. 12. How much more should parents and friends be 'comforted' when they that have fallen asleep in forbidden pleasures, and have fallen 'dead in trespasses and sins,' are restored again to life through the preaching of the Word and the power of the Spirit. C.

Ver. 21. Repentance toward God. Grief for and hatred of sin, not because it has injured ourselves, but because it has offended a holy and merciful God—hence called 'godly sorrow,' 2 Co. 7. 10, whereby the sinner, by 'faith toward the Lord Jesus Christ,' the only Saviour and way to the Father, turn from his sin to God. C.

Ver. 31. Night. For the avoiding of danger and offence, it

would appear that the primitive Christians were much accustomed to meet by night; see ver. 8. Poverty, no doubt, also tended to introduce the practice—some being originally poor, others reduced by being outcasts from their friends and proscribed in their trade, others ruined by 'the spoiling of their goods' by the hands of their covetous and unfeeling persecutors. C.

REFLECTIONS.—Christ's providence can carry his servants safe through the wildest uproars, and turn mad outrage into calm tranquillity and peace. Parting with Christian friends whom we expect to see no more on earth ought to be very devout and affectionate. And if murderous enemies lie in wait for us, we may cautiously avoid them. If we honour Christ much, he will honour us with good companions. And if ministers be truly faithful, they will never think they do enough in the service of Christ. They may be often wearied with, but never weary of, their work. Christians who fervently love Christ will make his Sabbath

and supper their delight. And it is very unlike a Christian to shorten the one by unnecessary sloth and sleep, and almost forget the other by infrequency. How criminal and dangerous is it, even at mid-day, to sleep at the worship of God! What if he whom we affront as unworthy of our notice—he whom we condemn as unworthy to be embraced—should seize the moment, and awaken us in eternal woe! Surely then every sermon should be heard, every sacrament received, every prayer poured forth, and every farewell of friends taken, as on the brink of eternity, and as before the awful tribunal.—Infinite is the importance of the ministerial work. With deep humility, earnest care, holy fear, self-denial, and candid fidelity, all the duties of it ought to be performed. The truths, the honour of Jesus Christ, and the salvation of immortal souls, are all at stake. And both ministers and people



VATHY, ISLAND OF SAMOS. [Acts, xx:15].—"And we sailed thence, and came the next day over against Chios, and the next day we arrived at Samos." Samos is an island in the Aegean Sea, on the coast of Asia Minor. The island is about 87 miles in circumference, and is known as the birthplace of Pythagoras. The people of Samos assisted the Greeks against the Persians when Xerxes

invaded Europe. The people of the island have always been under the influence of Grecian ideas, and while to-day ruled by the Sultan of Turkey they are loyal in thought and feeling to Greece. This is not surprising, for the inhabitants of this island share the glory that belongs to Greece because of her achievements in literature, art and war in ancient times. The people here are seemingly prosperous.

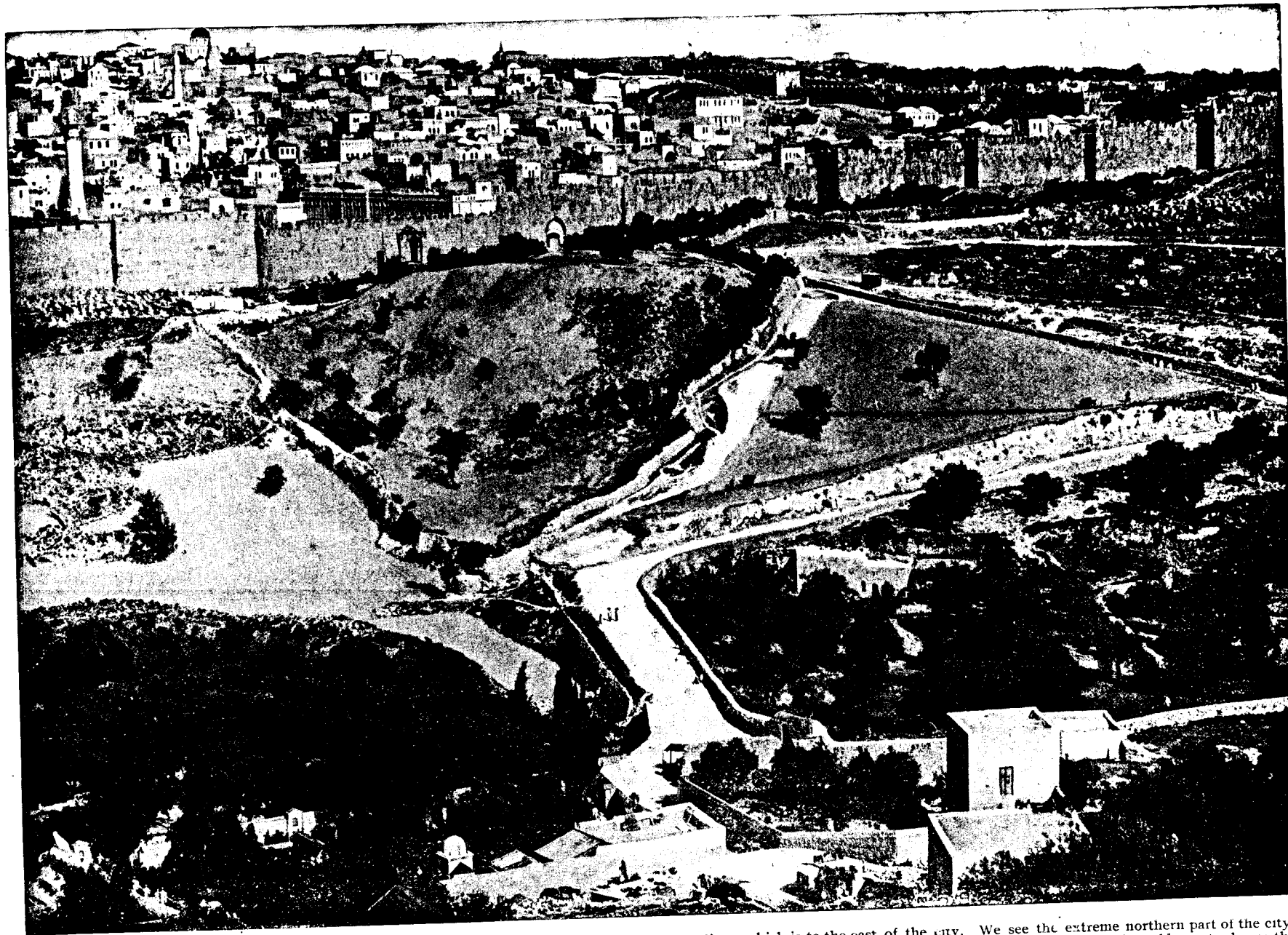
to travel about under the special direction and protection of Providence, and in every place to have edifying converse with Christian friends concerning the great things which God has done for us and for his church. And it is comely for Christians to meet and part with cordial affection and solemn prayer. No wonder that

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to travel about under the special direction and protection of Providence, and in every place to have edifying converse with Christian friends concerning the great things which God has done for us and for his church. And it is comely for Christians to meet and part with cordial affection and solemn prayer. No wonder that

loving Christians are averse to think of the sufferings or death of their faithful and useful ministers. But glorious is the fortitude to be ready to suffer anything for Christ, and to be entirely resigned to his will ; and yet the tender affections of friends sometimes occasion a greater trial than the fury of enemies.—Entangling



PANORAMA OF JERUSALEM. [Acts, xxi: 15.]—"And after those days we took up our carriages and went to Jerusalem."—Acts, xxi: 15. Paul went up to Jerusalem at this time to see the Elders, and to give them some account of his ministry among the Gentiles. As he went up from the seacoast it is probable that he entered through the gate in the western wall. In the above view we are looking at Jerusalem from the Mount

of Olives, which is to the east of the city. We see the extreme northern part of the city. The wall which begins at the extreme left of the view is above the golden gate, hence the site of the temple does not appear. It is about two miles and a half all round the walls of Jerusalem. The city is entered by about seven gates. These were formerly closed at night, but for the last few years they are kept open night and day.

and we entered into the house of Philip the evangelist,¹ which was one of the seven; and abode with him.

9 And the same man had four daughters, virgins,² which did prophesy.

10 ¶ And as we tarried there many days, there came down from Judea a certain prophet, named Agabus.

11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, "Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.

12 And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

13 Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

15 And after those days we took up our carriages,³ and went up to Jerusalem.

16 There went with us also certain of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.

17 ¶ And when we were come to Jerusalem, the brethren received us gladly.

18 And the day following Paul went in with us unto James; and all the elders were present.

19 And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

20 And when they heard it, they glorified the Lord; and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:

21 And they are informed⁴ of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs.

22 What is it therefore? the multitude must needs come together: for they will hear that thou art come.

23 Do therefore this that we say to thee: We have four men which have a vow⁵ on them;

24 Them take, and purify⁶ thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning

A.M. cir. 4065.
A.D. cir. 61.

7 ch. 6. 5; 9. 5, 12, 20.
40. Ep. 4. 11. 2 Ti. 4. 5.
1 See note * below.
8 ch. 2. 17. Joel 2. 28.
1 ch. 11. 28.

9 ver. 31. ch. 20. 27.
24. 27. 5. 14. 20. 29. Ep.
3. 1. 6. 20. Phil. 1. 7. 13.
2 Ti. 2. 9. He. 10. 34. Col.
1. 24. with Mat. 16. 21;
20. 18. 19.

10 ver. 4. Mat. 16. 22.

11 ch. 20. 24. Ro. 8. 35.
1 Co. 4. 9. 15. 31. 2 Co. 4.
10. 11. 25. Gal. 3. 17. Phil.
1. 20. 2. 17. Col. 1. 24. 2.
Ti. 4. 6.

12 1 Sa. 3. 18. 2 Sa. 15.
25. 16. 10. 11. Ps. 39. 9.
Mat. 6. 10. 26. 39. 42. Lu.
11. 22. 42.

13 Carriages. The eastern traveller has still to depend for food and accommodation upon what he carries with him. Some of Paul's company may also have been traders, as the Jews often were, and so required to carry their baskets and wares.—C.

14 See ver. 5. ch. 10. 48.

15 See ver. 8.

16 See ver. 31. ch. 11. 19.
4. 39. 13. 4. 15. 39.
17 Ps. 16. 31. 22. 6. Ps.
92. 14. Job 5. 26.

18 ch. 15. 4. 1 Pe. 4. 9.
Ps. 16. 3. He. 13. 12. Ps.
119. 63.

19 ch. 15. 13. Ga. 1. 19.
2. 9. 1. 1. 1. ch. 15. 2. 6.
20 17.

21 ch. 14. 27. 15. 12. xvi.
xx. Ro. 15. 18. 19. 2 Co.
12. 12.

22 ch. 11. 18. Lu. 7. 16.
Ps. xcvi. xcvi. c. cv.
xciv.

23 ch. 2. 41. 47. 4. 4. 5.
14. 6. 7. Mat. 13. 31. Ps.
72. 16. 17. Jn. 12. 24.

24 ch. 15. 1. Ro. 10. 2.
Ga. 1. 14. ch. 22. 3.

25 They were much misinformed; for Paul had strictly conformed to the decision of the apostles (ch. 15. 24). teaching that it was not necessary for the believing Gentiles to be circumcised, while yet he prevailed on Timothy to conform to the Jewish ordinance, that he might remove all cause of prejudice or offence to the Jews, ch. 16. 3.—C.

26 ch. 6. 14. Ga. 5. 1-4.
d ch. 15. 12. 22. 19. 32.
e ch. 18. 18. 24. 18. Nu.
6. 2. 13. 18. 19.

27 Either weak brethren, whom they had in charity received (Ro. 14. 1-23), or else Nazirites who had vowed (Nu. 6. 2) before their conversion, and to whom conscience dictated a literal fulfilment of their vow.—Vaze, in all cases where conscience is concerned, and judgment in doubt concerning the path of duty, let that line be chosen where judgment is clearest, and duty most obvious.—C.

28 As directed, Nu. 6. 5. 8. 13. 15. 18.—C.

29 Evangelist occurs but twice again in the New Testament (2 Ti. 4. 5. Ep. 4. 11), and seems to indicate one who either not having seen the Lord in the flesh, or not having been chosen by the church to the office of apostle (see Ac. 1. 21. 22), or not being endowed with the miraculous gifts promised to, and conferred on, the apostles. 2 Co. 12. 12. were yet next

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to them in qualifications and labours, 2 Ti. 4. 5. and, consequently, in that dignity which arises not from office, but from the faithful and laborious discharge of ministerial duty. Vaze, Mark, Luke, and John are commonly called evangelists, as writers of the gospel. Philip, one of the seven, Ac. 6. 5, has the name 'evangelist,' to distinguish him from Philip the apostle, Mat. 10. 1, and he was most probably the same who preached Jesus to the Ethiopian, Ac. 8. 40.—C.

30 1 Co. 9. 20.

31 ch. 15. 20. 28. 29. 1 Co. viii. x. Ex. 34. 15. Le. 17. 14. 3. 17. 19. 20. De. 12. 10. 23. 15. 22. 1 Sa. 14. 31. 1 Co. 5. 1. 9. 11. 7. 2. He. 13. 4. 1 Th. 4. 3. 5. 7.

32 1 Co. 9. 20. Nu. 6. 13-20. ch. 24. 18.

33 ch. 24. 18. 26. 21.

34 6 Asia. The original country which finally gave its name to the whole continent. Those Jews were, most probably, of Ephesus. See ver. 20.—C.

35 ch. 13. 50. 14. 2. 5. 19. 17. 5. 6. 13. 18. 10. 19. 23. 17. 5. 6. 13. 14. 19. 25. 26. 24. 5. 6. 16. 20. 21. 26. 2. 20. 21.

36 See ch. 20. 4. 2 Ti. 4. 20.

37 ch. 16. 20. 19. 29. 7. 54. 22. 21.

38 To keep Paul from refuge, and the Gentiles from entering, ver. 28, 29, ch. 24. 6.

39 2 Co. 11. 23. &c. 9 ch. 23. 27. 24. 7. ver. 11; ch. 20. 23. Ep. 6. 20.

40 ch. 19. 32.

41 ch. 23. 10. 16.

42 This castle was Antonia, the barracks of the Roman garrison. It was originally built by the Maccabees, and called after him, and had its name changed by Herod in honour of his wife, one of the Roman triumphs. It was situated at the west angle of the temple, and surrounded by walls 300 cubits high, with several fortifications and towers, and was at once a place of equal strength and magnificence.—C.

43 Ps. 55. 9. Hab. 1. 3. 2 Lu. 23. 18. Jn. 19. 15. ch. 22. 22; 7. 54. 1 Co. 4. 13.

44 Not Theudas or Judas, ch. 5. 36. 37; but another about A.D. 55.

45 It appears from Josephus (Antiq. b. 12. Wars, b. ii.), that, in the first or second year of Nero, and while Felix was procurator of Judea, a certain Egyptian persuaded a multitude to follow him to the Mount of Olives, to whom he promised a miraculous overthrow of the walls of Jerusalem. But Felix attacked them, slew 400, took 200 prisoners, and put the Egyptian to flight. The chief captain imagined that Paul he had found this Egyptian returning to foment new disturbances, as he had done two or three years before. So speedily is misconception.—C.

thee, are nothing; but that thou thyself also walkest orderly, and keepest the law.

25 As touching the Gentiles which believe, we have written, and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication.

26 Then Paul took the men, and the next day purifying himself with them, entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

27 ¶ And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him,

28 Crying out, Men of Israel, help: this is the man that teacheth all men every where against the people, and the law, and this place; and further, brought Greeks also into the temple, and hath polluted this holy place.

29 (For they had seen before with him, in the city, Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

30 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.⁷

31 And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar:

32 Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

33 Then the chief captain came near, and took him, and commanded him to be bound with two chains; and demanded who he was, and what he had done.

34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.⁸

35 And when he came upon the stairs, so it was, that he was borne of the soldiers, for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him!

37 ¶ And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

38 Art not thou that Egyptian,¹ which be-

weaknesses and strong prejudices remain with real believers. And it is difficult to judge how far we ought to condescend to their infirmity, or to appear zealous for our Christian liberty. It is indeed needless to condescend to ignorant cavillers or obstinate ungodly bigots, who will at any rate rage against us as the servants of Christ. Nothing can be expected in their popular tumults but violence and fury, confusion and

injustice. But seasonably God interposes for the preservation of his servants from wicked and unreasonable men, and gives them opportunities to vindicate themselves, plead for the Redeemer, and spread abroad his glorious gospel.

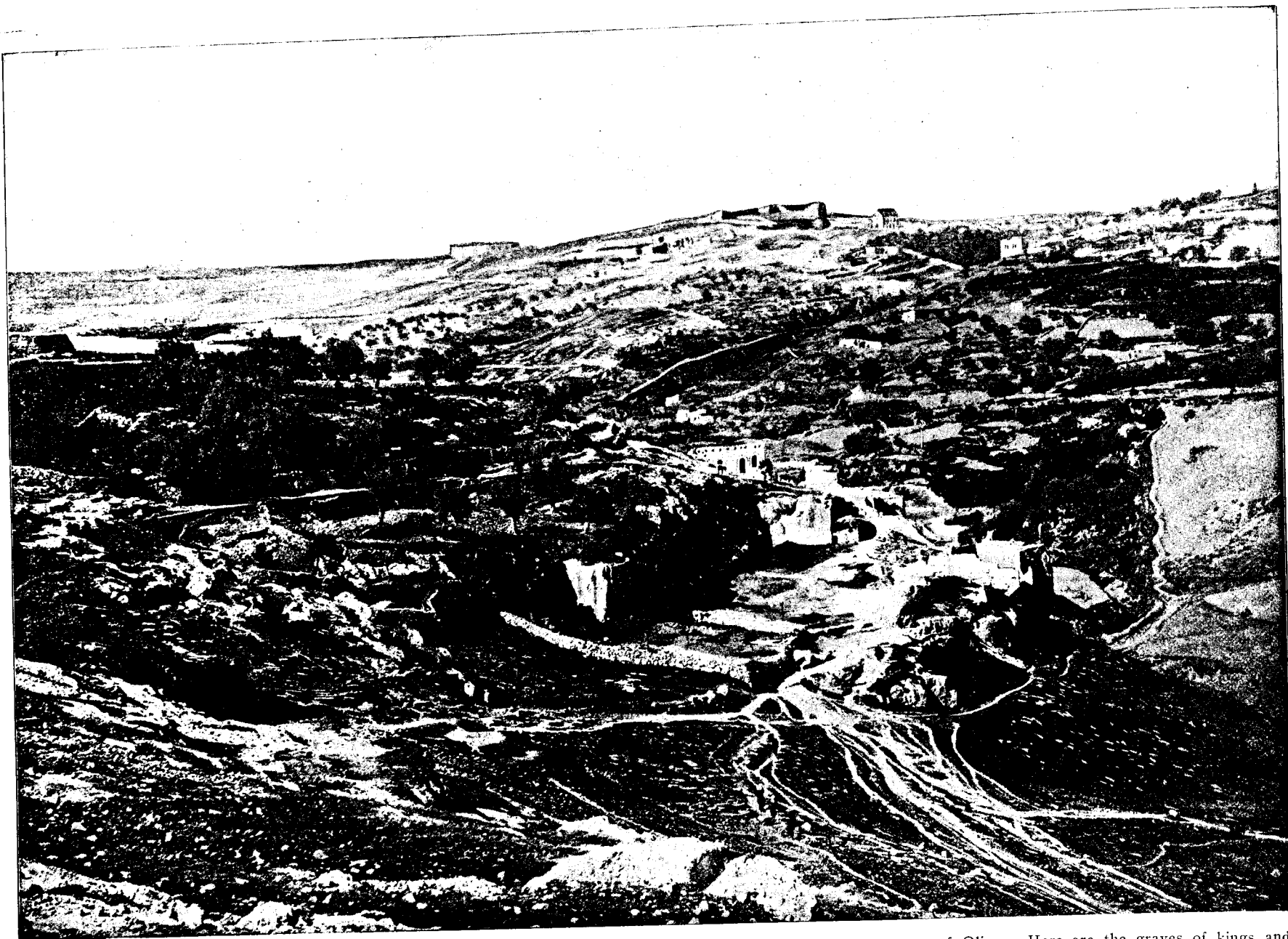
CHAPTER XXII. REFLECTIONS.—With great prudence, temper, courage, and faithfulness, ought the

cause of Christ to be maintained against its most malicious opposers.—Blind bigots are in general inflamed against it and its candid professors with the most outrageous and murderous zeal.—But God's grace strangely changes the most furious and obstinate tempers. And yet men often have gospel light shining all around them, and are never thereby converted to Christ or instructed in his truth.—Even when conversion is begun



RIVER ROAD, DAMASCUS. [Acts, xxii:5].—No one can ever forget even a short sojourn in Damascus. It is created by the River Abana, as completely as Egypt is created by the Nile. Take away the Abana river and Damascus would simply become a part of the great desert which stretches from the Lebanon mountains to Palmyra. The Abana river, made up of melted snow from the Lebanon mountains,

rushes through a gorge in the mountains about three miles above the city, and is distributed through canals to every part of Damascus. It also makes productive the surrounding country for a circuit of 25 miles. After thus refreshing and replenishing a small area in the desert, the Abana loses itself in the lakes of the meadow about 25 miles from the city and finally sinks out of sight in the burning plains of Syria.

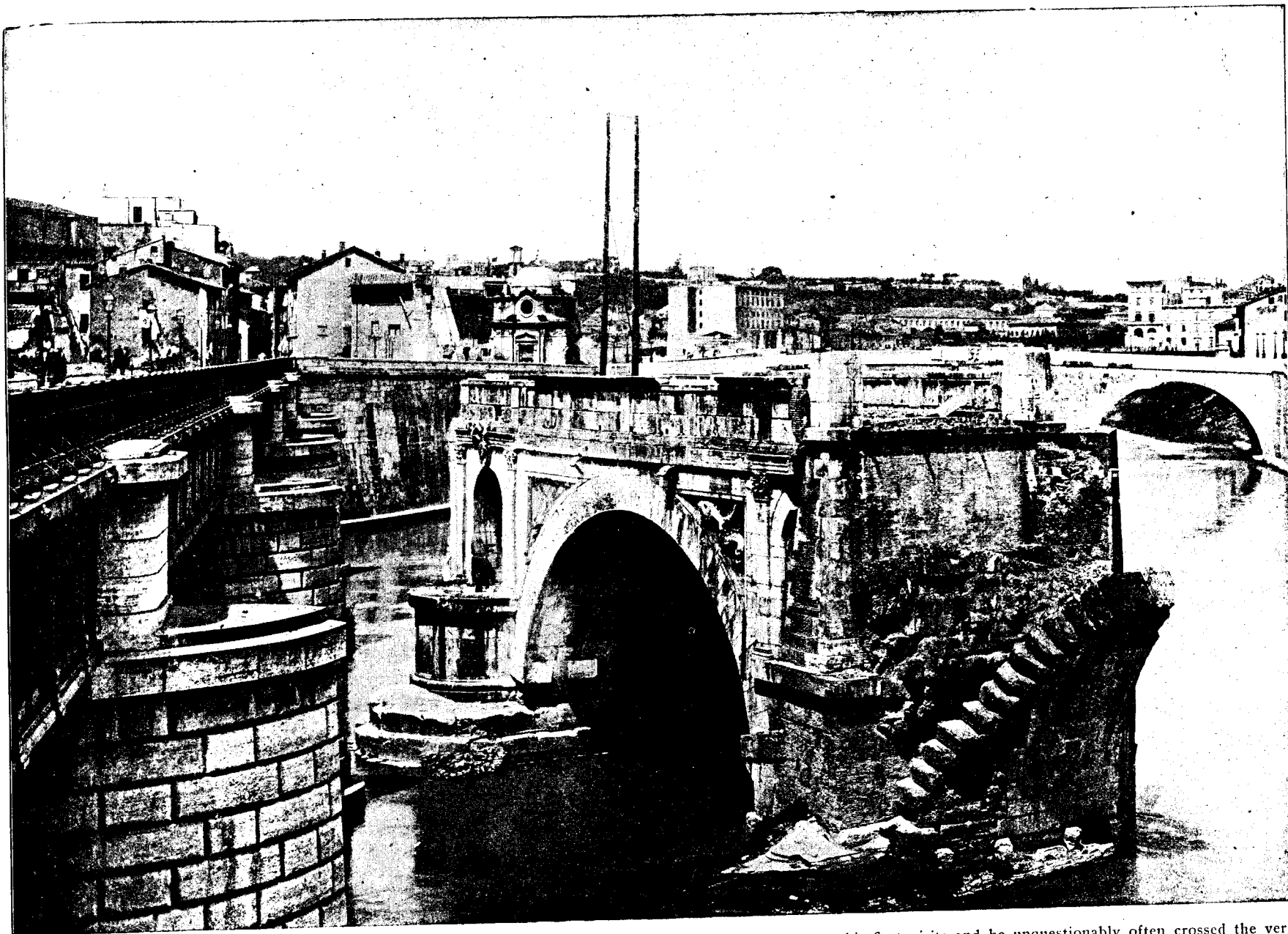


THE VALLEY OF THE KEDRON—THE MOST FAMOUS VALLEY IN THE WORLD. [Acts, xxii:20.]—"And when the blood of the Martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him." Stephen was stoned to death near St. Stephen's gate, and this gate opens out into the Valley of the Kedron. The Valley of the Kedron is the most famous valley in the world, situated as it is

between Jerusalem and the Mount of Olives. Here are the graves of kings and prophets. Here David walked, and Isaiah meditated and Jeremiah wailed. Here Christ prayed, and here the Garden of Gethsemane bears its nurslings of the sky, the beautiful flowers, to remind us that though Christ suffered and died, He lives again in the grace and beauty and tenderness of the world.

301

302



ANCIENT BRIDGE, ROME [Acts, xxiii:11].—"For as thou hast testified of me in Jerusalem, so must thou bear witness also in Rome." We give as an illustration of Rome the arch of an old bridge that is interesting in this connection, because we see it now exactly as St. Paul saw it when in Rome. This arch, which is just above the new bridge you see, was built here 181 B. C. St. Paul was in

Rome two years upon his first visit; and he unquestionably often crossed the very bridge this old arch helped to bear up. It is almost impossible for an American, accustomed to seeing everything new, to appreciate the great age of things connected with the city of Cicero and Cæsar. Many of the oldest structures in Rome are built of brick, but they do not seem to crumble or decay; they last as well as stone.

ACTS XXIV.

Paul, accused before Felix,

and spearmen^s two hundred, at the third hour of the night;

24 And provide *them* beasts, that they may set Paul on, and bring *him* safe unto Felix the governor.^o

25 And he wrote a letter after this manner:

26 Claudius Lysias unto the most excellent governor *Felix*¹ *sendeth* greeting.

27 This^a man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman.

28 And when I would have known the cause wherefore they accused him, ^bI brought him forth into their council:

29 Whom I perceived to be accused of *ques-* tions of their law, but to have nothing laid to his charge worthy of death or of bonds.

30 And^a when it was told me, how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what *they had* against him. Farewell.

31 Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris.²

32 On the morrow they left the horsemen to go with him, and returned to the castle:

33 Who, when they came to Caesarea,³ and delivered the *epistle* to the governor, presented Paul also before him.

34 And when the governor had read *the letter*, he asked of what province he was. And when he understood that *he was* of Cilicia;⁴

35 I will hear thee, said he, ^awhen thine accusers are also come. And he commanded him to be kept in Herod's judgment-hall.⁵

CHAPTER XXIV.

1 Paul being accused by Tertullus the orator, 10 answereth for his life and doctrine. 24 He preacheth Christ to the governor and his wife. 26 The governor hopeth for a bribe, but in vain. 27 At last, going out of his office, he leaveth Paul in prison.

AND after^a five days, Ananias the high-priest descended with the elders, and *with* a certain orator *named* Tertullus,¹ who ^binformed the governor against Paul.

2 And when he was called forth, Tertullus began to accuse *him*, saying, ^cSeeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,

ness, it should entirely remove all our disquieting fears, let our enemies do what they will.—Abandoned are those miscreants, and especially those judges, who, contrary to the law of nature or nations, combine to murder such as they cannot convict of any crime. No pretence of religion can sanctify, but greatly aggravates, such horrible villainy. To bind ourselves under a curse to work iniquity, is but to insnare our souls into fearful damnation.—But watchfully God marks the most secret plots of his people's enemies. Easily he discovers and disappoints them in favour of his faithful servants. And he will avenge wickedness on the wicked, and

will even turn their intended mischiefs to the good of his servants, and for promoting their further usefulness in the world.

CHAPTER XXIV. REFLECTIONS.—Profane clergymen and abandoned lawyers stick at nothing to gain their own vile ends. Falsehood, flattery, and slander go hand in hand. The purest innocence will not protect men from the most abominable aspersions; and the most infamous characters will not render some men ashamed of flattery. Spiteful malice generally represents faithful ministers as enemies to the state. And

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8 Or archers or javelin-casters.
9 See note ^a below.
1 Felix is described in history as a monster of avarice, cruelty, and licentiousness, being raised to office through no personal merit, but through the influence of his brother Pallas, the favourite of the emperor Claudius. C.

2 Antipatris was a city built by Herod, and so named in memory of his father Antipater, and, according to Reland, was forty-two miles from Jerusalem and within six of Caesarea. But as forty-two miles are too great for one night march, commencing at nine o'clock, it is most probable the party did not reach Antipatris till the second night.—C.

3 A city on the north-west of Canaan. See ch. 8.40.
4 A country in Lesser Asia, the capital of which was Tarsus. ch. 21.1, 19:25, 26.
5 A palace built by Herod the Great, for holding courts of judicature in, with apartments adjoining to confine prisoners in. Jn. 18.28. Mat. 27.27.

CHAP. XXIV.
a ch. 23.2, 30, 35:25, 2, 17.
1 Tertullus is a Roman name, but he speaks as a Jew, and hence it has been conjectured he was a proselyte. But is it not much more probable, that as a pleader, he employs the term 'we' as a mere legal phrase, whereby the advocate is fictitiously identified with his client? For it is by no means likely that the Jewish priests, who were deeply acquainted with the ways and feelings of the world, would present before their heathen governor a proselyte to Judaism, whom he, as a heathen, would consider at once both an apostate and a fool.—C.

b Ps. 112.2.
c Ps. 12.2:55, 21. Jude 16.
The desperate measures of the Jews no doubt confirmed Lysias in his determination to protect his prisoner; but, by keeping him at Jerusalem, insurrections might have been excited, and some opportunity might have been afforded to send him to Felix the Roman governor, who resided at Caesarea, which is computed to have been about seventy miles from Jerusalem. The

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body of Roman soldiers, appointed to escort him, consisting of two hundred legionary soldiers, two hundred light armed soldiers, and seventy horsemen, might have sufficed to repel any tumultuary assault of the Jews; but to prevent bloodshed, they were ordered to set off about three hours after sunset, that they might be out of the reach of the zealots before morning. This prudent precaution was accompanied by one equally humane. Paul was not required to walk with the soldiers, who had been accustomed to long and speedy marches; but they were ordered to provide mules, changing them when necessary, that he might be conducted safely & conveniently to Caesarea.—I.

2 ch. 6.13:16, 20:17, 6, 7; 21.28. Lu. 23.2. 1 Pe. 12.19. 1 Ki. 18.17.
3 Gr. a plague.
4 ch. 19.37; 21. 26-28, 31:22; 10. ver. 11-13; ch. 25.8. Jn. 18.31.
5 ch. 21.37; 33: 22-30; 23.10.
6 ch. 33:30:25, 16.
7 Paul. 2 Ps. 4.2:64; 3. 9-3-5. Jn. 8.44.
8 ch. 12.17; 13:16; 19. 35:27.
9 Felix was made procurator over Judaea in Anno Domini 52. He had consequently the experience of seven years to guide him.—P.

10 ch. 25.7, 8:28, 17. 0 1 Pe. 3.16.
11 Mat. 10.32. Ps. 119. 46. ch. 3.13; 5. 30; 7:32; 22.14; 26:22; 28:22; 9:2. Mi. 4.5. 2 Ti. 1.1.
12 The Roman law forbade any private individual to introduce any new object of worship. Paul's reference to the God of his fathers' was, therefore, an appeal and a defence calculated alike for his accusers and his judge.—C.

13 ch. 10.43; 13:15; 26. 22, 23; 28:23. Mat. 22.40. Lu. 16.16; 24.27, 44. Jn. 1.45; 5. 39. Ro. 3.21. 2 Co. 1.20.
14 ch. 23. 6-8. Da. 12. 2. Jn. 5. 28, 29. 1 Co. 15. 12-27. ch. 26. 8-28, 20. Ro. 20.6, 12, 13. Job 19. 25, 26. 1 Th. 4. 14-16. Mat. 22.31, 32.
15 In this Paul openly differs from the Pharisees, who held the resurrection of the just, but denied that of the unjust.—A striking example of the unbending integrity of the apostle, who agreeing upon one point with the men who had been his protectors, will yet not conceal, but openly proclaim, the point on which they differed.—C.

16 1 Ti. 4.7, 8. 1 Th. 2. 10. ch. 23.1. 1 Co. 4.4. 2 Co. 1.12. 4.2. 2 Ti. 1. 3. He. 19.18.
17 And herein, rather, 'And on this account,' to wit, the hope of a glorious resurrection.—C.
18 He had been absent from six to seven years.—C.
19 ch. 11. 29, 30; 20.16. Ro. 15. 25, 26. Ga. 2.10. 1 Co. 16.1. 2 Co. vii. ix. ch. 21.26.
20 ch. 21. 26, 27; 26.21. Lu. 12.1.

3 We accept *it* always, and in all places, most noble Felix, with all thankfulness.

4 Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.

5 For^a we have found this man *a* pestilent fellow,² and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes:

6 Who^o also hath gone about to profane the temple: whom we took, and would have judged according to our law.

7 But^a the chief captain Lysias came *upon* us, and with great violence took *him* away out of our hands,

8 Commanding^a his accusers to come unto thee: by examining of whom³ thyself mayest take knowledge of all these things whereof we accuse him.

9 And^a the Jews also assented, saying that these things were so.

10 ¶ Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years⁴ a judge unto this nation, I do the more cheerfully *answer* for myself:

11 Because¹ that thou mayest understand that there are yet but twelve days since I went up to Jerusalem for to worship.

12 And^a they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

13 Neither^o can they prove the things whereof they now accuse me.

14 But this I confess unto thee, ^athat after the way which they call heresy, so worship I the God of my fathers,⁵ believing^a all things which are written in the law and in the prophets;

15 And^a have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.⁶

16 And^a herein⁷ do I exercise myself, to have always a conscience void of offence toward God, and toward men.

17 Now after many years,⁸ I came to bring *alms* to my nation, and offerings.

18 Whereupon^a certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult:

as it is in the power of every villain to propagate falsehood, and lay the heaviest charges against the noblest characters, it becomes the innocent meekly to vindicate themselves and their doctrines from invidious reproach, and that with due deference to the magistrates who give them an opportunity. But in vindicating ourselves it becomes us to own the truths of God, particularly the general resurrection of the dead, in which ruin.—But watchfully God marks the most secret plots of his people's enemies. Easily he discovers and disappoints them in favor of his faithful servants. And he will return wickedness on the wicked, and

19 Who^a ought to have been here before thee, and object, if they had ought against me.

20 Or else let these same *here* say, if they have found any evil-doing in me, while I stood before the council,

21 Except it be for this one voice, that I cried standing among them, *Touching the resurrection of the dead, I am called in question by you this day.

22 ¶ And when Felix heard these things, having more perfect knowledge⁹ of *that* way, he deferred them, and said, When *Lysias the chief captain shall come down, I *will know the uttermost of your matter.

23 And^a he commanded a centurion to keep Paul, and to let *him* have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

24 ¶ And after certain days, when Felix came with his wife Drusilla,¹ which was a Jewess, he sent for Paul, and heard him concerning the *faith* in Christ.

25 And as he reasoned of *righteousness, *temperance,² and *judgment to come,³ Felix trembled,⁹ and answered, *Go thy way for this time; when I have a convenient season I will call for thee.

26 ¶ Heⁱ hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.⁴

27 But after two years, Porcius Festus came into Felix' room: and Felix, *willing to show the Jews a pleasure, left Paul bound.⁵

CHAPTER XXV.

² The Jews accuse Paul before Festus. ⁸ He answereth for himself, 11 and appealeth unto Cæsar. ¹⁴ Afterwards Festus openeth his matter to king Agrippa, 23 and he is brought forth. ²⁵ Festus cleareth him to have done nothing worthy of death.

NOW when Festus was come into the province, after three days he ascended from Cesarea to Jerusalem.

2 Then^a the high-priest and the chief of the Jews informed him against Paul, and besought him,

3 And desired favour against him, that he would send for him to Jerusalem, *laying wait in the way to kill him.¹

4 But Festus answered, that Paul should be kept at Cesarea, and that he himself would depart shortly *thither*.

5 Let^a them therefore, said he, which among you are able, go down with *me*, and accuse this man, if there be any wickedness in him.

6 And when he had tarried among them more than ten days,² he went down unto Cesarea; and the next day, sitting on the judgment-seat, commanded Paul to be brought.

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z ch. 23. 30, 35, 16.
x ch. 23. 6; 26. 6, 9; 28.

20. Few things seem more unlikely than that a man of the disposition and habits of Felix should become an accomplished adept in Jewish jurisprudence and theology. By his 'more perfect knowledge' of that way, he understood an extensive knowledge of Judaism derived from his long residence in Cesarea. Neither could he have learned much of Christianity from all that Paul had yet said; though by 'that way,' some understand the knowledge of Christianity he had acquired from Paul's expository defence. Is it not better to render the passage thus:—But when Felix had heard these things, he adjourned the cause, saying, 'When I shall have acquired a more perfect knowledge of that way (which you, the Jews, condemn, and you, Paul, justify), and when Lysias the tribune shall have come down, I shall decide upon your cause.'—C.

y ver. 7.

z De. 19. 18. ch. 23. 20.

x Pr. 16. 7. ver. 26; ch. 27. 32. 16, 31.

y Drusilla, sister to Bernice, ch. 25. 13.—C.

z Tit. 2. 11, 12. 2 Co. 7. 1.

x Pr. 16. 12. Je. 22. 15-17. Da. 4. 27. Jn. 16. 8.

y Mat. 25. 31-46. 2 Co. 5. 10. Ro. 2. 12.

z Judgment. Rather, 'the judgment to come,' as righteous, certain, and without appeal.—C.

g ch. 2. 37. Ps. 99. 1.

h 15. 32. 11. Hab. 3. 16.

i He. 4. 1, 11. 12. Ro. 3. 16.

z ch. 17. 32.

h Pr. 1. 24-32. Mat. 22. 52. 1-10.

i Ex. 23. 8. Job 15. 34.

Ps. 26. 10. 1 Th. 1. 10.

z The venality of the Roman officials at this time was well known. It is said of Albinus, who, at a later period, was governor of Judæa, that he encouraged bribery to such an extent, that no malefactors remained in prison, except such as were too poor to purchase their liberty. Paul was most unjustly imprisoned; he was, without a shadow of reason, detained for two years, yet his Christian principles forbade him using any such means for securing his liberation.—C.

A.D. cir. 63.

z ch. 12. 3; 25. 9. 14.

Mar. 15. 15. Ga. 1. 10.

Pr. 29. 25.

z See note * below.

CHAP. XXV.

A.D. cir. 63.

z ch. 24. 1. Ps. 2. 1, 2.

Mat. 10. 17.

h ch. 23. 14, 15. Ps. 140. 5; 37. 35.

1 Laying wait, &c. Rather, 'having laid a plot to kill him by the way.'—C.

c ch. 23. 30; 24. 8.

2 Some copies read, 'no more than eight or ten days, ver. 17.'

History tells us why Felix was anxious at Paul's expense, to propitiate the Jews. His government was so corrupt and tyrannical

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that the Jews resolved to prefer a complaint, and seek redress at Rome. He thought, by sacrificing Paul to their fanaticism, to soften, if not prevent, their complaint.—P.

a Es. 3. 8. Ps. 27. 12; 35. 11. Lu. 23. 2, 5, 10.

Mat. 5. 11, 12; 26. 66. ch. 21. 26, 24, 5, 6, 13.

z ch. 24. 12; 16; 23. 11.

g ch. 6. 2; 28. 17; ver. 10.

h ch. 12. 3; 24. 27. Ga. 1. 10. Pr. 29. 25.

3 Festus was a just man. He was anxious on the one hand to act uprightly as a Roman magistrate, and yet, on the other, as far as possible to gain favour with those over whom he was so recently placed. He therefore asked Paul whether he was willing to be tried at Jerusalem under his own immediate presidency, but yet according to Jewish law. Had Paul consented, the sentence would have been final. But Paul, though not afraid of a fair trial, knew well that the Jews would attempt his life by treachery. He, therefore, exercised his right to decline the procurator's offer, and appealed to Rome.—P.

4 As a citizen of Rome, ch. 16. 37, 38; 22. 25-28.

h Jos. 22. 22. 1 Sa. 12. 35. ch. 18. 14; 21. 24; 23. 29.

i ch. 16. 37, 38; 22. 25-28. 1 Th. 2. 15. 1 Sa. 27. 1.

5 Every Roman citizen had a right, when under a criminal charge, to appeal to the emperor; after which it was highly criminal for any governor or judge to proceed farther. This appeal was to Nero, a proverbial tyrant—yet, such are the mysteries of providence, his very name, at the distance of some hundred miles, forms a shield for the protection of the Lord's chosen servant.—C.

z ver. 21; ch. 26. 32; 19. 21; 22. 11.

6 This Agrippa was son of Herod Agrippa, and was king of Chalcis, a district of Coelo-Syria, and also held the tetrarchies of Philip and Lysanias, with parts of Arabia and Galilee.—C.

7 Bernice was his sister, a name both famous and infamous in Roman history. See Suetonius' *Life of Titus*, and *Jew. Sat.* 6.—C.

h ch. 24. 27.

i ver. 1-3. Es. 3. 9.

h Jn. 7. 51. De. 17. 4.

19, 17, 18.

o ver. 4-6.

g ver. 7; ch. 26. 22, 23.

h Co. 15. 2, 4. ch. 18. 15; 23. 29. Re. 1. 18.

8 Agrippa being, by profession at least, a Jew, and Festus a well-bred Roman, there is no reason to imagine that the word translated 'superstition' was intended to signify anything but religion—in which sense it is often used by Josephus, and in several editions of the Roman emperors.—C.

9 O. I. was doubtful how to inquire hereof, &c., ver. 9.

g ver. 10; ch. 26. 32. 2 Ti. 4. 16.

1 O. Judgment.

2 Augustus was a flattering title originally bestowed upon Octavianus, by the Roman senate, and, in common with the name 'Cæsar,' was assumed by all the Roman emperors.—C.

7 And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove.

8 ¶ While he answered for himself, *Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended any thing at all.

9 But Festus, *willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?³

10 Then said Paul, I stand at Cæsar's judgment-seat, where I ought to be judged:⁴ to the Jews have I done no wrong, as thou very well knowest.

11 For^h if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, *no man may deliver me unto them. I appeal⁵ unto Cæsar.

12 Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cæsar? *unto Cæsar shalt thou go.

13 ¶ And after certain days, king *Agrippa and Bernice⁷ came unto Cesarea, to salute Festus.

14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, *There is a certain man left in bonds by Felix:

15 About whom, when I was at Jerusalem, *the chief priests and the elders of the Jews informed *me*, desiring to *have* judgment against him.

16 To whom I answered, *It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have license to answer for himself concerning the crime laid against him.

17 Therefore,⁹ when they were come hither, without any delay on the morrow I sat on the judgment-seat, and commanded the man to be brought forth.

18 Against whom, when the accusers stood up, they brought none accusation of such things as I supposed:

19 But^a had certain questions against him of their own superstition,⁸ and of one Jesus, which was dead, whom Paul affirmed to be alive.

20 And because I doubted of such manner of questions,⁹ I asked *him* whether he would go to Jerusalem, and there be judged of these matters.

21 But when Paul had *appealed to be reserved unto the hearing¹ of Augustus,² I com-

offence towards God and towards men. And it is very shameful when infamous heathens manifest more regard to common equity, and more awe of God's

truth, than high-flown professors.—Amazing is the power of divine truth. Uttered by a prisoner, it makes a wicked heathen judge to tremble, though his wife,

an abandoned Jewish professor, feels it not. But if sharp convictions be stifled, the love of this world, and the deceitfulness of sin, ordinarily prevent their return.



HOUSE OF TIBERIUS, ROME. [Acts, xxv:21.]—Tiberius was Emperor of Rome from A. D. 14 to A. D. 37. His house on the Palatine hill helped to form the manifold and massive series of structures which all together constituted the palaces of the Cæsars. When Tiberius ascended the throne of Rome, Christ was ten years old, and was crucified just a few years before Tiberius died. His house on the Palatine is built of brick,

and is one of the ruins that inspired a part of Byron's celebrated poem, "Childe Harold." Tiberius was the Roman emperor who from his resort near the city of Pompeii wrote to the Roman Senate the despairing words: "May all the gods and goddesses damn me a thousand times worse than I am damned, if I know what to write to you." All the emperors of Rome were called Cæsar. The emperor referred to in Acts xxv:21 is Nero.

manded him to be kept till I might send him to Cæsar.

22 Then Agrippa said unto Festus, 'I would also hear the man myself. To-morrow, said he, thou shalt hear him.

23 ¶ And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment 'Paul was brought forth.

24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom 'all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that 'he ought not to live any longer.

25 But when I found that he had committed nothing* worl^d of death, and that he himself hath 'appealed to Augustus, I have determined to send him.

26 Of whom I have no certain thing to write unto my lord.³ Wherefore I have brought him forth before you, 'and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write.⁴

27 For 'it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him.

CHAPTER XXVI.

2 Paul, in the presence of Agrippa, declareth his life from his childhood, 12 and how miraculously he was converted, and called to his apostleship. 24 Festus chargeth him to be mad, whereunto he answereth modestly. 28 Agrippa is almost persuaded to be a Christian. 31 The whole company pronounce him innocent.

THE Agrippa said unto Paul, 'Thou art permitted to speak for thyself. Then Paul stretched^b forth the hand, and answered for himself:

Many who have been once terrified by convictions die slaves to their lusts. And a sinful desire to please men makes many, to no purpose, act contrary to their own conscience, and injure the people of God.

CHAPTER XXV. REFLECTIONS.—No length of time can wear out, or repeated disappointments subdue, inveterate malice against Christ and his servants: no sentence is so unjust but it will insist upon it; no murder so horrid but it will attempt it.—By secret springs God sometimes, for the preservation of his servants, restrains the most easy and selfish compliance of judges. And when men prudently insist on their just rights, his providence overrules all for the accomplishment of his promises. But it is hard when a righteous cause must be referred from those who enjoy divine revelation to barbarous and blood-thirsty heathens. And it is shameful when a man can scarcely get a fair hearing before he be condemned. Alas! how ignorant and unconcerned are many great men with respect to the one thing needful! Yea, many have the means of instruction always near, and never profit by them. And multitudes are eternally lost for making the gospel an object of mere curiosity.—The faithful followers and ministers of Christ easily stand clear of being enemies to the peace and order of civil societies. And judges ought to be very tender and exact in representing the case of the accused.

CHAPTER XXVI. Ver. 14. *Pricks*. *Knew* may be rendered 'goads,' but more correctly 'military spurs.' The figure is taken from a horse whose 'obstinacy of temper resists the spurs' of his rider.—*Note*, In ch. 8. 7 it is said his fellow-travellers

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1 Is. 52.15; ch. 9.15.
2 Eze. 7.24; Es. 1.4.
Da. 4.30; ch. 12.21; 1 Co.
7.31; Ja. 1.1; 1 Pe. 1.24.
Ec. 1.2.
3 ch. 9.15.
4 ver. 3.7.
5 ch. 22.22.
6 ch. 23.9; 26.31.
7 ch. 18.38; Lu. 23.4; 44.
15.
8 ver. 11.12.
9 Nero the Roman emperor.
10 ch. 26.23.
11 This is a very striking fulfilment of our Lord's prophecy in Mat. 10.18: 'Paul was now put on his trial before 'a king and a governor,' and the falsehood of the charges preferred against him, and the injustice of the Roman officials in detaining him so long in prison, were *testimonies against both Jews and Gentiles*.
12 A Pr. 18.13; Ja. 7.51.

CHAP. XXVI.

a Pr. 18.13; Jn. 7.51.
b ch. 13.16; 12; 17; 19.
33:21.40.

* With great oratorical skill the apostle here connects the fundamental principles of the Pharisees with the true doctrine of the Messiah. His object is to show that as a true Pharisee he must believe the Old Testament promises, and believing them he must believe in Jesus. P.—By 'the hope of the promise' some understand the hope of the resurrection of the dead; but as Messiah, and not the resurrection, was the great object of revelation and promise, it seems more natural to understand the apostle as speaking of 'the hope' of a Saviour first, and of the resurrection to life and glory through him.—C.

† Though Paul was not a member of the council, it is most probable he held some commission in Jerusalem, that demonstrated his fitness for an appointment to Damascus, v. 12, and that the 'giving of his voice' was not merely joining in the popular cry against the Christians, but giving his official testimony (such as European

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officers of police are often required to give in case of tumults and riots) that he had found them in Christian assemblies observing Christian ordinances, or in some way neglecting the Jewish ordinances, or undervaluing the traditions of the elders.—C.
c ch. 26.26.
1 Gr. a *knower*. De. 17.13-20. 1 Co. 13.
2 Herod Agrippa, the father of this king Agrippa, was a zealous Jew, and cruel persecutor of the Christians (ch. 12.1-4), and would, no doubt, train up his son in his own principles. Besides, this Agrippa now held, by permission of the Roman emperor, the direction of the sacred treasury, the government of the temple, and the right of nominating the high priest—offices that would naturally lead him to an intimate acquaintance with the Jewish 'customs and questions'.—C.

3 ch. 24.4.
4 ch. 22.32; 2 Ti. 3.10.
5 ch. 22.5.
6 ch. 22.32; 6 Ga. 1.
13:14; Ph. 3.5.
7 ch. 23.6; 24.15; 28.
20; ver. 8; Ge. 3.15; 12.3;
22.18; 26.4; 49.10; De.
18.15; 2 Sa. 7.12; Ps. 132.
11.4; 2 Ti. 1.7; 14; 26.
7; 40.10; Je. 23.5; 30.21;
33.14-16; Eze. 21.27; 34.
23; 37.24; Da. 9.24.
8 Mt. 23.37; 24.26.
12; 29.9; 13.1.7; Mal. 3.1;
4.2; with ch. 2.39; 3.26;
5.31; 13.23. 26.32. 45.
Ga. 2.13-16; 4.4. Tit. 2.
13.

8 See note * in first column.
9 1 Jo. 1.8; Err. 6.17; 8.
35; with Lu. 2.37. 1 Th.
3.10. 1 Ti. 5.5.
10 ch. 23.124.15. Phi.
3.11; Lu. 7.19. 20.

11 For which *hope's sake*—as held and looked for so long and so earnestly by our fathers, and now realized in Jesus, 'I am accused of the Jews'.—C.

12 Mat. 29-32. 1 Co. 15.12. 20.18. 26.19. Da. 12.1. Job. 19.25. 26.
13 Jn. 16.23. 1 Co. 13.11. Ro. 10.2. Phi. 3.6. Ga. 1.13. 14. 1 Ti. 1.13. 1 Co. 15.9. ch. 7.58; 8.34; 9.14. 14.4. Ro. 10.2.

13 See note * in first column.
14 ch. 9.2. 32.2. 5. 1 Ki. 21.8. Is. 10.1. Jn. 7.46.
15 ch. 9.2. 32.2. 5. 1 Ki. 21.8. Is. 10.1. Jn. 7.46.
16 ch. 9.2. 32.2. 5. 1 Ki. 21.8. Is. 10.1. Jn. 7.46.

2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews:

3 Especially^a because I know thee to be 'expert² in all customs and questions which are among the Jews: wherefore I beseech thee to 'hear me patiently.

4 My^e manner of life from my youth, which was at the first among mine own nation at Jerusalem, 'know all the Jews;

5 Which knew me from the beginning, if they would testify, that 'after the most straitest sect of our religion, I lived a Pharisee.

6 And now I stand and am judged 'for the hope of the promise made of God unto our fathers:³

7 Unto which *promise* our 'twelve tribes, instantly serving *God* day and night, 'hope to come. For which hope's sake,⁴ king Agrippa, I am accused of the Jews.

8 Why¹ should it be thought a thing incredible with you, that God should raise the dead?

9 I^a verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

10 Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice⁵ against them.

11 And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.

12 Whereupon,^e as I went to Damascus, with authority and commission from the chief priests,

13 At^p mid-day, O king, I saw in the way a

'stood speechless,' here it is said, 'we were all fallen to the earth.' True: but the passages present neither difficulty nor contradiction. Either Paul, who heard and understood the words spoken, fell down first, while his companions, who merely heard the sound, stood for a time, and afterwards fell down; or they all fell down together: and his fellow-travellers, who were merely affrighted with the suddenness of the light, but not conscience-stricken by the accusation, rose first and 'stood,' while Paul, whose conscience was awakened to a deep sense of his guilt, remained prostrate upon the ground, in earnest prayer for mercy. C.

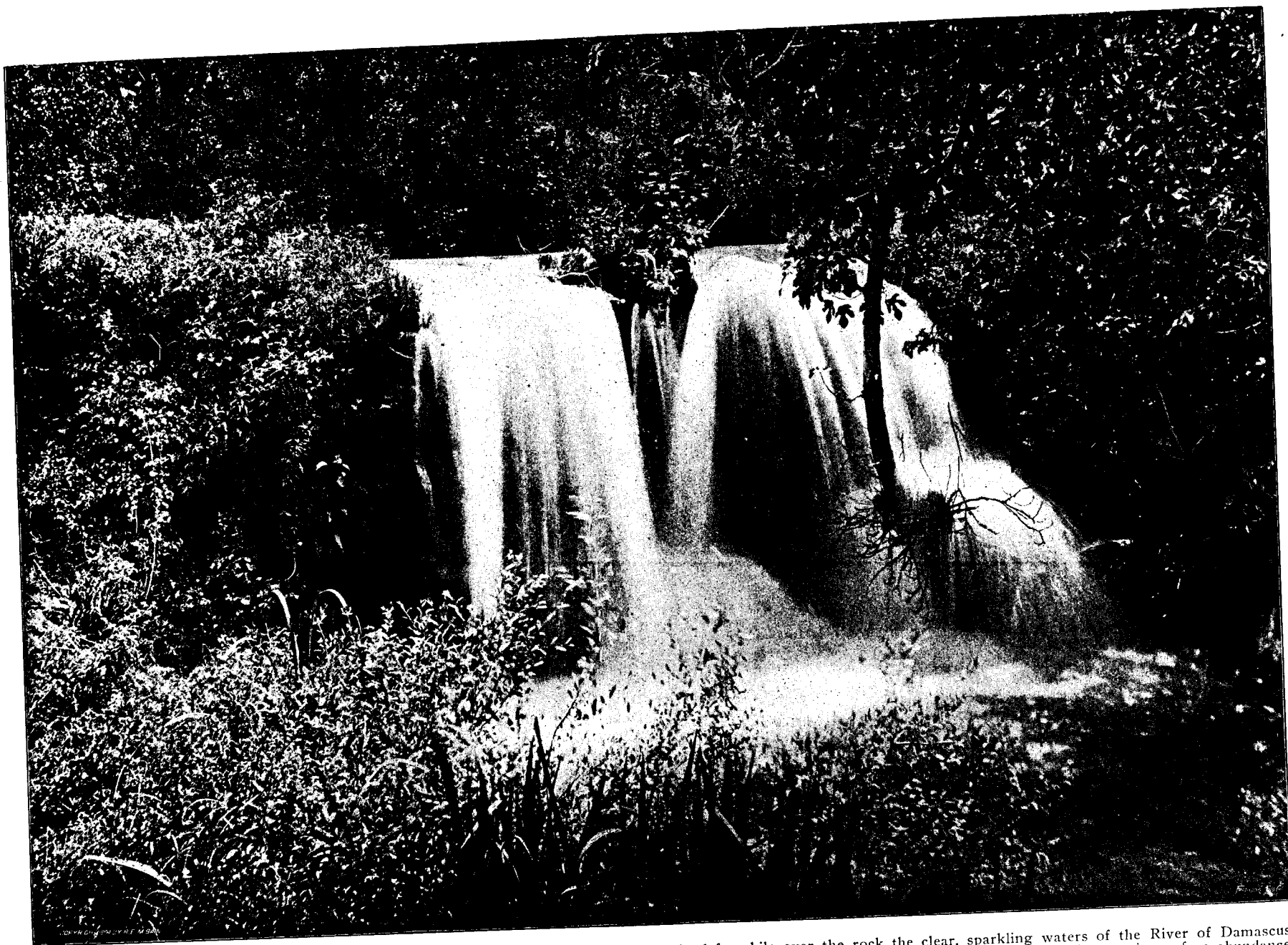
Ver. 23. *That he should be the first that should rise from the dead*. Now, from 2 Ki. 13.21; Mat. 9.25; Lu. 7.15; Jn. 11.41, it appears that several had risen from the dead previously to the resurrection of Jesus. How therefore may these facts be reconciled with Paul's statement? Without having recourse to the doctrine that as he was 'the Lamb slain from the foundation of the world,' in the purpose of God, the prophecies, the promises, and the types—so, in like purpose, prophecy, promise, and types (see Le. 14.6; 7; 16.22), was he, the Saviour, raised from the dead—the difficulty may be solved by a more literal translation; to wit, 'that he should be chief (head over all things to the church) after his resurrection from the dead.' C.

Ver. 28. *Almost thou persuadest me*. Upon that fatal rock 'almost,' how many thousands have suffered shipwreck! O, my soul! why not 'altogether' persuaded? Hast thou not need of a Saviour? Is not Jesus such a Saviour as thou needest? What more evidence of his mission, grace, or power can reason suggest or demand? Halt then no longer between two opinions, but give thyself wholly to the Lord! 2 Co. 8.5. C.

REFLECTIONS.—Jesus remarkably fulfils his promise in enabling his servants to speak when brought before rulers and kings for his sake. And it is delightful to see the cause of Christ defended with all the grace and faithfulness of a Christian, and yet all the good manners of a courtier. It is a high honour to be chargeable with nothing but an avowed dependence on God's promises, and belief of his performances, relative to the resurrection of Christ, and the eternal life of

believers through him, and the general judgment of all by him.—But dreadful is their enmity against Christ who think his followers deserve everything cruel and barbarous for holding the fundamental truths of the gospel. Yea, devilish is their temper who can gratify themselves by forcing them, contrary to their conscience, to blaspheme their Saviour. And very distressing is it, though candid, to call to mind such things in our conduct. Amazing is that grace which changes such monsters into distinguished saints and eminent preachers, which honours them as noted instruments in winning multitudes to Christ, and preserves and protects them long in that honourable work. And happy are those ministers that make God's Word the standard of all their ministrations, in matter, manner, and end.—Dreadful is the condition in which the gospel and Spirit of Christ find sinful men; and marvellous the change they make, the infinite and everlasting blessings they confer, and the happy end to which they conduct. Alas! that these should ever be esteemed madness! that many who hear the gospel should be no more than almost Christians, and never experience the power and pleasures of religion! But it is delightful when Christians wish better to others than to themselves, and make even those who hate their cause avow their innocence.

CHAPTER XXVII. Ver. 16. *We had much work to come by the boat*. The boat, among the ancient navigators, was generally towed after the ship; for before the discovery of the mariner's compass, navigation being merely coasting, it was important to have the boat always ready for communicating with the shore. The storm being now high, they found great difficulty in getting their boat on board. C.



FALLS OF THE ABANA, DAMASCUS. [Acts, xxvi:20.]—What a refreshing and lovely picture! So thought the writer. The soft, invigorating air was coming in gentle breezes from the top of the Lebanon mountains, lifting their snow-covered heads to the clouds in full view. The birds were singing in the groves of black walnut and poplar, which thickly shaded the ground on the right and on

the left, while over the rock the clear, sparkling waters of the River of Damascus fell in spray to gladden the hearts of the flowers which grew in profuse abundance at the bottom of the falls. In that country, where the sun shines so hot, and where water is so rare, the waterfall represented by the picture is a perpetual benediction.

light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? *It is hard for thee to kick against the pricks.*

15 And I said, Who art thou, Lord? And he said, I am Jesus, whom thou persecutest.

16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

17 Delivering thee from the people, and from the Gentiles, unto whom now I send thee,

18 To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

20 But showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

21 For these causes the Jews caught me in the temple, and went about to kill me.

22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come.

23 That Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles.

24 And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.

25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

26 For the king knoweth of these things, before whom also I speak freely: for I am per-

A.M. cir. 4067.
A.D. cir. 63.

2 ch. 21. 10, 6. 1.
7 Da. 10. 11. Re. 1. 17, 18.
7 Mat. 13. 12. ch. 9. 15.
17. 13. 2. 4. 31. 18. 9. 15.
10. 15. 23. 11. Ep. 3. 7.
Col. 1. 23. 25. 1 Ti. 1. 12. 2.
Col. 1. 23.
6 Either personally
or by special revela-
tion of the Spirit.—C.
7 2 Co. 1. 10. 4. 8.
11. 23. 28. ch. 9. 23. 25.
14. 19. 20. 16. 39. 17. 10.
14. 18. 12. 17. 19. 30. 21. 31.
23. 53. 10. 21. 23. 2. 14.
17. 18. with ch. 9. 15. 22.
21. Ep. 3. 1. 2. 7. Ro.
11. 13. 15. 16.
8 1 Co. 3. 5. 2 Co. 4.
5. 6. 15. 3. 5. 42. 7. 60. 11.
61. 1. Lu. 4. 18. 1. 77. 79.
2. 30. 32. Ep. 1. 18. 4. 17. 5.
8. 11. 1. Pe. 2. 9. 25. Col. 1.
13. 1. 13. 19. 8. 12. 29. 5.
12. 35. 2 Co. 6. 14.
7 Is. 49. 24. 25. 2. 12.
26. 1. Jn. 3. 5. 8. 18.
2. Ep. 1. 7. Col. 1. 14.
ch. 5. 3. 10. 43. 13. 38. 39.
y Ep. 1. 11. Col. 1. 12.
ch. 20. 32. He. 9. 15. Ja.
2. 24. 6. 1. 10. 4. 13. 9.
Ro. 8. 17. 39.
2 Jn. 15. 3. 17. 17. ch.
15. 6. 20. 21. 31. 1 Co. 6.
1. 10. 1. 1. 1. 1. 1. 1. 1.
Jude. 1. 1. 1. 1. 1. 1. 1. 1.
2. 17. Ep. 2. 8. He. 11. 6.
a Ga. 1. 16. Jn. 1. 2. 18.
5. 5. 1. 1. 1. 1. 1. 1. 1.
ch. 9. 19. 30. xiii.
xxi. Ro. 11. 18. 20.
c ch. 13. 45. 47. 14. 15.
17. 30. 20. 21. 7. 2. 14. 18.
11. 19. 8. Mat. 3. 8. Tit. 2.
1. 12. 2 Co. 7. 1. 11.
d ch. 21. 30. 23. 12. 9.
23. 7. 7. kill me. Rather,
as the word im-
plies, 'to kill me with
their own hands.'
without law or trial,
and in violation of the
Roman interdict, by
which they were pre-
vented from putting
any man to death (Jn.
18. 31), and of the pro-
tection of Roman ci-
zenship, which the
apostle now claimed.
—C.

7 1 Co. 15. 10. 2 Co. 3.
5. 6. Phil. 4. 13. 2 Ti. 4. 17.
7 ch. 20. 20. 27.
8 Lu. 24. 27. 44. 46. Jn.
1. 45. ch. 24. 14. 28. 23. 1.
Co. 15. 4.
8 The great accu-
sation against Paul
was that he had
spoken against the
law, and endeavoured
to bring it into
disgrace: his defence
is at once wise and
bold. Instead of op-
posing the law, he was
doing all in his power
to develop its funda-
mental truths and
principles: instead of
attempting to over-
throw it, he was, in
his teaching, fulfilling
it to the letter. Such
sentiments enunciated
in the presence of
a learned Jewish
monarch must have
produced a deep im-
pression. They did
so, as Agrippa's con-
fession proves. Festus
could not com-
prehend them. He,
too, was impressed;
but it was only with
the learning, elo-
quence, and earnest-
ness of Paul.—P.

7 Ps. xxii. lxxx. Is. liii.
Da. 9. 24. 26. Zec. 13. 7.
Ge. 3. 15.
7 1 Co. 15. 20. 23. Col.
1. 18. Re. 1. 5. Jn. 10. 18.
11. 25. ch. 13. 34. Ro. 6. 9.
8. 11.
8 14. 42. 6. 1. Lu. 2.
32. Jn. 1. 9.
7 Jn. 10. 20. Mar. 3. 21.
1 Co. 2. 14. 4. 10. 1. 18. 23.
2 K. 9. 11.
1 Jn. 18. 20. Lu. 24.
10. Mat. xxvii. xxviii.
Mar. xiii. xvi.

9 His father having
been a persecutor of
the Christians, Agrippa
must have been
well aware of the
main points in the
history both of Jesus
and of his church.—C.
9 ver. 22. 5.
7 Mar. 12. 34. 6. 20. Ja.
1. 23. 24.
7 K. 1. 1. 4. 10. 1. Col.
1. 26. 1 Co. 7. 7.
7 ch. 12. 6. 12. 14. ver.
32.
1 The meaning of
Agrippa's words in
ver. 38 has been va-
riously interpreted.
Recent critics re-
present them as spoken
ironically, signifying,
*'I am not worthy to be
made a Christian
as thou supposest.'*
Philologically they
may be so interpreted;
ed, but the meaning
attached to them in
the English version
may also be correct.
There can be no
doubt, however, in
what sense Paul un-
derstood them. He
presents them—as
having been spoken
in earnest, and he
gives the noble re-
ply contained in ver. 39.
—P.

1 Sa. 24. 17. Lu. 23.
4. 14. ch. 23. 9. 24. 10. 14.
25. 25. 1 Pe. 4. 15. 16. 3.
10.
2 After an appeal
to the emperor, all
power in the judge
ceased either to pass
sentence or liberate.
—C.
7 ch. 25. 10. 11. 25.

CHAP. XXVII.
a ch. 10. 16; 25. 12. 25.
with Ge. 20. 20. ch. 19.
21. 23. 11. Ro. 15. 28. 29.
1 Captain of a hun-
dred soldiers, Mat. 8.
5; 27. 54. ch. 10. 1; 22. 25;
23. 23.
2 Adramyttium. A
sea-port of Mysia, op-
posite the island of
Lesbos. It was found-
ed by a colony of
Athenians, and was
a place of extensive
trade. Under its pre-
sent Turkish rulers
it has become an in-
significant village.—C.
9 ch. 10. 11; 18. 21. 20.
3. 15. 21. 1. 3.
c ch. 19. 29. 20. 4. Col.
4. 10. Phil. 24.
d Ge. 10. 15. Jos. 19. 28.
15. 23. 2.
e ch. 24. 23. 28. 2. 16.
8 A large island
north-west of Syria.
4 The direct course
from Sidon to Myra
would have been past
the south coast of
Cyprus; but the wind
being contrary, i. e.
blowing from the
west, they were ob-
liged to run along
the northern coast,
and to sail over the
Sea of Cilicia and
Pamphylia, which
lay between Cyprus
& Asia Minor. Myra
was once a large
and prosperous com-
mercial city. It lay
about two miles from
the coast, but a na-
vigable river flowed
past it, and at its
mouth was a safe
and spacious har-
bour. Myra is now a
desolate ruin.—P.

8 A city in the
north-west of Egypt,
ch. 6. 12. 8. 11.
6 Cnidus. A city
on a promontory of
the same name, in
the south-west of
Asia Minor, opposite
Rhodes.—C.

7 Or Candy, a large island in the Mediterranean, Tit. 1. 5. 12.
8 Salmone. A
city and cape on the eastern side of Crete.—C.

suaded that none of these things are hidden from him; for this thing was not done in a corner.

27 King Agrippa, believest thou the prophets? I know that thou believest.

28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

29 And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

30 And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them:

31 And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds.

32 Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

CHAPTER XXVII.

1 Paul, shipping toward Rome, foretelleth of the danger of the voyage, 11 but is not believed. 14 They are tossed to and fro with tempest, 41 and suffer shipwreck, 22, 34, 44 yet all come safe to land.

AND when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band.

2 And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; one Aristarchus, a Macedonian of Thessalonica, being with us.

3 And the next day we touched at Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself.

4 And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.

5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia.

6 And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.

7 And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone;

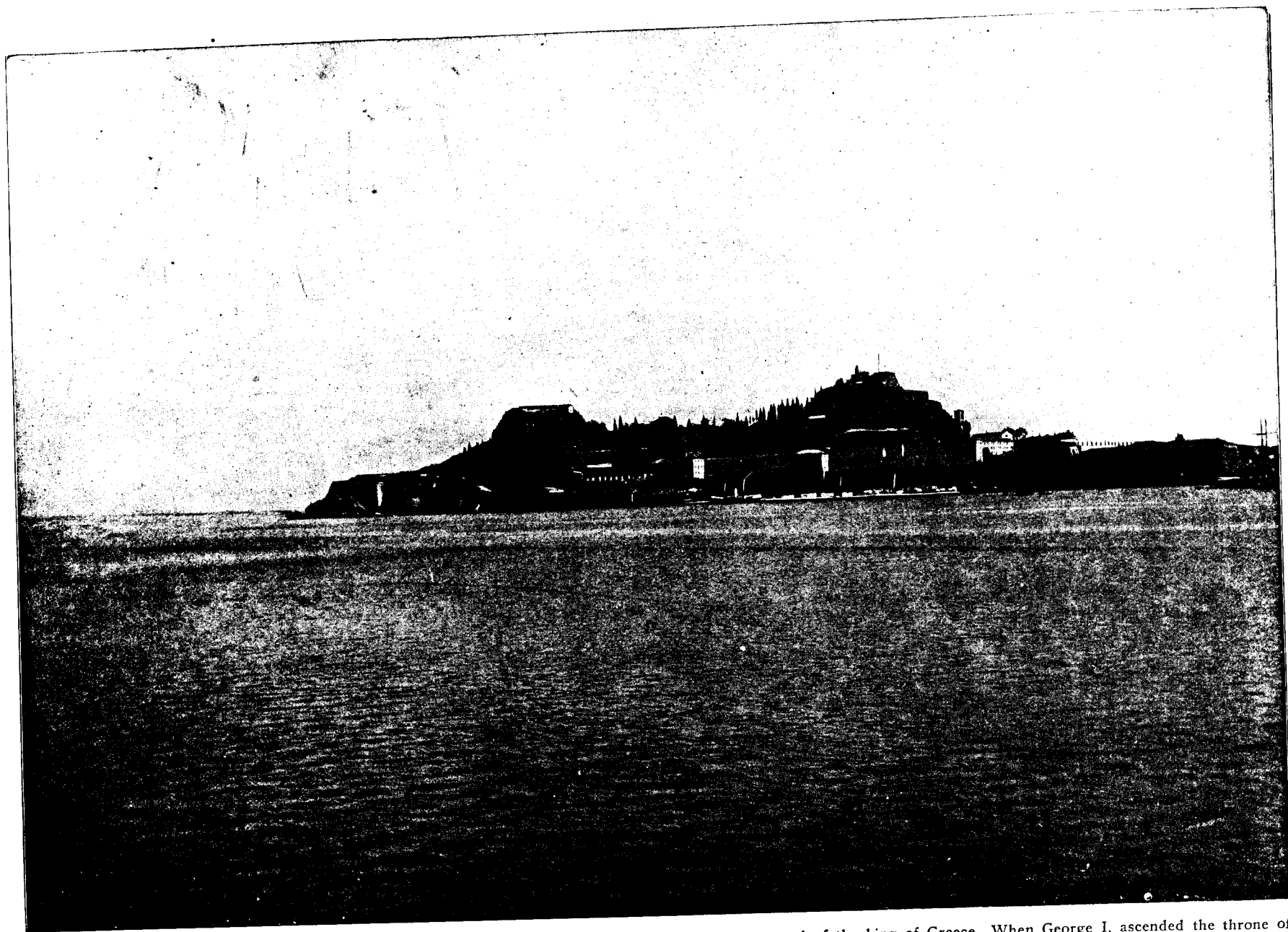
7 Or Candy, a large island in the Mediterranean, Tit. 1. 5. 12.
8 Salmone. A city and cape on the eastern side of Crete.—C.

Ver. 17. Sail. The word translated 'sail' is of uncertain signification, and has also been rendered 'mast or yard.' Bloomfield holds it to have been the mast; and observes, that by the ancients masts were constructed with a kind of socket, so that they could be lowered at pleasure. And this construction is no doubt still common with European vessels prepared to pass under bridges, but is by no means probable in vessels intended for the open sea, and capable of carrying 276 souls, ver. 37. Neither is it likely that in such weather there would be any sail set; but if any, there would certainly be no more than would enable the vessel to steer, with a view to keeping off the coast, which the mariners believed to lie to leeward. The *xeolus* is therefore more probably the gigantic 'yard,' such as appears in some of the paintings of Pompeii, with the main-sail brailled around it, or some close-reefed sail which the violence of the storm compelled the mariners to take in. C.

REFLECTIONS.—The passage of saints through this world is often extremely tempestuous. Yet frequently

the Lord gives them repeated favours from whom they might have expected the hardest usage. Kindly he communes with and comforts them when terrors prevail all around them. By them he sends his warnings of danger and messages of peace. And he not only preserves them, but others for their sakes, from raging seas and bloodthirsty men. God can exactly foretell events that are to happen in time to come; and whatever be his means, whether winds, waves, or mariners, their influence is necessarily connected with the end which he has seen and foretold.—Thrice happy are they who can speak of him as their Proprietor, Master, and Friend. Great confidence may they repose in his promise, and may expect safety and comfort from his hand. While they who trust to their fancied

wisdom rather than to his Word most surely plunge themselves into mischief and shame. We owe great thanks to him for our daily bread, as well as for our hopes or enjoyment of remarkable deliverances. Yet how tasteless is our necessary provision when all hope of life is taken away, and there is like to be no more occasion for it; and insignificant is all the wealth of this world when a storm of raging elements may make us glad to part with it for our own preservation.—Sailors had need to live in union to Christ and fellowship with God, who alone can preserve them from the jaws of destruction. And it is proper that all should sympathize with them that do business in great waters.—But thrice happy are those souls which are made to renounce the broken covenant of works, and their own



CITADEL AT CORFU. [Acts, xxvii:40.]—We have no record in the Acts of the Apostles that St. Paul was ever at Corfu. But it was in the track of his voyage and was then an important island, so that he doubtless passed and stopped there. It was customary for trading vessels, such as he sailed on as he made his way to Rome, to stop at the leading points of commercial interest. Corfu is one of the islands

now under control of the king of Greece. When George I. ascended the throne of Greece, Great Britain made over to him the Island of Corfu, one of the loveliest places in the Mediterranean sea. We have before us a view of the Citadel as it appears from the sea. This picture was taken from the deck of the Italian steamer upon which we sailed. Viewed from the steamer the island looks like some fairyland.

8 And, hardly passing it, came unto a place which is called the Fair Havens; nigh whereunto was the city of Lasea.⁹

9 Now when much time was spent, and when sailing was now dangerous, because the fast¹ was now already past, Paul admonished them,

10 And said unto them, Sirs, ⁹I perceive that this voyage will be with hurt² and much damage, not only of the lading and ship, but also of our lives.

11 Nevertheless, the centurion ¹⁰believed the master and the owner of the ship, more than those things which were spoken by Paul.

12 ¶ And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice,³ and there to winter; which is an haven of Crete, and ⁴lieth toward the south-west and north-west.⁵

13 And when the south wind blew softly, supposing that they had obtained their purpose, ⁶loosing thence, they sailed close by Crete.

14 But⁶ not long after there arose⁶ against it a tempestuous wind, called Euroclydon.⁷

15 And when the ship was caught, and could not bear up into the wind, we let her drive.

16 And running under a certain island which is called Clauda,⁸ we had much work to come by the boat;

17 Which when they had taken up, they used helps,⁹ undergirding the ship; and fearing lest they should fall into the quicksands,¹ strake sail, and so were driven.

18 And we being exceedingly ¹⁰tossed with a tempest, the next day they lightened the ship;

19 And the third day ¹¹we cast out with our own hands the tackling of the ship.

20 And¹² when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away.

21 ¶ But after ¹³long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, ¹⁴and not have loosed from Crete, and to have gained this harm and loss.

22 And now ¹⁵I exhort you to be of good cheer: for there shall be ¹⁶no loss of *any man's* life among you, but of the ship.

23 For ¹⁷there stood by me this night the angel¹⁸ of God, ¹⁹whose I am, and ²⁰whom I serve,

24 Saying, ²¹Fear not, Paul; ²²thou must be brought before Cæsar: and, lo, ²³God hath given thee all them that sail with thee.

25 Wherefore, sirs, be of good cheer: ²⁴for I believe God, that it shall be even as it was told me.

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⁹ Lasea. A city on the south-east coast of Crete, not mentioned by any ancient geographer. C.—
⁸ The direct course from Myra to Italy would have been to the north of Crete; but it seems the ship was met by strong north-westerly gales which drove her to the south of Crete. The ruins of Lasea have been recently discovered, about 5 miles to the east of the roadstead of Fair Havens, still bearing its ancient name.—P.

¹ The great day of atonement in the month of September, Le. xvi. 23-27; 29. Na. 29.7.

² Ki. 6.6, 10. Da. 2. 20. Am. 3.7. Ps. 25.14.

³ Or, Phenice.

⁴ Phenice receives a minute description, and distinguish it from Phenice, or Phenicia, on the continent.—C.

⁵ Ver. 12.

⁶ Which lieth, &c. Rather, 'looking towards the south-east and north-east.' In the absence of any special geographical description, it seems probable that the harbour was a bay with an island in front, affording two entrances, one from the south-east, and another from the north-west, and thus completely sheltered from every wind.—C.

⁷ See note * below.

⁸ Ver. 21.

⁹ Ps. 107.25. Es. 7.10.

¹⁰ Ps. 37.35. Ec. 11.9. ch. 12.37.

¹¹ Or, beat.

¹² Euroclydon signifies an eastern storm; most probably what the ancients called *typhoon*, and the moderns *le vent*—a tempestuous whirlwind or hurricane, blowing in all directions from north-east to south-east.—C.

¹³ Clauda is supposed to be an island on the south-west coast of Crete, now called Gazi.—C.

¹⁴ Helps. Most probably internal stays to support the sides of the vessel, and to resist, and give effect to the 'undergirding' by cables passed under the keel and over the deck. See *Horace*, book i. ode 14, and *Anson's Voyage*, 4to, p. 24.—C.

¹⁵ Ver. 41.

¹⁶ The quicksands. Syrtis Major, or Gulf of Sidra, believing themselves to be near the coast of Africa.—C.

¹⁷ Ps. 107.27.

¹⁸ Job 1.5. Job 2.4.

¹⁹ Ps. 105.28; 107.27.

²⁰ Job 1.4.13. Mat. 8.24.5. Ec. 37.11.

²¹ Ps. 107.5. De. 8.3.

²² Job 9.10, 13.

²³ Job 22.29. Ps. 112.7. Is. 43.1; 44.10.

²⁴ Co. 4.8, 9.

²⁵ With ver. 31.

²⁶ Ch. 23.11.

²⁷ He. 1.14.

²⁸ De. 32.9. Ps. 135.4.

²⁹ Is. 44.5. Mal. 3.17. Jn. 17.9. 10.1. Co. 6.20. 1 Pe. 2.9.10.

³⁰ Ps. 116.16. Is. 44.21. Da. 3.17.6.16. Jn. 12.26. Ro. 1.9.2. Ti. 3.

³¹ Is. 41.10. 14.43. 1.2. ch. 19.21; 23.11; 25.11.

³² Is. 6.13. Job 22.30. Ge. 19.21. 25.39. 5.18. 26.28-32. Ec. 4.4.

³³ Ro. 4.20. 21.2. Ch. 20.20. Nu. 23.19. Tit. 1.16. 1.18. 1.14. 1.45. Jn. 1.50.2. Ti. 1.12.

³⁴ The meaning of this last clause is, that the harbour had, as stated above, two openings, divided by a little island, one opening in the direction in which the south-west wind blows, i.e. to the

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north-east; the other in the direction in which the north-west wind blows. i.e. to the south-east. Recent researches have shown that the description of the haven of Phenice.—P.

² ch. 1.1.

³ *Adria* was not, by the ancients, confined to the Gulf of Venice, but comprehended all the seas between Greece, Italy, and Africa.—C.

⁴ The ships of the ancients frequently carried ten or even more anchors.—C.

⁵ That the ancients cast their anchors out of the stern is evident from paintings preserved in Pompeii, and from many classical authorities. (See *Cæsar. Bell. Civ. l. 29.* and *Val. Flac. v. 27.*) The Roman practice, however, generally was to cast the anchors from the prow.

⁶ But this was a ship of Alexandria; and it is attested by Sir J. Chardin, that the large Egyptian merchant vessels still carry their anchors at the stern.—C.

⁷ Ps. 130.6.

⁸ Means must be used in fulfilling God's inflexible promises. Ps. 37.34. 15.38. 21. Mat. 4.7. Jn. 20.28, 29. Ver. 22, 24.

⁹ He that intends the end, comprehends the means. His word, through the Spirit, is equally the interpreter of both.—C.

¹⁰ Paul had evidently gained the confidence of the centurion, most probably by his calm and courageous bearing, and by the partial fulfilment of his prophecy had already received. Through the centurion he was able to overrule the sailors, and thus succeeded in saving the lives of all in the ship.—P.

¹¹ Having taken no meat.

¹² Not one regular meal.—C.

¹³ Mat. 15.32. Ep. 5.29. 1.5.23.

¹⁴ For your health. Rather, 'for your safety.' As the food, by a physiological law, would enable them to resist the cold.—C.

¹⁵ Lu. 21.18. 12.7. Mat. 10.30. 1.1.39.

¹⁶ Sa. 9.13. Mat. 15.36. Mar. 8.6. Jn. 6.11, 23. 1.14.3.4.

¹⁷ Ps. 30.11. 107.30.

¹⁸ Ver. 19. Jonah 1.5.

¹⁹ Job 2.4. Mat. 6.25.

²⁰ Bloomfield and others are of opinion that 'wheat' should be rendered 'provisions,' as the ship was already lightened of her cargo, ver. 18. But any one who has seen the loading of a grain-ship knows that the wheat would be put lowest in the hold, and would, consequently, be the last article thrown overboard.—C.

²¹ A shore. Rather, 'a beach.—C.

²² Or, cut the anchors, they left them in the sea.—C.

²³ Where two seas met. The word so translated generally signifies, 'a peninsula washed on both sides by the sea.' It is also used to signify such 'reefs' of rock as are partly above and partly under water, and this seems the meaning of the sacred historian.—C.

²⁴ Co. 11.25. 26.1. Ps. 74.20. Pr. 12.10. 1.16. Ro. 3.15-18.

²⁵ 2 Co. 11.25. Pr. 16.7. ch. 23.12. Je. 30.10.

²⁶ The rudder-bands. Rather, 'the bands (see page 1164)

26 Howbeit, we must be cast upon ^aa certain island.

27 But when the fourteenth night was come, as we were driven up and down in ²Adria, about midnight the shipmen deemed that they drew near to some country;

28 And sounded, and found *it* twenty fathoms: and when they had gone a little further, they sounded again, and found *it* fifteen fathoms.

29 Then fearing lest they should have fallen upon rocks, they cast four anchors³ out of the stern,⁴ and ⁵wished for the day.

30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,

31 Paul said to the centurion and to the soldiers, Except⁵ these abide in the ship, ye cannot be saved.⁶

32 Then the soldiers cut off the ropes of the boat, and let her fall off.⁷

33 And while the day was coming on, Paul besought *them* all to take meat, saying, This day is the fourteenth day that ye have tarried, and continued fasting, having taken ⁸nothing.

34 Wherefore I pray you to take *some* meat; for this is ⁹for your health:⁹ for¹⁰ there shall not an hair fall from the head of any of you.

35 And when he had thus spoken, he took bread, and ¹¹gave thanks to God in presence of them all: and when he had broken *it*, he began to eat.

36 Then were they all ¹²of good cheer, and they also took *some* meat.

37 And we were in all in the ship two hundred threescore and sixteen souls.

38 And when they had eaten enough, ¹³they lightened the ship, and cast out the wheat¹ into the sea.

39 And when it was day, they knew not the land: but they discovered a certain creek with a shore,² into the which they were minded, if it were possible, to thrust in the ship.

40 And when they had ³taken up the anchors, they committed *themselves* unto the sea, and loosed the rudder-bands,⁴ and hoised up the mainsail to the wind, and made toward shore.

41 And falling into a place where two seas met,⁵ they⁶ ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

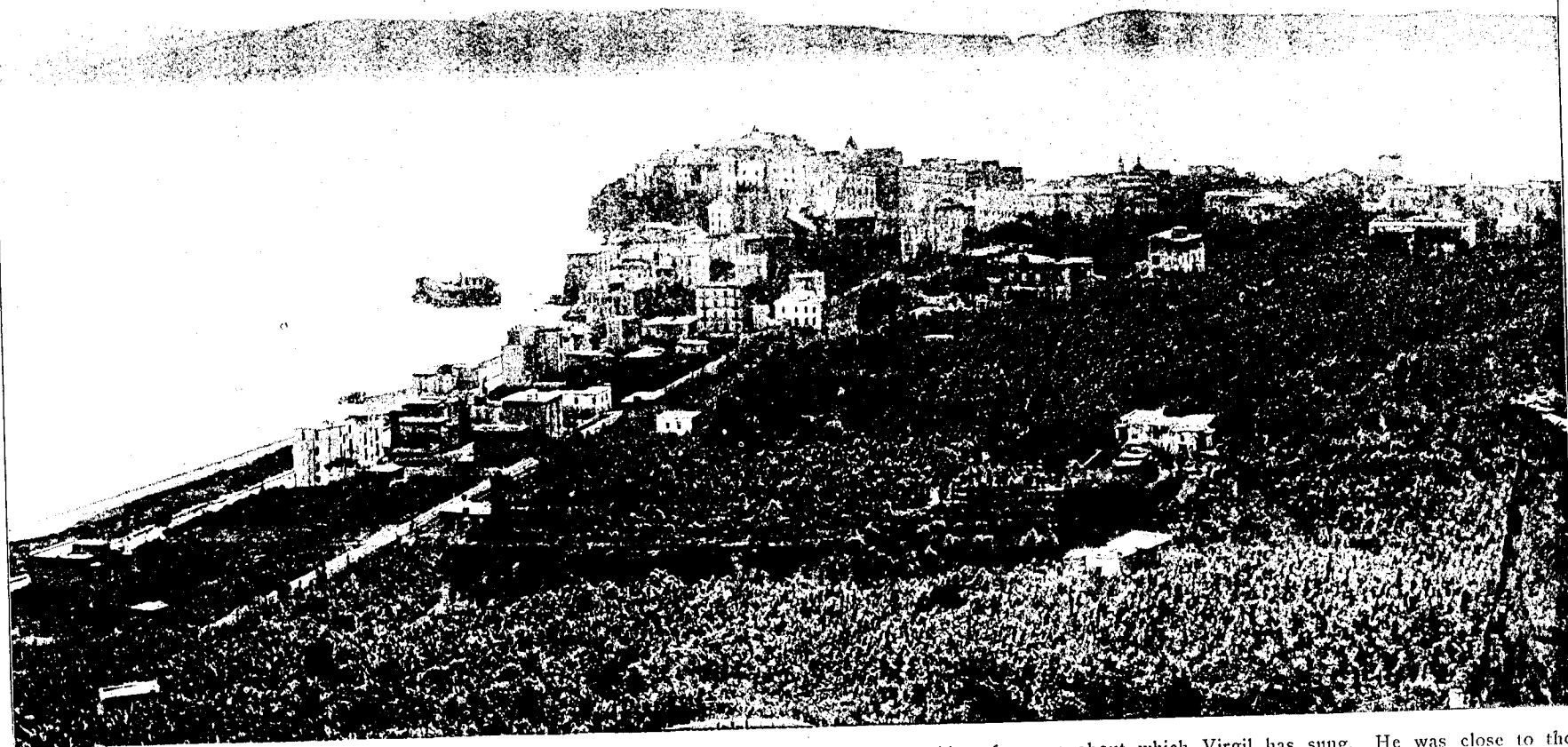
42 And⁷ the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

43 But the centurion, ⁸willing to save Paul, kept them from *their* purpose; and commanded

self-righteousness and strength, that, through Jesus' merits and grace, they may, through much tribulation, get safe to the celestial country.

CHAPTER XXVIII. REFLECTIONS.—Barbarous heathens often far exceed many professed Christians in their kind compassion to shipwrecked mariners.

And richly are they here rewarded of God with the healing of their sick, and no doubt much instruction for the salvation of their souls. We must never hastily



PUTEOLI—WHERE ST. PAUL LANDED. [Acts, xxviii:13.]—"And from thence we fetched a compass and came to Rhegium; and after one day the south wind blew, and we came the next day to Puteoli." We have in full view the place, on the sea where St. Paul landed when he touched the Italian shore. When he landed on the quay at Puteoli, he was again on classic grounds. He was near Virgil's tomb

and in the midst of scenes about which Virgil has sung. He was close to the luxurious winter home of Tiberius, and in sight of the region where has been committed the unnatural crime of Nero, who attempted to drown his own mother, which failing to do, he had her put to death by the hand of one of his hired assassins. This was the Roman emperor before whom Paul was to be tried, in the city of Rome.

that they which could swim should cast themselves first into the sea, and get to land:

44 And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land.

CHAPTER XXVIII.

1 Paul after his shipwreck is kindly entertained of the barbarians. 5 The viper on his hand hurteth him not. 8 He healeth many diseased in the island. 11 They depart towards Rome. 17 He declareth to the Jews the cause of his coming. 24 After his preaching some were persuaded, and some believed not: 30 yet he preacheth there two years.

AND when they were escaped, then they knew that the island was called Melita.²

2 And the barbarous³ people showed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

3 ¶ And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand.

4 And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

5 And he shook off the beast into the fire, and felt no harm.

6 Howbeit, they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

7 ¶ In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously.

8 And it came to pass, that the father of Publius lay sick of a fever, and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

9 So when this was done, others also, which had diseases in the island, came, and were healed:

10 Who also honoured us with many honours; and when we departed, they laded us with such things as were necessary.

11 ¶ And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.⁴

12 And landing at Syracuse,⁵ we tarried there three days.

13 And from thence we fetched a compass, and came to Rhegium:⁷ and after one day the

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of the rudders.¹ And there can be no question that ancient vessels used two, or even more, rudders. See *Elia. Var. Hist. ix. 40: Athen. b. v. i.* and *Suidas in voce Διζογέα*. Some ancient paintings exhibit a rudder on each side of the stern.—*Banda*. Ropes by which the rudders were lashed, to keep them steady while the ship was at anchor; or, perhaps, as would appear probable from one of the paintings at Pompeii, a tackle by which the outer part was altogether raised out of the water, and the inner end made fast to the deck.—C.

2 ver. 22, 24. Ps. 107. 28-30.

CHAP. XXVIII.

a ch. 27. 26.

1 Or, Malta, an island about 350 miles south of Rome.

2 Some think the island was Melita, on the coast of Dalmanatia; others, the modern Malta. And the sailing first to Sicily, and then to Rhegium in Italy, seems to settle the question in favour of Malta. For had the vessel come from the Gulf of Venice, Rhegium would have been the first port, and Syracuse totally out of her course. C.

3 The scene of the shipwreck is still well known, and is called St. Paul's Bay. Its general features answer in all respects to the few incidental notes of Luke. The sandy beach, the 'place where two seas met,' can all be identified.—P.

4 Ro. i. 14. i Co. 14. 11. Col. 3. 11.

5 Barbarians, according to ancient use, did not necessarily signify 'uncivilized,' but merely a people that did not speak the Greek language.—C.

6 Col. 3. 12. 13. Mat. 10. 42. He. 13. 1. 2. ch. 27. 3.

7 Lu. 13. 24. Jn. 7. 24; 9. 2.

8 Mar. 16. 18. Ps. 91. 13. Lu. 10. 10.

9 Ch. 8. 10; 14. 11. 10. 25. Ac. 19. 10. 23. 8. 9.

10 Ki. 17. 20-22. Ja. 5. 14-16. ch. 19. 11. Mar. 16. 18. 57. 32. Lu. 4. 40; 13. 13. Mat. 9. 18. i Co. 12. 9. 28.

11 ver. 2. Mat. 5. 46. 47. Ja. 2. 15. 16. i Th. 2. 6. 1 Ti. 5. 17. 18. Mat. 3. 31. Ro. 8. 10. 2. Co. 9. 5-11. Phil. 4. 11. 12.

12 ch. 27. 6. 6. 9.

13 Sailors' gods; 2 Sa. 2. 21. i Co. 8. 4. Two heathen deities, represented as inseparable twin brothers, the patron deities of endangered seamen. That they were not paintings, but 'figure-heads,' appears probable from some of the paintings of Pompeii, in some of which both stern and prow are so ornamented.—C.

14 The chief city of Sicily, an island south-west of Italy.—[The ancient capital of Sicily, and situated in the direct line from Malta, in the Mediterranean.—C.]

15 A city on the south point of Italy.—[A city in Calabria, in the direct line from Melita, in the Gulf of Venice.—C.]

16 The word translated 'we fetched a compass,' signifies

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the round a vessel makes when beating or tacking against an adverse wind. The scope of the passage indicates that Rhegium was not on the direct route of the ship from Syracuse to the Straits of Messina. It lay a little to the east, and the ship, meeting a north wind blowing down through the Straits, was unable to make way against it, and consequently put into the harbour of Rhegium. As soon, however, as the wind veered round to the south, they put out again, and ran through to Puteoli.—P.

17 A city on the south-west of Italy.—[About eight miles from Naples, now called Pozzuolo.—C.]

18 ch. 20. 6; 21. 4. Till he preached on a Lord's day.

19 ch. 21. 5. Jn. 6-8.

20 *Apollonia*—a town fifty-one miles south from Rome.—

21 *Three Tavernis*—a town thirty-three miles south from Rome—both distances furnishing decided evidence of the love and devotedness of the primitive Christians.—C.

22 He. 13. 3. i Co. 12. 21.

23 *Whom when Paul saw*, &c. Did Christians but consider how much by kind attention they may encourage, or by neglect or rudeness discourage, one another; and did they really feel that 'none of them liveth to himself,' but that all should 'love one another, even as Christ loved the church,' what an irresistible argument for truth would they present to the world, who would again be compelled to say, 'See how these Christians love one another!'

24 The Lord hasten the time when this picture, often happily exhibited in miniature, shall enlarge its borders until it comprehend, in one lovely perspective, all of every colour who have professed the faith and named the name of Jesus!—C.

25 Jos. 1. 6. 7. 9. i Sa. 30. 6. Ps. 27. 14.

26 The chief city of Italy, and of the Roman empire, ch. 19. 27. 23. 11.

27 o ch. 24. 23; 27. 3; ver. 30. 31; ch. 23. 11.

28 ch. 23. 1. 33; 24. 12-16; 25.

29 ch. 22. 23; 26. 24. 10. 13; 22. 25. 8. 25; 31.

30 ch. 25. 10-12; 25; 26.

31 Faith in Christ and the resurrection, Je. 14. 8. ch. 23. 6; 24. 15; 26. 8-29. 2 Ti. 1. 10; 2. 9. Phil. 1. 23. Ep. 3. 1. 13; 4. 1.

32 Lu. 2. 34. i Pe. 2. 12; 14. He. 12. 3. ch. 24. 5.

33 Phil. 22.

34 ch. 23. 11; 20. 21; 25. 9. 15; 22. 17. 2. 3; 18. 5. 28; 19. 8. 26. 6. 25; 31. Co. 2. 2; 15. 3. 4. Lu. 24. 27. 44. Jn. 1. 45. ch. 10. 43; 13. 27.

35 ch. 13. 48; 50. 14. 1. 4; 17. 4. 34; 29. 25. 30. 3. 3.

36 Am. 3. 7. Is. 44. 26. Nu. 23. 19. Mat. 24. 35; 5. 18.

37 Is. 6. 9. 10; 44. 18. Mat. 13. 14. 15. Mar. 4. 12. Lu. 8. 10. Jn. 12. 40. Ro. 11. 8. Je. 5. 21. Eze. 3. 6. 7; 12. 2. 15. 42. 19. 20; 66. 4. Ps. 81. 11. 12. 2 Th. 2. 11. 12. 2. Pe. 3. 5.

south wind blew, and we came the next day to Puteoli;⁸

14 Where we found brethren, and were desired to tarry with them seven days:⁹ and so we went toward Rome.

15 And from thence, when the brethren heard of us, they came to meet us as far as Appii Forum, and the Three Taverns;¹ whom¹ when Paul saw,² he thanked God, and took courage.

16 And when we came to Rome,³ the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.

17 ¶ And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans:

18 Who, when they had examined me, would have let me go, because there was no cause of death in me.

19 But when the Jews spake against it, I was constrained to appeal unto Cæsar; not that I had ought to accuse my nation of.

20 For this cause therefore have I called for you, to see you, and to speak with you; because that for the hope⁴ of Israel I am bound with this chain.

21 And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came showed or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

23 ¶ And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.

24 And some believed the things which were spoken, and some believed not.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,

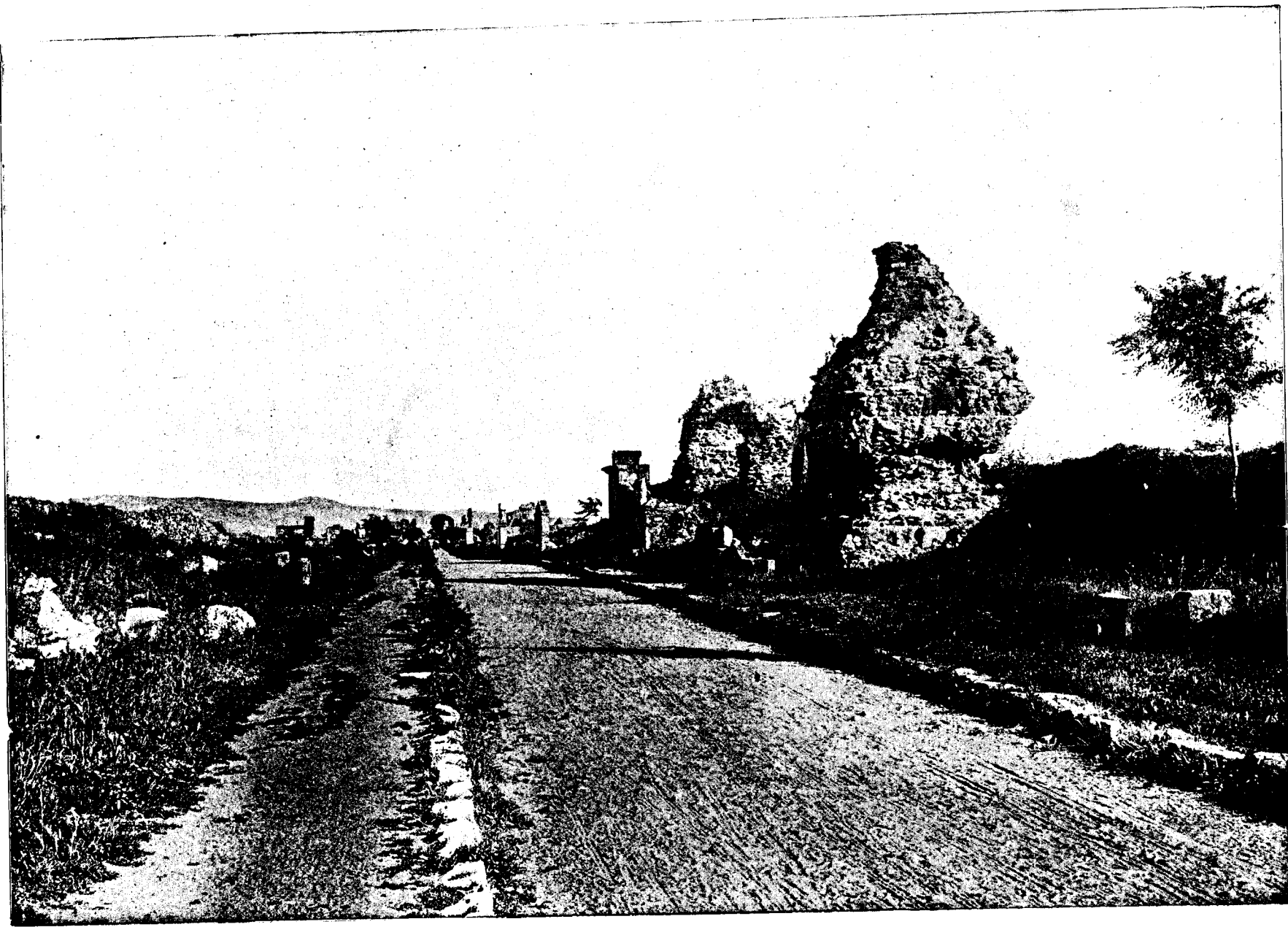
26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

27 For the heart of this people is waxed

judge of the external dispensations of Providence, nor run from one extreme to another. There is great danger in thinking uncharitably of the distressed, or too honourably of the prosperous. And it is God's will, not idols or charms, that can render our attempts successful. If we sincerely aim at honouring God, he will procure sufficient honour, comfort, and kindness

for us, go where we will. But awful is the enmity of carnal minds against Christ, that his religion, notwithstanding all its purity, dignity, and benevolence, should be everywhere spoken against, and that any should be loaded with chains on his account.—And for the advantage of souls, ministers should be careful to prevent, avert, or remove whatever groundless prejudices can

be conceived against them. But let them do what they will, the gospel will be to many a saviour of death unto death. And dreadful indeed is the experience of this. But it is a great mercy if any are made to believe; and if ministers can be useful, even under persecuting restraints, and can devote their house, as well as their heart, lips, and hands, to the service of Jesus Christ.



THE APPIAN WAY, NEAR ROME—OVER WHICH THE APOSTLES WALKED IN CHAINS. [Acts, xxviii:15.]—We see the road in the above picture along which the tired and persecuted apostles walked in chains from the coast of Puteoli to Rome. At the point represented in our view of the Appian Way, St. Paul was about five miles from the city of Cæsars. Now amid tombs, which lined either

side of the Appian Way, he was slowly making his way to the imperial capital of the world. While he walked amid the tombs of the great men who had reigned and died in Rome, he was also moving along the most fashionable boulevard, for the Romans built their tombs beside their gayest driveway, and thus he slowly entered the city where he was to be beheaded. This road now is strewn with the wrecks of tombs.

gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.

28 Be it known therefore unto you, that *the* salvation of God is sent unto the Gentiles, and *that* they will hear it.

29 And when he had said these words, the

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2 He. 2:3 Tit. 2:11, 12. 15. 49. 6. ch. 18:6; 13: 14. 45. 47: 22. 21: 26. 17. 18. Mat. 21. 41. Lu. 24. 47. Is. 11. 10. Ro. 11. 11; 15:9-12.
2 Mat. 10. 34. Lu. 12. 49, 51. ch. 14. 4.
3 ch. 4. 31; 23. 11; ver. 23; ch. 5. 42 Ep. 6. 19, 20. Phil. 1. 14. 22.
4 With this remark Luke closes his history: probably the apostle was soon after set at liberty; though it is generally agreed that he afterwards suffered martyrdom

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at Rome. Doubtless the Aristarchus, & others who attended on the apostle, or came to him, being themselves at liberty, laboured diligently to make the gospel known in the city and its vicinity, during all the time of the apostle's imprisonment; though the historian, by a modesty almost unprecedented, is wholly silent concerning his own labours and sufferings.—/.

Jews departed, and *had* great reasoning among themselves.

30 ¶ And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

31 Preaching^b the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.⁵

CONCLUDING REMARKS ON THE ACTS OF THE APOSTLES.

The 'ACTS OF THE APOSTLES' possesses all the characteristics of other scriptural histories—brevity; impartiality; selection of what is valuable for instruction; neglect of what is merely curious; tenderness towards the persons of the wicked, but unflinching condemnation of their sins; a continuous reference of all events to God, with an overwhelming desire to promote his glory by the conversion of sinners. The whole book presents, not so much a *history* as a *specimen* of the primitive church; but that specimen amply sufficient, not merely to attest the miraculous origin of Christianity, but also to exhibit those moral qualities—those graces of the Spirit—by which, as 'outward and ordinary means,' the gospel was originally propagated; and by which alone it can continue to be propagated, where miraculous powers are not bestowed—graces of the Spirit, more or less common to all true believers, and without which, even the eye of the prophet penetrating the depths of futurity, the tongue of inspiration expounding all mysteries, with the arm of faith miraculously removing mountains—are all 'nothing,' 1 Co. 13. 2. Accordingly it will be seen that one of the first moral qualities—one of the first graces—of the primitive church was absolute dependence upon God, evidencing itself in an earnest desire for his Spirit, and in continued waiting upon his promise and providence in prayer, ch. 1. 4, 14, 24; 2. 46; 6. 4-6; 9. 11; 10. 9; 12. 5; 16. 16. A second distinguishing feature of the primitive church appears in the spirit of liberality of the rich towards the poor, and their personal indifference, as individuals, to the acquirement and accumulation of wealth, ch. 2. 44, 45; 5. 4; 8. 18-20. A third characteristic may be seen in the order and efficiency with which their temporal affairs were conducted, as manifested in that most difficult department, the comfortable support of the poor, ch. 6. 1-6. This part of primitive Christianity was, most probably, derived from the Mosaic institutions, in which provision for the widow, the fatherless, the poor, and even the stranger, occupied a conspicuous place. And, in this characteristic, had the modern imitated the primitive churches more, the interference of human law on behalf of the poor would have been quite unnecessary; and although it is certain pauperism would not have been annihilated, there is little question that it would have been diminished; and the unexpensive machinery of the deaconship would have been amply sufficient for distinguishing between the really necessitous and the indolent impostor, and collection and outlay of the ample finance of benevolence. A fourth characteristic of the primitive church may be seen in the profound respect with which the apostles regarded, in things temporal, 'the powers that be,' and the faithfulness and courage with which, in things spiritual, they declared their determination to 'obey God rather than man,' ch. 4. 13-20; 16. 37; 25. 11. A fifth speciality in the primitive church is founded in the coexistence of a fixed and itinerant or superintendent ministry. The fixed ministry lay in the hands of the deacons managing the temporalities, and of the elders labouring in the spiritualities, ch. 6. 1-6; 14. 23; 20. 17, 28; the itinerant or superintendent in the hands of the apostles and their companions, as qualified and designated by the Holy Spirit, and prayerfully appointed by their brethren, ch. 11. 22, 23; 13. 2, 3; 15. 36-41; 16. 4-13. Upon this characteristic there is immediately ingrafted a sixth—the primitive was essentially, if not totally, a missionary church—a church of missionaries. But there is a speciality in this characteristic not to be overlooked—the primitive church did not intend to become missionary—the very apostles did not at first understand either the nature, object, or extent of their original commission. And when the eyes of an apostle were opened, as it were, by light from heaven, the body of the church took offence, and he was necessitated to justify himself for obeying a heavenly vision, and preaching the gospel to the Gentiles, ch. 10. 9-16, 34, 35, 45; 11. 1-3, 18. Christianity alone has been able to grapple with and overcome the prejudices of caste and colour. Christianity alone infuses a heaven-born ambition—an ambition that aims at universal conquest and universal monarchy—a conquest of truth over error, of love over enmity; and a monarchy of which the meek and lowly Jesus is the sole King and Head. Among the many internal evidences of Christianity, the early eradication of national prejudices, and the cordial reconciliation and fellowship of the Jews with the Gentiles, presents one, in the form of a moral transformation, never to be accounted for by any power inferior to that of him in whose hands are the hearts of all men, and who turneth them (if they will) as the rivers of water in the valleys. The last characteristic of the primitive church specially demanding notice is presented in the humility of its rulers, and the simplicity of its government. This is no place for any discussion of the comparative merits of mere forms of church government. But one fact every true Christian will admit—that whatever form approaches nearest to that historically depicted in the Acts of the Apostles, must be acknowledged as the true model by all who seek and find their religion in the Bible, and the Bible alone. But to whatever conclusion Christians may come concerning the original form of the church and its binding nature as a model to future times, one thing they will do well to observe—that no outward form can supply the lack of truth and charity, 1 Co. 13. 1-6; a world renounced and self-denied, Mat. 16. 24; Ro. 12. 1, 2; Christ crucified before the eyes, and of Christ reigning in the heart, Ga. 3. 1; Col. 1. 27; that heart renewed by the indwelling Spirit of God, and thereby rendered an abiding place for the Father and the Son, 1 Co. 3. 16; Jn. 14. 23. Without

these, ministers and churches are 'nothing,' with these, they either have all that they need, or, if anything be wanting, or anything superfluous, God will assuredly reveal it to them in his own time, Phil. 3. 15.

Before closing our remarks on the Book of Acts, let us direct a moment's attention, not to the whole, but to a few peculiar features in the character of Paul. (1) One of the first features of his character, as exemplified in his actions, is that perfect and undivided energy with which he devoted himself to *one object*. As a Jewish persecutor he did nothing but persecute; as a Christian apostle he did nothing but journey, visit, pray, preach, and write. Even when by a necessity arising from the poverty of a persecuted church, he was compelled to labour for his daily bread, he still continued to 'reason in the synagogue every Sabbath, and persuade both the Jews and the Gentiles,' ch. 18. 4. And when this interval was past, with what undivided purpose and energy he again devoted himself to his *one work*, the brief notices in the 'Acts,' and the cursory review in one of his epistles, will sufficiently demonstrate. Hear his own account, the truth of which was right well known to the churches:—'In journeyings often—in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches,' 2 Co. 11. 26. (2) Immediately connected with the foregoing trait of character, or rather intimately and inseparably blended with it, appears that *endurance of fatigue* which seems to imply an iron-like constitution of body, with that endurance of insults, injuries, and ingratitude which depends upon a crucified spirit. (3) It is unnecessary to record more than a passing remark upon the *personal courage* with which he was endowed, which, in prophetic view of 'bonds and imprisonments,' could easily reply to all the dissuasion of his friends, 'None of these things move me, neither count I my life dear unto myself.' (4) With similar brevity may be noted that remarkable *decision* by which he was distinguished. When even Peter vacillated, Paul remained unshaken; when Peter 'was to be blamed,' Paul 'withstood him to the face.' A truth once confirmed, he never doubts; a prejudice once uprooted, he never suffers to be replanted; a purpose once formed, no obstruction can induce him to relax his efforts for its accomplishment. He uniformly acts as one who has 'set the Lord before him,' and therefore, whatever may betide him, can never be unduly moved. (5) The last characteristic we shall select from among many may be discovered in that perfect *readiness* with which he meets the difficulties of every emergency in his laborious and eventful life. No doubt this, like every other quality noticed, was 'the gift of God,' in fulfilment of his gracious promise to his disciples of a 'strength' sufficient for 'their day.' Still we are not the less, upon that account, to note or admire the gift; in fact, our admiration should only be the greater, when to the worth of the possessor is superadded the grace of the donor. Every remarkable incident of his life exemplifies the *readiness* of the apostle—take the examples of his use of the *Greek* tongue with Lysias (ch. 21. 37), his immediate transition to *Hebrew* when he addresses the Jews, who, be it observed, did not generally speak the Hebrew, but who nevertheless honoured it above all languages. Note also the *readiness* with which he justly put forward his faith in the resurrection, whereby he roused the Pharisees against the Sadducees, while he engaged the Pharisees themselves to a more attentive consideration of the evidences of the resurrection of Jesus, ch. 23. 6. Mark again the *readiness* and graphic accuracy with which he distinguishes between Felix and Agrippa, seizing at a glance the distinctive peculiarities of each, flattering neither, but conciliating both, ch. 24. 10; 26. 2, 3. With similar *readiness* he appeals to Cesar (ch. 25. 11); for the time had now arrived when, had he willingly returned to Jerusalem, he had been guilty of his own death. But the most striking example of this wonderful *readiness* for all emergencies appears during his voyage to Rome, a *readiness* the more wonderful, that there appears no trace of his previous acquaintance with maritime affairs; nevertheless we find him (ch. 27. 9) admonishing the captain of the ship and officers of the imperial army of the future disasters of the voyage. When the cowardly sailors are about to become the first to desert their ship, we find him detaining them on board as the agents and securities of the general safety; and when crew and passengers were alike exhausted with labour and fast-safety; and when again, by precept, example, and promise, cheering their drooping spirits; and when they had escaped from shipwreck, with the same characteristic *readiness* he 'gathers a bundle of sticks, lays them on the fire,' and, when bitten by a viper—the emblem of Satan's enmity when God's dear children escape from the moral storms he is permitted to raise—we find him, unmoved, cast the venomous creature back into the fire—the emblem of that judgment 'prepared for the devil and his angels.' Now in all these instances—and many others might easily be adduced—Paul certainly stands assimilated to the character of our Lord beyond any other apostle. Our Lord, it may be justly said, was never taken unawares or unprepared. He alone fully realized the words of the psalm (Ps. 16. 8), 'I have set the Lord always before me; because he is at my right hand, I shall not be moved;' and Paul, in an eminent degree realized his promise (Mat. 10. 19), because, in an eminent degree, he was filled with his Spirit. C.

THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS.

Rome was, and is, the chief city of Italy, and was long the mistress of the then known world. To the Christians there, though not converted by his ministrations, Paul, as the apostle of the Gentiles, about A.D. 60, wrote this epistle, in order to establish their minds in the leading principles of the gospel, and direct them to a suitable improvement of it. After an introduction, asserting his own apostolic mission, and commending their faith, ch. 1. 1-17, he represents both Gentiles and Jews as being so sinful, that they could not possibly be justified before God by their own works, ch. 1. 18; ii.; 3. 1-20: how God's free grace reigns, through Jesus Christ's righteousness, to the justification of the greatest sinners, ch. 3. 21; iv.; v.: what obligations to holiness in heart and life are laid upon believers, by the happy freedom and rich privileges which they enjoy in him, ch. vi.-viii.: and while he traces up all heavenly blessings to the eternal and wise purpose of God as their true original, he points out how the just rejection of the Jews for their unbelief, and the gracious calling of the Gentiles by the gospel, because of their repentance and good works, was exactly answerable thereto, ch. ix.-xi.: and finally, exhorts to a multitude of personal and relative duties, incumbent on these Romans as members of the commonwealth, and especially of the church, ch. xii.-xvi.

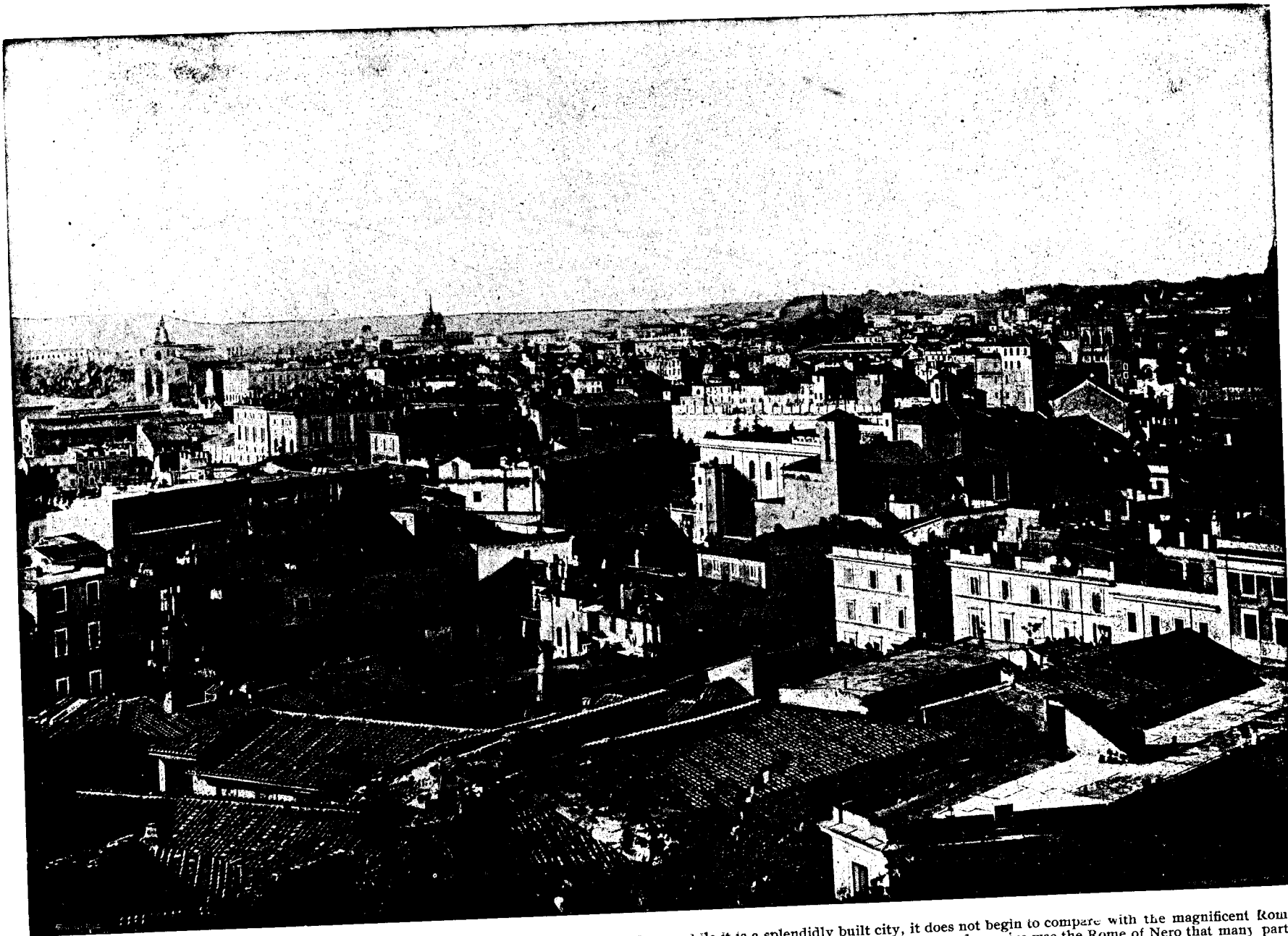
[Letter-writing upon sacred subjects was an ancient practice among the prophets of the Lord. Thus Elijah not only wrote (2 Ch. 21. 12-15) to warn Jehoram to flee from the wrath to come; but he appears to have written the letter before his translation to heaven, that it might come as with all the solemnity and sanction of one sending a message from the world of spirits. Thus, again, we find Jeremiah (ch. xxix.) writing a letter to the captives in Babylon, exhorting them to quietness, to beware of false prophets, and promising their return after seventy years. Other portions of the prophecies seem also to have been written and sent as letters—such as several of the 'burdens' of particular countries or cities, of which the chief use must have lain in their speedy communication to the parties addressed. See for example Is. 13. 1; 15. 1; 17. i, &c.; Je. 36. 1-10, 18, 32; 44. 1-14; Eze. 23. 1, 2, &c. Thus also the prophecy of Haggai, ch. 1. 1, seems to have been a letter to Zerubbabel and Joshua; and Malachi, the last of the prophets, seems to have written his 'burden,' ch. 1. 1, first as a general epistle to all Israel, and then as a special lesson of rebuke and instruction to the priests, ch. 2. 1.]

Of the New Testament a large portion is composed of letters, some to individuals and some to communities. Among these the epistle to the Romans occupies a conspicuous place. By consent of all historic antiquity it is ascribed to Paul. It appears to have been the fifth of his apostolic letters, but is placed at the head of the collection, either because Rome was the imperial city, or because it is the longest and most comprehensive of his epistles, embracing the case both of Jews and Gentiles, and presenting the general doctrines of Christianity in a regular and systematic form.

This epistle has always attracted the peculiar attention of interpreters; 'yet no considerable difference of interpretation (observes Haldane) has ever been given of its contents by those who have renounced their own wisdom, and have determined to follow implicitly the obvious meaning of the Word of God.' In the first chapter, after declaring his own rank and authority in the church, the apostle proceeds by directing attention to the Son of God, in his incarnation in time, and his divine nature from eternity, as the great object of the gospel which he was commissioned to proclaim. Then, after an affectionate Christian salutation to the church, he proceeds to announce the doctrine he intends to inculcate and establish, viz. that the gospel is 'the power of God unto salvation to every one that believeth;' and then presents the reason and the means, because 'therein is the righteousness of God revealed;' and that unless such righteousness had been brought in and rendered available, all men must have perished, because 'the wrath of God (has been) revealed from heaven against all ungodliness and unrighteousness of men.' Accordingly, in the *first* chapter, the apostle proceeds, by an appeal to facts, to establish the charge of 'ungodliness and unrighteousness' against the Gentiles, who had outraged reason in rejecting the Creator, and adopting the creatures as their gods, while they violated even the fragments of the law written in their hearts, disregarded the admonitions of their own consciences, and took their pleasure in sin and sinners, though aware of the righteous judgment of a holy God against all the workers of iniquity. In the *second* chapter the Jews, who would have lent a ready ear to the indictment and condemnation of the Gentiles, are themselves to be arraigned. But before they could well be aware of what was to follow, like David before Nathan, they pronounce their own doom, by concurring in a sentence by which an indefinite character is pronounced 'inexcusable' when he himself condemns another, and yet is guilty of the same crimes. The Jews are then proved guilty of violating the law delivered at Sinai, and instructed in the vanity of trusting to outward ceremonies and ordinances, while the heart is polluted with sin, and alienated from God. In the *third* chapter, the apostle proceeds to arraign both Jews and Gentiles under one common indictment, and draws from the Old Testament, and especially from the Psalms, that anatomy of the human heart, a fearful picture of their common depravity and guilt. Thus having proved, by an undeniable appeal to facts, that every man in his natural state lies under the just condemnation of God, because a rebel against him, whether as revealed in the visible creation, in the hearts and consciences of men, or in the positive ordinances and eternal principles of a written law, he arrives at the inevitable conclusion, that by obedience to the law no living man shall be justified; for that so far from justifying him, each form of this threefold revelation proves him to be a transgressor, and therefore worthy of condemnation.

The way is thus prepared for the grand display of the grace and mercy of God announced in the gospel. What the law could not do, not from any deficiency in itself, but owing to the depravity of man, God has fully accomplished. Man has no righteousness of his own, but God has provided a living way for him, a living way provided solely by grace and received solely by faith; it is placed to the account of the believer, when he repents of his sins and receives Christ as his Savior. Yet so far from being contrary to the justice of God, this method of justification 'freely by grace' illustrates his justice, and vindicates his former dealings with men. So far from making the law void, it establishes the law in all honour and authority. This way of salvation equally applies to all, both Jews and Gentiles, men of every nation and of every character; there is no difference here, for all, without exception, are sinners.

In the fourth chapter the apostle proceeds to obviate certain objections. First, that drawn from Abraham's alleged justification by works when he delivered up his son at the commandment of God, see Ja. 2. 21-24. Now this he admits, with James, to be a justification before men, a thing capable of being shown outwardly by one to another, comp. Ro. 4. 2 with Ja. 2. 18, but demonstrates to be no justification before God, because no present obedience, however conspicuous, can possibly obliterate past sin, and because this is a work to which grace alone is adequate. Secondly, he obviates the Jewish objection against the justification of the Gentiles, who, because 'salvation was of (began with) the Jews,' would have confined it to them, or to proselytes of circumcision. This the apostle obviates, by showing that the promise of God was made, the faith of Abraham professed, and the righteousness of God bestowed before circumcision, when Abraham was still as a Gentile, and that circumcision was a mere seal of that righteousness received by faith, which he already had; that so, being of God, pronounced a 'father of many nations,' he might become the representative and fountain-head of all upon whom God, by his Spirit, should confer like precious faith in the Savior. While thus obviating objections, the apostle casts much additional light upon his great topic, and in order to complete his view, describes in the fifth chapter the blessed effects connected with a state of justification, especially peace with God, access to the throne of grace, hope of glory, ability for all trials, deliverance from wrath, joy in God, eternal salvation and reign in glory through the Lord Jesus Christ. But now, as free grace in the justification of a sinner might be supposed to set aside the necessity of obedience to God, the apostle proceeds in the sixth and seventh chapters to prove, that so far from this being the case, his



ROME, FROM ST. NICHOLAS. [ROMANS, I.]—The Church of San Nicolo di Tolentino, stands in the grounds of the villa Massimo Rignano, the site of the famous gardens of Sallust. After the death of Sallust, this place was purchased for the emperor, and was a favorite place of abode with Aurelian. The view of Rome we have in the above picture is modern. And one thing is to be remembered in looking at modern Rome—that,

while it is a splendidly built city, it does not begin to compare with the magnificent Rome of the Cæsars St. Paul saw. So strong and massive was the Rome of Nero that many parts of it have defied all the changes of time, and stand out as the most splendid structures to be found in the modern city. One never tires of looking over Rome from the tops of her hills. There is infinite interest about the city.

We have internal evidence both of the date of this epistle, and of the place where it was written. In ch. 15. 25 Paul says, 'But now I go unto Jerusalem to minister unto the saints.' From 1 Co. 16. 1 we learn that the contribution to which he refers was given by the church at Corinth; and from Ac. 24. 17 we learn that Paul with others went from Corinth to Jerusalem, bearing the offerings. In ch. 16. 1 Paul mentions *Cenchrea*, the port of Corinth. In ver. 23 of the same chapter he mentions Gaius, *his host*, who was a native of Corinth, 1 Co. 1. 14, and Erastus, 'the chamberlain of the city.' It appears, therefore, that the epistle was written from Corinth, when Paul was about to leave that city for Jerusalem, in the spring of A.D. 58. *P.*]

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| A.M. cir. 4064. | | A.M. cir. 4064. |
| A.D. cir. 60. | | A.D. cir. 60. |

2.7.2 Ti.1.11. Col.1.6,23. Mat.28.19. Mar.16.15,16.ch.3,29,30.2 Th.1.12.

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A.M. cir. 406A.
A.D. cir. 60

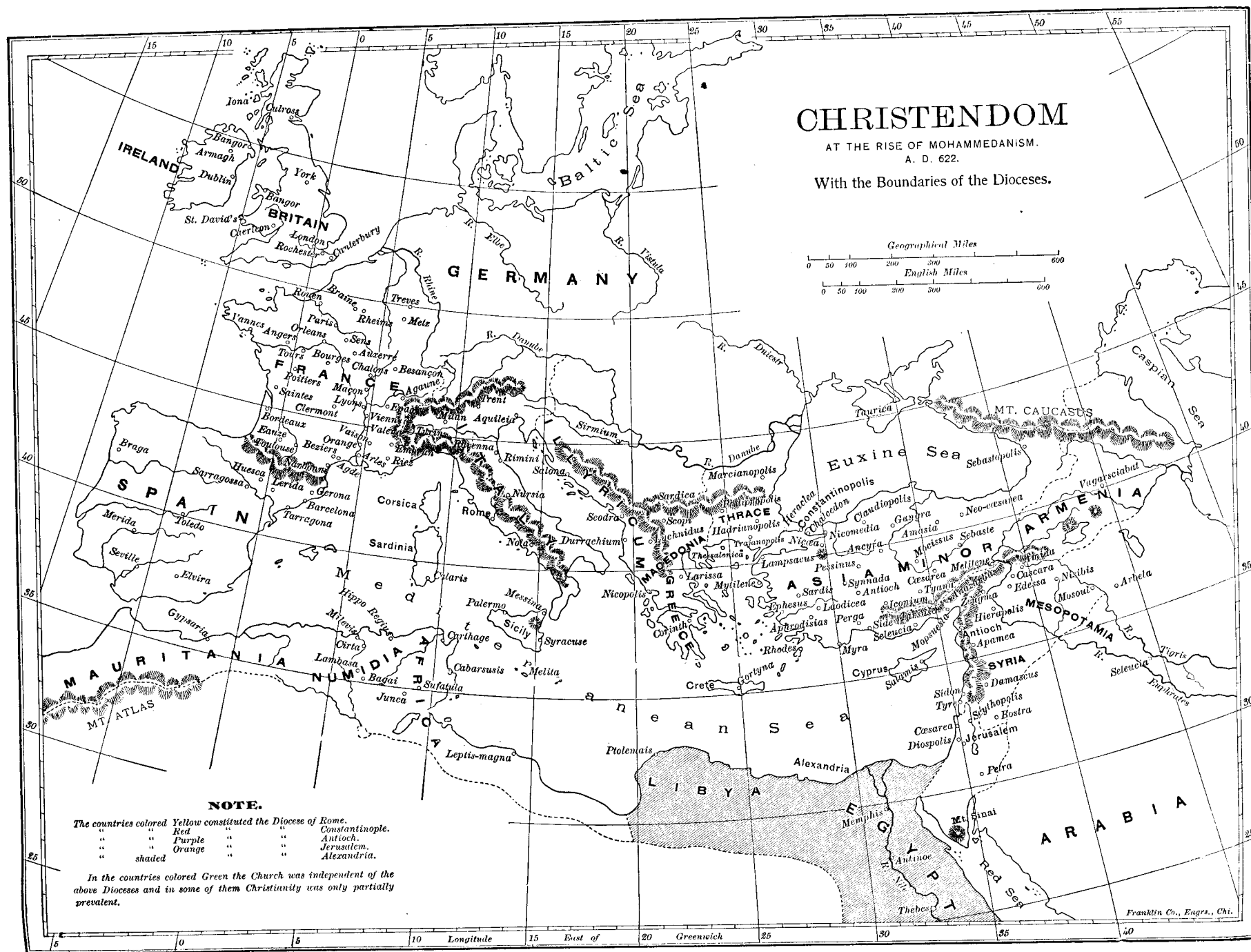
the an apostolic nec-
appointing in the
usual way, having
be a follower of
Christ; but one spe-
cial call by the spi-
rit vine miraculo-
power.—
1 Jn. 1:2,9. He 3:12.
28,30,32. 1 Jn. 3:10. Tit.
2,3. ch.9,24. Phil. 3:14.
* 1 Jn. 3:14. 1 Ro. 10:1.
2,3. 6. Ep. 1:1. 9,10.
17,14.
* 1 Co. 13:2. 2 Pe. 1:2.
* 1 Co. 13:2. 2 Pe. 1:2.
* 1 Co. 13:2. 2 Pe. 1:2.
* 1 Th. 1:2. 1 Ti. 2:2.
1 Ti. 2. Tit. 4.
* 1 Co. 14. Ep. 1:3.
Phil. 3:3. 1 Th. 5:1.
* 1 Th. 5:1. 2 Th. 3:1.
1 Th. 5. Phil. 4:5.
* He. 13:15. Ep. 5:2.
1 Th. 5.
* ch. 16,10. Lu. 2:1.
2 Jn. 4. with Lu. 2:1.
* ch.9,11. Job.6:19.
* 1 Th. 5:1. 2 Th. 3:1.
* Phil. 1:8. 2 Th. 5:10.
* Ac. 27. 3 Co. 15:10.
Phil. 3. 3 Co. 15:10.
Tit. 2.

4 Or. *in*.
* 2 Ti. 1:3. Col. 3:3.
Sa. 12:1. 2 Th. 5:1.
* 2 Th. 5:1. 2 Th. 5:1.
* ch. 15. 23:32. 1 Ti.
3:102. 17. 24. 15.
* 2 ver. 12,13. 15.
* 2 Th. 5:1. 2 Th. 5:1.
12:3. 17. 24. 15.
ch. 15. 1,23. 29,30.

11 For^e I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;

tidings and offers of mercy and deliverance, though but lately published, in all the light, grace, and glory thereof, are no new contrivance of men, but are wholly of God, who, in former ages, gave manifold hints of them by his inspired prophets, and in his holy and sanctifying oracles; and promised that they should be more fully and plainly revealed in due time. 3. And which especially reveal, hold forth, and offer to men, Jesus Christ, his eternal and only begotten Son, and our only anointed Saviour, and Lord of our faith, worship, and obedience, who, with respect to his human nature or fleshly descent, is, according to the promises, sprung from David, the renowned favourite of God and king of Israel. 4. And as to his divine, absolutely spiritual,

and infinitely holy nature, is constantly avowed, openly proclaimed, and convincingly demonstrated, to be the only begotten Son of God, by the resurrection of his dead body through his own power, and the power of the Holy Ghost, to a glorious state of immortality. 5. Through whose merits and intercession, and by whose free gift, I and others have been graciously enriched with special communications of divine favour, saving graces, and ministerial gifts, and honoured with an apostolic office, that, through our labours, multitudes of all nations, Gentiles as well as Jews, might be made obediently to give up their understandings, consciences, and wills to the authority of God, in believing on and receiving his Son, and spiritually and holily



12 That is, ¹that I may be comforted together with⁵ you by ²the mutual faith both of you and me.

13 Now I would not have you ignorant, brethren, that ³oftentimes I purposed to come unto you, (but was let hitherto,) that I might have⁶ some fruit among⁶ you also, ⁴even as among other Gentiles.

14 I¹ am debtor both to the Greeks and to

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A.D. cir. 50.

3 Jn. 3. ch. 15. 32.
Phil. 2. 18.
5 Or. m.
2 Tit. 1. 4. 2 Pe. 1. 1.
a ch. 15. 23. 22. 1 Th.
2. 18. or Ac. 16. 6. 7. 19.
27.
b Jn. 15. 8. Col. 1. 6. 10.
Phil. 4. 17. 1. 11.
6 Or. m.
c ch. 15. 16. 19. 1 Co. 4.
15. Ac. 13. 11.
d 1 Co. 9. 16. 22. 2 Co.
11. 28. 29. Ac. 9. 15. 13. 21.
22. 21. 26. 17. 18. 1 Co. 1.
24. Col. 3. 17.
e Ps. 40. 9. 10. 2 Ti. 1.
8. 1 Co. 1. 23. 24. 12. 29. 16.
Mar. 8. 38. Ac. 5. 41.

A.M. cir. 4064.
A.D. cir. 50.

7 This expression seems, as Alford says, to be suggested and called forth by the mention of Rome. The pomp, the pride, the philosophy, the learning of the capital of the world did not make Paul feel ashamed of Christ's gospel. Whatever the opinion of men might be regarding the gospel, he knew that it was the 'power of God unto salvation.' —P.

the barbarians, both to the wise and to the unwise.

15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

16 For I am not ashamed of the ⁷gospel of Christ: ⁸for it is ⁹the power of God unto salvation, to every one that believeth; to ¹⁰the Jew first, and also to the Greek.

g 2 Co. 2. 12. Col. 1. 27. Lu. 2. 10. 11. He. 2. 3. h Je. 23. 29. 1 Co. 1. 18. 24. 15. 2. 2 Co. 10. 4. 5. Tit. 2. 11. 12. Ac. 13. 26. Mar. 10. 15. 16. Ep. 1. 13. ch. 10. 4. 10. 17. Ps. 110. 2. f ch. 2. 9. 10. Ac. 3. 26. 13. 46. 28. ch. 9. 24.

obeying his commandments, that hereby all his perfections might be glorified to the highest in their eternal salvation. 6. Among which highly favoured multitude, ye, who dwell in the chief city of the Gentile world, have, by the grace and power of Christ, been called even to the knowledge, faith, and fellowship of the gospel.) 7. To you therefore, as objects of my particular care, as the apostle of the Gentiles, and as manifested, by the effects of the gospel upon you, to be objects of God's special love, and not only reputed to be, but by your divine calling rendered holy in your qualities, tempers, and conversation, I, in an earnest and affectionate manner, wish, and authoritatively declare, that the riches of divine grace shall abound, and be delightfully manifested, in your receiving freely and extensively all manner of peace, prosperity, and blessings, from God, as our living God and Father, as the original spring and designer of them; and from the Lord Jesus Christ, as the only Mediator, who secured them by his blood, and conveys them by his Spirit. 8. As what I hear of the work of God among you is great matter of gladness to my soul, though a stranger to you, I cannot forbear offering up the most hearty praises and thanksgivings on your behalf to your and my gracious God, through Jesus Christ as our only Mediator, that your ready reception of the gospel, and your remarkable faith in Christ, manifested by the good fruits of it, notwithstanding the manifold temptations and great opposition you meet with, are spoken of with religious wonder and joy, and with high commendations, among all the churches in the Roman empire. 9. And I can solemnly appeal to that all-seeing and heart-searching God, whom I serve, not in mere outward appearance, or with bodily labours, but, as renewed by his grace, sincerely, affectionately, faithfully, and with full bent of my heart, in publishing, maintaining, recommending, and enforcing the glorious gospel of salvation, of which his Son is the subject and author—that, in my stated and occasional addresses to him, in a particular manner, I plead that may ye be more and more abundantly filled with all the gifts and graces of his Spirit. 10. And I often entreat that, if it be for his own glory and your spiritual advantage, he would by his providence remove all hindrances out of the way, and give me a safe and favourable opportunity of coming to and personally conversing with you; 11. That, by his blessing upon my instructions, some of you may be furnished with ministerial gifts, and all of you confirmed in the doctrines of the gospel and in your most holy faith, in opposition to all the temptations which you meet with from Satan, seducers, or persecutors; 12. That you and I may rejoice together in the love of God manifested toward us, and in affectionately expressing our mutual love to each other; and may be delightfully satisfied in comparing our spiritual experiences, which manifest the same faith wrought by God in both you and me.— 13. Now, my dear brethren in Christ, think not these words are mere compliment, or only expressive of a present blaze of affection; for I have long and often seriously intended and endeavoured to visit you, in order that among you, as well as among other Gentiles, I might be useful in the conversion and edification of many souls; but I have been hitherto hindered by opposition, hardships, or necessary services in other places. 14. For, having freely received my apostolic office and qualifications for it, I look on myself obliged, in point of duty and gratitude, to improve them, as the Lord shall enable me, for the spiritual advantage of my fellow-sinners of mankind, Jews or Gentiles, polite or rude, learned or unlearned, sagacious or stupid. 15. And gladly would I hazard my reputation, ease, or even my life, to preach to you at Rome the blessed tidings of salvation through Jesus Christ, in the face of all possible opposition, contempt, and danger, as I have already done at Antioch, Philippi, Thessalonica, Athens, and Corinth. 16. For however great men or

others may condemn and set themselves against the gospel, on account of the debasement of its author and principal subject, and of the meanness of such as profess it; or of the artless dress or sublimity of its doctrines, and their contrariety to their own lusts and prejudices; and however they may reproach and ridicule me for espousing and publishing it, I account it my highest honour to avow, preach, and defend it as an illustrious scheme, in which the glory of all the divine perfections is brightly displayed; and which God, by spiritual application of it to men's hearts, renders powerful for their conversion and eternal salvation, be of what nation or rank they will. 17. For in it the transcendently excellent obedience and sufferings of the Son of God in our nature, which God appointed, provided, approves, accepts, gladly for sinful men, for their full and complete justification to eternal life, is clearly revealed, exhibited, and offered, on the ground of God's faithful testimony, to be received by a living active faith, whether weak or strong, or among Jews or Gentiles. And thus, as the prophet Habakkuk hinted, men become righteous, and live for ever, not by their own good works, but by believing in and receiving Christ.—18. And indeed it is impossible for either Jews or Gentiles to obtain pardon or justification by any other method; for, to begin with the Gentiles, though God has not favoured them with his inspired oracles, he has, in the awful events of his providence, and by the inward convictions of their consciences, warned them that his just and holy nature determines him to punish all their iniquity, whether immediately against himself or against their fellow-creatures; especially as they wickedly and unrighteously stifle, confine, and suppress whatever notions of right and wrong they have, and will not act according to them. 19, 20. For by the light of reason in their souls, and the works of creation and providence thereby discerned, God has given them such plain manifestations of his infinite perfections, absolute eternity, almighty power, supreme dominion, unbounded wisdom, holiness, justice, goodness, and truth, as renders their contempt of him, and rebellion against him, altogether inexcusable. 21, 22. For when they could not but have some discernment of his being and attributes, they neither conceived of him, nor worshipped him answerably thereto, nor were thankful for the knowledge which they had, or the benefits which they received, but indulged their own groundless and pernicious fancies concerning his nature and the worship due to him, till, through the depravity of their wills and affections, their inconsiderate minds became infatuated with ignorance and error; so that they, and especially their Greek philosophers, amidst the highest pretences to uncommon learning and wisdom, became really stupid and senseless in everything pertaining to God and his service. 23. And under the influence of this wilful blindness and depravity of their minds, they debased his honour, in ascribing godhead to the most mutable, perishing, and contemptible creatures, and in representing him by such creatures, as if he had been of the same corporeal and contemptible form. 24–27. To punish their thus setting up false objects of worship, and representing him in so unjust, false, and shameless a manner, and regarding and worshipping the basest of creatures more than himself, God, their infinitely glorious and blessed Creator, Preserver, and Governor, in his righteous judgment, withdrew his abused light and restraints, left them to themselves, and gave them up to their own vicious inclinations, which hurried them, both men and women, into such shocking, lustful, disgraceful, and unnatural abuse of their bodies, as cannot be thought of or mentioned without shame and horror. 28. And because, out of mere enmity against God, they refused to retain, cultivate, or improve what just notions of him they had, or to search after the knowledge of or fellowship with him, he, in righteous judgment, delivered them up as persons dis-

approved and rejected, to their own careless, undiscerning, and disaffected mind, till, under its darkening and malignant influence, they committed the most unnatural, injurious, dishonourable, and detestable enormities. 29. Inwardly filled with the most wicked and abominable inclinations, they abounded in every sinful practice; they abandoned themselves to every form of uncleanness, fornication, adultery, incest, and unnatural lust: to a base and devilish malignity of temper, doing mischief for mischief's sake; to an eager and insatiable desire after earthly enjoyments; and, together with an inclination to, and doing of, injuries out of mere malice, they no less abandoned themselves to an envious grudging and repining at the welfare or prosperity of others; to an unjust, wilful, illegal, malicious, or wanton destroying of men's lives; to strifes, contentions, and quarrellings; to overreach, defraud, and impose on their neighbours by subtle contrivances and falsehoods; to a habitual practice and custom of doing evil to all around them; and to defame others by sly and artful methods, or under pretences of pity and friendship; 30. Or openly to slander them behind their backs, or while they could not vindicate themselves. —They were also stated and open enemies to the authority, justice, holiness, laws, and government of God, as contrary to their beloved vices; and revilers of men, or outrageous, insolent, or vexatious in their words and deeds towards them. Puffed up with a conceit of their own attainments and enjoyments, they vainly pretended to more than they really had. Not contented with common methods of sinning, they industriously contrived new forms of wickedness; and behaved perversely, disrespectfully, and undutifully to their parents, paying no regard to their authority, counsels, warnings, or commands. 31. Amidst all their skill in doing evil, they behaved like persons destitute of common sense, reason, or conscience, in everything religious or moral. They were so perfidious that no promises, contracts, oaths, or engagements, to God or men, could hold them; they had quite defaced or extirpated the common sentiments of humanity towards their fellow-creatures, parents or children. If once offended, they could never be reconciled on the most reasonable terms. And instead of pitying and relieving the miserable, they delighted in cruelty and oppression. 32. And what exceedingly aggravates their complicated and atrocious wickedness, is, that though the light of nature, their own consciences, and the dictates of their philosophers, teach them that such vices expose them to the just disfavour of God, they not only continue and abound in the practice thereof, but even encourage, abet, and delight in such as dare to be as wicked as themselves.

Ver. 1. *Separated.* Selected and appointed, Ac. 13. 2; Ga. 1. 15. Separated from Judaism as taught by the Pharisees: from his dearest kindred, who now held him an apostate; from the world, with all its pleasures, hopes, and honours; and set apart to the propagation of 'the truth as it is in Jesus.' C.

Ver. 4. *The Spirit of holiness.* Not the Holy Spirit, but the Divine Spirit; or, in other words, the divine nature of our Lord, which is here placed in contrast to 'the flesh.' In his human nature he was Son of David; in his divine nature he was Son of God; and he was shown—proved to be 'the Son of God with power,' by the fact that he rose from the dead. He laid down his life and took it again, and thereby manifested his divinity. P.

Ver. 5. *'We have received.'* Paul speaks of himself only, as in 2 Th. 2. 17, 18, using the plural—a practice not uncommon with writers.—*For obedience, &c.* 'In order to produce, or bring about, obedience to the faith among all nations.' This was the grand object of his apostolic calling and mission. P.

Ver. 17. *Righteousness of God.* The word here translated 'righteousness' is the same as in ch. 3. 21, 22; 4. 3, 6, 9, 11, 13; 5. 17; 10. 3, 4, 5, 6, &c., and may be translated either 'justice' or 'righteousness.' When the subject relates to administration of the law, it must be translated 'justice'; when it implies obedience to the law, 'righteousness.' The phrase 'righteousness of God' forms the key to Paul's epistles—indeed to the whole gospel. Wherefore, the following definitions are selected, as presenting a brief review of the minds of several distinguished expositors, ancient and modern:—'God's attribute of justice' (*Origen*). 'The divine clemency' (*Chrysostom*). 'The justice or rectitude of the divine nature—a system of morality—a pure scheme of morality,'

17 For therein is the righteousness of God revealed from faith to faith:⁸ as it is written, The¹ just shall live by faith.

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;¹

19 Because that which may be known of God is manifest in² them; for God hath showed it unto them.

20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.

21 Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened:

22 Professing themselves to be wise, they became fools,

23 And changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

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A.D. cir. 60.

7 ch. 2:21-26; 15-21; 10:3, 4; 2 Co. 5:2; Phil. 3:9, 2; 1 Pe. 1:12; Co. 3:9.
8 Ps. 84:7; 2 Co. 3:18.
Re. 22:11.
9 Raths. 'by faith to faith,' as the same word is translated in the same verse. The meaning then is, the righteousness which is by faith; that is, received by faith, is revealed to faith, in order to life and justification.—C.
10 Hab. 2:4. He. 10:38. Gal. 2:20; 11. ch. 5:17. Ac. 10:43; 2 Co. 1:24; 5:7. He. 11:6, 7.
11 Ep. 5:6. Ge. 6:5-7; 19:13-24. Ex. 15:7; 15:3. 10:11. Eze. 18:4. ch. 2:8.
12 Jn. 12:42. Lu. 12:47. Job 24:13; Jn. 3:19. ver. 28.
13 Hold. Imprison, repress, bridle in the truth.—C.
14 See note * below.
15 Ac. 14:17; 17:24-30. ch. 2:15; ver. 20.
16 Or, to.
17 Jn. 1:9.
18 Ps. 19:1-6; 148:3-6. Ac. 14:17; 17:24, 27.
19 Or, that they may be.
20 Lu. 12:47. ver. 18, 21; ch. 2:14, 15; Job 24:13; Jn. 3:19.
21 With Ac. 14:17. Ps. 106:13; 2 Ti. 3:2.
22 De. 28:28; 29:4. 2 Ki. 17:15. Je. 2:5; 1 Co. 3:20; 1:20, 21. Ep. 4:17. 18; 1 Th. 4:7.
23 Je. 8:5, 9; 10:14; 1 Co. 1:19-22. Pr. 25:14; 26:12, 16; ch. 11:25.
24 De. 4:15-18; 2 Ki. 17:10, 16; Ps. 106:20. Is. 47:17, 18, 26. Je. 2:11. Eze. 8:10; 1 Co. 12:2; 1 Th. 1:9; 1 Pe. 3:4.
* Who hinder or re-

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press the truth in unrighteousness.—who know the truth intellectually, who acknowledge its reforming character; but yet who, through love of sin, prevent that truth from producing its legitimate influence upon their lives.—P.
2 De. 29:4. Ps. 81:12, 13. Ac. 7:42; 14:16; 17:29, 30; 1 Co. 5:15; 18. Ep. 4:14, 19; 1 Th. 4:5; 2 Th. 2:11; 1 Pe. 4:3.
3 This is a judicial act upon the part of the great moral Governor of the universe. Opportunities of grace were given them, these were despised, and God as a righteous punishment left them to follow their own evil courses.—P.
4 ver. 18-21, with 23. Is. 44:20. Am. 2:4. Hab. 2:18. Je. 10:14; 14:15; 13:25. Jon. 2:8. Ps. 115:4-8. 1 Th. 1:9.
5 Or, rather.
6 ch. 9:5; 2 Co. 11:31. 1 Th. 1:11; 17:15.
7 ver. 24; 1 Le. 16:2; 23.
8 ver. 24; 10. Je. 7:10; 23:19. 5. Jn. 19:22; 1 Co. 6:9.
9 ver. 18, 21; Jn. 2:20. Lu. 12:47. Job 24:13; Jn. 3:19.
10 Or, to acknowledge.
11 Or, a mind void of judgment.
12 Je. 17:19. ch. 8:7, 8. Mat. 15:19; 23:35. Mar. 7:20-23. Ep. 2:1-3; 12:4. 18, 19. Tit. 3:3; 1 Pe. 4:3; 1 Co. 6:9, 10. Ga. 5:19-21. Ep. 3:3; 2 Ti. 3:2-4. Is. v. lix. Je. ix. Eze. viii. xiv. xxii. xxiii. Mi. ii. iii. vii. &c.

24 Wherefore God also gave them up⁴ to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

25 Who changed the truth of God into a lie, and worshipped and served the creature more⁵ than the Creator, who is blessed for ever. Amen.

26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.

28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind,⁷ to do those things which are not convenient;

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

truly of God' (Campbell). 'A righteousness belonging to faith, and not that conveyed and received by faith. Because God has enjoined faith as the righteousness he will count to sinners, and will accept and reward it as righteousness' (MacKnight). 'God's method of justification' (Newcome). 'God's method of constituting men righteous, though in fact they are criminal, and obnoxious to punishment' (R. Watson). 'Not the essential righteousness of God's nature, but the manner of becoming righteous, which God has appointed and exhibited in the gospel—the method which God has contrived and proposed for becoming righteous, by believing his testimony, and casting ourselves on his mercy' (Doddridge). Now, it is of the highest importance that every Christian should be aware of the insufficiency of these several definitions, but especially of the two latter, because they constitute the staple of a large amount of popular theology, and the doctrine which they would eventually overturn is that by which, as Luther truly declared, the church of God must either stand or fall. And surely it will be admitted that if such arbitrary modes of definition were followed out with other words and phrases, the Scriptures would be deprived of all certain meaning. For if 'the righteousness of God' do not mean simply his 'righteousness,' but merely 'a manner or method in which he renders believers righteous,' then the love, the mercy, the grace, the truth, the justice of God, do not mean those very attributes as essential to God, but so many methods or manners of their exercise. In fact, such arbitrary definition outrages the first principle of all interpretation, which ever must be, to search out the meaning of words or phrases, not in the judgment of the expositor, but in the use and wont of the author. Accordingly the phrase 'righteousness of God,' if thus sought, by comparing Ro. 1:17 with 5:19, will be found to mean—the obedience of one, by which many are made righteous; that righteousness or obedience to the law, taken in its requirements and penalty, which has been yielded to it by our Lord Jesus Christ. This is indeed 'the righteousness of God,' for it has been provided of God (He. 5:10; Job 33:24; Mat. 20:28), and, from first to last, has been effected by his Son, who is 'the mighty God, the Father of eternity' (Haldane)—'God manifest in the flesh,' who being, as the incarnate Word (Jn. 1:14), 'made under the law' (Ga. 4:4), 'became obedient unto death' (Phi. 2:8)—death, the penalty of a broken law, inclusive; and thus 'brought in an everlasting righteousness' (Da. 9:24), which is 'unto all (as a gift, Ro. 3:22; 5:17), and upon all (as a garment (Is. 61:10) who believe' in his name for justification of life. C.

Ver. 23. The apostle justly represents idolatry as the root of all abominable immoralities; indeed the heathen deities ever have been at once the examples and patrons of licentiousness. See ver. 28. C.

Ver. 28. A reprobate mind. A mind judicially condemned to be given up to itself, and consequently, blinded by its own imaginations, and hardened by its own habits. C.

Ver. 30. Inventors of evil things. Such as the 'inventors' of the orgies of Bacchus, the horrors of the arena, the mysteries of Ceres, in ancient times; with the debasing cruelties of the cockpit, the abominations of the theatre, the ruinous fascinations of the gaming-table, and such like, among the moderns. C.

Ver. 31. Without understanding. He does not deny them high intellectual cultivation and acquirement, for that they possessed, as their arts, sciences, and literature will witness; but he pronounces them 'stupid' concerning God, the knowledge of whom is the only genuine wisdom. C.

REFLECTIONS.—What a great, a full, a suitable Saviour is God in our nature! For the only begotten Son of God is clearly manifested in our promised, our risen Redeemer. And blessings of grace and glory

proceed from him equally as from his Father. How ancient, how excellent, is that gospel which exhibits him and his fulness to us sinful men! While he is its author and subject, its great design is to bring both Jews and Gentiles everywhere to faith in and obedience to him. Therein his grace, as our hope, is revealed and bestowed, and thereby men are led to Jesus Christ. And marvellous is their honour, and great their happiness, who share its saving effects. It is delightful and edifying to hear of the remarkable grace and holiness of others, and for Christians to communicate their spiritual experiences one to another. Inexpressible is the honour to be divinely called, qualified, diligent, and successful ministers of Christ. And indispensable is their obligation to a faithful, bold, and laborious preaching of the gospel. Nor ought any opposition or contempt from men to render them ashamed of their work. God's existence and perfections are manifestly marked in his works all around and in us. And inexcusable then is our rebellion against him, or stifling the natural intimations which he has given us of himself. But, alas! what monsters men become when left to themselves, and abandoned to their own hearts' lusts! There is nothing too absurd for them to intend, or too idolatrous, brutish, unnatural, or shocking for them to practise. And diabolical is their temper who can take pleasure in wickedness for itself.—Great is the mercy to have the wickedness of our heart restrained, and especially to have it subdued by God's grace. And surely it is impossible for men to whom such wickedness is natural to be justified by their own works, or by anything less than a living and active faith in Jesus Christ.

CHAPTER II. Ver. 1. Since then God has given to all men knowledge sufficient to render them inexcusable if they abandon themselves to wickedness, ye Jews, and all who are disposed to censure others, must be still more inexcusable and incapable of being justified by your own works; for your censuring and condemning their faults is a practical condemnation of yourselves, who, notwithstanding your greater light, knowledge, and conviction, do the same things, or worse. 2. But from what we know of God's infinite holiness, equity, wisdom, and goodness, we are certain that all his threatenings, condemnations, or punishments which he will execute upon such, be of what nation, character, or rank they will, are exactly right and just, and according to the declarations which he has made, and answerable to the true state of things and eternal rule of righteousness. 3. Dare then any

one of you who are endued with common sense and reason, and altogether dependent on and accountable to God for all your thoughts, words, and deeds, absurdly and injuriously imagine that you shall escape his just condemnation and wrath, when ye are so forward and dogmatical in arraigning and condemning others for crimes in which ye indulge yourselves? 4. Or, are ye so sordidly ungrateful as to slight, abuse, or pervert, not only the common bounties of his providence, but even his distinguished favours, marvellous patience, and long-suffering, as encouragements to wickedness; never seriously considering that the obligation, tendency, and design of his multiplied favours, is to overcome your obstinacy, and to make you, with grief and hatred of your sins, turn from them to God in Christ? 5. But according to the natural and wilfully contracted stubbornness and insensibility of your perverse hearts, are, by your persistence in unbelief and other wickedness, secretly preparing for yourselves the most fearful condemnation and punishment, to be inflicted in that great and terrible day of the last judgment. 6. For then God will impartially assign and distribute rewards and punishments to all mankind, Jews or Gentiles, small or great, not according to their fallible, mistaken, censorious, or self-flattering judgment, but according and in proportion to the good or evil nature or degree of every one's works. 7, 10. Bestowing immortal glory and honour, sweet harmony and delight, and perfection of blessedness in every form upon such, whether Jews or Gentiles, as, from a principle of faith in and love to Christ, have patiently persevered in good works, and earnestly sought after be adjudged according to their knowledge; but they heaping the most dreadful and tormenting, but just, punishments upon such as contentiously quarrel with his doctrines, laws, and providential dispensations; and instead of believing and practising what he has revealed to them, give up themselves willingly to a course of unbelief, hatred of him, and other like conduct. 11. For in passing the final decision, and distributing rewards and punishments in the last judgment, he will exactly and impartially proceed according to his own unerring knowledge and righteous rule of judgment, regarding none for their outward circumstances, privileges, professions, or pretences, and disregarding none for that ignorance or wickedness of which they have sincerely repented. 12. The Gentiles, who have sinned merely against the light of nature, without having the benefit of revelation to instruct and reform them, shall these great blessings of his kingdom. 8, 9. And who have contemned and rebelled against the clear light of revelation, and have refused Christ and his

ings, obedience, and worship, and pretend to fulfil his law by hypocritical and imperfect performances; while ye boast of your knowledge of God's law, as your distinguished privilege, high honour, and infallible security for eternal life, ye dishonour his authority and holiness by your manifest and voluntary violations of his law.—For your notorious wickedness, committed in plain contradiction to your laws, professions, and privileges, brings a reproach on his perfections and government, word and ways, and tempts the very heathens to think or speak of him as if he allowed, encouraged, or connived at it, or could not hinder it among his own favourite people. 25–27. And with respect to circumcision, in which ye chiefly glory, and on which ye depend as your security for eternal happiness, it will indeed effectually seal and confirm God's covenant with you, if your natures be truly renewed, and ye sincerely study holiness of life, proceeding from union to and fellowship with Christ; but if ye live in your sins, your circumcision will render you no more acceptable to God than if ye were heathens. And if Gentiles, being renewed in their hearts, sincerely observe the law, they will be as highly valued by God as if they had been Jews, and will rise up in judgment against and condemn you, who, depending on your having the letter of the divine law, and being outwardly circumcised, presume to violate the obligations of the moral law. 28, 29. For it is not natural descent

mit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?²²

23 Thou^a that makest thy boast of the law, through breaking the law^b dishonourest thou God?

24 For^c the name of God is blasphemed among the Gentiles through you, as it is written.

25 For^d circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

26 Therefore^e if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who

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2^a Dost thou who abhorrest idols, rob the idol's temple?—²² ^a ver. 17; ch. 9:4; 3:2. Mat. 23:14, 23; 19:20. Lu. 18:11. ver. 24; ch. 7.
²³ See note^b below.
²⁴ 2 Sa. 12:14. Is. 52:5. Eze. 30:20, 23.
²⁵ 2 Ch. 3:1; 29:4, 5. Le. 20:41. Je. 4:4; 6:10; 14:9. 25:26. Ac. 7:51. 1 Co. 7:19. Ga. 5:3, 6, 15.
²⁶ Mat. 2:10, 11; 17:28. Ac. 10:34, 35. ver. 28, 29.
²⁷ Mat. 12:41, 42. Eze. 16:51, 52. ver. 14, 15.
The apostle elsewhere (Titus 2, 12) classes all graces under three heads—sobriety, righteousness, and godliness—and the three opposite vices he has in ch. 1 charged in detail against the Gentiles. Here, in a more condensed but not less accurate form, he charges them against the

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Jews:—Theft, including all unrighteousness: adultery, all intemperance; and sacrilege (robbing of temples). Ne. 13:10. Mal. 3:8, including all ungodliness; so that between them and the Gentiles there was no difference.—²² ^c Ch. 7:8, 2 Co. 3:6, Tit. 1:16, 2 Ti. 3:5.
²³ 1 Jn. 8:39. Re. 2:9. Mat. 3:9. ch. 9:6-8; 14:17. 1 Co. 4:20; 8:8. Ga. 5:6, 15; 1 Ti. 4:5.
²⁴ Phi. 3:2, 3; ch. 14:17. Ps. 45:13. Lu. 17:21. 1 Co. 4:20; 2 Co. 4:16. Ga. 4:10. Ep. 3:3. Col. 1:27. 1 Pe. 3:4. De. 10:16; 30:6. Je. 4:4. Col. 2:11, 12. ²⁵ ^d Ch. 7:6. 2 Co. 3:6, 7. Phi. 3:3.
²⁶ 1 Co. 4:5. 2 Co. 10:18. 1 Th. 2:4. 1 Pe. 3:4.

CHAP. III.

^a Ec. 1:3; 3:19; 6:8. Da. 5:14; 3:3, with ch. 2. 26, 29, 39. Phi. 3:5.

by the letter and circumcision dost transgress the law?

28 For^f he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh:

29 But^g he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

CHAPTER III.

1 The Jews' prerogative: 3 which they have not lost: 9 howbeit the law convinceth them also of sin: 20 therefore no flesh is justified by the law, 28 but all, without difference, by faith only: 31 and yet the law is not abolished.

WHAT advantage^a then hath the Jew? or what profit is there of circumcision?

from Abraham, nor external covenant relation to God, nor profession of his truths, that will make a true child of Abraham; nor, in God's reckoning, is that external circumcision available to any saving purpose, which is only a mark of distinction imprinted on the body. But he is a true Israelite, one of Abraham's spiritual and believing seed, and an heir according to the promise, who, whether he be Jew or Gentile, is regenerated and sanctified in his inward nature, tempers, and disposition, and turned to God through Christ; and that is true circumcision, highly acceptable, not to carnal men, but to an all-seeing God, which consists not in any external cutting of the flesh, but in the renewing of the mind by the Holy Ghost, and purifying of the heart by faith in Christ.

Ver. 4. Goodness. The mercies so freely extended to the Jews, in their calling, deliverance, preservation, institutions, and settlement, De. 7:7. C.

Ver. 7. This verse describes the principle of divine judgment: but to the character described no one has ever attained, save 'Jesus Christ the righteous.' Even he who, at least in his own opinion, came up to the full requirement of the law, received this for answer—'one thing thou lackest,' Mar. 10:21. But who will dare to say, 'I lack nothing?' C.

Ver. 12. Without law—that is, without an audible or visible law.—*Shall perish.* Shall be condemned, not by a law which speaks from God, but by nature, ver. 14, or an appeal to themselves. As they have felt, desired, and judged in their own case, condemning those who injured them, so shall they be judged and condemned of God, where they have offended him. C.

Ver. 17-20. In these verses the apostle enumerates the advantages of the Jews. (1) They are called Jews, which, though now a name of contempt, yet contains within it the most glorious recollections and anticipations, both spiritual and temporal. (2) Having received the law in all its ordinances. (3) Having Jehovah for their God. (4) Knowing his will. (5) Discerning the superiority of right over wrong. (6) And that by means of a scriptural education, ver. 18, 'being instructed (catechised) out of the law.' (7) In being guides, lights, instructors, teachers. (8) In possessing the form or model of knowledge and truth into which they might mould themselves and their pupils. C.

REFLECTIONS.—It is base and criminal to condemn sin in others while we indulge it in ourselves; or to continue workers of iniquity under high professions of godliness. And desperate is their condition who harden themselves in sin from the mercies of God apprehended or experienced. Certain and awfully exact is the future judgment of men by Jesus Christ. And correspondent to their qualities and works shall be the eternal punishments or gracious rewards of men. All the means of illumination and grace which they have received will come into the account. And very unavailing is it, nay, dangerous, to have external privileges, extensive knowledge, and an orthodox profession, without real holiness in heart and life. None give a deeper stab to the cause and honour of God than they who sin against the light, and prove false to their profession.—What a rare, a hard, an inward work is real Christianity! Highly is it esteemed by God, who alone knows its worth, or can immediately discern its existence. And it is infinitely dangerous to rest in anything short of Jesus Christ and his sacrifice, as the only ground of our salvation.

CHAPTER III. Ver. 1, 2. Nevertheless, the Jewish descendants of Abraham, who have been marked as the peculiar people of God by circumcision, have thereby their distinguished advantages; chiefly that God, as eminently present with them, has given them various types, promises, and predictions of the Messiah, and salvation through him, and granted them his inspired oracles, for their spiritual instruction and ground of faith and hope. 3. And though many of

them have not believed in Christ the promised Messiah, or the gospel revelation of him, their ungrateful infidelity cannot defeat God's faithful accomplishment of his promises to Abraham and his spiritual seed. 4. Nay, though all men should prove liars and deceivers, God will always appear just and faithful; and men's rebellion against his law, and presumptuous arraignment of his conduct, will, in the issue, tend to vindicate and clearly manifest his equity and faithfulness. 5, 6. But let not carnal Jews imagine that he, the righteous Judge of the world, cannot justly punish their wickedness and unbelief in rejecting the promised Messiah, and his righteousness and salvation, since, by his overruling providence, he makes use of it as a foil to set off, enhance, and give opportunity for brighter displays of his glory. 7, 8. Let them not imagine that, if God make their unbelief, which is so contrary to his truth and to their own profession, a mean of the spread and success of the gospel, they, as some blasphemously charge us apostles and Christians with saying, may abandon themselves to their own lusts, and practise all manner of wickedness, that he may thereby take occasion to glorify his own faithfulness and infinite grace. Nothing can be more detestable, or more justly damnable, than such conduct. 9. But whatever peculiar privileges we Jews possess, we are no more able to justify ourselves before God by our own works than the worst of heathens; nay, our sins are the more aggravated, as being committed against greater light and mercies, means and obligations. And it has already been proved, by notorious facts, that both Jews and Gentiles are in themselves chargeable with, and condemned on account of, their sins before God. 10-12. And this the oracles of God, which were given to and immediately respected us Jews, harmoniously attest, representing all men in general as sinful in their nature and practice, ignorant of themselves and of God, the method of salvation, and every other spiritual object; as careless of all knowledge of and fellowship with God, and neglecters of his worship and service; as apostates from God and his Christ, his law, and everything good; and as altogether vile and useless before God; unfit and unable of themselves to do anything truly and spiritually good. 13-15. Their heart being wholly defiled with sin, all their members are ready instruments of unrighteousness. Their mouths, wherewith they ought to glorify God and edify one another, they employ to vent the most offensive, loathsome, and injurious language, flattery, falsehood, deceit, malignant slander and reproach, or even hideous oaths and curses, and bitter provocations and revilings. Their feet, which should carry them to every good work, they employ in running about to perpetrate mischief and murder. 16-18. By these means they bring calamities and destruction, temporal, spiritual, and eternal, on themselves, and all they are connected with; they are utter strangers to the true method of peace with God or their own consciences, and of promoting solid tranquillity and friendship among men; they have no serious sense or holy reverence of God's perfections or their own accountableness to him; no fear of offending him; no principle of real religion to direct their views, restrain them from evil, or influence them to good. 19. Now, whatever charges the law of God, manifested in the light of nature or revelation, lays against men, must be extended to all that are under that law, that every man be convinced in his own conscience that his works are not excusable,

far less justifying, before God; and that he is chargeable with many crimes, and legally obnoxious to his righteous will. 20. And if the law, by its holy and just commandments, thus charge all men with, and convince them of, sin in their dispositions, thoughts, words, and actions, it is clearly manifest that none of them, in their present state of degeneracy, can ever be justified at the awful tribunal of an all-seeing, heart-searching, just, and holy God. 21-23. Nevertheless, this deplorable state of mankind is not desperate; for in the gospel is now clearly manifested that divine righteousness, fulfilled by the Son of God in our nature, which the moral law neither provided nor exhibited, but which has been all along represented in the typical ceremonies and the writings of the Old Testament prophets, as the designed ground of the justification of sinful men; even the righteousness of our divine Redeemer, which he wrought as our Saviour, consisting in his holiness of human nature, obedience of life, and satisfactory sufferings and death, in our stead; which, being freely offered in the gospel, to all men, and by faith received by, all who will, weak or strong, Jews or Gentiles—all of them having lost his image, and being incapable of glorifying him, recommending themselves to his favour, or procuring any title to the enjoyment of him. 24-26. And all of them have their sins pardoned, their persons accepted, and are entitled to eternal life, merely by the ever gracious and tender love of God, without any desert of their own, but only on account of that infinitely valuable eternal sacrifice which Jesus Christ endured through his infinite obedience and sufferings, which is lodged in him as an inexhaustible fund of merit to be offered to them; and which God, from his love to them, accepted as their ransom, and offers to all who will, and enables them to receive through faith in his Son.—Him, in his eternal compassion and infinite love, he delightfully set apart as a fit Mediator between God and man, and has clearly manifested and exhibited in the types and predictions of the Old Testament, in his incarnation and public ministry, and in the declarations and offers of the gospel, as a propitiatory and reconciling sacrifice, on account of which every one that believes therein may have free access to God. Herein he demonstrates the glory of his own justice, and the perfection of that righteousness of Christ which he offered freely and gladly for the sins of the whole world; and through this he was honoured in pardoning the Old Testament offences before the incarnation, as well as in now pardoning the Gentiles who had long continued in their sins, and in freely justifying every one, Jew or Gentile, who, however guilty in himself, by faith receives and depends on Jesus Christ as his only Saviour. 27, 28. And as this doctrine of justification by the free grace of God, through the willing sacrifice of Christ, leaves no room for any man to boast, as if he had either in whole or in part recommended himself to the divine favour, it ought to be openly avowed, for the honour of God and humiliation of men, as a thing most plain and evident, that whatever Jew or Gentile, greater or lesser sinner, is pardoned and accepted by God, obtains this privilege merely through the sacrifice of Christ received by faith, without any dependence on his own good dispositions or works. 29, 30. And it is no less manifest, that now God is, in every saving respect, the God of the Gentiles as well as of the Jews, and that he justifies

2 For if Abraham were justified by works, he hath *whereof* to glory; but not before God.

3 For what saith the scripture? ^aAbraham believed God, and it was counted unto him for righteousness.

4 Now^a to him that worketh is the reward not reckoned of grace, but of debt.

5 But to him that worketh not,² but ^bbelieveth on him that justifieth ^athe ungodly, his faith⁴ is counted for righteousness.

6 Even as David also describeth the blessedness of the man, unto whom God ^aimputeth righteousness without works,

7 *Saying*, ^aBlessed are they whose iniquities are forgiven, and whose sins are covered.

8 Blessed is the man to whom the Lord will not impute sin.

9 *Cometh*¹ this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.³

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? ^anot in circumcision, but in uncircumcision.

11 And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised; that he might be ^athe father of all them that believe, though they be not circumcised; ²that righteousness might be imputed unto them also:

12 And the father of circumcision to them who^a are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being yet uncircumcised.

13 For^a the promise, that he should be the heir of the world, *was* not to Abraham, or to

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ch. 2. 7. 1 Co. 1. 29. 4. 7. Ep. 2. 8. 1. 5. 6. 4. Tit. 3. 5. 1. 5. 4. 5. 2. 5. Phil. 3. 9.

2 Ge. 15. 6. 12. 3. Ga. 3. 6. 1. 2. 23. with ch. 3. 24. 25. 28.

3 Mat. 20. 7. 14. ch. 11. 6. with 35.

4 But to him that worketh not—as if his working could justify by any merit in itself—but believeth on him who justifieth the ungodly—by that blood which cleanseth from all sin—and by freely bestowing on him ^athe gift of righteousness, 1 Jn. 1. 7. Ro. 5. 17.—C.

5 Ga. 2. 16. Phil. 3. 9. Ac. 13. 39. 15. 11. ch. 5. 1. 11. ver. 3.

6 Jos. 24. 2. ch. 5. 6. 8. 1. 11. 13. 15. ch. 5. 6. 8.

7 ch. 10. 4. 10. 5. 11. or Ga. 3. 23. 25. with 1. 1. 1. 1. Col. 1. 27. Hab. 2. 4.

8 1. 5. 45. 24. 25. 54. 17. 61. 10. Je. 23. 6. 33. 16. Da. 9. 24. ch. 1. 17. 3. 21. 28. 15. 21. 31. 1. 4. 32. 33. 1. 1. Co. 1. 30. 2. Co. 4. 19. 21. Phil. 3. 9. 1. Jn. 2. 2. 4. 10. Re. 1. 5. 5. 19. 8.

9 Ps. 32. 1. 2. 85. 2. 103. 31. 30. 45. 1. 9. 15. 1. 18. 40. 1. 2. 4. 25. 28. 17. 17. 44. 22. Je. 33. 8. 50. 20. Mt. 7. 18. 19. Ac. 13. 38. 39. ch. 8. 1. 33. 34. 2. Co. 5. 19. 21.

10 ch. 3. 22. 29. 30. 1. 16. 9. 24. 30. 10. 13. 13. 11. 11. 15. 8. 19. Ga. 3. 26. 28. Col. 3. 11.

11 For. Rather, ^aunto righteousness.—C.

12 Ge. 12. 3. 15. 6. with 17. 10. 11.

13 Lu. 9. 9. Ga. 3. 7. 29. Jn. 8. 33. 39. ch. 9. 6. Ga. 6. 16.

14 ch. 3. 22. 24. 30. 19. 24. 30. 5. 10. 1. Co. 6. 11. 15. 45. 22. 4. 25.

15 2. Pe. 1. 1. Ga. 3. 7. 29. 1. Jn. 39.

16 Ge. 12. 13. 15. 17. 15. 6. 7. 18. 21. 22. 17. 18. 17. 8. 4. Ga. 3. 18. He. 11. 17.

* This text is brought forward in proof of the general principle the apostle has laid down in the preceding verse, that Abraham is the spiritual father of all the faithful. His seed is co-extensive with faith in God. Here again Paul shows equal fact and logical acumen. The Jew with whom he argues might, through prejudice, withstand the power of his logic;

his seed, through the law, but through the righteousness of faith.⁴

14 For^a if they which are of the law *be* heirs, faith is made void, and the promise made of none effect:

15 Because^a the law worketh wrath: ^afor where no law is, *there is* no transgression.

16 Therefore^a *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all,

17 (As it is written, ^aI have made thee a father of many nations,⁵) before him^a whom he believed, *even* God, who ^aquickeneth the dead, and calleth those things which be not as though they were.

18 Who^a against hope believed in hope, that he might become ^athe father of many nations, according to that which was spoken, ^aNo shall thy seed be.

19 And being not ^aweak in faith, ^ahe considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb:

20 He ^astaggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

21 And being fully persuaded that what he had promised ^ahe was able also to perform.

22 And therefore it was imputed to him for righteousness.⁷

23 Now it was not written for his sake alone, that it was imputed to him:

24 But^a for us also, to whom it shall be imputed, ^aif we believe on him that raised up Jesus our Lord from the dead;

25 Who^a was delivered for our offences,^a and ^awas raised again for our justification.

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but Paul produces a proof which no Jew would venture to resist.—C.

4 Through the righteousness of faith. That is, which is received by faith—which is the endowment of faith, ch. 5. 17.—C.

5 ver. 4. 5. ch. 11. 6. Ga. 3. 10. 18. 21. 25. 4.

6 ch. 5. 20. 7. 8. 10. 13. 19. 20. Jn. 15. 22. 1. Co. 15. 56. 2. Co. 3. 7. 9. Ga. 3. 10.

7 ch. 5. 13. 1. Co. 15. 56. 1. Jn. 3. 4.

8 ch. 9. 11. 11. 39. Ga. 3. 10. 18. 21. 25. 4. 9. 14. Col. 3. 11. Mat. 8. 11.

9 Ge. 17. 5. He. 11. 12. 5. See note ^a in first column.

10 Or, like unto him, ch. 3. 29.

11 ch. 8. 11. Jn. 5. 25. 2. Co. 4. 6. Ep. 2. 1. 5. 1. Co. 1. 28. 1. Pe. 2. 10. Mat. 3. 9. 8. 11. 15. 43. 6. 49. 12. 55. 5.

12 2. Ch. 20. 20. Is. 7. 9. Mar. 5. 35. 36. Ac. 27. 25. Job. 13. 15.

13 Ge. 15. 2. 13. 16. 15. 5. 6. 17. 5. 6. 22. 17. 18. xxv. 6. ch. 14. 1. 21. 1. Co. 8. 7. 12.

14 ver. 18. 19. Ja. 1. 6. Mat. 26. 16. Ga. 2. 16. 1. Pe. 2. 1. ch. 1. 17. 10. 4. 9. 10. Ac. 2. 24.

15 5. 3. 4. 12. Da. 9. 24. 26. 2ec. 13. 7. Mat. 20. 28. ch. 3. 25. 5. 8. 8. 3. 32. 1. Co. 15. 17. 2. Co. 5. 21. He. 9. 28. Re. 1. 5. Ga. 3. 13. Ep. 5. 2. 1. Pe. 1. 19. 2. 24. 25. 18. 1. Jn. 7. 72. 24. 9. 10. Re. 5. 9.

16 Delivered by the determinate counsel and foreknowledge of God into the hands of wicked men, Ac. 2. 23.—For our offences.—That is, on account of our offences—not as a mere example to us, or as a mere proof of his own sincerity—but as a sacrifice to take away our sins.—C.

17 1. Co. 15. 17. 1. Ti. 3. 16. ch. 8. 30. 34. He. 4. 14. 16. 1. 3. 8. 12. 12.

in unnumbered forms of thoughts, words, and actions, in things dishonourable to God, and injurious to men. The divine law makes fearful work upon men's consciences when it charges all their sins home upon them. And it is absurd to expect happiness by that law which so deeply accuses us of crimes.—But how amazing is it that Jesus' sacrifice, and salvation through it, should be prepared for, offered and given to, such monsters of guilt, Jews or Gentiles! And yet it is exactly suited to our need, fully manifested and attested in Scripture; and highly and delightfully all the perfections of God, particularly his justice and mercy, are glorified in our redemption thereby. Yea, the reign of his grace, through Jesus' glorious sacrifice received by faith, effectually humbles our pride, establishes God's relation to us, honours his law, and promotes our holiness of heart and life.

CHAPTER IV. Ver. 1-3. Nay, even our natural father Abraham, notwithstanding his circumcision and remarkable piety, had no ground to glory before God, as if his own works had contributed to his justification; for the Scripture expressly declares that he believed the promise of the Messiah as the price and mean of blessing to all nations; and that what he believed concerning him was graciously placed to his account, as if he had done and suffered what the Messiah would do and suffer in his stead. 4. 5. Now, it is plain that if a man fulfil the law himself, by his own personal good works, in order to justification, his acceptance with God and eternal happiness cannot properly be *by grace*, but what he has a claim to as his *due wages*

by the covenant of works; but if, conscious of his inability to yield any acceptable obedience to the law as a covenant, he renounces all his own works, as to their being any part of his justifying righteousness, and by faith receives what is freely given to him in the gospel promises by that gracious God who justifies sinners through faith in Christ his Son, it is certainly that which he receives by faith which must be accounted to him for righteousness. 6-8. Accordingly the Holy Ghost, by David, has declared *blessed*, not the men who fulfil the law in their own persons, but the sinners to whom God, because of faith in his Son which he gave as our Savior, has freely, fully, and irrevocably forgiven all their sins, and whose persons he hath graciously accepted and entitled to eternal life. 9-12. It is no less manifest also that this privilege of free justification through faith alone belongs as much to the uncircumcised Gentiles as to the circumcised Jews; for what Abraham believed on was accounted to him for righteousness, not after, but long before he was circumcised; and many years afterwards he received circumcision, in order to mark the sinful corruption of his nature, distinguish him and his seed for the peculiar people of God, bind them to act answerably to this character, and to assure him of his being already a partaker of the blessed righteousness of the Messiah, and an heir of all the promised blessings of the new kingdom—all which tended, through the infinite wisdom of God, to render him a noble pattern of faith, an eminent example of free justification through it, and a distinguished mean of conveying spiritual benefits to all true believers in after ages,

whether Gentiles or Jews. 13. For the promise, that he should be the renowned chief of the believing world, Jews and Gentiles; and in the Messiah, his promised seed, be the prime heir and possessor of the blessings of this world and of that which is to come, was given to him and his spiritual seed, not through any law, natural or ceremonial, or his personal obedience to it, but through the sacrifice of Christ which is received by faith. 14, 15. And indeed, if men could become heirs of such blessings by their own personal obedience to any law, natural or revealed, the doctrine of justification by faith, and the free promise of God, must be entirely set aside; but in our present degenerate state, the law of nature and revelation condemns every man to punishment, irritates our sinful corruption to acts of wickedness, and awakens our consciences to expect the eternal wrath of God, and that because of our transgressing his commands. 16, 17. It being therefore absolutely impossible that any man can be entitled to spiritual or eternal blessings by his obedience to the law, moral or ceremonial, God has wisely as well as graciously provided that they should be bestowed merely by infinite grace, and received by faith, that so his promises might, notwithstanding all our unworthiness and sinfulness, be absolutely certain and infallibly accomplished to all the truly believing seed of Abraham, who is constituted the common pattern of faith and mean of blessing to us all, Jews or Gentiles, who believe after his example, before that almighty Object of his faith who invigorates men's bodies, or raises them when dead, or even spiritually quickens men who are dead in trespasses and sins, and

CHAPTER V.

1 Being justified by faith, we have peace with God, 2 and joy in our hope, 8 that since we were reconciled by his blood, when we were enemies, 10 we shall much more be saved being reconciled. 12 As sin and death came by Adam, 17 so much more righteousness and life by Jesus Christ. 20 Where sin abounded, grace did superabound.

THEREFORE being^a justified by faith,¹ we^b have peace with God through our Lord Jesus Christ:

2 By^c whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

3 And not only so, but we^d glory in tribulations² also: knowing that tribulation worketh patience;

4 And^e patience, experience; and experience, hope;

5 And^f hope maketh not ashamed;³ because the love of God is^h shed abroad in our hearts by the Holy Ghost, which is given unto us.

6 Forⁱ when we were yet without strength, in due time⁴ Christ died for the ungodly.

7 For scarcely for a righteous man will one die; yet^j peradventure for a good man⁵ some would even dare to die.

A.M. cir. 4064.
A.D. cir. 90.

CHAP. V.

a ch. 4. 25. 4. 5. 11: 3. 22. 25. 28. 15. 32. 17. Ga. 2. 16. Phi. 3. 9.

1 Being justified (not for, or on account of, but) by

(means of) faith—receiving the testimony of God (1 Jn. 5. 9, 10), and relying upon Christ as 'the power of God' (1 Co. 1. 24) to salvation.—C.

b Is. 27. 5. Ep. 2. 13-15. Col. 1. 20. 2 Co. 5. 19-21. Mi. 5. 5. Is. 54. 8-10; 57. 19. Jn. 14. 27; 16. 33.

c Ep. 2. 18; 12. 1 Pe. 3. 18. Jn. 10. 7. 9; 14. 6. He. 10. 19-22; 3. 0; 12. 28. 1 Co. 15. 17. ch. 8. 23. 2 Ti. 4. 7, 8.

d Ac. 4. 41. 2 Co. 12. 9. 10; 4. 17; 8. 2. Mat. 5. 11. 12. 1 Pe. 4. 13. 6. Phil. 2. 29. Ja. 1. 2, 12.

e See note * in second column.

f 2 Ti. 4. 17. 2 Co. 1. 7. 10. Jn. 16. 20. 1 Pe. 1. 7, 8. 13; 10.

g Phil. 1. 20. Ps. 22. 5; 25.

h It is the hope of glory that enables the believer to say, 'I am not ashamed of the gospel of Christ.'—C.

i Ep. 1. 13; 14. Tit. 1. 16. 2. 12. ch. 8. 15. 1. Eze. 16. 3. Ep. 2. 1. Col. 2. 13. Ga. 4. 3. 5. He. 7. 18; 9. 10; 15. ch. 8. 3. 4. 25. 1 Pe. 1. 15. 2. 24. Lu. 19. 10. Mat. 20. 20. 28; 1. 21; 9. 13. 1 Ti. 1. 15.

j Ac. according to the time.

k 1 Jn. 15. 13. 1 Jn. 3. 16. 5. A good man.

l Rather, 'the good (the kind, generous, beneficent) man.'—C.

A.M. cir. 4064.
A.D. cir. 90.

CHAP. V.

* Jn. 3. 16. 1 Jn. 4. 9. 10. 1 Pe. 3. 18. Is. 53. 0. ver. 6, 10.

1 Jn. 3. 24; 8. 1. 33; 34. 11. 25. Jn. 5. 24. Re. 12. 11. 1 Th. 1. 10. He. 9. 14. 22.

2 Co. 5. 19-21. Col. 1. 20-22. Ep. 2. 13-16. ch. 3. 24; 25. 4. 25; 8. 32. Re. 1. 5. Ep. 5. 2. 1 Ti. 2. 5, 6.

o He. 7. 25. Re. 1. 18. Jn. 14. 19; 16. 40; 17. 10; 28.

p We shall be saved (healed) of the disease of sin, and delivered from spiritual death, ver. 6) by his life, 1 Jn. 5. 25; 6. 57; 14. 19. Ga. 2. 20.—C.

q Ex. 15. 12. Ps. 33. 1. 140. 2. Is. 45. 17. 25; 61. 10. Lu. 1. 46; 47. Hab. 3. 18. Phil. 4. 13.

r Atonement. Reconciliation.—C.

s 1 Co. 12. 13; 6. 19. ch. 6. 23. Eze. 18. 4. 1 Co. 15. 21.

t Or, in whom.

u Ge. 6. 5; 12. 8; 21; 13. 13. with Ex. 22. 1. ch. 4. 15. 1 Co. 15. 56. 1 Jn. 3. 4.

v Ge. 4. 8. v. vii. xi. xvii. xxv. xxv. xlix. ch. 5. 21; 23. He. 9. 27. 1 Co. 15. 21, 22, 45.

w Jn. 3. 16. 1 Jn. 4. 9. 10. 1 Jn. 16. Ep. 1. 6; 7; 4. 15. 3. 11. Mat. 20. 28; 26. 28. 1 Jn. 2. 2. ver. 19-21.

x Not in 'tribulations' considered in themselves—for that were unnatural, impossible (He. 12. 11), but because of the excellent fruits which grace brings forth by means of them, 2 Co. 4. 17.—C.

8 But^k God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

9 Much^l more then, being now justified by his blood, we shall be saved from wrath through him.

10 For if, when we were enemies, "we were reconciled to God by the death of his Son, much more, being reconciled, we "shall be saved by his life.⁶

11 And not only so, "but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement.⁷

12 Wherefore, "as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that⁸ all have sinned:

13 (For "until the law, sin was in the world: "but sin is not imputed when there is no law.

14 Nevertheless, "death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, "who is the figure of him that was to come.

15 But not as the offence, "so also "is the free gift. For if through the offence of one many

who, being anxious to produce them, speaks of things that are not with as much distinctness and certainty as if they actually existed. 18-21. In view of which, notwithstanding all the difficulties and high improbabilities arising from the condition of his own and his wife's body, Abraham was firmly confident, without any discernible doubts or staggerings of unbelief, that God, who had promised to make him the father of many nations, would certainly exert his almighty power in performing it. 22. And his faith, thus going out towards the Messiah, and receiving and resting upon him and his righteousness, that which he received and rested upon was accounted to him as his justifying righteousness before God. 23-25. Now the inspired account of this matter is transmitted to us, not chiefly to honour Abraham, but to direct and encourage us to believe that the very same righteousness which was credited to him for his justification shall in like manner be credited to us, if we truly and cordially trust in that same almighty and gracious God who, that we might be blessed in him with all his spiritual blessings, hath raised from the dead our Lord Jesus Christ, who was, by himself and his Father, delivered up to servile obedience, sufferings, and death, to make atonement for our sins and secure our salvation, and was raised again to immortal life and glory, that he might become as our public Head and Representative, and that, in consequence hereof, we might, if we receive him, be delivered from condemnation, accepted into God's favour, and entitled to eternal life through the impartation of his sacrificial life to us in believing.

Ver. 11. That righteousness might be imputed unto them also. How can a sinner be made righteous? Paul answers, by faith in Christ. The doctrine of sacrifice being fundamental in truth, and most essential to the assurance of understanding (Col. 2. 2), faith (He. 10. 22), and hope (He. 6. 11), may be established by the three following steps of evidence:—(1) Some righteousness, whatever it may be, is imparted: see ver. 6, 11. (2) There is no human righteousness of any kind: see ch. 3. 10. (3) The only righteousness revealed in the gospel is the righteousness of God, ch. 1. 17; 4. 22-24; therefore the conclusion is inevitable that the believer is justified by faith in Christ who fulfilled the righteous law. C.

Ver. 15. For where no law is, there is no transgression. Consequently, where 'transgression' is, there must be 'law.' But Jews and Gentiles have alike been proved guilty, ch. 3. 9, 22; therefore, under law—under wrath—and so, by law, not justified, but condemned. C.

REFLECTIONS.—The best of men can obtain nothing but emptiness by their own works. But justification through the obedience of Christ opens a door of hope to the most heinous transgressor who receives it by faith. This method at once delightfully secures the highest glory to God and happiness to every believer. And the death and resurrection of our Redeemer harmoniously concur to promote our full

salvation and comfort. Here we have a sure foundation for the most unshaken faith in the promises of a faithful, almighty, and unchangeable God, notwithstanding all the obstructions and discouragements in ourselves or others which stand in the way of their fulfilment. And great is the mercy that now righteousness, grace, and salvation are extended to believing Gentiles equally as to Jews—as to Abraham; and that whatever is recorded concerning him or David, is granted to us, to encourage our faith and hope. And it is very necessary, for our instruction and comfort, everywhere in Scripture to observe accurately what relates to the justification of a sinner before God.

CHAPTER V. Ver. 1. Therefore, being thus justified by faith, we are received into peace, favour, and friendship with God, and enjoy a pleasant serenity of soul towards him, through the sacrifice, resurrection, and intercession of Christ. 2. By whom, as our Mediator, Peace-maker, and spiritual Husband, we, under the direction and influence of the Holy Ghost, have a free and open access into this excellent state of favour and acceptance with God, and into the actual enjoyment of all saving graces implanted in our heart; in which we, with great honour, stand on the sure foundation of God's perfections and promises, and of Christ's person, offices, and work, remaining firmly thereon, and rejoice in the assured hope that God will quickly and exceedingly manifest the glory of his own perfections, counsels, and operations, in making us partakers of the glorious and immediate enjoyment of himself: 3. In the exercise of which hope we triumph over and glory in all the distressing afflictions and persecutions which befall us in life, being persuaded, by the Word and Spirit of God, and our own observation and experience, that they are all wisely ordered, overruled, and blessed by God, to beget in us a calm submission to his will, and patient bearing of whatever hardships he thinks fit to lay upon us. 4. And this patience produces much useful experience and proof of the truth of our graces under trials, and of the emptiness of worldly things, and the excellency of things spiritual and heavenly; and of God's wise, powerful, and gracious care over us, and of his seasonably helping and supporting us, and sanctifying his providential dispensations to us.—And this experience contributes to wean our affections from the things of this world, and raise them to things above, and to encourage our hopes of their eternal enjoyment. 5. And this well grounded hope, we certainly know, will never shamefully disappoint us, as it rests on the compassion of God, abundantly manifested to our souls; and has an earnest of its fulfilment in that ardent love to God nurtured in them by the Holy Ghost, whom

he has given to abide constantly in us, as our counsellor, comforter, and sanctifier, and as a witness and pledge of his full and constant love to us. 6. For when we were in the most sinful and miserable condition, utterly incapable of appeasing the wrath of God, or recovering ourselves from ruin and danger, nay, profanely unmindful of and contemning God, Jesus Christ, in the most proper season, when our guilt, wickedness, and need were increased to the highest, died for us impotent, wretched, and ungodly creatures. 7. Among men scarcely could any be found who would willingly sacrifice their life for the redemption of a harmless or upright man; and but few that would have enough of courage, gratitude, or friendship to do it for the sake of a public-spirited, bountiful man, who had been, and might continue to be, an uncommon blessing to his family, friends, and country. 8. But God has, in the most transcendent and astonishing manner, manifested his love towards us, in that while we were, by nature and practice, highly injurious to him and to one another, and justly condemned by his law to utter destruction, Jesus Christ, his only-begotten Son, according to his appointment, died a most accursed, tormenting, and shameful death, to secure our forgiveness and eternal life. 9. Now, if God so loved us when we were under the power and guilt of sin, much more may we hope that, having all our sins pardoned and our persons accepted, through the sacrifice of Jesus Christ, we shall certainly be delivered from all punishment through faith in him. 10. For if, when we were not only weak, sinful, and ungodly, but even malicious enemies, rebels, and traitors against God, he had, in his Word and providence, and our own consciences, declared his just indignation against us, Jesus' obedience and suffering as our sacrifice for sin triumphantly opened a way for communicating his grace and favour to us, much more coming into a state of favour and friendship with God, shall we be actually delivered from all sin and misery, and advanced to perfect blessedness in the immediate and eternal enjoyment of God. 11. Having, then, these views, we not only rejoice in hope of receiving spiritual and eternal blessings from God, through a living faith in our Lord and Saviour Jesus Christ, who loved us and gave himself for us, who thus made it possible for us to be justified before God; by faith in whom, we, Jews or Gentiles, have now, under gospel discoveries, approved of, accepted, rested upon, and taken comfort in his sacrifice, as the only atoning sacrifice that can really redeem us from sin, and recommend us to the favour of God.—12. The fall of all mankind in the first Adam further proves the universal necessity and illustrates the nature of a free jus-

be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many.

16 And^a not as *it was* by one that sinned, so is the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification.

17 For if by one man's offence⁹ death⁹ reigned by one; ^amuch more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ.)

18 Therefore, as by the offence¹ of one *judgment*^a came upon all men to condemnation; even so by the righteousness of one² the free gift came upon all men unto justification³ of life.

19 For ^aas by one man's disobedience many were made sinners,⁴ so^c by the obedience of one shall many be made righteous.

20 Moreover, ^athe law entered, that the offence might abound. But ^awhere sin abounded, grace did much more abound.⁵

21 That as sin hath reigned unto death,⁶ even so might ^agrace reign, through righteousness, unto eternal life, by Jesus Christ our Lord.

CHAPTER VI.

1 We may not live in sin, 2 for we are dead unto it, 3 as appeareth by our baptism. 12 Let not sin reign any more, 18 because we have yielded ourselves to the service of righteousness, 23 and for that death is the wages of sin.

WHAT shall^a we say then? ^aShall we continue in sin, that grace may abound?¹

2 God^c forbid. ^aHow shall we, that are dead to sin, live any longer therein?

3 Know ye not, that ^aso many of us as were² baptized³ into Jesus Christ were baptized into his death?

ification, through the great sacrifice of Christ, for both Jews and Gentiles; for sin by him, as our common parent and federal head, broke in upon all men, from his eating the forbidden fruit; his first sin opened the way, and this wilful, awful disobedience, and the corruption of nature attending it, being spread among them, and a sentence of death, temporal, spiritual, and eternal, being passed upon them, because of sin, death, in all its hideous forms, in and through him as their public head, spread over all mankind, as persons descended from him. 13, 14. And it is manifest that, by virtue of some law, sin was charged, and its penalty inflicted, in the world before God gave the law to the Jewish nation by Moses. Nay, for 2500 years before, all along from Adam's fall, death, the inseparable attendant of sin, had reigned over mankind, cutting off one generation after another, leading men to the most outrageous acts of violence and bloodshed. Instead of pity and love, men were controlled by self-interest and hate. 15. But though Adam, as the federal head of his natural posterity, was a remarkable type of Jesus Christ, the gracious benefit which comes through the righteousness of the one is more than answerable to the mischievous effects of the first sin of the other; for if, through the sinful fall of a mere man, sentence of death was brought upon all his natural posterity as the just wages of his sin, much more must that God, who delighteth in mercy, cause his rich and undeserved favours and blessings to abound, through the glorious sacrifice of Christ, to all mankind, in bestowing upon them greater happiness than they lost by the fall. 16. And not only does the gracious favour of God, through the sacrifice of Jesus Christ, remove the guilt and curse of that one offence of Adam's eating

the forbidden fruit, which brought the sentence of condemnation upon all mankind, but procures a complete forgiveness of that and innumerable other personal transgressions, and a full acceptance unto eternal life. 17. And therefore if, by the destructive fall of one mere man as their representative, death, in all its forms, has invaded, subdued, and exercised dominion over all men, through their natural connection with him, much more they who become partakers of the rich abundance of God's love and favour through Christ, and have his infinitely valuable sacrifice imparted to them, and are interested in all the superabundant blessings secured by it, shall enjoy a glorious freedom from sin and death, and reign honourably in grace and glory, in union to and in fellowship with Jesus Christ. 18. But notwithstanding such circumstantial differences, the manner of conveying Adam's guilt and Jesus' righteousness is the very same in substance; for as by one offence of Adam, sin, and through it condemnation to death, spiritual, temporal, and eternal, came upon all his natural posterity, so, by the righteousness of our one Mediator and Surety Jesus Christ, and by that alone, pardon of all sins, past, present, and to come, and an acceptance unto life, temporal, spiritual, and eternal, came to all who accepted Christ. 19. For as by the influences of Adam's sin of eating the forbidden fruit, all his natural posterity are legally charged with it, and so judicially constituted sinners, and being condemned as such, are brought under the punishment of an unholiness and sinful nature, prone to all evil, so, by the impartation of Christ's holiness of nature, obedience of life, and sacrificial sufferings, all the world is put into such relations with God that it becomes possible for him to save all who believe in Christ. 20. For God never

4 Therefore we are ^aburied with him by baptism into death; that ^alike as Christ was raised up from the dead by the glory of the Father, even so ^awe also should walk in newness of life.

5 For¹ if we have been planted together in the likeness of his death, we shall be also in the *likeness* of his resurrection:⁴

6 Knowing this, that ^aour old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin

7 For² he that is dead is freed⁵ from sin.

8 Now^a if we be dead with Christ, we believe that we shall also live with him:

9 Knowing that Christ, ^abeing raised from the dead, dieth no more; death hath no more dominion over him.

10 For³ in that he died, he died unto sin once: ^abut in that he liveth, he liveth unto God.

11 Likewise^a reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

12 Let^a not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

13 Neither^a yield ye your members as instruments⁶ of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

14 For^a sin shall not have dominion over you: for ye are not under the law, but under grace.

15 What^a then? shall we sin, because we are not under the law, but under grace? God forbid.

16 Know ye not, that ^ato whom ye yield your-

gave the law, moral or ceremonial, to mankind in expectation of their obtaining justification and life by it; but the covenant of work was made with Adam, and the entrance of sin was occasioned by it, as an intended mean of glorifying the exceeding riches of his grace; and the moral law was afterwards solemnly published, and the ceremonial established, in order to manifest the dreadful nature and effects of man's fall; but in his infinite, free, universal, and unparalleled love, favour, and mercy, God took occasion, from the extensive spread, outrageous prevalence, and high aggravations of sin, to exert and manifest the most illustrious, extensive, and superabounding power of his grace, in pardoning not only the first, but all transgressions, if only those who committed them would repent of their sins and trust in Christ. 21. That as sin, through the offence of Adam, had prevailed and cruelly tyrannized over mankind, triumphantly rendering them obnoxious to temporal, spiritual, and eternal death, so the free favour and mercy of God might prevail and triumph over sin, however powerful or aggravated, in pardoning and subduing it, and spreading abroad the blessings of salvation among sinful men, saving them through a life of faith to God here, and immediate and eternal enjoyment of him hereafter, through the sacrifice and by the mediation of Jesus Christ.

Ver. 4. *Experience.* Rather, 'proof,' such as metals undergo by chemical or mechanical tests, and by which their genuineness and purity are demonstrated.—*Note.* The real power of faith and the privileges of grace can never be thoroughly known till the hour of sickness, danger, losses, disappointments, bereavements, and sorrows. It is the night that reveals the real glories of the heavens. C.

Ver. 7. *A righteous man.* A man accused of some crime of which he is innocent is, as touching that point, 'a righteous man.'

selves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

17 But God be thanked, that ye were the servants of sin,⁷ but ye have obeyed from the heart that form⁸ of doctrine which was delivered you.⁹

18 Being^a then made free from sin, ye became the servants of righteousness.

19 I^b speak after the manner of men,¹ because of the infirmity of your flesh: 'for as ye have yielded your members servants to unclean-

A.M. cir. 4064.
A.D. cir. 60.

3. Co. 6. 9-11. Tit. 3. 7-12. Tit. 1. 12.

7. That (though) ye were the servants of sin.—*Boothroyd.*

8. Form. The mould into which fluid metals are cast, or the seal that is impressed upon wax or clay. The passage may be rendered, 'that form of doctrine unto which ye were delivered.'—C.

9. Or, *whereunto ye were delivered.*

1. In 3. 23, 36. 1. Co. 7. 22, 23. Gal. 5. 1. Pe. 2. 16. Lu. 1. 74, 75. Tit. 2. 11, 12, 14. Ps. 115. 16.

A.M. cir. 4064.
A.D. cir. 60.

8. ch. 3. 5. Ju. 3. 12. Ga. 3. 15.

1. I illustrate spiritual deliverances, privileges, and duties, by illustrations taken from slavery and freedom as they are found among men, not elevating himself to the subject, but accommodating himself to the capacity of his pupils.—C.

c ver. 13, 16, 18. 1. Pe. 4. 2, 3.

d In 8. 31. Ep. 2. 1, 2. Tit. 3. 3. Mat. 7. 18. 2. Gr. to righteousness. e ch. 1. 24-32; 7. 5. Eze. 16. 63; 20. 31. Job 40. 4; 42. 6. Eze. 9. 6, 2. Co. 7. 11. Lu. 15. 18, 19, 21. g See ver. 23. Ja. 1. 15.

ness and to iniquity, unto iniquity; even so now yield your members servants to righteousness, unto holiness.

20 For^a when ye were the servants of sin, ye were free from righteousness.²

21 What^a fruit had ye then in those things whereof ye are now ashamed? ^afor the end of those things is death.

22 But^a now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

A ver. 2, 7, 11, 12, 14, 18. Ps. 116. 16; 119. 32. Lu. 1. 74, 75. 2. Co. 7. 1. He. 12. 14, 28. ch. 8. 2. f See ver. 23.

but in no other sense is any righteous (ch. 3. 10) unless by 'the righteousness of faith,' ch. 4. 13. C.

Ver. 11. *Not only so.* That is, not only shall we be saved from wrath to come, but we now joy in God himself, because we have a present salvation through his Son. C.

Ver. 12. *For that, or, 'inasmuch as all have sinned'—that is, in Adam.* 1. Co. 15. 22—'for Adam's sin was in a legal sense credited to his posterity as to himself' (R. Haldane). And if any sceptical objector ask, How could these things be so? it is replied, Was not Adam's life as truly the life of every one of his posterity as it was his own? Were not his posterity as truly in him when he received and violated the commandment of God, as Levi was in Abraham when he paid tithes to Melchisedec? These two facts must silence, even though they fail to convince, the sceptical philosopher or the erring Christian. C.

Ver. 14. *Even over them, &c.* That is, over infants, the only class who 'have not sinned after the similitude of Adam's transgression;' that is, against a declared, known, and positive law, either revealed in words or written in the conscience. See Haldane.

REFLECTIONS.—Thrice happy is the state into which believers are brought by the gospel! A delightfully free justification, peace with God, spiritual establishment, comfort, and well-grounded hopes of eternal felicity, come to us through Jesus' person and blood. And all things amazingly work together for our spiritual and everlasting welfare. Transcendent and unbounded is the love of God manifested in Jesus' obedience and death for us, who were so unholy, wicked, and wretched. And certain and full is our everlasting salvation through him. Since all mankind are descended from Adam, who partook of the forbidden fruit and thereby brought his posterity under the condemnation of the law, God in his mercy gave his Son, who kept the law and thereby made it possible to save all who believe in Christ. And much greater and more effectual are the blessings brought in by Jesus, our new federal head, to all who believe, than all the loss and want entailed by Adam on his natural posterity. O my soul, contemplate, believe, admire, and share these glories, these blessings of redeeming grace!

CHAPTER VI. Ver. 1, 2. But if our justification thus wholly depend upon the free grace of God through the impartation of Jesus' righteousness, and God's free favour superabound where sin had abounded, should we thence take encouragement to continue in and more eagerly practise wickedness, that God's grace may be the more illustriously displayed in pardoning and saving us? Nothing could be more detestable and horrid, or even more unnatural, to a renewed heart; for though we cannot be justified by our own works, yet how could we, who are delivered from the guilt and dominion of sin, and whose affections are mortified to it, in any consistency with our state and character, or any sense of duty or gratitude, or with any conscience, hope, or peace, allow ourselves to continue in or practise any known iniquity? 3. Know ye not that our baptism with water, by the authority and into the profession, faith, and obedience of Jesus Christ, signified and sealed our spiritual union to him, as members of his mystical body; and the mortification as well as the remission of our sin, through the influence of his death; and our federal obligation to concur with the end of his death, to redeem us from all iniquity? 4. It is therefore not only incumbent on us to be conformable to Christ's death in the crucifixion of our sinful lusts, but to give continued proofs thereof, in conformity to his lying in the grave; that as he was raised from the dead by the glorious power and operation of his Father, and in order to receive with him the reward of his glorifying him on earth, we, by virtue derived from him as our living and quickening Head, being quickened to a spiritual and heavenly life, should, with freedom, constancy, and in a progressive manner, daily

live in all holy obedience, from new principles and motives, and by a new rule, and to new ends—the praise and glory of God. 5. For if, as is represented in baptism, we are so united to Christ as our mystical Head that we receive from him gracious influences to render us conformable to him in his death, by the mortification of sin and separation of our souls from it, we shall certainly receive influences from him as our risen Saviour to enable us to live like him in holiness, till we are admitted into immediate fellowship with him in his heavenly glory. 6. For from the principles of the gospel we know that the subtle corruption of our nature derived from Adam, and spread into all the members of our body and faculties of our soul, is mortally wounded through Jesus Christ's death, he having died for this very end, that its whole frame, power, and authority should be gradually but powerfully mortified, subdued, and utterly destroyed, that from this very time we should never willingly yield ourselves to its inclinations and influence, or serve its interests and designs. 7. For whosoever is thus dead to the reign and love of sin, through conformity to his crucified Head and Saviour, is freed from its domineering power and command over him, and is delivered from all allowed inclinations and desires to serve it. 8. Now if, through the merits and influence of Christ's death, we, by virtue of union to and fellowship with him, are thus conformed to him in an effectual death unto sin, we are assured, from God's Word and by his Spirit, that, through virtue derived from him as our risen Redeemer, we shall be enabled to live a spiritual, holy, and heavenly life here, till we are raised to an eternal life of immediate fellowship with him hereafter. 9, 10. For we are certain that Christ, our risen and exalted Head, will never more die, or be obnoxious to death; but having, by his one death on the cross, fully because of our faith in Christ, pardoned our sins, he is raised from the dead to a life heavenly, immortal, and divine, wholly calculated to promote the glory of his Father's perfections. 11. If he then, by dying once, made possible the pardon of sin through faith in him, and so destroyed the power of it, that he now lives in eternal honour to the glory of God, it becomes you to reckon yourselves dead, and actually to be dead, to the reign, love, and practice of sin, through union to and fellowship with him; but spiritually alive in your hearts and affections, loving and serving God in thought, word, and deed, as under the power of gracious principles and influences derived from him as our common Saviour and Lord. 12, 13. Take heed therefore that ye never suffer sin so to prevail in either your souls or your frail, corruptible, and mortal bodies, as to make you yield any voluntary obedience to the corrupt desires and solicitations of those sinful lusts which still remain in you, or at any time to make you willingly employ your bodily members, or the affections of your souls, as instruments of warfare against God, or of serving the cause or gratifying the perverse inclinations of sin; but with full consent, and without reserve, give up your whole selves, soul and body, to God through Christ, your only rightful Sovereign, to whom all your obedience is due, that ye may therein act as persons delivered from condemnation and quickened by his regenerating Spirit; and cheerfully employ all the members of your body and powers of your soul as instruments of warfare with sin, and of serving God in holiness and righteousness. 14. To encourage you in which, know assuredly that, however your inward corruptions may trouble, perplex, and wound you, and strive for the mastery in you, yet they shall never regain their allowed and uncontrolled power over any who accept Christ; for ye are not now

under the covenant of works, which, however severely it forbids and condemns for sin, affords no pardon of it or effectual assistance against it; but ye are under the covenant of grace, which secures full forgiveness of, redemption from, and assistance against sin, and affords every powerful motive and help to holy obedience; and under the influence of God's sin-subduing and heart-sanctifying favour; and under the government of a gracious principle of grace implanted in your hearts. 15. Now nothing can be more contrary to the perfections of God, the design of the gospel, or your gracious character and state, than to pervert such a gracious deliverance and state as an encouragement to sin. 16. Ye cannot but know that it is impossible for you to divide your chosen services between opposite governors, but ye must be the proper servants of whatever you voluntarily give up yourselves to the habitual obedience of, whether it be to sin, the service of which is deadly, and issues in eternal death, or whether it be to holiness in the obedience of faith, for bringing forth the fruits of righteousness to the glory of God. 17. But blessed be God that though all of you who are real Christians were once the voluntary servants and slaves of your sinful lusts, ye have, by his almighty and gracious influences, and through your faith in Jesus Christ been made to receive and obey those evangelical doctrines and commands which have been communicated to you by Christ and his ministers, and which, by their powerful impression on you, have formed you after his own image. 18. And being set at liberty from the tyrannical dominion and lordship of sin in your wills, affections, and conversation, ye have through your faith in Christ, ye have been brought to holiness which God has implanted in your hearts in conformity to his own righteous law. 19. In condescension to your weak capacities, enfeebled by the present frailties of nature and remains of a sinful nature, I use this common similitude of master and servant, and I affirm that, as in your unregenerate state ye resigned and employed all the members of your body and powers of your soul in the voluntary service of unclean, unrighteous, and ungodly principles and habits of sin, which cruelly reigned and tyrannized over you, and rendered you more guilty, vile, and miserable, by adding sin to sin,—so ye should now, when brought into a state of grace, act up to the dignity, obligation, and holiness of your character, earnestly employing all your members and faculties in the exercise of your faith in Christ, denying ungodliness and worldly lusts, and living soberly, righteously, and godly in this present world. 20. For when ye were the willing servants and slaves of your sinful lusts, ye were wholly estranged from and disaffected to every principle of holiness, insensible of all obligations to piety or virtue, and even pleased with an unrestrained inclination to wickedness. 21. But what real profit, honour, or satisfaction did ye ever find, or could you expect to find, in your former sinful courses? Were they not attended with remorse, defilement, reproach, trouble, disappointment, loss, and mischief to yourselves? And are ye not now filled with holy confusion, self-abasement, and shame in every review of them, as things foolish and unworthy, highly ungrateful, offensive, and dishonourable to God, and no less ruinous and destructive to your own souls and bodies in time and eternity? 22. But now that, by the mighty power and grace of God in assisting you by his love in Jesus Christ and giving other principles and habits to you, ye are set at liberty from the reign and love of sin, as well as from the guilt of it, and made the willing and obedient servants of God in Christ, ye grow in grace, and bring forth the fruit

is good; that sin by the commandment might become exceeding sinful.

14 For we know that the law is 'spiritual: but I am 'carnal, sold under sin.

15 For^a that which I do, I allow² not: for what I would, that do I not; but what I hate, that do I.

16 If then I do that which I would not, 'I consent unto the law that it is good.

17 Now then 'it is no more I that do it, but sin that dwelleth in me.

18 For I know that 'in me, (that is, in my flesh,) dwelleth no good thing: 'for to will is present with me; but *how* to perform that which is good I find not.

19 For^a the good that I would, I do not: but the evil which I would not, that I do.

20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

21 I find then a 'law, that, when I would do good, evil is present with me.

22 For 'I delight in the law of God after 'the inward man:

23 But I see 'another law in my members,

A.M. cir. 4064.
A.D. cir. 50.

2 He. 4.12. Mat. 5.22.
28.32.37. Le. 19.17.
a ver. 15.18.19.21.23.
23. Co. 3.13.15.6.20.6.
6. with 1 Ki. 21.20.2 Ki.
17.17.18.50.1.10.
b Ga. 5.17.24. ver. 18.
19.21.23-25.
c Or. Anom.
c ver. 14.22. Da. 9.5.
d ver. 20.22-25.
e Ge. 6.8.21. Job 14.
4 Ps. 51.13.14.10.64.6.
g ver. 16.22.25. Phi. 2.
13.3.12. Ga. 5.17. 2 Co.
3.5.
* See ver. 15-17.
f ver. 23.25. ch. 8.2.
ver. 17.20.24. Ga. 5.17.
Ep. 6.12. Col. 3.5.5. ch.
6.6.15.16.64.6. Ps. 95.3.
j Ps. 1.2; cxix. 119.7.
11.40.8.119.77.97.111.
ver. 12.14.16.
k ch. 2.29. 2 Co. 4.16.
Ep. 3.16. 1 Th. 17.21.
Pe. 3.4.1 Jn. 3.9. Col. 3.
10. 2 Co. 5.17. Jn. 3.3.5.
6.
l Job 40.4. Ps. 38.4.5.
Is. 6.5; 64.6. ver. 21.24.
25. Ga. 5.17. Ja. 4.5.3.2.
Pe. 2.11. ch. 6.13.19.
Pr. 2.16. Ec. 7.20. 1 Ki.
8.39.46. Ps. 142.7.
* There are two
principles in a be-
liever—the old
and the new man, the
flesh and the spirit.
This contrariety was
no secret to the saints
of God of old (Job
40.4; 41.5. Is. 6.5), nor
to the apostles of our
Lord, com. Ja. 2.20.
with 2.3. 1 Jn. 1.8-10.
And if any say, It were
better were it other-
wise, the Christian,
while he deplores and
abhors every relic of
corruption within
him, will find that

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A.D. cir. 50.

God overrules it for
good; and by the
knowledge of the
fact, perseveres in
humility, watchful-
ness, and prayer.—C.
n 1 Ki. 8.38. Ps. 38.2.
107.7.39.
o Ps. 88.5.
p Or, *this body of
death*.
q Ps. 103. 2-5. 1 Co.
15.57. Phi. 4.6. Col. 3.17.
Ep. 5.20.2 Co. 12.9.
r I thank God that
he is delivering me,
and will deliver me.
—C.
s ver. 15-24. Ga. 5.17.
—24.
* See note * in first
column.

CHAP. VIII.

a ch. 5.1.21.6.22.23.
7.14.25. Jn. 3.18.5.24.
He. 6.18. Ga. 2.19.20.3.
23.14.4.4.5. 2 Co. 5.21.
1 Co. 1.30. Ep. 3.17. Jn.
15.4. Phi. 2.9.
b Ga. 5.16-26. ch. 7.6.
15-25. Lu. 1.74.75. 2 Co.
1.12. Phi. 3.3-7. Tit.
2.11-14.
c ch. 3.27. Is. 2.3. Jn.
6.63.8.32.36. 2 Co. 3.
6. Ga. 2.19.20.5.1. ch. 6.
18.22.
d ch. 6.14.7.4.6.8.7.3.
3.19.20.2 Ch. 3.7. ch. 4.
15.
e ch. 3.19.20.23.8.7.
8. Ga. 2.16. Ac. 13.39.
He. 10.4.7.18.19.9.9.
f Christ came not
in the likeness
of flesh, but in the
flesh. He was sent, how-
ever, not in sinful
flesh, but in the like-
ness of sinful flesh.—
Haldane.
g Or, *by a sacrifice
for sin*.

warring against the law of my mind, and bring-
ing me into captivity to the law of sin which is
in my members.

24 O^a wretched man that I am! who shall
deliver me from the body of this 'death?³

25 I^a thank God,⁴ through Jesus Christ our
Lord. So then, 'with the mind I myself serve
the law of God;⁵ but with the flesh the law of
sin.

CHAPTER VIII.

1 They that are in Christ, and live according to the Spirit, are free
from condemnation. 5, 13 What harm cometh of the flesh, 6, 14 and
what good of the Spirit: 17 and what of being God's child, 19 whose
glorious deliverance all things long for, 29 was beforehand decreed
from God. 38 What can sever us from his love?

THERE is^a therefore now no condemnation
to them which are in Christ Jesus, who
walk not after the flesh, but after the Spirit.

2 For^c the law of the Spirit of life in Christ
Jesus hath made me free from the 'law of sin
and death.

3 For what the law could not do, 'in that it
was weak through the flesh, 'God, sending his
own Son in the likeness¹ of sinful flesh, and
for sin,² condemned sin in the flesh:

g Jn. 1.14; 3.14-17. He. 10.8. Ga. 4.4.5; 3.13.1 Jn. 2.2.4.9.10.2 Co. 5.21.1 Pe. 2.24; 3.18. Da. 9.24.
ch. 3.24-26; 5.6-11.19.21. Ac. 13.39.

law and the Lawgiver; and thus insensibly drew me
into the commission of many forbidden evils, and so
increased my inward corruption, and enlarged the
sentence of my condemnation to death; while the law,
further applied to my conscience, convinced me that
all my hopes of recommending myself to God's favour
were utterly groundless. 12. Since therefore the moral
law gives no occasion to, but discovers, forbids, and
condemns every sin, it must be acknowledged an in-
trinsically pure, holy, just, right, and true, good and
excellent, eternal and unchangeable, rule and standard
of all holiness and righteousness, every way becoming
the holy, righteous, and good God to enjoin, and in-
telligent creatures to obey, for his glory and their own
advantage. 13. Nor is this holy law the cause of the
mischief and death which comes upon mankind. Nay,
from this representation of it, derived from my own
experience, it is evident that sin, therein showing itself
a most malignant and destructive evil, by a vile abuse
of the law, produced in me what was wicked, and
brought me under a righteous and manifest sentence of
condemnation and death,—that thus rising up in de-
perate opposition to the holy law of God, it might be
made to appear infinitely odious, unreasonable, and
injurious, directly contrary to him and pernicious to
men. 14. For though I, and all those who have felt
its thorough convictions, are certain that this law of
God is pure and spiritual, reaching not only to external
words, actions, or appearances, but to the thoughts,
dispositions, principles, motives, and ends of our heart,
and requiring both internal and external obedience to
be performed in a spiritual manner; yet, alas! not-
withstanding all the powerful influences of God's grace
which I have experienced, such are my deficiencies,
and such the remains of corruption in me, that I am
quite ashamed of myself, as inexpressibly carnal, and
too often employed by my sinful lusts, as if I were
still their slave, sold into their hands by Adam's fall
and my own former consent. 15. I am indeed far
from allowing myself in any known violations of God's
law; but, alas! I too often, through sloth or inadvert-
ence, neglect or unprofitably perform the duties which
I am desirous of observing and persevering in, and
am, to my great grief, drawn into the commission of
those sins which I habitually and determinately abhor.
16. If then I have a supreme, fixed, and habitual aver-
sion to those sins which I commit in opposition to
God's holy law, I thereby manifest that I am so far
renewed in heart, that I approve of it as right in all
points, even to the condemning of myself. 17. And
through this change which God's grace hath made in
me, it is no longer my whole self, or even my better
part, my renewed judgment, will, and affections,
that inclines to transgress the law, or to com-

mit what it forbids, but it is the remaining sinful
tendencies of my nature, which I disallow and abhor,
that would transgress. 18. For I know, by sad ex-
perience, that in my sinful nature, considered in itself,
nothing spiritually good has any residence; and even
though the principles of grace imparted to me
by regeneration be wholly inclined to that which is
good and holy, yet, through the power of fleshly
nature and concurring temptations, and the want
of a lively exercise of faith on Christ's person and
fulness, I cannot perform holy duties in that spiritual and
vigorous manner in which I resolve and sincerely desire
to do them. 19. For while by faith I am kept
from gross vices, and have an unfeigned respect to all
his commandments, yet I do not attain that universal
conformity to them which I aim at, and too frequently
fall into sins of infirmity which I really hate and detest.
20. Since then these sinful falls are contrary to the
reigning bent of my heart, I must insist on it, to the
honour of God's work of grace in me, to the honour
of his holy, just, and good law, and to the just reproach
of sin, as an unreasonable violation of it, that it is not
my whole or renewed self that knowingly and willingly
does the abominable things which God hates, but it is
owing to those remains of my sinful corruption of
nature which I do not oppose, watch, pray, and
labour against so much as I ought. 21. I therefore
find an evil principle of sin so powerfully working in
me by suggestions, sinful allurements, and prevailing
insinuations, that often, when I am essaying to per-
form holy duties, some bad motion or influence pre-
sents itself in opposition to my unfeigned endeavours,
and unawares draws me into something unlawful. 22.
For certain I am, that so far as my soul is renewed by
the grace of God, I have the greatest delight and
noblest satisfaction in all the precepts of God's law as
right and good, and cordially desire to yield them the
most perfect obedience. 23. But, alas! notwithstanding
all my experience of God's grace, I feel in me a
powerful principle of sinfulness residing in my whole
man, and peculiarly working in my sensitive passions
and appetites, and earnestly opposing all the holy aims
and endeavours of that governing spiritual principle of
grace divinely implanted in my judgment, conscience,
and will, and sometimes prevailing to render me its
unwilling captive, and involve me in acts of wicked-
ness. 24. And, alas! how vile, loathsome, and miser-
able am I in myself on this account! O when shall
an almighty and infinitely gracious God deliver me
from this detestable and deadly system of indwelling
lusts which dwell in and overspread my whole nature,
and render me so loathsome and inactive before him,
and which, but for his mercy, would certainly
issue in my eternal destruction! 25. But blessed be

his name, through Christ, that, by his deep love
and the working of his grace in me, I am already
delivered from the guilt and dominion of sin, and
have an assured hope of a complete deliverance from
all the defiling remains of it at last, through the
obedience, suffering, and intercession of Jesus Christ,
your and my Lord and Saviour. So then, to sum up
all in a few words, so far as I am renewed by the grace
of God, with settled judgment and choice, and with
full approbation, resolution, and consent, I devote my
whole man to God; and as his willing servant yield
an unfeigned and unreserved obedience to his law; but
so far as the disallowed sinful tendencies prevail
in me, I am brought under the influence of sinful lusts,
and led shamefully to serve their abominable in-
terests and demands.

Ver. 14. Sold at the fall for a promise never fulfilled, and seized
as a slave, whom none but Jesus can set free.—Note, Of whom
speaks the apostle? Of himself, as a renewed believer, evidently,
for the following reasons:—(1) He had been once, in his own
view, alive, but now knew that he was dead, ver. 9-11. (2) He
had acknowledged the law and commandment holy, just, and
good, ver. 12. (3) He had discovered sin to be 'exceeding sin-
ful,' ver. 13—an acknowledgment and conclusion to which the
unregenerate never arrive. (4) He allowed not, and he hated
sin, ver. 15; but the unregenerate 'take pleasure in sin and sin-
ners,' ch. 1. 32. (5) He delighted in the law of God, ver. 22,
a delight the unregenerate never feel. (6) The law of his mind
warred against sin, ver. 23: the mind of the unregenerate is
'enmity against God.' (7) He felt his wretchedness, and longed
for deliverance, ver. 24; the unregenerate never desire more
than continuance in sin with pardon. (8) With his mind he
served God, ver. 25; but the mind of the unregenerate is not and
cannot be rendered subject to the will of God, ch. 8. 7. C.

REFLECTIONS.—Marvellous, but certain, glorious,
and full, is our deliverance from the broken law
of works, by our union to Christ and interest in his
righteousness, whereby he fulfilled it for us. And
this deliverance powerfully promotes the renovation of
our heart and the reformation of our life. It is im-
possible to obtain either justification or even true sanc-
tification by the broken law. And sharp convictions
by it make fearful work on men's hearts and con-
sciences. Jesus and his grace find unregenerate sinners
in a most deplorable condition. And dreadful is the
nature of sin, which perverts even the holy law of God,
and convictions by it, as an occasion of strengthening
and enraging wicked lusts. Alas! what fear and
weakness are found with the best on earth! what a
plague and burden is this to believers, and what a
hindrance to holiness! But marvellous and merciful
is the creation and preservation of gracious habits and
holy principles amidst so much sinful tendency. And
it is a certain mark of divine grace governing the
soul when the sense of evil tendency occasions such
heavy sighs and mournful groans to God. The battle
may be sore, but victory, through Jesus Christ, will

ROMANS VIII.

What harm cometh of the flesh,

4 That the righteousness of the law might be fulfilled in us, ^{who walk not after the flesh, but after the Spirit.}

5 For^a they that are after the flesh do mind the things of the flesh; ^{but they that are after the Spirit, the things of the Spirit.}

6 For to^b be carnally minded³ is death; but to^c be spiritually minded⁴ is life and peace:

7 Because^a the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.

8 So then they that are in the flesh cannot please God.

9 But^a ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

10 And if Christ be^a in you, ^{the body is dead because of sin; but the Spirit is life⁵ because of righteousness.⁶}

A.M. cir. 4064.
A.D. cir. 60.

^a ver. 1.
^b Jn. 3.6. 1 Co. 2.14:15.
^c Phil. 3.19.
¹ ver. 9. 14. 1 Co. 2.15.
² Ga. 5. 22-25. Ep. 5.9.
³ Col. 3.12.
⁴ ch. 6.21. 23:7. 10.11.
⁵ Ga. 6.8. ver. 13. Ja. 1.15.
⁶ Gr. the *minding of the flesh.*
⁷ ver. 13. Ga. 5.16, 22-25. Ps. 19.11. Is. 3.10. ch. 14.17. 2 Co. 4.12. Phil. 3.3.
⁸ Gr. the *minding of the spirit.*
⁹ Ge. 6.5. 8.21. Job 14.4. Ps. 51.5. 53.1-5. Is. 1.4.6. Je. 17.9. Ja. 4.4. 1 Co. 2.14. 1 Jn. 2.16. Ep. 2.1-3. Tit. 3.3. ch. 1.28-31. Jn. 15.5.
¹⁰ Jn. 3.6. Ep. 1.17.18. Eccl. 3.6. 7. 21. 1.14. 1 Jn. 2.20. 29. 1 Co. 3.16. 10. 19. Ga. 4.4. 1 Pe. 1.11. Phil. 1.19.
¹¹ Jn. 17.23. Ep. 3.17. 9 ch. 5.12. 23. 1 Jn. 5.5. 11.1 Co. 15.45. 1.30. Ga. 4.19. Re. 22.14. Is. 3.10.
¹² He makes alive by the exhibition and conveyance of the righteousness of God. Jn. 14.6. — C.
¹³ The apostle still keeps up the distinction between the *old man* and the *new* in other words, between the natural principle which lurks in the heart of the believer, and the di-

A.M. cir. 4064.
A.D. cir. 60.

vine principle which the Spirit of God has implanted there. The former, being sinful, taints the body, and makes it subject to death; the latter animates the soul with divine life.—P.
¹⁴ Ac. 2.24. 1 Pe. 1.21. He. 13.20.
¹⁵ Ep. 2.5. Col. 2.13. 1 Co. 15.16. 2 Co. 4.14.
¹⁶ He that mortified the deeds of the body, will also, at the resurrection, quicken the same body.—C.
¹⁷ Gr. because of.
¹⁸ ver. 9. Eccl. 3.6. 27. Jn. 7.38. 39. 1 Co. 3.16. 2. Tit. 1.4. Jn. 14.17. 1 Jn. 2.27.
¹⁹ ch. 6.2. 7. 11. 14. 18.1 Co. 6.19. 20. Ps. 110.16.
²⁰ Ep. 5.3-5. ch. 6.21. Ga. 6.8. 5.19-21.
²¹ y. Pe. 3.1-6. Ep. 4.22. 5.3. Pe. 2.11.
²² Ga. 5.16. 18. 25. 4.6. ver. 9. Lu. 20.35. Jn. 1.12.
²³ He. 2.15. 1 Jn. 4.18. 2 Ti. 1.7. 1 Co. 2.12. Ga. 3.26. 4.5.6. Mar. 14.36. Is. 56.5. Je. 3.19.
²⁴ Ac. 2.1. 12. 22. 5.5. Ep. 1.13. 4.30. 1 Co. 2.12. 1 Jn. 4.13.
²⁵ Ac. 26.18. 1 Pe. 1.4. Ga. 4.7. Phil. 3.10. 14. Lu. 22.29. Re. 3.21. 21. 7.1 Co. 2.9. 23. 12. 2 Ti. 1.12. Lu. 24.26.

11 But^a if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal⁷ bodies by⁸ his Spirit that dwelleth in you.

12 Therefore, brethren, ^{we are debtors, not to the flesh, to live after the flesh.}

13 For^a if ye live after the flesh, ye shall die: ^{but if ye through the Spirit do mortify the deeds of the body, ye shall live.}

14 For^a as many as are led by the Spirit of God, they are the sons of God.

15 For^a ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

16 The^b Spirit itself beareth witness with our spirit, that we are the children of God:

17 And^a if children, then heirs; heirs of God, and joint-heirs with Christ; ^{if so be that}

come at last. May the Lord hasten it to my soul in his time!

CHAPTER VIII.—Ver. 1. Since the grace of God, through Christ Jesus, thus delivers all true believers from the guilt and dominion of sin, in order to their being in due time freed from all the remainders of it, it is evident that, even in this imperfect world, there is no sentence of condemnation to God's wrath standing against them who are vitally united to Christ as members of his mystical body, and who, though attended with many lamented and condemnable infirmities, do, in the general tenor of their conversation, act, not according to the dictates and inclinations of their corrupt nature, but according to the inspired Word of God, the suggestions, directions, assistance, and pattern of the Holy Ghost, and according to the nature and inclinations of that principle of grace imparted to faith. 2. For through the promise of grace perfectly fulfilled by Christ, and through the gospel applied by the powerful influence of the Holy Ghost to my conscience, I am delivered from the law of works, which is the strength of sin and binds over unto death, and have a new principle of grace imparted to my heart, in opposition to the sinful and destructive principle of natural sinfulness. 3. 4. For when the covenant of works, which required perfect obedience as the only condition of eternal life, and pronounced a curse for the very smallest transgression, had, not indeed of itself, but through our sinfulness and inability, rendered the justification of fallen men by their own works absolutely impossible, God, in his infinite wisdom and grace, appointed and manifested in our world his own only begotten Son, personally united to our nature in all the debased and distressing circumstances thereof, and, by rendering him an atoning sacrifice for sin, revealed its nature, and sufficiently testified his displeasure against it, in order that all righteousness, in obedience to the precepts of the law, or satisfaction to its penalty, being fulfilled by him as our loving Savior, might be imparted to our persons and applied to our consciences, who by his grace have our stated and habitual conversation towards God and men, not under the influence or according to our natural principles of sinful corruption, but according to the dictates and influences of the Holy Ghost, and the nature and bent of these gracious principles which he has imparted, and seeks to uphold, actuate, and assist in our souls. 5. For whatever men profess, they who are under the direction, dominion, and influence of indwelling sinfulness, habitually consult, relish, pursue, and delight in worldly, sensual, and sinful things, answerably to their carnal and unrenewed appetites; but they who are under the dominion and influence of the Holy Ghost dwelling in their hearts, and of the gracious principles imparted by him in regeneration, think of, are devoted to, contrive, relish, follow after, and delight in those things which are of a spiritual and heavenly nature, answerable to their renewed inclinations and the dictates and influences of the Holy

Ghost. 6. Nor is their condition less different than their course; for to have the prevailing bent and delight of the heart turned towards worldly, sensual, and sinful objects, and to live and act accordingly, is in its own nature a spiritual death in trespasses and sins, which deserves, tends to, and naturally issues in eternal death. But to have our mind frequently, delightfully, intently, and transformingly employed about spiritual things, under the dominion and influence of the Holy Ghost, and of infused spiritual principles of grace, is in itself a spiritual life, fills the soul with inward activity, peace, and comfort, and is the certain earnest of and preparation for everlasting life and peace in the immediate enjoyment of God. 7. But this happy temper and privilege we cannot possess unless by faith our heart is changed; for the whole bent of an earthly and unregenerate heart is in direct opposition to, and inveterate and malicious enmity against, God, his perfections, will, authority, and government, and all conformity to him or spiritual enjoyment of him; and such is its desperate malignity, that it cannot of itself come into a subjection to or compliance with the spiritual and righteous demands of his holy, just, and good law. 8. It is therefore manifest that they who are in their natural state under the power and dominion of carnal principles and corrupt affections, are, while they continue so, utterly incapable of doing anything spiritually good and acceptable to God, or of being in Christ discharged from condemnation or accepted to eternal life. 9. But ye, brethren, are not under the dominion of your sinful, and in part remaining corruption, but under the direction and government of the Holy Ghost, and of implanted principles of grace, as is manifest from the abiding residence and operation of the same in you. Nevertheless, if any of you are not partakers of the inhabitation, renewing, and sanctifying operations of that Spirit who proceeds from, resides in, and is sent and given by Christ, ye cannot possibly be of the number of his children, or, continuing such, be owned by him as his, or adjudged to eternal life at the last day. 10. But if Christ has, by his Spirit, taken up his abode in you, as his members spiritually united to him, your bodies indeed must die, because of the divine sentence passed against sin, and because of the carnal nature in you; but your souls are already made spiritually alive, and shall for ever live in blessedness and glory, through the sacrifice of Christ, wrought out for and imparted to you, and by means of that true principle of holiness which is thus given you, to make you live to God here and meet for the enjoyment of him hereafter. 11. And if that blessed Spirit who, together with the Father and Son, raised up the dead body of Jesus Christ from the grave, dwell in you, by peculiar relation, fixed inhabitation, and quickening and sanctifying operation, God, who raised up your anointed Savior, Head, and Representative, will, in virtue of, and in conformity to, his resurrection, raise up your dead bodies at the last day to a glorious and immortal life by the same almighty operation of his Spirit. 12.

Since therefore, my dear brethren in Christ, all mischief and ruin are conveyed to us by sin, and all the blessings we enjoy or hope for are conveyed to us by the Holy Ghost, we can be under no obligation or reasonable inducement to follow the pernicious motions or obey the unrighteous demands of our sinful natures, but are under the strongest obligations to the good Spirit of God, and have the strongest motives to live answerably to his holy dictates and influences. 13. And if any of you, contrary to your Christian character and professions, habitually indulge yourselves in fulfilling your sinful lusts, ye must, notwithstanding all your notions, pretences, or external privileges in religion, as persons who have no real union with or interest in Christ, fall short of eternal life, and be plunged into everlasting misery; but if ye, as true believers, vitally united to Christ by virtue derived from him, in the gracious influences and assistances of his Spirit, resist, subdue, and crucify your corrupt affections, principles, and practices, ye shall, according to the gracious establishment of the gospel, for ever live with him, soul and body, in heaven. 14. For all they who are conducted, assisted, and governed by the light and influence of God's Spirit in their minds, wills, affections, and conversation, and they only, as the children of God, are entitled to everlasting life by their adoption, and prepared for it by faith in Christ, making sure their regeneration. 15. For ye have not received the Holy Ghost in order to subject your souls to such servile fears as resulted from the darkness and terror of the legal dispensation, or from legal convictions of your sinfulness and misery before your conversion; but, according to the light, liberty, and joy of the New Testament dispensation, ye have been made partakers of him in his most comfortable and emboldening operations, by which we and other believers are enabled, with holy reverence, affection, fervour, importunity, confidence, and freedom, to address God in our worship, as our reconciled Father in Christ. 16. And in this assured pouring out of our hearts to God through Christ, the Holy Ghost, by working gracious dispositions in us, and by shining upon his own work, doth, in and by his word, assist and concur with our consciences in witnessing that we are truly the adopted and regenerated children of God. 17. And if we be thus his children, we are necessarily and irrevocably entitled to the rich and glorious inheritance of everlasting life, happiness, and holiness, answerable to our high dignity and relation; and in, and through, and together with Christ our Savior, Head, Father, and elder Brother, are heirs of God himself, and all that he is, or has, as our everlasting portion; and all our sufferings in this world for his sake, and in conformity to him, shall but promote and issue in our exalted and eternal enjoyment of God, in and together with him. 18. For, after an impartial and careful examining and balancing all accounts, under God's infallible direction, I compute, and am fully satisfied, that all the afflictions we can meet with in this world, or endure for the sake of Christ and his cause, are so

20 For^h the creature was made subject to

it: so must all those
who are his.—P.
e2Co. 4.17. Mat. 5.12.
1 Pe. 1.6, 13, 14. 13. Col. 3.
4. Phi. 3.10, 21. 1 Jn. 3.2.
2 Th. 1.10. Re. 3.21.
g 1s. 65.17. Ac. 3.21. 2.
Pe. 13. Re. 21.1, 5.
h Ge. 3.17. 1s. xxiv.
i 2 Pe. 3.10, 13. Ac. 3.
21. Re. 21.1, 4, 5, 22.3.
j Jn. 16.21. 1s. 24.5-6.
Je. 12.4. 11; 14.4-6. Ho.
4.3. Joel. ii. Job 31.38.
Hab. 2.11.
1 Or, *every creature*.

22 For we know that the whole creation groaneth and travaileth in pain together until now.

sins and accept Christ as their Savior, he determined in due time to render conformed to his Son in holiness, needful suffering, and eternal glory, that he might have the honour of being the prime Ruler and Chief of countless millions of ransomed men: and

Ver. 1. *In Christ Jesus.* United to him by faith, which is the work of the Spirit; 'in him, as a branch in the vine' (Jn. 15:5) and enjoying the common life, as a member in the body, obeying, and doing his will, Ep. 1:22—*Who walk not after the flesh.* Who do not seek instruction by fleshly ordinances, Ga. 3:3; Phi. 3:3; Ac.

ject 'willingly,' but 'wait' in faith, hope, and submission, for the day of the liberation of the spirit and redemption of the flesh.
(3) Because 'the creature' to be delivered is to enter into the glorious liberty of the sons of God, a liberty that can be enjoyed by none but creatures endowed with intellect and will, a state of adoption that can be enjoyed by none but regenerate believers. *C.*
Ver. 24. *Saved by hope.* Rather, 'in hope.' Not that it is the cause of salvation, but the means whereby we see what is invisible, and enjoy what is future, ver. 25. *C.*

Ver. 2. *In Christ Jesus.* United to him by faith, which is the work of the Spirit; 'in' him, as a branch in the vine (Jn. 15: 5), enjoying a common life; as a member in the body, obeying a common will, Ep. 1. 22.—*Who walk not after the flesh.* Who do not seek justification by fleshly ordinances, Ga. 3. 3; Phil. 3. 3; Ac. 21. 21, even as Paul himself walked before his conversion; or

23 And not only *they*, but ourselves also, which have *the first-fruits of the Spirit*, even we ourselves *'groan within ourselves, waiting for the adoption, to wit, the redemption of our body.*

24 For^a we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

25 But if we hope for that we see not, *then* do we with patience wait for *it*.

26 Likewise the Spirit also helpeth our infirmities: *'for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.*

27 And *'he that searcheth the hearts knoweth what is the mind of the Spirit, because 'he maketh intercession for the saints according to the will of God.*

28 And we know that *'all things work together for good to them that love God, to them who are the 'called according to his purpose.*

29 For^a whom he did foreknow, he also did predestinate to be *'conformed to the image of his 'Son, that he might be the first-born among many brethren.*

30 Moreover, *'whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.*

31 What shall we then say to these things? If^a God *be for us, who can be against us?*

32 He^a that spared not his own Son, but delivered him up for us all, *'how shall he not with him also freely give us all things?*

33 Who^a shall lay any thing to the charge of God's elect? *It is God that justifieth.*

34 Who^a is he that condemneth? *It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.*

35 Who^a shall separate us from the love of Christ? *shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?*

A.M. cir. 4064.
A.D. cir. 60.

¶ ver. 15, 16. Ep. 1. 13.
12. Co. 1. 21, 22. Ga. 5. 5.
22. 23. Ep. 5. 3. Phil. 3. 3.
1. 2. Co. 5. 2. 4. 2. Tit. 4. 8.
He. 9. 28. 2. Pe. 3. 12. Phil.
3. 20. 21. Ep. 4. 30. Lu. 1.
21. 28. Jn. 3. 2. Tit. 2. 13.
1. Pe. 1. 13.
¶ Ga. 5. 5. 2. Co. 5. 7.
He. 11. 17. 11. 18. 1. 19.
2. 1. Th. 5. 8. 2. Th. 2. 16.
ch. 5. 2; 15. 13. Tit. 1. 2.
Col. 1. 27. Tit. 2. 13.
Ep. 5. 7. 2. Co. 4. 18.
¶ Mat. 20. 22. Ja. 4. 3.
¶ Zec. 12. 10. 2. Co. 12.
8. 3. 5. Mat. 10. 20. Ga.
4. 6. Ep. 6. 18. ch. 7. 24.
Ps. 6. 3.
¶ 1. Ch. 28. 9. Ps. 7. 9.
Je. 11. 20. 17. 10. Re. 2.
23. Mat. 6. 6. Ps. 5. 13. 38.
2. Or, that.
¶ ver. 20. Zec. 12. 10.
Jude 20. Ep. 5. 18.
¶ 1. Jn. 1. 14. Mat. 7. 7.
8. 21. 22. Je. 39. 12. Lu.
11. 15. 45. 11. Jn. 14. 13.
15. 7. 16. 24. Ja. 1. 5. Mat.
1. 11. 12. 13. 14. 15. 16. 17.
¶ 1. Ge. 50. 20. Pr. 12. 21.
ch. 5. 3. 4. 1. Pe. 1. 7. Je.
24. 2. Ps. 46. 1. 12. 19. 57.
71. He. 12. 6-12. De. 8. 2.
3. 16. 2. Co. 4. 17. Re. 3. 19.
¶ ver. 30. ch. 3. 29; 4.
11. 10; 9. 6. 23. 24; 11. 5.
Ep. 1. 4-11. 2. Th. 1. 9; 2.
19.
¶ Ex. 33. 12. Je. 1. 5.
31. 3. 2. Th. 2. 9. 19. ch. 11.
12. Ep. 1. 5. 11. 1. Pe. 1. 2.
¶ 1. Jn. 17. 16. 17. 22. 23.
25. 26. 2. Co. 3. 18. Phil. 3.
21. 1. Jn. 3. 2. Re. 3. 21. 1.
Th. 2. 13. 1. Pe. 1. 2.
¶ Ps. 89. 27. He. 1. 6.
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Jn. 20. 17. He. 11. 13.
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resurrection, holi-
ness, and glory.—C.
¶ 1. 15. 43. 1. 51. 5. ver.
28. Ac. 13. 48. ch. 1. 9.
24. 1. Co. 1. 9. 24. 6. 11.
2. Th. 1. 9. He. 9. 15. ch. 3.
2. Ac. 13. 38. 39. ch. 3.
22. 26. 5. 1. 1. Co. 6. 11.
Re. 1. 5.
¶ ch. 5. 9. 10. 9. 23. 24.
Jn. 17. 22. Tit. 3. 7. 4.
9. 15. 1. Pe. 2. 9. 3. 9. 2. Th.
4. 7. 8. ver. 17.
¶ Nu. 14. 9. 2. Ki. 6. 16.
Ps. 56. 12. 13. 6.
¶ If God be for us.
Rather, 'since God is
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¶ 1. Ge. 22. 12. 15. 13. 47.
6. 10. Da. 9. 24. Zec. 13.
7. Jn. 3. 16. 1. Jn. 4. 9. 10.
ch. 3. 25. 26. 4. 25. 5. 6-10.
2. Co. 5. 21. 1. Pe. 2. 24. 3.
18.
¶ Ps. 34. 10. 84. 21.
Mat. 6. 33. 1. Th. 4. 8. 1. Pe.
1. 2. 3. 1. Th. 1. 3. 4.
¶ 1. Is. 50. 8. 9. Re. 12.
10. 11. with ch. 3. 24. 26.
30. 15. 43. 25. 44. 22.
¶ 1. Jo. 3. 16. 20. Nu. 23.
8. with ch. 4. 25. 6-11.
19. 21. Mat. 20. 28. Tit.
2. 14. Ga. 3. 13. 1. Pe. 1. 18.
2. 1. He. 1. 3. 4. 14. 7. 25.
9. 24. 1. Jn. 2. 12. Je. 30.
20.
¶ 1. Jn. 10. 28. 13. 1. Je.
31. 3. He. 12. 6-11. Re. 3.
19. 2. Co. 11. 23-27.

¶ ver. 20. Zec. 12. 10.
Jude 20. Ep. 5. 18.
¶ 1. Jn. 1. 14. Mat. 7. 7.
8. 21. 22. Je. 39. 12. Lu.
11. 15. 45. 11. Jn. 14. 13.
15. 7. 16. 24. Ja. 1. 5. Mat.
1. 11. 12. 13. 14. 15. 16. 17.
¶ 1. Ge. 50. 20. Pr. 12. 21.
ch. 5. 3. 4. 1. Pe. 1. 7. Je.
24. 2. Ps. 46. 1. 12. 19. 57.
71. He. 12. 6-12. De. 8. 2.
3. 16. 2. Co. 4. 17. Re. 3. 19.
¶ ver. 30. ch. 3. 29; 4.
11. 10; 9. 6. 23. 24; 11. 5.
Ep. 1. 4-11. 2. Th. 1. 9; 2.
19.
¶ Ex. 33. 12. Je. 1. 5.
31. 3. 2. Th. 2. 9. 19. ch. 11.
12. Ep. 1. 5. 11. 1. Pe. 1. 2.
¶ 1. Jn. 17. 16. 17. 22. 23.
25. 26. 2. Co. 3. 18. Phil. 3.
21. 1. Jn. 3. 2. Re. 3. 21. 1.
Th. 2. 13. 1. Pe. 1. 2.
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¶ 1. 15. 43. 1. 51. 5. ver.
28. Ac. 13. 48. ch. 1. 9.
24. 1. Co. 1. 9. 24. 6. 11.
2. Th. 1. 9. He. 9. 15. ch. 3.
2. Ac. 13. 38. 39. ch. 3.
22. 26. 5. 1. 1. Co. 6. 11.
Re. 1. 5.
¶ ch. 5. 9. 10. 9. 23. 24.
Jn. 17. 22. Tit. 3. 7. 4.
9. 15. 1. Pe. 2. 9. 3. 9. 2. Th.
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10. 11. with ch. 3. 24. 26.
30. 15. 43. 25. 44. 22.
¶ 1. Jo. 3. 16. 20. Nu. 23.
8. with ch. 4. 25. 6-11.
19. 21. Mat. 20. 28. Tit.
2. 14. Ga. 3. 13. 1. Pe. 1. 18.
2. 1. He. 1. 3. 4. 14. 7. 25.
9. 24. 1. Jn. 2. 12. Je. 30.
20.
¶ 1. Jn. 10. 28. 13. 1. Je.
31. 3. He. 12. 6-11. Re. 3.
19. 2. Co. 11. 23-27.

¶ ver. 20. Zec. 12. 10.
Jude 20. Ep. 5. 18.
¶ 1. Jn. 1. 14. Mat. 7. 7.
8. 21. 22. Je. 39. 12. Lu.
11. 15. 45. 11. Jn. 14. 13.
15. 7. 16. 24. Ja. 1. 5. Mat.
1. 11. 12. 13. 14. 15. 16. 17.
¶ 1. Ge. 50. 20. Pr. 12. 21.
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11. 10; 9. 6. 23. 24; 11. 5.
Ep. 1. 4-11. 2. Th. 1. 9; 2.
19.
¶ Ex. 33. 12. Je. 1. 5.
31. 3. 2. Th. 2. 9. 19. ch. 11.
12. Ep. 1. 5. 11. 1. Pe. 1. 2.
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Re. 1. 5.
¶ ch. 5. 9. 10. 9. 23. 24.
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19. 2. Co. 11. 23-27.

¶ ver. 20. Zec. 12. 10.
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8. 21. 22. Je. 39. 12. Lu.
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Re. 1. 5.
¶ ch. 5. 9. 10. 9. 23. 24.
Jn. 17. 22. Tit. 3. 7. 4.
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30. 15. 43. 25. 44. 22.
¶ 1. Jo. 3. 16. 20. Nu. 23.
8. with ch. 4. 25. 6-11.
19. 21. Mat. 20. 28. Tit.
2. 14. Ga. 3. 13. 1. Pe. 1. 18.
2. 1. He. 1. 3. 4. 14. 7. 25.
9. 24. 1. Jn. 2. 12. Je. 30.
20.
¶ 1. Jn. 10. 28. 13. 1. Je.
31. 3. He. 12. 6-11. Re. 3.
19. 2. Co. 11. 23-27.

¶ ver. 20. Zec. 12. 10.
Jude 20. Ep. 5. 18.
¶ 1. Jn. 1. 14. Mat. 7. 7.
8. 21. 22. Je. 39. 12. Lu.
11. 15. 45. 11. Jn. 14. 13.
15. 7. 16. 24. Ja. 1. 5. Mat.
1. 11. 12. 13. 14. 15. 16. 17.
¶ 1. Ge. 50. 20. Pr. 12. 21.
ch. 5. 3. 4. 1. Pe. 1. 7. Je.
24. 2. Ps. 46. 1. 12. 19. 57.
71. He. 12. 6-12. De. 8. 2.
3. 16. 2. Co. 4. 17. Re. 3. 19.
¶ ver. 30. ch. 3. 29; 4.
11. 10; 9. 6. 23. 24; 11. 5.
Ep. 1. 4-11. 2. Th. 1. 9; 2.
19.
¶ Ex. 33. 12. Je. 1. 5.
31. 3. 2. Th. 2. 9. 19. ch. 11.
12. Ep. 1. 5. 11. 1. Pe. 1. 2.
¶ 1. Jn. 17. 16. 17. 22. 23.
25. 26. 2. Co. 3. 18. Phil. 3.
21. 1. Jn. 3. 2. Re. 3. 21. 1.
Th. 2. 13. 1. Pe. 1. 2.
¶ Ps. 89. 27. He. 1. 6.
Col. 1. 15. 18. Re. 1. 5.
Jn. 20. 17. He. 11. 13.
¶ The image of his
Son—in crucifixion,
resurrection, holi-
ness, and glory.—C.
¶ 1. 15. 43. 1. 51. 5. ver.
28. Ac. 13. 48. ch. 1. 9.
24. 1. Co. 1. 9. 24. 6. 11.
2. Th. 1. 9. He. 9. 15. ch. 3.
2. Ac. 13. 38. 39. ch. 3.
22. 26. 5. 1. 1. Co. 6. 11.
Re. 1. 5.
¶ ch. 5. 9. 10. 9. 23. 24.
Jn. 17. 22. Tit. 3. 7. 4.
9. 15. 1. Pe. 2. 9. 3. 9. 2. Th.
4. 7. 8. ver. 17.
¶ Nu. 14. 9. 2. Ki. 6. 16.
Ps. 56. 12. 13. 6.
¶ If God be for us.
Rather, 'since God is
for us.—C.
¶ 1. Ge. 22. 12. 15. 13. 47.
6. 10. Da. 9. 24. Zec. 13.
7. Jn. 3. 16. 1. Jn. 4. 9. 10.
ch. 3. 25. 26. 4. 25. 5. 6-10.
2. Co. 5. 21. 1. Pe. 2. 24. 3.
18.
¶ Ps. 34. 10. 84. 21.
Mat. 6. 33. 1. Th. 4. 8. 1. Pe.
1. 2. 3. 1. Th. 1. 3. 4.
¶ 1. Is. 50. 8. 9. Re. 12.
10. 11. with ch. 3. 24. 26.
30. 15. 43. 25. 44. 22.
¶ 1. Jo. 3. 16. 20. Nu. 23.
8. with ch. 4. 25. 6-11.
19. 21. Mat. 20. 28. Tit.
2. 14. Ga. 3. 13. 1. Pe. 1. 18.
2. 1. He. 1. 3. 4. 14. 7. 25.
9. 24. 1. Jn. 2. 12. Je. 30.
20.
¶ 1. Jn. 10. 28. 13. 1. Je.
31. 3. He. 12. 6-11. Re. 3.
19. 2. Co. 11. 23-27.

¶ ver. 20. Zec. 12. 10.
Jude 20. Ep. 5. 18.
¶ 1. Jn. 1. 14. Mat. 7. 7.
8. 21. 22. Je. 39. 12. Lu.
11. 15. 45. 11. Jn. 14. 13.
15. 7. 16. 24. Ja. 1. 5. Mat.
1. 11. 12. 13. 14. 15. 16. 17.
¶ 1. Ge. 50. 20. Pr. 12. 21.
ch. 5. 3. 4. 1. Pe. 1. 7. Je.
24. 2. Ps. 46. 1. 12. 19. 57.
71. He. 12. 6-12. De. 8. 2.
3. 16. 2. Co. 4. 17. Re. 3. 19.
¶ ver. 30. ch. 3. 29; 4.
11. 10; 9. 6. 23. 24; 11. 5.
Ep. 1. 4-11. 2. Th. 1. 9; 2.
19.
¶ Ex. 33. 12. Je. 1. 5.
31. 3. 2. Th. 2. 9. 19. ch. 11.
12. Ep. 1. 5. 11. 1. Pe. 1. 2.
¶ 1. Jn. 17. 16. 17. 22. 23.
25. 26. 2. Co. 3. 18. Phil. 3.
21. 1. Jn. 3. 2. Re. 3. 21. 1.
Th. 2. 13. 1. Pe. 1. 2.
¶ Ps. 89. 27. He. 1. 6.
Col. 1. 15. 18. Re. 1. 5.
Jn. 20. 17. He. 11. 13.
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¶ 1. 15. 43. 1. 51. 5. ver.
28. Ac. 13. 48. ch. 1. 9.
24. 1. Co. 1. 9. 24. 6. 11.
2. Th. 1. 9. He. 9. 15. ch. 3.
2. Ac. 13. 38. 39. ch. 3.
22. 26. 5. 1. 1. Co. 6. 11.
Re. 1. 5.
¶ ch. 5. 9. 10. 9. 23. 24.
Jn. 17. 22. Tit. 3. 7. 4.
9. 15. 1. Pe. 2. 9. 3. 9. 2. Th.
4. 7. 8. ver. 17.
¶ Nu. 14. 9. 2. Ki. 6. 16.
Ps. 56. 12. 13. 6.
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Rather, 'since God is
for us.—C.
¶ 1. Ge. 22. 12. 15. 13. 47.
6. 10. Da. 9. 24. Zec. 13.
7. Jn. 3. 16. 1. Jn. 4. 9. 10.
ch. 3. 25. 26. 4. 25. 5. 6-10.
2. Co. 5. 21. 1. Pe. 2. 24. 3.
18.
¶ Ps. 34. 10. 84. 21.
Mat. 6. 33. 1. Th. 4. 8. 1. Pe.
1. 2. 3. 1. Th. 1. 3. 4.
¶ 1. Is. 50. 8. 9. Re. 12.
10. 11. with ch. 3. 24. 26.
30. 15. 43. 25. 44. 22.
¶ 1. Jo. 3. 16. 20. Nu. 23.
8. with ch. 4. 25. 6-11.
19. 21. Mat. 20. 28. Tit.
2. 14. Ga. 3. 13. 1. Pe. 1. 18.
2. 1. He. 1. 3. 4. 14. 7. 25.
9. 24. 1. Jn. 2. 12. Je. 30.
20.
¶ 1. Jn. 10. 28. 13. 1. Je.
31. 3. He. 12. 6-11. Re. 3.
19. 2. Co. 11. 23-27.

¶ ver. 20. Zec. 12. 10.
Jude 20. Ep. 5. 18.
¶ 1. Jn. 1. 14. Mat. 7. 7.
8. 21. 22. Je. 39. 12. Lu.
11. 15. 45. 11. Jn. 14. 13.
15. 7. 16. 24. Ja. 1. 5. Mat.
1. 11. 12. 13. 14. 15. 16. 17.
¶ 1. Ge. 50. 20. Pr. 12. 21.
ch. 5. 3. 4. 1. Pe. 1. 7. Je.
24. 2. Ps. 46. 1. 12. 19. 57.
71. He. 12. 6-12. De. 8. 2.
3. 16. 2. Co. 4. 17. Re. 3. 19.
¶ ver. 30. ch. 3. 29; 4.
11. 10; 9. 6. 23. 24; 11. 5.
Ep. 1. 4-11. 2. Th. 1. 9; 2.
19.
¶ Ex. 33. 12. Je. 1. 5.
31. 3. 2. Th. 2. 9. 19. ch. 11.
12. Ep. 1. 5. 11. 1. Pe. 1. 2.
¶ 1. Jn. 17. 16. 17. 22. 23.
25. 26. 2. Co. 3. 18. Phil. 3.
21. 1. Jn. 3. 2. Re. 3. 21. 1.
Th. 2. 13. 1. Pe. 1. 2.
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2. Th. 1. 9. He. 9. 15. ch. 3.
2. Ac. 13. 38. 39. ch. 3.
22. 26. 5. 1. 1. Co. 6. 11.
Re. 1. 5.
¶ ch. 5. 9. 10. 9. 23. 24.
Jn. 17. 22. Tit. 3. 7. 4.
9. 15. 1. Pe. 2. 9. 3. 9. 2. Th.
4. 7. 8. ver. 17.
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6. 10. Da. 9. 24. Zec. 13.
7. Jn. 3. 16. 1. Jn. 4. 9. 10.
ch. 3. 25. 26. 4. 25. 5. 6-10.
2. Co. 5. 21. 1. Pe. 2. 24. 3.
18.
¶ Ps. 34. 10. 84. 21.
Mat. 6. 33. 1. Th. 4. 8. 1. Pe.
1. 2. 3. 1. Th. 1. 3. 4.
¶ 1. Is. 50. 8. 9. Re. 12.
10. 11. with ch. 3. 24. 26.
30. 15. 43. 25. 44. 22.
¶ 1. Jo. 3. 16. 20. Nu. 23.
8. with ch. 4. 25. 6-11.
19. 21. Mat. 20

11 (For *the children* being not yet born, neither having done any good or evil, that the purpose of God, according to election, might stand, not of works, but of him that calleth;)

12 It was said unto her, The *elder*⁴ shall serve the younger.⁵

13 As it is written, *'Jacob have I loved, but Esau have I hated.*

14 What^a shall we say then? *'Is there unrighteousness with God?* God forbid.

15 For he saith to Moses, *'I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.*

16 So^a then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

17 For *'the scripture* saith unto Pharaoh, *Even^a for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth.*

18 Therefore^a hath he mercy on whom he will *have mercy, and whom he will he 'hardeneth.*⁶

19 Thou wilt say then unto me, *'Why doth*

A.M. cir. 4064.
A.D. cir. 60.

ch. 4. 17; 8. 28-30.
Ep. 1. 4, 20; 2 Ti. 1. 9.
Tit. 3. 5. ch. 11. 5-7, 29.
Is. 46. 10. ver. 10, 18.

* Ge. 25. 23, with 2
Sa. 8. 14.

4 Or, *greater.*
5 Or, *lesser.*

6 Mal. 1. 3.
7 Ge. 29. 30. De. 21. 15.
Pr. 19. 24. Mat. 10. 37.

8 Ch. 5. 14. 16. 1.
9 Ge. 18. 25. De. 32. 4.
Job 8. 3; 34. 10. 2 Ch. 19.
7. Ps. 92. 15. 11. 6, 7.

10 Ex. 33. 19. ver. 16, 18.
11

12 ver. 11, 15, 18, 20, 21.
Ps. 115. 3. 15. 65. 1. Mat.
11. 25. 26. 1. Co. 4. 7. 1. 26.

13 Ps. 110. 3. Phil. 1. 13.
2 Th. 2. 13. 14. Tit. 3. 5.
Ga. 3. 8, 22.

14 Ex. 9. 16. 10. 1; 14. 4.
17. Pr. 16. 4. Ps. 58. 10. 11;
9. 16. 83. 17. 18.

15 Lu. 10. 41. 2. 3. ch.
5. 20. 21. 11. 5. 7. See ver.
14. 15. 16. 20. 24. Tit. 3. 5.

16 Ex. 4. 21; 8. 15. 33. 1.
Ch. 21. 1. 1 Ki. 22. 21. 22.
Ch. 1. 24. 26. 28. Ps. 81. 12.
2 Th. 2. 11.

17 Ge. 50. 20. 2 Ch. 30.
Da. 4. 35. Job 9. 19. 47.
Is. 45. 10. Je. 49. 19;
50. 44.

18 Whom he will he
hardeneth' is a judicial
expression. God's
judgment upon sinful
creatures is executed
in various ways; by
sickness, by persecution,
by death, by re-
moval of means of
grace, by rendering
the mind less sens-
ible to the offers of
mercy.

19 'The
fact is patent,' as Al-
ford says, 'whether
declared by revela-

A.M. cir. 4064.
A.D. cir. 60.

tion or read in his-
tory; but to the solu-
tion of it, and its re-
conciliation with the
equally certain fact
of human responsi-
bility, we shall never
attain in this imper-
fect state, however
we may strive to do
so by subtle refine-
ments and distinc-

7 Or, *an overest*
against, or dispute
with God

8 Job. 12. 14. 15; 23.
13. 33. 13. 34. 31. 40. 2. 4. 5.
15. 29. 16. 45. 9. Da. 4. 35.
Mat. 20. 15. ver. 21.

9 Or, *an overest*
against, or dispute
with God

10 Je. 18. 15. 64. 8. Pr.
16. 4. 2 Ti. 2. 20. ver. 11.
15. 16. 18.

11 Pr. 16. 4. ch. 2. 4. 5;
11. 7. 8. 1. Pe. 2. 8. Jude 4.
1 Th. 5. 9.

12 2 Ti. 2. 20.

13 Or, *made up*, Ge.
15. 16. Mat. 23. 34. 33.
Ch. 5. 3. Ja. 5. 3.

14 Fitted to destruc-
tion—by their own
sins' (Haldane).—C.

15 ch. 5. 20. 21; 8. 28; 2.
4. Ep. 2. 7. 8; 1. 3. 7. 18.
12. 16. 17. 2 Ti. 1. 9. 2. 21.
2 Co. 1. 5. 1. Pe. 1. 3. 4. 2
Pe. 1.

16 He. 3. 1. ch. 8. 28. 30.
1. Pe. 2. 6. 1. Co. 1. 9. 2. 11.
1. 9. ch. 3. 22. 29. 39. 4. 11.
12. 16. 10. 12. 13; 11. 11.
32. Ga. 3. 28. Ep. 2. 12.
20. Col. 1. 6. 23. 3. 11.

17 Ho. 2. 23. 1. Pe. 2. 10.
with Ge. 49. 10. De. 32.
43. Pr. 27. 31; xlv.
xlvii. lxxvii. lxxviii. lxxxi.
xcvi.—c. cxvii. Is. 9. 7.
24. 16. xl. lxxv. li. liii.
xxx. xxxi. &c.

18 Ho. 1. 10, with Is.
11. 10; 43. 6; 49. 12; Hv.;
56. 8; 27. 12; 13; lx. lxxi.
&c.

he yet find fault? for who hath resisted his will?

20 Nay but, O man, *'who art thou that re-
pliest against God?*⁷ Shall the thing formed
say to him that formed *it*, Why hast thou made
me thus?

21 Hath not the *'potter* power over the clay,
of the same lump to make one vessel unto
honour and another unto dishonour?

22 What^a if God, willing to show *his* wrath,
and to make his power known, endured with
much long-suffering the *'vessels* of wrath⁸ fitted
to destruction.⁹

23 And^a that he might make known the
riches of his glory on the vessels of mercy,
which he had afore prepared unto glory,

24 Even^a us, whom he hath called, not of the
Jews only, but also of the Gentiles?

25 As he saith also in Osee, *'I will call them
my people, which were not my people; and her
beloved, which was not beloved.*

26 And^a it shall come to pass, *that in the*
place where it was said unto them, *Ye are not
my people; there shall they be called the chil-
dren of the living God.*

deplorable condition by means of their unbelief. 3-5. I could cheerfully submit to the greatest sufferings which can be endured without sinning; be cut off from life in the most tremendous manner, and be excommunicated from all the churches of Christ on earth; or even for a time cut off from all delightful communion with himself; if it could avail to promote his glory in the faith and salvation of these my dear countrymen, who are descended from Jacob the renowned wrestler with God, and have been nationally adopted as the peculiar people and children of God, and not a few of them made his spiritual children, by faith in Jesus Christ: who have had his glorious temple, ark, mercy-seat, Shekinah, and other visible tokens of his peculiar presence, granted to them; and have been brought into his promise for temporal and spiritual blessings, which has been frequently confirmed to them; and have, in a most solemn manner, received his laws—moral, ceremonial, and judicial; his ordinances of worship, and promises of blessings—temporal, spiritual, and eternal; and have Abraham, Isaac, David, and many other holy men, for their natural ancestors; and from among whom, in respect of his manhood or human birth, the Messiah sprung, who, in his divine nature, is infinitely blessed in himself, the object of all adoration, and the most High over all the earth. 6-13. But though, to the grief of my soul, the bulk of the Jewish nation are now in a most deplorable condition through their own rejection of the gospel, yet it must not be imagined that God's word of promise which he made with their fathers is disannulled, or has failed of accomplishment; for all the natural descendants of Jacob were never considered by God as true Israelites, interested in the saving blessings of it.—The restriction of Abraham's honourable seed to Isaac, who was born by means of supernatural influence, and his descendants, to the exclusion of his posterity by Hagar and Keturah, who were born by natural influence; and the after preference of Jacob, a younger child by the same mother at one birth, and no way superior to Esau in natural goodness of qualities or works, plainly manifested that not natural descent from Abraham, but spiritual conformity in faith, marked the intended heirs of promise; and that the Jewish posterity of these patriarchs should, in due time, for their unbelief, be excluded from the church, and others, no better in themselves, by their faith in God be brought in to fill their room. 14-16. Let none dare to think God unrighteous in making such a wide difference in his choice and disposal of persons equally sinful and unworthy in themselves; for he grants his favors, not according to the vain

and empty opinions of men, who might suppose he would bless the most highly favored in a merely worldly point of view, but according to the faith of individuals among men in Jesus Christ. 17. And why may he not, in the same wisdom, as in the case of Pharaoh the oppressing king of Egypt, advance men, no worse in themselves than others, to high stations, and preserve them for a time amidst manifold judgments, in order that, by tremendous acts, he may at last manifest his gracious purposes to all around, in the salvation of the world. 18. From the above instances it is plainly evident that God, in his wisdom, extends his free mercy to such sinful and miserable creatures as accept him, and at the same time leaves those who will not accept him to Satan and their own sinful lusts; that, refusing his Word, ordinances, and providences, they are hardened, as a punishment for their former sin, and as a prelude of the ruin that finally awaits them. 19-21. Let none therefore dare to arraign the most High, as if he were unrighteous in threatening, condemning, or punishing men for that obstinacy in wickedness into which they fall themselves, or as if it were necessary for him to account for bestowing his blessed favours upon some, and withholding them from others; or if a potter, who himself is but a fellow-creature formed of the dust, may, out of the same lump of clay, form vessels for different purposes and degrees of honour without injuring the clay, why may not the most high Creator, Proprietor, and Lord of all dispose of his creatures as best answers the glory of his perfections, when he grants to all alike the opportunities of faith and salvation? 22. Why may not he, for the glory of his great wisdom and manifestation of his loving power and equity upon obstinate and impenitent sinners, defer their punishment, and even load them with many external benefits, till, by their increased sinfulness, they have rendered themselves more notoriously deserving of his rejection and displeasure? 23, 24. And why may he not take this course in order to manifest the transcendent and endearing riches of his glorious grace in the salvation of those who accept Christ and with him everlasting life, and whom he prepares for it by his renewing and sanctifying grace—even all his sinful children, whether Jews or Gentiles. 25-29. From these predictions of Hosea and Isaiah it is plain that God always intended to form a people for himself, by the call of the gospel, where he had none, while only a remnant of the Jews would be saved; and designed, by necessity, to reject those

who will not accept him, who reject his mercy and love, on account of their sin, while in free mercy he saves those who have faith, Gentiles as well as Jews. 30. In fulfilment of which predictions, and to manifest which mercy upon the one hand, and his universal love also, the poor, ignorant, idolatrous heathens, who, instead of knowing, concerning themselves about, or endeavouring to perform any good works, had lived in every sinful abomination, have many of them been led by faith to receive and share of the justifying righteousness of Christ revealed and offered in the gospel. 31. On the other hand, the Jewish descendants of Jacob, who, with great but misguided zeal, have pursued after righteousness for justification by their own obedience to the law of Moses, have neither fulfilled nor received any righteousness which can answer the demands of that law for which they are so zealous, or procure their acceptance with God, and title to eternal life. 32. And their falling short of righteousness is not owing to any decree of God hindering them, but to their own pride, perverseness, and unbelief, through which they refuse to accept it, as provided for them in Christ, and freely offered in the gospel, and desire to be justified, in whole or in part, by their own obedience to the law. 33. For, as Isaiah foretold, they take such offence at Jesus Christ, the only foundation of the gospel church and of all salvation, on account of his mean parentage, appearance, poverty, and crucifixion, the spiritual nature of his kingdom, and his humiliating doctrines, that they cannot think of owing any part, much less the whole, of their salvation to him alone.

Ver. 3. *I could wish.* The word in the Greek is in the imperfect indicative, and not in the optative mood, as our translation has it, and should therefore be rendered 'I did wish' or 'was desirous.' The passage would then read thus: 'I have great heaviness and continual sorrow in my heart (for I myself was desirous of being accursed—separated—an anathema, from Christ) for my brethren,' &c. He pitied his brethren the more feelingly, because once (like them) he had desired to be separated from Christ; see Ac. 26. 9; Mat. 27. 25 (*An Anon. Correspondent*).—The verb translated 'wish' would have here been more correctly rendered 'boast,' when the passage would read thus: 'I have great heaviness, &c. (for I myself made it my boast to be separated from Christ) for my brethren,' &c. (Haldane).—This translation would also remove the difficulty of the passage; but it must be acknowledged that 'to will,' in the sense of desire, 'to pray,' 'to wish,' 'to rejoice,' Ac. 26. 29; 27. 29; 2 Co. 13. 7; 9; 3 Ju. 2, while the word translated 'boast' is uniformly different, Ro. 2. 17, 23; 2 Co. 7. 14; Ep. 2. 9; Ja. 4. 16, &c.; and though the proposed version may be sustained by classical use, yet the use of the word in the New Testament seems the only admissible standard. C.

Ver. 13. The word 'hated' cannot be diluted down to 'slighted,' or 'less favourably regarded.' Yet the apostle surely speaks of Jacob and Esau personally, for he speaks of them before they were born—of the one before he was capable of doing good; of

2 For I bear them record, that they ^bhave a zeal of God, ^cbut not according to knowledge.

! with Jn.17.3;6

у Н.Е.И.Б.С.

14 How^y then shall they call on him in whom

REFLECTIONS.—Certain and manifest is the supreme Godhead of Jesus Christ and his Spirit, who search men's hearts, and by whom they may swear. And very marvellous in himself, and just suited to our need, is he who is at once a true man, the promised seed of the patriarchs, and the most high God, blessed for ever. Great is the honour and mercy to stand related to God as church-members, and to enjoy their privileges. Yet, alas! many such, through their unbelief, fall short of spiritual and eternal salvation! But whether men be saved or lost, the purposes of God are executed, and his promises fulfilled. How

CHAPTER X. Ver. 1. Notwithstanding these awful hints concerning God's rejection of my Jewish brethren which I have suggested, my most earnest desire and prayer to him is, that, as far as can possibly consist with his glory, he would prevent the miseries which are justly impending over their heads, and give them faith in Christ, to their present and everlasting salvation. 2. For however they hate, reproach, and persecute me, I must think and testify that many of them have a real zeal for God and his laws; but, alas! wholly misguided, leading them off from Christ and the true method of righteousness and salvation. 3. For through their own chosen carnality and ignorance—having mean and unworthy thoughts of the righteousness of God's nature, manifested in the strict demands and awful penalties of his law, and of that perfect righteousness of obedience and suffering by which Christ satisfied his law and justice—they exert them-

selves to their utmost to make their own imperfect, ceremonial, and external performances stand as their righteousness for acceptance with God to eternal life—and thus, through their wilful ignorance and desperate pride, they refuse to receive or owe their salvation to the righteousness of Christ, freely offered to them in the gospel, as the alone ground of their justification before God. 4. For as the manifestation of Christ was the great end of God's giving to the Jews their laws, so he, by answering all the types of the ceremonial law, has abolished it; and by fulfilling all the demands of the moral law as a broken covenant of works, has brought in a perfect and everlasting righteousness as **our Saviour**, to be imparted to every one, **Jew or Gentile**, who, under a sense of his own sinfulness and misery, receives and rests on him alone for salvation, as he is offered in the gospel. 5-8. For if men will insist upon being justified by their own personal righteousness as a fulfilment of the law, it is plain, from Moses' own declaration, that nothing less than a perfect fulfilment of all its demands can in the least avail to their justification and eternal life; but in hinting at the doctrine of justification by faith, he darkly represents Christ, not as needing to be brought down from heaven, but as already come into our world and nature, to take away sin by the sacrifice of himself; not as needing to be raised from the dead, but as actually raised again for our justification, and in order to apply his finished redemption; and represents him and his righteousness as brought near to our very ears, mouth, and heart, in the gospel, when we hear, read, or receive it as preached by his authorized ministers, that he may be the infallible foundation and glorious object of our faith. 9. And we are assured that, if we with our heart believe in Christ as our only Saviour, who died for our offences, and rose again for our justification, and make a proper and open confession of him as such, we shall certainly be partakers of eternal salvation. 10. For not by a mere assent of our mind to the revealed truths of God, but also by a consent, approbation, and

they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

15 And how shall they preach except they be sent? as it is written, ¹How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

16 But they have not all obeyed the gospel. For Esaias saith, ²Lord, who hath believed our report?

17 So then faith cometh by hearing, and hearing by the word of God.

18 But I say, Have they not heard? Yes, verily, ³their sound went into all the earth, and their words unto the ends of the world.

19 But I say, Did not Israel know? First Moses saith, ⁴I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.

20 But Esaias is very bold, and saith, ⁵I was found of them that sought me not; I was made manifest unto them that asked not after me.

21 But to Israel he saith, ⁶All day long I have stretched forth my hands unto a disobedient and gainsaying people.

CHAPTER XI.

¹ God hath not cast off all Israel. ⁷ Some were elected, though the rest were hardened. ¹⁶ There is hope of their conversion. ¹⁸ The Gentiles may not insult upon them: ²⁶ for there is a promise of their salvation. ³³ God's judgments are unsearchable.

I SAY then, ⁸Hath God cast away his people? God forbid.⁹ For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. ² God hath not cast away his people which

A.M. cir. 4064.
A.D. cir. 60.

Mar. 16. 15. 16. Is.
52. 15. 53. 1. In. 15. 22. Pr.
29. 18. Ep. 2. 12. Tit. 1. 3.

A. Je. 23. 32. He. 5. 4.

Mat. 9. 38.

2. Is. 52. 7. Na. 1. 15.

Re. 14. 6. Mar. 16. 15.

Lu. 2. 10. 11. 14. Ac. 13.

26.

He. 4. 2. Ac. 28. 24.

In. 10. 26. ch. 11. 7.

Is. 53. 1. In. 12. 38.

40.

Gr. the hearing of us: or our preaching.

Lu. 16. 29. 1. Co. 1. 21.

Ep. 1. 13. He. 11. 13. ver.

14. ch. 1. 16. 17.

Ph. 19. 4. Mat. 24. 14.

26. 13. 26. 10. Mar. 16. 15.

Ac. 2. 5. ch. 1. 8. 15. 19.

Col. 1. 6. 23.

Did not Israel know that God would call the Gentiles?

A. De. 32. 21. with 4.

Ac. 22. 21. 22. 1 Th. 2.

16. ch. 11. 11.

Ho. 1. 10. 1. Pe. 2. 10.

Mat. 21. 43. Je. 10. 8. 1.

Co. 12. 2. Th. 3. 3. ch. 1.

21. 32.

Is. 65. 1. 2. 11. 10. 42.

6. 7. 49. 6. 22. 60. 31. 52. 15.

55. 4. 5. ch. 15. 19. 39. 30.

Is. 65. 2. Pr. 1. 24. 1.

Th. 2. 14. 15. He. 2. 31. 0.

26. 31. Ac. 13. 45. 46. ch.

11. 7. 8. 20.

CHAP. XI.

1. Sa. 12. 22. Ps. 77. 7.

88. 9. 31. 37. 94. 14. Je. 3.

37. with Ge. 17. 7. De.

32. 9.

2. Co. 11. 22. Ph. 3. 5.

ch. 9. 3. Ac. 22. 31. 26. 3.

ch. 8. 28. 30. 9. 6. 8.

23. In. 10. 14. 26. 29. Ac.

13. 48.

In the first part of this chapter it is Paul's object to show, that while, as a nation, the Jews were cast off from God's special favour, yet their rejection was not total. A remnant, a portion, of them would still be saved. Of that portion Paul himself was one. His conversion was an evidence that all Jews were not cast off. This truth he lays down, as usual, by a direct and emphatic statement. Then he proceeds to prove

that it is a truth which was shadowed forth in the Old Testament. It was not a new thing, therefore, invented by the enemies of the nation; it was a truth affirmed by their own inspired prophets.—

1. Ki. 19. 10. 14. 18. 4.

30.

2. Ju. 6. 24. 21. 4. 1. Sa.

7. 17. 11. 15. 16. 2. 5. 2. Sa.

24. 16. 25. Ex. 20. 24. De.

27. 9.

1. Ki. 19. 18. with Je.

2. 8. 11. 13. 19. 51. 23. 27. 32.

35. Ho. 2. 8. Zep. 1. 4.

A. ch. 9. 27. Ac. 13. 48.

ver. 6. 7.

De. 9. 4. Ga. 5. 2. 4. 12.

21. ch. 4. 4. 5. Ep. 2. 4. 9.

Th. 3. 5. ch. 3. 27. 28.

J. ch. 9. 31. 32. 10. 3.

A. ch. 8. 28. 30. 33. 9.

23. Ac. 13. 48. 2 Th. 12. 9.

In. 10. 27. 28.

In. 12. 40. 2 Co. 3. 14. 4. 3. 4. De. 30. 4. Ac. 28.

27. ch. 9. 31. 10. 3.

2. Or, hardened, ch.

9. 18.

Is. 29. 10. 5. 9. 44. 18.

ch. 1. 24. 2 Th. 2. 11. De.

29. 4. Je. 5. 21. Eze. 12. 2.

Mat. 13. 14. Ac. 28. 26.

27. 9.

3. Or, remorse.

Ps. 69. 22. 33. 28. 4.

Pr. 1. 32. De. 32. 13. 15.

Is. 8. 14. 15. 66. 3. 4. 1. Pe.

2. 8.

Ps. 69. 33. ver. 8. In.

12. 38. 40. 2 Co. 3. 14. De.

28. 64. 68.

Eze. 18. 23. 32. 33.

11.

In this second division of the chapter Paul proceeds to show that the rejection of the Jews as a nation was not final. For a time they should be cast off from God's special favour. For a time the Gentiles would occupy the place which they so long held. But a time when, in their national capacity, they would again be received into the favour of their God.—

1. Ac. 13. 42. 45. 46. 18.

6. 28. 24. 28. ch. 10. 19.

ver. 31.

he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,

3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.

5 Even so then at this present time also there is a remnant according to the election of grace.

6 And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.

7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded⁸

8 (According as it is written, ⁹God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

9 And David saith, ¹⁰Let their table be made a snare, and a trap, and a stumbling-block, and a recompense unto them:

10 Let their eyes be darkened, that they may not see, and bow down their back alway.

11 I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

acceptance of our will and affections, we must believe in our crucified and risen Redeemer, in order to the obtaining a complete justifying righteousness in him; and with our mouth we must make a public, open, and resolute confession of him as such before the world; and must plead what he hath done and suffered, as the only ground of our hope towards God, if we would obtain a final and complete salvation. 11-13. And, as was foretold by the prophets Isaiah and Joel, Jews and Gentiles, who believe on and worship him, have now equal access to all the inexhaustible riches of his righteousness, grace, and salvation. 14, 15. It is therefore necessary that the gospel be preached by ministers authorized and sent by Christ, to Gentiles as well as Jews, that they, hearing these glad tidings of salvation, may cordially believe the same, and even highly esteem and regard the publishers of such important declarations and offers of justification, adoption, and eternal glory through him. 16. But, as Isaiah foretold, neither Jews nor Gentiles have generally hearkened to the gracious calls of the gospel, nor yielded up themselves to the authority of God therein by the obedience of faith. 17. Yet it is nevertheless certain that the hearing of it preached by persons divinely authorized is the ordinary mean of God's working faith in men's hearts by the almighty operation of his Spirit. 18-21. And it is plain, as was foretold by Moses and Isaiah, that the gospel, to the no small vexation of the envious Jews, has already been preached, far and wide, among the ignorant and idolatrous Gentiles; and through the saving operation of God's loving grace, hath been attended with no inconsiderable success.—And no less evident is it, as was foretold by Isaiah, that the Jews have obstinately and ungratefully rejected Christ and his gospel, notwithstanding the most endearing, persuasive, and miraculous means, and the long-continued pains taken for their conversion by him, his Spirit, and ministers.

Ver. 4. The end of the law is explained ver. 5, and ch. 7, 10, where the apostle says 'it was ordained to life.' Now as the law

when broken became 'weak through the [sinful] flesh,' and so incapable of conferring life, God, by sending his Son, condemned sin in the flesh, and brought in everlasting righteousness: which righteousness becoming, through faith, the property of the believer, every such believer receives eternal life, which is the gift of God, through Jesus Christ our Lord. C.

Ver. 12-14. By comparing this passage with Joel 2. 32, where it is said that 'whosoever shall call upon the name of the Lord (JEHOVAH) shall be saved,' it will be impossible to doubt that the name JEHOVAH is transferred to Christ: and, consequently, for any who receive the Scripture as decisive evidence, it will be impossible to deny his Godhead. C.

Ver. 18. Ps. xix., from which this quotation is taken, speaks primarily of the natural sun and other heavenly bodies, with the constant succession of day and night, and seasons. But these being all so many emblems of 'the Sun of Righteousness' (Mal. 4. 2), his secondary lights (Mat. 5. 14-16), and the progressive advancement of the great gospel year (Lu. 4. 19), the passage is quoted, not by way of accommodation, as it is called, but as receiving a spiritual fulfilment as literal as that which is natural. C.

REFLECTIONS.—Faithful ministers very earnestly desire and pray for the salvation of their hearers. And it is a great grief and burden to their spirits that so many, through ignorance, pride, and attachment to self-righteousness, refuse Jesus and his righteousness and salvation so freely offered. But infinite is the mercy that he and all his fullness are so fit for us, and brought so near to us in the gospel; and that this gospel is now extended to Gentiles as well as Jews. and is so long continued even to the most criminal despisers thereof. The glad tidings of mercy and grace which it contains are suited to the diversified conditions of all the sinful men who hear it. And with full persuasion and close application ought we then to embrace it.—With boldness and fidelity ought ministers to preach it. And highly should they be esteemed, if faithful, for their work's sake. But it is criminal and dangerous to attempt preaching without a commission from Christ, or to continue rejecting him and his gospel till the time of God's patience hath expired.

CHAPTER XI. Ver. 1. From these awful hints by the prophets, and the no less awful present appearances of things among the Jews, we must not conclude

that God has universally and for ever abandoned his whole favourite nation, who have so long been his peculiar people, in visible covenant with him. No; I myself, to whom, notwithstanding the greatest unworthiness and guilt, his grace has been exceeding abundant, am an Israelite, of the very meanest and first miscreant tribe. 2-5. Whatever he has done with multitudes of the natural descendants of Jacob, and might justly do with them all, for their many heinous provocations, yet he has rejected none who, because of faith, he chose to special and saving benefits; but, as in the days of Elijah, when idolatry and other wickedness so remarkably prevailed that he thought scarcely a true worshipper of God but himself remained among the ten tribes, the Lord, knowing all, saw no less than seven thousand; so now, notwithstanding our general and deplorable infidelity, a large remnant have been graciously led to believe in Christ to the saving of their souls, according to that free choice which God, from all eternity, determined men should exercise in accepting the offers of mercy or in rejecting the same. 6. And if the choice, calling, and saving of some rather than others be entirely the effects of their faith in his word, then it is plain that no mere good works deserved or moved him to it; nothing being more evident than that the loving, tender favour and mercy of God, and the merit of men's good works, are so directly contrary the one to the other that they cannot be blended together; but salvation, from first to last, must be simply of faith, to the exclusion of works. 7-10. The present state of the Jewish nation stands therefore precisely thus, that all such of them as have faith in the Lord Jesus Christ shall be saved from their sins and shall be blessed in him; but the rest, who are the far greater part, are in the universal providence of God, and according to his predictions by Isaiah and David, given up to their own lusts, to blind and harden themselves, as in spite of all God could do to save they reject Christ, and bring on themselves

12 Now ^{if} the fall of them *be* the riches of the world, and the diminishing⁵ of them the riches of the Gentiles, ^{how} much more their fulness?

13 For I speak to you Gentiles, ^{inasmuch as} I am the apostle of the Gentiles, I magnify mine office;

14 If⁶ by any means I may provoke to emulation *them which are* my flesh, and might save some of them.

15 For ^{if} the casting away of them *be* the reconciling of the world, what *shall* the receiving of *them be*, but ^{life} from the dead?

16 For⁷ if the first-fruit⁶ *be* holy, the lump *is*

A.M. cir. 4064.
A.D. cir. 66.
14, 15; but the first of the dough made into bread, which the law also required to be offered to God, Le. 15, 17-21. By 'first-fruits' and 'root' Abraham seems to be described.—C.
a Je. 11, 16. Mat. 21, 43; 11, 12. Ep. 2, 12-20. Ac. 13, 45, 46. Ver. 15, 16. 16. Ac. 2, 39. Ep. 3, 6.
7 Or, for.
b ver. 20, 1 Co. 4, 7; 10, 12.
c Jn. 10, 16. ch. 4, 16. Ep. 2, 19, 20; 3, 6.
d ver. 11, 12, 15, 17.
e Ac. 13, 45, 46; 18, 6.
f 2 Co. 20, 26. Is. 7, 9. Ro. 5, 12; 14, 1 Co. 15, 1. 1 Pe. 5, 12. 2 Co. 1, 24. Ep. 6, 13, 14.
g Je. 12, 15. Pr. 28, 14. 15, 6, 2. Ch. 12, 16. Phi. 2, 12. Ja. 4, 6. 1 Pe. 5, 5. 1 Co. 10, 6, 11, 22.

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a Je. 11, 16. Mat. 21, 43; 11, 12. Ep. 2, 12-20. Ac. 13, 45, 46. Ver. 15, 16. 16. Ac. 2, 39. Ep. 3, 6.
7 Or, for.
b ver. 20, 1 Co. 4, 7; 10, 12.
c Jn. 10, 16. ch. 4, 16. Ep. 2, 19, 20; 3, 6.
d ver. 11, 12, 15, 17.
e Ac. 13, 45, 46; 18, 6.
f 2 Co. 20, 26. Is. 7, 9. Ro. 5, 12; 14, 1 Co. 15, 1. 1 Pe. 5, 12. 2 Co. 1, 24. Ep. 6, 13, 14.
g Je. 12, 15. Pr. 28, 14. 15, 6, 2. Ch. 12, 16. Phi. 2, 12. Ja. 4, 6. 1 Pe. 5, 5. 1 Co. 10, 6, 11, 22.

also *holy*: and if the root *be* holy, so *are* the branches.

17 And ^{if} some of the branches be broken off, and thou, being a wild olive-tree, wert grafted in among⁷ them, and with them partakest of the root and fatness of the olive-tree;

18 Boast⁸ not against the branches. But if thou boast, ^{thou} bearest not the root, but the root thee.

19 Thou wilt say then, ^{The} branches were broken off, that I might be grafted in.

20 Well; ^{because} of unbelief they were broken off; and thou ^{standest} by faith. ^{Be} not high-minded, but fear:

miseries, spiritual and temporal, in this world, as well as everlasting destruction in that which is to come.

11. Nor has God permitted them to stumble at his crucified Son in order that their whole nation should fall from all their ancient privileges into utter and everlasting ruin; but has overruled their obstinate unbelief into an occasion of sending the gospel to the Gentiles, that the ready reception of it among that idolatrous and detested people might stir up the Jews to vie with them in faith and obedience, that these despised Gentiles might not wholly take away the gospel and its privileges from them. 12. Now, if the apostasy of the Jews, and their falling off from their peculiar relation to God as his people, be, in his infinite wisdom, made a mean of sooner enriching the Gentiles with the gospel and all its inestimable blessings, how much more shall the faith of the Gentiles be confirmed, their blessings increased, and converts multiplied, when, in some future period, the Jewish nation shall be converted to Christ, and enjoy the fulness and privileges of the gospel! 13. It is with great pleasure that I, who reckon myself highly honoured to be the apostle of Jesus Christ for the conversion and edification of you Gentiles, mention this to you for your comfort. 14. And it would give me inexpressible joy and satisfaction if, by this or any other means, I could be an instrument of stirring up my Jewish brethren to bethink themselves and believe in Christ, to their own everlasting salvation. 15. For if God's casting them off from being his peculiar people for their obstinate unbelief has been made an occasion of bringing you Gentiles, by the gospel, into a state of favour and fellowship with him, through faith in his Son, shall not their future general conversion to Christ be a mean of introducing an inexpressibly more glorious, enlarged, and lively condition to the gospel church? 16. And this general conversion we ought to hope for.—For God's sanctification of Abraham and others of their ancestors to his service, and entering them and their seed into their covenant with himself, imports that though for their wickedness the present and many succeeding generations should be cut off from the favour of God and expelled from his church, yet he will, in some future period, from regard to their living faith, convert all who have faith in Christ, and reinstate them in his church. And of this I and others who are already converted are a specimen, pledge, and earnest. 17. But if the natural descendants of Abraham, Isaac, and Jacob—those friends of God—be, for their obstinate unbelief, cut off and expelled from God's covenant and church, that you, ignorant, unprofitable, and wicked Gentiles, fit only for everlasting destruction, might, in the transcendent mercy of God, be brought into the church as their spiritual posterity, and, along with believing Jews, made partakers of all the promises, ordinances, privileges, and blessings of the gracious covenant made with Abraham; 18. Never insult or condemn these rejected Jews, nor imagine yourselves more worthy than they. Remember ye contributed nothing to the honours and privileges of Abraham and his posterity, but receive your gospel privileges through means of Abraham as their root, and the father of all the nations of them that believe. 19. Think not that they, as superlatively wicked, were expelled from God's church, that you, as better, might be admitted in their stead. 20. It was for their rejection of Christ, and the way of salvation through him, that they were cast out from their peculiar relation to God, and the gospel removed from them to you;

and it is only by faith in Christ and his salvation, as freely offered to you, that ye have been admitted to, and continued in possession of, the privileges which they have lost: never therefore ruin yourselves by contempt of others, or by a conceit of your own worthiness, or ability to persevere in your holy profession; but study always to maintain a holy reverence of God, a humble diffidence of yourselves, and a filial fear of falling by unbelief as they have done. 21. For if God would not pass over without fearful punishment the obstinate unbelief of his ancient people descended from Abraham his distinguished friend, what need have ye, who, contrary to all your deserts, have been admitted into his gospel church in their stead, to take heed, lest, by pride and unbelief, you should provoke him to punish you in a similar manner. 22. Observe and ponder therefore with solemn awe the dreadful but just severity which God has exercised towards the obstinate and rejected Jews, and the transcendent mercy and kindness which he has manifested towards you Gentiles in sending his gospel to you, opening your hearts to receive it, admitting you into his church, and rendering you partakers of his blessings, if by an humble faith ye improve his kindness. But if, through pride and unbelief, ye abuse his merciful dispensation, assure yourselves that he will also unchurch you, and all other merely nominal Christians. 23, 24. And know that even the Jewish nation who are now rejected shall, in God's time, by an actual conversion to the faith of Christ, be again made members of his church; for if, by his supernatural compassion, you idolatrous Gentiles, worthless, unprofitable, and wicked, have been brought into his church to render you fruitful in good works, much more may we expect that these descendants of Abraham, with whom God established his covenant in their pious ancestors, shall, by faith in the exalted Messiah, be brought back into the covenant and church of God, from which their unbelief had cut them off, that they may partake of the spiritual benefits thereof. 25. Nay, that ye may not indulge yourselves in vain reasonings or self-conceit, or in contempt of them, know that this strange and tremendous abandoning of most of the Jews to their ignorance and unbelief will only continue till there be a general conversion of the Gentile nations to Christ. 26, 27. And then shall multitudes of all the tribes of Israel be in like manner turned to the Lord, through faith in Christ, as the gracious forgiver of their guilt, subduer of their lusts, and reformer from their sinful practices, manifested to them according to the ancient predictions. 28. In judgment to them, and in order to the merciful spread of the gospel among you, they are indeed now enemies to, and contradicators and blasphemers of it, and have thereby cut themselves off from the blessedness of it; but, with respect to that absolutely gracious choice which God made of them as his peculiar people, they are still the objects of his kind and merciful regard, in consequence of that special favour which he had for Abraham, Isaac, Jacob, and other pious ancestors. 29. For the gracious and other blessings which God bestows upon men in consequence of their faith in his blessed word, being constant, we may depend on his infinite wisdom, power, goodness, and unchangeableness, that this chosen nation shall again be turned to the Lord, and multitudes saved with an everlasting salvation. 30. For as ye Gentiles, who had for many ages continued in the most hateful, helpless, and hopeless circumstances, have now, through occasion of their unbelief, been brought into God's

kingdom and church, and made partakers of his saving benefits; 31. Even so, in like manner, the generality of the Jews, who now for a time do reject Christ and the gospel, that, through your receiving and preserving the gospel in the world, it may at length be preached unto them, and, through faith in their own Messiah, they may be mercifully restored to their ancient privileges, and all who accept Christ saved. 32. Thus by turns hath God, in infinite wisdom, really seemed to shut up mankind—first the Gentiles and then the Jews—under the power of their disobedience and unbelief, and out of his visible church, that in his own time he may magnify the exceeding riches of his grace, in bringing men of all ranks, among both Jews and Gentiles, to himself. 33. O! the unbounded, the unfathomable depths of his wisdom and knowledge, and of his counsels and dispensations, especially those which relate to the disposing of and preparing men for their eternal state! How impossible is it for created minds to explore the reasons of his determinations with respect to particular persons or nations! And how intricate and unknown are the methods of his providence for accomplishing his great designs! 34. How impossible it is for mere creatures to penetrate into the secret thoughts and noble schemes of his infinite mind, who is the great Sovereign of heaven and earth, and which he, by the most improvable means, pursues in the most unsearchable dispensations of providence! And how impossible for any to assist him in forming his plans, or to direct him in accomplishing them! 35. Very absurd then is it to imagine that any creature, and especially any sinful man, Jew or Gentile, should expect salvation without the mercy of the infinite God, the Creator and Preserver of all. 36. For not only all things relative to his dispensation of justice and mercy, but all things in heaven, earth or hell, of him, as their Contriver, Creator and Cause; and are all preserved, directed, governed, and managed by him; and are all intended, formed, preserved and managed for the glorious illustration of his infinite love.

Ver. 1. The apostle specially describes himself as one of 'the seed of Abraham,' because the word 'Israelite' might designate one who had become an Israelite by proselytism and adoption; and he traces his pedigree to Benjamin as a tribe that had never rebelled against the house of David, nor apostatized to idolatry. C.

Ver. 5. Since the 'election of grace' embraces merely a 'remnant,' that election must be personal to salvation, and not merely national to civil institutions and ecclesiastical privileges. For these institutions and privileges—the latter of which are commonly called the 'means of grace'—were not peculiar to a remnant, but common to the whole nation;—see ver. 7. C.

Ver. 7. *The rest were blinded*—not by any act of God extinguishing their sight, but by that very light of God which they hated, Jn. 3, 19, 20, even as the natural eye of man is blinded by gazing on the sun. Their blinding, however, may be called the act of God so far as it was the consequence of a judicial sentence on their foolish hearts given up to their own counsels and to Satan's power. Ps. 81, 12: Ro. 1, 21, 24, 26, 28; 2 Co. 4, 4. C.

Ver. 17. In ordinary grafting, the good branch is inserted into the wild stock; but Bredenkamp has rendered it certain that it was also customary to ingraft the wilding branch on the more generous stock, by which means the fruitfulness of the garden tree was increased, and the juices and flavour of the wilding corrected and improved. C.

Ver. 22. *Otherwise thou also shalt be cut off*. A prophetic threatening which has literally been fulfilled upon that very people (the Romans) to whom it was originally addressed. For they, like the Jews, having become ignorant of and opposed to God's righteousness by grace, and going about to establish their own righteousness by works, are (while again, like the Jews, they cut off and excommunicate all others) themselves cut off from that tree from which the church derives all her righteousness and all her life, through faith alone. C.

Ver. 26. That 'all Israel' might signify, not every individual, but the nation generally, is unquestionable, if such distinction

21 For if God spared not the natural branches, *take heed* lest he also spare not thee.

22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness:⁸ otherwise thou also shalt be cut off.

23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again.

24 For if thou wert cut out of the olive-tree which is wild by nature, and wert grafted contrary to nature into a good olive-tree; how much more shall these, which be the natural branches, be grafted into their own olive-tree?

25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness⁹ in part is happened to Israel, "until the fulness of the Gentiles¹ be come in.

26 And so "all Israel shall be saved: as it is written, "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

27 For^a this *is* my covenant unto them, when I shall take away their sins.

28 As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for "the fathers' sakes.

29 For "the gifts and calling of God are without repentance.²

30 For "as ye in times past have not believed

A.M. cir. 4064.

A.D. cir. 66.

1 ch. 9, 18, 22, 23. Mat. 8, 11, 12, 21, 43.
2 Jn. 15, 2, 4. 1 Co. 15, 2. He. 3, 6, 14. 10, 23, 38. Ga. 6, 9. 7 Co. 3, 16.
3 ver. 11, 12, 15, 24, 26, 31.
4 Ps. 68, 22. Is. 11, 11-10; 24, 23; 27, 12, 13, 49, 14-20; 29, 22; 33, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
5 Ezr. xxviii. xxxviii. xlvi. Ho. 5, 1, 10, 11; 2, 14-23. Joel 3, 16-21. Mi. iv. v. Am. 9, 11-15. Zep. iii. Zec. ii. viii. xiv.
6 If thou continue in *his* goodness by a faithful adherence to the faith of the gospel.—C.
7 Ps. 3, 21; 107, 43. Ho. 14, 9. De. 32, 29, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
8 On *hardness*, ver. 5, 7, ch. 9, 18, 2 Co. 3, 14-16.
9 Ho. 5, 3. Re. 11, 15; xix. 18. Zec. 12, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
10 Ezr. xxviii. xxxviii. xlvi. Ho. 5, 1, 10, 11; 2, 14-23. Joel 3, 16-21. Mi. iv. v. Am. 9, 11-15. Zep. iii. Zec. ii. viii. xiv.
11 Jn. 3, 18; 30, 33; 1, 15, 9, Ezr. xxxviii. Is. 60, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
12 Jn. 3, 18; 30, 33; 1, 15, 9, Ezr. xxxviii. Is. 60, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
13 Jn. 3, 18; 30, 33; 1, 15, 9, Ezr. xxxviii. Is. 60, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
14 Jn. 3, 18; 30, 33; 1, 15, 9, Ezr. xxxviii. Is. 60, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
15 Jn. 3, 18; 30, 33; 1, 15, 9, Ezr. xxxviii. Is. 60, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
16 Jn. 3, 18; 30, 33; 1, 15, 9, Ezr. xxxviii. Is. 60, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
17 Jn. 3, 18; 30, 33; 1, 15, 9, Ezr. xxxviii. Is. 60, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
18 Jn. 3, 18; 30, 33; 1, 15, 9, Ezr. xxxviii. Is. 60, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
19 Jn. 3, 18; 30, 33; 1, 15, 9, Ezr. xxxviii. Is. 60, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
20 Jn. 3, 18; 30, 33; 1, 15, 9, Ezr. xxxviii. Is. 60, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
21 Jn. 3, 18; 30, 33; 1, 15, 9, Ezr. xxxviii. Is. 60, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
22 Jn. 3, 18; 30, 33; 1, 15, 9, Ezr. xxxviii. Is. 60, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
23 Jn. 3, 18; 30, 33; 1, 15, 9, Ezr. xxxviii. Is. 60, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
24 Jn. 3, 18; 30, 33; 1, 15, 9, Ezr. xxxviii. Is. 60, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
25 Jn. 3, 18; 30, 33; 1, 15, 9, Ezr. xxxviii. Is. 60, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
26 Jn. 3, 18; 30, 33; 1, 15, 9, Ezr. xxxviii. Is. 60, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
27 Jn. 3, 18; 30, 33; 1, 15, 9, Ezr. xxxviii. Is. 60, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
28 Jn. 3, 18; 30, 33; 1, 15, 9, Ezr. xxxviii. Is. 60, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
29 Jn. 3, 18; 30, 33; 1, 15, 9, Ezr. xxxviii. Is. 60, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
30 Jn. 3, 18; 30, 33; 1, 15, 9, Ezr. xxxviii. Is. 60, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

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2 ver. 15, 25.
3 Or, *obeyed*.
4 ch. 3, 9. Ga. 3, 22. ver. 30, 31. Jn. 12, 32.
5 Or, *that he might have mercy upon all*—when the "blindness" that "in part hath happened to Israel" shall have been healed; when the fulness of the Gentiles shall have come in, "and so all Israel shall be saved."—C.
6 Job 5, 9; 9, 10; 11, 7; 12, 14; 31, 23; 26, 14; Ps. 36, 7; 77, 19; 107, 8. Ac. Ec. 3, 11. Da. 4, 35.
7 Judgments. Counsels, determinations, decisions, manifested in providence and redemption.—C.
8 Job 15, 8; 36, 22, 23; Ps. 92, 5; 61, 40; 5, 15, 40. 13; Job 23, 13; 1 Co. 2, 16.
9 Job 35, 7, 11.
10 Ps. 33, 6. Pr. 16, 4. 1 Co. 8, 6; 10, 31. Col. 1, 16. Ac. 17, 25, 28. Re. 21, 6.
11 Of him as Creator, through him as Governor, and to him as their end. The revelation of God's being and perfections being the all and in all of creation, providence, redemption.—C.
12 Ga. 5, 2. Ti. 4, 18. He. 13, 21. 1 Pe. 5, 11.

CHAP. XII.

1 a 2 Co. 5, 20; 10, 1. Ep. 4, 1. Ps. 116, 12.
2 1 Pe. 2, 5, 9. ch. 6, 4, 6, 13, 15, 16. Col. 2, 15. 2 Co. 12, 22. He. 10, 22, with Le. i. vii. Nu. xxix.
3 Ex. 23, 2. 1 Pe. 1, 14, 18; 1 Jn. 2, 15, 16, 17, 18; 2 Co. 5, 17. Ga. 6, 15. Col. 3, 10. Ep. 1, 18; 4, 22-24.
4 ch. 2, 18. Phil. 1, 10. Ep. 1, 18; 5, 10, 17. 1 Th. 4, 3. Col. 1, 21, 22; 2, 10, with ch. 1, 12, 13. 1 Th. 3, 16, 17. Ps. 19, 7-10.
5 Mar. 2, 11. Ga. 5, 16, with ch. 1, 5; 15, 1 Co. 2, 10; 15, 10. 1 Pe. 4, 11. Ep. 3, 8. ver. 6, 8.

God, yet have now obtained mercy through their unbelief:

31 Even^a so have these also now not³ believed, that through your mercy they also may obtain mercy.

32 For "God hath concluded them all⁴ in unbelief, that he might have mercy upon all.⁵

33 O⁶ the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments,⁶ and his ways past finding out!

34 For^a who hath known the mind of the Lord? or who hath been his counsellor?

35 Or^a who hath first given to him, and it shall be recompensed unto him again?

36 For^b of him, and through him, and to him,⁷ are all things: "to whom be glory for ever. Amen.

CHAPTER XII.

1 God's mercies must move us to please God. 3 No man must think too well of himself, 6 but attend every one on that calling wherein he is placed. 9 Love, and many other duties, are required of us. 19 Revenge is specially forbidden.

I BESEECH^a you therefore, brethren, by the mercies of God, ^bthat ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

2 And^c be not conformed to this world: but ^dbe ye transformed by the renewing of your mind, that ye may "prove what *is* that good, and acceptable, and perfect will of God.

3 For^e I say, through the grace given unto

were intimated in the structure of the passage, and provided other scriptures required the limitation. But here the distinction lies between 'part' and 'all,' so that the prophecy appears to point to a blessed time when faith and salvation shall pervade all Israel without exception.—Hasten the time, Lord, for which thou hast taught us to pray—"thy will (shall) be done on earth as in heaven." C.

REFLECTIONS.—Awful is the thought that so many members of the visible church should be eternally rejected and ruined. Yet it is a great mercy that, in the very worst of times, a remnant, larger than many think, are saved; that our whole salvation is owing to faith

me, to every man that is among you, ¹not to think of himself more highly than he ought to think; but to think ²soberly, 'according as God hath dealt to every man the measure of faith.

4 For ³as we have many members in one body, and all members have not the same office;

5 So ⁴we, *being* many, are one body in Christ, and every one members one of another.

6 Having¹ then gifts differing according to

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A Pr. 25. 27. Ec. 7. 15.
ch. 11. 20. Ga. 6. 3. Pr. 26.
12. 10.
1 Or, to sobriety.
E Ep. 4. 7. 1 Co. 3. 10.
12. 7-11. 13. 10. Ga. 1. 15.
2. 7. 1 Co. 4. 7. Lu. 19. 13.
J 1 Co. 12. 4. 12-27.
Ep. 4. 10. Col. 2. 19.
A ver. 4. 1 Co. 10. 17.
12. 15-28. Ep. 1. 23. 4. 4.
25. 21. 23. 30. Col. 1. 24.
2. 19.
1 Co. 12. 7-11. 28-30.
6. 14. 14. 7. 31. 13. 2. 1.
10. 11. Ac. 11. 27. 13. 1.
15. 32. 21. 9. 2 Co. 10. 13.
Ep. 3. 5. 4. 11.

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2 Ti. 4. 2. 1 Ti. 4. 16.
1 Pe. 5. 3. Ac. 20. 28. 31.
Eze. 3. 17-21. 33. 20.
Col. 1. 28. 29. with Ep. 4.
11. 12. 1 Co. 12. 5. 28. 1.
Ti. 3. 2-12.
2 Ministry. The
deaconship, Ac. 6. 3.
C.
De. 15. 7. Pr. 22. 8.
Ac. 6. 3. 5. Phil. 1. 1. 2 Co.
9. 7.
3 Or, imparteth.
4 Or, liberally.
Ps. 107. 2. 1 Co. 12.
28. 1 Th. 5. 12. 13. He. 13.
17. 1 Ti. 5. 17. 1 Pe. 5. 2. 3.
2 Co. 9. 7.

the grace that is given to us, whether prophecy *let us prophesy* according to the proportion of faith;

7 Or^a ministry,² *let us wait on our minister* ing; or he that teacheth, on teaching;

8 Or he that exhorteth, on exhortation: ³he that giveth,³ *let him do it* with ⁴simplicity; ⁵he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

concealing their weaknesses and faults instead of magnifying and exposing them—being conscious of your own weakness and sinfulness, though earnestly careful to do the duties of your station. 11. Always beware of and avoid an indolent and careless temper and behaviour, whether in civil or religious affairs; and engage in every work you are called to under the influence of the Holy Ghost, and with a fervent love to God, zeal for his glory, and always aiming to serve the Lord Christ, in obedience to his command, and for his honour. 12. And to animate you in your work, always cherish the most joyful hopes of complete salvation as your gracious reward and eternal rest. And in these views and hopes be constantly patient, submissive, and resigned to the will of God in all your present provocations, trials, and afflictions, and sustain them with an abiding and holy courage. And as nothing can be done without divine direction and help, be earnest, importunate, and persevering in your prayers to God, with faith in the name of Christ, for the necessary supplies and aids of his Spirit. 13. Yea, that there may be no defect in your Christian love to others, always make conscience of readily communicating your property for the relief of your fellow-professors, and of laying out yourselves kindly to entertain and lodge in your houses poor strangers or persecuted ministers and Christians. 14. And if ye be maliciously abused and persecuted for righteousness' sake, instead of returning the injuries done you, speak civilly to and as well of your persecutors as truth will permit; heartily wish, pray for, and study to promote their real happiness—temporal, spiritual, and eternal; and supplicate God to convince, forgive, and reform them. 15. Always study a most affectionate and sympathizing temper towards your neighbours and fellow-Christians, as being of the same nature or spirit with them. Instead of envying any their happiness, temporal or spiritual, rejoice with them in it, after the example of God. If any be afflicted, labour by compassionate sympathy to soften and mitigate their distress, and do all that is in your power, by prayer, counsel, and otherwise, to comfort and assist them, for you might have been, or soon may be, in such distressed circumstances yourselves. 16. Whatever differences there may be among you as to less important opinions, outward circumstances, or inward attainments, study to live harmoniously, affectionately, and charitably with one another. Never affect pre-eminence over others, but treat inferiors with the most condescending kindness. Never aspire after great things in this world, but rather look on them with a holy indifference and disdain. If Providence bring you into straits, labour to bring down your minds to them. If it raise you up to temporal wealth or dignity, never set your heart upon or be puffed up with it. Always carry yourselves with the greatest affability, courteousness, and freedom to persons of the lowest rank; and never be ashamed of any proper office of brotherly kindness to the most poor or despicable saint on earth. And whatever honours or endowments God may grant you, never think yourselves wiser than others, or capable of managing your affairs without the direction or counsels of God or men. 17. If any shall injure you, never imitate their evil example, nor make yourselves partakers of their guilt, by revengefully doing anything passionate, unjust, or hurtful to them; but always labour to contrive and pursue such methods, or procure such things, as are manifestly good, generous, and honourable, not only in the sight of God, but of all the unprejudiced part of mankind, that the worst of your enemies may never be able to upbraid you with doing anything unworthy or indecent. 18. And however difficult it may be in some cases, labour, as far as is consistent with truth and faithfulness, honour, and conscience, to cultivate a peaceable and quiet temper and carriage in all your dealings with persons of all ranks, professions, and characters, since on this the beauty, order, and

happiness of society, civil or sacred, your own comfort, and the credit of religion, so much depend. 19. And since it is the supreme right and prerogative of God himself to inflict just punishments on such as deserve them, either by his own immediate judgments, or by the equitable laws of civil government, never take any private revenge for yourselves upon such as have injured you, nor even prosecute them at law, from a litigious and resentful temper of spirit; but rather endeavour to turn away their wrath by soft answers and a yielding conduct, or retire out of the way of their violence; and if they will continue their rage against you, calmly leave them to the righteous judgment of God. 20. Yea, if any who have injured, abused, and persecuted you, be reduced to afflicted and necessitous circumstances, carefully seize the opportunity, and assist and relieve them to the utmost of your power; for by such kind and merciful conduct you will either mollify their spirit, and render them your penitent and fast friends, or, if they remain obstinately ungrateful and perverse, they will but aggravate their guilt, and bring upon themselves the most lasting, terrible, and destructive judgments of God. 21. Upon the whole, let no ill treatment discompose your spirit, inflame your angry, malicious, and impatient passions, and so enslave your mind, and give your adversaries opportunity of triumphing over you; but labour, by the grace of God, to exercise all meekness, kindness, and forbearance, under the highest provocations, and thus overcome your enemies and your own resentments by returning good for evil.

Ver. 1. *The mercies* by which the apostle specially obtests believers are—(1) *their selection by faith*; (2) *provision for their conformity to the image of the Son of God*; (3) *their holy calling to glory and virtue*; (4) *their deliverance, not from weakness, temptation, or warfare with sin and Satan, but from condemnation*; (5) *their growth by faith*; (6) *their living union, as members, with Christ their head*; (7) *their communion or fellowship with the Father and with his Son Jesus Christ*; and (8) *the secure enjoyment of all the blessings of the promise of grace*.—*Note*. The body is for sacrifice; the mind (ver. 2) for renewal. C

Ver. 6. *Prophecy*. The word 'prophet' in the Old Testament signifies 'an interpreter,' one who explains the meaning and will of another; and applies equally to the exposition of the Scriptures or the foretelling of future events.—*According to the proportion* (of the prophetic gift, let him prophesy, which is in proportion to the gift) *of faith*. Faith in the truth, mercy, and power of God, being the fountainhead of all other gifts. C

Ver. 8. *He that giveth*. Not the alms of the church, as some think, for that is included in the deaconship, ver. 7; but he that, being rich, 'giveth' of his own store.—*Simplicity*. Rather, 'liberality,' as in 2 Co. 8. 2; 9. 11, 13, when it refers to private benevolence; and 'impartiality' when it refers to the distribution of public charity.—*Cheerfulness*. Alacrity in act, and kindness of manner. C

Ver. 11. The word translated 'business' signifies rather 'zeal' or 'energy'; and the scope of the passage shows that Paul is speaking of Christian graces and duties, not of the *business* of this world. To make such an application of this passage in exposition, or in popular address, is a misinterpretation of the apostle's language. P

Ver. 16. *Be of the same mind one toward another*. This is a very precious and most important injunction. Its full significance is scarcely brought out in our version. It signifies that Christians are under all circumstances to regulate their words and conduct to and toward each other by the most delicate feelings of kindness and forbearance. All bitterness, envy, and strife are to be systematically avoided. Alas! how seldom do the members of different churches and sects act upon this principle! P

Ver. 18. *If it be possible, &c.* Never be the aggressors; never refuse a reasonable apology: be always ready to forgive; and sacrifice, as far as justice to others will permit, both your feelings and interests, for sake of peace. C

Ver. 20. Some think the apostle to mean, that as 'coals of fire' fuse the hardest metals, so acts of undeserved kindness will soften the hardest heart. But the original, quoted from Pr. 25. 21, 22, can give no such meaning; and the fact that the continued beneficence of our Lord had no such meliorating influence on the hearts of the Jews, showing that the passage is to be interpreted according to the obvious meaning of the words—to wit, that the benevolence of Christians towards their enemies will aggravate both their guilt and their punishment. C

Ver. 21. *Be not overcome of evil*. 'To yield to anger would be to be conquered by an enemy. He acts as the Christian who yields not to anger, but remains without wrath under insult and ill treatment.' *Haldane*.

REFLECTIONS.—God's endearing mercies should

powerfully promote our grateful dedication of ourselves to him and his service. And it becomes professed Christians to have their hearts weaned from the profits, pleasures, and cares of this present world, and from its sinful practices and customs, and to labour after a thorough conformity to the image of God, and an experimental, practical, and approving acquaintance with everything good. It is very honourable when, amidst great gifts, graces, and services, we keep up humble thoughts of ourselves and a high esteem of others, and account whatever we have as freely bestowed on us for the good of the church. Great is the kindness of Christ in so plentifully providing gifts, graces, offices, and officers, for the edification of souls. And it is delightful when all, with integrity, diligence, and cheerfulness, are employed for that end. O! what undissembled and ardent love to God and man; what hatred of everything evil; what diligence in our callings; what joyful hope of eternal happiness; what patient resignation; what fervent and persevering prayer; what cheerful liberality; what profound humility; what cordial sympathy; what harmonious concord and peacefulness; what disinterested returning of good for evil—is necessary to enter into the character of a *Christian*! And great is the grace and power of God which is necessary to work all these in our heart and life.

CHAPTER XIII. Ver. 1. And whether ye be Jews or Gentiles, ministers or people, see that ye conscientiously submit to and cheerfully obey the civil governors who rule over you, in everything lawful; for they are advanced to their dignity by the providence of God, derive their whole authority from him as the supreme Governor of the world, and therefore ought to be acknowledged and obeyed as his deputies and vicegerents. 2. Whoever therefore they be, and of what religious profession or worldly circumstances soever, who, in their private capacity, oppose any lawful command of the civil government which is providentially set over them, and in a seditious and treasonable manner endeavour to disturb, defame, and subvert it, they rebel against the authority of God himself, and oppose an ordinance which he has appointed in his law, natural and revealed, for the protection, safety, and welfare of mankind, and expose themselves to severe punishment from their rulers, and to the everlasting wrath of God who appointed them. 3. For according to the end of their institution, civil rulers are not authorized by God to punish men for or deter them from anything truly good and lawful, but to restrain and punish what is manifestly injurious and disturbing to the commonwealth, and dishonourable to God their supreme Governor, for the caution of others, and to preserve them from the like conduct. If therefore you would be safe from all danger of punishment by them, always live quietly and peaceably, in all godliness and honesty, doing what is morally and politically good; and then you may ordinarily expect the protection, commendation, and encouragement of magistrates, instead of their severe resentment. 4. For by the very nature of their office, magistrates are God's deputies, whom, for the common benefit of mankind in this imperfect state, he has authorized to suppress vice, immorality, and profaneness, and to maintain his honour, as the Lord of the world, and the natural, civil, and religious rights of their subjects. If therefore you violate the moral and political laws of their government by doing what tends to dishonour, weaken, or destroy it, you expose yourselves and families to the most dreadful consequences, magistrates being obliged, as the deputies of God, to punish such as are turbulent or chargeable with any other notorious crimes. 5. Ye are therefore bound to pay all due subjection and obedience to magistrates, not only for avoiding that punishment which they are able and bound to inflict upon the injurious and rebellious, but chiefly from a principle of

CHAPTER XIV.

3 Men may not condemn nor condemn one the other for things indifferent: 13 but take heed that they give no offence in them: 15 for that the apostle proveth unlawful by many reasons.

HIM that^a is weak in the faith receive ye, but not to doubtful disputations.¹

2 For ^bone believeth that he may eat all things: another, who is weak, ^ceateth herbs.

3 Let^d not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.

4 Who^e art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make² him stand.

5 One^f man esteemeth one day above another: another esteemeth every day *alike*. ^gLet every man be fully persuaded³ in his own mind.⁴

6 He that regardeth⁵ the day, regardeth it

A.M. cir. 4064.
A.D. cir. 60.

CHAP. XIV.

a Is. 42. 3. 35. 3. 4. Eze.

14. 4. 6. Mat. 15. 10. ch.

15. 17. 1. Co. 8. 1. 19. 23.

b 1 Co. 10. 25. 1 Ti. 4. 3.

Tit. 1. 15.

c Da. 1. 12. Le. 17. 10.

14.

d Ac. 10. 34. 44. Col. 2.

16.

e 1 Co. 4. 4. Ja. 4. 11.

12.

f Will make, as ch.

4. 21. 11. 23. He. 2. 18.

ver. 3. 15. 40. 29.

g Ga. 4. 10. Col. 2. 16.

h Phi. 3. 15. ver. 23.

i Or, assured.

k We are not to take

the opinions, convictions,

or acts of others

as our guides. We are

not to attempt to

force our views on

points not essential

upon others. Every

man is to think for

himself. He is bound

to follow the dictates

of his own conscience

after using all avail-

able means for its

guidance and enlight-

enment.—7.

l Or, observeth.

A.M. cir. 4064.
A.D. cir. 60.

1 Co. 10. 31. 1 Pe. 4.

11. 1 Co. 10. 26. 28. Mat.

14. 19. 15. 30. 26. 1 Ti.

4. 3. 4.

2 Co. 6. 19. 20. Ga.

2. 20. 2 Co. 12. 1. Th. 5.

10. 1 Pe. 4. 2. Ep. 1. 12.

Phil. 2. 21. 23. Re. 14. 13.

7 Ac. 10. 42. Re. 1. 18.

2 Co. 5. 15. Ac. 2. 36.

Mat. 28. 18. Phil. 2. 9. 11.

8 ver. 3. 4.

9 2 Co. 5. 10. Ec. 12.

14. Mat. 23. 32. Jn. 5. 22.

Re. 20. 12.

6 Since 'we must

all stand before the

judgment-seat of

Christ;—since the

words of Is. 45. 23

(which are spoken in

the person of JEHO-

VAH, besides whom

(as 'a just God and

a Saviour') there is

no God; ver. 21) are

by the apostle dis-

tinctly applied to

Christ;—and since

that each may 'must

stand before the

judgment-seat of

Christ,' stand there

that each may 'give

account of himself to

God,' it surely follows

that Christ is Jeho-

vah, besides whom

there is no God.—C.

'unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 For^{*} none of us liveth to himself, and no man dieth to himself.

8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

9 For[†] to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

10 But "why dost thou judge thy brother? or why dost thou set at nought thy brother? for ^{we} shall all stand before the judgment-seat of Christ.⁶

John went peaceably to prison, but peremptorily refused, even by silence, to comply with the ungodly prohibition of the Sanhedrim. C.

Ver. 4. This is the proper description of the civil magistrate:—(1) He is God's minister—God's servant—bound, appointed, to obey him. (2) The first object of his appointment is to do good to them that do good, ver. 3, and good in every form in which it is possible for the power of man to attempt or effect it. (3) He is invested with sufficient power for restraint of the wicked, and also for redressing and avenging wrong. C.

Ver. 8. *Owe no man anything*—when it is a debt of respect and honour which every right-hearted man can pay; and when it is a debt of money, owe nothing that present means, diligence, frugality, and self-denial can enable you to pay. C.

Ver. 11. *And that knowing the time*. Rather, "and especially (attend to all these holy duties) knowing the time" which is quickly passing away, and calling upon us hourly to redeem it, Ep. 5. 16, saying, "Awake out of sleep, for now is our salvation (our complete deliverance from this body of sin and death, ch. vii.) nearer (its consummation in victory over the last enemy, 1 Co. 15. 26) than when we believed." C.

REFLECTIONS.—Divine is the appointment, and advantageous the right exercise, of magistracy. And what a promoter of the peace, order, and happiness of nations is the Christian religion! While it directs rulers how to discharge their high trust as deputies of God, it requires the subjects to revere, honour, obey, support, and reward them as such.—An exact honesty in the contracting or payment of debts ought to mark every Christian. And Christian love to our neighbour is a permanent duty, and an amiable and powerful restraint from vices, and constraint to everything virtuous. No murder, adultery, theft, falsehood, covetousness, or relative disorder, can consist with it. But how imperfect, dark, dangerous, and transient is the present state of things on earth! Great is the mercy that eternal happiness daily approaches nearer to every believer. The faith and contemplation of these things should make us effectually to shake off our sinful indolence and unconcern; to avoid and abhor luxury, uncleanness, strife, and envy; and to receive Jesus, and his righteousness and grace, that we may be always perfecting holiness in the fear of the Lord.

CHAPTER XIV. Ver. 1. And whereas there are different opinions among you about the continued obligation of some ceremonial rites of the Old Testament dispensation, I earnestly entreat you Gentile believers, who have more distinct views of the liberty of the gospel dispensation, to admit to your church-fellowship and intimate friendship such Jews as still have some prejudices and scruples with respect to the abolition of these ceremonies, and beware of troubling them with perplexing disputes about meats, days, or things equally trivial; as these tend rather to puzzle and disquiet their minds than to godly edifying: 2. For some Gentile or other converts, who plainly perceive the abolition of the ceremonial law, have freedom in their own mind to eat every kind of wholesome food; and some Jewish or other converts, through the prejudice of education, think that the Mosaic rules relative to food are still binding; and hence, when they eat with Gentiles, are afraid to eat any flesh at all. 3. In this case let Christian charity and forbearance be exercised on both sides; for God bears with the weakness of the one, and hath accepted and taken the other into his family and church without any regard to ceremonial observances. 4. It

is therefore very improper for any of you presumptuously to judge and condemn those whom God hath accepted and approved in their conduct; it is to God, not to you, they are accountable, and by him their state must be decided; and he, having accepted and admitted them, shall establish them in the faith and fellowship, comfort and holiness, of the gospel, and make them to stand with boldness in the last judgment.—5. Some think that the ceremonial seasons ought still to be regarded and religiously observed: others who have clearer views of the gospel state of the church are persuaded that no day but the Christian Sabbath ought to be distinguished from others. 6. As the regards of the Jewish festivals do it from a principle of conscience towards God, and in obedience to what they think to be still his command, and in honour of Christ, who, they conceive, hath confirmed all the ancient institutions of Moses: and as they who do not observe these days forbear from a principle of conscience towards God, with a view to his glory, and to the honour of Christ's having fulfilled and abolished the whole ceremonial laws: so that they who eat every sort of wholesome food aim at the honour of God and of Christ, who is Lord of all; and in asking a blessing on their food, give him thanks for allowing them freely to eat whatever is most suited to their convenience, necessity, and innocent delight; and they who refrain from the meats anciently prohibited, do it with an upright intention to glorify God and Christ, in submitting to his authority in these ancient laws, and which they suppose still binding; and are thankful that enough besides is afforded them by Providence: it is therefore proper that they should, in a Christian manner, bear with one another. 7. None ought, and no true believer will dare, to live as if he were his own lord and master, making his own humour the rule, or his own honour, profit, or pleasure the end of his life: and none ought to make, and no real Christian will make, his own ease or honour the end of his death. 8. For in whatever form or time we live, it ought to be in obedience to the command of Christ, and in order to serve and honour him in all that we think or say, do or suffer; and whether we be cut off by a violent or natural death, it ought to be undergone with resignation to the will and appointment of Christ, who died for us; and with a faithful commitment of our departing spirits into his hand, and a desire to glorify him and his truths, and the power of his grace, in the manner of our death; and to depart and be for ever with him. Whether therefore we live or die, we all ought to consider ourselves as Christ's property, and at his disposal, and relying upon him, labour to glorify him in our bodies and spirits. 9. For to this very end Christ at his Father's commandment laid down his life as an atoning sacrifice for sin, and rose from the dead, and ascended to heaven, that, as Head over all things to his church, he might have an absolute, universal, and loving dominion over them that are dead, or that are, or ever shall be, alive on the earth; and might have full power to direct, support under, and sweeten death to all people, as well as bestow everlasting life upon all who believe. 10. Why then should any of you judge, condemn, and think meanly of your Chris-

tian brethren about matters which are in themselves indifferent, when all of us shall in a little time appear before the judgment-seat of Christ, and have all our dispositions, tempers, thoughts, words, and actions judged by him, and our eternal state of misery or happiness fixed in correspondence thereto? 11, 12. For as Christ, to show the irreversible nature of his purpose in this point, has sworn by himself, that every one of mankind shall be obliged to own him as the great God and Judge of all, to whom they are accountable, and by whom their eternal state must be decided, it is plain that all of us, both Jews and Gentiles, of every rank, character, or profession, shall be called to account in the last judgment, not for our neighbours' mistakes and miscarriages, but for our own faith and practice. 13. Let none of us therefore invade Christ's prerogative, by taking upon us to censure and condemn one another; but let us all take care that we never, by a free use of that which is lawful in itself, grieve or ensnare our Christian brethren, or draw them into sin, by tempting them either to go into uncharitable censures, or to do that with a doubting conscience which we do with a satisfied mind. 14. For my part, I know, upon the authority of Christ, and the nature and design of his death, which was to reconcile and take away all religious distinctions between Jews and Gentiles, and to remove the curse which the fall had brought upon our created enjoyments, that no sort of food is in its own nature morally, or now any longer ceremonially, unclean; yet, if any one should think any particular sort of food forbidden by God, his eating of it would violate the dictates of his conscience, and so defile it, by doing what it represented as sinful. 15. Yea, if ye yourselves were ever so fully persuaded that you might eat whatever food comes in your way; yet, if your Christian brethren through weakness should be troubled and offended at it, it would be very untender and uncharitable in you, if ye knew their scruples, to persist in using your liberty before them. Never dare to stagger the faith, wound the conscience, destroy the peace and comfort of a brother, or draw him into damnable sin, for whom it appears Christ, in infinite love, laid down his life. 16. Take heed that your lawful liberty in the use of meats or other indifferent things be not reproached as licentiousness through your imprudent and unseasonable use of them to the scandalizing of your weaker brethren. 17. But, after all, the nature, glory, and blessedness of the gospel dispensation, or of the kingdom of grace thereby erected in men's hearts, do not consist in any circumstantial and external things, but in the mind of Christ imparted, in true holiness of heart and life, in a solid peace in our own souls, and a peaceful temper and carriage towards others, under a sense of God's being reconciled to us through Christ; and in those supernatural and divine comforts which the Holy Ghost imparts to us through the Word. 18. And whoever, in these substantial points of vital religion, behaves as a faithful servant of Christ, obedient to him, dependent on him, and aiming at his glory, is, through him, acceptable to God in his person and services, and is approved by all good and wise men as a sincere Christian, whatever be his opinion in things indifferent.

11 For it is written, *As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.*

12 So then every one of us shall give account of himself to God.

13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way.

14 I know, and am persuaded by the Lord Jesus, that *there is nothing unclean* of itself: but to him that esteemeth any thing to be unclean, to him *it is unclean*.

15 But if thy brother be grieved with thy meat, now walkest thou *not* charitably.⁸ Destroy not⁹ him with thy meat, *for* whom Christ died.

16 Let not then your good¹ be evil spoken of:

17 For the kingdom of God is not meat and drink;² but righteousness, and peace, and joy in the Holy Ghost.

18 For he that in these things serveth Christ is acceptable to God, and approved of men.

19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

20 For meat destroy not *the* work of God. All things indeed *are* pure; but *it is* evil for that man who eateth with offence.

21 *It is* good neither to eat flesh, nor to

A.M. cir. 4064.
A.D. cir. 60.

15.45.23. Phi. 2.10.
Re. 5.13.
2. He. 13.17. 1 Pe. 4.5.1
Co. 3.8.4.5 1 Co. 5.10.
Ga. 4.4.5.
1 ver. 3.4. Mat. 7.1.2.
Ja. 4.11.3.12.4.
1 Co. 5.9.10. 2 Pe. 2.12. 1. Mat. 18.7.9.
Lu. 18.2.
1 Co. 1.1. Mat. 15.11.
1 Ti. 4.4. Th. 1.15. 1 Co. 8.12.
1 Gr. common.
1 Co. 13.4.8.11. ver.

20. Gr. according to charity.

1 Destroy not the peace of the church, the edification or comfort of thy brother, see ver. 19, 20, neither run the fearful hazard of leading him to defile his conscience through your example. See ver. 20.

1 Ti. 2.6. He. 2.9. 2 Pe. 2.1. 1 Jn. 2.2.

1 Co. 10. 29. See note * below

1 Co. 4.20. Lu. 17. 21. 1 Ti. 4.8. Ga. 5.6. 1 Co. 8.8. ch. 2.28. 39. He. 13.9.

2 See note † in second column.

2 Mat. 6.33. 2 Co. 5.1. 5.15. 1 Jn. 14. 27. 10.38. 1 Co. 1.12. Ro. 5.2. 5.13. 10.12. 12.13. 13.15. Ga. 5.22. 23. Phi. 3.9. 13.9.

1 Ac. 24.16. Phi. 1.10. 11.27. 15.16. Col. 1.22. 1 Pe. 2.5. 12.15. 20.13. 13.16.

1 ch. 12.18. 15.2. Ps. 34.14. Phi. 3.16. He. 12. 14. 1 Co. 12.26. 2 Co. 12.19. Ep. 4.29. 1 Th. 5.11. 12. 1 Pe. 3.11. 2 Co. 13.11.

1 ver. 14.15. Mat. 15. 11. 1 Co. 3.9. 16.10. 13. 11. 15. ver. 23.

1 ver. 10.15. Ep. 2.10. 21 Co. 13.13. Mat. 13. 6.10. Lu. 18.2.

* Let not the liberty you enjoy under the gospel, of eating things forbidden in the law of Moses, be evil spoken of, as if you were influenced by mere appetite;

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A.D. cir. 60.

but show by your self-denial that you are influenced by a higher and better motive—the peace and edification of your brother.—C.
1 Jn. 3.21. Ac. 23.1. 24.16. 2 Co. 1.12. 30.1. discerneth and putteth a difference between meats, 1 Ti. 1. 15. ver. 5.14; or staggers, ch. 4.20. Ja. 1.6. 1 He. 11.6.

CHAP. XV.

1 Strong is here applied to those mature Christians who were so firmly established in the liberty of the gospel as to know they were released from Jewish distinctions of meats and days.—C.

2 To bear. As a strong traveller lends his arm to the weak, or lays his burden upon his own shoulder.—C.

1 ch. 14.10. 1 Co. 9.19; 13.5. 10.24. 33. Phi. 2.4. 5.

1 Is. 53.4.5. Mat. 26. 39. Jn. 5.30. 38. Ps. 69. 9. 38. 50. 51.

1 ch. 4.23. 4. 2 Ti. 3. 16. 17. 2 Pe. 1.10. 20. He. 13.5. Ac. 13.40. 41. 1 Co. 10.19. 10.19. 3. 38. 35.

1 Ex. 24.6. 2 Co. 1.3. Ps. 86.5. 103.8.

1 Co. 1.10. ch. 12.16. 6. Phi. 2.1. 10. AC. 2.1. 1. 24. 32. Ep. 3.9. Zec. 14.9.

1 Or, after the example of.

1 2 Co. 1.3. Ga. 1.1. Ep. 1.3. 1 Jn. 5.7.

† True religion does not consist in external observances—in fasts and feasts, and pompous ceremonies, and an ostentatious ritualism; it is something far deeper and holier. It has its seat in the heart, and it appears clothed in the graces of love, peace, purity, and joy.—P.

drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak.

22 Hast thou *faith*? have *it* to thyself before God. *Happy is* he that condemneth not himself in that thing which he alloweth.

23 And he that doubteth³ is damned if he eat, because *he eateth* not of faith: for *whatsoever is* not of faith is sin.

CHAPTER XV.

1 The strong must bear with the weak. 2 We may not please ourselves. 3 For Christ did not so, 7 but receive one the other, as Christ did us all, 8 both Jews 9 and Gentiles. 15 Paul excuseth his writing, 28 and promiseth to see them, 30 and requesteth their prayers.

WE then^a that are strong¹ ought to bear² the infirmities of the weak, and not to please ourselves.

2 Let^b every one of us please *his* neighbour for *his* good to edification.

3 For^c even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.

4 For^d whatsoever things were written aforetime were written for our learning; that we through patience and comfort of the scriptures might have hope.

5 Now^e the God of patience and consolation grant you to be *like-minded* one toward another, according to³ Christ Jesus;

6 That ye may with one mind *and* one mouth glorify God, even the *Father* of our Lord Jesus Christ.

19. Let us therefore, instead of laying any stress upon, or contending about, such things, labour to pursue what tends to promote our own inward peace and prosperity, and an amicable temper and conduct towards our brethren in Christ; and to propagate such opinions and practices as may strengthen one another in faith and love, hope and holiness. 20. Never, for the sake of meats, or such like indifferent things, obstruct that harmony, love, and peace, spiritual edification and comfort, which the Holy Ghost produces and delights in. All meats may now indeed be eaten without defilement to the conscience, and to every true believer they are cleansed from the curse brought on them by sin; but it is very sinful and injurious for professed Christians to abuse their liberty in even eating them, or doing things indifferent, when they know it will grieve and stumble a tender-spirited brother. 21. In such cases it is right, kind, prudent, commendable, and well-pleasing to God, to abstain from whatever has any tendency to stumble, discourage, prejudice, weaken, or grieve any of our Christian brethren, or ensnare them into rash censuring or sinful compliances. 22. If therefore ye be fully persuaded that ye may eat all manner of wholesome food, and neglect the observance of the ceremonial festivals, hold it fast, and act according to it on all proper occasions, as in God's sight, and with a view to his glory. Happy is that Christian whose conscience can approve his conduct in every point, as both lawful and expedient. 23. But he who eats meats, or practises anything indifferent, while he doubts of the lawfulness of it, is condemned in his own conscience and by the Word of God; for, in all matters of a religious nature, it is very sinful for us to practise or comply with anything which we do not believe authorized by the Word of God, being at once a contempt of what we allow to be his law and our only rule of faith and practice, and a violation of the restraints of our own conscience.

Ver. 1. *He that is weak in the faith.* Holding things indifferent, such as observance of days and abstinence from particular kinds of food to be matters of paramount importance.—*But not to doubtful disputations.* Not to harassing controversy on the points where he is ignorant—but rather to strengthen him in those things which he understands, to edify him in love, so that he may be won to a love of all the truth by the loveliness of his intercourse with those who profess it. See ch. 15. 2. C.

Ver. 2. *Another eateth herbs.* Not as some suppose for fear

of eating meat polluted by having been offered to idols, for any man could make himself certain that meat was not so offered, but from the ascetic principle carried so far as to render even eating a species of fasting. C.

Ver. 3. 'The strong' is warned against despising: 'the weak' against judging; and both, being in faith, are mercifully accepted of God. Therefore, 'let not the weak judge him that eateth: for God (who is judge of all) hath received him.' C.

Ver. 17. This 'righteousness' is interpreted by Haldane, not of 'the righteousness of God imparted to the believer,' but of 'that righteousness of which he is the subject.' And as 'peace and joy in the Holy Ghost' are received not merely as gifts, but as powers by which God establishes and maintains a kingdom in the human heart—so righteousness, though a gift (ch. 5. 17), is also viewed as a similar power by which grace reigns unto eternal life, ch. 5. 21. C.

REFLECTIONS.—With great care ought we to extend church-fellowship as far as can tend to the honour of Christ and the mutual edification of church-members in faith and holiness. And no lesser differences, which do not affect the system of divine truth, or the vitals of religion, ought to hinder our mutual intimacy. We have all need to beware of an uncharitable, disdainful, and censorious spirit, and earnestly should we be concerned to comfort ourselves in God's love to us, and to approve ourselves to him, and to our own conscience, in the view of our appearance before his awful tribunal. What reverential thoughts ought we to entertain of Jesus Christ as the great God and Judge of the world! And in the view of his impartial and final judgment with diligent care should we by faith live on his person and fullness, and to his glory, and avoid all uncharitable judging or offending the weakest of his apparent members. Yea, it becomes us always to act from principles of faith and a good conscience in all things, and to promote each others' edification and peace; and always to remember the excellency and spiritual nature of the blessings of his kingdom, that it consists not in anything external, but in righteousness, peace, and joy in the Holy Ghost.

CHAPTER XV. Ver. 1. Such of us therefore as are established in the faith of the gospel liberty, or who have arrived to greater measures of knowledge and grace, ought, from a compassionate and tender regard to our Christian brethren, whose faith is staggering, and whose judgment and other spiritual attainments are but small, to be meek, forbearing, and patient

towards them, and should make kind allowances for, and endeavour to relieve them, under their prejudices, doubts, and fears, rash censures, and conscientious scruples, and not aim at gratifying our own inclinations, much less our own humour, pride, and passions: nor ought we to do anything which is barely lawful in itself at the expense of offending and injuring the tender minds of others. 2. Let each of us therefore labour to behave towards our fellow-Christians and neighbours in such a condescending and engaging manner as will best soften their temper, instruct and win them, and make their souls to grow in grace and knowledge, comfort and holiness, to complete salvation. 3. For even our blessed and all-sufficient Lord Jesus did not indulge his own ease or pleasure, or seek his own safety or honour, to the neglect of others, when here upon earth; but, to promote our salvation and his Father's honour, condescended and denied himself in numberless instances, and freely submitted to all manner of hardships, sufferings, disgraces, and malignant and blasphemous reproaches, as is represented through David as a type in Ps. lix. 4. And whatever things were written in the Old Testament by the inspiration of the Spirit of God, were written, not only for the instruction of our ancestors, but for ours also, that by means of its types, prophecies, histories, and examples, as well as doctrines and laws, we might be excited, animated, and encouraged to proper patience under our troubles, and made partakers of the joys of faith, the peace of a good conscience, and the comforts of the Holy Ghost, in order to confirm our well-grounded hopes of all needful grace from God now, and glory hereafter. 5. In order therefore to your dutiful and successful improvement of the Scripture, may that God who is infinitely patient and long-suffering, and who is the author, fountain, and giver of all Christian patience and spiritual comfort, grant you a harmonious, tender, and peaceful disposition towards each other, that you may be entirely united in all doctrines and duties which belong to your Christian state and character according to the example and command of Christ, and as may be most for his glory, and acceptable to God through him; 6. That, under the influence of the Holy Spirit, ye may, with united hearts and voices, cordially agree in your profession, worship, and practice, to advance the

7 Wherefore receive ye one another, as Christ also received us, to the glory of God.

8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers;

9 And that the Gentiles might glorify God for his mercy; as it is written, "For this cause I will confess to thee among the Gentiles, and sing unto thy name."

10 And again he saith, "Rejoice, ye Gentiles, with his people."

11 And again, "Praise the Lord, all ye Gentiles; and laud him, all ye people."

12 And again, Esaias saith, "There shall be a root of Jesse," and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,

16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

honours and show forth the praises of God, as your God in Christ, who is the centre of all our spiritual union and fellowship.—7. Notwithstanding therefore your different opinions about matters of little importance, let the endearing example of our great Lord and Saviour in bearing with our infirmities who are believers, and receiving us into favour, union, and communion with himself and his Father, influence you cordially to embrace one another as brethren, without distinction of nations or parties, that ye may glorify God by your harmoniously walking together in faith and love, and in the fellowship of the gospel, till ye arrive at all possible perfection in his glorious presence for ever. 8–12. And to show you how Christ has admitted both Jewish and Gentile believers to equal privileges and blessings, without making any distinction under the gospel state, observe, on the one hand, how he sprung from, and appeared as a member and minister of, the Jewish church, and taught, obeyed, and suffered, to display the faithfulness of God, and to ratify, establish, and render efficacious the gracious promises which had been made to the ancient patriarchs Abraham, Isaac, and Jacob;—and, on the other, that many of those promises spoken by David, Moses, and Isaiah represent Christ as publishing the truths of God to the Gentiles, and bringing them into his church, as joyful and grateful members thereof, subjected to him as their Head, and trusting in him as their Saviour, along with the Jews. It is therefore proper that both parties should receive each other with all readiness of mind as their brethren in Christ. 13. Now may that gracious God, who is the object, ground, and author of all that hope which we, whether Jews or Gentiles, have of spiritual and eternal blessings, plentifully enrich and satiate you with all sorts of divine joys and comforts, and with an abiding, solid, and evangelical peace in your own souls, and with one another, in the lively exercise of faith in Christ and the promises of the everlasting covenant, that ye may not only have a good but full and assured hope of

future blessedness through the powerfully enlightening, strengthening, witnessing, and confirming operation of the Holy Ghost! 14. And indeed I am firmly persuaded that ye, my dear Christian brethren, are abundantly endowed with such benevolent graces of the Spirit as dispose you to mutual kindness in your temper and behaviour one towards another, and with such knowledge of all things necessary to salvation as renders you capable of instructing each other in the most important truths of the gospel, and of admonishing and exciting one another to everything truly virtuous. 15, 16. I have nevertheless written with the greater plainness and freedom on the head of your Christian liberty and obligations to mutual charity, because, by the transcendent grace of God, I have been called and furnished to be an apostolic preacher of Christ and his unsearchable fulness in the gospel, especially to the Gentiles, that many of them, being converted by my ministrations, might be devoted as living, holy, and acceptable sacrifices to God, and might offer up to him the sacrifices of prayer, praise, and charitable contributions,—both they and their services being consecrated by the effusion of the gifts, graces, and sanctifying influences of the Holy Ghost. 17. In consequence of which call to this office, and success therein, I have great reason to rejoice and glory, not indeed in myself, but in and through Christ, by whose grace I have so abundantly and so successfully laboured in preaching the gospel, and bringing multitudes of Gentile sinners to the faith of Christ, to the praise and glory of God. 18, 19. But in this my humble and holy glorifying I neither dare boast of anything I have done myself, nor ascribe to myself what others have done, but I merely hint at what Jesus Christ, by means of my preaching, labours, and sufferings, has wrought, by the almighty influences of his Spirit, in bringing multitudes of the Gentiles to receive and profess him as their Lord and Saviour, and to live in obedience to his laws: and encouraged by his miraculous and gracious operations, which attested my call, mission, and

17 I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.

18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,

19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:

21 But, as it is written, "To whom he was not spoken of, they shall see; and they that have not heard shall understand."

22 For which cause also I have been much hindered from coming to you.

23 But now having no more place in these parts, and having a great desire these many years to come unto you;

24 Whosoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company.

25 But now I go unto Jerusalem to minister unto the saints.

26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

27 It hath pleased them, verily; and their

the truths which I preached, I have, under the influence of the Holy Ghost, with great freedom, faithfulness, fullness, and success, published the glad tidings of salvation through Christ to sinful men, all along from Jerusalem, through Canaan, Syria, Lesser Asia, and Greece, till I came to Illyricum, at no great distance from Rome. 20, 21. And in my ministrations I have especially studied, agreeably to a prediction of Isaiah, to publish these astonishing mysteries of the gospel where they had never been preached before, that so I might the more remarkably act as one who had received an immediate commission from Christ, and needed no human assistance to introduce me. 22–24. My necessary and extensive labours in these regions have, under the direction of God's providence, hindered me from visiting you, as I sometimes intended; but the gospel being now extensively known, and churches planted in all these places, I hope, according to my long fixed inclination, soon to see you. And if the Lord permit me, as I intend to attempt the propagation of the gospel in Spain, I expect to visit you as I pass westward into that ignorant and idolatrous country, and to be helped forward by you in my journey to it, after you and I have had some comfortable and edifying fellowship together. 25, 26. But at present I am obliged to go south to Jerusalem with the contribution which the Christians of Macedonia and Achaia have made for their holy but poor brethren in Judea. 27. In this the contributors have been extremely forward and cheerful, as indeed just gratitude and common benevolence required that they should; for if the sinners of the Gentiles have received the enriching gospel of Christ from Jerusalem, and by means of Jewish apostles and preachers, and have been thereby made partakers along with the Jews of all spiritual and eternal benefits, it is certainly proper that they in return should assist with their temporal substance the poor Jewish saints at Jerusalem, and the places about. 28, 29. However, when I have manifested my tender regard to my dear countrymen, and have faithfully delivered

A.M. cir. 4064.
A.D. cir. 60.

1 ch. 14. 15. Ep. 1. 9. 3.
2 Jn. 13. 34. 35.
3 ver. 8. 9. 10. 10. 31.
4 Pe. 4. 11.
5 Mat. 15. 24. Jn. 1. 11.
6 Ac. 13. 26. 13. 45. ch. 3.
7 2 Co. 1. 20. Ac. 10.
43.
8 Jn. 10. 16. ch. 9. 23.
24. 1. 22. 30. Ep. 1. 11.
9 Ps. 18. 49. 2 Sa. 22.
50.
10 See note below.
11 De. 32. 43. Is. 24. 14.
16. 21.
12 Ps. 117. 1. 147. 1. 66. 1.
147. 3. 508. 3. 190. 1. 97.
1.
13 Is. 11. 1. 10. 6. 7. 42.
1. 4. 0. 49. 6. 27. 54. 3. 5. 0.
3. 8. Da. 2. 44. 7. 14. 11. 5.
4. Re. 5. 5. 2. 16.
5 A root of Jesse.
6 Rather, 'the root';
the promised scion
arising in human na-
ture from Jesse the
root; and yet, as
scions are, a root also
in itself.—C.
7 Je. 14. 8. 17. Ps. 22.
4. 7. 11. 17. 1. Pe. 1. 3.
8 Phil. 4. 11. 1. Th. 5. 16.
18. 2 Th. 2. 16. 17. ch. 14.
17. He. 1. 13. 19. ch.
12. 12. 18.
9 He. 6. 9. 3. 1. 2. Pe. 1.
12. 1. Jn. 2. 21. Phil. 1. 7.
11. Col. 1. 10. Ep. 5. 9. 1.
Co. 8. 1. 7. 10. Ga. 5. 22.
23. 1 Th. 5. 14. He. 10.
24.
10 2 Co. 2. 3. 2. Pe. 1. 12.
13. 15. 3. 1. He. 13. 22.
1. Th. 4. 6. 2 Th. 1. 6. 2. 14.
Jude. 5.
11 1 Co. 15. 12. 6. 1. Pe. 4.
10. 11. 1 Co. 15. 10. 3. 10.
Ga. 1. 15. 2. 9.
12 Ac. 15. 13. 22. 23. 1.
20. 27. 8. ch. 11. 13. 1. Co.
3. 5. 2. Co. 3. 6. Ga. 1. 10. 2.
7. 8. 1 Th. 2. 7. 2 Th. 1. 11.
Ep. 3. 7. 8.
13 Is. 6. 19. 20. Phil. 2.
17. ch. 12. 1. 2. 1. Pe. 2. 5.
Phi. 4. 18. He. 13. 16.
Ac. 20. 32.
14 O. encircling.
15 The offering up
(sacrifice) of the Gen-
tiles specially means
that 'presenting of
their bodies as a liv-
ing sacrifice,' which
the apostle beseeches
them to render, ch.
12. 1.—C.
16 Ver. 8 and 9 give
a reason for the ex-
hortation contained
in ver. 7. 7. That ex-
hortation is in sub-
stance, that Jews and
Gentiles—people of
different races and
parties, however
much opposed in

A.M. cir. 4064.
A.D. cir. 60.
days past—ought to
live in harmony as
Christian brethren.
And the reason is,—
Christ came into the
world to fulfil the
promises of God to
the Jews on the one
hand, and to bring
in the Gentiles to the
kingdom of God on
the other.—P.
2 2 Co. 12. 1. Ps. 115.
1. 1 Co. 3. 6. 7. 2 Co. 2. 14-
16. with He. 5. 1.
3 Paul might, and
did, legitimately 'glor-
y' not in himself,
but in the victories
in the crosses of
Christ—had achieved
in his hands (see
ver. 18) 'whereby
sinners had been
rescued from Satan,
sin, condemnation,
and death, dedicated
to God, and 'accept-
ed in the beloved.'—
C.
4 Pr. 22. 14. 2 Co. 10.
15.
5 ch. 1. 5. 16. 26. Ga. 2.
8. 1 Co. 4. 15. 2 Co. 10. 4.
5.
6 Ac. 19. 11. 12. 2 Co.
12. 12. He. 2. 4. 1. Pe. 1.
13.
7 Ac. 9. 22. 29. 12. 25.
13. 2. 11. 14. 10. 26. 16. 18.
17. 10. 16. 18. 9. 6. 11.
20. 2. 20. 27. 21. 10. 28. 5.
8 Ga. 2. 8. 2 Th. 1. 4. 7. ch. 1.
14.
9 2 Co. 10. 13. 16. 12.
15. 16. 1 Co. 3. 1. 5. Ep. 2.
20.
10 Is. 52. 15. 5. 1. Mar.
16. 15. Mat. 28. 19. Ep.
3. 8.
11 ch. 1. 13. 1 Th. 2. 18.
Ac. 13. 13. 14. 22. 14.
12 Or, many ways
or offences.
13 ch. 1. 10. 12. 1 Th. 3.
10. 2 Th. 1. 4. ver. 32.
14 Ac. 15. 3. 3 Jn. 6.
1 Gr. with you, ver.
32.
15 Ac. 18. 21. 19. 21. 20.
22. 24. 17. Ga. 2. 10.
16 This is one of the
few incidental re-
marks which enable
us to fix the date of
the epistle, and the
place where it was
written. In Ac. 19. 21
Paul's purpose to go
to Jerusalem is men-
tioned; and in ch. 24.
17 he speaks of it as
having been carried
out.
17 1 Co. 16. 1. 2 Co. viii.
ix. Ac. 11. 27–30. 1 Co. 9.
11. Ga. 6. 6. ch. 11. 17.

debtors they are. "For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

28 When, therefore, I have performed this, and have sealed to them this fruit,³ I will come by you into Spain.

29 And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

30 Now² I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God, for me;

31 That¹ I may be delivered from them that do not believe⁴ in Judea; and that my service which I have for Jerusalem may be accepted of the saints;

32 That¹ I may come unto you with joy by the will of God, and may with you be refreshed.

33 Now the God of peace be with you all. Amen.

to them this collection, I intend, if the Lord will, to see you on my way to Spain. And from what I have experienced of Christ's powerful operations by me, I hope to come to you plentifully furnished with gospel instructions, offers, and encouragements, and thereby to be an instrument of conveying to you the most abundant gifts, graces, and comforts. 30-32. In order to my accomplishing these desirable designs, I earnestly entreat you, by all the obligations and endearments of the love and grace of Jesus Christ and his Spirit, and by all that love wrought in your hearts by these divine persons, or which you owe to them for all that they have done for or in you, that ye in the most fervent manner join your believing, importunate, and persevering supplications to God with mine, for his guidance, protection, and blessing to me—that I may be delivered from all the snares and violence of my Jewish persecutors, and that the collection which I carry up to Jerusalem may not through prejudice be despised or refused, but kindly accepted by the believing Jews, as a mean of weaning them from their dislike to me and the Gentile converts—and that, being thus prospered in my present way and work, I may, through the kind providence of God, have an opportunity of seeing and conversing with, and preaching to you, for our mutual comfort and edification. 33. Meanwhile, may that God, who is reconciled to us in Christ, and is the Author of all our peace, comfort, and happiness, and who delights in our possessing our souls in peace, and living together in harmony and love, be graciously present with you, by the special influences of his Spirit, to unite your hearts in the strongest brotherly affection, prevent all animosity and discord, and bless you with all spiritual blessings in Christ Jesus!

Ver. 3. Christ willingly subjected himself to every inconvenience. The birds had nests, the foxes had holes, but Jesus had not where to lay his head. He willingly submitted to every reproach. He was called a glutton, a wine-bibber, a friend of publicans and sinners, because, like a skilful and kind physician, he condescended to the society of the sick, that he might heal their souls by teaching them truth, and calling them to repentance. C.

Ver. 13. It is very important fully to comprehend and feel that 'hope, joy, and peace' are altogether gifts of God, and not productions of human power; that they are to be sought by prayer for ourselves, and also by one Christian for another; and that they are to be sought and expected, not in mere fractions of enjoyment, but in the occupancy and 'filling' of the entire soul! C.

Ver. 24. It does not appear from any scriptural record that Paul ever visited Spain. The want of such record is, however, no proof that he did not visit it. Ecclesiastical tradition appears in favour of his visit; nor is such authority, though in many cases an insufficient ground, to be altogether rejected. But whether the purpose of the apostle was fulfilled or frustrated, matters not—the evidence of his inspiration is, in either case, alike complete. He does not say that God had commanded him, but that he desired, to go into Spain; and the Spirit instructed him to record that holy desire, which God might grant or refuse as seemed good in his sight. Thus David desired to build the temple—God approved of the desire, yet refused its fulfilment, reserving it for another. And the sacred historian was alike inspired in recording the desire, the approval of it, as a desire—the denial of its fulfilment, and its transfer to Solomon. C.

Ver. 31. The prejudices of many Jewish Christians were yet strong against the Gentiles, and their admission into the church upon any terms but the observance of the Mosaic law. Therefore the apostle prays, and entreats others to pray, that, by the removal of these prejudices, his service may be rendered acceptable. C.

REFLECTIONS.—With much tenderness and self-denial should we behave towards our Christian brethren; and with kind affection bear with one another's infirmities and study one another's spiritual edification. It is an inconceivable mercy to have access to peruse, and a great honour to be diligent students, searchers, and improvers of the holy Scripture. In the ministry of his Son, and the ancient promises, God delightfully laid the foundation of uniting Jews and Gentiles into one gospel church, and he hath done most marvellous things to effect it. Richly replenished are all the promises with Jesus Christ and his grace; and with what joy and peace doth a right believing of them fill our souls! Thrice happy are they who believe them, to their own sanctification of heart and life, by the Spirit of God, and to their eternal salvation. Thrice happy is it when ministers, depending entirely upon God, are diligent, faithful, and successful in preaching the gospel, and multitudes, through the gospel, attended by the influences of the Holy Spirit, are turned to Christ and his service. And it wears a hopeful appearance when the fervent prayers of ministers and people are united in behalf of Christ's interests and for one another's mutual advantage, and when spiritual fellowship is their joint delight.

CHAPTER XVI. Ver. 2. Readily receive her into your religious fellowship, and assist her in transacting her civil affairs at Rome; for she has generously and hospitably entertained, sheltered, and provided for many poor Christians and destitute strangers. 3, 4. They very much assisted and encouraged me in my ministerial labours at Corinth; and when I was in danger they exposed their very lives in order to save me. 5. Their religious family, by the blessing of God on their good example, diligent instructions, and prudent regulations, is like a church of Christ for its stated worship of God, purity of manners, and beautiful order. —Epenetus was the first converted to Christ in all the regions of Achaia, and an honourable pledge and earnest of that great harvest of souls which have been since gathered unto the Lord. 7-9, 13. In Christ, or in the Lord, denotes being united to, beloved by, and believing in him, and holding fellowship with him. 10. Apelles hath been tried, proved, and justly accounted a judicious, faithful, and zealous disciple, and servant of and sufferer for Christ. 16. A kiss attended with the utmost chastity, sincerity, and spiritual affection, as becometh saints who love one another with a pure heart fervently. 17. In order to cultivate and maintain true Christian love among yourselves, carefully watch against and avoid all those teachers or others

CHAPTER XVI.

3 Paul willeth the brethren to greet many, 17 and adviseth them to take heed of those which cause dissension and offences, 21 and, after sundry salutations, endeth with praise and thanks to God.

I COMMEND unto you Phoebe our sister, which is a "servant of the church which is at Cenchrea;"¹

2 That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

3 Greet Priscilla and Aquila, my helpers in Christ Jesus:

4 Who have for my life laid down their own necks;² unto whom not only I give thanks, but also all the churches of the Gentiles.

5 Likewise greet the church that is in their house.³ Salute my well-beloved Epenetus, who is the first-fruits of Achaia unto Christ.

6 Greet Mary, who bestowed much labour on us.

7 Salute Andronicus and Junia, my kins-

who attempt to form parties among you, and to introduce pernicious opinions and practices contrary to the pure truths of the gospel which ye have been taught by the inspired servants of Christ. 18. For whoever are of such a spirit and temper, and carry on such designs, are not the true servants of our Lord Jesus, the only Prophet, Priest, and King of his church; nor do they sincerely aim at promoting his interests and glory in the world, but seek to avoid persecution, gain the favour of worldly men, and gratify their own sensual appetites—to compass which vile ends, they, by high pretensions of kindness for you, or zeal for God's truths and honour, attempt to impose on the good temper and credulity of weak and incautious, though well-meaning persons, to turn them aside from the ways of the Lord. 19. I am indeed glad that your ready reception of the gospel and obedience of faith are become so exemplary and famous in the churches; and that hitherto no seducers have been able to draw you away from the simplicity which is in Christ; but considering your own weakness and depravity of nature, and the subtlety of Satan and his instruments, it is absolutely necessary for you to be very prudent and watchful, able to make a difference between good and evil, truth and error; and so inoffensive, plain-hearted, and sincere, that ye may neither deceive nor injure others, nor be deceived or injured by them—quite unacquainted with all envious, spiteful, and mischievous arts. 20, 24. And for your comfort and encouragement, remember that your gracious and reconciled God, who is the author of all true peace, and delights in your being at peace among yourselves, will stand by you, and in a little time subdue Satan and his emissaries, and defeat their malicious power and subtlety, by his providence and grace, and render you at last fully victorious and eternally triumphant over them.—And for this end my fervent, my repeated prayer to God for you is, that the free favour of your and my Lord and Saviour Jesus Christ, in all its special fruits and effects, and all communications of grace from him, may be continually and abundantly with you, to guide and strengthen, sanctify and comfort, defend and save you, and carry you through all temptations and dangers, till ye arrive with triumph at his heavenly kingdom. 25-27. Now, to that great, gracious, and almighty God, who is able to defeat all the attempts of your spiritual enemies, and to preserve you from falling into sins or error, and to settle, strengthen, and confirm you in faith, comfort, and holiness, according to and by means of the glad but incomprehensible tidings of salvation to sinful men which Jesus Christ himself preached while on earth, and which I, having them revealed to me by the inspiration of his Spirit, labour to publish in the world—even those glorious doctrines which were long entirely hid from the Gentiles, and but obscurely hinted to the Jews, in types, shadows, and dark prophecies; but are now under the gospel dispensation evidently

18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

Erastus is designated
as 'chamberlain,'
treasurer, to sh

Re. 1.6; 5.13.
Ps. 147.5. Da. 2.1.
1 Ti 1.17. Ch. 11.33,3

¶ Written to the Romans from Corinthus,
and sent by Phebe, servant of the church
at Cenchrea.

Ver. 17. Whoever introduces a doctrine, practice, or rite (for practices and rites can never be separated from doctrine) contrary or superadding to those of the apostles, is to be 'marked and avoided.' The Lord grant grace to the instructors and rulers of his church to be self-denying, and to church-members to be watchful!—*Note*, How needful, how prophetic, was this apostolic admonition to Rome! where so many novel doctrines, fantastic

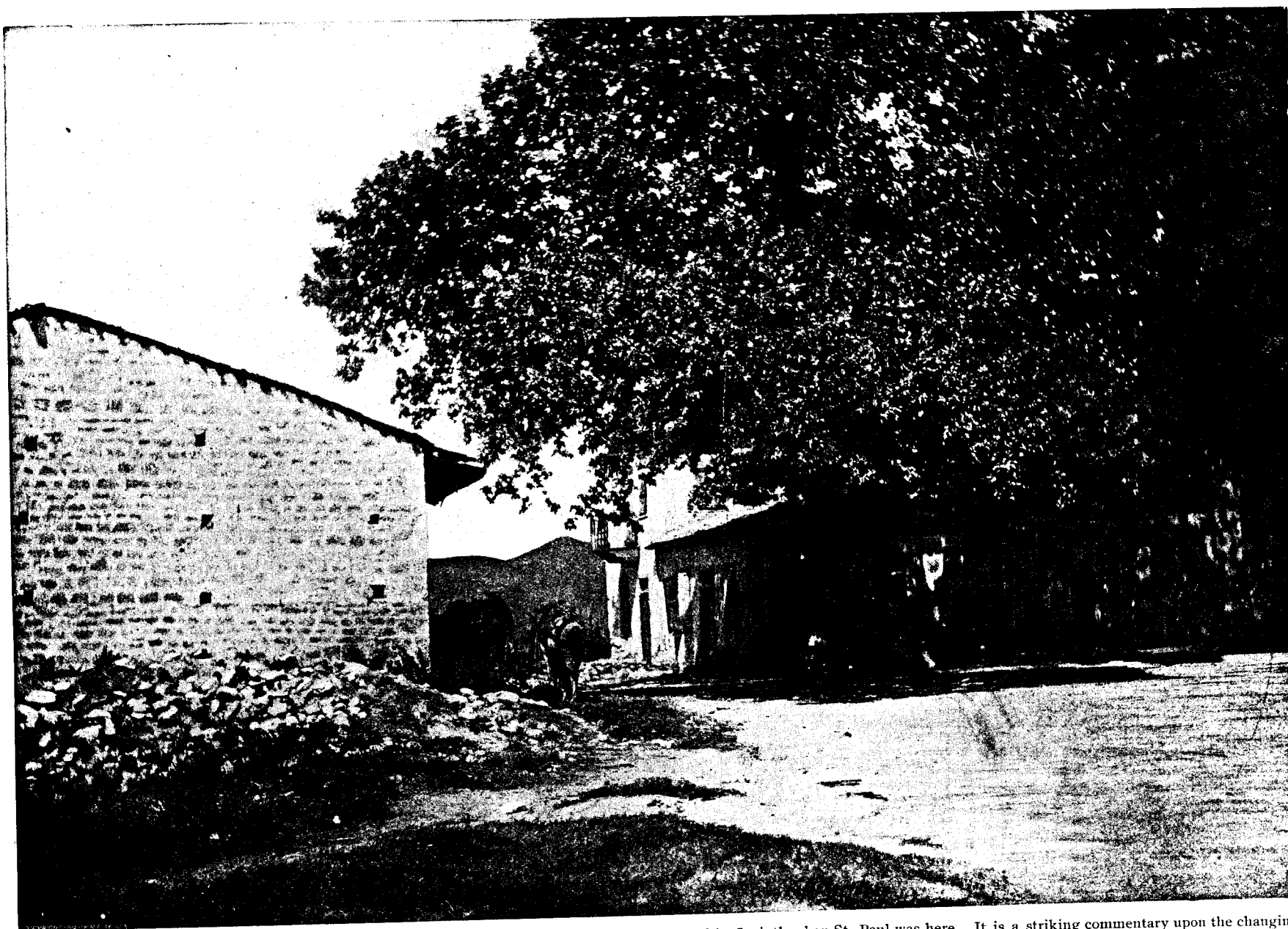
REFLECTIONS.—The Christian religion delightfully promotes friendship and good manners. It teaches us to pay civil respect in a decent manner to persons of all ranks, and gratefully to return favours shown to us in the best way we can. It gives a holy turn to a genteel behaviour, and makes men sincere in wishing the temporal, and especially the eternal prosperity of their friends.—With deep concern should all Christians labour to excel in piety, fix themselves in church-fellowship, and in their respective stations study to be serviceable to the whole mystical body of Christ. Amiable are those families which resemble a church of Christ in their worship, order, and conversation. And it is a great honour to be first or eminent in the faith and profession of the gospel. With exact care ought all to judge for themselves in matters of religion, according to the doctrine which they have received from Christ and his apostles; and to avoid such as

cause divisions and offences, by broaching errors or forming parties in the church. Whatever be the plausible pretences, fair shows, or flattering speeches of such, they always secretly carry on some selfish and carnal design. There is great need therefore in this evil world to have such knowledge of the truth that we may not be imposed on, and such honesty as to act up to our knowledge, imposing upon none. For Satan earnestly promotes pernicious principles and practices, to the disturbance and corruption of the church. But it is very encouraging to true believers that their God will quickly and entirely subdue him and all his emissaries and works. And if faith and patience hold out a little, we shall reign triumphant for evermore.—Ancient and divine are the gospel tidings of our salvation. Delightfully they harmonize with the types and predictions of the Old Testament. And their offers and blessings graciously extend to all nations of mankind, and by the Holy Ghost are made effectual to men of all ranks and degrees. With what faith and love ought they then to be received, submitted to, obeyed, and practised! And infinite is the glory that redounds to God from this his wonderful work of our salvation.

Among the books of Scripture, the Epistle to the Romans holds a similar place to that of a star of the first magnitude among the heavenly bodies. It stands specially remarkable for the guidance it affords in searching out 'the deep things of God'—such as, the co-existence and reconciliation of inflexible justice with abounding mercy—of the unchanging purposes of the Eternal with the perfect

accountability of man—and of justification by faith in Jesus Christ, with the indissoluble obligation to every duty of holiness. 2. It stands specially remarkable for its practical vindication of the doctrines of free grace. There seems a natural antipathy in the carnal mind against a free salvation; so that the heart that needs it most, hates it most. And the alleged ground of this antipathy is, that it is unfavourable to morality. But this objection proceeds upon disregard of self-ignorance of the principles of the human heart—and a total forgetfulness of historical truth, or neglect of observation. Disregard of self—for a sinner cannot be saved, unless by free grace. Ignorance of the human heart—for nothing can subdue its enmity but redeeming love, or govern its powers, but gratitude for mercies. And forgetfulness of historical truth, and neglect of observation—for both have

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SCENE IN OLD CORINTH—WHERE PAUL WROTE THE EPISTLE TO THE ROMANS.
 [ROMANS, xvi: 27.]—The epistle to the Romans was written by St. Paul from Corinth. It was written to the Christians in Rome before the apostle himself had gone thither. In the view we give we have an illustration of an old tree and some rude houses that are used as a place to keep horses to hire to tourists. The scene is close to the temple that

stood in Corinth when St. Paul was here. It is a striking commentary upon the changing fortunes which great cities in the East have undergone to remember that the site of the proud and rich city of Corinth is now a wheatfield. Peasants plow to-day where once kings and conquerors reveled. This city would have dropped out of attention had not St. Paul spent a few years here.

united to prove, that in all countries and times, the most godly and moral characters have been produced by the preaching of salvation by the cross of Christ. 3. It is conspicuous for the boldness with which it encounters national prejudices, combined with the affection with which it seeks to conciliate good-will. The prejudices of the Jews against the Gentiles, and the contempt of the Gentiles for the Jews, formed one of the chief barriers against the triumphant spread of his gospel. These diseases of the carnal mind the apostle never overlooks or palliates, but, like a skilful physician, reveals all its symptoms and malignity, and applies, as its only adequate remedy, the doctrine of free grace and salvation. 4. It is remarkable for the extent of its moral precepts. Every book of Scripture abounds, either directly or indirectly, with moral precepts; but this epistle takes a wider range, yet descends to more minute particulars than any other book in the New Testament; thus affording the readiest reply to those who charge the doctrine of grace with an unfavourable aspect towards morality. And, truly, if morality, rightly understood, be any evidence of the divine origin of a system (and that it is so is unquestionable), then does the morality of this epistle place it as far above every heathen system of ethics as light is superior to darkness; and conducts infallibly to the conclusion, either that Paul was wiser than all the philosophers of Greece and

Rome, or that he was inspired by the all-wise God. This superiority the philosophers of the world will not acknowledge—the inspiration, therefore, they should not deny. 5. It is remarkable for its speciality of personal attentions. While with a most wonderful terseness, or as Haldane phrases it, ‘parsimony of words,’ it delivers its moral precepts, and transuses into a single sentence the spirit and amount of volumes, it exhibits ‘what might seem a prodigal waste of words’ in its commendations, salutations, and acknowledgments. But the memory of the heart never forgets; and the Christian is the only true citizen of the world. He loves him that begets, and, by the same reason, he loves all that are begotten of him.

He that would study this epistle must begin, as all study of Scripture should begin, with humble prayer ‘to the Father of lights and mercies;’ but to this he must add a firm determination to study it as a whole: it cannot be understood in fragments. He must attend to it with diligence, until he has acquired a consecutive view of its parts—till he is able, as it were, to take the parts asunder, as the wheels, &c., of a machine, and to set them up again in their original order. And the whole he must receive ‘as a little child;’ for he that does not so receive it will neither discern its meaning nor feel its comfort. C.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS.

Corinth ranked among the most illustrious of the Grecian cities. It was situated on the isthmus that joins the Peloponnesus to the rest of Greece. With a port on each side, it received equally the commercial contributions of Europe and Asia; became first distinguished for arts and commerce, and next (such is ever human abuse of mercies) equally distinguished for luxury, and infamous for licentiousness. Yet here, after the missionary labours of about two years, Paul and his companions succeeded in planting a Christian church, consisting of Jews and Gentiles. But shortly after his departure, false teachers, undervaluing Paul’s authority, crept in among them; erroneous and heretical doctrines were inculcated, and sectarian divisions were introduced. Under these circumstances Paul writes this epistle:—1. To support his apostolic authority, and vindicate himself from the calumnies of his adversaries. 2. To correct the abuses that had arisen, and remedy the disorders that had infected the church. 3. To return answers to certain queries that had been addressed to him on some important points of Christian doctrine, management, and morals. These answers and directions, though generally referring to circumstances and practices no longer in existence, are yet, by virtue of the principles involved, of perpetual application to the various emergencies of the Christian church. C.

We learn from ch. 16. 8 that the epistle was written from Ephesus. This is at variance with the subscription which is attached to our English version; but it ought to be remembered that these subscriptions have no divine authority. They are mostly late additions, and some of them are decidedly erroneous. It seems probable from the remark that he intended to leave Ephesus after Pentecost, and from the allusions in ch. 5. 7, that the time of writing was at or about Easter, A.D. 57. P.

CHAPTER I.

After his salutation and thanksgiving, 10 he exhorteth them to unity, and 12 reproveth their dissensions. 18 God destroyeth the wisdom of the wise, 21 by the foolishness of preaching, and 26 calleth not the wise, mighty, and noble, but 27, 28 the foolish, weak, and men of no account.

PAUL,* called to be an apostle of Jesus Christ through the will of God, and as Sosthenes¹ our brother,²

2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:³

3 Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

5 That in every thing ye are enriched by him, in all utterance, and in all knowledge;

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A.D. cir. 57.

CHAP. I.
a See Ro. 1. 1. Ac. 13.9.
b Mat. 10. 2. Jn. 20. 21.
Ep. 4. 11. ch. 1. 2.
c 2 Co. 1. 1. Ep. 1. 1.
Col. 1. 1. 2 Th. 1. 1. Gal. 1. 1. Ac. 13. 2.
d Ac. 18. 17.
1 Sosthenes was probably the same mentioned Ac. 18. 17.
e See note b below.
f Ac. 18. 17.
g Jn. 17. 19. Ac. 19. 9.
h Ro. 1. 7. 28. 30. ver. 30.
Ep. 1. 1. Col. 1. 2. 2 Th. 1. 1. Jude 1. 1. Pe. 1. 2. 15. He. 3. 1. 1 Th. 4. 7. 2. Pe. 1. 3. 4.
i Joel 2. 32. Ro. 10. 12. ch. 8. 6. 2 Th. 2. 22. Zep. 3. 9. Ps. 45. 11. 1 Pe. 1. 2.
j The epistle, though addressed primarily and specially to the Corinthian church, is in reality catholic. Its sent to the people of God everywhere.—P.
k 2 Pe. 1. 2. 2 Co. 1. 2. See Ro. 8. 2. Co. 1. 3. Ep. 1. 3. Phil. 1. 3. 4. Col. 1. 3. 4. 1 Th. 1. 3. 2 Th. 1. 3. 2. 1. 3. 5.
l Though the epistle thus commences in the joint names of Paul and Sosthenes, it is evident from the whole scope that the latter had nothing to do with the composition.

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A.D. cir. 57.

sition. It is wholly Paul’s own. Sosthenes is mentioned because he happened to be with the apostle at the time, and was well known to the church at Corinth. Nothing certain is known of his history.
1 ch. 2. 1. 2. Ac. 20. 24. 2 Th. 1. 8. Re. 11. 2. 19. 10. Mat. 24. 14. 2 Co. 1. 20. 21. 2 Th. 1. 10.
2 See ver. 5.
3 Phil. 2. 20. Col. 3. 4. 1 Th. 1. 10. Tit. 2. 13. 2 Th. 1. 8. He. 9. 28. 10. 35. 1 Pe. 1. 13. 2 Pe. 1. 12.
4 Gr. revelation.
5 ch. 10. 14. 1 Th. 3. 13. 5. 23. 24. 2 Th. 3. 5. He. 10. 23. 2 Co. 1. 21.
6 Ep. 5. 27. Phil. 2. 15. Col. 1. 20. 1 Th. 3. 13. 5. 23. 24. Jude 24.
7 Phil. 1. 10. 1 Th. 2. 19. 3. 13. 4. 15. 23. 2 Th. 7. 8. 2 Pe. 3. 12. 1 Jn. 2. 18. 1 Th. 5. 14.
8 ch. 10. 13. 1 Th. 5. 24. 2 Th. 3. 3. He. 10. 23. 11. 11. Je. 32. 40. Is. 49. 7. Tit. 1. 2.
9 See ver. 2. Col. 1. 13. 1 Pe. 2. 9. Is. 27. 13. ver. 30. 2 Co. 5. 17. 21. Ep. 15. 5. 17. 21. Gal. 2. 20. Ep. 3. 6. 8. 9. 1 Jn. 1. 3. 7. 4.
10 Gr. schisms. [Disagreements in doctrine, and alienations in affection, especially the latter.—C.]

6 Even as the testimony of Christ was confirmed in you:

7 So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:

8 Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

9 God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment.

11 For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you.

a Ro. 15. 30. Phil. 2. 1. 2 Co. 5. 20. 70. 1. ch. 5. 4. b Ro. 12. 16. 15. 5. 6. ch. 11. 18. 2 Co. 13. 9. 11. Ep. 4. 1. 7. Phil. 3. 15. 16. 2. 2. 1. 3. 8. c Pr. 13. 10. Ja. 4. 1. ch. 3. 3. 11. 18.

CHAPTER I. Ver. 1–3. I, Paul, who have not thrust myself into this apostolic office which I claim, but was graciously, sovereignly, and immediately called to and qualified for it by Jesus Christ—and Sosthenes,

my dear and faithful assistant in the ministry, though not an apostle—do, in the most earnest and affectionate manner, wish to all you at Corinth who are regularly united in church-fellowship, set apart for and spiritu-

ally joined to Christ, as your Head of influence and government, and by the operation of his Spirit rendered like him in holiness; and to all those who anywhere profess and adore him, our common Lord,

12 Now this ¹I say,⁶ that every one of you saith, ¹I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

13 Is^a Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

14 I thank God that ¹I baptized none of you but Crispus⁷ and Gaius;⁸

15 Lest^c any should say that I had baptized in mine own name.

16 And ¹I baptized also the household of Stephanas:⁹ besides, I know not whether I baptized any other.

17 For Christ sent me ¹not to baptize,¹ but

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A.D. cir. 59.

² ch. 7. 29. 15. 50. 2 Co. 9. 6. Ga. 3. 17.

⁶ Or, 'I mean this'; he gives an illustration of what he states in general terms in ver. 11.—P.

⁷ ch. 3. 4. 16. 12. Ac. 18. 24. 19. 1. Jn. 1. 42. ch. 13. 4.

^a 2 Co. 11. 4. Ga. 1. 7. Ep. 4. 5.

^b Ac. 18. 8. Ro. 16. 23. 3 Jn. 1.

⁷ Crispus—chief ruler of the synagogue, Ac. 18. 8.—C.

⁸ Gaius—a principal member of the church at Corinth, Ro. 16. 23.—C.

^c Mat. 10. 16. Ep. 5. 15. ch. 13. 10.

^d ch. 16. 15. 17. Ac. 16. 15. 33.

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⁹ Stephanas—one of the first converts of Achaia, 1 Co. 16. 15.—C.

^e Jn. 4. 2. Ac. 10. 48. Mar. 16. 15. Ac. 26. 17. 18. Ro. 15. 20.

¹ Christ sent me not (so much) to baptize, as to preach.

The original words frequently bearing this comparative meaning.—C.

^g ch. 2. 14. 13. 2 Pe. 1. 16. 2 Co. 4. 2.

² Or, speech.

^h ver. 23. 24. Ac. 17. 18. Ro. 1. 16. 2 Co. 2. 15. 16.

ⁱ Job 5. 13. Is. 29. 14. Je. 8. 9.

^j Is. 33. 18. 44. 25. Job 11. 17. 20. 24. Ro. 1. 22.

^k Ro. 1. 20. 22. 28. Mat. 11. 25. Lu. 10. 21.

to preach the gospel: ⁹not with wisdom of words,² lest the cross of Christ should be made of none effect.

18 For ¹the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

19 For it is written, ¹I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

20 Where¹ is the wise? where ¹is the scribe? where ¹is the disputer of this world? hath not God made foolish the wisdom of this world?

21 For³ after that in the wisdom of God, the

as the object of their faith, worship, and obedience—all the riches and the blessed effects of redeeming favour, love, and mercy, and an abundant peace with God, with your own consciences, and with one another, from God the Father, as the original spring and deviser of every blessing, and through Jesus Christ, as the source, storehouse, and bestower of them. 4-6. I heartily congratulate you on your happiness and honour upon every remembrance of you, and bless my infinitely gracious God for the manifold favours, gifts, and graces which, on Christ's account, he has bestowed upon you, enriching you not only with such spiritual habits and tempers as are necessary to salvation, but with remarkable knowledge of the mysteries of the gospel, and a ready ability to communicate them to others—the Spirit of God thereby confirming to your hearts and consciences the truth of the gospel of Christ which we preached and ye believed. 7-9. So that ye are not remarkably deficient, or inferior to other Christians, in any spiritual gifts which could render you useful in Christ's church, in which ye continue praying, preparing, and patiently and hopefully waiting for his second coming—who, by a constant supply of necessary gifts and graces, will more establish you in the faith, hope, and holiness of the gospel,—that, when others are condemned, ye may appear perfectly righteous, holy, and irreproachable at his tribunal; for God, who has graciously called you into a state of union and fellowship with his dear Son, being unchangeably faithful to his character, love, and promises, will aid you to be partakers of eternal glory. 10-12. If then God hath done, and will do, so much for you, and if Jesus will in a little time judge you at his awful bar, let me beseech you, by the authority of our Lord Jesus Christ, by his excellencies, relations, and works of love, and by your profession of him, to lay aside your contentions and alienation of affection from one another, and to study the most cordial harmony in sentiment, affection, and holy practices; for, to my great grief, I have been informed that ye, whom I truly esteem, and of whom I hoped better things, have, by uncharitable divisions, been thrown into different parties, under different leaders—some of you ranking yourselves under me, as the apostle of the Gentiles, or instrument of your conversion; others under Apollos, as the most eloquent and fervent preacher; others under Peter, as the apostle of the circumcision; while others pretend to be immediately directed by Christ alone, needing no other instructor. 13-16. To convince you of the absurdity of your conduct, let me ask even you who pretend to be solely for Christ, overlooking his ministers and ordinances, Is his person to be divided from his offices? or his offices from the execution thereof by the ministry of his servants, who labour in the church by his authority and according to his will?—Why set up me, or any other minister, for your spiritual head? Did I or my brethren make atonement for your sins? Or were ye baptized by the authority, or into the faith, worship, and obedience of us? I thank God that, though I was the instrument of conversion to many of you, I baptized but very few of you, lest any should have thence taken occasion to insinuate that I had acted by my own authority, and bound the persons whom I baptized to acknowledge me as their spiritual master. 17. For indeed Christ sent me not chiefly to baptize, but to preach the glad tidings of salvation through his blood; and that not dressed up in flowers of rhetoric or maxims of philosophy for the promoting of my own selfish honours, but in the most plain language and style, that the native majesty, spirituality, glory, and power of the gospel doctrine, of and con-

cerning a crucified Saviour, might be the more clearly manifested in the humbling and conversion of sinners. 18. For the plain preaching of salvation through the blessed righteousness of Jesus Christ, received by faith, appears quite despicable, foolish, and absurd, to them who live and die in their sins; but to us who are really saved from our sins and miseries, it is the marvellous mean through which the almighty influences of God's Spirit are conveyed for illuminating, sanctifying, supporting, and comforting our hearts. 19, 20. This, according to the Scripture, quite confounds the notions of the learned of this world, and exhibits a method of salvation directly contrary to whatever they could have imagined. None of them, Jews or Gentiles, could ever contrive a method of saving sinners, or of reconciling them to God; and herein he hath stamped disgrace upon all the wisdom of philosophers and others, and manifested their schemes for appeasing an offended God, and reconciling guilty sinners to him, as altogether vain, foolish, and ineffectual. 21. For after he, in the manifestation of his own infinite wisdom, had plainly shown that neither the works of creation, nor of common providence, nor any powers of human reasoning, could lead to a saving and satisfying knowledge of himself or the way of salvation, it pleased him, by the much-despised plain preaching of a crucified Christ, and the way of salvation through his blood, to save them who by faith receive and rest upon him for their eternal redemption, as therein offered to them. 22, 23. Notwithstanding all the proofs that Christ hath given us of his Godhead and saving offices, the obstinate Jews still persist in demanding a sign from heaven to prove them, and the learned Greeks insist upon philosophical demonstrations of the method of salvation. But, regardless of these prejudices, we faithful ministers proclaim a full, eternal, free, and offered salvation to sinful men through the obedience and death of Christ, which the Jews condemn, to the infinite hazard and ruin of their souls, and the learned Greeks account highly foolish and absurd. 24. But let others think as they will of Jesus Christ, or of the doctrine of salvation through his blood, we, who do yield to him, discern and experience therein the great power and manifold wisdom of God, clearly exhibited in his whole person, offices, and saving effects. 25. For what ignorant, carnal, and prejudiced men reckon absurd folly, infinitely transcends in wisdom all the boasted schemes of the most sagacious, prudent, and learned philosophers; and what they account weak and unavailing is found by experience to have an incomparable energy in destroying the works of the devil, renewing the heart, and reforming the lives of men. 26-29. And to manifest the abundance of his grace, and, as it were, to mark the insignificance of men's natural or acquired advantages, ye cannot but observe that very few of the learned, the eminently sagacious, great, or powerful, are converted to Christ; but he has generally fixed his love upon, and graciously finds, such as are comparatively foolish, weak, mean, or contemptible,—that none, Jews or Gentiles, do have any pretence to glory before him of their natural parts, accomplishments, or external privileges, as if these could recommend them to his favour, or qualify them to receive the gospel. 30, 31. Yea, on the contrary, because of your simple faith in Jesus Christ, he accepts you in, and thus also unites you to, Christ Jesus, who, by his divine appointment, is constituted and made over to us in the gospel offer, and freely granted to us in the day of power, as an infinitely well-furnished and loving Teacher, to render us wise unto salvation; a law-fulfilling Saviour,

through whose finished obedience and suffering we may be completely justified; and not only as securing, but as a loving giver, of all renewing, quickening, and sanctifying grace, by his Spirit dwelling in us; and a full deliverer from sin and misery, and bestower of that eternal happiness which he hath obtained for all,—that, as the Scripture directs, he who has any honours and blessings bestowed upon him may centre all his joy and boasting entirely in the Lord Jesus, and in the free grace of God through him.

Ver. 2. *Sanctified in Christ Jesus*—by faith in the offering of his body. See 26. 18; He. 10. 10, 14.—Note. It is no objection to the reality of this character, that there was deficiency in the true believers, and false brethren among them. The epistle is to the 'sanctified,' not to those who, notwithstanding their nominal profession of Christianity, might still be in the gall of bitterness.—*In every place call upon, &c.* To 'call upon,' or 'call on the name,' signifies to 'invoke,' to 'worship,' Ac. 2. 21; 9. 14, 21; 22. 16; Ro. 10. 12-14; 2 Ti. 2. 22. Wherefore, there is here a distinct acknowledgment that the primitive and apostolic church universally worshipped Christ—universally acknowledged his Godhead. C.

Ver. 8. *Who shall confirm you.* The 'who' is by some referred to 'Christ,' ver. 17, but it seems preferable to refer it to 'God,' ver. 4; for had the apostle intended to refer the confirmation directly to Christ, he would not have closed the sentence with 'the day of our Lord Jesus Christ,' but with 'his day.' C.

Ver. 16. *I know not, &c.* These words are to be taken in their literal import—ignorance, either from lapse of memory, or from the possible addition of new members to the Corinthian church whom he might elsewhere have baptized. But this ignorance is by no means inconsistent with the plenary inspiration of the apostle; for inspiration does not imply the divine communication of everything, but merely the communication of things necessary for the edification of the church. C.

Ver. 17. *Not with wisdom of words.* Reference is here made rather to the form and structure of his discourses, than to their language. They were not framed in accordance with the artificial rules of the philosophers. They did not treat of speculative questions; they were altogether different in structure from the orations delivered in the schools of Greece. Paul makes no apology, therefore, for his simple language or homely speech. He could not have done so truthfully; for we find in this epistle a depth of thought, an acuteness of reasoning, a beauty of illustration, and sometimes a splendour of eloquence, not surpassed in Greek literature. P.

Ver. 21. By 'wisdom of God,' some understand the permission or government of his wise providence. But may not the whole verse be better understood thus:—'For after that the world, through its [philosophical] wisdom, knew not God (though manifest) in his wisdom (of creation, providence, and word), it pleased God, through the preaching of foolishness (the cross, ver. 18, 23, 25) to save them that believe.' C.

Ver. 28. *Base things.* Not things really base and unworthy, but things so esteemed by the world; God, by the weakest and apparently the most inadequate instruments, producing the most wonderful results.—*Things which are not, &c.* The expression 'things which are not' is generally represented as hyperbole, or oxymoron—an extravagance or contradiction in language, frequent in classical writers. But there is no necessity for attributing either to the apostle. God had chosen a people (the future Christian church) 'that were not' then in being, 'to bring to nought' the heathen empire of Rome; and there is still a chosen people to be born, under whom all the kingdoms of this world shall become 'the kingdoms of our God and of his Christ,' ch. 2. 7. C.

Ver. 30. *Christ . . . is made unto us wisdom.* A wisdom different from, but infinitely above—both as to subject and effect—the wisdom of earth. The wisdom of this world has narrow limits. It is bounded by the limits of human vision and of human experience. It can neither reach to the unseen nor to the future. But the wisdom which is in Christ, and which we have through him, is infinite in its range;—it extends to the invisible God and to the eternal future. All the wisdom which makes wise unto salvation is embodied in Christ:—in 'his incarnation, his life of obedience, his teaching, his death of atonement, his glorification and sending of the Spirit.' In him are hid all the treasures of wisdom and knowledge. P.

REFLECTIONS.—With great prudence, but with plainness and courage, ought ministers, on some occasions, to assert their mission and the dignity of their office. And with firm assurance should we receive the apostolic writings and doctrines as indeed of divine authority. Divine power and grace are necessary to render men saints, while fervent prayer and religious worship evidence them such. And it is absurd to hold

demption through his blood, not with any tickling arts of human invention, or soothing language, but with the convincing light and persuasive evidence of the Holy Spirit himself on your minds and consciences and attended with his miraculous gifts and operations.

5. That the faith, by which he assented to the gospel and embraced Jesus Christ in it, might not so much as seem to be wrought in you by the authority, arts, or arguments of men, but might be solely produced by the efficacious power of God, and built on his authority and faithfulness manifested in his Word.

6. Nevertheless, we preach the infinitely wise plan of the redemption of sinners, and explain the transcendent mysteries thereof, especially to such as have attained some considerable measures and degrees of knowledge and grace:—not indeed the wisdom of philosophical or political schemes of learned men or princes;—

7. But we publish and inculcate that mysterious doctrine which is the wonderful product of the infinite wisdom of God, which has been long hid from the Gentile world, and but obscurely revealed to the Jews, and can never be fully comprehended by creatures; and which God from all eternity determined at this time to reveal with transcendent light and evidence, for the honour of the gospel

CHAPTER III.

² Milk is fit for children. ³ Strife and division, arguments of a fleshly mind. ⁷ He that planteth, and he that watereth, are nothing. ⁹ The ministers are God's fellow-workmen. ¹¹ Christ the only foundation. ¹⁶ Men the temples of God, which ¹⁷ must be kept holy. ¹⁹ The wisdom of this world is foolishness with God.

AND I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.

² I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.

³ For ye are yet carnal: for whereas there is among you envying, and strife, and divisions,¹ are ye not carnal, and walk as men?²

⁴ For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?

⁵ Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

⁶ I have planted, Apollos watered; but God gave the increase.

⁷ So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

⁸ Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.

⁹ For we are labourers together with God:

dispensation, its ministers and subjects, and the eternal happiness of every believer. ⁸ Which important scheme of salvation the rulers and great men concerned in the crucifixion of Jesus Christ, and others so disposed, had no just notion of, their minds being blinded, and their hearts hardened, against all the means of conviction afforded them, otherwise they had never concurred in the shameful, ignominious, deliberate, and public murder of the divine Messiah, who has all infinite glory in himself as the Son of God, and is the author, fountain, and bestower of all the glory of the gospel dispensation and heavenly state; ⁹ And who, as Isaiah foretold, has brought in that incomparably and inconceivably glorious, delightful, and advantageous gospel state, and all the transcendent blessings thereof, which God, of his infinite wisdom and grace, had provided, adjusted, and secured: and which he bestows upon them who, in the faith of his great love to their souls, do sincerely esteem, desire, and delight in him. ¹⁰ Yea, God hath now manifested them to us by the immediate revelations and gracious internal illuminations of his Spirit, who has a perfect and comprehensive view of the divine nature and love. ¹¹ For as none but a man's own soul can know his secret thoughts and designs, so none but the Holy Ghost, who has the same essence and will with the Father and Son, can penetrate into or comprehend the deep love of God. ¹² And it is this all-knowing Spirit of God, not the boasted wisdom and learning of the world, which we have received, in order that we may savingly understand the great and glorious blessings of the gospel, freely prepared for, offered to, and bestowed upon us; ¹³ Which glorious mysteries and benefits we, being taught of God ourselves, represent to others, not in the foppish gildings of human language, but in a plain, grave, and majestic style, suited to their nature, dignity, and beauty, even in the words and figures in which the Holy Ghost has represented them, carefully comparing them together. ¹⁴ But no unregenerate men, be as learned and sagacious as they will, can truly approve or know these spiritual doctrines and blessings; nor can they, for want of an understanding illuminated and rectified by the Spirit of God, discern their divine truth, spirituality, excellency, and glory, in a truly spiritual and affecting manner, suitable to their transcendent worth and importance. ¹⁵ But he who is really renewed in the spirit of his mind can search into, discern, and form a right judg-

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CHAP. III.

a ch. 2.6,14,15:14.20.
He.5:14,6:1.
b Ro.7:14. Ep. 4:13.
14:1. Jn. 1:12.
c Jn. 16:12. 1 Th. 2:7.
He. 12:13,14. Pe. 2:2.
d ch. 1:11,12,11:18. 2.
Co. 12:20. Ga. 5:19,20.
Ja. 3:16. ch. 5:11.
1 Or, factions.
2 Gr. according to man.
e ch. 1:12,14,6.
g Ro. 10:15,17. ch. 4.
12. 2 Co. 1:24,4,5:7,13:3.
6. 4. 10:4,5:12,6. ver. 7.
Ro. 12:3,6:1. Pe. 4:10,11.
h Ac. 18:4,8,11,26,27.
ver. 10: ch. 4:15:9,7:11.
15:1.
i Ps. 92:13,65:10:127.
1. Is. 55:10,11:61,11.
Ac. 11:21,16:14. ch. 1.
30:15. 10:2 Co. 3:2,3.
Jn. 15:5. Ps. 115:1,2.
Co. 3:5,12:11. ch. 4:7:1.
28,30:15,10.
j Jn. 4:36-38. ver. 9.
10. with ch. 4:6,11,12.
7 Ps. 62:12. Je. 17:10.
32:15. Ga. 5:5. Mat. 16.
27. Ro. 2:6. ch. 4:4,9-17.
Re. 2:23,12:12.
k Ac. 6:13,5:6,3 Jn.
8. Mar. 10:20. Mat. 28.
29.

* While the apostles were ministers commissioned of God to do his work, while they were even so highly honoured as to be fellow-workers with God, yet whatever effect was produced, whatever minds were enlightened, whatever souls were saved—God was the real and efficient cause. The church at Corinth, viewed as a tilled and fruit-bearing field, was God's tillage; viewed as a temple, was God's building. Hence God alone should have the glory, and to God alone all in the church should unite in rendering homage.—P.

a Ps. 80:8,9. Is. 5:1,6:1.
3:58,11. Mat. 20:1-14.
21:33. Ps. 72:16. Jn. 15:1-6.
8 Or, tillage.
p Ep. 2:10,20-22.
Col. 2:7,12. 3:3,4,6,1.
Pe. 2:1,11,15.
4 See note * in first column.
q Ro. 1:5,12:3. ch. 15.
10:1. Pe. 4:11.
r Ro. 15:20. Ac. 18:4.
8. ch. 1:6,4:15,9:7,21:15.
1-4. 2 Co. 3:2,3. Ga. 2:7.
9. 2:1,20. Re. 21:14.
ver. 11: ch. 2,2.
s Ac. 4:12. Is. 58:16.
Mat. 16:18. 2 Ti. 2:19.
ch. 1:13. 3:3.
5 Paul laid the foundation. That foundation was Christ. This illustrates, and is illustrated by, his declaration in another place—'I am determined not to know anything among you save Jesus Christ and him crucified.' Christ was the foundation of all wisdom and of all truth.—P.
t 2 Co. 2:17,4:21,11:13.
13:5.
u ch. 4:5. 5 Pe. 1:19.
Is. 8:20. Je. 23:29. Is. 27.
q 48:10. Zec. 13:19. 4.
Pe. 1:7,4,12,2 Th. 1:7,2.
Pe. 3:7.
6 The day of judgment and salvation, ver. 15-16.
7 Gr. is revealed.
v ch. 4:5. Mat. 25:21.
23:1 Th. 2:19,2 Ti. 4:7.
8 1 Pe. 5:4. Da. 12:3.
Mat. 19:28.
x 2 Jn. 8. Am. 4:11.
Zec. 3:2. Jude 23:1. Pe.
4:18.
y Ep. 2:20-22. He. 3.
6:1. Pe. 2:5. ch. 6:19,2.
Co. 6:16. Ro. 9:9. Jn. 14.
16,17,21:13,14. 1 Eze. 36.
27.
z Ro. 8:13. 2 Pe. 2:1-3.
3:18. Or, destroy.
a Ps. 93:5. Eze. 43:12.
He. 3:12,14-16.
b 2 Co. 6:3,7. 1 Th. 3:5,7.
26:12. Is. 5:1. Mat. 16.
21. ch. 4:10:1,23,24. Col.
2:3.

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CHAP. III.

a Ps. 80:8,9. Is. 5:1,6:1.
3:58,11. Mat. 20:1-14.
21:33. Ps. 72:16. Jn. 15:1-6.
8 Or, tillage.
p Ep. 2:10,20-22.
Col. 2:7,12. 3:3,4,6,1.
Pe. 2:1,11,15.
4 See note * in first column.
q Ro. 1:5,12:3. ch. 15.
10:1. Pe. 4:11.
r Ro. 15:20. Ac. 18:4.
8. ch. 1:6,4:15,9:7,21:15.
1-4. 2 Co. 3:2,3. Ga. 2:7.
9. 2:1,20. Re. 21:14.
ver. 11: ch. 2,2.
s Ac. 4:12. Is. 58:16.
Mat. 16:18. 2 Ti. 2:19.
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13:5.
u ch. 4:5. 5 Pe. 1:19.
Is. 8:20. Je. 23:29. Is. 27.
q 48:10. Zec. 13:19. 4.
Pe. 1:7,4,12,2 Th. 1:7,2.
Pe. 3:7.
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Mat. 19:28.
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Zec. 3:2. Jude 23:1. Pe.
4:18.
y Ep. 2:20-22. He. 3.
6:1. Pe. 2:5. ch. 6:19,2.
Co. 6:16. Ro. 9:9. Jn. 14.
16,17,21:13,14. 1 Eze. 36.
27.
z Ro. 8:13. 2 Pe. 2:1-3.
3:18. Or, destroy.
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He. 3:12,14-16.
b 2 Co. 6:3,7. 1 Th. 3:5,7.
26:12. Is. 5:1. Mat. 16.
21. ch. 4:10:1,23,24. Col.
2:3.

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4 See note * in first column.
q Ro. 1:5,12:3. ch. 15.
10:1. Pe. 4:11.
r Ro. 15:20. Ac. 18:4.
8. ch. 1:6,4:15,9:7,21:15.
1-4. 2 Co. 3:2,3. Ga. 2:7.
9. 2:1,20. Re. 21:14.
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u ch. 4:5. 5 Pe. 1:19.
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Pe. 1:7,4,12,2 Th. 1:7,2.
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Zec. 3:2. Jude 23:1. Pe.
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y Ep. 2:20-22. He. 3.
6:1. Pe. 2:5. ch. 6:19,2.
Co. 6:16. Ro. 9:9. Jn. 14.
16,17,21:13,14. 1 Eze. 36.
27.
z Ro. 8:13. 2 Pe. 2:1-3.
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a Ps. 93:5. Eze. 43:12.
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b 2 Co. 6:3,7. 1 Th. 3:5,7.
26:12. Is. 5:1. Mat. 16.
21. ch. 4:10:1,23,24. Col.
2:3.

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1-4. 2 Co. 3:2,3. Ga. 2:7.
9. 2:1,20. Re. 21:14.
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4:18.
y Ep. 2:20-22. He. 3.
6:1. Pe. 2:5. ch. 6:19,2.
Co. 6:16. Ro. 9:9. Jn. 14.
16,17,21:13,14. 1 Eze. 36.
27.
z Ro. 8:13. 2 Pe. 2:1-3.
3:18. Or, destroy.
a Ps. 93:5. Eze. 43:12.
He. 3:12,14-16.
b 2 Co. 6:3,7. 1 Th. 3:5,7.
26:12. Is. 5:1. Mat. 16.
21. ch. 4:10:1,23,24. Col.
2:3.

ye are God's husbandry,³ ye are God's building.⁴

¹⁰ According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

¹¹ For other foundation can no man lay than that is laid, which is Jesus Christ.⁵

¹² Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

¹³ Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

¹⁴ If any man's work abide which he hath built thereupon, he shall receive a reward.

¹⁵ If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

¹⁶ Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

¹⁷ If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

¹⁸ Let no man deceive himself. If any man

ment about everything necessary to be known in order to salvation, and perceive the glory and feel the transforming power of divine truths; though his views thereof, and satisfaction therein, cannot be certainly judged of by any other man; far less by such as are destitute of the Spirit of God and the true experience of these things. ¹⁶ For what unregenerate man ever penetrated into the deep love or revealed truths of God, so as to be able further to instruct a spiritual man in what he before knew, or to prove what is contrary to his views? Nay, we apostles, and other Christians, are, by the Holy Ghost, instructed in the doctrine of Christ in everything respecting the glory of God and the salvation of men.

Ver. 6. By 'perfect' some understand those 'who are advanced in Christian knowledge,' as distinguished from the 'babes,' and corresponding to the 'spiritual,' ch. 3:1; others, the Christians, as distinguished from the Jews and others, that higher mode of teaching exemplified in the Epistles to the Romans, Galatians, and Hebrews, in which Christ is fully set forth as 'the end of the law for righteousness,' by the perfect exposition of the Jewish dispensation. This last opinion seems to receive decisive support from apparent contrast between *ἐν παιδείᾳ λόγους* (ver. 4) and *ἐν τοῖς τέλει* (ver. 6); which last expression appears to apply, not to persons, but to correspond with the things that once were 'hidden,' but now 'revealed' by the Spirit, as things fulfilled and perfected, ver. 7, 10. See the similar expression, Ep. 2:6. C.

REFLECTIONS.—Great is the native beauty of the gospel as God's own testimony concerning Jesus Christ crucified for men. And it is absurd and hurtful to souls to veil and stain its illustrious simplicity, wisdom, and grace by human oratory. The faith of Christians must be the effect of divine operation, and of human persuasion. It is impossible for carnal men to understand the gospel, or to make it comport with their worldly schemes. And not merely an external revelation, but the inward illumination of the Holy Ghost, who is perfectly acquainted with the whole mind of God, can give us just and impressive conceptions of spiritual things. Thrice happy are they who have him to lead them into all necessary truth, and to make them know what inexpressibly great and glorious things God has prepared for, and freely given to them! Judicious and experienced Christians discern admirable wisdom, power, and grace in the gospel method of their salvation. And while they have the greatest satisfaction, experience, and hope in themselves, relating to it, no natural man is able to correct or refute them.

CHAPTER III.—Ver. 1. And indeed, brethren,

when I was among you, I perceived in you such an earthly-minded, opinionative, and disputatious temper, as discovered you to be really weak in spiritual knowledge and experience. ² I therefore made it my chief care to instruct you in the plain principles of the gospel concerning Christ and his salvation, which were suited to your weak capacities, not entering into the more sublime and abstruse points, which neither then, nor even now, ye can improve to your real edification. ³ Your present contentions and envying of one another is a plain evidence that many of you do not in a spiritual manner, or upon proper authority, take up the doctrines of the gospel, but are under the influence of your natural corruptions, and act in the manner of unregenerate men. ⁴ Nothing can more plainly manifest your great carnality of temper than to extol particular ministers as if they were to be the lords of your faith: ⁵ For what are ministers but servants of Christ, by whose preaching of one and the same doctrine ye were brought, not by their skill or power, but by his gracious operation on your hearts, to receive and rest upon him for your salvation? ⁶ I, as an apostle, first published the gospel among you, which, through the gracious and almighty influences of the Holy Ghost, proved instrumental in the conversion of many of you; and Apollos, coming after, laboured in promoting your spiritual edification: but whatever success he or I had, was entirely owing to God's powerful blessing and influence on our labours; ⁷ And therefore to him alone ought all the glory to be ascribed; not in the least to us, who are neither the authors of the gospel, nor of its efficacy upon you. ⁸ Whether we be instrumental in the conversion or in the building up of souls, we all act under the same authority of Christ, and are united in our doctrine and principal design, yea, are all accountable to God, and are equally incapable in ourselves of producing any saving effects by our ministrations: and if faithful, shall in due time receive from him a gracious reward answerable to that diligence which his own free grace has enabled us to use. ⁹ For all of us labour jointly with the same views, and as his workmen, with and in subordination to God, who will never desert us in our work, nor be unmindful of us; and ye are not ours, but God's workmanship and property, and therefore ought to be devoted entirely and only to him. ¹⁰ And I, being employed under him as his distinguished workman and first labourer among you, have, with all that know-

among you seemeth to be wise in this world, let him become a fool, that he may be wise.

19 For^c the wisdom of this world is foolishness with God: for it is written, He taketh the wise in their own craftiness.

20 And again, ^aThe Lord knoweth the thoughts of the wise, that they are vain.

21 Therefore let no man ^eglory in men:⁹ for all^h things are yours;

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;

23 And ^hye are Christ's;¹ andⁱ Christ is God's.

CHAPTER IV.

1 In what account the ministers ought to be had. 7 We have nothing which we have not received. 9 The apostles spectacles to the world, angels, and men, 13 the filth and offscouring of the earth: 15 yet our fathers in Christ, 16 whom we ought to follow.

LET a man so account of us as of ^athe ministers¹ of Christ, and ^bstewards of the mysteries of God.

2 Moreover, it is required in stewards, that ^aa man be found faithful.

ledge, wisdom, prudence, and care, which he enabled me to exercise, laid the ground-work of your faith and hope, safety and comfort, in the gospel doctrines of a crucified Jesus, and salvation by him alone. Every preacher therefore who comes after me must take care that he attempt not to build you up by any doctrine inconsistent therewith. 11. It is beyond the power of any to lay another foundation of true holiness or happiness beside what is already laid in the incarnation, obedience, and death of the Son of God in our nature, and which is exhibited in the Scripture, and was taught by me. 12. And if Apollos, or any other like-minded, should now, after my preaching, attempt to edify you with the precious truths of God; or if others of a different stamp should attempt to build on it the unsubstantial, contemptible, and perishing inventions of men, 13. Their whole doctrines and practices, as well as those of all other men, shall at the last day be thoroughly tried by Jesus Christ according to the standard of his Word; and the truth and value, or the falsehood and emptiness thereof, be fully manifested to all around. 14. Whoever then shall, in his doctrine and practice, be agreeable to the Scriptures, and answerable to the foundation truth of free salvation through Jesus' blood, shall be graciously and amply rewarded in proportion to his faithfulness and diligence: 15. And whosoever shall, in his doctrine or behaviour, be found unscriptural, though not fundamentally erroneous, shall indeed, if united to Christ, though with apparent difficulty, be saved from eternal wrath; but have nothing but shame and dishonour for his erroneous notions and bad practices. 16. Remember therefore, that as ye, who are God's true church, founded upon Christ preached in the gospel, are set apart, sanctified, and devoted to him as his temple, in which, through his Spirit, he dwells by sweet relation, possession, operation, and favour; 17. If any of you maintain and propagate such errors as are subversive of the foundation, and so at once corrupt yourselves and the church, he shall certainly be punished by him in a fearful and lasting manner, as a defiler of his gospel temple, more sacred and dear to him than any of the apartments of the Jewish. 18. Let therefore every man, preacher or hearer, take heed, lest, through a conceit of his superior understanding, he bring loss and ruin upon himself; and if any have apparently a large stock of earthly wisdom, let him renounce it all as insufficient to lead him to the attainment of gospel truth; and in becoming truly wise towards God, and to the salvation of his soul, through faith in Christ, let him patiently submit to be esteemed as a fool by the carnal pretenders to reason; 19, 20. For as the Scripture repeatedly testifies, all the policy, prudence, wit, and learning, which give men a reputation for wisdom in this world, are but folly in God's account, when compared with his glori-

ous scheme of salvation through a crucified Redeemer: and in the end it will appear to have ensnared them, and discovered the vanity of their minds. 21, 22. Since human knowledge then is so insignificant, and no man can direct you into the way of salvation, but as he himself is taught of God, let none of you, to your own spiritual hurt, set up one gospel minister as his head in opposition to another; for all things, particularly those relating to the dispensation of the gospel, are in the new kingdom secured for, and given to, you who believe, and are divinely directed for your spiritual advantage; all faithful ministers, with all their gifts, graces, and ministrations, are appointed for building you up in faith, holiness, and comfort, to eternal salvation: all the wealth, honours, pleasures, and trans-actions of this world are in Christ's hands for you, to be given you in property or use, as shall tend to your real good: life, in all its diversified conditions, and death, in all its harbingers and forms, are yours: 23. And what secures all these to you, completes your happiness, as well as calls for your attachment to him, is, that ye are saved from sin by Christ, cleansed from sin by his sacrifice, and filled with all the blessings of his grace and glory; and Christ is God's dear Son and faithful Servant, set up by him to be the infallible mean of your eternal salvation, to the praise of the glory of his love.

Ver. 3. ^aYe are carnal. By calling the Corinthians 'carnal' the apostle does not mean under the dominion of 'the carnal mind,' Ro. 7, for then, instead of being 'babes in Christ,' they would have been in 'enmity against God.' But he means that, while compared with other believers, they 'came behind in no gift, being enriched in all utterance, and in all knowledge,' ch. 1. 5, 7, yet were they inferior to others in the quality of Christian prudence, which avoids all 'doubtful disputations,' and of the Christian temper which 'bears the infirmities of the weak,' and which in all its witness to the truth, Ro. 14. 1; 15. 1, 'still labours to preserve inviolate the unity of the spirit in the bond of peace,' Ep. 4. 3.

Ver. 12. ^aGold, silver, precious stones—emblems of the glorious truths of the gospel.—Wood, hay, stubble—emblems of errors, not fundamental—but useless, vain, and trifling—such as endless genealogies that never can be settled upon any divine authority, traditions of men, with rites and ceremonies invented as aids to piety, but becoming clogs and weights to the progress of vital godliness. C.

Ver. 15. ^aHe himself shall be saved—because he built upon the foundation, Christ (ver. 10); yet 'his work shall be burned,' because his superstructure consisted of mere rituals and imaginations.—Note. The attempt of Romanists to extract from this passage the figment of purgatory is vain—for every man's works—the things saved and burned are tried in the same fire, ver. 13, 15; and, so far as their authority avails, the doctrine obtains no support from the earlier fathers; and the detected attempt to interpolate Theodoret on the passage, throws more than suspicion over all similar interpretations. C.

Ver. 18. ^aLet him become a fool in the estimation of an ill-judging world, to whom salvation by a crucified Saviour appears the very height of absurdity. C.

REFLECTIONS.—With great faithfulness and prudence ought ministers to accommodate themselves to the capacities and circumstances of their hearers. And

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c Job 5. 13. ch. 1. 19.
20. Ps. 7. 15; 107. 9. 15; 10.
35; 78. 11; 107. 13. 15.
20. 14. 16. Ro. 1. 21, 22.
15. 44. 25.
d Ps. 94. 11; 2. 1. Job
11. 12.
e ch. 1. 12, 29; 4. 6; ver.
5. 7. Je. 9. 23. 24.
f Do not glory in
being the followers
of any one teacher,
for all true teachers
are for Christ's sake;
alike your servants
and property.—C.
g Ro. 8. 28. 2 Co. 4. 5.
15. Ga. 2. 7. Re. 21. 7.
Phil. 2. 21.
h ch. 6. 19, 20. Mat.
23. 8, 10. Ro. 14. 8.
i Ye are Christ's
purchase and prop-
erty.—Christ is
God's Son, and his
gift to you.—C.
j Ep. 1. 17. 1 Pe. 1. 3.
ch. 6. 12. He. 1. 3.
8. Phil. 2. 3. In. 17. 4. 6. 38.
Mat. 26. 39. Ep. 1. 10.
ch. 15. 28.

CHAP. IV.

a See ch. 3. 5, 2 Co. 4.
5. 6. Col. 1. 25. Tit. 1. 7.
1 Pe. 4. 10.
b Mat. 24. 45; 18. 19.
ch. 9. 7. 15. 22. 22.
c Lu. 12. 42. Tit. 1. 7.
1 Pe. 4. 10. 2 Ti. 2. 2. Mat.
23. 27. Lu. 16. 11. 10. ch. 7.
25. 2 Co. 12. 22. 17. 42.
Col. 1. 7. 4. 7. 17. Ac. 20.
20. 27. 1 Pe. 5. 3. Mar. 10.
43. 2 Pe. 1. 16.
i Ministers. Liter-
ally, 'under-rowers'
—those who, in the
ancient ships, rowed
on the lower benches
or banks, and were

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consequently much
or together in the
dark as to the vessel's
course, and only
concerned to keep
time with their oars,
and put forth their
strength for her propu-
sion.—C.
d 1 Sa. 10. 13. 2 Co. 10.
10.
e Gr. day.
f 1 Jn. 3. 20, 21.
g 1 Jn. 3. 20, 21. ch. 15.
10. Ro. 15. 19. 2 Co. 11.
23. Job. 27. 6. Ac. 23. 1;
24. 15. 2 Co. 1. 12.
h Job 9. 27. 40. 4. Ps.
130. 3; 143. 219. 12. Ro.
3. 19. 20. 4. 2. Pr. 21. 2.
i Mat. 7. 1. Ro. 2. 1.
16. 1. 16. 12. 2 Co. 5.
10. Ec. 12. 14. ch. 3. 13.
Re. 20. 12. Ac. 17. 31.
Da. 7. 10. Job 12. 22.
Mat. 25. 34. Ro. 5. 29.
j ch. 12. 3. 4. 6. 8. 22.
k Pr. 3. 7. Ro. 12. 3.
ch. 5. 4. 2 Co. 12. 20. 2.
l Pe. 2. 8. Jude 10.
m Or, 'That ye may
not be on one belief (or,
27. belonging to the
party) of another,
be puffed up against
a third.' Party feel-
ing had arisen among
the Corinthians. Each
party had adopted a
leader. The cause of
that leader they clung
to in opposition to all
others. Against this
evil and fatal course
the apostle strongly
warns them.—P.
n In 3. 27. Ro. 12. 6. 9.
16. 15. Ja. 1. 17. 2 Pe. 4.
10. ch. 7. 12. 11. Tit. 3.
5.
o Gr. distinguishing
thence.
p Ro. 3. 17. ch. 1. 5.

3 But with me ^ait is a very small thing that I should be judged of you, or of man's judgment;² yea, ^eI judge not mine own self.

4 For ^aI know nothing by myself; ^hyet am I not hereby justified: but he that judgeth me is the Lord.

5 Therefore¹ judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart: and then shall every man have praise of God.

6 And ^hthese things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us ^knot to think of men above that which is written, that no one of you be puffed up for one against another.³

7 For ^bwho maketh thee to differ⁴ from another? and what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?

8 Nowⁿ ye are full, now ye are rich, ye have

often great pretenders to wisdom and knowledge have no true grace in their heart. When all Christ's faithful ministers are, under him, united in the same spirit and design, how absurd is it to kindle contentions in the church by setting up one above another! Their honour is great in being workers together with God in the salvation of men. And the effectual success of their labours flows wholly from his power and grace. Yet none must expect God to bless their administrations, but in preaching Christ as the sole foundation of the hopes and happiness of sinful men laid by his Father. Terrible is their ruin who refuse to build on him; and great their loss who attempt to mingle their own fancies with the doctrines of Christ. Exact shall be our future account; and our eternal honours be proportioned to our right improvement of Christ and his truths on earth. And very necessary is holiness in every church and member thereof. Great is the danger of self-conceit. And it is very sinful and ruinous to trust our eternal happiness to the care and direction of our carnal wisdom, which is so insignificant before God. But extensive is their happiness, and high their honour, who, as united to Christ through his sacrifice, and to God in him, have all things, present and future, secured as their property, and divinely directed to their best advantage.

CHAPTER IV. Ver. 1. Let none depreciate us ministers, or exalt one to the dishonour of another, but account of us all as persons called and qualified by Christ for dispensing to Jews and Gentiles the great and unsearchable doctrines and ordinances of the grace of God. 2. And, as stewards of Christ, we must take heed that we by no means neglect, pervert, betray, or deal partially in our trust; but study to be faithful to God, to our own conscience, to the truth of Christ, and to the souls to whom we minister, giving them their proper food in due season. 3. And if any pretend that I am unfaithful, or take offence at my fidelity, I little regard the censures of men, as I am not to stand or fall in the last judgment according to their fallible, partial, and prejudiced sentiments concerning me; nor dare I pretend that my own judgment of my sincerity, faithfulness, and diligence is absolutely right. 4. For though I am not sensible of any allowed unfaithfulness, but have the testimony of my conscience that in simplicity and godly sincerity I have had my conversation in this world; yet such is the inadvertency and treachery of my heart, that I dare not look on this as a justification of my conduct before God, but expect the acceptance of my person and services only through Jesus Christ and his righteousness. 5. Beware therefore of judging our hearts, or of passing uncharitable censures upon us; but wait till Christ at his second coming manifest all the secret transactions,

reigned as kings without us: and ¹I would to God ye did reign, that we also might reign with you.

9 For I think that ²God hath set forth us the apostles last,⁵ as it were appointed to death: for we are made a spectacle⁶ unto the world, and to angels, and to men.

10 We⁴ are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised.⁷

11 Even⁸ unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place;

12 And⁹ labour, working with our own hands: being⁴ reviled, we bless; being persecuted, we suffer it:

13 Being defamed, we entreat: "we are made as the filth of the world, and are the offscouring of all things unto this day.

14 I¹⁰ write not these things to shame you,⁸ but as my beloved sons I warn you.

15 For though ye have ten thousand instructors in Christ, yet have ye not many fathers: ¹¹for in Christ Jesus I have begotten you through the gospel.

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o Ps. 122.6-9. 1 Th. 2.

19. 20. Ro. 12. 15.

9 1 Th. 3. 3. 2 Co. 1. 8.

4. 11. He. 10. 33. ch. 15.

Jo. Ep. 6. 12. Ro. 8. 36.

6 Or, the last apostles.

8 Gr. theatre.

9 Ac. 17. 18. 20. 24. ch.

1. 18-20. 26-28. 3. 18. 2. 3.

2 Ki. 9. 11. 2 Co. 4. 12. 10.

10 19. 3.

7 We are (of the world)

accounted) fools.—Ye are wise

22 Christ—for, if God

he is made our wisdom,

ch. 1. 30.—

Ye are strong—

being, as yet, mercifully

preserved from our heavy

trials (see ver. 9).—Ye are

honourable—most prob-

ably as merchants, or

peaceable citizens, not

as high in rank (see ch. 1. 26).—If

we are despised by the

philosophers, to whom

our doctrine is foolishness,

and worldly men, to whom

our morality is distasteful.—

C.

22 Co. 4. 8-10. 11. 23.

27. 6. 4. 7. 5. Ro. 8. 35. Ac.

20. 23. 2 Ti. 3. 11.

5 Ac. 20. 34. 18. 3. 1.

Th. 2. 9. 2 Th. 3. 8. ch. 9.

6.

7 Mat. 5. 11. 44. Lu.

23. 34. Ac. 7. 60. Ro. 12.

14. 1 Th. 1. 10. 1 Pe. 2. 23.

39.

11 La. 3. 45. Ac. 22. 22.

9 2 Co. 7. 3. 12. 15. 1.

Th. 2. 11. ver. 15.

30 Ac. 18. 4. 1. Ro. 15.

30. ch. 3. 5. 9. 12. 2 Co. 3.

2. 10. 10. 14. Ga. 4. 10.

Phil. 10. Ja. 1. 18. 1 Pe.

1. 23.

8 Some consider

this a tacit intimation

that the Corinthians

had added to Paul's

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distress by listening

to calumnies against

him. But it seems

more natural to un-

derstand him as say-

ing, 'I do not dread

this contrast between

your comfort and my

own affliction, as an

accuser, to shame

you, but, as a father,

to warn you, that if

affliction reach you,

you may be prepared

to endure it.'—C.

y ch. 11. 1. Phi. 3. 17. 1.

Th. 1. 6. 2 Th. 3. 9. He.

13. 7.

ch. 16. 20. Phi. 2. 19.

1 Th. 3. 2. 1 Ti. 1. 2. 2 Ti.

1. 2.

d ver. 6. ch. 5. 2.

9 Puffed up with a

proud opinion of their

own learning and

power, ver. 10; and

shirked will not come

from a consciousness

of inferiority.—C.

d Ac. 18. 21. 19. 21.

Ro. 15. 32. ch. 16. 5. 7. 2

Co. 1. 15. He. 6. 3. Ja. 4.

15. Ga. 2. 6.

c Ro. 15. 19. ch. 2. 4. 1.

Th. 1. 5. 2 Pe. 1. 16. Ro.

14. 17. Lu. 17. 20. 21. Ga.

6. 15.

d 2 Co. 10. 2. 13. 10.

CHAP. V.

a Ep. 5. 3. Le. 18. 8.

De. 22. 30. 27. 20.

b ch. 4. 8. 18. Le. 20.

11. 2 Co. 7. 7. 10. 12. 23.

Ga. 5. 10. 12.

1 Ye are puffed up

by a proud estimate

of your gifts, privi-

leges, and powers,

h. 3. 18; 'and have

not mourned' over

fallen brother, nor

are ashamed of

our own neglect.—

C.

16 Wherefore, I beseech you, ¹be ye followers of me.

17 For this cause have I sent unto you ²Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

18 Now some ³are puffed up,⁹ as though I would not come to you.

19 But⁴ I will come to you shortly, if the Lord will; and will know, not the speech of them which are puffed up, but the power.

20 For⁵ the kingdom of God is not in word, but in power.

21 What will ye? shall I come unto you ⁶with a rod, or in love, and ⁷in the spirit of meekness?

CHAPTER V.

1 The incestuous person 6 is cause rather of shame unto them, than of rejoicing. 7 The old leaven is to be purged out. 10 Heinous offenders are to be shunned and avoided.

IT is reported commonly that there is fornication among you, and ⁸such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

2 And⁹ ye are puffed up,¹ and have not rather

thoughts, and desires of men; and then shall every man who has acted uprightly be publicly acknowledged and rewarded by God according to his real character. 6. I have mentioned myself and Apollos in this point, who are distinguished in office and success among you, that you may learn to adjust your sentiments about men, and never pride yourselves in or boast of one preacher in opposition to another. 7. And to humble you, and prevent your idolizing of ministers, think what gifts or graces you or any of them have which ye did not receive freely from God. Why then do ye boast of any of them, as if they were originally your own? 8. For indeed ye seem to pride yourselves on your gifts, graces, and other acquirements, as if, independent of us who first preached the gospel to you, ye had arrived at the highest prosperity; and I heartily wish that ye did remarkably flourish in everything excellent, great, and glorious, that we, as God's instruments in your conversion and edification, might rejoice in your mercy, and share your happiness and Christian esteem. 9, 10. For I really think God hath set forth us apostles, his last and extraordinary messengers in the church, to be a public show before angels and men, devoted to deadly combats, to contempt, trouble, and violence. We are treated as weak, foolish, and despicable, and are loaded with labours, cares, and sufferings for Christ, while ye appear to yourselves and others wise, powerful, honoured, easy, and opulent. 11-13. While ye live in your rich city and commodious dwellings, amidst ease and affluence, we faithful preachers, ever since the Lord called us to this work, have been often destitute of the common necessities of life, and cruelly abused, and driven from place to place, like vagabonds. Meanwhile, to avoid prejudicing men against us as mercenaries, we have earned our daily subsistence by the labour of our own hands; we have earnestly prayed down blessings on them who reproached and cursed us; we have patiently borne all the injuries and abuses we met with; we have humbly exhorted and suppliated them who maliciously slandered us; and notwithstanding all this inoffensive, meek, and winning behaviour, we continue to be treated as the vilest miscreants, who have been the cause of every public calamity, and are fit for nothing but to be killed as sacrifices for the purgation of cities. 14. I have not drawn out this detail of our injurious treatment, and of our meek, patient, and benevolent behaviour under it, in order to expose you to shame among your fellow-Christians, but in order affectionately to warn you against pride, or an unbecoming behaviour to faithful ministers. 15, 16. For though many preachers have laboured to promote your instruction and edification,

I alone have been remarkably honoured as the instrument of your spiritual regeneration and adoption. I therefore beseech you, in the most endearing and condescending manner, that, instead of turning aside after those who desire to corrupt the simplicity of your faith and manners, ye would follow the directions which I, your spiritual father, give you from Christ, and imitate me in faith, holiness, humility, and love. 17. And for this cause I have sent to you Timothy, my dear partner in preaching the gospel, who being converted to Christ by my ministry, and my ordinary attendant, can acquaint you with my uniformity in doctrines and in holy practices, answerable to what I everywhere teach. 18. Some of my opponents boast that I dare not make my personal appearance among you, where I have so many opposers, but must rest content with sending my friend. 19. But if God give me strength and opportunity, I sincerely intend to visit you, and to try those proud pretenders to learning and eloquence as to what authority they have received from Christ to preach his gospel, what of God's gifts and graces appear in their ministrations, and what efficacy their doctrine hath upon their own and others' hearts and lives. 20. For the excellency of the gospel dispensation does not consist in human learning or outward profession, but in an experience of what is wrought by the Spirit of God. Nor is the gospel propagated, or the work of grace begun and carried on in men's souls, but by the miraculous operations and divine energy of the Holy Spirit which attend the plain preaching of a crucified Christ. 21. Think then whether ye would have me come in order to inflict spiritual censures, or even corporeal punishments, upon obstinate transgressors; or, as I earnestly wish, in tender affection, meekness, and gentleness, to encourage, commend, and comfort you.

Ver. 8. It is nothing short of distressing to find expositors pronounce this verse an irony or a sarcasm; figures, upon such a subject, and in such a mood, unworthy a serious man, how much more unworthy the Spirit of God! The words are simple, literal facts—'ye are full' of the gift of righteousness, Mat. 5. 6; Ro. 5. 17: 'ye are rich' in all utterance and knowledge, ch. 1. 5: 'ye have reigned,' being 'a royal priesthood,' 1 Pe. 2. 9; and 'would to God ye did reign (in that glory of which ye are heirs, Re. 1. 5, 6), that we also might reign with you,' Re. 5. 10; and so escape the toils and miseries of this present evil world! C.

Ver. 13. Some, instead of 'filth,' render the word a lustrative sacrifice; and 'offscouring' a redemption sacrifice, in allusion to a heathen custom of devoting some one to death as a sacrifice in times of drought, famine, or plague, &c. The Authorized Version seems, however, to convey a more natural meaning. C.

REFLECTIONS.—Important is that trust of divine truths and human souls which Christ has committed to his ministers. And with great care and faithfulness ought they to declare and explain his mysteries and dispense his ordinances. It is groundless to be either

puffed up or cast down by men's judgment of us. The great point is to approve ourselves to God, by whose judgment we must abide, and who will at last clear us from all false accusations. And never must those who are most conscious of their integrity depend on that, but on faith in Jesus Christ, as the ground of their acceptance to eternal life. With great care ought we to avoid rash censuring of others, in the view of that last judgment in which the secrets of men's hearts and lives shall be discovered. And there is need of deep humility when our defects are so great and many, and all our gifts and graces are the free gifts of God. Alas! that many should be puffed up with spiritual gifts, or even with riches or honour in this life, and the faithful servants of Christ be chiefly exposed to poverty, disgrace, and violent persecution. But it is delightful when Christians and ministers shine in meekness, patience, and returning of good for evil. Great wisdom is necessary in faithful reproofs, that they may neither provoke nor expose. And Christians need to be frequently reminded of admonitions formerly given them. With great care should they copy after the example of their godly ministers. And if faithful ministers bear strong affection to such as have been converted to Christ by their ministry, those converts ought fervently to love, regard, and reverence them as their spiritual fathers, and study that they may be always not grieved correctors but joyful comforters of them. It is not fine words or fair speeches, but the power of the Holy Ghost changing the heart and purifying the practice, that will prove men real ministers or Christians.

CHAPTER V. Ver. 1, 2. I must now mention some particular offences among you; and first, it is publicly reported, to the great scandal of your holy religion, that one of your members lives in the most shocking incest with his own stepmother—a form of whoredom detested by, and scarcely known among, civilized heathens; and, nevertheless, many of you, puffed up with a conceit of your gifts and attainments, have overlooked, if not boasted of him, instead of being deeply concerned for the dishonour hereby done to Christ, the disgrace brought upon his church, and the hurt done to the soul of the offender and of others, and of being careful to have such an infamous sinner removed from your holy communion. 3. Therefore, though I am not personally present to direct or influence your procedure, yet being earnestly desirous of your true honour and welfare, under the special direction of the Holy Ghost, I have considered and determined how this base scandal ought to be censured. 4, 5. That ye whom Jesus Christ hath made spiritual

mourned, that he that hath done this deed might be taken away from among you.

3 For^e I verily, as absent in body, but present in spirit, have judged² already, as though I were present, *concerning* him that hath so done this deed;

4 In^d the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,³

5 To^e deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

6 Your^g glorying *is* not good. Know ye not that ^a little leaven leaveneth the whole lump?

7 Purge^e out therefore the old leaven, that ye may be a new lump, as ye are unleavened.⁴ For^j even Christ our passover is sacrificed⁵ for us:

8 Therefore let us keep the feast,⁶ not^k with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.

9 I wrote unto you in an epistle *'not to company with fornicators:*

10 Yet^a not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

11 But now I have written unto you *'not to*

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c Col. 2.5, ver. 5. 2 Ki. 5.20.

2 Or, *determined.*

d Mat. 16. 19; 18. 18; 28. 18. Jn. 20. 23. 2 Co. 2. 9. 10.

3 The latter part of this verse is to be understood as a parenthesis.—In the name of our Lord Jesus Christ (when ye and my spirit are gathered together with the power of our Lord Jesus), to deliver, &c. The apostle speaks as their spiritual father and guide, as if he were really present in their assembly, endowed with the power of Christ—the power of the keys—to give a true sentence in this case.—P.

e 1 Ti. 1.20. 2 Co. 2.7; 10. 6, 8. 13. 9. ver. 7. 13; ch. 11. 32.

g ch. 3. 21; 4. 18, 19. Jn. 4. 16.

h Lu. 13. 21. Ga. 5. 9. ch. 15. 33. 2 Ti. 1.7.

i ver. 13. Ep. 4. 22. Col. 3. 5, 9. 10. Ex. 12. 15; 13. 6, 7.

k As ye are (yet) *unleavened*—the leaven of sinful indulgence being as yet only beside you, not commingled with you in principle or practice.—C.

j Ex. 12. 5. 6. De. 16. 2. 15. 33. 7. Jn. 1. 29. 26. Ac. 8. 32. 35. ch. 15. 3. 4. 1. Pe. 1. 19, 20. Re. 5. 6, 9, 12.

Or, *holiness.*

6 Or, *holiness.*

6 Ex. 22. 13. 6. De. xvi. L. 23. 6. Mat. 16. 12. Jn. 1. 21. 1. Pe. 2. 1, 2.

7 Ro. 16. 17. Ep. 5. 7. 11. 2 Th. 3. 6, 14. 2 Co. 6. 14. ver. 2. 7. 13. 18. 1. 1. 2.

8 ch. 10. 27. 12. Ep. 2. 34. 17. 1. Pe. 4. 1. Jn. 5. 19. Jn. 17. 15.

9 Ps. 101. 5. Mat. 18. 17. Ro. 16. 17. 2 Th. 3. 6. 14. 2 Jn. 10.

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7 Neither to visit and 'eat' with him at his own table, nor invite him to yours, nor, out of choice, to consort with him in any public feast!

8 From which it is evident that the power of discipline—either in admission, continuance, or exclusion of members—is native, inherent, and essential in the apostolic church; and absolutely inalienable, because, as a derivative and limited commission, it is placed on the same basis with the original authority of God himself. See ver. 13.—C.

9 Ex. 20. 7. He. 13. 4. 2. De. 13. 7; 17. 7; 21. 22. 23. 24. Nu. 5. 2. Mat. 18. 17.

10 Mat. 4. 11. 1 Th. 4. 12. 1 Ti. 3. 7. Col. 4. 5. g ch. 6. 2-4. He. 3. 1.

11 It is evident that the power of discipline—either in admission, continuance, or exclusion of members—is native, inherent, and essential in the apostolic church; and absolutely inalienable, because, as a derivative and limited commission, it is placed on the same basis with the original authority of God himself. See ver. 13.—C.

12 Ex. 20. 7. He. 13. 4. 2. De. 13. 7; 17. 7; 21. 22. 23. 24. Nu. 5. 2. Mat. 18. 17.

13 Ex. 20. 7. He. 13. 4. 2. De. 13. 7; 17. 7; 21. 22. 23. 24. Nu. 5. 2. Mat. 18. 17.

14 Ex. 20. 7. He. 13. 4. 2. De. 13. 7; 17. 7; 21. 22. 23. 24. Nu. 5. 2. Mat. 18. 17.

15 Ex. 20. 7. He. 13. 4. 2. De. 13. 7; 17. 7; 21. 22. 23. 24. Nu. 5. 2. Mat. 18. 17.

16 Ex. 20. 7. He. 13. 4. 2. De. 13. 7; 17. 7; 21. 22. 23. 24. Nu. 5. 2. Mat. 18. 17.

17 Ex. 20. 7. He. 13. 4. 2. De. 13. 7; 17. 7; 21. 22. 23. 24. Nu. 5. 2. Mat. 18. 17.

18 Ex. 20. 7. He. 13. 4. 2. De. 13. 7; 17. 7; 21. 22. 23. 24. Nu. 5. 2. Mat. 18. 17.

19 Ex. 20. 7. He. 13. 4. 2. De. 13. 7; 17. 7; 21. 22. 23. 24. Nu. 5. 2. Mat. 18. 17.

20 Ex. 20. 7. He. 13. 4. 2. De. 13. 7; 17. 7; 21. 22. 23. 24. Nu. 5. 2. Mat. 18. 17.

21 Ex. 20. 7. He. 13. 4. 2. De. 13. 7; 17. 7; 21. 22. 23. 24. Nu. 5. 2. Mat. 18. 17.

22 Ex. 20. 7. He. 13. 4. 2. De. 13. 7; 17. 7; 21. 22. 23. 24. Nu. 5. 2. Mat. 18. 17.

23 Ex. 20. 7. He. 13. 4. 2. De. 13. 7; 17. 7; 21. 22. 23. 24. Nu. 5. 2. Mat. 18. 17.

24 Ex. 20. 7. He. 13. 4. 2. De. 13. 7; 17. 7; 21. 22. 23. 24. Nu. 5. 2. Mat. 18. 17.

25 Ex. 20. 7. He. 13. 4. 2. De. 13. 7; 17. 7; 21. 22. 23. 24. Nu. 5. 2. Mat. 18. 17.

26 Ex. 20. 7. He. 13. 4. 2. De. 13. 7; 17. 7; 21. 22. 23. 24. Nu. 5. 2. Mat. 18. 17.

27 Ex. 20. 7. He. 13. 4. 2. De. 13. 7; 17. 7; 21. 22. 23. 24. Nu. 5. 2. Mat. 18. 17.

28 Ex. 20. 7. He. 13. 4. 2. De. 13. 7; 17. 7; 21. 22. 23. 24. Nu. 5. 2. Mat. 18. 17.

29 Ex. 20. 7. He. 13. 4. 2. De. 13. 7; 17. 7; 21. 22. 23. 24. Nu. 5. 2. Mat. 18. 17.

30 Ex. 20. 7. He. 13. 4. 2. De. 13. 7; 17. 7; 21. 22. 23. 24. Nu. 5. 2. Mat. 18. 17.

31 Ex. 20. 7. He. 13. 4. 2. De. 13. 7; 17. 7; 21. 22. 23. 24. Nu. 5. 2. Mat. 18. 17.

32 Ex. 20. 7. He. 13. 4. 2. De. 13. 7; 17. 7; 21. 22. 23. 24. Nu. 5. 2. Mat. 18. 17.

33 Ex. 20. 7. He. 13. 4. 2. De. 13. 7; 17. 7; 21. 22. 23. 24. Nu. 5. 2. Mat. 18. 17.

34 Ex. 20. 7. He. 13. 4. 2. De. 13. 7; 17. 7; 21. 22. 23. 24. Nu. 5. 2. Mat. 18. 17.

35 Ex. 20. 7. He. 13. 4. 2. De. 13. 7; 17. 7; 21. 22. 23. 24. Nu. 5. 2. Mat. 18. 17.

36 Ex. 20. 7. He. 13. 4. 2. De. 13. 7; 17. 7; 21. 22. 23. 24. Nu. 5. 2. Mat. 18. 17.

37 Ex. 20. 7. He. 13. 4. 2. De. 13. 7; 17. 7; 21. 22. 23. 24. Nu. 5. 2. Mat. 18. 17.

38 Ex. 20. 7. He. 13. 4. 2. De. 13. 7; 17. 7; 21. 22. 23. 24. Nu. 5. 2. Mat. 18. 17.

39 Ex. 20. 7. He. 13. 4. 2. De. 13. 7; 17. 7; 21. 22. 23. 24. Nu. 5. 2. Mat. 18. 17.

40 Ex. 20. 7. He. 13. 4. 2. De. 13. 7; 17. 7; 21. 22. 23. 24. Nu. 5. 2. Mat. 18. 17.

41 Ex. 20. 7. He. 13. 4. 2. De. 13. 7; 17. 7; 21. 22. 23. 24. Nu. 5. 2. Mat. 18. 17.

42 Ex. 20. 7. He. 13. 4. 2. De. 13. 7; 17. 7; 21. 22. 23. 24. Nu. 5. 2. Mat. 18. 17.

43 Ex. 20. 7. He. 13. 4. 2. De. 13. 7; 17. 7; 21. 22. 23. 24. Nu. 5. 2. Mat. 18. 17.

44 Ex. 20. 7. He. 13. 4. 2. De. 13. 7; 17. 7; 21. 22. 23. 24. Nu. 5. 2. Mat. 18. 17.

45 Ex. 20. 7. He. 13. 4. 2. De. 13. 7; 17. 7; 21. 22. 23. 24. Nu. 5. 2. Mat. 18. 17.

46 Ex. 20. 7. He. 13. 4. 2. De. 13. 7; 17. 7; 21. 22. 23. 24. Nu. 5. 2. Mat. 18. 17.

47 Ex. 20. 7. He. 13. 4. 2. De. 13. 7; 17. 7; 21. 22. 23. 24. Nu. 5. 2. Mat. 18. 17.

48 Ex. 20. 7. He. 13. 4. 2. De. 13. 7; 17. 7; 21. 22. 23. 24. Nu. 5. 2. Mat. 18. 17.

49 Ex. 20. 7. He. 13. 4. 2. De. 13. 7; 17. 7; 21. 22. 23. 24. Nu. 5. 2. Mat. 18. 17.

50 Ex. 20. 7. He. 13. 4. 2. De. 13. 7; 17. 7; 21. 22. 23. 24. Nu. 5. 2. Mat. 18. 17.

keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.⁷

12 For what have I to do to judge⁸ them also that are without? do not ye judge⁹ them that are within?⁸

13 But them that are without *'God judgeth.* Therefore *'put away from among yourselves that wicked person.*

CHAPTER VI.

1 The Corinthians must not vex their brethren, in going to law with them: 6 especially under infidels. 9 The unrighteous shall not inherit the kingdom of God. 15 Our bodies are the members of Christ, 19 and temples of the Holy Ghost. 16, 17 They must not therefore be defiled.

DARE any^a of you, having a matter against another, go to law before the unjust, and not before the saints?

2 Do ye not know that *'the saints shall judge the world?*¹ and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not that we shall *'judge angels?* how much more things that pertain to this life?

4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

5 I speak to your shame. Is it so, that there

rulers in his church, should, as a court constituted in his name, and after solemn prayer for his direction and assistance, with my hearty approbation, in his name and authority, as the great institutor and ratifier of the sentence, fully excommunicate this notorious offender from all fellowship with the visible church, and deliver him back into the visible kingdom of the devil, as one who has no manifest claim to the promises of the new covenant—in order that, by the blessing of God on this awful sentence, his prevailing corruptions may be mortified and subdued, and he, through fear, grief, and shame, brought to such repentance and reformation as may issue in his solemn acquittal and salvation in the last judgment. 6. Your glorying in such a person, be his gifts and attainments what they will, or in your own spiritual gifts, or the prosperity of your church, is extremely sinful and dangerous. Know ye not that a single instance of scandal or manifest error connived at tends to corrupt the minds and practices of others, and to infect and defile the whole church? 7. In imitation of the Jews, who purge their houses from leaven at their passover, labour not only to purge out corrupt affections from your own hearts, but to cleanse the church from scandalous persons and sins, in honour of Jesus Christ, who offered himself as an atoning sacrifice to God, in order that his people might be cleansed from all iniquity, and rendered zealous of good works. 8. Let us therefore lead our whole life on earth, and particularly celebrate the New Testament festival of *his supper*, without sinful fellowship with notorious offenders, or indulgence of corrupt affections, envy, malice, or the like; but with integrity and godly simplicity, and a real love to the brethren, according to the truth of the gospel. 9. Being absent, I have in this epistolary manner warned you to abstain from all familiar intercourse with persons addicted to whoredom, as thereby ye would harden them in their sins, and they would tempt you to follow their detestable example. 10. Yet I mean not that you should have no dealings with heathens who live in whoredom, manifest covetousness, extortion, or idolatry; for then it would be necessary for you to leave this world, which is everywhere filled with such. 11. But I insist that if any of your professed Christian brethren be chargeable with uncleanness, or be inordinate lovers of money, or join in idolatrous worship, or be given to wrathful,

abusive, and opprobrious language, or be lovers of much drinking, or intoxicated with liquor, or given to take advantage of others by excessive rents or prices, ye carefully avoid all voluntary familiarity with them at common meals, and especially partaking with them at the Lord's table. 12. For I, as a minister of Christ, have no power to prohibit such converse as the civil offices, secular affairs, and relations of life call you to; nor have ye power to judge and censure any offenders but such as are of your own spiritual society. 13. Those flagitious sinners who are not in church-fellowship with us must be left to the righteous judgment and wrath of God; but be ye careful to exclude this incestuous member from your church-fellowship, and from all familiar and chosen conversation.

Ver. 5. *Satan* being 'the god of this world,' 2 Co. 4. 4, to deliver any one to Satan is simply to eject him from the church, and send him out to the world from whence he came. *For the destruction of the flesh.* Not for the infliction of disease, but for the destruction of the fleshly appetites, that the 'outcast' may be made sensible of his sin, grieve for the loss of his old friends in the church, become ashamed of his new associates in the world, and so, through godly sorrow, be led to repentance and salvation. C.

REFLECTIONS.—It is very shameful to hear of such scandalous enormities among Christians as even heathens would be ashamed of. And highly unbecoming when professors, for the sake of party attachments or great gifts, are puffed up rather than humbled and mourning under such awful events. Flagrant and obstinate sinners must be solemnly cast out from the Christian church, that their souls may be recovered, and the honour of Christ and the purity of his church preserved. For how inconsistent is it for those who were saved by and live upon a crucified Saviour to indulge themselves in unholiness of heart and life! And extremely infectious are scandals if they be not seasonably censured and restrained. Very awful is an excommunication from the church, inflicted in the name of and ratified by Jesus Christ the supreme Judge. And happy or terrible are its effects as men are duly affected with it. Heinous and highly aggravated are the iniquities of professed Christians; they render them more detestable and infectious than the very heathens. With conscientious care should all Christians forbear familiar converse with such scandalous professors, in order to render them sensible of their sins. And church-officers ought to proceed with the greatest prudence in their

censures with respect to their subjects, manner, and end. But thrice happy will it be when we shall be no more plagued with wicked persons, lusts, or practices.

CHAPTER VI. Ver. 1. And since ye have power to call your own members to account, and to judge of their behaviour, how imprudent, unbrotherly, and shameful must it be for you to prosecute your small differences, in civil affairs, in a litigious manner, even before heathen magistrates, to the scandal of your religion, rather than submit to the arbitration of your fellow-Christians! 2, 3. Do ye not know that faithful ministers and really holy persons shall at the last day sit with Christ on his throne, and give their assent to the sentences which he shall pass upon wicked men and angels? Are ye not then able to settle matters, nay, small matters, of right and wrong between one another? 4. If therefore ye have hereafter any civil differences, submit them to the arbitration of some of your brethren in the church, who are not ministers, but sensible and disinterested persons; nay, rather submit them to the arbitration of two or three of the weakest honest Christians, than bring them before heathen judges. 5. What a shame and reproach is it to you, who boast so much of your wisdom, that you cannot find among yourselves any persons able to adjust trifling debates about civil property! 6. But brethren, united together in the same saving head, faith, and fellowship, to the reproach of all, litigiously prosecute one another before heathen magistrates! 7. This your conduct is extremely sinful, contrary to Christian prudence, forbearance, love and friendship, and highly dishonourable to your meek and lowly Lord and Saviour, the Prince of Peace, who secured peace with his blood. Why then do ye not rather part with what is strictly your due, than expose one another, and even Christ himself, to contempt in the open courts of profane heathens? 8. Nay, I find, that instead of meek and patient bearing and forgiving injuries, too many of you by lawsuits really defraud and unjustly wrong your Christian brethren. 9, 10. But know, and consider this plain and awful truth, that whatever profession such people make, they are utterly unfit for, have no title to, and shall never be admitted to enjoy the blessings of grace or glory, who live impenitent and unbelieving under the guilt and dominion of any

is not a wise man among you? no, not one that shall be able to judge between his brethren?

6 But brother goeth to law with brother, and that before the unbelievers.

7 Now^a therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather *suffer yourselves* to be defrauded?

8 Nay, ye do wrong, and defraud, and that your brethren.

9 Know^e ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11 And^d such were some of you: but ye ^aare washed,² but ye are sanctified,³ but ye are justified⁴ in the name of the Lord Jesus, and by the Spirit of our God.

12 Allⁱ things are lawful unto me, but all things are not expedient:⁵ all things are lawful for me, but I will not be brought under the power^j of any.⁶

13 Meats^k for the belly, and the belly for meats: but God shall destroy both it and them. Now^l the body is not for fornication, but for the Lord; and the Lord for the body.⁷

A. M. cir. 4063.
A. D. cir. 59.

2 Pr. 20. 22. Mat. 5. 39. 40. Lu. 5. 29. Ro. 12. 17. 19. 1 Th. 4. 6: 5: 13: 15: 1 Pe. 3. 9.

3 ch. 3. 11. Ga. 5. 19. 21. Ep. 5. 3-5. Col. 3. 5. 6. 1 Th. 4. 6. 1 Ti. 1. 9. 10. He. 12. 14. 18: 13. 4. Re. 21. 8. 22. 15. Is. 3. 11. Mat. 23. 33.

4 ch. 12. 2. Ro. 6. 19: 7. 5. Ep. 2. 1-3. 11. 12: 5. 8. Col. 3. 7. 1. He. 10. 22: 2. 11. 1 Pe. 1. 2. 3. Tit. 3. 5-7. Ro. 8. 30. Ac. 26. 17. 18. Is. 1. 18. -C.

5 Washed in the water of baptism, representing the cleansing of the Holy Spirit. Eze. 36. 25. -C.

6 Sanctified—separated from sin and dedicated to God by the Holy Spirit applying to the conscience the sacrifice of Christ. Ro. 15. 16. He. 10. 10. -C.

7 Justified—pardoned, on account of the death, and accepted on account of the resurrection of Christ. Ro. 4. 25. Ac. counted just in the judgment of God (Ro. 8. 33), being made just by union with Christ the righteous. Ro. 4. 6. 21-24: 5. 19. -C.

8 ch. 10. 23. Col. 2. 21. 2 Or, profitable.

9 See note * below. A. M. cir. 4063.
A. D. cir. 59.

10 14. 17. Col. 2. 23. 2. 1 Th. 4. 3. 7. Ro. 6. 13. 19. 7. 12. 1. ch. 3. 15: 16: 6. 19. 20. 2 Co. 11. 2. Ep. 5. 23.

11 And the Lord for the body. For mortifying its deeds by his Spirit (Ro. 8. 13), ruling it by his faith (Ga. 2. 20), quickening and raising it by his power, and fashioning it to his image. Ro. 8. 11. In. 6. 40. Ph. 3. 21. -C.

12 This verse begins a new paragraph, in which the apostle treats of a new subject; namely, the nature and extent of Christian freedom. As is common with him, he develops his subject in its reference to himself.

13 Cases of conscience respecting the expediency of lawfulness of marriage either to unmarried persons or widows (ver. 8), in troubled and persecuted state of the church. -C.

14 Mat. 19. 10. ver. 8. 26. 28. 35. 6 Ge. 20. 6. Ru. 2. 9. Pr. 29. 19.

15 ch. 5. 18: ver. 9. Pr. 5. 19.

A. M. cir. 4063.
A. D. cir. 59.

Viewed abstractly, it was lawful for him, with his comprehensive knowledge, with his enlarged and liberal ideas, to eat or drink whatever he might think right, and to act as he pleased with regard to Jewish and heathen fasts and feasts.

But then, as a member of the church, he must consider the effects of his words and acts upon others. He must take care not to offend their feelings, or run counter to their narrower but still conscientious opinions. -P.

16 Ac. 2. 24. 1 Th. 4. 3. Ro. 6. 5. 8. 11. 17. 2 Co. 4. 14. Ep. 1. 19. 20. Ph. 3. 10. 11.

17 Ro. 12. 5. ch. 11. 32. 12. 27. Ep. 1. 22: 4. 12: 15: 16: 5. 23. 30. Ge. 39. 9. Mar. 10. 8.

18 Ge. 2. 24. Mat. 19. 5. Ep. 5. 31.

19 Jn. 3. 6: 17. 21-23. Ep. 4. 4: 5. 30. 32. Ph. 2. 5.

20 Is one spirit with the Lord; the Spirit of Christ dwelling and ruling in him. -C.

21 Pr. 6. 25-32: 24-27. Ex. 20. 14. 2 Ti. 2. 22. 1 Pe. 2. 11. Ro. 1. 24-28. 1 Th. 4. 12. 13. 14. 15.

22 Ro. 14. 7. 8. ch. 3. 16. 2 Co. 6. 16. Ep. 2. 21. He. 3. 6: 1 Pe. 2. 5. Ac. 20. 28. Ga. 3. 13. He. 9. 12. 14. 1. 18. 19: 3. 18. Re. 5. 9. Tit. 2. 14.

23 1 Pe. 2. 9. Mat. 5. 16. Ro. 6. 19. 1 Th. 4. 3. 2 Co. 7. 1. ch. 3. 16.

CHAPTER VII.

1 Cases of conscience respecting the expediency of lawfulness of marriage either to unmarried persons or widows (ver. 8), in troubled and persecuted state of the church. -C.

2 Mat. 19. 10. ver. 8. 26. 28. 35. 6 Ge. 20. 6. Ru. 2. 9. Pr. 29. 19.

3 ch. 5. 18: ver. 9. Pr. 5. 19.

4 Mat. 19. 5. Ep. 5. 31.

5 Jn. 3. 6: 17. 21-23. Ep. 4. 4: 5. 30. 32. Ph. 2. 5.

6 Is one spirit with the Lord; the Spirit of Christ dwelling and ruling in him. -C.

7 Pr. 6. 25-32: 24-27. Ex. 20. 14. 2 Ti. 2. 22. 1 Pe. 2. 11. Ro. 1. 24-28. 1 Th. 4. 12. 13. 14. 15.

8 Ro. 14. 7. 8. ch. 3. 16. 2 Co. 6. 16. Ep. 2. 21. He. 3. 6: 1 Pe. 2. 5. Ac. 20. 28. Ga. 3. 13. He. 9. 12. 14. 1. 18. 19: 3. 18. Re. 5. 9. Tit. 2. 14.

9 1 Pe. 2. 9. Mat. 5. 16. Ro. 6. 19. 1 Th. 4. 3. 2 Co. 7. 1. ch. 3. 16.

CHAPTER VII.

1 Cases of conscience respecting the expediency of lawfulness of marriage either to unmarried persons or widows (ver. 8), in troubled and persecuted state of the church. -C.

2 Mat. 19. 10. ver. 8. 26. 28. 35. 6 Ge. 20. 6. Ru. 2. 9. Pr. 29. 19.

3 ch. 5. 18: ver. 9. Pr. 5. 19.

4 Mat. 19. 5. Ep. 5. 31.

5 Jn. 3. 6: 17. 21-23. Ep. 4. 4: 5. 30. 32. Ph. 2. 5.

6 Is one spirit with the Lord; the Spirit of Christ dwelling and ruling in him. -C.

7 Pr. 6. 25-32: 24-27. Ex. 20. 14. 2 Ti. 2. 22. 1 Pe. 2. 11. Ro. 1. 24-28. 1 Th. 4. 12. 13. 14. 15.

8 Ro. 14. 7. 8. ch. 3. 16. 2 Co. 6. 16. Ep. 2. 21. He. 3. 6: 1 Pe. 2. 5. Ac. 20. 28. Ga. 3. 13. He. 9. 12. 14. 1. 18. 19: 3. 18. Re. 5. 9. Tit. 2. 14.

9 1 Pe. 2. 9. Mat. 5. 16. Ro. 6. 19. 1 Th. 4. 3. 2 Co. 7. 1. ch. 3. 16.

14 And ^aGod hath both raised up the Lord, and will also raise up us by his own power.

15 Know ye not that ^eyour bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of an harlot? God forbid!

16 What! know ye not that he which is joined to an harlot is one body? for ²two, saith he, shall be one flesh.

17 But^a he that is joined unto the Lord is one spirit.⁸

18 Flee^e fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

19 What! ^kknow ye not that your body is the temple of the Holy Ghost *which* is in you, which ye have of God, and ye are not your own?

20 For ^tye are bought with a price: therefore ^gglorify God in your body, and in your spirit, which are God's.

CHAPTER VII.

2 He treateth of marriage, 4 showing it to be a remedy against fornication: 10 and that the bond thereof ought not lightly to be dissolved. 18, 20 Every man must be content with his vocation. 25 Virginity wherefore to be embraced. 35 And for what respects we may either marry, or abstain from marrying.

NOW concerning the things whereof ye ¹wrote unto me: ^aIt is good for a man not to ^ttouch a woman.

2 Nevertheless, ^cto avoid fornication, let every

sin. Deceive not your souls with flattering fancies, hypocritical pretences, or presumptuous confidences. The nature, perfections, purposes, and word of God render it absolutely impossible that any, who live and die impenitent, in idolatry, uncleanness, dishonesty, drunkenness, or reviling, should ever be members of his kingdom of grace here or heavenly glory hereafter. 11. And remember, for your humiliation and warning, and for exciting your admiration of God's blessed grace towards you, that, while ye continued heathens and unregenerate, some of you were chargeable with these detestable crimes: but in his most transcendent mercy all of you, who truly believe in Christ, have been graciously cleansed from the guilt and the domineering and defiling power of your sinful lusts, and brought into a state of favour with God, promised eternal life, and made partakers of holiness in nature and practice, through the righteousness and intercession of Christ, and by the applying, quickening, renewing, and purifying influences of the Holy Ghost, bestowed upon us by our gracious God, and through faith in our Lord Jesus Christ, who gave himself for us. 12. With respect to eating of meats, with which some of your pretenders to wisdom hold fornication equally indifferent, I allow that, whatever is not directly or indirectly forbidden by Christ in his Word, is lawful in itself; but it is not in every circumstance conducive to good purposes, but may be very injurious to others. I therefore allow myself to do, or not to do, what is indifferent in itself, precisely as it tends to promote good or bad ends; but will not suffer myself to be enslaved by any ungovernable passion for it, nor would I submit to the arbitrary imposition of it upon my conscience by any man. 13. Yea, all kinds of food are formed answerable to our belly, and our belly to them; though we shall soon have no need of them, being removed to the eternal state.—But fornication is a thing of a quite different nature. God never intended nor formed our body for it; but to be used for the honour and in the service of Jesus Christ, as redeemed by, united to, and to be glorified together with him; 14. And God has raised up the dead body of the Lord Christ from the grave as a pledge, earnest, and security,

that he will in due time, by the same almighty power, raise up the dead bodies of his true members to a like blessed and glorious immortality. 15. Know ye not then, that your bodies, being constituent parts of your persons united to Christ, must, as his members, die and sleep in him, and be raised to glory with him? How shameful then, how wicked, and dishonourable to him and to his law, would it be to alienate them from his service and honour, and, as it were, rend them off from him; and by committing uncleanness, render them the members of a lewd woman! 16. Do not ye, who pretend to so much knowledge, understand that the man who unites himself in criminal affection or conversation with a harlot disgraces himself, and becomes one body with her, in a sense extremely vile and abominable? 17. But, on the contrary, he who is vitally united to the Lord Jesus as his Head and Husband, partakes of, and is animated by, that very same divine Spirit which dwells in Christ; and so, being mystically one Spirit with him, every affront done to that man's body must be an affront to Christ himself. 18. Abhor therefore, and resolutely abandon, all manner of uncleanness, and keep at the greatest distance from it. Watch and pray against all inclinations, enticements, and all appearances and occasions of it. For he that is guilty of it not only sins against God, his soul, or his neighbour, as in other sins, but debases his body, and unworthily sacrifices it to the most brutish and abominable lust. 19, 20. Know ye not that, if ye be true believers, your bodies, through their union to Christ, are a sacred, dedicated, and appropriated habitation of God the Holy Ghost, who is freely and divinely bestowed upon you, in which his person dwells, and his sanctifying influences are exerted. And ye are not your own property, to dispose of your bodies according to any brutish inclinations; but ye were redeemed from the curse of the law, and from sin, Satan, and everlasting ruin, and secured, for the service and enjoyment of the holy and blessed God, through faith in his Son: labour therefore, through grace, to yield your bodies and all their members, as well as your souls, with all their faculties, as instruments of righteousness to God, that ye may never

alienate and debase his peculiar property, but in all things obey and glorify him with that which he hath created, preserved, redeemed, and sanctified.

Ver. 18. Idolatry (1st, 2d, and 10th commandments) is 'without the body,' always worshipping something outward. Profanity (3d commandment) rests in the mind and word. Sabbath-breaking (4th commandment) consists in the disregard of an outward institution. Disobedience to parents, killing, and stealing (5th, 6th, and 8th commandments), are all sins against others, and the soul which it debases. But fornication (7th commandment) is a sin directly against the body which it degrades. -C.

REFLECTIONS.—Great shall be the honour of the saints to sit with Christ on his throne at the last day, and as assessors to concur in the condemnation of devils and wicked men! And it is shameful, then, if they cannot adjust trifling disputes without going to law one with another. How much more like Christians, as well as profitable, would it be to settle them by kind arbitration, than by litigious lawsuits! And it is very base for professed Christians to act as if they neither regarded the honour of Christ nor his people, if they can but secure external advantages to themselves. It is absurd to hope for heavenly happiness, without being weaned from our lusts and reformed from our gross sins. Jesus' word, blood, and Spirit make a most evident and important change upon the most notorious sinners. And how blessed, how deeply indebted to free grace, are the partakers of it! It is absurd for such to disturb their consciences with scruples about meats and drinks, or such like trifles, or to enslave them to human impositions; and more base immoderately to indulge their sensual appetite in the use of meats and drinks, which will soon be entirely useless. Infinitely detestable is every form of uncleanness; and contrary to the law of nature and marriage, to the noble purposes for which our bodies were designed, and to which those of saints shall be raised at the last day. Yea, much more so to our relation and intimate union with Christ as his members, and his right of securing our souls and bodies to be eternal instruments of glorifying God. It is highly dishonourable to his name, and debasing, to ourselves, and a vile indignity to the Holy Ghost, who dwells in our bodies, as well as in our souls.

man³ have his own wife, and let every woman have her own husband.

3 Let⁴ the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

5 Defraud⁶ ye not one the other, except *it* be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

6 But⁷ I speak this by permission,³ and not of commandment.⁴

7 For⁸ I would that all men were even as I myself.⁵ But every man hath his proper gift of God, one after this manner, and another after that.

8 I say therefore to the unmarried and widows, It⁹ is good for them if they abide even as I.

9 But¹⁰ if they cannot contain, let them marry: for it is better to marry than to burn.

10 And unto the married I command, *yet* not I, but the Lord,⁶ Let⁷ not the wife depart from *her* husband.⁷

11 But if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife.

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2 Not 'every man' who was a member of the church, but 'every man' that might choose, inasmuch as the gospel interposed no hindrance to marriage.

3 Ex. 21.10. 1 Pe. 3.7.
4 Ex. 19.15. 1 Sa. 21.
5 Joel 2.1. 10. Zec. 7.3. 1 Th. 3.5. Mat. 10.11.

6 2 Co. 11.17. 28. ver. 12.25.

7 I give this reply respecting the lawfulness of marriage as a course permitted, not commanded.—C.

8 See note * below.
9 Ch. 9. 5; 12. 11, 25; Mat. 19. 11, 12. Ac. 26. 29.

10 So absorbed in the labours of the gospel, and so endowed with command over all their affections.—C.

11 ver. 1, 26, 35, 40.
12 ver. 2, 36, 39. 1 Ti. 5.

13 Namely, in the first institution of marriage (Ge. 2. 24), in the sermon on the mount (Mat. 5. 32), and in answer to the Pharisees, Mat. 19. 3-9.—C.

14 Mal. 2. 14-16. Mat. 5. 32; 19. 6, 9. Mar. 10. 11, 12. Lu. 16. 18.

15 In the first clause of this verse there is a contrast drawn which it is right to state clearly and fairly. The contrast is not, as some affirm, between the *apostle* *uninspired*, and the *apostle* *inspired*; but between the apostle's own words and an actual command delivered by Christ.—I.

* The meaning of this verse has been grievously misunderstood by 19 sects and commentators. The 'permission' refers not to the authority by which the apostle speaks, but to the recommendation he gives in ver. 5; and this recommendation all depended on the

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possibility of their being tempted by incontinence. Paul gives it not as an absolute command to be obeyed in all cases, but as an allowance for those to whom he was writing. The real sense of the verse is:—'But this I say by way of allowance, or permission for you, under your peculiar circumstances, and not by way of express command, designed for all under every circumstance.'—P.

2 ver. 6, 25. 2 Co. 11. 17; 3. 8.

3 To the rest speak, as an apostle authorized and inspired.

See Jn. 22. 22, 23. Ac. 15. 23, 28, 29. 1 Co. 14. 37.—C.

4 See note on ver. 10 above. The case of which the apostle is here treating—mixed marriages—had not been considered by Christ; it had not come before him, and he had given no judgment upon it. The apostle says so. The apostle, therefore, takes upon himself to state the law.—I.

5 Paul, in my office as Christ's commissioned apostle, under the infallible guidance of the Holy Spirit, and my decision.—I.

6 As Ezr. 9. 2; 10. 2, 3, 11.

7 Ezr. 9. 2. Mal. 2. 15, 16. 1 Ti. 5. 11. 4. 5. Ep. 2. 12. Ro. 11. 16.

8 Ro. 12. 18; 14. 19. ch. 14. 33. He. 12. 14.

9 1 Cr. 9. 12. 10. 2, 3, 11.

10 1 Pe. 3. 1, 2. Mat. 5. 16.

11 ver. 7, 20-24. Mat. 19. 27. 1 Ti. 4. 5.

12 ch. 4. 17. 2 Co. 11. 28.

13 Ac. 15. 1, 19. Ga. 5. 1, 26. 15. Col. 3. 11.

14 Ro. 2. 23; 30. ch. 8. 8. Ga. 5. 6; 6. 15. Col. 3. 11. Jn. 15. 14; 1 Jn. 2. 3.

15 Pr. 27. 8. Ep. 4. 1. Phil. 1. 27. Col. 1. 10. 1 Th. 2. 12; 4. 11. 2 Th. 3. 12.

12 But to the rest⁸ speak I,⁸ not the⁹ Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him,⁹ let him not put her away.

13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

14 For⁹ the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children¹⁰ unclean; but now are they holy.

15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but¹¹ God hath called us to peace.¹

16 For⁷ what knowest thou, O wife, whether thou shalt save *thy* husband? or how knowest thou, O man, whether thou shalt save *thy* wife?

17 But⁷ as God hath distributed to every man, as the Lord hath called every one, so let him walk. And¹² so ordain I in all churches.

18 Is⁴ any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.

19 Circumcision¹³ is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

20 Let⁷ every man abide in the same calling wherein he was called.

CHAPTER VII. Ver. 1-6. With respect to your question proposed to me in your letter, The unmarried state, in such times of persecution and uncertainty, is preferable to the married. But it is far better to marry than to expose one's self, or any other, to temptations to uncleanness; and married persons ought to take all proper opportunities of testifying their relation and affection to each other. And that Satan may have no occasion to tempt them to unchastity, let even their withdrawal from one another, for the purpose of solemn fasting and prayer, be with mutual consent, and for short times. But this I, as an inspired apostle, advise to, as most agreeable to your holy profession in your different circumstances, not as an express command of Christ. 7-9. For I could wish that every unmarried Christian could live as contented in a single life as I do; but every man must act according to his own temper, disposition, and situation, and the gifts and abilities with which God hath furnished him for the ends of his glory. If such as are unmarried can continue such without danger of uncleanness, they will, in these troublesome times, find many advantages for the service of God. But if, by the grace which they have received, they cannot duly restrain their animal inclinations, it is better for them to marry some proper object; it being far more wise, dutiful, and comfortable to do so, than to live under the tormenting or inflaming power of impure desires of unlawful enjoyments. 10, 11. And for directing such as are married, there is no need of further inspiration; the Lord Jesus having expressly commanded that wives should never voluntarily depart from their husbands, nor husbands put away their wives, except for the cause of fornication before, or adultery after, marriage; or, if they voluntarily part, both parties should live single, or rather study to be reconciled one to another. 12-14. And, as inspired by God, I charge you, that no Christians think of parting from those husbands or wives with whom they were married before their conversion, on account of their continuing heathens, as the Jews were commanded to do in the time of Nehemiah, but dwell with them in the most friendly, peaceable, and engaging manner: for even heathens are separated to a holy use, by having Christian wives or husbands: and hence the children begotten between them are held by God,

not as unclean heathens, but as externally, relatively, and federally holy; entitled to all the privileges of the new covenant equally as if both parents had been Christians. 15, 16. But if their heathen yoke-fellows, notwithstanding all prudent means to prevent it, will obstinately desert them, Christians are not obliged to enslave their consciences to their humours, or to continue in marriage relation to such as obstinately break the bond and defeat the ends of that relation. Meanwhile, they ought to do everything consistent with truth and holiness, in order to engage these heathen consorts to live with them:—for none knows but, by their meek and kind behaviour, through the blessing of Christ, and working of his Spirit, they may be rendered instrumental in gaining them to Christ for the salvation of their souls. 17-19. And whatever the event be, let every one of you, and of other churches, study to walk in a course of holiness and virtue answerable to the condition or relation in which he stood when converted. Never trouble yourselves whether ye were originally Jews or Gentiles: for it is of no account with God whether ye be circumcised or not; but whether, according to his commandments, you receive the Lord Jesus, and walk in him righteously and godly. 20-22. And as redeeming grace was never intended to alter the stations or duties of secular life, but to enforce the improvement of them in the manner most conducive to the glory of God, study to rest contented with those very stations in which you were before your conversion: and if you were converted in the station of a servant or slave, be not uneasy, as if that servile condition would render you less acceptable to God or honourable to your Christian faith or fellowship; yet, if you can have your freedom by fair means, thankfully accept and faithfully improve it: for a converted slave is as much freed from the bondage of sin, Satan, and the broken law, as any other; and a converted freed man is under as deep obligations to serve Christ as if he had been a servant or slave to men. 23, 24. Since therefore your spiritual and religious freedom, secured by Jesus' infinitely precious blood, is perfectly equal, resolutely maintain this, and never serve the lusts or sinful commandments of men, nor suffer the duties of your civil relations to hinder your service of him; and in whatever station you were con-

verted to the Christian faith, rest contented with it, as ordered for you by the providence of God; and study to fulfil the duties of it as under his eye, in obedience to him, by assistance from him, and in fellowship with him. 25-28. With respect to persons who were never married, the Lord Jesus indeed left us no express command on this point; but I, as his faithful apostle, directed by his inspiring Spirit, advise, that if they can remain unmarried, without endangering their chastity, they should do so, for their greater convenience in these perilous times. But let such as are married study, with cordial affection and contentment, to bear the encumbrances which attend their state; and let such as are unmarried beware of marrying rashly, lest they involve their wives and children in trouble along with themselves. Nevertheless, if any find marriage a necessary mean of preserving their chastity, they may lawfully enter into it; only it will in these times expose them more to anxiety and trouble. But I shall add no more, lest I should discourage some who are married, or hinder some from marriage whose natural inclinations call to it, or make any to think the unmarried state more holy in itself. 29-31. But what I now subjoin is of infinite importance, that in a very little time all earthly stations, relations, sorrows, and comforts will leave us, and we shall be launched forth into an eternal state; it is therefore proper that our hearts should sit loose to them as quite unsubstantial and transitory, and only so far to be accounted of as they are God's gifts to be improved for his honour, and as means of preparing us for eternal fellowship with him. 32-35. The reason why I have preferred a single state of life to the married, is, that I would have you as much as possible freed from all the anxious cares and perplexing encumbrances of this present world, that ye may, with less hindrance and distraction, attend the service of God, and pursue the salvation of your souls; for they who are unmarried have most liberty to lay out all their thoughts, time, and labour about what pertains to the service and fellowship of God; whereas they who are married must be employed in providing for their families, and rendering themselves agreeable and helpful to their yoke-fellows.—My whole aim is the advantage of your souls, not to ensnare any into unchaste inclinations or practices;

21 Artst thou called *being* a servant?² care not for it: but if thou mayest be made free, use it rather.³

22 For^y he that is called in the Lord, *being* a servant, is the Lord's freeman:⁴ likewise also he that is called, *being* free, is Christ's servant.

23 Ye^z are bought with a price; ^abe not ye the servants of men.⁵

24 Brethren, ^{let} every man, wherein he is called, therein ^{abide} with God.

25 Now^d concerning virgins I have no commandment of the Lord: yet I give my judgment as one that hath ^{obtained} mercy of the Lord to be faithful.⁶

26 I suppose⁷ therefore that ^{this} is good for the present distress;⁸ *I say*, that it *is* good for a man⁹ so to be.¹

27 Art thou bound unto a wife?² seek not to be loosed. Art thou loosed from a wife?³ seek not a wife.

28 But^h and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble² in the flesh: but I spare you.³

29 But this I say, brethren, ^{the time is} short:⁴ it remaineth, that ^{both} they that have wives be as though they had none;

30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

31 And they that use this world, as not abusing it: for the ^{fashion} of this world passeth away.

32 But I would have you ^{without} carefulness.⁵ Heⁿ that is unmarried careth for the things that belong to the Lord,⁶ how he may please the Lord:

33 But he that is married careth for the things that are of the world, how he may please *his* wife.

34 There is difference *also* between a wife

A.M. cir. 4063.
A.D. cir. 59.

x Ga. 3.28. Col. 3.11.
ch. 12.13. He. 13.5.
2 *Being a servant*—
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A.M. cir. 4063.
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and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy ^{both} in body and ⁱⁿ spirit: but ^{she} that is married careth for the things of the world, how she may please *her* husband.

35 And this I speak for your own profit; not that I may cast a snare upon you, but ^{for} that which is comely, and that ye may attend upon the Lord without distraction.

36 But if any man think that he behaveth himself uncomely⁷ toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not: let them marry.

37 Nevertheless he that standeth steadfast in his heart, having no necessity,⁸ but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.

38 So^r then, he that giveth *her* in marriage doeth well; but he that giveth *her* not in marriage doeth better.

39 The^s wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; ^{only} in the Lord.

40 But^a she is happier if she so abide, after my judgment: and ^{I think} also that I have the Spirit of God.

CHAPTER VIII.

1 To abstain from meats offered to idols. 8, 9 We must not abuse our Christian liberty, to the offence of our brethren, 11 but must *bridle* our knowledge with charity.

NOW as ^{touching} things offered unto idols, we know that ^{we} all have knowledge. Knowledge puffeth up, but ^{charity} edifieth.

2 And^d if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, the same is ^{known} of him.

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols,

ment—yet not my own private opinion of what is expedient, but ^{as} one that hath obtained mercy to be faithful¹ in the discharge of his apostolic commission.—*Note*, This statement, so far from denying inspiration, asserts it in the most positive terms. C.

REFLECTIONS.—Persons married or unmarried, bond or free, should labour to live contented with their lot, and always to the glory of God. And with great prudence should they marry or remain single, as best tends to prevent sinful impurities and promote their more active and undisturbed service of God. In marrying, Christians should make conscience of choosing none but such as appear to fear God, and of entering into that relation with much serious consideration and solemn prayer. And married persons should cultivate the most endeared mutual affection, and live together as heirs of the grace of life, as not only their temporal but their own and their children's spiritual and eternal happiness depend so much thereon. A deep sense of the vanity and shortness of time, and of the importance and length of eternity, ought always to regulate our affections and conduct. That is always best for us that is best for our soul; and whether single or married, our chief aim and endeavour ought to be to *please* the Lord, and to be holy both in body and spirit.

CHAPTER VIII. Ver. 1. With respect to what

but that, in the most easy and becoming manner, ye may have abundant liberty for waiting upon, keeping close to, and serving the Lord Jesus, and God the Father through him, in all religious duties, without disquiet, perplexity, and wandering of heart. 36-38. But if any parent or guardian find that the restraint of his daughter or pupil from marriage beyond the flower of her age is calculated to ensnare her; or if a young man find that his temper, honour, or chastity call for it; it is very lawful and commendable that they should marry: but if they have no such call to marriage, it is still more advisable and commendable to refrain from it in these persecuting times. Thus parents who give their children in marriage, and children who, having gained their consent, enter into it, act a wise and lawful part; but if, without danger of sin or infamy, they continue unmarried, they better provide against the inconveniences of these troublesome times, and for a more uninterrupted liberty of serving God. 39, 40. But let the state of the church be as difficult as it will, the law of God and nature, and the marriage vow, bind a wife to abide with and cleave to her husband, till death part them, unless he voluntarily and resolutely leave her, or be guilty of adultery; but if he die before her, she may then marry another, but let it always be one who makes a credible profession of

Christianity, and with whom she may expect the approbation, presence, and blessing of God in their conjugal relation, that they may dwell together, worshipping God, and religiously training up their children. But, indeed, I think that if she continue single, she will find it most convenient in these dangerous times, and best on religious accounts.—And whatever your new teachers insinuate, I know I have suggested these admonitions under the special direction of the Holy Ghost.

Ver. 14. *Sanctified* is applied either to persons rendered absolutely holy by the renewing of the Spirit of God, or to those who are merely separated and dedicated to the service of God, without any spiritual change; and in this latter application it must here be understood.—*New are they holy*. Dedicated to God by virtue of the conjugal covenant. C.

Ver. 15. Some think this liberation from bondage means—that the marriage is dissolved by the act of desertion, and that the brother or sister is free to marry another. This, however, seems decidedly at variance with our Lord's decision, Mat. 5. 32, and the apostle's own direction, ver. 10, 11-39. Ro. 7. 1-3. The 'bondage' from which the believer is freed is not therefore the marriage vow, but the following of husband or wife in a false religion. But while difference of religion does not dissolve the marriage bond, if the dissatisfied or irritated unbeliever will separate, the believer may blamelessly submit—remembering, however, that the call of God is not to separation, but rather to the cultivation of domestic affection and 'peace'. C.

Ver. 25. *Virgins*—unmarried persons of either sex.—*No commandment* (previously delivered), *of the Lord*.—*I give my judg-*

13 Wherefore, if meat make my brother to

⁹ Hence some have concluded that some

CHAP. IX.

18. Pr. 12. 10. Ex. 23.
Jonah 4. 11.
4 Ro. 15. 10. Ti 2. 6.

10 Or^k saith he *it* altogether for our sakes?

never profit our souls or recommend us to God, and our prudent refraining from it can do us no hurt. 9. It is therefore certainly your duty carefully to avoid all use of your freedom, or right to eat of these things, which tends to insnare such as are weak in knowledge or faith, and make them sin in doing that with a doubting or superstitious mind which ye do safely and without any doubt. 10. For if such weak persons see you feasting upon these meats in an idol's temple, will they not be emboldened to eat them with an idolatrous veneration of the idol? 11. And thus, through your knowledge leading you to an imprudent use of your liberty, your weak, mistaken, and doubting brother, for whom you charitably believe Christ laid down his infinitely precious life, is led into damnable sin, or to destroy his own inward peace and comfort. 12. Now, while you thus lead your Christian brethren into sinful and idolatrous practices, and wound, disturb, and defile their tender and unsettled consciences, ye sin not only against them but against Christ, whose members they are; and ye attempt to defeat the designs of his love, in what he suffered for their comfort and salvation. 13. This consideration bears such weight with me, that, if my eating of flesh offered to idols, or even of common flesh, should disturb the conscience of my Christian brother, or occasion his falling into sin, I would never indulge myself in eating any more as long as I live.

Ver. 7. The idol feasts were held in the temples, and the offerers were accustomed to invite their friends to partake with them. To these feasts, it appears, the Corinthian Christians were sometimes invited, and that some went through habit contracted in their heathenism; some, to avoid offence, or retain the favour of idolatrous neighbours; and others, because they knew the idol to be a mere stock or stone, and no god—so that the feast appeared to them no act of religion, but a mere social gathering. Still, as this use, or rather abuse, of the temple might lead the ignorant to conclude that such as attended the festivals venerated the idol, the apostle protests against such compliances of the well-instructed, because they might lead the ignorant into sin. See ver. 10. C.

Ver. 10. See *there who hast knowledge* that the idol is a mere stone, or other material substance, and no god. C.

REFLECTIONS.—Fine and extensive notions in our head, without love to God and men in our heart, do but puff us up with self-conceit, and render us detestable to God. And nothing more plainly manifests our want of solid knowledge than our contempt of others

CHAPTER IX. Ver. 1, 2. It was for this very purpose of avoiding offence that I forbore taking my necessary and due subsistence from you. How absurd then is it to infer from this circumstance that I am not an apostle, when no one can be produced that has more evident claim to that high office! for did not I receive my commission and instruction immediately from Christ himself when he appeared to me? And are not ye Corinthians, who were converted many of you by my ministrations, an evident proof that Christ hath sealed mine office in your conversion, and your enrichment with many excellent gifts and graces? 3-6. I therefore boldly interrogate your new proud preachers, who dare to question my authority. Have I not a divine right to necessary subsistence, not only for myself, but also for a family, if I chose to have one, as well as James, Jude, Peter, or any other apostle? Am I and Barnabas, who were so expressly appointed to the apostolic work by the Holy Ghost, and no other preacher, obliged to maintain ourselves by the labour of our hands? 7. What can be more unreasonable? Have common soldiers, labourers, or shepherds a universally allowed claim at least to a reward of necessary food and raiment? And must we, who, under Christ as our Captain, fight his battles, pull down the strongholds of sin, Satan, and captivate multitudes of

For our sakes, no doubt, *this* is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.

11 If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things?

12 If others be partakers of *this* power over you, *are* not we rather? Nevertheless, we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

13 Do ye not know, that they which minister about holy things live *of the things* of the temple? and they which wait at the altar are partakers with the altar?

14 Even so *hath* the Lord ordained, that they which preach the gospel should live of the gospel.⁶

15 But I have used none of these things: neither have I written these things, that it should be so done unto me: for *it were* better for me to die,⁷ than that any man should make my glorying void.

16 For though I preach the gospel, I have nothing to glory of: for *necessity* is laid upon me; yea, woe is unto me, if I preach not the gospel!

17 For if I do this thing willingly, *I have* a reward;⁸ but if against my will,⁹ *a* dispensation *of the gospel* is committed unto me.

18. What is my reward then? *verily* that, when I preach the gospel, I may make the

A. M. cir. 4063.
A. D. cir. 59.

1 Ro. 15. 27. Mat. 10. 10. Ga. 6. 6. Mal. 3. 8. 9.

2 Ac. 20. 31. 33. 34. 2. Co. 11. 7-9. 12. 13. 14. 1 Th. 2. 9. 2 Th. 3. 8. 9.

3 Le. 6. 16. 26. 27. 6. Nu. 18. 8. 20. De. 10. 9. 18. 1. ch. 10. 18.

4 Or. *feed*. 5 Mat. 10. 10. Lu. 10. 7. 8. Ga. 6. 6. 1 Th. 5. 17. 18. 1e. 31. 14. 1 Th. 5. 8. 15. 21. 18.

6 That is, have a right, if need be, to live at the charge of those to whom they faithfully minister.—C.

7 Ac. 18. 3. 20. 34. ch. 4. 12. 2 Th. 3. 8. 2 Co. 11. 9-11. 12. 13-18.

8 Better for me to die of want, than that any man should make void my glorying in the cross of Christ; for whom I have suffered, and can still suffer, the loss of all things, Ga. 6. 14. Phi. 3. 7, 8.—C.

9 1e. 1. 17. 20. 9. Am. 3. 8. 7. 15. Ac. 9. 5. 13. 22. 22. 14. 15. 21. 26. 16-18. Ro. 1. 14. Ga. 1. 1. 12.

10 ch. 3. 8. 1 Pe. 5. 4.

11 A reward, not of debt, but of grace;—which reward lies in the pleasure of serving gratuitously so good a master.—C.

12 But (even) if against my will,—still necessity is laid upon me: for I am invested with the apostolical office, which I dare not neglect or lay aside.—C.

13 Lu. 10. 7. ch. 4. 1. Ga. 2. 7. Phi. 1. 17. Col. 1. 25. Ep. 3. 2. 8. 1 Th. 1. 11. 12. with Mat. 20. 10. 14.

14 ch. 4. 12. Ac. 20. 34. 18. 32. Co. 11. 9. 12. 13. 18. 1 Th. 2. 6-9. 2 Th. 3. 8. 9. with ch. 7. 31. 10. 33. 2 Co. 4. 5. 11. 7.

15 I became as a Jew—reasoning, out of the Old Testament, expounding the prophecies, applying the types, dwelling on their history and hopes, and conforming to their modes of living.—C.

16 I became as a Jew—reasoning, out of the Old Testament, expounding the prophecies, applying the types, dwelling on their history and hopes, and conforming to their modes of living.—C.

17 Let I myself should be a cast-away—showing that he had a fear lest he should be cast away as an unbelieving impenitent sinner, and lest he should be rejected from the roll of self-denied and successful apostles.—C.

18 Let I myself should be a cast-away—showing that he had a fear lest he should be cast away as an unbelieving impenitent sinner, and lest he should be rejected from the roll of self-denied and successful apostles.—C.

A. M. cir. 4063.
A. D. cir. 59.

1 That I abuse not my power—that I may not exert to its utmost my power in the gospel.—C.

2 ver. 1. 20-23. Ro. 15. 2. 1 Th. 4. 16. ch. 10. 15. Ga. 5. 13. 1 Pe. 3. 1. Ro. 1. 14.

3 Ac. 16. 3. 18. 18. 17. 2. 32. 1. 20-26. Ga. 4. 21.

4 See note ¹ in first column.

5 Ro. 2. 12. Ac. 15. 28. 21. 25. Ga. 2. 3. 4. 11-14. 2 Co. 1. 5.

6 See them that are without law. The Gentiles, Ro. 2. 14. 15.

7 ch. 7. 19. 20. 10. 32. Ps. 116. 10. 119. 32.

8 Not without law to God. Rather, 'though not as without law to God.'—C.

9 Ro. 15. 1. 2 Co. 11. 29. Ga. 6. 7. 2 ch. 3. 1. 2; 10. 33. 7. 16. Ro. 11. 14. ver. 19-23.

10 I abstained from the use of my liberty lest I should offend weak believers or cause them to stumble.—C.

11 ch. 15. 31. 1 Pe. 4. 11. 2 Th. 3. 12. 1 Th. 2. 10. 13. 8. 1e. 15. 26. Ho. 12. 10. ch. 3. 1. 1. 3. 12. Ga. 3. 15.

12 Mat. 10. 22. He. 12. 1. 2. Re. 2. 10. Phi. 3. 14. 2. 16. Ga. 5. 7. 8. 9. He. 12. 28. 2 Th. 4. 7. 8. 2. 10. 33. 7. 16. Ro. 11. 14. ver. 19-23.

13 2 Th. 4. 7. 8. 2. 10. 33. 7. 16. Ro. 11. 14. ver. 19-23.

14 2 Th. 4. 7. 8. 2. 10. 33. 7. 16. Ro. 11. 14. ver. 19-23.

15 2 Th. 4. 7. 8. 2. 10. 33. 7. 16. Ro. 11. 14. ver. 19-23.

16 2 Th. 4. 7. 8. 2. 10. 33. 7. 16. Ro. 11. 14. ver. 19-23.

17 2 Th. 4. 7. 8. 2. 10. 33. 7. 16. Ro. 11. 14. ver. 19-23.

gospel of Christ without charge, that I abuse not my power¹ in the gospel.

19 For² though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more.

20 And *unto* the Jews I became as a *Jew* that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

21 To³ them that are without law,⁴ as without law, (being *not* without law to God,⁴ but under the law to Christ,) that I might gain them that are without law.

22 To⁵ the weak became I as weak, that I might gain the weak.⁵ I am made all things to all *men*, that I might by all means save some.

23 And this I do⁶ for the gospel's sake, that I might be partaker thereof with *you*.

24 Know⁷ ye not that they which run in a race run all, but one receiveth the prize? *So* run, that ye may obtain.

25 And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we *an* incorruptible.

26 I therefore so run, not as *uncertainly*;⁸ so fight I, not as one that beateth the air:

27 But *I* keep under my body, and bring *it* into subjection; lest that by any means, when I have preached to others, I myself should be *a* cast-away.⁷

dealing with weak Christians, who are apt to be easily grieved or stumbled, I condescend to their weakness, and forbear even things which are in themselves lawful and innocent, that I may prevent their taking offence, and may establish them in the more important points of faith and holiness. In fine, by all lawful expedients, I suit myself to men's diversified tempers and circumstances, in order that, in the hand and by the blessing of Christ, I may be instrumental in delivering them from under the slavery of sin, Satan, and the broken law, and bringing them to share the blessings of spiritual and eternal salvation. 23. All this I do from a sincere and zealous concern to prevent unseasonable exceptions against the gospel of Christ, and that I may recommend and propagate it among persons of every character, that in fellowship with you and others I may share the special benefits of it. 24. To take therefore a hint from your own Grecian races, in which many run while they know that one only shall obtain the prize, let us, by diligent receiving of the Lord Jesus, and walking in him, run our Christian course, in which not one, but all who run, shall receive the gracious reward of eternal life and honour. 25. And as by great moderation in diet the wrestlers and boxers prepare themselves for their public combats, so ought we to mortify every worldly and sinful affection that would hinder us in our Christian warfare; and the rather as our crown of glory is infinitely more excellent and durable than their garlands of flowers, pines, myrtles, olives, bays, laurels, or the like. 26. 27. Under this apprehension I labour to run my Christian race, and fight the good fight of faith, in a most careful and judicious manner, directed by the law of God, and in good earnest against my spiritual enemies.—As combatants strive to beat down and conquer their antagonists, so do I, by faith, repentance, watchfulness, fastings and prayer, mortification and self-denial, labour to subdue my inward corruptions, lest after preaching the gospel to others, instead of sharing with them in the blessed fruits of it, I should, in the last judgment, be esteemed as one whose works are unfit to be rewarded.

REFLECTIONS.—It is a great comfort to ministers

CHAPTER X.

1 The sacraments of the Jews 6 are types of ours, 7 and their punishments 11 examples for us. 14 We must flee from idolatry. 21 We must not make the Lord's table the table of devils: 24 and in things indifferent we must have regard of our brethren.

MOREOVER, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

2 And were all baptized unto Moses in the cloud and in the sea;

3 And did all eat the same spiritual meat;

4 And did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ.²

5 But with many of them God was not well pleased; for they were overthrown in the wilderness.

6 Now these things were our examples,* to the intent we should not lust after evil things, as they also lusted.

7 Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play.

8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

11 Now all these things happened unto them

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A.D. cir. 59.
CHAP. X.
Ex. 13. 21, 22; 14. 19
22. 29. Nu. 9. 15-22; 35
8. De. 1. 33. Ne. 9. 11, 12
10. Jo. 6. 22. Ps. 66. 16, 17
13. 14. 105. 30; 136. 1, 2, 4
15. 63. 11-13. He. 11. 29.
1. Ex. 14. 31.
2. Ex. 16. 4, 14, 15, 35
Ps. 78. 24, 25; 105. 40. De.
8. 3. Ne. 9. 15, 20. Jo. 6. 31
- 50.
3. Ex. 17. 6. De. 9. 21.
Nu. 20. 11; 21. 16. Ne. 9.
15, 20. Ps. 78. 15, 30; 105.
41. 14-43. 50; 48. 21; 53. 4.
5. Jo. 4. 10-14; 7. 37. Re.
22. 17.
4. Or, went with.
5. See note* below.
6. Nu. 14. 23-39; 35. 7;
26. 64, 65. Ps. 106. 26. He.
3. 17-19. Jude 5. De. 1.
34. 25.
7. For the figures, ver.
11. Jude 5-7. 2 Pe. 2. 4-
6. 29. 3. 6, 7.
8. Rather our types,
representing the real
spiritual privileges
which we enjoy under
the gospel. - F.
9. Nu. 11. 4-6. 33. 34.
Ps. 106. 14; 78. 33-37.
10. A ver. 14. 1 Jo. 5. 21.
ch. 5. 11; 8. 7. with Ex.
32. 6. Ge. 26. 8; 39. 14.
11. 1. Ch. 10. 8. 11, with
Nu. 25. 1-9. 1 Jo. 5. 21.
2. Ex. 14. 21-23; 17. 23
20, 21. 15. 43. 9. 10. Nu.
21. 5, 6. De. 6. 16. Ps. 78.
15-26. 95. 10. 12. He.
10. 30, 39.
3. Ex. 15. 22; 16. 12. 17.
2. Nu. 11. 14, 27. 9.
16. 41. 46. 40. Ps. 106. 16.
3. Sa. 24. 16. He. 10.
28. Phil. 1. 14. Jude 16.
4. In this passage the
apostle traces a full
analogy between the
Jewish church and
the Christian. - F.
5. Both the rites of
baptism. The Jews
were symbolically
baptized in the Red
Sea, and when in the
cloud in the wilder-
ness. By these sym-
bols they were
brought into coven-
ant relationship with
God, and became
members of his
church as developed
in the Mosaic law.
6. They had also some
political of the great
Christian sacrament
of the Lord's supper.

for ensamples;⁵ and they are written for our admonition, upon whom the ends of the world are come.

12 Wherefore let him that thinketh he standeth take heed lest he fall.

13 There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptator also make a way to escape, that ye may be able to bear it.

14 Wherefore, my dearly beloved, flee from idolatry.

15 I speak as to wise men; judge ye what I say.

16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

17 For we, being many, are one bread, and one body; for we are all partakers of that one bread.

18 Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?

19 What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing?

20 But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

when they have full evidence of the Lord Christ's calling them to their work, and granting them success in it. And readily ought they to forego their own liberties or claims if it tend to the success of the gospel. But if they do this, it is base to revile their persons or deny their rights on that account. Nothing can be more evident than that ministers have a divine right to a sufficient maintenance from their hearers. Yet never ought the procuring of that to be their great aim, but the glory of God in the conversion and edification of souls; and every form of lawful condescension is to be practised so far as best answers that end. With great faithfulness, care, and pains ought ministers and others to run their Christian course, and fight their spiritual warfare, according to God's Word, and duly to govern their passions, appetites, tempers, and conduct. And with humble and holy jealousy ought ministers to take heed to themselves, their doctrines and practices, that neither they nor their labours may be disapproved and rejected by Christ at his second coming.

CHAPTER X. Ver. 1-5. And to awaken you to run your Christian race with care, diligence, and resolution, and to guard against every idolatrous or other deviation from it, observe, with the utmost attention and deepest concern, the fate of God's highly favoured Israelitish nation;—how, after he had conducted them by a pillar of fire and cloud, and led them through the Red Sea, thereby solemnly initiating them into a peculiar covenant relation with himself by the mediation of Moses, and nourished them with excellent manna from heaven, and water from flinty rocks, which prefigured Christ, and followed them through the Arabian wilderness; and which, as symbols, represented the light, comfort, and deliverance of the gospel church, their solemn instalment in their happy state, and their marvellous and unceasing nourishment,—he was so offended by their apostasy, unbelief, idolatry, murmuring, and other provocations, that almost that whole generation were cut off by miserable deaths in the wilderness, falling short of the promised Canaan, and many of them of the heavenly inheritance. 6-10. Now

these things happened to them, and are recorded in Scripture as awful examples, representing to us what fearful judgments we may look for, in time and eternity, if we indulge ourselves in the like murmuring against what God provides for us, or in desiring what he forbids. Let none of you, therefore, like them at Sinai, partake of idolatrous feasts, or in any direct or indirect acknowledgment of heathen idols, lest God's wrath overtake you, as it did them. Neither indulge yourselves in uncleanness, as some of them committed whoredom with the Midianitish women, and were punished by the death of 23,000 in a plague, and 1000 more in a legal process of the magistrates. Neither let any of you distrust the power, faithfulness, and grace of Christ, to help you under difficulties and discouragements, or, through presumptuous sinning, try his patience or defy his power and justice, as they did, and were destroyed by fiery serpents. Neither indulge dissatisfaction and repining complaints of the dispensations of God, or of the afflictions which ye suffer for Christ, or against the persons, dutiful behaviour, or did in the wilderness, and were destroyed by one judgment after another. 11. Now all these public calamities happened to God's ancient professing and favourite people as examples of what we may expect if we imitate them in wickedness: and they are recorded in God's word for warnings to us who live when the Jewish dispensation is just ending, and under the last dispensation of grace which God intends for his church in this world, that we may avoid their sins, in order to escape their punishment. 12. Let therefore self-conceited professors, who pride themselves on their gifts, privileges, attainments, strength, and stability, watch and pray, and, in a dependence on God's grace, use every other mean of his appointment, to prevent backsliding and apostasy. 13. And let those of you who, having no confidence in yourselves, trust wholly to Jesus Christ, and his free grace, for your preservation in the way of duty, remember that no afflictions or temptations have happened to you but such as are common to men in this evil world and imperfect state,

and may, through divine help, be borne or overcome; and that God, who has granted you so many promises of support and deliverance, will infallibly fulfil the same, and will not suffer you to be troubled or tempted beyond the measure of strength which he bestows upon you; and knowing that ye cannot always bear up under them, or struggle with them, will in due time grant you an honourable and complete deliverance from them. 14. Therefore, my dear fellow-Christians, awed by these alarming examples on the one hand, and encouraged by the hopes of all needful assistances on the other, detest and avoid to the utmost all idolatry, and all appearances of it, or approaches to it. 15. These solemn warnings I give you, as persons who are acquainted with Christian principles, and even value yourselves upon your superior wisdom and knowledge; and I appeal to your own reason and conscience, and desire you to ponder the weight of what I am going to say. 16. Is not our partaking of the consecrated bread and wine in the Lord's supper an open profession, token, and mean of our joint holy fellowship with Christ, in the benefits of his incarnation, obedience, and suffering,—and a public acknowledgment of our obligations and purpose to yield all holy obedience to him? 17. And does not our partaking of the same loaf or cup signify, that, however different our persons or circumstances be, we are all spiritually connected in the mystical body of Christ's church? 18. And did not the ancient priests and Israelites, by eating their respective shares of the peace-offerings, profess their joint fellowship with and dedication to that God to whom part of it was burned on the altar? 19. I do not, by these instances, insinuate that the nominal gods of the heathens have any real divinity in them, or that meats are made any worse in themselves by being offered to them. 20. But what I intend to suggest is, that the heathens, by sacrificing to these idols, and feasting on their sacrifices, do really worship and hold fellowship with devils: and I would by no means have you to hold fellowship with these unclean spirits or their worshippers. 21. For ye cannot, in consistency with the honour of Christ and his Father, or with your

21 Ye^e cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

22 Do^d we provoke the Lord to jealousy? are we stronger than he?

23 All^l things are lawful for me,⁹ but all things are not expedient: all things are lawful for me, but all things edify not.

24 Let^o no man seek his own,¹ but every man another's *wealth*.

25 Whatsoever^h is sold in the shambles, *that* eat, asking no question for conscience sake.

26 For 'the earth *is* the Lord's,² and the fulness thereof.

27 If any of them *that* believe not bid you to a *feast*, and ye be disposed to go; *whatsoever* is set before you, eat, asking no question for conscience sake.

28 But if any man say unto you, This is offered in sacrifice unto idols, *eat* not, for his sake that showed it, and for conscience sake: for 'the earth *is* the Lord's,³ and the fulness thereof:

29 Conscience,^o I say, not thine own, but of the other: for why is my liberty judged of another *man's* conscience?⁴

30 For^p if I by grace⁵ be a partaker, why am I evil spoken of for that for which I give thanks?

31 Whether^a therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.

32 Give^r none offence, neither to the Jews, nor to the Gentiles,⁶ nor to the church of God:

33 Even^a as I please all *men* in all *things*, not

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c De. 32.18, 38. Ju. 2.12. Je. 2.13. 2 Co. 9.15. 16. Mat. 6.24.

d De. 32.21. Job 9.4. 19.37. 40.2. Eze. 25.14.

e ch. 6.12. 8.8. 14. 26. ver. 24. Ro. 14.7. 19.21.

9 All *things* (all kinds of meat and drink) are lawful for me.

1 Let no man seek his own gratification at all when it may impede or counteract the edification of his neighbour.—C.

1 Ti. 4.4. Tit. 1.15. ch. 2.34.

2 Ex. 19.5. 29.29. De. 10.1. Ps. 24.1. 50.12. Job. 41.11. ver. 28. 1 Ti. 4.4. 17.

3 Therefore receive with thanksgiving what he bestows.—C.

1 ch. 7.12-15. 2 Pe. 3.1.

4 Lu. 10.7. ch. 8.7. ver. 25.

5 ch. 8.12-19. Ro. 14.16.

6 De. 10.14. Ex. 9.29. 10.5. Ps. 24.150. 12. ver. 26.

7 Therefore do nothing that would seem to admit any right of lordship in an idol.—C.

8 Ro. 14.15. 16.20.21. ch. 8.9-13. ver. 32.

9 I do not acknowledge any man's right to measure my liberty according to his conscience; yet I refrain from using my liberty lest I should cause the weak to stumble or be offended, or the ignorant to mistake or idolatry, by eating of the sacrifice offered to the idol.—C.

1 Ti. 4.3.4. Ro. 14.6.

5 Or, *thanksgiving*.

9 2Co. 7.6.1 Ch. 17.24. Ga. 7.13. Col. 3.17. Mat. 5.16. In. 15.8. Ro. 11.36. 14.8. Pr. 16.4. Phil. 1.11. 1 Pe. 2.12. 14.11.

6 2 Co. 6.3. ch. 8.13. Ro. 14.13. Phil. 1.10.11.

6 Gr. *Greeks*.

8 Ro. 15.2. ch. 9.19. 23.2. Co. 11.28. 29.12. 19. ver. 24.

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A.D. cir. 59.

CHAP. XI.

a ch. 4.16. Ep. 5.1. Th. 3.17. 1 Th. 1.6. 2 Th. 3.9.

b ch. 4.17. 15.1. 2 Th. 3.15. 6. Lu. 1.1.

1 Or, *traditions*.

2 Ep. 1.10. 22. 23. 5. 23. Ro. 14.9. Phil. 2.10. 11. Ac. 19.36. Pr. 8.15. 16.

3 Ge. 3.16.1 Pe. 3.1.5. 2. Ep. 5.22.24. Col. 3.18.

4 In. 14.28. ch. 15.27. 28.3. Ro. 8.2. Ga. 4.4. Phil. 2.7-9. 15.42. 1.6. 49.3.6. 59.13. 55.4. 61.1. 3. Jn. 3.34.

5 ch. 12.10. 14.1-39. ver. 14.2. Sa. 15.30. 19.4. 4 Lu. 2.38. Ac. 2.17. 21.9.

6 It appears that the Christian women at Corinth claimed for their sex an equality with the other, by the doctrine of Christian freedom, and abolition of sexual distinctions in Christ. Ga. 3.28. The gospel unquestionably did much for the emancipation of women, who in the East were kept in unworthy dependence. But the women in Corinth overstepped the bounds of their sex, in coming forward to pray and to prophesy, as their brethren did, and in the assembled church with uncovered heads. Both of these the apostle disapproved,—as well their coming forward to pray and to prophesy, as their removing the veil; here, however, he blames the latter practice only, and reserves for the former till ch. 14. 24. In order to confine the women to their true limits, he reminds them of their subjection to the *man*, whom again he assigns his place in the spiritual order of creation, and traces his pre-eminence up to God himself. *De l'etere*.—P.

1 Nu. 5.18. De. 21.12. 22.5.

2 Ge. 1.26. 27.5. 1.9.6. Ja. 3.9. Ps. 8.6.

3 Ge. 3.16. 2.23.

4 Ge. 2.18. 21-23. 1 Ti. 2.13.

5 Ge. 2.18-23.

seeking mine own profit, but the *profit* of many, that they may be saved.

CHAPTER XI.

1 *He* reproveth them, because in holy assemblies 4 their men prayed with their heads covered, and 6 women with their heads uncovered; 17 and because generally their meetings were not for the better, but for the worse, as 21 namely in profaning with their own feasts the Lord's supper. 25 Lastly, he calleth them to the first institution thereof.

BE ye *followers* of me, even as I also *am* of Christ.

2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances,¹ as I delivered *them* to you.

3 But I would have you know, that 'the head of every man is Christ; and 'the head of the woman *is* the man; and 'the head of Christ *is* God.

4 Every man praying or *prophesying*, having *his* head covered, dishonoureth his head.

5 But *every* woman that prayeth or prophesieth with *her* head uncovered, dishonoureth her head: for that is even all one as if she were shaven.²

6 Forⁱ if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

7 For a man indeed ought not to cover *his* head, forasmuch as 'he is the image and glory of God: but 'the woman is the glory of the man.

8 For 'the man is not of the woman; but the woman of the man.

9 Neither^a was the man created for the woman; but the woman for the man.

Christian profession or edification, at once hold fellowship with Christ and his people in his holy supper, and with devils and their worshippers in their idolatrous feasts. 22. Should we then, who are espoused to Jesus Christ as our spiritual Husband, dare to provoke his jealousy by honouring pretended deities? Are we more able to escape or resist the almighty strokes of his wrath than the Israelites were? 23. No pretence of the indifference of things offered to idols, or of our intending no respect for the idols thereby, can warrant our eating of them: for things very lawful in themselves may become very inexpedient and unedifying in some circumstances, by stumbling others, and drawing them into sin. 24. In such cases Christians must not do what serves their own pleasure, honour, or temporal benefit, but what will tend most to the real and lasting advantage of their neighbours. 25. But though it would be highly criminal and dangerous for any of you to eat meats offered to idols in their temples or idolatrous feasts, yet ye may freely eat whatever is sold in the public market, without any scruple or inquiry whether it has been offered to an idol or not. 26. For God, who is Creator, Proprietor, and Governor of the whole earth and of all its produce, and has now, under the gospel, abolished the ancient typical distinction of meats, allows you to eat whatever can contribute to your health. 27. If therefore any of your heathen neighbours invite you to a meal with them in their own houses, and regard to good manners, and an intention to promote their spiritual edification, incline you to go, eat freely whatever is set before you on the table, without any scrupulous thought or inquiry whether it has been offered to an idol or not. 28. But if he who invited you to the entertainment, or any other, by telling you that it had been offered to an idol, should hint that your eating of it would be a practical allowance of some honour to the idol; then, that neither his, nor your own, nor any other's conscience may be defiled or wounded, and to testify your high detestation of idolatry, eat not of it: for God, who is the proprietor

of all the animal and vegetable food on earth, has granted you enough beside what has been offered to idols. 29. Nor ought ye in such points chiefly to regard your own conscience, but the consciences of your neighbours, that they may not by your conduct be grieved, or emboldened to anything unlawful to them: for why should you or I, by an imprudent and unseasonable use of our Christian liberty, tempt other men's consciences to pass a wrong judgment upon our conduct? 30. For if, through the bounty of God's providence, I have an opportunity, and, through the grace of the gospel, have liberty of feeding indifferently upon whatever food is presented to me, yet why should I indulge myself so far as to give any one occasion to reproach me for eating such meats as I receive with prayer to him for his blessing on them, and with religious thankfulness to him for providing and allowing them to me? 31. To close this argument with some important rules:—Not only in your eating and drinking, but in all your conduct, civil or religious, keep the glory of God before you as your principal and last end, and behave as is most conducive toward this. 32. Always carefully avoid whatever can prejudice the minds and hinder the conversion of either Jews or heathens, or may stumble either Jewish or Gentile Christians, or grieve, discourage, or pervert any church-member, strong or weak. 33. And, on the contrary, in Jesus' strength, labour, after my example, to deny yourselves, and study to do or forbear things, as is best suited to the peace, comfort, spiritual advantage, and eternal salvation of all around you.

Ver. 1. The object of the apostle seems to be twofold:—1. To contrast the Jewish with the Christian ordinances and privileges, and possession of privileges, so far from securing church-members from rejection, may aggravate their guilt and their punishment.—*Ignorant*. Rather, 'unmindful.' C.

Ver. 2. By following Moses into the cloud, and through the sea, they acknowledged his divine mission, and received a Jewish baptism, typical of that Christian baptism which the Corinthians had received.—*Note*, Here there is a baptized church, including both the adult and the infant. C.

Ver. 7. *Play*. The original is a word of very general import, and is applied to leaping, dancing, singing, and all other kinds of festive sport. C.

Ver. 9. Some MSS. have 'Lord,' others 'God,' instead of 'Christ,' but they are few, and of little authority. The exhortation affords an irresistible argument for the Godhead of Christ; as it places the temptation of JEHOVAH in the wilderness and of CHRIST in his church upon equal footing. C.

Ver. 11. *The ends of the world*. The Jews divided the duration of the world into three *aeons* or ages:—1. Before the law. 2. Under the law. 3. Under Messiah—the last dispensation of God to men. C.

Ver. 17. The words may be rendered, and perhaps more intelligibly, 'for as there is one loaf, we being many are one body; for we all partake of that one loaf.'—*Note*, The Jewish paschal loaf, or rather cake, was thin and large, so that a great number might partake of one. See Mat. 26. 26. C.

REFLECTIONS.—No visible relation to God, no sacramental privileges, can screen idolaters, fornicators, tempters of Christ, unbelieving murmurers, or any similar transgressors, from his just wrath. And instances of other men's sins and punishment should deter us from sinful indulgences or self-confidence, lest we fall into the like condemnation. Great is the mercy that God's faithfulness and grace secure for his watchful and humble saints, mitigation of, support under, and seasonable deliverance from all their troubles and temptations; that our Redeemer is so mighty, that we may safely trust him; and that he knows best what afflictions we need, and how long we should be exercised with them.—What a great and holy God we have to do with—infinite jealousy of his own honour! And highly do we affront him if in the least we countenance the worshipping of vain idols and impure spirits in them. Marvellous is his condescension and kindness in allowing us intimate fellowship with himself, and appointing solemn ordinances for that purpose. And totally inconsistent with our communion with Christ, and one another as his members, are the very smallest approaches towards fellowship with devils or lusts, or towards giving occasion of grief or sin to the weakest saints or neighbours. Things that are lawful in themselves must never be needlessly

10 For this cause ought the woman to have power³ on *her* head, because of the angels.⁴

11 Nevertheless, ^{neither} is the man without the woman, neither the woman without the man, in the Lord.

12 For as the woman *is* of the man, even so *is* the man also by the woman: but ^{all} things of God.

13 Judge^a in yourselves: is it comely that a woman pray unto God uncovered?

14 Doth not even nature⁵ itself teach you, that if a man have long hair, ^{it is a shame} unto him?

15 But if a woman have long hair, it is a glory to her: for *her* hair is given her for a covering.⁶

16 But ^{if} any man seem to be contentious, we have no such custom,⁷ neither the churches of God.

17 Now in this that I declare *unto you*, ^I praise *you* not, that ye come together, not for the better, but for the worse.

18 For first of all, when ye come together in the church, I hear that there be divisions⁸ among you; and I partly believe it.

19 For there must be also heresies⁹ among you, that they which are approved may be made manifest among you.

20 When ye come together therefore into one place, *this* is not to eat¹ the Lord's supper.²

21 For^a in eating, every one taketh before *other* his own supper: and one is hungry, and another is drunken.³

or unseasonably used to the ensnaring of others. God, to whom all things pertain, has given them to be used freely, or with restraint, as best tends to edification. And his glory therefore, and the spiritual advantage of our neighbours, ought to be our leading aims in all our actions, natural, civil, or religious.

CHAPTER XI. Ver. 1. Carefully therefore follow my directions, and imitate my example, in condescension to the weaknesses and prejudices of others for their good; and in everything else which I copy after the perfect pattern of our great Lord and Master Jesus Christ. 2. And indeed, my dear brethren, I cannot but commend you, that, notwithstanding all that your false teachers have done to corrupt you, the better part of you still discover the most dutiful regard to my apostolic authority, reputation, and comfort, and to the most important doctrines which I preached to you, and observe most of the rules relative to worship which I taught you. 3. Many irregularities, however, have been introduced into your church. Some of your women, under the pretext of praying or prophesying by immediate inspiration, appear in your public assemblies unveiled, and thus assume an undue authority over the men, or imitate the heathen priestesses. I beg you would seriously consider, that by divine appointment, suited to the nature of things, the Son of God, who created all things, is made head over his church, and over all men for her benefit; and husbands, according to the superiority of their sex, are the head of government to their wives; and God the Father, who has put all things under Christ, has, in that view, an authority over him as man and mediator. 4. Now the *veiling* of the head being a badge of modesty and subjection, and *uncovering* of it a token of superiority, in your country and many others, every man, who, by an extraordinary influence of the Spirit, leads your public worship in praying or preaching with a veil on his head or face, dishonours Jesus Christ, from whom he received his authority. 5. But every woman, who,

by the special influence of the Holy Ghost, pours out her prayers to God, or delivers exhortations to the people, with her head unveiled, shows a disrespect to her husband and his whole sex; for that is all one in signification as if she wore her hair short in the manner of a man. 6. If therefore women will throw off their veils, those badges of modesty and subjection, let them cut their hair short as men do: and if, as every one must, they think that immodest and contrary to custom, let them keep on their veils. 7. For men, being the honourable representations of God's supreme and glorious dominion over all, ought to mark their head with no token of subjection; but women's subjection to men being their distinguished honour, they ought, in all public assemblies, to mark their heads with the tokens of it. 8. For, in the original creation of mankind, Adam was not created out of the substance of Eve, but she was formed of one of his ribs. 9. Nor was Adam originally created for the sake of Eve, who then had no existence: but she was created to be a helpmeet for and comfort to him; plainly intimating that the woman, who was last formed, and out of the man, for his use, ought to live in all reasonable subjection to him. 10. Therefore, especially in acts of public worship, women, in deference to the superiority of those messengers whom Christ hath sent to preach the gospel, as well as in reference to holy angels present—and that evil angels may have no occasion given them to suggest anything proud or immodest—ought always to have their heads veiled, as a token of men's superiority and power over them. 11. Nevertheless, no man must look on himself as an absolute lord over a woman, to command and rule her in a harsh and tyrannical manner, according to his will and pleasure; as now a man can no more be independent of the woman than she of him, both being equally necessary and useful to one another, and mutually obliged to study and promote each other's comfort and advantage; and both, without any alteration of their natural or relative duties, being equally the subjects of Christ's spiritual kingdom, and

22 What! have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise ye in this? I praise you not.

23 For ^I have received of the Lord that which also I delivered unto you,⁵ That^a the Lord Jesus, the *same* night in which he was betrayed, took bread:

24 And when he had given thanks, he brake *it*, and said, ^{Take, eat; this is my body, which is broken for you: this do in} remembrance of me.

25 After the same manner also *he took* the cup, when he had supped, saying, This cup is ^{the new testament in my blood: this do ye, as oft as ye drink} *it*, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ye do show⁷ the Lord's death ^{till} he come.

27 Wherefore, ^{whosoever} shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

28 But ^{let} a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation⁸ to himself, not discerning the Lord's body.

30 For this cause ^{many are} weak and sickly among you, and many sleep.

31 For ^{if} we would judge ourselves, we should not be judged.

sharers of spiritual blessings. 12. For as the woman at first was formed out of the man, so all the sons of Adam are conceived and born by women, the two sexes being thus the reciprocal means of each other's being and happiness. And it is God who makes each of the sexes what they are to one another, that they may discharge their mutual duties in the most affectionate manner. 13. I appeal then to your own unbiassed judgment, whether any inspiration from God can ever render it decent for a woman to invert the natural order of her appointment, and publicly mark herself as if equal in authority to a man. 14. Does not even nature itself, which has prompted all civilized nations to preserve an apparent distinction of the sexes, teach you, that, according to the custom of your country, it would be reckoned effeminate in a man to wear his hair in the length and form of a woman's? 15. And that, on the other hand, it is an honour for a woman to distinguish herself from the superior sex by the length and form of her hair, as it was given her by God for this very end.—It therefore follows, that veils, or any mode of dress which betokens modesty or subjection, ought always to be worn by your women in your religious assemblies. 16. But if, after all that I have said, any of your new teachers will contend for such a preposterous practice, know that no such thing is allowed by any apostle of Christ, or used in any New Testament church, whether of Jewish or Gentile converts.—17. Meanwhile, notwithstanding my having justly commended you for following my instructions and pattern, I must with regret reprove your disorderly behaviour in your religious meetings, which makes them turn out to the dishonour of Christ and your spiritual hurt: 18. For I am informed, and I fear too justly, that when ye meet together for the celebration of Christ's ordinances, to the breach of order, peace, and brotherly love, ye fall into parties and unchristian divisions; 19. For, considering the depravity of human nature, and how busy Satan and his instruments are to promote everything dishonourable to God and destructive to

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8 That is, a covering in token that she is under the power of her husband. Ge. 24. 65. Ec. 5. 6, with Mat. 18. 10. He. 1. 14.
9 See note * below.
10 Ge. 2. 18-24. 3. 10. ch. 12. 20-22.
11 Pr. 18. 4. Ro. 11. 36. He. 1. 2. 3. Ps. 110. 91.
12 Ch. 10. 12. 1 Jo. 2. 24. Lu. 12. 57. 1 Th. 5. 21.
13 Nature. The established law of God has given to the woman longer hair than to the man, from which fact the apostle draws the conclusion that it was intended for a natural veil.—C.
14 Ch. 14. 35.
15 Or, veil.
16 1 Ti. 6. 3. 4. ch. 14. 33.
17 No such custom as that of men praying after the Jewish manner, with their heads covered; or women praying after the Grecian manner, with their heads bare.
18 2 Ti. 4. 2. Le. 19. 17. Pr. 27. 5. Ga. 2. 11. 14. 1 Ti. 5. 20. Re. 3. 19.
19 Or, actions, ch. 1. 10-12. 3. He. 10. 25.
20 Or, seats, De. 13. 3. Mat. 10. 34. 18. 7. Lu. 17. 12-35. Ac. 20. 30. Tit. 3. 10. 1 Ti. 4. 1. 2 Pe. 2. 1. 2. 1 Jn. 2. 19.
21 Or, ye cannot eat.
22 The Lord's supper. The Syriac version, which is adopted by Michaelis and others, translates it a supper or meal, suitable for the Lord's-day; but the antithesis of his own supper, seems clearly to indicate a supper in memory of the Lord.—C.
23 2 Pe. 2. 13. Jude. 12.
24 The original of "drunken" certainly signifies drinking to some excess, as the Corinthians had been accustomed to do at their heathen sacrifices before their conversion.—C.
25 This is one of the most difficult passages in Scripture. Its difficulty seems to lie in this, that Paul appears to have included to some common or traditional belief, of which we are now ignorant, or

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at most can only form a conjecture. I offer the following as a possible explanation, which is substantiated by the same as is suggested by Stanley, Alford, and others:—
1. On this account (on account of the statements made in the preceding context) the women ought to have power on *her* head (i.e. the sign or symbol of the man's power over her, which is, according to eastern custom, the veil on account of the angels) (because angels are present in Christian assemblies, and they, when in the presence of God their Head, veil their faces).—P.
2 ver. 34. Le. 19. 30. Ps. 80. 7. Ja. 2. 6.
3 Or, are poor.
4 Ch. 15. 34. 2. 2 Ti. 2. 2. 3. 17. Mat. 28. 20. De. 5. 3. 17.
5 This first clause is emphatic, and most important. It makes this passage an entirely independent account of the institution of, and mode of observing, the Lord's supper. The revelation of it was made directly to Paul. He received it from no man; it came to him from the Lord Jesus.
6 Mat. 26. 26-28. Mar. 14. 22-25. Lu. 22. 19. 20. ch. 10. 16. 17. Ac. 1. 15. 20. 1 Jn. 6. 31-37. Pr. 9. 1-5. Ps. xxii. lxxix. 15. lxxi. Da. 9. 24.
7 Or, for a.
8 Or, 15-18. Ac. 10. 43. 2 Cor. 1. 20.
9 Or, show ye.
10 He. 9. 28. Jn. 1. 2. 2. 3. Ac. 1. 11. 3. 19. 1 Th. 5. 10. Re. 20. 11. 12. 22. 20.
11 Nu. 9. 10. 13. Jn. 6. 51. 63. 64. 13. 27. ch. 10. 21. Mat. 22. 11. 2 Ch. 30. 18. He. 10. 29.
12 La. 3. 40. 2 Cor. 13. 5. Ga. 6. 1. 1 Jn. 3. 20. 21. Zec. 2. 1. Nu. 9. 13.
13 Or, judgment, ver. 30. 32. 34. 37. Ro. 13. 2. ch. 10. 14. 18. 22. 21. 2 Ch. 30. 18. 15. 27. 31.
14 Am. 3. 2. Ps. 78. 30. 31. 39. 32. He. 12. 6. Re. 3. 19.
15 1 Jn. 1. 9. Ps. 32. 5. Pr. 18. 17. Je. 6. 8. 31. 18. 20. 3. 12. 13.

34 And if any man hunger, let him eat at home; that ye come not together unto condemnation.⁹ And^j the rest will I set in order when I come.

1 Spiritual gifts 4 are divers, 7 yet all to profit withal; 8 and to that end are diversely bestowed: 12 that by the like proportion, as the members of a natural body tend all to the 16 mutual decency, 22 service, and 26 succour of the same body; 27 so we should do one for another, to make up the mystical body of Christ.

8 For^d to one is given, by the Spirit, the word of wisdom; to another the word of knowledge, by the same Spirit;

men, there cannot fail to be offences, factions, schisms, and great corruptions of doctrine and worship in the church, which God, by his providence, overrules for the trial and honourable manifestation of sincere believers, and the detection of hypocritical professors. 20, 21. And this factious spirit has introduced such profane disorder amongst you in the celebration of the Lord's supper, as hath transformed it into a kind of tumultuous revel, and a feast for your bodies, rather than a solemn ordinance of Christ, appointed for an affectionate and brotherly fellowship with and commemoration of him. They who come first, bringing their provisions with them, fill their bellies without waiting for their brethren: they who bring much with them, like heathens at their idolatrous revels, eat and drink to the full, if not to excess; while the poor, who bring nothing with them, get nothing to eat or drink. 22. Think how absurd and scandalous this conduct is! If ye intend merely to satisfy your animal appetites, have ye not your own houses to eat and drink in? Or do ye aim at pouring contempt upon Christ's ordinances and church, and exposing and discouraging his poor members? 23. Ye cannot but know that it is contrary to the appointment of the Lord Jesus Christ; for, as taught by his own immediate revelation, I declared and recommended to you, that he, as sole King and Head of his church, having a right to institute ordinances, or demand obedience to them, and power to bless them for our spiritual edification, did,—for the sealing of his testament, the confirmation of our faith, and that he might show his constant affection to and great care of his people, and his infinite willingness and steadfast resolution to suffer for them, and that he might the more effectually engage our love to him and regard to this ordinance,—on the very night before his death, in which Judas betrayed him, take a part of the bread which they had left at the paschal supper; 24.

And having prayed over it for a blessing on it, with thanksgiving to God for the riches of his love and grace, and so set it apart for the intended holy use, he brake it, and gave each of his disciples a small piece of it, requiring them to take and eat it as a token and mean of their receiving by faith, and feeding on, his person God-man, which was quickly to suffer and die that he might save them;—and to do all in a believing, humble, joyful, thankful, and obedient remembrance of his person, dying love, extreme sufferings, the blessings thereby secured, and of their obligations to love and duty thereby constituted. 25. In the same manner, after the passover supper, he took a cup with some wine in it, and, setting it apart to a holy use by solemn prayer and thanksgiving, he intimated that this consecrated liquor was to be a standing symbol and mean of applying his blood, or complete sacrifice, by which the conditions of pardon was fulfilled, its blessings secured, and promises confirmed; and required them all to drink it in a humble, affectionate, penitential, grateful, and self-dedicating remembrance of his bleeding love, and tremendous sufferings for their redemption. 26. For as often as ye eat and drink these consecrated elements, ye publicly avow to God, to your consciences, and to the world, that ye glory in your crucified Redeemer, believe and rest upon his death as the only ground of your pardon and reconciliation with God, and of all your hopes of eternal life,—and that in the firm faith of his appearance to judge the world. 27. Whoever therefore shall, contrary to the nature and design of this solemn ordinance, partake of it in an ignorant, irreverent, factious, uncharitable, carnal, and sensual manner, he shall be held guilty of profaning and pouring contempt upon the person and righteousness of the Lord Jesus, and, as it were, crucifying him afresh. 28. In order therefore to a safe and proper partaking of this ordinance,

20 But now *are they* many members, yet but one body.

every person ought necessarily to examine his **own** state before God, his knowledge of the nature, use, and ends of the ordinance, — and his faith, repentance, love, and new obedience; and to discern the Lord's body; — and with these serious inquiries, and in the exercise of these graces, to partake of the consecrated bread and wine in obedience to Christ's appointment, and as his instituted means of fellowship with himself.

29. For he who, neglecting such preparation, eats and drinks this supper of the Lord Jesus Christ from carnal principles and views, with an unfriendly and contentious spirit, or in a hypocritical or irreverent manner, does thereby deserve, and expose himself to, the just judgments of God in this life and that which is to come, as he does not spiritually discern the person and righteousness of Christ, God-man, represented in these elements, but considers and uses them as common food.

30. And it is on account of your shameful disorders in temper and practice, in the partaking of this solemn ordinance, that God has rendered many of you Corinthian professors weak and sickly, and has cut off others by death.

31. Did we indeed seriously and conscientiously search our own hearts and behaviour, and condemn and repent of whatever we found amiss, we should escape God's severe chastisements.

32. And if any of us believers be terribly afflicted on earth, we are therein wisely and mercifully chastised by the Lord Jesus Christ as our Father, that we may be thereby restrained from such sinning as would be inconsistent with a gracious state, and that our future condemnation with the wicked world may be prevented.

33. Wherefore, my dearly beloved brethren in Christ, study for the future to avoid all profanation of this solemn ordinance; and when ye assemble to partake of it, wait for one another, that ye may all communicate together at the same table in truly Christian fellowship with Christ, and with one another as his children and

21 And^a the eye cannot say unto the hand, I have no need of thee: nor again, the head to the feet, I have no need of you.

22 Nay, much more, those 'members of the body, which seem to be more feeble,¹ are necessary:

23 And those *members* of the body, which we think to be 'less honourable, upon these we bestow² more abundant honour; and our uncomely *parts* have more abundant comeliness.

24 For our comely *parts* have no need: but God hath tempered the body together, having

brethren. 34. And if any of you be hungry, satisfy your craving appetites at home, never at the Lord's table, which was appointed not for satiating natural appetites, but for the spiritual refreshment of souls;—that so ye may no more meet to hurt and endanger yourselves by an uncharitable, carnal, and factious profanation of that holy supper.—Some lesser disorders I expect to rectify when I pay you another visit.

Ver. 2. *All things*—with the exception of the neglect and error specified, ver. 17.—*Ordinances*—directions, injunctions, deliverances, whether written or oral (2 Th. 2. 15), or traditions, as in the margin: but this affords no countenance to the Romish doctrine of tradition, for these apostolic traditions regard merely external order; but the Romish traditions relate to doctrines, many of which are represented as kept, as it were, in private reserve for centuries, until a time come for their public revelation. C.

Ver. 3. *The head of every man is Christ*—believers (the brethren spoken of, ver. 2) being united to him by one Spirit and one human nature.—*The head of the woman is the man*—she being united to him by one covenant and one common nature: and *the head of Christ is God*, that is, the Father, Mat. 16. 20; they being united by one spirit and one divine nature. C.

Ver. 4. *Covered* (that is, with a veil), *dishonoureth his head*. Some think, his head literally, which he dishonours by dressing as a woman. It seems better to understand it of Christ, whose superiority, in his absence, he thus emblematically assumes. C.

Ver. 5. *But every woman . . . with her head uncovered* (by a veil) *dishonoureth her head*. Some think, her head literally, which she thus immodestly exposes—others, her husband, whose superiority, in his presence, she thus emblematically denies. C.

Ver. 18. These 'divisions' (*excesses*) are not separations from the church, but parties in it—not formed by differences of faith, but by the neglect of apostolic order, the adoption of human devices and self-will in the observance of ordinances, and the absence of brotherly-kindness between the rich and the poor. C.

Ver. 24. *This is my body*. That is, in the same sense as 'that Rock was Christ,' see ch. 10. 4; or, as the original literally has it, 'that Rock was the Christ,' unquestionably meaning a type, emblem, or figure of him: and even so was bread broken an emblem of Christ's body and memorial of his death. C.

Ver. 27. *Unworthily*. A messenger or letter may be treated 'unworthily' by neglect, contempt, or injury. The bread and wine being the representatives of Christ's body and blood are treated 'unworthily,' when the end of the ordinance—remembrance of a crucified Redeemer, and self-examination—are neglected. C.

Ver. 29. As in the heavens the natural eye 'discerns' nothing but sun, moon, and stars, while yet the intellectual eye 'discerns' the glory of God, Ps. 19. 1; so in the communion the natural eye 'discerns' nothing but bread and wine, while faith in the representative 'discerns' the body and blood of the Lord.—*Note*. There are two sins peculiar to an unholily communicant and to the unholily neglecter of the communion: (1) Self-unexamined; (2) Christ's body undiscerned. C.

REFLECTIONS.—In Christ alone we find example without defect, and authority without restriction. But whatever is good in his servants or people ought to be carefully imitated; and his ordinances should be conscientiously received from the hand of his ministers. With exact care ought all to observe the natural order of things, and to study a modest decency of dress, especially in worshipping assemblies. And it is hurtful to the interests of religion when church-members fall into a contentious and uncharitable temper and conduct towards one another. Great is the mercy that God overrules this, as well as the heresies, the doctrines, which Satan and his instruments introduce into the church, for the improvement of true believers and the detection of hypocrites. In great kindness hath Jesus appointed his sacramental supper for the spiritual refreshment and mutual fellowship of his people on earth. And it ought to be observed in a simple, but judicious, obedient, believing, and devoutly solemn manner, and for the most important ends. Serious examination of our state, nature, and practice, and of our condition, frame, and ends, should always precede our approaches to it; and in a distinct discernment of Jesus Christ as God-man and the Lord our righteousness, and in delightful but reverential views of his second coming, ought we to receive it.—Heinous is the sin and fearful the danger of unworthy communicating. And often God severely chastises his own

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2 Nu. 10. 31. Job 29. 15. Ec. 25. 32.
a Ec. 4. 9-12; 19. 14, 15.
1 The tenderest, and, in that sense, the most 'feeble' member of the body is the eye; yet its importance both to bodily and mental attainment and enjoyment needs no proof. So the weakest believer, with little knowledge, and with the most sensitive trembling conscience, and that shrinking piety that shies upon the least sin, and dares scarcely look up to God (Lu. 18. 13), and merely ventures to pray 'God be merciful (through Christ) to me a sinner,' may,

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through grace, confer benefits upon the church equal, or even superior, to those of apparently far higher endowments.—C.
b ch. 1. 26-28. Ja. 2. 5. Ps. 68. 10.
2 Or, put on.
3 Or, division, ch. 1. 10-12; 3. 3. Ju. 17. 21-23. 2 Co. 13. 11.
c He. 13. 3. Ro. 12. 15. Ga. 5. 2. 2 Co. 11. 28, 29.
d ch. 3. 16. Ro. 12. 5. Ep. 1. 23; 4. 12; 5. 23, 30. Col. 1. 24, 29.
e ver. 7-11. 18. Ac. 13. 2, 30. 26. Ch. 14. 33. Ep. 2. 20; 4. 11; 3. 11. 1 Ti. 5. 17.
f Lu. 6. 13.
g Ac. 13. 1. Ro. 12. 6-

given more abundant honour to that *part* which lacked.

25 That there should be no schism³ in the body; but *that* the members should have the same care one for another.

26 And^e whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

27 Now^d ye are the body of Christ, and members in particular.

28 And 'God hath set some in the church; first, ^aapostles; secondarily, ^bprophets; thirdly,

people for their misbehaviour in this ordinance. But how Heaven-daring is it when multitudes who have no appearance of real godliness are readily admitted to it! And highly improper when it is used only as a test of civil loyalty.

CHAPTER XII. Ver. 1. Now, with respect to the distinguished gifts of wisdom, knowledge, prophecy, working of miracles, or the like, which have been abundantly bestowed on some of you by the Spirit of God, I would have you to consider their true origin, nature, and end, that ye may no longer make them occasions of pride, envy, and strife. 2. You cannot pretend that you deserved them, when ye were so lately drowned in ignorance, idolatry, and other wickedness, seduced by Satan and your priests to worship lifeless images and fancied deities; nor can ye pretend that such idols could bestow such gifts upon you. 3. To check your own pride, prejudice, and envy, and that ye may discern the difference of your spiritual gifts from all delusive and magical operations, observe that no man who thinks or acts under the influence of the Holy Ghost, whose design and work is to promote Christ's honour, can reject or represent Christ as an impostor, abandoned of God; nor can he work a miracle to confirm such blasphemy: and that no man can heartily acknowledge Christ for the great God, and his only Saviour, Lord, and Master, or preach him as such, and work any miracles to confirm his doctrine, but by the power of the Holy Ghost. 4. To manifest their true origin, and also to direct you to the proper use of them, observe further, that though the kinds and degrees of the gifts bestowed upon church-officers and private believers be very diversified and numerous, yet it is the same divine Spirit who bestows and enables rightly to use them all. 5. And that though there be a great diversity of offices and services in the Christian church, yet it is one and the same Lord Jesus who has instituted all these offices, and who calls and qualifies such particular persons to execute them; and they all act under his authority and by his influence, as their Head, Lord, and King. 6. And though there be divers miraculous operations performed in the exercise of these gifts and discharge of these offices, it is the one divine Father who, with the Son and Holy Spirit, grants all these abilities, and the good effects thereof. 7. And to prevent your abuse of these spiritual gifts and offices, always remember, that all these demonstrations of the peculiar presence, light, and power of the Holy Ghost, and of the Father and Son along with him, are not granted to those who receive them for their own private advantage or honour, but for the instruction, edification, and confirmation of the whole church or mystical body of Christ. 8. For this common end the same Holy Spirit endows one with a clear understanding of the doctrines of the gospel, and skill duly to preach and apply them to his hearers, that they may know and believe them to their own salvation; he endows another with a deep insight into the types and predictions of the Old Testament, and an ability to explain them to others, and show how they are fulfilled in Christ, and what relates to him. 9. To another he freely grants a most assured persuasion of the truths of the gospel, an undaunted boldness in preaching them, and an unshaken dependence on Christ for that assistance which is necessary in any dangerous or difficult service. To another, for the confirmation of the gospel, he grants a power of healing all manner of bodily distempers in an instant, without the use of ordinary means. 10. To another he gives a power of inflicting plagues on notorious offenders, or of raising the dead, or of conferring miraculous powers on others. To another he grants an ability to foretell

future events, which, when fulfilled, tend to the confirmation of the gospel. To another he gives an ability to discern whether other men be actuated by the Spirit of God or by the devil; and whether their tempers, designs, and qualifications render them fit for being employed in any public affairs of the church. To another he gives an ability to speak whatever foreign languages are necessary for the propagation of the gospel. And, in fine, to another he gives an ability to interpret, with propriety and exactness, whatever is said in an unknown tongue, to such as do not understand it. 11. But whatever be the diversity of the gifts in their kind or degree, or of the persons to whom they are granted, or of the noble purposes for which they are designed, they are all conferred by the same Spirit of God, who, for the general benefit of the church, bestows his gifts upon particular persons, in whatever form or degree, or with whatever success, is best. 12. For as our head, eyes, ears, hands, feet, and other parts of our outward man, do all concur to form one body, actuated by one soul, so, in the church of Christ, all the members unnumbered, in their inexpressibly diversified stations and conditions, do, in union with Jesus Christ their Head, form one complete mystical body, or catholic church. 13. For without any regard to our being Jews or Gentiles, slaves or freemen, or any other condition of outward life, we are all, by these gifts, and by our participation of baptism and the Lord's supper, and by the renovation which we have experienced, and the spiritual nourishment we receive, divinely connected into one Christian church, and entitled to all the blessings and privileges thereof. 14. And as in the natural body, so in the spiritual body of Christ, many members, some of superior, and others of inferior excellence and use, do all necessarily conduce to the perfection and beauty of the whole; 15, 16. How absurd were it to pretend that any particular member is not a part of our body, because it is not some other more excellent and useful member! And no less absurd were it to pretend that those members of the church whose gifts and graces are of an inferior degree, are of no necessity or advantage to the whole church of Christ, or the advancement of his glory. 17. If all our bodily members were fitted for one use, we must want all the senses but one; and if all the members of the church had but one sort of gifts and graces, the beauty, pleasure, and advantage of its rich variety would be lost, to the great detriment, or rather ruin, of the whole. 18. But as in the natural body, so also in the church, God has placed and connected every member to the best advantage, and furnished it with proper powers, which must be exercised for the common benefit of the whole. 19-22. Nay, there could not be either a human or a spiritual body unless there was a variety of members fitted for different purposes, and wisely connected together, so that the members which have superior excellence or usefulness as necessarily depend on the inferior ones as they on them.—Yea, the very weakest members of our body, such as the organs for digesting our food, or circulating our blood and animal spirits, are more necessary to the life and vigour of our body than some of the strongest; and so weak Christians are often more useful than some apparently stronger. 23-25. And as we bestow more pains to conceal and finely cover some uncomely parts of our body, so, in this imperfect state, the less graceful members of the church ought to have their infirmities covered with a mantle of love; for as our face, hands, and other comely parts of our body, need not to be adorned or concealed, but only those which are less graceful, so, in the church, while the more eminent ministers and Christians easily approve themselves to the consciences of all around, the Lord requires that

teachers; after that, 'miracles; then gifts of healings,¹ helps,^k governments,^l diversities⁴ of tongues."

29 Are^o all apostles? are all prophets? are all teachers? are all workers of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 But^p covet earnestly the best gifts: and yet show I unto you a more excellent way.

CHAPTER XIII.

1 All gifts, 2, 3 how excellent soever, are nothing worth without faith. 4 The praises thereof, and 13 prelation before hope and faith.

THOUGH I speak with the tongues of men and of angels, and have not charity,¹ I am become as sounding brass,² or a tinkling cymbal.

2 And^c though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

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1 ver. 10.
2 ver. 9, Mat. 9. 38.
3 Nu. 11. 17.
4 He. 13. 17, 24.
5 Or, *kind*.
6 Ac. 2. 8-11.
7 ver. 4-11.
8 Or, *powers*.
9 ch. 13. 13, 14, 15.
10 Ph. 1. 8, Mat. 5. 6.
Lu. 10. 42.

CHAP. XIII.

1 See note * below.
2 See note * below.
3 See note * below.
4 See note * below.
5 See note * below.
6 See note * below.
7 See note * below.
8 See note * below.
9 See note * below.
10 See note * below.

11 See note * below.
12 See note * below.
13 See note * below.
14 See note * below.
15 See note * below.
16 See note * below.
17 See note * below.
18 See note * below.
19 See note * below.
20 See note * below.

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11 See note * below.
12 See note * below.
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19 See note * below.
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21 See note * below.
22 See note * below.
23 See note * below.
24 See note * below.
25 See note * below.
26 See note * below.
27 See note * below.
28 See note * below.
29 See note * below.
30 See note * below.

3 And^a though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 Charity^e suffereth long, and is kind; charity envieth not; charity vaunteth not itself;³ is not puffed up,

5 Doth^g not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

6 Rejoiceth^h not in iniquity, but rejoiceth in the truth;⁴

7 Bearethⁱ all things, believeth all things, hopeth all things, endureth all things.

8 Charity^j never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

9 For^k we know in part, and we prophesy in part.

others who are weaker, but sincere and faithful, should have their infirmities tenderly concealed and borne with, and that they should be assisted and encouraged in everything good.—26. God has thus adjusted the excellency, usefulness, strength, or honour of the different members of the body, natural or spiritual, that there might be no discord, alienation, or disrespect among fellow-members, but all solicitously care for one another's welfare; and that the union and mutual sympathy might be such, that the griefs, pleasures, honours, or dishonours of every particular member might affect the whole. 27. Now, to apply all this to our present purpose—ye, considered in your church state, are a mystical body, of which Christ is the Head, and connected in holy fellowship not only with your fellow-Christians at Corinth, but with all those who anywhere profess their union and communion with Jesus Christ, and therefore ought, in your several stations, to employ all your offices, gifts, and graces for the good of the whole, and to sympathize with one another in trouble, and rejoice in the prosperity of others as if it were your own. 28. And for the edification of the church God has appointed in her officers of many diversified forms—such as, (1) Apostles, who receive their commission immediately from Christ, are infallibly furnished with wisdom and knowledge, are founders of churches, and have authority over the whole visible church; (2) Prophets, who either foretell future events, or explain dark passages of the Old Testament, by the word of knowledge; (3) Teachers, whether evangelists, who are fixed to no particular church, but are itinerant assistants of the apostles; or fixed pastors, who have particular charges; or preachers, who authoritatively proclaim Christ's messages to men; (4) Workers of miracles in general; (5) Miraculous healers of the sick; (6) Deacons, who assist church-rulers in providing for the table of the Lord, the ministers, and the poor; (7) Ruling elders, who, without preaching, inspect the manners of the people, censure offenders, and govern the affairs of congregations, in sessions, presbyteries, or synods; and, in fine, speakers in foreign languages, or interpreters thereof. 29, 30. To pretend that all the members, or even all the officers of the church ought to be apostles, prophets, preachers, workers of miracles, speakers with tongues, or interpreters, would be as absurd as to pretend that all the members of our human body should be of one sort, or fitted for every use, to render all the rest needless. But God hath so diversified these stations, offices, and qualifications, and yet so connected them, that none may either neglect, despise, or envy another. 31. It is indeed laudable, with humble submission to God's will, to desire earnestly the most eminent gifts, in subordination to Christ and his grace; but it is far better to improve whatever gifts God gives you, be they more or less, with a spirit of love for each other's edification.

Ver. 13. By one Spirit are we all baptized. The apostle is treating of persons amply endowed with various spiritual gifts: consequently the baptism of which he speaks is not the mere

'outward and visible sign' of water, but 'the inward and spiritual grace' thereby represented, and conferred on the believer by the operation and gift of the Spirit of God.—All made to drink into one Spirit. That is, communicants at the Lord's supper have not merely drunk of one cup, but by faith have been made partakers of one Spirit—one Spirit of truth, grace, holiness, comfort, supplication, unity, and love. C.

REFLECTIONS.—Great is the stupidity of men if left to their own hearts' lusts. And alarming was the wickedness and wretchedness of the Gentile world when God called them by his gospel and grace. Very necessary is the indwelling operation of the Holy Ghost to procure Christ his due honour and obedience. And manifest is his supreme Godhead, who supplies the whole church with furniture, miraculous or gracious. With great wisdom and tenderness he bestowed his extraordinary influences for the confirmation and spread of the gospel in the primitive church, and continues his ordinary gifts and graces in the church till the end of the world. And all his gifts are given not so properly for the receiver as for the glory of God, in the conversion and edification of others. Marvellously are church members and officers connected into one body under Christ their head. And mutual usefulness, love, and sympathy ought to spread through the whole. The very meanest member should be esteemed and honoured as dear to Christ and useful to the church. No necessary office or officer is wanting in her; and all ought to remember that a gracious principle of love to Christ and his people is more excellent than any gifts whatever.

CHAPTER XIII. Ver. 1. Such is the transcendent excellency and necessity of that true Christian love which, from regard to Christ, and in obedience to his commands, earnestly seeks the good of others, that though I or any other could, by the special gift of the Holy Ghost, speak all the languages of mankind with the eloquence of angels, we should be as a mere empty noise or useless show if we were destitute of this. 2. Had we the gift of prophecy, qualifying us to foretell all future events, or explain and apply all the predictions of the Old Testament; or had we the clearest insight into the sublime mysteries of the gospel or revelation, and the greatest compass of human knowledge that ever a mere creature attained; and had we the strongest faith of miracles that we could remove mountains at pleasure; yet, without this true Christian love to God, and to men for his sake, we could not exercise these gifts for his glory and their good; nay, could have no real grace, no true Christianity. 3. And though we were so liberal as to dispose of all that we have in the world for the relief of the poor, and showed so much zeal, fortitude, and self-denial, as to suffer the most cruel martyrdom for the truths of Christ, yet if we had not sincere love to him, and his members, interests, and honour, it would be of no advantage to our spiritual or eternal happiness, but merely procure a transient and empty character among men.—4. This true Christian love of which I speak is a most amiable, generous, and operative grace: it endures injuries,

affronts, and provocations, with great patience and long-suffering; it is always courteous, affable, and beneficent, ready on every account to do good; it never grudges nor murmurs at the prosperity, riches, honours, gifts, or graces of others; it never behaves with insolence, contempt, or scorn towards persons of inferior rank or attainments, nor acts rashly or perversely to the hurt of others; nor does it fill a man with proud conceit of his own person, gifts, graces, or worldly privileges. 5. It never disposes men to act anything indecent, base, vile, or unsuitable to their station, age, calling, or Christian profession; it never aims at nor pursues any private personal advantage, to the hurt of others, nor inordinately seeks after riches, honours, or pleasures, at the expense of others; it is not angry without cause, nor easily provoked with the greatest injuries, nor disposed to any unchristian resentment; it is never ready to suspect evil of others, or to put the worst construction upon their conduct; much less does it seek to find fault, to aggravate what is really amiss, or to devise mischief of any kind. 6. It takes no pleasure in falsehood or unrighteousness, either in ourselves or others, but grieves at our and their sins and failures, and rejoices in their just and regular deportment, and in our own sincere and faithful behaviour towards God or men; and delights to see the truth of the gospel, and real, vital, and practical religion flourish in ourselves or others. 7. It covers the faults of others, as far as can be done without sin; bears their infirmities, and suffers many injuries, rather than requite them: it is inclined to believe good of every one, till it have convincing evidence to the contrary; and even where things look suspicious, it hopes the best as long as it can, and that, by the grace of God, what is wrong may be afterwards amended; and it continues steadfast, patient, and Christianly brave, under all the hardships and ill-usage it meets with. 8. This super-excellent grace of love to God, to Christ, and to his people is never utterly lost out of the heart, and is of perpetual use in every circumstance of life in this world, and in the other it will be perfected, and shine forth in all its glory; whereas the gifts of foretelling future events, speaking with divers tongues, or of immediate inspiration in the mysteries of the gospel for the instruction of others, are only useful for a little while in the church on earth, and will be of no use at all in the eternal state. 9, 10. For even the best and wisest of us have here but a very imperfect knowledge of the divine mysteries or future events represented to us in the Word of God; but when we arrive at the heavenly state of perfection for which we are looking, hoping, and longing, all the defects which attend our own knowledge, or communication of it to others, will be removed, and we shall have as plain and extensive views of things present and future as the most perfect happiness of the most exalted creatures can require. 11. For as when we grow up to manhood we put away our childish, weak, confused, crude, and mistaken notions, and our silly and trifling manner of speaking of things, so, when we arrive at the state of perfect men

10 But 'when that which is perfect is come, then that which is in part shall be done away.

11 When^a I was a child, I spake as a child, I understood as a child, I thought⁵ as a child; but when I became a man, I put away childish things.

12 For^e now we see through a glass, darkly;⁶ but then face to face: now I know in part; but then shall I know even as also I am known.

13 And now ^aabideth faith, hope, charity, these three; but ^athe greatest of these *is* charity.

CHAPTER XIV.

1 Prophecy is commended, 2, 3, 4 and preferred before speaking with tongues, 6 by a comparison drawn from musical instruments. 12 Both must be referred to edification, 22 as to their true and proper end. 26 The true use of each is taught, 29 and the abuse taxed. 34 Women are forbidden to speak in the church.

FOLLOW after^a charity, and ^bdesire spiritual gifts, but rather that ye may prophesy.

2 For^e he that speaketh in an *unknown* tongue, speaketh not unto men, but unto God: for^d no man understandeth¹ him; howbeit² in^e the spirit he speaketh mysteries.

3 But ^ahe that prophesieth speaketh unto men to edification, and exhortation, and comfort.

4 He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church.

5 I would that ye all spake with tongues, but^a rather that ye prophesied: for greater *is*

in Christ, we shall correct multitudes of our present mistakes, and shall have inexpressibly more just and clear apprehensions of divine things than in our present state of childhood on earth. 12. For in this mortal state of imperfection we obtain no more through the Word and ordinances of God than an obscure, confused, and perplexing view of the mysteries of his nature, perfections, purposes, and works of creation, providence, and redemption; but in the state of glory above we shall know these matters in the most immediate, clear, distinct, perfect, and satisfying manner—like to that in which we are now known by our most familiar friends, or shall be known by God, angels, and glorified saints. 13. Not only is this Christian love preferable to every spiritual gift, but even to every saving grace; for in this present life, faith, hope, and love constantly reside in us, and ought to be exercised by us, as all absolutely necessary in our salvation; but love is the most excellent, as it relates not only to God and ourselves, but also to our neighbours: it is the evidence of true faith and hope; it is our brightest conformity to God, who is love; and when faith and hope shall, as it were, give place to immediate vision and full enjoyment, love to God, to Christ, to saints, and holy angels will for ever flame with the most disinterested and delightful ardour, as a great part of our happiness.

Ver. 5. *Unseemly*. In a manner unnecessarily offensive to the opinions, habits, or even the prejudices of others.—*Seeketh not her own*, exclusively, selfishly; but pays an equal attention to the prosperity and comfort of others.—*Thinketh no evil*. Does not note down or journalize, as it were, injuries received—does not impute them; that is, forgives them. C.

Ver. 7. *Beareth*. Kather, covers, conceals, all the errors of men that it is right to hide.—*Believeth all things* that have any reasonable evidence; whereas prejudice and malignity will not believe 'though one rose from the dead.' C.

Ver. 12. That glass, such as the moderns possess, was manufactured by the ancients, is now beyond dispute; the only difference being that the moderns have attained the art of rendering it more transparent. The apostle therefore intimates that spiritual objects are now seen as natural objects through a dim or dingy glass, but that they soon will be seen as distinctly as those who see each other 'face to face.'—Lord, hasten the time of this blessed vision! C.

Ver. 13. 'The foregoing passage stands alone in the writings of St. Paul, both in its subject and in its style. This epistle finds its climax here, as that to the Romans in the conclusion of ch. viii., or that to the Hebrews in ch. xi. Whatever evil tendencies he had noticed before in the Corinthian church, met their true correction in this one gift. . . . Unlike the mere rhetorical pane-

gyrics on particular virtues which are to be found in Philo and similar writers, every word of the description tells with double force, because it is aimed against a real enemy. It is as though, wearied with the long discussions against the sins of the Corinthian church, he had at last found the spell by which they could be overcome, and uttered sentence after sentence with the triumphant cry of *eureka!* (Stanley). The language is beautiful, approaching the highest standard of Attic purity; the rhetorical structure is conceived with the most consummate skill; the imagery and rhythm are chaste, musical, and wonderfully impressive. None can read this noble passage without feeling that the highest human genius is here inspired with a power greater than human. P.

REFLECTIONS.—Men may make splendid and pompous appearances in the church, and yet be destitute of real principles of grace. No gifts, however miraculous; no liberality, however extensive; no sufferings for the cause of Christ, can avail, unless they be connected with a principle of saving faith in Christ, and love to him and to his people. Marvellous is the excellency and usefulness of true evangelical love. What benevolence, meekness, patience, humility, forbearance, candour, willingness to believe and hope the best; what disinterested sympathy and generosity; what tender and friendly care it produces! It is much more durable than all spiritual gifts, and, in some sense, than its sister graces of faith and hope, which are so useful in this world. And thrice happy will it be when saints arrive at a perfect knowledge of God; and when love, for the promoting of which faith and hope were but means, shall eternally flame in all our breasts to JEHOVAH, Father, Son, and Holy Ghost, as our ALL and IN ALL, and towards our fellow-sharers in happiness on his account.

CHAPTER XIV. Ver. 1. Let me therefore earnestly entreat and charge you to cultivate, improve, and exercise this important grace of Christian love; and in subordination to it be zealously concerned to abound in spiritual gifts, provided it be with a view to glorify God and edify your neighbour: and I recommend to you chiefly the gift of prophecy, by which, under the direction of the Holy Ghost, ye may explain and apply the oracles of God, for instructing, edifying, and confirming one another upon the principles and in the exercise of Christian love. 2. For as to the gift of speaking unknown languages, which some of you are

he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

6 Now, brethren, 'if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?'³

7 And even things without life, giving sound, whether pipe or harp, except they give a distinction in the sounds,⁴ how shall it be known what is piped or harped?

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

9 So likewise ye, except ye utter by the tongue words easy⁵ to be understood, how shall it be known what is spoken? for ye shall 'speak into the air.'

10 There are, it may be,⁶ so many kinds of voices in the world, and none of them *is* without signification.

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a 'barbarian; and he that speaketh shall be a barbarian unto me.'

12 Even^a so ye, forasmuch as ye are zealous of spiritual gifts,⁷ seek that ye may excel to the edifying of the church.

13 Wherefore let him that speaketh in an *unknown* tongue, pray⁸ that 'he may 'interpret.

so fond of, it is much less useful; for let a man deliver the most important and seasonable truths, under the immediate direction of the Spirit of God, in a language which his hearers understand not, they are nothing instructed or edified by all that he says. 3. But he who explains the Old Testament types or predictions, or publishes articles of gospel truth, in plain language, speaks to his audience in a manner calculated to enlighten their understanding, awaken their conscience, warm and comfort their heart, and direct and excite them to the duties of holiness. 4. He who speaks to an audience in the now disused Hebrew, or any other unknown language, or in a style above their capacity, may express what tends to his own spiritual edification; but he who explains the Scripture, and makes known the will of God relative to the salvation of men, not only profits his own soul, but becomes instrumental in the conversion of new members to the church, or in promoting the knowledge, faith, love, and holy obedience of those formerly converted. 5, 6. I could heartily wish that ye could all speak foreign languages, but much rather that ye were skilful in explaining and applying the doctrines of divine revelation; for it is of far greater use and importance plainly to explain the mysteries and predictions of God than to discourse of his most wonderful works in a language which the hearers cannot understand. 7-9. For (to illustrate the point by similitudes) as a pipe or harp cannot excite the different passions, or direct different motions in mourning or mirth, unless the sound be made distinct and answerable to them; nor can a trumpet direct the march, the charge, or retreat of soldiers in war, unless it be distinctly and answerably sounded; so, your words are all lost unless you speak in intelligible language; and ye might as well speak to the wind if your hearers do not understand you. 10. There are perhaps as many different languages in the world as there are different nations in it, and all of them useful to convey ideas to such as understand them, but to none else. 11. If I then should meet with one who talks in a language which I do not understand, and who understands nothing of mine, neither of us could instruct, or be instructed by, or even sensibly answer one another, any more than if we were wild savages of different nations; and this will be the very case with you, if

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11 Jn. 3.2. Je. 31.34. 2 Co. 5.7.8. Is. 60.17, 19, 20. 1 Is. 28. 11. ch. 3.1, 2; 14.20.
9 Or, reasoned.
10 2 Co. 3.18; 5.7. Phil. 3.12, 13. Ex. 33.11. Nu. 12.8. Ro. 8.16. 1 Jo. 3.2. Mat. 18.10. Re. 2.4.
6 Gr. in a riddle.
7 He. 10.35, 39. 1 Pe. 1.21. 1 Jo. 3.9. 2 Pe. 3.18. 1 Ti. 5.2 Ti. 1.5.
8 Ver. 4.8. 1 Ti. 1.5. Ro. 12. 9-10. Mat. 22. 37.38. Ep. 5.2. ch. 10.14.

CHAP. XIV.

a Mat. 22.37.38. Ro. 13.8-10. Ep. 5.2.
b ch. 12.28.31. Ep. 1.3. Nu. 11.25.29. Ro. 12. 6. ver. 5.
c Ge. 11.7. 42.27. De. 28.49. Is. 30.11. Ac. 2.4. 10.45; 19.6.
d Ac. 22.9.
1 Gr. hearth.
2 Anceit. Al- though—
e Ps. 49.1. 47.8.2. Mat. 13.11. Mar. 4.33. ver. 29.
f Ac. 10.44; 16.14; 17. 15. Ro. 12.8.15.4.
g Ver. 3.4. 6.26. Nu. 11.25, 29.

* It appears from the whole scope of the passage that some had the gift of speaking in other tongues—so as to convey definite ideas to those who understood the language spoken—while the speaker himself did not understand the meaning of what he said. He was an instrument miraculously employed by the Spirit of God. Paul did not set a high value on this gift by itself. Except an instrument of prayer, present, it was useless; a mere exhibition of miraculous power

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without practical good further than to call attention to the preached gospel.—P. ver. 11. 34. Ep. 1.17.
3 Revelation concerning the coming of Christ—a subject upon which the primitive church felt deep anxiety. See 2 Th. 2.1.—Knowledge of the deep things of God, and consequently, capability of answering all difficult questions, as Paul was in this epistle.—Prophecy. See ver. 3. Doctrine. See Mar. 4.21. 11. 18. 12. 38. Jo. 7. 16. 17. Ac. 2.42. &c., in all which it is applied to the system of truth taught, or some particular portion of it singled out for illustration and proof.—C.
4 Or, tunes.
5 Nu. 10.9.
6 Nu. 10.9.
7 Gr. significant.
8 Ch. 26.
9 There are as many kinds of voices in the world, that is, as there are living creatures with feelings, and language, or musical instruments, capable of giving forth various sounds (see ver. 5-8), and none of them, as it may be, without (intentional) meaning. See ver. 11.—C.
10 Ro. 1.14.
11 Ver. 7. ch. 12.7.31.
12 Gr. of spirits.
13 So 'pray that (during the prayer itself) he may interpret. This sense seems to be required by the reference, in the verse following, to the unfruitfulness (so far as the understanding of the church is concerned) of praying in an unknown tongue.—C.
14 Ch. 12. 10. ver. 26, 27.
15 See note * in first column.

14 For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.¹

15 What is it then? I will pray² with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

16 Else, when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

17 For thou verily givest thanks well, but the other is not edified.

18 I thank my God, I speak with tongues more than ye all:

19 Yet in the church I had rather speak five words with my understanding,³ that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.

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19. Lu. 24. 27. Ro. 14. 19. ch. 1. 10. 2. Th. 2. 2. 2.

1 Unfruitful of any edification or comfort to others.—C.

2 In. 4. 24. Ep. 5. 19. Col. 3. 16. Ps. 47. 7. ver. 19. 26.

3 I will pray as the Spirit of God dictates, and in words the hearer may understand.—C.

4 Ps. 119. 99. Ro. 16. 19. Ep. 4. 14. 15. ch. 2. 6. 13. 1. He. 5. 12; 6. 1-3. 2. Pe. 3. 18.

5 Be not children, &c. who are often contented to read, learn, and repeat what they do not understand.—C.

6 Ps. 131. 1. 2. Mat. 11. 25. 19. 14. 28. 3. 1. Pe. 2. 2. 2.

7 Gr. perfect or of a ripe age, ch. 2. 6. Phil. 3. 15. Ps. 119. 99.

8 In. 10. 34.

9 Is. 28. 11. 12. De. 28. 49. Je. 5. 15.

10 Mar. 16. 17.

11 Ac. 2. 6. 1. Ti. 1. 9.

12 See note * in first column.

13 Ac. 2. 13. 26. 24.

14 ch. 2. 15. He. 4. 12.

15 In. 16. 9-11; 6. 63. Ac. 2. 37. 10. 14.

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sequently they had divine consolation. Having a divine commission the words they were commissioned to speak were necessarily of divine authority, and infallibly true. Such a mode of argument was unnecessary to believers; but it was essential to convince others.—C.

16 Ps. 119. 99. Ro. 16. 19. Ep. 4. 14. 15. ch. 2. 6. 13. 1. He. 5. 12; 6. 1-3. 2. Pe. 3. 18.

17 Be not children, &c. who are often contented to read, learn, and repeat what they do not understand.—C.

18 Ps. 131. 1. 2. Mat. 11. 25. 19. 14. 28. 3. 1. Pe. 2. 2. 2.

19 Gr. perfect or of a ripe age, ch. 2. 6. Phil. 3. 15. Ps. 119. 99.

20 In. 10. 34.

21 Is. 28. 11. 12. De. 28. 49. Je. 5. 15.

22 Mar. 16. 17.

23 Ac. 2. 6. 1. Ti. 1. 9.

24 See note * in first column.

25 Ac. 2. 13. 26. 24.

26 ch. 2. 15. He. 4. 12.

27 In. 16. 9-11; 6. 63. Ac. 2. 37. 10. 14.

20 Brethren, be *not* children⁴ in understanding: howbeit in malice *be* ye children, but in understanding be men.⁵

21 In the *law* it is written, *With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.*

22 Wherefore tongues are for a *sign*, *not* to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not,⁶ but for them which believe.

23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or unbelievers, will they not say *that* ye are mad?

24 But⁷ if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all:

deliver divine truths to others in an unknown language. 12. Let me then beseech you who are so zealous to obtain spiritual gifts, to be less careful in speaking strange languages, and more earnest for such gifts as may increase the number and promote the knowledge, faith, and holiness of your fellow-Christians. 13. And if any be still fond of a miraculous speaking of foreign languages, let him supplicate God for ability to interpret what he says to his hearers in their mother tongue, that they may be profited by the discourse. 14. For if I or any other should pray as the mouth of a company who understand not my words, my own heart might be engaged in the prayer, but the impression of what I say on my own mind could be of no use to them who know not the meaning of my words. 15. It is therefore manifestly proper that in leading the prayers and praises of a congregation, not only I myself should understand and be affected with what I utter, but that my language should be plain to all who profess to join with me, that they may with understanding heartily join in the work. 16. Or else if any of you, under the immediate direction of the Holy Ghost, offer thanksgiving and praises to God in a public assembly in an unknown language, he who understands nothing but his mother tongue, and comes to learn by your administrations, can never give his assent or consent, either in heart or voice, because he knows not the meaning of your words. 17. You may have performed this part of worship in a very judicious, spiritual, heavenly, and affectionate manner; but the hearers, who do not understand what you say, cannot be profited by it. 18, 19. For my part, I thank God that, in the extensive course of my ministry, I have been enabled to speak, as occasions required, in many more foreign languages than any if not all of your teachers. But instead of priding myself in this talent, I had rather utter a few plain words, calculated for the instruction and edification of my hearers, than make ten thousand discourses in a language which they do not understand, and so cannot be profited by them. 20. Never, my brethren, show yourselves weak and childish in affecting novelties or pompous appearances; as, for instance, the speaking of unknown languages. Be like children in the meekness, harmlessness, and humility of your disposition and behaviour, and in freedom from all malicious, proud, and envious designs; but in knowledge, judgment, and discretion, especially in your apprehensions and management of spiritual things, it becomes you to think and act like men grown up to ripeness of understanding. 21, 22. To make you less fond of speaking in unknown languages, and that you may use them only in a proper manner, remember that God threatened to punish his incorrigible people by nations whose language they understood not, as well as to enable his ministers to speak in divers languages, without any happy effects.—The being spoken to in unknown languages is therefore but an occasional mean of punishing obstinate unbelievers, or a miraculous mean of converting heathens to Christ at first, by manifesting the power of God; whereas the explaining and applying the doctrines of the Old Testament is, by the ordination and blessing of God, a

standing mean of gaining sinners to Jesus Christ, and of building up saints in holiness and comfort through faith unto complete salvation. 23. If then, while ye or other churches are met for worshipping God in your public assemblies, and every one that speaks, in preaching, prayer, or praise, is using an uninterpreted language which the audience does not understand, some heathen, who knows not a word of what is said, should come in, would your use of unknown languages be a likely mean of convincing or converting him; or would he not rather condemn you, as a number of frantic enthusiasts, or men possessed by the devil, rather than conducted and influenced by the infinitely wise Spirit of God? 24, 25. But if, where every minister preaches or prays plainly in a well-known language, a heathen or ignorant person come in, he has, in every discourse, a fair opportunity to be, by the Spirit of God, effectually convinced of his sin and misery, and made to condemn himself as guilty. Thus his state and secret dispositions, thoughts, and actions, being exactly laid open to his conscience by the preachers, struck with a reverential awe of God's majesty, he will be constrained, with brokenness of heart, to a deep humiliation for sin and supplication for mercy, and will report to his friends that God attends his ordinances among you with extraordinary power and influence. 26. How absurd is it, brethren, that in your meetings for public worship one of your public teachers should raise a psalm, another tender an instruction or exhortation, another speak in an unknown language, another deliver some immediate inspiration, another interpret what is delivered in an unknown tongue—perhaps all at once, or as if each were fond first to display his talents! Let these gifts of the Spirit, and everything else, be used in such an orderly and seasonable manner as to prevent all confusion, and as may be most effectual for enlarging the church of Christ, and promoting the spiritual growth of every member of it. 27. And if, after all that I have said, some of you will use foreign languages, let it be at suitable times, and in a regular manner, so that there may not ordinarily be above two or three speakers at a time, and they one after another; and let one faithfully interpret what they have said in the vulgar tongue, that all may receive instruction. 28. And if no one present can interpret it, let none use his gift of tongues, as the assembly cannot be profited by it; and let him be contented to use it in his own secret devotions.—29. And with respect to the gift of prophecy, let but two or three of them who have it speak at one of your public meetings, and that in an orderly manner, without interrupting or interfering with one another; and as many false prophets are gone abroad in the church, let everything uttered by one prophet be carefully examined and tried whether it agree with the tenor of Old Testament predictions and New Testament revelations. 30. And if any important intimation of God's mind be made to another prophet who is in the assembly as a hearer and judge, let the speaker, upon a proper signal given, stop, and give him an opportunity to declare it. 31. In this orderly manner all your teachers may have successive opportunities to declare the truths of Christ, for the instruction and

comfort of one another and of the whole church. 32. And it is certain that no inspiration of the Holy Ghost can render men frantic or disorderly, as diabolic influences render the heathen priests; but it leaves every one to govern himself becomingly, either as to the matter, manner, or time of his discourse. 33. For that infinitely wise God who inspires them can never be an author, abettor, or encourager of any disorderly, unseasonable, and tumultuous conduct in his worship; but, as the God of peace and order in all the assemblies of sanctified believers, he is the commander, approver, promoter, and author of everything regular, pacific, and edifying. 34. And as for your women, let them never, except in extraordinary cases of inspiration, speak at all in your public assemblies, but learn, according to the law of God, to discover the utmost humility and modest subjection to the other sex. 35. And if they want more thorough information about anything said in public, let them ask their husbands at home concerning it; for it is unbecoming the modesty of women, except when inspired, to presume to discourse or debate in public religious assemblies. 36. Why should ye indulge practices different from those of all other Christian churches? Ye cannot pretend that ye are the only or even the first planted church from which the truths of the gospel, and an original pattern of conduct, were conveyed to others. Are ye not then equally tied down to the institutions of Christ, the common King and Head both of you and them? 37. If any of your high pretenders to an uncommon share of spiritual gifts think himself authorized to give laws to your church, let him know that the directions which I have given you were communicated to me by the Spirit of Christ, and are founded in the general rules which he laid down in his personal ministry. 38. And if any one will perversely persist in his ignorance, contempt of, or opposition to these rules, let him do it at his peril before God, whose mind I have declared. 39. On the whole, I advise you to be most desirous of the gift of prophecy, which is most useful for general edification; and, nevertheless, I do not forbid nor discourage the regular use of the gift of tongues. 40. But in everything carefully avoid all appearance of childishness, frenzy, or other indecency, in the public worship of God, and labour to perform it in a manner exactly answerable to the commands now given you from Christ, which will most glorify God, honour his doctrines, ordinances, and ways, and edify the souls of his people.

Ver. 34. This prohibition seems to contradict ch. 11. 5, 13, where the prophesying of women appears to be taken for granted. The simplest solution of the difficulty seems to be—that the speaking here prohibited is not praying or prophesying, but asking questions and entering into discussions in the church (see ver. 35)—a custom that prevailed in the Jewish synagogues between the rabbis and the people: which had been thence transfused into the Christian church, and which, under the proper management of humility and love, seems still well calculated for the public edification. C.

REFLECTIONS.—What diversified gifts God bestowed upon his Christian church in her infant state! And those gifts which are most useful and edifying ought to be chiefly prized and sought after. What is most showy is ordinarily least useful. And every gift

25 And thus are the secrets of his heart made manifest; and so, falling down on his face, he will worship God, and report that God is in you of a truth.

26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

27 If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret.

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

29 Let the prophets speak two or three, and let the other judge.

30 If any thing be revealed to another that sitteth by, let the first hold his peace.

31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

32 And the spirits of the prophets are subject to the prophets.

33 For God is not the author of confusion, but of peace, as in all churches of the saints.

34 Let your women keep silence in the churches: for it is not permitted unto them to speak: they are commanded to be under obedience, as also saith the law.

35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

A.M. cir. 4093.
A.D. cir. 59.

d Is 45.12. Zec. 8.23.
e ver. 12.12. 8.10.
f 2 Co. 12.19. 1 Th. 5.
11. Ro. 14.19. ch. 10.20.
ver. 5.12.40.

h ver. 30. ch. 15.12. 10.1. Th. 5.19.20.
i 7 That is, let them speak 'by two or three' in succession at one meeting. See ver. 26.—Let the other judge of the truth of what is affirmed, by comparing it with scripture, so as to guard against those false and fanatical pretensions to the gift of prophecy which the apostle foresaw and our Lord had foretold. See Mat. 7.15. 1 Jn. 4.1.—C.

j 1 Jn. 32.11.
k Ro. 12.7. ver. 29.30.
l ye (not the whole church, but as many as have the gift) may prophesy.—C.

m ver. 12.29. 1 Jn. 4.1. ch. 12.10.1 Th. 5.20.11.
n For the spirits (the spiritual gifts, as the word is rendered ver. 12) are subject to the reason and will of the prophets—as guided by a view to decency, and edification and peace. See ver. 26.33.40.—C.

o Cr. tumult or unquietness.
p ch. 12.25.11.16.
q 1 Th. 5.11.12. Ep. 5.22. Col. 3.18. Th. 5.1. Pe. 3.1. Ge. 3.16. Nu. 30.3-12. Ex. 1.20.
r 1 Pe. 3.7. See on ver. 34. with ch. 11.14.

* This is an important testimony to the plenary inspiration of Paul's epistles. Paul himself had no doubt upon the subject. He was fully convinced that what he was writing was from God; and he here lays it down as a general rule that everything purporting to be divine in its origin, or binding upon the church, should be tested by his writings. Alford has justly said that

no more direct assertion of inspiration can be uttered than this.—P.
q ch. 4.7. Is. 2.3. Ac. xi. xviii.
r If 'the word of the Lord came to the church, to conform to the customs of the churches whence it came, ch. 11.16.—C.

s 2 Co. 10.7. 1 Jn. 4.6. ch. 7.25. Lu. 10.16.
t See note * in first column.
u 2 Co. 22. 11. Ps. 81.12. Ho. 4.17. Ge. 6.3. Is. 6.9.10.44.18.
v If any man be (willfully) ignorant, (and obstinately shut his eyes against the light), let him be ignorant (at his own peril).—C.

w ch. 12.33. ver. 1.3.5. f ch. 11.34. Col. 2.5. ver. 26.27.33.
x CHAP. XV.
y Ga. 1.11. Ac. 18.4. ch. 4.6.23.24.2.5.2.7.1 Th. 1.5.1 Pe. 5.12. Ro. 5.2. Co. 1.24.
z I declare. The original imports, 'I earnestly desire to impress upon you.'—C.

a ch. 1.21.24.30. Ro. 1.16.
b Or, hold fast. He. 3.6.4.14.10.23. Pr. 23.20. Col. 1.23. ch. 11.12.
c If ye keep in memory. Not the memory of words, but of objects and principles.—C.

d Gr. by what speech.
e 2 Co. 6.1. Ga. 3.4.
f Ac. 9.15. 26.16-18. ch. 11.23. Mat. 28.20. Ec. 3.17.
g 2 Co. 15. Le. i-vi. xvi. Ex. xii. Nu. xvi. xxviii. xxix. Ps. xxviii. Is. liii. Da. 9.24.26.27. Lu. 24.26.27.46.46. Ac. 26.22. Mat. xxvi. xxviii. Lu. xxi. xxiv. Jn. xviii. xxi. 1 Pe. 1.11. 2.24.3.18.

h Ps. 16.10.11. Is. 53.9. Ho. 6.6. Jonah. 1.17. Mat. 12.14. Lu. 24.26. Ac. 2.25. 13.33. 30.26. 22. Ro. 1.4.4.24. 1 Pe. 1.17.
i Lu. 24.34. Mar. 16.14. Jn. 20.19-28.
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i Lu. 24.34. Mar. 16.14. Jn. 20.19-28.
j Mat. 26.32.8.10.

36 What! came the word of God out from you? or came it unto you only?

37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

38 But if any man be ignorant, let him be ignorant.

39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

40 Let all things be done decently and in order.

CHAPTER XV.

3 By Christ's resurrection, 12 he proveth the necessity of our resurrection, against all such as deny the resurrection of the body. 21 The fruit, 35 and manner thereof, 51 and of the changing of them that shall be found alive at the last day.

MOREOVER, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

4 And that he was buried, and that he rose again the third day according to the scriptures;

5 And that he was seen of Cephas, then of the twelve:

6 After that, he was seen of above five hundred brethren at once; of whom the greater

ing and assisting grace of God:—11. But whether ye ascribe your conversion and edification to me, or to any other instrument, the doctrine of the death and resurrection of Christ is what we all preached, and ye always professed to believe and depend on, as the sole ground of your eternal salvation. 12. Now, if the resurrection of Jesus Christ from the dead to immortal life and glory, as the Head of the church, has been so uniformly preached with undoubted evidence of its certainty, how absurd is it for any who bear the Christian name to pretend that there neither is, nor can be, a real and proper resurrection of men's dead bodies to eternal happiness or misery! 13. For if there be no resurrection of the dead, then, contrary to the most abundant and incontestable evidence, Christ himself cannot have risen from the dead, as the earnest, pledge, pattern, cause, and first-fruits of them that sleep in him. 14. And if Christ be not risen as the public Head of his people, the whole gospel of salvation, which we apostles and others preach, is a mere fable, unworthy of regard, and your faith in it and in him is a mere empty conceit. 15, 16. Nay, if Christ be not risen from the dead, we who have testified his resurrection at the hazard of all that was dear to us in the world, and with the greatest simplicity and integrity, must be the most impious and abandoned miscreants, who have forged lies for God, and have wilfully published a damnable falsehood in his name, as if he had raised up Christ from the dead;—when it is certain he neither did nor could raise him up, as a public person and Head of his church, if his members are not to rise after him, and in virtue of his resurrection. 17. And if it were true that Christ still continues in the state of the dead, your faith in him is quite useless, and it is absolutely foolish to expect any benefit from his crucifixion. For unless he has not only suffered death for your sins, but risen again for your justification, ye must remain for ever under the guilt and power of your sins, and thus shut up to the guilt of eternal sin. 18. And in this case, they who have died in the closest union to and fellowship with him, and in the most assured hopes of eternal life through him, or who have

ought to be improved for the good purposes for which God bestows it upon men. It is absurd to preach or pray in a language which the assembly do not generally understand; and both absurd and criminal to preach in an uncertain general manner that can neither distinctly inform the mind nor closely impress the conscience. Those discourses are best which are calculated to penetrate into the hearts and consciences of hearers, the most ignorant not excepted.—The envy, malice, and self-conceit of members, especially of preachers, are highly injurious to any church. But it is very becoming and happy when all are humbly inclined to learn, careful to keep their own station, and zealous in their exact adherence to all the ordinances of God, without any mixture of human inventions.

CHAPTER XV. Ver. 1, 2. Moreover, with respect to the resurrection of the dead and the certainty of a future state, I will again set before you the great fundamental truth—which I preached unto you, and which ye were convinced of, and embraced as the foundation of all your hope towards God; and in the profession and faith of which the generality of you still persevere, notwithstanding all the pains of false teachers to corrupt you; and by means of which all of you who truly believe were brought into a state of salvation, having already the beginning and earnest, and a full security for the complete perfection of it:—3, 4. This great and fundamental truth, which I received from God by immediate inspiration, and first and chiefly delivered unto you in my preaching as a most sacred and valuable trust, to be inviolably kept by you, was, that Jesus Christ, the Son of God in our nature, according to the manifold types and predictions of the Old Testament, died in our stead, to make atonement for our sins and reconcile us to God, and was buried by Joseph of Arimathea and other friends; and by his own, his Father's, and the Spirit's almighty influence, rose from the dead on the third day. 5-7. And that, to manifest the absolute certainty of his resurrection, and instruct his apostles concerning the form of his New Testament church, he continued on

earth forty days, and appeared, on several occasions, to the most unexceptionable witnesses, who could neither be deceived themselves, nor were under any temptation to deceive others.—Thus, on the very day of his resurrection, he appeared to Peter, and at night to ten of his disciples, and that day seven-night to eleven of them. Some time after he appeared to five hundred of his followers in Galilee; most of whom still live to attest it, though some of them have, by death, fallen asleep till the general resurrection. After that he was seen of James the son of Alphaeus, his kinsman according to the flesh, and then of all the apostles, if not also the seventy disciples, just before his ascension to heaven.—8. And after all these repeated and undoubted appearances to his friends, several years after his ascension, he appeared to me in an extraordinary manner, that, as an eye-witness, I might be able to attest his resurrection; though, alas, I was not among his followers during his life, but was converted and called to the apostleship out of the ordinary time, and by an uncommon extension of free grace! 9. For however remarkably Jesus Christ has enriched me with qualifications for, and success in, the apostolical work, I was utterly unworthy of that office, or even of the smallest mercy, because, during my ignorance of Christ, instigated by a furious zeal for the Jewish religion, I outrageously persecuted the church, which God intended to organize in Christ, and which he owns and blesses, and in and by which he will be forever glorified.—10. But by the free, tender, infinite, and transcendent favour of God, I, a blasphemer, persecutor, and injurious person, have found Christ, and am qualified with every proper endowment; and that grace and apostleship, freely bestowed upon me, was not unprofitable: for under a deep sense of his marvellous grace, I have unweariedly, and amidst difficulties and sufferings unnumbered, exerted myself and all my gifts and graces, for his honour and the good of souls, more than any other apostle did. I mention this to confute my reproachers; but do not attribute my diligence and success to any excellency or care of mine, but wholly to the lov-

God and his perfections manifested in the gospel. And this hint ought to make them ashamed of themselves, and you ashamed of countenancing them. 35. Perhaps, indeed, some of your self-conceited doctors will ask me how men's dead bodies can be raised to life, after rotting into dust, and being scattered and intermingled with bodies unnumbered? Or in what form, power, or capacity they will be raised, answerable to the happiness of the glorified souls reunited to them? 36. How foolish and absurd is it to set up your weak notions in opposition to the power and wisdom of God!—Even in common things, do we not see that seeds cast into the earth spring not up till they first rot and die under the clouds? 37, 38. And do we not see, that however many forms God causes the bare grains of wheat, &c., to assume in their growth and ripening, yet they at last produce a body answerable to the seed? 39–41. And is it not evident, that out of the same original dust God forms animals, whose flesh and qualities are extremely different; and that of the same matter he hath formed bodies, some grosser, others more refined; and that the properties and glories of the heavenly luminaries, though all sprung from one original, are extremely different? 42, 43. In like manner the wisdom and power of God operate in the resurrection of the dead, particularly of the saints, rendering their bodies fit companions for their souls in the glorified state. In this world their bodies are frail, mortal, and, by death, subjected to putrefaction; but they shall be raised free from all corruptibility, dissolution, or decay, and rendered immortal, never more to die. In this world they are mean, contemptible, liable to deformity and defilement, and feeble and weak, liable to sickness, pain, weariness, fainting, and death, incapable of defending themselves from surrounding evils;—and being laid in the grave, become no other than carcasses, an easy prey to the weakest worm; but they shall be raised, beautiful, glorious, and shining as the sun or stars; and with such vigour, health, and strength as will enable them to keep pace with their glorified souls in every operation. 44. In this world they must be maintained by food, sleep, and air as the bodies of brutes, and in the grave they are quite destitute of sensation: but in their resurrection, the Holy Ghost dwelling in them shall so refine them, as to make them need no animal refreshments, and render them inexpressibly light and active. 45. Thus the diversified conditions of our bodies will answer to our two different covenant heads; the first Adam being made a living soul, which could communicate sensitive life to his own body, or that of his seed; whereas Christ, the second Adam, is a quickening Spirit, who conveys spiritual and immortal life to the bodies of his saints at the resurrection, by his Spirit dwelling in them. 46. Nay, these conditions of our bodies will answer to the very order in which Adam and Christ are connected with us; that which is natural and excellent, according to God's ordinary method, preceding that which is spiritual and inexpressibly

the first-fruits;⁸ afterward they that are Christ's at his coming.

24 Then *cometh* the end, when he shall have delivered up the kingdom⁹ to God, even the Father; when he shall have put down all rule and all authority and power.

25 For^a he must reign, till he hath put all enemies under his feet.

26 The^b last enemy *that* shall be destroyed is death.

27 For he hath put all things under his feet.

But when he saith, All things are put under him, it is manifest that he is excepted which did put all things under him.

28 Andⁱ when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

29 Else what shall they do which are *baptized* for the dead, if the dead rise not at all? why are they then baptized for the dead?

30 Andⁱ why stand we in jeopardy every hour?

31 I protest ^{by your¹ rejoicing²} which I have in Christ Jesus our Lord, ^{I die daily.}

32 If after³ the manner of men⁴ I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? ^{Let us eat and drink, for to-morrow we die.}

33 Be^a not deceived: *evil* communications corrupt good manners.

34 Awake^a to righteousness,⁵ and sin not;⁶ for some have not the knowledge of God: *I speak this* to your shame.

35 But some *man* will say, *How* are the dead raised up? and with what body do they come?

36 *Thou*^a fool! that which thou sowest is not quickened, except it die:

A.M. cir. 4063.
A.D. cir. 59.

8 See note on Ac. 26:23—C.

9 Co. 4.14. Ep. 5.27. Jn. 17.2. Mat. 11.27. 28. 32. 16.13. 23.33. He. 2.8. Ps. 43.6. Da. 7.14. 27. Is. 9.7.1. Ti. 6.15.

9 The kingdom is not his essential royalty as 'God over all blessed for ever' (Ro. 9.5), nor his mediatorial headship over the church, which is indissoluble (Da. 7.13. 14) and eternal (Re. 14) and which he has been successively saving through faith (1.1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71.72.73.74.75.76.77.78.79.80.81.82.83.84.85.86.87.88.89.90.91.92.93.94.95.96.97.98.99.100).

2 Ps. 2.6-10. 45.3-6. 11.7. 27.28. 18. Ep. 1.22. Ac. 2.34. He. 1.13. 13.2. 8.10.13.1. Pe. 3.22.

3 Jn. 3.21. Mat. 13.41. 43. ch. 3.23. 11.3. Ep. 1.10. Is. 49.3. Jn. 14.28.

4 Ro. 8.36. 2 Co. 11.26. Ga. 5.11. 13. 1. Th. 2.19. 2 Co. 1.12. 14. Phil. 3.2.

1 Some read *our*.

2 Your rejoicing—that is, the rejoicing which I have over your conversion and salvation.—C.

3 Or, to speak after. The barbarous custom of the age and people.—C.

4 Ps. 122.13. 52. Ec. 2.24. 11.9. 9 ch. 6.9. Ga. 6.7. 7 Ps. 1.1. Pr. 9.6. 13. 20. Ga. 5.9. 16. ch. 5.2. 12.17.

5 Awake to righteousness. Rather, 'righteously, piously'—C.

6 Sin not—especially in eating, drinking, and other sensual indulgences. See ver. 32.—C.

1 ch. 6.5. He. 5.11. 12. 14. Jn. 3.4. Eze. 37.3. Mat. 22.29.

2 Lu. 24.25. Jn. 12.24.

A.M. cir. 4063.
A.D. cir. 59.

1 ch. 3.7. Ge. 1.11. 12. Ps. 104. 3. Ge. 1.16-26. 2 Ps. 19.4.5.

2 In the interpretation of this passage it is necessary to keep in view the subject which Paul is discussing—it is the nature of the resurrection body as compared with the present mortal body. Both are material, they are not necessarily the same. He illustrates this by the fact that there are various kinds of flesh, and that in nature there are great differences of appearance and constituent elements. In different bodies. From this observed fact he concludes that the resurrection body may be essentially different from the present body. It will be observed that there is not in this passage the slightest reference to different degrees of glory among the saints in heaven.—P.

3 Da. 12.3. Mat. 13.43. Col. 3.3. 4. Phil. 3.20. 21. 1. 11. 20. 39.

4 It is sown—that is, the flesh. See ver. 39.

5 Lu. 24.31. Jn. 20.19. 26. 9 Of the nature of a spiritual body no man can speak certainly, except that it will be fashioned like unto Christ's glorious body (Phi. 3.21), and that probably it means a body rendered as obedient to spiritual laws as now it is obedient to mechanical laws. The Lord knows what blessed are all who wait and watch for his appearing.—C.

6 Ge. 2.7. 3.19. 12. 14. Ac. 3.15. 2 Co. 3.17. Jn. 5.21. 6.33-57. 10.10. 28. 14. 6.11. 25. Ro. 8.10. 11.2. Co. 4.11.

7 Ge. 2.7. 3.19. with Jn. 3.13. 31. Ep. 4.9.

1 The Lord from heaven does not signify that his Lord in his human nature came down from heaven, but that his body was miraculously produced by the power of the Holy Spirit.—Note, For the meaning of the phrase 'from heaven,' see Mat. 21.25.—C.

2 Jn. 3.6. ver. 21. 22. Ge. 5.3. Ro. 5.12-21. Phi. 3.21. 1 Jn. 3.3. Mat. 13.43. Ro. 8.29. 2 Co. 3.18. 4.10. 11. 12.

3 Mat. 10.17. Jn. 1.13. ch. 6.13. 2 Co. 5.1. Ga. 1.16. Jn. 3.3. 5.6.

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain:

38 But^a God giveth it a body as it hath pleased him, and to every seed his own body.

39 All^b flesh is not the same flesh: but *there* is one *kind* of flesh of men, another flesh of beasts, another of fishes, and another of birds.

40 *There* are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the *glory* of the terrestrial is another.

41 *There*² is one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory.⁷

42 So^a also *is* the resurrection of the dead. It is sown⁸ in corruption; it is raised in incorruption:

43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a *spiritual* body.⁹

45 And so it is written, *The first man Adam was made a living soul; the last Adam was made a quickening spirit.*

46 Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47 The^a first man *is* of the earth, earthy: the second man *is* the Lord from heaven.¹

48 As^a *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly.

49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

50 Now ^{this} I say, brethren, that *flesh* and

excellent and glorious. 47. For the first Adam was formed out of the dust, and was of an earthly constitution; whereas the second Adam is the eternal Son of God, who, descending from heaven, assumed our nature, into a union with his person, and who will at the last day descend from heaven to raise the dead bodies of his saints, and receive them to himself. 48. They who descend from the earthly Adam derive from him an earthly, animal, and mortal body, such as he had in his fallen state: and they who are spiritually begotten by Christ, born from above, and formed with heavenly dispositions for heavenly enjoyments, shall derive a spiritual, heavenly, and immortal body from him, such as he has in his exalted state. 49. And as we believers bear the debased image of our first father and covenant head in the earthly, animal, sickly, and mortal state of our bodies, and in their putrefaction and corruption in the grave; so, by virtue derived from Christ our new-covenant Head, our bodies, at the resurrection, shall be conformed to his immortality, strength, glory, and honour, that we may for ever bear his image in our whole person. 50. And indeed this great alteration of our bodies is absolutely necessary, as in their present gross, animal, sluggish, and corruptible nature, they could neither share the visions and pleasures, nor join in the services of the heavenly state, where God is ALL and IN ALL. 51-54. And, to inform you of a thing never before plainly revealed, the bodies of all believers shall not die or rest in graves, but some shall undergo a surprising and glorious change, equivalent to dying and rising again. For in that

moment in which Christ shall awfully and efficaciously call up the dead bodies from their graves, the living ones shall be changed from corruptible and mortal to incorruptible and immortal, answerably to the everlasting glories given through faith.—And when our bodies shall be thus glorified and immortalized, death, that formidable tyrant, who had so long conquered and reigned over the believers' outward man, shall, with respect to every one of them, be finally conquered and totally abolished. 55. In the view of these things all real Christians may now by faith triumph over death and the grave, as things which can do them no real hurt, and which shall be obliged, by Jesus Christ, to restore them back with inexpressible advantage. 56. It is the unremoved guilt, power, and pollution of sin which renders death either hurtful or painful; and it is the holy law of God, which, by condemning to death, spiritual as well as temporal and eternal, in a mysterious but awful manner, founds and fortifies the reigning, enslaving, and destructive power of sin. 57. But thanks be to God, who, through the merits and power of Jesus Christ as our loving Head, gives us deliverance from the guilt, power, and pollution of sin, and a complete victory over death and the grave, and every other opposer.—58. In the views then of all that has been taught you concerning the death and resurrection of Christ, and our glorious resurrection to eternal life through him, let me beseech you, as beloved of God, and dear to my soul, to excite, animate, and encourage yourselves to a firm and constant steadfastness in the faith, hope, and holy profession of the gospel, and to

be invariably increasing and abounding in every good work towards God or men,—fully persuaded that your almighty, gracious, and faithful God will, through Christ, assist you in your obedience and suffering, and freely reward you with endless life and glory.

Ver. 5. The apostles, after the fall of Judas, are distinctly called 'the eleven,' Mat. 28.16: Mar. 16.14: Lu. 24.9. 33: Ac. 1.26: 2.14. Guyse and others suppose that 'the twelve' having been the original name of the apostles taken collectively, they still retained it when their number was reduced to eleven, as a centurion, ruler of a hundred, would still retain his title were his company reduced to a few, or altogether cut off: and this mode of speech is certainly common in history. But this supposition is not necessary: for Matthias, who was subsequently numbered with 'the eleven,' may have been actually present with them when our Lord appeared. This view is rendered highly probable, if not certain, by Lu. 24.9. 33. C.

Ver. 22. All men are in Adam as branches are in a tree; and as the root died, so must all the branches; and as many as are in Christ—being born of the Spirit,—because he lives, they shall live also. This does not preclude or gansay the resurrection of the wicked, which is elsewhere most plainly revealed, Da. 12.2. Jn. 5.28. 29. But the apostle here speaks merely of the resurrection of 'all' that are 'in Christ,' a distinction which our Lord was also accustomed to make. See Jn. 6.40. 44. C.

Ver. 28. The difficulty in this passage will be removed by considering that, so long as men are sinners, 'Christ is all in all,' Col. 3.11. But when sinners shall have been converted and delivered to the Father 'as dear children,' then shall Christ cease to be 'all in all'; and God, that is, Father, Son, and Holy Spirit, to whom the name of 'God' is alike common, will be 'all in all.' C.

Ver. 32. Fought with beasts, might figuratively signify contests with men as unreasonable and savage as beasts. But, in that case, why particularize Ephesus, seeing he had met with such cruel men in many other places? See Ac. xix.: 2 Co. 1.9. 10. It is much more likely that the apostle had been literally condemned to fight for his life with beasts in the amphitheatre—

57 But^a thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.

8 Ac. 24. 17. Ro. 15.
25. Ac. 20. 4.
4 Ac. 19. 21. 2 Co. 1.
15. 16.

5 Now I will come unto you, when ^hI shall pass through Macedonia: for I do pass through Macedonia.

CHAPTER XVI. Ver. 1. As to the charitable collection desired of you for the Christians in Judea, who, through persecution and the public calamities of their nation, have been reduced to great poverty, I give you the same directions which I gave to the Christian brethren of Galatia, whose ready compliance therewith will, I hope, excite you to benevolence, who are much their superiors in temporal wealth, as well as in spiritual gifts. 2. Upon every first day of the week, when you, as other Christians, assemble for public worship in commemoration of our Saviour's resurrection, let every one of you, according to his income, or the success of his business, lay by him a certain proportion, and put it into the common stock for the poor, that when I come to visit you, and receive it, everything may be ready. 3. And whomsoever of your brethren ye think most proper, prudent, compassionate, and faithful, I will readily concur at their being appointed to carry it to our brethren in Judea: 4. And if it be

REFLECTIONS.—Charitable relief of our poor brethren is a duty of great importance: and ministers ought

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

7 For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.

8 But I will tarry at Ephesus until Pentecost.

9 For a great door and effectual is opened unto me, and there are many adversaries.

10 Now if Timotheus come, see that he may be with you without fear:³ for he worketh the work of the Lord, as I also do.

11 Let no man therefore despise him: but conduct² him forth in peace, that he may come unto me: for I look for him with the brethren.

12 As touching our brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

13 Watch ye, stand fast in the faith, quit you like men, be strong.

14 Let all your things be done with charity.

15 I beseech you, brethren, (ye know the house of Stephanas, that it is the first-fruits of

A.M. cir. 4063.
A.D. cir. 59.

f Ac. 15. 320. 38. 21. 5.
Ro. 15. 24. 2 Co. 1. 15. 23.
7 ch. 4. 19. 11. 34. 15.
10. 22. Ac. 18. 21. Ro. 1.
10. 14. 15.
8 Ac. 2. 1. Le. 23. 15.
21. Nu. 28. 26. Ex. 23. 16.
7 2 Co. 12. 2 Col. 4. 3.
Re. 3. 7. 8. Ac. 14. 27. 19.
8-23. ch. 15. 32. 2 Co. 1. 8.
Phi. 3. 18.
9 ch. 4. 17. 7. 16. 21.
Phi. 2. 19-23. 1 Th. 3. 2.
3 Give him such
countenance as may
encourage and in-
spire him in the less
discharge of his
ministerial duty.—C.
7 Tit. 1. 15. 1 Ti. 4. 12.
4 Timothy was ha-
ble to be despised
as a teacher on ac-
count of his youth, 1
Ti. 4. 12.—C.
3 Jn. 6.
9 Ac. 18. 24. 19. 1. ch.
11. 23. 5. Ti. 3. 13.
7 Ec. 3. 11. ch. 6. 12. 10.
23. 14. 26. 40.
5 Mat. 24. 42. 25. 13.
26. 41. 2 Co. 5. 16. 16.
15. 3. 2. 1 Th. 5. 6. 3. 2.
Th. 2. 15. Ac. 20. 31. ch.
1. 5. 11. 21. 14. 20. 15. 1. 5. 8.
2 Co. 1. 24. Ga. 5. 1. Ep.
6. 10. 14. Phi. 1. 27. 4. 1.
13. Col. 1. 10. 11. 4. 12. 2.
Ti. 2. 1.
7 ch. 8. 1. 12. 31. 14. 1.
13. 4. 7. 13. 1. Pe. 4. 8. Ga.
5. 6. 1 Th. 5. Ro. 13. 8-
10. Mat. 22. 37-39.
7 ch. 1. 10. Ro. 16. 5.
Re. 14. 4.

* Paul generally
employed an amanu-
ensis, apparently be-
cause of some defect
of sight. It may be
that his eyes were
permanently injured
by the vision of glory
at the time of his
conversion. It was
customary for him to
add to his epistles a
final greeting, and
some brief but
weighty admonition,
with his own hand.—

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7 Ac. 6. 3. 5. Ro. 15.
31. 2 Co. 8. 4. 3. 1.
x Phi. 2. 25. 1 Th. 5.
12. 1 Ti. 5. 17. He. 13. 17.
ch. 4. 8. 12. 9. 7.
8 Submit your-
selves to their coun-
sel, and aid them in
their plans of bene-
volence.—C.
9 Ro. 11. 6. Phi. 2. 30.
Col. 4. 8. Phil. 13.
7 1. 1. seems to refer
to things omitted in
the letter which Paul
had received from
the church; and espe-
cially some circum-
stances of hopeful en-
couragement, which,
in the midst of all
their divisions and
heresies, their mes-
sengers had been able
to supply. See
ver. 18.—C.
9 Ro. 15. 32. 2 Ti. 1. 16.
Pr. 25. 13. 2 Co. 7. 6. 13.
7 Th. 5. 12.
9 Ro. 1. 4. 11. with
Ac. 16. 6. 19. 10.
c Ac. 18. 2. 18. 26. Ro.
16. 3. 2 Ti. 4. 19.
4. 15. Phil. 2.
c He. 13. 1. 1 Pe. 2. 17.
g Ro. 16. 16. 2 Co. 13.
12. 1 Th. 5. 26. 1 Pe. 5. 14.
A Ro. 16. 22. Col. 4.
18. 2 Th. 3. 17. 18. Ga. 6.
11.
7 See note * in first
column.
8 Ga. 1. 8. 9. 6. 14. 1 Jn.
4. 8-10. 19. He. 10. 26.
20. 4-8.
8 See note on ch. 12.
3.—C.
7 Jude 14. 15.
9 Maran-atha is a
Syr-Chaldaic word,
signifying 'the Lord
cometh,' that is, to
judgment. See Ps. 98.
9.—C.
9 Ro. 16. 20. 24. 2 Co.
13. 14. Ga. 6. 18. Ep. 6.
23. 24. Phi. 4. 23. Col. 4.
23. 24. 1 Th. 5. 28. 2 Th. 3.
18. 24. 1 Pe. 5. 12. 5. 14.
Re. 1. 4. 5. 22. 21.
7 ch. 4. 15. 2 Co. 12. 15.
Phi. 1. 8. 1 Th. 2. 8.

Achaia, and that they have addicted themselves to the ministry of the saints,)

16 That ye submit yourselves unto such, and to every one that helpeth with us, and laboureth.

17 I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part⁶ they have supplied.

18 For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.

19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

20 All the brethren greet you. Greet ye one another with an holy kiss.

21 The salutation of me Paul with mine own hand.⁷

22 If any man love not the Lord Jesus Christ, let him be Anathema, Maran-atha.⁹

23 The grace of our Lord Jesus Christ be with you.

24 My love be with you all in Christ Jesus. Amen.

¶ The first epistle to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

to encourage and promote it, and see that the liberality of churches under their care be duly applied. And in proportion as God succeeds our temporal affairs, we should join in it, and even beforehand provide for it; yea, all ought cordially, and from love to Christ, to vie with one another in it according to their ability. And as a part of worship, collections for the poor should attend our public devotions.—Ministers ought

to go or stay wherever Christ in his providence calls them; and to rejoice in great opportunities of preaching the gospel, whatever opposition from adversaries attend them. Devoid of jealousy or envy, highly should they honour one another, and readily receive such as appear faithful and heartily devoted to the service of Christ. Inexpressible need have real Christians to be always watchful and steadfast in the faith, profession, and

practice of the gospel. And it is delightful when in all their conduct they appear closely united in cordial affection one to another, and when the gracious influences of Christ qualify them for every necessary duty. But, alas, dreadful is the end which awaits those who, under the gospel dispensation, continue enemies to our gracious Redeemer! And most terrible to such is his blessed coming.

CONCLUDING REMARKS ON THE FIRST EPISTLE TO THE CORINTHIANS.

It is impossible to read the foregoing epistle without remarking how early self-will and heathenish customs began to deform the Christian ritual, and error to infect the apostolic creed.

The invasion of the ritual may be seen most remarkably in the case of the Lord's supper, ch. 11. 17; in which case a heathenish custom had expelled the holy ordinance of the Lord, and obliterated the instructions of Paul as to its origin, order, and intention. The Corinthians, like some other Greek cities, had been accustomed, during their heathen state, to celebrate frequent public festivals; to which every family brought their own provisions, and in which the will or taste of individuals was the only check upon indulgence. At these feasts, it would appear, the poorer citizens were originally provided for by the rich. But, as luxury soon begets selfishness, and selfishness soon extinguishes charity, it also appears that while the custom of feasting was continued, the provision for the poor began to be neglected. Accordingly, it is recorded of Socrates, that when, at a public feast at Athens, he saw the rich citizens feasting, and the poor neglected, he distributed among them all the provisions he had brought for himself and his friends, and reproved his fellow-citizens for their inhospitality. The custom of the Corinthians seems to have been exactly similar; and to the same level they appear to have reduced the Lord's supper:—"Every one took before others (not the Lord's, but) his own supper: and one was hungry, another was drunken." To this downward tendency there is no competent restraint beyond a strict adherence to apostolic example and simplicity. The moment human will and national or local customs are permitted, in the smallest degree, to encroach upon and model Christian ordinances, that moment a principle is admitted that, while it pretends merely to accommodate itself to prejudice, and render Christianity more acceptable, must, in the end, overwhelm it in superstitious rites or heathen principles and practices.

The infection of the apostolic creed may be seen in the fifteenth chapter: whence it appears that the plainest and most palpable of all Christian doctrines, the resurrection of Jesus Christ and the final resurrection of his saints, was cast aside by

the authority of a vain philosophy. And yet few things can appear more unlikely than that any doubt should arise concerning this doctrine. Nothing could be more conclusively attested as a fact—nothing could appear more necessary as an evidence of life and immortality—nothing more analogous to the annual resurrections (as they may justly be called) which an observant philosophy must have witnessed through so many departments of nature. Yet some among the Corinthians utterly denied the resurrection of the dead—a heresy the existence of which would be scarcely credible were it not attested upon apostolic authority. Its origin, however, is easily accounted for.—Some of the systems of heathen philosophy had pronounced material substance to be essentially evil, and incapable, by any process, of being rendered good; and relying upon this dogma of philosophy, they rejected the authority of the Word of God, which foretold the resurrection of Christ, and the testimony of apostles, who had witnessed it. This fact stands forth as a beacon light to all who study the Scriptures. How near was the Corinthian church to making total shipwreck of the faith! And why? The admission of one single unsupported dogma in opposition to a fact implies such a surrender of sound judgment as breaks down the walls of truth, and opens the way for the introduction of any and every error. Christianity lays its foundations in facts, not in dogmas. These facts can never be historically gainsayed or rationally disproved—upon these facts, as precious stones, it builds its temple of doctrine; and rejects 'the wood, hay, and stubble' of a fanciful and arbitrary philosophy. Not that philosophy is to be underrated, despised, or rejected. On the contrary, philosophy rightly defined is, in all its departments, the handmaid of Christianity. But philosophy, the love of wisdom, is not the love of one department of evidence and truth, but of all departments; it does not seek its lights from one source of evidence and truth, but from all sources; above all, it does not set up human dogmas in opposition to divinely-attested facts; and, in depths which it cannot fathom, and in heights to which it cannot soar, it thankfully acknowledges the aid of that 'wisdom which cometh down from above,' which has God for its author and salvation for its end. C.

CORINTHIANS.

[References appear in this epistle to the following parts of the Old Testament:—Ex. 16. 18; 28. 24; 29. 45; 34. 1, 28, 29, 35; Le. 26. 12; Is. 25. 7; 40. 8; Je. 31. 1-9. 33; Eze. 11. 19; 16. 18; 28. 24; 36. 26; 37. 26, 27. *C.*]

CHAPTER I.

PAUL,^a an apostle of Jesus Christ by the will of God, and ^bTimothy *our* brother, unto ^cthe church of God which is at Corinth, with ^dall the saints which are in all Achaia:

3 Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

5 For ^{as} the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

CHAPTER I. Ver. 1, 2. I, Paul, whom Jesus Christ has immediately called to the high office of apostleship, according to the divinely

CHAPTER I. Ver. 1, 2. I, Paul, whom Jesus Christ has immediately called to the high office of apostleship, according to the divinely gracious appointment of his Father; and Timothy, my beloved and faithful fellow-Christian and minister of the gospel—to all those at Corinth and the places adjacent that have accepted Christ and are regenerated and sanctified, and set apart to the holy services of Christ—wish the most abundant manifestations and fruits of God's full favour and mercy through Jesus Christ. 3. Magnified, adored, admired, loved, and praised for ever be that infinitely great and gracious JEHOVAH, who, from eternity, in an inconceivable manner, begot our Lord Jesus Christ; who constituted him our Mediator, and prepared for him his marvellous manhood; and who, in and through him, appears full of the most tender compassion, and is the author of all pardoning and relieving mercies, and bestower of all comfort, temporal, spiritual, or eternal: 4. Who, by his Word, Spirit, and providence, supports, assists, and comforts us ministers and Christians in all our painful and pressing troubles, outward or inward, particularly in such as

and

CHAR I

CHAP. I.

[illegible]

debted to the prayers of the churches.
Nor, God alone is the giver of every good gift, and he will not suffer his people to be tempted by any means, but the gifts of believers are administered by others. Believers thankfully receive each others' graces, and defects, so that they may be increased; let them tenderly consider each others' errors and defects, and pray that they may be corrected and let them sympathize with each other, let them sympathize with each other, let them consider each others' temptations, dangers, and afflictions, and let them have patience and deliverance to those that are afflicted.
Ro. 5:3,4,8,17,18,21
1 Ti. 3:13,33,21
He.6,10,16
2 Ac.2:42,43,44,45
9-11 Ti.3:15,37,39,46
2 Ti.1:1,10,11,23,27,28
1 Ti.4:1,14,19
3 Mo.1:1,2,3,4,5,6,7,8,9,10,11,12,13,14,15,16,17,18,19,20,21,22,23,24,25,26,27,28,29,30,31,32,33,34,35,36,37,38,39,40,41,42,43,44,45,46,47,48,49,50,51,52,53,54,55,56,57,58,59,60,61,62,63,64,65,66,67,68,69,70,71,72,73,74,75,76,77,78,79,80,81,82,83,84,85,86,87,88,89,90,91,92,93,94,95,96,97,98,99,100,101,102,103,104,105,106,107,108,109,110,111,112,113,114,115,116,117,118,119,120,121,122,123,124,125,126,127,128,129,130,131,132,133,134,135,136,137,138,139,140,141,142,143,144,145,146,147,148,149,150,151,152,153,154,155,156,157,158,159,160,161,162,163,164,165,166,167,168,169,170,171,172,173,174,175,176,177,178,179,180,181,182,183,184,185,186,187,188,189,190,191,192,193,194,195,196,197,198,199,200,201,202,203,204,205,206,207,208,209,210,211,212,213,214,215,216,217,218,219,220,221,222,223,224,225,226,227,228,229,230,231,232,233,234,235,236,237,238,239,240,241,242,243,244,245,246,247,248,249,250,251,252,253,254,255,256,257,258,259,260,261,262,263,264,265,266,267,268,269,270,271,272,273,274,275,276,277,278,279,280,281,282,283,284,285,286,287,288,289,290,291,292,293,294,295,296,297,298,299,300,301,302,303,304,305,306,307,308,309,310,311,312,313,314,315,316,317,318,319,320,321,322,323,324,325,326,327,328,329,330,331,332,333,334,335,336,337,338,339,340,341,342,343,344,345,346,347,348,349,350,351,352,353,354,355,356,357,358,359,360,361,362,363,364,365,366,367,368,369,370,371,372,373,374,375,376,377,378,379,380,381,382,383,384,385,386,387,388,389,390,391,392,393,394,395,396,397,398,399,400,401,402,403,404,405,406,407,408,409,410,411,412,413,414,415,416,417,418,419,420,421,422,423,424,425,426,427,428,429,430,431,432,433,434,435,436,437,438,439,440,441,442,443,444,445,446,447,448,449,450,451,452,453,454,455,456,457,458,459,460,461,462,463,464,465,466,467,468,469,470,471,472,473,474,475,476,477,478,479,480,481,482,483,484,485,486,487,488,489,490,491,492,493,494,495,496,497,498,499,500,501,502,503,504,505,506,507,508,509,510,511,512,513,514,515,516,517,518,519,520,521,522,523,524,525,526,527,528,529,530,531,532,533,534,535,536,537,538,539,540,541,542,543,544,545,546,547,548,549,550,551,552,553,554,555,556,557,558,559,560,561,562,563,564,565,566,567,568,569,570,571,572,573,574,575,576,577,578,579,580,581,582,583,584,585,586,587,588,589,590,591,592,593,594,595,596,597,598,599,600,601,602,603,604,605,606,607,608,609,610,611,612,613,614,615,616,617,618,619,620,621,622,623,624,625,626,627,628,629,630,631,632,633,634,635,636,637,638,639,640,641,642,643,644,645,646,647,648,649,650,651,652,653,654,655,656,657,658,659,660,661,662,663,664,665,666,667,668,669,670,671,672,673,674,675,676,677,678,679,680,681,682,683,684,685,686,687,688,689,690,691,692,693,694,695,696,697,698,699,700,701,702,703,704,705,706,707,708,709,710,711,712,713,714,715,716,717,718,719,720,721,722,723,724,725,726,727,728,729,730,731,732,733,734,735,736,737,738,739,740,741,742,743,744,745,746,747,748,749,750,751,752,753,754,755,756,757,758,759,760,761,762,763,764,765,766,767,768,769,770,771,772,773,774,775,776,777,778,779,780,781,782,783,784,785,786,787,788,789,790,791,792,793,794,795,796,797,798,799,800,801,802,803,804,805,806,807,808,809,810,811,812,813,814,815,816,817,818,819,820,821,822,823,824,825,826,827,828,829,830,831,832,833,834,835,836,837,838,839,840,841,842,843,844,845,846,847,848,849,850,851,852,853,854,855,856,857,858,859,860,861,862,863,864,865,866,867,868,869,870,871,872,873,874,875,876,877,878,879,880,881,882,883,884,885,886,887,888,889,890,891,892,893,894,895,896,897,898,899,900,901,902,903,904,905,906,907,908,909,910,911,912,913,914,915,916,917,918,919,920,921,922,923,924,925,926,927,928,929,930,931,932,933,934,935,936,937,938,939,940,941,942,943,944,945,946,947,948,949,950,951,952,953,954,955,956,957,958,959,960,961,962,963,964,965,966,967,968,969,970,971,972,973,974,975,976,977,978,979,980,981,982,983,98

8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia,³ that we were pressed out of measure, above strength, insomuch that we despaired even of life:

10 Who^p delivered us from so great a death,
and doth deliver: in whom we trust that he
will yet deliver *us*;

12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom,

13 For we write none other things unto you,
than what ye read or acknowledge; and I trust
ye shall acknowledge even to the end:

that not
be thereby
to sym-
reasonable

dant comforts as your condition shall require it.—8
Passing over many other afflictions which we have
met with, ye perhaps have heard that we were not

Grant comforts as your condition shall require it.—8. Passing over many other afflictions which we have met with, ye perhaps have heard that we were so terribly persecuted and cruelly abused for preaching the gospel in Lesser Asia, that we had scarcely any hopes of escaping with our life. 9. But God reduced us to this apparently desperate extremity that we might learn to live by faith on him, and have no dependence on our own wisdom or strength, or the favour or influence of friends, but only upon his life-giving, preserving, and restoring power, goodness, wisdom, and faithfulness, for our protection and deliverance. 10. And we firmly trust that this God who, by marvellous interpositions, did, and still does, preserve us in life amidst the greatest dangers, will continue to deliver us from doing evil ourselves, or being hurt by the wickedness of others, and enable us to reach his heavenly kingdom: 11. And that, in answer to your prayers, as well as our own, such marvellous preservations and deliverances, procured by many prayers, and intended for the spiritual edification of multitudes, may issue in abundant thanksgivings of men to God. 12. For what

14 As also ye have acknowledged us in part, that^s we are your rejoicing, even as ye also are ours in the day of the Lord Jesus.

15 And^t in this confidence I was minded to come unto you before, that ye might have a second benefit;⁶

16 And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on "my way toward Judea.

17 When^e I therefore was thus minded, did I use lightness?⁷ or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay?

18 But "as God is true, our word^s toward you was not yea and nay.⁹

19 For the "Son of God, Jesus Christ, who was preached among you by us, *even* by me and^t Silvanus and Timotheus, "was not yea and nay,¹ but in him was yea.

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5 ch. 5. 12. Phil. 2. 16. 14. Th. 2. 19. 20. 17. Co. 10. 2. 1. 19. 11. 34. Ro. 1. 11. 13. 29. 6 Gr. grace. 10 Ac. 21. 5. 17. Co. 4. 13. 19. 33. 11. 34. ch. 10. 2. with Ac. 16. 6. 7. Ga. 2. 2.

7 Was I guilty of any levity in forming, or fickleness in changing, my purpose?—C.

8 Or, preaching. 9 Our word toward you was not yea and nay—was not a purpose and a change; a promise and a breach of promise; an assertion and a contradiction; but one simple meaning, one uniform truth.—C.

10 Mar. 1. 1. Ro. 1. 4. 2 Ac. 15. 40. 16. 17. 18. 5 Ex. 3. 14. Jn. 8. 58. He. 13. 8.

11 Was not yea and nay. There was no contradiction in the doctrine of his humanity and Godhead—of justification by faith, and of sanctification by the Spirit.—C.

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A.D. cir. 60.

6 Ro. 15. 8. 6. Jn. 14. 6. 1. 14. 17. Ga. 3. 17. Lu. 24. 27. 44. He. 9. 15. 17. 10 Th. 2. 17. 1 Pe. 5. 12. 10. 1. 20. 27. Re. 3. 18. ch. 5. 5. d Ro. 8. 9. 14. 16. ch. 5. 5. Ep. 1. 13. 14. 4. 30. 2 1. 2. 19. Re. 2. 17.

7 Earnest. The original is a Hebrew word signifying a "pledge" or "surety" given in confirmation of a covenant.—C.

8 1 Ti. 5. 21. 2 Ti. 4. 2. Ro. 1. 9. 1. ch. 11. 31. Ga. 2. 20.

9 1 Co. 4. 21. ch. 2. 3. 12. 20. 13. 2. 10. 1 Th. 2. 5. 11. 10. 1.

10 I call God to witness that I have been restrained from coming to Corinth out of tenderness to those delinquents whom I knew. I must deal with severely.—C.

11 Mat. 23. 8. 10. 1. Co. 4. 5. 21. 2. 1 Pe. 5. 12.

CHAP. II.

a ch. 1. 23. 12. 20. 21. 13. 10. 1 Co. 4. 21. 5. 3. Ro. 11. 20. 1 Co. 15. 1. 1 Pe. 5. 12.

20 For^a all the promises of God in him are yea, and in him Amen, unto the glory of God by us.

21 Now he "which stablisheth us with you in Christ, and hath anointed us, is God;

22 Who^d hath also sealed us, and given the earnest² of the Spirit in our hearts.

23 Moreover "I call God for a record upon my soul, "that, to spare you, I came not as yet unto Corinth.³

24 Not^b for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

CHAPTER II.

1 Having showed the reason why he came not to them, 6 he requireth them to forgive and to comfort that excommunicated person, 10 even as himself also, upon his true repentance, had forgiven him, 12 declaring withal why he departed from Troas to Macedonia, 14 and the happy success which God gave to his preaching in all places.

BUT I determined this with myself, "that I would not come again to you in heaviness.

2 For "if I make you sorry, who is he then

ever reproaches and troubles I and my faithful fellow-preachers of Christ have met with, we have in our own breasts the heart-ravishing and triumphant testimony of our consciences, in every reflection upon our principles, tempers, motives, views, and conduct, that with an ingenuous undisguised sincerity and singleness of heart, and with the most upright aims to promote the glory of God—not with any cunning artifices of carnal policy, or selfish or secular designs or motives, but by a governing principle of grace which God hath wrought in our hearts, and by the gracious directions and assistance which he, in tenderness, continually affords us—we have conducted ourselves in the whole of our ministerial and personal behaviour, and in a particular manner towards you. 13, 14. What I have now hinted is nothing more than ye have read in my former letter, and which I understand ye generally acknowledge to be true; and I hope that, by the grace of God, ye shall never have occasion to think otherwise; even as the better part of you have already, with great pleasure, honourably acknowledged me and my fellow-preachers to have been the instruments of your conversion and spiritual comfort: and we have rejoiced on account of the gifts and graces bestowed upon you, and expect to see you presented, as the seals of our ministry, before our Lord Jesus Christ in the last judgment.—15. And being satisfied of our having mutual comfort in one another, I truly intended to have made you a second visit before now, that, by my preaching and conversation, ye might be further refreshed and built up in Christ, and others converted to him. 16. I intended not indeed to visit you on my way to Macedonia, as then I could have merely seen you, but to continue with you some considerable time after my return from thence, and that some of you should help me forward in my way to Judea with the collection for the saints there. 17. In forming this design, which has not yet been accomplished, I did not, as your new preachers pretend, act inconsiderately or lightly, regardless of what I said or did; nor was it a compliment to flatter and deceive you; nor did I alter my resolution without sufficient ground, or as influenced by any carnal and secular considerations; nor did I, like a wicked man regardless of his word, affirm and deny the same things by turns. 18, 19. No; I dare appeal to the infinitely true and faithful JEHOVAH, that in my whole conduct I have acted consistently with truth and sincerity, and that the subject of my own and my brethren's ministrations are the stable and unchangeable truths of God; for with uniform evidence of certainty we preached Jesus Christ, the eternal Son of God, in his person, offices, and benefits, which are for ever invariably the same. 20. For in him, the faithful and true Witness, all the great and precious promises of the new kingdom given forth by the unchangeable God, and clearly exhibited under the New Testament dispensation, are infallibly and invariably the same—all established and put in force by his death, that they may be gloriously and completely fulfilled in their proper time and order to his people, to the praise and glory of God's truth, faithfulness, and grace, by our ministrations. 21, 22. And it is this great and unchangeable God who estab-

lishes and strengthens us, ministers and people, to abide in the truth through virtue of our union to Christ, and by his Spirit furnishes us with all necessary gifts and grace; who has also graciously distinguished, marked, and blest his followers; confirmed his promise to us, assured us of our interest in it, and imprinted his holy image upon us; and has given us his Spirit to dwell and shed abroad his love and influence in our hearts, as a pledge and earnest of our eternal inheritance.—23. And I dare appeal to him in the most solemn manner that I delayed my visit to you merely from tender affection to you, that I might come, not to exercise my power in censuring and reproving you, but in kind and meek encouragement and comfort. 24. Not that I or any other minister of Christ have any right to domineer over your faith by requiring you to believe or practise anything in religion which is not required by Jesus Christ, the only Head of the church; but we are authorized by God, and sincerely desire and endeavour, to promote your spiritual comfort, by recovering you from what would hinder it, and by establishing your faith in Christ, and the promises which are confirmed in him; for it is by such a divine faith, founded on God's own authority and faithfulness, that ye have stood, and may continue to stand, in your state of grace to eternal salvation.

Ver. 13. It is not improbable that some factious members, seeing that he had not come according to his purpose, 1 Co. 4. 19, had accused him of ambiguity—of writing one thing and meaning another; or of holding some private intercourse with one party which was withheld from the others. C.

Ver. 20. For how many soever be the promises of God, in him (Christ) is the yea, and in him the amen.—Yea, the answer to the question, Is it so? Amen, the declaration that the answer is truth. C.

REFLECTIONS.—An unbounded source of mercies and blessings is a reconciled God in Christ. And delightful is it to have the God and Father of Christ ours also. Faithful ministers and Christians may expect to meet with great troubles on earth. But it is enough if God proportion their comfort to their tribulations, and make all to issue in the edification of his church. Yea, thus God often delightfully prepares his ministers, by their own trials and comforts, to comfort others. It is happy to see all our troubles and comforts wisely ordered by God, to draw us off from resting in creatures to a sole dependence on himself; and to be enabled so to live amidst reproaches and persecutions as our consciences cannot but attest our uprightness and holiness.—Joint fervent prayers bring down remarkable blessings upon ministers and others. And if God answer our prayers in remarkable benefits to many, abundant thanks should be rendered to him for his kindness. Happy is it when ministers earnestly pray, faithfully preach, and prudently vindicate their own character, in order to promote the remarkable edification of the church. And wonderful is the blessed provision which God hath made in promises and spiritual influences for the instruction, comfort, establishment, and eternal salvation of all people.

CHAPTER II. Ver. 1. From a tender and affectionate regard to you I chose rather to delay my promised visit, that your having rectified your disorders

before I came might render it more welcome to you and agreeable to myself. 2. For if by sharp reproofs and censures I had grieved any of you, nothing but the deep repentance and remarkable reformation of those very persons could have turned my sorrows into joy. 3. And for this reason I did, and do now again, write to you, that all your disorders may be rectified before I come, that I may not have my mind burdened with grief by you, whose steadfastness in the faith, holiness, and order of the gospel, should be a comfort to me; and I hope that everything relative to the glory of Christ and the good of his church will be your joy as well as mine. 4. For it was in great distress of spirit, on account of their deplorable and dangerous condition, that I directed you to excommunicate the incestuous person, or other manifest apostates from Christ. And I mention it now, not to awaken and renew your grief, but to manifest my deep concern for you and other Christians, and for the repentance and salvation of the most notorious delinquents. 5. But if the incestuous person, or others notoriously scandalous, have, by their drawing upon themselves that awful censure, given uneasiness to me, or to such of you as are conscientiously concerned for the glory of God or good of their soul (for I did not intend in my former epistle to charge you all as connivers at his criminal conduct); 6, 7. Yet now, when the censure passed upon him by your church-rulers, according to my direction, has been blessed by God to render him deeply penitent, ye ought to regard him as pardoned by God, and to encourage, comfort, and restore him to your church-fellowship, and behave towards him in the most compassionate manner, lest, through the overwhelming distress of his mind, he sink into utter despair. 8. I did not more earnestly charge you to censure him when he was persisting in his wickedness than I now beseech you to restore him to your religious fellowship, and behave towards him as a brother, that he may plainly see that your censure of him proceeded from your earnest care to promote his spiritual advantage. 9. And by your restoring as well as excommunicating him you will give full proof of your submission to my apostolic authority, which indeed was a part of my end in writing to you. 10. And to encourage you to this restoration of him to church-fellowship, I, who concurred in his excommunication, hereby declare myself satisfied with his repentance; and to testify my concern for his and your order, peace, and comfort, I do, in the name and as in the presence of Jesus Christ, declare him forgiven by God, and fit to be restored to the communion of the church. 11. And I am the more concerned for his being kindly and speedily restored, lest Satan, who envies the success of my ministry, the recovery of offenders, and the edification and increase of the church, should take occasion to prejudice any against us, as if we were of a rigid and unforgiving temper, or to discourage other offenders, and hurry them into despair or apostasy; for we have had much experience of his malicious designs and subtle stratagems to hinder the success of the gospel, and the peace and prosperity of the church. 12. The remarkable opportunity of preaching the gospel, which has Christ for its author, matter, and end, with the

n to comm
some *other*

anner, and from

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commendation to you, or *letters* of commendation from you?¹

2 Ye^a are our epistle, written in our hearts, known and read of all men:²

3 *Forasmuch as ye* are manifestly declared to be *the* epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart.

4 And *such* trust have we through Christ to God-ward:

5 Not³ that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency *is* of God:

6 Who also *hath* made us able ministers of the^a new testament; *not* of the letter, but of the spirit: for *the* letter killeth, but *the* spirit giveth life.³

7 But if *the* ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away;⁴

8 How shall not the ministration of the Spirit be rather glorious?

9 For if *the* ministration of condemnation be glory, much more doth the ministration of righteousness⁵ exceed in glory.

10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.⁶

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1 See note * in second column.
1 Co. 4. 15; 9. 1, 2; 3. 10, ch. 7. 3; 11. 11; 12. 15; Phil. 1. 7; Ro. 18.
2 *Read of all men*—that is, of all to whom it is sent—of all who have witnessed the power of converting and sanctifying grace over you.

3 Ex. 24. 12; 34. 1; 31. 18; 32. 16. Ps. 40. 8. Je. 31. 33. He. 8. 10. Eze. 11. 19; 36. 26, 27.
4 Eze. 2. 14. Phil. 1. 7. He. 3. 1.
5 Je. 15. 5. 1 Co. 3. 5-7; 15. 10. ch. 2. 16; 4. 7. Phil. 2. 13. 4. 13.

6 1 Co. 12. 28. Ep. 3. 7; 4. 11. ch. 5. 18-20. Ro. 1. 5. 1 Ti. 1. 12.
7 Je. 31. 31. He. 8. 6. 13. 9. 15-17; 10. 16. Mat. 26. 28.
8 Ro. 2. 27-29; 7. 6. He. 9. 10. Ep. 2. 15.
9 De. 27. 26. Ga. 3. 10, 21. Ro. 3. 20; 4. 15; 7. 9. ch. 2. 15.
10 Jn. 6. 63. Ro. 1. 16, 17; 8. 2. 1 Co. 1. 24. ch. 2. 16; 5. 18. 2 Ti. 1. 10. He. 8. 6. Ac. 15. 14; 20. 17, 18. 1 Jn. 1. 1.

11 Or, *quickeneth*.
12 Ro. 7. 10. De. 10. 1. Ex. 24. 12; 31. 18; 32. 16; 34. 1, 29-35.

13 Paul draws a comparison between the law and the gospel. The former was a ministration of death, because it convicted of sin, and declared death to be sin's necessary punishment. The latter is a ministration of the Spirit, and imparts life from Him who is the source and author of life. If, therefore, the glory of the law was great, much greater must be the glory of the gospel.

14 Ga. 3. 5. Ro. 1. 16, 17; 3. 21. 18. 46. 12; 49. 3. 41. 2. 14. Ep. 3. 10, 21. Ps. 21. 17. 17-19. He. 8. 6-13; 10. 16-22. ch. 5. 18-21. Ro. 5. 15-21.

15 See note on Ro. 1. 17.
16 The meaning is that the law—the old economy—which was glorious for a time on account of its character and author, yet when compared

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with the gospel of Christ, its glory was as nothing.—P.
1 Co. 4. 2, 13; 7. 4. Ep. 5. 19.

17 Or, *boldness*.
18 Ex. 34. 33-35.
19 Ro. 10. 4. Ga. 3. 23. 24. Col. 2. 12. He. 10. 1. ch. 4. 34. 18. 5. 9, 10. Eze. 12. 2. Mat. 13. 11-15. Jn. 9. 39; 12. 40. Ac. 26. 10. 11. 7, 8, 25. Ps. 69. 23.

20 *Their minds were blinded* against the glory of Christ as were the eyes of their fathers by the glory of the face of Moses.—C.
1 Ro. 11. 23, 26. Mat. 13. 11. 1 Co. 2. 10. Ho. 3. 5, 6. 3. 18. 11. 9. 48. 17; 54. 13. 25. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

21 *When it* (the Jewish heart) *shall turn to the Lord*.—C.
22 Jn. 4. 22, 23. 1 Co. 2. 10; 15. 45. ch. 4. 13. Ro. 8. 2, 15. Ga. 4. 6.

23 1 Co. 13. 12. ch. 4. 4. 6. 5. 7. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

24 *Or, shame*.
25 It is evident from several allusions in this epistle that Paul had enemies at Corinth who had misrepresented and defamed him. Against their false charges he here sets himself. They had affirmed that he had no commendatory letters from the apostles; that he ought not therefore to be received as a commissioned minister of Christ. He replies that he needs no commendations from men. The fruits of his labours were sufficient evidences of his apostleship.—P.

26 CHAP. IV.
27 1 Co. 7. 25. ch. 3. 6; 5. 18. Ep. 3. 3. 1 Ti. 1. 12. ch. 2. 14. 2 Ti. 2. 1. Phil. 6. 13.
28 1 Co. 1. 12; 12. 15; 16. 4. 11. 3. 6. 13. Ep. 4. 14; 15. 3. 12. 1 Th. 2. 3. 5.
29 Or, *shame*.

30 *It is evident from several allusions in this epistle that Paul had enemies at Corinth who had misrepresented and defamed him. Against their false charges he here sets himself. They had affirmed that he had no commendatory letters from the apostles; that he ought not therefore to be received as a commissioned minister of Christ. He replies that he needs no commendations from men. The fruits of his labours were sufficient evidences of his apostleship.—P.

11 For if that which is done away *was* glorious, much more that which remaineth *is* glorious.

12 Seeing then that we have such hope, *we* use great plainness⁷ of speech:

13 And not as Moses, *which* put a vail over his face, that the children of Israel could not steadfastly look *to* the end of that which is abolished:

14 But *their* minds were blinded;⁸ for until this day remaineth the same vail untaken away in the reading of the old testament; which *vail* is done away in Christ.

15 But even unto this day, when Moses is read, the vail is upon their heart.

16 Nevertheless, *when it*⁹ shall turn to the Lord, the vail shall be taken away.

17 Now *the* Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty.

18 But *we* all, with open face beholding as in a glass the glory of the Lord, *are* changed into the same image *from* glory to glory, *even* as by the Spirit of the Lord.¹

CHAPTER IV.

1 *He* declareth how he hath used all sincerity and faithful diligence in preaching the gospel, 7 and how the troubles and persecutions which he daily endured for the same did redound to the praise of God's power, 12 to the benefit of the church, 16 and to the apostle's own eternal glory.

THEREFORE, *seeing* we have this ministry, as we have received mercy, we faint not;

2 But^b have renounced the hidden things of dishonesty,¹ not walking in craftiness, nor hand-

tion;—but ministers of the gospel, which, by the marvellous agency of the Holy Ghost, is powerful for the quickening, converting, comfort, and eternal life of men, Gentiles as well as Jews. 7, 8. Now, if the law, the ministration of which tended to condemnation, death, and destruction, and which was written on tables of stone, was delivered at Sinai with so much glorious pomp and awful majesty, and attended with a transient impression of glory on the face of Moses, who conveyed it to the people, how much greater glory, and that of a spiritual nature, must there be in the delightful dispensation of the gospel, by which the Holy Ghost conveys his enlightening, quickening, sanctifying, and saving influences into such multitudes of souls; and how much more excellent that abiding glory which it imprints upon the duly qualified, authorized, and faithful ministers of it? 9. For if the ministration of the law and legal ceremonies, which left men under a sentence of condemnation and death, was attended with such awful glory and majesty, the ministration of the gospel, in which the righteousness of God for the justification of believers is revealed and offered, and by means of which the faith whereby we believe unto righteousness is exercised by us, must be much more abundantly transcendent in its endearing excellency and honour. 10. Nay, the legal dispensation, which was introduced with so much glorious pomp at Sinai, has no glory at all when compared with the glory of the gospel dispensation of light and grace. 11. For if that legal dispensation, which is now abolished and set aside as weak and imperfect, was so glorious, much more must the New Testament dispensation, which is so excellent in itself, and abides till the end of time unalterable in its privileges and ordinances, be truly, emphatically, and beyond all comparison glorious! 12. Being therefore, upon such considerations, fully persuaded of the superior worth and excellency of the gospel above the legal dispensation, and humbly trusting to the Lord to make it powerful for the salvation of souls, we are emboldened to use great freedom, openness, and plainness in our preaching this word of his grace, without any reserve, fear, or

disguise on the one hand, or any embellishments of human art on the other. 13. We do not wish in any manner to conceal its intrinsic native beauties, as Moses covered his shining countenance with a vail to hide it from the Israelites—intimating that, partly through the obscurity of his dispensation, and partly through the carnal blindness of their own minds, they could not distinctly by faith behold the true scope and design thereof in Jesus and his work thereby typified. 14. And indeed both the ancient and modern Jews have been generally so blinded and hardened in their hearts that they did not conceive the proper meaning of the Old Testament types and predictions. Yea, it is only by the manifestation of these things in the gospel and in the heart that those things can be understood. 15. And even to this day most of the Jews, when they read the law of Moses and the prophets, do not discern their true reference to Christ any more than their fathers discerned the glory of Moses' face through the vail that covered it. 16. Nevertheless, as Moses took the vail off his face when he went in before the Lord, so, when the generality of that nation shall be converted to the Lord Jesus Christ, the vail of ignorance shall be removed from their hearts, and their understandings shall be enlightened to discern how all the types, figures, and predictions of Scripture have their complete and glorious accomplishment in Christ and his work of redemption. 17. Now the Lord Jesus, who will thus remove their vail of ignorance, is a divine, a quickening spirit, and the words which he speaks are *spirit and life*. He is the spirit and substance of all those ancient laws and ceremonies, and he conveys the Holy Ghost to all the people, to help their dead souls live by means of the gospel; and wherever the Spirit of Christ is truly accepted savingly in the heart, there is enjoyed a blessed freedom from natural ignorance of spiritual things—from the bondage of the legal dispensation—from the law as a covenant, and from the guilt and power of sin; and a holy and delightful freedom of access to God and communion with him. 18. And all of us who are endowed with this Spirit, and brought into the open light and

full liberty of the gospel dispensation, do now, by faith, in a manner far more clear than under the law, and yet far short of the heavenly vision, behold the unveiled glory of the Lord Jesus, in whom the law is fulfilled, and all the divine perfections illustriously displayed and harmoniously exalted; and are by these views gradually and graciously rendered more and more like to him in grace and holiness, in a manner answerable to the love, grace, power, and influence of the Holy Ghost, who is himself a divine Person, and is sent by Jesus Christ for the conversion of men.

Ver. 6. *Not of the letter, but of the spirit*. Rather, 'not of letter, but of spirit.' Not of mere outward ceremonial observances, but of their internal spiritual import and design—the guidance of man to Christ Jesus, 'the end of the law for righteousness.' Note, *Πνευμα* being without the article, is thus translated. See Middleton on *Gr. Art.* p. 167, sect. 4, and comp. Ja. 4. 24; 6. 63, last clause.—*The spirit giveth life*. *Πνευμα* has here the article prefixed, and, according to Middleton's doctrine of 'renewed mention,' is to be understood and translated as in the former occurrence. (See *Gr. Art.* p. 46, sect. 1; p. 167, sect. 5.) But the action of quickening here ascribed to 'the spirit' seems rather to point to the Holy Spirit personally. See Middleton, *Gr. Art.* p. 371, edit. 1808. C.

Ver. 8. The gospel is called 'the ministration of the Spirit,' because its distinguishing characteristic was the promise, not of an earthly inheritance, as was the case with the law, but of the gift of the Spirit of God, as an earnest of a heavenly kingdom. Jn. 14. 16, 17, 26; 15. 26; 16. 7-15; Ac. 2. 16-21; 2 Co. 5. 5. C.

Ver. 10. *That which was made glorious* was the face of Moses.—*The glory that excelleth* was the glory of God, from which the glory of Moses was a derivative. See 2 Pe. 1. 17. C.

Ver. 13. Moses did not put on the vail to prevent them from seeing; but typically to intimate that, as his countenance presented a reflected glory which the weakness of vision prevented them from steadily examining, so the law, beneath its types and requirements, contained an essential glory—an end—even Christ—which an evil heart of unbelief would prevent themselves or their posterity from discovering. C.

REFLECTIONS.—Thrice happy are those ministers whose remarkable success in the conversion of sinners attests their call to their office; whose care is not to please men's humours, but to awaken the conscience and touch their heart; and who, in proportion to the success of their ministry, become more humble and sensible of their insufficiency for their work! And happy are those hearers whose hearts are by the gospel powerfully conformed to Christ! It is a mercy that we

5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

CHAPTER IV. Ver. 1. Since therefore this dispensation of the gospel, which is so glorious in itself, and so efficacious and transforming in the hearts of true believers, is committed to me and my fellow-labourers, we are animated by the grace of God bestowed on us, and his mercy towards us, amidst all our weakness, tribulation, and reproach, to discharge our important trust without despondence, cowardice, or shrinking. 2. And notwithstanding manifold temptations, we have with abhorrence kept at the remotest distance from all secret and dishonourable artifices and contrivances, and all overreaching and insinuating the souls of men by sly, subtle, and false pretences; and all attempts to corrupt or falsify the Word of God, or to accommodate it to the depraved taste of our hearers; and have endeavoured to preach the gospel, and nothing else, with the greatest simplicity and upright freedom, answerably to every one's case and conscience, as in the sight of that all-seeing and heart-searching God to whom we must at last give an account of our conduct. 3. But if, notwithstanding our plain and faithful publication of the gospel, any of our hearers still remain ignorant of its attracting glory and saving power, it is merely because, by their wilful obstinacy and unbelief, they continue in their natural, lost, and perishing estate, in which, if they persist, they must be inevitably undone for ever. 4. And because the devil, whom the idolatrous Gentiles worship, and carnal men everywhere serve and obey, has, by the malignant influence of his allurement, terrors, and delusive suggestions, increased and confirmed the natural blindness and stupidity of their minds, and led them into wrong notions concerning the things of God and their eternal interests, that so the bright discoveries of the glory of Christ,—who, as the Son of God, is the express image of his Father's person, and as Mediator, God-man, is the representative image of God, in which all his perfections appear harmoniously exalted and illustriously displayed,—may not, by this gospel, penetrate through their natural ignorance and error, enlighten their hearts, and dispose them to abandon the slavery of Satan, and receive Jesus Christ by faith. 5. For in preaching the gospel, we do not conceal the glory of it by attempting to promote our own honour or interests, authority or inventions, passions or prejudices; but labour plainly to exhibit the person, offices, relations, righteousness, grace, and government of Jesus Christ, the only Saviour of lost sinners and Lord of all, and to represent ourselves as no more than servants, who are called by him to consider your weakness, wants, temptations, and dangers, and to labour by all means to promote your spiritual and eternal welfare, to the praise of the glory of his grace. 6. For God, who in the creation of the world did, by his own powerful and efficacious word, cause light to shine out of the dark chaos, has graciously enlightened the minds of us apostles and ministers, and even ordinary believers, with discoveries of

his own being, perfections, purposes, and will, relative to our eternal salvation, as they are displayed, with the most endearing lustre, in the person, offices, relations, states, and work of Jesus Christ our Redeemer. 7. And he has committed the ministration of this infinitely precious and enriching truth and grace of the gospel to us, who are but frail, contemptible, mortal, and sinful men like yourselves, that the transcendent excellency and infinitely powerful influence which attend it for the conversion, comfort, and sanctification of men, may appear to be wholly of God, and in no respect or degree from us the preachers of it, who, on account of weakness, persecution, and trouble, need his almighty power to support and preserve us. 8. We are oppressed with manifold afflictions from all quarters, and by all means that men or devils can invent; yet neither straitened in our minds, oppressed with anxiety, hindered from preaching, or irrecoverably entangled.—We often know not what course to take in present dangers, or how to avoid further trials; but are never left to distrust or despair of God's wisdom, power, goodness, and truth, to uphold us under, carry us through, and in due time deliver us from all our troubles, and make them work for his own glory and our good.—9. We are persecuted for righteousness' sake in our persons, characters, liberties, and properties, by every method of reproach and violence; but never left to ourselves, abandoned by our God, or deprived of his acknowledgment, assistance, and comfort.—In our wrestling with sinful lusts, seducing devils, unreasonable men, or even our own infirmities, we are sometimes dejected, foiled, and cast down; but by faith we rise again, and neither we nor our cause are slain or defeated.—10. In these daily and severe hardships and sufferings which we endure for Christ, we carry about an external resemblance of those which he endured for the salvation of men; while, by our fellowship with him in the virtue of his death, resurrection, and eternal life, we are enabled to bear them with faith, patience, constancy, and courage.—11. For we who live spiritually, by quickening influence derived from him as our vital Head, and in conformity to him as our great Pattern, and who, by his marvellous providence, are still preserved in our natural life, are perpetually betrayed and delivered up by our restless enemies into the hands of secular powers or outrageous mobs, and are always surrounded with dangers and exposed to death for preaching and professing our faith in Christ as the only Saviour—in order that our wonderful preservations and deliverances, and our continued boldness in preaching the gospel with divine energy, may be an evident demonstration of the great power and glory by and to which our living Redeemer was raised from the dead, and that his holy and heavenly life may be conspicuously exemplified in our holding fast our faith, and holding on in our ministrations and holy practice with submission, patience, and undaunted resolution, amidst all the infirmities and oppressions which attend our abiding in mortal flesh.—12. Thus we ministers are exposed to distress and danger in the most hideous forms, while ye, my Christian friends, dwell in safety, and enjoy all the comforts of life; and all the troubles which we endure in preaching the gospel, and for the confirmation of it, are, by the power and wisdom of Christ, made means for promoting your spiritual and eternal life. 13. But whatever difference there be in our outward circumstances, yet, being animated by the same lively principle of faith, helped by the Holy Ghost, as you and the Old Testament saints were influenced by we, after their example, having firmly believed the gospel revelations, and experienced them to be faithful and true,

10 Always^r bearing about in the body the

9 Ps. 37.24. Is. 43.2. Job 5.17-19. ch. 1.10; 12.9. He. 13.5. Is. 41.10, 14.
19.1 Co. 15.31. ch. 1.5, 9. Phi. 3.10, 11.2 Ti. 2.11, 12.1 Pe. 4.13; 5.10. * Ga. 6.17. Ro. 8.17.

do persist in boldly preaching them, and openly avowing our hopes of complete deliverance and eternal life according to them; 14. Being fully assured that God, who raised up Jesus Christ from the dead, as an evident testimony of his having perfectly fulfilled his law and fulfilled his justice for the sins of the world, will, for and through Jesus Christ, by his Spirit, raise us up to a blessed immortality at the last day, and will solemnly approve and present us faultless before an assembled world with exceeding joy. 15. For all the labours and sufferings of Christ's ministers or people, and everything else relative to the gospel dispensation—yea, all the providential dispensations of God—are by him intended, ordered, and made powerful for your spiritual edification and eternal salvation, that the overflowing streams of his grace and mercy might, through Christ, issue in abundant grateful acknowledgments, thanksgivings, and praises of converted multitudes to himself as the Father of mercies and God of salvation. 16. And these realizing views and contemplations of the blessed fruits of our ministrations bear up our spirits amidst every danger or distress; and though, by numberless fatigues and hardships, our mortal bodies and outward enjoyments gradually decline and waste, yet our immortal souls, as regenerated by the grace of God, are daily revived and strengthened in holiness and comfort by fresh supplies from Christ's fulness of grace, and gradually increase in desire of and meekness for the heavenly perfection. 17. For however burdensome and tedious our multiplied tribulations may appear to carnal men, yet to our faith, and in comparison of that important and endless happiness which we look for, they appear extremely light and momentary; and meanwhile, by the all-gracious management of Providence without us, and the sanctifying influence of the Holy Ghost within us, they all, in a marvellous connection, issue in and prepare us for an incomparable, inexpressible, inconceivable, and everlasting glory and happiness, in the full enjoyment of God in Christ, as our ALL and IN ALL. 18. While, in order to promote this astonishing co-operation of our troubles, we, by faith, overlook the visible and transient things of this world, as altogether unsuitable and insufficient to be a portion for our souls, and intently look at, desire after, and hasten towards the invisible things of heaven, which, like God himself, shall for ever endure in their glory and delightful usefulness.

Ver. 2. *Renounced*. Rather, according to Doddridge, 'set at defiance;' for the apostle, even when a persecutor, acted not from any dishonest motive, but merely from a mistaken principle (Ac. 23. 1; 1 Ti. 1. 13), and therefore could not 'renounce' principles and practices he had never adopted or followed. C.

Ver. 4. *God of this world*—Satan, whose lies unbelievers receive, while they reject the testimony of God.—*Christ, the image of God*. Christ is 'the image of God,' as he is God the Word speaking to men; as he is 'the God manifest in the flesh,' and seen of angels and men (1 Ti. 3. 16; Jn. 1. 14), by rendering visible, as Mediator, the almighty power, unerring wisdom, spotless holiness, and eternal love of the Father. See ver. 6: Jn. 14. 9. C.

Ver. 10. Exhibiting in our bodily afflictions a distant likeness of the persecutions and death of Jesus—that the fact of his resurrection and life might be seen in the power by which he sustains our faith and patience. C.

Ver. 15. *For all things are for your sakes.* All these sufferings and perils we have borne and encountered 'for your sakes,' for your example, for your encouragement, 'lest you should be weary or faint in your minds.' C.

REFLECTIONS.—Happy are they who are divinely called to, qualified for, supported under, and rendered faithful in the gospel ministry! It is not enough to begin well, but they must courageously persevere unto the end. And in all things they must recommend themselves to the gracious approbation of God and to the consciences of their hearers, by a candid and open publication of truth. Not themselves, but Christ in

dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.⁷

11 For^a we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

12 So then 'death worketh in us, but life in you.⁸

13 We having 'the same spirit of faith, according as it is written, 'I believed, and therefore have I spoken; we also believe, and therefore speak;

14 Knowing^a that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present *us* with you.

15 For^a all things *are* for your sakes, that the abundant grace might, through the thanksgiving of many, redound to the glory of God.

16 For^a which cause we faint not; but though our outward man perish, yet 'the inward *man* is renewed day by day.

17 For^b our light affliction, which is but for

his spiritual characters, must be the matter and end of their preaching; and they must take pleasure in serving the spiritual and eternal interests of his church for his sake. How excellent is the gospel treasure, which is put into weak, despicable, mortal, and sinful ministers, for the enriching of themselves and others! And wisely hath God thus ordered it, that all the good found in or done by them may appear to be by faith. With great subtlety, labour, and force Satan strives to hold fast his slaves of mankind through their ignorance of the gospel. And nothing can more clearly discover men in a lost and perishing estate than obstinate ignorance of gospel truths. Thrice happy then are those who have had its illustrious, amiable, and penetrating light shed abroad in their hearts by the Holy Ghost! Like Christ, their sufferings may be great and many, but they shall be supported and honourably carried through them all. If, like the ancient prophets and saints, they stand fast in the faith, no tribulation shall overwhelm or cause them to faint. While bodily troubles waste their outward man, Jesus' Spirit makes their inward grace increase, and their souls to advance in spiritual strength and ripeness for glory. Never should saints murmur at their troubles, when they are so light and transient, and yet so inexpressibly useful. But how inconceivably delightful and glorious is our eternal felicity! And the more we set our eyes and affections on things above, the more remarkably will our troubles prepare us for, as they bring us nearer to, this eternal happiness.

CHAPTER V. Ver. 1. What encourages us thus to look at things eternal, and to bear up cheerfully and labour diligently under our innumerable afflictions, is that, from the testimony of God's Word, and the witnessing of his Spirit with our spirits, we are assured that whenever this frail, mean, and changing body, in which our soul dwells during our present state of pilgrimage and warfare, shall be dissolved by death, our soul shall immediately enter into a far more fixed, lasting, glorious, and happy state, prepared by God, in his infinite wisdom, power, and grace, in his own immediate presence in heaven; and at the last day our body, being raised in glory, shall be rendered immortal, that, in union with our soul, it may be for ever with the Lord. 2. And in the believing views of this inconceivable happiness, we, being oppressed by manifold troubles and indwelling corruptions, do often, in extreme anguish, sigh, mourn, and groan under them, and vehemently desire and long for our heavenly home, in which we shall be clothed with light, holiness, and joy, and our body at last put on immortality and honour: 3. And the rather because, being then surrounded, adorned, and rendered safe and happy with this glory, we shall never more be exposed to any want, misery, defilement, or shame. 4. For in our present mortal state we cannot but earnestly long to

be fully delivered from all our burdens of trouble, and especially our sinful corruptions, which so offend our gracious God and hinder our fellowship with him—not that we would be rid of our body, or chiefly desire to get out of this evil world, but that we may enter into the full possession of perfect holiness and happiness; and that all our natural and sinful infirmities may be, as it were, drowned and lost in the transcendent and undefiled felicities and glories of the future state. 5. Now, for the further confirmation of our faith and hope, God hath not only revealed and promised this future blessedness, but, by his regenerating and sanctifying grace, hath formed in our hearts spiritual and holy dispositions and desires to make us meet for it; and by the inhabitation, comforts, and witnessing of his Spirit in us, hath given us an earnest, pledge, token, and foretaste of it, to ascertain our speedy entrance on the full enjoyment of it. 6. And in the views, and under the influence of these things, we are always enabled to face our trials, sufferings, or death, with undaunted courage, and unshaken hopes of a glorious deliverance from them—knowing that, while we continue dwelling in these mortal bodies, we live like persons in a state of pilgrimage and warfare, at a great distance from the immediate presence of our dear Saviour and Lord, Jesus Christ. 7. For in this present mortal state of afflictions, we live and regulate all our behaviour by faith in Christ and his promises, which overcomes this world, and is the evidence of things not seen; and not by the immediate sight and enjoyment of God any more than by carnal sense or spiritual feelings. 8. But bearing up under all our hardships and dangers, and having unshaken hopes of their happy issue, we would be glad to leave our present mortal body and life, with all the natural and sinful infirmities attending them, in order to enter into the immediate presence of Christ, and be perfectly transformed into his image, by seeing him as he is. 9. Having therefore these satisfying hopes of and earnest desires after the heavenly blessedness, we zealously labour that, whether we die or live, all our services and sufferings, as well as our persons, may be graciously accepted by Christ, through our living faith, at his tribunal. 10. For in a little time all of us, ministers or people, Jews or Gentiles, must personally appear before him at the last judgment, when our whole state, qualities, and works shall be impartially laid open before the world and our own consciences, that every one of us, saint or sinner, may have the eternal gracious reward of our good deeds, or the just punishment of our sins, assigned to us, in proportion to the degree of the habitual and governing turn of our thoughts, words, or actions, in which we lived and died. 11. Being therefore convinced, from the Word of God and our own experience, of the inexpressible terribleness of that future judgment to hypocritical and unregenerate men, we compassionately labour to

a moment, worketh for us a far more exceeding and eternal weight of glory;

18 While 'we look not at the things which are seen, but at the things which are not seen for the things which are seen *are* temporal, but the things which are not seen *are* 'eternal.

CHAPTER V

1 That in his assured hope of immortal glory, 9 and in expectation of it, and of the general judgment, he laboureth to keep a good conscience, 12 not that he may herein boast of himself, 14 but as one that, having received life from Christ, endeavoureth to live as a new creature to Christ only, 18 and by his ministry of reconciliation to reconcile others also in Christ to God.

FOR^a we know,¹ that if ^bour earthly house of *this* tabernacle were dissolved, we have ^ca building of God, an house not made with hands, eternal in the heavens.

2 For ^din this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

3 If^e so be that being clothed we shall not be found naked.

4 For^f we that are in *this* tabernacle do groan, being burdened: not for that we would

beseech and persuade men to flee from their natural, sinful, and dangerous estate, by receiving Jesus Christ the Judge for their full and everlasting salvation; and whether they hear or forbear, we can appeal to God that we have been sincere and earnest therein, and can appeal to many of your consciences, who have observed our preaching, sufferings, and conduct. 12. Indeed, after the experimental knowledge which ye have had of our faithfulness and diligence, we have no need to recommend ourselves to you; but we suggest these things that ye may have occasion to rejoice and glory in the favour which God hath vouchsafed to us, and may thereby silence the vain boasts of your judaizing teachers, who, without any just consciousness of their own sincerity, talk proudly of their mere appearances of religion. 13. For in my own and my faithful fellow-ministers' zealous vindication of our character, and fervent contentings for the equal admission of believing Gentiles as well as Jews to all the privileges of the gospel church, and in our self-denial and calm instructions and entreaties, we have only aimed at manifesting the riches of God's grace, and promoting men's eternal salvation, particularly that of the Gentiles. 14, 15. For the faith and sense of the exceeding greatness, freeness, and endearments of Christ's dying love, powerfully draw, excite, incline, and aid us, as it were, by a holy and delightful constraint, to do all that we can in imitation of and obedience to him, for the glory of God, in the salvation of Gentiles as well as Jews; for we thus think and judge that if, according to the gospel revelation, Christ, the only Saviour, died in the stead and for the salvation of sinful men, Gentiles as well as Jews, then both parties were, by nature, equally condemned in law, and dead in trespasses and sins, none having more right to or fitness for gospel privileges than another; and that he died for sinners of all nations, that all they who accept Christ in justification, and are quickened by the Holy Ghost, should no longer pursue their own carnal, selfish, or secular aims, nor indulge their own lusts and passions, nor make their own honour, ease, or pleasure the chief end of their living in this world, but wholly devote themselves to the service and glory of their great Lord and Saviour, who died to atone for their sins, and rose again for their justification and eternal life. 16. For this reason we, faithful ministers of the gospel, think ourselves bound to preach it to all nations, Gentiles or Jews, poor or rich; nay, though some of us once viewed and valued Christ as a circumcised Jew or temporal Deliverer, being now enlightened by the gospel, we view and value him only as the spiritual, the divine Prophet, Priest, and King of the new kingdom of grace, for men's spiritual and eternal salvation. 17. It is therefore the principal point of the Christian religion, that if any man, Jew or Gentile, be in Christ by vital faith, as well as by external profession, ^{an} entire change of his state, nature, and practice hath

A.M. cir. 4064.

A.D. cir. 60.

A.M. cir. 4064.

A.D. cir. 60.

7. That is, that in our bodies, holding out against such troubles, and preserved in such dangers, may be shown forth that mighty power of God which is a testimony that Jesus lives, and is exalted to be a Prince and a Saviour (Alford).—P.

8 Ps. 44.23. Mat. 5.11. Ro. 8.36. 1 Co. 4.9; 15.31. 49. ch. 6.9. Col. 3.3, 4. Jn. 14.19.

9 ch. 13.9; 1 Co. 4.10.

10 Our readiness to die for Christ strengthens your faith to live to him.—C.

11 Ac. 15.11. 1 Co. 6.17.2 Pe. 1.1.

12 Ps. 116.10. ch. 3.12, 17.

13 ch. 5.1-4. Ro. 8.11. 1 Co. 14. Ac. 2.24. Jn. 11.25. 1 Co. 15.20-23. 45. 49-57.

14 Ro. 8.28. 1 Co. 3.21. 22. Col. 1.24. 2 Ti. 2.10. ch. 1.6, 11; 8.19. Ep. 3.10, 21. 1 Pe. 4.11.

15 ver. 1. 1 Co. 15. 58. Ps. 27.13; 119.81. 15.40. 29.34. 10.16. 46.3, 4.

16 Ro. 1.20. Ep. 3.16. Col. 3.10. 1 Pe. 3.4. 15.40. 31.

17 Ro. 8.18, 37. Ps. 30.6. 1 Pe. 1.4, 7; 5.10. Mat. 5.12. 2 Th. 1.5. 1 Jn. 3.2. Ps. 31.19. 15.45. 17.

*The idea is, 'While we regard not (place not our affections upon—ground not

our hopes upon) the things which are seen (the pleasures, employments, riches—anything, in fact, which meets the eye or absorbs the thoughts on earth), but the things which are not seen (the objects of faith—Christ and heaven); for the things which are seen are temporal (they are fleeting; they will soon pass away); but the things which are not seen are eternal.' The contrast is very striking; and the whole passage is one of the most beautiful in the Bible.—P.

c Ro. 8.24. He. 11.1, 26; 10.35.

9 See note * in first column.

CHAP. V.

a ch. 4.1, 2, 13, 16.

1 I/2 know this, because Christ has told us, Jn. 14.2.—C.

b Job 4.19. 2 Pe. 1.13. 14. ch. 4.7.

c He. 11. 10, 11, 16. ver. 8. Phil. 3.21. 1 Th. 4.17.

d Ro. 8.23. Phil. 1.23. 1 Co. 15.47. 1 Pe. 1.34. Jn. 17.24.

e Mat. 22.11. Ro. 13.14. Ga. 3.27. Re. 3.12. 12.1; 16.15; 19.8, 14. 15. 61.10.

f Ro. 8.23; 7.24. 1 Co. 15.51-55. 15.25, 8.

15 And* *that* he died for all, that they which
live should not henceforth live unto themselves,

Wherefore, as his highly dignified messengers, sent to deal with you in his stead, we do, in the name and authority of Christ and his Father, beseech and entreat you, by everything endearing or awful in heaven, earth, or hell, and in time or eternity, to consider and accept of God's graciously prepared, dearly secured, and freely offered peace, favour, and friendship, and to surrender up yourselves to him, to be espoused to Christ, saved by him, and entirely and heartily devoted to him and his service. 21. For in justice to himself, his law, and government, and in rich mercy and grace to Jews and Gentiles, God the Father hath saved from sin by his own perfectly holy and only-begotten Son, as our Saviour, and hath fully laid them on

REFLECTIONS.—Frailty, sinfulness, and sorrows attend the best of men on earth. But happy they who have a blessed assurance of eternal fellowship with Christ in heaven! No wonder they long for it, and groan to be delivered from their present pressures and plagues. And happy they who are fitted for it, and have the Holy Ghost dwelling in their hearts as an earnest of it, and who are by faith daily walking forward to it, and diligently finishing the work which God hath allotted them in this life! How tremendous will be the last judgment, in which all men that are, have been, or shall be, must appear together before Christ, and have their eternal state publicly and irrevocably fixed, according to their qualities and works!—In a most conscientious and active manner ought ministers and others to behave in the view of it. And slumbering sinners must be awakened by these terrors of the Lord. But it is most deplorable to be persuaded by the faith and sense of Jesus' love to live and labour always for his glory and the salvation of men. And

21 For^e he hath made him *to be* sin for us, who ^gknew no sin; ^hthat we might be made the righteousness of God in him.

1 That he hath approved himself a faithful minister of Christ, both by his exhortations, 3 and by integrity of life, 4 and by patient enduring all kinds of affliction and disgraces for the gospel. 10 Of which he speaketh the more boldly amongst them, because his heart is open to them, 13 and he expecteth the like affection from them again, 14 exhorting to flee the society and pollutions of idolaters, as being themselves temples of the living God.

WE then, *as* ^aworkers together *with* ¹him, beseech *you* also that ^bye receive not the grace of God in vain.

2 (For^e he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now *is* the accepted time; behold, now *is* the day of salvation.)

never ought he or his blessings to be viewed in a carnal manner. No profession or practice, without new principles of grace in our heart, can prove us united to him; and nothing less can answer the design of the gospel, or of God's gift of his Son as our only Saviour. Now think, my soul, what God hath done, and doth, and speaks, and is to me; and let me not persist a moment longer in opposition to, in rebellion against, such amazing kindness and condescension.

CHAPTER VI. Ver. 1. We gospel ministers being therefore joint labourers with God, and uniting with one another in this great work, under his direction and influence, earnestly exhort, entreat, and beseech you, Corinthians and others, that ye do not lightly esteem these glad tidings and offers of reconciliation with God, or receive them only in notion and profession, and so render them ineffectual for conveying God's blessings, gifts, or graces, to the saving of your soul, and unfruitful for the production of true holiness. 2. But as God, according to his ancient promise by Isaiah, hath, in answer to the requests of his Son, seasonably assisted him in his work of securing our redemption, and accepted his sacrifice, in the room of Gentiles as well as Jews, let me beseech you, in this noted period of Christ's publishing, offering, and applying his salvation, to make sure your interest in and enjoyment of it. 3. In fulfilling this our infinitely important ministerial work, we have been divinely enabled to behave with such circumspection and caution towards all men as to give no just offence even to our enemies, and have done nothing tending to draw reproach on our office, dishonour on Christ, or to mar the success of his gospel; 4, 5. But in all things have approved ourselves to Christ and the consciences of his people, as diligent and faithful ministers, who have our commission from God, and are employed and owned by him in his service, and

3 Giving^d no offence in any thing, that the ministry be not blamed:

4 But ^ein all *things* approving² ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5 In^o stripes, in imprisonments, in tumults,³ in labours, in watchings, in fastings;

6 By^h pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned,

7 By^t the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,

8 By^j honour and dishonour, by evil report and good report: as deceivers, and yet true;

9 As^k unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed;

10 As^l sorrowful, yet always rejoicing; as poor, yet making many rich; ^{as} having nothing, and yet possessing all things.

11 O ye Corinthians, ^{our} mouth is open unto you, our heart is enlarged.

12 Ye are not straitened in us, but ye are straitened in your own bowels.

13 Now for a recompense in the same, (I speak as unto ^{my} children,) be ye also enlarged.

A.M. cir. 4064.
A.D. cir. 60.

d Ro. 14. 13. Co. 8. 9.

13. 9. 12. 22. 10. 23. 34.

Ac. 24. 16. ch. 1. 12.

e 1 Th. 2. 3-11. Mat.

18. 6. 7. Ti. 2. 5. 4. 2. 5.

Col. 4. 17. 1 Pe. 5. 7. 4.

Re. 3. 10. 1 Co. 4. 1. 2. 9.

13. ch. 1. 4. 12. 17. 4. 2. 9.

12. 11. 6. 12. 10. 2. 1. 2. 10.

3. 10-12. Ro. 2. 20. 8. 3. 15.

2 Gr. commending.

g ch. 11. 23-27. 1 Co.

4. 9-12. 2 Th. 3. 10-12.

Ac. 13. 50. 14. 5. 17. 16.

22. 23. 17. 5. 18. 12. 19. 23.

22. 22-24. 1 Co. 15. 10. 38.

Phi. 4. 12. Col. 1. 29. 1.

Th. 2. 9. 3. 5. 1 Th. 4. 10-15.

3 Or. in tossings to and fro.

h 1 Co. 4. 1. 2. 7. 9. 22.

Ac. 20. 26. 27. ch. 4. 2. 11.

a. 28. 12. 14. 15. 1 Th. 5.

22. 2 Th. 3. 10. 1 Th. 2. 2-11.

i 1 Co. 2. 4. ch. 10. 4. 5.

4. 21. 12. 12. 10. Ep. 6. 11.

13. 3. Ti. 4. 7.

j 1 Co. 4. 7-12. Mat.

10. 25. 27. 63. Jn. 7. 12.

8. ch. 4. 2. 5. 11. Ps. 119.

18. 18. 26. 19. Ro. 8. 36. 1.

Co. 1. 9. 15. 31. ch. 1.

8. 4. 10. 11. 11. 10. Ga. 6. 17.

k Mat. 5. 12. Ac. 5. 41.

10. 25. He. 10. 34. Ro. 5.

3. Ja. 1. 2. 2. 5.

l 1 Co. 8. 4. 11. Pr. 13. 7.

17. 1. Mat. 6. 32. 33. Lu.

18. 29. 30. 1 Co. 1. 5. 16.

17. 3. 21. 22. ch. 8. 9. 11. 8.

Co. 2. 20. Phi. 4. 11. 18.

Mar. 10. 28. 30. 1 Th. 4. 8.

m Co. 2. 4. 3. 7. 12. 14.

15. 2. 1 Co. 14. 15. 13.

Gal. 4. 12. 19. 15. 8. 10.

* In this verse Paul

makes an abrupt

change in subject

and language. In the

middle of an earnest

and eloquent exhortation

to union and love, he suddenly

introduces a strong

and almost passionate

injunction to the

Corinthians to separate

themselves al-

A.M. cir. 4064.
A.D. cir. 60.

together from cer-

tain parties, who it

seems were inclined

to introduce idolatrous

practices into the church.—P.

q Le. 19. 19. De. 7. 2. 3.

5. 22. 9. Ps. 106. 35. 1 Co.

5. 9. 11. 7. 30.

r Ps. 5. 1-7. 1 Ki. 18.

21. Pr. 20. 27. 1 Co. 10. 14.

Ep. 5. 7. 11. De. 22. 10.

s See note * in first

column.

t 1 Co. 3. 16. 17. 6. 19.

Ep. 2. 21. 22. He. 3. 6. 1.

Pe. 2. 5.

u Ex. 29. 45. Le. 26.

12. Ec. 36. 28. 37. 26. 27.

Re. 21. 3.

v Ge. 17. 7. Je. 31. 1.

33. 30. 27. 24. 7. 32. 38.

Eze. 11. 20. 36. 28. 37.

Zec. 8. 6. 13. 9.

w Je. 51. 1. Je. 51. 6.

Zec. 2. 6. Ac. 2. 40. Re.

18. 4. 1 Co. 10. 20. ch. 7. 1.

with Le. 11. 24. 29. 21.

x Je. 31. 9. 33. Re.

21. 7. Sa. 7. 14.

y Je. 31. 9. 33. Re.

21. 7. Sa. 7. 14.

z Je. 31. 9. 33. Re.

21. 7. Sa. 7. 14.

aa Je. 31. 9. 33. Re.

21. 7. Sa. 7. 14.

ab Je. 31. 9. 33. Re.

21. 7. Sa. 7. 14.

ac Je. 31. 9. 33. Re.

21. 7. Sa. 7. 14.

ad Je. 31. 9. 33. Re.

21. 7. Sa. 7. 14.

ae Je. 31. 9. 33. Re.

21. 7. Sa. 7. 14.

af Je. 31. 9. 33. Re.

21. 7. Sa. 7. 14.

ag Je. 31. 9. 33. Re.

21. 7. Sa. 7. 14.

ah Je. 31. 9. 33. Re.

21. 7. Sa. 7. 14.

ai Je. 31. 9. 33. Re.

21. 7. Sa. 7. 14.

aj Je. 31. 9. 33. Re.

21. 7. Sa. 7. 14.

ak Je. 31. 9. 33. Re.

21. 7. Sa. 7. 14.

al Je. 31. 9. 33. Re.

21. 7. Sa. 7. 14.

am Je. 31. 9. 33. Re.

21. 7. Sa. 7. 14.

an Je. 31. 9. 33. Re.

21. 7. Sa. 7. 14.

ao Je. 31. 9. 33. Re.

21. 7. Sa. 7. 14.

ap Je. 31. 9. 33. Re.

21. 7. Sa. 7. 14.

aq Je. 31. 9. 33. Re.

21. 7. Sa. 7. 14.

ar Je. 31. 9. 33. Re.

21. 7. Sa. 7. 14.

as Je. 31. 9. 33. Re.

21. 7. Sa. 7. 14.

14 Be ye not ^eunequally yoked together with unbelievers: ^ffor what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?⁴

15 And ^gwhat concord hath Christ with Belial? or what part hath he that believeth with an infidel?

16 And what agreement hath the temple of God with idols? for ^hye are the temple of the living God; as God hath said, ⁱ"I will dwell in them, and walk in *them*; and ^j"I will be their God, and they shall be my people.

17 Wherefore^k come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you,

18 And^l will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

CHAPTER VII.

1 *He proceedeth in exhorting them to purity of life, 2 and to bear him like affection as he doth to them. 3 Whereof lest he might seem to doubt, he declareth what comfort he took in his afflictions, by the report which Titus gave of their godly sorrow, which his former epistle had wrought in them, 13 and of their loving-kindness and obedience towards Titus, answerable to his former boastings of them.*

HAVING^a therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.¹

pursue the great designs of salvation, by our abundant meekness and patience towards men, and calm resignation and submission to the will of God, in the manifold tribulations which we suffer for Christ's sake, and in our extreme want even of necessary provisions, and the great straits and perplexities to which we have been often reduced—in our enduring ignominious and painful scourgings; in hard imprisonments under the custody of cruel officers; in outrageous insurrections of insulting and furious mobs; and in the want of ordinary sleep and food. 6. Which patience hath been promoted by and carried on in great integrity, in preaching the gospel with a single eye to the glory of God and the good of precious souls; and in a modest and chaste behaviour, and purity of doctrine and manners; in a believing acquaintance with gospel truth, and a spiritual wisdom and understanding answerable to it; in such lenity and forbearance as to put up with affronts, and bear calmly every provocation; in such kindness of temper as makes us to delight in doing good to all, and rendering good for evil; and by the special assistance of the Holy Ghost, in his gifts and graces, which furnish us for, direct and animate us in, the work of the Lord: 7. By the light and comfort of the gospel which God, who cannot lie, hath published; and which we believe without doubting, and preach without any mixture of error; and by the almighty power of God, which assists and supports us under all our trials and labours; and, in fine, by the whole armour of God, by which we are completely furnished, to war valiantly, acceptably, and successfully against all our spiritual enemies, of every kind, and on every side. 8. And being thus fortified against all our trials, we, with steadiness of temper, go through every change and form of our much diversified lot; through the good esteem of some, without being puffed up; through the contempt and abuse of others, without being dispirited; through hard speeches and slanders, without being discouraged; and through commendations and applause, without being proud of them. For, in the holy providence of God, we are represented as hypocritical impostors who seduce mankind; and yet, as true servants of Christ, we are sincere and faithful in preaching the gospel in all that we say or do. 9. Some, ignorant of our true character, represent us as mean, worthless, and obscure; others, from their own experience of our powerful ministrations, holy conversation, and unshaken patience in suffering, and from the information of such as have experienced the like, know us to be

highly honoured of God. We are in perpetual jeopardy, as persons in the jaws of death, and yet God wonderfully preserves us in life and comfort. We are severely chastened by the hands of both God and men, and yet both our lives and hopes are maintained. 10. In outward appearance we are in a very melancholy and miserable condition; and yet we are inwardly full of the joys of faith and of a good conscience, and rejoice in hope of the glory of God. We are indeed poor with respect to this world, having none of its affluence or accommodations; and yet we are instruments in Christ's hand of making many rich towards God in faith and good works, and heirs of his kingdom, along with ourselves. We scarcely possess any earthly enjoyments, and look down upon them with holy indifference; and yet we have all things spiritual, temporal, and eternal in Christ our Head, who hath received them for our use. 11. My dear Corinthians, we thus freely open our mind to you that ye may be encouraged by thus hearing of our behaviour, supports, and consolations under all our sufferings for Christ, and be able to vindicate our character against those who reproach us; and our hearts are so full of affection to you, and concern for your spiritual edification and eternal salvation, that we think nothing too much for promoting them. 12. There is no want of love in our heart or zeal in our work to promote to the utmost your establishment and growth in light, faith, love, comfort, and holiness; nor is there any deficiency in the gracious doctrines, promises, and privileges which we preach; but there are some of you whose hearts, through the working of unbelief, carnality, and coolness of affection, are shut against us, and against the consolations which are in Christ for you. 13. But now, in return for our great love to you, and our earnest desires and labours to promote your spiritual welfare, I beg that ye, as loving children, would enlarge your affection towards us, and cheerfully receive the truths and blessings of the gospel which we recommend to you.—14. And I earnestly insist that ye never intermarry with such as appear destitute of the knowledge and grace of the gospel; never cultivate any unnecessary familiarity with them; and, above all, never join with them in any of their idolatrous worship, which would amount to a practical renouncing of your communion with Christ. For what holy and delightful friendship can there be between one who is renewed and sanctified and one who remains under the dominion of sin? What religious fellowship can there be between

a savingly enlightened Christian and one who knows nothing of God, of Christ, or the gospel, but is plainly a subject of Satan, the prince of darkness? 15. What harmony can there be between the true members of Christ and the manifest children of Satan, that lawless arch-rebel against God? Or what comfortable joint portion can one who believeth in Christ have with one who in profession and practice rejects him? 16. And what proper agreement can there be between you who are the divinely consecrated temples of God, and, according to his promise, honoured with his special presence, as your God, Master, and Lord, and them who are the temples of idols and devoted to their service? 17. Remember therefore, that as God required his ancient people the Jews to improve their distinguished privileges in abstaining from all unnecessary connection with idolaters, so he requires you and other Christians, whose privileges are much more glorious, to renounce all the unfruitful works of darkness, and have no fellowship with idolatrous or profane persons beyond what the civil duties of life require. 18. To encourage you to which, he promises to make up all your losses, by allowing you the most familiar fellowship with himself here and hereafter, and with all the kindness of a divine Parent blessing you, as heirs of himself, with all spiritual blessings in Christ.

Ver. 6. *By knowledge of the Scriptures, and the capacity of solving all difficulties.—By the Holy Ghost—manifested by his undeniable fruit. C.*

Ver. 8. *As deceivers—being so misrepresented by the Jews. C.*

Ver. 9. *Unknown—unacknowledged by some as an apostle of the Lord.—Well known to others by his faithfulness and fruitfulness. C.*

Ver. 12. *Ye are not straitened in us. There is no want of room for you in our hearts or our doctrines.—But ye are straitened in your own bowels—making no due return to our affection. C.*

Ver. 13. *Now for a recompense in the same. 'Now as a just return of affection for affection,' &c. C.*

REFLECTIONS.—It is very honourable to be a faithful minister, a worker together with God, in that glorious cause which is founded on Christ's suffering with the Father, that sinners might be accepted in him. And earnestly should we improve present opportunities in receiving Christ and his fulness, since they may quickly be irrevocably ended and gone. Ministers have need of much grace in them and much prayer for them, that they may approve themselves faithful to God in all their labours, and under all their manifold sufferings. And it is shameful when their affectionate regard to their hearers is rewarded with neglect and contempt.

2 Receive^b us; 'we have wronged no man, we have corrupted no man, we have defrauded no man.

3 I^a speak not *this* to condemn you; for I have said before, that ye are in our hearts to die and live with you.

4 Great^c is my boldness of speech toward you, great is my glorying of you: 'I am filled with comfort, I am exceeding joyful in all our tribulation.

5 For,^a when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without *were* fightings, within *were* fears.

6 Nevertheless 'God, that comforteth those that are cast down, comforted us by the coming of Titus;

7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us 'your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

8 For^k though I made you sorry with a letter, I do not repent, though I did repent:² for I perceive that the same epistle hath made you sorry, though *it were* but for a season.

9 Now^l I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner,³ that ye might receive damage by us in nothing.

A.M. cir. 4064.
A.D. cir. 60.

2 Mat. 10. 14, 40. 2 Jn. 10. 10.
3 Ac. 20. 33. ch. 4. 2. 1 Th. 2. 5. Ro. 16. 18. 1 Co. 6. 12, 18; 10. 33. ch. 1. 12; 2. 17, 20; 3. 12; 11. 7, 13; 12. 13, 17. 1 Sa. 12. 3. Ga. 4. 17. 2 Th. 3. 8. 1 Th. 6. 4. 1. 2 Th. 3. 2. 6. Tit. 1. 10. 2 Pe. 2. 14. Jude 11, 16.

4 1 Co. 14. 14. ch. 3. 40, 11, 12.
5 1 Co. 1. 4; 4. 15; 6. 1. ch. 1. 14; 3. 12; 9. 2; 6. 11-13. 1 Th. 2. 19.
6 Col. 1. 24. Ja. 1. 2. ch. 6. 10; 2. 14. Jn. 16. 33. Phil. 2. 17. Mat. 5. 12. Ac. 1. 1. Ro. 5. 3.

7 1 Co. 16. 10, 23. 1 Co. 2. 3; 15. 32. ch. 2. 13; 4. 8-12; 6. 4-10; 11. 2, 3, 23-28; 12. 20. De. 32. 25.
8 1 Ch. 1. 31. Th. 3. 6, 2; 12. 16, 17. De. 33. 25; 32. 35. ch. 2. 13. Ge. 22. 14.
9 Pr. 28. 23. 8. 9, 27-5. Ps. 141. 5. Mat. 18. 15.

10 1 Co. 4. 18-21. ver. 6, 11, ch. 2. 4.
11 Though I did repent. Rather, 'if even I did feel sorrow (ch. 2. 4); 'for I perceive that the same epistle hath, though for a short time, made you sorry.'—C.

12 Or, according to J. 31. 18-20. Lu. 15. 6, 7; 9. 10, 24, 32. 1 Pe. 2. 10.
13 The translation here obscures the meaning of the original. The Greek words rendered *repentance*, and *not to be repent*, ed. of, are radically different, and ought not to be confounded. The former signifies *repentance* springing from a regenerate heart, and manifested by hatred of sin and a turning from it;—the latter merely indicates *regret* or *remorse*, which may spring from a fear of punishment, and may speedily pass away. The clause I would translate as follows:

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A.D. cir. 60.

—'For sorrow toward God (expressed to God, and springing from love of him) worketh repentance to salvation not to be regretted' (i.e. salvation which none will regret, because it will secure lasting peace).—P.

7 2 Sa. 12. 13. Mat. 26. 75. Lu. 18. 13. Je. 31. 9, 16. 20. Eze. 7. 16.
8 See note * in first column.
9 Mat. 27. 4. 5. He. 12. 17. Pr. 17. 22; 15. 13; 15.

10 1 Co. 5. 2. Ac. 11. 18. Is. 57. 15; 66. 2. Je. 3. 19, 13; 22. 23, 24; 31. 18, 19; 50. 4. 5. 1 Th. 3. 10; 5. 16, 63; 30. 31. 2 Cor. 12. 10-14. 1 Co. 5. 13.
11 1 Th. 3. 8.
12 Carelessness to correct what was wrong.—C.

13 Ep. 5. 11.
14 Clearing of yourselves from any approval of the guilty.—C.
15 Ep. 4. 26.
16 Indignation. Anxious solicitude to prevent the recurrence of such evils.—C.

17 Ps. 42. 1; 130. 6.
18 Vehement desire for the apostle's return and fatherly admonitions.—C.
19 Re. 3. 19.
20 Mat. 5. 29, 30.

21 Revenge against themselves for having been so sadly misled.—C.
22 Ro. 14. 18.
23 Clear from overlooking the offence, or countenancing the offender till penitent.—C.

24 1 Co. 5. 1, with ch. 2. 4, 9.
25 ver. 15; ch. 8. 16. Ro. 15. 32.
26 ch. 1. 12, 19; 2. 17; 4. 9, 6, 7.
27 Gr. bowels, ver. 13. Phil. 2. 20.
28 ch. 2. 9; 9. 13. Phil. 2. 2, 12.
29 Phil. 2. 12. 2 Th. 3. 4. Phil. 8. 21. ch. 2. 9; 10. 1-8.

10 For^a godly sorrow worketh repentance to salvation not to be repented of:⁴ but^c the sorrow of the world worketh death.

11 For behold this self-same thing, that 'ye sorrowed after a godly sort, what 'carefulness⁵ it wrought in you, yea, what 'clearing of yourselves,⁶ yea, what 'indignation,⁷ yea, what 'fear, yea, what vehement 'desire,⁸ yea, what 'zeal, yea, what 'revenge!⁹ In all *things* ye have 'approved yourselves to be clear¹ in this matter.

12 Wherefore though I wrote unto you, 'I did it not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.

13 Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, 'because his spirit was refreshed by you all.

14 For 'if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which I made before Titus, is found a truth.

15 And his inward affection² is more abundant toward you, whilst he remembereth the 'obedience of you all, how with fear and trembling ye received him.

16 I^a rejoice therefore that I have confidence in you in all *things*.

Great care is necessary in Christians to keep at a proper distance from wicked persons and things. And if God graciously become ours, and make us his, and dwell in and with us, no idol ought to be harboured in our heart.

CHAPTER VII. Ver. 1. Having therefore an interest in, and in some measure the possession of, all these exceeding great and precious promises, let us, my dear brethren, in a dependence on God's promised grace, and in hopes of his promised glory, by believing applications of Jesus' word, blood, and Spirit, and by careful watchfulness over our hearts and lives, and impartial mortification of our indwelling corruptions, labour to purify ourselves from all uncleanness, drunkenness, intemperance, and other fleshly lusts which render us like to brute beasts; and from all falsehood, pride, malice, and other vices which immediately pollute our souls and render us like devils; and let us press after universal perfection in holiness, under the influence of a holy and filial reverence of God in his greatness, majesty, and mercy.—2. And to return to the point in hand, see that ye receive us faithful ministers into your most cordial affection, embrace the doctrine which we preach in Christ's name, and submit to the authority which we have received from him; for God and your consciences know that we never wronged your persons, characters, or estates, nor ever corrupted your minds by errors, flatteries, or bribes, nor ever overreached you for our own secular advantage. 3. I do not mention these things as if I thought the better part of you had ever reproached us with them; for, as I have already hinted, such is our ardent affection to and entire confidence in most of you, that we could venture our character and life in your hands; and if God did not call us to labour in other places, we could willingly spend and be spent for you, and cheerfully live and die with you, as our beloved and affectionate friends. 4. It is from a tender concern for you that I so plainly warn you against every disorder; and it is from the firm confidence that I have in the generality of you that I so rejoice in and glory of you as my obedient children in Christ; and amidst all my reproaches and sufferings it is an inexpressible comfort to my spirits that things are much better among you

than I feared. 5. For when I came in great anxiety from Troas to Macedonia to find Titus, and be by him informed concerning your spiritual estate, the anxiety I felt from not finding him, the fears I had concerning you, and the contests I endured with surrounding adversaries, rendered me for a time restless in both body and mind. 6. But at length our gracious God, the Father of mercies, who always takes a peculiar pleasure in comforting those who are dejected and distressed, greatly comforted me by the seasonable and happy arrival of Titus. 7. Not so much indeed by his safe return as by the delightful accounts of his satisfactory reception among you, and how earnest ye were to comply with the injunctions I sent you, and of your deep lamentations over the offences which had happened among you, and of your affectionate zeal for and regard to my person, character, and authority as an apostle of Christ. 8. For though it was with no small concern that I wrote my former reproofs, and not without great fear lest some might abuse them to their own hurt and the dishonour of Christ, yet, now that they have produced such happy effects, I do not repent the freedom which I used; for though it pained you at first, it nevertheless quickly influenced you to rectify your disorders. 9. I therefore now heartily rejoice, not in your vexation and grief, but that it issued in an ingenuous and sincere repentance for the evils amongst you; for, like true penitents, ye mourned with a self-abasing and heart-broken sense of your sin as against God, and with hatred and humble confession of it, and a full purpose to turn from it to him, by the assistance of his Spirit, and to the glory of his name. Thus, instead of being either provoked or discouraged by my letter, ye were greatly profited by it. 10. For spiritual apprehensions of the mercy of God in Christ, affects persons with a sense of their sins as committed against God and his law, and works that thorough change of mind, heart, and life which issues in, and gradually prepares for, a complete deliverance from sin and misery, and advancement to perfect and eternal holiness and happiness; and so ye will never need to repent of it, but to rejoice in and bless God for it: but the anxiety, trouble, and vexation of spirit which unregenerate men have on account of their worldly losses

and troubles—on account of apprehended wrath and undoing for their sins, promote spiritual death, prepare for eternal death, and even hasten natural death, by methods more or less violent. 11. But think what blessed fruits demonstrate the gracious and acceptable nature of your repentance; what care and diligence to rectify what was amiss! what concern to manifest your aversion at the least fellowship in sin! what hatred of and warm resentment against everything sinful, and what loathing of yourselves on account of it! what holy awe of God and his righteous judgments! what earnest desire to have your hearts, lives, and church purged from everything sinful, and to perform whatever tends to the glory of God, or your own or others' edification! what holy zeal for the honour of God, and the purity, peace, and order of his church! what holy resentment against yourselves, or the scandalous offenders! Thus ye have manifested that your hearts are purged by the blood of Christ, and that as a church ye are no more chargeable with your former disorders. 12. This cannot but exceedingly delight me; for though I wrote unto you with some sharpness, particularly about the incestuous person, I did it from no angry resentment at him, or partial regard to his father, who had been so horribly injured; nor was it barely to reclaim the one and do justice to the other, but principally from a deep concern that God and Christ might be honoured, and your church preserved from that infection and reproach which his continuance among you might have occasioned. 13. We were therefore greatly refreshed to hear that, for your own peace and comfort, ye had in an orderly manner communicated that heinous transgressor, and rectified your other disorders, and to find that Titus, your most affectionate friend, had been so greatly revived, cheered, and delighted with your reformation and Christian behaviour. 14. And as I always in the greatest sincerity preached to you the pure truths of the gospel, I am now extremely glad that your conduct hath answered to the high commendations which I had given of you to Titus; 15. Whose very heart and bowels of love are warmed as often as he thinks on your ready obedience to my injunctions, and on my deep concern that he might not meet with anything to grieve his spirits in any contempt of his faithful, kind, and tender advices to you. 16.

CHAPTER VIII.

1 He stirreth them up to a liberal contribution for the poor saints at Jerusalem, by the example of the Macedonians, 7 by commendation of their former forwardness, 9 by the example of Christ, 14 and by the spiritual profit that shall redound to themselves thereby: 16 commending to them the integrity and willingness of Titus, and those other brethren, who upon his request, exhortation, and commendation, were purposely come to them for this business.

MOREOVER, brethren, ¹we do you to wit² of the grace of God bestowed on the churches of Macedonia;

2 How that, ³in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality.³

3 For⁴ to their power, I bear record, yea, and beyond their power, they were willing of themselves;

4 Praying us with much entreaty⁵ that we would receive the gift, and take upon us the fellowship of the ministering to the saints.

5 And⁶ this they did, not as we hoped,⁴ but⁷ first gave their own selves to the Lord, and unto us by the will of God.

6 Insomuch⁸ that we desired Titus, that as he had begun, so he would also finish in you the same 'grace' also.

7 Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace⁶ also.

8 I⁹ speak not by commandment,⁷ but by occasion of the forwardness of others, and to prove the sincerity of your love.

9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

10 And¹⁰ herein I give my advice: for this is expedient for you, who have begun before, not only to do, but also to be forward⁸ a year ago.⁹

It is therefore an inexpressible pleasure to me that, instead of being disappointed in my expectations concerning you, I have now further evidence that ye will pay a dutiful respect to my character, and religious regard to my apostolic injunctions, when I shall be permitted to visit you.

Ver. 10. *Godly sorrow* is so called because it is commanded by God, Joel 2. 17: it is wrought by his Spirit, and it has authority, mercy, and glory for its object.—*Sorrow of the world*. Such as arises from a sense of the injury that worldly men have done to themselves—to their peace of mind, their reputation, their health, or their property: and not from any regard to the law they have violated, or the God they have denied, Ps. 14. 1; Tit. 1. 16. C.

REFLECTIONS.—Gospel promises afford abundant assistance and encouragement for daily progress in true holiness of heart and life. With boldness and freedom may ministers deliver their messages and bear their troubles when their hearers cannot but attest their integrity and disinterested concern for their spiritual welfare. But it is painful to be obliged to distress those whom we wish to comfort. And it is a great honour to Christians when they are manifestly and evangelically penitent for their sins, and are an honour to Christ and comfort to his ministers.

CHAPTER VIII. Ver. 1. Being thus confident of your distinguished love and regard, I must again recommend to your Christian compassion the poor saints at Jerusalem; and for your excitement inform you that the powerful influence of God's grace hath determined the Christians of Macedonia to make a very liberal collection for them. 2, 3. And that, notwithstanding their own grievous persecutions and deep poverty they

have, with uncommon generosity and gladness, bestowed their part, not only answerable to but even beyond their ability. 4. Yea, so far were they from needing any excitement from me or my fellow-ministers, that they importunately urged us to accept their free-will offering, and take the trouble of conveying and distributing it to their poor brethren. 5. And this they did with the greatest cheerfulness and generosity that could be expected; and not merely so, but, acting herein upon truly religious principles, before they put their contributions into our hands, they made a jo'nt and solemn surrender of themselves and all that they had to the honour, service, influence, government, and disposal of the Lord Jesus Christ, as their Head, Saviour, and King; and then, according to the will and directing influence of God, to us as his servants, to conduct them in their spiritual concerns according to the rules of his Word. 6. This their excellent behaviour made us to entreat Titus, our fellow-minister of Christ, who had been so acceptable among you, and had begun your charitable collections, to return to you, and, by his advices and encouragements, to complete them. 7. And as many of you, by the grace of God, are remarkable in the knowledge and faith of gospel mysteries, in eloquence of speech, in earnest endeavours to reform your church, in your affectionate regard to faithful ministers, and in other excellencies, I beg and hope that ye will proportionally abound in this grace of Christian benevolence. 8. And as I mean that it should be wholly a free gift, I lay no command upon you, nor impose any particular sum; but wish that, by showing yourselves equally forward with your

A.M. cir. 4064.
A.D. cir. 60.A.M. cir. 4064.
A.D. cir. 60.

CHAP. VIII.

1 Gr. we must inform you.
2 We do you to wit.
3 We make known to you.—C.

4 Ro. 15. 25, Ga. 2. 10, ver. 10, 19, 20; ch. 9. 2, 4, 5, 10, 12, 14, Mar. 1. 41, Ro. 5. 3, 12, 8, 12, ch. 7, 5, 9, 11, 2, 5.

5 Gr. simplicity.

6 Ac. 11. 29, 1 Pe. 4. 11, 1 Co. 15. 2, ch. 9. 6, 7, dAc. 11. 29, Ro. 15. 25, 26, 1 Co. 16. 1, ch. 9. 1, He. 6. 20.

7 ver. 3, with Ac. 11. 29, 1 Co. 15. 2.

8 Not as we hoped, but beyond it.—C.

9 Is. 44. 5, Je. 50. 5, Ps. 116. 6, Mat. 25. 40, Phi. 4. 18, He. 13. 16.

10 ch. 12. 18, 1 Co. 16. 1, 2.

1 ver. 1, 4, 7, 14, 19, 20; ch. 9. 5, 9, 12, 14, Phi. 4. 15, 18.

2 Or, gift.

3 1 Co. 15. 2, xii. 14, ch. 7, 7, 11, 13, 9, 11.

4 This grace—of giving to others, as God has given to you.—C.

5 1 Co. 7. 6, 12, 25, 40, Phi. 4. 11, 14, 18, ver. 24.

6 Not by commandment. Not as if of a thing that must, but as of a thing that should be done, from love to Christ and his church, and not from mere apostolic authority or any worldly motive.—C.

7 Jn. 1. 1, 10, 30, Ps. 24. 15, 12, He. 1. 2, Lu. 9. 55, Phi. 2. 6, 8, 12, 13, 28, 20, Ga. 4. 6, 12, 13, 14, ch. 5. 21, 1 Pe. 3. 18, Re. 3. 18, 5. 9, Ep. 5. 2, Ga. 2. 20, 1 Jn. 4. 9, 10, 3. 5, 8.

8 See ver. 8, Pr. 19. 17, Mat. 10. 42, He. 13. 16, ch. 9. 12, 11, 1 Co. 16. 2, 1 Ti. 6. 18, 19, Ja. 2. 15, 16.

9 Gr. willing.

10 The meaning is as follows: Paul had given directions in his former epistle that the collection for the poor Christians in Judea should be taken up as soon as possible. On meeting Titus he learned that it had not yet been completed, though the churches of Macedonia, which were much poorer than that of Corinth, had long since given their contribution. He now presses the subject on the Corinthians, not giving any authoritative command, but simply an

earnest recommendation. He says:—I give my advice (as distinguished from a command) in regard to this matter. For this is expedient for you (i.e. for such as they were it was better to give an advice than a command, seeing that you began to make the collection) before them (the Macedonians), not only to do, but also the will to do, from a year ago, i.e. you anticipated the Macedonians not only in your first action, but in your purpose to act.

2 ch. 9. 7, Ex. 35. 6, Pr. 19. 22, 3. 28, Mar. 12. 43, Lu. 21. 3, 1 Pe. 4. 10, He. 11. 17, 13, 16.

3 Ac. 1. 34, Mat. 7. 12.

4 The apostle seems to refer to a well-known fact in the statistics of commerce—the alternate depressions and resuscitations of trade in different cities and countries—the prosperity of one place being often contemporaneous with the calamity of another.

5 And upon this he grounds his appeal to the Corinthians, whose trade seems then to have been prosperous, while that of Macedonia was depressed; and he reminds them that the time may come when the revival of trade in Macedonia may enable them to supply the deficiencies from depression in Corinth.—C.

6 Ex. 16. 18, Lu. xii.

7 Phi. 4. 6, Col. 3. 17, Ep. 5. 20.

8 ch. 12. 18, ver. 6, 16, 1, Ch. 29. 2, 3, 6.

9 ch. 12. 18, ver. 22, 23, Ac. 5. 2, 4.

10 Who this was is uncertain. Most think it was Luke. But it was not—his name is unknown to men, but his record is with God.—C.

11 1 Co. 16. 3, 4.

12 Or, gift. See ver. 1, 4, 6, ch. 4. 15, 7, 14, 20, 9. 1, 5, 9, 12, 13, Phi. 4. 15, 18.

13 1 Co. 16. 3, 4. Mat. 10. 1, Ep. 5. 15.

14 Pr. 9. 4, Ac. 24. 16, Ro. 12. 17, Phi. 4. 8, 1, Pe. 2. 12.

15 Another unknown person, by some thought to be Apollonius, who had previously been indisposed to go, 1 Co. 16. 12.—C.

11 Now therefore perform the doing of it, that as there was a readiness to will, so there may be a performance also out of that which ye have.

12 For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

13 For¹ I mean not that other men be eased and ye burdened:

14 But by an equality, that now at this time your abundance may be a supply for their want, that their abundance¹ also may be a supply for your want: that there may be equality:

15 As it is written, ²He that had gathered much had nothing over; and he that had gathered little had no lack.

16 But³ thanks be to God, which put the same earnest care into the heart of Titus for you.

17 For⁴ indeed he accepted the exhortation, but being more forward, of his own accord he went unto you.

18 And we have sent with him ⁵the brother whose praise is in the gospel throughout all the churches;

19 And not that only, but who was also ⁶chosen of the churches to travel with us with this grace,³ which is administered by us to the glory of the same Lord, and declaration of your ready mind:

20 Avoiding⁷ this, that no man should blame us in this abundance which is administered by us:

21 Providing⁸ for honest things, not only in the sight of the Lord, but also in the sight of men.

22 And we have sent with them our ⁹brother, whom we have oftentimes proved diligent in

poor brethren of Macedonia, ye may give further proof of your love to me and to the saints, and especially to Christ, in imitation of and thankful return for his unparalleled and endearing love towards you. 9. For by infallible information and your own experience ye know the astonishing favour, love, and bounty of our Lord and Saviour Jesus Christ, who, though he was the eternal Son of God, possessed of all the riches, glory, and blessedness of the Godhead, and rightful proprietor of all the riches of the universe, yet, to effect your salvation, assumed our nature in a most debased and impoverished condition, veiled his divine glory, and submitted to poverty, meanness, and suffering, that by this means ye might be enriched with all the abundant blessings of grace and glory, and even with those temporal benefits which ye enjoy in a spiritual state. 10, 11. Affected with his engaging example, I expect that ye will now complete and put into one sum the collections which ye began to lay by you about a year ago when ye received my former epistle. 12. For wherever there is a cheerful and determined inclination to acts of benevolence, and sincere contrivances and endeavours to be able to distribute somewhat to the glory of God and the necessities of his people, it is acceptable not only to ministers and churches, but even to Christ himself, be it more or less, if answerable to men's circumstances and abilities. 13. For I do not wish that ye should reduce yourselves to poverty by giving too largely to the enriching of these poor saints in Judea, nor that the whole burden of supplying them should fall on you, to ease or excuse other churches that are able to assist in it; 14. But I am desirous that

many things, but now much more diligent, upon the great confidence which I have⁵ in you.

23 Whether any do inquire of Titus, *he is my partner and fellow-helper concerning you: or our brethren be inquired of, they are the messengers of the churches, and the glory of Christ.*⁶

24 Wherefore show ye to them, and before the churches, *the proof of your love, and of our boasting on your behalf.*

CHAPTER IX.

1 He yieldeth the reason why, though he knew their forwardness, yet he sent Titus and his brethren beforehand: 6 and he proceedeth in stirring them up to a bountiful alms, as being but a kind of sowing of seed, 10 which shall return a great increase to them, 13 and occasion a great sacrifice of thanksgivings unto God.

FOR as touching *the ministering to the saints, it is superfluous for me to write to you:*

2 For I know *the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready¹ a year ago; and your zeal hath provoked very many.*

3 Yet^a have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:

4 Lest^a haply if they of Macedonia come with me, and find you unprepared, we (that we say not ye) should be ashamed in this same confident boasting.

5 Therefore I thought it necessary to exhort

the brethren, that they *'would go before unto you, and make up beforehand your² bounty, whereof ye had notice before,³ that the same might be ready, as a matter of bounty, and not as of covetousness.*⁴

6 But^a this I say, *He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.*

7 Every^a man according as he purposeth in his heart, *so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.*

8 And *God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work:*

9 (As it is written, *He hath dispersed abroad; he hath given to the poor: his righteousness⁵ remaineth for ever.*

10 Now¹ he that ministereth seed to the sower both ministereth bread for *your food, and multiply your seed sown, and increase the fruits of your² righteousness;*⁶

11 Being^a enriched in every thing to all bountifulness,⁷ which causeth through us thanksgiving to God.

12 For the administration of this service not only *supplieth the want of the saints, but is abundant also by many thanksgivings unto God;*

13 Whiles by the experiment of this ministration they *glorify God for your professed*

A.M. cir. 4064.
A.D. cir. 60.

5 Or, he hath.
y ch. 7, 12, 18. Phi. 2.
25, 15, 18.

6 In the second clause of this verse Paul speaks of 'the messengers of the churches,' in the Greek it is 'the apostles of the churches;' i.e. those who were commissioned by the churches to do a certain work. It will be observed, that they are called 'the apostles of the churches,' not 'the apostles of the Lord.' The concluding phrase, 'the glory of Christ,' is intended to be descriptive of these apostles; they were men whose labours tended to promote the kingdom of Christ.—P.

2 ver. 8, ch. 7, 14, 19, 2.

CHAP. IX.

a 1 Co. 16, 1, 2. Ro. 15.
25, 26. Ac. 11, 29. ch. 8, 4.
19.

b ch. 8, 10, 19, 24. 1 Th.
1, 7, 8. He. 10, 24.

1 Among the various qualities of the human mind, to be 'ready' is generally one of the most important. It implies thoughtfulness of what should be done—forecast of how it may best be done—no wavering, no indecision, no procrastination—that the work be done now—that the worker may be found 'ready.'—C.

c 1 Co. 16, 1. ch. 7, 14;
8, 17, 24.

d ch. 11, 17, 8, 24; ver.
2, 3.

* Your righteousness. Yours by derivation from Christ. See note on Ro. 1, 17. —Note. All fruits of holiness spring from the roots of that free grace whereby God pardons and accepts

A.M. cir. 4064.
A.D. cir. 60.

—justifies the sinner through faith in Christ Jesus, He. 8, 10—12.—C.

e ch. 2, 6, 1 Co. 16, 2.
2 Gr. blessing, Ge. 33, 11. Le. 25, 21. 2 Ki. 5, 15, 100, 29, 13, 31, 19.

3 Or, *as much hath been so much spoken of before, ver. 12.*
4 That is, as Alford well interprets, that your contributions may appear to be the fruit of blessing, poured out from beneficent minds, not of a sparing, parsimonious, covetous spirit, which gives no more than it needs.—P.

g 1 Co. 1, 12; 7, 29; 15, 50. Ga. 3, 7; 15, 16. Ep. 4, 17. Col. 2, 4.

h Ec. 1, 11. Mat. 7, 2. Ps. 18, 25; 41, 1—3. Pr. 11, 24; 25, 19, 17, 22, 9. Ga. 6, 6—9. 1, 15, 19, 16, 19.

i 1 Sa. 25, 16. De. 15, 7, 8. Lu. 12, 20. Ex. 25, 2; 35, 5. Le. 1, 3. Ro. 12, 8. 1 Ti. 1, 25; 2 Co. 8, 12.

j Ps. 112, 9. ver. 10.

k Ps. 104, 13. Is. 55, 10. Ho. 10, 12.

l ver. 9. Mat. 6, 1.

m See note * in first column.

n ch. 8, 2, 3, 16, 19, 21; 4, 15. 1 Ti. 6, 18. Lu. 16, 9.

o 7 Gr. simplicity or liberality.

p ch. 8, 14, 15. Phi. 2, 25, 18.

q Mat. 5, 16. Ro. 15, 26. 2 Co. 8, 4. He. 13, 16. Phi. 4, 10, 17, 19.

this time ye, out of your abundance, should supply their extreme necessities, that if ever, by the providence of God, ye should be reduced to like straits, they or others may be able and inclined to supply your need: 15. Of which brotherly communication we have an agreeable example in the Israelites' distribution of the manna, giving whatever they gathered more than enough for themselves to such as, through age and infirmity, could not gather what was sufficient for their daily support. 16, 17. And blessed be God that he hath inspired our beloved brother Titus with the same fervent zeal as myself to engage you in this excellent service, for your own profit as well as the relief of the poor Jews; and indeed such was his abundant affection for you and zeal for this work, that he scarcely needed to be urged to promote it. 18, 19. And I and my brethren who are concerned in it have sent along with him on the same errand another eminent minister of great repute in the churches for his insight into the gospel, and his zeal, faithfulness, and diligence in promoting the interests of it; and who hath been chosen by the churches here to attend and assist us in distributing their collection to the poor Christians in Judea, to the honour of Christ and of all the cheerful contributors: 20, 21. We being desirous to have some other respectable ministers of Christ joined with us in bearing and distributing these large collections, that none might have occasion to suspect we had embezzled or misapplied any part of them; for we wish to execute this important trust in such a manner as may approve itself not only to God, who knows our hearts and ways, but also to the consciences of all mankind, whether friends or foes, who may observe our conduct. 22. And with these two brethren we have sent a third, of whose activity and faithfulness we have had the strongest proofs; and who, from the commendations of you which he hath heard from me, will exert himself to the utmost to complete your honourable liberality. 23. If any strangers desire to know the character of these three brethren, let them understand that Titus is my assistant in everything relating to your comfort and edification, and that of other Christians; and that the other two are approved messengers of the churches here in Macedonia, who also have been greatly instrumental in promoting the glory and honour of Christ.

24. Receive them therefore in such a respectful manner as will manifest to them and to the churches your love to Christ, to them and to me, and to the poor Jewish saints; and show that my boasting of you as a generous, faithful, and kind people hath been perfectly just and well-grounded.

REFLECTIONS.—What an excellent virtue is Christian benevolence! Wrought in us by the power of divine grace, it proves the sincerity of our love to Christ, and to his members for his sake. It is a delightful imitation of him in his redeeming kindness, and never fails to turn out to men's own advantage. But it is shameful to be outdone in it by persons poorer than ourselves.—It is highly honourable for professors first solemnly to give up themselves to Jesus Christ as his members and subjects, and, in consequence thereof, to the direction of his faithful ministers.—And happy is it when everything in charitable benevolence or other church matters is managed with such prudence, faithfulness, and disinterestedness as leaves not the least ground for a suspicion of fraud, partiality, or selfishness, and when ministers and saints so behave as to be generally beloved and extensively commended.

CHAPTER IX. Ver. 1. But the pious generosity and compassion of your own tempers renders it altogether superfluous to suggest any other arguments for enforcing your liberality on this occasion. 2. For I made me boast to the Christians of Macedonia that ye and your neighbours in Achaia had begun your collections a year ago; and the fame of your fervent zeal herein hath raised a noble emulation in the breasts of many. 3, 4. But notwithstanding my confidence in you, I thought proper to join in sending Titus and his two brethren to you, that your money may be collected and just ready for us whenever we call for it, lest if any of the Macedonian brethren come along with me, and find your collection not completed, it should expose both you and me, who have boasted of you, to shame and reproach. 5. I therefore thought it necessary for your and my own honour, and the common credit of Christianity, to entreat these brethren to come beforehand and inform you when ye may look for us, who are to receive, carry, and distribute it, that your boun-

tiful contribution may be fully ready, and appear a grateful acknowledgment of God's kindness to you, cheerfully given, without any importunate instigation on our side. 6. And though the quantity to be given must be left to your own consciences, yet remember that, in allusion to the niggardly or plentiful sowing of seeds in the earth, God will ordinarily proportion his kind blessings to the straitness or liberality of your charitable contributions. 7. In view of this, let each of you give what he thinks proper in his circumstances, and that cheerfully, not like persons who grudge to part with it, or wish to be excused; for the infinitely bountiful God takes pleasure in them who give with an open hand and heart, and cheerfully improves every opportunity of making their condition comfortable. 8, 9. And this all-sufficient God, who delighteth in mercy, is able to make a liberal disposition, as well as all other gifts and graces, to abound in you, that ye, being content with what ye have, and plentifully supplied with everything pertaining to life and godliness, may be still more and more engaged in such charitable work, and thus attain to the inspired character of the merciful man, who, by his liberal distributions to the poor, procures himself lasting honours before God and men. 10. May therefore God, whose blessing maketh rich, and who multiplies grain to the sower, and supplies the necessity of liberal persons, and inclines them to supply others, give you always whatever is needful, restore your present liberality a hundred-fold into your bosoms in both spirituals and temporals, and enable you more and more to abound in all the fruits of righteousness! 11. May he plentifully enrich you with every blessing of time and eternity, and make you more and more inclined and able to abound in such disinterested liberality as may engage many souls in thankfulness to God for raising up by our means such instruments of supplying their wants! 12. For the proper distribution of this collection will not only be an ample relief to the poor Christians of Judea, but will redound to the honour of God, through the manifold thanksgivings of those who are supplied and other friends of Christ: 13. While by this experimental proof of your brotherly affection the receivers of your charity, and even they who hear of it, will adore and bless God for your unfeigned submission to the authority of Christ in

subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men;

14 And by their prayer for you, which long after you for the exceeding grace of God in you.

15 Thanks be unto God for his unspeakable gift.

CHAPTER X.

1 Against the false apostles, who disgraced the weakness of his person and bodily presence, he setteth out the spiritual might and authority with which he is armed against all adversary powers, 7 assuring them that at his coming he will be found as mighty in word, as he is now in writing being absent: 12 and withal taxing them for reaching out themselves beyond their compass, and vaunting themselves into other men's labours.

NOW I Paul myself beseech you by the meekness and gentleness of Christ, who in presence am base among you, but being absent am bold toward you.²

2 But I beseech you, that I may not be bold when I am present with that confidence, where-with I think to be bold against some, which think of us as if we walked according to the flesh.⁴

3 For though we walk in the flesh, we do not war after the flesh:

4 (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;)⁶

5 Casting down imaginations,⁷ and every high thing that exalteth itself against the knowledge of God, and bringing into captivity⁸ every thought to the obedience of Christ;

6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

7 Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's.

A.M. cir. 4064.
A.D. cir. 60.

Pr. 11. 26. 2 Ti. 1. 18.
Phil. 1. 12. 13. 16. 2.
1 Co. 1. 4. 5. ch. xiii. xiv.
1 Co. 3. 5. Ja. 1. 17. Ps. 115. 1. Ro. 11. 36. 1 Sa. 1. 17.
1 Is. 9. 6. 42. 6. 7. 49. 6.
55. 4. Jn. 3. 16. 10. Ro. 8. 32. 16. 23.

CHAP. X.

A.M. cir. 4064.
A.D. cir. 60.

Pr. 11. 26. 2 Ti. 1. 18.
Phil. 1. 12. 13. 16. 2.
1 Co. 1. 4. 5. ch. xiii. xiv.
1 Co. 3. 5. Ja. 1. 17. Ps. 115. 1. Ro. 11. 36. 1 Sa. 1. 17.
1 Is. 9. 6. 42. 6. 7. 49. 6.
55. 4. Jn. 3. 16. 10. Ro. 8. 32. 16. 23.

1 Or, in outward appearance.

2 See note below.

3 1 Co. 4. 19. 21. ch. 1. 17. 12. 17. 4. 21. 1. 10. 22. 12. 20. 13. 2. 10. Phil. 2. 3.

4 Or, reckon.

5 As if prompted by a view to worldly influences and interests.—C.

6 Ga. 2. 20. 4. 13. ch. 2. 17. 1 Ti. 1. 18. 2 Ti. 2. 3. 4. ch. 1. 12. 17. 1 Ro. 8. 13.

7 E. i. 1. 10. Is. 41. 14. 16. 26. 4. 6. 7. 1 Co. 1. 18. 10. 5. Ro. 6. 16. 17. Ps. 110. 2. 1 Co. 6. 7. 13. 3. 4.

8 Ep. 6. 10. 20. 1 Th. 5. 8. ch. 3. 5. 14. 7. with Jos. 6. 4. 20.

9 Or, to.

10 Strong holds. Literally, demolishing reasonings; that is, the sophistical reasonings by which the rabbins supported the vain traditions of the elders, and the philosophers the arbitrary dogmas of their schools.—C.

11 Zec. 4. 6. 7. Ps. 18. 27. 110. 2. 3. Eze. 17. 24. 1 Co. 1. 19. 3. 19. Ps. 45. 4.

12 Or, reasonings.

13 Mat. 11. 29. 30. Ps. 18. 44. 22. 27. 31. 68. 30. 31. 110. 2. 3. 45. 4. 5. 10. 11. 17. Ro. 1. 5. 16. 26. 1 Pe. 1. 14. 11. Ge. 8. 21. Mat. 15. 19. He. 4. 12.

14 Captivity represents the human heart as reluctant to become subject to Christ, as a freeman become a slave.

15 But the law of Christ constraineth us, and every thought is at last conquered, and away captive in the bonds of the gospel.—C.

16 Nu. 16. 26. Ac. 5. 8. 20. 13. 10. 11. 1 Co. 4. 21. 5. 3. 4. 1 Ti. 1. 20.

17 J. ch. 2. 9. 15. 19. 13.

18 1 Sa. 16. 7. Jn. 7. 24.

19 1 Jn. 4. 6. 1 Co. 14. 37. Ac. 6. 13. 22. 10. 14. 26.

20 16. 18. 1 Co. 9. 1. 2. ch. 5. 12. 12. 11. 11. 23. 13. 3. Ga. 1. 1. 11. 10. 12. 2. 9.

* The thoughtful

reader will observe a marked change in the tone and style of the epistle from this verse onwards. In the preceding part there is a gentleness of appeal, an affectionate earnestness of pleading, which could not fail to touch the hearts of the Corinthians. Here he assumes a tone of severity and of stern command. His mind was evidently affected by some new intelligence. Probably Titus had just told him of the charges preferred against him, and of the calumnies circulated regarding him. So far as concerned himself personally he was indifferent to such things; but he was jealous of his apostolic office and his divine commission. His Master's interest and honour were involved, and he therefore administers to the erring church a severe rebuke.—2

11 ch. 12. 5. 13. 2. 3. 8. 10. 1 Co. 4. 21. 5. 3. 5. ch. 2. 6. 7. 12. 19. 21.

12 1 Co. 5. 4. 5. 9. 12. 13.

13 1 Co. 1. 17. 12. 13. 5. 13. ch. 11. 6. 21. 30. 12. 5. 6. 12. 13. 4.

14 1 Co. 4. 19. 21. ch. 12. 20. 13. 2. 10.

15 ch. 3. 15. 12. Pr. 27. 2. Joh. 12. 2. Lu. 18. 11. 15. 5. 5.

16 Pr. 26. 12.

17 Or, understand it not.

18 ver. 15. Ro. 15. 20. Pr. 25. 14. 1 Co. 12. 11. ch. 11. 18. 12. 5. 6. Ep. 4. 7. 1 Pe. 4. 10. 11. See

19 1 Th. 2. 13. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

20 1 Th. 2. 13. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

21 1 Th. 2. 13. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

22 1 Th. 2. 13. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

23 1 Th. 2. 13. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

24 1 Th. 2. 13. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

25 1 Th. 2. 13. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

26 1 Th. 2. 13. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

27 1 Th. 2. 13. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

28 1 Th. 2. 13. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

29 1 Th. 2. 13. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

30 1 Th. 2. 13. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

31 1 Th. 2. 13. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

32 1 Th. 2. 13. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

33 1 Th. 2. 13. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

34 1 Th. 2. 13. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

35 1 Th. 2. 13. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

36 1 Th. 2. 13. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

37 1 Th. 2. 13. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

38 1 Th. 2. 13. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

39 1 Th. 2. 13. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19.

CHAPTER XI.

1 Out of his jealousy over the Corinthians, who seemed to make more account of the false apostles than of him, he entereth into a forced commendation of himself, 5 of his equality with the chief apostles, 7 of his preaching the gospel to them freely, and without any charge, 13 showing that he was not inferior to those deceitful workers in any legal prerogative, 23 and in the service of Christ, and in all kind of sufferings for his ministry, far superior.

WOULD to God¹ ye could ^abear with me a little in my folly: and indeed bear² with me.

2 For I am ^bjealous over you with godly jealousy: for I have ^cespoused you to one husband, that I may present you as a chaste virgin to Christ.

3 But I ^dfear, lest by any means, ^eas the serpent beguiled Eve through his subtilty, ^fso your minds should be corrupted from the simplicity³ that is in Christ.

4 For if he that cometh preacheth ^hanother Jesus, whom we have not preached, or ⁱif ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.

5 For I suppose I ^jwas not a whit behind the very chiefest apostles.

6 But though ^kI be rude in speech,⁴ yet not

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CHAP. XI.

1 *World to God.*
The word 'God' is not in the original.

4 ver. 16, 21-29; ch. 5.

13 *Or, ye do bear.*

16 Ga. 4.11, 17, 18. Phi.

3.18, 19.

17 1 Co. 4.15; 5.10, 11;

18 12. ch. 13. 5. 13. 2. 4.

5. 15. 4. 10. 2. 20. Ep.

5. 25. 30. Col. 1. 28, with

Le. 21. 13. Pr. 19. 14; 31.

10.

11 Ga. 4. 11; 1. 6; 3. 1.

12 ver. 29. Phi. 3. 18, 19. 2

Th. 1. 15.

13 1 Co. 3. 4; 13. Jn. 8. 44.

14 1 Ti. 2. 14. Re. 20. 2; 12.

9.

15 1 Co. 16. 18. ch. 2. 17;

16 1 Co. 1. 6; 12. 13; 14. 9;

17 5. 10. Ep. 4. 14. Phi. 1. 15;

18 3. 2. 18. Col. 2. 4, 8, 18. 1

Th. 2. 3. 5. 2 Th. 3. 2. 6. 1

Th. 1. 3. 4. 1. 3. 5. 2

Th. 2. 16; 3. 2. 5. Th. 1. 10.

He. 13. 9. 2. Pe. 2. 1, 14; 3.

3. 17; 1 Jn. 2. 18. 4. 1. Jude

4. Mat. 24. 11, 24.

3 *Simplicity.* Singleness, oneness of affection to Christ.—C.

4 Ga. 1. 7, 8; 3. 2, with

Ac. 4. 12. 1 Th. 2. 5. Ep.

4. 4. 5. 1 Co. 12. 4-11.

1 Co. 15. 10. ch. 10.

10; 12. 11, 12. Gal. 2. 6, 9.

11 1 Co. 1. 17; 2. 1, 13.

ch. 10. Ep. 3. 4. ch. 4.

2. 11; 12. 11, 12; 1 Th. 2.

14. 2.

4 The meaning is not that Paul was not a master of the Greek language, or that he did not speak it with idiomatic accuracy and force. The Greek word translated *rude* signifies 'one not professionally trained.' Paul was not an or-

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A.D. cir. 60.

ator systematically trained in the Greek schools. He disclaims mere rhetorical power in this place, just as he did in the beginning of his first epistle.—F.

5 *In abasing myself*—by working as a tent-maker.—C.

1 Ac. 20. 33, 34. ch. 6.

12. 13. 1 Th. 2. 9. 2 Th.

1. 10. Ep. 4. 17. Phi. 1. 8.

1 Th. 2. 5; 10. 1 Th. 2. 7; 5.

21.

6 This ought not to be translated as an oath or solemn assertion. It is a simple statement of fact.—

1 I speak; the apostle says in substance, according to that truth of which Christ himself was our example, when I say that no man, &c.—P.

7 *Gr. this boasting*

shall not be stopped

in me. See ver. 7-9.

12. 1 Co. 9. 15-18.

8 ch. 6. 11; 7. 3; 12. 15.

1 Co. 4. 15.

9 ch. 12. 13. Jn. 21. 17.

1 Th. 2. 5, 10.

10 *That I will* (continue to) do.—C.

11 1 Co. 9. 12. Ga. 1. 15.

12 Ac. 15. 1, 24; 20. 29.

30. Ro. 16. 18. ch. 2. 17; 4.

2 Ga. 1. 2. 4. 12. 17; 12.

Phi. 1. 16; 2. 21; 3. 2, 18.

Col. 2. 4, 8. 1 Th. 3. 4, 6.

14. 1. 3. 5. 3. 5. 2 Th. 2. 17;

3. 5. 2 Th. 1. 10, 11. 2 Pe.

2. 1, 2. 1 Jn. 4. 1; 2. 18.

Jude 4. Re. 2. 2, 9. Mat.

24. 11, 24.

in knowledge; but we have been thoroughly made manifest among you in all things.

7 Have I committed an offence ^kin abasing myself⁵ that ye might be exalted, because I have preached to you the gospel of God freely?

8 I⁶ robbed other churches, taking wages of them, to do you service.

9 And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me, the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself.

10 As⁷ the truth of Christ is in me,⁸ no man shall stop me of this boasting⁷ in the regions of Achaia.

11 Wherefore? ⁹because I love you not? ¹⁰God knoweth.

12 But what I do, that I will do,⁸ that⁹ I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.

13 For such ¹¹are false apostles, deceitful workers, transforming themselves into the apostles of Christ.

repentance, I should have no reason of being ashamed as though I had gone beyond either truth or decency. 9. But I will not say what I might lest it should be pretended that I am desirous of terrifying my opposers by my letters, while I dare to say nothing face to face. 10. For they have already reproachfully derided me as if I wrote letters in a high, solemn, authoritative, and threatening strain, while when personally present I appear most weak and contemptible, and my discourse quite despicable, without either elegance of language or a graceful utterance. 11. But let these mockers know that if God bring me again among you, they shall find me every whit as severe in the practical execution of my apostolic authority against impenitent offenders as I appeared in my letters. 12. While they think me quite unworthy to be compared with themselves, my conscience restrains me from imitating them in self-conceit, and in groundless and indecent boasting to the decrying of everybody else.—And indeed it but manifests their weakness and folly to form their opinion of themselves from their own fancied excellencies, or comparison with some of their own party. 13. For my part, I abhor assuming to myself the honour of other men's labours, or of doing that which God never appointed or directed me to in my ministrations; but merely mention what God really did by me in the exercise of my apostolic office, all along from Jerusalem to your city. 14. I did not, like your factious preachers, hasten from place to place where I might best gain honour or wealth to myself; but came all along gradually, and was the first who preached the gospel to you. 15. And as I abhor boasting of anything done by others, or done out of the line prescribed me by Providence, I hope that when your faith, which has been shaken by these false teachers, is re-established and strengthened, I shall be encouraged and assisted by you to preach the gospel in places where it has not been heard. 16. I mean to preach in the countries to the north and west of you, for the conversion of the heathens to Christ, without encroaching on the province of any other, or taking the honour of any man's labours. 17. But, after all, instead of boasting of our own accomplishments, labours, and success, or of claiming the honour of other men's works, let every one of us glory in the Lord Jesus, by whose gracious direction and influence we act for the honour of God or good of souls. 18. For it is not he who has a high conceit, and boasts of his own abilities and performances, but he whom the Lord honours with his gifts, graces, presence, and blessing, and bears witness to as sincere, humble, and faithful in his work, that is now or shall at the last day be approved by God.

REFLECTIONS.—The best of men, and especially ministers, may expect malignant traducers. But with meekness and condescension they should endeavour to gain the unreasonably prejudiced, and yet with authority vindicate the honour of Christ in rebuking the obstinate. And though they have their natural infirmities and passions, they must never be governed by carnal principles or aims in their work.—Alas! how fixed is the power of sin and Satan in men's hearts! and yet the gospel, attended by the influence of God's Spirit, gloriously triumphs over all opposition, and wins men to Christ. It is necessary that ministers sometimes vindicate their conduct, and show the integrity, self-consistency, and order of it. But as ever either ministers or Christians would be approved by God, they must beware of pride, and glory only in Christ.

CHAPTER XI. Ver. 1. But as a little glorying in opposition to these pretended apostles among you is necessary for my vindication, and for enabling you to silence their proud boasts, I beg and hope that ye will bear with me a little in this, which without necessity would be extremely foolish. 2. For with a holy and religious fear I am deeply concerned lest any of you be drawn off from Christ and his gospel, or even a due regard to me his apostle, and the instrument by which ye were savingly turned and united to the Lord Jesus Christ; and that I may have the honour and pleasure of presenting you to him as a pure, uncorrupted, and faithful spouse. 3. But considering the artifices of your new teachers, I am afraid lest the devil, who, in the form of a serpent, beguiled our first mother Eve, to the general ruining of mankind, should pervert you in your principles, tempers, and practices, and turn you aside from the purity of doctrine and sincerity of manners becoming persons vitally united to Christ. 4. Indeed if any of your new preachers exhibit to you a more excellent Saviour than I and Apollos preached to you—or if by their ministrations ye have received a more excellent spirit, and more eminent gifts and graces, than ye did by ours—or if their gospel be more worthy of God, or more answerable to the condition of fallen men, than what we preached—ye may very justly own them, and prefer them to me. 5. It is nevertheless certain that I am not inferior to any of Christ's inspired apostles—no not to Peter, of whom some of you boast. 6. And though my style be plain and simple, and my pronunciation less graceful than that of Apollos, my knowledge of the mysteries of the gospel, which I received by revelation from Christ, is inferior to none; the efficacy of which, with respect to

all the principal points of faith and obedience, ye experienced with such power of the Holy Ghost when I was among you, that I need only appeal to your consciences to attest it. 7. Is it reasonable to upbraid me that, to show I had no mercenary views upon you rich people of Corinth, but merely desired that you might be enriched with the blessings of salvation, I humbled myself to labour for my daily bread, and preached to you for nothing? 8. Nay, in pursuit of my studious concern for your spiritual advantage, I took gifts from other churches, that, for your greater edification, I might minister freely to you. 9. Accordingly I never complained to you when I was straitened for the necessities of life, nor became less diligent; for whatever I needed more than what I gained by my own labour, my friends in Macedonia supplied; and as I have preached, so I hope I shall ever preach the gospel to you without putting you to any charge. 10. And this conduct I am so far from being ashamed of, that I reckon it my honour; and I solemnly resolve that neither reproaches nor kindnesses shall stop my continuance in it among you Christians of Achaia. 11. And I can appeal to God that this refusing to take subsistence from you is not because I have taken some disgust at you. 12. But I have preached and will preach the gospel freely to you, to stop the reproachful revilings of your false teachers, and to induce them to oppress you as little as I do. 13. For whatever they pretend, they are not real apostles of Jesus Christ, sent and commissioned by him, but falsely claim that high character, and deceitfully corrupt the Word of God, and serve themselves instead of him. 14. And it is no wonder they labour to impose upon you by specious appearances, when even the devil, their master, often pretends holiness and kindness in order to perpetrate the greatest mischiefs. 15. It is therefore nothing strange or impracticable that his servants and emissaries should dissemble their true character, as if they were singularly holy, and taught men the way of righteousness to eternal life. But God will quickly judge and reward them according to their hypocrisy and wickedness. 16. Considering therefore how these pretenders to apostleship set off themselves to the deceiving of multitudes, I hope that ye will indulge me in a little necessary though foolish commendation of myself. 17. I do not pretend any express command or example of Christ in it; but their selfish boasting of themselves, and mean insinuations against me and what I preach, oblige me to cry up myself in their foolish manner. 18. For if they boast of descent from Abraham, or of circumcision and other external privileges, I have as much ground to boast on these heads as any

14 And no marvel: for ^aSatan himself is transformed into an angel of light.

15 Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; ^awhose end shall be according to their works.

16 I say again, ^aLet no man think me a fool; if otherwise, yet as a fool receive^o me, that I may boast myself a little.

17 That which I speak, ^aI speak *it* not after the Lord, but as it were ^afoolishly, in this confidence of boasting.

18 Seeing^o that many glory after the flesh, I will glory also.

19 For ye suffer fools gladly, ^aseeing ye yourselves are wise.

20 For ye suffer, ^aif a man bring you into bondage, if a man devour *you*, if a man take of *you*, if a man exalt himself, if a man smite you on the face.

21 I speak as concerning reproach, as though we had been ^aweak. Howbeit whereinsoever any is bold, (I speak foolishly,) ^aI am bold also.

22 Are they Hebrews? ^aso am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I.¹

23 Are they ministers of Christ? (I speak

A.M. cir. 4064.
A.D. cir. 60.

5 ch. 2. 11. Ge. 3. 15.
Re. 12. 9.

1 Phil. 1. 19. Ga. 1. 8. 9.
2 Th. 3. 8. 12. Re. 9. 11.
13. 10. 20. 19. 22. 25.

3 ch. 12. 6. 11; ver. 1.
21. 23.

4 Or, suffer.
5 1 Co. 7. 6. 12. 25.

6 ch. 9. 4; ver. 18-27.
Phil. 3. 4-6.

7 ch. 10. 13; 22. 5. 6.
Phil. 3. 3-6; ver. 22-27.

8 1 Co. 4. 10; 8. 11; 10.
15.

9 Ga. 2. 4; 4. 9; 5. 1. 10.
6. 3. 12. Tit. 1. 11; 2. 12. 13.
3. 14. 1 Th. 2. 5. 1 Ti. 6. 5.

10 2 Ti. 3. 6. Lu. 20. 47; Ro.
16. 17. 18. Phil. 3. 19. ch. 1.
24. ver. 27.

11 ch. 10. 1. 2. 10.
6 ver. 22-27. Phil. 3. 3-6.

12 Phil. 3. 5. Ac. 21. 30;
22. 21; 26. 4. 5. Ga. 1. 14.
Ro. 11. 1. with Ge. 17.
7. 9; 32. Mal. 1. 2. 2.
Ch. 20. 7.

13 Meyer well remarks that Paul here
claims for himself a
rank and position in
every respect equal
to that which his ac-
cusers in the Corin-
thian church had as-
sumed. The name
Hebrew expresses
nationality; *Israelite*,
theocracy; and *Seed*
of Abraham, a claim
to a part or interest
in the promised Mes-
siah.—P.

14 Aretas was King of
Arabia, and during
the anarchy which,
in the province of
Syria, followed the
death of the emperor
Tiberius, he seized
Damascus in A.D. 37,
and held it for a
period of two years.
It was during this
time Paul visited
Damascus. On his
conversion he went

into Arabia, and his
zeal and success
there in preaching
the gospel had most
probably excited the
enmity of the rulers,
so that when he
returned to Damas-
cus, the governor
under Aretas, being
instigated by the
Jews, attempted to
seize him. The tra-
ditional scene of his
escape is still shown
on the old wall of the
city.—P.

15 ver. 5; ch. 12. 11. 12.
1 Co. 15. 10. Ac. 9. 16. 23;
13. 23. 50;
14. 19; 16. 22; 20. 29; 23;
21. 11; 31; 23. 30; 26. 21;
22. 28. 20. 1 Co. 4. 9-12;
15. 30-32; ch. 1. 5. 8. 10. 4.
8-11; 6. 4. 9; 7. 5; 12. 10.
15. Ep. 6. 20. Ga. 6. 14.
17. Phil. 1. 7. 13. 2. 17. Col.
1. 24. 28. 9. 1 Th. 3. 3. 2.
Ti. 1. 8. 2. 9. 10. 3. 14. 6.

16 De. 25. 3.
17 Ac. 14. 5. 19; 16. 22.
23. xxvii.

18 1 Ro. 15. 19. 23-28.
Ac. 13. 23. 24. 26. 27.
19 1 Ac. 17. 25; 20. 5. 11.
31. 1 Co. 4. 11. ch. 6. 5.
Phil. 4. 12.

20 Ac. 15. 36-40. 20. 18-35.
Col. 2. 1. Ps. 122. 6-9;
51. 18. 137. 5. 6. Je. 51. 59.
21 1 Co. 8. 13. 9. 22. Ro.
12. 15. Ga. 6. 2. He. 13. 3.
Ps. 35. 13. 14.

22 Who that is af-
flicted ever fails to re-
ceive my sympathy?
—C.

23 ch. 12. 5. 9. 10. 16.
Ga. 14. Col. 1. 24. Ro.
5. 3.

24 ch. 1. 3. Ga. 1. 3. Ep.
1. 3. 1 Pe. 3. 1. 10. 30.

25 Ro. 1. 25. 9. 5. 1 Ti. 1.
1. 17. 6. 15. 16. Ne. 9. 5.
18. 15.

26 See ver. 10. Ro. 1.
9. 9. 1. ch. 1. 23. Ga. 1. 20.
Ph. 2. 8. 1 Th. 2. 5.

27 Ac. 9. 24. 25.
28 See note * in first
column.

as a fool,) ^aI am more: in labours more abundant in stripes above measure, in prisons more frequent, in deaths oft.

24 Of the Jews five times received I ^aforty stripes save one.

25 Thrice was I ^abeaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;

26 In^a journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;

27 In^a weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

28 Beside^a those things that are without, that which cometh upon me daily, the care of all the churches.

29 Who^a is weak, and I am not weak?² who is offended, and I burn not?

30 If I must needs glory, ^aI will glory of the things which concern mine infirmities.

31 The^a God and Father of our Lord Jesus Christ, which ^ais blessed for evermore, ^aknoweth that I lie not.

32 In^a Damascus the governor under ^aAretas

of them. 19. And I hope that ye, who are so wise in your own conceits, and can bear so much with their false and foolish boasting, will bear a little with me. 20. For if they attempt tyrannically to enslave your consciences, and subtly to make a prey of your substance, and exalting themselves insolently contemn and abuse you, ye can patiently put up with it all. 21. Let them then invidiously paint me out as a despicable wretch, incapable of apostolic powers and privileges, as they will, I dare boldly compare myself with them in everything worth mentioning. 22. In external Jewish honours, I am a Jew who speak the Hebrew language—a descendant of Jacob, the prevalent wrestler with God, by his beloved Benjamin—a descendant of Abraham, the friend of God, to whom and to his seed he promised to be a God in all generations. 23. In the honours of the gospel church I am a minister of Christ, a distinguished apostle, who have laboured, and suffered more scourging, imprisonment, and imminent dangers of death, in his cause, than any or all of them. 24. 25. Five times the enraged Jews have scourged me to the utmost degree of severity allowed by their law. At three different times I have been whipped according to the Roman law. At Lystra I was, at the Jews' instigation, stoned by the mob till I was accounted dead. Thrice I have been cast away at sea, and once tossed about a whole day and a night by the waves, lying on a part of the wreck. 26. Great and many have been my labours in preaching the gospel, and great my dangers from floods or rivers in the way.—Often have I been in danger of falling among robbers who infest the road; of being murdered by Jews or heathens; and of being killed by outrageous mobs in cities.—In travelling through desolate places I have been often in danger of being attacked by ruffians, or devoured by wild beasts, or of falling into other mischiefs.—At other times I have been in danger of perishing by storms, or of being taken by pirates; or have been insulted, abused, and nearly betrayed, through the treachery of Jews or pretended Christians. 27. In prosecuting my ministerial work, I have undergone the most fatiguing and painful services by day, and been deprived of proper rest and sleep by night. At other times I have been distressed for want of necessary food, and have spent much time in religious fasting. I have been often exposed to the severities of the weather, without sufficient clothing to keep me warm. 28. And besides all these bodily troubles, my anxious and careful concern for the spiritual welfare of

all the Christian churches, and my grief on account of their corruptions or calamities, have not a little distressed my mind. 29. For there is not a member of the church, to my knowledge, afflicted in body or mind, or weak in gifts, graces, or attainments, whom I do not sympathize with and endeavour to relieve. There is none in danger of falling from the faith, hope, or holiness of the gospel, but my heart burns with grief, godly jealousy, and holy zeal to encourage, confirm, and recover him. 30. But since my enemies make a kind of boasting necessary for me in the present circumstances, I rather choose to glory in the hardships, persecutions, and reproaches which I have met with to humble me, and afford Jesus Christ an opportunity to manifest his strength in my weakness, than in my high privileges, and the great things which he has done by me. 31. And however ignorant ye be of many of my fore-mentioned trials, or even ready to suspect them as incredible, I dare appeal to the ever-blessed God and Father of our Lord Jesus Christ, whose I am, and whom I serve, and who has graciously supported me under and carried me through them, that I have said nothing but the truth. 32, 33. Nay, I had not long begun to preach the gospel when the governor whom Aretas king of Arabia had placed in Damascus resolved to gratify the Jews in murdering me, and shut up and strictly guarded the city to prevent my escape.—But, by the directing providence of God, my Christian friends let me down from one of their houses, which was on the wall, and thus I got out of their hands, to preach the gospel in other places.

Ver. 1. *In my folly.* Not in absolute folly, but in what was charged as folly—that self commendation which necessarily accompanied self-vindication. C.

Ver. 4. That is, if any one coming in the name of an apostle reveal another Saviour, minister another spirit, and preach another gospel, there is then good reason for bearing (not with him, the spurious apostle, but) with me in my jealous and urgent anxiety to win you back to the simplicity of the truth as it is in Jesus. C.

Ver. 5. The assertion of this verse can never be reconciled with the imaginary supremacy of Peter and his successors in Rome. C.

Ver. 12. *That they may be found* (to subsist by their own labour, or by the contributions of their foreign friends) *even as we.* C.

Ver. 13. *For such* (as reveal another Saviour, &c.; see note ver. 4) *are false apostles*, deceitful workers; or, rather, 'such deceitful workers are false apostles.' C.

Ver. 14. *Satan himself is transformed*, &c. Of which transformation the most obvious example occurs in the temptation (Mat. iv.), where, by direct quotation of Scripture—the very testimony of the Holy Spirit, merely a little mutilated to suit his purpose—Satan attempted to seduce our Lord into rebellion, while appearing to inculcate an act of implicit faith. C.

Ver. 17. *I speak it not after the Lord*—in whom there is neither Greek or Jew, Col. 3. 11; but I speak it as a Jew, boasting in the flesh (see ver. 18, 22), that by asserting my equality or superiority in all that the Jews value I may show them the vanity of boasting in things that I count but loss for the excellency of the knowledge of Christ Jesus my Lord. C.

Ver. 19. This is neither 'irony nor ridicule,' as some inconsiderately represent it, but a plain declaration of fact—as if he had said, 'your superior wisdom enables you to bear with much that, in ceremonial observance or austerity of discipline, has in the sight of men the appearance of religion, yet in the sight of God is nevertheless foolishness.' C.

Ver. 24. *Forty stripes save one.* This was the utmost severity the Jewish law permitted, De. 25. 3; and a salutary lesson of humanity for Christian legislators and rulers when corporal punishment is deemed advisable or necessary. C.

Ver. 25. *Beaten with rods.* This seems to refer to punishment by the Roman fustes—a bundle of rods borne by the lictors before the consuls.—*Thrice I suffered shipwreck.* These all seem to have been different from that recorded Ac. xxvii., for that was posterior to the date of this epistle. C.

Ver. 26. *Waters.* Rather, 'rivers,' as distinguished from 'the sea.' C.

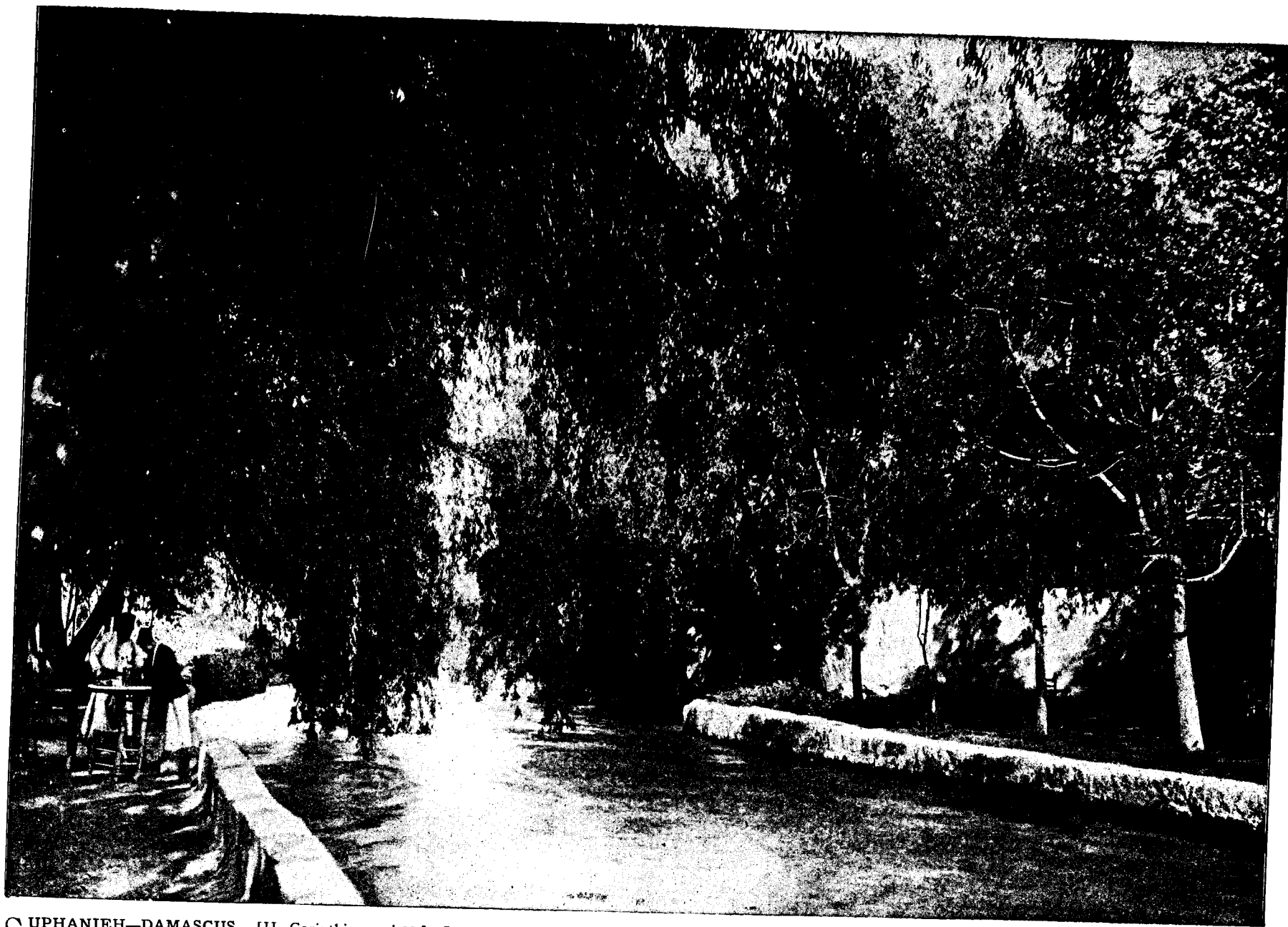
Ver. 28. *Besides those things that are without*—that is, besides those troubles already mentioned, which are external to my apostolic office. C.

Ver. 31. This, from its solemnity, evidently appears to refer to the catalogue of sufferings that precedes, not to the single danger that follows. C.

Ver. 33. There is no discrepancy between this account and that of Ac. 9. 20-25; the one account is merely more full than the other—ver. 32, 33 being a supplementary note to the foregoing enumeration. C.

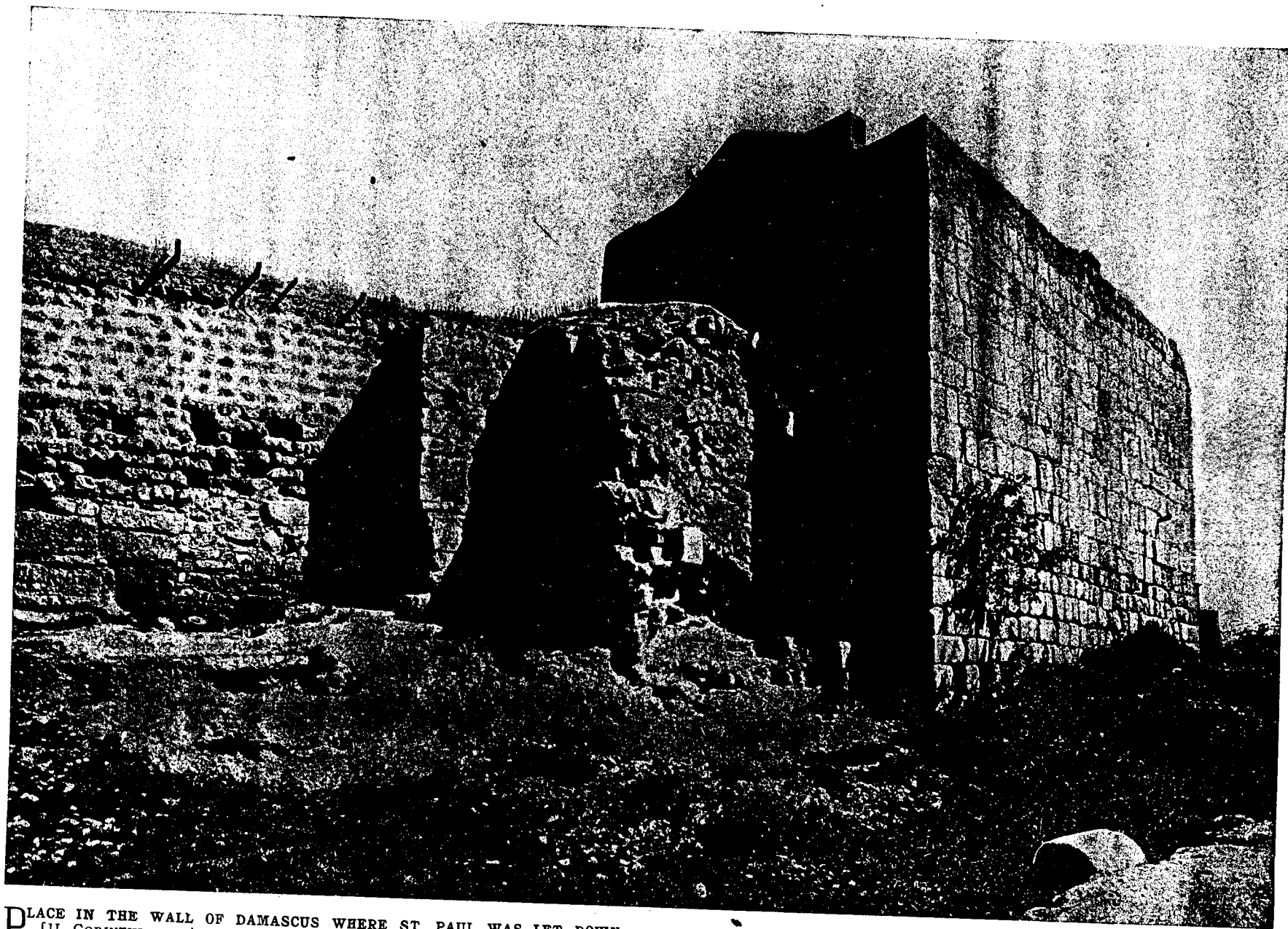
REFLECTIONS.—With great care should ministers endeavour to prevent their hearers being seduced by Satan or his instruments, and to promote their spiritual espousals to Christ. To gain those ends, what temporal claims ought they not to forego! And what labours, dangers, and sufferings ought they not cheerfully to undergo! The devil and his preachers will turn themselves into diversified shapes in order to deceive men. And it is common for seducers to boast of their piety, learning, labours, and sufferings; yet how insignificant are all when compared with those of a faithful minister of Christ!—Seducers will always love the world in some shape or other, and embrace all opportunities of engrossing its riches, honours, or powers; and the world in return will always love its own.

CHAPTER XII. Ver. 1. In ordinary cases it is indeed neither proper nor profitable to boast of my privileges and enjoyments; but since your judaizing teachers have by their reproaches forced me to it, I shall further add that I have as much ground to boast of immediate intercourse with God as any of them can



SUPHANIEH—DAMASCUS. [II. Corinthians, xi:22.]—In the 22nd verse of the 11th chapter of Second Corinthians, St. Paul claims to be a Hebrew of the Hebrews, and an Israelite of the Israelites, and of the seed of Abraham, in as complete a sense as any descendant of the father of the faithful. When Abraham came up from Ur, of the Chaldees, Damascus was one of the cities which he passed.

While this city has undergone great changes in the human elements of its history, it has changed very little in its natural features. Plane trees, poplars and black walnuts grew here when Abraham passed this way. On the banks of the Abana, which flowed through the city then as it flows now, plane trees, poplars and black walnuts continue to grow. *Damascus is the dream of the Syrian Desert.*



PLACE IN THE WALL OF DAMASCUS WHERE ST. PAUL WAS LET DOWN.
 [II. CORINTHIANS, xi: 32, 33.]—"In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me: And through a window in a basket was I let down by the wall, and escaped his hands." In the above view we have a picture of the place in the wall of Damascus where St. Paul

was let down. This is in the southeastern portion of the wall. We can contemplate the effect upon human civilization had St. Paul's enemies succeeded in assassinating him. More than all other men, to him is due the credit of laying the foundation of Christian theology and the Christian church. The visit of Paul to Damascus does more to call travelers to this city than all other things in its history.

the king kept the city of the Damascenes with a garrison, desirous to apprehend me:

33 And through a window in a basket was I let down by the wall, and escaped his hands.

CHAPTER XII.

1 For commendeth of his apostleship, though he might glory of his wonderful revelations, 9 yet he rather chooseth to glory of his infirmities, 11 blaming them for forcing him to this vain boasting. 14 He promiseth to come to them again: but yet altogether in the affection of a father, 20 although he feareth he shall to his grief find many offenders, and public disorders there.

IT is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.

2 I^c knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body,¹ I cannot tell: God knoweth;) such an one caught up to the third heaven.²

3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)

4 How that he was caught up into ⁴paradise, and heard unspeakable words, which it is not lawful³ for a man to utter.

5 Of such an one will I glory: ⁵yet of myself I will not glory, but in mine infirmities.

6 For ⁶though I would desire to glory, I shall not be a fool; for I will say the truth: but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me.

7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a ⁷thorn in the flesh,⁴ the messenger of Satan⁵ to buffet me, lest I should be exalted above measure.

8 For this thing ⁸I besought the Lord thrice,⁶ that it might depart from me.

A.M. cir. 4064.
A.D. cir. 50.

CHAP. XII.

a 1 Co. 6. 12, 10. 23;
ver. 6, 7, with 11.

b Nu. 12. 6. Joel 2. 28.
Ga. 1. 12. 2. 2.

c Ac. 9. 3. 4. 22. 6. 17;
26. 16. 19. Ro. 16. 7. 1 Co.
15. 8. ch. 5. 16. 17.

1 From this it is plain that Paul believed the soul had an existence separate from the body; and that, in that state of separation, it was capable of perception and recollection totally independent of bodily organs.—C.

2 The Jews reckoned three heavens.

First, the region of the air; second, the region of the stars;

third, the space beyond the stars, unvisited by human sight.—C.

d Lu. 23. 43. Re. 2. 7.

e Or, possible.

f ch. 11. 30; ver. 9, 10.

g ch. 10. 8; 11. 16. 1 Co. 5. 9, 10.

h 2 Ch. 32. 25. Eze. 23. 24. Job 2. 7. Lu. 13. 16. Ga. 4. 14.

4 Concerning the precise nature of this thorn in the flesh, conjectures are numerous, and, because they are but conjectures, useless and vain. All that can be certainly known is this: it was some bodily affliction, either from disease, within or persecution without,—especially from his kinsmen according to the flesh. What precisely it was, 'God knoweth.' But, though a thorn, it was given,—sent as a gift, not as a punishment—an humbling memento to counteract the possibility of spiritual pride.—C.

5 Satan is, in fifty distinct places of Scripture, represented as the author of corporal maladies—which, indeed, must needs be so; for Satan is the author of sin—and sin is the cause of death—and disease is but death begun.—C.

i De. 23. 27. Ps. 77. 2-11. La. 3. 8. Mat. 26. 44.

6 This is not an indefinite expression for 'frequently'—as some suppose,—but seems to be an adoption of the scriptural practice (Da. 5. 10. Ps.

A.M. cir. 4064.
A.D. cir. 50.

55. 17), which was also exemplified by our Lord in Gethsemane, Mat. 26. 44.—C.

j 1 Co. 10. 13. Is. 40. 29. 30. 41. 10. 14.

k ver. 5. 10; ch. 11. 30.

l 1 Pe. 4. 13. 14.

m Ro. 5. 3. ch. 1. 4. 12. 14.

n 4. 8; 7. 4. Ga. 6. 14. Col. 1. 2. 11. 2. 10. Ja. 1. 2. 1.

o 1 Pe. 6. 7. 13. 14. Ac. 5. 41. ch. 13. 9.

p Infirmities evidently mean natural weaknesses, apparently unfitting him for enduring the fatigues and persecutions to which he was subjected.—C.

q ver. 9. 1 Sa. 15. 7.

r Mat. 5. 3. 15. 27. 28. Ep. 3. 10. 12.

s ch. 11. 1. 16. 17, 21.

t ch. 11. 5. Ga. 2. 6. 9.

u 1 Pe. 5. 9, 10; 3. 5; 7. 1. 4. 7.

v Ep. 3. 8. Lu. 17. 10. ch. 3. 5.

w Ro. 15. 19. 1 Co. 9. 1. 2. ch. 4. 2. 6. 4; 11. 6. Ac. 19. 12. 12. 2. 2.

x 1 Co. 1. 4. 5, with 9.

y 12. ch. 11. 8; ver. 14. 15.

z In what apostolic evidence, or spiritual gift or privilege, were ye inferior to other churches?—C.

aa An act may be right in one sense, and wrong in another.

ab The apostle was right in forbearing to receive their aid, because he acted out of regard to their weakness, and his own apostolic disinterestedness; but he admits he did wrong, because, while acting so tenderly, he was depriving them of the superior blessedness which lies in giving rather than in receiving. Ac. 20. 35. See ver. 24.—C.

ac ch. 12. 1. 15. 1 Co. 1. 19. 11. 34. 16. 4. 15. 10.

ad 33. Ac. 20. 33. Phi. 4. 17.

ae 1 Jo. 11. 11. Phi. 2. 17.

af 1 Th. 2. 8. ch. 1. 6. 12. 13; 6. 12. Col. 1. 24. 2 Ti. 2. 10.

ag Gr. your souls.

ah Pr. 11. 30. ch. 11. 9; ver. 11.

ai This is generally represented as a calumnious charge against the apostle.

aj But, does it not rather mean that when 'he became all things to all men' he was employing the 'wisdom of the serpent' to win them, not to a nominal profession, not to himself, but to truth, to salvation, to holiness, to Christ?—C.

ak 2 Pe. 2. 3. ch. 7. 2. 6; 2. 12. 1 Co. 6. 16.

al x ch. 8. 6. 16. 18. 22. 7. 2.

9 And he said unto me, ⁹My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will ¹⁰I rather glory in my infirmities, that the power of Christ may rest upon me.

10 Therefore¹ I take pleasure in ⁷infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake: for ⁸when I am weak, then am I strong.

11 I^c am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for ²in nothing am I behind the very chiefest apostles, though I be nothing.

12 Truly^a the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

13 For^b what is it wherein you were ⁸inferior to other churches, except *it be* that I myself was not burdensome to you? forgive me this wrong.⁹

14 Behold, ¹⁰the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.

15 And ¹¹I will very gladly spend and be spent for you;¹ though the more abundantly I love you, the less I be loved.

16 But be it so, I did not burden you: nevertheless, being ¹²crafty, I caught you with guile.²

17 Did^c I make a gain of you by any of them whom I sent unto you?

18 I^d desired Titus, and with *him* I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? *walked we not in the same steps?*

pretend to. 2, 3. I knew a believer in and united to Christ who, about fourteen years ago, was in a vision rapt up to the highest heaven in his apprehensions; but whether his soul was separated from his body, or whether his whole man, soul and body, was carried up, I cannot determine, but must leave the matter to God. 4. But certain I am that this man had such clear manifestations of the glory of God, such clear, intelligible, and transporting revelations of heavenly things, as no words on earth can justly express. 5. Of this man, as so highly dignified, carried out of himself, and favoured with the immediate discoveries of God's love, I may and will speak honourably; but I will not speak a boasting word concerning myself, except it be of what plainly marks my weakness, and exposes me to the contempt of others, and thus tends to keep me humble, even while, for promoting the ends of my ministry, I seem to vaunt of them. 6. I could mention many other things, in consistence with good sense and strict truth; but I will say no more, either of my sufferings or revelations, lest some of my friends should be tempted to look upon me as more than a man, or greater than I really am. 7. Nay, lest through the unwatchfulness, vanity, and treachery of my own heart, I should pride myself in these extraordinary revelations, as if I were better than other men, the Lord very graciously permitted Satan and his instruments to afflict me in a very painful and debasing manner. 8. Almost overwhelmed with this trouble, I frequently and earnestly besought the Lord by solemn prayer that, if consistent with his will, he would rebuke and restrain the tempter, and deliver me from his violent assaults. 9. And though he did not grant me the very thing which I submissively asked, yet he graciously answered

my requests, more to his own honour and my real advantage, by assuring me that his favour and love, and the gracious aids and comforts which he would afford me, would be every way sufficient and effectual to support me under and carry me through, and bring me off with great improvement, victory, and triumph; and that his almighty power should be illustriously manifested in these effects, in proportion to my utter inability to produce them.—In the assured faith of this promise, I will rather rejoice and glory in reproaches, persecutions, and troubles, than be discouraged by, ashamed, or afraid of them,—that the all-sufficient power and grace of Jesus Christ, to whom I have committed myself, may surround, cover, and defend me, sanctify my tribulations, and enable me to bear them with all-becoming submission, patience, humility, and hope, and at last bring me out of them more than a conqueror. 10. In this view, I take pleasure in all the afflictions which come upon me for professing and preaching Christ and his gospel; for when by these means I most see and feel my own weakness, and myself most sensibly strengthened in the Lord, by the influences of his Spirit in my inner man, courageously to bear up under and obtain glorious victories over them.—11. In mentioning so many things with an air of self-commendation, I have with reluctance, for the glory of God, the credit of the gospel, and your establishment and edification, done what in other circumstances would have been weak and foolish; but your culpable neglect to do my character justice, according to what ye had experienced under my ministrations, and your taking part with those who reproached me, made it necessary: for I appeal to your consciences if,

by the grace of God, I did not, however insignificant in myself, in conversation, sufferings, ministrations, miracles, and success, far exceed any of your new preachers, and even equal Peter, or any other of Christ's apostles. 12. The unquestionable marks of a true apostle of Christ have been manifest in my ministrations among you, in my patience and meekness under my labours and sufferings, and in the miraculous operations and marvellous success which attended them. 13. Have not ye yourselves by my ministry been enriched with all spiritual gifts and privileges as much as any other Christian church, whether planted by me or by any other apostle? Wherein have I been wanting to you—unless that, for your benefit and the honour of the gospel, I took no maintenance from you? and if ye will have this to be a wrong done to you, or to any other church, I hope ye may easily forgive it.—14. I have now thrice intended and prepared to make you a visit. The first time I had the pleasure of accomplishing my purpose, and planted the gospel among you. On the second occasion I deferred my coming till it might better promote your honour and comfort. And now when for the third time I am prepared to come, I am determined to give you my labours freely; for I do not aim at procuring your temporal good things for myself, but at edifying and saving your souls. Since I have been instrumental in begetting you to Christ by the gospel, I resolve, like a parent, to exert myself to the utmost for your spiritual benefit, without expecting a reward of your worldly substance. 15. I could be glad to spend my time, strength, and labour, and all my temporal ease, honour, and advantages, or even to wear out my life itself, for the good of your souls, even

19 Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but we do all things, dearly beloved, for your edifying.

20 For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:

21 And lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness, which they have committed.

CHAPTER XIII.

1 He threateneth severity, and the power of his apostleship against obstinate sinners: 5 and advising them to a trial of their faith, 7 and to a reformation of their sins before his coming, 11 he concludeth his epistle with a general exhortation and a prayer.

THIS is "the third time I am coming" to you. In the mouth of two or three witnesses shall every word be established.

2 I told you before, and foretell you, as if I

A.M. cir. 4064.
A.D. cir. 60.

7 ch. 5. 12, 13.
2 See ch. 11. 10, 31.
Ro. 1. 2, 3.
1 Co. 9. 12, 23; 10. 33;
14, 26; ch. 5. 12, 13; 10. 28;
13, 10.
6 ch. 1. 23, 24; 2. 1; 10.
2; 13. 2, 10. 1 Co. 4. 16, 18,
21.
c ch. 2. 1. Phi. 3. 18, 19.
1 Co. 5. 1, 11. Ro. 13. 13.
Re. 2. 21.

CHAP. XIII.

1 See ch. 12. 14.
2 I am coming. I am
purposing to come, if the Lord
will. He had actually
visited them once, a
second time had pur-
posed, but was hin-
dered by other duties;
and now, for the third
time, his purpose was
renewed.—C.

3 Nu. 35. 30. De. 19.
15; 17. 6. Mat. 18. 16. He.
10. 28, 29. Jn. 8. 17.
2 By two or three
witnesses he seems
(See ver. 2) to mean
his epistles, by refer-
ence to which he
hopes to convince
them of their errors
and sins, and confirm
them in truth and ho-
liness.—C.

4 I rather think
Paul here refers to a
regular judicial trial,
so as to test the truth
or falsehood of the
charges preferred
against him in his
absence. This he
would, if necessary,
demand upon his ar-
rival.—P.

5 1 Co. 4. 19, 21. ch. 10.
2, 8, 11, 6; 1. 23; 12. 20, 21;
ver. 10.

A.M. cir. 4064.
A.D. cir. 60.

4 Mat. 10. 20; 18. 18. 1
Co. 4. 11. 30; 2. ch. 10.
10; ver. 24.
4 Mighty in you—
as is manifest by the
spiritual gifts, that
you have received, by
my word, or through
the laying on of my
hand.—C.

5 Or, with him.
6 ch. 10. 3, 4. Ro. 6. 4-
6, 8, 11. Phi. 3. 10, 11. Jn.
14. 19.

7 The power of God
toward you either
to punish the disobe-
dient or revive the
penitent. Comp. 1 Co.
5. 4, 6, 7, with 2 Co. 2.
1-8.—C.

8 1 Co. 11. 28. 1 Jn. 3.
20, 10. 2. 1. La. 3.
40. Hag. 1. 5, 7.
9 Ro. 8. 10. Ep. 3. 17.
Col. 1. 27. 2 Ti. 3. 8. Jn.
17. 23, 26. Ga. 2. 20, 24. 19.
10 Reprobates—not
approved, rejected;
as spurious silver or
gold, when tested by
a touchstone or che-
mical reagent—out-
ward professors,
never regenerate in
heart.—C.

11 1 Co. 4. 15; 5. 9, 27.
4 Phi. 4. 6. Ep. 6. 18.
10, 16-19. Phi. 1. 10, 11.
Col. 1. 9-11. 1 Th. 5. 23.
8 By the exercise of
apostolical power in
the infliction of pun-
ishment on the dis-
obedient.—C.

12 1 Co. 4. 9-13. ch. 6.
9, 10.
13 1 Ti. 1. 19. De. 5. 32;
12, 32. Is. 8. 20. Pr. 21. 30;
23, 23. Jude 3. Re. 3. 10.
Jn. 8. 31, 32.

were present, the second time; and being ab-
sent now I write to them which heretofore have
sinned, and to all other, that, if I come again,
I will not spare:

3 Since ye seek a proof of Christ speaking
in me, which to you-ward is not weak, but is
mighty in you.

4 For though he was crucified through weak-
ness, yet he liveth by the power of God. For
we also are weak in him, but we shall live
with him by the power of God toward you.

5 Examine yourselves, whether ye be in the
faith; prove your own selves. Know ye not
your own selves, how that Jesus Christ is in
you, except ye be reprobates?

6 But I trust that ye shall know that we are
not reprobates.

7 Now I pray to God that ye do no evil;
not that we should appear approved, but that
ye should do that which is honest, though we
be as reprobates.

8 For we can do nothing against the truth,
but for the truth.

though I were to be slighted, reproached, and abused
by you in proportion to my kindness to you. 16. Your
new preachers indeed pretend that though I took
nothing from you myself, I hereby craftily decoyed you
to give more liberally to my partners. 17. But I dare
appeal to yourselves if there is the least evidence that
I ever made the least advantage of you for myself by
means of any of my brethren, whom I sent to promote
your comfort, rectify your disorders, and excite your
charity to the poor saints in Judea. 18. I appeal to
you if Titus, or the respectable brother who attended
him, took anything either for their own labours or my
subsistence, and if we did not all act upon the same
disinterested plan to promote your spiritual welfare.
19. Nay, as a believer in and apostle of Christ, I can
appeal to the all-seeing God that I did not send them
to make any apology for me or my faithful brethren,
or to excuse the delay of my visiting you; but that all
my conduct towards you has been intended to support
my apostolic authority, in order that my ministrations
might the more effectually promote your edification.
20, 21. For, as I formerly hinted, I am much afraid
that when I shall pay you my intended visit I shall not
find you so orderly and obedient to the authority of
Christ in me as I wish, and that I shall be obliged to
exercise my power in a manner more severe than ye
will relish. I fear lest through hearkening to seducers
there should be among you fierce and uncharitable
disputes, envious tempers and talkers, warm and angry
passions, carnal contentions, and revilings of others
behind their backs, proud, haughty boastings, and dis-
dainful insults, and a tumultuous carriage towards one
another; and lest my gracious God and Master should
call me not to glory of you, or rejoice in beholding
your faith and order, but to shame and grief, on account
of Christ being so much dishonoured, and my labours
so much lost among you,—and sharply to censure such
as I find continuing impenitent in their scandalous sins.

REFLECTIONS.—Great are the changes which take
place in the comforts and troubles of saints. God often
lifts them up and casts them down again. The most
ravishing manifestations are succeeded by sharp and
fearful trials and temptations; but all is necessary to
keep down pride and animate fervent prayer. And
though God does not always answer the prayers of his
people as they wish, he always does it in that manner
which is best calculated to promote their spiritual
benefit. If he secure to us his own powerful presence
and grace, we may well glory in troubles, as giving
him opportunities to perform his promises. And it is
delightful to see the greatest ministers the most humble,
and behaving in the most prudent and self-denying
manner, in order to turn souls to Christ. But how
shameful is it for people to break the hearts of their
faithful and successful ministers by reproaches and im-

penitent continuance in scandalous enormities! And
with deep impressions of the dishonour done to God
and hurt to souls ought the unruly to be warned, and
offenders to be censured.

CHAPTER XIII. Ver. 1, 2. As I am now for
the third time preparing to visit you, ye may be assured
that if I find any obstinately scandalous notwithstanding
my former admonitions, I will immediately proceed
against them with high and solemn censures: 3. And
that in vindication of my sacred office, and for the
honour of Christ, of whose commission to me, and
speaking and acting in me, some of you insolently
demand a proof; yet whose working by me to you-ward
has not been weak, but with mighty power and energy,
in your actual conversion, and in the gifts and graces
bestowed on you, and miracles wrought among you,
and in inflicting sickness and death on some of your
disorderly walkers. 4. For though, through the weak-
ness of his manhood and voluntary subjection to death,
he was crucified, as if merely a weak and mortal crea-
ture, yet by virtue of his own and his Father's divine
power he rose from the dead, and now lives in his
exalted state, to exercise all authority in heaven and
on earth: even so we, his faithful servants, are, in the
opinion of our adversaries, weak and contemptible,
and are exposed to manifold sufferings for his sake;
but, connected with him, we show, by the same power,
in remarkable effects, that the life of our risen Redeemer
animates us in our vigorous actions towards you, and
that in due time we shall live and reign with him in
glory. 5. Instead therefore of censuring and reproach-
ing me and my faithful brethren, Timotheus, Sosthenes,
or others, seriously and thoroughly examine your own
hearts and practices, by the standard and touchstone
of God's Word, whether, from a principle of faith
awakened in your hearts by the Holy Ghost, ye really
believe in Christ, and live on him through the word of
the gospel. What! amidst all your pretences to know-
ledge, and all your contentions and disputes, are ye
strangers to what has passed between God and your
own souls, and to your state, condition, and behaviour
before him? Know ye not that if Jesus Christ, the
only Saviour, does not dwell in your hearts by faith,
with powerful influence and dominion, ye are but mere
hypocrites, and very unfit for the approbation of God? 6. But whatever ye may prove upon trial, I hope that,
by the power and gracious influence of Christ, ye shall
have full evidence of his owning us as true believers
and faithful ministers of the gospel. 7. Yea, my earnest
prayer to God for you is, that ye may be preserved and
reclaimed from every evil way. For I would gladly
be without the opportunity of exercising my apostolic
powers against scandalous persons, even though some
should thence take occasion to suspect me as dis-

approved of God and destitute of such power. 8. I
have neither inclination nor authority to do anything
but what is right and fit, nor to do anything against
them that walk orderly according to the gospel, any
more than against the gospel itself; but am only
authorized and inclined to reclaim backsliders, and to
encourage and promote your soundness in the faith,
and integrity in heart and life. 9. Gladly would I, by
your repentance and reformation, be entirely restrained
from severe censures; happy should I be were ye so
strong in faith and holiness as to need no reproof, and
that all things in the state of your church, the temper
of your soul, and course of your life, were brought to
the highest perfection. 10. It is with these kind views
that I have wrote you these warnings, cautions, advices,
and encouragements, that when I come I may not be
obliged to make use of any awful methods in exercising
that authority which Christ has given me for estab-
lishing and increasing the faith, comfort, holiness, and
order of his church, and not for the hurt, discouragement,
or final destruction of any member of it. 11, 12.
But to conclude—may all prosperity and happiness
attend you, whom I esteem as my brethren in Christ!
Rectify everything amiss or disjointed in your church,
heart, or practice. Encourage yourselves and one
another in the Lord your God; and labour to do what-
ever is truly excellent, that ye may be filled with the
joys of faith and of a good conscience. Unite heartily
in your views of gospel truths, in your zeal to promote
their influence, and in a Christian temper one towards
another. Study what makes for peace and brotherly
love, that there may be no more party strifes and angry
contentions and schisms among you; and in an atten-
tion to these things ye may expect that God, the
fountain, author, giver, commander, and supreme ap-
prover of all love and peace, will take up his gracious
and complacential abode with you, manifest his special
favour to you, and bestow his best blessings upon you
—in token of which, let even your common salutations
be truly chaste, holy, and affectionate. 13. To set you
an example of mutual kindness and respect, all the holy
brethren here send you their most affectionate salu-
tations, wishing above all things that your souls may
prosper. 14. And for this end, as well as to mark my
apostolic authority and testify my respect to you, I
conclude with solemnly blessing you in the name of
the Lord. May the full favour, gracious presence,
and influence of our Lord Jesus Christ, through whose
merits and mediation all spiritual and eternal blessings
are procured and conveyed to men—may the self-
moving love of God the Father, which is the original
source of all spiritual blessings—and may the
richest communications of the Holy Ghost, by whom
these blessings are graciously applied, and we are
brought into blessed fellowship with the Father and

9 For^a we are glad when we are weak, and ye are strong: and this also we wish, *even* your perfection.⁹

10 Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

11 Finally, brethren, farewell. *Be* perfect, be of good comfort, be of one mind, live in

A.M. cir. 4064.
A.D. cir. 60.
1 Co. 11.30; 12.5,9,10.
1 Co. 10.10.
1 Th. 3.10. He. 6.1.
Mat. 5.48. ver. 11.
9 The word 'perfection' is derived from a root that signifies to restore a dislocated bone or to make whole what had been broken, Mat. 4.21. Ga. 6.1.—C.
9 ch. 2.3,7; 10.2,8; 12.20,21. 1 Co. 4.21; 5.3. Tit. 1.13.
9 ver. 9. Ro. 12.16,18; 15.5,6. Ep. 4.3. 1 Co. 10. Phil. 2.13,15,16; 4.8. Col. 3.12-17. He. 12.14. 1 Pe. 3.8,4,8.2 Pe. 1.4-8; 3.18.

A.M. cir. 4064.
A.D. cir. 60.
1 Jn. 4.8,16. Ro. 15.5,13,33; 16.20. Phil. 4.9. 1 Th. 5.23. He. 13.20,21. Col. 2.19.
4 Ro. 16.3,15. 1 Co. 16.20. 1 Th. 5.26. 1 Pe. 5.14.
1 See 1 Co. 16.20.—C.
4 Nu. 6.23-27. Re. 1.4,5. Ro. 1.7; 16.24. 1 Co. 1.3. Gal. 3.3. Ep. 1.2,3. Phil. 1.2; 2.1. Col. 1.2,7. 1 Th. 1.1,2. 1 Ti. 1.4. 1.2.2. Tit. 1.1,2. 1 Pe. 1.12. 1 Jn. 1.3. Jn. 1.16,17. Col. 1.19. Ep. 1.22,23. 2 Th. 2.16. Jn. 14.16-23, 26; 15.20; 16.13-15.

peace; and the *'God of love and peace shall be with you.*

12 Greet^t one another with an holy kiss.¹

13 All the saints salute you.

14 The^a grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen.

^a The second *epistle* to the Corinthians was written from Philippi, a city of Macedonia, by Titus and Lucas.

Son, and into a participation of their love and grace in all their happy effects—be continually with and abound towards you as a church, and every individual member of it!

REFLECTIONS.—Professed Christians are often more given to censure and reproach their neighbours, and especially their ministers, than to try and know themselves. But very important is the certain knowledge whether we be really united to and hold fellowship with Jesus Christ by faith; and it is shameful for us to

live ignorant of it. It is very desirable that offending church-members should be reclaimed by gentle methods. But if they continue obstinate they must be sharply dealt with to bring them to repentance. What an honour is it for ministers to employ all their power, care, and labour to promote the edification and comfort of souls! It is only for this purpose they received their authority and commission from Christ; and if he approve them they need care the less what men think of them. If in conformity to him, and for his sake,

they be exposed to suffering and death, it is enough if he support and crown them with a share in his glory. Happy is the church whose members, under the gracious influence of a reconciled God, live together in unity of sentiment and affection, and who hold distinct and intimate communion with Father, Son, and Holy Ghost. And transcendently wonderful is it, and ravishingly sweet, that these divine Persons should so harmoniously concur in unceasing mercy and grace to mean and sinful men.

CONCLUDING REMARKS ON THE SECOND EPISTLE TO THE CORINTHIANS.

'The most remarkable circumstance in this epistle is the confidence of the apostle in the goodness of his cause, and in the power of God to bear him out in it.' He was evidently opposed by a powerful faction who rejected his apostolic authority. Yet with the utmost intrepidity he appeals to the miraculous works he had done in presence of his opponents, and to the gifts he had instrumentally conferred on the people, whom his opponents (whom he boldly denominates false apostles and agents of Satan) were endeavouring to turn against him. It cannot be denied that divisions in the churches of Christ are deeply to be deplored; for they are the evidence at once both of Satan's working and success. Still out of every evil the Lord can extract good: and here there is furnished an incontestable evidence both of the apostle's integrity and divine inspiration. Had

there been anything hollow or rotten in the principles of the apostle—had there been any imposture to be detected or exposed—this conflict of parties, this terrible assault of the apostle, must have provoked his adversaries to the disclosure. Nothing, however, of the kind appears. His miraculous powers could not be denied; and, upon that head at least, opposition was hushed into silence. He visited Corinth again as he had originally purposed, Ac. 20. 2, 3; was received as an apostle; remained for several months; and had the contributions for the saints at Jerusalem brought to him from the surrounding districts, Ro. 15. 26. Of the false teachers no more is heard—their memory and their name are blotted out; and this epistle abides a monument of apostolic integrity and courage, and an additional and irresistible evidence that Christianity is no 'cunningly devised fable.' C.

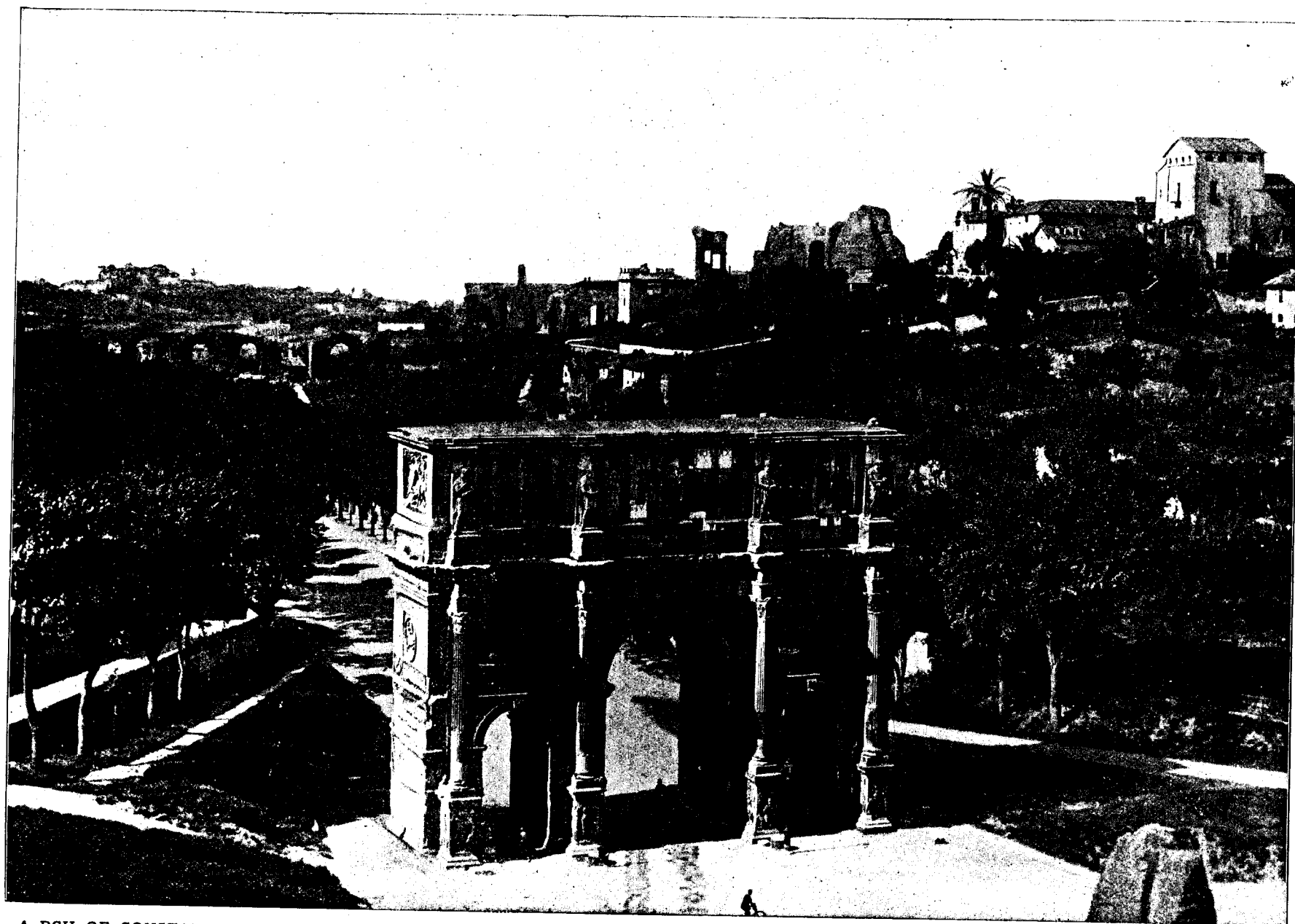
THE EPISTLE OF PAUL THE APOSTLE TO THE GALATIANS.

Galatia was a province in the north-east of Lesser Asia. Here, as in many other places, the apostles had scarcely planted the gospel of Christ, when some Judaizing teachers contended that the Gentile converts should be circumcised, as a token of their obligation to fulfil the whole law of Moses, in order to their justification before God; and as Paul's instructions greatly thwarted their schemes, they insinuated that he had no apostolic authority. To confute these pretensions is the scope of this epistle. Here Paul (1) Represents his apostolic authority as in nothing inferior to that of Peter, or any other apostle, ch. i.; 2. 1-15. (2) Reprehends the Galatians for their sudden apostasy from the faith of the gospel, and establishes the doctrine of justification by faith in the sacrifice of Jesus Christ, ch. 1. 6-9; 2. 16-21; iii. iv. (3) Directs to the right improvement of the doctrines and privileges of gospel grace, ch. v. vi.

[The Galatians or Gallo-Grecians were the descendants of a colony of Gauls or Celts, who migrated from their own country under Brennius, and after a series of disasters, obtained possession of a considerable district of Western Asia, to which they gave the name of Galatia. They are represented by historians as a tall, athletic, and warlike people, who went nearly naked, and used for arms merely a buckler and sword; and who, by the impetuosity of their attack, were nearly irresistible. Before their conversion to Christianity, their religion was so corrupt and superstitious, that they are said to have offered human sacrifices of the prisoners taken in war. They spoke the Greek language in common with all the inhabitants of Western Asia; but, according to Jerome, retained their original Celtic also down to the fifth century.]

Among this semi-barbarous people it appears that Paul planted, not one, but several churches, Ac. 16. 6; 18. 23; and being now a prisoner at Rome, ch. 6. 17, some false apostles had, after his departure, seduced his converts from the simplicity of the gospel, and persuaded them to conjoin with it the observance of the Jewish ceremonies as necessary to salvation, ch. 6. 13; that justification was a compound of faith and works, ch. 3. 2; 4. 21; that Paul was no authorized apostle, and (as may be inferred from ch. 2. 9) in no wise to be compared with others who had seen Christ in the flesh. Under these circumstances the apostle wrote this epistle, wherein he labours to counteract these 'deceitful workers' and their false doctrines, and to bring the Galatians back to the perception and acknowledgment of the simplicity of the gospel. This he endeavours to effect, (1) By asserting the authority of his apostleship and the truth of the gospel he had preached, ch. i.; ii. to ver. 15. (2) By illustrating and vindicating the true doctrine of justification by faith, proving the temporary character of the Levitical institutions and of the entire legal dispensation, to the end of ch. iv. (3) By instructing his converts how to use their Christian liberty, and pressing upon them the necessity of exterminating the lusts of the flesh, and of cultivating the fruit of the Spirit. C.

Justification by faith alone is the theme of this epistle. With a logical acuteness, an appropriateness of illustration, and a power of application, unequalled even in the Bible, is this grand theme set forth. All sources of knowledge, all forms of authority,—direct divine teaching, inspiration, personal experience, the



ARCH OF CONSTANTINE. The epistle of the Galatians was written from Rome, and we give as an illustration here the Arch of Constantine, the best preserved of all the arches in Rome. It was erected in 312 A. D., to commemorate the conversion of Constantine to Christianity. The greater part of the ornamentation and the sculpture were brought from a building of Trajan, which stood at the

entrance to Trajan's Forum. There are various inscriptions and representations on the arch. One represents Trajan's entry into Rome, another represents Trajan causing poor children to be educated, another represents Trajan addressing the army, and in another Trajan is depicted as condemning a barbarian. So we have here the purpose of the Emperor Constantine embodied and ornamented by heathen sculpture.

testimony of Christ, the statements of the Old Testament,—are all employed to elucidate and enforce the doctrine of justification by faith. This epistle is a model of controversial theology. Truth is defended and error exposed with equal clearness and decision. There is no tampering with incipient heresy. There is no attempt to throw the cloak of Christian charity over a false principle. There is no effort to cultivate fraternal union at the expense of fundamental truth. Purity of faith is its pervading maxim. Until this is established and recognized, there can be no real unity or peace in a church.

There is much in the character and history of the *Galli*, or Celts, to illustrate incidental statements and allusions in this epistle. A few points may be noticed as a guide to the thoughtful reader. (1) A leading characteristic of the Celts was *impressibility*, combined with quickness of apprehension, and promptitude, approaching to rashness, in act. An illustration is given in ch. 4. 14. (2) Fickleness and constant tendency to change was another marked feature, which explains ch. 1. 16; 3. 1, &c. (3) The Celts were quarrelsome, and vindictive when passion was roused. See ch. 5. 15. (4) They were likewise proud and vainglorious. See ch. 6. 5. (5) They were superstitious to an extreme: and their superstition was shown in undue veneration for ceremonies and shrines. See ch. 3. 3. The apostle has left in various incidental notices and sketches a tolerably distinct portrait of the people to whom he addressed this epistle. The thoughtful reader will see that he is here dealing with a type of character as unlike as possible to the polished but dissolute Greek, or the calm philosophic Roman, or the dreamy speculative Oriental. Paul knew them thoroughly. He noted their national characteristics, their faults and passions, with an eye quickened by divine intuition; and he took full advantage of this knowledge in reclaiming and re-establishing in the faith an erring church. P.]

CHAPTER I.

6 He wondereth that they have so soon left him and the gospel, 8 and declareth accused those that preach any other gospel than he did. 11 He learned the gospel not of men, but of God: 13 and sheweth what he was before his calling, 17 and what he did presently after it.

PAUL,* an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)

2 And all the brethren which are with me,¹ unto the churches of Galatia:

3 Grace^a be to you, and peace, from God the Father, and from our Lord Jesus Christ,

4 Who gave himself for our sins, that he might deliver us from this present evil world, according^b to the will of God and our Father:

5 To whom be glory for ever and ever. Amen.

6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

7 Which is not another; but there be some

A.M. cir. 4062.
A.D. cir. 58.

CHAP. I.

a See Ro. 1. 1, 5. Mat. 10. 2. Ac. 9. 3, 6, 15, 22, 10, 15; 26, 16-18. ver. 11, 12; ch. 2. 7, 11, 13. Ep. 3. 8. c Co. 12. 4, 11, 12, 15. d Ep. 1. 19, 20. Ac. 2. 24, 32; 13. 45; 14. 10; 15. 13-35. Ro. 4. 24, 25; 8. 12, 13. 4. 9, 10. 1 Co. 6. 14; 15. 15. 2 Co. 4. 14. Col. 2. 12, 13. 1 Th. 1. 10. He. 13. 20. 2 Ti. 2. 8. 1 See note * below. c Ac. 16. 5; 18. 23. d See Ro. 1. 7. 1 Co. 1. 1. 2 Co. 1. 2; 13. 14. Jude 2. e ch. 2. 20. Mat. 20. 28. In. 1. 29; 10. 11, 15, 17, 18. Ep. 5. 2. Tit. 2. 14. 1 Pe. 1. 18, 19; 2. 24; 3. 18. He. 9. 14. 1 Jn. 2. 24, 9, 10. f Jn. 15. 19; 17. 14, 15. g 6. 14; 7. 1. 2 Co. 13. 4, 5. 19. Re. 4. 3. with Is. 65. 17. He. 2. 5; 6. 5. h Ro. 4. 25; 8. 3, 27. 32. Ep. 1. 3-11; 2. 4-10. i See Ro. 1. 12; 7. 27. Jude 25; Ps. 115. 1. Ep. 3. 21. j ch. 3. 1-5; 4. 9; 5. 4, 7. 8. Ps. 106. 13. Je. 2. 13, 34. k ch. 5. 8. 1 Th. 5. 24. 2 Th. 2. 14. 1 Pe. 1. 15. 2. Pe. 3. 18. 8. 8, 30; 9. 24. 1 Co. 1. 9. 2 Th. 1. 9. l 2 Co. 11. 4. Ro. 10. 3. m Ac. 15. 1, 5, 24. ch. 5. 10, 12; 6. 12. Ac. 20. 29. 2 Co. 2. 17; 4. 2; 11. 4. 13. He. 12. 8. * It is probable

A.M. cir. 4062.
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Paul was in Greece, and perhaps in Macedonia, when he wrote this epistle. Before setting out on his journey from Ephesus he wrote the first epistle to the Corinthians. The epistle to the Galatians he probably wrote on his way through Macedonia; and the epistle to the Romans he wrote on his arrival at Corinth.—P.

22 ver. 9, 11. 1 Co. 16. 2, 17, 18. Tit. 3. 10. 2 This verse is one of the strongest testimonies in Scripture to the plenary inspiration and perfect sufficiency of apostolic teaching, as embodied in the writings of the New Testament. Paul claims for himself infallibility when setting forth Christ's gospel.—P.

De. 4. 2; 12. 32. Pr. 30. 6. Re. 22. 18.

9 Co. 12. 19. 1 Th. 2. 4. 1 Sa. 29. 7. Mat. 28. 14. Ja. 1. 1.

ver. 1. 1 Co. 15. 1-3. Ep. 3. 8. Ac. ix. xxii. xxvi. 2 Co. 12. 2, 11, 12.

Ac. 8. 1, 3; 9. 1, 2, 21; 22. 4; 26. 9. 1 Co. 15. 9. Phil. 3. 6. 1 Th. 1. 13.

that trouble you, and would pervert the gospel of Christ.

8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.²

9 As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

11 But I certify you, brethren, that the gospel which was preached of me is not after man.

12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

13 For ye have heard of my conversation in time past in the Jews' religion, how that be-

CHAPTER I. Ver. 1. Whatever your false teachers suggest to the contrary, I avow myself an inspired messenger of Jesus Christ, appointed to plant Christian churches in the world—who indeed have received my commission by the instrumentality of no man, but immediately from Christ himself, and by the express commandment of God, who raised him up from the dead, in testimony of his having completely met the demands of the broken law, and brought in an everlasting righteousness for the justification of all that believe in him. 2, 3. And with the hearty consent of my fellow-preachers and Christians here, I send this admonitory letter to your lately planted and yet sadly degenerated Christian assemblies in Galatia—earnestly wishing that the riches of his free, undeserved, and forfeited favour may be extended to you, and all the blessings of spiritual peace and prosperity be bestowed upon you from God the Father, the first mover in the whole method of our redemption, and from Jesus Christ, the only Mediator between God and men, and the purchaser and dispenser of all the benefits of grace and glory to us: 4. Who in his infinite condescension and love freely surrendered his soul and body, as personally united to his divine nature, to be an atoning sacrifice for our sins, who deserved nothing but eternal destruction—that by his righteousness as the means, and by his love as the real cause, he might pluck us as brands out of the burning, and rescue us from the men, the vanities, sins, and tribulations of this evil world, and from all the dangerous snares and depraved customs of this present age, and even from the now exceedingly corrupted Jewish constitution, and in due time transport us to the heavenly state—and all according to the eternal compassion and good will of God our reconciled Father in him, who, in Christ, loves and deals with us as his children: 5. To whom be all possible and highly exalted honour, glory, and praise, through all the ages of time or eternity, for his unparalleled work of redemption, in which infinite wisdom, power, justice, holiness, mercy, and truth shine forth with the most united and endearing lustre. —6. When I reflect on the delightful and transcendent

glory of this wonderful salvation, and on its suitability, high importance, and absolute necessity to lost sinners, I cannot but be amazed and pained to hear that some of you who but so lately were instructed in the truths of the gospel, and seemed to receive them into your hearts, should be already carried away in your sentiments, affections, and practice, not only from me, who was instrumental in calling you to the fellowship of the gospel, but from God and Christ, who by me called you to partake of all the gracious benefits of redemption which are discovered and freely offered in the gospel; and that even to quite another system of doctrine, representing the justification of sinners as, at least in part, by the works of the law: 7. Which indeed really is no gospel, no glad tidings of acceptance and salvation at all, as it represents them obtainable only upon impracticable and impossible terms; but your judaizing teachers, who are verily a plague to you, set themselves to overturn that blessed gospel of which Jesus Christ is the author, subject, and end, and to transform it into a new covenant of works, in which our own obedience must be the necessary condition of justification and eternal life; and they even pretend that Peter and other apostles are of their mind. 8. But I am bold to aver, that if any apostle, or even an angel from heaven, could preach to you any other system of doctrine relative to the salvation of sinful men contrary to or even different from that which I, by the inspiration of the Holy Ghost, delivered to you, he should, as an accursed person, be rejected of God, and devoted to eternal destruction. 9. I deliberately and solemnly repeat it, as a matter of infinite importance and infallible certainty, that if any man or angel preach any other system of doctrine concerning the salvation of sinful men than what ye, when I was among you, professed to receive in faith and love, he is to be disdained and rejected as one abandoned by God, and richly deserving of excommunication—nay, of everlasting ruin. 10. Can you imagine that, after being so long converted and employed in the ministry, and suffering so many things for Christ, my great aim is to persuade people to embrace the doc-

trines of men rather than the gospel of God, or to ingratiate myself with the Jewish zealots, or any others of mankind? No; I abhor the thought. Did I, as in the days of my unregeneracy, seek the favour of men, and study to serve their corrupt humours or designs, I had never enlisted in the service of Christ, nor could I be his faithful servant, as I profess and labour to be. 11. And by all the signs of apostleship I manifest that the gospel of men's salvation, through the glorious sacrifice of Christ, which I have constantly preached, is neither formed according to the natural taste or tempers of men, nor originates from their authority, contrivance, or dictates, nor tends to promote their carnal honours or interests. 12. For I neither received my knowledge of it, nor my commission to preach it, by the instrumentality of apostles, or any other mere men, but by immediate revelation from Jesus Christ, God-man, some time after his exaltation to his heavenly kingdom. 13, 14. For ye cannot but have heard that I was once a furious zealot for the Jewish manner of worship, and outrageously persecuted the Christians, and compelled them to renounce their Lord, under pain of imprisonment, banishment, or death; and that, having an uncommon knowledge of the Jewish rites and ceremonies, I observed them with the greatest strictness, and with uncommon zeal propagated them everywhere. 15, 16. It cannot therefore be supposed that without some extraordinary call and influence I should abandon my darling and deep-rooted sentiments, tempers, and manner of life to embrace Christ and the gospel, in direct opposition thereto, and to all my secular interests; but when God, who of his infinite love, without regard to any foreseen natural goodness, had set me apart to his service before I was born, did, by an extraordinary miraculous appearance and voice from heaven, and by a powerful and efficacious illumination on my heart, make to me a clear and full discovery of Jesus Christ, his dear Son, in all the glory of his person, offices, relations, righteousness, and grace—that I might know and embrace him for the salvation of my own soul, and preach him to Gentiles as well as Jews—I did not stand to consult the

yond measure I persecuted the church of God, and wasted it;

14 And^t profited in the Jews' religion above many my equals³ in mine own nation, being more exceedingly zealous of the traditions of my fathers.

15 But when it pleased God,⁴ who "separated me from my mother's womb, and called me by his grace,

16 To⁵ reveal his Son in me, that I might preach him among the heathen; "immediately I conferred not with flesh and blood:

17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia,⁵ and returned again unto Damascus.

18 Then after three years I went up⁶ to Jerusalem to see Peter, and abode with him fifteen days.

19 But "other of the apostles saw I none, save James the Lord's brother.

A.M. cir. 4062.
A.D. cir. 58.

† Ac. 22. 3; 26. 5; 23. 1.
Phi. 3. 4-6. Is. 29. 13.
Mar. 7. 5-13.
8 Gr. equals in years.
4 Paul traces his conversion to the free, universal, and gracious will of God. It was, in its source, in its design, and in its operative power because of his faith in Christ.—P.

A.D. cir. 35.

11 Is. 49. 1. Jer. 1. 5. Mat. 11. 26. Ac. 9. 15; 13. 2; 22. 14; 21. Ro. 1. 1. 1 Co. 15. 8. 1 Ti. 1. 13, 16.

7 Mat. 16. 17. 2 Co. 4. 6. Ep. 1. 17, 18; 3. 3, 4, 8. Ac. 26. 16-18; 9. 15; 22. 21. Ro. 1. 13; 15. 19. ch. 2. 2, 7-9. 1 Ti. 2. 7. 1 Ti. 11. Col. 1. 27. 1 Co. 2. 2. 2 Co. 5. 10.

5 Mat. 16. 17. Ep. 6. 12. Jo. 15. 19. Fr. 3. 5, 6. A.D. cir. 38.

6 See note * below.

8 Or, returned, Ac. 9. 26.

9 1 Co. 9. 5. Mar. 6. 3. Mat. 10. 2-4. 13. 55. Ac. 1. 13, 14; 8. 1. Jo. 1. 1. Jude 1.

* Arabia was the kingdom of which Arctas was king, and extended from the confines of Damascus

A.M. cir. 4062.
A.D. cir. 58.

on the north to Edom on the south. Petra was its capital. The northern section of it, to which in all probability Paul went, included Bashan, and was at that period densely peopled. Christianity took deep root there at a very early age, which perhaps was largely owing to the labours of Paul.—P.

2 Ro. 1. 9, 10. 1. 2 Co. 1. 23. 11. 11. 31. 1 Th. 2. 5. 10. 1 Ti. 5. 21. 2 Ti. 4. 1.

a Ac. 9. 30. 11. 25. b ver. 2. 1 Th. 2. 14.

c Ro. 16. 2, 3. 7-13; 13. 14. 1 Co. 1. 30. 2 Co. 5. 21. Jo. 15. 2. 1 Th. 1. 1; 2. 14. Ac. 18. xxii. xxi. 9, 21.

d 2 Co. 15. 8-10. 1 Ti. 1. 11-16.

e Ac. 11. 18; 21. 19, 20. Col. 1. 3, 4. Lu. 7. 16; 15. 32. 1 Ti. 1. 11-19. Ac. 9. 31.

CHAP. II.

A.D. cir. 59.

a Ac. 15. 2. ch. 1. 18.

b Ac. 13. 2; 19. 21; 16. 9, 10; 18. 9; 21. 17, 18; 23. 11.

c ver. 9. Ac. 9. 15; 26. 17. 18. Ro. 1. 16, 17; 15. 19. 1 Co. 1. 23; 2. 2. Ep. 3. 8. Ac. 15. 1, 2.

20 Now the things which I write unto you, behold, "before God, I lie not.

21 Afterwards^a I came into the regions of Syria and Cilicia;

22 And was unknown by face unto "the churches of Judea which were "in Christ:

23 But they had heard only, "That he which persecuted us in times past, now preacheth the faith which once he destroyed.

24 And they "glorified God in me.

CHAPTER II.

1 He sheweth when he went up again to Jerusalem, and for what purpose: 3 and that Titus was not circumcised: 11 and that he resisted Peter, and told him the reason, 14 why he and others, being Jews, do believe in Christ to be justified by faith, and not by works: 20 and that they live not in sin, who are so justified.

THEN, "fourteen years after, I went up again to Jerusalem with Barnabas, and took Titus with me also.

2 And I went up "by revelation, and communicated unto them that gospel which "I preach

inclinations, ease, or comfort of my outward man, nor the dictates of human policy, relative to honour, interest, reproach, or danger; nor did I advise with any mortal about my duty, which was so plainly prescribed me by God. 17. Neither did I so much as go up to Jerusalem to receive further instructions or authority from them that had been called to the apostleship before me; but, fully satisfied with the instructions and commission which I had immediately received from Christ, I began to preach the gospel at Damascus in Syria, where I had been converted and called. Thence I went into the adjacent parts of Arabia and preached it, where no apostles had ever been, and where I had no opportunity of conversing with them; and thence I returned back to Damascus. 18, 19. Three years after my conversion I took a journey to Jerusalem, not to receive any further instruction or commission, but merely to make a brotherly visit to Peter, that great apostle of the Jewish converts, that we might confer together of what the Lord had done by our ministrations. And being introduced by Barnabas, I was readily received as a faithful minister of Christ, and abode with him about fifteen days, without seeing any other of the apostles except James the Less, a kinsman of our Lord according to the flesh. Thus I received no instruction or commission from the apostolic college there. 20. And as these hints are of great importance for vindicating my doctrine and authority, which have been traduced among you, I solemnly appeal to God himself, who knows all things, and to whom I must give a final account, that all that I have said is strictly true. 21. Returning from Jerusalem, I travelled northward into the provinces of Syria and Cilicia, attended by some brethren from Jerusalem as far as Cesarea, from whence I was sent to Tarsus, in Cilicia, my native city. 22. But all this time I remained personally unknown to most of the Christian assemblies in Judea which had joined together in the faith and fellowship of the gospel before me, and so could receive neither instruction nor commission from them. 23. All that they knew concerning me was, that Saul, the furious persecutor of Christians, had become a noted preacher of that very gospel which he had before laboured to suppress, and a helper of that very faith for which he had endeavoured to destroy others; 24. Which made them heartily praise and thank God for his marvellous grace to me the chief of sinners, and for the rich advantages that accrued to the church by my remarkable conversion.

Ver. 6. *Removed from him.* By 'him that called you,' the apostle most probably means himself as the instrument of their calling, as the words in *ἡμεῖς* should be translated 'by' or 'through' rather than 'into the grace of Christ.' See Scott, Kappe, and Winer. C.

Ver. 10. Am I now endeavouring to gain the favour of men, or approve myself to God? 'or do I seek to please men,' by adapting the gospel to their prejudices? C.

Ver. 13. The conversion of Paul the persecutor, who not only forsook kindred, country, office, emolument, and honour, but who forsook also his habits, and, as it were, his very nature, for Christ, forms an incontrovertible proof of his sincerity, and of the divine origin and sovereign power of the gospel. C.

Ver. 16. *In me* is to be preferred to either 'to me' or 'by me,'

and describes the illumination of the apostle's understanding by him in whom 'was light,' and the formation of Christ in his affections, the power of life and 'hope of glory.' Col. 1. 27. C.

Ver. 17. *I went into Arabia.* because he did not accompany Paul.—Note. The object of the apostle in this narrative is to show that he did not receive the gospel from men, but directly from Jesus Christ himself. C.

REFLECTIONS.—With entire satisfaction may we receive the gospel delivered by the apostles, since they received it immediately from Christ. And delightfully, jointly, and equally all church authority and spiritual blessings proceed from him and his Father. Infinitely important and beneficial is his death for us; and his resurrection clearly manifests the acceptableness and efficacy of it. And what deliverance from sin, Satan, and an evil world, and what grace and peace, may we not pray and hope for through it? It is detestable and dangerous to apostatize from or pervert the gospel of Christ. And it is no wonder that the doctrine of men's justification by their own works never reforms the world, but increases unto more ungodliness, when it has the curse of God lying on it and its preachers. Ministers have need to be faithful in declaring the truths of God without regard to any carnal consideration. And no man nor minister can at once please Christ and the world—serve God and mammon. Astonishing are the effects of God's grace on the hearts of sinners. Gloriously it enlightens the ignorant, attracts the perverse, subdues the obstinately furious, and renders Jesus' inveterate enemies his loving friends and faithful servants. And it is a great comfort distinctly to perceive and feel its operations, and for Christians to hear of its going forth conquering and to conquer.

CHAPTER II. Ver. 1. Then fourteen years after, I and Barnabas went up to Jerusalem, taking Titus along with us. 2. But I went up not to be instructed or confirmed in my office, but as a deputy from the church of Antioch to the synod which met at Jerusalem, to determine whether the circumcision of the believing Gentiles was necessary to their salvation or not. And this I did by special direction from God, to maintain the truth and purity of the gospel as he had revealed it to me; and was so far from receiving the gospel from the apostles there, that I explained it to them as I had preached it among the Gentiles, and declared what success it had obtained. This I at first did, only in a more private manner, to the principal preachers there assembled, lest if I had given a full and plain account of it to the Christians in general the Judaizing party might have raised such furious clamours against me as to have rendered my earnest ministrations less acceptable even to the Gentiles. 3. But to manifest how steadfastly I adhered to my principles relative to the freedom of the gospel state, and how far I was from giving the least countenance to the supposed necessity of observing the law of Moses as a condition of justification before God, Titus, who was a Gentile, was admitted as a minister of Christ and a member of the

synod without ever being circumcised. 4. I even took this uncircumcised minister of Christ along with me to the synod that I might bear a public testimony against the doctrine of the pharisaical preachers who, coming from Judea, had insinuated themselves among the converts at Antioch, that, under colour of Christian brethren, they might have the better opportunity of narrowly inspecting our principles and conduct, and of cavilling at that holy freedom from ceremonies which Christ has given us under the gospel, and of imposing circumcision and other abolished ceremonies on the church.—5. This conduct of theirs, being not a mere weakness or honestly-conceived prejudice, but a wicked attempt to reduce believers under the covenant of works, and to rob the Gentiles of the true gospel of Christ, I and Barnabas refused to yield to them in the least. 6. And let Peter, James, and John be as great as they will, it is certain that their call, powers, and success were wholly owing to the loving pleasure and free grace of God as well as mine, and that in my conference with them I received no correction or instruction touching either my doctrine or conduct. 7. But from the account which I and Barnabas gave them, they with great joy observed that I had been called by Christ to preach the gospel to the uncircumcised Gentiles, even as Peter preached it to the circumcised Jews. 8. For it appeared that manifold miraculous and gracious operations had manifested and confirmed my apostolic mission to the Gentiles, as well as his to the Jews. 9. And when Peter, James, and John, whom I, as well as mine enemies, account principal supporters, maintainers, and defenders of the church and truths of the gospel, saw how God had graciously qualified, called, and owned me in my ministrations, they, in the most express and affectionate manner, acknowledged me and Barnabas as their fellow-apostles, and agreed that we should principally preach the gospel to the Gentiles, while they did the same to the Jews. 10. The only request they made was, that we should stir up the Gentiles to make charitable contributions for the relief of the poor Jewish Christians, which was a work so compassionate, laudable, and necessary, that, though they had not mentioned it, my natural affection to my countrymen, my impartial love to Christ's indigent members, and my looking on the Gentiles as debtors to the Jews, from whom they received the gospel, had made me forward to engage in it. 11. But when Peter, some time after, came to Antioch in Syria, where the first noted church of Gentile Christians was formed, and from which I and Barnabas had been sent to the synod at Jerusalem, for a determination concerning the necessity of circumcising the Gentile converts, and had received an answer in the negative, I, knowing myself to be in no respect his inferior in office, sharply and publicly rebuked him for his offensively acting contrary to the principles which he had avowed in the synod. 12. For though at his first coming to Antioch he, according to his gospel liberty, freely conversed, and familiarly ate and drank with the believing Gentiles, yet when some

among the Gentiles; but privately¹ to them which were of reputation, lest by any means I should run, or had run, in vain.

3 But² neither Titus, who was with me, being a Greek, was compelled² to be circumcised.³

4 And⁴ that because of false brethren un-awares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

5 To⁵ whom we gave place by subjection, no, not for an hour; that the truth of the gospel⁶ might continue with you.

6 But of those⁷ who seemed to be somewhat, whatsoever they were, it maketh no matter to me: God accepteth no man's person: for they who seemed to be somewhat, in conference added nothing to me.

7 But contrariwise, when they saw that the gospel⁸ of the uncircumcision was committed unto me, as the⁹ gospel of the circumcision was unto Peter;

8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was¹⁰ mighty in me toward the Gentiles;)

9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we

judaizing zealots came thither from Jerusalem, he, for fear of offending them, withdrew from the Gentile converts, and declined all familiar converse with them; 13. Which when the Jewish Christians at Antioch, who had almost got over all their prejudices against the uncircumcised believers, observed, misled by his example, they also refrained from their wonted familiarity with them; and even Barnabas, a noted Christian, and my fellow-apostle of the Gentiles, was, contrary to his own judgment, infected with their dissimulation. 14. But when I saw their conduct quite contrary to the simplicity and godly sincerity of the Christian religion, and the true spirit and design of the gospel doctrine of justification by Christ alone, filled with holy indignation, I solemnly interrogated Peter, as their ringleader, before the whole church,—how he, who, though a Jew, made no scruple on some occasions to converse familiarly with the Gentiles, and conform himself to their innocent customs, without any regard to the ceremonial law, could, in consistency with Christian sincerity, at this time, through a slavish fear of the Jews, practically seduce the Gentile believers into religious observance of the abolished Jewish ceremonies?—15. And how contrary was this to the truth of the gospel;—for Peter, Barnabas, I, and other Christians, who were by birth Jews, devoted to God, and who were trained up under the obligations of the Mosaic law, and not Gentiles, strangers to the law, and looked upon as profligate sinners. 16. Being fully convinced that no man can be acquitted from condemnation, and accepted by God as righteous, on account of his own sufferings or obedience to the covenant of works, but only on account of a living implicit faith in Christ, who gave himself a sacrifice to be received by faith alone;—have therefore believed in Christ as our only Saviour, that through our receiving and resting on him alone for our salvation we might be justified unto eternal life: and indeed the strict and extensive demands of God's law, and the manifold defects found in the best, render it absolutely impossible for any man, whether Jew or Gentile, to be justified by any personal righteousness of his own. 17. Now if, while we thus seek justification through the blessed sacrifice of Christ, received by faith alone, we continue under the law as accursed sinners, or live as persons under the power of sin, we practically represent Christ and his method of salvation as leaving us under the curse and dominion of sin, and as encouraging us to practise

wickedness. 18. Or if, after so earnestly renouncing the righteousness of the law for justification before God, I should again attempt to establish the method of justification by the works of the law in my doctrine or practice, I could not but grievously offend God, frustrate my own believing in Christ, and reduce myself to a state of guilt and condemnation. 19. And nothing can be more contrary to my inclination; for, by my knowledge and experience of the spirituality, extent, and strictness of the law as a covenant of works, I am deeply convinced of my own sinfulness, and have lost all hope and desire to be justified by my own righteousness; and, by the grace of God, I am fully delivered from the broken law, that I might live in a state of favour with God, through the sacrifice of his Son; and that, being divorced from the covenant of works as my first husband, and married to Christ, I might live upon better principles, to better ends, and under new obligations, in all holiness and righteousness according to the law, and to the glory of God, as my reconciled Father in Christ. 20. For having in Jesus Christ a Saviour who satisfied all the demands of this broken law of works, I am thereby dead to it, and it to me. Nevertheless, I am brought into a state of justification unto life, and thereby enabled to bring forth living fruits of righteousness; yet this life of justification and sanctification is not owing to anything in me, but only to Christ, who, by virtue of my living faith in him, lives in me, as a Head of righteousness and sanctifying influence: and the life of pardon, acceptance, and holiness which I live in the body, is not by the works of the law, nor after the dictates of carnal lusts, but only by that faith which carries me out of myself in every respect to the eternal Son of God, relying entirely on him, and deriving all vital influence from him—who, in the greatness of his endearing, unparalleled, and distinguishing mercy and grace, without any desert in me, loved me, and freely gave up himself to obey the law and fulfill justice in my stead, that he might redeem me from sin and all the fearful consequences of it, and bring me to eternal life. 21. In this conduct I adhere closely to my evangelical principles, not daring ungratefully to despise or reject the gospel of grace, the love of Christ, or the free favour of God, in giving him for and to us, as they do who plead for justification by the works of the law; for if righteousness, entitling to eternal life, come by our obedience to the law in any form, then Christ's

should go unto the heathen, and they unto the circumcision.

10 Only¹¹ they would that we should remember the poor; the same which I also was forward to do.

11 But¹² when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

12 For¹³ before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

13 And¹⁴ the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

14 But when I saw that they walked not uprightly, according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

15 We¹⁵ who are Jews by nature, and not sinners of the Gentiles,

16 Knowing¹⁶ that a man is not justified by the works of the law, but by the faith of Jesus Christ; even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for

obedience and sufferings were not necessary for our justification, and must be insufficient for it.

Ver. 1. Titus, an uncircumcised Gentile, was a practical proof, even at Jerusalem, that Paul did not consider circumcision necessary for heathen converts to Christianity, ver. 3. C.

Ver. 2. Lest, &c. Lest any might hereafter say that Paul had never communicated to the apostles that gospel which he asserted Jesus had revealed to him. C.

Ver. 4. The apostle would not persuade him to be circumcised, as an act of sinless compliance with the prejudices of the false brethren, lest that compliance might be construed into an act of necessity, and afterwards become a yoke of bondage to the Christian church. C.

Ver. 6. But from those who were of repute what did I receive? (whatsoever in rank they were, it detracts nothing from me: God accepteth no man's mere person) even they who were of repute added nothing to me. C.

Ver. 10. The poor Christians in Judea, who, on their conversion, were forsaken by their friends, refused the privileges of trade, and thrown as outcasts upon the world, without any means of support—an occurrence still frequent with Jewish converts, even in the midst of Christian churches. C.

Ver. 14. Truth of the gospel throughout this epistle signifies that master truth which declares that, as by the death of Christ the types of the law were fulfilled, so believers are made free from the yoke of their observance. C.

Ver. 16. For by the works of the law, &c. This declaration may be derived from Ps. 143. 2: 'Enter not into judgment with thy servant: for in thy sight shall no man living be justified.' C.

Ver. 17. If we are still found sinners unjustified, and in search of justification compelled to return to the Mosaic institutions, then does it not follow that Christ, instead of being the minister of righteousness and salvation, is the minister of sin and condemnation?—a dilemma from which the judaizing teachers could not escape but by either a rejection or open assertion of justification by faith in Jesus. C.

Ver. 19. I through the law (as a schoolmaster conducting me to Christ) am dead to the law; for when Christ received me I reckoned myself dead with him under the law, and so I escaped from the law, and was received under grace, Ro. 6. 6, 8, 11, 14. C.

REFLECTIONS.—With remarkable prudence must the gospel, even in its light and glory, be gradually and seasonably communicated. Persons of note in the church must sometimes be first addressed, that it may have the easier access into the prejudiced minds of others. Ministers have need to adhere firmly to their evangelical principles, and boldly to support the true dignity of their office. And it is comely when they highly esteem and dearly love one another, and are ready to assist each other, and when they are careful for the poor, even such as are prejudiced against them. Alas! how easily the best and greatest of men may be decoyed from their religious integrity if left to themselves! And dangerous are the examples of eminent saints when they take a wrong turn. No man's character, however great, can justly exempt him from

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1 Or, severally, ver.
9. Ac. 1. 13.

d Mat. 10. 16. Ep. 5.
15. Phi. 2. 16. 1 Co. 9. 26.

1 Th. 3. 5.

1 Co. 9. 21, with Ac.
16. 3. 15. 10. 24. 28. 29. ch.
5. 4.

2 Rather, 'persuaded.'
—C.

3 See note * below.

4 Ac. 15. 1. 10. 24. 2.
Co. 11. 13. 15. 20. 25. ch.
3. 25. 4. 3. 9. 5. 4. 13. 6. 12.
13. 3. 1.

5 ver. 14. Col. 2. 7. 8. 2.
Co. 7. 8. 3. 7. 8. ch. 3. 1. 2.
4. 15. 21. with 2 Th. 2. 17.
Phi. 2. 15.

6 As a law of liber-
ty from Mosaic cere-
monies.—C.

7 ver. 2. 9. ch. 6. 3. 1.
Co. 15. 10. 2 Co. 11. 5. 12.
11. 1 Th. 5. 13. He. 13. 7.
17.

8 Ro. 11. De. 10. 17.
2 Ch. 19. 7. Job. 34. 19.
Ac. 10. 34. Ep. 6. 9. Col.
3. 25. 1 Pe. 1. 17.

9 Ac. 9. 15. 22. 21. 13.
45. 28. 29. 27. 18. Ro.
1. 5. 11. 13. 15. 16. 19. Ep.
3. 8. 1 Th. 2. 4. 1 Th. 2. 7. 2.
Ti. 1. 11.

10 Ac. 11. xii. 15. 7-9.
14.

11 Ac. 11. viii. Mat.
28. 20. Lu. 24. 49. Jn. 14.
12.

12 ch. 5. Ac. 9. 15. 22.
29. xiii. xx. Ro. 1. 16. 17.
11. 15. 16. 19. 1 Co. 3. 5. 10. 9.
4. 15. 2 Co. 3. 4. 3. 11. 5. 1.
12. 11. 12.

13 Mat. 16. 18. Ep. 2.
20. Re. 21. 14. 19. 3. 12.
Pr. 1. ver. 2. 6.

14 Ro. 1. 5. 12. 3. 6. 15.
15. Ep. 3. 8. 1 Pe. 4. 10.
11. 1 Co. 15. 10. Ac. 9. 15.
1. 11. 11. 12. ver. 7.

15 Ac. 15. 25. 30.

* Paul had preach-
ed the gospel freely
to the Gentiles, and
did not require of
those of them who
believed conformity
to the Mosaic law,
but was to acquit

the apostles with this
fact, and to ascer-
tain whether it had
their complete sanc-
tion, that he went up
to consult the
church at Jerusalem.
He gives in verses 3-5
a practical illustra-
tion of the result—
'But (so far were the
leaders of the church
at Jerusalem from
disapproving of my
course) not even was
Titus, who was with
me and was a Greek,
compelled to be cir-
cumcised.' Some
false brethren had
apparently insisted
on it; but Paul and
the leaders success-
fully resisted.—P.

5 Ac. 11. 30. 24. 17.
Ro. 15. 25-28. 31. He.
10. 34. 1 Co. 15. 10. 9.
viii. ix. He. 13. 16. Ja. 2.
15. 16. 1 Jn. 3. 17. Pr. 19.
17. 3. 27. 28.

6 Ac. 15. 35. Jude. 1.
Ti. 5. 20. ver. 5. Ac. 15. 5.
10. 24. 28. 29.

7 Ac. 21. 20. 10. 28. 11.
11. Ro. 15. 5. 6. Phi. 1. 10.
2. 3. Pr. 25. 25.

8 Col. 3. 9. Ps. 25. 21. 2.
Co. 1. 12. Ec. 7. 20. Ja. 3.
2.

9 ver. 5. 12. 13. 15. Tit.
2. 11. 12. 1 Ki. 18. 21. Ho.
7. 8. Ac. 15. 2.

10 2 Ti. 5. 20. Pr. 27. 5.
2 Ti. 4. 2.

11 Ac. 10. 28. 11. 3-18.
15. 24. 28. 29.

12 Ro. 3. 1. 21. 9. 4. 5.
with Mat. 3. 15. Ep. 2.
3. 12. 1 Co. 6. 9. 10.

13 Ac. 13. 39. Ro. 3.
28. 19-30. 8. 1-4. ch. 3.
11. 12. 14. 6. 11. 2 Co. 5.
19. 21. Phi. 3. 9. He. 7.
18. 19.

14 Ro. 17. 3. 22. 25.
26. 30. 4. 3. 24. 5. 1. ver.
18. 19. 15. 9. 11.
Phi. 3. 9. 2 Co. 5. 1.

15 Ro. 3. 19. 20. ch. 3.
10. 11. Job. 9. Ps. 130. 3.
143. 2. Ec. 7. 20. He. 7.
18. 19. Ja. 3. 2.

by the works of the law shall no flesh be justified.

17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, ^{is} therefore Christ the minister of sin? God forbid.

18 For if I build again the things which I destroyed, I make myself a transgressor.

19 For I through the law am dead to the law, that I might live unto God.

20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.⁵

21 I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

CHAPTER III.

¹ He asketh what moved them to leave the faith, and hang upon the law? ⁶ They that believe are justified, and blessed with Abraham. ¹⁰ And this he sheweth by many reasons.

O FOOLISH^a Galatians, who hath bewitched¹ you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth² crucified among you?

2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?³

4 Have ye suffered so many things in vain? if it be yet in vain.

5 He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?

6 Even as Abraham believed God, and it was accounted⁵ to him for righteousness.⁶

7 Know ye therefore, that they which are of faith, the same are the children of Abraham.

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g ver. 10, 20. Phi. 3.9.
Ro. 5.1.
h Ro. 3.10-19. Ge. 13.
13 Ro. 6.11. Jn. 3.10.
i Mat. 1.21. 1 Jo. 2.5.
8. 2 Co. 5.21. He. 9.14.
25.1 Co. 1.30.6.11.
j Ge. 44.47. Jos. 22.
29 Ro. 3.4, 6, 10.2.15.
k ch. 5.12; ver. 12. 2.
Pe. 2.20-22.
l Ro. 3.19, 20; 7.8-13;
10.4, 5, ch. 3.24.
m Ro. 6.11, 14; 7.4, 6.
9, 8.21, 4.7. Col. 3.3.
n 2 Co. 5.15. 1 Th. 5.
10. 1 Pe. 4.2, 6, ver. 20. 1.
Co. 10.31. He. 9.14. Lu.
1.74, 75.
o ch. 5.24, 16.14. Ro. 6.
6, 8, 3.4, 7.4. Ep. 5.8. Col.
2.10, 13; 3.4.
p 1 Pe. 1.8, 2 Co. 1.24;
5.7. Jn. 15.4, 5.14. 19.
Phi. 4.13. 2 Co. 10.12.
q ch. 1.4. Mat. 20.28.
Jn. 10.11. Ep. 5.2. Tit.
2.14. 1 Pe. 2.2. 1 Th. 5.
5 The full meaning
of this remarkable
passage may be stated
as follows: I have
been crucified with
Christ (i.e. my natural
man—that which was
born of the flesh,
and which inherited
the corruption and
guilt of the flesh, was
crucified); yet I live
(i.e. the same person-
ality—the same indi-
vidual consciousness,
though animated by
a different life-prin-
ciple, yet not I (not
the personality of the
old natural man); but
Christ liveth in me.
—P.
r He. 7.11. Ro. 11.6;
10.3; 9.30-32; ch. 5.2, 4.
Mat. 9.13.
CHAP. III.
a Mat. 7.26.
b ch. 1.2, 9.14; 4.9.
16; 5.7, 8, 6, 12, 13.
c Bewitched—delu-
sion, deceived, fasci-
nated.—C.
c Ro. 15.19. 1 Co. 1.
23, 24, 2.4. Ep. 3.8.
2 Set forth, in the
exposition of, pro-
phesy fulfilled before
your eyes; and in the
ordinance of the
supper, in commem-
oration of our Lord's
death.—C.
d Ac. 2.38, 15; 15.8.
He. 6.4. Ep. 1.13, 14; 4.
30, ver. 5; 1 Co. 12.17-13.
e Ro. 1.17; 10.16, 17.
f ch. 4.9, 21; 5.7, 8; 6.
12, 13. He. 7.16, 18, 19; 9.
9, 10.
g Circumcision and
other material ordin-
ances.—C.
h 2 Jo. 8. Eze. 18.24.
He. 6.4-6, 2.20-22.
i Or, so great.
j ver. 2, 2 Co. 3.8.
k Ge. 15.6. Ro. 4.3. Ja.
2.23.
l Or, imputed.
m Ro. 4.11-16, 24; 9.6.
ver. 20; ch. 4.28, 31.
Mat. 8.11. Jn. 8.39.
n For righteous-
ness. Rather, 'unto

8 And the scripture, foreseeing⁷ that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, "In thee shall all nations be blessed.

9 So then they which be of faith are blessed with faithful Abraham.

10 For as many as are of the works of the law⁸ are under the curse: for it is written, "Cursed is every one that continueth not in all things which are written in the book of the law to do them.

11 But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.

12 And the law is not of faith:⁹ but, "The man that doeth them shall live in them.

13 Christ hath redeemed¹ us from the curse of the law,² being made a curse³ for us: for it is written, "Cursed is every one that hangeth on a tree:

14 That the blessing of Abraham might come on the Gentiles through Jesus Christ: that we might receive the promise of the Spirit through faith.

15 Brethren, I speak after the manner of men; though it be but a man's covenant,⁴ yet if it be confirmed, no man disannulleth, or addeth thereto.

16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

17 And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

18 For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.

deserved public rebuke. With care, earnestness, and accuracy ought ministers to contend for the pure doctrine of justification through Christ's blessed righteousness, without the works of the law. And happy are they who understand it in their own experience! What a heaven upon earth it is to view ourselves delivered from the law as a covenant, and to find Christ's crucifixion for us and dwelling in us issuing in a life of holiness and fellowship with God through faith! But infinitely dangerous and criminal is it to apostatize from the truth, or to attempt to render the redeeming grace of God and death of Christ unprofitable and useless.

CHAPTER III. Ver. 1. Ye thoughtless and inconsiderate Galatians, let me, with the most tender compassion to your souls, and holy zeal for the purity of the gospel, ask you, By what artful insinuations and stratagems has Satan, or your false teachers, his instruments, so far infatuated and deceived you from your adherence to the gospel doctrine of justification through active faith in Jesus Christ, who, in his painful sufferings and death, has been set before you in his ordinances in the most plain, distinct, and affecting manner? 2. Were ye made partakers of the Holy Ghost, either in his miraculous gifts or gracious inhabitation and influences, by the ministration of the law, and by your obedience to it? Or was it not by hearing and embracing the doctrine of faith in Christ

alone for justification and complete salvation? 3. Since then ye certainly received him before many of you so much as heard of the law of Moses, and had set out in your Christian course under his light and direction, and in the exercise of faith in him for your justifying righteousness, how absurd is it to attempt finishing your religion in seeking justification by sinful performances, carnal observances, or anything correspondent to your carnal wisdom or pride! 4. After ye have suffered so much persecution and reproach from your Jewish neighbours for professing the doctrine of justification through his righteousness alone, without any obedience of yours to the law, ceremonial or moral, will ye, by your apostasy, prove all your professions and sufferings perfectly absurd and groundless? 5. Did Christ, by my ministrations, communicate to you your gifts and graces, or work the miracles attesting my mission and doctrine, through my preaching, or your performing the works of the law, in order to your justification before God? Or were they not rather conferred upon you by means of your hearing and embracing the doctrine by faith in Christ?—And was not this God's testimony that your justification is in no respect owing to the works of the law, but only to Christ and his righteousness? 6. Even as Abraham, that eminent pattern of believers, gave credit to and trusted upon God's promise of the Messiah; and what he believed and apprehended in the promised Saviour was imparted to him for his justifying righteousness. 7. Know there-

fore that all true believers in Christ, according to the promise, are, in a spiritual sense, the children of Abraham, whom God owns and accepts as such, that they may be blessed together with him. 8. And to manifest that there is but one method of justification of sinners to eternal life, the Holy Ghost, who knew the whole purpose of God relative to the Gentiles, intimated to Abraham, long before either circumcision or any Mosaic ceremonies were instituted, that, through the obedience and sufferings of his seed, the Messiah, all nations, Jews or Gentiles, should be justified and blessed with all spiritual blessings. 9. From whence it is evident that all men, of whatever nation or rank they be, who are partakers of a true and lively faith in Christ, and seek justification on his account, are blessed with the same blessings, and on the same foundation of active righteousness, as Abraham, that celebrated believer and friend of God. 10. And that this cannot be on account of their personal obedience to the law is evident; for all men being sinners, as many of them as remain under the covenant of works, and seek justification by their own righteousness, are fixed under the curse of God, who has expressly declared every person of mankind by law condemned to everlasting punishment who does not personally, universally, perfectly, and perpetually, in thought, word, and deed, bear, observe, and perform whatever is demanded by his law. 11. And that no man can be justified by his own personal obedience to this law as a covenant is further evident from God's

19 Wherefore then *serveth* the law? ¹It was added because of transgressions,⁵ till the seed should come to whom the promise was made; ²and it was ordained⁶ by¹ angels in the hand of ³a mediator.

20 Now⁴ a mediator is not a mediator of one; but God is one.

21 *Is* the law then ¹against the promises of God? God forbid: ²for if there had been a law given which could have given life, verily righteousness should have been by the law.

22 But the scripture hath ¹concluded ²all under sin, ³that the promise by faith of Jesus Christ might be given to them that believe.

23 But⁴ before faith⁵ came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

24 Wherefore the law was ¹our schoolmaster² to bring us unto Christ, that we might be justified by faith.

25 But after that faith is come, ¹we are no longer under a schoolmaster.

26 For² ye are all the children of God by faith¹ in Christ Jesus.

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A ver. 16, Ju. 15, 22.
Ro. 11:15; 26:7, 8, 1 Ti. 1:9.

¹ Transgressions. It was introduced in the midst of transgressions, to demonstrate the heinous nature of sin, Ro. 3:19, 20.—C.

² Ordained. Promulgated.—C.

³ Ac. 7: 53. He. 2: 2. De. 33: 2.

⁴ Ex. 20: 19-22. De. 5: 22-31. Ju. 1: 17. Ac. 7: 38.

⁵ Job. 9: 33. 1 Ti. 2: 5, with Mat. 5: 6. De. 6: 4.

⁶ Mat. 5: 17. 17 ch. 2: 21.

⁷ Concluded.—shut up together as in a prison.—C.

⁸ Ro. 3: 9, 19, 23; 5: 20; 11: 32. Ps. 14: 3.

⁹ Ro. 5: 21. 4: 11-16, 24 ver. 14, 17, 18, 20; ch. 3: 14-17, 4: 1-3 ver. 24.

¹⁰ See note * in second column.

¹¹ He. 7: 19, 9: 11, 10: 1. Col. 2: 17. Ro. 7: 10.

¹² 4: 19-31; 5: 20, 21 ver. 23, 25. Mat. 5: 17, 18. Ac. 13: 38, 39. Tit. 3: 3-7.

¹³ Literally, "The law was our child-leader to conduct us to Christ."—C.

¹⁴ 5 ver. 23; ch. 4: 1-6. Ro. 6: 14; 7: 4; 8: 2. He. vii.-xi.

¹⁵ 1 Is. 56: 5. Ju. 1: 12. Ro. 15: ch. 4: 5. 1 Pe. 2: 9, 13, 17, 2.

¹⁶ 1 Ye are all (both Jews and Gentiles who believe the gospel) children of God by faith.

¹⁷ Note. He that believes God is a child of God. The fact of

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his believing makes possible his new birth and sonship.—C.

¹⁸ Ro. 6: 5-13, 14.

¹⁹ Have put on Christ, as a garment of righteousness.—C.

²⁰ Ro. 9: 24; 3: 29, 30; 10: 12. 1 Cor. 12: 13.

²¹ Ep. 4: 4, 15; 6: 8, 17, 19.

²² Col. 3: 11. ch. 6: 15; 5: 6, Ju. 17, 21.

²³ 9: 7; Ge. 12: 2. Ro. 9: 7; 4: 16, 24. He. 11: 18.

²⁴ Ep. 3: 6. Ro. 8: 17. Re. 21: 7. Co. 3: 22.

CHAP. IV.

¹ ch. 3: 7, 29; 5: 1, 1 ver. 9. Col. 2: 8, 20. He. 7: 16, 18, 19, 20.

² Or, rudiments.

³ Ep. 1: 10. Mar. 1: 15. De. 9: 24-26. Ec. 21: 27. Mat. 2: 1.

⁴ Ge. 3: 15. Is. 7: 14; 9: 6, 4: 2. Je. 23: 5; 31: 22; 33: 30, 31. Ec. 34: 29.

⁵ 33: 5-2. Hag. 2: 7. Ze. 3: 8; 6: 12; 9: 9. Ju. 1: 14; 3: 16. Phil. 7: 8. Mat. 3: 15; 5: 17. He. 2: 14, 16, 19, 11.

⁶ Mat. 20: 28. Mar. 10: 45. Ac. 20: 28. Ep. 5: 2. Tit. 2: 14. 1 Pe. 1: 18-20; 3: 18. Re. 5: 9. ch. 3: 13, 20, 29. He. 9: 12; 2: 10. Ju. 1: 12; 3: 1, 2.

⁷ Before faith (rather, "before the faith," the dispensation that requires faith) came, we were kept as in a prison, as if under a guard.—Shut up, as in a dungeon.—Unto the faith—until the promulgation of the faith (in doctrine and object) afterwards to be revealed.—C.

27 For ¹as many of you as have been baptized into Christ have put on Christ.²

28 There³ is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

29 And⁴ if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

CHAPTER IV.

1 We were under the law till Christ came, as the heir is under his guardian till he be of age. 5 But Christ freed us from the law: 7 therefore we are servants no longer to it. 14 He remembereth their good-will to him, and his to them, 22 and sheweth that we are the sons of Abraham by the free woman.

NOW I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

2 But is under tutors and governors until the time appointed of the father.

3 Even so we, ¹when we were children, were in bondage under the elements² of the world:

4 But when ¹the fulness of the time was come, ²God sent forth his Son, made of a woman, made under the law,

5 To³ redeem them that were under the law, that we might receive the adoption of sons.

appointment of another method of justification, in his declaring that the man who becomes righteous by faith enters and may continue in a state of life and salvation, and by means of faith exercised in Christ, lives in favour, and fellowship with, and conformity to God here and hereafter. 12. Now it is certain that the method of justification prescribed by the law is not of faith, but by personal, perfect, and perpetual obedience to the whole of its demands. 13. Therefore, according to these terms, none can procure himself justification, or even freedom from the condemnatory sentence of the law; but Christ, in his infinite love, has redeemed us out of the hands of offended justice, and from all the condemnation and misery incurred by our sins, by taking them upon himself, and bearing them in our stead, particularly while he hung on the cross as a most loving sufferer, forsaken almost, and devoted to death. 14. And this he did that, instead of the curse being executed upon us according to our deserts, we Gentiles might in him be blessed with the free justification and other spiritual blessings conferred upon and promised to Abraham and his spiritual seed; and, as well as the Jews, receive, through faith in him, a plentiful communication of the Holy Ghost, as the pledge, token, and earnest of our eternal inheritance. 15. To illustrate this point by a common and familiar similitude, we know, from the very nature of a covenant of promise like that made with Abraham, that, if it be but an engagement made by short-sighted and changeable men, yet, if it be duly ratified, signed, and sealed, none can either disannul, alter, or add to it. 16. Now to Abraham and to his spiritual seed were the promises made by the all-knowing and unchangeable God, who cannot lie; and to show that these were directed to one particular sort of seed, God did not use therein the term SEEDS, as if all his posterity, natural and spiritual, had been meant; but SEED, by which he signified his spiritual seed, and primarily Christ their saving Head. 17. Now this covenant being made with and relating to Christ, to be fulfilled and confirmed in his incarnation, obedience, and death, and being confirmed by the repeated promise and oath of an unchangeable God, and by the seal of circumcision,—the law of Moses, which was not given till about 430 years after, cannot, in any consistency with the wisdom or faithfulness of God, make void or disannul it, in order to introduce another method of justification and salvation. 18. And this plainly manifests that a right or title to eternal life cannot be obtained by the works of the law, but only by faith in Christ; for if a title to the heavenly inheritance typified by the promised earthly Canaan could be obtained by our obedience to the law, it could not be the matter of a free promise—grace and works being in this view quite eversive the one of the

other; but it is manifest that God gave it to Abraham and his seed, not through the law, but by an absolutely gracious and free promise, through the righteousness of faith, that it might be free to all men. 19. And the law of Moses was annexed to this gracious promise, not to bring in a new method of justification, but to be a mean of restraining sin and convincing men of their pollution and danger, and of their absolute need of full justification in Christ, in whom Jews and Gentiles should be united, and to cause them to look for him, the promised one, as the end of the law, for righteousness to every one that believeth. Nor was even this law, like the promise to Abraham and his seed, given immediately by God himself, but was conveyed by the ministry of angels into the hand of Moses, as the typical mediator of the Israelites, to represent their absolute need of the promised Messiah, effectually to mediate between God and them. 20. Now, a mediator is one that interposes between two parties, and does not merely transact for any one, to the exclusion of the other; but God, who delivered the law to the Israelites, and who is immutably faithful to his promise, was one party; and Gentiles as well as Jews were concerned in that antecedent, free, and absolute promise made to Abraham. 21. It is therefore absolutely impossible that the law of Moses could, in the intention of God, be opposite to the design of the gospel promise made to Abraham and his spiritual seed, or that ever God should intend to justify men by the one as well as by the other; for if any law had or could have been given by obedience to which men in their fallen condition could have been entitled to eternal life, it is certain God would have spared his Son, that singularly eminent seed of Abraham, and righteousness for justification to eternal life should have consisted in men's own conformity to that law. 22. But, on the contrary, the writings of the Old Testament have, in their general tenor, pronounced all men, Jews and Gentiles, sinners shut up under a sentence of condemnation, and absolutely incapable of making atonement for their past offences, or rendering themselves acceptable to God by any obedience of their own—that none having any ground to seek or expect justification by their own works, the free promise of pardon, life, and salvation, through faith in Christ, might be graciously fulfilled in every believer. 23. But as we are naturally strangers and enemies to this important truth, and it was anciently intimated in an obscure manner, so, till Christ, the object of faith, and the doctrine of salvation through faith in him, came to be fully manifested in the gospel, and till we were brought to believe in him, even those of us who were educated in the Jewish religion, though preserved from heathenish idolatries by the law of Moses, were held, like

captives and prisoners, under its commanding, condemning, and convincing power, and shut up on every side, that we might be ready to receive Christ as revealed in the gospel with more abundant manifestation of light and grace. 24. We ought therefore to consider the moral law as a covenant, and the ceremonial law as a schoolmaster, intended to direct, lead, and scourge us to Jesus Christ, that, renouncing all dependence on our own good works for justification, we might seek it alone through faith in his meritorious obedience and sacrifice. 25. But now under the gospel, when Christ, the object of faith, and the doctrine of justification by faith in him, are fully manifested, and we are brought to believe in him, we are no longer, like children, in a state of ignorance, weakness, and servile fear, under either the moral law as a covenant or the ceremonial dispensation. 26. But all of you, Gentiles as well as Jews, who have believed in Christ alone for justification, according to the tenor of the gospel, are rendered adult children of God, and are admitted to higher privileges in the anointed Saviour, who has come in the flesh, and obtained eternal redemption for you. 27. For as many of you as have been baptized in the name, and into the faith, profession, and obedience of Jesus Christ, and, answerable to the signification of baptism, have been made partakers of spiritual union and communion with him, have not only in profession, but by faith, put on Jesus Christ as the Lord your righteousness and sanctification; and hence have no need of circumcision to recommend you to God's favour, or manifest you his children. 28. There is now, under the gospel, no distinction of nations, ranks, or sexes, with respect to spiritual privileges or blessings; but by the enlargement of God's grace all true believers are equally members of Christ's mystical body, and he is equally their Head for all spiritual and saving purposes. Circumcision therefore, which was peculiar to males, and distinguished Jews from Gentiles, is of no further use in the church. 29. And if ye be really united to Christ, and interested in and devoted to him, ye, though uncircumcised, are the true children of Abraham, and heirs of all new-covenant blessings, according to the promise made to him and his spiritual seed.

Ver. 20. *God is one.* Winer affirms that there are 250 different interpretations of this difficult passage. But in this difficulty the volume of revelation resembles the volume of nature, having many things plain to the weakest capacity, but many things 'hard to be understood,' even by the most learned. The passage may be paraphrased as follows:—A mediator in a covenant is not the representative of one party only. Moses therefore, as mediator of the Sinai covenant, did not represent Israel alone, but God also; for as there was a mediator, God must have been one of the parties to that covenant. But as God was one of the parties, and as he changeth not, therefore the covenant of doing and living made at Sinai could not, at the end of 430 years after,

6 And because ye are sons, *God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.²

8 Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.

9 But now, after that ye have known God,

change, abrogate, or disannul that covenant of promise to believers which he had confirmed in Christ, the Mediator between God as the one party, and Abraham and the Gentiles (believing Christ) as the other, 1 Ti. 2. 5; Jn. 10. 29; 17. 2, 6, 24. C.

REFLECTIONS.—Great is the folly of turning away from Jesus Christ and the doctrine of his blessed righteousness to rest on our own works for justification before God; and especially after clear manifestation of him and his truth, and suffering for his sake. It renders him and all his fulness, yea, all our profession of him, or sufferings on his account, altogether unprofitable; and is contrary to the oracles of God, and the observation and experience of every believer. But infinite is the mercy that when God's law condemned us to eternal misery for the very least transgression, Jesus obeyed the law in our stead, that we might receive the promise and inheritance of eternal life; and that, while the law excludes us from life on account of our sin, the gospel brings relief, and offers to us an almighty and all-sufficient Saviour. The law now cannot hinder, but is subservient to our redemption through him. Yea, Moses and all the ancient types now appear figures of our incarnate Redeemer; and we Gentiles, as well as Jews, have an equal access to him and to his church, and to all the blessings of the new kingdom. Be not slack, my soul, to possess what the Lord thy God giveth thee.

CHAPTER IV. Ver. 1, 2. Now, to illustrate the preference of the gospel dispensation to the legal by a familiar similitude, ye know that the heir of a rich estate, during his minority, has no more liberty of enjoying the inheritance to which he has a full right than if he were a mere servant, but is under the direction and discipline of masters to educate him, and the government of guardians and tutors, and of trustees, to manage his estate for him, that he may be fitted to enter upon the possession of it at the time appointed by his father. 3. In like manner we who are Jewish believers, during the infant state of the legal dispensation, were, like minors, subjected to its servile and obscure discipline, enslaved by its terrors, and tied down to its typical observances, which consisted of dim and obscure resemblances taken from worldly things, and which were in their nature carnal and earthly, little calculated to carry our thoughts, hopes, or affections beyond the things of this world to our spiritual and eternal inheritance. 4. But when the time appointed in his purpose, and marked in his promises and predictions, was arrived—the time when men's degeneracy and wickedness, which were come to the greatest height, and their extensive expectations, rendered the superaboundings of mercy and a reformation peculiarly necessary—God, in the riches of his infinite wisdom and grace, sent forth his own eternal pre-existent Son by special manifestation into our world, that he might, in a marvellous manner, assume our nature into a personal union with his own divine nature, being conceived and born of the Virgin Mary; and that he, as God-man, might be placed under the precept of the law as a covenant of works, which we had broken, and under its curse and penalty, which we had incurred; 5. That, by his obedience and sufferings, he might fully meet all its demands, and perfectly deliver us from it as a covenant in its commanding and condemning power, and even from the rigorous ceremonial dispensation, and render us abundant partakers of all the privileges of the gospel state which pertain to the adult children of God.—6. And in consequence of his graciously loving you, Jews or Gentiles, he calls you to a state of sonship, and sends forth his Holy Spirit, which proceeds from and is communicated by his Son, to dwell in your souls with far richer abundance of gifts and graces than were ordinarily vouchsafed under the Mosaic dispensation, to form you into

the temper of his children, and bear witness with your spirits that ye are such; and to give you a humble liberty and familiar boldness in your dealings with himself, and enable you to claim and call upon him, and stand affected towards him, with faith, love, desire, delight, reverence, filial obedience, and holy confidence in his care and kindness, and with zeal for his honour as your heavenly Father. 7. Whoever of you therefore truly believe in Christ are no longer, as servants, kept at a distance, and subjected to severe discipline; but, as children of riper age, are entered on a large possession of your inheritance, as an earnest of your quickly enjoying the full riches and glory thereof; yea, are heirs of the all-sufficient God himself as your portion, in the right, and for the sake of, and together with Jesus Christ, who, as his eternal Son, is heir of all things.—Why then should ye abandon these high and sure privileges to seek happiness by your works of obedience to the law as a covenant? 8–11. Since God, in his infinite mercy, pitied you while ye were plunged in the grossest ignorance and most shocking idolatries, slavishly worshipping stocks and stones, or other creatures real or imaginary, even the most base or abominable, instead of the true God, and by the light and power of his gospel found you out, brought you to the knowledge of himself through Jesus Christ, owned you as his, and rendered you accepted in the Beloved, what must be your infatuation and ingratitude if ye turn from this light and grace of the gospel, and all its holy and delightful liberties and honours, to a state of servile subjection to the dark hints and severe injunctions of the Mosaic law, which are utterly insufficient to make your peace with God, purge your conscience from guilt, secure you from wrath, procure your acceptance to life, or to enrich you with any spiritual knowledge, grace, or comfort? Has God delivered you from heathen bondage, that ye who had originally no attachment to the Jewish ceremonies should, in contempt of Christ's fulfilment of them, and of the gospel deliverance from them, be fond of such servitude, and be zealous to observe their sacred seasons and other rites, in order to render you accepted with God? Truly, when I think on this your conduct, I am greatly afraid that all the pains I took to acquaint you with and persuade you to embrace the gospel, have been lost upon most of you, and will only serve as an occasion to enhance your guilt and increase your eternal misery. 12. Let me therefore earnestly beseech you, my beloved brethren, by everything serious, solemn, or endearing, to abide in the same sentiments relative to the justification of a sinner before God which I, who was once as proud and obstinate a legalist as any of you, now heartily embrace, and exercise the same affection towards me as I do towards you; for I am ready to bear with you in everything consistent with the truth of the gospel and the welfare of your souls; and indeed I have no reason to disregard you, as ye never injured me; or, if ye did, I have heartily forgiven it. 13, 14. Such, ye know, was my affection to you, that, with the utmost concern for your salvation, under great difficulties, sufferings, reproaches, and much bodily weakness and despicable appearances, I laboured in explaining and recommending to you the gospel of Christ; and such was your affection to me, that, notwithstanding these infirmities and humbling circumstances, ye neither slighted my person nor rejected my doctrine, but entertained and embraced it, and me for its sake, with readiness and pleasure, as an ambassador of Christ, yea, as if I had been a holy angel sent down from heaven, or even the Messiah himself. 15, 16. Where are now those expressions of gratitude to me for my labours; or that happiness ye then professed to have and hope for in my ministrations? For such was your fervour of love and joy, that, if it could have been of any advantage to me, ye would have gladly

or rather are known of God, how turn ye again to the weak and beggarly elements,⁴ whereunto ye desire again to be in bondage?

10 Ye observe days, and months, and times, and years.

11 I am afraid of you, lest I have bestowed upon you labour in vain.

12 Brethren, I beseech you, be as I am; for I am as ye are: ye have not injured me at all.

f Ro. 14.5. Col. 2.16. Le. xxiii. xxv. Nu. xxviii. xxix. 2 Co. 11. 2, 3. Ac. 16. 6. ch. 2. 25. 24. 1 Th. 3. 5. 1 Ge. 34. 15. Phi. 3. 7, 8. ch. 6. 14. n 2 Co. 2. 5. ver. 10.

undergone the most painful severities and inconveniences for my sake. Why then are ye now giving up those very doctrines which ye then so much esteemed? Why are ye become so cool in your affection to me, who still affectionately regard you? I appeal to your consciences if ye ought to hold me as your enemy because I have plainly and faithfully maintained the truth and importance of gospel doctrines, and warned you of your infinite danger in mixing the works of the law with faith in Christ for your justification. 17. As for these your new teachers who pretend so great concern for your welfare, they act with no Christian candour or honour, but seek to decoy you from all regard to me or my apostolic authority, in order that ye may blindly submit to them, and bestow all your esteem, honour, and applause upon them. 18. Remember therefore that it is a very beautiful and laudable temper to be always zealously and uniformly attached to that which is truly worthy and important, and not merely when I am among you. 19. My dear but weak children in the faith, whom I thought I had instrumentally begotten to Christ through the gospel, my soul is still as earnestly concerned that the pure doctrines of the gospel, and Jesus Christ therein, as made of God to you wisdom, righteousness, sanctification, and redemption, may be really fixed in your minds and hearts, as ever I was to have you converted from your heathenish ignorance and idolatry. 20. Earnestly I wish that I were but present with you to confirm the truth, to answer your objections and scruples by word of mouth, and to vary my discourse into encouragement or rebuke as the occasions should require; and gladly should I find ground to encourage you; for truly I now greatly suspect that many of you have never been really converted to Christ, and may at length utterly apostatize from his truth and ways. 21. But I earnestly beg that ye who seem so fond of being under the law for justification by your own obedience, would seriously tell me, as before the judgment-seat of Christ, if ever ye have truly considered what the law demands, or what it denounces against the least transgression; or what a wide difference even these writings of Moses mark out between those that seek justification by their own works and those who seek it only by faith in Christ. 22, 23. For there it is recorded that Abraham, the friend of God, had two sons who were typical of different dispensations and different sorts of persons—the one Ishmael, who was born by Hagar his bond-slave, according to the common law of generation, and the other Isaac, by Sarah, his proper wife, in an extraordinary and miraculous manner, at an unexpected time of life, and as an accomplishment of God's free promise.—24, 25. Now these things were intended by God as figurative representations of the miserable condition of those who are under the law as a covenant of works, and of the happiness of those who are under the covenant of grace. Hagar represented the covenant made between God and the Israelites at Sinai, which, by its terrible manner of delivery, strictness of precepts, and severity of curses, tended to beget a servile temper of spirit, and subjected its votaries to everlasting destruction if left without the gospel relief promised to Abraham: and she and her son, cast out from Abraham's family, represented the Jews and other legalists abandoned by God for their unbelief, and left in bondage to Satan and their lusts. 26, 27. But the gospel church of true believers in Christ, which is of a heavenly, original nature and tendency, and highly privileged with the unnumbered liberties and ordinances of which we are born to Christ, was typified by Sarah and her son; for, in allusion to Sarah and Hagar, the prophet Isaiah foretold that the Gentile nations, after being long abandoned by God to heathenism, should at last, with great joy, afford more chil-

25 For this Agar is mount Sinai in Arabia,

CHAP. V.

4 Christ^h is become of no effect unto ²you, whosoever of you are justified by the law; ye are fallen from grace.³

CHAPTER V. Ver. 1. Since true believers are thus the children of God, and heirs of promise, and the danger of self-justifiers is so terrible, let me earnestly beseech you to abide steadfastly in the belief, profession, and practice of that holy, happy, and delightful freedom from the law as a covenant of works, and from all obligation to its ceremonial precepts, wherewith Jesus Christ, by his finished righteousness, gospel establishment, and your living faith in himself, has made you free: and let love, gratitude, and obedience to him.

5 For 'we through the Spirit wait for the hope of righteousness by faith.

6 For^a in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

7 Ye^d did run well; who did hinder you,⁴ that ye should not obey the truth?

8 This^a persuasion⁵ cometh not of him that calleth⁶ you.

9 A^a little leaven leaveneth the whole lump.

10 I^a have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.

11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.

12 I^a would they were even cut off⁷ which trouble you.

13 For, brethren, ye have been called unto

A.M. cir. 4062.
A.D. cir. 58.

1 Ro. 8.13, 25, 26. Ge. 49.18.

2 Col. 1.5. Ro. 8.24.

3 Th. 2.13. 2 Ti. 4.8. Ro. 5.1-5. 10, 21.

4 1 Co. 7.19; 8.8. ch. 6.

5 1 Ro. 2.25-29; 3.28-31.

6 ch. 3. 26-28. Col. 3.11.

7 Ja. 2.18-22. 1 Th. 1.3.

8 1 Mat. 13.21. 1 Co. 9.

24. ch. 3.1. He. 12.1.

9 Or, drive you back.

10 ch. 1.6; 3.14-17.

11 This persuasion, where- by ye are led to the law for righteousness.

12 That calleth. Rather, 'that called.'

13 1 Co. 5.6; 15.33. 2 Ti. 2.17, with Mat. 13.33.

14 2 Co. 2.3; 8.22, with ch. 1.6; 4.11.

15 ch. 1.7. 3.1; 4.17; 6.

12.13. Ac. 15.10, 24. 1 Co. 5.4; 5.13. 2 Co. 10.6.

16 ch. 6.12; 17.4. 29. 1 Co. 1.23. Ac. 16.3. ch. 2.3.

17 Jos. 7.25. 1 Co. 5.4.

5.13. 2 Co. 10.6. ch. 1.8.

9.11. 3.10. 2 Ti. 1.20.

18 1 Cor. 12.2. 1 Th. 5.17.

19 1 Cor. 12.2. 1 Th. 5.17.

20 2 Pe. 2.19, 20. Jude 3, 4.

A.M. cir. 4062.
A.D. cir. 58.

11 Le. 19.18. Mat. 7.

12; 22. 38-40. Ro. 13.8-

10. Ja. 2.8. 1 Th. 1.5. 1

Co. 13.4-7. 2 Pe. 1.5. 8.

He. 13.1.

12 Co. 12.20. Ja. 3.14

16; 4.15. 9.20, 21. ver.

20.

13 Ro. 6.12; 8.14, 13. 1

Pe. 2.11. 2 Co. 7.1. ver.

22-25.

14 If ye walk in obe-

dience to the spiri-

tual part—the spiri-

tual principle in man—a

conscience sprinkled

from dead works—a

heart renewed by the

Holy Ghost. See note

on ver. 22.

15 Or, fulfil not.

16 Ro. 7.14-24; 8.5-8.

17 Ep. 6.12. 1 Pe. 2.11.

18 Col. 3.5. Ep. 5.3-4, 7, 11.

19 2 Co. 12.20. 2 Pe. 2.13.

10. 1 Jo. 16.13. 1 Jo. 2.20.

27. Ro. 6.14; 8.12, 14, 13-

2. 40. 3.17. 2 Ti. 1.7.

ch. 4.5.

1 The Spirit. Not

directly the Holy

Spirit, for the reason

given at ver. 5, but

'the mind that was

in Jesus,' communi-

cated by the renew-

ing of the Holy Spirit.

12. 2. Phi. 3.5.—C.

2 Job 14.15. 16. Le.

xviii. xx. Mat. 15. 19.

Mar. 20. 23. Ro. 1.28-

31; 3.10-18. 1 Co. 6.9-10.

Ep. 5.3-6. Col. 3.5-9.

Ja. 3.14-16. Re. 21.8, 22.

15. 15. 5. 24; 21.1. Ro.

3.19, 20; 8.9, 13.

liberty; only use not liberty for an occasion to the flesh, but by love serve one another.

14 For all the law is fulfilled in one word, even in this, "Thou shalt love thy neighbour as thyself.

15 But^a if ye bite and devour one another, take heed that ye be not consumed one of another.

16 This I say then, "Walk in the Spirit,⁸ and ye shall not fulfil⁹ the lust of the flesh.

17 For^a the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

18 But^a if ye be led by the Spirit,¹ ye are not under the law.

19 Now^a the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

as well as concern for the welfare and safety of your own souls, make you to avoid all further encumbrance and oppression from the servile yoke of the law or its ceremonies. 2. For, as an inspired apostle of Christ, I, who it seems am said to preach up circumcision, solemnly assure you that, if ye receive circumcision as a thing necessary to your acceptance with God, nothing that Christ has done or suffered, or which the gospel reveals, will be of any saving advantage to you. 3. I now repeat what I have always maintained in my ministrations, with the greatest earnestness, as a most convincing truth, to every man, Jew or Gentile, who is circumcised with this view, that he is thereby obliged, under pain of eternal damnation, perfectly, without the least failure, to satisfy the whole demands of the divine law as a broken covenant of works. 4. The person, righteousness, gospel, and Spirit of Christ, will avail you nothing, who, renouncing him, seek justification before God, in whole or in part, by your own works, and thus practically renounce the gospel, and the free justification and salvation therein bequeathed. 5. For through the light and influence of the gospel, we believers, Jews or Gentiles, earnestly desire and expect, and patiently look and wait for, everlasting life, that great object of our hope, as a thing we are entitled to, and shall partake of, not for any righteousness of our own, but because of the blessed righteousness of Christ, received by faith. 6. For with respect to our union with Christ, and justification through him, neither circumcision nor other ceremonial observances, nor the want of them, do in the least promote or confirm our happiness; but we must have a true faith, receiving and resting upon Christ alone for salvation as offered in the gospel, and working in a sincere and ardent love to his person, offices, relations, Father, Spirit, Word, ordinances, ways, and people.—7. Ye, my brethren, for a time appeared cordially to believe, and earnestly to profess, this doctrine of justification through Jesus' righteousness alone. Think seriously then what has turned you aside from your faith in, and your obedient regard to, the authority of Christ, in this leading truth of the gospel, on which all the rest depend. 8. Certain it is that your present judaizing sentiments, so directly contrary to the very foundation of the gospel, are in no respect derived from God, who called you to the knowledge of Christ, and the way of salvation through him alone; nor from me, who, as his instrument, preached the very contrary to you. 9. Some corrupt influence from Satan and his instruments must then have insinuated itself among you, which, unless timely prevented, will gradually infect your whole church and whole scheme of principles. 10. Notwithstanding, therefore, my great fears about you, I would fain hope that, upon your serious consideration of what I now write, ye will perceive your danger, and the necessity of making a full and speedy stand for the truth, and of censuring the principal instruments of your present perplexity and confusion: and sure I am, that, except they repent, the righteous and terrible judgments of God will overtake them. 11. And as for

myself, the furious persecution which I everywhere patiently suffer from the bigoted Jews, manifests that I never preach up circumcision as necessary to salvation, or induce any Gentile believers to receive it: for could I agree to superadd the works of the law to the merits of Christ, the chief ground of their offence at the doctrine of salvation by a crucified Saviour, and of their persecution of me for preaching it, would naturally cease. 12. I heartily wish that these new teachers, who have so grievously perplexed and disturbed you, and subverted the faith of some of you, were solemnly excommunicated from all fellowship with the church and delivered over to Satan; or that God, in his own way, would restrain them from bringing any further reproach upon his name, church, and gospel.—13. And as ye, my Christian brethren, have been by the gospel called to a glorious freedom from ceremonial observances, and from the law as a broken covenant of works, and to a noble liberty of spirit in fellowship with God as our gracious Father in Christ, abide by it as a thing more valuable than your lives, and remember to improve it, not as an encouragement to pride, passion, sensuality, or other sinful corruptions, but as an additional obligation to the most perfect obedience to the whole law of God as a rule of life, and in all kind and brotherly affection, and friendly offices one to another. 14. For all the commands of the second table, relative to the mutual duties of life, to chastity, honesty, truth, contentment, and charity, are fulfilled in loving your neighbours, as rational creatures and Christians, with such sincere and active affection as ye owe to yourselves. 15. But if, in defiance of this great commandment, ye, like ravenous beasts, rather than men or Christians, fight and quarrel, reproach and abuse one another, ye have reason to fear that the God of peace and love will abandon you to your own lusts, that, by mutual heats and feuds, ye may ruin one another in your church state, privileges, and best interests.—16. To prevent these and other dreadful irruptions of your indwelling corruption, I charge you, in the name of Christ, to labour always, and by all means to live and act towards God and men under the influence of his good Spirit, and of that supernatural habit or principle of grace and holiness which he has produced in your heart; which seeks to prevent your yielding up yourselves to the inclinations and practices of sinful lusts. 17. For, in regenerate persons, the remains of indwelling corruption, on the one hand, struggle against and labour to suppress this inward gracious principle and all its holy actings, and even to expel the Holy Ghost from the heart;—and, on the other hand, the spiritual habit or vital principle of grace wrought in them by the Holy Ghost, as living and acting under his direction and assistance, earnestly desires and labours to effect the entire destruction of sin. And these two inward principles of sinfulness and grace being directly opposite in their nature, tendency, and actings, ye can neither commit sin with the full and deliberate consent of your heart, nor perform duties with perfect freedom, constancy, and fervour. 18. But if, under the direction

and influence of the Spirit of God, according to the rule of his Word and the inclination of a blessed principle of grace, ye, in the habitual frame of your hearts and course of your lives, be led from the ways of sin into the paths of righteousness, it is manifest that ye cannot be under the law as a covenant of works, the Spirit being received only by means of the gospel; 19.—21. Nor are these principles of inward sinfulness and grace more contrary than the tempers and practices which proceed from them. Those which proceed from the carnal tendency of nature are manifestly odious and wicked; such as whoredom in thought, word, or deed, whether between married or single persons, with all lewd, immodest, and wanton inclinations and behaviour; all idolatrous worshipping of false gods, or by images; all enchantments, divinations, magic, and pretended or real intimacy with evil spirits; all ill-will towards God or men; litigious contentions, bitter zeal and rancour; a swelling and revengeful temper; scoldings, wranglings, and provocations to evil; a riotous and turbulent behaviour; fundamental errors obstinately persisted in; uneasy envyings at the gifts, graces, honours, or prosperity of others; malicious and wilful attempts to take away men's lives without just cause; excessive drinking of liquors; gluttonous feasting, ranting, and raving; with many others of the like nature, which, as I formerly assured you, will, if persisted in, effectually exclude you from all fellowship with God here or hereafter. 22, 23. But in opposition to these detestable and damning works of the flesh, the effects produced by the blessed principle of divine life under the supernatural influence of the Holy Ghost, pleasing to God, and profitable to ourselves, are—universal love to God, to Christ, his words, ordinances, and people, and to our fellow-creatures; rejoicing in God through Christ, and in the happiness of our neighbours; peace of conscience, flowing from peace with God through Jesus' blood, and issuing in a peaceful temper towards our fellow Christians and creatures; a patient bearing of affronts, injuries, and offences; an affable and courteous disposition and carriage towards all with whom we have to do; a benevolent temper and beneficent practice; fidelity to every trust committed to or engagement made by us, flowing from faith in Christ, and in God through him; a meek, calm, and quiet frame of spirit; a regular moderation of our passions and appetites in meats, drinks, pleasures, or the like. Against such virtues, and the persons endowed with them, there is no law to condemn them. 24. And all they who truly belong to Christ through a living faith in him, united with, interested in, and devoted to him, are obliged earnestly to endeavour, and have been actually enabled by his Spirit, in virtue of his crucifixion, and in conformity to him therein, gradually to subdue the power and strength of indwelling sinfulness that it may not reign in their mortal body, and to break the force of their base and defiling sinfulness whether of the flesh or mind. 25. And if we are indeed quickened and made alive to God by the power of the Holy Ghost, let it be our daily and earnest study,

21 Envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God.

22 But ^bthe fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,²

23 Meekness, temperance:³ against^c such there is no law.

24 And^d they that are Christ's have crucified the flesh with the affections^d and lusts.

25 If^e we live in the Spirit, let us also walk in the Spirit.

26 Let^f us not be desirous of vain-glory, provoking one another, envying one another.

CHAPTER VI.

1 *He moveth them to deal mildly with a brother that hath slipped, and to bear one another's burden: 6 to be liberal to their teachers, and not weary of well-doing. 12 He sheweth what they intend that preach circumcision. 14 He glorieth in nothing, save in the cross of Christ.*

BRETHREN, if^a a man be ^aovertaken in a fault, ye which are spiritual restore² such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

2 Bear^b ye one another's burdens,³ and so fulfil^c the law of Christ.⁴

3 For^d if a man think himself to be something, when he is nothing, he deceiveth himself.

under his direction and influence, to act up to our Christian character, obligations, and advantages, by departing from all iniquity and walking in all holy conversation and godliness. 26. And as we are indebted to him for all the good that is in us, let none of us overrate our own endowments or performances, or aim at making a vainglorious show of them. Let us never, by our pride, passion, or self-seeking, provoke one another to angry resentments, nor stir up envious passions in or against each other.

Ver. 5. *Through the Spirit.* Middleton and Bloomfield render *πνευματικῶς*, 'spiritually,' though the earlier expositors understood it of the Holy Spirit. The want of the article prefixed is the ground for the proposed rendering; and reference is made to ch. 3: 3; 5: 16, 18, 25. A careful examination and comparison of all the passages where *πνευματικῶς* occurs without the article or an epithet, seem to confirm this interpretation.—*The hope of righteousness by faith.* Not 'the hope of hereafter obtaining righteousness by faith'—for that the believer already possesses, Ro. 3: 22—but 'the hope of glory,' which those who are 'justified by faith' in full assurance wait for. Ro. 5: 1, 2; He. 6: 11. C.

Ver. 19. The grouping of those vices is fourfold: (1) Sins of lust (ver. 19, *four*). (2) Sins of impiety and superstition (ver. 20, *two*)—to wit, idolatry and witchcraft. (3) Sins of temper (ver. 20, 21, *nine*). (4) Sins of appetite and indulgence (ver. 21, *two*)—'drunkenness and revellings' being placed last, as if in them the apostle would practically lay bare the root of all the preceding evils. Paley relates an apologue in which Satan is represented as proposing his gifts to one if he would commit murder, incest, or get drunk. He preferred getting drunk; and then committed the horrible crimes from which in sobriety he had recoiled. C.

REFLECTIONS.—Blessed are the liberties which saints, especially under the gospel, have in and through Christ! and in the most delightful manner they, by faith, live in love, and hope for glory. But it is dangerous to condemn, reject, or forsake these liberties; and infinitely dangerous to turn aside from the true doctrine of justification by free grace through the blessed righteousness of Christ, received by faith, after we have professed and seemingly believed it. It is to lose all benefit by Christ, and to bind ourselves to the impossible condition of keeping the whole law. No persecution, no seduction, ought ever to draw us into this ruinous snare. And seducers to such wickedness should be esteemed as plagues of the church, and quickly cut off from her fellowship.—True Christians should carefully avoid everything tending to strife and contention, which are so sinful and ruinous. And though believers be perfectly freed from the moral law as a covenant, they continue still, and to eternity, under it as a binding rule of conversation. Yea, if we be Christ's, we must evidence it by our earnest mortification of inward lusts;

and by avoiding and practically testifying against outward abominations. But in order to maintain the implanted principles of grace, or bring forth the fruits thereof in a holy life, we must live under the almighty and gracious influence of the Holy Ghost.

CHAPTER VI. Ver. 1. According to the rule of Christian love already mentioned, if any one among you, through ignorance, unwatchfulness, human frailty, plausible temptations, or enticing examples, fall into an erroneous notion or immoral act, I beseech those of you who are more advanced and confirmed in knowledge and grace, to do your utmost in a meek, patient, and tender manner, for convincing and reclaiming him by repentance, and reducing him to his proper place in the mystical body of Christ:—and to induce you hereto, ponder seriously your own weakness and sinfulness, and the danger of meeting with and falling before temptations yourselves; and be not therefore too severe upon others. 2. Instead of imposing heavy yokes on the one hand, or refusing any offices of kindness on the other, sympathize with, pray for, and assist one another; and, by lightening and relieving one another under your burdens, grievances, trials, and exercises, practise Christ's great commandment of loving your neighbours as yourselves. 3. For if any of you have high thoughts of your own abilities to resist temptations and to do great things in religion, and so despise and insult others, ye dreadfully deceive your own souls. 4. But to prevent your being forward to judge and censure others and deceive yourselves, let every one of you narrowly search and try his own principles, motives, ends, temper, and behaviour; and if they be thus found correspondent to the truth of the gospel, and your profession of it, ye will have great matter of humble joy in what God has wrought in you, and enabled you to do, and on account of the testimony which the Holy Ghost and your own consciences bear to your sincerity, and God's acceptance of you through Christ; and you need not then regard the applause of others, your number of proselytes, or that your character is more exalted than that of others. 5. For at the judgment-seat of Christ every man will be adjudged to eternal happiness or misery, not according to what he thinks of himself, or what he is in comparison of others,—but according to what he really is in heart and life before God.—6. And as a standing ministry is necessary for your instruction and establishment in the truths and paths of the gospel, let

4 But ^alet every man prove his own work, and then shall he ^ahave rejoicing in himself alone, and not in another.

5 For ^aevery man shall bear his own ^bburden.

6 Let^c him that is taught in the word communicate unto him that teacheth in all good things.

7 Be^d not deceived; God is not mocked: ^efor whatsoever a man soweth, that shall he also reap.

8 For ^fhe that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting.

9 And ^glet us not be weary in well-doing: for in due season we shall reap, if we faint not.

10 As^h we have therefore opportunity, let us do good unto all *men*, ⁱespecially unto them who are of the household of faith.

11 Ye see how large a letter I have written unto you with mine own hand.

12 As many as desire to make a ^jfair show in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

13 For ^kneither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

every church-member who receives these spiritual instructions, cheerfully and liberally contribute of his worldly substance for the comfortable maintenance of his instructor, who spends his time and strength in preaching the gospel to him, and thus brings him blessings far better than anything temporal. 7. Never let a covetous temper or plausible suggestion seduce you from the faithful performance of this duty. God, who searches your hearts, and has a right to your obedience, will not suffer himself to be imposed on, or any of his commandments contemned. But (to allude to the crops of husbandmen and gardeners) your reward at his hand shall be according to the nature, quality, and extent of your work. 8. He who uses his temporal enjoyments, or spends his time and strength with selfish and corrupt views, shall have for his reward perishing things here and eternal destruction hereafter; but he who, through the power of God's grace on and in his heart, employs his substance and talents for promoting spiritual purposes, in subserviency to the work and design of the Holy Ghost, shall reap glorious fruits of holiness in this world, and eternal life as the free gift of God through Christ in the next. 9. Animated by these comfortable views, let us never grow remiss and negligent, far less cease from doing good to others by every mean in our power; for if not in this life, we shall in the next be rewarded with plentiful blessings, if we do not, through unbelief and discouragement, covetousness, impatience, or the like, desist from our duty as an irksome task. 10. While therefore God gives us abilities and proper opportunities, let us exercise ourselves in works of beneficence towards the necessitous, and all our fellow-creatures, especially to such as, in the judgment of charity, have cordially embraced the gospel of Christ and become his children and servants. 11. I hope ye will seriously ponder those things which I have written to you in this affectionate letter, and that not by an amanuensis, as ordinarily, but with my own hand. 12. And, believe me, your new preachers who attempt to recommend themselves by external flourishes of profession or zealous observation of carnal ceremonies, are not actuated in urging you to be circumcised by any true love to you, or concern for your salvation, but merely desire that they may escape that persecution and outrage from the unbelieving Jews to which the preaching of a full justification through Christ's imparted righteousness would expose them. 13. For, notwithstanding their being circumcised themselves, and

A.M. cir. 4062
A.D. cir. 58.
6 Jn. 15: 5. Ep. 5: 9.
Eze. 36: 26, 27. Ps. 1: 5.
8 Col. 3: 10-15. Ro. xii.
xiv. 15-14: 1 Th. v.
2 Faith. Rather,
'faithfulness,' as necessary in man as a steward distributing the bounties of 'goodness.'—C.
3 Temperance in the use of every earthly possession and enjoyment.—C.
c 1 Ti. 1: 9. Ro. 13: 3. ch. 3: 9.
d ver. 16, 18. Ro. 6: 6; 8: 13. ch. 2: 20. Ep. 4: 22. Col. 3: 5, 9. Ro. 13: 14. 1 Pe. 2: 11. ch. 5: 14.
4 Or, passions.
e Ro. 8: 5, 6, 7, 14. ver. 16, 18, 22, 23. Ep. 5: 9, 12. Col. 1: 12. Tit. 2: 17-14. Phil. 3: 3.
f Phi. 2: 3. Lu. 14: 10. Ro. 12: 10. 2 Co. 12: 20. Ep. 5: 21. Ja. 3: 14-16. 1 Pe. 5: 5. ver. 15.
g Mat. 10: 10. Ro. 15: 27. 1 Co. 9: 7-14. 1 Ti. 5: 23, 17, 18.
h 1 Jo. 13: 9. Mat. 24: 4. Lu. 21: 8. 1 Co. 6: 9, 10. 13: 33. 18. Ep. 5: 6, 2. Th. 3: 3. 1 Jo. 3: 7. Je. 37: 9. Ja. 1: 16.
i Lu. 16: 25. Ro. 2: 6-10. 2 Co. 9: 12, 10, 11. ver. 8.
j Job 4: 8. Pr. 11: 8, 22. 8. Ho. 8: 7, 10. Am. 6: 4, 6. Ro. 8: 13; 6: 23; 2: 6-7. Ja. 3: 18.
k 1 Co. 15: 58; 3: 8. Mat. 24: 13. Ro. 12: 13. 2 Co. 4: 16. 2 Th. 3: 13. He. 3: 6, 14; 10: 35, 36, 39. Re. 2: 10, 11, 17, 26; 5: 5, 12; 21: 16, 15, 12, 14.
l Ec. 9: 10. Mat. 5: 43. Jn. 4: 13, 25. Ro. 12: 11. 1 Ti. 5: 8, 16. Tit. 3: 8. 14. He. 13: 16. Phil. 4: 8. Ep. 2: 10.
m 1 Jn. 3: 14. Ep. 2: 19. He. 6: 30; 3: 14. 2 Pe. 2: 19.
n 2 Co. 11: 13. ch. 5: 11; 2: 14. Phil. 1: 15-18, 24. Ro. 17: 24. 3: 15, 23. Ro. 17: 24. 3: 9-18, with Ac. 20: 30. 2 Pe. 2: 19.

CHAP. VI.
1 Or, although.
a 2 Sa. 11: 2-15. Ro. 14: 11, 10; 12: 10; 15: 1, 2. 1 Co. 12: 13, 14, 21; 19, 22; 10: 12. 2 Th. 3: 15. 1 Th. 5: 14. He. 12: 15. Ja. 5: 19, 20. 1 Jn. 15: 2. 1 Ti. 2: 25. 26. Mat. 7: 1-5. Ja. 3: 1, 2.
2 Restore. An allusion to the restoration of a dislocated joint.—C.
3 Ex. 23: 5. Ro. 15: 1. ch. 5: 13, 14; 1 Th. 5: 14, 14.
4 Burdens of toil, trouble, or persecution.—C.
c Mat. 11: 29. Jn. 13: 14, 34; 15: 12. 1 Jo. 4: 21. 1 Co. 9: 21. Ja. 2: 8.
d The law of Christ, which is the law of love, Jn. 13: 34, 35.—C.
e Pr. 25: 14; 26: 12, 16. Lu. 11: 11. 1 Co. 8: 2. ch. 2: 6, 1 Co. 3: 18.

14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom⁶ the world is crucified unto me, and I unto the world.

15 For^a in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

16 And ^aas many as walk according to this

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18. 45. 24. 25. Phil. 1.
20. 3. 3. 7. 11. 1. 2 Co. 1. 23.
2. 2. Ro. 1. 16. or Col. 1.
24. 2 Co. 12. 9. 10. 11. 23.
27.
6 Or, which.
1 Ro. 5. 4. 6. 7. 4. ch. 11.
41. 2. 20. 1. 1. 1. 5. 5. Ro. 8.
37.
11 Co. 7. 19. ch. 5. 6. 3.
26. 28. Col. 3. 1. 2 Co. 5.
16. 17. Mat. 12. 30. 1. 1.
15. 14. Ep. 2. 10. 1. 1. 3. 3.
5. 6.
9 Phil. 3. 16. 3. Ps. 125.
5 Ro. 2. 28. 29. 4. 12. 9. 6.

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A.D. cir. 58.

8. 24. 10. 12. 3. 26. 30. 1. Pe.
2. 5. 9. He. 3. 1. 18. 45. 25.
ch. 3. 7.
x ch. 5. 11. with 2 Co.
1. 5. 8. 4. 10. 11. 11. 23. 27.
Col. 1. 24. 2. Ti. 3. 11. 12. 1.
Co. 4. 9. 13.
y See Ro. 16. 20. 24. 2.
Co. 13. 14. 2. Ti. 4. 22.
Phil. 25.
7 These words do
not belong to the
epistle, and are of no
authority.

rule, peace be on them, and mercy, and upon the Israel of God.

17 From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus.

18 Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

¶ Unto the Galatians, written from Rome.⁷

under an obligation thereby established to keep the whole law, they are not really careful to keep that law at all, but they would have you circumcised that they might boast of you as their proselytes, and thereby recommend themselves to the favour of the unbelieving Jews. 14. But God forbid that I should ever be ambitious of human applause, or boast of, or rely on, anything as the ground of my acceptance with God, except it be the atoning sacrifice of our crucified Lord and Saviour Jesus Christ, by faith in, and virtue derived from, which and whom, I am in conformity to him, dead to all the allurements, interests, and honours of this world, and to all its terrors, persecutions, and reproaches, so as to be little moved by the one or the other; and on account of my preaching of which, as the alone ground of justification and eternal life, the men of this world condemn me, and would gladly crucify me. 15. For, with regard to union with Christ, and justification to life through faith in him, circumcision, and all such external distinctions, are now under the gospel entirely useless. The only thing that can effectually prove our interest in him is the universal and almighty renovation of our heart and life, after the image of God, in knowledge, righteousness, and true holiness.—16. And to all those professed Christians, Jews or Gentiles, who, according to the directions I have given, rely on the righteousness of Christ alone for justification, and improve in a steadfast maintenance of gospel liberties, and study of gospel holiness—and to all those spiritual Israelites who have accepted Christ by faith—I earnestly wish and declare peace with God, their consciences, and one another, and all other mercies and blessings of the new kingdom. 17. Let no one give me any further trouble with

injurious reproaches and angry quarrels about circumcision and other observances of the law: the persecutions which I have already endured, and of which I retain the marks in my body, are sufficient proofs of my being Christ's devoted servant, and faithful preacher of justification through his blood. 18. Finally, brethren, my hearty prayer to our Lord and Saviour Jesus Christ is, that his free love and favour, with all its blessed manifestations, fruits, and effects, may plentifully abound towards you, and sensibly rest on your souls, to lead you in the way of faith, comfort, and holiness, till ye arrive at the complete possession of eternal life.

Ver. 4. *Rejoicing in himself*—on account of what grace has wrought.—*Not in another*, upon whose opinion or applause grace has rendered him independent. C.

Ver. 5. *His own burden*. Being judged according to his work. C.

Ver. 10. *Let us do good unto all men*. Even Julian the Apostate, while reviling the Christians, was compelled to leave his testimony to that unrestricted spirit of charity by which they were actuated both towards friends and strangers (As cited by Wetstein.) C.

Ver. 11. The apostle was accustomed to dictate his letters to amanuensis—this he wrote with his own. And why he notices the circumstance it is not easy to conjecture, perhaps impossible to discover. Some suppose it is noted as an evidence of special affection; but what peculiar evidence it could furnish is not very apparent. Is it not rather intended to intimate that he felt so great anxiety for their Christian character that he hoped to wean them from their errors without any one being made acquainted with his rebukes either to individuals or the churches? C.—This verse must be literally rendered as follows: 'Ye see in how large characters (or letters) I have written to you with my own hand.' Two things are here indicated: (1) That the epistle was written in letters of an unusually large size, probably on account of the defective sight of the apostle. (2) That it was unusual for the apostle to write himself, as he generally employed an amanuensis. Whether he wrote with his own hand as a special mark of favour,

or because of the absence of his amanuensis, cannot now be ascertained. P.

Ver. 17. *The marks of the Lord Jesus*. The scourings, wounds, and stoning he had endured, after the example and for the love of Jesus, Ac. 20. 23; 2 Co. 4. 10; 11. 23, 24. C.

REFLECTIONS.—With meekness, humility, and compassionate sympathy, ought Christians of superior attainments to recover their offending brethren. A sense of their own sinfulness, weakness, and readiness to slip, should induce them to it. And a regard to their deliverance from the law as a covenant, and the law of ceremonies, and their being still under Christ's law of liberty and love, should constantly animate them to it.—It is dreadful to deceive our souls through self-conceit and hypocritical mocking of that God who neither will nor can be imposed upon. But it is delightful to have our consciences attesting us as approved of God in Christ; and to be enabled to improve our worldly substance in acts of piety and charity. It is highly necessary to be active and exact in our conduct, when our eternal happiness or misery is so closely connected with it; and very unprofitable to make fair shows of religion while we remain ignorant of its power; or while, to shun persecution, we are afraid or ashamed to own a crucified Christ, and the doctrine of salvation through faith only. It is Christ crucified in whom we must boast, and from whom we must derive all grace to wean us from worldly things. And no profession, denomination, or external privilege will avail to our salvation unless our hearts be renewed and planted with a living principle of grace. Nor must we expect spiritual or eternal happiness unless we walk according to the gospel in our dealings with God and men, and are ready to suffer for the doctrines of Christ which we profess.

CONCLUDING REMARKS ON THE EPISTLE TO THE GALATIANS.

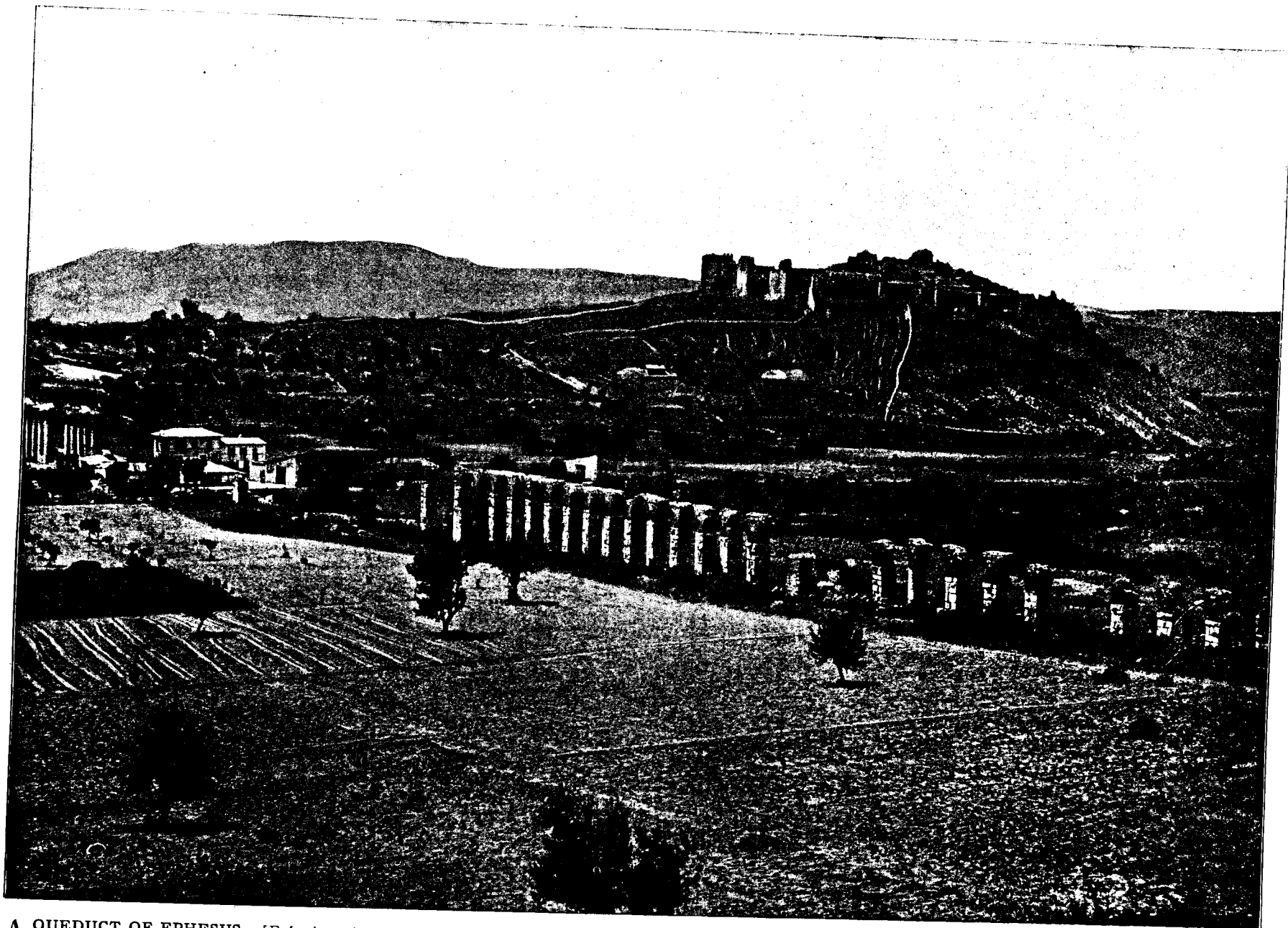
No one can attentively read and consider the Epistle to the Galatians without discovering the early germs of Popery budding, nay springing, into vigorous and almost irrepressible growth, even under the eye of apostolic inspection, and, as it were, in defiance of the apostolic pruning-knife. Popery does not consist in the rejection of the great fundamental doctrines of Christianity. On the contrary, it retains most of them, but at the same time so overlays them, as to render them nearly or altogether invisible; so loads them with ceremonial ornament, as to disfigure or destroy their beauty; and so combines them with extraneous and traditional inventions, as literally to render them of 'none effect.'—The two great errors which the apostle labours to correct among the Galatians were the adoption of Jewish rites as essential to salvation, and the combining of human merit with the grace of the Lord Jesus Christ. In both these propensities they have been followed by Popery. One high-priest—one pope—one family succession—one traditional succession—holy vestments—altars—lamps—candles—washings—sprinklings—at-

titudes. These bear such resemblance to each other, that it is sometimes difficult to distinguish between them. But injurious to spiritual feeling and vital godliness as these 'beggary elements' undoubtedly are, their evil is far outrun by the doctrine of justification by works alone, or by human merit conjoined with the works of Christ, and of other mediators, which invariably accompanies them. Both indeed profess alike to have 'begun in the Spirit,' but both alike labour, and expect to be 'made perfect by the flesh,' ch. 3. 3. Truly has Solomon declared that 'there is no new thing under the sun.' Even ritualism, with all its fertile ingenuity, has been unable to become an inventor; and, when casting off 'the simplicity of the gospel,' has been compelled to deck herself in the ancient but condemned garments of the judaizing, 'the foolish Galatians.' Wherefore 'let him that thinketh he standeth take heed lest he fall.' Justification by faith, and by faith alone, is the article by which the church must stand in truth; but the 'faith that is not alone,' but 'worketh by love,' is the principle by which she must stand in holiness. C.

THE EPISTLE OF PAUL THE APOSTLE TO THE EPHESIANS.

Ephesus was the chief city of Proconsular Asia, famed for human wisdom and knowledge, but more for idolatry, lasciviousness, and magical arts. Here Paul planted a Christian church, to the elders of which he afterwards gave a solemn charge to attend to their work, Ac. xix. xx. To caution them against those seducers who very early crept in among them, and to confirm them in the doctrines which he had preached to them, he, while a prisoner at Rome, wrote them this excellent letter. In the first three chapters of which he represents to them, in the most enraptured and affecting manner, the riches of God's grace, in their conversion, regeneration, calling, fellowship with God and with his church. In the last three he exhorts them to improve their mercies, in the conscientious performance of all necessary duties, personal and relative, religious and civil, answerably to their Christian character, privileges, assistances, and obligations.

[Ephesus was a city of Ionia, and, under the Roman government, the capital of a large district of Western Asia. It was famous for its temple of Diana, which was reckoned one of the wonders of the world, Ac. 19. 27. It is said to have been more ancient than the time of David, and to have been peopled by a Greek colony.



AQUEDUCT OF EPHEBUS. [Ephesians, i:1.]—Ephesus was once the greatest city in all Asia Minor, and the principal emporium of trade in the East. It was known as one of the eyes of Asia, Smyrna being the other. The inhabitants of Ephesus were mainly Greeks. Hence the city occupied no mean place in literature and art. Apelles was a native of Ephesus. Three great buildings of interest were the temple of Diana; the theater, which was the scene of the riot

of Demetrius, and the stadium, or circus, the arena of the sea fights. In the above view we have a representation of the aqueduct and the acropolis that stood above the city. None of the ancient cities have more completely been obliterated. The theater referred to in Acts, 19-29, was capable of holding twenty-five or thirty thousand people, and was the largest ever built by the Greeks.

In the time of Paul Ephesus still retained much of its ancient architectural and commercial grandeur; but the inhabitants were, like those of Athens, wholly given to idolatry. History describes them as licentious in morals and addicted to sorcery; whence 'Ephesian letters' came to be a name for all those superstitious charms and spells by which those ignorant and foolish people who know not God have, in all ages, been affrighted and deceived. In such a city the preaching of the gospel seemed all but hopeless; for idolatry and self-interest combined to instigate the heathen zealots to every riotous opposition, Ac. 19. 24; yet, through the labours of Paul, Apollo, and others, the gospel triumphed; and the Lord established a church which continued until his early-threatened and long-suspended judgment at last overtook the city, and has left it a splendid ruin without church or inhabitant. It was situated about twenty-three miles north of Miletus, to which place Paul called the elders to deliver them his parting charge, about A.D. 58.

This epistle was written about A.D. 62, and, as appears from various allusions, when Paul was a prisoner at Rome. It has been pronounced the richest and noblest of the epistles. And certainly in variety and depth of doctrine, sublimity and fervour of expression, and the intense earnestness of apostolic exhortation, it stands eminently conspicuous. The reason for its peculiar character seems to be that assigned by Scott, namely, 'that the apostle's heart was much enlarged in writing to those whom he had no occasion to rebuke, and with whom he was not under the necessity of joining in controversy; so that entire confidence took place of the caution, reserve, or sharpness which were requisite in the three preceding epistles.' It appears to have been written to confirm the Ephesian and other Asiatic churches in the true doctrine and practice of the gospel. And as every epistle seems to have had some peculiar object, and is consequently distinguished by some peculiar feature, so this epistle is distinguished by its special illustration and enforcement of the blessed doctrine of the headship of Christ over all things to the church, and the union of believers with him in one mystical body.

As to the particular church to which this epistle was originally addressed, expositors are not agreed. Some think it was addressed to the Laodiceans, Col. 4. 16 while others suppose it to have been a circular letter generally addressed to all the churches of Asia. For this opinion, however, there is not a shadow of external proof—the whole current of evidence uniting in inscribing it specially to the Ephesians—though, no doubt, it was intended for the use of the other surrounding churches. And if the apostle directed the Ephesians to send a copy to the Laodiceans, which should afterwards be transmitted to the Laodiceans—and no supposition can be more natural—all idea of the loss of any apostolical epistle is at once removed. C.]

CHAPTER I.

1 After the salutation, 3 and thanksgiving for the Ephesians, 4 he treateth of our election, 6 and adoption by grace, 11 which is the true and proper fountain of man's salvation. 13 And because the height of this mystery cannot easily be attained unto, 16 he prayeth that they may come 18 to the full knowledge and 20 possession thereof in Christ.

PAUL,* an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus,* and to the faithful in Christ Jesus:

2 Grace^a be to you, and peace, from God our Father, and from the Lord Jesus Christ.

CHAPTER I. Ver. 1, 2. Being, according to the blessed will and kind favour of God, immediately authorized and qualified by Jesus Christ to publish his glorious gospel, I earnestly wish and announce to you—members of the church at Ephesus, who are by profession, and I hope many of you really, sanctified by the Holy Ghost, and to all the believers everywhere who, through union to and fellowship with Christ, have obtained mercy, to be faithful to their light and obligations in adhering to the truth as it is in him—all the riches of divine grace, in all its happy fruits, manifestations, and effects, from the living God and Father in Christ, as the fountain and moving cause, and from Jesus Christ as the actual storehouse, and dispenser of them. 3. May all possible glory, thanksgiving, and praise be cheerfully ascribed to that ever-blessed God whose ancient endearing character was the God of Abraham, Isaac, and Jacob; but who now manifests himself as the God and Father of our Lord Jesus Christ, his only begotten Son and mediatorial Servant,—that in and through him, as our spiritual Head and anointed Saviour, in the immense riches of his love and grace, he has freely and bountifully bestowed upon us all manner of spiritual and eternal blessings; 4. According to and in the execution of his gracious and unchangeable love, in which we were from all eternity freely and truly accepted in him as our Head and Representative, not because of our natural goodness, but that, through the application of his blood to our conscience, and the Holy Ghost renewing our heart, we might by faith in him be enabled, as in his sight, and acceptably to him, to walk in love to God and to one another, in obedience to his law, and as the fruit of his having first loved us: 5. In which eternal purpose we were to be separated from the rest of mankind, and through faith be his spiritual children, and joint-heirs with Christ, of himself, and all his inestimable fulness and privileges,—that through the merits, and being united to the person, of Christ, and according to his full favour and blessed will, we might be brought into the most intimate union to and fellowship with him, as his peculiar people, saved for and consecrated to his honour and service; 6, 7. All which is done by him that there may be abundant and everlasting praises in the church on earth and in heaven, to the honour and glory of his free grace and mercy, which is so illus-

triously and endearingly displayed in the whole of our salvation, particularly in rendering us acceptable to himself, in and through the person and mediation of his dearly-beloved and only-begotten Son Jesus Christ—in whom we who accept Christ as Redeemer have a complete and glorious deliverance from all evil, and recovery to all possible happiness, in time and eternity, through the inestimable power of his atonement so fully meeting divine justice, and his righteousness so magnifying to the holy law; having all our sins, however many and aggravated, freely, fully, and lovingly forgiven us, not on account of any worthiness in us or our works, but through a living faith in the excellency, liberality, and unbounded overflowings of JEHOVAH's full mercy and favour. 8. In the breaking forth and plentiful effusions of which grace he has abundantly manifested to us the highest wisdom and love, both in contriving and executing his eternal work of redemption, to the united and highest honour of all his compassion, and in giving us the spirit of wisdom and knowledge, making us wise unto salvation, and to know and practise our duty with understanding, prudence, and discretion: 9. All which wisdom and prudence God hath discovered or conveyed to us by means of the gospel, in which, when attended by the almighty illumination of his Spirit, he opens before us his gracious work of redemption, which is so much hid from creatures, and so marvellous and incomprehensible in itself; and which, influenced by nothing but his own loving grace, he formed and fixed in his own breast, and by his affection,—10. That in the last and most glorious period of his gracious transactions on earth, fixed in his eternal love, and marked in his ancient promises, and when the exceeding sinfulness of mankind had given his free grace the largest opportunity for magnifying its own deep affection, he might, in and by means of Christ incarnate obeying, suffering, dying, interceding, and preached to the nations, gloriously reconcile Jews and Gentiles into one mystical body, bringing them into a new state of peace and friendship with himself and with one another, and even angels and men into one delightful society and new state of peace and friendship; and, in fine, connect all things in and under Christ, as Head over them to his church: 11. In whom also, for the accomplishment of this great design, we believing Jews have, through our faith,

3 Blessed^a be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places¹ in Christ:

4 According as he hath chosen us in him before the foundation of the world,² that we should be holy and without blame before him in love:

5 Having^a predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

6 To the praise of the glory of his grace,

received a title to and some anticipation of that inheritance of eternal life to which we were, as his children, willed in the free and unchangeable love of God, who, by the power of the Holy Spirit, seeks to bring all men under the direction of his infinite wisdom and the plan of his everlasting love,—12. That we, the natural seed of Abraham, to whom the gospel was first preached, and who were first led to believe, and depend on, and hope in Christ for all salvation, might, as distinguished monuments of his grace, for ever serve him for his mercy in making, and for his truth, power, wisdom, and love in fulfilling his promises: 13. In whom also ye Gentiles, after ye had heard the infallibly certain and infinitely important truths of the gospel, by which that eternal salvation is offered graciously to sinful men, believed; and, in consequence thereof, were, by virtue of your union with him, further sanctified and conformed to his image, and comfortably certified of your personal interest in him as your eternal inheritance by the Holy Ghost, whom he so emphatically promised, and who, with infinite light and power, offers all the promises to our souls: 14. Which Holy Spirit, as given to us, and who awakens our faith, is a security, pledge, and earnest of our heavenly glory, and a joyful foretaste of it, till we, and all who accept Christ, and for whom he secured it, arrive at the full enjoyment of it,—that, as monuments of his amazing grace, we may for ever praise him in the highest manner for the manifestation of it upon us.—15, 16. In reflection upon this grace of God in choosing, redeeming, calling, and sanctifying you Gentiles as well as us Jews, and having received an account of your remarkable trust and hope in the Lord Jesus Christ, and love to all them that bear his image, I have been thereby encouraged in my frequent prayers to bless and thank him for his favours bestowed on you, and to supplicate that he would still grant you more abundant mercies: 17. Particularly that he—who is the loving God of our Lord Jesus Christ, whose love sent him to his mediatorial work, sustained and blest him in it, and who, being infinitely gracious in himself, is the fountain, author, and bestower of all the grace communicated to angels, men, or any other creature, and is the eternal Object of all admiration and worship—would, by his Spirit, give you still more bright, sweet, and assuring manifestations of Christ, in his person,

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| CHAP. I. | 1 Or, things, He. 9. |
| a Ac. 13. 9, with 9. 3. | # Ro. 8. 29, 30. 1 Pe. 1. |
| 15. Ro. 1. 15. 1 Co. 1. 1. | 22. 2. 2 Ti. 1. 12. 10. 19. 2 |
| 15. 8-10. Ga. 1. 15. 16. | Th. 2. 13. Ja. 2. 5. ch. 3. |
| Col. 1. 1. 1 Th. 1. 1. 2 Th. 1. | 11. 5. 27. 1. 1. 1. 1. 1. 1. 1. |
| Col. 1. 1. 1 Th. 1. 1. 2 Th. 1. | 22. Th. 2. 12. 14. Mat. 20. |
| b Ro. 1. 7. 2 Co. 1. 1. 1. | 10. 22. 14. Jn. 15. 16. |
| Col. 1. 2. 1 Th. 1. 1. 2 Th. 1. | 2 From all eternity.—Bloomfield. |
| Col. 1. 2. 1 Th. 1. 1. 2 Th. 1. | 1 Ro. 8. 29, 30. 1 Pe. 1. |
| c Ac. 13. 9. 1 Th. 1. 1. | Mat. 11. 25. 26. 1. 1. 1. 1. |
| d See Ro. 1. 7. Ga. 1. 1. | 32. Jn. 1. 12. 1 Co. 3. 21. 2. |
| 1. 2. 1 Th. 1. 1. 2 Th. 1. | Co. 6. 18. 7. 1. Ga. 4. 5. 6. 1 |
| e 2 Co. 1. 3. 1 Pe. 1. 3. | Jn. 3. 1. Ps. 4. 3. 13. 4. 15. |
| ver. 17. Mat. 27. 46. Jn. 1. | 43. 21. 1 Pe. 2. 9. 10. 32. |
| 20. 17. He. 1. 9. Ps. 45. 7. | 9. Jn. 17. 9. Ac. 9. 15. Ro. 9. |
| 15. 49. 4. 5. | 11. 4. ver. 6. 12-14. Ro. 9. |
| f Ge. 12. 3. 22. 18. Ro. 8. | 12. 1. 1. 5. 19. 32. 41. |
| 8. 30. 32. ver. 4. 1. 1. 1. 1. | 7 ver. 12. 14. ch. 1. 1. 1. 1. |
| 4-10. Ps. 72. 17. with | 21. 1 Pe. 2. 9. 4. 11. 15. 43. |
| Le. 26. 4. De. 2. 7. 13. 8. | 21. Ro. 9. 23. Lu. 2. 14. |
| 7. 28. 2. | Ps. 115. 1. 107. 1. 2. 8. |

wherein he hath ^amade us accepted in ^bthe beloved:

7 In^a whom we have redemption through his blood, the ^cforgiveness of sins, according to the riches^d of his grace;

8 Wherein^a he hath abounded toward us in all wisdom and prudence;

9 Having^a made known unto us the mystery of his will, ^baccording to his good pleasure which he hath purposed in himself:

10 That ^cin the dispensation of the fulness of times, he might ^dgather together in one all things in Christ, both which are in heaven,^e and which are on earth; *even* in him:

11 In^a whom also we have obtained an inheritance, being predestinated according to the purpose of him who ^bworketh all things after the counsel of his own will;

12 That^a we should be to the praise of his glory, who ^bfirst trusted in Christ.

13 In^a whom ye also *trusted*, after that ye heard the word of truth, ^bthe gospel of your salvation: in whom also, after that ye believed, ye^c were sealed with that Holy Spirit of promise,

14 Which is the ^aearnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

15 Wherefore ^aI also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

16 Cease not to give thanks for you, making mention of you in my prayers;

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17 That ^athe God of our Lord Jesus Christ, the Father of glory, may give unto you ^bthe spirit of wisdom and revelation in the knowledge^c of him:

18 The^a eyes of your understanding being enlightened; that ye may know what is ^bthe hope of his calling, and what ^cthe riches of the glory of his inheritance in the saints,

19 And what is ^athe exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,^b

20 Which^a he wrought in Christ, when he raised him from the dead, and set ^bhim at his own right hand in the heavenly places,

21 Far^a above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in ^bthat which is to come;

22 And ^ahath put all *things* under his feet, and gave him to be ^bthe head over all *things* to the church,

23 Which is ^athis body, the fulness^b of him that ^cfilleth all in all.^d

CHAPTER II.

1 By comparing what we were by 3 nature, with what we are 5 by grace, 10 he declareth that we are made for good works; and 13 being brought near by Christ, should not live as 11 Gentiles, and 12 foreigners in time past, but as 19 citizens with the saints, and the family of God.

AND you^a hath he quickened, who were dead in trespasses and sins;

2 Wherein^a in time past ye walked according to the course of this world, according to the ^bprince of the power of the air, the spirit that now worketh in the ^cchildren of disobedience:

offices, righteousness, and love, and lead you into a still more clear and experimental acquaintance with the exercise of faith, love, and other graces; 18. That through his enlightening influence, by the Word of God and daily experience, your minds may perceive, with the utmost certainty and light, what a sincere and genuine hope that is to which God has prepared for you by the gospel, what excellent objects it hath in view, and what solid and never-failing grounds ye have for it; and that by the realizing views of faith, by spiritual meditation, and by gracious foretastes, ye may know, in an animating and extensive manner, what is the true nature and transcendent excellency of the invaluable treasures of blessedness which God, because of love, bestows on and places in those who accept Christ for his inheritance and blessed kingdom: 19, 20. And that ye may further understand and experience what is the superabundant and all-conquering greatness of his power which he exercises towards us who believe, Jews or Gentiles, in quickening our dead souls, working love in us, subduing our inward corruptions, supporting and preserving us through all dangers, comforting us against all griefs, and raising us up to complete and eternal blessedness, and that in a manner like to the almighty exertion of it in the resurrection and high exaltation of Jesus Christ,—21-23. In which the Father hath advanced him, as God-man Mediator, to the highest dignity and authority, inexpressibly beyond the reach of angels and men, and invested him with uncontrollable dominion over all angels, good or bad, and all rulers in either church or state, and has placed all his enemies in a state of subjection to him, that he may administer the universe through the Lord Jesus Christ; and has given him an absolute and universal dominion, in the kingdom of providence and grace, over all persons and things, that he may manage, overrule, restrain, and order all events for the spiritual and eternal benefit of the catholic church, to which he is the Head of direction and government, life and influence, tender

care and protection; and which is his mystical body, receiving all life, activity, growth, and strength from him; and in his relative fulness, comprehending all the members exercise faith in him for the perfecting of his family and glory—who, by means of his Word, offices, and ordinances, attended with his presence, are filled by him with all gifts, graces, and fruits of righteousness.

Ver. 1. The words 'at Ephesus' are omitted in the Sinaitic and Vatican manuscripts, two of the oldest and best of our ancient authorities for the text of the New Testament. The genuineness of the words may therefore be questioned. They were perhaps added at an early period from authentic tradition. P.

Ver. 3. *In heavenly places*. Rather, 'in the heavenly things that are in Christ'; to wit, growth in holiness (ver. 4), the adoption of children (ver. 5), &c. C.

Ver. 6. This verse ought rather to be translated: 'To the praise of the glory of his (God's) grace, which he graciously imparted to us in the Beloved' (in Christ). P.

Ver. 7. The apostle says 'we have redemption'—have it now, through faith in the Redeemer.—Note. The present possession of such a blessing as redemption, even the forgiveness of sins, should be the constant aim, as it is the undoubted privilege, of every one that believes in the name of Jesus, Jn. 1. 12; 1 Jn. 2. 12. C.

Ver. 10. *The dispensation of the fulness of times*. The Christian dispensation, or plan of divine government of his church, which commenced at the fulness of the prophetic times.—*All things in Christ*. Not all things whether good or evil, but that he might gather or unite under one head all things that are in Christ by God's purpose on the one hand, and their own faith upon the other—angels in heaven, and Jews and Gentiles, without distinction, upon earth. C.

Ver. 11. *Worketh all things*. Producing the good and overruling the evil. C.

Ver. 12. Paul here draws a distinction between the Jews and Gentiles. The former, under the old dispensation, had trusted for salvation in the Messiah (the Christ) promised in the Old Testament; the latter believed in that Christ (ver. 13) as an historical personage after his incarnation and glorification. Ver. 12 ought therefore to be rendered as follows:—'That we (Jews) should be to the praise of his (God's) glory—*we*, namely, who have before (before the incarnation) trusted in the (Greek word) has the article, and hence means the promised Messiah) Christ.' Then Paul turns to the Gentiles, and continues:—'In whom are ye also, &c. (ye Gentiles who have believed, &c.) P.

Ver. 13. *Sealed*. Marked out as God's people, both by the miraculous and ordinary gifts of the promised Spirit, according as it has pleased God to distribute to every man severally as is best, 1 Co. 12. 4-11. C.

Ver. 15. *Love unto all the saints*. Let it be well noted that diffusive brotherly love is the great practical and apostolic test of genuine Christianity. C.

Ver. 16. Let Christians mark both the universality and speciality of the apostle's prayers, and learn to cast aside the insulated selfishness of mere personal petition, and bear every church, and, as far as may be, every believer known to them, on their hearts before the throne of grace. C.

REFLECTIONS.—Abundant is the grace we receive from Christ. It is only in a state of union to him that we are rendered holy or faithful. And it is only in him that we are blessed with either spiritual or eternal blessings. Delightful is the influence and sweet the character of a gracious God. Marvellous is the compassion, the freedom, the antiquity, the rich abundance and powerful efficacy of his redeeming grace. To it we owe our love, our hope, our justification, our spiritual knowledge, our eternal happiness, and our present assurance of and security for it. Influenced by it, how delightfully Father, Son, and Holy Ghost co-operate in our eternal redemption! Actuated by the faith of it, cordially ought we to pour forth our praises and thanksgivings, and to admire his kindness in bringing us Gentiles into the fellowship of the gospel. And earnestly should we pray for further influences of the Holy Spirit to enlighten our minds and quicken our souls. But, above all, let us admire the power, the grace, the wisdom, which have so exalted our Redeemer for the welfare of his body the church. And since God hath 'et him so high at his right hand, let him be for ever exalted in our hearts.

CHAPTER II. Ver. 1. And as God, by the exceeding greatness of his power, raised up Christ as a public person from the dead, he has also bestowed upon you a life of justification, freeing you from your guilt and condemnation, and quickened you to a life of holiness, by the renewal of your nature, who, as Gentile sinners, were under the dominion of both legal and spiritual death, and, as it were, condemned and killed by a multitude of sins original and actual. 2. In which,

3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires¹ of the flesh and of the mind; and were by nature the children of wrath, even as others.

4 But God, who is rich in mercy, for his great love wherewith he loved us,²

5 Even³ when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus;

7 That in the ages to come he might show the exceeding riches of his grace, in his kindness toward us through Christ Jesus.

while ye continued unregenerate heathens, ye with great eagerness constantly, freely, and progressively moved and acted according to the corrupt fashions and customs of this present evil world—according to the will, desire, instigation, and government of the devil and his angels, who wander about in and even agitate the air, and who, however proud, light, and vain, are worshipped and obeyed by the most of mankind, and continually work in the hearts of them who rebel against the laws and gospel of Christ; 3. Among whom all of us, Jews or Gentiles, being equally depraved in our spirit and temper, while we remained unregenerate, lived and acted, led away with divers lusts and pleasures, sometimes seeking to satisfy one, and sometimes another; and under the dominion and influence of our inward corruptions, gratifying, acting over, and indulging the irregular appetites of our body, in all its members; and of our soul, in all its powers, faculties, wishes, and contrivances; and were naturally chargeable and infected from our very conception with awful sin, and on that account condemned and exposed to the everlasting displeasure of God as much as any of those who are eternally lost. 4-6. But while we were in these loathsome, deplorable, condemned, helpless, and hopeless circumstances, it pleased God—whose riches of mercy and grace are altogether excellent, abundant, universal, and overflowing, and who is ready to pity, help, save, and enrich sinful and miserable creatures, according to that wonderful love which from eternity he fixed upon us, and upon all who through faith accept spiritual blessings in Christ—to recover us into a state of favour with himself, and grant unto us a principle of spiritual life, in conformity to and by virtue of our union and fellowship with Christ; and to give us a title to and foretastes of eternal salvation; and without making any distinction of nations or conditions, to raise us up in Christ as our Head and Representative, and make us to sit in the heavenly mansions in him as our fore-runner already entered for us into the full possession thereof, and hereby assuring us that, in due time, we, in our persons, shall sit there with him and all his saints.—7. That in all the future ages and generations of this world he might set forth an illustrious and encouraging pattern, pledge, and earnest of the transcendent excellency and superabundant fulness of his full favour as it hath been exemplified in acts of special goodness and endearing kindness toward us, Jews and Gentiles, through the person and mediation of Christ; and that, in the heavenly state, he might for ever demonstrate and display the supereminent glory of his free grace, in all the unsearchable riches thereof, to the everlasting astonishment, joy, and praise of angels and saints. 8. For, as hath been before hinted, the whole of that salvation which ye are possessed of and entitled to, in the tenderness, love, offer, and application of it, and in all its parts and degrees, proceeds truly from the good will and love of God, and is conveyed through faith; not indeed by any virtue of faith itself, but as God's appointed means, whereby ye receive and rest upon Christ alone for it; and this faith itself, as well as the salvation thereby received, is not the product of any natural principle, good disposition, kindness, or improvement of the gospel that ye were capable of, but is wholly the free gift of God secured by Christ, and graciously offered you through faith in his sacrifice. 9. Neither the salvation itself, nor the faith whereby it is received, is in the least

owing to any good works done by us, as the meritorious, moving, or efficient cause of it; but in recovering us, when so inexpressibly guilty, polluted, rebellious, infamous, and wretched, God has so demonstrated his mercy and grace as leaves no appearance of room or occasion for any man, in a vainglorious manner, to pretend he had done ought to render himself fit for or worthy of it. 10. For all the good works or qualities which appear in us, Jews or Gentiles, are nothing else than the effects of God's grace towards us, who, with respect to our spiritual state and renewed nature, are the curious workmanship of God, formed in and by virtue of our union with Christ, for bringing forth the fruits of holiness, for which, not our inclinations or power, but the gracious purpose and glorious grace of God do prepare us.—11. Wherefore, that ye Gentile converts may be deeply and humbly affected with that amazing grace which has been extended to you, I beseech you seriously to reflect on your former deplorable condition, when ye lived in ignorance, idolatry, and all other defilements of the human nature; and being destitute of all the ordinances of God, were contemned and detested by his professed people: 12. That then ye had no knowledge of or faith in the only Saviour of sinners, nor any vital union to or communion with him; nor any claim to the blessings of the gospel secured, revealed, or dispensed by him: ye had no possession of or right to the privileges of his visible Jewish church, and no spiritual relation to or fellowship with his people; ye had no share in the dispensation of the promise of grace, and its unnumbered exceeding great and precious hopes; and so could have no solid, rational, and well-grounded hope of deliverance from misery or enjoyment of eternal life; but were living, like atheists, without the knowledge, faith, fear, worship, and profession of the only true God, and destitute of all spiritual communion with or communications from him. 13. But notwithstanding all your unworthiness, wickedness, and wretchedness, through the astonishing mercy and grace of God ye are now, by the gospel dispensation, brought into a special relation and union to Jesus Christ, the only Saviour of lost sinners, and thereby translated from your former state of distance, enmity, and hopelessness into a spiritual state of friendship and fellowship with God and his church, through the merit and application of Jesus' atoning blood. 14. For he, in his person and mediation, is the only peacemaker, and the centre of union between God and us, and between one another, whether we are believing Jews or Gentiles; who hath reconciled us to God and to each other, and hath united us in one church, and cemented us together in heart and affection as children of one family; the ceremonial law, that wall of partition which separated between Jews and Gentiles, being abolished through his incarnation and death, and the New-Testament worship, which gives equal access to both, appointed in its stead. 15, 16. And having in his crucifixion fulfilled their typical signification, he disannulled the obligation of these ceremonial institutions, which represented God still unpropitious, and proved the occasion of much hatred and enmity between Jews and Gentiles,—that out of both he might make one church, formed of new creatures, after the image of God, and framed together for gospel worship and new obedience, and by a new constitution under him made equally partakers of grace and glory—that thus he might bring about an entire harmony and friendship

8 For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: 9 Not of works, lest any man should boast.

10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained³ that we should walk in them.

11 Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Circumcision by that which is called the Circumcision in the flesh made by hands;

12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

13 For ye were dead in sins, which ye have committed, when ye were dead in trespasses and sins.

A.M. cir. 4068.
A.D. cir. 64.
E Tit. 3. 3. 1 Pe. 4. 3.
Ga. 2. 15. Ch. 4. 17-19.
Ps. 51. 5. Ro. 12. 14. 8.
7. 8. 9. 9-20. 1. 28-32.
Mar. 7. 21, 22.
1 Gr. the wills.
ver. 7. ch. 1. 7. 3. 8.
16. Ro. 10. 12. 1. 11. 7. 8.
2 Co. 1. 3. Ja. 5. 11. 1 Pe.
1. 3. Ps. 51. 1. 6. 13. 86.
15. cxlvi. Mi. 7. 18. 19.
Ex. 34. 6. 7.
Ro. 5. 6. 8. 10. 20. 21.
6. 4. 5. 8. 11. Co. 1. 2. 12.
13. 3. 1. 1 Co. 1. 20.
1 Ac. 15. 11. Ro. 3. 24.
5. 20. 21. 6. 23. Tit. 3. 5. 7.
2 Ti. 1. 9. Ga. 1. 15. 1 Pe.
1. 12. 4. 13.
1 Co. 15. 20. Ro. 6. 4.
5. Co. 1. 18. Mat. 8. 11.
26. 29. Lu. 22. 29. 30. Re.
3. 21. Jn. 12. 26. 14. 31. 17.
26. 21-24.
1 Ti. 1. 16. ch. 3. 8.
Tit. 3. 4. See ver. 4. 5.
2 This verse is intimately connected with ver. 1. The connection was interrupted by the mention of 'trespasses and sins' at the close of ver. 1, which led

A.M. cir. 4068.
A.D. cir. 64.
Paul into a short digression; and was a second time interrupted by ver. 3, where the apostle includes all under the same condemnation. The subject of ver. 1 is resumed in ver. 4; and God is set forth as the imparter of spiritual life through Christ.—P.
1 See ver. 5.
2 Ro. 3. 24. 4. 16. 5. 1.
Ga. 2. 16. 20. Mat. 10. 17.
Ac. 16. 31. Jn. 3. 14-18.
35. 6. 40. 44. 45. 65. Ac.
15. 9. 14. 16. Ro. 10. 14.
15. 17. ch. 1. 19. Phil. 2. 29.
3 Ro. 3. 20. 27. 4. 2. 21.
6. 9. 11. 16. 1. Co. 1. 29-31.
2 Ti. 1. 9. Tit. 3. 5.
4 De. 30. 6. Ps. 100. 3.
15. 29. 33. 41. 121. 44. 21.
Jn. 3. 35. 1. Co. 9. 9. 2. Co. 1. 24.
5-17. Ga. 6. 15. ch. 1. 4. 4.
24. Co. 3. 10. Tit. 2. 14.
Ja. 1. 18.
3 Or, prepared.
4 ch. 5. 8. 1 Co. 6. 11.
12. 2. Co. 1. 21. 3. 7. Tit. 3. 3.

between believers of all nations, as one spiritual body united to him by faith and love; and that, through his atoning sacrifice of himself upon the cross, he might remove their guilt, and bring them into a joint state of peace and favour with God. 17. And in order thus to reconcile them to God and to each other in one gospel church, by the ministry of his servants and the powerful operation of his Spirit, he published the glad tidings of peace and salvation to you Gentiles, who were far removed from the knowledge, profession, faith, and favour of God; and also to the Jews, who had long been his peculiar people, and had enjoyed the symbols of his presence, and the oracles and ordinances of his grace. 18. For such is the efficacy of his incarnation, obedience, and sufferings exhibited in the gospel, that by means thereof we who believe, whether Jews or Gentiles, through the direction and assistance of his Spirit, have an equally free and familiar access into the favour, presence, and fellowship of God, our common Father in and with Christ. 19. Now, therefore, ye Gentile believers, being reconciled and brought near to God, are no more aliens from his church, covenants, promises, or privileges, but, like freemen and fellow-citizens of the heavenly Jerusalem, are entitled to and joint partakers with the believing Jews of all the blessings which pertain to the believers; and are, through repentance and faith, of the family and children of God, heirs of God, and joint-heirs with Christ. 20. And graciously and for ever to establish your union with Christ, and with God in him as your Father and Creator, by means of the doctrines of the apostles and prophets, which exhibit and offer him to you, ye are by faith built upon Christ as your immovable and life-giving Foundation, and connected, beautified, and strengthened by him as your chief Corner-stone. 21. In union with whom, and by virtue derived from him, the universal church, Jews or Gentiles, and every true member of it, placed in proper order for the use of the whole, doth, by a continual addition of new converts, or the further gracious growth of each, as animated and influenced by their living and life-giving Foundation, become a spiritual temple, formed by, dedicated to, and inhabited by the Lord Christ and his Father; and in which he manifests his gracious presence, displays his glory, and is worshipped and glorified: 22. In whom, being vitally united to his person, and formed into a church state by his authority and influence, ye are built up together as a particular church—a living temple—which God had consecrated for himself, who, by the special presence, light, and grace of his Spirit, dwells among you, and in the heart of every true believer.

Ver. 1. The words 'hath he quickened' are supplied from ver. 5. It is not improbable, however, that the ellipsis should be supplied from the preceding chapter thus: 'And you *hath he quickened*—that is, with life—who were dead in trespasses and sins.' C.
Ver. 2. *Course*—*aidna*—its evil principles and practices, which run on as a stream through the whole period of its being. See ver. 7. C.
Ver. 3. *Nature* can never be translated 'custom' or 'habit,' unless such custom or habit as arises from original or innate propensity. C.
Ver. 5. *The quickening* referred to here is not the resurrection of the body alone, though that will follow, but a spiritual quickening—the imparting to us of a new and divine life, which operates upon us here, making us love and follow God. This also is a result of Christ's resurrection. Alford has well remarked on this topic: 'The resurrection of Christ was not a mere bodily act—an earnest of our bodily resurrection—but was a spiritual act—the raising of his humanity (which is ours), consisting of body and soul, from infirmity to glory, from the curse to the final triumph. In that he died, he died unto sin once; but in that he liveth, he liveth unto God. And so, we who believe,

13 But⁴ now, in Christ Jesus,⁴ ye who sometimes were far off are made nigh by the blood of Christ.

14 For he is ^{our} peace, who hath made both one, and hath broken down the ^{middle} wall of partition *between us*;

15 Having² abolished in his flesh the enmity, even the law of commandments *contained in ordinances*; for to make in himself of twain one³ new man, so making peace;

16 And that he might ^{reconcile} both unto God in one body by the cross, having slain the enmity thereby;⁵

17 And came and ^{preached} peace to you which were afar off, and to them ^{that} were nigh.

18 For ^{through him} we both have access by one Spirit unto the Father.

19 Now therefore ye are no more strangers and foreigners, but ^{fellow-citizens} with the saints, and of the household of God;

20 And are ^{built upon} the foundation of the apostles and prophets,⁶ Jesus Christ himself being the chief corner-stone;

A.M. cir. 4:68.
A.D. cir. 64.

1 Ge. 49:10. Is. 11:10.
43:6. 49:12. 55:7. Ac. 2.
30. 1 Co. 6:11. Re. 5:9.
1 Pe. 3:18. Col. 1:21. He.
9:12. ver. 14-22.

4 See note * below.

1 Is. 9:6, 7. Mi. 5:5.
Ac. 10:36. Ro. 5:1, 10.
Col. 1:20. Jn. 10:16; 16.
Eze. 37:22-26. Ro. 3:29.
29; 9:24; 10:12. Gal. 3:28.

5 Ep. 3:8. Ac. 10:28.
2 Col. 2:14; 1:20, 22.
Ro. 6:6; 8:3, 4. Ga. 4:5;
3:13. Ro. 10:4. He. vii. 12.

6 Or, in himself.
1 Is. 52:10. 2 Ec. 9:10.
Ac. 10:36; 2:39. ver. 12.
Ps. 73:27.

7 Ps. 148:14; 135:47; 6.
12; 147:19, 20.
Jn. 7:39; 14:6. 1 Pe. 3:18. Ro. 5:2. 1 Co. 12:13.

8 Jn. 1:13; 3:17; 4:4.
He. 4:16; 10:19, 20; 7:19.
ver. 12; ch. 4:18, 19.

9 Ch. 3:15. Ga. 3:26.
28; 4:30. He. 3:1; 6:12.
22, 23. Ga. 6:10. Phil. 3:3, 20.

10 Mat. 16:18. 1 Pe. 2:4, 6. Re. 1:11. 1 Co. 3:9-11; 12:28. ch. 3:1; 4:11-13. Ps. 118:22. Is. 28:16.

11 Upon the foundation laid by apostles and prophets; i.e., upon Christ, of whom Paul said, 'Other foundation can no man lay.'—2.

12 In Christ Jesus is the emphatic—the key word of the whole passage. With-

A.M. cir. 4:68.
A.D. cir. 64.

out Christ—separated from him, they had no hope; in him—united to him by a living faith, they had new life, and were already heirs of eternal glory.—P.

7 ch. 4:13, 15, 16. Col. 2:10. Ps. 122:3. 1 Co. 3:17; 12:12, 25; 27; 14:5-13; 17; 6:19. 2 Co. 6:16. Ps. 93:5. Eze. 43:11, 12.

8 See ver. 20, 21. 1 Pe. 2:4, 5, 9. ch. 3:17. Jn. 4:23; 14:17; 23:17; 21-23.

9 Ac. 28:16, 17; 21:23; 26:23, 29. Phil. 2:9. Ga. 3:15; ch. 1:13; 2:46; 26; 2:12; 4:3, 18. 2 Ti. 1:8; 2:10. Phil. 1:13.

10 1 Co. 4:13, 10. ch. 4:7. Ac. 9:15; 13:46; 26; 2:12; 4:3, 18. Ro. 1:5; 11:13; 12:3; 15:15, 16. Gal. 1:15; 2:9. ver. 8. Col. 1:25, 26. 1 Ti. 1:1; 2:7. 2 Ti. 1:11.

11 Ac. 26:16, 17. Ga. 1:12, 16; 2:2. Ro. 16:27. Col. 3:26. ver. 6.

12 ch. 1:9, 10; 2:13, 19, 20.

13 Or, a little before.

14 Lu. 2:10, 11. 1 Co. 4:2; 2:3, 7; 14:2. Ro. Col. 1:21; 2:3, 7; 14:2. 1 Ti. 3:16. ver. 5, 6; ch. 1:9.

15 Mat. 13:17. Jn. 16:13. Ac. 10:38; 15:3; 21:10. Ro. 16:25, 26. Col. 1:25, 26. 1 Co. 2:12; 12:10; 28. ch. 2:20; 4:11-13. 2 Pe. 1:9, 10. 1 Ti. 1:1; 2:12.

16 Ro. 15:17-19. 12. 1 Co. 12:27. Ga. 3:9, 14; 28, 29. ch. 1:32; 13-22.

21 In⁹ whom all the building, fitly framed together, groweth unto an holy temple in the Lord:

22 In⁴ whom ye also are builded together for an habitation of God through the Spirit.

CHAPTER III.

5 The hidden mystery, 6 that the Gentiles should be saved, 3 was made known to Paul by revelation: 8 and to him was that grace given, 9 that he should preach it. 13 He desireth them not to faint for his tribulation, 14 and prayeth 19 that they may perceive the great love of Christ toward them.

FOR this cause I Paul, the ^{prisoner} of Jesus Christ for you Gentiles,

2 If ye have heard of the ^{dispensation} of the grace of God, which is given me to you-ward:

3 How that ^{by} revelation he made known unto me the mystery; ^{as} (as I wrote afore¹ in few words,

4 Whereby, when ye read, ye may understand my knowledge in the ^{mystery} of Christ;)

5 Which⁹ in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

6 That⁴ the Gentiles should be fellow-heirs,

knot to him, have died unto sin and live unto God.' The resurrection of Christ secures a *present spiritual*, as well as a future bodily or material resurrection. P.

Ver. 8. *It is the gift of God.* What is the gift?—salvation or faith? That salvation is the gift, is argued from *eterna* being neuter, and so not agreeing with *eterna*, feminine; but the construction in ch. 6:18; Phil. 1:28; Ga. 3:17; 4:19 will show how little value is to be attached to this circumstance. That faith is the gift will appear, not from mere verbal criticism, but from the plain facts declared Mat. 13:11; Jn. 3:27; 6:65; from comp. 1 Jn. 3:24 with Ga. 5:22; and if more evidence be wanting, Paul expressly declares, Phil. 1:29. 'Unto you it is given (as also to all) to believe.' C.

Ver. 10. *Which God hath, &c.* Rather, 'for the performance of which God has before prepared us,' that is, by the previous gift of his Spirit working faith in our hearts. C.

Ver. 16. 'And that he might reconcile both (Jew and Gentile, who were before separated) in one body (uniting them as different members of one body, namely, the church, which is the body of Christ) to God, by means of the cross (his death on the cross atoning for sin), and thus taking away that guilt which separated man from God, having slain the enmity (between man and his God in the first place, but which is developed into enmity between man and man, between Jew and Gentile) on it' (on the cross). P.

REFLECTIONS.—Alas! what a state of sin, slavery, wretchedness, and wrath are all men in by nature, Satan and their lusts hurrying them on to their own destruction! Transcendent and amazing grace must be necessary to quicken, to save, and to exalt for ever, such victims of misery, guilt, and pollution; and pure and free is the manifestation of it. No works of ours can possibly save us from our sins. How wonderful is that Christ for whom, in whom, and with whom all these rich mercies are received. Blessed be his name that Gentile idolaters are, through faith in his glorious person, righteousness, and mediation, brought into his gospel church!—While the building goes up sing, ye nations—sing, all the powers of my soul—GRACE, GRACE, UNTO IT!

CHAPTER III. Ver. 1. For my boldly maintaining that you believing Gentiles have an equal access to the church and presence of God, and are equally related to him, as the Jews, I am, at this very time, through the malice and indefatigable opposition of my carnal countrymen, a prisoner at Rome, of which I boast and glory, as I know it will turn out to your spiritual advantage. 2. For ye must needs have heard how Jesus Christ, in his infinite condescension and grace, appointed me as a steward in his family, and herald in his kingdom, to preach the gospel chiefly to you and other Gentiles, that ye might believe and be saved; 3, 4. And how, by repeated visions and revelations, and by the immediate inspiration of his Spirit, he made known to me the great mystery of the salvation of sinful men, through his own incarnation, obedience, death, resurrection, and ascension, and of the gracious calling of the Gentiles into his gospel church; as, according to the measure of my knowledge of it, I have already hinted unto you:—5. Which mystery was not at all

made known to the Gentiles in former ages, nor so distinctly, fully, and clearly to the Jews, as it is now revealed to the holy apostles and other inspired teachers of the Christian church, in consequence of the resurrection and ascension of Jesus Christ;—6. Particularly that branch of it,—that without any regard to circumcision or any other Jewish ceremonies, the idolatrous Gentiles should, equally and in the strictest connection with the Jews, be called and admitted into the same gospel church, partaking of all the privileges thereof, and be made members of the same mystical body of Christ,—to derive all enlightening, quickening, sanctifying, and comforting influence from him, and hold all their right and claim to all the promised blessings of the new kingdom under him, and partake of the promised Spirit in all his influences, gifts, graces, and glories shed on them abundantly through Christ: 7. Of which glorious gospel, being miraculously converted, and receiving a divinely free gift of the apostleship, I was, by the immediate appointment of Jesus Christ and his Father, made a preacher—to publish it in all its light, fulness, and glory; and had my commission ratified by many miraculous operations, and by an amazing success in the conversion and salvation of sinners. 8. Unto me, who was once a furious persecutor, blasphemous, and injurious person, and who in myself am still so transcendently worthless and hell-deserving, is this condescending, astonishing, and unparalleled favour shown—that I, above all the apostles, should be pitched upon to publish far and wide among the idolatrous Gentiles the glad tidings of salvation; and to be instrumental, in the hand of the Spirit, in making known and conveying to multitudes those exceeding riches of mercy and merit, of grace and glory, which are treasured up in Christ, and offered in the gospel through faith in him to the worst of sinners,—and which can never be fathomed, exhausted, numbered, or traced out in all their endless variety, excellency, and fulness. 9. And to make both Jews and Gentiles clearly perceive what a happy fellowship believers of all nations, as one church, under Christ their Head, now have in the exceeding great and glorious blessings of the gospel;—a mystery, in which unfathomable depths of divine compassion, wisdom, and grace are implied,—and which lay long concealed in the love and mind of God himself, who, in and with his Son Jesus Christ, created all things in heaven and earth; 10. And that even all the dignified and mighty ranks and orders of holy angels, who minister to the redeemed heirs of salvation, might, with ravishing pleasure, joy, and praise, behold and contemplate the infinite wisdom of God in the unnumbered displays of its glory in the doctrines, ministrations, blessings, and privileges of the New Testament church;—11. All which is now transacted in exact agreement with God's eternal love, which he had

cherished in regard to his church, as considered in Christ their Head, Lord, and Saviour; 12. In and through whom, as the only Mediator between God and men, we have great liberty and enlargement of spirit in our dealings with God as our reconciled Father and Friend; and through faith receiving and resting on him alone for salvation, have a humble assurance of his favour towards us, his gracious acceptance of our persons and services, and his audience of our prayers for all real and necessary blessings. 13. In the contemplation of these things I entreat you never to be disheartened, affrightened, or made negligent or spiritless in your Christian course by the sufferings which I have to endure for my adherence to, and preaching of, the gospel; but rather to the honour of your Christian profession be encouraged, strengthened, and animated therein, as they are indeed a great honour put on me for the confirmation of what I preached and ye believed. 14. And that ye may be directed to this and all other necessary duties, I recommend you by the most affectionate, earnest, and solemn prayer, to the favour and mercy of the eternal Father of our Lord Jesus Christ, and our Father and Friend in him. 15. Of and under whom, and of the Father through him, all true worshippers, whether angels or saints, are gathered into one family, and have received the most transcendent and glorious honours and privileges; 16. And I plead that he who has already done so much for you may, in a manner answerable to his own immense fulness of wisdom, faithfulness, power, goodness, mercy, and grace, and by his almighty Spirit powerfully working in your renewed hearts, more and more fortify you against the efforts of inward corruptions or temptations from Satan or the world; and invigorate and animate you with holy courage to exercise every grace, perform every good work, endure every trial, and abounding in holiness and comfort, to hold on to the end through all opposition and danger. 17. And that Jesus Christ, together with and by his Spirit, may be constantly present in your minds not only by the habit, but by realizing and appropriating acts of faith; and have a sensible abode in your hearts by continual gracious impressions and manifestations of his love to you as persons united to him;—that ye, being deeply fixed and firmly established in an experimental and assured perception and faith of his love to you, and in your exercise of grateful returns of love to him, 18. May, by means of his oracles and ordinances, attended with the enlightening and sanctifying influences of his Spirit, be enabled to apprehend, and be suitably affected with, the unbounded love of Christ; clearly perceiving, as far as is possible for saints in this world, its unmeasurable extent, as it reaches to Gentiles as well as Jews, to all ranks, sorts, and degrees of sinners, and to all forms and degrees of spiritual and heavenly blessings:—its

and of the same body, and partakers of his promise in Christ by the gospel;

7 Whereof¹ I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the 'unsearchable riches of Christ:

9 And to make all men see what is the fellowship of the mystery, "which from the beginning of the world hath been hid in God, who created all things² by Jesus Christ:

10 To³ the intent that now unto the principalities and powers in heavenly places might be known,³ by the church, the manifold wisdom of God,

11 According⁷ to the eternal purpose which he purposed in Christ Jesus our Lord:

12 In⁸ whom we have boldness and access with confidence by the faith of him.

13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,

15 Of whom the whole family in heaven and earth is named,

16 That he would grant you, "according to

A.M. cir. 4068.
A.D. cir. 64.

1 Ac. 9. 15. 26. 16-18.
Ro. 1. 11. 13. 15. 16.
2 Co. 3. 6. 4. 1. 15. 18-20.
Ga. 2. 8. Col. 1. 23. 25. 26.
Is. 43. 13. ch. 1. 19; see
ver. 8.

17 1 Co. 15. 9. 10. 1. 11.
15. 15. 2 Co. 11. 5. Ge. 32.
10.

18 ver. 2. Ac. 9. 15. 13.
21. 22. 26. 16-18. Ro. 1.
11. 13. 15. 8. 15. 19. 1.

19 1 Co. 15. 9. 10. 1. 11.
15. 15. 2 Co. 11. 5. Ge. 32.
10.

20 1 Ps. 31. 19. Is. 64. 4. 1.
Co. 2. 9. ch. 1. 7. 2. 7. ver.
19. Col. 1. 27. 2. 9. 10. 1.

21 1 Co. 1. 26. 10. ch. 1. 3. 1.
1. 14. 10. Phil. 4. 20.

22 ver. 1. 9. 12. 13. 22. see
ver. 3. 6. 1. 1. 3. 16. Ro.
16. 25. 26. Col. 1. 25-27.

23 1 Ti. 1. 9. 10. 1. 1. 2. 3.
20. He. 1. 2. 1. 1. 2. 3.

24 Ps. 33. 6. 1. 1. 3. Col.
1. 16. 17. He. 1. 2.

25 Created all things, both in the
natural and spiritual world.—C.

26 1 Pe. 1. 12. Ro. 8. 38.
ch. 1. 21. Col. 1. 16. 1. 1. 2.

27 1 Pe. 1. 12. Ro. 8. 38.
ch. 1. 21. Col. 1. 16. 1. 1. 2.

28 1 Pe. 1. 12. Ro. 8. 38.
ch. 1. 21. Col. 1. 16. 1. 1. 2.

29 1 Pe. 1. 12. Ro. 8. 38.
ch. 1. 21. Col. 1. 16. 1. 1. 2.

30 1 Pe. 1. 12. Ro. 8. 38.
ch. 1. 21. Col. 1. 16. 1. 1. 2.

31 1 Pe. 1. 12. Ro. 8. 38.
ch. 1. 21. Col. 1. 16. 1. 1. 2.

A.M. cir. 4068.
A.D. cir. 64.

32 1 Ac. 9. 15. 26. 16-18.
Ro. 1. 11. 13. 15. 16.
2 Co. 3. 6. 4. 1. 15. 18-20.
Ga. 2. 8. Col. 1. 23. 25. 26.
Is. 43. 13. ch. 1. 19; see
ver. 8.

33 17 1 Co. 15. 9. 10. 1. 11.
15. 15. 2 Co. 11. 5. Ge. 32.
10.

34 ver. 2. Ac. 9. 15. 13.
21. 22. 26. 16-18. Ro. 1.
11. 13. 15. 8. 15. 19. 1.

35 1 Co. 15. 9. 10. 1. 11.
15. 15. 2 Co. 11. 5. Ge. 32.
10.

36 20 1 Ps. 31. 19. Is. 64. 4. 1.
Co. 2. 9. ch. 1. 7. 2. 7. ver.
19. Col. 1. 27. 2. 9. 10. 1.

37 21 1 Co. 1. 26. 10. ch. 1. 3. 1.
1. 14. 10. Phil. 4. 20.

38 22 ver. 1. 9. 12. 13. 22. see
ver. 3. 6. 1. 1. 3. 16. Ro.
16. 25. 26. Col. 1. 25-27.

39 23 1 Ti. 1. 9. 10. 1. 1. 2. 3.
20. He. 1. 2. 1. 1. 2. 3.

40 24 Ps. 33. 6. 1. 1. 3. Col.
1. 16. 17. He. 1. 2.

41 25 Created all things, both in the
natural and spiritual world.—C.

42 26 1 Pe. 1. 12. Ro. 8. 38.
ch. 1. 21. Col. 1. 16. 1. 1. 2.

43 27 1 Pe. 1. 12. Ro. 8. 38.
ch. 1. 21. Col. 1. 16. 1. 1. 2.

44 28 1 Pe. 1. 12. Ro. 8. 38.
ch. 1. 21. Col. 1. 16. 1. 1. 2.

45 29 1 Pe. 1. 12. Ro. 8. 38.
ch. 1. 21. Col. 1. 16. 1. 1. 2.

46 30 1 Pe. 1. 12. Ro. 8. 38.
ch. 1. 21. Col. 1. 16. 1. 1. 2.

47 31 1 Pe. 1. 12. Ro. 8. 38.
ch. 1. 21. Col. 1. 16. 1. 1. 2.

the riches of his glory, "to be strengthened with might by his Spirit in the inner man;

17 That Christ may dwell in your hearts by faith; that ye, being "rooted and grounded in love,

18 May be able to comprehend with all saints what is the breadth, and length, and depth, and height;

19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21 Unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen.

CHAPTER IV.

1 He exhorteth to unity, 7 and declareth that God therefore giveth divers 11 gifts unto men, that his church might be 13 edified, and 16 grow up in Christ. 18 He calleth them from the impurity of the Gentiles, 24 to put on the new man, 25 to cast off lying, and 29 corrupt communication.

THEREFORE, the "prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,

2 With all lowliness and meekness, with long-suffering, forbearing one another in love;

3 Endeavouring^d to keep the unity of the Spirit² in the bond of peace.

inconceivable length, in reaching from everlasting to everlasting;—its unfathomable depth, as it brought the most high God of glory to the lowest state of service, sufferings, and death, and makes him stoop to redeem us from our lowest depths of sinfulness and misery;—and its astonishing height, in his exalted intercession for us, and advancing us to the highest glory of which our nature is capable;—19. And may, by faith and spiritual experience, know more the virtue, power, and sweetness of the transcendent love of Christ, and of God in him, in all its most excellent manifestations, fruits, and effects,—which, in itself, and in its wonderful operations, provisions, and designs, infinitely surpasses all the comprehensions of angels and men;—that thereby ye may be more and more abundantly partakers of a divine nature, and, to your utmost capacity, enriched with all that fulness of light and grace, holiness, joy, and peace, which God has prepared, promised, and communicates to his loving people,—and in due time arrive at the most full and transcendent enjoyment of him as your infinite ALL IN ALL. 20, 21. Now to this almighty, all-sufficient, gracious, and loving God, who, by that very power, of the almighty operations of which we have had abundant experience in our souls, is able to grant all those extensive blessings which I have desired, or which can be desired by us,—nay, to do infinitely above what we can ask or even conceive,—be ascribed all possible honour in the way of faith, love, adoration, worship, obedience, thanksgiving, blessing, and praise; on account of his infinite perfections, marvellous love, and mighty works of creation, providence, and grace,—in the whole universal church, in heaven and earth, and by every society and member thereof,—through Jesus Christ and his mediation,—during all the periods of time or ages of eternity; so may it and so shall it be.

Ver. 1. For this cause—the equal admission of both Jews and Gentiles into the church of God—which doctrine the Lord revealed to him, and he faithfully preached—whereby he had provoked the Jews to persecute him as an apostate, and the Gentiles as a denouncer of their idolatry. C.

Ver. 2. If ye have heard. Rather, 'since,' for there could be no question of their knowledge of his commission and doctrine. C.

Ver. 8. Unsearchable—and inconceivable, as the word imports.—Note. The human mind can never grasp infinity—yet upon infinity alone can it rest with confidence. The infinite power and infinite mercy that meet in Christ can alone enable the perishing sinner to say, 'It is enough.' C.

Ver. 10. By the church. Through the means of the church—the founding, sustaining, chastising, comforting, and purifying of

which afforded such new and conspicuous evidence of the inexhaustible wisdom of God. C.

Ver. 13. It is 'your glory' that ye be not disconcerted by any tribulations—which I endure patiently that you may be brought to the fellowship of Christ. C.

Ver. 15. Of whom, may, grammatically, refer either to the Father or to Jesus Christ; but the latter seems the more probable. See He. 2. 13, 17. C.

Ver. 19. Which passeth knowledge. How can we know what passeth knowledge? Just as the astronomer knows the heavens so far as he can see, yet concludes from unquestionable analogy that much lies beyond his range of vision.—With (rather, 'unto'), all the fulness of God—the fulness of grace, which, being manifested in the Word made flesh (Jn. 1. 14), is from him, as from a fountain, poured forth into the hearts of believers, viz. intellectual gifts, spiritual graces, love, peace, communion with God, and holy dedication to his service. C.

REFLECTIONS.—Behold, my soul, how the divine grace, infinite wisdom, and eternal love of the most High appear in the conversion of Gentile sinners to the almighty Saviour! Great is the boldness of access we have now to God: and unsearchable the riches of mercies and blessings which the gospel brings to us.—With deep self-abasement and affecting admiration of God's favours ought ministers to preach it. With patience and courage they ought to labour and suffer as is most for the good of the church. And with frequent and fervent prayer should they carry on their whole work, asking for themselves and their people abundant supplies of grace.—While angels with admiration pry into these mysteries, let my soul contemplate the infinite love of my Kinsman Redeemer, and be filled with all the fulness of God. And while grace for ever reigns through his righteousness, let there be glory to God in the highest.

CHAPTER IV. Ver. 1. Since, therefore, these amazingly glorious privileges and blessings are freely and equally bestowed on you Gentile believers as on the Jews, I, who, to my inexpressible honour, am here, by the wise disposal, and for the sake of the Lord Jesus Christ, a prisoner for the faithful preaching of his gospel, particularly to the Gentiles,—earnestly beseech you constantly and perseveringly to live and act in a holy and honourable conversation, as becometh that gospel which ye have believed, and that high calling of God in Christ Jesus whereby ye have been tenderly called to glory and virtue. 2. And in acting suitably to the spiritual privileges and obligations of the gospel, study to walk humbly with God under a deep sense of your own meanness, unworthiness, and sinfulness, and to behave humbly

toward each other, esteeming others better than yourselves; and with all courteousness, candour, calmness, and sweetness of temper. In real and hearty affection to Jesus Christ, and to one another in him, kindly bear affronts and injuries without retaliating or revenging them. Calmly overlook, or bear with, the weaknesses, indiscretions, forwardness, and peevish tempers of others, and even pity and excuse them: 3. And thus carefully and diligently, by all proper means, maintain and promote that spiritual union and harmony of souls which is the fruit of the Holy Ghost's dwelling in them, and consists in that pure and spiritual peace which is the best and strongest bond of your religious society and fellowship in it. 4. To engage you to cultivate this amiable union, consider the joint interest ye have in all the same important things. The church, of which ye are all alike members, is but one mystical body, and so ye ought to have the same fellow-feeling, care, and concern for one another. The same divine Spirit of love and peace animates, guides, and dwells in this whole mystical body, and every member of it;—and therefore ye ought to act with united hearts under his influence, and in imitation of him. Ye are, by God's grace, called to God's kingdom and glory as the one summary object of your hope; and, in your gracious work, ye are all partakers of the same grace of hope which terminates on Christ as its only foundation;—and therefore ye should live in harmony and peace, as heirs together of the same grace of life, and expectants of the same heavenly inheritance. 5. There is one Lord and Saviour of all true believers, even Jesus Christ, the only Mediator, King, and Head of his church; and therefore ye ought to unite with one heart and soul in your dependence on, and allegiance, love, and obedience to him, and in your sincere affection to all his subjects, according to the laws of his kingdom. There is but one and the same rule or doctrine of faith, one object of faith, and one sort of like precious faith in the whole church; and therefore this should, in every member, work in the same actings of love to Christ and to one another. The baptism, whether external or internal, of all church-members, is one and the same in its nature, tendency, and design; in which they are solemnly devoted to Father, Son, and Holy Ghost, as one God, sole Proprietor of the church, and brought under the strongest bonds to be entirely and unreservedly the Lord's, and therefore ought to behave with the utmost unity of character. 6. And, in fine, the loving God

4 There is ³one body,³ and one Spirit,⁴ even as ye are called in ⁵one hope of your calling;
5 One⁵ Lord, ⁶one faith, ⁷one baptism,
6 One⁶ God and Father of all, who ⁸is above all, and through all, and in you all.

7 But unto every one of us ⁹is given grace according to the measure of the gift of Christ.

8 Wherefore he saith, ¹⁰"When he ascended up on high, he led captivity⁵ captive, and gave gifts unto men."

9 (Now that he ascended, what is it but that he also ¹¹descended first into the lower parts of the earth?

10 He that descended is the same also that ascended¹² up far above all heavens, that he might fill¹³ all things.)

11 And¹⁴ he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

12 For¹⁵ the perfecting of the saints, for the work of the ministry, for the edifying of the body¹⁶ of Christ:

13 Till¹⁷ we all come in¹⁸ the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature¹⁹ of the fulness of Christ:

14 That we ²⁰henceforth be no more "children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

15 But, ²¹"speaking the truth¹ in love, "may

A. M. cir. 4068.
A. D. cir. 04.

e Jn. 17:21-23. Ro. 12:5. ch. 2:16, 22. 1 Co. 12:4, 11-13. 2 Co. 4:10, 11; 11:23.
3 One body. The mystical body of which Christ is the head, ch. 1:22-23.
4 One Spirit. The Spirit of God, by which the life of that body is sustained and its powers directed.—C.
5 Ac. 15:11, ch. 1:18. Ro. 8:23, 25. Ga. 5:5. Tit. 2:2. He. 6:17-19. Ro. 5:4, 5. 1 Pe. 1:13. 1 Jn. 3:23.
6 1 Co. 12:1, 13; 8:6; 12:5.
7 1 Co. 11:4. Ga. 1:6, 7. Jude 3, 20. Ro. 3:30. 2 Co. 13:13.
8 Ga. 3:27, 28. Mat. 28:19.
9 Mal. 2:10. 1 Co. 8:6; 12:6. Ps. 83:18. Da. 3:34. 35. Ro. 11:36.
10 Ro. 12:3, 6. 1 Co. 12:11, ver. 8-14. ch. 1:3, 9.
11 Ps. 68:18. Col. 2:15.
12 Or, a multitude of captives, Ju. 5:12.
13 See note * in second column.
14 Jn. 14:13, 16, 17; 29:13; 31:6, 28; 1 Ti. 1:15; Ps. 139:15. Mat. 12:40.
15 1 Co. 12:28, 29. 2 Co. 15:24. ch. 1:20, 23. Col. 1:19. 1 Ti. 3:16. He. 4:14; 17:26, 19, 12, 24.
16 Or, *body*.
17 1 Co. 12:28-30. Ro. 12:6-8. 1 Co. 9:1, 2; 14:9. Ac. 11:27. 1 Co. 14:5. 1 Ti. 5:17.
18 Ro. 12:15. 1 Co. 12:7.
19 1 Ti. 26. Col. 1:29. 1 Ti. 4:16.
20 ch. 1:23; 5:23, 30. Col. 1:24; 2:19. ver. 16. 1 Co. 12:12.
21 1 Co. 10:10. Jn. 10:16. 1 Co. 10:12. Phil. 3:9-14. ch. 2:15. Col. 1:22, 28; 2:10.
2 Or, *into*.
3 Or, *etc.*
4 Is. 28:16. 1 Co. 14:20. Ro. 16:18. He. 13:9. Ja. 1:6. 2 Ti. 3:6. 2 Th. 2:9.
5 Ac. 20:29, 30. Mat. 24:5, 11, 24; 11:12. 2 Co. 12:17; 4:2; 11:13. Col. 2:4, 7. 1 Ti. 1:10. 2 Pe. 3:3.
6 Jude 4.
7 Zec. 8:16. 2 Co. 4:2. Ga. 2:5, 14; 3:14. 16; 5:6.
8 1 Or, *being sincere*.
9 1 Jn. 1:8.
10 Col. 1:10, 18; 2:10.
11 2 Pe. 3:18. 1 Pe. 2:12.
12 Is. 2:12; 18; 37:4.
13 4 Th. 1:14.

A. M. cir. 4068.
A. D. cir. 04.

y ch. 1:10, 13, 22; 2:21; 3:23. Col. 1:15, 16.
2 Jn. 15:5. Col. 2:19.
3 Ro. 12:5. 1 Co. 12:27. ch. 2:21, 22. Zec. 10:12.
4 See 1 Co. 10:12.
5 Ac. 20:21. Ro. 1:9, 2 Co. 6:1, 1 Pe. 5:12.
6 ch. 5:3-8. Col. 3:5-14. Ro. 13:11-14; 17:27. 32:1. Co. 6:9, 10. Ga. 5:19-21. ch. 2:2, 3, 12. 1 Pe. 4:3. ver. 19.
7 Ac. 2:18. Ro. 1:21. Ga. 4:8. ch. 2:12; 5:8. 1 Th. 4:5. Col. 1:13.
8 Or, *ascendings*.
9 1 Ti. 4:2. Ro. 1:24, 26; 2:8. 1 Pe. 4:3.
10 Ro. 11:7, 4, 6, 8, 2, 13; 11:14. 1 Co. 1:25, 6, 19, 20. ch. 5:1-8. Col. 1:24. Tit. 2:10-14; 3:8. 2 Ti. 2:14. Mat. 9:11-13. Lu. 11.
11 2 Co. 1:20. Mat. 28:19. Jn. 14:16; 14:6. ch. 1:13.
12 Col. 2:11; 8, 9. Ro. 6:6; 14:24; 8:13. ch. 2:3. Mat. 15:19. He. 12:1. 1 Pe. 2:11, 4. Ga. 5:17.
13 Ro. 12:6, 4, 2 Co. 4:16; 5:17. Ga. 6:15. ch. 2:10, 15. Col. 3:10.
14 Or, *holiness of truth*, Jn. 17:17.
15 Zec. 8:16. Is. 58:7. Col. 3:9. Re. 21:8, 27.
16 Ro. 12:5. 1 Co. 10:17; 12:12, 27. ch. 5:30. 1 Pe. 2:5.
* The quotation is from Ps. 68:18, and there is a difference between the words as here cited and those in the original. The change in the words is introduced accidentally; it is not merely a citation, but also an interpretation of the psalmist's words, given under the inspiration of the Divine Spirit. The words of the psalm are: "Thou hast led captivity captive; thou hast received gifts for men—the gifts addressed to Christ." The apostle makes such a change as to render the language historically descriptive of what Christ has done. He led captivity captive, and gave gifts to men.—P.

grow up into him in all things, which is ²²the head, ²³even Christ:

16 From²⁴ whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

17 This²⁵ I say therefore, and testify in the Lord, that ²⁶ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

18 Having²⁷ the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness²⁸ of their heart:

19 Who²⁹ being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness.

20 But³⁰ ye have not so learned Christ;

21 If so be that ye have heard him, and have been taught by him, ³¹as the truth is in Jesus:

22 That ye ³²put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts;

23 And ³³'be renewed in the spirit of your mind;

24 And that ye put on the new man, which after God is created in righteousness and true holiness.³⁴

25 Wherefore, ³⁵'putting away lying, speak every man truth with his neighbour: for we are ³⁶members one of another.

and Father of helpless men, Jews or Gentiles, who is infinitely above them in perfections and dominion, and whose special presence preserves, governs, and supplies every part of the mystical Body of Christ,—and who, by his Spirit and grace, dwells in all through faith,—is but *one*; and therefore ye ought to be of one heart and soul in your acknowledgments, love, and reverence of him, and in your obedience and subjection to him as your own God and Father, and ought to love his children as your spiritual brethren.—7. But notwithstanding our unity in so many great and important things, Jesus Christ, according to his own infinite wisdom and bounty, freely bestows upon his church a beautiful variety of spiritual offices, gifts, graces, and attainments.—8. Hence the Holy Ghost, by David, suggested that having—in consequence of his victory over sin, Satan, the world, and death—in his sufferings, resurrection, and ascension—received fulness of authority and influences from his Father as working with him, he should liberally distribute diversified offices, gifts, and graces to men, Jews or Gentiles, professing or rebellious sinners. 9. Now this very hint of his glorious and triumphant ascension plainly intimates that it was founded on his great incarnation, obedience, death, and burial.—10. And it is the same only begotten Son of God who so humbled himself that, as man and Mediator, after conquering all his enemies, hath ascended to the right hand of God, that by the virtue of his death, victory, and triumph, he might fill all the officers, members, ordinances, and administrations of his church with the gifts and graces of his Spirit, and thus fulfil all the ancient types and predictions, and perfect whatever relates to the salvation of all men. 11. In prosecution of this gracious design he furnished his gospel church with proper officers;—some of them *extraordinary* for her first settlement,—as *apostles*, who received their commission immediately from himself, to be eye-witnesses of his resurrection from the dead; whose authority extended equally to all the churches, and who could, under inspiration, teach the whole scheme of the gospel, work all sorts of miracles, and convey the Holy Ghost, in his miracu-

lous influence, to other believers. Others he appointed and qualified as *prophets* to explain the Old Testament and foretell things to come. Others he appointed and qualified as inspired *evangelists* to attend the apostles and finish what they had begun. Other officers were *ordinary*, to continue in the church till the end of the world; namely, *pastors*, to watch over, govern, and dispense the ordinances of Christ to particular congregations; and *teachers*, to instruct church-members and others in the truths of the gospel. 12. All which offices and officers are appointed and rendered successful for completing the church in the number of her vital members, and each in their gifts and graces, and for uniting and compacting them in a regular society, and restoring such as had fallen, and for faithfully dispensing to them his word and ordinances, and for the building up of his mystical body the church in knowledge, faith, love, joy, and holy obedience. 13. Till we all, whether Jews or Gentiles, strong or weak, who do or may hereafter believe, be perfectly cemented into an entire agreement in the doctrines, and by the grace of faith; and in a clear, affectionate, and faithful knowledge, and approving acknowledgment of the eternal Son of God as our only Lord and Saviour; and so, by gradual improvement in gifts and graces, may arrive at that state of perfection which is reserved for the whole body of true believers in heaven after the last judgment. 14. That thus we may no longer continue like children, deficient in knowledge and prudence, weak in faith, and wavering in opinion, easily taken with new things, tossed or driven about, as ships without ballast, or flying clouds, by unstable, noisy, violent, and unsubstantial errors, whereby artful and designing men labour to impose on and deceive us to our eternal ruin.—15. But, on the contrary, may sincerely speak of, and plead for, the truths of the gospel, in the exercise of fervent love to them, to Christ, and the souls of men;—and may, like living members of him as our quickening Head, increase in all light, grace, and holiness, by virtue of our union with him, in conformity to his pattern, and for his honour. 16. From whom, as the Head and Fountain, all his members, being orderly and closely

joined among themselves and united to him, do, by that energy which is communicated from him through every ordinance, officer, and member—in a proportion suited to the state, condition, and exigence of every part—build up themselves, and one another, in Christian love to him their Head, and to their fellow-members.—17. Since therefore ye, as members of Christ, are partakers of such privileges, let me again earnestly entreat and solemnly charge you, in the name and authority of the Lord Jesus, that henceforth ye no more behave like other Gentiles, who, unrenewed by the grace of God, still continue in their sensual, worldly, and idolatrous courses, suited to the pride, ignorance, and folly of their depraved mind. 18. Having their understandings filled with ignorance and error concerning everything spiritual; and through which indulged, increased, and confirmed, their wills and affections are become strangers to, and alienated from, the way of life, holiness, and happiness which God appoints and approves, and by which he lives in the soul, and it lives to him; 19. And who, through their contracted habits of ignorance, error, and hardness of heart, and the righteous judgment of God giving them up to their own lusts, have become quite insensible to the stings of conscience—committing the grossest abominations; and have voluntarily, and with full consent, delivered themselves over to the most eager delight in, desire after, and practice of the most shameful and detestable impurities.—20. But ye accepting God's call from darkness to his marvellous light have not so learned the doctrines of Christ, relative to his person, offices, and designs, or the obligations ye are under to him, and the privileges ye have received from him, as to induce or even permit you to venture on such licentious practices; 21. If, as ye profess, and I hope ye have indeed understood, hearkened to, and believed with the heart, what ye have heard from and concerning Jesus Christ, and have been inwardly and savingly enlightened and taught by his Spirit heartily to receive the truths of the gospel in their simplicity and purity, as they were delivered by him and his inspired apostles, and were exemplified in his temper

26 Be¹ ye angry, and sin not; let not the sun go down upon your wrath:

27 Neither² give place to the devil.

28 Let³ him that stole steal no more: but rather let him labour, working with *his* hands the thing which is good, that he may have to give⁴ to him that needeth.

29 Let⁵ no corrupt communication proceed out of your mouth, but that which is good to the use of edifying,⁶ that it may minister grace unto the hearers.

30 And⁷ grieve not the Holy Spirit of God, whereby⁸ ye are sealed unto the day of redemption.

A.M. cir. 4068.
A.D. cir. 64.

1 Ps. 4:37. 8. Mar. 3:5. Pr. 19:11. Ec. 7:9; 12:10. De. 24:15; 21:23. Pr. 14:29; 29:8. Ja. 1:19. Ro. 12:19-21.
2 Ja. 4:7. 1 Pe. 5:8, 9.
3 Ex. 20:15; 17. ch. 5:5.
4 Ac. 20:34, 35. 1 Th. 4:11, 12. Th. 3:8, 11, 12.
5 Or, to distribute.
6 ch. 5:34. Col. 4:6. 1 Co. 15:33. Mat. 12:36. Ec. 10:19. Pr. 3:2. Ps. 45:2. Lu. 4:4, 22. 1 Co. 14:5. 19. Col. 3:16. 1 Th. 5:11. ch. 5:9.
7 Is. 7:13; 59:10. Ec. 16:43. Mi. 2:7. Ac. 7:51.
8 Whereby. Rather, 'by whom.'—C.

9 Ro. 16:23. 2 Co. 1:22; 5:5. ch. 1:13. 14. Lu. 21:28. Ro. 13:11.

A.M. cir. 4068.
A.D. cir. 64.

1 Col. 3:8. 1 Pe. 2:1. Tit. 2:3. 3. Ps. 37:8. Ja. 4:11, 12.
2 Co. 2:10. Phi. 2:1. Col. 3:12, 13. Mat. 6:14; 18:35. Mar. 11:25; 26:1. Pr. 3:8; 9:4. Ro. 12:10, 15, 19-21.
3 CHAP. V.
4 ch. 4:32. Mat. 5:45; 22. Lu. 6:36. 1 Jn. 3:1-3. 1 Pe. 1:16, 17.
5 Followers. Rather, 'imitators.'—C.
6 Jn. 13:34; 15:12. 1 Th. 4:9. 1 Jn. 3:11, 16, 18, 23; 4:20, 21.
7 Ga. 2:20; 14. Tit. 2:14. Ro. 8:32. 1 Co. 5:7. He. 8:37; 27; 19. 14:6; 16:10, 12. 1 Pe. 3:18. Re. 1:5; 9, with Ge. 3:21. Le. 1:9; 3:16. Nu. 28:6, 13; 27:29; 2, 8, 30.

CHAP. V.

1 Followers. Rather, 'imitators.'—C.

2 Jn. 13:34; 15:12. 1 Th. 4:9. 1 Jn. 3:11, 16, 18, 23; 4:20, 21.

3 Ga. 2:20; 14. Tit. 2:14. Ro. 8:32. 1 Co. 5:7. He. 8:37; 27; 19. 14:6; 16:10, 12. 1 Pe. 3:18. Re. 1:5; 9, with Ge. 3:21. Le. 1:9; 3:16. Nu. 28:6, 13; 27:29; 2, 8, 30.

4 ch. 4:32. Mat. 5:45; 22. Lu. 6:36. 1 Jn. 3:1-3. 1 Pe. 1:16, 17.

5 Followers. Rather, 'imitators.'—C.

6 Jn. 13:34; 15:12. 1 Th. 4:9. 1 Jn. 3:11, 16, 18, 23; 4:20, 21.

7 Ga. 2:20; 14. Tit. 2:14. Ro. 8:32. 1 Co. 5:7. He. 8:37; 27; 19. 14:6; 16:10, 12. 1 Pe. 3:18. Re. 1:5; 9, with Ge. 3:21. Le. 1:9; 3:16. Nu. 28:6, 13; 27:29; 2, 8, 30.

31 Let¹ all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice:

32 And² be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

CHAPTER V.

2 After general exhortations, to love, 3 to fly fornication, 4 and all uncleanness. 7 not to converse with the wicked, 15 to walk warily, and to be 18 filled with the Spirit, 22 he descendeth to the particular duties, how wives ought to obey their husbands, 25 and husbands ought to love their wives, 32 even as Christ doth his church.

Be ye¹ therefore followers² of God, as dear children;

2 And³ walk in love, as Christ also⁴ hath

and conduct, and are practised by the living members of his mystical body.—22. But that which ye have been taught, influenced, and obliged to, is to labour by his grace in the use of all appointed means more and more to discard with abhorrence, abandon and mortify that debased principle of indwelling sinfulness which discovered itself in your former practices, which vitiates all the faculties of the soul and members of the body, and of itself issues in eternal destruction, according to the working of its many impetuous inclinations, which deceive carnal hearts with false appearances of profit, honour, or pleasure.—23. And through the sanctifying influence of the Holy Ghost, to press after a further renovation of all the inward powers of your soul, and that your minds may be more and more enlightened in the knowledge of divine things, and your will and affections more and more replenished with grace and holiness: 24. And that, instead of wearing the deformity of sinful corruption any longer in sinful practices, ye may, by daily and increasing exercise of grace, clothe and adorn yourselves with all the beauties of that transcendently excellent new creature which is produced by the infinite wisdom, power, and grace of God, according to his will, and after that image of himself in which he at first created man, and which consists in real, internal, effectual, and divine principles, habits, and acts of equity and honesty towards men, and in true, not shadowy or ceremonial, purity and piety towards God.—25. Being thus taught and privileged, avoid with peculiar care the sins to which ye were formerly addicted. With abhorrence banish from you falsehood, lies, and all manner of deceit and fraud, which are so base in themselves, and so evasive of all true morality. In all your speeches and dealings with men make conscience of the strictest regard to truth; for in both civil and religious societies we are members of one body, and therefore ought always to act truly and candidly, as having a joint concern in the welfare of the whole. 26. Watch over your passions, that they may be kept under due government. Labour to restrain and regulate your anger, that it may never be causeless, excessive, or mischievous. And if at any time ye are, through temptation, hurried into sinful passion, quickly endeavour, through the gracious assistance of God, to suppress it, and be reconciled to your brother. Let it never rest in your bosom till sunset, to unfit your minds for your evening devotions, or to disturb your sleep, or rise with you the next day. 27. And that ye may not give Satan a place in your hearts, to irritate or keep up turbulent and revengeful passions, or gratify and give him an advantage against you, by your yielding to his malicious and destructive designs, stand on your guard against his temptations; whenever ye find your spirits heated, resist him, steadfast in the faith, who watches all occasions to insnare you; and take heed of giving ear to false accusers and slanderers, who, as his agents, labour to incense you against others without ground. 28. And if any of you, either before or since your conversion, have been guilty of private thefts or frauds, let them, as persons who have learned Christ, hereafter abhor every form of dishonesty; and in the station and employment in which God hath placed them, let them earn, by laborious industry and care, what, by the blessing of God, may maintain themselves and family, and even help to relieve the necessities of the poor; that thus they may become a blessing, instead of a nuisance and burden, to civil and religious communities. 29. And let no light, frothy, profane, indecent, obscene, or opprobrious language, which marks the corruption of the heart from which it proceeds, and tends to corrupt

others, ever come out of your mouth; but let all your words be under the conduct of a gracious spirit, and be wise, prudent, and suited to persons, times, and places, and adapted in the way of counsel, caution, reproof, comfort, or instruction, to promote the spiritual benefit of the company you are in, and recommend true and undefiled religion to their consciences and hearts. 30. Beware lest with any of these things, so directly contrary to the holy nature, will, operations, gifts, and graces of the Holy Ghost, who loves and effects all true holiness in the souls of men, ye provoke him to withdraw his gracious presence, and deprive you of his comforts—by which ye have been plainly marked with God's image as his people, and have a blessed pledge and earnest of that full salvation which ye shall receive at death and in the last judgment. 31. And to prevent your offending him, or losing his comfortable and sealing presence, carefully avoid and abhor all rancour, severity, and sourness of temper; all furious raging and ungovernable passions; all causeless and excessive anger; all loud threatening and scolding, noisy quarrels and contentions; all railings, defamations, and backbitings, which are so dishonouring to God and injurious to men; and all malicious, spiteful, envious, and injurious thoughts or heart-burnings. 32. And in order to cherish his presence and influence, always labour, as assisted by him, to cultivate an affectionate, affable, and benevolent disposition and behaviour, taking pleasure to do offices of kindness and friendship one to another; sympathize with, and show all tenderness, pity, and mercy towards the weak, afflicted, and discouraged; frankly and freely forgive and forget those injuries which are done you by brethren, in consideration and imitation of that infinitely greater forgiveness of your manifold and aggravated transgressions, which God, in the riches of his grace, hath extended by faith in the infinitely precious obedience and death of his dear and only begotten Son.

Ver. 8. *He led captivity captive.* 'Gained a conquest over enemies who had led others captive' (*Whitby*). 'Expressive of his conquest over sin, Satan, the world, death, and the grave' (*Gill*). The word occurs but once again in the New Testament, Re. 13:7, and certainly does not apply to parties holding others, but to those who are themselves in captivity. And is not this the meaning here also? Were not sinners in a state of captivity? and are they not therefore the 'captivity' whom he 'led captive,' as it were, in delivering them from all their enemies, binding them to himself in 'cords of love,' and 'bringing into captivity every thought to the obedience of Christ,' 2 Co. 10:5. C.

Ver. 15. *Speaking (rather, 'maintaining') the truth in love,* which is a difficult duty, because of the gainsaying of unreasonable men, who will credit almost anything reported on the authority of men, but deny almost everything testified by the authority of God. C.

Ver. 21. *If so be.* Rather, 'inasmuch as ye have heard him'; that is, as speaking by his apostles. See Lu. 10:16. C.

Ver. 23. *In the spirit of your mind.* In the disposition and character of your mind. C.

Ver. 24. *After God.* Formed and modelled according to God, the original perfection, of which man was an image, Ge. 1:26. C.

Ver. 26. Offences will arise and injuries be inflicted; and if so, it is lawful for you to 'be angry,' but you are prohibited from indulging it so as to sin against justice or mercy. C.

Ver. 27. Open no door of passion by which the enemy may enter into the heart. C.

Ver. 30. *Grieve not the Holy Spirit* by any of the sins previously enumerated. It avails nothing to say that this grieving is figurative. It is rather to be literally understood, by referring to the grief of Christ at the hardness of the Jewish hearts, Mar. 3:5, whereby it is seen how the Spirit that was given him without measure dictated and partook in the community of his grief, Ps. 95:10. He. 3:10. C.

REFLECTIONS.—What a credit are believers to their happy station in Christ when they are meek, patient, forbearing one another in love, and united in sentiment and affection! And deep are the obligations they are under to Christian love and unity, who are all members

of the same mystical body of Christ; all animated by the same Spirit; all partakers of the same hope and heavenly inheritance; all related to and interested in the same Lord and Saviour; all agreed in the same fundamental doctrines of faith, under the same baptismal seal and engagement; and have all the same loving God and Father, who is above them all, as their Governor, and dwells in them all by his Spirit.—What blessings may we not hope for from our once crucified but now exalted Redeemer! With bounteous care he scatters his gifts among the children of men. And ample is the provision of offices, officers, gifts, and graces he has provided for his church, to promote her growth in numbers, unity, and order; and of all her members in knowledge, faith, and love; and to prevent their being seduced into error and wickedness.—But dreadful is the case of wicked men, especially when they have provoked God to give them up to their own hearts' lusts. How ignorant, how stupid, how bent and eager on the most shocking abominations, they then become!—Odious is an inward principle of sin, wherever it is found. How corrupt, abominable, and deceiving! It perverts and inflames the passions, and fills them with anger, wrath, and malice. It hurries men into deceit, falsehood, idleness, and fraud. It renders their discourse unsavoury, defiling, clamorous, and injurious; and it and its fruits gratify the devil and offend the Holy Ghost. But excellent and adorning is that inward habit or principle of grace in which believers do more and more abound. Delightfully it leads men to God, subdues their angry passions, renders them kind, tender-hearted, and ready to forgive injuries; makes them honest, upright, faithful, and industrious, and their converse godly and edifying; and excites them to a temper and conduct answerable to the dealings of the Holy Ghost, and the endearing obligations of God's superlative and forgiving kindness to them.

CHAPTER V. Ver. 1. Let therefore the astonishing kindness and forgiving mercy of God your Father and his Spirit excite you, as his beloved and loving children, sought and won by him, to imitate him in exercising all kindness and forgiveness one towards another. 2. Nor is the consideration and example of Jesus Christ less suited to engage us to a constant, progressive, friendly, and affectionate love one to another, since he has, with superlative condescension and grace, first loved all the race, and, in manifestation thereof, has freely become our Saviour, and yielded up his great and infinite Self to the most debased service and terrible death for us, as a living sacrifice to save us from sin, and reconcile us to God, to the highest honour and delight of all his perfections. 3. But to return to the warning which I had begun—in a manner becoming Christians renewed, sanctified, and devoted to God, earnestly flee, abstain from, and utterly detest every form of unchastity, and all that indecency, immodesty, and lewdness in gestures, looks, dress, or acts, that approach towards or tempt others to it; and, in like manner, avoid and detest all irregular and impure desires after forbidden objects, and inordinate love to or pursuits after the things of this world, which would make you discontented without them, or to take dishonourable or unjust methods to procure or retain them. 4. Never secretly indulge any shameful practices, nor any light, wanton, or obscene speeches or jests which offend God and tend to grieve or inflame the hearers; but let your lips be rather employed in commendations of God and Christ, and his works, and in thankful acknowledgments of and praise

loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour.

3 But ^afornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints;

4 Neither ^afilthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks.

5 For this ye know, ^athat no whoremonger, nor unclean person, nor covetous man, who is an idolater, ^ahath any inheritance in the kingdom of Christ and of God.

6 Let ^ano man deceive you with vain words: for ^abecause of these things cometh the wrath of God upon the children of disobedience. ^a

7 Be ^anot ye therefore partakers with them.

8 For ^aye were sometimes darkness, but now are ye light in the Lord: ^awalk as children of light;

9 (For ^athe fruit of the Spirit ^ais in all goodness and righteousness and truth;)

10 Proving ^awhat is acceptable unto the Lord.

11 And ^ahave no fellowship with the unfruitful works of darkness, but ^arather reprove them.

for his kindness. 5. For having learned the doctrines of the Christian religion, ye cannot but know that no person who is addicted to, and lives and allows himself in, the practice of whoredom, or indulges himself in impure affections and lascivious actions; nor any worldly-minded covetous wretch, who loves, desires, and delights in his worldly enjoyments more than in God himself, be his profession what it will,—has any title to, or continuing such, can have any present or future enjoyment of Christ and his Father in his kingdom, with the glories which attend it. 6. Let no Gentile philosopher, Jewish corrupter of God's law, or any other, by their plausible, empty, and fallacious speeches, make you to think these crimes small; for, on account of them, all who obstinately persist in them shall be excluded from the heavenly kingdom of God, and be exposed to his wrath here and hereafter, which shall come rushing in full floods upon them. 7. By prayer, watchfulness, and diligence, labour therefore against these things, and never be companions, encouragers, or imitators of such persons in their iniquities, lest ye also share in their just and tremendous punishments. 8. For in your heathen and unconverted state ye were utterly ignorant of spiritual things, and walked in the dark paths of wickedness; but now the Spirit of God hath enlightened your mind to know the truth as it is in Jesus—in whom, as your Head, ye have all light, wisdom, and purity, and from whom, as his members, ye derive all knowledge and grace—it is therefore your duty and privilege, with perseverance and daily progress, to live and act before God like persons begotten of God by the light of the gospel, and enlightened and directed by the Word and Spirit of Christ. 9. Having a conversation answerable to the fruits produced and cherished by the Holy Ghost, which are directly contrary to what I have warned you against, and consist of everything kind and beneficial, and in rendering to God and men their respective dues, in a constant and steadfast adherence to the truths of the gospel, and in exact truth, integrity, and faithfulness, in all that ye say and do. 10. And by the assistance and light of the Spirit, trying and proving from the Scriptures what is well-pleasing to the Lord Christ, and heartily approving thereof, and practising it, as an evidence of your regard to it, and thus approving yourselves faithful servants and obedient children to Christ and his Father. 11. And that ye may walk as children of the light, avoid all partnership in, all countenancing or encouraging of, sinful practices, which are unprofitable and injurious, which proceed from ignorance of God, are shameful in themselves, often committed in secret,

and leading to eternal misery; but by friendly, kind, and prudent admonitions of the guilty, and especially by your holy and circumspect conversation, expose their deformity, confute, reprove, and condemn them. 12. For it would put to the blush, and even shock, a religious, sober, and modest mind, so much as to mention, except in necessary reproof, several of the detestable practices which your heathen neighbours, unwilling to expose their own character, commit secretly in their idolatrous worship or otherwise. 13. But by the enlightening influence of the Word and Spirit of God, ye are enabled to discern the deformity of those sinful practices, and to live in a contrary manner—in order to convince your wicked neighbours, and shame them out of their wickedness. 14. Wherefore the Lord, in the Old Testament predictions relative to the calling of the Gentiles, plainly intimates that Christ's enlightening, quickening, comforting, and sanctifying influence is conveyed in the gospel call, and ought to be attended with your earnest endeavours to shake off your ignorance, stupidity, insensibility, and spiritual death—even as his quickening power was conveyed to dead persons in his calls to arise. 15. Take heed therefore that your whole conversation be accurate, exactly answerable to your Christian character, light, obligations, and the rule of God's Word, as under his all-seeing eye, and in view of enemies as well as friends—not as persons ignorant, injudicious, unwise, and heedless, but as those who are taught of God the truth as it is in Jesus, and who wisely avoid exposing yourselves to infamy or hurt, or giving any occasion of stumbling to others. 16. And see that, by a diligent and circumspect Christian walk, as being deeply affected with godly sorrow for your former misspending of time, you carefully improve every moment to the best advantage in the service of Christ, as if ye had dearly bought it out of the hand of sin, Satan, and the sloth, ease, and worldly business to which it was formerly devoted, and the rather as the times in which ye live are times of great immorality, ignorance, profaneness, and of persecution, trouble, and danger, in which both Jews and Gentiles wait for your halting, that they may speak evil against you, and against Jesus Christ and the gospel on your account. 17. Take heed therefore that ye no more act foolishly and inconsiderately in the matters of God and eternal salvation, nor needlessly expose yourselves to the malice and fury of your enemies, but conduct yourselves suitably to your Christian character; and endeavour, through divine grace, to live and act as those who understand and highly regard the will of Jesus Christ as the rule of the purity

12 For ^ait is a shame even to speak of those things which are done of them in secret.

13 But all things that are reprov'd ^aare made manifest by the light: for whatsoever doth make manifest is light.

14 Wherefore he ^asaith, ^a'Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

15 See then that ye ^awalk circumspectly, not as fools, but as wise,

16 Redeeming the time, ^a'because the days are evil.

17 Wherefore ^abe ye not unwise, but understanding what the will of the Lord ^ais.

18 And ^a'be not drunk with wine, wherein is excess; but be ^a'filled with the Spirit;

19 Speaking ^ato yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

20 Giving ^athanks always for all things unto God and the Father ^ain the name of our Lord Jesus Christ;

21 Submitting ^ayourselves one to another in the fear of God.

22 Wives, ^asubmit yourselves unto your own husbands, ^aas unto the Lord.

and prudence of your conversation. 18. And to prevent your falling into imprudent or abominable conduct, carefully avoid all unseasonable or immoderate use of intoxicating liquors, which cause us in an unmanly, nay, worse than brutal manner to profane and prostitute the bounties of providence, which enfeeble, defile, and disorder all the powers of both body and soul, and prompt to babbling, blasphemy, and all manner of madness and debauchery; but let it be your great concern to be filled with the influences, gifts, graces, and comforts of the Holy Ghost, which qualify for and excite to everything prudent, holy, and pleasant. 19. And either by yourselves or in fellowship with one another express the joys of your heart in singing psalms, songs, and hymns, which ye either find in Scripture, or are composed by holy persons, or those inspired among you—to the honour of our Lord Jesus Christ, and his Father in him. 20. And always maintaining a grateful disposition of heart to God for all the mercies which ye receive—temporal, spiritual, or eternal, pleasant or painful—improve every occasion of expressing your thankfulness to God, the Father of Christ, and our Father in him, as the original source of these blessings, and through the person and mediation of Christ, who purchased and bestows them, and in whom alone our praises and prayers can be presented acceptably to God. 21. And directed, invited, and enabled by these influences of the Spirit, study a humble performance of all relative duties incumbent upon you in your natural, civil, public, or private stations of life, as persons who have the fear of God implanted in your hearts, and whose consciences are deeply awed and impressed with his authority in his Word, and with his exact observation of your conduct, and his future judgment. 22. Particularly do you believing wives pay all becoming reverence, honour, subjection, and obedience to your own husbands, who have, by the marriage-bond, devoted themselves to you, as your loving superiors; and always act herein as in the sight and presence of the Lord Christ, from love to his person, in obedience to his authority, and with an eye to his glory, and in the manner in which his people are subject to him. 23. For by the law of nature and marriage, the husband is constituted the head, guide, and guardian of the wife, in a manner somewhat similar to that in which Christ, as Mediator, is constituted the Head, Governor, and Protector of the church—in which relation he is their Saviour and Redeemer from everything sinful and wretched, and to everything truly honourable or happy. 24. As therefore the church is cheerfully and faithfully subject to

32 This is a great mystery: but I speak "con-
cerning Christ and the church."

a. 6.9, with 3.28.

33 Nevertheless, let every one of you in particular, "so love his wife even as himself; and the wife *see* that she "reverence *her* husband.

CHILDREN, obey^a your parents in the ¹Lord:
for this is right.

2 Honour^b thy father and mother, which is the first commandment with promise;

3 That it may be well with thee, and thou mayest live long on the earth.

4 And, ye fathers, provoke not your children to wrath: but bring them up in the ²nurture and admonition³ of the Lord.

5 ⁴Servants,⁴ be obedient to them that are
your masters according to the flesh, with fear
and trembling, in singleness of your heart, as
unto Christ;

6 Not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart:

7 With^g good-will doing service, ^has to the
Lord, and not to men;

8 Knowing that whatsoever good thing any
man doeth, the same shall he receive of the
Lord, whether *he be* bond or free.

tion: (1) In regard to husbands and wives; (2) Parents and children; (3) Masters and servants. P.

Ver. 23. Paul here, to prevent error or misunderstanding, adds this important particular, in which the comparison between Christ and the church on the one hand, and man and wife on the other, does not hold:—'He himself is the Saviour of the body, which he united with himself, *gloried in*: In Christ's case the headship is united with glory, by his having saved the body in the ship as of one entirely identical with the other; for he has a claim to it and office in it peculiar to himself.' *R.*

Ver. 26. *And cleanse it, &c.* 'And cleanse it in the laver of (spiritual) water (revealed) in the Word.' See Is. 51. 1; Mat. 5. 6; Jn. 4. 14; 6. 35. C.

Ver. 32. *This is a great mystery.* From this phrase the church is theologically and properly denominated the mystical, in distinction from the personal, body of Christ.—*Note,* The church is Christ's body, because possessing with him one life and one Spirit, Col. 3: 4; Ep. 2: 18. C.

REFLECTIONS.—With readiness ought Christians to imitate Jesus Christ and his Father in their kindness and love to men. And the faith and sense of their redeeming love should make us carefully avoid all gross wickedness of every form, as utterly unworthy of our Christian character, privileges, and obligations, and as odious to God and ruinous to ourselves. A visible change of behaviour should be studied by all such as are awakened unto life by the powerful voice of Christ. Diligently should they avoid all fellowship with wicked persons or deeds, be watchful and circumspect in evil days, and use great care to improve time to the best advantage. Great should be our concern to have our heart filled with the Holy Ghost, and to live always under his comforting influences—in everything giving thanks to Christ, and to God through him. Earnestly should we labour to fulfil the duties of every station, from a principle of faith and filial fear of God. And happy are those families of which Christ is the centre, and his redeeming kindness the great pattern and motive of mutual behaviour!

CHAPTER VI. Ver. 1. Do you children, whatever be your age and circumstances in the world, submissively, readily, and cheerfully hearken to and obey the counsels and commands of your parents in all lawful things, from love to Christ, regard to his authority, and for his glory and honour; for, according to all laws, human and divine, this is a just debt, and is highly fit and acceptable in itself, as ye have been brought into being by their means, and are so much beholden to their care and kindness. 2. Yea, the first command of the second table of the moral law, and

he animates, influences, rules, governs, and cares for in the most tender manner 33. But in connection with this, it also implies that every husband ought to love his wife with the same sincere and singular affection as he does himself; and that every wife ought, with a conjugal love, to pay all becoming respect, honour, and obedience to her husband.

Ver. 4. *Filthiness*. Obscenity of speech.—*Jesting*. Lewd expressions, occasionally characterized as *double entendre*—in which, as Chandler well observes, 'indecenty is couched in a witty turn, and becomes, by being considered witty, the more dangerous and corrupting.'—*Not convenient*. Not suitable to the Christian profession of purity and godliness.

Ver. 5. *In the kingdom of Christ and of God.* Rather, 'in the kingdom (of him who is) Christ and God.' See Middleton on the *Greek Art.*, ch. iii. p. 93, 94. Lond. 1808. C.

Ver. 13. "But they all (i.e. all those evil things done in secret, as mentioned in ver. 12) being reprov'd (or rebuked by contrast with the purity of Christian virtues), are made manifest (are shown to be sinful : the lurking evil is revealed) by the light (the light of Christian doctrine, Christian graces, and Christian character) : for everything that is made manifest is light (it is not, and cannot be any longer dark : and consequently though evil deeds are done in darkness, and are thus kept secret, yet if light be shed upon them, their true character at once appears)." *P.*

Ver. 14. The apostle does not quote the words, but gives the meaning of the prophet—referring most probably to Is. 60. 1-3; see also 26. 19.—*Arise from (among) the dead.* C.

Ver. 16. *Redeeming*. "Recovering the lost of heaven-
dom" (*Saurin*). "Buying up the out of the hands of
sin" (though by so many held cheap—out of the hands of
Satan, ease, sloth, and worldly business—at the expense of
idleness, watchfulness, zeal, and diligence" (*Benson*). Is it not
making the most of the time, as he that sells an article to
get the highest price?—*Because the days are evil*—
Every fragment of existence being fraught with temptations to
indolence, self-indulgence, ease, danger, desertion of duty:
because the continuance of opportunity is uncertain, and, at the
best, the period of life is short, *G.*

Ver. 18. *Excess.* Dissoluteness, whereby the reason being overwhelmed, and the passions excited and let loose, the door of the heart is opened for the entrance of every sin. There is most probably an allusion to the *Bacchanalia*, when men and women, under pretence of religion, gave themselves up to intoxication and the wildest revelry. C.

Ver. 19. The distinction of 'psalms, hymns, and spiritual songs' is not perfectly understood. The names might include other compositions besides those contained in the scriptural collection called David's, but they may also be confined to that collection; and surely before they be extended farther some authority beyond conjecture must be furnished. That the Ephesian converts and other primitive Christians employed nothing but the voice in their sacred music is attested by Justin, *Respond. ad Orthodox.* p. 17. *οὐκ ἔχοντες ὄργανον, 'without musical instruments,' is his ex-*

Ver. 21. This is the general injunction applicable to all ranks and conditions. Order and complete submission to law must characterize the Christian community. Having laid down the general principle, Paul gives three examples of its practical appli-

9 And, ye masters, do the same things unto them, forbearing⁵ threatening: knowing that your⁶ Master also is in heaven; ⁷neither is there respect of persons with him.

10 Finally, my brethren, ⁸be strong in the Lord, and in ⁹the power of his might.

11 Put^o on the whole armour of God, that ye may be able to stand against the ¹⁰wiles of the devil.

12 For we wrestle not against ¹¹flesh and blood, ¹²but against ¹³principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness⁸ in high⁹ places.

13 Wherefore ¹⁴take unto you the whole

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A.D. cir. 64.

7 Col. 4.1. Le. 25. 43.
19. 13. De. 24. 14. 15. 1.
Sa. 25. 17.

8 1 Cor. moderating.
6 both your and
their. Mat. 8. 19. 10. 25.
Jn. 13. 13.

9 1 De. 10. 17. 2 Ch. 19.
2. Job 34. 19. Ac. 13. 34.
Ga. 2. 6. Ro. 2. 11. 1 Pe.

1. 17.
1 Is. 45. 24. 40. 29. 31.
Zec. 10. 12. 2 Th. 2. 1. 1.
Co. 16. 13. 2 Co. 3. 5. 12.

9. 10. Phi. 4. 13. Col. 1. 11.
n ch. 1. 19. 3. 16. He.
7. 25.

10 Ro. 13. 12. 2 Co. 6. 7.
Col. 3. 12. 1 Th. 5. 8. 2
Co. 10. 4.

11 2 Co. 12. 11. 11. 3. 13.
14. 5 Th. 2. 9. 10. Ro. 2.
24. 12. 9. 1 Pe. 5. 8.

12 Mat. 16. 17. Ga. 1.
16. 1 Co. 15. 50.
13 7 Human adver-
saries.—C.

14 Ro. 8. 38. Col. 2. 15.
ch. 2. Jn. 12. 31. 14. 30.
16. 11. Job 6. 1. 2 Co. 4.
4. 12. 7.

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8 Or, wicked spirits.
9 Or, heavenly, ch.
13.

10 See ver. 11.
11 ch. 5. 10. Lu. 8. 13.
Ga. 1. 4. Ec. 11. 2. 12. 1.

12 Or, having over-
come all.
13 Is. 11. 5. Lu. 12. 35.
17. 8. 1 Pe. 1. 13. 2 Co. 6.

7 Is. 59. 17. 1 Th. 5. 8.
7 Ca. 7. 1. Is. 59. 7.
Ro. 10. 15. 1 Th. 5. 8.

2 Preparation—
readiness, alacrity for
any required move-
ment.—C.

1 Pe. 5. 8. 9. 1 Jn. 5. 4.
2 Co. 1. 24. He. xl. 2 Ch.
20. 30. 15. 7. 9. with Ge.

15. 1 Ps. 56. 4.
16. 1 Ps. 56. 4.
17. 8. 1 Pe. 1. 13. 2 Co. 6.

7 Is. 59. 17. 1 Th. 5. 8.
2 He. 4. 12. Ro. 11. 16.
2. 10. 19. 15. Is. 49. 2.
Mat. 4. 4. 7. 10. 11.

armour of God, that ye may be able to with- stand in the ¹⁵evil day, and, having done all,¹ to stand.

14 Stand therefore, ¹⁶having your loins girt about with truth, and having on the breastplate of righteousness;

15 And^o your feet shod with the ¹⁷preparation of the gospel of peace;

16 Above^o all,³ taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17 And take ¹⁸the helmet of salvation, and ¹⁹the sword of the Spirit, which is the word of God:

the only command which has a promise annexed to itself in particular, requires every one of you to think and speak of, and conduct yourselves towards, both your parents in the most affectionate, reverential, submissive, obedient, and honourable manner; 3. That, through the blessing of God upon your obedience, your life on earth may continue long and prosperous. 4. And do you parents carefully avoid everything humour- some, unreasonable, or harsh towards your children, which might provoke their resentment, exasperate their passions, and prejudice them against you or your Christian religion; and, by a holy and diligent ex- ample, by much fervent prayer, by earnest and per- suasive instruction, and by prudent, moderate, and seasonable correction, administered to them in obedi- ence to Christ's authority, and in dependence on his blessing to concur therewith, bring them up in the knowledge, fear, worship, and obedience of God in him.—Earnestly watch over and restrain the first appearances of inward corruptions, errors, or immo- ralities, and direct and encourage them to everything dutiful towards God or men.—5. Servants, make con- science of obeying all the lawful commands of your earthly masters and mistresses, who, in things per- taining to this world, are set over you by God's pro- vidence, and have a right to your services, whether they are believers or not. Be willingly and faithfully subject to them, with a reverential fear of their, and especially of God's displeasure, if ye should betray your trust, and embezzle their goods, or disobey their just orders. And see that ye do all this with a sincere, ingenuous, and honest heart, as therein desiring and intending to serve the Lord Christ, and adorn the doc- trines of the gospel. 6. Fulfil your services with dili- gence, constancy, and fidelity—not merely when the eyes of your masters or others are upon you, as if ye only aimed at pleasing men for your own honour or advantage, but as from regard to Christ's authority, and always under his eye, and in view of being judged by him, and in order to promote his honour, doing whatever God requires of you in this matter from a sincere principle of religious regard towards him. 7. In this manner perform every part of your due service freely, affectionately, and industriously, and with all readiness of mind, as persons who love your masters, and have their interest at heart—doing everything which God or they call you to from a sense of duty to Jesus Christ, your supreme Lord and Master, that ye may serve, please, and glorify him, and not merely to acquit yourselves in the sight and gain the esteem of men. 8. And know, for your encouragement, that however your masters may reward you in this world, ye shall receive a gracious and eternal reward of all your faithful services from the Lord Jesus in the great day of judgment. 9. And ye believing masters, take heed that ye fulfil the duties of your stations with the like views, in singleness of heart as to Christ, and according to the will of God; and that ye behave towards your servants not in a domineering, severe, threatening, insolent, cruel, or oppressive manner, but with gentleness and humanity—always remembering that ye yourselves are the servants of our Lord Christ, who takes notice of your conduct, and will call you to account for it, without paying any more respect to you than to the meanest of your servants. 10. And that ye may perform your relative and other duties, and resist all the influences of sin, Satan, and the world, who labour to oppose you in your progress heaven- ward, set out and press forward, like valiant soldiers,

under the Captain of salvation, not in your own strength, but in the strength of Christ, and through his almighty influences enabling you to every duty, ser- vice, and suffering to which ye are at any time called. 11. And that, while ye set out in his strength, ye may be thoroughly furnished for all encounters with your spiritual enemies, always earnestly endeavour, under a sense of their power and your own weakness and danger, to live in the constant exercise of all those graces, and use of those means, which God appoints, gives, and makes powerful for the full defence and spiritual safety of his people, that ye may be able to withstand and defeat the numerous, insinuating, fallacious, and cunning attacks of the devil and his instru- ments. 12. And great need we have of all this help; for, in our holy warfare, we ministers and others who have enlisted under Christ's banner have to engage in close and sharp contention not only with the carnal reasonings, authority, and violence of men, but with all ranks and orders of malicious, crafty, deceitful, powerful spirits who, through the permission of God, have erected an usurped empire over the minds and hearts of blinded sinners! and being in themselves most vilely and implacably wicked, make it their whole business to propagate spiritual wickedness, unbelief, pride, idolatry, error, malice, wrath, envy; and who, hovering in the air, and seated in our souls, strenuously labour to prevent our obtaining the eternal inheritance. 13. Since ye have therefore so many subtle and powerful enemies to contend with, see that ye be fully armed, and, in Jesus' strength, make a proper use of every spiritual weapon, defensive or offensive, wherewith God hath furnished you, that ye may be able to resist and overcome all these or other formidable enemies, in every day of conflict and trial. 14. In order therefore to your obtaining a glorious victory, it is necessary that, in the strength of Christ, ye, in your stations, indefatigably and incessantly, with all watchfulness, diligence, and steadfastness, keep your ground in the field of battle, having your whole man girt about with the truths of God revealed in his Word, and with sincerity and uprightness of heart and conversation, that thereby ye may be steady, resolute, and active: let your heart be protected by the sacrifice of Christ applied to your conscience, and by the daily exercise of righteousness and true holiness, which pro- ceed from faith and love. 15. And that ye may be enabled to hold out against all hardships and snares, and be ready for every encounter, let your affections and conversation be duly influenced by the doctrines, promises, encouragements, and provisions of the gospel, by which God exhibits, offers, and applies the whole peace and consolation of the new kingdom, that nothing may hurt, discompose, or embroil you. 16. But especially let a lively exercise of faith in Christ's per- son, blood, righteousness, and fullness, and the power and grace of God in him through the declarations and promises of the new kingdom, be your all-protecting shield, by which you may be enabled to silence every terrifying charge of guilt; to repel every attempt to surprise you into hard or blasphemous thoughts of God or Christ, or sudden emotions of wrath, revenge, un- chastity, or other wickedness; and to disarm of its force every furious temptation or sudden suggestion wherewith the devil may attempt to penetrate and in- fluence your soul with horror, anguish, or guilt. 17. And let the hope of eternal salvation protect you from fear in danger, and fortify you against the most furious and threatening attacks of Satan and his confederates.

And let the doctrines, promises, commands, threaten- ings, and histories of God's Word, which the Holy Ghost indited, explains, and applies, be used, in the hand of your faith, for the destruction and confusion of your spiritual enemies. 18. And as none of your efforts, or even the graces, oracles, or ordinances of God, can be effectual without the special aids of the divine Spirit, maintain always a praying frame of heart; and let all your conflicts be attended with solemn, stated, or ejaculatory prayer, in all sorts of addresses to God, and on all occasions, public or private, in the name of Christ, and by the assistance of his Spirit, and with your whole heart, for all seasonable help and direction. And while ye watch against the designs and stratagems of your enemies, and for opportunities to annoy and defeat them, watch also for convenient opportunities of spiritual influences in and gracious answers to your prayers; and continuing constant and unwearied therein, earnestly beg that God would not only avert evils from, or bestow blessings on your- selves, but also all your fellow-Christians, that they, along with you, may stand their ground in their spir- itual warfare, and more and more abound in light, grace, comfort, and holiness, to the glory of God and confusion of Satan and his instruments. 19. And par- ticularly pray for me, your faithful and affectionate apostle and friend, whose work and trials are so im- portant and difficult, and whose strength is so small, that God would relieve me from my present impris- onment, and give opportunity and ability to publish the great mysteries of the gospel, in an open, bold, plain, impartial, earnest, and successful manner; 20. That I, the graciously honoured ambassador of Christ, who am now a prisoner for preaching that gospel, may yet have opportunity, and be enabled to preach it un- dauntedly, freely, and plainly, according to the duty of my office, without molestation. 21, 22. And that ye may the better know how to order your applica- tions or thanksgivings for me, I have sent Tychicus, one of your dear Asiatic friends, and an upright, dili- gent, and laborious minister of Christ, with this letter, that he may fully acquaint you with my various suffer- ings and comforts under them, and my labours and success—that, by informing you how the Lord sup- ports, directs, and comforts me under my trials, and by his preaching the gospel to you, he may comfort your spirits, and encourage you to trust in the Lord, and persevere in his way, amidst all the opposition ye can meet with. 23. And for this end, may abundant peace with God, your own consciences, and one another, and all prosperity of soul or body, abide with you; and the most ardent love to Jesus Christ and his people, together with, and springing from, a lively exercise of faith, flourish and increase in your souls and the souls of other Christians and ministers—by special influence from God the Father, the original fountain of all new-covenant blessings, and from Jesus Christ, through whose merits and mediation they are con- veyed. 24. May the free love and favour of Christ, and of God in him, and all its blessed fruits and effects, especially in all seasonable discoveries, communica- tions, and assistances for the producing of strong and lively exercises of every grace, be richly extended to you at Ephesus, and to all others who heartily, un- feignedly, perpetually, and according to the truth and tenor of the gospel, desire, esteem, and delight in our only and complete Saviour, the Lord Jesus Christ.

Ver. 12. Of the constitution of the kingdom of darkness nothing is known beyond what is revealed in the Word of God. In that

18 Praying^a always with all prayer⁴ and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

19 And⁶ for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

20 For which I am an ambassador in bonds;⁵ that therein⁶ I may speak boldly, as I ought to speak.

21 But⁴ that ye also may know my affairs, and how I do, Tychicus, a beloved brother and

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a Lu. 18. 1, Ro. 12. 12.
Col. 4. 2. 1 Th. 5. 17.
Mar. 13. 33. ch. 1. 16.
Phi. 1. 4. Ro. 8. 26, 27.
Jude 20.

4 *Or, prayer*—prayer of every kind—adoration, confession, petition, thanksgiving, intercession, praise, &c.—*c*.

6 Mar. 13. 37. Mat. 24. 42, 44; 25. 13; 26. 41.
Re. 16. 15.
c Lu. 18. 1-8. 2 Co. 12. 8. Mat. 15. 22-28.

d Ga. 6. 10. Ja. 5. 16. 1 Ti. 2. 1.
e Ro. 15. 30. Col. 3. 1 Th. 5. 25. 2 Th. 3. 1.
g Ac. 4. 20. 2 Ti. 1. 7. Ro. 1. 16. 1 Ti. 5. 21. 2 Co. 3. 12.

A Mat. 13. 11; 16. 17. 1 Co. 2. 7. 1 Ti. 3. 16. ch. 3. 3. 4 Col. 1. 26, 27.

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f 2 Co. 5. 20. ch. 3. 8. 2 Co. 5. 12, with Ac. 26. 20; 28. 20, 31. ch. 3. 13. 4. 1. Phi. 1. 7, 13, 20. Col. 4. 18. 2 Ti. 1. 8, 16; 2. 9. Phil. 9. 10.

g *Or, in a chain.*
6 *Or, thereof.*
f Is. 58. 1.
4 Col. 4. 7. Phil. 1. 12. Tit. 3. 12.

n ver. 21. Col. 4. 7, 8. 1 Th. 3. 2. Phil. 2. 19. 1 Co. 16. 10.

o See ch. 1. 2, 3. Ps. 122. 6-9. Phi. 1. 9-11. Col. 1. 10, 11. Jude 1, 2. 1 Pe. 5. 14.

p See Ga. 6. 18. 2 Co. 13. 14. 1 Co. 16. 23. Ro. 16. 20, 24.
7 *Or, without corruption.* Tit. 2. 7. In. 21. 15-17. 2 Co. 1. 12. Ps. 25. 21; 18. 1. Mat. 22. 37.

faithful minister in the Lord, shall make known to you all things:

22 Whom^a I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.

23 Peace⁶ be to the brethren, and love with faith, from God the Father, and the Lord Jesus Christ.

24 Grace^p be with all them that love our Lord Jesus Christ in sincerity.⁷ Amen.

¶ Written from Rome unto the Ephesians by Tychicus.

Word, however, the existence of a satanic kingdom, ordered into different ranks and principalities, is explicitly declared, of which a few historic facts are recorded—such as, the deception in paradise; the afflictions of Job; the persuasion of David to number the people; the temptation of our Lord in the wilderness—which, with some others, are specimens sufficient, not to gratify a prying curiosity, yet to produce a more important result—the inculcation upon believers of constant watchfulness and earnest prayer lest they enter into temptation. C.

Ver. 16. *Fiery darts* were slender reeds filled with combustible materials, ignited, and shot from bows, for the purpose of burning tents, stockades, or besieged towns. These the adroit and courageous soldiers were accustomed to receive on their ordinary shields, or other defences, covered with raw and wet hides, which are said to have been sometimes saturated with

alum. These 'fiery darts' form apt emblems of many of those persecutions by which believers have in all ages been assailed—persecutions sometimes against their principles, sometimes against their character, sometimes against their property, and sometimes against their lives; against all which, trust in Jesus is their only sufficient shield. See Ge. 15. 1; Ps. 5. 12; 84. 11. C.

REFLECTIONS.—Happy are those families in which parents, children, masters, and servants make Christ's law their rule, his example their pattern, his love their motive, and his honour their end, in all their conduct. Numerous and subtle are the enemies and hard the trials of every true Christian. But since they are rooted

in Christ, the Captain of their salvation, his strength, and the complete armour he has provided for them, are sufficient to withstand and overcome all opposition. Happy are they who are taught of God to cleave to him, follow his direction, and improve his armour. And nothing is more useful than a vigorous faith and persevering and fervent prayer. As ministers are peculiarly exposed to temptations and troubles, they ought to have a double share in the prayers of Christians; and never will a minister's heart be actuated by the grace of God but he will be ready to pray for his people.

CONCLUDING REMARKS ON THE EPISTLE TO THE EPHESIANS.

Having read the Epistle to the Ephesians, it is impossible to overlook how distinctly it assumes, at the close, a domestic character. The Epistle to the Romans, commencing with the deep things of God, and continuing to expound the mysteries of redemption, draws out its practical conclusions, ch. xii. xiii. xiv., in the form of the most beautiful and splendid generalities. Throughout the Epistles to the Corinthians, like general precepts are interspersed; and in the Epistle to the Galatians, in a form more condensed, ch. 5. 14-26; 6. 1-10. But in this epistle, while the general precepts of a holy morality are earnestly enforced, ch. 4. 15-32; 5. 1, 2, the domestic duties and virtues, with their motives and obligations, assume a distinct and specific form, ch. 5. 21-33; 6. 1-9. By what peculiar circumstance, in

the case of the Ephesians, the apostle was led to accumulate and urge these beautiful and holy precepts, is not declared; but if conjecture may be allowed, perhaps the cause may be found in that long-continued and frequent domestic intercourse with them to which the apostle alludes, Ac. 20. 20, 31, and the deep affection towards the apostle with which that intercourse had inspired his Ephesian converts, Ac. 20. 37, 38. In writing to them, the apostle's heart was naturally carried back to their 'happy homes,' and husbands and wives, and parents and children, and masters and servants, all rose up to his recollection, and the Spirit of God employed the occasion to enrich the church with that lovely code of domestic laws by which the Epistles to the Ephesians and Colossians stand peculiarly distinguished. C.

THE EPISTLE OF PAUL THE APOSTLE TO THE PHILIPPIANS.

Philippi was a considerable city on the eastern frontier of Macedonia, now part of European Turkey, which Philip, the father of Alexander the Great, enlarged, fortified, and called by his own name. Directed by a vision, Paul came hither from Asia, and planted a Christian church, Ac. xvi.; and afterwards visited them in his way to Jerusalem, Ac. 20. 1-6. Their concern for him was peculiarly affectionate; and, notwithstanding their poverty, they distinguished themselves in sending him seasonable and liberal supplies. Epaphroditus having brought him their bounty, during his imprisonment at Rome, he sent by him, upon his return, this excellent letter,—in which he expresses his great affection for them, and thankfulness for their favours; and exhorts them to constancy, courage, and perseverance under sufferings, and to public-spiritedness, humility, holy joy, fervent prayer, and diligent progress in universal holiness.

[The first name of Philippi was Datus, and it is peculiarly remarkable as the first place in Europe in which the gospel was preached. The references to the Old Testament are, Ps. 22. 6; 55. 22; Is. 40. 23; 56. 10; Je. 9. 23, 24; Da. 9. 26. C.]

CHAPTER I.

3 He testifieth his thankfulness to God, and his love toward them, for the fruits of their faith, and fellowship in his sufferings, 9 daily praying for their increase in grace: 12 he sheweth what good the faith of Christ had received by his troubles at Rome, 21 and how ready he is to glorify Christ either by his life or death, 27 exhorting them to unity, 28 and to fortitude in persecution.

PAUL and^a Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops¹ and deacons;

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CHAP. I.

a 2 Co. 1. 1. Col. 1. 1. 1 Th. 1. 1. 2 Th. 1. 1. Phil. 1. 1. Co. 1. 1. Ro. 1. 1. 9. 16.

b See Ep. 1. 1. Col. 1. 2. 1 Co. 1. 2. He. 3. 1. Ju. 15. 2.

c Ac. 16. 12-40.

1 *Or, overseers.* Ac. 20. 17, 28. 1 Ti. 3. 1-13. Tit. 1. 5-9. He. 13. 17. 1 Pe. 5. 1-3. Ro. 12. 6-8. 1 Co. 12. 28. 1 Ti. 5. 17. Ac. 6. 1-3.

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d See Ep. 1. 2. Gal. 1. 3. 1 Co. 1. 3. 2 Co. 1. 2. Ro. 1. 7. 1 Pe. 1. 2. 2 Pe. 1. 2. Jude 2.

e Ro. 1. 8-10. 1 Co. 1. 4. Ep. 1. 15. 16. 18. Col. 1. 3. 1 Th. 1. 2, 3. 2 Ti. 1. 3. Phil. 4. 5.

f *Or, mention.*

g Ep. 3. 6. 1 Ju. 1. 3. 7. or Ro. 12. 13; 15. 26. 2 Co. 8. 4; 13. Ga. 6. 6. ch. 4. 14. 1 Ti. 6. 18. He. 13. 16.

h He. 10. 35. Ps. 138. 8. Ju. 6. 29. 44. 45. 16. 9-13. 1 Th. 5. 3. 1 Pe. 2. 4-10. 1 Co. 3. 9. 2 Pe. 3. 10. Ez. 36. 25-29.

2 Grace^a be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

3 I^a thank my God upon every remembrance of you,

4 Always in every prayer of mine for you all making request with joy,

5 For your fellowship in the gospel, from the first day until now;

6 Being^a confident of this very thing, that he

which hath begun a good work in you, will perform³ it until the day of Jesus Christ:

7 Even 'as it is meet for me to think this of you all, because I have you 'in my heart;⁴ inasmuch as both 'in my bonds, and in the 'defence and confirmation of the gospel, ye all are partakers of my grace.⁵

8 For 'God is my record, how 'greatly I long after you all in the bowels of Jesus Christ.

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A.D. cir. 64.
8 Or, will finish.
11 Co. 7:1 Th. 5:5.
2 Th. 1:5 Hc. 3:10 9:10.
7 2 Co. 3:21; 7:3 1 Th.
2:8 ver. 8.
4 Or, ye have me in
your heart.
5 See Ep. 3:1; 4:1; 6:
20; 2 Ti. 1:8; 4:10. Hc.
13:3 ch. 4:14 ver. 5.
1 See ver. 17.
6 Or, partakers
with me of grace.
7 Ro. 1:9; 1:2 Co. 1:
23; 11:31. Ga. 1:20; 2 Ti.
4:1.
8 ch. 2:24; 26:4; 1 Ro.
1:9-12. 1 Th. 2:5; 2 Co.
10:1. Ga. 4:19.

A.M. cir. 4068.
A.D. cir. 64.
9 1 Th. 3:12; 4:9; 5:15;
2 Pe. 3:18. Pr. 4:18. Ep.
1:16; 3:17-19.
6 Or, serve.
7 Ro. 2:18; 12:2; 1 Th.
5:21-23; 3:13. Ac. 24:14.
16; 1 Co. 10:30; 2 Co. 1:
12; Ep. 5:27.
7 Or, try.
8 Or, differ.
9 ver. 6. Ac. 17:31.
Th. 1:7-10. 1 Th. 4:14-
17.
10 Jn. 15:4, 5, 8. Col. 1:
6, 9-11. Ga. 5:22; 23:1.
Co. 15:58. Ep. 5:9; 2:10;
1:12. Phil. 1:13; 1 Co. 10:
31. Mat. 5:16.

9 And this I pray, 'that your love may abound yet more and more in knowledge and in all judgment;⁶

10 That^a ye may approve⁷ things that are excellent;⁸ that ye may be sincere and without offence till the 'day of Christ;

11 Being 'filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

CHAPTER I. Ver. 1, 2. Paul and Timothy—joint servants of Jesus Christ in ministering his gospel and promoting his kingdom and glory, to all the private Christians at Philippi who, by virtue of union with him, are renewed in their hearts and lives by the sanctifying Spirit of God, and devoted to his service; together with their spiritual overseers, who labour in doctrine or government, and their deacons, who take care of their poor and other temporal affairs of their church—earnestly wish the most abundant manifestations of divine favour, with all its distinguishing fruits and blessings, from our loving God and Father, as the Spring and Fountain of all grace, and from Jesus Christ, as the Fountain and Distributor thereof. 3-5. As often as I think of you, and what God has done for and by you, I cannot but bless him for putting me into the ministry, and making me instrumental in your conversion; and in all my stated and solemn addresses to him for each of you, I am delightfully constrained to praise and thank him for your gracious and continued admission, through faith, to all the rich and glorious privileges, promises, hopes, and enjoyments of the gospel state; and for your familiar communion with God, Father, Son, and Holy Ghost, and with each other; and for your readily communicating of your substance for the support of the gospel, and to me in my sufferings for its sake; 6. Being assured, from the testimony, nature, purpose, and promise of God, and from the merits and intercession of Christ and the indwelling of his Spirit, that he who has changed your spiritual state, and begun your sanctification, honour, and comfort, will undoubtedly, in his wisdom, love, faithfulness, and power, maintain and increase it, if ye are only faithful to the truth till Christ shall come to be glorified in his saints. 7. And while you lie so much on my heart in my prayers to God for you, your patient bearing of tribulations and kind Christian sympathy with me under mine, which I suffer for the cause of Christ, together with your honourable and steadfast profession and practice of the gospel truths, make me to hope this good work of grace is really begun in most of your hearts. 8. For, affected with and in imitation of Jesus' redeeming love, God alone knows how earnestly I desire to be further instrumental in the spiritual and eternal welfare of each of you, whom I look on as his dear members. 9. And in my fervent affection I earnestly beg of him that your love to him and his Son, his Word, ordinances, ways, ministers, and people, may still more and more increase, along with and under the influence of a growing knowledge and experience of the doctrine of Christ. 10, 11. That ye may carefully examine, prove, and approve those sentiments and practices which are truly valuable and important, that so ye may be found genuine Christians—pure in heart and life, free from hypocrisy and deceit in your holy profession, and uncorrupted in your principles and designs, temper, and behaviour; and may, in the view of Christ's coming to call you to account for your conduct, constantly live in the most holy and blameless manner, doing nothing to wound your own spirits or occasion the stumbling of others—greatly abounding in the most precious fruits of all holy obedience, and in the performance of duties both to God and man, which are produced by virtue derived from Christ, and are, through his merits and intercession, acceptable to God, and tend to his honour and glory. 12-14. And that ye may not be terrified at nor discouraged by my sufferings for the cause of Christ, know that, contrary to all outward appearance or natural expectation, they have been permitted and overruled rather for the confirmation and propagation of the gospel than to the dishonour or hindrance of it, inasmuch that the hardships and imprisonment which the power and presence of Christ enable me to bear with becoming patience and fortitude, are well known among all the courtiers and citizens here to be for no immorality, but merely for

the sake of Christ, and have proved the happy occasion of many inquiring after and believing in him; and, through the influence of God's grace, many of my fellow-ministers, fully satisfied of the justice and excellency of my cause, and of the remarkable support and encouragement which I have received from Christ under my troubles, have been more abundantly animated and emboldened thereby to preach the gospel with greater freedom and liberty of spirit than before. 15-17. There are indeed some Judaizing teachers who preach Christ as the true Messiah, and several important doctrines of salvation, from envy at my reputation and success in carrying the gospel in its peculiar doctrines to the Gentiles as well as the Jews, and in order to sink my credit and authority, and raise their own. Others preach the pure doctrines of Christ in their full extent, with freedom and delight, from love to him and his truths, and to the souls of men, and to me his apostle. The former, not from any sincere regard to Christ, his truths, or immortal souls, but from a contentious and envious disposition, in hopes that thereby they shall supplant, distress, or grieve me, or that, by the contentions which they foment, they may provoke the civil government to detain me in prison or take away my life. But the latter, from a principle of love to me, as well as to the truth itself, accounting me one appointed and qualified of God, and even imprisoned and tried for maintaining and defending the gospel of Christ. 18. But however different the motives by which the preachers here are actuated, I am heartily glad, and hope always to be so, that the truths of Christ are preached, and himself made known to multitudes by that means. 19. For I know, from the promises of God, the revelations of his Spirit, and my own former experience, that, through your prayers for me, and the rich communications of the Spirit of Christ granted me in answer to them, that the very worst designs of my opposers shall be overruled for promoting my deliverance from prison, and be sanctified to my own and others' spiritual and eternal advantage. 20. And I firmly hope, as well as earnestly desire, that whatever my adversaries may design or do against me, I shall never be ashamed of Christ or his truths, but be enabled to go on in his work with all liberty of spirit and undaunted courage; and as, since my call to the apostleship, I have, through grace, acted to the honour of Christ, my great Master, I trust that, now and hereafter, he will, even in my weak, frail body, manifest the greatness of his power and grace, whether by my patient continuance under suffering, my further publication and defence of the gospel, and my holy life and conversation, or by my bravely owning and honouring him in enduring the most cruel and violent death for his sake. 21. For Christ, my ALL IN ALL, who lives in me, and to whom I look as the source of spiritual life, is my gain in living and dying; and the glory of his name, and the winning of souls to him, is the end which I pursue in both; and death, after living in, on, and to him, would but usher me into the unspeakable reward of eternal felicity. 22. But if it please God to lengthen out my days on earth to preach and suffer for the gospel, it will promote the honour and interest of Christ, which in the end will turn to my own account; so that, were I to be left to my determination, I can hardly say whether I would choose life or death. 23, 24. For I am indeed greatly straitened and pressed in my own mind, having, on the one hand, an earnest desire to be loosed from my present encumbrances, weakness, and imperfections, and to have my soul released from this frail body, that I may enter on the immediate views and full enjoyment of Jesus Christ my Lord; and, on the other, I am willing, if it please God, to continue for a while exercising my ministry on earth, as I believe this would be most for your spiritual advantage amidst the manifold enemies and temptations which surround you. 25, 26. In this persuasion, that my future ministrations

might, by the blessing of God, be useful, I am not without intimations from the Spirit of God that, notwithstanding the present threatening aspect, my life shall be for a time preserved, that by my preaching, prayer, or example, I may be instrumental in promoting your and others' edification in knowledge, faith, comfort, and holiness; and that, by my wonderful deliverances from prison, and the benefits ye receive by my visit, preaching, and converse, your delightful glory in Jesus Christ, the only Saviour, may be more abundant than ever. 27, 28. Meanwhile, to manifest the truth of your faith, and to promote your own and my comfort, take the most earnest and special heed that your traffic and behaviour in the world be answerable to your Christian state and character, and suitable to 'the directions, and ornamental to the principles, privileges, and obligations of the gospel of Christ, and to your holy profession thereof—that whether I should ever in this life see you again or not, I may have comfortable accounts of your spiritual concerns; that notwithstanding all the subtle and furious attempts of your enemies, under the influence of the Holy Ghost ye may persevere unshaken in one and the same evangelical spirit of liberty, truth, and love, and concur in vigorous efforts for preserving, propagating, and defending the pure, uncorrupted, and important doctrines of faith delivered in the gospel, and for rendering the grace of faith in one another lively and steadfast; and may hear that, however artful, cruel, and outrageous the adversaries of your souls and Christian profession be, ye behave amidst all their attacks with a truly Christian courage and fortitude—which to them is not a mark of your obstinacy, but an awful token that they are on the way to everlasting destruction; and to you is an evidence that God, who calls you to these trials, will tenderly carry you through unto eternal salvation! 29. For, to your distinguished honour, God, on account of Christ's merits, not only calls you to believe in him to the saving of your souls, but also patiently, and aiming at his glory, to suffer for his cause, that ye may be more illustriously glorified together with him hereafter: 30. In which ye are exercised with no other combat of trials and troubles than I myself have experienced even among you, and still am under, and yet am enabled, through grace, to sustain with holy fortitude and patience, for the same glorious cause.

Ver. 4. Let this apostolic memorandum impress upon every Christian's spirit the duty and extent of intercessory prayer. How expressive are the words, 'Always!'—'in every prayer!'—'for you all.' C.

Ver. 7. My grace. Cheerfulness and patience in suffering for the gospel, Ac. 5:41; Ro. 5:3; 8:17, 18; 12:12; 2 Co. 6:10. C.

Ver. 8. In the bowels, &c. Rather, 'with the bowels of Jesus Christ'—with such love and tenderness as he feels for all his members, Ep. 5:25, 29, 30, 32. C.

Ver. 10. Sincere. The English word literally signifies 'without wax'—in allusion to the finishing of cloth with gummy materials, that fill up and hide their deficiencies till carefully examined by looking through them in sunlight.—The Greek might be translated 'sun-judged.' C.

Ver. 11. The fruits of righteousness. Fruits of that justification which springs from 'the righteousness of God,' Ro. 3:21, 22; which are chiefly 'peace of conscience, joy in the Holy Ghost, growth in grace, and perseverance therein unto the end.' C.

Ver. 15. Some indeed preach Christ even of envy and strife. Envyng Paul's popularity, they suppressed their own Judaizing sentiments, and adopted his theme—Christ—that so they might raise up opposition to him, and transfer his influence to themselves. C.

Ver. 16. Either by strengthening the hands of his adversaries, or, as many, both ancient and modern, think, these contentious preachers sought to have severity of treatment added to confinement. But how their preaching of Christ could effect this object does not appear. C.

Ver. 19. The supply or 'leading' of that Holy Spirit from whom your prayer proceeds. C.

Ver. 21. This is a sentence of confessed difficulty, of which two views are taken by expositors. 'The apostle's meaning,' says Valpy, 'is not that Christ was his life, and death his gain; but that both in life and death Christ was his gain;' in which view he is supported by Beza's translation, Pierce, &c. On the other hand, Bloomfield, following Chrysostom and Theodoret, explains it thus: 'For as to me, to live if I live; will be Christ (he will be my life, in him I shall live); and (if I die) to die will

12 But I would ye should understand, brethren, that the things *which happened* unto me have¹ fallen out rather unto the furtherance of the gospel;⁹

13 So that *my bonds in Christ*¹ are manifest in all the palace,² and in all other places;³

14 And many of the brethren in the Lord, waxing⁴ confident by my bonds, are much more bold to speak the word without fear.

15 Some⁵ indeed preach Christ even of envy and strife, and some also *of good-will*.

16 The⁶ one preach Christ of contention, not sincerely, supposing to add affliction to my bonds;⁴

17 But the other *of love*, knowing that *I* am set for the defence of the gospel.

18 What then? notwithstanding,⁵ every way, whether⁶ in pretence or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

19 For⁴ I know that this shall turn to my salvation *through your prayer*, and the supply of the Spirit of Jesus Christ,

20 According⁹ to my earnest expectation and *my hope*, that in nothing I shall be ashamed, but¹ that with all boldness, as always, so now also, Christ shall be magnified in my body, whether *it be* by life, or by death.

21 For⁴ to me to live *is* Christ, and to die *is* gain.⁶

22 But *if I live in the flesh*, *this is* the fruit of my labour: yet what I shall choose I wot not.⁷

23 For I am in a strait betwixt two, *having*

A.M. cir. 4068.
A.D. cir. 64.

1 Ps. 75.10. Ex. 18.11.
Ro. 8.28. 2 Th. 3.1.
9 Paul was now a prisoner at Rome, under charge of an imperial officer, and having access, as it appears, to the palace. He was thus able, as a prisoner, to preach the gospel in places to which, under ordinary circumstances, he would not have been admitted.—P.

2 Ep. 3.14. 1. 6.20. 2 Ti. 1.8. 4.17. 2.5. Ac. xxviii.

1 Or, for Christ.

2 Or, Caesar's court, ch. 4.22.

3 Or, to all others.

4 Ep. 3.13. 1 Th. 3.3.

5 1.4.1.10. 14.43.3. Ep. 6.10.20.

6 ch. 3.2. 18.19. Ga. 1.7.2.4.5. 8.12.10. Ec. 4.4.1.2.3.4.5. 1.2. Ps. 2.1.7.4.1.2. Ps. 40.9.10.

7 Ho. 10.1. Mi. 7.2.4.

8 This verse ought to be translated as follows:—But the one out of self feeling (or self-seeking) proclaim Christ insincerely, wishing (or thinking in vain) to raise up tribulation to (or for me in) my bonds.—P.

9 1.5.2.8. Ps. 40.9.10; xlv. 1.5. 1.2. Co. 5.14.

20. 1.1. Co. 9.16.17. Ro. 1.16.1. 2.1.4.6.7.17.

21 Notwithstanding this opposition to me, yet when Christ is preached I rejoice.

Paul makes this his noble confession in the true spirit of a Christian martyr.—P.

22 ver. 14-17. Mat. 21.16.

23 Ro. 8.28. 2 Co. 4.17. Ps. 76.10. Job 13.10.1.

24 Pe. 1.7.9.

25 Co. 1.11. Ro. 8.9.

26 2 Ti. 1.12. Ro. 5.5.

Gal. 6.14.

27 Ep. 6.10.20. Ac. 20.24. 21.13. 2 Co. 4.10.11.

Ro. 14.7.8.

28 Ga. 2.20. 1 Co. 1.30.

Col. 2.10.3.11. Ga. 6.14.

Re. 14.13. Ps. 73.26.

29 Or, to me living and dying, Christ is gain, ch. 3.7-9.

30 Ga. 2.20. 2 Co. 10.3.

not Ro. 8.1.4.13.

31 Ac. 20.24. 21.13.

32 Co. 5.2.4.6.8. Lu. 23.43.1 Th. 4.17. Jn. 17.24. Ps. 10.11.

33 The construction

A.M. cir. 4068.
A.D. cir. 64.

of this passage is somewhat difficult. The idea embodied in this:—Paul in ver. 21 speaks of death only in a personal point of view. He had so many troubles in life, and so much hope in Christ, that death would be a gain. But then the thought of Christian duty, and the service he owed to his Master, comes in, to show that such a view as he had taken of death was selfish. He therefore says:—But to live in the flesh is to me the fruit of my labour, i.e. if by living I shall be able to do more work for Christ in his kingdom here: then I am in a strait, &c.—P.

9 Ac. 20.25.

10 ch. 2.24. 2 Co. 1.24.

11 Phil. 2.2.

12 1 Pe. 1.2. 2 Ch. 20.

20. Ps. 6.5. Job. 13.16.

21 2 Co. 1.14.5.12. ch. 2.16-18. Ro. 1.11.12.

22 ch. 3.20. Ep. 4.1.3.

23 Col. 1.2. 1 Th. 2.11.13.

24 1.7.1 Co. 7.19.20.24.

25 Tit. 2.11.12.14.3.8.14.

26 Ga. 2.2.23. 2 Pe. 1.4-9.

27 ver. 19-26; ch. 2.24.

28 Phil. 2.2.

29 Ps. 133.1. 1 Co. 1.10.

ch. 2.14. 14.15-17.4.

1.2. Jude 3. Ep. 4.3. Fr. 23.23.

30 Ac. 24.24. Ro. 1.5.

10.8. Gal. 3.23. 1.23.

31 2. Ep. 4.5. 1 Th. 1.10.3.

32 1.4.1.5. 5.8.12.6.10.2.

11.4.7. Tit. 1.1.

33 1.8.41.10.14.43.2.

51.7.12. Mat. 10.28. He. 13.5.6. with ch. 3.2.16.

34 2 Th. 1.5.6.

35 Ro. 8.17. 2 Th. 2.11.

12.2.

36 1.5.3.10-12. Ps. 22.

37 30. Ac. 5.41. 1 Pe. 3.14.

38 Ac. 16.19-40. 1 Th. 2.2. ver. 13. Ac. 14.22.

20.23. 2 Ti. 3.11.12.

CHAP. II.

1 ch. 1.30. Ro. 5.1-5. 11.15.9-13. 2 Co. 1.7.7. 10.12.14.6.10. Col. 2.2. 1 Th. 2.5.6. 2 Th. 1.3.12. 16.17.13. 5. Co. 13.14. Col. 3.12-14.

2 1 Th. 3.7-9. ch. 1.26.

3 Jn. 3.29.

4 Ac. 4.32. Ro. 12.10.

16.15.5.6. 1 Co. 1.10.2.

Co. 13.11. ch. 1.27. 3.15.

10.4.2.1 Pe. 3.8.

a desire to depart, and to be with Christ; which is far better:

24 Nevertheless *to abide in the flesh is more needful for you*.

25 And having this confidence, I know that *I shall abide and continue with you all*, for your furtherance and *joy of faith*:

26 That⁹ your rejoicing may be more abundant in Jesus Christ for me, by my coming to you again.

27 Only *let your conversation be as it becometh the gospel of Christ*; that, *whether I come and see you, or else be absent, I may hear of your affairs*, that *ye stand fast in one spirit*, with one mind, striving together for the *faith of the gospel*;

28 And *in nothing terrified by your adversaries*: which is to them an *evident token of perdition*, but to you *of salvation*, and that of God.

29 For unto you *it is given in the behalf of Christ*, not only to believe on him, but also to suffer for his sake;

30 Having the same conflict *which ye saw in me*, and now hear *to be in me*.

CHAPTER II.

1 *He exhorteth them to unity, and to all humbleness of mind, by the example of Christ's humility and exaltation: 12 to a careful proceeding in the way of salvation, that they be as lights to the wicked world, 16 and comforts to him their apostle, who is now ready to be offered up to God. 19 He hopeth to send Timothy to them, whom he greatly commendeth, 25 as Epaphroditus also, whom he presently sendeth to them.*

If there¹ be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

2 Fulfil² ye my joy, that ye *be like-minded*,

be gain (since I shall be relieved from trouble).¹ But as mere release can be no gain, might not this view be better stated thus: 'To me to live is Christ (living in me), to die is gain (for I die but to live with him)'. See Phil. 1.23. C.

Ver. 28. To the blaspheming Jews and persecuting Gentiles your firmness appears obstinacy and madness, and 'a token of (your) perdition'; but to you the grace of patience, which you feel to be the gift of God, is an evident token of your final salvation. C.

REFLECTIONS.—In great kindness hath Christ furnished his church with all needful officers to take care of their spiritual and temporal concerns. Hopeful are daily fervent prayers for necessary blessings to such as are sanctified in Christ; and thrice happy those churches wherein all the members appear such. The free favour of Christ and his Father flows out delightfully in their spiritual peace, and to bless the work begun in their hearts. It is very refreshing for ministers to observe their hearers walking in the fellowship of the gospel, and unitedly increasing and abounding in sincerity, light, love, and holy conversation, to the glory of God through Christ, and as a mean of preparing them for his great coming.—For deep is the concern which faithful ministers have for the spiritual edification and comfort of their hearers; and great is the delight they take to share with them in it, and to help in promoting it!—Alas! that ever the gospel of God's grace and salvation should be preached from envy or contention! But how amiable when it is preached with fidelity, and with sincere affection to Christ, and to his servants, people, and cause. It is very encouraging when God makes the sufferings of his ministers to turn out for the spread and success of the gospel. And honourable is it when they rejoice to be debased that Christ may be exalted and souls edified; and, through love to him, are in a strait whether they should desire the immediate enjoyment of Christ, or for a time to continue in a suffering state on earth for the service of his church. Thrice happy is *it* when, through Jesus' merits and grace, the prayers

of Christians draw down rich supplies of grace on their ministers; and when, with remarkable unanimity, they cordially believe, boldly profess, uprightly practise, and are ready cheerfully to suffer for the truth!—What fearful ruin must await the adversaries of such!

CHAPTER II. Ver. 1, 2. By all the exhortations which have been delivered to you in the name of Christ, and by all the consolations which you have in or from him, or would occasion to me; by all the joy you have had, or can have, in his love to you, or in yours to him, or to one another for his sake, or in your or my mutual love; by all that holy fellowship which you and I have in the special influences, gifts, and graces of the Holy Ghost, or with one another, as members of Christ's mystical body; by all the inexpressible grace and tender mercies of God manifested in your heart by his Spirit; and by all the reality, worth, pleasure, obligation, or endearment in those things which you have experienced,—I beseech you to increase my comfort and joy, in more and more abundantly uniting with me, and with one another, in mind and heart, in joint love to Jesus Christ and everything that is his, and in joint pursuits of the same design for promoting his honour and the edification of souls, and in a joint view and relish of the doctrines of the gospel, in opposition to judaizing preachers. 3. Take heed that nothing be said or done among you from a litigious ostentation, a self-conceited temper or desire of applause; but in your church assemblies, and in all your conversation, behave with the deepest humility and modesty, being always ready to condescend to persons of the lowest degree, and to think and speak better of others, who walk in a becoming manner, than of yourselves—duly affected with a sense of your own failings, and casting a veil of love upon the defects of other Christians. 4. And in order to attain this excellent disposition, let every one of you beware of a narrow

selfish spirit, magnifying your own endowments, or of principally aiming at your own honour, ease, and secular interests; but let every one, actuated by a general public spirit, consult and study what tends to the general edification, peace, comfort, and advantage of others, spiritual or temporal. 5. For, in opposition to strife, vainglory, and self-seeking, the same spirit of meekness, humility, and love ought to prevail in you which was so perfectly and conspicuously exemplified in our Lord Jesus Christ; 6-8. Who, though, as the eternal and only begotten Son of God, he was necessarily possessed of all divine perfections, and justly claimed a sameness of nature and equality of person with his eternal Father, nevertheless, by an act of infinite condescension, disrobed, and, as it were, emptied himself of his appearances of that divine majesty and glory of which he is necessarily and perpetually possessed; and that he might be his Father's bond-servant, living, acting, bleeding, and dying according to his commandment, and go through the most painful, humbling, and difficult services of our redemption, assumed a true and real human nature into personal union with his divine; and being found in the common form and condition of men, as well as in their law room and stead, he submitted to the lowest degree of service and suffering, humbly obeying his parents and magistrates in everything lawful; yea, obeying his Father in fulfilling the precepts and bearing the penalty of his holy law, and that even unto the ignominious, painful, and accursed death of the cross. 9-11. But having fulfilled his work of redemption in this humble, obediential, and suffering manner, God his Father, working also, gloriously exalted him, not by adding anything to his essential happiness, perfection, or glory, but by raising him as man from the dead, receiving him up into heaven, setting him at his own right hand, and giving him universal dominion as God-man Mediator, and a new title of honour and

having the same love, being of one accord, of one mind.

3 Let^a nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.¹

4 Look^e not every man on his own things, but every man also on the things of others.

5 Let^g this mind be in you, which was also in Christ Jesus:

6 Who, ^hbeing in the form of God, thought it not robbery to be equal with God;

7 But made himself of ⁱno reputation, and took upon him ^jthe form of a servant, and ^kwas made in the likeness² of men:

authority as Lord and Saviour, incomparably superior to any other name, dignity, or authority among creatures—that all intelligent beings, angels or men, good or bad, might, either now or in the last judgment, voluntarily adore, worship, and submit to him, or be constrained publicly to submit to him, as their supreme Judge; and that men of all nations and languages might, either cheerfully or by constraint, be made to acknowledge him as Mediator God-man, to be the great Head, Lord, and Ruler over all, and the universal Judge of the world, to the glory of God the Father, who, in infinite wisdom and mercy, appointed him to this dignity, as his honorary Servant under himself. 12. Since therefore the beauties of holiness and humility, and the infinite importance of your salvation, have been so conspicuously and affectingly exemplified in Jesus Christ, I entreat and hope that, as when I was present among you, to observe, assist, and admonish you, ye were obedient to my words, and have been much more since I left you, so ye will more and more abound in the diligent exercise and assiduous practice of the forementioned, and all other graces and duties necessary in the nature of things, and by the appointment of God, for the final accomplishment of that salvation which is yours by faith and the love of the Father, the death of the Son, and application and earnest of the Holy Ghost; and that not with a servile, distrustful, and desponding dread, but with a holy, filial, and awful reverence of the divine Majesty, and a cautious fear of sinning against him, and humble dread of provoking his frowns or chastisements. 13. For to encourage your diligence, and prevent your pride and carnal security, remember that the same God of all grace who has begun the good work in your souls through your faith, doth carry it on in like manner, and not for any desert of yours, but because of his compassion and grace, with infinite pleasure and delight, he excites, inclines, and persuades your will, and enables you with freedom and cheerfulness to perform those things that relate to your salvation. 14. In dependence therefore upon his gracious operations in you, study in your whole conduct to avoid all discontent at the prosperity of others, or the disposals of Providence; and all animosities and wrangling disputations one against another, or against what God in his providence calls you to do or suffer for Christ's sake; 15. That, as children of God, and not of the devil, ye may in reality, as well as appearance, be unprovable and inoffensive in your temper and conversation, and sincere in your dealings with God and men, that there may be no just occasion of complaint or accusation against you, or any room to revile and censure you, while ye live in the midst of Jews and Gentiles, exceedingly depraved in their minds and manners, and perversely turned aside from the right ways of the Lord—among whom ye Christians are, or ought to be, shining lights and illustrious examples, for their conviction, direction, or pattern, that, seeing your good works, they may glorify your Father which is in heaven. 16. Holding fast to yourselves, and holding forth to all around you, Christ, who is our life; and the glorious doctrines of that gospel which reveals, offers, and is the mean of conferring spiritual and eternal life—that, according to my hope, I may rejoice in your steadfastness, usefulness, and eternal salvation, when, at Christ's blessed coming, we shall appear together in his presence; and may find that my pains and labours have, by the grace of God, issued in his glory and your happiness. 17. Nay, if God, for

the confirmation of your faith and that of other believing Gentiles who are offered up as an acceptable sacrifice to himself, sanctified by the Holy Ghost, should call me, his prisoner, to undergo the most cruel sufferings and death, I do and should rejoice and glory therein. 18. And if ye hear of my martyrdom, I beg that ye will rejoice with and congratulate me on the honour of such a death, since it will bear the most noble testimony to the Lord Jesus and his gospel, and tend to the further encouragement and establishment of your faith in him. 19. But notwithstanding all that I have said about my willingness to die for these great purposes, I at present humbly hope and trust that, through the care and kindness of the Lord Jesus, who has all power in heaven and earth, I shall be quickly able to spare my dear brother Timothy, and send him to visit you, and help you in your spiritual concerns; and that I may have the satisfaction to hear from him that the work of the Lord prospers among you, and that the subtle judaizing teachers have not been able to pervert you. 20. And my reason for sending him is, that I have here no fellow-labourer so like myself in temper, ministration, behaviour, and love to you, and who with the like genuine, tender, and parental affection will lay your concerns to heart, and carefully study to promote your establishment and edification. 21. For the generality of those with me are too selfish and feeble-minded, rather solicitous about their own temporal ease, honour, profits, or safety, than willing to expose themselves to such fatigues, dangers, and reproaches as they might possibly be called to undergo in promoting the interests, cause, and glory of our great Lord and Saviour, and the welfare of his church amongst you. 22. But ye have had sufficient trial and proof of his eminent qualifications, faithfulness, courage, and zeal; and that, as a son, he has been always ready to engage with me in any work or warfare, or cheerfully go wherever and do whatever I desired him. 23. Him therefore I hope to send to you as soon as I shall have taken my trial at Caesar's bar, and know whether I am to die or live, to remain a prisoner or be discharged. 24. Nay, I trust in the Lord Jesus, whose I am and whom I serve, and for whose sake I am in bonds—that, by his gracious and overruling providence, I shall be acquitted, and visit you myself. 25. Nevertheless, I thought it necessary, for your edification and comfort, to send back with this letter Epaphroditus, who is my brother in the Christian faith and ministerial office, and fellow-labourer and soldier under Christ, our Captain of salvation in our spiritual work, and in our warfare against sin, Satan, and the seducers and powers of this world; and who, as your minister and messenger, has faithfully and kindly supplied me with your generous benefaction. 26. And I the rather chose to send him, as he is extremely desirous of seeing you again, being exceedingly afflicted in his own mind that your hearing of his sickness would occasion so much grief and distress to you. 27. For indeed his sickness was such that we despaired of his life; but our prayer-hearing God, whose prerogative it is to kill and to make alive, brought him back from the gates of death, which was a great mercy, not only to him, in the restoration of his health and his further capacity for usefulness, but also to you and others, particularly myself, as the loss of so dear and valuable a friend and brother would have been a great addition to the trouble which his sickness and my own confinement gave me. 28. I therefore despatched him back to you with the greater care and speed, that, when you

8 And being found in fashion as a man, ^{he} humbled himself, and became obedient unto death, even the death of the cross.

9 Wherefore God also ^{hath} highly exalted him, and given him ^a name which is above every name:

10 That^p at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

11 And *that* every tongue should confess ^qthat Jesus Christ *is* Lord, to the glory of God the Father.

12 Wherefore, my beloved, ^ras ye have always

see him again in full health, ye may have fresh comfort, and, by the renewed usefulness of his labours among you, my own mind may be comforted under my troubles, and for the want of him. 29. Receive him therefore as a servant of Christ, and for his sake, with all spiritual joy, as well as with humane, civil, and friendly affection; and let him, and all such faithful labourers in the gospel, be esteemed very highly, and treated with great honour, for their work's sake. 30. For it was by the fatigue he underwent in the service of Christ, in love to him, and zeal for his interest and glory, that he contracted that illness which brought him so near the point of death—neglecting his own body, and hazarding his own life, that he might preach to such as I could not come to in my confinement, and might attend and assist me in your name.

Ver. 1. *Consolation* under the sufferings endured for his sake. C.

Ver. 4. The injunction does not direct attention to the affairs of others in preference to or in conjunction with our own (for with the affairs of others it is generally imprudent to interfere); but it directs attention to the good qualities, gifts, and endowments of others—not to the exclusion of, but in comparison with, our own, so that vanity, pride, and selfishness may be repressed and extirpated. C.

Ver. 6. *Who being in the form of God*. Inasmuch as 'the form of a servant' (ver. 7) clearly implies that Christ was a servant, so 'the form of God' must equally imply that he was God. *Thought it not robbery*. Did not count it an act of usurpation. C.

Ver. 7. *Made himself of no reputation*. Emptied himself—divested himself of his visible divine glory. C.

Ver. 8. *Became obedient unto death*. Not as if his obedience was rendered to death as a power; but through life, and till death, as a limit—that is, from the incarnation till death inclusive. C.

Ver. 9. *Given him a name*. Neither the name of Jesus, nor Lord, nor any other appellation; but a dignity and authority above all principalities and powers of earth or heaven. C.

Ver. 10. *At the name*. Rather, 'in the name,' as the only plea of pardon and acceptance to sinners, and of glorying to saints and angels. Jn. 14. 13. Ac. 4. 12. Col. 3. 17. Re. 5. 11-14. *Things*. This word is erroneously supplied from Tindal's translation. The word supplied should be 'beings,' as in all the best versions ancient and modern. C.

Ver. 12. *Salvation* simply signifies 'deliverance,' either from the suffering of disease or the power of enemies. See, for the first application, Ac. 4. 9-12; for the second, Lu. 1. 74, 77. The believer therefore 'works out his own salvation,' either by submissively receiving these spiritual remedies which Christ the great Physician furnishes for the disease of sin, Mat. 9. 12, by resisting and warring with the enemies of his soul, Ep. 6. 13, and by mortifying, through the Spirit, the deeds of the body, that he may live, Ro. 8. 13. The work therefore is his, not as a thing that he either would do or could do, but as a work that grace begins, carries on, and completes, in him and by him. C.

Ver. 15. *Harmless*. Untainted with the vices of the world. C. Ver. 17. *The sacrifice and service of your faith*. 'The sacrifice' of your prejudices, your friendships, your honours, your possessions. 'The service' of your devotedness, your liberality, and godliness. C.

Ver. 20. *Like-minded* with myself—no second-self like him. C. Ver. 21. *All*. Not 'all' universally, but all whom the apostle could then commend for the mission. C.

Ver. 27. *He was sick nigh unto death*. The miraculous power of healing not being unlimited—else Paul had healed Epaphroditus, as he had healed others—but directed by the will of the Holy Spirit, not so generally for the relief of the saints as for the conviction of unbelievers. C.

REFLECTIONS.—The comforts and influences of real religion should stir us up to Christian unity, affection, humble condescension, and tender care for the edification of others, particularly our brethren in Christ. And a most endearing example, and powerfully-constraining motive hereof, is his infinite condescension, self-debasement, and suffering for us. But his glorious advancement to his Father's right hand, having all power given him in heaven and in earth, is a delightful earnest and blessed mean of the exaltation of humble souls. And infinite is the obligation we have to contemplate,

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Gal. ver. 14; ch. 1. 15, 16.
Ga. 5. 15, 26. Ja. 4. 1, 5.
16. 13-16. 2 Co. 12. 20.
Ro. 12. 10. 1 Co. 15. 9. 1
Pe. 5. 5. Ep. 5. 21.
1 Dissension and
strife had evidently
sprung up in the Phi-
lippan church. They
appear to have been
divided into parties;
each party opposing
the other, and eni-
vouring to magnify
its own importance,
and to depreciate the
labours of its rival.
Against this unchrist-
ian conduct the
apostle solemnly and
affectionately warns
them, and urges
them to a display of
the graces of humility
and love.—P.

e Ro. 12. 15; 13. 1, 2.
Co. 10. 12, 33; 13. 5. 2 Co.
11. 26, 29. He. 13. 1-3.
g Mat. 11. 29. Jn. 13.
14. 15. 1 Pe. 2. 21. 1 Jn. 2.
6. 1 Co. 6. 17; 12. 13.

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A Is. 9. 6. Zec. 13. 7.
Jn. 1. 1, 2; 5. 18; 10. 36, 38;
17. 5. Co. 4. 4. Col. 1. 13.
He. 1. 3. Ro. 9. 5. 1 Ti. 1.
17. 3. Tit. 2. 13. He. 7.
25. 26, 28.
i Ps. 22. 6. Is. 49. 7; 53.
2. 3. Da. 9. 24. Mat. 9. 12.
2 Co. 8. 9. Mat. 8. 20. Ps.
40. 17.
j Is. 42. 1. 49. 3, 6, 7, 53.
13; 53. 11. Eze. 34. 23-24.
Zec. 3. 8. Mat. 20. 28.
Lu. 22. 27. Jn. 13. 14. Ro.
15. 3. 8.
k Ga. 4. 4. Ro. 8. 3; 3.
Jn. 1. 14. He. 2. 14. 17.
Mat. 1. Lu. 11.
2 Or, *habit*.
l He. 5. 7, 8; 9. 14, 17;
4. 15; 9. 14; 10. 10, 14; 12.
3. Jn. 10. 18; 18. 11. Mat.
26. 39, 42; xxvii. Lu.
xxii.
m Ps. viii. xviii. xxi.
xiv. lxxiii. xcvi. — c.
cxlii. cx. Jn. 17. 1, 2; 5.
27; 10. 17. Ro. 14. 9.
2. 9. Re. 3. 21; 12.

p Ps. 22. 27-31; 72. 17; 89. 27. Da. 7. 14. Ep. 1. 21. 1 Pe. 3. 22. Col. 2. 10. Mat. 28. 18. p Is. 45. 23; 53. 12.
Ro. 14. 10, 11. He. 1. 6. Re. 5. 13 j Jn. 13. 13. Ps. 110. 5. Ro. 14. 9, 11. 1 Co. 8. 6; 12. 3. r ch. 1. 5, 27, 29.

obeyed, not as in my presence only, but now much more in my absence, 'work out your own salvation with 'fear and trembling.³

13 For^a it is God which worketh in you both to will and to do ^{of his} good pleasure.

14 Do^a all things without murmurings and disputings;

15 That^a ye may be blameless and harmless,⁴ the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine⁵ as lights in the world;

16 Holding^a forth the 'word of life; ^{that} I may rejoice in the day of Christ, that I ^{have} not run in vain, neither laboured in vain.

17 Yea,⁴ and if I be offered⁶ upon the sacrifice and service of your faith, I joy, and rejoice with you all.

18 For the same cause also ^{do} ye joy, and rejoice with me.

19 ^{But} I trust in the Lord Jesus to send Timotheus^b shortly unto you, that I also may be of good comfort, when I know your state.

20 For I have no man like-minded,⁸ who will naturally care for your state.

21 For all ^{seek} their own, not the things which are Jesus Christ's.

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† Ro. 13. 11-14. 2 Pe. 3. 18. 1. 4-10. 1 Pe. 1. 13-15. Th. 2. 11-14. 1 Co. 15. 58. 24. 25. Mat. 7. 7. Pr. 10. 16. Jn. 6. 27-29. 40. 54. 57. He. 4. 11. ch. 3. 4. Ps. 2. 11. Is. 66. 2. 2. Co. 7. 15. He. 4. 1. Ep. 6. 5. See note * in second column.
† Ro. 6. 13. 14. Is. 26. 12. Zec. 10. 12. Ps. 73. 24. 1 Pe. 5. 10. 2 Co. 3. 5. 12. 9. He. 13. 21. 1 Th. 5. 23. 24.
† Ro. 9. 11. 16. Ep. 5. 6. 9. 11. 2. 8. 2. Ti. 1. 9. 2. Co. 10. 10. Ro. 12. 17. 14. 1. 1. Ti. 2. 2. 5. 2. 12. 14. 4. ver. 3.
† Ep. 5. 1. 7. 8. Mat. 5. 45. 14. 16. 1 Th. 5. 5. 6. Lu. 6. 35. Pr. 4. 18. with De. 32. 5. 6.
† Or, sincere.
† Or, sincere. Mat. 5. 14. 16. Pr. 18. Ec. 9. 1. 15. 60. 1. 2.
† Or, 27. 4. 1. He. 4. 12. 23. Jude 5.
† Jn. 6. 68. 69. 5. 25. 1. Pe. 3. 23. Ja. 1. 18. Je. 15. 16. Ps. 119. 50. 93.
† Or, sincere. 2 Co. 1. 14. 4. 1. 1. Th. 2. 10. 20.
† 1 Co. 9. 26. Ga. 2. 2. 1. 1. 1. Th. 3. 5.
† 2 Co. 10. 12. 15. 1 Th. 2. 8. Col. 1. 24. 2. Ti. 4. 6. ch. 1. 20. Ro. 15. 16. 2 Co. 7. 34.
† Or, poured forth, Nu. 28. 7.
† Or, 3. 1. 4. 4.
† Or, 3. 1. 25. Phil. 22. Ja. 1. 15. 17. 2.
† Or, Moreover.
† Or, 1. 1. Ro. 16. 21. 1 Th. 3. 2. Ep. 6. 21. 22. Col. 3. 8. 9. 1. Co. 16. 10.
† Or, so dear unto me. Ps. 55. 13. 14. 1. Ti. 2. 2. Ti. 1. 2.
† 1 Co. 10. 24. 33. 2 Ti. 3. 2. 4. 10. 16. 1. 15. Ho. 10. 1. Zec. 7. 5. with Mat. 16. 24. Lu. 14. 26. 1 Co. 13. 5. Ro. 15. 1-3. ch. 3. 18. 19. ver. 4.

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† Ac. 16. 1. 1. Ti. 1. 2. 2. Ti. 1. 2. Ro. 16. 21.
† Phil. 22. ch. 1. 19. 25. 26.
† Or, I am fully persuaded by the Lord. Perhaps the Lord Jesus had revealed to him that he would soon be released from prison; comp. ch. 1. 19. 25.—Comp. Fam. Bible.
† Or, 4. 18. 2 Co. 8. 23. Phil. 2. Col. 1. 7. 4. 12.
† Or, 1. 8. 4. 1.
† Or, Ps. 34. 19. Jn. 11. 4. Job 5. 19. Ps. 41. 2. 3. 103. 3. 4. 107. 20.
† Or, 10. 13. 15. He. 13. 3. 1 Co. 10. 1.
† Or, Ro. 16. 21. 15. 32. 1 Co. 10. 18. 9. 14. 1. Th. 5. 12. 1. Ti. 5. 17. He. 13. 17. Ga. 6. 6.
† Or, honour such.
† Mat. 25. 36-40. 1 Co. 16. 17. ch. 4. 10. 18. Ac. 20. 24.
* Carry on to completion' is a more accurate rendering of the Greek. There is no allusion whatever here to justification; it is the gradual process of sanctification. Paul urges the Philippians to prosecute with fear and trembling, i.e. with great anxiety, solicitude, and distrust of their own powers. The success of this work can only be effectually carried on by the indwelling power of God.—For God is he who effectually worketh in you (in your mind) to will and (in your life and conduct) to do.—P.

22 But ye know the proof of him, that, ^{as} a son with the father, he hath served with me in the gospel.

23 Him therefore I hope to send presently, so soon as I shall see how it will go with me.

24 But ^I trust in the Lord⁹ that I also myself shall come shortly.

25 Yet I supposed it necessary to send to you ^{Epaphroditus}, my brother, and companion in labour, and fellow-soldier, but your messenger, and he that ministered to my wants.

26 For he ^{longed} after you all, and was full of heaviness, because that ye had heard that he had been sick.

27 For indeed he was ^{sick} nigh unto death: but God had mercy on him; and not on him only, ^{but} on me also, lest I should have sorrow upon sorrow.

28 I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.

29 Receive^a him therefore in the Lord with all gladness; and hold such in reputation.¹

30 Because for ^{the} work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

admire, love, adore, and serve him. With humble caution, self-diffidence, reverence of God, and holy diligence, should believers attend to the things which relate to their own salvation. And hopeful is their labour when God is ever present with them to excite and assist them. And Christians have great need, for the honour of Christ, for the comfort of his ministers, and for the sake of the world around them, always to study a humble, holy, and inoffensive conversation.—Alas! that in the best of times so many ministers and professed Christians should be so selfish and corrupt. But it is delightful to see them striving to outdo one another in care, sympathy, love, and readiness to do or suffer for one another's edification and comfort.

CHAPTER III. Ver. 1. After all, my dear Christian brethren, make it your constant study to rejoice and glory in the Lord Jesus, his person, offices, relations, and blessings, as altogether excellent in themselves, and by the gospel given and applied to your hearts. This will support your spirits under trouble, and prevent your seduction by judaizing teachers.—And, without any irksomeness, I repeat the admonitions which I formerly gave you, as I find it necessary for your establishment and edification. 2. Beware of all flattering, malicious, mischievous, and dividing preachers, particularly those of the judaizing kind, who, with all their boastings of circumcision, are extremely disgraceful and hurtful to the church, tearing it asunder, and cutting themselves and others off from Jesus Christ. 3. For we who are true believers in Christ are the very reverse of such—being truly circumcised and renewed in our hearts, and truly instated in favour with God; and accordingly we worship him, not by ceremonial rites and carnal ordinances, but with our whole souls, in the exercise of all spiritual graces, under the direction and influence of the Holy Ghost, and with abundant joy triumph in Jesus Christ, as our only Mediator, righteousness, and ground of acceptance and hope; while we renounce all dependence upon and expectation of favour with God on account of circumcision, or any other Jewish ordinance, or anything we have or can do in performing the righteousness of the law by natural principles. 4-6. None of the judaizing teachers have more ground to boast of these carnal privileges than I myself.—I was duly circumcised on the eighth day, according to God's appointment.—I am no proselyte from among the Gentiles, but a true native Israelite, descended from Jacob, by his beloved Benjamin, the son of Rachel his dearest wife.—I am of a tribe which furnished the first king to

God's peculiar people, and which did not, with the other ten, revolt to Jeroboam and his idolatrous worship. I am a Jew of pure extraction, both by my father and mother, and one who used the Hebrew language in our synagogue worship. I was, by education and profession, one of the strictest sect for observation of the laws of God and traditions of the elders.—I was so zealous for the ceremonial ordinances that I furiously persecuted the Christians because their principles and professions were contrary to mine; and so sincere and careful an observer of the moral and ceremonial laws, that neither my neighbours nor my own conscience could charge me with any flagrant or willful transgression thereof. 7. But how advantageous soever I once did, or any carnal Jew may still, reckon these things for recommending to God's favour, or entitling to heaven, I was no sooner enlightened by his Spirit, and called by his grace, than I saw them all misguiding, empty, and insufficient, and that my dependence thereon was inexpressibly hurtful; and so I abandoned them all as nothing, and worse than nothing, when relied on in competition with Jesus Christ. 8. And now, after many years' knowledge and experience of the way of salvation by him alone, I still, with the greatest assurance, reckon these, and all possible worldly enjoyments, and even all my religious and moral services since my conversion, to be but loss in comparison of the superabundantly more important, real, and experimental knowledge of Jesus Christ my Lord, in his person, offices, relations, fulness, and work: for the sake of and in comparison with whom, I have renounced and parted with all other things; and I do count them but dung, dregs, or dogs'-meat, in point of justification and substantial happiness—that I may gain the complete enjoyment of Christ and all his saving benefits: 9. And that, in the day of death and judgment, I may be found dwelling in him as my city of refuge, united to him as my spiritual Head, and comprehended in him as my representative; and so may stand and be judged before God, not according to my own personal righteousness, but as clothed with that righteousness which does now indeed consist in faith, either as in habit or act, and is received as the free gift of God, by faith in Christ—even that righteousness of the purity of his human nature, his obedience of life, and atoning sufferings and death, by which he fully met the law and justice of God in our stead, and which God appoints, accepts, offers, and imparts to us, to discharge us from guilt and condemnation, and entitle us to eternal life in believing. 10. And that, even in this world, I may

have an experimental growing acquaintance with him, in the glory of his person and offices, and in the efficacious virtue of his resurrection, as the Head of his mystical body, for confirming my joyful hopes of eternal life on the ground of it, for animating me to the most vigorous holy obedience in conformity to him, and in preparing me for the blessedness of heaven; and that I, in holy fellowship with him in his sufferings, by faith, may be enabled to crucify my inward sinfulness till it be utterly destroyed, and may patiently endure sufferings and death for his sake; 11. That, by these and other means of God's appointment earnestly practised, I may, in the general resurrection of the dead, arrive at the harbour of eternal rest, being raised up in glory, and admitted into the perfect and inexpressible blessedness which is prepared for believers. 12. I have not as yet indeed received the prize for which I run; nor am I sufficiently prepared by holiness for the crown of righteousness; but I eagerly pursue my course, that, in God's time and way, I may reach that perfection, and lay hold on that eternal life, for the attainment of which Jesus Christ, by his power and grace, laid hold on me in the way to Damascus, plucked me as a brand out of the fire, and took possession of me for himself. 13. 14. Whatever your judaizing preachers or others may pretend, I freely acknowledge that I do not reckon myself to have attained perfect holiness any more than perfect happiness; but, fixing mine eyes upon it as the mark which I have in view, without valuing myself upon either my judaism or even my past advances in holiness, as an earnest racer I press forward to that perfection which is necessary to my receiving that eternal glory to which God has from heaven divinely called me, and every true believer, by Christ Jesus, and which is obtained only in and through him. 15. Let therefore as many of us as have all the essential parts of the new nature formed in us to a much greater degree than it is in weak believers, attend to this main point of counting all things but loss and dung to win Christ, to be found in him, and thoroughly to be conformed to him; and if, in other matters of less importance, any of you should have different apprehensions, God will in due time discover the truth to you. 16. It is nevertheless necessary that we hold fast whatever truths we have already embraced and professed; and that, in the exercise of all that knowledge, grace, and holiness which we have attained, we should, with the greatest exactness and harmony, think and act according to the plain revelations of Scripture. 17. In your whole principles and practice study therefore, with one accord,

CHAPTER III.

1 He warneth them to beware of the false teachers of the circumcision, 4 showing that himself hath greater cause than they to trust in the righteousness of the law: 7 which notwithstanding he counteth as dung and loss, to gain Christ and his righteousness, 12 therein acknowledging his own imperfection. 15 He exhorteth them to be thus minded, 17 and to imitate him, 18 and to decline the ways of carnal Christians.

FINALLY, my brethren, 'rejoice in the Lord. To^b write the same things to you, to me indeed is not grievous, but for you it is safe.

2 Beware^c of dogs, beware of evil-workers, beware of the concision.

3 For we are ^athe circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh:

4 Though ^aI might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

5 Circumcised^d the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;

6 Concerning^e zeal, persecuting the church; touching the righteousness which is in the law, blameless.¹

7 But what things were ^again to me, those I counted loss for Christ.

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CHAP. III.

1 ch. 4.4.1. Sa. 2.1. Ps. 5.11. 32.11. 33.1. 37.4. 149.21. 46.7. 47.6.7. 1s. 61.10. Joel 2.23. Hab. 3.12. Ro. 11.1. 1 Th. 5.16. 1 Pe. 1.8. 4.13. Lu. 10.20.

2 b 2 Pe. 1.12-15. 1. c Mat. 7.15. 24.4. 1s. 56.10-12. 2 Co. 11.13. Ga. 5.16. ver. 19. Ga. 5.19. Ro. 11.1. 4.7. Tit. 1.10. 2. 29. 3.4. 22.15. Ps. 119.115.

3 d De. 10.16. 30.6. Je. 4.4. Col. 2.11.12. Jn. 4.23.24. Ro. 1.9. 2.28.29. 4.1. 12. Ga. 6.14-16. ver. 7-9. Mat. 16.24. ver. 7-9.

4 e 2 Co. 11.18-22. f Ge. 17.12. Ac. 22.3. 26.5. 26.4.5. Ro. 11.1. 2 Co. 11.18-22.

5 A Ga. 1.13.14. Ac. 8.2. 11.22.34. 26.9.10. 1. 2. 11.12. 13. Ac. 23.1. 1 Co. 4.4. 2 Th. 1.3. Ro. 7.9. 9.31.32. 10.2.3. 5. Lu. 1.6.

1 Paul speaks here of the position which, as a Jew, he occupied in the estimation of his brethren the Jews. He does not speak of his righteousness in relation to God: that was not before him. As a Jew of pure blood, of legal knowledge, of fanatical zeal, of perfect conformity to legal requirements—he had no superior. And yet all these distinctions he threw aside as worthless when compared with Christ.—P.

i Mat. 13.44.16.24.

A.M. cir. 4068.
A.D. cir. 64.

7 Is. 53.11. Je. 9.23.24. 18. 17. 3.8. Col. 2.2. 1 Co. 2.2. Ep. 1.17. 3.18. 10.1. 1 Pe. 2.9. Ga. 1.10. Mat. 15.17.

8 i Co. 4.9-12. 2 Co. 4.8-10. 11.23-27. Mat. 19.29. 16.24. 26.20.24. 21.13.2 Th. 3.11.

9 i He. 3.14. Mat. 13.44. 2 That I may win. —Rather, 'Christ, as the profits of my voyage.—C.

10 Ro. 9.31.32. 10.2.3. 5. Ga. 3.10. 1s. 64.6. Ps. 143.2.

11 Ro. 1.17.3. 21.22.24. 5.15-19.21. 8.3.4. 9.30. 10.4. 13. Ro. 1.30. 2 Co. 5.21. 1s. 45. 24.46. 12.13. 61.10. Je. 23.6. 33.16. Re. 19.8. Ga. 16.20. 2 Pe. 1.1.

12 See note on Ro. 3.27.—C. f Ro. 4.25. 6.3-6. Ga. 2.19.20. Ro. 7.4. 8.2.11. 17.2 Co. 4.10.11. 12.12. 11.12.1 Pe. 4.13.

13 Lu. 20.35. Ac. 26.7. f Ti. 6.12. He. 12.23. 3. ver. 13.14. Ho. 6.3. Ps. 63.8. 42. 1.84. 2.7. Job 17.9. Pr. 4.18.

14 Ep. 1.7. 1s. 45.17. u Jn. 12.32. 1s. 49.25. Ho. 2.19.20. Ps. 110.2.3. 45.3. 5. Ps. 27.4. 45.10. Lu. 9.61.62. He. 6.1. 1 Co. 24.26. 2 Co. 5.16. ch. 2. He. 12.1. 2. Th. 4.7. 1 Th. 5.12. 12.1. 2 Th. 1.4.7. 1 Th. 4.7. Ro. 3.21.

15 He. 3.1. 1 Co. 12.2. Pe. 1.3. f Ro. 15.1. 1 Co. 2.6. 14.20. He. 5.14. Ga. 5.1. 10.5.1.

to imitate me and my faithful brethren in the ministry, whom the Lord has led into the spirituality and light of the New Testament dispensation. 18, 19. And this I recommend to you with the greatest earnestness and care, to prevent your being misled by judaizing teachers; for they and many other professors—as I often warned you while I was with you, and now again assure you, with deep concern and grief for the dishonour done to Christ and hurt to the souls of men—whatever their pretences be, are, from an aversion to take up their cross and follow Christ, both doctrinally and practically, inveterate enemies to the fundamental article of salvation through active faith alone, and their wickedness shall issue in their everlasting destruction; and even now they have nothing but the gratification of carnal views and pleasures for their principal aim and chief good, in opposition to God and his glory; and, boasting of their shameful doctrines and success, under all their religious professions, they attend to, relish, and pursue after nothing but mean, empty, uncertain, unsatisfying, and defiling earthly enjoyments. 20. Never follow nor imitate such corrupt and pernicious leaders, but make up your pattern, whose tempers and conduct are quite the reverse; for, being citizens of the heavenly Jerusalem, our hearts and affections are set upon things above, and carry on a constant correspondence with Father, Son, and Holy Ghost—looking, longing, and hoping for Christ's descent from thence at the last day to receive us to himself: 21. Who will then transform these vile and mortal bodies of ours—which for the present are so marked with weakness, weariness, or disease, and are clogs and hindrances to the spiritual and holy exercises of our soul, and which will be quickly rotten and corrupted in the grave—into the beautiful resemblance of his own most glorious body, by the working of that almighty power by which he is able to overcome every difficulty, and entirely subdue under himself every enemy, death not excepted.

Ver. 2. *Beware of dogs.* Rather, 'the dogs,' 'the evil workers.' The judaizing teachers are so emblematically called, either because they prowled or hunted like dogs in search of prey, or because they professed to be watchful as dogs in guarding against the apostle, whom they misrepresented as a robber. In the former sense it would be a term of reproach, which the apostle would scarcely use; in the latter, a self-chosen title, which he was therefore at liberty to employ. This circumstance renders the latter interpretation the more probable. C.

Ver. 5. *An Hebrew of the Hebrews.* A genuine Hebrew both by father and mother, without any admixture of foreign blood. C. Ver. 7. The word translated 'loss' is applied to loss in trade, and especially to that kind of voluntary loss which is incurred by casting wares overboard to lighten and save a sinking ship. C. Ver. 11. *If by any means.* Rather, 'in order that by any means (or sacrifice) I might attain to the resurrection from among

the dead"—the resurrection that selects the justified for everlasting glory. C.

Ver. 12. *Attained*—had reached the goal, as in a race, and gained with the allotted honours.—*I am apprehended.* The apostle describes himself as 'apprehended of Christ' because he did not enter his service willingly, but was laid hold of with a gracious violence, and impressed, as it were, into the service of his Lord. C.

Ver. 14. *High calling.* Rather, 'of God calling from on high;' or, 'calling me on high.' See Col. 3.1, 2. C.

Ver. 15. *Perfect.* Of full growth, of men, and not children, in Christian knowledge. That it cannot mean moral perfection, is evident from ver. 16.—*Be thus minded* to press toward the mark, ver. 14.—*Otherwise minded.* And if you be once fully minded to press toward the mark, should differences of sentiment or feeling upon minor matters unhappily exist or arise, God will in due time reveal it, and bring you by his Spirit to see eye to eye. C.

Ver. 18. *Enemies of the cross*—because they superadded Jewish rites and observances as necessary to pardon, peace, and acceptance with God. C.

Ver. 21. *Who shall change, &c.* 'Who shall re-fashion this body of our humiliation, that it may become conformed to the body of his glory.' C.

REFLECTIONS.—With great earnestness should professors guard against the seduction of false teachers, especially such as set up men's own righteousness in the room of the justifying righteousness of Jesus Christ. And ministers have need to repeat their warnings on this head. Nothing goes down more sweetly with a corrupt heart than the doctrine of justification by self-righteousness. Amiable, yet very rare, is a lively, devout, cheerful, a duly self-denied Christian. But contemptible are all external privileges in comparison of Christ and his righteousness; and very unprofitable are human works in the matter of our justification. The faith and enjoyment of free justification through his glorious sacrifice powerfully animates and enables to the diligent study of holiness. And though there is no absolute perfection in this life, yet every one ought to press as near to it as possible, and carefully avoid the smallest appearance of backsliding in faith, profession, or practice, and tenderly bear with others in lesser differences. It is a great mercy for a church to have ministers of an exemplary practice and heavenly conversation. Eternal glory will crown their and their followers' labours along with Christ. But what a burden to ministers, a plague to churches, and what enemies to Christ, are untender, sensual, and worldly-minded preachers and professors!

CHAPTER IV. Ver. 1. In these views, my dearly beloved brethren, whose further proficiency and establishment I much desire and long for, and whom I now account the honourable seals of my ministry, and expect to be my crown of rejoicing in the last judgment,

8 Yea, doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may 'win' Christ,

9 And be found in him, not having ^amine own righteousness, which is of the law, but ^athat which is through the faith of Christ, the righteousness which is of God by faith:³

10 That ^aI may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

11 If by any means ^aI might attain unto the resurrection of the dead.

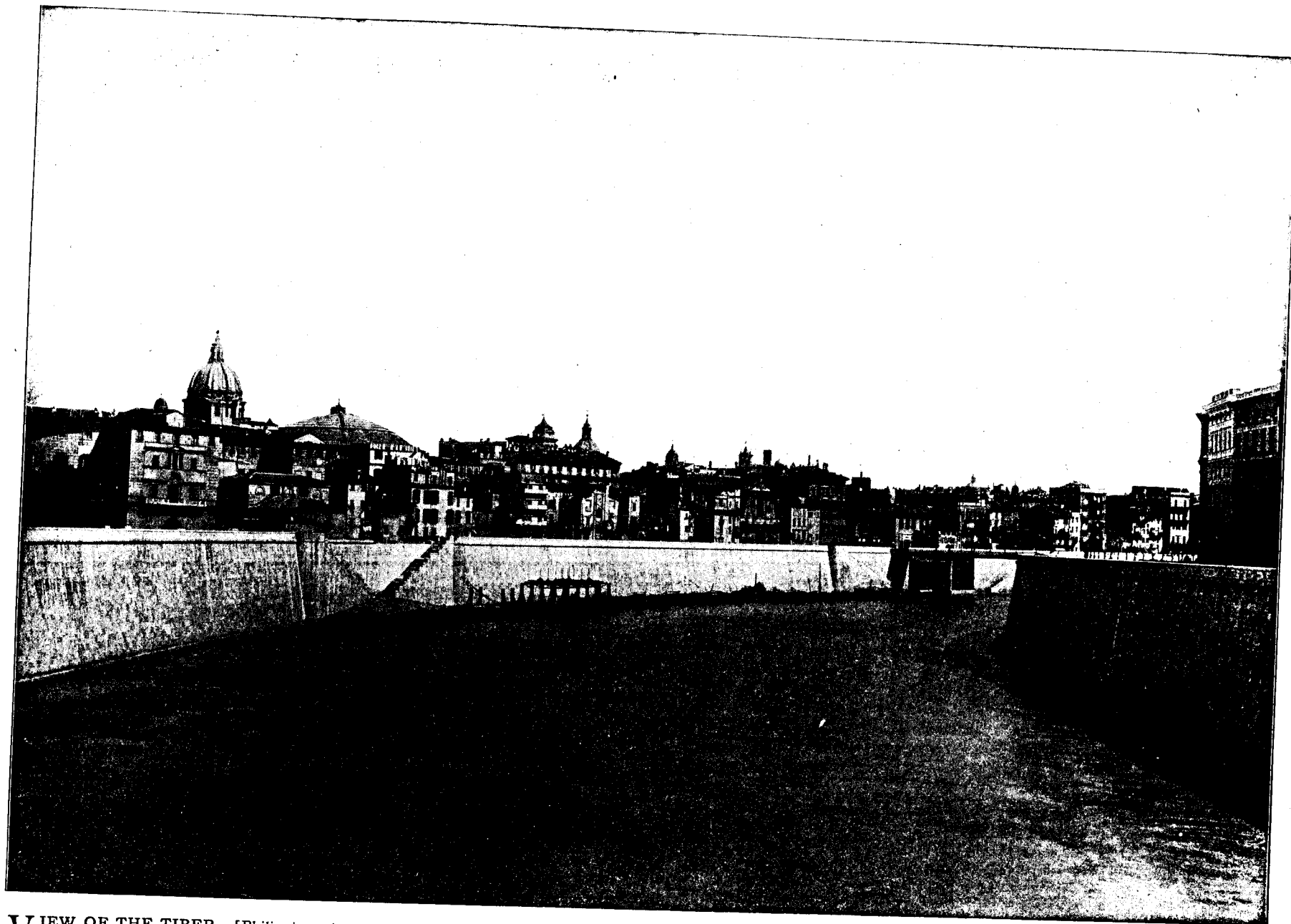
12 Not^a as though I had already attained, either were already perfect: but ^aI follow after, if that I may apprehend ^athat for which also ^aI am apprehended of Christ Jesus.

13 Brethren, I count not myself to have apprehended: but ^athis one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,

14 I press toward the mark for ^athe prize of the ^ahigh calling of God in Christ Jesus.

15 Let us therefore, 'as many as be perfect,

I again earnestly entreat you to abide steadfast and recompense, my loving God and Father, who has fession of the Lord Jesus, as your Head and Saviour, 2. And I beg that those noted women, Euodias and Syntyche, would lay aside all their differences, and agree with the church and with one another in sentiment, profession, love, and affection in the Lord. 3. And I beseech you, my noted assistant in the work of the gospel, in the most prudent, tender, and affectionate manner, to advise and exhort them heartily to reunite in the common cause—who, by their prayers, their sympathy, and their supplies, were so remarkably useful to me, and to Clement, and my other fellow-preachers, who, I am persuaded, are noted favourites of God, and from eternity chosen to be heirs of salvation. 4. And let all of you true believers, in the view of the blessings which ye have in hand, or which ye hope for, always, and in all circumstances, rejoice and triumph in the Lord Jesus, your Head and Saviour, and in all that he is, has, or does for you, and even in your sufferings for his sake. 5. And—as knowing that he is at hand to observe your behaviour and take your part, and will quickly appear to execute justice on his Jewish, heathen, or antichristian opposers, and ere long to judge the world—labour to maintain and discover a meek, patient, and gentle temper of spirit towards all men, your most furious persecutors not excepted, and a weariness of affection from the things of this life. 6. Yea, whatever difficulties, wants, or dangers may befall you relating to this present world, never perplex yourselves with anxious, distrustful, and distracting cares about them, how ye shall be able to avoid, bear up under, or get through them; but in every time, circumstance, or matter—in the firm faith of God's promises, and with humble pleadings and earnest importunity and perseverance, and with thanksgiving for mercies received or promised—lay your whole case and requests before God as your reconciled Father in Christ, that, as the hearer of prayer, he may give you whatever help, comfort, deliverances, or blessings are for your real advantage: 7. And in so doing, the most excellent peace with God, with your own consciences, and with one another, and a transcendently sweet calmness of spirit, shall, through the merits of Christ, your union to him, and influences from him, fortify and preserve your souls from sinking or fainting under the heaviest troubles. 8. And, in fine, my brethren, beloved in the Lord, whatever things are agreeable to the gospel of truth, and consist in or promote truth and sincerity, in words or actions, professions or engagements; whatever things are venerable, decent, or becoming in dress, language, or deportment,



VIEW OF THE TIBER. [Philippians, iv:23.]—The Tiber is the largest river in Italy. It intersects the city of Rome from north to south in three wide curves. The river is about 65 yards wide and about 20 feet deep. The river was once the medium of connection between Rome and the trade of the outside world. The city is mainly on the left bank of the Tiber. In the above view we see the river

flowing between banks which have been lined with stone. This, however, is modern. The whole length of the river, in a direct line, is not more than 140 miles. It is a muddy, slow-moving stream, and its size is no adequate index to the famous position it occupies among the rivers of the world. The Tiber owes its influence among rivers to the great men who have lived upon its banks.

which were sent from you, 'an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God.

19 But my God shall 'supply all your need, according* to his riches in glory by Christ Jesus.

20 Now 'unto God and our Father *be* glory for ever and ever. Amen.

A.M. cir. 4068.
A.D. cir. 64.

* ch. 2.25. 2 Co. 9.12.
He. 13.16.

† Ps. 23. 1-6; 84. 11;
146. 7-9; 68. 10. Pr. 8.21.
Is. 31.25. 2 Co. 9.8. Ps.
41.1-3.

‡ Ep. 1.7. 2.7. 3.16.
19. Ps. 66. 16; 86. 5. 15.
130.7. Pr. 8.18. 19. Ep.
3.19. Col. 1.19. Jn. 1.14.
15.

§ Ro. 16.27. Ep. 3.21.
Jude 25. Ps. 72.19.

¶ Ro. xvi. 1 Co. 16.19
21. 2 Co. 13.12, 13.

A.M. cir. 4068.
A.D. cir. 64.

¶ Ga. 1.2. ch. 1.13.

1 The cruel, worth-
less, and diabolical
Nero was at this time
emperor of Rome;
but it is not improba-
ble that the empress
Poppaea was favour-
ably inclined to Chris-
tianity.—(Bagster).

¶ See Ro. 16. 20, 24.
2 Co. 13.14. Col. 4.18. 1
Th. 5. 28. 2 Th. 3. 18. 2
Ti. 4. 22. Tit. 3. 15.
Phile. 25. He. 13.25.

21 Salute^p every saint in Christ Jesus. The brethren which are with me greet you.

22 All^a the saints salute you, chiefly they that are of Cæsar's¹ household.

23 The^r grace of our Lord Jesus Christ *be* with you all. Amen.

¶ It was written to the Philippians from Rome, by Epaphroditus.

inclined your hearts to show me such kindness for his sake, will richly reward you, not only with all needful temporal good things, but chiefly with all spiritual and eternal blessings, suited to your various wants, and that with an abundant liberality, in proportion to his own infinite treasures of grace and glory, which he has provided and treasured up in Christ, and gives together with him and for his sake, and in virtue of our union with him.—20. Unto that all-sufficient and infinitely liberal Giver of all temporal, spiritual, and eternal blessings, and our Father in Christ, let us jointly ascribe all possible and eternal honour, thanksgiving, blessing, and praise, on account of what he is in himself, and what he has been, is, and for ever will be to us. 21, 22. I, and all the faithful preachers and professing believers here, chiefly they who have been lately

converted to Christ in the emperor Nero's own family, hereby present to every one of you who are truly renewed and sanctified in your hearts, our most cordial testimony of love and regard. 23. And may the free favour of our common Lord and Saviour, and all the distinguishing fruits thereof, be abundantly manifested to and upon each of you singly, and all of you jointly. This I heartily desire and firmly expect.

REFLECTIONS.—Faithful ministers greatly delight in, have a high esteem of, and ardent affection to sincere and lively Christians; and are grateful in acknowledging their kindness. Very desirous are they that all things may turn out to their edification, and much concerned for their establishment in the faith, profession, and holiness of the gospel; for their continual comfort, and their unity in heart, design, and labour,

to help forward the work of the Lord. Very patient also toward enemies, weaned from this world, free from anxious care, fervent and hopeful in prayer, peaceful in mind, and universally lively in practice, ought Christians to be—in the faith of Christ's being with them, and of his certain and sudden appearance to judge them. And it is a necessary duty and an honourable attainment to have learned in his strength to be always cordially contented with all the diversified changes of our lot, as wisely and kindly ordered by our gracious God and Father.—Happy is it to have him the Supplier of all our wants, and the Rewarder of all our friends' kindnesses to us. And highly delightful to view ourselves and millions around us eternal sharers of his infinite, his inexhaustible stores of grace, laid up for us in Christ in a manner suited to the glory thereof.

CONCLUDING REMARKS ON THE EPISTLE TO THE PHILIPPIANS.

Happy Europe! whose first planted church gave such early indication of holy fruitfulness! and though the harvest has come short of the hopes of the spring, and though many tares have been sown by the enemy in the midst of the wheat; yet, thanks to the Lord of the harvest, many a fair field has been ripened, and reaped, and gathered into her garner.

The church at Philippi was specially distinguished by missionary liberality, ch. 4. 15, 16, 18; a grace which God, in those days, seems to have restored, in some degree, to the reformed churches in Europe and their descendants in America.

No doubt Christian liberality is still repressed; yet is it making glorious progress; wherefore, 'let us thank God and take courage.' And let not Christians be afraid of giving back what God has given to them, but let them rely upon the word which testifies that what they lend to the Lord, their God will repay; and if the spirit of worldliness should tempt them to withhold from the gospel, lest they should not have enough for their own necessities, let them remember that God, and God alone, has supported them for the past; and that, for the future, he is able to 'supply all their need according to his riches in glory by Christ Jesus.' C.

THE EPISTLE OF PAUL THE APOSTLE TO THE COLOSSIANS.

Colosse was a large and populous city of Phrygia, in the north-west of Lesser Asia, where (not the apostle Paul, but) Epaphras, or some other faithful preacher, had planted a church. To establish those Christians in the faith, in opposition to the heathen philosophers, and especially to the judaizing teachers, Paul wrote them this epistle; in which, after salutation, thanksgiving, and prayer for them, he, in a most exalted manner, represents to them Jesus Christ, in his glorious dignity and gracious fulness, as infinitely preferable to all philosophical notions and Jewish ceremonies, ch. i. ii.; and exhorts them to improve their union to and fellowship with him in holy duties, personal and relative, ch. iii. iv.

[Colosse was a city of Phrygia-Pacatiana, in Western Asia. It is said to have perished in a violent earthquake, in the tenth year of the reign of Nero, and shortly after the date of this epistle, which is generally assigned to A.D. 62. It was afterwards restored, and Constantine Porphyrogenitus says that in his time it was called Chonæ; and is supposed to have occupied the site of a village now called Konous. By whom the church of Colosse was founded is not recorded; but it would appear from ch. 2. 1 that Paul had not that honour, though they feel for him as children, during his imprisonment, and he, for them as a father in the Lord. The tenor of the epistle, especially ch. 1. 3-6, indicates a healthy state of the church; while the warnings and precepts of holiness which it conveys clearly show that no present attainments can supersede the necessity of that watchfulness and prayer which are employed by the Spirit as the safeguard and the nourishment of the life of God in the soul. C.]

The church at Colosse was composed chiefly, if not exclusively, of Gentiles; yet false teachers of a judaizing tendency had found their way into it, and were attempting to corrupt the purity and simplicity of their faith, ch. 2. 13-23. The principal errors against which Paul warns the Colossians are:—(1) Ritualistic observances, fasts, feasts, and ceremonies, which were necessary under the Mosaic dispensation as types of Christ, but are useless and pernicious under the spiritual dispensation of Christ. (2) Angel-worship, which had then begun, being borrowed in part from heathen mythology, and which has since been productive of the grossest superstitions. (3) Bodily austerities—asceticism in fact; under the vain impression that by weakening and enervating the physical powers, the soul would attain closer communion with God. (4) Jewish theosophy, which, attempting to attach a deep and mystic meaning to the plain narratives of Old Testament history, and an allegorical sense of a fanciful and absurd character to the whole Mosaic ritual, perverted the meaning of Scripture, and tended largely to corrupt the purity of Christian truth. The Jews of the Alexandria school especially professed to be able in this way to fathom profound mysteries which the initiated alone could apprehend. These corruptions seem to be referred to in ch. 2. 18. P.]

13 Who^a hath delivered us from the power of darkness, and hath translated *us* into the kingdom of ^ahis dear Son;⁴

14 In^a whom we have redemption through his blood, *even* the forgiveness of sins;

15 Who^a is the image of the invisible God, the^a first-born of every creature:

16 For ^bby him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

17 And^a he is before all things, and by him all things consist.

18 And he is ^athe head of the body, the church: who is ^athe beginning, the first-born from the dead; that in all⁵ things he might have the pre-eminence.

19 For it pleased *the Father* that in him should^a all fulness⁶ dwell;

20 And, ^ahaving made peace⁷ through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven.

21 And ^ayou, that were some time alienated, and enemies in *your* mind by⁸ wicked works, yet now hath he reconciled

22 In^a the body of his flesh through death, to present you holy and unblameable and un-reproveable in his sight:

23 If^a ye ^acontinue in the faith grounded and settled, and *be* not moved away from ^athe

A.M. cir. 4068.
A.D. cir. 64.

7 In 40:25, Ac. 26:18.

He. 2:14, 15; Ep. 6:12; 18:5, 8; 1 Th. 2:12; 1 P.

2:9; Tit. 2:14; Ep. 2:4;

1 P. 3:8, 18; 3 Jo. 10:12;

x In 42:1, Mat. 3:17;

17:5; 2 Pe. 1:17; Ep. 1:6;

4 Cr. the Son of his

love.

y Ep. 1:7; Ro. 3:24;

26; Ac. 13:38; 19:38;

Mat. 20:28; He. 9:1, 14;

15; 1 P. 19:18; Re. 5:

9.

z In 14:9, 2 Co. 4:4;

Phi. 2:6; He. 1:3.

a Ps. 80:27; 110:1, 5;

He. 1:2; Re. 3:14.

b In 1:3, He. 1:2; 3:

3-6; Ep. 3:9; Ro. 1:3;

8; 3 Jo. 10:8, 16; 1 P. 3:22;

Ep. 1:21; 6:12; ch. 2:15;

with He. 2:10.

c Pr. 8:31; Jn. 1:1-3;

17:5; He. 13:8; 1 P. 1:3;

8, 6.

d 1 Co. 11:31, 12:12, 27;

Ep. 1:10; 2:23; 4:12, 15;

15; 5:23, 30; ch. 2:19;

ver. 24.

e ver. 15; Jn. 1:25;

Ac. 26:23; 1 Co. 15:20;

19; 14:19; 1 Th. 5:26;

13, 14, 19; 1 Jn. 4:

9, 10; 2:14, 19; 3:

8, 6.

f 7 On making peace.

1 1 Co. 6:9-11; Tit. 3:3

-7; Ep. 2:2, 5; 4:17-19;

32:5; Ro. 5:1-6; 11:8;

8-13; 10-21; 13:8, 23;

34.

g Or, by your mind

in.

h J. 2:15; 1:4-7; 25:

27; Tit. 2:14; 1 P. 1:18;

19; 2 Th. 2:13; 1 Th. 4:7;

Lu. 1:75; Jude 24.

i If (rather, 'since')

ye continue, as 6:9

is translated, 2 Co. 5:

3-C.

k 1 Th. 2:7; 4:1; He.

3:6, 14; 4:14; 10:23, 38;

39; Ep. 3:17, 18; ch. 2:

7; 1 Jn. 4:7; Ga. 6:9; 1 Co.

15:58.

l ver. 5; Ro. 5:15, 4:

17; 1 P. 1:18; 2 Th. 2:16;

He. 6:11, 18, 19; 1 P. 1:

3; Tit. 1:2, 13; Ga. 5:5.

A.M. cir. 4068.
A.D. cir. 64.

m Mar. 16:15; Mat.

24:14; 28:19; Ro. 10:15;

See ver. 6.

n Every creature.

Jew and Gentile with-

out exception.—C.

o 2 Co. 3:6, 4:1; 5:18-

20; 1 P. 3:7, 8; 1 Th. 1:

11, 12; 2:7; 2 Th. 1:11;

ver. 1, 2.

p Ro. 5:3, 2 Co. 7:4;

Phi. 2:17; Ep. 3:13; 1 Jn.

2:20; 2 Co. 12:14;

9; 2 Co. 1:5-8; 4:8-12;

Phi. 3:10; 2 Th. 1:8, 10;

3-7.

q See ver. 18.

r See ver. 23; Ac. 9:

15; 26:16-18; Ep. 3:2, 7;

12; 2 Co. 3:6; Ro. 11:13;

2 Or, fully; 19

preach; Ro. 15:19; 1:

Co. 4:12, 17; 2 Th. 4:5, 5:

9; 19; Mat. 13:11; 2 Th.

1:10, 10; Tit. 1:3; 1 P. 1:

10, 20.

s 2 Co. 2:13; Ga. 1:15;

Ep. 1:18-20; 7:2, 7, 8;

10; Ro. 9:23; Pr. 8:18, 19;

ch. 2:3.

t 2 Co. 2:22; ch. 3:11;

Lu. 17:21; 2 Co. 13:5;

Ga. 4:19; 20; Ep. 3:17;

Ro. 6:4, 8, 26; Col. 3:1, 4;

Ep. 2:6, 19; 1 Th. 1:1.

u Or, among

x 1 Co. 1:23, 24; 2:2;

Ac. 20:20, 27, 28, 31; 2:

Th. 2:24, 25.

y 2 Co. 11:2; Ep. 4:13;

5:27; ver. 22; ch. 4:12;

He. 5:14; Da. 12:3; Ja. 5:

20; He. 13:27; Jude 24;

2; 1 Co. 15:10; Phil. 1:

30; 2:16; ch. 2:1; Ga. 4:

19; Ro. 15:19.

CHAP. II.

a 1 Th. 2:2, 2 Co. 12:

28; Phil. 1:30; ch. 4:12, 1:

b Or, fear or care.

c Re. 3:14, &c.

d It is evident from

this verse that Paul

had never visited

either Colosse or the

region round it, in

which Laodicea, Hi-

erapolis, and several

other cities stood. He

had gathered much

interesting infor-

mation regarding them

from Epaphras, who

being a native of

Colosse, and proba-

bly the first preacher

of the gospel there,

knew intimately both

the country and the

state of the church.

—P.

hope of the gospel, which ye have heard, *and* which ^awas preached to every creature¹ which is under heaven; whereof I Paul ^aam made a minister;

24 Who now ^arejoice in my sufferings for you, ^aand fill up that which is behind of the afflictions of Christ in my flesh for his ^abody's sake, which is the church;

25 Whereof^a I am made a minister, according to the dispensation of God which is given to me for you, to fulfil² the word of God;

26 *Even* ^athe mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

27 To whom God would ^amake known what ^ais the riches of the glory of this mystery among the Gentiles; which is ^aChrist in³ you, the hope of glory:

28 Whom^a we preach, warning every man, and teaching every man in all wisdom; that ^awe may present every man perfect in Christ Jesus:

29 Whereunto I also ^alabour, striving accord- ing to his working, which worketh in me mightily.

CHAPTER II.

1 *He still exhorteth them to be constant in Christ, 8 to beware of philosophy, and vain traditions, 18 worshipping of angels, 20 and legal ceremonies, which are ended in Christ.*

FOR I would that ye knew what ^agreat con- flict¹ I have for you, and *for* them at ^aLaodicea, and *for* as many as have not seen my face in the flesh;²

Ver. 16. This description can never be applied to a moral or evangelical, but must refer to a natural creation. See ch. 2:15; Ep. 1:20; 6:22. C.

Ver. 20. *All things* that, having rebelled against divine authority, needed reconciliation, and were given to Christ by the Father, Jn. 17:2, that they might be called, gathered, kept, saved, and glorified, Ro. 8:31. C.

Ver. 24. As if he had said, 'I who formerly took a cruel pleasure in persecuting others, now feel the highest joy in enduring, through what yet remains of my life, such afflictions as my Lord himself endured, and as he appoints for me, that thereby I may edify and confirm in patience, hope, and love, every persecuted member of his mystical body, the church.' C.

REFLECTIONS.—Ministers ought never to lose sight of their mission from Christ; and Christians ought never to lose sight of the divine authority of the Scriptures. Abundant is the grace, peace, and other blessings which Christ and his Father give, and which we ought therefore to wish to all his people. It is a great mercy to hear the gospel, to have its power manifested in our hearts, its glorious fruits appearing in our lives, and to hear of the like in others. And very thankful should we be that the gospel of our salvation, which was so long concealed under obscure figures and in dark promises, and almost confined to the Jews, is now plainly manifested to both Jews and Gentiles. Happy is it to experience its power in enlightening our mind, renewing our will, delivering us from the slavery of Satan, and translating us into the kingdom of Christ, that he may dwell in us as the hope of glory! With much assurance may prayers be made for the increase of saints in light and grace, their strengthenings unto all patience and comfort under present trials, and unto all fruitful and holy walking with God, and meetness for their heavenly inheritance. Infinite are the glories of our Redeemer, as the *essential, necessary, and eternal* Son of God; the Creator, Preserver, and Governor of all things; the Head of the church; the Storehouse of all spiritual blessings; the reconciling Mediator between God and men; and abundant the peace, pardon preservation, sanctification, and everlasting glory which his people receive by faith in him. Great is the honour to be made wise, faithful, diligent, and successful preachers of Christ. No sufferings nor

received, when tenderly preached to both Jews and Gentiles, and of which God, in his infinite mercy, has appointed me a stated and inspired preacher. 24. And in the view of your steadfastness, I am so far from repining at the severe persecutions and present imprisonments which have befallen me on account of my preaching the gospel to Gentile sinners, that I greatly rejoice and glory in all these outward tribulations which I, who was once a persecutor, do or may endure, according to the appointment of Christ, and for his glory, and for the confirmation, edification, and comfort of his mystical body the church: 25. Of which church God, by his immediate authority, has constituted me an apostolic minister, according to that infinitely gracious order which he has fixed for dispensing the gospel, which is committed to me as a sacred trust, for the fulfilment of the ancient promises of the conversion, edification, and salvation of you Gentiles; 26. Which gospel is indeed a mystery, as it contains the unsearchable riches of Christ; and as it was for many ages concealed in its brightest glories, not only from the Gentile nations, but even in a great measure from the Jews, but which is now revealed, as clearly as the nature of the things permits, to his holy prophets and apostles, and by them to all true believers who, by repentance, faith, and regenerating grace, are his saints; 27. To whom, of his everlasting love, according to his compassion and ancient predictions, God would now, under the New Testament, make a plain discovery of the exceeding riches of the glory and incomprehensible excellency of the gospel tidings of salvation among you Gentiles—the all-comprehending sum of which is Christ, in his person, offices, relations, fulness, and work; who also is preached among you, and dwelling in your hearts by faith as the foundation, author, and object of all your hopes of eternal life. 28. And it is this Christ, in his natures, person, and mediation, and in the believing, affectionate, obedient regards due to him, whom we faithful preachers of the gospel make the grand subject of our ministrations, wisely and prudently admonishing all sorts of persons, Jews or Gentiles, to consider their sinful and

miserable state by nature, and to beware of rejecting him; and instructing them, as God enables us, in the knowledge of the manifold wisdom of God, as displayed through him in the gospel revelation, to render them truly wise unto salvation, that we may be honoured instruments of presenting them to God as true and uncorrupted believers, renewed in all the faculties of their soul and members of their body, and remarkably fruitful in the several graces of the Spirit—who are perfect already in Christ their Head; and to be, through him, perfected in all knowledge and grace, holiness and happiness.—29. For this end, and in this work, as one excited and assisted by the remarkable influences of the almighty power of God, I labour to my utmost in prayer and preaching, and every other means, amidst all difficulties, and in the face of all opposition.

Ver. 7. It would seem from the way in which Epaphras is here mentioned that he was the first teacher of the Colossians, and perhaps the founder of the church there. He was a native of Colosse, ch. 4:12, and shared Paul's imprisonment, for a time at least, in Rome, Phil. 23. It seems to have been from him the apostle learned so much of the Colossians, ch. 1:8. P.

Ver. 12. An allusion, most probably, to the fact that the Israelites who came out of Egypt were not admitted to the inheritance of Canaan; while their children, under the teaching of Moses, and by the power of the Spirit, were prepared to enter in with Joshua, and to conquer and possess the land. C.

Ver. 15. *Who is the image of the invisible God.* God is essentially invisible; but 'the Word that was God' 'became flesh, and dwelt among us,' and in that flesh men 'beheld his glory;' and thus 'he that saw Christ saw the Father,' Jn. 14:9; that is, in the works of love and power which Christ wrought.—*The first-born of every creature.* According to ver. 16, 17 Christ was before all things, and by him were all things created; therefore the title 'first-born' cannot signify that the Creator was a creature, for that were a contradiction; but the title *primogenitus* appears to be taken, as in Jn. 1:15, 30, for *primus*, and signifies that Sonship of the Word which existed before any being was created, agreeably to the scriptural mode of describing eternity. See ch. 8:23; 24:26; comp. 1 Jn. 1:2. C.—This expression in the Greek may signify either (1) That Christ was the first-born of every creature, which might imply that he was himself a creature; or, (2) That he was *begotten before* every creature; and, consequently, that he could not himself be a creature. While the grammatical form of the clause will bear either signification, sound canons of hermeneutics compel us to attach to it the latter meaning, which alone accords with the analogy of Scripture. He was 'begotten antecedently to everything that was created;' his *eternal Sonship* is here set forth. P.

2 That^a their hearts might be comforted, being knit together in love, and unto^a all riches of the full assurance of understanding, to the acknowledgment of the ^amystery of God, and of the Father,³ and of Christ;

3 In^a whom⁴ are hid all the treasures of wisdom and knowledge.

4 And this I say, lest any man should ^abeguile you with enticing words.

5 For^a though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ.

6 As ye have therefore ^areceived Christ Jesus the Lord, so ^awalk ye in him:⁵

7 Rooted¹ and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

8 Beware^a lest any man spoil you through philosophy and vain deceit,⁶ after the tradition of men, after the rudiments⁷ of the world, and not after Christ.

9 For ^ain him dwelleth all the fulness of the Godhead bodily.

10 And ye are ^acomplete in him, which is the head of all principality and power;

11 In^a whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ;

labours must be reckoned too hard for his sake, or for the edification, comfort, and eternal salvation of souls.

CHAPTER II. Ver. 1. I mention these my earnest endeavours to present every man perfect in Christ Jesus, to make you sensible of my great care and fervent prayers for you and your neighbours of Laodicea, and others who never had an opportunity of attending on or being profited by my ministrations; 2. That their hearts may be abundantly filled with divine consolation, as believers who are closely and firmly cemented together in the most cordial affection to Christ and to one another, and are thoroughly united in their endeavours for attaining a distinct, clear, and complete acquaintance with the gospel plan of salvation, in all its riches of spiritual and eternal blessings, unto the entire satisfaction of their souls, and their making an honourable, steady, and public profession of those deep things of it which were from all eternity intended and prepared in the gracious mind of God the Father, and are secured, revealed, and bestowed through faith in Christ, as the great Mediator between God and man; 3. In which mystery of the gospel, and especially in which Christ, are truly, safely, and incomprehensibly laid up and contained all the inexhaustible treasures of wisdom and knowledge for managing all the affairs of providence and grace, and for manifesting the whole will of God as to our salvation, and seasonably supplying our wants, enlightening our minds, and daily directing our steps to the heavenly glory. 4. And I would lead you to consider this inexhaustible fulness of wisdom and knowledge laid up for you in Christ and the gospel, in order to prevent your being seduced from him and his truths by pretenders to heathen philosophy and Jewish learning. 5. For though in bodily presence I am, and always have been, absent from you, yet my heart is with you, delightfully reflecting on what I have heard of your faith, love, and hope; and, through the suggestions of God's Spirit, I have a view of your rich attainments and diversified trials; and am affected as if I were present among you, rejoicing in your orderly behaviour and regular discipline, and in your firm, solid, and steady adherence of faith to the person, mediation, and doctrines of Christ, notwithstanding all

the artifices which have been used to corrupt your minds, and draw you off from him. 6. As therefore ye have by faith received the Lord Jesus Christ in his person and offices, as your Prophet, to instruct you; your Priest, to make atonement and intercede for you; and your King, to defend, rule, and govern you,—be careful, by virtue of union to and gracious influence from him, to cleave to him with full purpose of heart, and to walk in a daily exercise of faith on him, and in a constant observation of all his ordinances and commandments, answerably to your profession of and relation to him: 7. As trees of righteousness, being rooted in and fastening on him, to keep you fixed and immovable, and drawing nourishment from him for your spiritual growth; and as a spiritual house, being built upon him and closely united to him, as the only foundation of your faith and hope, security and salvation—that ye may be confirmed in the doctrine and grace of faith in him, as ye have heard by the ministry of Ephraim; and may exceedingly abound in the daily increase of knowledge, faith, and every other grace, with enlarged thankfulness and praise to the author and finisher of all that concerns you.—8. Take heed lest seducers make a prey of you, and draw you off from Christ and his pure gospel, and rob you of its privileges and blessings, through the subtleties and corruptions of heathen philosophy, Jewish traditions, or the observation of Mosaic ceremonies; none of which things are, according to the mind and will of Christ, revealed in the gospel, nor do any of them, as now urged and observed, lead your soul to him only for salvation, who alone hath an all-sufficiency for it in himself. 9. For all the perfections of the Godhead, in their utmost fulness, for ever and substantially abide and dwell in his incarnate person, or temple of his manhood, in a personal and infinitely more glorious manner than ever JEHOVAH dwelt in the Jewish tabernacle or temple. 10. And ye who have received him by faith, and are united to him as members of his mystical body, have all your defects made up, and all your securities or blessings completed in him as your Head, made of God to you wisdom, righteousness, sanctification, and redemption; who, answerably to the infinite dignity of his divine person, is, in his office capacity, exalted to be the sovereign Ruler of all ranks

12 ^aBuried⁸ with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.⁹

13 And^a you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having ^aforgiven you all trespasses;

14 Blotting^a out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

15 And^a having spoiled principalities and powers, he made a show of them openly, triumphing over them in it.¹

16 Let^a no man therefore judge you in meat, or in drink,² or in respect³ of an holy day, or of the new moon, or of the sabbath days:

17 Which^a are a shadow of things to come; but the body ^ais of Christ.

18 Let^a no man beguile you⁴ of your reward in a voluntary humility⁵ and worshipping of angels, ^aintruding into those things which he hath not seen, vainly puffed up by his fleshly mind,

19 And not holding the ^ahead, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

20 Wherefore, if ye be ^adead with Christ

of angels or men, good or bad. 11. In him therefore ye are so complete as to have no need of ceremonial circumcision, as judaizing teachers pretend, being spiritually circumcised by the Holy Ghost, who hath renewed your heart and cut off your whole system of inward corruption—removing the guilt, power, and defilement of it, not by any human influences, but merely by the cleansing and sanctifying operation of Jesus Christ. 12. And in that baptism, which Christ hath instituted in the room of circumcision, ye have received the sign of and obligation to that holiness which is, or ought to be, in you as God's faithful people; and have had represented, sealed, and applied to you a certain and continued death to sin, and a quickening and resurrection to a life of holiness, in conformity to and by virtue derived from his death and resurrection, through that faith you have exercised in your hearts by the same almighty influence by which God raised up Christ from the dead, and will, by virtue of his resurrection, at last raise you up to eternal life. 13. And you, who, in your sinful unregenerate state, were dead in law, lying under a just sentence of condemnation, and dead to God and everything spiritually good, lying under the power and filth of your inward corruptions, which circumcision anciently signified, hath God now raised up to a new life of grace and holiness, in order to a heavenly life of glory and blessedness together with Christ as your Pattern and Head of influence—having, on account of his righteousness imparted, freely pardoned to each of you all your iniquities, original and actual, lesser or greater, and given you a full and glorious title to eternal life; 14. Blotting out, as it were, all our transgressions by the blood of his Son, and thereby disannulling that federal or ceremonial obligation to punishment on account of them which testified that we were transgressors, and which separated the Gentiles from the church and privileges of the Jews, and was the cause of much enmity between them; and by his death entirely removing and utterly destroying it, that it might never be produced in judgment against us. 15. And having, by fully honouring all law and justice, disarmed Satan and all his subordinate ranks of apostate angels of their power, which arises from the curse of the law, he exposed them to open contempt in the view of all the holy

from the rudiments⁶ of the world, why, as though living in the world, are ye subject to ordinances,

21 (Touch^d not; taste not; handle not;

22 Which^e all are to perish with the using;) after^o the commandments and doctrines of men?

23 Which things have indeed^a a show of wisdom in will-worship, and humility, and neglecting⁷ of the body; not in any honour to the satisfying of the flesh.

CHAPTER III.

1 *He sheweth where we should seek Christ. 5 He exhorteth to mortification, 10 to put off the old man, and to put on Christ; 12 exhorting to charity, humility, and other several duties.*

IF ye^a then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

2 Set^d your affection¹ on things above, not on things on the earth.

3 For ye are dead, and your life is hid with Christ in God.²

4 When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

5 Mortify³ therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

6 For which things' sake the wrath of God cometh on the children of disobedience:

7 In the which ye also walked some time, when ye lived in them.³

8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

9 Lie⁴ not one to another, seeing that ye have put off the old man with his deeds;

A.M. cir. 4068.
A.D. cir. 64.

6 Or, elements, ver. 8, 14. Ga. 4. 3. Ep. 2. 15. He. 7. 16. 18. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

7 Or, punishing or not sparing.

CHAP. III.

a Ro. 6. 4. 5. Ep. 2. 6. Ga. 2. 19. 20. ch. 2. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

c Ro. 8. 34. Ps. 110. 1. Ac. 2. 34. Ep. 1. 20. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 27

22 Servants,¹ obey in all things *your* masters according to the flesh: not with eye-service, as men-pleasers; but in singleness of heart, fearing God:

23 And² whatsoever ye do, do *it* heartily, as to the Lord, and not unto men;

Lord has thus freed to retain those rites, or add others, in the worship of God, as if such things could render us acceptable in his sight.

A.M. cir. 4068.
A.D. cir. 64.

1 Ep. 6.5-7. Tit. 2.9.
10.1 Tit. 6.1, 2. 1 Pe. 2.18
20. Phil. 16, with Ga.
1.10. 1 Th. 2.4. Ge. 42.
12. 17.1, 7.

3 See Ep. 6.7.
4 See Ep. 6.8.
5 See Ep. 6.6. 1 Co.
7.22.
6 Is. 3.11. Ro. 2.8.9.
7 He that doeth

A.M. cir. 4068.
A.D. cir. 64.

8 Rom. 7, whether servant or master, shall be judged by his act, and not by his rank.

9 Le. 19.15. De. 1.17.
10.17; 16.19. 2 Ch. 19.7.
100. 34. 19. Pr. 24.23.
Ac. 10.34. Ep. 6.9. Ro.
2. 11. 1 Pe. 1.17. Jude
15.

24 Knowing¹ that of the Lord ye shall receive the reward of the inheritance: for *ye* serve the Lord Christ.

25 But² he that doeth wrong³ shall receive for the wrong which he hath done: and *there* is no respect of persons.

CHAPTER III. Ver. 1. If, according to your profession, ye be indeed risen from under the law, and the guilt and power of sin, to a life of righteousness and holiness—together with, in conformity to, and by the quickening virtue of, our risen Redeemer, applied by faith—let your hearts, in their temper and exercises, and in all your meditations, views, inquiries, and pursuits, by prayer, and every other ordinance of God, aspire after realizing clear and enlarged experiences and assurances of the durable, substantial, and satisfying things of the heavenly state, where he, your ascended Head, is exalted in all his majesty and authority, dignity and glory, rest and safety, to make intercession, and prepare a place for you. 2. Let all your affections of desire and hope, love and delight, be supremely fixed upon the excellent things which belong to and are transacted in that heavenly state, and not upon the empty, uncertain, perishing, and defiling pleasures and enjoyments, or even the carnal ordinances of this world. 3. And this is highly proper, since, by profession and obligation, and many of you by actual communion with Christ in his death, are really dead in your hearts and affections to the Mosaic law, and are crucified with him to sin, Satan, and the world, and all the pleasures and enjoyments of your spiritual life are maintained and promoted in secret and mysterious transactions and fellowship between God and your souls, by virtue of Christ, who is one with him, till it be perfected in that eternal life which lies so much out of sight in this life, but is nevertheless secured and treasured up with Christ in the tender love and immediate presence of God for you. 4. And when Christ, who is the source, author, sustainer, finisher, scope, and end of our spiritual life, and lives in us, shall appear in all his glory to judge the world, ye who accept him by faith shall be glorified together with and in conformity to him in soul and body. 5. In the prospect therefore of that blessed day, and in reflection on the spiritual purity and sublime happiness which ye shall then enjoy, as men dead to sin and risen with Christ, labour to have all your carnal and sinful dispositions, which are like members to the body of inward corruption, and are influenced and exerted by your bodily members, more and more weakened and slain, particularly all inclinations to unchastity in thought, word, and deed, and all excessive or irregular desires after the enjoyments of this world, whereby ye put creatures into an idolatrous competition with or preference to God. 6. Abhor and abstain from them, as polluting abominations which draw down the fearful judgments of God in this life, and especially in the next, upon unbelieving obstinate sinners. 7. And the more earnest care is necessary in this matter, as, in the days of your heathenism and unregeneracy, of free choice and with great eagerness, ye lived in the love and practice of these abominations. 8. But now, as Christians, ye ought to have no further fellowship with these or any other works of darkness; such as causeless and intemperate anger, furious passion, malicious revengefulness, reproachful speeches, particularly of God and sacred things, and all immodest expressions, which tend to defile your own or others' minds. 9. And never, either rashly, in jest, in excuse, in ill-will, or for gain, speak anything contrary to strict truth, since, in profession, and I hope in reality, ye have absolutely cast off and renounced the whole system of inward and original, of subtle, but just now decaying and dying corruption, with all its pernicious and defiling practices; 10. And, by a work of heart-changing grace, ye have, as it were, clothed yourselves with the holy qualities and beautiful ornaments of a new nature, formed after the image of God, the Creator and Renewer of men; 11. In which new creation there is no partial respect shown to persons on account of any external distinctions or privileges, whether they be Jews or Gentiles, savage or polite, slaves or freemen; but Christ is ALL IN ALL in the whole of their salvation, in all their experiences and privileges. 12. Therefore, in an entire dependence

on Christ, and imitation of him, and as persons living in him, and accordingly helped into holiness, and regarded as the objects of God's distinguishing love, instead of indulging or practising works of wickedness, earnestly practise, and, as it were, clothe and adorn yourselves with the most tender compassion towards the distressed, and with a generous and benevolent temper and behaviour towards all men, with modest thoughts of yourselves, and condescension to persons of low degree, with gentleness, mildness, and candour towards all, and persevering patience under repeated and long-continued provocations; 13. Bearing with and forbearing one another's various infirmities; mutually forgiving one another their offences and injuries, in imitation and for the sake of Christ, who, at the expense of his own blood, has fully and freely pardoned all your infinite crimes. 14. And especially let the exercise of brotherly love, as an upper garment, add a beautiful lustre to and regulate all the other graces—which is at once the fulfilment of God's law, and knits together the members of Christ in the most perfect harmony, till his whole mystical body arrive at its perfect stature in him. 15. And for the more effectual cultivation of this brotherly love and every other grace, let the sense of God's friendship with you, through Christ, engage you always to practise and live under the influence of that excellent peace and concord among yourselves of which God is the author, approver, and commander, and to which ye are called by the grace of the gospel, and your union as members in Christ's church; and let the sense of mercies received or expected animate you to constant thankfulness and praise. 16. And for the same purpose let the Holy Scriptures, of which Christ is the author, matter, and end, be applied to and fixedly reside in your hearts, as the constant mean of renewed influences from him, and of directing your whole conversation; and be mutually helpful in instructing and exciting one another to bless and praise God in every proper form—not only with grateful and harmonious voices, but with spiritual and gracious affections towards Jesus Christ, and God in him. 17. And whatever ye do in thought, word, or deed, in public or private, in things religious or civil, let it be done with a conscientious regard to the authority and command of the Lord Jesus Christ, with an humble dependence on him for all direction and assistance, and with an eye to his Father's glory—always giving God thanks for his unnumbered mercies through him, through whom the blessings themselves are granted, and your thanksgivings for them accepted.—18. And as the Christian religion does not dissolve but strengthen all moral obligations to relative duties required by the law of nature, let each of you carefully attend to them, notwithstanding your differences in other things; particularly see that ye Christian wives behave in a meek and submissive manner to your lawful husbands, as far as consists with your superior relation and obedience to Christ. 19. And ye, Christian husbands, treat your wives with all possible tenderness, kindness, and affection, doing all that you can for their temporal and spiritual ease, comfort, and happiness; and never exercise a severe and arbitrary lordship over them, or abuse them by passionate words, blows, or other severe conduct. 20. Ye Christian children, love and honour your parents, of whatever character or condition they be, and conscientiously obey them in every just and reasonable command; for this is agreeable to the will of Christ, and acceptable to God through him. 21. On the other hand, see that ye parents carefully study the tempers of your children, and by prudent, kind, and gentle methods establish your authority over them; but never, by furious or opprobrious language, unreasonable impositions, or unmerciful corrections, sour their minds, break their spirits, and fill them with prejudices against you and the religion which ye profess. 22. And ye servants, whether bought or hired, be diligent and faithful in executing the trusts and doing the business which your masters commit to you, fulfilling all their commands as far as ye can in consistency with your duty to Christ, your Master in heaven; and that cheerfully and sincerely, at all times, from regard to God's honour and authority,

and as in his sight. 23. And whatever ye are called to do in their service, let it not be done with grudging and reluctance, but with a willing and ready mind, from a sense of duty towards the Lord Jesus Christ, in obedience to his command, with a view to his glory, and not from a selfish mercenary spirit, which aims only at pleasing of men. 24. And to animate you to cheerfulness and fidelity in your service, know that, whatever ill treatment or unrighteous returns ye meet with, instead of a suitable reward, from your masters on earth, ye shall now, and especially hereafter, be graciously rewarded with the heavenly inheritance; for in doing your duty to earthly masters ye really pay honour and do service to the Lord Jesus himself, who hath placed you in your subordinate station for that purpose. 25. But he, whether master or servant, who indulges himself in wronging the other by any injustice, shall receive a just and impartial recompense and reward for all his iniquitous conduct, none being respected by Christ more than another upon account of any external circumstances.

Ver. 2. The chief of the 'things above' are—the Father and his eternal love; Christ and his righteousness and intercession; the Holy Spirit and his graces; the company of angels and the spirits of just men made perfect; rest from labours; happiness and glory. C.

Ver. 4. The 'glory' mainly consists in victory over sin and Satan; in acknowledgment as faithful servants, dear children, and heirs of God; in copartnership in the throne of God and the Lamb; in companionship with the blessed; in perfected holiness of heart implanted by the Spirit; and in the glory of renovated bodies, together with the inconceivable splendours of the paradise of God. C.

Ver. 11. Christ is all things to the believer. He is his light, his life, his wisdom, his righteousness, his sanctification, his redemption, his hope here, his glory hereafter.—Christ is... in all; that is, in all believers, of whatever nation, kindred, or tongue; and 'in all' places where two or three are assembled in his name; and 'in all' times and circumstances, even to the end of the world. C.

Ver. 14. Above all—not as if other graces could exist without charity, or as if charity were better than them all; but charity is to be put on as a covering, ornament, or cincture, to all the other garments which believers were required to put on. C.

Ver. 17. In the name of the Lord Jesus—asking of God, speaking to men, and acting in public and private, as instructed of him by his Word and Spirit, and in all conducting yourselves as his disciples, representatives, and servants. C.

REFLECTIONS.—How dignified and happy are they who are risen with Christ, and whose life is laid up with him in God! Certain is their glorious appearance with Christ in the last judgment, and their eternal reign with him in heaven. And it is necessary that they set their affections on things above, and abhor and mortify every lust, shun every sinful practice, and study to be like Jesus their Head, their Saviour, their Portion, their Master, in both heart and life. A worldly and wicked mind and a heavenly hope are quite inconsistent. It is absurd to conceive ourselves members of Jesus Christ, redeemed to God by his blood, while we live in unchastity, covetousness, sinful passion, malice, falsehood, or blasphemy. If we belong to him, we must prove it by our conformity to him in our tempers and practice. Actuated by the faith of his forgiving kindness, what merciful compassion, what meekness, what humility, what forbearance, what readiness to forgive injuries, what brotherly love, what calmness of mind, what experimental and abundant knowledge of the Scriptures, what labours to edify one another, what thankfulness to God, what constant improvement of Christ, what punctuality in relative duties, ought to mark every Christian! And in every relative duty great regard must be had to Christ as the commander, the source, the motive, the pattern, the end of them all.

CHAPTER IV. Ver. 1. And as servants ought to obey their masters in all lawful things, so ye Christian masters ought to deal justly and equitably with them, allowing them proper work, provision, and wages, and giving them proper reproofs or encouragements in their work, knowing that ye yourselves serve the Lord Jesus Christ, and must give an account of your treatment of servants, as well as of every part of your conduct, to him who now inspects, and will hereafter judge and reward you. 2. But to return to general exhortations, let all of you daily, at set seasons, in secret, private, or

CHAPTER IV.

1 He exhorteth them to be fervent in prayer, 5 to walk wisely toward them that are not yet come to the true knowledge of Christ. 10 He saluteth them, and wisheth them all prosperity.

MASTERS,^a give unto *your* servants that which is just and equal; knowing that ye also have a Master ^bin heaven.

2 Continue^c in prayer, and watch in the same with thanksgiving;

3 Withal^d praying also for us, that God would open unto us a door of utterance, to speak the 'mystery of Christ, ^efor which I am also in bonds:

4 That I may make it manifest, ^fas I ought to speak.

5 Walk^g in wisdom toward them that are without, redeeming the time.

6 Let^h your speech *be* always with grace, seasoned with salt, that ye may know how ye ought to answer every man.

7 Allⁱ my state shall Tychicus declare unto you, *who is* ^ja beloved brother, and a faithful minister and fellow-servant in the Lord;

8 Whom ^kI have sent unto you for the same purpose, that he might know your estate, and comfort your hearts;

9 With ^lOnesimus, a faithful and beloved brother, who is *one* of you. They shall make known unto you all things which *are done* here.

10 Aristarchus^m my fellow-prisoner saluteth you, and Marcus,ⁿ sister's son to Barnabas,

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CHAP. IV.

^a Ep. 6.9. Le. 25. 43.
19.13. De. 24. 14.15. Job
24. 10. 11. Mal. 3. 5. Ja. 5.
4.1 Co. 7.22.

^b Is. 57. 15. 16. 66. 7.2.
Ps. 113. 3. 10. 123. 1.

^c See Ep. 6. 18-20. 5.
4.20. Ro. 12. 12. 8.26. 27.
15.30. Lu. 1. 7-11. 8.
9. Mar. 13. 33. 14. 38. 1.

^d 1 Th. 5. 17. Phil. 4. 6. ch. 3.
15. 17. Jude. 20. He. 5. 7.
Ja. 4. 8. 5. 14-16. 1 Jn. 5.
14. 15. Ps. 50. 15.

^e 2 Co. 1. 11. Ep. 6. 19.
10. 13. 18. 1 Th. 5. 26. 2.
Th. 3. 1. Ro. 15. 30. 1 Co.
16. 9. 2 Co. 12. 2.

^f See ch. 1. 1. 26. 22.
Ep. 3. 8. 7. 1 Co. 4. 1.
Mat. 13. 11. 1 Th. 3. 16.

^g ch. 1. 24. 2 Ti. 1. 8.
Phil. 1. 7. 13. Ep. 3. 1. 13.
6. 19. 20.

^h Mat. 10. 27. 28. 1.
Co. 9. 10. Ep. 6. 19. 20.
Ro. 1. 9. 16. 1 Co. 2. 4. 2.
Co. 2. 14. 3. 12. 4. 2.

ⁱ Ps. 90. 12. Mat. 10.
16. 1 Th. 5. 12. Ep. 5. 15.
16.

^j ch. 3. 16. Ep. 4. 20.
Ec. 1. 12. Lu. 4. 22. Ps.
45. 2. Pr. 10. 32. Mar. 9.
50. 1 Pe. 3. 15.

^k See Ep. 6. 21. 22.
Ac. 20. 4. 2. Ti. 4. 12.
1 Th. 13. 1. Ro. 12. 10.

^l 1 Co. 3. 5. 9. 4. 12. 2 Co.
3. 5. 6. 4. 5. 7. 6. 1-10. 20.

^m See Ep. 6. 22. 1 Th.
3. 2. Ro. 12. 15. 15. 1-3.
Co. 1. 19. 6. 2. 2 Co. 11. 2.
28. 29.

ⁿ Phil. 10-19. Ep. 6.
21. He. 3. 1.

^o Ac. 19. 20. 20. 4. 27. 2.
Phil. 24. Ac. 13. 12. 25.
15. 37. 39. 2 Ti. 4. 11. 1.
Pe. 5. 13.

^p Marcus of whom
we read in 12. 12. 12.
He was son of Mary.
He left Paul when on
his first great mission-
ary journey, and con-
sequently Paul re-
fused to take him on
the second, which
caused a separation
between him and
Barnabas. Although

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there is no direct
proof of the fact, we
may believe that
Mark was the author
of the second Gospel.

^q Ro. 15. 7. 16. 2. 1 Co.
16. 10. 11.

^r ver. 7. 1 Co. 3. 5. 9. 4.
12. Co. 3. 6. 5. 20. Phil. 1.
14. 17.

^s ch. 1. 7. Phil. 23.
ver. 7.

^t Ro. 15. 30. Ja. 5. 16.
Ga. 4. 19. Ep. 6. 18.

^u Or, *striving*.

^v Mat. 5. 48. 1 Co. 2.
6. 14. 2. 2 Co. 13. 11.
Phil. 2. 15. 3. 15. ch. 1. 22.
28. He. 5. 14. 6. 1.

^w Not Ro. 10. 2, but
ver. 12. ch. 1. 28. 29.

^x Re. 1. 11; 3. 14-17.
ver. 15. 16.

^y Lu. 1. 3. Ac. 1. 1. 2.
Ti. 4. 10. 11. Phil. 24.

^z Luke the evangelist
is doubtless the person meant.
It is strange that two
of the evangelists
were thus with Paul
during his imprisonment
at Rome.—P.

^{aa} Ro. 16. 5. 1 Co. 16.
10. Phil. 2.

^{ab} 1 Th. 5. 27.
b Phil. 2.

^{ac} 1 Co. 4. 1. 2. Ti. 4. 6.
12-16. 6. 20. 2 Ti. 2. 2. 3.
15. 22-20. 4. 5. ch. 1. 25.
28. 29. Ro. 15. 27. Ac. 25.
18-31. 26. Lu. 9. 62.

^{ad} 1 Co. 16. 21. 2 Th. 3.
17.

^{ae} Paul employed
an amanuensis, but
generally added an
autograph blessing
and salutation. This
he knew would give
external authority to
the epistles, and
cause them to be re-
garded with more
reverence.—P.

^{af} He. 13. 25. Ro. 12.
15. 15. 30. 2 Ti. 1. 8.

^{ag} Ro. 16. 20. 24. 2 Co.
13. 14. Phil. 4. 23. 1 Th. 5.
38. 2 Th. 3. 18. 1 Ti. 6. 21.
2 Ti. 2. 2. Col. 3. 25.
Phil. 25. He. 13. 25. Re.
22. 21.

(touching whom ye received commandments; if he come unto you, ^areceive him;)

11 And Jesus, which is called Justus; who are of the circumcision. These only are *my* ^b'fellow-workers unto the kingdom of God, which have been a comfort unto me.

12 Epaphras,^c who is *one* of you, a servant of Christ, saluteth you, ^d'always labouring² fervently for you in prayers, that ye may stand ^e'perfect and complete³ in all the will of God.

13 For^f I bear him record, that he hath a great zeal for you, and them *that are* in ^g'Laodicea, and them in Hierapolis.

14 Luke,^h the beloved physician,⁴ and Demas, greet you.

15 Salute the brethren which are in Laodicea, and Nymphas, and ⁱ'the church which is in his house.

16 And when this epistle is read amongst you, ^j'cause that it be read also in the church of the Laodiceans; and that ye likewise read the *epistle* from Laodicea.

17 And say to ^k'Archippus, ^l'Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

18 The salutation ^m'by the hand of me ⁿ'Paul. ^o'Remember my bonds. ^p'Grace *be* with you. Amen.

^q Written from Rome to the Colossians, by Tychicus and Onesimus.

public prayer to God, in the name of Christ, plead for his blessings—temporal, spiritual, or eternal. Watch for special calls of Providence and needful assistances of spiritual influence, to make you ever ready, fervent, and persevering in prayer; and watch against all hindrances of it, or deadness or wandering in it. And let all your supplications for mercies be joined with grateful praises and cheerful thanksgivings for what ye have received or expect. 3. And in all your addresses to God earnestly plead with him that I and my fellow-labourers in the ministry may be favoured with extensive opportunities and abilities to preach the gospel in a right manner, and with remarkable success, and to lay open the deep things, and exhibit and offer the unsearchable riches of Christ (for doing of which I am now a prisoner in bonds); 4. That, as far as Providence shall grant me opportunities, I may be eminently assisted in declaring the whole counsel of God with a proper frame of spirit, and in a duly free, extensive, and plain manner. 5. And let the whole of your conversation toward your unbelieving neighbours be managed with such Christian skill, circumspection, and prudence that ye may not be defiled by them, or encourage them in sin; but may, by your example, win them to Christ. In this manner improve and extend every opportunity of doing your proper duty, and doing good to them. 6. And let your speech be always such as proceeds from the grace of God in your heart, and as may recommend his free favour to others, and promote in them a gracious temper, that thereby ye may know how to give a reason of your hope with all modesty, meekness, and wisdom; and how to answer scrupulous doubts, serious inquiries, and captious cavillings relative to any point of Christian faith, duty, or experience which may be proposed to you.—7. As to my outward circumstances and inward comforts, Tychicus, my beloved fellow-Christian and faithful minister of Christ, who brings you this letter, will fully inform you. 8. And being desirous to know how matters in religion stand with you, I have ordered him to make a thorough inquiry, and inform me of them—while he comforts you by his good counsels, and his informations of God's kindness to me. 9. He and Onesimus your countryman, who is now a noted con-

vert to Christ, and comes along with him, will inform you fully of everything important about this place. 10, 11. Aristarchus, the Macedonian, who endangered his life for my sake, and is now my fellow-prisoner; and John Mark, nephew to Barnabas, my dear old colleague in apostolic labours (whom, if he come to you, I hope ye will respectfully receive, according to the recommendations he hath received); and Joshua Justus—the only three Jewish preachers who have here assisted me in propagating the gospel, and comforted me under my sufferings,—send you their heartiest wishes of temporal and spiritual blessings. 12-14. Epaphras, your fellow-citizen, who spends much of his time in earnest wrestlings with God in prayer, that ye may continue steadfast in the faith, be fully instructed in and eminently conformed to the will of God, and who manifests an uncommon concern for your present and eternal happiness, and your neighbours in Laodicea and Hierapolis; Luke, the beloved physician and evangelist; and Demas,—send you their Christian respects. 15. Present my cordial love to your brethren at Laodicea; and particularly to Nymphas, and his regular, holy, and religious family, or other Christians who meet at his house for public worship. 16. And when ye have, in a proper and public manner, read this letter among yourselves, let an exact copy of it be sent to and read in like manner by the church in Laodicea; and let the letter from the Laodiceans be also publicly read among you. 17. And as ye are surrounded with subtle enemies who seek to pervert you, entreat and respectfully admonish Archippus, under a deep sense of the excellent nature, design, and importance of his ministerial work, to lay out himself to his utmost in the authority and strength of Jesus Christ, and for his glory, to fulfil the duties of his office with all wisdom, diligence, faithfulness, and perseverance; explaining, confirming, vindicating, and enforcing the great doctrines of revelation, in exemplifying them in his own conduct, in reproving sin and confuting error, and in every other thing in his power, for the furtherance of the gospel in the conversion of sinners, and the edification and comfort of saints. 18. To conclude in my usual manner, I send you, in my own handwriting, my hearty respects, wishing that the

full favour of God, with all the precious manifestations and effects thereof, may abound towards you. This I heartily desire and hope for; and that my letter may have the greater weight with you, and render you the more earnest in prayer for me, remember that I am suffering, with patience and cheerfulness, in bonds, for preaching the gospel to you Gentiles.

Ver. 1. The 'servants' here spoken of were bond-servants or slaves, therefore the apostle is the more careful to commend them both to justice and equity—principles that could not long be in exercise until slavery would first change its character, and then cease to exist. C.

Ver. 3. *A door of utterance*—acceptable capacity and favourable opportunity of preaching the gospel. C.

Ver. 6. *With grace*—courteous, respectful, free from all rudeness real or affected.—*Seasoned with salt*—commingled with such wisdom as would render it agreeable to the intellectual taste, worthy of being preserved in memory, thought of, and repeated—even as salt seasons food, and preserves it from putrefaction.—*That ye may know, &c.* That having your thoughts in a state of preservation and readiness, and your minds habituated to a respectful and agreeable, because sincere and humble, manner of address, you may be able to reply to the learned or unlearned, the rich or the poor. C.

Ver. 9. *Onesimus* had been Philemon's slave (see Phil.), and is most probably sent as a free man, as the best practical and living commentary on the apostle's directions for masters. C.

Ver. 11. *These only*. It is worthy of remark that Paul had now but five fellow-soldiers at Rome; and yet, let none 'despise the day of small things;' for these were the leaders of that army that finally subdued that gigantic heathen empire.—*Note*. Among the millions of an unconverted world, let the ministers of Christ never despond; God, who encouraged Gideon to assail and conquer Midian with a reduced army, is able to conquer the whole kingdom of darkness by whatever handful he may please to commission. C.

Ver. 16. *The epistle from Laodicea*. Some suppose this to refer to a lost epistle; but this is gratuitous and unauthorized. Some think it to refer to 1 Ti.; others, to the epistle to the Ephesians left by Tychicus on his way to Colosse. What epistle it was is unknown, and conjecture is useless. The record, however, is most valuable, as it inculcates the duty of reading the apostolic writings. C.

REFLECTIONS.—With great equity, mildness, and mercy ought masters to treat their servants, in the view of God's authority over them, and of their accounting to him. Great is the necessity of fervent and persevering prayer for fellow-Christians, and especially for ministers—that they may preach the gospel with proper wisdom, courage, and success. And much wisdom and

grace are necessary to make Christians improve their time, and order their speech to the honour of Jesus Christ and the edification of their neighbours. Much mutual esteem of one another, and fervent wrestlings

for the church; great sympathy towards the distressed; courtesy to all men, especially the saints; and studious care to fulfil their ministry in the Lord—ought to prevail in every minister of Christ. And earnest care to

vie with one another in every grace and duty, and to edify one another in love, and even to render their pastors duly diligent and faithful, ought to take place among all Christian professors.

CONCLUDING REMARKS ON THE EPISTLE TO THE COLOSSIANS.

There is a considerable similarity between the epistles to the Ephesians, the Philippians, and the Colossians; so that they may be most advantageously read as mutual commentaries. The Epistle to the Colossians has in it, however, several particulars that are not referred to in the others. Among these the most prominent are, the germinant doctrines of angel-worship, and acts of voluntary austerity and will-worship, which were subsequently matured by the popedom of Rome;—which voluntary austerities, in penances, pilgrimages, and such like, 'have indeed a show of wisdom and humility, and neglecting of the body;' but have in reality sprung from that ignorance which has rejected, even as the Jews

rejected, 'the righteousness of God,' Ro. 10. 3; which will-worship has superseded the all-prevailing intercession of Christ, by conjoining with him apostles, saints, and angels, all exalted to be objects of confidence, not only without, but in defiance of, the divine commandment, Mat. 4. 10. Thus early did the enemy begin to sow the tares where even the hands of apostles had sown the wheat! And, no doubt, they will be permitted by a wise and merciful Providence to 'grow together until the harvest,' when the tares of false doctrine and evil practices shall be separated, and the wheat of truth and holiness shall be gathered for the garner of the Lord, Mat. 3. 12; 13. 25. C.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS

Thessalonica was the chief city of Macedonia, rebuilt by Philip the father of Alexander the Great, and so named to commemorate his victory over the Thessalians. Here Paul planted a Christian church, consisting partly of Jews and partly of Gentiles; but was quickly driven from them by the fury of the Jews, Ac. 17. 1-10; and his attempt to return to them seems to have been hindered by the same cause, ch. 2. 18. To show his great affection for, and care of them, and to prevent their being seduced by false teachers, or discouraged by persecution, he wrote them this epistle;—in which he affectionately thanks God for his mercy manifested in their conversion, ch. i.: represents the engaging example he had set before them, and the tender care he had of them; his intention to send Timothy to comfort them, and his praying for their welfare, ch. ii. iii.: and, in view of the approaching judgment of the world, admonishes them to make proper preparation in all the branches of holiness, ch. iv. v.

[Thessalonica was a flourishing city and seaport, the capital of Macedonia. This name was given to it by Philip, father of Alexander, in memory of his conquest of Thessaly. We learn from Ac. 17. 1-9 that Paul, during his first tour in Europe, preached the gospel in Thessalonica with considerable success, but was driven thence through the malice of the unbelieving Jews. From Thessalonica he went to Berea, and thence to Athens. From Athens he sent Timothy to Thessalonica to inquire into the state of the church, and confirm the new converts in the faith. Timothy, on his return, found Paul at Corinth,—whence, about A.D. 52 (as is generally supposed), he wrote this epistle, the topics being suggested by Timothy's report. This is also generally believed to have been the first of that glorious series of epistles with which Paul afterwards enriched the churches. Particular references are made in this epistle to Ge. 15. 16; Is. 59. 17; Zec. 14. 5; 1 Co. 15. 22, 51, 52. C.]

CHAPTER I.

¹ The Thessalonians are given to understand both how mindful of them Saint Paul was at all times in thanksgiving and prayer: 5 and also how well he was persuaded of the truth and sincerity of their faith, and conversion to God.

PAUL,^a and Silvanus, and Timotheus, unto the church of the ^bThessalonians which is in ^cGod the Father and in the Lord Jesus Christ: ^dGrace be unto you, and peace, from God our Father, and the Lord Jesus Christ.

² We^e give thanks to God always for you all, making mention of you in our prayers;

³ Remembering without ceasing ^gyour work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, ^hin the sight of God and our Father;

CHAPTER I. Ver. 1. Paul, together with Silas and Timothy, his assistants in preaching the gospel—to you Christians at Thessalonica who believe in God as the only true God, and in Jesus Christ as the only true Messiah—wish all the rich manifestations and fruits of divine favour, and the most abundant peace and prosperity, temporal, and especially spiritual and eternal, from these divine Persons, according to their different stations in the work of our redemption. 2. And in our stated and occasional addresses to God, we

daily, and in the most express manner, offer up our most solemn thanksgivings to God for his mercy bestowed upon you, and our most fervent supplications that he would perfect his work of grace which he has begun in you; 3. Being animated hereunto by the affecting and constant remembrance which we have of that lively and operative faith manifesting itself in all holy obedience, and of that ardent love to Jesus Christ, his oracles, ordinances, and people, and the manifold exertions thereof towards us and towards one another,

and of that patient continuance in well-doing under all your tribulations, and waiting for God to crown your lively hopes of eternal life, through our Lord and Saviour Jesus Christ, with full enjoyment—which he has wrought in you, through the living and constant faith which, as his children, ye exercise with all uprightness and sincerity, as in his sight: 4. By which manifest fruits of holiness ye and we justly conclude that ye have graciously led to accept eternal salvation. 5. For the gospel preached by me and my

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CHAP. I.

^a Ac. ix. xiii. xxviii.; 13. 6; 15. 22; 23. 40. ^b Co. 1. 19. ^c Th. 1. 1. ^d Pe. 5. 12. ^e Ac. 16. 1-3. ^f Th. 1. 2. ^g Th. 1. 2. ^h Phil. 1. 1. ⁱ Col. 1. 1. ^j Ac. 17. 1-10. ^k Phil. 1. 15. ^l Th. 1. 10. ^m Ga. 1. 22. ⁿ 1. Jn. 1. 3. ^o Jn. 1. 23; 17. 21. ^p 1. Co. 1. 2. ^q Ep. 1. 1. ^r Pe. 1. 2. ^s Th. 1. 2. ^t Ro. 1. 7. ^u 1. Co. 1. 3. ^v Ga. 1. 3. ^w Ep. 1. 2. ^x Phil. 1. 2. ^y Col. 1. 2. ^z Th. 1. 2. ^{aa} 1. Th. 1. 2. ^{ab} 2. Pe. 1. 2. ^{ac} Nu. 6. 24-26. ^{ad} See Ro. 1. 8-10. ^{ae} Co. 1. 4-8. ^{af} Ep. 1. 15. ^{ag} Phil. 1. 3-11. ^{ah} Col. 1. 3-6. ^{ai} Th. 1. 3. ^{aj} Ac. 17. 7. ^{ak} 10. ch. 2. 13; 14. 3. ^{al} 1. Jn. 6. 27. ^{am} Ga. 5. 6. ^{an} Ja. 2. 17. ^{ao} He. 6. 10. ^{ap} Ro. 16. 6. ^{aq} 8. 25. ^{ar} 12. 12. ^{as} Co. 15. 58. ^{at} Ja. 1. 3. ^{au} 4. 2. ^{av} Pe. 1. 6. ^{aw} Re. 1. 9. ^{ax} 2. 3. ^{ay} A. Ge. 5. 24. ^{az} 17. 1. ^{ba} Ps. 16. 8. ^{bb} 2. Co. 2. 17. ^{bc} 1. Pe. 3. 4.

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¹ ch. 2. 13; ver. 5. 9. 10. ² Th. 2. 13. ³ Pe. 1. 2. ⁴ Pe. 1. 10. ⁵ Col. 3. 12. ⁶ Ep. 1. 3-11. ⁷ Ro. 8. 28-30. ⁸ 9. 6-23. ⁹ 11. 2-7. ¹⁰ Th. 1. 9. 10. 15-17. ¹¹ *Beloved of God, your election.* ¹² Is. 55. 11. ¹³ Mar. 16. 20. ¹⁴ Co. 10. 4. 5. ¹⁵ 1. Co. 1. 24. ¹⁶ 2. 4. ¹⁷ 4. 20. ¹⁸ 2. Co. 6. 6. ¹⁹ Ga. 3. 5. ²⁰ Col. 2. 2. ²¹ ch. 2. 1. 13. ²² He. 2. 3. ²³ 6. 11. ²⁴ Th. 3. 3-7. ²⁵ ch. 2. 1-11. ²⁶ Th. 3. 8. ²⁷ Ac. 20. 18-35. ²⁸ 1. Co. 2. 2. ²⁹ 5. 4. 9-13. ³⁰ 2. Co. 1. 12. ³¹ 2. 14-17. ³² 3. 12. ³³ 4. 1. 2. 6. 3-10. ³⁴ Th. 1. 12-16. ³⁵ 2. Th. 3. 10. ³⁶ 1. Co. 9. 1-22. ³⁷ 2. Co. 12. 4. 2. ³⁸ Th. 2. 10. ³⁹ 1. Co. 11. 1. ⁴⁰ 4. 16. ⁴¹ 2. Co. 8. 5. ⁴² Phil. 3. 17. ⁴³ 2. Th. 3. 9. ⁴⁴ ver. 5. ⁴⁵ ch. 2. 13. ⁴⁶ 14. 3. ⁴⁷ 2. Th. 1. 4. 5. ⁴⁸ Ac. 17. 5. ⁴⁹ 4. 13. ⁵⁰ He. 10. 34. ⁵¹ Ho. 2. 14. ⁵² Tit. 2. 7. ⁵³ Th. 4. 12. ⁵⁴ Ro. 10. 18. ⁵⁵ Th. 3. 1. ⁵⁶ 15. 2. 3. ⁵⁷ 11. 9. ⁵⁸ 2. 7. ⁵⁹ 15. 66. ⁶⁰ 19. 20. ⁶¹ ch. 4. 10. ⁶² 2. Th. 1. 4. ⁶³ Ro. 1. 8.

4 Knowing, brethren beloved, your election of God.¹

5 For your gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost;

7 So that ye were ensamples to all that believe in Macedonia and Achaia.

8 For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is

spread abroad; so that we need not to speak any thing.

9 For they themselves show of us 'what manner of entering in we had unto you, and how 'ye turned to God from idols, to serve the living and true God;

10 And 'to wait for his Son from heaven, whom^a he raised from the dead, *even* 'Jesus, which delivered us from the wrath to come.

CHAPTER II.

1 *In what manner the gospel was brought and preached to the Thessalonians, and in what sort also they received it.* 18 *A reason is rendered both why Saint Paul was so long absent from them, and also why he was so desirous to see them.*

FOR yourselves, brethren, know 'our entrance in unto you, that it was not in vain.¹

2 But^b even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we 'were bold in our God to speak unto you the gospel of God with much contention.²

3 For^a our exhortation *was* not of deceit, nor of uncleanness,³ nor in guile:

4 But 'as we were allowed of God to be put

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Ver. 5, 6, ch. 1, 13.
5 Ac. 14, 15. 1 Co. 12.
2 Ga. 4, 8. Is. 2, 3, 18-20.
xxx. xlii. xliii. xlv. lx.
1 Mar. 15, 43. Lu. 7.
25, 1 Co. 1, 7, 2 Th. 3, 3, 1.
7 Ac. 1, 11; 3, 21. Phil. 3.
20. Re. 1, 7. He. 9, 28.
Tit. 1, 13. 2 Th. 4, 8. 2 Pe.
3, 1, 14. Ch. 4, 10.
11 Ac. 2, 24. Ro. 4, 25.
1 Pe. 1, 21. 1 Co. xv.
7 Mat. 1, 21; 3, 7. Ro.
5, 9, 10. 2 Th. 1, 10, 11.
Re. 5, 9. 1 Pe. 2, 24; 3, 18.
Ga. 3, 13. Ch. 5, 9. 15, 45.
17, 22-25.

CHAP. II.

1 See ch. 1, 3-10 ver.
13, 2 Th. 3, 1.
2 Not in vain, but
followed by 'belief of
the truth,' and pro-
ductive of 'fruit unto
holiness.—C.
3 2 Th. 3, 11. Ac. 16, 12.
22-24, 37.
4 2 Co. 3, 5, 6. Ac. 17.
2, 10. Phil. 30. Col. 2, 1.
1, 24, 28, 29. ch. 3, 3, 7.
Ep. 6, 19. Jude 3.
5 Contention. Fer-
vency and zeal in the
face of determined
and obstinate opposi-
tion.—C.
6 2 Co. 2, 17; 4, 5; 7.
2 Th. 1, 13. 2 Pe. 1, 10.
7 Ga. 2, 7. Ep. 3, 8. 1
Th. 1, 11, 12. Tit. 1, 3. 1
Co. 1, 2, 9, 17. Gal. 1, 10. 1
Co. 2, 4, 5, 13, 2 Co. 4, 1, 2;
5, 11, 20.
8 Nor of unclean-
ness—as ministering

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to your corrupt pas-
sions, but, on the
contrary, as enforc-
ing their mortifica-
tion.—C.
9 See Je. 17, 10. Re.
2, 23.
10 Ac. 20, 33. 2 Co. 2.
17, 4, 7; 3, 12, 17. Mat.
23, 12. Ro. 10, 18. 2 Pe. 2.
3. 1-3, 10. Je. 6, 13, 14.
Eze. 13, 16, 19.
11 Ro. 1, 9; 5, 1. 2 Co. 1.
18; 11, 31. Gal. 1, 20. Phil.
1, 8, 1 Th. 5, 21. 2 Th. 4, 1.
12 In. 5, 41, 44; 12, 43.
Gal. 1, 10; 5, 26.
13 2 Co. 2, 10, 11; 12, 13-
15. Phil. 8, 9. ver. 6. 1
Co. 9, 12, 14; 12, 3, 8.
14 Or, used autho-
ritatively.
15 The meaning of
'burdensome' is to
be collected from its
opposite, ver. 7, 9;
from which it appears
to refer either to the
'burden' of authority
over them, or support
from them.—C.
16 1 Co. 2, 3; 9, 1-22. 2
Co. 10, 1, 2, 10, 11; 13, 4.
2 Th. 3, 9. 2 Th. 10, 24.
25.
17 Ro. 1, 11. 2 Co. 12.
14, 15. Gal. 4, 19. Col. 1.
28; 4, 12. He. 11, 17.
18 Ac. 18, 30-34, 35. 1
Co. 4, 12; 9, 12, 15. 2 Co.
10, 15; 11, 4, 12, 13; 12, 10.
13-15. 2 Th. 3, 7-9. 1 Th.
4, 10, 2 Th. 10.
19 1 Sa. 12, 3. Ac. 20.
23-35. 2 Co. 7, 2.
2 Th. 3, 1. 1 Th. 4, 12. 2 Th.
3, 10.

in trust with the gospel, even so we speak; not as pleasing men, but God, 'which trieth our hearts.

5 For 'neither at any time used we flattering words, as ye know, nor a cloak of covetousness; 'God is witness:

6 Nor^d of men sought we glory, neither of you, nor yet of others, when 'we might have 'been burdensome,⁵ as the apostles of Christ.

7 But we were 'gentle among you, even as a nurse cherisheth her children:

8 So, 'being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.

9 For ye remember, brethren, 'our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

10 Ye^e are witnesses, and God *also*, how holily and justly and unblameably we behaved ourselves among you that believe:

assistants did not merely reach your ears; but while it was attested by miracles, the almighty influence of the Holy Ghost brought it home to your hearts, and produced in your souls an unshaken assurance of the truth and importance of it, and of your personal interest in the blessings thereby conveyed; God thus owning our plain, patient, and faithful preaching of the gospel among you, in order to promote your eternal salvation. 6. And by this powerful influence of the gospel on your hearts ye immediately became imitators of us preachers, and of Christ our glorious Master, in faith, obedience, and patience, having, amidst all your severe persecutions, firmly believed the truths of the gospel, and thereby received such inward consolations of the Holy Ghost as sweetly supported you under your sufferings; 7. So that ye became eminent, encouraging, and exemplary patterns of faith, patience, and holiness, to all those who in Greece were afterwards turned to the Lord. 8. For the gospel of Jesus Christ, having had such glorious success among you, was thenceforward published far and near with great reputation and advantage—the fame of your faith in God through Jesus Christ, manifested by remarkable fruits of holiness, having so spread abroad that we have no occasion to speak of it; 9. For wherever we travel we meet with persons who are disposed, with wonder and joy, to mention to us what happy effects our ministrations had among you; with what sincerity ye embraced the gospel which we preached; and how, by its powerful influence, ye voluntarily and quickly renounced your heathen idols, and with indignation turned from them, to believe in, adore, and obey that God who alone has all life, glory, and blessedness in himself, and is the fountain of all created life, natural, temporal, spiritual, or eternal; 10. And to wait with faith, preparation, patience, desire, and hope, under all your present sufferings, for the glorious appearance of his eternal Son, whom he hath raised from the dead to judge the world—even Jesus Christ, who, by his obedience and suffering, secured, and by his loving sacrifice seeks, our deliverance from his dreadful wrath, which will be for ever coming, like a perpetual torrent of deep displeasure, to the wicked.

Ver. 1. *In God the Father*, because dwelling in his love, 1 Jn. 4, 16. *'In God' the Son*, as a living member in a living body, 1 Co. 12, 27. C.

Ver. 5. *As ye know*, &c. More accurately—'Even as ye know (ye yourselves from personal observation and experience) what manner of men we proved to be (i.e. were shown by our acts, and the authority and power with which we proclaimed the gospel) among you, on your account' (so as thus to promote your eternal interests by pressing gospel truth on your acceptance). P.

Ver. 8. Thessalonians being a sea-port, the news of the conversion of so many of the inhabitants would readily obtain a wide circulation—so graciously does God overrule all local circumstances to the advancement of the kingdom of his Son! O that Britain, the great sea-port of the world, would combine the gospel with all her commerce, and supply the nations with that merchandise which is better than gold, and enrich them with that gain which is better than fine gold! C.

Ver. 9. *They themselves*—that is, 'all that believed in Macedonia and Achaia,' ver. 7. C.

Ver. 10. *Hope*—the hope especially of Christ's second coming—is the chief subject of this epistle. It is the pole-star of the church on earth; for then, and only then, will be consummated the church's happiness. The Greek word does not convey the idea of immediate expectation, but rather of deep, abiding, patient faith and expectation. P.

REFLECTIONS.—Thrice happy is it when the gospel is really accepted in the hearers' hearts; and when they, by their conversion from idols to God, and a holy imitation of Christ and his servants, in love, patience, and purity, prove their active faith in him! They are a credit to their religion who receive the gospel with full assurance of its divine truth, excellence, and importance, and with joy in the Holy Ghost, amidst manifold tribulations. With great pleasure should faithful ministers assist one another, and reflect on the success of their labours, regard their spiritual children, pray for them, and labour to promote their edification. And nothing is more endearing, comforting, or animating to holiness, than saving views of Jesus Christ the Son of God and his everlasting salvation.

CHAPTER II. Ver. 1. And yourselves, my dear Christian brethren, know that, as I and my two fellow-preachers did not entertain you with unprofitable subjects, or a mere sound of words in our ministrations, so they were not without that good fruit which the promise of God had given us ground to expect. 2. And in hopes of this, even after we had been treated with the utmost cruelty and contempt at Philippi, we, in an humble dependence on our God, publicly preached the gospel among you with a holy resolution and undaunted courage, and with great zeal and fervour of spirit—striving for your conversion, and against the furious opposition of the unbelieving Jews. 3. For our exhortations to duty, and comforting encouragements under sufferings, did not consist of erroneous doctrines leading to licentiousness, but of the pure gospel of Christ, productive of holiness in heart and life; nor did we minister to you in hypocritical pretences of piety and zeal, or of love to you, in order to promote our own selfish ends, but in the sincerity of our hearts, for the glory of God and your real welfare. 4. There was no falsehood or impurity in the matter, or insincerity or selfishness in the manner of our preaching; but as God had chosen, authorized, and furnished us for, and intrusted us with, the preaching of the gospel, so we endeavoured to preach it exactly as we received it from him—not in a manner suited to the corrupt taste, notions, and fancies of men, but with such purity and sincerity as God, the searcher of hearts, could not but approve of. 5. We can appeal to you, and even to God himself, that we never studied, by fawning or complimentary speeches, to ingratiate ourselves with any of you; nor did we ever encourage any to expect salvation in their sins, or by their own righteousness or strength; nor did we ever make use of religion as a

pretence to cover some secret design of making advantage of you; 6. Nor were we ever ambitious of being honoured by men, or ever contrived, intended, or endeavoured to be admired, caressed, or applauded by any among whom we ministered; nor, though as messengers of Christ we might have justly claimed it, did we ever require a maintenance from you; 7. But, on the contrary, we behaved among you with such humility, modesty, meekness, and self-denial, as plainly marked the most tender and affectionate concern to do everything possible for your spiritual benefit, help, comfort, and eternal salvation; 8. Inasmuch that we not only took great pleasure in preaching to you the gospel of Christ in a suitableness to your necessities, but were ready to testify our affection to you in the most tender compassion, exhausting our strength and spirits, and nazarizing or even laying down our lives to promote your spiritual and eternal welfare. 9. In proof of which, ye cannot but remember, that while we were among you we not only spent our strength in our ministerial labours, but even worked early and late at our secular callings for our livelihood,—that, as an evidence, it was not your wealth, but your spiritual and eternal salvation, we were earnestly desirous of—we might preach the gospel to you without putting you to any expense. 10. We can appeal to your consciences, and even to the all-seeing and heart-searching God, that we exercised ourselves in a conscientious discharge of all the duties of religion towards God, and of righteousness towards men; and always in such a sober, humble, benevolent, and inoffensive manner as might best recommend the good ways of the Lord among you, who were brought to the faith of Christ by our ministrations. 11, 12. And while we set you a good example in our own behaviour, ye cannot but know how we counselled, entreated, excited, and encouraged every one of you to practise the like Christian duties in your respective stations, and did all that we could to comfort you under your tribulations; and, with the greatest earnestness and affection, in the name and authority of Jesus Christ, solemnly charged you to live answerably to the holyness and will, and to the blessed favours of God as your God, who has truly invited you by the gospel to partake of all the blessings and honours of his kingdom of grace in this world, and of his kingdom of glory in that which is to come. 13. In reflection upon which, we are exceedingly thankful to God, and daily praise his blessed name, that, when we were sent by him to preach the gospel to you, your hearts were opened to attend to it, and embrace it with reverence, faith, love, and obedience, not as a human scheme, or on the ground of human authority, but as indeed a revelation from God, and upon the ground of his authority, as a doctrine of which none but God himself is the contriver and author, and which, through his blessing, worketh so powerfully in changing the

11 As ye know how we exhorted, and comforted, and charged every one of you, as a father doth his children,

12 That ye would walk worthy of God, who hath called you unto his kingdom and glory.

13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe.

14 For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews;

15 Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men;

16 Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway; for the wrath is come upon them to the uttermost.

17 But we, brethren, being taken from you

A.M. cir. 4058.
A.D. cir. 54.

9 ver. 7. 1 Co. 4. 15.
Ga. 4. 19. Ge. 18. 19. Pr.
4. 1-13.

Ep. 4. 1. Col. 1. 10.
Phi. 1. 27. Ge. 17. 1. 1 Pe.
1. 15. 1 Co. 7. 24.

1 Co. 1. 9. 1. 20. Ga.
1. 6. 5. 8. Ep. 4. 2. ch. 5. 24.
2 Th. 2. 14. 2. 11. 1. 9. He.
3. 1. 1. 2. 9. 5. 10. 2 Pe.
1. 3. 10.

6 Kingdom and
glory has been pro-
nounced a Hebraism
for 'glorious king-
dom,' but the phrase
seems rather to be
descriptive of the
'kingdom of God' in
its 1st stage;—first,
as a church militant;
then as a church tri-
umphant.—C.

7 See ch. 1. 3, 5.

8 Mat. 10. 40. Ga. 4.
14. 2 Pe. 2. ch. 4. 8.

9 ch. 1. 5. 10. Ja. 1. 18.
1 Pe. 1. 23. Ac. 16. 14. 1.
Co. 3. 5. 6. He. 4. 12. Jn.
6. 69. 68. 15. 3. 17. 17. 2.
Co. 3. 18. Je. 15. 10.

10 ch. 1. 6. Ac. 17. 5. 13.
He. 10. 32-34. Ac. VIII.
xii.

11 Mat. 5. 12. 23. 34. 37.
Lu. 6. 23. 12. 53. Ac. 2.
23. 30. 15. 15. 39. 7. 58. 8.
41. 19.

12 Or, chased us out.

13 Ac. 13. 50. 14. 5. 19;
17. 13. 18. 12. 19. 9. 22.
21. 25.

14 Ge. 15. 16. Mat. 23.
32. 24. 21. Mar. 11. 15.
Mat. 3. 12. 8. 12. 11. 21.
24. 12. 45. 21. 44. 22. 7.
Lu. 13. 3. 5. 9. 17. 22. 37.
19. 27. 41. 45. 21. 20-24.
He. 6. 8. Re. 22. 11. 1 Pe.
4. 8.

15 The (judicial)
wrath that, on ac-

A.M. cir. 4058.
A.D. cir. 54.

count of their sins,
has delivered them
up to their own coun-
sel, and given them
over to a reprobate
mind.—C.

1 Co. 5. 3. Col. 2. 5. 2
Kl. 5. 20.

10 ch. 3. 10. Ro. 1. 13;
15. 22.

11 As Ac. 23. 12, or
14. 12.

12 Satan hindered,
by stirring up the
enmity of the Jews.
—C.

13 Pr. 16. 31. Eze. 16.
12. 23. 42. 2 Co. 1. 14. Phi.
2. 16; 4. 1. Jude 24. Re.
1. 7.

14 Or, glorying.

CHAP. III.

a ver. 5. Ac. 17. 15.

1 Forbear. Rather,
'bear the anxiety'
arising from an un-
certainty about your
state either of suffer-
ing or firmness (see
ver. 5).—C.

2 Ac. 16. 1. 17. 14. 15.
Ro. 16. 21. 1 Co. 16. 10.
Phi. 2. 19. 25. Ep. 6. 21.
22. Col. 4. 7. 8. Ac. 14. 22.
Ro. 1. 22.

3 Ac. 5. 41. 20. 24; 21.
12. Ro. 5. 3. Col. 1. 24. 2.
2 Th. 1. 12. 1. 12. Phil. 1. 14.
Ep. 3. 13.

4 Jn. 16. 2. 33. 1 Co. 4.
9. Ac. 14. 22; 20. 23; 17. 5.
21. 11. ch. 2. 14. 15. Ro. 8.
29. 2 Th. 3. 12. 1 Pe. 2. 11.
ver. 4. Ke. 3. 19. He. 12.
5-11.

5 Appointed—even
as gold or silver is
appointed to the fire
for refining.—C.

for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire.

18 Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.

19 For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?

20 For ye are our glory and joy.

CHAPTER III.

1 Saint Paul testifieth his great love to the Thessalonians, partly by sending Timothy unto them, to strengthen and comfort them; partly by rejoicing in their well-doing; 10 and partly by praying for them, and desiring a safe coming unto them.

WHEREFORE, when we could no longer forbear, we thought it good to be left at Athens alone;

2 And sent Timothy, our brother, and minister of God, and our fellow-labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith;

3 That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto.

4 For verily, when we were with you, we

sentiments, inclinations, and views of you who believed it. 14. As a proof of which blessed operation in you, ye had no sooner embraced it in faith and love than ye became imitators of us and of the believers in Judea—courageously, calmly, patiently, and even cheerfully submitting to the persecutions of your countrymen for the sake of Christ, even as they did to those of their Jewish brethren, 15. Who, in the madness of their rage, murdered the Lord of glory and only Saviour of mankind, as their fathers did the ancient prophets; and who have all along, and everywhere, persecuted us ministers of Christ—acting in direct opposition to the merciful nature and holy law and gospel of God, and even to the common welfare of men; 16. Doing what in them lies to hinder our preaching the gospel to you Gentiles, for your conversion and salvation; and thus, through their obstinate prejudices and furious opposition to Christ and his servants and cause, filling up the measure of their own and their fathers' iniquities, till the righteous wrath of God, which has already begun against them, dreadfully complete their ruin, and without remedy destroy their church and state for many ages, till the fulness of the Gentiles' conversion to Christ occasion their restoration. 17, 18. Being, by their outrageous persecution, driven from you exceedingly against our will, when, in your tribulation and danger, ye had much need of our further counsel, admonitions, cautions, and encouragements, my brethren, and especially myself, have been extremely desirous, and have once and again attempted, to pay you a visit; but Satan, that adversary of Christ and his ministers, and of your salvation, has hitherto, by his instruments, laid such entanglements and obstacles in our way as rendered it improper. 19, 20. We are, nevertheless, still as mindful of you as ever, and as affectionately desirous to see you, if the Lord permit; for what is the hope which chiefly animates us in our ministrations? What is our chief joy in them? Or what is the crown of glory we expect as our reward at the end?—Is it not that we shall present you and other converts as chaste virgins to Christ; that when he who is our life shall appear, ye, together with us, may appear with him in glory, and sit on his right hand?

REFLECTIONS.—Great patience, courage, candour, diligence, humility, prudence, tender affection, self-denial, unblamable holiness, and equity, are necessary for ministers in all their ministrations and conduct. And happy is the church in which such are found, and where hearers receive the gospel into their hearts upon the testimony of the Holy Ghost, and experience it powerfully influencing them to universal holiness and

readiness to suffer for its sake! Desperately malicious are apostate professors against Christ, his truths, and people, and certain and dreadful is their punishment. In manifold forms Satan bestirs himself to hinder the spread of the gospel by faithful ministers.—But dear is the affection such bear to their spiritual children; great the comfort they take in them now, and exalted the honour they will have by them in the great day of account.

CHAPTER III. Ver. 1. Such was the distressing care of my mind about you, as young converts in perilous circumstances, that, when I found I could by no means quickly return to you myself, I chose rather to struggle alone with difficulties unnumbered at Athens than neglect anything which might contribute to your edification; 2. And therefore cheerfully parted with my dearly beloved brother Timothy, whom God has by his grace called to, richly furnished, and rendered most laborious and faithful in the ministerial office, and sent him to labour among you in exciting, strengthening, and confirming your faith in Christ and the great doctrines of the gospel, and that he might revive in your souls a sweet sense of the glorious advantages and delights which result from your faith in this, and especially the other world; 3. That so none of you might be disheartened or staggered at the afflictions and persecutions which ye or we have to endure for the sake of Christ; especially as ye know that God, in his eternal, infinitely wise, and holy purpose, has appointed us, the servants and followers of Christ, to suffer with and for him, as well as to reign with him. 4. For when I and my fellow-labourers in the work of the gospel were present with you, we warned you that both you and we must expect trouble and persecution in following Christ; and ye know it quickly came upon us before your eyes. 5. And on account of the troublesome circumstances in which we were forced to leave you, I could no longer forbear sending Timothy to inquire concerning your spiritual condition, lest, by the violence of persecution, the subtlety of false teachers, or the deceitfulness of your own hearts, Satan—that malicious, artful, and busy adversary—should prevail to draw some of you back from the truths and ways of the Lord, after all the promising appearances ye had made.—6. But when Timothy returned to us at Corinth, and informed us that, notwithstanding all your trials, temptations, and dangers, ye stand fast in the faith of the gospel, and in your love to Christ and his truths, ordinances, ministers, and people, and retain an affectionate remembrance of us in your daily prayers, and a lively sense of the excellent doctrines which we

preached among you, and are often speaking of us with esteem and honour, and earnestly desirous of another visit from us; 7. These good tidings of your steady perseverance in the faith of Christ, and the genuine fruits thereof, entirely removed all our painful anxiety about you, and exceedingly comforted us under all the troubles to which we have been exposed for the gospel's sake. 8. For whatever were our difficulties, dejections, and solicitude concerning you before, we are now alive and comforted in our souls, and go on cheerfully in our work, since we knew that ye continue so steadfast in your adherence to the Lord Jesus, and hold fast the profession of your faith without wavering. 9. For, considering the happy state of your affairs, how can we ever be thankful enough to God, in fresh returns of praise, for his grace bestowed on you, and for giving us hearts to rejoice so exceedingly and sincerely in it before him: 10. In all our stated and occasional devotions praying with uncommon fervour, earnestness, and importunity, that, if it be his will, we may be allowed to visit you again, and be further instrumental in instructing, establishing, and building you up in knowledge, faith, comfort, and holiness, unto complete and eternal salvation? 11. And to promote these valuable purposes, may God himself, whose kingdom ruleth over all, and who is your loving God and Father; and our Lord Jesus Christ, who, as Mediator, is Head over all things to his church—by his overruling providence, grant us a speedy and unobstructed opportunity to visit you. 12. And whether we be permitted to come to you or not, may the Lord Jesus, as your Head of influence and government, enable you, by his Spirit, still more abundantly to increase in Christian love towards one another, as members of the same mystical body of Christ, and children of the same heavenly Father, and even in all good-will towards all men, with all sincerity and fervour, even as our affection increases towards you; 13. To the end that he may thus strengthen, stablish, and confirm your whole souls in the doctrines of the gospel, and in every grace, and may preserve you blameless in every good word and work, and in all holy conversation before our all-seeing God and Father, till ye be presented holy, unblamable, and unreprouvable, when Jesus Christ, attended by all his holy angels and glorified saints, shall come to judge the world.

REFLECTIONS.—Ministers should be very solicitous to demonstrate their love to their people, and use every mean possible for their establishment and comfort in the truth; and to prevent their being seduced by deceivers, or dispirited by sufferings, especially when they are but newly converted and babes in Christ.—The

told you before that we should suffer tribulation; ⁴even as it came to pass, and ye know.

5 For this cause, ⁵when I could no longer forbear, I sent to know your faith, ⁶lest by some means the tempter have tempted you, and our labour be in vain.

6 But now when ⁷Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you;

7 Therefore, brethren, ⁸we were comforted over you, in all our affliction and distress, by your faith:

8 For ⁹now we live, if ¹⁰ye stand fast in the Lord

9 For what ¹¹thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God;

10 Night¹² and day praying exceedingly that we might see your face, and might ¹³perfect that which is lacking in your faith?

11 Now¹⁴ God himself and our Father, and our Lord Jesus Christ, direct¹⁵ our way unto you.

12 And¹⁶ the Lord make you to increase and abound in love one toward another, and toward all ¹⁷men, even as we ¹⁸do toward you:

13 To the end he may ¹⁹stablish your hearts unblameable in holiness before God, even our Father, at the ²⁰coming of our Lord Jesus Christ with all his saints.

CHAPTER IV.

1 He exhorteth them to go forward in all manner of godliness, 6 to live holily and justly, 9 to love one another, 11 and quietly to follow their own business: 13 and, last of all, to sorrow moderately for the dead. 15 And unto this last exhortation is annexed a brief description of the resurrection, and second coming of Christ to judgment.

FURTHERMORE then ¹we beseech² you, brethren, and exhort³ you by the Lord Jesus, that ⁴as ye have received of us how ye ought to walk and to please God, ⁵so ye would abound more and more.

2 For ye know ⁶what commandments we gave you by the Lord Jesus.

3 For⁷ this is the will of God, ⁸even your sanctification, that ye should abstain from fornication:⁹

4 That every one of you should know how

more thoroughly professors count the cost at their entrance on religion, the better they will withstand Satan's temptations to apostasy. And when church-members persevere and increase in knowledge, faith, love, and good works, it gives great comfort to their faithful ministers; yea, it supports them under their distresses, engages their thankfulness to God, and animates their prayers for and delight in them.—But it is Jesus Christ, and his Father, and his blessed Spirit, who are alone the proper source of believers' gospel privileges, growth and establishment in grace, and happy meetness for and comfortable appearance in the last judgment.

CHAPTER IV. Ver. 1. In order to your being established in holiness at the great coming of our Lord Jesus, with the most tender affection we entreat, and with the highest authority, in the name and for the

sake of the Lord Jesus, we exhort and charge you, that, according to the inspired directions which ye have received from us, how to order your whole conversation in a manner acceptable to God through Christ, ye would, by his grace, more and more labour to improve and excel therein every day. 2. For ye cannot but know and remember what holy precepts we delivered to you when with you, as the rule of your behaviour in all things; and with what solemn and evangelical arguments we enforced and pressed them on your consciences, by the immediate authority of the exalted Lord and Saviour of his body the church. 3. For the ordaining, approving, and commanding will of God, and his end in bestowing his grace upon you, concur in this—that, encouraged by the promises of his word, ye should cleanse yourselves from all filthiness of flesh and spirit, perfecting holiness in his fear; and particularly that ye should carefully avoid and

to ¹possess his vessel⁴ in sanctification and honour;

5 Not⁵ in the lust of concupiscence, even as the Gentiles which know not God:

6 That no ⁶man go beyond and defraud⁵ his brother in ⁷any matter;⁶ because that ⁸the Lord is the avenger of all such, as we also have forewarned you and testified.

7 For ⁹God hath not called us unto uncleanness, but unto holiness.

8 He therefore that despiseth,⁷ despiseth¹ not man, but God, who ⁸hath also given unto us his Holy Spirit.

9 But⁹ as touching brotherly love, ye need not that I write unto you; for ye yourselves are ¹⁰taught of God to love one another.

10 And indeed ye do ¹¹it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye ¹²increase more and more:

11 And that ¹³ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;

12 That ¹⁴ye may walk honestly toward them that are without, and ¹⁵that ye may have lack of ¹⁶nothing.⁹

13 But I would not have you to be ignorant, brethren, concerning them which are ¹⁷asleep, that ¹⁸ye sorrow not, even as others which have no hope.

14 For ¹⁹if we believe¹ that Jesus died and rose again, even so them also which ²⁰sleep in Jesus will God bring with him.

15 For this we say unto you ²¹by the word of the Lord, that ²²we which are alive, ²³and remain unto the coming of the Lord, shall not prevent them which are asleep.²

16 For³ the Lord himself shall descend from heaven with a shout,⁴ with the voice of the archangel, and with the trump of God: ⁵and the dead in Christ shall rise first:⁴

17 Then we ⁶which are alive ⁷and remain, shall be caught up together with them in the clouds,⁵ to meet the Lord in the air: and so ⁸shall we ever be with the Lord.

18 Wherefore ⁹comfort⁶ one another with these words.

A.M. Chr. 4058.
A.D. Chr. 54.

e Ac. 17. 5-9. ch. 2. 2.
147. 6. 2 Th. 1. 4-6.

7 Ver. 1. 2 Co. 7. 5. 1
Co. 2. 3.

1 Ac. 17. 5. 2 Co. 11.
2. 3. Ga. 2. 2. 1 Th. 1. 1.

16 With ch. 2. 11. 1 Th. 1.
1. 1. Ac. 18. 2. Co. 7. 4. 6.

7 Ph. 1. 8. Ro. 12. 9-21.
ch. 5. 12. 13. 17. 18. ver.

9. 16.
7 ch. 2. 2. 15. ver. 5.

Ac. 17. 1-18. 2 Co. 7. 4. 6.
7. 2. Jn. 4. ver. 8. 9.

4 Ver. 7. 1 Co. 15. 58.
16. 13. He. 10. 23. 4. 14. 1.

Jn. 4. 3. Jn. 3. 4. Re. 3. 3.
Jn. 4. 6. 13. 14. Ph. 4. 1.

3 Or. Rather, 'since
ye stand fast.' See
Ph. 4. 1.—C.

1 2 Th. 5. 20. Ph. 4. 6.
ch. 5. 18. see ch. 2. 3.

Ac. 26. 7. 2 Th. 1. 3.
9-12. 15. 23. ch. 2. 17.

7 Ac. 26. 7. 2 Th. 1. 3.
Ro. 1. 9. ver. 15. 23. Lu.

22. 4. ch. 2. 17.
2 Co. 13. 9. 11. Col. 1.

28. 4. 12. Ep. 4. 12. Ph. 1.
29. 6. 2 Th. 2. 17. 17.

8 Ezr. 8. 21. Ps. 5. 8;
32. 8; 73. 24. Pr. 3. 5. 6. Jc.

10. 21.
3 Or. guide.

5 This is so obviously
and undeniably
a prayer to our Lord

Jesus Christ as much
as to the Father, that
if the worship of

prayer be an evi-
dence of Godhead in
him to whom it is

directed (and surely
it is one of the most
decided), then must

the Godhead of
Christ be acknow-
ledged as a matter

beyond all dispute.
And if any will deny
this evidence, 'neither

would they be-
lieve though one
should raise from the

dead, and confirm it
by the fact of the
angelic worship in

heaven.—C.
7 Jn. 1. 17. ch. 4. 9. 10.

5. 15. 2 Pe. 1. 7. Ro. 13. 8.
Jes. 41. 1. 2. 3. 1 Jn. 3.

14. 7. 12. 13. 14. 15. 16. 17.
18. 19. 20. 21. 22. 23. 24.

7 1 Co. 1. 8. Ph. 1. 10.
ch. 5. 23. 2 Th. 2. 1. 1 Jn.

20. 21. Col. 1. 22. Jude
24.
7 Zec. 14. 5. ch. 4. 15.

17. 2 Th. 1. 7-10. Jude
14. Mat. 24. 30. 31. 25. 31.
Re. 1. 7. 20. 11. 12.

CHAP. IV.

4 2 Co. 10. 1. 15. 20. Ro.
12. 1. Ep. 4. 1. 1 Pe. 2. 11.

2 Pe. 3. 11. 1 Ch. 2. 11.
2 Or. Or, repress.

2 Or. Or, repress.
4 Mat. 28. 20. 1 Co. 11.

2. ch. 12. Col. 2. 6. 7. 11.
10. Ph. 1. 27. 29. Tit. 2.

11-13. 3. 14.
1 Co. 15. 58. 2 Pe. 1.

4-9. 18. Job. 17. 9. Pr. 4.
18. Ps. 12. 14. Mat. 28.

20. Eze. 3. 17. 1 Co. 11. 3.
23.

7 Ex. 20. 14. Mat. 5.
27. Ro. 19. 22. 12. 2. 1

Co. 5. 11. 6. 9. 15. 18. Ga.
3. 10-21. Ep. 4. 26. 5. 3.

17. 2. Ph. 4. 8. Col. 3. 5.
8 Fornication in-
cludes every form of
lewdness.—C.

* That we which
are alive, &c. Rather,
that we that is,
whosoever are living,
whosoever are living,
remaining till the
coming of the Lord
shall not prevent
(anticipate) them that
are asleep.—C.

A.M. Chr. 4058.
A.D. Chr. 54.

7 1 Co. 6. 18. 19. Ro. 1.
24. 20. with 1 Co. 11. 7.

4 Vessel. The body
is so called because
of its frailty. 2 Co. 4. 7.

1 Co. 9. 15. 34. Ep.
4. 17-19. 2 Th. 1. 8. 10. 4.

1 Co. 6. 7. 8. Le. 19.
11. 13. Ex. 20. 14-17.

5 Or. oppress or
overreach.
6 Or. in the matter.

7 Ro. 1. 18. 1 Co. 6. 9.
10. Ga. 5. 19. 21. Ep. 5. 6.

Col. 3. 5. He. 13. 4.
1 Co. 6. 18. He. 12.

14. 1 Pe. 1. 14-16. Jn. 17.
16. Ep. 1. 4. 1 Co. 1. 2.

10. 5. 48. Le. 11. 44. 19.
2 Or. rejecteth.

1 1 Sa. 8. 7. Lu. 10. 16.
1 Co. 4. 7. 2 Pe. 1. 21.

Ro. 9. 14. 1 Jn. 3. 24.
ch. 5. 1. Jn. 13. 34. 14.

26; 15. 12. Le. 19. 18.
Mat. 22. 39. Ep. 5. 2. ch.

3. 12. 5. 15. 1 Pe. 3. 8. 4.
8. 1 Jn. 3. 11. 23. 4. 21. 2.

10.
7 Je. 31. 34. Jn. 6. 45;
15. 12. 17. He. 6. 11. 1 Jn.

2. 26. 12. 14. 14.
7 Or. Or, 1. 8.

7 Ver. 1. ch. 3. 12.
1 Co. 4. 7. 20. 24. 1 Pe.

4. 15. Ac. 20. 24. Ep. 4.
1 Ti. 5. 13. 2 Th. 3. 7.

10. 12.
7 Ro. 12. 17. 13. 13. 1.

Co. 14. 40. Col. 4. 5. Co.
8. 21. 13. Ph. 4. 8. 1 Pe.

2. 12. 1 Th. 2. 2. He. 13.
18. ch. 2. 10.

8 Or. of no man.
9 Rather, 'that ye
may be under obliga-
tion to no man—an

apostolical rule
and refutation of the
Romish doctrine of
the merit of idleness
and mendicancy.—C.

u ver. 15. Ac. 7. 6. 2.
Pe. 3. 4. 1 Co. 15. 6. 18.

see 1 Ki. 2. 10.
2 Sa. 12. 30.
1 Co. 15. 4. 12. 13. 1.

23. 45. 49. Ro. 8. 11. 15.
19. 19. Jn. 14. 19. 11. 25.

ch. 13.
1 If we believe—
evidently to be trans-
lated 'since we be-
lieve.' See

Col. 3. 1.—C.
1 Co. 15. 13. He. 11.

13. Re. 14. 13. Ps. 23. 4.
2 1 Ki. 13. 17. 18. 20.

35. 22. 14. Eze. 3. 17.
4 1 Co. 15. 51-53.

2 See note ¹ in first
column.
6 Mat. 24. 30. 31. 25.

32. Th. 1. 7. 1 Co. 15. 52.
Ac. 1. 11. Ps. 47. 5. Re.

20. 26. 1 Co. 15. 51.
55.
7 Re. 11. 12. Jn. 12. 32.

Is. 35. 10. 51. 11. 2 Ki. 2.
11. Ac. 1. 9.

8 In the clouds;
rather, 'in clouds,'
in multitudes. See
He. 12. 1.—C.

9 In 12. 26. 14. 3. 17.
24. Re. 20. 3-5. 21. 3. 4.

18. 60. 19. 20.
18. 40. 1. 2. Lu. 21.

28. ch. 5. 14. He. 12.
12. 2 Th. 1. 10. 16. 17.
6 Or. exhort.

detest all manner of unchastity, and every appearance of temptation, or approach to it; 4. And that every one of you, Jew or Gentile, should, by the gospel, know by what obligation, in what manner, and by what motives, means, and assistances from above, he may make use of his body, which is the receptacle of his soul, with temperance, chastity, and purity, to the honour of God and its relation to Christ and his Spirit, and of the Christian profession and character: 5. Not using it in the gratification of defiling passions, appetites, and inclinations of the sensual kind, in the manner of the heathens, who, being ignorant of the true and living God, have rendered themselves infamous for the vilest abominations. 6. That so none of you may ever presume to act a dishonest or injurious part towards your neighbour, particularly in violating the fidelity and chastity of his wife; for ye know we have often solemnly warned you that the fearful justice of God

CHAPTER V.

1 *He proceedeth in the former description of Christ's coming to judgment, 16 and giveth divers precepts, 23 and so concludeth the epistle.*

BUT^a of the times and the seasons, brethren, ye have no need that I write unto you.

2 For yourselves know perfectly that^b the day of the Lord so cometh as a thief^c in the night.

3 For^e when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

4 But^d ye, brethren, are not in darkness, that that day should overtake you as a thief.

5 Ye^e are all the children of light, and the children of the day: we are not of the night, nor of darkness.

6 Therefore^f let us not sleep, as *do* others; but let us watch and be sober.

7 For^g they that sleep, sleep in the night; and they that be drunken, are drunken in the night.

8 But let us, who are of the day, be sober, putting^h on the breastplate of faith and love; and for an helmet, ⁱthe hope of salvation.

9 For^k God hath not appointed us to wrath,

A.M. cir. 4058.
A.D. cir. 54.A.M. cir. 4058.
A.D. cir. 54.

CHAP. V.

a Mat. 24:36. Ac. 1:7.

b Lu. 12:40. 1 Th. 5:2.

c 1 Th. 5:2. Mat. 24:42.

d 1 Th. 5:4. 1 Th. 5:5.

e 1 Th. 5:6. 1 Th. 5:7.

f 1 Th. 5:8. 1 Th. 5:9.

g 1 Th. 5:10. 1 Th. 5:11.

h 1 Th. 5:12. 1 Th. 5:13.

i 1 Th. 5:14. 1 Th. 5:15.

j 1 Th. 5:16. 1 Th. 5:17.

k 1 Th. 5:18. 1 Th. 5:19.

l 1 Th. 5:20. 1 Th. 5:21.

m 1 Th. 5:22. 1 Th. 5:23.

n 1 Th. 5:24. 1 Th. 5:25.

o 1 Th. 5:26. 1 Th. 5:27.

p 1 Th. 5:28. 1 Th. 5:29.

q 1 Th. 5:30. 1 Th. 5:31.

r 1 Th. 5:32. 1 Th. 5:33.

s 1 Th. 5:34. 1 Th. 5:35.

t 1 Th. 5:36. 1 Th. 5:37.

u 1 Th. 5:38. 1 Th. 5:39.

v 1 Th. 5:40. 1 Th. 5:41.

w 1 Th. 5:42. 1 Th. 5:43.

x 1 Th. 5:44. 1 Th. 5:45.

y 1 Th. 5:46. 1 Th. 5:47.

z 1 Th. 5:48. 1 Th. 5:49.

aa 1 Th. 5:50. 1 Th. 5:51.

ab 1 Th. 5:52. 1 Th. 5:53.

ac 1 Th. 5:54. 1 Th. 5:55.

ad 1 Th. 5:56. 1 Th. 5:57.

ae 1 Th. 5:58. 1 Th. 5:59.

af 1 Th. 5:60. 1 Th. 5:61.

ag 1 Th. 5:62. 1 Th. 5:63.

ah 1 Th. 5:64. 1 Th. 5:65.

ai 1 Th. 5:66. 1 Th. 5:67.

aj 1 Th. 5:68. 1 Th. 5:69.

ak 1 Th. 5:70. 1 Th. 5:71.

al 1 Th. 5:72. 1 Th. 5:73.

am 1 Th. 5:74. 1 Th. 5:75.

an 1 Th. 5:76. 1 Th. 5:77.

ao 1 Th. 5:78. 1 Th. 5:79.

ap 1 Th. 5:80. 1 Th. 5:81.

aq 1 Th. 5:82. 1 Th. 5:83.

ar 1 Th. 5:84. 1 Th. 5:85.

as 1 Th. 5:86. 1 Th. 5:87.

at 1 Th. 5:88. 1 Th. 5:89.

au 1 Th. 5:90. 1 Th. 5:91.

av 1 Th. 5:92. 1 Th. 5:93.

aw 1 Th. 5:94. 1 Th. 5:95.

ax 1 Th. 5:96. 1 Th. 5:97.

ay 1 Th. 5:98. 1 Th. 5:99.

az 1 Th. 5:100. 1 Th. 5:101.

ba 1 Th. 5:102. 1 Th. 5:103.

bb 1 Th. 5:104. 1 Th. 5:105.

bc 1 Th. 5:106. 1 Th. 5:107.

bd 1 Th. 5:108. 1 Th. 5:109.

be 1 Th. 5:110. 1 Th. 5:111.

bf 1 Th. 5:112. 1 Th. 5:113.

bg 1 Th. 5:114. 1 Th. 5:115.

bh 1 Th. 5:116. 1 Th. 5:117.

bi 1 Th. 5:118. 1 Th. 5:119.

bj 1 Th. 5:120. 1 Th. 5:121.

bk 1 Th. 5:122. 1 Th. 5:123.

bl 1 Th. 5:124. 1 Th. 5:125.

bm 1 Th. 5:126. 1 Th. 5:127.

bn 1 Th. 5:128. 1 Th. 5:129.

bo 1 Th. 5:130. 1 Th. 5:131.

bp 1 Th. 5:132. 1 Th. 5:133.

bq 1 Th. 5:134. 1 Th. 5:135.

br 1 Th. 5:136. 1 Th. 5:137.

bs 1 Th. 5:138. 1 Th. 5:139.

bt 1 Th. 5:140. 1 Th. 5:141.

bu 1 Th. 5:142. 1 Th. 5:143.

bv 1 Th. 5:144. 1 Th. 5:145.

bw 1 Th. 5:146. 1 Th. 5:147.

bx 1 Th. 5:148. 1 Th. 5:149.

by 1 Th. 5:150. 1 Th. 5:151.

bz 1 Th. 5:152. 1 Th. 5:153.

ca 1 Th. 5:154. 1 Th. 5:155.

cb 1 Th. 5:156. 1 Th. 5:157.

cc 1 Th. 5:158. 1 Th. 5:159.

cd 1 Th. 5:160. 1 Th. 5:161.

ce 1 Th. 5:162. 1 Th. 5:163.

cf 1 Th. 5:164. 1 Th. 5:165.

cg 1 Th. 5:166. 1 Th. 5:167.

ch 1 Th. 5:168. 1 Th. 5:169.

ci 1 Th. 5:170. 1 Th. 5:171.

cj 1 Th. 5:172. 1 Th. 5:173.

ck 1 Th. 5:174. 1 Th. 5:175.

cl 1 Th. 5:176. 1 Th. 5:177.

cm 1 Th. 5:178. 1 Th. 5:179.

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co 1 Th. 5:182. 1 Th. 5:183.

cp 1 Th. 5:184. 1 Th. 5:185.

cq 1 Th. 5:186. 1 Th. 5:187.

cr 1 Th. 5:188. 1 Th. 5:189.

cs 1 Th. 5:190. 1 Th. 5:191.

ct 1 Th. 5:192. 1 Th. 5:193.

cu 1 Th. 5:194. 1 Th. 5:195.

cv 1 Th. 5:196. 1 Th. 5:197.

cw 1 Th. 5:198. 1 Th. 5:199.

cx 1 Th. 5:200. 1 Th. 5:201.

cy 1 Th. 5:202. 1 Th. 5:203.

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ca 1 Th. 5:206. 1 Th. 5:207.

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ci 1 Th. 5:222. 1 Th. 5:223.

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cw 1 Th. 5:250. 1 Th. 5:251.

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cd 1 Th. 5:264. 1 Th. 5:265.

ce 1 Th. 5:266. 1 Th. 5:267.

cf 1 Th. 5:268. 1 Th. 5:269.

cg 1 Th. 5:270. 1 Th. 5:271.

ch 1 Th. 5:272. 1 Th. 5:273.

ci 1 Th. 5:274. 1 Th. 5:275.

cj 1 Th. 5:276. 1 Th. 5:277.

ck 1 Th. 5:278. 1 Th. 5:279.

cl 1 Th. 5:280. 1 Th. 5:281.

cm 1 Th. 5:282. 1 Th. 5:283.

cn 1 Th. 5:284. 1 Th. 5:285.

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cq 1 Th. 5:290. 1 Th. 5:291.

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ct 1 Th. 5:296. 1 Th. 5:297.

cu 1 Th. 5:298. 1 Th. 5:299.

cv 1 Th. 5:300. 1 Th. 5:301.

cw 1 Th. 5:302. 1 Th. 5:303.

cx 1 Th. 5:304. 1 Th. 5:305.

cy 1 Th. 5:306. 1 Th. 5:307.

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co 1 Th. 5:338. 1 Th. 5:339.

cp 1 Th. 5:340. 1 Th. 5:341.

cq 1 Th. 5:342. 1 Th. 5:343.

cr 1 Th. 5:344. 1 Th. 5:345.

cs 1 Th. 5:346. 1 Th. 5:347.

ct 1 Th. 5:348. 1 Th. 5:349.

cu 1 Th. 5:350. 1 Th. 5:351.

cv 1 Th. 5:352. 1 Th. 5:353.

cw 1 Th. 5:354. 1 Th. 5:355.

cx 1 Th. 5:356. 1 Th. 5:357.

cy 1 Th. 5:358. 1 Th. 5:359.

cz 1 Th. 5:360. 1 Th. 5:361.

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cf 1 Th. 5:372. 1 Th. 5:373.

cg 1 Th. 5:374. 1 Th. 5:375.

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cj 1 Th. 5:380. 1 Th. 5:381.

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cq 1 Th. 5:394. 1 Th. 5:395.

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cu 1 Th. 5:402. 1 Th. 5:403.

cv 1 Th. 5:404. 1 Th. 5:405.

cw 1 Th. 5:406. 1 Th. 5:407.

cx 1 Th. 5:408. 1 Th. 5:409.

cy 1 Th. 5:410. 1 Th. 5:411.

cz 1 Th. 5:412. 1 Th. 5:413.

ca 1 Th. 5:414. 1 Th. 5:415.

cb 1 Th. 5:416. 1 Th. 5:417.

cc 1 Th. 5:418. 1 Th. 5:419.

cd 1 Th. 5:420. 1 Th. 5:421.

ce 1 Th. 5:422. 1 Th. 5:423.

cf 1 Th. 5:424. 1 Th. 5:425.

cg 1 Th. 5:426. 1 Th. 5:427.

ch 1 Th. 5:428. 1 Th. 5:429.

ci 1 Th. 5:430. 1 Th. 5:431.

21 Prove^a all things; ^bhold fast that which is good.

22 Abstain^c from all appearance of evil.

23 And the very ^dGod of peace ^esanctify you wholly; and *I pray God* ^fyour whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

24 Faithful^h is he that calleth you, who also will do *it*.

A.M. cir. 4058.
A.D. cir. 54.

α 1 Co. 2.11, 15; 11, 27;
12, 10; 14, 29; 1 Jn. 4.1, 15.
8, 20. Ac. 17. 11. 2 Th. 2.
15.
δ Re. 3. 11. He. 4. 14;
10, 23. Phil. 1. 27; 3. 16. 1
Co. 15. 58.
ε Ex. 23. 7. Is. 33. 15.
Ep. 5. 7, 11. Ps. 1. 1; 116. 4.
Jude 23. Phil. 4. 8. Ro.
13. 13. ch. 4. 12.
ζ Ro. 15. 33; 16. 20. 1
Co. 14. 33; 2 Co. 13. 11.
Phil. 4. 9. He. 13. 20. 2
Th. 3. 16.
η Le. 20. 8. Jn. 17. 17.

A.M. cir. 4058.
A.D. cir. 54.

ζ 1 Co. 1. 8. Phil. 1. 6.
10. Col. 1. 22. ch. 3. 13.
Ep. 5. 26, 27. Jude 24.
η 1 Co. 1. 9; 10. 13. 2
Th. 3. 3. Tit. 1. 2. He. 6.
17, 18. Nu. 23. 19.
θ Col. 4. 3. Th. 3. 1.
Ro. 15. 30. Ep. 6. 19, 20.
ι Ro. 16. 16. 1 Co. 16.
20. 2 Co. 13. 12. 1 Pe. 5.
14.
κ Or, *adjuve*.
λ Co. 16. 19.
μ Ro. 16. 20. 24. 1 Co.
16. 23. 2 Co. 13. 14. Ga. 6.
18. Ep. 6. 24. Phil. 4. 23. 2
Th. 5. 18. He. 13. 25. Re.
22. 21.

25 Brethren,ⁱ pray for us.

26 Greet^j all the brethren with an holy kiss.

27 I charge^k you by the Lord ^lthat this epistle be read unto all the holy brethren.

28 The^m grace of our Lord Jesus Christ *be* with you. Amen.

¶ The first *epistle* unto the Thessalonians was written from Athens.

that they may not be exposed to shame, so they who indulge themselves in carnal security, or immoderate cares or pleasures of this world, delight in and are under the power of ignorance, error, guilt, and corruption. 8. But let us who are spiritually begotten unto God by, and endowed and surrounded with, the light of gospel truth and grace, be vigilant and moderate in our affections or pursuits of earthly enjoyments; and being in a state of warfare with sin, Satan, and the world, let us make use of our Christian armour for defending ourselves—particularly of faith in Christ, and in God through him; and of love to him, and to one another in him, which, as a breastplate, may defend our heart; and of a well-grounded, solid, and satisfying hope of eternal life through him, which, as a helmet, may secure our head, till we come off more than conquerors through him that loved us: 9. For by what God has wrought for and in us, it is evident that he would have none of us through our sins to be lost without hope for ever, but come to a free, rich, and everlasting redemption through the merits and mediation of Christ. 10. Who, as our Saviour, obeyed and died in our room and stead, to take away our sin, that, by the merit and efficacy of his death, we who believe in him, whether we be found dead or alive at the last day, should, together with, in union to, and fellowship with him, be solemnly admitted into eternal blessedness. 11. Wherefore, with the views and hopes of and converse about these glorious events, labour, as ye have begun, to comfort, establish, and edify one another. 12. And as they who minister in holy things are the ordinary means and instruments which Christ hath appointed for the instruction, conversion, and edification of men's souls unto complete salvation, we earnestly entreat and charge you to converse freely with, own, and honour, and show your liberality, love, and respect to all his faithful servants and their ministrations—who painfully labour among you for the good of your souls; and, by virtue of their commission and ability from Christ, watch over your spiritual concerns, according to the laws which he has enacted in his Word; and who, as occasions require, warn you against all sin, error, and danger; reprove what is amiss in your conduct; and exhort, counsel, and encourage you to persevere in the ways of truth, sobriety, and holiness; 13. And to esteem them in the most honourable and affectionate manner, on account of the dignity and importance of the work in which they are employed for the glory of God and your spiritual advantage; and, as ye would not dishonour Christ, grieve them, or his Spirit in them, nor prevent your profiting by their labours, follow the things that make for harmony, peace, and friendship, with them and with one another. 14. And we further beseech both ministers and people among you, in their respective stations, to admonish those that are any ways disorderly in their walk towards God or men, and to warn them of their sin and danger, and the dishonour which they bring on their holy profession, and the pernicious influence of their conduct on others, and thus endeavour to reclaim them. Encourage and comfort distressed, timorous, and dejected fellow-Christians; deal tenderly with and endeavour to

strengthen the weak in faith or knowledge, and labour to uphold them from falling or stumbling; and, as far as ye can, without sin, exercise patience and forbearance towards all men, friends or enemies. 15. Whatever injurious treatment ye receive, see that ye never attempt to revenge the injuries done you, but render good for evil; and always apply yourselves to do whatever is kind, useful, and beneficial, not only to fellow-Christians, but to every one with whom ye are connected.—16. And as to personal duties, study, for the credit of religion and your own comfort, always to maintain a cheerfulness of temper, rejoicing in the Lord Jesus Christ, and God in him, in whatever he is in himself or to you, or has done, does, or will do for you. 17. But as in this world your weakness, sinfulness, necessities, and dangers are constant, let your souls always maintain a praying frame; and see that ye daily, on stated or other occasions, abound in fervent prayer for yourselves and others. 18. Always, and in all circumstances, mingling your supplications with hearty thanksgivings to God for the unnumbered mercies, spiritual and temporal, which ye have or do receive, and the eternal which ye have in hope; for this is the grateful tribute which God, by the strongest obligations, requires of you for his honour in the receipt of these favours. 19. And as none of these duties can be performed without the special assistance of the Holy Ghost, beware of neglecting, stifling, and extinguishing his gifts, graces, or operations; but carefully comply with, cherish, and improve his gracious illuminations, suggestions, and motions, to excite and enable you to proper fervour in every good work. 20. And as the Holy Ghost works by means of and according to the Word of God, see that ye never contemn, but highly prize and improve the Scriptures, and every gospel ministration thereof, whether extraordinary or not. 21. But as many false teachers are gone abroad into the world, take care, under the direction and assistance of the Holy Ghost, thoroughly to try all doctrines and practices by the rule of God's Word; and whatever ye find to be really true, good, and honourable, steadfastly cleave to it in your faith and practice. 22. And, with the greatest care, avoid everything erroneous or sinful, and even the most distant appearances thereof, or temptations thereto. 23. And, for these purposes, may that God who is reconciled to you in Christ, and who is the author, giver, commander, and approver of all true peace with himself, or with each other, thoroughly purge you from all iniquity, and make you eminently partakers of his image; and may he preserve all the powers of your soul—all your animal spirits, senses, appetites, or natural tempers, and all the members of your body, from every sinful inclination or work, that ye may be found perfect at the coming of Christ. 24. On his faithfulness ye may indeed depend; for he who has by his grace lovingly called you to his kingdom and glory, will, according to his promise, carry on and perfect whatever concerns you in your way to glory, if you will only continue faithful. 25. As we ministers are so earnest in our prayers for you, we beg that ye will daily and fervently pray for us, that, by the direction

and assistance of the Holy Ghost, we may be inclined, enabled, and encouraged to the diligent and faithful discharge of our important trust, and at the end receive a crown of glory as our gracious reward. 26. Let our most affectionate and religious respects be presented to all our Christian brethren with you; and see that ye testify your cordial love to one another in the most sincere, friendly, chaste, and pious manner. 27. And as the contents of this letter are of great importance and general use, I solemnly charge you, in the name of the Lord Jesus, that it be distinctly read unto all your members, who, I hope, live together as brethren in faith, profession, holiness, and comfort.

Ver. 1. *Times*. Long periods marked by prophetic signs.—*Seasons*. Briefer periods wherein the prophecy is fulfilled. C.

Ver. 7. Even among the heathen drunkenness during the day was considered so utterly scandalous that the apostle, writing to the Thessalonian converts, treats of it as a thing unknown. What a humiliating contrast with the state of many countries nominally Christian, where drunkards may be seen revelling in their streets in the open face of day; and so far from being ashamed, glorying in their beastly degradation. C.

Ver. 8. Believers are here described as putting on their armour, because they are considered as in a state of constant danger from inveterate enemies. C.

Ver. 17. *Pray without ceasing*. Not as if it were possible to have the thoughts always engaged in prayer, but to observe such regular and stated times, seasons, and opportunities as the Word of God prescribes, the practice of his people exemplifies, or as Providence or the Spirit calls us to observe and improve. C.

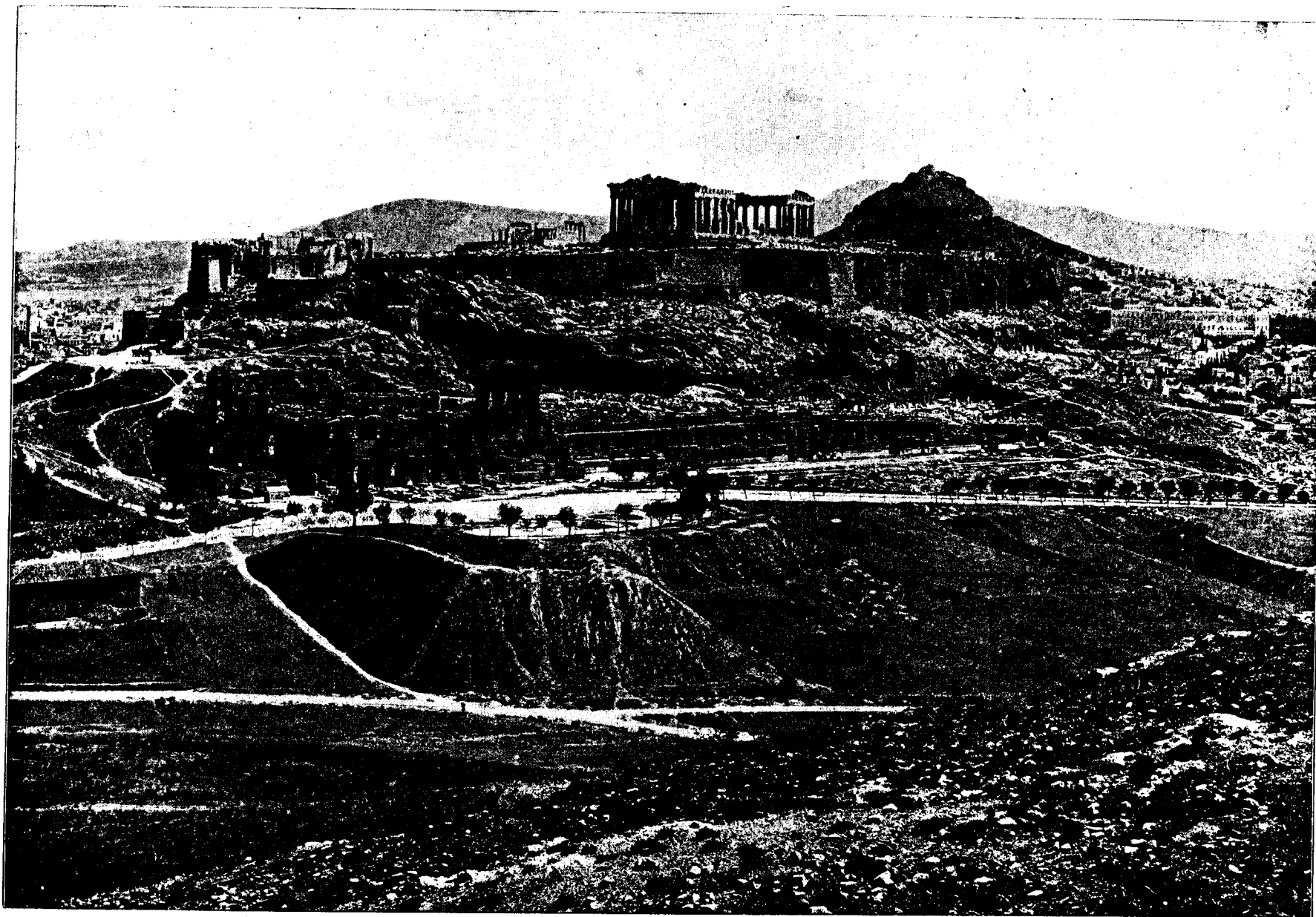
Ver. 23. *Spirit*. The separable intellectual being that 'has neither flesh nor bones,' and which, when 'the dust returns to the earth,' returns for judgment 'to God who gave it.'—*Soul*. Man, considered as a living and sentient being.—*Body*. The members that obey the will in good or evil. C.

REFLECTIONS.—To desire to know the time of Christ's great coming is but needless and sinful curiosity. But great is the importance of earnest watchfulness and diligent preparations for it. With sudden ruin it will dreadfully overwhelm the world of the ungodly; but will bring the most abundant comfort to those who are begotten again to a lively hope of eternal felicity through the resurrection of Christ from the dead. And the blessed, the distinguishing grace of their pardon, will then most evidently appear. What activity, watchfulness, and sobriety; what daily warring against the devil, the world, and the flesh, in the exercise of faith, love, and hope; what mutual harmony and study of one another's edification and comfort; what due regard to the messengers, ministration, and Spirit of Christ; what careful examination of doctrines and practices, and of our own hearts, by the Word of God; what steadfast adherence to and following after that which is good; what careful avoiding of sinful anger, and every other appearance of evil; what a joyful, prayerful, and thankful frame of spirit; what cordial love and friendship—are necessary to prepare us for that great event! Infinite then is the mercy that the God of peace hath undertaken our sanctification, and will, through faith, certainly effect it. And it is his grace, power, and faithfulness, and our living faith, that are the great security of our eternal happiness. Never then let me murmur at nor fear the event of any duty when my reconciled God is so full of compassion for me; and in fervent prayer and serious perusal of the Scriptures let me be a worker together with him.

CONCLUDING REMARKS ON THE FIRST EPISTLE TO THE THESSALONIANS.

This epistle is remarkable for its consolatory doctrines and precepts addressed to mourners. The sincere mourner is always an object of deep interest to a believer, for he beholds in him—not merely a brother in trouble, and, as such, entitled to his sympathy—but a copy, as it were, of the Lord Jesus himself, who was emphatically 'a man of sorrows and acquainted with grief.' There are not a few who address themselves to mourners as if they were, in some degree, guilty of a sin when they mourn. And, no doubt, there may be in mourning a rebellious murmuring against God. There may be ungrateful forgetfulness of past mercies, and

unbelieving distrust for the future. Still, all this will not prove that mourning for the loss of friends is, in itself, sinful. Abraham mourned for Sarah; Joseph for Jacob; Martha and Mary for Lazarus; and the women stood afar off weeping at Calvary. The true remedy, therefore, for mourning, is not condemnation, but right direction. That direction guides to the coming of the Lord, the rising of the departed dead, and the hope of meeting in glory,—topics that inculcate no stoical insensibility, but accompany us to 'the house of mourning,' and sanction, while they moderate, that 'sadness of the countenance by which the heart is made better.' C.



GENERAL VIEW OF THE ACROPOLIS. [I. Thessalonians, v:28.]—The first Epistle of Paul to the Thessalonians was written from Athens, and we give a view of the Acropolis and Parthenon which stood in St. Paul's day, and also a glimpse of modern Athens as it appears to-day. We are looking toward the north. We see the ruins of the theater of Bacchus and of the Parthenon, and of the Erech-

theum; and of the Propylea. To the right of the Parthenon we see Mount Lycabettus, and to the right of Mount Lycabettus we see the palace of King George I. We see a road passing along at the foot of the Acropolis over which St. Paul passed often during his stay in Athens. The Parthenon that stands upon the Acropolis, dismantled and desolate, is even to-day the most perfect specimen of architecture on the earth.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS.

This, like the former epistle, appears to have been written, not from Athens, according to the unauthorized note at the end of both, but from Corinth. It evidently was written soon after, and with the view of correcting a misapprehension of some expressions in the former epistle. Twice (1 Th. 4. 15, 17) the apostle had spoken in such a manner of 'the day of the Lord,' that they had concluded it was just at hand. This impression would appear to have led to such a cessation from secular duties as would soon have produced want in families, and have exposed the Christians to the ridicule of the Jews and heathens. The apostle, therefore, writes to rectify this error, while he labours to strengthen their faith and hope under existing persecutions. The epistle contains evident references to the following portions both of the Old and New Testaments:—Ex. 7. 11, 12; 8. 18; 9. 11; Mat. 16. 14; Ac. 14. 22; 2 Pe. 1. 20, 21. C.

CHAPTER I.

1 Saint Paul certifieth them of the good opinion which he had of their faith, love, and patience: 11 and therewithal useth divers reasons for the comforting of them in persecution, whereof the chiefest is taken from the righteous judgment of God.

PAUL,^a and Silvanus, and Timotheus, unto the church of the Thessalonians in God^d our Father and the Lord Jesus Christ:

2 Grace^b unto you, and peace, from God our Father and the Lord Jesus Christ.

3 We^c are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of everyone of you all toward each other aboundeth;

4 So that we ourselves ^aglory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure;

A.M. cir. 4060.
A.D. cir. 56.

CHAP. I.

^a See 1 Th. 1. 1. Ac. 13. 9; 15. 22; 16. 1; 17. 1; 10. Jn. 14. 23; 17. 23. 1 Jn. 1. 34. 8. 16.
^b In God. See note on 1 Th. 1. 1.—C.
^c Ro. 1. 7. 1 Co. 1. 3. 2 Co. 1. 2. Ga. 1. 2. Phil. 1. 2. 1 Th. 1. 1. 1 Pe. 1. 2. Jude 2.
^d Ro. 1. 8. 1 Co. 1. 4. Ep. 1. 4. 15. 16. Phil. 1. 3. 7. Col. 1. 3. 6. 1 Th. 1. 2. 3. 2. 6. 7. 12. 13. Mat. 13. 23. Ps. 84. 7. Pr. 4. 18. Is. 40. 29. 31. 2 Pe. 1. 4. 8. 3. 18. Job 17. 9.
^e 2 Co. 1. 14. 9. 2. 1 Th. 2. 10. 20. 14. 19; 4. 3. 16; 3. 4. 7. Ja. 5. 11.
^f Phil. 1. 28. 1 Pe. 4. 17. 18. ver. 6.
^g Ep. 4. 7. 13. Col. 1. 10. 12. 22. 1 Th. 5. 23. Re. 3. 4. ver. 11.
^h 1 Th. 2. 14. He. 10. 32. 33. Ac. 14. 22. Ro. 8. 17. 2. 12. 12. Jn. 16. 33.
ⁱ Re. 6. 10. 16. 5. 7. 10. 21. 8. 20. De. 30. 43. Zec. 2. 8.
^j Re. 14. 13. Mat. 5. 12. 5. 34. Ro. 8. 17. 2 Co. 4. 17. 2. 12. 12. 1 Pe. 1. 6. 7. 5. 10. He. 4. 9. Lu. 16. 25.

A.M. cir. 4060.
A.D. cir. 56.

1 Th. 4. 16. Mat. 24. 30; 25. 31. Jude 14. Re. 20. 11. 12.

2 Gr. the angels of his power.

1 Ps. 50. 3. De. 32. 22. 41. 43. Na. 1. 2. 6. Ro. 2. 8. 9. He. 10. 27. 2 Pe. 3. 7. 10. 12. Jude 15. Re. 1. 7.

3 Or, yielding.

4 Is. 27. 11. Ho. 4. 6. Ps. 79. 6; 92. 6. 7. 9. Zep. 1. 6. 1 Th. 4. 5. Ep. 2. 12. Ga. 4. 8. Pr. 29. 18. Jn. 3. 18. 36. He. 2. 310. 29. 12. 25. 29. Ro. 2. 8.

5 Phil. 3. 10. 2 Pe. 3. 7. Ps. 79. 6. Mat. 25. 41. 46. 127. 34. 41. 42. 49. 50. 15. 33. 14. 12. 19; 66. 24. Mar. 9. 43. 48. Ro. 2. 8. 9. Jude 6. 7. Re. 14. 10. 11; 20. 10. 14. 15.

6 That this 'destruction' does not signify annihilation, as some have erroneously taught, is evident from the fact that the punishment being everlasting, the consciousness of being and of guilt must be everlasting likewise.—C.

7 Mat. 25. 31. Ac. 1. 11; 3. 19. 20. Ps. 89. 7; 68. 24. 35. 1 Th. 1. 10; 4. 16. 1. Co. 2. 9.

5 Which^e is a manifest token of the righteous judgment of God, that ye may be counted ^aworthy of the kingdom of God, ^bfor which ye also suffer:

6 Seeingⁱ it is a righteous thing with God to recompense tribulation to them that trouble you;

7 And to you who are troubled, ^jrest with us; when the Lord Jesus ^kshall be revealed from heaven with his mighty angels,²

8 In^l flaming fire taking³ vengeance on them that ^mknow not God, and that obey not the gospel of our Lord Jesus Christ:

9 Who^o shall be punished with everlasting destruction⁴ from the presence of the Lord, and from the glory of his power;

10 When he shall come ^pto be glorified in

CHAPTER I. Ver. 1. Paul, an inspired messenger of Christ, and Silas and Timothy, his assistants in planting the gospel among you, to those in Thessalonica who have been graciously turned from heathen idols to the true and living God, and to Jesus Christ as the only true Messiah; 2. Again earnestly wish that the divine favour, in all its manifestations and effects, and all manner of spiritual peace and prosperity, may abound to all and every one of you, from God as the fountain, and through Christ as the compassionate dispenser thereof. 3. Reflecting upon what we have further heard of the remarkable increase of your faith towards God and love towards one another, we find ourselves sweetly constrained solemnly and daily to thank God for the marvellous influences of his grace on your hearts, by which these and all other graces are maintained and improved. 4. And in all the churches of Christ whither we come, with the highest esteem, honour, and delight, we make mention of your firmness of mind, calm submission, holy resolution, strong and lively faith, and steadfast adherence to Christ and the gospel, under all the persecutions and afflictions which have all along attended you for his sake; 5. Which is a manifest token that God has appointed a future, just, and impartial judgment of the world, which will set all things to rights, and in which he will adjudge you to that heavenly kingdom for the honour of which, and in hope of the enjoyment of which, ye so cheerfully suffer; 6. Since it cannot but be agreeable to God's righteous nature, will, law, and government, that in due time severe punishment be inflicted upon those that unjustly vex, distress, and cruelly persecute you on account of your adherence to the truth of the gospel; 7, 8. And that, in and through Christ, he should give you and us, who are persecuted for his cause, a release from our present tribulations, and an entrance into a state of perfect rest and peace; when our Lord Jesus, who has redeemed us to God by

his own precious blood, shall, in the most public and awful manner, attended by all his millions of mighty and holy angels, appear in the clouds at the last day, cate our everlasting God of all grace, that, by the them, Jews or Gentiles, who continue in their sins, strangers to the true knowledge of God, and rebellious against the light of nature; or who continue to disobey, reject, and condemn the gracious calls of our Lord Jesus Christ in the gospel: 9. Both which sorts of sinners shall then begin to be punished with an everlasting loss of and banishment from his blissful presence, and all the glorious effects of his saving power, and an eternal suffering of the most inexpressible remorse in their souls because it shall then appear that the day of repentance and opportunity is past; 10. At the very time in which he will appear, to your joy, to glorify himself in the full performance of all his promises, in the complete salvation of all his believing ones; and to be glorified and adored by them who by faith cordially embrace the testimony of the gospel preached by us—in thankful and everlasting wonder at the riches of his grace, and the great things he has done for them. 11. In reflection upon these important events, and in hopes of your escaping the terrors and sharing the joys thereof, we daily and earnestly supplicate to adjudge the reward of their doings upon all almighty operation of his Spirit, he would gradually fulfil all his promises, and perfect your faith and other graces, and all the fruits of good works proceeding therefrom, and thus make you meet for the full enjoyment of that heavenly inheritance to which ye are called by the gospel. 12. That so the person, authority, and doctrine of our Lord and Saviour Jesus Christ may be exalted, in their happy effects upon you, and in your high esteem thereof and holy conversation answerable thereto; and that, by virtue of your union with him, ye may arrive at the most glorious state of perfect joy and praise, according to the free favour and

grace of God, who has called you to it, and of Jesus Christ, who has secured and promised, and will bestow it upon you.

Ver. 5. The meaning seems to be this:—Admitting, as all men do, that God is a righteous Judge, he must therefore, at some time, render to every man according to his works. To you he has assigned present persecutions, but has therewith given you grace as the foretaste and token of rest and glory; to your persecutors he has given present power, but as they will they are given over to Satan's temptation, their own evil passions, and the torments of an evil conscience—a punishment already begun in time as a 'manifest token' that it will be continued in eternity. C.

REFLECTIONS.—Happy is the state of believers in God through Christ; and rich and abundant the mercies that flow from both to them. There is great ground of thankfulness when the faith, love, and patience of Christians grow exceedingly, even under great tribulation and cruel persecution. And why should saints fret at their present troubles, when the last judgment will so quickly set everything right! Awfully tremendous, but infinitely glorious, will be that appearance of our Redeemer! Fearful is the work he will then and through eternity make on obstinate sinners, especially such as rebelled against the clear light, and refused the precious blessings of the gospel. But delightfully will he glorify himself in the public honours and eternal salvation of his saints. And there is need of prayers, care, and diligence on their side, and of the work of the Spirit on his, to prepare them for that grand event.—My soul, wait and long for thy coming, thy quickly-coming Redeemer! Rejoice in hopes of thy eternal nearness to, vision, and admiration of him! Rejoice that thy worthiness lies in his righteousness and riches of grace, and in your holding by faith to the truth as it is in Christ!

CHAPTER II. Ver. 1. But, having attempted to comfort you under your present tribulations with the certain prospect of Christ's appearance to judge the

his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

11 Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power;

12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

CHAPTER II.

1 He willeth them to continue steadfast in the truth received, 3 sheweth that there shall be a departure from the faith, 8 and a discovery of antichrist, before the day of the Lord come. 15 And thereupon repeateth his former exhortation, and prayeth for them.

NOW we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand.

3 Let no man deceive you by any means: for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition;

4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God.

5 Remember ye not, that, when I was yet with you, I told you these things?

A.M. cir. 4060.
A.D. cir. 56.

gch. 2.13; ver. 3.1 Th. 1.3, 9-12, 22. Phil. 1.4-11. Ep. 1.16-19; 3.14-19. 1 Th. 5.23-24. 1 Pe. 1.3-7.2 Pe. 1.2.

3 Or, vouchsafe.

4 See ver. 5. Ep. 4.1.

Col. 1.12. Re. 3.4. 2 Pe. 1.4-10.

5 Ep. 1.19, 20. 1 Th. 2.13. Col. 2.12. Jn. 6.29.

1 Th. 1.3, 5.

6 1 Pe. 1.7; 4.14. ver. 10. Jn. 17.10, 21-24, 26.

7 Re. 17.5. Ac. 20.29.

1 Jn. 2.18; 3.1 Co. 1.12.

3.3. 3 Jn. 9. Ro. 10.3.

Col. 2.18-24.

8 The truth of this statement may be seen by reference to the 'Concluding Remarks' on Galatians and Colossians.—C.

9 A ver. 3.4. Re. 9.1-11.

xiii. Da. 7.8, 20-25; 11.

30-35. 1 Th. 4.1-3. 2 Th. 3.

5-6. 3.4.

10 Da. 7.10, 11, 22, 26;

11.45. 2 Th. 3.9. Re. 12.

3.17; 13.10; 14.6-20; 15.

6-8. xvi. 17; 14.10; 18.2-

23; 19.2, 10, 21, 22.

11.11. H. 6.5. Re. 2.

16; 19.15, 20, 21. He.

10.27. Job 4.9.

12 De. 13.1. Mat. 24.24.

Jn. 8.44. 2 Co. 4.4. Ep. 2.

2. Re. 13.15, 14, 19, 20.

13 He. 3.13. Re. 13.8.

17.8. 2 Co. 1.15. 3.13.

109. 17.1 Co. 16.22.

14 Ps. 81.11; 102.10, 17.

Pr. 1.29. 1 Ki. 22.22. Is.

40.20. 66.4. Eze. 14.9.

Ro. 12.4. Mat. 24.5, 11.

24. 1 Th. 4.1, 2. Re. 9.8.

10.13. 2-8, 11-16.

15 De. 32.35. Ro. 1.32.

Ps. 9.17. Mar. 16.16.

16 1 Ch. 1.3.4. Ep. 1.4.1.

Th. 4.2. 1 Th. 9.1. Pe. 1.

2-4.

17 1 Pe. 5.10. Ep. 1.14.

Jn. 10.28. 1 Jn. 2.25. Jn.

17. 22. 24. 2.3. Re. 3.

21. Ro. 8.17.

18 1 Co. 16.13. Phil. 4.

1. 1 Co. 11.2. ch. 3.6, 14.

Pr. 23.23. Jude. 3. Re. 3.

112. 12. 13.

19 The traditions.

Rather, 'the instructions'.

—C.

20 I cannot think the apostle could refer in such terms as these to a simple misunderstanding or misinterpretation of his own former epistle. He must have heard while at Corinth that an epistle, falsely ascribed to him, had recently been circulated among the Thessalonians, and that they were being led astray by it. His object now is to expose the forgery, and to correct the wrong impressions.—P.

21 Or, holdeth.

22 Re. 17.5. Ac. 20.29.

1 Jn. 2.18; 3.1 Co. 1.12.

3.3. 3 Jn. 9. Ro. 10.3.

Col. 2.18-24.

23 The truth of this statement may be seen by reference to the 'Concluding Remarks' on Galatians and Colossians.—C.

24 A ver. 3.4. Re. 9.1-11.

xiii. Da. 7.8, 20-25; 11.

30-35. 1 Th. 4.1-3. 2 Th. 3.

5-6. 3.4.

25 Da. 7.10, 11, 22, 26;

11.45. 2 Th. 3.9. Re. 12.

3.17; 13.10; 14.6-20; 15.

6-8. xvi. 17; 14.10; 18.2-

23; 19.2, 10, 21, 22.

11.11. H. 6.5. Re. 2.

16; 19.15, 20, 21. He.

10.27. Job 4.9.

26 De. 13.1. Mat. 24.24.

Jn. 8.44. 2 Co. 4.4. Ep. 2.

2. Re. 13.15, 14, 19, 20.

27 He. 3.13. Re. 13.8.

17.8. 2 Co. 1.15. 3.13.

109. 17.1 Co. 16.22.

28 Ps. 81.11; 102.10, 17.

Pr. 1.29. 1 Ki. 22.22. Is.

40.20. 66.4. Eze. 14.9.

Ro. 12.4. Mat. 24.5, 11.

24. 1 Th. 4.1, 2. Re. 9.8.

10.13. 2-8, 11-16.

29 De. 32.35. Ro. 1.32.

Ps. 9.17. Mar. 16.16.

30 1 Ch. 1.3.4. Ep. 1.4.1.

Th. 4.2. 1 Th. 9.1. Pe. 1.

2-4.

31 1 Pe. 5.10. Ep. 1.14.

Jn. 10.28. 1 Jn. 2.25. Jn.

17. 22. 24. 2.3. Re. 3.

21. Ro. 8.17.

32 1 Co. 16.13. Phil. 4.

1. 1 Co. 11.2. ch. 3.6, 14.

Pr. 23.23. Jude. 3. Re. 3.

112. 12. 13.

33 The traditions.

Rather, 'the instructions'.

—C.

6 And now ye know what withholdeth, that he might be revealed in his time.

7 For the mystery of iniquity doth already work: only he who now letteth, will let, until he be taken out of the way.

8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.

9 Even him, whose coming is after the working of Satan, with all power and signs and lying wonders,

10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

11 And for this cause God shall send them strong delusion, that they should believe a lie:

12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth;

14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

world, I must now, in the most solemn manner, entreat and adjure you, by your belief, expectations, and desire of that awful event, and by your hopes of being gathered, along with us and other saints, to his right hand, and of being for ever with the Lord, 2. That ye take heed that none, pretending to a spirit of prophecy, or misconstruing our words, or appealing to spurious writings which pass in our name, or any old tradition, mislead and perplex your mind, or stagger your faith, by insinuations that the coming of Christ to the last judgment is instantly to take place; the failure of which, if believed, might tempt you to disbelieve his coming at all, or even the whole truth of the gospel. 3. Let no pretences whatever decoy you into this pernicious notion; for, by revelations from God, I can assure you that the last judgment shall not happen till there has been a remarkable general apostasy from the faith, worship, and holiness of the gospel; and an antichristian succession of impious men, Romish popes, and their agents, has manifestly appeared in the church, countenancing and propagating the vilest corruptions in doctrine, worship, and practice, and, by seduction and persecution, destroying the souls and bodies of multitudes, till they themselves at last sink into everlasting destruction: 4. Who also, by pretended claims to civil and ecclesiastical authority, shall proudly assume a sovereign power over magistrates, ministers, or even angels, good or bad—a power in heaven, earth, and hell, superior to what had ever been ascribed to heathen gods; and shall set themselves in opposition to Christ in his mediatorial offices and members, and even pretend a power equal to or above the most High—in disposing of his worship to other objects, dispensing with his laws, nullifying or establishing his ordinances at pleasure; and, sitting in the church, shall assume titles, and exercise authority to confer gifts and graces, pardons and salvations, as if they were God himself. 5, 6. And as ye know I warned you that Christ would not appear to judgment till after this dreadful apostasy, I now inform you that it is the subsistence of the Roman empire under one political head which at present restrains the complete revelation of that anti-

christian empire which I have just mentioned. 7. For that apostasy, which includes an unsearchable depth of error and wickedness, is already, in a secret manner, spreading its malignant influence in the pride, worldly-mindedness, will-worship, and corruption of the doctrine of free justification before God, which take place among Christian professors, and would quickly appear in all its extent, power, pomp, and grandeur, were it not that the present imperial pagan government of Rome will prevent and restrain it till God, in his appointed time, remove the seat of the emperors from Rome, and even abolish the present form of the empire: 8. And then, through the growing ambition and luxury of church-rulers, under the protection and indulgence of the Christian emperors, and the division of the empire into ten kingdoms, all submitting to the delusion, shall that wicked and lawless system of the Papacy appear in its full power and pomp, and continue till the Lord Jesus, by the pure preaching of the gospel, and the zealous opposition of the Reformers, and by his fearful judgments, when he comes to fill the whole earth with his glory, shall utterly destroy it.—9. The introduction and maintenance of which papal system will, in imitation, and by the special influence and craft of Satan, be effected, by high pretences of authority from Christ, to work miraculous and wonderful operations for its honour; 10. And, at his instigation, will be carried on, by every subtle and deceitful artifice, managed in the most unrighteous manner, so as to delude those into eternal perdition who, through the influence of Satan and their own corrupt lusts, did not heartily receive the truths of the gospel, and Christ therein, as the only means of their salvation: 11. To punish which dislike and rejection of the truth as it is in Jesus, God shall deliver them up to the hardening, blinding, and delusive influence of their own hearts, that, by means thereof, they may consent to the merest forgeries, and the most absurd errors, vile idolatries, and gross superstitions; 12. That thus being left to the foolish and perverse influence of their own hearts, all of them may be condemned and punished with everlasting destruction who rejected Christ and his gospel

truths, and took pleasure in perverting his Word, corrupting his worship, violating his laws, and persecuting his people. 13. But, in both duty and affection, we must bless and thank God that he hath warned you against such ruinous apostasy, having, in his universal, undying love, called you to complete and eternal salvation, to which he has sought by faith and through the universal and gradual renovation of your nature and knowledge, righteousness and true holiness wrought in you by the Holy Ghost, and through a faithful trust in Christ, and faithful adherence to him, as manifested and offered in the gospel, as God's appointed means of eternal happiness; 14. To which complete and eternal salvation, in consequence of faith in Christ, he has tenderly called you by the gospel which we preached unto you, that, through the attending operation of the Holy Ghost, ye might be fully entitled to, prepared for, and at last introduced into, the eternal enjoyment of that glorious blessedness which our Lord Jesus Christ has secured and prepared, taken possession of, promised to, and bestowed upon, his believing people. 15. Inconsideration therefore of the secret and subtle operations of Antichrist to draw men from the faith, and of what God has done for and promised to you, we earnestly beseech you to stand fast in the faith, hope, comfort, and holiness of the gospel—steadfastly maintaining all those important points of truth and duty in which ye have been instructed by me, and my fellow-ministers of Christ, by word or writing. 16. And, for this purpose, may the Lord Jesus Christ, who has redeemed us by his blood, and secured eternal glory for us, and will at last confer it upon us; and God, his and our Father, who has loved us with an everlasting love, and often revived our souls by those everlasting consolations which flow from and are founded on it, and given us a solid, scriptural, and well-grounded hope of eternal life, confirmed by his Holy Spirit dwelling and working in our hearts.—17. Fill your souls yet more and more with all joy and peace in believing, and effectually comfort your hearts under all your troubles, fears, and dangers, and more and more establish you

16 Now^a our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us^a everlasting consolation and good hope through grace,

17 Comfort^y your hearts, and stablish you in every good word and work.⁷

CHAPTER III.

1 He craveth their prayers for himself, 3 testifieth what confidence he hath in them, 5 maketh request to God in their behalf, 6 giveth them divers precepts, especially to shun idleness, and ill company, 16, and last of all concludeth with prayer and salutation.

FINALLY, brethren, "pray for us, ^bthat the word of the Lord may have free course,¹ and be glorified, even as it is with you:

2 And that ^cwe may be delivered from unreasonable² and wicked men: for ^dall men have not faith.

3 But the Lord is ^efaithful, who shall stablish you, and keep you from evil.³

4 And ^fwe have confidence in the Lord touching you, that ye both do and will do the things which we command you.

5 And ^gthe Lord⁴ direct your hearts into the love of God, and ^hinto the patient waiting for Christ.⁵

6 Now we command you, brethren, in the

A.M. cir. 4060.
A.D. cir. 56.

2 Ch. 1.2. 2 Co. 13.14.
[e] 31.2. 1 Jn. 4.9, 10, 15.
Jn. 16.27-31. 10.13. 1 Re.
1.5.
[f] Ps. 103.17. He. 9.12;
13.20. 1 Pe. 1.3, 4. He. 6.
18.19. 2 Co. 4.17. 18.5. 2.
[g] Is. 40.1. 31.41. 10.14;
46.4. 51.3. 12.54. 10.57;
18.19. 58.11. 60.15, 20;
61.2. 10.26. 13.2. Co. 1.3.
6.1. Co. 1.8. 1 Th. 3.13.
[h] See note on 1 Th.
3.11.—C.

CHAP. III.

a 1 Th. 5.25. Ep. 6.19.
26. Col. 4.3. Ro. 15.30.
Mat. 28.19.
b Ac. 6.7. 13.42. 1 Co.
16.9. Tit. 2.10-14. 1 Th.
1.5.
c 1 Gr. may run.

d Ro. 15.31. 1 Th. 2.
18.

e 2 Gr. absurd.
f Ro. 10.16. Mat. 11.
25. Jn. 6.44. Ac. 2.40. 13.
45. 54. 17. 5. 13. 28. 24. 2.
Co. 4.3, 4.

g Nu. 23.19. 1 Co. 1.9;
10.13. 1 Th. 5.23. 24.3;
3.13. Jn. 17.15. 2 Ti. 4.
18.

h From evil. Rather,
'from the evil one.'
Satan.—C.

i 2 Co. 7.16. Ga. 5.10.
1 Th. 4.10. 5.11. ch. 2.15;
ver. 6. 11. Ro. 2.7. Ga. 6.
9.

j 1 Ch. 29.18. Jude 21.
[k] 14.16. 19. Mat. 23.37.
1 Th. 4.1. 5.9.

k The Lord, even
the Lord Jesus work-
ing by his Spirit. See
note on 1 Th. 3.11.—C.

l 1 Th. 3.3. 10.10. Tit.
1.3. 1 Th. 4.8. He. 9.28.
2 Fe. 3.15.

m Or, the patience of
Christ.
n 1 Co. 5.4. Ac. 3.6.
ver. 12.

A.M. cir. 4060.
A.D. cir. 56.

4 ver. 14, 15, 11. 1 Th.
5.8. Ro. 10.17. 2 Ti. 3.5.
1 Th. 5.14. 4.11. Th. 3.
10.2. Jn. 8.9, 10.1 Co. 5.9,
11.13.

6 The word 'tradition' is liable to be misunderstood. Its Greek equivalent in the original means 'lesson,' or 'oral teaching.' The apostle first taught the Thessalonians orally: it is to the doctrines and precepts he then set before them that he here refers, and not to anything which we could legitimately call tradition.—P.

7 1 Co. 4.16; 11.1. 1 Th. 4.12. 10.14. 11.

8 We did not break our rank, forsake our post, or neglect our spiritual or temporal duties. See ver. 11.—C.

9 Ac. 18.3; 20.34. 1 Co. 4.12. 2 Co. 11.9; 12.13.

10 It is probable the apostle worked during part of the night to give him leisure for conversing with inquirers or preaching to Christians through the day.—C.

11 Mat. 10.1. 1 Co. 9.1-6. Ga. 6.6. 1 Th. 5.17, 18.

12 1 Co. 4.16; 11.1. Phi. 3.17. 1 Th. 4.12. 1 Pe. 5.3. 9. Ge. 3.19. 1 Th. 4.11.

13 1 Th. 5.13. ver. 6. Is. 56.10. Mat. 20.36. 1 Pe. 4.15.

14 ver. 6. Ro. 12.1. 2 Co. 10.1. ch. 2.1. 1 Th. 5.27. 10.13. 14.1. 1 Th. 4.11. Ep. 4.28. Ro. 12.11.

15 Ga. 6.9. 1 Co. 15.58. 2 Fe. 3.18; 1.4-8. Pr. 4.18.

16 Or, faint not.

name of our Lord Jesus Christ, that ye ^kwithdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.⁶

7 For yourselves know how ^lye ought to follow us: for we behaved not ourselves disorderly among you;⁷

8 Neither did we eat any man's bread for nought; but ^mwrought with labour and travail night⁸ and day, that we might not be chargeable to any of you:

9 Not⁹ because we have not power, but ⁿto make ourselves an ensample unto you to follow us.

10 For even when we were with you, this we commanded you, ^othat if any would not work, neither should he eat.

11 For we hear that there are some which ^pwalk among you disorderly, working not at all, but are busy-bodies.

12 Now them that are such ^qwe command and exhort by our Lord Jesus Christ, ^rthat with quietness they work, and eat their own bread.

13 But ye, brethren, ^sbe not weary⁹ in well-doing.

14 And if any man obey not our word by

faith in and adherence to the truths of the gospel, and enable you constantly to speak and act for God, and for one another's edification.

Ver. 4. This 'man of sin'—this patron of sin—this 'son of perdition'—this heir of destruction—is to be found sitting 'in the temple of God,' the church, 1 Co. 3.16, 17; 2 Co. 6.16; 1 Ti. 3.15; Re. 3.12. 'He exalteth himself above all that is called God'—above all authority in churches and states, Ps. 82.6; Jn. 10.34—'showing himself that he is God,' by assuming his titles, attributes, and powers. Now these characteristics have never been discovered in any man or succession of men, but in the Papacy. There, however, they all meet.—Wherefore the conclusion is inevitable—the prophecy describes the Papacy. C.

Ver. 6. The Roman empire 'withheld' and prevented the erection of the Papacy. So soon as it 'was taken out of the way,' the papal dominion, as great and as despotic, was erected upon its pedestal. C.

Ver. 8. That 'that Wicked' or 'lawless one' may, according to Scripture, represent a succession or be an individual, is unquestionable. The two views are not inconsistent with each other. Among the successive pontiffs of Rome there may yet arise one who shall surpass in pride, presumption, and anti-Christian despotism, and be punished with such accumulated and personal judgments as were dealt out in detail to his typical predecessors. C.

Ver. 11. Not that God will send 'delusion' purposing to mislead; but God will send truth to inform and rebuke, and self-interest will reject God's testimony; and wicked men, listening to the voice of their own counsel and the impulses of their own passions, will be deluded into a rejection of God's holy call to reformation, as Pharaoh's heart was hardened by God's righteous demand of his people's freedom. See Ex. 9.34, 35. C.

Ver. 13. From the beginning is an equivalent for eternity. Comp. Pr. 8.23 with Ep. 1.4. C.

REFLECTIONS.—It is dangerous to fix the periods which God has concealed. Disappointment of the events expected may tempt us to discredit the whole gospel. That Christ will come is certain; our business is not to inquire when, but to be always ready to meet him. Happy will be the time when all the ransomed millions shall be gathered to and be for ever with him! By what strange wickedness of men does God punish obstinate and haughty professors, and carry on the designs of his glory! The most fearful lengths in wickedness will seducers go when left to their own hearts' lusts. But the triumphing of the wicked is short. Evil consequences overtakes them in due time. And when God has accomplished his purpose for the trial of his saints he leaves those who reject Christ to the reward of their doings.—But there is great ground of thanksgiving that nothing can defeat his blessed purpose; nothing can defeat his gracious and sanctifying influence; nothing can separate from his love; nothing can rob us of his comforts; nothing can undermine the faith or hope which is founded on his Word.—Stand fast, my soul!

ceive his precious truths, and give thyself unto prayer; so shalt thou be comforted and established in every good word and work.

CHAPTER III. Ver. 1. Now, my dear brethren in Christ, let me entreat your most fervent prayers for me and my fellow-labourers in preaching the gospel, that we may be graciously directed, assisted, and owned of God, in our great and difficult work; and that the gospel of salvation, of which Christ is the author and principal subject, may be speedily and successively spread far and wide; and may, as with you, be honourably received, and produce glorious effects in the conversion, edification, and holy conversation of multitudes, wherever it is preached: 2. And that we may be kept or rescued out of the hands of unbelieving Jewish zealots and false brethren, who are so insolently perverse and absurd in their reasonings and prejudices, and maliciously wicked in their principles and practices—labouring everywhere to defame, vex, and cruelly persecute us; for many who pretend to religion, and even to Christianity, do not cordially embrace Jesus Christ in his gospel by a true faith, which works by love, and purifies their heart. 3. But let neither the falls of others, nor their violent opposition to you or your way, for the sake of the gospel, discourage you; for God, whose faithful promise ye have heartily embraced, will graciously fulfil whatever he hath spoken, in confirming, establishing, and strengthening you in the doctrine and grace of faith, and in your profession of it, and practice of godliness according to it; and will preserve you from the ruinous influences of sin, Satan, and the world. 4. And as your preservation must be in the way of holy obedience, we firmly and joyfully trust in the Lord Jesus, that, through union to and gracious influences from him, ye shall, as heretofore, be enabled to persevere in an exact observance of all those commandments which we have delivered to you in his name and authority. 5. And in this hope we earnestly pray that the Holy Ghost would, by his grace, light, and influence, rectify every irregular motion of your hearts, and really direct and carry them into a clear and experimental acquaintance with the love of God to you, and into the most lively exercises of love to him, under a sense of his having first loved you; and into a patient continuance in well-doing, under all manner of trouble and persecution for Christ's sake, and a patient waiting for his great coming, to put an end to your trials, and make you a rich and everlasting, but gracious amends. 6. But, as we understand, some of your society, notwithstanding

our former admonitions, continue to be idle and busy-bodies, by virtue of our commission from Christ, we do, in his name and authority, charge you to remove from your holy communion, and avoid all unnecessary familiarity with, every member of your church who thus obstinately perseveres in a course so injurious to public and family peace, dishonourable to the Christian character, and contrary to the rules of the gospel. 7. For ye know how ye ought to persist in following the holy, just, active, and unblamable pattern which we carefully set before you when among you; 8. Labouring to our utmost in preaching the gospel, and in working at our trades for our necessary subsistence, that we might give to no one the smallest occasion to pretend we were burdensome: 9. Not because we had not a divine right to a proper maintenance, as apostles and ministers of Christ, but that we might prevent every prejudice against us, and propagate the gospel more successfully, and that we might set you a good example, and excite you to industry in your respective callings. 10. For having observed some appearances of an indolent temper among you, we, when with you, strictly commanded, that if any of your members should, through wilful indolence, reduce himself and family to straits, he should not be allowed any maintenance out of the public charity of the church, which ought only to be applied for the relief of such as through sickness, old age, or the like, are not able to work for themselves. 11. And we still insist on this, as we are credibly informed that there are some of you who, in contradiction to our express injunctions, the general rule of Christianity, the express requirements of the moral law, and the order of the creation, and of all regular societies, indulge themselves in idleness, sauntering about, and curiously prying, and officiously thrusting themselves into other people's business, to the disturbance of neighbours, and creating of jealousies, misunderstandings, and quarrels among friends. 12. Such as are of this slothful and pernicious temper, we again solemnly charge, by the authority of God, and earnestly entreat, by the endearing love of Jesus Christ, and as they would avoid his fearful displeasure, and honour their profession of his name, that, with a quiet, meek, and peaceable frame of spirit, they would apply themselves diligently to the work of their stations, that, by the blessing of God, they may honestly provide for themselves and their families. 13. And we beseech such of you as attach yourselves to your proper work, unweariedly to persevere in the diligent discharge of the civil and religious duties of your respective stations, and particularly in liberality to the industrious poor

this epistle, "note that man,¹ and have no company with him, that he may be ashamed.

15 Yet² count *him* not as an enemy, but admonish *him* as a brother.

16 Now ^{the} Lord of peace himself give you peace always by all means. The Lord *be* with you all.

¹ 1 Co. 16. 21. Col. 4. 18. with ch. 2. 18. Ro. 16. 22.

A.M. cir. 4060.
A.D. cir. 56.
v ver. 6. Mat. 18. 17.
1 Or, *signify that man by an epistle.*
2 Lc. 12. 17. 2 Co. 10. 8. 13. 10. 1 Th. 3. 14.
3 Ro. 15. 33. 16. 20. 1 Co. 14. 33. 2 Co. 13. 11. Phil. 4. 9. 1 Th. 5. 23. Nu. 6. 24-26. Ps. 29. 12. 147. 14. Ro. 5. 1-11. 8. 28. Ju. 16. 33. 2 Co. 4. 17.
4 The special authentication of this

A.M. cir. 4060.
A.D. cir. 56.
epistle was doubtless occasioned by the circulation of the forged letter referred to in ch. 2. 2. Paul here states that while he employed ordinarily an amanuensis, yet he authenticates each genuine epistle by a closing salutation in his own hand.—¹ 2 See Ro. 10. 24. 1 Th. 5. 28. 2 Th. 2. 25.

17 The salutation of Paul ^{with mine own hand}, which is the token in every epistle: so I write.²

18 The^a grace of our Lord Jesus Christ *be* with you all. Amen.

¶ The second *epistle* to the Thessalonians was written from Athens.

among you. 14. And if, notwithstanding our present and former admonitions, any persist in their idleness, or other disorderly courses, let your church set a brand of infamy on them, turning them from her fellowship; and let every particular member abstain from all unnecessary converse with them, that, being put to shame, they may, through the influences of God's Spirit, be made to reflect on, and repent of, loathe, and abhor their sin. 15. But never treat them with austerity or roughness, as if ye aimed at their temporal or spiritual ruin, nor immediately look on them as implacable and incorrigible enemies to Christ and the gospel; but, in all your reproofs, censures, and admonitions, deal tenderly and affectionately with them, as brethren, in hopes that, by your diligent and repeated attempts, they may be reclaimed and restored to their former place in the church. 16. Now may the Lord Jesus Christ, the author, fountain, and bestower of all manner of peace and prosperity, by all the means of his own appointment, continually and abundantly confer it upon you, in your personal and relative capa-

cities; and may he himself afford all and every one of you his special presence in the way of providence and grace, to protect, guide, assist, comfort, and perfect all that concerns you. 17, 18. Marking therefore my kindest wishes to you in my own hand-writing, as I do in all my letters, as a token of their being genuine, I earnestly pray and hope that the full love and favour of our Lord Jesus Christ, inclusive of all its manifestations, fruits, and effects, may continually abound to all and every one of you, from this time henceforth and for ever.

Ver. 2. *Faith* here evidently signifies faithfulness to resolutions, promises, and obligations, as appears from comparing this with the following verse, where the Lord is distinguished as 'faithful.' C.

Ver. 6. *Disorderly*. A military allusion signifying out of rank, out of union with the general movement, and without or contrary to the word of command. C.

Ver. 17. The apostle, either from tremor of the hand, inexperience in the Greek characters, or perhaps because he worked and dictated at the same time, usually employed an amanuensis, but affixed his own signature to prevent imposition. C.

REFLECTIONS.—There is need of much fervent

prayer for the success of the gospel, and for the preservation and assistance of faithful ministers, that their labours may not be obstructed by the craft or violence of wicked men. And it is an inconceivable mercy to have God's promise and care for securing our endurance and comfort in an evil day. Thrice happy are they whom the Holy Ghost directs into the love of God, and into a patient waiting for Christ's great coming; and whose hearts truly accept the faith, holiness, and hope of the gospel.—It is necessary, for the honour and safety of the church, that scandalous professors be prudently and carefully censured and withdrawn from; but true kindness, not harshness, must be used to bring them to repentance. The industrious, but helpless poor, should be relieved with cheerfulness, according to their wants; but idle and disorderly persons ought to receive, not liberality, but correction, from both church and state.—It is a great mercy to have exemplary ministers, persevering and lively Christians, but especially to have a gracious Redeemer present in the church.

CONCLUDING REMARKS ON THE SECOND EPISTLE TO THE THESSALONIANS.

This epistle naturally suggests the necessity of caution and careful examination when some new and striking doctrine is propounded; especially when such a doctrine rests upon some isolated portions of Scripture. The prophetic utterance in the Gospel by Matthew (ch. 24. 30, 34), conjoined with that of Paul (1 Th. 4. 15, 17), seems, when superficially examined, to indicate the speedy, the almost immediate, coming of the Lord to judgment. By superficial examination is meant, an examination of the passages by themselves, without the light to be derived from 'comparing spiritual with spiritual,' scripture with scripture. Such comparison, humbly and prayerfully conducted—as all scriptural examination specially requires—would have enabled the Thessalonians to discover that, while the Lord, as judge, is ever at hand, the precise time of his coming is utterly unknown (Mat. 24.

36, 42), and that a long series of events, most precisely foretold, must be realized before the day of his final coming to the judgment of the quick and the dead. The Thessalonians, in thus hasting to a conclusion apparently warranted by some few passages of Scripture which they had not paused to compare with others, exhibited, however, nothing but what is common in the history of all ages of the church. Hence have arisen errors and heresies upon the one side; and, to escape them, the lethargic sleep of infallibility, on the other. But God, who always brings good out of evil, light out of darkness, and order out of confusion, has overruled this propensity in the case of the Thessalonians, and drawn from the apostle this second epistle, in which their error is corrected, and a salutary warning against precipitate judgments furnished to all future ages of the church. C.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

Descended from a Jewish mother and grandmother, Timothy had been very early instructed by them in the knowledge of the Old Testament. By the ministration of Paul at Lystra he was converted to the Christian faith, and remarkably enriched with the gifts and graces of the Holy Ghost, Ac. xvi. Having circumcised him, that the Jews might take no offence at him on account of his father being a Greek, Paul took him to be his companion, under the character of an evangelist. And having left him at Ephesus to rectify and establish the complete order of the church there, he sent him this and the subsequent epistle, to fix upon his mind the instructions which he had formerly given him, and enable him to communicate the same to others. In them the apostle testifies his affection, warns him of danger, and directs him in his personal and ministerial conduct.—The second was written from Rome, perhaps several years after the first.

[The date of this epistle is supposed to be about A.D. 64, soon after the apostle's imprisonment at Rome. It contains references to the following passages in the Old Testament:—Ge. 45. 10, 11; De. 19. 15; 32. 39; Ezr. 6. 10; Is. 1. 15; 14. 12; Je. 29. 7; Eze. 33. 9; Mal. 1. 11. C.]

CHAPTER I.

1 Timothy is put in mind of the charge which was given unto him by Paul at his going to Macedonia. 5 Of the right use and end of the law. 11 Of Saint Paul's calling to be an apostle, 20 and of Hymeneus and Alexander.

PAUL,^a an apostle of Jesus Christ, by the commandment¹ of God ^{our} Saviour, and Lord Jesus Christ, *which is* our hope;

A.M. cir. 4060.
A.D. cir. 65.
CHAP. I.
a Ac. 9. 15. 12. 22. 21. 26. 16-18. Sec Ro. 1. 1. 5. Ga. 1. 1. Ep. 4. 11.
1 Commandment.
Rather, 'appointment.'—C.
b ch. 2. 3. 4. 10. Lu. 1. 47. Tit. 1. 3. 2. 10. 13. 3. 4. Jude 25. De. 32. 15. Is. 12. 21. 35. 17. 22.
c Ps. 71. 2. Col. 1. 27. 1 Th. 3. 2 Th. 2. 16. He. 6. 18. 19.

A.M. cir. 4060.
A.D. cir. 65.
d Ac. 16. 1. 1 Co. 4. 17. 1 Th. 2. 2. ver. 18. Tit. 1. 4. 2. 1. 1. 2. 1. Phil. 10. Phil. 2. 19. 22.
2 Own son. Rather, 'true, genuine son,' as of like zeal and energy with his spiritual father.—C.
e See Ro. 1. 7. Co. 1. 1. 1. Ga. 1. 3. 1 Pe. 1. 2. g Ac. 20. 1. 3. Ga. 1. 6. 7. ch. 6. 3. 17. Col. 2. 4. 16. 2 Ti. 2. 14. 4. 2. Tit. 1. 13.

2 Unto ^aTimothy, *my* own son² in the faith. 'Grace, mercy, and peace, from God our Father and Jesus Christ our Lord.

3 As I besought thee to abide still at Ephesus, ^{when I went into} Macedonia, that thou mightest charge some that they teach no other doctrine,

4 Neither^a give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith; *so do*.

5 Now^b the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:

6 From^c which some having swerved, have turned aside unto vain jangling;

7 Desiring^d to be teachers of the law; understanding neither what they say, nor whereof they affirm.

8 But we know that the law is good, if a man use it lawfully;

9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fa-

A.M. cir. 4069.
A.D. cir. 65.

4 ch. 4.7; 6. 3, 4, 20.
Tit. 1.16, 23. Tit. 1.14; 3.
9, 2 Pet. 1.16.

1 Mat. 22.37-40. Ro.
13. 8-14. Gal. 5.24. 2 Ti.
1. 3; 3. 22. He. 9.14; 10.
22. Ga. 5.6. Ac. 24.16. 1
Pe. 2.21. 1 Jn. 3.18, 23; 4.
20.

7 ch. 4.25; 15; 6.4, 10.
20. 2 Ti. 1.18; 4.10. Tit.
1.10, 14.

10 1.10, 14.
18. 4.22. ch. 6.4. Ro.
2.19, 20. 1.22.

11 Ro. 7.12. Ps. 119.128;
19.7-10. Ga. 4.24.
7. Ga. 3.19; 5.23. Ro.
13.3.

12 1 Co. 6.9, 10. Ga. 5.
19-21. Ho. 4.1, 2. Re. 21.
8, 22, 19.

* Paul in his former
state was not only a
sinner, but he was
helpless and reckless.
While in that state
God's divine grace
was bestowed upon
him; it first led to
faith, and next to
love. These I was
while in one sense
wrought by grace,
in another sense
were its immediate
concomitants. Divine
grace is always, and
necessarily, manifest-

ed by them; and
where they are not
found there can be no
grace.—P.

2 He. 13.4. Ro. 1.26.
27. Le. 18.22. Ex. 21.16.
De. 24.7. Re. 21.8, 27;
22.15. 2 Co. 5.4. Ho. 4.1,
20. 4.

3 ch. 6.3; 2 Ti. 1.13; 4.
3. Tit. 1.9, 21.

4 Co. 3.7-11. Ps. 138.
2. 2 Co. 4.6, 15. Ep. 1.6,
12, 14. Phil. 1.11.

5 ch. 6.15; 2 Co. 11.31.
Ro. 1.25; 5.5. Ne. 9.5.
11. 2 Co. 10.17; 1 Th. 2.2,
4. Ga. 2.7. ch. 2.7. Tit. 1.1,
3. Ro. 1.5; 2 Co. 5.18-20.
Ep. 3.8.

6 See note on 1 Th.
3.11.—C.

7 Ac. 9.15. 1 Co. 7.25;
15. 10. 2 Co. 3.5; 4.1. 1
Th. 2.4. ch. 2.7. 2 Th. 4.
7, 17. Col. 1.25.

8 Ac. 8.3; 9.1, 5; 13.22.
4.26; 9.10. 1 Co. 15.9. Ga.
3.13. Phil. 3.6.

9 ver. 14, 16. 1 Co. 15.
8, 10. Ro. 5.20, 21.

10 Lu. 23.34. 1 Jn. 9.39.
41. 1 Jn. 3.17. 1 Co. 2.8.
Mat. 12.31.

11 Ro. 5.20. 1 Co. 15.10.
2 Ti. 1.13. Ga. 5.6. 1
Jn. 4.19. Lu. 17.47.

12 See note in first
column.

thers and murderers of mothers, for man-
slayers,

10 For^e whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

11 According to the glorious gospel of the blessed God, which was committed to my trust.

12 And I thank^f Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

13 Who^g was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief.

14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.^h

CHAPTER I. Ver. 1. Paul, an inspired and immediately commissioned messenger of Jesus Christ, who is the great Lord and Redeemer, the author, object, ground, and bestower of all our solid hopes of grace here, or eternal glory hereafter—and of God our Father in him; 2. To his dearly beloved Timothy, of whose conversion, and establishment in the grace and doctrines of faith, God has made him the honoured instrument—earnestly wishes the most abundant manifestations and effects of God's infinite love and tender compassion, to support, relieve, and comfort you under all the temptations, labours, difficulties, and dangers of your station, together with all manner of peace with God, your conscience, and the saints, and all manner of prosperity, temporal or spiritual, from God the fountain of blessings, and from Jesus Christ who gives them to all believers. 3, 4. I earnestly desired you to tarry some time at Ephesus after I departed thence into Macedonia, that you might, in the most solemn and authoritative manner, charge the judaizing Christians there to beware of corrupting the gospel of Christ, which I preach, with anything different or contrary; and that they never regard or propagate any foolish and ill-grounded traditions, or any frivolous genealogies of descent from Abraham or any other patriarch, which leads to useless, intricate, and endless controversies, and have no tendency to promote the conversion of sinners to God, their establishment in the doctrines of faith, or their diligent perseverance in walking with God.—5. Now the end of that charge, which I ordered you to enforce, as well as of the whole law of God, in opposition to fabulous, fruitless, and perplexing disputes, is, to promote a spirit of love to God, to Christ, and to one another, as springing from a sanctified heart, and a faithful, pure, and quiet conscience, purged from dead works by the blood of Christ, and from an inward principle of sincere faith, without the least hypocrisy; 6. From which grand scope and important ingredients of practical religion some having wandered, have turned aside into a course of vain talking of things altogether unprofitable, and serving only to stir up animosities, strifes, and doubtful disputations; 7. Affecting to set up for doctors and interpreters of the law, and to impose it upon the Gentiles, while in reality they neither understand the true scope and design of it, nor what they say in their confident pretensions to explain it. 8. But we who, through the knowledge of the gospel, are enlightened in the principal design and tendency of the whole Jewish dispensation, are fully convinced that the law is a good appointment of God for answering good purposes, if it be properly used as a mean of bringing us to Christ; and that even the ceremonial law is of great use, if we consider it as a typical representation of Christ and the gospel church, and now fulfilled and abolished; and that the law in its own nature is holy, just, and good, and is of admirable use to convince us of our sin and misery, and to make us flee to Jesus Christ; and, as a rule of obedience, to direct us how to depend on him, and gratefully improve the benefits which we receive from him! 9-11. Fully satisfied that the moral law, though still continuing in force as the law of Christ's kingdom, is not designed to condemn a true believer, who is made the righteousness of God in him, and who, from a principle of faith, has an impartial respect to

all his commandments, but stands in force for the condemnation of all impenitent, unbelieving, and obstinate transgressors, particularly those who have no fear of God in their hearts, no desire after him, and no care to be subject to his authority; and for those who wilfully rebel against his laws, and worship false gods; those who, being destitute of true holiness, condemn God and religion; those who murder their near relations or others, or who indulge themselves in fornication, adultery, sodomy, or other unnatural lusts; those who steal men or women, that they may either use or sell them as slaves; those who addict themselves to lying in jest, excuse, malice, or to procure gain; those who violate their promises, vows, or oaths, or swear falsely in courts of judicature; and, in fine, those who indulge themselves in any form of wickedness, contrary to the pure doctrines of revelation, and to the holy nature, design, and obligation of the gospel of our salvation through Christ, which so illustriously displays the glorious perfections, counsels, and operations of the infinitely happy, ever-blessed, and self-sufficient God, who communicates to creatures whatever happiness they enjoy—the preaching of which gospel was committed to me as a precious trust, to be faithfully preserved and dispensed wherever I come. 12. And while I think of the high honour of this important trust, I cannot but, from the very bottom of my soul, bless and praise our infinitely gracious Saviour and Lord Jesus Christ, who has qualified, authorized, and strengthened me as an apostle faithfully to minister the gospel of his grace; 13. Even me, who, before my heart was graciously and powerfully reached and converted, had been a furious blasphemer of his divine Person and doctrine, an outrageous persecutor of his members, a most injurious reviler of his name, people, and interests. But my transcendent wickedness, proceeding from ignorant and blind zeal, not from any desperate and malicious opposition to the Holy Ghost's clear convictions of his Messiahship, to the everlasting astonishment of angels and men, and especially my own, I, after all, freely received forgiving and converting mercy, and was graciously put into the apostleship. 14. Yea, the free favour of the infinitely compassionate Lord Jesus to me—ward superabounded all expectation, estimation, or conception, in awakening and convicting my unbelieving heart, and developing deep and strong love to him, his people, and cause, to which I had formerly been so inveterate an enemy; and in the conversion of multitudes to himself by my ministrations. 15. Thus my own experience, as well as the whole tenor of the gospel revelation, bears witness, for the encouragement of sinful men, that its grand or summary article may be depended on as infallibly true and faithful, and every way worthy to be universally believed and affectionately embraced by all men, viz. That the great end of Christ's assuming human nature, and coming into the world under the character of a Saviour, to fulfil the law, and suffer and die for them, and of his being offered to them in the gospel, was and is that he might deliver them, Gentiles as well as Jews, from sin and wrath, and bring them to that eternal salvation which is in him—a transcendent and amazing instance of which has appeared in me, who exceeded all other sinners, however notorious, in my inalignant blasphemy of Christ and per-

secution of his members. 16. And for encouraging the most enormous transgressors to believe in him, it must be remarked, that this astonishing instance of free, loving, and abounding grace towards me, was designed, by the infinite wisdom and goodness of God, not merely for the salvation of my soul, but that in me first of all, and as the very chief of sinners, Jesus Christ might set forth a distinguished example to what amazing length his patience and mercy can extend—as an encouragement to every sinner who shall ever, by his grace, be led to trust in him alone for pardon and eternal life. 17. Let therefore that infinitely gracious Lord Jesus, who is the Sovereign of all things, and head over all things to his church—everlasting, incorruptible, and purely spiritual; and who, together with his Father and blessed Spirit, is the infinitely and only wise God, and Giver of all wisdom to creatures—be henceforth and for ever magnified and adored in the loftiest strains.—18. The above charge I have committed to your special care, that, according to some prophetic intimations concerning you before you entered on the ministry, you may be more excited to improve your superior gifts and miraculous powers in acting the part of a diligent, courageous, and faithful soldier of Jesus Christ, in fighting under him against sin, Satan, and the world, and valiantly standing up for the truth against all opposition; 19. Holding fast the doctrines of the gospel in a firm faith and constant profession thereof, and holding it forth to others in your ministry, and studying to be conscientiously upright in preaching it, and living answerably to it; which some neglecting and rejecting, have, to their inexpressible danger, loss, and damage, entirely renounced its doctrines and their profession of it, and abandoned themselves to error and immorality; 20. Of which apostates I mention two infamous ring-leaders, that you, and all other Christians, may beware of them, and bear testimony against them; namely, Hymeneus and Alexander, whose notorious subversion of the faith and holiness of the gospel, and dangerous errors and immoralities, laid me under the disagreeable necessity of apostolically casting them out of the visible church, and delivering them up to Satan, as his subjects—that by means of such awful discipline, they might be brought to a conviction and repentance of their wickedness, at least deterred from persisting in their blasphemous defamations of the name, doctrines, and ways of the Lord.

Ver. 3. When I went into Macedonia. This journey was made after Paul's release from his first imprisonment in Rome, which took place about A.D. 63. Immediately after his release, he probably carried out his intention of visiting Spain; then he turned again eastward, and after a missionary tour through Asia Minor, settled down for a time at Ephesus. He left Ephesus perhaps about A.D. 66, and wrote this epistle from some place in Greece, after passing through Macedonia. I think its date can scarcely be earlier than the close of the year 66. P.

Ver. 4. The genealogies of the Jews were intricate and traditional pedigrees, whereby they sought either to establish their offices as priests or Levites, their rank as descendants of David or the princes of tribes, their titles to properties, as descendants of the original owners; and, in other cases, the origin and preservation of their vain traditions, which they asserted they had received, and affected to trace, from Joshua and the elders.—Note. Even so, till this hour, does the popedom assert a 'genealogy' ascending to Peter, vainly denominated 'prince of the apostles.' And, though even tradition fails to establish any uniform consent as to the imaginary line of 'apostolic succession,' yet upon that unsettled, and therefore endless 'genealogy,' does Rome found her claim to supremacy over all churches, and infallibility in all doctrines. C.

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c Mat. 9. 13; 18. 11.
Lu. 19. 10. Ro. 3. 24-26;
5-10. 1 In. 3. 5. 8. In. 1.

d 1 Co. 15. 9. Ep. 3. 8.
e ver. 13. Is. 1. 18; 43
25; 44. 22. Je. 31. 20.
g Ro. 15. 4. Ac. 13. 39

He.7.25. Jn.6.37. 18.1
18;55.1.7.
4 I Ch. 29.11. Ps.10
16; 145. 3. Da.7.9,14. 3
Jn.4.12. Jn.1.18. He.11
27. Ro.1.23; 16.27. ch
6.15. 16. Jude.27

12, 13. 2 Ti. 2. 3; 4. 1, 7
Phile. 10. Phi. 2. 25. Ep
6. 12. 2 Co. 10. 3-5.
j ch. 3. 9. Phi. 1. 27; 3

16; 4.1. Jude 1. Pr. 23. 23.
Re. 2. 13; 3. 3, 8, 10, 11.
Tit. 1. 9.
Æ Phi. 3. 18, 19. se.
ver. 4, 6; ch. 6. 3-6. 2 T.
4. 3, 4. Ac. 20. 29. 1 Jn. 2.
10.

5 'Which some
having put from
them'—this refer
only to the 'good
conscience:' havin
set its warnings an

dictates aside, they had no longer any guide, and consequently made shipwreck of their Christian profession.—P.

6 Put away. Rather, 'rejected or repelled.'—C.
 12 Ti. 2. 17; 4. 14, 1
 Ac. 19. 33.
 11 1 Co. 5. 4, 5; 4. 21; 1

all sorts or ran
ow: 2. Particul

istrates, though
strations may l
o rule in the f
and encourage

private, and
of honourable
3. For thus

Christians, is a
d will of God, an
ght, who has m
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the more illustrious, variety, and the gospel dispensation of all sorts are

5. And it is t
ksgivings be ma

whom all nations
manifests himself
Jews and Gentiles
birth as the only

and being lord of soul and body, an

the broken
of all sorts and
of sin, Satan,
might be publ

el; 7. For the p
yself a faithful
iles, manifestin
ful promises o

Therefore, in the name
of mankind, I
without regard
pray for all sorts

vour, purity, and
any wrathfulness
siles, and with
his fulfilment of

—9. I moreover
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n an air of rever

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hair, or in sho
gaudy appare
their own hea

ness or unchastity
 profess godliness,
 of another world

8 I will therefore that men pray every where, lifting^a up holy hands, without wrath and doubting.

9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered⁵ hair, or gold, or pearls, or costly array;

10 But (which becometh women professing godliness) with good works.

11 Let^a the woman learn in silence with all subjection.

12 But I suffer not a woman to teach,⁶ nor to usurp authority over the man, but to be in silence.

13 For^a Adam was first formed, then Eve.

14 And^a Adam was not deceived,⁷ but the woman being deceived, was in the transgression.

15 Notwithstanding⁴ she shall be saved in child-bearing,⁸ if they continue in faith and charity and holiness with sobriety.

CHAPTER III.

² How bishops, and deacons, and their wives, should be qualified, 14 and to what end Saint Paul wrote to Timothy of these things. 15 Of the church, and the blessed truth therein taught and professed.

THIS is^a a true saying, If a man desire^b the office of a bishop,¹ he desireth a good work.

2 A^c bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour,² given to hospitality, apt to teach;

3 Not^d given to wine,³ no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

4 One^e that ruleth well his own house, having his children in subjection with all gravity;

5 (For if a man know not how to rule his

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1 Ps. 65. 2. Mal. 1. 11.
Jn. 4. 21-24.
2 Ps. 134. 1. Is. 1. 15.
Mat. 5. 24. 16. 12. 14. 15.
Phil. 2. 14. Ja. 1. 6. He. 10.
22. 11. 15.
3 Tit. 2. 3. 5. 1 Pe. 3. 3-5.
Is. 3. 10-26. Zep. 1. 8.
4 Or, *plaited*.
5 Pr. 31. 31. Lu. 1. 6.
Ac. 36. ch. 5. 10.
6 1 Co. 14. 34. Ge. 3. 10. Ep. 5. 22. 24. 33. Col. 3. 18. 1 Pe. 3. 14.
7 That is, in the church, as bearing ministerial rule in it.
8 Ge. 1. 27; 2. 7. 18. 22. 1 Co. 11. 8. 9.
9 Ge. 3. 6. 13. 2 Co. 11. 3.
10 Eve was 'deceived.' Adam was not 'deceived' either by his wife or by the serpent—he knew what he did when he took the forbidden fruit.
11 15. 7. 14. 9. 6. Je. 31. 22. Mat. 1. 25. Lu. 2. 7. Ga. 4. 4. 5. or ch. 4. 3. 5. 10. 14. Tit. 2. 5. with Ge. 3. 10.
12 In child-bearing. Rather, 'through, or during the time of child-bearing'—the sorrows of which were the immediate penalty of the woman's transgression, Ge. 3. 16.—C.

CHAP. III.

a ch. 1. 15. 4. 9. 2 Ti. 2. 11. Tit. 2. 8.
b Ac. 1. 20. 20. 28. Phil. 1. 1. ch. 1. 11. 12. 2 Ti. 1. 11. ch. 2. 7. 5. 17. 1 Pe. 3. 2. Ep. 4. 11. 1 Co. 12. 28. 1. 1 bishop. Literally, 'an overseer.' See Ac. 20. 17. comp. with ver. 28.—C.
c Tit. 1. 6. 9. 2 Ti. 2. 24. Ro. 12. 13. ch. 4. 12.
d 2 Or, *modest*.
e Tit. 1. 7. 2 Ti. 2. 24. 1 Pe. 5. 2. 15. 56. 10. 12. Mi. 3. 5. Le. 10. 9. Je. 6. 13. Tit. 3. 2. Eze. 44. 21.
f Or, *Not ready to quarrel, and offer wrong, as one in wine*.
g Ge. 18. 19. Jos. 24. 15. Ps. 101. 2-8. Tit. 1. 6.

* The oldest and best MSS. are against the reading *oses*, which is consequently given up by all critics of eminence. Or is the true reading and the clause ought to be translated, 'Who was manifest

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in the flesh'—i.e. Christ, the sublime mystery (see Col. 1. 27); the God-man, the Omnipotent Redeemer. The giving up of the reading 'God' does not in the very slightest degree weaken the evidence of the fundamental doctrine of our Lord's divinity.
4 Or, *one newly come to the faith*, Nu. 4. 3. 1 Sa. 1. 24. 1 Pe. 2. 2. 2. 10b. 11. 12. Pr. 13. 18. 18. 13. 29. 23. Ps. 138. 6. with Jude 6. 2 Pe. 2. 4. Mat. 25. 41. Is. 44. 13.
5 Ac. 22. 12. 6. 3. 1 Sa. 2. 24. 1 Co. 5. 12. 1 Th. 4. 12.
6 ch. 6. 9. 2 Ti. 2. 26.
7 Phil. 1. 1. Ac. 6. 3. 5. 6. see ver. 5. 9. Ro. 10. 9. Eze. 44. 21.
8 ver. 16. ch. 1. 19. Ep. 1. 9. Tit. 1. 9. Re. 3. 10. 11. Pr. 2. 23. Jude 1. 3. Phil. 1. 27. He. 4. 14. 10. 25. 23. 2 Jn. 9. 10. 3 Jn. 4. 1. 2 Ti. 2. 2. Ac. 6. 3.
9 ch. 5. 9. Ro. 16. 1. Tit. 2. 3. 4. ch. 2. 10.
n ver. 2. 4. Tit. 2. 6. Pr. 22. 6. Ge. 18. 19. Jos. 24. 15. Ps. 1.
o 1 Co. 12. 28. Mat. 25. 21. 2 Co. 12. Ac. 23. 11. 24. 16.
p Or, *ministered*.
q ch. 4. 13. 1 Co. 11. 34. 2 Jn. 12. 3 Jn. 14. Phil. 1. 24.
r Mat. 13. 59.
s 2 Ti. 2. 20. He. 3. 2. 3. 5. 6. Mat. 16. 18.
t Je. 10. 10. 1 Th. 1. 9. 2 Is. 59. 19. 2. 3. 43. 10. 21. Jude 3.
u Or, *stay*.
v ver. 16. Ga. 3. 1. ch. 4. 2. 1 Ti. 1. 19. 18. 37. 2. 1 Co. 2. 7.
y Is. 7. 14. 9. 6. Jn. 1. 14. 1 Jn. 1. 2. Ga. 4. 4. Ro. 8. 3.
z See note * in first column.
1 Mat. 3. 16. 2 Co. 13. 1. 2 Pe. 3. 18. Re. 4. 1. 16. 8. 10. 1 Jn. 5. 6.
2 Mat. 4. 11. 28. 2. Lu. 2. 13. Jn. 20. 12. Ps. 68. 17. 47. 5. Ep. 3. 10. 1 Pe. 1. 12.
3 Ac. 13. 46. 48. Ep. 3. 5. 6. 8. Col. 1. 6. 23. 27. Ro. 12. 18.
4 Col. 1. 5. 23. Re. 7. 9.
d Mar. 16. 19. Lu. 24. 51. Ac. 1. 9. Ps. 110. 1. He. 1. 3. 14. 8. 1.
e Received up into glory in human nature. See Jn. 17. 5.—C.

own house, how shall he take care of the church of God?)

6 Not a novice,⁴ lest being lifted up with pride, he fall into the condemnation of the devil.

7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

8 Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre;

9 Holding⁴ the mystery of the faith in a pure conscience.

10 And let these also first be proved; then let them use the office of a deacon, being found blameless.

11 Even^m so must their wives be grave, not slanderers, sober, faithful in all things.

12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.

13 For^o they that have used⁵ the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

14 These things write I unto thee, hoping to come unto thee shortly:

15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground⁶ of the truth.

16 And, without controversy, great is the mystery of godliness: God was manifest in the flesh,⁷ justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.⁸

and a praise to them that do well. The extent of God's grace, and of Christ's mediation, to all sorts and ranks of men, should excite us cheerfully and powerfully to pray for them. And infinite is the mercy that in God's grace and Jesus' merit there is room for us all. The gospel and ordinances of God are now confined to no place in the world; but faithful ministers may preach it to every creature; and men may everywhere have full access to God in his worship. But let us always remember the holiness and reverence with which we ought to approach him.—Since sin entered by a woman, what reason have women to be remarkably holy and humble, and to avoid all ostentation of dress, which is but a badge and memorial of sin! And there is need of faith and love, and a holy conversation, in order to their safe and sanctified endurance in childbirth.

CHAPTER III. Ver. 1. And with respect to offices in the Christian church, it is certain that he who, having suitable qualifications, is inclined, from a regard to the glory of God and the edification of souls, to enter upon the office of a pastor or overseer in it, aims at a very honourable, important, and useful, though laborious office: 2. It is nevertheless necessary that you, and all others concerned in their admission, take care that their qualifications be truly proper and edifying. Every pastor or ruler in the Christian church ought to be of an unexceptionable moral character; must never be connected with more than one wife at once; must be very circumspect and diligent in his work; watchful against Satan and all his instruments, and over his own spirit, words, and actions, and for the souls of those committed to his charge. He ought to be very moderate in his appetites, passions, and pleasures; to be affable, courteous, prudent, and engaging in his behaviour; to be ready, according to his

ability, to relieve the necessities of the poor, and entertain godly ministers, or others properly recommended; and should be furnished with a good stock of Christian knowledge and experience, that he may be capable of expressing his sentiments with freedom, clearness, and propriety, for the instruction of others, and for supporting and defending the truths of the gospel on all suitable occasions. 3. He must by no means be given to long or frequent drinking, nor be of a furious and quarrelsome temper; nor so fond of earthly riches as to be ready to procure them by unworthy means; but should be of a meek, calm, peaceable, and forbearing spirit: not abusive, noisy, and clamorous, in talking or disputing; nor covetous of what belongs to his neighbour; nor inordinately attached to the things of this world. 4. And if he have a family, he must be one who maintains a prudent authority over his children and servants, obliging them to submit to his lawful commands respecting either religion towards God or decent behaviour towards men. 5. For if a man do not govern his own family right, it cannot be expected that he has prudence or resolution enough to be a ruler in the more high and difficult affairs of the church of God, where everything must be conducted with decency and order. 6. Nor ought he to be a raw upstart; nor, in ordinary cases, one newly converted to the faith of Christ; lest, being lifted up with a high conceit of his own abilities, early honour, or popular applause, he should, through the instigation of Satan, fall by pride into eternal ruin, as the devil did. 7. Moreover, he ought to have a clear reputation among the unbelieving world around, whether Jews or Gentiles, who earnestly watch for the halting of church-officers, lest the stain of his character should bring a reproach upon the name, doctrine, and ways of the Lord, and so the devil seize an advantage against him, to the hurt of his own soul, the marring

of his usefulness, the discredit of religion, the triumph of its adversaries, the grief of the godly, and the stumbling of young converts.—8. The deacons also, whose office it is to manage the public funds of the church, ought to be men of a grave, decent, and venerable behaviour, and of good report; not given to speak one thing while they mean another, nor to talk contumaciously at different times to serve a turn; not indulgers of themselves in the too free use of intoxicating liquors, which would blemish their character, and render them unfit for their work; not of an avaricious temper, that might tempt them to withhold from the poor, or apply it to their own use. 9. And as to their religious character, they ought to be steadfast adherents to the pure, unmixed, but mysterious and incomprehensible truths of the gospel, with all the sincerity of a heart purified by faith, and purged from an evil conscience by the blood of Christ. 10. And it is proper that their qualifications, moral and religious, be well tried and manifested before they be admitted to their office. 11. And if they are in a married state, their wives, for the credit of religion and of their husbands, ought to be of a grave, chaste, and decent behaviour, free from all lightness of temper, words, dress, or deportment; not slanderers, nor injurious tale-bearers, but watchful over their tongues and tempers; moderate in eating and drinking, and frugal in their management; faithful to God, to their husbands, and every trust committed to them. 12. The deacons also, as well as the pastors, must have but one wife at a time, and should avoid all unlawful divorces; and, for an example to others, should rule their own children and servants in a truly Christian manner. 13. And to these things they ought carefully to attend, as their faithful and prudent execution of their office, for a considerable time, will render them highly respected in the church, and increase their gifts and graces answerably to their station, and will em-

CHAPTER IV.

1 He foretelleth that in the latter times there shall be a departure from the faith. 6 And to the end that Timothy might not fail in doing his duty, he furnisheth him with divers precepts belonging thereto.

NOW the Spirit ^a speaketh expressly, that in the latter times ^b some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;¹

2 Speaking^c lies in hypocrisy; having their conscience ^d seared with a hot iron;

3 Forbidding^e to marry, ^f and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

4 For^h every creature of God ⁱ is good, and nothing to be refused, if it be received with thanksgiving:

5 Forⁱ it is sanctified by the word of God and prayer.

6 If ^j thou put the brethren in remembrance of these things, ^k thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

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CHAP. IV.

a 2 Th. 2.3. 2 Ti. 3.1. Jude 18. Da. 7.8, 20, 24, 25, 11, 35-39.
b Mat. 24.5-12. 2 Pe. 2.1. Re. 13.3, 8. 1 Jn. 2.18. Jude 3, 4, 18. 2 Th. 2.3, 4, 7, 9-11. Re. 9.2, 11; 13.5, 13, 14; 16.14, 17; 18.2.

1 The Greek words signify 'teachings of devils,' and not 'doctrines about devils,' or 'demon-worship.' That many of those false doctrines which prevailed in the early church, and still prevail, had their origin in the teachings or suggestions of Satan and his angels, cannot be questioned. It is to this Paul here alludes.—P.

c Ro. 18. Ep. 4.14. 2 Pe. 2.15, 18, 19; 3.2, 3. 17. Mat. 7.15-2 Ti. 3.5.

d Ep. 4.19. Ro. 1.28. e He. 13.4. 1 Co. 7.39.

f Ge. 1.29, 30; 9.3. 1 Co. 10.30. Mat. 14.19. Ro. 14.6. Ec. 5.18. ver. 4.

g Ac. 1.31. Ro. 14.14, 20. 1 Co. 10.25. 1 Ti. 1.15. Ac. 10.15.

h 1 Ch. 6.17. 1 Co. 7.14. Ge. 1.29; 9.3. Ac. 10.15. Mat. 4.4.

i Ro. 15.15. 2 Ti. 1.6. 2 Pe. 1.12, 13; 15; 3.1. Jude 5. a 2 Ti. 2.15; 3.10, 14-17; 13. Co. 3.16. Je. 15.16. 1 Pe. 2.2. Ps. 119.11, 18, 97-100; 1.2. 1 Co. 1.5.

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1 ch. 1.4; 6.20. 2 Ti. 16; 23; 4.4. 1 Ti. 1.14; 5.9. 1 Co. 9.24. Ac. 24.12. Tit. 2.11-13; 3.14.

2 Or, for a little time.

3 De. 28. 3-12; 30. 9. Ps. 1.3; 37. 4, 29; 84.11; 91. 10; 97. 11; 112. 2, 3; 119.16; 138. 1; 145. 19. Pr. 3.10; 8. 35; 9. 11. Ec. 8. 12. Is. 3.10; 32. 17. Mat. 6.16, 33; 19. 29. Ro. 8. 28; 14. 17. 1 Co. 3. 22. ch. 6.6. Re. 13. 12, 13.

4 ch. 1.15; 1.2 Ti. 2.11. Pr. 22.20.

5 1 Co. 4.9-13; 9.26. 2 Co. 4.8-10; 6. 1-10. 2 Ti. 3.10, 11.

6 Ga. 2.16. Ac. 15. 11. Pr. 3.5, 6. Ps. 37. 3-7.

7 Ps. 36.6; 107. 13-20. Ac. 14. 17; 17. 25, 28.

8 Is. 45. 17, 22. 2 Co. 5. 21.

9 ch. 6. 14. 2 Ti. 4. 2. Tit. 2. 13; 3. 8.

10 1 Co. 10. 16, 17. 1 Ti. 2. 15.

11 In order to which—walk with the wisdom, prudence, and steadiness of experienced age.—C.

12 Tit. 2. 7. 1 Pe. 5. 2. 1 Co. 11. 2. 2 Co. 6. 4-7. 1 Th. 1.6. 2. 10. 2 Th. 3. 7, 9.

13 ch. 3. 14; ver. 6, 15. 1 Jn. 5. 39. 2 Ti. 2. 15; 3. 15-17; 4. 2.

14 1 Ti. 1. 6. ch. 1. 18; 5. 2. Ac. 6. 6; 14. 23; 13. 3; 17. 19.

15 ver. 13. Ps. 1. 105; 5. 119; 97-99. Ac. 6. 4.

7 But^l refuse profane and old wives' fables, and exercise thyself ^m rather unto godliness.

8 For bodily exercise profiteth ⁿ little;² but godliness is profitable unto all things, ^o having promise of the life that now is, and of that which is to come.

9 This^p is a faithful saying, and worthy of all acceptation.

10 For^q therefore we both labour and suffer reproach, because we ^r trust in the living God, who is the ^s Saviour of all men, ^t specially of those that believe.

11 These^u things command and teach.

12 Let^v no man despise thy youth;³ but be thou an ^w example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

13 Till^x I come, give attendance to reading, to exhortation, to doctrine.

14 Neglect^y not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

15 Meditate^z upon these things; give thyself

bolden them to an open, free, and courageous profession of the doctrines of Christ, and of their faith in him, by which they have derived grace from him, to render them faithful in fulfilling their trust for his glory.

—14. These things I write for the present direction of you or others, hoping, ere long, to see you at Ephesus, or somewhere else, and give you further instructions. 15. But if our interview should be deferred beyond my expectation, this letter will serve to direct your behaviour in that religious society which the only living and true God has formed and established, for his own spiritual residence and honour, of credible professors of his truths, animated by his Spirit; and which holds forth and maintains the doctrines of the glorious gospel upon which it is founded, and of which Jesus Christ is the sum and substance. 16. For, without all controversy, that doctrine which furnishes us for and animates us to the strictest piety towards God and love to our neighbour, is a great, glorious, and incomprehensible mystery, viz. that the eternal Son of God, one in nature and equal in glory to his Father and blessed Spirit, was manifested in his incarnation and debasement in this world; and having honoured God's law and justice by his obedience, sufferings, and death, was set apart and made of God as the Saviour and righteous Head of his church; and being by the Holy Ghost raised from the dead for our justification, was honourably attested in the miraculous confirmation and success of the gospel; and as angels had all along admired and ministered to him, they did, in his resurrection and ascension, and will at his great coming, attend him; and being raised from the dead, and ascended to heaven, he was, is, and will be, preached to both Jews and Gentiles, and by faith received by multitudes of them, particularly the latter, as their only and all-sufficient Saviour: yea, as he was gloriously received up to his Father's right hand to receive all glory and power, so he has been and shall be gloriously received, owned, and professed by multitudes under the glorious dispensation of his Spirit; and shall, after his judging the world, be solemnly introduced, with all his mystical body, into all the inexpressible glories and felicities of the eternal state.

Ver. 2. *Blameless.* Furnishing the enemies of the gospel no just cause of accusation.—*The husband of one wife.* Not conforming to the Jewish or heathen custom of having more at once than one wife, or having married another after an arbitrary repudiation of a former wife. Some have supposed the apostle to prohibit a bishop from marrying a second time, arguing chiefly from the parallel phrase ch. 5. 9. The authority of expositors, however, is in favour of the former view.—*Sober.* Rather, 'sober-minded,' prudent, able to govern his passions.—*Of good behaviour.* Grave and decorous in his speech and manners. C.

Ver. 3. *Not given to wine.* Not attached to wine as matter of habit. The word also signifies what is generally consequent upon inordinate drinking—'imperious, abusive, insolent.'—*No striker.* Not quarrelsome. C.

Ver. 15, 16. Were not translations in favour of the present

punctuation, the meaning would seem more plain, and the structure of ver. 15 and 16 more natural, by adopting the following change, viz. 'But if I tarry long, (I write) that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God. The pillar and the ground of truth, and great, without controversy, is the mystery of godliness: God was manifested in the flesh, &c. C.'

Ver. 16. *God was manifested in the flesh.* In favour of this reading it has been irrefragably proved by Matthei and Burton (*Testam.* p. 141, &c.), that it is, upon the whole, supported by the testimony of the Greek fathers; and the false reasoning of Griesbach and Beisham has been fully exposed in the *British Critic*, v. ii. p. 297. See also Bengel, Renck, Bull, Magee, Nolan, and Henderson; the last of whom, in particular, appears to have settled the criticism of the question for ever. C.

REFLECTIONS.—Highly should we esteem the Christian church, which, animated by his Spirit, is the peculiar dwelling of the Most High. Yea, God, in infinite mercy, has provided for her officers to manage both her spiritual and temporal concerns. Earnestly then should such labour for the important qualifications of solid experience, knowledge, blameless character, faithfulness, gravity, generosity, and affability; and be the most exemplary in the regular government of their passions, appetites, tongues, and families. And the more faithful, prudent, and diligent they are in discharging the duties of their office, they will be the more honoured in the church, and bold in their holy profession.—While the church holds forth and maintains the truth, upon what a glorious mystery of godliness is she herself founded! Unfathomable is the depth, importance, and glory of it, as it shines forth in God manifested in the flesh, to make atonement for sin, and mediate between God and men: raised from the dead, received up into glory, and attested by the Holy Ghost, in the glory of his person and cause, and of believers in him, beheld, witnessed, ministered to, and adored by angels; preached far and wide to and believed on by multitudes of Jews and Gentiles; exalted to his Father's right hand, and to be head over all things to the church; and at last, after the final conquest of the world, entering heaven with all his angels and ransomed saints!

CHAPTER IV. Ver. 1. And to stir you and others up to a steadfast adherence to this mystery of godliness, and to the rules which Christ issues forth for the government of his church, know that the Spirit of God has revealed to me, as well as to the ancient prophets, that in some future period of the Christian dispensation many professors will apostatize from the doctrines of Christ, and give heed to such as shall seduce them into idolatrous principles and practices, viz. the worshipping of angels and saints as a kind of subordinate gods or mediators; 2. And who, under hypocritical pretences of zeal for religion, will utter falsehoods to delude their followers and establish their own authority; and will refuse nothing, however wicked or absurd, to

carry on their corrupt designs—their consciences being as unaffected with the guilt or dreadful consequences of sin as flesh seared with a hot iron is incapable of feeling; 3. And will forbid clergymen or others to marry, thus exposing them to temptations to unchastity; and will prohibit the use of those wholesome meats which God at first created for the sustenance of mankind, and which now, under the gospel dispensation, he allows all Christians their full freedom to use: 4. For everything, as God made it, is answerable to the purposes for which he created it; and nothing that is proper for food ought to be forbidden or scrupled, providing it be received with religious acknowledgments of God as the author and giver of it: 5. For it is sanctified to our lawful use of it by the gospel of God, which has removed all ceremonial uncleanness from it, and by his commanding a blessing on it, in answer to our prayers before and after our meals. 6. If you, my dear son in the faith, warn the Christian brethren of this great apostasy, and other things which I have mentioned to you, you will act the part of a useful, wise, and faithful servant of Jesus Christ, ordering your ministrations suitably to the circumstances and dangers of the times, and as one who has thoroughly digested and experienced the pure doctrines of faith in Christ. 7. But as for the fabulous traditions and useless genealogies, either of Jews or heathens, have nothing to do with them; but exercise yourself with the utmost labour, diligence, and vigour in promoting and exemplifying the doctrines and duties of true piety and obedience to God through Jesus Christ: 8. For no labour, in the mere external acts of religion, is either acceptable to God or useful to the souls of men; but evangelical, vital, and practical godliness in heart and life is every way profitable, having manifold blessings annexed to it, by the promise of God, in this life and that which is to come. 9. And these promises of divine favours, temporal, spiritual, and eternal, are glorious in their accomplishment, and worthy of our highest regard, esteem, and entertainment, as they afford a rich encouragement to serve the Lord, and cleave to him, amidst all difficulties, oppositions, and dangers. 10. Yea, in virtue of our assured trust in these promises of God—who has all life in himself, and is the Bestower and Preserver of all created life; and who is the providential Deliverer of all men, and the spiritual and eternal Saviour of the world—we patiently and cheerfully undergo the greatest fatigues and most abusive revilings in our holy ministrations, to advance his glory, interest, and kingdom, and gain souls to him. 11. These things therefore fully explain, and, by the authority of Christ, inculcate upon the consciences of your hearers. 12. Endeavour also, by his gracious assistance, to acquit yourself therein with such diligence, gravity, good judgment, prudence, and

wholly to them; ^bthat thy profiting may appear to all.⁴

16 Take^c heed unto thyself, and unto the doctrine; continue in them: for in doing this thou^d shalt both save thyself, and them that hear thee.

CHAPTER V.

1 Rules to be observed in reproof. 3 Of widows. 17 Of elders. 23 A precept for Timothy's health. 24 Some men's sins go before unto judgment, and some men's do follow after.

REBUKE not^a an elder,¹ but entreat him as a father; and the younger men as brethren;

2 The elder women as mothers; the younger as sisters, ^bwith all purity.

3 Honour^c widows that are widows indeed.

4 But if any widow have children or nephews,² let^d them learn first to show piety³ at home, and to requite their parents: ^efor that is good and acceptable before God.

A. M. cir. 4069.
A. D. cir. 65.

8 Mat. 5. 16. Phil. 1. 15.
16. ver. 11, 12.
4 Or, in all things.
2 Ac. 20. 28. 2 Ti. 4. 2.
Tit. 2. 15. 1 Pe. 5. 3. 1.
d Ecce 33. 9; 3. 19. 21.
Da. 12. 3. 1 Co. 9. 22, 27.
Ro. 10. 10-17; 11. 14. Ja.
5. 20. 1 Th. 5. 19, 20.

CHAP. V.

a Le. 19. 3. 32. ver. 19.
2 Ti. 2. 24, 25; 4. 2. Mat.
18. 15-17. 22. 6. 1, 2.
1 An elder, being
here distinguished
from 'the younger
men,' does not sig-
nify a presbyter by
office, but merely an
elder by years.—C.

b Ch. 4. 2. 2 Ti. 2. 22.
Co. 6. 6. 1 Th. 5. 32.
c Ex. 22. 2. Ps. 68. 5.
1 Pe. 3. 3. Ac. 6. 1. ver. 4.
5. 10, 12.

2 Or, grandchild-
ren.
d Ge. 45. 10, 11; 47. 12.
Mat. 15. 4. Ep. 6. 1, 2.
Ru. 2. 18.

3 Or, kindness.
e ch. 3. 13. Ep. 4. 1; 5.
9. Col. 3. 10. 1 Th. 4. 8.
18. He. 13. 16, 16.

f Family benevolence
is intended
to lead the desolate
heart of the widow
to Him who has pro-

A. M. cir. 4069.
A. D. cir. 65.

misled to be her husband; and many have never known the joys of marriage till a sorrowful separation from all they loved on earth have led them to 'set their affections on things above.'—C.

g Lu. 2. 36, 37; 18. 1. 1.
Co. 7. 32. Ep. 6. 18.

h See note * in first column.

i Lu. 16. 19. Mat. 8. 22. Re. 3. 1. Ja. 5. 5.

j Or, delicately.
k ch. 1. 3. 4. 11; 6. 17. 2.
Ti. 4. 2. Tit. 2. 15; 1. 15.
ch. 4. 16. Ja. 1. 27.

l Is. 58. 7. Gal. 6. 10. 2.
Co. 12. 14. 2 Ti. 3. 5. Th. 1. 16. Lu. 12. 47, 48.

m Or, kindred.
n Or, chosen.

o The number, not of deaconesses—as Epiphanius shows—but of those who are to be supported by the charity of the church. See ver. 16.—C.

p ch. 3. 2. 12. Tit. 1. 6. Lu. 2. 36.

q Ac. 9. 39. ch. 3. 4. 7. 12. 1 Pe. 4. 9. He. 13. 2. Co. 18. 19. 2. Lu. 7. 38. 44. Jn. 13. 5. 14. Ac. 16. 15, 16. Ro. 12. 15. Phi. 4. 8. Lu. 1. 6.

5 Now^a she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers⁴ night and day.

6 But^b she that liveth in pleasure⁵ is dead while she liveth.

7 And^c these things give in charge, that they may be blameless.

8 But^d if any provide not for his own, and specially for those of his own house,⁶ he hath denied the faith, and is worse than an infidel.

9 Let not a widow be taken⁷ into the number⁸ under threescore years old, ^khaving been the wife of one man,

10 Wellⁱ reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

fidelity, and such evidence of your faith, and experience of what you preach to others, that none may have occasion to slight and condemn your person or admonitions, your office, or administrations of it, on account of your youth. And to prevent this, study to be always an amiable and shining example to other believers, in the excellency of your doctrine and edifying discourse; in the regularity of your religious and moral behaviour; in the sincerity and ardour of your love to God, to Christ, and to immortal souls; in your spiritual-mindedness, fervent zeal for God, and abounding in the fruits of the Spirit; in a steady and lively exercise and profession of your faith, and maintenance of the doctrines thereof; and in all chastity and purity of heart. 13. And, till I have an opportunity of seeing and further directing you, addict yourself to and spend much of your time in reading and praying over the Holy Scriptures, for the improvement of your own soul in gifts, graces, and comforts, that you may be the better qualified to instruct, exhort, and comfort others, for their conversion, or their establishment and growth in grace. 14. Yea, as God has richly furnished you with extraordinary gifts for his service, according to the predictions of the Spirit of God concerning you, and in consequence of your solemn ordination to your office by a meeting of church-rulers, constituted in the name of Christ his Son, take care that you stir them up, and exercise and improve them to the best advantage. 15. Let the things which I have just now mentioned, and other important articles of divine revelation, be the constant subject of your most earnest meditation; let your attention to, ministration of, and prayer for, a blessing upon them be the entire and delightful business of your life, that your proficiency in wisdom, gifts, and grace, and the experience of God's love, may in all things appear evident to all about you. 16. And if you wish your ministerial labours to succeed, see that your heart be right with God, in its principles, frame, temper, motives, and ends; that your gifts be duly cultivated, and the whole of your behaviour towards himself or your fellow-creatures be well-pleasing in his sight through Christ; and then take heed what doctrine ye preach—that it be sound, clear, important, and seasonable; evangelical and practical; and that it be well explained, confirmed, defended, and applied. And in a constant, persevering, and increasing study of this kind you will, under the influence of the Holy Ghost, be instrumental in promoting the spiritual and eternal salvation of yourself, and others who attend your ministry.

Ver. 1. *Latter times*—the times of the last or Christian dispensation. See 2 Ti. 3. 1. Jn. 5. 2. 1 Pe. 3. 3. Jude 18.—*Devils (demons)*. The worship of *makiasin*, angels, or the departed spirits of men and women, as foretold by Daniel, ch. 11. 38, and authorized in the Popedom. See the Creed of Pius IV. C.

Ver. 3. *Forbidding to marry*. The Encratites, Manichees, and Montanists all agreed in denouncing marriage as unfavourable to holiness; and in this description they are therefore, in some degree, included. But, in a special sense, the prophecy refers to the Popedom, which, by the enforced and authoritative celibacy of the priesthood, alone 'forbids' what these earlier heretics merely slighted or condemned. C.

Ver. 5. *Sanctified*, set apart for use.—*By the Word of God*, which authorizes the use.—*And by prayer*, which brings down the blessing. C.

Ver. 8. *Bodily exercise*. Not formal worship, as some, nor

bodily mortification, as others imagine; but those gymnastic exercises which the *athletes* practised to prepare them for the Grecian games—which exercises were profitable 'for a little' vainglory, or 'for a little' time, till the hard-earned praise was transferred to another, or the ear of the ambitious closed in death. See ver. 10; 1 Co. 9. 25. C.

Ver. 10. *The Saviour*—that is, the preserver of all men: of some, naturally, by his providence; and of the faithful, by his grace. C.

Ver. 14. *By*—rather, 'according to prophecy' pointing thee out as 'a chosen vessel.'—*The presbytery*—the eldership who had joined with Paul in the act of ordination, 2 Ti. 1. 6; comp. Ac. 8. 17, 18. C.

REFLECTIONS.—Dreadful plagues to the Christian church are apostasy and error, especially those of the Romish antichrist! and yet what a verification are they of the divinity of the Scriptures in fulfilling their predictions! Seducers in a most fearful manner turn things upside down, pretending sin to be duty, and what is lawful to be sinful. But no uncertain traditions must be regarded in religion, and no bodily service must be rested in.—It is only lively practical religion that entails present or future blessings on men by the promise of God. And the more we labour for the spiritual edification of others, the more shall we be edified and fitted for our work.—With determined courage may ministers, or even Christians, both labour and suffer, if they trust firmly in God himself. And great exemplariness in faith, in love, in all holy conversation—much study of divine truth—much self-excitement—and heedfulness of their own state, temper, practice, and doctrine, is necessary to render ministers accepted of God in their work, or useful to souls. But it is infinitely absurd and criminal for ministers to indulge idleness, or apply themselves to worldly business, when their own and other men's eternal salvation so much depends upon their fidelity and diligence in their awful employment.

CHAPTER V. Ver. 1, 2. And as the most decent behaviour is necessary to protect you, who are so young, from contempt, take care that you reprove aged professors, and especially church-rulers, when they fall into any sinful infirmity, with the utmost humility and meekness, treating them with all honour and respect; but such as are young rebuke in a more free, yet meek, affable, affectionate, and evidently modest and pure manner. 3. Take care that Christian widows who are poor, and have no relations able and willing to support them, be honourably provided for by the church. 4. But if any religious widows have children or grandchildren who are able to supply their necessities, let those children from a conscientious regard to God, and gratitude to their mothers for their labour, care, and kindness about them when young, exert themselves to provide for them; for such behaviour is in itself equitable, worthy, honourable, and well-pleasing to God. 5. Now, a widow, who is a proper and encouraging object of the church's charity, is one who, being destitute of relations to relieve her, trusts her temporal and eternal concerns to the care of God, and in consequence thereof is addicted to daily and fervent prayer for his gracious fulfilment of his promises. 6. But the widow who gives up herself to a jovial, loose, and voluptuous manner of life under the power of carnal inclinations,

appears dead in trespasses and sins, while she enjoys a natural life, and renders herself unworthy of the care of either her friends or the church. 7. These things are of such importance to the edification of professors, and to the reputation, beauty, and order of churches, that you ought solemnly to declare and enforce them in your public and private ministrations—that such persons may walk orderly, and occasion no reproach to the church for misapplying her charity. 8. And if any professor unnaturally neglect, or refuse to do what he can for the support of his near relations, and chiefly his aged parents, wife, and children, he ought to be held as a practical renouncer of the gospel of Christ, and worse than a mere heathen. 9. Let no widow be admitted as an assistant to the deacons, in helping and administering to the poor and sick, unless she be at least sixty years of age, and have lived in a chaste and faithful manner with her own husband. 10. Nor, indeed, unless she be well known to have faithfully and prudently discharged the duties of the married state, in the careful and religious education of her own children, and in hospitable and kind entertainment of strangers, particularly ministers and saints; and in tender compassion to the afflicted; and, in fine, unless she has laboured with care and diligence to perform every good office toward God or men, as opportunity offered. 11. But let no younger widows be admitted; for they will perhaps grow voluptuous and lascivious, contrary to their profession of Christ, and consult their own ease and pleasure rather than his glory; and at last, to get rid of their restraints and labours, marry into a heathen family; 12. And thus expose themselves to shame and condemnation in the view of the world, to the censures of the church, and even to the righteous judgments of God here and hereafter, because of their rejection of their former Christian profession of faith in Christ, and desertion of the trust committed to them. 13. And, moreover, young widows addicted to pleasure soon contract a habit of idleness, and trifle away their time in gadding abroad for their amusement; nay, they even grow impertinent, flirting, loose, and foolish talkers, officious pry-ers and intruders into other people's affairs, and thus invent and carry about reports hurtful to the reputation and peace of their neighbours. 14. Instead therefore of admitting younger widows into the public service of the church, let them be allowed to marry in the Lord, if a proper opportunity offer itself; and in that station carefully educate the children which the Lord may give them, and manage their household and relative affairs with such faithfulness, prudence, diligence, sobriety, and modesty as shall oblige their enemies to forbear reproaching them, or the ways of Christ on their account. 15. I speak the more particularly and earnestly on this point, as some young widows have, by the instigation of Satan, already turned aside from their Christian profession, and followed the sinful courses which I have just mentioned. 16. And I again insist, that if any have mothers or grandmothers, or other near relations in widowhood, if capable, they shall supply their necessities, that the church stock, being eased of that burden, may be the more sufficient for the relief of such as have no friends able or willing to assist them. 17. It is very necessary that church-

11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;

12 Having^o damnation, because they have cast off their first faith.

13 And withal^o they learn to be idle, wandering about from house to house; and not only idle, but tattlers also, and busybodies, speaking things which they ought not.

14 I will therefore that the younger women marry,^a bear children, guide the house, give none occasion to the adversary to speak reproachfully.⁹

15 For some^o are already turned aside after Satan.

16 If^a any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are^o widows indeed.

17 Let^o the elders¹ that rule well be counted worthy of^o double honour,² especially they who labour^o in the word and doctrine.³

18 For the scripture saith, *Thou shalt not muzzle the ox that treadeth out the corn.* And, *The labourer is worthy of his reward.*

19 Against an elder receive not an accusation, but before^o two^o or three witnesses.

20 Them that sin^o rebuke before all, that others also may fear.

21 I^o charge thee before God, and the Lord Jesus Christ, and the^o elect angels,⁵ that thou observe these things^o without preferring^o one before another, doing nothing by partiality.

A.M. cir. 4066.

A.D. cir. 95.

N De. 32.13. Ho. 13.6.
e He. 6.4.6.10.26.31.
38. Re. 2.4.e Tit. 2.3.5. Le. 19.
16. Pr. 11.12.20.19.18.8.
26.20.22. Ecce. 29.2.
Th. 3.10.11.14.g Co. 7.9. ver. 8. Ep.
6.4. Tit. 2.8.9 Or. for their rail-
ing.9 Phil. 2.21. 3.17.18.2.
Ti. 1.13. 2.18.4.10. Ga.
3.1.3 ver. 4. Ge. 45.19.11.
47.12. Mat. 15.4. Ep. 6.
1.2. Ru. 2.18.t See ver. 3.5.9.10.
u Ro. 15.27. 1 Co. 9.
14. Ga. 6.6. Phil. 2.20.1.
Th. 5.12.13. Pr. 3.9. Hi. e.
13.7.17.1 Co. 12.28.1 Elders. from the
description of their
work, must here be
presbyters in office,
Ac. 20.17.28.—C.2 Ac. 28.10.3. Ki. 2.9.
Is. 40.2. Je. 16.18. 17.18.
Zec. 9.12.3 Double honour—
equivalent to liberal
support.—C.4 Ro. 12.6-8. Ep. 4.
11. 1 Co. 1.14-17. Ac. 6.
3.4.2. 11.4.2. ch. 4.16.5 Elliott remarks
on this verse: 'The
concluding words
certainly seem to im-
ply two kinds of rul-
ing presbyters, those
who preached and
taught, and those
who did not.—P.6 De. 25.4. 1 Co. 9.9.
Mat. 10.10. Le. 19.13.
De. 24.14.15. Lu. 10.7.

7 Or. under.

8 Mat. 18.16. Jn. 8.
17.2 Co. 13.1. He. 10.28.
De. 17.6.19.15.18.9 Ga. 2.11.14. Le. 19.
17. De. 13.11. Ti. 1.13.
2.15.2 Ti. 4.2.b ch. 6.13. 1 Th. 5.27.
2 Ti. 3.14. 4.1. Ga. 1.20.
1 Re. 12.7-9.5 Elect angels. In
opposition to the
apostate angels, 2 Pe.
2.4. The 'minister-
ing spirits' to the
heirs of salvation,
and, therefore, pro-
per witnesses of the
apostle's charge.—C.6 Le. 10.15. De. 1.17;
17.4. 19.18. Pr. 18.5. 2
Th. 2.5.6 Or. without pre-
judice.

A.M. cir. 4066.

A.D. cir. 95.

e Ac. 6.6. 13.3. ch. 4.
14.2. Ti. 1.6.2. ch. 3.10.
Jos. 9.14.Ep. 5.11. ch. 4.12. 2 Jn.
11.h Ps. 104.15. Pr. 31.6.
Ep. 5.29.7 That is, water
alone.—C.i Ac. 8.18. 1. 16.17.
Ga. 5.19.20.8 Manifest with-
out any need of wit-
nesses. See ver. 19.
—C.9 Are discovered
only after long ac-
quaintance, or by
providential occur-
rences bringing their
secret sins unex-
pectedly to light.—
C.j Ga. 5.22. 23. Phil. 4.
8.1. Pe. 3.8-10.1 They that are
otherwise—whose
good works are not
yet manifest, 'cannot
(long) be hid'; so
that by a little atten-
tion the excellence
of their character
will be clearly discov-
ered.—C.

CHAP. VI.

a Ep. 5.8. Col. 3.22
—25. 1 Pe. 2.16.18. Ti. 2.
5-10. Ne. 5.9. 2 Pe. 2.19.
Is. 52.5. Ecce. 36.23. Ro.
2.24.1 Servants. Chris-
tians who were slaves
to the heathen.—C.

b Ga. 3.28. Col. 3.11.

2 Or. believing.

3 Because they
who enjoy the bene-
fit of their service
are believing and
beloved brethren.—
C.4 No. 7. This apparent
toleration of slavery
among Christians by
no means sanctions
negro slavery; which
originated in, and is
supported by, man-
stealing; nor any
form of absolute and
uncontrolled prop-
erty in the persons and
families of servants.

—C.

c ch. 1.3. Ro. 16. 17.
Ga. 1.6.7. 2 Ti. 1.13.4.3.
Tit. 1.1.3. 2.1. 10-14; 3.7 d Pr. 25.14. 1 Co. 8.1.
2. Ga. 3. ch. 1.4.7. 2
Ti. 2.23. Tit. 1.14. 3.9.
Pr. 13.7. 1 Co. 11.16. Ja.
4.1.

4 Or. a fool.

5 Or. sick.

22 Lay^o hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

23 Drink^h no longer water,⁷ but use a little wine for thy stomach's sake and thine often infirmities.

24 Some^o men's sins are open^o beforehand, going before to judgment: and some men they follow after.⁹

25 Likewise^o also the good works of some are manifest beforehand; and they that are otherwise^o cannot be hid.

CHAPTER VI.

1 Of the duty of servants. 3 Not to have fellowship with new-fangled teachers. 6 Godliness is great gain, 10 and love of money the root of all evil. 11 What Timothy is to flee, and what to follow. 17 and whereof to admonish the rich. 20 To keep the purity of true doctrine, and to avoid profane janglings.

LET as^a many servants¹ as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed.

2 And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful² and beloved, partakers of the benefit.³ These things teach and exhort.

3 If^o any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

4 He^a is proud,⁴ knowing nothing, but^o doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

rulers be duly provided for and honoured; let therefore all of them who conduct themselves in a prudent and faithful manner be reckoned worthy of high esteem and necessary maintenance, especially such of them as addict themselves to the painful and laborious work of faithfully preaching the gospel. 18. For the ancient law which allowed the oxen while treading out the corn to eat of it for their necessary refreshment, plainly hinted that they who employ their time and talents in instructing and governing other church-members, should, in return, partake of a liberal maintenance from such as receive spiritual benefit by them; and Jesus Christ has expressly declared that his labouring servants are worthy of a proper subsistence. 19. And as the support of their character is necessary to their usefulness, another branch of honour due to them is, that no accusation be received against them but before sundry witnesses, and where two or three credible persons are ready to confirm the truth of it. 20. But if they, or any others, be found guilty of public and enormous crimes, they must, without respect of persons, be publicly rebuked in presence of the whole church, that others as well as themselves may be deterred from the commission of the like wickedness. 21. And as an impartial regard to the censuring of offenders, and to other things which I have mentioned, is of great importance to the church, and very irksome to the administrators, I solemnly charge you, as in the presence of the all-seeing and heart-searching God; and of Jesus Christ, the only Head of his church, who will shortly judge the quick and the dead; and of those holy angels whom he has called to everlasting happiness; and as you will answer at his tribunal at the last day—to take heed that you maintain and practise these directions without any partial respect to or prejudice against any man whatsoever. 22. But in order that you may have as little of the disagreeable work of censuring church-officers as possible, be always extremely cautious, and careful and deliberate, in your inquiries into their character before they are admitted

to their office; beware lest, by any precipitant and unadvised steps, you render yourself a partaker in the guilt and mischievous influence of unsound and ungodly ministers. 24. For as some men's erroneous principles and practices are so notoriously sinful as renders it a plain duty to refuse them admission to any office in the church, so there are others who can artfully conceal their sentiments and wickedness till after they have obtained a call or admission. 25. In like manner, the religious sentiments, gifts, graces, and moral temper and behaviour of some men are so remarkably good and manifest as to render their admission perfectly clear, while it will require much prudent, tender, and close converse with others, of a bashful and reclusive temper, to satisfy a conscientious inquirer whether they be fit or not.

Ver. 12. This cannot be intended as an absolute condemnation of a Christian widow for marrying again, for such marriages were sanctioned by the law of God; nor can it refer to widows who have entered into vows of celibacy, for such entangling vows are nowhere mentioned or sanctioned in the New Testament; but the reference is to widows who have 'cast off their first faith' to Christ. See ver. 15. C.

REFLECTIONS.—Aged persons, and such as are in office in the church, should be treated with great veneration even when overtaken in a fault. And with kind concern should the very youngest be cautioned and reproved for their sins of infirmity. Friends and church-rulers should take great care of poor widows. And it is necessary for the credit of religion that all widows behave in a grave, prudent, orderly, and holy manner. Alas! that any of them, unaffected with their husbands' departure into eternity, should ever wax wanton against Christ and his law!—It is not merely in acts of devotion, but in all our business, and particularly in managing our families, that we should serve God.—Church governors, particularly preaching elders, have a divine right, from both Old and New Testaments, to high respect and a liberal maintenance from their people, according to their ability. And what awful obligations to faithfulness in their work lie

on ministers! They are Christ's deputies, and to him they must give an account. With great prudence, faithfulness, tenderness, courage, and impartiality, must they therefore proceed in rebuking the scandalous, or ordaining other church-officers. And the undoing or salvation of souls is deeply connected therewith. An ignorant, careless, and scandalous ministry is a great plague and reproach to a church. And it is hard for the most faithful to keep themselves from being partakers in other men's sins. But great is the mercy that Jesus', their Master's, blood cleanseth from all sin. Yea, he kindly allows them a moderate use of creature refreshments as their labours and bodily infirmities require.

CHAPTER VI. Ver. 1. As some judaizing teachers, to the discredit of religion and the violation of natural rights, encourage slaves or other servants, when converted, to renounce their servitude, I earnestly admonish you, on all proper occasions, to instruct and urge servants, however enslaved, to honour, reverence, and obey their heathen masters; that so the honour of God and credit of the gospel may not be reproachfully stained, as if it discharged men from their just obligations, and the natural or civil duties of their station. 2. And if any Christian servants are so happy as to have masters of their own religion, let them prize it as a great privilege, and honour and obey them the more cheerfully, affectionately, and diligently, because they are faithful believers, beloved of God, and partakers of all the blessings of redemption through the blood of his Son. 3. If any man teach what is contrary to these directions, and does not, in heart, speech, and behaviour, embrace and practise the pure and salutary doctrines of the gospel of our Lord Jesus Christ, concerning his person and offices, which is formed, designed, and blessed for promoting practical religion in all the branches of piety towards God, and relative duties towards men, from regard to his authority; 4. 5. Notwithstanding all his pretences, profession, or sta-

5 'Perverse' disputings of men of corrupt minds, and destitute of the truth,⁷ supposing that gain is godliness: from such withdraw thyself.

6 But⁹ godliness with contentment is great gain.

7 For^a we brought nothing into *this* world, and it is certain we can carry nothing out.

8 Andⁱ having food and raiment, let us be therewith content.

9 But^j they that will be rich⁸ fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition.

10 For^k the love of money is the root of all evil; which while some coveted after, they have erred⁹ from the faith, and pierced themselves through with many sorrows.

11 But thou, 'O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

12 Fight^a the good fight of faith, lay hold on eternal life, whereunto thou art also called, and

A.M. cir. 4066.
A.D. cir. 65.
e 1 Co. 11. 16. Ro. 16. 17, 18. ch. 16. 19. Is. 5. 6. 11. 2 Pe. 2. 3. Tit. 1. 11. 14. 10. 2 Ti. 3. 5. 8. 2 Jn. 10. Tit. 3. 10. 2 Th. 3. 5. 14. Re. 18. 4.
f Or, *Gallings one of another.*
g Who dispute not for truth but victory.
h Ps. 37. 16. Is. 33. 16. ch. 4. 8. Pr. 8. 21. Is. 16. 16. 37. 1. 2 Co. 9. 8. He. 13. 5.
i Job. 21. Ps. 49. 17. Ec. 5. 15.
j 1 Co. 28. 20. Ps. 55. 22. 35. 28. 30. 8. Mat. 6. 25. 33. Phil. 4. 11. He. 13. 5. 1 Pe. 5. 7.
k 1 Ti. 11. 28. 15. 27. 20. 2 Ti. 28. 20. 22. Mat. 13. 22. Ja. 5. 1. ch. 3. 7.
l *They that will be rich—by whatever means—by whatever neglect of their souls, and sacrifice of religious principle.—C.*
m Ex. 23. 8. De. 16. 19. 1 Ki. 21. 2-16. Mat. 26. 15. Ac. 5. 3. Tit. 1. 11. 11. Ec. 11. 8. Ps. 109. 8.
n Or, *been seduced.*
o De. 32. 1. 1 Sa. 2. 27. 2 Ki. 1. 9. 4. 16. 40. 5. 8. 2 Ti. 3. 17. 2. 22. 26. ch. 4. 12. 1 Ti. 2. 10. Phil. 4. 8.
p 2 Ti. 4. 7. 1 Co. 9. 25. 26. 2 Co. 10. 3-5. 4. 7. 8. Phil. 3. 12. 14. Ke. 3. 12. 21. 2 Pe. 1. 5. 10.
q *Who quickeneth all things that are quickened, and is therefore able to raise*
r *from the dead all who suffer for truth and godliness.—C.*
s He. 10. 23.
t ch. 5. 21. 1 Th. 5. 27. 2 Ti. 4. 1. De. 32. 39. 1 Sa. 2. 6. Ac. 17. 25. Jn. 5. 21.
u See note * in first column.
v Mat. 27. 11. Jn. 18. 39. 37. Re. 1. 5. 3. 14. Is. 55. 4.
w Or, *profession.*
x ch. 11-16. 2 Ti. 3. 14. 2. 7. 10-15. Phil. 1. 6. 10. 2. 15. 1 Th. 3. 13. 5. 23. 1 Co. 1. 8. 2 Th. 2. 1.
y *Which in his own (good) times he shall reveal.—C.*
z ch. 11. 17. De. 10. 17. Ps. 136. 2. 3. Re. 17. 14. 19. Ps. 133. 18. 10. Da. 4. 34. 35.
aa ch. 1. 17. Ro. 1. 23. Jn. 5. 26. 6. 57. Je. 10. 10. De. 32. 40.
ab 1 Jn. 1. 5. 7. 2 Th. 6. 11. 5. 13. 14. Ex. 40. 35. Re. 1. 10. 17. 15. 8.
ac Ps. 4. 11. 10. 18. 6. 46. 5. 37. Jn. 4. 12. 20. Ex. 23. 20.
ad Ro. 16. 27. Ep. 3. 21. Phil. 4. 20. ch. 17. 2. Pe. 3. 18. Jude. 25. Re. 1. 6. 4. 11. 5. 12. 13. 10. 12.
ae ch. 1. 34. 11. 2 Ti. 2. 14. Ps. 119. 46.
af Ps. 50. 10. Pr. 23. 5. Ro. 11. 20. 12. 16. Phil. 3. 24.
ag Ps. 62. 10. 52. 7. Job 31. 24. Pr. 11. 28. Mat. 6. 33. 34. Mar. 4. 19. 20. 24. Lu. 12. 15. 20. Pr. 23. 5.
ah Or, *the uncertainty of riches.*
ai Over. 16. ch. 3. 15. 4. 10. 1 Th. 1. 9. Je. 10. 10.

hast^o professed a good profession before many witnesses.

13 I^p give thee charge in the sight of God, who quickeneth all things,¹ and *before* Christ Jesus, who before Pontius Pilate^q witnessed a good confession;²

14 That^r thou keep *this* commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ:

15 Which in his times he shall show,³ *who is* 'the blessed and only Potentate, the King of kings, and Lord of lords;

16 Who 'only hath immortality, 'dwelling in the light which no man can approach unto; 'whom no man hath seen, nor can see: 'to whom *be* honour and power everlasting. Amen.

17 Charge^v them that are rich in this world, 'that they be not high-minded, 'nor trust in uncertain riches,⁴ but in the 'living God, 'who giveth us richly all things to enjoy;

18 That^a they do good, that they be rich in

* Ec. 5. 18. 19. Ac. 14. 17. 17. 25. Mat. 6. 33. 1 Co. 3. 22. d Lu. 12. 21. Ja. 2. 16. Ec. 11. 1, 2. 2 Co. 8. 3. 12. 9. He. 13. 16. De. 15. 7. Mat. 5. 40. Ro. 12. 8. 13. Tit. 3. 8.

tion in the church, he is but a haughty, self-conceited creature, puffed up by the vanity of his own mind, who knows nothing aright of the truth of the gospel, or of his own duty to God or to men; but, like a brain-sick person, is madly fond of impertinent, useless, and entangling questions, and empty disputes about words rather than matter; and which are fit for nothing but to kindle and inflame invidious thoughts and passions, angry debates, blasphemous and reproachful railings, injurious and ill-grounded jealousies, preposterously curious, vain, and froward disputings—proper only for persons of erroneous minds and vicious inclinations, who are utter strangers to Christ and the gospel, and to the reality of grace in their hearts, and reckon religion only so far valuable as it is subservient to their carnal views. Have nothing to do with such persons; abhor their principles and practices; and if they continue obstinate therein, let them be excluded from the church.—6. But whatever such carnal men think, true practical godliness, in which all suitable graces are exercised, in worshipping and serving God through Jesus Christ, under the influence of his Spirit, according to the gospel, attended with a holy and gracious contentment and satisfaction in the disposals of Providence towards us in this life, is the most pleasant, satisfying, and profitable course that can be conceived, and incomparably preferable to an affluence of temporal enjoyments, which at best are empty, precarious, and perishing; 7. For as we brought none of these earthly enjoyments with us into this world in our birth, but hold them by the mere bounty and gracious disposal of God, so we must quickly leave them all behind us at death. 8. If then the kind providence of God supply us in this world with necessary food, raiment, and dwellings, we ought to be fully contented with our lot, and thankful for what we enjoy, as very good, nay, best for us. 9. But they whose hearts are set upon riches, and resolve to have them at any rate, as if they were their chief good, plunge themselves into manifold temptations to dishonesty and other wickedness, and into the deep defilement of many foolish and hurtful lusts and passions, which will effectually swallow them up in temporal and eternal destruction: 10. For an inordinate esteem of and affection for wealth is the pregnant source of all sinful, injurious, and miserable principles and practices, in which, while some have indulged themselves, they have apostatized from their Christian profession and practice; and, instead of finding the satisfaction they expected, have plunged themselves into the most painful agonies of mind and distress of body.—11. But do you, Timothy, whom God hath so richly endowed with the gifts and graces of his Spirit, and who have solemnly devoted yourself to his service, abhor and flee from these corrupt principles, inclinations, and practices, and, in the strength of grace, earnestly endeavour after the richest attainments of the knowledge and exercise of righteousness in all your

behaviour towards men; and of strict and evangelical piety in all your dealings with God; of faith in Christ, and in God through him; of that love which is the fruit of faith; of patience amidst wants, perplexities, and sufferings; and of a humble and gentle temper towards all men. 12. In this manner contend earnestly for the doctrines of faith; and, in the exercise of faith, fight, as a good soldier of Jesus Christ, against the devil, the world, and the flesh: press forward in faith and holiness, till you obtain the full possession of that eternal life to which you are tenderly called by the gospel, and to the honour of which ye have, in your ordination, preaching, conversation, and sufferings, borne the most public and solemn testimony. 13. And as this matter is of infinite importance to the glory of God and the salvation of men, I solemnly charge you, in the name, and before the face of that all-seeing and almighty God who quickens dead souls, and will quickly raise the dead to the last judgment; and by the authority and in the presence of Jesus Christ the great Messiah, at whose awful tribunal you must quickly give an account of your conduct; and who, when arraigned before Pontius Pilate the Roman governor, set you a glorious example of courage and steadfastness, in bearing a free and open testimony to the truth, when he knew it would cost him his life.—14. That you faithfully and diligently, and to the end of your life, perform your ministerial work, and sincerely and exactly follow the instructions which I have given you, in the full expectation of the glorious appearing of our Lord Jesus Christ to judge the world, and of the account we must give to him of our whole conduct; 15. Which appearance he will make in the most public view of angels and men in the appointed season thereof—who in himself is the infinitely happy and all-sufficient God, the only supreme and almighty Ruler over and source of all authority to all kings and lords on earth, being infinitely more glorious and excellent than any of them; 16. And who alone has an absolutely eternal life of glory and blessedness, originally, necessarily, unchangeably, and independently in himself, and is infinitely pure and inconceivable in his nature, and manifests himself on his heavenly throne in inexpressible and unapproachable glories. 17. In view of the importance of your trust, and of that awful account which you and others are to give of your conduct, solemnly and faithfully charge those Christians who have some share of worldly riches to beware of being lifted up with pride, self-sufficiency, and contempt of others, or of trusting in earthly possessions, which are so precarious and fleeting; and teach them to put their whole confidence in the only living and true God, who, through active faith, freely bestows upon us all the blessings of time and eternity. 18. Charge them also that, instead of hoarding up their riches, or lavishly mispending them on themselves, they do all the good they can with them; and study to

abound in better riches, to their own and others' advantage, even in every good work which their affluence renders them capable of—cheerfully and liberally bestowing it in supplying the necessities of the poor, and promoting the cause of Christ: 19. Making Christ, and him crucified, the sole foundation of their hopes of eternal life, as a blessed possession, and proving and exercising their faith in works of liberality, which, through Christ, shall be for ever graciously rewarded in heaven, when they shall have obtained the full possession of eternal life.—20. And, as it is a matter of infinite importance, let me conclude with solemnly beseeching you, my dear son and brother in Christ, carefully to maintain and hold fast the doctrines of the gospel pure and uncorrupted, and employ to the utmost all your gifts and graces in fulfilling your ministerial office according to the directions I have given you, as a sacred trust committed to you by the Lord Jesus, to be managed in his name and for his glory, and of which you must give him an account; and for this purpose avoid and detest the impious, trifling, and noisy talk of judaizing teachers, as well as the vain philosophy of the Greeks, by both which, under the name of knowledge, they wickedly carry on an opposition to the gospel of Christ; 21. And by an attachment to which, some professed Christians have already lost sight of and renounced the doctrines of revelation.—And to direct, establish, and prosper you in all your important work, may the love and favour of God through Christ, in all its manifestations and fruits, be abundantly vouchsafed to you.

REFLECTIONS.—It is a great honour and encouragement to believing servants, that in Christ and the new kingdom they are on a level with the highest. But it is base and reproachful to their profession to abuse this privilege as a reason of disregard to their masters, whether profane or religious. The gospel was never designed to destroy civil distinctions, but to make men truly adorn them in performing the duties thereof. And the more kind and condescending masters are, the more respectful and obedient servants ought to be. Relative duties make a very important article of true Christian religion. And they who teach otherwise, or propagate any doctrine contrary to a holy practice, are evidently but troublesome, selfish, and worldly-minded seducers. But they who are fond of disputes in religion are seldom tender in their practice.—There is no true godliness but what springs from gospel principles; no true contentment with our lot but what springs from true godliness; no true care but where our soul is our first and chief concern.—What a poor empty world is this, where no enjoyment is certain to us for a moment! Nature is satisfied with little, grace with less, and covetousness with nothing, however much! The love of money, and hastening to be rich, is very ruinous to men's souls and characters, and even to their estates. What need then have the rich to be humble amidst their affluence,

good works, ready to distribute, willing to communicate;⁵

19 'Laying⁶ up in store for themselves a good foundation against the time to come, that they may 'lay hold on eternal life.

20 O Timothy, 'keep that which is committed to thy trust, avoiding profane and vain bab-

A.M. cir. 4069.
A.D. cir. 65.

5 Or, *sociable*.

6 Mat. 6. 20. Lu. 12. 33. 19. 2. ver. 18. Mat. 10. 40. 41. Ga. 6. 8. 9.

6 'Treasuring up for themselves a good foundation,' even Christ and his righteousness (1 Co. 3. 11). 'against the time' (of storm that is yet) 'to come' (Mat. 7. 25), that having by the grace

A.M. cir. 4069.
A.D. cir. 65.

of God loosed their hold from temporal things (Ga. 6. 14), they may lay hold of eternal life.

6 ver. 12. Ph. 3. 12, 14. 2 Ti. 4. 7. 8. 1 Pe. 1. 4. 4 Re. 3. 3. 10. 11. 2 Ti. 1. 14. 2. 14. 16. 23. ch. 1. 4. 4. 7. Tit. 1. 9. 14. 3. 9. Col. 2. 8. 1 Co. 1. 20. 3. 18. 20. 2 ch. 1. 6. 19. 2 Ti. 2. 18.

blings, and oppositions of science falsely so called;

21 Which some professing 'have erred concerning the faith. Grace be with thee. Amen.

¶ The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

which tempts so many to pride, and to place their faith, hopes, and delights, not in wealth, but in God through Christ!—And carefully should they prove the

sincerity of their faith by such genuine charity as will entail a gracious but everlasting reward. Large measures of gifts, grace, cares, and labours are necessary

for ministers, to render them duly useful and faithful. For the opposition they will meet with is great, and their account very awful and solemn.

CONCLUDING REMARKS ON THE FIRST EPISTLE TO TIMOTHY.

There is generally in the human mind a strong desire to pry into the private life of individuals, especially of distinguished characters. Hence, on the death of such persons, every source of information is explored; and especially every letter, to any person, or upon any topic whatsoever, is sought out and published as a memorial and mirror of the mind of the dead. And when the eye of curiosity has discovered such relics, and they are published to the world, how many trifles do they often contain! how many 'unthought-of frailties' do they often reveal! and how many occasions do they furnish for the exultation of malice, the tear of pity, or the veil of charity!

To this ordeal Paul is here subjected. This epistle furnishes the first specimen of his private letters to his familiar friend. It admits us as to a mirror in which we can discover the most secret workings of his spirit. And oh, what a glorious dis-

covery! What love, what holiness, what self-sacrifice! And then the church! Its most secret springs, its entire spiritual machinery, all laid bare! Its bishops and deacons, its old and young, its unmarried and its widows, its masters and servants, its rich and poor!—all are arrayed, not for public exhibition, but for private, most secret, and confidential inspection! And if any one can read this secret disclosure, without acknowledging the unparalleled holiness of the Christian system, his eyes may be blinded by the practical imperfections and sins of its professors, but he has not examined the glories of the system itself! Indeed, if any one will read this epistle, and thereby observe, not the outward garniture of the temple, but penetrate into its most secret chambers, it would appear impossible for him to deny that its 'builder and maker was God.' C.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

That this epistle was written while Paul was a prisoner is evident from ch. 1. 17. That it indicates a second imprisonment appears more than probable from the following considerations. In the first imprisonment he 'dwelt two whole years in his own hired house, and received all that came to him,' Ac. 28. 30, 31; but when he wrote this epistle he was closely confined, ch. 2. 9, so that Onesiphorus had considerable difficulty in discovering him; ch. 1. 16, 18, and his situation was extremely dangerous, ch. 4. 6, 8, 16, 18. At his first confinement Timothy was with Paul, and is joined with him in writing to the Colossians, Philippians, and Philemon; but the present epistle shows that he was absent in Asia. During his first imprisonment Demas was with him, Phile. 24; now he had forsaken him and gone to Thessalonica, ch. 4. 10. During his first imprisonment Mark also was with him, Col. 4. 10, 11; Phile. 24; but at the date of this epistle Timothy is directed to bring Mark with him, ch. 4. 11. In the former epistle Paul looked confidently forward to his speedy liberation and departure from Rome, Phi. 2. 24; Phile. 22; but in this he is 'ready to be offered, and the time of his departure is at hand,—he has finished his course;' from which it is concluded that this epistle was written a short time before his martyrdom, which is generally referred to the 29th June, A.D. 66. And, as the apostle requests Timothy to come to him before winter, ch. 4. 21, the epistle was most probably written in the summer of A.D. 65. Like the former epistle its chief object is to instruct a young minister in the nature and importance of his office and duties in the church, and prepare him, if need be, for sustaining the persecution of the world. It is written with all the affection of a parent, and with all the solemnity of a man about to die. It contains references to Ex. 7. 11, 12; 8. 18; 9. 11; Mat. 26. 24; Ac. 14. 22; 2 Pe. 1. 20, 21. C.

The cause of Paul's second imprisonment at Rome appears to have been a charge made against him, as leader of the Christians, for being implicated in the burning of the city. This false and absurd charge was probably preferred when the apostle was in Nicopolis, a city of Epirus, Tit. 3. 12. He was there seized and sent to Rome, where he was no longer treated as one accused merely of breaking Jewish law, but as a common criminal, charged with a capital offence. He seems to have felt that his fate was certain: and one chief object in writing this epistle was to prepare Timothy for the trials and persecutions to which he knew the church would soon be exposed. Another object was to secure, if possible, a farewell visit from Timothy. He was now almost alone; all had left him except faithful Luke, ch. 4. 11. He was worn down by care, and sorrow, and bodily weakness; his end, his martyrdom, was drawing near; and yet 'in no epistle does the true, loving, undaunted, and trustful heart of the great apostle speak in more consolatory, yet more moving accents: in no portion of his writings is there a loftier tone of Christian courage than that which pervades these, so to speak, dying words; nowhere a holier rapture than that with which the reward and crown of faithful labour is contemplated as now exceeding nigh at hand.' P.

CHAPTER I.

1 Paul's love to Timothy. 6 He is exhorted to stir up the gift of God which was in him, 8 to be steadfast, and patient in persecution, 13 and to persist in the form and truth of that doctrine which he had learned of him. 15 Phygellus and Hermogenes, and such like, are noted, and Onesiphorus is highly commended.

PAUL, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,

A.M. cir. 4070.
A.D. cir. 66.

CHAP. I.

1 Ro. 1. 1. Ga. 1. 1. Ep. 1. 1. Col. 1. 1. Ac. 9. 15. 26. 16-18; 13. 9.

6 Ep. 3. 6. 1 Jn. 2. 25. 5. 10. 13. 2 Co. 1. 20. Ac. 10. 43. Jn. 17. 3. 6. 40-57. Ac. 4. 12.

c See 1 Ti. 1. 1, 2, 18. 1 Co. 4. 15.

A.M. cir. 4070.
A.D. cir. 66.

d See Ro. 1. 7. 2 Co. 13. 14. 1 Pe. 1. 2. Ep. 1. 2. 3.

e 2 Th. 1. 3. 1 Th. 1. 2. 5. 18. Ep. 5. 20. Col. 3. 17. See Ro. 1. 8.

f Ac. 24. 14. 16; 23. 1. 22. 3. 26. 4. 27. 23. Ro. 1. 4. 2 Co. 1. 12. He. 12. 18. Ac. 20. 18-35. 1 Th. 2. 10.

1 See note on Ac. 23. 1.—C. h See 1 Th. 1. 23. 10.

2 To Timothy, my 'dearly beloved son: 'Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.

3 I 'thank God, whom I serve from my forefathers with pure conscience,¹ that² without ceasing I have remembrance of thee in my prayers night and day;

4 Greatlyⁱ desiring to see thee, being mindful of thy tears, that I may be filled with joy;

5 When I call to remembrance the ^{unfeigned} faith that is in thee, which dwelt first in thy grandmother Lois, and thy ^{mother} Eunice; and I am persuaded that in thee also.

6 Wherefore I put thee in remembrance ^{that} thou stir up the gift of God, which is in thee by the ^{putting on} of my hands.

7 For^e God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

8 Be^e not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;²

9 Who ^{hath} saved us, and called ^{us} with an holy calling, ^{not} according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began;

10 But^a is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished^d death,³ and hath brought life and immortality to light through the gospel:

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A.D. cir. 66.

1 Th. 1. 2. 5. 4. 6. Tit. 1. 1. Ga. 5. 6. Ep. 2. 8. Col. 2. 12. 1 Th. 1. 3. Ja. 2. 5.

Ac. 16. 1. Ex. 15. 2. 1 Co. 7. 14. Ps. 22. 10. 71. 17.

1 See 1 Ti. 4. 14. ch. 2. 14. 2. 5. 1 Th. 5. 19. 20.

Ac. 6. 6. 8. 17. 13. 2. 23. 19. 6. 1 Ti. 4. 14. 5. 22.

Ro. 8. 15. 1 Jn. 4. 18. He. 2. 15. Lu. 24. 49. Ac. 1. 8. 9. 22. 39. 14. 3. 18. 9.

1 Ti. 3. 13. 1 Co. 10. 13. 2 Co. 1. 3. 19. 12. 6. 7. 10. 4. 6. 4. 3. 7. Col. 1. 11. ch. 2. 1. 4. 17.

Ro. 1. 16. Mat. 10. 33. Mar. 8. 38. Ac. 5. 41. 1 Co. 1. 6. 2. 2. Ep. 3. 13. 6. 20. 1 Ti. 1. 18. ch. 2. 3. 9. 10. 4. 5. Col. 1. 24.

2 See note ^a below

Mat. 1. 21. 1 Ti. 1. 2. 3. 14. 10. 1 Co. 1. 9. Phil. 3. 14. Ro. 8. 28. 30. 1 Pe. 2. 9. He. 3. 1.

Ro. 9. 11. 3. 24. 5. 20. 21. 8. 29. De. 7. 7. 8. Ep. 2. 8. 1. 4. 9. 11. 3. 11. 1 Th. 3. 4. 7. 12. Ro. 16. 25.

1 Is. xxv. Ro. 16. 25. 26. Col. 1. 26. 27. Mar. 16. 15. Ep. 1. 9. 3. 9. 1 Ti. 4. 2. 1 Pe. 1. 20. 21.

1 Is. 25. 8. 1 Co. 15. 54. 55. He. 2. 14. Jn. 5. 24. 25.

3 He has abolished death in its sting, its fear, and its power.—C.

4 More literally: But on the contrary, instead of feeling ashamed of me a prisoner, charged with a foul crime, join with me in suffering hardship for the gospel (if possible come to me

A.M. cir. 4070.
A.D. cir. 66.at Rome and stand by me; and wherever you may be located, fear not any trial that a faithful preaching of the gospel may entail, in accordance with the power of God¹ that power which God has manifested in our salvation, and will manifest in supporting us at all times).—P.

5 See Ac. 9. 15. 22. 21. 26. 16. 18. Ro. 1. 5. 11. 13. 15. 16. 19. 1 Ti. 2. 7.

6 ver. 8; ch. 2. 9. 10. 3. 10. 12. 4. 15. 17.

7 Ep. 3. 1. 13. 14. 16. 20. Col. 1. 24. Ac. 20. 24. 21. 13. 5. 41. Ro. 1. 16. 5. 3. 5. 2 Co. 1. 10. Ac. 27. 23. 25. 15. 61. 2.

8 Or, trusted.

9 1 Pe. 4. 10. ch. 4. 8. He. 7. 25. 1 Pe. 1. 5. Jn. 10. 28. 29.

10 His body and spirit.—C.

11 2 Pr. 23. 23. Phil. 1. 27. Ro. 6. 17. 1 Ti. 1. 10. 14. 6. 3. 14. 20. ch. 2. 23. 14. 4. 3.

12 1 Ti. 1. 9. 13. 2. 1. 1 Jn. 2. 24. 27. 2 Jn. 1. 6. 9. 10. Re. 2. 11. 25. 26. Jude 3.

13 1 Ti. 5. 20. 4. 14. ch. 2. 1. 15. 1. 14. with Ro. 8. 11. Jn. 14. 17. 26. 1 Co. 3. 16. 17. 19. 21.

14 ch. 4. 10. 16. Ac. 19. 10. Phil. 2. 21.

15 All the Asiatic Christians dwelling at Rome, being moved by shame or fear.

16 See ver. 16. ch. 4. 10. C.

17 Mat. 10. 41. 42. 25. 26. 43. 1 Ki. 17. 13. 24. 2. K. 1. 4. 49.

18 ver. 8. Ac. 28. 20. Ep. 2. 20. 1. 13. 4. 1.

19 Ac. 28. 16. Mat. 25. 35. 40.

20 Mat. 5. 7. Ac. 3. 19. Ro. 15. 25. 2 Th. 1. 10. ch. 4. 8. He. 6. 10.

11 Whereunto^a I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

12 For the which cause I also ^{suffer} these things: nevertheless ^I am not ashamed: for I know whom I have believed,⁴ and I am persuaded that ^{he} is able to keep that which I have committed⁵ unto him against that day.

13 Hold^d fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

14 That^a good thing which was committed unto thee, keep by the Holy Ghost which dwelleth in us.

15 This thou knowest, ^{that} all they which are in Asia⁶ be turned away from me; of whom are Phygellus and Hermogenes.

16 The^c Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and ^{was} not ashamed of my chain.

17 But when he was ⁱⁿ Rome, he sought me out very diligently, and found ^{me}.

18 The Lord grant unto him ^{that} he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

CHAPTER I. Ver. 1. I Paul,—called and qualified to be an apostle of Jesus Christ, by the free and gracious appointment of God the Father, to bear witness to, and preach the once crucified, but now risen and exalted Saviour, among Jews, and especially Gentiles; according to the promise of eternal life, which was given in him before the foundation of the world, and in due time made to Abraham, to be fulfilled in his divine seed, by whom that life is secured and dispensed, and in whom it is deposited; and which is obtained through faith in him.—2. To Timothy, my dear son in the faith, of whose conversion to Christ, and appointment to the ministry, God made me the honoured instrument,—wish the most abundant and manifold manifestations and effects of God's full favour and infinite compassion; and all peace and prosperity, temporal, spiritual, and eternal, from God the Father, as the first Mover in the work of our salvation, and from Jesus Christ, our common Lord and Saviour, as the mediatorial Redeemer and Bestower thereof. 3. I heartily thank and praise that only true God, whom, after the example of Abraham, Isaac, and Jacob, and other pious ancestors, I now religiously worship and adore, with a heart and conscience purified by faith in the blood of his Son, that, in my daily prayers, morning, evening, or at noon, I am particularly led out to recommend you to his grace and care. 4. 5. Being exceedingly desirous to see you once more before my approaching death, that I may leave with you my dying charges and paternal instructions;—and my desire is much inflamed by my deep and lively remembrance of that affectionate and filial grief which you manifested at our last parting, and by the manifold evidence you have given of that sincere and unfeigned principle of faith which dwells in your heart, as it did in the heart of your worthy mother and grandmother.—6. Therefore, in my great affection for you, and in consideration of God's distinguished favour in so remarkably fitting you for ministerial service, I again earnestly beseech you, by diligent reading, meditation, and prayer, to cherish, improve, and stir up to action those spiritual gifts which were so plentifully and freely bestowed upon you in your ordination to the sacred office of an evangelist. 7. And let no opposition of adversaries discourage you from or in the exercise of it: for God has not formed in us a cowardly temper of fear or timidity, but a spirit of holy fortitude and undaunted courage to encounter all difficulties and dangers,—and of fervent love to Christ, his cause, people, and the souls of men,—and of a sober and judicious government of ourselves, in steadfastly adhering to, and patiently suffering for, the gospel of Christ.

8. Never then be discouraged in or ashamed of bearing a bold and open testimony to our Lord Jesus, and to his gospel, in which he attests his own character and work by the declarations and influences of his Spirit,—or of owning, vindicating, and visiting me his imprisoned apostle; but let your whole soul be animated to sympathize with me and others in our persecutions, and cheerfully to endure the like yourself for the sake of the gospel, in an humble dependence upon the supporting, encouraging, and strengthening assistance of that God of infinite mercy and grace: 9. Who, to express his love and fit us for every good word and work, has provided for us an almighty Saviour, and a full, infinite, and everlasting salvation in him,—and has by the gospel, and the influences of his Spirit, tenderly called us to holiness and happiness,—not as influenced by any natural goodness in us, but because of our saving faith in his ever blessed Son our Saviour, in whom his love was fixed upon all sinful men before the world was created: 10. Which gracious purpose lay, from eternity, as a secret in the mind of God, and was long concealed under dark types and predictions, but is now discovered, with illustrious brightness, by the coming of our Lord Jesus Christ to secure and fix our redemption;—who by dying for our sins in our nature and stead, and rising again as our conquering Head, has taken away the sting of death, broken its power, and turned it into a blessing to them that believe, and delivered them from eternal death;—and who, by the preaching of the gospel, has made a certain and plain revelation of a blessed, excellent, spiritual, and eternal state of happiness and glory for both soul and body in the heavenly world, and of the proper means of our arriving at it through him.—11. For the ministrations of which glorious gospel I am immediately furnished and commissioned by Jesus Christ, as an authentic publisher and inspired messenger, to declare unto men, especially the Gentiles, the glad tidings of salvation therein contained, that they may hear and believe to the saving of their souls: 12. And it is for my faithfulness and zeal in discharging that office that I now actually suffer all the disgrace and severities of my present imprisonment, and am daily expecting martyrdom; but, in consideration of the glorious excellency of the cause, instead of being ashamed of Christ, or of his or my sufferings, I glory in them, and have the most joyful expectation of a happy issue of them in the future state:—for, in the light of God's word, and upon long trial and experience, I well know that a gracious, all-sufficient, faithful, and divine Saviour he is whom I have received and relied on by faith,—and on the

most certain and infallible grounds am persuaded that he has a firm purpose, full power, authority, and will, to secure my soul, and all its eternal concerns, with which I have intrusted him, against the day of the last judgment, in which the everlasting misery or happiness of every man will be publicly, solemnly, and unalterably decided. 13. Whatever trials therefore you meet with, or may expect in the cause of Christ, see that, encouraged by my example of faith, patience, and hope, you keep in memory, cleave to, and resolutely profess and publish, the platform of the uncorrupted, wholesome, nourishing, and healing doctrines of the gospel, so productive of faith and love, which I have taught you by word or writing—as things which you, through Christ's grace, heartily believe and love,—and in order that faith in and love to him may be produced among your hearers. 14. And those useful and edifying gifts and doctrines, and that ministerial office which have been committed to you in your ordination, see that you faithfully maintain and improve, by the assistance of the Holy Ghost, who, in his person and influences, dwells in us, and other faithful ministers and believers, to enable us to fulfil the duties of our station in the face of all opposition and danger.—15. In these things you ought to be the more faithful and diligent, as you cannot but know, to your grief, that the generality of the Asian professors of Christianity, at least those here at Rome, have shamefully deserted me in my present sufferings, as being afraid or ashamed to stand by me in them. 16–18. But may the God of all grace multiply his merciful favours, temporal, spiritual, and eternal, upon the family of Onesiphorus, as a return of his distinguished kindness to me; for, notwithstanding the cowardice of pretended friends, and the fury of open enemies, with a truly Christian courage and compassion he often relieved, comforted, and refreshed me in my various distresses, by his kind visits and necessary supplies.—Yea, instead of being ashamed of me, or my ignominious imprisonment and reproach, from love to Christ and his cause, and to me, when he came to Rome, he took great pains to inquire after and obtain access to me.—May that Lord Jesus, for whose sake he showed me this kindness, according to the riches of his grace, reward him, not only in this world, but especially in that which is to come, mercifully owning him in the last judgment before his Father and an assembled world, and publicly adjudging him to eternal life.—And you know that at Ephesus, in many instances and forms, he supplied and comforted me under my trouble.

Ver. 1. By the will of God. As it was an eternal purpose in Christ, Ep. 1. 4–11, and as it was revealed in time by his Spirit Ac. 13. 2. C.

CHAPTER II.

1 He is exhorted again to constancy and perseverance, and to do the duty of a faithful servant of the Lord in dividing the word aright, and staying profane and vain babblings. 17 Of Hymeneus and Philetus. 19 The foundation of the Lord is sure. 22 He is taught whereof to beware, and what to follow after, and in what sort the servant of the Lord ought to behave himself.

THOU therefore, ^amy son, ^bbe strong in the grace¹ that is in Christ Jesus.

A.M. cir. 4070.
A.D. cir. 66.

CHAP. II.

^a See ch. i. 2.
^b ch. i. 14. Jos. 1:7.
Ep. 6:10. 15. 40. 29-31.
45. 24. 26. 10. 12. Phil. 4.
13. 2. Co. 3:5. 12. 6. 10.
¹ Be strong in
(dependence upon)
grace.—C.
^c ch. i. 13. 3. 10. 14. 1
Ti. 5. 12. 14.
² 19. 27.
³ In the presence
of many other pres-

A.M. cir. 4070.
A.D. cir. 66.

byters, ministers of
Christ, who bore tes-
timony, as I did, to
the great truths of the
gospel. Living wit-
nesses are certainly
meant.—P.
^a 1 Ti. 1. 18. 22. 3. 2-7.
Ti. 1. 5-9.
^c ch. i. 18. 24. 5. 2 Co. 10.
3-5. Ep. 4. 12. 1 Ti. 1. 8.
^p 1 Co. 9. 7. 25. 26; 7.
32. 33. 1 Ti. 4. 15. Phil.
12-14, with 1 Pe. 5. 4.

2 And ^athe things that thou hast heard of me among² many witnesses,³ the same ^acommit thou to faithful men, who shall be able to teach others also.

3 Thou therefore ^aendure hardness, as a good soldier of Jesus Christ.

4 No^a man that warreth entangleth himself

Ver. 3. *From my forefathers.* ^aAfter the custom of my ancestors. See Ac. 24. 14. This reference is intended as an answer to the Jews who accused him of forsaking the law of Moses. C.

Ver. 4. *Tears of a believer's sympathy with Christ crucified—* of a penitent's sorrow at the recollection of his sins—or of a son's distress at the last parting from his more than father. C.

Ver. 6. *Stir up.* Either as the fire on the altar, or the lamps on the golden candlestick. This ministerial stirring up is to be effected by reading, prayer, meditation, godly converse, and diligence in every duty.—*The gift of God.* Whether special and miraculous, or common as well as official, does not appear; wherefore it may justly be concluded that every form of gift so conveyed is included. See ver. 14. C.

Ver. 9. *Not according to our works.* The works of unrenowned men being selfish, are therefore sinful, and consequently cannot be the moving cause of their salvation. That cause is found only in the universal love and abounding grace of a wise and merciful God. C.

REFLECTIONS.—It is delightful for ministers to have a clear call from Christ to their work, remarkable success in it, and a habitual practice answerable to it. It is a singular mercy to have religious parents; and great is the blessing when God's grace is continued from age to age in a family. Happy they who receive the gospel with unfeigned faith and love, and serve God with pure hearts, after the example of pious progenitors, and diligently apply themselves to propagate it to others. For O the transcendent excellency of the gospel! It promises eternal life through Christ; it lays open the gracious mind of God; it is the mean of our blessed hope by his power and grace; it manifests death conquered, and immortal blessedness secured for men in Christ. Who would not delight to be an authorized teacher of it! Who would not, without fear or shame, cheerfully undergo the severest persecution for the sake of it and its blessings! Who would not, on the footing of it, commit his eternal salvation to the care of God!—A deep concern to discharge their office and improve their gifts; a holy fortitude, love, sobriety, wisdom, and sound judgment; great regard of, love to, sympathy with, and earnest prayers for their fellow-labourers, should signalize every minister of Christ. And infinite is the mercy, that, when some shamefully desert the cause of Christ and his persecuted servants, others are, by his grace, emboldened to own and regard them; nor shall they, in the last judgment, lose their gracious reward.

CHAPTER II. Ver. 1. Considering therefore the importance of your work, and the danger of mistakes in it or apostasy from it, I beseech you, my dear son in the faith, fellowship, and ministry of the gospel, not to be self-confident, nor to trust in any grace that you have already received; but always to depend on the inexhaustible fund of grace which is treasured up in Christ your Head, and in the full favour of God, residing, manifesting, and exhibiting itself in him, that out of his fulness you may continually receive grace for grace. 2. And, setting out in this strength for every duty, and for propagating the true doctrines of the gospel, which are so abundantly attested by the law and the prophets, and which, in a most public manner, I committed to your trust at your ordination,—take heed that you transmit them pure and uncorrupted to such other ministers as manifest themselves faithful believers, who have the glory of Christ and the welfare of souls at heart, and are furnished with knowledge and utterance, gifts and graces, to dispose and qualify them for explaining, proving, defending, and applying the whole counsel of God to their hearers. 3. And, as your office and work are so honourable, let no difficulties nor dangers discourage you; but, considering your sufferings as lying in the way to victory and triumph, act always with holy resolution, vigour, and courage, like a good soldier, that voluntarily fights in the cause and under the banner of Jesus Christ, who is able and willing to support you under and carry you through all your toils and troubles, and to crown them with everlasting honours. 4. And, to carry on the allusion, you must give yourself wholly to your ministerial work; must not follow any civil calling, unprofitable reading, or unnecessary diversion, to entangle your thoughts or swallow

up your time; but your whole time, thoughts, words, and actions must be occupied in the spiritual service of Christ your gracious Lord, that you may acquit yourself agreeably to his will, who has appointed, called, and persuaded you to fight the good fight of faith, till you lay hold on eternal life. 5. And, in allusion to the laws of combatants in the Grecian games, you, who have entered into the service of Christ, must exert yourself, with the utmost labour and diligence, according to the prescriptions of his Word, for overcoming all the opposition of sin, Satan, and the world, as ever you expect that Christ should crown you with a glorious reward. 6. Yea, again, to allude to labourers in a field or vineyard, you must first be laborious in preaching the gospel for the glory of Christ and good of souls, and wait with patience for the coming of the Lord, when you shall abundantly share the fruits of your work. 7. Consider these things seriously, that you may look on yourself as a soldier, combatant, and husbandman in the work of the Lord, and may expect labours and hardships in attending your service, but comfortably hope for a blessed and gracious reward at the end of it. And may the Lord Jesus enable you thoroughly to understand and practise these instructions, and every other thing which concerns you as a Christian or minister of Christ. 8. The grand article which I enjoin you constantly to bear in mind, for your own support and encouragement under your trials and sufferings, and to preach to others for their conversion and establishment in the faith and hope of the gospel, is that Jesus, the anointed Saviour, who, according to the flesh, proceeded from the loins of David the renowned king of Israel, having suffered unto death as a sacrifice for sin, was raised from the dead for our justification, according to those glad tidings of salvation which I have laboured to preach chiefly among Gentile sinners: 9. For the preaching of which I am at present persecuted and restrained as an evildoer, not fit to live; but thanks be to God, that though I am restrained from preaching the gospel in my wonted manner, yet it is still published far and wide with remarkable success by others, and even confirmed by my patient and joyful sufferings for its sake. 10. And, in view of that which God hath and will do by the ministrations of it, I cheerfully submit to all the distresses which are or can be laid upon me, from a principle of love and zeal for the spiritual and eternal welfare of those whom God has from love called to salvation, through belief of the truth under the power of the Spirit,—that they, encouraged by my example, may be induced to believe, cordially embrace, and boldly profess the truth and excellence of the gospel, notwithstanding the violence and persecution of the times; and may, in this way of God's provision, arrive at the full possession of that eternal blessedness and glory which is secured by and reserved in Christ, and to be enjoyed in immediate fellowship with him. 11. Nor is this doctrine of Christ's death and resurrection, and the future glory of his people, more important than true and comfortable; for if, in conformity to him in his death, and by virtue derived from him, we, in our state of vital union with him, be dead to sin and to this world, and willing to lay down our lives for his sake, we also, in conformity to him, and by the power of his resurrection, shall certainly be quickened, and raised up to a glorious and eternal life with him in the heavenly state. 12. If we patiently endure reproach and trouble for his sake, as he did for ours, we shall also be exalted to sit with him on his throne, as kings and priests unto God; but if, for fear of losing our worldly honours, ease, wealth, liberty, or life, we, as ashamed of him, renounce our profession of his truth, or give up our Christian practice, he also will be ashamed of us, and publicly profess, before an assembled world of angels and men, that he never knew of nor accounted us his children or servants. 13. And whether we believe these comfortable truths on the one hand, or awful denunciations on the other, he, who is the God that cannot lie, the faithful and true Witness, will certainly

perform his gracious promises to all true believers, and execute his just threatenings on apostates. For it is not consistent with the perfections of his nature or will to act contrary to his settled declarations of mercy or judgment.—14. Of these points, so closely connected with the eternal salvation of souls, seriously and solemnly, on the authority and as in the presence of Christ, put them in mind, who are in or may be admitted to the ministerial office; that they may attend to what is really substantial, and not to trifling debates, which tend only to puzzle men's minds, and pervert them from the truth of the gospel. 15. And let it be your constant care to yield and manifest yourself as a faithful and approved servant of God, who has no occasion to be ashamed on account of neglect, unskillfulness, unfaithfulness, or imprudence; but who, with care and judgment, separates between truth and error, things important and trifling; and applies the Word of God to men according to their circumstances; and, by ministration and example, marks out before them the right way of truth, holiness, and happiness. 16. But always avoid and oppose all irreverent, defiling, and noisy, but daring and empty discourses, which degrade the nature or perfections of God, or the purity of the gospel;—for these will gradually render men more and more erroneous and profane; 17. And will, by degrees, infect and, as it were, incurably eat out the whole system of truth, and vitals of religion in the church; as too plainly appears in the case of Hymeneus and Philetus. 18. Who, by such vain babblings, have been carried away from the truths of revelation into the most destructive errors, supposing that whatever Christ, or any of the inspired writers, have spoken of the resurrection of the dead, is to be taken mystically, with respect to some events already past, and not to any resurrection of the bodies of men at the last day; and by their bold and subtle reasonings they have seduced some from the truth which they once professed. 19. But notwithstanding all this, the doctrine of the general resurrection is certainly a fundamental truth of God, sealed by his miraculous approbation of the preachers of it. And notwithstanding such melancholy instances of apostasy, the blessed love and gracious promises of God—and Jesus Christ, as the sure foundation of eternal salvation, and the state and structure of grace built upon him—shall remain firm and unchangeable; plainly manifesting, that whatever becomes of others, the Lord will claim, and for ever keep, through faith unto salvation, those who cling to Christ and by constant watchfulness keep vitally united to him by faith; and that, as holiness and happiness are inseparably connected in the plan, and every step of the execution of it, all such as profess to trust in Christ for eternal happiness must labour in heart and life to keep at the farthest distance from sin. 20. But as in the houses of great men there are vessels of different materials, excellency, and use; so in the visible church there are ministers and professors, some excellent, honourable, and approved of God, and others who are mean, contemptible, dishonourable to and disapproved by him. 21. If any one, who claims a share in the blessings, privileges, and services of the great Lord of the church, keep himself from corrupt teachers, errors, and practices, he will appear formed for the noblest purposes, and purified, consecrated, and qualified by the Holy Ghost for whatever use he may be called to. 22. And if you, Timothy, would approve yourself to God, and to your own conscience, in the discharge of your work, labour diligently, by his grace, to flee from all youthful ambition, self-conceit, rashness, or sensuality, and in your preaching and practice pursue after what relates to righteousness before God and men, faith in and fidelity to Christ, and to God through him, and to a charitable and peaceable temper and carriage towards all those worshippers of him whose hearts are sincere and consciences purified by his blood. 23. But shun, as an infectious plague, all impertinent and fruitless inquiries and debates, knowing for certain that they tend only to beget angry contentions, to the disturbance of the church, and the hindrance of

with the affairs of *this* life; that he may please him who hath chosen him to be a soldier.

5 And if a man also strive for masteries, *yet* is he not crowned, except he strive lawfully.

6 The^a husbandman that laboureth must be first partaker^d of the fruits.⁵

7 Consider^d what I say; and ^{the} Lord give thee understanding in all things.

8 Remember that Jesus Christ, ^{of} the seed of David, ^{was} raised from the dead according to ^{my} gospel:

9 Wherein^o I suffer trouble, as an evil-doer, *even* unto bonds; but ^{the} word of God is not bound.

10 Therefore^a I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

11 *It*^r is a faithful saying: For ^{if} we be dead with *him*,⁶ we shall also live with *him*:

12 If we suffer, we shall also reign with *him*: if we deny *him*, he also will deny us:

13 If^u we believe not,⁷ *yet* he abideth faithful: he cannot deny himself.

14 Of^o these things put *them* in remembrance, charging *them* before the Lord that they strive^x not about words to no profit, *but* to the subverting of the hearers.

15 Study^y to show thyself approved unto God, a workman that needeth not to be ashamed, ^{rightly} dividing the word of truth.

16 But^u shun profane and vain babblings; for they will increase unto more ungodliness:

17 And their word will eat as doth a canker:⁸ of whom is ^{Hymeneus} and ^{Philetus};

18 Who^o concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

19 Nevertheless ^{the} foundation of God standeth ^{sure},¹ having this seal, ^{The} Lord knoweth them that are his.² And, ^{Let} every one that nameth the name of Christ depart from iniquity.³

the success of the gospel. 24. It is very unbecoming for any minister of the gospel of peace, or even private Christian, to engage in disputes with a litigious temper of spirit; yea, on the contrary, he ought to be kind and courteous towards all men, conveying the truth into their minds in the most clear and scriptural manner, patiently bearing with their infirmities, and even their prejudices. 25. Endeavouring to win upon the adversaries of truth by softness, calmness, and sweetness of temper, as well as by strength of argument,—in hopes that God, in due time, may convince them of their error, and lead them to embrace and boldly profess the truth as it is in Jesus; 26. And that by these means they may be awakened out of the ensnaring errors and practices by which they had been lulled asleep and intoxicated, and in which Satan had caught and held them fast as captives, to be enslaved, domineered over, and ruined by him, according to his malicious will and pleasure.

Ver. 8. *Of the seed of David.* Timothy is here specially required to witness for the incarnation of Christ, there being some early heretics, such as the Marcionites and Manichees, who totally denied his human nature.—*Was raised from the dead.* Here Timothy is required to insist on the resurrection of Christ as the proper evidence of his Godhead power, Ro. 1. 4. C.

Ver. 15. *Rightly dividing.* Either as a priest divided the

A.M. cir. 4070.
A.D. cir. 60.

41 Co. 9. 10, with Lu.
10. 120, 9.

4 Or, labouring
first, must be partaker.

5 See note * below.

1 Ti. 15. De. 32. 29.

He. 2. 12. 3. Lu. 9. 44.

Ac. 16. 14.

7 Pr. 2. 6. Col. 1. 9. Ep.

1. 18. 15. 3. 16. 19. Jn. 16.

13. 14. 26. 1. Jn. 2. 20. 27.

2. 2. Sa. 7. 11. Ps. 132.

11. Is. 11. 1. Je. 23. 5. 6.

Eze. 34. 23. 24. Mat. 1. 1.

17. 20. 15. 22. Lu. 1. 27.

32. 2. 4. Ro. 1. 3. 4. Kc.

5. 5. 22. 16.

1 Ac. 2. 14. Ro. 1. 4.

Co. 1. 4. 5. Ma. xiii.

Ma. xvi. Lu. xiv. Jn.

xx.

u Ro. 2. 26. 1. 16. 15. 19.

ch. 1. 10. 11. 1. Ti. 1. 11.

10. 12. 7.

o Ep. 3. 1. 13. 1. 16. 20.

Phil. 1. 7. Col. 1. 24. 4. 3.

18. ch. 1. 12. Ac. 2. 4. 5.

7 Phil. 1. 12. 13. 2. Th.

3. 1.

2 Ep. 3. 1. 13. Phil. 1. 17.

Co. 1. 2. 2. Co. 1. 4. 6.

7 1. Ti. 1. 15. 3. 1. 4. 9.

Pr. 20. 20. Tit. 1. 8.

o Ro. 6. 5. 8. 17. 2. 4. 1.

4. 10. 4. 20. 1. Pe. 4. 1.

2. 13. Phil. 3. 10. Jn. 10. 2.

3. 23. Ac. 14. 12. Mat. 19.

28. 29. 16. 24. 25. 10. 3. 1.

6 *If ye be dead with*

him—by union with

him in his dying. See

Jn. 17. 21. Ep. 1. 23. 5. 32.

35. 17. C.

1 Mat. 10. 33. Mar. 8.

38. Lu. 9. 26. 12. 9.

u Ro. 3. 35. 6. Nu. 23.

19. Co. 1. 20. Tit. 1. 2.

He. 6. 17.

7 *If we believe not.*

Rather, *If we be un-*

faithful.—C.

o Ro. 15. 15. 1. Ti. 2. 21.

6. 13. ch. 4. 1. 2. Pe. 1. 12.

15.

Ac. 15. 24. 20. 30. 1.

1. Ti. 4. 6. 4. Tit. 3. 9. 11. 2.

Pe. 2. 7.

2 Pe. 1. 10. Tit. 3. 2.

7. 8. 1. Ti. 4. 12. 16. 1. Co.

4. 13. 2. 2. Co. 4. 2. Jn. 16.

12. Ac. 20. 27. Ep. 1. 19.

20. 1. Th. 5. 7. ver. 24.

25.

2 Mat. 13. 52.

at 1. Ti. 4. 7. 6. 4. 5.

ch. 1. 11. 4. 3. 9. ch. 3.

13.

8 Or, gangrene.

o 1. Ti. 1. 10.

c 1. Ti. 6. 2. 1. 6. 1. Co.

15. 12. Col. 3. 1.

d Pr. 10. 25. Mat. 24.

24. Ro. 9. 11. 11. 7. 1. Ti.

19. 10. 10. 25. 26. 15. 28.

16. 46. 10. 1. Jn. 2. 19. 3. 9.

9 Or, steady.

1 The foundation

truth of the resur-

rection standeth

sure.—C.

2 And whom there-

fore, he will bring

with him at his com-

ing.—C.

o Co. 15. 23.—C.

8 Ps. 97. 10. 1. Pe. 1. 2.

3. 5. Th. 2. 10. 1. 1. 1. 3.

Co. 7. 1. Ep. 5. 3. 7. Col.

3. 5. 6. Lu. 1. 74. 75.

9 From doctrinal in-

quiries—principles of

error; from iniquitous

men, and their practi-

cal iniquity.—C.

10 The meaning of

this verse will be bet-

ter understood if the

emphasis be laid, as

it ought to be, on the

word rendered 'that'

A.M. cir. 4070.
A.D. cir. 60.

labourer. The labouring husbandman (as distinguished from the idle and careless who spend no time or toil except first to disengage himself to partake of the fruits. (It is his right. He has laboured, and away should he not reap the fruits.) The fruits seem to be those rewards which God bestows, as well here as hereafter, on his faithful ministers.

—C.

7 Ro. 9. 21. 23.

2 Je. 15. 19. Is. 52. 11. 1.

Jn. 3. 3. Jn. 4. 8. 2. Co. 7. 1.

ch. 3. 17. Ep. 2. 19.

7 Ps. 119. 9. Ec. 11. 9.

10. 1. Pe. 2. 11.

2 1. Ti. 6. 11. 12. He.

12. 14. 1. Co. 12. 16. Ro.

14. 1. 17. 15. 3. 1. Ti.

4. 1. ver. 10. 1. Ti. 4. 6. 6.

4. 5. Tit. 2. 9. 14.

o Mat. 12. 13. 1. Ti.

2. 22. 3. 6. 11. 1. Ti. 1. 9. 3.

2. With 1. 13. 2. Co. 13. 10.

4 Or, forbearing.

o Ga. 6. 1. 1. Pe. 2. 15.

7 Ac. 5. 22. 1. Ti. 4.

Tit. 1. 1.

7 Is. 49. 25. 4. 6. 7. 1.

Co. 15. 34. Col. 1. 13. 1.

25. 25. 3. 6. 2. 11. 1. 1. 3.

7. 1. Pe. 5. 8.

5 Or, awake.

6 Gr. taken alive.

CHAP. III.

a 2 Pe. 2. 1. 3. 3. Jude

17. 18. 1. Jn. 2. 18. Da. 7.

8. 20. 25. 1. Ti. 4. 1. 3.

2. 3. 1. Ti. 4. 1. 4. ch. 4.

3. 4. Re. vi. viii. ix. xii.

xiii. xvii.

2 Ph. 2. 2. 2. Pe. 3. 2.

12. 10. Tit. 1. 11. Jude

1. 16. Ro. 1. 29. 31. Re.

13. 5. 6.

2 Pe. 2. 10. 12. Jude

4. 8. 12. Ro. 1. 31. Re. 13.

2. 5. 7. 11. 7. 10.

1 Or, makebates or

adds.

o Mat. 10. 21. 24. 9. 10.

Ph. 3. 19. Da. 7. 8. 20. 25.

11. 30. 39. Re. 9. 8. 13. 5.

7. 17. 1. Ti. 1. 16. Mat. 7. 15.

with Ac. 3. 13. Tit. 2. 12.

1. Ti. 5. 8.

2 Ro. 16. 17. 18. 2. Th.

3. 6. 14. ch. 2. 16. 23. Tit.

3. 10. Mat. 18. 17. 2. Jn.

10. 11.

2 Tit. 1. 11. Mat. 23.

14. Mar. 12. 40. Ro. 16.

18. Ep. 4. 14.

2 To Timothy that

while a great apos-

tasy, accompanied

with several train,

would take place

towards the close

of the Christian dispen-

sation, before the

coming of the Lord,

in his own times the

elements of this apos-

tasy were already

manifesting them-

selves. In fact the

elements of all the

errors that since

sprung up in the

Christian church

were apparent to

close observer in

apostolic times. It

has been well re-

marked that the wily

policy of attacking

divine truth through

female infirmity is as

old as the fall.—P.

1 ch. 4. 3. 4. Pr. 26. 14.

De. 29. 4. 15. 27. 11.

20 But in a great house ^{there} are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

21 Ifⁱ a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, *and* prepared unto every good work.

22 Flee^j also youthful lusts: but ^{follow} righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

23 But ^{foolish} and ^{unlearned} questions avoid, knowing that they do gender strifes.

24 And ^{the} servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient,⁴

25 In^o meekness instructing those that oppose themselves; ^{if} God peradventure will give them repentance to the acknowledging of the truth;

26 And^a *that* they may recover⁵ themselves out of the snare of the devil, who are taken captive⁶ by him at his will.

CHAPTER III.

1 He adviseth him of the times to come, 6 describeth the enemies of the truth, 10 propoundeth unto him his own example, 18 and commendeth the holy scriptures.

THIS know^a also, that in the last days perilous times shall come.

2 For men shall be ^{lovers} of their own-selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

3 Without^o natural affection, truce-breakers, false accusers,¹ incontinent, fierce, despisers of those that are good,

4 Traitors,^d heady, high-minded, lovers of pleasures more than lovers of God;

5 Having^e a form of godliness, but denying the power thereof: ^{from} such turn away.

6 For of this sort are they ^{which} creep into houses, and lead captive silly women laden with sins, led away with divers lusts,²

8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: ^{men of corrupt minds, reprobate³ concerning the faith.}

9 But¹ they shall proceed no further: for their folly shall be manifest unto all *men*, as theirs also was.

10 But thou hast fully known⁴ my doctrine, manner of life, purpose, faith, long-suffering, charity, patience,

11 Persecutions,^a afflictions, which came unto me at Antioch, at Iconium, at Lystra; what

A.M. Clr. 4070.

A.D. Clr. 60.

7 Ex. 7. 11, 22, 23. 18.
4. 1 Ti. 1. 19, 20. 5. Tit.
1. 10. Ro. 1. 22. 2 Co. 13.
5. 9.

9 Or, of no judg-
ment.

7 Ex. 7. 10; 8. 18; 9. 11.
ch. 1. 10. Ps. 7. 10.

4 Or, thou hast been
a diligent follower of.

Phil. 2. 2. 1 Ti. 4. 5, 12, 13.
ch. 2. 2. 2. 2. 2. 2.

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A.M. Clr. 4070.

A.D. Clr. 60.

2 Pe. 2. 20, ch. 2. 10.
1 Ti. 4. 10. Th. 2. 11.

5 Seducers, Dealers
in pretended mira-
cles.—C.

9 ch. 1. 13. 1 Ti. 6. 14.
Jn. 15. 7. ch. 2. 2-4.

7 Pr. 3. 17; 22. 6. 1 Sa.
2. 18. Ec. 1. 12. 2 Ch. 34.

3 Lu. 1. 15; 2. 40. ch. 1. 5.
1 Ti. 4. 6.

6 The Jews were
accustomed to put
their children to the
reading of the Holy
Scriptures at five
years of age.—C.

3 Jn. 5. 39; 20. 31. Ac.
10. 43; 13. 29; 17. 30. Ro.
10. 17; 15. 4. 19. 1 Ti. 1. 11.

Col. 3. 10. 1 Pe. 1. 10-12.
1 Jn. 5. 11, 12. Ro. 16. 10.

1 Jn. 5. 11, 12. Ro. 16. 10.

1 Jn. 5. 11, 12. Ro. 16. 10.

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1 Jn. 5. 11, 12. Ro. 16. 10.

persecutions I endured: but out of *them* all the Lord delivered me.

12 Yea,

thee wise unto salvation through faith which is in Christ Jesus.

16 All¹ scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction,⁷ for instruction in righteousness;

17 That⁸ the man of God may be perfect, thoroughly furnished⁸ unto all good works.

CHAPTER IV.

1 *He exhorteth him to do his duty with all care and diligence, 6 certifieth him of the nearness of his death, 9 willeth him to come speedily unto him, and to bring Marcus with him, and certain other things which he wrote for, 14 warneth him to beware of Alexander the smith, 16 informeth him what had befallen him at his first answering, 19 and soon after he concludeth.*

I CHARGE^a thee therefore before God, and the Lord Jesus Christ,^b who shall judge the quick and the dead at his appearing and his kingdom;¹

2 Preach^c the word; be instant in season, out of² season; ⁴reprove,³ rebuke,⁴ exhort,⁵ with all long-suffering and doctrine.

3 For the time will come when they will not endure sound doctrine;⁶ but after their own lusts⁷ shall they heap to themselves teachers, having itching ears;

4 And^d they shall turn away *their* ears from the truth, and shall be turned unto fables.

5 But^e watch thou in all things, ^hendure afflictions, ⁱdo the work of an evangelist, ^kmake full proof of⁹ thy ministry.

6 For I am now ^jready to be offered, and the time of my departure is at hand.¹

7 I^k have fought a good fight, I have finished *my* course, I have kept the faith:

8 Henceforth there is laid up for me ^la crown of righteousness, which the Lord, ^mthe righteous Judge, shall give me at that day: and not to me only, ⁿbut unto all them also that love his appearing.

9 Do^o thy diligence to come shortly unto me:

10 For ^pDemas ^qhath forsaken me, having

laid up in Christ and reserved in heaven—that perfection of holiness and happiness secured by his sacrifice, and which he, as the faithful and righteous Judge of the world, shall publicly and freely bestow upon me in the last judgment; and not only on me, but on all those who have by faith, and with pleasure and suitable preparation, waited, looked, longed, and hoped for his great and glorious appearing. 14, 15. Alexander the coppersmith has, by his false accusations and otherwise, proved a most malicious and bitter enemy to me. I therefore leave him, as an utter and irreclaimable apostate, to the righteous anger of God, to be punished according to his deeds in time and eternity. Beware of him, for he has violently set himself against and inflexibly opposed the gospel of salvation, which I preach to the Gentiles as well as Jews. 16, 17. At my last appearance to take my trial before the emperor Nero, none of my Christian friends, who might have been of use to me, had courage enough to own and countenance me, or to appear as witnesses on my behalf, but all deserted me, as his disciples did my Master Christ. I heartily pray the Lord may forgive them their sin in so doing, and render them deeply penitent for it. But, while they deserted me, my

almighty and fast Friend, the Lord Jesus, appeared for me, and strengthened me by his Spirit to make such a bold and plain representation of my cause as fully manifested that the gospel, in its matter and success, is of God, and no way hurtful to the interests of civil government, and gave many of the Gentiles who were present an opportunity of hearing it; yea, he marvelously delivered me from the rage and cruelty of the emperor, who, under the influence of his father the devil, sought to destroy me. 18. And, by his Word and my past experience, I have an entire confidence in his power, faithfulness, and grace, that he will always keep me from doing anything unworthy of the Christian or minister, though it be to escape the most cruel persecutions or death, and enable me, with faith and patience, to persevere in his way till he transport me to his glorious kingdom above. 22. May the Lord Jesus dwell in and fill all the powers of your soul with his presence, graces, and influences—to guide, support, strengthen, comfort, and sanctify you.

Ver. 13. *The cloak.* As some think, a cloak-bag, or portmanteau. Whatever it was, the mention of it affords a striking evidence of the disinterestedness of the apostle, who now, at the close of a long and laborious ministry, needed to send to such a dis-

loved this present world, and is departed unto Thessalonica; Crescens to Galatia, ^rTitus unto Dalmatia.

11 Only ^sLuke is with me. Take Mark, and bring him with thee; for he is profitable to me for the ministry.

12 And ^tTychicus have I sent to Ephesus.

13 The cloak that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, *but* especially the parchments.³

14 Alexander^u the coppersmith did me much evil: the Lord ^vreward him according to his works:

15 Of^w whom be thou ware also; for he hath greatly withstood our words.³

16 At my first answer ^xno man stood with me, but all *men* forsook me: ^yI pray God that it may not be laid to *their* charge.

17 Notwithstanding^z the Lord stood with me, and strengthened me; ^{aa}that by me the preaching might be fully known, and *that* all the Gentiles might hear: and ^{ab}I was delivered out of the mouth of the lion.⁴

18 And^{ac} the Lord shall deliver me from every evil work, and ^{ad}will preserve me unto his heavenly kingdom: ^{ae}to whom *be* glory for ever and ever. Amen.

19 Salute ^{af}Prisca and Aquila, and ^{ag}the household of Onesiphorus.

20 Erastus^{ah} abode at Corinth: but ^{ai}Trophimus have I left at Miletum sick.

21 Do^{aj} thy diligence to come before winter. ^{ak}Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The^{al} Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen.

¶ The second *epistle* unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.

A.M. cir. 4070.
A.D. cir. 66.

12 Pe. 1. 21. 19. 20. 2.
Sa. 2. 2. Ro. 1. 14. Tit. 1. 1.
9. 11. 2. 11. 12. Ps. 119. 9.
11.
7 Correction of false
opinions.—C.
u 1 Ti. 6. 11. ch. 2. 21.
Lu. 16. 29. 31. Ps. 119. 7.
11. 19. 9. 10.
8 Or, perfected.

CHAP. IV.

12 Th. 2. 1. 1 Ti. 5. 21.
6. 13. ch. 2. 14.
6 Ac. 10. 42. 17. 31. Jn.
5. 22. Re. 20. 11. 13.
Mat. 23. 31. 40. Ro. 1. 9.
12. 2 Co. 5. 10. 2 Th. 1. 7.
10. He. 9. 28.
1 His kingdom of
glory. His kingdom
now being in humilia-
tion, persecution, and
patience. Re. 1. 9. 13.
10. C.

c Lu. 14. 23. Ho. 8. 1.
Pr. 25. 11. Ac. 20. 7. 1 Ti.
5. 20. Tit. 2. 15. 1. 9. 11.
13. ch. 2. 24. 25. 3. 10. 16.
Col. 1. 28. 29. Ac. 20. 20.
21. 27. 31.
2 See note a below.
3 See 1 Ti. 4. 1. 3. ch.
3. 1. 6. 1 Ki. 22. 8. Is. 30.
10. Am. 7. 12. 13. Mi. 2.
11. ch. 2. 16. 1 Ti. 6. 3. 5.
20. Ro. 2. 8.

3 Reprove. Confute
false teachers by
sound scriptural ar-
gument.—C.
4 Rebuke. Cut to
pieces and expose
every structure of
self-deception.—C.
5 Exhort. Comfort
those who are trou-
bled by tedious and
fears and sorrows.—C.

6 They will rather
listen to vain stories
and fabulous legends.
See ver. 4.—C.
7 See note a in
second column.

c 1 Ti. 1. 4. 5. 7. 4. 7. 6.
20. Tit. 1. 10. 14. with 2
Pe. 1. 16.
g 1 Th. 5. 6. 1 Pe. 5. 8.
9 Ac. 20. 28. 1 Ti. 4. 16.
He. 13. 17.
h ch. 1. 8. 2. 3. 10. 3. 10.
12.

i Ac. 21. 8. Ep. 4. 11.
8 Or, fulfil. Col. 1.
25. 17. Ro. 15. 19. 1 Ti.
4. 15. 15.
9 Rather, 'fully ac-
complish'—leave no
part undone.—C.

j Phil. 1. 23. 17. 2 Pe.
1. 14. 1 Sa. 20. 3.
1 See note a in
second column.

k 1 Ti. 6. 12. 1 Co. 9.
24. 25. Ac. 20. 24. Phil. 3.
14. He. 12. 1. 2. Pr. 23. 23.
Re. 2. 10. 11. 13. 10. Jn. 17.
4. 19. 10.
l 1 Co. 9. 25. Ja. 1. 12. 1.
Pe. 5. 4. Re. 2. 10. He. 6.
10. 12.

m 2 Th. 1. 6. 7. Ge. 18.
25.
n Ro. 8. 23. 1 Co. 2. 9.
2 Co. 5. 2. Tit. 2. 13. He.
9. 28.
o ch. 1. 4. ver. 21.
p Col. 1. 14. Phil. 24.
q ver. 16. ch. 1. 15.
Phil. 2. 21. 1 Ti. 6. 10. 1 Jn.
2. 15.

r In season, out of
season. Rather, 'in
good times, or in evil
times,' so the words

A.M. cir. 4070.
A.D. cir. 66.

literally signify; and
how can the preach-
ing of the gospel of
Christ ever be 'out
of season'?—C.
s Ga. 2. 1. 3. 2 Co. 2. 13.
Tit. 1. 4.
t Ac. 16. 10. Col. 4. 14.
Phil. 24. Lu. 1. 4. Ac. 1.
1. 12. 2. 5. 13. 5. 13. 15.
37. 39. Col. 4. 10. 1 Pe. 5.
13.

u Ac. 20. 4. Ep. 6. 21.
Col. 4. 7. Tit. 3. 12.
2 Perhaps original
copies of his epis-
tles.
v 1 Ti. 1. 20. Ac. 19.
33. 34.

x 2 Sa. 3. 39. Ps. 28. 4.
Re. 6. 1. 3. 11.
y Mat. 10. 16. 17. 15.
Phil. 3. 2.
z Or, our preach-
ing.

aa ver. 10. ch. 1. 15.
Mat. 26. 56. Je. 9. 3. Ps.
14. 2. 4.

ab Lu. 23. 34. Ac. 7. 60.
b Ps. 109. 31. Is. 41. 10.
14. 15. 43. 2. 46. 4. Mat.
10. 19. Ac. 23. 11. 27. 23.
24. ch. 1. 7.

ac Phil. 1. 12. 14. Col. 1.
25. 26. Ro. 16. 25. 26.
ad Ps. 22. 21. Is. 49. 25.
14. 2. 4.

ae Exposure to lions
and other wild beasts
in the amphitheatre
was a common sen-
tence against the
early Christians—so
that it is probable the
apostle speaks liter-
ally of his merciful
deliverance.—C.

af 121. 7. 13. Sa. 17.
37. 2 Co. 1. 10. 2 Pe. 2.
1 Co. 10. 13.
ag 1 Pe. 1. 5. 7. Jude. 1.
Ps. 37. 24.
ah Ro. 9. 5. 16. 27. 1 Ti.
6. 16. 17.

ai Ac. 18. 2. 26. Ro. 16.
3. ch. 1. 16. 18.
aj Ac. 19. 22. Ro. 16.
23.

ak Ac. 20. 42. 29.
al ch. 1. 4. ver. 9. Ro.
16. 21. 23.
am 1 Co. 16. 20. 2 Co. 13.
13. Phil. 4. 21. 22. Col. 4.
14.

an Ga. 6. 18. Phil. 25.
See 1 Ti. 6. 21.

+ Sinful practices
always generate
erroneous opinions
for their pallia-
tion or defence.
Nevertheless, 'God
is not mocked'—what
a man soweth, that
shall he also reap.
He that soweth to his
flesh, shall of the
flesh reap corruption.—C.

More exactly—I
am already being of-
fered. The charges
were already prefer-
red and the pro-
cesses begun against
the apostle, which, he
knew, must termi-
nate in his death.
There was now no
escape. His close im-
prisonment prevent-
ed him from helping
his brethren as he
had been accustomed
to do.—P.

tance for an article apparently of so little value. Of the other articles—'books and parchments'—nothing certain can be discovered; and in all such cases conjecture is of little value. C.

Ver. 14. Surely this prayer of the apostle needs no such apologies as commentators have laboured to make for it. For if God will 'reward every man according to his works,' surely it cannot be wrong to pray that he would do soon what he has promised to do finally! If such a petition were an ebullition of passion, it were sin. As an appeal from man to a wise, merciful, and righteous God, it is piety. C.

REFLECTIONS.—Ministers, as well as others, have great need to be excited to their work by serious reflections on the last, the general judgment.—How extensive is their office! There is need of much activity, patience, perseverance, boldness, and impartiality—and happy and honoured are they who are faithful—in it. Christ stands by, assists, and delivers them in their warfare, and at last graciously rewards them and all his friends with inexpressible blessedness. And it is a mercy to have him with us when some basely desert or oppose us, or are necessarily at a distance from us. To what dreadful lengths in wickedness apostates from Christ will go! and to what certain ruin they expose themselves! But not the best can stand fast unless the Lord Jesus be with their spirit.

CONCLUDING REMARKS ON THE SECOND EPISTLE TO TIMOTHY.

This, though not the last in order of position, is probably the last the apostle ever wrote. About this time Nero, an emperor proverbially cruel, had set fire to Rome, and, in order to divert the public odium from himself, charged the crime against the Christians, and had them condemned to death in great numbers; some were crucified; others being covered with combustibles and burned as night-lights in his gardens; others covered with skins of wild beasts and exposed to dogs, others cast to the lions (Tacitus, *Annales*, lib. xv. cap. 44). Under these circumstances, and in prospect of some such death, the apostle wrote. And certainly he thus serves in an especial manner 'to show with what composure a Christian can die.' C.

THE EPISTLE OF PAUL THE APOSTLE TO TITUS.

This epistle, as well as the two preceding to Timothy, chiefly contains directions for those in the ministerial office. Titus, to whom it was written, was a Gentile, early converted to Christ, perhaps by Paul's ministry. Being found faithful and diligent in the improvement of his spiritual gifts and evangelical trusts, Paul left him in Crete—now Candia, a large island in the Mediterranean Sea—as an evangelist, to put in order the affairs of that infant church.—In this epistle he directs him to appoint proper officers, who might, by their life and doctrine, confute the judaizing preachers and wicked heathens, ch. i.; and to recommend, by his example and instruction, a truly religious behaviour to Christian professors in every station, answerable to that grace of the gospel which they had heard and experienced, ch. ii. iii.

[Of Titus nothing is certainly known than that he was a Greek, and one of Paul's early converts who frequently attended him in his journeys, ch. 1. 4; Ga. 2. 3; 2 Co. 2. 13; 7. 6, 7, 13, 15; 8. 16, 23; 12. 18; neither is there any certain record of the time when, or the individual by whom, Christianity was first introduced into Crete. But it is probable it was introduced at an early period; for, on the day of Pentecost, there were Cretians present, Ac. 2. 11, who would naturally carry with them the account of what they had seen and heard, and thus, either prepare the way of the gospel, by the excitement of curiosity and inquiry, or actually found the church which Titus was now instructed more perfectly to organize. Nor is there any account of Paul's labours in the island, except the bare fact of his visit, which may be inferred from this epistle, ch. 1. 5, though Luke mentions that he touched at the Fair Havens and Lasea on his voyage to Rome. It may therefore, with considerable probability, be inferred that Paul's ministry in Crete was subsequent to his first imprisonment at Rome, and previous to his second, about A.D. 64. It is evident that Paul must have found the inhabitants of the island considerably advanced in the knowledge of the gospel, or that his own ministry had been crowned with much success. But it appears that, from some cause unknown, he was hurried away, and was necessitated to leave Titus behind to assist in completing the apostolic organization of the infant churches. Titus is represented, in ecclesiastical records founded upon early traditions, to have continued in Crete till the age of 94, and to have died and been buried there. The epistle contains references to De. 7. 6; 14. 2; Is. 29. 13; Eze. 36. 25; Ac. 10. 45; Ro. 3. 20; Ep. 5. 2; 1 Ti. 3. 2; 2 Ti. 1. 9; He. 9. 14; 1 Pe. 2. 9. C.]

After his release from his first imprisonment from Rome Paul made a missionary tour among the various churches both in Europe and Asia. It was towards the close of this tour that he visited, apparently for the first time, the island of Crete. He did not remain long; and he left Titus there to complete the work of ecclesiastical organization which he had commenced. From Crete Paul appears to have travelled through the western part of Asia Minor, and then through northern Greece, on his way to Nicopolis, in Epirus, where he had determined to spend the winter. He wrote this epistle when on his way to Nicopolis, and probably about A.D. 66. P.]

CHAPTER I.

1 For what end Titus was left in Crete. 6 How they that are to be chosen ministers ought to be qualified. 11 The mouths of evil teachers to be stopped: 12 and what manner of men they be.

PAUL,^a a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect,¹ and the acknowledging of the truth which is after godliness;

2 In² hope of eternal life, which God, that cannot lie, promised before the world began;

3 But hath in due times manifested his word through preaching, which is committed unto me, according to the commandment of God our Saviour;

4 To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.

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CHAP. I.

a Ac. 13. 9; 15. 22.
1 Ti. 2. 15; Ro. 1. 5, 9.
11. Ja. 1. 2 Pe. 1. 1.
5 Ac. 13. 48. In. 10. 26.
Ep. 2. 8. 2 Ti. 1. 5. Col. 2.
12.
1 See note * below.
2 Ti. 2. 25.
4 Ti. 3. 15; 6. 3. ch. 2.
11. 12.
2 Ro. 8. 24; 5. 2. 1 Pe. 1.
3. Ga. 5. 5. Col. 1. 23. 1
Th. 5. 8. He. 6. 18, 19. ch.
3. 7.
2 Or, For.
2 Nu. 23. 19. He. 6. 17.
18. Isa. 55. 29. 2 Ti. 2. 13.
3 Ro. 1. 2; 16. 25. Ep.
1. 4, 9; 3. 9. Col. 1. 26. 2
Ti. 1. 9. 10. 1 Pe. 1. 20.
Mat. 25. 34.
4 Ro. 10. 14, 15; 16. 26.
Col. 1. 6, 23, 25; Ep. 3. 5.
8. 1 Co. 1. 21. Mar. 16. 15.
7 Ac. 20. 24. 1 Co. 9.
16. 2 Co. 2. 12; 13. Ga.
1. 1. 11; 2. 2. 7. 1 Ti. 1. 11.
12; 2. 7. 2 Ti. 1. 10, 11. 3
Th. 2. 4.
5 1 Ti. 1. 12; 3. 10.
2 Co. 2. 13; 8. 6, 16; 12.
18. Ga. 2. 3.
6 1 Ti. 1. 12. 1 Co. 4.
15.
7 See Ro. 1. 7. 2 Co.
13. 11, 14. Phil. 3. 1 Pe.
1. 2. Col. 1. 2.
* According to the

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faith of God's true
ones, who are accept-
ed by sanctifica-
tion of the Spirit and
belief of the truth.
2 Th. 2. 13. 1 Pe. 1. 2. C.
—More accurately:
* For the faith of
God's elect. His
work as an apostle
of Christ was by
preaching the gospel
to lead men to the
faith, to confirm and
build them up in it.—
P.
2 Ac. 27. 12, 13.
2 1 Co. 11. 34. 1 Ti. 1.
3. Ac. 14. 23. 2 Ti. 2. 2.
3 Or, left undone.
4 1 Ti. 3. 7; 12. 1. Th.
2. 10. 1 Ti. 4. 12; 5. 10—12.
2 Ti. 2. 22. Ge. 18. 19.
Jos. 24. 15.
5 2 Co. 6. 3—10. 1 Co. 4.
1, 2. Mat. 24. 45. 1 Ti. 3.
23.
6 Pr. 26. 12, 16. 2 Ti.
24. 25. Le. 10. 9. Ep. 5.
18. Eze. 44. 21. 1 Pe. 5. 2.
Is. 55. 10—12. 1 Ti. 3. 3, 8.
7 1 Ti. 3. 2, 11. 1 Co. 6.
12. 2 Ti. 2. 22.
8 Or, good things.
9 2 Th. 2. 14. 2 Ti. 1.
12. Pr. 23. 23. Jude 3. 1
Ti. 1. 10; 6. 3. ch. 2. 1, 2, 7.
8

5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting,³ and ordain elders in every city, as I had appointed thee:

6 If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly.

7 For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre;

8 But a lover of hospitality, a lover of good men,⁴ sober, just, holy, temperate;

9 Holding fast the faithful word, as he hath been taught,⁵ that he may be able by sound doctrine both to exhort and to convince the gainsayers.

CHAPTER I. Ver. 1. Paul—who, as a Christian and minister, is the devoted servant of the ever-blessed God, and who is graciously dignified with the commission, qualifications, and powers of an extraordinary

messenger of Jesus Christ, to preach his gospel of salvation in all its extent to Gentiles as well as Jews—according to the doctrine of faith which is embraced by, and the means of working faith in all those who ac-

cept the Lord Jesus Christ as their Saviour, and by faith walk in him, and according to their knowledge, approbation, and confession of its infallible truth, which is suited, assigned, and made real to them for pro-

10 For^a there are many unruly and vain talkers and deceivers, specially they of the circumcision:

11 Whose^b mouths must be stopped; ^cwho subvert whole houses,^d teaching things which they ought not, ^efor filthy lucre's sake.

12 One of themselves, even a ^bprophet of their own, said, The Cretians are always liars, evil beasts, slow bellies.

13 This witness is true. Wherefore ^erebuke them sharply; that they may be ^asound in the faith;

14 Not^a giving heed to Jewish fables, and commandments of men, that turn from the truth.

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2 Ja. 1.26. Ac. 15.15.
24.20. Ro. 16.17.18.
Ga. 1.6-8.3.1. Ep. 4.14.
1 Ti. 1.4.6.7.5.3-5.20.
Col. 2.8.18-22. 2 Ti. 4.4.
3.13. 2 Pe. 2.1-3.10-19.
1 Jn. 4.1.

3 y ver.9; ch.3.10. Re.
2.2.

4 Mat. 23.14. 2 Ti. 3.
6.

5 See note^a below.

6 Is. 56.11. Eze. 13.
18. Phil. 3.19. 1 Ti. 3.3.8.
6.5.10.

7 Ac. 17.28. Ro. 2.14.
c 1 Ti. 5.20. 2 Ti. 4.2.
ch.2.15.

8 ch.1.2. 1 Ti. 1.10.
19.4.6.1.3. 2 Ti. 1.13.
Re. 2.13.3.8.10.

9 1 Ti. 1.4.6.7.4.7.6.3.
5.20. 2 Ti. 4.4. Mat. 15.
9. Col. 2.20-22. Is. 29.
13.66.3.4.

* The connection will be more clearly observed if we translate thus:—'Whose

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mouths must be stopped, inasmuch as they overthrow whole houses.' By their persevering efforts to propagate error, they ruin the faith of whole families.—P.

8 Mat. 15.11. Lu. 11.39.41. Ac. 10.15. Ro. 14.20.23. 1 Co. 6.12.10.23.25. 1 Ti. 4.3.4. Hag. 2.13.

9 Is. 29.13.58.2. Eze. 33.31. Ho. 11.7.6.4.7. Ro. 2.17-24. 2 Ti. 3.5-7. Jude 4. Ro. 1.28-32.

10 Or, void of judgment.

11 Or, vigilant.

CHAP. II.

a 1 Ti. 1.10.6.3. 2 Ti. 1.13.4.3. ch.1.9.13; ver. 2.11-14. ch.3.8.

b 1 Ti. 16.3.1. Jn. 1.23.14. Job 17.9. Ps. 4.18. Ps. 71.18.92.14. 1 Pe. 2.5-8. De. 32.29.

c 1 Or, vigilant.

d 1 Or, vigilant.

e 1 Or, vigilant.

15 Unto^a the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.

16 They^b profess that they know God; but in works they deny ^chim, being abominable, and disobedient, and unto every good work reprobate.^d

CHAPTER II.

1 Directions given unto Titus both for his doctrine and life. 9 Of the duty of servants, and in general of all Christians.

BUT speak^a thou the things which become sound doctrine:

2 That^b the aged men be sober,^c grave, temperate, sound in faith, in charity, in patience.

moting practical godliness in heart and life, in all the duties thereof towards God or man: 2. Which truth is believed and professed, and godliness practised, in the exercise of a lively hope of the incorruptible and undefiled inheritance of eternal life, which the infinitely sincere and infallibly faithful JEHOVAH promised to all in Christ, as their blessed head, before the world began, and quickly after the fall published to our first parents in paradise; 3. And which now, in the fulness of time, he has clearly made known by the publication of his gospel, which is revealed and committed to me, as his apostle, to dispense it to Gentiles as well as Jews, according to the express commandment of Jesus Christ our divine Saviour, from sin and wrath:—4. To his dearly beloved Titus, of whose instruction in the principles of the Christian religion, spiritual regeneration, and saving faith, God made him the instrument, —heartily wishes all the abundant manifestations of divine favour, and all peace and prosperity, in time or eternity, from God the Father as the fountain of all good, and from our Lord Jesus Christ as the revealer, source, and bestower of it. 5. You well know that I left you at Crete, when I departed from it, that you might complete whatever remained unfinished with regard to the doctrine, worship, discipline, and manners in the Christian congregation there planted; and particularly that, as an evangelist, you might preside in the election and ordination of teaching and ruling elders or bishops to take the oversight of the professed Christians in every city there, and feed them with knowledge and understanding according to the orders which I left with you: 6. Remember therefore that these overseers ought by all means to be persons of an unspotted moral character, unblemished with polygamy or causeless divorce; careful to bring up their children in the nurture, admonition, and ways of the Lord; and never suffering them to live disgracefully in a luxurious, dissolute, refractory, ungovernable, disobedient manner. 7. For the nature of an evangelical office, the honour of religion, and the good of souls, require that church-rulers, particularly ministers, be under no reproach or scandal in their life and conversation, be not chargeable with neglect, unfaithfulness, or partiality in dispensing the mysteries of God; nor of a headstrong, conceited, obstinate, inflexible temper; nor of a hasty spirit, falling into a passion upon every slight provocation; nor lovers of nor addicted to immoderate drinking of liquor; nor contentious nor violent in their behaviour, ready to strike such as displease them; nor of a niggardly, sordid, covetous spirit, bent to catch and keep all that they can of base worldly gain, by which the consciences of men are so frequently defiled: 8. But persons who take pleasure, on all proper occasions, to exert themselves in acts of benevolence, particularly to religious ^aangers, travelling preachers, and persecuted Christians, —being hearty lovers and encouragers of whatever is good, having a cordial affection for all sincere and pious men; and being modest and humble, grave and prudent, upright and faithful, in all they say and do; exemplarily holy in their whole conversation, and chaste and moderate in their desires and pursuits after the pleasures of this life.—9. They ought also to be well enlightened and established in their faith and profession of the pure truths of the gospel, as they have learned them from their inspired writers and publishers—that, by a due application thereof, they may be able to comfort believers, and excite them to their duty; and to confute the errors, silence the cavils, and rebuke

the perverseness of opposers.—10. For in Crete, as well as in other places, I understand there are many pretenders to Christianity, especially Jewish zealots for the Mosaic ceremonies, who are refractory and disorderly, not submitting to any divine rule in their doctrines or manners; but are most pernicious, proud, self-conceited disputers about trifles, and crafty seducers of the simple: 11. Whose mouths ought to be stopped, and their errors confuted, by scriptural proofs, solid arguments, and good examples, since they are so indefatigable and subtle, insinuating themselves into Christian families, and carrying them off from Jesus Christ and the gospel to the ceremonies and law of Moses—teaching and urging upon them things utterly false, and inconsistent with the true method of salvation by Christ alone; and all this to procure for themselves the sordid and defiling treasures of this world, by methods suited to the lusts of the Cretians;—12. For you well remember that Epimenides, their own poet and supposed prophet, describes that nation as constantly addicted to lying, and as crafty and savage in their temper; luxuriously and even ravenously gluttonous, and exceedingly lazy and idle, and so exposed to every temptation. 13, 14. And indeed the perfidious, mischievous, and sensual conduct of the Judaizing Christians and their disciples, still confirm the justness of that description. It is therefore necessary that you deal plainly and sharply with them, that neither seducers nor seduced may dare to persist any longer in their evil principles and practices, but be recovered to and settled in the true and uncorrupted doctrines of faith, and may no more attend to or believe, and be carried away with, the fabulous traditions of the Jews, or the imperious injunctions of men prejudiced against and gone off from the truth of the gospel—relative to ceremonial rites of clean and unclean meats or drinks, which are no longer obligatory under the New Testament dispensation.—15. By real Christians, whose hearts and consciences are, through faith, purged by the blood of Christ, every kind of wholesome food may be lawfully eaten; but by those who are still unregenerated, and under the power of unbelief with respect to gospel truths, and who are cleaving to Mosaic institutions instead of Christ, nothing, however good or lawful in itself, can be used without sin or defilement, as their own understanding and conscience, those leading and directive powers of their soul, are quite misguided and corrupted. 16. They indeed make high professions and boasts of their knowledge of God and his will; but their practices are a plain confutation of all such pretences, and manifest them to be detestable enemies to God and godliness, unbelievers of the gospel revelation, disobedient to its authority, and utterly injudicious and unfit for performing anything good; and so disapproved of God.

Ver. 3. *In due times.* Literally, 'in its own' or 'his own times'—the times eternally purposed in divine wisdom, and prophetically foretold by his Spirit through the prophets.—On comparing the phrase 'the commandment of God our Saviour' with the narratives of Paul's conversion and designation to the apostleship, Ac. 9. 15; 26. 16, it will be utterly impossible to deny that he believed Jesus Christ to be 'God manifest in the flesh.' C.

Ver. 5. After comparing ver. 3, in which Titus is appointed to 'ordain elders in every city,' with ver. 6, in which every such elder is required to be 'blameless,' and then with ver. 7, in which every such blameless elder is described as a 'bishop,' it will be difficult to deny that in the apostolic church 'elder' and 'bishop' were but two names for the same person—one the title of qualification derived from age, or its equivalents, wisdom and gravity; the other the title of office and duty, the rule and oversight of the church. C.

Ver. 9. *Able—to convince,* by refuting objections, unravelling

sophistries, exposing misquotations, and establishing the truth on divine authority. C.

Ver. 11. *Whose mouths must be stopped*—not by secular power, for Titus had none, either on his side or at his command; but by quotation of Scripture, such as our Saviour employed against the Sadducees; and the unmasking of hypocrisy, such as he practised against the Pharisees, Mat. 22. 23-46. C.

Ver. 12. Jerome, Socrates, and Nicephorus apply this to Epimenides, who was born at Gnossus in Crete, and to whom several prophecies are ascribed, by Diogenes Laertes, Plato, and Cicero. The work in which the words are said to have been contained is lost. If he prophesied through mere human sagacity, and yet pretended to be an inspired prophet, the apostle merely gives him the title by which the Cretians recognized him; but if he was in any degree really inspired, and yet not a true follower of God, even so was Balaam, and so was Caiaphas: for the one loved the wages of unrighteousness, and the other condemned to death the Lord of life and glory. C.

REFLECTIONS.—Nothing is of higher authority for our direction than such inspired epistles. Nor can anything be more honourable than to be a servant of God and an inspired messenger of Christ. Nothing is more answerable to our need or conducive to our happiness than grace, mercy, and peace: nothing more sure or comfortable than a promise of eternal life from God, who cannot lie. Nor can anything be better framed to convey these blessings to us than the gospel of Christ. As the work of preaching is of infinite importance, and the opposition to it strong and manifold, it requires many great qualifications in ministers, and great care in trying and setting them apart to their office.

—False teachers and unruly professors create ministers much and hard work. But where wickedness abounds, professors are apt to be tainted with it. Men hardened in error need plain refutations; and stubborn sinners need severe rebukes. Such as have not right principles of grace abounding in their heart, and sound principles of truth in their belief, must necessarily err in their conduct. And it is not high professions, but holy lives, that characterize true Christians.

CHAPTER II. Ver. 1. While therefore so many deluding and deluded persons of corrupt minds and practices surround you on every side, take peculiar care to preach and insist upon such truths and duties as are agreeable to and put honour upon the solid, pure, wholesome, and soul-healing doctrines of the gospel of Christ, and which lay all the professors thereof under the strongest obligations to piety and virtue, of whatsoever sex or station they be. 2. Exhort therefore the more aged Christian brethren to be very watchful, circumspect, and sedate, in their temper and carriage;—to behave with a venerable gravity in their words, actions, deportment, and dress;—to be prudent in their conduct and temperate in eating and drinking;—to be sincere believers of the pure doctrines of the gospel, and to live answerably to them; fervent in love to God, to the saints, and to all men; not peevish, but patient, under weakness, tribulations, and offences. 3. Exhort aged women to be exemplary in their dress and deportment, as becomes the professors of religion and holiness;—not false accusers, slanderers, or backbiters of others;—not inclined or addicted to immoderate drinking of liquors;—but careful instructors of children and others in the solid truths of the gospel and laudable practices of virtue. 4. 5. And let them particularly instruct and encourage young women to be wise, cautiously avoiding everything that savours of lightness or lewdness, and, if married, to love their husbands and children in the most affectionate, endearing, and dutiful manner;—to be discreet, prudent, and obliging in their whole

3 The^c aged women likewise, that *they be* in behaviour as becometh holiness,² not false accusers,³ not given to much wine, teachers of good things;

4 That they may teach the young women to be ^asober, ^ato love their husbands, to love their children,

5 *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

6 Young men likewise exhort to be ^asober-minded:⁵

7 In^a all things showing thyself a pattern of good works; in doctrine *showing* uncorruptness, gravity, sincerity,

8 Sound^b speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

| A.M. cir. 4069. A.D. cir. 65. | A.M. cir. 4069. A.D. cir. 65. |
|---|--|
| c 2 Ti. 2.9, 10; 3. 11; 5. 10, 11. 1 Pe. 3. 1-5. Phil. 4. 1. 2 Or, <i>holy women</i> . | o Is. 2. 2; 11. 9; 60. 1-3. Ps. 68. 3. Lu. 3. 6. In. 1. 9. Mar. 16. 15. Mat. 28. 19. Ro. 10. 18; 15. 8-19. Ep. 3. 6-8. Col. 1. 6, 23. |
| 8 Or, <i>makebates or devils</i> , 1 Ti. 3. 8, 11. | 23 ^a Or, <i>that bringeth salvation to all men, hath appeared</i> . |
| 4 Or, <i>wise</i> , ver. 2, 5. | 2 Co. 7. 1. Ep. 5. 3-5. 2 Co. 3. 5-24. Ro. 8. 13. xii. 20. 1 Pe. 1. 22. Phil. 1. 3-10. Lu. 1. 75. Phil. 2. 12. 15. 3. 14. 8. 2 Co. 1. 12. 7. 1. Ac. 24. 16. 1 Pe. 4. 2. 1 Jn. 2. 16. |
| d ch. 3. 8. 1 Pe. 3. 5, 6. | 2 Co. 7. 1. Ep. 5. 3-5. 2 Co. 3. 5-24. Ro. 8. 13. xii. 20. 1 Pe. 1. 22. Phil. 1. 3-10. Lu. 1. 75. Phil. 2. 12. 15. 3. 14. 8. 2 Co. 1. 12. 7. 1. Ac. 24. 16. 1 Pe. 4. 2. 1 Jn. 2. 16. |
| ever, 2, 4. Ep. 11. 9, 12. | 2 Co. 7. 1. Ep. 5. 3-5. 2 Co. 3. 5-24. Ro. 8. 13. xii. 20. 1 Pe. 1. 22. Phil. 1. 3-10. Lu. 1. 75. Phil. 2. 12. 15. 3. 14. 8. 2 Co. 1. 12. 7. 1. Ac. 24. 16. 1 Pe. 4. 2. 1 Jn. 2. 16. |
| 1. 1 Pe. 5. 5. 1 Ti. 4. 12, 25. | 2 Co. 7. 1. Ep. 5. 3-5. 2 Co. 3. 5-24. Ro. 8. 13. xii. 20. 1 Pe. 1. 22. Phil. 1. 3-10. Lu. 1. 75. Phil. 2. 12. 15. 3. 14. 8. 2 Co. 1. 12. 7. 1. Ac. 24. 16. 1 Pe. 4. 2. 1 Jn. 2. 16. |
| 5 Or, <i>discreet</i> . | 2 Co. 7. 1. Ep. 5. 3-5. 2 Co. 3. 5-24. Ro. 8. 13. xii. 20. 1 Pe. 1. 22. Phil. 1. 3-10. Lu. 1. 75. Phil. 2. 12. 15. 3. 14. 8. 2 Co. 1. 12. 7. 1. Ac. 24. 16. 1 Pe. 4. 2. 1 Jn. 2. 16. |
| 2 Ti. 2. 10. 1 Pe. 5. 3. | 2 Co. 7. 1. Ep. 5. 3-5. 2 Co. 3. 5-24. Ro. 8. 13. xii. 20. 1 Pe. 1. 22. Phil. 1. 3-10. Lu. 1. 75. Phil. 2. 12. 15. 3. 14. 8. 2 Co. 1. 12. 7. 1. Ac. 24. 16. 1 Pe. 4. 2. 1 Jn. 2. 16. |
| 1 Ti. 6. 11, 12, 3. 4. 12, 16. | 2 Co. 7. 1. Ep. 5. 3-5. 2 Co. 3. 5-24. Ro. 8. 13. xii. 20. 1 Pe. 1. 22. Phil. 1. 3-10. Lu. 1. 75. Phil. 2. 12. 15. 3. 14. 8. 2 Co. 1. 12. 7. 1. Ac. 24. 16. 1 Pe. 4. 2. 1 Jn. 2. 16. |
| 2 Ti. 1. 13. 2 Co. 2. 17; 4. 13; 5. 10. | 2 Co. 7. 1. Ep. 5. 3-5. 2 Co. 3. 5-24. Ro. 8. 13. xii. 20. 1 Pe. 1. 22. Phil. 1. 3-10. Lu. 1. 75. Phil. 2. 12. 15. 3. 14. 8. 2 Co. 1. 12. 7. 1. Ac. 24. 16. 1 Pe. 4. 2. 1 Jn. 2. 16. |
| 4 Ti. 5. 14; 6. 3, 20. | 2 Co. 7. 1. Ep. 5. 3-5. 2 Co. 3. 5-24. Ro. 8. 13. xii. 20. 1 Pe. 1. 22. Phil. 1. 3-10. Lu. 1. 75. Phil. 2. 12. 15. 3. 14. 8. 2 Co. 1. 12. 7. 1. Ac. 24. 16. 1 Pe. 4. 2. 1 Jn. 2. 16. |
| Pe. 2. 12, 15; 3. 16, with Lu. 1. 6. Ac. 24. 16. Phil. 2. 14-16. 1 Th. 2. 16. | 2 Co. 7. 1. Ep. 5. 3-5. 2 Co. 3. 5-24. Ro. 8. 13. xii. 20. 1 Pe. 1. 22. Phil. 1. 3-10. Lu. 1. 75. Phil. 2. 12. 15. 3. 14. 8. 2 Co. 1. 12. 7. 1. Ac. 24. 16. 1 Pe. 4. 2. 1 Jn. 2. 16. |
| 1 Ep. 5. 5. C. 3. 21. 1 | 2 Co. 7. 1. Ep. 5. 3-5. 2 Co. 3. 5-24. Ro. 8. 13. xii. 20. 1 Pe. 1. 22. Phil. 1. 3-10. Lu. 1. 75. Phil. 2. 12. 15. 3. 14. 8. 2 Co. 1. 12. 7. 1. Ac. 24. 16. 1 Pe. 4. 2. 1 Jn. 2. 16. |
| 2 Pe. 1. 17. 1 Ti. 6. 13. | 2 Co. 7. 1. Ep. 5. 3-5. 2 Co. 3. 5-24. Ro. 8. 13. xii. 20. 1 Pe. 1. 22. Phil. 1. 3-10. Lu. 1. 75. Phil. 2. 12. 15. 3. 14. 8. 2 Co. 1. 12. 7. 1. Ac. 24. 16. 1 Pe. 4. 2. 1 Jn. 2. 16. |
| 9 Or, <i>gainsaying</i> . | 2 Co. 7. 1. Ep. 5. 3-5. 2 Co. 3. 5-24. Ro. 8. 13. xii. 20. 1 Pe. 1. 22. Phil. 1. 3-10. Lu. 1. 75. Phil. 2. 12. 15. 3. 14. 8. 2 Co. 1. 12. 7. 1. Ac. 24. 16. 1 Pe. 4. 2. 1 Jn. 2. 16. |
| 7 Ge. 31. 38, 39; 39. 6. | 2 Co. 7. 1. Ep. 5. 3-5. 2 Co. 3. 5-24. Ro. 8. 13. xii. 20. 1 Pe. 1. 22. Phil. 1. 3-10. Lu. 1. 75. Phil. 2. 12. 15. 3. 14. 8. 2 Co. 1. 12. 7. 1. Ac. 24. 16. 1 Pe. 4. 2. 1 Jn. 2. 16. |
| 4 Mat. 5. 16. Ep. 4. 17. | 2 Co. 7. 1. Ep. 5. 3-5. 2 Co. 3. 5-24. Ro. 8. 13. xii. 20. 1 Pe. 1. 22. Phil. 1. 3-10. Lu. 1. 75. Phil. 2. 12. 15. 3. 14. 8. 2 Co. 1. 12. 7. 1. Ac. 24. 16. 1 Pe. 4. 2. 1 Jn. 2. 16. |
| 5. 8. Phil. 2. 15; 16. 1. 27; 4. 8; 1. 9, 10. 1 Th. 2. 12. 1. Ti. 5. 14; 6. 1. 1 Pe. 3. 15; 16. Ne. 5. 9. | 2 Co. 7. 1. Ep. 5. 3-5. 2 Co. 3. 5-24. Ro. 8. 13. xii. 20. 1 Pe. 1. 22. Phil. 1. 3-10. Lu. 1. 75. Phil. 2. 12. 15. 3. 14. 8. 2 Co. 1. 12. 7. 1. Ac. 24. 16. 1 Pe. 4. 2. 1 Jn. 2. 16. |
| 7 See 1 Ti. 1. 1. ch. 1. | 2 Co. 7. 1. Ep. 5. 3-5. 2 Co. 3. 5-24. Ro. 8. 13. xii. 20. 1 Pe. 1. 22. Phil. 1. 3-10. Lu. 1. 75. Phil. 2. 12. 15. 3. 14. 8. 2 Co. 1. 12. 7. 1. Ac. 24. 16. 1 Pe. 4. 2. 1 Jn. 2. 16. |
| 3. 21. ch. 3. 4. Ro. 5. 15, 20. | 2 Co. 7. 1. Ep. 5. 3-5. 2 Co. 3. 5-24. Ro. 8. 13. xii. 20. 1 Pe. 1. 22. Phil. 1. 3-10. Lu. 1. 75. Phil. 2. 12. 15. 3. 14. 8. 2 Co. 1. 12. 7. 1. Ac. 24. 16. 1 Pe. 4. 2. 1 Jn. 2. 16. |
| 1. 21. or Ac. 20. 24. 32; 13. 26. Ep. 1. 13. Mar. 16. 15; 16. 15. 12. 1-3. He. 2. 3. | 2 Co. 7. 1. Ep. 5. 3-5. 2 Co. 3. 5-24. Ro. 8. 13. xii. 20. 1 Pe. 1. 22. Phil. 1. 3-10. Lu. 1. 75. Phil. 2. 12. 15. 3. 14. 8. 2 Co. 1. 12. 7. 1. Ac. 24. 16. 1 Pe. 4. 2. 1 Jn. 2. 16. |

9 Exhort ^aservants to be obedient unto their own masters, and to please *them* well in all things; not answering again;⁶

10 Not^j purloining, but showing all good fidelity; that they may ^aadorn the doctrine of ^aGod our Saviour in all things.

11 For ^athe grace of God that bringeth salvation hath ^aappeared to all men,⁷

12 Teaching us, that, ^adenying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

13 Looking^a for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;⁸

14 Who^a gave himself for us, ^athat he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

behaviour; quite modest, virtuous, and chaste;—careful and industrious in their attention to their families; of a meek and humble temper;—kindly submissive and obedient to their husbands in everything lawful;—that so God and his gospel may not be reproached as encouraging disorderly practices. 6. In like manner, advise and excite young men professing Christianity to be considerate, chaste, meek, and sober, and to guard against the impetuous, rash, proud, wilful, and frolicsome temper common to youth. 7, 8. And if you would have these things believed and practised by others, be yourself an exact pattern of everything good and beneficial:—and in all your preaching, deliver nothing but the pure and unmixed doctrine of Christ, with a disinterested and single aim at the glory of God and good of souls; with becoming seriousness and gravity, with all simplicity and godly sincerity, and in plain, significant, scriptural, and determinate language,—that none may misunderstand it or be misled by it; that so your most critical, carping, and cavilling enemies may be put to shame, when they can find nothing to object either to your doctrine or practice.—9. And whereas some judaizing teachers attempt to persuade converted slaves that they are not bound to remain in subjection to their heathen masters, be you careful to inculcate on believing servants to continue, as much as ever, and from better principles, obedient to their masters in everything lawful; and to behave towards them in the most courteous, obliging, and diligent manner, cheerfully executing their commands without murmuring or disputing, and never returning any insolent or saucy answer when reproved or ordered to work. 10. Charge them to be strictly honest, never daring to waste, embezzle, or apply to their own use any part of their master's goods, money, victuals, or time, beyond their allowance;—but always faithfully obeying their orders, and doing all they can for their honour and advantage,—that thus they may be a credit to the gospel, and their profession of it, and may even strike conviction into the consciences of their heathen masters, of the excellency, purity, and power of it, to render men virtuous in every station of life.—11. For the gospel of the grace of God, particularly in the New Testament dispensation of it, which so clearly displays the full favour of God, and so powerfully works grace in men's hearts, as it brings glad tidings of deliverance from sin and misery of every form, and of eternal happiness, and shows the way of obtaining salvation by faith in Christ, has now shone forth upon all nations, and upon all sorts and ranks of men.—12. Instructing, and gloriously persuading and leading us who believe, that, renouncing, abhorring, and utterly forsaking all infidelity, idolatry, and impiety of every kind, contrary to the first table of the moral law, and all irregular inclinations and desires, which worldly men indulge and gratify, contrary to the second—we should carefully live in all purity and holiness, in a due government of our passions and appetites, and in a just, honest, and benevolent behaviour towards men, and in all acts of public and private devotion towards God, in the exercise of every grace, and celebration of all his ordinances, and observation of all his commandments, as long as we continue in this insinuating world.

13. Always encouraging and animating ourselves, by believing, expecting, and patiently waiting and longing for the perfect, all-comprehending, and everlasting felicity which is the great object of our hopes, and for the glorious appearing of the great and mighty God, even our Lord Jesus Christ, who at the last day will manifest himself on his throne of judgment, in all the majesty, beauty, grandeur, and brightness of his divine and mediatorial glory, and in all the glory of his Father, and of all his holy and surrounding angels, and to be glorified in his saints. 14. And what may we not look for and hope from him who so loved us to give himself, soul and body, to the most painful ignominious death of the cross, that he might graciously redeem us from all the guilt, pollution, power, punishment, and in-being of our sins; and sanctify, cleanse, and separate us to himself, as his own loving, precious, and peculiar people, made his by his Father's love, his own sacrifice, and our free and full consent in the day of his grace—that we might, with the most fervent zeal, glorify him in the performance of every duty appointed in his Word, from the best principles and motives, and in the best manner, to the best ends. 15. These are things of such vast importance, and so vehemently opposed or corrupted by the enemies of Christ and his gospel, that you ought, in his name and authority, earnestly to explain and inculcate them, and sharply to confute and reprove the contrary errors and vices. And let your whole conduct be regulated with such prudence, faithfulness, and gravity as may raise you and your office above the contempt of your most inveterate and scornful enemies.

Ver. 4. *To love their children*. Not such a love as indulges the waywardness of their tempers and all the demands of their appetites, and thereby pampers them into future rebels against parental authority; but such a love as indeed sacrifices the ease of the parent to the comfort of the child, yet will not sacrifice the temporal interests of the love by the neglect of education; nor the interests of its immortal soul by the neglect of 'the nurture and admonition of the Lord.' C.

Ver. 8. *Sound speech*. Every man is bound carefully to watch over his words—inasmuch as 'for every idle word he shall give (a personal) account in the day of judgment;' but men holding public office in the church are doubly bound, inasmuch as an unguarded word, an unsound speech, is not merely a fault in themselves, but may either mislead their friends, who pay deference to their opinions, or give enemies, 'who watch for their halting,' an occasion to blaspheme. C.

Ver. 10. *That they may adorn, &c.* The Christian servant who is not himself 'adorned' with dress as his richer superior, may yet, by his cheerful obedience, command of tongue, and unshaken fidelity, 'adorn the gospel' which he professes, and commend it to his master, his children, his guests, and friends—so that, like the captive maid in the house of Naaman, who directed her master to the prophet of Israel and the cure of his leprosy, he may be the means of directing to a greater Prophet, and the removal of a more grievous malady. C.

REFLECTIONS.—With gravity, sincerity, faithfulness, authority, and Scripture evidence, ought ministers to preach the gospel, and apply it for exhortation, comfort, or reproof, as there is occasion. Nor can they expect that others will believe, or adversaries be silenced, unless their practice be answerable to their doctrine.—To adorn his profession, and honour the Lord Christ, every professor, according to his age or station in the world, must act up to God's commands himself, and promote holiness in others. The aged should be patterns and teachers of every Christian

virtue and work; and the younger heartily disposed to receive their instructions and follow their advice. Sound principles, sober gravity, temperance, chastity, holiness, humility, diligence, honesty, and faithfulness, should deeply mark every Christian character. The grace of God, the tenor and scope of the gospel, the certain appearance of Christ to judgment, his death to redeem us from all iniquity, and the heavenly glory which he has prepared for us, in the strongest manner require and enforce our mortification of every lust, and earnest performance of every holy duty. A gospel of God's redeeming grace, manifested to all ranks and sorts of men, requires universal holiness from all. We cannot manifest grace to be in our heart unless we renounce every known sin. We can have no right hopes of heaven unless we are given to the study of holiness as the preparation for it. We have no marks of being Christ's redeemed while sin is our pleasure and work; and we can have no evidence of being his peculiar people, if, in our temper and conduct, we are conformed to the world that lieth in wickedness.

CHAPTER III. Ver. 1. And as the same judaizing teachers dissuade Christians from owning the authority of heathen magistrates, see that you earnestly admonish and charge your people to be peaceably submissive to their supreme or subordinate civil governors, as the deputies and ministers of God; and to pay a conscientious obedience to all their just laws; and to perform every duty becoming their stations, whether it relate to God or to men. 2. Caution them against reviling any, of whatever rank, nation, or religion, or charging things falsely upon them, or even exposing their real faults, but in so far as some valuable end is to be gained thereby. Warn them against a litigious quarrelsome temper and behaviour; and teach them, on the contrary, to be of an equitable, candid, yielding spirit; and to manifest a humble, mild, and good temper in all their words and actions towards all sorts of men, the very worst not excepted. 3. For indeed none can be worse than we once were, and should still have been, if left to ourselves; for in our unregenerate state we were destitute of all spiritual wisdom and knowledge relating to duty or happiness: were disobedient to God and his holy, just, and good laws; were wanderers from him and the way of life and peace—seduced by Satan, the world, and our own treacherous hearts; were perfect slaves to many diversified sinful inclinations and sensual pleasures; were foolishly spending our time in maliciously wishing and doing all the hurt we could to such as did not please us; and envying the honour or happiness of such as were above or around us; and, on the whole, were most hateful and detestable in ourselves to God and to all good men, and full of bitter and implacable enmity one against another, according to our different passions, interests, or nations. 4. But, while we were in these awful circumstances, the transcendent kindness and infinite mercy of God (the original Fountain of our salvation through Jesus Christ) towards men shone forth with reviving and almighty grace, in the preaching and power of the gospel, to make a holy and

15 These^t things speak, and exhort, and rebuke with all authority. Let no man despise thee.

CHAPTER III.

1 *Titus is yet further directed by Paul, both concerning the things he should teach, and not teach. 10 He is willed also to reject obstinate heretics: 12 which done, he appointeth him both time and place, wherein he should come unto him, and so concludeth.*

PUT them^a in mind to be subject to principalities and powers, to obey magistrates, to^b be ready to every good work,

2 To^c speak evil of no man, to be no brawlers, but^d gentle, showing all meekness unto all men.

3 For 'we ourselves¹ also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.

4 But^e after that the kindness and love² of God^b our Saviour toward man appeared,

5 Not^f by works of righteousness which we have done, but according to his mercy he saved us, by the 'washing of regeneration, and renewing of the Holy Ghost;

6 Which³ he shed on us abundantly,³ through Jesus Christ our Saviour;

7 That, being 'justified by his grace, we should be made 'heirs according to the hope of eternal life.

8 This⁴ is a faithful saying, and these things

A.M. cir. 4069.
A.D. cir. 95.

1 Ti. 1. 3; 5. 7, 20; 4. 12. 2 Ti. 4. 2; 2. 14, 15. 1 Co. 10. 11. ch. 1. 9, 13.

CHAP. III.

a Ro. 13. 1-6. 1 Ti. 2. 1. 1 Pe. 2. 1-17. Mat. 22. 21. Je. 27. 17. Pr. 24. 21. Eccl. 10. 4. with 2 Pe. 2. 10. Jude 8.

b Ga. 6. 9, 10. Ep. 2. 10. ch. 2. 14; ver. 8, 14. Phil. 4. 8. Ga. 5. 22, 23. 2 Pe. 5. 8. Ps. xv.

c Ja. 4. 11. 1 Pe. 2. 15. 23. 9. 1 Ti. 3. 3. ch. 1. 10.

d 2 Ti. 2. 24, 25. Ep. 4. 2. Phil. 4. 5. Col. 3. 12, 13. Ga. 5. 23. 6. 1. 1 Ti. 2. 7.

e Ro. 3. 9-18. 1. 28-32. 1 Co. 6. 11, 9, 10. Ep. 2. 1-4. 12. 1. 19-25. 3. 8. Ga. 4. 5. 19-21. Col. 1. 21, 23. 7. 1. Pe. 4. 3.

f See note^a below. 2 Ro. 5. 20, 21. Ep. 2. 4. 10. 13-22. ch. 2. 1. 1. 1 Co. 6. 11.

g Or, pity. 1 Ti. 1. 1; 2. 3, 4. 20. ch. 1. 13. 2. 10. Jude 25. Lu. 1. 47. Is. 12. 2. 2 Ti. 1. 9.

h Ro. 3. 20, 28, 11. 16, 11. 6. Ga. 2. 16. 19-21. Ep. 2. 9. 1 Ti. 1. 9.

i ver. 4. Ep. 1. 4. 2. 4, 7. 8. Ro. 5. 20, 21; 4. 6. Ac. 15. 11.

j In 3. 5. Eze. 36. 25-27. Ep. 1. 5, 26. 1. 15. 4. 3. Joel 2. 28. Eze. 36. 25, 27. Ac. 2. 23; 10. 45. Jn. 7. 37; 6. 45; 1. 16. Ro. 5. 5.

k Or, richly. 1 Ro. 3. 24, 28; 4. 6; 5. 15-21; 11. 6. 1 Co. 6. 11. Re. 1. 5. Ep. 1. 6, 7; 2. 7. Col. 1. 14.

l Ro. 17, 23, 24. Ga. 3. 23. He. 1. 14. Ja. 2. 5; 1 Pe. 1. 4. ch. 1. 2.

m 1 Ti. 1. 15; 3. 14. 9. 2. 12. 11. Pr. 22. 20.

n 'We ourselves,' i.e. the apostle and all those who, like

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him, were now believers in Jesus, had once been as sinful as the Cretans.—P.

q ver. 1, 14; ch. 2. 14. Ep. 2. 10. Phil. 4. 8; 2. 15. 16; 1. 11, 27. Ga. 5. 22, 23. Ro. viii. xiv. Ep. 1. 9. Col. iii. Lu. 1. 74. 75. 1 Co. 15. 58. Ps. 19. 11. 13. 3. 10.

r 1 Ti. 1. 4, 6, 7, 14; 6. 3. 5. 20. 2 Ti. 1. 14, 23. ch. 1. 14. 2 Pe. 1. 10. Col. 2. 4, 8, 18-23. 1 Co. 8. 11; 13. 2.

s Mat. 18. 17. Ro. 16. 17. 2 Ti. 3. 14. 2. 13. 5. 2. Jn. 10. 1. Co. 5. 4, 5, 13. 1 Ti. 1. 20. Ga. 1. 8, 9; 5. 12.

t 1 Ti. 1. 19; 4. 1. 2. 1. 3. 8. He. 10. 26. Jn. 3. 20. Mat. 22. 35. Lu. 7. 30; 12. 47. Ep. 6. 21.

u The meaning may be expressed as follows: 'As thou knowest (by the fact that solemn admonitions have been twice given to him in vain) that such an one is thoroughly perverted (prejudice or pride has upset his judgment, and seared his conscience, and sins being self-condemned' (He has been twice warned, and therefore sinning against the light. He is therefore his own judge).—P.

v See Ac. 20. 4. 2 Ti. 4. 12.

w 2 Ti. 4. 9, 21.

x Ac. 18. 24. 1 Co. 1. 13. 3. 6.

y Or, profess honest trades, 1 Th. 2. 9. Ep. 4. 28. 2 Th. 3. 8. 1 Co. 4. 12.

z ver. 8; ch. 2. 14. Phil. 1. 11; 4. 17. 2 Pe. 1. 5. 26. 28. Col. 4. 15. 18. Phil. 4. 21-23. Ep. 6. 23, 24. Ga. 6. 18. 2 Co. 13. 12-14. 1 Co. 16. 20-23. Ro. xvi.

I will that thou affirm constantly, 'that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

9 But 'avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

10 A^s man that is an heretic, after the first and second admonition, reject;

11 Knowing that he that is such 'is subverted, and sinneth, being condemned of himself⁴

12 When I shall send Artemas unto thee, or 'Tychicus, 'be diligent to come unto me to Nicopolis: for I have determined there to winter.

13 Bring Zenas the lawyer and 'Apollos on their journey diligently, that nothing be wanting unto them.

14 And let ours also learn to maintain good works⁵ for necessary uses, 'that they be not unfruitful.

15 All⁶ that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen.

¶ It was written to Titus, ordained the first bishop of the church of the Cretians, from Nicopolis of Macedonia.

happy change on us. 5. And it neither was nor could be any good work which we, who were so detestable and wicked, had performed, but really of his own full, self-moving, undeserved, nay, abused and provoked mercy, and its compassionate propensities, that he brought us out of that deplorable condition into a state of salvation, through repentance, faith, and regenerating grace, represented in baptism, and effected by a living faith in the Lord Jesus Christ, 6. Whom, in his gifts and graces, God the Father graciously and abundantly bestowed upon us, according to his promise, through the mediation, merit, exaltation, and intercession of our Lord and Saviour Jesus Christ; 7. That being, by the love of God, discharged from guilt and condemnation, and accepted as righteous unto eternal life on account of the righteousness of Jesus Christ imparted to us, we might be adopted into his family as his children, and made heirs of God and joint-heirs with Christ, according to the ground of hope laid down in the promises of the gospel given to us, and according to that grace of hope wrought in our souls by which we expect eternal life through our Redeemer.—8. The important things which I have mentioned are true and faithful, and to be firmly believed, and frequently insisted upon in your ministrations, that they who have believed in God through Christ, according to the gospel revelation, may be induced and excited, with all carefulness and diligence, to abound, excel, and lead the way to others, in all such works as are honourable to God, to Christ, and to their Christian character. And these doctrines, and the good works to which they manifestly tend, are every way excellent in their own nature; and though God cannot be profited by them, they are exceedingly useful

and beneficial to mankind. 9. But avoid and discountenance all senseless and idle debates, of which Judaizing teachers are so fond,—as about descent from this or that particular tribe or family of Israel, or about the sense and obligation of the ceremonial law, which they desire to introduce into the gospel dispensation.—10. If any professed Christian entertain and boldly assert such errors as overthrow the fundamental principles of the gospel, especially if he appear to do it from prejudice against the truths themselves, as directly contrary to his own lusts, or out of a proud inclination to make himself the head of a party, let him be, once and again, solemnly, and in the most convincing manner, admonished of his sin and danger; and if after all this he obstinately persist in his destructive errors, let him be excommunicated from the visible church, and all familiarity with him not required by the laws of nature be carefully avoided by her members; 11. For it is sufficiently manifest that such a man hath utterly turned away from Christ the foundation, and from all true goodness, and that he sins against his own soul, and against the divine authority, light, and truth of the gospel revelation, if not against the convictions of his own conscience. And his persisting to avow such error is sufficient proof against him; yea, thereby he practically condemns himself as not fit to have any fellowship with the true church of Christ.

Ver. 5. (1) Does 'the washing of regeneration' signify baptism; and does the apostle mean that 'the renewing of the Holy Ghost' necessarily accompanies or flows from it? or (2) Does 'the washing of regeneration' signify baptism as merely a ritual sign to all, and seal to believers of 'the renewing of the Holy Ghost'? or (3) Is 'the renewing of the Holy Ghost' merely expository of 'the washing of regeneration'? The first of these views is supported by Hooker, Beveridge, G. Ridley, &c.; the second, by Bishop's

Bible, Hall, Wells, Brown, T. Scott, A. Clarke, &c. The first of these views we unhesitatingly reject; and to the second, though supported by such eminent names, we prefer the third, translating the passage 'by the washing of regeneration, even the renewing of the Holy Ghost.' See note on Jn. 3. 5. C.

Ver. 9. Foolish questions—on matters of mere idle curiosity; on points that can never be absolutely ascertained; or of no practical use if discovered. C.

Ver. 10. The heretical man was one who, either by the adoption and propagation of fundamental errors, or errors of a minor character, caused divisions in the church. P.

REFLECTIONS.—Nothing is more absurd than for princes to hate and persecute true Christianity, which so truly renders men good subjects. For nothing can more actually influence men to every good word and work than the believing consideration of their marvellously gracious redemption by God, Father, Son, and Holy Ghost. Dreadful is the wickedness in heart and life of every man by nature; and transcendent the grace, precious the blood, and almighty the influence that can save such sinners—that can without, nay, contrary to, their own deserts, renew their hearts after the image of God, justify their persons before him, and through faith give them eternal life. Base is our conduct if, after all, we willingly employ either heart or tongue, hand or foot, in iniquity. The doctrines of the gospel, believed with the heart, are the most real and effectual means of making us careful to maintain good works. Honourable would it be if every professed Christian were thereby distinguished from others. And happy would be the church if all useless controversies were shunned and stifled; every erroneous and schismatical person, after due pains taken for his conviction, were solemnly excommunicated; and faithful ministers were all of one mind, heart, and way in the truth as it is in Christ.

CONCLUDING REMARKS ON THE EPISTLE TO TITUS.

How much Christianity is intended to cultivate the domestic, the political, and the social virtues, appears from the admirable precepts of ch. ii. iii.; and how much the success of their cultivation depends upon ministerial faithfulness is obvious from the personal charges addressed to Titus, ch. 2. 7, 15; 3. 8. This epistle has also a special value in the authority which it furnishes for the exercise

of a careful and efficient discipline, not merely over church-members guilty of gross immorality, as in 1 Co. 5. 4, 5; but also over such as adopt, assert, or propagate erroneous doctrines contrary to the Word of God. These the apostle instructs Titus to admonish; but, if obstinate, he commands him to reject them from the fellowship of the church. C.

THE EPISTLE OF PAUL THE APOSTLE TO PHILEMON.

This epistle is distinguished as an act of intercession, and furnishes a beautiful specimen of that deep interest which Christians in the higher ranks of life should take in the welfare of those whom Providence has placed in less favourable circumstances. *C.*

This epistle was written during Paul's first captivity at Rome, and probably just before the Epistle to the Colossians. Philemon seems to have been a member of that church (cf. ver. 10 with Col. 4. 9), and to have been converted by the preaching of Paul. 'The bearer of the epistle was a slave who had run away from, and, as it would seem, robbed Philemon (ver. 18), but who now, after having had the blessing of meeting with St. Paul at Rome, and by being converted to Christianity by him, was returning to the master he had wronged, changed and repentant.' The object of the epistle is evident:—it was to effect a complete reconciliation between master and slave. *P.*

4 He rejoiceth to hear of the faith and love of Philemon, 9 whom he desireth to forgive his servant Onesimus, and lovingly to receive him again.

PAUL,^a a prisoner of Jesus Christ, and Timothy *our* brother, unto Philemon¹ our dearly beloved, and fellow-labourer,

2 And to *our* beloved Apphia, and ^bArchippus our fellow-soldier, and to 'the church in thy house:

3 Grace^d to you, and peace, from God our Father and the Lord Jesus Christ.

4 I^e thank my God, making mention of thee always in my prayers,

5 Hearing^g of thy love and faith,² which thou hast toward the Lord Jesus, and toward all saints;

6 That ^hthe communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.

7 Forⁱ we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

8 Wherefore, though I might be much ^jbold in Christ to enjoin thee that which is convenient,

9 Yet for love's sake I rather beseech *thee*, being such ^kan one as Paul the aged, and now also a 'prisoner of Jesus Christ.

10 I beseech thee for my son ^lOnesimus,³ whom I have begotten in my bonds:

11 Which^o in time past was to thee unprofitable,⁴ but now profitable to thee and to me:

12 Whom I have sent again: thou therefore receive^p him that is mine own bowels;

13 Whom I would have retained with me,

A.M. cir. 4068.
A.D. cir. 64.

^a Ac. 27.1; 28.16, 17.
Ep. 3.1; 13.4; 15.6, 20.
Phi. 1.7, 13. Col. 4.3, 9.
Ti. 1.8, ver. 9.

¹ This address has evident reference to the meaning of the several names: *Philemon*, 'affectionate, beloved'; *Apphia*, the title of affection from a brother to a sister; *Archippus*, 'the ruler of a house'; consequently addressed as Paul's fellow-soldier. And it is not improbable he might have been such—as in our own days the army has trained up some of the most valiant and faithful soldiers of the Prince of peace.—*C.*

² Col. 4.17. Phi. 2.25.
^c Ro. 16. 5. 1 Co. 16. 19. Col. 4.15.

³ Ro. 17. 1. Co. 13. 2. Col. 1.2; 13.14. Ga. 1.3. Ep. 1.2. Phi. 1.2. Col. 1.2. 1 Th. 1.1. 2 Th. 1.2. 1 Ti. 1.2. 2 Ti. 1.2. Tit. 1.4.

⁴ Ep. 1.16. Ro. 1.8. Phil. 1. Col. 1.3. 1 Th. 1.2. 1 Th. 1.3. 2 Ti. 1.3. 1 Th. 1.3. 2 Ti. 1.3. 2 Ti. 1.3.

⁵ Ep. 1.15. Col. 1.4. 1 Th. 1.3. 2 Ti. 1.3. 2 Ti. 1.3.

⁶ Philemon's 'love and faith toward the Lord Jesus' is a phrase perfectly intelligible, so also is 'love toward all saints'; but what is the meaning of 'faith toward all saints'?

even a faith that, taking Christ for the head, takes them for the members, and works toward them by love in every possible communication of good, ver. 6.—*C.*

⁷ He. 13.16; 6.10; 10.24. Ro. 12.13. 2 Co. 8.4; 9.13. Ja. 2.14, 17. Phi. 4.8; 14.5; 1.5, 9. 11. 2 Pe. 1.5-8.

⁸ 2 Co. 7.4, 13. 1 Th. 3.2, with 1 Co. 16. 18. 2 Ti. 1.16.

⁹ 1 Th. 2.6.

¹⁰ 1 Co. 15.8.

¹¹ Ver. 10.

¹² Col. 4.9. 1 Co. 4.15. Ga. 4.19.

¹³ See note * below.

¹⁴ 1 Pe. 2.10.

¹⁵ Ver. 18, 16. Perhaps lazy and thievish.

¹⁶ Lu. 15.20. Phil. 1.8.

¹⁷ Ro. 13.8-10. Ga. 6.16, 2. Mat. 18.15, 21, 22, 35.

¹⁸ *Onesimus* signifies 'useful' whence, as in ver. 1, Paul refers to the name, formerly 'unprofitable' to you, now 'profitable' to me. *Note.* Let every man look to the name he

A.M. cir. 4060.
A.D. cir. 64.

bears, and if there be anything worthy in its meaning, or in the character of the friend from whom it was derived, let him act up to the meaning, or emulate the virtues of that friend. But if the name have no known or assignable meaning, or if he know nothing of the virtues of his friend, let him think of him 'from whom the whole family in heaven and earth is named,' and, recollecting how that name has been named upon him, let him see that he walk worthy of it.—*C.*

¹ 1 Co. 16. 17. Phi. 2.30.

² 2 Co. 9.7. 1 Ch. 28.9; 29.9.

³ Ge. 45. 5-8; 50. 20. Ro. 8.28. 2 Co. 4.17.

⁴ Mat. 23.8. 1 Ti. 6.2. He. 3.13. 1 Col. 1.23.

⁵ 22.12 Co. 12.12, 13, 27.

⁶ Onesimus, though a slave, may have been actually of the kindred of Philemon, as many of the vassals and serfs of feudal times either were, or were accounted, the relatives of their chieftains.—*C.*

⁷ Ja. 2.5. 2 Co. 8.23. Re. 19. He. 3.14. 1 Jo. 1.3-1 Co. 12.12, 15, 27.

⁸ 2 Ti. 1.4. 1 Ti. 2.1. Co. 4.15. 2 Co. 3.2.

⁹ 2 Co. 7.12. Phi. 2.17, 28. 1 Th. 2.19, 20; 3-9.

¹⁰ 2 Co. 7.4-7. 12.

¹¹ 2 Co. 1.25; 24. with He. 13.23. 2 Co. 1.11.

¹² Ac. 12.5; Ja. 5.16.

¹³ 6 This seems to intimate that the epistle was written shortly before the apostle's deliverance from his first imprisonment (see Ac. 28. 30. Phi. 2.24), and that he was then in full hope of his liberation.—*C.*

¹⁴ Col. 1.7; 12.

¹⁵ See Ac. 12. 12, 25. Co. 10.14. Ac. 19. 29; 20.4; 27.2. 1 Ti. 10.11.

¹⁶ 2 Ti. 4.22. Ga. 6.18. Ro. 16. 20, 24. 1 Co. 16.23. 2 Co. 13.14. Ep. 6.23.

¹⁷ Phi. 4.23. Col. 4.18. 1 Th. 5.18. 2 Th. 3.18. 1 Ti. 6.21. Th. 3.15. He. 13.25; Re. 22.1.

¹⁸ *Your spirit*—not the spirit of Philemon alone, but of all 'the church in his house,' as all actuated with one spirit of faith and love—compunctive body, animated, as it were, with one soul.—*C.*

that 'in thy stead he might have ministered unto me in the bonds of the gospel:

14 But without thy mind would I do nothing; that thy benefit should 'not be as it were of necessity, but willingly.

15 For 'perhaps he therefore departed for a season, that thou shouldest receive him for ever;

16 Not now as a servant, but above a servant, 'a brother beloved, specially to me, but how much more unto thee, both in the 'flesh, and in the Lord?

17 If thou count me therefore 'a partner, receive him as myself.

18 If he hath wronged thee, or oweth *thee* ought, put that on mine account;

19 I Paul have written *it* with mine own hand, I will repay *it*: albeit I do not say to thee 'how thou owest unto me even thine own self besides.

20 Yea, brother, 'let me have joy of thee in the Lord: refresh my bowels in the Lord.

21 Having^g confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.

22 But withal prepare me also a lodging: for 'I trust that through your prayers I shall be given unto you.⁶

23 There salute thee 'Epaphras, my fellow-prisoner in Christ Jesus;

24 Marcus,^b Aristarchus, Demas, Lucas, my fellow-labourers.

25 The^c grace of our Lord Jesus Christ *be* with your spirit.⁷ Amen.

¶ Written from Rome to Philemon, by Onesimus a servant.

Ver. 4-7. In reflecting on your well-known faith in Christ and love to all the saints, I heartily thank God for his kindness bestowed upon you; and pray that your faith and love may be still more and more effectual to render you still more generous and benevolent; that they who hear of, and especially they who receive your favours, may be excited to make the most grateful acknowledgments of those kind and holy dispositions

which, by virtue derived from Christ, and to his honour, work for the relief and support of his servants and poor members for his sake.—It is a great comfort to me in my imprisonment, and to Timothy, my brother here, to understand that the hungry appetites of poor private Christians and holy ministers are abundantly relieved and satisfied by your charitable donations.

REFLECTIONS.—Faithful ministers affectionately

care for and rejoice in one another's gracious comforts and success. And it is an honour for the wealthy to bestow abundantly on the cause, servants, and poor members of Christ. God can marvellously bring good out of great evil—can make robbery and the running away from lawful service an occasion of bringing a person to the gospel, attended by the Holy Ghost sent down from heaven; and sinful falls the means of bring-

ing about saving conversion. What an inexpressible alteration for the better converting grace makes on a person! And readily we ought to forgive such as have offended and injured us if they return to their duty, and especially if God's grace has made them our brethren

in Christ. A high esteem and affectionate regard should Christians show to the instruments of their conversion. And with earnestness and prudence ministers or others should interpose their influence in favour of those who penitently return to their duty. Thrice happy is that

church where ministers and people are knit together in cordial affection, and labour for one another's welfare, temporal, spiritual, and eternal, by much fervent prayer; and where peculiar care is taken to refresh, comfort, and provide for the aged, poor, and persecuted.

CONCLUDING REMARKS ON THE EPISTLE TO PHILEMON.

This epistle possesses a special value, as it exhibits the true and only principle of human equality—union in Christ Jesus. Onesimus, the slave, is now a son to Paul, and a brother to Philemon; yet this epistle equally sustains the distinction of rights and ranks, and even Paul beseeches as a friend, but does not command as a superior, ver. 10, 13, 14. It also possesses a special value as

teaching the doctrine of restitution, unless the injured party choose freely to forgive. Nor is it less remarkable as it depicts Paul not merely in the public character of an apostle, but in the private character of a domestic friend, and discovers him as truly amiable and childlike in the one, as he is great and manly in the other. C.

THE EPISTLE OF PAUL THE APOSTLE TO THE HEBREWS.

Ancient copies and translations, the testimonies of the highest ancient and modern authorities, the style of the writer's quotations from the Old Testament, his method of reasoning from them, his imprisonment in Italy, his intimate connection with Timothy, ch. 13. 23, as well as the manner of his closing benedictions—all concur in testifying that Paul was the writer of this epistle. The omission of his name and office, as well as of the residence and characteristics of the parties to whom he wrote, contrary to his uniform custom in his other epistles, is an objection of no weight against all this array of testimony. That the parties to whom it was sent were well and personally known to the writer, appears from ch. 10. 34; 13. 18, 19, 23; and that they were Jews converted to Christianity, is evident from the nature of the subjects handled, the scriptural evidence adduced, the hopes expressed, and the exhortations to constancy so earnestly enforced. That it was written from Italy appears from these words, 'they of Italy salute you;' and that it was near the end of his first imprisonment seems to be intimated by the confident manner in which he says, 'I beseech you the rather to do this, that I may be restored to you the sooner,' ch. 13. 19. The omission of the apostle's name and office, as well as of the parties to whom he wrote, has been accounted for on the supposition, that as the unconverted Jews were strongly prejudiced against Paul, and, by consequence, against his friends, nothing was put forward that might alarm their prejudices, and cause them to throw down the book unread. This supposition is highly probable; for the apostle, whom the light of Christianity had set free from all prejudices, felt great tenderness for the prejudices of others, and was always ready to sacrifice self, and, so far as a good conscience would permit, to become all things to all men, that he might gain some.

The substance of the epistle may be stated as follows:—1. The superiority of Christ's person, not merely above Moses, but above the angels, by whose ministry the Jewish institutions were promulgated—with the most careful enunciation, that while he was 'Jehovah who laid the foundations of the earth,' he was also 'partaker of flesh and blood.' These are the main objects of the first two chapters. 2. The superior dignity and perfect efficacy of Christ's priesthood, and the insufficiency of the priesthood of Aaron; together with the special advantages of Christ being a suffering Redeemer, instead of a temporal monarch, as the Jews had expected, occupy from the third to the end of the eighth chapter. 3. The emblematic nature and utter insufficiency of the Levitical ceremonies, farther than as shadows of the substance, copies of the original, with the perfect sufficiency of the sacrifice of Christ for the redemption of all that believe, is the purpose of the ninth and tenth chapters. 4. To obviate the Jewish objection, that to embrace Christianity was to apostatize from the religion of Moses, the old religion, he proceeds to show, in the eleventh chapter, that, since the beginning of the world, the servants of God have all acted upon one simple and identical principle—faith in the truth, promises, and personal attributes of God; and, consequently, that to embrace Christianity, so far from being apostasy, was merely a farther and more noble extension of the original and unchangeable principle of all true religion. 5. In the last two chapters he follows up all his reasoning with directions and exhortations to patience under persecution for the truth's sake, and closes with the benediction 'Grace be with you all.' C.

The Epistle to the Hebrews is in some respects unique. It is different from all the other epistles in the New Testament canon. In Paul's other epistles the name of the author is the first word. The same is the case in the Epistles of James, Peter, and Jude. The Epistles of John, though in one sense anonymous, are yet, by incidental evidence, as clearly shown to be his writings as if his name were attached. This epistle, however, is not merely anonymous, but there is not a particle of direct evidence pointing to its author. All the other epistles assume the epistolary form at the outset. In Hebrews no individual and no church is mentioned. The opening sentences resemble the introduction to a set oration, or a philosophical essay, more than a simple pastoral. The style is different from, and it surpasses in beauty and power, anything in the New Testament. The words and clauses are arranged with strictest grammatical accuracy, and with great rhetorical skill. It is only towards the close we find a few incidental allusions, and forms of speech, which suggest the idea that it is a letter.

In matter the epistle does not yield in importance to any book in the Bible. The fundamental doctrines of Christianity are asserted, defined, and defended with a clearness and ability nowhere surpassed. The Deity of Christ, his humanity, his atonement and intercession, and his supreme headship, are most convincingly demonstrated. They are demonstrated in a way peculiar to this book,—by testimonies adduced from the Old Testament. The epistle shows the perfect harmony which subsists between the law and the gospel; it proves that the Jewish and Christian dispensations are essentially one—that the latter is the full development of the former. P.

CHAPTER I.

1 Christ in these last times coming to us from the Father, & is preferred above the angels, both in person and office.

GOD, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets,

2 Hath^b in these last days spoken unto us

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A.D. cir. 64.

CHAP. I.

a Nu. 12. 6, 8. Ge. 3. 15. 6. 3. 13-21. 8. 15-22. 19. 1-7. 12. 1-3. 13. 14-17. xv. xvii. xviii. xxi. xxii. 26. 2-5. 28. 12-15. 32. 24-30. 35. 9-13. 46. 2-4. xlii. Ex. iii. 10. De. xxiii. 18. 1. Mal. iv. 1 Pe. 1. 10-12. 2 Pe. 1. 21. 8 De. 18. 15. Ep. 1. 10. Gal. 4. 1. 1 Pe. 1. 20. 1 Jo. 14. 7. 15. 15. Mat. 21. 37.

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A.D. cir. 64.

11. 2. ch. 2. 3. 12. 3. 1. 6. 8. 6. 8. 9. 15. Mat. iv. 10. Ac. 1. 1. 7. 40. 1-12. 53. 10. 12. Ps. 22. 27-31. lxxii. xiv. xxi. xcvi. c. cx. cxviii. lxxxix. Mat. 28. 18. Ps. 89. 26-29. Lu. 2. 11. Jn. 3. 35. 13. 3. 16. 15. 17. 2. Ac. 2. 36. 10. 36. Ro. 8. 17. 1 Co. 8. 6. 15. 27. Phi. 2. 9-11. Col. 1. 15-18. ch. 2. 9. 3. 3.

by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat

d Ps. 33. 6. Jn. 1. 3. 1 Co. 8. 6. Ep. 3. 9. Col. 1. 16. 17. e Phi. 2. 6. 2 Cor. 13. 7. Col. 1. 15-17. 2 Jo. 14. 9. 10. 2 Co. 4. 4. 6. 15. 9. 6. Ro. 9. 5. 14. f Col. 1. 17. Ps. 32. 9. Re. 4. 11.

down on the right hand of the Majesty on
high;^b

4 Being made 'so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

5 For unto which of the angels said he at any time, ^jThou art my Son, this day¹ have I begotten thee? And again, ⁱI will be to him a Father, and he shall be to me a Son?

6 And again, when he bringeth in the 'first-begotten into the world, he saith, "And let all the angels of God worship him.

7 And of the angels he saith, °Who maketh his angels spirits, and his ministers a flame of fire.

8 But unto the Son *he saith*, ^rThy throne, O God, *is* for ever and ever: a sceptre of righteousness² *is* the sceptre of thy kingdom:

9 Thou⁹ hast loved righteousness, and hated iniquity; therefore God, *even* thy God, ⁹hath anointed thee with the oil of gladness above thy fellows.

10 And, ^tThou, Lord, in the beginning hast

CHAPTER I. Ver. 1 To convince you of the superior excellency of the gospel dispensation above that of the law, I would have you seriously observe that God—who anciently, at different times and in several degrees, and in different forms of dreams, visions, and immediate impulses, gradually communicated his mind relative to the redemption of sinful men to our forefathers by his servants the prophets, 2. Has now, when the Jewish constitution is drawing to an end, and under the last dispensation of his grace, given us a far more complete manifestation of his will in the gospel, by a messenger infinitely more glorious—even his eternal, only begotten, and incarnate Son; who, being by nature the most high and only true God, has an original right to inherit all things; and who, as Mediator, is God's first-born, Head over all things to his church; and by whom, in the strictest connection and co-operation, he made the heavens and the earth, and all that is in them, and forms all the different ages and dispensations of time and eternity; 3. Who being, in his divine person, the illustrious brightness of the glory, and the most exact character and image of the person, of the Father, having the very same nature and essential properties, and supporting and governing all ranks, orders, and individuals of creatures by the almighty operation of his own will, when, as our great High-priest, he had, by his own obedience and suffering, made pardon possible for all people, did, in virtue of his finished atonement, and in correspondence to the dignity of his person, ascend to heaven in our nature, to take possession of a glorious state, the most fixed, durable, and inexpressibly exalted; 4. Being in his person, and in his office of Mediator, inconceivably superior to the highest angels—having by nature and by his Father's appointment, a name, title, and character far too high to be applied to any of them. 5. For (to consider this matter with respect to his divine nature) whom, even of the loftiest angels, did God ever represent as his essential, his eternal, his only begotten Son? 6. Nay, when he brought him into our lower world to obey and suffer in our stead, he required all his holy angels to pay all divine honours to him, as his Son and their Creator. 7. Again, when he speaks of angels, those noblest of creatures, he represents them as created to be his servants, for executing his will with great strength, speed, and activity. 8. But, in a manner inexpressibly more exalted, he represents his Son Christ as a divine person, the true God, whose dominion is everlasting and unchangeable, and as ruling his extensive empire over all things with infinite equity, truth, and righteousness; 9. And as one who has a natural and necessary regard to holiness and equity, and hatred of all iniquity, and who has brought in an everlasting righteousness, and is furnished with gifts, graces, and glory infinitely above the measure of angels or believers. 10-12. Yea, as the Creator of heaven and

earth, who himself existed from eternity, and as unchangeable in himself, while he blesses all creatures for their good: 13. But which of the loftiest angels did ever God call to sit enthroned in majesty, power, and glory, at his right hand, till sin, Satan, death, and all his and his people's enemies should be subdued under his feet as vanquished rebels? 14. Nay, are not all these spiritual beings placed in an infinitely lower station, being no more than messengers and servants of Christ, whom he employs in revealing his mind to, and in protecting, serving, and assisting in life or death, all the faithful; who, under him, are, by faith and through grace, called to be highly honoured, and eternally to enjoy his complete salvation?

Ver. x. More literally—'In many parts and in many ways God, in ancient times, having spoken to the fathers through the prophets.' The four first verses form the general introduction to the book. In them Paul propounds his subject with great beauty of language, and with still greater rhetorical skill. His first object is to contrast the two dispensations—the New and the Old; and thereby to prove to the Jew the transcendent superiority of the former. The first point of comparison is as to the mode or manner of revelation. The Old was given 'in various parts and in various ways.' It was not revealed to one person, or at one time, or according to one uniform plan. This is indicated in the first verse. One thing is specially worthy of note in the present verse. The apostle begins this sublime epistle by an acknowledgment of the divine authority of the whole of the Old Testament. God spake it all. He spake not merely by but in the prophets, as the Greek signifies. By His Spirit he took possession of them. Their words were thus made His words. This is, in fact, the foundation of Paul's whole argument. *P.*

Ver. 2. *The worlds* cannot mean the arrangement of dispensations, but the creation of the material and visible universe, agreeably to Jn. 1. 3, and likewise of its invisible powers, agreeably to Col. 1. 16, 17. C.

Ver. 4. Paul's object now is to institute a comparison between Christ, the Revealer of the New dispensation, and the angels through whose ministrations, in some way which we cannot now fully discover, the Old dispensation was revealed. Ac. 7: 33. The angels were the "messengers" of the Old Testament. Their mission consisted in the same as that of the angels sent forth in this verse consists in. In the name he obtained, he obtained it *by inheritance*. The name is SON, in its higher and peculiar sense, implying perfect equality with the Father. He obtained it *by inheritance*. Though *Son* from eternity in his divine nature, he was not a *profound nature, God-man*, this name was not strictly his until it was given him by God. He obtained it, therefore, but he obtained it by a right inherent in his divinity. *Paul*.

Ver. 6. *And again, &c.* Rather, 'But when he hath brought again the first-born into the world'—a manifest description of the resurrection of Christ, whereby he was demonstrated to be the Son of God with power, Ro. 1. 4. C.

Ver. 7. 'Who maketh his angels winds;' *i.e.* servants of his will, as the winds are—swift, powerful, unseen, in the execution of his purposes. 'And his ministers a flame of fire;' *i.e.* he makes them act by and through the lightning, carrying out the mysterious chemistry of nature, and often executing swift and terrible judgment. *P.*

Ver. 8. *Thy throne*, &c. With the view of evading the evidence afforded by these words to the Deity of Christ, they have been translated, 'God is thy throne for ever and ever.' But, in addition to the fact that the nominative is often in Greek used for the vocative, especially by the Attics, the Hebrew cannot be translated in any other way than as it is given in the authorized version. C.

Ver. 9. *Thy fellows.* Prophets, priests, and kings—all par-

laid the foundation of the earth: and the heavens are the works of thine hands:

11 They^u shall perish, but thou remainest:
and they all shall wax old as doth a garment;

12 And as a vesture shalt thou fold them up, and they shall be changed:³ but ^vthou art the same, and thy years shall not fail.

13 But to which of the angels said he at any time, "Sit on my right hand, until I make thine enemies thy footstool?"

14 Are they not all ^vministering spirits, sent forth to minister for them who shall be ^theirs of salvation?

CHAPTER II.

1 We ought to be obedient to Christ Jesus, 5 and that because he vouchsafed to take our nature upon him, 14 as it was necessary.

THEREFORE we^a ought to give the more earnest heed to the things which we have heard, lest at any time we should ¹let *them* ²slip.

2 For if the word spoken ^bby angels was stedfast, and every transgression and disobedience ^creceived a just recompense of reward:

3 How^d shall we escape, if we neglect 'so

takers of some office with Christ. Some prophets and priests, some priests and kings, &c., but none of them uniting, as he did, the three offices in one person. C.

Ver. 14. The Greek is more expressive than the English. It does not simply mean that angels have, in isolated and extraordinary cases, been sent on missions of mercy to man; but that they are ever thus being sent forth. It is their normal work. We have many cheering instances in Scripture. Angels took Lot out of Sodom; protected Elisha from the Syrians at Dothan; delivered the three Hebrews from the fiery furnace; delivered Peter from prison, and Paul from the hands of the Jews; and the angels of the Lord campeth round about them that fear him, and delivereth them; and Christ says of little children, that angels watch over them. *P.*

REFLECTIONS.—Blessed be God that he hath spoken so much in mercy and grace to men, and that we have so full evidence of the divine authority of both Old and New Testaments. Wisely hath he suited the manner of his revelations to the state of his church and the necessities of mankind. And now we enjoy the fullest, the clearest, and last discovery of his will that is to be expected on earth. Unbounded is the glory of our Redeemer, as the Son of God and our Mediator. Being essentially one God with, but personally distinct from and equal to his eternal Father, he is the creator, proprietor, and preserver of all things. His blood, infinitely precious and powerful, atoned for and purges away our sins; and in virtue thereof he is enthroned at the right hand of God: there he for ever reigns the self-existent JEHOVAH, the eternal and immutable God, the object of adoration to angels and men! How honoured then are his saints, who are members of his flesh, his blood, and his bones! Safe are they under his care, and guarded and ministered to by millions of his angels. And rich is their provided, their prepared, their faithfully secured inheritance of eternal salvation. How dead then ought they to be to this perishing world and all its concerns!

CHAPTER II. Ver. 1. Since Christ is thus infinitely superior to the ancient prophets, and even to the loftiest angels, it highly concerns us, who live under the more eminently glorious dispensation of the gospel, both in respect of duty and interest, to attend the more diligently, affectionately, and steadfastly unto—and with humble faith and love to esteem, embrace, meditate upon, and seriously improve—the everlasting doctrines thereof, which have been delivered unto us in the ministry of the Word ; and to retain them carefully in our hearts and memories, and persevere in our holy profession of them—lest at any time, through the corruption, heedlessness, treachery, and prejudices of our hearts, or the temptations of Satan and the snares of this evil world, we should be carried away from the truth, and suffer it to slip out of our minds, and so should lose the benefit of it, and perish under its gracious administrations. 2. For if the law of Moses, which was given at Mount Sinai by the ministration of angels, acting as Christ's messengers, was established

great salvation; which at the first ¹began to be spoken by the Lord, and was ²confirmed unto us by them that heard him;

4 God³ also bearing *them* witness,³ both with signs and wonders, and with divers miracles, and gifts⁴ of the Holy Ghost, according to his own will?

5 For unto the angels hath he not put in subjection the ⁵world to come, whereof we speak.

6 But one in a certain place testified, saying, ⁶What is man, that thou art mindful of him? or the son of man, that thou visitest him?

7 Thou⁷ madest him a little lower than⁵ the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:

8 Thou⁸ hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is not* put under him. But now we see not yet all things put under him.

9 But we see Jesus, who ⁹was made a little lower than the angels, for⁶ the suffering of death, crowned with glory and honour; that ⁹he by the grace of God should taste death for every man.⁷

A.M. cir. 4068
A.D. cir. 64.g Ro. 15 & Mar. 1:14.
15. Mat. 10 to Ac. 1:1.
12 Ps. 40, 10.g Mar. 16, 15, 20. Lu.
21, 24, 47, 48. Ac. 1:23;
8:1-11.7 Mar. 16, 17, 18, 20.
Ac. 20, 43; 14:31, 19, 11;
12, 15, 21, 15; Ro. 15:19;
1 Co. 12, 4, 11, 28.8 God being a co-
witness -- uniting his
divine and infallible
testimony with that
of the apostles. -- P.4 Or, distributions.
7 ch. 1:4, 6, 5; 8:6-13.
Re. 11, 15, 2 Pe. 3:13.A Ps. 8:4-6; 144:3 Job
7, 17, 18, 40, 17.7 Ps. 8, 5. Ge. 1:26-29;
2, 7-25. Ps. 2, 6. 1 Pe. 1:
20, 21. Phil. 2:6-11. Lu.
24, 26, 49, 18, 53, 12. Ac.
5:31. Mat. 4:4, 7.8 Or, a little while
inferior to.n Ps. 8, 6. Ge. 1:28. 1
Co. 15, 24, 27. Mat. 28:
18. Ep. 1:20-22. Phil. 2:
9-11. Col. 1:18; 2, 10, 1
Pe. 2, 22. ch. 1:2. Da. 7:
14. Mat. 17:27. Jn. 3:35;
13, 31, 7, 2.o Is. 7, 14, 11, 1:2, 53;
2:12. Ro. 8, 2. Ga. 4, 4.
Phi. 2, 7, 8. Mat. 1, 17-
25. Lu. 3, 2-7, 9. Mat.
1, 1-xxvii. Mar. 1, 1-16. Lu.
1, 1-xxiii. Jn. 1, 1-18.6 Or, by, Phil. 2, 8, 9.
Jn. 5:27; 10:17. Ro. 14:9.
Ac. 2:33. Ps. 21:3-6. Is.
53:10-12.p Jn. 3, 16. 12:32; 4:9.
10:12, 2 Co. 5:15. Re.
5:9, 1 Ti. 2, 6. ch. 9, 14, 28;
10:12, 14. Ro. 5, 8-10,
19, ver. 10-13.7 For every man
of the many sons
whom, as 'Captain
of their salvation,'
he condescends to glory.
See ver. 10, 11, -- C.A.M. cir. 4068
A.D. cir. 64.g Lu. 24, 26, 46. Ge.
18, 25. Ex. 34:7. Ps. 11, 6.
7, Ro. 3, 25, 20, 1 Co. 1:
21, 2, 7. Ep. 2, 7; 3, 10, 21.
Lu. 2, 14.7 Ps. 16, 4. Ro. 11, 36.
1 Co. 10, 31; 5, 6, 2 Co. 5:
18.3 Is. 2, 3. Zec. 2, 11.
Ro. 5, 19-21. Re. 7, 4, 9.
7 Is. 55, 4. Ac. 3, 15; 5:
31. Phil. 2, 5-9; 9, 20;
12, 2. Mi. 2, 13.u ch. 12, 2, 3; 5, 8, 9.
Mat. 3, 15. Lu. 13, 32, 34;
20, 42.8 Perfect. As an
example suited to his
people in their pre-
sented state of suffering,
and a sacrifice suffi-
cient to take away
their sins. -- C.v ch. 10, 10, 14; 13, 12.
Jn. 17, 19, 21. Ga. 4, 4. Jn.
1, 14. Ac. 17, 26.x Ps. 22, 20, 21, 8, 2. Mat.
28, 10. Jn. 20, 17. Ro. 8:
29.y Ps. 18, 2; 91, 2; 28, 8;
22, 8. Is. 50, 7, 9. ch. 12, 2.
Is. 1, 2.z Is. 8, 18; 46, 6, 53, 10-
12; 55, 9. Jn. 10, 29; 17, 6-
12.a ver. 11. Is. 7, 14, 11.
1. Jn. 1, 14. Ga. 4, 4. Ro.
8, 3. Phil. 2, 7.b Jn. 12, 31. Col. 2, 15.
1 Jn. 3, 8. Is. 25, 8. Ho.
13, 14. 2 Ti. 1, 10. 1 Co.
15, 54, 55.c Lu. 1, 74, 75. Ro. 8:
15, 2. 1 Ti. 7, 15. 49, 24-
26.d Mat. 1, 1-16. Lu. 3:
27-34. Ga. 3, 10. Ge. 2:
18.9 Gr. he taketh not
hold of angels, but of
the seed of Abraham
he taketh hold.e ver. 11, 14, 16. Phil. 2:
7, 8. Jn. 1, 14. Ro. 8, 3.
Ga. 4, 4, 5. ch. 4, 15, 16, 5;
12, 8, 9, 14, 28; 10, 10,
12, 14; 13, 12.

10 For ¹⁰it became him, ¹⁰for whom *are* all things, and by whom *are* all things, in bringing ¹⁰many sons unto glory, to make ¹⁰the Captain of their salvation ¹⁰perfect⁸ through sufferings.

11 For both ¹¹he that sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them ¹¹brethren;

12 Saying, I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee.

13 And again, ¹³I will put my trust in him. And again, ¹³Behold I and the children which God hath given me.

14 Forasmuch then as the children are partakers of flesh and blood, ¹⁴he also himself likewise took part of the same; that through death ¹⁴he might destroy him that had the power of death, that is, the devil;

15 And¹⁵ deliver them who through fear of death were all their lifetime subject to bondage.

16 For verily he took not on *him the nature* of angels; but he took on *him* ¹⁶the seed of Abraham.⁹

17 Wherefore in all things it behoved him to be made ¹⁷like unto *his* brethren, that he might

by divine authority and enforced with an awful sanction; and every contemptuous violation of any of its precepts, or act of wilful disobedience to the authority of God in it, was severely punished with death; 3. How can we expect to escape the judgments of God, in time or eternity, if, through carelessness or unbelief, we despise and reject the glorious gospel—which alone reveals, exhibits, and offers to us that spiritual, heavenly, and eternal salvation which was secured by the infinitely precious blood of Christ, and comprehends in it deliverance from so great sinfulness and misery, and an advancement to so great holiness, happiness, and glory as answers all our wants, and infinitely transcends all our conceptions: the first clear publication of which, without the veil of typical shadows, was begun in the personal ministrations of our Lord Jesus Christ himself on earth, and was further explained and confirmed to us Jews by his inspired apostles, evangelists, and others, who themselves heard him preach these glad tidings of salvation! 4. Yea, to assure us of the infallible certainty of their testimony, God himself attested their integrity and the truth of their doctrine by manifold miraculous operations and effects on the bodies of men, and by an abundant bestowal of spiritual gifts—such as prophecy, wisdom, knowledge, and utterance, speaking with or interpreting languages they never learned—which were dispensed by the Holy Ghost, in their different kinds and degrees, according to the insight of his infinite love. 5. But to proceed in our comparison of Christ with the holy angels, it is manifest that, in his mediatorial office, as well as in his divine Person, he is infinitely superior to them; for though God employed them as his heralds in publishing the law at Sinai, and employs them as ministering spirits to the heirs of salvation, yet he has not given them any headship or ruling power over the New Testament church, nor are its doctrines, ordinances, privileges, or blessings derived from or even published by them. 6-8. But the inspired psalmist David, when contemplating the magnificent works of God, breaks out into a rapture of admiration that God should so favour, support, and assist man; and, after a short debasement, constitute him the universal Lord and head of all his creatures, not one excepted—that he might conquer, subdue, and triumph over his enemies, overcoming all opposition and casting it beneath his feet. Now it is fully evident, from observation and experience, that never since the fall, neither mankind in general nor any particular one of them, has ever had an absolute and universal dominion over all things. 9. But though Jesus Christ has not yet put an end to all the opposition of his and his people's enemies, we

certainly know, from the testimony of inspired writers, and from the marvellous effusion of the Holy Ghost in his miraculous gifts and graces, and the wonderful effects of the gospel in convincing and converting multitudes, that he, in consequence of his debasement, obedience, sufferings, and death, in the place of all the world, Jews and Gentiles, is exalted to the highest glory, power, and authority—that he might be in full capacity to accomplish the great end of his death in its complete salvation. 10. For however offensive the doctrine of his debasement may be to carnal Jews, who only look for a temporal deliverer, it infinitely well became, and tended to the singular glory of, the justice, holiness, wisdom, goodness, and other perfections of God the Creator, Preserver, and last End of all things, and of his holy law and government, in bringing all true, humble, and regenerated men to their complete happiness in heaven, to prepare and consecrate his only begotten Son, as their Prince, Leader, and Author of eternal salvation, to his heavenly work of intercession and government, by his suffering on their behalf and in their stead. 11. For both Jesus the Redeemer, who, by his blood, purges away the guilt and filth of all sin, and we, his redeemed, who have accepted Christ, are, by the constitution of the promise of grace, one in the view of the law; and are partakers of the same human nature, in the same condition of weakness, trouble, and mortality; on which account Christ, however great and glorious, does, and in the last day will, more openly avow us, however mean and despicable, to be his brethren; 12. Engaging in the great work by his personal ministrations, and by his servants, will make known the glory and celebrate the praises of his perfections and counsels among *all people*, faithfully gathering through their communion with us in human affections, sufferings, and graces, he represents himself as trusting in God for support, assistance, success in, and reward of his work, and as ready to do whatever is necessary for our future or eternal salvation, who, as his spiritual children, were to be saved by faith. 14. Since therefore these children whom God has by faith called to be saved by him are equally partakers of immortal souls and mortal bodies as the rest of mankind, he also, having existed the Son of God from all eternity, did, in the fulness of time, assume a true human nature, with all its essential properties and sinless infirmities, into personal union with himself, that he, as their Kinsman-redeemer, in the same nature which sinned, might make a proper fulfillment to the law and justice of God; and that thus, by means of his meritorious death,

which he suffered in their room and stead, to take away their sins and the curse of the law, and to secure their happy resurrection and eternal life—he might entirely conquer, overthrow, and make void the power of that great destroying adversary the devil, who, by means of Adam's first transgression, had brought sin and death upon men, and has a limited empire over death, to inflict it upon obstinate and incorrigible sinners, and to be their everlasting portion in eternal death; 15. And that through his suffering of death he might destroy death in its destructive influence; and deliver all people from the sting, dominion, and terrors of it, and in due time give them a complete victory and triumph over it—even though their inward sense of guilt, the terrors of the Jewish dispensation, or heathen ignorance of a happy immortality, had long rendered the thoughts of their death enslaving and terrible. 16. For, to accomplish these important ends, he did not lay hold upon the nature of angels, by taking it into personal union with his divine, as if he intended to recover any of them who fell from their original holiness and happiness; but, passing by them, he laid hold on, and personally united to himself, the far inferior nature of man, as derived from the patriarch Abraham, to whom God promised that in his seed all the nations of the earth should be blessed. 17. From which it is plainly evident that, in order to Christ's duly answering the great design of his office as their Redeemer and Saviour, it was thought fit and necessary that he should partake of their nature in all its essentials; and be made in suffering, and everything but sin, like unto the people whom he was to bring to glory—that so, by his own experience of sufferings in their stead, he might be the better qualified, and the more feelingly engaged, to act the part of a compassionate, tender-hearted High-priest for them towards God, in making answerable to his Father's justice for their sins, and in securing and procuring peace and reconciliation for them. 18. And having thus experimentally endured the temptations of Satan and troubles of this world, as well as the weight of all heinous sins, and triumphed over them, he is the more fit and inclined to sympathize with, support, comfort, and relieve his brethren, when exercised with any like temptations, afflictions, or trials.

Ver. 3. *So great salvation.* This salvation was 'great,' (1) In the love from which it sprang. (2) In the means by which it was accomplished—the incarnation, death, and resurrection of the Son of God. (3) In the means by which it is applied—the Spirit of the living God. (4) In the disease of sin and ruin of death from which it delivers. (5) In the rest and glory to which it conducts. C.

Ver. 5. *The world to come* is not the future state following death and judgment, but the times of Messiah in this world.

be a merciful and faithful high-priest in things pertaining to God, to make reconciliation for the sins of the people.

18 For^a in that he himself hath suffered, being tempted, he is able to succour them that are tempted.¹

CHAPTER III.

1 Christ is more worthy than Moses, 7 therefore if we believe not in him, we shall be more worthy of punishment than hard-hearted Israel.

WHEREFORE,^a holy^b brethren, partakers of the heavenly calling, consider ^cthe Apostle and High-priest of our profession, Christ Jesus;

2 Who was ^dfaithful to him that appointed^d him, as also ^eMoses was faithful in all his house.²

3 For^a this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.

4 For every house is builded by some man; but he that ^bbuilt all things is God.

5 And ^cMoses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;

6 But Christ ^das a Son over his own house; whose^k house are we, ^eif we hold fast the confidence and the rejoicing of the hope firm unto the end.

7 Wherefore^a (as the Holy Ghost saith, ^cTo-day if ye will hear his voice,

8 Harden^a not your hearts, ^eas in the provo-

A.M. cir. 4068.

A.D. cir. 64.

g Lu. 24. 26, 46; 4. 1-13; ch. 4. 15, 16; 7. 25, 26.
1 He succours them:
1. By giving them confidence in his love and power. 2. By thus enabling them to withstand temptations. 3. By giving them patience and comfort in trouble. 4. By sending in due time deliverance.—C.

CHAP. III.

a ch. i. 3; 2. 9, 10, 14, 17, 18.

b 1 Co. i. 2, 9. c Co. i. 1. Ep. i. 1, 4. Phil. 3. 14. 15. Col. i. 2, 12. 2 Ti. 1. 9. 1 Pe. 2. 9. 2 Pe. 1. 10. 1. Th. 2. 7. 1 Th. 4. 4. c Ro. 15. 8. Mat. 15. 24. ch. 2. 17; 4. 14; 5. 5; 6. 20; 8. 11; 9. 11; 7. 26; 10. 21, 22.
d ch. 2. 17; 5. 9; 7. 28; 10. 23; 15. 50; 15. 16. 8. 29.
e 1 Gr. made; 1 Sa. 12. 6. ver. 5. Nu. 12. 7. 1 Ti. 3. 15.

2 See note ^a below.

3 ver. 1. 5. 8. 10. ch. 2.

4 Sec. 6. 12; 13. Mat. 10.

5 Is. 42. 5. ch. 1. 2, 10.

6 Ep. 2. 10. 12. Co. 5. 17.

7 Nu. 12. 7. Ex. 14. 31.

8 De. 3. 24. Jos. 1. 2; 8. 31.

9 De. 15. 18.

10 Ps. 2. 5, 7. 12. 1 Ti.

3. 15; 16. 15. 6. 7. ch. 4.

14. 10. 21. 16. 8. 35. 36.

Zec. 6. 12. Mat. 10. 18;

10. 25.

11 Co. 3. 16; 6. 10. 2.

Co. 6. 16. Ep. 2. 19-22. 1.

Ti. 3. 15. 1 Pe. 2. 5. Ep. 4.

12. 13. Col. 2. 27.

13 Mat. 10. 22; 24. 13.

Ga. 6. 9. Col. 1. 23. ch. 4.

14. 10. 23. 35. 36. 39. 11; 6. 12.

15 2 Sa. 23. 2. Mat. 22.

43. Ac. 1. 10; 2. 30. ver.

13. ch. 4. 7.

16 Ps. 95. 7-11. ver. 15;

ch. 4. 7. Pr. 27. 1. 2 Co. 6.

2. Lu. 19. 9. Ps. 119. 59.

60. Ec. 9. 10. Pr. 8. 17. 18.

55. ch. 2. 12. 23. 25.

17 c Ch. 30. 8. Je. 4. 4.

14. 6. 8. Eze. 18. 30; 31.

31. 11. ver. 12; 13. ch. 12.

29.

18 Ex. 17. 2. 7. Nu. 14.

22; 27. 20. 13. De. 6. 16;

29. 36.

19 The argument of

this section may be

thus stated:—Moses

was the executive

head of the old dis-

pensation. He was

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A.D. cir. 64.

highly honoured of God, to whom he was a faithful agent. The Jews gloried in their law on this account. Paul shows that these were only types of the gospel realities. Christ is as much superior to Moses as the son and heir is to the slave; as the founder of a community is to the community itself; as the builder of a house is to the house; as the Creator to the creature.

1 Ps. 78. 40, 41, 56. 1

Co. 10. 9.

2 Ps. 95. 10. Ex. 14. 11.

12; 15. 24; 16. 2, 3, 7; 17. 2.

3; 32. 7, 8. Nu. 11. 1, 4; 14.

24. 11, 22; 16. 3. 19. 41;

20. 3. 38. 1. 2. De. 9.

22. 4. 4. 5. 6. 9. 16; 17. 18.

13. 10. Ac. 7. 42, 44. Ps.

138. 18. 19. 20. 21. 22.

11. Ps. 95. 11. Nu. 14. 20.

21. 23. 30. 35.

12 Gr. if they shall

enter.

13 ch. 1. 3; 4. 1, 11; 11.

23. 12. 1. 15. Mar. 7. 21-

23. 24. 17. 9. Ro. 7.

5. 18. 7. 9. 13. 18. 36.

10 ch. 10. 24. 1 Th. 5.

14. Ps. 32. 7. 15. 55. 5. See

ver. 7.

15 Je. 17. 9. Pr. 28. 26.

Ro. 7. 12. Ep. 4. 22. ch.

12. 1. Ja. 1. 14.

16 Ep. 5. 30. Ro. 8. 17.

ch. 1. 24. 30. 12.

17 See ver. 5. ch. 6. 11.

18 Pe. 1. 5. Jude 1. Pr. 10.

25.

19 The full meaning

of this passage may

be ascertained by

carefully comparing

it with our Lord's

words in Ja. 1. 5. En-

durance—steadfast-

ness in faith, is the

endurance, not the

cause of our union

with Christ.—P.

10 See ver. 7, 8, 13, 36.

4. 7. Ps. 95. 7-11.

6 See ver. 9, 10. 1 Co.

10. 5-12. Nu. 14. 2-4, 11.

22; 26. 5.

11 De. 1. 36. 38. Ro. 11.

4. 5.

12 Nu. 14. 11. 22. 37.

26. 64. 65. Ps. 106. 24-26.

1 Co. 10. 5-12. Jude 5.

13 Nu. 14. 2-4, 11. 30.

De. 1. 34. 35.

14 ch. 4. 6. Nu. 20. 12.

De. 1. 32. 1. 38. 39.

Mar. 16. 16. 1. 1. 5. 10.

15. 7. 9. 2. Ch. 20. 20.

cation, in the day of temptation in the wilderness;

9 When^a your fathers tempted me, proved me, and saw my works forty years.

10 Wherefore^a I was grieved with that generation, and said, They do alway err in ^btheir heart; and they have not known my ways.

11 So I ^cswore in my wrath, They shall not enter³ into my rest.)

12 Take^a heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

13 But ^bexhort one another daily, while it is called To-day; ^clest any of you be hardened through the deceitfulness of sin.

14 For we are made ^dpartakers of Christ, ^eif we hold the beginning of our confidence stedfast unto the end;⁴

15 While it is said, ^cTo-day if ye will hear his voice, harden not your hearts, as in the provocation.

16 For^a some, when they had heard, did provoke: howbeit ^bnot all that came out of Egypt by Moses.

17 But with whom was he grieved forty years? ^cwas it not with ^dthem that had sinned, whose carcases fell in the wilderness?

18 And to whom swore he that they should not enter into his rest, ^ebut to them that believed not?

19 So we see that ^athey could not enter in because of unbelief.

during which the prophecies concerning Jews and Gentiles will be all fulfilled. C.

Ver. 11. *He that sanctifieth*, does not here signify 'he that maketh holy,' but he that by his own death separates his people from the world and dedicates them to God. See Jn. 17. 19: He. 10. 10, 14.—*Are all of one flesh and blood*, which his brethren had from Adam, which he received by the Holy Ghost, and by which, being himself without sin, he yet 'bore their sins in his own body on the tree.' See ver. 14. C.

Ver. 16. The word 'nature' is supplied by the translators, but the marginal reading is greatly preferable. Literally, it stands thus: 'For of angels he taketh not hold, but of the seed of Abraham he taketh hold.' C.

REFLECTIONS.—In the superior excellency of its principal preacher, in its manifold and marvellous attestation, and in the full and extensive salvation which it exhibits, the gospel far transcends the law of Moses. With great care and reverence, then, ought we to hear, receive, and retain it, and all the spiritual and eternal blessings which it conveys. To neglect so great a salvation is one of the most grievous sins, and exposes men to the most terrible wrath of God.—How astonishing is it that God should leave angels to perish in their sins, and fix his love upon men, and unite his Son to them! But never can we sufficiently adore the excesses of that love through which we behold him in our nature, for a time debased, suffering, and dead; and then gloriously exalted to his Father's right hand, as head over all things to his gospel church, and expecting till all his enemies be made his footstool. Infinite is the mercy that God should thus bring many sinful men, as his loved, blessed, and regenerated children, to eternal life through faith in Jesus Christ his Son. Yea, herein all his perfections are highly glorified, and his Son qualified to be an exalted intercessor and Captain of salvation. Delightful is Jesus' connection with us, as our elder Brother, and the source of all our sanctification, comfort, and victory over sin, Satan, fears, troubles, and death. And amazing is his Priesthood, and kind his manner of executing it. But great indeed are the effects of this love, that by the death of my divine Saviour I am made alive and free; and sin, devils, and death are conquered—that, by his tempta-

tions and trials, I am succoured under and delivered from mine! Since he, then, is merciful, let me always flee into his bosom; and since he is faithful, let me always adore and trust him.

CHAPTER III. Ver. 1. Since the great Author of the gospel is so much more excellent and useful than all the former prophets, and even angels, let me beseech you, my dear brethren by descent from Abraham, and, in the judgment of charity, brethren not only to me and all the saints, but even to Christ himself—separated to him by profession, devoted to his service, sanctified by his blood and Spirit, and tenderly called by the gospel to a state of union and fellowship with him, and to a full right to and anticipating possession of all the privileges of the new kingdom—more attentively to consider and seriously reflect upon the supereminent dignity of our Lord Jesus Christ, who, as the messenger of God, reveals to us the whole of the gospel truth which we profess, and as our great High-priest is the subject-matter thereof, who confirms and ratifies it by his death; and so is the author, life, and glory of our heavenly calling, and of our holy profession of his name, and of all our love to and hopes towards God through him; 2. Who being chosen, called, ordained, and sent by God to declare his whole will relative to the faith, worship, obedience, and salvation of the church, performed his work with a fidelity infinitely superior to Moses, his noted type, whom God himself attested as singularly faithful in publishing the whole system of laws and revelations given him, and in his whole government of his chosen people in the wilderness. 3. But, notwithstanding this honourable testimony, Christ is infinitely more honourable in himself, being not a mere man like Moses, but truly God-man in one person, and is worthy of infinitely greater honour, as he is the Former, Proprietor, Lord, and Head of the church, whereas Moses was but a member of it. 4. Nay, being the great Provider of all the materials, and Manager of all the affairs, of the Jewish or gospel church, for his own love, he can be nothing less than God himself. 5. And Moses indeed, not as a

lord or proprietor, but as a servant, acted most faithfully in delivering the laws and ordinances of God about everything relative to the Jewish church, that he and they might be the distinguished figures of the far more excellent things which were to be more clearly revealed under the New Testament. 6. But though Christ graciously condescended to take upon him the form of a servant in his human nature and office capacity, yet, in what he has done relative to the church, he acted not merely as a servant, but as his Father's equal and only begotten Son, Heir of all things, and Lord of it, as his house or family, which he secured with his blood, gathered and formed, furnished, ordered, and governs, by his Word and Spirit; and of which all of us are members who, being truly united to him by faith, may, notwithstanding all the tribulations which befall us, steadfastly persevere in the faith, profession, hopes, comforts, and holiness of the gospel.—7. To warn such of you as are but nominal professors against utter apostasy, and quicken real believers to hold on and hold out to the end in their holy profession of Christ and his gospel, let me remind you of the charge given by the Holy Ghost to our fathers in the days of David. Now immediately, and without delay, while the present season of God's mercy and patience lasts, and his messengers are sent to you, if ye would attend to, regard, and embrace what he says by them, for your spiritual and eternal advantage, 8, 9. Take heed that ye do not wilfully shut your eyes against his light, nor stop your ears against his voice, and resist his Spirit, and so harden your hearts against his fear, and against all his methods of wisdom and love, for your present and future happiness, as your forefathers did, by their provoking unbelief, strifes, and murmurings in the wilderness of Arabia. I tried them by diversified dispensations of providence; and they for forty years, beholding my marvellous work of mercy and judgment, often put my faithfulness, power, kindness, patience, and just wrath to the trial; as if they had doubted my ability and willingness to fulfil my promises or threatenings. 10. Therefore, being all that time sorely displeased, and at length wearied out, with their re-

CHAPTER IV.

¹ The rest of Christians is attained by faith. ¹² The power of God's word. ¹⁴ By our high-priest Jesus the Son of God, subject to infirmities, but not to sin, ¹⁶ we must and may go boldly to the throne of grace.

LET us^a therefore fear, lest, a promise being left us of entering into his^b rest, any of you should seem^c to come short of it.

2 For^d unto us was the gospel preached, as

peated and aggravated unbelief and insolent behaviour. I solemnly declared them incorrigible in the error and perverseness of their hearts, and obstinately ignorant of and inattentive to my doctrines, laws, and ordinances, or any upright, holy, and peaceable conversation. 11. And, to render my threatening absolutely irreversible, I swear by myself, that, on account of their high and numberless provocations obstinately persisted in, not one of them, from twenty years old and upward, except Caleb and Joshua, who were men of another spirit, should ever enter into Canaan, which I had promised to Abraham and his seed, as a land of quietness, peace, and safety, in which I myself, in the ark of the covenant, would dwell among them; but should every one of them disgracefully die in the wilderness. 12. Being therefore warned by these awful examples, left for our admonition, and excited by a consideration of the dignity of Christ's person and office, and of our near concern with him, and of the rich advantages we may hope for from him, take heed, my dear Christian brethren, examine and watch over yourselves to the utmost, lest at any time, through the influence of Satan, the world, and your own corrupt hearts, unbelief—which, proceeding from an habitually sinful temper of soul, by distrusting God, and giving him the lie, reflects the highest dishonour upon his authority, sincerity, uprightness, faithfulness, power, and grace, and is the most noted and effectual spring and root of obstinate and final apostasy from God, Father, Son, and Holy Ghost, who has all life in himself, and is the Author of all spiritual and eternal life to believers—should prevail in you. 13. And, as a mean of preventing this dreadful evil, not only guard against the first workings of unbelief and apostasy in yourselves; but, while your life and the day of gospel grace is continued with you, stir up and encourage one another, without delay, and upon every opportunity, to steadfastness in the faith, and to a holy and circumspect watchfulness against carnality of mind and negligence, and against the temptations of Satan, the allurements and terrors of the world, and everything which tends to carry you away from Christ and the gospel—lest any of you should be lulled asleep and stupefied, and so led aside from him through the guileful and treacherous influence of indwelling corruption, magnifying the terror of sufferings for his sake, and the advantage of worldly ease, pleasure, affluence, or safety, and with fair pretences varnishing over the destructive ways of sin. 14. And it is of the utmost consequence for preserving us from this deceitfulness of sin and hardness of heart, to take heed that we be indeed real Christians; for it is manifest that we have a happy partnership with Christ in his righteousness, Spirit, grace, and benefits, as persons vitally united to him, and interested in all that he is and hath, when we hold fast our spiritual subsistence in him, and steadfastly maintain, and to the end of our lives persevere in our holy profession of him against all opposition and danger. 15. Take heed therefore now to yourselves, and do all that in you lies to fortify one another against apostasy; and if, while life and opportunity are continued, ye would believe and obey what God inculcates upon you for your good, beware of contracting an insensibility and hardness of heart, as your fathers did when they provoked the anger of the Lord against them by their unbelief and rebellion in the wilderness. 16. For most of them, after they had heard the law awfully published by God himself at Sinai, and had received the instructions relative to their ceremonial worship, instead of being suitably affected by it, indulged themselves in the highest provocation against God; nevertheless, Caleb and Joshua were men of a better spirit and conduct, and entered into the promised land. 17. But with whom of these Israelites was God so highly offended forty years as to exclude them from the promised land of Canaan? Was it not with those *only* who had repeatedly and notoriously rebelled against him through unbelief, and whose dead bodies, on account of their wickedness, lay slain, like miserable and detestable objects, in the Arabian

desert through which they travelled to Canaan? 18. And against whom did God, in his just and awful indignation, swear that they should never be admitted to enjoy the privileges, peace, and blessings of that rest in Canaan? Was it not against those *only* who, notwithstanding all their professions and obligations, warnings and excitements, rejected God and his gifts by their unbelief? 19. It is therefore plain, from the whole, that unbelief was the root and spring of all their other provocations, by which they forfeited all right and claim to the promise of admission into the typical rest of Canaan.

Ver. 1. *Holy*. Separated from the world and dedicated to God. Such Christians are by profession, and, if that profession be sincere, such they are in reality. C.

Ver. 6. *Over his own house*. According as the Greek word is or is not aspirated, the translation will be 'over his house;' that is, over God's (ver. 4) or 'his own house;' that is, over Christ's. — *Whose house*. *House*, in this place, evidently signifies 'family;' in which sense it is consequently to be understood, ver. 2-5, from which this is a conclusion. C.

Ver. 7. These words, quoted from Ps. 95: 7, were uttered and written, instrumentally, by David; they are, however, attributed directly to the Holy Ghost, because 'holy men of old spake as they were moved by the Holy Ghost.' C.

Ver. 10. *I was grieved*. When 'grief,' 'wrath,' or other similar emotions are attributed to God, they are not to be represented as mere figures and accommodations and concessions of God to the language of men; but are to be understood as exemplified in Jesus, 'God manifest in the flesh.' C.

Ver. 13. This 'deceitfulness' appears in many forms, especially the following: (1) The temptation promises a blessing, as Satan promised god-like immortality to our first parents. (2) Pleads that it is so little, it cannot be rigorously dealt with. (3) That it is infrequent and easily repented of. (4) That God is merciful, and will not rigidly enforce his laws. (5) Sin is disguised under fair names: pride is called spirit; covetousness, care; ungodliness is called thoughtlessness. C.

REFLECTIONS.—In dignity how far, how inconceivably far, Jesus, the God, the Maker, the Lord, the Proprietor and Governor of the church, transcends Moses, a mere man formed by himself, a member, a servant in it! Faithful was he to his Father, who constituted him mediator. And worthy is he to be contemplated, adored, trusted, and rejoiced in, and openly professed. But unworthy are those to be held members of his church who are not living by faith, sanctified by his Spirit, and resting daily in his grace. Alarming and earnest are God's calls and invitations to men; indispensably necessary is a present attention to his voice, and acceptance of his favours; and fearful is our guilt, and dreadful our danger, if we harden our hearts, and contemn his offers of grace. In nothing does the deceitfulness of sin more appear than in men's obstinate unbelief. If it reign in our heart, there is no apostasy but may be expected in our life, and no plague or remorse will be too dreadful for our reward. Alas! what multitudes of gospel hearers perish in this sin! And who knows what numbers are, by a holy God, consigned over to the power of it, and to irreversible condemnation for it, even in this life.

CHAPTER IV. Ver. 1. Since therefore God, as a warning to us, dealt so severely with our fathers for their disobedience and unbelief, it ought to be our deep concern to maintain an awful reverence of his greatness, holiness, and justice, and a religious dread of provoking him—not to dismay and dishearten, but to excite us to the most diligent use of all appointed means, in a humble dependence on his grace, for our own and others' preservation from apostasy and its terrible consequences—lest, when God, who is the contriver and author of, and who delights in, this rest, as recorded, exhibited, and given to us in the gospel, a gracious promise of admission to a state of peace and lively fellowship with him through Christ, in truly evangelical worship and obedience in this world, and of a glorious peace in the world to come, ye should, through sloth and unbelief, reject and forsake that *promise* or *rest*, or seem to faint in your Christian course towards it: 2. For the gospel of salvation has been now preached to us, as it was more obscurely to them; but the precious truth of God did not in the least turn to the real advan-

well as unto them: 'but the word preached¹ did not profit them, ²not being mixed with faith in them that heard it.

3 For^a we which have believed do enter into rest; as he said, ^bAs I have sworn in my wrath, if they shall enter into my rest: although the works were^c finished from the foundation of the world.

tage of many of them, when they heard it by Moses, or other inspired messengers of God; because they did not closely apply and appropriate the same to their hearts, and feed thereon by faith as the nourishment of their souls, and no more will that which we hear be eventually profitable to us unless we receive and digest it by faith. 3, 4. But as all entrance into God's promised rest is by believing, so those of us who have by a true and lively faith received and rested on Christ alone for salvation, do enter into a state of spiritual and evangelical rest and peace with God through him, according to the light and grace of the New Testament dispensation; and we now, by faith and hope, in gospel worship enter into the heavenly rest, as a pledge and assurance of our personal entrance into the full enjoyment of it in due time; for by comparing the several passages of Scripture which speak of God's rest, it is plain that there remains for us New Testament believers a rest far more excellent than that of Canaan. Even God's oath, excluding the unbelieving Hebrews from Canaan, supposed that all true believers should enter into his rest; so that there was a rest promised 2500 years after the rest of the creation had taken place, on the seventh day of the week and of time. 5. And, moreover, this oath, as it stands in David's psalm, must not be understood as merely relating to the Hebrews' entrance into Canaan, which had taken place more than 400 years before, but also to a rest which then remained to be entered into. 6. Since, then, God's threatening against them who believed not implied that some should actually enter in, and those to whom that typical rest was first preached, through their unbelief, did not enter; 7. Therefore God, by David, fixes another day of entering into his rest, and calls the Jews carefully to improve it, plainly intimating that what is there said related to a rest which was to be enjoyed long after they were in possession of the promised land: 8. For if Joshua, the son of Nun, that noted type of our Lord and Saviour Jesus Christ, had put the Hebrews into the full possession of the rest ultimately intended in that psalm, the Holy Ghost would not, by David, have mentioned another season in which the Hebrews who dwelt in possession of Canaan were to seek a further rest, which could be no other than that which, being typified by the former, was to be introduced by Jesus Christ the Messiah. 9. Since therefore neither the rest of the seventh-day sabbath, nor the rest of the settlement in Canaan, could be intended by that TO-DAY mentioned by David, it is evident there must still remain, under the gospel state, a more complete and glorious rest, typified by the former, which is to be inherited by the true people of God, and which includes a spiritual rest by faith in Christ from Jewish ceremonies—from the law as a covenant—and the holy and joyful rest of the New Testament sabbath, in commemoration of his resurrection; and principally that heavenly rest of perpetual and immediate communion with Christ, of which all the preceding rests are but types, pledges, or foretastes. 10. For our Lord Jesus, having finished his obedience, sufferings, and death, rose again, and took possession of his heavenly glory, and so rested from his labours of securing our eternal redemption; even as God, when he had finished his work of creation, rested on the seventh day, and formed no more new kinds of creatures. And every believer who has entered into the spiritual rest of the gospel state and New Testament sabbath, ceases from loving or wilfully practising his former works of wickedness, and from resting on his once-beloved works of self-righteousness; and when, after finishing his course of obedience, conflicts, and trials, he enters into the complete and heavenly rest, he will perfectly cease from everything selfish, sinful, or troublesome. 11. Since, then, there remains for us a rest inexpressibly more safe, sweet, glorious, and lasting than that of Canaan, let us, in the use of all appointed means, and in dependence on divine grace, with the utmost diligence labour to overcome all difficulties, and break through all oppositions and discour-

4 For he spake in a certain place of the seventh day on this wise, 'And God did rest the seventh day from all his works.

5 And in this place again, 'If they shall enter into my rest.

6 Seeing therefore 'it remaineth that some must enter therein, and they to whom it³ was first preached 'entered not in because of unbelief:

7 (Again, he limiteth a certain day, saying in David, 'To-day, after so long a time; as it is said, To-day if ye will hear his voice, harden not your hearts.

8 For 'if Jesus⁴ had given them rest, then would he not afterward have spoken of another day.

9 There remaineth therefore a 'rest⁵ to the people of God.

10 For 'he that is entered into his rest, he also 'hath ceased from his own works, 'as God 'did from his.)

11 Let⁶ us labour therefore to enter into that

A.M. cir. 4068.
A.D. cir. 64.

1 Ge. 1.3; 2.2, &c.
2 Ps. 95.11; ch. 3.13.

3 ch. 3.16, Ro. 9.6-8;
11.1, 2.5, 7, 2 Ti. 2.19, Jn.

10.27-29.
4 ch. 3.18, 10, Ro. 11.

20.25, Jn. 3.18, 36, 1 Jn. 5.
10.25, Ps. 95.7, ch. 3.7, 15.

5 Jos. 1.1-xxi. Ne. 9.
22, 24, Ps. 78.55; 105.44;

135.12, Ac. 7.45.
6 Jesus. That is,

Josiah, whose name in Greek is Jesus.—C.
over. 1.3, Ga. 4.4-6; 5.

1. Is. 11.10, Zep. 3.17.
Eze. 34.14, 25, Jn. 3.30.

Ac. 13.40, Ro. 1.17, 7.
14-17; 14.13; 21.3, 4. Is.

57, 58, 59, 60.
7 Or, keeping of a

sabbath.
8 See ch. 1.3; 4.14; 8.
1; 10.12.

9 Jn. 19.30, Re. 1.18.
Lu. 24.26, 49, or 1 Pe. 4.
1, 2.

10 ver. 3, 4. Ge. 2.1, 2.
Ex. 20.11; 31.17, 19.

11 See ver. 1, ch. 3.19.
2 Pe. 1.10, Mat. 7.13; 11.
12, 28, Lu. 13.24.

* The dignity of the Jewish high-priest, his close converse with God, his sacrificial and intercessory work, all prescribed by divine authority, added vastly to the dignity of the Old Testament dispensation, and gave it a strong claim on the acceptance and veneration of the Jews. Paul here proceeds to

A.M. cir. 4068.
A.D. cir. 64.

show that to this also there is a parallel in the Christian dispensation. In it there is a high-priest infinitely more exalted in person, and more successful in work than the Jewish. The latter was only a type of the CHRIST—the divine High-priest.—P.

7 Jn. 1.1, 1 Jn. 5.7, Re. 19.13, or Jn. 6.63, Ps. 147, 191, 19, 11.

8 Ec. 12.11, Is. 11.4; 49.2; 55.11, Je. 23.29, Ac. 2.37, 1 Co. 14.24, 25, 2 Co. 2.16; 10.4, 5, Ep. 6.17, Re. 1.10; 19.21, Ro. 2.16.

9 Quick Living: receiving life from the Spirit of God.—C.

10 Job 26.6, 24.21, Ps. 33.13-15; 34.15; 90.8; 139.2, 11, 12, Pr. 15.3, 11.

11 Je. 23.23; 17.10, Jn. 21.17, Re. 12.13, 17, 20.

12 Jn. 5.22, 28, Ac. 17.31, Ro. 14.9-12, 2 Co. 5.10, Re. 20.12, Ec. 12.14.

13 ch. 3.12, 17, 20, 5; 10.6, 20, 8; 9.12, 24; 10.21, 13, 20, Ps. 110.4.

14 ch. 3.6, 14; 6.11; 10.23, 24, 25, 7-9.

15 See note * in first column.

16 ch. 2.17, 18, Ho. 11.8, Is. 53.4, 5, Lu. 22.28, Phi. 2.7, 8.

17 2 Co. 5.21, ch. 7.26; 9.28, 1 Pe. 2.22, 1 Jn. 3.5, Da. 9.24.

18 Ep. 2.18; 3.12, ch. 10.19-22, Mat. 7.7-11, Jn. 16.23, 24, Is. 55.6, Am. 5.4.

rest, lest any man fall after the same example of unbelief.⁶

12 For 'the word of God is 'quick,⁷ and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.

13 Neither⁸ is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom 'we have to do.

14 Seeing⁹ then that we have a great High-priest, that is passed into the heavens, Jesus the Son of God, let us 'hold fast *our* profession.⁸

15 For we have not an high-priest 'which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, yet 'without sin.

16 Let⁶ us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

agements, that we may here enjoy all the refreshing and delightful privileges and blessings of the gospel state, and hereafter arrive at the still more refreshing and delightful heavenly glory; and stir up one another to seek after it—lest, through our slothfulness, carnal fear, and unbelief, we should fall short of it, as the Israelites in the wilderness, notwithstanding their distinguished relation to God, fell short of the rest in Canaan through their unbelief and cowardice. 12. And there is the greatest reason to maintain a godly jealousy over ourselves and one another, and there is noble encouragement for the utmost care and caution; for our Lord Jesus Christ, as the *Word of life*, has life in himself, and is the author of it to others; and the written Word, by the Spirit, has a quickening virtue to raise dead souls: yea, Christ, who is the almighty, omnipresent, omniscient, and heart-searching God, renders it a powerful mean of convincing the conscience, searching and affecting the whole heart, and subduing every thought and affection to the obedience of himself. 13. Nor can any of us escape his critical observation, or the searching influence of his Word, there being no creature, of whatever rank or kind, that lies concealed from his all-comprehensive view; but all persons and things, even the most secret thoughts, desires, hopes, and fears, tempers and dispositions, are most evidently exposed and clearly manifested to the critical and all-seeing eye of him to whom we must give an exact account of our state, qualities, inclinations, and conduct, in the last judgment. 14. Since therefore it is so dangerous to despise, neglect, or apostatize from the truths of the gospel, and since we have in this Jesus Christ, our present Observer and future Judge, so incomparable a High-priest, inconceivably great, divine, and excellent; thoroughly qualified for and exalted in his office—the most difficult and fundamental part of which he has performed on earth, and the remainder of which he is now executing in heavenly intercession for us,—let us be thereby encouraged in the exercise of faith, love, and holy obedience, and with steadfastness, diligence, and constant perseverance, to maintain a free and open confession of him, and professed subjection to him. 15. Nor is this our glorious High-priest less willing than able to sympathize with and relieve us under all our distresses; nor is he, even in heaven, insensible of or unaffected with our wants and weaknesses, miseries and dangers; but having, in his state of humiliation, experimentally known whatever we undergo in our temptations and troubles, though without sin, he is at once infinitely fitted to be our pattern in bearing them, and to sympathize tenderly with us in them, and to take away the iniquity which we unavoidably fall into by means of them. 16. Let us therefore, in view of his superlatively excellent and efficacious Priesthood, and his execution of it, in offering himself a sacrifice to honour God's justice, and make atonement for our sins, and

his continual intercession for us at his right hand, boldly draw near to God by faith, in prayer and every other ordinance of gospel worship—since he is now seated, not on a throne of justice, to execute deserved justice upon us, but on a throne of free and condescending mercy and grace, to commune with and bless us—that, with familiar and holy freedom, and humble confidence in him, as our reconciled God and Father, we may ask of and receive from him the most merciful forgiveness of our sins, and compassionate relief under all our straits and miseries; and, finding favour in his sight, may obtain all gracious assistances and supplies, in every season of want, difficulty, trouble, temptation, or danger, especially the most perplexing.

Ver. 2. *For unto us, &c.* Rather, 'For we also have received good tidings as well as they—the of an earthly and typical rest; we of tribulation on earth, Jn. 16. 33, of peace and rest in heaven. C.

Ver. 3. *For we who have believed do enter into rest*, being read as a parenthesis, the union between ver. 2 and remainder of ver. 3 will be apparent. The Word preached did not profit the unbelievers, 'as he said, I have sworn, &c.—The dignity of Moses was eminently displayed as the leader of Israel to the rest of Canaan. In this respect Christ is compared with him, and his glory, as antitype, shown to be infinitely greater than the type. Moses was not entirely successful: the rest of Canaan besides, even for those who survived to enter it, was imperfect and temporary. Christ's Leadership, on the other hand, is entirely successful: and the rest into which he conducts his people is perfect and eternal. P.

Ver. 9. There is a sabbatism, a holy rest, yet to come, distinct from the sabbath-rest of creation, which even unbelievers may enjoy, and distinct from the Joshua rest, from which unbelievers were, by the oath of God, excluded. C.

Ver. 10. *He that is entered into his rest*, is rendered by Brown and other eminent expositors 'every believer;' and 'his own works' are (ver. 10) understood to signify his former works of wickedness, self-righteousness, conflicts and trials. 'But surely if 'every believer were already entered into the rest spoken of, there were no use in exhorting him to 'labour to enter' into it; see ver. 11. Nor can ceasing from 'works of wickedness' or 'self-righteousness' be justly drawn into comparison with God's ceasing from his works of creation! The rest spoken of is, therefore, that rest from labours and troubles into which they 'who die in the Lord' (Re. 14. 13) do immediately enter, 2 Co. 5. 8, and in which they shall be found 'when the Lord Jesus shall be revealed from heaven with the angels of his power, 2 Th. 1. 7; Mat. 25. 32-46. C.

Ver. 12. *The word of God.* As Paul never calls Jesus 'the Word of God,' though that title is given to him by John (Jn. 1. 1; 1 Jn. 3. 7; Re. 19. 13), and as the phrase is justly applicable to the revealed Word, written or spoken, of the qualities of such revealed Word Paul appears here to speak. Nor is it reasonable, or agreeable to the manner of the Scripture, to interpret it, with Pyle and others, equally of Jesus, the Word incarnate, and of Scripture, the word written or uttered.—*Soul*, when contrasted with 'spirit,' signifies the living principle, with its appetites, desires, and feelings.—*Spirit*, when contrasted with 'soul,' signifies the thinking, immaterial part, which is separable from the body, and lives independently of destructible life, Ec. 12. 7; Lu. 24. 39. C.

REFLECTIONS.—Graciously has God maintained his gospel in the world all along since Adam's fall, though in different degrees of light. And when it is now set before us in its fulness and clearness, we ought carefully to beware of contemning and rejecting it. Alas! what multitudes hear it without ever being profited by it!—No hearing, without cordial believing, will avail to the salvation of our souls. And unless we immediately

receive and digest what we hear, God may quickly swear in his wrath that we shall never enter into his rest.—Greatly preferable to that of Canaan, yea, infinitely excellent, is that spiritual, evangelical, and eternal rest into which true believers enter along with Christ!—Powerful and efficacious is God's written Word in the hand of Christ, the living and life-giving Word. With divine efficacy it penetrates into men's souls, for their conviction, reformation, and comfort; or for their condemnation and confusion. And infinitely awful, almighty, and heart-searching is he himself, to whom we must quickly give an account in the last judgment. But blessed be God, that while he is his Son, he is our great atoning and interceding High-priest and Almighty Saviour; and that, having had a sinless experience of our temptations and troubles, he is qualified with the tenderest compassion towards us, and is ascended into the highest heavens, now to appear in the presence of God for us. His character and work powerfully and delightfully encourage to steadfastness and openness in our Christian profession, and to familiar boldness in our dealings with God. Let then all my requests and hopes of pardon, help, comfort, and glory, depend on JEHOUAH'S grace and Jesus' merits.

CHAPTER V. Ver. 1. To encourage us to improve the grace and power of our glorious and ascended, but affectionate and sympathizing High-priest, in such holy reverence and confidence in approaching to God, let us consider that, even under the typical dispensation, every high-priest was sanctified and set apart to his office from among the children of Israel, as one who partook of the same nature with themselves, and was appointed to represent and transact for men with God—that in their name and stead, and for their benefit, he might present to him all their legal offerings and sacrifices, animate or inanimate. 2. And thus the multitude of infirmities, sinful or natural, with which he was compassed about, did require, and, as it were, qualify him to bear with and readily atone for the sins of others, which had been committed through ignorance or mistake: 3. On account of which infirmities he was required to offer up sacrifices for his own sins, as well as for the sins of the people.—4. And it was further necessary that no man should assume to himself the office of priesthood till he had a most plain and manifest call from God to it, as Aaron and his sons had. 5. 6. In like manner Jesus Christ—who in our nature made atonement for our sins by the sacrifice of himself, that our persons and prayers might be accepted of God, as presented by and through him, and who, in his state of humiliation, experienced every sinless infirmity and temptation, that he might manifest the greatest forbearance and compassion to ignorant and wandering sinners; and who, having no sin, had no occasion to offer up any sacrifice for himself, but only for his people—

CHAPTER V.

1 The authority and honour of our Saviour's priesthood. 11 Negligence in the knowledge thereof is reprov'd.

FOR every^a high-priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins:

2 Who^b can have compassion on¹ the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.

3 And^c by reason hereof he ought, as for the people, so also for himself, to offer for sins.

4 And^d no man taketh this honour unto himself, but he that is called of God, as *was* Aaron.

5 So also ^eChrist glorified not himself to be made an high-priest; but he that said unto him, Thou art my Son, to-day have I begotten thee.

6 As he saith also in another place, ^fThou art a priest for ever after the order of Melchisedec.

7 Who in the days of his ^hflesh, when ⁱhe had offered up prayers and supplications, with strong crying and tears,² unto him that was able to save him from death,³ and ^jwas heard in⁴ that he feared;⁵

8 Though^k he were a Son, yet learned he obedience by the things which he suffered;

9 And ^lbeing made perfect, he became ^mthe

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CHAP. V.

a ch.2.17,8.3,4,7,27;
9.10.11,14.14 with Ex.
xxviii. Le.1-xxvi.
b ch.2.18; 4.15, with
Nu.15.22-29, ch.7.28.
c Or, can reasonably
bear with.
d Le.4.3; 9.7; 16.6, 17.
ch.7.27.
e ch.26.16, 18.1 Sa.
13.9. 2 Sa. 6. 6. 7. with
Ex. 28. 1. Nu. 16. 40. 1.
ch.23.13. Je.23.32.
f In. 6.54. with Ps. 2.
7. ch.1.5. Ac.13.32. Pr.
8. 23-31. Mi. 5.2. In.1.
14; 15.16. Ro.8.3.
g Ps.2.7; 110.4. ch.6.
20; 7.3. 15.17. ver.10.
h Ro. 8. 3. Ga. 4. 4.
Mat.8.20. 2 Co.8.9.
i Ps.xxii. lxi. Mat.
26.38-44. 53. 27. 46, 50.
In.17.13-27.
j The cause of the
'prayers,' 'supplications,'
'strong crying and
tears' of the in-
carnate Lord cannot
be understood unless
he is viewed as 'bear-
ing our sins in his own
body,' and the fuller
description of his spir-
itual agonies may be
found prophetically
set forth throughout
the book of Psalms.
See Lu.22.42, 43. Ps.
xxii. &c.—C.
k To save him
from death does
not signify to save
him from the fear, but
from the power of
death, which earnest
anxiety of our Lord
was not simply per-
sonal, but included
the deliverance of
his whole church.—C.
l Lu.22.43. Ps.22.1.
In.17.13-27.
m Or, for his piety.
n Phi. 2. 6-8. ch.1.5.
8. 3; 6. 2. 10. Zec. 13. 7.
Mat. 2.15. 17. 27.
o Lu.13.32. ch.2.10.
Da.9.24. In.17.4.
p ch.12. 2. Ps.68.18.
Is.45.17. 22.24. 24.55. 41.
49.6. Mat.1.21. 1 Th.1.1.
10. Ps.72.17. In.10.28.
ch.9.12. 10.14.
q He feared—not as

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CHAP. VI.

a sinner, not as a
slave, but revered
as an obedient Son.
Such 'fear of the
Lord' is the beginning
of wisdom.—C.
b Is.1.19; 55.3. Zec.6.
15. Is.62. 12. Lu.1.74.
75. 1 Th.2.14.
c ver.6, ch.6.20; 7.15.
17.3. Ps.110.4.
d Mat.13.15. In.16.
12. 1 Co.3.1, 2, 2 Pe.3.16.
e Hard to be utter-
ed. Hard to be ex-
plained; not on ac-
count of any special
difficulty in them-
selves, but because
of your dulness of hear-
ing when we expound
the Old Testament
types of our Lord.—C.
f 1 Co.3.1-3. ch.6.1.
10. 32. 1 Pe.2.1, 2, 9. 1 Th.
3.10. 2 Co.5.18-21.
g Or, hath no ex-
perience.
h Ro.1.16. 17.3. 21. 2.
Co.3.5. 18-21. Ep.1.
15. 1 Th.5.1-4.
i 1 Co.3.1, 2. 14. 20.
Ep.4.14. 1 Co.11.1.
j Or, perfect.
k Or, of an habit or
perfection.
l 1 Co.2.6. 15. 17. 1 Th.
11. Ep.4.13, 14. Phil.
15.
m CHAP. VI.
1 Therefore. Be-
cause you have been
inattentive to spiri-
tual things, and are
still but babes.—C.
n Phi. 3.12-15. ch.5.
12-14. Ep.4.13, 14. 1 Co.
14.20. 2 Co.5.13.
o Or, word of the
beginning.
p 1 Co.2.10. 1 Co.3.10.
11. Mat.24.
q Is.55.7. Mar.1.14.
Ac.2.38. 39. 3. 19. 20. 21.
1 Pe.1.21. In.14. 1; 20.
31. 1 Th.5.9-13.
r ch.9.14; 11.6. Ga.5.
19-21. Mat.15.19. Ro.
1.28-32. 10.19-17. 5.6.
21. 23. 8.6. 1 Th.5.6. Re.
3.1.
s Ac.19.4-6; 8.16, 17.
Mat.28.19; 19.15. with
Le.1-xxvi.

author of eternal salvation unto all them ⁿthat obey him;

10 Called^p of God an High-priest after the order of Melchisedec.

11 Of^q whom we have many things to say, and hard to be uttered,^r seeing ye are dull of hearing.

12 For^s when for the time ye ought to be teachers, ye have need that one teach you again which ^tbe the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

13 For every one that useth milk ^uis unskilful⁷ in the ^vword of righteousness; for he is ^wa babe.

14 But strong meat belongeth to them that are of full age,⁸ ^xeven those who by reason of use⁹ have^x their senses exercised to discern both good and evil.

CHAPTER VI.

1 He exhorteth not to fall back from the faith, 11 but to be steadfast, 12 diligent, and patient to wait upon God, 13 because God is most sure in his promise.

THEREFORE,¹ leaving^a the principles of the doctrine² of Christ, let us go on unto perfection; not laying again the ^bfoundation of ^crepentance from ^ddead works, and of faith toward God,

2 Of^e the doctrine of baptisms, and of lay-

did not, in his incarnate state, by any private act of his own, assume to himself the honour of the gospel high-priesthood; but was from eternity called and appointed to it by his Father, by whom he was from eternity begotten, and by whom, in his resurrection from the dead, he was attested as his only necessary and essential Son; and who, in the most solemn manner, declared him an eternal Priest, without predecessor or successor, after the high order of Melchisedec, and not after the inferior order of Aaron; 7. Which glorious High-priest, while in our world, compassed about with the sinless infirmities of human nature, and overwhelmed with the most fearful pressures of divine work on our account—did, in the most fervent, humble, and pathetic manner, present his addresses and entreaties to God his almighty Father, who, if willing, could have delivered him from the terrors of death; and, on account of his holy reverence, had his prayers accepted; and, in answer to them, obtained proper assistance under, seasonable deliverance from, and the happy issue of, his sufferings in the glory of God, and the redemption of his church.—8. Though he was the eternal Son of God, the same in nature and perfections with the Father, and infinitely dear to him, yet, having condescended to the office of High-priesthood, and assumed our nature, that he might therein execute it, such was his zeal for the glory of God, and love to all men, that he submitted, in the exercise of faith, patience, self-denial, resignation, humility, and readiness of mind, practically to learn what and how good it is to obey his Father's commands, even unto the death of the cross; yea, to learn, by severe experience, what difficulties and distresses, and yet rich advantages, attend obedience; and how to sympathize with us in our sufferings. 9, 10. And having completed his whole obedience and suffering, and being thereupon fully consecrated to the high intercessory work of his Priesthood, he became the procuring and efficient cause of eternal salvation from everything sinful or miserable, and to everything holy and happy, to all such as diligently hearken and yield up themselves to him as the Captain of their salvation—whom God has represented and styled a Priest, not constituted after the order of Aaron, but after the superior order of Melchisedec: 11. Concerning whom, in his kingly, but especially in his priestly office, in which he typified our Redeemer, we gospel preachers have many important things to deliver, which, on account of your remaining sloth,

ignorance, and rigid attachment to the ceremonial law, can scarcely be yet rendered plain to your minds. 12. For—when considering the great advantages for instruction which have been afforded you, and the time ye have enjoyed the gospel dispensation, ye ought to have been capable of instructing others in the knowledge of Christ—ye have made so little proficiency, that ye need to be taught over again the plain fundamental principles of the Christian faith, revealed in the infallible dictates of the Old and New Testaments; and some of you have so declined in knowledge, that no instructions can suit your capacity but the most easy and familiar articles of Christianity, being unable to understand the more mysterious points, how all the ancient types are accomplished in the person and offices of Christ. 13. For every one who has no appetite for or ability to understand anything but the first principles of the doctrines of Christ, is very inept at understanding, receiving, and improving the great truths of the gospel—in which the righteousness of God is revealed from faith to faith, and Christ is represented as the end of the law, moral and ceremonial, for righteousness to every one that believes, and in which we are taught to live in the practice of righteousness, as persons united to and justified in Christ. 14. But the more sublime doctrines are most fit for the nourishment of those believers who are far advanced in the knowledge of the truth, and who, by much consideration and experience, and by much reading, hearing, meditation, and prayer, have their spiritual senses qualified to discern and distinguish between what is good or bad, true or false, beneficial or pernicious, and know how to choose and embrace the one and refuse the other.

Ver. 4. Honour—that is, 'office,' as the Greek word is often used.—Note. This text can never be tortured into the service of the papal succession; for the question is merely concerning the appointment of a Jewish high-priest, who was superseded by Christ; and Christ, no doubt, has many ambassadors, but can have no successor, because 'he is a priest for ever,' ver. 6; ch. 7. 17, 24. C.

Ver. 8. Had the 'obedience' of Christ in his human nature been without learning and suffering, he had neither been an example nor a sacrifice for men in a state of learning and suffering. C.

Ver. 9. Made perfect. As 'an example,' by passing through all the conditions of human nature, yet without sin; as a 'sacrifice,' both in the spirit and in the body; and as a 'Saviour,' by finishing his appointed course of humiliation, and arising from the dead in power. C.

REFLECTIONS.—No sin can be pardoned without an

atonement Saviour. And wonderful are the glories of Jesus Christ our great High-priest and atoning sacrifice! How divinely high, holy, and pure; and yet certainly bone of our bone, and flesh of our flesh, and compassed about with all our sinless infirmities! Solemn was his call to his work, and high his order, yet deep his condescension and self-abasement.—Fervent and successful his prayers, great his sufferings, and perfect his obedience. And by all these he becomes the complete Author of eternal salvation to all them that obey them. No true happiness can be had without holiness as an ingredient of it. Alas! that after all the discoveries of him in the gospel, many should have such indistinct conceptions of him, and be so indolent in improving the means of grace offered them! And transcendent is his mercy in providing food for weak as well as for strong Christians in his Word. But how great must be their presumption, their danger, who intrude themselves into the ministerial office, when Christ entered not on his without his Father's call!

CHAPTER VI. Ver. 1, 2. But since it is unworthy of Christians to be always babes in knowledge, let us, for the present, forbear insisting on the fundamental principles of Christianity—such as an evangelical grief for and turning from sinful courses, which mark men spiritually dead and prepare them for eternal death; and of a cordial belief of God's being and perfections, and humble trust in him for the accomplishment of all his promises (which two points were figured out by the ancient ceremonial washings, and the laying on of hands on the heads of the sacrifices); and of the resurrection of both righteous and wicked at the last day, to receive their everlasting reward; and of the general judgment consequent thereupon, in which men's eternal happiness and misery shall be finally and irreversibly determined by Christ: and let us discourse of, and embrace with holy care and diligence, those great mysteries of the gospel relative to the person and offices, particularly the High-priesthood of our Redeemer. 3. And this, by the direction and assistance of God, I shall quickly proceed to, in order to prevent your apostasy from him. 4-6. For if professed Christians, who have been once remarkably enlightened in the knowledge of gospel truths by his Word and Spirit, in his common and miraculous operations, and have had a remarkable inward experience of the powerful

ing on of hands, and of resurrection of the dead, and of eternal judgment.

3 And^a this will we do, if God permit.

4 For ^{it} is impossible for those who were once^b enlightened,³ and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

5 And ^{have} tasted the good word of God, and the powers of the world to come,

6 If they shall fall away, ^{to} renew them again unto repentance; seeing they ^{crucify} to themselves the Son of God afresh, and put ^{him} to an open shame.

7 For^c the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by^d whom it is dressed, receiveth blessing from God:

8 But^e that which beareth thorns and briers ^{is} rejected, and ^{is} nigh unto cursing; whose end ^{is} to be burned.

9 But, beloved, ^{we} are persuaded better things of you, and things that accompany salvation, though we thus speak.

10 For ^{God} ^{is} not unrighteous to forget your work and labour of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister.

11 And we desire that every one of you do

virtue and sweetness of God's word, and of the powerful operations of the Holy Ghost, peculiar to the New Testament church, wilfully apostatize from the profession of the gospel to Judaism or heathenism, they absolutely reject the only remedy which God has appointed for their recovery, and provoke him to abandon them to a desperate voluntary blindness of mind and hardness of heart, leaving no room for an effectual renovation and recovery to any true and saving repentance—because they practically approve the wickedness of those who crucified the eternal Son of God, and persecute him in his members; yea, manifest that they would again crucify him as a noted impostor, if they had opportunity; and after distinguishing trials of the power, excellency, and sweetness of his truths, openly renounce them, and him in them, as if they had found him as infamous and deceiving as ever his enemies pretended. 7, 8. For, to compare professed Christians to fruitful and barren soils, those who, being inwardly renewed by God's grace, bring forth fruits of righteousness, which are, by Jesus Christ, acceptable to God, and for the praise of his glory, shall be further owned and blessed of him with his spiritual favours and influences, that they may still more abundantly increase in faith, love, and holy obedience, and become more and more meet to be partakers of the inheritance of the saints in light; but they who partake only of the forementioned illuminations, external means and advantages, without a habit of true grace in their soul, and produce nothing but unbelief, impenitence, hardness of heart, and the entangling, hurtful, and self-ruining fruits of wickedness proceeding therefrom, are on the very point of falling under the immediate execution of God's curse upon them, and of being in time and eternity left to their own doings. 9. But as to most of you, whom I look upon and love as sincere believers, beloved of God, I am confident that ye have experienced better things than the above-mentioned privileges, attainable by reprobates—even the special and saving blessings of repentance, faith, justification, and others, which flow from vital union with Christ, and really secure and issue in eternal salvation; though, for your warning and the awakening of false professors, I have suggested to you what terrible apostasy and ruin men may fall into after distinguished appearances of grace. 10. And my persuasion of your perseverance and eternal happiness is founded on the stability of the

promise of grace; for God, who is equity and truth itself, never did, nor will, unfaithfully violate his promises of gracious rewards, to be conferred through the faith of men; nor will he be unmindful of those acts of holiness and righteousness by which ye have manifested your faith in, love to, and regard of his person, honour, and authority; and particularly of that compassion, tenderness, and liberal assistance which ye have and still do manifest to his despised and afflicted saints, in these days of poverty, peril, and reproach. 11. But knowing that the end and means are related in his gracious purposes and promises, I earnestly beg of him, and beseech you to labour in his strength, that every one of you may constantly persevere, and more and more abound in such diligent care and endeavours to bring forth the genuine fruits of faith and love, till, by the blessing of God thereon, ye have a full and fixed assurance of your blessed interest in Christ and the promises of eternal life; 12. That to obtain it, and under the influence of it, ye may be excited to the utmost diligence in using the means of grace, and fulfilling the duties of your station, in imitation of and following after those believers in former ages who, notwithstanding manifold tribulations, have, through a fixed faith in God's promises, and patient waiting for the accomplishment thereof, got beyond all their sins and troubles, and entered into the possession of the heavenly inheritance. 13, 14. And to encourage your hope and perseverance in faith and patience, consider how God has condescended to give us the utmost assurance of his punctual and faithful accomplishment of his promises: for, to instance in one leading promise, upon which all the rest depend, when God promised to Abraham a seed from which the Messiah should descend, in whom all the nations of the earth were to be blessed, he confirmed it by an oath, as the strongest security for the fulfilment of it; and because he could not, like us in our oaths, appeal to a greater, he appealed to his own being and perfections, and, as it were, solemnly pledged them for the truth and performance of his promises—in which he engaged himself abundantly and certainly to bless Abraham with all the blessings of time and eternity, and to give him innumerable multitudes of descendants, temporal and spiritual. 15. And accordingly, after he had long waited with patience and hope, under manifold trials of his faith, God fulfilled his promise in blessing him with greater worldly prosperity, and in multiplying his

^ashow the same diligence ^{to} the full assurance of hope unto the end:

12 That^a ye be not slothful, but ^{followers} of them who through faith and patience inherit the promises.

13 For^a when God made promise to Abraham, because he could swear by no greater, he swore by himself,

14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

15 And so, ^{after} he had patiently endured, he obtained the promise.

16 For men verily ^{swear} by the greater: and an oath for confirmation ^{is} to them an end of all strife.

17 Wherein God, willing more abundantly to show unto the ^{heirs} of promise ^{the} immutability of his counsel, confirmed ^{it} by an ^{oath};

18 That by two immutable things,⁶ in^c which ^{it} was impossible for God to lie, we might have ^a strong consolation, ^{who} have fled for refuge to lay hold upon the hope set before us:

19 Which^a ^{hope} we have as an anchor of the soul, both sure and steadfast, and which entereth into that ^{within} the veil;⁷

20 Whither ^{the} forerunner is for us entered, even Jesus, ^{made} an High-priest for ever after the order of Melchisedec.

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See 1 Co. xv. Mat. 25. 30-40. Re. 20. 11-15. Ac. 17. 31. 28. 8.
A ver. 1. Ac. 18. 27. Ro. 15. 32. Ja. 4. 15. 1 Co. 4. 19. 10. 7.
1 ch. 10. 26. 27. 29. Mat. 5. 13. 12. 31. 32. 45. Jn. 15. 6. 2 Pe. 2. 20. 21. 1 Jn. 5. 16. ch. 12. 15.
1 ch. 10. 32. 2 Pe. 2. 20. 21. Nu. 24. 3. 15. 16. 23. 10. Mat. 7. 22. Lu. 10. 10. 1 Co. 12. 10. 1 Pe. 3. 12. ch. 2. 4.
2 This is not a description of the saving renewal by God's Spirit, but refers only to a clear and intellectual instruction in the principles of religion.—C.
3 Mar. 4. 16. 6. 20. Is. 6. 9. 1 Co. 12. 10. Ga. 3. 2. 3. 5. ch. 2. 4. 5.
4 Is. 1. 28. See on ver. 4. Ps. 51. 10.
5 ch. 10. 29.
6 Is. 3. 10. 55. 10-13. Ps. 65. 10. Ca. 8. 11. 12. Mat. 11. 12. 25. 29. 1 Co. 15. 58. Ga. 6. 9.
7 Or, for.
8 Is. 5. 6-24. Eze. xv. 1. 26. 44. 22. Mar. 11. 42. Lu. 13. 7-9. Mat. 25. 41. ch. 10. 27. 2 Th. 1. 8. 9.
9 ch. 10. 29. 3. 1. ver. 10. Phi. 1. 6. 7. with ver. 4-6.
10 De. 32. 4. Ps. 20. 3. Pr. 14. 31. Mat. 10. 42. 25. 40. Mar. 9. 41. Jn. 13. 20. Ro. 13. 8. 15. 26. 1 Co. 16. 15. 1 Th. 1. 2 Th. 1. 6. 7. ch. 10. 38. 34. 13. 3. Re. 2. 2.

* Two immutable things. Some think by a promise and an oath; but are they not rather the two oaths of God, the one confirming the promise to Abraham, and the other constituting Christ a Priest for ever ch. 5. 6. 20. 7. 17. 20. 21. 28.—C.

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1 Ro. 12. 11. 1 Co. 15. 58. 2 Pe. 1. 10. 12. 14. Phi. 3. 8-15. 1 Th. 1. 11. 12.
2 ch. 3. 6. 14. 10. 22. 35. Col. 2. 2. Ga. 5. 5. Phil. 1. 6.
3 Ro. 12. 11. 1 Co. 15. 58. Pr. 15. 19. 2 Pe. 1. 4-10. ch. 5. 11.
4 ch. 12. 1. 2. 13. 7. 11. 8. 13. Ca. 1. 8. Ps. 45. 16. 17.
5 Ge. 22. 16. 17. 19. 7. 12. 3. Ps. 105. 9. Mi. 7. 20. Lu. 1. 73. Eze. 16. 8.
6 Ge. xii. xxi. Ro. 4. 17. 20. 27. ch. 10. 36. 37. Hab. 2. 3. 4.
7 Ge. 14. 22. 23. 23. 31. 53. 24. 3. Ex. 22. 11. De. 6. 13. 4. 2.
8 ver. 10. ch. 11. 7. 9. Ga. 3. 29. Ro. 8. 17. 1. 1 Pe. 3. 7. Mat. 25. 34.
9 Ps. 33. 11. Pr. 19. 21. 21. 30. Ja. 1. 17. Ro. 11. 29. Job 23. 13. Mal. 3. 6.
10 Gr. interposed *himself* by an oath.
11 See note * in first column.
12 Nu. 23. 19. 1 Sa. 15. 20. De. 32. 4. Tit. 1. 2. 2. 12. 13. Ro. 3. 3. 4.
13 Is. 40. 1. 24. 13. 51. 32. 54. 1-17. 2 Co. 1. 3. 5. 2 Th. 2. 16. 17.
14 Nu. 35. 11. Ge. 19. 14. 17. Is. 45. 22. 60. 8. 55. 3. 7. Eze. 13. 8. 10. 17. 9. 12. Mat. 11. 28. Ro. 8. 24. 1. 11. 1. 16. 12. ch. 12. 2. 2. 22-24.
15 See ver. 11. Ps. 130. 7. 42. 11. 43. 5. Je. 14. 8. 17. 17. 17.
16 Le. 16. 15. ch. 9. 3. 7. 24. 25. 19.
17 The text here referred to is that which covered "the holy of holies," and which was passed only by the high-priest once a year.—C.
18 Jn. 14. 2. ch. 1. 3. 4. 14. 8. 19. 24. Ro. 8. 34. 10. 12. 24. Re. 3. 21. Ep. 2. 5. 6.
19 ch. 3. 19. 11. 5. 6. 10. 7. 1-17. Ps. 110. 4. Ge. 14. 17-20.

children during his life, as an earnest of his divine and spiritual seed, and in admitting him at death, through faith in the Messiah, who was to spring from his loins, into the full possession of eternal life. 16. And herein God gave him the fullest assurance possible of his veracity, according to the most valid and approved method which men use for the satisfaction of their fellow-creatures as to the truth of what they affirm or promise; for, on important occasions, it is their custom to ascertain and fix their declarations and promises with an oath, in which they call the infinitely great God to attest their sincerity, and to punish them if they falsify their affirmation or engagement; and such an appeal is reckoned the most strong and decisive evidence that can be given of the truth of what they say, to the satisfying of all doubts, determining of all debates, and silencing of all contradictory testimonies. 17. In this strongest form of assurance, to put an end to all the doubts, fears, and disputes of his people, who are the heirs of the promised blessings, with respect to his promises of grace and salvation, and to give superabundant evidence that his free and eternal mind of love manifested in his promises, are unchangeably the same, and shall never be repealed, defeated, or falsified, if only his people are faithful to Christ; 18. That, by the unchangeable word and oath of the unalterably true and faithful God, we might have the firmest ground possible for the most abundant, prevailing, and solid comfort, to overcome all doubts and fears, and support us under all our afflictions and temptations, who have willingly, under a sense of guilt and danger, fled, with the utmost eagerness and speed, concern and vigour, for deliverance and safety to Christ, the promised seed, and to lay hold on him, and on all the blessings of salvation in him, as proposed to our faith and hope in the declarations and promises of the gospel: 19. Which object of hope, as laid hold on and trusted in by faith, secures our souls from destruction, and holds them fast and steady amidst all the dangers and troubles of this present life, since he hath passed into the highest heaven, and our hope in him penetrates through the visible heavens, and fastens upon him, and his Father through him, as exhibited in his promises; 20. Into which heavenly, blessed, and glorious state, Jesus, our exalted Head and Saviour, is entered, not alone, as the Aaronic high-priest, into the holy of holies, but as our *Forerunner*, to open for us an abundant entrance, notify our coming,

CHAPTER VII.

1 Christ Jesus is a priest after the order of Melchisedec, 11 and so far more excellent than the priests of Aaron's order.

FOR this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem,¹ which is, King of peace;

and prepare mansions for us; and as our everlasting High-priest, after the order of Melchisedec, to make continual intercession for us, upon the footing of his righteousness, fulfilled in our stead.

Ver. 4. *Tasted of the heavenly gift.* Who have found that God's gift of his Son for the salvation of believers (Jn. 3. 16) is sweeter to the hungry soul than honey or the honey-comb to the bodily taste.—*Partakers of the Holy Ghost*, in his miraculous evidences by tongues and other miracles. C.

Ver. 5. *Have tasted the good word.* Felt and acknowledged their need of a Saviour, and of pardon through his blood.—*The powers of the world to come.* The terrors of the Lord in judgment, and the hopes of rest and glory. C.

Ver. 6. *If they fall away.* Rather, 'and having fallen away,' that is, having apostatized from the profession, and renounced the principles of Christianity.—*To themselves.* Rather, 'within themselves,' in their hearts, in which they have 'crucified the Lord' in purpose, as the Jews and Romans did in reality. C.

REFLECTIONS.—With great care we ought to learn the fundamental principles of the Christian religion. But not content with this, we should make daily progress in knowledge, for our spiritual edification, and establishment in faith, comfort, and holiness. Men may go great lengths even in a kind of experimental religion, and nevertheless remain destitute of the grace of God. But inexpressibly dangerous is apostasy from the truths of Christ after such high attainments. And hardened and loose professors terribly expose themselves to redoubled ruin in hell, if not also fearful miseries in this life. With great care and prudence should ministers faithfully awaken the secure, so as not to distress the weakest believer. Love to God, appearing in kindness to his poor saints, and in a holy conversation, is a certain mark of true grace in the heart; and diligence in religion is the way to thrive in it. And if we have any good hope of eternal salvation, we ought to labour after a full assurance in it. Faith and patience, exercised in our heart, will produce perseverance in our life. And the example of former saints should quicken us to it, while the promise and oath of God, and the exaltation of our Redeemer, give us the fullest and surest ground of encouragement in it. Rich, numerous, and suitable are the blessings which God has prepared for them that fear him; and marvellous is his condescension in giving such abundant security for the accomplishment of his kind purposes, and gracious promises of eternal life. Happy are they who, deeply convinced of guilt, and pursued by storms, have fled to Jesus Christ for refuge, and who, amidst all their troubles, have anchored their souls by faith and hope on him, as exalted to his Father's right hand to prepare a place for them. Storms of every kind can but drive them home to their High-priest and Saviour.

CHAPTER VII. Ver. 1. For this famous Melchisedec, of whom our Lord Jesus, in his kingly and priestly office, is the great antitype, was a renowned king of the ancient accursed Canaanites at Salem, and divinely called to officiate as a priest among them; and, meeting with Abraham in his return from the slaughter of Chedorlaomer's army, he not only refreshed his fatigued warriors with bread and wine, but, in the execution of his priestly office, authoritatively pronounced a blessing on him, and all those Jews or Gentiles who were represented by him as his seed; 2. To him Abraham, in acknowledgment of his superior character of priesthood, paid the tithes, or tenth part of all the spoil which he had taken in the war; and his name, and that of his abode, represents him as first a king of righteousness, and then king of peace; 3. Yea, his whole genealogy of ancestors or successors, and his birth, death, and the beginning and ending of his priesthood, are entirely concealed by the Holy Ghost in Scripture, that by this means he might be a more eminent type of the eternal Son of God, who is at once our most glorious, generous, and compassionate King and great

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CHAP. VII.

a Ge. 14. 17-20. Ps. 76. 25; 72. 17; 35. 56. Da. 4. 25; 5. 18. 21. Mi. 6. 6. Mar. 5. 7. Ac. 16. 17. Ge. 16. 14-16. Is. 41. 2, 3.

b With Is. 32. 1, 2; 9. 6, 7. Ps. 45. 6, 7; 72. 1-17. Je. 23. 5; 33. 15, 16. Mi. 5. 2. Ep. 2. 14.

1 It has been the opinion of the Jewish commentators from the earliest ages that Salem was the ancient name of Jerusalem, their chief reason being that the name is given to the city in Ps. lxxvi. In this passage the

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apostle may possibly refer to a place; but the scope would rather indicate the contrary—namely, that he considered King of Salem a descriptive title, like King of Righteousness.

2 Or, without pedigree.

c Is. 7. 14. Je. 31. 22. Lu. 1. 34, 35. Ps. 2. 7. Jn. 1. 14. Ro. 8. 3. 1 Ti. 1. 17. Ver. 17, 25-28.

d Ge. 14. 20. ver. 2, 6, 8. e Ac. 2. 29; 7. 8.

f Nu. 18. 21-26. De. 18. 1. Jos. 14. 2-2. Ch. 31. 5, 6. Ne. 13. 10-12. h Jn. 10. 34. Ro. 3. 21.

High-priest, in and by whom all his faithful servants and people are blessed with all spiritual blessings, and to whom even the greatest acknowledge their dependence, and to whose superiority they submit; and who, being our righteousness and peace, rules in righteousness, and procures and bestows on all his subjects peace with God, with their consciences, and with one another; and who, being without mother as God, without father as man, has no predecessor or successor in his office, but, as immediately appointed by God, abides a Priest for ever, to make continual intercession for us. 4. Now that ye may have the more clear and exalted views of the excellency and dignity of Christ's priesthood, think seriously how great a man Melchisedec, who but typified him, must have been, when Abraham, the progenitor and covenant-head of the whole Hebrew nation, acknowledged him his sacred superior, by giving him the tithes of his spoil. 5-7. Ye cannot but observe also that the Jewish priests descended from Levi receive tithes only from their brethren and equals, and that by virtue of a law from God, assigning them that portion which belonged to God himself; but here one of a very different stock received tithes from Abraham, their most honoured progenitor, and authoritatively blessed him in the name of God; and common sense dictates that he who authoritatively blesses another must be superior to him in dignity. 8. Besides, the Levitical receivers of tithes are represented to us as mortal men, dying one after another; but this Melchisedec, by the veil cast over his history, is never represented as one dead, but only as living. 9, 10. And, moreover, all those Levites who by the Mosaic law receive tithes from their Hebrew brethren, really, though indirectly, paid tithes to Melchisedec, being all in the loins of Abraham, as their ancestor, covenant-head, and representative, when Melchisedec met him; and so must be greatly inferior to Melchisedec, who, after all, was no more than a type of our infinitely more excellent and dignified Jesus Christ, the great King and High-priest of his church.—11. Now, it is plain that if perfection of atonement for sin or acceptance with God, or in the form and fellowship of the visible church, and especially in holiness and happiness, could have been really and effectually obtained by the Levitical priesthood, in connection with which the Jews received and in part observed the law of Moses, there could have been no need to introduce a high-priesthood after another and higher order. 12. It therefore necessarily follows that the Levitical priesthood, and the ceremonial law connected with it, must be changed and abolished to make way for a better priesthood, and an evangelical dispensation, in the person of Christ; for if the priesthood established by and connected with the ceremonial law of Moses be altered, that law, the administration of which was chiefly confined to the Aaronic priesthood, must also be abolished, to make way for this evangelical constitution, which derives its efficacy from that more excellent and exalted order of priesthood. 13, 14. And as one evidence hereof, it is manifest that Jesus Christ, who was prefigured by Melchisedec, did not spring of the tribe of Levi, to which the legal priesthood was restricted, but of the tribe of Judah, none of which had any warrant from God to officiate as priests, in offering sacrifices, burning incense, or the like. 15-17. And another evidence that the Levitical priesthood, and the ceremonial law which depended on it, must be abolished, is, that there is now, according to ancient predictions, divinely raised up a High-priest after the different and more excellent order of Melchisedec—even a High-priest who is not appointed to his office according to the ceremonial law of carnal ordinances given by Moses, by which the frail and decaying descendants of Levi were appointed to theirs,

3 Without father, without mother, without descent,² having neither beginning of days, nor end of life; but made like unto the Son of God, abideth a priest continually.

4 Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.

5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their

but by a far more excellent and abiding constitution, suited to that unchangeable life which he has in himself as the eternal Son of God, and to that eternal life of glory and honour to which he is now advanced as God-man Mediator; for, as hath been repeatedly hinted, God, by solemn oath, declared him, in his one person, a Priest for ever, after the order of Melchisedec. 18. And in this new and everlasting priesthood of Christ there is really, supposed or implied, an abrogation of the whole ceremonial law of Moses, as insufficient and unavailable to purge men's consciences from guilt, or to justify them to eternal life: 19. For that law was of itself quite incapable of perfecting its worshippers in anything belonging to their conscience and reconciliation with God, and was merely intended to prefigure Jesus Christ and his priestly character and work, and the gospel state of the church founded thereon—by the introduction of which is presented to us a better ground of confidence towards God, and a better, nearer, and more advantageous access to him, than ever the Jews, or even their priests, had by the law. 20, 21. And to assure us hereof, Christ was not chosen and installed in his priestly office in the less solemn manner of the Aaronic priests; but to mark the excellency, unchangeableness, and perpetuity of his priesthood, his Father constituted him a Priest for ever in his own person, with the irrevocable solemnity of an oath. 22. Yea, in proportion to the superior excellence of his priesthood to the Levitical, in its nature and form of installment, Jesus, our once crucified but now exalted Saviour, was divinely constituted the undertaker, promiser, and sponsor for us in the infinitely more excellent kingdom of grace, particularly with respect to its last dispensation under the gospel, when, by his death, it was put in force, and clearly dispensed to men in the form of a testament, in which all his secured blessings are freely given to all who believe. 23, 24. And further to manifest the weakness and unprofitableness of the legal or ceremonial dispensation, the priests, being all mortal, succeeded one another in their different generations, and could never after death resume their office; but Jesus Christ, being God-man, who could never die out of his office, but perpetually and everlastingly abides in the execution of it, without any interruption by his death, has, in his own single person, an unchangeable and everlasting priesthood, which cannot pass away from him to another. 25. From what has been said concerning Christ as our great High-priest, it necessarily follows that he has not only all divine ability originally in himself, but also all official power and authority, as well as willingness to give complete deliverance from all sin and misery, fears and dangers, and to advance to all the glory and blessedness of the heavenly state—to the utmost of their wants, desires, hopes, and capacities, and to the utmost boundaries of infinite duration—all those that, in prayer, or other parts of gospel worship, come unto God through him as their only Mediator,—seeing he ever liveth as God in their nature, and as their great High-priest and Advocate, to make continual intercession for them; pleading that, through the merits of his obedience and suffering, all the spiritual, temporal, and eternal blessings of the new kingdom may be given them in due time: 26. For such an excellent, almighty, and ever-living High-priest was necessary and alone fit for us, who is, in every respect and degree, pure from sinful pollution in heart and life, and who, in holiness, as well as in dignity, authority, and exaltation, far transcends all the holy angels and glorified saints in the heavenly state; 27. Who needed not, in the manner of the Aaronic priests, first to offer up sacrifice for his own sins, and then for the sins of his people, nor needed to repeat his sacrifice for their sins—his once offering of himself, as an atoning sacrifice, being

brethren, though they come out of the loins of Abraham:

6 But he, whose descent³ is not counted from them, ⁴received tithes of Abraham, and blessed⁵ him that had the promises.

7 And without all contradiction ⁶the less is blessed of the better.

8 And here men that die receive tithes; but there he *receiveth them*,⁷ of whom it is witnessed that he liveth.

9 And, as I may so say, Levi also, who receiveth tithes, ⁸paid tithes in Abraham.

10 For he was yet in the loins of his father when Melchisedec met him.

11 If⁹ therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need *was there* that another priest should rise ¹⁰after the order of Melchisedec, and not be called after the order of Aaron?

12 For the priesthood being changed, there is made of necessity a change also of the law.¹¹

13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

14 For *it is* evident that our Lord sprang out¹² of Juda; of which tribe Moses spake nothing concerning priesthood.

15 And it is yet far more evident: ¹³for that after the similitude of Melchisedec there ariseth another priest,

16 Who is made, not after ¹⁴the law of a carnal commandment, but ¹⁵after the power of an endless life.

17 For he testifieth, ¹⁶"Thou art a priest for ever, after the order of Melchisedec.

18 For¹⁷ there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof.

19 For¹⁸ the law made nothing perfect, but the bringing in¹⁹ of ²⁰a better hope *did*; by the which we ²¹draw nigh unto God.²²

20 And inasmuch as not without an oath *he was made Priest*:

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3 Gr. *pedigree*.
1 Ge. 14.20.
2 Ge. 12.2, 3; 13.14-17.
3 Ac. 13.9, 4. Ga. 3.16.
4 Ac. 3.25.
5 Ge. xxviii. xlii. De. xxxiii. Ep. 1.3, with ch. 1.4.
6 ver. 3.16; ch. 5.6. Re. 1.18.
7 Ge. 14.20. Ac. 7.8.
8 ver. 18.19; ch. 10.1.
9 2.8. 7.10. Ga. 2.21; 3.21.
10 Ps. 110.4. ch. 5.6.10; 6.20; ver. 3.15, 17, 21. Ge. 14. 17-20, with Ex. xxviii. Le. viii. ix. 1-xxviii. Nu. xv. xxviii. xxix.

11 A change of the law of the priesthood, and of the ceremonial and typical institutes, which departed as shadows when Christ, the body, came, ver. 14. 18. ch. 10.1. Col. 2.17; but not a change of the moral law, which is essentially unchangeable, because not a type of anything to come, but a moral image of the holiness of God.—C.

12 Ge. 49.10. Is. 7.14; 11.1. Je. 23.5, 6; 33.15. Mat. 1.3.16. Lu. 3.33. Ro. 1.3. 2.12.8. Re. 5.5, 12.10.
13 Ps. 110.4. ch. 5.6.10; 6.20. ver. 3.11, 17, 21.
14 ch. 9.9, 13.10.1. Col. 2.14, 20. Ep. 2.15. Ga. 4.3.9.
15 ver. 3. 17, 21, 25, 28. Re. 1.18.
16 Ps. 110.4. ch. 5.6.10; 6.20. ver. 1.3, 21. Ge. 14. 17-20.
17 ver. 11, 12, 19; ch. 8.7, 8, 13. 10.1-9. Ga. 4.9. Ro. 8.3. Ps. 51.16. Is. 1.11-16.6.3.
18 ch. 10.1. 12.9.9. Ac. 13.39.15. Ro. 3.20.8. 3. Ga. 2.16.3. 21, 24.
19 Or, but it was the bringing in.

20 ch. 11.40. 2. 3. 4.4. 14. ver. 3. 20-28. Ga. 2.16. Ro. 8.3. In. 1.17. ch. 8.2. 6. 1. Ti. 1.1. Col. 1.27.
21 Ro. 5.2. Ep. 2.13. 18. 3. 12. ch. 4.17. 6. 18-20; 10.19-22. In. 1.4.6.
22 Verses 18 and 19 ought to be closely connected, and the first clause of ver. 19 placed in a parenthesis as follows:—"For besides (in proof of the general statements in ver. 15-17) there is (takes place) an abrogation of the preceding commandment because of its weakness and unprofitableness (for the law made nothing perfect), and an introduction of a better hope by which we draw nigh to God." This makes the passage plain, and preserves the connection with the context.—P.

* The oath is referred to in ver. 21. It is mentioned in Ps. 109.4, and was consequently recorded subsequently to the giving of the law.—P.

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7 Or, without swearing of an oath.
8 Ps. 110.4. See ver. 11, 17, 28.
9 Ps. 40.6-8. Is. 53.4-6. 10.12. Da. 9.24. 26. Mat. 20.28. 2 Co. 5.21. 1 Pe. 2.24; 3.18.
10 ch. 8.6; 9.15; 12.24; 11.4.
11 ch. vi. xxiv. Eze. 2.30-39. Ne. 7.39-42. 10.2-8. 11.10-14; 12.1-21.
12 Is. 9.6, 7. 1. Ti. 1.17. Ro. 9.5. 6. 9. Re. 1.18. In. 10.34. with ver. 1.17, 21, 25, 28. Ps. 110.4. 1 Sa. 2.25. ch. 13.8.
13 Or, a priesthood which passeth not from one to another.
14 Is. 45.22; 55.1. Jude 24. In. 10.7, 9, 10; 14.6. Ep. 2.13, 18. 1. Ti. 2.5. In. 4.27. 2 Co. 5.21. 1 Pe. 2.22. 1. 19. ch. 4.15; 9.12, 14.
15 Mar. 16.19. Lu. 24.51. Ac. 1.9. 3.21. Ro. 8.34. ch. 1.3; 14.15; 2.10; 8.19. 24.10. 12-14. 1 Pe. 3.22. Ep. 1.20-22.
16 Higher than the heavens, inasmuch as he that sits upon the throne, ch. 8.1.—C.

17 The last clause refers to the kingly glory and power of Christ. As the church's Head he has universal dominion. This is necessary, 1, that he may be able to subdue all the church's enemies, and 2, take believers to heaven.—P.

18 Le. 9.7; 24.36. 11. Ro. 6.10. ch. 1.3; 5.3. 8. 39.7. 12.28; 10.12. 14. 1 Pe. 2.24; 3.18. 2 Co. 5.21.
19 For this (latter, and not both these things, namely, offering for his own as well as for the good of the people) he did once.—C.

20 ch. 5.12. Le. 4.3; 9.7. xxi.
21 See note * in first column.
22 ch. 10.4. 14; 5.6, 10; 3.17, 21, 25. Ps. 110.4.
23 Gr. *perfected*.

CHAP. VIII.

1 ch. 1.3, 13; 3.14. 14: 5. 6, 10; 6.20; 7.3, 11, 17, 21, 26, 28; 9.1, 12, 14; 10.12; 12.2. Col. 1.1. Ep. 1.20. 1 Pe. 3.22. Ps. 110.4, 5, 7.
2 Ex. 30.10. Le. 16.15. ch. 9.8. 11, 12, 24; 10.21. Ro. 15.8.
3 Or, of holy things.
4 ch. 9. 11. In. 1. 14. Mat. 1.20. Lu. 1.35.
5 Ex. xxviii. xxix. Le. xvi. with ch. 5.17; 27.9. 14; 10.1. 5.5-9. 25. Ti. 2.14. Mat. 20.28. 1. Ti. 2.6.
6 ch. 7. 11; 12.25; 1.3. with Le. 1. xvi. 1 Ch. xxiv.
7 Col. 2.17. ch. 9.9, 23; 10.1.

21 (For those priests were made without an oath;⁷ but this with an oath by him that said unto him, ⁸"The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:)

22 By so much was Jesus made ⁹a surety of ¹⁰a better testament.

23 And ¹¹they truly were many priests, because they were not suffered to continue by reason of death:

24 But this *man*, ¹²because he continueth ever, hath an unchangeable priesthood.¹³

25 Wherefore ¹⁴he is able also to save them to the uttermost¹⁵ that come unto God by him, ¹⁶seeing he ever liveth to make intercession for them.

26 For¹⁷ such an High-priest became us, *who* is holy, harmless, undefiled, separate from sinners, ¹⁸and made ¹⁹higher than the heavens;²⁰

27 Who needeth not daily, as ²¹those high-priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once,²² when he offered up himself.

28 For the law maketh men high-priests ²³which have infirmity; but the word of the oath, which was since the law,²⁴ *maketh* ²⁵the Son, who is consecrated²⁶ for evermore.

CHAPTER VIII.

1 By the eternal priesthood of Christ the Levitical priesthood of Aaron is abolished. 7 And the temporal covenant with the fathers, by the eternal covenant of the gospel.

NOW of the things which we have spoken ²this is the sum: ³"We have such an High-priest, who is set on the right hand of the throne of the Majesty in the heavens;

2 ⁴A minister of the sanctuary,⁵ and of ⁶the true tabernacle, which the Lord pitched, and not man.

3 For⁷ every high-priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man have somewhat also to offer.

4 For ⁸if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:

5 Who serve ⁹unto the example and shadow

of such infinite worth as to finish transgression, and make an end of sin, obtain eternal redemption, and perfect for ever them that believe. 28. For the ceremonial law appointed men priests who were sinful, weak, and mortal; but the oath of God, which was afterwards intimated, invested the eternal Son of God, who is absolutely unblemished and perfect, with a priesthood which is of perpetual duration and efficacy for the salvation of men.

Ver. 3. *Without father, &c.*, is generally understood to signify 'without a father' who was a priest.—*Without a mother* who was daughter of a priest.—*Without descent*, without scriptural genealogy, ver. 6.—*Beginning of days*, any fixed period for commencing.—*Nor end of life*, any fixed period for demitting the priestly office, such as the descendants of Levi enjoyed. But, truly, since 'he abideth a priest continually,' and 'liveth for ever,' it seems difficult to arrive at any other conclusion than that he was a manifestation rather than a mere type of Christ, and such as Abraham subsequently enjoyed. See Ge. 15. 1-18; 17. 1-22. C.

Ver. 11. *Perfection* is predicated, through the remaining parts of this epistle, chiefly of the following subjects: (1) Of the priesthood of Christ, which is pronounced perfect, because he was sinless, ver. 26, 27; because his office was unchangeable, ch. 10. 10-12; because in him sacrificial offering terminated, ch. 10. 10-12; because remission of the sins of believers was, by his sacrifice,

completed, ch. 10. 16; because, by his ascent, access to God was opened, ver. 19; ch. 10. 19-22; and by his intercession the salvation of believers is made sure, ch. 7.35. (2) Of the perfect promise exhibited and confirmed in Christ, ch. 8. 6-13; 9. 9-14. (3) Of the perfect inheritance secured to the children of God, ch. 9. 15. (4) Of the perfect condition of his church, whether as triumphant or militant, ch. 12. 40. (5) Of the perfect work of the Spirit to be wrought in believers on earth; and, (6) Of the perfect state of the saints in the glory of heaven, ch. 12. 22-24. C.

Ver. 27. *Daily*. Inasmuch as the high-priest did not offer 'daily,' but annually, on the day of expiation, it has been proposed to render the phrase, 'from time to time.' This, however, is a straining of the original, and is by no means necessary, inasmuch as the high-priest might justly be said to offer daily what he offered, not by himself, but by any of the other priests. See 1 Ki. 8. 62-64; 9. 25. C.

REFLECTIONS.—Superlative is the excellency and royal dignity of our great High-priest Jesus Christ. In his supernatural and divine call; his transcendent ability to fulfil all righteousness and bless his people; in the dignity and moral qualifications of his person; in the solemn manner of his instalment; and in the spiritual nature, marvellous efficacy, unchangeable and uncommunicable nature and perpetual duration of his priesthood, he far transcends all Levitical priests of the Old Testament. Consider, O my soul, how

great this God-man is! Never, by attempts towards self-righteousness, strive to put him from or deprive him of the honour of his priesthood. And while he lives as a Saviour, a righteous Advocate, with the Father, let nothing, not even sin itself, while felt and lamented over, hinder my boldest approaches to his throne of grace.

CHAPTER VIII. Ver. 1. Now all that I have said, in comparing Christ to Melchisedec and the Aaronic priests, may be summed up in this—that in him we have a transcendently more glorious High-priest, who, after offering himself as a sacrifice of infinite value and efficacy, is, in virtue thereof, advanced to the most glorious state of rest, dignity, power, and authority in heaven; 2. That there, in the heavenly sanctuary, and in the tabernacle of his own manhood, both of which were framed, not by human influence, but by the immediate operation of God himself, he may for ever carry on the intercessory work of his priesthood for the gracious promoting and securing of our eternal salvation. 3. For the special business of every high-priest, for which he is appointed and autho-

11 And they shall not teach every man his

fathers does not, and in justice he might

now necessary
speak in detail.—

6 Now when these things were thus ordained,

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the priests went ^{always} into the first tabernacle, accomplishing the service of God.

7 But into the second ^{went} the high-priest alone ^{once every year}, not without blood, which he offered for himself, and for the errors of the people:

8 The Holy Ghost thus signifying, "that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

9 Which ^{was} a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

which represented him as the abundant, suitable, and never-failing provision of his people, and them as in him presented before God in their respective generations. 3, 4. Passing through this eastern apartment, called the sanctuary, you entered into the western, called the ORACLE, or HOLY OF HOLIES, where was the *golden censer*, in which the high-priest carried the burning coals from the altar of burnt-offering, to burn the incense before the ark on the day of expiation, as a representation of Jesus' intercession, founded on and deriving its virtue from his atoning sacrifice; and the *ark*, which contained the law of the covenant made with Israel, and represented Christ as the reconciler and rest of JEHOVAH, and end of the law for righteousness to believers; and the *golden pot* of manna, which represented him as the true and ever-living bread which came down from heaven; and the *budding rod*, with which Aaron and Moses had wrought many miracles, and which represented Jesus Christ as growing out of dry ground, but manifested to be our ever-glorious and flourishing High-priest; and, in fine, the *two tables* on which God at Sinai wrote the ten commandments of the moral law, lodged in the midst of the ark, intimating their fulfilment in Christ, as a covenant, for the justification of his people, and their continuing an unchangeable and perpetual rule of holy obedience in his hand. 5. And above the ark were two glorious *cherubims of gold*, which represented holy angels and gospel ministers as looking into, admiring, and ready to promote our redemption to God through the righteousness of his Son. —But these things not being so directly to my purpose, I shall not insist upon them. —6. Now this sacred tent or temple, being thoroughly prepared, according to the divine model given to Moses or David, the ordinary priests, in their turns, entered into it every day, to offer sacrifice, burn incense, and dress the lamps. 7. But the high-priest alone, and only upon the day of the great annual expiation, entered into the holy of holies, and that not without blood of expiatory sacrifices, one for himself, and another for the Israelites' sins of infirmity and ignorance: 8. By this restricted access to the holy of holies, the Spirit of God plainly signifying that the access of believers to the throne of grace, or heavenly state, was not, as now, clearly revealed, while the ceremonial tabernacle, temple, and services thereof, continued to be established and observed by divine institution. 9. For these structures, and all the services pertaining to them, were, by the appointment of God, no more than temporary, imperfect, and figurative representations of those good things which have been manifested and fulfilled under the gospel. None of their oblations, bloody or unbloody, having the smallest influence to remove the moral guilt of sin from their conscience, but only to remove the ceremonial defilement and prevent temporal punishment: 10. Consisting in meat-offerings and drink-offerings, manifold washings and sprinklings, and numberless other ceremonies, which only removed external ceremonial pollutions, and consecrated to external service; and which, because of their insufficiency to purify the conscience, and perfect the state of the church, were appointed to continue no longer than till the Messiah, being come, should establish in the church a complete state of spirituality and holiness, light and grace. 11. But he, having at last actually appeared in our nature as a High-priest, hath accomplished what had been long prefigured by ceremonial ordinances, and secured and procured for his people the expected blessings of grace and glory, by officiating in his transcendently

excellent manhood, and in the heavenly state, both of which were formed by the immediate operation of God himself. 12. Nor did the sacrifice, by virtue of which he entered into the heavenly state, in dignity and excellency less transcend the Levitical sacrifices; for it was not, as in the case of the Jewish sacrifices, by the blood of mean, though useful, animals, but by his own precious blood, that he, through the vail of his own flesh, entered into the heavenly oracle—to present himself God-man, with the merit of his perfect and ever-available sacrifice for us, before the immediate presence of God: having thereby purchased and secured for us, not a figurative pardon or annual relieve, but a complete and everlasting forgiveness, and deliverance from sin, Satan, and the broken law, the incensed wrath of God, a present evil world, and death; and a full and unchangeable right and title to an eternal inheritance of all blessedness and glory. 13. For if the blood of bulls and goats, and other mean and insignificant animals, or the ashes of a heifer mingled with running water, were, by God's appointment, effectual to purify men from the external ceremonial impurities of their bodies, and give them a re-admission to public worship in the tabernacle or temple, and into the congregation of the Lord, from which they had been excluded on account of their defilement. 14. How much more effectually and gloriously shall Jesus' finished righteousness, his unblemished and infinitely valuable sacrifice of himself—which he, through the infinite dignity and supporting influence of his divine nature sanctifying his gift, and through the unmeasurable unction and inconceivable influence of the Holy Ghost, did, with the utmost readiness and submission to his Father's will, with entire trust and confidence in him, with fervent zeal for his glory, and with the most amazing love and compassion to his people, fulfil and offer up to God, as an offended Judge—purge your consciences from all the guilt and defilement of your unprofitable, abominable, and destructive works of wickedness, and free you from all dreadful apprehensions of condemnation and wrath on their account; and animate and enable you, with confidence and cheerfulness here, and in perfection hereafter, to believe in, worship, and obey the only living and true God. 15. And for bringing about this great end, he undertook and executes the office of Mediator of the new and better covenant, and particularly of the New Testament dispensation of it—that by means, not of legal sacrifices, but of his own death, as an atonement for the sins of those under the Old as well as New Testament, who, in whatever period, have been or are tenderly called into a state of union to and fellowship with him, they might, in a free and honourable manner, be made partakers of the blessings of grace here and glory hereafter. 16, 17. And the new covenant, as dispensed to us, being of a testamentary nature, in which Jesus Christ, who secured all possible blessings, and as Trustee of the covenant, has them all lodged in his hand, actually bequeathes them to sinful men: his death was also necessary to render this testamentary disposition firm and irrevocable, and of full force to all them who by faith claim their title under him. 18–20. And it was chiefly in order to prefigure this that the Sinai covenant, and establishment of the legal dispensation, was ratified and confirmed by the blood of typical sacrifices; and that Moses, the typical mediator, having recited to the Israelites the principal laws of the covenant respecting them as a church and nation, did, in a solemn manner, sprinkle the book in which those laws were written,

10 Which stood ^{only} in meats and drinks, and divers washings, and carnal ordinances, imposed on them until ^{the} time of reformation.

11 But Christ ^{being} come an High-priest of good things to come, by ^a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12 Neither ^{by} the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us.

13 For ^{if} the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh;

A.M. cir. 4068.
A.D. cir. 64.

A. Nu. 28. 3. Da. 8. 11.
12. Ex. 30. 10. Le. 16. 2.
15. 34. ch. 5. 3. 7. 27. 10.
19. 20. ver. 24. 25.
21. Ju. 10. 7. 9. 14. 5. Ep.
2. 18. ch. 4. 16. 10. 19. 22.
3. Col. 2. 17. ch. 7. 11.
18. 19. 10. 4. 11. 11. 10.
Ac. 13. 39. 15. 10. Ga. 3.
21. Ps. 40. 5. 7. 51. 10. 19.
P. Le. 1. 10. xi. xvi.
Nu. xv. xix. xxviii.
xxix. ch. 7. 11. 15. Col. 2.
10. 20. Ro. 14. 17.
4. Or. rites or cere-
monies.
9. Ga. 4. 4. ch. 2. 5. 6. 5.
Ep. 1. 10.
P. Ga. 4. 4. Ju. 1. 14. ch.
2. 17. 1. 23. 1. 4. 14. 14. 15. 5.
6. 10. 6. 20. 8. 17. 15. 17. 22.
—8. 10. 1. ver. 12. 15. 26.
28. 10. 5. 22. Tit. 2. 14.
Ep. 2. 2.
5. ch. 8. 2. Mat. 1. 20.
Lu. 1. 35. Ju. 1. 14. Je. 31.
32. 15. 4. 2.
J. Ac. 20. 28. Ep. 1. 7.
Col. 1. 14. Tit. 2. 14. 1. Pe.
1. 18. 19. Re. 1. 5. 9. ch.
10. 4. 7. 10. 12. 14. 19. 1. 3.

A.M. cir. 4068.
A.D. cir. 64.

A. Le. 1. xvi. Nu. xix.
ch. 14. Ps. 51. 7. Ac. 15.
9. 1. Pe. 1. 22.
5. The remaining
part of this chapter is
a development of the
proof, and an exposition
of the reason and
mode, of this great
truth, that Christ ob-
tained for us eternal
redemption. It has
been brought out
briefly, but very clearly,
by a recent German
writer as follows:—
The blood of Christ
purifies inwardly fit-
ting for the worship
of God (ver. 13, 14). His
death is the inaugura-
tion of a new cove-
nant (ver. 15–23). His en-
trance into heaven is
the final act of his
atonement (ver. 24–26).
His second coming
will result in the re-
alization of his re-
demption (ver. 27, 28).
—P.

and all the representatives of the people, with the blood of the sacrifices offered on that occasion—solemnly intimating that that sprinkling of blood was a divinely instituted confirmation of the covenant between God and them, whereby his faithfulness for fulfilling his promises, and their obedience in performing the duties of it, were mutually engaged.—21. Moreover, when the tabernacle was first erected, and afterwards once every year on the great day of expiation, it, and all the vessels of service therein, were ceremonially purged from defilement, and consecrated to their sacred use, by a sprinkling of sacrificed blood. 22. Nay, so important was the blood of sacrifices under that dispensation, that almost all purification from ceremonial defilement was effected by the offering and sprinkling of it; and without the bloodshedding of typical sacrifices, no typical forgiveness of sin, or removal of temporal judgments, could be obtained. 23. Now, if it was necessary that the book and the people, the tabernacle and its furniture, which were but figurative representations of spiritual and heavenly things, should be purified and consecrated to their sacred use by typical sacrifices and sprinklings, it was certainly proper that Jesus Christ and his people, and all the spiritual and heavenly things, places, and furniture, should be consecrated by the infinitely more excellent sacrifice and blood of God's only begotten Son: 24. For Jesus Christ, the anointed High-priest of his church, has not, like the Jewish high-priest, entered into holy places formed by the art and labour of men, which were but mere figures of the heavenly sanctuary; but has, in his human nature, ascended into heaven itself, that there, in the immediate presence of God, he might continually present himself as our Representative, and the merits of his blood as securing our eternal salvation. 25, 26. Nor was it necessary that Christ, like the Jewish high-priests, should repeat his atoning sacrifice, that he might again and again enter into the heavenly sanctuary; for had that been the case, it had been necessary very often since the fall of man to have suffered unto death, that he might make atonement for one generation after another: but such is the infinite dignity, perfection, and virtue of his sacrifice, and such its extensive influence to former, present, and future generations, that his single manifestation of himself, in the end of the ceremonial dispensation and beginning of the gospel period, to offer his soul and body as personally united to his divine nature, was absolutely sufficient and able to pardon the guilt and abolish the power and fruits of all the sins of the world. 27. And as, by the righteous appointment of God, all sinful men must, in the ordinary course of nature, once die, and after that appear before the judgment-seat of Christ, that a final and decisive sentence, relative to their eternal happiness or misery, may pass upon them, according to their qualities, thoughts, words, and actions: 28. So Christ, to fulfil the law of God as a broken covenant, and to abolish the curse and secure eternal happiness, was once, and but once, offered in sacrifice, to bear the awful iniquities and suffer because of the sins of the unnumbered millions of sinful people; and unto them who, by faith, hope, desire, and love, expect and patiently wait for his coming again to judge the world, he will at the last day appear, not, as formerly, charged with sin or bearing the punishment of it, but in the most transcendent glory and majesty, to give them the complete enjoyment of that heavenly and eternal happiness which he secured for them by his death.

22 And^v almost all things are by the law

right to be rendered
covenant,' for refer-
ence is made to the
law or Christian
covenant and to the

Outline.—Image, the completed form, the finished design, the reality.—C.

28 So "Christ was once offered to bear the sins of many; and unto them that ¹look for him ²shall he appear the second time, without ⁵sin, unto salvation.

1 The weakness of the law sacrifices. 10 The sacrifice of Christ's body once offered, 14 for ever hath taken away sins. 19 An exhortation to hold fast the faith, with patience and thanksgiving.

FOR the law, "having a shadow¹ of good things to come, *and* not the very image of the things, can never with those sacrifices which

REFLECTIONS.—The great things concerning Jesus Christ and salvation through him were gradually, but for a long time obscurely, and by dark shadows, revealed to the church. But infinitely glorious and useful must he be, our great High-priest—to prefigure whom, in his person and service, so many ancient types were necessary. Unbounded is the value and efficacy of his atoning sacrifice, and extensive its virtue through time and through eternity. Full of blessings to sinful men, and infinitely full, firm, and glorious are the promises of the new covenant ratified by his death. And necessary for his honour and for our salvation is his

CHAPTER X. Ver. 1. From the hints which I have suggested, it is plain that the Mosaic law, with its ceremonial institutions, being, as it were, mere representations of the shadows of Christ's person, office, work, sufferings, and blessings, the most noted sacrifices thereof, offered every year on the great day of general atonement, could never free the worshippers from the guilt of sin, or bring them into a state of friendship, acceptance, and perfect conformity to God. 2. For if these important ends had been perfectly obtained by those yearly sacrifices of national atonement, they would never have been repeated; as the worshippers concerned in them, being once completely cleansed from their guilt, and accepted of God to eternal life, could never more have had any perplexing or condemning fears on account of sin in their own conscience. 3. But so far was this from being the case, that in the very offering of those sacrifices there was every year, on the day of general expiation, a repeated, solemn, and public confession of the Israelites' iniquities, even of those which preceded the former annual expiation, as well as of those which were committed after it, in order that they might afflict their souls for them. 4. For indeed such is the infinite disproportion between the demerit of sin, or the satisfaction demanded for it by the law and justice of God, and the worthless sacrifices of bulls and goats, that no rules of wisdom or justice could admit them as sufficient to make a true, proper, and effectual atonement for sin. 5-9. And it is plain that the insufficiency of legal sacrifices to atone for sin, or render men acceptable to God, is represented in Ps. xl. as the occasion of God's preparing a perfect human nature for his own Son to obey and suffer in; and of Christ's cheerful and solemn engagement to fulfil the law, and satisfy justice, in the room and stead of his people, according to his will and purpose in the covenant of grace: 10. By

which will of God, as perfectly fulfilled in Jesus' sinless offering, not of bulls and goats, but of himself, we are really and effectually purged and delivered from the guilt, power, and defilement of our sins, and are dedicated to the service of God. 11-14. Every Aaromic priest, in token of humble reverence, and of readiness for further service, stands before God, frequently offering the same kind of sacrifices, daily, weekly, monthly, or annually, which can never make atonement for nor remove the guilt or pollution of sin; but so incomparably superior is the dignity of our gospel High-priest in his person and sacrifice, that, after finishing his one atonement for all the sins of the world, he rose from the dead to immortal honour, and with majesty, glory, and acceptance entered on a state of the highest dignity, rest, and authority—thenceforward never repeating his sacrifice; but joyfully expecting the fulfilment of his Father's promise, and exercising all power in heaven and earth, till sin, Satan, the world, and death be actually, universally, and completely subdued, trampled on, and triumphed over, by him.—For by that one offering of himself upon the cross he has obtained a perfect, unchangeable, and eternal deliverance from guilt, and a fitness for the enjoyment and service of God in the nearest relation and access to him, and in the most perfect state of the church, for all those who are dedicated to God, and purged from their sins, through faith in him 15-17. And this the Holy Ghost in Scripture plainly testifies, in his representation of the new covenant which Christ hath fulfilled and established, and all the blessings of which he hath completely secured—in which, after a gracious promise effectually to inscribe the doctrines of his revelation in his people's hearts and minds, he adds an absolute, infinitely free, and authoritative promise of such perfect pardon of all their swerings from and transgressions of his law, as that they never more shall be held guilty of or upbraided for them. 18. Now, where there is such complete and everlasting forgiveness of all trespasses established in the new covenant, and attested by the Holy Ghost, it is manifestly impossible that there can be any need of any further atoning sacrifice for sins, or of Christ's repeating the sacrifice of himself. 19. Since therefore, my dear brethren by nation, and in the Lord, we who cordially believe in him have such solid grounds of free liberty,

they offered year by year continually make the comers thereunto perfect.

2 For then would they not have^a ceased to be offered? because that the worshippers^b once purged should have had no more conscience of sins.

3 But^c in those sacrifices there is a remembrance again made of sins every year.

4 For^d it is not possible that the blood of bulls and of goats should take away sins.

5 Wherefore, when he cometh into the world, he saith, 'Sacrifice and offering thou wouldest not, but a body^e hast thou prepared me.'

6 In burnt-offerings and sacrifices for sin thou hast had no pleasure.

7 Then said I, 'Lo, I come' (in the volume of the book it is written of me) to do thy will, O God.

8 Above, when he said, Sacrifice and offer-

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2 Or, they would have &c.
b ch. 9. 14. 1 Jn. 1. 7.
Ps 103. 12. Is. 43. 25; 44. 22. 18. Mi. 7. 19.
c Le. 10. 21; 34. ch. 7. 27.
d Le. 16. 14. Nu. 10. 4. 15. 11-15; 66. 3. Ho. 6. 6. Mi. 6-8. ch. 9. 13. 1 Pe. 1. 18. ver. 5. 1. 1 Jn. 1. 7.
e Ps. 40. 6-8. Je. 6. 20. 7. 22. 23. Am. 5. 21. ver. 4. Ho. 6. 6. Mi. 6. 7. Ps. 50. 9. 15. 16. Is. 1. 11; 56. 3.
f See note* below.
g Le. 31. 22. Mat. 1. 20. Lu. 1. 35. Ro. 1. 3; 8. 3. Ga. 4. 4. 2 Ti. 2. 8.
h Or, thou hast fitted me.

i A Ge. 22. 13. 14. 1 Sa. 15. 22. Ps. 40. 8. Jn. 4. 34; 5. 30. 18. 11; 17. 4.
j 1 Pe. 1. 20. Pr. 8. 23. Ac. 10. 43. Lu. 24. 27. Jn. 1. 45. 2 Co. 1. 20. 1 Co. 15. 3. 4. Ge. 3. 15; 49. 10.
* The Hebrew words in Ps. 40. 6 differ from the apostle's quotation, which is taken from the LXX; but the apostle gives the exact meaning of the passage. To 'bore the ear' was to make a voluntary bond-servant for ever. But in Greek, a bond-servant was called *δούλος*, 'a body,' because he was as sub-

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ject as a mere body to the will of his master. Hence, to 'bore the ears,' and 'provide a body' came alike to signify appointment to a perpetual voluntary service.—C.
7 Le. 1. xvi. Nu. xviii. xxxix. xv.
8 The first. The Levitical sacrifices, in which he had no pleasure.—The second. The sacrifice of his dear Son, in whom he was well pleased.

9 ch. 2. 10; 11. 9. 12-14. 26. 27. 27; 13. 12. Jn. 17. 19. Ro. 3. 24; 4. 25; 5. 19; 7. 4. 8. 3. 34. 1 Co. 15. 30. 2 Co. 5. 21. 1 Jn. 1. 7. ver. 14.
10 Sanctified. Separated from the world, and dedicated to God.—C.
11 Nu. 28. 3. 4. Ex. 29. 38-42. Da. 8. 11. 12. Le. i. xvi. Nu. xxxviii. xxxix. ch. 7. 11. 18. 19; 9. 9; ver. 14. Ps. 50. 8-13. Is. 1. 11. w ch. 1. 3. 13; 4. 14. 6. 19. 20. 7. 26. 8. 19. 12. 24. Ps. 110. 1. 5. Ac. 2. 33; 34. 3. 21. Ep. 1. 20. Col. 3. 1. 1 Co. 15. 25. 1 Pe. 3. 22. Mar. 16. 79. Lu. 24. 51.
o Ps. 110. 1. 1 Co. 15. 25. ch. 1. 13. Da. 2. 44.
p ver. 1. 10. 12; ch. 2. 10. 11; 17. 27; 25. 14.

ing and burnt-offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;

9 Then said he, Lo, I come to do thy will, O God. He taketh away the first,⁵ that he may establish the second.

10 By⁶ the which will we are 'sanctified, through the offering of the body of Jesus Christ once for all.

11 And⁷ every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins:

12 But⁸ this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

13 From henceforth expecting 'till his enemies be made his footstool.

14 For⁹ by one offering he hath perfected for ever them that are sanctified.

and rich encouragements for holy freedom and confidence, in our approaches to God as our reconciled Father, and of entering by faith, or even by actual admission, into heaven itself, through the inestimably precious blood of Jesus Christ, our ascended High-priest, Forerunner, and Advocate; 20. Even by the newly opened, perpetually excellent, living, and life-giving way of the covenant of grace, which he has prepared, dedicated, and established for us, through his righteousness, and the death of his human nature in our stead; 21. And since we now have a great and glorious High-priest, of incomparable, nay, infinite dignity in his person, office, and exaltation, and of unbounded authority, as the Head of his church militant on earth and triumphant in heaven—where he, and his Father, and the blessed Spirit, reside in a far more exalted manner than in the Jewish tabernacle—22. Let us, encouraged by these considerations, and by the assistance of his Spirit, humbly approach to God, as our reconciled Father in him, in prayer, and every other act of religious worship, or exercise of grace, with integrity and uprightness, a heart established in the truth of the gospel, and with a lively and fully assured exercise of faith on the all-sufficiency and excellency of Christ, in his person, office, and fulness, and the infallible accomplishment of his promises to us—having our whole souls purged from the stupidity and treachery of an unfaithful conscience, and from the disquietude and defilement of a guilty, terrifying, and condemning conscience by an application of Jesus' blood; and our whole man and whole conversation renewed and purified by the sanctifying influences of the Holy Ghost. 23. And answerably hereto, let us, notwithstanding whatever we may suffer on that account, steadfastly and invariably persist in maintaining our solemn profession and open confession of Christ and his truths, and of our faith in them, and in the belief of every gospel doctrine, and the practice of every holy duty, without any distrust, hesitation, or perturbation of mind; for he who has promised to pardon our sins, write his laws in our hearts, and be our God, being unchangeable in his truth and faithfulness, may be fully depended on for all necessary and reasonable supplies of grace for that effect, and for the fulfilment of all his promises, unto our complete salvation. 24. And to promote one another's steadfastness in the faith and profession of the gospel, let us, with joint concern, seriously consider our own and their respective wants, infirmities, temptations, and dangers, on the one hand, and the grounds of hope and encouragement that are in Christ and his promises on the other—that by example, exhortations, and cautions, we may stir up one another to the most fervent and faithful love to God, to Christ, and his truths, and to an affectionate union and communion one with another; and, in fine, to every evangelical and moral duty becoming our Christian character. 25. And as ever we would be steadfast in the profession of our faith, and in love and good works, let us earnestly beware of indulging the smallest remissness or indifference with respect to attendance on the stated and occasional

meetings of the church for the celebration of God's ordinances, in the manner of some who have begun to backslide, or who have at last openly and shamefully deserted them, and renounced their profession; but let us, with earnest care and diligence, cheerfulness, and constancy, frequent our religious meetings, and admonish, excite, and encourage others to do so, as the time of the utter destruction of Jerusalem, and the dispersion of your nation, and of death and judgment, is drawing nigh; which will be inexpressibly dreadful to apostates. 26. For if any of us professed Christians, through unbelief, prejudice, pride, or worldly-mindedness, deliberately, resolutely, and wilfully reject the doctrines and laws of the gospel dispensation, and turn back to Judaism, heathenism, or profaneness, after we have been enlightened and convinced of the truth and excellency of them, we have perfidiously rejected the last and only sacrifice of Christ for remission of sins—can have no interest in it, nor any hope of pardon or acceptance with God; 27. But all that remains for us, as our dreadful portion, is a terrible foreboding in our own consciences of the most righteous, but tremendous and everlasting wrath of God, to torment and consume us in this world, and especially in that which is to come. 28, 29. And nothing can be more just; for if one who presumptuously violated even the ceremonial laws of Moses was appointed to death, if the fact could be clearly proved, how much more inexpressibly dreadful and lasting punishment must your reason and conscience allow to be due to, and shall be inflicted upon, such resolute and wilful apostates from Christ and his truth, who, contrary to clear convictions of the truth, light, and grace of the gospel, have, with the vilest insolence and contempt, trampled upon the person, authority, mediation, oracles, and ordinances of the eternal Son of God, as if he had been an impostor; and who, instead of trusting for justification and salvation to his precious blood, by which the condition of the covenant of grace was fulfilled, its blessings secured, and its promises and the New Testament dispensation ratified; and by which he was consecrated to and prepared for his exalted work of mediation; and themselves apparently justified, sanctified, and set apart to the service of God,—have profanely slighted and injuriously treated it, as if less holy than the blood of bulls and goats, or as if the blood of a malefactor; and who have spitefully, maliciously, and contemptuously opposed, affronted, and vilified the person, operation and graces of the graciously-conferred and grace-bestowing Spirit of God! 30. Now we know that the sovereign Lord of heaven and earth, whose equity and truth are uncontrollable, and power irresistible, hath solemnly claimed it, as his high and distinguished prerogative, to vindicate his own honour, and to resent the injuries done him, particularly by perfidious revolvers from his government. 31. How inexpressibly tremendous then must be the punishment of those wilful apostates, when they fall as victims into the hands of his justice, without any mixture of mercy, to be punished by the immediate and almighty arm of that great and terrible God whose existence, power,

and activity continue invariably and for ever to execute wrath to the uttermost on the despisers of his Son, Spirit, and grace, as well as to complete the happiness of those who persevere in grace! 32. But to encourage your watchfulness against the very smallest beginnings of apostasy, let me beseech you seriously to reflect upon that solid satisfaction and hope which ye formerly experienced in the time of your conversion to Christ—in which, as soon as ye were enlightened in the knowledge of Christ, and the way of salvation through him, assisted of God, ye patiently sustained, with Christian fortitude, a multitude of severe persecutions from your own countrymen; 33. Partly while ye were maliciously accused, contemptuously disgraced, virulently derided, and cruelly oppressed, for righteousness' sake; and partly while ye tenderly sympathized and mourned with, courageously owned and assisted, your fellow-Christians, and the apostles and servants of Christ, when they were abused and persecuted. 34. For when I myself was imprisoned for the sake of Christ, ye boldly acknowledged and stood by me, kindly sympathized with me, prayed for me, and, to the utmost of your power, supplied my wants; yea, for the sake of Christ and his cause, ye cheerfully endured the loss of the conveniences and necessities of life, which were violently wrested from you by furious persecutors—being fully satisfied, from the promise of God, and your own happy experience, that there is laid up for you, in the new covenant and in heaven, the more substantial, durable, and enriching treasure of everlasting life, secured for you by Christ, and graciously given to you as your reward in adhering to his cause. 35. Animated therefore by a lively faith in the promises of the gospel, and by the remembrance of your holy fortitude in suffering for him hitherto, take heed lest, through the continuance or increase of your persecutions, and the workings of your own fear and unbelief under them, ye should relinquish your holy boldness, freedom, and courage in professing and following of Christ, and your joyful hopes of eternal life through him, which, for the present, afford you noble support and satisfaction under your trials, and shall quickly issue in your enjoyment of eternal happiness above, which will infinitely more than compensate all the troubles you can endure for the sake of Christ on earth: 36. For, according to the wise and holy appointment of God, the declaration of his Word, and the disposals of his providence, such is your present state of afflictions and persecutions, that ye absolutely need, and must have, grace to enable you to live in the constant exercise of a calm, quiet, humble, and resigned submission to the sovereign will of God in them—that after cheerfully yielding up yourselves, through the whole course of your lives, to the commanding and disposing will of God in the most difficult instances of it, ye may receive the promised blessing of eternal life at the end of your spiritual race and warfare. 37. For, according to an ancient prediction applicable to the Messiah in all his remarkable appearances, it is but a very short time, and he will certainly come to destroy your Jewish adversaries, and deliver you from their oppression;

15 Whereof^a the Holy Ghost also is a witness to us: for after that he had said before,

16 This^a is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them;

17 And their sins and iniquities will I remember no more.

18 Now^a where remission of these is, there is no more offering for sin.

19 Having^a therefore, brethren, boldness^a to enter into the holiest by the blood of Jesus,

20 By^a a new and living^a way, which he hath consecrated^a for us, through the veil, that is to say, his flesh;

21 And^a having an High-priest over the house of God;

22 Let^a us draw near with a true heart, in full assurance of faith, having our hearts sprinkled^a from an evil conscience, and our bodies washed with pure water.

23 Let^a us hold fast the profession of our^a faith^a without wavering; (for he is faithful that promised;)

24 And^a let us consider one another, to provoke unto love and to good works:

25 Not^a forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching.

26 For if we sin wilfully^a after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

27 But^a a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries.

28 He^a that despised Moses' law died without mercy under two or three witnesses:

29 Of^a how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified,^a an unholy thing, and hath done despite unto the Spirit of grace?

30 For we know him that hath said, Vengeance^a belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

A.M. cir. 4068.
A.D. cir. 64.

g 2 Pe. 1.21. ch. 3. 7.
Re. 2.7.11.17.29. Ac.
26.22. Sa. 5.2. 2.
See ch. 8.10.12.
Le. 31.33.34. Ro. 11.27.
14.14.15.23.44.22:55.
7.10.23.25:20. 2.
3 ver.14.17.
1 In. 2.7.9.14.16. Ro.
5.2. Ep. 2.13.15.18.12.
ch. 4.10.9.8.12. 1 Pe. 3.
18. Re. 5.9.11.5.6.
7 The practical
conclusion of the epistle
begins with this verse.
It is in every way
worthy of the noble
argument which
precedes it. The duty de-
volving upon all be-
lievers in the great
truths developed is
set forth with great
solemnity and power.
They are cheered on
by the memory of
past triumphs and by
the blessed hopes of
Christ's coming.—C.
8 Or, liberty.
9 In. 10.7.9.14.6. ver.
19.21.11.10.9.8.
10 The sacrifices of
the law, as the way
of a sinner to God,
were dead; Jesus, as
a way to the Fa-
ther, "liveth for ever."
—C.
10 Or, new made.
11 ch. 1.17.3.1.6.4.14.
16.5.5.6.10.6.20.7.3.7.
21.25.8.10.11.17.12.1.
Ti. 3.15. Mat. 16.18. 1.
Pe. 5.5. 1. 19.22.
Ga. 6.10.
12 ch. 4.15. Ja. 1.6.4.8.
In. 4.23.24. Ep. 3.12.1.
In. 3.21. Phil. 3.3. Eze.
36.25. 1 Co. 6.11. ch.9.
14.16. 5.1. Ja. 1.7.2.1.
Le. 16.4.
13 Sprinkled as to
our hearts: (so as to
be pronounced clean)
from (the leprosy of)
an evil con-
science. Le. 14.7.—C.
14 ch. 1.14.3.14. Pr. 23.
23. Jude 3. Re. 3.11.3.
Ep. 4.14. 1 Pe. 3.14.
15 Or, hope or confidence.
16 Our faith. Rather
"our hope" in
Jesus, 1 Jn. 3.3.—C.
17 1 Co. 1.9. 10.13. 2
Co. 7.1.1 Th. 5.24. 1 Th.
3.11.11.11. Nu. 23.19.
1 Sa. 15.29. Tit. 1.2. ch.
6.18.
18 ch. 1.10.12.14.13.1.
1 Th. 5.14. 15. ch. 3.13.
Pr. 27.1.
19 Ac. 4.2. 1 Co. 11.
20. Jude 19.4. Pe. 3.9.11.
14. 1 Pe. 4.7. ch. 3.13.
Re. 12.11.14.
20 Nu. 15.30. Mat. 12.
31.32. ch. 6.4.6.2. Pe. 2.
20.21. 1 Jn. 5.16. Ro. 6.
16. ch. 9.26.
21 Sin wilfully. By
rejecting the evi-
dence of gospel truth,
and refusing Christ as
a Saviour.—C.
22 Le. 24.12. Nu. 16.35.
Eze. 36.5. Zep. 1.18. 3.
8. ch. 2.31.25.29. 2 Pe.
3.17.3. 2.
23 De. 19.15. Mat. 18.
16. In. 8.17. 1 Co. 13.1.
with Eze. 21.21. 18.
20.28. 31.14. 32.27. Le.
24.11.14. Nu. 4.15.20.21.
15.32.25.7.35.30. De.
13.6.17.24.13.27.26.1.
Sa. 6.19.
24 ch. 3.12.25. 1 Co.
11.20. Ac. 5.3.9.
A ch. 13.20.29.20. Mat.
26.28. Zec. 9.11. Ex. 24.
1.
25 ch. 2.10.9.11.12. In.
17.19.
26 The blood of the
covenant wherewith
he (Christ) was sanc-
tified.—C.
27 Mat. 12.31.32.
A De. 32.35. Ro. 12.
19. Pe. 4.12. 1.1.5.6.
1 De. 32.35. Ps. 50.4.
135.14.

A.M. cir. 4068.
A.D. cir. 64.

1 Lu. 12.5. ch. 12.29.
2 Th. 1.9. Ps. 76.7.90.11.
Na. 1.6. 1.15. 19. Mat. 10.
7 To fall (as im-
penitent sinners and
whose mercy is (at
length) clean gone),
and whose judgment
abideth for ever.—C.
3 ver. 29. ch. 6.4. Ga.
3.4. Phil. 1.29.30. Col. 2.
1.2. In. 8.
4 1 Co. 4.9. Phil. 1.7.4.
14. Th. 2.14.
5 Mat. 5.12.41. In. 1.
2. Ac. 5.41.21.33. Ep. 3.
1.13.4.11.6.20. Phil. 1.7.
13. Col. 4.3.18. Phil. 10.
13. Col. 1.3.2.2.12.9.10.1.
Th. 2.14.
6 Mat. 5.12. 6.19.20.
19.21. Lu. 12.35. 1 Th. 6.
19. 1 Pe. 2.2. 2 Co. 5.1. 1.
Jn. 3.2.
7 ch. 2.13.12. 4.1.14.
12.15.12. 12. 12.
10.32.11.6. Ps. 119.11.1.
Co. 15.58. ch. 11.26.
8 1 Lu. 19.29. Mat. 10.
22.24.13. Ga. 6.9. ch. 12.
1. 1 Pe. 1.6.9.13.5.10.
Col. 3.24. Ro. 7.10.
ch. 6.15.15. Ro. 8.2.
9 Hab. 2.3.4. Hag. 2.
1. Lu. 18.8. 1 Pe. 3.8.9.
14.20.20.22.
10 He that shall
come. Rather, "he
that is coming."
11 Hab. 2.4. Ro. 1.17.
Ga. 3.11. 1.
12 1 Pe. 8.5. ch. 6.4.6.
ver. 26.27. 2 Pe. 2.20.22.
13 1 Th. 5.9.12. 2 Th.
2.13.4. ch. 9.9. Ja. 3.16.
6.40.1 Pe. 5.5.
CHAPTER XI.
1 ver. 13. Ps. 72.13.44.
11. In. 20.29. 1 Th. 2.
Ro. 8.24.25. 2 Co. 4.18.
5.17.
2 Or, ground or con-
fidence.
3 In this 11th chap-
ter Paul breaks in-
to one of those di-
gressions so charac-
teristic of his style.
He was led to it by
the mention of faith
in the close of ch. 10.
After a clear and lo-
gical definition of it,
he describes its ef-
fects in language of
almost unparalleled
pathos and eloquence.
After re-
cording a few of the
brightest examples of
faith, he powerfully
bursts forth into a
grand comprehensive
summary, as if the
fulness of his enthu-
siasm would no longer
permit him to dwell
on individual in-
stances. The mean-
ing of this first verse
is well brought out in
the translation given
by Alford.—New
faith is confidence of
things hoped for, de-
monstration of mat-
ters not seen.—P.
4 ver. 4.30.
5 Ge. 1.1. Ps. 33.6. In. 1.
3. Ro. 4.17. ch. 1.2. 2 Pe.
3.5.
6 Literally "the
ages in concluding
everything that exist-
ing under conditions
of time and place.—P.
7 Ge. 4.4.5.10. Mat.
23.35. ch. 12.24. 1 Jn. 3.
12. with Le. 9.24. 1 Ki.
18.29.
8 Or, is yet spoken
of. Ge. 5.22.24. with 2
Ki. 2.11. Lu. 24.51. Ac.
1.9.
9 Ro. 14.23. In. 3.18.
36.6.40. ch. 10.22. De. 4.
29. Ps. 20.4. 40.16. 106.
21.24. Je. 29.13. Am. 5.
4. Zec. 8.22. ch. 10.35.7.
25.

31 It^a is a fearful thing to fall^a into the hands of the living God.

32 But^a call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;

33 Partly, whilst ye were made^a a gazing-stock, both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.

34 For^a ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

35 Cast^a not away therefore your confidence, which hath great recompense of reward.

36 For^a ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

37 For yet^a a little while, and he that shall come^a will come, and will not tarry.

38 Now^a the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

39 But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul.

CHAPTER XI.

1 What faith is. 6 Without faith we cannot please God. 7 The worthy fruits thereof in the fathers of old time.

NOW faith^a is the substance^a of things hoped for, the evidence of things not seen.²

2 For^a by it the elders obtained a good report.

3 Through faith we understand that the worlds^a were framed by the word of God, so that things which are seen were not made of things which do appear.

4 By faith^a Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he, being dead, yet speaketh.⁴

5 By faith^a Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

6 But^a without faith it is impossible to please

may, when he will come to the last judgment, for the utter destruction of all unbelieving and impenitent sinners, and to put you into the full possession of eternal life; nor will he tarry one moment beyond the time fixed on as best for his work and your advantage in his loving purpose. 38. And for your further incitement, remember that, according to a subsequent prediction, whoever are justified through, and purified in heart by faith, may, by means of that grace, persevere in a life of fellowship with God, obedience to his law, and patient submission to his providence on earth, and be admitted to a life of blessedness and glory with Christ for ever; but if any man, after making a profession of faith in Christ, through pride and unbelief, apostatize from him, and renounce the profession of his name, God will certainly loathe, abhor, and miserably destroy him. 39. But we who are sincere in our

profession of Christ, and are truly before God what we appear before men, are not of the number of those hypocritical and treacherous professors who revolt from him to their own everlasting destruction; but of those who, having truly believed with our heart, shall steadfastly persevere in holiness, kept by the power of God, through a faith which receives, and may certainly issue in the eternal salvation of our soul.

Ver. 14. By one offering, &c. Where is, then, use or room for the figment of the Romish mass as an unbloody but expiatory sacrifice for sin? The doctrine of expiation by a bloodless sacrifice contradicts ch. 9. 22; 10. 18. The doctrine of any second or continued sacrifice contradicts the everlasting perfection of the one offering.—C.

Ver. 38. Any man is not in the original; but any professing Christian is evidently implied, as the apostle immediately proceeds, in the very next verse, to distinguish between those that draw back to perdition, because they merely professed, and those who persevered to salvation, because they believed, C.

REFLECTIONS.—In their number, their repetitions, and their frequently spreading the ceremonial defilement, was deeply marked the insufficiency of legal sacrifices and washings to remove our sin, or recommend us to the favour of God. But infinitely meritorious and blessed is the sacrifice of Christ, who, in consequence of God's loving purposes, covenant engagements, and ancient promises, appeared in our nature, and fulfilled all righteousness in his obedience unto death. The blessed ratification of all his promises, full forgiveness, gracious sanctification, delightful access to God; yea, eternal redemption—are hereby made possible for all. Diligently should we, then, improve these blessings in the most familiar devotion; in mutual excitement to love and good works; by constancy in church-fellowship and public worship, and in watchfulness against the first and smallest beginnings

15 *Whereof*^a the Holy Ghost also is a witness to us: for after that he had said before,

16 This^a is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them;

17 And their sins and iniquities will I remember no more.

18 Now *where* remission of these *is, there is* no more offering for sin.

19 Having^a therefore,⁷ brethren, boldness⁸ to enter into the holiest by the blood of Jesus,

20 By^a a new and living⁹ way, which he hath consecrated¹ for us, through the veil, that is to say, his flesh;

21 And^a *having* an High-priest over the house of God;

22 Let^a us draw near with a true heart, in full assurance of faith, having our hearts sprinkled² from an evil conscience, and our bodies washed with pure water.

23 Let^a us hold fast the profession of *our*^a faith⁴ without wavering; (for *he is* faithful that promised:)

24 And^a let us consider one another, to provoke unto love and to good works:

25 Not^a forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and so much the more as ye see the day approaching.

26 For *if* we sin wilfully⁵ after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

27 But^a a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries.

28 He^a that despised Moses' law died without mercy under two or three witnesses:

29 Of^a how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith *he* was sanctified,⁶ an unholy thing, and hath done despite unto the Spirit of grace?

30 For we know him that hath said, *Vengeance belongeth* unto me, I will recompense, saith the Lord. And again, *The Lord shall judge his people*.

may, when he will come to the last judgment, for the utter destruction of all unbelieving and impenitent sinners, and to put you into the full possession of eternal life; nor will he tarry one moment beyond the time fixed on as best for his work and your advantage in his loving purpose. 38. And for your further incitement, remember that, according to a subsequent prediction, whoever are justified through, and purified in heart by faith, may, by means of that grace, persevere in a life of fellowship with God, obedience to his law, and patient submission to his providence on earth, and be admitted to a life of blessedness and glory with Christ for ever; but if any man, after making a profession of faith in Christ, through pride and unbelief, apostatize from him, and renounce the profession of his name, God will certainly loathe, abhor, and miserably destroy him. 39. But we who are sincere in our

profession of Christ, and are truly before God what we appear before men, are not of the number of those hypocritical and treacherous professors who revolt from him to their own everlasting destruction; but of those who, having truly believed with our heart, shall steadfastly persevere in holiness, kept by the power of God, through a faith which receives, and may certainly issue in the eternal salvation of our soul.

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A.M. cir. 4068.
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g 2 Pe. 1.21. ch. 3. 7.
Re. 2.7.11.17.29. Ac.
28.23. Sa. 3.1. 10. 12.
See ch. 8.8.10. 12.
Le. 31.33.34. Ro. 11.27.
Is. 1.18.43.25. 44.22.55.
7 Je.23.8.50.50.
2 ver. 14.17.
1 Jo. 10.7.9.14.6. Ro.
5.2. Ep. 2.13.15.18.12.
ch. 4.16.9.8.12. 1 Pe. 3.
18. Re. 5.9.1.5.6.
7 The practical
conclusion of the epistle
begins with this verse.
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volving upon all be-
lievers in the grand
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They are cheered on
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Christ's coming.—P.

8 Or, liberty.
9 In 10.17.16.16. ver.
10.2. Tit. 1.10. ch. 8.
9 The sacrifices of
the law, as the way
of a sinner to God,
were dead; Jesus, as
a way to the Fa-
ther, 'liveth forever.'

1 Or, new made.
v ch. 2.17.13.1.6.14.
10.5. 5.6.10.5.20.7.3.17.
21.25.8.19.11.17.12.1.
Ti. 3.15. Mat. 10.18. 1.
Pe. 2.5. Ep. 2.19.22.
Ga. 6.10.
x ch. 4.16.14.1.6.4.8.
Ja. 4.23.24. Ep. 3.12.1.
Jn. 3.21. Phi. 3.3. Eze.
36.25. 1 Co. 6.11. ch. 9.
14. Re. 1.5.1.1.1.7.2.1.
Le. 16.4.

2 'Sprinkled as to
our hearts' (so as to
be pronounced clean)
'from' (the leprosy of)
'an evil con-
science,' Le. 14.7.—C.

y ch. 4.14.13.14. Pr. 23.
2 Jude. Re. 3.11. 3.
Ep. 4.11. 1 Pe. 3.14.

3 Gr. *hope or confidence*.
4 Our faith. Ra-
ther, 'of hope' in
Jesus, 'in' ch. 3.—C.

5 1 Co. 1.9. 10. 13. 2
Co. 7.11. Th. 5.24. 1 Th.
3.1. ch. 11.11. Nu. 23.19.
3 Sa. 15.29. Tit. 1.2. ch.
6.18.
2 ch. 6.10.12.14.13.1.
1 Th. 5.15. ch. 3.13.
Pr. 27.1.

6 Ac. 2.42. 1 Co. 11.
20. Jude. 1 Pe. 3.9.11.
1 Pe. 4.7. ch. 3.13.
Ro. 13.11-14.
C Nu. 15.30. Mat. 12.
31.32. ch. 6.4-6. 2 Pe. 2.
20. 1 Jo. 5.16. Ro. 6.
16. ch. 9.26.

8 Sin wilfully. By
rejecting the evi-
dence of gospel truth,
and refusing Christ as
a Saviour.—C.
d Le. 10.16. 10.16.35.
Eze. 26.5. 2ep. 1.18.2.
8. ch. 2.31.25.29. 2 Pe.
3.7.2.3.

16. Jo. 9.15. Mat. 18.
16. Jo. 8.17. 2 Co. 13.1.
with Ex. 19.21. 22.18.
20.28. 31.14. 34.27. Le.
24.11.14. Nu. 4.5.15.20.
15.32.25. 7.35.35. De.
13.6.8.17.2-13.27. 26.1.
Sa. 6.19.

17 ch. 3.12.25. 1 Co.
11.29. Ac. 5.39.
A ch. 13.20.20. Mat.
26.28. Zec. 9.11. Ex. 24.
8.
1 ch. 2.10.9.11.12. Jo.
17.19.
The blood of the
covenant wherewith
he (Christ) was sancti-
fied.—C.
J Mat. 12.31.32.
4 De. 32.35. Ro. 12.
19. Ps. 94.1.2. Na. 1.2.6.
7 De. 32.35. Ps. 50.4.
135.14.

A.M. cir. 4068.
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h Lu. 12.5. ch. 12.29.
2 Th. 1.9. Ps. 76.7.90.11.
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7 To fall (as im-
penitent sinners and
determined rebels)
into the hands of the
(ever) living God,
whose 'mercy is (at
length) clean gone,'
and whose judgment
abideth for ever.—C.
o ver. 25. ch. 6.4. Ga.
3.4. Phi. 1.29.30. Col. 2.
1.1. Jo. 8.
p 1 Co. 4.9. Phi. 1.7.14.
14. 1 Th. 2.14.
q Mat. 5.12.41. Ja. 1.
2. Ac. 5.41. 21.37. Ep. 3.
1.13. 4.1. 10.20. Phi. 1.7.
13. Col. 4.3.18. Phil. 1.10.
13. ch. 13.3.2. Th. 2.9.10.1.
Th. 5.18. ch. 11.26.
r Mat. 5.12. 6.10.20.
10.21. Lu. 12.33. 1 Ti. 6.
10. 1 Pe. 1.4. 2 Co. 5.1. 1.
Jn. 3.16.
s ch. 2.13.12. 4.1.14.
12. 15. with Mat. 5.12.
10. 32. 11.6. Ps. 19.11.1.
Col. 3.24. Ro. 2.7. 10.
ch. 6.12.15. Ro. 8.25.
x Hab. 2.3.4. Hag. 2.
7. Lu. 18.8. 2 Pe. 3.8.9.
Is. 26.20.50.21.
y He that shall
come. Rather, 'he
that is coming.'—C.
z ch. 3.24. Ro. 1.17.
Ga. 3.11.
x Ps. 85.8. ch. 6.4-6.
ver. 26.27. 2 Pe. 1.19-22.
1 Th. 5.2. 1 Ti. 2.13.
2.13.14. ch. 6.9. Jn. 3.16.
6.40.1. Pe. 1.5.

CHAP. XI.

a ver. 13. Ps. 27.13.42.
11. Jn. 20.29. 1 Th. 1.5.
Ro. 8.24.25. 2 Co. 4.18.
5.1.7.
1 Or ground or con-
fidence.
2 In this 11th chap-
ter Paul breaks off
into one of those dis-
cussions so charac-
teristic of his style.
He was led to it by
the mention of faith
in the close of ch. 8.
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gical definition of it,
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fects in language of
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siasm would no longer
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ing of this first verse
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ters not seen.'—P.

3 Literally 'the
ages,' including
everything that exists
under conditions of
time and place.—P.

4 Ge. 4.4.5.10. Mat.
23.35. ch. 12.24. 1 Jn. 3.
12. with Le. 9.24. 1 Ki.
18.38.

5 Or, is yet spoken
of.
6 Ge. 22.24. with 2
Ki. 2.11. Lu. 24.51. Ac.
1.9.
7 Ro. 14.23. Jn. 3.18.
36.5.40. ch. 10.22. De. 4.
29. Ps. 20.4.40.16. 106.
21.24. Je. 26.13. Am. 5.
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3 Through faith we understand that *the* worlds³ were framed by the word of God, so that things which are seen were not made of things which do appear.

4 By faith *Abel* offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he, being dead yet speaketh.⁴

5 By faith *Enoch* was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

6 But^a without faith *it is* impossible to please

REFLECTIONS.—In their number, their repetition: and their frequently spreading the ceremonial defilement, was deeply marked the insufficiency of leg- sacrifices and washings to remove our sin, or recon- mend us to the favour of God. But infinitely mer- torious and blessed is the sacrifice of Christ, who, consequence of God's loving purposes, covenant c- gagements, and ancient promises, appeared in o- nature, and fulfilled all righteousness in his obedi- unto death. The blessed ratification of all his p- mises, full forgiveness, gracious sanctification, deligh- ful access to God; yea, eternal redemption—are here! made possible for all. Diligently should we, the- improve these blessings in the most familiar devotion in mutual excitement to love and good works; 1 constancy in church-fellowship and public worship, as in watchfulness against the first and smallest beginnin-

him: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.

7 By faith Noah, being warned of God of things not seen as yet, ⁵ moved with fear, ⁶ prepared an ark to the saving of his house; by the which he condemned the world, ⁷ and ⁸ became heir of the righteousness which is by faith.

8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

9 By faith he ¹ sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, ⁸ the heirs with him of the same promise:

10 For he looked for ¹ a city which hath foundations, whose builder and maker *is* God.

11 Through faith also ¹ Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

12 Therefore ^o sprang there even of one, and

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5 Or, being wary.
6 Rather, 'taking forethought'—for seeing by faith what was about to take place, and making preparations accordingly.—P

7 Ge. 6.13-22; 7.1, 2. 8 Pe. 3.20, 2 Pe. 2.5. 9 Eze. 14.14, 30. Mat. 24.37. Lu. 17.26.

7 He condemned the world virtually by setting them an example of what all ought to have done, and by the omission of which they brought upon themselves that divine judgment which he showed them how they might have avoided.—P

8 Is. 45.24; 54.17; 61.1. Pe. 3.22; 4.13; 5.1. 19. Phi. 3.9. 2 Co. 5.21. 1 Co. 1.30.

9 Ge. 11.31; 12.1, 4; 15. 10 Ro. 3.22; 9.7. Ac. 7.2-8. 15.4, 12.

10 ver. 10. Ge. 12.7, 8; 13. 3, 12, 15-18; 17.8; 18. 4, 6, 9, 10; 23.4. Ac. 7.5.

11 Jacob was fifteen years old when Abraham died.—C.

12 Ch. 3.4; 13.14; 12.22, 28. Ro. 3.32; 21.9, 10, 19. 2 Co. 5.1-8.

13 Ge. 17.17, 19; 18.13; 21.1, 2. Lu. 1.36, 45. Ro. 4.19-21. ch. 10.23. 2 Ch. 20.20. 15.7, 9.

14 Ge. 13.15; 5.18; 18; 22. 17.26; 45.32. K. 4.17-19. Nu. 1. xxvi. 1. Ch. xxi. xxiii. xxviii. 2 Ch. xxi. xviii.

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8 Jn. 8.56. Ge. 48.21; xix. 30.24.

9 Cf. according to faith. 1 And embraced them; rather, 'saluted' or 'hailed them' when seen in the distance. Deitzsch thus explains the expression:—'From afar they saw the promises in the reality of their fulfilment: from afar they greeted them as the wanderer greets his longed-for home even when he only comes in sight of it at a distance, drawing to himself, as it were magnetically, and embracing with inward love that which is yet afar off.'—P

10 Ge. 23.4; 7.1. Ch. 20.15. Ps. 39.12; 119.19.1. Pe. 1.17, 21.

11 ver. 16. Ge. 42.18. 2 Co. 4.18; 5.1-7. Ro. 8.23-25. Lu. 2.29. Phi. 1.23.

12 Ge. 11.28, 31. Jos. 24.2. Ne. 9.7. Ac. 7.2.

13 ver. 3. Ro. 12.19. 19.1. 20.1. 21.1. 22.1. 23.1. 24.1. 25.1. 26.1. 27.1. 28.1. 29.1. 30.1. 31.1. 32.1. 33.1. 34.1. 35.1. 36.1. 37.1. 38.1. 39.1. 40.1. 41.1. 42.1. 43.1. 44.1. 45.1. 46.1. 47.1. 48.1. 49.1. 50.1. 51.1. 52.1. 53.1. 54.1. 55.1. 56.1. 57.1. 58.1. 59.1. 60.1. 61.1. 62.1. 63.1. 64.1. 65.1. 66.1. 67.1. 68.1. 69.1. 70.1. 71.1. 72.1. 73.1. 74.1. 75.1. 76.1. 77.1. 78.1. 79.1. 80.1. 81.1. 82.1. 83.1. 84.1. 85.1. 86.1. 87.1. 88.1. 89.1. 90.1. 91.1. 92.1. 93.1. 94.1. 95.1. 96.1. 97.1. 98.1. 99.1. 100.1.

14 ver. 14. 2 Co. 4.18; 5.1-7. Ro. 8.23-25. Lu. 2.29. Phi. 1.23. Ch. 13.14; ver. 8.

15 Ex. 3.6, 15. Mat. 22.32. Mar. 12.26. Lu. 20.37. Ac. 7.32.

16 ver. 3. Ro. 12.19. 19.1. 20.1. 21.1. 22.1. 23.1. 24.1. 25.1. 26.1. 27.1. 28.1. 29.1. 30.1. 31.1. 32.1. 33.1. 34.1. 35.1. 36.1. 37.1. 38.1. 39.1. 40.1. 41.1. 42.1. 43.1. 44.1. 45.1. 46.1. 47.1. 48.1. 49.1. 50.1. 51.1. 52.1. 53.1. 54.1. 55.1. 56.1. 57.1. 58.1. 59.1. 60.1. 61.1. 62.1. 63.1. 64.1. 65.1. 66.1. 67.1. 68.1. 69.1. 70.1. 71.1. 72.1. 73.1. 74.1. 75.1. 76.1. 77.1. 78.1. 79.1. 80.1. 81.1. 82.1. 83.1. 84.1. 85.1. 86.1. 87.1. 88.1. 89.1. 90.1. 91.1. 92.1. 93.1. 94.1. 95.1. 96.1. 97.1. 98.1. 99.1. 100.1.

17 2 A city. An abiding rest in heaven, as distinguished from their movable tabernacles on earth, ver. 9.—C.

18 Ge. 22.1-12. Ja. 2.21. 2 Co. 8.12.

19 Or, 7. 8 Offered up—in purpose, and in obedience to the divine command.—C.

him as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable.

13 These^o all died in faith,^o not having received the promises, but having seen them *afar* off, and were persuaded of *them*, and embraced *them*,¹ and ² confessed that they were strangers and pilgrims on the earth.

14 For they that say such things declare plainly that they ¹ seek a country.

15 And truly, if they had been mindful of ¹ that *country* from whence they came out, ² they might have had opportunity to have returned:

16 But now ¹ they desire a better *country*, that is, an heavenly: wherefore ² God is not ashamed to be called their God; ³ for he hath prepared for them a city.²

17 By^o faith Abraham, when he was tried, offered up³ Isaac: and he that had received the promises offered up his only begotten *son*,

18 Of⁴ whom it was said, ¹ That in Isaac shall thy seed be called:

3 Ge. 22.1-12. Ja. 2.21. 2 Co. 8.12. 4 Or, 7. 8 Offered up—in purpose, and in obedience to the divine command.—C.

of apostasy, or contempt of him and his grace. Patiently and in hope should we persevere under our manifold sufferings for his sake; tenderly sympathize with his suffering servants; and steadfastly cleave to him, and live upon him by faith. His comforting promises, refreshing presence, and eternal rewards, will more than balance all our adversities on earth.—But, alas! inexpressible is the guilt and danger of those who willfully reject or apostatize from him! O my soul, exceedingly fear and quake! Alas! how far and how long I may proceed in the appearances of religion, and, after all, with Judas sink into the depths of hell!

CHAPTER XI. Ver. 1. Now, to give you a summary account of the excellent nature and effects of that faith by which men believe unto salvation, it gives a sort of present subsistence in the mind to, and a confident expectation of, future blessings, which, by the infallible promise of God, are as fully ascertained and realized, to the believer's comfort, as if he actually possessed them. And, merely on the credit of divine revelation, it gives us as clear and convincing a demonstration of invisible things as if they were ever so plainly exhibited to our natural sight: 2. For, by this realizing and evidencing exercise of faith, our godly ancestors, all along from the time of the first promise till now, obtained an honourable testimony from God, part of which is contained in his Word.—3. Though, from reason and observation, we are obliged to conclude the wonderful fabric of this world to have been the workmanship of God, yet it is by faith in his Word, as the evidence of things not seen, that we certainly know that God formed all things by a mere act of his will, and that in such beautiful order, out of the mere chaos once covered with absolute darkness. 4. By faith in God's first promise of Christ's incarnation and sufferings, and in his appointment of sacrifices to prefigure them, Abel offered unto God a more excellent sacrifice than Cain—by which he humbly acknowledged his own guilt, and prefigured the death of the Messiah, as the Lamb of God, to make atonement for the sins of the people; and hence, by some visible token from heaven, as well as by inward intimations to his conscience, God testified to him that his person was justified, and his sacrifice accepted, through Christ. And by means of this faith, as his case stands recorded in the book of God, Abel, though dead long ago, still instructs us that the only way of a sinner's justification before God is through faith in the atoning sacrifice of Jesus Christ; and that the murder of innocents, and especially of faithful saints, shall be terribly punished. 5. By faith, which rendered him accepted in the Beloved, and purified his heart from dead works to perfect holiness, in the most close walking with God, Enoch, the seventh from Adam, was miraculously

translated to heaven, soul and body, without undergoing the ordinary change of death; and, even before he was rapt up into heaven, God attested to his conscience, and perhaps to his neighbours, that his person and works were accepted in his sight. 6. But without such realizing and evidencing faith in Christ it is impossible to please God; for he that approaches him in prayer, or any other religious worship, must, upon the ground of revelation, believe that God really exists as the only true God, and that he freely gives himself, and all blessings of grace and glory, as an exceeding great and gracious reward, to those that humbly, earnestly, perseveringly, and with their whole heart, seek his face and favour in Christ, in the means of his own appointment, and in reliance on his covenant promises. 7. By faith Noah, who was righteous before God, and walked with him, crediting his threatening to destroy the old world, and his promise to preserve him and his family, built an ark, wherein they, and a remnant of animals, were saved from the general deluge; by which faith in the truth, power, justice, and mercy of God revealed to him, and by his building the ark in obedience to God's command, and by his repeated preaching of righteousness, he doctrinally and practically condemned the inhabitants of the old world; and by his faith in the Messiah, who was typified by his ark as the only mean of salvation, he became heir of the world, renewed after the flood, and of the righteousness of Christ received by faith, and of all the blessings, temporal, spiritual, or eternal, secured by it. 8. It was by faith in the authority of God, and in his promise to give to him and to his seed a land figurative of the heavenly inheritance, that Abraham, the friend of God, and father of the Jews and of all believers, at his call, left his native country of Chaldaea, and set out on a journey to a land which he knew nothing of—no, not so much as its name, or the way to it. 9. It was by faith in the promise and protection of God that he, with Isaac and Jacob, his fellow-heirs of the promised Canaan, contentedly wandered, as a stranger and pilgrim, in that country, among the heathen inhabitants, dwelling only in movable tents. 10. For God having promised to be his exceeding great reward, and his God for ever, and that in his seed all the nations of the earth should be blessed, he by faith looked through the figurative Canaan to the earnestly desired and expected, highly privileged, great, glorious, regular, firmly fixed, and everlasting blessedness of heaven, of which God himself is the contriver, former, and even the very substance. 11. It was also by faith, in the faithfulness and power of God engaged in the promise, that Sara, the beloved wife of Abraham, after her recovery from her unbelief, was enabled, beyond all expectation, and all ordinary influence of second causes, to conceive and bear a son, after she

had continued barren till the ninetieth year of her age. 12. And in virtue of their faith, a prodigiously numerous offspring descended from them, after both of them had appeared beyond all possibility of having any. 13. And not only did Abraham, Sara, Isaac, and Jacob, live by faith in God's promises and perfections, under their trials on earth, but died also in the full and comfortable persuasion, that however little they had experienced of the fulfilment of the promises on earth, God would completely accomplish them—in giving themselves an immediate entrance into the blessedness of heaven; and in increasing their posterity, and settling them in Canaan as his peculiar people; and in bringing the Messiah from their loins to be the common Saviour of men: and they avowed that they looked on themselves as no more than aliens and strangers in this world, passing through it in their way to the heavenly country. 14. And this avowal, that their hearts and hopes, interest and happiness, were not placed on any earthly concerns, manifested to all around them that they looked and hoped for, desired and earnestly sought after, the large and delightful abodes of heaven, as their native home, in which they should for ever dwell with God as their Father and Friend. 15. And it is evident that the country which they sought after was not their native home in Chaldaea, where their friends and relations continued; for, if they had been inclined to return thither, they had time, liberty, and power enough to do it with safety. 16. But all their desires and expectations centred on that transcendently more excellent, satisfying, glorious, abiding, incorruptible, and undefiled heavenly inheritance; wherefore God, in his infinite love, condescended to avow himself to be their God in a peculiar and distinguished manner; and, answerably to this high relation, has graciously appointed, laid out, framed, and fitted up the heavenly mansions for their whole persons, soul and body, to dwell with himself. 17-19. It was by faith in the promises of God to him and to his seed, particularly that which concerned the Messiah and his extensive salvation, that Abraham—when required, for the eminent trial of his faith and obedience, to offer up in a burnt-offering his only son Isaac, whom he had obtained by such a miraculous conception and birth, and in whom the promises were to be fulfilled—so readily complied, and proceeded in this work till stopped by God himself; accounting and concluding in his own mind, that though Isaac should be slain and burned to ashes, God easily could and would raise him from the dead, in order to fulfil the promises in him and his seed. And, indeed, as at first he received him from his own and Sara's dead bodies, on that occasion he received him back from that death to which he had been, without any hope to the contrary, heartily devoted. 20-22. It was by faith in the promises of God

19 Accounting^a that God *was* able to raise him up, even from the dead; from whence also he received him in a figure.⁵

20 By faith ^bIsaac blessed Jacob and Esau concerning things to come.

21 By faith Jacob, when he was a dying, blessed^c both the sons of Joseph; and worshipped, *leaning* upon the top of his staff.

22 By faith ^dJoseph, when he died, made mention of^e the departing of the children of Israel; and gave commandment concerning his bones.

23 By faith ^fMoses, when he was born, was hid three months of his parents, because they saw *he was* a proper child; and they were ^gnot afraid of the king's commandment.

24 By faith ^hMoses, when he was come to years, refused to be called the son of Pharaoh's daughter;⁷

25 Choosingⁱ rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

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^a Ro. 4.17, 19-21, ver. 11, 12.
^b See note ^a below.
^c Ge. 47. 27-40.
^d Ge. 48. 5-20; 37. 9-147.

^e Ge. 50. 24-25; Ex. 13. 13, 19; Jos. 24. 32; Ac. 7. 16.

^f Or, *remembered*.
^g Ex. 2. 2; 1. 16, 22; Ac. 7. 20.

^h Ps. 56. 4; 118. 6. 15. 8. 12; 135. 7, 12; 41. 10, 14; Mat. 10. 22.

ⁱ Ex. 2. 1-15; Ac. 7. 21-24.

⁷ This fact, though not recorded in sacred history, was believed by the Jews as an authentic tradition, and is mentioned by their historians.—P.

⁵ Ps. 34. 10; Ac. 7. 23; 25. 10; 20. 5. 1. 16. 2. 5. 3.

⁶ The interpretation of this verse is difficult. It may be translated as follows:—

Reckoning that God is able even to raise from among the dead, from whence he also (Abraham) received him (Isaac) back in a parable, or figuratively. Alford explains the meaning of the last clause, in which the great difficulty lies, thus:—

The true identification of the "parable" is, I am persuaded, to be found in the figure under which Isaac was sacrificed, viz.

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the ram, as already hinted by Chrysostom. Abraham virtually sacrificed his son. God designated Isaac for the burnt-offering, but provided a ram in his stead. Under the figure of that ram Isaac was slain, being received back by his father in his proper person, risen from that death which he had undergone in a parable, in under, the figure of the ram.

⁸ Or, *for Christ*, ch. 13. 13; Ac. 9. 2; Co. 1. 5; Col. 1. 24.

⁹ Ch. 10. 35; 2 Ti. 1. 11; 12. Mar. 8. 38; Ro. 8. 17; 2 Co. 4. 10. 1 Pe. 4. 19.

¹⁰ Ex. 10. 28, 29; 12. 31; 13. 17-21, with 3. 2; 10. 6. 3-8. ver. 13.

¹¹ Ti. 1. 17.

¹² Ex. 12. 2-30.

¹³ Ex. 12. 35-30; Ps. 78. 13; 106. 6; 136. 11-15. Ne. 9. 11.

¹⁴ Jos. 6. 1-20.

¹⁵ Jos. 6. 23-25; 2. 21. Ja. 2. 25.

¹⁶ Or, *that were disobedient*.
¹⁷ Ju. iv. v. 8.

¹⁸ Ju. xiii. xvi. u. Ju. xii. xii.

¹⁹ Sa. xvi. xxvii. xxx. 2 Sa. i. xxiv. i. Ch. xi. xxix.

²⁰ 1 Sa. i. iii. vii. xii. Nu. xxi. Jos. vii. xlii. 2 Sa. v. viii. x. 1 Sa. 12. 3-5.

26 Esteeming the reproach of Christ⁸ greater riches than the treasures in Egypt: ⁹for he had respect unto the recompense of the reward.

27 By^k faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing ^lhim who is invisible.

28 Through faith ^mhe kept the passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them.

29 By faith ⁿthey passed through the Red sea as by dry *land*; which the Egyptians assaying to do, were drowned.

30 By faith ^othe walls of Jericho fell down, after they were compassed about seven days.

31 By faith ^pthe harlot Rahab perished not with them that believed not,⁹ when she had received the spies with peace.

32 And what shall I more say? for the time would fail me to tell of ^qGideon, and of ^rBarak, and of ^sSamson, and of ^tJephthae; of ^uDavid also, and of ^vSamuel, and of the prophets;

33 Who through faith ^wsubdued kingdoms,

that Isaac, by prophetic influence, assigned to Jacob the principal, and to Esau the subordinate, blessings for themselves and their seed; and that Jacob, when very feeble, in like manner foretold the fate of Joseph's two sons, assigning the principal glory to Ephraim the younger; and that Joseph, when dying, assured his brethren that God would certainly preserve them in, and in due time bring them out of Egypt; and in testimony of his faith herein, appointed them to carry his bones with them to Canaan, and bury them there. 23. It was by faith in God's promises of their preservation in and deliverance from Egypt, that Moses' parents, observing something extraordinary in their child, dared, contrary to the commandment of Pharaoh their king, to conceal him three months after his birth. 24-26. By faith in the same promises of God, made to Abraham, Isaac, and Jacob, and in the invisible things of the heavenly state, Moses, when forty years old, and extraordinarily qualified with learning and wisdom, renounced his adoptive relation to Pharaoh, which might have issued in his succession to the crown of Egypt, quitted the court, and associated himself with his Hebrew brethren—choosing rather to undergo the severest oppression, suffering, and trouble, with God's own peculiar people, than to gratify his flesh with the enjoyment of all the uncertain and perishing grandeur, affluence, and sensual pleasures of a pompous, idolatrous, and luxurious court; deliberately reckoning reproach, derision, and persecution, for the sake of Christ, and in communion with him and his people, more valuable and useful, for the honour of God and his own spiritual interests, than all the wealth and honours that the kingdom of Egypt could afford: for he looked off from those perishing riches on the one hand, and beyond those temporal hardships on the other, to the immortal and inexpressible glories reserved for him in heaven, which he knew would more than recompense all the reproaches, wants, and sufferings he could undergo for the sake of a good conscience on earth. 27. By faith in the command and promise of God, about forty years after he returned from Midian; and, fearless of King Pharaoh's threatenings and wrath, demanded his permission for the Hebrews to leave the country; and at last, regardless of his furious pursuit, led them forth to liberty, by faith depending entirely on the invisible God. 28. By faith in the promise of God to deliver his people from Egypt, and in the promised Messiah typified by that divinely appointed ordinance, he, and the children of Israel, directed by him, observed the passover, and sprinkled the blood on their upper lintels and door-posts, that the angel who, that very night, destroyed all the first-born of the Egyptians, might not hurt them. 29. And it was chiefly by his faith in the promise and command of God that the Red Sea was divided, and a passage opened for the Israelites from Egypt to the Arabian wilderness—in which Pharaoh and his army, attempt-

ing to follow them, were every one of them drowned. 30. It was by the faith of Joshua, Caleb, and others, in the promise, faithfulness, power, and command of God, that the walls of Jericho miraculously fell down while the Israelites shouted, after they and the ark of God had compassed the city seven days. 31. It was by faith in the God of Israel, and his grant of the land of Canaan to his favourite Jews, that Rahab, a Gentile, who had been a harlot, kindly received the spies whom Joshua sent to view the city, and so, together with her friends, escaped, when the rest of the inhabitants, who disregarded what they had heard or seen of God's miraculous appearances for Israel, perished in a general slaughter. 32. But why should I multiply further instances of the power and triumphs of faith? Both my time, and the intended limits of this epistle, forbid me to give a particular account—how, by faith in the promise and command of God, Gideon reformed his city, and, with a handful of unarmed men, routed the Midianites; Barak and Deborah, with ten thousand undisciplined troops, vanquished the formidable army of Jabin, king of Canaan; Jephthah overthrew the Ammonites; Samson, in his life, and at his death, destroyed the Philistines; David endured manifold trials, conquered giants and nations; Samuel, by miracles, delivered and terrified his people; Elijah, Elisha, and other prophets, patiently endured their troubles, boldly declared their messages, and, when necessary, confirmed them by miracles;—33. How, through faith in God's promise and providence, Moses and Joshua subdued the Canaanites, and David the nations around; and they and others not only kept the commandments of God themselves, but reformed their nation, and governed them with great equity and impartiality; or by remarkable appearances of providence obtained the actual accomplishment of particular promises made to them: Daniel stopped the mouths of lions in the den; Samson slew one, David another, and Benaiah a third: 34. Shadrach, Meshach, and Abednego restrained the force of Nebuchadnezzar's fiery furnace; they, and Elijah, Elisha, and others, escaped the murderous plots and attempts of cruel tyrants; others, as Hezekiah, were recovered from desperate distempers; or, as Gideon and David, from weakness and cowardice, became valiant conquerors. 35-38. By means of faith, the Shunammite and widow of Zarephath beheld their deceased sons restored to life; and many, in the persecutions of Ahab, Jehoram, Ahaz, Manasseh, Jehoiakim, or others, courageously endured the most exquisite sufferings and cruel deaths, in hopes of a resurrection to eternal life, refusing to redeem their lives by the smallest apostasy from the truth; while Isaac, Elisha, Joseph, Samson, Micaiah, and Jeremiah, or others, underwent the most cruel derision, scourging, or imprisonment; and Naboth, Zechariah, Uriah, and others, were murdered in different cruel and barbarous forms; and others, of whose

converse, admonitions, and prayers, the wicked inhabitants of the world were not worthy—as David, Elijah, and others—were obliged to flee about as vagabonds from place to place, and hide themselves in deserts, dens, and caves of the earth. 39, 40. But though these ancient saints and servants of God, by means of their faith, have obtained an honourable testimony in the infallible records of God's Word, and embraced and relied upon the promise of the Messiah, yet they never lived to see him come in the flesh, fulfil the work of our redemption, and introduce the glories of the gospel state of the church—God having provided for us who now believe these better things, that their ancient state of religious worship and privileges might not be perfected without some exhibition of Christ in the flesh, fulfilment of all righteousness, and exceeding riches of grace, which are manifested in their transcendent light, glory, and efficacy in the gospel dispensation which we now enjoy.

Ver. 1. The apostle had asserted (ch. 10. 36) that believers had always 'need of patience,' because they received not 'their recompense' in present possession, but in future promise. He then proves, by prophetic authority, that 'the just shall live by faith;' and proceeds (ch. 11. 1) to define faith as *substantive*, 'the firm confidence' (of the reality) 'of things hoped for,' as if they were in actual possession.—*Εἰς ἔργον*, 'the revelation of things not seen,' as if they were already before the eyes; whereby he proves that as faith always embraces things future and invisible, it can never be separated from that patience which waits for them.

Ver. 2. In proof of the foregoing statement, Paul now adduces the example of 'the elders' (as well those anterior as posterior to Abraham), who obtained 'a good report' both of God and of posterity—not through the ceremonial law, in which the unbelieving Jews trusted for righteousness, but through one common faith, and under the uniform influence of unwearied patience. C.

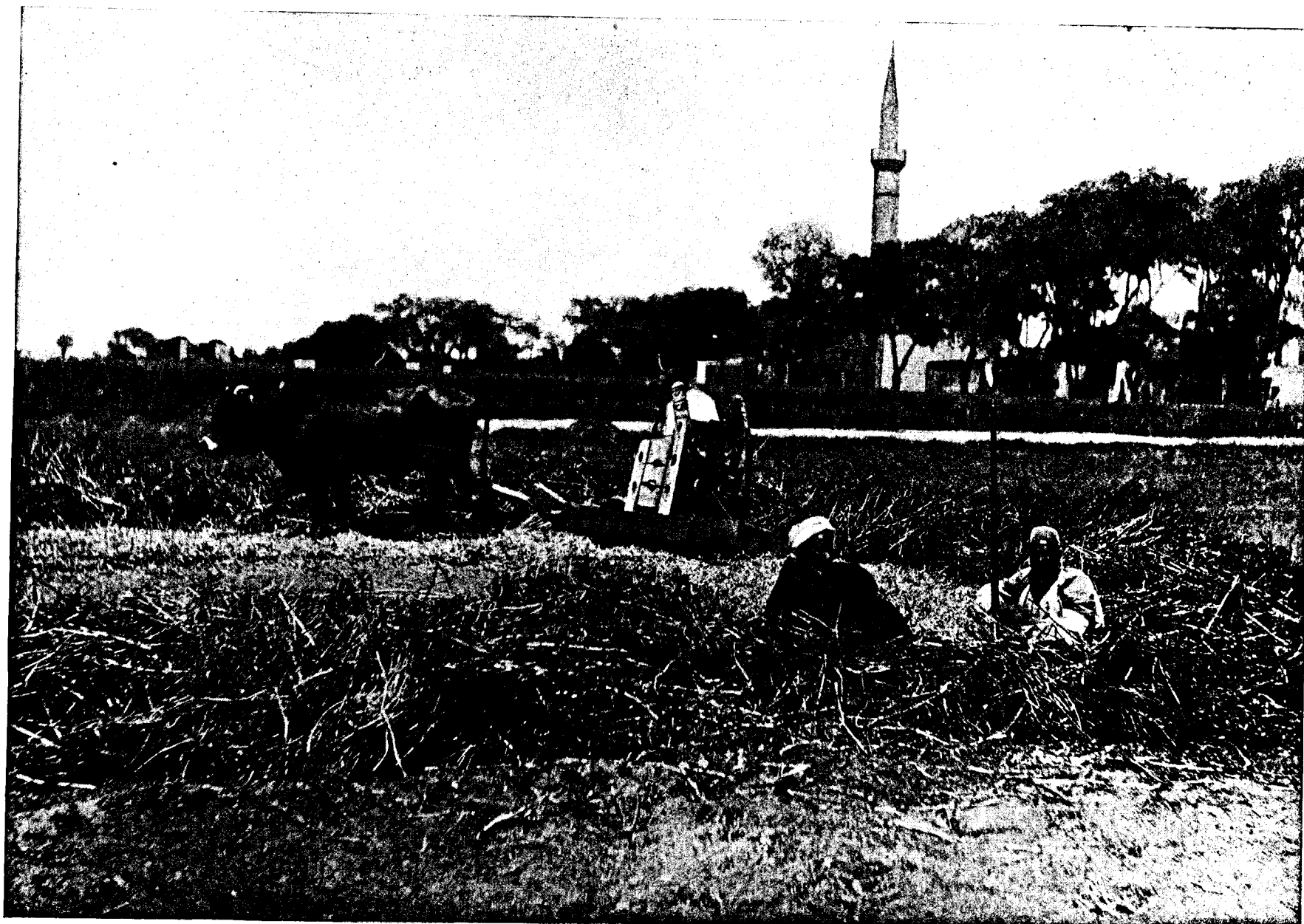
Ver. 13. *These all*. Abraham and Sarah, who had come out from their country at the call of God, ver. 15, and Isaac and Jacob, who accompanied him in his unsettled wanderings. C. Ver. 21. The Romanists, following the Vulgate translation, and rejecting the Greek of the apostle, render this passage—'he adored the top of his staff;' whereby they obtain an apparent countenance for image worship. But all the Greek MSS. agree in *ἐν ἡμέρᾳ*, which can be translated in no other manner than 'upon the top.' The Hebrew word translated 'staff' may, however, be also translated either 'staff' or 'bed's head,' according as it is pointed; and the latter would be accordant with the authorized version, Ge. 47. 31, and is supported by all the ancient versions except the LXX., and by modern expositors of the highest order of learning. Still, as the Greek *ἐν ἡμέρᾳ* will bear no other meaning than 'staff' or 'sceptre,' its apostolic adoption from the LXX. should surely entitle it to be retained as the true translation of the Hebrew. C.

Ver. 26. *The reproach of Christ*—for expecting whom as a deliverer the Hebrews were ridiculed and reproached. C.

Ver. 27. *He forsook Egypt*—not when he fled to Midian, Ge. 2. 14, 15, but when he led out the Israelites, and forsook all his property and prospects of advancement, as 'the son of Pharaoh's daughter.' And this he did, 'not fearing the wrath of the king,' whom he, most probably, expected to pursue him and his undisciplined host with his army. C.

Ver. 31. *The harlot Rahab*. That is, who had been a harlot (for the word, whether in Hebrew or Greek, will bear no other meaning), but who, having come to a knowledge of the true God, had 'brought forth fruits meet for repentance.' Thus 'Simon the leper' and 'Matthew the publican' retain their names, when the one had been healed and the other had become an apostle. C.

Ver. 40. *That they without us should not be made perfect* in their knowledge of the mysteries of redemption (Mat. 11. 11; 13.



THRESHING SCENE AT HELIOPOLIS—WHERE MOSES WAS EDUCATED AND JOSEPH MARRIED. [ROMANS, xi: 26.]—Reference is made in the 29th verse of the 11th chapter of Romans to Jacob. We give the above illustration of a threshing scene at Heliopolis, because it was in this region that Jacob lived during the time he spent with his son Joseph in Egypt. At Heliopolis was situated the greatest

university of ancient times. Here Moses was educated and Joseph married the daughter of Potiphera, the controlling priest in the temple of the sun at Heliopolis. It was in this neighborhood that Jacob and Joseph met when the ancient patriarch came down from Canaan with his household. It was here also that Joseph and Mary came to shun the fury of Herod during their sojourn in Egypt.



DRAWING WATER FROM THE NILE. [ROMANS, ix:17].—It is remarkable how intimately related to the history of the Hebrews is the land of Egypt. No sooner had Abraham come up from Ur of Chaldees into Canaan than he made his way to Egypt. It was to Egypt that the Israelites always looked in time of famine for supplies. And for four hundred and thirty years Egypt was the Holy

Land, for this was the length of the period that God's people lived in Egypt. Hence so much reference is made in Scripture to the Pharaohs. Above we have a view of a native drawing water from the Nile to irrigate the land. A yoke of oxen is hitched to a round framework, which in turn is attached by rude cogs to another wheel, which in turn causes the jars to revolve, bringing the water from below.

wrought righteousness, *obtained promises, stopped^a the mouths of lions,

34 Quenched^b the violence of fire, *escaped the edge of the sword, ^cout of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

35 Women^e received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

36 And^g others had trial of *cruel* mockings and scourgings, yea, moreover, of bonds and imprisonment:

37 They^h were stoned, they were sawn asunder, were tempted, were slain with the sword: theyⁱ wandered about in sheep-skins and goat-skins; being destitute, afflicted, tormented;

38 (Of^k whom the world was not worthy:*) theyⁱ wandered in deserts, and in mountains, and in dens and caves of the earth.

39 And these all, *having obtained a good report through faith, received not the promise;

40 God^d having provided³ some better thing for us, that they without us should not be made perfect.

CHAPTER XII.

1 An exhortation to constant faith, patience, and godliness. 22 A commendation of the new testament above the old.

WHEREFORE, seeing we also are compassed about with *so great a cloud of witnesses, ^blet us lay aside every weight, and

17: Ep. 3. 10; or in their numbers as members of the body of Christ, and children of the family of God, Ep. 1. 22; He. 13. 2. C.

REFLECTIONS.—What a noble grace is unfeigned faith dwelling in the heart! and how extensively useful! Through the infallible declarations of God it realizes invisible and future things, and gives them a kind of subsistence in our soul. By receiving and resting on the person and righteousness of Christ, it renders us and our services accepted with God.—Crediting his warnings, and obeying his directions, it delivers from danger and death; it weans the heart from this world, and sets it on things above; it enables us to wait for the accomplishment of promises, however unlikely and long delayed; it animates to the most trying obedience; qualifies for a joyful and devout entrance into the eternal state; enables to look into futurities, upon God's authority and credit; and to prefer sufferings with his people, and for his sake, and an exact obedience to his law, to everything earthly: and after exploits unnumbered, it issues in eternal rest and triumph.—Tender is God in giving it, or its various degrees, to all who accept Christ by simple faith, and in exposing his dearest saints to the most singular trials and heaviest troubles on earth to exercise it. But if he be for us, who can be against or hurt us? And it is highly unworthy for us Christian believers, notwithstanding our greatly superior advantages, to be so much inferior to some ancient saints in the vigour and distinctness of our faith.

CHAPTER XII. Ver. 1. Since, from the preceding instances of the excellency and power of faith to support under and triumph over all difficulties and dangers, it appears that we are surrounded on every side with multitudes of glorified believers, who unite in testifying the duty and advantage of an entire reliance upon the infinite wisdom, power, faithfulness, and goodness of God, in the greatest trials, let us, animated by and in imitation of their example, and as under their eye, cast off the works of darkness, inordinate care about this present world, and the load of ceremonial observances, and, by the influence of God's grace, disentangle ourselves from the power of in-

dwelling corruption, and of every sin to which, through our natural depraved constitution, and our peculiar circumstances, company, and situation in life, we are most easily disposed, and especially that great sin of unbelief, which stands in direct opposition to faith, and is the root of all apostasy; and, thus disencumbered from every load of temptation or corruption, let us, with persevering fortitude, quietness, and patient resignation to the holy and sovereign will of God under our manifold sufferings, hold on our way with speed, steadiness, and vigour, till we finish that course of faith, affliction, and unreserved obedience which is appointed for us by God, and marked out in his Word and the examples of his saints, till we arrive at the mark of his high calling, and obtain the crown of life; 2. Always by faith looking off from sin, self, and the allurements and terrors of this world, or whatever else would retard and dishearten us, and looking forward to Jesus Christ—that we may derive grace and strength from him to enable us to follow his most perfect pattern, who is not only an unparalleled example, but the efficient Cause, Leader, and Captain of our faith, to begin, encourage, increase, and perfect it, and crown it with eternal glory—even as he himself, in the joyful prospect and hopes of the honour to God, salvation to men, and reward of mediatorial glory to himself, which would issue therefrom, calmly submitted to, and with astonishing meekness and patience endured, the agonizing and lingering pains of his crucifixion, and overlooked all the ignominy and reproach of that scandalous form of death, and all the contempt and derision attending it; for now, in consequence, and as the just reward of all this, he, in that very nature which suffered, is exalted as a triumphant conqueror over sin, Satan, the world, death, and hell, to a state of the most perfect, glorious, and everlasting rest, honour, and authority. 3. To prevent dejecting discouragement, impatience, or weariness under your manifold tribulations and apprehensions of danger, seriously consider and contemplate the person and office of Jesus Christ, in all their circumstances, and particularly in his invincible patience and undisturbed composure of mind wherewith he for your sakes bore

the sin which doth so easily beset us, and let us run with patience the race that is set before us,¹

2 Looking^c unto Jesus² the ³author⁴ and finisher of *our* faith; who, ^dfor the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.

3 For consider him that *endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

4 Ye^e have not yet resisted unto blood, striving against sin.

5 And ye have forgotten the exhortation ^hwhich speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

6 For *whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

7 Ifⁱ ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

8 But^k if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

9 Furthermore, we have had fathers of our flesh which *corrected us, and we gave them reverence: *shall we not much rather be in subjection unto the Father of spirits, and live?

10 For they verily for a few days chastened us after their own pleasure; *but he for *our*

up under, passed through, and triumphed over, all the opprobrious opposition and blasphemous insults which the most malicious and wicked men threw out to his face against his divine person, office, doctrine, and miracles, all the days of his public ministry. 4. And it would be the more sinful, shameful, and dangerous for you to draw back from your Christian course; for though ye have already cheerfully suffered the loss of your liberty and property for your adherence to it, God has hitherto restrained the fury of your wicked persecutors, that ye have never been called to suffer unto death in striving to avoid sin. 5. Are ye unmindful of, or dare ye forget, or be unaffected with, the endearing exhortation by which God, as a most tender and compassionate Father, for your direction, caution, and comfort, under tribulation, warns and beseeches you, on the one hand, to beware of overlooking and contemning his kind chastisements of you on account of your sin, and for your spiritual and eternal good, or of behaving in an unaffected, obstinate, and incorrigible manner under them; and, on the other, of impatiently, ignorantly, perversely, and unbelievably, shrinking and being disheartened, to the neglect of duty, despairing of relief, or refusing to be comforted. 6. For the Lord does not afflict his children in wrath, demanding satisfaction for their sins; but either, in lesser or greater severity, to manifest his distinguished kindness to them, in embittering their sins, purging from them, and preparing for heaven. 7. If therefore ye be not only visited with afflictions, but enabled, in faith, patience, and perseverance, to submit to, and courageously bear up under them, God, as a kind but infinitely wise Father, is certainly correcting you as his dear children, to promote his own glory and your unspeakable advantage. 8. But if, notwithstanding your remaining sinfulness, ye are indulged in uninterrupted ease and prosperity in the world, and thus exempted from the corrective and instructive chastenings wherewith God exercises the very best of his children; or if ye are not brought to some cordial submission to this wholesome and necessary discipline of his family, God neglects you, as a spurious issue, who are none of his true children, nor heirs of his heavenly inheritance. 9. Moreover if, in

A.M. cir. 4068.
A.D. cir. 64.

2 Ga. 3. 16.
a Ju. 14. 5. 1 Sa. 17. 34.
Da. 6. 22.

b Da. 3. 24, 25.
c 1 Sa. xx. 1 Ki. xix.

d 2 Ki. 6. 16; 20. 7, Job
42. 10. Ju. 15. 15. 1 Sa.
xiv. Ju. 7. 21.

e 1 Ki. 17. 22, 23. 2 Ki.
4. 35-37. Ac. 4. 19; 22. 24.
29. ver. 25, 26.

f 2 Ki. 2. 23. Ju. 16. 25.
Je. 20. 21. 37. 15. Ge. 39.
20. 1 Ki. 22. 24. Ac. 10.
23; 22. 24.

g 1 Ki. 21. 13. 2 Ch. 24.
21. Ac. 7. 59.

h 1 Sa. 22. 18, 19. 1 Ki.
10. 10. Je. 26. 23. Ac. 12.
1, 2. Mat. 23. 35, 37.

i 2 Ki. 1. 8. Mat. 3. 4.
f Ps. 16. 3. Pr. 12. 26.
Ge. 7. 1. Ja. 2. 5. Re. 1. 5.
6.

1 The world cast them out as unworthy of a residence; yet in the judgment of God the world was not worthy of them.—C.

2 1 Sa. 22. 17; 23. 19; 24.
1. 1 Ki. 17. 18; 13. 2 Ki.
6. 1.

3 ver. 28. 1 Pe. 1. 12.
Lu. 10. 23. 24. ch. 10. 36.

4 These all (though) borne witness to by their faith (though their faith was so firm and so constant, yet did not receive the promise, i.e. CHRIST, who was the sum and substance of all the Old Testament promises.—P.

5 Ro. 11. 26. ch. 7. 19.
22. 8. 6; 12. 22-24. Re. 6.
11.

6 Or, foreseen.

CHAP. XII.

a ch. 11. 2-38.

b Mat. 10. 22; 16. 24; 24.
13. Lu. 4. 59-62; 14. 28.
33. Ro. 6. 4; 12. 1, 2; 13. 7.
14. 1. Co. 9. 24; 7. 24. 2 Co.

7. 1. Ep. 4. 22; 5. 3. Col. 3.
5, 8. ch. 2. 13. 5. 12; 14. 1.
6. 12; 10. 19-29. 21. Ja. 1.
3. 1 Pe. 2. 1, 24. 2. Ph. 3.
8-14.

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1 The figure taken from the Grecian games, where those who strove for the crown were surrounded by a dense crowd of spectators, who gazed upon them with intense interest, encouraging them by their presence and by their plaudits. So the glorified saints of God, who have already gained their crowns, are represented as surrounding the struggling Christians in the arena of life.—P.

2 In. 1. 29. 2 Co. 5. 18. ch. 9. 28. 2 Ti. 4. 8. Ep. 2. 1. Co. 1. 8. Phil. 1. 6. 1 Pe. 1. 2, 3.

3 Looking off all other things and looking unto Jesus, is the literal import of the passage.—C.

4 Or, beginner.

5 Author. Rather, founder.—C.

6 Ps. 110. 1. Lu. 24. 26.
46. Ac. 3. 15; 5. 31. Phil. 2.
7-11. ch. 1. 3; 13. 2. 40; 3.
6. 9. 20; 9. 8. 1. 9. 12; 24;
10. 12. 1 Pe. 1. 13; 22.

7 Mat. 12. 24; 23. 34; 27.
39-47; 20. 65-68. In. 7.
12; 8. 48; 9. 16; 10. 20. Ga.
6. 9. 1. Co. 15. 58. Re. 2. 3.

8 1 Co. 10. 13. ch. 10.
32-34.

9 Job 5. 17. Pr. 3. 11.
12. ch. 5. 11; 6. 11. Re. 3.
19.

10 Ps. 94. 12; 119. 75.
Pr. 3. 11; 13. 24. Ja. 1. 12;
5. 11. Re. 3. 19. 15. 27. 9.

11 De. 8. 3, 5. 2 Sa. 7. 14.
Pr. 13. 24; 19. 18; 22. 15;
23. 13; 29. 15. In. 16. 20.
33. Ac. 14. 22. 1 Th. 3. 3. 1.
Pe. 2. 20. 2 Ti. 3. 12.

12 Ps. 73. 14. 15. 1 Pe. 5.
9. 13. 19.

13 Pr. 13. 24; 19. 18; 22.
15; 23. 13; 29. 15. Ep. 6. 4.
Le. 19. 3. Mal. 1. 6.

14 Mal. 1. 6. Nu. 16. 22;
27. 16. Job 12. 10. Ec. 12.
17. 15. 42. 5; 57. 16. Zec.
12. 1. Ac. 17. 25.

15 Ps. 119. 67, 71. 75.
Pr. 29. 1. Le. 11. 46. 29.
2. De. 8. 3, 5. Mat. 7. 11.
1 Pe. 1. 4. 16; 5. 9.

profit, that *we* might be partakers of his holiness.

11 Now^a no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

12 Wherefore^b lift up the hands which hang down, and the feeble knees;

13 And^c make straight^d paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

14 Follow^e peace with all *men*, and holiness, without which no man shall see the Lord:

15 Looking^f diligently lest any man fail of the grace of God; lest any ^groot of bitterness springing up trouble *you*, and thereby many be defiled;

16 Lest^h there *be* any fornicator, or profane person,ⁱ as Esau, ^jwho for one morsel of meat sold his birthright.

17 For ye know how that afterward, ^kwhen he would have inherited the blessing, he was rejected: for he found no ^lplace of repentance,^m though he sought it carefully with tears.

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^a Ps. 89. 3. Ja. 3. 18.
15. 32. 17. 2 Co. 4. 17. See
ver. 10.
^b Job 4. 3. 4. 15. 35. 3. 1
Th. 5. 14. ch. 6. 12.
^c Pr. 4. 26. 27. Ga. 6. 1.
^d Or, *even*.

^e Ps. 34. 14. Mat. 5. 8.
Ro. 12. 18. 14. 17. 19. Ex.
19. 10. 2 Co. 7. 1. 16. 17. 1
Th. 3. 11. 13. 2 Ti. 2. 22.
Ep. 5. 5. 26. ch. 2. 11. 10.
10. 24. 1 Pe. 1. 15. 16. 2. 1.
Re. 22. 14. 15. 21. 8. 27. 1
Co. 6. 9. Ga. 5. 19. De. 29.
19.

^f ch. 4. 1. 11. 16. 11. 13. 12.
10. 23. 2. 1. 2. 2 Co. 6. 1. 2.
Pe. 1. 10.
^g Or, *fall from*, Ga.
5. 4.

^h De. 29. 18. Ac. 17.
13. Ga. 5. 9. 12. 2 Ti. 2. 17.
1 Co. 5. 6. Ge. 27. 28.
ⁱ 1 Co. 6. 9. 10. 13. 18.
10. 8. 2 Co. 6. 14. 17. Ep.
5. 5. 26. Col. 3. 5. 1 Th. 4.
3. 7. ch. 1. 1.

^j A man of low and
sensual views, who
has no just concep-
tion of high and noble
things—who cannot
look beyond the pass-
ing moment of pres-
ent gratification.—P.

^k Ge. 25. 29-34.
^l Ge. 27. 34. 38. ch. 6.
6. 10. 26. 27. 29.
^m Or, *way to change
his mind*.

ⁿ Alford has brought
out the true meaning
of this much con-
verted passage. The
repentance refers to
Esau himself, and it
means that he found
no way open to re-
verse what had been
done by repentance;
i.e. he had been com-
mitted and the con-
sequence entailed ir-
revocably. He might

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change, but the pen-
alty could not, from
the very nature of the
circumstances, be
taken off. So that re-
pentance in its full
sense, had no place.
And such is the mean-
ing of the *locus pen-
itentiae* wherever oc-
curring. We do not
mean by it an oppor-
tunity to repent in a
man's own bosom, to
be sorry for what he
has done, for this may
be under any circum-
stances, and this
might have been with
Esau; but we mean,
a *chance*, by *repent-
ing, to repair*—P.

^o Ex. 10. 10. 12-19. 20.
18. 24. 17. De. 4. 11. 15. 5.
22. 23. Ro. 6. 14. 8. 15. 2
Ti. 1. 7.
^p 2 Ex. 11. 19. 16. 19.
De. 5. 24. 18. 10. 4. 12.
^q Ex. 19. 13. 16. Ga. 3.
10. Ro. 7. 9-13.
^r Ge. 28. 17. Ju. 6. 22;
13. 22. Da. 8. 17. 27. 10. 7.
8. 11. 17. Mat. 17. 6. Re.
1. 17.

^s Ga. 4. 26. Re. 3. 12;
20. 9. 23. 21. 2. 10. Phil. 3.
20. Ps. 48. 1.
^t De. 33. 2. Ps. 68. 17.
Da. 7. 10. Re. 5. 11.

^u Fe. 31. 9. Re. 7. 4. 9;
14. 14. 1 Lu. 10. 20. Phil. 4.
8. Re. 13. 8. 17. 8. 15. 4. 3.
Ex. 4. 22. Nu. 3. 40.

^v Or, *enrolled*.

^w Ge. 18. 25. Ps. 50. 4.
6. 2 Th. 1. 5-7. Mat. 5.
12. ch. 6. 10. 15. 57. 2. 1
Co. 15. 40. 54.

^x 1 Ti. 2. 5. ch. 7. 22. 8.
6. 9. 13. 10. 4. 14.

^y Or, *testament*.

^z Ex. 24. 8. ch. 9. 14;
10. 23. 29. 1 Pe. 1. 1.
with ch. 11. 4. Ge. 4. 10.
^{aa} Ex. 23. 21. Mat. 17.
5. 15. 55. 3.

18 For ye are not come unto ^athe mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

19 And^b the sound of a trumpet, and the voice of words; which *voice* they that heard entreated that the word should not be spoken to them any more:

20 (For they could not endure that which was commanded, ^cAnd if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

21 And^d so terrible was the sight, *that* Moses said, I exceedingly fear and quake:)

22 But ye are come unto ^emount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an ^finnumerable company of angels,

23 To^g the general assembly and church of the first-born, which are written^h in heaven, and to ⁱGod the judge of all, and to the spirits of just men made perfect,

24 And to Jesus ^jthe mediator of the new covenant,^k and to ^lthe blood of sprinkling, that speaketh better things than *that* of Abel.

25 See^m that ye refuse not him that speaketh.

the days of our youth, we all submitted to the chastisements of those natural parents from whom we derived our frail, corrupt, and mortal bodies, and who, under God, provided for their subsistence and safety, have we not infinitely stronger reasons to submit to the sovereign authority and disposal of him who is the immediate Creator, Preserver, and Governor of our immortal souls, and renews them by his regenerating grace; and meekly, and even thankfully, to accept of his fatherly chastisements for our iniquities, being ashamed of and turning from the causes thereof, that so we may live in holy fellowship with and devotedness to him here, and in heavenly glory with him hereafter? 10. For truly our natural parents, during the short time of our minority, were apt to correct us in an arbitrary manner, through humour, passion, pride, or weakness, without duly aiming at our good, or at least mistaking the proper season or measure of the rod; and all the benefit we received from it was confined to this life. But God corrects us, in infinite wisdom and compassion, in order that he may graciously promote our spiritual and eternal benefit, by subduing and purging away our sin, and rendering us more and more like to himself in knowledge, righteousness, and true holiness. 11. It is true indeed that even fatherly chastenings are in themselves irksome and distressing while we are under them; yet, being sanctified by God, and, in consequence thereof, dutifully endured by us, they render us more wise, humble, watchful, prayerful, more circumspect in our walk, more weaned from this world, and more spiritual, holy, and heavenly-minded than before; and work for us a far more exceeding and eternal weight of glory. 12. Since, therefore, these are the gracious ends and advantages of God's correcting you with such manifold sore afflictions, beware of giving way to dejection and despondency under them, or of disheartening one another, but encourage yourselves and each other, in the Lord your God, to hold on in his ways with alacrity, vigour, joy, and triumph. 13. And that your afflictions be suitably improved, in a close adherence to Christ, and a conversation becoming the gospel, remove all hindrances and stumbling-blocks out of your own and your brethren's way to eternal life, that ye and they may walk uprightly, and run steadily in the paths of truth and holiness—lest through temptation, ignorance, or fear of suffering, or the cunning craftiness of Satan and his agents, any weak Christians among you should be turned aside from Christ and his paths of righteousness and grace; but rather let it be your earnest care that such may be duly informed, directed, encouraged, strengthened, and confirmed in the profession, faith,

hope, and holiness of the gospel. 14. Study, by all means, to pursue and maintain peace with all men, Jews or Gentiles, friends or enemies, and to promote universal holiness in heart and life, in conformity to the image and will of God—since, without a conscientious regard to this, no man, be his pretences or profession what they will, can be fit for, or, in the nature of things, or according to the constitution of the gospel, ever be admitted to immediate fellowship with Christ and God in him. 15. Therefore let each of you carefully inspect your own principles, temper, and conduct, and watch over one another, lest any of you, through sloth, carnality, or unbelief, should live destitute of an interest in the special favour of God, and of a real work of heart-changing grace; lest any apostate, or any corrupt principle of apostasy in doctrine or practice, offensive to God and ruinous to men, should spring up among you, to the hurt of the infected, and the grief and trouble of others, and thereby many be defiled with erroneous principles, or divisive or profane practices, marring the beauty, purity, peace, and order of the church: 16. Lest any of you who make a profession of Christ's name should abandon himself to whoredom or other uncleanness, or profanely undervalue the special blessings of the new-covenant and gospel state of the church—as Esau, who, for one morsel of meat to gratify his sensual appetite, sold his birthright, and all the peculiar honours and blessings attending it—the consequences of which were very tremendous and irretrievable. 17. For ye cannot but have learned from Scripture, that when he earnestly wished to have recovered it, in order to obtain his father's principal blessing, his most importunate and mournful entreaties were, through the direction of God, absolutely rejected by his father Isaac; and so will every empty professor of Christianity at the last day hopelessly cry for mercy, and bewail his condition, when God shall make him feel the terrible effects of his irreversible sentence of condemnation. 18. The transcendent excellency of the blessings of the gospel above those of the ceremonial dispensation, renders it also the more sinful and dangerous to come short of, or slight them; for ye are not called to covenant or hold fellowship with God in the manner of your fathers, at the material mountain of Sinai, and when covered with flaming fire, thick clouds of smoke, and storms of thunder—which represented that dispensation as carnal and movable, terrible in its threatenings, dark in its manifestations, and severe in its curses and punishments; 19. And where the thunders and the voice by which the ten commandments were published were so terrible, that your fathers entreated that God would not

more speak to them in so immediate and awful a manner, but communicate his mind and will by the ministry of Moses, as a mediator between him and them. 20. Conscious to themselves that they were utterly incapable of perfect obedience to God's commandments, or of being justified by their imperfect obedience, they could not even bear up under those dreadful appearances of God, which were displayed in the manner of publishing them; for, as an awful indication of his inaccessibility to sinners, according to the tenor of this law, and of the vengeance to be executed upon the violators of it, if either man or beast but touched Mount Sinai during that solemnity of the Divine Presence, he or it was to be stoned to death, or pierced through and slain. 21. Nay, so alarmingly dreadful were the tokens of the Divine Majesty, that Moses, notwithstanding his eminent sanctity, his office of mediator between God and the people, and all the familiar converse which he had with him, was overwhelmed with the utmost terror and consternation. 22. But, as a prelude of, and as a step of advance towards the inexpressibly delightful happiness of the heavenly and eternal state of the church, ye are brought, under the gospel dispensation, into delightful fellowship with God, in his most excellent state of ordinances, in which is the perfection of beauty and joy of the whole earth, and in which God, who has all life in himself, and bestows all life on others, calls all the people, Jews and Gentiles, into a comely and orderly society, endowed with glorious privileges, and governed and protected by himself—a society the original, nature, privileges, and tendency of which are heavenly, and in which ye are admitted to a most noble and exalted communion, in love and service, with astonishing multitudes of holy angels, 23. And into a spiritual and holy fellowship with the delightful assembly of all true believers in earth or heaven who are born again by the Spirit of God, and adopted into his family as heirs of himself and joint-heirs with Christ, the Lamb slain from before the foundation of the world, and who in these last days is manifested that he might take away the sins of all who believe; and to God the Judge of all, as your reconciled Father, who has accepted you in his beloved Son, and will quickly vindicate your character and reward your services: and, though not yet personally admitted to heaven, ye have spiritual communion in faith, love, joy, worship, and obedience, with all the separated spirits of all the saints of former ages, which, having departed from their bodies, do now live perfectly free from sin, sorrow, temptation, trouble, or danger, and enjoy perfect holiness and happiness in

For if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven:

26 Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

27 And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

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1 ch. 2, 2, 3, 17; 10, 23, 29.
2 Ex. 19, 18. Hag. 2, 6, 23. ver. 19, 27.
3 Ps. 102, 26, 27. Mat. 24, 35. 2 Pe. 3, 10. Mat. 16, 18. ver. 28. Re. 21, 1.
4 Or, may be shaken.
5 Is. 9, 7. Da. 2, 44, 17.
6 1 Lu. 1, 33. 17, 20, 21.
7 Mat. 16, 18. 1 Pe. 1, 4, 12.
8 Or, hold fast.
9 Phil. 4, 13. Zec. 10, 12, 13. 1 Co. 15, 10. 2 Co. 1, 12. Tit. 2, 11-14.
10 Ps. 89, 7, 96, 4-9.
11 Ex. 24, 17. De. 4, 24.
12 Ps. 50, 2. 2 Th. 1, 10.
13 Ex. 19, 18. Nu. 11, 1; 16.
14 Ex. 32, 22. Ps. 97, 3.
15 Is. 66, 15. Da. 7, 9. ch. 10, 27.

A.M. cir. 4068.
A.D. cir. 64.

CHAP. XIII.
a ch. 6, 10, 11; 10, 24.
b In. 13, 34, 35; 15, 17. Ac. 2, 1, 44-45; 4, 32. Ro. 12, 9, 10. Gal. 5, 6, 13. Ep. 4, 35; 2. Phil. 2, 1-3. 1 Th. 4, 9, 10. 2 Th. 1, 3. 1 Pe. 1, 22; 2, 17; 3, 8, 4. 2 Pe. 1, 7. 1 Jn. 2, 9, 10; 3, 10-18.
23; 4, 7-11, 20, 21; 5, 1. 2 Jn. 5, 6. Re. 2, 4.
[This chapter seems to be an appendix or postscript to the epistle, added for the purpose of pressing home upon those addressed a number of social duties.—P.]
1 Ro. 12, 12. Le. 19, 34.
2 1 Pe. 4, 9. De. 10, 19.
3 1 Pe. 4, 9. De. 10, 19.
4 58, 7. Mat. 25, 35; Lu. 14, 13. Tit. 1, 8. 1 Th. 3, 25; 10.

28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

29 For our God is a consuming fire.

CHAPTER XIII.

1 Divers admonitions, as to charity, 4 to honest life, 5 to avoid covetousness, 7 to regard God's preachers, 9 to take heed of strange doctrines, 10 to confess Christ, 16 to give alms, 17 to obey governors, 18 to pray for the apostle. 20 The conclusion.

LET brotherly love continue.¹

2 Be not forgetful to entertain strangers:

the vision and enjoyment of and likeness to God—being children of the same Father, united to the same Head, Christ, as living members of his mystical body, animated by the same Spirit, and entitled to the same everlasting inheritance; 24. And ye are brought not to Moses, a typical mediator, but to Jesus, the only true and effectual Saviour and Mediator between God and men, with whom the covenant of grace was made, by whom its conditions are fulfilled, and its blessings administered; and ye have communion with God and his Son, angels and people, not by bloody sacrifices of beasts, but by faith in the virtue of Jesus' precious blood, which was shed for many, and is divinely applied to your consciences for justification, sanctification, spiritual comfort, and eternal salvation, and which speaks better things than Abel's own blood, which cried for just vengeance on Cain his murderer, and still speaks warnings of wrath to all persons of a persecuting spirit; nay, better things than the blood of Abel's sacrifice, which only availed for his own acceptance;—whereas this blood of Jesus pleads for pardon and everlasting life to his betrayers and murderers, and to all sorts of sinners who believe in him.—25. Since therefore the gospel state of the church is so incomparably more excellent than the Jewish, as ye regard the glory of God or your own salvation, take heed lest temptations, worldly-mindedness, unbelief, or excessive attachment to ancient ceremonies, should make you reject, refuse, or turn away from that blessed Mediator of the new covenant, who, in the most gracious and endearing manner, speaks to you in his preached gospel, and by the miraculous influences of his Spirit which attend it; for if your fathers, who rebelled against Moses, and refused to receive the laws of God at his mouth, did not escape distinguished punishments, how much more impossible is it that any of us should escape who, through unbelief, reject, despise, and disobey him who is the Lord from heaven, and who, being ascended to heaven, thence publishes to us the glad tidings of eternal salvation, in all their spirituality, light, and glory, by his Word and Spirit. 26. Whose voice of thunder and awful majesty at the giving of the law made Mount Sinai and the people around it to quake and tremble; but now, in order to introduce the full happiness of the gospel dispensation, he has promised to remove and destroy the whole Jewish constitution, civil and ecclesiastic. 27. And his words, yet once more, plainly intimate that the Jewish constitution, in which so many things were made by the hands of men, should be removed, that the glorious and unalterable privileges, worship, and ordinances of the gospel, which are introduced in their stead, might abide till the end of the world. 28. Since therefore we by faith actually receive the blessed and fixed state of the gospel church, with all its privileges and blessings, under Christ our Royal Prince and Head, let us, according to the nature, provisions, and encouragements of this kingdom, hold fast our profession, and, in a careful and conscientious use of the ordinances of Christ, receive and improve those free favours which God has bestowed upon us, to excite and enable us to serve, worship, and glorify him in an acceptable manner through Jesus Christ, under a deep sense of our meanness and vileness, and of his holiness, power, and majesty; 29. For he, who is our covenant God—by visible dispensations, as we are professed Christians, and by special grace, as we are true believers—is still infinitely jealous for his own glory with respect to his worship; and his righteous indignation burns against those who reject him and the blessings of his kingdom, by unbelief and daring contempt.

Ver. 1. 'The sin that doth most readily entangle us'—an allusion to the inconvenience of long flowing robes in a race. The specific sin intended must be unbelief, seeing faith is the particular grace required. C.

Ver. 4. You have not yet suffered as martyrs, as did the prophets of old, and so many of your fellow-Christians in your own days. C.

Ver. 5. A quotation from Pr. 3, 11, 12, which is of great importance, not merely on account of the practical exhortation it contains, but as showing, upon apostolic authority, that God, and not Solomon, is the speaker—a fact of primary value in the interpretation of the book of Proverbs. C.

Ver. 11. This fruit is not yielded to them that suffer chastisement, but to them that are exercised thereby—exercised in watchfulness, self-examination, prayer, and patience. C.

Ver. 14. Without which (holiness) no man shall see the Lord. This specialty is important—as to attain, or even 'follow peace,' may, at times, be utterly impossible, or even unlawful, Jude 3-18. C.

Ver. 18. For ye are not come, &c.: therefore your privileges being so much greater than those of Israel at Sinai, how much greater must be your judgment should you, like so many of them, disbelieve and apostatize. C.

Ver. 21. This saying of Moses is not found in Scripture, but is probably a reference to the unrecorded speech Ex. 19, 19.—Note. Such an instance affords no countenance to the Romish doctrine of unwritten tradition, for this is recorded upon apostolic authority. C.

Ver. 24. According to R. Baxter, Doddridge, &c., 'which crieth not against us as Abel's blood did for revenge, but saveth us by satisfying vindictive justice.' But how could the blood of Abel shed by Cain be said, in this or any sense, to have spoken good things? for that is implied, if any blood speak 'better things.' By 'the blood of Abel,' therefore, must be understood 'the blood of Abel's sacrifice,' which spoke the language of faith in an atonement to be made, whereas 'the blood of sprinkling' speaks of salvation accomplished. C.

REFLECTIONS.—There is need of much care and activity in imitating ancient saints, and especially in imitating Jesus our Forerunner, in persevering faith, patience, and holiness. And great is our encouragement in his success, and from his furnishing, directing, and strengthening us for our work. What kindness and care the Lord shows in afflicting us only for our great honour and benefit! And yet we rarely either relish or behave aright under afflictions, especially if they are severe. There is need of watchfulness, mutual excitement, and assistance in our Christian course, and that the strong should bear with and help the weak.—And delightful is the appearance, and happy the end, when peace and holiness are properly united in our conduct. But, alas! fearful and desperate is the issue of unconcern under the means of grace, or of apostasy from gospel truth.—Delightful is the state of the gospel church, of the new covenant, and of heaven; and how much superior to that under the law and the ceremonies! Firm is its establishment, and sweetly our exalted Redeemer speaks to us therein. With earnest attention and holy awe ought we then to hear his voice, and perform the duties of his worship. No covenant relation or gospel grace can render him less holy, just, jealous, awful, or majestic. And great fear is due unto him in the meeting of his saints.

CHAPTER XIII. Ver. 1. And, as ye have begun, let it be your earnest care and endeavour to maintain an abiding and growing exercise of brotherly love, and an affectionate temper and behaviour, in all offices of friendship one towards another, and towards all your fellow-Christians, who are members of the same spiritual family, children of the same heavenly Father, partakers of the same grace, and heirs together of the same glory. 2. Extend your brotherly compassion also to strangers, especially those who for righteousness' sake are driven from their homes, or go about voluntarily preaching the gospel: receive them into your hearts and houses, and supply them with everything needful. This conduct will at once honour God, relieve your distressed brethren, and tend to your own satisfaction and advantage; for by this generous temper Abraham, Lot, and others, had the honour and benefit of entertaining angels instead of strangers. 3. And as ye have had compassion on me in my bonds, I earnestly recommend to you to bear on your hearts, sympathize

with, pray for, and, as far as in you lies, contribute to the relief and comfort of those faithful ministers or professors who are imprisoned, or otherwise persecuted, for righteousness' sake, considering yourselves as members of the same mystical body, and still liable to the like afflictions in your present mortal state. 4. Marriage, when duly entered into by proper persons, ought to be reckoned an honourable ordinance of God, for producing a lawful offspring, for connecting families, and for the good of society, and as a proper remedy against all uncleanness; but fearful are the punishments which they who indulge themselves in whoredom and adultery may expect from God in this world, and especially in the last judgment and eternal state. 5. And to promote your exact performance of the duties which I have mentioned, see that none of you indulge immoderate desires or pursuits after the things of this world, either in excessive or unjust eagerness to obtain them, or in grudging proper expenses for the reasonable support of yourselves and families, or in unwillingness to communicate to the necessities of others; and study always to be heartily pleased with and thankful for the circumstances, however mean and afflicted, into which God, your infinitely wise and gracious Father, puts you; for he himself, who is almighty, all-sufficient, and unchangeable in faithfulness, has, for your encouragement in troubles and temptations, solemnly promised that he will at no time, and on no account, leave you to yourselves or your enemies; but will be with you to strengthen, help, uphold, guide, and bring you to glory. 6. So that, resting by faith upon this comprehensive promise, as applicable to ourselves, we may, and ought, each for himself, with humble confidence, sweet composure, and holy boldness, to avow that, in all our straits, wants, and troubles, the almighty and all-gracious JEHOVAH is our support, succour, and defence, and on our side, to take our part, revive our soul, and overrule everything for our good; and therefore we will not be afraid of the very worst that our most powerful, subtle, and inveterate enemies on earth can do against us. 7. And to promote your performance of such duties, and assured faith in such promises, see that ye pay a due regard to them who have been your faithful ministers and spiritual guides, under Christ their great Lord and Master; and in imitation of their faith and faithfulness, keep in mind, embrace, and adhere to those doctrines, commands, and promises which they, according to the Word of God, delivered to you, as the only rule of your faith, worship, and obedience—seriously reflecting on the peaceful and joyous manner in which they finished their course of holiness, and obtained a happy dismissal from and victory over every trouble and danger by death, and on the glorious scope and object of their ministration and walk. 8. Even Jesus Christ, our anointed Saviour, who, in his divine person, offices, and saving virtue, is unchangeably the same in all the periods of the church, past, present, and to come. 9. Take heed therefore, lest, by departing from this unchangeable Saviour, as preached and exemplified to you by your former pastors, ye should, like ships in a storm, or clouds in the air, be carried away with notions about Jewish ceremonies different from, foreign to, and inconsistent with the simplicity of the gospel of Christ; for it is incomparably better to have your souls fully persuaded of and steadfastly fixed in a dependence on the free favour of God in Christ, revealed in the gospel, for the remission of sin, peace of conscience, and acceptance with God, unto eternal life, and your heart fortified against wavering about the truth and importance of this doctrine by an experience of its renewing, quickening, and comforting efficacy, than to expect that blessings can be obtained by ceremonial ordinances relative to sacrifices, meats, and drinks, which never,

for thereby some have entertained angels unaware.

3 Remember^d them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.

4 Marriage^e is honourable in all, and the bed undefiled: ⁹but whoremongers and adulterers God will judge.

5 Let^h your conversation be without covetousness; and be content with such things as ye have:² forⁱ he hath said, I will never leave thee, nor forsake thee.

6 So that we may boldly say, The Lord is my helper, ^kand I will not fear what man shall do unto me.

7 Remember them which have the rule³ over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation:

8 Jesus^l Christ the same yesterday, and today, and for ever.

9 Beⁿot carried about with divers and strange doctrines: ^ofor it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

A.M. cir. 4068.
A.D. cir. 64.

c Mat. 18:31, 32.
d Mat. 23:36. Ro. 12:15.
e Ne. 1:4. 1 Co. 12:26.
f Col. 4:18. ch. 6:10, 10:34.
g Ps. 38:14, 61:12.
h Pr. 15:23. Ge. 2:18.
i 1 Co. 7:1. Ti. 2:15.
j 1 Co. 6:9. Ga. 5:19.
k 1 Ep. 5:5. Col. 3:5, 6.
l ch. 12:10. Re. 22:15; 21:8. Mal. 3:5.
m Col. 3:5. Mat. 6:25.
n Ex. 23:8. De. 19:15.
o Ti. 6:6, 8. Phi. 4:11, 12.
p Co. 5:11.
q More literally: 'Let your manner of life (the general tenor of your acts) be without avarice, contented with the things you have.'—P.

r De. 31:6, 8. Jos. 1:5.
s Ge. 28:15. 1 Sa. 12:23.
t Ch. 28:20. Is. 41:10-17.
u 2 Ti. 4:4. Ps. 37:25, 26.
v Pr. 10:16, 17; 15:10.
w Ps. 27:1-3; 56:4, 11; 118:6, 8.
x Ver. 17, 24. 1 Th. 5:12. ch. 6:12. 1 Ti. 5:17.
y Col. 1:1. Ca. 1:8.

3 Or, are the guides.
4 Phi. 1:21; 3:17-11.
5 Co. 1:24, 30; 2:13, 11.
6 Co. 4:11. Ep. 4:5. Re. 1:4, 5, 8.

7 Je. 28:8. Mat. 24:4, 24. Ro. 16:17. Col. 2:4, 8.
8 2 Th. 2:2. 1 Jn. 4:1.
9 Ep. 4:14; 5:6. 1 Ti. 4:1-3; 5:20. 2 Ti. 2:16; 3:13. Jude 3. Ac. 20:30.

o Jn. 6:27. Ac. 20:24, 32. Tit. 2:11, 12. Ro. 14:17. 1 Co. 6:13; 8:8. Col. 2:15. 1 Ti. 1:12, 2:1, 2:15; 3:14. ch. 12:28; 9:10.

* The ideas of 'submission' and 'rule' certainly imply that spiritual discipline over church members lies in the hands of spiritual watchmen. See note on ver. 7.—C.

A.M. cir. 4068.
A.D. cir. 64.

1 Co. 9:13, 10:18. Col. 2:17. Ep. 3:2. 1 Jn. 2:2. Col. 3:11. Ga. 3:26, 27; 5:4. Mat. 8:11, 12.
2 Without the (Jewish) camp. Forsaking all trust in legal righteousness, let us join ourselves to the Lord.—C.

3 De. 12:9. Mi. 2:10. Phi. 3:20; 1:23. 2 Co. 4:17, 18; 5:1-8. ch. 4:9; 11:30, 31; 12:22.
4 1 Pe. 2:5; 4:11. Ep. 5:20. 1 Th. 5:18. Le. 7:12. ch. 29:37; 13:16. Ps. 24:16. 1 Pe. 4:10; 5:2, 3.
5 Ro. 12:13. 2 Co. 9:12. ch. 10. Mat. 25:40. Phi. 4:18.

6 See ver. 7. 1 Th. 5:12, 13. 1 Ti. 5:17. 1 Pe. 5:5.
7 Or, guide.
8 See note ¹ in first column.

9 Eze. 3:17-19; 33:2, 7. 8. Ac. 20:24, 26. 1 Co. 4:1, 10, 16. 1 Pe. 1:10; 2:2, 3. Tit. 1:7. Phi. 2:16, 19. 1 Th. 2:19, 20. Is. 49:4, 6.

10 Unprofitable. Rather, 'very hurtful.' Inattention, self-sufficiency, and insubordination being insurmountable impediments to growth in grace.—C.

11 Ro. 15:30. Ep. 6:19. 2 Co. 13:3. 1 Th. 5:25. 2 Th. 3:1.
12 Ac. 23:1; 24:16. 2 Co. 1:12, 24.

10 We^p have an altar,⁴ whereof they have no right to eat which serve the tabernacle.

11 For^q the bodies of those beasts, whose blood is brought into the sanctuary by the high-priest for sin, are burned without the camp.

12 Wherefore^r Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

13 Let^s us go forth therefore unto him without the camp,⁵ bearing his reproach.

14 For^t here have we no continuing city, but we seek one to come.

15 By^u him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to⁶ his name.

16 But^v to do good and to communicate forget not: for with such sacrifices God is well pleased.

17 Obey^w them that have the rule over⁷ you, and submit⁸ yourselves: ⁹for they watch for your souls, as they that must give account; that they may do it with joy, and not with grief: for that is unprofitable⁹ for you.

18 Pray^x for us: for we trust ^owe have a good conscience, in all things willing to live honestly.

even under the Old Testament, were of any spiritual and saving advantage to those that were most occupied therein. 10. We members of the New Testament church have an incomparably better altar and sacrifice in our Lord Jesus Christ, which furnishes an incomparable feast of spiritual and eternal blessings to our faith, which they who still cleave to and rely on ceremonial observances have no authority or claim to partake of, any more than the priests had to eat any part of the more noted sin-offerings. 11. For, according to the appointment of God, the bodies of those sacrificed animals, the blood of which was carried by the high-priest into the holy of holies on the great day of national atonement, were wholly burned without the camp. 12. In evident fulfilment of which type, as well as to prefigure his leaving the Jewish nation to miserable ruin, Jesus Christ, our great High-priest, that he might really make atonement for the sins of the whole world, and consecrate all who accept Christ to God by the shedding of his blood, suffered his painful and ignominious crucifixion on Mount Calvary, without the gates of Jerusalem. 13. Let us therefore who profess his name and look for salvation through him, go forth, by faith and hope, desire and love, to him, leaving the Jewish temple, altars, and all the legal institutions pertaining to them, and all the concerns, allurements, and enjoyments of this present world, behind us, as things which we have no further expectations from or concern with, and cheerfully and boldly own and confess a crucified Redeemer, notwithstanding all the shame, contempt, and scorn we may suffer for his sake. 14. For as the city of Jerusalem, which succeeded the camp in the wilderness as the seat of ceremonial worship and political ordinances, will quickly be destroyed by the Romans, so we believers have no durable state of happiness or settled residence in this lower world; but, as strangers and pilgrims on earth, we realize by faith, earnestly desire, look, and long for, and, by all the ways and means of God's appointment, seek for a state of everlasting rest and peace, honour and safety, harmony and delight, in the future blessedness of heaven. 15. In consideration therefore of Christ's having redeemed and consecrated us to God by his own blood, let us at all times, in all circumstances, and for everything, especially for the blessings of redemption, offer up—through him as our only High-priest, Sacrificer, Advocate, and Altar that sanctifies our gifts—the sacrifices of grateful acknowledgments, praises, and thanksgivings. 16. And while your hearts and lips are full of gratitude and praise to God through Christ, be careful to cultivate a

merciful, kind, and generous temper, and to abound in all acts of beneficence towards your fellow-creatures, especially the poor; for this, as well as thankful praise, is, through Christ and his only meritorious oblation, very acceptable to God as your reconciled Father. 17. And as ever ye would improve the appointed means of evangelically discharging the above-mentioned duties, not only regard the faith and holiness of your deceased pastors, but religiously regard the doctrines and precepts of those who are, or may hereafter be, your spiritual guides; and, as far as the Word of God permits, receive and submit to their instructions, exhortations, admonitions, and reproofs; for, if faithful, they, with all diligence, watch over you in the Lord, that they may inspect your principles, tempers, and behaviour, and guard and caution you against all iniquity, error, and spiritual danger, and apply themselves to promote the edification and eternal salvation of your souls, in the affecting view of giving an account to Christ, in the last judgment, of their faithfulness, diligence, and success—which they wish to do with joy, that their labours have issued in your eternal welfare; not with grief, that they have issued in your aggravated condemnation and ruin. 18. Sensible of the awfulness and difficulty of our work, and of our insufficiency for it, we ministers of the gospel earnestly request your continual importunate prayers for us—that whatever our success be, we may be found faithful in the day of Christ; for, notwithstanding our sufferings, and the suggestions of our enemies, our consciences bear us witness that we uprightly intend the honour of Christ and the good of souls, and are heartily desirous, and determined, through his strengthening us, to live soberly, righteously, and godly, suitably to our Christian and ministerial character, in all our behaviour towards God or man. 19. And I particularly beg your united prayers for my own direction, support, and protection under my present trials, and for the blessing of God upon the services in which I am now engaged; and that, if it be for his honour, he may deliver me from my present confinement, and allow me an opportunity of paying you another visit, to our mutual comfort and edification.—20. And for this, and all other useful purposes, may our reconciled God, Father, and Friend, the author and giver of all true peace and prosperity—who, by an act of supreme authority, judicially discharged, and raised from the dead our Lord Jesus Christ, as a public person, who had represented and fully satisfied his law and justice for all the world, and whom, in all his offices, he constituted the great Shepherd of his ransomed people, to

gather, guard, lead, feed, and bring them safe to eternal glory, through faith in his sufferings and death, whereby he fulfilled the condition, secured the blessings, and confirmed the promises of the new and everlasting covenant of grace; 21. Rectify every disorder of your souls and of your society, that ye may be thoroughly prepared, disposed, and enabled to perform every good work relative to himself, yourselves, or others, in a holy, spiritual, and evangelical manner, from principles of faith and love, according to the rule of his Word, in obedience to his command, and for his glory; and work in you to will and to do everything as in his sight, conformably to his image, agreeably to his holy nature and will, and acceptably to him, as the effects of his own grace through the merits and mediation of Christ.—22. And now let me beseech you, my dear countrymen and fellow-Christians, that, laying aside all prejudice, ye readily receive, consider, and improve these exhortations, consolations, instructions, and cautions which I have given you in this letter, as briefly as the number and importance of the contents, and my ardent concern for your real advantage, could permit. 23. And know, for your comfort, that Timothy, who was for a time my fellow-prisoner in Christ, is now released, and gone from this place upon important business; and, if he come quickly back, I intend, if the Lord grant me a release, to come along with him to visit you. 24. Meanwhile, let such of you to whom this letter comes present my affectionate and Christian respects to all your church-rulers and fellow-Christians who behave as sanctified by the Spirit of God. 25. And may the free love and favour of God through Jesus Christ, with all the blessed manifestations, fruits, and effects of it, attend all and every one of you, for your growth in grace and in the knowledge of Christ, and for your direction, preservation, and comfort, till ye arrive at his heavenly kingdom.

Ver. 1. An exhortation peculiarly necessary to the Jews, who had many prejudices against the Gentiles, and also suitable to the Jewish converts, who, being persecuted by their former friends, were in danger of supposing themselves set free from the ties of charity. C.

Ver. 7. Remember them, &c. A distinct evidence that the apostle recognizes the preachers of the Word as 'rulers' over their brethren in the Lord, and that spiritual discipline in the hands of such rulers is an essential mark of an apostolic church.

Whose faith follow, &c. 'Whose faith follow' (considering the end of their conversation)—which faith is, 'Jesus Christ the same,' &c. This seems to be the true connection, though some eminent modern expositors consider ver. 8 not a reference to ver. 7, but a preface to ver. 9. C.

Ver. 20. This does not signify that our Lord Jesus Christ was brought from the dead through the blood of the everlasting covenant, but that he was constituted 'the great Shepherd of the



S T. PAUL'S ROAD. [Hebrews, xiii:25.]—The Epistle to Hebrews was written by St. Paul from Italy. We have here a picture of a road over which St. Paul passed directly after landing in Italy. This is about midway between Naples and Puteoli. We are looking toward the east, and when the artist took the picture, Vesuvius, sending up its volume of eternal smoke, was in plain view. Grim and

precipitous rocks rise straight up from the ground on either side of the road, but nature has so mantled and clothed these with her flowers and vines that they are relieved of their rugged, barren look. Nature makes it her duty to illuminate with flowering plants every old ruin and rock in this region, thus relieving what is rugged, and softening what is sharp.

19 But^b I beseech *you* the rather to do this, that I may be restored to you the sooner.

20 Now ^athe God of peace, that ^dbrought again from the dead our Lord Jesus, ^ethat great Shepherd of the sheep, through the blood of the everlasting covenant,¹

21 Make^g you perfect in every good work to do his will, working² in you that which is well-pleasing in his sight, through Jesus Christ; ^hto whom *be* glory for ever and ever. Amen.

22 And ⁱI beseech you, brethren, suffer the

A.M. cir. 4068.
A.D. cir. 64.

^a Phil. 22. Phil. 1. 19.
20. 24. Ro. 15. 30. 31. 1.
12.
^c Ro. 15. 33. 16. 20. 1.
Co. 14. 33. 2 Co. 13. 11.
Phil. 4. 9. 1 Th. 5. 23. 2 Th.
3. 16.

^d Ac. 2. 24. 32. 35. 26.
4. 10. 5. 30. 10. 40. 13. 30.
17. 31. Ro. 1. 4. 24. 25. 8.
11. 1 Co. 6. 14. 15. 15. 2.
Co. 4. 14. Gal. 1. 1. Ep. 1. 1.
20. Col. 2. 12. 1 Th. 1. 10.
ch. 10. 29. 9. 12. 1 Pe. 1.
21. Zec. 9. 11.

^e Is. 40. 11. 49. 9. Eze.
34. 23. 37. 24. Jn. 10. 11.
14. 1 Pe. 2. 25. 5. 4.

^f Or, testament.

^g 2 Co. 3. 5. Phil. 2. 13.
1 Th. 5. 23. 1 Pe. 5. 10.

A.M. cir. 4068.
A.D. cir. 64.

^h Or, doing.

ⁱ See Re. 1. 5. Ro. 16.
27. 1 Th. 1. 17. Ps. 72. 18.
19. 15. 1.

^j ch. 2. 13. 14. 1. 2 Co.
5. 20. 6. 15. 10. 1. Ps. 78. 1.

^k 1 Pe. 5. 12. Ga. 6. 11.

^l Th. 3. 17.

^m Ac. 16. 1-3. 17. 14.
19. 22. 20. 4. Ro. 16. 21. 1.

ⁿ Co. 4. 17. Phil. 2. 19. 16. 1.

^o 1 Th. 2. 18. 2 Th. 1. 5. Re.
7. 17. Ro. xvi. 1 Co. 16.

^p 14-21. 2 Co. 13. 12. 13.

^q See notes on ver.
7. 17.—C.

^r Ro. 16. 20. 24. 1 Co.
16. 23. 2 Co. 13. 14. Ga. 6.

^s 18. Ep. 6. 24. Phil. 4. 23.

^t Col. 4. 18. 1 Th. 5. 28. 2
Th. 3. 18. Re. 22. 21.

word of exhortation: ^jfor I have written a letter unto you in few words.

23 Know ye that *our* ^kbrother Timothy is set at liberty; with whom, if he come shortly, I will see you.

24 Salute all them that have the rule ^lover you, and all the saints. They of Italy salute you.

25 Grace¹ *be* with you all. Amen.

^m Written to the Hebrews from Italy by Timothy.

sheep through the blood of the everlasting covenant.' Some connect ver. 20, 21 thus—'Make you perfect, &c., through the blood, &c.' but the construction of the original seems unfavourable to this arrangement. C.

REFLECTIONS.—It is very delightful when professed Christians are remarkable for mutual and fervent charity; for kind hospitality, tender sympathy, seasonable

liberality; for untainted chastity; for contentedly living on God as their portion; for imitation of deceased ministers; obedience to and fervent prayer for living ministers of Christ; and for steadfast adherence to truth, and readiness to suffer for and serve their dying Redeemer.—What an all-sufficient Saviour is he to, and what marvellous things hath he done for us, to

lead us to love, trust in, and cleave to him!—Awful is the office, work, and account of gospel ministers, and infinite is the mercy that a reconciled God of grace, and a risen Saviour and chief Shepherd, have, by the new covenant, provided proper furniture and assistance, as well as rewards, for both ministers and people who uprightly aim at his honour.

CONCLUDING REMARKS ON THE EPISTLE TO THE HEBREWS.

The epistles to the Romans, Galatians, and Hebrews, furnish three great gospel lights for illuminating the dark pages of the law. That to the Hebrews seems to have been directed to parties exclusively Jews, for all its arguments are drawn from purely scriptural sources; and while they evidence the intimate familiarity of the writer with the most minute ordinances of the law, they imply an equal acquaint-

ance with *them in the* parties to whom they are addressed. The great object of the epistle *seems* reducible to three points:—1. Christ was superior to angels in nature; 2. To Moses as a lawgiver; 3. To Aaron as a priest; and, if proved superior to them, the conclusion must be inevitable with a Jew—he must therefore be the only true God. C.

THE GENERAL EPISTLE OF JAMES.

James wrote this epistle to his Hebrew brethren of the twelve tribes, who were dispersed in the several provinces of the Roman empire; many of whom had been converted to the Christian faith. The scope thereof is to stir them up to manifest their faith by their good works;—to bear their trials with cheerfulness and patience;—maintain honourable thoughts of God;—watch over their turbulent passions;—receive the word of God with meekness, and put it into practice, ch. i.:—conduct themselves impartially to the rich and kindly to the poor, ch. ii.: to guard against reviling, censorious, and imperious language, ch. iii.: and a litigious, proud, worldly, and envious spirit, and overlooking of God's providence, ch. iv.: and against luxury, injustice, and profane swearing;—and to patience, mutual confession of faults, fervent prayer, and a diligent study to promote one another's spiritual welfare, ch. v.

[James the son of Alphaeus, the brother of Jude, and the near relation of our Lord—called also James the Less, Mar. 15. 40, either on account of inferiority in stature or age to James the son of Zebedee—is generally esteemed the writer of this epistle. Ecclesiastical history, confirmed by the Acts of the Apostles, ch. 12. 17; 15. 13; 21. 13; and some of the Epistles, 1 Co. 15. 7; Ga. 1. 19; 2. 9, 12, represents him as residing generally at Jerusalem superintending the churches, till the time of his martyrdom, A.D. 62. This epistle is found in the ancient Syriac version, which was completed in the end of the first or beginning of the second century. It is alluded to by Clemens Romanus, Hermas, and Ignatius, and directly cited by Origen, Jerome, and Athanasius, which allusions and citations concur with its internal evidence, to attest its inspired character. It is called *general*, because not addressed to any particular church, but 'to the twelve tribes scattered abroad.' It contains references to Ge. 15. 6; 20. 17; 22. 9-12; De. 9. 18-20; Jos. 2. 1; 1 Ki. 3. 9, 11, 12; 8. 46; 17. 1; 18. 42-45; Job 1. 21, 22; 42. 10; Ps. 94. 12; Is. 41. 8; Je. 29. 12, 13; Mal. 3. 6. C.]

I am led by a close examination of evidence to the conviction, that James, the son of Alphaeus, and James who is styled in Ga. 1. 19 'the brother of the Lord,' were different persons (see Jn. 7. 3; Mat. 13. 55). The former was an apostle; the latter does not seem even to have been a believer in Christ at all till after the resurrection. Immediately on his joining the little Christian church, however, he took a prominent position, being president of the council at Jerusalem. It is my opinion, from the statements made in Scripture, that James was son of Joseph and Mary; and consequently, as stated by Paul, 'the brother of our Lord.' He was the author of this epistle. James' usual place of residence was Jerusalem, and there are several incidental allusions in the epistle which show that it was written in Palestine, ch. 3. 12; 1. 6; 5. 17, 18. Its date cannot be definitely fixed, but probably it was written at a comparatively early period—not later than A.D. 50. P.]

CHAPTER I.

1 We are to rejoice under the cross, 5 to ask patience of God, 13 and in our trials not to impute our weakness, or sins, unto him, 19 but rather to hearken to the word, to meditate in it, and to do thereafter. 26 Otherwise men may seem, but never be truly religious.

JAMES, ^aa servant of God and of the Lord Jesus Christ, ^bto the twelve tribes which are scattered abroad, greeting.

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CHAP. I.

^a Mat. 10. 3. 13. 55.

^b Ac. 1. 3. 15. 13. 21. 18.

^c Gal. 1. 19. 2. 9. 12. Jude. 1.

^d Tit. 1. 1. Ro. 1. 1. 23.

^e Jn. 7. 35. Ac. 2. 5-11.

^f 8. 4. 15. 13. 29. 26. 7. 1.

^g Pe. 1. 1. De. 32. 26. 28. 64.

^h De. 8. 2. 3. Mat. 5. 11.

ⁱ 12. Ac. 5. 41. Ro. 5. 3.

^j He. 10. 34. 4. 15. 1 Co. 10.

^k 13. Phil. 1. 20. 1 Pe. 1. 6. 4.

^l 13-16. 2 Pe. 2. 9. Lu. 8.

^m 23. 24.

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ⁿ Ro. 7. 5. 3. 4. 8. 25.

^o 26. 15. 4. 2 Co. 4. 17. Col.

^p 1. 11. 2 Th. 1. 4. 5. He.

^q 10. 36. 12. 1. 1 Pe. 1. 7.

^r Mat. 10. 22. 5. 12. 48.

^s Lu. 8. 15. 21. 19. 2 Pe. 1. 4.

^t 20. Job 17. 9. Pr. 4. 18.

^u Ga. 6. 9.

^v 1 Ki. 3. 9. 11. Pr. 2. 3-6.

^w 13. 20. 19. 13. Da. 2. 20.

^x Mat. 7. 7. 11. 21. 22. Lu.

^y 11. 9. Jn. 14. 13. 15. 7. 16.

^z 23. ch. 3. 17. 5. 16. 1 Jn. 3.

^{aa} 22. 15. 14.

2 My brethren, ^acount it all joy when ye fall into divers temptations;

3 Knowing^a *this*, that the trying of your faith worketh patience.

4 But^b let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing.

5 If^c any of you lack wisdom, let him ask of

God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him.

6 But^a let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed.¹

7 For let not that man think that he shall receive any thing of the Lord.

8 A^j double-minded man *is* unstable in all his ways.²

9 Let the brother of low degree rejoice³ in^k that he is exalted.⁴

10 But^l the rich, in that he is made low: because as the flower of the grass he shall pass away.

11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the

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fashion of it perisheth: so also shall the rich man fade away in his ways.

12 Blessed^a is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

13 Let^b no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

14 But^c every man is tempted, when he is drawn away of his own lust, and enticed.

15 Then^d when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

16 Do^e not err, my beloved brethren.

17 Every^f good gift and every perfect gift is

f Ga. 6.7, Col. 2.4, 8. f ver. 19; ch. 2.5, He. 13.1.
w Pr. 2.6, Jn. 3.27, Ro. 11.36, 1 Co. 4.7.

views of difficult passages of Scripture: and never, no not in disputing for gospel truths, indulge a wrathful and passionate treatment of such as differ from you; for unguarded heat and intemperate passion, proceeding from pride, selfishness, and impatience of contradiction, are so far from serving God's righteous cause, or recommending to others the method of justification through the imputed righteousness of Christ, or the practice of righteousness which God's law requires, that they render men incapable of speaking aright for him, and prejudice the minds of others against what is really true and good. 21. Wherefore cast away with abhorrence all these corrupt affections and overflowings of malice, which are exceedingly sinful, and render your souls unfruitful in anything good; and with all humility, modesty, and submission of your understandings, consciences, hearts, and affections to the authority of God in his Word, cordially embrace it with faith and love—that being, as it were, vitally united with your souls, it may, under the influence of the Holy Ghost, be instrumental in conforming your hearts and lives more and more to its own holy likeness, and in efficaciously nourishing you up in grace, till you arrive at the complete possession of the heavenly blessedness. 22. And that it may have this happy effect upon you, see that it influence you to practise its excellent and holy principles in your lives; and never delude yourselves, or cheat yourselves out of your eternal happiness, by giving it a bare hearing, assent, or place in your notions. 23, 24. For, let your pretences be what they will, if you merely hear the truths of God, and do not by faith and love reduce them to practice in your whole conversation, ye can only have some notions and transient convictions of your guilt, depravity, danger, and need of Christ and his grace, and will quickly lay aside your concern, and go on in your impenitence, unbelief, and wicked practices as before. 25. But if you accurately search into the gospel revelation, in which our spiritual deliverance from the broken law and ancient ceremonies is so clearly manifested and perfectly bestowed, and heedfully persevere in the faith and practice of it, living in the exercise of every grace and discharge of every duty answerable to it, ye shall have great happiness at the end of your Christian course. 26. And remember that, if you make ever so much pretence to, show of, or talk about religion, yet, if you indulge yourselves in profane and abusive language, or in railing against, reviling, censuring, or slandering your neighbours, and flatter yourselves as if zeal for God would justify your proud, passionate, bitter, and injurious words, your religion is all a mere farce, and will never do you any real service. 27. Pure religion, that is unmixed with human inventions, or with carnal principles, motives, and ends, and which is according to the law and influence of God, and is exercised as in his sight, and with a view to his glory, disposes and engages Christians to be tender, kind, and compassionate to the needy and distressed, in doing all they can for the relief and comfort of poor fatherless children and destitute widows, and to behave in a holy and circumspect manner, free from the pollutions of this evil and insinuating world, that they may not bring any shame upon their conscience, and disgrace upon their hopes or character, by the lust of the flesh, the lust of the eye, or the pride of life.

from above, and cometh down from "the Father of lights, with whom is no variableness, neither shadow of turning.

18 Of² his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures.

19 Wherefore,³ my beloved brethren, let every man be swift to hear,⁵ slow to speak, slow to wrath:

20 For⁴ the wrath of man worketh not the righteousness of God.

21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

22 But be ye doers of the word, and not hearers only, deceiving your own selves.

23 For⁴ if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

24 For he beholdeth himself, and goeth his

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27 Gen. 1.2, 3, 14, 15, 22, 26, 28, 31. 1 Jn. 1.5. Ep. 1.17. Mal. 3.6. Ps. 102.26, 27. Nu. 23. 19, 1. Sa. 1.27. 18. 14, 24, 27, 46, 48. Ro. 11. 29.

3 Jn. 1.13, 3.5. 1 Jn. 3. 9, 18. Ga. 4.19. 1 Co. 4. 15. 1 Pe. 1.3, 23. Ep. 1.4. 11. He. 12.23. Je. 2.3. Re. 14.4.

3 ver. 16. Ec. 5.1, 2, 7. 9. Ps. 4.5. Pr. 10.19, 33. 17. 27. Mat. 5.22. Ga. 5. 20-23. Ep. 4.26, 27. Col. 3.8, 15. 1 Ti. 2.3, 8. Pr. 10. 32. Job. 6.25, with ver. 18, 21; ch. 3.1, 3.

5 Because it is the word of truth (ver. 18), 'let us be swift to hear,' that we may learn—'slow to speak,' lest we should mislead through want of thought.—C.

3 Ec. 7.9, with Ps. 11. 7; 33.5. 1 Co. 15.34. Ep. 4.25. 2 Ti. 4.8.

4 Ro. 13.12, 13. Col. 3. 5-8. 1 Pe. 2.1, 11. He. 12.1.

5 Ps. 25.9. 1 Th. 5.12. 13. Ro. 1.16. 1 Co. 12.3; 15.14. Ep. 1.13. Ac. 13. 26. 2 Ti. 1.1. He. 2.3. 1 Pe. 1.9. Jn. 6.63. 2 Co. 6.1, 2; 12.16. He. 4.2.

6 Mat. 7. 21, 24-27. Lu. 6.46; 11.28. Ro. 2.3. 13. Col. 2.4. 1 Jn. 3.7. 2. 13-15.

7 Lu. 6.47-49. ch. 2. 14-26. 2 Co. 13.5. 1 Th. 1.6.

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2 Co. 3.6, 17, 18. Jn. 12.17. Ro. 4.15. ch. 12.12. Mat. 5.19. He. 1.9, 9.9. Ps. 119.45.

2 Lu. 6.47; 11.28. Jn. 13.17. Ps. 10.11. 1 Co. 13. 58. Ro. 7.8. Re. 14.13.

3 Or, doing. 4 Ps. 33.39. 1.2. 1 Pe. 3.10. ch. 3.5. Ps. 39. 1.

4 Mat. 5.8. Jn. 15.3. 2 Co. 1.12. 2 Ti. 1.5.

7 'God even the Father.—C.

7 Is. 1.10; 58.6, 7. Mat. 23.29. Jn. 15.3; 17. ch. 14-16. Ps. 68.5.

4 Jn. 17.14. ch. 4.4. 1 Jn. 2.15, 16. Ga. 6.14. Ro. 12.2. Ep. 5.7, 11. Col. 3.1, 2.5. Pr. 23.5. Ps. 17.14. 1 Jn. 5.4, 5, 16.

8 Hence, 'Rather, '9 Or 'by the world.'

True religion consists in universal benevolence and purity of heart and life; the gospel conforms all who receive it in love to the image of God, the fountain of unmeasurable excellence.—Comp. Fam. Bible.

CHAP. II.

4 Ro. 1.8. 1 Ti. 5.19. 1 Th. 1.1. Jude. 3.

5 1 Co. 2.8. Phi. 2.9. He. 1.3. Ac. 7.2. Ps. 24.7. 10. 1 Th. 2.13.

6 1 Pe. 1.15. De. 1.17; 16.19. Pr. 24.23; 28.21. Ro. 2.11. Jude. 16.

way, and straightway forgetteth what manner of man he was.

25 But⁶ whose looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.⁶

26 If⁷ any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

27 Pure⁴ religion and undefiled before God and the Father,⁷ is this, ⁹To visit the fatherless and widows in their affliction, and ¹⁰to keep himself⁸ unspotted from the world.⁹

CHAPTER II.

1 It is not agreeable to the Christian profession to regard the rich, and to despise the poor brethren; 13 rather we are to be loving, and merciful; 14 and not to boast of faith where no deeds are, 17 which is but a dead faith, 19 the faith of devils, 21 not of Abraham, 25 and Rahab.

MY brethren, have not "the faith of our Lord Jesus Christ, ¹the Lord of glory, with respect of persons.

Ver. 2. *Temptations*—trials and tribulations, ver. 3, 12; Lu. 8. 13; 22. 28; 2 Co. 8. 2. This joy in 'temptations' is perfectly consistent with the petition, 'Lead us not into temptation,' for while it is the believer's privilege to pray for exemption from trial before it comes, it is his duty to submit to it when God actually sends it; and, moreover, to rejoice in it as an additional evidence of God's fatherly love, He. 12. 6, and an instrument employed by the Spirit for his advancement in grace, 2 Co. 4. 15, 16, and increase of glory, 2 Co. 4. 17. C.

Ver. 10. *Made low* in his own estimation—having been enabled to form a just estimate of the fading nature, and brief and uncertain tenure, of all earthly possessions. C.

Ver. 13. *When he is tempted*. The word 'tempted' here refers not to those trials by poverty or persecution (ver. 9) that arise from Providence, as means of growth in grace, but to those solicitations to sin that arise from an evil heart, and tend to perdition, ver. 14. Both are indeed temptations, but they arise from different sources, and have different ends. C.

Ver. 17. *Variableness*. An astronomical term descriptive of the varying positions and aspects of the heavenly bodies at different seasons of the year.—*Shadow of turning*, either the sun's apparent annual turning at the tropics, or the daily turning of the shadow on the dial.—*Note*, While time is thus measured by changes, God is the Lord; he changes not. Jesus is the same yesterday, to-day, and for ever! C.

Ver. 21. *Filthiness*. The original is applied to the production of ulcers—emblematic of offensive and infectious conversation or example.—*Superfluity of naughtiness*—the overflowing of a malicious spirit, in which the unregenerate live 'hateful and hating one another.' C.

Ver. 25. *The perfect law of liberty*. Rather, 'the perfect law—that of liberty.' A reference most probably to Ps. 19. 7, where the word 'law' signifies, not the Mosaic law, but the whole doctrine of revelation. From comparing this passage with Jn. 8. 32, 36; Ro. 8. 21; 2 Co. 3. 17; Ga. 5. 1, 13, 'the law of liberty' will be found to be a name for the whole gospel revelation, because Christ has therein declared us free from the Mosaic ordinances and the wrath and curse of an offended God.—*Note*, The term 'law' is employed to signify the gospel revelation by the figure antanagiasis, or allusion. See S. Glassius, p. 229, &c., and Carson on *Fig. of Speech*, p. 80. C.

REFLECTIONS.—God takes care of his people, be they scattered how or where they will. Their tribulations for his name's sake may be great, but should be joyfully borne, as they shall be overruled for the trial and improvement of their present grace, and for the enhancement of their eternal glory. All the fulness of this world is but a fading portion when compared with the exalted and immortal blessedness of humble Christians. Great is the need of spiritual wisdom to direct our behaviour under our diversified trials; and infinite the mercy that our heavenly Father is so ready to grant it if asked. But, alas! many, by their unbelief and inconstancy, hinder the success of their own prayers. Great is the folly of charging our sins on God, who is infinitely and unchangeably holy. Regenerating grace and everything good comes from God's loving kindness, and ought to redound to his praise and honour; but all evil comes from ourselves. What need, then, have we to mortify our lusts, and to watch against our pride, passion, and hard thoughts of God!—With great humility, reverence, and faith, ought we to hear, receive, and improve his Word. And with deep concern should we guard against deceiving our souls in matters of eternal consequence. We have to do with a God who requires truth in the inward parts. It is not high pretences, but a renewed heart and holy life, that can

evidence us to be real Christians. And an unruly tongue, disregard of the poor, or attachment to carnal persons and things, may prove us graceless amidst the most splendid glare of a high profession.

CHAPTER II. Ver. 1-7. Beware of taking up with such an empty profession of the truth, and of faith in Jesus Christ, our infinitely glorious and highly exalted Lord, the fountain and bestower of all glory upon us, as leaves you under the power of a partial, unjust, and carnal regard to men—not according to their religious characters, or the merits of their cause, but according to their higher or lower circumstances in life.—A preferring of one richly dressed in your religious meetings or judicial decisions, and pouring contempt upon another who is meanly dressed, can proceed from nothing but a shameful partiality, and a carnal and biased manner of judgment.—And nothing can be more unreasonable among Christians, who cannot but remark that God has generally chosen mean persons to enrich them with faith and all the other graces of his Spirit, and to render them heirs of his heavenly kingdom; while great and rich men are generally unmindful of him, and thus by their own hearts' lusts, to be persecutors of his people and blasphemers of his name and religion. 8-11. If, from a principle of faith in and love to Jesus Christ, your Lord and King, ye obey his high and supreme law, treating all your neighbours, particularly your fellow-Christians, with as much kindness, equity, and mercy, in their various circumstances, as ye wish in like cases to be exercised towards yourselves, ye act a truly honourable and becoming part; but if ye regard persons merely or chiefly on account of their different worldly circumstances, ye stand convicted and condemned by that excellent law of God which requires the most strict regard to equity; and remember that though ye should keep all the other commandments, yet by a single breach in any particular point, ye break the whole law, as ye trample on that divine authority which connects together, and is the foundation of the whole law, and counteract that love which is the fulfilment of the whole law, particularly of the second table of it. 12, 13. Let your whole conversation towards God and men, in disposition, thought, word, and deed, be such as becomes them who live under the dispensation of the gospel, and who expect to be judged at the last day according to the tenor of it; for they who, contrary to its grace and obligations, neglect to exercise compassion towards their poor brethren, shall have a severe sentence of condemnation and wrath fixed on themselves; and they who, from true faith and love, exercise kindness towards them, shall have occasion to rejoice in their own deliverance from condemnation and wrath, and even in the hopes of it; and God's mercy shall, according to the gospel promises, triumph in their salvation. 14-26. And remember that if you have only a notional and lifeless faith, which does not

effectually influence you to grant relief to your poor destitute brethren, and to the universal practice of righteousness and holiness, it is really naught, and no better than the faith of devils before God. For how ever insufficient good works be to justify our persons, or entitle us to eternal life before God as a righteous Judge, yet they are absolutely necessary to prove our faith unfeigned, and to manifest us justified before the world, and even in our own consciences—as is manifest from the case not only of Abraham the father of the faithful, but of Rahab the Canaanitish harlot; both of whom manifested their true faith and divine justification by their good works which proceeded therefrom.

Ver. 2. *With a gold ring*. Rather, 'having his fingers adorned with gold rings'—which might be evidences of riches, or perhaps badges of office and honour. C.

Ver. 4. In the several members of ver. 3 *and* is uniformly retained and translated 'and'; wherefore it is not easy to discover why *and* is altogether omitted in the beginning of ver. 4, or why the members of ver. 3 being affirmative, ver. 4 should be rendered interrogative. Would it not be more literal, and in accordance with the use of the word by James (ch. 1. 6), as well as in other places (e.g. Ro. 14. 23), to translate it thus:—'And have not wavered' (or hesitated) 'within yourselves, and have become judges of' (who have adopted) 'erroneous reasonings.'—*Note*, Luther, in the German, retains the 'and,' and renders the verse affirmatively. C.

Ver. 8. *Royal law*. 'Pre-eminent law,' as the word *βασιλική* frequently signifies.—*Note*, The law of brotherly love our Lord delivers as 'a new commandment' (Jn. 13. 34; see note)—a commandment not new in principle, but new in measure; for the Mosaic law had said, 'Thou shalt love thy neighbour as thyself;' but Christ hath said, 'Love one another as I have loved you.' See also Jn. 15. 12. C.

Ver. 13. *Against judgment*. Rather, 'over judgment.' Not as if mercy were contrary to judgment; for in Christ 'mercy and truth have met together; righteousness and peace have embraced each other;' but the words represent that 'joy in heaven' which the holy angels, together with all 'who have obtained mercy,' feel and express 'over every sinner that repenteth,' who has fled to mercy in Christ, and escaped from the 'judgment to come.' C.

REFLECTIONS.—Decent respect is due to persons on account of their civil stations. But to prefer the rich, graceless, and gay, as such, especially in matters of religion or equity, is highly unchristian, and striking against the whole authority of the lawgiver, and that universal love required in his law, amounts to a breaking of all his commandments, and leaves little hopes of mercy to the guilty in the great day of account. It is chiefly among the poor that true Christians are found, and God's grace enriches and ennobles them. Why, then, should we despise them! Rich persons are too generally blasphemers of God's name and religion, persecutors of his saints, and oppressors of their inferiors. Why, then, should we partially caress them! It is not fine words of pity and compassion, and empty wishes of relief, but needful supplies, according to our ability, that God demands from us to our poor brethren, and in denying these we basely act the part of inhuman hypocrites. The best notions and professions of faith without good works thereby produced, are but dead, devilish, and abominable before God. No good works of ours can indeed justify our persons before

2 For if there come unto your assembly¹ a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

3 And^a ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place;² and say to the poor, Stand thou there, or sit here under my footstool:

4 Are^a ye not then partial in yourselves, and are become judges of evil thoughts?

5 Hearken, ^amy beloved brethren, ^bhath not God chosen the poor of this world ^crich in faith, and heirs of the ^dkingdom, which he hath promised to them that love him?

6 But ^eye have despised the poor. Do not rich men oppress you, and draw you before the judgment-seats?

7 Do^a not they blaspheme that worthy name by the which ye are called?

8 If ye fulfil the ^broyal law, according to the scripture, ^c"Thou shalt love thy neighbour as thyself," ye do well:

9 But^a if ye have respect to persons, ye commit sin, and are convinced^b of the law as transgressors.

10 For^a whosoever shall keep the whole law, and yet offend in one ^bpoint, he is guilty of all.

11 For ^ahe that said,⁵ Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

12 So^a speak ye, and so do, as they that shall be judged by ^bthe law of liberty.⁶

13 For^a he shall have judgment without mercy that hath showed no mercy; and mercy ^b"rejoiceth" against judgment.

14 What ^adoth it profit, my brethren, ^b"though a man say he hath faith, and have not works?" can faith save him?

15 If a brother or sister be naked, and destitute of daily food,

16 And^a one of you say unto them, Depart in peace, be ^bye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what ^cdoth it profit?

17 Even^a so faith,⁸ if it hath not works, is dead, being alone.⁹

A.M. cir. 4064.
A.D. cir. 60.

1 Gr. *synagogue*.

^a Ac. 22. 32. 34. Jude

10 Or, *well or seemly*.

^c ch. 3. 16. 4. 11. Mat.

7. 1-5.

^d ch. 1. 16. ver. 1. ch. 3.

1. ^e Mat. 5. 3. 11. 25. Lu.

6. 20. 1 Co. 1. 26-28. Jn. 7.

48.

^f Lu. 12. 21. 32. 22. 29.

^g Ti. 3. 18. 19. Re. 2. 9.

^h Ex. 20. 6. Pr. 8. 17. 1 Sa.

2. 30. Mat. 5. 3. ch. 1. 12.

ⁱ Or, *that*.

^j 1 Co. 11. 22. ch. 5. 4.

^k Ac. 13. 50.

^l Ps. 73. 9. 11. 111. 9.

^m Job. 21. 14. 15. Re. 13. 5.

ⁿ 6. with Phil. 2. 9.

^o ch. 1. 25. 4. 12. De. 4.

21. 2. 31. 35. 32.

^p Le. 19. 18. Mat. 22.

30. Ro. 13. 9. Ga. 5. 14.

^q Ep. 5. 2. 1 Th. 4. 9.

^r over. 1. Le. 19. 15. De.

1. 17. 16. 19. 10. 17.

^s *Convinced*—con-

victed.—C.

^t De. 27. 26. Mat. 5.

19. 20. Ga. 3. 10. ver. 11.

^u Ex. 20. 13. 14. De. 5.

17. 18. Ga. 3. 10.

^v Or, *that law*

which said.

^w Phil. 4. Jn. 13. 37.

^x ch. 1. 25. 7. Mat. 5. 48. 1.

^y 1. 15. 10. 2 Pe. 1. 4-8.

^z ver. 8. ch. 1. 25. Ro.

7. 12. 14. Ps. 119. 14. 16.

^{aa} 32. 45. 16.

^{ab} See note on ch. 1.

25.—C.

^{ac} Ge. 4. 2. 4. 21. Ju. 1. 7.

^{ad} Job. 22. 5. 10. 24. 9. 10. Pr.

21. 13. Mat. 6. 15. 7. 1. 21.

^{ae} 18. 30. 25. 41. 42. Lu. 10.

25. ch. 5. 4.

^{af} Ps. 88. 10. Mat. 25.

35. 5. 7. Jn. 4. 17. 18.

^{ag} Or, *glorified*.

^{ah} ch. 1. 23. Mat. 7. 26.

^{ai} Ti. 3. 5. Tit. 1. 16. 18. 29.

^{aj} 13. 58. 2. 4. Ac. 8. 13. Jn.

12. 42.

^{ak} Job. 31. 20. Lu. 3. 11.

^{al} 6. 35. Ga. 6. 10. 1 Ti. 6. 18.

^{am} He. 13. 16. 1 Jn. 3. 17. 18.

^{an} Pr. 3. 27. 28. 13.

^{ao} ver. 14. 19. 20. 26. 1.

^{ap} Co. 13. 3. with Ga. 5. 6. 1.

^{aq} Ti. 1. 5.

^{ar} *Even so faith, &c.*

^{as} That is, the faith

without works, which

vain men say they

have, is dead. See

ver. 14. 20.—C.

^{at} Or, *by itself*.

^{au} This verse ap-

pears to be closely

connected with ver.

10—a full exposure

of the absurd

idea that faith can

exist without, or apart

from, works. They

are and must be in-

separable. Faith can

never be exhibited

but by works; and

where good works do

not exist, true faith

can have no place in

the soul.—P.

^{av} This is intellect-

ual faith—it is simply

the assent of the un-

derstanding to a dog-

matic truth. It in-

volves no moral qual-

ity. Any intelligent

being may have this

faith.—P.

^{aw} The word *"only"*

is the emphatic word

in this verse. It is

the key to the mean-

ing of the whole. It

solves the supposed

discrepancy between

James and Paul. It

shows the real con-

nection between faith

and works. James

does not deny that a

man is justified by

faith—nay, he indi-

rectly affirms it; but he

shows that true faith

can never exist with-

out works.—P.

^{ax} Some copies read

by *the works*.

^{ay} Ga. 5. 6. 1 Ti. 5. 2

Co. 7. 1. Tit. 2. 11. 12. 2

Pe. 1. 4-8. Mat. 7. 17. ch.

3. 12. 13.

^{az} See note ^a in first

column.

^{ba} Job. 11. 12. Ps. 94. 8.

^{bb} 11. 1 Co. 8. 2. Ga. 6. 3.

^{bc} 1 Jn. 2. 17. 18. 24. 26.

^{bd} 2 Pe. 1. 4-8. Ga. 5. 6.

^{be} Mat. 12. 37. ver. 18.

^{bf} with Ge. 22. 9. 12. He.

11. 17.

^{bg} When he had of-

fered (in purpose of

obedience) *his son*

Isaac.—C.

^{bh} *Thou seest*.

^{bi} ver. 18. 14. 20. Ga. 5.

6. 1 Ti. 1. 5. Mat. 7. 17.

^{bj} ch. 3. 13. with He. 11. 17.

^{bk} 19.

^{bl} Made perfect—as

a fruit-tree when its

fruit is ripened.—C.

^{bm} The faith of Abra-

ham in God's power,

truth, and love, led of

necessity to the act of

offering up his son,

which in purpose he

performed. Had he

not done that act it

would have been an

evidence that he had

no true faith. In this

respect, viewed *ab*

extra, the faith was

perfected by the act.

—P.

^{bn} See note ^a in first

column.

^{bo} ver. 8. See ver. 24.

^{bp} Mat. 21. 31.

^{bq} Jos. 2. 1-21. 6. 23. 25.

^{br} He. 11. 31.

^{bs} Or, *breath*.

^{bt} See ver. 20. 14. 18.

^{bu} 22. 24. with Ga. 5. 6. 1 Ti.

1. 5. Ac. 8. 13. Jn. 12. 42.

^{bv} Tit. 1. 16.

CHAP. III.

^a Ec. 7. 16. Mat. 7. 3.

^b 21. 23. 8. 10. 14. Lu. 6. 37.

^c Ro. 2. 1-3. 20. 21. 2.

^d Co. 1. 24. 1 Pe. 5. 3. Pr.

19. 18. Lu. 12. 47. 48.

^e Mat. 11. 22. 24.

^f Or, *judgment*.

^g 1 Ki. 8. 46. Pr. 20. 9.

^h Ec. 7. 20. 1 Jn. 8. 15. 64.

ⁱ He. 11. 31.

^j Offend. Rather,

'fail,' 'stumble,'—C.

^k More literally,

'For oftentimes we all

offend' in one form or

another; in word, or

thought, or action.

—P.

^l Ps. 34. 13. 39. 1. 2. ch.

1. 26. Pr. 13. 3. 14. 8.

^m Mat. 12. 36. 37. 1 Pe. 3.

10.

ⁿ Ps. 32. 9. Is. 37. 29.

^o Pr. 26. 3. Ps. 39. 1.

^p Ps. 107. 25-27. Jonah

1. 4. Ac. 27. 14. 15. 27.

^q Ps. 10. 12. 34. 73.

^r 8. 6. Job. 21. 14. 15. Pr. 12.

18. 15. 1. 2. Re. 13. 5. 6.

^s The tongue. That is,

the tongue of the

natural, unrenewed

man.—C.

^t Or, *wood*.

18 Yea, a man may say, 'Thou hast faith, and I have works: show me thy faith without thy works,¹ and I will show thee my faith by my works.²

19 Thou^a believest that there is one God; thou doest well: the devils also believe, and tremble.³

20 But wilt thou know, ^bO vain man, that ^c'faith without works is dead?

21 Was not Abraham our father ^d'justified by works, when he had offered Isaac his son⁴ upon the altar?

22 Seest thou⁵ how^a faith wrought with his works, and by works was faith made ^b'perfect?⁷

23 And the scripture was fulfilled which saith, ^c'Abraham believed God, and it was imputed unto him for righteousness: and he was called ^d'the Friend of God.

24 Ye see then how that ^e'by works a man is justified, and not by faith only.⁸

25 Likewise also was not Rahab the harlot ^f'justified by works, ^g'when she had received the messengers, and had sent *them* out another way?

26 For as the body without the spirit⁹ is dead, so ^h'faith without works is dead also.

CHAPTER III.

1 We are not rashly or arrogantly to reprove others: 5 but rather to bridle the tongue, a little member, but a powerful instrument of much good, and great harm. 13 They who be truly wise be mild, and peaceable, without env

6 And^a the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

7 For every kind^b of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind.^c

8 But the tongue no man tame;^d it is an unruly evil, full of deadly poison.

9 Therewith^e bless we God,^f even the Father; and therewith curse we men,^g which^h are made after the similitude of God.

10 Outⁱ of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth a fountain send forth at the same place^j sweet water and bitter?

12 Can^k the fig-tree, my brethren, bear olive-berries? either a vine, figs? so can no fountain both yield salt water and fresh.

13 Who^l is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom.

A.M. Clr. 4064.
A.D. Clr. 60.

^a Ch. 1.26. Pr. 16.27.
15.1.17.4. Ro. 3.13.14.
Ps. 5.5.4.3.14.3. Mat.
15.11-20. Mar. 7.15.20-
23. ver. 2. Ec. 7.6.
^b Gr. nature.

^c Gr. the nature of man.

^d The tongue cannot be tamed; but as an agent of the body, must be mortified, Ro. viii.—C.

^e See ver. 6. Ps. 55.21.
57.4.59.7.58.4.04.3.4.
140.3.4. Ro. 5.13.14.
Ec. 10.11.

^f Ps. 145.21. Is. 20.13.
^g Ec. when renewed by his Spirit.—C.

^h Ec. when renewed by God's Spirit, & led out of our own way.

ⁱ Ec. 1.27.19.6.1 Co. 11.7.

^j Ec. 49.4.1 Ki. 18.21.
Is. 48.2.4. Je. 7.4.9.10.
Mi. 3.11. Lu. 6.46. Ps.
50.16. ver. 9.

^k Or. hole.

^l Mat. 7.16-18.12.33.
Lu. 6.44. Ga. 5.19-23.
^m Ps. 107.43. Ho. 14.9.
Mat. 5.10. Ep. 5.8.15.9.
Phi. 1.27.2.15.8. Ro.
xii. Col. iii.1. Th. i.1. Ti.
6.11.10. 2 Ti. 2.22-25.
Tit. 2.11.12. 3.8.14. ch.
1.2.12.18.1 Pe. 3.15.

ⁿ This verse is often misinterpreted. It is thought to signify that in the church, in society, in doctrine, there must be purity before there can be peace—before peace is allowable. The Greek has no such meaning.

^o Paul gives the characteristics of those who are divinely wise in order—purity, peace, &c. Peace is as essential as purity, and compassion as essential as either.—P.

A.M. Clr. 4064.
A.D. Clr. 60.

^p Ro. 13.13. 2 Co. 12.20. Ga. 5.15.20.21.26.
^q Ro. 2.17-23.2 Ti. 3.3. Je. 7.4.9. ch. 1.22.1 Pe. 2.12.
^r Je. 4.22.1 Co. 2.7.3. Jude 10. Ga. 5.19.20. Phi. 3.19. Ro. 8.7.
^s Or. natural.

^t Ga. 5.15.20.21.26.1 Co. 3.3. ch. 4.1.

^u Or. tumult or unquietness.

^v 1 Co. 2.6.7. ch. 1.5. 17. Mat. 5.7.8. Phi. 4.8. Lu. 6.26. 1 Ti. 5.9. Ro. 12.9. 2 Co. 6.6. Ga. 5.22.

^w He. 12.4. 1 Th. 4.3. 4.9. ch. 1.19.21.26.27.1 Pe. 1.22.2.1 ch. 2.1.4.

^x See note ⁱ in first column.

^y Or. arranging.

^z Or. 11.18. Is. 32.17. Ho. 10.12. 2 Co. 9.10. Mat. 5.9. Phi. 1.11. He. 12.11.

^{aa} For the meaning of gospel 'righteousness,' see note on Ro. 4.11; and for 'the fruit of righteousness,' see Ro. 5.1, 2.—C.

CHAP. IV.

^a Ga. 5.15.20. Mat. 15.19. Lu. 8.4.1 Ti. 6.4. 9.10. ch. 1.14. Je. 17.9. Ro. 8.7. Ge. 6.5. ch. 3.14-18.

^b Or. broodings.

^c Or. pleasures.

^d Ro. 7.23. Ga. 5.17.1 Pe. 2.11.

^e Ch. 1.2.8.5. ch. 5.3.4. 6.1 Ti. 6.9.10. Ec. 1.8.

^f Or. envy.

^g ch. 1.5. Phi. 4.6. Is. 43.7. Job 7.9. Ps. 18.41. Pr. 1.28. Is. 1.15. Mi. 3.4. Zec. 7.13. Je. 17.14.

^h Ch. 1.2.8.11. Mat. 20.22. Ps. 66.18. with ch. 1.5.6. Ro. 8.26. 1 Jn. 3.22.5.14.

ⁱ Or. pressures.

14 But if ye have^a bitter envying and strife in your hearts, glory not; and lie not against the truth.

15 This^b wisdom descendeth not from above, but is earthly, sensual,^c devilish.

16 For^d where envying and strife is, there is confusion^e and every evil work.

17 But^f the wisdom that is from above is first pure,^g then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality,^h and without hypocrisy.

18 Andⁱ the fruit of righteousness^j is sown in peace of them that make peace.

CHAPTER IV.

1 We are to strive against covetousness, 4 intemperance, 5 pride, 11 detraction, and rash judgment of others: 13 and not to be confident in the good success of worldly business, but mindful ever of the uncertainty of this life, to commit ourselves and all our affairs to God's providence.

FROM whence^a come wars and^b fightings among you? come they not hence, even of your lusts^c that^d war in your members?

2 Ye^e lust, and have not: ye kill,^f and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye^g ask not.

3 Ye^h ask, and receive not, because ye ask amiss, that ye may consume it upon yourⁱ lusts.

created after the image of God, in knowledge, righteousness, and holiness, and are still formed in some likeness to him in the natural faculties of their soul; and many of them, by his grace, renewed after his image in regeneration.—Nothing can be more contrary to our Christian obligations, profession, and character, or even more unnatural and absurd in itself. 13. If any of you therefore would approve yourselves to God, and show yourselves to the world as truly wise and prudent, and endowed with a true knowledge of yourselves, of Christ, and of God, his laws and ways, let them earnestly practise all manner of good works in the whole course of their conversation, with a meek and humble spirit. 14. But never be fond or boast of envious, quarrelsome, and contentious dispositions and designs, which will torment your souls, and sting and wound others, and are directly contrary to the meek and humble spirit of the gospel. Never dare, either in thought, word, or deed, to varnish over such wickedness, or to pretend to sincerity and prudence in indulging it; 15, 16. For, think as you will, this wisdom springs not from, nay, is detested by God, and arises from an excessively earthly and sensual inclination to worldly enjoyments, and is excited by the devil, bears his image, delights his heart, and promotes his mischievous designs and interests; for whenever an envious, censorious, and litigious spirit is indulged, and breaks forth in words, it tends to disturb and destroy the peace and happiness of a man's own soul, and of all about him, and leads to everything wicked. 17. But that heavenly and divine wisdom which God bestows leads men to a strict regard to purity of doctrine and manners, in heart, speech, and behaviour; it disposes to peacefulness, mildness, and courteousness in our treatment of others; it renders our mind open to conviction, easily persuaded to that which is good, and attentive to all considerations, forward to condescension and forbearance, and inclined to acts of kindness and compassion to the poor and afflicted; it renders us impartial and generous in judging and condemning of others; and sincere, free from any allowed dissimulation. 18. And this righteous, holy, and peaceable temper and conversation, by the grace of God, issues in our own and our neighbour's happiness in this world, and in our everlasting happiness and peace hereafter.

Ver. 2. *Perfect*, in its absolute sense, is applicable to God alone; in its comparative sense, it is the highest endowment of man, the chiefest grace of the Spirit. See it prophetically described as a special mark of the Messiah, Is. 42. 19.

Ver. 6. *The course of nature*. The whole circle of human life from boyhood to old age, which, unless delivered from the power of Satan, and kept by the power of God, is continually excited by surmises, misrepresentations, falsehoods, and calumnies, whereby

the fires of jealousy, envy, wrath, and malice, are continually fed, and frequently blown into a fierce and devouring flame. C.

REFLECTIONS.—An assuming, arrogant, and censorious temper fearfully presages our future condemnation to hell. And the deeper sense we have of our own sinfulness and weakness, the less rash shall we be in condemning others.—It is very honourable and advantageous for Christians to have grace to govern their tongue. But how hard to rule it! and yet, if ungoverned, it kindles and spreads infinite and eternal mischiefs all around. Scarcely can anything be more inconsistent with the character of a Christian, more dishonourable to God, or more ruinous to men, than an unbridled tongue, and an envious malicious heart.—But great is the excellency of true and spiritual wisdom, in its origin, nature, properties, and fruits.

CHAPTER IV. Ver. 1-3. To dissuade you from a carnal and wrathful temper, seriously think how all the strifes and contentions which prevail among you take their rise from indulged lusts; and how the indulgence of corrupt affections renders your very prayers altogether unsuccessful, and wicked in their principles, motives, and ends. 4. And remember that whosoever of you professed Christians indulge such eager appetites after the pleasures and enjoyments of this world as alienate your hearts from God, are guilty of an adulterous breach of covenant with him, and of admitting his rival into your heart instead of him; for an excessive fondness for the things of this world, and of conformity to worldly men, stands in direct opposition to the holy nature and will of God, and is utterly inconsistent with that supreme love and affection which ye owe to him. 5. Do ye think the Scriptures of the Old Testament unworthy of your regard, which so strongly remonstrate against pride, envy, and covetousness, and represent our inward corruptions as so impetuous in their pursuits after earthly things, as to make us envy every one who hath more than ourselves?—Or do ye think that the Spirit of God, who dwelleth in all of us who are true believers, would excite such a worldly disposition in us! 6. No, he, and God by him, increases our humility, self-denial, love, and goodness, and thus disengages us from the gratification of corrupt affections; and therefore, to encourage our hopes and prayers for all needful assistance, he declares in his Word that he sets himself to oppose and debase them who are ambitious, haughty, self-conceited, and self-sufficient, placing their whole confidence and happiness in the things of this life, or in their own wisdom, strength, or deserts; but freely bestows more and more grace, comfort, and blessings, upon such as have humble thoughts

of themselves, and of the emptiness of all earthly enjoyments, and place their whole happiness in himself.

7. In humble dependence therefore on his free favour and gracious influence, yield up yourselves obedientially and unreservedly to his direction, disposal, authority, and will, manifested in his Word and providence, and be content with such things as ye have. And if Satan, by subtle devices or furious temptations, attempts to dishearten you in or draw you off from the ways of duty, give not place to him, but exercise all your graces in opposition to him, and he will flee from you as a conquered enemy. 8. And if ye would maintain your ground, prevail against and get rid of temptations; be much employed in humble and fiducial approaches to God, through Christ, in the way of duty, and he will graciously come near to you, directing, relieving, and comforting you according to his promise. And whereas, through the influence of Satan and your own hearts, some of you have rendered yourselves notorious sinners before God, see that by faith ye apply the Word, blood, and Spirit of Christ for your purification, and beg of him to reform you from violence, murder, extortion, bribery, and other like wickedness of practice; and to purge your hearts from pride, envy, covetousness, and other indwelling lusts, and so thoroughly renew you in heart and life, that your cares and services may no longer be divided between him and the world. 9, 10. Instead of that jollity, mirth, and gaiety with which ye have shamefully gratified your sensual appetites, apply yourselves to deep penitential sorrow and evangelical religious mourning, on account of your provocations, and for fear of God's judgments—deeply humbling yourselves before him, whom ye have so often and so highly offended, and who knows and principally regards the secret workings of your hearts; and he, in his own time and way, will revive your drooping souls with a sense of his pardoning and the influence of his recovering grace, and will raise you above all your fears and troubles, and exalt you to honour and comfort in this world, and to immortal glory in the next. 11. And always carefully avoid rash censuring and reviling of one another, aggravating and needlessly exposing one another's infirmities, or raising and propagating false reports to each other's prejudice; for, if ye slander, rashly judge, and condemn your neighbours or fellow-Christians, ye practically condemn the wisdom, equity, and holiness of God's law, which forbids such conduct, and perhaps allows what you condemn; and if once ye pretend to censure God's law, ye plainly renounce all obedience to it, and exalt yourselves as judges above it. 12. When the almighty God, who has infinite power and authority to reward the obedient

CHAPTER V.

4 Ye^o adulterers and adulteresses,⁵ know ye not that ^athe friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.

5 Do ye think that the scripture saith in vain, The^e spirit that dwelleth in us lusteth ⁶to envy?

6 But he giveth more grace. Wherefore he saith, ⁷God resisteth the proud, but giveth grace unto the humble.

7 Submit^t yourselves therefore to God. ⁸Resist the devil, and he will flee from you.

8 Drawⁿ nigh to God, and he will draw nigh to you. ⁹Cleanse *your* hands, *ye* sinners; and purify *your* hearts, *ye* double-minded.

9 Be^r afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.

10 Humble^a yourselves in the sight of the Lord, and he shall lift you up.

11 Speak^r not evil one of another, brethren. He that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of the law,³ and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

12 There^s is one lawgiver,⁹ who is able to save and to destroy: ¹⁰who art thou that judgest another?

13 Go^a to now, ye that say, To-day or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

14 Whereas, ye know not what *shall be* on the morrow. ¹¹For what *is* your life? It is¹ even a vapour, that appeareth for a little time, and then vanisheth away.

15 For that ye *ought* to say, ¹²If the Lord will, we shall live, and do this, or that.

16 But^u now ye rejoice in your boastings: all such rejoicing is evil.

17 Therefore^s to him that knoweth to do good, and doeth *it* not, to him it is sin.

and punish the disobedient, is the alone Lawgiver and Lord of men's consciences, who can enact and execute laws as he pleases, how presumptuous is it for you, foolish, weak, fallible, and sinful creatures, to take upon you to judge and condemn any for that in which they are accountable only to God? 13, 14. And why are any of you so self-sufficient, and insensible of your dependence on him, as to promise yourselves long life or prosperity, and much trade on earth, without regard to him, when you, and all that you have, are in the most precarious and uncertain condition, entirely dependent on his sovereign will and providence, and may suddenly and unawares be cut off. 15-17. Nothing ought therefore to be either projected or pursued by you but in express submission to the favour, direction, assistance, and blessing of God; and your sinful and confident boasting, as if your life and transactions were independent of him, is extremely unchristian and shameful; and it is the more aggravated in your case, as the Scripture, as well as your own consciences, certainly testify to you that an humble and submissive manner of forming and declaring your intentions is alone right and good, acceptable to God, and suited to the relations in which he stands to you.

REFLECTIONS.—What dreadful work do the lusts of pride, covetousness, and envy make in the world! They create contention and strife in societies, religious or civil. or even in a man's own mind; excite wicked

desires and attempts; lead to the neglect of prayer, or sinful and carnal requests; and produce an adulterous alienation of the heart from God, by an undue attachment to the influences of his Spirit, and inconsistent with our dependence on him, either as men or Christians.—Extensive is the work of a Christian. Humbly should he submit to and hold familiar fellowship with God; resolutely guard against and resist the temptations of Satan; purify his heart and conversation, by a believing improvement of Jesus' Word, Spirit, and blood; humbly bewail and repent of his sinfulness; guard against all reviling or rash censuring of others, from a regard to God's authority; and in all his ways acknowledge and resignedly depend on his sovereign will.

CHAPTER V. Ver. 1. Be alarmed, ye rich, unbelieving Jews. Dreadful calamities shall quickly overtake you except ye repent, and bereave you of whatever you have on earth, yea, of life itself, in the general destruction of your nation; which shall also be followed with inexpressibly more dreadful miseries in hell. 2, 3. Your ill-gotten and ill-employed treasures being cursed of God, instead of profiting you in the day of his wrath, shall, by the loss of them, torment your minds; shall tempt your enemies to ravage your country, pillage your houses, and murder your

1 Wicked rich men are to fear God's wrath. 7 We ought to be patient in afflictions, after the example of the prophets, and Job: 12 to forbear swearing, 13 to pray in adversity, to sing in prosperity: 16 to acknowledge mutually our several faults, to pray one for another, 19 and to reduce a straying brother to the truth.

GO to^a now, *ye* rich men, weep and howl for your miseries that shall come upon *you*.

2 Your^b riches are corrupted, and your garments are moth-eaten.

3 Your^c gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

4 Behold,^a the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.

5 Ye^e have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in ^aa day of slaughter.

6 Ye^b have condemned *and* killed the just; *and* he doth not resist you.¹

7 Beⁱ patient² therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive ^{the}early and latter rain.

8 Be^k ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

9 Grudge not³ one against another, brethren, lest ye be condemned: ¹behold, the Judge standeth before the door.

10 Take, my brethren, the prophets, who have spoken in the name of the Lord, ⁴for an example of suffering affliction, and of patience.

11 Behold, ⁵we count them happy which endure. ²Ye have heard of the patience of Job, and have seen the end of the Lord; that ⁶the Lord is very pitiful, and of tender mercy.

12 But^r above all things, my brethren, ⁷swear

A.M. cir. 4064.
A.D. cir. 60.
Ps. 73: 27. Mat. 12: 39. 16: 4.
See note* below.
A. Jn. 15: 10; 17: 14. Ro. 8: 7. Gal. 1: 10. 1 Jn. 2: 15. Ps. 17: 14.
Ge. 6: 5; 8: 21. Nu. 11: 20. Pr. 21: 10. Ec. 4: 4.
Or. *envyous*.
7 There is no such passage in Scripture as seems here to be a quotation. The difficulty, however, may be removed by a slight change in the punctuation: 'Think ye that the Scripture speaketh in vain? in condemning friendship with the world). Doth the spirit that hath dwelt in us incline to envy?' On the contrary (for so the *de* may properly be translated), he giveth more grace.—C.
7 Job 22: 29. Pr. 3: 34; 20: 23. Mat. 23: 12. 1 Pe. 5: 5. 1 Jn. 18: 55; 14: 11; 18: 14. Ps. 138: 6.
8 La. 3: 27. 2 Ch. 30: 8. 2 Sa. 18: 25. 15: 26. Job 1: 21.
9 Ep. 4: 27; 6: 11, 12. 1 Pe. 5: 8, 9. Ro. 12: 11.
10 Is. 18: 5; 7: 2. Ch. 15: 2. Je. 20: 12. Ho. 6: 1. Ps. 145: 18; 1: 15; 17: 73-28. Zec. 1: 3. Mal. 3: 7. 2 Pe. 26: 6. Is. 1: 15; 16: 11. 1 Ti. 2: 8. Je. 4: 14. Mat. 23: 26. ch. 1: 8, 21. 1 Ki. 18: 21. 1 Jn. 3: 5.
11 Je. 13: 18. Mat. 5: 4. Je. 13: 18. Ec. 6: 9; 7: 10; 16: 63. ch. 5: 11.
12 Job 22: 29. Lu. 14: 1. 1 Pe. 5: 6. Ps. 10: 17. 18. Pr. 20: 23. Mat. 18: 4. 23: 12. Lu. 18: 14.
13 Ep. 4: 31. 1 Pe. 2: 1. 1 Ti. 2: 8. 1 Jn. 1: 1. Lu. 6: 37. Ro. 12: 17. 1 Co. 4: 5.
14 Speaketh evil of the law—as of a power unworthy of obedience: 'and judgeth' (condemns) the law, as requiring too much, or commending something wrong or unnecessary.—C.
15 Is. 33: 22. Mat. 10: 28.
16 There is one Lawgiver. But if you speak evil of his law, you speak evil of him; if you judge his law, you usurp his prerogative.—C.
17 Mat. 7: 12. Ro. 14: 4: 21.
18 Pr. 27: 1. Lu. 12: 18-20.
19 Job 7: 7. Pr. 3: 28; 27: 1. Is. 40: 5. 1 Co. 7: 31. ch. 1: 10. 1 Pe. 1: 24. 1 Jn. 2: 17. Job 14: 1.
20 Or. *For it is*.
21 Ac. 18: 21. Ro. 1: 10. 1 Co. 10: 16. 7: Phi. 2: 24. He. 6: 3.
22 1 Co. 5: 2, 6. Is. 47: 7. 8: 10. Ro. 18: 7. Ps. 52: 1, 7.
23 Lu. 12: 47, 48. Jn. 9: 41; 15: 22. Ro. 1: 20, 21. 32: 17, 18, 23.
24 *Ye adulterers, &c.*, must, from the context, be understood as descriptive of such a forsaking of

A.M. cir. 4064.
A.D. cir. 60.
God, through love of the world, as is described, condemned, and punished (110 ii.). &c., that backsliders, being chastened, may be graciously restored to their first love.—C.
CHAP. V.
a Pr. 10: 15; 11: 28. Am. 6: 7. Lu. 5: 24. ver. 6: ch. 2: 6; 4: 9. Is. 22: 12, 13. 1 Ti. 6: 9, 10.
b Je. 17: 11. Mat. 6: 19. 20. Job 13: 28. Is. 59: 8. Ho. 5: 12.
c Ps. 11: 9. Is. 30: 27; 33: 11. Ro. 2: 5. d Le. 19: 13. De. 24: 14. 15. Job 24: 10, 11. Je. 22: 15-17. Ec. 22: 23, 27. Hab. 2: 11. Mal. 3: 5.
e Job 21: 13. Ps. 73: 7; 119: 69, 70. Ec. 1: 19. Is. 5: 11; 12: 22; 13: 47; 8: 16. 59: 25. 1 Ti. 5: 5. f Pr. 14: 17; 15: 22. 13: 13. Ec. 30: 17. g Mat. 12: 34. 37; 23: 30. Jn. 16: 2. 1 Th. 5: 8. 10: 32-34; 11: 36; 37.
h He (Jesus the just one) doth not resist you now—but the day is at hand, ver. 8.
i He. 11: 36; 12: 1. Ro. 5: 3-4. 25: 15. 4. Ga. 5: 5; 6: 2. Th. 1: 3. ver. 8.—C.
j Or. *Be long patient, or suffer with long patience*.
k 1 Pe. 1: 14. Je. 5: 24. Ho. 3: 3. Joel 2: 23. Zec. 10: 1.
l ver. 7. 1 Co. 10: 11. 12. Phi. 4: 5. He. 10: 25-37. 1 Pe. 4: 7; 22: 20.
m Or. *Grieve not*.
n Ch. 4: 11. Ga. 5: 14, 20, 26.
o Mat. 24: 31. 1 Co. 10: 11. Phi. 4: 5. Re. 3: 20; 22: 12; 20: 16; 15.
p Mat. 15: 12; 23: 34. 37. 1 Pe. 4: 7; 22: 20.
q ch. 1: 12. Da. 12: 12. Mat. 5: 10, 11. He. 10: 36; 11: 25. Ps. 64: 12.
r Job 1: 21, 22; 42: 10-12.
s Ps. 103: 13. Is. 63: 7. q Joel 2: 18. 2 Ch. 30: 9. Ne. 12: 17; 13: 8. 8: 116; 5: 117; 2. Je. 3: 12. Joel 2: 13. Lu. 6: 36. Nu. 14: 18. Mi. 7: 18.
t Mat. 5: 36-37; 23: 16. 20. 2 Co. 1: 17, 18, with Ex. 20: 7. De. 5: 11.
u Profane swearing is the most common and palpable forms of sin in the East. The very language is so pious by it. One seldom hears a sentence uttered, or sees one written in any ordinary book, without some form of oath or imprecation. One never hears a simple affirmative from an Arab; it is always accompanied by an oath—often by a form of imprecation that makes one shudder. It was this wicked practice, no doubt, which called forth the solemn command of James.—P.

persons; and shall occasion you more terrible torments in hell. 4. The Most High, who ruleth over all creatures, has heard the complaints of your poor labourers, whom ye have fraudulently deprived of their wages, and will render that which ye have unjustly withheld from them a plague and mean of terrible destruction to yourselves. 5, 6. Ye have luxuriously and sensually rioted on the bounties of God's providence, as if every day had been a festival; and, under pretence of law, have condemned and murdered the righteous Lord Jesus and many of his faithful servants, who never offered you the least violence or injury. But the time is at hand when God shall fully punish these and your other abominations.—7, 8. As God therefore permits and overrules these unrighteous persecutions for the trial of your faith and patience, do you, my Christian brethren, labour to bear them without murmuring at his holy hand therein; and with patience, meekness, fortitude, and calm composure of mind, steadfast faith, and resolution to bear testimony for him and his ways, wait till the Lord Jesus, by executing his purpose on your nation, deliver you from their cruel persecutions, and, by death and the last judgment, usher in your complete and everlasting happiness. 9. And since he, the great Judge of the world, is so ready to punish your persecutors, let none of you expose yourselves to a share in their condemnation and punishment, by venting any envious, fretful, and revengeful

not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea, and *your* nay, nay; lest ye fall into condemnation.

13 Is any among you afflicted? let him pray. Is any merry? let him sing psalms.⁵

14 Is any sick among you? let him call for the^a elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

15 And^a the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

16 Confess^a *your* faults one to another, and pray one for another, that ye may be healed.

A.M. cir. 4064.
A.D. cir. 60.

7 Ps. 50. 15; 21. 15.
Mat. 10. 38; 23. 33.
12. Jonah 2. 2.

7 Ep. 5. 19. Col. 3. 16.

17.

5 The connection

between this injunction

and the preceding

appears to be

this, that when their

feelings were excited

either by deep sorrow

or great joy, they

were not, as is com-

mon in the East, to

give expression to

clamorous and pro-

phane exclamations;

but they were to con-

duct themselves in a

calm and rational

manner, such as be-

came followers of

Christ.—P.

11 Ti. 5. 17. 1 Pe. 5. 1.

9 Mar. 6. 13; 16. 18.

with 1 Co. 12. 28. 30.

3 Ps. 50. 15; 91. 15; 18.

6; 34. 6; 71. 8. 11. 5; 19. 9.

2, 3. 1 Co. 11. 30-32.

7 Is. 33. 24. Mat. 9. 2. 7.

11. 5. 14. 1 Co. 11. 36.

8 Ac. 19. 18. Mat. 18.

15. 16. 1 Ti. 2. 1. Ep. 6. 18.

20.

A.M. cir. 4064.
A.D. cir. 60.

8 Ge. 20. 17; 32. 28.

Ex. 15. 25; 17. 11; xxxiii.

xxxiv. Num. 11. 32; 14. 20.

1 Ki. 13. 6; 17. 21, 22, 2

Ni. 4. 4. 33. 2 Ch. 14. 11.

12; 23. 20. 21. Ps. 14. 15. 19.

9. 18. Pr. 15. 29. Ho. 13. 4.

11. 9. 31. 1 Jn. 3. 22. Mat.

7. 11; 21. 22. 18. 45. 11.

Da. 10. 18. Ps. 10. 17; 107.

6. 13. 28; 145. 18. 19. 16.

15. 1.

6 Ac. 14. 15; 10. 26.

6 That is, Elias was

human, with human

weakness, and fail-

ings, and sins. He

was naturally no bet-

ter, and inherently no

greater than other

men. His power with

God, therefore, did

not arise from any-

thing in himself as

man, but from his

faith and implicit

trust in God.—P.

11 Ki. 17. 1. Ro. 11. 6.

7 Or, in prayer.

8 Sins of the person

and, which are con-

ferred by the blood of

Christ, in whom he

has been led to be-

lieve—also sins of the

person who prays.—P.

The effectual fervent prayer of a righteous man availeth much.

17 Elias was a man^b subject to like passions as we are,⁶ and he prayed earnestly⁷ that it might not rain; and it rained not on the earth by the space of three years and six months.

18 And^a he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19 Brethren, if any of you do err from the truth, and one convert him;

20 Let him know, that he which converteth the sinner from the error of his way^c shall save a soul from death, and shall^b hide a multitude of sins.⁸

d 1 Ki. 18. 42-45.

e Mat. 18. 15, 16. De. 22. 1, 2. Le. 19. 16, 17.

f Ro. 11. 14. 1 Co. 9. 22. 1 Ti. 4. 16. Jude 23. A Pr. 10. 12. 1 Pe. 4. 8. Ps. 32. 1.

complaints or wishes against them for the injuries they do you. 10, 11. And to encourage you to such a becoming conduct, reflect much on the behaviour of the ancient prophets under their sore trials—with what patience and courage they endured the manifold persecutions which they suffered for adherence to the truth. And learn, especially from the singular afflictions of Job, his marvellous patience under them, and the merciful issue thereof in redoubled honours and happiness, what a God of infinite compassion and kindness ye have to uphold you under, carry you through, and give you the blessed fruits of all your trials and afflictions.

12. As your unbelieving brethren are so dreadfully addicted to that unprofitable, Heaven-daring, and soul-ruinous sin of profane swearing, I beseech you earnestly to guard against every rash, passionate, or unnecessary oath, whether by God himself or by his creatures; and let your whole conversation be so evidently honest and upright that your plain affirmation or denial may gain you sufficient credit. 13. If any of you be in afflicted circumstances, let him exercise himself much in solemn and fervent prayer, for support under, relief from, and a sanctified improvement of them. And if any be surrounded with the blessings of providence and grace, let him express his gratitude to the God of his mercies in cheerful thanksgivings and praises. 14, 15. If any of you appear to have any bodily distemper inflicted on him, as the punishment of some remarkable sin, let him desire the rulers of the church, especially such as are vested with miraculous powers, to meet together and pray over him; and let them, in the name and authority of the Lord Jesus, from regard to his appointment, and in dependence on his influence, anoint him with oil, as a mean of his recovery; and in answer to

their prayer of faith Jesus Christ shall render the means effectual for his relief, and shall, through the man's own exercise of faith in his blood, pardon the sinful cause of the trouble, as to its temporal or eternal punishment. 16-18. Always show a readiness to acknowledge whatever offences you have given one to another, or even other sins which lie heavy on your consciences, in order that ye may cheerfully forgive, sympathize with, and affectionately and earnestly pray for each other, as your distresses of body or mind require. And to encourage your fervent prayer for one another, observe, from the miraculous drought or rain procured by Elijah's prayer, what a wonderful power and success the prayer of true and lively saints hath, when, under the influence of the Holy Ghost, it is excited, conducted, and animated by a sacred warmth of heart. 19, 20. And if any of you are successful in your endeavours for the recovery of some apostate or backslider from the truth, and from his erroneous notions or sinful practices, thank God for it, as a high honour, that thereby you are made instrumental in the salvation of an immortal soul, in recovering him from spiritual and eternal destruction, and in leading a neighbour into the way of life, pardon, and peace; and thereby preventing a multitude of sins which he and others, tempted by his example and influence, would have committed.

Ver. 1. *Ye rich men.* Not those who are rich, and have learned to use their riches, but those who trust in riches, live in luxury, and forget their God. C.

Ver. 2. *Riches.* Not silver or gold, but 'corn, and wine, and oil,' the emblems of luxury, 'corrupted' through keeping for revelry, instead of being timeously distributed in generous charity, ver. 5. C.

Ver. 5. *As in a day of slaughter.* When all your vengeful passions being let loose, ye revelled in the death of the defenceless. C.

Ver. 7. *Be patient.* The simple mention of the word 'patient' shows that the apostle is addressing the sufferers. C.

Ver. 14. This 'anointing' was evidently the symbol of miraculous healing, for the person prayed for was to be certainly 'raised up' as evidence that the sin of which the sickness was the punishment was as certainly forgiven as the disease was healed, 1 Co. 11. 29, 30; Mar. 2. 5, 10, 11. Therefore, to continue the ordinance of anointing without the miraculous power, and for the purpose of healing, is an act of wilful perversion, and not of divine obedience. C.

Ver. 16. *Confess, &c.* This mutual confession is as general as mutual prayer; and to confine confession to him who is called priest, as the Romanists do, is, by consequence, to confine prayer for the sick to him also: an absurdity this against which nature and revelation equally protest.—*Effectual fervent prayer.* Rather, 'the earnest supplication.' Some would render it 'the unwrought prayer'—inwrought by the Spirit; but all Christian prayer must be so, Ro. 8. 26, 27; and there appears no sufficient authority for such translation, nor does the context point to it. C.

REFLECTIONS.—Worldly riches are an unavoidable snare to a covetous carnal heart. Often are they abused in luxury and oppression, and hasten their owners into eternal perdition. For the cries of the poor and oppressed infallibly draw down the vengeance of Heaven upon their oppressors. There is great need of patience in this world, where wickedness and distress abound. Nor, as repeated instances manifest, can anything issue more honourably or happily.—It is base and criminal for any, but especially professed Christians, to swear rashly, ignorantly, unrighteously, or in common conversation.—But very honourable is it to accommodate our religion to our lot; to give ourselves to effectual fervent prayers for ourselves and others; to be always ready humbly to acknowledge our own faults, and carefully to prevent or reclaim our neighbours from sin. Lord, if this be practical Christianity, how little of it is to be found on earth!

CONCLUDING REMARKS ON THE GENERAL EPISTLE OF JAMES.

The abrupt termination of this epistle, so unlike the apostolic formality of its opening, has led many to conclude that it was never finished, but was cut short by the sudden martyrdom of the apostle. The conjecture is a probable one, and, whether accurate or not, may well serve to remind every man to 'work while it is called to-day.'

The mind of the attentive reader can scarcely fail to be struck with the peculiarity of the style, which may be called *calenated*: that is, the third verse, by the word 'trying,' is linked, as it were, into the second, by the word 'temptations;' the fourth into the third verse by the word 'patience;' the fifth into the fourth by the words 'wanting' and 'lack,' &c.—a peculiarity that continues to be largely exemplified throughout the whole epistle. Nor are peculiarities without their value. (1) Peculiarities of style are well suited to peculiarities of minds; and he that may be little impressed with one mode of diction, may have his attention rivetted by another. In this respect nature and revelation agree. Nature presents an object of study and interest to every peculiarity of taste—a similar variety is presented in the teaching of the Spirit. (2) Peculiarities of style serve to demon-

strate that the apostles were not imitators of each other; and, if compared with all pretended revelations—in which the stamp of one mind, or the concerted plan of two or more, is easily and certainly detected—the mere variety of Scripture style will go far to prove that the writers have delivered no 'cunningly devised fable.' That they wrote independently of each other, at different times and places, and with different objects, while yet their agreement is such, and so complete, that it can be rationally accounted for upon no other principle than that they wrote under the guidance of one common Spirit. (3) The apparent discrepancy between Paul and James, on the subject of justification by faith, will also serve, when carefully examined, to illustrate the same fact—the most accurate agreement without the possibility of concert;—for had there been concert, there could never have been such an approach to apparent contradiction; while it will further demonstrate the wisdom of God in the progressive development of the Scriptures, whereby the obscurities of one book are illustrated by the light of another, and the misapprehension or abuse of one doctrine corrected by a practical commentary, so soon as the misapprehension or abuse had budded, and before it could take root in the field of the church. C.

THE FIRST EPISTLE GENERAL OF PETER.

Peter had been originally a fisherman in Galilee, but was among the first called by Jesus Christ to be one of his attendants and missionaries. About A.D. 64 or 66 he wrote this first epistle to the Jewish converts scattered through Lesser Asia, or other parts of the Roman empire, and the second about two years after. The scope of the first is, (1) To establish them in the faith of Christ, and to comfort them under their severe persecutions, ch. i.; 2. 1-8. (2) To direct and animate them to an honourable, conscientious, and edifying behaviour in a faithful discharge of all the duties of their civil or family relations, ch. 2. 9-25; 3. 1-7; and to the exercise of brotherly love, personal holiness, and a faithful discharge of their respective duties in the church, ch. 3. 8-22; iv. v. The scope of the second is to represent how gospel privileges and revelations ought to be improved in a growth in holiness of heart and life, ch. i.; to warn them against the seduction of false teachers, and all apostasy from the truth, ch. ii.; and to represent the proper preparation for Christ's appearance to destroy the Jewish nation, and to judge the world, ch. iii.

[That Simon Peter, or Cephas, the son of Jonas,—originally a fisherman of Galilee, and called to be an apostle of our Lord—was the author of this epistle has always been admitted; and its genuineness and canonical authority are confirmed by its being referred to or quoted by Polybius, Clemens Romanus, the Martyrs of Lyons, Theophilus of Antioch, Papias, Irenæus, Clemens Alexandrinus, and Tertullian. It is addressed to 'the strangers scattered abroad,' more literally to 'the strangers of the dispersion,' which seems peculiarly to point to the Jews (see also ch. 2. 9-12; 4. 3, 4) as the special objects of his ministry, Ga. 2. 7, 8. In matter and object it is nearly akin to the epistle of James; adverting to the persecutions by which the Christians were assailed, and exhorting to patience, perseverance, and holiness. Of the history of Peter, subsequent to his residence at Antioch, A.D. 46, nothing is related in the New Testament. Jerome, however, states that he suffered martyrdom at Rome, in the end of the reign of Nero, A.D. 67 or 68; and that his remains were interred in that city, near the triumphal way;—a statement corroborated by Procopius, *Hist.* p. 195. On the other hand it has been argued, from the internal evidence of the Acts and Epistles, as well as from the want of sufficient external authority from early history, that Peter never was at Rome. But such historical questions are of little importance to him whose 'religion is the Bible,' and who seeks for the marks and authority of the true church of Christ, not in the 'vain traditions' of uninspired men, but in the imperishable records of inspired evangelists and apostles. See Jn. 20. 30, 31; 1 Ti. 3. 16, 17. In the course of the epistle, the apostle alludes to the following portions of the Old Testament:—Ge. 6. 7; 18. 12; Ex. 19. 5, 6; De. 7. 6; Is. 10. 12; 28. 16; 40. 6, 8; 48. 9, 10; liii. 57. 15; 61. 6; Je. 23. 22; Eze. 9. 6; 34. 4; Da. 2. 44; 8. 13; 9. 26; Ho. 1. 9, 10; Hag. 2. 7; Zec. 13. 9. C.]

CHAPTER I.

1 He blesseth God for his manifold spiritual graces: 10 showing that the salvation in Christ is no news, but a thing prophesied of old: 13 and exhorteth them accordingly to a godly conversation, forasmuch as they are now born anew by the word of God.

PETER, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

3 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

A.M. cir. 4069.
A.D. cir. 65.

CHAP. I.

1. a Mat. 12. 10. 10. 21.
14. 28-31. 15. 10-23. 17. 1.
20. 33-40. 26-27. Jn.
xx. 21. Ac. 1. 1. 1. 1. Co.
9. 5. Ga. 1. 1. 1. 1. 1. 1.
2. De. 32. 26. 28. 6. Is.
65. 9. Ac. 2. 5. 11. 6. 9. 8. 1.
4. Ja. 1. 1.
2. Ro. 8. 28-30. 33. 9.
23. 24. 11. 5. 7. 16. 13. 1. Co.
1. 27. 28. Ep. 1. 4. 5.
2. 2 Th. 13. 1 Th. 1.
4. 5. Ep. 1. 4. Eze. 36. 26.
27. Ro. 8. 13.
2. Ro. 16. 26. He. 12. 24.
Re. 1. 5. Eze. 36. 25.
Zec. 13. 1. Ex. 24. 8.
2. Da. 4. 1. 2. 25. Ro. 1.
7. 1. Co. 1. 3. Ga. 1. 3. Ep.
1. 2. 2. Co. 13. 14. 2. Pe. 1.
2. Jude. 2.
2. Ep. 1. 3. 17. 2. Co. 1.
3. Jn. 20. 17. Ro. 8. 17.
1. Ep. 1. 7. 8. 2. 4. 7. 8. 10.
Ti. 3. 5. Ex. 34. 6. 7. Ps.
86. 15.
1. Gr. much.
2. Jn. 3. 3. 5. 11. 13. Ja. 1.
18. 1. Jn. 5. 18. 3. 1-3. 9.
Ro. 8. 17.
2. Ro. 8. 11. 1. Co. 15.
20. Ep. 2. 6. 1 Th. 4. 14.
Jn. 14. 19. Ro. 5. 10. Is.
26. 19. Phi. 3. 10.

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1. He. 9. 15. Ac. 20. 30.
26. 18. Ep. 1. 11. 14. Col.
1. 12. Ro. 21. 27. Ch. 5. 4.
Col. 1. 5. 2. Ti. 1. 12. 4. 8.
Ps. 31. 19.
2. Or. for us.
2. Jn. 17. 11. 12. 15. 2.
Ti. 2. 19. Ps. 125. 1. 2. Jn.
10. 28. 29. De. 33. 27.
Jude. 1. 24. 2. Co. 5. 4. Ep.
2. 8. 3. 17. 2. Co. 1. 24. ch.
5. 9.
2. ver. 13. Col. 3. 3. 4. 1.
Jn. 3. 2. 1. Ti. 6. 15. Ti. 2.
13.
2. Mat. 5. 12. 2. Co. 4.
17. 6. 10. Ro. 5. 3. 12. 12.
He. 10. 32-34. 12. 7-11.
Ja. 1. 2. 12. ch. 4. 13. 5. 10.
2. Ja. 1. 3. 12. ch. 4. 13.
15. 48. 10. Zec. 13. 9. Ps.
66. 10. Job. 23. 10. Mat.
19. 27. 25. 21. 24. 1. Sa. 2.
30. Ro. 7. 10. 8. 17. 1. Co.
3. 13. 4. 5. Jn. 12. 26. Ac.
3. 21. Th. 2. 13. 2. Ti. 4. 8.
with ver. 18. Fr. 17. 3.
Je. 9. 7. Re. 1. 7.
2. Jn. 4. 20. Jn. 20. 29.
Ac. 3. 21. 2. Co. 5. 7. He.
11. 1. 27.
2. Jn. 16. 22. Is. 61. 10.
Hab. 3. 17. 18. Ro. 5. 3. 4.
11. Phi. 1. 25. 3. 3. 4. 1. 5.
43. 4. 149. 2.

4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

5 Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

8 Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:

CHAPTER I. Ver. 1, 2. I, Simon Peter, whom Jesus Christ has constituted his inspired messenger, especially to my own countrymen—to you my Jewish fellow-Christians, dispersed by divine providence through the several countries of Lesser Asia, whom God the Father has, through faith in his Son, made partakers of eternal happiness, through the renovation of their hearts and lives by the Holy Ghost, and the application of Jesus' blood to their consciences for the remission of their sins,—wish the most diversified, manifest, abundant, and ever-increasing discoveries of God's free love and favour, and the fullest enjoyment of all prosperity, spiritual and temporal. 3, 4. Eternal and high praises, thanksgivings, and adorations, be to that great JEHOVAH, who is the God and Portion of our Lord Jesus Christ, as Man and Mediator, and his Father, as he is the second person in the Godhead—that, according to the wonderful riches and multitude of his free and tender mercy, he has, through the virtue of the death and resurrection of Christ, by his

Spirit, made possible the principles of faith and hope, and every other saving grace, and thereby rendered us capable of and fitted for, as well as by adoption entitled to, an inexpressibly pure, permanent, rich inheritance of heavenly glory, inconceivably preferable to any in the earthly Canaan; and which, by the immutable purpose and promise of God, and the merits and intercession of Christ, is solely laid up in heaven for you who through faith accept Christ; 5. Who, notwithstanding your weakness, and the innumerable temptations and dangers which surround you, are, by God's almighty power, and through the continued exercise of faith on Christ and his Word, tenderly preserved in your gracious state, nature, and course, till you obtain the full and everlasting deliverance from all evil, and enjoyment of everything good, which shall be manifested in all the riches and delights thereof in the last judgment; 6. In the believing views and hopes of which preservation and eternal glory ye do, and may, and will hereafter, ex-

ceedingly rejoice and exult, though, in this present imperfect state of weakness, sin, and sorrow, if it be needful for God's glory and your own good, ye are grievously, though comparatively lightly, afflicted by a variety of trials from sin, Satan, the world, and your own weakness; 7. In order that your faith and other graces, after being proved genuine, and greatly excited, improved, and increased, may, at the appearance of Christ to destroy your nation, and especially to judge the world, be evidently and honourably manifested, approved, and graciously rewarded with honour and glory by him: 8. Whom, though ye never saw in the days of his humiliation on earth, yet, through the manifestations of him to you by his Word and Spirit, ye sincerely love, highly esteem, and delight in; and though he is at present quite beyond the reach of your bodily sight, yet, discerning, realizing, and appropriating him to yourselves, and trusting in him by faith, ye, in the most ravishing manner, rejoice, exult, and glory in his person, offices, relations, and fulness, and

9 Receiving^t the end of your faith, *even* the salvation of *your* souls.

10 Of^a which salvation the prophets have inquired and searched diligently,³ who prophesied of the grace *that should come* unto you:

11 Searching what or what manner of time the^r Spirit of Christ which was in them did signify, *when it testified* beforehand the sufferings of Christ, and the glory that should follow.

12 Unto whom it was revealed, *that not unto themselves, but unto us, they did minister* the things which are now reported unto you by them that have preached the gospel unto you *with the Holy Ghost sent down from heaven; which things the angels desire to look into.*

13 Wherefore *gird up the loins of your mind, be sober, and hope to the end* for the

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1 Ro. 6.22. Ac. 15.11.
2 Ti. 1.12, with He. 11.
13.16.12.

3 Mat. 13.37. Lu. 10.
24. Ge. 49.10. Da. 2.44.
9.32. Hag. 2.7. Zec. 1.
12.13.9.9. Mal. 3.14.2.
Mat. 11.13. 2 Pe. 1.19.
21.

3 Searched diligently. Like miners searching for precious minerals, as the original implies.—C.
v ch. 3.18.19. 1 Co. 3.
16. Ga. 4.6. Ro. 8.9.2
Pe. 1.21.

x Ps. xxii. xxi. lxxix.
lxxix. cx. cxviii. Is. liii.
52.1.3.15.16. lxxi. Da.
9.24.26. Lu. 24.26.27.
44. Ac. 26.22.23.

y Da. 9.24. 12.9.13.
He. 11.13.39.40.
2 Jn. 15.26. 16.7-15.
Ac. 2.32.4.8.11.12.
2 Co. 1.22. Joel 2.28.15.
44.3-5. Pr. 1.3.

z Ex. 25.20. Ep. 3.10.
Lu. 15.10. Da. 8.13.12.
5.6.

aa Ex. 12.11. 1 Ki. 18.
46. 2 Ki. 4.29. Job 38.3.
40.7. Is. 11.5. Je. 1.17.
Lu. 12.35. 17.8. Ep. 6.
14.

bb Lu. 21.34. Ro. 13.13.
1 Th. 5.6. 2 Ti. 4.5. He.
3.6.14. 10.35. Tit. 2.12.
13.

14 Gr. perfectly.

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d Ep. 1.6.7. 2.4-8.
Ro. 5.21. ch. 3.7. ver. 7.2
Ti. 1.1.7. 2 Ti. 4.8. He. 9.
28.

e Ep. 4.1. 18.20. 2.2.
Ro. 12.2. ch. 4.2.3. Tit.
3.3. 2 Ti. 3.7.38. Ro. 10.
2.1. Col. 2.9. 2 Ti. 1.9.
ch. 2.9.2. Pe. 1.3.

f 2 Pe. 3.11.14.17.18.
4.10. 1 Th. 5.2.4.5.7.
Tit. 3.15.5.48. Ep. 5.1.
2. Phil. 1.27.2.15. Lu. 1.
74.75. 2 Co. 7.1. Tit. 2.
12.3.8.14. He. 12.14.28.
13.9.

g 1 Le. 11.44.19.20.7.
Mat. 5.48.

h Mat. 6.9.7.7-11. Ep.
1.17.13.14.

i De. 10.17. 2 Ch. 19.
7. Job 34.19. Mat. 3.9.
Ac. 10.15.16. Ro. 10.
11. Ga. 2.6. Ep. 6.9. Col.
3.11.25. Ga. 2.6.13.28.

j 1 Ch. 29.15. Ps. 39.
12. Jn. 15.16.17.18.20.6.
5.6.7.1. Phil. 2.12. He.
11.13.14.12.28. ch. 2.11.
w 1 Co. 6.19.20.7.23.

o Ro. 1.22. Eze. 20.18.
Ac. 7.51.52. Ps. 94.13.
14.

Is. 52.14.53.4-7.
12. Da. 9.24. Zec. 13.7.
Mat. 20.28. Jn. 1.29.36.
Ep. 1.7.5.2. Col. 1.14.
20. Ac. 28. He. 9.12.
14.10.12.14. 1 Jn. 1.7.2.
1.2. Re. 1.5.5.5.9.7.14.
ch. 2.24.3.18. He. 4.
15.2.26. 1 Co. 5.7. Ex.
12.5.

grace that is to be brought unto you at the revelation of Jesus Christ;

14 As^a obedient children, not fashioning yourselves according to the former lusts in your ignorance:

15 But as he which *hath called you is holy, so be ye holy in all manner of conversation;*

16 Because it is written, *Be ye holy; for I am holy.*

17 And if ye *call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear:*

18 Forasmuch as ye know that *ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;*

19 But^b with the precious blood of Christ, as of a lamb without blemish and without spot:

in the assured hopes of your eternal and immediate enjoyment of him, 9. Of which ye have already received the pledges, earnest, and beginnings, and which ye shall, in a little time, fully receive as a gracious reward, answerable to all the expectations of your faith—even the complete salvation and eternal happiness of your whole person, soul and body. 10. Into the nature, qualities, and circumstances of which complete and glorious salvation, the ancient prophets—who many ages ago foretold what rich and eminent blessings of light and grace, pardon, purity, peace, hope, and joy, should be manifested to and conferred upon you by the gospel—made the most diligent inquiry; 11. Searching out the particular circumstances and manner of those things which the Holy Ghost, proceeding from and imparted by Christ to them, had solemnly and infallibly declared concerning Jesus' incarnation, humiliation, exaltation, and work, and concerning the effusion of himself, the erection and state of the gospel church, and the holiness, comfort, and happiness of Christ's true members, as believing in his atoning sacrifice: 12. Unto whom it was suggested by the Holy Ghost, that, however much their own souls might be refreshed, and their faith supported by their predictions, yet they were not to be fulfilled in their times, or the blessings conferred on themselves, but on us who live under the New Testament dispensation, and to whom they are declared and offered by apostles and others, who publish the gospel of God's grace in all its light, liberty, grace, and glory; which has been divinely attested and confirmed by the plentiful outpouring of the Holy Spirit, in his gifts and graces, by our exalted Redeemer, according to his promise; and which unfolds things so excellent, profound, and engaging, that even the holy angels earnestly pry into the mysteries contained in it. 13. Having therefore such revelations and encouragements relative to future and eternal blessedness, never wax weary or faint in your minds, but, shaking off the cares and encumbrances of this life, moderating your appetites to and making a temperate use of the things of this world, with holy vigilance carefully maintain a sincere, unshaken, growing, and persevering trust and hope in Christ, to the end of your days, temptations, and conflicts; with joyful confidence and assured expectation of all that blessedness and glory of the heavenly state which is now graciously revealed in the gospel, and shall be freely bestowed upon you at his second coming. 14. Behave therefore answerably to your spiritual, high, and noble birth, privileges, and hopes, as children entirely subject to the authority of your heavenly Father; and never fall in with or conform yourselves to the corrupt inclinations, desires, schemes, principles, practices, language, and fashions of the men of this world, particularly in this degenerate age, as ye did formerly, while you remained under the power of your sinful lusts, ignorant of Christ and the gospel: 15, 16. But as God, who has called you by his grace into the faith and fellowship of his Son, is perfectly holy in his nature and conduct, study, according to his command, always, and in every relation and circumstance, to *imitate him in the holiness of your hearts and lives.*

17. And if, answerably to your religious profession, ye from the heart sincerely worship him as your Father in Christ, who, without regard to any external consideration, will impartially try and pass sentence on every man's work at the last day, see that ye maintain a holy and humble reverence of him, and fear of offending him, and a holy jealousy over your own hearts, while ye are travelling through this world, as pilgrims and strangers, to your better and eternal inheritance in heaven. 18-21. And ye ought to be the more earnest and courageous in this holy imitation and fear of God, since all you believers certainly know that your redemption, from the corrupt and defiling manners and customs handed down to you by your ancestors, was not purchased by the perishing riches of this present world, which can redeem from slavery and bondage among men, but by the infinitely more valuable obedience and sufferings of the pure and unspotted Son of God in our nature, whom he, from all eternity, being our Father, appointed to be our Mediator and Saviour, and has, in the end of the Jewish dispensation, and last age of the world, manifested in the flesh, and made to obey and suffer for your sins; who, through him, as your only Mediator, trust and hope in God as your reconciled God and Father—since, in testimony of his being fully satisfied with what his Son did and suffered for you, he has raised him from the dead, exalted him to his own right hand, and made him Head over all things to the church, that ye might be encouraged, through him, thus to trust in God, as reconciled in him, for all the blessings of grace and glory. 22. And since, through a believing acceptance of gospel truth, under the powerful influence of the Holy Ghost, ye have been enabled to mortify and subdue those corruptions which formerly defiled your souls, and to become holy in heart and life, and have been brought to a sincere and hearty affection to your fellow-Christians, see that ye daily more and more cultivate this brotherly kindness in all its genuine and substantial effects, with all the intense fervour of a regenerated heart purified by faith; 23. And as persons who are not merely the natural descendants of Abraham, but have new, vital, and incorruptible principles of grace and holiness implanted in you, by means of the incorruptible, quickening, and unchangeable word of the living, life-giving, and unchangeable God. 24, 25. For all fleshly descent, with its fairest fruits, all natural and acquired endowments, all external privileges, ornaments, and honours, are very unsubstantial and transient; but Christ, the essential Word, and the word of the Lord preached to you in the gospel, and the new creature produced by means of it, remain always the same in their nature and effects.

Ver. 2. *Elect*, not merely to 'the privileges of the gospel' (*Bloomfield*), but to 'salvation' on earth through 'the power of God,' and 'an inheritance incorruptible . . . reserved in heaven,' ver. 4-9. C.

Ver. 3. *A living hope*—a hope, as De Wette observes, which has life in itself, gives life, and looks for life as its object. This hope has for its foundation, its surety, its earnest, the resurrection of Christ. P.

Ver. 6. *Wherewith*. In which circumstance of your preservation.—as in a fortress—by the electing love and power of almighty

God, 'ye greatly rejoice.'—*If need be*. Rather, 'since thus it is right' that your faith should be tried and purified. C.

Ver. 7. It seems probable from the reference to 'gold' that one great trial of the Christians' 'faith' was the loss of all their riches; and the nature of some of the subsequent exhortations evidently shows that before their conversion they had lived in much luxury and splendour; see ch. 3. 3; 4. 3, 4. But grace can enable the Christian either to use riches without abuse, or, if need be, for conscience' sake, to resign them without repining. C.

Ver. 11. *What time*. At what period of time.—*What manner of time*. Whether of prosperity or adversity in the Jewish or Gentile nations.—*Note*, This 'inquiry' and 'diligent search' must have been directed to the Scriptures, such as Da. 9. 2-7—thus furnishing both an example and an encouragement to every humble, diligent, and prayerful student of 'the more sure word of prophecy.' C.

Ver. 12. *Which things*, &c. Rather, 'Upon which things the angels delight to look down.' Supposed to contain an allusion to the attitude of the cherubim at the mercy-seat. C.

Ver. 17. The construction of the Greek seems to me to require the following interpretation:—'And if ye call upon as Father (addressing yourselves to him as children—looking to him as your Father) him who judgeth impartially (i.e. Christ, to whom all judgment has been committed), according to each one's work, in fear comfort yourselves during the time of your sojourning. That is, in filial fear—a fear that will restrain from any offence against Christ or his holy law. P.'

Ver. 18. *Redeemed*. Ransomed as captives from slavery.—*Vain conversation*. The vain traditions of the elders, Mat. 15. 3, &c.; Ga. 1. 14. C.

Ver. 21. *By him*. Rather, 'through him,' as preached to you by his apostles. C.

Ver. 23. *By*. The Greek preposition translated 'by' expresses agency, not inherent and original power. The Word of God is the agency in regeneration: God himself—God the Spirit—is the power. P.—*Which liveth*—being quickened into faith by the Spirit, Ro. 10. 17.—It is matter of question whether the apostle describes 'the word of God,' that is, the gospel, or God himself, as 'living and abiding for ever.' In support of the latter view the translation in the LXX. of Da. 6. 26 is adduced; but the structure of the original, and the quotation that follows, seem to ascribe the attributes of life (He. 4. 12) and permanence to the gospel. C.

REFLECTIONS.—No dispersion can separate believers from the love or care of Christ and his faithful ministers. The love of the Father, the redemption of the Son, and the sanctification of the Holy Ghost, delightfully harmonize in helping to faith and holy obedience here, in order to complete salvation hereafter. And according to God's unbounded mercy, and by his infinite love alone, we are blessed with new principles of grace, fitted for and carried through trials unnumbered, to the heavenly inheritance, to his praise and honour. Marvellously he tries, strengthens, and honours the graces of his people by means of their troubles. And, amidst them all, boldly may they triumph in the assured views and hopes of their bright glories and complete salvation through faith in the Lord Jesus Christ. Wonderful and excellent is the gospel, which exhibits and offers us this great salvation; and with earnest care and ravishing delight prophets and angels pry into the mysteries of it. What a solid foundation have we for our faith in him whom God from eternity appointed our Saviour, whom the ancient prophets foretold, and whom the gospel clearly reveals and makes over to us! In the most astonishing wisdom and grace he gave his life a ransom for us, rose from the dead, and ascended to glory, that we might be emboldened to believe and trust in God as our reconciled Father in him. Affectionately, then, ought we to love this once suffering and now exalted Redeemer.

20 Who^a verily was foreordained before the foundation of the world, but ^{was} manifest in these last times for you;

21 Who ^{by} him do believe in God, that raised^t him up from the dead, and gave him glory; that your faith and hope might be in God.

22 Seeing ye have ^{purified} your souls in obeying the truth through the Spirit unto ^{unfeigned} love of the brethren, *see that ye love one another with a pure heart fervently:*

23 Being² born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

24 For⁵ all^u flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

25 But^t the word of the Lord endureth for ever. ^{And this is the word which by the gospel is preached unto you.}

CHAPTER II.

1 *He dehortheth them from the breach of charity: 4 showing that Christ is the foundation whereupon they are built. 11 He beseecheth them also to abstain from fleshly lusts, 13 to be obedient to magistrates, 18 and teacheth servants how to obey their masters, 20 patiently suffering for well-doing, after the example of Christ.*

WHEREFORE,^a laying^b aside all malice, and all guile, and hypocrisies, and envies, and all evil-speaking,

2 As^c new-born babes, desire ^{the sincere} milk of the word, that ye may grow thereby:

3 If so be ye have ^{tasted} that the Lord *is* gracious.

4 To whom coming, *as unto* ^a living ^{stone}, disallowed indeed of men, but chosen of God, *and* precious,

5 Ye also, ^{as} lively stones, are built² up a spiritual house, ^{an} holy priesthood, to offer up

and all his people for his sake, and delightfully to triumph in his exaltation and grace. Earnestly ought we to obey our heavenly Father, and imitate him in holiness. With holy fear and reverence should we look for his impartial judgment. And with great watchfulness, sobriety, and weakness from worldly things and sinful customs, ought we to travel to our heavenly rest, carefully cherishing the indwelling principle of spiritual life, till it be perfected in life eternal.

CHAPTER II. Ver. 1. Since, by the acceptance of new principles of grace, ye have been led to purity and love, see that, with abhorrence, ye put away from you all malicious, spiteful, and revengeful heart-burnings, designs, and practices against your fellow-Christians; all frauds, deceitful flatteries, insincere compliments, or professions of respect towards God or men; all envious grudging and repining at men's prosperity; and all backbitings and defamations, which proceed from a guileful, malicious, or envious disposition of heart. 2, 3. And as persons who have had a real, though small experimental knowledge and savour of the mercy and grace of the Lord Jesus to your own souls, earnestly desire, hunger, and seek after the pure, uncorrupted Word of God, as containing proper nourishment for your immortal souls, that ye may grow in grace, comfort, and holiness, and in all spiritual strength and stature, till ye become perfect in Christ; 4. To whom ye must be daily applying by faith for further edification, support, and establishment, as the only foundation of all your faith, security, hope, and happiness; who has life in himself, and quickens and for ever animates all that are united to him; and who, however contemned by Jewish rulers or other unbe-

lievers, was chosen and appointed of God for this end; and in the sight of God, and all who know him, is infinitely excellent in himself, dear and honourable, and completely able to bear the whole weight of his Father's glory, and the salvation of his church. 5. And being quickened by virtue of your union to and influences from him, ye are more and more fitted to be a spiritual habitation for God, and made holy priests unto him, gratefully to offer up yourselves, your prayers, praises, alms-deeds, and other good works, to him, as acceptable and intercession of Jesus Christ. 6. Accordingly God calls us, with attention and holy admiration, faith and hope, love and joy, to contemplate him as the fitted, prepared, and rightly-placed foundation, which unites and supports the whole church, Jews and Gentiles, and on which the man who rests the whole weight of his eternal salvation, however sinful he may be, shall never meet with any disappointment, confusion, or ruin. 7, 8. To all those therefore who, through the declarations and promises of the gospel, receive and rest on him alone for salvation, he, in his person, offices, relations, and benefits, will be altogether lovely, honourable, and honoured; and notwithstanding all the rage and contempt of Jewish rulers and other unbelievers, he is, by the appointment of God, made the foundation, chief corner-stone, strength, and glory of his spiritual house, the gospel church; in the meantime, according to God's ancient predictions, he becomes to others an occasion of more aggravated guilt and ruin, who, through their obstinate unbelief, in fulfilment of their wicked ways, wilfully plunge themselves into deeper damnation. 9. But ye who by faith are built upon him as your foundation, are a new-born

^aspiritual sacrifices, acceptable to God by Jesus Christ.

6 Wherefore also it is contained in the scripture, ^{Behold}, I lay in Sion a chief corner-stone, elect, precious: and he that believeth on him shall not be confounded:

7 Unto^a you therefore which believe *he is* precious:³ but unto them which be disobedient, ^{the} stone which the builders disallowed, the same is made the head of the corner,

8 And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: ^{whereunto} also they were appointed.

9 But ^{ye are} a chosen generation, a royal priesthood, an holy nation, a peculiar⁴ people; ^{that ye should show forth the praises} of him ^{who hath called you out of darkness into his marvellous light:}

10 Which^t in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.

11 Dearly beloved, I beseech *you* ^{as} strangers and pilgrims, ^{abstain} from fleshly lusts, which ^{war} against the soul;

12 Having^y your conversation honest among the Gentiles: that, ^{whereas} they speak against you as evil-doers, ^{they may by your good works, which they shall behold, glorify God in the day of visitation.}

13 Submit^b yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

14 Or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well.

15 For so is the will of God, ^{that with well-}

kindred, which God has, through faith in the Lord Jesus Christ, set apart for himself. Being anointed with his blood and Spirit, like *princes*, ye have power with him, victory over sin, Satan, and the world, and dominion over your own spirit, and are heirs of the kingdom of heaven.—Like *priests*, ye are separated from the rest of the world, and consecrated to God to offer up spiritual sacrifices of holy gratitude.—Ye are a holy society, collected and united together under Christ your King; sanctified by his Spirit, governed by his laws, and embarked in the same common cause and interest; and through faith ye are his special property—that, answerably to your dignities, privileges, and obligations, ye might, in your nature and life, by thought, word, and deed, show forth the infinite wisdom, power, holiness, justice, goodness, and truth of God, who has by his grace called and brought you from the darkness of ignorance and error, sin and misery, into his most wonderful light of truth and grace, holiness and comfort; so that ye, as well as the Gentiles among whom ye live, are, after a remarkable disowning of God, brought into the sweet and abiding relation of a people to him; and, after a fearful exclusion from his mercy, have now found mercy with him, to the justification and adoption of your persons, and the renovation of your nature and life, after his image. 11. In consideration of these distinguishing favours which God has bestowed upon you, my dear Christian brethren, I earnestly entreat and exhort you, as persons born from above, strangers in this world, and travellers to the heavenly country, to renounce, avoid, and mortify all your inward workings of sensual inclinations, inordinate affections, and desires after earthly things, which arise from the corrup-

doing ye may put to silence⁸ the ignorance of foolish men:

16 As^d free, and not using⁹ *your* liberty for a cloak of maliciousness, but as the servants of God.

17 'Honour¹ all *men*. 'Love the brotherhood. Fear^a God. Honour the king.

18 Servants,ⁱ *be* subject to *your* masters with all fear; not only to the good and gentle, but also to the froward.

19 For^j this *is* thankworthy,² if a man for conscience toward God endure grief, suffering wrongfully.

20 For what glory *is* it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for* it, ye take it patiently, this *is* acceptable³ with God.

21 For^k even hereunto were ye called: 'because Christ also suffered for us,⁴ leaving us an example, that ye should follow his steps:

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⁸ Put to silence. More literally, 'muzzle,' 1 Ti. 5. 18.—C.

⁹ Gr. *having*. ch. 5. 5. Ro. 13. 7; 12. 10. Phil. 2. 3.

¹ Or, *Esteem*.

^j Jn. 13. 35. Ro. 12. 10; 13. 8. Ga. 6. 10. Ep. 4. 3.

^k Ps. 111. 10. Pr. 1. 7; 23. 17; 24. 21. Ec. 8. 2. Mat. 22. 21. See ver. 13. 14.

² Ep. 5. 5. 7. Col. 3. 22.—25. 1 Ti. 6. 13; Tit. 2. 9. 10. 1 Co. 7. 20—24.

³ Mat. 5. 10—12. 2 Ti. 1. 12. ch. 3. 14; 17; 4. 14. 10. ver. 20.

² Or, *thank* (Lu. 6. 32), *of grace*.

³ Or, *thank*, &c. Mat. 10. 38; 16. 24. Jn. 16. 33. Ac. 14. 22. 1 Th. 3. 4. 2 Ti. 3. 12.

⁴ ch. 3. 18; ver. 21—24. Jn. 13. 15. Mat. 16. 24. Phil. 2. 5. 1 Jn. 2. 6; 3. 16. Re. 12. 11. 1 Co. 11. 1. Ep. 5. 2.

⁵ Some read *for* *you*.

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²² Is. 53. 9. Lu. 23. 47. Jn. 8. 46; 14. 30. 2 Co. 5. 21. He. 1. 15; 2. 27; 9. 28; 1. 1 Jn. 2. 13. 5.

²³ Mat. 27. 39—44. Lu. 23. 34—46. Jn. 8. 48, 49. He. 12. 3. 15. 50. 6—9.

²⁴ See ch. 1. 10. Is. 53. 4—6, 11, 12. Mat. 8. 17. He. 9. 28. 2 Co. 5. 21. Ro. 8. 3. Mat. xxvii. Lu. xxiii. Ga. 3. 13.

²⁵ Lu. 1. 74, 75. Ro. 6. 2, 10—12; 7. 4, 5. Tit. 2. 14. Ga. 2. 20. Jn. 7. 19. Ep. 5. 25, 26. 15. 5.

²⁶ Lu. 1. 74, 75. Ro. 6. 2, 10—12; 7. 4, 5. Tit. 2. 14. Ga. 2. 20. Jn. 7. 19. Ep. 5. 25, 26. 15. 5.

²⁷ That we, being dead to sins—as members of his mystical body when he died, Jn. 17. 20—23. Ep. 1. 22, 23; 3. 32.—C.

²⁸ Ps. 119. 176. Is. 53. 6. Je. 50. 6. Eze. 34. 16. Lu. 15. 4. Mat. 18. 12.

²⁹ ch. 5. 4. Eze. 34. 23; 37. 24. Is. 40. 11. Jn. 10. 11, 14, 15. He. 13. 20. Ke. 7. 17.

³⁰ ch. 5. 4. Eze. 34. 23; 37. 24. Is. 40. 11. Jn. 10. 11, 14, 15. He. 13. 20. Ke. 7. 17.

CHAP. III.

¹ Ge. 3. 16. Ep. 5. 22, 24. Col. 3. 18. Tit. 2. 4, 5.

² 1 Co. 7. 16; 9. 10—22. Mat. 5. 16; 18. 15. Pr. 11. 30. Ja. 5. 20. Phil. 2. 15; 16; 3, 8, 9.

22 Who^a did no sin, neither was guile found in his mouth:

23 Who,^b when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself*⁵ to him that judgeth righteously:

24 Who^c his own self bare our sins in his own body on^d the tree, ^ethat we, being dead to sins,⁷ should live unto righteousness: by whose stripes ye were healed.

25 For ye were ^fas sheep going astray; but are now returned unto ^gthe Shepherd and Bishop of your souls.

CHAPTER III.

¹ He teacheth the duty of wives and husbands to each other, 8. exhorting all men to unity and love, 14 and to suffer persecution. 19 He declareth also the benefits of Christ toward the old world.

LIKEWISE, ye^a wives, *be* in subjection to your own husbands; that, if any obey not the word, ^bthey also may without the word be won by the conversation of the wives;

tion of your nature, and exert themselves by your body; and being contrary to the liberty, peace, and honour, purity and holiness, of your renewed souls, perpetually do their utmost to defile, disturb, ensnare, and destroy them. 12. And since ye live among profane and idolatrous heathens, study that all your words and actions may be decent, honourable, and commendable, every way worthy of your holy profession—that whereas they take all occasions to reproach you, as a refractory, useless, and mischievous people, they may be effectually confuted by your universally regular, blameless, holy, benevolent, and lovely deportment, and brought to admire God's grace in you, and to imitate your good conversation, when he by his mercy shall visit them with the light and power of the gospel, and make it powerful for their salvation. 13, 14. And though some of your countrymen inveigh against all obedience to heathen magistrates, see that ye, from a regard to the command, example, and honour of Christ, conscientiously submit to, cheerfully obey, and readily pay tribute to the civil rulers, supreme or subordinate, whom God in his providence has, by the agency of men, set over you for the restraint and punishment of the open contemners or injurers of God or men, and for protecting, encouraging, favouring, and rewarding such as are orderly, sober, honest, and religious; 15, 16. For it is the command and delight of God, and tends to his honour, that, by a holy, regular, and commendable behaviour, ye should refute the unreasonable and wicked calumnies which men of weak and prejudiced minds, strangers to God and to your true character, are apt to raise against you and your religion, as if it made you bad subjects; always conducting yourselves as persons delivered from the tyranny of sin and Satan, from the ceremonial law, and from the moral law as a broken covenant of works, and from all human impositions on your conscience in matters of religion; but never abusing this freedom as an encouragement to or cover of sedition, or any other malignant wickedness, but as an excitement to the most faithful and diligent service of God in holiness and righteousness. 17. Under the influence of a truly religious, filial, and reverential fear of God, and answerable to the character of true worshippers of him, always study to pay a suitable respect to all men, be of what rank they will; cultivate the most tender and affectionate love, and be ready to perform every kind office to your fellow-believers, Jews or Gentiles; and, as loyal subjects, pay all civil homage and respect to kings and other magistrates, as the deputies and vicegerents of God. 18—20. Such of you as are household servants, whether slaves or hired, always study an humble submission, becoming reverence, and ready and faithful obedience, in all things lawful, to your masters—not only to such as are generous, kind, meek, and merciful in their temper and behaviour, but also to them who are austere and morose, especially if it be only because ye are become Christians; for this is acceptable to God, and praiseworthy, if, for the sake of your religion, and from a conscientious regard to his command and honour, ye

patiently suffer injurious and abusive treatment, without having given any just provocation by your faults. But there is no honour to Christ, your religion, or yourselves, in your tame submission to the severe punishment of your neglects, infidelity, and misdemeanours. The criminal cause makes your sufferings a reproach to all concerned. But if, while ye are diligent and faithful in the duties of your station, ye patiently bear sufferings, inflicted for your conscientious regard to Christ and his Father, this evidences a truly excellent and holy temper, which God freely gives, and is highly pleased with. 21. For when ye became Christians ye were called patiently and publicly to submit to injuries and reproaches, for the sake of Christ and the gospel, because he himself, in his infinite love to us, willingly underwent the severest sufferings and most infamous revilings for us, not only to pardon our sins and secure our eternal happiness, but also to leave us a most perfect pattern of patience in suffering—that we, in love and duty, might imitate him in this and other parts of his holy and blameless behaviour; 22, 23. Who, notwithstanding all the false and malicious accusations of his enemies, never was found guilty of the smallest fault, or the least insincerity, deceit, or falsehood, in his words or doctrine; and who, when he was shamefully reproached as a blasphemer, an impostor, and one possessed by the devil, and most insolently and barbarously abused by his enemies, never returned the smallest reproach, nor threatened to revenge the injuries done him; but calmly referred the cause between him and his persecutors to his heavenly Father; and even prayed that, instead of avenging, he would graciously forgive their murderous wickedness through his atoning blood; 24. Who, being altogether sinless in himself, cheerfully, as our Surety, submitted to all his sufferings, as the punishment of our sins imputed to him, and to be borne by him in his death, in order that, through the merits and virtue of his sufferings, we might have our sins pardoned and subdued, and all our spiritual maladies healed, and might live in all holy obedience, and bring forth fruits of righteousness to God through him. 25. For, in our unconverted state, we were inclined to and actually running astray from God, and from his fold, ordinances, commandments, and ways of truth and peace, into every sinful and dangerous path leading to eternal destruction; but now, through faith and the renewing operations of the Holy Ghost by the gospel, ye are brought back to Christ, as the great Shepherd and kind Overseer of your precious and immortal souls, that he may care for, feed, nourish, guide, govern, heal, and defend you from all evil, and conduct you safe to his eternal glory.

REFLECTIONS.—The pure doctrines of Christ are most nourishing provision to a regenerated soul. But great mortification of lusts, and earnest exercise of faith and love, are necessary in making use of it. And the more knowledge and experience we have of God's transcendent grace, the more ardently shall we desire it. Whatever Christ be to others, he is infinitely pre-

cious, honourable, useful, and establishing to his own people; and sweet is the light, the life, the honour, the confirmation, the holiness, the usefulness, the acceptableness, they derive from him. Astonishing is his love, his condescension, in cheerfully bearing our sins, enduring our punishment, and in recovering us, when lost and strayed, to himself! With sincere regard to his Word as our rule—to his example as our pattern—ought we, by a holy, honest, and virtuous conversation, to recommend his religion in the world, and to refute the reproaches cast upon it by the wicked. With earnestness should we subdue and mortify every sinful lust. And with great cheerfulness ought we to perform every relative duty to magistrates, masters, or others, and to undergo whatever injuries we may be called to suffer for his sake. But bad neighbours, rebellious and unruly subjects, and imperious and unfaithful servants, can never be good Christians.

CHAPTER III. Ver. 1, 2. And while Christian subjects and servants are careful to honour their religion by a conscientious performance of the duties of their station, do you, Christian wives, behave with the most obliging and affectionate submission to your husbands in all things lawful—that if any be ignorant, regardless, or contemners of the word and ordinances of God, those ordinary means of conversion, they may, by your meek, humble, sweet, and engaging temper and carriage, and your pure, sober, chaste, modest, and reverential deportment, influenced by a religious reverence of God, and regard to his authority, be allured and gained over to a good esteem of Christ and his ways: 3, 4. And labour to recommend yourselves and your religion to your husbands, not by the external ornaments of dress, but by knowledge, virtue, truth, grace, and holiness of heart, manifested by good works in your life, which are far more beautiful, excellent, advantageous, and lasting—particularly by a modest, humble, gentle, calm, tractable, and peaceable temper of spirit, free from pride and turbulent passion, which, however overlooked by vain minds, is inexpressibly valuable in God's account. 5, 6. For in this endearing and submissive manner the ancient holy women, who trusted in God for his blessings of time and eternity, endeavoured to ingratiate themselves with their husbands—particularly Sara, who in the very name she gave to her husband Abraham marked her high respect for him—whose daughters, not only in a natural, but in a moral and spiritual sense, ye are while ye behave rightly towards your husbands and others, without being deterred from your religion through fear of their displeasure, and without any unbelieving confusion or doubt relative to God's fulfilment of his promises.—7. And do you husbands on all occasions live with your wives in a faithful, friendly, and familiar manner, treating them with that decency, kindness, and cheerfulness which prudence and knowledge of the gospel require—delighting in their persons, consulting their comfort and happiness, supporting their credit and authority in the family,

2 While they behold 'your chaste conversation coupled with fear.

3 Whose^a adorning, let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel;

4 But *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price.

5 For^a after this manner, in the old time, the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:

6 Even^b as Sara obeyed Abraham, calling him lord: 'whose daughters¹ ye are as long as ye do well, and are not afraid with any amazement.²

7 Likewise,^k ye husbands, dwell with *them* according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

8 Finally, *'be ye* all of one mind, having compassion one of another; love as brethren,³ *be* pitiful, *be* courteous:

9 Not^c rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that *'ye* are thereunto called, that ye should inherit a blessing.

10 For *'he* that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

11 Let him *'eschew* evil, and do good; let him seek peace, and ensue it.⁴

12 For^d the eyes of the Lord *are* over the righteous, and his ears *are* open unto their

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c ch. 2. 11, 12. Ep. 5. 33.
d 1 Ti. 2. 9, 10. Tit. 2. 3. 15. 19-24. Zep. 1. 16.
e Ro. 2. 29; 7. 22. Lu. 17. 21. Ps. 45. 13. 2 Co. 4. 16. 17. 21, 12. Ps. 35. 9. 149. 4. Mat. 5. 5. 1 Sa. 10. 7. Ps. 51. 6.
f 1 Sa. 1. 2, 10. Tit. 2. 3. with De. 32. 7.
g Ge. 12. 5, 8, 6, 12.
h Jn. 8. 39. Ro. 9. 7, 8. Phil. 4. 8. Tit. 2. 12.
i 1 Cr. 12. 12.
j ver. 14. Is. 8. 12, 13; 51. 7, 12, 13. Phil. 1. 28.
k Literally, 'And are not afraid of any sudden fear'—probably the meaning is, that their conduct is so uniformly consistent and pure that they can never be suddenly terrified by the dread or threat of the devil, or of any exposing some secret sin.—P.

l 1 Co. 7. 3. Ep. 5. 25. 28. 29. 31. 32. Col. 3. 19. Ps. 101. 2. 1 Co. 14. 35. 12. 23. Ga. 3. 28, 29, with 2 Co. 4. 7. 1 Th. 4. 4.
m 1 Ti. 1. 3. 8. 10. 14. 2. 8. Mat. 5. 23, 24. 18. 19. Ps. 66. 18.
n 1 Le. 19. 18. Ro. 12. 10. 15. 16. 15. 2. 1 Co. 1. 10. 2 Co. 13. 11. Ep. 4. 32. Phil. 2. 1, 2, 3. 16. 4. 2. Col. 3. 12. 1 Th. 4. 9. He. 10. 14. 1. 3. ch. 1. 9. 2. 4. 8. 2. Pe. 1. 7. 1 Jn. 3. 11. 16-18.
o Or, *loving to the brethren*.
p Pr. 17. 13; 20. 22. 14. 22. Ro. 12. 14. 17-21. 1 Th. 5. 15. Mat. 5. 39, 44. Ep. 4. 32. ch. 2. 23. 1 Co. 4. 12, 26. 7.
q 1 Ti. 4. 8. Mat. 25. 34. Ep. 1. 3.
r Ps. 34. 12-16. Ja. 2. 26. Ps. 32. 2. Re. 14. 5. ch. 2. 1, 22.
s Is. 1. 16. Ps. 37. 27. 34. 14. Ro. 12. 18. 14. 19. He. 12. 14. 3 Jn. 11.
t Pursue it—follow after peace, the peace of God, and never give up the pursuit until he has gained it.—P.

u Ps. 34. 15, 16; 33. 18. 11. 7. 56. 18. Job 36. 7. Ja. 5. 16.
v It is not, therefore, the mere external rite of baptism which is here referred to. The parenthesis is, as Alford well observes, a protest against such an opinion. It is the washing of regeneration, of which the sacrament of baptism is the sign, and when accompanied by faith, also the seal. It is effected by the

Spirit of God; and its immediate result is 'the inquiry of a good conscience after God'—seeking after God with the whole soul and heart, so as to love, honour, and obey him. It is important to observe the typical character of the deluge. In like other great historic events recorded in the Pentateuch, was designed to foreshadow one of the fundamental doctrines of the gospel.

7 Jc. 44. 11. Am. 9. 4. Jn. 9. 31.
8 Or, *upon*.
9 1 Cr. 12. 7. Ro. 8. 28. Job 5. 22.
10 Mat. 5. 10. ch. 2. 19. 20. 14. Ja. 1. 12.
11 Is. 5. 12. 13. Mat. 10. 28. Jc. 1. 8. Phil. 1. 28. Jn. 14. 1. 27. Is. 51. 12, 13. 7 Is. 8. 13. Ps. 89. 7. Re. 15. 4. Job. 1. 5, 18.
12 Ps. 119. 46. Ac. 4. 8-12. 19. 20. 5. 29-32. xxiv. xxvi. Col. 4. 6. 2 Ti. 2. 25. Ja. 3.
13 Or, *reverence*.
14 ch. 2. 12, 15, 16. 2 Ti. 1. 19. 1 Th. 2. 8. Ac. 23. 1. 24. 16. Phil. 4. 8. 3. 2 Co. 1. 12.
15 Having—Cath. Maintaining.—R.
16 ch. 2. 19. 20. 14. 15. Ac. 14. 22. 2 Ti. 3. 12. ver. 14, 16.
17 He. 9. 26. 28. 12. 14. 13. 2 Co. 5. 21. Ep. 2. 18. 3. 12. See ch. 1. 19; 2. 21, 24. Is. 53. 4-12.
18 ch. 4. 1. 2 Co. 13. 4. Jn. 1. 14. 1 Ti. 3. 16. Ro. 1. 4. 4. 25. 8. 17. 6. 4. Ac. 3. 15. Jn. 10. 18. Re. 1. 5, 18.
19 Ge. 6. 3. ch. 1. 11, 12. 4. 6. 2 Pe. 2. 5. He. 11. 7. Job 22. 15, 16. He. 11. 7. Mat. 24. 36. Lu. 17. 20. 2 Pe. 2. 5, 6.
20 See note * in first column.

21 This last clause is connected with the first, the intervening words being an explanatory parenthesis. Baptism explained above, saves us by the resurrection of Jesus Christ. By it we are made one with him, and participate therefore in the results of his resurrection—namely, an immediate restoration to health and activity, and a final resurrection of the body.—P.

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12 Ps. 119. 46. Ac. 4. 8-12. 19. 20. 5. 29-32. xxiv. xxvi. Col. 4. 6. 2 Ti. 2. 25. Ja. 3.
13 Or, *reverence*.
14 ch. 2. 12, 15, 16. 2 Ti. 1. 19. 1 Th. 2. 8. Ac. 23. 1. 24. 16. Phil. 4. 8. 3. 2 Co. 1. 12.
15 Having—Cath. Maintaining.—R.
16 ch. 2. 19. 20. 14. 15. Ac. 14. 22. 2 Ti. 3. 12. ver. 14, 16.
17 He. 9. 26. 28. 12. 14. 13. 2 Co. 5. 21. Ep. 2. 18. 3. 12. See ch. 1. 19; 2. 21, 24. Is. 53. 4-12.
18 ch. 4. 1. 2 Co. 13. 4. Jn. 1. 14. 1 Ti. 3. 16. Ro. 1. 4. 4. 25. 8. 17. 6. 4. Ac. 3. 15. Jn. 10. 18. Re. 1. 5, 18.
19 Ge. 6. 3. ch. 1. 11, 12. 4. 6. 2 Pe. 2. 5. He. 11. 7. Job 22. 15, 16. He. 11. 7. Mat. 24. 36. Lu. 17. 20. 2 Pe. 2. 5, 6.
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22 Who¹ is gone into heaven, and is on the

1 He. 11. 7. Ge. 7. 7; 8. 12. 2 Pe. 2. 5. Jc. 22. 16. Mar. 16. 16. Ep. 5. 26. Tit. 3. 5. Ac. 8. 37. Ro. 10. 10. 6. 4-6. Ga. 3. 27. Phil. 3. 9, 10. A.R. 4. 65. 8. 11. 6. 4. 6. 7. 4. 1 Co. 15. 20. Ep. 2. 6. Jn. 14. 19. 7 See ch. 1. 21. Ps. 68. 18. 47. 5. 11. 10. 5. Mar. 16. 16. Lu. 24. 51. Ac. 1. 9-11. 3. 21. Ro. 8. 21. 34. 1 Co. 15. 24. Col. 3. 1. He. 7. 31. 8. 14. 15; 6. 19. 20. 7. 26. 8. 19. 24. 10. 12. Ac. 7. 56. Ep. 2. 20-23. 1. 21. He. 2. 14. Mat. 28. 18.

prayers: but the face of the Lord *is* 'against⁵ them that do evil.

13 And^a who *is* he that will harm you, if ye be followers of that which is good?

14 But^b and if ye suffer for righteousness' sake, happy *are ye*: and *'be* not afraid of their terror, neither be troubled;

15 But *'sanctify* the Lord God in your hearts; and *be* ready always *'to give* an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.⁶

16 'Having⁷ a good conscience; that, whereas they speak evil of you, as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ.

17 For^b *it is* better, if the will of God be so, that ye suffer for well-doing than for evil-doing.

18 For 'Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, *'being* put to death in the flesh, but quickened by the Spirit:

19 By which also he went and *'preached* unto the spirits in 'prison;

20 Which^a sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water.

21 The^c like figure whereunto, *even* baptism, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,⁸) *'by* the resurrection of Jesus Christ.⁹

22 Who¹ is gone into heaven, and is on the

1 He. 11. 7. Ge. 7. 7; 8. 12. 2 Pe. 2. 5. Jc. 22. 16. Mar. 16. 16. Ep. 5. 26. Tit. 3. 5. Ac. 8. 37. Ro. 10. 10. 6. 4-6. Ga. 3. 27. Phil. 3. 9, 10. A.R. 4. 65. 8. 11. 6. 4. 6. 7. 4. 1 Co. 15. 20. Ep. 2. 6. Jn. 14. 19. 7 See ch. 1. 21. Ps. 68. 18. 47. 5. 11. 10. 5. Mar. 16. 16. Lu. 24. 51. Ac. 1. 9-11. 3. 21. Ro. 8. 21. 34. 1 Co. 15. 24. Col. 3. 1. He. 7. 31. 8. 14. 15; 6. 19. 20. 7. 26. 8. 19. 24. 10. 12. Ac. 7. 56. Ep. 2. 20-23. 1. 21. He. 2. 14. Mat. 28. 18.

providing honourably for them, putting due confidence in them, and sympathizing with and helping them under their manifold infirmities, that, if Christians, they may be honoured and encouraged, as heirs of eternal happiness, equally with yourselves; and if not, may be allured to the Christian religion, and every proper method taken to promote your joint worshiping of God, by yourselves and with the family, in a manner comfortable to you and acceptable to God. 8, 9. In fine, let all of you who profess to believe in Christ labour to cultivate a mutual agreement in the important doctrines of the gospel, and answerable thereto, and a harmonious temper, feelingly sympathizing with one another in all afflictions.—As children of the same heavenly Father, maintain and exercise an affectionate brotherly love, in thought, word, and deed, towards each other. Manifest the most tender sympathy towards such as are under weakness or afflictions, temporal or spiritual. And let your whole carriage be affable, friendly, and engaging to every one. Never return injuries or reproaches to such as have injured or reproached you, but earnestly pray for blessings to them, and watch for opportunities to do them real favours—knowing that ye are called, by the authority and example of Christ, to this amiable conduct, as a mean of his gracious bestowal of temporal, spiritual, and eternal blessings upon you, as his children and heirs of his promises. 10, 11. For nothing can be more plain, from the oracles of God, than that they who wish for peace, comfort, and prosperity in this world, ought to guard against all profane, filthy, opprobrious, false, or deceitful language, and to abhor and carefully avoid everything sinful in itself and prejudicial to others, and practise everything good and beneficial—labouring to the utmost of their power, and as far as they can with

a good conscience, to live peaceably with all men, and studying to promote peace among neighbours, friends, or enemies. 12, 13. For the great Lord of all takes special notice of, dearly loves, and kindly watches over and cares for such as, being clothed with Jesus' blessed righteousness, are upright, holy, and righteous in their hearts and lives; and he is graciously attentive to and ready to answer all their prayers which are offered to him in humility, faith, and fervency; but in a terrible manner he manifests his just indignation against such as indulge themselves in wickedness. And if he be your Friend and Protector, what man or devil can do you any real hurt, while, depending on his grace, and devoted to his service, ye imitate him and his saints in goodness and holiness? Nay, what man would be so malicious or cruel as to seek the hurt of an inoffensive and beneficent neighbour? 14-16. But if God should permit any to reproach and persecute you for adherence to Christ and his gospel, his love and favour will render you happy under such treatment; never therefore be terrified, discouraged, or perplexed, as if their threatenings or abuse would issue in your disgrace or ruin, but always preserve high thoughts and a reverential fear of God in your hearts, and entire trust in his infinite wisdom, power, mercy, and faithfulness, for your security, and for ordering every event to your everlasting honour and joy. And in a dependence on his direction and assistance, be always ready, by word or deed, in courts of judicature, and everywhere else, to defend and account for the grounds of your hopes of salvation, according to the gospel, for which ye willingly suffer. And let this be done with a meek and modest air, temper, and language, and with a holy reverence of God and fear of offending him by unfaithfulness, and even with a cautious fear of

offending those to whom ye speak by anything disrespectful—in everything conscientiously studying that if your enemies will reproach you as injurious to society or public welfare, your blameless, humble, and benevolent practice, springing from faith in Christ, may effectually confute them, and force them with shame to retract their slanders. 17. For if it please God that you should suffer for your adherence to his truths and ways, this is far more honourable, advantageous, and comfortable, than if you were to suffer for your own crimes and follies. 18. For in patiently and boldly suffering for righteousness' sake, ye are conformed unto your great Lord and Saviour, who, though infinitely holy and righteous in his divine nature, and perfectly pure in his manhood, did, once for all, offer up himself in his sufferings as an atoning sacrifice, in the room of us unrighteous and ungodly sinners, that he might reconcile us to God, and bring us to spiritual fellowship with him here, and immediate enjoyment of him hereafter—he having been crucified in his manhood, but quickly after raised again to an immortal life of blessedness and glory by the influence of his divine nature and of his Holy Spirit. 19, 20. By whom, through the ministry of Noe, in manifold admonitions and strivings, he preached the righteousness of faith, and the necessity of repentance and reformation, to those ungodly sinners who lived on the earth before the flood, but are now shut up in the prison of hell, for the punishment of their obstinate rebellion against God, and contemptuous abuse of his long-continued mercies and patience. 21, 22. And as then Noe and his family were saved out of, and even by means of, water, so baptism, not as a mere washing of our body with water, but as it represents and seals the application of Christ's blood and Spirit to our conscience, purifying it from

right hand of God; angels and authorities and powers being made subject unto him.

CHAPTER IV.

1 *He exhorteth them to cease from sin by the example of Christ, and the consideration of the general end that now approacheth: 12 and comforteth them against persecution.*

FORASMUCH then ^{as} Christ hath suffered for us¹ in the flesh, ^{arm} yourselves likewise with the same mind: for ^{he} that hath suffered in the flesh hath ceased from sin;

2 That^a he no longer should live the rest of his time in the flesh to the lusts of men, ^{but} to the will of God.

3 For^o the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries;

4 Wherein^h they think it strange that ye run not with *them* to the same excess of riot, speaking evil of *you*:

5 Who^l shall give account to him that is ready to judge the quick and the dead.

6 For,^j for this cause was the gospel preached also to them that are dead, ^{that} they might be judged according to men in the flesh, but live according to God in the spirit.²

7 Butⁱ the end of all things is at hand: ^{be} ye therefore sober, and watch unto prayer.

8 And^o above all things have fervent charity

¹ 1 Th. 5. 6, 17; ch. 5. 8. Mat. 26. 41. Lu. 21. 34-36. Ep. 6. 18, 19. Col. 4. 2. 1 Th. 5. 17. ch. 1. 13. 2 Pe. 3. 9, 11, 14. Ro. 1. 3. 22. 10-15; 16. 15. ² 1 Co. 13. 1-13. Col. 3. 14. He. 13. 1. ch. 1. 22. 2. 17; 13. 8. Ro. 12. 12.

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A.D. cir. 65.

CHAP. IV.

1 See ch. 1. 18, 19; 3. 18, 24.

2 *Christ hath suffered for us*—out of love to us.—C.

3 ch. 2. 21. Phi. 2. 5.

4 Ro. 6. 2, 5, 11-13; 8. 13.

5 Ep. 6. 12. Ga. 2. 20; 5. 24.

6 Col. 2. 13; 8.

7 Ro. 6. 2, 7, 10. Ga. 2. 19, 20. Ro. 7. 4. He. 9. 14.

8 *ver.* 3. 2 Co. 5. 15.

9 Ro. 13. 11-14; 14. 7. Ep. 4. 17-22, ch. 1. 14.

10 Col. 3. 5, 8.

11 Ro. 6. 11; 7. 4; 14. 8. 2.

12 Co. 5. 15; Ga. 2. 19, 20.

13 Th. 5. 10, 13-7. Ex. xx.

14 Ro. xii. Ep. iv. vi. He. 9. 14.

15 Eze. 44. 6, 14, 9. Ro. 13. 11-14; 14. 7. 2. 21.

16 2. 3. 10-18. 1 Co. 5. 11.

17 6. 9-11; 7. 10; 7. 14; 12. 2.

18 Ep. 2. 2, 3, 11; 12. 4. 17.

19 19. 5. 3. 11; 15. 18. Ga. 5. 19-21. Col. 3. 5-8. Tit. 3. 1.

20 1 Th. 4. 5. ch. 1. 14; 18. 1. 1. 5. 21.

21 Is. 8. 18. Ac. 13. 45.

22 1 Th. 4. 5. ch. 1. 2. 7. ch. 2. 12; 3. 10.

23 Ec. 12. 14. Ro. 2. 6, 16; 14. 10, 12. 2 Co. 5. 10.

24 Re. 20. 12. Ac. 10. 42; 17. 31.

25 1 Co. 15. 51; 52. 2. 1. 3. 1. He. 10. 37. Ja. 5. 8.

26 Phi. 4. 5. Re. 1. 7; 22. 7, 12, 20. 1. 5. 29.

27 Jch. 3. 19, or Re. 14. 13. 1 Th. 4. 14. Job 5. 25.

28 Ep. 5. 14.

29 Mat. 24. 9. Ps. 103. 14. Mat. 19. Ro. 7. 22. 2. 6.

30 Co. 4. 16. or Re. 8. 17.

31 1. 16. 33. Ac. 14. 22. 2. 12.

32 1. 12. ch. 4. 13; 14. 5.

33 10. 1. 6, 7. Re. 7. 14-17; 14. 13.

34 Phi. 4. 5. 1. 1. 18. Ja. 5. 8, 9. Ro. 13. 12. He. 10. 25, 37. Re. 22. 12.

35 This is one of those passages which have given rise to much controversy. Grammatically it may be interpreted in two ways: but by the analogy of faith, or, in other words, the analogy of Scripture, it is capable of only one of these two. The dead means those who are now really dead. The gospel was preached to them, not after they died, but

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before it. Peter is addressing those who were suffering persecution. He encourages them by the declaration that in former times many had suffered persecution from men, and were put to death, but still lived to God. He says here that the design in preaching the gospel to them might be judged and put to death by earthly persecutors, yet in respect to their souls—their higher nature—they lived to God. This appears to me to be the only true interpretation of this passage.

8 Or, *will*.

9 Ro. 12. 8, 13. He. 13. 2, 16. Phil. 14. Phil. 2. 14.

10 Co. 9. 7. 1 Sa. 25. 11.

11 Ro. 12. 5-8. 1 Co. 12. 2.

12 4-11. 28. Ep. 4. 11, 12.

13 Mat. 25. 14, 15. Lu. 19. 11. Pr. 3. 28. Ac. 8. 4. 2.

14 Mat. 25. 45. Lu. 12. 42. 1 Co. 9. 17. 14. 1. 2. Tit. 1. 7. 1 Co. 12. 4; 7. 15; 10. Ep. 4. 11; 13. 2.

15 1 Th. 5. 22. 28. Ro. 12. 6-8. 1 Co. 3. 10. Ep. 6. 20.

16 1 Th. 13.

17 Eze. 2. 59. Ne. 5. 8. Ac. 11. 29. 2 Co. 8. 3.

18 1 Co. 10. 31. Ep. 5. 20. 1 Ti. 6. 16. 2 Ti. 4. 18.

19 ch. 2. 5; 11. Re. 1. 5; 6. 5; 9-13. Ps. 115. 1. See Ro. 16. 27.

20 See ch. 1. 6, 7. Ps. 17. 3. 66. 10. 15. 48. 10. Je. 9. 2. Da. 11. 35. Zec. 13. 9. 1 Co. 3. 1.

21 Mat. 5. 13. Ac. 5. 41. He. 10. 34. Ja. 1. 2, 11.

22 Ro. 5. 2. Co. 1. 2. Phi. 3. 10. Col. 1. 24. 2 Ti. 1. 12.

23 Re. 1. 9. Ro. 8. 17, 18.

24 Mat. 25. 31. ch. 1. 6, 7. 13. 1. 1. 2. Th. 1. 7. Lu. 17. 30. Mat. 19. 28.

25 Mat. 5. 10, 11. Ja. 1. 12. ch. 2. 20; 3. 14, 16.

26 Is. 11. 2. 2 Co. 12. 9.

27 Ja. 2. 7. Phi. 2. 28.

28 ch. 2. 14, 20; 3. 14, 17. 1 Th. 4. 11. 1 Ti. 5. 13.

29 *ver.* 13. 14; ch. 3. 14. 17. 2 Ti. 1. 12; 3. 10.

30 1 Th. 2. 29. Ac. 5. 41. Mat. 5. 12.

among yourselves: for charity shall³ cover the multitude of sins.

9 Use^p hospitality one to another, without grudging.

10 As^q every man hath received the gift, *even*. ^{so} minister the same one to another, ^{as} good stewards of the manifold grace of God.

11 If^a any man speak, *let him speak* as the oracles of God; ^{if} any man minister, *let him do it* as of the ability which God giveth; ^{that} God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

12 Beloved, think it not strange concerning ^{the} fiery trial which is to try you, as though some strange thing happened unto you:

13 But^r rejoice, inasmuch as ye are partakers of Christ's sufferings; ^{that}, when his glory shall be revealed, ye may be glad also with exceeding joy.

14 If^s ye be reproached for the name of Christ, happy *are ye*; ^{for} the Spirit of glory and of God resteth upon you: ^{but} on your part he is evil spoken of, but on your part he is glorified.

15 But^e let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busy-body in other men's matters.

16 Yet^d if *any man suffer* as a Christian, let him not be ashamed; but let him glorify God on this behalf.

dead works, and making us to act answerably to our solemn obligation to be the Lord's (therein contracted), is now a noted representation and mean of our salvation, by the death and resurrection of Christ our only Saviour, who, as a pledge, earnest, evidence, and security of it, and as our Forerunner, to open our way and prepare mansions for us, is now ascended into heaven, enthroned at the right hand of God, and invested with all power over angels, magistrates, and every other creature.

Ver. 2. With fear. Not slavish fear, but 'respectful deportment.' C.

Ver. 3. Whose adorning, &c. To be understood in a comparative sense; that is, for 'not' read 'not so much as' (*Bloomfield*). It is, however, by no means clear that any scriptural example, even Mat. 9. 13, will fully bear out this comparative sense of *our*. See Robinson's *Gr. Lex.* v. 8. The prohibition is easily understood by giving the emphasis to 'adorning,' when, compared with 1 Ti. 2. 9, the meaning will appear thus: 'whose adorning'—that is, all beyond what is necessary for comfort and decency, and a due regard to rank and circumstances—'let it not be that outward adorning,' &c. C.

Ver. 6. And are not afraid. Induced by any timidity to deny the truth, as even Sarah did, Ge. 18. 15. Imitate her graces, avoid her faults. See ver. 14. C.

Ver. 7. According to (your) knowledge of what is becoming in believers of the gospel.—That your prayers be not hindered. Through any want of domestic harmony.—*Note.* If a man do not seek to preserve peace with his own family, how can he imagine that he is seeking 'peace with God?' C.

Ver. 12. The righteous. 'The just (the justified) who live by faith' on Jesus the Son of God and Saviour of sinners. C.

Ver. 15. Sanctify. Venerate, glorify 'the Lord in your hearts,' in the midst of all the troubles he may please to send. C.

REFLECTIONS.—Modesty, meekness, and humility, from a principle of faith in God, are the most engaging ornaments of women, married or unmarried. And an honourable, humane, and tender treatment of a wife is the most substantial evidence of a husband's affection. Never ought a family to exist without much daily fervent prayer, both secret and private. And it is an honour to the Christian religion, and a comfort and happiness to professors, when harmony in sentiment, unanimity in affection, readiness to render good for evil, useful converse, a steadfast cleaving to every good principle and practice, and readiness to account or suffer with meekness for their religion, constantly and everywhere prevail.—A holy, humble, benevolent, and

circumspect practice is the best confutation of every calumny. And the more we live in the fear of God the less we shall be influenced by the fears or reproaches of men.—Why should we ever repine at suffering for Christ, that God-man who suffered for us, the just for the unjust, that he might bring us to God? Deep was his debasement, and high his glory that followed. And rich, full, and extensive is that salvation from sin and wrath which he secured and gives. How important an ordinance is baptism! Alas! unhappy is the thought that many rest on it, as if it were a Saviour, while others use it as a mere ceremony or fancied charm!

CHAPTER IV. *Ver. 1, 2.* Now, since Jesus Christ has thus patiently and extremely suffered in his manhood for us unjust sinners, to bring us to God, let his noble and endearing example arm you against all impatience and fainting under what ye suffer for his sake; for if, in the virtue of his death in our stead, we have crucified our inward corruptions, and have cheerfully and patiently endured outward sufferings for his sake, and in conformity to him, we shall be disposed to renounce all our former sinful principles and practices, and with grief and hatred to turn from them to God with full purpose of heart, that we may not spend the remaining part of our time in the exercise of carnal and sinful lusts, after the example of evil men, but in holy dispositions and practices, which God commands and delights in, as tending to his glory; 3-5. For we have already spent too much of our time, like heathens, in diversified forms of uncleanness, drunkenness, gluttony, and the most shameful and detestable idolatries.—On account of your unexpected withdrawal from which dissolute lewdness, luxury, and intemperance, ye and your religion are vilified by your wicked neighbours, as if it had made you quite unsocial, stiff, precise, and humourous; but quickly must they answer for all these reproaches to the Lord Jesus himself, upon whom they ultimately fall, and who is authorized to, and will, ere long, judge all that have ever lived on the earth, to the great glory of his saints and terror of his enemies. 6. For to this end was the gospel preached

to those who are now dead in Christ, as well as to them who now live on the earth—that through divine influences attending it, their inward corruptions being thoroughly mortified and subdued, and they, being condemned and censured by carnal men, might in their souls, quickened and animated by the Holy Ghost, live after a spiritual and joyful manner, according to the command and pattern of God, and in fellowship with him, and to his glory; and be at last raised to an eternal and full enjoyment of him. 7. But consider, for your encouragement and caution under your present trials, that your Jewish nation must quickly be altogether destroyed, and your death, and even the dissolution of this lower world, take place; be therefore always wise, sober, and temperate, constantly watching against temptations and the workings of indwelling corruption, and for opportunities of and spiritual assistances in prayer, for whatever blessings, deliverances, graces, or comforts you need. 8. And influenced by the transcendent love of God in Christ to you, earnestly cultivate a warm, cordial, and brotherly affection one towards another in these perilous times; for as he, in his infinite kindness and mercy, has freely forgiven you all your innumerable transgressions, so your fervent love to one another, for his sake, after his example, and in obedience to his command, will make you readily forgive and conceal the numerous failings of each other. 9. And be always ready with cheerfulness to entertain and lodge religious strangers, especially such as go about preaching the gospel, and are, by persecutors, deprived of their property, and driven from their homes. 10, 11. Let all such as have gifts and offices in the church carefully, faithfully, and prudently employ those graciously bestowed gifts, and execute those offices, for the edification of others, as stewards accountable to God for their trusts.—If some be called to preach the gospel, let them, in a becoming, serious, solemn, reverent, fervent, faithful, spiritual, and holy manner, declare the mind of God, and nothing else, according to his Word. If others be called to collect, take care of, and distribute the church's stock, for the relief of the poor, the maintenance of ministers, and defraying the necessary expense of divine ordinances,

17 For^e the time *is* come that judgment must begin at the house of God: ^aand if *it* first begin at us, what shall the end^d be of them that obey not the gospel of God?

18 And^d if the righteous scarcely be saved, whereⁱ shall the ungodly and the sinner appear?

19 Wherefore, let them that ⁱsuffer according to the will of God ^kcommit the keeping of their souls to him in well-doing, as unto a faithful Creator.

CHAPTER V.

1 He exhorteth the elders to feed their flocks, 5 the younger to obey, 8 and all to be sober, watchful, and constant in the faith: 9 to resist the cruel adversary the devil.

THE elders^a which are among you I exhort, who am also an elder, and a ^bwitness of the sufferings of Christ, and also ^aa partaker of the glory that shall be revealed:

let them attend to their work with all fidelity, prudence, tenderness, and diligence, as they have ability and opportunity—that all the spiritual and temporal affairs of the church may be so conducted as to promote the glory, praise, and adoration of God, through the merit and mediation of Christ, our ever-exalted, praised, and adored Redeemer. 12. My dear brethren, fellow-sufferers for Christ's cause, while you reflect on the imperfection of your present state, and the depravity of mankind, which fills them with enmity against everything good, and on the warnings of our blessed Saviour, ye ought never to be discouraged nor surprised at the severest troubles and persecutions wherewith God exercises you—not to destroy, but to refine you, try and purify your graces, and purge away your sinful corruptions, as if they were unexpected, uncommon, and foreign to the methods of his love to his children; 13. But rather think of and stand prepared to meet them with holy joy, as therein ye have Christ's sympathy and comforts promised and secured to you, and are, in suffering for him, conformed to him—that, when he appears in all his glory at the last day, ye also may rejoice and triumph in and together with him. 14. If with patience, courage, and joy, ye endure reproaches and abuse for his and the gospel's sake, this manifests your union to and fellowship with him; and will, through his merit and gracious influence, issue in your unspeakable advantage; for the glorious Spirit of God, who bestows all grace and glory on men, is with you, to support, deliver, and reward you.—By your persecutors, he and our Redeemer are blasphemously reproached; but by your faith and patience, and courageous confession of the truth, they are honoured and glorified. 15. Nevertheless, I beseech you to beware of bringing any trouble on yourselves by any criminal conduct of your own—as murder, dishonesty, sedition, injuring of neighbours, neglect of your own affairs, or intermeddling with those of other men. 16. But if any of you be enabled, with faith, patience, and courage, to suffer indignities, reproaches, and cruelties, merely for your profession of Christ and his gospel, look not on it as a disgrace, but as a real honour conferred upon you, on account of which ye ought to praise and glorify God. 17. For the time is at hand when not only Jerusalem and your Jewish nation shall be fearfully destroyed by the just judgments of God, but even the New Testament church shall be visited with terrible persecutions and troubles. Now, if his severe judgments be first inflicted on his ancient and long peculiar people, and on its real believers, in whom he dwells by his Holy Spirit, what extremity of wrath must fall upon obstinate unbelievers who disregard and reject his gospel? 18. And if, in the general ruin of our nation, or other public calamities, they who are clothed with the righteousness of Christ, and are renewed and sanctified by his Spirit unto all holy obedience, have but a narrow though sure escape by his providence and grace, what dreadful, unavoidable, insupportable, inexpressible, and everlasting misery must come upon those impenitent unbelievers who obstinately persist in their sins! 19. Reflecting upon these awful events, which carry so much encouragement to you and terror to your enemies, do you who, in a Christian manner, by the assistance of God's Spirit, endure persecutions and afflictions, as appointed for you by him, believingly

commit your lives, your souls, and all your concerns, in time or eternity, to him—in a course of holy walking with him, and of doing good to all around you, friends or foes; trusting in him, that he, as your almighty Creator and Preserver, will, through Christ, perform his promise, in protecting, supporting, comforting, and delivering you in the worst of times.

Ver. 1. 'Arm yourselves with the same mind [of self-sacrifice, out of love to him]: for he that hath suffered in the flesh [hath reckoned himself dead with Christ, Ro. 6. 6-11] hath ceased from sin.' C.

Ver. 6. *To them that are dead for the gospel's sake*, ch. 2. 20, 21; 3. 14, 17, 18. The word 'dead' cannot be understood of 'the dead in trespasses and sins,' but must be taken in the same sense in which it appears in the preceding verse. So suddenly to change the meaning from natural to spiritual death, without any evident intimation of change, would overturn every principle of legitimate interpretation.—*That they might be judged [as] in deed*, &c. Judged as guilty of 'strange' irrational conduct, and subjected to every form of 'evil speaking,' ver. 4.—*In the spirit*. In their own spirit, having 'the same mind' that was in Christ, ver. 1, by the renewal of the Spirit of God. C.

Ver. 7. This epistle was written about A.D. 67, shortly after the war with the Romans commenced, which ended in the burning of the temple, the destruction of Jerusalem, and the total ruin of the Jewish state. But there is another and universal sense in which 'the end of all things is at hand' to every man—the hour of death—that separates him for ever from all he loves, or hates, or fears, or possesses, or hopes for in time, and brings him into immediate contact with the unchanging realities of eternity. C.

Ver. 18. *And if the righteous scarcely be saved*, (rather, hardly, with difficulty) *be saved*. This difficulty arises from many sources, but mainly, (1) From the necessity of 'cutting off the right hand' and 'plucking out the right eye'—'mortifying the deeds of the body, that they may live.' (2) From the constant watchfulness to be maintained, and the tendency to slumber to be resisted. (3) From the hope to be sacrificed, and the fears to be overcome. (4) From the deceitfulness of sin itself, which, like Satan its author, is always transforming itself 'into an angel of light.' (5) From the many persecutions inflicted by an evil world. (6) And specially, and above all, from the contentions of sense with faith. C.

REFLECTIONS.—Nothing so effectually mortifies sin as believing views of Christ's sufferings for it. And the will of God, not our vile affections, must be our guide in all our conduct. An affecting remembrance of former sinfulness powerfully dissuades from a return to it. And not men's thoughts, but Christ's judgment, ought to determine our practice. If we live according to God in the Spirit, no matter what sufferings from carnal men we undergo for his sake.—Our views of approaching calamities, and especially of the last judgment, should produce in us great sobriety, and watching unto prayer, fervent charity, cheerful hospitality, and a ready and proper use of our gifts. Faithfully should believers, under the impression of it, regard the glory of God; endure with patience, boldness, and joy, in suffering for Christ; and be careful to give their enemies no proper ground of offence, seriously committing themselves to God in well-doing. Abundant is the comfort that all sufferings for Christ shall be richly rewarded in an eternal enjoyment of him, and that his blessed Spirit abides on and shares with us in all such afflictions. But if saints thus suffer on earth, how miserable must sinners be in time or eternity! If they who strive to enter in at the strait gate be saved with difficulty, how impossible is it for careless sinners to escape the reward of their doings!

CHAPTER V. Ver. 1-4. And as for you who are the spiritual rulers and pastors of the Christian church, I—who am one myself, and who, after being an eye-

2 Feed^d the flock of God which is among you,¹ taking the oversight thereof, not by constraint, but willingly; ^anot for filthy lucre, but of a ready mind;

3 Neither^o as ²being lords over ³God's heritage, ^bbut being ensamples to the flock.

4 And when the ^cchief Shepherd ^kshall appear, ye shall receive ^aa crown of glory that fadeth not away.

5 Likewise, ^eye younger, submit yourselves unto the elder. Yea, all of you ^ebe subject one to another, and be clothed with humility: for ^gGod resisteth the proud, and giveth grace to the humble.

6 Humble^r yourselves therefore under the mighty hand of God, that he may exalt you in due time:

witness of the sufferings of Christ, have boldly preached them as the ground of men's salvation, at the hazard of my life, in the assured hopes of being, in a little time, a partaker with him in that glory which he secured thereby, and which he has taken possession of, as my Head, Representative, and Forerunner, and will openly manifest and bestow—beseech you diligently and faithfully to teach and govern those souls which he secured by suffering and has committed to your care, personally inspecting their principles, temper, and conduct, and looking after their spiritual concerns with wisdom and meekness—not from external motives of fear, shame, or regard to worldly advantages, as your governing end, but with freedom and delight, purely for the honour of Christ and welfare of souls; and not with ambitious views of honour to yourselves, or in an imperious, haughty, and domineering manner, as if ye had the rule over the faith and consciences of God's peculiar people; but as examples of humility, self-denial, holiness, and righteousness to them—that when Jesus, who secured them by sacrifice, and saves them by his power and grace, and under whom ye act, and to whom ye are accountable, appears to judge the world at the last day, ye may receive from him a great but gracious reward of everlasting glory and honour. 5. And ye who are younger, or in private stations, or at least inferiors in some respect, study to be always attentive and submissive to the admonitions, cautions, and reproofs of your superiors in age, wisdom, experience, or station, particularly your church-rulers, treating their persons, characters, and instructions with due esteem and reverence. And let all of you beware of self-conceit or obstinacy, behaving with due respect one to another, and yielding to each other as far as your rank and circumstances can possibly permit. And let an unfeigned humility appear in your whole conduct, as its great ornament and a cover to its defects. 6. And considering what a great, sovereign, almighty, and just God ye have to do with, and what terrible judgments he is about to execute, in the course of his providence, on your nation and the Christian church, as an emblem of still greater in the world to come, yield up yourselves to his almighty, sovereign, and holy will, under all the sufferings and troubles you meet with for your trial, that when he has gained the wise and gracious ends of his chastenings, he may lift you up above all tribulations, and advance you to all those honours or delights which are for your spiritual or eternal advantage. 7. Yea, whatever be your distressing burdens, anxieties, fears, and cares, with respect to yourselves, families, friends, or the church of Christ, commit them all by faith and prayer to him, relying on his power and goodness for seasonable relief, for he has all your concerns at heart, and will pity, succour, strengthen, and comfort you, and, in his own time and way, give you a happy deliverance from and issue of all your troubles, in your everlasting salvation. 8. But amidst all the difficulties and dangers of your present warfare, labour always to maintain a wakeful, sober, and humble temper of mind, in modest thoughts of yourselves, and in moderating your affections towards earthly enjoyments; and watch unto prayer, and unto the performance of all the duties of your station, and against temptations to sin and apostasy; for your busy and powerful adversary the devil, like a fierce, savage,

7 Casting^r all your care upon him, for he careth for you.

8 Be^r sober, be vigilant; because ^ryour adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

9 Whom^r resist, steadfast in the faith, knowing that ^rthe same afflictions are accomplished in your brethren that are in the world.

10 But the ^rGod of all grace, ^rwho hath called us unto his eternal glory by Christ Jesus, ^rafter that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*.

| | |
|---|---|
| A.M. cir. 4009. A.D. cir. 65. | A.M. cir. 4069. A.D. cir. 65. |
| <p>^rPs. 37:5,55,22; Mat. 6:25-34; Lu. 12:12; 1 Co. 9:9,10; Phi. 4:6,1; Ti. 6:8; He. 13:5.</p> <p>^rLu. 21:34,36; 1 Th. 5:6; ch. 1:13,14; 7. Ro. 13:11-14.</p> <p>^rJob 1:7,10,2; Re. 12:9,12,20; 2:14,22,31.</p> <p>^rEp. 4:27; 6:15,13; Ja. 4:7.</p> <p>^rJk. 16:23; Ac. 14:22.</p> <p>^r1 Th. 3:3; 2 Ti. 3:12; ch. 1:6,12,20,21,3; 14:4,1,12; Re. 1:9; 6:11; 14:13,7.</p> <p>^rEx. 34:6,7; Ps. 86:5,15; Mt. 7:18,19; 2 Co. 13:11; Ep. 1:6,7; 2:4,7.</p> <p>^r1 ch. 2:9; 2 Pe. 1:3,1; Co. 1:9.</p> <p>^r2 Co. 4:16,17; ch. 1:6,7; Ro. 16:28; 2 Co. 13:11; 2 Th. 2:17; 3:3,1; Ti. 6:12; He. 10:36,37; 13:21; Jude 24; Zec. 10:5,12; Ps. 138:7,8.</p> | <p>^rSee Ro. 16:27; 1 Ti. 1:17,20; 2 Ti. 4:18; Ep. 3:21; ch. 4:11; Re. 1:6; 5:13.</p> <p>^r1 Th. 1:1,2; Th. 1:1; 2 Co. 1:19; Ac. 15:22,27,40.</p> <p>^rHe. 13:22; Ep. 3:3.</p> <p>^rGa. 1:8,9; Tit. 2:11; Ac. 20:24; ch. 1:13; 2:3; Ro. 5:2; 2 Co. 1:24; He. 13:9,1; Co. 15:1.</p> <p>^rGe. 10:10; Da. 4:30; Ps. 87,4; with ch. 1:2,9.</p> <p>^rAc. 12:12,25; 13:5; 13:15,37,38; Col. 4:10,2; Ti. 4:11; Phil. 24.</p> <p>^rRo. 10:16; 1 Co. 16:20; 2 Co. 13:12; 1 Th. 5:26.</p> <p>^rSee ch. 1:2; Ep. 6:23; Pe. 1:2,7.</p> <p>^rRo. 8:1; 1 Co. 1:30; Ep. 1:1; Col. 1:2; 1:13; Ga. 2:20; 1 Th. 1:1,2; Th. 1:1,2; Jude 1.</p> |

11 To^a him *be* glory and dominion for ever and ever. Amen.

12 By ^bSilvanus, a faithful brother unto you, as I suppose, I have written ^bbriefly, exhorting, and testifying that this is the ^atrue grace of God wherein ye stand.

13 The church that is at ^aBabylon, elected together with *you*, saluteth you; and *so doth* ^aMarcus my son.

14 Greet^b ye one another with a kiss of charity. ^aPeace *be* with you all that are ^ain Christ Jesus. Amen.

and hungry lion, is indefatigably restless in his contrivances and endeavours, by persecutions, frauds, and evil suggestions, to wound, tear, and ruin immortal souls; 9. Whom ye must courageously resist—steadfastly maintaining the pure doctrines of faith, and your holy profession of the same, in a firm dependence on the power and grace of Christ to vanquish him. And to prevent your being disheartened in the combat, remember that ye are only meeting with such a conformity to Christ in sufferings as your Christian brethren everywhere meet with in this evil world. 10. May therefore that God, who is rich in mercy, and who of his own great love is the fountain and giver of all grace, and who, by his Word and Spirit, has tenderly called us to the promised, prepared, and infinitely blessed inheritance of eternal glory, through the merits and mediation of Jesus Christ, after and by means of these your transient afflictions, render you perfect in knowledge and practice; establish you immovably in the faith, hope, profession, and holiness of the gospel; strengthen you with all might unto all patience, obedience, and suffering; and settle your souls with unshaken peace, safety, and comfort, on that foundation laid in Sion. 12. By Silas, whom I can recommend as a faithful brother, and whom I expect you will find such, I have sent you this short letter, to exhort and encourage you to abide by the testimony which I have herein

given you for the confirmation of your faith, assuring you that this is the true gospel of the grace of God relating to salvation by Christ alone—in the doctrine, belief, and profession of which ye have lived, and I hope shall continue to stand fast, notwithstanding all the terrors and artifices of your enemies to bring you off from it.

Ver. 1. *An elder*. Rather, 'a co-presbyter;' a title adopted by Peter—(1) Because elder was a name of office better known among the Jews than almost any other, and completely setting aside the Romish claim of priesthood in the sense of 'sacrificer.' (2) That the Spirit by whom he wrote might, as by a prophetic anticipation, rebuke those proud titles and assumptions of superiority by which, in virtue of an original supremacy asserted for Peter, the popes of Rome, styling themselves his successors, have continued a terrible 'lordship over God's heritage,' ver. 3, except where the Alpine and Pyrenean churches in Europe, the Christians of St. Thomas in Asia, and a few other scattered churches, continued to preserve the truth of the gospel and their ecclesiastical liberties till the blessed Reformation restored the Bible, and light and liberty to the benighted churches and enslaved kingdoms. C.

Ver. 2. *Taking the oversight* (*ἐπισκοπῆς*), 'exercising the episcopate'—discharging your duties as bishops. See Ac. 20:17. C.

Ver. 5. The term 'elders' is here, as in ver. 1, official. It signifies the ministry of the church. Consequently the word *younger* must mean the flock, the people, the laity, as contradistinguished from the ministry. P.

Ver. 10. *Make you perfect*. Join you completely together as the timbers of a building.—*Stablish*, by supporting each part by means of its fellow.—*Strengthen*. Cramp and bind all the parts

together.—*Settle*, by bringing all to rest on an even and firm foundation. The phrases are all architectural, and seem to be a beautiful reference to ch. 2:5. C.

Ver. 12. *As I suppose*. Rather, 'as I regard him.' C.

Ver. 13. *Babylon*. In apostolic times Babylon was still inhabited, and contained a large Jewish community. Doubtless it was while labouring among them Peter addressed this epistle to his brethren in other regions. P.

REFLECTIONS.—With an exemplary spirit and conversation, humbleness of mind, disinterestedness, cheerfulness, and diligence, ought ministers to inspect, instruct, warn, exhort, comfort, and govern the souls committed to their care by Christ, who redeemed them by his blood. And glorious, but free, is the reward that awaits them if they be found faithful. With great humility, submission to one another, self-humiliation under God's mighty hand, and casting our cares upon him, ought every one of us professed Christians to adorn our profession, and prepare for the eternal state. And constant should be our sobriety, watchfulness against and vigorous resistance of Satan, and resignation to our share of sufferings for Christ. It is a mercy that the saints' sufferings are so short and light, their assistance under them so great, and their reward after them, from the God of all grace, so inestimable and everlasting. Their standing for a little time in the faith and love, profession and practice, of the gospel, will quickly issue in their eternal triumphs in his praise.

THE SECOND EPISTLE GENERAL OF PETER.

The design of this epistle is merely to follow up the former with some additional illustrations and encouragements. It must be understood, however, as addressed equally to Jewish and Gentile converts, 'to all who had obtained like precious faith.' And though the references seem generally to imply that the parties were perfectly familiar with the Old Testament Scriptures, yet as the Old Testament had already been translated into Greek, there can be little reason for imagining that the Gentile converts would not be as well acquainted with them as the Jews. This brief epistle contains the following numerous references to the other Scriptures: Ge. 1. 6-9; 7. 1-9, 11, 16, 22, 23; 19. 16, 24, 25; Nu. 22. 5, 7, 21, 23, 28; Jos. 23. 14; 2 Sa. 23. 2; Ps. 102. 26; Is. 5. 19; 65. 17-19; Mat. 17. 1-5; Paul's epistles; and probably Re. xxi. C.

CHAPTER I.

1 Confirming them in hope of the increase of God's graces, 5 he exhorteth them, by faith, and good works, to make their calling sure: 12 whereof he is careful to remember them, knowing that his death is at hand; 16 and warneth them to be constant in the faith of Christ, who is the true Son of God, by the eye-witness of the apostles beholding his majesty, and by the testimony of the Father, and the prophets.

SIMON PETER,^a ^aservant and an apostle of Jesus Christ, to them that have obtained like^c precious faith with us ^athrough the righteousness of God and our Saviour¹ Jesus Christ:

A.M. cir. 4071.
A.D. cir. 67.

CHAP. I.

^a See 1 Pe. 1:1. Mat.

10,2.
Jn. 20:21; 21:15-17.
Mat. 28:18-20; Mar. 16:15,1; Co. 12:28; Ep. 4:11,12,1; Pe. 5:1.
C. 12:17; 15:9; Ro. 1:12; 2 Co. 4:13; Ep. 4:5; Tit. 1:4; Jude 3.
d. Phil. 1:11; Ep. 2:8; with Ro. 1:17; 2:1-25; 5:15-21; 1 Co. 1:30; 2 Co. 5:21; Phil. 3:9; Re. 5:9.
1 Or, our God and Saviour, Tit. 2:13.
e. Da. 4:10,25; Nu. 6:24-26; Ro. 1:7; Ps. 28:9; 29:11; Jude 2; See 1 Pe. 1:2; Jn. 17:3; 1 Jn. 2:20-27; 5:15,13.

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2 Knowledge. Rather,

'acknowledgment.'—C.

d. Ps. 34:10; 84:11; 85:12; Ro. 8:28,32; 1 Co. 3:21; Ti. 4:8,9,6.
A. Jn. 13:17; 1 Jn. 2:20,27; 5:20; ch. 3:18. See ver. 2.
e. 2 Co. 9:9; 2 Ti. 1:9; Ga. 1:6,5; 8; Ep. 4:7; 1 Pe. 2:9,21; 1:3-5; 1 Th. 4:5.
Or, by.
f. Whereby. Rather, 'by which;' that is, by 'all things,' &c., ver. 3.—C.
g. 2 Co. 7:1; Ga. 3:16; Ac. 3:26; Is. 56:5; Ro. 8:15,32; Ps. 147:19.

2 Grace^e and peace be multiplied unto you through the knowledge² of God, and of Jesus our Lord,

3 According as his divine power hath given unto us ^aall things that *pertain* unto life and godliness, ^athrough the knowledge of him that hath ^acalled us to³ glory and virtue:

4 Whereby⁴ are⁵ given unto us exceeding great and precious promises; that ^aby these ye

^a Eze. 36:26; Jn. 3:6,11,12,13; Ja. 1:18; 1 Pe. 1:3,23,27; 2 Co. 13:18; Ep. 4:23,24; Col. 3:10; He. 12:18,19; 3:2,3; ch. 2:18,20.

might be partakers of the divine nature,⁵ having escaped the corruption that is in the world through lust.⁶

5 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;

6 And^a to knowledge temperance; and to temperance patience; and to patience godliness;

7 And^b to godliness brotherly kindness; and to brotherly kindness charity.

8 For if these things be in you, and abound, they^c make you that ye shall neither be barren^d nor unfruitful in the knowledge of our Lord Jesus Christ.

9 But he that lacketh these things is^e blind, and cannot see afar off, and hath forgotten that he^f was purged from his old sins.^g

10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

11 For^h so an entrance shall be ministered unto you abundantlyⁱ into the everlasting kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore^j I will not be negligent to put you always in remembrance of these things,

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⁵ See note * below.
⁶ Rather, 'in lust,' i.e. consisting in lust, which is one of the great elements of sin.

⁷ Pr. 4. 23. Phi. 3. 13. 14. 12. 14. 8. 1. 9. ch. 3. 18. Ro. 5. 3. 5. 12. 10. 21. 1. Ja. 1. 3. 17. Ga. 5. 22. 1. Co. 9. 25. He. 10. 36. 12. 1. Ja. 1. 4. 5. 7. 8. 1. 11. 4. 7. Tit. 2. 12. 1. Pe. 1. 15. 16. Ge. 5. 24. 17. 1.

⁸ 2. Jn. 13. 34. 35. He. 13. 1-3. 1. Pe. 1. 22. 1. Th. 4. 6. 3. 12. 5. 15. 1. Jn. 4. 20. 7. 1. Co. 13. 1-8. Ga. 6. 10. Ro. 12. 10. 1. Pe. 3. 8. 1. Jn. 13. 17. 15. 2-6. 8. 10. 1. Th. 5. 14. 3. 8. 14. Ps. 119. 32.

⁹ Or, idle.
¹⁰ Is. 6. 9. 10. 15. 10. 1. Jn. 9. 39. 41. 2. Co. 4. 3. 4. 1. 1. Jn. 2. 9. 11. 1. Jn. 3. 19.

¹¹ ver. 4. ch. 2. 18. 20. ¹² Hath forgotten that he was purged from his old sins: emblematically, in his baptism. Was a professor, not a believer.—C.

¹³ He. 3. 1. 1. Pe. 1. 2. 3. 1. Th. 3. 17. Ro. 12. 1. 2. 11. 1. Th. 12. 13. 1. Jn. 19. Re. 22. 14. Phil. 1. 27. 4. 8. 13. 14. 2. Th. 1. 13. 1. Pe. 1. 2.

¹⁴ Re. 3. 10. 11. 1. Pe. 1. 5.

¹⁵ 2. Jn. 10. 9. 10. 28. 2. Co. 5. 12. 1. Th. 1. 4. 8. Re. 3. 21. 2. 25. Mat. 25. 34.

¹⁶ Abundantly.—Richly, triumphantly.—C.

¹⁷ Ro. 15. 14. 15. Phil. 3. 1. ch. 3. 1. Jude 3. ver. 13. 15.

* Partakers of the divine nature: significant partakers of that

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knowledge, love, righteousness, and holiness which are the characteristics of God.—P.

¹ 1. Jn. 2. 21. 1. Pe. 5. 9. 12. ch. 3. 17. Re. 3. 10. 2. Co. 5. 1. 4. ch. 3. 1. Heb. 13. 3.

² De. 4. 21. 22. 31. 14. 1. Th. 1. 1. 5. 11. 4. 6. 1. Jn. 2. 18. 19. 1. Pe. 2. 7.

³ This epistle, therefore, must have been written towards the close of the apostle's life, and about the year A.D. 68.—P.

⁴ De. 31. 15. 19. 28. 2. 1. Th. 2. ch. 3. 1. ver. 10. 1. Co. 1. 17. 23. 2. 1. 14. 13. 2. 2. Co. 2. 17. 4. 2. 5. 6. 7. ch. 3. 4.

⁵ 1. Jn. 1. 1. 1. 14. 4. 14. Mat. 17. 4-5.

⁶ 1. Jn. 20. 17. 2. Co. 1. 13. 11. 31. Ep. 1. 3. 4. 6. 1. Pe. 1. 2. 3.

⁷ Mat. 17. 5. 3. 17. Mar. 1. 11. 9. 7. Lu. 9. 32. 2. 35. 1. Jn. 12. 28. Ep. 1. 6. Col. 1. 13. 14. 2. 1.

⁸ Mat. 17. 12. 6. with Ex. 3. 5. 10. 5. 15.

⁹ 1. Is. 8. 10. 1. Jn. 9. Ac. 17. 11. Ps. 10. 9. Lu. 16. 29. 31.

¹⁰ The scriptures of the Old Testament afford a more sure testimony to the divine mission and work of our Lord than the voice from heaven, inasmuch as it embraces a wider range of evidence: it affords many lines of proof from prophecy, type, and detailed description.—P.

¹¹ Ps. 119. 105. Pr. 6. 23. 1. Jn. 5. 35. Ac. 2. 25-39. 13. 26-46. 2. Co. 4. 6. Ro. 13. 12. Re. 2. 28. 22. 16.

though ye know them, and be established in the present truth.

13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up, by putting you in remembrance;

14 Knowing^a that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me.¹

15 Moreover, I will endeavour that ye may be able after my decease to have these things always in remembrance.

16 For^b we have not followed cunningly-devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty.

17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

18 And this voice which came from heaven we heard, when we were with him in the holy mount.

19 We^c have also a more sure word of prophecy;² whereunto ye do well that ye take heed, as unto a light that shineth in a dark place,

CHAPTER I. Ver. 1, 2. Simon Peter—divinely called to be a ministering servant, and honoured to be an inspired messenger of Jesus Christ, in founding and forming the gospel church—to those Jews scattered in and about Lesser Asia, who, in the lovingly gracious dispensations of God, have been made partakers of a saving faith, of the same excellent nature and kind, as to its causes, acts, objects, fruits, and benefits, which we apostles and other believers have received; not through our goodness, but through faith and through the merit of that everlasting sacrifice which was brought in by the obedience and sufferings of Jesus Christ our divine Saviour—wishes all the blessings of grace and peace may abound, in their richest variety and fulness, to all and each of you, through your believing, experimental, and increasing acquaintance with our common Lord and Redeemer, and with God as our reconciled Father in him; 3. According as, in his almighty power and free favour, he has already bestowed upon us all those blessings which are requisite for maintaining and improving our spiritual life, till it be perfected in eternal life; and for every exercise of grace, in acts of piety towards God, till it be completed in glory; through the efficacious knowledge and faithful acknowledgment of him, and of the Father in him,—who has by the gospel, and through a living faith in Jesus Christ, tenderly called us to an inheritance of eternal glory, and to a courageous profession of our faith and hope of it; 4. By which divine Persons, and the glorious operations of their power through the gospel, are lovingly, freely, and graciously given to us the most inconceivably great, rich, valuable, honourable, and everlasting promises of the new covenant, fully furnished with all the transcendent blessings of grace and glory, that, by the application and fulfilment of these promises in all their variety, riches, and extent, ye might have fellowship with God, and have implanted in you a new nature, derived from him, conformed to him, and tending to and delighting in him,—ye having, as an introduction to and as a part and evidence of it, renounced and with vigour and abhorrence fled from the corrupt principles and practices which spread and prevail among unregenerate men, through the power of their depraved inclinations and inordinate affections to carnal things. 5-7. In consideration therefore of what ye have already received, ye ought, with the utmost care and diligence, to increase more and more in every grace and duty in their due order; particularly in active faith,—Christian courage in your holy profession and practice,—spiritual knowledge, wisdom, and prudence;—the due regulation and government of your passions and appetites, and weanedness of

heart from the alluring objects of sense;—patience under tribulations, in a calm resignation to the will of your heavenly Father;—holy reverence of God, and conscientious attention to every ordinance of his worship, from a principle of love to him, in obedience to his command, and for his glory;—an affectionate love, tenderness, sympathy, and compassion, with all proper expressions thereof towards your fellow-Christians as brethren in Christ;—and a universal benevolence to all mankind, as partakers of the same human nature with yourselves, endeavouring to promote their temporal and spiritual welfare, whether they be friends or enemies: 8. For if these excellent graces be found in you, and be lively and enlarged in their exercise, they will render you thriving, active, and useful Christians; vigorous, diligent, and abounding in every good word and work relating to God, yourselves, and others, answerably to your fiducial knowledge and acknowledgment of Christ as our only Lord and Saviour. 9. Whereas those professors, who are destitute of the forementioned graces, or have no sensible experience of the exercise of them, are, amidst all their pretences to knowledge, in spiritual darkness; their eyes being shut against the light, or having only a glimmering, confused, and short sight, which cannot penetrate into the beauty and glory of Christ, his truths and ways;—and they have practically renounced their baptismal blessings and obligations, and remain unconcerned about the pardon and destruction of their natural corruptions and early wickedness. 10. Since the difference between real and nominal Christians is so great, and since so many take up with a profession, without the experience of true grace, do you, my beloved brethren, exert yourselves to the utmost in the use of all the appointed means of grace, to make sure your blessed calling to Christ, and renovation of your nature, that you may have a good hope, through faith in the sacrifice of Christ, of entering into everlasting life; for if it be manifested by the habitual exercises of the above-mentioned graces, whatever trials, failings, and infirmities may attend you, ye shall never finally apostatize from Christ, or fall into everlasting ruin; 11. But instead thereof, shall have an abundant measure of hope and joy in your way to the full enjoyment of God; and at last have, in death, a triumphant entrance into all the sublime dignity, affluence, and delights of that eternal kingdom of glory, which Christ has secured and taken possession of for the world, and which he invites all through faith to enter. 12-15. As these things are of so much importance, and yet so much opposed, I cannot but remind you of them, and urge them upon your consciences,—that, as ye have already known and firmly believed them, ye may be

more and more affected with them and practise them: nay, while I continue living in this mortal body, and sojourning in this world, I must, in justice to these truths, and to your souls, repeatedly remind you of them, and earnestly urge you to practise them, lest, through the treachery of your memories or hearts, ye should forget and neglect them.—And I am the more solicitous to do this now, as I know that I must quickly leave this mortal state, and seal my testimony with my blood and death, as our dear Lord and Saviour long ago intimated to me.—And I am deeply concerned to leave behind me this, as well as my former epistle, in order to establish you in these truths, and stir you up to the practice of them, after I shall, by death, have departed from this state of sin, sorrow, and mortality, into a perfectly holy and blessed state of everlasting life with Christ. 16. For in making known to you the divine authority, power, and glory in which our Lord Jesus will come to judge the world at the last day, we have not craftily framed, nor artfully related to you, sophistical and idle stories, like many of the Jewish rabbins, or like the heathen romancers,—but that of which we had an emblem and earnest presented to our eyes and ears on the mount of transfiguration. 17, 18. Where we distinctly heard God the Father, who is infinitely glorious in himself, and dwells in the inaccessible light and glory of heavenly mansions, expressly attest our Redeemer as his dearly beloved and eternal Son; in whose person, offices, undertakings, and performances, he was exceedingly delighted; as he also is with all those who are united to him by faith, and clothed with his righteousness. 19. But beside this emblematical and presumptive proof of Christ's future appearance in divine power and majesty to judge the world, we have many more plain declarations of it in the Scripture, to which ye ought carefully to attend, as to a light to guide and direct you amidst the remaining darkness of Judaism, heathenism, and carnal ignorance of heart,—till at last the glorious appearance of Christ himself dissipate all obscurity or doubt about what was intimated by the vision on the mount, and is thus further confirmed by the predictions of Scripture. 20, 21. Meanwhile, ye may confidently depend on the prophetic attestation of Christ's glorious appearance,—being, first of all, fully satisfied that no prophecy of Scripture is the product of human invention, the ancient prophets themselves often not thoroughly understanding the meaning of their predictions;—for none of these ancient prophecies were either delivered or written according to the contrivance, will, and pleasure of the prophets themselves;—but those holy men, whom God set apart and sanctified for his service, spake and

until the day dawn, and the day-star arise in your hearts:

20 Knowing this first, that ^{no} prophecy of the scripture is of any private interpretation.

21 For ^{the} prophecy came not in old time³ by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

CHAPTER II.

1 He foretelleth them of false teachers, showing the impiety and punishment both of them and their followers: 7 from which the godly shall be delivered, as Lot was out of Sodom: 10 and more fully describeth the manners of those profane and blasphemous seducers, whereby they may be the better known, and avoided.

BUT there^a were false prophets also among the people, even as ^{there} shall be false teachers among you, who privily shall bring in damnable heresies, even ^{denying} the Lord that bought them, and bring upon themselves swift destruction.¹

2 And^a many shall follow their pernicious² ways; by reason of whom the way of truth shall be evil spoken of.

3 And ^{through} covetousness shall they with feigned words³ make merchandise of you: whose^a judgment now of a long time lingereth not, and their damnation slumbereth not.

4 For if ^{God} spared not the angels that sinned, but cast ^{them} down to hell, and de-

A.M. cir. 4071.
A.D. cir. 67.

2 Ti. 3. 16. 1 Pe. 1. 11.
2 Ki. 4. 27. Am. 7. 14. 15.
Nu. 16. 28. 23. 12. 20. 26. 2.
Sa. 23. 2. Lu. 1. 70. Ep. 2.
20.
8 Or, at any time.

CHAP. II.

2 De. 13. 1-3. Ki. 18.
19. 22. 26. 15. 56. 10. 11.
Je. 14. 14. 23. 16. 25. 26.
Eze. 13. 6. 16. 17. Ho.
9. 8. Mi. 2. 11. 3. 5. 11.
6 Mat. 24. 5. 11. 24.
Ac. 20. 29. 30. 1 Co. 11.
19. 1 Ti. 4. 1. 2. 1 Jn. 4. 1.
Re. 2. 9.

c Jude 4. 8. De. 32. 6.
Phi. 3. 19. ver. 3. 9.
1 See note * below.
d Ac. 20. 30. 1 Ti. 3. 1-
6. 3. 4. 2 Th. 2. 3. 1 Jn. 2.
18. 9. Re. 1. 21. 3. 3. 4. 7.
17. 2. Mat. 24. 11. 24.

2 Or, lascivious, as
some copies read.
e ver. 14. Eze. 13. 19.
Mi. 3. 11. Lu. 22. 47. Ro.
16. 18. Tit. 1. 11. 1 Ti. 6. 5.
with 1 Th. 5. ch. 1. 16.
2 Co. 7. 2. 12. 14. 17. 2 Ti.
3. 9.

3 Feigned words.
Fictitious legends and
pretended mir-
acles whereby Chri-
stianity is still adulter-
ated.—C.

g ver. 1. 9. Jude 4-7.
19. De. 32. 35.
h Job 4. 18. Lu. 8. 31.
Mat. 8. 29. Jn. 8. 44. 1 Jn.
3. 8. Jude 6. Re. 20. 2. 10.
Mat. 25. 41.

* But there were
false prophets among
the (Jewish) people
even as there shall
be false teachers
among you, who shall
privily bring in de-
structive heresies,
even prophets <sup>de-
nying</sup> the Lord that
bought them, bring-
ing upon themselves
swift destruction.

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This denial of ^{the}
Lord that bought
them is a manifest
reference to such pas-
sages as De. 7. 25. 26. 2.
24. 18. 32. 6-30; and the
swift destruction
may be exemplified,
Nu. 16. 28-31. 33. 45-
48.—A note. The con-
struction of the origi-
nal, especially when
the resumption of the
future in ver. 2 is con-
sidered, seems not
only to warrant, but
to require that the
parenthesis in ver. 1
be confined to the
false teachers, and
the beginning and
end to the false pro-
phets.—C.

f Ge. ii. viii. Job 22.
16. 1 Pe. 3. 19. 20. He. 11.
7. ch. 3. 6.
g Ge. 19. 24. 25. 28. De.
29. 23. Is. 13. 10. Je. 50.
40. Eze. 16. 49. Ho. 11. 8.
17. 9. g. Am. 1. 2. 2. 2. 2.
9. Lu. 17. 29. Jude 7. Nu.
26. 10.

h Ge. 19. 10. 15. 16. 22.
14. Job 19. 19. Ps. 34. 19. 1.
Co. 10. 13.
i Ge. 13. 13. 10. 7. 8.
Je. 9. 1-4. 23. 9. Eze. 8.
17. 9. g. Am. 1. 2. 2. 2. 2.
10. 11. 19. 136. 139. 158.

k 1 Co. 10. 13. Job 5.
19. Ps. 34. 15-19.
l Having delivered
Noah from water and
Lot from fire, he gave
evidence of his will
and power to deliver
from all enemies.—C.

m Jude 14. 15. Job 21.
30. Pr. 16. 4. ver. 4. De.
32. 35.

n He. 13. 4. Jude 4. 7.
8. 10. 16. 1 Th. 2. 15. Tit.
1. 7.

o Despisive govern-
ment, whether of
God or man.—C.
6 Or, dominion.
p Ps. 103. 20. 104. 4.
Jude 1. De. 2. 2.

7 Some read against
themselves.

livered ^{them} into chains of darkness, to be re-
served unto judgment;

5 And ^{spared} not the old world, but saved Noah the eighth ^{person}, a preacher of right-
eousness, bringing in the flood upon the world
of the ungodly;

6 And ^{turning} the cities of Sodom and Go-
morrah into ashes, condemned ^{them} with an
overthrow, making ^{them} an ensample unto those
that after should live ungodly;

7 And ^{delivered} just Lot, ^{vexed} with the
filthy conversation of the wicked:

8 (For that righteous man dwelling among
them, in seeing and hearing, vexed ^{his} righteous
soul from day to day with ^{their} unlawful deeds;)

9 The^a Lord knoweth how to deliver^a the
godly out of temptations, and to ^{reserve} the
unjust unto the day of judgment to be pun-
ished:

10 But^p chiefly them that walk after the
flesh in the lust of uncleanness, and ^{despise}
government:⁶ presumptuous ^{are} they, self-
willed; they are not afraid to speak evil of dig-
nities.

11 Whereas^q angels, which are greater in
power and might, bring not railing accusation
against them⁷ before the Lord.

wrote only those things which were suggested to them by the Holy Ghost, whose immediate influence excited them to utter the ideas which he had raised in their minds, and to express them in words which exactly convey the true sense of them.

Ver. 5. *Virtue*. *Agar*, when spoken of man, signifies 'virtue,' in the sense of diligence, laboriousness, energy, fortitude. C.

Ver. 8. The knowledge of Christ is well explained by Alford:—"The knowledge of him is the imitation of him: for as it is true that hereafter seeing him as he is will insure our being perfectly like him, so it is true that here the only way in any degree increasingly to see him as he is, is to become increasingly like him. He only can declare Christ who reflects Christ." P.

Ver. 10. *Give diligence*, &c. As, for example by self-examination on love to Jesus, according to that scripture, Jn. 14. 23. "If a man love me, my Father will love him, and we will come unto him, and make our abode with him." C.

Ver. 18. "And this voice which came from heaven we (the three apostles, as witnesses) heard; and we have the prophetic word (concerning our Lord) thereby more (manifestly) confirmed." C.

Ver. 20. "No prophecy of Scripture (thus manifested to be real and confirmed) comes from any man's own discovery or private (unauthorized) exposition." C.

Ver. 21. This verse gives the reason for the statement made in the preceding, that prophecy is not the offspring of human intellect—the prophets themselves not always knowing the full meaning of utterances. They spake by the inspiration and at the will of the Holy Spirit. The verse ought to be translated as follows:—"For prophecy was never sent after (in accordance with) the will of man; but men spake from God (commissioned by him), impelled by the Holy Spirit." P.

REFLECTIONS.—It is a high honour to be instrumental in the conversion and sanctification of God's people. What precious faith, and multiplied grace and peace, come to them through Jesus' righteousness and the powerful operations of his Spirit! Tenderly he calls all people to a most glorious inheritance in heaven, and to a holy profession and practice in the way to it. Rich is that fulness of salvation which is given to them in the gospel promises: and great the deliverance from sin, and transformation into the likeness of God, thereby effected. Spiritual sloth indulged is as inconsistent with the gospel as the belief of man's merit of eternal happiness. Grace must be added unto grace, and we must grow in each. Nothing less will prove our devotion, manifest our title to heaven, or make us meet for it. So apt are professors to mistake or apostatize from the truth, that these things cannot be too often considered and inculcated; and the apprehended approaches of death ought to render both ministers and people the more active in their proper work. The truths of the gospel are too important to be dallied with, too certain to be discredited. And the more experience we have had of divine things ourselves, the more are we quali-

fied to teach and recommend them to others. But it is on no human testimony, but on the infallible oracles of God, that our faith must be founded or practice regulated.

CHAPTER II. Ver. 1. But as there were false prophets among your Jewish ancestors who laboured to seduce them from the Lord into idolatry and other wickedness, so there will be, especially among your Jewish nation, false teachers, who, under various pretences, will covertly and craftily introduce the most pernicious errors, tending to the sudden, unexpected, and eternal destruction of both teachers and receivers, as they will both doctrinally and practically deny the glory and renounce the wisdom, authority, grace, and holiness of their Lord and Master, discovered in the gospel revelation of him—whom they boast of as their ancient deliverer from Egypt, and marvellous preserver for many ages afterward, and who is the acknowledged Saviour and Redeemer of all the world. 2. And through the natural depravity and enmity of their hearts against God and his ways, many nominal professors of Christ's name shall be seduced into their licentious and destructive principles and practices—on account of which the truths of the gospel, and the way of holiness and happiness therein prescribed, will be blasphemously reproached by its enemies; 3. And by flattering speeches shall these seducers, influenced by their covetous inclinations, labour to deceive you, in order to promote their own secular advantages. But, from the examples of others, it is manifest that the terrible judgments of God, long ago determined and threatened, hasten apace towards them, and shall in due season be executed upon them. 4. For if God did not show favour to nor abate the punishment of those angels that are of a far higher rank, who, through pride and envy, transgressed that law which he had given them for the rule and trial of their obedience, but, for their first offence, hurled them down, with righteous indignation, from their holy, happy, and honourable habitation in heaven, and confined them in a state and region of horror and despair, till, at the general judgment, they shall receive their public condemnation, and have their full torment begun; 5. And if he had no pity on the inhabitants of the old world who had despised all his solemn and gracious warnings by Noe, that faithful preacher of righteousness, repentance, and reformation, and of the righteous judgments of God against the impenitent, who, with seven only of his family, was saved,

when God, by a universal flood of waters, drowned the rest of the inhabitants of the world for their obstinate wickedness; 6. And if, by fire and brimstone from heaven, he utterly destroyed Sodom, Gomorrah, Admah, and Zeboiim, on account of their horrid profligacy and unnatural lewdness, and set them up as a type or pattern of that final conflagration and eternal fire which shall consume all the wicked of the earth, that obstinate sinners of succeeding ages might see what they had to expect from his hand; 7. 8. While in distinguished kindness he plucked his righteous servant Lot as a brand out of the burning, who had been sorely grieved, fatigued, and oppressed in his own soul at the sight and report of the vile, dissolute, lascivious, obscene, and unnatural behaviour of that perverse and wicked people among whom he dwelt:—9. These undoubted facts invincibly prove that the almighty and infinitely wise Sovereign of the world perfectly knows at what time, and in what manner, and by what means, to extricate his faithful servants and worshippers out of all snares, troubles, and dangers, in the very worst of periods; and how to confine the wicked, though most powerful and crafty, under his supreme dominion, till the consequences of their sins come upon them in the judgment, when all reap the reward of their hearts and lives.—10. And according to his infinite wisdom and power, he will peculiarly reserve and punish those impious seducers who, answerably to their corrupt principles, live according to the carnal dictates and desires of their sensual minds, unrestrainedly gratifying their impure and lascivious inclinations, and insolently pouring contempt upon all regular government and authority over them that could put a check upon their vices. Daring, refractory, and headstrong, they seek only to please themselves, and make their own will their sole law, and fearfully and impudently reproach and rail at the apostles and other ministers of Christ, and at the civil magistrates whom God hath set over them to regulate and control their exorbitant passions, appetites, and manners; 11. While angels, who are far superior in dignity to these proud boasters, or any earthly magistrates, are so far from contemning or reviling these deputies of God, that they never use any opprobrious bitter language against the devils themselves. 12. But these presumptuous despisers of government, instead of imitating good angels, like furious beasts of prey, reproach, rage, and rail against persons and things, civil or religious, whose excellence they neither know nor approve; and therefore shall, by

12 But these, ^{as} natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;

13 And shall receive the reward of unrighteousness, ^{as} they that count it pleasure to riot in the day-time.⁸ Spots ^{they are} and blemishes, sporting themselves with their own deceivings, while they feast with you;⁹

14 Having eyes full of adultery,¹ and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:

15 Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness;

16 But^v was rebuked for his iniquity: the dumb ass, speaking with man's voice, forbade the madness of the prophet.

17 These^e are wells without water,² clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.

18 For^when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness,³ those that were clean⁴ escaped from them who live in error.

19 While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

20 Forⁱf, after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

means of their own indulged corruption and wickedness, be utterly and eternally destroyed; 13. Yea, shall be fearfully but justly punished for their complicated crimes, as persons who glory and delight in the most shameless intemperance and unchastity, and are a reproach to the Christian name, gratifying their luxurious inclinations, with their own deceived or deceiving devices, and cheating and imposing upon you, while, under pretences of love and friendship, they partake with you in your ordinary or religious feasts. 14. Their eyes are continually and insatiably employed in wanton and adulterous looks, to discover their own lewd inclinations, and to excite the like in others, or to find out proper objects for inflaming and gratifying the vilest affections. They cannot refrain from contriving or committing sin, or endeavouring to draw others into it; and so, by their enticements in word and deed, they ensnare such unguarded persons as are not established in the truth and holiness of the gospel, nor fortified with grace against their guileful arts. As children of wrath falling to destruction under the rule of God's righteous law, their hearts are entirely engaged in contriving how to fulfil their covetous desires after the riches and honours of this world. 15. 16. They have renounced the only true way of salvation through Jesus Christ, and of walking before God in faith and holy obedience, and have wandered into the ways of sin and error which lead to eternal misery, treading in the paths and copying the example of Balaam, who, amidst all his fair pretences, laboured to curse God's Israel, and directed how to seduce them into uncleanness and idolatry, in order that he might obtain worldly riches and honour; and was, by his own ass, when miraculously enabled to speak, sharply reprov'd for his infatuation and wickedness. 17. Amidst great pre-

tences to and appearances of knowledge, they are really void of true wisdom and grace; and, instead of being truly useful, for the refreshment and fructifying of the church or their followers, they are carried about by the violence of their corruptions from one error and sin to another, till at last they shall be shut up in that infernal darkness, misery, and despair coming to them as their everlasting portion. 18. For by their high pretences to holiness and wisdom, they only vent the pride and vanity of their own hearts, and accommodating themselves to the sensual and lascivious inclinations of depraved nature, they ensnare such as had been once brought off from the errors of Judaism or heathenism, and had for a time shunned the conversation and practices of such as lead wicked lives according to their erroneous principles. 19. And while they promise their followers full liberty in indulging their vicious inclinations, they themselves are the worst of slaves to their own corrupt lusts, being entirely overcome and conquered by them. 20-22. For if, after they have been externally reformed from the gross and scandalous practices of the men of this world which lieth in wickedness, through the notions which they had received concerning Jesus Christ as a Saviour and Sovereign, they are again ensnared and involved in these abominations, and yield up themselves to the practice of them, their case is more aggravated, guilty, dangerous, and hopeless than it was before they knew anything of Christ and the gospel, and especially that it was when they had the first conceptions of these things; for their sin and punishment would really have been less had they never heard nor known anything of him, and his righteousness or law, than when, after acquaintance with his law, they revolt from that pure and holy doctrine which had been preached to them with a divine

21 For^a it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.

22 But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

CHAPTER III.

1 He assureth them of the certainty of Christ's coming to judgment, against those scornors who dispute against it. 8 warning the godly, for the long patience of God, to hasten their repentance. 10 He describeth also the manner how the world shall be destroyed: 11 exhorting them, from the expectation thereof, to all holiness of life: 15 and again, to think the patience of God to tend to their salvation, as Paul wrote to them in his epistles.

THIS ^{second} epistle, beloved, I now write unto you; in both which I stir up your ^{pure} minds by way of remembrance:

2 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

3 Knowing^a this first, that there shall come in the last days scoffers, walking after their own lusts;

4 And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.

5 Forⁱthis they willingly are ignorant of, that³ by the word of God the heavens were of old, and the earth standing⁴ out of the water and in the water:⁵

6 Whereby^a the world that then was, being overflowed with water, perished:

7 Butⁱ the heavens and the earth which are now, by the same word are kept in store, re-

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7 Jude 10. Ps. 94. 8.
12. 31. 10. 21. ch. 3. 3. 4.
Mat. 22. 29. 15. 27. 11. 3.
11.

8 1 Peter 19. 22. Pr. 14. 32.
12. 31. 10. 21. 15. 66. 4.
Je. 22. 10.

9 Phil. 3. 19. Ro. 2. 8. 9.
Re. 18. 7.

10 Jude 12. 19. Ro. 16.
18. 12. 10. 21. 1. Th.
5. 7. 2. Ti. 3. 6.

11 So dead to propriety that they are even dead to shame, and count it a pleasure to riot in the day-time.—C.

12 While they feast with you, at your love-feasts,—intended for uniting the rich and poor in temperate hospitality, but which they scandalously pervert to purposes of sensual indulgence. See 1 Cor. xi.—C.

13 Jude 5. 8. Mat. 5. 28.
18. 12. 10. 21. 1. Th.
11. ch. 3. 3. 2. Ti. 3. 6.

14 Gr. an adulteress.
Nu. 22. 5. 7. 18. 22;
23. 3. 12. 26. 24. 1. 25. 1. 2.
Jude 18. 12. 10. 21. 1. Th.
11. ch. 3. 3. 2. Ti. 3. 6.

15 Nu. 22. 22-33.
Jude 12. 13. Ep. 4.
14. 1. 6. ver. 3. 9. 13.

16 Wells without water. Utterly disappointing all who hope to draw instruction from them—appearance without reality—pretension without performance.—C.

17 ver. 4. Job 26.
Mat. 22. 13. 6. 12; 25. 30.
Jude 6. 13.

18 Ps. 73. 8. Jude 16.
ver. 10. 10. 1. Pe. 2. 1. 2.
2. Ti. 2. 2. 2. Co. 7. 1. Th. 2. 12.

19 It is unquestionable that in this manner Mohammed allured his followers; and it is by no means improbable that the system of lasciviousness and error which he perfected had begun at the period to which the apostle refers.—C.

20 Or, for a little or a while.
Ac. 2. 40. ch. 1. 4. ver.
20. Mat. 13. 20. 21.

21 Ga. 5. 13. 1. Pe. 2. 16.
1. In. 8. 34. Ro. 6. 16.
Jude 19.

22 Mat. 12. 43-45. Lu.
11. 24-26. He. 6. 4-8. 10.
26. 27. 38. Ps. 125. 5. with
ch. 1. 4.

23 That by the word of God the heavens were created of old, and the earth coexisting (with the heavens) out of the

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water (on the third day of creation, Ge. 1. 5. and in the water at the deluge, Ge. 6. 11. 19.) by which (to wit, by the heavens pouring forth the waters separated off on the second day of creation, Ge. 1. 7. 7. 11. 19-23) the then world, being overflowed by water, perished.—C.

24 Mat. 11. 23. 24. Lu. 12. 27. 48. In. 9. 4. 15. 22.
2. Pr. 12. 26.

25 J. Pr. 26. 11. Mat. 12. 43-45. Lu. 11. 24-26.
He. 6. 4-8. 10. 26. 27. 38.

CHAP. III.
a ch. 1. 12-15. Ro. 15. 14. 15. Phil. 3. 1. Jude 18. 12. 10. 21. 1. Th. 5. 7. 2. Ti. 3. 6.

1 This second (and by implication, first and second) epistle, etc.—C.

2 1. Pe. 1. 2. 3. 22. 23; 2. 1. Ja. 1. 21. 27. ch. 1. 3. 9. He. 3. 7.

3 Pure. Literally, 'sun-ried.'—C.

4 ch. 1. 19. Jude 17. 18. Ac. 17. 11. In. 5. 39. Is. 8. 20. Ps. 119. 105. 15. 34. 16. De. 6. 6.

5 1. Ti. 4. 1. 2. Ti. 1. 1. Jude 18. ch. 2. 1. 10-18. 15. 5. 19. 16. 17. 15. Ec. 12. 22-27. Mal. 2. 17. Mat. 24. 48. Lu. 12. 45. 1. Co. 15. 12. 2. Ti. 2. 17.

6 Ps. 28. 5. 33. 6. 24. 21. 136. 6. He. 11. 3. Ge. 1. 6. 9. Job 38. 4-11. Ex. 20. 11.

7 See note * in first column.

8 Gr. consisting of them of their own accord, that the heavens were of old, and that the earth was formed out of the water and by means of the water, by the word of God. At first, as stated in the beginning of Genesis, the surface of the whole earth was covered with water; but God by the atmosphere separated the water above the earth's surface from that upon it, and thus prepared rain by which the earth is nourished. He also collected the waters on the earth's surface into one place, and thus made the dry land appear from the water.—C.

9 See ch. 2. 5. Ge. 7. 10. 11. 21. Job 22. 16.

10 Ps. 102. 26. Is. 34. 4; 51. 6. 65. 17. He. 1. 11. Mat. 13. 40. 41. 42. 50. 3. Zep. 3. 8. 2. Th. 1. 8. ver. 10.

served unto fire against the day of judgment and perdition of ungodly men.

8 But, beloved, be not ignorant of this one thing, that *one day is with the Lord as a thousand years, and a thousand years as one day.*

9 The^a Lord is not slack concerning his promise, as some men count slackness; ^bbut is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.⁶

10 But^a the day of the Lord will come as a thief in the night; in the which ^cthe heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up.

11 Seeing then *that* all these things shall be dissolved,⁷ what^d manner of persons ought ye to be in *all* holy conversation and godliness,

12 Looking^a for and ^ehasting unto⁹ the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat?

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J/Pe.90.4 Job.10.5;36.
26.1 Ti.1.17;6.15.57.
15.
1 Is.46.13 Hab.2.3.
He.10.37 Eze.12.22.
Mat.24.48 ver.4.
1 Is.30.18 Ro.2.4.1
Pe.3.9.12 Eze.12.
18.23;32.33.11.1 Ti.2.4.
Re.6.10.15.80.15.
6 Long-suffering to
us-ward, not willing
that any (of us) should
perish, but that all
(who believe on the
Lord Jesus Christ,
Jn.6.37.39.40.44.65)
should come to par-
don, and salvation,
ver.15.—C.

11 Ti.5.2 Mat.24.
42.43 Re.3.16.15.
9 Ps.102.26;96.11;98.
71;50.3 Is.51.6 Mat.5.
18;24.35.44 Lu.12.39.1
Co.1.13.2 Th.1.8 Re.
20.11.21.1.

7 See note ^b below.
8 Mat.24.42 Lu.21.
34.36 Tit.2.12.13.1 Pe.
1.15 ch.1.8 Phi.4.8.
Am.4.12 ver.14.

9 Mat.25.6 Tit.2.13.
2 Ti.4.1.8 He.9.28 Lu.
12.35.1 Pe.1.13.

10 Or, *hasting the
coming.*

11 *Hasting unto
earnestly desiring.*
—C.

12 Ps.50.3 Is.64.1;34.
4 Mi.1.4.2 Th.1.8 ver.
10.

13 Dissolved, not an-
nihilated; but it may
be to be employed
as the constituents of
the new heavens and
the new earth, where-
in dwelleth righteous-

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ness, ver. 13. The
Lord knoweth now,
and his people shall
know hereafter.—C.
5 Is.65.17;66.22;26.
2;66.22 Re.21.1.27.
He.5.5.
12 See ver.11. Mat.24.
42.43 Ro.5.1.10.1 Co.1.8;
15.58 Ep.1.4.5.27 Phi.
1.10.2.15 Col.1.22.1
Th.2.13.5.23 Jude.24.
1 Ro.2.4 He.9.18;
10.35.1 Pe.3.20 ver.9.
9 Ro.1.5.1 Co.2.7.
16 Ep.3.3.4 Col.1.25-
27.1 Co.15.10.
10 Ro.19.24.1 Co.
xv.2 Co.5.10.1 Th.4.15
17.2 Th.1.5-10.3.
12 De.29.20.30.11 Ps.
10.8.119.105 Pr.6.23.
ch.1.19 He.5.13.
13 1.12.24 (epi-
stles) are some things
hard to be under-
stood. Such as the
general resurrection,
intercession of Christ,
overthrow of Satan,
the Lord's coming to
judgment with angels
and fire, the heavenly
country, &c.—C.

2 Unlearned. Ra-
ther, 'unteachable.'
—C.

3 Mar.13.23 Ep.4.
14 ch.1.10.15;2.1.17.
18 Jude.12.13 Ja.1.8.

4 Beware. Be on
your guard as sol-
diers in a besieged
fortress.—C.

5 ch.3.8 Ep.4.13.
15.16 Mat.13.23.2 Th.
1.3.1 Pe.2.2 Col.1.10.
8 Ro.16.27.1 Ti.1.
12.2 Th.1.10.1 Pe.4.11.
Re.1.6.5.13.

9 For ever. Rather,
'till the day of eter-
nity.—C.

13 Nevertheless we, according to his promise, look for *'new heavens and a new earth,* wherein dwelleth righteousness.

14 Wherefore, beloved, seeing that ye look for such things, ^bbe diligent that ye may be found of him in peace, without spot, and blameless.

15 And account *that* ^cthe long-suffering of our Lord *is* salvation; even as our beloved brother Paul also, according to ^dthe wisdom given unto him, hath written unto you;

16 As ^ealso in all *his* epistles, speaking in them of these things; in which are ^fsome things hard to be understood,¹ which they that are unlearned² and unstable wrest, as *they do* also the other scriptures, unto their own destruction.

17 Ye therefore, beloved, ^gseeing ye know *these things* before, beware³ lest ye also, being led away with the error of the wicked, fall from your own steadfastness.

18 But^a grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. ^bTo him *be* glory, both now and for ever.⁴ Amen.

and more lately by us apostles, whom Christ, the Saviour and King of his church, appointed for that effect, particularly what relates to his second coming to judgment, that ye may be fortified against the pernicious influence of secret and open seducers; 3, 4. Especially as ye have been fully warned, that, in this last stage of God's dispensations towards his church, there would arise profane despisers and deriders of the most important points of revelation—abandoning themselves to their own carnal devices and corrupt inclinations, and pretending, in a taunting manner, that the continuance of the world, in the same form as when those ancient predictions were given out, effectually proves that no such thing as a general resurrection or final judgment need be expected: 5-7. For they wilfully shut their eyes against the Scripture account of the alterations which the power of God has already made in the creation of this world, in the drowning of the old world by means of those waters which he had created in connection with the earth; and that the aerial heavens and this earth, as subsisting in their present forms, are, by the same almighty influence of God's will, upheld, and, as it were, treasured up, to be, at the end of the world, dissolved, not by water as formerly, but by a dreadful fire, to the torment and terror of all the wicked who have ever lived. 8. To fortify your minds against their cavils, drawn from the apparent delay of Christ's second coming, consider this, that one day and a thousand years are equally before God as any individual point of time, and that, in his reckoning, the longest space is infinitely less than a single day in ours. 9. Nor is the seeming delay of the promised coming of Christ to judgment any evidence of God's dilatoriness, or that it shall never happen; but it is intended as an exercise of his long-suffering towards us, who are faithful to his blessed Son—that all of us, in our several generations, may be delivered from eternal destruction, and brought to a true and evangelical peace when we turn from our iniquities. 10. But how long soever God may delay this great day of the last judgment, in which Christ shall appear in all his glory, it will certainly come, in its appointed season, in a most sudden, unexpected, and, to the wicked, in a most terribly ruinous manner. And on it the whole frame of this lower world shall be amazingly altered, and purged from all the effects of sin and the

curse; and the earth, that so much beloved portion of carnal men, shall be utterly burned to ashes. 11-14. Since, then, we have sufficient reason to look for this great alteration of nature, and for the formation of new heavens and a new earth out of the ashes of the former, into which nothing but what is righteous and holy can enter, it becomes us, with the utmost watchfulness, care, and circumspection, to study the most perfect holiness and righteousness in heart and life, expecting, looking, longing, and preparing for that great event, and labouring that we may then be found united to and accepted in his person, washed in his blood, and sanctified and comforted by his Spirit.—15, 16. And to encourage you to this study of the most perfect holiness, fix it in your minds, that the great patience and forbearance of our Lord towards a sinful world is intended to promote your salvation and that of all other persons—even as Paul, that divinely inspired apostle, has hinted in his epistle to you; as he has also, in his other epistles, warned both Jews and Gentiles of this second coming of Christ, and its momentous consequences, and that believers should patiently wait for it—among which things there are some doctrines so sublime and spiritual in their nature, that weak and prejudiced persons cannot easily apprehend or receive them; and which, through their ignorance, pride, and other inward corruptions, they who are never taught of God, or are sceptical and unsettled in their principles, rack and torture to a wrong meaning, perverting the sense and use of them, as they do many other passages of the Old and New Testaments, to their own everlasting and aggravated destruction. 17. Since, then, you, my dear Christian brethren, are forewarned of these things, and assuredly know and believe that Christ will certainly come to judgment, and surely punish all the ungodly, take the most earnest heed lest any of you should, along with other apostates, be drawn aside from him and his ways of truth and holiness by the false notions, deceitful insinuations, and vile practices of impious, immoral, lawless men, and fall from that stability in the doctrines, purity, and profession of the gospel in which ye have hitherto persisted. 18. But to prevent all declensions and revolts, let it be your earnest prayer and endeavour, in the use of all proper means, to obtain a growing persuasion and sense of God's free favour, to wax stronger and

stronger in the habits of grace, and more and more to abound in the exercise thereof; and in a clear, fiducial, practical, and experimental acquaintance with the person, offices, relations, doctrines, promises, and commandments of our divine Lord and all-sufficient Saviour Jesus Christ, and with your own personal interest in him.

Ver. 5. *For this they willingly are ignorant of.* Rather, 'For it is hid from the notice of those who so wish;' to wit, who wish that the promise of the Lord's coming should never be verified.—C.

Ver. 10. The contrast between the water and fire distinctly shows that the apostle is speaking of a literal elementary destruction; for to contrast a literal with a figurative event, without any note of difference, were to take away the key of all interpretation.—C.

REFLECTIONS.—The very best of Christian professors have need to be repeatedly stirred up to their duties, to be reminded of all the doctrines and commandments of Jesus Christ, and cautioned against the errors and evil practices of wicked and designing men. And the purer men's minds are, it is the more wicked to corrupt them.—How precisely the Scripture foretells the conduct of its adversaries, our own deists not excepted, and thereby renders their wicked opposition a proof of its own divine inspiration! But notwithstanding all the scoffs of his adversaries, with amazing patience does God delay the seasons of his wrath, particularly the last judgment, that sinners may have full space to repent and embrace his salvation. And delay of years is quite insignificant when compared with his absolute eternity.—In the most tremendous manner will Jesus come at last.—The heavens shall perish before him; the elements melt away; and the earth, with all that is therein, be burned up! How terrible for carnal men to have that world which they had chosen for their portion universally kindled into flames, to give them a final adieu, and fearful introduction into hell! But blessed is the change which shall then be made in the purification of our lower world, and in forming out of its ashes new heavens and a new earth, for the everlasting happiness of ransomed men. In the faith and contemplation of these great events, how circumspect, holy, and religious ought we to be! Fully should we be weaned from the world; be steadfast in our profession and practice; fervent in prayer for necessary supplies; and earnest to grow in grace, and in the knowledge of Christ our Lord.

CONCLUDING REMARKS ON THE FIRST AND SECOND EPISTLES OF PETER.

The principal object of Peter's first epistle was to shield the hearts of Christian converts against the arrows of persecution;—and that of the second, to shut their ears against the delusions of heresy. It is important, therefore, to observe how the apostle deals, first, with persecutors; and secondly, with false teachers. In the

case of persecution he finds the believers rejoicing 'that they are counted worthy to suffer,' 1 Pe. 1. 6. (1) He then teaches them submission to authorities, so as to put evil speakers to silence, 1 Pe. 2. 15. (2) To stand by conscience, and suffer without threatening or reviling, 1 Pe. 2. 19, 23; 3. 9. (3) Not to be afraid while the

Lord is their trust, 1 Pe. 3. 14. (4) To take Christ, in his sufferings, as their example and support, 1 Pe. 3. 18; 4. 1, 12-14. In all this, the chief practical duties he inculcates and enforces are submission and patience. But, in the case of 'false teachers' and their 'destructive heresies' introduced in his second epistle, does he enjoin silence or submission? No;—he teaches to 'give place by subjection, not, not for an hour;' but in the same decisive tone in which our Lord denounced his woes against the Scribes and Pharisees, does he denounce 'their pernicious ways' (2 Pe. 2. 2); pronounce them 'spots and blemishes' on the fair garment of Christian-ity; and declare that 'their judgment lingereth not, their condemnation slumbereth not.' And although this language of our Lord and his apostle will by no means authorize any one to adopt the language of passion, or self-will, or reviling against the adversaries of the truth, yet it equally forbids him who is 'thoroughly persuaded in his own mind' to adopt the language of indifference, or of spurious charity, either towards false teachers themselves, or their destructive doctrines. C

THE FIRST EPISTLE GENERAL OF JOHN

Was probably written about twenty years after the destruction of Jerusalem, and chiefly to the Jewish Christians. The scope of it is to establish their faith in Christ, as the eternal Son of God, and promised Messiah; to lead them into affecting views of his and his Father's love in the work of our redemption, and thereby engage their love to God and to one another, and sweetly constrain them to depart from all iniquity, and yield a cheerful obedience to all his commandments, answer-ably to their high privileges, hopes, and obligations;—and, in fine, to exhibit a system of infallible marks for trying the reality of our grace.

[Although the name of the writer is not found in this epistle, yet, by the consent of all ecclesiastical history, it has been uniformly ascribed to John, the author of the Gospel; and the similarity of thought and expression between the epistle and Gospel, especially in the inculcation of love, points to 'the disciple whom Jesus loved,' and affords an ample confirmation of the acknowledged authorship. The date of the epistle is uncertain, and conjecture is useless. From ch. 2. 14, however, it would appear that there were, when the apostle wrote, several 'fathers' still alive who had 'known him that was from the beginning,' and that, consequently, the epistle was written previous to the destruction of Jerusalem.

It is worthy of special and constant remark that, besides its community of subject with the other books, every book of Scripture has its own peculiar subject and object. This epistle, accordingly, while it opens with the fundamental topics of the divine perfections, man's depravity, and Christ's propitiation; and while it interweaves throughout its whole texture many other great truths of the gospel, yet steadily keeps in view one special object—the evidences of a personal and saving interest in the Lord Jesus Christ, whereby believers may judge, and are enabled to 'know that they have eternal life, and that they may (should) believe on the name of the Son of God,' ch. 5. 13. These evidences, originating as from a fountain, in 'fellowship with the Father, and with his Son Jesus Christ,' ch. 1. 3, 7, run continuously throughout the whole epistle, so that it forms a personal test by which every sincere inquirer may be able 'to examine himself whether he be in the faith, prove his own self, and know (if a believer, however weak and fearful) that Christ is in him'—'the hope of glory.' The following Scriptures are more or less directly referred to throughout the epistle:—Ge. 4. 4-8; De. 13. 13; 1 Ki. 8. 46; Job 19. 26; 42. 8; Ps. 16. 11; 41. 9; Ec. 7. 20; Is. 9. 6; liii. 5; 55. 7; 61. 1; Je. 31. 33, 34; Mi. 6. 8; Ro. 3. 24. C.]

CHAPTER I.

1 He describeth the person of Christ, in whom we have eternal life, by a communion with God: 5 to which we must adjoin holiness of life, to testify the truth of that our communion and profession of faith, as also to assure us of the forgiveness of our sins by Christ's death.

THAT which^a was from the beginning, which^b we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of 'the word of life';¹

2 (For 'the life'² was 'manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was 'with the Father, and was manifested unto us;)

3 That which we have seen and heard declare we unto you, that ye also may have 'fellowship

¹ Christ was THE LIFE; and he manifested it.—P.

CHAPTER I. Ver. 1-3. It is not upon slender and doubtful grounds, but on the most full assurance from hearing, seeing, and handling him, both before his death and after his resurrection, and upon the most remarkable spiritual experience of his power, glory, and grace, as well as by the infallible inspiration of the Holy Ghost, that we have preached unto you Jesus Christ, the eternal Son of God, who has all life originally in himself, and has, when manifested in our nature, secured life for us, and for ever bestows it upon us, in order that ye might have partnership and communion with us, as one spiritual and holy body, in all the gracious promises, ordinances, influences, blessings, and privileges which belong to the gospel state, in which we have communion with the Father in all the bless-

ings of his love, communicated to us through faith in Christ, his eternal and dear Son, in all his righteousness and all the blessings of his sacrifice, and so also with the Holy Ghost in all his graces and comforts, as the earnest of our eternal and immediate fellowship with God in heaven. 4. And these great things I write unto you that ye may have a fulness of solid satisfaction and joy in this delightful and holy fellowship with God. 5. Now, as the knowledge of what God is, and who shall inherit this grand promise of eternal life, is necessary to your having comfortable fellowship with him, know that Jesus Christ and his Holy Spirit have taught us, that we might publish it unto you, that God is an absolutely perfect Spirit, infinite in wisdom, purity, blessedness, and glory, without the least mixture of

with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.

4 And these things write we unto you, 'that your joy may be full.

5 This¹ then is the message which we have heard of him, and declare unto you, that 'God is light, and in him is no darkness at all.

6 If² we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

7 But if we 'walk in the light, as he is in the light, we have fellowship one with another, and 'the blood of Jesus Christ his Son cleanseth us from all sin.

8 If³ we say that we have no sin, we deceive ourselves, and the truth is not in us.

anything defective or sinful. 6. It is therefore plain that all pretences to hold comfortable fellowship with him, or hopes of the eternal enjoyment of him, while we indulge ourselves in ignorance, error, or any sinful practices, are but an evidence of our hypocrisy, give the lie to our Christian profession, and are a practical contradiction to the nature and will of God, and to the whole tenor and design of the gospel, and even to the very nature and truth of things. 7. But if, as children of the light, we, according to our profession, habitually, delightfully, and progressively think, speak, and act under the direction and influence of his Spirit, in the ways of truth and holiness, according to the rule of gospel revelation, and after the pattern of God himself, in knowledge, wisdom, holiness, and comfort, then we,



SMYRNA FROM THE TOMB OF POLYCARP. [I. John, 1.]—Smyrna is a celebrated seaport town of Ionia, in Asia Minor. It was one of the richest and most powerful cities of Asia. The inhabitants were much given to luxury and indolence, but notwithstanding this they were hardy and warlike. Homer is said to have been born here. The church in Smyrna was one of the seven churches in Asia

to which St. John referred in Revelation. There are to-day in Smyrna about 300,000 inhabitants, and it is the center of the trade of the Levant. There are a great many prosperous Jews living here, who, perhaps, control the trade of the city. We see before us but one minaret, which indicates the small influence of the Mohammedans. Smyrna is a beautiful and well-built city.

9 If^a we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.

10 If^r we say that we have not sinned, we make him a liar, and his word is not in us.

CHAPTER II.

1 *He comforteth them against the sins of infirmity.* 3 *Rightly to know God is to keep his commandments, to love our brethren, and to love the world.* 18 *We must beware of seducers: 20 from whose deceits the godly are safe, preserved by perseverance in faith, and holiness of life.*

MY little^a children, these things write I unto you, ^bthat ye sin not. And if any man sin, ^cwe have an advocate with the Father, Jesus Christ the righteous:

2 And ^dhe is the propitiation for our sins: and not for ours only, but also for *the sins of the whole world.*

3 And ^ehereby we do know that we know him, if we keep his commandments.

4 He^o that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 But^h whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

6 Heⁱ that saith he abideth in him ought himself also so to walk, even as he walked.

7 Brethren, ^jI write no new commandment unto you, but an old commandment, which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

8 Again, ^ka new commandment I write unto you; which thing is ^ltrue in him and in you: because ^mthe darkness is past, and the true light now shineth.

9 He ⁿthat saith he is in the light, and hateth his brother, is in darkness even until now.

A.M. cir. 4094.

A.D. cir. 90.

A.M. cir. 4094.

A.D. cir. 90.

CHAP. II.

a 1 Co. 4.15. Ga. 4.19.

ver. 12. 13. 28. ch. 3. 7. 18.

4. 4. 5. 21. 3 Jn. 4. Jn. 13.

35.

b Tit. 2. 11. 12. 1 Pe. 1.

15. 10. Phil. 4. 8.

c Ro. 8. 34. 1 Ti. 2. 5.

He. 7. 24. 25. 9. 24. 1 Pe. 3.

3. 18. 22.

d Ro. 3. 24. 25. 6. 11.

15. 9. 16. 20. 4. 4. 21. 1.

5. 2. Co. 5. 18. 21. Col. 1. 1.

20. 1. 2. 24. 18. He. 12.

27. ch. 1. 7. 14. 10. 14.

e ver. 4. 6. ch. 5. 3. Lu. 6.

4. 6. Jn. 14. 15. 23. 24.

15. 10. 14. He. 5. 9. Ps. 119.

6. 3. 2.

f ch. 1. 6. 24. 20. 5. 10.

g Jn. 14. 15. 21. 23. 13.

35. ch. 4. 12. 13. Ps. 119.

9. 11. Tit. 2. 11. 12. 14.

h Jn. 6. 56. 15. 4. 5. 10.

13. 15. 1. 2. 20. 21. 1.

Col. 1. 1. Ep. 5. 2. ch. 1.

7. 7. ch. 3. 11. 2. Jn. 5. Le.

19. 18. Mat. 5. 43. Jn. 15.

12.

i Jn. 13. 34. ch. 4. 21.

j ch. 3. 16. Jn. 15. 12.

13. Ep. 5. 2. 1. 2. 21.

k Ro. 13. 12. 1 Th. 5.

5. 8. Ac. 17. 30. Mat. 4.

16. 1. 2. 2. 11. 1. 1. 1. 1.

8. 12. 13. Ep. 5. 8. ch.

1. 7. Tit. 2. 11. 12. 2. 11.

10. 2. Co. 4. 6.

l 1 Co. 13. 2. 2. 1. 9.

ch. 3. 14. 15. Jn. 12. 35.

ver. 11.

m Afford well re-

marks on the two

short addresses in the

first part of this

verse. The proper

attribute of youth is

to carry on the active

parts of life; if sol-

diers to be engaged

in all active service;

that of age, to con-

template and arrive

at sound and matur-

ed knowledge. The

latter having con-

quered as well, but

the burden and heat

of their struggle is

past. The *twisted one*

is he in whom, in

whose power, the

whole world lieth.

He is conquered once

and for all by those

who have passed

from darkness to

light.—P.

p ch. 3. 14. Ps. 119.

Jn. 12. 35. Ro. 14. 13.

2 Pe. 1. 7. 9. Ep. 1. 7.

1 Gr. scandal.

q Le. 19. 17. Tit. 3. 3.

ch. 3. 14. 15. with ver. 9.

Pr. 4. 25. Jn. 12. 35. 2 Co.

4. 4.

r Ps. 25. 11. Lu. 24.

47. Ac. 4. 10. 10. 43. 13.

with ch. 1. 1. 5. 20. Da.

7. 9. Ps. 90. 2.

s ver. 14. Ep. 6. 10. 12.

1 Pe. 5. 8. 9. ch. 4. 4. 5. 4. 5.

Ro. 10. 20. 13. 7. 24. 25.

2. 3. 1. note in first

column.

t Jn. 14. 7. 9. Ga. 1. 8.

9. Phil. 3. 1. 2. 1. 1. 12.

15. 15. 28. 10. He. 12. 13.

14. 6. 1.

u Ep. 6. 10. 12. 2. 12.

1. 1. 1. 5. 8. 9. ver. 13.

x Jn. 5. 38. 8. 31. 15. 7.

Col. 3. 16. Ps. 119. 21. Je.

31. 3. Re. 2. 7.

y Ro. 12. 12. Col. 3. 12.

Mat. 6. 24. Lu. 16. 13.

Ga. 1. 10. 16. Ja. 4. 4. 1.

Co. 7. 31. ver. 16.

z Ro. 13. 13. 14. Ec. 5.

10. 8. Ep. 2. 2. 3. Th. 3.

3. 2. 1. 2. 10. Ps. 119. 37.

73. 6.

aa Ps. 39. 6. 90. 9. 102.

26. 15. 40. 6. Ja. 1. 10. 4.

14. 1. 1. 24. 1. Co. 6. 13.

7. 31.

bb Jn. 6. 58. Ps. 125. 1. 2.

Pr. 10. 25. Jn. 12. 28. 29. 1.

Pe. 1. 5. Jn. 4. 14.

cc He. 1. 2.

d Mat. 24. 5. 11. 24.

Jn. 14. 4. Ac. 20. 29. 30. 2.

Th. 2. 12. 1. Th. 4. 1. 3.

2. 1. 3. 1. 6. 4. 3. 4. 2. Pe. 2.

1. ch. 4. 3. ver. 19. 2. Jn. 7.

Re. 2. 2. 7.

e See note on ch. 4.

3.—P.

f De. 13. 13. Ps. 41. 9.

55. 15. 40. 6. 20. 29. 30.

1 Co. 11. 19.

g The distinction

here drawn is most

important. The dif-

ference between true

Christians and hypo-

crites can only be

tested from the hu-

man stand-point, by

the fact that the for-

mer remains stead-

fast in profession and

practice, while the

latter fall off. The

very same truth is

brought out in Jn. 15.

1-4. The persons al-

luded to in this verse,

though *formally* at-

tached to the Chris-

tian church, were

never *real* membersof it. They *had* been

so they must have re-

mained. Such is the

meaning of the words.

—P.

h Job 17. 9. Ps. 125. 1.

2. Pr. 10. 25. Mat. 24. 24.

Jn. 6. 37. 10. 28. 29. 2. Ti.

1. 10. 3. 12. 2. 5. He.

10. 39. Jude 1. Jn. 4. 14.

as well as our fellow-Christians, share in a joint interest, communication, intimacy, and intercourse with him; and the foundation of this fellowship is, that the infinitely precious atoning blood of Jesus Christ, our anointed Saviour, his eternal and eminently beloved Son, is continually efficacious for cleansing us from the guilt, condemnation, and power of all our sins, and at last from all the inbeing and effects of it. 8. If any of us who pretend to be cleansed by the blood of Christ are so ignorant, proud, and vain as to imagine that, in this present state of weakness and mortality, we are perfectly purified from all the inclinations and workings of sin, we certainly deceive our own souls; and neither the truth of God's Word, which declares the contrary, nor any true light of knowledge, grace, or holiness, is found in us. 9. But if, under an humbling sense of our sinful imperfections and works, we sincerely confess them to the Lord, with faith in Christ's propitiatory sacrifice for the forgiveness of them, and with penitential shame, contrition, and abhorrence of them, and full purpose of heart by his grace to forsake them, he, in the faithful accomplishment of his promises, and in justice to the merit of his Son, will, for his sake, freely and fully forgive us all our sins, original and actual, and cleanse us from all the reigning power and defilement thereof, that we may be fitted for communion with him in this world and in that which is to come. 10. If we pretend that we have not transgressed the law of God, so as to need pardon by the blood, and sanctification by the Spirit of Christ, we deny the truth of what he has testified concerning every man in his Word, and thereby show that the truth of the gospel, which supposes us sinners, and leads us to Christ for salvation from sin, has no place in us.

Ver. 1. *From the beginning.* The difference between *ἀρχὴ* (Jn. 1. 1, 'in the beginning' of creation, and consequently before creation—from eternity; and *ἀπ' ἀρχῆς* (1 Jn. 1. 1, 'from eternity'; yet as it is connected, not with *ἀρχὴ* *τῆς* *κοίτης* *αὐτοῦ* (1 Jn. 1. 1, 'what occurred'), that interpretation is inadmissible, and the meaning must be 'from the beginning' (of the preaching of the gospel). See Jn. 15. 27; 1 Jn. 2. 7, 24; 3. 11; 2 Jn. 5, where this view is rendered certain by analogy. C.

Ver. 5. The first division of the epistle begins here, and its principal subject or theme is mentioned at the outset—*God is light*. This theme is developed in its nature and effects in regard to God's people. *Light* is a noble emblem of God. 'It unites in itself purity and clearness, and beauty and glory, as no other material object does; it is the condition of all material life and growth and joy.' P.—*God is light*, not to the bodily, but to the intellectual eye (2 Co. 4. 6)—the spirit. Now, light is defined by Paul, 'whatsoever maketh manifest,' Ep. 5. 13. 'Light' is therefore a just definition of 'God,' inasmuch as both good and evil, 'made (more or less) manifest' just in proportion as men see more or less of God. C.

Ver. 6. *Darkness.* Theoretical or practical ignorance of the real difference between good and evil, Mt. 6. 8. C.

Ver. 7. *If we walk, &c.* 'If we (on earth) walk in the light (of Jesus the incarnate Word, Jn. 1. 7-9) as he (our Father in heaven) is (dwelling and manifested) in the light.—*One with another.* God with us in giving the light of his Son; we with God, as walking and rejoicing in that light. C.

REFLECTIONS.—It is delightful when ministers preach Christ from experimental knowledge of him. But incontestable is the evidence we have of the gospel revelation concerning him and his benefits, and glorious is the fellowship which believers are thereby led into with him and his Father.—There is an absolute necessity of justification through his blood, and of holiness in heart and life, in order to have delightful fellowship with an infinitely high and holy JEHOVAH. And absurd is it to pretend that we either are or have been without sin in this world, or that we have fellow-

10 He^p that loveth his brother abideth in the light, and there is none occasion of ^qstumbling in him.

11 But^r he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

12 I write unto you, little children, because ^ryour sins are forgiven you for his name's sake.

13 I write unto you, ^sfathers, because ye have known him *that is* from the beginning. I write unto you, ^tyoung men, because ye have overcome the wicked one.² I ^uwrite unto you, little children, because ye have known the Father.

14 I have written unto you, fathers, because ye have known him *that is* from the beginning.

15 Love^v not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him.

16 For^w all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

17 And^x the world passeth away, and the lust thereof: but ^yhe that doeth the will of God abideth for ever.

18 Little children, it is the ^zlast time: ^{aa}and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.³

19 ^{ab}They⁴ went out from us, but they were not of us; for ^{ac}if they had been of us, they would *no doubt* have continued with us: but

ship with God, while we indulge ourselves in any sin. It is a great comfort, under all our felt and detested pollutions, that Jesus' blood is sufficient to cleanse us, and God, as faithful to his promise and just to his Son, must pardon and sanctify us. What an encouragement is this to gospel repentance, cordial confession, and earnest reformation!

CHAPTER II. Ver. 1. My inexpressibly dear fellow-Christians, I have written this to you to prevent your giving way to any known iniquity, or being surprised into it by temptation, or living in the practice of it; and that when, through infirmity and temptation, any of you fall into sin, ye may not despair of mercy or relief, but by faith rely on the glorious and prevalent intercession of Jesus Christ, in which he pleads our cause with his Father, the Judge of all, against all the charges of law and justice, and all the accusations of Satan, that our iniquities may neither be punished on nor suffered to prevail and reign in us, even upon the ground of his own finished and infinitely perfect righteousness, performed in our room and stead, by which he made a full and complete atonement for all the sins of the world, and calling all to believe, not only Jews but Gentiles, scattered everywhere in the world. 3. And let us rest assured that, if we have any saving knowledge of Christ, or faith in or love to him, it will powerfully influence us to a sincere, cheerful, and unreserved obedience to all his laws and gospel institutions. 4. To pretend to know, love, or believe on him, or to have had communion with him, without making conscience of keeping his holy commandments, gives the lie to our profession, and to the Word of God, and manifests that neither the gospel nor the

27 But ^athe anointing which ye have received of him abideth in you, and ^rye need not that any man teach you:⁸ but as the same anointing teacheth you of all things, and is truth, and is

REFLECTIONS.—The gospel at once delightfully dis-suades from sin, and provides relief under the oppressive sense of it. And happy is it that Jesus' ever-prevalent intercession for his people is founded on his infinitely valuable and all-efficacious atonement. But it is absurd to pretend knowledge of Christ, or union or fellowship with him, without conscientiously keeping his commandments and following his holy example.—Though now under the gospel the law of brotherly love has new mani-

no lie, and even as it hath taught you, ye shall abide in him.⁹

28 And now, little children, 'abide in him; that, 'when he shall appear, we may have confidence, and not be ashamed before him at his coming.

29 If ye know¹ that he is righteous, ye know² that 'every one that doeth righteousness is 'born of him.

CHAPTER III.

¹ He declareth the singular love of God toward us, in making us his sons: 3 who therefore ought obediently to keep his commandments, 11 as also brotherly to love one another.

BEHOLD,^a what manner of love the Father hath bestowed upon us, 'that we should be called the sons of God: therefore 'the world knoweth us not, because it knew him not.¹

2 Beloved,^a now are we the sons of God; and 'it doth not yet appear what we shall be: but 'we know that, when he shall appear, we shall be like him;² for we 'shall see him as he is.

3 And 'every man that hath this hope in him purifieth himself, even as he is pure.

4 Whosoever committeth sin transgresseth also the law: 'for sin is the transgression of the law.

5 And ye know that 'he was manifested to take away our sins; and in him is no sin.

6 Whosoever¹ abideth in him sinneth not: 'whosoever sinneth hath not seen him, neither known him.

7 Little children, 'let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.

8 He^o that committeth sin is of the devil; for the devil sinneth from the beginning. 'For this purpose the Son of God was manifested, that he might destroy the works of the devil.

9 Whosoever is born of God 'doth not commit sin; for his 'seed remaineth in him: and he cannot sin, because he is born of God.

10 In^a this the children of God are manifest,

⁹ ch. 2. 29; 15. 18. Ro. 7. 15-24. ¹ 1 Ki. 14. 8. Eze. 36. 26. Job 19. 28. Jn. 3. 3, 5, 6. 1 Pe. 1. 23. 2 Pe. 1. 4, 2 Co. 5. 17. Ep. 2. 5, 10, 14, 23, 24. ² ch. 2. 29. 2 Co. 1. 12. Jn. 8. 44. Ac. 13. 10. ch. 4. 8.

festations and enforcements, it was always the same in substance. And it is impossible for men either to be or live like Christians without practising it. In Christ's family on earth what different degrees are there of grace and experience! But the weakest saints have their sins fully forgiven them, and love their heavenly Father. And the more they grow in grace, the more established are they in the faith, and capable of resisting and conquering the devil and his instruments; while the ripest for glory have the deepest acquaintance with God and his counsels.—But, alas! the prevailing love of this world is a fatal enemy to all true practical religion. Its precarious, empty, and perishing pleasures, riches, and honours, often carry off men's hearts from everything eternal and divine. Crafty seducers and ruinous errors greatly plague the church in every age. And how many, by their apostasy from the practice and profession of the gospel, manifest that they love the world more than God, nor rest not in his Son! Infinite, then, is the mercy that the Holy Ghost, by his enlightening and attractive influences, convicts sinners and leads to Christ, so that none of them need ever fully or finally apostatize from his truths or ways, and that his blessed promise of eternal life secures their growth in holiness and honourable appearance before his tribunal.

CHAPTER III. Ver. 1. Behold with attention, admiration, gratitude, joy, and praise, what free and transcendent love and mercy the great JEHOVAH hath bestowed on us in making us, who are in ourselves altogether worthless, mean, vile, and contemptible sinners, his regenerated and adopted sons, heirs of himself and all the blessings of his new kingdom! No wonder the carnal and wicked men of this world do not esteem, love, or own, but hate us who bear his image, since they are ignorant of his nature and will, and do not esteem, approve, nor acknowledge either Father or Son. 2. My dear fellow-Christians, notwithstanding our many natural and sinful infirmities, and our apparently despicable meanness, we are already the sons and heirs of God by regeneration, adoption, and marriage union to his Son; and therefore, though neither worldly men around us, nor even ourselves, can as yet conceive the excellency of our station, or the full glory and happiness that are annexed to it, yet, by faith and by the witness of his Spirit, we certainly know that when Jesus Christ shall appear in his glory to judge the world, we, by the views and influences of his divine and mediatorial glory, then fully revealed, shall be made and appear like him in light, and love, holiness, happiness, and glory. 3. And wherever the true and well-grounded hope of this is, it powerfully

and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

11 For 'this is the message⁴ that ye heard from the beginning, 'that we should love one another.

12 Not as 'Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.⁵

13 Marvel not, my brethren, 'if the world hate you.

14 We^y know that we have passed from death unto life, because we love the brethren. He that loveth not 'his brother abideth in death.

15 Whosoever^a hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

16 Hereby^a perceive we the love of God, because he laid down his life for us: and 'we ought to lay down our lives for the brethren.

17 But 'whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of 'compassion from him, how dwelleth the love of God in him?

18 My little children, 'let us not love in word, neither in tongue; but in deed and in truth.

19 And^e hereby we know that we are of the truth, and shall assure⁶ our hearts before him.

20 For⁹ if our heart condemn us,⁷ God is greater than our heart, and knoweth all things.

21 Beloved, 'if our heart condemn us not, then have we confidence toward God.

22 Andⁱ whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

23 And 'this is his commandment, That we should believe on the name of his Son Jesus Christ, 'and love one another, as he gave us commandment.

24 And 'he that keepeth his commandments dwelleth in him, and he in him. 'And hereby

influences to aim at, and endeavour through grace to attain, all possible purity in heart and life, in imitation of and conformity to him and his superlative purity and holiness. 4. But whoever wilfully lives in any known sin, not only rebels against the light, grace, and obligations of the gospel, but manifestly violates the moral law, which is holy, just, and good; for the strict and proper notion of sin is a deviation from or contrariety in disposition, thought, word, or deed, to the law of God, that unchangeable rule of righteousness which is a transcript of his holy nature and will. 5. And nothing can be more evident than that the allowed practice of any sin is inconsistent with a good hope of being glorified together with Christ at his second coming, since the whole gospel shows that the end of his first appearance in the flesh was, that, by his sacrifice of himself, he might deliver us from the guilt, power, pollution, and inbeing of our sins; and his perfect holiness caused all sacrifice for himself to be needless, and renders it impossible for him to have fellowship with wilful sinners. 6. Such therefore as abide in him by vital union and gracious fellowship cannot sin deliberately, habitually, presumptuously, and wilfully. And if any professor sin in this manner, he has not then any spiritual knowledge of or faith in Christ, nor any experimental and saving fellowship with him. 7. Let

we know that he abideth in us, by the Spirit which he hath given us.

CHAPTER IV.

1 *He warneth them not to believe all teachers, who boast of the Spirit, but to try them by the rules of the catholic faith: 7 and by many reasons exhorteth to brotherly love.*

BELOVED, believe^a not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

2 Hereby^b know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:

3 And^c every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world.¹

4 Ye^d are of God, little children, and have overcome them: because *greater* is he that is in you, than *he* that is in the world.

5 They^e are of the world: therefore speak they of the world, and the world heareth them.

6 We^f are of God: *he* that knoweth God heareth us; he that is not of God heareth not us. ^hHereby know we the spirit of truth, and the spirit of error.

7 Beloved,ⁱ let us love one another: ^jfor love is of God; ^kand every one that loveth is born of God, and knoweth God.

8 He^l that loveth not, knoweth not God; ^mfor God is love.

9 Inⁿ this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

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A.D. cir. 90.

CHAP. IV.

1. Ac. 17. 11. 1 Th. 5. 21. Re. 2. 2. Je. 29. 8. 9. Mat. 7. 15. 19. 24. 45. 2 Pe. Ep. 5. 6. Phil. 1. 10. 2 Pe. 2. 1. 18. 2. Jn. 7. Ac. 20. 29. 30. Col. 2. 8. 18. 2. 4. 5. 1. 1. Co. 12. 3. 2. Jn. 7. 9. 2 Th. 2. 7. 1 See note ^a below. 2. Jn. 3. 25. 18-20. 4. 5. Ro. 8. 3. Re. 12. 11. ch. 2. 13. ver. 16. 5. Jn. 10. 28-30. 1 Pe. 1. 5. ch. 3. 24. Ep. 3. 17. 6. Jn. 12. 31. 14. 30. 16. 1. 1. 1. Co. 2. 12. 6. 2. 3. 7. 2 Pe. 2. 10-17. Jude 10. Jn. 3. 31. 15. 19. 17. 14. 7. 7. 1. Ro. 1. 1. 2. Pe. 1. 1. Ja. 1. 1. Jude 1. 1. Jn. 6. 47. 10. 27. 18. 37. 1. Co. 14. 37. 2. Co. 10. 7. 8. 15. 20. Ac. 17. 11. Jn. 14. 17. 1 See ch. 3. 11. 18. 23. 5. 1. ver. 20. 21. 2. Phil. 1. 29. Ga. 5. 6. Ro. 5. 5. De. 30. 6. 3. ch. 3. 14. 2. 20. 4. ch. 2. 1. 3. 1. ver. 20. 5. ver. 16. 2. Co. 13. 11. Ps. CXXXVI. 80. 5. 15. Ex. 34. 6. 7. Mi. 7. 18. 19. 6. Jn. 3. 16. 5. 1. Ro. 5. 8. 3. ch. 3. 15. 11. 7. The word *anti-christ* occurs only in the epistles of John, and there only five times—once in the plural, and four times in the singular. The first passage has both the singular and plural forms, ch. 2. 18. In that passage the singular term must signify *a person*, and one of whose coming those addressed had previously heard, probably from 2 Th. 2. 3-10. The plural form is an appellation, intended to describe those who, in the apostle's own time, showed the spirit and held the dogmas of the coming antichrist. In the context it is indicated that while they had at one time professed to belong to the church, they were not true members, and they had even given up profession. In ch. 2. 22 the word is again used to distinguish all such as exhibit identity of character and principles with the antichrist. The same may be said of this verse. The only other place in which the term occurs is 2

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Jn. 7. There a *class* is alluded to all the individuals of which show the same characteristics. In all these passages the signification of the term is the same—it means one who denies Christ; who denies the glory of his person, the dignity of his office, and the result of his work. Antichrist, therefore, is one who opposes the fundamental doctrines of Christianity:—especially, (1.) The incarnation, and all that resulted from it. (2.) The historical facts of the life, sufferings, death, and resurrection of our Lord. (3.) The possibility of such a union of God and man as was exhibited in Christ. Antichrist is also called a *deceiver*: that is, one who, while professing to belong to the church, and professing to give some honour to Christ, would yet undermine the fundamental doctrines of Christ and his church, and thus fatally deceive mankind.—P.

1 De. 7. 8. Jn. 15. 16. Ro. 8. 4. 32. 24. 25. 5. 8. 10. 21. 2 Co. 5. 19. 21. Col. 1. 20. Ti. 3. 4. ch. 2. 2. ver. 19. 2 Mat. 18. 33. Jn. 15. 12. 13. ch. 1. 10. 17. 2. Ex. 32. 20. De. 4. 12. Jn. 1. 18. 1. Ti. 1. 12. 26. 16. 7. Jn. 17. 21. 1 Co. 13. 13. ch. 3. 24. 25. ver. 18. 20. 27. Jn. 14. 20. 23. 26. 17. 21. ver. 15. 16. 9. ch. 1. 1. 2. 2. 1. 2. 3. 5. 16. Jn. 1. 1. 3. 1. 17. 2. Co. 4. 4. 5. Mat. 1. 21. 20. 28. Lu. 19. 10. 2. Ac. 8. 20. Ro. 10. 9. ver. 2. ch. 5. 5. 1. Co. 12. 3. 3. ch. 3. 6. 24. Jn. 14. 20. 23. 17. 2. ch. 3. 1. 16. ver. 9. 10. He. 11. 13. Ac. 15. 11. Ga. 2. 20. Ps. 18. 1. 3. 14. 2. 5. 2 See ver. 8. 12. 13. 3 ch. 2. 5. 3. 3. ver. 12. 18. 2 Gr. love with us. 3 Ja. 2. 13. ch. 3. 19. 21. 5. 14. 5 Ro. 8. 29. 1 Co. 15. 48. 49. 1 Pe. 1. 15. or 2 Ti. 2. 12. Mat. 10. 25. Jn. 15. 20. 2 Ti. 1. 7. Lu. 1. 74. 75. He. 12. 28. 29. ver. 12. 17.

10 Herein^a is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins.

11 Beloved, ^bif God so loved us, we ought also to love one another.

12 No^c man hath seen God at any time. ^dIf we love one another, God dwelleth in us, and his love is perfected in us.

13 Hereby^e know we that we dwell in him, and he in us, because he hath given us of his Spirit.

14 And^f we have seen, and do testify, that the Father sent the Son *to be* the Saviour of the world.

15 Whosoever^g shall confess that Jesus is the Son of God, ^hGod dwelleth in him, and he in God.

16 Andⁱ we have known and believed the love that God hath to us. ^jGod is love; and he that dwelleth in love dwelleth in God, and God in him.

17 Herein^k is our love^l made perfect, ^mthat we may have boldness in the day of judgment: because ⁿas he is, so are we in this world.

18 There^o is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love.

19 We^p love him, because he first loved us.

20 If^q a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

21 And ^rthis commandment have we from him, That he who loveth God love his brother also.

1 Lu. 7. 47. Jn. 15. 16. Ps. 116. 1. 12. 16. 119. 32. 2 Co. 5. 14. 1 ch. 2. 4. 3. 17. 2 Jn. 13. 34. 35. 15. 12. ch. 3. 11. 18. 23. Le. 19. 18. Mat. 22. 39. Ep. 5. 2. Ro. 12. 9. 10. 13. 9. 10. Ga. 5. 14. Ja. 2. 8. 1 Th. 4. 9. 1 Pe. 3. 8. 4. 8.

therefore no false teacher impose upon you, my dear children. Fix it in your minds, as a certain and important truth, that it is only they who, from principles of faith and love, conscientiously and habitually work righteousness in all their dealings with God or men, that are sustained, as faithfully and actively righteous before God, in conformity to Jesus, who loved and constantly fulfilled all righteousness. 8. Whoever deliberately, habitually, presumptuously, and wilfully works iniquity, under the influence of his inward corruptions, is a child and obedient subject of the devil, who, from the very beginning of time, has constantly persisted in sinning himself, and in tempting his fellow-angels and mankind to sin, to their everlasting ruin. Now, this is so contrary to everything said, done, or countenanced by Christ, that he, the eternal Son of God, came into this world as sent by his Father, that, by his doctrine, obedience, and sufferings, he might counteract the devil, and deliver men from that sin and misery which he had introduced. 9. Whosoever therefore is, by faith and the power of the Holy Ghost, made partaker of a divine nature, is no longer a wilful and habitual worker of iniquity, like the devil and his children; for that divine principle of grace which was infused into him in his regeneration will by its divine power tend to rule and govern him, that he can no more love and live in sin, or sin with deliberation and full consent of his will, as he was wont to do, or continue impenitent in the sins into which he had been surprised by temptation; because, being a child of God, and born of the Spirit, he has received an indwelling habit or principle of grace that wills and works in direct opposition to all sin. 10. By these habitual inclinations and exercises, either in opposition to or in favour of sin, are the children of God and those of the devil plainly distinguished, and openly discovered and known to be such; for let men's pre-

tences be what they will, if they do not love and habitually live in the practice of religion and morality, and have not a sincere and cordial affection for their Christian brethren, it is impossible they can be the regenerated or adopted children of God. 11. For both our Lord himself and his apostles and servants have all along urged that, if we profess to be his followers, we should dearly love one another, and labour to promote one another's real advantage. 12. Not imitating Cain, that first-born of our fallen parents and notorious child of the devil, who, under the malignant influence of that infernal father, cruelly murdered his brother Abel, for no other reason but because his works were better in themselves, and more respected by God, than his own abominable actions. 13. Never therefore marvel at it, as a new and strange thing, if wicked men, those children of the devil, should hate you, as Cain did Abel, there being an established enmity between the seed of the woman and of the old serpent. 14, 15. And never let us be uneasy under the hatred of the world, since God loveth us; and since our sincere and cordial love to all that bear his image is a manifest proof that we are translated from a state of condemnation to a state of justification and adoption to eternal life, and are quickened from a death in sin to a life of righteousness and holiness; whereas they who do not love the saints, as beloved by and belonging to Christ, and bearing his image, are still in a state of condemnation and spiritual death. Nay, he that, instead of cultivating this Christian temper towards his brother, indulges wrath, malice, envy, and revenge, is, in God's reckoning, a murderer; and such a one the Word of God represents as having no principle of spiritual life abiding in him, or any title to or meanness for eternal life.—16. Since, then, the eternal Son of God freely and cheerfully gave himself an offering and sacrifice to God, to make atonement for our sins and

secure our eternal salvation, we have a marvellous evidence of the truth and greatness of his love towards us, with which we ought to be so deeply affected and influenced as to stand ready to expose our very lives for encouraging the faith and hope of his ransomed people, and for the preservation of such as are eminently serviceable in the church. 17. But if, instead of copying Christ's example, we can see our Christian brethren in necessitous circumstances, yet harden our hearts against them, and decline relieving them when God has put it in our power, how can we pretend to have the faith of God's love to us, or any interest in or real love to God abiding in us? 18. Let us not, my brethren, content ourselves with even the strongest expressions of compassion and kindness to our fellow-Christians and neighbours, but let us demonstrate our love in proper acts of beneficence and service, and in offices of substantial friendship, according to our professions: 19. And by the prevalence of this excellent temper and conduct we have sure evidence that God has regenerated us by his Word of truth, and brought us to understand, believe, and live under the government of the true principles of the gospel as sincere Christians, and shall be emboldened to appeal to him for our integrity, whatever censures the world may pass upon us, which will comfortably free us from the stinging reproaches of a self-condemning conscience. 20. For if our conscience, which is the deputy and candle of the Lord, witness against, accuse, and condemn us of allowed hypocrisy in our professions of love, or of adherence to the truths of the gospel, what an awful sentence may we expect from God, who is infinitely more great and just, and better acquainted with our whole conduct! 21. But if our conscience, upon due deliberation, under the enlightening and witnessing of the Holy Ghost, according to the truths of the gospel, acquit us from all charges of reigning or

CHAPTER V.

1 He that loveth God loveth his children, and keepeth his commandments: 3 which to the faithful are light, and not grievous. 9 Jesus is the Son of God, able to save us, 14 and to hear our prayers, which we make for ourselves, and for others.

WHOSOEVER believeth^a that Jesus is the Christ is born of God: and every one

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| A.M. cir. 4094. A.D. cir. 90. | A.M. cir. 4094. A.D. cir. 90. |
| CHAP. V. a Mat. 16. 16. Jn. 6. 69. Ac. 8. 37. Ro. 10. 9, 10. Jn. 1. 12, 13. ch. 2. 22, 23. 4. 2, 14, 15; 2. 29. b ch. 3. 14, 17, 23; 4. 7. 8. 12, 20, 21; with Es. 2. 10. Jn. 15. 23. Ja. 1. 18. 1. Pe. 1. 3, 23. | c ch. 3. 14, 14. 20. Jn. 13. 35. d ch. 2. 13. Ex. 20. 6. De. 5. 10; 7. 9; 10. 12, 13. Jn. 14. 15; 17. 23; 15. 10. 14; 13. 17; 1. 17; 5. Mat. 22. 37; 40. 2 Jn. 6. 1 See note on ch. 3. 22.—C. |

that loveth him that begat, loveth him also that is begotten of him.

2 By^e this we know that we love the children of God, when we love God, and keep his commandments.

3 For^d this is the love of God, that we ¹keep

allowed guile, we may, in proportion to our consciousness of this, have humble boldness in our claim of God as our God and Father, in our professions of love to him and his people, and in appeals to him concerning our integrity, and a holy freedom, courage, and liberty of soul in our fiducial pleadings with him. 22. And our unfeigned respect to all his commandments, and endeavours always to do what is acceptable in his sight by Jesus Christ, are an evidence that we have such interest in his favour as that we shall receive, in due time, whatever blessings we sincerely and humbly pray for, according to his will, with faith in Christ, and for right ends.—23. And this is the great commandment of God which is fundamental to and comprehensive of all the rest, that we should heartily receive and rest upon Christ alone for salvation, as he is offered unto us in the gospel; and, influenced by this faith, should love all his people as his members, in obedience to his commandments. 24. All they therefore who conscientiously keep his commandments, from a principle of faith working by love, manifest that they live in a state of vital union to and gracious fellowship with Christ and his Father, and have these divine persons dwelling in them by faith; and we who stand in this near and happy relation to Christ and his Father are assured that he lives with abiding influence in us, by the light, energy, and witness of his Holy Spirit, which he has freely given us, to produce, excite, and assist in the exercise of faith, love, and every other grace, in our souls.

Ver. 9. *Doth not commit sin—cannot sin.* 'Cannot be guilty of deliberate and habitual vice' (Pyle). 'Is no longer a wilful and habitual worker of iniquity—can no more love and live in sin, or sin with deliberation and full consent of his will' (Brown). 'A strong disinclination to sin' (Dodderidge). In presence of these high authorities, the following view is suggested with great diffidence, but a conviction of its truth requires that it be stated: When the apostle affirms of the child of God that 'he cannot sin,' this disposition depends upon his new birth and the abiding seed of truth, Ja. 1. 18; 1 Pe. 1. 23—whence it is evident that it is the transformed and renewed man, Ro. 12. 2, the 'law of the mind,' Ro. 7. 2; 'the divine nature,' 2 Pe. 1. 4, the principle of love, Ro. 13. 10, that 'sinneeth not,' and 'cannot sin'; while yet in the same man the 'law of the members' is still striving for the mastery, and compelling him to a perpetual warfare; and 'the deeds of the body' are, in the same man, still to be 'mortified,' 'through the spirit,' that 'the new man' may live unto God, Ro. 7. 18–25; 8. 1–13. See Brown's note, ch. 5. 4. C.

Ver. 15. *Is a murderer in principle, even as a seed is really a plant though yet undeveloped.* C.

Ver. 22. *We keep his commandments*—in consent of the understanding, Ro. 7. 16; in purpose of the will, Ro. 7. 15, 18, 19, 21; and in delight of the inner man of the heart, Ro. 7. 22; and fully and perfectly by believing in Christ our living Head, ver. 23, 24, 'who is made unto us righteousness,' 1 Co. 1. 30; and in whom believers 'are righteous, even as he is righteous,' ver. 7. C.

REFLECTIONS.—Astonishing is the love of God in awakening sinful men by the operation of the Holy Spirit. And notwithstanding their mean or contemptible appearance on earth, great shall be their glory and happiness in the last judgment and the eternal state. Evangelical hopes of everlasting happiness powerfully influence to the study of holiness in heart and life, and an inward principle of grace, under the influence of the Holy Ghost, graciously leads to hate and oppose everything sinful—as a rebellion against God, a counteracting of Christ's mediation, and an imitation of and obedience to Satan.—Faith as working by love, and love as influencing to an obedience to all God's commandments, are the principal characteristics of a Christian. And it is not high professions, but true and practical love to our fellow-Christians, and the conscientious regard to all the laws of God, that will evidence us true believers, children of God, and temples of Christ, his Father, and Spirit. But nothing can more effectually prove us the devil's children and servants than neglect of or murderous hatred against our fellow-Christians or neighbours.—There is need, then, of a thorough self-examination on these points. And if we cannot abide the trial of our own consciences, how shall we abide the judgment of a heart-searching God!

CHAPTER IV. Ver. 1. Take heed, my dear fellow-Christians, to whom God has given his Spirit, that ye do not hearken to nor be seduced by every pretender to that Spirit, or by every doctrine which

such a one may broach under colour of extraordinary light and immediate revelation; but, before you espouse these high pretenders, carefully examine, by the oracles of God, what manner of spirit they have, what doctrine they preach, what lives they lead, and what aims they follow; and there is great need of your being very cautious on this head, as, according to our Saviour's predictions, multitudes of impostors are now gone abroad, and making a great noise in the world. 2, 3. Now, that ye may certainly distinguish the spirits, know that every one who, under profession of preaching by the light and inspiration of the Spirit, cordially believes, freely owns, and boldly professes his faith in Christ as the eternal Son of God, who hath assumed our nature, and fulfilled all righteousness in our stead, and, for our eternal salvation, appears to be truly inspired and authorized by God. But whoever denies that Christ is the true God, or promised Messiah, or denies his true manhood, or satisfaction therein for our sins, is not enlightened nor authorized, nor born of God; but is actuated by that spirit of opposition to Christ and his truths which has already begun to appear in the world. 4. Ye, my dear children, are born of God, and have been taught by his Spirit to avoid, withstand, and overcome these impostors, and their errors and wicked practices, by the steadfastness of your faith, profession, and obedience—God, who dwells in you by his Spirit, being infinitely superior in wisdom and power to that antichristian spirit which is gone forth into the world, and to Satan himself, under whom it acts and works in the children of disobedience. 5. The views, interests, and doctrines of these impostors relate to the riches, honours, and pleasures of this present evil world, and therefore they propagate such notions of secular dominion and grandeur as are agreeable to carnal men; and hence their hearers, who place their happiness in worldly things, hearken to them, and greedily suck in their corrupt doctrines, as most suitable to their own inclinations. 6. But we who preach an incarnate and crucified Saviour as the only way to everlasting happiness, are enlightened, approved, sent, and owned by, as well as born of, God. Whoever therefore truly knows anything of God, according to the discoveries which he has made of himself in Christ by the gospel, diligently attends to and heartily receives the divine truths which we preach by the direction of his Spirit. But they who have not been enlightened and renewed by God pay no regard to our spiritual doctrine concerning Christ as the only true Messiah, nor to us who preach it. By this we easily and clearly discern whether men preach under the direction of God's Spirit of truth, or under the influence of the erroneous spirit of the devil.—7, 8. Now, to return to what I much aim at in this epistle, let all of us labour always to maintain, express, and show forth the most sincere and brotherly affection one to another; for such love is begotten, commanded, and approved by God, and it manifests him that lives in the exercise of it to be a child of God, regenerated by his Spirit, and possessed of an experimental, appropriating, and transforming knowledge of the perfections and will of God; and, on the other hand, he that is a stranger to the exercise of love to the saints or his neighbours, appears ignorant of the nature and will of God; for God is, in his very nature, an infinity of grace, mercy, and love; and in his thoughts, purposes, and dispensations, has manifested himself an infinitely glorious and engaging pattern of kindness and goodwill. 9, 10. And this his love has been peculiarly manifested towards us in his freely sending his only begotten and infinitely well-beloved Son to assume our nature, and by obeying and dying in our stead to atone for our sins, who are mean worms, enemies, and ungodly wretches, that thereby he might secure eternal salvation and happiness for us, and graciously give it by faith. 11. Now, if God loved us at so high and astonishing a rate, we whom he has thus loved and redeemed by the precious blood of his Son most certainly ought, under the influence of this love, and in imitation of it, to maintain the most ardent affection towards our Christian brethren for his sake, and in obedience to his will. 12. But since our love to God

himself cannot be drawn out by any bodily sight of him, let us show it by our regard to the saints, those visible representations of him; for if we love one another as bearing his image, it manifests that we love him, and that he dwells in us by his Spirit to produce this love; and thereby his love to us is eminently and most effectually manifested, and ours to him is brought to its true form, and eminently exercised and proved to be sincere: 13. Yea, by this we have a comfortable evidence of our dwelling, by faith and love, in union and communion with God through Christ, and of his dwelling in our souls by gracious manifestations and influences; because he has freely afforded us rich communications of his Spirit to win and animate this faith and love, and to cast a light upon his own work in us. 14. And we apostles who were eyewitnesses of Christ's manhood, preaching, miracles, sufferings, death, resurrection, and ascension to glory, do, upon infallible evidence, attest that the eternal Father sent his only begotten Son to take upon him our nature, and by this his course of obedience and sufferings to be the Redeemer of both Jews and Gentiles, who do or shall believe on him, throughout the whole world. 15. Whoever therefore, in these perilous times, from a principle of faith and love, boldly confess Jesus Christ to be the only begotten Son of God and only Saviour of lost sinners, thereby manifest that God dwells in them by his Spirit, who has led them to these just sentiments of Christ, and that they dwell in God by faith and love, through the great Mediator.—16. And we who have the experience of this are fully persuaded, on the ground of gospel revelation, and the concurring witness of the Spirit with our spirits, that the most peculiar, transcendent, and distinguishing love is in the heart of God towards us, and is manifested in his sending his Son to be the propitiation for our sins, that we might live through him, and thus enjoy God, as altogether love, mercy, and grace to us; without any mixture of fury or wrath against us. And if we live under the power of a hearty and ardent love to him, and to his children for his sake, he and we have the most delightful and reciprocal union and communion: 17. Yea, this manifestation of the sincerity and strength of our love encourages us to hope that we shall appear, with humble confidence, before him, as true believers, in the awful day of judgment; because, as he is all love to us, so we, even in this tempting and insuring world, have our hearts filled with a supreme love to him, and with a sincere and ardent love to his children for his sake. 18. This love is indeed ever attended with a holy filial reverence of him, and cautious fear of offending him; yet, as we thereby know that we are passed from death to life, there is no distrustful, despairing, or terrifying fear of him in it, as if he were our enemy. And the more strong and fervent our love is, under an assuring sense of his love to us, the more effectually it banishes all diffident, slavish, and tormenting fear of him. 19. For our love to him is kindled by, and is the fruit and effect of, his free love to us, which was from eternity in his gracious purposes, and was manifested in time by gracious declarations and works, in order that our hearts might be won in love to him; 20. And this our superlative love to him is necessarily connected with a sincere love to all his children. To pretend to love God, and yet indulge an uncharitable, irreconcilable, and malicious temper towards our fellow-Christians, is to give the lie to our profession, and to all the declarations of Scripture, concerning true love to him; for if we bear not a love to our brethren in the faith and fellowship of the gospel, whom we have seen with our bodily eyes, and in whom we discern visible traces of the image of God, how can we ever love God himself, who, being invisible, can make no impression of himself upon our bodily senses to affect our heart, or move or engage our affection!

Ver. 2. The Docete, an early race of antichristian teachers, denied the humanity of Christ, and against them this test seems to be directed. It will not, however, follow, as Humanitarians would infer, that our Lord was a mere man; but, on the contrary, clearly implies, as does Paul elsewhere, that he might have come in the 'nature of angels,' or in 'the form of God,' He 2. 14–16; Phi. 2. 6. C.

his commandments: and his commandments are not grievous.

4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith.

5 Who^h is he that overcometh the world, but he that believeth that Jesus is the Son of God?

6 Thisⁱ is he that came by water and blood, *even* Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.^a

7 For^k there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.³

8 And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.⁴

9 If^r we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.⁵

10 He that believeth on the Son of God hath^a the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

^a Ps. 117, 18; 36, 37. ^b The second clause of this verse ought to be rendered thus:—'This is the witness of God (namely) that he hath borne witness concerning his Son.' God's witness to or concerning his Son is given at ver. 11.—P. ^c Jn. 3, 1, 33, Ro. 8, 16, Ga. 4, 6, Ep. 2, 10, He. 12, 21, 13. ^d Jn. 3, 33; 38, 15, 53, 1, He. 3, 12; 4, 11.

A.M. cir. 4094.
A.D. cir. 90.A.M. cir. 4094.
A.D. cir. 90.

^e Ps. 110, 45; Mat. 11, 28-30; Ro. 7, 22; Jc. 31, 33; Mar. 9, 23; Phil. 4, 13. ^f ch. 4, 4; 2, 13; 3, 6. ^g ch. 6, 14; Jn. 15, 33; Ro. 8, 35; 27; 2 Co. 10, 3, 4. ^h Ep. 6, 12; 1 Pe. 5, 9, ver. 5. ⁱ 1 Co. 15, 57; ch. 4, 2, 4, 15. See ver. 1. ^j Jn. 19, 34, 35; 38, 39; 1, 14, 26, 30; Ep. 5, 25-27; 1 Th. 2, 14; 3, 5. ^k Ac. 3, 29; 5, 31; He. 9, 14; 1 Pe. 2, 24; 1, 18, 19; Ro. 5, 9, Ga. 3, 13, 14; Ep. 1, 7; Col. 1, 14. ^l ver. 7, 8. Jn. 15, 26; 10, 13; 16, 13.

^m 2 See note * in second column. ⁿ Ps. 33, 6; 18, 11, 27; 48, 16; 61, 12; 93, 9, 10; Hag. 2, 5, 7; Zec. 12, 10; Mat. 3, 16, 17; 28, 19, 2; Co. 13, 14; Re. 1, 4, 5, 1; Col. 4, 6. ^o Mat. 3, 17, 17, 5, 2 Pe. 1, 17, 17, 12, 28, 18, 54, 10, 25, 37, 38; Ep. 1, 3, 3, 1, 2, 3. ^p Jn. 1, 1, 1, He. 4, 12, 13; Re. 19, 13; ch. 1, 1, Jn. 8, 13, 14; 5, 17; 10, 24, 30; Ac. 7, 55, 59, 9, 5. ^q Mat. 3, 16; Jn. 1, 32; 33; Ac. 11, 8, 7, 10, 44; Jn. 15, 26. ^r Jn. 10, 30; De. 6, 4; Mat. 19, 17, 18, 19.

^s The best MSS. omit this verse entirely, and though the doctrine embodied in it is a true doctrine of Scripture, evidence is against the genuineness of the passage. The words 'in earth,' of ver. 8, are also omitted.—P. ^t ver. 10, 2 Co. 1, 22, 1 Pe. 1, 23, 21; Re. 22, 1, or He. 2, 4; Mat. 28, 19; 26, 26-28; He. 13, 12. ^u They agree in one testimony—they combine in proving the same great truth, namely, that Jesus is the Messiah, the Sa-

viour of sinners, that he has life in him, and that we believers have life in him.—P. ^v Jn. 3, 35, 6, 40, 47; ch. 2, 25, 4, 9, 14. ^w Jn. 1, 4, 17, 2, 3; 14, 6; 11, 25; Col. 3, 3, 4. ^x Jn. 3, 3, 2, 2, 12; 12; Ep. 3, 17; Gal. 2, 20; 3, 14, 2 Co. 13, 5, 2 Pe. 1, 10; Jn. 20, 31. ^y Ac. 4, 12; Mat. 16, 16; Jn. 6, 6, 9, 1, 11, 15.

^z Or, concerning him. ^{aa} ch. 3, 22; Ja. 4, 3, 1, 5, 6; Je. 29, 12, 13; Mat. 7, 7; 11, 21, 21; Jn. 14, 13; 15, 7; 16, 13, 15, 26. ^{ab} See ver. 14, Pr. 15, 29; Mar. 11, 24; Lu. 11, 9; Mat. 7, 20. ^{ac} Jn. 10, 43, 8; Ja. 5, 14-16; Ge. 20, 7, 17; Ps. 106, 23; Eccl. 2, 30. ^{ad} Nu. 15, 30; 1 Sa. 2, 35; 1 Ki. 18, 23; He. 6, 4-8; 10, 26, 27, 29, 38, 2 Pe. 2, 20, 22. ^{ae} Je. 7, 16, 11, 14, 17, 11; 15, 1; Jn. 17, 9. ^{af} ch. 3, 4; Ro. 4, 15; De. 5, 32, 12, 32. ^{ag} Is. 1, 48; 43, 25; 55, 7, 44; 22; Ep. 1, 7; 1 Th. 2, 14; Ro. 5, 20, 21. ^{ah} ch. 3, 9; 2, 29; Ro. 7, 14-24. ^{ai} See note on ch. 3, 9.—C. ^{aj} ch. 2, 13, 14, 3, 12; Ps. 18, 23; 39, 1; Pr. 4, 23; Jude 21; Ja. 1, 27.

^{ak} The division of the epistle embracing ver. 6-13, has for its theme *the new life* springing from faith in Christ, and especially the testimony of that life to its own reality. The Holy Spirit in the regenerate soul, as the author and sustainer of the new life, testifies to it.—P.

11 And this is the record, that God hath given to us eternal life, and this life is in his Son.

12 He^a that hath the Son hath life; and he that hath not the Son of God hath not life.

13 These^b things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

14 And this is the confidence that we have in him,^c that, if we ask any thing according to his will, he heareth us:

15 And^d if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

16 If^e any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

17 All^f unrighteousness is sin: and there is a sin not unto death.

18 We^g know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

Ver. 3. *That spirit* (rather, 'mark') of antichrist 'which confesses not that Jesus Christ is come in the flesh,' Romanists deny to be applicable to the Pope, because it confesses to this doctrine. Now, in one sense this is true; in another, and the only important sense, it is untrue. By the coming of Jesus Christ in the flesh, 'he bore our sins in his own body on the tree,' and his blood cleanseth us from all sin; whereas the Romish traditions ascribe the cleansing from sin and acceptance with God to penances, purgatory, and masses, the merits and intercessions of the Virgin Mary, apostles, saints, and angels; and thus, setting up human inventions, make altogether void the scriptural doctrine of the incarnation and atonement of the Son of God. C.

Ver. 12. *No man hath seen God at any time*—that is, in his spirituality and infinity: for his spirituality is essentially invisible to bodily eyes, and his infinity incomprehensible by any created intellect. But God has, since the creation, been manifest by his Word, God the Word, by a divine manifestation, appeared to our first parents, to Abraham, to Moses, and, finally, he 'was manifest in the flesh,' and the apostles 'beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.' C.

Ver. 18. That 'there is no fear in love,' is a simple statement of fact; for love is the desire of, and delight in, and devotedness to God, on account of his excellencies. But while 'there is no fear in love,' it does not follow that there is no species of fear attendant upon, or inseparably connected with, love. A slavish fear of God as a King, a guilty fear of God as a Judge, there is none in the believer; but a filial fear of God as a Father is equally excited by all his attributes. C.

REFLECTIONS.—When, in every age, there are so many crafty seducers, there is always great need to try preachers and doctrines by the unerring standard of God's Word. And it is a mercy that, when worldly-minded men so eagerly follow worldly-minded impostors, God so marks his faithful ministers with truth, holiness, and success, in winning souls, that every unbiased observer may discern the difference.—Astonishing is God's love to us in first so caring for us as to give his only begotten Son to be our atoning sacrifice, and our effectual Saviour and portion; and in giving his Spirit to dwell in us, for the gracious application of all his glorious blessings. What can engage our hearts to a grateful love to God, a candid and open confession of his truths, and a sincere and affectionate love to his people, if this do not? The consciousness of God's loving us, and our loving him by his grace, affords us great comfort and boldness in all our dealings with him.—But never let me reckon myself a Christian if I do not love all men, especially the saints, as far as they bear Christ's image.

CHAPTER V. Ver. 1. Fix it in your minds, as the most important truth, that whoever cordially believes that Jesus Christ is the promised Messiah, and depends on him, as the anointed Prophet, Priest, and King of his church, for all salvation, is regenerated by the Spirit of God; and such as, from this principle of

faith, have a supreme love to God, esteem of, desire after, and delight in him, cannot but bear a good will to and delight in every Christian brother, as beloved of God and spiritually begotten after his image. 2. And then we love the children of God aright, on account of their relation and likeness to him, when our love proceeds from such a prevailing love to himself as inclines and engages us to endeavour after all holy obedience to his commandments. 3. Yea, such an impartial respect and delightful obedience to all God's commandments, without counting any of them a heavy burden, is alone the distinguished mark of an unfeigned and governing love to him. 4. For whosoever is truly regenerated by the Spirit of God, he himself, and all that new nature which is produced in him by faith in Christ and by virtue derived from him, will so withstand, overcome, and triumph over the terrors and allurements of the men and things of this world, as not to be disheartened by the one, nor drawn aside from his duty by the other. 5. But it is only by believing on Christ as the true Messiah and only begotten Son of God, and depending on him, by a lively and effectual faith, for justification, sanctification, and complete salvation, that any man, Jew or Gentile, can be so weaned from and mortified to the things of this world. 6. Now, the character of this Saviour of the world was well attested at his baptism and in his bloody death, and, after his resurrection, by the powerful influences of the Holy Ghost, in applying his salvation to multitudes, and in the miraculous gifts bestowed and cures effected for the confirmation of the gospel. 7. For there are three divine persons, the habitation of whose glory is in heaven, who thence bore and still bear testimony to the incarnate Saviour as the true Messiah—the Father, by repeated declarations from heaven, and by raising him from the dead; the Son, by repeated avowals of his divine and mediatorial character, and by authoritative instructions and unnumbered miracles wrought in his own name; and the Holy Ghost, in visibly descending on him at his baptism, and by coming forth from him, after his ascension, to spread his name, kingdom, and glory in the world.—And these three, though personally distinct, in a manner which infinitely transcends our most enlarged conceptions, are not only equal in power and glory, but essentially one thing, being, and substance; one God, in distinction from and opposition to the many pretended deities of the heathens and others. 8. Meanwhile, on earth, the miraculous gifts and saving graces of the Holy Spirit; the spotless purity of Christ's human nature, his holy doctrine, and ordinance of Christian

baptism; his blood or righteousness represented in his supper, and applied to the consciences of believers—harmoniously attest him as the divine, complete, and only Saviour of sinners. 9. If, then, we readily depend, in the most important matters of life, upon the testimony of two or three credible men, how much more may we depend on the testimony of these three divine persons and things, that Christ is God's only begotten and eternal Son, and the only true Messiah. 10. Whosoever therefore, upon this divine evidence, cordially believes and trusts in this incarnate Son of God as his only and all-sufficient Saviour, has not only received into his heart the witness of God, but has in his soul an experimental and satisfying testimony of the suitability, worth, and excellency of Christ; and of his ability, willingness, and authority to deliver him from all sin and misery, and bring him to all spiritual and eternal happiness; but whosoever rejects the testimony which God has given concerning his Son in the gospel, as altogether sufficient, and given to him in particular for salvation, flatly contradicts and gives the lie to the most high, holy, and faithful God. 11. Now, this is the sum of the testimony which God bears concerning his Son—that, in infinite love, he has made a full and free offer of grace and glory to us sinners of mankind in the everlasting gospel; and, according to his own everlasting and infinite love, has graciously and tenderly conferred upon us who believe in him a full right and title to, meanness for, and beginnings, earnestness, and foretastes of eternal life—as all secured by, lodged in, communicated by, and to be enjoyed in a state of union and communion with Christ. 12. These divine testimonies concerning Christ I have set in so clear and strong a light before you who, under a sense of your helpless, guilty, and ruined state, have heartily received and rested on him as your only Saviour, that, by the Word of God, and witness of his Spirit with your spirit, ye may have a comfortable assurance that ye have not only the earnest and anticipating possession of eternal life, but have the whole of it in Christ your Head; and that ye may be excited and encouraged more and more steadfastly to believe in, and depend for your whole salvation upon, the merits and mediation of the only begotten Son of God. 13. And we who truly believe in him are not only assured that God will bring us safe to everlasting happiness, but that he will graciously grant us whatever blessings we ask by faith in Christ's name, according to the declarations of his will given us in his Word. 14. Now if God so readily hear the prayers that are offered to him with faith in the name of Christ, we ought to

19 And ^{we} know that we are of God, and the whole world lieth in wickedness.⁸

20 And ^{we} know that the Son of God is come, and hath given us an understanding,

⁸ ch. 4:25.1.
e Mat. 13. 11. Lu. 24. 45. Ep. 1. 17. 18; 3. 18. 19. Jn. 17. 3.

A.M. cir. 4094.
A.D. cir. 90.

⁸ Ro. 8. 16. ver. 13;
ch. 3. 14. 24. 2 Co. 1. 12. 2
Ti. 1. 12.
f Ep. 2. 2. 12. Tit. 3. 3.
Ro. 1. 28-32; 3. 10-18.
g Or, the wicked one,
Jn. 12. 31. 14. 30; 16. 11. 2
Ti. 2. 25. Ep. 2. 2.

A.M. cir. 4094.
A.D. cir. 90.

⁸ ch. 2. 5. 1 Co. 1. 30. 2
Co. 5. 17. 21. Phi. 3. 9.
Jude 1. Jn. 17. 21.
h 1. 9. 6; 44. 6; 54. 5.
i Jn. 17. 20. 28. Ro. 9. 5. 1.
Ti. 3. 16. Tit. 2. 13. ver.
11. 12.
j Ex. 20. 3. 4. 7 Co. 10.
7. 14. 2 Co. 6. 16. 17.

that we may know him that is true: ^{and} we are in him that is true, *even* in his Son Jesus Christ. ^{This is the true God, and eternal life.}
21 Little children, keep yourselves from idols. Amen.

pray for forgiveness of sins of every kind to our Christian brethren and fellows of mankind, in hopes of obtaining it—except only the sin against the Holy Ghost, which God has fixed as unpardonable, and infallibly connected with eternal damnation. 17, 18. Every disposition, thought, word, or deed, contrary to that equity prescribed by God's law, is sinful; but every sin is not that unpardonable transgression. Nay, *whosoever* is really regenerated by the Spirit of God, on account of the Spirit's continued indwelling and influence in his soul, and the immortal nature of that grace implanted in him, and through his own watchfulness against and hearty detestation of sin, has an effectual security against being ever seduced into that unpardonable sin. 19. Now, we certainly know that we have by regeneration been made partakers of a divine nature, as a powerful and abiding principle of holiness, and that all the rest of the world, who have never experienced this new birth, continue voluntarily under the power of sin and Satan. 20. And from all the undoubted proofs before insisted on, we certainly know that Jesus Christ, the eternal Son of God, hath assumed our human nature, and come into our world to put away sin by the sacrifice of himself; and that he hath not only given us an external revelation in his Word, but a saving knowledge of him as the Way, the Truth, and the Life, by an internal operation of his Spirit. Yea, we are vitally united to him who is the true and faithful Witness as Mediator, and as the Son of God is the only living and true God, together with the Father and Spirit, and who, having all life in himself, is the Purchaser and Giver of spiritual and eternal life to us. 21. Let me therefore beseech you who have such relation to and fellowship with the true God, Father, Son, and Holy Ghost, to abstain from every appearance of fellowship with pagans in their idolatrous worship, or from giving anything too high a place in your hearts.

Ver. 1. *Whosoever believeth truly* and with all his heart, Ro. 10. 10. C.

Ver. 3. That 'His commandments are not grievous,' the most striking proof will be found in, apparently, the most 'grievous' example—the death of martyrs, which, though scenes of sadness to surviving friends, have often been scenes of joy and triumph to the victims of superstition and cruelty. C.

Ver. 4. *Even our faith*, which spiritually seeing things that, to the senses are unseen, overcomes the temptations of the visible by the hopes of the invisible. C.

Ver. 6. Christ 'came,' as the Son of God, 'by water,' being so proclaimed at the time of his baptism, Mat. 3. 16; next he came 'by blood,' at the time of his resurrection, when he returned to his disciples, and was declared to be the Son of God with power, Ro. 1. 4. 'Water and blood' also occurred at his death to testify to his humanity, which was one of the chief points, because of the errors of the Docetæ, John was required to prove. See ch. 4. 2. 3. C.

Ver. 10. 'He that believeth on the Son of God hath the witness' (namely, the witness referred to in ver. 9, and fully stated in ver. 11) in himself. He believes in Christ, and the very fact of his doing so is an internal witness that God 'has given him eternal life, and that life is in his Son.' The full testimony in the consciousness of the believer may be thus stated:—The Spirit by whom we are born again to eternal life, and who is purifying our minds, elevating our thoughts, and giving us love to God and man; the conviction of the perfect adaptation of the Saviour's atoning work to the wants of our souls, and the confidence resulting therefrom; the peace now reigning in our hearts as the consequent of pardon. These are the inward witnesses at once to the divine mission of Christ, and to the life which God has given us in him. P.

Ver. 12. *He that hath the Son*—(1) Hath him in his faith, by believing the doctrine concerning him, and confidently trusts in him for salvation, 2 Jn. 9. (2) Hath him in his love, whereby he leaves all things for his sake—honours, serves, and follows him. C.

Ver. 13. *And that ye may (should) believe, &c.* Which rendering is agreeable to the Greek, removes the tautology, renders that last clause of the verse intelligible and agreeable to the tenor of the epistle, which was to prove, on the force of divine evidence, that men 'should believe on the name of the Son of God.' C.

Ver. 16. *His brother.* A Christian brother—a true child of God; else were he no Christian brother.—*Not unto death.* A sin not to end in natural death.—*And he shall give him.* That is, not to him that prays, but to him that has sinned 'not unto death.'—*There is a sin unto death.* This statement has been

grossly misrepresented by marginal references to Mat. 12. 34, 35; Mar. 3. 29; Lu. 12. 10; He. 6. 4, 6; 10. 26—whereas to these scriptures it bears no reference whatsoever. The true reference is to 1 Co. 11. 30, where bodily sickness and sleep (the Christian's death) are directly ascribed to the merciful judgment of God correcting his people for an unworthy approach to the Lord's table. C.

REFLECTIONS.—There can be no real Christianity without being begotten and born of God by his implantation of a supernatural and vital principle of grace in our heart. But no inward principle of grace can be manifested without actings of faith on Christ, of love to God and his people, and of weakness of heart from the pleasures, riches, and honours of this world. But the more fully and firmly we, through the gospel, believe on Christ as our divinely-sent and well-qualified and furnished Saviour, the more complete will be our weakness from and victory over the world.—What infallible testimonies concerning Christ are revealed unto us to encourage and found our faith in him! Nothing, then, can be more highly reasonable than to rest in him, assured of our eternal life in and through him as the free gift of God. And it is highly criminal and ruinous to our own souls, by discrediting his gospel declarations and promises, to give the lie to JEHOVAH's solemn attestations. It is a sure ground of hope in our pleading for every necessary blessing, that Christ has purchased and intercedes for it, and God has promised, for his sake, to bestow it. But dreadful, as well as unpardonable, is the crime of desperate and wilful rejection of Christ and the gospel; and great need have Christians to guard against every approach to it, and to make sure their regeneration by God's Spirit, as an effectual preservative against it. Thrice happy are they who conscientiously improve their assured knowledge, faith, and hope, in carefully keeping their heart and life for God alone, in opposition to every idolatrous rival.

THE SECOND EPISTLE OF JOHN.

'The Elder,' is a title derived from age, or experience as equivalent to age; and as John was now the senior apostle,—most probably the senior Christian,—the title would be peculiarly appropriate. It is also a title which John was likely to employ in preference to his own name, which he was accustomed to suppress.

'The Elect Lady.' Clemens Alexandrinus supposes to have been a Babylonian named 'Eclecta'; and the Vulgate, Boothroyd, and others, render the words 'the lady Eclecta'; Benson and others translate the inscription 'To the elect Kyria'; Cassiodorus believed the epistle to have been addressed to a particular church; others, that it was intended for the Christian church generally, comp. Is. 54. 1; Ga. 4. 24, &c. The authorized version is supported by Beza, &c.; and both the absence and use of the Greek article (ver. 1, being comp. with ver. 13) appear to decide in favour of this opinion. C.

1 He exhorteth a certain honourable matron, with her children, to persevere in Christian love and belief, lest they lose the reward of their former profession: 10 and to have nothing to do with those seducers that bring not the true doctrine of Christ Jesus.

THE elder^a unto the ^{elect} lady and her children, whom ^I love¹ in the truth;² and not I only, but also all they that have known the truth;

2 For^a the truth's sake, which dwelleth in us, and shall be with us for ever.

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a 1 Pe. 5. 1. 3 Jn. 1. 6.
b Ac. 13. 48. Ep. 1. 4. 5.
c 1 Jn. 3. 18. Mat. 22.
39. Ga. 2. 5. 14; 5. 1. 5. 7.
Ep. 1. 13. 2 Th. 2. 13. 1.
Ti. 2. 4. He. 10. 26. Ja. 1.
18; 19. 1 Pe. 1. 22. 3 Jn.
1. 8.
i Both the lady and
her children.—C.
2 In the truth. In
Christ Jesus (Jn. 14. 6):
as members of his
mystical body (1 Co.
12. 12, 13); in the Spirit
(1 Jn. 5. 6); in the gos-
pel (2 Th. 2. 13).—C.
d Phil. 1. 6. 1 Jn. 2. 14.
25 Col. 3. 15. Jn. 15. 7.

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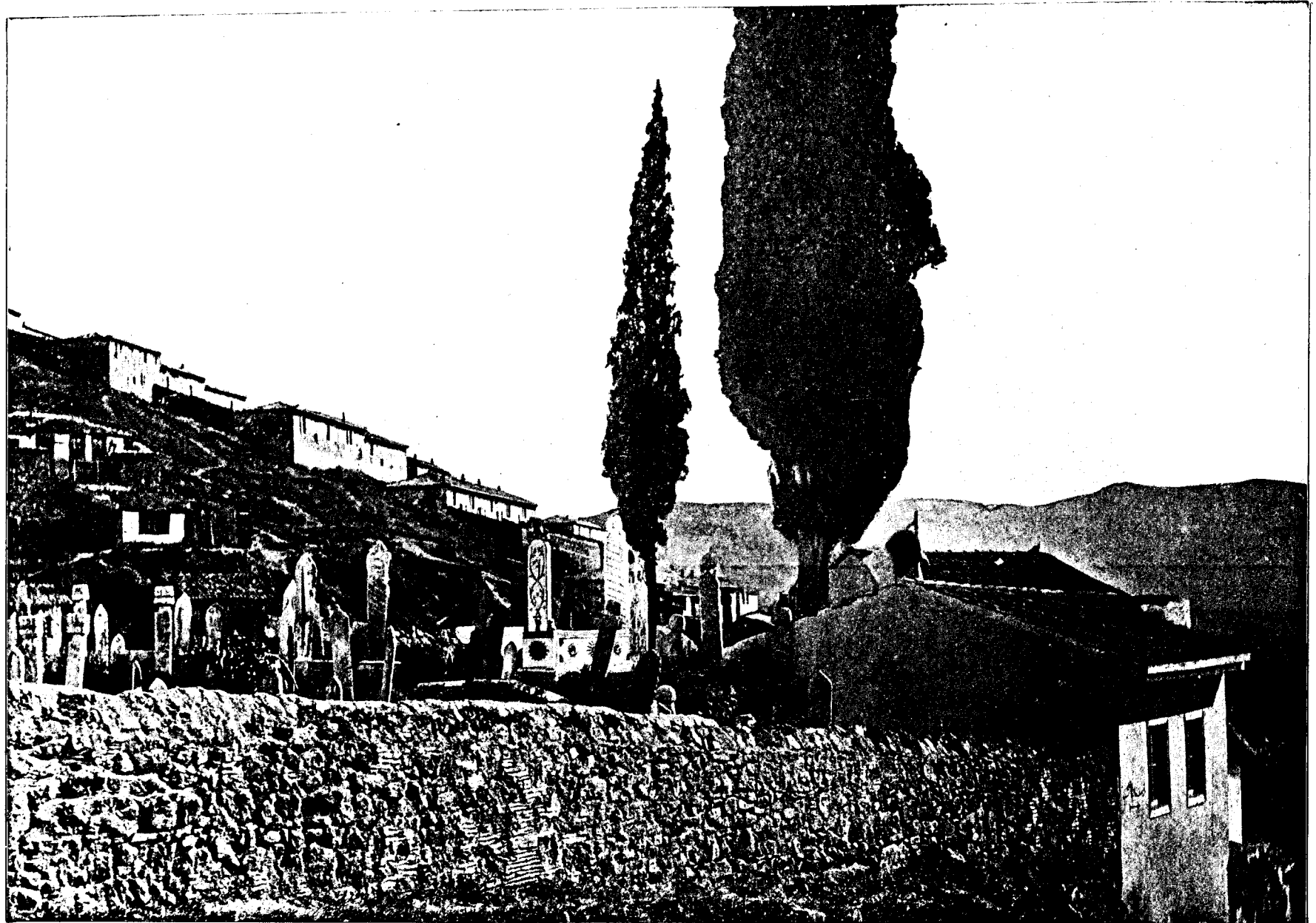
e Ro. 1. 7. 1 Th. 1. 2.
3 Jn. 3. 4.
f Zec. 8. 19. Ga. 5. 6.
g In truth—which
you profess and main-
tain.—In love—which
you feel and exercise.
—C.
h Phil. 4. 1. 1 Th. 2. 19.
3 Jn. 3. 4.
i This seems to re-
fer to the heavenly
commandment.
j Hear ye him, Mat.
17. 5.—C.
k 1 Jn. 13. 34. 15. 11. 12.
Ep. 5. 2. 1 Pe. 4. 8. 1 Th.
4. 9. 1 Jn. 2. 7. 8; 3. 21. 23;
4. 21.

3 Grace^e be with you, mercy, *and* peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, ⁱⁿ truth^g and love.

4 I^h rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.⁴

5 And now I beseech thee, lady, 'not as though I wrote a new commandment unto thee,

Ver. 1-3. Dear lady, whom God has graciously called to everlasting life, and, by the powerful influence of his grace, rendered a choice and lively Christian, and whom I, and all other sincere believers of the gospel and faithful adherents to its truths, affectionately love and esteem, not on account of your high birth or



TOMB OF POLYCARP. [II. John, i.]—This view is taken from the mountain overlooking Smyrna, at a point where it is said Polycarp, Bishop of Smyrna, was martyred and buried. Polycarp was a pupil of St. John, and was one of the most illustrious of the early fathers of the church. He was martyred under the persecution inaugurated under Marcus Aurelius and Lucius Verus. When brought before the proconsul who was to pass sentence upon him, Polycarp was asked to

give up his religion. He replied: "Eighty and six years have I served Him, and He never did me wrong, and how can I now blaspheme my King that has saved me?" Polycarp was burned alive. This tall cedar tree marks the spot where his ashes lie buried. There is not in the whole country around Smyrna a finer point of observation than this. From here we see the city, the sea and the mountains.

but that which we had from the beginning,⁵ that we love one another.

6 And^j this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.

7 For^k many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver⁶ and an antichrist.⁷

8 Look^l to yourselves, that we lose not those things which we have wrought,⁸ but that we receive a full reward.

9 Whosoeverⁿ transgresseth, and abideth not

in the doctrine of Christ, hath not God.⁹ He that abideth in the doctrine of Christ, he hath both the Father and the Son.

10 If^o there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed:

11 For he that biddeth him God speed is ^ppartaker of his evil deeds.

12 Having^q many things to write unto you, I would not *write* with paper¹ and ink: but I trust to come unto you, and speak face to ²face, that ^rour joy may be full.

13 The children of thy ^select sister greet thee. Amen.

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A.D. cir. 90.

⁵ The beginning of the preaching of the gospel.—C.

^j Jn. 14.15, 21; 15. 10, 14. Ro. 13.8, 9. Ga. 5.14.1 Jn. 5.32; 5.24.

^k Mat. 24.5, 24. 2 Pe. 2.1 Jn. 2.18, 22; 1-3.2 Th. 2.7, 11.

⁶ A deceiver, &c. Rather, 'the deceiver and the antichrist'; that is, in spirit, in type, and commencement.—C.

⁷ See note on 1 Jn. 4.3.—P.

^l Mar. 13.9. Ga. 3.4. He. 10.32. Mat. 13.21. 1 Ti. 1.19. 1 Co. 15. 88. Phil. 2.16. Re. 3.11. Is. 19.11.

⁸ Or, gained. Some copies read, which ye have gained, but that ye receive, &c.

ⁿ Jn. 15.6. Is. 8.20. 1 Pe. 2.2. Col. 3.16. 1 Jn. 2.23, 24.

⁹ Hath not God for his God: neither for his Father, his Redeemer, nor his Sanctifier.—C.

^o Ro. 16.17. Ga. 1.8, 9. Pr. 4.14. 15. Tit. 3.10. ver. 8. 2 Ti. 3.5, 6; 4.14. 1 Co. 16.22.

^p 1 Ti. 5.22. Ep. 5.11. Pr. 1.10-19.

^q 2 Jn. 13. Ro. 1.20. 12. Jn. 15.12.

¹ The Greek *kharys*, here translated 'paper', means the Egyptian papyrus, which was very generally used for writing at that period. Paper was not manufactured for some 900 years after the days of the apostles.—P.

² Gr. *mouth to mouth*.

^r Jn. 17.13. 1 Jn. 1.4.2. 2 Jn. 12.13. Ep. 1.4. Ro. 11.7.

your abundant wealth, but for your experience of, conformity, and regard to those truths,—I, who am an aged ruler of the Christian church, wish to you and yours the most abundant enjoyment of all those new-covenant blessings which proceed from the redeeming mercy and grace of God our Father, through Jesus Christ our dear and now exalted Saviour; and that you all may be thereby animated to walk in truth and in universal love, according to the tenor of that glorious gospel with which he has favoured you. 4. It was with inexpressible pleasure that I found when with you some, though not all, of your children graciously converted to Christ by the power of his gospel truths, and firmly adhering to them, and earnestly practising them, in a course of progressive holiness, thereby manifesting the truth and liveliness of their inward grace, according to the commandment which we have received from God the Father. 5, 6. Let me therefore beseech you, my dear and honoured lady, that according to the law of God, long ago delivered under the Old Testament, and more lately inculcated on us, with additional motives and obligations, by our dear Redeemer in the days of his flesh, you and your children would earnestly persevere in the most affectionate love to, sympathy with, and care for, all that bear his image, and that you would manifest your love to him in a constant, laborious, and progressive study of holiness, in all manner of conversation, according to his commandments, which have been so plainly and faithfully delivered unto you. 7, 8. I the rather beg your earnest attention to these things which you were taught when first you embraced the gospel, as many preachers have

now gone abroad into the world, who, pretending a mission from Christ, an uncommon zeal for his truths, and love to the souls of men, do, in direct opposition to his declarations, interests, and honour, maintain that he did not assume, nor obey, nor suffer in a true human nature, but merely in appearance of it: let me therefore beseech you, and other Christian friends to whom this letter may come, to be on your strictest watch, and to guard against the seductions of such, that ye may not fall short of the gracious reward of your acceptance, profession, and practising of the gospel, and your sufferings for it, which you expect; and that we ministers may not lose the comfort which we hoped to have in your distinguished eternal salvation, as the seals of our ministry: 9. For as he who believes with his heart the doctrines of the gospel concerning Christ's person, offices, and work, and steadily adheres to them in his profession and practice, hath a spiritual knowledge of, interest in, and fellowship with Christ and his Father; so he who does not believe, teach, and practise them, but labours to seduce his hearers into the contrary errors, has no saving knowledge of, interest in, or fellowship with either. 10, 11. If therefore any preacher appears among you who does not declare and inculcate these very doctrines concerning Jesus Christ, and the redemption of sinners through his blood, according to the riches of God's grace, which we delivered unto you, see that ye give him not the smallest encouragement, by entertaining him in your houses, or wishing him any success in his ministrations; for whoever wishes him success, or familiarly converses with him, is accounted by God as a criminal

encourager and assistant of him in spreading his errors, to the dishonour of Christ and the eternal ruining of men.

Ver. 13. From comparing ver. 4, 13, it will appear highly probable that the apostle had found some of the children of these two pious sisters at a distance from their mothers, for such separations are unavoidable, and that the chief object of his writing was to convey that most delightful of all earthly intelligences—the community of family religion, which promises and secures to the separated on earth the meeting of a family in heaven. C.

REFLECTIONS.—It is a great pleasure for ministers and Christians to observe persons of quality and their children heartily embracing the uncorrupted doctrines of the gospel, and walking answerably unto them; and to see the grace of God spreading through a whole family. And exalted blessings from Jesus Christ and his Father are secured to such by their fellow-Christians' prayers. True religion does not abate civil respect, but gives a spiritual turn to the most dutiful and affectionate salutations. True faith in Christ always manifests itself in a cordial love to God and his people, and in a conscientious obedience to his law; and those only have the benefit of a special relation to Christ and his Father who continue steadfast in the faith of the gospel, and persevere in all holy obedience. It is very dreadful, after a long profession of gospel truth, and much apparent experience of God's grace, to be at last disappointed of that ample satisfaction which we expected in that course. But inexpressible is their guilt who attempt to subvert any of the leading truths of the gospel. And highly sinful and dangerous is it to have fellowship with them, or to give them the smallest countenance in their conduct. Let Protestants, let Britons, think and tremble!

THE THIRD EPISTLE OF

JOHN.

'Gaius' (in Latin, Caius) is a name occurring on four other occasions, viz. Ac. 19. 29; 20. 4; Ro. 16. 23; 1 Co. 1. 14. Who this Gaius was, or where he resided, is unknown;—but it matters not. His character survives, that, in these latter days, Christians may learn what primitive Christians were. C.

1 He commendeth Gaius for his piety. 5 and hospitality 7 to true preachers: 9 complaining of the unkind dealing of ambitious Diotrophes on the contrary side, 11 whose evil example is not to be followed: 12 and giveth special testimony to the good report of Demetrius.

THE elder^a unto the well-beloved ^bGaius, whom^c I love in the truth.¹

2 Beloved, ^dI wish² above all things³ that

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^a See 2 Jn. 1. ^b Ac. 19.29; 20.4. Ro. 16.23. 1 Co. 1.14.

^c See 2 Jn. 1. 1 Jn. 3. 18. 1 Or, truly.

^d Ro. 13.10. Ps. 122.6. 8. Phil. 2.4.

2 Or, pray. 3 Above all things.

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Rather, 'As to all things' (external) I pray that thou mayest prosper, even as thy soul prospereth' (Robinson's *Gr. Lex.* *σπεῖν*, d). The apostle having probably heard that Gaius had fallen into ill health.—C.

thou mayest prosper and oe in health, even as ^ethy soul prospereth.

3 For ^fI rejoiced greatly when the brethren came and testified of ^gthe truth that is in thee, even as thou walkest in the truth.

^e 2 Co. 1.5; 2.14; 4.16-18; 3.18. 2 Pe. 1.3-9; 18. ^f 2 Jn. 4. ver. 4. Phil. 4.1. 1 Th. 2.19, 20. ^g 2 Jn. 2.1 Jn. 2.14, 24. Jn. 15.7. Col. 3.16. Phil. 1.6. Ps. 119.11; 51.6. Jn. 1.47.

Ver. 1, 2. My dear Gaius, whom God has loved with an everlasting love, and drawn with his lovingkindness, and whom I sincerely and heartily love as a true

Christian, who faithfully adheres to the truths of the gospel in his profession and practice—I, who am now a very aged ruler of the Christian church, earnestly

wish all manner of temporal prosperity and bodily health, as I have reason to believe that your soul prospers in an increase of spiritual knowledge, familiar

4 I have no greater joy than to hear that 'my children walk in truth.

5 Beloved, 'thou doest faithfully whatsoever thou doest to the brethren, and to strangers;

6 Which have borne witness of thy charity before the church: whom if 'thou bring forward on their journey after a godly sort, thou shalt do well:

7 Because 'that for his name's sake they went forth, taking nothing of the Gentiles.

8 We^e therefore ought to receive such, that we might be 'fellow-helpers to the truth.

9 I wrote unto the church:⁴ but Diotrephes,⁵ who 'loveth to have the pre-eminence among them, receiveth us not.⁶

10 Wherefore, if I come, 'I will remember⁷ his deeds which he doeth, prating against us

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1 Phil. 10. 1 Co. 4. 15.
Ga. 4. 19. 15. 3. 18.

7 Ep. 4. 21; 6. 15. Pr.
23. 22. 23. Col. 3. 16. Jude
3. Mat. 28. 20.

8 Lu. 12. 42. 1 Pe. 4. 2,
10. He. 13. 1-3.

9 Ac. 15. 3. Tit. 3. 13.
Col. 1. 10.

10 Ac. 8. 4. 1 Co. 9. 12.
15. 18. 2 Co. 11. 7, 9; 12.
13.

11 Mat. 10. 14, 40. Lu.
10. 7.

12 Zec. 8. 10. Pr. 23. 23.
2 Th. 3. 1. Jude 3. 2. Ti. 1. 1.
13. 2. 15. Tit. 1. 9. 1 Ti. 1.
18. 19. 20.

13 I wrote unto the
church. Rather, I
have written, to wit,
in this letter, which,
though addressed indi-
vidually to Gaius,
was intended for all.

14 See note * in
second column.

15 Ro. 12. 10. Mar. 9.
34. Lu. 22. 54. Mat. 23. 4.
18. 1 Ti. 6. 3, 4.

16 Refuseth to own
my authority.

17 2 Co. 10. 5, 6, 10. Pr.
10. 8, 10. Is. 66. 5. Jn. 16.
22.

18 I will remember.
Rather, 'I will re-
mind him.'—C.

A.M. cir. 4094.
A.D. cir. 90.

4 Ex. 23. 3. Nu. 16. 26.
Ps. 37. 27. Pr. 12. 11. Is. 1.
16, 17. Jn. 10. 27. 12. 26. 1.
Co. 4. 10; 11. 1. Ep. 5. 1.
Phi. 3. 17. 1 Th. 1. 6. 12. 14.
2 Ti. 3. 5. He. 6. 12. 1 Pe.
3. 11, 13.

8 Rather, 'imitate.'

9 1 Jn. 2. 29; 3. 6-9.

9 Is of God. Is born
of God—a child of
God.—C.

10 Ac. 10. 22; 22. 12. 1
Ti. 3. 7. 1 Th. 4. 12; 2. 6-
10.

11 Jn. 19. 35; 21. 24.

12 1 Gr. mouth to
mouth.

13 Ge. 42. 23. Da. 4. 1.
Ga. 5. 16. Ep. 6. 23. 1 Pe.
5. 14.

* Who this 'Dio-
trephes' was, is to-
tally unknown; and
conjecture is more
than useless—it is a
waste of time. His
character, however,
abides—proud, am-
bitious, exclusive, ca-
lumnious, malicious,
inhospitable, a sup-
pressor of generosity
in others, and a tyr-
annical ruler in the
church.—C.

with malicious words; and not content there-
with, neither doth he himself receive the breth-
ren, and forbiddeth them that would, and cast-
eth *them* out of the church.

11 Beloved, 'follow⁸ not that which is evil,
but that which is good. 'He that doeth good
is of God:⁹ but he that doeth evil hath not seen
God.

12 Demetrius hath "good report of all *men*,
and of the truth itself: yea, and we *also* bear
record; and ye know that "our record is true.

13 I¹⁰ had many things to write, but I will
not with ink and pen write unto thee:

14 But I trust I shall shortly see thee, and
we shall speak face to face.¹ Peace⁹ *be* to thee.
Our friends salute thee. Greet the friends by
name.

fellowship with Christ, and delightful conformity to him, in a lively exercise of faith, hope, love, and new obedience. 3, 4. For I was exceedingly filled with joy and comfort when some of those who go about preaching the gospel informed me of your remarkable experience of the power of Christ and his gospel truths, and with what faithfulness and integrity you profess, adhere to, and improve them, in a delightful, edifying, and progressive practice of holiness; for nothing gives me greater pleasure than to hear that those who have been converted to Christ by my ministrations continue steadfast in their holy profession of gospel truth, and more and more adorn it by a lively Christian conversation. 5-8. You act like a true believer, and a faithful follower of Jesus Christ, in your candid and disinterested benevolence to poor saints, particularly to such as are driven from their homes for their adherence to him, or go about preaching his gospel—some of whom, being greatly affected with your distinguished kindness, made mention of it in our public worshipping assemblies.—And you cannot employ your substance better than in further assistance of such in carrying on their work, as an imitation of your kind and merciful God, and a token of your gratitude to him, for calling you, by his grace, to his kingdom and glory.—For to the honour

of Christ and his gospel, and to manifest their entire disinterestedness in their labours to win souls, these ministers have freely preached the gospel to the Gentiles, refusing to accept of a necessary subsistence from their new converts: we ought therefore cheerfully to entertain them in our houses, and, according to our ability, supply them with necessaries—that we may thus assist them in the propagation of the glorious gospel, to the honour of Christ and the salvation of multitudes. 9, 10. I indeed wrote to your church to provide for such preachers; but Diotrephes, that proud ambitious man, who attempts to lord it over his hearers and fellow-ministers, refused my letter a public reading, or hindered the people's compliance with its contents; but, if the Lord will, I intend to visit you, expose his wicked conduct, and censure him for it; for he not only throws out a multitude of false and ill-natured reflections on me and other faithful ministers of Christ, and refuses to show any kindness to persecuted and travelling preachers, but does all he can to hinder such as have inclination or ability to supply them; and even pretends to excommunicate from the church, and deliver up to Satan, these afflicted brethren, if not also such as entertain them. 11. Dear friend, never make him nor any other your pattern in anything sinful; but, in

imitation of Jesus Christ and his Father, exercise yourself in brotherly kindness, and in every other branch of holy conversation. For it is only those who do so that are the children of God and heirs of his kingdom. But they who indulge themselves in pride, hatred of brethren, or the like, have no spiritual knowledge of nor fellowship with him.—12. Demetrius is a most excellent person, whom I, and all that regard either truth or the gospel, do and must speak well of. Let him, under Christ, be a pattern which you study to imitate.

REFLECTIONS.—Bodily health is an invaluable mercy when it enables us to improve our spiritual gifts and graces for the extensive benefit of mankind. And delightful is it when Christians remarkably increase and flourish in grace and good works, and when their faith and love to Christ, and his ministers and people, are such as cannot be kept secret.—Alas! what a plague to the church are proud, insolent, domineering imposers of their tenets, and malicious revilers of Christ's truths and faithful ministers, who will neither do good themselves nor suffer others that would! Richly they deserve to be detested by every Christian, and exposed and censured by every church.

CONCLUDING REMARKS ON THE FIRST, SECOND, AND THIRD EPISTLES GENERAL OF JOHN.

The FIRST EPISTLE is peculiarly characterized by a pervading strain of love—God's love to sinners; the debt of love due by Christians in return; love to the Father necessarily begetting, in one child, love to all the members of the Father's family;—these are the topics upon which the apostle delights to expatiate, the peculiar prominence of which concurs with the record of the historian, in which it is stated, that, in his extreme old age, when unable to walk, he was accustomed to be carried into the Christian assembly at Ephesus, to look upon the people with the tenderness of a dying father; and that, being unable to read or preach, his custom was to summon up all his energies for one sentence—'Children, love one another!'

The SECOND EPISTLE is remarkable as affording a delightful specimen of primi-

tive domestic Christianity, and as a record of the superabundant reward that pious mothers receive when their prayers and instructions are blessed in the conversion of their families. The sisters appear to have been two widows—but the Lord was more than a husband to each, and more than a father to their fatherless children.

The THIRD EPISTLE is remarkable as portraying some striking varieties in the character of professing Christians. The features depicted are few; but, like the outline pencillings of some master-hand, they fully exhibit the peculiarities of the originals. Truth and hospitality stand personified in Gaius; ecclesiastical ambition and selfishness, in Diotrephes; while Demetrius stands forth one of those rare specimens of excellence in principle and manner that 'win golden opinions from all men,' while they sacrifice their truth and their consistency to none. C.

THE GENERAL EPISTLE OF JUDE.

The author of this epistle was the brother of James, as all copies of the original testify. He is called in the Gospel Judas, with the addition of his surname, Lebbeus, or Thaddeus, to distinguish him from Judas Iscariot. This epistle so nearly coincides with the second of Peter, that it would seem to have been written upon the same occasion, and, either after a conversation with Peter, or after the reading of his epistle, which Jude seems to quote. Within this short epistle there are references to Ge. 4. 6; 5. 18; 19. 24; Nu. 14. 29; 16. 1; 22. 7-21; 26. 64; De. 29. 23; Eze. 14. 7; Da. 10. 13; Zec. 3. 2. 4. 5. C.

1 He exhorteth them to be constant in the profession of the faith.
 4 False teachers are crept in to seduce them: for whose damnable doctrine and manners horrible punishment is prepared: 20 whereas the godly, by the assistance of the Holy Spirit, and prayers to God, may persevere, and grow in grace, and keep themselves, and recover others out of the snares of those deceivers.

JUDE, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:

2 Mercy unto you, and peace, and love, be multiplied.

3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

4 For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and de-

Ver. 1. Judas—not Iscariot, but the brother of James the less, and kinsman of Jesus Christ according to the flesh, sent forth by his immediate commission to preach the gospel to those Jewish Christians who, in the judgment of charity, appear to have been called of God the Father to make known his eternal heart of love, and in consequence thereof preserved in Christ from dying in their sins, and graciously called to partake of all the blessings of the gospel in time and eternity; 2. Wishes the most tender compassion and favour of a gracious God, and peace with him and with one another, and the best prosperity of every kind, and all the excellent fruits and rich manifestations of his special and distinguishing love in their utmost fullness. 3. My dear Christian brethren, when I, with much thought and care, applied myself to write somewhat to you concerning that spiritual and eternal salvation which answers the circumstances of every sinful man, and is offered in the gospel to all that hear it, and which all believers, Jews and Gentiles, share of, directed by the inspiring Spirit of God, I found it peculiarly necessary, with the utmost earnestness, to stir you up to the most fervent zeal, active diligence, and careful concern, to maintain, defend, and practise the pure and uncorrupted doctrines of the gospel, concerning the person, offices, righteousness, grace, and government of the Lord Christ, which have been by him, through his holy apostles, delivered to all his followers who are holy in heart and life, as a trust and treasure to be by them faithfully kept, and fully and purely transmitted to posterity.—4. For according to the ancient purposes and predictions of God, there have clandestinely, by craft and flattery, crept in among you impious and heretical men who, under pretence of embracing the Christian religion, represent the doctrines of God's grace as an encouragement to wanton and lascivious practices; and who, by their doctrine and conduct, plainly undermine the whole authority of God's law, and reject the gospel doctrine concerning the divine person and offices of Christ, as the Prophet, Priest, and King of his church, and his gracious salvation of men from their sins to holiness and happiness. 5-7. To deter you from the smallest regard to or compliance with these seducers, seriously remember how your Hebrew ancestors, after God had miraculously delivered them from their Egyptian bondage, were almost every one of them cut off by terrible judgments in the wilderness for their disobedience and unbelief; and how the highly dignified angels who revolted from God by sin were cast down into hell, and are, by the curse of his law and their own wickedness and misery, reserved, like condemned and chained prisoners, till the last judgment—when their torments shall be completed, and they, with all apostates and impenitent unbelievers, shall depart into the most tremendous everlasting punishment!—And in what a fearful manner God, by fire and brimstone from heaven, destroyed the Sodomites and their neighbours of Gomorrah, Admah, and Zeboim, for their unnatural lust, men with men; and set them and their country as an emblem of that everlasting destruction which is prepared for wicked angels and men. 8. In like manner, these

profligate seducers delude themselves and others with their foolish and impure imaginations, indulge their fleshly lusts, and even pollute their bodies by unchaste dreams and lewd practices; and contemn, revile, and rail against all government and governors in church or state, so far as they tend to restrain their exorbitant vices. 9, 10. Yea, though Michael, that eminent chief of the holy angels, when disputing with the devil about the burial or concealment of the body of Moses from the Israelites, who would have readily worshipped it, did not venture to return the reviling and opprobrious language of that foul spirit, but solemnly left him to the righteous judgment of God, for his attempting to draw his people into the most flagrant sin against his divine majesty, crown, and dignity: these daring pretenders fear not to vilify the most excellent things, civil or sacred, of the proper use, design, and benefit of which they are totally ignorant; and even in such things as by the light of nature they cannot but know to be unlawful, they act as if they had no principle of reason to direct and govern them, and in a perverse, sensual, and brutal manner debase themselves beneath human nature. 11. The most dreadful curses must therefore suddenly overtake them; for, like Cain, they envy, hate, and are disposed to murder such as deserve their highest respect; like Balaam, for the sake of worldly honour or wealth, they are ready to act the most treacherous, hypocritical, malicious, and destructive part against the people of God; or, like Korah and his companions, they set up themselves in the most daring manner against the governors whom God has appointed in church or state, and shall, in a most awful form, be at last swallowed up in everlasting flames. 12. They are a scandal, reproach, and an infectious defilement to your feasts, civil and sacred, while, fearless of guilt or punishment, they labour only to gratify their luxurious appetites; and while they put on false appearances, as if they would be most refreshing, useful, and comforting to mankind, they are quite destitute of any real goodness; unstable as clouds, they are driven about by their own lusts and passions from one error and vice to another, and become more and more dead in sins, and hopeless of recovery. 13. In the most turbulent, pernicious, and noisy manner, they, to their own shame, throw out their furious reproaches and malicious slanders against the doctrines, ministers, and followers of Christ,—and their corrupt principles and vicious inclinations. Under all their pretences to be noted lights for the direction of others, themselves are utterly ignorant of real religion, and wander from the truth and holiness of the gospel, and run about spreading their wicked principles, temper, and courses, till at last they shall be plunged into the eternal horrors of that misery, despair, and damnation which God has prepared for them as their just punishment. 14, 15. It was partly with respect to such persons that the famous Enoch foretold Christ's glorious coming, attended by his saints and angels, to the last judgment—publicly to convince, expose, and condemn to eternal punishment, all ungodly persons, for their premeditated, malicious, and wicked deeds, and for their virulent speeches which they have thrown out against his per-

nying the only Lord God, and our Lord Jesus Christ.

5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day.

7 Even as Sodom and Gomorrah, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

8 Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

son, gospel, and cause, and upon his members and faithful servants for his sake: 16. Which conduct exactly tallies with that of the seducers I am now warning you against; for these secretly murmur against God and his providence, against magistrates and ministers, against Christ and his followers and ways, and are continually finding fault and openly quarrelling with all his doctrines and dispensations, being quite dissatisfied with their own state and condition in the world; and with restless minds are pursuing their own vicious inclinations to unlawful pleasures; and, at the same time, talking in lofty and unintelligible strains, and with high pretences to knowledge and religion—speaking the most excessively vain and conceited things of themselves, and extravagantly flattering, caressing, and extolling such as are of their own party, however vile, especially if they be rich, or ready to grant them some worldly advantage, to gratify their covetous or luxurious temper. 17, 18. Now, my dearly beloved brethren in the Lord, beware of being stumbled at the rise of such seducers, or their scornful derisions of everything sacred, or their abandoned practices, since our Saviour and his apostles have given you such plain and express warnings of them. 19. For these are the very persons of whom you have been warned—men that make factions and divisions in the church, alienating themselves from the true apostles, servants, disciples, and doctrines of Christ, and forming separate parties of their own sentiment, as if they were more holy than others; whereas they are entirely governed by their animal appetites, lusts, and passions, and are entirely destitute of the enlightening, purifying, and sanctifying gifts and graces of the Holy Spirit. 20. But guarding against being misled by men of such corrupt principles and practices, persevere with integrity and faithfulness in your holy profession, and, by all proper and appointed means, endeavour to promote your own and your fellow-Christians' spiritual establishment and advances in grace, holiness, and comfort, upon that foundation of faith which is laid in the doctrines of the apostles and prophets, Jesus Christ himself being the chief corner-stone; and upon that principle of faith in you which purifies the heart, works by love, overcomes the world, and derives all grace out of Christ's fulness, to enable you to grow up to all perfection in him, who is the head; and continue habitually instant in prayer, under the direction and influence of the Holy Spirit to help your infirmities. 21. And thus constantly endeavour to approve yourselves to God, as those that sincerely and fervently love him and delight to keep his commandments; and in order hereunto, study to maintain a sweet and experimental sense of his special love to yourselves—looking, hoping, and longing, in a prepared state and frame, for the final manifestations, fruits, and effects of the grace and mercy of our Lord and Saviour Jesus Christ, in that merciful sentence he shall then pass upon you, unto your complete deliverance from all sin and sorrow, and admission to all the blessings of eternal life. 22, 23. And in order to your own and others' edification in faith and holiness, great care and prudence must be used in dealing with such as have been

A.M. cir. 4070.
A.D. cir. 66.

a Lu. 6.16. Jn. 14.22.
Ac. 1.13.

b Ro. 1.1. Ja. 1.1.2 Pe. 1.1.

c Le. 22.9. 1 Pe. 1.2. 2. Ac. 20.32.

d Jn. 6.39. 10. 28. 17. 11. 12. 1 Pe. 5.5.

e Preserved steadfast in the faith of Christ Jesus.—C.

f 1 Pe. 2.9. He. 3.1. 2. Ti. 1.9. Ro. 8.30.

g Ro. 1.7. 2 Co. 1.2; 13.14.

h Ga. 3.28. Is. 45.17. Ac. 13.26. 46.47. 28. 28. 12.

i Je. 2.3. Ga. 2.5. Phil. 1.27. 1 Ti. 1.18. 6.12. 2. Ti. 1.14. 7.14. 1.4. Fr. 23.26. Re. 2.10.

j Ga. 2.4. 2 Pe. 2.1-3. 18. 19. 3.17. Ep. 4.14. 2. Ti. 2.6. 17.18.

k Ro. 9.21. 22.1. 2 Pe. 2.1. 2. 8. 2. Pe. 3.3.

l Jn. 1.17. Tit. 2.11. 12. Ac. 20.32. with Tit. 1. 15. 16. He. 12.15. 2 Pe. 2.1. 18. 22.

m The meaning then of this verse is, that Jude, who was before earnestly desirous to write to the church universal concerning the salvation which is common to us all, found urgent occasion at once to do so, respecting not merely nor directly the

common salvation, but one point, viz. the keeping inviolate the faith once for all delivered to God's people' (A.J.O.R.)—P.

q Ro. 15.15. Nu. 14. 29. 37. 1 Co. 10.5-12. He. 3.16-19. with 2 Pe. 1.12.

r The careful reader will observe a very remarkable resemblance between this passage and 2 Pe. ii. The apostle brings forward remarkable examples of divine wrath, recorded either in sacred history, or in accredited Jewish tradition, to show the necessity of obedience to God's law, and the fearful results of disobedience.—P.

s 2 Pe. 2.4. Jn. 8.44. Mat. 25.41. 8.29. Re. 20. 10.

t Or, principality.

u Ge. 13.13. 18.20. 19. 5. 24. 26. De. 29.5. 23. Is. 2.9. 13. 19. Je. 20.16. 50. 40. Lu. 4.6. Ho. 11.8. Am. 4.11. Lu. 17.29. 2. Pe. 2.6.

v Gr. other. Ge. 19. 5. Ro. 1.26. 27. 1 Co. 6. 9. 1 Co. 10.6. 11. 2 Pe. 2.6. Mat. 11.24.

w 2 Pe. 2.10. 11. Je. 23. 25. 28. 30. Ex. 22.22.

9 Yet ¹Michael the archangel, when contending with the devil, he disputed about the ²body of Moses, ³durst not bring against him a railing accusation, but said, The Lord rebuke thee.

10 But^a these speak evil of those things which they know not: but what they know naturally, as brute beasts, ¹in those things they corrupt themselves.

11 Woe unto them! for they have gone ¹in the way of Cain, and ²ran greedily after the error of Balaam for reward, and perished in the ³gainsaying of Core.

12 These^b are spots in your feasts of charity, when they feast with you, feeding themselves without fear: ¹clouds *they are* without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

13 Raging^a waves of the sea, foaming out their own shame; ¹wandering stars, to whom is reserved the blackness of darkness for ever.

14 And ¹Enoch also, the seventh from Adam, prophesied of these, saying, ²Behold, the Lord cometh with ten thousand of his saints,

15 To^c execute judgment upon all; and to convince all that are ungodly among them ¹of all their ungodly deeds which they have ungodly committed, and of all their ²hard speeches which ungodly sinners have spoken against him.⁶

A.M. cir. 4070.
A.D. cir. 56.

Da. 10. 13, 21; 12. 1.
Re. 12. 7.
Ex. 22. 28. 2 Pe. 2.
11. 22. 3. 5.

2 Pe. 2. 12. 1 Pe. 3. 16;
2. 12. Re. 13. 6.
x Ro. 1. 21, 22. 1 Co. 1.
21. Ja. 4. 3.

y Ge. 4. 5, 8, 14. 1 Jn. 3. 12.
2 Pe. 2. 15, 16. Re. 2.
14. Nu. xxi. xxiv. De. 23. 4. Mi. 3. 5.

2 Nu. xvi. De. 11. 6.
Ps. 106. 16, 18. 1 Ju. 26.
10.

1 Co. 11. 31. Eze. 34.
9, 13. Phi. 3. 18, 19. 2 Pe.
2. 13. Ja. 5. 5.

1 Pe. 3. 17. Pr. 25. 14.
1 Ti. 5. 6. Ho. 10. 2. Jn.
15. 4-6. He. 6. 4-6. 8. 10.
26. Mat. 15. 13. 2 Pe. 2.
18, 22.

Is. 57. 20. Ep. 4. 14.
Phi. 3. 19. 2 Ti. 3. 13; 4. 3.
4.

2 Re. 8. 10, 11. 2 Pe. 2.
17. Mat. 8. 12; 22. 13; 24.
51. 2 Th. 1. 9. Re. 14. 10.
11; 20. 10; 21. 8.

Ge. 5. 18, 22, 24. 1.
Ch. 1. 1-3. He. 11. 5.
4 Ac. 1. 11. Re. 1. 7.
22. 30. Da. 7. 10. Zec. 14.
5. Mat. 24. 30, 31; 25. 31. 1.
Th. 3. 13. 2 Ti. 1. 7, 8.

2 Co. 5. 10. Ro. 14.
10. Re. 20. 12; 23. 12;
1, 7.
1 Eze. 12. 14. Ro. 14. 12.
2 Co. 5. 10. Mat. 12. 30. 1.
Co. 4. 5.

1 Sa. 2. 3. Ps. 31. 18;
73. 9; 94. 4. Mal. 3. 13. 2.
Th. 1. 7. Re. 13. 5, 6.

The apocryphal book of Enoch was known to the earliest of the Christian fathers; but it seems questionable whether that discovered in Abyssinia at the close of last century is the original, or a remodelled edition. It contains the words here cited almost verbatim. Probably the traditional sayings of Enoch had been collected before the Christian era, and

A.M. cir. 4070.
A.D. cir. 56.

were subsequently remodelled by Christian writers.—P.

2 Pe. 2. 14, 18. Tit. 3.
3. 4. Ps. 17. 10; 73. 9, 11. 2.
Pe. 2. 18. Ps. 12. 3, 4. Job
21. 14, 15.

1 Pe. 1. 19, 15. 2 Ch. 19.
7. Job. 30. 21, 22. 1 Sa. 9. 15.
1 Ti. 6. 5.

2 Pe. 2. 2. Jn. 14. 26.
The mode of expression in this verse would seem to indicate that the author was not an apostle, and consequently, though the testimony is not decisive, it corroborates the view I have stated in my note on ver. 1, that Jude was one of the brothers of our Lord.—P.

Ac. 20. 29. 1 Ti. 4. 1.
4. 2 Ti. 3. 1-3; 4. 3, 4. 2.
Pe. 2. 13-3. 5.

Pr. 18. 1. Eze. 14. 7.
Ho. 4. 14; 9. 10. He. 10.
25.

Ja. 3. 15. 1 Co. 2. 14.
Col. 1. 23; 2. 7. Tit. 2.
11, 12. 1 Pe. 2. 5. Ep. 2.
20, 22.

4 Eze. 6. 18. Ro. 8. 26.
27. Jn. 14. 26. Ps. 119. 2, 5.
15. 26. 9.

Jn. 4. 16. Jn. 15. 4, 9.
10. 1. 2 Ti. 4. 8. 1. 18. Tit.
2. 13, 14. He. 9. 28. Mat.
25. 34. Ro. 6. 23.

Eze. 34. 17. 1 Co. 9.
20. Ga. 1. 9.

1 Co. 5. 3, 4. Ro. 11.
14. 1 Ti. 2. 14. 16. 1 Co.
3. 15. Am. 4. 11. Zec. 3. 2-5.

Save with fear, lest ye should be injured by contact with them.—C.
1 Co. 5. 9, 11. 2 Ti. 3. 5. 2 Th. 3. 14. Re. 3. 4. 18. with L. 14. 46; 15. 4. 17. 15. 64. 6.
Ro. 14. 4; 16. 25-27. 2.
Ti. 4. 18. Ep. 1. 4; 3. 20. 5.
26. 27. Co. 12. 23. 4. Phi.
3. 20. 21. He. 13. 20, 21.

Ro. 16. 27. 1 Ti. 1. 17;
2. 3. Tit. 1. 3; 4. Re. 4. 8.
11; 5. 9. 17. 10, 12; 15. 3.
4; 19. 1. Ep. 3. 20, 21.

16 These^d are murmurers, complainers, walking after their own lusts; ¹and their mouth speaketh great swelling words, ²having men's persons in admiration because of advantage.

17 But, beloved, ¹remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;⁷

18 How that they told you ¹there should be mockers in the last time, who should walk after their own ungodly lusts.

19 These^e be they who separate themselves, ¹sensual, having not the Spirit.

20 But ye, beloved, ¹building up yourselves on your most holy faith, ²praying in the Holy Ghost,

21 Keep^f yourselves in the love of God, ¹looking for the mercy of our Lord Jesus Christ unto eternal life.

22 And^g of some have compassion, making a difference:

23 And^h others save with fear,⁸ pulling them out of the fire; ¹hating even the garment spotted by the flesh.

24 Now unto him ¹that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy,

25 To^c the only wise God our Saviour, ¹be glory and majesty, dominion and power, both now and ever. Amen.

seduced into any sin or error. Such as have been shaken or drawn aside through inadvertence, ignorance, and weakness, must be treated with great tenderness, meekness, condescension, endearing kindness, and compassionate concern, to recover and establish them.—Others that have gone farther lengths, and appear obstinate and hardened, must be more sharply dealt with; and their sin and danger must be set before them in the most alarming manner from the Word of God, and needful censures be inflicted upon them—in all which the utmost care must be taken to have no fellowship with them in their polluting courses. 24, 25. Now, to the Lord Jesus Christ, whose character I have represented as peculiarly suited to your encouragement and relief under your present troubles, and who has almighty power originally in himself as God, and all official authority and qualifications as Mediator, and having graciously undertaken it, is as willing as able to preserve you from apostasy, and from irrecoverably stumbling into error or wickedness, and, after your state of warfare is accomplished, to present you to himself and his Father perfectly holy and unblemished, and completely accepted in his immediate presence, and glorified together with him in joy unspeakable, and amidst the triumphant and ecstatic joys of all the established angels and ransomed saints—even to this God our Saviour, who, together with the Father and Spirit, is infinitely, originally, essentially, and communicatively the only wise God,—be ascribed all the glory of his divine nature and attributes as God, and of all his love, grace, designs, undertakings, and performances, and all the grandeur of his heavenly majesty, as God-man Mediator, together with universal rule and government, might and authority, over all persons and things in the

kingdom of providence and of grace—now, henceforth, and for evermore.

Ver. 1. Had Jude, the author of this epistle, been the same as Judas Lebbeus, one of the *twelve*, there is scarcely a doubt that he would have called himself an *apostle*. This would at once have given his epistle the stamp of authority. As he has not done so, it seems in the highest degree probable that he was not an apostle, and that the James mentioned as his brother was the well-known president of the council at Jerusalem, and author of the epistle which bears his name. Jude was thus one of the brethren (or, as I believe, a brother) of our Lord. P.

Ver. 4. *Ordained to this condemnation.* Literally, 'before written,' that is, had their condemnation prophetically foretold. They were not, and consistently with the attributes of God, they could not, be ordained to commit sin (see Ja. 1. 13, 14); but on account of that sin which God foresaw, described, and denounced, they were ordained to suffer a righteous judgment.—*Denying, &c.* According to the grammatical canon established by Middleton, &c., the translation of this passage, following the Syriac and Coptic, should be, 'denying our only Lord God Jesus Christ.' C.

Ver. 5. *I will, &c.* But I wish to remind you, even you who already know this—stirring up your minds lest you should overlook the lesson through your very familiarity with the history. C.

Ver. 6. *Their first estate.* The original condition of their creation; spiritually, a condition of 'truth,' Jn. 8. 44.—*Their own habitation.* Their own proper situation, by aspiring to some higher' (Benson).—*Note.* While conjecture is scarcely ever to be indulged, yet is it not probable that as the covenant with Adam on earth required abstinence from a particular tree as a restraint on his natural appetite, so the covenant with the angels may have required their abiding in a particular place as a similar restraint on their natural capacities of winged movement? See 2 Sa. 22. 11; Is. 6. 2; Da. 9. 21; Re. 8. 13; 14. 6. C.

Ver. 7. *Suffering* (typically, in this world) *the wrath of God* in the world to come. C.

Ver. 9. The fact here referred to is not found in any existing Jewish writer. There can be no doubt, however, that it was an authentic tradition, and being so, it is brought forward by Jude as an example and warning to Christians. P.

Ver. 12. *Twice dead.* The leaf of profession withered: the root of doctrine plucked up. C.

Ver. 22. *Making a difference* between them—as misled through simplicity, and others who seduce through malignity. C.

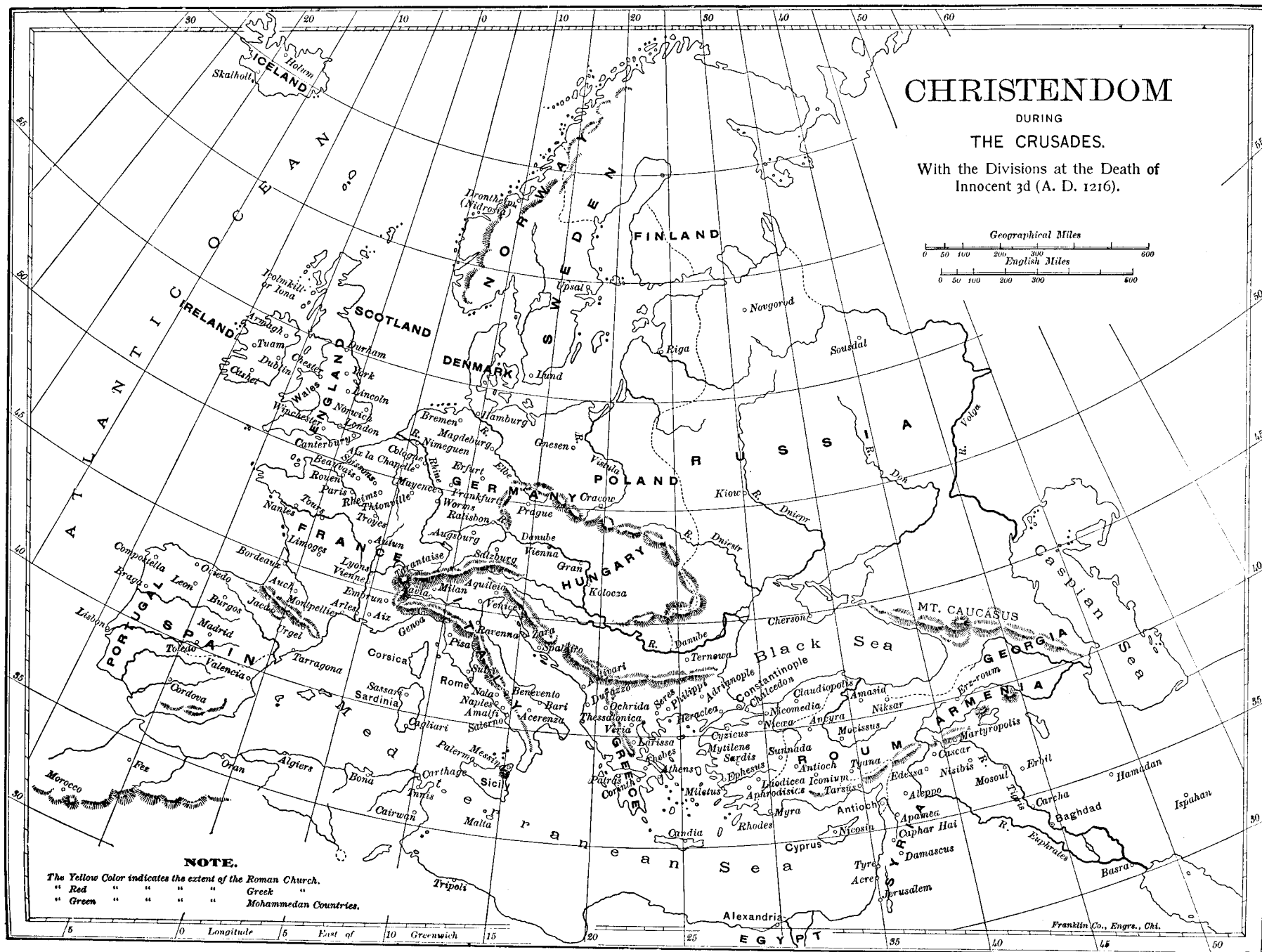
Ver. 23. Some of the best MSS. read ver. 23 as follows: 'But others save, snatching them from the fire; and others, compassionate in fear, hating even the garment defiled by the flesh.' P.

REFLECTIONS.—It is an inexpressible honour to be a faithful servant of Christ—to be divinely called, united to, and kept through Christ; and unbounded grace, mercy, and peace await such in time and eternity. With diligent care ought ministers to instruct their hearers concerning the salvation of their souls, universally offered in the gospel, and bestowed on all that believe; and to stir them up to an earnest concern, steadfast adherence, and fervent zeal for the truths of the gospel.—Impostors abound in every age, and dare to plead God's Word and grace in favour of their vilest abominations. Yet, when warned by the fate of ancient Hebrews, fallen angels, filthy Sodomites, murderous Cain, hypocritical Balaam, and presumptuous Korah, what can such apostates expect less than the eternal damnation of hell! But no warnings, no good examples, avail with men hardened in desperate wickedness: they will still rush forward in their impure, lustful, rebellious, insolent, reproachful, brutish, proud, fearless, discontented course—dishonouring God and seeking to please men, while they are plaguing his church. Great need, then, have Christians to regard the inspired warnings given against such, and to endeavour to make daily progress in knowledge, faith, fervent prayer, and holy love to Christ and his people, and in expectation of an eternal gracious reward. And with tender care, and holy but prudent zeal, ought they to reclaim such as have been ensnared. Infinite is the mercy that in this insinuating world all the saints are in the hand and under the care of Jesus Christ as their keeper, and that all their preservation and happiness certainly redounds to his glory.

CONCLUDING REMARKS ON THE GENERAL EPISTLE OF JUDE.

There is no doubt that the doctrines of the Gnostics and Nicolaitanes had early been propagated in the church of Christ, even as the tares were sown ere the wheat had budded. There can, therefore, be little doubt, that against their lewd and pernicious errors the terrible denunciations of Jude were directed;—denunciations

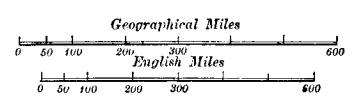
that prove beyond a question, that while the 'still small voice' of gospel grace is to be whispered into the ear of believers, 'the terrors of the Lord,' and 'the curse of the law,' are to be proclaimed with trumpet tongue against all the workers of iniquity. C.



CHRISTENDOM

DURING
THE CRUSADES.

With the Divisions at the Death of
Innocent 3d (A. D. 1216).



NOTE.
The Yellow Color indicates the extent of the Roman Church.
" Red " " " " Greek
" Green " " " " Mohammedan Countries.

Franklin Co., Engrs., Chi.

THE REVELATION

OF SAINT JOHN THE DIVINE.

This book contains the visions which the apostle John received in the desert isle of Patmos, to which the emperor Domitian had banished him, about A.D. 96. (1) After a preface and introductory vision of Christ, it contains seven doctrinal epistles to the seven churches of Proconsular Asia, which also contain warnings and directions to the church in every age, ch. i.-iii. (2) After an introductory vision of an enthroned God and Redeemer, it represents the fate of the church, and of the world as connected with it, from the ascension of Christ till the end of time, under the emblems of seven seals of a book opened, the seventh of which introduces seven trumpets, and the seventh of which trumpets introduces seven vials for the destruction of heathenism,—after which the glorious thousand years, the last judgment, and eternal state, take place, ch. iv.-xxii. The series of the predictions is carried on in ch. vi. viii. ix. xi. xx.; and the other chapters are explanatory digressions. The first six seals represent the state of the church and Roman empire, from A.D. 33 to 323. The first six trumpets represent their fate from A.D. 338 to 1866, or 1916. The seventh trumpet extends from thence to the end of the world; in the beginning of which period the seven vials will be poured upon those who reject Christ.

[During the first two centuries of the Christian church this book was uniformly ascribed to John the apostle—commonly called THE DIVINE, either on account of the deep things of God with which his writings abound, or because he wrote so much concerning the Divine Person of the Logos, or Word. The apostle was banished to Patmos, a small island in the Aegean Sea, in the latter end of the reign of Domitian, A.D. 95 or 96; and Justin Martyr, who lived about sixty years later, speaks of him as the unquestioned author of the Apocalypse. Indeed, his authorship, and the apostolical authority of the book, were never questioned till the third century, when certain opinions respecting the millennium having been deduced from it, the opponents of these opinions, as the most effectual mode of refutation, commenced to deny the canonical character of the book itself. This, however, though a ready, was a most illogical way to victory; for there is no book of Scripture that comes recommended to the church with stronger external or internal evidence. The references to the other Scriptures are very numerous, among which may be specially noted, Ge. 2. 9; Ex. 3. 14; Nu. 24. 14; 25. 1; 31. 16; 1 Ki. 16. 31; 21. 25; Is. 1. 18; 2. 19-21; 21. 9; 22. 22; 34. 10; 44. 6; 55. 1, 2; 63. 2; 65. 17; 66. 22; Je. 51. 7, 8; Eze. 1. 5, 26-28; 3. 3; 37. 5, 9, 10, 14; 38. 2, &c.; xl.; 47. 1-12; Da. 7. 2-20; 12. 1-7; Zec. 4. 2, 11-14; 6. 2-8; 13. 1. C.]

CHAPTER I.

4 John writeth his revelation to the seven churches of Asia, signified by the seven golden candlesticks. 7 The coming of Christ. 14 His glorious power and majesty.

THE Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: 2

2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

3 Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

4 JOHN to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

5 And from Jesus Christ, who is the faithful Witness, and the first-begotten of the dead,

CHAPTER I. Ver. 1. Christ, as Mediator, received this revelation from God, and he, by the ministry of angels, made it known to John. 4. Him who was, and is, and is to come, denotes the Father in his absolute eternity and unchangeableness. And when Christ is considered as God much the same character is given to him, ver. 8, 11, 17; ch. 22. 13; 21. 6.—The seven spirits denote the Holy Ghost in the diversity and perfect variety of his gifts, graces, and operations. 5. Christ, by his personal constitution, conduct, declarations, death, and ordinances, solemnly and infallibly bears faithful testimony of his Father's mind and will, and that he himself is the Son of God and promised Messiah. He first rose from the dead to immortal life, and rose by his own power, as the head of his true body, and as the cause, pattern, pledge, and first-fruits

of their resurrection; and, as a reward of his atoning death, he is exalted to his Father's right hand, with all fulness of authority and dominion, and to be head of all principalities and powers on earth as well as in heaven, for the preservation, conversion, and governing of his people, and for the restraining and subduing all his and their enemies. 6. Saints are kings who, under Christ, have power to prevail with God in prayer, are heirs of the kingdom of glory, are enabled to govern their own spirits, and to overcome sin, Satan, and the world; and are priests sanctified to God's service, who have near access to him, and offer up themselves and their good works as spiritual sacrifices of gratitude, acceptable to him by Jesus Christ. 9. I am your brother in the faith and in the family of God—a fellow-sufferer for the sake of Christ, his gospel, and

and the Prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

6 And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

7 Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

cause, and fellow-heir of his kingdom of grace and glory; and, through his gracious assistance, am patiently enduring my sufferings, and quietly waiting for my glorious crown. 10. On the first day of the week, which is divinely appointed to commemorate the resurrection of our Lord Jesus, I was in a spiritual frame, employed in religious meditations and exercises, and the Spirit of prophecy came upon me. 12-16. The seven golden candlesticks represent the Christian churches, particularly those of Proconsular Asia, in that light of doctrine, holiness and comfort, which they receive from Christ, and hold forth to others. The Son of man walking in the midst of them, is Jesus, the true Messiah, taking pleasure to observe, preserve, govern, and furnish them with everything needful. His garment down to the foot represents his mediatorial

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CHAP. I.

1 Christ is here represented as the Redeemer, and consequently the real author of all that is contained in this book. The Son, the second person of the glorious Trinity, is the Revealer of all prophetic Scripture, as the Holy Spirit is the inspirer.—P.

a Jn. 3. 32, 33; 12. 49.
b ch. 22. 6. Am. 3. 7.
Ps. 25. 14; 119. 125. Da. 12. 10.
ever. 3; ch. 22. 10. 2 Pe. 3. 6, ch. 4. 1.

c ch. 22. 6. Am. 3. 7.
Ps. 25. 14; 119. 125. Da. 12. 10.
ever. 3; ch. 22. 10. 2 Pe. 3. 6, ch. 4. 1.

d ch. 22. 6. Am. 3. 7.
Ps. 25. 14; 119. 125. Da. 12. 10.
ever. 3; ch. 22. 10. 2 Pe. 3. 6, ch. 4. 1.

e ch. 22. 6. Am. 3. 7.
Ps. 25. 14; 119. 125. Da. 12. 10.
ever. 3; ch. 22. 10. 2 Pe. 3. 6, ch. 4. 1.

f ch. 22. 6. Am. 3. 7.
Ps. 25. 14; 119. 125. Da. 12. 10.
ever. 3; ch. 22. 10. 2 Pe. 3. 6, ch. 4. 1.

g ch. 22. 6. Am. 3. 7.
Ps. 25. 14; 119. 125. Da. 12. 10.
ever. 3; ch. 22. 10. 2 Pe. 3. 6, ch. 4. 1.

h ch. 22. 6. Am. 3. 7.
Ps. 25. 14; 119. 125. Da. 12. 10.
ever. 3; ch. 22. 10. 2 Pe. 3. 6, ch. 4. 1.

i ch. 22. 6. Am. 3. 7.
Ps. 25. 14; 119. 125. Da. 12. 10.
ever. 3; ch. 22. 10. 2 Pe. 3. 6, ch. 4. 1.

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are ministering spirits. In many ways they are employed to instruct, comfort, and defend the church.—P.

a ch. 11. 13; 17. 1; 19. 16. 1 Ti. 6. 15. Ps. 89. 27.
b Jn. 13. 1. He. 9. 12.
c 1 Jn. 1. 7. 1 Pe. 1. 13.
d Ac. 20. 28. Ga. 2. 20.
e ch. 5. 9, 14. Zec. 13. 7.
f ch. 5. 10; 20. 6. Da. 7. 27. Ex. 19. 6. 1 Pe. 2. 5-9.

g ch. 5. 10; 20. 6. Da. 7. 27. Ex. 19. 6. 1 Pe. 2. 5-9.
h Kings, rather, a kingdom, which is the description of the church in its collective capacity.—P.

i Kings, rather, a kingdom, which is the description of the church in its collective capacity.—P.

j Kings, rather, a kingdom, which is the description of the church in its collective capacity.—P.

k Kings, rather, a kingdom, which is the description of the church in its collective capacity.—P.

l Kings, rather, a kingdom, which is the description of the church in its collective capacity.—P.

m Kings, rather, a kingdom, which is the description of the church in its collective capacity.—P.

n Kings, rather, a kingdom, which is the description of the church in its collective capacity.—P.

o Kings, rather, a kingdom, which is the description of the church in its collective capacity.—P.

11 Saying, 'I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12 And 'I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

13 And 'in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.⁴

14 His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;

15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

16 And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength.

17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:⁵

18 I am he that liveth, and was dead; and,

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c See ver. 4, 17, 18.
d ver. 4, ch. iii. 11. Ac.
xix. 28, 10. 14. Col. 2. 1.
e Ex. 3. 3. Ps. 111. 2.
f ver. 20. Zec. 4. 2.
g Ex. 25. 27. Mat. 5. 14.
h Mat. 18. 20. 18. 20.
i ch. 2. 1. Zec. 1. 8. Eze.
45. 10. Col. 1. 27.
j Da. 10. 5. 6. 7. 13.
k Eze. 1. 26-28. ch. 14. 14;
15. 6.
l Ex. 28. 4. 40. 39. 1. 27.
ch. 19. 8. 2 Co. 5. 21.
m Is. 11. 5. Da. 10. 5.
ch. 12. 5.

4 The appearance of royalty is here described. Reference is doubtless made to the noble passage in Da. 7. 13, where the dignity and glory of the Son of man are fully described.—P.

7 Da. 7. 9. Mt. 5. 2. Ps. 90. 2. Pr. 8. 33-31. Ca. 5. 11. Is. 6. 9.
8 Da. 10. 6. ch. 2. 18.
23. 19. 12. Ca. 5. 12.
9 ch. 10. 1. Da. 10. 6.
Eze. 1. 7. 40. 3. Ca. 5. 15.
ch. 2. 18.

2 Eze. 42. 1. 24. ch. 14. 2. 19. 6. Da. 10. 6. He. 12. 26. Jn. 5. 25, 28.

9 Hag. 2. 23. ch. 2. 1. Ep. 4. 1. Mat. 5. 14. 2 Co. 8. 23. 20.

7 ch. 2. 12. 16. 19. 15. 21. Is. 49. 2. Ep. 6. 17. He. 4. 11. 12. De. 32. 42. 43. 2. Th. 1. 8. 9.

6 Ca. 5. 15. ch. 10. 1. Ps. 4. 6. Ac. 26. 13. Ex. 15. 10.

10 Da. 8. 17. 18. 10. 10. Eze. 1. 28. Jos. 5. 14. Mat. 17. 6. Ac. 9. 4. 6.

5 Ca. 2. 6. 8. 3. Is. 41. 10. See ver. 8. 11. Is. 41. 44. 45. 46. 47. 48.

11 This is equivalent to, in fact another mode of expressing, 'I am Alpha and Omega.' Our Lord here most emphatically affirms his eternity.—P.

7 Jn. 1. 45. 27. 26. 1. Jn. 5. 20. Job 19. 25. Ro. 6. 9. x Mat. 20. 28. Ro. 5. 8. 10. 16. 10. 8. 3. 33. 34. 1 Th. 1. 15. 16.

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y Ps. 21. 4. Ro. 6. 9. He. 7. 25. Jn. 14. 19. Col. 3. 3. 4. with ch. 4. 9. 10. 14. 10. 6. 15. 7.
z ch. 3. 7. Is. 22. 21. 22. Ps. 58. 18. 20. Mat. 28. 18. Jn. 17. 2. Ro. 14. 9. ch. 20. 1. 2. De. 32. 30.
a Da. 2. 29. Is. 30. 8. Hab. 2. 2. ch. 4. 1. Ac. 26. 16. ver. 12.
b ver. 16. ch. 2. 1. Mal. 2. 7. Mat. 5. 14. 2 Co. 8. 23.
c Zec. 4. 2. Mat. 5. 14. 16. Phi. 2. 15. 16. ver. 16. 12. 13.
d ch. 2. 1. 8. 12. 13. 3. 7. 7. 14. 2 Co. 5. 20. Mal. 2. 7.

CHAP. II.

a See ch. 1. 20. Ac.

20. 17. 28.
1 Angel is a title derived from the Old Testament, and is applied to a messenger, ambassador, or representative, who bears a deputed office or commission.

See Mal. 2. 7. 2 Co. 5. 20.—C.

b Ac. xix. Ep. 1. 17. c ch. 1. 16. 20. 2 Co. 3. 5. Phil. 4. 13. 19.

d ch. 1. 11. 13. 20. Le. 26. 12. ch. 21. 3. Eze. 46. 10.

e ver. 13. 19. ch. 3. 1. 8. 15. 10. 1. 6. 11. 4. Ps. 1. 6. He. 13. 17. 4. 13. 2 Ti. 2. 19. Mat. 7. 23.

f Observe, approve.—C.

g 1 Th. 5. 12. 1. Ti. 5. 17. 1 Co. 15. 10. 58.

h Ro. 15. 1. 4. He. 6. 10. 12.

i 1 Jn. 4. 1. Ga. 1. 8. 2 Co. 11. 13. Ep. 4. 14. 2 Pe. 2. 1.

j 2 Th. 3. 13. Ga. 6. 9. He. 12. 5. 2 Co. 6. 4. 10.

k Ho. 4. 16. with Je. 2. 2. 6. 1. 7. 3. 3. Phil. 2. 21. 2 Ti. 1. 15. 12. 18.

l Thou hast left. Rather, 'remitted' thy first ardour of gratitude and zeal towards God, and of tenderness and beneficence towards men.—C.

m ch. 3. 19. Je. 3. 14. 22. 2. 3. Ho. 14. 1. 8.

behold, 'I am alive for evermore, Amen; and have the keys of hell and of death.

19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

CHAPTER II.

What is commanded to be written to the angels, that is, the ministers of the churches of 1 Ephesus, 8 Smyrna, 12 Pergamos, 18 Thyatira: and what is commended, or found wanting in them.

UNTO the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:

3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

4 Nevertheless I have somewhat against thee, because thou hast left thy first love.

5 Remember therefore from whence thou art fallen; and repent, and do the first works; or

office, and his righteousness as our Surety, which covers him and all his people. His white hairs denote his divine majesty and glory, and that he is from everlasting, and perfectly holy. His eyes like a flame of fire denote his penetrating wisdom and knowledge, and his influence to discover the secrets of all hearts, and to purify and refine, or to bless, nurture, and finally save them. His feet like burning brass, represent the strength, steadiness, purity, and beauty of all his personal conduct or providential dispensations, to the joy of his saints and terror of his enemies. His voice as the sound of many waters denotes his word and providence, powerful to convert and comfort his people, but dreadful, astonishing, and destructive to the wicked. The stars in his right hand denote gospel ministers, who, by their example and instruction, communicate light to the world, as framed, furnished, supported, directed, and governed by him. The sharp two-edged sword which goeth out of his mouth, represents the justice of his government; and his word, law, and gospel rendered efficacious for cutting sinners to the heart, cutting off corruptions from believers, and for cutting down his implacable enemies. His countenance like the shining sun denotes the manifestations of his infinitely pure and glorious person, character, fulness, and work, for the enlightening, reviving, comforting, and fructifying of his church in heaven and earth. 18. His having the keys of death and hell denote his power to raise the dead, and to render men happy and for ever blessed in the world to come.

Ver. 1. The revelation. The apocalypse, or unveiling of his glory, which God (the Father) gave him.—Note, 'The Word was God,' Jn. 1. 1; but 'the Word became flesh'—became man; and being thus constituted mediator 'in two distinct natures and one person,' had this 'apocalypse' or manifestation 'given' to him by the Father.—Things which must shortly come to pass. Not in absolute completion, but in commencement and progress. C.

Ver. 3. He that readeth. There can be little doubt that reference is here specially made to the public reading of this among the other Scriptures in the church. Observe, it is one reader who is mentioned, while the hearers are many. The book therefore was designed for public reading—not to be shut up in the hands of clergy.—The time is at hand. Time is spoken of relatively. Its being 'at hand,' therefore, conveys to us no definite idea of the exact period when the prophecies are to be fulfilled. P.

Ver. 4. Seven churches, as specimens of all the others—instructive and emblematic lessons to all churches till the end of the world.—Which is, was, and is to come. A translation of the

name JEHOVAH, which includes in itself all time—past, present, and to come.—The seven spirits. The seven divine perfections of the Spirit poured out upon Jesus Christ. See Is. 11. 2. C.

Ver. 5. First-begotten. Rather, 'first-born,' ruler. C.

Ver. 6. Kings and priests. Literally, 'a kingdom—sacrificers.'—Unto God and his Father. 'To God even his Father;' or, 'his God and Father.' C.

Ver. 8. I am Alpha and Omega. Alpha is the first, and Omega the last letter of the Greek alphabet. The expression is equivalent to, but more emphatic than the word ETERNAL. It describes the self-existent and immutable Creator and Preserver of all things. P.—The Lord. That the titles 'Lord' and, as the best MSS. add, 'God' might be interpreted of 'The Father,' if, by parallel passages, not applied to 'The Son,' is certain; but from comp. ver. 8 with ver. 11, 17, 18, and with ch. 2. 8; 21. 6; 22. 17, both 'Lord' and 'God' will be found unquestionably descriptive of the divine attributes of Christ. C.

Ver. 9. Patmos was a rocky island in the Ægean Sea, about 15 miles in circumference, and was used under the Roman empire as a place of banishment for criminals. On a hill in the southern part of the island is a large convent bearing the name of St. John; and near it, in the hill-side, is a cave where, says tradition, the apostle saw the glorious visions described in this book. P.

Ver. 12. The voice was a well-known title for a prophet of the Lord (see Is. 40. 3; Mat. 3. 3)—a common figure of speech, in which the effect is put for the cause. C.

Ver. 16. It is worthy of remark that in this portrait of our Lord there is not one single feature capable of being painted. Gold, snow, flame, glowing brass, stars, the sun in his strength, are, some of them in a degree, and others altogether, beyond the power of imitation. The portrait is sublime beyond comparison—an idolatrous image impossible. See Eze. 8. 2; Da. 7. 9; 10. 6. C.

Ver. 19. 'Write, therefore, &c., is the true rendering of the original. Why 'therefore' was omitted by the translators does not appear; but, most probably, from an early error of the press. C.

Ver. 20. The seven candlesticks are the seven churches. By comparing these words with the parallel phrase, 'This is my body,' Mat. 26. 26, the real nature of the Spiritual meaning of the Sacrament will be evident. The seven candlesticks are but emblems of 'the seven churches.' C.

REFLECTIONS.—Whatever revelation Christ makes from his Father is infinitely worthy of our most serious and humble study and religious regard. And however dark some circumstances of it may appear, an humble inquiry into it will profit our souls; and all of it shall be accomplished in due season. Rich are the blessings of grace which proceed from Father, Son, and Holy Ghost, to all the churches and saints; and glorious and honoured are they who, by Jesus' love, are washed from the guilt, dominion, and filth of their sins in his blood, and made kings and priests to him and his Father. But terrible is the condition, and dreadful the sentence and fate, of Jesus' enemies, his people's

persecutors, and of all earthly-minded men, when he appears in his majesty and glory to the last judgment! With great terror they shall then behold him, and with anguish bewail their neglect of and rebellion against him. In this world ministers and saints must expect to be fellow-sharers in trouble and persecution for their adherence to Christ; but spiritual fellowship with him, particularly on the Lord's day, can sufficiently sweeten them, however bitter. If he, the living Redeemer, the author and finisher of all the dispensations of providence and grace, manifests himself as an almighty and all-seeing Lord, walking in his churches to take care of the faithful—as enlightening and assisting ministers, and as fighting against his and his people's enemies, as the risen Saviour, and living and exalted Ruler of the unseen world—it may sufficiently encourage and enable us to bear all with calm submission and sweet composure.

CHAPTER II. In these seven epistles observe—(1) Christ always describes himself in the introduction by a character suited to the case of that particular church to which the letter is directed, whether for encouragement or terror. (2) He directs them all to the Angel or Messenger of the church; that is, the pastors, represented as one, because of the unity and sameness of their office and work; and yet sometimes as more than one, ver. 10, 25; because they are his mouth to their people. (3) The churches of Ephesus, Pergamos, Thyatira, and Sardis, are commended for some things, and reproved for others; the churches of Smyrna and Philadelphia only commended; and the church of Laodicea only reproved. (4) Each of the epistles is concluded with a delightful promise of eternal glory and happiness to victorious believers: a solemn call to every reader or hearer seriously to attend to and apply the epistles to his own conscience. Ver. 2. I am acquainted with and approve your manifold works of righteousness, and the pains you have taken to maintain and propagate my pure gospel and the interests of my kingdom, and with your holy, prudent zeal, that sin and error, and scandalous and erroneous persons, may be kept or put out of your church-fellowship—with the strict trials you have made of the principles and manners of such as pretend an apostolic commission from me: 3. And that you have, with holy fortitude



4-33

CHURCH OF ST. JOHN, EPHEBUS. [Revelation, ii:1].—One may wonder while looking at this picture upon what grounds the scene represented is called a church. There are only scattered rocks and ruins, and nothing specially to indicate that a church was ever here. But this is pointed out as the site upon which stood the Church of St. John. Here was one of the seven churches of Asia to which St. John was instructed to write in Revelation. We know very little about the

history of St. John. He was the son of Zebedee and Salome, and a brother of James. His father was a fisherman on Lake Galilee. He was one of the apostles, and after the crucifixion of our Lord, he went into Asia, where he exercised pastoral superintendence over the Asiatic churches. Polycarp, the Bishop of Smyrna, was a disciple of St. John.

else I will come unto thee quickly, and ^{will} remove thy candlestick out of his place, except thou repent.

6 But this thou hast, that ^{thou} hatest the deeds of the Nicolaitanes,⁴ which I also hate.

7 He⁵ that hath an ear, let him hear what the Spirit saith unto the churches; ^{To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.}

8 And unto the angel of the church in Smyrna write; These things saith ^{the first and the last, which was dead, and is alive;}

9 I⁶ know thy works, and tribulation, and poverty, (but ^{thou art rich;}) and *I know* the blasphemy of them which ^{say they are Jews, and are not, but are the synagogue of Satan.}

10 Fear⁷ none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days:⁸ be thou faithful unto death, and I will give thee a crown of life.

11 He⁹ that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt ^{of the second death.}

12 And to the angel of the church in Pergamos write; These things saith he which hath the ^{sharp sword with two edges;}⁶

13 I¹⁰ know thy works, and where thou dwellest, *even* where Satan's seat is:⁷ and ^{thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas⁸ was my faithful martyr, who was slain among you, where Satan dwelleth.}

14 But I have a few things against thee, because thou hast there them that hold ^{the doc-}

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trine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit ^{for}nication.

15 So hast thou also them that hold ^{the doctrine of the Nicolaitanes, which thing I hate.}

16 Repent;¹ or else I will come unto thee quickly, and ^{will fight against them with the sword of my mouth.}

17 He¹ that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of ^{the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.}

18 And² unto the angel of the church in Thyatira³ write; These things saith ^{the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass;}

19 I⁴ know thy works, and charity, and service, and faith, and thy patience, and thy works; ^{and the last to be more than the first.}

20 Notwithstanding,⁵ I have a few things against thee, because thou sufferest that woman Jezebel,¹ which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

21 And I gave her space ^{to repent of her fornication; and she repented not.}

22 Behold,² I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23 And ^{I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts; and I will give unto every one of you according to your works.}

24 But unto you I say, and unto the rest in

tude, constancy, and patient resignation to the will of God, borne up against all the opposition of false teachers, and under manifold persecutions, for my sake; and, from a principle of love to me and my cause, have, without fainting or discouragement under your trials, persisted in diligently applying yourselves to promote my glory in the world. 4. Nevertheless, I must sharply reprove you, that of late your affection to me, my people and cause, has become less fervent than when you were first converted to the faith. 5. Think therefore, seriously and impartially, on your shameful declensions and revolts from your former love and zeal, and how much of the purity, pleasure, and life of religion you have lost by them; and with grief and hatred of them return to your wonted lively exercise of faith, love, and obedience, otherwise I will quickly take away all your gospel privileges, and dissolve your church, that you shall no longer enjoy or hold forth the light of gospel truth, holiness, and comfort. 6. The Nicolaitanes, under a pretence of Christian freedom, encouraged men to idolatry, uncleanness, or such like wickedness. 7. To every one who, united to my person, and depending on my grace, perseveres in mortifying his own corruptions, and resisting the temptations of Satan and the world, will I freely grant all the benefits of my sacrifice in the sublime, substantial, and never-failing honours and delights of the heavenly state—in which God himself dwells, and is immediately enjoyed in the most glorious manner. 9. They were poor in outward circumstances and in spirit, but rich in faith, and heirs of God's kingdom of grace and glory. 10. Ten days of tribulation may either

denote ten years or many days, Ge. 31. 7, 41; 1 Sa. xviii.; Job 19. 3; Ec. 7. 19; or a few days, Ge. 24. 55; Le. 26. 26; Am. 5. 3; 6. 9, 11. The second death is eternal destruction in hell. 16. Unless you quickly repent of your conduct, I will, by fearful judgments, cut off these bold offenders. 17. I will make those who believe and overcome partakers of all the reviving blessings of spiritual and eternal life, which are safely treasured up in Christ, and unknown to carnal men, and give them the most delightful sense of their full justification and adoption. 22, 23. I will inflict dreadful calamities upon your corrupt seducers and those seduced by them, so as to alarm all the churches around, and to make them know that no pretences to knowledge or piety can hide any wicked principles or evil practices from me. 24, 25. Such of you as have never approved, but faithfully opposed, these diabolical delusions and mysteries of iniquity which these seducers propagate with the deepest intrigue and subtlety, and boast of as the product of profound knowledge and wisdom, I only require to persevere in your opposition, and to hold fast the doctrines and precepts which ye have received in my Word—in the continued exercise of faith, love, and holy obedience. 26–28. Such as stand their ground against temptations, and persevere in faith and holiness to the end, I will make to share in my conquests and glorious dominion over the world, and my victory over mine enemies, and will give them all that light and grace, those comforts, enjoyments, and glories, that are to be found in myself as their everlasting portion.

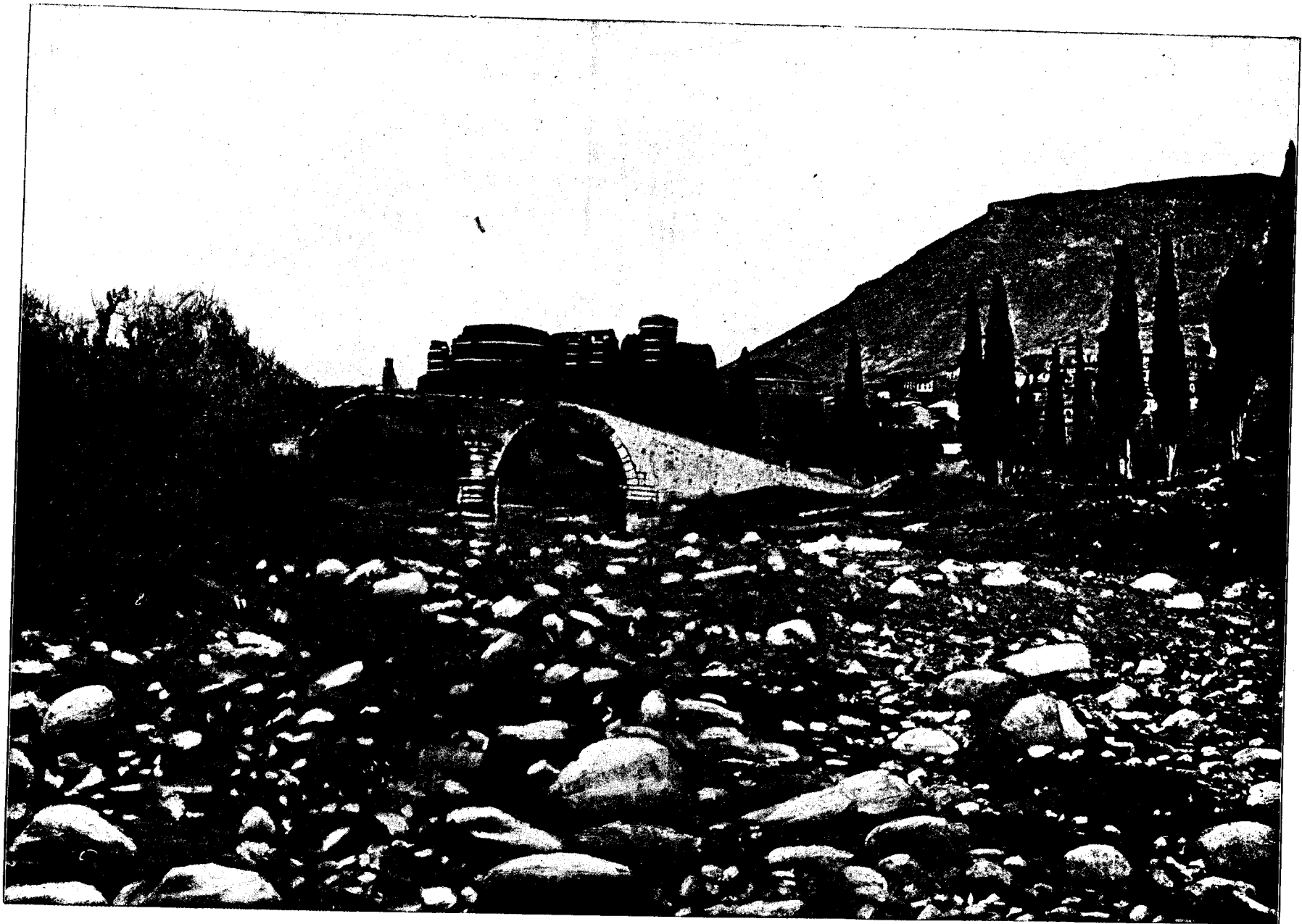
Ver. 5. I will remove thy candlestick: will deprive thee of

gospel light; of Bibles which thou hast not read; of Sabbath thou hast not kept; of ministers thou hast not heard; of communions thou hast not observed; and of liberty thou hast not valued, but abused. This denunciation began to be fulfilled during the persecutions of the Roman emperors Decius, Gallus, and Valerian, and was completed to the letter by the Saracens and Turks. It is now a total ruin, without a solitary inhabitant. C.

Ver. 8. Smyrna was not, like Ephesus, threatened with destruction; and Smyrna still survives. 'Ten times' destroyed, by enemies or earthquakes, and often swept over by the plague, 'ten times' did the city rise from its ruins with increased splendour. Its population is still above 100,000; of whom 30,000 are Greek and 7000 Armenian Christians, and 10,000 Jews, the remainder Turks. The Christians are described as sunk in ignorance and superstition. Hasten, Lord, their revival, and honour them with the 'crown of life'. C.

Ver. 12. Pergamos, now Bergamo, the ancient capital of Mysia, and the residence of the Attalian kings, stands about sixty miles north of Smyrna, on the banks of the Caicus. It contains about 15,000 inhabitants, and has two Christian churches. C.

Ver. 17. Hidden manna. So called because a portion of the wilderness manna was laid up in the tabernacle, to which the high-priest alone was admitted, and was thus a type of that bread that, in the fulness of the time, was sent down from heaven, Jn. 4. 26.—A white stone has been explained by a supposed reference to the white and black stones given in Grecian and Roman trials and elections—the one to denote acquittal or approval; the other, condemnation or rejection; also by a like supposed reference to the white stones given as evidences of victory at the Olympic games. But surely nothing is more unlikely than that a prophet of the Lord should borrow his imagery from heathenism? Is it not much more natural to understand it as a reference to the 'bright, shining, light-giving' stones (for so the word *lithoi* signifies, as well as 'white') which, by the command of the Lord, Moses placed upon the shoulders and breast of Aaron, Ex. 28. 10, 11.—A new name, has been explained by a supposed reference to the Roman *testera hospitalis*, given as tokens of friendship and alliance. But, as in the case of the 'white stone,' it is to be explained not by a reference to a local, heathen custom, but by the engraving of the names of the scribes on the stones



PERGAMOS. [Revelation, ii:12.]—At Pergamos was situated one of the seven churches of Asia. This was an ancient city of Mysia. This is the city that Lysimachus, one of Alexander's generals, selected for the reception of his treasures. These treasures he entrusted to Philaterus, who rebelled against him B. C. 283, and founded a kingdom which lasted one hundred and fifty years, when it was be-

queathed by its last sovereign, Attalus, to the Roman people. In the Apocalyptic epistle addressed by St. John to Pergamos, it was called the seat of Satan. There is a population here now of about 10,000 inhabitants. It was to the angel of the church at Pergamos that John was instructed by the spirit to write: "I know thy works and where thou dwellest, even where Satan's seat is."

Thyatira, as many as have not this doctrine, and which have not known ^bthe depths of Satan, as they speak; I will put upon you none other burden.

25 But^c that which ye have *already* hold fast till I come.

26 And^d he that overcometh, and keepeth my works unto the end,² to ^ehim will I give power over the nations:

27 And he shall rule them³ with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

28 And I will give him ^fthe morning star.⁴

29 He^h that hath an ear, let him hear what the Spirit saith unto the churches.

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CHAP. III.

^a Co. 2. 11. ch. 17. 5.
^b Th. 2. 9-12.
^c 15. 2. 2. Ti. 1. 13.
^d Ac. 13. 19. 20. 28. 29. Phi.
3. 10. ch. 3. 11. 12. Jn. 8.
^e See ver. 7. 11. 17.
ch. 4. 5. 12. 21. 27. Jn. 6.
29. 16. 2. 20. 1 Jn. 3. 23.
Tit. 2. 11-14. Mat. 10.
22. 24. 13. Ga. 6. 9.
^f 2 Unto the end of
the period¹, tied to
the Jewish and Gen-
tile rebellion.—C.
^g Mat. 19. 28. Lu. 22.
28. 29. 1 Co. 6. 3. Ps. 28.
9. 49. 12. Da. 7. 22. 27. 3.
44. 45. Ps. 149. 5-9. ch.
12. 5. 19. 15. Mat. 28. 18.
Ps. 24.
^h And he shall rule
them by his princi-
ples, and in the per-
son of his spiritual
descendants.—C.
ⁱ ch. 22. 10. Nu. 24. 17.
Is. 49. 6. 2 Pe. 1. 19. Lu.
1. 78. 79.
^j The morning star
is a title of Christ
himself. See Brown's
commentary, ch. 22.
10.—C.
^k See ver. 7. Mat. 11.
15. 13. 9. 43. He. 12. 25.
26.

¹ See note on ch. 1.
4.—C.
² ver. 8. 15. ch. 2. 2. 9.
13. 20. He. 4. 13.
³ Eze. 33. 31. Mat. 13.
20-22. He. 6. 4. 5. Is. 58.
2. 2. Ti. 3. 5. 1 Ti. 5. 6. Tit.
1. 16. Ep. 2. 1-5.
⁴ 1 Pe. 2. 8. ch. 16. 15.
Mat. 24. 43. 25. 13. Lu.
12. 39. 40. 21. 36.
⁵ ch. 2. 5. He. 12. 12.
13. 2 Pe. 1. 4. 10. Ep. 5.
14. Ro. 13. 12-14.
⁶ A ver. 1. Da. 5. 27. Ps.
78. 35-37. He. 5. 12. 1 Co.
3. 1-3.
⁷ He. 2. 1. Ro. 6. 17. 16.
17. Phi. 3. 16. 2. 1. 13. 1.
Ti. 5. 20. ch. 2. 5. 16. 25.
ver. 1. 19.
⁸ 2 Pe. 3. 10. ch. 16. 15.
1 Th. 5. 2. 6. Mat. 24. 43.
43. Lu. 12. 39. 40. Mar.
13. 35-37.

CHAPTER III.

2 The angel of the church of Sardis is reproved, 3 exhorted to repent, and threatened if he do not repent. 8 The angel of the church of Philadelphia 10 is approved for his diligence and patience. 15 The angel of the church of Laodicea rebuked, for being neither hot nor cold, 19 and admonished to be more zealous. 20 Christ standeth at the door, and knocketh.

AND unto^a the angel of the church in Sardis I write; These things saith he that ^bhath the seven Spirits¹ of God, and the seven stars; ^cI know thy works, that thou hast ^da name that thou livest, and art dead.

2 Be^e watchful, and ^fstrengthen the things which remain, that are ready to die: for ^gI have not found thy works perfect before God.

3 Remember^h therefore how thou hast received and heard; and hold fast, and repent. ⁱIf therefore thou shalt not watch, I will come

upon the shoulders and breast of the high-priest, Ex. 28. 10, 11.—No man knoweth saving he that receiveth it—the nature and value of that 'new name' (child of God) which the Lord bestows upon all who love him. See Ge. 32. 28; 1 Jn. 3. 1. C.

REFLECTIONS.—No churches on earth are without their defilements and weaknesses; few without some glaring iniquities, or even without some wicked seducers. And it is a mercy that Jesus Christ, for their benefit, communicates to both pastors and people his reproofs, warnings, directions, and encouragements. His characters, as well as his oracles, exactly answer their case. And he has a critical and divine acquaintance with them and all their concerns. He takes the first and kindest notice of their graces, services, and sufferings for his sake, and how they oppose what is evil and perform what is good. Graciously he dwells among them, supports, furnishes, and directs their ministers; begins and assists all that concerns them in time or eternity; and lives for them as their risen and exalted Redeemer. With tender compassion he reminds them of their declensions and irregularities, and calls them to repentance and reformation. And his promises are very encouraging to his ministers and people who faithfully wrestle against every known sin in themselves or others. Spiritual and heavenly are the delights he now bestows upon them; sure is their security from eternal damnation; and infinite is the glory, acceptance, pleasure, fame, illustrious excellency, and power over every opposer, if they are only faithful to Christ.—But awful are his threatenings, and tremendous his judgments, upon impostors, hypocritical professors, and obstinate sinners! No boast of deep or devilish understanding, no power in deceiving his people or in persecuting his servants, shall be able to screen them from his righteous and destructive judgments. Let, then, every soul hear and fear, and do no more so wickedly.

CHAPTER III. Ver. 1. Though men think and speak of you as true and lively saints, I know that many of you are mere hypocrites, still dead in trespasses and sins; and others of you are grown very dead, dull, and lifeless in the frame of your hearts, and the manner of performing religious duties, especially in secret. 2. Guard against such an insensible temper, and depending on me, who have all the influences of the Holy Ghost to bestow, make use of all means of grace for adding strength and vigour to the small remains of those good things which are among you, and which are on the very point of expiring; for by my perfect knowledge of your hearts and ways, I find your performances cannot be accepted by God. 3. As ever you would make a right judgment of your state, seriously reflect on my doctrines and laws; and whether you at first received them into your heart in faith and love, or only with some flight of affection. And so far as you received them aright, hold them fast, and carefully act up to them; and if you received them only in a notional and hypocritical manner, bewail your ruinous mistake, and never rest satisfied till God rectify it by his almighty influences; for if you continue unconcerned, my destructive judgments shall suddenly and unexpectedly break forth upon you. 4. 5 There are indeed a few eminent Christians among you who have kept themselves clear of errors and immoralities, and have maintained their integrity, sound in the faith, and lively in

their practice. They being accepted in my righteousness and sanctified by my Spirit, shall live eternally with me, in the most delightful, holy, and honourable fellowship; and they and all others who overcome sin and Satan, shall, in the most public and honourable manner, be acknowledged by me as my true disciples, before God, angels, and men. 7. Christ is *holy* in his natures, offices, and works, and the author of all the holiness in his people. He is invariably *truth* in himself, he is infallibly *true* in his declarations, threatenings, and promises, and is the *truth* and substance of the ancient types and predictions; and he has the government of the church and world upon his shoulders, and the full and uncontrollable power of life and death, hell and heaven, in his hand. 8. I have given you free access to my gospel, and opened your hearts to receive it; nor can either devils or men defeat my favour. And though not eminent in light, grace, and holiness, ye are truly sincere in them, and have faithfully maintained my doctrines, laws, and institutions. 9. I will make even those Jewish seducers and their followers, who are devoted to the service and worship of Satan, humbly to confess their errors to you, and receive your instructions or censures, and acknowledge my peculiar favours to you. 10. Since in obedience to my commands and after my example you have patiently endured persecution for your adherence to my gospel truths, which, in the exercise of my patience, are continued in the world, particularly to such of them as were peculiarly opposed, I will infallibly preserve you from apostasy in the still more trying days of trouble and affliction which will come for the trial of all professed Christians throughout the whole Roman empire. 11. But as I will come quickly to deliver you and the rest of my people from all their enemies, see that ye, in dependence on my promised grace, hold fast, with the utmost care and constancy, zeal, and holy resolution, the doctrine which ye have received, the work of grace wrought in you or done by you; and your bold profession of my name; that none, through subtlety or violence, may ever pervert you, and rob you of the honours and eternal glories promised to the faithful, or even outshine you in anything truly excellent. 12. Those who by faith overcome temptations and inward corruptions shall be immovably fixed in the state of heavenly glory in the presence of God, and consecrated to his service; and shall be openly acknowledged and manifested as children and heirs of God, rightful citizens of the heavenly state; and as united to, justified in, and adopted by me as their Head and Saviour. 14. Christ is *truth* itself, and infallibly *true* in his testimony concerning persons or things; and as the origin, author, prince, and ruler of all creatures in heaven and earth, he is able to perform whatever he promises or threatens. 15. 16. If, to my great dissatisfaction, you continue thus formally professing my name and truth, and disgracing it by your careless indifference, and want of hearty affection to and zeal for it, I will, with abhorrence, dissolve your church, and destroy you. 17. 18. Because ye vainly imagine and boast that ye are rich in spiritual gifts and graces, and in everything pertaining to life and godliness, and have no proper sense of your destitute, miserable, dangerous, ignorant, unrighteous, and unholiness and condition, I earnestly and compassionately beseech you freely but deliberately to receive me and my fullness of grace and glory as your enriching portion and trea-

sure, my real righteousness and imparted holiness to cover and adorn you, and my Spirit and Word to enlighten and render you wise unto salvation. 19. 20. As, in the most tender affection, I warn, reprove, and correct all my disciples when they do amiss, see that you speedily improve my present rebukes in an earnest and thorough repentance of your conduct and a turning from it.—Behold, in amazing patience, condescension, and kindness, by the declarations and calls of my Word, the strivings of my Spirit, and the engaging or awakening dispensations of my providence, I stand knocking at the door of your hearts: whoever by faith receives me his soul shall be filled with my Spirit and grace, and he shall live, and hereafter enjoy the most delightful fellowship with and communications from me.

Ver. 1. *Sardis* was the capital of Cressus, the rich king of Lydia. It is now an obscure village called Sart.—Dead in part (comp. ver. 2 on the word 'remain'); dead in Christian feeling, activity, and zeal. C.

Ver. 2. *Be watchful* in the use of opportunities.—*Strengthen the things that remain*, by tending the plants 'that are ready to perish' for lack of water. C.

Ver. 5. *The book of life* is, no doubt, a reference to the Jewish registers of genealogy and heirship in the land of promise—the emblem of enrolment and heirship among the spiritual children of God. C.

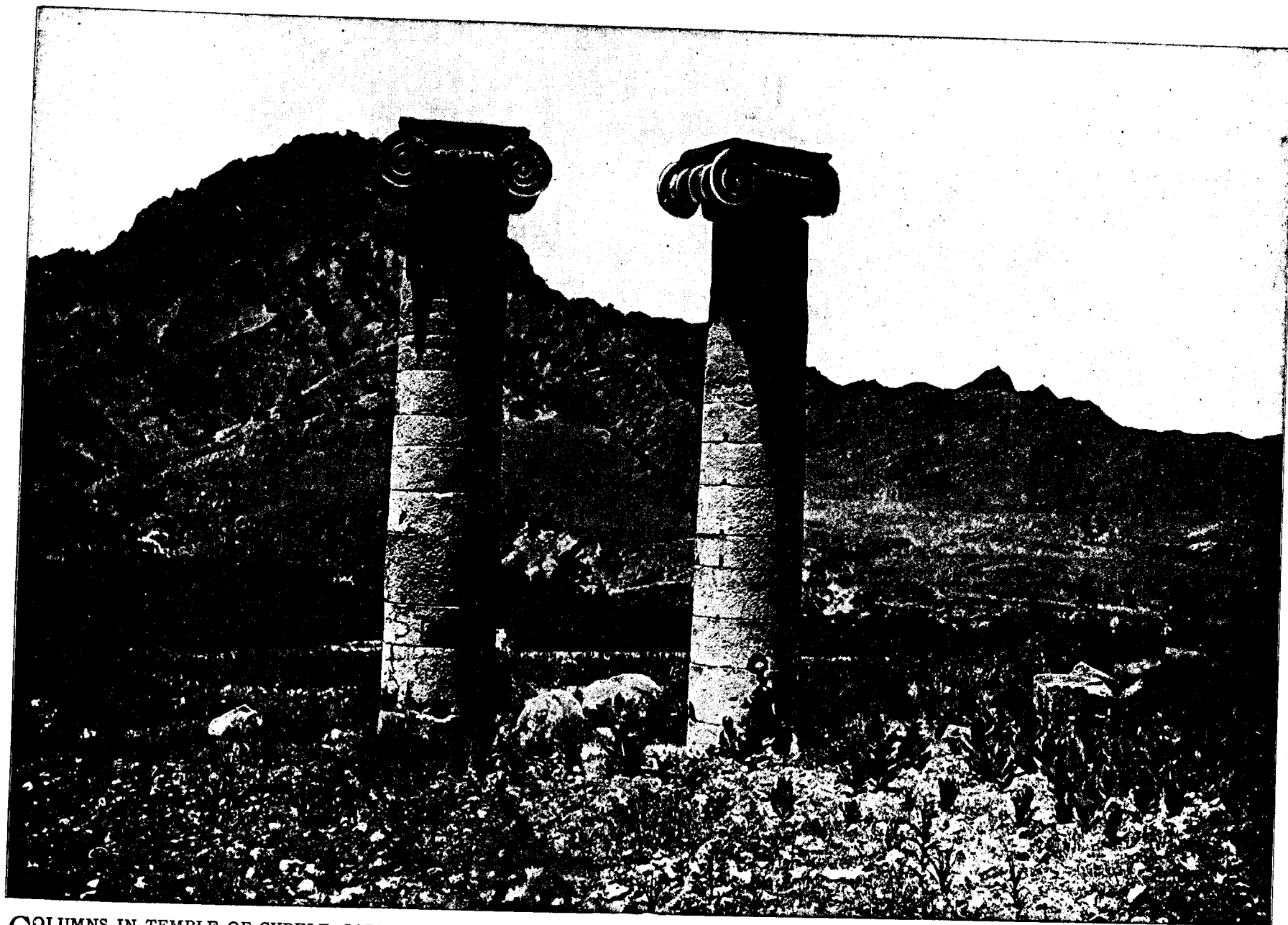
Ver. 7. *Philadelphia*, so called from its founder, Attalus Philadelphus, still exists under the name of Allah-shehr. It contains about 2000 houses, and has twenty-five Christian churches. It did not fall, like the other cities of Asia, as a feeble and unresisting prey into the hands of the Mahomedan conquerors; but, as the infidel Gibbon expresses it, 'either sustained by prophecy or the valour of its inhabitants, obtained an honourable capitulation from the proudest of the Ottomans; and in the midst of surrounding desolation 'still remains erect a column in the midst of ruins.' See ver. 10. C.

Ver. 12. *He shall go no more out*, seems an incongruous metaphor when applied to a fixed pillar; but its strict propriety will appear when it is recollected that the pillars of the temple at Jerusalem were carried away to Babylon, 2 Ki. 25. 13; Je. 52. 17, and that this promise implies perpetual protection from spiritual captivity.—*New name* can be neither Jesus, nor Christ, nor Lord, nor Son of God, for these were well-known names; but seems to be that name and inscription with which he appears, ch. 19. 16, 'KING OF KINGS, AND LORD OF LORDS,' which, written upon the hearts of believers, indicates his mastership over them and property in them. C.

Ver. 14. *Laodicea*. There were four cities called Laodicea—two in Asia Minor, and two in Syria. This one lay nearest to Ephesus, and is now the most ruinous and desolate of all the seven churches. C.

Ver. 15. *I would thou wert cold or hot*, seems a wish inconsistent with the character of the speaker. 'Cold,' therefore, Woodhouse interprets 'not of persons devoid of all warm feelings and affections, but who, having their passions absorbed by worldly objects, have hitherto been cold to religious affections, but of whom there is hope that, from experience of the vanity of mere worldly pursuits, they may listen to the suggestions of the Spirit, and turn their affections to God.' And this case Bloomfield supposes to be exemplified in the irreligious publicans who entered the kingdom of heaven before the moral Pharisees. But might not the difficulty be better removed by understanding *οψιλος* not as an indeclinable participle signifying 'I would,' 'I wish,' but as the neuter participle of the 2d aor., and translating it by the Latin 'necesse est,' by the English 'ye must,' &c.—'Ye cannot long remain indifferent!' comp. Mat. 6. 24. C.

REFLECTIONS.—Very different are the conditions of churches and Christians on earth. But, alas! most of them are generally corrupt. While a few are sincere, faithful, and thriving, many have a form of godliness without the power of it; and many are altogether lukewarm, self-conceited, and insensible of their manifold spiritual maladies. But there is no case on earth to which Christ's character and word are not suitable. He takes notice of the faithfulness, the labours, the little strength of such as are lively and upright. Kindly he affords them opportunities for the spread of the



COLUMNS IN TEMPLE OF CYBELE, SARDIS. [Revelation, iii:1.]—Another one of the churches of Asia Minor was situated at Sardis. See the message of John to the angel of the church at Sardis, in Revelation, iii:1-6. Sardis was a town of Asia Minor, capital of the Kingdom of Lydia, and was situated at the foot of Mount Tmolus, on the banks of the Pactolus. It was destroyed by an earthquake in the reign of Tiberius, who ordered it to be rebuilt. The most noticeable of the

remains which come down to us from ancient times are the two Ionic columns which stood in the Temple of Cybele. No one lives here now except a few poor Turkish families, who dwell in summer in tents and in winter in the stone houses. But it was once a very rich city. Cræsus, who enjoyed the distinction of being the richest man who lived in ancient times, lived here.

on thee as a thief, and thou shalt not know what hour I will come upon thee.

4 Thou hast ^aa few names even in Sardis which have not defiled their garments; and they shall walk with me ⁱⁿin white: for they are worthy.

5 Heⁿ that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the ^{book}book of life, but ^II will confess his name before my Father, and before his angels.

6 He^a that hath an ear, let him hear what the Spirit saith unto the churches.

7 And^r to the angel of the church in Philadelphia write; These things saith ^{he}he that is holy, he that is true, he that hath ^{the}the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

8 I^k know thy works: behold, I have set before thee ^{an}an open door, and no man can shut it: for thou ^{hast}hast a little strength, and hast kept my word, and hast not denied my name.

9 Behold, I will make ^{them}them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, ^II will make them to come and worship before thy feet, and to know that I have loved thee.

10 Because^a thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

11 Behold,^b I come quickly: hold that fast which thou hast, that no man take thy crown.

12 Him^c that overcometh will I make ^aa pillar in the temple of my God; and he shall go no more out: and ^II will write upon him the name of my God, and the name of the city of my God, ^{which is}which is New Jerusalem, which cometh down out of heaven from my God: and ^{I will}I will write upon him my new name.

13 He^a that hath an ear, let him hear what the Spirit saith unto the churches.

14 And^h unto the angel of the church of the Laodiceans² write; These things saith ^{the}the Amen, the faithful and true Witness, ^{the}the beginning of the creation of God;³

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1. Mat. 7. 13, 20. 16 Ac. 1. 15. Ge. 6. 5, 12. Jude 23. 7. ch. 4. 4. 6. 11. 7. 9. 13. 14. 4. 19. 8. Mat. 13. 43. Ps. 45. 13. 14. 2 Co. 4. 17. Zec. 3. 4. 7. Ro. 8. 17. 12. 9. 8. Jude 24. 10. ch. 2. 7. 11. 17. 26. ver. 22. 21. 1. Phil. 4. 3. Ex. 3. 32. ch. 20. 12. 13. 8. 17. 8. 21. 27. Is. 4. 3. Ps. 87. 6. 69. 28. Zec. 13. 9. 2. Mat. 10. 32. Lu. 12. 8. 7. ch. 2. 7. 11. 17. 26. ver. 22. Mat. 11. 15. ch. 13. 1. 7. See ver. 1; ch. 2. 1; 1. 20. 1. Lu. 4. 34. He. 7. 26. Ac. 3. 14. Is. 6. 3. Jn. 14. 6. 1 Jn. 5. 20. ver. 14; ch. 15. 2. 2 Co. 2. 12. Col. 4. 2. Th. 3. 1. Ep. 2. 13. 22. Is. 55. 5. 11. Jn. 10. 16. 28. 1 Pe. 1. 5. 2. Phil. 2. 13. 4. 13. ch. 2. 9. 13. 2. 12. 13. with Mar. 8. 38. 14. 7. 7. ch. 2. 9. Jn. 8. 44. 2. Pr. 10. 7. Is. 49. 23. 60. 14. 1. ver. 8. Ro. 15. 4. 2. Pe. 2. 9. 1 Co. 10. 13. ch. 2. 9. 1. 10. 1. 12. 13. 20. Zep. 1. 14. Ja. 5. 8. Phil. 4. 5. 3. Pe. 3. 10. 14. ch. 1. 3. 2. 5. 10. 5. ver. 9. 4. ch. 16. 15. 1. See ch. 2. 7. 11. 20. ver. 5. 21. 1. 1 Ki. 15. 21. Ga. 2. 1 Co. 3. 16. Jn. 10. 28. 29. ch. 21. 4. 22. 3. 6. Is. 4. 3. 62. 12. Ps. 87. 6. ch. 2. 17. 14. 1. 21. 2. 16. 12. 22. 4. 11. 10. Is. 62. 4. 60. 10. 20. with He. 12. 22. Ga. 4. 26. 2. See ch. 2. 7. 2. Or, in Laodicea. 12 Co. 1. 20. ch. 1. 5. 19. 11. 22. 6. 3. 7. Is. 55. 4. 65. 10. Pr. 8. 30. 9. Jn. 14. 6. 8. 14. 18. 37. 1 Jn. 5. 20. 7. Col. 1. 15. 18. Pr. 8. 22. 31. Jn. 1. 1. 35. 31. 25. Je. 31. 22. ch. 5. 15. 15. 20. 23. 45. Ep. 2. 10. 3. 9. 3 The Greek of this passage admits grammatically of two significations:—1. The first, created, being of creation. 2. The source or origin of creation. The scope of the passage and the whole analogy of Scripture prove that the latter is the true meaning. By comparing the passage with Jn. 1. 1, 2. Col. 1. 15. 17. Ep. 3. 9, it will be seen that the latter is the only possible interpretation.—P.

* We are naturally blind. Sin has destroyed our spiritual vision, so that we cannot fully apprehend or rightly appreciate the truth of the gospel. The Holy Spirit is the sole and omnipotent enlightener. He guides us into all truth. He makes plain the sublime doctrines of Scripture. He removes the darkness of prejudice and evil training from the mind.—P.

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1. ch. 2. 9. 13. 19. ver. 1. 1 Ki. 18. 21. 2 Ki. 17. 33. Zep. 1. 5. Ho. 7. 8. 1. Lu. 12. 48. 2 Pe. 2. 21. 22. Zec. 11. 8. Le. 18. 28. 29. 31. 12. Eze. 20. 39. Mat. 24. 51. 4 They were 'lukewarm,' professing to be church members, attending on ordinances, speaking favourably of Christian truth, but with hearts and consciences untouched by the divine Spirit, and caring nothing for the extension of vital godliness.—P.

CHAP. IV.

1. Eze. 1. 1. Mat. 3. 16. Ac. 7. 50. 10. 10. with ch. 9. 1. 15. 52. 17. 62. 22. 8. 10. Lu. 10. 18. ch. 12. 7. 7. ch. 1. 10. 19. 22. 6. 11. 12. 1. ch. 1. 10. 17. 32. 10. Eze. 3. 12. 14. 22. 1. I was in the Spirit, and I saw under the influence and power of the Spirit that I was able to see what mere mortal eyes could not see, and to hear and comprehend revelations beyond the ken of the human intellect.—P.

1. Is. 6. 1. Eze. 1. 26. 28. 10. 1. Eze. 24. 10. Da. 7. 9. with Je. 17. 12. Eze. 43. 5. 7. He. 8. 1. 4. Ex. 15. 11. Job 37. 22. Ps. 89. 7. Is. 6. 3. 1. ch. 10. 1. Eze. 1. 28. Is. 54. 9. 10. Ge. 9. 12. 13. 10. 7. ch. 11. 16. 7. Nu. 1. 5. 16. 34. 17. 29. 1. Ch. xxiv. xxv. ch. 7. 4. 9. Ga. 4. 5. 28. 31. 4. ch. 4. 5. 28. 31. 4. 5. 6. 11. 7. 9. 14. ver. 10. 1. Pe. 2. 9. Eze. 28. 40. 2. Ti. 4. 8.

15 I^k know thy works, that ^{thou}thou art neither cold nor hot: I would thou wert cold or hot.

16 So^a then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.⁴

17 Because thou sayest, ^II am rich, and increased with goods, and have need of nothing; and knowest not that thou art ^{wretched}wretched, and miserable, and poor, and blind, and naked:

18 I counsel thee to ^{buy}buy of me ^{gold}gold tried in the fire, that thou mayest be rich; and ^{white}white raiment, that thou mayest be clothed, and ^{that}the shame of thy nakedness do not appear; and ^{anoint}anoint thine eyes with eye-salve, that thou mayest see.⁵

19 As^a many as I love, I rebuke and chasten: ^{be}be zealous therefore, and repent.

20 Behold,² I stand at the door, and knock: ^{if}if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

21 To^a him that overcometh ^{will}will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

22 He^b that hath an ear, let him hear what the Spirit saith unto the churches.

CHAPTER IV.

2 John seeth the throne of God in heaven. 4 The four and twenty elders. 6 The four beasts full of eyes before and behind. 10 The elders lay down their crowns, and worship him that sat on the throne.

AFTER this^a I looked, and, behold, ^aa door ^{was}was opened in heaven; and the ^{first}first voice which I heard ^{was}was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter.

2 And immediately ^II was in the Spirit:¹ and, behold, ^aa throne was set in heaven, and ^{one}one sat on the throne.

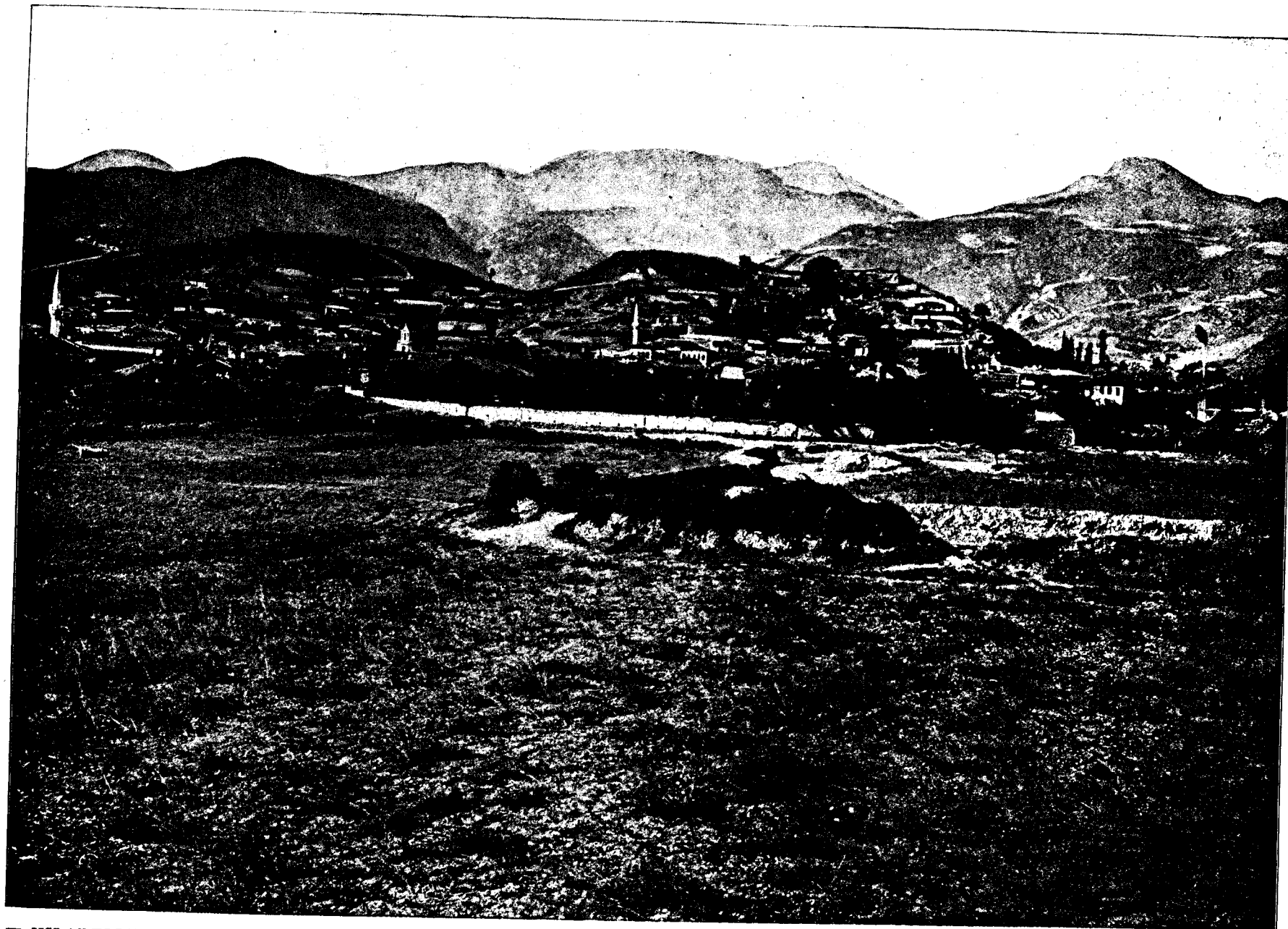
3 And^a he that sat was to look upon like a jasper and a sardine stone: and ^{there was}there was ^aa rainbow round about the throne, in sight like unto an emerald.

4 Andⁱ round about the throne ^{were}were four and twenty seats: and upon the seats I saw ^{four}four and twenty elders ^{sitting}sitting, clothed in white

gospel, and of familiar fellowship with himself. Graciously he reduces their enemies to their honour, and preserves them in times of trial. And great are the heavenly glories and priestly honours, and high the seats on his throne, which, at the last judgment, or in the eternal state, he bestows upon them. But detestable to him are hypocritical, lukewarm, and self-conceited professors. Yea, they are in danger of the most indignant rejection, and most sudden and unexpected destruction. How transcendent is his mercy, so kindly, so earnestly, to call such to serious consideration and gospel repentance, and to offer them freely himself, and his righteousness, his Word, his Spirit, and grace, and the most full, familiar, and eternal fellowship with himself and his Father! And wonderful is his forbearance, that he should so long continue knocking at the door of their heart by gospel calls, strivings of his Spirit, and dispensations of his providence.—My soul, while thou hast an ear, hear what the Spirit saith to the churches, and apply all faithfully to thyself.

CHAPTER IV. Ver. 3. God's being like the whitish transparent jasper denotes his infinite holiness and glory; the marvellously-mingled display of his perfections in his works of providence and grace; and his gracious regard to his people. His likeness to the bloody-coloured sardine denotes his justice and fiery indignation against his enemies. The greenish rainbow round about the throne represents the covenant of grace as ever in God's eye, and the perpetual rule of all that he does in the government of the world or the church. 4. The twenty-four crowned elders, represent the saints of the Old and New Testaments enjoying fixed and familiar fellowship with God by virtue of their faith in Christ; and they are called twenty-four, in allusion to the courses of the Hebrew priests; or the twelve patriarchs of the Jewish church, and twelve apostolic founders of the Christian. 5. The seven lamps of fire before the throne represent the Holy Ghost in the variety and perfection of his gifts and graces, which he distributes for enlightening, purifying, and warming

the souls of his ministers and people. 6. The clear sea of glass before the throne is Jesus' blood, in which all the redeemed worshippers must be washed from their iniquities. 6-8. The four living creatures, full of eyes before, behind, and within, denote gospel ministers, sent to preach the gospel to all the ends of the earth, remarkable for spiritual knowledge, prudence, and exact observation and attention to receive direction and influences from God, and to watch over and feed their people, and to look well into and keep their own hearts. Their having six wings each denotes their readiness, alacrity, and diligence in their work. Their being likened to lions, oxen, men, eagles, denotes their undaunted boldness and courage; patience and fitness for labour; wisdom, prudence, and compassion; deep penetration into the mysteries of God; sublime sentiments and devotion; together with their eminent zeal, activity, and vigour in the service of God. 10. The elders falling down and casting their crowns before the throne, denotes their deep humility, holy reverence,



PHILADELPHIA. [Revelation, iii:7.]—Philadelphia was situated in Lydia, 28 miles southeast from Sardis. It was built by Attalus Philadelphus, king of Pergamos. It is now a considerable town, containing ruins of its ancient wall and of about 24 churches. "And to the angel of the church in Philadelphia write: 'These things saith he that is holy, he that is true, and he that hath the key of David,

he that openeth and no man shutteth; and shutteth and no man openeth; I know thy works: behold I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word and hast not denied my name.' " This city contains a population now of about 12,000. They are mostly Mohammedans, but there are a few Jews and Greeks among them.

1 The book sealed with seven seals: 9 which only the Lamb that was slain is worthy to open. 12 Therefore the elders praise him, 9 and confess that he redeemed them with his blood.

γ ch. 5, 9, 12; 15, 3, 4. Col. 1. 16. Ps. xxix. xciii. c. cxxxvi. ciii. - cv. cvii. Ne. 9, 5.
* Ge. i. Ex. 20. 11. Pr. 16. 4. Ro. 11. 36.

4. Jh. 3.34. Col.2
Ch.16.9. Ps.34.15
ch. 4.4-11, 14.2;
3,4. Ps.141.2.

CHAPTER VI. Ver. 1. These *opened seals* represent the fate of the Roman empire, but chiefly of the Christian church; and as they relate to events rather than periods, we must not imagine that what was signified by one was altogether finished when that which was signified by the next following began. While the *white horse* and his *rider*, ver. 2, may have some respect to the Roman victories gained by Vespasian, about A.D. 70, and Trajan, A.D. 110, under the providential direction of Christ, they chiefly represent Christ, as by the gospel, and the influences of the Holy Ghost attending it, conquering the nations to the obedience of faith, A.D. 33-66 and afterwards.—The *red horse* and his *sword-bearing rider*, ver. 4, represent the persecutions of the Christian church by the emperors Nero, Domitian, Trajan, and Adrian, between A.D. 66 and 138; and the terrible bloodshed in the Roman

them harps, and golden vials⁵ full of odours,⁶ which are the prayers of saints.

9 And they sung a new song, saying, "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation;

10 And¹ hast made us unto our God kings and priests: and we shall reign on the earth.

11 And I beheld, and I heard the voice of many² angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

12 Saying with a loud voice, "Worthy is the Lamb that was slain³ to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13 And⁴ every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying,⁷ Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

14 And¹ the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

CHAPTER VI.

1 The opening of the seals in order, and what followed thereupon, containing a prophecy to the end of the world.

AND I saw when the Lamb¹ opened one of the seals; and I heard, as it were² the noise of thunder, "one of the four beasts saying, Come and see.

2 And I saw, and behold³ a white horse:¹ and he that sat on him had a bow;² and a crown was given unto him: and he went forth conquering, and to conquer.³

3 And⁴ when he had opened the second seal, I heard the⁵ second beast say, Come and see.

4 And there went out⁶ another horse⁷ that was red: and power was given to him that sat

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5 *Pale*. Rather, 'cups,' 'basins,' or 'dishes,' used for holding certain sacrificial offerings.—C. 6 Or, *incense*.

6 Or, *incense*. 7 ch. 14.3. Ps. 96.140. 3.15.44.104.44.23. 7 ch. 14.3. Ps. 96.140. 3.15.44.104.44.23. 7 ch. 14.3. Ps. 96.140. 3.15.44.104.44.23.

7 Or, *incense*. 8 Or, *incense*. 9 Or, *incense*. 10 Or, *incense*. 11 Or, *incense*. 12 Or, *incense*. 13 Or, *incense*. 14 Or, *incense*. 15 Or, *incense*.

16 Or, *incense*. 17 Or, *incense*. 18 Or, *incense*. 19 Or, *incense*. 20 Or, *incense*. 21 Or, *incense*. 22 Or, *incense*. 23 Or, *incense*. 24 Or, *incense*.

25 Or, *incense*. 26 Or, *incense*. 27 Or, *incense*. 28 Or, *incense*. 29 Or, *incense*. 30 Or, *incense*. 31 Or, *incense*. 32 Or, *incense*. 33 Or, *incense*. 34 Or, *incense*.

35 Or, *incense*. 36 Or, *incense*. 37 Or, *incense*. 38 Or, *incense*. 39 Or, *incense*. 40 Or, *incense*. 41 Or, *incense*. 42 Or, *incense*. 43 Or, *incense*. 44 Or, *incense*.

45 Or, *incense*. 46 Or, *incense*. 47 Or, *incense*. 48 Or, *incense*. 49 Or, *incense*. 50 Or, *incense*. 51 Or, *incense*. 52 Or, *incense*. 53 Or, *incense*. 54 Or, *incense*.

55 Or, *incense*. 56 Or, *incense*. 57 Or, *incense*. 58 Or, *incense*. 59 Or, *incense*. 60 Or, *incense*. 61 Or, *incense*. 62 Or, *incense*. 63 Or, *incense*. 64 Or, *incense*.

65 Or, *incense*. 66 Or, *incense*. 67 Or, *incense*. 68 Or, *incense*. 69 Or, *incense*. 70 Or, *incense*. 71 Or, *incense*. 72 Or, *incense*. 73 Or, *incense*. 74 Or, *incense*.

75 Or, *incense*. 76 Or, *incense*. 77 Or, *incense*. 78 Or, *incense*. 79 Or, *incense*. 80 Or, *incense*. 81 Or, *incense*. 82 Or, *incense*. 83 Or, *incense*. 84 Or, *incense*.

85 Or, *incense*. 86 Or, *incense*. 87 Or, *incense*. 88 Or, *incense*. 89 Or, *incense*. 90 Or, *incense*. 91 Or, *incense*. 92 Or, *incense*. 93 Or, *incense*. 94 Or, *incense*.

95 Or, *incense*. 96 Or, *incense*. 97 Or, *incense*. 98 Or, *incense*. 99 Or, *incense*. 100 Or, *incense*. 101 Or, *incense*. 102 Or, *incense*. 103 Or, *incense*. 104 Or, *incense*.

105 Or, *incense*. 106 Or, *incense*. 107 Or, *incense*. 108 Or, *incense*. 109 Or, *incense*. 110 Or, *incense*. 111 Or, *incense*. 112 Or, *incense*. 113 Or, *incense*. 114 Or, *incense*.

115 Or, *incense*. 116 Or, *incense*. 117 Or, *incense*. 118 Or, *incense*. 119 Or, *incense*. 120 Or, *incense*. 121 Or, *incense*. 122 Or, *incense*. 123 Or, *incense*. 124 Or, *incense*.

125 Or, *incense*. 126 Or, *incense*. 127 Or, *incense*. 128 Or, *incense*. 129 Or, *incense*. 130 Or, *incense*. 131 Or, *incense*. 132 Or, *incense*. 133 Or, *incense*. 134 Or, *incense*.

135 Or, *incense*. 136 Or, *incense*. 137 Or, *incense*. 138 Or, *incense*. 139 Or, *incense*. 140 Or, *incense*. 141 Or, *incense*. 142 Or, *incense*. 143 Or, *incense*. 144 Or, *incense*.

145 Or, *incense*. 146 Or, *incense*. 147 Or, *incense*. 148 Or, *incense*. 149 Or, *incense*. 150 Or, *incense*. 151 Or, *incense*. 152 Or, *incense*. 153 Or, *incense*. 154 Or, *incense*.

155 Or, *incense*. 156 Or, *incense*. 157 Or, *incense*. 158 Or, *incense*. 159 Or, *incense*. 160 Or, *incense*. 161 Or, *incense*. 162 Or, *incense*. 163 Or, *incense*. 164 Or, *incense*.

165 Or, *incense*. 166 Or, *incense*. 167 Or, *incense*. 168 Or, *incense*. 169 Or, *incense*. 170 Or, *incense*. 171 Or, *incense*. 172 Or, *incense*. 173 Or, *incense*. 174 Or, *incense*.

175 Or, *incense*. 176 Or, *incense*. 177 Or, *incense*. 178 Or, *incense*. 179 Or, *incense*. 180 Or, *incense*. 181 Or, *incense*. 182 Or, *incense*. 183 Or, *incense*. 184 Or, *incense*.

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continues till 'all enemies shall be put under his feet,' and 'death shall be swallowed up in victory.'

7 ch. 5.5. 8 ch. 4.6.7. Mat. 10.16.17. Ep. 15.15-17.1 Co. 14.3. 12 Eccl. 6.2.6. Ge. 14.1. 2 La. 4.7.8. Am. 8.7.8. 3 Sa. 3.1. 1 Co. 11.19. 2 Pe. 2.7. 4 Or, yoke. Ga. 5.1. Ac. 15.10. Ps. 58.2. 5 The *chub* contained near a pint and a half English. 6 ch. 9.4. Mat. 25.4. Is. 53.1. 7 The Greek word here translated 'hell' is *Hades*. Its primitive meaning is simply 'the unseen.' Among classic authors it is employed to signify *Pluto*, the mythological deity of the lower world; also the lower world itself, also death and the grave. It is used 65 times in the New Testament. In 31 it is translated 'grave,' in 31 'hell,' and in 3 'pit.' Yet it never signifies either *hell* or the grave. It means the state of the dead in general, without any restriction of happiness or misery, or any regard to place. It is the intermediate state between death and the resurrection of the body. *Hades* is here personified; the sense being that immediately after death the soul remains in a state of separation from the body. 8 Or, *to him*. 9 All manner of calamities, temporal and spiritual. Je. 15.2.16.4.16. Eze. 5.15-17. 14.21. Le. 26.22.26. La. 5.10. Eze. 4.16. 10 ch. 5.5. 11 Or, *to him*. 12 ch. 8.3.9.13.14.18. with Le. 4.7. 13 ch. 8.10.12.11.17.19. 10.20.4. Jn. 16.2. 14 Ge. 4.10. He. 12.24. 15 Ps. 9.10. 2 Pe. 2.1.3. ch. 16.5.6.10.11.18. Lu. 18.9. De. 32.30. 43.12.17. 2 Eccl. 1.2. Job. 24.12. 16 See ch. 3.5.7.9.14. 14.13. Jude. 24. Ep. 5.27. 17 He. 11.40. Mat. 10.17. 18. 34.35. Jn. 16.2. Ac. 14.2. 2.13.12. 15.13.9.10.13.34.4. 29.9.7.24.23. Je. 4.23. 24. Eze. 39.7.8. Joel 2.2. 10.30.31.3. Hag. 2.6. 7.21.3. Mat. 24.29. ch. 11.13.16.18. Ac. 2.20. ch. 8.10. 17 The sun—moon—stars—the heavens—are the prophetic emblems of the different orders of rulers, whether superior or subordinate. Is. 13.10. 18 Or, *green figs*.

thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

5 And when¹ he had opened the third seal, I heard the² third beast say, Come and see. And I beheld, and, lo, a³ black horse; and he that sat on him had a pair⁴ of balances in his hand.

6 And I heard a voice in the midst of the four beasts say, A measure⁵ of wheat for a penny, and three measures of barley for a penny; and⁶ see thou hurt not the oil and the wine.

7 And when he had opened the fourth seal, I heard the voice of⁷ the fourth beast say, Come and see.

8 And I looked, and behold a pale⁸ horse; and his name that sat on him was Death, and Hell⁹ followed with him. And power was given unto them⁸ over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.⁹

9 And when¹⁰ he had opened the fifth seal, I saw under the¹¹ altar the souls of them¹² that were slain for the word of God, and for the testimony which they held:

10 And¹³ they cried with a loud voice, saying, 'How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?'¹⁴

11 And¹⁵ "white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until¹⁶ their fellow-servants also and their brethren, that should be killed as they¹⁷ were, should be fulfilled.

12 And I beheld when he had opened the sixth seal, and, lo,¹⁸ there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

13 And the¹⁹ stars of heaven¹ fell unto the earth, even as a fig-tree casteth her untimely figs,² when she is shaken of a mighty wind.

empire in the Jewish, Parthian, and other wars.—The black horse and his rider with a pair of balances, ver. 5, 6, may represent the church as corrupted with manifold errors, through which, and the more apparently legal persecutions of Aurelius about A.D. 160, and Severus about 202, was occasioned no small scarcity of pure gospel ordinances. To punish which, the Lord plagued the Roman empire with terrible famines during the reigns of the two Antonines and Severus, about A.D. 140, 162, 200.—The pale horse with death and hell for his riders, represent the church as awfully corrupted with error and apostasy, and her members dreadfully murdered in the persecutions by Maximin, 235, Valerian, 256, Aurelian, 272, and especially by Decius, 250, and the just punishment thereof on the Roman empire in the terrible tyranny of their emperors between 235 and 284, and their frequent murdering one of another; the desolating ravages of the Allemans, Goths, Quadians, Parthians, and others; and a terrible pestilence, of fifteen years' continuance, which almost half-desolated the whole Roman empire, about 252. And so accustomed were dogs and other ravenous animals to live on the unburied carcases, that they sometimes fell upon and destroyed the living. The fifth seal, ver. 9-11, represents the souls of such as had been slain for their adherence to Christ's cause in the pre-

ceding persecutions, as enjoying rest and happiness through and with him in heaven, and as crying for vengeance on the heathen persecuting empire, but required to wait till their fellow-Christians should be also murdered in the terrible Dioclesian persecution, A.D. 302-312. The sixth seal, ver. 12-17, represents the dreadful consternation, confusion, and fearful ruin of the heathen emperors and their armies, and of the idolatrous priests, with their idolatries and superstitions, when Constantine the Great successfully warred against them, commenced a Christian himself, abolished heathenism, and established the Christian religion in its stead. [See Introduction, ch. iv. sect. xviii. xix.]

Ver. 4. Red, being the colour of the dragon, ch. 12.3, is an emblem of satanic disposition and bloodshed. See Jn. 8.44. As there is no note of time between the going forth of the first rider and of the second, it is not natural to conclude that the visions are not of consecutive, but of contemporaneous events? And is not the second rider the persecuting Roman empire, which became so soon 'red' with the blood of the saints, which, transformed into the Papacy, founded the crusaders against the unoffending Waldenses, established the unwholesome Inquisition, persecuted to the death so many of the blessed Protestant Reformers, and, though providentially restrained, still continues to cherish the same spirit of relentless intolerance. See *Dens' Theology*, and *McGhee's Laws of the Papacy*. C.

Ver. 5. Black is the prophetic emblem of national calamity (Je. 14.2), despair (Joel 2.6), and the final ruin of impenitent sinners, Jude 13. C.

Ver. 8. Pale. A sickly hue, verging either to green or yellow, the prophetic emblem of fear, Je. 30.5, 6.—Death. The mark of a church 'carnally-minded,' which 'is death,' Ro. 8.6.—Beasts. False teachers, 'grievous wolves,' Ac. 20.29. C.

Ver. 11. Inasmuch as the number of martyrs for Christ's cause has not yet been 'fulfilled,' it follows that the 'rest' conceded cannot have closed with any period already past, but will continue until the final destruction of the antichristian power. C.

Ver. 12. An 'earthquake' is the prophetic emblem of an extraordinary and unexpected shaking and overturning of an empire, Is. 13.13, and which, according to the circumstances, may affect either the ecclesiastical or civil rulers. C.

Ver. 14. Mountains, when conjoined with the enemies of Christ, are the prophetic emblems of heathen, infidel, and apostatical obstructions to the progress of the gospel, Is. 40.4; 49.11.—Every island is, most probably, in this prophecy, the emblem of every place of penal banishment employed by despotic and antichristian powers. C.

REFLECTIONS.—Orderly arranged are all the events of Providence; and gospel ministers ought carefully to observe them, and call their hearers to do the same. Glorious are the spread and conquests of the gospel when Christ rides forth on it with his gracious influence. Great are the trials of faith and patience, even unto death, which his people are sometimes called to suffer for their faithful attachment to his truths and interests. But it is enough if he support and encourage them under their troubles, and at last, through his righteousness, render them partakers of the purity, peace, and honour of the heavenly state.—While his

14 And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man, hid themselves in the dens and in the rocks of the mountains;

16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

17 For the great day of his wrath is come; and who shall be able to stand?

CHAPTER VII.

3 An angel sealeth the servants of God in their foreheads. 4 The number of them that were sealed: of the tribes of Israel a certain number. 9 Of all other nations an innumerable multitude, which stand before the throne, clad in white robes, and palms in their hands. 14 Their robes were washed in the blood of the Lamb.

AND after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

4 And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.

5 Of the tribe of Judah were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

6 Of the tribe of Aser were sealed twelve

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2 Ps. 102.26. Is. 34.4.
a Je. 31.25.35.4.23.
24 Hab. 3.6.10. Is. 2.14.
17 ch. 10.20. Ho. 4.13.
b Ps. 76.12.149.8.110.
5.6. Is. 2.12.19.
c Is. 30.31. Ho. 10.8.
Je. 2.3. Lu. 23.30. Job 3.
21. ch. 9.6.
d ver. 10. Ge. 3.15.49.
9.10. De. 32.39.43. Ps. 2.
62.1.8.12.110.5.6.76.7.
Mat. 24.29.34. Is. 13.
6.12. Zep. 1.14. ch. 10.
14.

CHAP. VII.

a ch. iv. vi.

1 After these things.
That is, after the
vision of 'the great
earthquake' (ch. 8.12.
&c.), not after the
events represented.
Comp. ch. 4.1. — C.

b Ps. 34.7. He. 2.14.

c Ep. 4.14. Da. 7.12.8.
8. Is. 27.8. Je. 49.36.37.
31.24.11.12.

2 Christ. Ac. 7.30.32.
ch. 1.13. 10.18.3. Mal.
4.6. Eze. 44.3.34.46.9.10.

d Jn. 6.27.3.34.7.37.
39. Ep. 1.13.9.32.11.2.
19. Jn. 10.14.

e ver. 1.3. ch. 8.7.12.

f ch. 6.5.9.4. Is. 27.8.
65.8. Ps. 76.10. Mat.
24.22.

h Eze. 9.4. ch. 14.1.
4.22.4.2. Tl. 1.19. Ep. 1.
13. 4.30.2. Co. 1.22. Ca.
1.11. Ga. 5.22.23. Ec.
12.13.23.

i See note * below.

k The number is
not to be taken literally
as if 144,000 and
no more were to be
thus sealed. But
there is conveyed
in the cheering truth,
that the Lord knows
marks, and will finally
take to glory his own.
Their full number
shall be preserved;
not one shall be lost.
Each section of the
church — small or
great, shall furnish
its own elect band.
The greatest and
most distinguished on
earth shall not be
specially favoured; and
the most obscure
shall not be over-
looked. — P.

l ch. 14.1. Ge. 15.5.
Eze. 13.9. Is. 4.2.3. Ps.
87.6. Ac. 2.41.4.15.14.
6.7. Ro. 11.5.7.16. Eze.
xlviii.38. Ge. 32.28.

m Dan and Ephraim
are not mentioned,
because they had
been ringleaders in
idolatry, Ju. xviii. xlviii.
1 Ki. 12.28-33. Ho. 4.17.

n This sealing on
the forehead seems
to be an allusion to
the inscription, 'HO-
LINESS TO THE
LORD,' which Moses
was commanded to

A.M. CIR. 4100.
A.D. CIR. 90.

engrave, and Aaron
always to wear on
his forehead, Ex. 28.
36-38. Here the seal
bore 'the Father's
name.' See ch. 14.1.
See also Jn. 6.27.1 Co.
1.22. Ep. 1.13.34.36; and
from Eze. 9.4. it will
appear that the sealed
are those true
penitents 'who sigh
and cry for the sins
of the nations and the
churches. — C.

/ Ge. 12.3.22.18.49.
10. Ps. 2.8.27.34.14.
xviii. lxvi. lxviii. lxxiii.
lxxxvii. c.11.10.2.3. Is. 2.
2.3.43.6.49.12.26.52.
15.53.12. Is. lxii.25.6.
16.3.17. Zec. 8.22.2.11.
Ro. 11.25.13.9.12. ch. 5.
9.11.15.

h ch. 11.1.5.10.1.5.6.
3.4.5.18. ver. 14. ch. 14.
4.15.2. Le. 22.40. Ps. 92.
13.14.2. Ps. 138.

i The palm grows
by the water springs,
lofty, straight, and
fruitful. Among the
Jews it was the em-
blem of joy, Le. 23.40.
Jn. 12.13. — C.

j ch. 19.1. Zec. 4.7.
Ps. 3.8.15.1. Is. 43.11.
Je. 3.29. Ho. 13.4.2.11.
Ac. 4.10. ch. 5.9.10. Jn.
1.29.36. Ep. 1.3.11.

k ch. 5.11.12. Ps. 34.
7.103.20.148.2.

l worshipped God
— even Father, Son,
and Holy Spirit.
Amen. — C.

m ch. 5.12-14. 19.1.
Jude 25. Ch. 12.10-13.
Mat. 6.13. Tl. 1.17.

n ch. 5.5.4.4.10.

o ch. 12.15.7.6.9.
11. Jn. 16.33. Ac. 14.22.

p These are they
which came out of
great tribulation, &c.
They are, therefore,
multitudes, though
they be, not all the
redeemed, but the
perfected. Among the
martyred of all ages,
thus (see ch. 6.9-11)
now exhibited, not
unlike a sacrifice, as
it were, of sacrifice,
but 'before the
throne,' in the glory
of heaven, for the
congratulation of God's
suffering people of all
generations on the
earth. See ch. 15.2-5.
— G.

q Is. 1.18. Zec. 3.2.5.
1 Co. 6.11. He. 9.14.10.
10. Ro. 5.9. Ep. 5.25-27.
1 Jn. 1.7. ch. 1.5.6.

r Ps. 134.12. ch. 21.3.
4.3.5. Is. 4.5.6.2 Co.
6.16.

s He that sitteth on
the throne is the Fa-
ther with the Lamb
— not I, sit, ch. 2.2.
Here 'he that sitteth
on the throne' is the
Son, 'the Lamb,' of
whom it is said 'he
shall dwell among
them.' See ver. 17. Jn.
1.14. and comp. ch. 21.
3.7. — C.

thousand. Of the tribe of Nephthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.

7 Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.

8 Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

11 And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God;

12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

church languishes in her spiritual, or even external condition, persecuted, and bereaved of pure gospel ordinances, and of eminent ministers and Christians, by terrible wars, famines, pestilences, and a miserable dissolution of their long-established civil constitutions, he punishes her persecutors. No place, no difference of rank, can screen from his just wrath. — How dreadful, then, must be the last judgment and the damnation of hell!

CHAPTER VII. Ver. 1. The holding in of the winds for a time denotes the restraint of the Arian, Macedonian, Pelagian, Eutychian, and other errors which afterwards plagued the church; and the restraint of the fearful judgments that troubled and ruined the Roman empire which took place under the trumpets; till many souls were gathered to Jesus, and established in the faith by the Holy Ghost, during the last fifteen years of Constantine's reign, A.D. 323-337. 2, 3. Christ is the sealing Angel who seals his people. He has divine power and authority from his Father over angels and every other creature; he has all fulness of the Spirit dwelling in him; he knows who are his, and can distinguish, preserve, and appropriate them to himself as his peculiar people, and enable them boldly to profess his truths. 5-8. These sealed ones are represented as Hebrew tribes, because typified by the ancient Israelites, and begotten to God by the doctrine of the twelve apostles. 9-17. These verses represent the joy,

purity, safety, and happiness of the souls in the heavenly state — of those that had suffered under the heathen persecutions; while no more than a short calm, succeeded by fearful storms of troubles, should take place on earth; and the joy, purity, safety, and happiness of the successors of such as had been persecuted by heathens and papists during the thousand years' reign of the saints; and, in fine, the complete joy, purity, safety, and happiness of all the redeemed, after the last judgment, through all eternity. — As ch. xx. xxii. [See Introduction, ch. v.]

Ver. 4. The 'hundred and forty and four thousand' is an arithmetical representation of the literal Israel converted to Christ, because Israel, as descended in the line of promise (Ge. 17. 19; Ga. 3. 16), was a numbered people (see Ex. 12. 37; Nu. 1. 2-4, 46) — numbered for sake of their genealogies, privileges, hopes, and possessions — emblems of the elect of God; and are thus contrasted with the Gentile converts 'whom no man could number.' But 'the Lord knoweth them that are his,' 2 Ti. 2. 19. C.

Ver. 9. After this. Literally, 'after these things' — the note of a new vision (see ch. 4. 1; 7. 1), that of the Jewish and Gentile martyrs, as the preceding was of the sealed Jewish converts. — Note. This sealing seems to open another vision which does not follow the sixth seal in order of time, but returns to represent Christianity at its origin under a new aspect — that of safety in the election of grace and sealing of the Spirit. This conclusion is drawn from the description of the sealed ones (ch. 14. 4) as 'the first-fruits to God and the Lamb.' C.

REFLECTIONS. — With tender care Jesus grants his people seasonable respite from trouble, lest they should utterly faint. For their sakes he often averts his judgments from the nations, in which they are permitted to

live in peace and safety. And marvellously, even in the worst of times, he converts and preserves multitudes to own, honour, worship, and obey him. The expected glories of heaven ought powerfully to animate the saints to faithfulness in his cause. There all their labours and sufferings shall be abundantly compensated; there shall they be perfectly free from sin and from misery; a fulness of happiness and joy, pure and glorious appearances, and immediate fellowship with Christ and his Father, shall cause them to triumph in his praise. — But not to their care or goodness, but to God alone be the glory! Their whole salvation is owing to Jehovah's grace and to Jesus' merits: even their best works are not acceptable to God but through the blood of his Son.

CHAPTER VIII. Ver. 1. The half hour's silence in heaven may either denote the awful expectation of what was to follow, or the short calm during the last fifteen years of Constantine's reign, A.D. 323-337. 2, 6. The sounding of the trumpets supposes a church to hear the alarm, and denotes threatening appearances of fearful calamities. 3, 4. Christ's being here represented as standing at the golden altar, and offering up the prayers of his saints, imports that it is only through his merits and intercession that the prayers of saints are heard, for their own protection, or the punishment of their implacable enemies. 5. His casting a censer full of burning coals from off the brazen altar upon the

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17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses *were* as the heads of lions: and out of their mouths issued fire and smoke and brimstone.

The mystery, & the other, 'and the mystery of God has been (or, according to Middleton, "shall be") finished.'—C.

8 And ^othe voice which I heard from heaven

nium, all adjacent to that river. By their own mutual contentions, and by the war which the Christians carried on with them for the recovery of Canaan, and by the invasion of the Jenghizian Tartars, they were indeed about 200 years divinely restrained from ravaging the countries of the devout Christians; but these restraints being removed, the Ottoman Turks, about A. D. 1281 or 1302, began their ravages and conquests on the Christians, and carried them on till A. D. 1672 or 1698, and with great fury and bloodshed established an extensive empire in Asia, Africa, and Europe, and their Mahometan delusion along with it. [See Introduction, ch. iv. sect. 17.] 20, 21. But the professed Christians, whether Latins, Greeks, or others, who survived these fearful ravages and murders of the Otto-

spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.⁸

11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

CHAPTER XI.

³ The two witnesses prophesy. ⁶ They have power to shut heaven, that it rain not. ⁷ The beast shall fight against them, and kill them. ⁸ They lie unburied, 11 and after three days and a half rise again. ¹⁴ The second woe is past. ¹⁵ The seventh trumpet soundeth.

AND there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

2 But the court which is without the temple leave out, and measure it not, for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

3 And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

4 These are the two olive-trees, and the two candlesticks standing before the God of the earth.

5 And if any man will hurt them, fire³ pro-

A.M. cir. 4100.
A.D. cir. 96.

9 Eze. 3. 17. Mat. 17. 5. ch. 1. 1.
9 Eze. 2. 8; 3. 1-3. 14.
Je. 15. 10. Col. 3. 16. 1 Ti. 4. 13. 15.
1 Eat it up. Receive it in humble faith, digest it in attentive study, and live upon it in patient hope.—C.

9 Hab. 3. 1. 6. Ps. 119. 103. 19. 10. Je. 15. 16. Job 23. 12.
9 Ps. 119. 59. 60. Ga. 9. 10. Ex. 23. 21. Eze. 3. 3. 12. 10.
10 To receive any divine message, 'sweet' to meditate on man's rebellion is 'bitter'.—C.

1 Ch. 25. 2. 1 Co. 14. 4. ch. 14. 6. with 11. 9; 13. 7.

CHAP. XI.

9 Eze. 40. 3; 42. 16. Zec. 2. 12. ch. 21. 15. 16. Is. 8. 20. 34. 16. Ac. 17. 17. Jn. 5. 39. Ps. 110. 2. 45. 6. Ga. 6. 16.
9 ch. 10. 1. 5. Mat. 17. 5. Eze. xl. xlii. xlvii. xlviii. ch. 21. 15-17. 1 Co. 2. 16. 17. 2 Co. 6. 16. Ep. 2. 5. 9.
9 Eze. 40. 17-20. 42. 20. 2 Ti. 3. 5. Phil. 3. 18. 19. Da. 7. 8. 11. 20. 24. 25. 11. 35-39. 1 Ti. 4. 1-3. 2. 13. 1-5. 4. 3. 4. 2 Th. 2. 3. 12. ch. xiii. xlviii.

1 Gr. cast out.
9 1260 years, ch. 13. 5. 12. 6. ver. 3. 14. ch. 10. 6. Da. 7. 25. 12. 7. 11. 12. Nu. 14. 34. Eze. 4. 5. Ja. 3. 10. 2. ch. 12. 2. 24.

2 Or, I will give unto my two witnesses that they may prophesy, 1 Co. 12. 28. Ep. 4. 11.

9 De. 17. 6; 19. 15. Mat. 18. 16. ch. 20. 4. Lu. 28. Ac. 1. 8. 2 Co. 13. 1. 12. 12.

9 Zec. 4. 2, 3, 6, 11, 14. Je. 11. 16. Ps. 52. 8. 92. 14. Ro. 11. 17.

9 18. 5. 14. Lu. 11. 33. ch. 1. 20. Ep. 3. 8. 9. Mar. 16. 15.

9 1 Ki. 17. 1. Ps. 134. 1. 1 Co. 15. 58. 1 Ti. 4. 4.

9 Ps. 18. 15. 1. 4. Je. 5. 12. 14. 23. 29. Ho. 6. 5. Zec. 1. 6. 2 Ki. 1. 10. 12. Je. 1. 10. Is. 44. 26. ch. 13. 10. 2 Ki. 1. 10. 12. Nu. 16. 29-35.

9 Fire, &c. Prophetic denunciations against persecutors, and the highest evidence of the prevalence of prayer, Je. 5. 14. 1 Ki. 17. 1. Ex. 4. 9; 17. 20.—C.

A.M. cir. 4100.
A.D. cir. 96.

1 Ki. 17. 1. Ja. 5. 17. Mat. 19. 19. 20. Jn. 20. 23.
9 Ex. vii. xlii. xiv. Je. 1. 30. Is. 45. 11.
9 ver. 3. Lu. 4. 48. 13. 30. 2 Ti. 4. 7. Ac. 20. 23. 24.

4 The original intention was a war throughout the whole period of their testimony, and death at the close.
9 ch. 13. 1. 2. 7. 11. 17. 8. 14. 18. 24. 16. 6. Da. 7. 21. 22. 14. 2. 2 Th. 2. 9. 13. 1. 17. 8. Note, The Greek of ch. 9. 2. 2. 3. is essentially different from the other.—C.

9 Eze. 37. 11. Ac. 26. 17. Jn. 10. 12.
9 ch. 14. 8. 17. 15. 18. 18. 2. 10. ver. 13.

9 Ge. 13. 13. 18. 20. 19. 5. 15. 1. 10. Eze. 10. 59. Ex. 13. 14. 12. 12. 20. 12. Je. 12. 13. ch. 15. 19. 18. 16. 22.

9 Ac. 9. 4. Lu. 13. 33. 34. ch. 16. 6; 18. 24. He. 6. 10. 10. 13. 12. 12.

9 ch. 5. 9. Ob. 12. 13. 7. Ps. 79. 3. Eze. 6. 3. Je. 23. 19. ver. 7; ch. 12. 12. 13. 8.

9 Jn. 16. 25. Es. 9. 22. 2 Ki. 18. 17. 21. 20. Ac. 7. 54. 57. 17. 6. 2 ver. 9. Ho. 6. 2. Ge. 22. 14.

9 De. 2. 7. Eze. 37. 5-14.

9 Ac. 5. 12. Ps. 64. 9. Lu. 9. 7. 10. 2. 9.

9 Ca. 2. 10. 11. Ps. 24. 3. 15. 1. 6. 4. 37. 6. 15. 40. 3. 10. 2. ch. 12. 5. 1. Th. 4. 17.

9 Ascended up to heaven.—C. Obtained that heavenly kingdom both of holiness and power foretold Daniel (ch. 7. 27), which is to succeed and supersede the iron dominion of Rome.

9 ch. 19. 2. Mal. 3. 18. Ps. 112. 10. 2 Ki. 2. 1. 5. 9. 11.

9 ch. 6. 12. 16. 18. 19. 20. This 'city' is 'the great city' (ver. 8), the church sunk in superstition and apostasy, and persecuting the witnesses. See ver. 8.

9 The tenth part always represents the tenth division of property; and its fall in the earthquake foretells the destruction of the lands and revenues dedicated to superstition.—C.

9 Now of men, 8. 6. 4 ch. 3. 4.

ceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

8 And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9 And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwell on the earth.

11 And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven

man Turks, were not in the least reformed by these calamities from their idolatries, murders, frauds, and dreadful apostasy or uncleanness. [Introduction, ch. iv. sect. 19.]

Ver. 5. Five months are said to be the period during which the locust perpetrates its annual depredations. They have also been supposed by some expositors to describe the predatory irruptions of the Saracens into the eastern Roman empire, which usually lasted five months in each year. Others view them as prophetic months, or 150 years, descriptive of the time between the fall of the western Roman empire and the rise of Mohammedanism. But as the first of these interpretations is unsupported by scriptural analogy, and the second inconsistent with historical fact, it becomes necessary to seek the meaning in the earlier prophetic Scriptures. Accordingly, from Je. 1. 3. 52. 12; Eze. 20. 1; Zec. 7. 3. 5, it appears that 'the fifth month' marked an annual fast in commemoration of the destruction of the temple and city, and carrying away of the people, by Nebuchadnezzar. Do not these 'five months' of torment therefore intimate the torment of the Jews by their own satanic factions (see Josephus, *Jel. Jud.* iv. 9. 10), by which they were not destroyed, but prepared for the ruin of their temple, their city, and their nation, by the Romans; who, while they thus executed the prophetic judgments of God upon that rebellious generation, were not permitted by Providence at that time to injure the infant Christian church, but merely 'the men who had not the seal of God in their foreheads?' C.

REFLECTIONS.—If the solemn warnings of Jesus and his faithful ministers be contemned, tremendous executions of his wrath may be expected. There sometimes come the most numerous and well-furnished armies of devils and of men, crafty and furious, to deform his church, or desolate her countries of hypocritical professors. And it is only through the love and infinite kindness of God, as these are shown in Christ, that Christians are protected. How active, sagacious, and insinuating are the instruments of his wrath! and yet how furious and destructive! But it is the comfort of the saints that Jesus can and will preserve them as his sealed ones in the worst of times, as far as is for his glory

and their real benefit. And, alas! how stupid and hardened their hearts who, under the most terrible judgments of God, refuse to repent and reform, but grow worse and worse, till they be utterly destroyed by the vials of his wrath.

CHAPTER X. Ver. 1. Christ's being clothed with a cloud may denote his hidden glory, awful majesty, and the darkness of his providential dispensations. The rainbow on his head denotes his being ever mindful of his covenant of grace, and prizing it as his glorious crown. 2. The little book open signifies the revealed purposes of God concerning what was still to take place, especially under the seventh trumpet. His right foot on the sea, and left foot on the earth, represents Christ as sovereign Lord of the whole world, and that he would extend his kingdom of grace to Asia, Africa, Europe, and America, and the isles of the sea far and near. 3. His terrible voice denotes the majestic, awful, and silencing nature of his Word and providence. The voice of the seven thunders that followed seem to have uttered somewhat concerning the seven vials of his wrath upon the antichristians, which John was required to keep in his own mind, but not to write, as he was afterwards to have that matter more clearly represented to him. 9. 10. John's eating this opened book denotes his considering, understanding, and being suitably affected with its contents. It was sweet in his mouth, but bitter in his belly; i.e. he took pleasure in discerning the mind of God, his tender care of his church, and the final issue of her troubles; but it pained him to think what fearful distress and persecution she had to suffer in this world before her remarkable or final deliverance.

Ver. 2. By this 'little book' some understand the Scriptures—

at first open to the search of all, for a time closed by the Papacy, and reopened by the Reformation. Others understand by it a part of the Apocalypse, from ch. x. to xiv. inclusive, &c. But it seems more natural to understand by it the book that the Lamb found sealed, ch. v., and which, having opened, he now proceeds to expound. C.

REFLECTIONS.—It is the comfort of believers that however dark and terrible the dispensations of Providence may be, Jesus is the great manager of them, and hath therein a constant and exact regard to his disciples. He hath all power in heaven and on earth, and will, in his own time, render all the nations of the world his spiritual kingdom. When he appears in glorious majesty, it is for the relief of his people and destruction of their enemies; and the mysteries of providence and predictions of Scripture shall soon be fulfilled to his glory and their joy and triumph; yea, his kingdom on earth and in heaven shall be quickly established on the ruin of all opposition—God's people must be content with what he pleases to reveal to them, and must affectionately meditate on it, and publish it as regularly called. Nevertheless, it cannot but be distressful to faithful ministers or Christians to think of terrible persecutions coming on the church, or ruinous destruction upon nations.

CHAPTER XI. Ver. 1. The measuring of the temple, altar, and worshippers, with a reed, denotes that everything in the gospel church ought to be precisely conformed to God's Word, without any mixture of human inventions; and that preservation and reformation from Popery must be by a careful search, experience, and observance of God's Word. 2. The giving of the outer court to the Gentiles denotes that formal professors would be left to fall under the power of the idolatrous and wicked Papists. The forty-two

thousand: and the remnant ^hwere affrighted, and gave glory to the God of heaven.

14 The ⁱsecond woe is past; *and*, behold, the ^jthird woe cometh quickly.

15 And the ^kseventh angel sounded; and there were ^lgreat voices in heaven, saying, *The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.*

16 And ^mthe four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

17 Saying, *We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.*

18 And ⁿthe nations were *angry*, and thy wrath is come, and the time of the dead, ^othat they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy ^pthe earth.

19 And ^qthe temple of God was opened in heaven, and there was ^rseen in his temple the ark of his testament: and ^sthere were lightnings, and voices, and thunderings, and an earthquake, and great hail.

months, or one thousand two hundred and sixty days, time, times, and half a time, ver. 3; ch. 12. 6-14; 13. 5. denote the 1260 years' continuance of the antichristian power; i.e. from A.D. 606, when the Pope of Rome was by Phocas the emperor constituted the *universal bishop* of the Christian church, to A.D. 1866; or, from 756, when the Pope became a temporal prince, to 2016. 3. Christ's *two witnesses* denote the small but sufficient succession of faithful ministers who, from age to age, amidst grief and persecution, bear witness against the abominations of Popery. 4. They, like *olive-trees before God*, are remarkably furnished with gifts and graces; and being protected and delighted in by him, do minister as in his presence, and depending on his grace. 5. 6. God shall fearfully resent the injuries done them, fulfil the threatenings they denounce in his name, and grant their requests. 7-10. Whatever murder of Christ's witnesses may have been effected during the whole reign of Antichrist, or whatever particular persecutions of about three years and a half continuance have taken place, I suppose the general slaughter here intended is yet future—in which I fear the Papists, who are like Sodomites in uncleanness, and Egyptians in cruel oppression of God's people, will, partly by drawing men off from the doctrines of the gospel, and partly by murderous wars and persecutions, leave scarcely any shadow of proper opposition to their abominations in Europe, or the countries thereto belonging. 11-13. But scarcely shall the antichristians, to their great joy, have apparently effected the ruin of Christ's witnesses, when God, by his Word and Spirit, shall strangely revive, animate, and encourage them, and, under his special protection, exalt them to eminent dignity, power, and prosperity; while, about the very time of the sounding of the seventh trumpet, the Popish state shall be thrown into terrible convulsions and ruin; many Papists miserably destroyed, and others alarmed; and by the gospel converted to Christ, more marvellously than at the Reformation. 15-19. All the nations of the world shall be generally converted to the Christian faith, and made members of the gospel church; and great shall be her light, glory, and liberty, and abundant the access into her; but fearful and destructive the judgments which shall overtake her enemies.

Ver. 3. *Two witnesses.* The following is an abstract of interpretation:—(1) The Scriptures and assemblies of believers. (2) Unpolluted priests and faithful magistrates. (3) The Waldenses and Albigenes. (4) The Old and the New Testament. (5) The Protestant and Greek churches. (6) The Word and Spirit of

God. (7) A sufficiency of witnesses—in allusion to the Mosaic requirement of 'two or three witnesses.' (8) A succession of faithful ministers of the Word, inasmuch as they prophesy 1260 years. (9) An allusion to the general fact of two cognate witnesses being usually commissioned by the Spirit—as, Moses and Aaron, Elijah and Elisha, Zerubbabel and Joshua, Ezra and Nehemiah, the seventy disciples sent two by two, Paul and Barnabas, Paul and Timothy, Luther and Calvin, Knox and Melville, Latimer and Ridley, &c. But inasmuch as the 'two witnesses' are identified with 'two candlesticks,' and as a 'candlestick' is the apocalyptic emblem of a church, Re. 1. 20, may not the 'two witnesses' represent believers and reformers in the Jewish and Christian churches who are from time to time raised up in uninterrupted succession as witnesses for God, in opposition to heathenism, Romanism, and infidelity?—*Clothed in sackcloth*—the dress of mourners, 2 Sa. 3. 31; 1 Ki. 20. 31; 21. 27; Job 16. 15; Ps. 30. 11. C.

Ver. 11. These 'three days and a half' are most probably an allusion to the three years and a half during which Antiochus Epiphanes held possession of Jerusalem, profaned the temple, and abolished religious services. Here they foretell three years and a half during which so many of the faithful witnesses of the gospel will be so persecuted and slain, and the preaching of the gospel so effectually suppressed, that the powers of superstition, idolatry, and infidelity, who had united in the war, shall now combine in a short-lived triumph over the victims of their persecution.—*Note.* A partial exemplification of this imaginary triumph is recorded in the *Te Deum* being sung at Rome on occasion of the most horrible event in modern history—the murdering of the Huguenots! and a similar exemplification of its duration in the three years and a half during which Christianity was suppressed throughout France subsequent to the revolution of 1793. And such partial fulfillments seem agreeable to the genius of prophecy, as calling the attention of believers to the more awful completion. C.

REFLECTIONS.—In the very worst of times God will preserve for himself a church answerable to the promises and in some measure conformed to the rules of his Word. And in separating the precious from the vile, he makes no account of mere nominal and carnal professors, but leaves them to the power of antichristian or other deceivers. In evil times Christ's faithful ministers are often extremely few, but still sufficient to bear witness to his truths; and however afflicted and mournful their outward condition may be, and however grieved their hearts, God will honour them to be instrumental in conveying his light and influence to his church, and will resent the injuries done them, and conform his providence in a great measure to their warnings and prayers. Pretended Christians, oppressive idolaters, unclean monsters, and unreasonable and malicious murderers, tormented by their holy doctrines, exemplary lives, and faithful admonitions, may long oppress, and at last silence and slay them; but their extremity of trouble shall usher in their glorious de-

CHAPTER XII.

1 *A woman clothed with the sun travailing.* 4 *The great red dragon standeth before her, ready to devour her child: 6 when she was delivered, she fleeth into the wilderness.* 7 *Michael and his angels fight with the dragon, and prevail.* 13 *The dragon being cast down unto the earth, persecuteth the woman.*

This chapter should open at ch. 11. 19, which presents a new vision synchronizing with the ascension of our Lord, at which time the heavens were truly opened, He. 4. 14; 9. 11, 12, 24; 10. 19, 20.—*The ark* was one of those things that were wanting in the second temple, and its appearance now intimates that all the types are fulfilled in Christ risen and entered into the heavens.—*Lightnings.* Sudden and unexpected manifestations of Christ and his divine power, Mat. 24. 27; Ex. 19. 16.—*Voices.* Testimonies to Christ, as that of John, Mat. 3. 3. Lamentations, as those of Rama at the martyrdom of the infants, Mat. 2. 18. Of prayer and instruction, as of Paul and Barnabas, Ac. 16. 25, 31, 32.

AND there appeared a great 'wonder' in heaven; ^aa woman clothed with the sun, and ^bthe moon under her feet, ^cand upon her head ^da crown of twelve stars:

2 And ^eshe being with child cried, travailing in birth, and pained to be delivered.

3 And there appeared another wonder ^fin heaven; and behold ^ga great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: ^hand the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5 And ⁱshe brought forth a man-child, who was to rule all nations with a rod of iron: and ^jher child was caught up unto God, and ^kto his throne.

6 And ^lthe woman fled into the wilderness,

liverance. The triumphing of their wicked enemies shall be short, and divine vengeance, redoubled, shall overtake them in an hour that they think not. For let enemies rage as they will, Jesus will at last vindicate his righteous cause and his suffering servants, and will bountifully reward them with the smiles of his providence and grace, reign before them gloriously, and cause them for ever to triumph in his praise. But by what fearful shakings of nations he ushers in the noted reformations of his church! Happy are they who, when his judgments are abroad in the earth, share his converting spirit, submit to his salvation and government, learn righteousness, and glorify his name!

CHAPTER XII. Ver. 1. The gospel church has Christ and his righteousness for her robe; and is irradiated with the light of truth, comfort, and holiness. She is elevated above the obscure light of Mosaic rites and ceremonies, and treads with holy indifference upon the enjoyments of this world; and all her light of knowledge and grace is communicated by means of, and according to, the doctrine of the twelve apostles. 2. Her *travailing in birth* denotes her strong groanings, eager desires, wrestling prayers, and indefatigable labours, under sharp persecutions, to bring forth converts in whom Christ, in his doctrine and image, may be formed. 3. 4. The *red dragon* is the devil, acting in and by the power of the persecuting heathen empire of Rome, which, after seven forms of government, was split into ten kingdoms; or by the Popish power as extended over these ten kingdoms—by which multitudes of ministers were either murdered or seduced from the faith. 5. Her *man-child* may have some respect to Constantine, whom Providence marvelously advanced to the imperial throne, A.D. 312, and directed to abolish heathenism; but chiefly denotes a succession of faithful believers who, notwithstanding all the malicious designs and attempts of the devil and his instruments, are brought forth and wonderfully protected and honoured by God. 6, 14. The *wilderness* into which the church fled is that corrupt or concealed state in which true and practical religion, and truly faithful professors, continued all along from Constantine's time to the *Reformation*; or from the rise of Antichrist, about A.D. 606. 7, 8. The *defeat and ejection* of the dragon and his angels may denote the abolition of heathen idolatry, and ruin of the heathens' persecuting power by Constantine; if not also the abolition of Popery by

where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

7 And^b there was war in heaven: ^aMichael and his angels fought against the dragon; and the dragon fought and his angels,

8 And ^cprevailed not; neither was their place found any more in heaven.

9 And ^dthe great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: ^ehe was cast out into the earth,^f and his angels were cast out with him.

10 And I heard ^ga loud voice^h saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for ⁱthe accuser of our brethren is cast down, which accused them before our God day and night.

11 And ^jthey overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

12 Therefore ^krejoice, ye heavens, and ye that dwell in them. ^lWoe to the inhabitants of the earth^m and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but ⁿa short time.^o

13 And when the dragon saw that he was

A.M. cir. 4100.
A.D. cir. 90.

^a Mat. 16. 24. Ep. 6.

^b Da. 10. 13, 21; 12. 1.

^c Jude 9. Is. 55. 4. He. 2.

^d 10. ver. 3, 9; ch. 1. 20.

^e Mat. 10. 24; 10. 17, 18. Jn.

^f 10. 23.

^g ver. 11; ch. 6. 10-17.

^h Ps. 37. 10; 110. 2-6. Da.

ⁱ 11. 35. Lu. 10. 18.

^j ver. 3; ch. 20. 2, 3.

^k Ge. 3. 1, 4. 2 Co. 11. 3.

^l Job. 1. 6; 2. 1. 1 Pe. 5. 8.

^m Mat. 10. 18. Jn. 12. 31.

ⁿ 1 Lu. 10. 18. Ps. 110. 5, 6.

^o See note ^a below.

^p ch. 11. 15; 14. 1-4.

^q 20. 24; 19. 1-7. Ob. 21. Ps.

^r lxvii. xcvi. c. cx. cxlix.

^s Is. lii. lv. lx. lxiii.

^t 6 Does not this

^u 'loud voice' synchron-

^v ize with the 'great

^w voice' (ch. 11. 15), the

^x proclamation 'being

^y similar, if not per-

^z fectly identical?—C.

^{aa} Job. 1. 9; 2. 26. 3.

^{ab} 1. Mat. 10. 18. Jn. 16. 2.

^{ac} 2 Co. 10. 3-5. Ro. 8.

^{ad} 33. 34, 36, 37. Ep. 6. 16.

^{ae} Lu. 14. 26. Ac. 20. 24.

^{af} He. 11. 35-38.

^{ag} Ps. 96. 11. Is. 49. 13.

^{ah} ch. 18. 20; 14. 1-4; 15. 2-4.

^{ai} y ch. 8. 13; 11. 10; 10. 6.

^{aj} 1 Pe. 5. 8. Mat. 12. 42.

^{ak} 1 The earth. Can-

^{al} aan—the Jews.—The

^{am} sea. The Gentiles of

^{an} the Babylonian em-

^{ao} pire, to which, under

^{ap} its heathen form, the

^{aq} prophecy mainly re-

^{ar} fers. Is. 21. 9. Je. 51.

^{as} 36-58.—C.

^{at} 2 Pe. 3. 8. He. 10. 37.

^{au} Lu. 18. 8. ch. 22. 12, 26.

^{av} 8. 1 short time—ac-

^{aw} cording to the divine

^{ax} computation of the

^{ay} future (Ps. 17. 30; 90. 4).

^{az} 2 Pe. 3. 8, and even in

^{ba} man's computation of

^{bb} the past, Job. 10. 20; 14.

^{bc} 1. Ps. 39. 5.—C.

^{bd} This event was

^{be} effected either dur-

^{bf} ing the miraculous

^{bg} powers put forth by

^{bh} our Lord, and be-

A.M. cir. 4100.
A.D. cir. 90.

stowed upon his dis-

ciples (Lu. 10. 18), or

upon occasion of our

Lord's death, when he

destroyed the works,

and consequently the

power of the devil,

Jn. 12. 31.—C.

^c Jn. 16. 33. 2 Ti. 3. 12.

^d Ge. 3. 15. Ps. 37. 14. ver.

^e 4. 5.

^f Ex. 19. 4. De. 32. 11.

^g 12. Is. 40. 31; 63. 9; 60. 8.

^h ver. 6. Ps. 91. 1-16.

ⁱ An allusion to De.

^j 32. 10, 11.—C.

^k 1 This is not a

^l second flight of the

^m woman (see ver. 6),

ⁿ but a particular

^o account of the cause

^p of the flight formerly

^q recorded.—C.

^r 2 Da. 7. 25; 12. 7, 11.

^s ch. 11. 3; ver. 6. ch. 13.

^t 5. 1, 2. 100 years.

^u c Ps. 42. 7; 14. 4; 51. 8.

^v Ep. 4. 14. 2 Th. 2. 10, 11.

^w Is. 8. 7; 28. 25; 19.

^x 3 Water as a flood

^y over the nations.

^z See ch. 17. 15.

^{aa} Je. 46. 7.—C.

^{ab} d ver. 9, 12; ch. 1. 7.

^{ac} Ps. 1. 14; with Ge. 4. 11.

^{ad} Nu. 10. 30.

^{ae} e Ge. 3. 15. 1 Pe. 5. 8.

^{af} Jn. 8. 44. 1 Sa. 18. 8.

^{ag} g ch. 13. 2, 5-7, 16, 17;

^{ah} 16. 5; 17. 6; 18. 20; 19. 27.

^{ai} 5-11; 11. 7. Da. 7. 21, 24.

^{aj} 25; 11. 30-36.

^{ak} h De. 12. 32. Mat. 28.

^{al} 20. 1 Jn. 5. 21. ch. 14. 12.

^{am} i ch. 6. 9; 19. 10. 1 Co.

^{an} 2. 1, 2. 1 Jn. 10. 18. Is. 16.

^{ao} 2, 20.

^{ap} CHAP. XIII.

^{aq} a Da. 7. 1-3, 7, 8, 20.

^{ar} 23, 24. ch. 12. 3; 17. 3-7.

^{as} 12; 11. 7. 2 Th. 2. 3-12. 1

^{at} 1. 4. 1-3. 2 Ti. 3. 1-6; 4.

^{au} 3-1.

^{av} b Or, names, ch. 17.

^{aw} siver. 5. 6. Is. 65. 7. Eze.

^{ax} 20. 27, 28.

^{ay} c Da. 7. 4-7, 21, 24, 25.

^{az} ch. 17. 6; ver. 7; ch. 18.

^{ba} 24; 16. 6; 12. 17.

cast unto the earth, ^ahe persecuted the woman which brought forth the man-child.

14 And^b to the woman were given two ^cwings of a great eagle, that she might fly^d into the wilderness, into her place, where she is nourished for a time,^e and times, and half a time, from the face of the serpent.

15 And the serpent cast out of his mouth ^fwater as a flood^g after the woman, that he might cause her to be carried away of the flood.

16 And ^hthe earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17 And the ⁱdragon was wroth with the woman, and went to ^jmake war with the remnant of her seed, ^kwhich keep the commandments of God, and ^lhave the testimony of Jesus Christ.

CHAPTER XIII.

1 A beast riseth out of the sea with seven heads and ten horns, to whom the dragon giveth his power. 11 Another beast cometh up out of the earth: 14 causeth an image to be made of the former beast, 15 and that men should worship it, 16 and receive his mark.

AND I stood upon the sand of the sea, and saw a ^abeast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name^b of blasphemy.

2 And the beast which I saw ^cwas like unto

by the power of the Holy Spirit. 12, 13, 15. The dragon's rage at and persecution of the woman, and casting a flood out of his mouth to destroy her, may denote the devil's exerting himself to the utmost to destroy the church by the Arian, Pelagian, and other heresies, the Donatist schism, and the persecutions which attended them; by the Julian persecution and the ravages of the Goths, Vandals, and others, in the Christian countries; or also, by the decrees, persecutions, wars, massacres, and missionaries of the heathen, the establishment of Christian religion in the world. 16. Great ecclesiastics, in their councils and otherwise, defended the truths of the gospel against the Arian, Pelagian, Eutychian, and other heresies; the Goths, Vandals, and other ravaging tribes, diverted the Arian persecutors, and at last became professed Christians themselves and at a later time many secular princes and others who had no real religion, took part with the Christians, and protected them from the pagan fury.

Ver. 3. A great red dragon. Satan, as the spirit of persecution and murder (see Jn. 8. 44; 1 Jn. 3. 12), entering and possessing the body of the Roman empire. C.

Ver. 4. The third part. The Jewish teachers who 'sat in Moses' seat,' but were drawn of Satan to purchase and shed, as Judas was to sell, the blood of our Lord.—Note. The world, as touching religion ('heaven') was then divided into three parts—Jews, Christians, and heathens. The heathens Satan had not then to draw; they were the political beast already fully possessed. C.

Ver. 14. Wilderness. A district unfrequented, and comparatively uncultivated and unknown.—Note. Specimens of the church thus protected from the face of the serpent, his wiles, his persecutions, and his agents, the beast and false prophet, may be found in the primitive British and Irish churches that were preserved free from the shackles of evil for upwards of 1000 years, when they were nationally, though never individually, deceived or subdued; in the Christians of St. Thomas in the East Indies; the Nestorian Christians (most probably Jews) in the countries bordering the Caspian sea; and in the churches of the Waldenses and Albigenes among the fastnesses of the Alps, Apennines, and Pyrenees, who all retain till this day, in a greater or less degree of perfection, the primitive faith and liberty. C.

REFLECTIONS.—Glorious is the gospel church when she appears lifted above worldly principles and customs, when she shines in Jesus' imputed righteousness and implanted grace, and is adorned with the pure doctrines of the gospel. By earnest desires, prayers, and labours, she then brings forth children to God through Christ. With great craft, fury, and diligence, Satan and his instruments exert themselves to corrupt or destroy the church, and hinder the conversion of sinners, or to persecute and murder them whenever they appear serious. And if their plots be defeated,

they become the more furious and active. But let them plot, fight, and rage as they will, Christ will restrain, and at last conquer them; and, notwithstanding the most fearful and lasting afflictions, will protect and preserve his faithful servants and people, and by faith render them victorious and triumphant. By faith in his atoning blood as the only ground of their justification, and by faithfully contending, even unto death, for his injured truths, they shall overcome at last.

CHAPTER XIII. Ver. 1. This beast rising out of the sea denotes its origin to be from hell, and, from the tumultuous state of the nations, once subject to the heathen power. Its having seven heads and ten crowned horns denotes its possessing the power of the pagan state, and ruling over the ten kingdoms formed out of that ruined empire. 2. Its likeness to a leopard, bear, and lion, imports that all the cruelty, activity, subtlety, and furious power of the Greek, Persian, and Chaldean empire would meet in the heathen jurisdiction. Its receiving the power, seat, and authority of the dragon, signifies that, being seated at Rome, the power of heathen emperors and of the devil would be devolved on the heathen and his assistants. 3. The healing of the wounded head may denote the pagan's restoring jurisdiction to Rome by his becoming a civil prince; the erection of the German empire instead of the Roman; or the apostasy of the Protestants to evil. 4. In their obedience to the arbitrary, idolatrous, and other wicked decrees of evil and its councils, men practically worship the devil and the old heathen idols. 5, 6. Its speaking great things and blasphemies includes all the pagan boasts of power, holiness, and merits; all their usurpation of power over magistrates, angels, and saints departed; over the laws and ordinances of God; and over the person and offices of Christ. 7, 8. While Satan stirred up the heathen and their agents to persecute, rob, and murder the followers of Christ, almost all the inhabitants of Europe submitted to their authority; 10. But after they have persecuted and murdered the saints for many ages, till their faith is fully tried and almost worn out, the judgments of God, answerable to their crimes, shall overtake them. 11. The earth, out of which this beast arose, denotes a carnal and worldly temper, or the bottomless pit. Its likeness to a lamb, but speaking as a dragon, imports that, notwithstanding the pagans and their high pretences to the likeness of Christ in holiness and meek-

ness, their injunctions and curses are cruel, bloody, and ruinous. 12. By excommunications and persecutions, and through the assistance of secular powers, the heathen thoroughly make their subjects do what they please. 13, 14. By pretended and devilish miracles they terrify men into an implicit obedience to the evil, and a ready compliance with their errors, idolatries, and superstitions. 15-17. They denied not only their pardons and indulgences, but even the natural or civil rights of lodging, dwelling, or trade, to all that did not, in practice or profession, plainly manifest themselves devoted to their power and delusions. 18. The number of the beast being 666, may hint that the pagan doctrines, laws, and offices have apparently a marvellous connection, but are no way founded on the doctrine of the twelve apostles. It is found in the Greek LATEINOS, and the Hebrew ROMITH, and points to the Christian church, and the place of its peculiar residence. About A. D. 666, it is said that Vitalian marked his subjects with the use of the Latin or Roman tongue. From the time when John had his vision of a civil as well as an ecclesiastical head, A. D. 756, or some years after, when he began to exercise his temporal jurisdiction, might be precisely 666 years.

Ver. 1. Sand of the sea. Innumerable multitudes of people; comp. Ge. 22. 17; Re. 17. 15.—Note. This vision is the counterpart of the former, ch. 11. 19; 12. 1-17, and describes the earthly and visible agents of Satan in the persecution of the woman, the true church, and 'the remnant of her seed.'—Ten horns... ten crowns. The dragon (ch. 12. 3) had 'seven heads' crowned, and 'ten horns,' but without crowns. The beast here described has 'ten horns,' with 'ten crowns.' The first therefore represents the pagan Roman empire possessed by the dragon and employed as his persecuting agents, consisting of the geographical elements of ten kingdoms, not yet separated into regal dynasties and governments; the second represents the empire when divided into distinct kingdoms, but all agreeing in the same work of persecuting the 'seed of the woman.'—Name of blasphemy. Most probably the title of 'holy Roman empire,' assumed by most unholiest men. C.

Ver. 2. Daniel saw these three beasts (Da. 7. 4-6), and a fourth (Da. 7. 7) whose species was not described. It is here described by John as a compound of the other three, and possessed, moreover, by the more destructive spirit of the dragon. C.

Ver. 3. One of his heads... wounded to death. This wounded head represents the imperial power in the western Roman empire overrun and destroyed by the northern nations, when the very name of emperor had ceased to exist, and Rome was ranked but as a petty dukedom. The eastern empire, centring in Constantinople, still remained in comparative vigour as the other head.—World. Rather, 'earth'—the Roman empire. C.

Ver. 11. Two horns. The two emblematic swords of the pope—the secular and the spiritual.—Like a lamb. Professing,

[illegible]

4 These^j are they which were not defiled with women; for they are virgins.² These are they which ^kfollow the Lamb whithersoever he goeth. These were redeemed³ from among men, *being* the 'first-fruits'⁴ unto God and to the Lamb.

5 And ⁱⁿ their mouth was found no guile: for they are ^{without fault}⁵ before the throne of God.

6 And I saw ^{another} angel fly in the midst of heaven, having ^{the} everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7 Saying with ^a loud voice, 'Fear God, and give glory to him; for the hour of his judgment is come: ^{and} worship him that made heaven, and earth, and the sea, and the fountains of waters.

8 And there followed another angel, saying, Babylon^a is fallen,⁶ is fallen, that great city, because ^{she} made all nations drink of the wine of the wrath of her fornication.

9 And^a the third angel followed them, saying with a loud voice, ^{If} any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,

10 The^a same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

11 And^a the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12 Here^b is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven, saying unto me, Write, *Blessed are the dead which*

A.M. cir. 4100.
A.D. cir. 96.

^j Ro. 12.2. Ca. 1.3.6.
8.2 Co. 11.2. Mat. 25.1.
ch. 17.15.14.
^k Virgins. Pure worshippers of God, in opposition to idolaters, spiritual fornicators and adulterers. See ver. 8; ch. 18.3-5.

² Mat. 16.24. ch. 7.17.
17.14.34. Ja. 10.4.5.7.
Eze. 1.12.46.10.

³ Gr. were bought, i.e. redeemed.
⁴ Ja. 1.18.1 Co. 16.15. Ro. 16.5.8.23.

⁵ First-fruits. The 144,000 who were sealed, ch. 7.3-8, and are now produced as the immediate companions of Christ for the confirmation of the patience and hope of the church.—C.

^a Ps. 34.2. Zep. 3.13.
^b Ep. 5.27. Je. 50.25.
Ca. 4.7.1 Jn. 3.9. Lu. 1.6. Tit. 2.14. Col. 1.22. Jude 24. Eze. 1.4.14.

^c Without fault—because God their Saviour had kept them from falling, as the blood of the Lamb had cleansed them from all sin, 1 Jn. 2.7. Jude 24.5.—C.

^d ch. 8.13. 2 Ti. 4.2. 15.62.1.6.7.
^e 2 Sa. 73.5. Is. 40.8. Ep. 3.9. Mat. 10.27. 28. 19. Mar. 16.15. Lu. 12.1. 33.1 Pe. 1.25. ch. 10.11. 13.7.8.

^f Mat. 10.27. Is. 58.1. Hb. 8.1. Ac. 20.21. 24. 27.
^g Pr. 1.7. Ps. 89.7. 96. 7. ch. 13.3.4.11.15-18; 19.22. vii. 18.

^h Ps. 146.5.6. Ac. 14.15. Ex. 20.11.
ⁱ Is. 21.9. Je. 51.7.8. 18.21.2.8.10.17.17. 18.18.2.3.10.21.2 Th. 2.8.

^j Babylon is fallen—fallen, but not yet destroyed. But the decree is gone forth—the process is begun—and none can stay it.—C.

^k ch. 13.7. 8.14.17. 17.2.13.15.16.3.6. Eze. 16.12. xiii. 18.

^l 2 Pe. 3.9. Je. 44.4. y ch. 13.4.8.12.14.16. 1. Job 21.20. Ps. 75.8. Is. 51.17. Je. 25.15. ch. 16.19.6.19.20.20. Ps. 11.6.2 Th. 1.9. Mat. 25.41.13.49.50. with Ge. 19.24. Jude 7.

^m ch. 19.3.18.8.10.18. Is. 34.10.33.14.57.20. 21. Mat. 25.41.46.2 Th. 1.9. Mar. 9.43.44.

ⁿ ch. 1.9. Hab. 2.10. 2 Th. 1.6.7. ch. 12.17. He. 6.10.10.32-36.

^o ch. 19.9.1 Co. 15.28. 58. Phil. 3.17. Th. 14.10. He. 11.13. with 2 Pe. 1.11.

^p The horses are those of the armies in heaven that follow the Lamb (ch. 19.14), the emblems of the swift and power of the gospel testimony, and of the judgments on the despisers who now 'wonder and perish.'—C.

A.M. cir. 4100.
A.D. cir. 96.

^d Lu. 16.25. Is. 57.1. 2.2 Th. 1.6.7. He. 4.9. ch. 6.10.11.1 Th. 4.17.
^e 701, from henceforth, with the Spirit, Yea.

^f Ps. 19.11.1 Co. 15.58.2 Ti. 4.7.8.

^g The blessedness proclaimed here is prospective. The time when it will be realized is at or near the coming of Christ.

^h The statement 'from henceforth' does not mean from the time when John was ordered to write, but from the time to which the blessedness refers. The idea of a special blessing is conveyed, and the speciality consists in the fact that the period of the consummation of all blessings to the redeemed church would then be at hand.—C.

ⁱ Is. 19.1. Ps. 97.2. ch. 1.7.10.11.20.11. Ex. 24.10.

^j Ac. 1.13. Ps. 80.17. Zec. 13.7. Jn. 1.14. Eze. 1.26. Da. 7.13. Mat. 16.13.

^k Ps. 21.3. He. 2.9. ch. 19.12.11.17.6.2. 19.12.11.17.6.2.

^l ver. 15-17. Joel 3.13. Eze. 33.33.

^m ch. 1.20.16.17.2 Co. 5.20. or Ps. 103.20. He. 1.14.

ⁿ Is. 62.1.6.7. 45.11. ch. 13.13. Mat. 13.30. Je. 51.33. Is. 63.4. 34.8. ch. 15.1.2. Da. 7.22. 26.27.

^o Or, dried.
^p 2 Sa. 22.7. Ne. 9.27. ver. 19. ch. xvi. 2 Th. 2.8.

^q ch. 15.1.7. xvi. xviii. 8. ver. 15. ch. 6.9.10; 11.5.16.18.

^r See ver. 15. Ps. 132.8.2. Is. 62.1.6.7. 45.11.

^s See ver. 15. 19. Is. 45.11. De. 32.32.33. Is. 63.1-4. ch. 16.10.19.15-21; 11.13. with 6.12-17.

^t La. 1.15. Is. 63.3. ch. 11.13.18.

^u ch. 11.8.21.27.22. 15.20.9.19.14. He. 13.11.12. Is. 34.7.6.24.

^v 180 note 'in first column.
^w A thousand six hundred furlongs—equal to 200 Italian miles—the exact extent of that portion of the pagan territories called. (Jos. Mede).—C.

^x CHAP. XV.
^y With ch. 12.12.11. 14.2. Th. 2.8.

^z ch. 1.20.5.6.8.2.6; 10.3. xvi. c ch. 8.2.6.16.1-17; 21. over 6.

^a ch. 11.14.15.17.14.10. xvi. c ch. 4.5.6.7.14. Mat. 3.11. Is. 4.4.5. 7. ch. 13.15-17. 7.4. 10.14. 1-5; 11.11.12. Eze. 37.10.

die in the Lord from henceforth: ^aYea, saith the Spirit,⁷ that they may rest from their labours; and ^btheir works do follow them.⁸

14 And I looked, and behold ^aa white cloud, and upon the cloud *one* sat ^blike unto the Son of man, having on his head ^aa golden crown, and in his hand ^aa sharp sickle.

15 And ^aanother angel came out of the temple, ^ccrying with a loud voice to him that sat on the cloud, ^dThrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.⁹

16 And^a he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

17 And ^aanother angel came out of the temple which is in heaven, he also having ^aa sharp sickle.

18 And^a another angel came out from the altar, which had power over fire; and ^ccried with a loud cry to him that had the sharp sickle, saying, ^dThrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

19 And the angel thrust in his sickle into the earth, and ^dgathered the vine of the earth, and cast *it* into the great wine-press of the wrath of God.

20 And^a the wine-press was trodden ^awithout the city, and blood came out of the wine-press, even unto the horse-bridles,¹ by the space of ^aa thousand *and* six hundred furlongs.²

CHAPTER XV.

1 The seven angels with the seven last plagues. 2 The song of them that overcome the beast. 3 The seven vials full of the wrath of God.

AND I saw ^aanother sign in heaven, great and ^bmarvellous, ^cseven ^dangels having the seven ^elast plagues; for in them is filled up the wrath of God.

2 And I saw as it were ^aa sea of glass mingled with fire: and ^bthem that had gotten the victory over the beast, and over his image,

as by 'the sword of his mouth,' will pass with little observation, like his tears shed over Jerusalem, and be treated with neglect and contempt till physical judgments succeed? The allusion of this emblem seems to be to the messenger of the Sanhedrim coming out of the temple to proclaim the cutting down of the 'first-fruits' of the harvest—before which proclamation it was unlawful for any one to begin reaping. C.

REFLECTIONS.—The cause of Jesus Christ and his faithful followers will triumph at last. And glorious is the appearance of his saints when they answer their character in qualities and works, and have Christ among them owning and honouring them. Happy they when marked with the Father's Spirit and image—purified from idolatry and superstition, weaned from the world, and made sincere and upright in their profession of the pure doctrines of the gospel, and steady in their imitation of and obedience to Christ. Their consciences are now freed from guilt and condemnation, through faith in his righteousness; and when patience hath had her perfect work, and their prescribed course of holiness is finished, death shall only usher them into the heavenly mansions, to receive their everlasting but gracious rewards. What an inestimable mercy was the pure preaching of the gospel at the beginning, after so long and heavy a night of pagan darkness! and what a humbling stroke to the wicked interest, and sure prelude of its downfall! For certain,

dreadful, but righteous and gradual, punishment shall overtake the obstinate abettors of it in this world, much more in hell.

CHAPTER XV. Ver. 1, 2. The sea of glass mingled with fire is the infinitely pure and efficacious righteousness of Christ, by which he appeased the fiery resentments of divine justice, and through which the influences of the Holy Ghost are conveyed, and the perfections and favours of God marvellously discovered; and on which, as their foundation, the saints in heaven and earth stand with complete acceptance, confidence, and triumph before God. 6. These messengers of God's vengeance appear arrayed as high-priests, to denote the sanctity of their character and their awful ministrations, in answer from God to the prayers of his people. 7. The receiving their vials filled from the first, or lion-like living creature, imports that love to the gospel influences them, and that their work fulfils the threatenings of God's Word declared by ministers. 8. The smoke filling the temple may denote the awful and confounding judgments of God obstructing all prayers for the wicked, and excluding them from all merciful entrance into his church.

Ver. 2. This sea of glass—rather, crystalline—was not a geographical sea, but a large vessel in the temple called a sea (1 Ki.

7. 23-39) used by the priests for washing, 2 Ch. 4. 6. This sea is the temple was of brass, emblematic of strength—the prophetic sea of crystal, emblematic of purity.—Mingled with fire, as an emblem of purifying judgments.—Note, Under the providence of a wise and merciful God, the hour that has most troubled has always most purified his church. Persecution cleanseth the church of hypocrites and lukewarm professors, excites the spirit of prayer, exercises patience, separates from the world, and produces an earnest longing to depart and be with Christ, Phil. 1. 23.—Gotten the victory, &c. Rather, 'who had conquered,' or literally, 'who were conquering (by escaping from) the beast'—so *ἐκ τοῦ θρίου* requires.—On the sea. Rather, 'by the sea' (Scholefield). C.

Ver. 8. No man was able to enter into the temple, so as to penetrate the mystery, till the signs of the times and the acts of Providence opened it (comp. ch. 16. 17 with 17. 1, &c.), or to give God thanks for the judgment, till the judgment was completed. Comp. Ps. 100. 4 with ch. 19. 1-6. C.

REFLECTIONS.—Glorious is their triumph who stand in the immediate and ever-gracious presence of God, accepted in Jesus' gracious sacrifice, and through faith victorious over all their spiritual enemies. Sweetly and solemnly they sing of mercy and judgment, and of the wonderful events of providence and grace, to the honour of Jehovah and his Son.—What adorable perfections delightfully shine forth in his nature and conduct! Happy will be that period when all nations shall be converted to and worship him, and when his judgments shall be fully manifested in the complete abolition of pagan and Mahometan delusions! Fixed

and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

3 And^j they sing the song of Moses the servant of God, and the song of the Lamb,¹ saying, 'Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.

4 Who^p shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

5 And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:

6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

7 And one of the four beasts gave unto the seven angels seven golden vials,² full of the wrath of God, who liveth for ever and ever

8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple till the seven plagues of the seven angels were fulfilled.

CHAPTER XVI.

2 The angels pour out their vials full of wrath. 6 The plagues that follow thereupon. 15 Christ cometh as a thief. Blessed are they that watch.

AND I heard a great voice out of the temple saying to the seven angels, 'Go your ways, and pour out the vials of the wrath of God upon the earth.

2 And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

is God's decree of their ruin, and fearful but infallible the execution. Yea, all the proper instruments shall stand ready to accomplish it in his time.

CHAPTER XVI. Ver. 1. Already the wicked have had fearful earnestness of these vials of divine wrath poured out upon them. From A.D. 713 to 734 the Mahometan Saracens poured themselves into Spain and the south of France, rendering much of those countries a comparative desert. From A.D. 830 to 980 the contentions among the descendants of Charles the Great, emperor of Germany and king of France, and the ravages of the Hungarians in Italy and Sicily, deluged those countries with human blood. From A.D. 1090 to 1290 not a few millions were cut off, and most of Europe reduced to the brink of ruin by the sacred, or rather vain, war for the recovery of Canaan from the Mahometan Seljukian Turks and Saracens. From 1200 to 1370 the contentions of the Guelphs and Gibellines, or Church and emperor's parties, rendered Italy and Germany a scene of human carnage and blood. From 1370 to 1447 the repeated schisms of the Church and the oppression of the Bohemians occasioned terrible wars in Spain, France, Germany, and Italy. Between 1486 and 1534 a sweating sickness and other pestilential disorders carried off prodigious multitudes in England, Germany, and France. From about 1370 to 1668 the Ottoman Turks proved a terrible scourge to the Saints in Hungary, Poland, Italy, Germany, Mediterranean isles, &c. We live in an age when the request for a philosophy of history may be made

with good hope of success. The great achievement of the modern mind has been almost entirely to reconstruct historical science. With very few exceptions, the historians of the three centuries immediately preceding the French Revolution were little more than analysts. That any moral significance underlay the tale of sound and fury which they related, that the spiritual and intellectual movements running through the ages are the most important elements in the career of humanity, that the phenomena of history are not isolated and fortuitous, but are connected, are co-ordinate, and are the expression of laws, they never so much as dreamed. But now history is no longer considered a mere hanging together in a continuous narrative of so many disconnected events. The springs of political action must be apprehended, the real causes of great revolutions must be traced, and along with the record of events must be seen what powers beneath the surface are at work to make the events possible. So if we are to understand the forces with which early Christianity had to contend, we must see in heathenism, above all things, religion. The pagans were as much given up to religion as were the Christians, the difference was that one was true and the other false. When St. Paul came to Athens he found the inhabitants too religious. Altars stood beside the streets. The contest between Christianity and paganism then was a war between one religion and another. It was a conflict between the true and the false, between a re-

3 And^h the second angel poured out his vial upon the sea;¹ and it became as the blood of a dead man: and every living soul died in the sea.

4 Andⁱ the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

5 And I heard the angel of the waters² say, 'Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

6 For^m they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

8 And^p the fourth angel poured out his vial upon the sun;³ and power was given unto him to scorch men with fire.

9 And men were scorched⁵ with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

10 And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain,

11 And^q blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

12 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

13 And I saw three unclean spirits like frogs⁶ come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14 For^a they are the spirits of devils, work-

A.M. cir. 4100.
A.D. cir. 96.

A.Ro. 5.1-5.13.2
Co. 5.21. Phi. 3.9.
1 Th. 5.8.14.2.
J. ch. 5.9.10.7.10.12.
14.3.19.1-7.
Ex. 15.1-19. De. 32.
1-43. ch. 5.9-12.14.3.

1 Both songs of triumph over, by escape from, enslaving and cruel enemies. Comp. ver. 3. with Ex. 15. 1-21. C. Moses song of triumph, sung on the occasion of the escape of the Israelites through the Red Sea, was typical, and therefore prophetic. It was typical of our Lord's triumph over the enemies of his church, and on account of the complete and final salvation of his people from all opposed to them—sin, death, and sin, and hell.—P.

1 Ps. 111.2. 139.14.86.
8. Ps. 145.17. De. 32. 4. Ps. 111.2-9. Mt. 7.20. ch. 15.9. Ho. 14.9.
e Je. 10.7. 10. ch. 17. 14.19.16.
f Je. 10.7. Ex. 15.2.7. 11.15. Ho. 3.5. Is. 60. 5. Ps. 86.8-10. 1 Sa. 2.2. 5. Ps. 45.23. 66.23. Ps. 72.8. Zec. 2.11.14.9-21.
r ch. 11.20. Nu. 1.50. 2 Ch. 29.3. Ex. 25.21.
s ver. 1.7. ch. xvi. 21. 9.

t ch. 1.13. Is. 13.3. Ep. 1.14. Lk. 23.35. 1 Pe. 1.12. Ex. 28.6.8. Eze. 44.17.18.
u ch. 4.6-9. 5. 6.8.10. 6.1.2.5.7.18.4-7.11.5. v ver. 11. ch. xvi. Ps. 75.8. 1 Sa. 15.3. Je. 25. 15.48.10.
w Ps. 137.1. Rather, 'bowls or basins.'—C.

x ch. 1.18.4.9.10.5.14. 10.6.2 Th. 1.9.
y Is. 64. Ps. 29.9.18. 8.4. with 1 Ki. 8.10. Ex. 40.34.35.
z Je. 27.15.1. La. 3. 44. Ro. 11.33. Ps. 36.6.

3 I.e. not at all. Ge. 8. Ps. 112.8. 110.1. Ac. 3.21.

CHAP. XVI.

a ch. 8.5.13. 15.1. 1. 10.19.13.11.12.13.3-4.
b ch. 15.1.6.7.12.9.
c 1 Sa. 15.3. Je. 48.10. Eze. 9.6. ch. 14.9-11.
d ch. 8.7. Ps. 17.14.
e Ex. 9.8-11. Is. 1.5.6. g ch. 13.15-17. 14.9-11.

* From the mouth of the dragon—lies (Re. 12.4). Of the beast—deceit of persecution.—Of the false prophet—vain indulgences, assuming authority over the life to come.—C.

A.M. cir. 4100.
A.D. cir. 96.

h ch. 8.8.9. Ex. 7.17-20. Eze. 16.36.
i The sea. Not maritime powers, as some interpret, but popular calamities, according to the prophetic exposition of the emblem, ch. 17.1-15.—C.

j ch. 8.10.11. Ex. 7.17. 19.20. ver. 6.
k ver. 4.

l Angel of the waters. The third angel (ver. 4) commissioned to change the waters to blood—a vial and sign against slavery and upon slaveholding nations, whether the slavery be spiritual or temporal. See Ex. 6. 16-21.—C.

m ver. 7. ch. 11.17.18. 15.3.12. Ps. 97.3-8.58. 10.11.2 Th. 1.5-9.

n ch. 1.7.15.11.7. 18.20.24.17.6. Mat. 23. 34.7.2. Je. 51.35. De. 32. 42.43. 15.49. 29.51. 22. 23.
o ch. 6.9.14.10.19.1. 2.15.3.13.10.

p ch. 12.17.17.16. Le. 26.16. Is. 5.30.34.8-10. 66.15. ch. 9.17.18.

q The sun. The powers of human governments (Is. 13.10-19) stimulated to severity by popular tumults, seditions, and rebellions.—C.

r Unto it, that is, the sun, which is made the symbolic agent in the execution of this awful curse and plague.—P.

s Or, burned.

t ver. 11.21. 2 Ch. 28. 26.5.3.2 Ki. 6.33. Is. 8.21.1.5.

u ver. 11. ch. 9.20.21. 11.13. Jos. 7.19. Je. 13. 10. Am. 4.6-12. Da. 5. 22.23.

v ch. 13.2-4. 11.8.17. 18.19.

w Ex. 10.21-23. ch. 9. 2. 11.10.18.11-19. Is. 8. 21.22. Mat. 8.12.13.42. 21.3.

x ver. 9.21. ch. 9.20. 21.3. 13.2. Ki. 6.33. Da. 5.22.23.

y Is. 8.7. ch. 9.14.

z Je. 50.38.51.36. ch. 17.15. Is. 44.27.42.15. 8.21.1.5.

1 Jn. 4.1.2. ver. 14. with Ex. 8.2-6.

2 Spirits like frogs. Ambitious animals (Ex. 8.4), the emblems of hypocrites conforming themselves to every state of society.—C.

3 ch. 12.3.9.13.1.2. 11.12.19.20.10.

4 A title "in first column."

5 A.T. 1.1. Jn. 8.44. ch. 2.20.13.13.14.19.20. Ja. 3.15.2 Th. 2.9.1. Lu. 12.39. Mat. 24.24.2 Pe. 2.1.1 Jn. 5.19.

ligion allied with all the passions and wrong tendencies of the lower nature, and a religion allied with what is spiritual and ethical and universal in man. The conflict between the two religions was the most deadly and awful struggle in the history of man on earth. The author of Revelation was a witness to the malignity and hate of heathenism. He saw it in all its revolting meanness and corruption. And doubtless many of the bold and wonderful figures he uses in this book were intended to portray some of forms of heathen religion. It is difficult exactly to determine what in some of the expressions he uses he had in mind. But the Bible is a growing book, and what we do not understand now we will come to a knowledge of as history advances. Revelation is not a narrative, it is a book of fore-lookings. The writer is a seer. He is looking to the coming ages and the coming triumphs of truth as it is in Jesus Christ, and to the coming downfall of organized evil in all forms. Genesis opens the movement of God in history and Revelation closes it. Hence all of Revelation will not be understood till God through Christ completes His eternal purpose.

Ver. 12. Euphrates. For the meaning of 'Euphrates,' see note on ch. 9. 14.—Kings of the east. A title perhaps emblematic

ing miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

15 Behold, I come as a thief.^a Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16 And he^b gathered them together into a place called in the Hebrew tongue Armageddon.¹

17 And the seventh angel poured out his vial into the air;² and there came a great voice out of the temple of heaven, from the throne, saying, It is done.³

18 And⁴ there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

20 And every island fled away, and the mountains were not found.

^a Ps. 75. ch. 14. 8-11, 19, 20; xviii. 19, 17, 21. ² Th. 2. 8. ³ Je. 25. 15, 16. Is. 51. 17, 23; 49. 26. ⁴ ch. 6. 14; 11. 13. Is. 2. 14-17.

of sincere inquirers after Christ, in allusion to the magi, Mat. 1. 2, 3, whom ecclesiastical tradition represents as kings. This interpretation is favoured by the fact that wherever Popery has power, whether popular or legal, free inquiry after Christ in the Scripture is authoritatively suppressed. C.

Ver. 19. The great city (mystical Babylon) was divided into three parts, instead of ten as formerly—either three great monarchies or three great parties; and if the latter, these parties most probably will be, Papal, political Protestant, and infidel.—Note. All spiritual Protestantism will have utterly separated from aiding and abetting the Babylonian powers, Re. 18. 4.—The cities of the nations—the ten kingdoms—fell—were revolutionized and swallowed up in the three. C.

REFLECTIONS.—Gradual, but terrible and righteous, are the judgments of God which shall in due time be executed upon Popish idolaters and persecutors, and their ungodly companions in wickedness. Actuated by unclean diabolical spirits, and instigated by false teachers, they may for a little time gather themselves to contend with the almighty Redeemer, obstinately persist in their abominable courses, and blaspheme God, as if he injured them. But quickly the vials of his wrath shall be poured out upon them, answerable to their guilt, till they be utterly and irrecoverably ruined. And unexpected, fearful, extensive, sudden, and destructive shall be their punishment. Happy are they who shall be found faithful to Christ and righteousness, adorned with his grace, and watchfully preparing to meet him! While others howl and blaspheme for vexation of spirit, these shall rejoice in the Lord, and applaud the truly righteous and faithful realization of his purpose.

CHAPTER XVII. Ver. 1. I will give you an account of her sins, and of God's righteous procedure in condemning and punishing her. The Papal state at Rome is called a *Whore*, because of their treacherous apostasy from Christ and his Father to idolatry and every other wickedness, while they pretend to be the spouse or church of Christ. Her sitting on many waters denotes her ruling over many nations with magnificent pomp, power, luxury, and other allurements. 2. The wine of her fornication includes all the Popish arts and allurements, honours, preferments, external pomp of habits, processions, and worship, pretended miracles, dispensations, pardons, and other specious motives by which men are drawn into her idolatrous principles and practices. 3. Her being in the wilderness may denote her tyranny over the poor afflicted followers of Christ. The scarlet-coloured beast, full of names of blasphemy, and having seven heads and ten horns, is the Roman empire, as Papal, marked with imperial dignity, and with bloody and persecuting

cruelty—pretending infallibility and unlimited supremacy, promoting idolatry and error, and which, after seven different forms of civil government, was divided into ten different kingdoms. 4. Her being clothed with purple and scarlet, and decked with gold, precious stones, and pearls, points out her Popes and cardinals as assuming imperial authority, and stained with the blood of saints; and the wealth, grandeur, and power of her palaces, churches, and monasteries. Her golden cup, full of abominations and filthiness of fornication, denotes her whole system of abominable errors, idolatries, and superstitions, varnished over with bold pretences to miracles, pardons, and indulgences, and to her being the only true church, and the like. 5. It is easy to observe that she is formed by the most shocking multitude of errors and crimes, invented and carried on in the most deep, secret, and unsearchable methods, even amidst the highest pretences of being the catholic and only church of Christ; and that, possessed of the most extensive jurisdiction, and notorious for idolatry, pride, luxury, and oppression, she is the parent, ringleader, supporter, and nourisher of idolatry, superstition, error, uncleanness, and every other abominable crime. 6. I was astonished at her grandeur, cruelty, and dreadful wickedness, and at the patience of God in suffering her so long to tyrannize over his beloved people. 8. The beast, or Roman empire, has, under the Popes, a form of government different from all its ancient ones, but which retains their whole authority, power, wealth, idolatry, persecuting cruelty, and other wickedness; and though this Papal form hath its origin from diabolic craft and influence, and leads men into everlasting damnation, yet it is admired and implicitly submitted to by all within its reach, except the faithful ones of God. 9, 10. The seven heads of the beast point at the seven mountains on which Rome was built, and the seven forms of its government, by kings, consuls, dictators, decemvirs, military tribunes, emperors heathen and Christian, and Gothic kings, which took place before the establishment of the Papal authority. 11. Though the Pope's civil power may, in respect of time, be called the eighth, yet, as it succeeds to the heathen imperial authority, and is an idolatrous power, it is the seventh and last idolatrous form of government, comprehending into which the western empire of Rome was divided when the Papal power was established, all of which submitted to the Popish abominations, and exerted all their power to establish them, and force men to submit to

21 And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

CHAPTER XVII

3, 4 A woman arrayed in purple and scarlet, with a golden cup in her hand, sitteth upon the beast, 5 which is great Babylon, the mother of all abominations. 9 The interpretation of the seven heads, 12 and the ten horns. 8 The punishment of the whore. 14 The victory of the Lamb.

AND there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters:

2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns.

4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden

¹ ver. 18; ch. 18. 3, 12, 16. Da. 11. 38; 7. 8, 24. ² Gr. *gilded*. ³ Je. 51. 7. Mat. 23. 25. Th. 2. 3, 4, 9. ch. 11. 8; 13. 5, 6; 14. 8, 16. Da. 7. 25; 11. 36-39.

them; and under the pontifical influence, to their own ruin, violently set themselves against Christ, to oppose and subvert his doctrines, institutions, cause, interests, and people. 16, 17. In God's time these kingdoms shall withdraw their subjection and support from the Papal state, and, by wars, statutes, and the like, shall concur to destroy it; for it is only for a limited time that, by his overruling their sinful inclinations, he will, for the fulfilment of his purposes and predictions, permit them, under the instigation of Satan, to yield up their strength, riches, and authority to promote the Papal power, idolatries, superstitions, and errors. 18. The antichristian power, civil and ecclesiastical, is to be seated in the hand of Popes and cardinals, and raised to its height in the city of Rome, which is at present the residence of the Roman emperors.

Ver. 1. The seventh seal, ch. 8. 1, the seventh trumpet, ch. 11. 15, and the seventh vial, contain many more particulars in each than any of the other seals, trumpets, or vials. Of this difference one reason is obvious—the deeper interest of the church in the downfall of Antichrist, and the introduction of the kingdom of glory, than in all the rising, continuance, and downfall of the secular kingdoms of the world. C.

Ver. 3. Full of names of blasphemy. Rome having in her heathen state adopted the gods of all nations, and given them a temple in her pantheon, and blasphemously declared them entitled to worship; and having in her Papal state raised apostles, angels, and imaginary saints without number, to the dignity of mediators, and blasphemously declared them, together with images, pictures, relics, and bread and wine, entitled to that worship which is due to God alone. C.

Ver. 4. Fornication. The prophetic emblem of religion prostituted for gain, Is. 23. 17, and realized in the simoniacal sale of ecclesiastical dignities, and the most scandalous traffic in indulgences and masses, by which Papal Rome has been enriched and disgraced. C.

Ver. 6. Thousands of these martyrs of Jesus fell during the Papal crusades against the Waldenses and Albigenses; multitudes during the reign of Mary in England; in the Bartholomew massacre of the Huguenots in France; in the dragonnades that followed on the revocation of the edict of Nantes; and in every page of the history of the infamous Inquisition, which, though now happily extirpated (at least for a time) in every other Papal country in Europe, still subsists in Italy, and preserves its throne in Rome. C.

Ver. 16. The ten horns... shall hate the whore. These ten kingdoms shall hate her, not because of her sins against God, but because of her arrogant assumption of power over kings—giving all their strength to the imperial beast, ver. 13; while, in defence of their royal prerogatives, they put forth all their wrath against the Papal woman. C.

Ver. 17. God hath put it into their hearts, by giving them judicially over to their own counsels, Ps. 81. 12; Ro. 1. 24, 26, 28. C.

REFLECTIONS.—God takes pleasure to instruct and comfort his faithful servants. And he can exactly describe the antichristian Papacy, with all its mysteriousness, or anything else, long before it exists, and can make the distresses and plagues of his church conformable

cup in her hand full of abominations and filthiness of her fornication:

5 And upon her forehead was a name written, "MYSTERY, "BABYLON THE GREAT, THE MOTHER OF HARLOTS" AND ABOMINATIONS OF THE EARTH.

6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

7 And the angel said unto me, "Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is."

9 And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

10 And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.

11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13 These have one mind, and shall give their power and strength unto the beast.

14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

15 And he saith unto me, "The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

tions of his Word, on which she is built. Graceless church-members often run the most fearful lengths in wickedness and cruelty when left to themselves; yea, are active in seducing all around them. And multitudes, to their own temporal and eternal ruin, readily run after, and yield themselves to the worst deceivers, in the most furious opposition to Christ and his cause. But great is the mercy that he who has all power in heaven and earth takes part with his persecuted people, animates their faith and patience, emboldens them in their holy profession, and renders them faithful in adherence to himself. Quickly will he conquer all their enemies, and make the most zealous supporters of error, idolatry, and superstition to desert, hate, and oppose them, and to strip the seducers of their ill-

gotten power and wealth, and punish them answerably to their crimes.

CHAPTER XVIII. Ver. 1-3. To punish her for corrupting the nations with her idolatry and other wickedness, and enriching her people with her traffic in divine things, the pagan state shall be utterly destroyed, and exposed as a diabolical system of uncleanness, murder, and every other shocking abomination, and Rome shall be turned into a desolate and frightful heap of rubbish. 4-6. As in later times multitudes revolted from paganism, to the advantage of their souls and their countries, so hereafter the faithful followers of Christ ought and shall break off every connection with it, and shall be

17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

CHAPTER XVIII.

2 Babylon is fallen. 4 The people of God commanded to depart out of her. 9 The kings of the earth, 11 with the merchants and mariners, lament over her. 20 The saints rejoice for the judgments of God upon her.

AND after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

2 And he cried mightily with a strong voice, saying, "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

4 And I heard another voice from heaven, saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

5 For her sins have reached unto heaven, and God hath remembered her iniquities.

6 Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double."

7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.

9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,

10 Standing afar off for the fear of her torment, saying, Alas, alas, that great city Baby-

God's instruments for ruining its power. 7, 8. The miseries of the obstinate pagans shall be dreadful, answerable to their former ambition, pride, luxury, and wealth. 11, 12, 16, Merchants may denote, not only such as trade in the commodities of life, but also the heathen peoples, who enrich themselves in selling spiritual offices, ordinances, pardons, deliverance from purgatory, and eternal happiness, to their deluded votaries.—The things mentioned, ver. 11-13, 22, 23, may either relate to the pagan worship, to their relics, pardons, indulgences, to their costly images, rich furniture of temples and chapels, and rich dresses for their images and priests, the incense used at their altars, their use of musical instruments in their worship, their burning of lamps before their altars and images; or they may in general

lon, that mighty city! for 'in one hour is thy judgment come.

11 And^a the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise⁷ any more;

12 The^a merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thine⁸ wood,⁹ and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

13 And^a cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves,¹ and souls of men.²

14 And^a the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

15 The^a merchants of these things, who were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

16 And saying, 'Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

17 For 'in one hour so great riches is come to nought. ^bAnd every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,³

18 And cried when they 'saw the smoke of her burning, saying, 'What city is like unto this great city!

19 And^a they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, 'wherein were made rich all that had ships in the sea by reason of her costliness! ^bfor in one hour is she made desolate.

20 Rejoice^c over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.

21 And^a a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

22 And^a the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft *he be*, shall be found any more

A.M. cir. 4700.
A.D. cir. 96.

8 ver. 17, 19. Is. 47.
9, 11. ch. 17, 1. Je. 51. 8.

10 Eze. 27. 17-20. 26.
15-21. ver. 3. ch. 17. 17;
13, 17.

11 Their merchandise,
in images, relict,
rosaries, scapularies,
and above all, masses
and indulgences.—C.

12 Eze. 27. 1-24. 1 Ki.
10, 11, 12. ch. 17. 4.

13 Or, sweet.

14 The meaning of
this for translated
thyne wood, is not
specifically known.

15 It seems to have
been a general name
for all odoriferous
woods; and from its
occurrence after
'linen, and purple,
'and silk, and scarlet,
it seems, most proba-
bly, to refer to such
as are used in ward-
robes both for the
preservation of gar-
ments from moths,
and for communicat-
ing to them an agree-
able perfume, or for
being burned, as
sandal-wood, and
certain kinds of pas-
ties are still burned
by the rich and luxu-
rious in various coun-
tries.—C.

16 Pr. 17. 17. Ps. 23.
5. Eze. 27. 13-22. Ps. 47.
15-19. 33.

17 Or, bodies, Eze. 27.
13, 2. Pe. 2. 3.

18 Either the sale of
men's lives and lib-
erties in this world
in the case of the
Waldenses and Albig-
enses, and natives
of Peru and Mexico,
or the assertion of
power either to short-
en the residence and
torture of 'the souls
of men' in hell
or entirely to deliver
them within given
period, and at a stu-
pulated price.—C.

19 Lu. 16. 25. ch. 16. 20;
12. 8.

20 ver. 3-14, 10, 23.
21 ver. 10, 11; ch. 17. 4.
Lu. 16. 19. Eze. 27. 32.

22 ver. 8, 10; ch. 17. 4.
15, 47, 9, 11. Je. 51. 8. La.
4. 6.

23 Is. 23. 14. Eze. 27.
29.

24 While it is evident
that a great series of
events will prepare
for the downfall of the
pagan usurpation, it
is equally evident
that 'one hour' is
complete; and al-
though the form and
manner of the de-
struction is unknown,
the event is not the
less certain.—C.

25 ver. 9, ch. 14, 11; 19.
3. Eze. 27. 19, 20, 24, 26.

26 ver. 10. Eze. 27. 33;
with ch. 13. 4. Is. 23. 8.

27 Je. 51. 37.

28 ver. 10, 11; Sa. 4. 12. 2.
Sa. 13. 19. Ne. 9. 1. Job. 2.
12. Eze. 27. 30, 31. ver.
10, 16.

29 ver. 3, 23.

30 ver. 8, 10, 17. Is. 47.
9, 11. Je. 51. 8. La. 4. 6.

31 Is. 44. 23; 49. 13. Je.
51. 48. ch. 13. 2. De. 32.
43. Ps. 96. 11-13. Lu. 11.
47, 50, 18, 7, 8.

32 Ex. 15. 5. Ne. 9. 12.
Je. 51. 63, 64. ch. 12. 8, 16.
20. 2 Th. 2. 8.

33 Is. 24. 8, 9. Je. 7. 34;
16, 9, 25. 10. Eze. 26. 13.
No joy, no business,
no inhabitants shall
be in Rome.

34 As the Asiatic Ba-
bylon, the first seat of
the four empires, has
been depopulated, so
as to answer most
literally to this de-
scription of ruin; so,
it is most probable,
will European Rome,
their last seat, be as
literally 'swept with
the besom of destruc-
tion.—C.

A.M. cir. 4700.
A.D. cir. 96.

8 Is. 24. 8. Je. 7. 34; 16.
9, 25. 10, 33, 11.

9 See note * in first
column.

10 Is. 23. 8. ver. 3, 9, 11;
ch. 17. 25, 13, 17; 13. 3, 4.
8. 14. 1 Ti. 3. 2-6; 4. 3, 4.
Ti. 4. 1-4. 2 Ki. 9. 32. Na.
3-4.

11 ch. 17. 6; 19. 21, 23, 24.
7. 11, 7. 2. Da. 7. 21, 25.
Mat. 23. 29-35. Je. 51.
49.

12 i.e., for the witness
of Jesus, ch. 11. 7.—C.

CHAP. XIX.

a ch. xviii.; 4. 1; 7. 1;
16. 1-11.

b See these things
—in point of vision,
not in point of time;
for a comparison of
ver. 15 with ch. 14. 19
20, will show that the
events synchronize.

c ver. 3, 4, 6. ch. 4. 11;
5-9; 13. 7, 10, 12; 12. 10;
11. 15-18. 1 Ti. 1. 17.

d ch. 15. 3; 16. 5, 7. De.
32. 43, 44. ch. 17. 17.

e ver. 3, 9, 23.

f ch. 16. 18, 20, 24, 17.3.
10. Da. 7. 11, 26.

g See ver. 1.

h ch. 14. 11; 18. 9, 18.
Ge. 10. 28. Is. 34. 9, 10, 13.
20. 2 Th. 1. 9, 10, 16, 18.

i ch. 4. 4, 6, 9, 10, 5, 6, 8.
14. 1. ch. 10. 36. Ne. 8. 6.

j Ps. 134. 1, 2; 135. 1;
115. ch. 11. 18; 20. 12.

k Eze. 1. 24; 43. 2. ch.
1. 1. 15. 14. 2 Ti. 15. 17, 12.

l ch. 4. 1. Ps. 47. 1, 2, 5, 6, 9, 7.
13. 54. 14. 10. ch. 10. 1.

m Does it not ap-
pear from the wor-
ship of the elders, and
the reason assigned,
ch. 19. 4, 6, when com-
pared with the similar
worship and reasons,
ch. 11. 16, 17, that the
two prophecies syn-
chronize? That the
first exhibits an epi-
tome, and the second
a full detail of the
divine judgments
against Babylon?—C.

n Ps. xcv.—cxvii.
cxlv.—cl. Is. xxv. xxvi.
27. 1-4; xxxv. 44, 23; 49.
13, 24. 14. 10. ch. 10. 1.

o Mat. 22. 1-14; 25. 1-10.
Lu. 14. 16-23. 2 Co.
12. 2. Ep. 5. 31. ch. 21. 2.
9. Ho. 2. 19, 20. Eze. 16.
8. 15. 52. 5, 54, 5, 52. 1.

p Ps. 45. 14, 15; 132. 9.
Is. 45. 24, 25; 61. 10. ch. 3.
9. Ho. 2. 19, 20. Eze. 16.
8. 15. 52. 5, 54, 5, 52. 1.

q Ps. 45. 14, 15; 132. 9.
Is. 45. 24, 25; 61. 10. ch. 3.
9. Ho. 2. 19, 20. Eze. 16.
8. 15. 52. 5, 54, 5, 52. 1.

r Co. 5. 21. Phi. 3. 9. Eze.
16. 10. Ep. 5. 26.

s The righteous-
ness of saints is 'the
righteousness of God,
which is by faith of
Jesus Christ unto all
and upon all them
that do believe,' Ro.
3. 21.

t Lu. 14. 15-24. Mat.
22. 4. ch. 3. 20; 14. 13. Ps.
89. 15.

u ch. 21. 5, 22. 6. 1 Ti.
1. 1.

v ch. 22. 8, 9. Ac. 10. 25,
26; 14. 15. 1 Jo. 5. 21.

w The word here
translated 'worship'
is applied either to
the divine worship
rendered to God, or
of the civil respect that
may be rendered to
men. It is not to be
supposed that God
mistook the angel for
Christ, and purposed
to offer him divine
worship; but merely
such honour as east-
ern manners would
have rendered to any
superior or instruct-
or. See 1 Sa. 25. 24. 2.
Ki. 4. 37. Ac. 22. 3. Yet
even against this mark
of deference or gra-
titude the angel
guards him, lest it
should lead to any
substitution of the
creature for the Crea-
tor.—C.

x ch. 22. 9, 10; 12. 17.
1 Jo. 5. 10. Ac. 10. 43. 1.
Pe. 1. 10, 11.

in thee; and the sound of a millstone shall be heard no more at all in thee;

23 And^a the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee:⁵ for^b thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

24 And^a in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

CHAPTER XIX.

1 God is praised in heaven for judging the great whore, and avenging the blood of his saints. 7 The marriage of the Lamb. 10 The angel will not be worshipped. 17 The Jews called to the great slaughter.

AND after^a these things¹ I^b heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:

2 For^c true and righteous are his judgments; ^dfor he hath judged the great whore, which did corrupt the earth with her fornication, and ^ehath avenged the blood of his servants at her hand.

3 And^e again they said, Alleluia. ^bAnd her smoke rose up for ever and ever.

4 And^d the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

5 And^d a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

6 And^a I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth.²

7 Let^c us be glad and rejoice, and give honour to him: ^dfor the marriage of the Lamb is come, and his wife hath made herself ready.

8 And to her was granted ^ethat she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.³

9 And he saith unto me, Write, ^bBlessed are they which are called unto the marriage-supper of the Lamb. And he saith unto me, ^cThese are the true sayings of God.

10 And^a I fell at his feet to worship⁴ him. And he said unto me, See *thou do it not*: ^bI am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for

denote that Rome shall be so utterly ruined that nothing valuable or desirable shall be left in it. 20, 24. The pagan persecution of the oracles and saints of God will be especially regarded in and shall aggravate their ruin. 21-23. In the most sudden and terrible manner God will utterly, and without any possibility of recovery, destroy Rome and all her wicked influence.

Ver. 21. *Millstone*. An emblem of agriculture, civilization, labour, and food is here chosen to signify that, in the mystical Babylon, there will be an end of all these, even as, at this very hour, there is an end of them in the natural Babylon, and it sinks in the sea both by the casting of the angel and its own

gravity, to intimate that Babylon will fall both by the outward and visible arm of Providence, and by the downward gravitation of its own corruptions. C.

REFLECTIONS.—Sin brings the most fearful disgrace and misery upon wicked persons and societies at last; and as there is no opportunity of punishing societies in the other world, their sins must overtake them in this. Earthly grandeur, pleasure, luxury, power, and wealth often issue in and render our misery more intolerable; and God forces men to mourn under his judgments who refused to mourn for their sins. Let wickedness be varnished over with pretences to sanctity and kind-

ness as it will, or have been committed ever so long ago, God will mark it, and in his time fearfully punish it with righteous judgments. Superstition, idolatry, lewdness, luxury, merchandise in spiritual things, in men's souls or bodies, allurements to apostasy from God, and particularly cruel persecutions of his saints and servants, will at last issue in everlasting confusion and irretrievable misery.—With conscientious zeal and abhorrence ought all true Christians to hasten from the spiritual fellowship of heathen temples or societies, that their own sin and temporal ruin may be prevented. And with holy joy and triumph ought all the

the testimony of Jesus is the spirit of prophecy.

11 And ^I saw heaven opened, and behold, a^a white horse; and he that sat upon him *was* called ^{Faithful and True}; and ^{in righteousness} he doth judge and make war.

12 His eyes *were* ^{as a flame of fire}, and on his head *were* ^{many crowns}; and ^{he} had a name written, that no man knew but he himself.⁵

13 And^b he *was* clothed with a vesture dipped in blood: and his name is called ^{The Word of God}.

14 And^a the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.

15 And^c out of his mouth goeth a sharp sword, that with it he should smite the nations: and ^{he} shall rule them with a rod of iron: and he^b treadeth the wine-press of the fierceness and wrath of Almighty God.

16 Andⁱ he hath on *his* vesture^e and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

17 And I saw an angel ^{standing in the sun}; and he cried with a loud voice, saying to ^{all} the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;⁷

18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh ^{of} all *men*, both free and bond, both small and great.

19 And^a I saw the beast,⁸ and the kings of

A.M. cir. 4700.
A.D. cir. 96.

^a With ch. 4. 1; 11. 19; 15. 5.

^b With ch. 6. 2. Zec. 1. 8.

^c With ch. 1. 5; 13. 14. Jn. 14. 6.

^d ch. 15. 3; 16. 14; 17. 14. Ps. 45. 3; 46. 10; 13. 15; 11. 4.

^e ch. 1. 14; 18. 2. ch. 6. 2. Ca. 3. 11. Is. 62. 3. Zec. 9. 15. He. 2. 9. Ps. 21. 3; 72. 8. ver. 10.

^f ch. 3. 12. Jn. 1. 18. Ju. 13. 18. Is. 9. 6. with ch. 2. 17.

^g Because 'no man knoweth the Son but the Father,' Mat. 11. 27.—C.

^h Is. 63. 2, 3. Ps. 58. 10.

ⁱ Jn. 1. 14. 1 Jn. 1. 1; 5. He. 4. 12.

^j Th. 1. 7, 10. Jude 15. ch. 14. 17; 14. 4. 7. 4. 14. Ca. 1. 9. Mat. 28. 3.

^k ver. 21; ch. 1. 16; 2. 12. Is. 15. 11. 4. Nu. 24. 17-19.

^l ch. 2. 27; 12. 5. Ps. 2. 9.

^m Is. 63. 2, 3. ch. 14. 19; 20; 16. 19. Na. 1. 6.

ⁿ Ps. 72. 1-17. ch. 17. 14. 1. 16. 15. Pr. 8. 15, 20. Mat. 28. 18. Ep. 1. 20-23. Phil. 2. 9-11. 1 Pe. 3. 22. Ps. 45. 3.

^o A name on his vesture. That is, a name written in the witness of his blood. See ver. 13. 1 Jn. 5. 6.

^p And on his thigh. That is, in the witness of his resurrection-conquest over death, and his spiritual conquest over sin and Satan. Comp. ver. 15 with Ps. 45. 3.—C.

^q ch. 8. 13; 14. 6.

^r Eze. 39. 17-20. Je. 7. 33; 12. 9. 1 Sa. 17. 44. Is. 25. 6; 34. 1-8. ch. 16. 14. Zep. 1. 7, with Tit. 2. 13. Ps. 24. 8; 110. 5, 6.

^s Rather 'to the great supper of God.'—C.

^t ch. 6. 15; 13. 16.

^u ch. 16. 14. 16; 18. 9; 17. 13, 14. Da. 7. 21, 25, 26. Joel 3. 2, 12.

^v The beast, in its mystical body, comprises the 'ten horns'; therefore, 'the kings of the earth' are not so to be mistook with them. See ch. 18. 9.—C.

A.M. cir. 4700.
A.D. cir. 96.

^a ch. 13. 1-8; 16. 13, 14; 17. 3-7; 17. 17.

^b ch. 13. 11-17.

^c ch. 20. 10, 14; 21. 8; 14. 8-12. Da. 7. 11; 12. 5; 11. 45. with Ge. 19. 14. Nu. 16. 33.

^d ch. 16; 17. 14. 16. 2. Th. 2. 15. Is. 66. 14-16. 24. ver. 15; 17. 18.

^e Fowls. Nations swift and destructive as birds of prey.—C.

CHAP. XX.

^a ch. 11. 15; 17. 1. 18. 9. 1. 1 Pe. 3. 20. Mat. 8. 29. Ps. 2. 10, 13. Lu. 8. 31; 11. 21, 22.

^b This 'angel' having 'the key' seems to indicate Christ, who is self-characterized by possession of 'the keys of hell and death,' ch. 1. 18.—C.

^c ch. 12. 9. Mat. 16. 23. Jn. 6. 70. ch. 2. 10. 2 Pe. 2. 4. Jude 6. 1 Pe. 5. 8. Job 21.

^d Satan was the first, the greatest, and the last of man's enemies, and of Christ's enemies. All the others were but instruments in Satan's hands, employed to carry out his foul designs. He has been, and is, and shall be, the prime mover in every effort to complete man's ruin; and Christ, as man's glorious deliverer, can get no rest until Satan is completely overthrown. Of this overthrow we have a prophetic account in this chapter.—P.

^e With Da. 6. 17. Mat. 27. 66; 28. 2.

^f ch. 16. 14. 16. ver. 8.

^g That he should deceive the nations no more into false estimates of glory, love of war, oppression of the weak, usurpation of Christ's authority over his church, support of false doctrines, idolatry, and practice of slavery, &c. &c.—C.

^h Ps. 90. 4; 105. 8. 2 Pe. 3. 8.

ⁱ ver. 7-10.

^j Da. 7. 9, 18. 22, 27; 12. 4. 1 Co. 6. 2, 3. Mat. 19. 28. Lu. 22. 30.

^k They sat upon them. Who? The risen saints immediately after introduced.—C.

^l ch. 6. 9; 13. 4. 12. 15-17. 15. 2.

the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

20 And ^{the} beast was taken, and with him ^{the} false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. ^{These both} were cast alive into a lake of fire burning with brimstone.

21 And^r the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls⁹ were filled with their flesh.

CHAPTER XX.

2 Satan bound for a thousand years. 6 The first resurrection: they blessed that have part therein. 7 Satan let loose again. 8 Gog and Magog. 10 The devil cast into the lake of fire and brimstone. 12 The last and general resurrection.

AND I^a saw an angel^b come down from heaven, having the key of the bottomless pit and a great chain in his hand.

2 And he laid hold ^{on} the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,²

3 And ^{cast} him into the bottomless pit, and shut him up, and set a seal upon him, ^{that} he should deceive the nations no more,³ till ^{the} thousand years should be fulfilled: ^{and} after that he must be loosed a little season.

4 And^h I saw thrones, and they sat upon them,⁴ and judgment was given unto them: and I *saw* ^{the} souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in

people of God to behold his righteous judgments inflicted on incorrigible persecutors, by which he vindicates his own righteous cause, and delivers his people from future molestations.

CHAPTER XIX. Ver. 1, 4, 6. Perhaps the repeated use of the Hebrew word ALLELUJAH hints that the newly-converted Jews will, in a peculiar manner, rejoice at the destruction of evil, whose idolatries had long filled them with prejudice against the Christian faith. 7, 9. This beginning of the glory of the latter days may be called the marriage and marriage-supper of the Lamb, because Jesus will then publicly avow his relation to his church, influence great multitudes of all nations to himself, and feast them in a spiritual manner upon his sacrificial life. 8. This robe of *fine linen* denotes Jesus' imparted sacrifice to entitle them to heaven; and the sanctification of their heart and life to render them meet for it; and represents their honour, favour, acceptance, purity, and holiness. 10. I am nothing but a mere creature like yourself, commissioned by Christ to make known the things relating to his person, cause, and government, and the revolutions he will make in the church and world; and the testimony which I have borne to him has been dictated to me by the same divine Spirit which inspired the ancient prophets. 11-14. The *white horses*, upon which Christ and his army ride to conquer evil, denote their high honour and certain success and triumph, and represent the glorious and everlasting gospel, which shall then prevail more extensively and successfully than ever before, with light and purity, speed and power, in its last promulgation through the earth. 12. His *many crowns* denote his natural and mediatorial authority and universal dominion over the church and all the world, in all spiritual and temporal concerns, and his subduing all nations

and things to himself.—No creature knew anything of his name, as Son of God or mediator, till it was revealed, and none can ever fully and comprehensively understand it. 13. He is rendered distinguished and glorious by the blood of his vanquished and slaughtered enemies. 15. His *sharp sword and iron rod* denote his dreadful threatenings and righteous judgments on idolatrous, persecuting, and wicked nations. His *treading the wine-press* denotes his squeezing and crushing his enemies into death and ruin by the terrible impressions of his heavy, infinite, and irresistible wrath. 16. His having his name, KING OF KINGS and LORD OF LORDS, on *his vesture and thigh*, imports that, by his mighty acts, he effectually and illustriously proves himself Sovereign Lord and Ruler of all the potentates, princes, and nobles of the world, to govern, influence, restrain, save, or bless them, or to work by or upon them, according to love. 17-21. According to Christ's awful threatenings, and by his influence, the whole power of evil, civil and wicked, is totally ruined; and while the souls of its wicked supporters are cast into hell, because of their wilful and awful sins, and the saints of God saved through faith in the Lord Jesus Christ rejoice in their glorious inheritance, as it manifests the glory of God's perfection, and opens the way for the happiest and most glorious state of the church on earth.

Ver. 20. 'The beast and the false prophet' being 'cast alive' into the lake, it follows that they are not yet totally destroyed; but that, after this signal overthrow, the 'ten horns' that have hitherto supported, shall finally 'hate the whore, and make her desolate.' And this, it appears most probable, they will do in support of 'the beast'—their several royal prerogatives in opposition to the terrible domination of paganism. See ch. 17. 13, 16, 17. C.

REFLECTIONS.—High praises to God, and abundant happiness and honour to saints, attend his remarkable deliverances of his gospel church; and none more than

his extirpation of pagan introduction of the latter-day glory! Yea, in a most awful manner, the calamities, and even the awful end of the wicked, comes in spite of all God in Christ could do to save them—Jesus' sacrifice imparted, and his grace implanted and exercised, are the great ornaments of his people; while their union to and fellowship with him, and his almighty power, unblemished faithfulness, sovereign and universal dominion, great salvation, and glorious triumph, gladden their hearts. But dreadful is their danger and certain their ruin who oppose him and his interests. In full hopes that all our tribulations will end, and all our sorrows for ever cease, let us, who fear and serve the Lord, praise his name, both small and great. Let us believe his infallible promises, worship him only, and follow him whithersoever he goes. Grace shall reign through righteousness to our eternal life by Jesus Christ our Lord.

CHAPTER XX. Ver. 2-7. Whether the *millennium* or THOUSAND YEARS here mentioned denotes precisely a *thousand* of our years, or only *many* years, as the term *thousand* is taken, De. 1. 11; 7. 9; 32. 30; Ps. 90. 4; 91. 7; 105. 8; Ec. 6. 6; Is. 30. 17; 60. 22; 2 Pe. 3. 8, 1 cannot determine. The glory and happiness of this thousand years' reign of the saints is to be understood, not literally, but spiritually and figuratively, according to the common style of the book. It could not consist with the happiness of the saints to leave the heavenly mansions and live in bodies needing meat and drink; nor, if their bodies were raised spiritual and incorruptible, would they need any such thing; and in vain would Satan instigate the wicked to war against and cut off spiritual and incorruptible bodies. The dead in Christ are also represented as all rising together at the last day. And a proper resurrection is never in Scripture represented as a *reviving* or *living*

13 And^d the sea gave up the dead which were in it; and death and ⁵hell^e delivered up the dead which were in them: and ^ethey were judged every man according to their works.

CHAP. XXI.

8 But^o the ²fearful,² and ^unbelieving, and the ^absominable, and ^tmurderers, and ^whore-mongers, and ^sorcerers,³ and ⁱdolaters, and all liars, ^vshall have their part in the lake which burneth with fire and brimstone: which is the second death.

• • It is done:—Christ's work of salvation is complete. His people are redeemed from the curse; raised from the dead; acquitted in judgment; freed for ever from Satan's assaults; received into that glorious kingdom in which Christ rules, and in which also they as his people shall live and rule for ever.—P.

Ver. 4. *A thousand years.* Are these thousand years literal or prophetic? It seems impossible to see such an array of unquestionable evidence seem impossible by the aid of the following considerations to understand them as literally 'a thousand'; but, taken prophetically, and according to the wont of this book—a day for a year, they represent 360,000 years, a period which some deem so long as to appear inadmissible. Let it, however, be recollected that, from Adam to Christ was but 75 generations, Lu. 3: 23-38; that, calculating generations, not by antediluvian, but by Abrahamic life, 78 years must yet run before 42 generations can be added, making in all 117 generations since the creation. Then, let it be recollected, that Jehovah is described (Ex. 20, 6) as 'keeping mercy for thousands,' even for thousands of generations: that he has 'commanded his Word to a thousand generations,' Ps. 105: 8.

CHAPTER XXI. Ver. 1. *Sea* denotes tumultuous

9 And^a there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come^a hither, I will show thee the bride, the Lamb's wife.

10 And^b he carried me away in the spirit to a great and high mountain, and showed me^c that great city, the holy Jerusalem, descending out of heaven from God,

11 Having^d the glory of God: and her light was like unto a stone most precious, even like a jasper-stone, clear as crystal;

12 And had^e a wall great and high, and^f had twelve gates, and at the gates twelve angels, and names^g written thereon, which are the names of the twelve tribes of the children of Israel:

13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

14 And the wall of the city had^h twelve foundations, and in them the names of the twelve apostles of the Lamb.

15 And he that talked with me hadⁱ a golden reed to measure the city, and the gates thereof, and the wall thereof.

16 And the city lieth^k four-square, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs.^l The length, and the breadth, and the height of it are equal.

17 And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel.

18 Andⁿ the building of the wall of it was of

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jasper; and the city was pure gold, like unto clear glass.

19 And^o the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

20 The fifth, sardonyx; the sixth, sardius, the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.⁵

21 And the twelve gates were twelve^p pearls;⁶ every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.

22 And^q I saw no temple⁷ therein: for the Lord God Almighty and the Lamb are the temple of it.

23 And^r the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

24 And^s the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

25 And^t the gates of it shall not be shut at all by day: for there shall be no night there.

26 And^u they shall bring the glory and honour of the nations⁸ into it.

27 And^v there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's⁹ book of life.

passions, mischievous enemies, and distressing calamities.

6. The fountain of the water of life denotes abundant and never-failing satisfaction in the familiar and immediate enjoyment of God in Christ, and all the blessings of his kingdom.

8. The fearful are they who, through cowardice or fear of reproaches and sufferings, are ashamed or afraid to own and honour Christ.

9. All professing Christians appear as persons devoted to and received by Jesus Christ as their husband; and all true believers are truly and spiritually married and united to him for ever.

11-13, 21. Her light of knowledge, purity, honour, and joy was illustriously bright. Her jasper wall, great and high, may denote the invincible power, infinite wisdom, and love of Christ, and his great salvation, powerful providence, and regular government.

Her twelve gates of pearl, each inscribed with the name of an apostle, guarded by an angel, and three towards each quarter, may denote Christ's being preached to all the ends of the earth by faithful ministers, according to the New Testament, and that holy angels are ready to minister to every one that enters.

14-21. Her being measured denotes her conformity to the oracles of God. Her four-square form denotes her perfection, stability, and uniformity. Her twelve foundations of different precious stones are the infinitely precious Redeemer in his unnumbered excellencies and glories, answerable to the different cases of men.

The houses being built and streets paved with pure gold, represent its amazing riches, glory, and purity.

22, 23. In heaven they have no need of instituted ordinances or of created comforts, as the immediate enjoyment of God in Christ renders them perfectly happy; and even in the millennial state there will be no need of ceremonies or external pomp, &c., as the powerful presence of Christ and his Father will render ordinances delightful, and men satisfied with their lot.

24, 26. In the millennial state church-members will improve their wealth, honour, and power for the glory of Christ and the benefit of souls; and in

heaven they will have inexpressibly greater glories and honours than could be had on earth, and shall receive the gracious reward of their right improvement of the benefits they received on earth.

25. Gates never shut denote perfect safety and perpetual freedom of access. —No night is no darkness, ignorance, or trouble.

Ver. 1. By 'the new heaven and the new earth,' several distinguished expositors understand, the renovated state of kingdoms and churches during 'the thousand years' preceding the final judgment. The following reason seems, however, to lead to the conclusion that they represent the renovated world (2 Pe. 3, 7-13) after that judgment. The reason stands thus:—The time at which 'the earth and the heavens fled away' was when the Judge took his seat on 'the great white throne' (comp. ch. 20, 11, with ch. 21, 1), and the dead, 'small and great,' stood before him, and were 'judged according to their works,' ver. 12, and 'death and hell were cast into the lake of fire'; consequently after these events there could be no more judgment. But it is evident that after 'the thousand years' there will be the terrible judgment of Gog and Magog, ch. 20, 3, 7, 9, 10; therefore it follows that this vision of the 'new heaven and new earth' must represent a period posterior to the final judgment. C.

Ver. 12. A wall. The emblem of divine protection.—The names of the twelve tribes. In their meaning, viz. Judah, the praise of Jehovah; Reuben, vision of the son; Gad, an army; Asher, blessedness; Naphtali, who contends; Manasseh, forgetfulness, viz. of past sorrows; Simeon, that hears, obeys, or is heard; Levi, associated; Issachar, reward; Zebulun, habitation —a continuing city; Joseph, increase; Benjamin, the son of the right hand, which, thus interpreted in the order of ch. vii., present a glorious picture of the church of the redeemed. C.

Ver. 14. The names of the twelve apostles. In meaning, viz. Simon Peter, that hears, (and is for firmness) a stone; Andrew, viz. by a true estimate of the divine promise of birthright; John, the grace of Jehovah; Philip, lover of horses—the swift messengers of the gospel; Bartholomew, a son that suspends the waters—a drawer of water for the temple; Thomas, a twin—emblem of brotherly communion; Lebbeus, a man of heart; Thaddeus, that praises and confesses. C.

REFLECTIONS.—Transcendent are the glories of the millennial, but especially of the heavenly state of the church. Spiritual light, beauty, honour, grandeur, wealth, safety, satisfaction, and pleasure meet together. How new is all, far surpassing anything found or imagined before; and gloriously and firmly founded

on Jesus Christ, and correspondent to the doctrine of his apostles and prophets! Abundant, delightful, and glorious is the access into this state by him, as the door, the way, the truth, and the life. Men who have through faith accepted Christ, of all ranks, Jews and Gentiles, are admitted into it. And in what honour they appear therein as the beloved, the espoused bride of Christ! Complete, secure, and immortal is their blessedness where sin, darkness, trouble, and death are fully and for ever passed away. Familiar and immediate is their fellowship with and enjoyment of God; and pure and glorious their holiness in heart and life.—But, alas! how inexpressible is the misery of those impenitent sinners who, by the purpose, word, and providence of God, are for ever excluded therefrom!

CHAPTER XXII. Ver. 1, 2. The Holy Ghost, proceeding from and sent by Christ and his Father, in his graces and comforts, and abundantly enjoyed, is the river of life. Jesus Christ, in his person, offices, relations, and manifold blessings, sufficient for the full satisfaction of all the Israel of God, according to the doctrine of the twelve apostles, and whose very words, ordinances, and manifestations of himself, have a sovereign virtue to remove all evil and render men perfectly happy, is the tree of life.

3-5. The fixed presence of God with his saints, and their familiar and immediate fellowship with him, will render them like to him in holiness and happiness.

6. All these things which you have heard and seen shall be faithfully and infallibly accomplished in their time and order; and the Lord Jesus, who inspired and authorized his ancient prophets to foretell events, hath sent me, your conducting angel, to inform you and others of his servants under the New Testament of the glories which will soon begin, and, in the short period of time, be all fulfilled.

9. Pay me no religious homage; for I, though an angel, am but your fellow-servant, and a companion of other prophets and those who fear God,

CHAPTER XXII.

1 The river of the water of life. 2 The tree of life. 5 The light of the city of God is himself. 9 The angel will not be worshipped. 18 Nothing may be added to the word of God, nor taken therefrom.

AND he showed me ^aa pure river of water of life, clear as crystal, proceeding out of the throne^b of God and of the Lamb.

2 In the midst of ^cthe street of it, and on either side of the river, ^dwas there the tree of life,^e which bare twelve *manner* of fruits, and yielded her fruit every month: ^fand the leaves of the tree *were* for the healing of the nations.

3 And^g there shall be no more curse: ^hbut the throne of God and of the Lamb shall be in it; and ⁱhis servants shall serve him:

4 And^j they shall see his face; and ^khis name shall be in their foreheads.

5 And^l there shall be no night there: and they need no candle, neither light of the sun; for the Lord God giveth them light: ^mand they shall reign for ever and ever.

6 And he said unto me, ⁿThese sayings are faithful and true: and the ^oLord God of the holy prophets sent his angel ^pto show unto his servants the things which must shortly be done.

7 Behold,^q I come quickly: ^r“blessed is he that keepeth the sayings of the prophecy of this book.

8 And I John ^ssaw these things, and heard them. And when I had heard and seen, ^t“I fell down to worship before the feet of the angel which showed me these things.

9 Then saith he unto me, ^uSee *thou do it* not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

10 And he^v saith unto me, ^w“Seal not the sayings of the prophecy of this book: for the time is at hand.

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A.D. cir. 96.

CHAP. XXII.

a Eze. 47. 1-10. Zec.

14. 8. Ps. 36. 8. 9. Jn. 7. 38.

39. 4. 10. 11. 14. Hab. 2.

14. 6. 26. 19. 22.

6 ch. 3. 21. 4. 3. 5. 6. 7.

17.

c ch. 21. 21. ver. 1.

d Ge. 2. 9. Eze. 47. 7.

12 Ps. 92. 13-14. ch. 2. 7.

Jn. 11. 25.

e If “the tree of

life be here put, not

for a single tree, but

for a species—ac-

cording to a common

form of speech—then

it is easy to see how

it might be “on either

side of the river.

And this view would

correspond with the

parallel passage, Eze.

47. 7, where were

“seen many trees on

one side and on the

other” of the bank.

But if this view be

considered inadmis-

sible, then a new

translation, which

fully accords with the

original, will solve the

difficulty:—“In midst

of the street of it, and

of the river (which

flowed) on either side

(around it, was) a tree

of life, &c. Thus the

image presented

is a wide street, with

a river flowing down

the centre, which di-

vides to form an

island where the tree

of life grows in all its

beauty and fruitfulness.

—C.

f Ex. 15. 26. Mal. 4. 2.

Ps. 107. 20.

g Ga. 3. 13. Ro. 8. 1. 15.

11. 13. Zec. 14. 11. Ge. 3.

16. 27.

h ch. 21. 3. Eze. 48.

35.

i ch. 4. 8. 7. 15. 19. 5.

j Mat. 5. 8. 1 Co. 13.

12. 1. Jn. 3. 2. Ps. 17. 15.

12. 12. 26. 17. 24.

k ch. 3. 12. 14. 1. Ex.

28. 15. 36. He. 4. 14. 10.

23. Ep. 4. 13.

l ch. 21. 23. 25. Ps. 36.

9. 27. 1. Is. 60. 1. 19. 20.

m Zec. 14. 6. 7. Jn. 8. 12.

n ch. 3. 2. 5. 10. 20. 14.

o Ro. 8. 17. 2. 12. 2. 12.

p Co. 4. 17. Ro. 5. 17. Da.

7. 2. ch. 1. 1. 3. 19. 9. 21. 5.

q 1 Ti. 1. 15.

r ver. 16. He. 1. 2.

s Joel. 2. 28. ch. 1. 1. 2. 1.

t 2 Ti. 3. 16.

u Ps. 25. 14. Am. 3. 7.

v ver. 6. 10. 12. 16. 20.

w Mat. 25. 31. He. 10. 37.

x Th. 1. 10. He. 9. 28. ch. 3.

11. 20. 16. 15. 17. 7.

y ch. 1. 3. 11.

z Jn. 10. 35. 1. 24. 1. Jn.

1. 1. 3. 10. 12.

aa ch. 19. 10. Ac. 10.

ab 25. 26. 14. 13-15, with

Mat. 4. 10. De. 6. 13. 10.

ac 20. 1. Jn. 21.

ad Christ, ver. 12, 13.

ae Mat. 10. 27. Eze. 2.

af ch. 1. 13, with ch. 10. 4.

ag Da. 8. 26. 12. 4. 9.

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A.D. cir. 96.

CHAP. XXII.

a Pr. 1. 24-33. Ec. 11.

3. Eze. 3. 27. Da. 12. 10. 2.

Ti. 1. 13. Mat. 15. 14. 25.

10. Ro. 4. 17. Ps. 81. 12.

b Ro. 8. 1. ch. 1. 14. 15.

ver. 3. 10. 17. 9. Pr. 4. 18.

Mat. 5. 6. 24. 13. Ep. 5.

27.

c See ver. 7. Zep. 1.

14.

d Is. 40. 10. 62. 11.

Mat. 16. 27. Ro. 2. 6. 14.

12. ch. 20. 12.

e Is. 41. 4. 44. 6. 45. 12.

ch. 1. 8. 11. 21. 6.

f Lu. 12. 37. 38. Mat.

27. 21. 5. 3-9. 1. Jn. 3. 23.

ch. 2. 7. 1. 3. ver. 7. Da.

12. 13. Is. 3. 10. Ro. 2. 7.

10.

g Or privilege or

power, Jn. 1. 12.

h ch. 2. 7. ver. 3. Ca. 2.

3. Jn. 11. 25. 14. 19. Ga. 2.

20.

i ch. 21. 12. 13. 21. 25.

Jn. 10. 7. 9. 14. 6. 2. Pe. 1.

11. Ep. 2. 18.

j ch. 21. 8. 27. 2 Co. 6.

9. 10. Ga. 5. 19. 21. Ep. 5.

5. Col. 3. 6. Phi. 3. 2. 16.

19. ch. 9. 20. 21. Mat. 7. 6.

21. 8. Mat. 11. 28. Jn. 6.

37. 13. 16.

k ver. 16. 17. 200. ch. 1.

513. 7. 14.

l ch. 19. 7. 21. 2. 9. 10.

Is. 2. 11. 1. 2. 2. 9. 10.

m ch. 2. 7. 11. 17. 20. 13.

9. Mat. 11. 15. 13. 9. 43.

n Is. 55. 1-7. ch. 21. 6.

Jn. 8. 7-39. Ps. 81. 10.

21. 8. Mat. 11. 28. Jn. 6.

37. 13. 16.

o ver. 16. 17. 200. ch. 1.

513. 7. 14.

p ch. 2. 7. 11. 17. 20. 13.

9. Mat. 11. 15. 13. 9. 43.

q Is. 55. 1-7. ch. 21. 6.

Jn. 8. 7-39. Ps. 81. 10.

21. 8. Mat. 11. 28. Jn. 6.

37. 13. 16.

r ver. 16. 17. 200. ch. 1.

513. 7. 14.

s ch. 2. 7. 11. 17. 20. 13.

9. Mat. 11. 15. 13. 9. 43.

t Is. 55. 1-7. ch. 21. 6.

Jn. 8. 7-39. Ps. 81. 10.

21. 8. Mat. 11. 28. Jn. 6.

37. 13. 16.

u ver. 16. 17. 200. ch. 1.

513. 7. 14.

v ch. 2. 7. 11. 17. 20. 13.

9. Mat. 11. 15. 13. 9. 43.

w Is. 55. 1-7. ch. 21. 6.

Jn. 8. 7-39. Ps. 81. 10.

21. 8. Mat. 11. 28. Jn. 6.

37. 13. 16.

x ver. 16. 17. 200. ch. 1.

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y ch. 2. 7. 11. 17. 20. 13.

9. Mat. 11. 15. 13. 9. 43.

z Is. 55. 1-7. ch. 21. 6.

Jn. 8. 7-39. Ps. 81. 10.

21. 8. Mat. 11. 28. Jn. 6.

37. 13. 16.

aa ver. 16. 17. 200. ch. 1.

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ab ch. 2. 7. 11. 17. 20. 13.

9. Mat. 11. 15. 13. 9. 43.

ac Is. 55. 1-7. ch. 21. 6.

ad Jn. 8. 7-39. Ps. 81. 10.

ae 21. 8. Mat. 11. 28. Jn. 6.

af 37. 13. 16.

ag ver. 16. 17. 200. ch. 1.

ah 513. 7. 14.

ai ch. 2. 7. 11. 17. 20. 13.

aj 9. Mat. 11. 15. 13. 9. 43.

ak Is. 55. 1-7. ch. 21. 6.

al Jn. 8. 7-39. Ps. 81. 10.

am 21. 8. Mat. 11. 28. Jn. 6.

an 37. 13. 16.

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bh 9. Mat. 11. 15. 13. 9. 43.

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bo ch. 2. 7. 11. 17. 20. 13.

bp 9. Mat. 11. 15. 13. 9. 43.

bs Is. 55. 1-7. ch. 21. 6.

bt Jn. 8. 7-3